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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਵਣਜਾਰਾ

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 ਹਰਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਦਾ ਹਰਿ ਆਪੇ ਹੀ ਮਤਿ ਦੇਇ ॥
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 ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਪਾਇਆ ਗੁਰਮਤੇ ॥
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 ॥੪॥

sireeraag mehlā 4 vanjaaraa

ik-o^Nkaar sat naam gur parsaad.

har har utam naam hai jin siri-aa sabh ko-ay jee-o.
 har jee-a sabhay partipaaldaa ghat ghat rama-ee-aa so-ay.
 so har sadaa Dhi-aa-ee-ai tis bin avar na ko-ay.
 jo mohi maa-i-aa chit laa-iday say chhod chalay dukh ro-ay.
 jan naanak naam Dhi-aa-i-aa har ant sakhaa-ee ho-ay. ||1||
 mai har bin avar na ko-ay.
 har gur sarnaa-ee paa-ee-ai vanjaari-aa mitraa vadbhaag
 paraapat ho-ay. ||1|| rahaa-o.

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sant janaa vin bhaa-ee-aa har kinai na paa-i-aa naa-o.
 vich ha-umai karam kamaavday ji-o vaysu-aa put ninaa-o.
 pitaa jaat taa ho-ee-ai gur tuthaa karay pasaa-o.
 vadbhaagee gur paa-i-aa har ahinis lagaa bhaa-o.
 jan naanak barahm pachhaani-aa har keerat karam kamaa-
 o. ||2||
 man har har lagaa chaa-o.
 gur poorai naam drirh-aa-i-aa har mili-aa har parabh naa-
 o. ||1|| rahaa-o.

jab lag joban saas hai tab lag naam Dhi-aa-ay.
 chaldi-aa naal har chalsee har antay la-ay chhadaa-ay.
 ha-o balihaaree tin ka-o jin har man vuthaa aa-ay.
 jinee har har naam na chayti-o say ant ga-ay pachhuta-ay.
 Dhur mastak har parabh likhi-aa jan naanak naam Dhi-aa-
 ay. ||3||

man har har pareet lagaa-ay.
 vadbhaagee gur paa-i-aa gur sabdee paar laghaa-ay. ||1||
 rahaa-o.

har aapay aap upaa-idaa har aapay dayvai lay-ay.
 har aapay bharam bhulaa-idaa har aapay hee mat day-ay.
 gurmukhaa man pargaas hai say virlay kay-ee kay-ay.
 ha-o balihaaree tin ka-o jin har paa-i-aa gurmatay.
 jan naanak kamal pargaasi-aa man har har vuth-rhaa hay.
 ||4||
 man har har japan karay.
 har gur sarnaa-ee bhaj pa-o jindoo sabh kilvikh dukh
 parharay. ||1|| rahaa-o.
 ghat ghat rama-ee-aa man vasai ki-o paa-ee-ai kit bhat.



ਮਨਿ ਹਰਿ ਹਰਿ ਜਪਨੁ ਕਰੇ ॥
 ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਉ ਜਿੰਦੁ ਸਭ ਕਿਲਵਿਖ ਦੁਖ
 ਪਰਹਰੇ ॥੧॥ ਰਹਾਉ ॥
 ਘਟਿ ਘਟਿ ਰਮਈਆ ਮਨਿ ਵਸੈ ਕਿਉ ਪਾਈਐ ਕਿਤੁ ਭਤਿ ॥
 ਗੁਰੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟੀਐ ਹਰਿ ਆਇ ਵਸੈ ਮਨਿ ਚਿਤਿ ॥
 ਮੈ ਧਰ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਹਰਿ ਨਾਮੇ ਤੇ ਗਤਿ ਮਤਿ ॥
 ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰੁ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਜਤਿ ਪਤਿ ॥
 ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਰੰਗਿ ਰਤੜਾ ਹਰਿ ਰੰਗਿ ਰਤਿ
 ॥੫॥
 ਹਰਿ ਧਿਆਵਹੁ ਹਰਿ ਪ੍ਰਭੁ ਸਤਿ ॥

gur poora satgur bhaytee-ai har aa-ay vasai man chit.
 mai Dhar naam aDhaar hai har naamai tay gat mat.
 mai har har naam visaahu hai har naamay hee jat pat.
 jan naanak naam Dhi-aa-i-aa rang rat-rhaa har rang rat. ||5||
 har Dhi-aavahu har parabh sat.

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ਗੁਰ ਬਚਨੀ ਹਰਿ ਪ੍ਰਭੁ ਜਾਣਿਆ ਸਭ ਹਰਿ ਪ੍ਰਭੁ ਤੇ ਉਤਪਤਿ
 ॥੧॥ ਰਹਾਉ ॥
 ਜਿਨ ਕਉ ਪੁਰਬਿ ਲਿਖਿਆ ਸੇ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥
 ਸੇਵਕ ਭਾਇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸਿ
 ॥
 ਧਨੁ ਧਨੁ ਵਣਜੁ ਵਾਪਾਰੀਆ ਜਿਨ ਵਖਰੁ ਲਇਅਤਾ ਹਰਿ ਰਾਸਿ
 ॥
 ਗੁਰਮੁਖਾ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸੇ ਆਇ ਮਿਲੇ ਹਰਿ ਪਾਸਿ ॥
 ਜਨ ਨਾਨਕ ਗੁਰੁ ਤਿਨ ਪਾਇਆ ਜਿਨਾ ਆਪਿ ਤੁਠਾ ਗੁਣਤਾਸਿ
 ॥੬॥
 ਹਰਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥
 ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨਾ ਗੁਰਮੁਖਾ ਹਰਿ ਨਾਮੁ ਜਿਨਾ ਰਹਰਾਸਿ
 ॥੧॥ ਰਹਾਉ ॥੧॥

gur bachnee har parabh jaani-aa sabh har parabh tay utpat.
 ||1|| rahaa-o.
 jin ka-o poorab likhi-aa say aa-ay milay gur paas.
 sayvak bhaa-ay vanjaari-aa mitraa gur har har naam
 pargaas.
 Dhan Dhan vanaj vapaaree-aa jin vakhar ladi-arhaa har
 raas.
 gurmukhaa dar mukh ujlay say aa-ay milay har paas.
 jan naanak gur tin paa-i-aa jinaa aap tuthaa guntaas. ||6||
 har Dhi-aavahu saas giraas.
 man pareet lagee tinaa gurmukhaa har naam jinaa rahraas.
 ||1|| rahaa-o. ||1||

SIRI RAAG MOHALLA 4 (Vanjaara)

As the title indicates, this shabad is addressed to the *Vanjaara* -the peddler in this world - the man who has been sent to trade in and gather the capital of God's Name. As per Dr. Bh. Vir Singh Ji, it is said that the fourth Guru Ram Das Ji, uttered this shabad while answering the questions of a peddler, who came to him for spiritual enlightenment.

Talking to that trader in a language, he could easily understand, Guru Ji said: "(O my peddler friend), supreme is the Name of God who has created all. That venerable God sustains all creatures and He pervades all. We should always meditate on that God, as there is no other (God) besides Him. Those who keep their mind fixed on Maya (i.e. worldly wealth), bewail over their folly (at the time of death) and depart from here leaving everything behind. However, says Nanak: God helps Those devotees, who meditate on the Name, in the end. (1)"

Giving the essence of his message, Guru Ji says: "As far as I know, there is no one except God (to support us). O' my peddler friend, it is in the refuge of the Guru, we find God, (who) is obtained through great good fortune."(1-pause)

Stating, how one can obtain the Name, he says: "O my brother, no one has obtained the Name Divine without associating with the saintly people (and seeking their guidance). Those who act out of ego are like a prostitute's son who does not have any name (for his father). Man is said to belong to the father's caste (i.e. God's lineage) only when the Guru is pleased and shows his favor to him. By great good fortune, a man finds the Guru. (Then by the grace of Guru's guidance), his mind remains absorbed in God's loving devotion, day and night. Slave Nanak has thus realized the all-pervading Creator, and he remains engaged in singing His praise." (2)

Describing his present state of mind, Guru Ji says: "My mind has been imbued with the love of repeating God's Name.



Because, the Perfect Guru has firmly implanted God's Name in my mind, and I have obtained God and His Name (i.e. His love)." (1-pause)

Therefore on the basis of his own experience, Guru Ji advises us: "(O my friend, my brother), as long as you have youth and breath, meditate on God's Name. This (Name) will accompany you in your life's journey and will save you from troubles in the end. I am a sacrifice to those in whose mind God has come to abide. Those who do not meditate on the Name will ultimately depart from the world regretting: (why did we miss the wonderful opportunity to unite with God?). O Nanak only those devotees dwell on the Name, in whose destiny God has so written from the very beginning." (3)

Guru Ji, therefore, even tells himself: "O my mind, embrace the love of God. With great good fortune does one find the Guru and through the Guru's word one is ferried across the world-ocean and gets liberation." (1-pause)

Explaining, why some persons meditate on God's Name, and others do not, Guru Ji comments: "God Himself creates, Himself gives life and Himself takes it back. God Himself leads men astray casting them in doubt, and He gives them enlightenment. The minds of Guruwards are illumined (about this fact), but very rare are such people. (Therefore), I am a sacrifice to those who have realized God through Guru's instruction. God has come to abide in the mind and heart of slave Nanak and his heart-lotus has blossomed forth." (4)

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Therefore, Guru Ji tells himself and us: "O my mind, reflect on and repeat God's Name and rush to the refuge of the Guru, O' my life, so that all your sorrows and sins are ended." (1-pause)

It appears, at this time, the trader asks the question: " (When) The Creator abides in all hearts; how can one seek Him out?"

Guru Ji replies: "By meeting the perfect Guru, God comes to abide in the mind. My only support is God's Name. By the Name has my mind been illumined and I have achieved the highest state of enlightenment. In God's Name alone I put my trust, and for me His Name is my caste and honor. (In short) slave Nanak, has meditated on God's Name with loving devotion and being imbued with God's deep Love, he remains absorbed that love." (5)

Therefore, he advises: "(O my friends, you too should) meditate on God, who is eternal. (Because) through the Guru's teaching I have realized God, (and also understood that), it is from God from whom has emanated all creation." (1-pause)

In conclusion, Guru Ji says: "They, in whose lot is so written (by God), meet the Guru. O my peddler friend, those who approach the Guru with a spirit of dedication and humility, then he (the Guru) illumines about God's Name. Blessed is the trade and blessed are the traders who have loaded the merchandize of God's devotion. Bright are the faces of the Guru wards at God's court; they meet and unite with the Creator. Slave Nanak says that only those persons have found the Guru, on God - the treasure of all virtues, Himself became gracious." (6)

Therefore, once again, Guru Ji advises: "(O my friends), meditate on God's Name with every morsel and breath (i.e. at every moment. However) only the mind of those Guru wards is imbued with love for such devotion), whose daily routine is meditation on the Divine Name." (1-pause)

The message of the shabad is that, we should hasten to seek the shelter and guidance of the Guru. Then, acting on his advice, we should make it our daily routine to meditate on God's Name and sing His praises with sincere love and devotion. So that He may shower His Grace on us also, and bless with His union.

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਸਿਰੀਰਾਗ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਸਲੋਕਾ ਨਾਲਿ ॥

sireeraag kee vaar mehlā 4 salokaa naal.

ਸਲੋਕ ਮ: ੩ ॥

salok mehlā 3.



ਰਾਗਾ ਵਿਚਿ ਸ੍ਰੀਰਾਗੁ ਹੈ ਜੇ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥
 ਸਦਾ ਹਰਿ ਸਚੁ ਮਨਿ ਵਸੈ ਨਿਹਚਲ ਮਤਿ ਅਪਾਰੁ ॥
 ਰਤਨੁ ਅਮੋਲਕੁ ਪਾਇਆ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰੁ ॥
 ਜਿਹਵਾ ਸਚੀ ਮਨੁ ਸਚਾ ਸਚਾ ਸਰੀਰ ਅਕਾਰੁ ॥
 ਨਾਨਕ ਸਚੈ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਦਾ ਸਚੁ ਵਾਪਾਰੁ ॥੧॥

ਮਃ ੩ ॥

ਹੋਰੁ ਬਿਰਹਾ ਸਭ ਧਾਤੁ ਹੈ ਜਬ ਲਗੁ ਸਾਹਿਬ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥
 ਇਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਵੇਖਣੁ ਸੁਨਣੁ ਨ ਹੋਇ ॥
 ਸਹ ਦੇਖੇ ਬਿਨੁ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ ਅੰਧਾ ਕਿਆ ਕਰੇਇ ॥
 ਨਾਨਕ ਜਿਨਿ ਅਖੀ ਲੀਤੀਆ ਸੋਈ ਸਚਾ ਦੇਇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਇਕੋ ਕਰਤਾ ਇਕੁ ਇਕੋ ਦੀਬਾਣੁ ਹਰਿ ॥
 ਹਰਿ ਇਕਸੈ ਦਾ ਹੈ ਅਮਰੁ ਇਕੋ ਹਰਿ ਚਿਤਿ ਧਰਿ ॥
 ਹਰਿ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ ਭਰੁ ਭ੍ਰਮੁ ਭਉ ਦੂਰਿ ਕਰਿ ॥

raagaa vich sareeraag hai jay sach Dharay pi-aar.
 sadaa har sach man vasai nihchal mat apaar.
 raṭan amolak paa-i-aa gur kaa sabad beechaar.
 jihvaa sachee man sachaa sachaa sareer akaar.
 naanak sachai satgur sayvi-ai sadaa sach vaapaar. ||1||

mehlaa 3.

hor birhaa sabh Dhaat hai jab lag saahib pareet na ho-ay.
 ih man maa-i-aa mohi-aa vaykhan sunan na ho-ay.
 sah daykhai bin pareet na oopjai anDhaa ki-aa karay-i.
 naanak jin akhee leetee-aa so-ee sachaa day-ay. ||2||

pa-orhee.

har iko kartaa ik iko deebaan har.
 har iksai daa hai amar iko har chit Dhar.
 har tis bin ko-ee naahi dar bharam bha-o door kar.

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ਹਰਿ ਤਿਸੈ ਨੋ ਸਾਲਾਹਿ ਜਿ ਤੁਧੁ ਰਖੈ ਬਾਹਰਿ ਘਰਿ ॥
 ਹਰਿ ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲੁ ਸੋ ਹਰਿ ਜਪਿ ਭਉ ਬਿਖਮੁ ਤਰਿ
 ॥੧॥

har tisai no saalaahi je tuDh rakhai baahar ghar.
 har jis no ho-ay da-i-aal so har jap bha-o bikham tar. ||1||

VAAR OF SIRI RAAG MOHALLA 4

As per Dr. Bh. Vir Singh Ji, "*Vaar*" or "*epic*" is an ancient form of poetry in which the poets used to describe the attributes of heroes, and their battles with adversaries. The *Vaar* was narrated in small stanzas called "*Paurrees*", which were preceded by suitable couplets for explanations or lessons. It is believed that the 4th Guru Ram Das Ji composed this epic while addressing a singer, who was very fond of music, particularly of "Siri Rag" (which literally means the supreme harmony in music). While compiling Shri Guru Granth Sahib Ji, the 5th Guru Ji added suitable shlokas or couplets to explain or illustrate the "*Paurrees*" in this and other epics.

Shloak Mohalla 3

Guru Ji says: "Among all the 'ragas' (musical scales), Sri Rag as the supreme, if it inspires in the singer love for the True Lord. If forever the eternal God comes reside in his heart, his intellect becomes stable and he always remains in tune with the Limitless (God). By reflecting on the word of the Guru, he obtains the invaluable jewel (of God's Name). Then his tongue, mind and body are also rendered pure. In short, O Nanak, by serving (i.e. following) the true Guru, one always deals with the Truth (i.e. eternal God)." (1)

Mohalla 3

Now talking about love, Guru Ji tells us what love or love for whom, is the best or most stable form of love. He says: "All other kind of love is transient, except the love for (God) the Master. (But the problem is that) the mind, attracted towards Maya (the worldly wealth) and deluded by it, cannot see or hear God, and without seeing the (divine) Groom, love for Him does not arise. So what can the (spiritually) blind person do? O Nanak, He who has deprived man of his (spiritual) eyes, only He can give them back (i.e. The True God, who has taken away a person's ability to realize Him, will give this realization back)." (2)

Paurri

Now Guru Ji tells us how to obtain those spiritual eyes (or the realization) to be able to see and love that God.



He says: "(O my friend, understand this truth that) there is only one Creator, and there is only one court of that sole Judge. Only the writ of that one Creator runs in the universe. Therefore, you should concentrate your mind on that one God alone. (Remember that) except Him there is no other (supreme power). Therefore, remove any other fear, doubt or illusion (from your mind). You should praise only that God, who will save you both in your house and outside (i.e. in this and the next world. Remember that), he on whom God becomes gracious, he swims across the fearful and poisonous world-ocean (i.e. he is freed from worldly fears, doubts and attachments)." (1)

The message of the shabad is that, if we want to get rid of worldly fears, doubts and attachments, then instead of running after false worldly pleasures, we should follow Guru's guidance, and meditate on God and sing His praises with true love and devotion. It doesn't matter in what Rag or musical scale, we sing those praises.

ਸਲੋਕ ਮਃ ੧ ॥

salok mehlāa 1.

ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥
ਇਕ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥੧॥

daatēe saahib sandēe-aa ki-aa chalai tīs naal.
ik jaagan^{day} naa lahaⁿ iknaa su^{ti}-aa ^{day}-ay uthaal. ||1||

ਮਃ ੧ ॥

mehlāa 1.

ਸਿਦਕੁ ਸਬੂਰੀ ਸਾਇਕਾ ਸਬਰੁ ਤੋਸਾ ਮਲਾਇਕਾ ॥
ਦੀਦਾਰੁ ਪੂਰੇ ਪਾਇਸਾ ਥਾਉ ਨਾਹੀ ਖਾਇਕਾ ॥੨॥

sidak sabooree saadikaa sabar to^saa mala^a-ikaa^N.
deedaar pooray paa-isaa thaa-o naahee khaa-ikaa. ||2||

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ਪਉੜੀ ॥

pa-or^hee.

ਸਭ ਆਪੇ ਤੁਧੁ ਉਪਾਇ ਕੈ ਆਪਿ ਕਾਰੈ ਲਾਈ ॥
ਤੂੰ ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਆਪਣੀ ਵਡਿਆਈ ॥
ਹਰਿ ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ ਤੂੰ ਸਚਾ ਸਾਈ ॥
ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਭਨੀ ਹੀ ਥਾਈ ॥
ਹਰਿ ਤਿਸੈ ਧਿਆਵਹੁ ਸੰਤ ਜਨਹੁ ਜੋ ਲਏ ਛਡਾਈ ॥੨॥

sab^h aapay tu^{Dh} upaa-ay kai aap kaarai laa-ee.
too^N aapay vay^{kh} vigsadaa aapⁿee vadi-aa-ee.
har tu^{Dh}hu baahar kich^h naahee too^N sachaa saa-ee.
too^N aapay aap varat^daa sab^hnee hee thaa-ee.
har tⁱsai Dhi-aavahu sant janhu jo la-ay chhadaa-ee. ||2||

SHLOAK MOHALLA 3

Guru Ji ended the last *Paurri* with the comment that he on whom God becomes gracious, swims across the fearful and poisonous world-ocean (i.e. he is freed from worldly fears, doubts and attachments). He now states another fact that God exercises complete independence in showering His grace.

He says: "All the gifts are given by God. No one can argue with Him (on this or any other matter). There are some who even when awake (i.e. doing all kinds of rituals to please God) may not receive any gifts, while others, God, Himself awakens from sleep (of involvement in worldly affairs, and blesses them with gifts or enlightenment)." (1)

Mohalla 3

But Guru Ji does not mean that man should, therefore, abandon all efforts to dwell on God's Name or stop singing His praise in the belief that since some day God will choose to bless him with His gifts, why should he unnecessarily make efforts to please Him? On the other hand, Guru Ji says that the right conduct for good people is that they should keep on worshipping God, and doing virtuous deeds patiently.

He says: "Faith and forbearance are the marks of the devout and faithful. For the angels, patience and contentment are like provision and expense (for their life-journey. Only such people) obtain the vision of God; for the foolish (who keep bragging about their merits), there is no place (in God's court)." (2)

Paurri

Now Guru Ji describes briefly some salient aspects of God's power.



Addressing God Almighty, Guru Ji says: "(O God), after creating the whole (universe), You Yourself have yoked it to various tasks. You feel pleased at seeing the glory of Your greatness (in creating such a wonderful universe). Nothing happens outside Your Will. You are the true Master. You Yourself prevail in all places. O' saintly people, meditate only on Him, who gets you liberated (from false worldly bonds)." (2)

The message of the shabad is that, we should continue doing virtuous deeds and dwelling on God's Name with full faith, patience and devotion (without bothering, why God has blessed other seemingly less virtuous persons and not "us".) One day God will show mercy on us also and liberate us from worldly sorrows and sufferings.

ਸਲੋਕ ਮਃ ੧ ॥

ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ ॥
ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥
ਆਪਹੁ ਜੇ ਕੋ ਭਲਾ ਕਹਾਏ ॥
ਨਾਨਕ ਤਾ ਪਹੁ ਜਾਪੈ ਜਾ ਪਤਿ ਲੇਖੈ ਪਾਏ ॥੧॥

ਮਃ ੨ ॥

ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ ॥
ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ ॥੨॥

salok mehlā 1.

fakarh jaatee fakarh naa-o.
sabhnaa jee-aa ikaa chhaa-o.
aaphu jay ko bhalaa kahaa-ay.
naanak taa par jaapai jaa pat laykhai paa-ay. ||1||

mehlā 2.

jis pi-aaray si-o nayhu tis aagai mar chalee-ai.
Dharig jeevan sansaar taa kai paachhai jeevnaa. ||2||

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ਪਉੜੀ ॥

ਤੁਧੁ ਆਪੇ ਧਰਤੀ ਸਾਜੀਐ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਦੀਵੇ ॥
ਦਸ ਚਾਰਿ ਹਟ ਤੁਧੁ ਸਾਜਿਆ ਵਾਪਾਰੁ ਕਰੀਵੇ ॥
ਇਕਨਾ ਨੋ ਹਰਿ ਲਾਭੁ ਦੇਇ ਜੋ ਗੁਰਮੁਖਿ ਥੀਵੇ ॥
ਤਿਨ ਜਮਕਾਲੁ ਨ ਵਿਆਪਈ ਜਿਨ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ॥
ਓਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਤਿਨ ਪਿਛੈ ਸਭੁ ਜਗਤੁ ਛੁਟੀਵੇ ॥੩॥

pa-orhee.

tuDh aapay Dharatee saajee-ai chand sooraj du-ay deevay.
das chaar hat tuDh saaji-aa vaapaar kareevay.
iknaa no har laabh day-ay jo gurmukh theevay.
tin jamkaal na vi-aapa-ee jin sach amrit peevay.
o-ay aap chhutay parvaar si-o tin pichhai sabh jagat chhuteevay. ||3||

SHLOAK MOHALLA 1

In the last *Paurri* Guru Ji gave us the message that we should continue doing virtuous deeds and dwelling on God's Name with full faith, patience and devotion. But there are some of us who simply feel special and think that just because of their high caste, name (or rank) in the world, God is going to show some special favors to them, and without taking into consideration their deeds, will grant them salvation or heaven.

To dispel all such false notions, Guru Ji says: "Vain and useless is the pride in one's caste or Name. Above all is the shade (or protection) of the same one God. If someone, on his own, calls himself virtuous or exalted, O Nanak, his claim is considered valid only if he is held honorable in (God's) account." (1)

Mohalla 2

Pointing to the need of true love for God, Fifth Guru Ji refers to a couplet uttered by the second Guru Angad Dev Ji, who while expressing his deep agony at the separation (physical death) of his beloved Guru Nanak Dev Ji, he said: "(I feel that), one should die before being separated from the dear one, with whom one is in love, because accursed (i.e. very painful) it is to live in the world, after that beloved (has departed)." (2)

Paurri [Stanza]

Coming back to the main theme of the last *Paurri*, Guru Ji once again addresses the Creator and says: "You Yourself have created this earth, and illuminated it with two lamps of the sun and the moon. (As per the Muslim belief) You have



fourteen worlds (or bazaars), in which the mortals do business. To some who become Guru ward (i.e. follow the Guru's advice), You bless with the profit (of Your Name. These Guru wards), who drink the true nectar (of Your Name) are not afflicted with the fear of death. They not only save themselves along with their family but the whole world is liberated (i.e. benefits from their company and guidance)." (3)

The message of the Pauree is that, instead of indulging in any kind of pride or self-conceit because of our caste or lineage, we should continue dwelling on God's Name with so much love and devotion that we may feel like dying in His separation. One day God will shower so much mercy on us that not only shall we receive honor in His court, but our relatives and friends will also benefit from our example.

ਸਲੋਕ ਮਃ ੧ ॥

salok mehlāa 1.

ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥

kudrat̃ kar kai vasi-aa so-ay.

ਪੰਨਾ ੮੪

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ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥

vakhaṭ̃ veechaaray so bandāa ho-ay.

ਕੁਦਰਤਿ ਹੈ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥

kudrat̃ hai keemat̃ nahee paa-ay.

ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ ਜਾਇ ॥

jaa keemat̃ paa-ay ta kahee na jaa-ay.

ਸਰੈ ਸਰੀਅਤਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥

sarai saree-aṭ karahi beechaar.

ਬਿਨੁ ਬੂਝੈ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰੁ ॥

bin boojhay kaisay paavahi paar.

ਸਿਦਕੁ ਕਰਿ ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ ॥

sidak kar sijdaa man kar makhsood̃.

ਜਿਹ ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਚੁਦੁ ॥੧॥

jih Dhir daykhaa tih Dhir ma-ujood̃. ||1||

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ਮਃ ੩ ॥

mehlāa 3.

ਗੁਰ ਸਭਾ ਏਵ ਨ ਪਾਈਐ ਨਾ ਨੇੜੈ ਨਾ ਦੂਰਿ ॥

gur sabhaa ayv na paa-ee-ai naa nayrhai naa door.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਾਂ ਮਿਲੈ ਜਾ ਮਨੁ ਰਹੈ ਹਦੂਰਿ ॥੨॥

naanak satgur taa^N milai jaa man rahai hadoor. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸਪਤ ਦੀਪ ਸਪਤ ਸਾਗਰਾ ਨਵ ਖੰਡ ਚਾਰਿ ਵੇਦ ਦਸ ਅਸਟ
ਪੁਰਾਣਾ ॥

sapaṭ̃ deep sapaṭ̃ saagraa nav khand chaar vayd̃ das asat
puraanaa.

ਹਰਿ ਸਭਨਾ ਵਿਚਿ ਤੂੰ ਵਰਤਦਾ ਹਰਿ ਸਭਨਾ ਭਾਣਾ ॥

har sabhnaa vich too^N varatdaa har sabhnaa bhaanaa.

ਸਭਿ ਤੁਝੈ ਧਿਆਵਹਿ ਜੀਅ ਜੰਤ ਹਰਿ ਸਾਰਗ ਪਾਣਾ ॥

sabh̃ tuihai Dhi-aavahi jee-a janṭ̃ har saarag paanaa.

ਜੋ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਦੇ ਤਿਨ ਹਉ ਕੁਰਬਾਣਾ ॥

jo gurmukh har aaraaDhaḍay tin ha-o kurbaanaa.

ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਕਰਿ ਚੋਜ ਵਿਡਾਣਾ ॥੪॥

too^N aapay aap varatdaa kar choj vidaanaa. ||4||

SHLOAK MOHALLA 1

In the previous *Paurri*, Guru Ji gave us the message that instead of taking pride in our caste or lineage, we should continue meditating on God's Name with so much love and devotion that we may feel like dying in His separation. Now the question arises where and how to find God. In this *Paurri*, Guru Ji provides the answer.

He says: "After having created the universe, that (Creator) is Himself abiding in it. (Having understood this secret, the person), who understands that this time (of human birth is his opportunity to reunite with His Creator) is the true human being."

Now commenting upon the difficulty of ordinary human beings, Guru Ji says: "(The ordinary person sees that) there is nature (with its wonderful phenomena of sun, moon, seasons, and species of different kinds, but) he does not realize the worth and measure of God's might and His creation (i.e. what kind of super brain or power is working behind such wonders). Even if, some person realizes the significance (of such a super brain or power), he cannot describe it."



Next Guru Ji comments on those persons who instead of truly understanding or experiencing the presence of God (by looking at or reflecting on His creation) simply start entering into discussions about the theories propounded in their scriptures.

He says: "How can a person who only continues reflecting on or discussing what is mentioned in "*Shara, or Shariat*"(religious codes and rituals) find liberation without realizing the Creator."

Describing the right and simple way to realize the Creator, Guru Ji says: "(O my friend), make full faith in God your true "*sijda*" (obeisance) and make conquest of your mind your "*makhsood*" (the object of your worship). It is only then, that you will be able to gain realization and say, "wherever I see, I see God present there." (1)

Mohalla 3

Naturally, for such a true understanding about the purpose of life and for learning the way to achieve it, we need the guidance of a Holy Preceptor (Guru). For this purpose, people go to different gurus and gurdwaraas and places of worship). But most of them think that simply by getting near the Guru, or hearing his sermon, (without truly understanding and acting upon his advice) they will realize God.

Guru Ji says: "Neither by going (bodily) near the Guru nor by remaining far from him, can the true benefit of his company be obtained. O Nanak, the (benefit of the advice of the) true Guru is obtained only when one's mind always remains in his presence (i.e. when the mind always remembers, and follows his teachings) and always feels God's presence." (2)

Paurri

Describing his own state of mind, how he feels God's omnipresence, Guru Ji says: "(O my Master), You pervade all the seven continents, seven seas, four Vedas, and eighteen "*Puranas*" (Hindu holy books). Yes (O my God), You are present in all and You are pleasing to all. O' the Master of the universe, all living beings worship You. I am a sacrifice to those Guru ward persons who meditate on You, O God. You pervade every where showing Your wonders and miracles." (4)

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The message of this shabad is that, we should avoid entering into discussions regarding the theories of creation, or the rituals and ways of worshipping God. Instead, we should listen and act upon the advice of our Guru and try to realize God and feel His presence in the creation.

ਸਲੋਕ ਮਃ ੩ ॥

ਕਲਉ ਮਸਾਜਨੀ ਕਿਆ ਸਦਾਈਐ ਹਿਰਦੈ ਹੀ ਲਿਖਿ ਲੇਹੁ ॥
ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਕਬਹੂੰ ਨ ਤੂਟਸਿ ਨੇਹੁ ॥
ਕਲਉ ਮਸਾਜਨੀ ਜਾਇਸੀ ਲਿਖਿਆ ਭੀ ਨਾਲੇ ਜਾਇ ॥
ਨਾਨਕ ਸਹ ਪ੍ਰੀਤਿ ਨ ਜਾਇਸੀ ਜੋ ਧੁਰਿ ਛੋਡੀ ਸਚੈ ਪਾਇ ॥੧॥

ਮਃ ੩ ॥

ਨਦਰੀ ਆਵਦਾ ਨਾਲਿ ਨ ਚਲਈ ਵੇਖਹੁ ਕੋ ਵਿਉਪਾਇ ॥
ਸਤਿਗੁਰਿ ਸਚੁ ਦ੍ਰਿੜਾਇਆ ਸਚਿ ਰਹਹੁ ਲਿਵ ਲਾਇ ॥
ਨਾਨਕ ਸਬਦੀ ਸਚੁ ਹੈ ਕਰਮੀ ਪਲੈ ਪਾਇ ॥੨॥

salok mehlā 3.

kala-o masaa-jnee ki-aa sadaa-ee-ai hirdai hee likh layho.
sadaa saahib kai rang rahai kabahoo^N na tootas nayhu.
kala-o masaa-jnee jaa-isee likhi-aa bhee naalay jaa-ay.
naanak sah pareet na jaa-isee jo Dhur chhodee sachai paa-ay. ||1||

mehlā 3.

nadree aavdaa naal na chal-ee vaykhhu ko vi-upaa-ay.
satgur sach drirh-aa-i-aa sach rahhu liv laa-ay.
naanak sabdee sach hai karmee palai paa-ay. ||2||



ਪਉੜੀ ॥

ਹਰਿ ਅੰਦਰਿ ਬਾਹਰਿ ਇਕੁ ਤੂੰ ਤੂੰ ਜਾਣਹਿ ਭੇਤੁ ॥
ਜੋ ਕੀਚੈ ਸੋ ਹਰਿ ਜਾਣਦਾ ਮੇਰੇ ਮਨ ਹਰਿ ਚੇਤੁ ॥
ਸੋ ਡਰੈ ਜਿ ਪਾਪ ਕਮਾਵਦਾ ਧਰਮੀ ਵਿਗਸੇਤੁ ॥
ਤੂੰ ਸਚਾ ਆਪਿ ਨਿਆਉ ਸਚੁ ਤਾ ਡਰੀਐ ਕੇਤੁ ॥
ਜਿਨਾ ਨਾਨਕ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸਚਿ ਰਲੇਤੁ ॥੫॥

pa-orhee.

har andar baahar ik too^N too^N jaaneh bhayt.
jo keechai so har jaandaa mayray man har chayt.
so darai je paap kamaavdaa Dharmee vigsayt.
too^N sachaa aap ni-aa-o sach taa daree-ai kayt.
jinaa naanak sach pachhaani-aa say sach ralayt. ||5||

SHLOAK MOHALLA 1

In the previous *Paurri* Guru Ji gave us the message that instead of entering into discussions about the theories of creation or the appropriate rituals, we should sincerely listen and act upon the advice of our Guru and try to realize God and feel His presence in the creation. According to Dr. Bh. Vir Singh Ji, the next Shloak was uttered by the third Guru Amar Das Ji when, a person in the audience asked his servant to bring pen and ink, so that he could put it in black and white.

Addressing that scribe in particular and all others in general, Guru Ji said: "(O' my friend), why are you calling for pen and ink (to write this sermon on paper)? Instead, write (its essence) on your mind itself. By doing so, you will always remain imbued with God's love, and this love will never end. Pen and ink, along with what is written will be destroyed (one day). But, O Nanak, that love never erases, which, God has bestowed on a person from the very beginning." (1)

Mohalla 3

Now talking about love, Guru Ji cautions us against falling in love with worldly things, which we see around us. He says: "(Man may try in any number of ways, he will come to the conclusion, that) whatever is visible (in the form of relatives, possessions, wealth, etc.), does not accompany him not at the time of death. The true Guru has firmly taught us this truth that we should always keep concentrating on the Truth (i.e. the eternal God). O Nanak, Truth (i.e. true God) is obtained through the word (of the Guru). But it is only by His grace that God blesses (a person with this true word or Gurbani)." (2)

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Paurri

Continuing with the main topic of the last Paurri, Guru Ji once again addresses God and says: "O God, You alone abide both inside and outside us, and know all the secrets. O my mind, (remember that), God knows whatever man does or thinks. Therefore, one should meditate on Him. He who commits sins lives in dread, while the righteous one lives in joy. (O God), You are true (just) and true is Your judgment. Then why should we be afraid of anybody else? O Nanak, (what to speak of becoming afraid), they who have understood the True (God), they have merged in the True One." (5)

The message of the Pauree is that instead of writing about or describing the true teachings of our Gurus and prophets, we should enshrine these in our mind and try to fashion our life accordingly. Secondly, we should realize that God is present both outside and inside our mind. He knows every thing we do or think. Therefore, we should not only do right deeds, but also think right. Only then shall we be able to become true human beings, worthy of reuniting with the true Creator.

ਸਲੋਕ ਮ: ੩ ॥

ਕਲਮ ਜਲਉ ਸਣੁ ਮਸਵਾਣੀਐ ਕਾਗਦੁ ਭੀ ਜਲਿ ਜਾਉ ॥
ਲਿਖਣ ਵਾਲਾ ਜਲਿ ਬਲਉ ਜਿਨਿ ਲਿਖਿਆ ਦੂਜਾ ਭਾਉ ॥
ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥੧॥

salok mehlāa 3.

kalam jala-o san masvaanee-ai kaagad bhee jal jaa-o.
likhan vaalaa jal bala-o jin likhi-aa doojaa bhaa-o.
naanak poorab likhi-aa kamaavanaa avar na karna jaa-ay.
||1||

mehlāa 3.

ਮ: ੩ ॥

hor koorh parh-naa koorh bolnaa maa-i-aa naal pi-aar.



ਹੋਰੁ ਕੂੜੁ ਪੜਣਾ ਕੂੜੁ ਬੋਲਣਾ ਮਾਇਆ ਨਾਲਿ ਪਿਆਰੁ ॥
ਨਾਨਕ ਵਿਨੁ ਨਾਵੈ ਕੇ ਬਿਰੁ ਨਹੀ ਪੜਿ ਪੜਿ ਹੋਇ ਖੁਆਰੁ
॥੨॥

naanak vin naavai ko thir nahee parh parh ho-ay khu-aar.
||2||

pa-orhee.

ਪਉੜੀ ॥

har kee vadi-aa-ee vadee hai har keertan har kaa.

har kee vadi-aa-ee vadee hai jaa ni-aa-o hai Dharam kaa.

har kee vadi-aa-ee vadee hai jaa fal hai jee-a kaa.

har kee vadi-aa-ee vadee hai jaa na sun-ee kahi-aa chugal
kaa.

har kee vadi-aa-ee vadee hai apuchhi-aa daan dayvkaa. ||6||

ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਹਰਿ ਕਾ ॥
ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਨਿਆਉ ਹੈ ਧਰਮ ਕਾ ॥
ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਫਲੁ ਹੈ ਜੀਅ ਕਾ ॥
ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਨ ਸੁਣਈ ਕਹਿਆ ਚੁਗਲ ਕਾ
॥

ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਅਪੁਛਿਆ ਦਾਨੁ ਦੇਵਕਾ ॥੬॥

SHLOAK MOHALLA 3

In the previous Paurri, Guru Ji advised us that instead of writing about the Guru's teachings on paper, we should write them on the slate of our heart, i.e. we should enshrine these in our mind and act upon them. Now Guru Ji comments on the practice of writing about love and attachment to things other than God, such worldly wealth and family relationships.

Guru Ji states: "Let the pen along with the ink and the paper be burnt away, and may also get burnt that writer who writes about love of the other (i.e. love for worldly possessions and power). O Nanak, man does, what has been pre-ordained in his destiny (based on his past deeds). Nothing else can be done beside this." (1)

Mohalla 3

Commenting further on the futility of reading or talking about worldly things and attachment to things other than God, he says: "(Except love for God), all other study and talk are false i.e. useless. They are nothing but love for Maya (i.e. worldly wealth and power). O Nanak, except God's Name nothing else is permanent. Therefore, those who study more and more (about how to amass worldly wealth or power) come to grief in the end." (2)

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Paurri

Next Guru Ji tells us why it is so useful and important to dwell on God's Name, or singing His praise. He says: "Great is the glory of God, and great is the singing of His praises. Great is the glory of God, because His justice is based on righteousness and truth (i.e. it is untainted). Great is the greatness of God, because this is the reward (i.e. objective of the life) of a person. Great is the glory of God, because He does not listen to or is not influenced by slanderers or backbiters. But (above all), great is the glory of God, because He showers His gifts on the mortals without even their asking." (6)

The message of this shabad is that instead of engaging in reading or writing about routine matters, we should always concentrate on contemplating on God's Name and singing His praises with love and devotion, and that is the real purpose and objective of human life.

ਸਲੋਕ ਮਃ ੩ ॥

salok mehlaa 3.

ਹਉ ਹਉ ਕਰਤੀ ਸਭ ਮੁਈ ਸੰਪਉ ਕਿਸੈ ਨ ਨਾਲਿ ॥
ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਇਆ ਸਭ ਜੋਹੀ ਜਮਕਾਲਿ ॥

ha-o ha-o kartee sabh mu-ee sampa-o kisai na naal.
doojai bhaa-ay dukh paa-i-aa sabh johee jamkaal.

ਪੰਨਾ ੮੫

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ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਾਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੧॥

ਮਃ ੧ ॥

ਗਲੰੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ ॥
ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ ॥
ਰੀਸਾ ਕਰਿਹ ਤਿਨਾੜੀਆ ਜੋ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ ॥
ਨਾਲਿ ਖਸਮੈ ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਲੀਆਹ ॥
ਹੋਏ ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਹਿ ਨਿਮਾਨਣੀਆਹ ॥
ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਹ ॥੨॥

ਪਉੜੀ ॥

ਤੂੰ ਆਪੇ ਜਲੁ ਮੀਨਾ ਹੈ ਆਪੇ ਆਪੇ ਹੀ ਆਪਿ ਜਾਲੁ ॥
ਤੂੰ ਆਪੇ ਜਾਲੁ ਵਤਾਇਦਾ ਆਪੇ ਵਿਚਿ ਸੇਬਾਲੁ ॥
ਤੂੰ ਆਪੇ ਕਮਲੁ ਅਲਿਪਤੁ ਹੈ ਸੈ ਹਥਾ ਵਿਚਿ ਗੁਲਾਲੁ ॥
ਤੂੰ ਆਪੇ ਮੁਕਤਿ ਕਰਾਇਦਾ ਇਕ ਨਿਮਖ ਘੜੀ ਕਰਿ ਖਿਆਲੁ
॥

ਹਰਿ ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰ ਸਬਦੀ ਵੇਖਿ ਨਿਹਾਲੁ
॥੭॥

naanak gurmukh ubray saachaa naam samaal. ||1||

mehlā 1.

galee^N asee changee-aa aachaaree buree-aah.
manhu kusuDh^haa kaalee-aa baahar chitvee-aah.
reesaa karih tinaar^hee-aa jo sayveh dar khar^hee-aah.
naal khasmai ra^tee-aa maaneh sukh ralee-aah.
hodai taan nitaanee-aa raheh nimaannee-aah.
naanak janam sakaartha^a jay tin kai sang milaah. ||2||

pa-orhee.

too^N aapay jal meenaa hai aapay aapay hee aap jaal.
too^N aapay jaal vataa-idaa aapay vich saybaal.
too^N aapay kamal alipat hai sai hathaa vich gulaal.
too^N aapay mukat karaa-idaa ik nimakh ghar^hee kar khi-
aal.
har tuDh^hu baahar kichh nahee gur sabdee vaykh nihaal.
||7||

SHLOAK MOHALLA 3

In many previous Paurees and shabads, Guru Ji gave us the message that we should always remain engaged in dwelling on God's Name and singing His praise with love and devotion. But in spite of this oft-repeated message, we still continue acting egoistically in pursuit of Maya (i.e. worldly riches and power). Consequently we continue suffering.

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Therefore, Guru Ji observes: "Indulging in ego and amassing worldly wealth, the entire world has been consumed. But this worldly wealth does not accompany anyone (after death). Because of the love for the other (worldly wealth and relationships), the world awaits punishment from *Yama*, the demon of death. O Nanak, (only) the Guru ward persons save themselves from this painful punishment by meditating on the true Name (of God)." (1)

Mohalla 3

Commenting on another facet of man's ego, i.e. his habit of praising himself and boasting about his virtues, but actually doing unworthy deeds. Guru Ji says: "We pose ourselves as virtuous in our talk, but we are evil in our conduct. Within

our minds, we are pitch black (i.e. totally evil), but from our outward appearance, we try to appear as white (i.e. very holy or saintly). Even then we want to enjoy the same honor and peace, as those who always remain standing at His door (i.e. who are always ready to serve God and carry out His orders). They are imbued with the love of their (divine) Groom, and enjoy the bliss of His affection. In spite of having power, they behave as powerless and humble. O Nanak, even the life of (unworthy persons like us) can become fruitful, if we are blessed with the company (of such holy persons)." (2)

Paurri

After commenting on our false conduct and the virtuous behavior of God's devotees, Guru Ji once again returns to a compassionate mode and makes a humble submission to the Creator on our behalf by using the beautiful metaphor of the fish, lotus and the ocean.



He says: "(O God, for this worldly ocean), You Yourself are the water, Yourself the fish and You Yourself are the net. You Yourself spread the net (of worldly pleasures). You Yourself are the entangling growth (in the ocean), and Yourself the beauteous pink lotus in hundreds of feet deep water. You Yourself emancipate mortals (from the worldly Maya) who contemplate You even for a moment. O God, there is nothing outside Your power. But it is only through the grace of the Guru that one is able to realize (this fact), and feel blessed."(7)

The message of this Pauree is that we should obtain the company of Guru ward persons and like them learn to live detached, even while living in the world. So that instead of indulging in ego, false self- praise, or amassing worldly wealth we may truly act upon the Guru's Word, and meditate on God's Name.

ਸਲੋਕ ਮ: ੩ ॥

ਹੁਕਮੁ ਨ ਜਾਣੈ ਬਹੁਤਾ ਰੋਵੈ ॥
ਅੰਦਰਿ ਧੋਖਾ ਨੀਦ ਨ ਸੋਵੈ ॥
ਜੇ ਧਨ ਖਸਮੈ ਚਲੈ ਰਜਾਈ ॥ ਦਰਿ ਘਰਿ ਸੋਭਾ ਮਹਲਿ ਬੁਲਾਈ ॥

ਨਾਨਕ ਕਰਮੀ ਇਹ ਮਤਿ ਪਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਸਮਾਈ ॥੧॥

ਮ: ੩ ॥

ਮਨਮੁਖ ਨਾਮ ਵਿਹੂਣਿਆ ਰੰਗੁ ਕਸੁੰਭਾ ਦੇਖਿ ਨ ਭੁਲੁ ॥
ਇਸ ਕਾ ਰੰਗੁ ਦਿਨ ਥੋੜਿਆ ਛੋੜਾ ਇਸ ਦਾ ਮੁਲੁ ॥
ਦੂਜੈ ਲਗੇ ਪਚਿ ਮੁਏ ਮੂਰਖ ਅੰਧ ਗਵਾਰ ॥
ਬਿਸਟਾ ਅੰਦਰਿ ਕੀਟ ਸੇ ਪਇ ਪਚਹਿ ਵਾਰੋ ਵਾਰ ॥

salok mehlā 3.

hukam na jaanai bahutaa rovai.
andar Dhokhaa need na sovai.
jay Dhan khasmai chalai rajaa-ee. dar ghar sobhaa mahal
bulaa-ee.
naanak karmee ih mat paa-ee.
gur parsaadee sach samaa-ee. ||1||

mehlā 3.

manmukh naam vihooni-aa rang kasumbhaa daykh na
bhul.
is kaa rang din thorhi-aa chhochhaa is daa mul.
doojai lagay pach mu-ay moorakh anDh gavaar.
bistaa andar keet say pa-i pacheh vaaro vaar.

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ਨਾਨਕ ਨਾਮ ਰਤੇ ਸੇ ਰੰਗੁਲੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਭਗਤੀ ਰੰਗੁ ਨ ਉਤਰੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥੨॥

ਪਉੜੀ ॥

ਸਿਸਟਿ ਉਪਾਈ ਸਭ ਤੁਧੁ ਆਪੇ ਰਿਜਕੁ ਸੰਬਾਹਿਆ ॥
ਇਕਿ ਵਲੁ ਛਲੁ ਕਰਿ ਕੈ ਖਾਵਦੇ ਮੁਹਹੁ ਕੂੜੁ ਕੁਸਤੁ ਤਿਨੀ
ਢਾਹਿਆ ॥
ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋ ਕਰਹਿ ਤੁਧੁ ਓਤੈ ਕੰਮਿ ਓਇ ਲਾਇਆ ॥
ਇਕਨਾ ਸਚੁ ਬੁਝਾਇਓਨੁ ਤਿਨਾ ਅਤੁਟ ਭੰਡਾਰ ਦੇਵਾਇਆ ॥
ਹਰਿ ਚੇਤਿ ਖਾਹਿ ਤਿਨਾ ਸਫਲੁ ਹੈ ਅਚੇਤਾ ਹਥ ਤਡਾਇਆ
॥੮॥

naanak naam ratay say rangulay gur kai sahj subhaa-ay.
bhagtee rang na utrai sehjay rahai samaa-ay. ||2||

pa-orhee.

sisat upaa-ee sabh tuDh aapay rijak sambaa-aa.
ik val chhal kar kai khaavday muhhu koorh kusat tinee
dhaahi-aa.
tuDh aapay bhaavai so karahi tuDh otai kamm o-ay laa-i-
aa.
iknaa sach bujhaa-i-on tinaa atut bhandaar dayvaa-i-aa.
har chayt khaahi tinaa safal hai achaytaa hath tadaa-i-aa.
||8||

SHLOAK MOHALLA 3

In the previous Paurri Guru Ji gave us the message that we should obtain the company of Guru ward persons and like them learn to live detached, even while living in the world. So that instead of indulging in ego, false self- praise, or amassing worldly wealth we may truly act upon the Guru's Word, and meditate on God's Name. He begins this Paurri



by telling us what happens to those who do not follow Guru's advice, and do not understand or obey God's command.

He says: "The (human) bride, who does not realize the command of (her divine Spouse), cries bitterly (i.e. suffers much pain). Because within her (mind) is doubt (and fear), therefore she cannot sleep (in peace). But if the (human) bride leads her life as per the wishes of her (divine) Master, she obtains honor both in this world and God's court. But O Nanak, it is only by God's grace that she obtains this wisdom and through the Guru's blessings, she merges in her eternal Master." (1)

Mohalla 3

Now addressing the self-conceited and self-indulgent persons directly, Guru Ji says: "O the (foolish) self-conceited man bereft of Name (i.e. God's love and enlightenment), do not be misled by the temporary red color of the Kasumbh flower (i.e. false attractions of worldly pleasures). This attraction lasts only for a few days and very little is its (true) worth. (Remember that) the foolish blind and ignorant persons who remain engrossed in other affairs (such as amassing worldly wealth or gaining power) they are soon destroyed. They are like the worms, which are born and consumed in filth. But O Nanak, they, who copy Guru's poised conduct, and become imbued with the love of God's Name, they enjoy (celestial) pleasures. Their love for devotion to God doesn't weaken, and they imperceptibly remain merged (in God's devotion)." (2)

Paurri

But once again Guru Ji acknowledges, God's omnipotence, and How He has created this universe and made arrangements to provide sustenance to all His creatures. He says: "O God, it is You who have created this world and You Yourself have provided sustenance (for all the creatures in the world). There are some, who sustain themselves through deceit and deception and they utter all kinds of lies and untruths from their mouths. But they do whatever You have written in their fate. It is You who have yoked them to such tasks (which involve falsehood and deception). But then there are those to whom You have revealed the Truth (i.e. how to live and sustain oneself by honest means). On them, You have conferred endless treasure. Fruitful is the life of those who live while meditating on God. But those who neglect God, they always keep begging." (8)

The message of this Paurri is that if we want to enjoy a peaceful and happy life in this world and honor in God's court, then we should have full faith in the power and grace of God. As per Guru's advice, we should learn to live an honest and truthful life according to God's will (i.e. fully satisfied with whatever wealth or happiness He has blessed us with).

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ਸਲੋਕ ਮ: ੩ ॥

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਬੇਦ ਵਖਾਣਹਿ ਮਾਇਆ ਮੋਹ ਸੁਆਇ ॥
ਦੂਜੈ ਭਾਇ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖ ਮਿਲੈ ਸਜਾਇ ॥

ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ਤਿਸੁ ਕਬਹੂੰ ਨ ਚੇਤੇ ਜੋ ਦੇਂਦਾ ਰਿਜਕੁ
ਸੰਬਾਹਿ ॥

ਜਮ ਕਾ ਫਾਹਾ ਗਲਹੁ ਨ ਕਟੀਐ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥
ਮਨਮੁਖਿ ਕਿਛੁ ਨ ਸੂਝੈ ਅੰਧੁਲੇ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖਦਾਤਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਸੁਖੁ ਮਾਣਹਿ ਸੁਖੁ ਪੈਨਣਾ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ ॥
ਨਾਨਕ ਸੋ ਨਾਉ ਮਨਹੁ ਨ ਵਿਸਾਰੀਐ ਜਿਤੁ ਦਰਿ ਸਚੈ ਸੋਭਾ
ਪਾਇ ॥੧॥

ਮ: ੩ ॥

salok mehlāa 3.

parh parh pandit bayd vakaaneh maa-i-aa moh su-aa-ay.
doojai bhaa-ay har naam visaari-aa man moorakh milai
sajaa-ay.
jin jee-o pind ditaa tis kabahooN na chaytai jo dayNdaa
rijak sambaaahi.
jam kaa faahaa galhu na katee-ai fir fir aavai jaa-ay.
manmukh kichhoo na soojhai anDhulay poorab likhi-aa
kamaa-ay.
poorai bhaag satgur milai sukh-daata naam vasai man aa-
ay.
sukh maaneh sukh painnaa sukhay sukh vihaa-ay.
naanak so naa-o manhu na visaaree-ai jit dar sachai sobhaa
paa-ay. ||1||

mehlāa 3.

satgur sayv sukh paa-i-aa sach naam guntaas.



ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ ॥

ਪੰਨਾ ੮੬

ਗੁਰਮਤੀ ਆਪੁ ਪਛਾਣਿਆ ਰਾਮ ਨਾਮ ਪਰਗਾਸੁ ॥
 ਸਚੇ ਸਚੁ ਕਮਾਵਣਾ ਵਡਿਆਈ ਵਡੇ ਪਾਸਿ ॥
 ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਿਫਤਿ ਕਰੇ ਅਰਦਾਸਿ ॥
 ਸਚੈ ਸਬਦਿ ਸਾਲਾਹਣਾ ਸੁਖੇ ਸੁਖਿ ਨਿਵਾਸੁ ॥
 ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਮਨੈ ਮਾਹਿ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਜੀਵਾਸੁ ॥
 ਗੁਰਮਤੀ ਨਾਉ ਪਾਈਐ ਮਨਮੁਖ ਮੋਹਿ ਵਿਣਾਸੁ ॥
 ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਨਾਨਕੁ ਤੇਰਾ ਦਾਸੁ ॥੨॥

ਪਉੜੀ ॥

ਸਭੁ ਕੋ ਤੇਰਾ ਤੂੰ ਸਭਸੁ ਦਾ ਤੂੰ ਸਭਨਾ ਰਾਸਿ ॥
 ਸਭਿ ਤੁਧੈ ਪਾਸਹੁ ਮੰਗਦੇ ਨਿਤ ਕਰਿ ਅਰਦਾਸਿ ॥
 ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਮਿਲੈ ਇਕਨਾ ਦੂਰਿ ਹੈ ਪਾਸਿ
 ॥
 ਤੁਧੁ ਬਾਝਹੁ ਥਾਉ ਕੋ ਨਾਹੀ ਜਿਸੁ ਪਾਸਹੁ ਮੰਗੀਐ ਮਨਿ ਵੇਖਹੁ
 ਕੋ ਨਿਰਜਾਸਿ ॥
 ਸਭਿ ਤੁਧੈ ਨੋ ਸਾਲਾਹਦੇ ਦਰਿ ਗੁਰਮੁਖਾ ਨੋ ਪਰਗਾਸਿ ॥੯॥

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gurmatee aap pachhaani-aa raam naam pargaas.
 sach o sach kamaavanaa vadi-aa-ee vaday paas.
 jee-o pind sabh tis kaa sifat karay ardaas.
 sachai sabad salaahnaa sukhay sukh nivaas.
 jap tap sanjam manai maahi bin naavai Dharig jeevaas.
 gurmatee naa-o paa-ee-ai manmukh mohi vinaas.
 ji-o bhaavai ti-o raakh tooN naanak tayraa daas. ||2||
 pa-orhee.
 sabh ko tayraa too^N sabhas daa too^N sabhnaa raas.
 sabh tuDhai paashu mangday nit kar ardaas.
 jis too^N deh tis sabh kichh milai iknaa door hai paas.
 tuDh baajhahu thaa-o ko naahee jis paashu mangee-ai man
 vaykhu ko nirjaas.
 sabh tuDhai no salaahday dar gurmukhaa no pargaas. ||9||

SHLOAK MOHALLA 3

In the previous two paurees and many other shabads, Guru Ji has been advising us not to be misled by the false attractions of the world. In stead, we should inculcate love and devotion for the true God and meditate on His Name. But the irony is that not only ordinary people but also even those who study and expound scriptures do so for the purpose of earning money, rather than for imparting knowledge and enlightenment to the public.

Guru Ji says: "The religious scholars make extensive studies of (of holy books such as) the Vedas and expound on them for the sake of making money (rather than for the spiritual enlightenment of the people). (In this way) for the love of worldly wealth they forget God's Name. Therefore, such self-willed foolish persons suffer punishment. They never remember Him who has given them their body and soul and who gives sustenance to all. Therefore, the noose of death around their neck is never cut off and they continue coming and going again and again. These blind self-conceited persons do not understand anything and suffer their pre-ordained destiny (based on their past actions). By good fortune he, who meets the true Guru, the bestower of bliss, (God's) Name comes to reside in his heart. Then he enjoys true bliss, feels happy in whatever he wears, and he spends his whole life in happiness. Therefore, O Nanak, one should not forget the Name in one's mind which brings joy not only in this world, but also confers honor in God's court." (1)

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Mohalla 3

Now Guru Ji describes the state of bliss enjoyed by those who by following the advice of) the true Guru have obtained the gift of God's Name (i.e. His true love and enlightenment).

He says: "He, who has served (i.e. acted upon the advice of) the true Guru, he has obtained peace through the true Name, which is the treasure of all merits. Through the Guru's instruction, he realizes the self and within him comes the light of God's Name. Such a person deals in nothing but truth (i.e. his entire life style is based on truth and honesty). But still (in utter humility, he never thinks himself as great), he believes that all greatness lies with the great God. He always believes that body and life are the gifts of God and he always praises Him and prays for His grace. In this way, by praising the true God through the holy word (Gurbani), he lives in perfect peace and happiness. For him to keep enshrined God's praise in the mind is the (real) worship, penance, and self-restraint, (and for him) accursed is the life without contemplation of (God's) Name. (He understands that), it is through Guru's instruction that we obtain the (gift



of God's) Name. But being attached to false (worldly) love, the self-conceited persons destroy themselves. (Therefore) Nanak says, O' God, save him as You please, I am Your slave." (2)

Paurri

Guru Ji concludes this shabad, by praying on behalf of all men, whether Guru ward or self-conceited. He says: "O God, all belong to You and You belong to all. You are the (true) wealth of all. All beg from You, by praying to You day after day. He, whom You give, obtains everything. Let any one verify in his mind, (he will conclude that) except You there is none other from whom we can beg. (Therefore) all praise only You, however, it is (only) the Guru ward persons who are truly recognized at Your door." (9)

The message of this Paurri is that instead of engaging in the study of scriptures and delivering discourses for earning money, we should sincerely follow the teachings of Guru Granth Sahib, meditate on God's Name, and lead a truthful life. Only then we will be blessed with happiness in this world and honor in God's court.

ਸਲੋਕ ਮਃ ੩ ॥

ਪੰਡਿਤੁ ਪਤਿ ਪਤਿ ਉਚਾ ਕੂਕਦਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੁ ॥
ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨਈ ਮਨਿ ਮੂਰਖੁ ਗਾਵਾਰੁ ॥
ਦੂਜੈ ਭਾਇ ਜਗਤੁ ਪਰਬੋਧਦਾ ਨਾ ਬੂਝੈ ਬੀਚਾਰੁ ॥
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ ॥੧॥

ਮਃ ੩ ॥

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨੀ ਨਾਉ ਪਾਇਆ ਬੂਝਹੁ ਕਰਿ
ਬੀਚਾਰੁ ॥

ਸਦਾ ਸਾਂਤਿ ਸੁਖੁ ਮਨਿ ਵਸੈ ਚੂਕੈ ਕੂਕ ਪੁਕਾਰ ॥
ਆਪੈ ਨੋ ਆਪੁ ਖਾਇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ
॥

ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਸੇ ਮੁਕਤੁ ਹੈ ਹਰਿ ਜੀਉ ਹੇਤਿ ਪਿਆਰੁ
॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਬਾਇ ॥

salok mehlā 3.

pandit parh parh uchaa kookdaa maa-i-aa mohi pi-aar.
antar barahm na cheen-ee man moorakh gaavaar.
doojai bhaa-ay jagat parboDhadaa naa boojhai beechaar.
birthaa janam gavaa-i-aa mar jammai vaaro vaar. ||1||

mehlā 3.

jinee satgur sayvi-aa tinee naa-o paa-i-aa boojhhu kar
beechar.
sadaa saaNt sukh man vasai chookai kook pukaar.
aapai no aap khaa-ay man nirmal hovai gur sabdee
veechaar.
naanak sabad ratay say mukat hai har jee-o hayt pi-aar. ||2||

pa-orhee.

har kee sayvaa safal hai gurmukh paavai thaa-ay.

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ਜਿਸੁ ਹਰਿ ਭਾਵੈ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥
ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਪਾਰਿ ਲਘਾਇ ॥
ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ ਵੇਦਾ ਜਾਇ ॥
ਨਾਨਕ ਹਰਿ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸੁ ਲਏ ਹਰਿ ਲਾਇ ॥੧੦॥

jis har bhaavai tis gur milai so har naam Dhi-aa-ay.
gur sabdee har paa-ee-ai har paar laghaa-ay.
manhath kinai na paa-i-o puchhahu vaydaa jaa-ay.
naanak har kee sayvaa so karay jis la-ay har laa-ay. ||10||

SHLOAK MOHALLA 3

Guru Ji began the last paurri with a shloak commenting on the Pundits who study and expound on the Vedas (the Hindu holy books) for the sake of money rather than for spiritual enlightenment. Guru Ji begins this paurri also with a comment on the conduct of such Pundits or religious scholars.

He says: "The Pundit studies the scriptures and loudly recites (the same) for the love of money (rather than for the love of God or spiritual upliftment of the listeners). That foolish, uncouth and self-conceited person does not recognize the



Creator within Him. He preaches to the world for the love of duality (i.e. worldly riches), but he himself does not understand divine knowledge. Such a person wastes his life and goes through the cycle of birth and death again and again." (1)

Mohalla 3

Now Guru Ji contrasts the conduct of such money-minded Pundits with those of the true servants or devotees of God.

He says: "(O my friends), reflect and realize that those who serve the true Guru (i.e. act upon his advice or Gurbani), obtain God's Name (i.e. His love and enlightenment). There is always peace and contentment in their minds and all their wailing and crying (on account of worldly problems) comes to an end. By reflecting on the holy Word (or Gurbani) their mind is purged of ego and becomes immaculate. In short, O Nanak, those who are imbued with the holy Word (of the Guru) are liberated because they are truly in love with their beloved Creator." (2)

Paurri

Now Guru Ji gives the essence of his message, and tells us what kind of service or devotion is most fruitful in the spiritual field.

He says: "Fruitful is the service (i.e. devotion) of God, but it is through the Guru's guidance that God approves of it (this service). But again, only he for whom God so wills, obtains Guru's guidance, and meditates on His Name. Yes, it is through the word of the Guru (i.e. by acting upon the advice of the Guru) that we attain the Creator who helps the mortals cross the worldly ocean. Go and ask the Vedas (i.e. study all the holy books), you will conclude that no body has attained God through sheer obstinacy of the mind (i.e. simply by going through difficult penances and austerities). But again, only that person truly serves (i.e. worships) God, whom He Himself yokes to His service or worship." (10)

The message of this Paurri is that if we want to find true peace and salvation, we should humbly pray to God to bless us with the guidance of the true Guru. Then, acting upon the Guru's Word i.e. advice, we should sincerely meditate on God's Name. Mere reading or expounding on religious books or going through difficult rituals is of no use.

ਸਲੋਕ ਮਃ ੩ ॥

ਨਾਨਕ ਸੋ ਸੂਰਾ ਵਰੀਆਮੁ ਜਿਨਿ ਵਿਚਹੁ ਦੁਸਟੁ ਅਹੰਕਰਣੁ
ਮਾਰਿਆ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਾਲਾਹਿ ਜਨਮੁ ਸਵਾਰਿਆ ॥
ਆਪਿ ਹੋਆ ਸਦਾ ਮੁਕਤੁ ਸਭੁ ਕੁਲੁ ਨਿਸਤਾਰਿਆ ॥
ਸੋਹਨਿ ਸਚਿ ਦੁਆਰਿ ਨਾਮੁ ਪਿਆਰਿਆ ॥
ਮਨਮੁਖ ਮਰਹਿ ਅਹੰਕਾਰਿ ਮਰਣੁ ਵਿਗਾੜਿਆ ॥

salok mehlā 3.

naanak so sooraa varee-aam jin vichahu dusat ahankaran
maari-aa.
gurmukh naam saalaahi janam savaari-aa.
aap ho-aa sadaa mukat sabh kul nistaari-aa.
sohan sach du-aar naam pi-aari-aa.
manmukh mareh ahaNkaar maran vigaarhi-aa.



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ਸਭੇ ਵਰਤੈ ਹੁਕਮੁ ਕਿਆ ਕਰਹਿ ਵਿਚਾਰਿਆ ॥
ਆਪਹੁ ਦੂਜੈ ਲਗਿ ਖਸਮੁ ਵਿਸਾਰਿਆ ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਸੁਖੁ ਵਿਸਾਰਿਆ ॥੧॥

ਮਃ ੩ ॥

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਤਿਨਿ ਵਿਚਹੁ ਭਰਮੁ
ਦੁਕਾਇਆ ॥

ਰਾਮ ਨਾਮੁ ਹਰਿ ਕੀਰਤਿ ਗਾਈ ਕਰਿ ਚਾਨਣੁ ਮਗੁ ਦਿਖਾਇਆ
॥
ਹਉਮੈ ਮਾਰਿ ਏਕ ਲਿਵ ਲਾਗੀ ਅੰਤਰਿ ਨਾਮੁ ਵਸਾਇਆ ॥

ਪੰਨਾ ੮੭

ਗੁਰਮਤੀ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੈ ਨਾਮਿ ਸਮਾਇਆ ॥
ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਕਰਤਾ ਜੋ ਭਾਵੈ ਸੋ ਨਾਇ ਲਾਇਆ ॥
ਜਨ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾ ਜੀਵੈ ਬਿਨੁ ਨਾਵੈ ਬਿਨੁ ਮਰਿ
ਜਾਇਆ ॥੨॥

ਪਉੜੀ ॥

ਜੋ ਮਿਲਿਆ ਹਰਿ ਦੀਬਾਣ ਸਿਉ ਸੋ ਸਭਨੀ ਦੀਬਾਣੀ ਮਿਲਿਆ
॥
ਜਿਥੈ ਓਹੁ ਜਾਇ ਤਿਥੈ ਓਹੁ ਸੁਰਖਰੂ ਉਸ ਕੈ ਮੁਹਿ ਡਿਠੈ ਸਭ
ਪਾਪੀ ਤਰਿਆ ॥
ਓਸੁ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੋ ਪਰਵਰਿਆ ॥
ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਨਾਇ ਕਿਲਵਿਖ ਸਭ ਹਰਿਆ ॥

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਸੇ ਅਸਥਿਰੁ
ਜਗਿ ਰਹਿਆ ॥੧੧॥

sabho vartai hukam ki-aa karahi vichaari-aa.
aaphu doojai lag khasam visaari-aa.
naanak bin naavai sabh dukh sukh visaari-aa. ||1||

mehlā 3.

gur poorai har naam dirhaa-i-aa tin vichahu bharam
chukaa-i-aa.
raam naam har keerat gaa-ee kar chanaan mag dikhaa-i-aa.
ha-umai maar ayk liv laagee antar naam vasaa-i-aa.

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gurmatee jam johi na saakai saachai naam samaa-i-aa.
sabh aapay aap vartai kartaa jo bhaavai so naa-ay laa-i-aa.
jan naanak naam la-ay taa jeevai bin naavai khin mar jaa-
i-aa. ||2||

pa-orhee.

jo mili-aa har deebaan si-o so sabhnee deebaanee mili-aa.
jithai oh jaa-ay tithai oh surkharoo us kai muhi dithai sabh
paapee tari-aa.
os antar naam niDhaan hai naamo parvaari-aa.
naa-o poojee-ai naa-o mannee-ai naa-ay kilvikh sabh hiri-
aa.
jinee naam Dhi-aa-i-aa ik man ik chit say asthir jag rahi-
aa. ||11||

SHLOAK MOHALLA 3

In many previous shabads, Guru Ji has been urging us to erase our ego and dwell on God's Name. But we see that most of us find it very difficult and almost impossible to get rid of ego and dwell on God's Name.

Therefore, Guru Ji begins this Paurri with the comment: "O Nanak, that person is truly very brave who has killed (i.e. controlled) the demon of ego in him. Such a Guruward person, by praising God's Name, purifies his life. He himself becomes eternally emancipated and along with him, he liberates his entire lineage. Such lovers of God's Name look beautiful (i.e. are honored) in God's court. On the other hand, the self-conceited persons die of their ego and die a painful death. But, what these poor (helpless) persons can do, (because), everything happens as per (God's) command. Being attached to the other (i.e. worldly riches), they forget their Master. In short, O Nanak, without dwelling on the Name, they always suffer in pain, and forget, what is peace (or happiness)." (1)

Mohalla 3

Now Guru Ji explains how, the Guruwards get rid of their ego, and enjoy the divine blessings. He says: "They in whose mind the perfect Guru implants God's Name have their delusion dispelled from within. Singing the praises of God's Name, they find (divine) illumination, which shows the true path to them. (When), their ego is erased, their mind gets attuned to one God, and they enshrine (God's) Name in their heart. Being endowed with the Guru's wisdom and



absorbed in dwelling on the True Name, even the demon (i.e. fear) of death cannot touch them. (But again), it is God who does every thing. On whomsoever He is pleased, He attaches him to His Name. Therefore, servant Nanak too feels alive (i.e. happy), when he dwells on God's Name. Without meditating on His Name even for a moment, he feels like dead (i.e. utterly sad)" (2)

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Paurri

Now Guru Ji comments on the blessings and merits of those brave persons who, joining the company of the holy, shed their ego and dwell on God's Name. He says: "He, who joins the divine Court (i.e. the holy congregation and is approved there), is approved and honored in all the courts, (i.e. everywhere). Wherever he goes, he will be immaculate and glowing with joy. At his sight, all sinners are saved (i.e. they also are inspired to meditate on God's Name. Because they see that) within him is (enshrined) God's Name, and Name is his family (i.e. surrounding). Therefore, we should (also) believe in and worship God's Name, because through the Name all one's sins are washed off. In short, those who meditate on the Name with single-mindedness become immortal in the world (i.e. they are always remembered with honor in the world)" (11)

The message of this Paurri is that we should join holy company, listen to Gurbani, shed ego and dwell on God's Name with single- minded concentration. Then all our sins will be washed off, we will be considered brave and honorable, and will achieve salvation both for ourselves and others.

ਸਲੋਕ ਮ: ੩ ॥

ਆਤਮਾ ਦੇਉ ਪੂਜੀਐ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਆਤਮੇ ਨੋ ਆਤਮੇ ਦੀ ਪ੍ਰਤੀਤਿ ਹੋਇ ਤਾ ਘਰ ਹੀ ਪਰਚਾ ਪਾਇ ॥

ਆਤਮਾ ਅਡੋਲੁ ਨ ਡੋਲਈ ਗੁਰ ਕੈ ਭਾਇ ਸੁਭਾਇ ॥
ਗੁਰ ਵਿਣੁ ਸਹਜੁ ਨ ਆਵਈ ਲੋਭੁ ਮੈਲੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥
ਖਿਨੁ ਪਲੁ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਭ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ ॥
ਸਚੇ ਮੈਲੁ ਨ ਲਗਈ ਮਲੁ ਲਾਗੈ ਦੂਜੈ ਭਾਇ ॥
ਧੋਤੀ ਮੂਲਿ ਨ ਉਤਰੈ ਜੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ ॥
ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ ਸਭੁ ਦੁਖੋ ਦੁਖੁ ਕਮਾਇ ॥

ਨਾਨਕ ਮੈਲਾ ਊਜਲੁ ਤਾ ਥੀਐ ਜਾ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥੧॥

ਮ: ੩ ॥

ਮਨਮੁਖੁ ਲੋਕੁ ਸਮਝਾਈਐ ਕਦਹੁ ਸਮਝਾਇਆ ਜਾਇ ॥
ਮਨਮੁਖੁ ਰਲਾਇਆ ਨਾ ਰਲੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਇ ॥
ਲਿਵ ਧਾਤੁ ਦੁਇ ਰਾਹ ਹੈ ਹੁਕਮੀ ਕਾਰ ਕਮਾਇ ॥
ਗੁਰਮੁਖਿ ਆਪਣਾ ਮਨੁ ਮਾਰਿਆ ਸਬਦਿ ਕਸਵਟੀ ਲਾਇ ॥
ਮਨ ਹੀ ਨਾਲਿ ਝਗੜਾ ਮਨ ਹੀ ਨਾਲਿ ਸਭ ਮਨ ਹੀ ਮੰਝਿ ਸਮਾਇ ॥

salok mehlā 3.

aatmaa day-o poojee-ai gur kai sahj subhaa-ay.
aatmay no aatmay dee parteet ho-ay taa ghar hee parchaa paa-ay.
aatmaa adol na dol-ee gur kai bhaa-ay subhaa-ay.
gur vin sahj na aavee lobh mail na vichahu jaa-ay.
khin pal har naam man vasai sabh athsath tirath naa-ay.
sachay mail na lag-ee mal laagai doojai bhaa-ay.
Dhotee mool na utrai jay athsath tirath naa-ay.
manmukh karam karay ahaNkaaree sabh dukho dukh kamaa-ay.
naanak mailaa oojal taa thee-ai jaa satgur maahi samaa-ay.
||1||

mehlā 3.

manmukh lok samjaa-ee-ai kadahu samjhaa-i-aa jaa-ay.
manmukh rala-i-aa naa ralai pa-i-ai kirat firaa-ay.
liv Dhaat du-ay raah hai hukmee kaar kamaa-ay.
gurmukh aapnaa man maari-aa sabad kasvatee laa-ay.
man hee naal jhagrhaa man hee naal sath man hee manjh samaa-ay.
man jo ichhay so lahai sachai sabad subhaa-ay.
amrit naam sad bhunchee-ai gurmukh kaar kamaa-ay.
vin manai je horee naal lujh-naa jaasee janam gavaa-ay.



ਮਨੁ ਜੋ ਇਛੈ ਸੋ ਲਹੈ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦ ਭੁੰਚੀਐ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ॥
ਵਿਣੁ ਮਨੈ ਜਿ ਹੋਰੀ ਨਾਲਿ ਲੁਝਣਾ ਜਾਸੀ ਜਨਮੁ ਗਵਾਇ ॥
ਮਨਮੁਖੀ ਮਨਹਠਿ ਹਾਰਿਆ ਕੂੜੁ ਕੁਸਤੁ ਕਮਾਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਜਿਣੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵੈ ਮਨਮੁਖਿ ਆਵੈ ਜਾਇ ॥੨॥

manmukhee manhath haari-aa koorh kusat kamaa-ay.
gur parsaadee man jinai har saytee liv laa-ay.
naanak gurmukh sach kamaavai manmukh aavai jaa-ay.
||2||

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ਪਉੜੀ ॥
ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰ ਕੀ ਇਕ ਸਾਖੀ ॥
ਜਿਸੁ ਧੁਰਿ ਭਾਗੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਤਿਨਿ ਜਨਿ ਲੈ ਹਿਰਦੈ
ਰਾਖੀ ॥
ਹਰਿ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸਰੇਸਟ ਉਤਮ ਗੁਰ ਬਚਨੀ ਸਹਜੇ ਚਾਖੀ ॥
ਤਹ ਭਇਆ ਪ੍ਰਗਾਸੁ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਜਿਉ ਸੂਰਜ ਰੈਣਿ
ਕਿਰਾਖੀ ॥
ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਲਖੁ ਨਿਰੰਜਨੁ ਸੋ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਆਖੀ
॥੧੨॥

pa-orhee.

har kay sant sunhu jan bhaa-ee har satgur kee ik saakhee.
jis Dhur bhaag hovai mukh mastak tin jan lai hirdai
raakhee.
har amrit kathaa saraysat ootam gur bachnee sehjay
chaakhee.
tah bha-i-aa pargaas miti-aa anDhi-aaraa ji-o sooraj rain
kiraakhee.
adisaat agochar alakh niranjan so daykhi-aa gurmukh
aakhee. ||12||

SHLOAK MOHALLA 3

In the previous Paurri, Guru Ji advised us that we should join holy company, listen to Gurbani, shed ego and dwell on God's Name with single-minded concentration. Guru Ji begins this Paurri by explaining how to worship God and what blessings are obtained by doing so.

He says: "Man should worship the Supreme Soul (i.e. God) in a state of poise with the Guru-given enlightenment. When man's soul realizes the Supreme Soul, he receives enlightenment within his mind itself. When the human soul acquires the way and poise of the Guru, it becomes stable and does not waver. But without the Guru's guidance, the state of poise is not attained and the dirt of greed does not go away from within. If (in that state of equipoise), God's Name gets enshrined in the heart even for a moment, one gains the merit of bathing all the sixty-eight holy places. Because, when one is attached to the True (God), he is not soiled (with the dirt of sins); one is soiled only when one is imbued with the love of the other (worldly things rather than God). This dirt (of sins) is not washed off even by bathing at all the sixty-eight places of pilgrimage. Therefore, the egoist who in pride or conceit indulges in such rituals (of bathing, fasting etc.), earns nothing but pain and suffering. In short, O Nanak, a person with a polluted mind becomes pure only if he merges in the true Guru (i.e. sincerely follows the true Guru's advice)." (1)

Mohalla 3

Now Guru Ji contrasts the conduct self-conceited person with that of a Guru ward person, and explains why he does not get attuned to God.

He says: "Even if some people try to counsel a self-willed person (about his misguided conduct), he never gets convinced. Even if (we mix him in holy company), he does not mix with (i.e. emulate them) and keeps on wandering because of (his pre-ordained destiny based on his) past) misdeeds. (The reason is that), there are only two ways (to live in this world. The one is the way of) Love for God, (and the other, the love or attachment) for Maya (i.e. worldly riches and power, and as per divine) command the self-conceited person keeps doing the deeds (motivated by his love for worldly riches)."



"On the other hand, a Guru ward person subdues his mind by testing all his thoughts on the touch-stone of the holy Word (i.e. Gurbani. Instead of fighting with others, he) fights and argues with his own mind, and moulds his mind through the counsel and jury of the mind itself. When through the Word (of the Guru), the mind has been embellished, then it obtains whatever it wishes. So the Guru ward person always keeps partaking of the nectar of God's Name. He, who fights with somebody other than his own mind, will depart from the world after wasting his life. The self-conceited person (who keeps on fighting with others) indulges in all kinds of lies and loses his life because of the obstinacy of his mind. Therefore, man should (try to) conquer his mind through Guru's grace (i.e. by following Guru's advice), and should attune himself to God's love. In short, O Nanak, the Guru ward person obtains truth (i.e. merges in the true God), but the self-conceited person keeps on coming to and going (from the world)." (2)

Paurri

Now Guru Ji affectionately asks us to listen to the one very important advice of the true Guru. He says: "O saintly devotees and brothers, listen to one divine advice of the true Guru. The devotees, who have been so blessed from the very beginning, they would keep this (message) enshrined in their minds. (That message is that, it is only) through the instruction of the true Guru, that one can innately taste the nectar like immaculate knowledge of the Divine. (The mind in which is enshrined the Guru's is instruction) is enlightened and the darkness (of his ignorance is so banished), as if it has been illuminated with the sun (of divine knowledge). In this way, the Guru ward persons see with their own eyes the invisible, in-comprehensible and indescribable God." (12)

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The message of this shabad is that we should listen to the advice of the Guru (i.e. Gurbani), and should worship God with true love and devotion. Instead of fighting with others, we should fight with our own mind and subdue all such thoughts or inclinations that are contrary to the Guru's teachings. So that, one-day, we may be also blessed with the vision of the invisible and incomprehensible God.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਪੰਨਾ ੮੮

ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਸੋ ਸਿਰੁ ਲੇਖੈ ਲਾਇ ॥
ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ਕੈ ਰਹਨਿ ਸਚਿ ਲਿਵ ਲਾਇ ॥
ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਤਿਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥
ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਮਨੁ ਵੇਕਾਰੀ ਵੇੜਿਆ ਵੇਕਾਰਾ ਕਰਮ ਕਮਾਇ ॥
ਦੂਜੈ ਭਾਇ ਅਗਿਆਨੀ ਪੂਜਦੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥
ਆਤਮ ਦੇਉ ਪੂਜੀਐ ਬਿਨੁ ਸਤਿਗੁਰ ਬੂਝ ਨ ਪਾਇ ॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਭਾਣਾ ਸਤਿਗੁਰੂ ਕਾ ਕਰਮੀ ਪਲੈ ਪਾਇ ॥
ਨਾਨਕ ਸੇਵਾ ਸੁਰਤਿ ਕਮਾਵਣੀ ਜੋ ਹਰਿ ਭਾਵੈ ਸੋ ਬਾਇ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ
ਰਾਤੀ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ

salok mehlā 3.

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satgur sayvay aapnaa so sir laykhai laa-ay.
vichahu aap gavaa-ay kai rahan sach liv laa-ay.
satgur jinee na sayvi-o tinaa birthaa janam gavaa-ay.
naanak jo tis bhaavai so karay kahnaa kichhoo na jaa-ay.
||1||

mehlā 3.

man vaykaaree vayrhi-aa vaykaaraa karam kamaa-ay.
doojai bhaa-ay agi-aanee poojday dargeh milai sajaa-ay.
aatam day-o poojee-ai bin satgur boojh na paa-ay.
jap tap sanjam bhaanaa satguroo kaa karmee palai paa-ay.
naanak sayvaa surat kamaavnee jo har bhaavai so thaa-ay
paa-ay. ||2||

pa-orhee.

har har naam japahu man mayray jit sadaa sukh hovai din
raatee.

har har naam japahu man mayray jit simrat sabh kilvikh
paap lahaatee.

har har naam japahu man mayray jit daalad dukh bhukh



ਪਾਪ ਲਗਾਤੀ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਦਾਲਦੁ ਦੁਖ ਭੁਖ ਸਭ ਲਹਿ ਜਾਤੀ ॥	sabh leh jaatee. har har naam japahu man mayray mukh gurmukh pareet lagaatee. jit mukh bhaag likhi-aa Dhur saachai har tit mukh naam japaatee. 13
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਮੁਖਿ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਲਗਾਤੀ ॥	
ਜਿਤੁ ਮੁਖਿ ਭਾਗੁ ਲਿਖਿਆ ਧੁਰਿ ਸਾਰੈ ਹਰਿ ਤਿਤੁ ਮੁਖਿ ਨਾਮੁ ਜਪਾਤੀ ॥੧੩॥	

SHLOAK MOHALLA 3

In the previous Paurri, Guru Ji gave us the message that that we should listen to the advice of the Guru (i.e. Gurbani), and should worship God with true love and devotion. Instead of fighting with others, we should fight with our own mind and subdue all such thoughts or inclinations that are contrary to the Guru's teachings. He begins this Paurri by describing the benefits of serving i.e. following the teachings of our true Guru.

He says: "They, who serve (i.e. follow the advice of) their true Guru, make their life fruitful and accomplish its purpose. Discarding ego from within their mind, they remain attuned to the true God. (On the other hand), they who have not served (i.e. followed) the true Guru have wasted their life in vain. But O Nanak, nothing can be said (why anyone behaves the way he does, because actually) whatever pleases God, He does that."(1)

SGGSP-88

Mohalla 3

Now Guru Ji comments upon the consequences suffered by those who are involved in doing bad deeds, or who worship other lesser gods for the sake of worldly riches or power.

He says: "The mind, which is surrounded by evil pursuits, keeps on performing evil deeds. (Therefore, such people keep on suffering the pains of birth and death again and again). The spiritually ignorant persons, who out of duality (i.e. for the sake of worldly riches or power) worship lesser gods and goddesses instead of the Supreme Self, suffer punishment in God's court. Therefore, one should worship only the source of true Inner Light i.e. God Himself, but without the guidance of the true Guru, one cannot realize Him. All the merits of worship, penance and austerity are obtained by following the advice of the true Guru, which is obtained only through the grace of God. Therefore, O Nanak, one must serve the true Guru (i.e. follow his advice) with full attention, so that, if it pleases God, He may approve (this service)." (2)

Paurri

On the basis of the above discussion, Guru Ji advises his own self (and indirectly us) to dwell on God's Name to obtain all kinds of blessings.

He says: "O my mind, dwell again and again on God's Name, which brings joy and peace day and night. Yes, O my mind, meditate on God's Name again and again, because by meditating on it, all sins and evil thoughts are washed off. O my mind, worship God's Name again and again, worshipping which, poverty, pain, and hunger are removed. O my soul, remaining in the presence of the Guru, meditate on God's Name, through which, you may inculcate perfect love for Him. But the fact is that he, in whose destiny the true (God) has so written from the beginning, (he alone) utters God's Name with his tongue."(13)



The message of this Paurri is that, if we want to wash off all our sins, enjoy eternal and peace, and obtain all other kinds of blessings, then we should attentively follow our true Guru's advice and dwell on God's Name with sincere love and devotion.

ਸਲੋਕ ਮਃ ੩ ॥

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੋ ਵੀਚਾਰੁ ॥
ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ ॥
ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਮਰਿ ਜੰਮੈ ਹੋਇ ਖੁਆਰੁ ॥
ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸ ਨੋ ਆਪਿ ਕਰਾਏ ਸੋਇ ॥
ਸਤਿਗੁਰ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥
ਸਚਿ ਰਤੇ ਗੁਰ ਸਬਦ ਸਿਉ ਤਿਨ ਸਚੀ ਸਦਾ ਲਿਵ ਹੋਇ ॥
ਨਾਨਕ ਜਿਸ ਨੋ ਮੇਲੇ ਨ ਵਿਛੁੜੈ ਸਹਜਿ ਸਮਾਵੈ ਸੋਇ ॥੧॥

ਮਃ ੩ ॥

ਸੋ ਭਗਉਤੀ ਜੋ ਭਗਵੰਤੈ ਜਾਣੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਪਛਾਣੈ ॥
ਧਾਵਤੁ ਰਾਖੈ ਇਕਤੁ ਘਰਿ ਆਣੈ ॥
ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ ॥
ਐਸਾ ਭਗਉਤੀ ਉਤਮੁ ਹੋਇ ॥
ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ ॥੨॥

ਮਃ ੩ ॥

ਅੰਤਰਿ ਕਪਟੁ ਭਗਉਤੀ ਕਹਾਏ ॥

salok mehlā 3.

satgur jinee na sayvi-o sabad na keeto veechaar.
antar gi-aan na aa-i-o mirtak hai sansaar.
lakh cha-oraaseeh fayr pa-i-aa mar jammai ho-ay khu-aar.
satgur kee sayvaa so karay jis no aap karaa-ay so-ay.
satgur vich naam niDhaan hai karam paraapat ho-ay.
sach ratay gur sabad si-o tin sachee sadaa liv ho-ay.
naanak jis no maylay na vichhurhai sahj samaavai so-ay.
||1||

mehlā 3.

so bhag-utee jo bhagvantai jaanai.
gur parsaadee aap pachhaanai.
Dhaavat raakhai ikat ghar aanai.
jeevat marai har naam vakhaanai.
aisaa bhag-utee utam ho-ay.
naanak sach samaavai so-ay. ||2||

mehlā 3.

antar kapat bhag-utee kahaa-ay.

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ਪਾਖੰਡਿ ਪਾਰਬਰਹਮੁ ਕਦੇ ਨ ਪਾਏ ॥
ਪਰ ਨਿੰਦਾ ਕਰੇ ਅੰਤਰਿ ਮਲੁ ਲਾਏ ॥
ਬਾਹਰਿ ਮਲੁ ਧੋਵੈ ਮਨ ਕੀ ਜੂਠਿ ਨ ਜਾਏ ॥
ਸਤਸੰਗਤਿ ਸਿਉ ਬਾਦੁ ਰਚਾਏ ॥
ਅਨਦਿਨੁ ਦੁਖੀਆ ਦੂਜੈ ਭਾਇ ਰਚਾਏ ॥
ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ ਬਹੁ ਕਰਮ ਕਮਾਏ ॥
ਪੂਰਬ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਏ ॥
ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੋਖੁ ਨ ਪਾਏ ॥੩॥

ਪਉੜੀ ॥

ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਸੇ ਕੜਿ ਨ ਸਵਾਰੀ ॥
ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਸੇ ਤ੍ਰਿਪਤਿ ਅਘਾਰੀ ॥
ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਤਿਨ ਜਮ ਡਰੁ ਨਾਰੀ ॥

ਪੰਨਾ ੮੯

ਜਿਨ ਕਉ ਹੋਆ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਸੇ ਸਤਿਗੁਰ ਪੈਰੀ ਪਾਰੀ ॥
ਤਿਨ ਐਥੈ ਓਥੈ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਪੈਧੇ ਜਾਰੀ ॥੧੪॥

pakhand paarbarahm kaday na paa-ay.
par nindaa karay antar mal laa-ay.
baahar mal Dhovai man kee jooth na jaa-ay.
satsangat si-o baad rachaa-ay.
an-din dukhee-aa doojai bhaa-ay rachaa-ay.
har naam na chaytai baho karam kamaa-ay.
poorab likhi-aa so maytnaa na jaa-ay.
naanak bin satgur sayvay mokh na paa-ay. ||3||

pa-orhee.

satgur jinee Dhi-aa-i-aa say karh na savaahee.
satgur jinee Dhi-aa-i-aa say taripat aghaahee.
satgur jinee Dhi-aa-i-aa tin jam dar naahee.

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jin ka-o ho-aa kirpaal har say satgur pairee paahee.
tin aithai othai mukh ujlay har dargeh paiDhay jaahee.
||14||

**SHLOAK MOHALLA 3**

In the previous Paurri, Guru Ji gave us the message that if we want to wash off all our sins, enjoy everlasting peace, and obtain all other kinds of blessings, then we should attentively follow the true Guru's advice and dwell on God's Name with sincere love and devotion. He begins this shabad by describing the consequences of not serving or following the advice of the true Guru.

He says: "They who have not served the true Guru and have not reflected on his instruction, remain without inner (divine) wisdom, and they are as good as dead in the world. They go through millions of species, and are ruined in the (endless cycle) of taking birth and dying again and again. (But the fact is that) only that person serves the true Guru, whom God Himself makes him do so. The true Guru holds the treasure of Name, but it is obtained by God's grace. They who, through the Guru's word (i.e. his teaching or instruction), are dyed in the True Name, forever true is their love and devotion to God. (Further), O Nanak, he whom God (once) unites with Himself, is never separated from Him and imperceptibly merges in Him." (1)

Mohalla 3

In the previous Shloak, Guru Ji commented on the fate of those ignorant persons, who do not know the merit of dwelling on God's Name. But there are many other persons who claim themselves as "bhagats" (or devotees) of God, but actually they are not. In this Shloak, he comments on one such sect of devotees, who call themselves "*Bhagauties*" or the worshippers of god Vishnu.

Guru Ji says: "He (alone) is a true *Bhagautee* (or devotee) who realizes God. By Guru's grace, he understands his self and stabilizes his mercurial mind. He dies while alive (i.e. while still living in the world rises above worldly attachments) and keeps his mind focused on the abode of the One (God). O Nanak, such a (person alone) is a supreme *Bhagautee* (or devotee), and he alone merges in the true God." (2)

Mohalla 3

Next commenting on those persons, who have falsehood in their hearts, but call themselves devotees (or *Bhagautees*), Guru Ji says: "He, who has deceit within his mind, but poses as a "*Bhagautee*", through such hypocrisy, he will never attain to the all-pervading God. He vilifies others, and makes his mind impure. He may wash off his body-filth (by bathing at holy places), but the impurity of his mind does not go. He enters into disputations with holy company. Being attached to duality (i.e. Maya or worldly riches), he always remains miserable. He performs many (ritualistic) deeds, but does not remember God's Name. The record of his past deeds cannot be erased.

In short, O Nanak, without serving i.e. following the true Guru, none can obtain salvation (from attachment to Maya)." (3)

SGGSP-89**Paurri**

Now Guru Ji describes the blessings of serving the true Guru. He says: "Those who meditate upon (i.e. have acted upon the advice of) the true Guru, do not agonize every new day. They, who meditate on the true Guru, remain fully satiated. They, who meditate on the true Guru, are not afraid of the demon of death. But only those on whom God becomes gracious, worship at the feet of the true Guru. Those (blessed ones) are honored both in this world and the next, and they repair to the divine court in glory." (14)

The message of this Paurri is that we should sincerely follow the advice of the true Guru (i.e. Gurbani as recorded in Guru Granth Sahib). We should not indulge in any false show of holiness or purity. Rather, following the teachings of Gurbani, we should give up love of worldly riches and be truly imbued with the love of God's Name and pray to Him to be merciful to us and reunite us with Him.



ਸਲੋਕ ਮ: ੨ ॥

ਜੋ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ ॥
ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੋ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ
॥੧॥

ਮ: ੫ ॥

ਮੁੰਢਹੁ ਭੁਲੀ ਨਾਨਕਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮਿ ਮੁਈਆਸੁ ॥
ਕਸਤੂਰੀ ਕੈ ਭੋਲੜੈ ਗੰਦੇ ਛੁੰਮਿ ਪਈਆਸੁ ॥੨॥

ਪਉੜੀ ॥

ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨ ਮੇਰੇ ਜੋ ਸਭਨਾ ਉਪਰਿ
ਹੁਕਮੁ ਚਲਾਏ ॥

ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਮਨ ਮੇਰੇ ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਲਏ
ਛਡਾਏ ॥

ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਮਨ ਮੇਰੇ ਜੁ ਮਨ ਕੀ ਤ੍ਰਿਸਨਾ ਸਭ
ਭੁਖ ਗਵਾਏ ॥

ਸੋ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਿਆ ਵਡਭਾਗੀ ਤਿਨ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ
ਪੈਰੀ ਪਾਏ ॥

ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ ਸਭਨਾ ਤੇ ਵਡਾ ਸਭਿ ਨਾਵੈ ਅਗੈ ਆਣਿ
ਨਿਵਾਏ ॥੧੫॥

salok mehlā 2.

jo sir saaN-ee naa nivai so sir deejai daar.
naanak jis pinjar meh birhaa nahee so pinjar lai jaar. ||1||

mehlā 5.

mundhhu bhulee naankaa fir fir janam mu-ee-aas.
kastooree kai bholrhai gunday dumm pa-ee-aas. ||2||

pa-orhee.

so aisaa har naam Dhi-aa-ee-ai man mayray jo sabhnaa
upar hukam chala-ay.
so aisaa har naam japee-ai man mayray jo antee a-osar la-
ay chhad-ay.

so aisaa har naam japee-ai man mayray jo man kee
tarisnaa sabh bhukh gavaa-ay.

so gurmukh naam japi-aa vadbhaagee tin nindak dusat
sabh pairee paa-ay.
naanak naam araaDh sabhnaa tay vadaa sabh naavai agai
aan nivaa-ay. ||15||

SHLOAK MOHALLA 2

In the previous Paurri, Guru Ji advised us that we should give up love of worldly riches and be truly imbued with the love of God's Name, and pray to Him to be merciful to us and reunite us with Him. Here, Guru Ji reiterates this message in a much stronger language.

Like the similar famous couplet of Sufi saint, Sheikh Farid, Guru Ji says: "The head, which does not bow before God, should be cast off (i.e. that person who does not pay obeisance to the Master should be ignored). O Nanak, the body in which there is no craving for God, should be burnt (i.e. that person, who does not have love for God is worthless)." (1)

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Mohalla 5

But in spite of such strongly-worded advice of Guru Ji and many other holy persons of other faiths, many people can be seen who, not to speak of paying obeisance to God, refuse even to accept His existence. Instead of finding true happiness by realizing the God abiding within them, they try to find happiness in the false and filthy pleasures of the world. They are misguided and forgetful of their Divine origin.

About the fate of such misguided persons, Guru Ji comments: "O Nanak, the bride-soul forgetful of the Divine Essence, suffers (the pains of) birth and death again and again. Her state is like that of a deer, who although has (the most sweet scented) musk within its body, yet in its ignorance, it tries to find it outside and falls into a foul-smelling pit of filth." (2)

Paurri

Therefore, Guru Ji advises his own mind (and indirectly ours) to dwell on the beneficent Name of God, which can give us joy and peace.

He says: "O my mind, meditate on such Name (of God) who has command over all. O my mind, you should dwell on



that Name, which at the last moment can liberate you (from the fear of death). O my mind, we should dwell on that God's Name, which removes all desires and hungers of the mind. All the slanderers and villains come and fall at the feet (i.e. ask for mercy and forgiveness) from those fortunate Guru wards, who have meditated on God's Name. Therefore, O Nanak, you too should meditate on the Name (of God), which is the best (way of pleasing God, and He) has made all to bow before the Name."(15)

The message of this Paurri is that instead of trying to find joy and satisfaction from false worldly pleasures, we should meditate on God's Name that abides within us. By meditating on God's Name (i.e. by always remembering God with love and devotion) we can subdue all our worldly desires and hungers, and achieve lasting happiness. This will also give us so much divine wisdom and power that both our inner and outer enemies and slanderers will become our friends, and we will be free even from the fear of death.

ਸਲੋਕ ਮ: ੩ ॥

ਵੇਸ ਕਰੇ ਕੁਰੂਪਿ ਕੁਲਖਣੀ ਮਨਿ ਖੋਣੈ ਕੂੜਿਆਰਿ ॥
ਪਿਰ ਕੈ ਭਾਣੈ ਨਾ ਚਲੈ ਹੁਕਮੁ ਕਰੇ ਗਾਵਾਰਿ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਸਭਿ ਦੁਖ ਨਿਵਾਰਣਹਾਰਿ ॥
ਲਿਖਿਆ ਮੇਟਿ ਨ ਸਕੀਐ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥
ਮਨੁ ਤਨੁ ਸਉਪੇ ਕੰਤ ਕਉ ਸਬਦੇ ਧਰੇ ਪਿਆਰੁ ॥
ਬਿਨੁ ਨਾਵੈ ਕਿਨੈ ਨ ਪਾਇਆ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥
ਨਾਨਕ ਸਾ ਸੁਆਲਿਓ ਸੁਲਖਣੀ ਜਿ ਰਾਵੀ ਸਿਰਜਨਹਾਰਿ ॥੧॥

ਮ: ੩ ॥

ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਤਿਸ ਦਾ ਨ ਦਿਸੈ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥
ਮਨਮੁਖ ਅਗਿਆਨੀ ਮਹਾ ਦੁਖੁ ਪਾਇਦੇ ਫੁਝੇ ਹਰਿ ਨਾਮੁ
ਵਿਸਾਰਿ ॥

ਭਲਕੇ ਉਠਿ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਭਉਜਲੁ ਉਤਰੇ ਪਾਰਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਹਿ ਸਚੁ ਨਾਮੁ ਉਰ ਧਾਰਿ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਭਰਪੂਰਿ ਦੂਜਾ ਨਾਹਿ ਕੋਇ ॥

salok mehlā 3.

vays karay kuroop kulkhanee man khotai koorhi-aar.
pir kai bhaanai naa chalai hukam karay gaavaar.
gur kai bhaanai jo chalai sabh dukh nivaaranhaar.
likhi-aa mayt na sakee-ai jo Dhur likhi-aa kartaar.
man tan sa-upay kant ka-o sabday Dharay pi-aar.
bin naavai kinai na paa-i-aa daykhhu ridai beechaar.
naanak saa su-aali-o sulakh-nee je raavee sirjanhaar. ||1||

mehlā 3.

maa-i-aa moh gubaar hai tis daa na disai urvaar na paar.
manmukh agi-aanee mahaa dukh paa-iday dubay har naam
visaar.
bhalkay uth baho karam kamaaveh doojai bhaa-ay pi-aar.
satgur sayveh aapnaa bha-ojal utray paar.
naanak gurmukh sach samaaveh sach naam ur Dhaar. ||2||

pa-orhee.

har jal thal mahee-al bharpoor doojaa naahi ko-ay.

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ਹਰਿ ਆਪਿ ਬਹਿ ਕਰੇ ਨਿਆਉ ਕੂੜਿਆਰ ਸਭ ਮਾਰਿ ਕਢੋਇ ॥
ਸਚਿਆਰਾ ਦੇਇ ਵਡਿਆਈ ਹਰਿ ਧਰਮ ਨਿਆਉ ਕੀਓਇ ॥

ਸਭ ਹਰਿ ਕੀ ਕਰਹੁ ਉਸਤਤਿ ਜਿਨਿ ਗਰੀਬ ਅਨਾਥ ਰਾਖਿ
ਲੀਓਇ ॥
ਜੈਕਾਰੁ ਕੀਓ ਧਰਮੀਆ ਕਾ ਪਾਪੀ ਕਉ ਡੰਡੁ ਦੀਓਇ ॥੧੬॥

har aap bahi karay ni-aa-o koorhi-aar sabh maar kadho-ay.
sachi-aaraa day-ay vadi-aa-ee har Dharam ni-aa-o kee-o-ay.
sabh har kee karahu ustat jin gareeb anaath raakh lee-o-i.
jaikaar kee-o dharmee-aa kaa paapee ka-o dand dee-o-i.
||16||

SHLOAK MOHALLA 3

In the last Paurri, Guru Ji gave us the message that instead of trying to find joy and satisfaction from false worldly pleasures, we should meditate on God's Name that abides within us. But the self-conceited persons keep on doing all bad things, ignoring the advice of the Guru, and yet expecting that God should fulfill all their worldly desires. Guru Ji begins this Paurri by comparing such a self-conceited person with an ugly and unbecoming woman who tries to order



around her spouse on the strength of her good clothes and physical adornments.

He says: "A self-conceited person is like an ugly woman of evil character and deceitful mind, who embellishes herself with (costly) clothes. But instead of following the will of her spouse, such an uncivilized female tries to order him around. (As a result, she always suffers in pain. But the bride who) follows the will (i.e. advice) of the Guru, she gets rid of all her sufferings. (However, we have to remember that) whatever has been pre-written by the Creator in our destiny, we cannot erase it. (Therefore, a Guru ward bride soul) surrenders her mind and body to her Spouse (God), and lovingly follows the Guru's word (or advice). You may ponder in your mind (and will come to the conclusion) that without the Name (i.e. true love and devotion for God), no body has ever attained Him, and O Nanak, only that (soul) bride is truly beautiful and praiseworthy, whom the Creator loves." (1)

Mohalla 3

After commenting upon the fate of the self-willed persons who, ignoring the advice of the Guru, remain involved in the pursuit of worldly pleasures and possessions, Guru Ji educates us about the reality of these pleasures.

He says: "Attachment to Maya (i.e. worldly riches) is utter darkness; its beginning or end is not visible. The ignorant and self-conceited persons, who forsake God's Name, suffer great pain and are drowned (in this sea of darkness and ignorance). Everyday they rise in the early morning and perform many rituals, out of love of the other (worldly things, rather than the Creator). But, those who serve (i.e. follow the advice of) their true Guru swim across the dreadful world-ocean. O Nanak by enshrining the true Name in their hearts the Guru wards, get merged in the true God Himself." (2)

Paurri

Now Guru Ji tells us who determines the reward or punishment of our good or bad deeds. He says: "God pervades the ocean and the earth and there is no body else beside Him (to judge). God Himself sits in judgment. He chastises the false and drives them out of His Court. (On the other hand), He receives with honor, the true ones, and thus, He dispenses justice based on righteousness. Therefore, all should praise God who protects the poor and the meek. In short, God grants victory to the righteous and punishes the sinners." (16)

The message of this Paurri is that we should not let ourselves be drowned in worldly pleasures and possessions and try to please God by performing rituals. Instead, following the advice of the Guru as enshrined in Guru Granth Sahib Ji, we should dwell on God's Name with love and devotion. Surely, God will do justice and accord us due recognition in His court.



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ਸਲੋਕ ਮ: ੩ ॥

ਮਨਮੁਖ ਮੈਲੀ ਕਾਮਣੀ ਕੁਲਖਣੀ ਕੁਨਾਰਿ ॥
ਪਿਰੁ ਛੋਡਿਆ ਘਰਿ ਆਪਣਾ ਪਰ ਪੁਰਖੈ ਨਾਲਿ ਪਿਆਰੁ ॥
ਤ੍ਰਿਸਨਾ ਕਦੇ ਨ ਚੁਕਈ ਜਲਦੀ ਕਰੇ ਪੂਕਾਰ ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕੁਰੂਪਿ ਕੁਸੋਹਣੀ ਪਰਹਰਿ ਛੋਡੀ ਭਤਾਰਿ
॥੧॥

ਪੰਨਾ ੯੦

ਮ: ੩ ॥

ਸਬਦਿ ਰਤੀ ਸੋਹਾਗਣੀ ਸਤਿਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰਿ ॥
ਸਦਾ ਰਾਵੈ ਪਿਰੁ ਆਪਣਾ ਸਚੈ ਪ੍ਰੇਮਿ ਪਿਆਰਿ ॥
ਅਤਿ ਸੁਆਲਿਉ ਸੁੰਦਰੀ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥
ਨਾਨਕ ਨਾਮਿ ਸੋਹਾਗਣੀ ਮੇਲੀ ਮੇਲਣਹਾਰਿ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਤੇਰੀ ਸਭ ਕਰਹਿ ਉਸਤਤਿ ਜਿਨਿ ਫਾਥੇ ਕਾਢਿਆ ॥
ਹਰਿ ਤੁਧਨੋ ਕਰਹਿ ਸਭ ਨਮਸਕਾਰੁ ਜਿਨਿ ਪਾਪੈ ਤੇ ਰਾਖਿਆ ॥
ਹਰਿ ਨਿਮਾਣਿਆ ਤੂੰ ਮਾਣੁ ਹਰਿ ਭਾਵੀ ਹੂੰ ਤੂੰ ਡਾਢਿਆ ॥

ਹਰਿ ਅਹੰਕਾਰੀਆ ਮਾਰਿ ਨਿਵਾਏ ਮਨਮੁਖ ਮੂੜ ਸਾਧਿਆ ॥

ਹਰਿ ਭਗਤਾ ਦੇਇ ਵਡਿਆਈ ਗਰੀਬ ਅਨਾਥਿਆ ॥੧੭॥

salok mehlā 3.

manmukh mailee kaamnee kulkhanee kunaar.
pir chhodi-aa ghar aapnaa par purkhai naal pi-aar.
tarisnaa kaday na chuk-ee jaldee karay pookaar.
naanak bin naavai kuroop kusohanee parhar chhodee
bhataar. ||1||

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mehlā 3.

sabad ratee sohaaganeer satgur kai bhaa-ay pi-aar.
sadaa raavay pir aapnaa sachai paraym pi-aar.
at su-aali-o sundree sobhaavantee naar.
naanak naam sohaaganeer maylee maylanhaar. ||2||

pa-orhee.

har tayree sabh karahi ustat jin faathay kaadhi-aa.
har tuDhno karahi sabh namaskaar jin paapai tay raakhi-
aa.
har nimaani-aa tooN maan har daadhee hooN tooN
daadhi-aa.
har ahaNkaaree-aa maar nivaa-ay manmukh moorh
saaDhi-aa.
har bhagtaa day-ay vadi-aa-ee gareeb anaathi-aa. ||17||

SHLOAK MOHALLA 3

Like the previous Paurri, Guru Ji begins this Paurri also, by comparing a self-conceited person with an ugly woman, who keeps on suffering because of her love for persons other than her own spouse.

He says: "A self-willed person is like an ugly woman of evil character and repute who has abandoned the house of her own spouse and is in love with another person. Her desire is never satiated, and burning with desire she keeps wailing. O Nanak, without (dwelling on) the Name, a person is like an unsightly woman, who has been deserted by her spouse." (1)

Mohalla 3

Now regarding a Guru ward person, Guru Ji says: "The person who being imbued with the (Guru's) word, is in love with the true Guru, (is like) a happily wedded wife, who always enjoys the company of her Spouse with true love and devotion. (He is like) an extremely beautiful, lovely, who is praised everywhere. O Nanak, (because of her being absorbed) in God's Name, the unifying God has united (such a Gurmukh) wedded wife with Him." (2)

Paurri

Therefore, like a humble loving devotee, Guru Ji reverts to the praise of God once again, and says: "O God, all those, whom You have liberated from the entrapments (of worldly affairs). O God, all those pay obeisance to You, whom You saved from (committing) sins. O God, You are the pride of the pride-less, and O God, You are stronger than the strong. You have beaten down the arrogant, and chastise the foolish egoists. You bestow honor on the devotees, and provide support to those poor, who don't have any (worldly) support." (17)



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The message of this Paurri is that, we have a choice before us. We can ignore what Gurbani teaches us and indulge in false worldly pleasures, and like deserted women, suffer the consequences. Or we can follow Guru Ji's advice, dwell on God's Name with love and devotion, and like the happily-wedded wives enjoy the eternal bliss of union with our Spouse i.e. God.

ਸਲੋਕ ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਸੁ ਵਡਿਆਈ ਵਡੀ ਹੋਇ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਉਤਮੁ ਮਨਿ ਵਸੈ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥
ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸੁ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥
ਨਾਨਕ ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥੧॥

ਮਃ ੩ ॥

ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਤਾਰ ॥
ਮਾਇਆ ਬੰਦੀ ਖਸਮ ਕੀ ਤਿਨ ਅਗੈ ਕਮਾਵੈ ਕਾਰ ॥
ਪੂਰੈ ਪੂਰਾ ਕਰਿ ਛੋਡਿਆ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਿ ਬੁਝਿਆ ਤਿਨਿ ਪਾਇਆ ਮੋਖ ਦੁਆਰੁ ॥
ਮਨਮੁਖ ਹੁਕਮੁ ਨ ਜਾਣਨੀ ਤਿਨ ਮਾਰੇ ਜਮ ਜੰਦਾਰੁ ॥
ਗੁਰਮੁਖਿ ਜਿਨੀ ਅਰਾਧਿਆ ਤਿਨੀ ਤਰਿਆ ਭਉਜਲੁ ਸੰਸਾਰੁ ॥
ਸਭਿ ਅਉਗਣ ਗੁਣੀ ਮਿਟਾਇਆ ਗੁਰੁ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੨॥
ਪਉੜੀ ॥
ਹਰਿ ਕੀ ਭਗਤਾ ਪਰਤੀਤਿ ਹਰਿ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ॥
ਹਰਿ ਜੇਵਡੁ ਨਾਹੀ ਕੋਈ ਜਾਣੁ ਹਰਿ ਧਰਮੁ ਬੀਚਾਰਦਾ ॥
ਕਾੜਾ ਅੰਦੇਸਾ ਕਿਉ ਕੀਜੈ ਜਾ ਨਾਹੀ ਅਧਰਮਿ ਮਾਰਦਾ ॥
ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਨਿਆਉ ਪਾਪੀ ਨਰੁ ਹਾਰਦਾ ॥
ਸਾਲਾਹਿਹੁ ਭਗਤਹੁ ਕਰ ਜੋੜਿ ਹਰਿ ਭਗਤ ਜਨ ਤਾਰਦਾ ॥੧੮॥

salok mehlā 3.

satgur kai bhaanai jo chalai tis vadi-aa-ee vadee ho-ay.
har kaa naam utam man vasai mayt na sakai ko-ay.
kirpaa karay jis aapnee tis karam paraapat ho-ay.
naanak kaaran kartay vas hai gurmukh boojhai ko-ay. ||1||

mehlā 3.

naanak har naam jinee aaraaDhi-aa an-din har liv taar.
maa-i-aa bandee khasam kee tin agai kamaavai kaar.
poorai pooraa kar chhodi-aa hukam savaaranhaar.
gur parsadee jin bujhi-aa tin paa-i-aa mokh du-aar.
manmukh hukam na jaannee tin maaray jam jandaar.
gurmukh jinee araaDhi-aa tinee tari-aa bha-ojal sansaar.
sabh a-ugan gunee mitaa-i-aa gur aapay bakhsanhaar. ||2||

pa-orhee.

har kee bhagtaa parteet har sabh kichh jaandaa.
har jayvad naahee ko-ee jaan har Dharam beechaardaa.
kaarhaa andaysaa ki-o keejai jaa naahee aDhram maardaa.
sachaa saahib sach ni-aa-o paapee nar haardaa.
saalaahihu bhagtahu kar jorh har bhagat jan taardaa. ||18||

SHLOAK MOHALLA 3

Guru Ji began the last Paurri, by describing the fate of self-willed persons, i.e. those who follow the dictates of their own mind. He begins this Paurri by describing the blessings received by the Guru ward persons, i.e. those who live as per the advice of the Guru.

Guru Ji says: "He who lives as per the will (or advice) of the Guru, enjoys great glory. The Supreme Name of God abides in his heart, and nothing can erase it. But only that person receives this gift on whom, God shows His grace. But O Nanak, the cause (or the reason behind this grace) is in the power of the Creator, and only a rare Guru wards person understands (this truth)." (1)

Mohalla 3

Some people think that by following the Guru's advice, one can obtain only spiritual peace, but not Maya (or worldly wealth) which is very much needed for household needs and comforts. In this Shloak, Guru Ji gives full assurances in that regard as well.

Guru Ji says: "O Nanak, Maya (the worldly riches, who is), the slave of the Master, serves them as commanded by those who meditate on God's Name day and night with single minded devotion. Because as per the command of the embellishing (God), the perfect (Guru) has made them perfect (also i.e. they don't run after worldly wealth). By Guru's



grace, they who have realized (this secret), they have found the gate to salvation. (But) the self-willed persons do not understand the (divine) will and so, are punished by the demon of death. By Guru's grace, they, who have meditated on God, crossed over the dreadful world-ocean. (Because, by embellishing them with) merits, the Guru has banished all their demerits. (Indeed) the Guru is Himself (very) forgiving.”(1)

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Paurri

After describing the merits of following the advice of the Guru and dwelling on God's Name, Guru Ji describes the state of mind of the true devotees of God. He says: “The (true) devotees have this full faith that (God) knows every thing. They do not recognize any body else as God’s equal, and know that He dispenses true justice. (Therefore, they say to themselves) “Why should we have any fear or doubt, because God never chastises a person unjustly”? (They further firmly believe that) true is God and true is His justice, so the sinner loses (before Him. Therefore) O God’s devotees, praise Him with folded hands, (and have full faith that) God emancipates the saintly persons.” (18)

The message of this Paurri is that we should have full faith in the advice of the Guru and the justice of merciful God. Therefore, without having any doubts or misgivings, we should follow the advice of the Guru and dwell on God's Name with love and devotion. God will Himself take care of all our worldly needs and will bless us with peace and happiness, both in this world and the next.

ਸਲੋਕ ਮ: ੩ ॥

ਆਪਣੇ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹਾ ਅੰਤਰਿ ਰਖਾ ਉਰਿ ਧਾਰਿ ॥
ਸਾਲਾਹੀ ਸੋ ਪ੍ਰਭ ਸਦਾ ਸਦਾ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥
ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮੇਲਿ ਲਏ ਸਾਈ ਸੁਹਾਗਣਿ
ਨਾਰਿ ॥੧॥

ਮ: ੩ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥
ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਭਏ ਧਿਆਇਆ ਨਾਮੁ ਹਰੇ ॥
ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਅਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਤਰੇ ॥
ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਅਨੁ ਹਰਿ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਆਪਣੀ ਭਗਤਿ ਕਰਾਇ ਵਡਿਆਈ ਵੇਖਾਲੀਅਨੁ ॥
ਆਪਣੀ ਆਪਿ ਕਰੇ ਪਰਤੀਤਿ ਆਪੇ ਸੇਵ ਘਾਲੀਅਨੁ ॥

ਪੰਨਾ ੯੧

ਹਰਿ ਭਗਤਾ ਨੋ ਦੇਇ ਅਨੰਦੁ ਬਿਰੁ ਘਰੀ ਬਹਾਲੀਅਨੁ ॥
ਪਾਪੀਆ ਨੋ ਨ ਦੇਈ ਬਿਰੁ ਰਹਣਿ ਚੁਣਿ ਨਰਕ ਘੋਰਿ ਚਾਲੀਅਨੁ
॥

ਹਰਿ ਭਗਤਾ ਨੋ ਦੇਇ ਪਿਆਰੁ ਕਰਿ ਅੰਗੁ ਨਿਸਤਾਰਿਅਨੁ
॥੧੯॥

salok mehlā 3.

aapnay pareetam mil rahaa antar rakhaa ur Dhaar.
saalaahē so parabh sadaa sadaa gur kai hayt pi-aar.
naanak jis nadar karay tis mayl la-ay saa-ee suhaagan
naar. ||1||

mehlā 3.

gur sayvaa tay har paa-ee-ai jaa ka-o nadar karay-i.
maanas tay dayvtay bha-ay Dhi-aa-i-aa naam haray.
ha-umai maar milaa-i-an gur kai sabad taray.
naanak sahj samaa-i-an har aapnee kirpaa karay. ||2||

pa-orhee.

har aapnee bhagat karaa-ay vadi-aa-ee vaykhaali-an.
aapnee aap karay parteet aapay sayv ghaalee-an.

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har bhagtaa no day-ay anand thir gharee bahaali-an.
paapee-aa no na day-ee thir rahan chun narak ghor chaali-
an.
har bhagtaa no day-ay pi-aar kar ang nistaari-an. ||19||

SHLOAK MOHALLA 3

In the Shlokas preceding the last Paurri, Guru Ji described the blessings obtained by a person, who lives according to the will or advice of the true Guru and enshrines God's Name within his heart. He begins this Paurri by expressing his own wish to remain united with the beloved God and enshrine Him in his heart.



He says: "I wish that I may remain united with my beloved (God) and keep Him enshrined in my heart. (Yes) I wish that through love and affection for the Guru, I may always keep praising Him. (But) O Nanak, only he, on whom God casts His glance of grace him, He unites with Him, and that (human) bride alone is called as His truly wedded wife." (1)

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Mohalla 3

In this Shloak, Guru Ji describes how God is obtained and what are the blessings of union with Him. He says: "It is by serving (i.e. following) the true Guru that man obtains God, on whom He shows His grace. By meditating on (Gods') Name, from mortals they become (virtuous like) gods. Yes, by destroying their ego, whom (God) has united with Him, by following the Guru's word (i.e. Gurbani), they are ferried across (the worldly) ocean. (In short), O Nanak, on whom God shows His grace, they imperceptibly merge in Him." (2)

Paurri

Once again summarizing the blessings showered by God upon His devotees and the chastisement meted out to the sinners, Guru Ji says: "By making the (devotees to) worship Him, God has manifested His greatness. God Himself inculcates faith (for Him, in the hearts of His devotees), and Himself yokes them to His service. God bestows bliss on the devotees, and seats them in His eternal Home (i.e. provides them with eternal peace). But He does not let the sinners live in peace, and picking them up, condemns them to horrible hell (i.e. subjects them to extreme suffering). In short, by blessing His devotees with His Love and rendering them His support, God saves them (from evils)." (19)

The message of this Paurri is that if we want God not only to protect and save us from troubles and difficulties, but also to bestow on us His loving union, we should humbly pray to Him to bless us with the guidance of the Guru (Guru Granth Sahib Ji). Following that guidance, we should meditate on God, with full love and devotion, so that He may show His mercy on us also, and bless us with His eternal union.