



SGGSP-141

ਪੰਨਾ ੧੪੧

ਮਃ ੧ ॥

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥
ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥
ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥
ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥
ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੇ ਪਲੈ ਪਾਇ ॥੨॥

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mehlā 1.

hak paraa-i-aa naankaa us soo-ar us gaa-ay.
gur peer haamaa taa bharay jaa murdaar na khaa-ay.
galee bhisat na jaa-ee-ai chhutai sach kamaa-ay.
maaran paahi haraam meh ho-ay halaal na jaa-ay.
naanak galee koorhee-ee koorho palai paa-ay. ||2||



This Shabad also apparently seems addressed to the Muslim rulers of his day (500 years ago), who were indulging in all kinds of corruption, injustice and oppression upon the poor. However this advice is still very much valid for the present day politicians and rulers of many countries, where bribery, nepotism and injustice are prevalent.

Guru Ji condemns depriving others, of their due in the strongest terms. He says: “Depriving any person his due right is like the sin of eating pork (for a Muslim) and beef (for a Hindu). Your Guru or prophet will only stand by you (in God’s court) if you do not eat carcass (i.e. do not usurp the right of others. Remember) that by mere talks we cannot go to heaven. Emancipation (from punishment) can only be obtained by truthful living. As you cannot purify pork (which you consider as polluted), by adding condiments, (similarly by any kinds of rationalizing) you cannot justify your sinful acts. In short O Nanak, through false talk, one gathers nothing but falsehood.”(2)

The message of this stanza again is that if we want that our Guru or prophet may help us in any way before God then we need to earn our living by honest and truthful living and never try to justify our deceit or corruption by phony reasoning.

ਮਃ ੧ ॥

ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥
ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥
ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥
ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥
ਨਾਨਕ ਜੇਤੇ ਕੁੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥੩॥

mehlā 1.

panj nivaajaa vakhaṭ panj panjaa panjay naa-o.
pahilaa sach halaal du-ay teejaa khair khudaa-ay.
cha-uthee nee-aṭ raas man panjeevee sifṭ sanaa-ay.
karṇee kalmaa aakh kai taa musalmaan sadaa-ay.
naanak jayṭay koorhi-aar koorhai koorhee paa-ay. ||3||

M: 1

This stanza is also apparently addressed to Muslims, but is equally applicable to all and particularly Sikhs because they are also supposed to daily recite five “*Baanis*” or prayers.

Guru Ji says: “You say five prayers five times, giving them five names. (But I suggest that) let truth be your first prayer, honest living second, charity the third, honest desires the fourth, and Praise of God as your fifth Prayer. (In this way), by practicing the “*Kalma*”(or Mantra) of good deeds, you will be called a true Muslim. O Nanak, (all those who are without these virtues), are simply traders of falsehood, and false is the glory obtained by such false persons.”(3)

The message of this Shloak is that if we do not live a truthful living, have no compassion for the poor in our heart, and no true devotion to God, then all our daily prayers or other faith rituals are nothing but a false show of piety.

ਪਉੜੀ ॥

ਇਕਿ ਰਤਨ ਪਦਾਰਥ ਵਣਜਦੇ ਇਕਿ ਕਚੈ ਦੇ ਵਾਪਾਰਾ ॥

pa-orhee.

ik raṭan padāarath vanjaday ik kachai day vaapaaraa.



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ਸਤਿਗੁਰਿ ਤੁਠੈ ਪਾਈਅਨਿ ਅੰਦਰਿ ਰਤਨ ਭੰਡਾਰਾ॥
ਵਿਣੁ ਗੁਰ ਕਿਨੈ ਨ ਲਧਿਆ ਅੰਧੇ ਭਉਕਿ ਮੁਏ ਕੂੜਿਆਰਾ ॥

ਮਨਮੁਖ ਦੂਜੈ ਪਰਿ ਮੁਏ ਨਾ ਬੂਝਹਿ ਵੀਚਾਰਾ ॥
ਇਕਸੁ ਬਾਝਹੁ ਦੂਜਾ ਕੋ ਨਹੀ ਕਿਸੁ ਅਗੈ ਕਰਹਿ ਪੁਕਾਰਾ ॥
ਇਕਿ ਨਿਰਧਨ ਸਦਾ ਭਉਕਦੇ ਇਕਨਾ ਭਰੇ ਤੁਜਾਰਾ ॥
ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ਹੋਰੁ ਬਿਖਿਆ ਸਭੁ ਛਾਰਾ ॥
ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ ॥੨॥

satgur tuthai paa-ee-an andar raṭan bhaṇdaaraa.
vin gur kinai na laDhi-aa anDhay bha-uk mu-ay koorhi-
aaraa.
manmukh doojai pach mu-ay naa boojheh veechaaraa.
ikas baajhahu doojaa ko nahee kis agai karahi pukaaraa.
ik nirDhan sadaa bha-ukday iknaa bharay tujaaraa.
vin naavai hor Dhan naahee hor bikhi-aa sabh chhaaraa.
naanak aap karaa-ay karay aap hukam savaaranhaaraa. ||7||

PAURRI

Most of us deal in some kind of business to amass the worldly wealth and many times we do not hesitate to indulge in falsehood, hypocrisy and cheating to satisfy our greed. However this wealth may provide us, some happiness for a very short time, but often fails to provide us long lasting happiness or peace of Mind. In this “Paurri”, Guru Ji tells us what is the real wealth, which can bring us true or everlasting happiness.

He says: “Some trade in jewels (of God's Praise), others are dealers in short lived (material wealth. They don't realize, that right) within us are the treasure of jewels (of God's Name, but we can obtain these only), when our true Guru becomes gracious on us. Without the guidance of the Guru, no one has been able to find (this) treasure. Many false blind fools have died exhausted (in search of this true wealth). The self- conceited persons get wasted away in their duality (i.e. love of things other than God), because they do not understand, the divine thoughts. There is no one except the One (God, to help them), so before whom can they cry? There are some, who being poor (in the wealth of Name) always keep wandering, while there are others whose safes (i.e. hearts) are full (with the jewels of Name). Without (God's) Name there is no lasting wealth, all else is poison and (use less like) dust. (But) O Nanak it is God, who does and makes us do (what He wants), and it is by His own command, that He puts us on the right track.” (7)

The message of this “Paurri” is that if we want to enjoy everlasting peace and happiness of mind, then instead of running after false worldly wealth we should follow Guru's advice and seek the true wealth of God's Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ
॥
ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ
॥
ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥

ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥
ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ
ਕਹਾਵੈ ॥੧॥

salok mehlāa 1.

musalmaan kahaavan muskal jaa ho-ay ta musalmaan
kahaavai.
aval a-ul deen kar mithaa maskal maanaa maal musaavai.
ho-ay muslim deen muhaanai maran jeevan kaa bharam
chukhaavai.
rab kee rajaa-ay mannay sir upar kartaa mannay aap
gavaavai.
ta-o naanak sarab jee-aa mihramat ho-ay ta musalmaan
kahaavai. ||1||

SHLOAK M: 1

According to Bh. Vir Singh Ji, this Shloak was uttered by Guru Nanak Dev Ji, while addressing a Muslim judge (or “Qazi”), when he came out of the river after receiving his revelation and declared that: “There is no Hindu and No Muslim”. The “Qazi” asked Guru Nanak: “Why one cannot be a Muslim?”

Guru Ji replied: “It is very difficult to be called a (true), Muslim, because if a person is (true) follower (of Islam), only then he can be called a Muslim. For that, firstly he has to accept as sweet the faith propagated by his prophet.



Then, just as one scrape off rust, with a scrapper, similarly he has to get rid of share his possessions (with the needy). He should be firm in faith of his prophet (like a rider in a ship has in the ship's captain.) This way he should dispel the doubt (or fear) of birth or death. He should submit to the will of God. He should shed his self-conceit and consider the Creator as the master of all. Only in this way O Nanak, when he is compassionate to all creatures, that he can be called a (true) Muslim.”(1)

The message of this salok, is that a person can only considered a true follower of his faith if he reposes complete faith in the, prophet or Guru of that faith, submits to the will of God and is compassionate to all creatures.

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ਪਰਹਰਿ ਕਾਮ ਕ੍ਰੋਧੁ ਝੂਠੁ ਨਿੰਦਾ ਤਜਿ ਮਾਇਆ ਅਹੰਕਾਰੁ
ਚੁਕਾਵੈ ॥

ਤਜਿ ਕਾਮੁ ਕਾਮਿਨੀ ਮੋਹੁ ਤਜੈ ਤਾ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਪਾਵੈ
॥

ਤਜਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ਪ੍ਰੀਤਿ ਸੁਤ ਦਾਰਾ ਤਜਿ ਪਿਆਸ ਆਸ
ਰਾਮ ਲਿਵ ਲਾਵੈ ॥

ਨਾਨਕ ਸਾਚਾ ਮਨਿ ਵਸੈ ਸਾਚ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥੨॥

mehlaa 4.

parhar kaam kroDh jhooth nindaa taj maa-i-aa aha^Nkaar
chukhaavai.

taj kaam kaaminee moh tajai taa anjan maahi niranjan
paavai.

taj maan abhimaan pareet sut daaraa taj pi-aas aas raam liv
laavai.

naanak saachaa man vasai saach sabad har naam samaavai.
॥2॥

M: 4

The previous Salok, apparently addressed to a Muslim, tells how to be a true Muslim. In this Salok, he similarly describes, how to be a true Hindu. But in fact the advice contained in both these Saloks is equally applicable to the followers of any and all faiths.

He says: “(A true follower of any faith) should shed away his lust, anger, falsehood, slander, and pride of his wealth. Further if he abandons his lust, and attachment for women, then while still living in this sinful world he can obtain the immaculate God. Yes shedding away one's concern for honor or dishonor, (undue) love for his son, or wife and craving (for worldly possessions), he should pin his hopes and desires only in God. In this way O Nanak, the true (God) will come to reside in his heart, and by following the true word (i.e. advice of the Guru) he will merge in God's Name.” (2)

The message of this Shloak is that if we want to enjoy the bliss of union with God, then we should shed away the sinful impulses of our mind, such as lust, anger, greed, and attachment, and listening to the Guru's word, we should imbue it with the love for God's Name.

ਪਉੜੀ ॥

ਰਾਜੇ ਰਯਤਿ ਸਿਕਦਾਰ ਕੋਇ ਨ ਰਹਸੀਓ ॥

ਹਟ ਪਟਣ ਬਾਜਾਰ ਹੁਕਮੀ ਢਹਸੀਓ ॥

ਪਕੇ ਬੰਕ ਦੁਆਰ ਮੂਰਖੁ ਜਾਣੈ ਆਪਣੇ ॥

ਦਰਬਿ ਭਰੇ ਭੰਡਾਰ ਰੀਤੇ ਇਕਿ ਖਣੇ ॥

ਤਾਜੀ ਰਥ ਤੁਖਾਰ ਹਾਥੀ ਪਾਖਰੇ ॥

ਬਾਗ ਮਿਲਖ ਘਰ ਬਾਰ ਕਿਥੈ ਸਿ ਆਪਣੇ ॥

ਤੰਬੂ ਪਲੰਘ ਨਿਵਾਰ ਸਰਾਇਚੇ ਲਾਲਤੀ ॥

ਨਾਨਕ ਸਚ ਦਾਤਾਰੁ ਸਿਨਾਖਤੁ ਕੁਦਰਤੀ ॥੮॥

pa-orhee.

raajay ra-yat sikdaar ko-ay na rahsee-o.

hat patan baajaar hukmee dhahsee-o.

pakay bank du-aar moorakh jaanai aapnay.

darab bharay bhandaar reetay ik khanay.

taajee rath tukhaar haathee paakhray.

baag milakh ghar baar kithai se aapnay.

tamboo palangh nivaar saraa-ichay laaltee.

naanak sach daataar sinaakhat kudratee. ॥8॥



PAURRI

In the previous Shloak Guru Ji advised us, to shed away our lust, anger, and attachment with our relatives and wealth. In this "*Paurri*" he explains why.

He says: "Neither the kings, nor the subjects, nor their chiefs will remain (in this world for ever). As per (God's) will all these shops, cities and markets will one-day fall down? The foolish (human being) thinks that the solid and beautiful mansions, which he thinks are his, (but he doesn't realize that all these mansions along with his) treasures full of wealth, will be emptied in a moment. The horses, chariots, camels, elephants along with their coats and also all his gardens lands, houses and possessions, tents, beds made with (special) cotton tape, and satin pavilions, which a man thinks as his own, go no where (with him). O Nanak it is only God who is eternal, and can be identified only through His Nature." (8)

The message of this Paurri is that, neither any kings, nor any of their subjects or possessions, last forever. It is only God, who is eternal. Therefore, for obtaining eternal happiness, we need to have love and attachment only with Him, and try to realize Him in His nature.



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ਸਲੋਕੁ ਮਃ ੧ ॥

ਨਦੀਆ ਹੋਵਹਿ ਧੋਣਵਾ ਸੁੰਮ ਹੋਵਹਿ ਦੁਧੁ ਘੀਉ ॥
ਸਗਲੀ ਧਰਤੀ ਸਕਰ ਹੋਵੈ ਖੁਸੀ ਕਰੇ ਨਿਤ ਜੀਉ ॥

ਪੰਨਾ ੧੪੨

ਪਰਬਤੁ ਸੁਇਨਾ ਰੁਪਾ ਹੋਵੈ ਹੀਰੇ ਲਾਲ ਜੜਾਉ ॥
ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੧॥

salok mehlāa 1.

nadee-aa hoveh Dhaynvaā summ hoveh duDh ghee-o.
sagleē Dharṭee sakar hovai khusee karay nit jee-o.

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parbat su-inaa rupaa hovai heeray laal jarḥaa-o.
bhee too^Nhai salaahnaa aakḥan lahai na chaa-o. ||1||

SHLOAK M: 1

Most of us remember God, only when we are suffering from abject poverty, some serious health issue, or some personal or family tragedy. But as soon as these difficulties are over, or we become somewhat rich and start enjoying comfortable life, we forget God. But here, Guru Ji is praying to God and advising us that even when we are enjoying a comfortable life, and rolling in wealth, we should not forget God and always dwell on His Name.

He says: "O God, even if all the rivers become the wish fulfilling cows for me, I own springs of milk and butter, the entire earth becomes sugar for me, and seeing these things, my mind may rejoice every day, (I may own), a mountain of gold and silver, studded with jewels and rubies, even then I have to praise You, (and wish that) this passion may never die."(1)

The message of this Shloak is that, no matter how rich we may become, we should always be eager to thank and praise God.

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ਭਾਰ ਅਠਾਰਹ ਮੇਵਾ ਹੋਵੈ ਗਰੁੜਾ ਹੋਇ ਸੁਆਉ ॥
ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਫਿਰਦੇ ਰਖੀਅਹਿ ਨਿਹਚਲੁ ਹੋਵੈ ਥਾਉ ॥
ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੨॥

mehlāa 1.

bhaar athaarah mayvaa hovai garurhaa ho-ay su-aa-o.
chand sooraj du-ay firday rakhee-ahi nihchal hovai thaa-o.
bhee tooNhai salaahnaa aakhan lahai na chaa-o. ||2||



Continuing the previous thought Guru Ji says: "O God, even if I all the world's vegetation turns into fruit, whose taste may be very delicious, the sun and moon may be made to cease their motion, and my abode may become immovable, still I wish that I may keep praising You, and this fervor, should never go away." (2)

The message of this Shloak again is that even in the midst of enjoying all worldly pleasures and powers we should never forget God.

ਮਃ ੧ ॥

mehlaa 1.

ਜੇ ਦੇਹੈ ਦੁਖੁ ਲਾਈਐ ਪਾਪ ਗਰਹ ਦੁਇ ਰਾਹੁ ॥
ਰਤੁ ਪੀਣੇ ਰਾਜੇ ਸਿਰੈ ਉਪਰਿ ਰਖੀਅਹਿ ਏਵੈ ਜਾਪੈ ਭਾਉ ॥
ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੩॥

Jay dayhai dukh laa-ee-ai paap garah du-ay raahu.
raṭ peenay raajay sirai upar rakhee-ahi ayvai jaapai bhaa-o.
bhee too^Nhai salaahnaa aakhan lahai na chaa-o. ||3||

M: 1

Now Guru Ji is advising us that not only in good times we should remember God, but also even during the worst of times we should keep praising Him.

He says: "Even if my body is afflicted with a malady, and both "*Rahoo* and *Kaitu*" stars, which goad a person into sins, are after me, the blood sucking kings are after my head, (still I wish, that) even in such situations, I may feel Your love, and even then I may keep praising You, and my zeal of uttering (Your Praise), may never end."(3)

The message of this Shloak is that even in the worst of circumstances, instead of losing faith or making complaints we should accept our misfortunes as the sweet will of God and we should keep praising Him with the same zeal as before.



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ਅਗੀ ਪਾਲਾ ਕਪਤੁ ਹੋਵੈ ਖਾਣਾ ਹੋਵੈ ਵਾਉ ॥
 ਸੁਰਗੈ ਦੀਆ ਮੋਹਣੀਆ ਇਸਤਰੀਆ ਹੋਵਨਿ ਨਾਨਕ ਸਭੋ ਜਾਉ
 ॥
 ਭੀ ਤੂਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੪॥

mehlā 1.

agee paalaa kaparh hovai khaanaa hovai vaa-o.
 surgai dee-aa mohnee-aa istaree-aa hovan naanak sabho
 jaa-o.
bhee toohai salaahn^{aa} aakh^{an} lahai na chaa-o. ||4||

M: 1

Guru Ji now advises, what should be our attitude towards our God when we possess such miraculous powers that we are not bothered even by the Nature's elements.

He says: "Even if I had to wear clothes of fire (in summer), and frost (in winter), i.e. I may have no clothes to save myself in the extremes of weather, and I have nothing to eat, except air, (or quite the reverse, I may have the bewitching women of heaven (as my wives, I would still say to myself), O Nanak, all these (circumstances, good or bad) are transient. (I wish that in all states, I may) praise You, and the fervor of uttering (Your praise), may never cease." (4)

The message of this Shloak is that whether, we are suffering in abject poverty, or are rolling in life of luxuries, we should never forsake God, and our love and passion for singing His praise should never diminish.

ਪਵੜੀ ॥

ਬਦਫੈਲੀ ਗੈਬਾਨਾ ਖਸਮੁ ਨ ਜਾਣਈ ॥
 ਸੋ ਕਹੀਐ ਦੇਵਾਨਾ ਆਪੁ ਨ ਪਛਾਣਈ ॥
 ਕਲਹਿ ਬੁਰੀ ਸੰਸਾਰਿ ਵਾਦੇ ਖਪੀਐ ॥
 ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰਿ ਭਰਮੇ ਪਚੀਐ ॥
 ਰਾਹ ਦੇਵੈ ਇਕੁ ਜਾਣੈ ਸੋਈ ਸਿਝਸੀ ॥
 ਕੁਫਰ ਗੋਅ ਕੁਫਰਾਣੈ ਪਇਆ ਦਝਸੀ ॥
 ਸਭ ਦੁਨੀਆ ਸੁਬਹਾਨੁ ਸਚਿ ਸਮਾਈਐ ॥
 ਸਿਝੈ ਦਰਿ ਦੀਵਾਨਿ ਆਪੁ ਗਵਾਈਐ ॥੯॥

pav^rhee.

badfailee gaibaanaa khasam na jaan-ee.
 so kahee-ai dayvaanaa aap na pachhaan-ee.
 kaleh buree sansaar vaaday khapee-ai.
 vin naavai vaykaar bharmay pachee-ai.
 raah dovai ik jaanai so-ee sijhsee.
 kufar go-a kufraanai pa-i-aa dajhsee.
 sabh dunee-aa sub-haan sach samaa-ee-ai.
 sijh^{ai} dar deevaan aap gavaa-ee-ai. ||9||

PAAURRI

In the previous saloks Guru Ji had advised us that we should not forget God in any circumstances whether good or bad. But, there are some who stealthily keep on doing sinful deeds, thinking that no one is watching them. In this way, they keep getting more and more entangled in the life of sin, and then ultimately get consumed in suffering and pain. In this Paurri, commenting on the state of such people, Guru Ji advises us, what should be our way of life?

He says: "The person who stealthily does evil deed, he doesn't recognize the Master. Such a person, who does not recognize his own self (that, he is under the scrutiny of God the Master, at all times), he should be called an idiot. (We should remember), that it is very bad to enter into any kind of strife in this world. Because, by entering into arguments, we strain our mind. Without dwelling on God's Name, we unnecessarily get consumed in Doubt. Both the ways (of Truth and Falsehood) are before the man. He who chooses the way of One (God) will be saved. But, the one attached to falsehood, will burn in his falsehood itself. If we merge in Truth (i.e. in the meditation of True God), the whole world becomes very pleasing for us. If we shed our self-conceit, then we successfully attain to the mansion of God." (9)

The message of this "Paurri" is that if we want that this world looks most pleasing to us, and also successfully attain to God, then we should abandon the path of falsehood, strife, doubt, or self-conceit and dwell on God with full faith and devotion.



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ਮਃ ੧ ਸਲੋਕੁ ॥

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥
 ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥
 ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥
 ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥
 ਰਾਜਿ ਰੰਗੁ ਮਾਲਿ ਰੰਗੁ ॥ ਰੰਗਿ ਰਤਾ ਨਚੈ ਨੰਗੁ ॥
 ਨਾਨਕ ਠਗਿਆ ਮੁਠਾ ਜਾਇ ॥
 ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਗਇਆ ਗਵਾਇ ॥੧॥

mehlā 1 salok.

so jeevi-aa Jis man vasi-aa so-ay.
 naanak avar na jeevai ko-ay.
 jay jeevai pat̃ lathee jaa-ay.
 sabh̃ haraam jaytaa kichh̃ khaa-ay.
 raaj rang maal rang. rang rat̃aa nachai nang.
 naanak thagi-aa muth̃aa jaa-ay.
 viñ naavai pat̃ ga-i-aa gavaa-ay. ||1||

SHLOAK M: 1

In the previous “Paurri”, Guru Ji advised us that if want to make this life ours a success, we should abandon falsehood and dwell on God with full faith and devotion. In this Shloak, he again stresses on this point and tells us how best to live in this world.

Guru Ji says: “In reality, only that person truly is alive, in whose mind is enshrined God. O Nanak, no one else truly lives. If a person is living (without dwelling on God), he is losing his honor, (because without realizing God one keeps on doing wrong things and loses his respect). Therefore whatever he eats (or wears) goes waste. He may be unashamedly dancing in the intoxication of his dominions and riches, but O Nanak he will depart from this world completely cheated out (of the true object of this life). In short, he would depart from this world losing his honor.”(1)

The message of this Shloak is that if we want to depart from this world with honor and as winners, then instead of indulging in false worldly pleasures, we should dwell on God’s Name.

ਮਃ ੧ ॥

ਕਿਆ ਖਾਧੈ ਕਿਆ ਪੈਧੈ ਹੋਇ ॥
 ਜਾ ਮਨਿ ਨਾਹੀ ਸਚਾ ਸੋਇ ॥
 ਕਿਆ ਮੇਵਾ ਕਿਆ ਘਿਉ ਗੁੜੁ ਮਿਠਾ ਕਿਆ ਮੈਦਾ ਕਿਆ ਮਾਸੁ ॥

ਕਿਆ ਕਪੜੁ ਕਿਆ ਸੇਜ ਸੁਖਾਲੀ ਕੀਝਹਿ ਭੋਗ ਬਿਲਾਸ ॥
 ਕਿਆ ਲਸਕਰ ਕਿਆ ਨੇਬ ਖਵਾਸੀ ਆਵੈ ਮਹਲੀ ਵਾਸੁ ॥
 ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੇ ਟੋਲ ਵਿਣਾਸੁ ॥੨॥

mehlā 1.

ki-aa khaaDhai ki-aa paiDhai ho-ay.
 jaa man naahee sachaa so-ay.
 ki-aa mayvaa ki-aa ghi-o gurr̃ mith̃aa ki-aa maid̃aa ki-aa maas.
 ki-aa kaparr̃ ki-aa sayj sukhaalee keejeh bhog bilaas.
 ki-aa laskar ki-aa nayb khavaasee aavai mahlee vaas.
 naanak sachay naam viñ sabhay tol vinaas. ||2||

M: 1

In the previous Shloak, Guru Ji advised us that if we want to depart from this world with honor and as winners, then instead of indulging in false worldly pleasures, we should dwell on God’s Name. In this shloak, he lists some of these false pleasures and their uselessness.

Guru Ji says: “What is the use of eating or wearing (costly clothes, and delicious dishes), if in our mind, that true (God) doesn’t reside. What is the use of fruits, butter, sugar, sweets, starch or meat, and what is the use of wearing (fine) clothes and enjoying comfortable beds, and other pleasures (of life)? What is the use of armies, sentries, and dwellings in castles? Because O Nanak, without God’s Name all these show-pieces, is a waste.” (2)

The message of this Shloak is that there is no use of enjoying false worldly pleasures, if we don’t remember God in our hearts.



<p>ਪਵੜੀ ॥</p> <p>ਜਾਤੀ ਦੇ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ ॥ ਮਹੁਰਾ ਹੋਵੈ ਹਥਿ ਮਰੀਐ ਚਖੀਐ ॥ ਸਚੇ ਕੀ ਸਿਰਕਾਰ ਜੁਗੁ ਜੁਗੁ ਜਾਣੀਐ ॥</p>	<p>pavrhee.</p> <p>jaatee <u>dai</u> ki-aa hath sach parkhee-ai. mahuraa hovai hath maree-ai chakhee-ai. sachay kee sirkaar jug jug jaanee-ai.</p>
<p>SGGSP-142</p> <p>ਹੁਕਮੁ ਮੰਨੇ ਸਿਰਦਾਰੁ ਦਰਿ ਦੀਬਾਣੀਐ ॥ ਫੁਰਮਾਨੀ ਹੈ ਕਾਰ ਖਸਮਿ ਪਠਾਇਆ ॥ ਤਬਲਬਾਜ ਬੀਚਾਰ ਸਬਦਿ ਸੁਣਾਇਆ ॥ ਇਕਿ ਹੋਏ ਅਸਵਾਰ ਇਕਨਾ ਸਾਖਤੀ ॥ ਇਕਨੀ ਬਧੇ ਭਾਰ ਇਕਨਾ ਤਾਖਤੀ ॥੧੦॥</p>	<p>hukam mannay sir<u>daar</u> <u>dar</u> <u>deebaanee</u>-ai. furmaanee hai kaar <u>khasam</u> <u>pathaa</u>-i-aa. <u>tabalbaaj</u> beechaar sabad <u>sunaa</u>-i-aa. ik ho-ay asvaar iknaa saakh-tee. iknee ba<u>Dhay</u> <u>bhaar</u> iknaa <u>taakh</u>-tee. 10 </p>
<p style="text-align: center;">PAURRI</p> <p>In the previous two saloks Guru Ji advised us against the pursuit of false worldly pleasures. But in addition to these pleasures of food, clothes or dominions some simply feel elated and proud because of their caste or race. Guru Ji gives a beautiful example to caution us against such false pride.</p> <p>He says: “(In the court of God), no consideration is given to one’s caste (or race). There a person is judged on his true (merit). Just as If we have poison in our hand and we put it in our mouth we will die (irrespective of our caste or race). We should understand that all through the ages it is the true God who is the ruler (of this world). Therefore the person who obeys His command, he is given a position of leadership in His court.”</p> <p>Guru Ji now humbly states his mission in this world. He compares himself to the drummers or town-criers of olden days, who were commissioned by the rulers to proclaim their messages, which usually asked people to come and join in the fight against an enemy. Hearing such proclamations, people used to immediately start getting their arms and horses ready and march to the battlefield. He says: “I have been sent as a drummer (of God), to tell you the Word of God which you have to obey. (This proclamation is that against the enemy of worldly temptations you have to wage a war with the arms of God’s Name). I see that (on listening to this proclamation) some have already mounted their horses others are still putting saddles. Some are still gathering their loads (of provisions), while others have already hastened to the battlefield (i.e. on listening to the message of the Guru some are only thinking about it, while others are already meditating on God’s Name, and they will be honored).” (10)</p> <p>The message of this “Paurri” is that we should not enter into any kind of false pride of caste or race. We should listen to the message of the Guru (as contained in Guru Granth Sahib), and without any further delay, we should start dwelling on God’s Name with such enthusiasm and zeal as if we are fighting a war.</p>	
<p>ਸਲੋਕੁ ਮਃ ੧ ॥</p> <p>ਜਾ ਪਕਾ ਤਾ ਕਟਿਆ ਰਹੀ ਸੁ ਪਲਰਿ ਵਾੜਿ ॥ ਸਣੁ ਕੀਸਾਰਾ ਚਿਥਿਆ ਕਣੁ ਲਇਆ ਤਨੁ ਝਾੜਿ ॥ ਦੁਇ ਪੁੜ ਚਕੀ ਜੋੜਿ ਕੈ ਪੀਸਣ ਆਇ ਬਹਿਨੁ ॥ ਜੋ ਦਰਿ ਰਹੇ ਸੁ ਉਬਰੇ ਨਾਨਕ ਅਜਬੁ ਡਿਨੁ ॥੧॥</p>	<p>salok mehlaa 1.</p> <p>jaa pakaa <u>taa</u> kati-aa rahee so palar vaar<u>h</u>. sa<u>n</u> keesaaraa chithi-aa ka<u>n</u> la-i-aa <u>tan</u> <u>jhaar</u><u>h</u>. <u>du</u>-ay pur<u>h</u> chakee jor<u>h</u> kai peesa<u>n</u> aa-ay bahi<u>h</u>. jo <u>dar</u> rahay so ubray naanak ajab di<u>h</u>. 1 </p>
<p style="text-align: center;">SHLOAK M: 1</p> <p>In this Shloak Guru Ji gives a beautiful example to advise us to remain close to God’s Gate i.e. the Guru.</p> <p>He says: “When the (wheat) crop is ripe, it is harvested. Only the straw, and the fence remain. Then the stalk is put to</p>	



thresher along with the bristles, and the grain is separated from the crop. Then joining together, the two stones of a mill, people sit down to grind (the grains into flour). But O Nanak, I have observed this strange play, that (the grains), which remain within the gate (i.e. the small space between the mill peg and the stones), they escape (from being crushed. Similarly, those souls, who remain close to the Guru, they are saved from the tortures of the demon of death).”(1)

The message of this salok is that with age all creatures die and then subjected to all kinds of pains and punishments, but those who remain near the gate of God (i.e. holy congregation or the Guru), are saved.



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ਮਃ ੧ ॥

ਵੇਖੁ ਜਿ ਮਿਠਾ ਕਟਿਆ ਕਟਿ ਕੁਟਿ ਬਧਾ ਪਾਇ ॥

ਪੰਨਾ ੧੪੩

ਖੰਢਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਦੇਨਿ ਸੁ ਮਲ ਸਜਾਇ ॥

ਰਸੁ ਕਸੁ ਟਟਰਿ ਪਾਈਐ ਤਪੈ ਤੈ ਵਿਲਲਾਇ ॥

ਭੀ ਸੋ ਫੋਗੁ ਸਮਾਲੀਐ ਦਿਚੈ ਅਗਿ ਜਾਲਾਇ ॥

ਨਾਨਕ ਮਿਠੈ ਪਤਰੀਐ ਵੇਖਹੁ ਲੋਕਾ ਆਇ

mehlā 1.

vaykh je mithaa kati-aa kat kut baDhaa paa-ay.

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khundhaa andar rakh kai dayn so mal sajaa-ay.

ras kas tatar paa-ee-ai ṭapai ṭai villaa-ay.

bhee so fog samaalee-ai dichai ag jaalaa-ay.

naanak mithai patree-ai vaykhhu lokaa aa-ay. ||2||



Guru Ji now gives another beautiful example of sugar cane, which gets crushed to provide sweet sugar to the people, to tell us that many times those persons who are good and virtuous also suffer to give comfort to others.

He says: “ (O man), see how seeing the sugar cane ready, the farmers cut it, thrash it and bind it into bundles. Then placing it between the wooden rollers (of the crusher), they crush it, (as if they are punishing it). Then its juice is placed and heated in a cauldron. (With heat), it hisses as if it is crying in pain. (But, that is not all), even the empty leftovers of the sugarcane are saved, to be put into fire. I Nanak say O, people come and see how the (sugar cane) suffers (to provide sweetness to others).” (2)

The message of this salok is that we should not lose heart or complain if while doing good for others we have to go through some pain and suffering. We should remember the example of our own fifth Guru Ji, who sat on the hot burning iron pan in the scorching month of June and sacrificed his Life to provide us with the eternal treasure of peace and bliss in the form of Shri Guru Granth Sahib Ji.

ਪਵੜੀ ॥

pav^rhee.

ਇਕਨਾ ਮਰਣੁ ਨ ਚਿਤਿ ਆਸ ਘਣੇਰਿਆ ॥
ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਨਿਤ ਕਿਸੈ ਨ ਕੇਰਿਆ ॥
ਆਪਨੜੈ ਮਨਿ ਚਿਤਿ ਕਹਨਿ ਚੰਗੇਰਿਆ ॥
ਜਮਰਾਜੈ ਨਿਤ ਨਿਤ ਮਨਮੁਖ ਹੋਰਿਆ ॥
ਮਨਮੁਖ ਲੂਣ ਹਾਰਾਮ ਕਿਆ ਨ ਜਾਣਿਆ ॥
ਬਧੇ ਕਰਨਿ ਸਲਾਮ ਖਸਮ ਨ ਭਾਣਿਆ ॥
ਸਚੁ ਮਿਲੈ ਮੁਖਿ ਨਾਮੁ ਸਾਹਿਬ ਭਾਵਸੀ ॥
ਕਰਸਨਿ ਤਖਤਿ ਸਲਾਮੁ ਲਿਖਿਆ ਪਾਵਸੀ ॥੧੧॥

iknaa maraṇ na chit aas ghaṇayri-aa.
mar mar jameh nit kisai na kayri-aa.
aapnarhai man chit kahan changayri-aa.
jamraajai nit nit manmukh hayri-aa.
manmukh loon haaraam ki-aa na jaani-aa.
baDhay karan salaam khasam na bhaani-aa.
sach milai mukh naam saahib bhaavsee.
karsan takhat salaam likhi-aa paavsee. ||11||

PAURRI

In the first salok, Guru Ji told us, that like the wheat grains, only those persons suffer no punishment, in God's court, who remain near their Guru. In the second, salok, he advised us that we should not complain if while serving others we have to suffer pains or even death. Now he comments on the state of those people, who do not think about death at all.

He Says: “There are some, who do not remember death and keep on harboring hopes of many kinds. Such people keep on going through the rounds of birth and death, but without any use to any body. In their own minds, they think highly of them, but the demon of death always keeps such self-conceited persons under his eye, (Just as a hunter keeps eye on his hunt). These self- conceited persons do not acknowledge, even what (favor, God) has bestowed on them. (Some times in their difficulties), they bow to God, but such bowing under compulsion, does not impress the Master. Only that person will obtain to the true God on whose tongue is the Name, which is pleasing to God. (Such a person is given the seat of honor in God's court, and people) would bow, before such a person, seated on the throne, and he would realize his pre-ordained destiny.”(11)

The message of this Paurri is that if we want to obtain true honor in this and the next world, then we should always feel grateful to God and keep dwelling on His Name at all times.



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ਮਃ ੧ ਸਲੋਕੁ ॥

ਮਛੀ ਤਾਰੂ ਕਿਆ ਕਰੇ ਪੰਖੀ ਕਿਆ ਆਕਾਸੁ ॥
 ਪਥਰ ਪਾਲਾ ਕਿਆ ਕਰੇ ਖੁਸਰੇ ਕਿਆ ਘਰ ਵਾਸੁ ॥
 ਕੁਤੇ ਚੰਦਨੁ ਲਾਈਐ ਭੀ ਸੋ ਕੁਤੀ ਧਾਤੁ ॥
 ਬੋਲਾ ਜੇ ਸਮਝਾਈਐ ਪੜੀਅਹਿ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠੁ ॥
 ਅੰਧਾ ਚਾਨਣਿ ਰਖੀਐ ਦੀਵੇ ਬਲਹਿ ਪਚਾਸੁ ॥
 ਚਉਣੇ ਸੁਇਨਾ ਪਾਈਐ ਚੁਣਿ ਚੁਣਿ ਖਾਵੈ ਘਾਸੁ ॥
 ਲੋਹਾ ਮਾਰਣਿ ਪਾਈਐ ਢਹੈ ਨ ਹੋਇ ਕਪਾਸੁ ॥
 ਨਾਨਕ ਮੂਰਖ ਏਹਿ ਗੁਣ ਬੋਲੇ ਸਦਾ ਵਿਣਾਸੁ ॥੧॥

mehlā 1 salok.

machhee taaroo ki-aa karay pankhee ki-aa aakaas.
 pathar paalaa ki-aa karay khusray ki-aa ghar vaas.
 kutay chandan laa-ee-ai bhee so kutee Dhaat.
 bolaa jay samjaa-ee-ai parhee-ah simrit paath.
 anDhaa chaanan rakhee-ai deevay baleh pachaas.
 cha-unay su-inaa paa-ee-ai chun chun khaavai ghaas.
 lohaa maaran paa-ee-ai dhahai na ho-ay kapaas.
 naanak moorakh ayhi gun bolay sadaa vinaas. ||1||

SHLOAK MOHALLA 1

In the previous Paurri, Guru Ji commented on the state of many self-conceited persons, who never care to remember God, or feel grateful to Him, for the gift of life, or His other so many favors. In this Salok, he quotes many beautiful illustrations, to advise us, not to waste our time on such self-conceited fools, because none of our good advice is going to have any effect on them.

He says: “What use is the deep sea to the fish, and of what use is the vast sky to a bird? (Because, a fish is more concerned with smaller fish for its food, rather than its depth. Similarly, a bird doesn’t care for the height or vastness of the sky, as long as it can get the worms or insects from the ground, and fly away). Any amount of cold does not bother a stone, and for a eunuch a home is of no consequence. If we apply sandalwood to a dog, its nature still remains that of a dog. Just as there is no use of trying to put any sense in a dumb person by reading Simritis (the holy Hindu books) to him. Just as even the light from fifty lamps cannot remove the darkness of a blind person. Just as if we spread gold before the cattle, they will still look out and eat grass. Even if we try to melt iron, it will still not become soft like cotton. Similarly O Nanak this is in the nature of a foolish person, that all the talking (and good advice given to him) simply goes waste.” (1)

The message of this salok is that we should not waste our time and energy in trying to give any good advice to a foolish person.



ਮਃ ੧ ॥

ਕੈਹਾ ਕੰਚਨੁ ਤੁਟੈ ਸਾਰੁ ॥
 ਅਗਨੀ ਗੰਢੁ ਪਾਏ ਲੋਹਾਰੁ ॥
 ਗੋਰੀ ਸੇਤੀ ਤੁਟੈ ਭਤਾਰੁ ॥
 ਪੁਤੰੀ ਗੰਢੁ ਪਵੈ ਸੰਸਾਰਿ ॥
 ਰਾਜਾ ਮੰਗੈ ਦਿਤੈ ਗੰਢੁ ਪਾਇ ॥

ਭੁਖਿਆ ਗੰਢੁ ਪਵੈ ਜਾ ਖਾਇ ॥
 ਕਾਲਾ ਗੰਢੁ ਨਦੀਆ ਮੀਹ ਝੋਲ ॥
 ਗੰਢੁ ਪਰੀਤੀ ਮਿਠੇ ਬੋਲ ॥

ਬੇਦਾ ਗੰਢੁ ਬੋਲੇ ਸਚੁ ਕੋਇ ॥
 ਮੁਇਆ ਗੰਢੁ ਨੇਕੀ ਸਤੁ ਹੋਇ ॥
 ਏਤੁ ਗੰਢਿ ਵਰਤੈ ਸੰਸਾਰੁ ॥
 ਮੂਰਖ ਗੰਢੁ ਪਵੈ ਮੁਹਿ ਮਾਰ ॥
 ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ ॥
 ਸਿਫਤੀ ਗੰਢੁ ਪਵੈ ਦਰਬਾਰਿ ॥੨॥

mehlaa 1.

kaihaa kanchan tutai saar.
 agnee gandh paa-ay lohaar.
 goree saytee tutai bhaṭaar.
 putee^N gandh pavai sansaar.
 raajaa mangai dītai gandh paa-ay.
 bhukhi-aa gandh pavai jaa khaa-ay.
 kaalaa gandh naḍee-aa meeh jhol.
 gandh pareetee mithay bol.
 bayḍaa gandh bolay sach ko-ay.
 mu-i-aa gandh naykee saṭ ho-ay.
 ayt gandh vartai sansaar.
 moorakh gandh pavai muhi maar.
 naanak aakhai ayhu beechaar.
 siftee gandh pavai darbaar. ||2||



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M: 1

Most of us want, that others should love and respect us, so much so that even after our death people should remember us for our virtues and greatness. Some of us want to go even further, and desire that, what to speak of this world, even when we die, we should be received with honor in God's court. In this salok, Guru Ji tells us, how to develop such loving relationships with the world, and even God.

Starting with the example of ordinary metal objects, Guru Ji says: “(If an article) of bronze, iron, or gold breaks, the smith can weld it again by putting it in fire. If while alive, the husband separates from the wife, then they are reunited in the world through their sons (or other children). When the king asks (for taxes), it is only by giving (the same); relationship can be maintained (with him, otherwise he would put you in Jail or expel you from his kingdom). The relationship with hungry persons develops, when one gives them something to eat. The famines are put to a stop, if it rains and rivers start running full. Sweet words bind the lovers. One is considered devoted to Vedas (the holy books), when he utters truth. The dead persons are remembered and their relationship with the world continues if they do some truly good deeds. Such are the ways, which unite and mend our relationships in this world. But the fool mends himself only when he receives some real punishment. Nanak express this thought that it is God's praise that unites us with His court.” (2)

The message of this salok is that if we want to have good relations with our near and dear ones, and want that even after death, the world should remember us, then we should practice truth, do good deeds, and speak sweetly with every one. But, if we want that we should also be received with honor, in God's court, then we should always sing God's praise, and meditate on His Name.

ਪਉੜੀ ॥

ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ਆਪੇ ਕਰੇ ਬੀਚਾਰੁ ॥
 ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ ਆਪੇ ਪਰਖਣਹਾਰੁ ॥
 ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਰਿ ॥
 ਖੋਟੇ ਸਚੀ ਦਰਗਹ ਸੁਟੀਅਹਿ ਕਿਸੁ ਆਗੈ ਕਰਹਿ ਪੁਕਾਰ ॥
 ਸਤਿਗੁਰ ਪਿਛੈ ਭਜਿ ਪਵਹਿ ਏਹਾ ਕਰਣੀ ਸਾਰੁ ॥
 ਸਤਿਗੁਰੁ ਖੋਟਿਅਹੁ ਖਰੇ ਕਰੇ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥
 ਸਚੀ ਦਰਗਹ ਮੰਨੀਅਨਿ ਗੁਰ ਕੈ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥
 ਗਣਤ ਤਿਨਾ ਦੀ ਕੋ ਕਿਆ ਕਰੇ ਜੋ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ
 ॥੧੨॥

pa-orhee.

aapay kudrat saaj kai aapay karay beechaar.
 ik khotay ik kharay aapay parkhanhaar.
 kharay khajaanai paa-ee-ah khotay satee-ah baahar vaar.
 khotay sachee dargeh satee-ah kis aagai karahi pukaar.
 satgur pichhai bhaj paveh ayhaa karnee saar.
 satgur khoti-ahu kharay karay sabad savaaranhaar.
 sachee dargeh mannee-an gur kai paraym pi-aar.
 ganat tinaa dee ko ki-aa karay jo aap bakhsey kartaar. ||12||

PAURRI

In the previous two saloks, Guru Ji advised us how can we form good relationships with others and how we can obtain honor in God's court. In this Paurri, he tells us about the reward of those, who follow this advice and the punishment, which awaits the fools. But being a very compassionate person, he tells how even they can also save themselves. He compares such persons who follow the right path to true or genuine coins and the foolish ones to false coins and describes their fate as follows.

Guru Ji says: “The God Himself creates the universe and He Himself thinks about it. There are some, who are bad like false coins, and some are good like genuine coins. He Himself is the examiner (of these good and bad people). Like the true coins, He accepts the good people in His court. The false ones, He throws out (of His true court to suffer). So before whom should (these rejected people) go and cry?”

Guru Ji himself advises them and says; “These persons should run and seek the refuge of the Guru. This alone is the best thing for them to do. The true Guru turns the false into genuine ones (i.e. will purify them), by embellishing them with the (true) Word (or Gurbani). Then through the love of the Guru, they will be accepted in the true court (of God), and then who can count their (merits or demerits), whom, the Creator himself has forgiven?” (12)



The message of this "Paurri" is that even if we have been doing some foolish things in the past we should still hasten to seek the shelter of the Guru, and sincerely act upon his advice as included in Guru Granth Sahib, so that we may be accepted in God's court.

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ਸਲੋਕੁ ਮਃ ੧ ॥

ਹਮ ਜੇਰ ਜਿਮੀ ਦੁਨੀਆ ਪੀਰਾ ਮਸਾਇਕਾ ਰਾਇਆ ॥
ਮੇ ਰਵਦਿ ਬਾਦਿਸਾਹਾ ਅਫਜੂ ਖੁਦਾਇ ॥
ਏਕ ਤੁਹੀ ਏਕ ਤੁਹੀ ॥੧॥

ਮਃ ੧ ॥

ਨ ਦੇਵ ਦਾਨਵਾ ਨਰਾ ॥ ਨ ਸਿਧ ਸਾਧਿਕਾ ਧਰਾ ॥
ਅਸਤਿ ਏਕ ਦਿਗਰਿ ਕੁਈ ॥

ਪੰਨਾ ੧੪੪

ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥੨॥

ਮਃ ੧ ॥

ਨ ਦਾਦੇ ਦਿਹੰਦ ਆਦਮੀ ॥ ਨ ਸਪਤ ਜੇਰ ਜਿਮੀ ॥
ਅਸਤਿ ਏਕ ਦਿਗਰਿ ਕੁਈ ॥
ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥੩॥

ਮਃ ੧ ॥

ਨ ਸੂਰ ਸਸਿ ਮੰਡਲੋ ॥ ਨ ਸਪਤ ਦੀਪ ਨਹ ਜਲੋ ॥
ਅੰਨ ਪਉਣ ਬਿਰੁ ਨ ਕੁਈ ॥
ਏਕੁ ਤੁਈ ਏਕੁ ਤੁਈ ॥੪॥

ਮਃ ੧ ॥

ਨ ਰਿਜਕੁ ਦਸਤ ਆ ਕਸੇ ॥
ਹਮਾ ਰਾ ਏਕੁ ਆਸ ਵਸੇ ॥
ਅਸਤਿ ਏਕੁ ਦਿਗਰਿ ਕੁਈ ॥
ਏਕ ਤੁਈ ਏਕੁ ਤੁਈ ॥੫॥

ਮਃ ੧ ॥

ਪਰੰਦਏ ਨ ਗਿਰਾਹ ਜਰ ॥
ਦਰਖਤ ਆਬ ਆਸ ਕਰ ॥
ਦਿਹੰਦ ਸੁਈ ॥
ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥੬॥

ਮਃ ੧ ॥

ਨਾਨਕ ਲਿਲਾਰਿ ਲਿਖਿਆ ਸੋਇ ॥

salok mehlā 1.

ham jayr Jimee dūnee-aa peeraa masaa-ikaa raa-i-aa.
may ravad baadisaahaa afjoo khudaa-ay.
ayk toohee ayk tuhee. ||1||

mehlā 1.

na dayv daanvaa naraa. na siDh saaDhikaa Dharaa.
asat ayk digar ku-ee.

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ayk tu-ee ayk tu-ee. ||2||

mehlā 1.

na daaday dihand aadmee. na sapat jayr Jimee.
asat ayk digar ku-ee.
ayk tu-ee ayk tu-ee. ||3||

mehlā 1.

na soor sas mandlo. na sapat deep nah jalo.
ann pa-unu thir na ku-ee.
ayk tu-ee ayk tu-ee. ||4||

mehlā 1.

na rijak dasat aa kasay.
hamaa raa ayk aas vasay.
asat ayk digar ku-ee.
ayk tu-ee ayk tu-ee. ||5||

mehlā 1.

paranday na giraah jar.
darkhat aab aas kar.
dihand su-ee.
ayk tu-ee ayk tu-ee. ||6||

mehlā 1.

naanak lilaar likhi-aa so-ay.
mayt na saakai ko-ay.
kalaa Dharai hirai su-ee.
ayk tu-ee ayk tu-ee. ||7||



ਮੇਟਿ ਨ ਸਾਕੈ ਕੋਇ ॥
ਕਲਾ ਧਰੈ ਹਿਰੈ ਸੁਈ ॥
ਏਕੁ ਤੁਈ ਏਕੁ ਤੁਈ ॥੨॥

SALOK M: 1

In the previous Paurri Guru Ji advised us to seek the shelter of the Guru and follow his advice so that we may be able to obtain blissful reunion with God. The reason why Guru Ji stresses again and again on the efforts for this union with God is that, He alone is the only everlasting entity in the world and therefore union only with Him can provide us permanent peace and happiness. Therefore in this and following Shloaks Guru Ji addresses God and indirectly tells us how among all the living and non-living entities God alone is everlasting.

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First using the Muslim terminology, Guru Ji says: “All the “peers”(or Muslim saints), sheikhs and chiefs of the world will be buried under the earth. All the kings will depart, but O God, You alone will still remain. Yes O God, You and Only You will last for ever.” (1)

M: 1

Now, switching to the Hindu vocabulary, he says: “ Neither the angels, the demons, nor human beings, nor adepts and yogis, will remain. (O God), except You there is none other (who is eternal). It is You and You alone (O my God, who will remain forever).” (2)

M: 1

Guru Ji adds: "Neither the ones, who do justice on the earth (i.e. the Judges), nor the inhabitants of nether worlds are eternal. All others, will perish, You alone would remain. Yes O God, it is You and You alone who (will live forever)."(3)

M: 1

Continuing the theme of eternity, he says: “Neither the sun, the moon, and the galaxies, nor the seven continents, and the ocean, nor food and air is eternal. O, God You, and You alone (are eternal).” (4)

M: 1

Guru Ji now reminds us that the sustenance of all the creatures is under the control of none except God. He says: “O God, no body has control over our sustenance. We pin our hope only in You. Because You alone are eternal and no one else.” (5)

M: 1

Next, he gives us a beautiful example, to illustrate how God provides sustenance not only to the poor, but also to those who do not have any money at all. He says, "O God, the birds do not have any money in their pockets (to buy food), but they still hope to find their sustenance in the trees and water. Yes, You are their provider also. O God, You are the only one (for them) and You are the only one (for all of us)." (6)

M: 1

Finally, he reminds us that whatever God has written in our destiny, no one can take it away from us. He says: “O Nanak, whatever God has written in our destiny, no one can erase it. He alone gives us power and He alone takes it away. Yes, O God You alone, are the one who (gives and takes back the power from the creatures).” (7)

The message of the above saloks is that all living and non-living things, will one day disappear. It is only the one God, who would live forever. It is He, who provides us our sustenance, and the energy to survive, and it is He, who takes it back. Therefore, we should pray to Him for any kind of lasting peace and pleasure, and not any short-lived god, goddess, celestial body or human being.



ਪਉੜੀ ॥

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ॥
 ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਸਚੁ ਪਛਾਣਿਆ ॥
 ਸਚੁ ਤੇਰਾ ਦਰਬਾਰੁ ਸਬਦੁ ਨੀਸਾਣਿਆ ॥
 ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਿ ਸਚਿ ਸਮਾਣਿਆ ॥
 ਮਨਮੁਖ ਸਦਾ ਕੂੜਿਆਰ ਭਰਮਿ ਭੁਲਾਣਿਆ ॥
 ਵਿਸਟਾ ਅੰਦਰਿ ਵਾਸੁ ਸਾਦੁ ਨ ਜਾਣਿਆ ॥
 ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇ ਆਵਣ ਜਾਣਿਆ ॥
 ਨਾਨਕ ਪਾਰਖੁ ਆਪਿ ਜਿਨਿ ਖੋਟਾ ਖਰਾ ਪਛਾਣਿਆ ॥੧੩॥

pa-orhee.

sachaa tayraa hukam gurmukh jaani-aa.
 gurmatēe aap gavāa-ay sach pachhaani-aa.
 sach tayraa darbaar sabad neesaani-aa.
 sachaa sabad veechaar sach samaani-aa.
 manmukh sadaa koorhi-aar bharam bhoolaani-aa.
 vistaa andar vaas saad na jaani-aa.
 vin naavai dukh paa-ay aavan jaani-aa.
 naanak paarakh aap Jin khotaa kharaa pachhaani-aa. ||13||

PAURRI

In the last salok, Guru Ji made a comment that, whatever God has written in our destiny, no one can erase it. He alone gives us power and He alone takes it away. However, in this Paurri, he notes, that it is only some Guru wards recognize this truth, and ultimately merge in the true Lord. But the self-conceited ones, keep wandering in doubt, and keep suffering in pain, without meditating on God's Name.



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He says: "O' God, true is Your command, but it is only the Guru wards, who recognize (this truth). By shedding their self- conceit, through Guru's instruction, they have recognized (You), the everlasting (God). O God, true is Your court, and the word (of the Guru), is the identification mark (to enter it). By reflecting on the true word (the Guru wards), merge in the Truth (i.e. You). On the other hand the self- conceited persons remain lost in false hood and doubt. Their abode remains in filth (i.e. sinful pursuits), and they do not know the taste (of holy life). Without dwelling on the Name they keep suffering the pain of coming and going. O Nanak, God Himself is the examiner, who recognizes the false and the genuine (i.e. the good and the bad)". (13)

The message of this Paurri is that we should follow the advice of the Guru and by reflecting on his word (i.e. Gurbani), we should try to merge in God. But we should not pass judgments on others; let God Himself decide who is good and who is bad.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖਵਾਲੇ ਘਾਹ ॥
ਘਾਹੁ ਖਾਨਿ ਤਿਨਾ ਮਾਸੁ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ ॥
ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਬਲੀ ਕਰੇ ਅਸਗਾਹ ॥
ਕੀੜਾ ਬਾਪਿ ਦੇਇ ਪਾਤਿਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ ॥
ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ ॥
ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ ॥੧॥

salok mehlā 1.

seehaa baajaa chargaa kuhee-aa aynaa khavaalay ghaah.
ghaahu khaan tīnaa maas khavaalay ayhi chalaay-ay raah.
nadee-aa vich tibay daykhaalay thalee karay asgaah.
keerhaa thaap day-ay paatīsaahē laskar karay su-aah.
jaytay jee-a jeeveh lai saahaa jeevaalay taa ke asaah.
naanak Ji-o Ji-o sachay bhaavai tī-o tī-o day-ay giraah. ||1||

SHLOAK M: 1

In one of the previous saloks, Guru Ji made the comment, that the birds do not have any money in their pockets (to buy food), but they still hope to find their sustenance in the trees and water. It is God, who is their provider, and who is the only one provider for us also. In this Salok, Guru Ji goes even one step further, how God can raise the lowest, and the most humble of the creature to the highest and most prestigious status, and in fact provide sustenance to them, as and when He pleases.

He says: "(God has so much power that, if He so wishes, He can make the meat eating) tigers, hawks, kites and falcons eat grass, and those creatures, which eat grass, feed on meats and make this as their way of life. He can create dry mounds within streams and turn deserts into unfathomable lakes. He can exalt a worm (i.e. the lowliest person) to the position of a king and completely annihilate the big armies. All living creatures live as long as they have breath in their body, but if He wants to revive them then it does not matter whether or not they had any breath left in them. In short O Nanak, God provides sustenance to the creatures as and when He pleases." (1)

The message of this salok is that we should have complete faith in God; He can do any thing even if it is impossible for any body else.

ਮਃ ੧ ॥

ਇਕਿ ਮਾਸਹਾਰੀ ਇਕਿ ਤ੍ਰਿਣੁ ਖਾਹਿ ॥
ਇਕਨਾ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਪਾਹਿ ॥
ਇਕਿ ਮਿਟੀਆ ਮਹਿ ਮਿਟੀਆ ਖਾਹਿ ॥
ਇਕਿ ਪਉਣ ਸੁਮਾਰੀ ਪਉਣ ਸੁਮਾਰਿ ॥
ਇਕਿ ਨਿਰੰਕਾਰੀ ਨਾਮ ਆਧਾਰਿ ॥
ਜੀਵੈ ਦਾਤਾ ਮਰੈ ਨ ਕੋਇ ॥
ਨਾਨਕ ਮੁਠੇ ਜਾਹਿ ਨਾਹੀ ਮਨਿ ਸੋਇ ॥੨॥

mehlā 1.

ik maashaaree ik tarin khaahi.
iknaa chhateeh amrit paahi.
ik mitee-aa meh mitee-aa khaahi.
ik pa-un sumaaree pa-un sumaar.
ik nirankaaree naam aaDhaar.
jeevai daataa marai na ko-ay.
naanak muthay jaahi naahee man so-ay. ||2||



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M: 1

Guru Ji concluded the last salok, with the comment that God provides sustenance to the creatures as and when He pleases. In this Salok, he describes, how God has created different kinds of foods, for different creatures, and how, he ensures, that no one dies of the absence of food it needs.

He says: “ There are some creatures, who are meat eaters, and some, who eat grass. There are some, who enjoy many kinds of dainty dishes, while some (creatures) live in dust and eat dust. There are some who practice breath control, and they remain busy in breathing exercises. There are some worshippers of the Formless (God), who make (God’s) Name as their support. They trust that God is always alive and so no body can die of hunger (under His Domain). But O Nanak, those who do not remember that God in their mind, are deceived (of the true object of life).” (2)

The message of this salok is that we should dwell on God’s Name and have faith that He provides for all and will also do the same for us.

ਪਉੜੀ ॥

ਪੂਰੇ ਗੁਰ ਕੀ ਕਾਰ ਕਰਮਿ ਕਮਾਈਐ ॥
ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਨਾਮੁ ਧਿਆਈਐ ॥
ਦੂਜੀ ਕਾਰੈ ਲਗਿ ਜਨਮੁ ਗਵਾਈਐ ॥
ਵਿਣੁ ਨਾਵੈ ਸਭ ਵਿਸੁ ਪੈਝੈ ਖਾਈਐ ॥
ਸਚਾ ਸਬਦੁ ਸਾਲਾਹਿ ਸਚਿ ਸਮਾਈਐ ॥
ਵਿਣੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਨਾਹੀ ਸੁਖਿ ਨਿਵਾਸੁ ਫਿਰਿ ਫਿਰਿ ਆਈਐ ॥
ਦੁਨੀਆ ਖੋਟੀ ਰਾਸਿ ਕੂੜੁ ਕਮਾਈਐ ॥
ਨਾਨਕ ਸਚੁ ਖਰਾ ਸਾਲਾਹਿ ਪਤਿ ਸਿਉ ਜਾਈਐ ॥੧੪॥

pa-orhee.

pooray gur kee kaar karam kamaa-ee-ai.
gurmatē aap gavāa-ay naam Dhi-aa-ee-ai.
doojee kaarai lag janam gavāa-ee-ai.
vin naavai sabh vis paijhai khaa-ee-ai.
sachaa sabaḁ saalaahi sach samaa-ee-ai.
vin satgur sayvay naahee sukh nivaas fir fir aa-ee-ai.

dunee-aa khotee raas koorh kamaa-ee-ai.
naanak sach kharaa saalaahi pat si-o jaa-ee-ai. ||14||

PAURRI

In the previous Saloks Guru Ji advised us that God is all- powerful and the sustainer of all. Now he advises us that we should listen to the Guru and do what he tells us, so that we can become one with that true God.

Guru Ji says: “It is by the Grace of God that we follow the advice of the true Guru (i.e. we should consider it as God’s grace, if we are following Guru’s advice). Therefore, shedding our self- conceit, as per Guru’s instruction, we should dwell on God’s Name. By engaging our selves in other (worldly) pursuits, we simply waste away our (human) birth. Without (dwelling on God’s) Name all our food and wear is like (eating) poison. By appreciating and following the true Word (advice) of the Guru, we merge in the true (God We should remember that) without following the true Guru, we cannot live in peace, and we have to keep coming (into this world) again and again. The (attachment with the) world is a false capital; this makes us accumulate falsehood (and nothing else). O Nanak, truly profitable is the praise of God, (because by doing so), we go to (God’s court) with honor.”(14)

The message of this “Paurri” is that if we want to reach God’s mansion with honor and dignity we should follow Guru’s advice, sing praises of God and dwell on His Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥

ਪੰਨਾ ੧੪੫

ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਤਾ ਕਰਹਿ ਬਿਭੂਤਾ ਸਿੰਛੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥

salok mehlā 1.

tuDh bhaavai taa vaaveh gaavahi tuDh bhaavai jal naaveh.

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jaa tuDh bhaaveh taa karahi bibhooṭaa sinyee naad
vajaavah



ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਪੜਹਿ ਕਤੇਬਾ ਮੁਲਾ ਸੇਖ ਕਹਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹੋਵਹਿ ਰਾਜੇ ਰਸ ਕਸ ਬਹੁਤੁ ਕਮਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ਸਿਰ ਮੁੰਡੀ ਕਟਿ ਜਾਵਹਿ ॥	jaa tuDh <u>b</u> haavai taa par <u>h</u> eh kaṭaybaa mulaa saykh kahaaveh. jaa tuDh <u>b</u> haavai taa hoveh raajay ras kas bahuṭ kamaaveh. jaa tuDh <u>b</u> haavai tayg vagaaveh sir mundeē kat jaaveh.
SGGSP-145 ਜਾ ਤੁਧੁ ਭਾਵੈ ਜਾਹਿ ਦਿਸੰਤਰਿ ਸੁਣਿ ਗਲਾ ਘਰਿ ਆਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਨਾਇ ਰਚਾਵਹਿ ਤੁਧੁ ਭਾਣੇ ਤੂੰ ਭਾਵਹਿ ॥ ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਹੋਰਿ ਸਗਲੇ ਕੂੜੁ ਕਮਾਵਹਿ ॥੧॥	jaa tuDh <u>b</u> haavai jaahi disanṭar sun galaa <u>g</u> har aavahi. jaa tuDh <u>b</u> haavai naa-ay rachaaveh tuDh <u>b</u> haanay too ^N <u>b</u> haaveh. naanak ayk kahai baynantē hor saglay koor <u>h</u> kamaaveh. ॥1॥



SALOK M: 1

In the previous PAURRI Guru Ji, advised us that if we want to reach God's mansion with honor and dignity we should follow Guru's advice, sing praises of God and dwell on His Name. In this salok, he wants to remind us, that it is only, when God so wishes, that we sing His praises, dwell on His Name, or do other things.

He says: "(O God), it is only, when it pleases You, that people play music, sing songs (in Your praise), or bathe in (holy) waters. When You so desire, (people) smear themselves with ashes and blow the yogi's horn. Or when it pleases You, they read Muslim texts and call themselves mullahs and sheikhs. When it so pleases You, some become kings and indulge in many feasts and false pleasures. When, it is Your will, some people becoming warriors wield sword, (and in the battle fields), their own head and neck gets chopped off. If that is Your will, some people go to foreign lands and return home after listening about many different things. (O God), when You so desire, some people get attuned to Your Name, and become pleasing to You, because they love Your will. Nanak, makes this one supplication, (that except such persons, who accept Your will, and dwell on Your Name), all others are earning falsehood (i.e. all what they do is of no avail in God's court)."(1)

The messages of this salok is that it is only those, who accept God's will, and meditate on His Name, who are pleasing to God. All others, who are engaged in other things are earning nothing but false hood i.e. all their efforts are useless.

ਮਃ ੧ ॥

mehlaa 1.

ਜਾ ਤੂੰ ਵਡਾ ਸਭਿ ਵਡਿਆਈਆ ਚੰਗੈ ਚੰਗਾ ਹੋਈ ॥
 ਜਾ ਤੂੰ ਸਚਾ ਤਾ ਸਭੁ ਕੋ ਸਚਾ ਕੂੜਾ ਕੋਇ ਨ ਕੋਈ ॥
 ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣੁ ਚਲਣੁ ਜੀਵਣੁ ਮਰਣਾ ਧਾਤੁ ॥
 ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਨਾਨਕ ਸਚਾ ਆਪਿ ॥੨॥

jaa too^N vadaa sabh vadi-aa^N-ee-aa changai changa ho-ee.
 jaa too^N sachaa taa sabh ko sachaa koorhaa ko-ay na ko-ee.
 aakhān vaykhañ bolāñ chalañ jeevañ marnāa Dhaat.
 hukam saaj hukmai vich rakhai naanak sachaa aap. ||2||

M: 1

In the previous salok Guru Ji told us that it is only those, who accept God's will, and meditate on His Name, who are pleasing to God. In this salok, he gives a sample of the thought process of such persons, who cheerfully accept God's will, and meditate on His Name.

On behalf of such persons, he says: "(O God), since You are great, all great things emanate from You, and only good comes out from a good person. When You are true, then every one else is also true, and no one could be false. All talking, seeing, uttering, walking, living and dying are simply an illusion. O Nanak, that true (God), Himself creates (all creatures) as per His will, and is making them live as per His command."(2)

The message of this salok is that we should not complain or criticize God for whatever is happening in this world. We should, instead learn to see good in every thing happening, because nothing but goodness come out of such a great and virtuous God.

ਪਉੜੀ ॥

pa-orhee.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ ਭਰਮੁ ਚੁਕਾਈਐ ॥
 ਸਤਿਗੁਰੁ ਆਖੈ ਕਾਰ ਸੁ ਕਾਰ ਕਮਾਈਐ ॥
 ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਨਾਮੁ ਧਿਆਈਐ ॥
 ਲਾਹਾ ਭਗਤਿ ਸੁ ਸਾਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ॥

satgur sayv nisang bharam chukhaa-ee-ai.
 satgur aakhai kaar so kaar kamaa-ee-ai.
 satgur ho-ay da-i-aal ta naam Dhi-aa-ee-ai.
 laahaa bhagat so saar gurmukh paa-ee-ai.



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ਮਨਮੁਖਿ ਕੂੜੁ ਗੁਬਾਰੁ ਕੂੜੁ ਕਮਾਈਐ ॥
 ਸਚੇ ਦੈ ਦਰਿ ਜਾਇ ਸਚੁ ਚਵਾਈਐ ॥
 ਸਚੈ ਅੰਦਰਿ ਮਹਲਿ ਸਚਿ ਬੁਲਾਈਐ ॥
 ਨਾਨਕ ਸਚੁ ਸਦਾ ਸਚਿਆਰੁ ਸਚਿ ਸਮਾਈਐ ॥੧੫॥

manmukh koorh gubaar koorh kamaa-ee-ai.
 sachay dai dar jaa-ay sach chavaa^N-ee-ai.
 sachai andar mahal sach bulaa-ee-ai.
 naanak sach sadaa sachiaar sach samaa-ee-ai. ||15||

PAURRI

In the previous Shloak Guru Ji told us that we should not complain or criticize God for whatever is happening in this world. We should, instead learn to see good in every thing happening, because nothing but goodness come out of such a great and virtuous God. Naturally this will raise many doubts. So Guru Ji now tells us how to remove these doubts.

He says: “By serving i.e. following the Guru without feeling any sense of embarrassment, we should remove all our doubts. Whatever the true Guru asks us to do we should do that (without any hesitation). It is only when the true Guru shows his mercy that we dwell on God’s Name. In this way, we reap the profit of devotion (which is), the true profit (to be earned in this world), by following the Guru. But, by following the dictates of our mind, we only earn the dirt and darkness of falsehood. (Because, for entering) the court of the true (God), we need to dwell on the true (Name). It is only the true ones, who are called inside the mansion of the true (One). In short, O Nanak, the truth (i.e. truthful living), always makes a person true (i.e. honorable in God’s court, and), it is by meditating on the true Name, that we merge in Him.”(15)

The message of this “Paurri” is that, if we want to merge in the everlasting True God, we should follow the Guru’s advice, live a truthful life, and dwell on God’s Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥
 ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਗੀ ਕਹ ਚੜਿਆ ॥
 ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥
 ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ ॥
 ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ ॥੧॥

salok mehlā 1.

kal kaaṭee raajay kaasaa-ee Dharam pankh kar udri-aa.
 koorh amaavas sach chandarmaa deesai naahee kah charhi-
 aa.
 ha-o bhaal vikunnee ho-ee. aaDhaaraai raahu na ko-ee.
 vich ha-umai kar dukh ro-ee.
 kaho naanak kin biDh gat ho-ee. ||1||

SHLOAK M: 1

As per Dr. Bhai Vir Singh Ji, Guru Nanak Dev Ji uttered this Shloak, in an answer to the question, by the Yogis, living in remote mountains, regarding the state of affairs of the world. Like today at that time also corruption, injustice, oppression, and falsehood was widely rampant. Guru Ji narrated the state of affairs of the world in a very pictorial way.

He said: “(There is so much tyranny and oppression, in the world as if) in this Iron Age, the kings have become (merciless like) the knife wielding butchers. (There is so much injustice, as if the sense of) righteousness has flown away like a bird. On top of it, the culture of falsehood is pervasive like the dark night, and nowhere we can see the moon (i.e. the light) of truth. I have got exhausted, but can find no way out of this darkness (of falsehood). Because of indulging in ego, (the entire world) is crying in pain. Therefore Nanak says: “(O Yogis, you tell me), how could one find emancipation (from suffering in such circumstances).?” (1)

The message of this Salok is that when falsehood, corruption and injustice become so much prevalent in a society where even the top most rulers also start behaving like butchers, it is very difficult to set it right, or save oneself. In such circumstances, it is the duty of the spiritually wise persons, to come forward, and provide true guidance to the suffering humanity, rather than go and hide in mountains and jungles.





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ਮਃ ੩ ॥

ਕਲਿ ਕੀਰਤਿ ਪਰਗਟੁ ਚਾਨਣੁ ਸੰਸਾਰਿ ॥
ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ ਪਾਰਿ ॥
ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਦੇਵੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਤਨੁ ਸੋ ਲੇਵੈ ॥੨॥

mehlaa 3.

kal keeraṭ pargat chaanaṇ sansaar.
gurmukh ko-ee utrai paar.
Jis no naḁar karay tis ḁayvai.
naanak gurmukh raṭan so layvai. ||2||



In the previous salok, Guru (Nanak Dev Ji) painted a true picture of the state of affairs in his time, which is a representation of the present circumstances also. He asked the Yogis to tell how could one find emancipation (from suffering in such circumstances). Dr. Bhai Vir Singh Ji believes that this Shloak was the answer provided by third Guru Amardas Ji, to some of his Sikhs.

Guru Ji says: "In this Iron Age, singing the praise of God provides light (i.e. true knowledge) in the world. But, it is only a rare person, who by following this advice of the Guru, crosses over (the worldly ocean). Because, only he on whom (God) showers His grace, He gives (this gift of praise). O, Nanak, only such a Guru ward person receives this jewel (of Name)." (2)

The message of this Salok is that even when we are surrounded on all sides by falsehood, corruption and injustice, we can still save ourselves by following the advice of the Guru and singing praises of God.

ਪਉੜੀ ॥

ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋਤੁ ਕਦੇ ਨ ਆਇਆ ॥
ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਨ ਭੁਲੈ ਕਿਸੈ ਦਾ ਭੁਲਾਇਆ ॥
ਭਗਤ ਆਪੇ ਮੇਲਿਅਨੁ ਜਿਨੀ ਸਚੇ ਸਚੁ ਕਮਾਇਆ ॥
ਸੈਸਾਰੀ ਆਪਿ ਖੁਆਇਅਨੁ ਜਿਨੀ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਬਿਖੁ
ਖਾਇਆ ॥
ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਮੁ ਕਰੋਧੁ ਵਿਸੁ ਵਧਾਇਆ ॥
ਭਗਤ ਕਰਨਿ ਹਰਿ ਚਾਕਰੀ ਜਿਨੀ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ॥
ਦਾਸਨਿ ਦਾਸ ਹੋਇ ਕੈ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥
ਓਨਾ ਖਸਮੈ ਕੈ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ॥੧੬॥

pa-orhee.

bhagtaa tai saisaaree-aa jorh kaday na aa-i-aa.
kartaa aap abhul hai na bhulai kisai daa bhulaa-i-aa.
bhagat aapay mayli-an Jinee sacho sach kamaa-i-aa.
saisaaree aap khu-aa-i-an Jinee koorh bol bol bikh khaa-i-aa.
chalan saar na jaanee kaam karoDh vis vaDhaa-i-aa.
bhagat karan har chaakree Jinee an-din naam Dhi-aa-i-aa.
daasan daas ho-ay kai Jinee vichahu aap gavaa-i-aa.
onaa khasmai kai dar mukh ujlay sachai sabad suhaa-i-aa.
||16||

PAURRI

In the previous saloks, Guru Ji commented on the state of affairs in the world, and also told us that only those, who by following Guru's advice, meditate on God's Name, and save themselves. But the question arises, that when, it is God, who is running, this entire show of the world, then why does He let such bad things happen, and then, why only a few persons, do the right thing, and the rest remain lost in false pursuits. In this "Paurri", Guru Ji responds to such questions.

He says: "(First of all we should understand), that there is never a meeting of minds between the worldly (wise) people and (true) devotees (of God). (Secondly) we should understand that the creator God is never in error and no body could mislead Him. (So looking at some body or at some happening, we should not think that God has made a mistake here). He Himself unites those devotees with Himself who practice nothing but Truth. He Himself lets those worldly people to be wasted away who amass the poison (of worldly riches), by telling lies after lies. Such people do not know the right way to live (in this world); they keep on multiplying poison in them through their lust and anger. (On the other hand those) devotees, who day and night dwell on God's Name, in a way perform (true) service of God. Yes such persons who erase all the self-conceit from their within and consider themselves as the slaves of the slaves (of God), they are embellished through the true word (of the Guru) and obtain a place of honor in God's court." (16)

The message of this "Paurri" is that God is infallible. It is He, who purposely puts some on the right path through the Guru, and misleads others into the false worldly ways. What is that purpose, we should not waste our time, in exploring that. Instead we should follow the true word of the Guru (as contained in Guru Granth Sahib Ji) and live a truthful life while dwelling on God's Name.



ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ ॥
ਸੇਈ ਪੂਰੇ ਸਾਹ ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮੁਏ ॥

ਦੂਜੈ ਬਹੁਤੇ ਰਾਹ ਮਨ ਕੀਆ ਮਤੀ ਖਿੰਡੀਆ ॥
ਬਹੁਤੁ ਪਏ ਅਸਗਾਹ ਗੋਤੇ ਖਾਹਿ ਨ ਨਿਕਲਹਿ ॥

ਪੰਨਾ ੧੪੬

ਤੀਜੈ ਮੁਹੀ ਗਿਰਾਹ ਭੁਖ ਤਿਖਾ ਦੁਇ ਭਉਕੀਆ ॥
ਖਾਧਾ ਹੋਇ ਸੁਆਹ ਭੀ ਖਾਣੇ ਸਿਉ ਦੋਸਤੀ ॥
ਚਉਥੈ ਆਈ ਊਘ ਅਖੀ ਮੀਟਿ ਪਵਾਰਿ ਗਇਆ ॥
ਭੀ ਉਠਿ ਰਚਿਓਨੁ ਵਾਦੁ ਸੈ ਵਰਿਆ ਕੀ ਪਿੜ ਬਧੀ ॥
ਸਭੇ ਵੇਲਾ ਵਖਤ ਸਭਿ ਜੇ ਅਠੀ ਭਉ ਹੋਇ ॥
ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਚਾ ਨਾਵਣੁ ਹੋਇ ॥੧॥

salok mehlā 1.

sabaahee saalaah Jinee Dhi-aa-i-aa ik man.
say-ee pooray saah vakh-tai upar larh mu-ay.
doojai bahutay raah man kee-aa matee khindee-aa.
bahut pa-ay asgaah gotay khaahi na niklahi.

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teejai muhee giraah bhukh tikhaa du-ay bha-ukee-aa.
khaaDhaa ho-ay su-aah bhee khaanay si-o dostee.
cha-uthai aa-ee oo^Ngh akhee meet pavaar ga-i-aa.
bhee uth rachi-on vaad sai vareh-aa kee pirh baDhee.
sabhay vaylaa vakhat sabh jay athee bha-o ho-ay.
naanak saahib man vasai sachaa naavan ho-ay. ||1||

SHLOAK MOHALLA 1

In the previous Paurri Guru Ji gave us the message that if we want to obtain honor, in God's court, we need to follow Guru's advice and dwell on God's Name. Now the question arises what could be the best time for dwelling on this Name. Guru Ji provides an answer in this Salok.

He says: "Those persons are true kings i.e. truly rich, who dwell on God in the early morning hours, with full concentration of the mind. Yes those are the true kings who, at the right time, wage a fierce war (with their mind, and its desire to go back to sleep. The reason is that in the second quarter (or late morning), there are many ways in which the faculties of mind are scattered away. (By this time), many people get drowned in the oceans (of their worldly worries) and are never able to come out. In the third quarter (i.e. by noon), hunger and thirst start bothering the man like barking dogs, and his attention is diverted towards putting something in his mouth (i.e. feeding himself). After some time, when whatever the man had eaten or drunk, becomes dust (i.e. gets consumed), he feels the need to eat again. In the fourth quarter, he feels sleepy, so closing his eyes he goes into deep sleep. Next day when he wakes up he again busies himself in his worldly strife (for amassing more and more riches and possessions), as if he is going to stay in this world for hundreds of years. (Therefore it is best to dwell on God's Name in the early morning hours, so that), in all the eight watches i.e. at all times, we may remain imbued with the love (of God). O' Nanak, when in this way, our Master comes to reside in our heart, then it becomes true (spiritual) ablution."(1)

The message of this salok is that it is best to fight our laziness and dwell on God's Name in the early morning hours, before the faculties of our mind get scattered, by our physical needs or worldly affairs. When we do so our mind remains imbued with God's love at all times, which is its true ablution or purification.

ਮਃ ੨ ॥

ਸੇਈ ਪੂਰੇ ਸਾਹ ਜਿਨੀ ਪੂਰਾ ਪਾਇਆ ॥
ਅਠੀ ਵੇਪਰਵਾਹ ਰਹਨਿ ਇਕਤੈ ਰੰਗਿ ॥

ਦਰਸਨਿ ਰੂਪਿ ਅਥਾਹ ਵਿਰਲੇ ਪਾਈਅਹਿ ॥
ਕਰਮਿ ਪੂਰੇ ਪੂਰਾ ਗੁਰੂ ਪੂਰਾ ਜਾ ਕਾ ਬੋਲੁ ॥
ਨਾਨਕ ਪੂਰਾ ਜੇ ਕਰੇ ਘਟੈ ਨਾਹੀ ਤੋਲੁ ॥੨॥

mehlā 2.

say-ee pooray saah Jinee pooraa paa-i-aa.
athee vayparvaah rahan iktai rang.
darsan roop athaah virlay paa-ee-ah.
karam poorai pooraa guroo pooraa jaa kaa bol.
naanak pooraa jay karay ghatai naahee tol. ||2||



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M: 2

In the previous salok Guru Ji advised us that those are the true kings (in terms of spiritual wealth) who fight with their own mind and dwell on God at the appropriate time. In this salok, he gives some more qualities of such spiritually rich persons.

He says: “They alone are the true kings, who have attained to the perfect God. Day and night, they remain indifferent to the worldly problems and always remain imbued with the love of the one (God). However, rarely we see such persons, who are absorbed in their cravings for the vision of God. (This kind of love for God, one only gets): if by perfect destiny one finds such a perfect Guru, whose every word is perfect. O Nanak, if that perfect Guru, makes that man also perfect, then he is not adjudged lacking in any way (in God’s eyes).” (2)

The message of this salok is that if we want to become acceptable in the eyes of God then we need to pray to Him to bless us with the guidance of the perfect Guru (Granth Sahib Ji), and following his advice, meditate on God’s Name, with true love and devotion.

ਪਉੜੀ ॥

ਜਾ ਤੂੰ ਤਾ ਕਿਆ ਹੋਰਿ ਮੈ ਸਚੁ ਸੁਣਾਈਐ ॥
ਮੁਠੀ ਧੰਧੈ ਚੋਰਿ ਮਹਲੁ ਨ ਪਾਈਐ ॥

ਏਨੈ ਚਿਤਿ ਕਠੋਰਿ ਸੇਵ ਗਵਾਈਐ ॥
ਜਿਤੁ ਘਟਿ ਸਚੁ ਨ ਪਾਇ ਸੁ ਭੰਨਿ ਘੜਾਈਐ ॥
ਕਿਉ ਕਰਿ ਪੂਰੈ ਵਟਿ ਤੋਲਿ ਤੁਲਾਈਐ ॥
ਕੋਇ ਨ ਆਖੈ ਘਟਿ ਹਉਮੈ ਜਾਈਐ ॥
ਲਈਅਨਿ ਖਰੇ ਪਰਖਿ ਦਰਿ ਬੀਨਾਈਐ ॥
ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ ॥੧੭॥

pa-orhee.

jaa too^N taa ki-aa hor mai sach sunaa-ee-ai.
muthee DhanDhai chor mahal na paa-ee-ai.
aynai chit̃ kathor sayv gavaa-ee-ai.
Jit̃ ghat sach na paa-ay so bhann gharhaa-ee-ai.
ki-o kar poorai vat̃ tol tulaa-ee-ai.
ko-ay na aakhai ghat ha-umai jaa-ee-ai.
la-ee-an kharay parakh dar beenaa-ee-ai.
sa-udaa ikaṭ̃ hat poorai gur paa-ee-ai. ||17||

PAURRI

In the previous salok, Guru Ji advised us that those are the truly rich who have obtained the perfect God. Now he addresses God and describes his own faith in Him, and also comments on the state of the world in general.

He says: “(O God), I speak out the truth that when You (are on my side), then where is the need for me to look to any body else? However, (I see that the world) has been robbed by the thief of (worldly) pursuits, and in this way it does not obtain to Your mansion. Our hearts have become so hard (i.e. impermeable to the love of God) that we have wasted all our service in vain, and the heart, in which the true (God), hasn’t come to reside, has to be destroyed and rebuilt (i.e. the person in whose heart, God hasn’t come to reside, he has to die to be born again. Because, till he becomes perfect), he cannot be weighed against perfect measure (i.e. he cannot be considered fit to merge in the perfect God. But) no one considers himself lacking (in any thing, and we all) go to the God’s court full of our ego. But in the court of the sagacious God, the true ones are easily recognized. We can obtain the true merchandise (of God’s Name, which can help us get approved in God’s court), only at one door (of the Guru).”(17)

The message of this “Paurri” is that it is only from one door of the Guru, i.e. it is only by following the guidance of the Guru, we can obtain the merchandise of God’s Name, which can get us approved in God’s court, and adjudged fit for union with that perfect God.

ਸਲੋਕ ਮ: ੨ ॥

ਅਠੀ ਪਹਰੀ ਅਠ ਖੰਡ ਨਾਵਾ ਖੰਡੁ ਸਰੀਰੁ ॥
ਤਿਸੁ ਵਿਚਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਏਕੁ ਭਾਲਹਿ ਗੁਣੀ ਗਹੀਰੁ ॥

salok mehlāa 2.

aṭhee pahree aṭh khand naavaa khand sareer.
tis̃ vich na-o niDh naam ayk bhaaleh gunee gaheer.

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ਕਰਮਵੰਤੀ ਸਾਲਾਹਿਆ ਨਾਨਕ ਕਰਿ ਗੁਰੁ ਪੀਰੁ ॥
ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥
ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ ॥

karamvantee salaahi-aa naanak kar gur peer.
cha-uthai pahar sabaah kai surti-aa upjai chaa-o.
tinaa daree-aavaa si-o dostee man mukh sachaa naa-o.
othai amrit vande-ai karmee ho-ay pasaa-o.
kanchan kaa-i-aa kasee-ai vannee charhai charhaa-o.
jay hovai nadar saraaf kee bahurh na paa-ee taa-o.
satee pahree sat bhalaa bahee-ai parhi-aa paas.
othai paap punn beechaaree-ai koorhai ghatai raas.
othai khotay satee-ah kharay keecheh saabaas.
bolan faadal naankaa dukh sukh khasmai paas. ||1||

ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਕਰਮੀ ਹੋਇ ਪਸਾਉ ॥
ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ ॥
ਜੇ ਹੋਵੈ ਨਦਰਿ ਸਰਾਫ ਕੀ ਬਹੁਤਿ ਨ ਪਾਈ ਤਾਉ ॥
ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ਬਹੀਐ ਪੜਿਆ ਪਾਸਿ ॥
ਓਥੈ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੀਐ ਕੂੜੈ ਘਟੈ ਰਾਸਿ ॥
ਓਥੈ ਖੋਟੇ ਸਟੀਅਹਿ ਖਰੇ ਕੀਚਹਿ ਸਾਬਾਸਿ ॥
ਬੋਲਣੁ ਫਾਦਲੁ ਨਾਨਕਾ ਦੁਖੁ ਸੁਖੁ ਖਸਮੈ ਪਾਸਿ ॥੧॥

SHLOAK M: 2

In the previous Paurri, Guru Ji told us that it is only by following the guidance of the Guru, we can obtain the merchandise of God's Name, which can get us approved in God's court, and adjudged fit for union with Him. In this salok, he describes in detail, the entire process.

He says: "The time (day and night) is often divided into eight parts. (But in a way) our body is also a process of time, and can be called the ninth division or part of the time. In this body is the commodity of Name, which is equivalent to all the so-called nine treasures. However only very meritorious people are able to search out (this jewel, as if from the depths of an ocean.)"

Guru Ji now tells the qualities of such seekers and how they do it. He says: "O Nanak, it is only very fortunate people, who by first adopting a Guru or prophet praise that God. These people attuned to God become eager to wake up in the fourth watch of the early morning hour (and dwell on God's Name). With the true Name in their minds and on their lips they walk towards their friendly rivers (bathing facilities and holy congregations). In those holy congregations, the Nectar (of Name) is being distributed, but it is only fortunate people who are blessed with this gift. In this place the man's soul is sanctified like the pure gold. Then if the Jeweler (God) casts His merciful glance of grace, the soul is not subjected to any more tests or hardships. (Just as the gold once purified through the fire and accepted by the jeweler as such is not made to pass through the fire again.)"

Guru Ji now tells us about the right use of the remaining seven divisions or watches (of day and night). He says: "In these seven watches we should live a truthful life, do good to others and spend time in the company of good people. In that company we should reflect upon virtues and sins, so that we can diminish the burden of false or wrongdoings from our shoulders. Because the, the evildoers are kicked out (of the mansion of God) like the false coins and the virtuous or truthful souls are ushered in with honor. O Nanak, the wise people say, that all pains and pleasures are in the hands of our Master, (i.e. it is God, who is the final judge of our fate)."(1)

The message of this salok is that if we want to become acceptable in the mansion of the True God, then following the Guru's advice, we should start our day early in the morning with dwelling on God's Name. We should spend the rest of the day living a truthful life, doing good deeds, and spending time in the company of virtuous people, and remember that it is God, who is the final judge of our destiny.

ਮਃ ੨ ॥

ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
ਦਿਨਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੇ ਧਰਮੁ ਹਦੂਰਿ ॥
ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਹੋਰ ਕੋਤੀ ਛੁਟੀ ਨਾਲਿ ॥੨॥

mehlaa 2.

pa-un guroo paanee pitaa maataa Dharat mahat.
dinas raat du-ay daa-ee daa-i-aa khaylai sagal jagat.
chang-aa-ee-aa buri-aa-ee-aa vaachay Dharam hadoor.
karmee aapo aapnee kay nayhai kay door.
Jinee naam Dhi-aa-i-aa ga-ay maskat ghaal.
naanak tay mukh ujlay hor kaytee chhutee naal. ||2||



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M: 2

In the last Shloak, Guru Ji advised us, how to start and spend our day, starting with dwelling on God's Name. In this Salok, which also forms the last sermon of the first composition "*Japji Sahib*", Guru Ji summarizes his philosophy on human life and this world.

He says: " (For human beings), Air is (like) the Guru. (Because, just as Guru essential for the guidance of the soul, Air is necessary for the survival of the human body). The water is like the father (because it is from the father's semen that the human body starts). The earth is like the great mother, (which provides food and sustenance to all the human children). Day and night are the male and female nurses, in the hands of whom the whole world plays (and grows). The Judge of Righteousness is watching all the good and bad deeds done by humans. All receive the reward or punishment of their deeds sooner or later. However those who have meditated on God's Name, they depart from this world having their toil being approved. Yes O Nanak such persons are received in the court of God with honor and many more in their company are saved along with." (2)

The message of this salok is that if we want to end the endless efforts of our soul and want to be reunited with our Prime-Soul God then we should try to live a virtuous life and dwell on God's Name. By doing so, not only we will be emancipated, but many others, who following us, engage in meditating on God's Name will be saved also.

ਪਉੜੀ ॥

ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਤਿਗੁਰਿ ਦਸਿਆ ॥
ਸਚੇ ਹੀ ਪਤੀਆਇ ਸਚਿ ਵਿਗਸਿਆ ॥
ਸਚੈ ਕੋਟਿ ਗਿਰਾਂਇ ਨਿਜ ਘਰਿ ਵਸਿਆ ॥

ਸਤਿਗੁਰਿ ਤੁਠੈ ਨਾਉ ਪ੍ਰੇਮਿ ਰਹਸਿਆ ॥
ਸਚੈ ਦੈ ਦੀਬਾਣਿ ਕੂੜਿ ਨ ਜਾਈਐ ॥
ਬੂਠੋ ਬੂਠੁ ਵਖਾਣਿ ਸੁ ਮਹਲੁ ਖੁਆਈਐ ॥

ਪੰਨਾ ੧੪੭

ਸਚੈ ਸਬਦਿ ਨੀਸਾਣਿ ਠਾਕ ਨ ਪਾਈਐ ॥
ਸਚੁ ਸੁਣਿ ਬੁਝਿ ਵਖਾਣਿ ਮਹਲਿ ਬੁਲਾਈਐ ॥੧੮॥

pa-orhee.

sachaa bhojan bhāa-o satgur dasi-aa.
sachay hee patee-aa-ay sach vigsī-aa.
sachai kot girā^N-ay nij ghar vasi-aa.
satgur tuthai naa-o paraym rehsi-aa.
sachai dai deebaan koorh na jaa-ee-ai.
jhootho jhooth vakhaan so mahal khu-aa-ee-ai.

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sachai sabad neesaan thaak na paa-ee-ai.
sach sun bujh vakhaan mahal bulaa-ee-ai. ||18||

PAURRI

In the last Shloak Guru Ji told us that those who dwell on God's Name are received with honor in God's place. Now Guru Ji (figuratively) explains further the conduct of such persons and what kind of bliss they enjoy.

He says: "(He, whom), the Guru has told that true (spiritual) food is true love (for God), he holds full trust in the true (God), and blossoms when he finds this true (food of God's Name. In this way he kind of) resides in the fort of the true God which is right in his own heart. This total attitude and love of God, with which he is imbued is the result of the gift of Name, which the True Guru bestowed on Him. Yes (O my brothers), we cannot reach the court of the true God, through falsehood. By telling lies, again and again, we lose the opportunity to reach the mansion (of the true One). On the other hand if we bear the stamp of truth, and face no obstacles in our path (to God). In short when we listen, understand and describe Truth (i.e. live a truthful life imbued with the love of the true God), we are invited into His mansion." (18)

The message of this "Paurri" is that if we want to not only enter, but rather be invited into the mansion of the true God, then following Guru's advice we should dwell on God, live a truthful life, and meditate on His Name, with true love and devotion.



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ਸਲੋਕੁ ਮਃ ੧ ॥

ਪਹਿਰਾ ਅਗਨਿ ਹਿਵੈ ਘਰੁ ਬਾਧਾ ਭੋਜਨੁ ਸਾਰੁ ਕਰਾਈ ॥
 ਸਗਲੇ ਦੂਖ ਪਾਣੀ ਕਰਿ ਪੀਵਾ ਧਰਤੀ ਹਾਕ ਚਲਾਈ ॥
 ਧਰਿ ਤਾਰਾਜੀ ਅੰਬਰੁ ਤੋਲੀ ਪਿਛੈ ਟੰਕੁ ਚੜਾਈ ॥
 ਏਵਡੁ ਵਧਾ ਮਾਵਾ ਨਾਹੀ ਸਭਸੈ ਨਥਿ ਚਲਾਈ ॥

ਏਤਾ ਤਾਣੁ ਹੋਵੈ ਮਨ ਅੰਦਰਿ ਕਰੀ ਭਿ ਆਖਿ ਕਰਾਈ ॥
 ਜੇਵਡੁ ਸਾਹਿਬੁ ਤੇਵਡ ਦਾਤੀ ਦੇ ਦੇ ਕਰੇ ਰਜਾਈ ॥
 ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਉਪਰਿ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ॥੧॥

salok mehlāa 1.

pahiraa agan hivai ghar baaDhaa bhojan saar karaa-ee.
 saglay dookh paanee kar peevaa Dharatee haak chala-ee.
 Dhar taaraajee ambar tolee pichhai tank charhaa-ee.
 ayvad vaDhaa maavaa naahee sabhsai nath chala-ee.
 aytaa taan hovai man andar karee bhe aakh karaa-ee.
 jayvad saahib tayvad daatee day day karay rajaa-ee.
 naanak nadar karay Jis upar sach naam vadi-aa-ee. ||1||

SHLOAK M: 1

As per Dr. Bh. Vir Singh Ji and Giani Harbans Singh Ji, this Shloak is the essence of Guru Nanak Dev Ji's conversation with some adepts/yogis on the subject of power to perform miracles. There is also a reference to this conversation in the epics of Bh. Gurdas Ji, the famous scribe of Guru Granth Sahib. Here Guru Ji is explaining why he prefers the power of value of Name to the power of performing miracles.

Guru Ji says: "Even if I were gifted with so much will power that I could wear the clothes of fire, or make my house in snow and could make steel as my food (i.e. I could sit in fire or ice, and eat even such hard things as steel). Or I have so much (will) power that I could bear all kinds of pains like drinking water (i.e. without any hesitation), and make the whole earth obey me as if I am driving it like an animal in front of me. Or I could weigh the whole earth and the sky against a small weight of copper (i.e. what ever I say or do is valued more than any other thing or argument no matter how much more meritorious that might be against my view). Or my kingdom may expand so much, that It cannot be contained or limited anywhere and I may make all creatures obey me as if I am holding them by a chain in their nose. Yes so much may be my will power that I do and get done what ever I say. However (vain this would be all), because as great is God, so are His gifts, which He is bestowing on all as per His Will. I Nanak say that on whom He casts His glance of Grace, him he gives the Glory of True Name (which is the greatest gift or the miracle).

The message of this salok is that instead of praying to God for any gift of wealth, possessions, or the power to perform miracles, we should beg for the gift of Name (i.e. His love and enlightenment).

ਮਃ ੨ ॥

ਆਖਣੁ ਆਖਿ ਨ ਰਜਿਆ ਸੁਨਣਿ ਨ ਰਜੇ ਕੰਨ ॥
 ਅਖੀ ਦੇਖਿ ਨ ਰਜਿਆ ਗੁਣ ਗਾਹਕ ਇਕ ਵੰਨ ॥
 ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੈ ਗਲੀ ਭੁਖ ਨ ਜਾਇ ॥
 ਨਾਨਕ ਭੁਖਾ ਤਾ ਰਜੈ ਜਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇ ॥੨॥

mehlāa 2.

aakhan aakh na raJi-aa sunan na rajay kann.
 akhee daykh na rajee-aa gun gaahak ik vann.
 bhukhi-aa bhukh na utrai galee bhukh na jaa-ay.
 naanak bhukhaa taa rajai jaa gun kahi gunee samaa-ay. ||2||



In the previous Shloak Guru Ji advised us that instead of praying to God for any material possessions or power to perform miracles, we should beg for the Gift of His Name. In this Shloak he gives the reasons behind his advice.

He says: “Our tongue never gets satiated, even if keeps on talking endlessly. Listening does not satisfy the ears. The eyes are not sated no matter, how much beauty they may see. Yes this is the one property of all our sense desires that no matter how much we may try to satisfy them, they never get satiated. (Just as no matter, how much fuel we may put in, the fire is not contained, rather it keeps on multiplying.) Similarly the hunger of hungry persons (whether for food, or for any other worldly possessions or power) is never quenched, and neither does this hunger goes away by merely talking about it. O Nanak, a hungry (human mind), feels sated, only when by singing the praises of the praiseworthy God, it merges into Him.”(2)

The message of this salok is that if we want to really satisfy all the desires of our mind for worldly riches and power), then instead of making endless efforts to fulfill these desires, we should try to seek satisfaction in singing the praises of God, and try to merge in Him.



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ਪਉੜੀ ॥

ਵਿਨੁ ਸਚੇ ਸਭੁ ਕੂੜੁ ਕੂੜੁ ਕਮਾਈਐ ॥
 ਵਿਨੁ ਸਚੇ ਕੂੜਿਆਰੁ ਬੰਨਿ ਚਲਾਈਐ ॥
 ਵਿਨੁ ਸਚੇ ਤਨੁ ਛਾਰੁ ਛਾਰੁ ਰਲਾਈਐ ॥
 ਵਿਨੁ ਸਚੇ ਸਭ ਭੁਖ ਜਿ ਪੈਝੈ ਖਾਈਐ ॥
 ਵਿਨੁ ਸਚੇ ਦਰਬਾਰੁ ਕੂੜਿ ਨ ਪਾਈਐ ॥

ਕੂੜੈ ਲਾਲਚਿ ਲਗਿ ਮਹਲੁ ਖੁਆਈਐ ॥
 ਸਭੁ ਜਗੁ ਠਗਿਓ ਠਗਿ ਆਈਐ ਜਾਈਐ ॥
 ਤਨ ਮਹਿ ਤ੍ਰਿਸਨਾ ਅਗਿ ਸਬਦਿ ਬੁਝਾਈਐ ॥੧੯॥

pa-orhee.

vin sachay sabh koorh koorh kamaa-ee-ai.
 vin sachay koorhi-aar bann chala-ee-ai.
 vin sachay tan chhaar chhaar rala-ee-ai.
 vin sachay sabh bhukh je paijhai khaa-ee-ai.
 vin sachay darbaar koorh na paa-ee-ai.
 koorhai laalach lag mahal khu-aa-ee-ai.
 sabh jag thagi-o thag aa-ee-ai jaa-ee-ai.
 tan meh tarisnaa ag sabad bujhaa-ee-ai. ||19||

PAURRI

In the previous Shloak Guru Ji advised us that instead of trying to make endless efforts to satisfy our sense desires, we should concentrate on singing the praises of the true God. Now in this Paurri he explains the reason for this remark.

He says: "Excepting the (wealth) of true (Name), whatever else we earn is false (i.e. of no value). Without the true (Name), a man is bound down, and driven (to hell). Without the true (Name, man's) body is like dust, and it is mingled with dust. Without (dwelling on), the true God, whatever we wear or eat is nothing more than our attempt to satisfy the hunger (of our sensory desires). Without dwelling on the true (God) all other efforts are false, by which we cannot obtain to His court. Being attached to false greed, we lose the opportunity to enter the mansion of (God). In this way the whole world has been cheated (of its opportunity to be united with God), and keeps on coming and going. (It is only) through the word (i.e. advice of the Guru), that we can quench this fire of (worldly) desires, (and save ourselves from the perpetual pains of birth and death)." (19)

The message of this "Paurri" is that if we want to save ourselves from the continuous coming and going in and out of this world, then we have to quench our fire of worldly desires, and for that we have to follow Guru's advice, and meditate on God's Name.

ਸਲੋਕ ਮ: ੧ ॥

ਨਾਨਕ ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫਲੁ ਫਲੁ ਗਿਆਨੁ ॥
 ਰਸਿ ਰਸਿਆ ਹਰਿਆ ਸਦਾ ਪਕੈ ਕਰਮਿ ਧਿਆਨਿ ॥
 ਪਤਿ ਕੇ ਸਾਦ ਖਾਦਾ ਲਹੈ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ ॥੧॥

salok mehlā 1.

naanak gur santokh rukh Dharam ful fal gi-aan.
 ras rasi-aa hari-aa sadaa pakai karam Dhi-aan.
 pat kay saad khaadaa lahai daanaa kai sir daan. ||1||

SHLOAK M: 1

In Sikh faith, the Guru, holds a very important place, for the spiritual guidance of the human soul, and is considered the essential vehicle, to unite it to its source the prime soul or God. Naturally the question arises, what is so special about the Guru. In this Shloak, Guru Ji explains, with a beautiful metaphor.

He says: "Guru is like a tree of contentment, which yields the flowers of righteous conduct and fruits of (divine) knowledge. Being watered with the love of God, it always remains green and ripens through virtuous deeds and meditation. The person, who eats with relish the fruit from this tree, along with its leaves (i.e. he who devotedly follows Guru's advice), he obtains the most sublime charity (i.e. the wealth of God's Name)." (1)

The message of this salok is that if we want to obtain the most valuable boon, (of God's Name), then we need to listen and follow the Guru's advice, with utmost reverence and love. The Sikhs should feel themselves as most fortunate, because they have been blessed with the ever-present eternal Guru Granth Sahib, and all they need to do is to reflect on the Gurbani, and act upon it with utmost sincerity.



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ਮਃ ੧ ॥

ਸੁਇਨੇ ਕਾ ਬਿਰਖੁ ਪਤ ਪਰਵਾਲਾ ਫੁਲ ਜਵੇਹਰ ਲਾਲ ॥
ਤਿਤੁ ਫਲ ਰਤਨ ਲਗਹਿ ਮੁਖਿ ਭਾਖਿਤ ਹਿਰਦੈ ਰਿਦੈ ਨਿਹਾਲੁ ॥
ਨਾਨਕ ਕਰਮੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਲਿਖਿਆ ਹੋਵੈ ਲੇਖੁ ॥
ਅਨਿਸਨਿ ਤੀਰਥ ਗੁਰ ਕੀ ਚਰਣੀ ਪੂਜੈ ਸਦਾ ਵਿਸੇਖੁ ॥

ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥
ਪਵਹਿ ਦਝਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ ਲਗਿ ॥੨॥

mehlaa 1.

su-inay kaa birakh paṭ parvaalaa ful javayhar laal.
ṭiṭ fal raṭan lageh mukh bhaakhṭiṭ hirdai ridai nihaal.
naanak karam hovai mukh mastak likhi-aa hovai laykh.
athisath tirath gur kee charnee poojai sadaa visaykh.
hans hayt lobh kop chaaray naḍee-aa ag.
paveh dajheh naankaa taree-ai karmee lag. ||2||

M: 1

In this salok, Guru Ji again gives the example of a tree to stress the importance and benefits of following the Guru.

He says: "Guru is like the tree of gold. Its leaves (i.e. Guru's words) are precious like coral. Its flowers (i.e. Guru's advice) are valuable like diamonds and pearls. This tree yields, as if the fruits of jewels because the words uttered by the Guru make the heart bloom in bliss. O Nanak, only the person on whom is God's grace, and in whose destiny it is so ordained, serves at the Guru's feet, as holier than all the so called sixty eight holy places of pilgrimage."

Now, telling us why it is absolutely essential to have the guidance of the Guru and worship him like a pilgrimage place, he says: "Violence, attachments, greed and anger are like four rivers of fire flowing in this world and generally people keep falling into these rivers and get burnt (i.e. the world keeps suffering, being in the grip of these four evil impulses.) O Nanak, It is only if by the grace of God, we are attached to the (feet i.e. guidance) of the Guru that we are able to swim across (these rivers, i.e. save ourselves)." (2)

The message of this salok is that if we want to save ourselves from the vices of cruelty, attachment, greed, and anger, and enjoy a state of true bliss and happiness, we should follow the advice of the Guru (Granth Sahib Ji).

ਪਉੜੀ ॥

ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ਨ ਪਛੋਤਾਈਐ ॥
ਝੂਠਾ ਇਹੁ ਸੰਸਾਰੁ ਕਿਨਿ ਸਮਝਾਈਐ ॥
ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ ਧੰਧੈ ਧਾਈਐ ॥
ਕਾਲੁ ਬੁਰਾ ਖੈ ਕਾਲੁ ਸਿਰਿ ਦੁਨੀਆਈਐ ॥
ਹੁਕਮੀ ਸਿਰਿ ਜੰਦਾਰੁ ਮਾਰੇ ਦਾਈਐ ॥

ਆਪੇ ਦੇਇ ਪਿਆਰੁ ਮੰਨਿ ਵਸਾਈਐ ॥
ਮੁਹਤੁ ਨ ਚਸਾ ਵਿਲੰਮੁ ਭਰੀਐ ਪਾਈਐ ॥
ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਸਚਿ ਸਮਾਈਐ ॥੨੦॥

pa-orhee.

jeevdi-aa mar maar na pachhotaa-ee-ai.
jhothaa ih sansaar kin samjaa-ee-ai.
sach na Dharay pi-aar DhanDhai Dhaa-ee-ai.
kaal buraa khai kaal sir dune-aa-ee-ai.
hukmee sir jandaar maaray daa-ee-ai.
aapay day-ay pi-aar man vasaa-ee-ai.
muhat na chasaa vilamm bharee-ai paa-ee-ai.
gur parsaadee bujh sach samaa-ee-ai. ||20||



PAURRI

In the previous two Shloaks Guru Ji explained to us how most precious and beneficial are the words or teaching of the Guru in helping us save ourselves from being burnt by such vices as cruelty, anger, greed, and attachment. In this Paurri, he tells us, why it is necessary to overcome these evils, during our life.

He says: “(O my friend), still these (evil impulses), and your ego, while still alive, so that you may not have to repent (in the end). How do I make you understand, that this world is false (i.e. short-lived? I see that the strayed man), doesn’t get imbued with the love of true (wealth of God’s Name, and) keeps wandering in the (false) worldly pursuit. (He doesn’t realize that), the vicious demon of death, who destroys the world, is always hovering over his head. As per the (divine) command, whenever he gets the opportunity, the cruel demon (of death) strikes every body. (However, if) we enshrine (God) in our mind, then on His own, He blesses us with His love, (and gives us the strength, to accept even death, with cheer and understanding that), when our cup of life is full (i.e. our life span is over), we cannot delay (our death), even by a single moment or second. By understanding (this truth) through Guru’s Grace, we merge in the true (One).” (20)

The message of this “Paurri” is that we should pay heed to the Guru’s advice and understand about the false or temporary nature of this world, overcome our ego and try to merge in the love of God, rather than the love of the World.



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ਸਲੋਕੁ ਮਃ ੧ ॥

ਤੁਮੀ ਤੁਮਾ ਵਿਸੁ ਅਕੁ ਧਤੂਰਾ ਨਿਮੁ ਫਲੁ ॥
ਮਨਿ ਮੁਖਿ ਵਸਹਿ ਤਿਸੁ ਜਿਸੁ ਤੂੰ ਚਿਤਿ ਨ ਆਵਹੀ ॥
ਨਾਨਕ ਕਹੀਐ ਕਿਸੁ ਹੰਢਨਿ ਕਰਮਾ ਬਾਹਰੇ ॥੧॥

salok mehlāa 1.

tumee tumaa vis ak Dhatōoraa nim fal.
man mukh vaseh tīs Jis tōo^N chit na aavhee.
naanak kahee-ai kis handhan karmaa baahray. ||1||

SHLOAK M: 1

In the last “Paurri”, Guru Ji advised us that we should pay heed to the Guru’s advice and understand about the false or temporary nature of this world, overcome our ego and try to merge in the love of God, rather than the love of the World. But instead of following the Guru’s advice, most of us follow the dictates of our mind, i.e. we are self-centered. In this salok, he tells us about some of the traits of a self-centered person.

He says: “O God, a self- centered person who does not remember You, generally speaks bitter and rude language, as if in his mouth are placed the leaves of most bitter plants such as “Tumma” (colocynth), “Akk” (swallow-wart), “Dhatoora” (thorn apple) and “Neem” (a tree, whose leaves and fruits are very bitter). What can we say to such ill-destined persons who thus keep on wasting away their lives?” (1)

The message of this salok is that the person, who does not remember God, is very unpleasant to talk with. There is nothing we can do about such a person, and the best thing is to avoid arguing with him.

ਮਃ ੧ ॥

ਮਤਿ ਪੰਖੇਰੂ ਕਿਰਤੁ ਸਾਥਿ ਕਬ ਉਤਮ ਕਬ ਨੀਚ ॥

ਪੰਨਾ ੧੪੮

ਕਬ ਚੰਦਨਿ ਕਬ ਅਕਿ ਡਾਲਿ ਕਬ ਉਚੀ ਪਰੀਤਿ ॥
ਨਾਨਕ ਹੁਕਮਿ ਚਲਾਈਐ ਸਾਹਿਬ ਲਗੀ ਰੀਤਿ ॥੨॥

mehlāa 1.

mat pankhayroo kirat saath kab utam kab neech.

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kab chandan kab ak daal kab uchee pareet.
naanak hukam chala-ee-ai saahib lagee reet. ||2||

M: 1

After describing, the habit of self-centered persons, Guru Ji now comments upon persons in general (i.e. some good and some bad).

He says: “Based on their deeds in the past (birth), the mind of a person behaves like a bird, which sometimes flies high and some time low. This bird some time sits on a sandal tree. Other times it will perch on the branches of (poisonous) AKK tree (i.e. the mind of a person some time thinks of very lofty ideas, such as serving the humanity, and other times it stoops so low that it makes plans to rob or murder others). But, O Nanak (the human beings are in a way helpless, because this is the tradition from the very beginning, that it is (God) the Master, who is making all creatures behave as per His Will.” (2)

The message of this salok is that based on past deeds, the humans have been given different roles (some good and some evil) to play in this world. So we shouldn’t try to pass judgment on any one. Instead, we should keep praying to God to show us the right path, and bless us with virtuous role to play in this and the next life.

ਪਉੜੀ ॥

ਕੇਤੇ ਕਹਹਿ ਵਖਾਣ ਕਹਿ ਕਹਿ ਜਾਵਣਾ ॥
ਵੇਦ ਕਹਹਿ ਵਖਿਆਣ ਅੰਤੁ ਨ ਪਾਵਣਾ ॥
ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ ॥

pa-orhee.

kaytay kaheh vakhaan kahi kahi jaavnaa.
vayd kaheh vakhi-aan ant na paavnaa.
parhi-ai naahee bhayd bujhi-ai paavnaa.



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ਖਟੁ ਦਰਸਨ ਕੈ ਭੇਖਿ ਕਿਸੈ ਸਚਿ ਸਮਾਵਣਾ ॥
 ਸਚਾ ਪੁਰਖੁ ਅਲਖੁ ਸਬਦਿ ਸੁਹਾਵਣਾ ॥
 ਮੰਨੇ ਨਾਉ ਬਿਸੰਖ ਦਰਗਹ ਪਾਵਣਾ ॥
 ਖਾਲਕ ਕਉ ਆਦੇਸੁ ਢਾਢੀ ਗਾਵਣਾ ॥
 ਨਾਨਕ ਜੁਗੁ ਜੁਗੁ ਏਕੁ ਮੰਨਿ ਵਸਾਵਣਾ ॥੨੧॥

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khat darsan kai bhaykh kisai sach samaavnaa.
 sachaa purakh alakh sabad suhaavanaa.
 mannay naa-o bisankh dargeh paavnaa.
 khaalak ka-o aadays dhaadhee gaavnaa.
 naanak jug jug ayk man vasaavnaa. ||21||

PAURRI

In the last salok, Guru Ji told us that the mind of a person some time thinks of very lofty ideas, and other times it stoops very low. Now he tells us, how to keep our intellect on the right path. First he tells how even many learned persons go astray.

He says: “Many persons deliver discourses after discourses and then depart (from this world). They even give lectures on Vedas (the Hindu scriptures), but still are not able to find the limits of God. Because, it is not by reading, but by knowing God that we can obtain Him. It is only a very rare person, who might merge in the true God, by adopting the so-called six garbs mentioned in Shastras (Hindu holy books). The fact is that the true God is unknowable and His beautiful manifestation is revealed through the Word (of the Guru). He, who believes in the Name of that Infinite God, attains to His court (of God). The job of a bard is to sing the praises of that Creator. O Nanak, we have to enshrine that one (God), in our minds, who has been there, for ages after ages.”(21)

The message of this “Paurri” is that it is not by reading books or doing rituals that we can obtain to that eternal God. It is only by singing His praises, through the word of the Guru (i.e. Gurbani), and by enshrining Him in our mind, that we can get united with Him.

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

ਮੰਤ੍ਰੀ ਹੋਇ ਅਨੂਹਿਆ ਨਾਗੀ ਲਗੈ ਜਾਇ ॥
 ਆਪਣ ਹਥੀ ਆਪਣੈ ਦੇ ਕੁਚਾ ਆਪੇ ਲਾਇ ॥

ਹੁਕਮੁ ਪਇਆ ਧੁਰਿ ਖਸਮ ਕਾ ਅਤੀ ਹੂ ਧਕਾ ਖਾਇ ॥
 ਗੁਰਮੁਖ ਸਿਉ ਮਨਮੁਖੁ ਅੜੈ ਫੁਬੈ ਹਕਿ ਨਿਆਇ ॥
 ਦੁਹਾ ਸਿਰਿਆ ਆਪੇ ਖਸਮੁ ਵੇਖੈ ਕਰਿ ਵਿਉਪਾਇ ॥
 ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭ ਕਿਛੁ ਤਿਸਹਿ ਰਜਾਇ ॥੧॥

salok mehlā 2.

mantree ho-ay athoohi-aa naagee lagai jaa-ay.
 aapan hathee aapnai day koochaa aapay laa-ay.
 hukam pa-i-aa Dhur khasam kaa atee hoo Dhakaa khaa-ay.
 gurmukh si-o manmukh arhai dubai hak ni-aa-ay.
 duhaa siri-aa aapay khasam vaykhai kar vi-upaa-ay.
 naanak ayvai jaanee-ai sabh kichh tiseh rajaa-ay. ||1||

SHLOAK M: 2

In the last Paurri Guru Ji advised us that the best way to obtain God is to follow Guru's advice and to enshrine Him in our minds. But there are many people who after acquiring a little bit of knowledge, think them selves as perfect and then even start bothering the humble Guru ward persons. Guru Ji warns such people by giving very vivid examples.

He says: “If a person who only knew how to charm scorpions, tries to handle snakes, (is most likely to be bitten. In a way), he is putting himself on fire. Because, this is the pre-ordained command of God, that any body who goes to extremes, he suffers (a big set back). Similarly, if a self-centered person tries to stand in the way of a Guru-ward person, he will lose as per the justice (of God). He is the master of both worlds, and He Himself is watching and deciding, after doing due justice. In short, O Nanak, we should understand that every thing is happening as per His Will.”(1)

The message of this salok is that instead of being proud of our little knowledge, we should humbly follow Guru's advice, and accept that God is watching everything, and doing justice to all, and everything is happening as per His will.

ਮਹਲਾ ੨ ॥

ਨਾਨਕ ਪਰਖੇ ਆਪ ਕਉ ਤਾ ਪਾਰਖੁ ਜਾਣੁ ॥

mehlā 2.

naanak parkhay aap ka-o taa paarakh jaan.



ਰੋਗੁ ਦਾਰੂ ਦੋਵੈ ਬੁਝੈ ਤਾ ਵੈਦੁ ਸੁਜਾਣੁ ॥
ਵਾਟ ਨ ਕਰਈ ਮਾਮਲਾ ਜਾਣੈ ਮਿਹਮਾਣੁ ॥
ਮੂਲੁ ਜਾਣਿ ਗਲਾ ਕਰੇ ਹਾਣਿ ਲਾਏ ਹਾਣੁ ॥

rog daaroo dovai bujhai taa vaid sujaan.
vaat na kar-ee maamlaa jaanai mihmaan.
mool jaan galaa karay haan laa-ay haan.

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ਲਬਿ ਨ ਚਲਈ ਸਚਿ ਰਹੈ ਸੋ ਵਿਸਟੁ ਪਰਵਾਣੁ ॥
ਸਰੁ ਸੰਧੇ ਆਗਾਸ ਕਉ ਕਿਉ ਪਹੁਚੈ ਬਾਣੁ ॥
ਅਗੈ ਓਹੁ ਅਗੰਮੁ ਹੈ ਵਾਹੇਦਤੁ ਜਾਣੁ ॥੨॥

lab na chal-ee sach rahai so visat parvaan.
sar sanDhay aagaas ka-o ki-o pahuchai baan.
agai oh agamm hai vaahaydarh jaan. ||2||

M: 2

In the previous Shloak Guru Ji warned us against being too much confident of our little knowledge. Guru Ji explains this concept further with some beautiful examples.

He says: “O Nanak, A true Judge is the one who first examines himself. A competent physician is the one who can both do the correct diagnosis and prescribe the right medicine. The wise traveler is the one who does not embroil him into any scuffles on the way, knowing that he is only a guest. In short a wise person is the one, who tries to understand the true essence of each situation, and never suffers any loss. Similarly only that person is considered as an honest broker, who is just and not greedy. One should understand that just as the arrow, aimed at the sky, cannot reach its destination, because, the sky in front is limitless, and ultimately, the arrow will come back to strike the archer, (similarly the man who harbors impossible dreams, cannot reach his objective, and will suffer due to his own mistakes.” (2)

The message of this Salok is that we should know our limits and the true nature of our circumstances, and live wisely within our limits.

ਪਉੜੀ ॥

ਨਾਰੀ ਪੁਰਖ ਪਿਆਰੁ ਪ੍ਰੇਮਿ ਸੀਗਾਰੀਆ ॥
ਕਰਨਿ ਭਗਤਿ ਦਿਨੁ ਰਾਤਿ ਨ ਰਹਨੀ ਵਾਰੀਆ ॥
ਮਹਲਾ ਮੰਝਿ ਨਿਵਾਸੁ ਸਬਦਿ ਸਵਾਰੀਆ ॥
ਸਚੁ ਕਹਨਿ ਅਰਦਾਸਿ ਸੇ ਵੇਚਾਰੀਆ ॥

ਸੋਹਨਿ ਖਸਮੈ ਪਾਸਿ ਹੁਕਮਿ ਸਿਧਾਰੀਆ ॥
ਸਖੀ ਕਹਨਿ ਅਰਦਾਸਿ ਮਨਹੁ ਪਿਆਰੀਆ ॥
ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਵਾਸੁ ਫਿਟੁ ਸੁ ਜੀਵਿਆ ॥
ਸਬਦਿ ਸਵਾਰੀਆਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵਿਆ ॥੨੨॥

pa-orhee.

naaree purakh pi-aar paraym seegaaree-aa.
karan bhagat din raat na rahnee vaaree-aa.
mehlāa manjh nivaas sabaḁ savaaree-aa.
sach kahan arḁaas say vaychaaree-aa.
sohan kḁhasmai paas hukam siDḁhaaree-aa.
sakḁhee kahan arḁaas manhu pi-aaree-aa.
bin naavai Dḁharig vaas fit so jeevi-aa.
sabaḁ savaaree-aas amrit peevi-aa. ||22||



PAURRI

In the previous Shloak Guru Ji advised us to live a balanced life, in touch with the reality of each situation. Now he tells us how a truly Guru-ward person spends his life span. He compares a Guru-ward person to a young bride, whose life revolves around the love of her groom (God).

He says: “Those bride (souls) who love their groom (God) are embellished with the ornament of love. Day and night, they keep worshipping him, and even when restrained (by some one), they don’t stop (their worship). Embellished by the Guru's word they abide in God's palace (i.e. in His union). Those humble ones always, always make a true (i.e. sincere) prayer (before God). As per God's order, they go to (God’s palace), and look beauteous, standing near their Groom. They love God, from the core of their hearts, and pray to Him, in a very intimate friendly manner. (In comparison to such loving company with God), all life without God’s Name (i.e. His love) is vain and accursed. Only those, who have been embellished by the Word (of the Guru) have tasted this Nectar (of God’s love).” (22)

The message of this “Paurri” is that if we want to enjoy a truly blissful life, then we should try to live a life of such a love and devotion to God, as does a young faithful bride, her beloved groom.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlāa 1.

ਮਾਰੂ ਮੀਹਿ ਨ ਤ੍ਰਿਪਤਿਆ ਅਗੀ ਲਹੈ ਨ ਭੁਖ ॥
ਰਾਜਾ ਰਾਜਿ ਨ ਤ੍ਰਿਪਤਿਆ ਸਾਇਰ ਭਰੇ ਕਿਸੁਕ ॥
ਨਾਨਕ ਸਚੇ ਨਾਮ ਕੀ ਕੇਤੀ ਪੁਛਾ ਪੁਛ ॥੧॥

maaroo meehi na taripti-aa agee lahai na bhukh.
raajaa raaj na taripti-aa saa-ir bharay kisuk.
naanak sachay naam kee kaytee puchhaa puchh. ||1||

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SHLOAK M: 1

In the previous “Paurri” Guru Ji advised us that if we want to enjoy a truly blissful life, we should live a life of love and devotion to God. Now the question arises, how deep should be this love or how long we should keep dwelling on His Name. In this Salok, he answers this question by giving some very beautiful examples.

He says: “Just as a desert cannot be satisfied by any amount of rain, a fire cannot be sated by any amount of wood or fuel, a king is never satisfied how long or how wide is his domain, or just as no body has ever been able to fill the oceans, similarly, O Nanak, how much hunger for the true Name (of God, in the minds of true devotees), cannot be described.”(1)

The message of this salok is that if we want to enjoy the bliss of union with God, our love for Him and the desire for dwelling on His Name should have no limits.

ਮਹਲਾ ੨ ॥

mehlāa 2.

ਨਿਹਫਲੰ ਤਸਿ ਜਨਮਸਿ ਜਾਵਤੁ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥
ਸਾਗਰੰ ਸੰਸਾਰਸਿ ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ ॥
ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ ॥੨॥

nihfalaN tas janmas jaavat barahm na bindtay.
saagraN sansaaras gur parsaadee tareh kay.
karan kaaran samrath hai kaho naanak beechaar.
kaaran kartay vas hai Jin kal rakhee Dhaar. ||2||



In the previous salok, Guru Ji advised us to imbue our selves with insatiable love for God's Name. In this salok, he tells us who can help and guide us in this respect.

He says: "Useless is the human birth of a person who does not realize God. This world is like an ocean, which stands between God and us. It is only a few persons who by Guru's grace are able to swim across (this ocean). Nanak presents this thought, that God the cause and doer of every thing is all powerful. The cause behind all causes is under the control of God, who by His power is keeping all this universe in balance." (2)

The message of this salok is that if we want to swim across the worldly ocean and meet God, who is the master of the whole universe, we need to seek the guidance of the Guru.

ਪਉੜੀ ॥

pa-orhee.

ਖਸਮੇ ਕੇ ਦਰਬਾਰਿ ਢਾਢੀ ਵਸਿਆ ॥

khasmai kai darbaar dhaadhee vasi-aa.

ਸਚਾ ਖਸਮੁ ਕਲਾਣਿ ਕਮਲੁ ਵਿਗਸਿਆ ॥

sachaa khasam kalaan kamal vigs-aa.

ਖਸਮਹੁ ਪੂਰਾ ਪਾਇ ਮਨਹੁ ਰਹਸਿਆ ॥

khasmahu pooraa paa-ay manhu reh-aa.

ਦੁਸਮਨ ਕਢੇ ਮਾਰਿ ਸਜਣ ਸਰਸਿਆ ॥

dusman kadhay maar sajan sarsi-aa.

ਸਚਾ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸਚਾ ਮਾਰਗੁ ਦਸਿਆ ॥

achaa satgur sayvan sachaa maarag dasi-aa.

ਪੰਨਾ ੧੪੯

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ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ਕਾਲੁ ਵਿਧਉਸਿਆ ॥

sachaa sabad beechaar kaal viDh-usi-aa.

ਢਾਢੀ ਕਥੇ ਅਕਥੁ ਸਬਦਿ ਸਵਾਰਿਆ ॥

dhaadhee kathay akath sabad savaari-aa.

ਨਾਨਕ ਗੁਣ ਗਹਿ ਰਾਸਿ ਹਰਿ ਜੀਉ ਮਿਲੇ ਪਿਆਰਿਆ ॥੨੩॥

naanak gun geh raas har jee-o milay pi-aari-aa. ||23||

PAURRI

In the previous salok Guru Ji advised us to seek the guidance of the Guru to unite with God. In this "Paurri", he shares with us, the bliss of his own experience on meeting God.

He says: "(By following the Guru's advice), I a bard have found an abode in the court of the true God. By singing the praises of the true God, the lotus of my heart is in bloom. By receiving approval from God, my mind is truly in bliss. (This state of bliss), has driven out all my enemies (such as lust, anger greed etc.) and my friends (such as truth, happiness and contentment etc.) have prospered (i.e. multiplied) in my mind. (Now, my faculties), serve (i.e. follow) that true Guru, who has told me this true path. By reflecting on his right advice, I have destroyed (my fear of) death. Now being embellished by the Word (i.e. Gurbani) the bard is describing the indescribable God. In short I Nanak say that by holding on to the essence of all merits (i.e. God's Name), I have met the beloved (God)." (23)

The message of this "Paurri" is that if we want to enjoy the blissful union with our beloved God, then following Guru's advice, we should always sing His praise, and meditate on His Name with love and devotion.



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ਸਲੋਕੁ ਮਃ ੧ ॥

ਖਤਿਅਹੁ ਜੰਮੇ ਖਤੇ ਕਰਨਿ ਤ ਖਤਿਆ ਵਿਚਿ ਪਾਹਿ ॥
ਧੋਤੇ ਮੂਲਿ ਨ ਉਤਰਹਿ ਜੇ ਸਉ ਧੋਵਣ ਪਾਹਿ ॥
ਨਾਨਕ ਬਖਸੇ ਬਖਸੀਅਹਿ ਨਾਹਿ ਤ ਪਾਹੀ ਪਾਹਿ ॥੧॥

salok mehlā 1.

khṭi-ahu jammay khṭay karan ṭa khṭi-aa vich paahi.
Dhṭay mool na utreh jay sa-o Dhovan paahi.
naanak bakhsay bakhsee-ahi naahi ṭa paahee paahi. ||1||

SHLOAK M: 1

In the previous so many shabads, Guru Ji has noted that we keep on going through endless circles of birth and death. The question arises why it is so, and is there any way to end this endless circle? In this salok, Guru Ji provides the answer.

He says: “It is because of our past mistakes (or sins) we take birth, and then make more mistakes (or sins), and thus keep going through the circles of more mistakes and more births (and deaths). By simply washing or bathing (our bodies at holy places), these sins are not washed off at all, even if we bathe or wash off our bodies hundreds of times. O Nanak, it is only if the forgiving God forgives, these sins are forgiven, otherwise we keep on suffering punishment (in the forms of repeated births and deaths).” (1)

The message of this salok is that if we want to get our sins forgiven once for all and end the circles of births and deaths, then we should seek forgiveness from God.

ਮਃ ੧ ॥

ਨਾਨਕ ਬੋਲਣੁ ਝਖਣਾ ਦੁਖ ਛਡਿ ਮੰਗੀਅਹਿ ਸੁਖ ॥
ਸੁਖੁ ਦੁਖੁ ਦੁਇ ਦਰਿ ਕਪਤੇ ਪਹਿਰਹਿ ਜਾਇ ਮਨੁਖ ॥
ਜਿਥੈ ਬੋਲਣਿ ਹਾਰੀਐ ਤਿਥੈ ਚੰਗੀ ਚੁਪ ॥੨॥

mehlā 1.

naanak bolan jhakh-naa dukh chhad mangee-ah sukh.
sukh dukh du-ay dar kapṭay pahirahi jaa-ay manukh.
Jithai bolan haaree-ai tithai changee chup. ||2||

M: 1

Thomas Hardy, a famous English Novelist writes “Happiness is but an occasional episode in a general drama of Pain.” All of us, excepting a rare few, are suffering from one kind of pain or the other. Naturally all of us keep trying and praying for happiness instead of sorrow. In this salok, Guru Ji advises us to accept pain or pleasure with equanimity.

He says: “O Nanak, vain is our desire to complain about our pain and to pray for happiness. Because both pain and pleasure are like clothes, which have been given to us to wear. (These pains or pleasures are as per the judgment of God based on our past sins or virtues. We cannot complain to God, why He has ordained so many sorrows and not pleasures in our destiny. Such complaints can bring us more punishment). Therefore, it is better to keep shut, where we know, that (no matter), how much we may argue, we are going to lose.” (2)

The message of this salok is that instead of complaining about our pains, or arguing with God, that He has done some injustice to us, we should humbly ask for His forgiveness.



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ਪਉੜੀ ॥

ਚਾਰੇ ਕੁੰਡਾ ਦੇਖਿ ਅੰਦਰੁ ਭਾਲਿਆ ॥
 ਸਚੈ ਪੁਰਖਿ ਅਲਖਿ ਸਿਰਜਿ ਨਿਹਾਲਿਆ ॥
 ਉਝੜਿ ਭੁਲੇ ਰਾਹ ਗੁਰਿ ਵੇਖਾਲਿਆ ॥

ਸਤਿਗੁਰ ਸਚੇ ਵਾਹੁ ਸਚੁ ਸਮਾਲਿਆ ॥
 ਪਾਇਆ ਰਤਨੁ ਘਰਾਹੁ ਦੀਵਾ ਬਾਲਿਆ ॥
 ਸਚੈ ਸਬਦਿ ਸਲਾਹਿ ਸੁਖੀਏ ਸਚ ਵਾਲਿਆ ॥
 ਨਿਡਰਿਆ ਡਰੁ ਲਗਿ ਗਰਬਿ ਸਿ ਗਾਲਿਆ ॥
 ਨਾਵਹੁ ਭੁਲਾ ਜਗੁ ਫਿਰੈ ਬੇਤਾਲਿਆ ॥੨੪॥

pa-orhee.

chaaray kundaa daykh andar bhaali-aa.
 sachai purakh alakh siraj nihaali-aa.
ujharh bhulay raah gur vaykhaali-aa.
 satgur sachay vaahu sach samaali-aa.
 paa-i-aa ratan gharaahu deevaa baali-aa.
 sachai sabad salaahi sukhee-ay sach vaali-aa.
 nidri-aa dar lag garab se gaali-aa.
 naavhu bhulaa jag firai baytaali-aa. ||24||

PAURRI

After impressing upon us the fact that it is because of our own past mistakes or sins that we keep on going through endless circles of births and deaths and keep suffering the pains of life, Guru Ji now tells us, what kind of enlightenment those persons, have obtained, who have carefully reflected on these matters within themselves, and also sought guidance from the Guru.

He says: “(The person), who after looking in all the four directions (i.e. after paying due attention to all the outside factors), has tried to search within him (the reasons for his circumstances, he has realized that), the incomprehensible God, the true Being (after creating this universe) has Himself taken care of it. (Further), it is the Guru, who shows the right path, to those who have lost their way. Therefore, praised be that true Guru, (through whose guidance), we meditate on the true (God). He, within whom, the Guru has lighted the lamp (of divine knowledge); he has found the gem (of God’s Name), in his heart. (In this way), they who have praised (God) through the true Word (of the Guru), they have obtained peace, and close to the true (One). But, they, who do not fear (God), are embroiled in other (worldly) fears and are consumed by their self-conceit. In short, bereft of God’s Name, the whole world is roaming like ghosts.” (24)

The message of this “Paurri” is that if we want to end the pains of repeated circles of births and deaths, then we need to follow the path shown by the word of the Guru (i.e. Gurbani in Guru Granth Sahib Ji), and find God in our own heart, who is the source of eternal bliss.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਭੈ ਵਿਚਿ ਜੰਮੈ ਭੈ ਮਰੈ ਭੀ ਭਉ ਮਨ ਮਹਿ ਹੋਇ ॥
 ਨਾਨਕ ਭੈ ਵਿਚਿ ਜੇ ਮਰੈ ਸਹਿਲਾ ਆਇਆ ਸੋਇ ॥੧॥

salok mehlā 3.

bhai vich jammai bhai marai bhee bha-o man meh ho-ay.
 naanak bhai vich jay marai sahilaa aa-i-aa so-ay. ||1||

SHLOAK M: 3

In the previous “Paurri”, Guru Ji described the state of mind of those people, who are not afraid of God, and how they suffer because of their own internal fears. In this Shloak, he once again stresses upon us to live in the fear of God.

He says: “The man is born under fear from his very birth, and he dies in fear and throughout his life there is fear in his mind.” (Because as soon as man is born, he is under the fear. First there is the fear, of his safe delivery and survival at birth itself. Then there is the fear of all kinds of infections and maladies in the childhood. Even when the man grows older, he lives under the fear of accidents or loss of his relatives and worldly possessions. Off course then the man is afflicted with the fear of old age and death and awaiting punishment for his misdeeds). Therefore, Guru Ji says: “O Nanak, the person who dies under the fear (of God i.e. always keeps remembering that God, is watching all his deeds, he lives a virtuous life), approved becomes his advent into this world.” (1)

The message of this salok is that if we want to make a success of this human life of ours, then rather instead of living under worldly fears, we should live and die under the fear of God (i.e. never indulge in any evil deeds or thoughts, remembering that God is always watching us).



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ਮਃ ੩ ॥

mehlāa 3.

ਭੈ ਵਿਣੁ ਜੀਵੈ ਬਹੁਤੁ ਬਹੁਤੁ ਖੁਸੀਆ ਖੁਸੀ ਕਮਾਇ ॥
ਨਾਨਕ ਭੈ ਵਿਣੁ ਜੇ ਮਰੈ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ ॥੨॥

bhai vin jeevai bahut bahut khusee-aa khusee kamaa-ay.
naanak bhai vin jay marai muhi kaalai uth jaa-ay. ||2||

M: 3

In the previous salok, Guru Ji told us about the benefits of living under the fear of God. Now he shows us the opposite side of the picture, i.e. what happens if we do not live under the fear of God.

He says: “Even if a man lives unmindful of the fear of God (i.e. may commit all kinds of sins without caring about any kind of divine punishment) and may keep on enjoying all kinds of (sensual and sinful) pleasures, still O Nanak if he dies without the fear (of God in his mind), he departs (from the world) in shame and dishonor. (Because even if, on account of his wealth or power, he might have escaped punishment in this world, no body will sincerely feel sorry about his death. What could be a greater dishonor than that? However, fear of God does not mean the kind of fear some people have for the King or the Boss. It is the kind of fear mixed with love under which a child lives, for his mother, and does not do those things, against which his mother has cautioned him for his own safety and protection).

The message of this salok is that if we don’t want to depart from this world in shame or dishonor, we should live and conduct our life under the fear of God. We should not perform any deeds, which will make us lose our respect in the world and subject us to punishment in the court of God.

ਪਉੜੀ ॥

pa-orhee.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਰਧਾ ਪੂਰੀਐ ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਨ ਕਬਹੂੰ ਝੂਰੀਐ ॥

satgur ho-ay da-i-aal ta sarDhaa pooree-ai.
satgur ho-ay da-i-aal na kabahoo^N jhooree-ai.
satgur ho-ay da-i-aal taa dukh na jaanee-ai.
satgur ho-ay da-i-aal taa har rang maanee-ai.
satgur ho-ay da-i-aal taa jam kaa dar kayhaa.
satgur ho-ay da-i-aal taa sad hee sukh dayhaa.
satgur ho-ay da-i-aal taa nav niDh paa-ee-ai.
satgur ho-ay da-i-aal ta sach samaa-ee-ai. ||25||

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਦੁਖੁ ਨ ਜਾਣੀਐ ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਜਮ ਕਾ ਡਰੁ ਕੇਹਾ ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਸਦ ਹੀ ਸੁਖੁ ਦੇਹਾ ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਨਵ ਨਿਧਿ ਪਾਈਐ ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਚਿ ਸਮਾਈਐ ॥੨੫॥

PAURRI

After telling us about the benefits of living under the fear of God, and the consequences of not doing so, Guru Ji tells us how can we get rid of all our internal fears including the fear of Death.

He says: “When true Guru showers his, our trust in God, becomes firm. When the true Guru shows his kindness, then we never agonize (over our problems, we accept these as God’s will). When the true Guru becomes merciful we do not feel pain (even when living under painful circumstances). The person on whom, the true Guru has become beneficent, he enjoys the love of God. He on whom, the true Guru has become gracious; there is need for him, even to have the fear of the demon of death. When the true Guru is merciful, then our body always lives in peace. When the True Guru becomes merciful on us, we obtain (such happiness, as if we have obtained, all the nine treasures (of worldly wealth). In short when the true Guru becomes beneficent, we merge in the Truth (i.e. the true God Himself).”(25)

The message of this “Paurri” is that if we want to get rid of all kinds of fears including the fear of death and enjoy all kinds of pleasures including the ultimate pleasure of union with the true God, then we should try to seek the pleasure and mercy of the True Guru.



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ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਜੁਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥

ਫੋਲਿ ਫਦੀਹਤਿ ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ ॥

ਭੇਡਾ ਵਾਗੀ ਸਿਰੁ ਖੋਹਾਇਨਿ ਭਰੀਅਨਿ ਹਥ ਸੁਆਹੀ ॥

ਮਾਊ ਪੀਊ ਕਿਰਤੁ ਗਵਾਇਨਿ ਟਬਰੁ ਰੋਵਨਿ ਧਾਹੀ ॥

ਓਨਾ ਪਿੰਡੁ ਨ ਪਤਲਿ ਕਿਰਿਆ ਨ ਦੀਵਾ ਮੁਏ ਕਿਥਾਊ ਪਾਹੀ ॥

ਅਠਸਠਿ ਤੀਰਥ ਦੇਨਿ ਨ ਢੋਈ ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ ॥

ਸਦਾ ਕੁਚੀਲ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਮਥੈ ਟਿਕੇ ਨਾਹੀ ॥

ਝੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਣੈ ਦੜਿ ਦੀਬਾਣਿ ਨ ਜਾਹੀ ॥

ਲਕੀ ਕਾਸੇ ਹਥੀ ਫੁੰਮਣ ਅਗੇ ਪਿਛੀ ਜਾਹੀ ॥

ਨਾ ਓਇ ਜੋਗੀ ਨਾ ਓਇ ਜੰਗਮ ਨਾ ਓਇ ਕਾਜੀ ਮੁੰਲਾ ॥

ਪੰਨਾ ੧੫੦

ਦਯਿ ਵਿਗੋਏ ਫਿਰਹਿ ਵਿਗੁਤੇ ਫਿਟਾ ਵਤੈ ਗਲਾ ॥

ਜੀਆ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਰਖੈ ॥

ਦਾਨਹੁ ਤੈ ਇਸਨਾਨਹੁ ਵੰਜੇ ਭਸੁ ਪਈ ਸਿਰਿ ਖੁਬੈ ॥

ਪਾਣੀ ਵਿਚਹੁ ਰਤਨ ਉਪੰਨੇ ਮੇਰੁ ਕੀਆ ਮਾਧਾਣੀ ॥

ਅਠਸਠਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਪੁਰਬੀ ਲਗੈ ਬਾਣੀ ॥

ਨਾਇ ਨਿਵਾਜਾ ਨਾਤੈ ਪੂਜਾ ਨਾਵਨਿ ਸਦਾ ਸੁਜਾਣੀ ॥

ਮੁਇਆ ਜੀਵਦਿਆ ਗਤਿ ਹੋਵੈ ਜਾਂ ਸਿਰਿ ਪਾਈਐ ਪਾਣੀ ॥

ਨਾਨਕ ਸਿਰਖੁਥੇ ਸੈਤਾਨੀ ਏਨਾ ਗਲ ਨ ਭਾਣੀ ॥

ਵੁਠੈ ਹੋਇਐ ਹੋਇ ਬਿਲਾਵਲੁ ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੀ ॥

ਵੁਠੈ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾ ਸਭਸੈ ਪੜਦਾ ਹੋਵੈ ॥

ਵੁਠੈ ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ਸਾ ਧਨ ਦਹੀ ਵਿਲੋਵੈ ॥

ਤਿਤੁ ਘਿਇ ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ਪਇਐ ਕਾਰਜੁ ਸੋਹੈ ॥

ਗੁਰੂ ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਸਿਖੀ ਨਾਤੈ ਜਿਤੁ ਵਡਿਆਈ ॥

ਨਾਨਕ ਜੇ ਸਿਰਖੁਥੇ ਨਾਵਨਿ ਨਾਹੀ ਤਾ ਸਤ ਚਟੇ ਸਿਰਿ ਛਾਈ

॥੧॥

salok mehlāa 1.

sir khohaa-ay pee-ah malvaanee joothaa mang mang khaahee.fol fadeehat muhi lain bharhaasaa paanee daykh sagaahee.bhaydaa vaagee sir khohaa-in bharee-an hath su-aahee.maa-oo pee-oo kirat gavaa-in tabar rovan Dhaahee.onaa pind na patal kiri-aa na deevaa mu-ay kithaa-oo

paahee.

athsath tirath dayn na dho-ee barahman ann na khaahee.sadaa kучeel raheh din raatee mathai tikay naahee.jhundee paa-ay bahan nit marnai darh deebaan na jaahee.lakee kaasay hathee fumman ago pichhee jaahee.naa o-ay jogee naa o-ay jangam naa o-ay kaajee mu^Nlaa.

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da-yi vigo-ay fireh vigutay fitaa vatāi galaa.jee-aa maar jeevaalay so-ee avar na ko-ee rakhai.daanhu tai isnaanhu vanjay bhas pa-ee sir khuthai.paanee vichahu ratan upannay mayr kee-aa maaDhaanee.athsath tirath dayvee thaapay purbee lagai bane.naa-ay nivaajaa naatai poojaa naavan sadaa sujaanee.mu-i-aa jeevdi-aa gat hovai jaa^N sir paa-ee-ai paanee.naanak sirkhutay saitaanee aynaa gal na bhaanee.vuthai ho-i-ai ho-ay bilaaval jee-aa jugat samaanee.vuthai ann kamaad kapaahaa sabhsai parh-daa hovai.vuthai ghaahu chareh nit surhee saa Dhan dahee vilovai.tit ghi-ay hom jag sad poojaa pa-i-ai kaaraj sohai.guroo samund nadee sabh sikhee naatai Jit vadi-aa-ee.naanak jay sirkhutay naavan naahee tāa sat chatay sirchhaa-ee. ||1||



Here Guru Ji is commenting on the behavior of a sect of Jainism, called “*Sarevarras*”, who have taken the idea of non-violence to the ridiculous extreme.

He says: “These (“*Sarevarras*”), pluck their heads (lest any lice or any other living things may be born there), drink the washings (i.e. the water which is dirty), and beg for leftovers for their food (so that, they don’t have to kill any more bacteria, in the process of preparing additional food for them). They rake up their own excreta (to provide air to the insects in it), suck bad odors and hesitate to use water for their cleanliness. Like sheep they get hair plucked from their heads, by hands soiled with ashes. Unlike their forefathers, they stop earning their livelihoods, and consequently their dependents cry and suffer. At the time of their death, no Hindu ceremonies, such as offering of rice balls, lighting of earthen lamps are performed. It is not certain where their dead bodies are disposed off. They are not welcome at the sixty-eight Hindu holy places and Brahmins (Hindu priests) do not accept their food. Day and night they remain unclean and (unlike Brahmins), they do not put any marks on their foreheads. They silently sit crouched in-groups as if in mourning and do not go to any holy gathering also. They walk behind each other with a begging bowl slung from their sides and broom in their hands (so that they can whisk away any living insects in their path). These people neither follow Shiva, nor are they yogis, qazis, or priests. Strayed away by God, they wander about like a lost herd of cattle.”

Guru Ji now gives them and us the true perspective on the living creatures. He says: “It is God who sustains and destroys the creatures and none else can save life. These people live their lives, without giving any charity, or even taking a bath, and they simply gather dust on their plucked heads. (They, even forget, that as per Hindu mythology), it was the water from which the jewels were obtained by churning the ocean, using the “*Meru*” mountain as a spindle. It is the water due to which the (Hindu) sixty-eight holy places are situated on the banks of rivers, where men gather at festivals and talk of God. It is after bathing (in water), that the Muslims and Hindus say their prayers. Both at birth and death, it is with water that the bodies are cleaned. But O Nanak, to these bald headed fools, this thing doesn’t appeal at all.”



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Guru Ji now puts forth another argument. He says: “When it rains, there is joy all around, because water is the key to all life. It is the water (from the rains or otherwise) that grows food, sugar cane and cotton, which gives clothes to all. When it rains, the cows have the grass to graze, and the house wife has her milk and yogurt to churn, from which she makes the purified butter, which is used to perform, so many sacred Hindu worships and prayers, and all such rituals look so impressive.”

In the end Guru Ji tells how, even these persons can redeem themselves. He says: “Guru is like the sea (of knowledge) and his teachings are like streams, bathing in which one obtains glory. But O Nanak if these bald headed ones do not bathe (in these streams i.e. do not read or listen to these teachings), then they get nothing else but mounds of ashes on their heads (i.e. nothing else but filth and shame)” (1)

The message of this salok is that non- violence is good, but it should not be taken to such an extreme, that one starts living an unhealthy and unclean life and loses one’s honor. The best way is to live the life as per Guru’s Word (i.e. Gurbani as contained in Guru Granth Sahib Ji).

ਮਃ ੨ ॥

mehlaa 2.

ਅਗੀ ਪਾਲਾ ਕਿ ਕਰੇ ਸੂਰਜ ਕੇਹੀ ਰਾਤਿ ॥
ਚੰਦ ਅਨੇਰਾ ਕਿ ਕਰੇ ਪਉਣ ਪਾਣੀ ਕਿਆ ਜਾਤਿ ॥

agee paalaa ke karay sooraj kayhee raat.
chand anayraa ke karay pa-un paanee ki-aa jaat.
Dhartee cheejee ke karay Jis vich sabh kichh ho-ay.
naanak taa pat jaanee-ai jaa pat rakhai so-ay. ||2||

ਧਰਤੀ ਚੀਜੀ ਕਿ ਕਰੇ ਜਿਸੁ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥
ਨਾਨਕ ਤਾ ਪਤਿ ਜਾਣੀਐ ਜਾ ਪਤਿ ਰਖੈ ਸੋਇ ॥੨॥

M: 2

In the previous salok, Guru Ji commented on the life style of a sect of Jainism. He told us that by taking the idea of non-violence to such extremes, which makes you live in a very unhygienic and unproductive way is no good. It brings you nothing but shame and dishonor. Now, he gives us a perspective on honor, and tells us, who is the real savior of our honor.

He says: “(As fire has been given the quality of warmth by God), no amount of cold can do any harm to fire. Similarly night cannot erase the light of the sun (because when it is night in one side of Globe, the sun is shining on the other side). The darkness can do no harm to the moon. No (high or low) cast can pollute the water or the air. Nothing can affect the earth, in which every thing grows. Similarly O Nanak, when God Himself saves one’s honor, only then he is known as honorable (because only then, no one can damage his honor).” (2)

The message of this salok is that, we should not care for the false accusations against us, nor care for false praise. Following the Guru’s advice, we should live a truthful life, always dwelling on God’s Name, and in this way, depend only God to protect our honor in this and the next world.

ਪਉੜੀ ॥

pa-orhee.

ਤੁਧੁ ਸਚੇ ਸੁਬਹਾਨੁ ਸਦਾ ਕਲਾਣਿਆ ॥
ਤੂੰ ਸਚਾ ਦੀਬਾਣੁ ਹੋਰਿ ਆਵਣ ਜਾਣਿਆ ॥
ਸਚੁ ਜਿ ਮੰਗਹਿ ਦਾਨੁ ਸਿ ਤੁਧੈ ਜੇਹਿਆ ॥
ਸਚੁ ਤੇਰਾ ਫੁਰਮਾਨੁ ਸਬਦੇ ਸੋਹਿਆ ॥

tuDh sachay sub-haan sadaa kalaani-aa.
too^N sachaa deebaan hor aavan jaani-aa.
sach je mangeh daan se tuDhai jayhi-aa.
sach tayraa furmaan sabday sohi-aa.
mani-ai gi-aan Dhi-aan tuDhai tay paa-i-aa.
karam pavai neesaan na chalai chala-i-aa.
too^N sachaa daataar nit dayveh charheh savaa-i-aa.
naanak mangai daan jo tuDh bhaa-i-aa. ||26||

ਮੰਨਿਐ ਗਿਆਨੁ ਧਿਆਨੁ ਤੁਧੈ ਤੇ ਪਾਇਆ ॥
ਕਰਮਿ ਪਵੈ ਨੀਸਾਨੁ ਨ ਚਲੈ ਚਲਾਇਆ ॥
ਤੂੰ ਸਚਾ ਦਾਤਾਰੁ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥
ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਜੋ ਤੁਧੁ ਭਾਇਆ ॥੨੬॥

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PAURRI

In the previous Shloak, Guru Ji advised us not to worry about our honor or dishonor at the hands of worldly people, and rather have full faith in God's Name and His protection. In this Paurri Guru Ji shows us how to express our praise and confidence in God.

He says: "O true and wonderful (God), I have always praised You. You, are only the eternal ruler, all others come and go. Those who ask for the gift of true (Name), from You, they become like You. Through the word (of the Guru), Your eternal command seems pleasing to them. By obeying Your command, they obtain divine knowledge and meditation from You. When the mark of (Your) grace is put (on their heads), it cannot be erased, (even if some one) tries to erase it. O God, You are the eternal Giver, and keep on multiplying these gifts every day. But, Nanak begs from You, what pleases You (i.e. the gift of living in Your will)." (26)

The message of this "Paurri" is that we should remember, that it is God, who is the eternal Giver of all, and we should only beg from Him, the gift of cheerfully accepting His will, because when we do that, we automatically obtain the gift of His divine knowledge and meditation (i.e. His Name), which is the greatest gift of all.

ਸਲੋਕੁ ਮਃ ੨ ॥

salok mehlāa 2.

ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ ॥
ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥੧॥

deekhi-aa aakh bujhāa-i-aa siftee sach samay-o.
tin ka-o ki-aa updaysee-ai Jin gur naanak day-o. ||1||

Shloak M: 2

In the previous Paurri, Guru Ji advised us, that, when we live in the will of God, we automatically obtain His divine knowledge and meditation (i.e. His Name, which is the greatest gift of all). Now, in this salok, Guru Ji tells us, that whom the Guru has already given this advice, there is no need for any further advice to him.

He says: "(He, whom), through his teaching, (the Guru has already), made to understand, that through (God's praise), we should try to merge in that true God; O Nanak, there is no need to give them any more advice, who have already such a great Guru (to advise them)." (1)

The message of this salok is that if we want to unite with the true God, then we have to remember Him and praise Him day and night so much, that we merge and become one with Him. (This is what is really meant by dwelling on God's Name and this is the whole essence of Guru Ji's instruction).

ਮਃ ੧ ॥

mehlāa 1.

ਆਪਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ॥
ਜਿਸੁ ਆਪਿ ਸੁਝਾਏ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ॥

aap bujhāa-ay so-ee boojhai.
Jis aap sujhāa-ay tis sabh kichh soojhai.

ਕਹਿ ਕਹਿ ਕਥਨਾ ਮਾਇਆ ਲੂਝੈ ॥
ਹੁਕਮੀ ਸਗਲ ਕਰੇ ਆਕਾਰ ॥
ਆਪੇ ਜਾਣੈ ਸਰਬ ਵੀਚਾਰ ॥
ਅਖਰ ਨਾਨਕ ਅਖਿਓ ਆਪਿ ॥
ਲਹੈ ਭਰਾਤਿ ਹੋਵੈ ਜਿਸੁ ਦਾਤਿ ॥੨॥

kahi kahi kathnaa maa-i-aa loojhai.
hukmee sagal karay aakaar.
aapay jaanai sarab veechaar.
akhar naanak akhi-o aap.
lahai bharaat hovai Jis daat. ||2||



In the previous Shloak Guru Ji gave us the essence of his message and the true way to unite with God. In this Salok, he tells us who are the persons who understand this true divine message.

He says: “He alone knows, to whom God Himself reveals (the way of God’s praise), he alone understands (this way). He whom (God), Himself makes to understand, he understands every thing. He, who merely prattles, involves himself in Maya (i.e. worldly problems). It is God who creates all beings as per His Will. He Himself knows, what to think about all (i.e. what to give them). O Nanak, whatever word, I have uttered, this (in fact is what God), Himself has said. He, who is blessed with the gift (of Guru’s advice), all his doubt gets removed.” (2)

The message of this salok is that what the Guru is telling us are not his words, but he is conveying us the words, uttered to Him by God Himself. So we should have complete and unflinching faith and trust in the Gurbani as written in Guru Granth Sahib.



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ਪਉੜੀ ॥

ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥
ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥

ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ ॥
ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ ॥
ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ ॥
ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ ॥
ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ ॥੨੭॥ ਸੁਧੁ

pa-orhee.

ha-o dhaadhee vaykaar kaarai laa-i-aa.
raat dihai kai vaar Dharahu furmaa-i-aa.
dhaadhee sachai mahal khasam bulaa-i-aa.
sachee sifat saalaah kaprhaa paa-i-aa.
sachaa amrit naam bhojan aa-i-aa.
gurmatee khaaDhaa raj tin sukh paa-i-aa.
dhaadhee karay pasaa-o sabad vajaa-i-aa.
naanak sach saalaahi pooraa paa-i-aa. ||27|| suDhu

PAURRI

In this last “Paurri” of this chapter, Guru Ji shows his humility and also gives us an insight into his divinity and how he received his Divine mission (as we read about the story of His receiving the revelation, when he disappeared in “Bein” river in Punjab).

He says: “(It was God’s mercy that), He commissioned this idle bard into His Service. It was the divine command that, whether, it is day or night, I should go out and sing His praises. (When, I did this), the Master called this bard into His true mansion, and robed me with the honor of true praise and appreciation. Then the food of true Name was presented (and I was asked to partake of it. I have noted that) following Guru’s instruction, whosoever has partaken of this food, (i.e. dwelt on God’s Name, he), has obtained peace. I the bard am therefore preaching this divine message, and I Nanak say, that who so ever have praised the True (God), he has obtained to that perfect One.” (27)

The message of this “Paurri” is that we should have full faith that the message of Gurbani (as contained in Guru Granth Sahib) is not any ordinary message. It is the divine message received by Guru Ji in person from God Himself. The gist of this message is that if we want to have eternal peace, we need to follow the Guru Ji’s advice and dwell on God’s Name (i.e. remember Him with love and devotion) day and night.