

ORDER OF THE DAY

A Concise Explanation Of

The Daily Hukam Namas

Second edition (2016)

By

Daljit Singh Jawa

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Preface

(Second Edition)

This second edition of “Order Of The Day” provides a concise explanation of the *Hukam Namas* corresponding to the current standardized format of Sri Guru Granth Sahib. The rest of the procedure and explanation is the same, as given in the previous edition, under the caption “Dear Reader:” and is reproduced on page 4 of this book.

Those, interested in a more comprehensive interpretation of these *Hukam Namas*, may refer to the recently published “Order of The Day: Detailed Version”. In that version, the complete shabad, in Gurukh, English transliteration, and a detailed stanza wise interpretation is provided.

I am very grateful, to my friends and relatives, particularly my brother Dr. Manjit Singh Jawa for his sage advice, and meticulous editing. I also appreciate the hard work put in by S. Gurbaksh Singh Saggu in typing and formatting this book.

Daljit Singh Jawa
November 2016

Dear Reader:

This humble submission is presented to you not for imposing any scholarly thesis but for sharing some of the thoughts, which crossed my mind when I was reading the daily waak or ORDER OF THE DAY over the last three or 4 years.

Many times it had been happening with me that I read this waak and thought that another part of my daily routine was over. At other times I read the translation also and thought this should be more than enough. But when somebody or my inner mind asked me what was really the Guru's message or the Guru's advice for today, I drew a complete blank.

This compilation is an attempt to avoid the above situation and share with you my understanding of these DAILY ORDERS of our Guru. As stated above I do not claim any scholarly or learned understanding of the *Gurbani* and therefore might have made many serious mistakes and will therefore welcome all suggestions for corrections and improvements.

The process adopted by me in compiling this draft was as follows:

1. From my general experience I concluded that for the Daily *Waak* we generally remain in the middle of Sri Guru Granth Sahib (SGGS). With this in mind and to allow for ample latitude I decided to restrict myself to pages 300 to 1100.
2. As per *Sikh Rehat Maryada*, when we open the SGGS, we are supposed to read the *waak* at the beginning of left page of SGGS.
3. We know, that in case of SGGS, the pages on the left are marked as even numbers. so I had to cover only the even numbered pages.

As far as feasible I tried to follow these traditions.

The format of this book is as follows:

1. Each page of the book corresponds to the page of Sri Guru Granth Sahib (SGGS) so that you don't have to search through too many pages to find what you are looking for.

2. At the top of the page (above the line) is the heading of the *shabad* as given in the SGGS in a transliteration form for the convenience of people less conversant with Punjabi.
3. Below the heading, in italics, are the opening lines of the *shabad*, again in transliteration format.
4. After that is given the central idea or the meaning of the opening lines.
5. The central idea is a direct copy of the meanings (as given in the translations of SGGS by S. Manmohan Singh or Dr. Gopal Singh) of the line above the Pause, or *Rahaao*. Where there was no *Rahaao* the meaning of the opening lines was quoted.
6. Lastly is given my understanding of the *shabad* with the help of the two translations I had at that time, and my understanding of the Advice or the Order, which I thought Guru Ji is bestowing on us through that *shabad*. Some time I took the liberty of connecting this understanding with some particular instances of my life. I am sure many of you would have similar experiences when you felt Guru Ji's advice so relevant and true.

So dear reader, I hope you will find this experiment of mine some what useful to you in not necessarily finding the correct interpretation of the Daily *Waak* but may be an incentive for you to reflect on the message and find out what that message means to you and how by acting on that advice you can successfully face the problems of the present life and advance on your spiritual journey.

In the end I thank *Waheguru Akal Purakh* for granting me the inspiration and ability to complete this humble presentation. I also thank all those friends and relatives (particularly, S. Gurbaksh Singh, and Dr. Manjit Singh Jawa), who helped in typing, proof reading, correcting, copying and printing this project. I hope this book will not be an end in itself rather it will be a beginning for many more such books to come with more scholarly and learned merit for the benefit of all interested persons.

Daljit Singh Jawa
October 15, 1995

Alphabetical INDEX

Of Shabads in

ORDER OF THE DAY

Starting Words	SGGS Page	Book Page
Aad Maddh Ar Antt Parmaisar Rakhya	524	128
Aad Pooran Madh Pooran	706	219
Audit Vaar Purakh Haaiy Soee	842	287
Aagaiy Sukh Mairaiy Meeta	630	181
Aap veechaaraiy so parkhaaiy Heera	414	73
Aapaiy Aap Pachhaanya	426	79
Aapanai Pir Ke Rangg Ratti Mueeaiy	568	150
Aappaaiy Kandda Aap Taraajji	606	169
Aappaaiy Sabad Aappaaiy Neesaan	796	264
Aassa Aas Karaiy Sabh Kooe	424	78
Aassa Mansa Bandhanni Bhaaee	636	184
Aatam Jeeta Gurmati Gun Gaiy	300	16
Aauhath Hasat Marri Ghar Chhaaya	908	320
Aavan Jaanaa Naa Theeaaiy	994	363
Aawoh Miloh Sahellioh	580	156
Aawoh Santt Jano	776	254
Aawoh Santt Miloh Mairaiy Bhaaee	800	266
Abb Humm Chalee Thaakur Paaiy Haar	528	130
Abinaassi Jeean Ko Daata	618	175
Achar Charaaiy Taan Siddh Hoe	608	170
Adham Chandaali Bhaiyee Brahamani	382	57
Aggo de Sat Bhaao Na Dichaiy	306	19
Aih Dhann Akhutt Na Nikhuttaiy	664	198
Aih Saagar Soee Taraaiy	814	273
Aiso Gun Moro Prabh Jee Keen	716	224
Aiy Mann Har Jee Dheaaaiy Toon	654	193
Aiy Mann Mairyaa Aawa Gaun	572	152

Anandd Anandd Sabh Ko Kahaiy	918	325
Andarr Kapatt Sada Dukh Haaiy	852	292
Anik Jattan Kar Raihaiy	984	358
Anttar Gur Araadhana	518	125
Anttar Mal Nirmal Naheen Keena	526	129
Anttar Pyaas Uththi Parabh Kairee	836	284
Anttar Utbhuj Awar Naa Kooe	906	319
Apanaiy Baalak aap Rakhkheean	820	276
Asthhavar Jangam Keet Patanga	326	29
Aukhi Gharri Na Dekhan Daiyee	682	207
Ayk Pita Aykus Kaiy Hum Baarak	612	172
Baaba Aaya Haaiy Utth Challana	582	157
Baba Bindaiy Bindd Milavaa	342	37
Bandanna Har Bandanna	684	208
Bandhach Bandhan Paaiaa	972	352
Bann Bann Phirtee Khoajti	456	94
Baraham Binddaaiy Tis Da Barahammat	650	191
Basant Swarag Lokeh Jittataiy	708	220
Behtt Jaat Kadey Drsat Naa Dhaarat	744	238
Bhaanda Dhoeey Baais Dhoop Devoh	728	230
Bhaanda Hachha Soey	730	231
Bhagat Khajaana Gurmukh Jaata	910	321
Bhagat Parem Aaraadhatang	506	119
Bhagtaan Dee Sada Toon Rakhheda Aaya	638	185
Bhaiyee Paraapat Manukh Dehurya	378	55
Bhar Joabban Maain Matt Paeerraiy	764	248
Bharam Bhulaaee Sabh Jagg Phiri	948	340
Bheerhauh Moaklaaee Keetyan	958	345
Bhoolay Maarag Jineh Bataaya	804	268
Bhoopat Hoey Kaaiy Raaj Kamaaya	392	62
Bin Har Kaam Na Aavat Haiy	822	277
Bin Satgur Saivaiy	604	168
Bin Satgur Saivaiy Jagat Mooa	592	162
Bin Satgur Saivaiy Jeea Kai Bandhna	590	161
Bindd Taiy Jin Pindd Keeya	482	107
Boal Sudharmarreea Moan Katt Dhaari	548	140

Challaiy Challanhaar vaat Vataaya	420	76
Darsan Bhaitatt Paap Sabh Naasseh	916	324
Darsan Naam Ko Mann Aachchaaiy	534	133
Darsan Pyaassi Dinas Raat	704	218
Deen Darad Neevaar Thaakur	676	204
Deh Andhaari Andh Sunjhi	578	155
Deh Tajannarri Har Navrangeea Raam	576	154
Dekho Bhaaee Gyaan Ki Aaee Aandhi	332	32
Dhandholatt Dhoodat Houn Phiri	934	333
Dharrig Evaihaa Jeevana	490	111
Dhur Marey Poorey Satgur Soee	308	20
Doaiy Deevaiy Chaaudah Hatt Naaley	790	261
Doavaaiy Thaav Rakhhaiy Gur Sooraiy	826	279
Doojaaiy Bhaaiy Bilaawal Na Hoavailee	850	291
Dukh Binsaiy Sukh Keea Niwaassa	498	115
Dukh Daaroo Sukh Roag Bhyaa	470	101
Dulabh Deh Savaar	896	314
Duneea Naa Saaleh Jo Mar Wanjjhsee	756	244
Dya Karanang Dukh Harnang	710	221
Eendhan Te Baisantar Bhagai	900	316
Eh Tann Maya Paaheya Pyaaraiy	722	227
Eh Tann Sabbho Ratt Haaiy	950	341
Fayr Vasaaiia fair Aan Satgur Khaadoor	968	350
Gajj Saadhaiy taaiy taaiy dhoateeaaan	476	104
Gaurri Raag Sulakhani	312	22
Ghar Meh Sookh Baaher Phun Sookha	386	59
Ghat Avghat Doogar Ghana	346	39
Gobind Gobind Gobind Sangg	488	110
Gouh Kar Pakkrree Na Aaee Haath	892	312
Gow Barahaamin Kou Kar Laavoh	472	102
Greh Ban Samsar Sehaj Subhaaiy	352	42
Greh Sobha Jaa Kaaiy Raiy Naaheh	872	302
Greh Tajj Bann Khandd Jaaeeeaiy	856	294
Gunn Veechaaraaiy Gyaani Soey	932	332
Gur Apunaiy Oopar Bal Jaaeeeaiy	742	237
Gur Ka Sabad Manaaiy Meh	360	46

Gur Kaiy Charan Kamal Namaskaar	866	299
Gur Parsaaddi Parabh Dheaayaa	502	117
Gur Poora Bhaityo Vadbhagee	610	171
Gur Pooraaiy Charni Laaya	624	178
Gur Pooraaiy Kirpa Dhaaree	622	177
Gur Pooraaiy Mairy Raakh Laiyee	824	278
Gur Saagar Rattni Bharpooraaiy	686	209
Gur Saair Satgur Sach Soey	364	48
Gur Seva Taiy Sukh Oopjaaiy	652	192
Gurmakh Sakhi Sahelli Meri	494	113
Gurmukh Gyan Bibek Budh Hoiy	318	25
Gurmukh Sach Sanjjam	560	146
Hamm Gharaiy Saacha Sohella	440	86
Hamri Ganat Na Ganeea Kaaee	620	176
Haon Balheari Tin Kou Meri	540	136
Har Amrit Bhagat Bhandaar Haaiy	450	91
Har Bisrat Sada Khuaari	712	222
Har Charan Kamal Kee Taik	778	255
Har Charan Kamal Mann Baiddhya	454	93
Har Darsan Ko Maira Mann Bouh Taptaaiy	862	297
Har Dhann Jaap Har Dhann Taap	496	114
Har Har Bhagat Bharaiy Bhandaara	998	365
Har Har Har Guni Haan	410	71
Har Har Naam Dheyaaeeeaiy	538	135
Har Har Naam Japanttyaan	458	95
Har Har Naam Nidhaan Laaiy	996	364
Har Har Naam Seetal Jall Dheavoh	834	283
Har Jan Raam Naam Gun Gaawaaiy	720	226
Har Japaiy Har Manar Saajya	782	257
Har Jeeo Kirpa Karey Taa Naam	690	211
Har Ka Ek Achanbhaou Dekhya	542	137
Har Keeaa Katha Kahaaneea	726	229
Har Naam Naa Simreh Saadh Sangg	554	143
Har Naamma Har Rangg Haaiy	732	232
Har Paraan Parabhu Sukh Daataiy	530	131
Har Pehlarri Laav	774	253

Har Samaratth Kee Sarna	988	360
Har Satgur Har Satgur Mail Har	574	153
Harnaakhi Koo Sachch Vaain Sunaaee	960	346
Hasti Sir Jeun Ankass Haaiy	648	190
Hathth Kar Tantt Vajaavaaiy Jogi	368	50
Hirda Deh Na Hoatti Aoudhoo	946	339
Hoho Kirpaal Suaamee	962	347
Houmaaiy Mamta Mohanee	514	123
Houmai vich Jagat Mooa	556	144
Houn Vaar Vaar Jaaon Gur Gopaal	980	356
Hum Anddhulaiy Anddh Bikhai Bikh	668	200
Ichhaa Poorak Sarab Sukhdaata	670	201
Ja Ka Thaakur Toohi Parabh	400	66
Ja Kaiy Har Sa Thaakur Bhaaee	328	30
Jaa Kaaiy Daras Paap Koat Utaaraiy	740	236
Jaa Kaaiy Sangg Aih Mann Nirmal	864	298
Jaa Ko Bhaaiy Kirpaal Parabh	522	127
Jaa Kou Har Rangg Laago	680	206
Jaaisaiy Kirsaan Bovaaiy Kirsaani	376	54
Jabb Hum Hottaiy Tabb Too Naaheen	658	195
Jabb Lagg Tail Deevaiy Mukh Baatti	478	105
Jagat Jalandda Rakhhk Laaiy	854	293
Jagg Daata Soey Bhagat Vachhal	924	328
Jai Loarreh Var Baallarreeaiy	772	252
Jaiy KoSikh Guru Saitty Sanmukh	920	326
Jaiy Mann Chitt Aas Rakheh Har Oopar	860	296
Jaiy Vad Bhaag Hovaaih Mairaiy	882	307
Trey Gun Rehat Rehaiy Nyaaree	884	308
Jap Gobind Gopaal Laal	886	309
Jeeo Tapatt Haaiy Baaro Baar	662	197
Jeevoun Naam Sunee	830	281
Jeh Jeh PaikhounTeh Hajoor	678	205
Jeoo Darat Haaiy Aapna	660	196
Jey Satgur Saivaiy Aapna	512	122
Jhimm Jhimmaaiy Jhimm Jhimm	444	88
Jin Har Hirdaiy Naam Na Basyo	698	215

Jin Kaaiy Antar Wassyaa Mera Har Har	736	234
Jin Keea Tin Dekhya	766	249
Jin Mohaiy Brehmand Khandd	746	239
Jina Saas Giraas Na Visaraiy	320	26
Jinna Na Vissaraaiy Naam	398	65
Jinni Chalan Janya	788	260
Jis Ka Tann Mann Dhann Sabh Tiska	672	202
Jis Kaiy Sir Oopar Too Suaamee	750	241
Jis No Toon Asthir Kar Maaneh	402	67
Jitt Parbraham Chitt Aaya	626	179
Jithhaiy Har Araadheeaaiy	734	233
Jo Din aawaaih So Din Jaahee	794	263
Jo Nar Dukh Maaiy Dukh Naheen Maanaaiy	634	183
Jo Ninda Karey Satgur Poorey KI	310	21
Jugg Chaaraiy Dhann Jaiy Bhawaaiy	770	251
Kaacha Dhann Sanchaaiy Moorakh	666	199
Kaachi Gaagar Deh Duhauli	356	44
Kaahoo Behaavaaiy Rangg Rass Roop	914	323
Kaahoo Deenaiy Paat Pattambar	480	106
Kaal boot Ki Hastanee	336	34
Kaaya Koorr Vigaarr Kaahey Naaeeeaiy	566	149
Kabeer Dharti Saadh Kee	966	349
Kabir Mukat Duaara Sankurha	510	121
Kaha so Khel Tabela Ghoarraiy	418	75
Kamla Bharam Bheet	462	97
Kar Bandan Prabh	928	330
Kar Kirpa Gur Paarbraham Pooraiy	544	138
Karam Dharam Paakhand Jo Deeseh	748	240
Kavan Thaan Dheeryo Haiy Naamma	1000	366
Kawan Kawan Jaacheh Parabh Daataiay	504	118
Khatt Matt Dehi Mann Baairaaggi	904	318
Khojatt Santt Phireh Parabh	546	139
Kis Bharvaaseh Bichreh Bhavan	898	315
Kis Hee Dharha Keea	366	49
Kis Hee Kooe Koey	792	262
Kis Ko Kaheh Sunaaiwaaiy Kis Ko	354	43

Kit Bidh Purkhaa Jana Vataaya	940	336
Koee Aan Milawaiy Mera Preetam	758	245
Koee Aan Sunaavaiy Har Ki Har Gaal	978	355
Koee Jaanaaiy Kawan Eehaa Jagg Meet	700	216
Koee Jann Har Seon Daivaiy Joar	702	217
Koee Parrhta Sehsakirta	876	304
Kya Parreeaaiy Kya Guneeaaiy	656	194
Laggerri Suthaan Joarran Haaraaiy Joarrea	520	126
Lakh Laskar Lakh Waajaiy Naijaiy	358	45
Maadho Jal Ki Pyas Na Jaaiy	324	28
Maaee Mairaiy Mann Ko Sukh	718	225
Maaee Mohey Avar Na Janyo	340	36
Maaee Moro Preetam Raam Bataavoh	370	51
Maaee Parabh Kaiy Charan Nehaaroun	532	132
Maain Mann Chaaoo Ghana	844	288
Maaiy Mann Waddi Aas Haraiy	562	147
Maanas Janam Dulammhbh	752	242
Maat Garbh Meh Aapan Simran Daiy	614	173
Maat Pitta Sutt Bandhapp Bhaaee	806	269
Maaya Maaya Kar Mooaiy	936	334
Main Man Tan Khoj Khojaindy	314	23
Main Man Tan Prem Piram Ka	302	17
Mairaaiy Heeraiy Rattan Naam Har Basya	696	214
Mairaiy Mann Har Bhaj	986	359
Mairaiy Mann Japp Har Har Naam Sakhaiy	976	354
Mairaiy Mann Pardessi vaiy	452	92
Mangall Saaj Bhaiyaa	846	289
Mann Chaaoo Bhaiyaa Parabh Aagam	922	327
Mann Haali Kirsaani Karni	596	164
Mann Hatth Kinnaiy Naa Paayo	594	163
Mann Parteet Naa Aaeeaa	550	141
Mann Raatou Har Naaiy	422	77
Mann Raiy Koun Kumatt Taain Leeni	632	182
Mann Tann Prabh Aaraadheeaaiy	818	275
Mann Triptaano Mitaiy Janjaal	390	61
<i>Maya Mamta Mohni</i>	644	188

Mera Prabh Saacha Gehar Gambhir	362	47
Mil Maat Pitta Pindd Kamaayaa	990	361
Mithan Moah Aggan Soakh Saagar	760	246
Mo Kou Taar Laiy Raamma	874	303
Moah Malan Neend Taiy Chhutki	384	58
Moaree Run Jhun Laaya	558	145
Mukh Taiy Parrhta Teeka Sehatt	888	310
Munddah Joaban Baallarreeaiy	436	84
Musalmaannan Sifatt Sareeatt	466	99
Na Kaassi Matt OOpajaaiy	492	112
Na Main Joag Dhyan Chitt Laaya	330	31
Naam Khajaanna Gur Taiy Paaya	912	322
Naam Niranjann Neer Naaraayan	868	300
Naamaiy Taiy Hee Sabh Kichh Hoaa	754	243
Naanak Phikkaaiy Boaleeaaiy	474	103
Naaao Noummi Navaiy Naath Nav Khandda	840	286
Natooa Bhaikh Dikhaawaaiy Boh Bidh	404	68
Nikatt vasaaiy Daikhkhaaiy Sabh Soee	832	282
Noun Sar Subbhar Dasvaaiy Pooraiy	944	338
Oah Neh Navailla	408	70
Oankaar Brahamma Utpatt	930	331
Paaddha Parrya Aakheeaaiy	938	335
Paani Pakhkha Pees Daas Kaaiy	812	272
Paarbraham Parabh Simareeaaiy	432	82
Paath Parryo Ar Baid Beechaaryo	642	187
Padarah Thintti Saat Vaar	344	38
Panth Nehaarey Kaamni	338	35
Parabh Janam Maran Nivaar	838	285
Parabh Ki Saran Sagal Bhaaiy Laathaiy	616	174
Parathamaiy Mttya Tann Ka Dookh	396	64
Parathmai Teri Neeki Jaat	374	53
Parbraham Furmayaa Meehn Vutha	322	27
Pardes jhaag Souddaiy Ko Aaya	372	52
Parmaisar Ditta Banna	628	180
Parrh Parrh Gaddee Laddeeaaih	468	100
Parrheeaaiy Guneeaaiy	974	353

Pavkarrey Din Chaar Haaiy	334	33
Pehal Pureeaiy Pundarak Vanna	694	213
Pehli Karoop Kujaat Kulakhanee	484	108
Pinggal Parbatt Paar Paraiy	810	271
Poora Thaatt Banaaya	798	265
Pooraiy Gur Taiy Naam Paaya Jaaiy	942	337
Raaj Milk Joban Greh Sobha	380	56
Raajan Meh Toon Raaja Kaheeaiah	508	120
Raam Har Amrit Sar Naavaaraiy	982	357
Raiy Mann Oat Laiho Har Naama	902	317
Rasna Gun Gopaal Nidh Gaayan	714	223
Rattan Jawaiihar Naam	894	313
Rattan Padaarath Wanjeeaaiy	570	151
Runn Jhunno Sabad Anaahatt	926	329
Saadhu Sangg Sikhaayo Naam	394	63
Saan Mairaiy Preetamoh	442	87
Saanp Kunjj Choaddaaiy	486	109
Sabad Rattaiy Wad Hanss Haaiy	586	159
Sabdou Hee Bhagat Jaapdaiy	430	81
Sabh Jagg Jineh Upaaya	640	186
Sachch Ratteeaan Sohaagni	428	80
Safal Janam Mo ko Gur Keena	858	295
Sajjan Milaiy Sajjana	588	160
Sanak Sanandd Mahesh samaanna	692	212
Santaan Maanou Doota Daanou	970	351
Santt Millay Kichh Suneeaiy Kaheeaaiy	870	301
Santan Key Kaaraj Aap Khaloa	784	258
Sassaaiy Soey Srisat Jin Saajji	434	83
Sat Jug Sachch Kehaiy Sabh Kooe	880	306
Satgur vich vadi vadyaaee	304	18
Sati Paap Kar Satt Kamaaheh	952	342
Sattjug Sabh Santoakh Sareera	446	89
Sehaj Samaadh Anandd Sookh	808	270
Sehansar Daan Daiy Inder Roaaiya	954	343
Sewak Saiv Kareh Prabh Teri	600	166
Shekha Andaroh Joar Chhadd	552	142

Simrit Baid Puraan Pukaaran	762	247
Sinchcheh Darab Daih Dukh Loag	890	311
So Dar Tera Keha So Ghar Keha	348	40
So Sikh Sakha Bandhapp	602	167
Soohab Taa Suhaagani	786	259
Soor Sar Soas Laaiy	992	362
Sukh Nidhaan Preetam Prabh Mairaiy	802	267
Sukh Sohelarra Har Dheaavoh	768	250
Sun Maachhindera Naanak Boalaaiy	878	305
Sundarr Saant Dyaal Parabh	848	290
Suneho Kantt Mahellioh	584	158
Taal Maderaiy Ghat Key Ghaat	350	41
Tan Binsaaiy Dhan Ka Ko Kaheeaaiy	416	74
Tapa Na Howaiy Andarin Lobhi	316	24
Teerath Naawan Jaaon Teerath Naam	688	210
Too Jaanaahen Taan Koeet Jaaney	564	148
Too Parabh Daata Daan Matt Poora	598	165
Too Thaakrou Bairaagro	780	256
Toon Daata Jeeaan Sabhna Ka	500	116
Toon Sabhnee Thaaeen	438	85
Tudh Bin Dooja Naaheen Koey	724	228
Tum Daataiy Thaakur Pritpaalak	674	203
Tum Samraththa Kaaran Karan	828	280
Uddam Karat Aanandd Bhaiyaa	816	274
Uddam Karoun Karaavoh	406	69
Ukatt Syaanap Kichhu Na Jaana	388	60
Ulti Raiy Mann Ulti Raiy	536	134
Umkyo Heeo Milan Prabh Taaee	738	235
Ustat Nindaa Naanak Jee	964	348
Utar Avghat Sarvar Naavaaiy	412	72
Uthth Vanjjh Vataaurrya	460	96
Vaahu Vaahu Baani Nirankaar Haaiy	516	124
Vadda Mera Govind	448	90
Vail Pinjaaiaa Katt Vunaaiaa	956	344
Vin Naavaaiy Sabh Bharamday	646	189
Vismaad Naad Vismaad Vaid	464	98

Thitti Gaurri
Mehla 5 Salok (15)

*Aatam Jeeta Gurmati Gun Gaaiy Gobind, Sant Parsaadi Bhaaiy Mitaiy
Nanak Binsi Chindd.*

Opening Lines: Conquer yourself and sing the praises of the Lord, through the Guru's word, and your fear will be stilled by the saint's grace and your care will depart.

Here citing his own example Guru Ji is advising us to remember God's Name, so that we can conquer our mind and obtain complete equipoise and bliss. In the *Paurri* Guru Ji says that when he sang God's praises under the saint's instructions all his fears were dispelled and anxiety was ended. Now his soul is in peace and is feeling contented. So now, his body and mind are cooled and are in equipoise and he has dedicated himself to the service of God. His bonds are loosened and he has over come all his evil thoughts and now feels fulfilled. Since he has sought the refuge of the transcendent God, his comings and goings in and out of this world have ceased. He utters the praises of God and not only him but his other family members also have been emancipated. He serves (worships) no one other than God, and he contemplates only the God's Name. He has thus attained peace and bliss from the perfect Guru. He tells us that we can also obtain this bliss if we follow his example.

7-8-93

SGGS p. 300

Gaurri Ki Vaar

Salok M. 4

*Maain Man Tan Paraaim Piramm Ka. Atthaiy Pehar Lagann. Jan Naanak
KirpaDhaar, Prabh Satgur Sukh Wasann.*

Opening Lines: My body and mind are ever imbued with
my Lord's service please be merciful to me O, God, so
that I abide in peace.

Here Guru Ji is praying to God to be merciful on him and make him meet with the true Guru who may help him abide in peace and his body and soul may always remain imbued with the God's love. In the next stanza (M.4) Guru Ji is explaining another concept, that it is God, who produces love for God in some people's minds. Therefore such people look beauteous, whenever and how so ever they utter the God's praise and He knows all this. In the *Paurri* Guru Ji addresses God and says "O God, You are the Creator and whatever You do is right, You are never wrong." (Perhaps here Guru Ji is referring to some bad happenings in the lives of men or the nations, which obviously appear to be wrong or undesirable such as a disease or an earthquake - but actually when you look at the entire picture, even those wrong or bad things prove to be right or justified. He says that his Guru has revealed this mystery to him). Guru Ji says "O God, You are deep and compassionate, and all life belongs to You and You belong to all." (Therefore You cannot and do not allow any bad thing to happen). So in a nut shell, Guru Ji is advising us to be always thankful to God and live in this world with pleasure and without complaint, even when some seemingly bad things are happening to us.

7-7-93

SGGS p. 302

Salok Mehla 4

*Sat Gur Wich Wadi Wadyaaee, Jo An Din Har Har Naam Dhyawaaiy Har
har Naam Ramat Such Sanjam, Har Naamaiy Hi Triptaawaiy.*

Opening Lines: Glory e to the true Guru who
contemplates ever the Lord's Name. All discipline, all
ablution, for him lies in uttering the Lord's praise, with
the Lord's Name alone is he satiated.

Here Guru Ji is advising us about the greatness of true Guru who helps us meditate on God's Name. At the same time, Guru Ji warns us that anybody who slanders the true Guru, the creator God destroys him or her and throws him or her in the deepest hell. In the next stanza (M.4) Guru Ji is advising us to obey the orders of the perfect Guru, because it brings true peace, happiness and bliss. On the other hand, the person who does not behave as per the perfect Guru's command, he or she is a self-centered ignorant fool lured by the poison of *Maya* and God entangles such a fool into useless strife.

In the *Paurri*, Guru Ji says that there is one eternal God, but only that person attains the eternal God, whom a true Guru so blesses, because in fact the true Guru and the eternal God are one, (just like the wave and the ocean or the spark and the fire).The true Guru is the person who overpowers his five desires and those who do not serve the true Guru; they abide in ego and are dishonored in the end.

7-11-93

SGGS p. 304

Salok Mehla 4

*Ago daiy Sat Bhao Na Dichaaiy, Pichho daiy Aakhya Kamm Na Aawaaiy.
Adh W1ch Phiraiy Manmukh Waichaara Galli Keeu Sukh Paawaaiy.*

Opening Lines: At first the egocentric loves not (the Guru); and then he makes vain excuses. Being of split mind, he gets peace from nowhere.

Here Guru Ji is advising us to imbibe love for the true Guru. He cautions us that we should not be like some egocentrics who do not love the true Guru when it is time to do so and later on make false excuses. Such persons of split mind find peace nowhere. In the next stanza (M.4) Guru Ji is explaining in clearest possible terms the daily routine of a person who calls him or herself a Sikh of the Guru. Guru Ji explains that anyone who calls him or herself a true Guru's Sikh, he or she should daily wake up early in the morning and then should remember God's Name (to thank Him for granting another day of life). The Sikh then should get up and take the trouble of washing him or herself not only bodily but also inside his mind. He or she should dwell upon God through the Guru's word and when the sun rises he or she should sing the Guru's word (i.e. do Nit Nem and Kirtan) and reflect on God's Name and remember God's Name at every step. In the *Paurri* Guru Ji observes that such persons are rare who remember God with single mind. But it is through the blessings of those who remember God that millions of others are saved. Lastly he warns that who eat and dress well without serving the true Guru are accursed both in life and death.

8-9-93

SGGS p. 306

Salok Mehla 4

Dhur Maarey Poorey Satguru Soee, Hun Satgur Marey, Jey Mailan No Bohtera Loacheeaaiy Na Daiee Milan Kartaaraiy.

Opening Lines: The curse of the Guru is even now upon them, who were cursed by the perfect Guru from the beginning (of the Guru's house); (being unrepentant), They seek to reunite with the Guru, but the Lord does not wish so.

Here (perhaps referring to some persons who had been creating problems since the time of Guru Nanak and then being cursed by him), Guru Ji is telling us what happens to those persons who earn the displeasure of the Guru. He tells that those who were cursed by the first Guru are still under a curse. Many times they feel like coming back to the Guru (and seek his forgiveness), but God does not wish so (perhaps He wants them to repent little more). So the Guru being angry on them, they are unable to find refuge anywhere else and even those who try to help them, they themselves suffer the punishment at the hands of angel of death. In the next stanza (M.4) Guru Ji says that whom-so-ever God blesses with glory, the entire world falls at his or her feet. He makes it clear to all of us that it is God Himself who speaks through the true Guru; therefore we should always obey the orders of the Guru as God's true orders.

In the *Paurri* Guru Ji addresses God and says, "O God, You are my true King and Master, please bless me with the eternal treasure of Your Name." (Indirectly, he advises us to address God accordingly).

7-19-93

SGGS p. 308

Salok Mehla 4

Jo Nindda Karaiy Sat Gur Pooraiy Ki, So Aukha Jag Meh hoeaa. Narak Ghor Dukh Khooh Haaiy Oathaiy Pakarr Oh Dhoeaa.

Opening Lines: He who slanders the perfect Guru comes to grief while in life. He is cast into the depths of hell, a well of miseries.

Here Guru Ji is warning us against ever slandering the true Guru. He says that any body who slanders the true Guru, he is thrown into the worst of hell and no body here or hereafter helps him or her. He therefore advises us to follow the Guru and dwell on God's Name, because by doing so we will be saved just as a piece of iron swims across riding a boat of wood. In the next stanza (M.4) Guru Ji tells us that blessed are those persons who through the Guru have met God and God's light has illuminated their hearts. In the *Paurri* Guru Ji is making us realize the importance of our bodies. He tells us that our body is the abode of *Dharma* (i.e. it is meant to practice truth) and in it burns the Light of the True One. Within this body are hidden many priceless jewels and diamonds. But it is only a very rare person who mines these diamonds, and pearls. Guru Ji further tells us that when one realizes the all pervading God, one sees Him woven like warp and woof throughout. Such a person then sees only one God alone everywhere. So Guru Ji advises us to praise God's Name so that God approves our service.

8-11-93

SGGS p. 310

Salok Mehla 3

Gaurri Raag Sulakhni, Jaiy Khasmai, Chitt Karaiy. Bhaaney Challey, Sat Gur Kaaiy, Aaisa Seegaar Karaiy.

Opening Lines: The Gauri Rag is blessed if through its strains one rests one's mind on God and one walks in the will of the True Guru and that should be his decoration.

Here Guru Ji impresses upon us the need for singing *Gaurri Raag* or other musical melodies with true devotion. He says that singing of any musical melody is of any value if it helps one to rest one's mind on God and His Name. He advises us to consider God's Name as the real essence of life's object, as if we all mortals were His brides and the true word (of the Guru, is as if the order of our) husband. He also cautions us against indulging in falsehood, because falsehood and deception do not remain hidden. In the next stanza (M.4) Guru Ji is stressing the importance of the company of the holy saints and the Guru. He says that it is in the company of the holy saints, where the praise of God is sung, and it is here that God is attained. Then talking about the importance of the Guru, he says that all long to see the true Guru, because God Himself abides in the Guru's mind and He decks the Guru with glory and in fact He Himself is His own worship in the form of the Guru. Therefore, they who meet the Guru and enshrine God's Name in their hearts are emancipated. The persons, who go away from the Guru, are dishonored and destroyed by the demon of death. Therefore Guru Ji is advising us all, and says, "O devotees and sons of the Guru, always contemplate on God and you shall be emancipated."

1-19-93

SGGS p. 312

Salok Mehla 4

Maain Man Tan Khoj Khojaindy So Prabh Laddha Loarr. Vist Guru Maain Paaya, Jin Har Prabh Ditta Joarr.

Opening Lines: I searched my body and mind and found Him, my Lord. I found the Guru, the intercessor, who united me with my God.

Here Guru Ji is stressing the importance of the Guru who mediates on our behalf and helps us meet God. In the next stanza (M.3) Guru Ji is pointing out the differences between the *Maya* (worldly riches) oriented person and the Guru ward person. Guru Ji says that the *Maya* oriented person is really blind and deaf; such a person does not listen to the Guru's advice and is always absorbed in the entanglements (noose) of wealth and riches. On the other hand the Guru ward person is attached to God's Name and always listens to the Guru's word and ultimately is absorbed in God's Name. Guru Ji further comments that whatever God wills He does or gets done and so a mortal is just like a musical instrument in the hand of God, and how so ever God plays the musical instrument, he or she plays that tune.

In the *Paurri* Guru Ji addresses God and says "O God, You are the Creator and know everything including the thoughts in our mind, (so there is no point in trying to cheat You). You are beyond any counting, but everything else is countable and within certain limit. Everything happens according to Your will and You are contained in every heart." Finally Guru Ji comments that any person who is able to meet a true Guru also meets God and no one can prevent him or her from that.

2-16-93

SGGS p. 314

Salok Mehla 4

Tapa Na Howaiy Andron Lobbhi Nitt Maya No Phirraaiy Jajmalya. Aggodey Sadya Sattey Di Bhikhya Laaiy Naahi, Pichhodey Pachhtaaey Aan Tapey Putt Wich Bahaa/yा.

Opening Lines: An ascetic ought not be greedy and like the cursed ones he should not crave for maya. But here is an ascetic who when first invited, declined to accept the esteemed alms, but repenting afterwards, he brought his son and seated him within the assembly.

Here Guru Ji is narrating the story of a greedy and cunning ascetic. He is advising us not to be greedy and cunning like the ascetic and change our positions on seeing which way we can get more profit or honor. The ascetic, who used to be always jealous of the Guru was one time invited to a general feast hosted by Guru Ji, but he declined the invitation because he did not expect any big offerings or material goods. However, when he came to know that Guru Ji was planning to give really generous gifts to all the invitees, he surreptitiously placed his son among them. When all other people found out about this, they laughed at the greedy nature of the ascetic and all his cunningness was exposed. He used to slander Guru Ji in order to get acclaim from the public, but instead he himself got dishonored by the public and was punished by God. Guru Ji is advising us to refrain from such greedy and cunning habits. In the next stanza (M.4) Guru Ji advises us to be true devotees of God, because God bestows the glory of His Name on the devotees and protects their honor. In the *Paurri* Guru Ji says that the arrogant people are fools and will later suffer as per their actions. So he advises us always to be humble and consider ourselves the servants of God, who is the Master of all.

8-10-93

SGGS p. 316

Salok Mahla 3

Gurmukh Gyaan Bibaik Budh Hoey, har Gun Gaawaaiy, Hirdaaiy Haar Paroaiy.

Opening Lines: The Lord's wisdom is awakened in one's mind through the Guru's word. He, who sings the Lord's praise weaves the Lord in his heart.

Here Guru Ji is telling us about the importance of listening attentively to the Guru's word. He says that a person who listens to the Guru's word (attentively), that persons wisdom is awakened. Such a person becomes the purest of pure, He or she not only meets God him or herself, but also helps others to tread this path. In the next stanza (M.4) Guru Ji is solving one puzzle for his Sikhs. It has been previously ordained that in order to obtain salvation or to break the wall of lies, we need to follow the will or orders of God or the true Guru. But the problem is, how to recognize what is the order or the will of the true Guru? The 4th Nanak here solves the problem by telling us that the true Guru (or God) abides in the hearts of His devotees and He likes what His devotees like. Therefore if you do those deeds, which His devotees like you to do, you are following the will of the true Guru (and God) and you will therefore be blessed. He further points out that some clever persons try to lure away the devotees to their own selfish tasks (here the hint is to the rivals of the Guru), but the (alert) devotees of the Guru do not go near such clever persons, who suffer great pain. In the *Paurri* Guru Ji prays to God (who forgives those on whom His grace is showered and who unites with Him those, whom He wants) to live in His will.

3-3-92

SGGS p. 318

Salok Mehla 5

*Jina Saas Giraas Na Visrai, Har Naama Man Mantt, Dhann Se Saeet
Naanka Pooran Soee Santt.*

Opening Lines: He who with every breath and morsel
does not forget the Lord's Name and within whose mind
is this spell, he is really blessed and is a perfect saint.

Here Guru Ji is explaining the greatness of those who remember God with their every morsel and breath. Guru Ji says such persons are really blessed and are true saints. So in fact, here Guru Ji is advising us to remember God at every moment. In the next stanza (M.5) he says that when we always keep yearning for food and drinks or building houses and do not remember Guru, how can we be saved from the torture of hell. In the *Paurri*, taking the example of a house, Guru Ji advises us that instead of building a house of concrete, bricks, or wood, we should build a house of Truth and *Dharma* (or righteousness) with the strong pillars of Faith and seek the refuge of God as our support. Such a house will provide us protection and comfort both in this world and the next world. Then Guru Ji says that he him self has grasped the feet of God and prostrates before His court. (Therefore, we should do the same.)

8-4-93

SGGS p. 320

Salok M: 5

Paarbraham Furmaaya Meeh Wuttha Saihj Subhaiy Ann Dhann Bohat Upjya, Prithami Rajji Tipat Aghaaiy.

Opening Lines: The Lord so willed and lo, it rained spontaneously. And there was abundance of grain and the earth too was satiated.

Here Guru Ji is advising us to contemplate on God and pray to Him for all our needs. Guru Ji says that it is by God's will and grace that the rain falls and abundance of grain is produced. And it is as per God's will that we attain our destiny. In the next stanza (M.5) Guru Ji is telling us that in order to gain immortality, we should remember the one immaculate God and there is no other place (beside Him), where we could go and have some solace. He further tells us that this body and all our wealth will one day be reduced to ashes, but hardly a rare person understands this fact. Guru Ji asks, "O mortal, why are you engaged in pleasure, beauty and relishes?" But then he himself replies, that whom God Himself misleads, that person does not understand God's power. They, who are imbued with the love of the immaculate God, sing the praises of the true Being. However, it is only that person seeks the refuge of God, on whom is God's grace. In the *Paurri* Guru Ji says that those who are imbued with God's love are really fortunate and they are free from birth and death. They who are awake to God's praise are accepted even when alive. He says that accursed is the life, which forgets (God's) Name. It breaks like the frail thread. He says that the dust of saint's feet (their most humble service) is more sacred than millions of ablutions at holy places. So in a nutshell Guru Ji is advising us to imbibe in us a true loving adoration for God, seek the service and company of saintly people, and in their company, meditate on God's Name, rather than going to pilgrimages and doing other rituals.

9-29-92

SGGS p. 322

Gaurri Kabir Jee

Maadhau Jal Ki Pyaas Na Jaaiy, Jal Meh Agan Uthi Adhikaai. Rahaaoo

Central Idea: O the Lord of wealth, my thirst for the water (of your Name) departs not. The more I partake of it the more I thirst. Pause

Here citing beautiful examples, Kabir Ji is expressing his intense love for God. He says: "O God, just as fire rages more, as it is fed with more wood, similarly, more I repeat Your Name, more my thirst increases for it. O God, You are like the ocean and I am (like) a fish in it, therefore I cannot live even for a moment out of this ocean." Then Kabir Ji compares him self to a parrot, which is fenced in a cage by its master to save it from the cat (of death). Finally he says, "O God, I am like a bird perched on the tree (You) but I am not able to see You. O God, You are my true Guru and I am Your newly converted disciple. Please meet me, at least at the last moment." So this is the kind of deep, sincere and humble affection we need to inculcate in us if we want to meet and merge in God.

3-11-92

SGGS p. 324

Gaurri Kabir Jee Ki

Asthaawar Jangam Keet Patanga, Anik Janam Keeaiy Boh Ranga. Aisey Ghar Ham Bahut Basaaey, Jab Ham Raam Bhagat Hoey Aaey. Rahaaoo.

Central Idea: I have passed through myriads of births as immobile and mobile creatures, insects and moths, before I was cast into the womb of my mother (as human being). Pause

Here Kabir Ji is reflecting on his birth and actually on our lives and tells us that before we got this human birth, we have passed through myriads of forms of life such as bees, insects, moths and animals. Even as human beings we might have lived in different roles, such as kings occupying thrones or beggars begging in streets. We pass through many such lives and births, but because we are worshippers of *Maya* (the material goods, and wealth), we are soon forgotten and (thus die), but only the devotees of God are always remembered and live forever because they drink the immortalizing nectar of God's Name.

Kabir Ji then prays to God and advises us to ask God to show mercy on us and complete this never-ending journey of ours and grant us the perfect (status of union with Him).

8-8-93

SGGS p. 326

Gaurri Kabir Jee Kee

Jaakey Har Sa Thakur Bhaee, Mukat Anant Pukaaran Jaaee. Ab Kaho Raam Bharosa Tora, Tab Kaahu Ka Kawan Nehora. Rahaaao.

Central Idea: He who has the one Lord as his master, at his door knock myriads of salutations. If one says, "O Lord, I lean only on You, then one's obligation is to no one else. Pause

Here Kabir Ji is advising us to have complete and unadulterated faith in one and only one God and no one else. He says that millions of salutations run after such a person who can say with complete confidence, "O God, I lean upon You and You alone and none else." Kabir Ji says that when we repose complete faith in the one God alone we are not under obligation of any one else. We should trust that if God can support the three worlds, He could surely take care of us also. Finally Kabir Ji reflects on the evil in the world and comes to the conclusion that not only the good but (if He so wishes), evil also comes from God, and then no one can save us from that evil just as no one can save a child whom his own mother poisons. So Kabir Ji is strongly advising us to completely love and respect God to gain His affection and avoid His anger.

Gaurri Kabir Jee Dupadey

*Na Mai Jog Dhyan Chitt Laaya, Bin Bairaag Na Chhootas Maya Kaisey
Jeewan Hoey Hamaara, Jab Na Hoey Raam Naam Adhaara. Rahaaoo.*

Central Idea: I have not set my mind on contemplation or the yoga. Without the Lord's love I cannot escape from Mammon. How shall I pass my life when I have not the Lord's Name as my support? Pause

Here citing his own example, Kabir Ji, is actually telling us to look at our lives how we are letting it pass away absorbed in worldly affairs and without attaching our minds to God. He says that we are not trying to do any Yoga (trying to obtain union with God) or meditation on Him or trying to loosen ourselves from the bonds of *Maya* (the worldly riches and power). He says that without attaching ourselves to the love of God we cannot escape from the bonds of *Maya*. He is wondering that without seeking God's support what kind of life our next existence will be? (What will be its end - naturally the conclusion seems to be very bleak). So Kabir Ji again tells us that we should not try to seek any other kind of supports in the arm of relatives, worldly powerful people or even other lesser gods and goddesses. He says he has searched all the skies and other worlds and concluded that there is no body, which is as powerful as the one Supreme God.

(Therefore, we should always contemplate and meditate on Him, so that our lives become fruitful).

3-27-93

SGGS p. 330

Raag Gaurri Chetti

*Dekho Bhaee Gyan Ki Aaee Aandhi. Sabhey Udaani Bharm Ki Taatti
Rahey Na Maya Baandhi. Rahaaoo*

Central Idea: See brothers, the storm of divine knowledge has come. It has wholly blown away the thatched hut of doubt and even the bonds of mammon have not been left. Pause.

Here devotee Kabir Ji is telling us what happens when the God Almighty showers His grace on us and blesses us with divine knowledge. Kabir Ji compares the coming of this divine knowledge to a storm which when comes tears away the roofs and sometimes blows away the complete thatched huts along with their support pillars and breaks all the earthen ware, etc. So taking this example Kabir Ji says, "O friends see the strong wind of divine knowledge has come and it has blown away the thatched hut of doubt, propped by *Maya*. The two pillars of double mindedness have been thrown down and the beam of worldly love has been broken. The thatched roof of greed has fallen to the ground and the bubble of false intellect has burst. The rain of nectar which followed this storm of divine knowledge has fully saturated God's servant with His love and his mind was illuminated when he saw this sun of knowledge." In other words Kabir Ji is telling us that when God grants us with divine knowledge then all our doubts, worldly attachments, and greed are dispelled and we enjoy supreme bliss and heavenly love. So we should always remember God, and do good deeds, so that we may become worthy of His grace, divine knowledge, and bliss.

7-12-93

SGGS p. 332

**Gaurri
Panch Pada**

*Paivkarey Din Chaar. Hai, Soharerey Jaana. Andha Lok Na Jaanaee,
Moorakh Aiyaana.*

Central Idea: Why has the bride (needlessly) worn her usual wear, when the groom has arrived to take her away in marriage?

Here taking the example, of a bride on whose door already the bridegroom has arrived to take her away, Kabir Ji is advising us to seek the refuge of God and do not waste our time in useless pursuits. Kabir Ji says that this world is like a father's house in which we have to stay only for a few days. The world after this life is like the father-in-law's house where we have to live the rest of our lives. Kabir Ji then says that just as an ignorant bride may not learn how to dress properly even till the day, the marriage party arrives; she repents very much and leaves her father's house with great sorrow. Similarly we do not remember God and do not prepare ourselves for the life beyond till the death's courier arrives with our death warrant, and then we have to leave this world in great repentance.

7-9-93

SGGS p. 334

Gaurri

Kaal Boot Ki Hastani, Man Baura Raiy Chalat Racheo Jagdees. Kaam Suaiy Gaj Bas Parey, Man Baura Ray Ankas Seheo Sees.

Central Idea: O my crazy mind, escape from sin and attune yourself to the Lord. Why don't you become fearless and contemplate your Lord and board the boat of your God? Pause

Here Kabir Ji is giving us some very vivid examples and advising us to escape from the entrapments of desire, greed and lust, etc. Kabir Ji cites the example of an elephant which driven by sex urge goes after the false frame of a female elephant and is trapped and caught and then has to suffer the tortures of a steel goad on the head from the master. Next, Kabir Ji gives us the example of a monkey, who for the greed of a handful of grains, puts its hand in a trap and is caught and then becomes a slave of its master and dances as per his orders for the rest of its life. Similarly a parrot is caught by a lime twig, with the false enticement of some feed. So Kabir Ji says that we human beings get caught in the entrapments of *Maya* and then repent for the rest of our lives. Therefore, Kabir Ji says that all this world experience is like the temporary color of a safflower and soon perishes. Kabir Ji concludes by saying that there are hundreds of pilgrim places to bathe and many gods to worship but in the end it is only the service of God, which can save us.

7-14-93

SGGS p. 336

Raag Gaurri

Panth Nehaarey Kaamni, Lochan Bhari/ey Usaasa. Ur Na Bheejaiy, Pag Na Khesaiy, Har Darsan Ki Aasa.

Central Idea: The bride beholds the pathway sighing and with tearful eyes. Her mind is not happy and she does not retract her step in the hope of seeing her Lord.
Pause

Here Kabir Ji is giving a beautiful example of a sincere young bride whose lover (husband) has gone abroad. She is waiting with tearful eyes on his pathway to her home. She is even asking the black crows to fly away and give a message to her beloved and tell him that she is waiting to meet him. (Another interpretation could be that in India the crowing of a black crow on the wall of a house is considered a good omen and forebodes the coming of one's dear ones and generally one wishes that the crow sitting on one's wall should not fly away, rather it should sit and crow there and kind of confirm the forthcoming arrival of one's loved one). The essence of this *shabad* is that our love for God should be so true and so sincere that just like a separated bride from her groom we should be full of sorrow and full of anticipation for meeting our beloved God and we should perform God's devotional service to obtain the status of eternal life and union with Him.

1-15-93

SGGS p. 338

Gaurri

*Maaee Mohey Awar Na Janeo Aanaana. Siv Sankaad Jaas Gun Gaweh,
Taas Baseh Morey Pranaanana. Rahaaoo*

Central Idea: O mother, I do not know anyone else beside the Lord. My soul abides in Him, whose praises Shiva, Sanak and others sing. Pause

Here Kabir Ji is firmly stating his own belief in one supreme God and none else, and what this belief has bestowed on him. He states that he believes and abides in that one supreme God, who is being praised even by Shiva and (god Brahma's four sons) Sanak, etc. Next Kabir Ji tells that after he obtained guidance from his Guru, he got the divine knowledge and fixed his attention on the tenth gate (the believed abode of God in one's body). When this happened, all his diseases of sin, fear and bondage vanished, his mind realized peace and after having abandoned the mental pride, his soul became so peaceful as if it had been perfumed with Sandal. Therefore, Kabir Ji tells us that whosoever sings praises of God, is really very fortunate. He repeats that with the help of spiritual knowledge, he has conquered Maya (attachment for worldly riches and power), and by meeting the Guru has ceased to wander and has obtained supreme bliss.

Raag Gaurri Purabi Baavan Akhhri Kabir Jeo Ki

Babaa- Bindeh Bind Milaava, Bindeh Bind Naa Bichhuran Paawa.

Opening Lines: When the drop mingles with the drop,
then these drops separate not again.

Here in his 52-stanza composition, Kabir Ji is expressing different Ideas about God and how we the mortals can meet Him and merge in Him and always remain in supreme bliss. In this particular stanza starting with the letter Babba (B), Kabir Ji tells us that when one drop of water (or one wave of the ocean) meets with another drop (or other wave i.e., the ocean itself), then it does not separates from it ever, it becomes the ocean itself. Similarly, Kabir Ji tells us that when once our soul meets the Prime Soul (i.e. God} then we forever merge in God and never separate from Him. For this union of souls Kabir Ji suggests that we should always remain absorbed in God's worship and once we become His devotees, then God automatically takes care of us just as a very close relative takes care of his beloved relatives.

Raag Gaurri Thitti Kabir Ji Ki Salok

Pandrah Thitti Saat Waar, Kahey Kabir Urwaar Na Paar.

Opening Lines: There are fifteen lunar days and seven weekdays. Kabir says, God does not have this or that limit.

In this style of using the lunar days and solar days, as a basis for his poem Kabir Ji is telling us that there is no limit to God. However, those devotees who strive to reach God through their sincere love and meditation ultimately reach Him and then get absorbed in Him and become God Himself. Just as a stream after reaching the ocean, also becomes a part of the ocean).

Elaborating on the tenth lunar day (the stanza under consideration on SGGS page 344), Kabir Ji says that (after the devotee has remembered God and stilled his or her desires through the nine previous days or steps), on the 10th day or step he or she finds bliss in all the 10 directions. His or her doubt is removed and he or she attains God. Then he or she does not have to pass through the pain of birth and death again, and neither sunshine (happiness) nor shade (adversity) affects him or her (i.e. he or she attains the state of blissful equipoise).

7-11-93

SGGS p. 344

Gaurri Bairaagan Ravi Daas Jeo

*Ghat Avghat Doogar Ghana Ikk Nirgun Baail Hamaar, Rameeaiy Seon Ikk
Bainti Mairee Poonji Raakh Muraar.*

Central Idea: The path to God is very difficult and mountainous and I have worthless ox (body) I make one request unto the all pervading Lord, the enemy of pride to preserve my capital. Is there any merchant of God to join me, my cargo is laden and is on the move? Pause

Here devotee Ravi Das Ji is describing his state of mind with a beautiful metaphor. He says that he is a trader, carrying his load of goods. That load of goods is the wealth of God's Name. He has to carry it through a difficult and steep path. He is wandering if there is any other trader (of Name) who will like to join and help him in this trade. Ravi Das Ji says that he is a trader of God and he has the capital of His Name, while the rest of the world deals in poison (of worldly riches). He therefore kind of challenges *Dharam Raja* (the minister of justice) to write whatever he wants to write against him (Ravi Das), but the angel of death is not going to touch him because he has cast away all the worldly entanglements.

In the end Ravi Das Ji comments that the world is imbued with the love of the temporary color of safflower (i.e. materials things) while he is imbued with the permanent color of madder (i.e. God's Name), so he is not afraid of anybody. In a nutshell, Ravi Das Ji is advising us to imbibe in us a sincere and deep devotion for our God; then we can also be free from fear of any kind.

Raag Aasa Mehla 1 Ghar 1 Sodaar

*Sodar Tera Kaihaa So Ghar Kaihaa Jit Beh, Sarab Samaalaiy. Vaajey
Tairey Naadh Anaik Asankhan Kaitey Tairey Vaavan Haarey.*

Opening Lines: What kind is thy gate, what kind is thy abode, O Lord where you sit and support us all?

Here in utter bliss and rapture Guru Ji is thinking that usually lots of musicians with all kinds of musical instruments are found singing at the court of ordinary kings, so he is wondering what kind of court must be that of the Almighty God, who is the King of all the kings. He is wondering how God's court might be looking, and what types of songs different musicians might be signing in His praise and with what kind of orchestra and musical instruments?

Guru Ji then reflects that the air, the water, the fire, and the judge of righteousness sing in His praise. So also the Chitar and Gupat the scribes of our deeds, and so also Shiva, Brahma and Pārbati (the prime Hindu gods), and so also the king Indras seated on their thrones and so also the saints, sages and the brave warriors and the most beautiful women and all the continents of the world must be singing His praises.

In the end, Guru Ji says that there must be many more singers about whom he cannot think, so he concludes that God has fashioned the world by diverse contrivances in various colors. The Creator, having created, beholds His creation and feels delighted. He is the King of the kings and we better obey and live as per His will.

Aasa Mehla 1

Taal Madeerey Ghatkaiy Ghaat. Dolak Duniya Vaajaiy Vaaj. Narad Naachey Kal Ka Bhao. Jati Sati Kaha Raakhaiy Pao. Nanak Naam Vitto Kurban, Andhi Duniya Sahib Jaann.1. Rahao.

Central Idea - Unto the Lord's Name, O Nanak I am a sacrifice. Blind is the world and all seeing is the Lord.

Here Guru Ji is explaining the state of people's minds and the state of the world in general during that time, which to a great extent is the same now. He tells that the mind's impulses are like cymbals and anklets and with them thumps the drum of the world. Even the hermits like Naarad dance (or behave) under the influence of the dark age, so where should the persons of truth and conscience go? He says that the world has become blind in greed and God Almighty knows all this.

He further comments that the bribery and greed has increased so much that humans do not show compassion to other human beings just on seeing their miserable state, and even the kings do not deliver justice until they are bribed (this is the state of India even now where bribery has become such a curse that even the peon will not let you enter the office of a doctor unless you first bribe him or her). Guru Ji says that things have gone so worse, these days that the disciples have started living on the earnings of the Guru rather than other way around and they have become like dogs in their behavior.

He concludes that those persons who think themselves as temporary guests in this world will obtain honor at the God's court. In short, Guru Ji is advising us not to be greedy and unjust. We should remember that we are but temporary guests in this world, (therefore we should remain away from greed, and bribery etc. and remember His Name) then we will be honored at God's court.

Aasa Mehla 1

Greh Ban Samsar Sahej Subhaaiy, Durmat Gat Bhaiee Keerat Thhaaiy.

Central Idea: Slaying of one's self (mind) is the essence of the knowledge of six Shaastaras. The light of the Lord is fully pervading all. Pause

Here Guru Ji is advising us to have control over our mind. He says this is the essence of six Shastras (the books of knowledge). Guru Ji says that one who controls one's mind and lives in a state of equipoise, for that one, the comforts of a home and the difficulties of a jungle are the same. Such a person forsakes all bad thoughts and in their place the praise of God takes hold. To utter the True Name with the mouth is like the true ladder to ascend to God and by serving the true Guru one finds one's own place.

Guru Ji is also warning us against the excessive desires for material goods. He says that due to this excessive thirst many persons may adopt different religions, but the pain of sin destroys the body comforts. Falsehood and vice bring great pain to the body and all garbs and casts are dust. Guru Ji concludes by saying that everything else is temporary except God's Will and God's Name.

8-5-93

SGGS p. 352

Aasa Mehla 1

Kis Kao Kahey Sunaaveh, Kis Kao Kis Samjhaaveh Samajh Rahey. Kisey Parraaveh Parrh Gun Boojaaiy, Satgur Sabad Santokh Rahaiy.

Central Idea: For whose sake does man utter? To whom does he want to preach? Let him (first) know himself. Whom does he want to teach? Let him read and realize the mystery (of the Lord). And through the Guru's word, keep himself at peace. He, whom we see through the Guru's way, pervading all forms, O, my mind, dwell on that unfathomable Lord. Pause

Here Guru Ji is stressing the point that instead of trying to preach to others we should first ourselves realize the eternal God. Guru Ji is telling himself and thus all of us that we should remember such a God in whose love we enjoy many waves of joy. He tells us that the life of the worshipper of *Maya* (the worldly riches and power) is useless. On the other hand a God's lover remains detached. Pure is the body of such a person who sings the praises of God and always remains attuned to Him, the beginning and the end of all, the real jewel. Guru Ji says that his mind is attached to such a God who is very near, and here before us.

He finally comments that the entire world is enveloped by the mammon, but by treading the Guru's way, we can dwell upon God's Name (and thus obtain bliss).

Aasa Mehla 1

*Kaachi Gaagar Deh Dohaili, Upjaiy Binsey Dukh Paaee. Eh Jag Saagar
Duttar Keun Tareeaiy Bin Har Gur Paar Na Paaee.*

Central Idea: There is none but You, O my Beloved.
Without you, O God, there is not another. In all the colors
and the forms are You. You pardon him on whom You
look with favor. Pause.

Here (taking his own example) Guru Ji is telling us how to obtain salvation and bliss in this world. He tells us that our body is (like) an earthen pitcher and the world is (like) a terrible gigantic ocean, so how with the help of this earthen pitcher can we swim across this terrible ocean (i.e. obtain salvation)? Then citing another example he says that the life of a worshipper of *Maya* (the worldly riches and power) is like a bad mother-in-law who does not allow the bride to see her husband, (similarly the love of mammon does not allow us to meet our God). He then replies that the only way to meet God and obtain salvation and peace of mind is to serve God's saints, reflect on His Name, live in His will, renounce both hope and desire and longing for *Maya*, and obtain the ecstatic state in the company of the saints.

Guru Ji concludes the *shabad* by telling us that whose mind is imbued with the love of God's Name, readily obtains God's service under Guru's instruction (and obtains salvation).

Aasa Ghar 3 Mehla 1

Lakh Laskar Lakh Vaajey Naijey, Lakh Uth Kareh Salaam. Lakh Uppar Furmaais Teri, Lakh Uth Raakhey Maan.

Central Idea: Without God's Name, the world is but a turmoil. Even though the fool is admonished a lot, he remains the blindest of the blind. Pause

Here Guru Ji is telling us about the futility of power, riches and knowledge without acceptance in the eyes of God. Guru Ji says that you may have millions of armies and vast number of arms and just like a great king millions may rise to pay obeisance to you. You may have millions of dollars to earn, spend and treasure. Or you may be a big scholar and delivering big discourses; (but) all these things are of no avail, if you do not have any respect and honor in the court of God. Then Guru Ji tells us how to get honor in God's court. He says that it is through God's grace, that we receive God's Name, and it is through the true Name that we are truly honored. If we cherish it (the Name) day and night then by God's grace we are ferried across (the sea of material existence).

In essence Guru Ji is advising us that if we want to find honor in God's court, then we should love and cherish our God and dwell on His Name, rather than running after worldly riches and power.

Aasa Mehla 1

Gur Ka Sabad Manaiy Meh, Mundra Khintha Khima Handavow. Jo Kichh Karaiy, Bhala Kar Manow, Sahej Joag Nidh Pavow.

Central Idea: He who is attuned to the great quintessence is forever a yogi, for he trusts the Nectar - Name of the Immaculate Lord, and his body bathes in the essence of wisdom. Pause

Here using the language and idiom of yogis Guru Ji is advising us to contemplate on the Name and abide in God's sweet will. Addressing the yogis, Guru Ji says, "O yogi, if you want to be a true yogi and want to have union with God, then instead of the ordinary ear-rings, make the Guru's word (instruction) as your earrings and wear the patched coat of forbearance."

Guru Ji then says, "I have my seat in self and have forsaken all my disputes and desires. Now my honor is the Guru's word and its heavenly music always rings in my mind. My begging bowl is reflection on God's Name, and awakened intellect is my staff. For me God is right now present before my eyes and that is my ashes. My daily routine is God's praise and my support is to see the light of God in all. So this way I have attained true yoga (union with God)". Indirectly Guru Ji advises us to follow his example.

7-22-93

SGGS p. 360

Aasa Mehla 3

Maira Prabh Saacha Gehr Gambhir, Sevat Hee Sukh Saant Sareer.

Central Idea: They whose minds are imbued with the Lord's love, their pain of birth and death departs, and they are ushered into His court the natural way. Pause

Here Guru Ji is advising us to develop sincere and affectionate love for God because those who are imbued with God's love, their pain of birth and death departs and they are easily ushered into the God's court. Guru Ji further tells us that although God is very near us, yet, only those persons (who are imbued with His love) are emancipated by Guru's grace and God enshrines Himself on the minds of only these persons. Guru Ji also says that God Himself pardons and unites us with Him. Further he says, that simply by saying and uttering (some words), God is not obtained. The Guru ward person eliminates pride from within him or herself, is imbued with God's love and rids him or herself of attachment with the world. Such a Gursikh dwells on the pure, immaculate word of the Guru, (and is ever in bliss).

7-15-93

SGGS p. 362

Aasa Mehla 3

Gur Saayer Satgur Sach Soey, Pooraaiy Bhaag Gur Sewa Hoey.

Central Idea: It is through the Guru's grace, that one's ignorance is dispelled and his wisdom is awakened, and one knows the essence of things. He keeps awake night and day and sees Him - the Truth. Pause

Here Guru Ji is telling us that many times when we do some service or donate some money to a Gurdwara, or do some other charitable work, we feel full of ego. Guru Ji advises us that we should realize that actually it is Guru's grace and kindness upon us that he makes us do this service or make this donation. In fact, Guru is the sea of wisdom and embodiment of truth and it is our good destiny that we get the opportunity to serve him and we obtain the wisdom and know the essence of things. Guru Ji then reflects and says, "What is this world"? This is coming and going and most of us are egocentric. We being unconscious and surrounded by the darkness of *Maya* (the worldly attachment), practice slander and like the worms of dirt are consumed by dirt."

Guru Ji says it is on meeting with the saints, that one's mind is illuminated and through the Guru's word, one enshrines God's loving adoration in the mind. Finally Guru Ji advises us that if we want to merge in God and always live in bliss then we should submit to His will.

7-24-93

SGGS p. 364

Raag Aasa Ghar 2 Mehla 4

Kisshee Dharra Keeya Mitar Sutt Naal Bhaee. Kisshee Dharra Keeya Kurram Sakkey Naal Jawaee.

Central Idea: I have joined the faction of God who is my main stay. Without God, I have no other party or faction and I sing God's praise in myriad ways. Pause

Here Guru Ji is advising us strongly against forming factions and splinter groups for selfish motives or for protecting us from all kinds of worldly problems. He says that many people form parties or factions with their relatives, others with the community leaders, chiefs or men in power, for selfish motives. He says that all these parties and factions or powers wielded by different persons do not last till the end, and people then grieve for having sided with persons of temporary power. By joining one party or the other people start supporting their allies even when they are clearly wrong and indulge in fights, but in the end gather nothing but illusion. This is how lust, wrath, greed, attachment and ego increase in the world.

For these reasons Guru Ji says that he does not participate in any faction with his friends, relatives or men of influence. His faction or the main stay is one and only one God, whose strength no one can match and thus there is no need for him (Guru Ji) to seek any other support or faction.

7-3-93

SGGS p. 366

Mehla 4 Raag Aasa Ghar 6 Kay 3

Hath Kar Tant Vajaavaiy Jogi, Thothar Vajjaiy Bain. Gurmat Har Gun Boloh Jogi, Eh Manooa Har Rang Bhain.

Central Idea: O yogi, teach your intellect divine instruction. The one Lord master is pervading all the ages through and I make obeisance unto Him. Pause.

Here Guru Ji is instructing us to always sing praises of God under Guru's instruction. He is particularly cautioning us against singing *shabads* with harmonium or other musical instruments without putting our real heart and soul into what we are singing. Guru Ji is telling us that singing songs with different tunes, but without really remembering God from the core of our heart is just like playing empty drums out of tune. Guru Ji tells us that while we sing in different tunes and measures, our mind is engaged in all kinds of empty prattle and this is like trying to irrigate our fields with the help of bullocks, who are actually engaged in eating away our already grown crops. So Guru Ji says in the field of our body, we should sow the seed of Name and use the mind as an ox to irrigate this body field with the water of love under the instruction of the Guru, then God will sprout (the seed of Name) in us and our entire life will be happy like a lush green lawn.

7-6-93

SGGS p. 368

Aasa Vari Mehala 4

*Maee Moro Preetam Raam Bataavoh Ree Maee. Haun HarBin Khin Pal
Reh Na Sakau, Jaisey Karhal Bail Reejhaaee. Rahaaoo*

Central Idea: O, mother lead me to my love. For I am attached to His love, as the camel is to the creeper.
Pause.

Here Guru Ji while expressing the depth and sincerity of his own love for God is advising us how deeply we should love Him. He says, "O my mother, please tell me about my beloved. Please tell me about my Master, lead me unto Him. I cannot live without my God even for a moment. Just as a camel cannot leave its creeper." Guru Ji then says, "O my mother, my mind feels lonely and sad without the sight of my God. Just as the black bee cannot live without the lotus similarly I cannot live without my God." Then Guru Ji prays to the Almighty Himself and says to Him, "O God, please keep me in Your refuge, O loved Master of the universe, please fulfill my devotion to You. For I am filled with ecstasy, when I see Your sight even for a while."

In brief Guru Ji is advising us to love our God with such passion, sincerity and devotion that we should feel that we cannot live even for a single moment without Him, and when we see Him even for a moment, we should become immensely happy.

8-12-93

SGGS p. 370

Aasa Mehla 5

Pardais Jhaag Souddaiy Ko Aaya. Vast Anoop Sunee Labhaaya.

Central Idea: O' banker (Guru), the dealer has come to your door. Please show the goods, and let us make the deal. Pause.

In this *shabad*, Guru Ji uses the beautiful poetic imagery of a peddler or door-to-door salesperson. After journeying through many difficult foreign countries this peddler reaches a wholesale merchant (or banker) and asks him to show the most invaluable jewel (of Name), hearing about which, he was enticed to come from such a far off place.

Describing what happened after that, he says: "The (great) merchant (God) sent me to the merchant (Guru to procure this) invaluable jewel and priceless commodity (of Name. By God's grace) I found such a good-natured intercessor and friend that (I easily) obtained the merchandise. (Upon receiving this Name), my mind became stable." Finally, Guru Ji describes the happiness, which he has felt on account of this commodity of Name. He says: "I have received the profit (of Name) and my mind is in bliss. Blessed is God the great merchant, who is the donor of perfect gifts. Rare is the person who by Guru's grace has received this merchandise. Nanak (is one of those fortunate ones who) has brought home this profitable merchandise (of God's Name)."

7-10-93

SGGS p. 372

Aasa Mehla 5 Panch Padey

Parthamai Teri Neeki Jaat. Dutiya Teri Manneeaiy Paant. Triteyaa Tera Sundar Thaan. Bigarr Roop Man Meh Abhimaan.

Central Idea: O beauteous, good featured, wise and clever lady you have been ensnared by excessive pride and secular attachment. Pause.

Here Guru Ji is addressing the different categories of people who have different kinds of pride and ego in them. First addressing a rich person of high lineage, he says, “Agreed that you belong to a high caste and royal lineage and own a magnificent mansion, but don’t you see that this self conceit has made you ugly like a wolf (i.e. a haughty rich person whom his or her neighbors hate).”

Then addressing beautiful ladies, he says, “Agreed that you have beautiful faces and have sharp features and you are very far sighted and clever too, but don’t you realize that you are entangled in ego and worldly attachments.”

Next addressing a Brahmin, Guru Ji says, “Agreed that your kitchen is spotlessly clean, and after taking a shower you daily apply a crimson mark on your forehead, and with your tongue you talk about God’s knowledge. But you are destroyed by egotism and the dog of covetousness has ruined you in many ways.”

Finally addressing a king, Guru Ji says, “Agreed that all the rest of the world and the creatures are your serfs and you possess lot of wealth, but don’t you realize that the disease of lust has destroyed you.”

Guru Ji concludes his sermon by telling us that only that person’s body and birth are fruitful who in the society of saints receives God’s nectar and becomes a (spiritually) beautiful, happy and a blissful person.

Aasa Mehla 5

Jaisey Kirsaan Bovaaiy Kirsaani, Kaachi Paaki Baadh Paraanee. Jo Janmeh So Jaano Mooa, Govind Bhagat Asthir Haiy Theea. Rahaaoo

Central Idea: As the farmer sows his crop and cuts it down whether ripe or unripe, so take it for granted, that he, who is born, shall die. Only the Lord's devotee remains eternally alive. Pause

Here taking the example of a farmer and his crop Guru Ji is telling us to recognize the fact that all of us are doomed to die one day. Guru Ji says that just as a farmer sows his crop and then cuts it off sometime ripe, sometime unripe, similarly we are the crop of the farmer God, and He may end our life at any age, young or old. Guru Ji says that any body, who is born, has to die one day, just as every day has to be followed by night and every night by a day.

He comments that even when we know this fact of our impending death, still we do not wake up from slumber of *Maya* (the worldly attachment). It is only a very rare person, who by Guru's grace is awake (and meditates in God's Name).

Guru Ji concludes the *shabad* by advising us to sing God's praise, so that when we are called back (i.e. die), we can present ourselves to God with clear conscience and be graced by God.

7-20-93

SGGS p. 376

Aasa Mehla 5 (Dupadey)

Bhaiyee Paraapat Maanukh Dehureea, Gobind Milan Kee Eh Teree Bareea.

Central Idea: “(O’ human being), yoke yourself to the task of swimming across the dreadful worldly ocean. Your life is going to waste in the pursuit of worldly pleasure.”
(1-Pause)

Here Guru Ji is reminding us that this human body of ours has been given to us for meditation on God. So that our soul, which has been separated from Him for a long time may once again get united with its original source (God) and live in eternal peace. Cautioning us against wasting our time in worldly pursuits, he says: “(O’ human being), yoke yourself to the task of swimming across the dreadful worldly ocean. Your life is going to waste in the pursuit of worldly pleasures.”

Guru Ji also shows us how to humbly pray to God to help us keep focused, and not get distracted by worldly affairs. Addressing God, he says: “(O’ God), I have not practiced any meditation, penance, self restraint or faith rituals. O’ God, the King, I have not learnt to serve (follow) the saint (Guru). Nanak says I am the doer of unworthy deeds (but I have sought Your shelter, so please) save the honor of the one who has sought Your refuge.”

So like Guru Ji, without wasting any more time in worldly affairs we should humbly seek God’s shelter and meditate on His Name.”

7-18-93

SGGS p. 378

Aasa Ghar 3 Mehla 5

Ik Onkaar Sat Gur Parsaad

*Raaj Milak Jobban Greh Sobha Roopwant Joaani, Bohat Darb Hasti Ar
Ghorrey Laal Laakh Baiaani.*

Central Idea: Excepting meditation on God all the time,
we should not let our mind be absorbed in anything else.

Here Guru Ji is telling us that one may have all kinds of kingdoms, riches, pearls, diamonds, good figure, handsome horses and elephants, or one may have wondrous arenas and may have the power to defeat, kill or release one's enemies. Nothing is of any use, because as soon as the time of our death arrives we will have to leave everything here. One may do all kinds of rituals and righteous deeds, but if one does not recognize God Almighty, one will depart in the same naked state as one was born.

Therefore, Guru Ji says to us, "O dear saintly friends, all these worldly affairs are false, many people running after their ego have suffered, so meet the true Guru and meditate on His true Name. All else is useless."

Aasa Mehla 5

Adham Chandaali Bhaee Brahmni, Soodi Tey Sraistaaee Ray. Paataali Aakaasi Sakhni Lehbar Boojhi Khaaee Ray.

Central Idea: By God's Grace, the Tiger (of ego) is given into the power of goat (of discrimination) and the bitch (of hunger) now eats the grass (of peace). Pause

Here citing so many beautiful examples, Guru Ji is telling how the nectar of Name from the Guru has changed his state of mind and so he is advising us also to move in that direction. Guru Ji tells that after he tasted the nectar of Name his previously un-peaceful mind was exalted into such a high state of bliss as if a low caste sweeperess (an untouchable woman) had attained the highest cast of a Brahmin and become the most honored person. The fires of his desire have been sated with the joys of the heavens and all the undesirable passions are now consumed. (His mind has been so trained that it doesn't run after worldly desires, as if a cat has been so trained that even upon seeing a rat, it doesn't run after it. His ego is so much stilled and he is in such a state of peace that he accepts all the indignities with humility like a tiger that won't mind being put under the control of a goat or a dog that is made to eat grass. Now the nectar of Name has given his mind such an exalted state as if a shining jewel has been put on his forehead and now he does not have to speak or call aloud because the God Almighty grants him justice even without uttering a word. All the worldly riches or rich people sitting on carpets do not cause him any jealousy.

Guru Ji concludes the *shabad* by saying that those who claim that they know God do not know Him in reality. He has tasted the nectar (of Name) from the Guru and he drinks it again and again with relish.

Indirectly, Guru Ji is strongly advising us to meditate on God's Name with true love and devotion.

Aasa Mehla 1

*Moh Malan Neend Tey Chhutki, Koun Angroh Bhaiyo Ree. Maahan Mohni
Tudh Naa Vyaapey Tera Aalas Kaha Gyo ree. Rahaaoo*

Central Idea: Oh dear friend, tell me how have you escaped the worldly love, impurity and slumber. By whose favor has this happened, where has gone your laziness and how you became free from the enticement of Maya. Pause

Here Guru Ji is asking his friend (supposedly a saint) how he escaped from the worldly love, the enticement of *Maya* (the worldly riches and power), the laziness, oppressive lust, anger and conceit, by which even the godly men, devils and demons are enticed. He then answers himself and says that actually it is the God Almighty who has done so much favor upon him, who is so powerful that he cannot describe Him.

Then giving an example, Guru Ji says that just as in a jungle fire, a lucky plant does manage to survive by God's grace, similarly he also has been saved in the fiery ocean of this *Maya*, as if in spite of living in a room full of soot, he has managed to escape from any black stain. He says that all this has happened through the great mantra of (God' Name and the showering of His grace by God Almighty on him.

In essence Guru Ji is telling that meditation on God's Name is such a powerful thing that even when you are surrounded on all sides by an atmosphere of sin, lust and greed, it can still save you.

Aasa Mehla 1

Ghar Main Sookh Baahar Phun Sookha. Har Simrat Sagal Binaasaiy Dookha. Sagal Sookh Jaan Toon Chitt Aavaain. So Naam Jappey Jo Jan Tudh Bhaavaaiy. Rahaaao

Central Idea: I obtain all the comforts, when you come into my mind. That man alone repeats the Name who is pleasing to you. Pause

Here once again Guru Ji is impressing on us the importance and blessings of Name and is also stressing that this Name is bestowed only upon those on whom God's is specially kind. Just as, a king bestows big treasures only on those on whom he is especially pleased.

Guru Ji is telling us that after obtaining the bliss of Name he has obtained peace both at home and outside and by remembering God, all his sorrows have departed, and by remembering His Name, his mind and body are cooled.

Finally Guru Ji is telling that whoever understands God's Will, that person is approved by Him and True Name is the insignia of such a person.

Aasa Mehla 5

Ukat Syaanap Kichhu Na Jaana, Din Raain Tera Naam Wakhaana. Maain Nirgun Gun Naah koey, Karan Karaavanhaar Prabh Soey. Rahaao.

Central Idea: I am meritless and have no virtue. It is only the Lord God who is the real prompter and doer. Pause

Here Guru Ji is advising us to be extremely humble and not to take pride in any big or small achievements of ours. In spite of so many merits and virtues Guru Ji is surrendering completely to God and says, "O God, I have no virtue, no merit, no management skill, it is only You who prompts, guides and does everything." Guru Ji further says, "O God, I do not have any merit, I do not even deserve Your kindness because, I have not done any recitation of religious books, penance or self mortification and rituals, all I have done is only remembered Your Name in my mind, and only taken Your shelter (but You have been so kind and generous to me that You have completed all my projects for me, so I am ever thankful to You)."

Personal Note: This brings to mind, my own experience with the children's camp in July 1993, I did not have the vaguest idea, how to hold and manage a children's camp, but suddenly somehow God prompted me to propose the holding of a camp in the Gurdwara and within less than a week the camp was started. I did not have any management skills or organization capabilities, all I did was to pray to Guru Ji to take care of this project for me and he did. Everything went so well that everyone was enthusiastic and looking forward to the next year's camp. On my return home I found that I had left Guru Ji without proper Sukh Aassan. Perhaps he had been waking up day and night to see that all the things are taken care of, and I can sleep peacefully every night during the camp.

8-6-93

SGGS p. 388

Aasa Mehla 5

Man Triptaano Mittey Janjaal, Prabh Apna Hoya Kirpaal. Sant Parsaad Bhali Bani, Jaan Kaiy Greh Sabh Kichh Hai Pooran So Bhaitya Nirbhai Dhani. Rahaaoo

Central Idea: My mind is satiated and all my entanglements are ended. My Lord has become merciful to me. By Saint's grace, everything has turned out well. I have met the fearless master, whose house is brimful with everything. Pause.

Here Guru Ji is describing his own state of bliss and poise, and is advising us to seek the guidance and company of holy saints (the Guru). He says that by Guru's grace all things have turned so well that now all his desires are fulfilled, all his worldly troubles and entanglements are over and he has met God Himself, Who has all the boons and gifts in His power. How this has happened is that the saint (Guru) made him meditate on (God's) Name and with that all his hunger (craving for worldly possessions) was ended. God showed His mercy, as a result the fire of his passions was quenched and his mind became tranquil. So now Guru Ji says that his search for God is over and his mind is in a state of poise, because he has been blessed with the treasure of God's Name. In brief Guru Ji is once again exhorting us to dwell on God's Name under the instruction of Guru.

7-21-93

SGGS p. 390

Aasa Mehla 5

Bhoopat Hoey Kaiy Raaj Kamaya, Kar Kar Anarath Vihaaji Maya.

Central Idea: Just as the unbaked vessel crumbles down in water, similarly this body crumbles down being absorbed in pride and ego. Pause

Here Guru Ji is telling us not to be affected by ego or false pride. He tells us that one may become king and may collect lot of wealth by oppression, but God may snatch away the wealth and give to somebody else.

Guru Ji also remarks that one may behave as if one is not afraid of anybody, may forget the Creator, and may raise armies and collect arms, but as soon as the soul departs from his body, one is no more valuable than ordinary ashes.

Further Guru Ji cautions us that one may own elegant mansions, have beautiful wife (or handsome husband), and may have elephants and horses of one's choice, and may even have a big family of sons and daughters, but being engrossed in all these worldly possessions the blind man putrefies and dies.

He tells that God, who created the human being, also destroys him or her. The pleasures and enjoyments are like a dream and that person alone is emancipated and rich, upon whom God is merciful. So Guru Ji is advising us to shed our ego and attraction for worldly things and seek God's grace.

Aasa Mehla 5

*Sadhu Sang Sikhaayo Naam, Sarab Manorath Puran Kaam. Bujh Gayee
Trisna Har Jasseh Aghaanaiy. Jap Jap Jivaa Saarang Paney. Karan
Karaavan Saran Parrya. Gurprasad Sahaj Ghar Paaya, Mitya Andharaa
Chandd Charrya. Rahaao*

Opening Lines: I have entered the sanctuary of the doer and prompter. By the God's Grace, I have obtained the home of bliss. The dark has been dispelled and the moon of wisdom has risen. Pause.

Here on the basis of his own experience Guru Ji is telling the benefits of joining the saint's company and seeking the refuge of God. Guru Ji says that the society of saints taught him the meditation of Name, and so all his desires were fulfilled including the desire for the praise of God and he started continually contemplating on God. Then he entered the sanctuary of God (the Doer and Prompter) and all his darkness was dispelled as if moon of wisdom had risen and he had entered a state of bliss. Now Guru Ji feels that his treasures are filled with gems and jewels (i.e. he feels that he has everything and every happiness in the world), and this treasure does not lessen because he is continuously remembering the Formless God, just as one's bank balance won't lessen if one keeps adding regularly to it, sufficient funds to meet the expenses). Guru Ji then comments that it is only a rare person who desires the nectar of Name, but who so ever does that, attains the sublime state (of bliss).

Aasa Mehla 5

Parathmaiy Mitya Tan Kaa Dookh, Man Sagal Kou Hoaa Sookh.

Central Idea: When one finds the perfect Guru, O dear all one's sorrows and ailments are over. Pause

Here citing his own example Guru Ji is telling us what kind of gifts are bestowed on us, when we are blessed by the Guru with God's Name. He tells us that first, all our body pain is effaced and our mind enjoys complete comfort. Further when we are blessed with God's Name our mind is always in bliss and by seeking God's refuge our sorrows and ailments are over. We get what ever we wish for. Actually all the fire of desires in us is quenched and we are at peace with ourselves, and the rest of the world. Moreover by seeking God's Name even the persons without any place to go find their own place, and persons without any respect and honor, find honor and being protected by the Guru's hands, their (worldly) bonds are loosened and they taste the nectar (like sweet) word (of the Guru). Guru Ji concludes that such a person who worships the Guru's feet (Gurbani) is really blessed. In short, the person on whom is Guru's Grace, that person is forever in bliss.

7-16-93

SGGS p. 396

Aasa Mehla 5

Jinan Na Vissarey Naam Se Kinaiha. Bhaid Na Jaano Mool. Saaeen Jeha.

Central Idea: O Lord meeting with you, our body and mind become blessed. Your servant is in complete comfort and all his pain is stilled. Pause

Here Guru Ji is posing a question and then answers it himself. He first poses this question and wonders, "O' God, what kind of people are those, who never forget Your Name?" He then answers and says, "Such persons (who never forget the Name) are (virtually) like God Himself and there is no difference between the two." Guru Ji then addresses God and says, "O God by meeting with You, our mind and body become blessed and we are in peace and all our pain is gone. You have saved countless people. Only those persons are acknowledged whom You approve and such accepted persons are known everywhere." He concludes the *shabad* by saying, "O God, please fulfill my one desire, that I should always contemplate on You and remember You with every breath of mine." So in brief, Guru Ji is advising us to never forget the God's Name, so that we get all peace and bliss, and all our sorrows go away.

7-23-93

SGGS p. 398

Aasa Mehla 5

*Ja Ka Thaakur Toohi Parabh Taakey Vadhabhaaga. Oh Suhaila
SadaSukhi Sabh Bhram Bhau Bhaaga.*

Central Idea: I am the servant of God, the world sustainer. Great indeed is my Lord. He, who, in every way, is the doer and the prompter, is my True Guru.
Pause.

Here Guru Ji is telling us about the greatness of God and the benefits to those who only depend on God for their support. Guru Ji tells us that the God is the sustainer of the entire world, there is no other like Him. Therefore those who only depend upon God's support (for all their worldly and spiritual needs) are indeed very fortunate. They always remain happy and all their doubts and dreads are dispelled. But God's support is obtained through the Guru and the impassable world-ocean is also crossed with Guru's guidance. By God's gracious glance peace is procured and the treasure of Name is enshrined in the mind. But it is only very few who drink the Nectar of God's Name. Guru Ji concludes that he has obtained the livelihood of one Name, and he lives by pondering and contemplating over it in his mind.

SGGS p. 400

Aasa Ghar 10

Mehla 5

*Jis No Toon Asthar Kar Maaneh Tey Paahon Do Daaha, Putar Kalatar Greh
Sagal Samagri Sabh Mithya Asnaaha.*

Central Idea: The body that you believe to be everlasting is but a guest for a few days. The love for your sons, mansions and all possessions is but an illusion. O man, why do you burst out laughing? For what you see is a mirage, so you should only earn the profit of God's meditation. Pause

Here Guru Ji is advising us against too much attachment with the worldly possessions or relations. Guru Ji says that all these possessions, mansions and our sons (daughters, spouse home, and all other possessions upon whom sometime we take false pride, are all very temporary things and an illusion like a mirage. The most profitable thing for us is meditation on God. Guru Ji further says that just as our clothes wear off after a few uses or a piece of salt gets dissolved in a tank of water, similarly our body keeps wearing off and one day when we receive the message of death, our soul departs in a moment. Guru Ji therefore wants us to tell our minds that account is being kept of every moment of our lives. Therefore we should always praise God, so that we can be saved in the end through the shelter of our Guru.

7-13-93

SGGS p. 402

Aasa Ghar 11

Mehla 5

Natooa Bhaikh Dikhaavai Bouh Bidh Jaisa Hai, Oh Taisa Ray. Anik Joan Bharmyo Bharam Bheetar Sukhaih Naahi Parvosa Ray.

Central Idea: O saints my companions, my friends, without God (within), one remains but a mere mortal. But he, who sings God's praise in the society of the saints, wins the prize of eternal life. Pause

Here Guru Ji is once again illustrating the value of Name and singing Go's praises in the company of saints. He tells that just as a clown exhibits guises in many ways, but he remains as he is (foolish or wise or whatever), similarly this soul wanders in many births, through doubt, but remains the same and does not attain the state of peace and bliss. So Guru Ji is saying to us, "O my intimate saintly friends, without God's Name (within), one remains a mere mortal, but the one who sings His praises in the company of saints wins the prize of eternal life." Guru Ji says that God has created this world with three qualities (of *Rajas*, *Tamas* and *Saatak*), so how can one save oneself from the whirlpool of this *Maya* (worldly riches and power)? He then answers himself that after searching again and again, he has realized this essence that if one reflects on God's Name the invaluable treasure, the jewel like mind is then contained and satiated (i.e. we attain the state of bliss and equipoise). So Guru Ji is advising us to reflect on God's Name and sing His praises in the company of saints.

9-24-93

SGGS p. 404

Aasa Mehla 5

*Uddam Karau Kraavo Thaakur, Paikhat Saadhu Sangg, Har Har Naam
Charaavoh Rangan, Aappey Hi Prabh Rangg.*

Central Idea: O mind contemplate on God's Name. O God abide in my heart in Your mercy; yes please abide with me to sustain my soul. Pause.

Here Guru Ji is showing us how and what to pray for and how to develop love for God. He says, "O God after seeing the society of the saints and prompted by You, now in my heart too, a desire to see You has arisen. So, my God, please color me in the color of Your will. O my mind, please contemplate on God's Name. O my Love, hearing Your Name I am excited to see Your vision. Please have compassion on this worm; this alone is the object of my prayer (i.e. I do not pray for any worldly riches or comforts. I only pray for Your love). O my God, all my life and wealth is Yours, and there is nothing in my power, I live as You will, because it is You who sustains me. Bathing in the dust of the saints, my sins of myriads of birth have been effaced and with Your loving adoration my doubts and fears have been stilled and I always see Your presence."

So in brief Guru Ji is advising us to join the society of saints and sing God' praises. Then automatically a longing and love to see Him will arise in our minds and if God so wills, He would bless us with His sight.

10-23-93

SGGS p. 406

Aasa Mehla 5 Ghar 14
Ik Onkaar Sat Gur Parsaad

Oh Naih Navailla, Apnaiy Preetam Seo Laag Rahaij. Rahaao.

Central Idea: That love remains ever fresh, ever new;
whose object is the Creator - God. (Pause)

Here Guru Ji is telling us what kind of love and with whom we should have love and what are the blessings of such a love. Guru Ji tells that, only that love always remains new and fresh, which is created with our Creator God. (Indirectly he tells us that all other loves with friends and relatives after sometime become weak and some times even turn into hatred). Guru Ji further tells us that when God in turn loves somebody, that person is really a blessed person because he or she would never again have to go through the pain of birth and death. Such a blessed person remains always immersed in God's devotional service and God's love.

Guru Ji further tells us that the way to meet God is to completely surrender our minds to Him (and there is no other complicated or clever way of winning God's love for us). In the end, Guru Ji himself prays to God (and indirectly advises us accordingly) to show mercy on him and favor him with boon of His Name (or love).

9-21-93

SGGS p. 408

Aassawari Mehla 5

Har Har Har Guni Haan, Japeeai Sahej Dhuni Haan.

Central Idea: O, my mind with music of equipoise, again and again praise God Almighty. The saints's tongue repeats God's Name. This I have heard, is the only way to emancipation. O my soul, through high merit alone is this way found. Pause

In this stanza Guru Ji is advising himself and us that we should again and again repeat God's Name. He tells that he has heard that this is the only way to meet God Almighty, who is the Master of all, and who is the Destroyer of distresses. Who is unknowable and impenetrable? We should love Him. He is our God, who never goes or dies.

Lastly Guru Ji tells us that God Almighty is known through the Guru and he has followed this path already, and now his mind is satiated with God's love.

8-17-92

SGGS p. 410

Raag Aasa Mehla 1

Ashtpadiaan Ghar 2

Uttar Avghat Sarvar Naavaiy, Bakaiy Naa Bollaiy Har Gun Gaavaiy. Jal Aakaasi Sunn Samaavaiy, Ras Sat Jhole Mahaaras Paavaiy.

Central Idea: Descending the treacherous precipice (of vice) one should bathe in the pool (of God's Name) and should utter nothing vain but only God's Praise. One should merge in God like water in the atmosphere, and should churn all true relishes to procure God's nectar. O my mind, listen to this wisdom, that your God pervades and upholds the whole universe. Pause

Here although addressing the yogi's, Guru Ji, is advising us all that we should descend from the high pedestal of ego and sin. We should come down to the home of humility and then with one mind bathe in the pool of God's Name and get absorbed in Him as the water in the atmosphere. (Perhaps that is why 5th Guru has designed the Harmandar Sahib in the lowest elevation of the surroundings amidst the water pool. So that while climbing down the physical stairs of bricks and mortar we should also climb down the spiritual stairs of ego and falsehood and then sit at the lowest physical place and sing God's Name in complete humility).

The essence of this *shabad* is that we should submit willingly and humbly to the will of the Creator – God. We should be wise in God, reflect on His word, realize God within, and live in this world just as lotus springs in water yet keeps its head in the sky. We should see His presence all over and thus be absorbed in the immaculate Name of God.

9-11-93

SGGS p. 412

Raag Aasa Mehla 1

Aap Veechaaraiy So Parkhey Heera. Ek Drishat Taarey Gur Poora. Gur Maanaiy Man Tey Man Dheera.

Central Idea: The Guru is such a banker, who assays his Sikhs. By the true glance of his, the mortal is blessed with the love of the unique God and is saved. Pause.

Here Guru Ji is stressing upon us the importance of the Guru, the Name and the society of holy saints. He tells us, that those who reflect on themselves realize this essence that true Guru can save us with his single glance of grace and on whom the Guru is pleased his or her mind is pacified by the mind itself. The Guru tests each one of us on his touchstone and if we pass through his scrutiny he casts his eye of grace on us and attunes us to God's Name. We then become immaculate and pure, our hopes and desires are burned and we find the abode (of God), which is the true and inexhaustible treasure that pervades the entire universe.

On the other hand the ignorant wretch who does not see, hear or talk about God, becomes intoxicated with vice and quarrels with the world. But if we associate with good people (i.e. holy saints) we also become good and we run after virtues and our sins are washed off and then if we get a glace of grace from the Guru, we become everlastingily happy.

4-16-93

SGGS p. 414

Aasa Mehla 1

Tan Binsaaiy Dhan Ka Ko Kaheeaaiy. Bin Gur Raam Naam Katt Laheeaaiy.

Central Idea: Except God's Name, who else is my (support)? Therefore, deeming both pleasure and pain as the same thing, I will not forsake God's Name. After forgiving (the creatures) on His own, He unites them with Him. Pause

Here Guru Ji is telling us that when one's body perishes, no one can be considered the owner of the worldly wealth amassed by that person. (Because, it is not going to accompany that person, after death). But still the foolish human beings remain absorbed in the love of worldly things or relatives. The human beings do not realize that it is only the wealth of God's Name, which like a faithful friend can accompany a person (even after death). But without the Guru's (guidance), we cannot obtain God's Name. Therefore the true followers of the Guru, who obtain divine knowledge of God, also become liberated from (worldly) bonds. Then by meditating on God's Name, they become imbued with God's love, and are emancipated.

8-26-93

SGGS p. 416

Aasa Mehla 1

*Kahaan So Khail Tabela Ghorrai, Kahaa Bheri Sehnaaee. Kahaa So
Tegband Gaaday Rarr, Kahaa So Laal Kavaaee.*

Central Idea: This world is Yours and You are God of universe. In a moment you establish and disestablish. You distribute wealth as You please. Pause

Here while commenting on the war between Moghuls and Pathaans Guru Ji says, "O, God, You are the owner of this world. Within a moment You can create or annihilate and distribute wealth as You please." He observes that all the royal possessions, the horses, carriages and all the glitter may be lost in a minute. The palaces, the women and all the pleasures vanish like a shadow. He remarks that millions have lost their lives, accumulating wealth, which cannot be earned without dishonest means, and which the owner cannot carry with him or her to the next world. Whom-so-ever God wants to destroy He first deprives that person of his or her virtues. Guru Ji stresses that what God wants, He does and no body has the power to stop Him. Even millions of religious leaders could not stop the invasion of Baabar, who burned thousands of houses and murdered even most powerful princes in a most merciless way. The religious leaders could show no miracles to stop these Mogul invaders.

After seeing all these killings and injuries, Guru Ji feels extremely sad, but then he realizes that what ever God wills and likes, He does. All happiness and sorrows are as per the will of God and there is no body to whom one can complain against Him. We get what we are destined to.

So the lesson of this *shabad* is that even when forced with most horrible tragedies, we should simply learn to accept the will of God.

Aasa Mehla 1

Challey Challan Haar Waat Wataaya. Dhandh. Pittaiy Sansaar Sach Na Bhaaya.

Central Idea: Why to wander about, and why to make a search, when Gurbani shows God to us? Having renounced egoism and worldly attachment, I have arrived at my own home. Pause.

Here Guru Ji is advising us that there is no use in wasting away our time in the search of God in far off places. All we need to do is to follow *Gurbani* and abandon our ego and worldly attachments and we can find God in our own home, in fact within ourselves. Then Guru Ji advises us that we should follow the path of truth if we want to find the True (God) and fix our attention on this True God. Guru Ji also cautions us against weeping and wailing for the dead, because the dead body does not even recognize that any body is weeping for it. We should wail in love while praising the True (God) and recognize His command. Finally Guru Ji advises us to enshrine God in our mind, then we will not repent. He says that if we act upon the Guru's teaching, God will pardon our sins and we should pray for the True (Name), through the Guru.

8-17-93

SGGS p. 420

Aasa Mehla 1

Man Raatou Har Naaey Sachch Wakhaanya, Lokka Da Kya Jaaiy, Ja Tudh Bhaanya.

Central Idea: As long as there are life and breath we should meditate on the True God. By singing God's Praise we receive profit and gather gladness. Pause.

Here Guru Ji is talking with himself, with us, and the True (God). He addresses God and says, "O God my heart is imbued with Your love and how does it hurt any body if I become pleasing to You."

He advises us all that as long as we are alive we should meditate on God and we would profit by singing His praises and would get happiness. Then he says to God, "Your service is true, please grant it to me, I live only by admiring You and You are my only support. I am a door keeper at Your door and You know the pain in my heart, and I am wonder struck that now Your service has removed this pain." Then Guru Ji says that God-ward persons know that through His Name they will be accepted in God's court.

Guru Ji advises us that we should collect the merchandise of truth, contentment and love, banish the evil thoughts from our mind, and we will attain to Truth.

In the end Guru Ji shows us how to be humble and says, "O God You are sublime but I am the lowest person, please show mercy on me and unite me with You."

2-5-93

SGGS p. 422

Aasa Mehla 3

Aasa Aas Karey Sabh Koe, Hukmai Boo-Jhaiy Niraasa Hoee. Aasa Wich Suttey Kaee Loee, So Jaagaaiy Ja Gaawaiy Soee.

Central Idea: Through the Name, the fire of desire is extinguished and by His will, His Name is obtained.
Pause.

Here Guru Ji is telling us how the fire of desires (and hopes) can be extinguished. He comments that everybody is always hoping for something and kind of sleeping in this state of hope and desire (I will soon have so much more wealth or so much more power, etc. and we do all kinds of wrong deeds to fulfill those hopes and desires, and then suffer). Guru Ji tells us that the way to get out of this circle of hope and desires (and eventual problems) is to realize the Will of God and shed all our hopes and desires. Then he tells us that how to realize the Will of God. He says it is through the Name that all the fire of desire is extinguished. Then he answers the next question, how to realize the Name? He says that as far as he is concerned, it is the true Guru who has made him realize the Name and he advises that we should be so much thankful to such a person who enshrines the Name in us, that we should offer our head in return.

In the end Guru Ji tells us that the self willed persons are gone astray in worldly love and doubt (and desires), but the one who has enshrined His Name, stills all his or her (hopes and) desires and lives eternally in Bliss.

12-17-92

SGGS p. 424

Aasa Mehla 3

*Aappaaiy Aap Pachhaanya Saad Meetha Bhaaee, Har Ras Chaakheeaiy
Mukat Bhaiy Jina Saacho Bhaaee.*

Central Idea: The reverend God is the purest of the pure, and abides in the pure mind. By praising God under Guru's instruction, one remains detached from deadly passions (*Maya*). Pause.

Here Guru Ji is laying down in clearest terms the importance of meditating on God's Name and strongly advises us to always dwell upon Name i.e. remember God. Guru Ji says that without the Name, one does not know oneself and remains (spiritually) blind. But through the Guru's word we obtain inner illumination and God's Name keeps company in the end. Then we reach such a stage that we abide only in God's Name and deal only in the Name. Guru Ji says that we should always praise the Name (i.e. God) and attain to God's castle through the Name. Without the Name one is not approved and such an egoist loses his or her honor and is punished at the door of the demon of death.

Finally, Guru Ji says that it is only through perfect destiny that one attains the Name through the Guru's word and receives all the bliss and glory as a consequence of dwelling upon the Name. The one who realizes it knows how sweet is God's Name and by tasting it myriads have been emancipated.

1-17-93

SGGS p. 426

Aasa Mehla 3

Suchh Ratteeaa Sohaagni Jina Gur Kaaiy Sabad Seegaar, Ghar Hee So Pir Paaya, Sachhaai Sabad Veechaar.

Central Idea: The happy wives, who are adorned with Guru's words, are in truth contemplating over the True Name, they obtained that Beloved in their own home. Through merits the demerits are forgiven, and the mortals come to embrace love for God. The bride then attains God as her Groom and the Guru brings about this union. Pause.

Here Guru Ji is citing the example of a bride and bridegroom and is telling us that like sincere good brides we should have true love for our beloved Groom (God). We should try to inculcate merits in our character and behavior so that God may ignore our demerits. Those in whose minds abides the True One, they serve Him night and day with equipoise and get absorbed in their eternal God and enjoy His company in Bliss.

On the other hand those (brides) who wander in doubt i.e. go after different lesser gods and goddesses or are attached to worldly affairs, they do not know their spouse (God) and suffer agony on a forlorn bed (i.e. pain of loneliness).

In the end Guru Ji emphasizes that the eternal God is only one, and we should have attachment with only one God and if we desire peace, we should enshrine His Name in our minds.

Aasa Mehla 3

Sabdou Hee Bhagat Jaapdey, Jin Kee Baani Sachchi Hoey, Wichou Aaap Gya Naao Mannya, Sach Milaava Hoey.

Central Idea: From their word are the devotees known:
yes, they who utter the speech of Truth, they lose their
self, and accept Gods' Name; and are attuned to Gods'
Truth. God's Name, blesses the devotees with glory,
blessed is their birth, every one worships them. Pause

Here Guru Ji is advising us to be true devotees of God's Name. Because God's Name blesses the devotees with glory, their birth is blessed and everybody worships them. Guru Ji explains that I-amness, attachment, wrath and ego are the main ingrained qualities of human beings. But if one merges in the Word (i.e. the Guru's instruction) one is rid of these problems and one's light merges in God's Light.

Next Guru Ji explains the great benefits of seeking the Guru's instruction. He tells that when one meets the true Guru, one's life is blessed. One receives the inexhaustible and brimful treasures of God's Name and it is God-ward persons only who reflect on the Name and attain these riches. Because the self-ward egoists do not know the essence of worship and are beguiled by God, and they lose their lives in gamble. Guru Ji concludes that the person in whose heart abides God's Name, that person is known true in God's Court.

8-19-93

SGGS p. 430

**Aasa Mehla 5
Birharrey Ghar 4
Chhanta Kee Jat
Ik Onkaar Sat Gur Parsaad**

*Paarbrahm Prabh Simriaaiy, Pyaarey Darsan Kou Bal Jaou, Jis Simrat
Dukh Beesareh Pyaarey So Keon Tajna Jaaiy.*

Opening Lines: Let us contemplate on our transcendent God and Master and be a sacrifice to His vision. Contemplating whom our woes are ended: O friend, why forsake such a God?

Here in this Birharra (song of separation) Guru Ji is advising us that we should contemplate on our God and Master. We should not forsake such a God by contemplating whom our woes are ended. In the second Birharra under consideration, Guru Ji says that when one meets with one's God, one's woes of birth and death become a thing of the past. So that is why Guru Ji says that the beauteous, wonderful and all-wise God is his very life and he craves to see His vision.

However, Guru Ji cautions that any person who is separated from God is born only to die, licks poison and only that person meets God, whom He wants to meet. Guru Ji says that he cannot describe the joy which one receives from seeing the sight of God (just as a truly devoted beloved cannot describe her happiness on meeting her long separated lover). Guru Ji therefore says that he is a sacrifice to those true lovers of God who are imbued with His love, because they are blessed and their love lives from age to age (i.e. is immortal).

8-20-93

SGGS p. 432

Raag Aasa Mehla 1

Patti Likhi

Sassai Soey Srist Jin Saaji Sabhna Sahib Ek Bhaiya, Sevat Rahaiy Chitt Jinn Ka Laaga, Aaya Tin Ka Safal Bhaiya.

Central Idea: God who created the world is the sole master of all. Profitable becomes their advent into this world, whose mind remains attached to God's service. O my foolish mind, why do you forget Him? When you will adjust your accounts my brother, only then, you will be deemed educated. Pause

This *shabad* may be referring to the tablet written by Guru Nanak Dev Ji when he went to school for the first time and instead of being taught, he started teaching his teacher about the meanings of the alphabet. This tablet starts with the letter Sassa (S); where Guru Ji is telling us that it is the one Master alone who created this universe and he advises us that the advent of those persons into this world becomes successful who's mind remains attached to God's service.

The starting alphabet letter in the page under consideration (page 434) is Babba (B). Here Guru Ji says that God has made the four ages as the four sides of His Chauparr (a chess like game), and using all the humans as His chess figures, He Himself throws the dice (as if He is playing by Himself). In other words this world is like a play for God and we mortals are His chess pieces.

8-18-93

Note: In April 1994, I had the fortune to visit the Gurdwara Patti Sahib in Pakistan, In spite of very poor and unsanitary conditions they were running a Sikh Education school there with many children.

SGGS p. 434

Raag Aasa Mehla 1
Chhant Ghar 1
Ik Onkaar Sat Gur Parchad

*Mundh Joban Baallarreeaiy, Mera Pir Raleeaala Raam, Dhan Pir Neoh
Ghana Ras Preet Dyaala Raam.*

Opening Lines: O bride with girl's youth, your beloved is very sportive. When you, intensely love Your Spouse, the merciful God is delighted and begins to love you.

Here while addressing us as young beautiful brides of God Guru Ji is advising us that God is very sportive and merciful. If we develop keen affection for Him, He will also be merciful on us and will start loving us. Then we will meet our beloved Spouse and we will enjoy His company and we will feel so blissful as if all the seven seas (all the sense faculties) are filled with nectar. Guru Ji also tells us that God is the cause of causes, the all-powerful Master of Lakshmi (goddess of wealth) who fulfills all. Blessed is the bride on whom is God's grace and whose self (mind), God's word embraces.

In the end Guru Ji reminds us that God is not met through clever talk, He is met only through Love, if He so wills. Then we feel as His close personal friends and not ordinary human beings. So Guru Ji advises us to forget all kinds of clever knowledge or ways to attain God, and to simply develop a sincere intense love for Him. He will show His mercy on us and will unite us with Him.

9-20-93

SGGS p. 436

Raag Aasa Mehla 1
Chhant Ghar 2
Ik Onkaar Sat Gur Parsaad

*Toon Sabhni Thaaeen Jitthaiy Haun Jaaee, Saacha Sirjanhaar Jeeo,
Sabhna Ka Daata Karam Bidhaata, Dookh Bisaaranhaar Jeeo.*

Opening Lines: You (my God) are everywhere, wherever I go, O True Creator God, You are the Beneficent God, the Builder of our destiny and the destroyer of sorrow.

Here Guru Ji is advising us that God the creator is everywhere wherever we go. He is Benefactor of all, Architect of our destiny and Destroyer of our sorrows. Guru Ji also warns that God knows how to differentiate between a crane and a swam (i.e. he knows perfectly well who is real good and pure from inside and out, and who appears saint form outside but is real evil form inside).

Guru Ji then tells us that those who meditate upon Him with a sincere mind, attain peace but there are only very rare persons like this. Such persons never suffer defeat and even death's courier does not touch them. Guru Ji further tells that we should serve the creator God who created the universe and yoked all the species to their particular tasks. He says that only that person gathers honor in God's court who recognizes one God and repeats God's Name day and night.

He concludes by saying that those who repeat God's Name, obtain the fruit of peace and even though ages may pass God's boons on them do not run out. They look beauteous and reap the fruit of happiness.

9-22-93

SGGS p. 438

Aasa Mehla 3

Chhant Ghar 1

*Ham Gharey Saacha Sohela Saachaiy Sabd Suhaaya Raam, Dhan Pir
Mail Bhaiya Prabh Aap Milaaya Raam.*

Opening Lines: Within my home are sung the songs of happiness and the word of truth adorns my house. The bride has met her Groom, God Himself has united me with Himself.

Here Guru Ji is describing his state of extreme bliss on gaining union with God. He tells that like a beautiful bride, who is embellished with the ornaments of gold and beautiful clothes, he embellished himself with the ornaments of the *Gurbani* beautified with truth and love. His Groom, God has Himself united him (Guru Ji) with Himself.

Guru Ji then says that the damsel who goes astray in duality and doubt does not attain her groom. She does not have any merit and loses her life in vain and ultimately repents. But when she sees her true Guru, she also receives eternal peace and her Beloved meets her face to face.

When the bride meets her Groom (i.e. when one meets God), one's fire of desire is extinguished and peace reigns within and one tastes God's elixir. Guru Ji concludes that the house in which God's Name is always meditated, in that house songs of happiness are sung. Imbued with the Name such a mortal always abides in bliss and happiness.

8-16-93

SGGS p. 440

Aasa Mehla 3

*Saajan Mairay Preetamoh, Tum Seh Kee Bhagat Karey Ho, Gur Saivoh
Sada Aapna, Naam Padaarath Laiho.*

Opening Lines: O my friend, my love, devote yourself to the worship of God and serve your Guru and receive the blessing of God's Name.

Here in this long *shabad*, taking his own example, Guru Ji is advising us that we should say to our minds, "O my mind, you are the spark of Supreme Light. You are the embodiment of Light, you should recognize your origin (that you came from God Himself originally) and the reverend God is always with you. So through the Guru's word enjoy His love and intensely love Him, all His people and all His Creation."

In the particular stanza (9), under consideration, Guru Ji tells us that some have gone astray whom God Himself has strayed. They wander about in duality and act in ego and God Himself has put them on evil track, nothing lies in their power. (The reasons for) their ascent (into virtuous conduct) and descent into the evil ways only God knows, who has created this creation. So secret is God's will, that only few Godward persons understand this. In other words Guru Ji says that even if we do good deeds, we should not feel proud because it is God Himself who makes us do good or bad deeds and we should always therefore be humble and pray for keeping us on the right track.

9-14-93

SGGS p. 442

Aasa Mehla 4

Jhim Jhimmai Jhim Jhim Varsaiy Amrit Dhaara Raam, Gurmukhey Gur Mukh Nadree Raam Pyaara Raam.

Opening Lines: Softly, subtly, softly, subtly, rains the (God's) nectar (upon my mind). And through the Guru, I see my loved God, O Dear. God's Name is dear to me for it saves the world and brings us glory.

Here after receiving the nectar of Name, in a sublime state of rapture and bliss, Guru Ji is describing the state of his mind and reciting many blessings of God's Name. He says that the blissful nectar of Name is entrenching like the sweet soft drops of a slow subtle rain and through the Guru's grace he has obtained the sight of the beloved God. He says that in this dark age, the nectar of Name is like our boat to help us swim through dreadful ocean of the world and bring us glory.

In the stanza (6) under consideration, Guru Ji says that those in whose mind God's Name is enshrined, lose all their worries and they obtain the fruit of all good deeds. They obtain the life object and their mind's desires are fulfilled. All their evil nature and ignorance departs, and getting awakened they yoke their mind to God's Name, and blessed is their birth in this world. Guru Ji therefore advises us to meditate on God's Name, day and night.

8-24-93

SGGS p. 444

Aasa Mehla 4

Satjug Sabh Santokh Sareera, Pag Chaarey Dharam Dheaan Jeeo, Man Tan Har Gaaveh Parm Sukh Paaveh, Har Hirdeh Har Gun Gyaan Jeeo.

Opening Lines: In the “Sat Yug” (they say) men were the embodiment of truth, contentment and concentration and religion rested upon all fours. And, through the minds and bodies of men rang God’s praise. And they attained utter bliss and within their hearts was the knowledge of God’s excellences.

Here Guru Ji is telling us the way to attain peace and cure all maladies in Kal Yug (the present age), which is considered as the worst of all the four ages. He is describing the state of mind of humans during the different periods of time. He says that in Sat Yug (the first period), all men were the embodiment of truth, contentment and concentration. The knowledge of God’s excellence was their life object, (as if the men were fully religious or) in other words the religion was standing on all its four legs. Through the passages of yugas (the periods called Treta, Duapper and Kal Yug), the men’s state of mind deteriorated. Then men were entrapped in ego, anger, falsehood and selfishness, with the result that there were wars, conflicts, and all kinds of acts of conceit and deceit, as if in each yoga (or period) *Dharma* (or Righteousness) was losing one leg so that in Kalyug (the present age), *Dharma* (or righteousness) has lost its three legs and is resting on only one leg. In other words 75% of the people’s state of mind is corrupted and only 25% are left with truth and compassion. Guru Ji says that in this age we should meditate on God’s Name and sing His praises, only then we will be saved.

Aasa Mehla 4 Chhantt

Wadda Mera Gobind, Agam Agochchar, Aad Nirajan, Nirankaar Jeeo. Taa Kee Wadyaeee Kaihee Na Jaaee, Amitt Wadyaeee, Mera Govind Alakh Apaar Jeeo.

Opening Lines: My God is the greatest. He is inaccessible, beyond the grasp of our sense faculties, the root of all creation, untarnished by the filth of worldly attachment, and formless. His state cannot be described, His glory is immeasurable; my God is incomprehensible and limitless.

In this Shabad, Guru Ji shows us, how to sing praises of God, and meditate on His Name. He says, “My great God is inaccessible, beyond the reach of our sense faculties, existing before time, immaculate, and formless. His state cannot be described, His glory is immeasurable.”

Directly addressing God, Guru Ji says, O’ God, You are the eternal supreme Master, always imperishable, and the treasure of all virtues. You are the only one God and Master, and You Yourself are the sagacious supreme Being.”

Continuing His praise, Guru Ji says, “O God, You are the creator of every thing, and everything is Your glory. You manage the world, as You please.” Therefore, the best thing for us is to try to understand His will, through the Guru’s word and always accept it gracefully and remain merged in His Name.

3-12-93

SGGS p. 448

Aasa Mehla 4

Har Amrit Bhagat Bhandaar Haaiy, Gur Satgur Paasaiy Raam Raajey, Gur Satgur Sachcha Saah Haaiy, Sikh Daiy Har Raasey.

Opening Lines: My God is the Treasure of Nectar; and Treasured is He in the Guru's word. The True Guru is the true merchant and he blesses the devotee with stocks of love.

Here Guru Ji is telling us how great our true Guru is. He says that our true Guru is a true merchant and he blesses the devotee with the stock of love for God. Guru Ji then says that blessed is that trader and the trade and blessed is the true merchant, the Guru. He says that the entire world trades with the true Guru and he praises His Name forever. He explains one fact of life, that is, that whatever God writes in the humans' destiny, that is fulfilled one day, otherwise what any poor creature can do. He wonders how he can narrate God's merits. He is the remotest of the remote Master, the King. In the end Guru Ji prays to God and says "We are led astray by error each day, so please keep our honor, O God, we are Your slaves, nay the slave of Your slaves. O God, we are Your children, O Father, our Guru, please make us wise in Your way and keep our honor." This is the way, we should always feel and think about God.

8-23-93

SGGS p. 450

**Aasa Mehla 4
Chhant Ghar 5
Ik Onkaar Sat Gur Parsaad**

*Mairey Man Pardesi Way Pyaarey Aao Gharey, Har Gur Milaavoh Mairey
Pyaarey Ghar Wassaiy Harey.*

Opening Lines: O my darling stranger soul, come into your own home. O my Guru, cause me to meet my dear God, so that God may abide in my home. If God shows mercy, O my dear, you should make merry in His Love. When Guru Nanak is pleased, my dear, he unites man with God.

Here Guru Ji is expressing his passionate sincere desire for his Beloved (God). Like the completely devoted and adoring fiancé, Guru Ji is asking his own soul to remember God and is asking his Guru to help him meet his Beloved. Guru Ji says that at present his condition is like that of a pied cuckoo, who is thirsty for a drop of swanti (special) drop in the form of a very brief meeting of his God. He says that when he sees his Beloved (God), his mind is overjoyed like that of a small child on seeing its mother. In His presence Guru Ji feels that a happy spring season has come into his courtyard, but in His absence his courtyard seems dry and withered, where dust is flying all over. In short Guru Ji is advising us to love our God with that kind of sincerity and passion as that of a truly loving and devoted wife.

8-15-93

SGGS p. 452

Aasa Chhant Mehla 5
Ghar 4
Ik Onkaar Sat Gur Parsaad

Har Charan Kamal Man Baidhya Kichh Aaan Na Meetha Raam Raajey. Mil Sat Sangat Aaraadhyaa Har Ghat Ghatey Deetha Raam Raajey.

Opening Lines: My mind is pierced through with the lotus feet of God, and now none other than the kind God is sweet to me. And in the society of saints, I dwell upon Him and see God my king, pervading all hearts.

Here Guru Ji is describing for us what kind of a state of bliss we reach when our love for God reaches its height. Sharing his own experience Guru Ji says, "My heart is so much pierced by the love of God that now I find no relish in any of the dainty dishes, or luxuries of the world. The one and only thing which I love crave and like to taste is the sight of my God. I crave for my God as a fish craves for water or as a pied cuckoo craves for that special drop of rain." Guru Ji says that God is the Master of the universe; the saints drink His essence and contemplating on Him, destroy their doubt, sorrow and attachment. Guru Ji further says that it is through some special eternal writ that one meets the true Guru and through him God who is compassionate to the humble and then he receives immense joy, peace and bliss. In summary Guru Ji advises us to develop a sincere and deep love for God so that He may show mercy on us and grant us a most fulfilling state of peace, happiness, joy and bliss.

9-15-93

Aasa Mehla 5

Salok

Ban Ban Phirti Khojti Haari Bouh Awgaah, Nanak Bhaitey Saadh Jab, Har Paaya Man Maaeh.

Opening Lines: I searched through all the woods and was tired of the long search (including bathing, going on various pilgrimages, and mastering, learning and searching many sacred texts). But, when I met with the saint, I found my God within my mind.

Here Guru Ji is advising us to seek the company of God's saints and serve them, to meet God, to find whom, innumerable ascetics and men of silence search, and millions of Brahmans meditate on whose Name. For whom people go through various austerities, religious rites and wander over the earth, and bathe at holy places and whom the men, the forestry, the vegetation and animal life seek, can be found for sure in the company of the holy saints. Guru Ji further elaborates that millions of incarnations of Vishnu and Shiva with matted hair desire to see Him. Gods, perfect persons, heavenly bards and celestial singers contemplate on Him. Myriads of kings, gods and many super beings remember Him. But the merciful Master is the Patron of the patron less, and we can be saved by joining the society of saints. Guru Ji concludes that all the sources of production and languages, all the Simritis, Puranas and Vedas and all the creatures' known and unknown sing His praise. But in order to see Him and have His Grace, we must place our head on the feet of holy saints (i.e. seek their refuge).

10-26-93

SGGS p. 456

Aasa Mehla 5

Salok

*Har Har Naam Japantyaan Kachh Na Kahey Jamkaal, Nanak Man Tan
Sukhi Hoey Antaiy Millaiy Gopaal.*

Opening Lines: Meditating on God's Name, death's courier says nothing to the mortal. Nanak, his soul and body are at peace and in the end he meets the World Cherisher.

Here in the most humble and loving way, Guru Ji is requesting his beloved God to bless him with His sight, and grant him His Name. Guru Ji is saying to God that even this is His grace that he is requesting for His Name and after shedding his self-conceit wants to fall on His feet. Guru Ji admits that he has no merit, no high caste, and no wisdom and is affected by worldly entanglements and doubts, and pleasures of erotic plays by women (or men) and joy of mammon. His youth is wearing out and old age is overpowering him, but (now) he has sought God's refuge, and requests for salvation. He further elaborates that he has knocked God's door after wandering through many, many births, but since God saves even the nominal saints, so his devotees should have no doubt about God's Mercy and Grace. God is so great that even if the entire earth would become paper, all forestry the pen, and the wind the writer, even then we cannot describe His merits, so we should simply seek His refuge, in all humility.

Aasa Mehla 5

Utth Wanjh Wataaoorrya, Tain Kya Chir Laaya. Mohalat Punnrreea, Kit Koor Lobhaaya.

Opening Lines: Rise and hasten forth. O traveller why are you delaying? Your days are over, why are you enticed by falsehood.

Here taking the example of a traveller, Guru Ji is advising us that we are going to stay in this world for a short time only, and soon our stay will be over and we will be asked to leave this world. Guru Ji is therefore advising us and asking us, why are we enticed by falsehood and Maya's deceit and commit innumerable sins? Soon abandoning all our wealth and beauty, rich cloths and tasty food, we will be leaving this world and only our deeds will go with us. So Guru Ji is cautioning us that like a deer who is often deceived by a moonlit night and gets caught by a hunter similarly we are running after false pursuits and then are caught in their noose and our coming and goings do not cease. Guru Ji further elaborates, by giving the example of a fly who is caught in sweet honey and then cannot fly or an elephant who in its lust is entrapped in a pit and then cannot get out. Similarly we are caught in seemingly attractive but false pursuits of greed and lust. So Guru Ji advises us that we should try to follow the path of the holy saints, who always take the refuge of God and never fall into hell.

9-8-93

SGGS p. 460

Aasa Mehla 5
Chhant Ghar 8
Ik Onkaar Sat Gur Parsaad

*Kamla Bharm Bheet, Kamla Bharm Bheet Hey, Teekhan Mad Bipreet Hey
Awdh Akaarth Jaat. Gehbar Ban Ghor Gehbar Ban Ghor Hey, Greh Moosat
Man Chor Hey Din Karo Andin Khaat.*

Opening Lines: *Maya is the wall of doubt, a strong perverse intoxicant and it wastes away your life. A terrible impenetrable forest is this in which thieves are plundering man's house, and night and day are eating up his life.*

Here Guru Ji is warning us and telling us to wake up (From our slumber of *Maya*, the worldly attachment). This worldly *Maya* in which we are engrossed is creating a strong wall of doubt between us, and our God and like strong intoxicants it is penetrating our minds. Our life is passing away in vain as, if our house is being robbed in front of us in broad daylight and we are not doing anything.

Guru Ji also tells us that instead of engrossing ourselves in *Maya* we should have an utterly pure and sincere love for God, like the love of a fish for water, the love of a bumble bee for the flower, the love of pied cuckoo for a drop of rain, or the love of a deer for the music. We should beg God to hold us by our hand and pull us up and grant us His merciful glance. We should always remember Him and then God will fulfill all our desires and will grant us His Union.

5-2-93

SGGS p. 462

Salok Mehla 1

Vismaad Naad, Vismaad Vaid, Vismaad Jeea, Vismaad Bhaid.

Opening Lines: Wonderful is Your subtle music and wonderful is Your wisdom. Wonderful are Your creatures and wonderful are their species.

Here in Asa Dee Vaar (Epic of Aasa), Guru Nanak Dev Ji is enjoying the wonders of the wonderful God (Waheguru). He says “O’ God wonderful is Your sound (*shabad*), ecstatic is Your knowledge, ecstatic are the creatures and their distinctions, wonderful are Your forms and wonderful their colors. It is a wonder that Your creatures are wandering naked. Wonderful is the air wonderful is the water. Wonderful is the fire which works wonders, wonderful is the earth and wonderful are the sources of production. Wonderful are the enjoyments to which the mortals are attached. Wonderful is hunger and wonderful is enjoyment of God. Wonderful is Your praise and wonderful is Your eulogy. Wonderful is Your wilderness and wonderful the paths. Wonderful is Your nearness and wonderful Your remoteness. Wonderful it is to hold You so near. By seeing your wonders I am wonder struck, only the lucky ones know the secrets of Your wonders.”

NOTE: *It is perhaps from here the Sikhs got the word “Waheguru”. Because when one is wonder struck one says wow (or “Waah” in Punjabi) and Guru is for God.*

Salok Mehla 1

*Mussal Maana Sifat Sareeat Parr Parr Kareh Beechaar. Bandaiy Sey Jaiy
Paveh Wich Bandee Waikhan Kou Deedaar.*

Opening Lines: The Muslims praise the Islamic law and they read and reflect upon it. According to them, God's servants are only those who fall in captivity (of orthodoxy of Islamic law) to see His sight.

Here Guru Ji is comparing the ways and desires of the followers of different religious and men of different natures, with the ways and desires of the devotees of God. Guru Ji says that Muslims praise their Islamic law and claim that in order to see God, you have to be in complete captivity of the Islamic law. On the other hand, the Hindus praise God of infinite form and bathe at holy places and perform various rituals to have His sight. The yogis contemplate on the vacuum (believing that God has no shape or form) yet God does have a body in its minute form. The people of generous nature feel happy on giving charity, but then they desire for worldly fame and honor. Quite contrary to them there are thieves, adulterers, and evildoers, who depart after expending here their previous good deed accounts. But, Guru Ji says that the devotees of God have only hunger for the praise of God and true Name is their main stay and they always remain happy and humble.

8-25-93

SGGS p. 466

Salok Mehla 1

Parr Parr Gaddi Laddeeaaih, Parr Parr Bhareeaaih Saath.

Opening Lines: One may rent cart loads of books and one may read for his entire life. To God the one thing alone is of account (His love), rest all is vain prattle.

Here Guru Ji is commenting on those who continue reading books after books, throughout their life and then become proud of their knowledge. He says that all this knowledge is of no avail, if one does not develop true love for God. In next stanza (M.1) also addressing the scholars and pundits, Guru Ji says, "You may read cart loads of books, continue reading throughout your life, but the only one thing which is of any account in God's court is meditation on His Name and all else is vain prattle." He is warning us against empty rituals, garbs and pilgrimages without the inner sense of love for God or contemplation of His Name. He tells that even the obviously good things can have undesirable effects. For example more one reads about the holy books, more one burns (with anger and pride), or more one visits the pilgrim stations, more one likes to prattle about these visits." Further He says we suffer great hardship being in love with others (rather than God) and many people endure calamity day and night by not wearing any clothes. Others are ruined through remaining silent; some eat dirt and throw ashes on themselves. But without God's Name (His love) all these austerities are of no avail and only on whom God shows His grace attains to Him. In the *Paurri* He says that the devotees of God are pleasing to God, and he seeks the company of such devotees.

9-10-93

SGGS p. 468

Salok Mehla 1

Dukh Daaro Sukh Roag Bhya Ja Sukh Taam Na Hoee.

Opening Lines: Pain is the medicine and pleasure the malady, and where there is pleasure there is no desire for God.

In this most famous stanza (also covered in Rehras Sahib) Guru Ji is explaining a very beautiful concept. He says that pain is the cure, and pleasure the ailment, because when we are happy we forget God. In the next stanza (M.2) Guru Ji says different people preach different ways to do their duties and reach God. Guru Ji says that the best way to meet God is to meditate on His Name. In the next stanza (M.2) Guru Ji says that one God is God of all (smaller) gods and goddesses and the one who understand the mystery of the soul and God, that one is God's manifestation. In the next stanza (M.1) Guru Ji is stressing upon the importance of the Guru by giving the example of a pitcher and water. He tells that in order to hold water, we need the pitcher, but in order to shape the pitcher we need the water (and clay). Similarly in order to control the mind we need the divine knowledge, but the divine knowledge itself cannot be obtained elsewhere than the Guru.

In the *Paurri*, Guru Ji explains that we should not simply go after the person who has knowledge and punish the illiterate persons for the wrong doing of a literate saint. As are the deeds of a person, he or she is known accordingly, we should not play such a game i.e. do such deeds which will bring defeat to us in God's court. The accounts of both the illiterate and literate shall be judged hereafter.

Salok Mehla 1

*Gao Braahaman Ko Kar Laavoh, Gobar Tarn Na Jaaee. Dhoti Tikka Taiy
Japmaali, Dhaan Malaichhaan Khaaee.*

Opening Lines: They tax the cow and Brahmin and with the cow dung they hope to save themselves. They wear the Dhoti, the frontal-mark and the rosary (like the Hindus) but they eat the barbarian's grains.

Here Guru Ji is commenting on the political and social customs and the deceit and treachery of Muslim rulers and their Hindu accomplices. On one hand, they were imposing taxes on poor Brahmins for their cows, and on the other hand, they were plastering their courtyards with cow dung. In the next stanza (M.1) Guru Ji says that on one hand the rulers who were in their actual life like man-eaters said prayers to show off. On the other hand their Hindu accomplices had the same taste of seeking the blood of the poor and in order to please their masters they wore blue dresses and blew the conch of prayer in their homes. So falsehood was spread everywhere and shame and honor was far removed from them. In the Paurri Guru Ji says that God keeps an eye on every one. He is the highest of high and it is He who yokes all to their jobs. So Guru Ji advises us not to do such bad deeds that He may get displeased with us because if we incur His displeasure, He can take away kingdoms and can reduce us to beggars whom no one gives alms.

9-12-93

SGGS p. 472

Salok Mehla 1

*Nanak Fikkaaiy Boaleeaaiy, Tanman Fikka Hoey, Fikko Fikka Saddeeaiy,
Fikkaiy Fikkee Soey.*

Opening Lines: Nanak: with a sharp tongue one's body
and mind become insipid. He is called the most evil of
the evil and the most evil is his reputation.

Here Guru Ji is advising us to always talk with a sweet tongue. He says when one speaks rudely, all one's body and mind become rude. Such a rude and dry person then earns the bad reputation of an evil personality. Even God does not like such rude and dry tongued persons, they are discarded insipid in God's court, called a foul persons and receive shoe beating.

In the next stanza, (M.1) Guru Ji says that there are many persons in this world who are false from within but appear honorable from outside. Such persons cannot wash off their filth even if they bathe at sixty-eight holy places. Guru Ji advises us that it is better to be wearing rags outside and silk inside rather than other way around (i.e. he says that one should be true and pure from inside rather than showing off from outside). He says such persons have bonding of love with God and they do not care for any one else. In the *Paurri*, Guru Ji says, "O God, You Yourself created the creation and through it is manifested Your power. Who-so-ever has come, shall depart and all shall take their turn." In the end Guru Ji advises us that we should not forget God in whose hand is our very soul and life, and thus with our own hands we should accomplish our own task (of uniting with God).

Raag Aasa Baani Bhagtaa Kee.
Kabir Jeeo, Naam Dev Jeeo Rav Daas Jeeo
Aaasa

*Gaj Saadhey Taaiy Taaiy Dhoteea Tehrai Payn Tagg, Gali Jina Japmalleea,
 Lotey Hath Nibagg. Oey Har Kaiy Sant Na Aakheeaiy, Baanaaras Kaiy
 Thagg.*

Central Idea: I am not pleased with such saints as those
 who devour the (fruit) trees along with all their boughs.

Here Kabir Ji is describing the state of the outwardly looking saints but in fact who are the biggest cheats. He is advising us to keep away from them. Kabir Ji says that such out worldly looking saints wear 3 and 1/2 yards Dhotis (loin clothes) and wear three fold Janayoos (sacred threads) and they have rosaries in their necks and glittering jugs in their hands. Kabir Ji does not call them God's saints; he calls them "the biggest cheats of Banaras," (the legendary thugs of India). Kabir Ji then tells that these cheats are so greedy that they eat the whole fruit trees along with their stems (i.e. they cheat the people so much that they extract every single penny from their victims). Further Kabir Ji describes that outwardly they will wash even their wood before lighting it. They scrub their vessels before putting them on fire and will dig up the earth to make double fireplaces, call themselves as pure ones, but actually suck the blood of their victims. They abide in ego and so even their relatives are drowned in the end. In the end, Kabir Ji comments, that people do all those deeds, to which God has yoked them to (and so people keep on coming and going in and out of the world), but those persons who meet the true Guru are not born again.

9-17-93

SGGS p. 476

Aaasa

Jab Lag Tail Deevaiy Mukh Baatti Tab Soojhaiy Sabh Koe. Tail Jalley Baatti Thehraani, Soona Mandar Hoee. Ray Bourey, Tohey Ghari Na Raakhey Koe. Too Raam Naam Jap Soee. Rahaaoo

Central Idea: O you mad man, (when you die) no one keeps you even for an instant in the house. So meditate on God's Name. Pause

Here citing the example of an oil lamp Kabir Ji is telling us that we should not get too much attached with our friends and relatives. He says that just as long as there is oil in the lamp, one can see everybody, but when the oil is finished, then the wick goes off and there is darkness in the mansion. Similarly as long as there is soul in the body, one can think of all the friends and relatives (and they can think of us), but when the soul flies away (i.e. a person is dead) then everybody forgets all relations, so much so that no body wants to keep our (soul-less) body in the house even for a moment. No body cares whose father are we, or whose mother, or whose wife. The mother wails in the house while our brothers take away our body (for cremation or burial). Our wife wails with her un-combed hair, but our soul is on to the journey alone. On that journey, the mortal suffers torture and pain and the courier of death keeps on doing this oppression and does not spare the poor soul. So basically Kabir Ji is saying that while doing our worldly duties, we should not be totally lost in our kith and kin, we should personally do something for our own salvation also (i.e. meditate and do good deeds).

9-7-93

SGGS p. 478

Aasa Shri Kabir Jeeo Kaiy

Kaahoo Deenaiy Paat Patambar, Kaahoo Palagh Niwaara. Kahoo Gari Godri Naahi, Kaahoo Khaan Paraara.

Central Idea: To some God has given satin and silk - clothes and to some he has given bedsteads woven with cotton tapes. On the other hand, others do not have even a patched coat, no even a thatched hut. O mind, do not indulge in envy or strife and engage in good deeds. (Or accept with thanks what ever God has given you). Pause

This is a very famous stanza uttered by Kabir Ji, where he is commenting on the contrast of too much rich and too much poor people. He is advising us to be grateful and thankful to God for whatever He has given us. He says that it is God's way that to some He grants lots of riches and they enjoy silken clothes and soft cotton beds, while others do not have even a thatched roof to cover their head or an old jacket to cover their body. Kabir Ji says that God is like a skilled potter who makes various kinds of clay pots and some he bedecks with pearls and others he purposely makes deformed. So we should not feel jealous or indulge in strife (with others who have been blessed with more riches than us) we should earn our own living with honest means (and accept God's gifts to us with thanks and gratefulness). In the end Kabir Ji says that the sense of worldly possessions is false because when our soul flies away we are left with nothing but an empty case (of our body).

8-22-93

SGGS p. 480

**Panch Padaiy Aasa Sri Kabir Jeo Kaiy
Tipdaiy 8 Dotukaiy 7 Ik tuka 1
Ik Onkaar Sat Gur Parsaad**

Bindd Taiy Jin Pindd Keeaa, Agan Kundd Rahaaya. Das Maas Maata Udar Raakhya, Bouhar Laagi Maaya.

Central Idea: Why do you cling to avrince and lose the merit of precious human birth? Why did you not sow the right seeds in the field of your past birth? Pause

Here Kabir Ji cautions us to carefully spend our precious lives and do not let it go to waste. Kabir Ji comments that God creates the body from the (father's) semen and keeps it for nine months in the mother's womb, but as soon as the child comes out it gets attached to the worldly pursuits. Kabir Ji then comments and reminds us of our previous birth and asks why we did not do good deeds in our previous birth and now attaching to the greed, we are loosing this birth also. He is replying to the often repeated excuse that whatever had to happen, happened, he says that if that is so then why do you cry when the monster of death catches you by the neck. He addresses us and says, "You are behaving as if you are going to live forever (but you do not know), the death's courtier is already counting your breaths." In the end he cautions us all, that the life is like a play of chess and we should play it very cautiously (so that we may not lose the game of life in the end).

Aasa (Sri Kabir Jeeo Kaiy)

Paheli Karoop Kujaat Kulakhnhi, Sauhrey Paieeaiy Buri. Abki Saroop Sujaan Sulakhnhi, Sahejaiy Udar Dhari.

Central Idea: It turned out well that my first wedded wife (state of ignorance) has died, may she whom I have now married (in state of Guru inclined knowledge) live through all the ages. Pause

Here Kabir Ji is expressing his happiness over the present state of his mind which is Guru inclined knowledge and feels happy that his previous stage of ignorance has gone. He expresses this thought through a simile. He compares his previous state of mind (i.e. state of ignorance) to his first wife and says that his previous wife was ugly, low caste and bad character, she was evil both at her father's and in-law's house. But his present wife (i.e. his present state of mind of Guru inclined knowledge) is beautiful, wise and he has naturally taken her to his heart. He further dwells on this metaphor and says that it is good that his previous wife has died (i.e. his previous state of ignorance has gone) and he prays for long life of his new bride (i.e. long lasting state of knowledge and bliss). He says that when the new wife came (i.e. he obtained knowledge) his previous wife lost her husband (i.e. Kabir's ignorance vanished). Now Kabir Ji is holding onto his new state of knowledge, the previous wife (i.e. the state of ignorance) has got another husband (i.e. the state of ignorance is enveloping the minds of other people).

Aasa Baani Sri Naam Deo Jee Ki

*Saap Kunch Chhodaaiy, Bikh Nahee Chhadaaiy. Udag Maahen Jaisey
Bagg Dhyaan Maadaaiy.*

**Central Idea: What is the use of meditation and prayer,
when your mind is not purged of its sin and shame.**

Here devotee Nam Dev Ji is advising us that there is no use of meditating on (God's) Name or doing prayers, if your mind is still full of evil and sin. If your mind is not concentrating on the Name and it keeps going off to many other topics then all your efforts are useless. He cites the example of a snake who every year casts off its old skin and adorns new one, but has still the same habit of biting other persons. Nam Dev Ji also says that those persons who are greedy and tyrant like the lion (i.e. indulge in plunder and loot) are known to be Gods of deceivers.

Next Nam Dev Ji says that he was himself in great mental strife regarding this issue (that his mind had not yet abandoned its weak points and was not fully concentrated on the Guru's word). But now God Himself has settled all the accounts and blessed even him as if saying to him, "You also drink God's Nectar, O, little deceiver." So he is advising us that even if we had been very bad in the past, we can still obtain God's mercy if we now forsake all our bad thoughts and meditate on His Name.

8-27-93

SGGS p. 486

Mehla 5

*Gobind Gobind Gobind Sangg Naam Deo Man Leena, Aaadhd Daam Ko
Chheepro, Hoeo Laakheena. Rahaao*

Central Idea: To God, the sustainer of the earth was Nam Dev's mind attuned. And Lo he, the calico-printer of little worth, became worthy of praise. Pause

Here Guru Ji is explaining how Dhanna was motivated to apply himself to God's meditation. Dhanna Jat had heard that Nam Dev a poor calico printer was united with God by absorbing himself into God's Name. Kabir a weaver of low class, left everything else and enshrined love for God and was absorbed in God. Similarly Ravi Das who used to carry dead cattle, abandoned the worldly affairs, he obtained company of the holy saints and became renowned. Similarly the barber Saain, the village drudge, became known in every home. So hearing about all the ways of those who were united with God through devotion, Dhanna Jat also started to meditate on God, and God of the world met him in person and Dhanna became supremely fortunate. So Guru Ji is advising us that without bothering about our situation in life whether we are poor or rich, high or low caste, we should simply develop a true love for God, and who knows He may grant His vision to us also.

Raag Goojri Mehla 3 Ghar 1
Ik Onkaar Satgur Parsaad

*Dhrieg Evaihaa Jeevna, Jitt Har Pareet Naa Paaey. Jitt Kamm Har Veesaraiy,
Doojaaiy Laggaiy Jaaey.*

Central Idea: O my soul, serve the True Guru, by serving whom God's love may be produced and all other loves are forgotten. Thus the soul shall remain attached with God, there shall be no fear of old age and the man shall attain the immortal status. Pause.

Here Guru Ji is telling us that cursed be such a life and occupation which makes you forget the true (God) and keeps you attached with other useless things and pursuits (such as accumulation of wealth, false glory and false enjoyments). He advises us to serve such a true Guru, by serving whom the love of the true (God) wells up in us and we remain attached to Him and lose all the fear of old age and achieve immortal status.

Then sharing his personal experience he tells that through the love of God a divine peace sprang up in him and with the help of his mind itself he obtained control over his mind and it became pure and his soul merged into the Prime Soul (God). Then he wonders how he could thank such a true Guru for this bliss. He says that we should just present our entire life and body before him and if we bow our head before the true Guru's will, he himself will shower his grace on us.

Goojri Mehla 3

Panch Paddaiy

*Na Kaasi Matt Oopjaiy, Na Kaasi Matt Jaaey, Sat Gur Mileeaiy Matt Oopjaiy
Ta Eh Sojhi Paaey.*

Central Idea: O mind, hear the gospel of God and enshrine the word in you. For when the mind is held, the doubt from within is dispelled. Pause

Here Guru Ji is clarifying for us many of the superstitions and false beliefs. For example some people used to think that by simply going to the Kaashi (Banaras, the highest seat of Hindus' learning at that time), a person becomes learned. Guru Ji is telling us that simply by going to Kaashi neither you gain knowledge nor you lose it there. You gain knowledge when you meet the true Guru and your mind is awakened and you realize the Truth. For this reason Guru Ji is advising us to enshrine God's feet (love) in our hearts so that our sins are washed off. Guru Ji says that Kaashi or any other holy place of learning is in our mind itself and when we contemplate on God this truth becomes manifest to us. Actually all the places of pilgrimages always abide in that person in whose heart abides the eternal God. He advises us to meet the true Guru, because when one meets with true Guru one realizes God's will and God is enshrined in one's mind and then one loves whatever is His will and one merges in God.

10-19-93

SGGS p. 492

Goojri Mehla 4

*Gurmukh Sakhi Saheli Mairi Mo Kou Daivouh Daan Har Paraan Jeevaaiya.
Ham Howah Laalaiy Golaiy Gursikha Kaiy, Jina Andin Har Prabh Purakh
Dhyaaya.*

Central Idea: The Guru's Sikhs, my brother, you are the friends of my very life. Impart instructions unto me. United by you, I can meet God. Pause.

Here the fourth Guru Ram Das Ji says indirectly about the kind of company we should seek and what is the importance of meditating on (God's) Name under the Guru's instructions and how to reach God. He asks the saints (the holy persons) to bestow on him the gift of love for God Almighty so that he can meet his beloved God. He says that those Gursikhs are really very fortunate, who through the immaculate God attain the status of salvation. He says that the true congregation of the Guru is dear to God as to the Guru's mind God is sweet and pleasing. He further observes that those, sinful people who do not obtain society and annotation of the true Guru, are eaten up by the death's courier. He concludes that when God Himself shows mercy, then assisted by the great Guru, the mortal meets God.

SGGS p. 494

Goojri Mehla 5

*Har Dhan Jaap, Har Dhan Taap. Har Dhan Bhojan Bhaaya. Nimakh Na
Bisrau Mann Taiy Har Har, Saadh Sangat Meh Paaya.*

Central Idea: God's Name is my adoration, the wealth of God's Name is my penance and the wealth of God's Name is my food, which I relish. Even for a moment, in my mind, I forget not God, whom I have obtained in the saint's company. Pause

Here Guru Ji is comparing himself to a good son, who after going out for a long time, comes back, reports to his mother and tells her what he has earned during his trade mission. The ordinary persons might report that they earned so much of wealth or so many of costly things, but Guru Ji reports that he has earned the most valuable commodity and that is God's Name. He tells that now God's Name is everything for him as if he has attained the nine treasures of the world. The beauty of this wealth is that he can enjoy and spend it as much as he likes, but it never diminishes and remains more than sufficient for him in this world and beyond. Such is the treasure, which God has given him and so he is in love with Him. Indirectly he is advising us to earn the wealth of Name rather than the wealth of the world.

**Goojri Mehla 5
Tippadaiy Ghar 2
Ik Onkaar Sat Gur Parsaad**

*Dukh Binsaiy, Sukh Keeya Niwaasa, Trisna Jalan Bujhaaee. Naam Nidhaan
Sat Gur Dirrraaya Binas Na Aavai Jaaee.*

Central Idea: He who contemplates God, his bonds of Maya are loosened. And through the compassionate God of mercy, he is redeemed in the society of the holy. Saints. Pause

Here Guru Ji is telling us from his own experiences that by contemplating on God, all his bonds of Maya have been untangled. All his sorrows have vanished and bliss has entered his mind. His fire of jealousy has been extinguished and he has obtained the treasure of (God's) Name which neither dies nor goes anywhere. Guru Ji then tells that a devotee of God sings God's praises at all times and he remains detached both in happiness and sorrow and he recognizes the one Creator and Doer of everything. The devotee also recognizes that God protects His own creation and thus opens all the different ways for the protection of His devotee. So Guru Ji says that no one can really appreciate and evaluate the worth and kindnesses of the merciful God. In essence Guru Ji is advising us that we should always contemplate on God and He will take care of all our problems. We should therefore remain in equipoise both in happy and adverse circumstances.

9-9-93

SGGS p. 498

Goojri Mehla 5

*Too Data Jeea Sabhna Ka Basouh Mairaiy Man Maahi Charan Kamal Rid
meh Samaaiy, Teh Bharam Andhaara Naahin.*

Central Idea: O' my Master, wherever I remember, You are right there. O' God, the nourisher of all, bless me that I may always praise You. Pause

Here Guru Ji is showing us how we should pray to God the Giver of all and what should we ask from Him. Humbly addressing God, Guru Ji says: "O' God, You are the benefactor of all, please come and reside in my heart. Because the heart in which (the love of) Your lotus feet is enshrined, there remains no darkness of doubt (or illusion)." Then acknowledging the omnipresence of God, Guru Ji says: "O' my Master, wherever I remember, You are right there. Therefore O' the Protector of all, please show mercy and bless me that I may always keep praising You. Finally, Guru Ji asks God to bless him that he may remember Him with each and every breath, and may only long for Him alone. He concludes by saying that he has been blessed with the support of the Creator and he has forsaken any other hope.

5-14-11

SGGS p. 500

Goojri Mehla 5

*Gur Parsaadi Parabh Dheyyaaia, Gayee Sankka Toot. Dukh Hanera Bhaaiy
Binaasey, Paap Gaaiy Nikhoot.*

Central Idea: Within my mind is the love of the Lord God's Name. Meeting the saints and under their instruction I meditated on the Lord of the world, in the most immaculate way. Pause

Here citing his own example, Guru Ji is advising us to meditate on God's Name, under the instruction of holy saints (Guru). He tells us that by following this advice, all his doubts have been removed, and all the troubles, ignorance, fear and sins have ended. Guru Ji further stresses that all the merits of worship, penance, and various rituals are contained in the fruitful meditation of God's Name. Guru Ji also shows us, how to humbly address God, and what kinds of things to ask from Him. Guru Ji says to God: "O' God, Your merits are countless, so how can my tongue describe these. You are the Remover of the pains of the poor and the meek, and merciful Master of salvation. By meditating on Your Name one obtains immortal status. Please bless Nanak, that Nanak, may always keep firmly grasping Your feet (keep meditating on Your Name)."

4-13-93

SGGS p. 502

Goojri Mehla 3

*Kawan Kawan Jaacheh Parabh Daatey, Ta Kaiy Antt Na Pareh Sumaar.
Jaaisee Bhookh Hoey Abh Antar, Toon Samrath Sachch Daivan Haar.*

Central Idea: O. Lord, the support of your Name is my worship, penance and self mortification. O Lord, bless me with your Name so that I may have peace, your measures of worship are inexhaustible. Pause

Here Guru Ji is explaining one fundamental concept, that Lord alone is the true benefactor and provider. It is even difficult to count, how many human beings and other species depend on Him for their food, shelter, and daily survival. So every body is begging before God. Another beauty is that God can provide us according to our desire. But the point to remember is that in order to receive any kinds of gifts from God, we have to approach Him the appropriate way (i.e. the way of love and praise, and by first preparing our body and soul fit for receiving His blessings). It does not mean that God does not provide those, who do not love or praise Him. As for as He is concerned, like the ambrosial rain from heaven, His kindness and grace is being showered on everybody, but only those containers receive this nectar, which are turned upside (i.e. only those mortals receive His blessings, who love God, and are always thankful to Him).

8-14-93

SGGS p. 504

Goojri Mehla 1
Ghar 4
Ik Onkaar Sat Gur Parsaad

Bhagat Parem Araadhtang, Sachch Pyaas Param Hittang. Billaap Billal Binanantteean Sukh Bhaaiy Chitt Hittang.

Central Idea: My soul utter the Name and seek Lord's protection. Lord's Name is the boat to cross the world ocean. You adopt such a way of life. Pause

Here Guru Ji is advising us to adopt the loving adoration of God's Name as our way of life. He says that God's Name is the real safe boat, which will help us swim across the worldly ocean. Elaborating the thought, Guru Ji says that our mind keeps wandering and running after wealth and short lived attachments. God's Name is the only way to bring the mind to peace and in tune with God the Creator.

Guru Ji further observes that we may keep wandering through many holy places or keep doing many rituals, but it is only through the meditation on the Name of God, under Guru's instruction that we will be able to control our mind. He says that the capital of God's Name in the mind subsides many waves of greed. He therefore advises himself and indirectly us to seek the protection of God to chasten the mind and meditate on His Name.

Goojri Mehla 5
Ghar 2
Ik Onkaar Sat Gur Parsaad

Raajan Maaih Too Raaja Kaheeaaiy, Bhooman Maaih Bhooma. Thaakur Maaih Thukraaee Tairee, Kouman Sir Kauma.

Central Idea: O my Father, you are the supreme, unknown master. How shall we praise you” For seeing you one enters into the realm of ecstasy. Pause

Here Guru Ji is in a rapturous state and while trying to narrate some of God's virtues, he says, “O my God, how shall I praise You, because I see that You are the King of Kings, and Master of the masters. Among the tribes, Yours is the most excellent tribe. When comes to peace, You are the most peaceful, and among the donors, You are the supreme Donor. You are the most glorious among the revelers. Among the enjoyers, You enjoy the most. Among the warriors, You are the bravest, and among the indulgent, You are most indulgent. Among the householders, Your household is most coveted, and among the yogis, You are the most pious. You are the Creator of creators, and among the cultural, You are the most cultural. Among the bankers, You are the biggest banker, and among the merchants, You are the merchant of eternal truth. We cannot count Your riches. Of all the ways, Your way is the best, and among miracles, Your miracle is supreme. Over all the wills, Your will reigns supreme, and among the commands, Your command is the most powerful. O God, I speak only what You make me speak, and I sing Your praise in the society of saints, which is all dear to You.” This is the way to praise God and to always remember Him.

9-16-93

SGGS p. 508

Mehla 3 Salok

Kabir Mukat Duaara Sankurra, Raaee Daswain Bhaaiy, Mann Tou Maaigal Hoaiy Reha, Niksya Keun Kar Jaaiy

Opening Lines: Kabir the gate of salvation is narrow like the one tenth part of a mustard seed. How can the soul, which has become like an elephant pass through it?

Here while quoting Kabir Ji, Guru Ji is explaining to us the way to salvation. He tells us that the door to salvation is very narrow (i.e. difficult). Only that person can pass through it who is very slim (i.e. meek and humble). But the problem is that we are inflated with the pride of ego (bulky like an elephant), so we cannot pass through the gate (Of salvation). As long as we do not conquer our ego and become humble, God will not accept us in His realm.

In the next stanza (M: 3) Guru Ji tells us that the way to become slim (or humble). He says that it is through the Guru that one can erase one's entire ego, because on meeting the Guru, the ego is dispelled, and the mortal is filled with divine light. The soul is then emancipated forever.

In the *Paurri*, Guru Ji illustrates that it is God who created the universe and kept it under His control. He knows and does everything and we cannot attain Him through counting beads or pages of the holy book. The only way is by meeting the true Guru, and following his guidance. By following the Guru's advice, one rises above the worldly entanglements, sheds off one's ego, and then God unites that person with Him.

Salok Mehla 3

Je Satgur Saivaay Aapna, Tis Noo Poojaaiy Sabh Koe. Sabhna Upaawaan Sir Upaao Haaiy, Har Naam Paraapat Hoey.

Opening Lines: Every one worships the person, who serves his own true Guru. Of all the efforts, the supreme effort is the attainment of Lord's Name.

Here Guru Ji is advising us to serve the true Guru, and meditate on God's Name. Guru Ji says, that one who serves one's own true Guru, (gains so much respect as if) all worship that person. Secondly Guru Ji says that out of all the efforts to unite with God, (such as doing pilgrimages, charities, or rituals); the meditation on God's Name is the most sublime effort. The person who meditates on (God's) Name is always in bliss and abides in peace, both inside and out. In the next stanza (M: 3) Guru Ji is trying to counsel his mind (actually us) to listen to the advice of the Guru, so that it may attain God, the treasure of all merits, and its pride and ego may go away.

In the *Paurri*, Guru Ji tells us about the merits of God-ward persons. He tells that such a person is pure and is the embodiment of charity, and truthfulness. All deceit, and evil depart from his or her within, and divine light and happiness manifest in that person. Night and day, such a person remains absorbed in God's praise, and His excellences.

In conclusion, Guru Ji says that it is God alone, who is our true friend and benefactor, (therefore we should all sing His praise, and meditate on His Name).

Salok Mehla 3

*Haummaaiy Mamta Mohni Manmukhaan Noon Gaiyee Khaaiy, Jo Moah
Doojaiy Chitt Laaindaiy, Tina Vyaap Rehi Laptaaiy.*

Opening Lines: Ego and selfhood entice and so consume the egocentrics. They who are attached to the other, Maya clings to them.

Here Guru Ji is telling that ego is such a poison, which has consumed the egocentrics. They, who are attached to entities, other than God, *Maya* clings to them. The only way to get rid of this fire (of ego) is to burn it with the fire of (Guru's) word, and meditate on God's Name.

In the next stanza (M: 3), Guru Ji tells us that our soul has been wandering through ages and has not found a stable place to stay and therefore keeps coming and going as per God's play. But whenever God becomes merciful to us, He pardons us and makes us meet the Guru. The Guru then leads our mind in the right direction (away from the worldly entanglements and vices of *Maya*), and thus our mind is satiated through the mind itself.

In the *Paurri*, Guru Ji explains that our body is like a fortress of God, who is although abiding in it, yet remains detached, and unaffected by *Maya*. We should know that like our best friend, God is our well wisher, and wants us to succeed in the game of life (i.e. have union with Him). But we should remember that only that happens, what God wills, and it is only through the Guru that we meet Him.

8-21-93

SGGS p. 514

Salok Mehla 3

Vaahu Vaahu Baani Nirankaar Haaiy, Tis Jaivad Avar Na Koey. Waauh Waauh Agam Athaah Haaiy, Waauh Waauh Such Soey.

Opening Lines: Wonderful, wonderful are the words describing the formless Lord, none is equal to whom. Wonderful, wonderfull is the inaccessible and unfathomable Lord, and wonderful, wonderful is His trueness.

In the Salok, Guru Ji says: "Waah, Waah (extremely amazing) is the word of the Formless (God), to whom no one is equal. Astonishing is that incomprehensible and unfathomable (One) and beyond praise is that true (God). His immortal Name is worth praising again and again, which only a rare person obtains, by the grace of the Guru.

In the next stanza (M: 3), Guru Ji says without serving the Guru (by following his advice), peace (of mind) is not obtained, and there is no other place, (except the refuge of the Guru, where one may obtain this peace). Further, no matter how much we may yearn, without (God's) grace, He cannot be obtained.

In the *Paurri*, Guru Ji tells us that person alone is called a (true) bard (of God), who imbues (him or herself) with the love of His Master. This alone is the service and performance of duty of the bard that he or she meditates on God's Name and God helps him or her swim across (the worldly ocean).

Raag Goojri Vaar Mehla 5
Ikk Onkaar Sat Gur Parsaad
Salok Mehla 5

*Anttar Gur Araadhna, Jaihva Jap Gur Naaon, Naitri Sat Gur Paikhana,
Sarvani Sunana Gur Naou.*

Opening Lines: Within your mind contemplate on the Guru and with your tongue utter the Guru's Name.

Here Guru Ji is advising us about the best use of our body parts and faculties. He says that in our mind, we should always contemplate on God. The best use of our eyes is to have a vision of the Guru, and the best use of our ears is to hear the God's Name. He further says that if we are imbued with the love of God, we obtain a seat in His court, but rare are such good people in the world. In the next stanza (M: 5), Guru Ji assures us that we should not worry even when a sea of troubles surrounds us. Because when God becomes He leads us to the Guru, who fulfills all our tasks, and protects us from all troubles. When God becomes compassionate on us, He does not forsake us from His mind, and helping us join the company of saints, helps us swim across the worldly ocean. He destroys all apostates, slanderers, and evil persons in an instant. Therefore, in our mind we should always seek the support of God, by contemplating whom we get all the pleasures, and all our sorrows are removed. In the *Paurri*, Guru Ji praises God and says: "O' God, You do not belong to any particular tribe or lineage. You are immaculate, unfathomable, and infinite. You are the true Master, and are seen only by the truest of the true. No body can describe Your expanse or limit; I am a sacrifice to You."

9-29-93

SGGS p. 518

Salok Mehla 5

*Laggari So Thaan, Joarran Haaraiy Joarrya, Nanak Lehri Lakh Saiy Aan,
Dubban Daiy Na Ma Piri.*

Opening Lines: The Lord Has united me to the right object and united me to Himself. Waves and waves (of sin) lash against me but through the grace of my beloved Lord, I am drowned not.

Here assuming himself as a person thrown into a big ocean, Guru Ji is advising us to seek the support of God's Name to save ourselves from being drowned in a big ocean (of sins). He says, "In this worldly ocean, waves upon waves of sin lash against me, but since my Master has given me the support of such a safe object (like a solid plank) that He does not let me drown." In the next stanza (M: 5), taking another example, he says that even in this dreadful forest (of worldly evils), he has met a friend (God's Name), which does not let him get lost. In the *Paurri*, Guru Ji says, "O God, imbued with Your love, I have obtained all the treasures. By cherishing the wonderful God in my mind, I attain peace. "Further he says that it is through perfect destiny, that one receives the treasure of God's praise from the true Guru, and when he is in mercy, we are saved and do not go through the rounds (of births and deaths again). Guru Ji concludes by saying that he lives by continuously hearing God's Name and he advises us also to always remain attached to God's Name.

11-1-93

SGGS p. 520

Salok Mehla 5

*Jaa Kou bhaaiy Kirpaal Parabh, Har Har Saiyee Japantt, Nanak Pareet
Lagi Tin Raam Seon, Bhaitat Saadh Sangaat.*

Opening Lines: They alone meditate on the Lord God on whom the master is merciful. Meeting the saints society, O Nanak, they come to enshrine affection for the Lord.

Here Guru Ji tells us that God shows mercy, when any body meditates on God's Name, and when one joins the society of saints and develops love for God. In the next stanza (M: 3) Guru Ji advises us to reflect on God, who is present in the ocean, land, and the sky. In the *Paurri*, Guru Ji tells us about the merits and blessings, which one obtains, when one praises God, and becomes His devotee. He says that God accepts whatever His devotees say in His court. The devotees have His support, and the person whom God blesses; all that person's woes go away. Next Guru Ji even prays on behalf of the devotees and says, "O compassionate God, Your devotees belong to You. Please bless them with Your grace. No woe should afflict them and they should not be affected by ego." But at the same time, he notes down the duty of the devotees, which is always to sing God's praises, contemplate on God, and drink and remain satiated with the nectar of God's Name.

Salok Mehla 5

Aadh Maddh Ar Antt Parmaisar Raakhya, Sat Gur Ditta Harnaam, Amrit Chaakhya.

Opening Lines: In the beginning, middle, and end the supreme God has saved me. The true Guru has blessed me with God's Name and I have tasted Nectar.

Here Guru Ji is advising us to have complete faith in God, who always protects us. Citing his own example, Guru Ji says that God has protected him, in the beginning (his birth time), in the middle, (his youth), and in the end (his last days. In the next stanza (M: 5), Guru Ji says, "(O my friends), enshrine Him in your mind, who has created you. Whosoever meditates on God, obtains peace, his or her birth is fruitful, and acceptable is the advent of such a pious person in the world. Further, blessed is the person, who (cheerfully) accepts God's will. Upon whom God becomes merciful, that person does not stray in doubt. But whom the Master Himself strays, he or she remains entangled in repeated births and deaths. In the *Paurri*, Guru Ji tells that God cannot tolerate any pain to His devotees. He doesn't like the slanderers (of His devotees), so He punishes them instantly; He seizes them by their forelocks, and dashes them to the ground. Then the slanderers are thrown into hell, where they groan in agony. But hugging to His bosom, God saves His devotees. So Guru Ji advises us, not to worry about our enemies and have complete faith in God for our protection.

10-27-93

SGGS p. 524

Goojri Sri Tirlochan Jeo Kaiy Padaiy Ghar 1

Ikk Onkaar SatGur Parsaad

*Anttar Mal Nirmal Neheen Keena, Baehar Bhaikh Udaassi. Hirdaaiy Kamal
Ghat Baraham Na Cheena, Kaahaiy Bhaiya Sanyasi.*

Central Idea: O Pundit, the world is strayed by ignorance.
For it has not realized the Lord of Supreme Bliss. Pause

Here devotee Tirlochan Ji is advising us against false rituals, deeds, and garbs, which give the appearance that we are very much holy, but all these things are of no avail, if we do not go after the essence (i.e. do not dwell upon God). Addressing the so-called sanyasies (recluse), he says: "What is the use of adopting the garb of a recluse from outside, if you have not cleansed your mind from inside." Similarly addressing a yogi he says, "Why are you wandering around and fattening yourselves by eating at different places, or wearing the patched coats of mendicants, and smearing your bodies with ashes from crematoriums, if you have not sought the guidance of the true Guru and have not realized the quintessence (of reality)." Tirlochan Ji says to all these saints, yogis, and us: "(O' my friends), there is no use of doing these austerities, or worships if you do not meditate upon the eternal God, who created this universe, and millions of species therein, just is no use of churning water, without butter, or thrashing without grain.

Dev Gandhaari

*Ab Humm Chali Thaakur Paaiy Haar, Jab Humm Saran Parabhu Ki Aaee,
Raakh Parabhu Bhaanvaiy Maar. Rahao*

Central Idea: I have now come weary to my master. Now that I have sought your protection O my Lord master, it is up to you to save or slay me. Pause

Here Guru Ji is teaching us how and in what spirit, we should completely surrender ourselves to the refuge of God, so much so that we should not bother, whether He saves us or kills us. Taking his own example, Guru Ji is saying that after trying all other methods and sources and after getting tired of seeking help from other gods, he has now come to seek help from the sanctuary of God Himself. So he says: "O God, it is up to You whether You save me or Kill me." Guru Ji declares that he does not bother whether some body praises him or slanders him; he has completely surrendered his body to God. Then addressing God he says: "O God, O' the destroyer of demons, (this is Your tradition that) whosoever comes to seek Your refuge, You mercifully preserve him or her. So now I have sought Your refuge, please save my honor. So in this way, Guru Ji shows us how to completely surrender ourselves to God, and seek His merciful glance on us.

Personal Note: This reminds me that once, while serving as SDO Nabha (India) in Irrigation Dept., I was being blackmailed and I was about to sign a false bill. Then suddenly my inner voice told me, "Daljit, Guru will save you from all your mistakes done innocently, but will not save you from the corrupt things done knowingly." I followed that advice, refused to sign that false bill, and walked out of the room. Later, I did go through lots of problems and tension, but was ultimately saved from any harm, with my honor intact.

Dev Gandhaari Mehla 5

Har Paraan Parabhu Sukh Daataiy, Gur Parsaad Kinaaiy Birlaiy Jaataiy.

Central Idea: The Lord is my life breath. He is the giver of bliss. But rare is the one, who by Guru's grace knows Him well. Pause.

In this *shabad*, which appears to be touching the heights of poetic beauty in its brevity, and imagery, Guru Ji is talking to God (and indirectly advising us). He says: "O' God, You are my very life breath. You are the giver of peace, and happiness, but it is only very rare ones, who through the grace of the Guru, know You well." Then Guru Ji says: "Your saints are Your beloveds, so they are not subject to the cycle of death or time; they are so much absorbed in Your love, and are so much enjoying Your nectar sweet Name, that their color has become red in Your love. (I.e.. their faces radiate with Your love and devotion)." Lastly Guru Ji says, "O God with just one kindly glance of Yours, our greatest of sins, myriads of problems, and diseases are destroyed. Therefore I have fallen on Your feet and I sing Your praises day and night, with every breath of mine. In a nutshell, Guru Ji is advising us that if we want to get rid of all our worldly problems, pains, and sufferings, then we should develop true love for God and meditate on His Name with every breath. If God shows even one glance of His grace, all our sufferings will cease and we will be in everlasting bliss.

SGGS p. 530

Dev Gandhaari Mehla 5

*Maaee Parabh Kaiy Charan Nehaaroun, Karo Angreh Suaami Maraiy
Mann Taiy Kabhoun Naa Daaroun. Rahaaao*

Central Idea: O' Mother, I long to see the Lord's feet,
show mercy to me, O Lord, that I may never forsake them
from my mind. Pause

Here Guru Ji is sharing with us, how he is living his life, and what he is praying for (so that we may also follow his example). He says: "O my mother, I long to see God's vision." He prays to God to show mercy on him, and grant this request of his, that he may never lose sight of God's feet (His immaculate Name). He tells that in the company of holy saints, by applying the dust of the saints' feet (by serving them with humility and affection), he has burnt the poison of lust and wrath. Further he has become so humble that he considers himself as the lowest of all (thus considering himself desiring nothing, he has conquered all his desires and ambitions), and has obtained peace of mind. Day and night he sings praises of God, and has dusted off all his sins. Finally he has obtained the treasure of (God's) Name, and is always careful and vigilant, that he never loses it. In essence, Guru Ji is advising us that we should seek the company of holy saints, become humble, and always remember God and meditate on His Name.

Dev Gandhaari 5

*Darsan Naam Kou Mann Aachhaaiy, Bharam Aayo Haaiy Sagal Thaan
Raiy Aahey Paryo Santt Paachhaaiy.*

Central Idea: My soul longs for God's vision and the Name. After wandering through all the places, now I have come to follow the saint Guru. Pause.

Here Guru Ji is painting himself as an ordinary being like us, who do not know any clever ideas or merits, but still long to have a vision of God. Sharing his own experience, he tells how he succeeded in reaching his destination (i.e. having a vision of God). He says: "I long for the beneficent vision of God, and His Name. I tried roaming around all places looking for Him. But after getting completely exhausted, I simply started following the saint (Guru), because no body else is worth serving or contemplation, and they all are mortals. So now, I have sought the refuge of the saints, (and tell them that) I do not have any merits or know any techniques to cross the ocean of *Maya* (the worldly riches and power). Therefore, I have come to seek the shelter of Guru's feet (i.e. have completely surrendered myself to his will. As a result), all my evil desires have been annulled and I have attained peace. "In a nutshell, Guru Ji is advising us not to worry, even if we do not possess the necessary merit or knowledge to successfully complete our life and merge in God. We need to simply imbue ourselves with a love and longing for His sight, meditate on His Name, surrender ourselves completely to His will, act on the advice of the holy saints (i.e. Gurbani), and we will be saved.

10-8-93

SGGS p. 534

Dev Gandhaari Mehla 5

*Ulti Raiy Mann Ulti Raiy, Saakat Seon Kar Ulti Raiy. Jhootthaiy Kee Raiy
Jhootth Pareet, Chhutki Raiy Mann Chhutki Raiy.*

Central Idea: O' mind; retrace your steps from the company of the worshippers of *Maya*. False is the love of the false and till one releases oneself from its grip one finds no deliverance. Pause.

Here Guru Ji is advising us that we should turn away from the company of the worshippers of *Maya* (the worldly riches and power). The love of false people is false; we should abandon that love, so that we may be saved. He gives the example that if one enters a house full of soot, one will automatically get blackened. Similarly the company of false people will also affect us adversely; therefore we should keep away from them. He further says, that those who meet the Guru (who follow his advice), they are freed from the bonds of the three faults (of greed, power, and worldly attachment).

In the end, Guru Ji asks God for a favor to keep him away from the worshippers of *Maya*, and says that he would prefer to be the servant of God's servants, and would let his head roll under saints' feet (i.e. he would prefer a very menial position in the company of saints, rather than a high position in the company of Saakats or *Maya* worshippers).

Raag Behagarra Chhant Mehla 4 Ghar 1

*Har Har Naam Dhaiyeaaiy Mairi Jindarreeaiy, Gurmukh Naam Amolaiy
Raam. Har Rus Beedha Har Mann Pyaara Mann Har Rus Naam Jhalolaiy
Raam.*

Opening Lines: O my soul, contemplate the Lord's Name, for invaluable is the Name one gathers through the Guru. My mind is pierced through with the Name: it loves the Name; with Name it is washed clean.

Here although addressing his own soul, Guru Ji is actually advising us to contemplate on God's Name, because it is a very valuable commodity, which one gathers through the Guru. He tells us that by repeating God's Name under the guidance of the Guru, our mind is held in place and it does not wander around. When our mind is held in place (and we are repeating God's Name with full concentration), we sing God's praise, and we get the fruit of our desire. Guru Ji further tells us that the word of God's devotees is sweet like nectar, hearing which with full concentration of our mind; we are attuned to that God, from whom we have been separated for so long. God then hugs us instantaneously to His bosom, and then our mind is in bliss, and within us rings the melody of non-stop melody of the Word. Therefore, Guru Ji asks his friends (saints) to please lead him to God, so that he can hasten to His refuge, because it is only persons of destiny, who contemplate on God's Name. In the end, Guru Ji prays to God to show mercy on him, and meet him, because without meeting Him, he feels sad, like a lotus without water. In other words, he advises us to develop such an adoring and true love for God, that we feel very sad in His separation.

Behagarra Mehla 4

Haun Balheaari Tin Kou Mairi Jindarreeaiy, Jin Har Har Naam Adhaaro Raam. Gur Sat Gur Naam Dirarraaiya Mairi Jindarreeaiy, Bikh Bhoujal Taaran Haaro Raam.

Opening Lines: O' my dear soul, I am a sacrifice unto those, who have the support of the Name of the Lord, Master. The great Satguru has implanted the Name within me, O my soul, and it has ferried me across the world's terrible ocean of poison.

Here Guru Ji is telling us about the importance of God's Name. He is also telling us about the best use of different parts or faculties of our body. Addressing himself, Guru Ji says: "I am a sacrifice to those beloveds of God, who contemplate the God's Name. Every one shouts victory of those saints who have single mindedly remembered God." Guru Ji further says: "Blessed is the tongue, which sings praises of God. Blessed is the head, which falls at the feet of the Guru. Blessed are the ears, which hear the song of God's (praise). Blessed are the eyes, which behold the sight of God. Blessed are the hands, which write the account of God's praise." Guru Ji goes to the extent of saying that he is ready to adore the feet of the one who walks on the way of righteousness. He also reminds us that the earth, the nether world, the firmament, all the wind, the fire, the woods, the grass blades. And the entire world, utters God's Name, and he concludes by saying that the one who fixes one's mind on God's devotional service through the Guru, that one is honored in God's court.

Behagarra Mehla 5 Chhantt Ghar 1

Ikk Onkaar Sat Gur Parsaad

*Har Kaa Aik Achambhou Daikhyq, Mairaiy Laal Jeoo, Jo Karaiy so Dharam
Nyaaiy Raam. Har Rangg Akhaarra Paayon, Mairaiy Laal Jeeo, aavan Jaan
Subhaaiy Jeeo.*

Opening Lines: I have seen a miracle of the Lord, O my love that whatever He does is righteous and just. The Lord has made the world His Playhouse, O my love, in which the players come and go.

Here Guru Ji is describing the wondrous play of God. Just as Shakespeare said, "This world is a stage and humans are but players who come, play their parts, and go.", Guru Ji compares this world to a drama, whose director, producer, and writer is God Himself. The humans come here and go as play their part as per the written script of God, and then go (out of the world). Guru Ji further suggests that God Himself sends some people on the weary and difficult paths and to save others He shows mercy and grants them His union. Next Guru Ji suggests that we should all contemplate on God's Name, sing His praises, and surrender our body, mind, and soul to Him, so that we may win the grace of God, so that He may show mercy on us, spare us from the difficult roles, and grant us His union. Guru Ji also emphasizes that he has tried all different kinds of methods and places, but has concluded that God resides in our own bodies, and through the Guru manifests Himself and unites us with Him.

Behagarra Mehla 5

Kar Kirpa Gur Paarbrahm Pooraiy Andin Naam Wakhaana Raam. Amrit Baani Uchcharaan Har Juss Mittha Laagaaiy Taira Bhaana Raam.

Opening Lines: The Guru- God has blessed me and I ever utter the Lord's Name. I utter the nectar- word of the Lord, and dwell upon His praise that His will seems sweet to me.

Here Guru Ji is requesting God to kindly grant him this boon that he should always meditate on His Name. That he should always sing His praise and always keep happy in His will. Guru Ji adds that he is like a young foolish and restless child, but he supplicates that all his, life, and body belong to God, and begs Him to save him from the rounds of births and deaths. Next Guru Ji tells about the advantage of seeking the company of holy saints. He tells that in their company he always sings praises of God Almighty, and even the dust of their feet (their immaculate advice) purifies the sinners. However, the company of the saints is only obtained by good fortune, and those who obtain it, they conquer their minds, and obtain wealth, treasure, and success. Next Guru Ji advises himself (and indirectly us) to meditate on the Name of that God, who provides support to everybody, and those who meditate on His Name; they are not afflicted by any disease or distress. By saints' grace, they cross the dreadful worldly ocean and obtain their destiny. Finally Guru Ji supplicates that by dwelling on God all his desires have been fulfilled, and he has obtained mental peace and people are congratulating him on his obtaining God's union.

Behagarra Mehla 5

*Khojat Sant Pyaaraiy Parabh Phirehaain Paraan Adhaaraiy Raam. Taan
Tunn Kheen Bhaiyaa Bub Milat Pyaraiy Raam.*

Opening Lines: The saints go about searching for their Lord, who is the prop of their very life. Without meeting their beloved Lord, they loose the strength of their bodies. O my beloved Lord, show mercy and unite me with you and through your kindness attach me to your gown.

Here Guru Ji shows us, how he himself loves God. He says: "O' God, Your lovers (saints) are wandering from place to place, without meeting You, they feel so sad, and so weak, as if they do not have any life in their body." Therefore, Guru Ji asks God to show mercy on him, and grant him His Name (His love), and attach him to His gown (His protection), so that by meditating on His Name, and by beholding His sight, he may be able to live and breathe (easily). Next Guru Ji approaches God like a most innocent and lovable child and asks him to ignore his shortcomings and weaknesses and show His grace on him and help him cross over the worldly ocean. In the end, Guru Ji shares with us the result of his humble love and devotion and says that God has shown His kindness and fulfilled all his desires and has united him with Himself, and everything has proved fruitful.

Behagarra Mehla 5 Chhantt

*Boal Sudharamarrya Moan Katt Dhaari Raam, Too Naainee Daikh Challya
Maya Beohaari Raam.*

Opening Lines: O righteous man, speak up. Why are you so silent? For you have seen with your own eyes, the treacherous ways of *Maya*.

Here Guru Ji is trying to awaken us to the uselessness of all the worldly attachments and is reminding us about the importance of the company of saints and meditation on God's Name. Guru Ji says: "O' mortal see with your own eyes, that when you die, none of your dominions, gold, silver, son, wife, horses, or elephants (cars and suv's) go along with you, except the God's Name and the company (or advice of the saints). "Guru Ji says, O' mortals, many like you have hankered after wealth, and have tried all kinds of cleverness and efforts, but nothing has been of any avail, except God's Name. Only those, who obtain the company of saints go to their home (the God's court) with honor." So Guru Ji is cautioning us to understand that all our servants or maids would be of no avail to us (in the end), and we would have to separate ourselves from them, therefore, we should not be deceived by the mirage of *Maya* (the worldly riches and power). Without Meditating on God's Name, we are wasting our time. Finally citing his own example, Guru Ji say that in His mercy, God has made him His own. He has pulled him out of the mire, and blessed him with the society of saints, and he is contemplating on God. This indeed is the highest faith, which would go with him. So we should also follow Guru Ji's example.

Salok Mehla 3

Mann Parteet Na Aaeea, Sehaj Na Laggo Bhaao, Sabdaiy Saad Na Paayo, Mann Hatth Kyaa Gun Gaaiy. Nanak Aaya So Parwaan Haaiy Jaiy Gurmukh Suchh Samaaiy.

Opening Lines: If one believes not and loves not, one's Lord in the state of equipoise and relishes not the word, but forces his will, what kind of praise will he sing of his god? Nanak: his life alone is approved who merges in truth by the Guru's grace.

Here Guru Ji is emphasizing that there is no use of singing empty songs in God's praise, if from within our heart, we do not love Him, and do not really relish the God's word. He says only those God-ward's life is accepted by God, who are always absorbed in the true love of God. In the next stanza (M; 3), Guru Ji comments on our nature, and says that we do not realize ourselves, but remain indulged in finding faults in others. We do not train our mind and reshape it in the love of God, and instead remain absorbed in doubt and within us surges lust, wrath, and avarice, and our life passes in strife. Therefore, Guru Ji advises us, and says: "O man stem your ego, and cherish the Guru's word, and you will be redeemed." In the *Paurri*, Guru Ji tells us that the one, who enshrines God in one's mind, need not be afraid of anything or any body. All that person's woes and hungers are eradicated, all bonds loosened, and he or she lives in eternal bliss, and seeing (following that person's example), many others are also redeemed.

Salok Mehla 3

*Shekha Andarohn Joar Chhadd Toon Bhaao Kar Jhall Gawaaiy, Gur Kaaiy
Bhaaiy Kaitaiy Nistaraiy Bhaaiy Wich Nirbhaao Paaiy.*

Opening Lines: O Shaikh, abandon your mind's violence, abide in Lord's fear and shed your madness. Through the Guru's fear many have been saved. Abiding in His fear you will attain the fearless Lord. Pause

Here Guru Ji is saying to us: "O people, you consider yourself as pious or Sheikh, I tell you that if you want to attain the fearless God live in His fear, abandon your mind's violence and shed your madness." He asks us to pierce our stone like heart with God's Name so that peace may come and abide in our mind. He says that if religious deeds are done wholeheartedly, God approves them, but no one has ever attained God through lust and wrath.

In the next stanza (M: 3) Guru Ji describes the nature of apostate persons. He says that a self-willed person remains in love with worldly wealth, all his or her life revolves around falsehood, and he or she amasses poisonous wealth, which in the end reduces such a person to ashes. Guru Ji says that although outwardly such a person practices religious purity, and self-discipline, but his or her mind remains engrossed in greed and sin. Therefore all the outward rituals and showoffs of such a wayward person are not accepted in God's court. In the *Paurri*, Guru Ji tells that it is God who has created the universe along with all the oceans and the continents. In a way, it is God who Himself is the ocean, and Himself the ship and the captain. In short, whatever happens is God's doing, and none else, so we should always remain happy in His will.

Salok Mehla 5

*Har Naam Na Simreh Saadh Sangg Taaiy Tann Uddaiy Khaih, Jin Keeti
Tissaaiy Na Jaanaiyee, Nanak Fitt Aloonni Daih.*

Opening Lines: The body that dwells not on the (Lord's)
Name in the society of saints scatters like the dust.
Nanak: he who knows not his creator, O cursed be his
vain insipid body.

Here in very strong terms, Guru Ji is condemning those, who do not dwell on God's Name or do not recognize God, their Creator. Guru Ji says: "That body is insipid and scatters like dust, which does not contemplate God's Name and cursed is that person, who does not recognize (God) his or her Creator. In the next stanza (M: 5) Guru Ji advises us to enshrine God's lotus feet (His Name) in our heart, and always feel His presence in our minds, and with our tongues, we should always repeat His Name. In the *Paurri*, Guru Ji informs us that God is pervading everywhere. He Himself is the creator of the pilgrimage stations, and is enshrined in the hearts of the pilgrims. God Himself preaches abstinence, and makes humans meditate on His Name. In His compassion He dispels our fear, and Himself blesses us with His bounties. The person to whom God reveals through the Guru is honored in God's court, and the one whose honor God saves, that person is acclaimed all over, because that person knows the eternal God.

Salok Mehla 3

Houmaaiy Which Jagat Mooa Mardo Marda Jaaiy Jichchar Which Damm Haaiy Tichchr Na Chaitaiyee Kya Karaig Aggaiy Jaaiy.

Opening Lines: In egoism the world continues to die. As long as there is breath in the body, man does not remember the Lord's Name, what will he do when he goes in the next world.

Here Guru Amar Das Ji is telling us that the entire world is running after ego. Because of this ego the human being is (spiritually) dying. A wise person is always alert, but a fool acts blindly. Guru Ji therefore cautions us, and tells that whatever one does in this world, one reaps its consequences in the next world. In the next stanza (M: 3), Guru Ji tells us that it is so ordained by God that He cannot be meditated upon without (the aid of) the true Guru. When one meets the true Guru *and enshrines his advice in one's heart), God pervades in one's inner core, and then one always remains attuned to Him. Then one always cherishes God's Name at all times, and in this way, does not let even a single breath go waste. In that state, one's fear of life and death ends, and one attains the state of eternal (life). But only that person is blessed with such a state on whom God shows mercy, as per His own will.

In the *Paurri*, Guru Ji says that God is all wise, sublime and supreme. He Himself reveals His presence, and is attuned to Himself. He Himself abides in silence, and Himself utters His wisdom. His praises cannot be described, and Guru Ji is always a sacrifice to Him. In short, Guru Ji is advising us that God is all-powerful, and if we want to reach Him, we should seek the help and guidance of the true Guru.

Wad Hans Mehla 1 Ghar 2

*Moareen Runn Jhunn Laaya, Bhaainaiy Saawan Aaya. Tairaiy Mundd
Kataaraiy Jaiwadaa, Tin Loabhi Loabh Lubhaaya.*

**Opening Lines: The peacocks dance: In the rainy season
has come. Your dagger sharp eyes are alluring like a
woman's and I am enticed.**

Here, Guru Ji is painting the picture of a lovely beautiful bride, who observes that the delightful rainy season, has come. She notes that peacocks are dancing, and her young friends are enjoying the company of their beloveds, but she is still waiting for her lover and is sulking and crying in pain. Actually, Guru Ji is suggesting here that our love for our beloved God should be so sincere and intense that we should be feeling the same kind of pain, which a young bride feels in rainy season, in the absence of her beloved spouse. Guru Ji says: "O' God sweet and soft rain is falling, and peacocks are dancing. All my playmates are enjoying the company of their beloveds, but where may I, the unfortunate bride go?" Guru Ji further says: "O' God, I am a sacrifice to Your sight, I have bedecked myself with all kinds of ornaments, but I feel like breaking my bangles, and bracelets, and arms, burn my colorful couch, and break my arms, which cannot take You in their embrace." Guru Ji adds and says: "O God, I am ready to chop off my head and serve that person without the head who can give me even a hint of Your whereabouts. So You can imagine, in what kind of pain I suffer without You." In brief, Guru Ji advises us that our love for God should be so intense and sincere that we should be ready to sacrifice everything, for seeing the sight of God our Master, or any body who can give us His message.

Wad Hans Mehla 3

Gurmukh Sachch Sanjam Tatt Gyaan, Gurmukh Saachaiy Lagaiy Dhyaan.

Central Idea: O my mind, gather through the Guru the Lord's Name, which will last with you and goes along with you (in the yond). Pause

Here Guru Ji is telling us what should we collect in this world, which would last with us and would even go with us after our death. Guru Ji advises us to collect the wealth of God's Name, which would last with us for our life, and would also go with us to the next world. Next, Guru Ji tells us how and from where we can amass this wealth of Name. He says that first of all, we have to work hard to win God's grace. When, God shows His mercy, He would send us to the true Guru, and then the true Guru would instruct and guide us, how to meditate on God's Name. In other words, Guru Ji tells us that first we have to become Gurmukhs (followers of the Guru) and let ourselves be molded by the true Guru. Then the true Guru would abide in our minds, and become our bosom friend. However in this state, we have to be cautious that we do not let any thoughts of false ego enter our minds. We should always remember that it is by God's grace that we become Gurmukhs and are blessed with glory. In the end, Guru Ji tells us that the Gurmukhs always meditate on the eternal (God's) Name, and they not only get emancipated themselves, but also help their relatives move in this direction.

Wad Hans Mehla 4 Ghar 2

Maain Mann Waddi Aas Haraiy, Keu Kar Darsan Paawaan. Houn Jaaiy Puchhaan Apanaiy Satguraaiy, Gur Poochh Mann Mugadh Samjhaawaan.

Opening Lines: I have a great desire to meet the Lord so I should go and ask the True Guru to show me the directions, so that I can instruct my mind accordingly.

Here Guru Ji is posing a question to himself, and says: "How can I meet my beloved God? I decorate myself with all kinds of expensive dresses and jewelry, but still God loves some body else." Guru Ji then tells that he asked others, how did they secure love of the beloved God? He also told them, that whosoever could give him any message about God he would serve that person with all his body, mind, and belongings. They told him that they abandoned their mind and body to God, and then God blessed them.

Guru Ji finally requests God Himself to help him meet the true Guru, who may instruct him to meditate on God's Name and sing His praise. This way, he could meet God, and be absorbed in Him. In short, Guru Ji is advising us that if we desire to meet God, then we should pray to Him to make us meet the true Guru, who may instruct us, how to meditate on God's Name and imbue us with a sincere love for God, and then we could meet Him.

Wad Hans Mehla 5

Too Jaanahen Taan Koee Jaanaaiy, Tera Deea Naam Wakhaanaaiy.

Central Idea: Wondrous are you, O Lord, wondrous is your power.

Here Guru Ji is indirectly telling us that even if we meditate on (God's) Name and feel that we have come to know God, even then we should not feel proud. Because when God Himself wants to make Himself known to a person, only then that person comes to know God, and only when God shows mercy, then one meditates on His Name. So looking at these and other qualities of God, Guru Ji says, "O' God, You are wonderful, and wonderful is Your creation." Guru Ji further tells that God is the Cause of all causes, and Doer of all deeds. It is under His command that some one takes birth, and some one dies. Guru Ji finally says, "O' God, Your Name is the main stay of my body and soul, and it is perhaps due to this reason that You showered Your blessings on me." In short, Guru Ji says that we should always be thankful to the wonderful God and even when we have attained a high state of spirituality, we should not let any ego cross our mind.

SGGS p. 564

Wad Hans Mehla 1 Chhantt

Kaaya Koorr Wigaarr Kaahaiy Naaeeeaiy, Naata So Parwaan, Sachch.

Opening Lines: Why bathe the body, defiled by falsehood.
It is only he who practices Truth is approved.

Here Guru Ji is explaining some very basic concepts of a good life. Guru Ji tells us that there is no use bathing at the holy places if our minds are still stained with falsehood. He says that only that bath is approved when one practices truth. He says that when one becomes pure, by practicing God's truth, one obtains to the True (God). Therefore, we should speak well, wherever we go and inscribe God's Name in our mind. Next Guru Ji advises us to follow his example and say only those things, which God wants us to say. In this way God's nectar Name will taste sweet to us and all our sorrows will depart and happiness will prevail in our minds. Next, Guru Ji explains another concept, that God grants us human birth on the basis of our previous deeds. Therefore we should not speak ill about any body, we should not waste this life in strife with others, we should always remain happy in God's will, and we should not grumble in vain. Lastly Guru Ji says that everyone asks for bliss and happiness from God, and no one asks for pain and sorrow. However God does, whatever He pleases Him. Those people are really fortunate, who are bestowed with God's Name, because all the alms and charities in any amount, or any other faith rituals, do not equal (the merits of) God's Name.

Wad Hans Mehla 3 Chhantt

*Aapanaiy Pir Kaiy Rangg Raatti Mueeaiy, Sobhawanti Naaraiy. SAchchaiy
Sabad il Raheeaaiy Mueeaiy, Pir Raavaiy Bhaaiy Pyaaraiy.*

Opening Lines: O perishable, beautiful bride remain imbued with the love of the Groom. O mortal bride remain united with the True Name. This way you will enjoy the life with your spouse.

Here Guru Ji is comparing himself to a beautiful bride and is telling himself (Actually us) to remain united with (God) our Groom and remain attuned to His true (Name). He tells that those persons who bear love for their eternal God, they are showered with love from Him. He challenges us to go and ask those brides, who have met their beloved husbands, how did they get united with their grooms. They would all tell you that they effaced their self-conceit and always remain imbued with the groom's love. Therefore if we want to meet our Groom, we should always remain imbued with His love and repeat His Name. This way we would not have to go anywhere, but see Him in our own home (in our heart). This way our destiny would be fulfilled and our youthful and friendly Groom would embrace us in His eternal union.

Wad Hans Mehla 3

*Rattan Padaarth Wanjeeaaay, Sat Gur Deea Bujhaaee Raam. Laaha Laabhb
Har Bhagat Haaiy, Gur Maaih Gunee Samaaee Raam.*

Opening Lines: Purchase the invaluable commodity of God's Name. True Guru imparts such an understanding. The profit of profits is the devotional service of God and the virtuous man merges with the Lord's virtues.

Here Guru Ji is telling us what kind of trade or business we should engage in. He says that the virtuous person, whom God Himself grants wisdom, that person remains absorbed in God's virtues. On the other hand, the business of worldly wealth and attachment is a very bad bargain, and an affliction, because in this business, you have to eat (indulge in) the poison of falsehood, which spreads evil. Yes, the attachment with worldly valuables is an affliction, and is an evil trade. Next taking the example of a shopkeeper, tells us that in God's shop, all the coins (persons) are assayed. The true (genuine) coins (persons) are accepted, but the false ones are thrown out of God's court, and so they cry in pain. Guru Ji concludes by saying that God yokes all to their individual tasks. Therefore, we should not criticize or hail any body because no one is brave or coward (or good and bad) by his or her own choosing. It is all God's will.

SGGS p. 570

Wad Hans Mehla 3

*Aaiy Mann Mairyaa, Aawagoun Sansaar Haaiy, Antt Sachch Nabairra Raam.
Aappaiy Sachcha Bakhsh Laaiy, Phir Hoaiy Na Phera Raam.*

**Opening Lines: The world is in a constant state of flux;
only the Lord's Truth will emancipate you in the end.**

Here Guru Ji is reminding us that this world is changing constantly, here the mortals, keep coming and going. But in the end, it is only God's Name, which emancipates us. When one is imbued with the love of the true (God), one is inebriated with equipoise, the True (God) showers His mercy and absorbs us in Him, and then our cycle of birth and death ends forever. Next Guru Ji tells, that the love of Maya is maddening; (in this love) one is wasted away by the love of things other (than God). We are involved in the illusion of (relations, such as) mother and father, as per our previous action (in the past lives). The blind apostates, are consumed by burning rage and without (God's) Name, do not obtain any peace. Upon observing the world thus burning and suffering, he hurried to seek the refuge of God, because there is no one as beneficent as Him, and one but one cannot get emancipated without the help of the Guru. In the end, Guru Ji advises us that only those obtain to God' mansion, who are imbued with the love of (God's) Name.

Wad Hans Mehla 4

*Har Satgur, Har Satgur Mail, Har Satgur Charan Humm Bhaaya Raam.
Timar Agyaan Gwaaya, Gur Gyaan Anjann, Gur Paaya Raam.*

Opening Lines: My Master, make me meet the divine True Guru. The divine Sat guru's feet are pleasing to me. Applying the eye-slaver of divine knowledge, the Guru has dispelled the darkness of my ignorance.

Here, by his own example, Guru Ji shows us what to ask from God, and what are its benefits. Guru Ji asks God for the favor of uniting him with the true divine Guru, because such a Guru would open his (Spiritual) eyes, and would remove the blindness of his ignorance. Guru Ji tells that it is only those on whom God shows mercy, He yokes them to the service of the true Guru. The true Guru then bestows on us, the God's Name, which is our sincerest friend, who helps us till the end, and where neither our son, nor our wife can help. So those, who have not obtained the true Guru, are really very unfortunate, and they are fruitlessly wasting their entire life. Therefore, Guru Ji advises us, not to go near such a Guru less person, and that is why he is begging God to help him meet the beloved true Guru, so that he can devote himself to his service.

Wad Hans Mehla 4

Daih Tajannarree Har Nav Ranggeea Raam. Gur Gyaan Gur Har Manggeea Raam.

Opening Lines: The mare of the body is ever fresh, ever new. (If) it looks ever the wisdom of the Lord from the Guru.

Here Guru Ji is comparing the human body to a young beautiful, female horse, riding which; we can go and meet God. In other words, we can use the body to meditate on God's Name, and see God. So Guru Ji requesting for divine knowledge and says that through the (God's) Name he has realized the worth of salvation, and he tells his friends (saints) that meditation On God is the most sublime thing. In the second stanza, Guru Ji is suggesting that our golden (valuable) body is adorned with saddle of gold and we should stud it with the jewels of God's Name, by meditating on God under Guru's instruction, and then we can become one with God. He says that Guru's instruction is like the iron bit, with which we can control our (horse like) mind. Finally, Guru Ji advises us to use our body like a (female) horse riding which; we can go and meet God. He says that when he himself used his body to sing praises of God, He showed mercy on him, and blessed him with His sight. Thus in a way, riding the body (Horse), he met God.

Raag Wad Hans Mehla 5

Chhantt Ghar 4 Salok (3)

*Daih Andhaari Anddh Sunni Naam Veehoonya, Nanak Safal Janam Jehan
Ghatt Wuttha Suchch Dhani.*

Opening Lines: The body is blind and desolate without the Lord's Name. Nanak fruitful is the life within whose heart abides the True Master.

Here Guru Ji is stressing the importance of (God's) Name. He says that the body, which does not enshrine God's Name, is blind and desolate. But fruitful is their birth who see and feel God in their hearts. Therefore, he says that he is a sacrifice to those holy persons, who have seen the eternal Master. Such holy persons are satiated on partaking of God's sweet nectar. God is merciful on them, and He sounds sweet to them. Divine nectar rains on them, and they are in peace. Guru Ji further says that when we remember God (the Master of the universe), our pain is removed from our body, doubt is dispelled, and our victory is hailed. Such holy persons are rid of worldly attachment, their sins are washed off, and they break away from the five passions (of lust, anger, greed, ego, and worldly attachment). Guru Ji concludes by saying that he is a sacrifice to such holy persons, who with their ears hear God's Name.

Wad Hans Mehla 1

*Aavoh Milou Sahellio Sachrra Naam Laaiy Haan. Roaveh Birha Tann Ka
Aapna Sahib Sammhaallan Haan.*

Opening Lines: Come mates, let us meet and contemplate over the True Name. Let us bewail over our body (soul's) separation from God and remember Him.

Here Guru Ji compares all humans including himself to the brides of one Supreme person (God), and then in a most humble and passionate manner pleads with all his friends and mates to remember God's Name. So that God may become pleased with us, and when we die, we meet Him with dignity and honor. Guru Ji further tells that there are only very few persons, who really know how to die (i.e. die for a cause, a lofty principle, or get so detached from the worldly affairs, as if they are dead to the world), and they are the only acclaimed warriors, who receive true honor in God's court. In the end, Guru Ji says, for whom should we wail, when this entire world is (like) a play, and only God who has created it knows, what is next in store for us.

Wad Hans Mehla 1

*Baaba Aaya Haaiy Utth Challna, Aih Jagg Jhooth Pasarova, Sachcha Ghar
Sacharraaiy Saiveeaaiy, Sachch Khara Sachyarova.*

Opening Lines: O' friend whosoever has come here shall arise and depart. This world is but a false show. The true home, man obtains by serving the True Lord.

Here Guru Ji is reminding us that whosoever has come in this world, has to depart from here also one day, and if we want to attain to God, we should live a truthful life. Through falsehood, we cannot have peace here or hereafter. Because a false person is not welcome anywhere. His welcome is like the welcome by an empty house to a crow. Involved in birth and death, one is separated from God, and the entire world is wasted away like this. So Guru Ji asks his (saintly) friends to embrace him and bless him, that his union with God may last forever. He concludes by saying that a human comes and goes naked from this world. In accordance with one's past deeds, one is subject to the writ of pain and pleasure, which no one can erase. When one dies, one's relatives and friends wail and cry, but no one can die with the dead. They who cherish the True Name are considered wise in every age, so we should amass the Truth (God's Name) and weep (in God's fear).

Wad Hans Mehla 3

Suneho Kantt Mahailleeho Pir Saiwoh Sabad Weechaar. AWganvanti Pir Na Jaanaiyee, Muththi Roawaaiy Kantt Visaar.

Opening Lines: Hear ye, O the husband's brides, serve your beloved husband and reflect over his Name. The meritless wife does not know her spouse and is beguiled. Forgetting her groom, she continues wailing.

Here, while comparing the humans to the brides of one husband, Guru Ji says: "Listen O' my friends, and brides (of our) Groom, let us serve our Master, and reflect over His Name. (I see that) many foolish brides do not recognize their Groom, and then wail upon being separated from Him. (I see that in this world, everybody comes and goes, and without (getting) true knowledge keeps suffering repeatedly in the pain of birth and death. The only way to be saved from this pain, and get re-united with our God is through His Name, without which our life is wasted away. Next Guru Ji tells that God is eternal, He never dies or goes away anywhere. But the ignorant bride goes astray, and having lost her Groom, through duality, sits like a widow, suffers in pain, and her life is wasted away. These blind ones do not know that their Spouse is with them. But the bride who cherishes God, by Guru's grace is united with her Groom.

**Wad Hans Ki Vaar Mohalla 4
Lallan Behlima Ki Dhuni Gaavani
Ik Oankar Satgur Parsaad
Salok M: 3**

*Sabad Rattaiy wadhans haaiy Sach Naam Urdhaar. Sach Sangreh Sad
Sach rehaiy, Sachaiy Nall Pyaar.*

Opening Lines: They who are imbued with the divine word and enshrine the true Name in their heart are great saints. They always amass truth and always abide in truth and are in love with the eternal (God).

Here Guru Ji is first describing the main qualities of the great saints of God. He tells that the true devotees of God always enshrine the eternal God's Name in their hearts and remain imbued with the love of eternal God. The Creator has cast His glance of grace on them and they always remain immaculate like swans. In the next salok (M: 3) Guru Ji cautions us against falling a pray to the fake or immature saints and advises us to stay away from the company of such people. In the third salok (M: 3) he tells us about the fate of those false or immature saints and devotees who like the great saints try to get people to worship them or honor them with material offerings. Finally in the *Paurri* Guru Ji praises God and acknowledges that He by Himself has created the entire universe and He is the cause of all causes. He gives gifts to all even without their asking, and we should all praise the true Guru who has inspired us to meditate on the Name of that God.

9-24-93

SGGS p. 586

Salok Mehla 3

Sajjan Milaiy Sajjana, Jina Sat Gur Naal Pyaar. Mil Pareetam Dheyyaaia Sachchaiy Parem Pyaar.

Opening Lines: The saints meet with the saints who love the True Guru. And congregate together they dwell on the Lord with love.

Here Guru Ji is advising us with whom we should have friendship, and whom should we avoid. He says we should seek the company of those (saints) who love God. Because when saints (the lovers of God) meet other lovers, they sit together and sing praises of God (which is their common interest). Through the peerless hymns of the Guru, their minds are instructed by the minds themselves. These friends are never separated, because they are joined by God. But the friendship with the egocentrics is only for a few days. So there is no use of having friendship with them, who have no love for God.

In the next stanza (M: 3) Guru Ji says that he is a sacrifice to those who always remain imbued with God's love. Upon meeting them, one's soul is satiated, one's hunger for worldly things goes away, and one always remains happy. In the *Paurri* Guru Ji says that he is a sacrifice to his Guru, who reads out the God's sermon to him, and engages him in God's service. That true Guru is always with him, and saves him, wherever he needs. The Guru has given him the God's Name and has fulfilled all his heart's desire. So in essence, Guru Ji advises us to have a close, personal relationship with our true Guru (Granth Sahib Ji), and we should follow him with utmost devotion.

Salok Mehla 3

*Bin Sat Gur Saivaiy Jea Kaiy Bandhana, Wich Houmaiy Karam Kamaaihn.
Bin Satgur Saivaiy Thour Na Pawaiyhee, Mat Jammeh Avaaih Jaaheh.*

Opening Lines: Without serving the True Guru, the deeds done in ego are the chains of the soul. Without serving the True Guru, man finds no place of rest. He dies, is reborn, and continues coming and going.

Here Guru Ji is telling us why it is necessary to seek true Guru's support, and why we cannot reach God directly? He says that when we try to reach God by ourselves, we get into the problem of ego. Therefore, all our efforts made without the guidance of the true Guru result in ego, and as a result instead of freeing ourselves, we end up putting chains (of ego) around us. So we do not find any place of rest, and we keep dying, and getting reborn, in addition without serving the true Guru, whatever we speak is useless and insipid prattle, so, we go out from this world in dishonor, and are punished at the door of Death. In the next stanza (M: 1) Guru Ji advises us to burn such rituals, which separate us from our beloved God. He says sublime is the love which brings us honor in the God's court. In the *Paurri*, Guru Ji advises us to have complete faith in one and only one true God, and beg everything from Him. If we beg from any other god, we lose our honor.

Salok Mehla 3

*Bin Sat Gur Saivaiy Jagat Mooaa, Birtha Janam Gawaaiy, Doojaiy Bhaaiy
Att Dukh Lagga, Mar Jammaaiy Aavaaiy Jaaiy.*

Opening Lines: Without service of the Guru, the world is dead and wastes itself away in vain. For in duality is utter pain and one is cast into the womb Nanak: without the Name the Yama punishes one and regrettfully one quits the world.

Here Guru Ji is telling us, how important it is to serve the Guru. He says that without the service of the Guru the world is dead and wastes itself in vain. In duality (i.e. trying to please the world), there is nothing but pain and one keeps repeatedly suffering the pangs of birth and death. In the next stanza (M: 3) Guru Ji tells us that God is our beloved husband and all of us are His brides. He is residing in all hearts, there is no rival to God, and His Kingdom is eternal. Seeing the glory of the eternal (God), Guru Ji feels truly delighted. In the *Paurri*, Guru Ji describes these glories. He says, that those, within whom Name resides, God save them. Because for Guru Ji, (God's) Name is like his father, mother, and friend, and his only conversation is with His Name. His Guru has bestowed God's Name on him, and that Name redeems him in this and the next world.

Salok Mehla 3

Mann Hathth Kinaaiy Naa Paayo, Sabh Thakaiy Karam Kamaaiy. Mann Hathth Bhaikh Bharamdai, Dukh Paaya Doojaiy Bhaiy.

Opening Lines: Through mind's obstinacy, none has obtained the Lord. All have grown weary by engaging themselves in such acts. By mind's obstinacy and assuming false forms they are deluded and hence suffer pain through the love of another.

Here Guru Ji is telling us that no body has attained to God, through obstinacy of mind, or by roaming around the world in different garbs and false forms, and all the miracles, which these yogis perform, are acts of vanity and nothing else. These do not help us in breaking the chains of desire, nor help in enshrining God's Name in our minds. It is only by following the Guru's advice that the darkness of ignorance is dispelled and the jewel of Name manifests in our mind, and we obtain equipoise. In the next stanza (M: 3) Guru Ji tells that those who utter insipid words, and do not relish the divine word, and do not love God's Name, are ruined forever. This is their destiny due to their past deeds, and no body can erase it. In the *Paurri*, Guru Ji thanks God, upon meeting whom he has obtained peace, His meditation, has stopped discriminating between a friend and a foe, and love for His Name.

Salok Mehla 1 Ghar 1

*Mann Haali Kirsaani Karni, Saram Paani Tann Khait. Naam Beej Santokh
Suhaagga, Rakhkh Gareebi Vais.*

Central Idea: O friend, *Maya keeps not company with you. This Maya has lured away the whole world. But rare is the one who knows this truth.*

Here, giving examples from different professions Guru Ji is telling us, what should be our way of life. First taking the example of farming he says: "O' my friend, let your mind be the farmer, irrigate it with the water of true effort. sow the seed of (God's) Name, and use the earth-crusher of contentment and garb of humility as the fence. Then the seeds of love (for God's Name) would sprout in abundance, and you would feel yourself very fortunate. Regarding business, he says: "Make your ever decreasing age as the shop, and stock it with God's Name. Let concentration and reason be the storehouses. Treasure God's Name in them and deal only with God's peddlers (saints). Make hearing of holy books your trade and load your horses with the merchandise of truth, and take merits with you as your travelling expense, so that when you arrive in the land of Formless God, you may enjoy the bliss of His presence. Finally, Guru Ji says, still the voices of vice in you, attune your mind to God and believe in His Name, and that is His true service.

Sorath Mehla 1

*Too Parabh Daata Daan Matt Poora, Humm Thaaraiy Bhaikhaari Jeeo.
Maain Kyaa Mangon, Kichh Thir Na Rahaaee, Deejaaiy Naam Pyaari Jeeo.*

Central Idea: My flower-girt Lord pervades all hearts. He permeates the waters, the earth, and the inner space; and though hidden, becomes manifest through the Guru's word.

Here Guru Ji is telling us, what should we pray for, and what should we ask from God. First of all he says that there is but one Giver, and all the rest of us are His beggars. Then he observes that all the worldly things, such as money, worldly comforts, and power are very short lived, and get destroyed one day. So the question is what should we ask from God? Then he himself answers that we should ask for the boon of God's Name. He says, God is pervading everywhere on earth, water, and inner space, and although hidden, He becomes manifest through the Guru's word. He is not cast in the womb. He is present now, and will always be there in future. But the world comes and goes and lured away by *Maya* forsakes God. But when we meet the true Guru, we become wise in His wisdom, and our worldly bonds are loosened. Then God comes to abide in us, and we are illuminated from within.

SGGS p. 598

Sorath Mehla 3 Ghar 1
Ikk Onkaar Sat Gur Parsaad

*Saivak Saiv Kareh Sabh Tairee, Jin Savbdaiy Saad Aaya. Gur Kirpa Taiy
Nirmal Hoaa, Jin Wichchoh aap Gawaaiya.*

Central Idea: O my Master, I your child, seek your protection. You are my only True Lord, the one and one alone. Pause.

Here Guru Ji is stressing the need for remaining detached from worldly affairs, even while living in the world. He tells that such detached persons, who always remember God's, Name in their hearts, meet the true Guru, and obtain bliss. God Almighty bestows His grace on them, and unites them with Himself. Guru Ji further observes that the self-conceited persons, do not cherish God's Name, and they waste their lives in vain. But Guru ward persons meet the true Guru, receive God's Name from him, and dust off their infatuation (for Maya, the worldly riches). They practice truth and reflect on the Guru's word. The true Guru unites them with God, and forever they remain in bliss. This is their real treasure and wealth.

Sorath Mehla 3

So Sikh Sakha Bandapp Haaiy Bhaaee, Jaiy Gur Kaiy Bhaanaiy Which Awaaiy. Aapnaiy Bhaanaiy Which Jo Challaiy Bhaaee Wichharr Chottaan Khaawaaiy.

Central Idea: Happy are the servants of God, O brother, their sins and sorrows of births and deaths are eradicated by the Lord, who unites them with Him. Pause

Here Guru Ji is advising us to act according to the will of God. He tells that one who follows the will of God, all that one's sorrows are eradicated. But the one, who follows his or her own will, gets separated from God and suffers a lot. Next Guru Ji tells that this world is full of worldly attachments and bonds, which can only be broken by true Guru. Lastly Guru Ji tells that God is always merciful on all, but as is one's love for Him, so is the fruit one obtains. Guru Ji concludes the *shabad* by saying that when God's Name is enshrined in the mind; one loses one's self conceit (and that is what we should try to do).

Sorath Mehla 3

*Bin Sat Gur Saivaaiy, Bohota Dukh Laagga, Jug Chaaraiy Bharmaaee,
Ham Deen Tum Jug Jug Daataiy, Sabdaiy Daih Bujhaaee.*

Central Idea: O my sire Lord, show your mercy unto me.
Unite me in the union of the munificent True Guru and
bless me with the prop of your Name, O God. Pause

Here Guru Ji is beseeching God Almighty to show mercy and unite him with the true Guru who may impart the True Name in him. He tells that without serving the true Guru, a person suffers lot of pain and keeps wandering through many ages. Therefore, he says: "O God, I am a helpless being, but You are the beneficent Master throughout all ages, so please reveal Your Name to me." Then citing his own example, he tells that after overcoming all his (worldly) desires, he has merged in equipoise, and has obtained the infinite Name. He has tasted the essence of God and his soul has become immaculate. He then tells us that if we kill our worldly desires, we live forever, and would never die again. He says that God's Name is always sweet, they who are imbued with the love of God's Name have obtained peace, and are recognized in God's court. But God has kept this bounty in His hands, and gives only to those, on whom He is pleased.

SGGS p. 604

Sorath Mehla 4

Aappaiy Kanda Aap Taraaji, aappaiy Toal Tolaaya. Aapaiy Saah Aappaiy Wanjaara, aappaiy Wanaj Karaaya.

Central Idea: My mind has attained Bliss, contemplating the Lord. The Lord's Name is the treasure (of God); it is through the Guru that it seems sweet. Pause

Here, Guru Ji is advising us to forgo our ego and do whatever God wants us to do. Comparing the worldly affairs to a business, Guru Ji says that actually God Himself is the weight, Himself the weighing balance, Himself the banker, Himself the peddler, and Himself the broker, who facilitates the business. It is God, who issues commands, and ensures that the earth is surrounded by water. He Himself is the wood; Himself the fire locked in wood, and in His fear, the fire cannot consume the wood. He Himself gives life, and He Himself takes it away. In short, He has all the power, and He yokes all to their tasks. Therefore we should all bow to His will, and do whatever He wants us to do, as if He is the musician, we the musical instruments, and we should play, whatever tune He wants us to play.

SGGS p. 606

Sorath Mehla 4

Achar Charaiy Taa Sidh Hoeë, Siddhee Taiy Buddh Paee. Parem Kaiy Sar Laagaiy Tann Bheetar Taa Bharam Kaatya Jaaee.

Central Idea: O my Lord of the world, bless Your slave with the glory of Your Name. O Lord by Guru's instruction awaken Your Name in me, that I abide under Your protection. Pause.

Here Guru Ji asks God to bless him, with Guru's instruction, and the glory of His Name. He notes that the world is coming and going; therefore we should always concentrate on the eternal God. However, a person always remains full of doubt, and worldly desires. When one kills these unkillable desires only then one obtains perfection, and wisdom, and realize, what a priceless thing is God's Name. Just as only the owner of a diamond knows its worth, or the taster of a sweet knows its sweetness, similarly only God knows the value of His Name, or the one who has been blessed with it. However, like a dumb person, who although cannot describe the relish of a sweet, yet a smile on his or her face reveals his or her pleasure, similarly the glow on his or her face reveals the person blessed with the Name. Guru Ji concludes the *shabad* by saying: "O God, You are the Master of all, only those are blessed with Your Name, on whom is Your grace."

Sorath Mehla 5

Gur Poora Bhaityo WadBhaagi, Manaiy Bhyaas Pargaasa. Koaiy Na Pouhanchanhaara Dooja, Aapnaiy Sahib Kaa Bharwaassa.

Central Idea: Unto my True Guru, I am a sacrifice. Before me now, there is peace, hereafter I shall have celestial bliss, and there is eternal joy in my home. Pause.

Here Guru Ji is sharing with us the exalted state of his mind, he has attained after meeting the perfect Guru. He tells that after meeting the perfect Guru, his mind has been illuminated; he has obtained God's support, so now no one can touch him. He has obtained peace and happiness in this world, and is confidant of being similarly blessed in the next world. He comments that God is the Creator and the Inner Knower, great is His glory, fruitful is His vision, and He hugs those slaves to His bosom, who love Him. Under His protection all his affairs have been resolved, and all his sorrows dispelled. Therefore Guru Ji advises us that we should also follow the instructions of our Guru and meditate on God's Name, so that we may also obtain lasting bliss.

**Sorath Mehla 5 Ghar 2 Choupadaiy
IKK Onkaar Sat Gur Parsaad**

*Aik Pita Aikas Kaij Ham Baarak, Too Maira Gur Haaee. Sun Meeta Jeeo
Hamaara Bal Bal Jaasi, Har Darsan Daih Dikhaaee.*

**Central Idea: Hear O friend, I am a sacrifice unto the dust
of Your feet and I surrender my mind to You. Pause**

Here Guru Ji is showing us, how he approached his father and Guru (Ram Das Ji), for his divine guidance. He said: "(O my Guru), we are the children of the same one Father (God), but you are my Guru as well. So please show me, God's vision. I would be a sacrifice to you. Yes, I would serve you in every possible way, but please do show me His sight." Next sharing his father's response with us, Guru Ji tells that his father advised him never to feel proud, seek the shelter of God, whatever God does, deem it as the best thing, and surrender all your life and body to Him. He followed this advice, and by Guru's grace, God's Name started sounding sweet to him, and he saw the caste-less God pervading everywhere. So that is what we need to do, if we also want to enjoy the bliss of God's vision.

Sorath Mehla 5 Ghar 2

Maat Garbh Meh aapan Simran Daiy, Teh Tum Raakhan Haaraiy. Paawak Saagar Athhaah Lehar Meh Taarouh Taaran Haaraiy.

Central Idea: O Lord, you are the only master over my head. For here and hereafter, you are my only support.
Pause

Here Guru Ji is advising us to completely surrender ourselves to God, and seek only His support. He tells that by bestowing His meditation on us God protects us even in the mother's womb. He also protects us and ferries us across the fire like worldly ocean. Guru Ji also notes that one values one's own creations (Important like) gold mountains, but deems God's creations, useless like straw. In truth, we are like beggars at God's door, who is always beneficent. He is something now, and something else, the next moment; wondrous are His ways. He is very beautiful, mysterious, unfathomable, lofty, inaccessible, and infinite. When He unites us with the company of His saints, we listen to His (divine) word, and feel ecstatic on seeing His sight. Therefore, seeking the company of His saints, we should listen to His word (*Gurbani*), and enjoy supreme bliss.

SGGS p. 614

Sorath Mehla 5

*Parabh Kee Saran Sagal Bhaaiy Laathaiy, Dukh Binsaiy Sukh Paaya.
Dyaal Hoaa Paarbraham Suaamee, Poora SatGur Dhaaiya.*

Central Idea: O Lord, you are my Beneficent Master.
Please be merciful to me. O you, blesser of the meek,
bless me, so that imbued with your love I may sing your
praise. Pause

Here sharing his personal experience, Guru Ji tells us, what kind of blessings people obtained, and how all their sorrows and troubles vanished, when they sought God's refuge. For this reason, even for himself Guru Ji begs God to show mercy on him, and bless him that imbued with His love he may sing God's praises. Because when the true Guru implants in us the wealth of God's Name all our worry is gone, and showing His mercy, God makes us His own. Guru Ji further declares that no harm comes to the one, whom the true Guru saves. God's lotus feet (His immaculate Name) abide in one's heart, and one partakes the essence of God. Finally, Guru Ji advises us to serve (worship) our God, who always fulfills our desires, and saves our honor.

SGGS p. 616

Sorath Mehla 5

Abinaashi Jeean Kaa Daata, Simarat Sabh Mal Khoe. Gun Nidhaan Bhagtan Kee Bartan, Birla Paawaaiy Koe.

Central Idea: O my mind, dwell on the Lord, your Guru, seeking whose refuge one attains bliss and one is afflicted not. Pause

Here Guru Ji is advising himself (indirectly us) to meditate on God, because by seeking Him, we get all the comforts and bliss, and all our sorrows, and afflictions disappear. Guru Ji says that the eternal God is the Giver of all blessings. Therefore, God's devotees only meditate on Him, who is the treasure of virtues. But there are only very rare persons, who obtain His devotion. Guru Ji also advises us to seek the company of holy saints, because in their company, all our bad intentions are dispelled. However, again, only very fortunate people obtain such company. Therefore Guru Ji even prays for himself and asks God to bless him with the dust of the feet (the most humble service) of the saints. In a nutshell, Guru Ji advises us to seek the company of God's saints, and meditate on His Name.

SGGS p. 618

Sorath Mehla 5

Hamri Ganat Naa Ganeea Kaaee, Apnaa Birad Pachhaan. Haath Daiy Rakhaiy Apunaiy, Sada Sada Rangg Maan.

Central Idea: The Lord is always merciful and He puts a stop to the woes of His devotees and they are always in bliss. Pause

Here Guru Ji is very strongly advising us, to never lose hope. He says that even if we have done big blunders, still God can save us, if we approach Him in all sincerity. Citing his own example, Guru Ji says that God did not take into account his shortcomings, but in accordance with His own tradition, saved him, and has put a stop on all his woes. Therefore, he is always indebted to God. Therefore, Guru Ji advises us that we should neither be too proud, to think that we don't need God's mercy, and nor too pessimistic to assume that we are beyond any hope of redemption. He suggests that we should simply approach God in all sincerity, and humility, and say to Him: "O God, please do not take into account our faults, we mortals are prone to error. But You are the supreme and merciful Master, so please as per Your own good tradition forgive us and save us from any further pains of birth and death." When we approach God in this way, He would surely show mercy, and like a mighty King would order tearing away our account, and save us from any punishment.

Sorath Mehla 5

*Gur Pooraiy Kirpaa Dhaari, Parabh Pooree Loach Hamaaree, Kar Isnaan
Greh Aaiy, Anand Mangall Sukh Paaiy.*

Central Idea: O saints, through the Lord's Name,
the mortal is saved. Upstanding and downsitting
contemplate on the Lord God, and night and day, do
good deeds. Pause

Here sharing his personal experience, Guru Ji tells us that when his Guru showed mercy on him, and he meditated on God's Name, all his desires were fulfilled. Now he feels, as if after bathing and purifying his mind, (he is back in tune with himself and God, as if) he has come back to his home. Therefore, he advises also to remember God, and always do good deeds (and thank Him for all His blessings). But, there are only very few fortunate persons, who follow this saintly path, and climb the ladder of righteousness. Finally, Guru Ji tells us that his Guru has implanted God's Name in him, therefore all his sins have been eradicated, and he has been rendered so pure, as if he has come back to his house in all peace and pleasure. Indirectly, he tells us, that if we also remember God from the core of our heart, our sins of millions of births could also be erased.

Sorath Mehla 5

Gur Pooraaiy Charnee Laaaya, Har Sangg Sahaaee Paaya.

Central Idea: Sing the Lord's praise with devotion, so that you gather the fruit of your heart's desire and the Lord becomes the refuge of your soul. Pause

Here Guru Ji is telling us about the merits of singing God's glories with true devotion from the core of our heart. Sharing his own experience, he says that when, the perfect Guru attuned him to his feet (the immaculate Gurbani), he found God right in his company. Therefore, Guru Ji advises us to follow his example, and love God with sincerity and devotion. By doing so, we would obtain all our desires, God would become the companion of our soul, and we would be spared from the pains of future births and deaths. However, Guru Ji notes that only very rare persons, whom God blesses, realize the essence of God. Death's courier doesn't come near them, and they obtain peace in God's refuge.

Sorath Mehla 5

Jitt Paarbaraham Chitt Aaya, So Ghar Dya Vasaaiya, Sukh Saagar Gur Paaya, Ta Sehssa Sagal Mitaiya.

Central Idea: Glory is in the Lord's Name. I sing the praises of the Lord day and night, with which the perfect Guru has blessed me. Pause

Here on the basis of his personal example, Guru Ji tells us that the heart in which God comes to reside, that heart God has flourished (with virtues and joys. In fact), when a person has obtained (the company of the Guru, the ocean of comforts, the Guru) has removed (that person's) dread. All this is the glory of God's Name. Guru Ji further says that, he has understood from his Guru, that indescribable is the gospel of God. (His) devotees keep uttering nectar like words (Of *Gurbani*, in His praise). Therefore, seeking Guru's advice, we should keep meditating on God's Name, and singing His praise. So that showing His mercy, God may come to abide in our heart also, and we may also enjoy a state of perfect bliss, free from fear of any kind.

SGGS p. 626

Sorath Mehla 5

Parmesar Ditta Banna, Dukh Darad Ka Dera bhanna. Anad Kareh Nar Naari, Har Parabh Kirpa Dhaari.

Central Idea: O' saints, now there is peace at all places.
The perfect transcendent God is pervading everywhere.

Here Guru Ji is sharing with us what kind of peace and comforts one obtains when God comes to one's support. He says: "O' my friends, God has provided me His support, (and as a result, all my pains and sorrows have disappeared so completely, as if) the very abode of pains and sufferings has been demolished. God has bestowed His kindness and now all men and women are enjoying a state of bliss. Yes, O' saints peace is prevailing at all places, because the all-pervading God is reigning everywhere. I have been blessed with the divine word emanating from (God) the primal Source, which has ended all my worry. The merciful God has been kind to me (and I) Nanak have uttered (the Name) of that eternal (God)."

Sorath Mehla 5

Aagaaiy Sukh Mairaiy Meeta, Paachhaiy Aanand Parabh Keeta. Parmesar Banat Banaaee, Phir Dolat Kathoo Naahee.

Central Idea: My mind is now convinced about the eternal God, and I have realized that God within all. Pause

Here Guru Ji is sharing with us how the merciful God has blessed him. He says: "O' my friend, God blessed me with bliss in the past (and I am sure that) in future also He would keep me in peace (and comfort). Yes, God has made such an arrangement (for me that my mind) doesn't waver any more." Next describing how he feels about God, he tells that his mind has been so convinced about the omnipresence of God that he knows that God is present in all (places and beings). Finally Guru Ji humbly addresses God and says : "O' God, all beings are Yours, You protect Your devotees. So amazing is Your glory that (I) Nanak daily meditate on Your Name." That is what, we should be doing.

Sorath Mohalla. 9

*Mann Raiy Kaun Kumatt Taain Leeni. Par Daara Nindya Ras Rachyo,
Raam Bhagat Neh Keeni. Pause*

Central Idea: O' my mind, what bad instruction have you obtained that you are engrossed in illicit relations with other women and slander, but haven't done God's worship. pause

Here Guru Ji is showing us the mirror of our life and in his humility he puts himself in our state, and addressing his mind says: "O' my mind, what bad instruction you have acquired. You haven't done worship of God, but are engrossed in the relish of slandering and having affairs with the spouses of others. Guru Ji further warns us and says: "(O' man), you haven't understood the way to obtain salvation, you always keep running after amassing worldly riches, but in the end none (of your relatives or riches) has kept your company, and you have got yourself bound (in their attachment) in vain. (The end result is that you have) neither meditated on God, nor served the Guru, nor developed any (divine) knowledge. God is present right in your heart, but you have been searching (Him) in jungles." In conclusion, Guru Ji says: "(O' man), you have wasted many births in wandering around, but you haven't obtained stable intellect, Nanak tells you this thing that upon obtaining the status of human birth, you should meditate on God."

Sorath Mehla 5

*Jo Nar Dukh Meh Dukh Naihee Maanaaiy, Sukh Sanaih Ar Bhaauy Nehi
Jaa Kaaiy, Kanchan Maattee Maanaaiy. Rahao*

Central Idea: The man, who is pained not by pain, nor afflicted by pleasure, nor affection, nor fear, and gold to him is as dust, (he merges in God as water merges in water). Pause

Here Guru Ji is telling us the way to meet and merge in God. In a way, he is also showing us, how to live our life. He says that the person, who does not feel pain in pain (i.e. who accepts the sorrows and adversity as God's will), and is not affected by pleasure (i.e. does not start jumping in ego, during prosperity), remains above praise or slander, forsakes all kinds of hopes and desires, and remains detached from the world, by Guru's grace, who acquires such a way of life, that person merges in God, just as water merges in water.

Sorath Mehla 1 Titukee

Aasa Mansa Bandhani Bhaaee, Karam Dharam Bandh Kaaree. Paap Punn Jagg Jaaya Bhaaee, Binsaaiy Naam Visaaree.

Central Idea: The one deed that leads to bliss, is to reflect on the reality of the real self. Pause

Here Guru Ji tells us that hopes and desires are bonds for our soul, and so are all the rituals and religious ceremonies. The pursuit of worldly possessions has entangled the world and due to deeds done in its pursuit we keep going through cycles of births and deaths. Therefore, Guru Ji says: "O pundit, you do all these rituals of reading holy books at such inconvenience, but the dust of your mind cannot be washed off by these hypocritical deeds. Just as a spider, caught in its own web, dies belly upside down *similarly, your life is wasted in your own hypocritical deeds). Due to evil tendencies, many have been ruined., and due to their duality (love for things other than God), many have been ruined. This duality can only be removed through God's Name, but this Name can only be obtained through the guidance of the true Guru. This world is led astray by superstitions, and just like a cotton thread tied with ten different knots, it is difficult to identify the right end (or way of life). Finally, Guru Ji says, that this body is like a jeweler's shop, where the best commodity is the jewel of God's Name, and blessed is that merchant, who amasses this priceless commodity.

**Sorath Mehla 3 Titukee
kk Onkaar Sat Gur Parsaad**

*Bhagtaan Dee Sadaa Rakhheda Aaya Har Jeeo, Dhur Too Rakhheda Aaya,
Prehlaad Jann Tudh Raakh Laaiy Har Jeeo, HarNaakash Maar Pachaaya.*

**Central Idea: O venerable God, this is Your glory that
You save the honor of Your devotees. Your devotees
seek Your refuge, O Lord. Pause**

Here Guru Ji is showing us the way to approach God, whenever we need His support and protection. On our behalf, he addresses God, and says: "O God, You always protect and save Your devotees, this is Your tradition, and this is Your glory." Then he cites the example, how God saved His devotee Prahalad, and annihilated the wicked Harnaakash. Guru Ji also tells that even the death's courier cannot touch the devotees of God, in whose mind, God dwells. They obtain salvation through God's Name. On the other hand the egocentrics, who do not meditate on God's Name, or have no faith in the Guru, they continuously come and go (in and out of the world). They find no place of rest, are always in pain, and perish ultimately. Finally, Guru Ji clarifies that it is no use reading holy books like *Vedas*, and *Puranas*, unless we become Guru wards, drink the nectar of (God's) Name, and are emancipated.

Sorath Mehla 5 Ghar 1 Ashtpadee
Ikk Onkaar Sat Gur Parsaad

*Sabh Jagg Jin Upaaya Bhaaeee Karan Kaaran Samrathth. Jeeo Pindd Jin
Saajya Bhaaeee, Daiy Kar Aapni Wathth.*

**Central Idea: O my soul, remember the Lord. The Lord
destroys the sorrows and sufferings of His slave with
His Name. Pause**

Here Guru Ji is telling us that God Almighty, who has created this world is omnipotent, and it is He who has given us this soul and the body. We should always meditate on His Name, because He can destroy all our sorrows and sufferings. We should follow the (advice of the) perfect Guru, who would unite us with the all-powerful God. Then all the darkness of our ignorance would be dispelled, and our heart would blossom like a lotus. God is contained in every body, He knows everything, therefore, we should give up the spirit of thine, and mine and become very humble. If He so wills, He unites one with Himself, and His light illuminates in one's mind. Guru Ji tells that he has obtained such a blissful state and now he doesn't want to separate from Him at all. Letting him hold to His gown (Name), God has ferried him across the worldly ocean of fear and pain, and by His gracious glance has made him happy and blissful. So we can also attain this state of bliss, if we follow Guru Ji's example.

Sorath Mehla 5 Ghar 2 Ashtpaddeean
Ikk Onkaar Sat Gur Parsaad

*Paath Parryo Ar Baid Beechaaryo, Niwal Bhuengamm Saadhaiy. Punc
Jana Seo Sangg Na Chhutkyo, Adhik Ahan Budh Baadhaiy.*

Central Idea: O love, you cannot meet your God, how-so-ever pious deeds you may do. Only way is to prostrate yourself at the Master's door and pray: "O God bless me with a discriminating mind." Pause

Here, as if sharing his own experience, Guru Ji is telling us the way to meet God. He says that he tried all techniques, including reading holy books (like *Vedas*), controlling breath, and cleaning inner system with yogic exercises, but still could not forsake the five (impulses, like lust and anger) and got bound to ego, even more. Ultimately he fell at the God's door, and said to Him: "O God, I do not know, any way to meet You, please give me the wisdom to meet You." Elaborating on his efforts, Guru Ji says that any one who has tried other methods, such as remaining silent, wandering naked, living at holy places, or even torturing one's body, but still the mind's scum was not removed. One might give generous alms, including clothes, food grains, horses, and elephants, or worship at the doors of different gods, but still cannot meet God. Or one might enjoy the luxuries of kingdoms, but these too are nothing, but the doors to hell. The thing is that only that person attains to God, in whose fate it is so written by Him. For that we need to love God so much that He may show His grace on us, and write in our lot also the bliss of His union.

Salok Mehla 3

Maya Mumta Mohanee Bhaaee, Jin Vin Danttaan Jagg Khaaya. Manmukh Khaadaiy, Gurmukh Udharaiy, Jinnee Sachch Naam Chitt Laaya.

Opening Lines: *Maya and selfhood entice away the mind surreptitiously, they have eaten up the whole world. The egocentrics are eaten away, but the God-men are saved, for they are attuned to the True Name.*

Here Guru Ji is warning us against the dangers of *Maya* and worldly attachment. He says that too much attachment to worldly wealth, or oneself, or one's family, are very enticing, and these things have deceived the entire world. The egocentrics are *Maya*'s special victims. But the Guru-wards, who have meditated on God's Name, are saved. Human beings waste away their entire lives in worldly problems and wander like mad persons, but do not enshrine the bliss giving God in their mind. In the next stanza (M: 3) Guru Ji says that within ourselves is present, bliss giving nectar, but we still keep wandering like deer in search of musk, which is present in the deer itself. But, actually, it is God Himself, who has dulled the apostates' mind, and forsaking nectar, they amass poison. In the *Paurri*, Guru Ji poses the question, that God is unfathomable, unseen, formless, and detached, so how can we meditate on Him? Then he himself replies, that first of all, whom God Himself wants to be known, that person alone treads on God's path. But, in his case, it was his Guru, who helped him see God. Therefore, if we want to meet God, we should meditate on Him, under Guru's guidance.

Salok Mehla 3

Winn Naavaaiy Sabh Bharamdaiy, Nitt Jagg Totta Sesaar. Manmukh Karam Kamaavanaiy, Houmaaiy Anddh Gawaar.

Opening Lines: Without the (Lord's) Name, all are strayed by doubt and they lose ever in life. And becoming self-willed, they do deeds, enveloped by the darkness of ego. But turning God-wards, one drinks Nectar, by reflecting on the Word.

Here Guru Ji is advising us to become Guru-wards. He notes that in this world, all are wandering in doubt, and are losers. Those who follow their own mind's advice, do all their deeds enveloped by the darkness of ego. But the Guru-wards reflect on God's Name, and drink the Nectar. In the next stanza (M: 3), Guru Ji says that the egocentrics suffer from anxiety, and do not have a peaceful sleep. But the Guru-wards always remain in equipoise, both while awake and asleep. Night and day, they praise God, and Guru Ji is a sacrifice to such people, who are imbued with God's love. In the *Paurri*, Guru Ji tells that only those people reflect on God's Name, who are in love with God. They meditate only on one God. They know that God alone is pervading everywhere, and from Him alone is all creation. Moreover, they who contemplate on God are purged of all fears.

Salok Mehla 3

*Hasti Sir Jeon Ankas Haaiy, Aeharan Jeon Sir Daiy. Mann Tann Aagaaiy
Raakh Kaaiy, Oobhi Saiv Karaiy.*

Opening Lines: As the elephant surrenders its will to the goad and the anvil to the smith, so should one surrender one's body and mind (to the Guru) and be ever alert in the service of God.

Here Guru Ji is telling us, that a Sikh should have the attitude of an elephant, who surrenders his will to the goad (the iron knife) of its master, and in whatever direction this goad points, the elephant moves in that direction. Similarly an anvil keeps standing and bearing the blows of the hammer of the blacksmith. Similarly a Gursikh should completely surrender his or her mind, body, and soul to God's will, and obey it without minding its pain or difficulties. In the next stanza (M: 3) Guru Ji says that approved is the conduct of those who meditate on God's Name, approved is their advent into the world, and they obtain honor in God's court. In the *Paurri*, Guru Ji tells that the Guru unites the devotees with God. He loves His devotees like His family members, therefore we should all utter Guru's Name, and get rejuvenated.

Salok Mehla 3

*Baraham Binddaaiy, Tis Daa Barahammat Rahaiy, Aik Sabad Liv Laaiy.
Nav Nidhi Athaaran Siddhee Pichhaaiy Laggeeaan Firreh, Jo Har Hirdaaiy
Sada Vasaaiy.*

Opening Lines: He who knows the Lord and fixes his attention to the Name, keeps intact his Brahamanhood. The nine treasures and eighteen miraculous powers go after him, who ever keeps enshrined the Lord within his or he mind.

Here Guru Ji is explaining the importance of the Guru. He says that the real wise man (or *Brahmin*) is the one who reflects on God and remains attuned to His one word (Name). All kinds of treasures and miraculous powers run after that one, who enshrines God in one's heart. However, we cannot obtain God's Name, without the guidance of the Guru. In the next stanza (M: 3) Guru Ji tells that the egocentrics, whether young or old, their (worldly) cravings never end. But the God wards always remain imbued with God's love, they lose their self-conceit, and they never feel hunger for worldly things. In the *Paurri*, Guru Ji says that he is a sacrifice to those who follow the (advice of) the Guru. He longs to see the sight of those, who meditate on God's Name. He wishes to listen to them, when they sing praises of God, so that in this way, he may also praise God, and wash off all his sins.

Salok Mehla 3

Gur Saiva Taiy Sukh OOpjaaiy, Phir Dukh Na Laggaaiy Aaiy. Jamman Marna Mitt Gaya, Kaalaaiy Ka Kichh Na Basaaiy.

Opening Lines: From the Guru's service, peace wells up and then one is not afflicted with pain and one's coming and goings (into this world) cease and death cannot do anything to him.

Here Guru Ji is telling us that when we serve (follow) the Guru, a unique kind of happiness wells up in us, and we never feel sad again. Our cycle of birth and death is broken, and Death loses any control over us. Further our mind remains always absorbed and imbued with God's love. Therefore, Guru Ji says, "He is a sacrifice to those, who (cheerfully) obey God's will". In the next stanza (M: 3), taking the example of a bride, Guru Ji says that without following (*Gurbani*), the Guru's word, (human) bride, does not get purified, and does not (truly) know about her Spouse (God). Such a bride is impure, and the worst woman. In the *Paurri*, Guru Ji prays to God, to show mercy on him, so that he may recite only His divine word, and meditate on His Name. He is a sacrifice to those, who meditate on God's Name day and night, and finally he is a sacrifice to his Guru, who has united him, with his friend (God).

Salok Mehla 3

*Aiy Mann Har Jee Dhaaiy Too, Ikk Mann Ikk Chitt Bhaaiy, Har Keeaan Sada
Dada Wadyaaeean, Daiy Na Pachhotaaaiy.*

Opening Lines: O man, lovingly dwell on God, with a single mind. Glorious is your Lord; He doesn't regret what He gives.

Here advising his mind (actually us) Guru Ji says: "O my soul, lovingly remember God single mindedly and with rapt attention. Glories of God are everlasting, and He never regrets bestowing His innumerable great gifts on us." Therefore Guru Ji says, that he is always a sacrifice to God, by serving whom, we always obtain peace. Therefore, by burning their ego through the Guru's word, the Guru wards persons, always remain absorbed in God's love. In the next stanza (M: 3) Guru Ji tells us that God Himself yokes all to His service, and He Himself blesses them. He Himself is their father and mother, and takes care of all. In the *Paurri*, Guru Ji says to God: "O God the Creator, You are the cause of all causes, there is no one except You. You created the world, and You would destroy it too. Your word alone prevails (in the entire world), and that alone happens, what You do." Finally, it is through the Guru, that God blesses one with glory; therefore we should meditate on God, and say, "blessed is our Guru."

Raag Sorath Baanee Bhagat Kabir Jee Kee Ghar 1
Ikk Onkaar Sat Gur Parsaad

Kaya Parreeaaiy, Kaya Guneeaaiy, Kaya Baid Puraana Suneeaaiy. Parraiay Sunaiy Kaya Hoee, Jou Sehaj Na Mileo Soee.

Central Idea: The ignorant man does not utter the Lord's Name. Then what is he deliberating upon over and over again. Pause

Here Kabir Ji is stressing that without uttering God's Name, all other faith deeds and rituals are useless. Addressing learned pundits and scholars, he says: "O' learned people, what is the use of all your reading and knowledge about the *Vedas*, (or other holy books), if you have not obtained equipoise. Citing an example, he says that while in dark, you need a lighted lamp, only then you could search for any truly valuable thing. Next sharing the result of his own search, Kabir Ji says that he has found such a valuable thing (the jewel like valuable Name), and upon finding this priceless commodity, his mind has been fully convinced (about the bliss of God's Name). However, other people are still not convinced, and there is nothing he can do about that (he just remains absorbed in enjoying its relish).

Raag Sorath Baanee Bhagat Ravi Das Jee Kee
Ikk Onkaar Sat Gur Parsaad

Jabb Humm Hoattaiy, Tabb Too Naahee, Abb Toohi Maain Naahee. Anal Agam Jaaisaiy Lehar Maiy Oadadh, Jal Kaival Jal Maahee.

Central Idea: O Lord, what should I say about this delusion? What we deem a thing to be, in reality it is not like that. Pause.

Here devotee Ravi Das Ji is expressing very beautiful thoughts. First he says that he realizes that when one feels egoistic and thinks that he or she is something, then (one behaves, as if) there is no God, but when one effaces one's ego, and feels that there is God, then (it feels, as if one) has disappeared. Addressing God, he says: "O God, how foolish are we people, who don't realize the truth about things. We don't know that what seems to be a wave is only water, and a part of the ocean itself. Or just as a king in a dream may start grieving, dreaming that he has lost his kingdom, and has become a beggar, even though his kingdom is still there, similar is our state. We should realize that God is pervading everywhere, and is nearer to us than our hands and feet.

SGGS p. 658

Dhanaasri Mehla 1 Choupadaiy

Jeeo Darat Haaiy Aapna, Kaaiyn Seon Kareen Pukaar. Dookh Visaaran Saivya, Sada Sada Daatar.

Central Idea: There is not another that I may go to tell
(of my inner pain).

In this *shabad*, Guru Ji expresses the feelings of love and the pain of separation of his soul from its spouse God, and indirectly tells us, how we should always have same kind of love and respect for Him. Putting himself in our situation, Guru Ji expresses his fear and says: “(O’ my friends, this world is like a sea of sufferings, my soul feels afraid, (and I wonder) before whom may I go and cry for help? So after pondering over, I meditated upon God the dispeller of sorrows, who is always a gracious benefactor, and every day keeps giving new gifts.” Therefore, he advises his mind (and us), to serve Him day and night because it is He who would save us in the end. Finally, Guru Ji comments that there is no other (except God). Therefore, we should serve and worship Him alone and no one else. However, only that person on whom He casts His glance of grace does His service (and worships Him).

SGGS p. 660

Dhanaasri Mehla 1

Jeeo Tapat Haaiy Baaro Baar, Tap Tap Khapaaiy Bouhat Baikaar, Jaaiy Tann Baani Vissar Jaaiy, Jeon Pakka Roaggi Villaiy.

Central Idea: There is no use of talking too much. The Lord knows all, without being told. Pause

Here Guru Ji is telling us what are the consequences of forgetting Him, and getting entangled in worldly attachments. He says that by forgetting God, our souls become miserable like a chronic patient crying in pain. God has given us this body, tongue, ears, and nose, has saved us in our mother's womb, and it is on His bidding that we breathe. But by forgetting Him, some people get entangled in worldly attachments, affections, and enjoyment of relishes. These are all like black stains on our soul, and such a stained soul is not allowed to enter the kingdom of God. It is only through His grace that we get to meditate on His Name, which is the only way to meet Him. Then even if one is getting drowned in sin, can still be saved by meditating on God's Name, because God is beneficent to all.

**Dhanaasri Mehla 3 Ghar 1 Choupadaiy
Ikk Onkaar Sat Gur Parsaad**

Aih Dhann Akhutt Naa Nikhuttaaiy Naa Jaaiy. Pooraaiy SatGur Deea Dekhaaiy.

Central Idea: They alone are wealthy, who cultivate love for God's Name. The perfect Guru has shown me the Lord's treasure and by God's grace it has come to abide in my mind.

Here Guru Ji is telling us about the glory of God's Name. Those, who have this wealth, are (truly) rich, because this wealth will never finish. Next telling us, how we can obtain this wealth, he says that we can get this wealth, only through Guru's grace. The other strange thing is that when one slays one's duality (the love of things and entities other than God), then God is enshrined in the mind. In fact, God is present in every soul, but it is only through Guru's instruction that He becomes manifest in the mind. Those, who obtain the wealth of Name, imperceptibly recognize God (within), their mind is totally convinced, and they enjoy the divine bliss.

Dhanaasri Mehla 3

Kaacha Dhann Sanchaaih Moorakh Gaawaar, Manmukh Bhoolaiy Anddh Gaawaar.

Opening Lines: O you unwise folk, why you gather what is illusory and false? O you egocentrics, you are strayed from the path being blind. You treasure up the false riches and and so come to grief because these riches do not go along with you, nor yield any profit.

Here Guru Ji says: "O' foolish people do not run after this false (short lived worldly) wealth. This wealth would ultimately bring you grief. It would neither accompany you (on death), nor yield any (spiritual) profit. The true (everlasting) wealth is obtained by following Guru's instruction. The eternal (divine) word is the only true nectar, but it is only through good fortune that one merges in (God's) Name. However, being strayed away from the right path, the egocentrics are wasted away, and are drowned in the middle of the worldly ocean. If by good fortune, they meet (and follow) the true Guru, they are imbued with love of the eternal Name, and become detached (from worldly wealth). Therefore, we should always seek God's grace, so that He may detach us from worldly wealth and seek the true wealth of God's Name.

Dhanaasri Mehla 4

Humm Anddhalaay Anddh Bikkhaaoj Bikh Raattaiy, Keon Chaaleh Gur Chaallee, Sat Gur Dya Karaiy Sukh Daata, Humm Laavaaiy Aapan Paalee.

Central Idea: O Guru's Sikhs and friends, walk in the Guru's way. Whatever the Guru says, accept that as good; unique is the Lord God's discourse. Pause

Here, addressing us as his saintly friends, Guru Ji is advising us to tread on the path shown by the Guru and accept whatever he says as for our good. He says, that we people are full of poisonous sins, so (on our own), we cannot tread on the Guru's path. It is only when the true Guru shows mercy on us, that he makes us follow his path). Guru Ji further says: "O God's saints, please immediately engage your self in the Guru's service, and thus earn (God's Name, as) the expense for your journey after death. Who knows, when death may overtake you, therefore, don't postpone this task for a later date. Those who meditate on God's Name, become like Him, and meet the playful sporty God. Therefore, even for him self, Guru Ji prays to God to unite him with His saints, so that he may most humbly serve them, and meditate on God's Name.

SGGS p. 668

Dhanaasri Mehla 4

*Ichha Poorak Sarab Suk Daata, Ja Kaiy Wass Haaiy Kaam Dhaaina, So
Aaisa Har Dhyaeeeaiy Mairaiy Jeeearrai, Taa Sarab Sukh Paaweh Mairaiy
Manna.*

Central Idea: O my mind, he who dwells ever on the True Name is acclaimed both here and hereafter and he meditates on the Lord, the immaculate Purusha. Pause

Here Guru Ji is telling us that we must contemplate on the Name of God, who fulfills all our wishes and brings us all kinds of joys. Any person, who meditates on God's Name, gets honor both in this and the next world. In fact, wherever is God's contemplation, all maladies hasten away from there. Therefore, fortunate are those people, who contemplate on God. (As for himself, Guru Ji humbly says that God has blessed him, with this understanding that by meditating on God, we swim across this dreadful worldly ocean. Therefore, Guru Ji again advises us to always remember God's Name. He assures us that (if we do this), God would grant us all kinds of joys and bliss, would fulfill all our wishes, cure all our maladies, and we would swim across this dreadful worldly ocean.

Dhanaasri Mehla 5

Jis Ka Tann Mann Dhann Sabh Tis Ka, Soee Sugharr Sujaanee. Tinn Hee Sunya Dukh Sukg Maira. Tau Bidh Neekee Khataanee.

Central Idea: My mind is satisfied with my Lord alone. I made many other efforts too, but my mind valued them not, even a bit.

Here citing his own example, Guru Ji is advising us that if we want to enjoy eternal peace of mind, end all our sorrows and maladies, then we need to seek the refuge of God alone, all other efforts are of no avail. Guru Ji further says that God alone is the wisest and most judicious Being, to whom belong all our body, soul, wealth, and the universe. He is the one who (truly) hears about our weal and woe, and immediately provides solace to our mind. Guru Ji also tells us that God's Name is the priceless jewel, and his Guru has given him the mantra of Name. This mantra is never lost, nor wavers, it always remains stable. It fully satisfies our soul, and ends all those vices, which keep us separated from God. He says that just as after passing through fire, the ornaments become pure gold; similarly by meditating on this mantra, we become pure souls. Then, the divine light fills us with such peace and poise that we feel as if our Guru has built for us, an ever lasting home (of bliss).

Dhanaasri Mehla 5

*Tumm Daataiy Thaakur Pritpaalak, Naayak Khasam Hamaaraiy. Nimakh
Nimakh Tumm Hee Pritpaaloh, Humm Baarik Tumaraiy Dhaaraiy.*

Central Idea: Your excellences are so many, how can we narrate them with just one tongue. O, infinite and limitless Lord, no one knows your end. Pause

Here Guru Ji is showing extreme humility, and teaching us the same humbleness. Addressing God, he says: "O God, You are our Protector, Master, and Spouse. We are like Your young children, therefore You save us, and nourish us at every moment". Then becoming even more humble, Guru Ji says: "O God, You are so great, limitless, and full of so many merits, that my one tongue cannot even count these. But on the other hand, we are full of millions of faults, weaknesses, and sins. Please destroy these weaknesses of ours, and instruct us about the right path. We are ignorant, and have very shallow intellect, but as per Your kind nature, please ignore all these faults, and save us. In short, O God, we are (like) slaves of Your house, we seek only Your refuge. You are the only sympathetic, and understanding friend, therefotre, please save us, save us."

Dhanaasri Mehla 5

Deen Darad Niwaar Thaakur, Raakhaaiy Jann Kee Aap. Taran Taaran Har Nidh, Dookh Na Sakaaiy Beaap.

Central Idea: In the saints' congregation meditate on God, the cherisher of the world. I think of no other way. Making this effort you will pass the time of dark age.

Pause

Here Guru Ji is instructing us once again to meditate on God's Name in the company of holy saints, because he cannot see any other way, which can help us cross the worldly ocean in this dark age. He tells that God destroys all the troubles of the meek and humble persons who take God's refuge. In the beginning and in the end, there is no one else except God Almighty, and by meditating on Him; we would break our cycle of births and deaths". Guru Ji further asserts that even *Vedas*, *Shastras*, and other holy books endorse this view that, we obtain salvation through the company of holy saints. Guru Ji concludes the *shabad*, by saying that God's lotus feet (His love and grace) are his only support, strength, honor, and protection.

Dhanaasri Mehla 5

Jeh Jeh Paikhoun, The Hajoor, Door Kathoun Na Jaaee. Rav Reha Sarbattar Maain Mann Sada Dheaaee.

Central Idea: He who abandons us neither here, nor hereafter, he alone is counted as our friend. But which passes off in an instant, that pleasure is vain. Pause.

Here Guru Ji is telling us, that only that (God) can be counted as our real and everlasting friend, who doesn't abandon us in this or the next world. All other friends and pleasures provide us very short- lived (friendship, or) pleasure. We should not give them too much importance. Next, on the basis of his personal experience, Guru Ji tells us that, wherever he looks, he finds his friend (God) always there. He never goes away, because He is pervading everywhere. Therefore, Guru Ji always meditates on Him. Guru Ji further tells that God nourishes us all. He never runs short of anything and protects us at every instant and breath. He is indeceivable, invincible, and infinite. He is most beautiful, and His slaves are wonderstruck, on seeing His beauty. In the end, Guru Ji prays to God (and indirectly advises us to do the same), and says): "O' God, please bless me with the humble service of holy saints, and grant me such wisdom, that I may always remember You."

Dhanaasri Mehla 5

Ja Kou Har Rangg Laaggo Is Jug Meh, So Kehiat Haaiy Soora. Aatam Jinaaiy Sagal Vass Taa Kaaiy Jaa Kaa SatGur Poora.

Central Idea: Let us sing the Lord's praise with deepest love. For he who contemplates the Lord's Name and meditates on His Name, is blended with the Lord. Pause

Here Guru Ji is telling us that the one, who in this Kal Yug (the present age) is imbued with God's love, that one should be declared as a real brave warrior. Therefore, we should sing praises of God from the core of our heart. In this way by remaining in the shelter of God, and meditating on God's Name, one merges in Him in a calm and quiet manner. Therefore, Guru Ji prays to God to show mercy on him, and bless him with the most humble service of His devotees, so that he may listen to their immaculate words, and his body (and soul) may become purified in their company. In short, if we want to enjoy true peace and bliss for our soul, then we should seek the guidance of God's devotees, and meditate on God's Name, with true love and devotion, and without any fear of criticism of other people.

Dhanaasari Mehla 5

Aukhi Garri Na Dekhan Daiyee, Apna Birad Samaaley. Haath Daiy Raakhaaiy Apnaiy Kou, Saas Saas Paritpaalaiy.

Central Idea: My mind is attuned to God. From the beginning to the end that God is always my protector. Amazing is our friend. Pause

Here Guru Ji is sharing with us the astounding qualities and merits of God. He says: "O' my friends, (God) doesn't allow any hardship (or difficult moment) to come near (His devotee). He simply lives by His tradition (of protecting His saints). Extending His hand (of support) He protects (His devotee) at every step." Therefore expressing his love and gratitude for God, Guru Ji says: "(O' my friends), my mind is attuned to God. From the very beginning to the end that God is always my helper, so wonderful is that friend of mine!" Continuing to express his state of bliss on finding such a trustworthy friend, Guru Ji says: "My mind is overjoyed on seeing His wondrous glory and I have become (the unpaid servant) of my Master and I say to myself, O' Nanak, enjoy a state of bliss by remembering again and again that God, who has completely preserved your honor."

Dhanaasari Mehla 5 Ghar 12
Ikk Onkaar Sat Gur Parsaad

Bandanna Har Bandanna, Gun Gawouh Gopaal Raaiy. Rahaao

Central Idea: I make obeisance to my God again and again. I sing praises of the sovereign Lord, the world cherisher.

Here Guru Ji is urging us to pay obeisance to God again and again, and sing His praises. He says that it is by good fortune that one meets the divine Guru, and millions of one's sins are washed off by God's service. No sorrow comes near that person whose soul is imbued with the love of God. Next telling about the benefits of seeking the company of holy saints, Guru Ji says that this world is like a vast dreadful ocean, and only a Godward person, swims across it, by keeping the company of holy saints, and remembering God's Name. Such a fortunate person is not bothered even by the demon of death. God Himself quenches all that person's thirst for worldly things, and by taking God's refuge; such a fortunate person is emancipated.

SGGS p. 684

Dhanaasari Mehla 1 Ghar 12 Ashtpadeeaan
Ikk Onkaar Sat Gur Parsaad

Gur Saagar Ratni Bharpooraiy, Amrit Santt Chugeh Nahee Dooraiy.

**Central Idea: What avails the poor crane to bathe at the
puddle? It sinks in the mire and its filth goes not. Pause**

Here Guru Ji is asking us, “O mortals, why like cranes, you bathe in the dirty pool of *Maya* (the worldly riches, because) it would sink you further in the mud. Instead of that, why don’t you bathe like swans in the magnificent ocean of the Guru (Granth Sahib), which is full of pearls (of divine knowledge, truth, contentment, and God’s Name?)”. Guru Ji further says that just as a swan does not forsake, and goes away from the ocean, similarly a Sikh should not go away from the Guru, and through his devotional service should merge in the Guru. He tells us that God abides within us, in His primal form, neither as male, nor as female, because He is formless. He is the source of bliss, and we can meet Him, if we still our ego, and cheerfully obey His will. However, ordinarily one does not understand one self, and wastes one’s valuable life in false pursuits. But the saints speak, read, and hear about God only. Therefore God blesses them with fortitude, righteousness, and protection.

SGGS p. 686

Dhanaasari Mehla 1 Chhantt

*Teerath Naavan Jaaon, Teerath Naam Haaiy, Teerath Sabad Beechaar
Anttar Gyaan Haaiy.*

Opening Lines: Why should I go to bathe at the places of pilgrimage? God's Name is the real place of pilgrimage. My pilgrimage stations are the Name's meditation and the inner divine knowledge.

Here, Guru Ji is telling us, that God's Name is the real holy place, and true bathing is the meditation on God's Name, and acquiring inner divine knowledge. He comments that the entire world is afflicted (with the disease of worldly attachment), and God's Name is the only cure. Without God's Name, the filth of sin remains attached. The Guru's word is immaculate, and it always bestows light, so we should always bathe in such a true place of pilgrimage. Association with the saintly persons is the perfect ablution. (In their company), one who sings God's praise is embellished with (God's) Name. Believing in the true Guru, we should praise the eternal God. In this is contained the merit of giving alms, charity, and compassion. The truest of the true, who loves the society of God (His saints), becomes so immaculate, as if he or she has bathed at the confluence of all the three holiest rivers, Ganges, Yamuna, and Sraswati.

Dhanaasri Chhantt Mehla 4 Ghar 1

*Har Jeo Kirpa Karey Taan Naam Dhyaaiy Jeo. Satgur Milaiy Subhaaiy,
Sehaj Gun Gaaeeaiy Jeo.*

Opening Lines: Only when reverend God shows mercy, that we meditate on God's Name. When imperceptibly we meet the true Guru that we start singing God's praises.

Throughout Guru Granth Sahib Ji it has been stressed again and again that if we want to obtain peace in this world and honor in the next, then we must meditate on God's Name. But here, in this *shabad*, he tells us that we can meditate on God's Name only when God shows us His mercy. This happens when in a very natural sort of way, He makes us meet the true Guru and we start singing God's praises and meditating on His Name. This meditation on God's Name brings a state of bliss and great change in our life and renouncing our ego and worldly attachment we merge in a state of spiritual peace and poise. Another thing that happens is that the perfect true Guru imbues us with true love for God and His creation. Then we are blessed with the right intellect to discriminate between right and wrong. Also we obtain the company of saintly persons and in their company we start relishing the meditation on God's Name and obtain honor both in this and the next world.

SGGS p. 690

Raag Dhanasri Baani Bhagat Kabir Ji Ki

Sanak Sanand Mahes Samaana, Sekh Naag Tero Maram Na Jaana.

Central Idea: (O' my friend), through the company of saints, enshrine God in your heart.

Here Kabir Ji is advising us to join the company of saintly persons and enshrine God in our heart (by singing God's praises and meditating on His Name) in their company. But many times, instead of meditating on God's Name we start on the journey of discovering the mystery of God and His working. Kabir Ji cautions us against such fruitless efforts and instead addressing God says to Him: "(O' God, even personalities like) Sanak, and Sanand, (sons of god Brahma) and god Shiva, couldn't understand Your mystery. Not only that, (devotees like) Hanuman, Garrurr (the king of birds), nor (Indira, the king of angels, nor (Brahama) the king of mortals could know about Your merits. (Not only that even) the four *Vedas*, *Simritis* and *Puranas*, Lakshmi (goddess of wealth), and her husband (god Vishnu), didn't understand Him. (They all keep wandering in doubts). Kabir says that only that person doesn't wander, who attuning to God's immaculate Name, remains under His shelter.

SGGS p. 692

Dhanasri Baani Bhagat Nam Dev Ji Kee
Ikk Onkaar Sat Gur Parsaad

*Pehal Pureeaiy Pundarak Wana, Ta Chaiy Hansa Saglaiy Jana. Krishna
Taiy Jaanou Har Har Naachantti Naachna.*

Central Idea: At first the purusha became manifest and from Him then came the *Maya*. So whatever belongs to *Maya* indeed belongs to God. In this garden of God, mortals dance like the water in the pots (of a Persian wheel). Pause

Here devotee Nam Dev Ji is giving the theory of creation of this world. He says that first there was the perfect God, and then was created this world, like a garden of white lotuses. From that came all the swan (like, pure) mortals, and they were dancing (doing their worldly deeds, as per the commands of) God. Clarifying the above concept, Nam Dev Ji says that at first God became manifest, then He created *Maya*, and then the rest of the world. So whatever belongs to *Maya*, actually belongs to God, and in this world, the humans are dancing like water in the pots of a Persian wheel (i.e. coming up and down, or taking birth, and dying). Therefore devotee Nam Dev Ji prays to God, and says, to God, that after wandering through many existences, he has come to His door, and asks him to liberate him from the fear of death.

**Jaaitsari Mehla 4 Ghar 1 Choupadaiy
Ikk Onkaar Sat Gur Parsaad**

Mairaiy Heearaaiy Ratan Naam Har Basya, Gur Haath Dharyo Mairaaiy Maatha.

Central Idea: O my mind, contemplate on Lord's Name, which fulfills you in every way. The perfect Guru has embedded the Lord's Name in you, and without it, your life is of no avail. Pause

Here Guru Ji is sharing with us, the bliss he is experiencing, after his Guru has enshrined God's Name in him. He says: "Showing his favor, the Guru has enshrined the jewel of God's Name in my mind. And now all my sins and sorrows of many births have been erased, as if my debt (of breaths) to God has been paid off." Therefore, advising himself (and us) Guru Ji says; "O my mind, contemplate on God's Name. It would fulfill you in every way, without it the life is of no avail." However commenting on the egocentrics, Guru Ji says that these people are fools, because they are involved in the love of *Maya* (the worldly riches and power), so their life goes waste. But, they who serve the saints, their entire life becomes fruitful. Therefore he prays to God to make him the slave of His slaves. Finally, in all humility, he says: "O God, we are ignorant fools, without any wisdom, so please extend us your hand (of guidance)."

SGGS p. 696

Jaaitsari Mehla 4

Jin Har Hirdaaiy Naam Na Basyo, Tinn Maat Keejaaiy Har Baanjha. Tinn Sunjji Daih Firaaiy Bun Naawaaiy, Oey Khap Khap Muaiy Karaanjha.

Central Idea: Lord God, the merciful master has shown me mercy. The Guru has given me the divine knowledge and my mind is chastened.

Here in very strong words, Guru Ji is telling us about the importance of God's Name. He (uses such strong language, as if he) is suggesting to God, to make the mother of those persons sterile, who do not meditate on God's Name. Because the people without Name wander about empty, and waste their lives away, wailing and in woe." Therefore, he says to his own mind, (and us): "O my mind, contemplate on God's Name ingrained in you. Then God would show mercy on you, and you would be provided Guru's instruction." Next, he says that he is a sacrifice to his Guru, who has told him that God's praise provides the highest state of bliss in this present age. So by Guru's grace, he has seen God's sight, and now all his sins have been washed off, and he now shares many merits of God Himself. In fact, by Guru's grace, all the accounts of his past deeds have been torn off, his account has been settled, and he has been emancipated.

Jaitsiri Mehla 5 Ghar 3
Ikk Onkaar Sat Gur Parsaad

*Koee Jaanaaiy Kawan Eeha Jagmeet Jis Hoey Kirpaal Soee Boojhaaiy
Taa Ki Nirmal Reet. Rahaao.*

Central Idea: Does any one knows who is the friend in this world? He, to whom God is merciful, he alone understand this mystery. Immaculate is his mode of life.

Pause.

Here Guru Ji is once again advising us to avoid entangling ourselves in worldly riches and attachments. He says that rare is that person who knows who is his or her real friend. Only that person on whom God shows His grace knows this secret. Guru Ji tells us that all our relatives and friends are associated with us due to some preordained destiny from the previous births but in the end no one will help us or go with us. Similarly he says that all the gold, the diamonds and riches are illusory riches to please the mind. We may spend all our lives in great agony in collecting them but in the end we will not get contentment. We may have elephants, horses, wealth and all different kinds of armies under our control yet in the end we shall depart naked. So Guru Ji advises us that we should stop hankering after these worldly attachments and possessions. Instead we should seek the company of holy saints, sing God's praises in their company, by doing so we will get peace both in this world and the next.

11-21-92

SGGS p. 700

Jaitsiri Mehla 5

*Koee Jan Har Seo Devaaiy Joar, Charan Gahou Bakou Subh Rasna,
Deegeh Paraan Akor. Rahaaoo*

Central Idea: Let some devotee unite me with God. I would touch that person's feet, utter sweet words and would offer my very life. Pause

In this *shabad* Guru Ji shares with us his respect and love for that devotee or saint of God who could unite him with his beloved God. He says: "(I wish) that may some devotee unite me with my (beloved) God. (In return) I would touch that person's feet, utter sweet words (in his or her praise, and would gladly) surrender my very life (before that person). But I realize that there is only a very rare person in this world) who can purify my mind and body and like a field plot irrigate it with the pure water (of (God's) Name. So that breaking away from the great poison (of worldly attachments) I may get absorbed in the divine relish (of God's Name). In the end, Guru Ji addresses God Himself and says: "O' the Destroyer of pains of the humble, I have come to Your shelter, and I look towards You, (with the hope that) releasing me from (the worldly) bonds, You would bless me with meditation of Your Name and the state of fearlessness.

Jaitsiri Mehla 5
Chhant Ghar 1
Ikk Onkaar Sat Gur Parsaad
Salok

*Darshan Pyaasi Dinas Raat, Chitwou Andin Neet. Khol Kapat Gur Mailya,
Nanak Har Sang Meet.*

Opening Lines: I crave for God's vision, night and day.
And lo, the Guru has opened the door unto me and I meet
my friend, my God.

Here Guru Ji is showing us what kind of a deep and sincere love we need to inculcate in us for our God. With great sense of humility, he supplicates to his Guru, and says "O my dear friend, please hear me, I make this submission to you that I am in search of that Beloved of mine who has bewitched my heart. Please lead me to that God, so that even if He grants His vision just for a moment I may surrender myself to Him." Then Guru Ji says, "My Beloved Spouse has many more to adore Him, I am no equal to them, every one is more beautiful than the other, so what kind of a chance I have, that I am also remembered by Him. There are unaccounted number of beautiful girls (holy saints) who enjoy the company of the Beloved, and seeing them, a desire for His vision also wells up in me. I wonder when shall I be able to attain the treasure of Virtues?" In the end Guru Ji says, "I have attained to what I always sought, my beautiful God is now my spouse and I am in bliss, all my desires are fulfilled and God has made me His own." So in brief Guru Ji tells us that if we sincerely love our God, and are very humble and patient, one day we will meet Him.

1-5-94

SGGS p. 704

**Jaaitsiri Mehla 5
Vaar Saloka Naal
Ikk Onkaar Sat Gur Parsaad
Salok (1)**

Aad Pooran Madh Pooran Antt Pooran Parmaisoreh. Simrantt Sant Sarbatar Ramanang Nanak Agh Naassan Jagdeesareh.

Opening Lines: The transcendent God pervaded in the beginning, pervaded in the middle and will pervade till the end. Nanak, the saints remember the all-pervading God, who is the destroyer of sins and is God of the universe.

Here Guru Ji is advising us to behold, hear, and meditate on God within us. Guru Ji tells us that God was pervading the entire universe from the very beginning, is pervading right now and will pervade forever in the future. In the *Paurri* he emphasizes, that God is fully contained amongst all. He is omnipotent and the doer of whatever is happening. He can, in an instant, create or destroy the entire universe. He pervades in the continents, in the solar systems, the underworlds, the islands and all the other worlds, but nobody can fully understand Him. Only He can understand Himself and also those who are pure and blessed can understand Him. As such, we should remember Him at all times.

**Jaaitsri Mehla 5
Vaar Saloka Naal
Ikk Onkaar Sat Gur Parsaad
Salok**

Basantt Swarag Lokeh Jitataiy, Prithavi Nav Khandaneh. Bisrantt Har Gopalah Nanak Taiy Paraani Udyaan Bharmaneh.

Opening Lines: Though they may abide in a heavenly land and conquer the nine regions of the earth, but if those mortals forget God, O' Nanak, they are like wanderers in the wilderness.

In this ninth salok of the *Jaitsri Vaar*, Guru Ji is reminding us that we may be able to win large kingdoms and vast empires, that are big enough to cover (all) the nine regions of this world, but if we forget our God, we will be confused and lost, as if we were wandering in big jungles. Guru Ji is cautioning us against forgetting our Creator. He advises us not to be too much engrossed in amassing wealth or indulging in entertainments, because such pursuits and entertainments make us forget our God. These places where God's Name is forgotten are like hell where lepers abide.

In the *Paurri*, Guru Ji comments that this world in reality is a terrible wilderness, but man sees it like a beautiful city. He considers all the falsehoods as reality and is engrossed in lust. Wrath and ego make one mad and one roams in this wilderness, without the Perfect one, like a devil, until the claws of death grip that person, and then one realizes one's mistakes and regrets. So Guru Ji once again advises us not to run after worldly riches, and instead run after God's love and vision.

**Jaaitsiri Mehla 5
Vaar Saloka Naal
Ikk Onkaar Sat Gur Parsaad
Salok**

Dya Karnang, Dukh Harnang, Ucharanang Naam Keertaneh. Dyal Purakh Bhagwaaneh, Nanak Lipat Na Maaya.

Opening Lines: When one sings the praise of God's Name, God shows mercy and dispels one's sorrows. God is compassionate; and does not get contaminated by *Maya* (the worldly riches and power).

Here Guru Ji is advising us to repeat the Name because by doing so God becomes merciful and dispels all our distresses, and when He becomes merciful, we are no longer engrossed in the problems of *Maya* (worldly attachments). Citing his own example Guru Ji tells that when he contemplated on (God's) Name all the fires of his desire were extinguished and God Himself saved him.

In the *Paurri* Guru Ji repeats that when God becomes merciful on us, *Maya* (the craving for worldly riches and power) does not cling to us and myriads of our sins are washed off. Bathing in the dust of the saints (by contemplating God's Name in the company of holy persons) our body (and soul) become immaculate and our mind and body feel contented and we attain to the perfect God. Guru Ji further says that such a person (who contemplates God's Name in the company and guidance of holy saints) not only saves him or herself, but also all his or her family members and his or her lineage. So Guru Ji is again stressing the importance of contemplation on God's Name.

12-17-93

SGGS p. 710

Toadee Mehla 5

Har Bisrat Sada Khuaari, Taa Kau Dhokha Kahaa Byaaaiy, Jaa Ko Oat Tuhaaree. Rahaao

Central Idea: How can he be betrayed, who has your support? But by forgetting God, one is lost for good.
Pause

Here Guru Ji is summarizing the consequences of forgetting God. He says without meditating on God, we always continue to suffer. Even if our life becomes long, it will solve no purpose. A snake too is not benefitted by long life; it keeps emitting poison, and hurting others. Similarly it is of no use to us. Furthermore, if one becomes the king of the entire world, one ultimately is a loser if one does not keep God in one's mind. However, that person alone remembers God and sings His praises, on whom God shows mercy, and such a person always remains happy. The birth of such a person is blessed and Guru Ji is a sacrifice to such a person. So Guru Ji is advising us to always remember God, if we do that our life would be approved in God's court.

SGGS p. 712

Toadee Mehla 5

Rasna Gun Gopaal Nidh Gaayan. Saant Sehaj Rahas Man Upjyo, Saglaiy Dookh Plaayan. Rahaao.

Central Idea: When my tongue utters the praise of Govind, the treasure of all good, poise and delight well up in my mind and all the sorrows flee away. Pause

Here Guru Ji is advising us that if we are seeking eternal bliss, we should always sing praises of God, the treasure of merits. Citing his own example, he says that whenever his tongue utters the praise of Govind, peace, poise and delight well up in his mind and all his sorrows flee away. Guru Ji tells us that if we serve at God's feet, whatever we ask we will obtain and we will be free both from birth and death and will cross the worldly terrible ocean. Guru Ji further says that he is not telling us these things only on the basis of hearsay or any superficial study; he is saying this on the basis of his deep search and study. He has reached this conclusion that all God's servants abide in the refuge of God, and if we want to seek eternal peace and bliss, we must remember our God day and night.

1-7-94

SGGS p. 714

**Toadee Mehla 5
Ghar 5 Dupaddey
Ikk Onkaar Sat Gur Parsaad**

*Aaiso Gun Mairo Prabh Jee Keen. Panch Doakh Ar Ahang Roag, Eh Tan
Taiy Sagal Door Keen. Rahaao.*

**Central Idea: Such has been the beneficence of my God
that He has rid me of the five passions and delivered me
of ego. Pause**

Here citing his own example Guru Ji is advising us to develop a true love for our God and become his sincere and obedient servants. He is telling us that if we do so then God will show such mercies on us that all our maladies including the five passions (of greed, lust, anger, worldly attachment and ego) will be wiped off. All our bonds will be loosened, we will be released from the clutches of *Maya* and Guru's word will be enshrined in our mind. The merciful God is not going to bother about our physical beauty or ugliness; He will lovingly hold us and we will be imbued with His love. In this way the curtain between God and us will be torn off and we will behold our God directly and our mind will be in a state of bliss. So Guru Ji advises us that God is Our Home, He is our Master and we should always submit to His will, so that God is pleased with us and blesses us with His love and Grace and frees us from all the worldly problems. Further In His mercy He may grant us a state of permanent union with Him and then we would live in a state of eternal bliss.

Toadee Mehla 5

Maaee Mayraiy Mann Ko Sukh, Kot Anand Raaj Sukh Bhugawaiy Har Simrat Binsaiy Sabh Dukh. Rahao.

Central Idea: My mind is in a state of peace. By contemplating on God's Name, I feel as if I am enjoying the pleasures of millions of kingdoms, and all my sorrows have vanished. Pause

Here Guru Ji is sharing with us the benefits of meditating on God's Name and is therefore advising us accordingly. He says: "(O my friends), by contemplating on God's Name, I feel as if I am enjoying the pleasures of millions of kingdoms, and all my sorrows have vanished." Sharing his own experience, Guru Ji says: "O' my friends, by meditating on the immaculate (God's Name), all one's millions of sins are washed off, and seeing His vision, all my desire has been fulfilled." In conclusion, Guru Ji tells us, that if we want to obtain all the four boons of life, (namely, righteousness, financial security, fulfillment of worldly desires, and salvation), then we should seek the shelter of God, who is like a sea of all peace, and pleasures.

1-20-94

SGGS p. 718

Baairaarri Mehla 4

*Har Jan Raam Naam Gun Gaavaaiy. Jaiy Kooe Nind Karaiy Har Jan Kee,
Apna Gun Na Gwawaiy. Rahaaoo.*

Central Idea: God's servant ever sings the praise of God's Name. And if some one slanders God's servant, he does not renounce his own merit. Pause.

Here Guru Ji is telling us about the qualities of the true devotee of God and mercies, kindnesses, and powers of God. Guru Ji says that a true devotee of God acts like God's servant and he or she always sings the praises of the Name of God. If some one makes fun of God's devotee or slanders him or her even then God's servant does not forsake his or her own merit (of praising God).

Guru Ji further says that (we should not pride ourselves in our actions or good deeds) because whatever God does, He does it by Himself. God Himself blesses us with the wisdom (to do the right deeds), and say the right words. It is God who creates the world of five elements and Himself fills these five elements with His essence. Moreover we should not feel proud that we are Gursikhs and are attached to the Guru and follow His instructions. Because again it is God's kindness and mercy upon us that He unites us with the Guru and He Himself settles the strife (of our minds) and our other worldly entanglements. In a way our inclinations and intentions to become Gursikhs are also the result of God's kindness and special favors on us. So we should always be humble and thankful to God.

Tilang Mehla 1 Ghar 3
Ikk Onkaar Sat Gur Parsaad

*Eh Tan Maaya Paaya Pyaaraiy, Leetrra Labb Rangaaiy. Mairaaiy Kantt Na
Bhaavaiy, Cholrra Pyaaraiy, Keon Dhan Saijaiy Jaaiy.*

Central Idea: I am a sacrifice to those who utter your Name. They who utter your Name (O, God) I am ever sacrifice to them. Pause

Here Guru Ji is advising us to fall so deeply in love with God's Name as if we are dyed in His color. But Guru Ji comments that our body instead of being dyed in God's Name is dyed in the color of *Maya* (worldly riches and power) and greed, so how can God like this wrong colored (body) dress as if we have wasted unnecessary money (time and efforts) in dying this (body) cloth. Guru Ji says he is for ever a sacrifice to those who are dyed in the red color (of God's love). Those persons who are so dyed (imbued) in the red (deep) color of the love of God, they have access to the loveable God and Guru Ji prays for the dust of the feet of such holy persons. In the end Guru Ji concludes that it is God Himself, who makes us and dyes us in His color (love) and then He Himself shows His grace on us and enjoys (our company).

2-8-94

SGGS p. 722

Tilang Ghar 2 Mehla 5

*Tudh Bin Dooja Naahee Koey, Too Kartaar Kareh So Hoey. Tera Joar
Tairee Man Taik, Sada Sada Jap Nanak Ek.*

Central Idea: Over all is the beneficent supreme God.
(You) O God, are my support and You are my mainstay.
Pause.

Here Guru Ji is advising us to seek only the refuge of God alone and none else. Addressing God Almighty, he says, "O God, there is none other than You. Whatever You do that happens and that is why I only seek Your refuge and support." Guru Ji further notes that who-so-ever serves God, does not suffer from any fear or distress and by Guru's grace, sings God's praise. Continuing his address, Guru Ji says, "O God, what ever we see is Your manifestation, and You are so beautiful and meritorious that when any body meditates on You, he or she also becomes like You and I am sacrifice to such a holy person in whose company the rest of the world is also saved."

2-16-92

SGGS p. 724

Tilang Mehla 4

*Har Keea Katha Kahaaneea Gur Meet Sunaaeea. Balehaari Gur Aapnaiy
Gur Kou Bal Jaaeea.*

Central Idea: Come and see me, O you the disciple of the Guru come and meet me. You are my Guru's beloved.
Pause.

Here Guru Ji is showing us what kind of a fervent affection and longing we should have not only for the Guru, but even for his beloveds (i.e. other true Gursikhs). Guru Ji is saying, "O my beloved Gursikh, O the beloved of my (beloved) Guru come and meet me." The question is why should Guru Ji feel and say like that. The answer is that when you love somebody or some thing, which your lover loves, this automatically reminds you of your beloved and rekindles your love for your lover. Here Guru Ji says that the Guru's friend tells us about the stories of our beloved God and he is sacrifice to such a Guru. Because the Guru makes you sing God's praises, which are pleasing to God and he is a sacrifice to those who obey God's will. In the stanza under consideration (on pg.726) Guru Ji says that the Guru's disciples, who serve the Guru, are blessed beings and he is a sacrifice and forever devoted to them. In the end Guru Ji addresses God and says, "O God, You are my Master, You are my Sovereign, if it so pleases You, then alone can Your devotional service be performed. You Yourself manifest in many forms. You Yourself are alone. Whatever pleases You, that alone is the best thing."

12-26-93

SGGS p. 726

Raag Soohee Mehla 1

Choupaddaiy Ghar 1

Bhaanda Dhoey Baais Dhoop Daivoh Tou Doodhaaiy Kou Jaavoh. Doodh Karam Phun Surat Smaayan Hoey Niraas Jamaavoh.

Central Idea: Contemplate only on the one Name. All other affairs are unfruitful. Pause

Here Guru Ji is taking the example of milk and shows how butter is made, so as to teach us how to prepare ourselves for meditating on God's Name, the quintessence of all our worship and prayer. He says that just as when we go to milk the cow, we have to have a clean utensil, similarly before starting to meditate on the Name we must purify our body and soul by doing good deeds, add the ferment of meditation and then desire lessly leave it to become yogurt. Further we need to make our mind like the hand pieces and ever awareness as the cord to churn this yogurt and utter the Name while churning and we will get the ambrosially butter (of God's Name).

Then giving another example, Guru Ji says that we should make our mind the abode of God, wash it in the pool of truth and make leave offerings of devotion to please our God the purified utensil. The servant who serves God by offering his or her very life remains absorbed in God, who has no equal. In the end Guru Ji prays (and advises us accordingly) that he should forever keep singing the praises of God.

Soohi Mehla 1

*Bhaanda Hachha Soey Jo Tis Bhaavsi, Bhaanda Att Maleen Dhoatta
Hachha Na Hoeysee.*

Opening Lines: That vessel (body) alone is good, which God loves. But if the vessel is utterly soiled, it is not cleansed even if it be washed.

Here taking the example of a vessel, Guru Ji says that only that vessel (that person) is clean (good) whom the Master (God) likes or loves. Just as, if a vessel is very dirty, it cannot be cleaned with simple water (and we may have to use special soap, etc.), similarly when a person has become very sinful, he or she cannot be purified by ordinary means. Such a person can be purified only through the (spiritual) soap of (God's) Name. Guru Ji then adds that it is only God who knows who is good and who is a bad person, therefore no one should think him or herself good and become proud and assume that he or she would surely be approved (in God's court). As are our deeds so we become. God's Name is the Nectar and God alone blesses anyone with it. But the person, who obtains the bliss of Name, departs from the world with glory and honor. What to talk of this world, his or her glory pervades in all the three worlds and not only that person attains bliss, but he or she also saves his or her entire lineage. So Guru Ji is advising us to keep washing our vessels (bodies and minds) with the soap of God's Name in utter devotion and humility, so that God may show mercy on us and grant us His blissful union.

12-3-93

SGGS p. 730

Soohi Mehla 4

Har Naama Har Rang Haai, Har Rang Majeethaiy Rang. Gur Tutthaiy Har Rang Chaarrya, Phir Bouhar Na Hovee Bhang.

Central Idea: O my soul, enshrine the love for God's Name. Being mighty pleased, the Guru has instructed me in God and doubtlessly, I have met God, the king.
Pause

Here Guru Ji is explaining what is Naam (Name), which he repeatedly emphasizes in His *Baanee*. He tells us that Gods love is God's Name. The color of God's Name is like fast color of madder. He then tells us that when Guru is pleased with us, he dyes us with this never fading color of Naam. Guru Ji asks his own soul to develop love for God's Name. He says, that being very pleased his Guru has instructed him to the path of God, and he has now met God.

Guru Ji then comments that the ignorant apostate does not contemplate on God and is therefore continuously trapped in the cycle of birth and death. In humility he requests God Almighty to bless him with the society of saints, by meeting whom he may obtain God's love because only this way his body and soul will be imbued with His Name.

Note: *This is probably the answer to the long-standing question..."What is Name (Naam)?"* The answer is love of God to such an extent that one continuously recites His Name, "Waheguru, Waheguru."

Soohi Mehla 4

*Jithaiy Har Aaraadheeaiy, Tithaaiy Har Mitt Sahaee. Gur Kirpa Taiy Har
Man Wassaiy Horat Bidh Laya Na Jaee.*

**Central Idea: O brother, gather the riches of God, so that
God may become your supporter in this world and the
next. Pause**

Here Guru Ji is advising us regarding the best investment to make. People invest in stocks and bonds or property, etc., but Guru Ji says, "O brothers invest in the riches of God, so that it will help you both in this and the next world." Guru Ji says whenever God is remembered; He becomes our friend and helper. But Guru Ji cautions that God abides in our hearts only through the Guru's grace and cannot be achieved any other way. Secondly God's wealth is earned in the congregation of saints and not anywhere else. The person, who deals in God's jewel, buys only this (commodity), but they who trade in falsehood, they cannot attain to God through prattle. Guru Ji further tells that God's Name is (precious) like a jewel and a ruby and it is obtained when one is attuned to God in utter devotion during the early morning hours. The concept of early morning hour as the best time for the Name is similar to the best growing time for a seed when the earth is in *Wattar* (or appropriate condition, neither too dry nor too wet) and then just like a good crop sown at proper time, you get the riches of the Name at the proper time. Then the crop of Name grows so abundant that one cannot exhaust it even after spending it lavishly. Moreover the riches of Name are immune to any theft, loss or damage. In the end Guru Ji concludes that God is the real Banker of this (wealth of) Name and He bestows this on whom He is pleased.

2-9-94

SGGS p. 734

Soohi Mehla 4

Jin Kaaiy Antar Vasya Mera Har Har, Tin Kaiy Sabh Roag Gawaaiy, Tey Mukat bhaaiy Jin Har Naam Dhayaa, Tin Pawit Param Pad Paaiy.

Central Idea: O' my God, the devotees of God become free from all maladies. Yes, following Guru's advice, they who have meditated on my God, all their ailments of ego have been cured. Pause

Here Guru Ji is describing the unique benefits of meditating on God's Name and enshrining Him in our heart. He says: "(O' my friends), they within whom abides my God, He has dispelled all their maladies. Yes, they who have meditated on God's Name, they have been emancipated and have obtained immaculate supreme status." Guru Ji particularly notes that following Guru's advice they who have meditated on God, they have become free from the greatest ailment of Ego, (which is such a severe ailment that even gods like) *Brahama*, *Vishnu*, and *Shiva* couldn't escape from it and they did all their deeds swayed by the three dispositions of ego (namely the impulses for vice, virtue, or power). These poor foolish ones didn't remember Him who created them, because God's understanding is obtained only through the Guru. In fact the entire world is afflicted with the malady of ego, and by Guru's grace only a rare one is saved (from this ailment). Guru Ji concludes by saying that (God) alone knows (the mystery, why He has created this ailment of ego) and His form is beyond our imagination. Nanak says that God feels delighted seeing the play of His world, and only through the Guru, we start reflecting on the all-pervading God.

1-16-92

SGGS p. 736

Soohi Mehla 5

*Umkeo Heeo Milan Prabh Taaee, Khojat Charyo Daikhyo Preea Jaaee.
Sunat Sadaisro Preea Greh Saij Vichhaaee, Bhram Bhram Aayo Tou
Nadar Na Aaee.*

Central Idea: Now how can my poor heart be content without Him? O God, my friend, meet me please, I am a sacrifice unto you. Pause.

Here in the sublime heights of poetry Guru Ji is comparing himself to a lonely bride who has been separated from her beloved groom for a long time. She hears about the arrival of her Beloved, prepares herself and her house for welcoming him, and then goes out to look for him but is disappointed when she does not find him anywhere. (Indirectly Guru Ji is advising us to develop such a sublime love for our God that we should always yearn and even cry to meet and see Him.) Guru Ji says, "O God, my mind has built up a desire to meet You and I go out to search you. Hearing a rumor about Your arrival, I spread the couch of (my heart) to receive You, but though I searched for You far and beyond, I saw You not, so how could I console my heart. O my good friend, meet me please." Guru Ji says that, same one bed is spread for the bride and Groom and while the bride is intoxicated as if with the wine (of desire) Groom is awake. The bride is shaken out of her slumber if the Groom gives her a call. But she loses hope if she does not meet her Groom (God), only when in His mercy, God leads her on to the society of the holy saints then her fire (of worldly desire) is quenched, and she attains to God within her home itself. Now all her embellishments seem auspicious and becoming and then wherever she sees, she sees God. This is the state of mind, which we need to work and pray for.

Soohi Mehla 4

Jaa Ke Daras Paap Koat Utaaraiy, Bhetat sangg, eh Bhavjal Taaraiy. Oey Saajan, Oey Meet Pyaaraiy, Jo Ham Ko Har Naam Chittaraiy.

Central Idea: They whose sight dispels millions of sins,
in whose company one crosses this dreadful (worldly)
ocean. Yes, they who make me cherish God's Name;
they alone are my dear intimate friends. Pause

Here Guru Ji is sharing with us, what kinds of people are his most intimate and dear friends. He tells, that those who make him meditate on God's Name, and therefore seeing whose sight one's millions of sins are washed off, and whose company helps us swim across this worldly ocean, are his most intimate beloved friends. Continuing to describe the merits of such devotees of God and the benefits of their company, Guru Ji says: "(O' my friends), listening to whose (soothing) words one enjoys all kinds of comforts, whose service drives away even the demons of death, they whose consolation gives solace to the mind, meditating in whose company one obtains honor, such servants of God, He Himself has embellished. Nanak has sought their shelter, and is always a sacrifice to them."

Soohi Mehla 5

Gur Aapnaiy Oopar Bal Jaaeeeaiy, Aath Pehar Har Har Jas Gaaeeeaiy.

Central Idea: I meditate on that Master of mine, who is the inner knower of all hearts. Pause.

In this verse, Guru Ji tells us how we should love and respect our Guru, and whom we should meditate upon. He says: "(O' my friends), we should be a sacrifice to our Guru, and at all times sing praises of God." Next sharing with us, whom he himself worships, Guru Ji says: "(O' my friends), I meditate on that Master of mine, who is the inner knower of all hearts. I have been imbued with (God's Name, His) lotus feet, which (I know) is truly perfect immaculate way of life. By saint (Guru's) grace, within whose heart God comes to abide, that person's sins of birth after birth are destroyed."

Therefore, Guru Ji humbly prays to God and says: "O' God, the merciful Master of the meek, please show mercy on Nanak, who begs for the most humble service of Your saints."

Soohi Mehla 5

*Behti Jaat Kadaiy Drist Na Dhaarat. Mithya Moh Bandheh Nitt Paarach
Maadhwaiy Bhaj Din Nitt Raaini, Janam Padaarath Jeet Har Sarni. Pause*

Central Idea: Always contemplate your God and abiding in God's refuge attain the true object of your life. Pause

Here Guru Ji is reminding us that like an underground river, our life is passing us by but we are not aware of it. He says: "(O my friend), day and night meditate on God and in this way, by seeking the shelter of God, win the game of life.

Guru Ji then comments that a person commits sin to his or her heart's content, but does not cherish the jewel of the Name even for a moment. Moreover we keep spending our life providing for its needs, rather than proclaiming the victory of the Master of the universe. Guru Ji advises us to seek refuge of God, who is all-powerful, unperceivable and inner-knower of all hearts and can emancipate us.

In brief Guru Ji is reminding us that we are wasting our lives in useless entanglements of life and keeping ourselves busy collecting money, even by committing sins (to usurp other people's wealth in order to fulfill our own useless needs). Instead of that we should redirect our energies on contemplating God's Name and obtaining the true object of life (i.e. union with God).

12-10-93

SGGS p. 744

Soohi Mehla 5

*Jin Mohaiy Brehmand Khandd, Taahoo Meh Paon. Raakh Leho Eh
Bikhaiee Jeeo, Deho Apna Naaon. Rahaao.*

Central Idea: (*The Maya*), who has enticed all the regions and continents, I get involved in that very same thing, (O' God), please save this sinful soul and bless me with Your Name. Pause

In this *shabad*, Guru Arjan Dev Ji puts himself in our situation and comments upon our general life style. Addressing God, he confesses and says: “(O' God, that (*Maya*, the worldly riches and power), which has enticed (the mortals in) all the continents and regions of the world, I too let myself fall into its trap. (Therefore, I pray to You), to please save this sinful being, by bestowing Your (immaculate) Name upon him.” Guru Ji further acknowledges on our behalf, and says: “(O' God), I go after that (*Maya*, the worldly riches), which hasn't made any one happy, I again and again cling to that (entity) which deserts all.” In the end, Guru Ji humbly prays to God on our behalf and says: “O' the Master of mercy, please show this kindness, that I may sing Your praises, and this is the supplication of Nanak, that I may get absorbed in the society of saintly persons.”

Soohi Mehla 5

Karam Dharam Paakhand Jo Deesaaiy, Tin Jam Jaagaati Lootaiy. Nirbaan Keertan Gaawo Kartaiy Ka, Nimakh Simrat Jit Chhootaaaiy.

Central Idea: O friends, let me tell you the way to get salvation in this world. The person who acts on the advice of the Guru, by Guru's grace, that person is saved. Pause

In this *shabad*, Guru Ji tells us that all kinds of rituals, religious rites and hypocrisies lead one nowhere, and one is subjected to one's fate, (a painful death). The only way we can obtain salvation is by reciting the praises of God, and through our sincerity we shall reach God very soon.

He says. "O saints, here is the way to swim across this worldly ocean. Just act on the advice of the Guru and you will reach the shore of salvation. Even by bathing in holy rivers, numerous times, the filth of the mind is not cleansed, one is rendered pure only if one sings God's praises in the company of saints."

Similarly, by reading all the (holy) books such as, *Vedas*, *Quran* and *Bible*, etc., one does not get salvation, but the one who utters the one Name achieves glory. Guru Ji concludes that for everybody (belonging to all casts, sects or ranks) there is the one common divine instruction and that is those who remember God, who pervades in all hearts, are saved.

Soohi Mehla 5

*Jis Kaiy Sir Oopar Too Suaami, So Dukh Kaaisa Paawaaiy Boal Na Jaanaiy
Maya Madd Maata, Marna Cheet Na Aawaaiy.*

Central Idea: O my God, my King, You belong to the saints who belong to You. Your devotee is afraid of nothing, and the courier of death touches him or her not. Pause

Here Guru Ji tells us that God has blessed us by His Grace and protection. If we become God's devotees, God becomes ours too. So the servant of God has nothing to fear and by His grace, he or she repeats His Name endlessly and is rid of the cycle of birth and death. He says, "O God no body can erase the writ of Your beneficence. It is the Guru who blesses us with faith. They who dwell on Your Name are blest with the fruit of bliss and contemplate You forever. Seeking Your refuge and leaning on You they overwhelm the five passions (anger, lust, greed, attachment and ego)."

Concluding the *shabad*, Guru Ji humbly submits that he has no special wisdom or knows ways of meditation and he does not know of any good deeds that he has done but great is the glory of the true Guru who has shown him the true path and thus saved his honor. In a nutshell, Guru Ji is advising us to have a complete, full but humble faith in God, and to always remember Him, then no harm will ever come to us.

**Soohi Mehla 1 Kaafi Ghar 10
Ik Onkaar Sat Gur Parsaad**

Maanas Janam Dulambh, Gurmukh Paaya. Man Tan Hoey Chulambh, Jaiy Sat Gur Bhaaya.

Central Idea: He who amasses the merchandise of the true Name departs after embellishing his life. Enshrining God's fear through the True Guru's instruction, the mortal obtains honor in God's court. Pause

Here Guru Ji is advising us that the human birth is very precious and only those turned God wards fully obtain the profit of their birth. He says that if the true Guru so wills one's body and mind are imbued with God's love. Then one's life is approved and one gathers the merchandise of truth and one is blest with honor at the (God's) court. So Guru Ji advises us to praise God with our body and soul so that we become pleasing to Him. Guru Ji says that he himself lives only if he cherishes God's merits and he revels in joy if God comes into his mind. Therefore Guru Ji advises us to always remember God in our minds. Then we will depart with virtues and no misery shall harass us. On the other hand the apostates who are strayed by doubt and do not love God, will die (like) utter strangers and their bodies and souls will be wasted.

In the end Guru Ji prays to God (and advises us accordingly) and says, "O God, if such be Your will, please bless me so that I am attuned to Your Name and sing Your praise."

Raag Soohi Mehla 3 Ghar 1 Astpadseea
Ikk Onkaar Sat Gur Parsaad

*Naammaaiy Hee Taiy Sabh Kichh Hoaa, Bin Sat Gur Naam Na Jaappaaiy.
Gur Ka Sabad Maharas Meetha Bin Chaakhaiy Saad Na Jaappaaiy.*

Central Idea: I am sacrifice to my Guru who has attuned me to the Love of the true God, remembering His Name, my soul is illuminated and I now remain merged in celestial bliss. Pause

Here Guru Ji is describing the importance of true Guru and the duties of the disciple. He tells that it is through the Name that everything started, but the Name is only obtained through the true Guru. That is why he is a sacrifice to the true Guru through whose guidance he has understood the true path and he now always remains in bliss. He suggests that the Guru wards person not only sings praises of God him or herself, but also persuades others to do the same. On the other hand the blind-apostate person commits evil deeds and earns nothing but poison in the world. In the end Guru Ji says that there is only one true God and He abides in all, but rare is the one who realizes this. The birth and death happen in His will and the one who remembers the Name becomes pleasing to God and obtains all his or her desires. The one who effaces one's self conceit from within, all that one's affairs are adjusted.

7-13-92

SGGS p. 754

**Raag Soohi Mehla 3 Ghar 10
Ikk Onkaar Sat Gur Parsaad**

*Duneea Na Saalahey Jo Mar Wanjhs. Loka Na Saalahey Jo Mar Khaak
Theeee.*

Central Idea: Praise not the world, which will pass away.

**Nor praise the people who are reduced to the dust. Glory
be to my eternal God: yes, praise Him, the true self-
depending Being. Pause**

Here Guru Ji is advising us against flattering or depending upon the people of the world. He is telling us that this world and the people living in it will one day die and will be reduced to dust, so there is no need of flattering these temporary things and persons. Guru Ji says, that instead of praising the world, we should sing glories of the true Self-dependent God who is eternal. Guru Ji cautions us that the egocentrics who love the world are burnt by their craving and they are punished at the door of death and do not get this human opportunity again. In the stanza 19 under consideration on p.756, Guru Ji says that soiled by ego the man of the world wanders about and is born to die again and again. Such a person practices the writ of his or her nature, which no one can erase. However if one joins the society of holy saints, one loves (God's) Truth, praises the True (One) and cherishes Him in the mind. Such a person is acclaimed true at God's court. So Guru Ji is advising us to abandon the praise and flattery of worldly people and concentrate on praising God in the society of the holy saints, then we will be accepted in God's gate with honor.

1-10-94

SGGS p. 756

Raag Soohi Astpadseea Mehla 4 Ghar 2
Ikk Onkaar Sat Gur Parsaad

*Koe Aan Milaavaaiy Maira Preetam Pyaara, Hou Tis Paiy Aap Vaichaaee.
Darsan Har Daikhan Kaai Taaee, Kirpa Karey Ta Sat Gur Maileh Har Har
Naam Dhyaaee. Rahaaoo.*

Central Idea: If somebody helps me meet God, I will be so much obliged to him that he can buy me as a slave. Further if God shows mercy on me He makes me meet the true Guru and I meditate on His Name, (which in turn helps me meet God).

Here Guru Ji is advising us to develop deep and humble love for God. Describing his own humility and complete submission to God's will, he says that whether God grants him happiness, sorrow or adversity, he keeps meditating on Him. Falling on God's feet he says, "O God, it is Your glory to unite me with You." He is so absorbed in God's love and service that if people praise him (Guru Ji) he thinks it as God's praise and if the people slander him, even then he does not forsake God. He says, "O, God, if You are on my side, I do not care what anybody else says, but I cannot bear separation from You." For meeting his Guru, even if he has to suffer great difficulties such as crossing a brine sea or a violent storm and torrential rain, he must go to see his Guru; because just as a fish cannot live without water, he cannot live without his Guru. On meeting his Guru he feels happy like the earth, which looks beauteous when the rain falls. In the end Guru Ji addresses God and says "You are the Guru and You are the disciple, those who serve You, You preserve their honor. I pray for only one boon, my Master, please make me the servant of Your servants."

2-24-92

SGGS p. 758

Raag Soohi Mehla 5 Ghar 3
Ikk Onkaar Sat Gur Parsaad

Mithan Moh Agan Soak Saagar, Kar Kirpa Udhar Har Naagar.

**Central Idea: O Support of the support less and the
Protector of devotees, I have sought Your refuge. Pause.**

Here Guru Ji is telling us that this world is a kind of sea of sorrow, false attachments and the fire of desire. He therefore addresses God and says, "You are the shelter of the shelter less, You are compassionate, beauteous and embodiment of life. I have sought Your protection. I know that You protect Your devotees from the messengers of death. When I dwell on Your Name, I am free from any maladies and the five passions (of lust, anger, greed, attachment, and ego) do not overpower me. The person who contemplates on the Name in word, thought and action, gets all his or her desires fulfilled. You are there since the beginning of time, in the middle, and will be there till the end. There is no one else except You, therefore it is only Your shelter I seek."

In short Guru Ji is advising us to seek only the refuge of God to overcome all our problems in this life and for bliss and happiness thereafter.

2-6-92

SGGS p. 760

Soohi Mehla 5

Simrit Baid Puraan Pukaaran Potheea. Naam Bina Sabh Koor Gaalee Hochhia.

Central Idea: The treasure of Name abides within the minds of saints. Therefore in the company of saints we can break the chain of birth and death. Pause

Here Guru Ji is stressing upon the importance of God's Name and the company of holy saints. He says that his own research and all the religious books of all religions proclaim this truth that God's Name is the real thing and all other talks are mere prattle. Then Guru Ji tells that this treasure of Name is only obtained in the company of holy saints, therefore in their company all our miseries and pains of birth and death are destroyed. Guru Ji observes that while Godward persons contemplate on His Name, the egocentrics are involved in *Maya's* strife (or struggle for worldly riches and power). They gather no peace and die without realizing God and are born to die again. Therefore Guru Ji prays to God (and advises us accordingly) to bless him with His Name, and that is his biggest desire.

6-20-92

SGGS p. 762

Raag Soohi Chhant Mehla 1 Ghar 1
Ik Onkaar Sat Gur Parsaad

Bhar Joban Maain Mat Paieearrai Ghar Paauhoni Balraam Jeeo. Maaili Awgan Chit Bin Gur Gun Na Smaavani Balraam Jeeo.

Opening Lines: Intoxicated with the wine of youth, I knew not that I was but a guest at my parent's home. Of soiled mind, I was full of demerits, without the Guru, no virtue was imbibed by me.

Here Guru Ji uses his favorite analogy of comparing all human beings to young brides and God Almighty to the bridegroom. He says that the present world is like our father's home and God's home is our in-law's house. Turning the example on himself, Guru says that in the father's home (this world) he has not earned any merits and has wasted his youth and did not care to ask the advice of Guru. So he was in a way rejected by the Groom and he was like a child - widow. Then Guru Ji asks his dad (Guru) to marry him to God, who enjoys His (virtuous) bride, but keeps away from the un-virtuous one and once any one becomes God's (accepted) bride, she is never widowed (i.e. from then on one suffers no pain, and one is always in bliss). Therefore, Guru Ji again asks his father (his Guru) to find the auspicious moment for his marriage so that he too can go to his in-laws. Lastly He says that his dad (Guru) has married him to God and the true God has united him with Himself and now he is not separated from Him and through Guru's wisdom has merged in Him. So Guru Ji is telling us that this world is but our temporary abode and if we want to have peace and happiness in our permanent abode, we should try to become virtuous and meditate on God's Name so that God is pleased with us and assigns us a place in His abode.

6-2-92

SGGS p. 764

**Ikk Onkaar Sat Gur Parsaad
Raag Soohi Chhant Mehla 1 Ghar 4**

*Jin Keea Tin Dekhya, Jag Dhandarrey Laaya. Daan Tairaajy Ghat Chanana,
Tan Chand Deepaya.*

**Opening Lines: He who made the world watches over it
and yokes the mortals to their tasks. Your bounties O
God illuminate the soul and the moon of gnosis shines
in the body.**

Here Guru Ji is reflecting on the facts of life and the world. He says it is God who has made this world and who yokes the mortals to different tasks. Guru Ji says that by God's gifts divine knowledge is obtained and darkness of pain is removed.

Then Guru Ji says that he is a sacrifice to his friends the holy saints because he shares his various thoughts with them. Guru Ji does not want to forget these friends with whom he has shared his mind (his inner most secrets) and who have all the merits and who give him so much enjoyment.

In the next Para Guru Ji says that we should have the partnership of merits (i.e. we should exchange our good points with each other). We should always adopt and inculcate in us virtues and good ethics. Wherever we go and sit we should talk good (and not ill). Lastly Guru Ji says that it is God who does everything (whether good or bad). There is no point in complaining about anything; more over how can we say anything against Him, who does not err. He hears, sees and gives gifts to us all without even our asking and God Himself does everything.

6-9-92

SGGS p. 766

Raag Soohi Chhantt Mehla 3 Ghar 2
Ikk Onkaar Sat Gur Parsaad

Sukh Sohelarra Har Dhyaavoh, Gurmukh Har Phal Pawoh. Gurmukh Phal Pawoh, Har Naam Dhayaavoh, Janam Janam Kaiy Dookh NiVaaraiy. Balehaari Gur Aapnaiy Vittoh Jin Karaj Sabh SaVaaraiy.

Opening Lines: Sing God's song of joy and by Guru's grace gather God's fruit. By Gathering God's fruit and contemplating God's Name, you will drive away the afflictions of many births. I am a sacrifice unto my Guru who has accomplished all my tasks.

Here in a most direct way Guru Ji is advising us to sing God's song of joy and is asking us to gather the fruit of God's Name through Guru's grace.

He says if we gather the fruit of God's Name, our sins gathered from myriads of births will be washed off. He is a sacrifice to his Guru who has fulfilled and completed all his tasks. He says, that hearing God's excellences he is easily drenched with them and through the Guru's word he dwells on God's Name in a state of poise. (But he cautions us that we should not feel proud if we dwell upon God's Name). Actually only that person reflects on God's Name, on whom God has been merciful and it is so written in his or her destiny, because it is God who Himself separates and unites us with Him. In this age God's Name is the only emancipator and they, in whose mind comes God, are satiated by singing God's praise. They are satiated to such an extent that they hunger no more (for worldly riches), and their praises are sung everywhere. So what could be more fruitful than singing a song of joy in God's praise?

2-19-94

SGGS p. 768

Soohi Mehla 3

Jug Chaaraiy Dhan Jaiy Bhawaiy, Bin Sat Gur Sohaag Na Hoee. Nehchal Raaj Sada Har Kaira, Tis Bin Awar Na Koe.

Opening Lines: Even if the bride roams through the four ages, she does not meet God, except through the true Guru. The rule of God is eternal and there is none else beside Him.

Here taking the example of a bride in search of union with her groom, Guru Ji is advising us, "O human beings, you may wander for all the four ages, in search of God, but you will not be wedded to Him, (i.e. merge in Him) except through the true Guru. Moreover make it clear that there is no other (supreme power) except God, (so do not waste your time in search of other powers or other gods)." Guru Ji further advises that we should serve the true Guru; this way we will obtain God as our spouse and we shall never be divorced or widowed (i.e. will not be separated) from our groom (God). By Guru's instruction our minds will be enlightened (i.e. we will abandon our vices of lust, anger, greed, attachment and ego). We will enshrine God in our minds and then will mount to God's comfortable couch. (i.e. we will enjoy the peace, happiness and bliss of God's company). God will unite us with Him and we will obtain the treasure of His Name.

12-8-93

SGGS p. 770

Soohi Mehla 3

Jaiy Lorreh War Baalrreeaiy, Ta Gur Charni Chit Laaiy Raam. Sada Hoveh Sohaagani Har Jeeo Maraaiy Na Jaaey Raam.

Opening Lines: O youthful bride if you seek your eternal groom, attune yourself to the Guru's feet. Then you will enjoy forever the joy of the groom, who neither goes nor dies.

Here using the example of a youthful bride, seeking her groom, Guru Ji is advising us, how to meet our groom (God). Guru Ji is telling us, "O young bride if you want to attain to Your groom (God), then attune your mind to the Guru's feet. Then you will always be happy and find such a groom who never dies, nor goes anywhere forsaking you." Guru Ji further says that we can become immaculate through truth and self -discipline, and by getting embellished with the Guru's word. In the next stanzas Guru Ji says that when the youthful bride (the human being) obtains her beloved (God), she remains intoxicated with His love, night and day. By following Guru's instructions she enjoys a state of bliss and not even an iota of filth is left on her body. Imbued with the love of God, she enjoys her Groom and obtains glory through the Name.

Guru Ji says that when God so wills, the human being is rid of all his or her ego and is accepted by God, who pervades through all the four ages, but cannot be obtained without the guidance of the Guru. Guru Ji once again emphasizes that when the (human) bride meets her groom (God) a song of joy starts playing in her mind, and serving the Guru she always remains in a state of bliss and God abides in her mind.

11-29-93

SGGS p. 772

Soohi Mehla 4

Har Pehlarri Laav Parwirti Karam Dirraaya Balraam Jeeo. Baani Brahamma Vaid Dharam Drirroh Paap Tajaaya Balraam Jeeo.

Opening Lines: In the first round, God instructs you to take an active part in the worldly affairs and look upon the Guru's word as the Veda to practice righteousness and to dispel your sins.

These 4 laavaans were actually composed by the 4th Guru (Ram Das Ji) to describe a seeker's union (marriage) with God. But after a great struggle, the reading of the 4 laavaans while circumscribing the Guru Granth Sahib by the bride and bridegroom has been enacted as the official marriage ceremony for Sikhs. The 4 laavaans describe the 4 stages of the union. In the first laanv (or stage), the seeker is instructed to act in the world according to Guru's instruction and practice righteousness and dwell upon God's Name and God will initiate this marriage (or union). In the second stage God unites the seeker, with the true Guru and one becomes fear free except for the fear of God. By singing God's praises one sees His presence and the "non stop melody of the word starts ringing in the mind." In the third stage, joy of detachment from the world wells up in the mind, meeting with the saints, one meets God and fortune smiles on him or her and music of God keeps ringing in the mind. In the fourth stage the mind is held in poise because one has attained to God. The Master Himself has brought about this wedding and the bride is in bloom, illuminated by the Name. So in Sikhism marriage is not a contract or a forced union of male and female. It is the spiritual union of two souls on their joint journey through the world to union with God.

4-10-92

SGGS p. 774

Raag Soohi Chhanttt Mehla 4 Ghar 3
Ikk Onkaar Sat Gur Parsaad

Avoh Santt Janaho Gun Gawaih Govind Kairaiy Raam, Gurmukh Mil Raheeaaiy, Ghar Waajaaeh sabad Ghanairaiy Raam.

Opening Lines: Come O saints; let us sing praises of God. Through the Guru we should remain attuned (to God. When we do that), many melodious tunes of (blissful divine music) play in our heart.

Here 4th Guru Ram Das Ji is affectionately inviting us to come and join him in singing praises of God. He tells us that when under Guru's instruction we sing praises of God, we experience such divine bliss, as if many instruments emitting divine music are playing in our heart. Stating other merits of singing God's praises, Guru Ji says: "(O' my friends, when day and night we remember God and keep attuned to His Name, we remain in a state of peace, and through the Guru we recognize the same one God pervading everywhere. In this way by following Guru's instruction we obtain to that eternal God, and get absorbed in Him." But regarding those self-conceited persons who don't meditate on God or sing His praises, Guru Ji says that this world is like a dreadful worldly ocean. Within a self-conceited person is ego, lust, anger, and cleverness, and because of this cleverness such a person wastes his or her human birth in vain.

In closing, Guru Ji says that he asked his Guru, how could we swim across this worldly ocean, and his answer was that we should live in accordance with our Guru's advice and so still our ego, as if we have died. In this way, when our mind is convinced, and our intellect has been illuminated, our soul blends with the supreme Soul.

12-16-92

SGGS p. 776

Soohi Mehla 5

Har Charan Kamal Ki Taik, Sat Gur Ditti Tuss Kaaiy Bal Raam Jeeo. Har Amrit Bharaiy Bhandaar, Sab Kichh Haaiy Ghar Tis Kaiy Bal Raam Jeeo.

Opening Lines: Being mighty pleased the True Guru has blessed me with the prop of God's lotus feet. Unto the sire God, I am a sacrifice. God's treasures are brimful with Nectar. Everything is in His home; unto the reverend God I am a sacrifice.

Here Guru Ji is telling us that we should forsake the worldly support and take the support of the Almighty God who protects His disciples through all the ages and who will help us ferry across the ocean of worldly miseries. Guru Ji is telling that God has united him with Him and now when God Himself unites a person then there is no question of separation from Him again. So Guru Ji says that he has obtained God's support from God Himself and in the company of saints he sings His praise and is always a sacrifice to Him.

Guru Ji describes how he daily sings God's praises and what kind of bliss he has obtained after meeting Him. He says that now his good days have come and God has hugged him to His bosom and his entire body has heard the melody of divine music. Finally Guru Ji says that he has obtained the quintessence of divine knowledge and now he sees that his soul has merged into the Supreme Soul, and he sees the Wondrous God everywhere, and reflects over Him whose wondrous plans cannot be known.

6-16-92

SGGS p. 778

Raag Soohi Chhant Mehla 5 Ghar 3
Ikk Onkaar Sat Gur Parsaad

Too Thaakro Baairaagro Maaiy Jaihee Ghan Chairi Raam. Too Saagro Ratnaagro, Hou Saar Na Jaana Tairi Ram.

Opening Lines: You, O detached God, You have so many hand-maidens like me, You are an ocean and mine of jewels. I do not know Your worth my God.

Here Guru Ji is teaching us not to be proud even if we are performing a very big service for God. What to speak of ordinary people like us, even Guru Ji says, "O God, You are like a limitless ocean of jewels and a great detached God. You have millions of servants like me (how can I feel any sense of pride or ego). I do not know Your essence at all. Please be merciful to me and bless me with the wisdom to contemplate on You." Then Guru Ji says directly to us, "O man, be not proud, rather be like the dust for the others to tread upon, only then you will be redeemed." Guru Ji says, "O God many egocentrics stray into different paths and are ensnared in the mammon's net, but for me You are my strength, wisdom and intellect. I take pride in Your strength and I am always a sacrifice to You. You are such a big shield for me as if I am having the protection of a mountain (in a battle field) and so now I have become fearless after You have become my shelter." So in brief Guru Ji is advising us to be extremely humble and have complete faith in the protection and power of God.

2-14-94

SGGS p. 780

Soohi Mehla 5

Har Japaiy Har Mandar Saajya Sant Bhagat Gun Gaaveh Raam. Simar Simar Suaami Prabh Apna Sagley Paap Tajaaweh Raam.

Opening Lines: To contemplate our God, this temple (Golden Temple Amritsar) has been built, that in there, the saints sing His praise. And dwelling upon Him, their master, they shed all their sins.

Here Guru Ji is telling us why “Hari Mandir” (the (Golden Temple Amritsar) has been built. Guru Ji tells us that this temple has been built so that the saintly people may sit in it and sing God’s praises and by thus dwelling upon God, they may get all their sins washed off. Further Guru Ji elaborates that sweet is God’s gospel of poise, because it proclaims the unutterable truth. Auspicious was the moment when the eternal foundation of this temple was got laid. God who has become merciful on us has blessed it. Further citing his own example Guru Ji says that God has come to abide in his mind and the music of bliss rings in him. Within his home are the nine treasures; (for) his mind is attuned to God’s Name, which we should never forsake. In the end Guru Ji advises us and says, “Let us always dwell on the Name of God, who has given sustenance to our body and soul. Let us always contemplate God, whether, upstanding, down sitting, awake, or asleep. He will be merciful to us and will embellish us both here and hereafter.”

1-14-94

SGGS p. 782

Soohi Mehla 5

Santaan Kaiy Karaj Aap Khloya, Har Kamm Kraawan Aaya Raam. Dharat Soohaawi Taal Suhaawa, Wich Amrit Jal Chhaya Raam.

Opening Lines: God has Himself participated in completing the tasks of His saints. This land is in bliss and this tank is in bliss in which the nectar water has been filled.

Guru Ji probably uttered this *shabad* at the time of completion of the Golden Temple Amritsar. (Some people think that Guru Ji refers to the body as the temple.) Here Guru Ji is trying to pay homage and thanks to God for His help in constructing the temple. This help was as if God Himself came to this place to construct this temple for the sake of His saints. With the arrival of God this entire land and the water have been sanctified and Guru Ji says, “Brimful with God’s nectar, perfect is the blessing of God upon us and all our wishes are fulfilled. Eternal is our perfect God, the cosmic person, whose praises, (even) *Vedas* and *Puranas* sing. Nanak contemplates God’s Name and thus God manifests His innate nature. Guru Ji says, “I am blessed with the (God’s) nine treasures and extra psychic powers, now I lack nothing and this blessing is such that more I spend it and more I enjoy it, more it becomes. All the myriads of my woes are dispelled, I have obtained bliss and equipoise and all my (worldly) hunger is gone and I praise God, wondrous is whose glory.” Then once again in all humility, Guru Ji says man is not capable of doing anything and actually it is only God, whose work it is and who has done it. He concludes that all the merits of visiting pilgrimage stations, doing righteous deeds and practicing virtues, are included in God’s praise.

10-14-92

SGGS p. 784

Salok Mehla 3

*Soohab Taa Sohaagni Jaan Mann Laaih Sach Naao. Sat Gur Aapna
Manaaiy Laaiy Roop Charree Taa Agla Dooja Naahi Thaao.*

Opening Lines: The true bride draped in red trousseau is blessed, if she accepts the validity of God's True Name. She earns the pleasure of the true Guru and none else; and so becomes doubly blessed.

Here Guru Ji is citing the example of a bride who dresses herself in beauteous red colored garments and other ornaments in order to win her husband. He is telling us (the human brides) that if we want to win our husband, God, then the distinctive red or other beautiful (holy looking) robes and other embellishments will not help us. The most beautiful color and the robes, which our God likes, are the robes and the color of God's Name and God is only pleased if we live as per Guru's instructions and do as God wills. Such human (brides) who obey God's will, look most beauteous in God's court. In the *Paurri* Guru Ji addresses God and says, "O God, You created the world of myriad kinds in Your will and You being infinite and unfathomable, I do not know how far reaching is Your command. Whom You want to unite with Yourself, You make them reflect on (Gurbani), the Guru's word." In other words, Guru Ji is teaching us extreme humility and advises us to pray to God to unite us with the Guru, so that we may reflect on the Guru's word (Gurbani), and live our life accordingly.

12-31-93

SGGS p. 786

Salok Mehla 2

Jini Chalan Jaanya So Kiyu, Kareh Withaar. Chalan Saar Na Jaanani Kaaj Savaaranhaar.

Opening Lines: They who know death, why should they spread their feet wide? For, they alone are involved in their own affairs, who know life to be everlasting.

Here Guru Ji is advising us not to get too much involved in the worldly affairs or try to gather more and more riches or possessions. He says that we should recognize that this world is like a motel, where we are going to stay one night (i.e. one life) only. So then why should we widen our involvement in this world? If just for this one night (of life) we gather too much wealth, that will be of no avail, because next day (after death) we have to depart leaving everything here in this motel (like world).

Guru Ji further cautions us that we cannot attain to God by practicing obstinacy. Only that person wins God, who offers true love and meditates on His Name.

In the *Paurri* Guru Ji tells us that God Himself created the universe and of Himself He will destroy it. Guru Ji says that he has wandered through all the four ages, the true Guru has shown him the one God and his soul and body are comforted. He reminds us that whatever God wants He does it, so we should always sing His praises.

1-27-94

SGGS p. 788

Salok Mehla 1

*Doyaiai Deewaiy Choudah Hatt Naalaiy, Jaitaiy Jeea Taitaiy Wanjaaraiy
Khullaiy Hatt Hoa Waapaar, Jo Pouhchaiy So Challanhaar.*

Opening Lines: The sun and the moon are the two lamps, which light the fourteen bazars (worlds). As many are the mortals, so many are traders.

Here comparing the 14 worlds to 14 bazars and the sun and the moon as their lights, Guru Ji tells us that we mortals have come to the bazar of this world and one day we have to go back to our home (i.e. God's presence). Extending this analogy Guru Ji says that the most profitable commodity to buy in this bazar (world) is to earn the profit of the Name and when we reach our home with this profit, we will be congratulated by our father (God). In the next stanza (Mehla. 1) Guru Ji is telling us about some of the unchangeable qualities of men (and in a way perhaps telling us not to waste our time in trying to argue with some foolish obstinate people). Guru Ji gives us the examples that even when the nights become pitch dark the white retain their white color or when the day is so much heated that it becomes completely white, even then the black remain black. Similarly the blind foolish people remain blind and remain without Guru's grace.

In the *Paurri* he tells us that God Himself made our body like a fortress. However some are ruined in the love of the other (worldly attachments), and are engrossed in self-conceit and thus these apostates spend this difficult to obtain human birth in great agony. Only those whom God Himself instructs and whom the Guru blesses realize God. Finally the entire world is God's play and He alone permeates all.

3-6-92

SGGS p. 790

Salok Mehla 2

Kis Hi Kooe Koey Manjh Nimaani Ik Too. Keeu Na Mareejaaiy Roey, Ja Lag Chitt Na Awhi.

Opening Lines: Why should I not die crying, until you do not come into my mind.

Here in a simple two lines stanza Guru Ji expresses the depth of his attachment to his Beloved God. He compares himself to a humble poor bride, who has no brothers, no sisters, no friends and nobody else to care for her, except her bridegroom. And if it so happens that even that bridegroom remains far away from her, she cries and cries herself to death. So Guru Ji is here comparing him to this lonely bride and in a way asking his bridegroom to accept her and come in her mind, otherwise like that lonely bride he will also cry himself to death.

In Mehla 2 Guru Ji advises us that the way to meet our Groom (God) is to remember Him both in happiness and sorrow. In the *Paurri* Guru Ji shows his humility and says, "O God, how a small worm like me can praise You, because Your praise is too vast and too deep for me. You are compassionate and unfathomable God; You Yourself unite Your creatures with You. I do not have any friend except You, so in the end it is You who is going to support me and I know that You do support those who seek Your refuge."

9-8-92

SGGS p. 792

Raag Soohi Baani Sri Ravdaas Jeeo Ki

Jo Din Aaweh So Din Jaahi, Karna Kooch Rehan Thir Naahi. Sang Chalat Haaiy Ham Bhi Chalana, Door Gawan Sir Oopar Marna.

Opening Lines: The day that comes, also passes off. So does everyone vanish and nothing stays. My mates are leaving, I too am also to leave and go to a far off place, for death hangs over the heads of all.

Here devotee Ravidas Ji is trying to awaken us from the sleep of ignorance. He says, "O man do not take this worldly life to be eternal. You should understand that whatever day comes, it goes also. Similarly who-so-ever is born, dies also. See before your own eyes, many of your friends have departed, so you too will depart one day, to a far off land. You have wasted most of your life in unnecessary worldly pursuits but you have not made any arrangements for the long arduous journey (after death. i.e. you have not done any meditation on God's Name which could be your only true provisions on this path"). Devotee Ravidas Ji is also advising us not to worry too much about our daily sustenance, for God sitting within us is making sure that we do get what we need to sustain us. Instead we should abandon the idea of ego or mine ness, abandon our greed, and worship God while we have time.

11-28-93

SGGS p. 794

Bilaawal Mehla 1

*Aapaiy Sabad Aapaiy Neesaan, Aapaiy Surta Aapaiy Jaan. Aapaiy Kar Kar
Waikhaiy Taan, Too Daata Naam Parwaan.*

Central Idea: So glorious is God's Name that I have become Your seeker, O You invisible and inscrutable God of mine. Pause

Here Guru Ji is telling us about the virtues of God and His Name. He tells us that God Himself is the divine Word, and He Himself stamps it with His approval. He Himself is the listener and He Himself is the knower. He is its creator (of this universe) and He is its upholder He is the beneficent God, His Name alone has His approval.

Guru Ji says, "Maya and attachment are like the love of a condemned woman, Beauty and dominion last for a very short time. It is only through Name that one's (inner) darkness is removed. I have tasted and then forsaken the *Maya* and now I have no doubt about it because I have seen my God, the Father and I do not want to remain fatherless (like a harlot's son). For the person who belongs to one God, knows no fear (because that alone happens which God wills). Through the word that person dies to the self and conquers his or her mind through (the discipline of) the mind. I do not know anybody else and imbued with God's Name, I am emancipated." So Guru Ji advises us not to be too much engrossed in *Maya* (the worldly riches) and contemplate on God's Name.

2-26-92

SGGS p. 796

Bilaawal Mehla 3

*Poora Thaat Banaaya Pooraiy Waikho Ek Samaana. Is Parpanch Meh
Saachaiy Naam Ki Wadyaaee Mat Ko Dharoh Gumaana.*

Central Idea: the one who is blessed with the instruction of the true Guru, remains absorbed (in the) true Guru, and the one who understands (and acts on it from the core of one's) heart, in that one God's Name comes to reside. Pause

Here in a very decisive way Guru Ji declares that all through the ages the best way to merge in God is to contemplate on His Name. Guru Ji says that the perfect God has made this perfect place. You can see Him pervading all over. In this play (world), the glory is of the true Name, so no one should take pride in him or herself. Further Guru Ji declares that the wisdom lies in imbibing the wisdom of the true Guru, so any body who realizes this *Gurbani* in his or he mind abides in God's Name.

Clarifying further, Guru Ji says that other ways of *Dharma* like celibacy, self discipline and pilgrimage might be the valid ways of those (previous) ages, but in *Kal Yug* (the present) age only the glorification of God's Name is the right *Dharma*. He therefore advises us to utter and hear God's Name and those who believe in this will obtain peace and attain the entire treasure.

Bilaawal Mehla 4

Aawoh Sant Miloh Mairaiy Bhaaee, Mil Har Har Katha Karoh. Har Har Naam Boheth Haaiy Kaljug Khaivat Gur Sabad Taroh.

Central Idea: O, my mind, utter ever God's praise. Take advantage of your destiny and by singing God's praises in the company of saints get emancipation. Pause

Here Guru Ji is inviting us and saying to us, "Come O' my saintly brothers, let us get together and talk about the virtues of God. In this Iron age the mediation on His Name is like His ship, whose captain is our true Guru and by acting on his instruction we can swim across this, (worldly ocean or in other words live a blissful life in this world and here after)."

Guru Ji takes another angle and says that this body is like a city and God's sweet Nectar is located in it and the question is; how can we obtain this Nectar? He replies himself that by serving the true Guru, we obtain the fruitful vision of God and after meeting Him we obtain this Nectar and enjoy this elixir.

He tells us that this elixir of Name is more sweet and tastier than all other things; we can see it for ourselves. This Nectar is the panacea for all diseases and provides all kinds of bliss in the world. So in brief Guru Ji advises us that if we want to obtain all kinds of happiness, we should meditate on God's Name under Guru's instruction.

2-29-92

SGGS p. 800

Bilaawal Mehla 5

*Sukh Nidhaan Preetam Prabh Mairey, Aganat Gun Thaakur Prabh Tairey.
Moeh Anaath Tumri Sarnaaee, Kar Kirpa Har Charan Dhyaee.*

Central Idea: Hey God please have mercy on me and come home and abide in my heart and let me the meritless person hold on to you. Pause

Here Guru Ji is telling us about the merits of being near God and the demerits of being away from Him. He tells that God, is the treasure of all blessings, His qualities cannot be counted. If we remember Him, the question of any problem does not arise. Even the courier of Death does not touch God's servant. Those who remember Him, God is always near to them and all their maladies are cured. God's Name is the support of both our soul and body and by forgetting the Name our body becomes absolutely useless, like ashes. Those who remember God, all their affairs are accomplished, but those who forget Him, become subservient to all. By remembering God we get rid of all bad thoughts, and then all bliss and peace prevails in the homes of God's servants.

3-7-92

SGGS p. 802

Bilaawal Mehla 5

Bhoolaiy Maarag Jineh Bataaya, Aaisa Gur Wad Bhaagi Paaya. Simar Mana Raam Naam Chitaaraiy, Bas Rahey Hirdaiy Gurcharan Pyaaraiy.

Opening Lines: O my mind contemplate on God's name and cherish the Guru's loved feet. Pause.

Here Guru Ji is telling us that our mind is attached to lust, wrath, greed and worldly attachment and we are wandering as lost persons on wrong paths. But that person is really very fortunate who meets a good guide (i.e. the Guru) who puts one on the right path.

He further says that going through pain and pleasure we repeatedly keep going through birth, and death, but those persons who cling to the Guru's feet (i.e. follow his advice), their soul is sheltered in peace.

Therefore, Guru Ji even prays on our behalf and says, "O God, the world is being drowned in the sin of fire (of worldly desire). O, Guru hold us by Your hand and help us cross this ocean (i.e. save us from this suffering of repeated births and deaths)."

In essence here Guru Ji is stressing the importance of the Guru and how he can save us from the strayed wrong path and save us from the pain and sufferings of this world.

11-23-92

SGGS p. 804

Bilaawal Mehla 5

Maat Pitta Sut Bandhap Bhaaee, Nanak Hoaa Parbrahm Sahaaee. Sukh Sehj Anand Ghanaiy, Gur Poora Poori Jaa Ki Baani, Anak Guna Jaakaiy Jaaey Na Ganey. Rahao

**Central Idea: Perfect is the Guru and perfect is His word.
Manifold are his merits, which cannot be enumerated.
Pause**

Here Guru Ji is telling us that God is perfect and He has all the qualities and all the powers in Him. So all we need is His support and nobody else's. God is our father, mother, son and kinsman and He fulfills all our needs.

In other words Guru Ji is saying to us that we should not look to any one else for support for meeting our needs. We need only to look to God for providing us complete comfort and bliss and help us whenever and wherever we need. He concludes by saying that he himself has enjoyed God's love in the company of saints and has reached his home through the perfect Guru.

12-23-92

SGGS p. 806

Bilaawal Mehla 5

*Sehj Smaadh Anand Sookh Pooraiy Gur Deen. Sada Sahaaee Sang Prabh
Amrit Gun Cheen. Rahao*

Central Idea: Those, who are blest by the perfect Guru with a spontaneous trance, bliss and gladness, God is always on their side, and they reflect on His Nectar sweet virtues. Pause.

Here Guru Ji is telling us about the blessings showered by the perfect Guru, on the those who receive His grace. Such God-loving people attain equipoise, happiness and bliss. Their glory rings in the entire world and just as in worldly matters everybody wants to associate with the newly elected president or the prime master, similarly everyone wants to be associated with such blessed persons. However soon the power and popularity of worldly political leaders wanes away and many rivals and opponents come up and bring them down, but the saintly people on whose side is God Almighty remain popular and glorious forever. In short, Guru Ji is advising us that if we want to achieve everlasting glory and happiness, then we should remember God in the company of holy saints.

1-11-92

SGGS p. 808

Bilawaal Mehla 5

Pingal Parbat Paar Parey, Khal Chatrub Keeta. Andhulaiy Tribhawan Soojhya, Gur Bhait Puneeta.

Central Idea: Such is the glory of the saints, that associating with them, one is rid of all one's dirt and myriads of one's sins being dispelled; one's mind becomes immaculate. Pause

Here Guru Ji is explaining the glory of the saints and tells what great things can happen in their company. He says: "In their company the leper scales the mountain: a foolish person becomes a man of wise speech. When we associate with (holy saints) we are rid of all the dust of many births and our mind becomes immaculate. Further in the company of saints even an ant becomes so brave that it can defeat an elephant, because whom God makes His own, that person becomes fearless to the extent that to him or her a lion appears to be a cat and even a mountain (like obstacle) seems (an easily breakable thing like) a straw. In the end Guru Ji says, "O God, Your praises are so boundless that I cannot utter these. I simply request You to bless me with Your Name because I am without Your vision." In short Guru Ji tells us that when God is on our side, anything is possible. But this state is only achieved if we become of God and God becomes ours.

10-29-92

SGGS p. 810

Bilaawal Mehla 5

Paani Pakkha Pees Daas Kaaiy, Tab Hoeh Nehaal. Raaj Milakh Sikkdaareea, Agni Meh Jaal.

Central Idea: The best thing in this world is to serve the holy saints and abandon the pursuit of rich people even if they may be the rulers of the world. Pause

Here Guru Ji advises us that the service of holy saints gives bliss, whereas the service of Power hungry people, no matter how rich or powerful they are, brings torture and spoils the peace of mind. Even very meager meals available while serving the saints are better than all kinds of dainty dishes provided by the Saakats (worshippers of *Maya*, or worldly riches and power), and are like poison for the soul. Similarly rags provided by the saints are better than the silken dresses provided by the Saakats. The friendship with a *Maya* worshipper does not last long, on the other hand the company of holy saints lasts forever and one is emancipated both in this and the other world. It is God who does everything and persons blest by holy saints sing His praises. In short, Guru Ji advises us not to run after the friendship of rich and powerful people, who do not worship God, instead seek the company of holy saints. By doing so we will get peace and happiness in their company even while living a poor life.

1-29-92

SGGS p. 812

Bilaawal Mehla 5

*Eh Saagar Soee Tarey Jo Har Gun Gaaey. Saadh Sangat Kaaiy Sang
Wassaaiy Wadbhaagi Paaiy.*

Central Idea: The slave of God lives by continually hearing thy word uttered by the saint Guru. The Guru's glory is manifest in all the worlds and he saves the honor of his serf. Pause.

Here Guru Ji is telling how Guru saves a person and how he helps him or her to attain salvation. He tells that in the society of the Guru one learns the Guru's words which are in fact the God's words, and which pull one out of the worldly fires, as if the Guru has sprinkled the water of the Nectar Name. Guru Ji tells that in the company of his own Guru, his pain of birth and death has been removed, his worldly attachment has been snapped and in the society of saints he has obtained all the comforts. In the end he cautions us that we should never forget that everything is in God's hands and there is no other God than the one eternal God.

3-30-92

SGGS p. 814

Bilaawal Mehla 5

*Uddam Karat Aanad Bhaya, Simrat Sukh Saar. Jap Jap Naam Gobind Ka,
Pooran Beechaar.*

Central Idea: I live by dwelling on the Guru's lotus feet
and meditating on God. When I meditate upon the
transcendent God, I drink in God's Nectar Name. Pause

Here citing his own example Guru Ji tells us how peace, happiness and equipoise develops in us when we meditate on God's Name under the instruction of the Guru. He says that when he made an effort towards the essence of peace (i.e. God), he experienced bliss and by remembering and contemplating God's Name, he gained perfect understanding. Pondering over the transcendent God while dwelling on the Guru's feet (i.e. under his guidance) he drank the sweet nectar of Name. Therefore, Guru Ji advises us that if we want to be beloveds of the Guru, we should always think of doing good to others and wish no ill to anyone. Guru Ji also says that blessed is that place and blessed the residents of such a place where God's Name is meditated. Where God's discourse and His praises are done, there is nothing but pleasure, peace and poise. Guru Ji says that we should never forget God who is the Master of the master less and we should always seek His refuge because He controls everything.

12-21-93

SGGS p. 816

Bilaawal Mehla 5

Man Tan Prabh Aaraadheeaiy, Mil Saadh Samaagaaiy. Uchrat Gun Gopaal Jas, Door Taiy Jam Bhaagaaiy.

Central Idea: The man who night and day utters God's Name always remains wakeful. Charm and spell do not affect him, nor an evil eye harms him. Pause.

Here Guru Ji is telling us about the merits of remembering God in the society of saints. Guru Ji says that by singing the praises of God the demon of death runs far away from us. The person who remembers God's Name remains awake (i.e. he/she is always watchful) about any tendencies to weaknesses or wrong acts. No charms or mantras can affect such a person nor any evil eye can harm him or her. With the love of God all our afflictions of lust, anger, intoxicated ego and worldly attachment are dispelled and the person who seeks the refuge of God always remains merged in the bliss of the Nectar of His Love.

2-11-93

SGGS p. 818

Bilawaal Mehla 5

*Aapnaiy Baalak Aap Rakhyan, Paar Braham Gurgaiv. Sookh Saant Sehj
Aanand Bhaiy Pooran Bhaiyee Saiv. Rahaao*

Central Idea: God Himself protects His children and they achieve happiness, peace, equipoise and bliss and their services are accepted. Pause

(Perhaps after coming through a great ordeal), here fifth Guru Ji is thanking God and telling that God Himself has protected His children and has bestowed peace, happiness and bliss. He says that God has heard the prayer of His devotees and dispelled the disease (the malady or trouble), which was bothering him. God's glory is great.

Guru Ji further says that God has forgiven all his sins (or wrong doings) and has bestowed on him all the fruits of his desire.

So Guru Ji is teaching us that if we approach and pray to God as His dutiful, obedient and humble sons, God would show His mercy and excuse all our previous wrong doings. He would protect us from all troubles and would grant us peace and happiness.

11-5-92

SGGS p. 820

Bilaawal Mehla 5

*Bin Har Kaam Na Aawat Haiy. Jaa Seu Raach Maach Tum Laagaiy, Oh
Mohani Mohaawat Haiy. Rahaaoo*

Central Idea: Without God, nothing is of avail to you.
(*Maya*), the enticer, that has lured you away only beguiles
you. Pause

Here in a very beautiful hymn Guru Ji is warning us against being deceived by the enticements of *Maya* (the entanglements of the worldly riches and power). Guru Ji says, "O man nothing else except God is of any help to you. This glitter of *Maya*, with whom you are so intertwined, is actually laying its trap to catch you. Similarly the pursuit of sex and other vices is a potion of poison for you and your body. This is just like building a house of straw and lighting a fire underneath. Then like a foolish person you feel proud of such a false and insecure house. O mortal, you are not aware that five demons (lust, anger, greed, attachment and ego) are always hovering over your head to seize you, but you are sleeping like a blind ignorant person intoxicated with the wine of vice. All these five demons and *Maya* have spread a kind of net for us and we are easily being lured and trapped." In the end Guru Ji advises us that the only solution to save us from these entanglements is to pray to God who can loosen our bonds and save us.

2-12-94

SGGS p. 822

Bilaawal Mehla 5

Gur Pooraiy Mairi Raakh Layee. Amrit Naam Ridaiy Main Deeno, Janam Janam Kee Maail Gayee. Rahaaoo

**Central Idea: The perfect Guru has preserved my honor.
The Nectar - Name, he has enshrined in my mind and my
filth of many births is washed off. Pause.**

Here Guru Ji is telling us on whom we should depend for our support, in case of any problems, and on whom should we depend on for saving our honor. Citing his own example he says it is the perfect Guru who saved his honor. He gave the Nectar-Name for his heart and his sins and bad deeds of many births have vanished. He further says that by contemplating on the perfect Guru all the demons and wicked enemies (in the body) have been slain. He says that his Guru is the greatest of all so no body can touch him and by remembering the eternal God he has procured perfect peace.

In a nut shell Guru Ji is advising us that instead of seeking the support of our relatives or friends or other political and influential people we should only seek the support of the one great God, and contemplate on His Name and He will protect us from all the enemies because there is none greater than Him.

12-21-92

SGGS p. 824

Bilaawal Mehla 5

*Doavaaiy Thaav Rakhaiy Gur Sooraiy. Halat Palat Paarbraham Sawaaraiy,
Karaj Hoiy Saglaiy Pooraiy. Rahaaoo*

Central Idea: In both the places, here and hereafter
the chivalrous Guru protects me. The exalted God has
embellished both this and the next world of mine, and
all my affairs are adjusted. Pause

Here Guru Ji is telling us what the Guru has done for him and what he can do for us. He tells us that his chivalrous Guru has protected him both in this world and the next, and all his affairs have been settled. Then he tells that by deliberating on God's Name, one obtains celestial bliss and bathes in the dust of the saint's feet. All one's cycles of birth and death cease, one obtains stability and one's problems of many births are ended. One swims across the ocean of doubt and dread, one's fear of death is past and one sees the one God fulfilling all the hearts (i.e. one sees all humans as brothers and sisters). Guru Ji then tells that he has sought the refuge of God (the Destroyer of all sorrow) and he sees the same God both within and without.

9-5-92

SGGS p. 826

Bilaawal Mehla 5

*Tum Samratha Kaaran Karan Dhaakan Dhaak Gobind Gur Mairaiy, Moeh
Apraadhi Saran Charan. Rahaao*

Central Idea: O God You are all-powerful, You are the cause of all causes. O Guru God, cover up my shame: I the sinner seek your refuge. Pause

Here Guru Ji is telling us that God is all-powerful and He can protect and forgive all our wrong doings if we sincerely seek His refuge. Moreover God knows everything about us, and there is no use for us to try to deny those bad deeds. His Name can destroy the sins committed for ages. Lastly Guru Ji quotes the famous saying, “To err is human and to forgive divine” and asks the blessings of compassionate God to bless us.

Another thing to note here is the depth of humility, which the 5th Guru is displaying. This Guru is the one who completed the most sacred Golden Temple, who compiled the Guru Granth Sahib, who rather than complaining like Jesus Christ, and saying to God, “why did You abandon me, O God” gladly accepted all the excruciating tortures of being burnt alive and still kept saying “sweet is thy will O my God.” But, he is calling himself a sinner. It makes us wonder if such an embodiment of sacrifice calls himself a sinner, then what should we call us? Perhaps even “murderers” will be too lax a term for us.

10-4-92

SGGS p. 828

Bilaawal Mehla 5

Jeevou Naam Suni, Jou Suparasann Bhaaiy Gur Pooraiy, Tab Mairi Aas Puni. Rahaaoo

Central Idea: I live by hearing Your Name, O God. When the perfect Guru is pleased with me, then is my hope realized. Pause.

Here Guru Ji is describing his intensity of love with God and in a way is advising us also to develop this kind of love for His Name, so that we may also experience a state of true bliss. Guru Ji says, "I (feel that I am only) alive when I am hearing God's Name. For me the object (of my life) is to please God, because when He is pleased with me, I feel as if all my desire has been fulfilled. In that state all my pain is gone, my mind is comforted and the non stop melody of the Name bewitches me with a divine Bliss. Then a strong desire to meet God wells up in me and I cannot wait even for a moment for meeting Him." Guru Ji further says that God has saved myriads of devotees and saints and millions of silent sages contemplate on Him and he has attained to such a God of innumerable virtues who is the prop of the blind and wealth of the poor.

In brief Guru Ji is advising us to dwell upon God's Name with such a pure deep and sincere love that God is pleased with us, then we will automatically attain a supreme state of bliss and all our pain and problems will vanish.

2-15-94

SGGS p. 830

Bilaawal Astpadeeya Mehla 1 Ghar 10
Ik Onkaar Sat Gur Parsaad

*Nikat Wassaiy Daikaaiy Sabh Soee, Gurmukh Virla Boojhaiy Kooee. Vin
Bhaaiy Paaijeeaiy Bhagat Na Hoee, Sabad Rataiay Sada Sukh Hoee.*

Central Idea: Such is the wealth of God's gnosis and Name that obtaining it the Guru-words enjoy the relish of this Nectar. Pause

Here Guru Ji is telling us about the divine knowledge and the qualities of Name. First of all he tells that God is very near and He beholds us all, but only very rare persones recognie Him. Guru Ji then tells us that many people talk about divine knowledge and while talking enter into controversies. But without being imbibed in Name one does not get salvation. He then tells us that both divine knowledge and meditation are obtained from the Guru and through the true mode of life the eternal God comes to abide in the mind. He comments that the wayward persons preach piety but do not practice the same and *Maya* (the worldly attachment) has bound the humans to the bait of sin and who so ever comes will die one day. He advises us to contemplate on God in the mind, then our affairs will be adjusted. God Himself yokes a human being to His service and blesses him or her with glory. In the end Guru Ji comments that this life is like a dark pitch night, but the light of Name is immaculate and gets us through this darkness and leads us to salvation.

7-21-92

SGGS p. 832

Bilaawal Mehla 4

Har Har Naam Seetal Jal Dhyaawoh, Har Chandan Waas Sugandh Gandhyaa. Mil Sat Sangat Param Pad Paaya, Maain Hirad Plaas Sang Har Boheeya.

Central Idea: O man, remember God of the Universe, the master of the world and the proprietor of creation. They who seek God's protection are saved like Prahalad. They are emancipated and merged in God. Pause

Here Guru Ji is stressing the importance of the company of holy saints, meditating on God's Name and the end fate of those who are self righteous and do not do either of these things. Guru Ji says that just as in the company of Sandal tree, all kinds of other trees and plants also become fragrant, similarly in the company of holy saints, even the ordinary persons become pious and come near God. A great desire to love and remember God wells up in them and they meditate on His Name and are ultimately saved by the merciful God. On the other hand the stiff necked and false Maya - worshippers are dried up, their mind's ego separates them away from God and they are ultimately ruined in doubt. In the end Guru Ji says that this universe is like God's flute and how so ever He plays the flute, that tune comes out of it. Similarly how God wishes, the mortals do accordingly.

9-3-92

SGGS p. 834

Bilaawal Mehla 4

Antar Pyaas Uthi Prabh Kairi, Sun Gurbachan Man Teer Lagyeea. Man Ki Birtha Man Hi Jaanaiy, Awar Kaaiy Jaanaiy Peer Paryeea.

Opening Lines: Within me, thirst for God has welled up and hearing the Guru's word my soul is pierced through with an arrow. The pain of my mind is known to my mind alone, who else can know the pain of another.

Here Guru Ji is describing the depth, the eagerness and the extent of his yearning for the sight of God and how he is dying to see Him. This is somewhat similar to the desire for seeing some foreign beautiful land, which some body has described for us and we then have an immediate yearning to see that beauty. Here Guru Ji is telling us that his Guru has described the wonders of God and now a very strong desire has welled up in him also to see that God. His mind is in a state of pain without seeing God, which only he knows and nobody else can guess the depth of this pain. Guru Ji is so much enchanted and overwhelmed by this love that like a faithful bride he is asking all his friends (saints) to make preparations and start the journey to God's land. Guru Ji further says that like the sincerely loving and devoted bride long separated from her beloved, she will offer all she has who tells her how to meet her God and when her God comes, she will spread out the mattress of faith, because she cannot abandon his God forever. In essence Guru Ji is advising us to enshrine in us such a keen and sincere love for God as he has in his heart.

11-27-93

SGGS p. 836

Bilaawal Mehla 5

Prabh Janam Maran Niwaar, Haar Paryo Duaar. Gahaih Charan Saadho Sang, Man Misat Haar Har Rang.

Central Idea: O my God, who are compassionate to the meek, O my Master I seek, but the dust of your saints.
Pause

Here Guru Ji is advising us to realize the fear of death and birth and to seek the humble company of holy saints and pray to God to show mercy on us. Although saying about himself, Guru Ji is actually talking about our condition and saying that our bodies are tied to greed and attachment and without devotion to God, these will be reduced to dust. Further the two secret agents (Chitar and Gupat) are continuously recording our misdeeds and will be standing as witnesses against us in the court of death, (and we will be in trouble). So our only way is to seek the refuge of God and we need to say to Him, "O the Destroyer of fear, please show mercy on us, forgive our sins and save us." Guru Ji further advises us to develop such a deep devotion and love for God, that just as a chakwi loves the moon, the chakoar loves the sun, fish loves water, young bride loves her spouse, mother loves her son, moth loves the light, and as gambler loves his habit of gambling, similarly we should love our God and sing His praise and He will save our honor.

1-31-94

SGGS p. 838

**Bilaawal Mehla 1 Thiti Ghar 10 Jat
Ik Onkaar Sat Gur Parsaad
(Stanza 11)**

Naao Noumi Nawey Naath Naw Khanda. Ghat Ghat Naath Maha Balwanda.

Opening Lines: The ninth lunar day: the Name is the most powerful God of the nine great yogis, the nine regions and all the hearts.

The ninth (lunar day)- In this description of God, using the format of lunar days Guru Ji says this about the ninth lunar day. “The Name is the most powerful God of the nine great yogis, the nine regions and all hearts. The entire world is offspring of *Maya* (the worldly attachment). My obeisance is unto God who is the Protector from the very beginning. God was in the beginning; He is now and will always be. He is infinite and omnipotent to do everything.”

In essence Guru Ji once again reminds us that God is the Master of the universe from the very beginning to the very end. He is Master of all the yogis or gods, therefore we should always meditate on His Name and none else, and we will be saved.

3-17-92

SGGS p. 840

Bilaawal Mehla 3

Vaar Satt Ghar 10

Aadit Vaar Aad Purakh Haaiy Soee. Aapaiy Wartaiy Awar Na Koe. Oat Poat Jag Rehya Paroee. Aapaiy Karta Karey So Hoe.

Opening Lines: Sunday - there is but one primordial pursha, our God. He alone is the doer, there is not another.

Here following the traditional style of writing poetry after the alphabets or the week days Guru Ji is advising us how best to use and look upon the days, weeks, months and seasons. Sunday - there is none else except one primordial God who has created this universe and whatever He does happens and we are always in peace if we are imbued with His love. Monday - God's truth permeates all and we know it through the Guru's word. Tuesday - God created the illusion and desire and He has yoked us all to our tasks. Through the Guru's instruction we can destroy our ego and the sense of mine ness. Wednesday - God takes care of the seeker's intellect and by Guru's grace; the seeker does good deeds reflecting on God. Thursday - the (52) gods of power are deluded by doubt and the ghosts and goblins too are attached to the other but everyone leans on the creator God in the end. Friday - the all- powerful Master pervades all beings. He knows the worth of all beings. The God-ward people realize that only continence and truth are the true deeds. Saturday - all the fasting, religious rites without understanding are of no use. He concludes that all these seasons, years, months, weeks and days keep coming and going, and so do the living beings; only the true God lives eternally. But only by reflecting on God's Name, we know this.

12-1-93

SGGS p. 842

Bilaawal Mehla 1

Maain Man Chao Ghana Saach Vigaasi Raam. Mohi Param Piraiy Prabh Adnaasi Raam.

Opening Lines: Within my mind has welled up great joy and I have bloomed through Truth. I am bewitched by the love of my groom, the imperishable God, master.

Here while comparing himself to a young loving bride Guru Ji describes how she has won the love of her beloved husband and what kind of lovely feelings she is enjoying. Guru Ji says, "Within me has welled up a great feeling of joy and like a beautiful flower I am blooming." Guru Ji says, "I am bewitched by the love of my loving God who is always steady and whatever pleases Him, happens."

Then Guru Ji says that the merciful God is always kind and compassionate and He alone infuses life within all beings. To win such all-powerful God, he does not know any special knowledge, meditation, worship, dress or pilgrimage, he only holds fast to the true Name. The result is that God Himself comes into his house (heart) and wakes him up and then all his days and nights become beauteous. Guru Ji then cautions himself to wake up and sing the Guru's hymns, because who hears and believes in the ineffable discourse of God obtains the immortal status. In the end Guru Ji says, "My beloved Husband is my only support and mainstay and I have no other dual thoughts in me." In essence Guru Ji is advising us to love the one and only one God like a faithful young bride and do not think of any other.

8-7-92

SGGS p. 844

**Bilaawal Mehla 5 Chhantt
Ikk Onkaar Sat Gur Parsaad**

Mangal Saaj Bhaiya Prabh Aapna Gaaya Raam. Abnaasi War Sunya, Man Upjya Chaaya Raam.

Opening Lines: The occasion of rejoicing has come and I sing the praise of my God. I have heard of my imperishable Groom and joy has welled up in my mind.

Here Guru Ji is comparing himself to a young girl of marriageable age in those days when the marriage was arranged through the services of some middleman, a pundit or other such person. It was this person who would go and search for suitable matches for the boys and girls of marriageable age and after locating a suitable match will come and tell the parents. So here comparing himself to a young girl, Guru Ji says that she is very happy to learn that the searcher has searched such a wonderful and imperishable match (God) for her. Then like the young girl he is afraid that he should acquire all the merits and accomplishments lest this engagement is broken. Then the marriage date is fixed, which is unalterable and ultimately the marriage party arrive, at the bride's house. In the marriage party the honorable guests are not very rich or worldly prestigious people rather the holy saints, and the brides parents and relatives are very happy to receive them. Ultimately this marriage does take place and the bride goes to the house of her wonderful and beautiful groom and she is in all bliss. Indirectly Guru Ji is advising us that if we want to ultimately marry Him (i.e. merge in Him), then we should prepare ourselves by contemplating on God's Name and worship Him with single-minded love and devotion.

2-22-93

SGGS p. 846

Bilaawal Mehla 5 Chhant Mangal
Ikk Onkaar Sat Gur Parsaad
Salok

*Sundar Saant Dyaal Prabh Sarab Sukha Nidh Peeo. Sukh Saagar Prabh
Bhaiteeaaij Nanak Sukhi Hoat Eh Jeeo.*

Opening Lines: The beauteous, calm and compassionate God, my Spouse is the treasure of all the comforts. Meeting with God, the ocean of bliss, O Nanak, this mortal becomes happy.

Here Guru Ji is telling us the way to attain to the beauteous, calm and compassionate God, who is the treasurer of all pleasures and bliss He advises us that we should abandon our ego and without caring for any honor or dishonor, we should seek the refuge of God and our marriage with God will become eternal (i.e. we will never separate from Him). Guru Ji even asks the question that how could we forsake such an all bliss giving and all-powerful God and seek the refuge of any other person or power? To Guru Ji this is simply ignorance and straying from the true path and this way we can never find any rest or peace of mind. Then addressing himself Guru Ji says, "O, evil tongue, you should be burnt down because you do not utter God's Name, O man, you do not serve God, your body will be eaten by crows and in fact to wish for anything else other than God is to ask for the life of worm of filth." In the concluding stanza Guru Ji advises us to embrace true love for God, forsake the love of cosmetics, relishes, and false pride, and tells us that without wavering we should serve God, by doing so we would obtain eternal union with Him.

12-2-93

SGGS p. 848

Salok Mehla 3

*Doojaiy Bhaaiy Billawal Na Hovaiyee, Manmukh Thaaiy Na Paaiy.
Paakhand Bhagat Na Hovaiyee, Paarbraham Na Paya Jaaiy.*

Opening Lines: Attached to the other one cannot be in bliss, a self-conceited person doesn't find a place (in God's court). Through hypocrisy, God's worship is not possible, and God cannot be obtained.

Here Guru Ji is telling us that we cannot obtain bliss (and enjoy the melody of *Billawal*) while being in love with other (worldly things instead of God). A self-conceited person doesn't obtain any place of rest (in God's court). We cannot worship God or obtain Him through hypocritical deeds. It is only when following Guru's advice we reflect on ourselves, and lose our self-conceit, that God comes to reside in our heart, and our rounds of birth and death are ended. Therefore in the next stanza (M: 3) Guru Ji advises us to sing God's praises in the melody of *Billawal*, while attuning our mind to the one God. In this way we would eradicate our pain of birth and death, and would remain absorbed in the eternal God. They always remain in a state of bliss who conduct themselves in accordance with the instruction of the true Guru. In the *Paurri* Guru Ji tells us that God Himself abides in all beings, and He is a friend of His devotees. All beings are under the control of God; therefore God's devotees always remain care free and in a state of bliss, because they always keep remembering Him.

5-19-92

SGGS p. 850

Salok Mehla 3

*Andar Kapat Sada Dukh Haaiy, Manmukh Dhyaan Na Laagaaiy. Dukh
Wich Kaar Kamawni, Dukh Wartaaiy Dukh Aaagaiy.*

Opening Lines: Within the mind of the egocentric is the everlasting pain of deception so he does not embrace God's meditation. In pain he does the deeds, in pain he abides and pain shall he suffer hereafter.

Here Guru Ji is describing what happens to the egocentric. He says that since the egocentric suffers from the pain (or disease) of deception, his or her mind does not embrace God's meditation. So such a person does all his or her deeds under this pain or disease and consequently the actions done by diseased mind result in more disease or pain now and more so in future. In the next stanza (Mehla 3) Guru Ji is telling the characteristics and qualities of a Guru-ward person. He says that Guru-ward person always remains imbued with God's love and His Name. Whatever he or she sees or says it is in the Guru's will and he or she keeps contemplating God's Name and gathers bliss. Guru Ji then tells the bounties showered on such a God-ward's person. He says that such a person obtains the light of God's knowledge and all his or her ignorance and darkness is dispelled.

In the next stanza (M.3) Guru Ji advises and says, "O man my brother, if you serve the true Guru your filth of pride shall be washed off." Then in the *Paurri* he says that the person who is faithful to the pious persons receives God's wealth and the faithless gathers but dust. So he advises us to load the wealth of Name of ever-carefree God.

1-22-92

SGGS p. 852

Salok Mehla 3

*Jagat Jalanda Rakha Laaiy Apni Kirpa Dhaar, Jitt Duaaraaiy Ubraaiy
Tittaaiy Leh Ubaar.*

Opening Lines: (O' God, please) show Your mercy and save this world, which is burning in the fire (of worldly desires). In whatever way this world could be saved, please save it in that way.

Unlike most of us, who are generally concerned with our own welfare or only our near and dear ones, Guru Ji feels the anguish and pain of the entire humanity which is kind of burning in the fire of its ego and false desires for worldly riches and power. Therefore appealing to God in the most heart wrenching way, Guru Ji says: "(O' God), this world is burning in fire (of egoistic false worldly desires and sinful deeds. But still it is Your creation, so please) save it in whatever way, it could be saved." Nanak says: "(O' my friends) except God, I cannot think of any one else, who could forgive this world and save it."

In the next stanza (M: 3), commenting on ego and false worldly attachment which is the root cause of the suffering of the world, Guru Ji tells us that to satisfy one's ego one gets entangled in the love for worldly riches (and then commits many sinful deeds for its sake). The only way to control ego is to live in accordance with the Guru's advice. Then God's Name comes to reside in one's heart and one's mind and body become immaculate. In the *Paurri*, Guru Ji describes how his predecessor (Guru Amar Das Ji) was anointed Guru on the basis of his self-less service and merit, and who then recognizing the will of God anointed him (Ram Das) with the glory of Guru ship.

10-11-92

SGGS p. 854

**Bilaawal Baani Bhagta Ki Kabeer Jeeo Ki
Ikk Onkaar Sat Naam Kasta Purakh Gur Parsaad
Bilaawal (4:3)**

Greh Taj Bankhand Jaaeeeaiy, Chun Khaaeeeaiy Kandda. Ajoh Bikaar Na Chhodaiyee Paappee Man Mandda.

Central Idea: How can I be saved? How can I cross the great and terrible worldly ocean, the sea of existance? Preserve me, preserve me, O my God, I Your slave have sought your refuge. Pause.

Here Kabir Ji is telling us that the only way to be saved, the only way to swim across the fiery, terrible worldly ocean is to seek the refuge and grace of God. Kabir Ji comments that many people go to jungles and far off places to do penance or to control their evil desires, but even then the mind does not forsake these evil passions of lust and anger. The mind cannot get rid of the desire to commit mortal sins and even after many efforts it keeps clinging to these evil tendencies. The result is that a human being spends all his or her childhood, youth and old age and still is not able to do any good deeds and he or she wastes this precious jewel of life for a shell. In the end Kabir Ji addresses God in utter humility and says, "O God, You pervade all over, there is no one as compassionate as You are and there is no greater sinner than myself." So Kabir Ji advises us that rather than going proudly before God as if we are very virtuous, we should admit to God and say, "We are the worst sinners, but since Your compassion is beyond any limits, please forgive us also in Your mercy."

1-18-94

SGGS p. 856

Bilaawal Banni Bhagat Naam Dev Ji Ki Ikk Onkaar Sat Gur Parsaad

Safal Janam Mokou Gur Keena, Dukh Bisaar Sukh Antar Leena. Gyaan Anjan Mokou Gur Deena, Raam Naam Bin Jeewan Man Heena.

Opening Lines: The Guru has blessed me with the collyrium of divine knowledge. Without God's Name, vain is the mortal's life.

Here like Guru Ji's oft-repeated advice about meditation on God's Name and the importance of Guru to help us understand this fact and guide us, devotee Nam Dev Ji tells that his Guru has blessed him with the divine knowledge in such a way as if he has put the collyrium of knowledge in his eyes and his eyes are now open and he can see the facts, which he could not see before. The fact is that without the Name this entire life is useless. Through the Name he has known God. As a result, all his woes and sorrows have vanished and there is perfect peace and bliss in his mind. His soul has blended in the over soul of the world, (i.e. God) and this way his Guru has made his entire life successful. (Because the aim of our life is to help our soul, get reunited with God from whom, it has been separated for such a long time).

2-7-93

SGGS p. 858

Raag Gond Choupadaiy

Mehla 4 Ghar 1

*Jai Man Chit Aaas Rakheh Har Oopar Ta Man Chinddaiy Anaik Anaik
 Phal Paaee. Har Jaanaaaiy Sab Khichh Jo Jeeaaiy Wartaaaiy, Prabh Ghaalya
 Kisaiy Ka Ik Til Na Gawaee*

Opening Lines: If man rests his hope on God, then he reaps myriad fruits of his heart's desire. For God knows the inner most state of our hearts and who so ever makes an effort (in His Name) God fails him not.

Here Guru Ji is advising us to pin all our hopes in God and none else. Guru Ji further says that God knows the inner most secrets of our hearts and knows whatever different thoughts or desires we have when we are doing anything or any service for God, and He does not let even an iota of any one's effort go waste and fulfills all one's desires (even when not expressed). Guru Ji further warns us that any person who depends on any one else except God, all his or her efforts go waste. So for this reason Guru Ji advises us not to depend even upon our friends and relatives, because they have nothing in their power, therefore we cannot depend upon any of their promises or supports. The dependence on others is born out of the sense of duality and being illusory, it brings us no gain. In the final stanza, Guru Ji makes another point that even hope and desire spring from God, and one hopes what God wills. Therefore, Guru Ji prays, and says "O God, nothing lies in the hands of any one but You, You alone know my desire, so please fulfill it and bless me with Your vision; I ask for nothing else." So in brief, Guru Ji advises us to ask for fulfilling all our desires only from God and our only desire should be to see His vision.

11-22-93

SGGS p. 860

Gond Mehla 4

*Har Darsan Ko Maira Man Bouh Taptaaiy, Jeeu Tikhawant Bin Neer.
Mairaiy Man Paraim Lago Har Teer. Hamri Baidan Har Prabh Jaanaaiy
Mairaiy Man Antar Ki Peer. Rahaaoo*

Central Idea: My mind feels as much restless without God's vision as a thirsty person feels without water. The arrow of God's love has pierced my heart. God only knows my condition and only He will understand my pain and my request. Pause.

In this *shabad* Guru Ji is explaining the depth and sincerity of his love for God and is indirectly advising us also to develop that kind of a true and strong love for God's vision. Guru Ji says, "My heart has been pierced with the shafts of God's love. Only God knows the pain of my mind which is as much restless without the vision of God as a thirsty person is without water." Guru Ji then asks his friends (saints) to help him and says, "O dear friends please gather together and sing God's praises under the instruction of the Guru. You are my friends and you are my brothers if you recite to me the gospel of my love (God)." Finally Guru Ji appeals directly to God Himself and says, "O God, please bless me with Your vision so that my craving is stilled and my body abides in peace." In a nut shell Guru Ji advises us that mere formal recitation of few Baanis is not enough, we need to develop really true love and longing for God.

2-2-94

SGGS p. 862

Gond Mehla 5

*Ja Kai Sang Eh Man Nirmal, Ja Kai Sang Har Har Simran, Ja Kai Sang
Kil Bikh Hoeh Naas, Ja Kai Sang Ridaiy Pargaas.*

Central Idea: Those saints of the God are my friends, in whose association the praises of (God's) Name alone are always sung. Pause

In this verse, Guru Arjun Dev Ji shares with us with what kind of people he has friendship. In other words he is telling us with what kind of people we should try to be friends. He tells that those godly saints in whose company the mind becomes pure, and who always meditates on (God's) Name and in whose company all our woes and sins are gone and our mind is illuminated, these kinds of saintly people are his friends.

He further tells that these saints have the support of the Name of the formless God and it is only when He shows mercy on us that we obtain the friendship and the company of such saintly people. Guru Ji concludes by saying that the mortal who contemplates on (God's) Name day and night is blessed with peace, praise and pleasure.

Gond Mehla 5

Gur Kaiy Charan Kamal Namaskaar, Kaam Karodh Is Tan Taiy Maar, Hoey Raheeaig Sagal Ki Reena, Ghat Ghat Ramayeea Sabh Meh Chhena.

Central Idea: Meditate on the Master of the earth in such a way, as if all your body, soul, and wealth belong to Him.

Here Guru Arjun Dev Ji is telling us the best way to lead our life and enjoy a state of complete peace and bliss. He says: “(O’ my friends), show complete respect to the Guru, (listen carefully to his advice) and drive out lust and anger from your body. Always remain so humble, as if you are the dust of the feet of all, and you see the all-pervading God in each and every heart. Meditate on God with such love and devotion as if all your body, soul, and wealth belong to Him. At all times sing praises of God, because this is the sole purpose and object of your life breaths. Next renounce your arrogance and always deem God in your company. In this way realize that (God) who created you, so that you may obtain honor in His court.” Finally Guru Ji prays for himself, and says: “O’ merciful Master of the meek, please show mercy on Nanak and bless him with the most humble service of the saint (Guru). Also please bless him that he may live meditating on God’s Name again and again (and that is what we should also beg from Him).”

Gond Mehla 5

Naam Niranjan Neer Naarayan, Rasna Simrat Paap Bilaayan. (1-pause)

Central Idea: God's Name is immaculate like pure water and when (with faith and devotion we utter it with our tongue), our sins are washed away. Pause

Here Guru Arjun Dev Ji is telling us about the unique merits and blessings of God's Name. He says: "(O' my friends), God's Name is immaculate like the pure water, and when with (faith and devotion) we meditate on God's Name, all our sins are washed off, and we don't go to hell." Guru Ji further tells us that God is residing in all and they who keep uttering His Name obtain all the fruits of their efforts. In fact God's Name is the support of mind and is like a boat to ferry us across the worldly ocean.

Next Guru Ji tells us that God is always merciful; He has provided the world with all kinds of comforts and joys. He has manifested the glory of His saints and protected them like their father and mother. Finally Guru Ji tells that God abides in the congregation of saints, because again and again they sing praises of God. He too has taken the shelter of God, and meeting the Guru he has obtained the incomprehensible commodity (of God's Name).

Raag Gond Baani Bhagtaan Ki Kabir Ji Ghar 1

Sant Milaiy Kichh suneeaaiy Kaheeaaiy, Milaaiy Asantt Mast Kar Raheeaaiy.

Central Idea: (O' Sire), in what way should we converse, (when we meet some one? Answer-in such a way, which keeps us attuned to God's Name). Pause.

While living in this world, we meet all kinds of people, with different interests and bents of mind. Many times we wonder how we should deal with them and what kind of conversation we should have with different kinds of people. Answering this question, Kabir Ji says: "(O' my friends), if you meet a saint then listen to some (divine) things from him, and tell him about some thoughts (passing through your mind. But if you happen to meet a faithless person, then just remain silent." Explaining the reasons for his advice, Kabir Ji says that when one converses with saints, some good comes out of it, but talking with a foolish (un-holy) person is prattling in vain. By continuing to talk (with foolish God less persons) strife and ill will multiplies, but without speaking one cannot deliberate (about good or evil). One more thing, which Kabir Ji points out, is that the person who like an empty pitcher (is bereft of any knowledge) makes much noise, but the one who is full (of knowledge) never wavers (or speaks unnecessarily).

Gond

Greh Sobha Jaakaay Raiy Naahaaiy, Aavat Paheeya Khhoodhaiy Jaahey.

Central Idea: Amazing is the most immaculate bride (*Maya*-the worldly riches), which makes even ascetics to waver in their minds. Pause

In this stanza Kabir Ji is comparing *Maya* (worldly riches) to a bride and acknowledges that even though all saintly and God wards persons tell us that *Maya* (the worldly riches) is the root cause of most of the world problems, yet we feel so helpless and miserable without it. Citing one such situation he says: "(The person who is extremely poor and) whose house is without the glory (of *Maya*- the worldly riches, if a traveler or) guest comes to his or her house, he or she goes hungry from there, (then such a poor host) doesn't feel contented (with his or her life and feels that by letting a guest go hungry from his or her house, he or she has) committed a sin. (In this way) amazingly most immaculate is this bride (*Maya*, for whom) the minds of even great sages and penitents start to waver. Next illustrating some of the unique qualities of *Maya*, Kabir Ji says: "This bride is (like) a daughter of a miser, because renouncing the servants (who toil for it, *Maya*) lives with (the rich people of) the world. However it keeps standing (like a beggar) at the door of a saint, as if asking him to save her, (but the true saints don't fall into its trap). Therefore, he too has removed any doubts about *Maya* and its five off shoots (the impulses of lust, anger, greed, attachment, and ego), and by Guru's grace, he has been liberated (from its bonds).

Raag Gond Baani Nam Dev Ji Ki Ghar 1
Ik Onkaar Sat Gur Parsaad Gond (2:3)

*Mokou Taar Laiy Raama Taar Laiy. Maain Ajaan Jan Taribaiy Na Janou,
Baap Beethla Baah Daiy. Rahaao*

Central Idea: Save me, save me, my God. For I am ignorant and do not know how to swim across. O, my God, my Father, lend me Your hand. Pause

Here in his humility devotee Nam Dev Ji is admitting that he does not know the way to salvation. He simply addresses God and requests Him to save him, just as a loving father will save his ignorant son from drowning who does not know any swimming.

In the next stanza, Nam Dev Ji feels that true Guru has shown him the way by which a person can become an angel from a man. He has obtained such an alchemy through which he has conquered the heaven. He now requests God to grant him the same place (grace), which He accorded to the saints such as Dharu and Naarad. Lastly he says that by leaning on God's Name, many were ferried across and he has also learnt this wisdom. (Indirectly he is advising us to use this panacea of Name, so that we can also be saved).

Raam Kali Mehla 1 Ghar 1 Choupadaiy

*Koe Parra Sehsa Kirta, Koe Parraaiy Puraana, Koe Naam Jappaaiy
Jap Maali Laagaaiy Tissaaiy Dhyaana.*

Central Idea: God I am unwise and ignorant. O God, I have sought your protection please show your mercy unto me and save my self-respect and honor. Pause

Here Guru Ji is telling us that people do different thing such as reading of *Vedas* or *Quran* or counting the beads to please God. But he does not know about (any such way) present or past, he only knows God's Name. Guru Ji also acknowledges that he does not know what shall be his state in the end. Sometimes he feels very optimistic and sometimes very pessimistic. This greedy mind is never at peace and wanders in all directions. Guru Ji therefore approaches God in all humility and says, "O God, I am unwise and ignorant. Please have mercy on me and save my honor." Then he comments that people know that they all have to die sooner or later, but still they keep amassing riches for a long life. Guru Ji asks us to realize that some people have already left and others will depart soon and no relative will be able to help us in the end. Therefore Guru Ji prays to God and advises us accordingly to seek His grace to help us in the end.

Raamkali Mehla 1

*Sun Maachhindra Nanak Boallaaiy, Wasgat Panch Karaiy Neh Doallaaiy.
Aaisi Jugut Joag Kou Paalaiy, Aap Taraaiy Saglaiy Kul Taaraiy.*

Central Idea: He who subdues the five demons and remains in a profound trance and practices yoga in such a way, saves himself and his lineage. Pause

Here while answering some questions of the yogi chief Maachhinder Guru Ji tells us that the real yoga (union with the God) is obtained by subduing our five passions (lust, greed, anger, attachment and ego) and by being absorbed in a profound trance of God day and night. Such a person begs for the devotional service of God. He or she is satiated with invaluable gifts of contentment and becoming the embodiment of God's meditation, attains to a seat of equilibrium. Guru Nanak Dev Ji again addresses Maachhinder, the yogi chief, and tells him that he (Guru Nanak) is telling the secret for effecting union with God and that is, "the person who amidst hope remains without hope meets the Creator."

Raam Kali Mehla 3 Ghar 1

Satjung Sach Kehaiy Sabh Kooee, Ghar Ghar Bhagat Gurmukh Hoe. Satjung Dharam Paair Haai Chaar, Gurmukh Boojhaaiy Ko Beechaar.

Central Idea: Forever the Name is the vehicle for salvation. He who dedicates himself to the Name is emancipated (but) without the Guru no one receives the Name.

Pause

Here Guru Ji is telling us that in *Sat Jug*, (the age of Truth) everybody spoke truth and by Guru's grace, God's devotional service was performed. In *Sat Jug*, *Dharma* (the moral and ethical code of conduct) was complete as if it had all its four legs, but only a few God wards persons understand this.

But in *Treta* (the next age), *Dharma* got diluted hypocrisy prevailed and men deemed God far away (as if) it lost one leg. But through the Guru's grace, some did know God and by enshrining the Name in the minds obtained peace.

In *Duapper* (the third age), human beings were torn by duality and were lured away by it, as though *Dharma* was left with two legs only. Double mindedness arose and straying in doubt the people thought Creator and the creation as separate. But if some became Guru ward, they were emancipated through Name.

In *Kal Jug* (the present age), *Dharma* got so much diluted, as it had only one leg. In this age the love of worldly wealth has multiplied, which has brought about extreme darkness (of ignorance). But if one meets the true Guru, one is emancipated through God's Name. In essence Guru Ji is telling us that in all ages the most sublime thing has been the contemplation on God's Name on.

Raam Kali Mehla 4

Jaiy Vad bhaag hovaaiy vad mairaiy taa mildyaan dhill naa laaeeeaiy. Har Jan Amrit Kunt Sar neekaiy Vadbhaaggi Titt Naavaaeeeaiy.

Central Idea: O' God, please yoke me to the service of the devotees of God. I will wave a fan over them, grind corn (for them), and while massaging their feet I would apply their dust to my forehead. Pause

Here Guru Ji impresses upon us the virtues of joining the company of saintly persons. Even for himself, he says: "If such be my great fortune, then I wouldn't delay in meeting the devotees (of God. Because) the devotees of God are like the sublime pools of nectar, and only by great good fortune we get to bathe in such a pool. Therefore, he prays to God, and says, that he would happily perform any menial service to listen to and benefit from the noble advice of the devotees. Elaborating on the merits of associating with the devotees of God, Guru Ji says: "Those devotees of God are the highest of the high and most magnificent who remain united with the true Guru, and help unite others with Him. No one else is great like the true Guru, because only upon meeting with the true Guru, can we meditate on God." In short, Guru Ji advises us to associate with the devotees of God, who would bring us closer to the Guru, and who in turn could unite us with God.

Raam Kali Mehla 5

*Taraaiy Gun Rehat Rahaiy Niraari, Saadhak Sidh Na Jaannaaiy. Ratan
Kothri Amrit Sampooran, Sat Gur Kaaiy Khajaannaaiy.*

Central Idea: The Name commodity is such a wondrous commodity that cannot be described at all, O brother it is an incomprehensible commodity. Pause.

Here Guru Ji is telling us that right within our body, there is a treasure, which is full of the jewels of (God's) Name. This jewel of Name is so wondrous and so beautiful that it cannot be described. It is absolutely incomprehensible and only that person who has the opportunity to see it with his or her own eyes or enjoy it personally can realize its value and worth. Actually, only the Creator of this beautiful gem (Name), knows its beauty and worth, what can the poor human beings know about it. (Any description of it will be incomplete and incomprehensible to other people.) So just imagine what kind of indescribable wonderful things God could create and what kind of sublimation we will feel seeing these things and how difficult we will find it to describe the same. In the end Guru Ji says that he has tasted such immortalizing nectar of (God's) Name and his soul remains satiated. He says that by seeking the true Guru's protection, all his desire has been fulfilled. Indirectly he is telling us that we can also enjoy such complete and wonderful bliss if we contemplate on God's Name under Guru's guidance.

Raam Kali Mehla 5

*Jap Gobind Gopal Laal, Raam Naam Simar Too Jeevaaih, Phir Na Khaaeem
Maha Kaal. Rahaaao*

Central Idea: Contemplating God's Name you will remain alive and the great death will not devour you again. Pause

Here Guru Ji is telling us that after deep deliberation he has reached this conclusion that one should meditate on one's Beloved Master, because by contemplating on God's Name, one will be saved from the noose of death and will always remain alive (spiritually).

Guru Ji further elaborates that we have achieved this human birth after wandering through millions of births in other species. So this is our one chance in a million to be able to contemplate on God and meet Him and merge in Him. Guru Ji however cautions us and tells us that without the guidance of perfect Guru we cannot be emancipated. So that person is very fortunate who is able to secure the saint's (iGuru's) society and is able to meditate on God and is thus saved.

Raam Kali Mehla 5

*Mukh Taiy Parrta Teeka Saaihat, Hirdaiy Raam Nahee Pooran Raaihat.
Updais Karaiy Kar Loak Drirraawaaiy, Apna Kaiheya Aap Na Kamaawaaiy.*

Central Idea: O Pundits, O Gyanis concentrate on the real meaning of the holy books and act on them. To start with forsake the anger of your mind. Pause

Here Guru Ji is instructing the *Pundits*, *Gyanis*, *Moulvies*, and in fact all those people who claim themselves to be knowledgeable and learned about various religious philosophies. He says that even by reading the holy books along with their translations and delivering lectures on these holy philosophies you won't be able to save yourself unless you act on the advice yourself which you give to others. He further says what good is saying the prayers in front of the statues or reading from the holy books, if our mind is wandering in all the directions? Or what good is the reading of these holy scriptures in the houses of the rich persons and expect wealth from them?

In the end Guru Ji says that person alone is the scholar who preaches the Guru's instruction and gets rid of *Maya* (the worldly attachment) and its three qualities. As for himself Guru Ji says that he has sought the protection of that God within whose Name all the four *Vedas* are contained. In other words Guru Ji is advising us that the real thing is to love God and contemplate on His Name and that contains the essence of all the religious teachings.

Raam Kali Mehla 5

Sincheh Darab Daih Dukh Loag, Taairaaiy Kaaj Na Awra Joag. Kar Ahankaar Hoey Wartaaiy Andh, Jam Ki Jaiwari Too Aagaaiy Bandh.

Central Idea: O fool, shed your strife with the others, for you abide here only for a night, O you, who are involved in *Maya*, you too will pass away for sure. Then, why have you fallen in love with the dream? Pause

Here Guru Ji is advising us about the temporary nature of our stay in this world by giving a beautiful example of a traveller in a motel who is engrossed in strife and jealousy with other travellers for their better-perceived comforts. Guru Ji is telling us, O fools, you are going to live in the world for only a few days, just as a traveller is staying in a motel for only a day or two. Guru Ji is saying to us that we should abandon any strife or jealousy with our fellow travellers, because it is a matter of very short stay. Guru Ji further cautions us that we collect wealth after distressing or harming many other people, including great pains to our own body. But in the end we will not use this wealth for ourselves, somebody else will use it, as if we are making a noose of death for ourselves. Guru Ji then observes that in childhood, one is completely ignorant, and one does not do the right things. In the youth, one gets absorbed in bad habits of lust. In middle age one is after collecting money and then when the forth stage or old age arrives, one is unable to do any meditation and goes out of this world empty handed. Guru Ji therefore prays to God to show mercy and save the foolish blind world.

Raam Kali Mehla 5

Gouh Kar Pakri Na Aeee Haath, Pareet Kari Chaali Nahee Saath. Kouh Nanak Jou Teaag Daiyee, Tab Oh Charni Aaiy Paiyee.

Central Idea: Hear O saints, the immaculate philosophy, without God's Name, there is no salvation. Meeting with the True Guru, mortal is emancipated. Pause

Here Guru Ji is telling us about the true nature of *Maya* (the worldly riches). Guru Ji tells that *Maya* is like a slick woman who will not come to your grip if you try to run after her or love her too much, but if you show indifference to her as if you have forsaken her then she will immediately fall for you. Guru Ji then says, that without God's Name there is no salvation. Meeting with the perfect Guru the mortal is emancipated.

Elaborating on the above, Guru Ji says that when someone shows respect to *Maya*, she takes pride in herself, but when one discards her from one's mind; she serves that person like a slave. Seemingly she pleases, but ultimately she deceives, in this way, she has bewitched many worlds. The one who loves it and asks for it, remains unsatiated, but the one who forsakes it and associates with the galaxy of saints, by great good destiny, that person is emancipated. So in brief Guru Ji is advising us not to be attached to *Maya* and instead be associated with holy saints. In this way, we will be happy both here and hereafter.

Raam Kali Mehla 5

*Ratan Jwaihar Naam, Sat Santoakh Gyaan. Sookh Sehaj Dya Ka Pota,
Har Bhagta Hawaalaiy Hoata.*

Central Idea: So inexhaustible is the treasure of our God's Name, that however one expends it, it exhausts not. My God has no limit, this or that end. Pause

Here Guru Ji is describing some of the qualities of Name. He tells that God's Name is (precious like) a jewel and ruby, because through it one attains truth, contentment and wisdom. Further this treasure is so inexhaustible that how ever one may expend it, it remains same.

Guru Ji says that God's praise is a priceless diamond, which is unfathomable in merit and infinite in bliss. The (Guru's) word treasures the non-stop melody for the soul and the key to this treasure is in the hands of the saints.

Then Guru Ji tells us that the person who meditates on (God's) Name and abides in the cave of the seedless trance, where transcendent God also lives, obtains a stage where there is no birth, no death, no pain, and no pleasure. Finally Guru Ji says that the person on whom is God's Grace, is blessed with the society of saints and through that society is blessed with God's treasure. In the end Guru Ji prays and requests (and advises us accordingly) that forever God's (Name) should be his merchandise and capital stock (i.e. his everything).

Raam Kali Mehla 5

Dulabh Daih Sawaar, Jaaeh Na Dargeh Haar. Halat Palat Tudh Hoey Wadyaaee, Antt Ki Bela Laiy Chhadaaee.

Central Idea: Sing the praise of all pervading God, O man. Contemplating the wondrous God, you shall be embellished both here and hereafter. Pause.

Here Guru Ji is advising us to always sing praises of God (i.e. meditate on His Name). He tells us, "O man, this human birth is very valuable, make it worthwhile, so that when you leave this world and go to God's court you do not go as a loser. The singing of praises of God is such a panacea that it will not only make your present life comfortable but even the life after it. This deed (of singing God's praises) will make even your enemies as your friends and your mind will become immaculate. This is the most sublime faith of all faiths. The meditation on God will emancipate you and rid you of the burden of sins of many lives. Thus your hope will be fulfilled and the noose of death around your neck will be snapped." Then he says, "O man, listen to the advice of the Guru; (if you listen to it and act on it carefully) you will merge in a state of (peace), poise (and bliss)."

Raam Kali Mehla 5

*Kis Bharwaasaaiy Bichraaiah Bhawan, Moorr Mugadh Taira Sanggi Kawan.
Raam Sanggi Tis Gat Nahee Jaanaaiah, Panch Batwaaraiy Saiy Meet Kar
Maanaeih.*

Central Idea: O friend, serve that “home” through which is your emancipation. Day and night, utter God’s praise and enshrine sincere affection for the saint’s society.

Pause

Here Guru Ji is addressing us directly and says, “O fools, on what support are you spending your life in this world. You know who is your real friend and companion. You are completely unaware of your true and sincere friend, God, but you think the five robbers (lust, anger, greed, ego, and worldly affection) are your friends.” Guru Ji further says, “O friends, serve only that house, that Master who will deliver you and you should sing His praises day and night. But instead you are wasting your life in the pursuit of self-conceit and strife and you are never satisfied. Already by wandering around in these false pursuits you have suffered great anguish and pain and still cannot swim across the terrible sea of *Maya*. You are doing those deeds, which are of no avail and then reap the results of your shallow actions. There is nobody except God who protects you and you are delivered only when He shows pity on you.” In the end Guru Ji prays to the Almighty to take pity on him and emancipate him, (and he advises us to pray likewise).

10-7-92

SGGS p. 898

Ram Kali Mehla 5

Eendhan Taiy Baaisanttar Bhaagaaiy Maatti Ko Jal Deh Dis Tyaagaaiy.

Central Idea: Very powerful is the venerable God by Himself.

He is not forsaken from the minds of His devotees even for an instant. (Therefore), O' my mind, you too should keep meditating on Him at all times." (1 Pause)

In this *shabad*, Guru Ji points out some of the astonishing wonders and powers of God and tells us why it is necessary for us to sing His praises and meditate on the Name of that all-powerful God. He says that such is the power of God, that under His scheme of things even though fire is locked in the wood, yet it doesn't burn it, as if the fire is running away from wood. Similarly although there is water all around the earth, yet it leaves it alone in all the ten directions.

Giving some more examples, Guru Ji says that first there was God, and then appeared the creation, as if first there was the butter, and then came the milk. Similarly the (everlasting) soul, which is the true owner of the body, is invisible but the (perishable) body is visible. Therefore addressing his own mind, and indirectly all of us, Guru Ji says: "O' my mind), so powerful is the venerable God that He is never forsaken from the minds of His devotees. Therefore, you should (also) keep meditating on Him at all times.

2-15-93

SGGS p. 900

Raag Ram Kali Mehla 9 Tippadey

*Ray Man Oat Laiho Har Naama, Ja Kaaiy Simran Durmat Naassaaiy
Paaweh Pad Nirbaana. Rahaaoo.*

Central Idea: O mind, seek the refuge of the Load's Name, contemplating whom one sheds the evil of mind and attains the state of supreme bliss. Pause.

Here Guru Ji is advising his mind (actually us) that we should seek the refuge of the God's Name, by contemplating on whom we will shed our sins and attain the state of supreme bliss. He says that blessed is the person who sings God's praise. He quotes the example of Aja Mal, who did not care about God or His Name all his life, but only at the moment of his death, he realized the omnipresence of God and even then God graced him with that state of bliss, which many yogis keep seeking for their entire lives. Similarly he gives the example of a king by the name of Gaj Raj, who did not have any divine knowledge or had done any act of piety, yet God blessed him with the gift of fearlessness. The point Guru Ji is making here is that even if we have been negligent so far in remembering God, and have not done any good deed, if we start contemplating on His Name, God may still forgive us and grace us with the state of bliss. In other words he is saying to us "It is never too late to mend."

12-15-92

SGGS p. 902

Ram Kali Mehla 1

*Khat Matt Daihi Man Baairaagi, Surat Sabad Dhun Antar Jaagi. Waajaaiy
Anhad Maira Man Leena, Gur Bachni Sach Naam Pateena.*

Central Idea: O mortal, it is through the Lord's devotional service that peace is procured. By Guru's grace, the Lord master seems sweet and in the Lord master's Name, the mortal merges. Pause

Here Guru Ji is sharing his own state of bliss and how he attained this state. He tells that there are six imaginary rings or sheaths in this body, and within the sixth inner ring, is the seat of the detached mind. It is in this sixth ring that the love for God's Name has awakened and now the celestial strain rings within him and his soul is absorbed there in. He tells us that through the Guru's instruction his soul is pleased with the true Name of God and through God's devotional service the peace has prevailed.

He advises us that God's Name is an invaluable jewel and through God's devotion all our afflictions of ego, selfhood and even the fear of death flee away. He says that now he remains continually absorbed in God, he remains wakeful, immaculate, ever detached and weaved into quintessence. He tells us that when the disciple's own soul accepts the lead of the Guru, then eradicating his or her duality, the disciple merges in God.

11-12-92

SGGS p. 904

Ram Kali Mehla 1

Antar Utbhuj Awar Na Koe, Jo Kaheeyaiy So Prabh Taiy Hoee. Juga Jugantar Saahib Sach Soee Utpat Parlou Awar Na Koe.

Opening Lines: Such is my profound and unfathomable Lord, that who-so-ever meditates on Him, obtains peace and who-so-ever utters the Lord's Name is unhurt by the arrows of the death's courier, i.e. such a person becomes immortal.

Here Guru Ji is conveying three things: 1) God is so powerful and profound that who-so-ever meditates on His Name is forever saved from the ruse of death (and birth); 2) Commenting on the different traditions of God's worship, he says that just reading or reciting of religious books, or going to jungles or mountains and doing pilgrimages are of no avail until one meditates on His Name; and 3) God is present within our own heart, but only through good fortune the love for His service wells up in us and we get rid of the ego and pride and then we obtain God within ourselves. Guru Ji is telling this essence of knowledge, not on the basis of any hearsay, but on the basis of his personal experience. In a nutshell, he tells us that we need not forsake our homes and family life to reach God, all we need to do is to contemplate on God's Name with loving adoration and we can find and meet God within ourselves.

9-28-92

SGGS p. 906

Raam Kali Mehla 1

*Aauhath Hast Marri Ghar Chhaaya Dharan Gagan Kal Dhaari. Gurmukh
Kaiti Sabad Udhaari Santo. Rahaaoo*

Central Idea: O' dear saints, by attuning them to the Guru's word, God has emancipated many persons.
Pause

Here while addressing the yogis Guru Nanak Dev Ji tells the way to meet God and how a God-ward person should live and behave in this world. First of all he makes it clear that God, the sustainer of the entire world lives in our body itself. Then he explains that the way to meet Him is to obliterate our worldly desires and efface our ego. He says that a person should live in this world as if dead, i.e. he/she should not be engrossed too much in the worldly affairs. In one's mind one should always remember God as if God's music is always playing in one's heart. One should abandon the three modes (dark impulses, ambitions and deeds) and abide in the fourth state of equipoise. One should search one's own self and enshrine within one's mind the one God, and practice chastity and truth. Such a yogi who dies through the Name and overpowers his or her mind comes to realize the way of Yoga. i.e. true union with God.

SGGS p. 908

Raam Kali Mehla 3

*Bhagat Khhjaana Gurmukh Jaata, Satgur Boojh Bujhaaee, Santo Gumukh
Daih Wadyaaee. Rahaaoo*

Central Idea: Through the true Guru is revealed to us the treasure of devotion. O, saints, it is through the Guru that we are blest with glory. Pause

Here Guru Ji is telling us the importance of the Guru. Because sometimes people think, why we have to go through the Guru to reach God? Why can we not reach Him through direct devotion? Guru Ji tells us that it is through the Guru that the treasure of devotion is revealed to us and it is through the Guru that we are blest with the glory. He tells that what to speak of ordinary mortals, without the guidance of the Guru even *Brahama*, *Vishnu* and *Shiva* remain wandering in the three qualities (of vice, virtue, and power). It is only through the Guru that we obtain the fourth quality (or the state of *Turya*) and start reflecting on His Name. The Guru helps us to see the un seeable God in everything around us and within us, and we start living in equipoise and remain always attuned to Him. On our own we start wandering in many doubts and wrong paths just like many yogis and pundits who keep wandering in many unnecessary prattles, but do not realize the real essence of God and His Name.

Guru Ji concludes the *shabad* by saying that he always praises his Guru who has imparted him this true understanding that it is through the Name that one procures salvation and honor.

10-17-92

SGGS p. 910

Ram Kali Mehla 3

*Naam Khazaana Gur Taiy Paaya, Tripat Rahey Aagaaee. Santoh Gurmukh
Mukat Gat Paaee, Ek Naam Wasya Ghat Antar Pooraiy Ki Wadyaaee.
Rahaao*

Central Idea: I was blest by the Guru with the treasure of the Lord's Name and now I am satiated. O saints, I am emancipated by Guru's grace and within my heart is enshrined the one Name; such is the glory of my perfect Guru. Pause

Here Guru Ji is stressing on the omnipotence of God and how our Guru can help us to meditate on Him and we can be blessed. Guru Ji says that it is God Himself who is the Creator and who assigns us our tasks and who sustains us. It is God also who destroys the universe who leads mortals astray and who keeps them on the right path. It is God who has made the donors and who has made the beggars. It is God who gives us pleasure and who subjects us to pain. So therefore Guru Ji advises us to always dwell on Him through the Guru, who will show us the right path, who will enshrine the Name in our hearts and who will show us how to live in His Will. Because it is through the Guru's word that God reveals His Will and utters His word, therefore we need to follow the Guru's advice i.e. his *Gurbani*.

12-23-93

SGGS p. 912

Raam Kali Mehla 5

Kaahoo Behaawaiy Rang Ras Roop, Kaahoo Behaawaiy Maaee Baap Poot. Kaahoo Behaawaiy Raaj Milakh Waapaara, Sant Behaawaiy Har Naam Aadhaara.

**Central Idea: The world is the creation of the true Lord.
He alone is the master of all. Pause**

Here while commenting on the engrossments of different people Guru Ji notes (and advises us) how God's saints (i.e. the persons who love God), pass their lives in contemplating God's Name.

Guru Ji says that many people are engrossed in enjoying revelries, or relishing beauty; others are engrossed in the love of their families. Some pass their entire lives in gathering power and building their empires. Some pass their lives reading holy books and advising others and some are always infatuated with women. Some pass their lives in gambling, and some in stealing other people's wealth. Some are engrossed in maladies, grief and doubts. Some pass their lives fighting in battles and killing other people, etc. but the godly persons i.e. saints are only engaged in contemplating God's Name. In the end Guru Ji says that out of these no one is a fool and no one is wise (for adopting one profession or other) because they are engrossed in those professions and pursuits as per God's will and orders. He however says that the real lucky persons are those on whom God shows His grace and bestows on them the gift of Name. They are always engrossed in loving and praising Him. Guru Ji is a sacrifice to such saints of God. In short, Guru Ji is telling us that while doing our job, which God has assigned to us we should always try to love and praise Him.

2-23-93

SGGS p. 914

Raam Kali Mehla 5 Astpaddee
Ikk Onkaar Satgur Pasaad

Darsan Bhaitat Paap Sabh Naaseh Har Seo Daiy Milaaee. Maira Gur Parmesar Sukhdaaee, Parbrahm Ka Naam Drirraaiy Antaiy Hoey Sakhdaaee. Rahao

Central Idea: Seeing (the Guru) all my sins are eradicated and he unites me with my God. My Guru God is the dispenser of bliss. He instills in me the Lord's Name and is my refuge in the end. Pause.

Here Guru Ji is answering the often-asked question why it is necessary to have the Guru. Why can we not directly pray to God? Citing his own example Guru Ji says, "My Guru instills in me God's Name and is my supporter till the end. When I anoint my forehead with the dust of his feet, the seat of sorrow within me is destroyed. By dispelling the darkness, my Guru purifies many sinners in an instant. He snaps our bonds and yokes us to the Lotus feet (of God) and attunes us to the Word (His Name). The Guru takes us out of the deep blind well of *Maya* and attaches us to the true Word. Our fear of birth and death is over and we wander no more. Then associating with the saints we sing God's praise and abide in our eternal home (the God's abode)."

Continuing his comments, Guru Ji says, "I do not possess any merit of service or wisdom and skill. To lean upon Him is my contemplation, penance and self discipline. The rest, my Guru takes care of. While living among the household and the extremely sinful word the true Guru ferries me across." That is why the Guru is very essential to put us on the right track leading to salvation.

2-16-94

SGGS p. 916

**Ram Kali Mehla 3 Anand
Ikk Onkaar Sat Gur Parsaad
Paurri 7**

*Aanand Aanand Sabh Ko Kahai Aanand Guroo Tay Jaani-aa. Jaani-aa
Aanand Sadaa Ggur Tay Kirpaa Karay Pi-aari-aa.*

Opening Lines: Every body talks of bliss or ecstasy, but it is only through the Guru, that one knows, what (true) bliss is. Yes, O' my dear (friend), only when the Guru shows his grace, that we come to know about (true) bliss from the Guru.

In this psalm of bliss Guru Ji is describing the state of supreme joy and bliss, which a person obtains when one has union with the Almighty. Specifically in this seventh *Paurri* Guru Ji is observing that every body talks of bliss or ecstasy, but it is only through the Guru, that one knows, what (true) bliss is. He says: "O' my dear (friend), only when the Guru shows his grace, that we come to know about (true) bliss from the Guru. (First of all when the Guru) shows his mercy, he destroys all our sins, and puts the slaver of wisdom (in our eyes, and tells us what is true divine wisdom). Secondly, that whose attachment (for the worldly things) is snapped (from within), the true God embellishes their speech (they only speak sweet words, full of divine wisdom). Nanak says, this is (true bliss), and this kind of bliss, can only be known through the Guru." Therefore, if we want to enjoy true divine bliss, we should seek and follow the advice of the true Guru, and forsake our worldly attachment, only then we would be blessed with divine wisdom, and enjoy a true state of peace and bliss (7)

7-29-92

SGGS p. 918

**Raam Kali Mehla 3 Anand
Ikk Onkaar Sat Gur Parsaad
Pauri 21**

*Jaiy Ko Sikh Gur SaiTeey Sanmukh Hoawaaiy, Howaaiy Ta Sanmukh Sikh
Kooe Jeeo Rehaiy Gur Naalaiy*

Opening Line: If any Sikh wants to remain in the presence of the true Guru, then that Sikh should remain with (keep remembering) the Guru, from the core of his or her heart.

Here (in the 21st stanza of psalm of bliss) Guru Ji is telling us that If any Sikh (disciple) wants to be in the presence of the Guru, he or she should remain with the Guru with his or her heart and soul (and not just physically). Such a person should contemplate on the Guru's feet (*Gurbani*), in his or her mind, and enshrine these in his or her inner conscience (and should always conduct his or her life, according to the principles, and guidance of the Guru). Surrendering, his or her self-conceit (instead of depending upon his or her own mind's dictates), he or she should always depend (on the advice of the Guru), and except the Guru, he or she should not recognize any body else (he or she should consider Guru's advice, supreme, over all other suggestions or pressures). Therefore, if we want to live in the presence of the true Guru, we need to follow his advice, from the core of our hearts. (21)

6-28-92

SGGS p. 920

**Ram Kali Mehla 3 Anand
Ik Onkaar Sat Gur Parsaad
Paurri 34**

*Man Chaa-o Bha-i-aa Parabh Aagam Suni-aa. Har Mangal Gaa-o Sakhee
Garihu Mmandar Bani-aa.*

Opening Lines: Delight has welled up in my mind on hearing about the coming of God (into my body). O' my mates, sing songs of joy, because the house (of my mind) has become a temple (for God).

Here (in the 34th stanza of psalm of biss) Guru Ji says that delight has welled up in his mind on hearing about the coming of God (into his body). Therefore, he says: "O' my mates, sing songs of joy, because the house (of my mind) has become a temple (for God). He tells us that when we sing songs of joy (in praise of God), then no sorrow ever afflicts us. Therefore, he says, blessed are those days, when he was attached to the feet (the word) of the Guru, and contemplated on his Master. But it was through (*Gurbani*), the word of the Guru, that he realized and enjoyed the relish of the continuous melody (of the divine word, and the news about the coming of God in his mind).Therefore, if we also want to enjoy the same divine relish and experience the bliss of God's presence within us, then following *Gurbani* (the Guru's word), we should sing songs of joy in praise of God.

11-18-92

SGGS p. 922

**Ram Kali Sadd
Ikk Onkaar Sat Gur Parsaad**

Jag Daata Soey, Bhagat Wachhal Taaih Loey Jeeo. Gur Sabad Samaawaiy Awar Na Jaanaaiy Koey Jeeo.

Opening Lines: He is the beneficent Lord of the universe and the lover of His devotees in the three worlds. He who is merged in the Guru's word knows not another without the Lord.

Here *Bhatt* (bard) Sunder Ji is describing for us the scene when Guru Amar Das received a call from the Almighty to leave this world and merge in Him. Indirectly it is a message for us how to bear and react to even such a tragic event as our own death. So what Guru Amar Das Ji did was to happily accept God's command and then prayed to Him to please save his honor and grant him His Name, so that on his journey after death, this may be his helper. Next, Guru Ji called his sons, brothers and devotees and very calmly told them that God has called Him home and His writ cannot be disobeyed or delayed and he has to go right away. Then Guru Ji said, "Look here it is my great honor that God has called me home, so if you are my true friends and devotees, you should be rather happy on my departure and no body should weep after me." He further instructed them not to indulge in the usual Hindu rites of offering rice balls, lighting lamps and casting the remains in the river Ganges (the river considered sacred by Hindus). Instead he instructed them to sing God's praises and cast his remains in the sea of God. Lastly, right in his own presence he anointed Ram Das as the next Guru after him and asked all other aspirants to this position bow before him. In this manner it is an advice for us to settle all our affairs in our own lifetime and go to God in perfect peace.

2-5-94

SGGS p. 924

Ram Kali Mehla 5

*Runn Jhuno Sabad Anaahad Nitt Utth Gaaeeaiy Santan Kaaiy. Ki/vikh
Sabh Doakh Binaassan, Har Naam Japeeaaiy Gur Mantan Kaaiy.*

Opening Lines: Arising early in the morning and associating with the society of saints we should daily hymn the melodious celestial strain. Uttering the Lord's Name, by Guru's instruction all the sins and shortcomings are effaced.

Here Guru Ji is advising us to daily, rise up early in the morning and meditate on God's Name in the company of saints. He tells that by doing this all our sorrows and sufferings are effaced. If we stick to the lotus feet of God, (His immaculate Name), we attain the fruit of millions of yaggas (sacred rites), charities and religious ceremonies. This contemplation merges us in the ocean of peace (God) and attaining to the treasure of bliss, our woes are destroyed and God in His mercy saves us.

Guru Ji then, himself, prays to God to bless him with His mercy so that he becomes the dust to be treading over by all (i.e. he wants to completely efface his ego and become very humble). He prays that he may live all his life contemplating God's Name. In other words Guru Ji is not giving advice to us only regarding always contemplating on God's Name, but he himself is praying to God to grant him the love, the devotion and the humility to do the same throughout his life.

10-18-92

SGGS p. 926

**Ram Kali Mehla 5 Rutti Salak
Ikk Onkaar Sat Gur Parsaad**

*Kar Bandan Prabh Paarbraham, Baachhou Saadha Dhoor. Aap Niwaar
Har Har Bhajou, Naanak Prabh Bharpoor.*

Opening Lines: Make obeisance unto Lord, the Supreme Master and desire the dust of His saint's feet. Shed your self-conceit and utter the Lord's Name. The Lord is fulfilling all.

Here while writing suitable couplets for different seasons Guru Ji starts with the advice that we should all salute our God and ask for the dust of the saint's feet (i.e. the saint's company and service). He asks us to shed all our self conceit and dwell on the Name of God, who is pervading every where, is the dispeller of sin, the destroyer of fear, ocean of peace, compassionate to the poor, and the destroyer of pain. In the Chhant Guru Ji again exhorts us to sing praises of God in all seasons. He says: "Blessed is that season, that hour and that moment in which God's praises are sung, and blessed are they who are imbued with the love of God's praise and who dwell upon Him single mindedly". In the next *salok* he says that, infinite and of unfathomable worth is the effort which one makes to bow to God's feet. In the Chhant on this page, Guru Ji says that as is nature in full bloom in the months of *Chaitra* and *Vaisaakh* (March and April) so becomes our mind, body and vital breath when we meet our God, who is beauteous, wise and has priceless virtue. In essence he advises us to always seek God's refuge so that fear of the demon of death is dispelled from within us.

1-28-94

SGGS p. 928

**Ram Kali Mehla 1 Dakhani Oankaar
Ik Onkaar Sat Gur Parsaad**

Oankaar Brahamma Utpat. Oankaar Keeya Jin Chitt. Oankaar Saail JugBhaaiy. Oankaar Baid Nirmaaiy.

Central Idea: Hear, O Pandit, why do you write the worldly puzzles? By Guru's grace write about the Name of the Lord, the cherisher of the world. Pause

Here Guru Ji is addressing all the so-called scholars and pundits of the world who write so many complicated hypotheses on different worldly subjects. He says, "O pundits why are you writing about these complicated worldly puzzles?

Why don't you write about the one supreme God who is the cherisher of the entire world?" Then giving the essence of so called latest scientific theories, which are now coming to the same conclusion, Guru Ji says that it was the one supreme God who created the entire universe. Referring to the Hindu belief that it was god *Brahama* who first came into the world and then recited the *Vedas*, Guru Ji says that even *Brahma* himself was created by the supreme God and all the mountains, the ages and the *Vedas* emerged from the same God, who is the same one Light in all the three worlds. In the first stanza Guru Ji tells us that if one understands, reflects and comprehends what one reads, that person ultimately comes to realize that it is one God within all, who created the entire world with ease and without the eternal God the world is but false

12-12-92

SGGS p. 930

**Ram Kali Mehla 1 Dakkhani Oankaar
Ikk Onkaar Sat Gur Parsaad
Stanza 17**

Gun Weechaaraiy Gyaani Soey, Gun Meh Gyaan Paraapat Hoey. Gun Daata Virla Sansar, Saachi Karni Gur Veechaar.

Opening Lines: He alone is a divine who deliberates over God's virtues. Through pondering over the Lord's merits, one is blessed with divine knowledge.

Here Guru Ji is defining who is truly a learned person (or *Gyani*). He tells that only that person is a scholar or learned person who thinks about the virtues and merits of God, because it is only through deliberation on God's virtues that one becomes learned. Then Guru Ji tells that the persons who have many merits to share with the world are very rare and the true way (to salvation) is obtained only through Guru's instruction. The worth of the inaccessible and incomprehensible God cannot be obtained, only those persons meet God whom God wishes to meet. He finally advises us that like a virtuous bride we should always think about the virtues of our Master (God) and through the Guru's instruction we will meet our friend (God).

8-12-92

SGGS p. 932

Ram Kali Mehla 1 Dakhani Oankaar
Ikk Onkaar Sat Gur Parsaad
Stanza 31

*Dhandholat Dhoondhat Hou Phiri, Dheh Dheh Pawan Karaar. Bhaaraiy.
Dhetaiy Dheh Paiyaiy, Houlaiy Niksaiy Paar.*

Opening Lines: I was seeking and searching my Lord, when I fell and dropped down on the very bank (of the life's river). The ones with heavy hearts fell while the ones with light hearts were ferried across.

In this 31st stanza of *Dakhni Onkar* Guru Ji is commenting on the conditions of seekers of God. He tells that many times just as a lover seeking his love for a long time at one stage gets so exhausted that he falls down on the very door of his beloved, similarly while seeking God (the river of life), some times one gets so exhausted that one falls down on the very bank of this river of life. He further comments that while crossing this river of life those who are heavy (i.e. very proud of their knowledge and effort, etc.) are drowned but those who are light (i.e. humble and do not feel proud of their knowledge) are ferried across.

Guru Ji then says that he is a sacrifice to those holy persons who have already met the eternal God and who have surrendered their souls to the Guru, and Have been blesssd with the immaculate Name.

In the end Guru Ji says that we should recognize that the Almighty God who created this world, He can also destroy it too, therefore we should always remember Him so that we will never be in pain.

Ram Kali Mehla 1 Dukkhani Oankaar
Ikk Onkaar Sat Gur Parsaad
Stanza 42

*Maaya Maay Kar Mooaiy, Maaya Kisaaiy Naa Saath. Hans Cha/aaiy Uth
Doomno, Maaya Bhoo/i Aath.*

Opening Lines: Many have died crying for wealth and property, but wealth goes along with none. The soul-swan arises and departs crest-fallen and the wealth is forsaken over here.

Here Guru Ji is advising us against running after worldly wealth and comforts and instead advises us to do good deeds and remember God lovingly. Guru Ji says that many people have wasted their lives running after wealth but in the end this wealth did not go with the human soul - which left this body in a very dejected and sad state and the wealth remained here. Further what happened that instead of wealth, a persona's bad deeds went with him or her and on account of these bad deeds the death's courier punished him or her. Guru Ji says that like this many people have perished due to ego and have come to grief without the God's Name. He observes that the fortresses, mansions and courts, all are short lived. Therefore, he advises us that if our mind turns its back upon the world, merges in itself and amasses virtues (instead of sins), then we will find peace otherwise without the true Name, our birth and death are all false (i.e. useless). Guru Ji concludes the shabad by saying that God Himself is wise, beauteous, accomplished and omniscient (therefore we should always remember Him and do good deeds, to deserve His Grace).

2-13-93

SGGS p. 936

Ram Kali Mehla 1 Dakhani Oankaar
Ikk Onkaar Sat Gur Parsaad
Stanza 53

Paadha Parya Aakheeaaiy, Bidya Bicharaaiy Sehj Subhaaiy. Bidya Soadhaaiy Tatt Lahaaiy, Ram Naam Liv Laaiy.

Opening Lines: That Pandit alone is said to be educated, who with calm disposition reflects on the Lord's knowledge. He should deliberate over the Lord's science, find its quintessence and enshrine love for the Lord's Name.

In this last stanza of *Dakhni Onkar*, Guru Ji is defining for us who is the real knowledgeable person or teacher and who is really educated.

Guru Ji says: "That teacher is said to be really educated, who with calm disposition reflects on God's knowledge. He should deliberate over God's science, find its real essence and enshrine love for God's Name. On the other hand the way ward person sells his knowledge Just as many shallow teachers sell their knowledge). This way the (shallow) teacher earns poison and eats poison. He is really a fool and does not know anything. That person is called a saintly teacher who imparts true instructions to his pupils. Guru Ji advises us all to contemplate on and enshrine God's Name and earn the real profit (of God's Name) in this world. He advises us that with the true state of the true mind we should read the sublime *Gurbani* and that person is truly learned one and real teacher who wins the necklace of God's Name (i.e. always meditates on God).

7-2-92

SGGS p. 938

Ram Kali Mehla 1 Siddh Goasht
Ikk Onkaar Sat Gur Parsaad
Stanzas 18-20

Kit Bidh Purkha Janam Vataaya. Kaahaiy Kou Tujh Eh Mann Laaya.

Opening Lines: The *Siddhas* sat in their yogic postures and shouted: "Greetings be to this congregation of the saints." (The Guru answered:) "My salutation is to the Lord, my only God, the true one, the infinite."

Here in this conversation with the *Siddhas* (adepts), Guru Ji is answering many complicated questions, asked by the *Siddhas* to test Guru Nanak Dev Ji's divine knowledge. Actually here Guru Ji is also answering the questions, which many wise and learned scholars and scientists raise regarding God, the mind and the soul and what is their relationship with our bodies In this particular stanza or questions No. 27 to 31 the *Siddhas* ask Guru Ji, "How have you changed the course of your life? To whom are you attuned and for what? How have you stilled your desire and hope? How did you find the light within you? How is one to eat the uneatable without the teeth? Say O Nanak, what verily, is the truth?" To these questions Guru Ji answers as follows, "Being born in the Guru's home, ceased my comings and goings and being attuned to the non stop melody (of the word) my mind is held. Through the word my hope and desire has been stilled. Through the Guru I have found the light within. When one over comes the three modes (the tendencies for vice, virtue or power), one eats the uneatable, and then the Emancipator Himself emancipates." So in other words Guru Ji is advising the *Siddhas* and us to be tuned to the non stop melody of God's Name and still our hopes and desires and follow the advice of the Guru within us.

11-24-93

SGGS p. 940

**Ram Kali Mehla 1 Siddh Goasht
Ikk Onkaar Sat Gur Parsaad
Stanza 34**

Pooraiy Gur Taiy Naam Paaya Jaaiy. Joag Jugat Sach Rahaiy Samaaiy.

Opening Lines: It is through the perfect Guru that one is blest with the Name and to merge in truth is the true way to yoga.

Here Guru Ji is describing his conversation with the *Siddhas* (adepts) and his answers to their many questions. In this stanza {34} under consideration Guru Ji is telling how can we obtain (God's) Name and from where? Guru Ji replies that it is through the perfect Guru that one is blest with the Name. And to merge in Truth (i.e. the eternal God) is true yoga (union with God). Then Guru Ji observes that there are twelve sects of yogis, and ten of *sanyasies* (recluses), but the person who dies to self, being awake to the word, (i.e. the person who while living in the world focuses his or her attention on the God's Name and will), that person alone is emancipated. Without (the guidance of *Gurbani*, the Guru's) word all are lured away by duality. Therefore Guru Ji advises us to always reflect on *Gurbani* and meditate on God's Name.

12-7-93

SGGS p. 942

Ram Kali Mehla 1 Siddh Goasht
Ik Onkaar Sat Gur Parsaad
Stanza 53

Naau Sar Subbhar Daswaaiy Pooraiy. Teh Anhat Sunn Wajaawaaih Tooraiy.

Opening Lines: By perfectly controlling the nine doors,
 one is accomplished, by arriving at the tenth gate. There
 in the tenth gate resounds the music of the imperishable
 Lord.

Here while answering the question no. 62 of *Siddhas* regarding how the immortal God is obtained, Guru Nanak Dev Ji says that there are ten gates in the body. After you conquer or fill up the breaches of the nine doors, you arrive at the tenth door. There in the tenth gate rings the music of divine bliss. Then one sees God -the true one who fills all hearts. Then the un manifest (divine) Word becomes manifest and then you know the eternal God. After meeting with God all-too-spontaneously, peace is procured. Next answering questions no. 63 ("of what kind are they who are imbued with the imperishable God"), he replies, "God conscious beings remain wakeful and do not slumber even in sleep. (In other words, they enshrine the limitless God the Master within their minds and keep uttering His Name even in their sleep).

They act on the Guru's instruction, eradicate their self conceit and always remain imbued with the true Name and are emancipated." So here Guru Ji is presenting us a role model of a perfect Guru ward and Godward person, whom we should try to follow and emulate.

6-13-92

SGGS p. 944

Ram Kali Mehla 1 Siddh Gaost
Ikk Onkaar Sat Gur Parsaad
Stanza 67

*Hirda Daih Na Hoati Audhu Tou Man Sunn Rahaiy Baairaagi. Naabh Kamal
 Asthambh Na Hoataiy, Ta Nij Ghar Bastou Pawan Anraagi.*

Opening Lines: When there was no human body nor heart, the mind abided in the absolute Lord in detachment. When the lotus of the navel did not support the vital air, then it abided within itself, imbued with the Lord's love.

Here Guru Ji is answering question numbers 83-87 posed by *Siddhas*. These answers are as follows:

- A 83 - When there was no human body, nor the heart, at that time the mind abided in the absolute God in detachment.
- A 84 - When there was no support of the naval lotus, at that time the breath abided within itself, imbued with God's love.
- A 85 - When there was no form or outline either, then the Word in its essence abided in the Absolute God (so one was attuned to Him).
- A 86 - When there was no body tomb, no firmament, then the light of the formless God alone pervaded the world.
- A 87 - When God's color, garb and form were not seen; all these distinctions resided in one wondrous God.

So these answers set at rest many of the questions posed by the yogis, and often raised by atheists and agnostics about the beginning of this universe. We should therefore have complete faith in God as the supreme creator and dwell on His Name.

12-27-93

SGGS p. 946

**Ik Onkaar Sat Gur Parsaad
Ram Kali Ki Waar Mehla 3
Joadhaaiy Veeraaiy Poorbaani Ki Dhuni
Salok Mehla 3**

*Bharam Bhulaaee Sabh Jag Phiri, Phaawi Hoe Bhaal. So Souh Saant Na
Daiwaiyee Kya Challaaiy Tis Naal.*

Opening Lines: Strayed by doubt, I have roamed the whole world and have gone crazy by searching. He, my spouse, blesses me not, with peace, what can avail with Him?

Here Guru Ji is explaining the way to meet God by quoting the example of a woman who tries to meet her lover, but has so many doubts about the right way.

So Guru Ji turns this example on himself and says that lost in doubt, he roamed the entire world but was frustrated because his Spouse (God) will not come to meet him. There was nothing he could do to force God to come and meet him. So then he sought Guru's grace and following his guidance, he contemplated upon Him. As a result of this effort, God showered His grace on him and he found Him in his own home (his own body).

In short Guru Ji is telling us that the way to meet God is to contemplate on His Name under the guidance of the Guru, while living in this world as a householder. There is no need to forsake the family and roam in jungles to meet God. If God becomes gracious on us, He will meet us right in our own home (in our body itself).

Salok Mehla 3

*Eh Tan Sabho Ratt Haaiy, Ratt Bin Tan Na Hoey. Jo Seh Rattaiy Aapnaaiy,
Tin Tan Loabh Ratt Na Hoey.*

Opening Lines: The body is all blood, without blood the body cannot exist. They who are imbued with their Lord, their body does not contain the blood of greed.

Here Guru Ji is beautifully explaining the importance of blood and the love of God (the word *Ratt*-for blood-red and the verb *Rattey*- for those in love) Guru Ji tells that this body is all blood and without the blood there can be no body.

But those persons who are imbued in the red color (i.e. the love of God) they, do not have the blood of greed in them (i.e. they are not greedy at all). Then he tells that just as metal becomes pure after undergoing through fire, similarly by undergoing through the fear (love filled with respect) of God, the body becomes lean (because the blood of greed goes out from within) and all one's evil thoughts are destroyed.

Finally Guru Ji declares that those persons who are imbued with the love of God, they are the most handsome.

9-7-92

SGGS p. 950

Salok Mehla 1

Satti Paap Kar Satt Kamaah, Gur Deekhya Ghar Daivan Jaaeyh. Istri Purkhaaiy Khatteeaaiy Bhao, Bhaawaaiy Aawou Bhaawaaw Jaa.

Opening Lines: Men of charity give away the riches they gather through sin. And lo, the Guru goes to their homes to instruct them. Women love their men for their money, else they care not wherefrom they come, whereto they go.

Here Guru Ji is commenting on the state of affairs in the present age. He says that even the persons who appear to be so charitable, in reality they are trying to hide their ill-gotten wealth by show of charity. The women who love their husbands actually care only about their money, otherwise, they don't mind, where they come from, or where they go. Even Qazis (the Muslim judges) accept bribes and do injustice. If anyone questions them, they try to silence him or her with quotes (from the Quran). In the next stanza (M.1) Guru Ji is telling us about the uselessness of rituals of different religions. He tells us that when a son is born in a Hindu family, he is given a Janeau (the sacred thread) and asked to perform various ceremonies and rituals. But all his ablutions and rituals are useless because in spite of these he commits sins. Similarly a Muslim very much praises his or her own religion and does not realize that without the good deeds you cannot attain the heaven. Some people go to the yogis, pierce their ears and wear earrings and they wander about the world in search of God. They do not realize that God is everywhere and no one can reach heaven without good deeds. In the *Paurri* Guru Ji tells us that God has made our body as a castle of the Master. Within this body, itself are the riches of His Name and so he advises us that seeking Guru's guidance, we should firmly grasp this Name. We should realize that one God is the God of all, and it is through perfect destiny that He is obtained.

8-20-92

SGGS p. 952

Salok Mehla 1

*Sehansar Daan Daiy Indar Roaaya, Paras Ram Rowaaiy Ghar Aaya. Ajaaiy
So Roawaaiy Bheekhya Khaaiy, Aaisi Dargaaih Millaaiy Sajaaiy.*

Opening Lines: Indra came to grief cursed (by Gautma) with a thousand wombs. Parshurama too came back home crying (for Ramchandra had denied him of his prowess). Aja (Rama's grandsire), wailed when made to eat (the dung) he had given in mock charity. Yes, so does one suffer at the Lord's court.

Here Guru Ji is elaborating on his very famous words, which are quoted so often- (Nanak Dukheea Sabh Sansar- i.e. every body is in pain in this world). Guru Ji quotes the examples of great kings, holy persons and even gods. To illustrate his point. He says that even these politically and spiritually high people had to suffer great pain due to their own wrong actions and bad luck. For example god Indera had to suffer great humiliation when he tried to rape the wife of sage Gautam. Ravan had to suffer because he had kidnapped Ram's wife. Even Ram was crying when he had to suffer separation from his wife and brother. Similarly people in this age suffer for loving one thing or other. For example a miser cries when he loses his or her wealth and a *Brahmin* feels very sad when he loses his knowledge. So in this way the entire world is in pain because of one reason or the other, and so they are all losers. Guru Ji concludes that only those persons are winners (and therefore happy) who believe in (God's) Name. No other deed is of any account.

4-3-93

SGGS p. 954

Salok Mehla 1

*Vail Pinjaaya Kat Wunaaya, Katt Kutt Kar Khumbh Chrraaya. Loha Wadhaiy
Darji Paarrai, Soooe Dhaaga Seewaaiy. Eeu Pat Paatti Sifti Seepaaiy,
Nanak Jeewat Jeewaaiy.*

Opening Lines: As the cotton is ginned, corded, spun and woven, and then beaten, laundered and cultured and the cutter then cuts with the scissors the cloth which the needle sews, similarly is one's tattered honor made whole through the Lord's praise, if one lives (a true) life.

Here Guru Ji is telling us how difficult it is to develop and maintain a true (honorable) life and then regain one's honor after this has been spoiled once. Giving an example from the process of garment making Guru Ji says that in the beginning the cotton is ginned then corded and woven. It is then beaten and cultured. Then it is cut by the scissors of a tailor and sown by his needle. Finally the cloth is made ready to wear and even then after an hour, or say at the most a month this dress becomes soiled, old and gets torn. The needle has to be used to sew it again. Similarly it is very difficult to lead and maintain a true life. But, once a person's honor is soiled, it is regained only through God's praise. However once obtained the truth never becomes too old and once sewn (established) is never torn. Lastly, Guru Ji says that our God is true. (He is a fact, and He always exists), but we realize this thing only when we meditate on Him.

2-13-94

SGGS p. 956

Salok Mehla 5

*Bheerroh Moaklaaee Keetyan Sabh Rakkhaiy Kuttambaaiy Naal. Kaaraj
Aap Sawarian So Prabh Sada Sambhaal.*

Opening Lines: The God who widens for us the narrow straits and keeps us whole along with our kins and fulfills us all, cherish Him thou ever in mind.

Here Guru Ji is telling us how our God loves us and takes care of us like a father. He says that it is God who widens for us the narrow straits (i.e. makes easy our difficult tasks) and keeps us in the loving company of our kith and kin. He hugs and loves us just as a father or a mother loves his or her son. In the next stanza (M.5) Guru Ji is telling us, what should we beg from God. He tells us that when we ask God for anything (such as riches, power, worldly success) except God's Name, and (when we get these) we accumulate more miseries upon us than what we already were facing (because all these worldly pleasures and riches bring more suffering and pain in their train). So Guru Ji tells us that we should only ask for God's Name, which is beneficial, and satisfies all our other desires also and we get a full contentment of our minds. In the *Paurri*, Guru Ji advises us never to forget such a God even for a moment, and we should not try to hide anything from Him, because He knows everything. All the knowledge, bravery, worldly leadership, and the capacity to bear unbearable things are granted by God and He meets only those persons who enshrine the Guru's mantra (advice) in their minds.

1-4-92

SGGS p. 958

Salok Mehla 5

Harnaakhi Koo Sach Waain Sunaaee Jaiy Tau Kare Udhaaran. Sundar Bachan Tum Sunch Chhabeli Pir Taaida Man Saadhaaran.

Opening Lines: O you deer-eyed bride, I utter to you the true words that will emancipate you. O beauteous bride, hear my comely words - that your beloved is your only prop.

Here once again taking the beautiful example of a young naive bride, Guru Ji is advising us how to love and hold on to our sublime Groom (God). Guru Ji says, "O beautiful charming bride, hear these valuable advice of mine. You have no physical or mental defects or lack any beauty then why have you lost your youthful handsome Groom? The reason is that you have fallen in love with evil persons (i.e. lust, anger, greed and attachment, etc.). You should rid yourself of all these demerits and simply follow the desires of your beloved God and then He will hug you to His bosom." In the next stanza (M.5) Guru Ji is advising us not to waver, fear or be worried about different problems of the world because all we need to do is to contemplate on the Name of the Almighty who is the eradicator of all agonies and fulfiller of all our desires. By remembering His Name all our sins and demerits will be destroyed. But only those who are preordained abandon the relish of Maya (the worldly riches) and always remain absorbed in God and submit to His will. In the *Paurri* Guru Ji tells that a person who always remembers Him is happy, he or she is not afraid of the demon of death and has no fear. His or her friend is God, all that person's jobs are done, he or she becomes acceptable (in God's court), is a rich person, in the real sense, and is emancipated along with his or her lineage.

5-22-92

SGGS p. 960

Salok Mehla 5

Hohoo Kirpaal Sooami Mairaiy santaan Sang Wehaawaiy. Tudhou Bhullaiy Se Jam Jam MardaiY, Tin KadaiY Na Chukkan Haawaiy.

Opening Lines: Be merciful, O my Lord, that I may pass my life in the society of saints. They who forget you, are born to die again and again and their sorrows never end.

Here Guru Ji is praying for himself and is advising us accordingly and saying, "O' God, please bless me with Your mercy so that I may pass my life in the society of the holy saints. Because those persons who forget You, they keep going through pain of birth and death again and again and their sorrows never end." In the next stanza (M. 5) Guru Ji is advising us to always remember our God in all difficulties and states of mind, whether we feel that we are lost in a jungle on a difficult path, we are fighting against mountainous troubles or against the ocean of problems. Guru Ji assures us that if we remember God's Name, no one will obstruct our path (and all our problems will be solved). In the *Paurri* Guru Ji tells us that God protects us even at those places where no body can reach. For example He even saves us from the fire of the womb of our mother and with Guru's support we can cross even the dreadful and formidable ocean (of trouble) through the Guru's word. Then Guru Ji advises us that the best and the only virtue is to say God's praises, because He is merciful to all and He takes care of every one at each breath. Guru Ji concludes by saying that no person who longingly comes to God's door goes empty handed. Therefore, in all circumstances of our life, we should seek the protection and grace of God and always sing His praises.

3-15-93

SGGS p. 962

Salok Mehla 5

*Ustat Ninda Naanak Ji Maain Habh Wanjhae Chhorrya, Habh Kijh
Tyaagi. HabbhaiY Saak Kurraawaiy Ditthaiy Tou Pallaaiy Taaidaaiy Laagi.*

Opening Lines: From my mind, I have wholly banished
praise and slander of others and have forsaken and
abandoned all other worldly affairs, I have seen all the
kinsmen to be false then have I attached myself to your
skirt, O my Lord.

These famous lines are always quoted at the time of a Sikh marriage ceremony on the occasion when the bride's over cloth (*palla*) is attached to that of the groom. Actually here Guru Ji is addressing God and is advising us to forget the praise and slander of all other kinsmen and forget the support or affection of other relatives and surrender to the complete care, affection and support of God. In the next stanza (M. 5) Guru Ji is telling us about the consequences of forgetting God's Name. He says that he has gone crazy in search of God while roaming in many foreign lands, only when he met God he could sleep in comfort and ease. In the *Paurri* he tells that if one forgets God, one is afflicted with all kinds of sufferings and sorrows and inspite of millions of efforts one is not rid of them. Guru Ji then elaborates that the person who forgets God's Name is the poorest person. He or she wanders in many lives. Such a person is punished by the demon of death. The person who does not remember God is to be counted as an ailing person, that person is exceedingly proud and remains miserable in the world.

11-27-92

SGGS p. 964

Salak Mehla 5

Kabir Dharti Saadh Ki Taskar Baaisaaih Gaaeh. Dharti Bhaar Na Beaapaiyee Unkou Laahoo Laaeh.

Opening Lines: O Kabir, the earth belongs to the saint but the thieves have taken it over. But lo, the earth does not feel their (sinful) weight, and even yields them profit.

Here citing the couplet from Kabir Ji, Guru Ji is advising us to always wish well for everybody, even those who may have harmed us, just as the earth belonging to saints, does not say anything, rather yields profit even to the usurper of this land. In the next couplet (M.5) quoting Kabir Ji, Guru Ji is advising us to keep away from the company of evil persons, lest we may also be punished by the angel of justice along with the evil person, just as husk is beaten to obtain rice.

In the *Paurri*, Guru Ji is saying: "That person is blessed who praises God. Because God has both a large family and is also all alone. Only He knows His worth. God is all by Himself and it is He who created every thing and only He can describe His creation". In the end Guru Ji says, "O God, blessed is the place where You abide. Blessed are the devotees who have seen Your Truth. He alone praises You on whom is Your grace and he alone is pure and immaculate who meets with the Guru." So in a nutshell, Guru Ji is advising us to look upon all with good wishes, avoid the company of evil people and always remember and praise God.

1-21-94

SGGS p. 966

Ram Kali Ki Waar
Raaiy Balwand Tatha Sattaiy Doom Aakhi
Ikk Onkaar Sat Gur Parsaad

*Fayr Vassaya Fayeruaan Satgur Khadoor, Jap Tap Sanjam Naal Tudh Hoar
 Muchch Garoor.*

Opening Lines : After (being anointed as Guru Angad, Lehna), the son of Pheru inhabited the city of Khadoor”

Here in an epic form the *Bhatt*'s (bards) Satta and Balwand are narrating the story of Guru Nanak to Guru Arjan Dev Ji. In this stanza, describing the episodes of Guru Angad' Dev Ji's life, bard Satta says: "After (being anointed as Guru Angad, Lehna), the son of Pheru inhabited the city of Khadoor."

Addressing Guru Angad Dev Ji, he says: "(O' Guru, you have the merits of) all worships, austerities and penances in you; the rest of the world is afflicted with too much arrogance. (Then perhaps referring to their own episode of greed and subsequent suffering), he says: "(O' Guru, we have realized that just as) algae spoils water, (similarly) greed destroys human beings. (However such is the glory of) Guru's court, as if splendor of nature is raining on it. O' Guru, you are such a vast source of compassion and peace, whose depth cannot be fathomed. You are brimful with (God's) Name, which is the treasure of all the nine kinds of wealth. Whosever talks ill of you is so completely (ruined, as if he or she has been totally) smashed. (To others), this human world seems near (so they are more concerned with the worldly affairs), but it seems far to you (and not of main concern, because you are farsighted)". Therefore, we should realize that the Guru is like a treasure full of all kinds of wealth, and can grant us everything, but we should not be greedy, because just as algae can make the entire body of water unfit for any use, greed can completely ruin us.

Ram Kali Baani Bhagta Ki Kabir Jeeo
Ikk Onkaar Sat Gur Parsaad
Salok 5.4

*Santa Maanou Doota Daanou, Eh Kutwaari Mauri, Diwas Raain Tairaiy
Paaoo Palouson, Kais Chawar Kar Phairi.*

Opening Lines: I hanonur the saints and punish the wicked. This is my duty as the Lord's police officer. Day and night I shampoo your feet, O Lord and wave my hair as fly-brush over thee.

Here Kabir Ji is reiterating the theory of helping the saints and punishing the evildoers. This is very much in line with the Khalsa theory of being a saint soldier who is instructed to worship like a saint and be ready to defend the honor of innocent victims like a soldier. In a way it portrays a (Khalsa)

Sikh as the policeman or soldier of God. It also indirectly supports the symbols of the Khalsa. Just as an ordinary soldier is supposed to always wear his uniform and the weapons of protection so that he or she can easily be recognized and can immediately take action, similarly the Khalsa being a soldier of God is required to wear its permanent uniform and the symbols including the Kesh and the Kirpaan. He says that persons who have Guru's symbols fight bravely in the war but the ones without these symbols flee away. Kabir Ji also tells that in the body-house is the chamber of the mind, which becomes the excellent chamber through God's meditation. In the end Kabir Ji says that he is (like) a dog at the Master's door and in the former birth also he was a servant of God so he cannot give up God now. He tells that Guru has blessed him with the commodity of Name and he in turn has offered the same to the world, but only fortunate persons receive it.

9-17-92

SGGS p. 970

Ram Kali Ghar 2 Baani Kabir Ji Ki Ikk Onkaar Sat Gur Parsaad

*Bandhach Bandhan Paaya, Muktaaiy Gur Anal Bujhaaya. Jab Nakh Sikh
Eh Man Cheena, Tab Antar Majan Keena.*

Central Idea: The mind, the Lord of breath, now abides in the state of supreme bliss. And now there is neither birth, nor death, nor aging for me. Pause

Here Kabir Ji is telling us how *Gurbani* (the word of Guru) has saved him from the entanglement of *Maya* (the worldly attachment) and helped him reach a state of supreme bliss. He tells us that like other people he was also previously engrossed in the entanglements of *Maya*, but Guru, the redeemer quenched his thirst (for more wealth and worldly comforts). Turning away from *Maya*, his mind found the support of the Guru's word and now he lives in a blissful state. He has pierced the six snake like coils within the body (i.e. the different impediments to the spiritual ecstasy) and now becoming carefree he has met God, the King. Now the music of non-stop melody rings in him and by uttering God's Name he will swim across the worldly ocean, which is the essence of all wisdom. In other words Kabir Ji is advising us that we should carefully listen and act on the divine words of the Guru and contemplate on God's Name. This will liberate us from the clutches of *Maya*, our mind will achieve a state of supreme bliss and we will achieve salvation (i.e. freedom from the pangs of birth and death).

4-2-93

SGGS p. 972

Ram Kali Baani Ravi Das Ji Ki Ikk Onkaar Sat Gur Parsaad

*Parriaaiy Guniaaiy Naam Sabh Suneeaaaiy, Anbhaao Bhaao Na Darssaiy.
Loaha Kanchan Hiran Hoey Kaaisaaiy, Jou Paarsaaiy Na Parsaaiy.*

Central Idea: O Lord the knot of doubt does not unravel.
Lust, wrath, worldly valuables, egotism and jealousy;
these five combined are plundering the whole world.
Pause

Here devotee Ravidas Ji is commenting on different religious acts performed by people of different faiths but without reflection on the one God and under the influence of ego and other worldly weaknesses.

Ravi Das Ji says that people read, hear and reflect on many names of God but they do not really see in these names, the true one God who is embodiment of gnosis and love. Then he says that just as iron cannot become gold without touching the philosopher's stone, similarly mortal cannot reach God without remembering Him with love and adoration. Ravi Das Ji adds that we people are being plundered by the five sins of lust, wrath, worldly attachment, egotism and jealousy. Many of us feel full of ego and pride and say that we belong to a high family. Others say they are very big poets and other say we are brave warriors and all such egotistic thoughts do not leave their minds. So all these men do not understand God and go astray. Lastly Ravi Das Ji says that (God's) Name is his only support, and he advises us also to forsake all our egoistic thoughts and humbly contemplate on God's Name.

10-1-92

SGGS p. 974

Nat Mehla 4

*Mairaiy Man Jap Har Har Naam Sakhaiy. Gurparsaadi Har Naam Dhyaiyo,
Ham Satgur Charan Pakhaiy. Rahaao*

Central Idea: O my soul, utter the Name of the Lord God, your friend. By Guru's grace, I ponder over God's Name and shampoo the true Guru's feet. Pause.

Here Guru Ji is telling his own mind to utter God's Name and in a way telling us to do the same and to have the company and grace of the saints. He then proceeds to tell the advantages of such a conduct. He says that if they approach Him in a humble way God Almighty accepts even the sinners in His refuge, destroys their sorrow and blesses them with His Name. Guru Ji then tells that just as Neem (a very bitter tree) obtains the pleasant odor in the company of a Sandal tree similarly by singing the praises of God in the company of holy saints we attain lofty qualities. However, Guru Ji observes that we are so full of vice that we commit sins at every moment, but God Almighty is so merciful that He even saves villains like Harnaakash.

1-19-92

SGGS p. 976

Nat Mehla 4

Koee Aaan Sunaawaiy Har Ki Har Gaal. Tis Kou Hou Bal Bal Baal.

Opening Lines: Let some one come and relate to me the Lord's divine word, unto him I am a sacrifice, sacrifice, sacrifice.

Here Guru Ji is comparing himself to a beloved, whose lover has gone far away and she does not know where is her lover. In such a state of mind if someone comes and tells her that her lover is at such a place or in such a direction, she feels so much obliged to him that she wants to reward the messenger with everything she has. So here Guru Ji is wishing and imploring that may some saintly person come and tell him where his beloved God is and he will sacrifice his entire life for such a saint.

Next Guru Ji shares with us that he has found such a saint and he has pointed out to him where is God and how he can reach Him. That way is that we should serve our God without any deceit in our minds; this way we will find our God and be happy forever. Guru Ji tells that he has practiced this way himself and found God near with him and he is now rendered happy, jovial, gay and glad. In brief Guru Ji advises us to seek the company of holy saints who will guide us in a proper way how to meditate on God and attain Him.

1-25-92

SGGS p. 978

Nat Mehla 5

Haon Vaar Vaar Jaaon Gur Gopal. Rahao

**Opening Lines : O' my Guru the sustainer of the earth, I
am a sacrifice to gain and again Pause.**

Here Guru Ji is advising us to be in so much love with God, that we should be a sacrifice to Him again and again. Therefore, showing his humility, Guru Ji says: "O' merciful Master of the meek, I am a meritless (person), but You are the perfect Giver." Therefore, Guru Ji respects and values God so much, that whether, he is sitting or standing, asleep or awake, he keeps remembering Him, as the breath of his life, and (the protector) of his wealth and possessions, and he always craves for His sight. That is the way; we should always love, and remember God at all times.

1-17-94

SGGS p. 980

Nat Mehla 4

*Ram Har Amritsar Naawaaraiy, Sat Gur Gyaan Majan Haaiy Neeko Mil
Kalmal Paap Utaaraiy. Rahaaoo*

Central Idea: O my Lord God bathe me in the tank of the Nectar Name. The true Guru's divine knowledge is the excellent ablution. Obtaining it the filth of sins is washed off. Pause.

Here Guru Ji is advising us to bathe in the pool of the nectar of (God's Name) and is telling us how effective is this method in helping us to be united with God. He gives the example, of Ganika a prostitute who was emancipated by teaching her parrot to utter God's Name. Then citing another example Guru Ji tells us how being pleased god Krishna trampled on the hunchback Kubja and she entered heaven. Finally he cites the example of Aja Mal the great sinner, who loved his son, Narayan and by sincerely uttering the Name of Narayan (God) at the last moment, he was saved. Guru Ji comments that man preaches to others but does not reflect on what he or she preaches. But when one associates with the saints, one's mind is firmly rooted in God and through God's Name one is emancipated. Another thing is that as long as one's body and mind are whole and full, one does not cherish God, but when one's house catches fire (i.e. one is seriously sick or about to die, etc.) then one acts as if to dig the well for water right then. Finally Guru Ji advises us not to associate with the worshippers of *Maya* (worldly wealth) who have forgotten God's Name, because the words of such people sting like a scorpion (hurt us very badly). So we should leave them alone and embrace the love for God.

12-24-93

SGGS p. 982

Raag Maalli Gaurra Mehla 4

*Anik Jatan Kar Rahaiy, Har Antt Naahi Paaya. Har Agam Agam Agaad
Boadh Aadais, Har parabh Raaya. Rahao*

Central Idea: Millions have made efforts but have found not the Lord's limit. God is unapproachable, unfathomable, unapprehensible and above human understanding. My salutation is unto that Lord God the King. Pause.

Here Guru Ji notes that God is so limitless and vast that nobody has understood Him completely. He tells that the human beings waste their time in useless activities and vices of lust, anger and greed. So Guru Ji prays to God to save him from these afflictions. Then he remembers how God saved Prahalad from the clutches of his own father and emancipated him. In the end Guru Ji addresses his own mind, and asks it to always contemplate on God, who destroys the fear of birth and death. He says that person, who (remembers God, so continuously, as if he or she) wears the necklace of God on his or her heart's neck, merges in His Name. So Guru Ji is advising us to always remember God who has limitless powers and can save us from any problem how so ever large it may be.

12-24-92

SGGS p. 984

Maalli Gourra Mehla 4

*Mairaiy Man Har Bhaj, Sabh Kif Bikh Kaat. Har Har Urdhaaryo Gur Pooraaiy,
Maira Sees Keijaaiy Gur Waat. Rahaaoo*

Central Idea: O my soul meditating on the Lord God rid yourself of all your sins. The perfect Guru has enshrined God's Name in my mind. I offer my head in Guru's path.
Pause.

Here Guru Ji is telling us that praising God is far superior to any other mode of worship or acts of charity. Guru Ji says to himself (and indirectly to us), "O my soul if you meditate on God all your sins will be washed off." Then Guru Ji shows his gratitude to his Guru. He says that his Guru has enshrined God's Name in his mind and he feels so much indebted to his Guru that he is ready to sacrifice his head for him. Guru Ji goes one step further and says (what to speak of anything else) if some one tells him even an anecdote about God he will sacrifice his entire body for him and will be ready to be sold (like a slave) at every shop. Guru Ji then says that man may do acts of charity at many holy places like *Paraag* during an auspicious time or may donate lots of gold, still no body gets salvation without meditating on God's Name. But by singing God's praise, the doors of man's mind locked by deception fly open, all the three qualities (desires for vice, virtue or power) are shattered, and doubt and dread flee away and one is no longer afraid of public opinion. But only those fortunate people meet the perfect Guru, who have been predestined to receive such gifts.

3-3-93

SGGS p. 986

**Maali Gourra Mehla 5 Dupaddaiy
Ikk Onkaar Sat Gur Parsaad**

*Har Samrath Ki Sarna. Jeeo Pind Dhan Raas Mairi, Prabh Ek Kaaran
Kama. Rahaaoo*

Opening Lines: I have sought the refuge of the omnipotent Lord, my soul, body, wealth and capital belong to the one Lord.

Here Guru Ji is advising us through his own example that we should surrender completely to the will of God including our body, soul, wealth, and capital and seek His refuge and try to remember Him. Because by so doing we will be blessed with the everlasting peace which is the real essence and purpose of this life. Our God is pervading everywhere including the mind, matter and all places. Lastly taking his own example Guru Ji advises us to forsake all our entanglements and sins and always sing God's praises and with folded hands pray for the boon of His Name.

4-30-92

SGGS p. 988

Maaroo Mehla 1

Mil Maat Pita Pindd Kamaaya, Tin Kartaaiy Laikh Likhaaya. Likh Oaat Joat Wadyaaee, Mil Maaya Surat Gwaaee. Moorakh Man Kaahey Karsaaih Maana, Utth Chalna Khasmaaiy Bhaana. Rahaaao

Central Idea: O foolish man why do you take pride. You will arise and depart when the Lord so pleases. Pause

Here Guru Ji is advising us that whenever God wills we would have to depart from this world, then why should we indulge in pride. He points out that it is by the union of mother and father that a person takes birth and it is God who writes our destiny. God writes glory and light in our destiny, but by getting absorbed in *Maya* (the worldly affairs) we lose all our senses. Guru Ji then again advises us that only by abandoning the worldly pleasures one gets equipoise and happiness. He tells that if we know that we will come back to this world then it makes sense to use some of the resources now and leave the rest for future rounds in the world. Guru Ji points out that the foolish human being indulges in many pleasures such as wearing costly clothes, issuing orders and sleeping on comfortable beds, but then feels sad when he or she faces death. Finally Guru Ji tells that the household is like a water whirl, in which the stones of sin will not swim and the only way (for salvation) is to have fear and love of God in our hearts, but alas it is very few people who have this understanding.

2-28-92

SGGS p. 990

Maaroo Mehla 1

Soor Sar Soas Laaiy, Soam Sar Poakh Laaiy, Jugat Kar Marat Su Sanbandh Keejaaiy. Meen Ki Chapal Seo Jugat Man Raakheeaiy Uddaaiy Neh Hans Neh Kandh Cheejaaiy.

Central Idea: O ignorant one, why are you strayed by doubt, why don't you realize the detached Lord of sublime bliss? Pause

Here Guru Ji is telling his technique of dwelling on God's Name. He refers to the yogic method, which Jaidev has described and which consists in inhaling the breath through one nostril, holding it in the neck and then exhaling it through the other nostril. Guru Ji says, "O man if you want to attune to God, then instead of getting into the complication of inhaling through one nostril and exhaling through the other, what you should do is to burn the main springs of passion and strengthen the attributes of truth and let poise be your holding of your breath. It is through equipoise that the mind which is mercurial like fish is held, the soul does not depart (i.e. does not die) and the body does not get weak." Guru Ji further says "O man, why are you strayed by doubt and why don't you realize the detached and sublime God, please seize and burn the unbearable load (of Maya) and grasping the ever active (mind), still its desires and abandoning your doubt, drink the nectar (Name) of God." In the end Guru Ji advises us to control our ever-changing mind with equipoise, and thus attain peace of mind and the bliss giving God.

12-13-93

SGGS p. 992

Maaroo Mehla 3

*Aawan Jaana Na Theeaaiy Nij Ghar Waassa Hoey. Sach Khajaana
Bakhseaa Aapaiy Jaanaaiy Soey.*

Central Idea: Renouncing your mind's evil, O my soul,
remember your Venerable Lord. By Guru's instruction,
contemplate your Lord and you shall be attuned to Truth.
Pause.

Here Guru Ji is advising his soul (indirectly us) to forsake our evil thoughts and remember the venerable God. He tells us that by remembering God we will start loving (i.e. following) Truth. Only God knows whom He is going to bless with the treasure of Truth and who so ever gets this, stops going through the cycle of birth and death and abides in his or her own home (the abode of God). Guru Ji warns that this life is a unique opportunity to contemplate on (God's) Name and meet God, because if any body lets go this opportunity and strays from the path of Name, he or she shall have to go through the lives of myriads of species and will be consumed in ordure. By always remembering the eternal God, and rendering true service, the eternal God unites the mortal with Himself.

In the end Guru Ji says that God Himself has created this universe and he Himself casts a merciful glance on His creation. All the glories are to God Almighty, He blesses whom, He wills. So we should always remember Him and seek His blessings.

2-12-93

SGGS p. 994

Maaroo Mehla 4 Ghar 3

Ikk Onkaar Sat Gur Parsaad

Har Har Naam Nidhaan Laaiy, Gurmat Har Pat Paaey. Halat Palat Naal Chalda, Har Antaiy Laaey Chhdaaey.

Central Idea: O my true Guru, enshrine within me the Lord God's Name. The Lord is my mother, father, son and relative. Without God, O my mother, I have none other. Pause

Here Guru Ji is expressing his love and devotion to the true Guru and God and their importance in our lives. Guru Ji tells us that God is his mother, father and his relative and in fact without God there is none else for him. He says that God always takes care of us here and hereafter. Where there are difficult paths and narrow streets (i.e. when life is passing through very adverse times) God our Master alone rescues us. He says therefore God's Name is very dear to him; therefore he calls for any body who can help him unite with God. Then he tells that it is the true Guru who shows him the right path and helps him to unite with God without any delay.

He adds that those persons are really very unfortunate who do not deliberate on God's Name, they are destroyed and suffer the pain of life and death again and again. In the end Guru Ji feels happy that becoming merciful God has united him (Guru Ji) with Him. So in essence Guru Ji is advising us that we should seek the guidance of our Guru for uniting us with God and attaining bliss and happiness both here and hereafter.

6-6-92

SGGS p. 996

Maaroo Mehla 4 Ghar 5
Ikk Onkaar Sat Gur Parsaad

*Har Har Bhagat Bharaiy Bhandaara, Gurmukh Ram Karaiy Nistaara. Jis
 No Kirpa Karaiy Maira Sooaami So Harkaiy Gun Gaawaiy Jeeo.*

Central Idea: O my flower-girt God, please take pity on me so that within my mind I may ever remember You. O my soul, meditate on Your God's Name. It is the meditation on the Name of the Lord that shall emancipate you.
 Pause

Here Guru Ji is describing the importance of the Name, and the Guru and how to attain salvation. He tells that God's treasures are full of mercy and kindness, and only that person, on whom God shows this kindness, meditates on His Name. Secondly even then it is through the Guru that one is saved. He therefore prays to God Almighty to show mercy on him so that he may always meditate on His Name. He says that God's ambrosial Name is an ocean of peace, it sanctifies all the organs. If God is highly pleased one is purged of one's filth by meditating on His Name. Once again Guru Ji poses a question that this world is like a very terrible stormy sea and how can we swim across this sea? But then he answers it himself and says that the true Guru blesses man with the Name which acts like a ship and so by meditating on God's Name we are ferried across (this stormy sea). In a nutshell Guru Ji is advising us to meditate on God's Name under the guidance of the Guru

6-1-92

SGGS p. 998

Maaroo Mehla 5

Kavan Thaan Dheereo Haai Naama, Kavan Basat Ahankaara, Kavan Chehan Sun oopar Chhoheo Mukh Taiy Sun Kar Gaara

Central Idea: Listen O' my friend, (Have you ever reflected), who are you, and from where you have come? You even don't know this thing, that for how long have you been roaming around, you don't know even this much.

Here Guru Ji seems to be addressing a person, who was feeling very hurt and enraged on being called some names, and insulted by another person. So to pacify him, and advise him to reflect on the bigger purpose of his life, instead of wasting time in some minor conflicts, Guru Ji asks him to reflect on the question, what exact part of his body has been truly hurt, and how it has hurt his pride? Guru Ji further asks the man to reflect on the bigger question, who he really is, from where has he come, and how long he has been roaming around (in different species)?

Then Guru Ji himself tells the man (and indirectly all of us), that we all are made of the five elements (air, water, earth, fire, and ether or sky). All these elements have good qualities like tolerance, civility, and compassion. None of them has any bad quality, so then from where evil tendencies like ego, come in a man? Then answering, his own question, Guru Ji tells that it is the Creator Himself, who has instilled bad qualities like ego in a human being, and it is because of ego that we keep committing many sins, and keep going through repeated births and deaths. Therefore, following Guru's advice, we should meditate on God's Name, and erase our ego, so that we may be able to end our cycle of births and deaths.

1-14-92

SGGS p. 1000

