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salok.

Dhan Dhan kahaa pukaartay maa-i-aa moh sabh koor.

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naam bihoonay naankaa hot jaat sabh Dhoor. ||1||

pavṛhee.

DhaDhaa Dhoor puneet tayray janoo-aa.  
 Dhan tay-oo jih ruch i-aa manoo-aa.  
 Dhan nahee baachheh surag na aachheh.  
 at pari-a pareet saaDh raj raacheh.  
 DhanDhay kahaa bi-aapahi taahoo.  
 jo ayk chhaad an katēh na jaahoo.  
 jaa kai hee-ai dee-o parabh naam.  
 naanak saaDh pooran bhagvaan. ||4||

salok.

anik bhaykh ar nyi-aan Dhi-aan manhath mili-a-o na ko-ay.

kaho naanak kirpaa bha-ee bhagat nyi-aanee so-ay. ||1||

pa-orhee.

nyanyaa nyi-aan nahee mukh baata-o.  
 anik jugat saastar kar bhaata-o.  
 nyi-aanee so-ay jaa kai darikh so-oo.  
 khat sunat kachh jog na ho-oo.  
 nyi-aanee rahat aagi-aa darikh jaa kai.  
 usan seet samsar sabh ta kai.  
 nyi-aanee tat gurmukh beechaaree.  
 naanak jaa ka-o kirpaa Dhaaree. ||5||

## GAURRI BAWAN AKHRI MOHALLA 5

(Continued)

In the previous “Paurri” beginning with letter “Sassa”, Guru Ji described some of the qualities of saints. In the next “Paurri”, beginning with letter “Dhaddha” Guru Ji describes some more qualities of the saintly people. But first of all, chastising us for always running after worldly wealth, he says:

“Shloak”:

(O my friends), why do you always keep crying for (worldly) wealth? All attachment to worldly wealth is false (because, it is not always going to accompany you). O Nanak, all those, who are without (the wealth of God’s) Name, will (perish and) become like dust.”(1)



Now listing some additional qualities of the saints, and benefits of the company of saintly people, Guru Ji says:

**“Paurri”:-**

“*Dhaddha*” – O God, sacred is the humble service of your saints. Blessed are they, in whose mind is the longing for this service. They do not ask for wealth, they do not even wish for heaven. They always remain intoxicated with the love of their most beloved (God), and the service of His saints. How can worldly affairs entangle those, who excepting the one God go nowhere else? O Nanak, those fortunate ones in whose heart God has instilled His Name, are the perfect saints.” (4)

**The message of this “Paurri” is that instead of always crying for more wealth, we should seek the refuge of those perfect saints, in whose heart always resides God’s Name, and in their company, we should also try to accumulate the wealth of God’s Name, the only thing that will always accompany us.**

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Many people believe, that simply by reading some religious books, one can become divinely wise, and meet God. In this “Paurri”, Guru Ji removes all such false beliefs of ours, and describes what are the qualities of a true “Giani” or a divinely wise person. He says:

**“Shloak” –**

(O my friends), no one has met (God, by adopting) many religious garbs, entering religious discussions, contemplations, or obstinacy of mind. Nanak says, only that person is a (true) devotee and (divinely) wise person, on whom God has bestowed His Grace.”(1)

Now describing, how true divine knowledge is obtained, Guru Ji says:

**“Paurri”:-**

“*Ganga*” – Divine knowledge is not obtained by words of mouth. Nor is it obtained through many kinds of arguments, which the “*Shastras*” (the Hindu holy books) tell. He alone is a “Giani” in whose heart that God is enshrined firmly. Simply by describing, or listening (to the holy books), no union with God takes place. “Giani” is the one, who firmly remains committed to God’s command. For him, heat and cold (or pain and pleasure) are alike. O Nanak, the true “Giani” is the one, who through the Guru reflects upon the essence (of these books), and on him is the grace of God.”(5)

**The message of this “Paurri” is that if want to obtain union with God, and obtain divine knowledge, then instead of simply reading or listening to religious books and theologies, we should reflect on the essence (of all divine knowledge), and firmly enshrine God in our heart.**

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ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੂਝੇ ਪਸੁ ਢੋਰ ॥  
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥੧॥

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ਯਾ ਜੁਗ ਮਹਿ ਏਕਹਿ ਕਉ ਆਇਆ ॥  
ਜਨਮਤ ਮੋਹਿਓ ਮੋਹਨੀ ਮਾਇਆ ॥  
ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਰਧ ਤਪ ਕਰਤੇ ॥  
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭੁ ਰਹਤੇ ॥  
ਉਰਝਿ ਪਰੇ ਜੋ ਛੋਡਿ ਛਡਾਨਾ ॥

salok.

aavan aa-ay sarisat meh bin boojhay pas dhor.  
naanak gurmukh so bujhai jaa kai bhaag mathor. ||1||  
pa-orhee.

yaa jug meh aykeh ka-o aa-i-aa.  
janmat mohi-o mohnee maa-i-aa.  
garabh kunt meh uraDh tap kartay.  
saas saas simrat parabh rahtay.  
urajh paray jo chhod chhadaanaa.  
dayvanhaar maneh bisraanaa.  
Dhaarahu kirpaa jisahi gusaa-ee.



ਦੇਵਨਹਾਰੁ ਮਨਹਿ ਬਿਸਰਾਨਾ ॥  
ਧਾਰਹੁ ਕਿਰਪਾ ਜਿਸਹਿ ਗੁਸਾਈ ॥  
ਇਤ ਉਤ ਨਾਨਕ ਤਿਸੁ ਬਿਸਰਹੁ ਨਾਹੀ ॥੬॥

it̃ ut̃ naanak t̃is bisrahu naahee. ||6||

After describing the qualities of saints and “*Gianis*”, Guru Ji comments on the general state of worldly people, who instead of the real objective of earning God’s Name, in this life waste it all in pursuit of worldly riches and power. He says:

“*Shloak*”:

The mortals have come to this world (for a certain purpose), without realizing (this), they are like animals and beasts. O Nanak, by Guru’s grace, only those people realize (this true purpose), in whose destiny it is so preordained.”(1)

Now commenting on the state of human beings, Guru Ji says:

“*Paurri*” –

(A human being) has come into this world to meditate on the one (God). But from his very birth he is allured by the enticing worldly love. (It is believed, that while) in the mother’s womb, the mortals meditate on God, hanging upside down. With every breath, they keep remembering God. (But after coming into this world, they) get entangled in that (world), which they have to ultimately leave and depart from, and they forsake from their mind the giver (God). Nanak says, O the Master of the universe, only he on whom You show Your mercy, You never go out of his mind in this or the next world.”(6)

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The message of this “*Paurri*” is that the advent of only that person is fruitful, who understands the real purpose of the human life, and never forsakes God, the Giver of every thing go out of his mind.

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ਆਵਤ ਹੁਕਮਿ ਬਿਨਾਸ ਹੁਕਮਿ ਆਗਿਆ ਭਿੰਨ ਨ ਕੋਇ ॥  
ਆਵਨ ਜਾਨਾ ਤਿਹ ਮਿਟੈ ਨਾਨਕ ਜਿਹ ਮਨਿ ਸੋਇ ॥੧॥

ਪਉੜੀ ॥

ਏਉ ਜੀਅ ਬਹੁਤੁ ਗੁਭ ਵਾਸੇ ॥  
ਮੋਹ ਮਗਨ ਮੀਠ ਜੋਨਿ ਫਾਸੇ ॥  
ਇਨਿ ਮਾਇਆ ਤ੍ਰੈ ਗੁਣ ਬਸਿ ਕੀਨੇ ॥  
ਆਪਨ ਮੋਹ ਘਟੇ ਘਟਿ ਦੀਨੇ ॥  
ਏ ਸਾਜਨ ਕਛੁ ਕਹਹੁ ਉਪਾਇਆ ॥  
ਜਾ ਤੇ ਤਰਉ ਬਿਖਮ ਇਹ ਮਾਇਆ ॥  
ਕਰਿ ਕਿਰਪਾ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥  
ਨਾਨਕ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਮਾਏ ॥੨॥

salok.

aavaṭ hukam binaas hukam aagi-aa bhinn na ko-ay.  
aavan jaanaa t̃ih mitai naanak jih man so-ay. ||1||

pa-or~~h~~ee.

ay-oo jee-a bahut̃ garab~~h~~ vaasay.  
moh magan meeth̃ jon faasay.  
in maa-i-aa t̃arai guñ bas keenay.  
aapan moh ghatay ghat deenay.  
ay saajan kachh kahhu upaa-i-aa.  
jaa t̃ay t̃ara-o bikham ih maa-i-aa.  
kar kirpaa satsang milaa-ay.  
naanak t̃aa kai nikat na maa-ay. ||7||

Guru Ji continues his comment on the state of the ordinary human beings who come and go from this world under God’s will. He also tells, what is the main reason behind men coming and going, and how it can be ended. First stating briefly, he says:

“*Shloak*”:

(O my friends, it is as per God’s) command, that (a person) comes into this world, and also perishes as per His command. None is exempt from His order. O Nanak, this (cycle of) coming and going stops only for those in whose



heart abides that (God).”(1)

Now explaining in detail, Guru Ji says:

**“Paurri” –**

These creatures have (previously) resided in many wombs. Ensnared by sweet worldly, they kept being trapped into many existences. The worldly attachment has kept the creatures under its control through its three qualities (of vice, virtue, or power). It has overpowered each and every heart, by its allurements.”

Therefore raising a question, Guru Ji asks: “O my (saintly) friends, tell me some remedy by which I may swim across this terrible ocean of worldly attachments?”

Answering the question himself, Guru Ji says: “If showing His mercy, God unites some with the company of holy, the worldly attachment does not afflict them at all.”(7)

**The message of this “Pauree” is that we come and go from this world under God’s command, and keep going through this cycle of birth and death because in every existence we get allured and entangled by the deceitful worldly attachment. The only way to get rid of this cycle of birth and death is to join the company of holy saints, and meditate on God’s Name, then the worldly attachment will no longer lure us away from the love of God and our comings and goings will cease.**

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ਕਿਰਤ ਕਮਾਵਨ ਸੁਭ ਅਸੁਭ ਕੀਨੇ ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ॥  
ਪਸੁ ਆਪਨ ਹਉ ਹਉ ਕਰੈ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਕਹਾ ਕਮਾਤਿ ॥੧॥

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ਏਕਹਿ ਆਪਿ ਕਰਾਵਨਹਾਰਾ ॥

salok.

kirat kamaavan subh asubh keenay tin parabh aap.  
pas aapan ha-o ha-o karai naanak bin har kahaa kamaat.  
||1||

pa-orhee.

aykeh aap karaavanhaaraa.

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ਆਪਹਿ ਪਾਪ ਪੁੰਨ ਬਿਸਥਾਰਾ ॥  
ਇਆ ਜੁਗ ਜਿਤੁ ਜਿਤੁ ਆਪਹਿ ਲਾਇਓ ॥  
ਸੋ ਸੋ ਪਾਇਓ ਜੁ ਆਪਿ ਦਿਵਾਇਓ ॥  
ਉਆ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਊ ॥  
ਜੋ ਜੋ ਕਰੈ ਸੋਊ ਫੁਨਿ ਹੋਊ ॥  
ਏਕਹਿ ਤੇ ਸਗਲਾ ਬਿਸਥਾਰਾ ॥  
ਨਾਨਕ ਆਪਿ ਸਵਾਰਨਹਾਰਾ ॥੮॥

aapeh paap punn bistaaraa.  
i-aa jug jit jit aapeh laa-i-o.  
so so paa-i-o jo aap divaa-i-o.  
u-aa kaa ant na jaanai ko-oo.  
jo jo karai so-oo fun ho-oo.  
aykeh tay saglaa bistaaraa.  
naanak aap savaaranhaaraa. ||8||

Guru Ji now tells us who is the real doer and cause of everything whether good or bad. He says:

**“Shloak”:**

It is God Himself who causes man to perform all good and bad deeds. But the foolish animal thinks that it is he who did it. But O Nanak, what a person can do without God’s (will).” (1)

Guru Ji elaborates:

**“Paurri”:**

(O my friends, it is the one God), who makes the mortals do (their good or bad deeds). He Himself has spread the



expanse of vices and virtues. In this period, creatures are engaged in the task, in which (God) has yoked them to. They have obtained, whatever (God) has arranged to be given (to them). No body knows the limits of that (God). Whatever He does that ultimately comes to pass. It is from that one (God) alone, that the whole expanse (of the world has happened). O Nanak, it is He Himself who brings the mortals to the right path.”(8)

The message of this “*Pauree*” is that we should not feel any kind of ego, on account of our achievements, or any good deeds. Instead we should be thankful to God for giving us the opportunity to do these good deeds.

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salok.

ਰਾਚਿ ਰਹੇ ਬਨਿਤਾ ਬਿਨੋਦ ਕੁਸਮ ਰੰਗ ਬਿਖ ਸੋਰ ॥  
ਨਾਨਕ ਤਿਹ ਸਰਨੀ ਪਰਉ ਬਿਨਸਿ ਜਾਇ ਮੈ ਮੋਰ ॥੧॥

raach rahay banitaa binod kusam rang bikh sor.  
naanak tih sarnee para-o binas jaa-ay mai mor. ||1||  
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pa-orhee.

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ਰੇ ਮਨ ਬਿਨੁ ਹਰਿ ਜਹ ਰਚਹੁ ਤਹ ਤਹ ਬੰਧਨ ਪਾਹਿ ॥  
ਜਿਹ ਬਿਧਿ ਕਤਹੁ ਨ ਛੂਟੀਐ ਸਾਕਤ ਤੇਉ ਕਮਾਹਿ ॥  
ਹਉ ਹਉ ਕਰਤੇ ਕਰਮ ਰਤ ਤਾ ਕੋ ਭਾਰੁ ਅਫਾਰ ॥  
ਪ੍ਰੀਤਿ ਨਹੀ ਜਉ ਨਾਮ ਸਿਉ ਤਉ ਏਉ ਕਰਮ ਬਿਕਾਰ ॥  
ਬਾਧੇ ਜਮ ਕੀ ਜੇਵਰੀ ਮੀਨੀ ਮਾਇਆ ਰੰਗ ॥  
ਕ੍ਰਮ ਕੇ ਮੋਹੇ ਨਹ ਬੁਝਹਿ ਸੋ ਪ੍ਰਭੁ ਸਦਹੁ ਸੰਗ ॥  
ਲੇਖੇ ਗਣਤ ਨ ਛੂਟੀਐ ਕਾਚੀ ਭੀਤਿ ਨ ਸੁਧਿ ॥  
ਜਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਤਿਹ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਬੁਧਿ ॥੯॥

ray man bin har jah rachahu tah tah banDhan paahi.  
jih biDh kathoo na chhootee-ai saakat tay-oo kamaahi.  
ha-o ha-o kartay karam rat taa ko bhaar afaar.  
pareet nahee ja-o naam si-o ta-o ay-oo karam bikaar.  
baaDhay jam kee jayvree meethee maa-i-aa rang.  
bharam kay mohay nah bujeh so parabh sadhoo sang.  
laykhai ganat na chhootee-ai kaachee bheet na suDh.  
jisahi bujhaa-ay naankaa tih gurmukh nirmal buDh. ||9||

#### GAURRI BAWAN AKHRI MOHALLA 5

In the previous “*Paurri*”, Guru Ji, told us, that, it is God who does every thing. Naturally the question arises, then how a person becomes evil, and how he becomes virtuous? Guru Ji replies:

“*Shloak*”: -

We human beings remain intoxicated in sensual pleasures, but this noise (and fury) of the poison (of worldly riches and power) is short lived like the fast fading color of saf-flower. Nanak says, O man seek the refuge of that (God, so that this sense) of “I-am-ness and me” (in you) may vanish.”(1)

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Explaining the reason for the above advice, Guru Ji says:

“*Paurri*”:

“O my mind, excepting God, with whatever you get attached, you will tie yourself in more bonds. But the apostates do those very things, from which we can never get ourselves released. (Then there are some misguided people), who in their ego are in love with doing all kinds of rituals; but actually they are (unnecessarily) bearing an unendurable load (of these rituals). Because if they don’t have any love for God’s Name, these rituals themselves become useless. These who are in love with the sweet worldly pleasures, they are bound in the chain of death. Lured by doubt, they don’t realize that God is always alongside us. (The fact is that somehow are other, we are so caught in the evils of worldly riches and ego, that, there is no way), we can be emancipated, if our misdeeds are ever taken into account. (We are like that) wall of mud, which cannot be made clean, (by washing with water). O Nanak, only that person whom God Himself makes to understand this, his intellect becomes immaculate, through the Guru’s (guidance).”(9)



The message of this “*Paurri*” is that unless and until, we meditate on God’s Name with true love and devotion, we cannot sanctify ourselves, by false rituals, or way of works.

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salok.

ਟੂਟੇ ਬੰਧਨ ਜਾਸੁ ਕੇ ਹੋਆ ਸਾਧੂ ਸੰਗੁ ॥  
ਜੋ ਰਾਤੇ ਰੰਗੁ ਏਕ ਕੈ ਨਾਨਕ ਗੂੜਾ ਰੰਗੁ ॥੧॥

tootay banDhan jaas kay ho-aa saaDhoo sang.  
jo raatay rang ayk kai naanak goorhaa rang. ||1||

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pa-orhee.

ਰਾਰਾ ਰੰਗਹੁ ਇਆ ਮਨੁ ਅਪਨਾ ॥  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ॥  
ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਉ ॥  
ਆਉ ਬੈਠੁ ਆਦਰੁ ਸੁਭ ਦੇਉ ॥  
ਉਆ ਮਹਲੀ ਪਾਵਹਿ ਤੂ ਬਾਸਾ ॥  
ਜਨਮ ਮਰਨ ਨਹ ਹੋਇ ਬਿਨਾਸਾ ॥  
ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਓ ਧੁਰਿ ਜਾ ਕੈ ॥  
ਹਰਿ ਸੰਪੈ ਨਾਨਕ ਘਰਿ ਤਾ ਕੈ ॥੧੦॥

raaraa rangahu i-aa man apnaa.  
har har naam japahu jap rasnaa.  
ray ray dargeh kahai na ko-oo.  
aa-o baith aadar subh day-oo.  
u-aa mahlee paavahi too baasaa.  
janam maran nah ho-ay binaasaa.  
mastak karam likhi-o Dhur jaa kai.  
har sampai naanak ghar taa kai. ||10||

Guru Ji concluded the previous “*Paurri*”, with the statement, that only that person whom God Himself makes to understand that the worldly bonds cannot be removed through rituals, and it is only through Guru’s guidance, that he obtains this pure intellect. Emphasizing this point Guru Ji says:

“*Shloak*”: -

(O my friends), whosever’s worldly bonds, have been removed, he has first been blessed with the company of the saint (Guru). O Nanak they who thus get imbued with the love of one (God), their love becomes so deep (that it never fades).”(1)

Therefore through the next letter “*Raara*”, Guru Ji says:

“*Paurri*” –

“*Raara*”: “(O my friends), imbue this mind of yours with God’s love, by repeatedly uttering God’s Name with your tongue. Then no body will address you with disrespect in God’s court. All will welcome you with respect, and ask you to come have a seat. In that mansion of God, you will find a place to stay. After that there will be no birth, death and destruction. But O Nanak, only in the heart of that person stays this capital of God’s (Name), in whose destiny it is so written.”(10)

The message of this Shabad is that if we want to end our cycle of birth and death, and want to be received with respect and honor in God’s court then we need to seek the guidance of the Guru, and meditate on God’s Name with full love and devotion.

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ਸਲੋਕੁ ॥

salok.

ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਬਿਆਪਤ ਮੂੜੇ ਅੰਧ ॥  
ਲਾਗਿ ਪਰੇ ਦੁਰਗੰਧ ਸਿਉ ਨਾਨਕ ਮਾਇਆ ਬੰਧ ॥੧॥

aalach jhooth bikaar moh bi-aapat moorhay anDh.  
laag paray durganDh si-o naanak maa-i-aa banDh. ||1||

ਪਉੜੀ ॥

pa-orhee.



ਲਲਾ ਲਪਟਿ ਬਿਖੈ ਰਸ ਰਾਤੇ ॥  
 ਅਹੰਬੁਧਿ ਮਾਇਆ ਮਦ ਮਾਤੇ ॥  
 ਇਆ ਮਾਇਆ ਮਹਿ ਜਨਮਹਿ ਮਰਨਾ ॥  
 ਜਿਉ ਜਿਉ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਕਰਨਾ ॥  
 ਕੋਊ ਊਨ ਨ ਕੋਊ ਪੂਰਾ ॥  
 ਕੋਊ ਸੁਖਰੁ ਨ ਕੋਊ ਮੂਰਾ ॥  
 ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥  
 ਨਾਨਕ ਠਾਕੁਰ ਸਦਾ ਅਲਿਪਨਾ ॥੧੧॥

lalaa lapat bikhai ras raatay.  
 aha<sup>N</sup>-buDh maa-i-aa maḍ maatay.  
 i-aa maa-i-aa meh janmeh marnaa.  
 ji-o ji-o hukam tivaī tī-o karnaa.  
 ko-oo oon na ko-oo pooraa.  
 ko-oo sug̃har na ko-oo mooraa.  
 jīṭ jīṭ laavhu tīt tīt lagnaa.  
 naanak thaakur sadāa alipanaa. ||11||

In the previous “Paurri”, Guru Ji told us, how the Guru’s guidance can liberate us from the worldly bonds, and help us to gain honor and respect in God’s court. Guru Ji begins the next “Paurri”, by commenting on the state of those, who remain entangled in the evils of worldly attachment. He says:

“Shloak”:

O Nanak those blind fools, are afflicted with greed, falsehood, evils, and attachment, who are caught in the worldly bonds, and are lured by the evil lusts.”(1)

Now, describing the consequences of indulging in evil desires, and the basic reason for such a downfall in a person’s character, Guru Ji says:

“Paurri”:

“Lalla”- They, who remain engrossed in the relish of the poisonous (worldly) pleasures, they remain intoxicated in the wine of ego and worldly riches. (They don’t realize, that being immersed) in worldly attachment, there is nothing but (repeated) birth and death. (But, nothing is under mortals’ control), they have to do whatever God wills. No one is imperfect and no one is perfect. By himself no one is wise and no one is foolish. O God, wherever, You yoke them, they have to engage (in that task). But, O Nanak, (even though, it is God, who is setting up this worldly play, yet that Master always remains detached (from the world).” (11)

The message of this “Paurri” is that we should always pray to God to save us from false worldly attachments and pleasures, and yoke us into the task of meditating on His Name, so that we may get out of the continuous circle of births and deaths.

ਸਲੋਕੁ ॥

ਲਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ ਪ੍ਰਭ ਗਹਿਰ ਗੰਭੀਰ ਅਬਾਹ ॥  
 ਦੂਸਰ ਨਾਹੀ ਅਵਰ ਕੋ ਨਾਨਕ ਬੇਪਰਵਾਹ ॥੧॥

ਪਉੜੀ ॥

ਲਲਾ ਤਾ ਕੈ ਲਵੈ ਨ ਕੋਊ ॥  
 ਏਕਹਿ ਆਪਿ ਅਵਰ ਨਹ ਹੋਊ ॥  
 ਹੋਵਨਹਾਰੁ ਹੋਤ ਸਦ ਆਇਆ ॥  
 ਉਆ ਕਾ ਅੰਤੁ ਨ ਕਾਹੂ ਪਾਇਆ ॥  
 ਕੀਟ ਹਸਤਿ ਮਹਿ ਪੂਰ ਸਮਾਨੇ ॥  
 ਪ੍ਰਗਟ ਪੁਰਖ ਸਭ ਠਾਊ ਜਾਨੇ ॥  
 ਜਾ ਕਉ ਦੀਨੋ ਹਰਿ ਰਸੁ ਅਪਨਾ ॥  
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਤਿਹ ਜਪਨਾ ॥੧੨॥

salok.

laal gupaal gobind parabh̃ gahir gamb̃heer athaah.  
 doosar naahee avar ko naanak bayparvaah. ||1||

pa-or̃hee.

lalaa taa kai lavai na ko-oo.  
 aykeh aap avar nah ho-oo.  
 hovanhaar hoṭ saḍ aa-i-aa.  
 u-aa kaa ant̃ na kaahoo paa-i-aa.  
 keet hasat̃ meh poor samaanay.  
 pargat purakh̃ sabh̃ thaa-oo jaanay.  
 jaa ka-o deeno har ras apnaa.  
 naanak gurmukh̃ har har tih japnaa. ||12||



In the previous “*Paurri*”, Guru Ji advised us to pray to God to save us from false worldly attachments and pleasures, and yoke us into the task of meditating on His Name from attachment to Maya, and yoke us into the task of meditating on His Name. In the next “*Paurri*”, describing some unique qualities of God, Guru Ji says:

**“Shloak”:**

My beloved master, the cherisher of the world, and the preserver of universe, is very deep and beyond limits. There is no other like Him and He is altogether care free.”(1)

Continuing, his commentary, Guru Ji says:

**“Paurri” –**

“Lalla: There is no one even close to Him (in virtues). He alone is the one, and there will be no other (God like Him). He, the eternal, was present ever since, is present now, and shall exist forever (in future). No one has been able to find His limit. He is fully contained in (the minutest insect like) an ant and (a huge animal like) an elephant. He is manifest and known everywhere. To whom He has bestowed the nectar of His praise, O Nanak, under the guidance of the Guru, he repeatedly meditates on God’s Name.”(12)

**The message of this “Paurri” is that God alone is the most powerful, and omniscient, and there is none equal to Him. Therefore, we should always worship and pray only to Him, to bless us with the guidance of the Guru so that we may meditate on His Name alone and none else.**

**ਸਲੋਕੁ ॥**

ਆਤਮ ਰਸੁ ਜਿਹ ਜਾਨਿਆ ਹਰਿ ਰੰਗ ਸਹਜੇ ਮਾਣੁ ॥  
ਨਾਨਕ ਧਨਿ ਧਨਿ ਧੰਨਿ ਜਨ ਆਏ ਤੇ ਪਰਵਾਣੁ ॥੧॥

**ਪਉੜੀ ॥**

ਆਇਆ ਸਫਲ ਤਾਹੂ ਕੇ ਗਨੀਐ ॥  
ਜਾਸੁ ਰਸਨ ਹਰਿ ਹਰਿ ਜਸੁ ਭਨੀਐ ॥  
ਆਇ ਬਸਹਿ ਸਾਧੂ ਕੈ ਸੰਗੇ ॥  
ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਵਹਿ ਰੰਗੇ ॥  
ਆਵਤ ਸੇ ਜਨੁ ਨਾਮਹਿ ਰਾਤਾ ॥  
ਜਾ ਕਉ ਦਇਆ ਮਇਆ ਬਿਧਾਤਾ ॥  
ਏਕਹਿ ਆਵਨ ਫਿਰਿ ਜੋਨਿ ਨ ਆਇਆ ॥  
ਨਾਨਕ ਹਰਿ ਕੈ ਦਰਸਿ ਸਮਾਇਆ ॥੧੩॥

**salok.**

aatam ras jih jaani-aa har rang sehjay maan.  
naanak Dhan Dhan Dhan jan aa-ay tay parvaan. ||1||

**pa-orhee.**

aa-i-aa safal taahoo ko ganee-ai.  
jaas rasan har har jas bhanee-ai.  
aa-ay baseh saaDhoo kai sangay.  
an-din naam Dhi-aavahi rangay.  
aavat so jan naameh raataa.  
jaa ka-o da-i-aa ma-i-aa biDhaataa.  
aykeh aavan fir jon na aa-i-aa.  
naanak har kai daras samaa-i-aa. ||13||

After stating some of the unique qualities of God, Guru Ji describes the merits of meditating on His Name. He says:

**“Shloak”:**

They who have experienced the pleasure of spiritual (bliss), they imperceptibly enjoy the love of God. O Nanak, blessed again and again are those devotees, and approved is their advent (into this world).” (1)

Now, describing in little more detail, whose advent into this world is considered successful, Guru Ji says:

**“Paurri” –**

(O my friends), the advent of only those persons is counted as profitable; whose tongue always sings praises of





God. They come and sit in the society of saints, and then, imbued with the (God's) love, they meditate on God's Name day and night. But among those who come (into this world), only that person is imbued with the love of the (God's) Name, on whom is bestowed the grace and mercy of (God), the scribe of destiny. Such a person is born only once, and is not put into the womb again, and O Nanak, he merges into the vision of God.”(13)

The message of this “*Pauree*” is that if we want to merge in God, we should meditate on His Name in the company of saint (Guru).

ਸਲੋਕੁ ॥

salok.

ਯਾਸੁ ਜਪਤ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਬਿਨਸੈ ਦੂਜਾ ਭਾਉ ॥  
ਦੂਖ ਦਰਦ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਨਾਨਕ ਨਾਮਿ ਸਮਾਉ ॥੧॥

yaas japaṭ man ho-ay anand binsai dūojaa bhāa-o.  
dookh darad tarisnaa bujhai naanak naam samaa-o. ||1||

ਪੰਨਾ ੨੫੩

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pa-orhee.

ਯਯਾ ਜਾਰਉ ਦੁਰਮਤਿ ਦੋਉ ॥  
ਤਿਸਹਿ ਤਿਆਗਿ ਸੁਖ ਸਹਜੇ ਸੋਉ ॥  
ਯਯਾ ਜਾਇ ਪਰਹੁ ਸੰਤ ਸਰਨਾ ॥  
ਜਿਹ ਆਸਰ ਇਆ ਭਵਜਲੁ ਤਰਨਾ ॥  
ਯਯਾ ਜਨਮਿ ਨ ਆਵੈ ਸੋਉ ॥  
ਏਕ ਨਾਮ ਲੇ ਮਨਹਿ ਪਰੋਉ ॥  
ਯਯਾ ਜਨਮੁ ਨ ਹਾਰੀਐ ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ॥  
ਨਾਨਕ ਤਿਹ ਸੁਖੁ ਪਾਇਆ ਜਾ ਕੈ ਹੀਅਰੈ ਏਕ ॥੧੪॥

ya-yaa jaara-o durmat do-oo.  
tiseh ti-aag sukh sehjay so-oo.  
ya-yaa jaa-ay parahu sant sarnaa.  
jih aasar i-aa bhavjal tarnaa.  
ya-yaa janam na aavai so-oo.  
ayk naam lay maneh paro-oo.  
ya-yaa janam na haaree-ai gur pooray kee tayk.  
naanak tih sukh paa-i-aa jaa kai hee-arai ayk. ||14||

#### GAURRI BAWAN AKHRI MOHALLA 5

(Continued.)

In the previous “*Paurri*” Guru Ji advised us that if we want to merge God, we should meditate on His Name in the company of saints (Guru).

Reemphasizing that advice, Guru Ji says:

“*Shloak*”: -

(O my friends), by meditating on whom, bliss arises in the mind, and love of things other than God is dispelled, our pain, sorrow, and fire of worldly desires disappears, O Nanak, we should merge in the Name (of such a God).”(1)

Next, Guru Ji lists some useful things, which the letter “*Yaeeya*” of the alphabet should remind us. He says:

“*Paurri*” –

“*Yaeeya*” – (O my friends), burn down both your evil intellect and duality. Relinquishing which you will easily sleep in peace. Go and seek the shelter of saint (Guru), by whose help you will cross the dreadful worldly ocean. He who enshrines the one (God's) Name in his heart is not born again. By seeking the support of the perfect Guru, we shall not lose the game of life. In short, O Nanak, in whose heart resides the (one) God, he has obtained (true) peace.”(14)

The message of this “*Paurri*” is that in case we want to obtain true peace and bliss of mind, and achieve the purpose of this human life, we should meditate on God's Name.

ਸਲੋਕੁ ॥

salok.



ਅੰਤਰਿ ਮਨ ਤਨ ਬਸਿ ਰਹੇ ਈਤ ਉਤ ਕੇ ਮੀਤ ॥  
ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਨਾਨਕ ਜਪੀਐ ਨੀਤ ॥੧॥

antar man tan bas rahay eet oot kay meet.  
gur poorai updaysi-aa naanak japee-ai neet. ||1||

ਪਉੜੀ ॥

ਅਨਦਿਨੁ ਸਿਮਰਹੁ ਤਾਸੁ ਕਉ ਜੋ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥  
ਇਹ ਬਿਖਿਆ ਦਿਨ ਚਾਰਿ ਛਾਡ ਛਾਡਿ ਚਲਿਓ ਸਭੁ ਕੋਇ ॥  
ਕਾ ਕੋ ਮਾਤ ਪਿਤਾ ਸੁਤ ਧੀਆ ॥  
ਗ੍ਰਿਹ ਬਨਿਤਾ ਕਛੁ ਸੰਗਿ ਨ ਲੀਆ ॥  
ਐਸੀ ਸੰਚਿ ਜੁ ਬਿਨਸਤ ਨਾਹੀ ॥  
ਪਤਿ ਸੇਤੀ ਅਪੁਨੈ ਘਰਿ ਜਾਹੀ ॥  
ਸਾਧਸੰਗਿ ਕਲਿ ਕੀਰਤਨੁ ਗਾਇਆ ॥  
ਨਾਨਕ ਤੇ ਤੇ ਬਹੁਰਿ ਨ ਆਇਆ ॥੧੫॥

pa-orhee.

an-din simrahu taas ka-o jo ant sahaa-ee ho-ay.  
ih bikhī-aa din chaar chhi-a chhaad chali-o sabh ko-ay.  
kaa ko maat pitaa sut Dhee-aa.  
garih baniṭaa kachh sang na lee-aa.  
aisee sanch jo binsat naahee.  
pat saytee apunai ghar jaahee.  
saaDhsang kal keertan gaa-i-aa.  
naanak tay tay bahur na aa-i-aa. ||15||

In the previous “Paurri” Guru Ji advised us that in case we want to obtain true peace and bliss of mind, and achieve the purpose of this human life, we should meditate on God’s Name. Now sharing with us his own experience in this regard, he says:

“Shloak”:

Within my mind and body has come to reside, the One who is our friend here and hereafter. Nanak says, (O my friends), the perfect Guru has instructed that we should daily meditate (on that God).” (1)

Therefore, advising on the basis of his personal experience, Guru Ji says:

“Paurri” –

(O my friends), day and night meditate on that (God), who will be your supporter in the end. This poison (of worldly possessions and power) is very short lived and in the end, everybody would depart, leaving it (here in this world). Whose are the father, mother and daughter? No body has ever taken his wife or house, or anything else along with him (after death). Therefore, you amass such (commodity), which will not perish, and you can go to your (God’s) home with honor. Nanak (says), in this iron age, who in the company of holy persons, have sung praises of God, they did not have to come back (to this world) again.”(15)

The message of this Shabad is that instead of getting attached to worldly riches, power, and relatives, we should attach ourselves to singing of God’s praise and meditating on His Name in the holy congregation. So that, we may not have to go through the pain of births and deaths again.

ਸਲੋਕੁ ॥

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ ॥  
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥੧॥

salok.

at sundar kuleen chaṭur mukh nyi-aanee Dhanvanṭ.  
mirtak kahee-ahi naankaa jih pareet nahee bhagvanṭ. ||1||

ਪਉੜੀ ॥

ਛੰਡਾ ਖਟੁ ਸਾਸਤ੍ਰੁ ਹੋਇ ਛਿਆਤਾ ॥  
ਪੂਰਕੁ ਕੁੰਭਕ ਚੇਚਕ ਕਰਮਾਤਾ ॥  
ਛਿਆਨ ਧਿਆਨ ਤੀਰਥ ਇਸਨਾਨੀ ॥  
ਸੋਮਪਾਕ ਅਪਰਸ ਉਦਿਆਨੀ ॥  
ਰਾਮ ਨਾਮ ਸੰਗਿ ਮਨਿ ਨਹੀ ਹੇਤਾ ॥  
ਜੋ ਕਛੁ ਕੀਨੋ ਸੋਊ ਅਨੇਤਾ ॥  
ਉਆ ਤੇ ਉਤਮੁ ਗਨਉ ਚੰਡਾਲਾ ॥

pa-orhee.

nyanyaa khat saastar ho-ay nyi-aataa.  
poorak kumbhak raychak karmaataa.  
nyi-aan Dhi-aan tirath isnaanee.  
sompak apras udi-aanee.  
raam naam sang man nahee haytaa.  
jo kachh keeno so-oo anaytaa.  
u-aa tay ootam gan-o chandalaa.  
naanak jih man baseh gupaalaa. ||16||

**ਨਾਨਕ ਜਿਹ ਮਨਿ ਬਸਹਿ ਗੁਪਾਲਾ ॥੧੬॥**

In the previous so many Paurries, Guru Ji has been urging us to meditate on God's Name, and has been telling us the merits of doing that. Now he states, how bad it is, if we don't do that. He says:

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**“Shloak”:** –

(O my friends, even) if they are extremely good-looking, belonging to high caste, very clever, utmost wise, and rich, but O Nanak, they are called (spiritually) dead, if they don't have love for God.”(1)

That is not all. Guru Ji adds:

**“Paurri”** –

(Gannga) –Even if a person knows the wisdom of the six “*Shastras*”, does the Yoga exercises of inhaling, exhaling and holding of breath, studies books of knowledge, meditates and bathes at pilgrim stations, cooks his own food and touches not another and abides in the woods, but if in his heart he bears no love for God's Name, then whatever he does is in vain. O Nanak, consider better than those, the savages in whose mind resides God.”(16)

**The message of this “Paurri” is that, no matter, how many religious rituals we perform, how many spiritual books we read, and to what caste we belong, if we don't remember God, we are worse than even a savage, who keeps God enshrined in his heart.**

**ਸਲੋਕੁ ॥**

ਕੁੰਟ ਚਾਰਿ ਦਹ ਦਿਸਿ ਭ੍ਰਮੇ ਕਰਮ ਕਿਰਤਿ ਕੀ ਰੇਖ ॥  
ਸੂਖ ਦੂਖ ਮੁਕਤਿ ਜੋਨਿ ਨਾਨਕ ਲਿਖਿਓ ਲੇਖ ॥੧॥

**ਪਵਤੀ ॥**

ਕਕਾ ਕਾਰਨ ਕਰਤਾ ਸੋਊ ॥  
ਲਿਖਿਓ ਲੇਖੁ ਨ ਮੋਟਤ ਕੋਊ ॥  
ਨਹੀ ਹੋਤ ਕਛੁ ਦੇਊ ਬਾਰਾ ॥  
ਕਰਨੈਹਾਰੁ ਨ ਭੂਲਨਹਾਰਾ ॥  
ਕਾਹੂ ਪੰਥੁ ਦਿਖਾਰੈ ਆਪੈ ॥  
ਕਾਹੂ ਉਦਿਆਨ ਭ੍ਰਮਤ ਪਛੁਤਾਪੈ ॥  
ਆਪਨ ਖੇਲੁ ਆਪ ਹੀ ਕੀਨੋ ॥  
ਜੋ ਜੋ ਦੀਨੋ ਸੁ ਨਾਨਕ ਲੀਨੋ ॥੧੭॥

**salok.**

kunt chaar dah dis bharamay karam kirat kee raykh.  
sookh dookh mukat jon naanak likhi-o laykh. ||1||  
pavrhee.

kakaa kaaran kartaa so-oo.  
likhi-o laykh na maytat ko-oo.  
nahee hot kachh do-oo baaraa.  
karnaihaar na bhoolanhaaraa.  
kaahoo panth dikhaaraai aapai.  
kaahoo udi-aan bharmat pachhutaapai.  
aapan khayl aap hee keeno.  
jo jo deen so naanak leeno. ||17||

In this “Paurri”, Guru Ji tells us why we keep wandering in many lives and why we go through so much pain and pleasure. He says:

**“Shloak”:** -

The mortal wanders about in the four corners and all the ten directions of the world, as per his pre-ordained destiny based on (his past) deeds. O Nanak, it is (God Himself, who has) prescribed weal and woe, emancipation and transmigration in (a person's destiny).”(1)

Now, beginning, with the next letter “Kakka” of the alphabet, Guru Ji tells, what is the real cause behind all causes, for all our good and bad deeds, and our pain and pleasure. He says:

**“Paurri”** –

**“Kakka”:** – (O my friends), it is (God) Himself, who is the cause behind all causes. No one can erase, what He has



prescribed. Nothing happens second time, because He is not fallible. To some one, He Himself shows the right path, and causing some to wander sorrowfully in wilderness, (He makes him) repent (for his mistakes). He Himself has executed His own play (of the world), and O Nanak, whatever (role), He gave to anybody, he has taken that.” (17)

**The message of this “Pauree” is that this world is like a play (drama), whose writer, producer and director is God and whatever a man does, enjoys or suffers is all as per the prewritten script of God.**

ਸਲੋਕੁ ॥

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਰਹੇ ਟੂਟਿ ਨ ਜਾਹਿ ਭੰਡਾਰ ॥  
ਹਰਿ ਹਰਿ ਜਪਤ ਅਨੇਕ ਜਨ ਨਾਨਕ ਨਾਹਿ ਸੁਮਾਰ ॥੧॥

ਪਉੜੀ ॥

ਖਖਾ ਖੂਨਾ ਕਛੁ ਨਹੀ ਤਿਸੁ ਸੰਮ੍ਰਥ ਕੈ ਪਾਹਿ ॥  
ਜੋ ਦੇਨਾ ਸੋ ਦੇ ਰਹਿਓ ਭਾਵੈ ਤਹ ਤਹ ਜਾਹਿ ॥  
ਖਰਚੁ ਖਜਾਨਾ ਨਾਮ ਧਨੁ ਇਆ ਭਗਤਨ ਕੀ ਰਾਸਿ ॥  
ਖਿਮਾ ਗਰੀਬੀ ਅਨਦ ਸਹਜ ਜਪਤ ਰਹਹਿ ਗੁਣਤਾਸ ॥

ਖੇਲਹਿ ਬਿਗਸਹਿ ਅਨਦ ਸਿਉ ਜਾ ਕਉ ਹੋਤ ਕ੍ਰਿਪਾਲ ॥  
ਸਦੀਵ ਗਨੀਵ ਸੁਹਾਵਨੇ ਰਾਮ ਨਾਮ ਗ੍ਰਿਹਿ ਮਾਲ ॥  
ਖੇਦੁ ਨ ਦੂਖੁ ਨ ਡਾਨੁ ਤਿਹ ਜਾ ਕਉ ਨਦਰਿ ਕਰੀ ॥  
ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ ਪੂਰੀ ਤਿਨਾ ਪਰੀ ॥੧੮॥

salok.

khaat kharchat bilchhat rahay toot na jaahi bhandaar.  
har har japat anyak jan naanak naahi sumaar. ||1||

pa-orhee.

khakhhaa khoonaa kachh nahee tis samrath kai paahi.  
jo daynaa so day rahi-o bhaavai tah tah jaahi.  
kharach khajaanaa naam Dhan i-aa bhagtan kee raas.  
khimaa gareebiee anad sahj japat rahh guntaas.

khayleh bigsahi anad si-o jaa ka-o hot kirpaal.  
sadeev ganeev suhaavanay raam naam garihi maal.  
khayd na dookh na daan tih jaa ka-o nadar karee.  
naanak jo parabh bhaani-aa pooree tinaa paree. ||18||

In “Paurri” (16), Guru Ji told us, how awful he considers those, who even though, worldly wise, rich, and learned, but do not meditate on God’s Name. Now he describes, what kind of unlimited blessings, God bestows on those devotees, who meditate on His Name. He says:

“Shloak”: –

O Nanak, many are the devotees, who repeat God’s Name, and there is no limit to their count. (They amass so much wealth of God’s Name, that), even though, they themselves enjoy and share this wealth, with others, still these treasures never fall short.”(1)

Now commenting upon the treasures and blessings in the storehouse of God, Guru Ji says:

“Paurri” –

“Khakha” – (O my friends), there is paucity of nothing (in the storehouse) of that all- powerful (God). No matter, where a person goes and begs, whatever God wants to give to somebody He keeps on giving that. But His devotees have the capital of God’s Name to spend (and use). They gather forgiveness, humility, and bliss of equipoise by meditating on (God) the treasure of merits. They, unto whom, He becomes merciful, sport and blossom with inner bliss. Yes, they who have the wealth of God’s Name in their heart are always rich and feel delighted. They, on whom God casts His merciful glance, do not suffer any torture, pain or punishment. (In short), O Nanak, only those have achieved the full objective of this life, on whom God is pleased.”(18)

**The message of this “Paurri” is that if we want to achieve the real objective of this human life of reuniting with our spouse God, we should try to win His pleasure by lovingly meditating on His Name.**

ਪੰਨਾ ੨੫੪

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ਸਲੋਕੁ ॥ ਗਨਿ ਮਿਨਿ ਦੇਖਹੁ ਮਨੈ ਮਾਹਿ ਸਰਪਰ ਚਲਨੋ ਲੋਗੁ ॥ ਆਸ ਅਨਿਤ ਗੁਰਮੁਖਿ ਮਿਟੈ ਨਾਨਕ ਨਾਮ ਅਰੋਗੁ ॥੧॥	salok. gan min <u>dayk</u> hu manai maahi sarpar chalna log. aas anit <u>gurmukh</u> mitai naanak naam arog.   1
ਪਉੜੀ ॥ ਗਗਾ ਗੋਬਿਦ ਗੁਣ ਰਵਹੁ ਸਾਸਿ ਸਾਸਿ ਜਪਿ ਨੀਤੁ ॥	pa-orhee. gagaa gobid <u>gun</u> ravhu saas saas jap neet.
SGGSP-254 ਕਹਾ ਬਿਸਾਸਾ ਦੇਹ ਕਾ ਬਿਲਮ ਨ ਕਰਿਹੋ ਮੀਤੁ ॥ ਨਹ ਬਾਰਿਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ ॥ ਓਹ ਬੇਰਾ ਨਹ ਬੂਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ ॥ ਗਿਆਨੀ ਧਿਆਨੀ ਚਤੁਰ ਪੇਖਿ ਰਹਨੁ ਨਹੀ ਇਹ ਠਾਇ ॥ ਛਾਡਿ ਛਾਡਿ ਸਗਲੀ ਗਈ ਮੂੜ ਤਹਾ ਲਪਟਾਹਿ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਿਮਰਤ ਰਹੈ ਜਾਹੁ ਮਸਤਕਿ ਭਾਗੁ ॥ ਨਾਨਕ ਆਏ ਸਫਲ ਤੇ ਜਾ ਕਉ ਪ੍ਰਿਅਹਿ ਸੁਹਾਗੁ ॥੧੯॥	kahaa bisaasaa <u>dayh</u> kaa bilam na kariho meet. nah baarik nah jobnai nah bir <u>D</u> hee <u>kachh</u> ban <u>D</u> h. oh bayraa nah booj <u>h</u> ee-ai ja-o aa-ay parai jam fan <u>D</u> h. gi-aanee <u>D</u> hi-aanee chatur pay <u>k</u> h rahan nahee ih <u>th</u> aa-ay. <u>ch</u> haad <u>ch</u> haad saglee ga-ee moor <u>h</u> <u>t</u> ahaa lap <u>t</u> aahi. gur parsaad simrat rahai jaahoo mastak <u>b</u> haag. naanak aa-ay safal tay jaa ka-o pari-ahi suhaag.   19

## GAURRI BAWAN AKHRI MOHALLA 5

(Continued)

In the previous “Paurri” Guru Ji advised us that if we want to achieve the real objective of this human life of reuniting with our spouse God, we should try to win His pleasure by lovingly meditating on His Name. But the problem with most of us is that, we keep on deceiving ourselves with the thought that, we have still enough time to live, and we will meditate on God’s Name, when we become old, or at a later date after completing other worldly tasks, and enjoying worldly pleasures.

In this “Paurri” Guru Ji reminds us about the unpredictability and inevitability of death, and exhorts us to meditate on God’s Name right now. He says:

“Shloak”: -

(O my friends), you may do all the calculations in your mind, and see for yourself, that definitely all people have to depart from here, (then why do you keep having desires for the perishable things?) O Nanak, it is only through Guru’s advice, that this hope for the perishable (things) gets removed, and one gets cured (from this malady of false hope, by meditating on) God’s Name.”(1)

Elaborating on the above advice, Guru Ji says:

“Paurri” –

“Gagga” –(O my friends), daily utter praises of God with each and every breath. There is no guarantee of this body (how long it can last, therefore) don’t delay even a moment (in doing this task of meditating on God’s Name. Whether, it is childhood, youth, or old age, nothing can stop (death from overtaking you). We cannot know that time when the noose of death will be around our neck. (You can see for yourself, that whether a person is) wise, meditative, or clever, he cannot stay forever in this place. The foolish (mortals) keep clinging to those (very things), leaving which the entire world has departed from here. By Guru’s grace, only those persons keep meditating on God, in whose destiny, it is so preordained, and O Nanak, fruitful is the advent of such people (in this world) who are (thus blessed with) the union of their beloved (God).”(19)

The message of this “Paurri” is that irrespective of our age or station in life, death can over take us at any



moment. Therefore, if we want to make fruitful, this human life of ours and obtain union with our beloved God, then without delaying even for an instant, we should start meditating on God's Name, with each and every breath of ours.

ਸਲੋਕੁ ॥

salok.

ਘੋਖੇ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭ ਆਨ ਨ ਕਥਤਉ ਕੋਇ ॥  
ਆਦਿ ਜੁਗਾਦੀ ਹੁਣਿ ਹੋਵਤ ਨਾਨਕ ਏਕੈ ਸੋਇ ॥੧॥

ghokhay saastar bayd sabh aan na khathata-o ko-ay.  
aad jugaa-dee hun hovat naanak aykai so-ay. ||1||

ਪਉੜੀ ॥

pa-orhee.

ਘਘਾ ਘਾਲਹੁ ਮਨਹਿ ਏਹ ਬਿਨੁ ਹਰਿ ਦੂਸਰ ਨਾਹਿ ॥  
ਨਹ ਹੋਆ ਨਹ ਹੋਵਨਾ ਜਤ ਕਤ ਓਹੀ ਸਮਾਹਿ ॥  
ਘੁਲਹਿ ਤਉ ਮਨ ਜਉ ਆਵਹਿ ਸਰਨਾ ॥  
ਨਾਮ ਤਤੁ ਕਲਿ ਮਹਿ ਪੁਨਹਚਰਨਾ ॥

ghaghhaa ghaalhu maneh ayh bin har doosar naahi.  
nah ho-aa nah hovnaa jat kat ohee samaahi.  
ghooleh ta-o man ja-o aavahi sarnaa.  
naam tat kal meh punharchanaa.

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ਘਾਲਿ ਘਾਲਿ ਅਨਿਕ ਪਛੁਤਾਵਹਿ ॥  
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਾ ਬਿਤਿ ਪਾਵਹਿ ॥  
ਘੋਲਿ ਮਹਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਤਿਹ ਪੀਆ ॥  
ਨਾਨਕ ਹਰਿ ਗੁਰਿ ਜਾ ਕਉ ਦੀਆ ॥੨੦॥

ghaal ghaal anik pachhutaavahi.  
bin har bhagat kahaa bit paavahi.  
ghol mahaa ras amrit tih pee-aa.  
naanak har gur jaa ka-o dee-aa. ||20||

In the previous “Paurri”, Guru Ji advised us that, if we want to achieve the purpose of this human life, then without delaying a single moment, we should meditate on God's Name. Although most of us completely ignore this advice, there are a few who do start treading on spiritual paths, according to their preconceived beliefs and understanding, but instead of meditating on the Name of God, they start worshipping statues of lesser gods and goddesses or other perishable entities like Sun, moon and other stars etc. In the next “Paurri”, Guru Ji impresses upon us that from the very beginning to the very end there is none other than God, who is eternal, and we should meditate on Him alone and none else. He says:

“Shloak”: -

I have thoroughly searched all the (holy books, such as) “Shastras” and “Vedas”, none of these says (that there is), any one else (beside the one God, who is immortal). O Nanak, it is only the same one (God), who has been there even before the beginning of ages, is there now, and will be there (for ever).”(1)

Elaborating on his comments, Guru Ji says:

“Paurri” -

“Ghagha”— (O my friends), firmly grasp this in your mind, that there is no one other than God. No one was ever there and no one shall be there (except Him). He is pervading everywhere. (O my) mind you will merge in Him, only if you seek His refuge. In this dark age, God's Name is the only effective thing for atonement of sins. Countless persons repent after putting efforts into (ritualistic practices, rather than meditating on God's Name). Because without worship of God how can they find rest? O Nanak, only that person has thoroughly enjoyed, the supreme nectar (of God's Name), whom God has blest with (the guidance of) the Guru.” (20)

The message of this Shabad is that we should not waste our time and energy in unfruitful rituals and worship of any other entities, except worshipping the eternal God alone. But for that we should first pray to God to bless us with the guidance of the true Guru, so that we may also learn to enjoy the nectar of Name.

ਸਲੋਕੁ ॥

salok.



ਛਣਿ ਘਾਲੇ ਸਭ ਦਿਵਸ ਸਾਸ ਨਹ ਬਢਨ ਘਟਨ ਤਿਲੁ ਸਾਰ ॥  
ਜੀਵਨ ਲੋਰਹਿ ਭਰਮ ਮੋਹ ਨਾਨਕ ਤੇਉ ਗਵਾਰ ॥੧॥

nyan ghaalay sabh divas saas nah badhan ghataṇ tīl saar.  
jeevan loreh bharam moh naanak tay-oo gavaar. ||1||

ਪਉੜੀ ॥

pa-orhee.

ਛੰਡਾ ਛਾਸੈ ਕਾਲੁ ਤਿਹ ਜੋ ਸਾਕਤ ਪ੍ਰਭਿ ਕੀਨ ॥  
ਅਨਿਕ ਜੋਨਿ ਜਨਮਹਿ ਮਰਹਿ ਆਤਮ ਰਾਮੁ ਨ ਚੀਨ ॥  
ਛਿਆਨ ਧਿਆਨ ਤਾਹੂ ਕਉ ਆਏ ॥  
ਕਰਿ ਕਿਰਪਾ ਜਿਹ ਆਪਿ ਦਿਵਾਏ ॥  
ਛਣਤੀ ਛਣੀ ਨਹੀ ਕੋਉ ਛੂਟੈ ॥  
ਕਾਚੀ ਗਾਗਰਿ ਸਰਪਰ ਛੂਟੈ ॥  
ਸੋ ਜੀਵਤ ਜਿਹ ਜੀਵਤ ਜਪਿਆ ॥  
ਪ੍ਰਗਟ ਭਏ ਨਾਨਕ ਨਹ ਛਪਿਆ ॥੨੧॥

nyanyaa nyaraasai kaal tih jo saakat parabh keen.  
anik jon janmeh mareh aatam raam na cheen.  
nyi-aan Dhi-aan taahoo ka-o aa-ay.  
kar kirpaa jih aap divaa-ay.  
nyantee nyanee nahee ko-oo chhootai.  
kaachee gaagar sarpar footai.  
so jeevat jih jeevat japi-aa.  
pargat bha-ay naanak nah chhapi-aa. ||21||

### GAURRI BAWANI AKHRI MOHALLA 5

(Continued)

In the previous “Paurri”, Guru Ji impressed upon us that we should not waste our time and energy in unfruitful rituals and worship of any other entities except the one eternal God alone. But for that we should first pray to God to bless us with the guidance of the true Guru, so that we may also learn to enjoy the nectar of Name. But still some people unnecessarily keep trying to lengthen their lives by special breathing exercises or other devices, and indulge in counting beads, or counting the number of pilgrimages or fasts they have observed. As if they could impress God with the number of such ritualistic deeds they have been able to accomplish in their lives. In this “Paurri” Guru Ji clears all such misunderstandings, and miscalculations. He says:

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“Shloak”: -

(O my friends), God has given us a fixed number of days and breaths, which do not increase or decrease even an iota. Therefore, O Nanak those who swayed by doubt or (worldly) attachment, long to live more (than their fixed number of days), are ignorant fools.”(1)

Next, commenting on the state of those apostates, who want to go against the will of God, Guru Ji says:

“Paurri” –

“Gannga”–Fear of death grips them, whom God has made apostate. They do not recognize God; therefore they keep going through countless births and deaths in many species. They alone obtain (divine) knowledge and meditation whom showing His mercy, God Himself arranges to be given. No one is delivered by counting the number (of his good deeds or performance of rituals). (This physical body is like an) earthen pitcher, which definitely breaks (one day). He alone lives (a truly fruitful life), who while alive has meditated (on God). O Nanak, (such a person) becomes renowned, and does not remain hidden (from the world).”(21-3)

The message of this “Paurri” is that instead of trying to extend it by artificial means, we should utilize every moment of this life to meditate on God’s Name. By doing so, we would be known amongst those renowned persons, who have lived a successful life, and live forever.

Note: No 3 in (21-3) indicates, the number of Paurries, beginning with letter “Gannga”–

ਸਲੋਕੁ ॥

salok.

ਚਿਤਿ ਚਿਤਵਉ ਚਰਣਾਰਬਿੰਦ ਊਧ ਕਵਲ ਬਿਗਸਾਂਤ ॥  
ਪ੍ਰਗਟ ਭਏ ਆਪਹਿ ਗੋਬਿੰਦ ਨਾਨਕ ਸੰਤ ਮਤਾਂਤ ॥੧॥

chit chitva-o charnaarbind ooDh kaval bigsaa<sup>Nt</sup>.  
pargat bha-ay aapeh gobind naanak sant mataa<sup>Nt</sup>. ||1||





ਪਉੜੀ ॥

ਚਚਾ ਚਰਨ ਕਮਲ ਗੁਰ ਲਾਗਾ ॥  
 ਧਨਿ ਧਨਿ ਉਆ ਦਿਨ ਸੰਜੋਗ ਸਭਾਗਾ ॥  
 ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸਿ ਭ੍ਰਮਿ ਆਇਓ ॥  
 ਭਈ ਕ੍ਰਿਪਾ ਤਬ ਦਰਸਨੁ ਪਾਇਓ ॥  
 ਚਾਰ ਬਿਚਾਰ ਬਿਨਸਿਓ ਸਭ ਦੂਆ ॥  
 ਸਾਧਸੰਗਿ ਮਨੁ ਨਿਰਮਲ ਹੂਆ ॥  
 ਚਿੰਤ ਬਿਸਾਰੀ ਏਕ ਦ੍ਰਿਸਟੇਤਾ ॥  
 ਨਾਨਕ ਗਿਆਨ ਅੰਜਨੁ ਜਿਹ ਨੇਤ੍ਰਾ ॥੨੨॥

pa-orhee.

chachaa charan kamal gur laagaa.  
 Dhan Dhan u-aa din sanjog sabhaagaa.  
 chaar kunt dah dis bhram aa-i-o.  
 bha-ee kirpaa tab darsan paa-i-o.  
 chaar bichaar binsi-o sabh doo-aa.  
 saaDhsang man nirmal hoo-aa.  
 chint bisaaree ayk daristaytaa.  
 naanak gi-aan anjan jih naytaraa. ||22||

In the previous “Paurri” Guru Ji advised us that instead of trying to extend it by artificial means, we should utilize every moment of this life to meditate on God’s Name. By doing so, we would be known amongst those renowned persons, who have lived a successful life, and live forever. In this “Paurri”, Guru Ji shares his personal experience with us, and tells us what kind of bliss he is enjoying by meditating on God’s Name. He says:

“Shloak”: -

Within my mind, I am meditating on the immaculate Name (of God, which has so delighted my heart), as if withered lotus lying upside down has blossomed forth. O Nanak, by acting on the instruction of the saint Guru, (God) has Himself become manifest in my mind.”(1)

Now describing his blissful experience in little more detail, Guru Ji says:

“Paurri” –

“Chacha”– Blessed is the day when my mind was attached to Guru’s Shabad. I had come empty handed, wandering in all the four quarters and ten directions (but all my efforts had failed to meet God). I obtained His vision only when He showered His grace on me. Now all the sense of duality has vanished from my mind, and my way of thinking has become clean and tidy. In the company of saint (Guru), my mind has become immaculate. O Nanak, he to whose eyes, the slaver of divine knowledge has been applied, all his worry is dispelled, and he sees the one (God alone) pervading everywhere.” (22)

The message of this “Paurri” is that if we want to get rid of all our worries, and enjoy the true divine bliss in our heart, we should meditate on God’s Name with complete love and devotion in our heart.

ਸਲੋਕੁ ॥

ਛਾਤੀ ਸੀਤਲ ਮਨੁ ਸੁਖੀ ਛੰਤ ਗੋਬਿਦ ਗੁਨ ਗਾਇ ॥  
 ਐਸੀ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਨਾਨਕ ਦਾਸ ਦਸਾਇ ॥੧॥

salok.

chhaatee seetal man sukhee chhant gobid gun gaa-ay.  
 aisee kirpaa karahu parabh naanak daas dasaa-ay. ||1||

ਪਉੜੀ ॥

ਛਛਾ ਛੋਹਰੇ ਦਾਸ ਤੁਮਾਰੇ ॥  
 ਦਾਸ ਦਾਸਨ ਕੇ ਪਾਨੀਹਾਰੇ ॥  
 ਛਛਾ ਛਾਰੁ ਹੋਤ ਤੇਰੇ ਸੰਤਾ ॥

pa-orhee.

chhachhaa chhohray daas tumaaray.  
 daas daasan kay paaneehaaray.  
 chhachhaa chhaar hot tayaray santaa.

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ਪੰਨਾ ੨੫੫

ਅਪਨੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਭਗਵੰਤਾ ॥  
 ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ॥  
 ਸੰਤਨ ਕੀ ਮਨ ਟੇਕ ਟਿਕਾਈ ॥  
 ਛਾਰੁ ਕੀ ਪੁਤਰੀ ਪਰਮ ਗਤਿ ਪਾਈ ॥  
 ਨਾਨਕ ਜਾ ਕਉ ਸੰਤ ਸਹਾਈ ॥੨੩॥

apnee kirpaa karahu bhagvanta.  
chhaad si-aanap baho chaturaa-ee.  
 santan kee man tayk tikaa-ee.  
chhaar kee putree param gat paa-ee.  
 naanak jaa ka-o sant sahaa-ee. ||23||

## GAURRI BAWAN AKHRI MOHALLA 5

(Continued)

In the previous “*Paurri*” Guru Ji advised us that if we want to get rid of all our worries, and enjoy the true divine bliss in our heart, we should meditate on God’s Name with complete love and devotion in our heart.

In this “*Paurri*” also, Guru Ji shares with us similar experiences, and therefore even humbly prays to God to grant him the opportunity to serve the servants of God’s saints. He says:

“*Shloak*”: -

O God, by singing Your praises, one’s body feels cooled, and mind is calmed. Therefore, show such mercy on Nanak, that he may become the humble servant of Your servants (or the saints, so that in their service, he too may sing Your praises).”(1)

Continuing his humble address, Guru Ji says:

“*Paurri*” –

“*Chhachha*” – O God, show mercy that I may become the most humble servant of Your saints, or even the water carrier of the slaves of Your slaves. Yes O God, show Your mercy so that I may become the dust of Your saints. O my mind, shed away your shrewdness, and too much cleverness and lean only on the support of saints. Because, O Nanak, whom the saint (Guru) has helped, (his body, which is like a) bag of dust, has obtained the supreme state (of salvation).”(23)

The message of this Shabad is that if we want to enjoy real joy in our body and mind, and if we want to attain to the supreme state of salvation, we should most humbly seek the help and guidance of the saint (Guru Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਜੋਰ ਜੁਲਮ ਫੂਲਹਿ ਘਨੋ ਕਾਚੀ ਦੇਹ ਬਿਕਾਰ ॥  
 ਅਹੰਬੁਧਿ ਬੰਧਨ ਪਰੇ ਨਾਨਕ ਨਾਮ ਛੁਟਾਰ ॥੧॥

ਪਉੜੀ ॥

ਜਜਾ ਜਾਨੈ ਹਉ ਕਛੁ ਹੂਆ ॥

salok.

jor julam fooleh ghano kaachee dayh bikaar.  
 aha<sup>N</sup>-buDh banDhan paray naanak naam chhutaar. ||1||

pa-orhee.

jajaa jaanai ha-o kachh hoo-aa.  
 baaDhi-o ji-o nalinee bharam soo-aa.  
 ja-o jaanai ha-o bhagat gi-aanee.



ਬਾਧਿਓ ਜਿਉ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੁਆ ॥  
 ਜਉ ਜਾਨੈ ਹਉ ਭਗਤੁ ਗਿਆਨੀ ॥  
 ਆਗੈ ਠਾਕੁਰਿ ਤਿਲੁ ਨਹੀ ਮਾਨੀ ॥  
 ਜਉ ਜਾਨੈ ਮੈ ਕਥਨੀ ਕਰਤਾ ॥  
 ਬਿਆਪਾਰੀ ਬਸੁਧਾ ਜਿਉ ਫਿਰਤਾ ॥  
 ਸਾਧਸੰਗਿ ਜਿਹ ਹਉਮੈ ਮਾਰੀ ॥  
 ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੇ ਮੁਰਾਰੀ ॥੨੪॥

aagai thaakur til nahee maanee.  
 ja-o jaanai mai kathnee kartaa.  
 bi-aapaaree basuDhaa ji-o firtaa.  
 saaDhsang jih ha-umai maaree.  
 naanak taa ka-o milay muraaree. ||24||

Throughout, the entire Guru Granth Sahib Ji in general, and the previous “*Paurri*” in particular, the one thing, which is most obvious, is the extreme humility displayed by Guru Ji. The reason is that Guru Ji knows that ego is absolutely very bad, no matter in what this ego is rooted, whether it is due to one’s riches, power or even knowledge. Therefore, particularly warning those, who feel proud of their power, and use it to oppress others, Guru Ji says:

“*Shloak*”: –

They who feel very proud of their power and tyrannize others, their frail body, falls into vices. Therefore, they are caught in the chains of their own inflated ego, and O Nanak, it is only God’s Name, which could liberate (them from these bonds).”(1)

Now warning even those, who feel proud of themselves on other accounts, Guru Ji says:

“*Paurri*” –

“*Jajja*”–Any one, who thinks that he has become something, he is caught like a parrot in a trap. He who thinks, that he is a devotee or possessor of divine knowledge, God does not recognize his knowledge, even a bit. He who thinks himself that he is a good speaker; he roams like a door-to-door salesman, through the world. But O Nanak, he, who in the company of saints, has effaced his ego, God comes to meet him.”(24)

The message of this “*Paurri*” is that joining the company of saints; we should try to erase our ego of any kind. Because only then, we can hope to meet God.

ਸਲੋਕੁ ॥

ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ ॥  
 ਕਾਰ੍ਹਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ ॥੧॥

ਪਉੜੀ ॥

ਝਝਾ ਝੁਰਨੁ ਮਿਟੈ ਤੁਮਾਰੇ ॥  
 ਰਾਮ ਨਾਮ ਸਿਉ ਕਰਿ ਬਿਉਹਾਰੇ ॥  
 ਝੁਰਤ ਝੁਰਤ ਸਾਕਤ ਮੁਆ ॥  
 ਜਾ ਕੈ ਰਿਦੈ ਹੋਤ ਭਾਉ ਬੀਆ ॥  
 ਝਰਹਿ ਕਸੰਮਲ ਪਾਪ ਤੇਰੇ ਮਨੁਆ ॥  
 ਅੰਮ੍ਰਿਤ ਕਥਾ ਸੰਤਸੰਗਿ ਸੁਨੁਆ ॥  
 ਝਰਹਿ ਕਾਮ ਕ੍ਰੋਧ ਦੁਸਟਾਈ ॥  
 ਨਾਨਕ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਗੁਸਾਈ ॥੨੫॥

salok.

jhaalaaghay uth naam jap nis baasur aaraaDh.  
 kaar<sup>H</sup>aa tujhai na bi-aapa-ee naanak mitai upaaDh. ||1||

pa-orhee.

jhajhaa jhooran mitai tumaaro.  
 raam naam si-o kar bi-uhaaro.  
jhoorat jhoorat saakat moo-aa.  
 jaa kai ridai hot bhaa-o bee-aa.  
jhareh kasamal paap tayray manoo-aa.  
 amrit kathaa satsang sunoo-aa.  
jhareh kaam kroDh darustaa-ee.  
 naanak jaa ka-o kirpaa gusaa-ee. ||25||

In the previous many “*Paurries*” Guru Ji has been telling us the reasons for our problems, pains, sorrow and worries. In this “*Paurri*”, he tells us some very simple and yet very effective ways to get rid of all such worries, and anxieties. He says:



**“Shloak”:-**

(O my friend), rise early, meditate on God’s Name and meditate on the (God) day and night. Nanak says, (by doing so), no anxiety will afflict you and your woes will be gone.”(1)

Listing some of the blessings, of meditating on God’s Name, and using the poetic art of beginning each line with the letter “*Jhajhajha*”, Guru Ji says:

**“Paurri” –**

“*Jhajhajha*”- (O my friend), if you deal (in other words, meditate on) God’s Name, all your worries will end. On the other hand, the apostate, in whose heart is the love for other (worldly things), dies repenting again and again. If in the company of saints, you listen to the nectar of divine discourse, all thoughts of sin and evil will vanish from your mind. O Nanak, on whom is the grace of God, his mind is purged of the demons of lust and anger.”(25)

**The message of this “Paurri” is that if we want to get rid of all our sorrows, sins, worries, and evil impulses, we should rise early in the morning and meditate on God’s Name throughout day and night.**

**ਸਲੋਕੁ ॥**

**salok.**

ਵਤਨ ਕਰਹੁ ਤੁਮ ਅਨਿਕ ਬਿਧਿ ਰਹਨੁ ਨ ਪਾਵਹੁ ਮੀਤ ॥  
ਜੀਵਤ ਰਹਹੁ ਹਰਿ ਹਰਿ ਭਜਹੁ ਨਾਨਕ ਨਾਮ ਪਰੀਤਿ ॥੧॥

njatan karahu tum anik biDh rahan na paavhu meet.  
jeevat rahhu har har bhajahu naanak naam pareet. ||1||

**ਪਵਤੀ ॥**

**pavree.**

ਵੰਞਾ ਵਾਣਹੁ ਦ੍ਰਿੜੁ ਸਹੀ ਬਿਨਸਿ ਜਾਤ ਏਹ ਹੇਤ ॥  
ਗਣਤੀ ਗਣਉ ਨ ਗਣਿ ਸਕਉ ਊਠਿ ਸਿਧਾਰੇ ਕੇਤ ॥  
ਵੇ ਪੇਖਉ ਸੋ ਬਿਨਸਤਉ ਕਾ ਸਿਉ ਕਰੀਐ ਸੰਗੁ ॥  
ਵਾਣਹੁ ਇਆ ਬਿਧਿ ਸਹੀ ਚਿਤ ਝੂਠਉ ਮਾਇਆ ਰੰਗੁ ॥

njanjaa njaanaho darih sahee binas jaat ayh hayt.  
gantee gana-o na gan saka-o ooth siDhaaray kayt.  
njo paykha-o so binasta-o kaa si-o karee-ai sang.  
njaanaho i-aa biDh sahee chit jhooth-o maa-i-aa rang.

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ਵਾਣਤ ਸੋਈ ਸੰਤੁ ਸੁਇ ਭ੍ਰਮ ਤੇ ਕੀਚਿਤ ਭਿੰਨ ॥  
ਅੰਧ ਕੂਪ ਤੇ ਤਿਹ ਕਵਹੁ ਜਿਹ ਹੋਵਹੁ ਸੁਪਸੰਨ ॥  
ਵਾ ਕੈ ਹਾਥਿ ਸਮਰਥ ਤੇ ਕਾਰਨ ਕਰਨੈ ਜੋਗ ॥  
ਨਾਨਕ ਤਿਹ ਉਸਤਤਿ ਕਰਉ ਵਾਹੁ ਕੀਓ ਸੰਜੋਗ ॥੨੬॥

njanat so-ee sant su-ay bharam tay keechit bhinn.  
anDh koop tay tij kadhahu jih hovhu suparsan.  
njaa kai haath samrath tay kaaran karnai jog.  
naanak tij ustāt kara-o njahoo kee-o sanjog. ||26||

In the previous “Paurri”, Guru Ji advised us that if we want to get rid of all our sorrows sins and worries, then we should rise early in the morning and meditate on God’s Name. However, there are many persons, who just out of love for themselves or attachment with their relatives try their utmost to live forever. In this “Paurri”, Guru Ji cautions us against such false hopes. He says:

**“Shloak”:-**

O my friends, you may make countless efforts, but you cannot stay (in this world, forever). But, O Nanak, if you meditate on God’s Name, with love, you would live (spiritually forever).”(1)

Elaborating on the above, Guru Ji says:

**“Paurri” –**

“Yanjaan”-(O my friends), understand this thing firmly, that this (bodily) love perishes (one day). Even if you try, you



cannot count how many have already departed (from this world). Whomsoever we see, we find him perishable, therefore with whom should we associate? Therefore, realize this truth in your mind, that love of worldly riches and relatives is false. But then only that person knows (this thing), and he is a true saint, whom (God) frees from this doubt.”

Next praying to God, Guru Ji says: “O God, he on whom You are pleased, You pull him out of the blind well (of ignorance).”

Therefore, Guru Ji advises us and says: “(O my friends), we should sing His praise, who has all the power in his hand and who is the cause of all causes, and who brings about this opportunity for us.” (26)

**The message of this “Paurri” is that instead of trying to live and extend our life, motivated by worldly attachments, we should understand that one day, our body will definitely perish, and leaving all our worldly possessions and relatives, we would depart from this world forever. Therefore, we should try to win the love of God, by meditating on His Name, so that He may unite us with Him, and then we may live forever in His company.**

ਸਲੋਕੁ ॥

ਟੂਟੇ ਬੰਧਨ ਜਨਮ ਮਰਨ ਸਾਧ ਸੇਵ ਸੁਖੁ ਪਾਇ ॥  
ਨਾਨਕ ਮਨਹੁ ਨ ਬੀਸਰੈ ਗੁਣ ਨਿਧਿ ਗੋਬਿੰਦ ਰਾਇ ॥੧॥

ਪਉੜੀ ॥

ਟਹਲ ਕਰਹੁ ਤਉ ਏਕ ਕੀ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਇ ॥  
ਮਨਿ ਤਨਿ ਮੁਖਿ ਹੀਐ ਬਸੈ ਜੋ ਚਾਹਹੁ ਸੋ ਹੋਇ ॥  
ਟਹਲ ਮਹਲ ਤਾ ਕਉ ਮਿਲੈ ਜਾ ਕਉ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥  
ਸਾਧੂ ਸੰਗਤਿ ਤਉ ਬਸੈ ਜਉ ਆਪਨ ਹੋਹਿ ਦਇਆਲ ॥  
ਟੋਹੇ ਟਾਹੇ ਬਹੁ ਭਵਨ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨਾਹਿ ॥  
ਟਲਹਿ ਜਾਮ ਕੇ ਦੂਤ ਤਿਹ ਜੁ ਸਾਧੂ ਸੰਗਿ ਸਮਾਹਿ ॥  
ਬਾਰਿ ਬਾਰਿ ਜਾਉ ਸੰਤ ਸਦਕੇ ॥  
ਨਾਨਕ ਪਾਪ ਬਿਨਾਸੇ ਕਦਿ ਕੇ ॥੨੭॥

salok.

tootay banDhan janam maran saaDh sayv sukh paa-ay.  
naanak manhu na beesrai gun niDh gobid raa-ay. ||1||  
pa-orhee.

tahal karahu ta-o ayk kee jaa tay baritha na ko-ay.  
man tan mukh hee-ai basai jo chaahhu so ho-ay.  
tahal mahal taa ka-o milai jaa ka-o saaDh kirpaal.  
saaDhoo sangat ta-o basai ja-o aapan hohi da-i-aal.  
tohay taahay baho bhavan bin naavai sukh naahi.  
taleh jaam kay doot tih jo saaDhoo sang samaahi.  
baar baar jaa-o sant sadkay.  
naanak paap binaasay kad kay. ||27||

In the previous Shabad Guru Ji gave us the message that we should try to win the love of God, by meditating on His Name, so that He may unite us with Him, and then we may live forever in His company. In this “Paurri”, Guru Ji tells us about the importance of remembering God, and seeking Guru’s grace. He says:

“Shloak”: -

O Nanak, he who sings praises of the treasure of merits of God the king, and from whose mind, (God) is never forsaken, his bonds of birth and death are severed, and by serving the saint (Guru), he enjoys (spiritual) peace.”(1)

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Therefore Guru Ji advises us and says:

“Paurri” –

(O my friends, if you want to serve), then serve only that one (God), from whose door no one comes empty handed. If in your mind, body, tongue and heart, God comes to abide, then whatever you desire shall happen. But only those persons get to serve in God’s mansion on whom is the grace of the saint (Guru). However one resides in the company of saints only when God Himself shows His mercy. I have explored and searched many worlds and have come to the conclusion



that there is no peace without (meditating on) God's Name. The demons of death recede away only from him who abides in the society of saints. Therefore, again and again, I am a sacrifice to the saint (Guru), through whom my sins of many past years have been washed off." (27)

The message of this "Paurri" is that, we should sing praises of God and pray to Him to grant us the company of saint (Guru), who may guide us away from our sins and evil conduct and thus help us unite with God.

ਸਲੋਕੁ ॥

salok.

ਠਾਕ ਨ ਹੋਤੀ ਤਿਨਹੁ ਦਰਿ ਜਿਹ ਹੋਵਹੁ ਸੁਪ੍ਰਸੰਨ ॥  
ਜੋ ਜਨ ਪ੍ਰਭਿ ਅਪੁਨੇ ਕਰੇ ਨਾਨਕ ਤੇ ਧਨਿ ਧੰਨਿ ॥੧॥

thaak na ho<sup>tee</sup> tin<sup>hu</sup> dar jih ho<sup>vu</sup> suparsan.  
jo jan parab<sup>h</sup> apunay karay naanak ṭay Dhan Dhan. ||1||

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pa-or<sup>hee</sup>.

ਠਠਾ ਮਨੁਆ ਠਾਹਹਿ ਨਾਹੀ ॥  
ਜੋ ਸਗਲ ਤਿਆਗਿ ਏਕਹਿ ਲਪਟਾਹੀ ॥  
ਠਹਕਿ ਠਹਕਿ ਮਾਇਆ ਸੰਗਿ ਮੂਏ ॥  
ਉਆ ਕੈ ਕੁਸਲ ਨ ਕਤਹੂ ਹੂਏ ॥  
ਠਾਂਢਿ ਪਰੀ ਸੰਤਹ ਸੰਗਿ ਬਸਿਆ ॥  
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਜੀਅ ਰਸਿਆ ॥  
ਠਾਕੁਰ ਅਪੁਨੇ ਜੋ ਜਨੁ ਭਾਇਆ ॥  
ਨਾਨਕ ਉਆ ਕਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥੨੮॥

tha<sup>th</sup>aa manoo-aa thaaheh naahee.  
jo sagal ṭi-aag aykeh lap<sup>ta</sup>ahee.  
thahak thahak maa-i-aa sang moo-ay.  
u-aa kai kus<sup>al</sup> na ka<sup>th</sup>oo hoo-ay.  
thaa<sup>N</sup>dh paree san<sup>te</sup>h sang basi-aa.  
amri<sup>t</sup> naam ṭahaa jee-a rasi-aa.  
thaakur apunay jo jan bh<sup>aa</sup>-i-aa.  
naanak u-aa kaa man seeṭ<sup>l</sup>aa-i-aa. ||28||

#### GAURRI BAWAN AKHARI MOHALLA 5

(Continued)

In the opening line of the previous "Paurri" Guru Ji advised us to serve only that one (God), from whose door no one comes empty handed. In this "Paurri" Guru Ji tells us what kind of blessings a person receives, on whom God is pleased with him.

Addressing God, he says:

"Shloak": -

(O God), those, on whom You are pleased, experience no obstacle at Your gate. Nanak says blessed are they, whom God accepts as His own."(1)

Now, listing the qualities of those, who are imbued with love of God, Guru Ji says:

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"Paurri" -

"*Thhathha*"- They, who abandoning all other (kinds of love), absorb themselves in (the love of) the one (God) alone, they do not injure any body's feelings. (But), they who fight again and again (with others), and have thus (spiritually) died for the sake of worldly wealth, they never experience true joy. One feels a sense of relief and calmness, when he comes to reside in the society of saints. (Because) there, the immortalizing Name (of God) permeates in his soul. Thus, O Nanak, the devotee, who becomes pleasing (to God), his mind gets soothed."(28)



The message of this Shabad is that if we want to get our mind soothed and pacified, we should not injure any body's feelings, and try to win God's pleasure, by meditating on His Name in the company of saintly people.

ਸਲੋਕੁ ॥

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥  
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥੧॥

ਪਉੜੀ ॥

ਡਡਾ ਡੇਰਾ ਇਹੁ ਨਹੀ ਜਹ ਡੇਰਾ ਤਹ ਜਾਨੁ ॥  
ਉਆ ਡੇਰਾ ਕਾ ਸੰਜਮੋ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨੁ ॥  
ਇਆ ਡੇਰਾ ਕਉ ਸ੍ਰਮੁ ਕਰਿ ਘਾਲੈ ॥  
ਜਾ ਕਾ ਤਸੂ ਨਹੀ ਸੰਗਿ ਚਾਲੈ ॥  
ਉਆ ਡੇਰਾ ਕੀ ਸੋ ਮਿਤਿ ਜਾਨੈ ॥  
ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਪੂਰਨ ਭਗਵਾਨੈ ॥  
ਡੇਰਾ ਨਿਹਚਲੁ ਸਚੁ ਸਾਧਸੰਗ ਪਾਇਆ ॥  
ਨਾਨਕ ਤੇ ਜਨ ਨਹ ਡੋਲਾਇਆ ॥੨੯॥

salok.

dand-ut bandan anik baar sarab kalaa samrath.  
dolan tay raakho parabhoo naanak day kar hath. ||1||

pa-orhee.

dadaa dayraa ih nahee jah dayraa tah jaan.  
u-aa dayraa kaa sanjamo gur kai sabad pachhaan.  
i-aa dayraa ka-o saram kar ghaalai.  
jaa kaa tasoo nahee sang chalai.  
u-aa dayraa kee so mit jaanai.  
jaa ka-o darisat pooran bhagvaanai.  
dayraa nihchal sach saaDhsang paa-i-aa.  
naanak tay jan nah dolaa-i-aa. ||29||

In the previous “Paurri” Guru Ji advised us that if we want to get our mind soothed and pacified, we should not injure any body's feelings, and try to win God's pleasure, by meditating on His Name in the company of saintly people. In this “Paurri” Guru Ji shows us how to pray before that God, so that He may be pleased with us.

He says:

“Shloak”: -

O all-powerful God, I bow to You many times. O Master, save Nanak from wavering, by extending Your hand (of support).”(1)

Next Guru Ji addresses us and says:

“Paurri” –

“Dadda”– (O my friend), this world is not your (permanent) abode. Recognize that place, which is your (true permanent) home, (and by reflecting on) the Guru's word, acquaint yourself with the way (to live forever) in that (place).”

“(The irony is that), you put so much efforts into (the abode) in this (world), of which not even a bit would accompany you (after death). But only he understands the significance of that permanent home, on whom is the grace of the perfect God. They who, in the company of saints have obtained that un-perishable abode, O Nanak, those devotees never waver (on account of these worldly homes).” (29)

The message of this “Paurri” is that we should treat our worldly home like a motel, where we are going to stay for only a few days. Therefore, we should not give too much importance to it. Instead, we should concentrate on reaching our permanent home (or God's mansion), and for that we should join the holy congregation and meditate on God's Name.

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salok.

dhaahan laagay Dharam raa-ay kineh na ghaali-o banDh.



ਢਾਹਨ ਲਾਗੇ ਧਰਮ ਰਾਇ ਕਿਨਹਿ ਨ ਘਾਲਿਓ ਬੰਧ ॥  
ਨਾਨਕ ਉਬਰੇ ਜਪਿ ਹਰੀ ਸਾਧਸੰਗਿ ਸਨਬੰਧ ॥੧॥

ਪਉੜੀ ॥

ਢਢਾ ਢੂਢਤ ਕਹ ਢਿਰਹੁ ਢੂਢਨੁ ਇਆ ਮਨ ਮਾਹਿ ॥  
ਸੰਗਿ ਤੁਹਾਰੈ ਪ੍ਰਭੁ ਬਸੈ ਬਨੁ ਬਨੁ ਕਹਾ ਢਿਰਾਹਿ ॥  
ਢੇਰੀ ਢਾਹਹੁ ਸਾਧਸੰਗਿ ਅਹੰਬੁਧਿ ਬਿਕਰਾਲ ॥  
ਸੁਖੁ ਪਾਵਹੁ ਸਹਜੇ ਬਸਹੁ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥  
ਢੇਰੀ ਜਾਮੈ ਜਮਿ ਮਰੈ ਗਰਭ ਜੋਨਿ ਦੁਖ ਪਾਇ ॥  
ਮੋਹ ਮਗਨ ਲਪਟਤ ਰਹੈ ਹਉ ਹਉ ਆਵੈ ਜਾਇ ॥  
ਢਹਤ ਢਹਤ ਅਬ ਢਹਿ ਪਰੇ ਸਾਧ ਜਨਾ ਸਰਨਾਇ ॥  
ਦੁਖ ਕੇ ਢਾਹੇ ਕਾਟਿਆ ਨਾਨਕ ਲੀਏ ਸਮਾਇ ॥੩੦॥

naanak ubray jap haree saaDhsang san-banDh. ||1||

pa-orhee.

dhadhaa dhoodhat kah firahu dhoodhan i-aa man maahi.  
sang tuhaarai parabh basai ban ban kahaa firahi.  
dhayree Dhahhu saaDhsang aha<sup>N</sup>-buDh bikraal.  
sukh paavhu sehjay bashu darsan daykh nihaal.  
dhayree jaamai jam marai garabh jon dukh paa-ay.  
moh magan laptat rahai ha-o ha-o aavai jaa-ay.  
dhahat dhahat ab dheh paray saaDh janaa sarnaa-ay.  
dukh kay faahay kaati-aa naanak lee-ay samaa-ay. ||30||

In the previous “*Paurri*”, Guru Ji advised us that we should treat our worldly home like a motel, where we are going to stay for only a few days. Therefore, we should not give too much importance to it. In this “*Paurri*”, Guru Ji first cautions us about the time of death. He says:

“*Shloak*”: - When after demolishing your body’s defenses (and killing you), the demons of death will drive you away (into the next world), no one is going to stop them. But O Nanak, those who have formed (spiritual) bonds with the holy company, they are saved by meditating on God.” (1)

Next Guru Ji advises us where to search for God. He says:

“*Paurri*” –

“*Dhaddha*”-(O my friends), where are you wandering around in His search, try to find Him right within your own mind. God is abiding right beside you, why are you searching for Him from forest to forest?” Demolish the mound of your terrible arrogance, by joining the society of saints. Then you will obtain peace and equipoise and would be delighted upon seeing the vision of God. It is because of this pile (of ego), a man suffers the pain of birth, death, and woes of the womb. He remains intoxicated with worldly love and entangled in ego and self- conceit and thus continues coming and going (from this world) again and again. But, they who slowly and steadily have fallen at the feet of the saint (Guru). O Nanak, (God) has cut off their pain giving (worldly) bonds, and have absorbed them (in His devotion.”(30)

The message of this “*Paurri*” is that instead of trying to find God outside in mountains or forests, we should try to find Him within our own mind. For that we should completely surrender ourselves to the shelter of the saint Guru (Granth sahib Ji), and meditate on God’s Name as advised therein.

ਸਲੋਕੁ ॥

ਜਹ ਸਾਧੂ ਗੋਬਿਦ ਭਜਨੁ ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥  
ਣਾ ਹਉ ਣਾ ਤੂੰ ਣਹ ਛੁਟਹਿ ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ ॥੧॥

ਪਉੜੀ ॥

ਣਾਣਾ ਰਣ ਤੇ ਸੀਝੀਐ ਆਤਮ ਜੀਤੈ ਕੋਇ ॥  
ਹਉਮੈ ਅਨ ਸਿਉ ਲਰਿ ਮਰੈ ਸੇ ਸੇਭਾ ਦੂ ਹੋਇ ॥  
ਮਣੀ ਮਿਟਾਇ ਜੀਵਤ ਮਰੈ ਗੁਰ ਪੂਰੇ ਉਪਦੇਸ ॥

salok.

jah saaDhoo gobid bhan keertan naanak neet.  
naa ha-o naa too<sup>N</sup> nah chhuteh nikat na jaa-ee-ahu doot.  
|1||

pa-orhee.

naanaa ran tay seejhee-ai aatam jeetai ko-ay.  
ha-umai an si-o lar marai so sobhaa doo ho-ay.  
manee mitaa-ay jeevat marai gur pooray updays.  
manoo-aa jeetai har milai tih soortan vays.





ਮਨੁਆ ਜੀਤੈ ਹਰਿ ਮਿਲੈ ਤਿਹ ਸੂਰਤਣ ਵੇਸ ॥

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ਣਾ ਕੋ ਜਾਣੈ ਆਪਣੇ ਏਕਹਿ ਟੇਕ ਅਧਾਰ ॥  
ਰੈਣਿ ਦਿਣਸੁ ਸਿਮਰਤ ਰਹੈ ਸੇ ਪ੍ਰਭੁ ਪੁਰਖੁ ਅਪਾਰ ॥  
ਰੇਣ ਸਗਲ ਇਆ ਮਨੁ ਕਰੈ ਏਉ ਕਰਮ ਕਮਾਇ ॥  
ਹੁਕਮੈ ਬੂਝੈ ਸਦਾ ਸੁਖੁ ਨਾਨਕ ਲਿਖਿਆ ਪਾਇ ॥੩੧॥

nāa ko jaanai aapno aykeh tayk aDhaar.  
rain dīnas simrat̃ rahai so parabh purakh apaar.  
rayn sagal i-aa man karai ay-oo karam kamaa-ay.  
hukmai boojhai sadāa sukh naanak likhi-aa paa-ay. ||31||

In the previous “Paurri” Guru Ji, advised us that we should try to find God within our own mind. For that what we should completely surrender ourselves to the saint Guru (Granth sahib Ji), and meditate on God’s Name as advised therein. In this “Paurri” Guru Ji tells us about the merits of singing God’s praise and controlling our ego.

He says:

“Shloak”: -

(Such are the merits of meditating on God’s Name, that even the god of justice has issued the following warning to his couriers: “Don’t ever go near that place where daily, the saints worship God and sing His praise. If you ever go near that place, then neither you nor I shall escape from punishment.” (1)

Now elaborating on the merits of overpowering one’s ego, he says:

“Paurri”: -

“Naana”- He alone wins the battle (of life), who wins his self (conceit). He who dies fighting against his ego and duality, he becomes renowned. Through the instructions of the Guru, he who effaces his ego and thus dies (to the world) while still living, he conquers his mind; he meets God and is honored like a brave warrior. Such a person considers no one as his own, and deems the one God as his only support. Day and night, he meditates on that God who has no limits. He makes his mind (so humble, as if he is like) dust for others to tread upon, and does all his tasks in this way. O Nanak, he realizes (God’s) will, always enjoys the peace, written (in his destiny).”(31)

The message of this Shabad is that we should be extremely humble, always accept God’s will and sing His praises so that we may obtain permanent bliss.

ਸਲੋਕੁ ॥

ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪਉ ਤਿਸੈ ਪ੍ਰਭੁ ਮਿਲਾਵੈ ਮੋਹਿ ॥  
ਨਾਨਕ ਭ੍ਰਮ ਭਉ ਕਾਟੀਐ ਚੁਕੈ ਜਮ ਕੀ ਜੋਹ ॥੧॥

ਪਉੜੀ ॥

ਤਤਾ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਗੁਣ ਨਿਧਿ ਗੋਬਿੰਦ ਰਾਇ ॥  
ਫਲ ਪਾਵਹਿ ਮਨ ਬਾਛਤੇ ਤਪਤਿ ਤੁਹਾਰੀ ਜਾਇ ॥

ਪੰਨਾ ੨੫੭

ਤ੍ਰਾਸ ਮਿਟੈ ਜਮ ਪੰਥ ਕੀ ਜਾਸੁ ਬਸੈ ਮਨਿ ਨਾਉ ॥  
ਗਤਿ ਪਾਵਹਿ ਮਤਿ ਹੋਇ ਪ੍ਰਗਾਸ ਮਹਲੀ ਪਾਵਹਿ ਠਾਉ ॥  
ਤਾਹੂ ਸੰਗਿ ਨ ਧਨੁ ਚਲੈ ਗ੍ਰਿਹ ਜੋਬਨ ਨਹ ਰਾਜ ॥  
ਸੰਤਸੰਗਿ ਸਿਮਰਤ ਰਹਹੁ ਇਹੈ ਤੁਹਾਰੈ ਕਾਜ ॥  
ਤਾਤਾ ਕਛੂ ਨ ਹੋਈ ਹੈ ਜਉ ਤਾਪ ਨਿਵਾਰੈ ਆਪ ॥  
ਪ੍ਰਤਿਪਾਲੈ ਨਾਨਕ ਹਮਹਿ ਆਪਹਿ ਮਾਈ ਬਾਪ ॥੩੨॥

salok.

tan man Dhan arpa-o tisai parabhoo milaavai mohi.  
naanak bhram bhau-o kaatee-ai chookai jam kee joh. ||1||

pa-orhee.

taataa taa si-o pareet kar gun niDh gobid raa-ay.  
fal paavahi man baachh-tay tapat tuhaaree jaa-ay.

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taraas mitai jam panth kee jaas basai man naa-o.  
gat paavahi mat ho-ay pargaas mahlee paavahi thaa-o.  
taahoo sang na Dhan chalai garih joban nah raaj.  
satsang simrat rahhu ihai tuhaarai kaaj.  
taataa kachhoo na ho-ee hai ja-o taap nivaarai aap.  
paratipaalai naanak hameh aapeh maa-ee baap. ||32||

GAURRI BAWAN AKHRI MOHALLA 5





(Continued)

In the previous “Paurri” Guru Ji advised us that we should be extremely humble, always accept God’s will and sing His praises so that we may obtain permanent bliss. In this “Paurri” Guru Ji outlines some of the advantages of loving our God and meditating on His Name.

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He says:

“Shloak”: -

(O my friends), I will dedicate my body, soul and wealth to him, who can unite me with God. (Because), O Nanak, all our doubt and fear is erased and even the dread of death goes away (on meeting Him).”(1)

Guru Ji therefore says:

“Paurri”-

“Tatta”- (O my friend), enshrine affection, who is the treasure of merits, and King of the universe. (By so doing), you will receive the fruits of your desire and all your troubles will go away. He in whose heart abides His Name; his fear of death is erased. (By meditating on His Name, you) would obtain supreme state (of mind), your intellect will be illuminated (with divine knowledge), and you would obtain a place in God’s mansion. (Remember that upon death) neither wealth, nor home, youth nor empire will accompany you. Just keep meditating on God in the company of saints, this alone would be of use to you (in the end). When God, Himself rids us from the illness (of ego), then no pain afflicts us. In short, O Nanak, then He Himself sustains us like our mother and father.”(32)

**The message of this Shabad is that if we want that all our worries, sorrows, and anxieties may end once for all, then joining the company of saintly people, we should keep meditating on God’s Name.**

ਸਲੋਕੁ ॥

ਬਾਕੇ ਬਹੁ ਬਿਧਿ ਘਾਲਤੇ ਤ੍ਰਿਪਤਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਥ ॥  
ਸੰਚਿ ਸੰਚਿ ਸਾਕਤ ਮੂਏ ਨਾਨਕ ਮਾਇਆ ਨ ਸਾਥ ॥੧॥

ਪਉੜੀ ॥

ਬਥਾ ਬਿਰੁ ਕੋਊ ਨਹੀ ਕਾਇ ਪਸਾਰਹੁ ਪਾਵ ॥  
ਅਨਿਕ ਬੰਚ ਬਲ ਛਲ ਕਰਹੁ ਮਾਇਆ ਏਕ ਉਪਾਵ ॥  
ਥੈਲੀ ਸੰਚਹੁ ਸ੍ਰਮੁ ਕਰਹੁ ਥਾਕਿ ਪਰਹੁ ਗਾਵਾਰ ॥  
ਮਨ ਕੈ ਕਾਮਿ ਨ ਆਵਈ ਅੰਤੋ ਅਉਸਰ ਬਾਰ ॥  
ਬਿਤਿ ਪਾਵਹੁ ਗੋਬਿਦ ਭਜਹੁ ਸੰਤਹ ਕੀ ਸਿਖ ਲੇਹੁ ॥  
ਪ੍ਰੀਤਿ ਕਰਹੁ ਸਦ ਏਕ ਸਿਉ ਇਆ ਸਾਚਾ ਅਸਨੇਹੁ ॥  
ਕਾਰਨ ਕਰਨ ਕਰਾਵਨੋ ਸਭ ਬਿਧਿ ਏਕੈ ਹਾਥ ॥  
ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਹਿ ਨਾਨਕ ਜੰਤ ਅਨਾਥ ॥੩੩॥

salok.

thaakay baho biDh ghaaltay taripat na tarisnaa laath.  
sanch sanch saakat moo-ay naanak maa-i-aa na saath. ||1||

pa-orhee.

thathaa thir ko-oo nahee kaa-ay pasaarahu paav.  
anik banch bal chhal karahu maa-i-aa ayk upaav.  
thaillee sanchahu saram karahu thaak parahu gaavaar.  
man kai kaam na aavee antay a-osar baar.  
thit paavhu gobid bhajahu santah kee sikh layho.  
pareet karahu sad ayk si-o i-aa saachaa asnayhu.  
kaaran karan karaavano sabh biDh ayakai haath.  
jit jit laavhu tit tit lageh naanak jant anaath. ||33||

In the previous “Paurri” Guru Ji advised us that if we want that all our worries, sorrows, and anxieties may end once for all, then joining the company of saintly people, we should keep meditating on God’s Name. In this “Paurri”, Guru Ji tells us about the fate of those who ignore this advice, and keep running after worldly wealth and power. He says:

“Shloak”: -

(O my friends, many) worshippers of wealth have died, in trying to amass more and more, they are exhausted trying for



it in many different ways, but still their thirst (for wealth) has not been satiated, and O Nanak, (in the end, this) wealth has not accompanied them.”(1)

Guru Ji therefore warns us and says:

“*Paurri*” –

“*Thatha*” –(O my friend), no body is going to stay here forever. Then why do you keep expanding your worldly possessions? You practice many frauds and deceits in your efforts to gather that one commodity, the worldly wealth. O fool, you toil very hard to fill your bank balance, and exhaust yourself (for its sake). But in the end, (this wealth) doesn’t prove of any use to your soul. Heed to this advice of the saints, that you will obtain peace (of mind) only when you meditate on God (of the universe). Always love the one God alone, this is the only true love.”

Guru Ji then prays to God on our behalf and says: “(O God, these mortal are helpless), because it is (You), the one who is the doer and prompter of all deeds, and everything is under Your command. Nanak says, that these helpless creatures are engaged in whatever (task) You, yoke them. (So take pity on them, and put them on the right path).”(33)

**The message of this Shabad is that instead of remaining engrossed in worldly wealth, we should pray to God to bless us with the company of saintly people, so that under their guidance, we may learn to love God, and meditate on His Name.**

ਸਲੋਕੁ ॥

ਦਾਸਹ ਏਕੁ ਨਿਹਾਰਿਆ ਸਭੁ ਕਛੁ ਦੇਵਨਹਾਰ ॥  
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਰਹਹਿ ਨਾਨਕ ਦਰਸ ਅਧਾਰ ॥੧॥

ਪਉੜੀ ॥

ਦਦਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਭ ਕਉ ਦੇਵਨਹਾਰ ॥  
ਦੇਏ ਤੋਟਿ ਨ ਆਵਈ ਅਗਨਤ ਭਰੇ ਭੰਡਾਰ ॥  
ਦੈਨਹਾਰੁ ਸਦ ਜੀਵਨਹਾਰਾ ॥  
ਮਨ ਮੂਰਖ ਕਿਉ ਤਾਹਿ ਬਿਸਾਰਾ ॥  
ਦੋਸੁ ਨਹੀ ਕਾਹੂ ਕਉ ਮੀਤਾ ॥  
ਮਾਇਆ ਮੋਹ ਬੰਧੁ ਪ੍ਰਭਿ ਕੀਤਾ ॥  
ਦਰਦ ਨਿਵਾਰਹਿ ਜਾ ਕੇ ਆਪੇ ॥  
ਨਾਨਕ ਤੇ ਤੇ ਗੁਰਮੁਖਿ ਧ੍ਰਾਪੇ ॥੩੪॥

salok.

daasah ayk nihaari-aa sabh kachh dayvanhaar.  
saas saas simrat raheh naanak daras aDhaar. ||1||

pa-orhee.

dadaa daataa ayk hai sabh ka-o dayvanhaar.  
day<sup>N</sup>day tot na aavee agnat bharay bhandaar.  
dainhaar sad jeevanhaaraa.  
man moorakh ki-o taahi bisaaraa.  
dos nahee kaahoo ka-o meetaa.  
maa-i-aa moh banDh parabh keetaa.  
darad nivaareh jaa kay aapay.  
naanak tay tay gurmukh Dharaapay. ||34||

In the previous “*Paurri*” Guru Ji advised us that instead of remaining engrossed in worldly wealth, we should pray to God to bless us with the company of saintly people, so that under their guidance, we may learn to love God, and meditate on His Name. In this “*Paurri*” Guru Ji stresses upon us that it is the one God alone who gives to all, therefore we should, have full faith in Him regarding our worldly needs, and should never forget Him. Therefore describing the conduct of God’s devotees, Guru Ji says:

“*Shloak*”: -

O Nanak, (God’s) have seen that one (God), who is the giver of everything. Therefore, they meditate on Him with each and every breath and depend only on the sight (and support of God).”(1)

Guru Ji then elaborates:

“*Paurri*”: -

“*Dadda*”- It is only one Giver, who can give to all. His countless storehouses are so full, no shortage ever occurs, while



giving. O my foolish mind, why do you forsake that Giver, who is always alive?" But O my friend we should not blame anybody (for forsaking God, in pursuit of worldly wealth), because it is God who has made the mortal a slave to worldly bonds. O Nanak, whose afflictions God Himself removes, only those become contented by following Guru's advice."(34)

The message of this Shabad is that we should seek the refuge of our Guru who will guide us to become contented with our situation in life, and make us realize, that it is the one God, who is the giver of all, and we should depend only on Him for all our needs, and none else.

ਸਲੋਕੁ ॥

salok.

ਧਰ ਜੀਅਰੇ ਇਕ ਟੇਕ ਤੂ ਲਾਹਿ ਬਿਡਾਨੀ ਆਸ ॥  
ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੧॥

Dhar jee-array ik tayk too laahi bidaanee aas.  
naanak naam Dhi-aa-ee-ai kaaraj aavai raas. ||1||

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pa-orhee.

ਧਧਾ ਧਾਵਤ ਤਉ ਮਿਟੈ ਸੰਤਸੰਗਿ ਹੋਇ ਬਾਸੁ ॥  
ਧੁਰ ਤੇ ਕਿਰਪਾ ਕਰਹੁ ਆਪਿ ਤਉ ਹੋਇ ਮਨਹਿ ਪਰਗਾਸੁ ॥  
ਧਨੁ ਸਾਚਾ ਤੇਉ ਸਚ ਸਾਹਾ ॥  
ਹਰਿ ਹਰਿ ਪ੍ਰੀਤੀ ਨਾਮ ਬਿਸਾਹਾ ॥  
ਧੀਰਜੁ ਜਸੁ ਸੋਭਾ ਤਿਹ ਬਨਿਆ ॥  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਸ੍ਰਵਨ ਜਿਹ ਸੁਨਿਆ ॥  
ਗੁਰਮੁਖਿ ਜਿਹ ਘਟਿ ਰਹੇ ਸਮਾਈ ॥  
ਨਾਨਕ ਤਿਹ ਜਨ ਮਿਲੀ ਵਡਾਈ ॥੩੫॥

DhaDhaa Dhaavaṭ ṭa-o mitai satsang ho-ay baas.  
Dhur ṭay kirpaa karahu aap ṭa-o ho-ay maneh pargaas.  
Dhan saachaa ṭay-oo sach saahaa.  
har har poonjee naam bihaasaa.  
Dheeraj jas sobḥaa ṭih bani-aa.  
har har naam sarvan jih suni-aa.  
gurmukḥ jih ḡhat rahay samaa-ee.  
naanak ṭih jan milee vadaa-ee. ||35||

In the opening lines of the previous "Paurri" Guru Ji advised us that we should seek the refuge of our Guru who will guide us to become contented with our situation in life, and make us realize, that it is the one God, who is the giver of all, and we should depend only on Him for all our needs, and none else. In this "Paurri" Guru Ji once again advises us to lean only on the support of the one God, for all our needs, and also tells, what is the one thing, which we should ask Him for, which can satiate all our desires, and end our running around.

He says:

"Shloak": -

O my soul, forsaking the support of any other, depend only upon the one support (of God). O Nanak, when we meditate on (God's) Name, every one of our tasks, gets accomplished (successfully)."(1)

Next addressing God, Guru Ji comments:

"Paurri": -

"*Dhaddha*"- One's wanderings (after worldly wealth) cease only, when he abides in the company of saints. (But O God, only) when You bestow Your grace upon some one, his mind is illuminated (with this knowledge). He realizes that they alone are the true bankers, who have (God's) Name, and they deal only in the wealth of Name. They, who with full concentration listen to (God's) Name with their ears, they obtain contentment, and gain glory and honor. In short, O Nanak, by Guru's grace, they in whose heart resides (God's Name), those devotees have obtained honor."(35)

The message of this "Paurri" is that we should depend only upon God for all our needs, and the best thing to ask from God is the wealth of His Name, which alone will provide us true glory and peace of mind.

ਸਲੋਕੁ ॥

salok.



ਨਾਨਕ ਨਾਮੁ ਨਾਮੁ ਜਪੁ ਜਪਿਆ ਅੰਤਰਿ ਬਾਹਰਿ ਰੰਗਿ ॥  
ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਨਰਕੁ ਨਾਹਿ ਸਾਧਸੰਗਿ ॥੧॥

ਪਉੜੀ ॥

ਨੰਨਾ ਨਰਕਿ ਪਰਹਿ ਤੇ ਨਾਹੀ ॥  
ਜਾ ਕੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਬਸਾਹੀ ॥  
ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਜੋ ਜਪਤੇ ॥  
ਬਿਖੁ ਮਾਇਆ ਮਹਿ ਨਾ ਓਇ ਖਪਤੇ ॥  
ਨੰਨਾਕਾਰੁ ਨ ਹੋਤਾ ਤਾ ਕਹੁ ॥  
ਨਾਮੁ ਮੰਤ੍ਰੁ ਗੁਰਿ ਦੀਨੋ ਜਾ ਕਹੁ ॥

ਪੰਨਾ ੨੫੮

ਨਿਧਿ ਨਿਧਾਨ ਹਰਿ ਅੰਮ੍ਰਿਤ ਪੂਰੇ ॥  
ਤਹ ਬਾਜੇ ਨਾਨਕ ਅਨਹਦ ਤੂਰੇ ॥੩੬॥

naanak naam naam jap japi-aa anṭar baahar rang.  
gur poorai updaysi-aa narak naahi saaDhsang. ||1||

pa-orhee.

nannaa narak pareh ṭay naahee.  
jaa kai man ṭan naam basaahee.  
naam niDhaan gurmukh jo japtay.  
bikh maa-i-aa meh naa o-ay khaptay.  
nannaakaar na hoṭaa ṭaa kaho.  
naam manṭar gur deeno jaa kaho.

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niDh niDhaan har amrit pooray.  
ṭah baajay naanak anhad ṭooray. ||36||

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In the previous “Paurri” Guru Ji gave us the message that we should depend only upon God for all our needs, and the best thing to ask from God is the wealth of His Name, which alone will provide us true glory and peace of mind. In the next “Paurri” Guru Ji describes some of the merits of meditating on God’s Name.

He says:

“Shloak”: -

O Nanak, they whom the perfect Guru has instructed, they have meditated on (God’s) Name, with full devotion of their mind and body. (Therefore), they don’t fall into hell in the company of saints.” (1)

Elaborating the above statement, Guru Ji says:

“Paurri”: -

“Nanna”- They, within whose heart and body abides (God’s) Name, do not fall into hell. Those Guru ward persons, who contemplate on the treasure of Name, they are not destroyed in the entanglements of the poisonous worldly wealth. They whom the Guru has blessed with the mantra of Name, they are denied nothing in life. In short O Nanak, they who gather all the (nine) treasures of God’s nectar Name, within them rings the unbeaten melody (of the word).”(36)

The message of this Shabad is that if we want to enjoy peace both here and hereafter, we should meditate on God’s Name, as per the instruction of our Guru (Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਪਤਿ ਰਾਖੀ ਗੁਰਿ ਪਾਰਬ੍ਰਹਮ ਤਜਿ ਪਰਪੰਚ ਮੋਹ ਬਿਕਾਰ ॥  
ਨਾਨਕ ਸੋਊ ਆਰਾਧੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥

ਪਉੜੀ ॥

ਪਪਾ ਪਰਮਿਤਿ ਪਾਰੁ ਨ ਪਾਇਆ ॥  
ਪਤਿਤ ਪਾਵਨ ਅਗਮ ਹਰਿ ਰਾਇਆ ॥  
ਹੋਤ ਪੁਨੀਤ ਕੋਟ ਅਪਰਾਧੂ ॥  
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਹਿ ਮਿਲਿ ਸਾਧੂ ॥  
ਪਰਪਚ ਧੌਹ ਮੋਹ ਮਿਟਨਾਈ ॥

salok.

paṭ raakhē gur paarbarahm ṭaj parpanch moh bikaar.  
naanak so-oo aaraaDhee-ai anṭ na paaraavaar. ||1||

pa-orhee.

papaa parmit paar na paa-i-aa.  
paṭit paavan agam har raa-i-aa.  
hoṭ puneet kot apraaDhoo.  
amrit naam jaapeh mil saaDhoo.  
parpach Dharoh moh mitnaaee.



ਜਾ ਕਉ ਰਾਖਹੁ ਆਪਿ ਗੁਸਾਈ ॥  
ਪਾਤਿਸਾਹੁ ਛਤ੍ਰ ਸਿਰ ਸੋਊ ॥  
ਨਾਨਕ ਦੂਸਰ ਅਵਰੁ ਨ ਕੋਊ ॥੩੭॥

jaa ka-o raakh<sup>h</sup>o aap gusaa-ee.  
paaṭisaahu chhṭar sir so-oo.  
naanak dūosar avar na ko-oo. ||37||

## GAURRI BAWAN AKHRI M: 5

(Continued)

In the previous “Paurri” Guru Ji advised us that if we want to enjoy peace both here and hereafter, we should meditate on God’s Name. In this “Paurri”, Guru Ji tells us, what kind of blessings, those people obtain, who meditate on God, and then whose honor God saves.

He says:

“Shloak”: -

(O my friends, he whose) honor, the Guru-God has saved, he has shed his hypocrisies, worldly attachments, and evils. Therefore O Nanak, we should meditate on that God, of whose glory there is no end or limit.”(1)

Elaborating on the limitlessness of God and the extent of His blessings, Guru Ji says:

“Paurri”: -

“Pappa”-That God is beyond any estimation and no body has been able to find His limits. That God the king is incomprehensible and is the purifier of sinners. Millions of sinners become immaculate, by meditating on the nectar like (God’s) Name, in the company of saint (Guru).”

Then going into the prayer mode, Guru Ji humbly addresses God and says: “O, Master of the universe, whom You Yourself save, all his sense of deception, fraud and worldly love is destroyed. Nanak says, God Himself is the true King with a canopy over His head, none other is equal to Him.”(37)

The message of this Shabad is that if we meditate on God’s Name under the guidance of the Guru, He will protect our honor and wash off our millions of sins, and He alone is the true King and Master.

ਸਲੋਕੁ ॥

salok.

ਫਾਹੇ ਕਾਟੇ ਮਿਟੇ ਗਵਨ ਫਤਿਹ ਭਈ ਮਨਿ ਜੀਤ ॥  
ਨਾਨਕ ਗੁਰ ਤੇ ਬਿਤ ਪਾਈ ਫਿਰਨ ਮਿਟੇ ਨਿਤ ਨੀਤ ॥੧॥

faahay kaatay mitay gavan faṭih bha-ee man jeet.  
naanak gur ṭay thiṭ paa-ee firan mitay niṭ neet. ||1||

ਪਉੜੀ ॥

pa-orhee.

ਫਫਾ ਫਿਰਤ ਫਿਰਤ ਤੂ ਆਇਆ ॥  
ਦੂਲਭ ਦੇਹ ਕਲਿਜੁਗ ਮਹਿ ਪਾਇਆ ॥  
ਫਿਰਿ ਇਆ ਅਉਸਰੁ ਚਰੈ ਨ ਹਾਥਾ ॥  
ਨਾਮੁ ਜਪਹੁ ਤਉ ਕਟੀਅਹਿ ਫਾਸਾ ॥  
ਫਿਰਿ ਫਿਰਿ ਆਵਨ ਜਾਨੁ ਨ ਹੋਈ ॥  
ਏਕਹਿ ਏਕ ਜਪਹੁ ਜਪੁ ਸੋਈ ॥  
ਕਰਹੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਕਰਨੈ ਹਾਰੇ ॥  
ਮੇਲਿ ਲੇਹੁ ਨਾਨਕ ਬੇਚਾਰੇ ॥੩੮॥

fafaa firatṭ firatṭ too aa-i-aa.  
ḍarulabhḥ ḍayh kalijug meh paa-i-aa.  
fir i-aa a-osar charai na haathaa.  
naam japahu ṭa-o katee-ah faasaa.  
fir fir aavan jaan na ho-ee.  
aykeh ayk japahu jap so-ee.  
karahu kirpaa parabhḥ karnaihaaray.  
mayl layho naanak baychaaray. ||38||

In the previous “Paurri” Guru Ji told us that if we meditate on God’s Name under the guidance of the Guru, He will



protect our honor and wash off our millions of sins, and He alone is the true King and Master.

In this “*Paurri*”, Guru Ji uses the technique of giving his advice in the first person, and tells us what kinds of blessings a person obtains, by controlling one’s mind. As if describing his personal experience, Guru Ji says:

**“Shloak”:-**

(O my friends), by controlling the mind, my (worldly) bonds have been removed, wanderings (after worldly riches) have ceased, and I have gained victory (over evil impulses). O Nanak, I have obtained stability of mind from the Guru, and my daily wanderings (after worldly things) have ceased.” (1)

Therefore addressing us directly, Guru Ji says:

**“Paurri”-**

“*Pappa*” - (O my friend), you have come to this world in human form after wandering for a long time (in other species). You got this very difficult to obtain human body in this dark- age. You may never get this opportunity again. If you meditate on the (God’s) Name, then your (worldly bonds, which get you caught in) the noose of death would be cut off. Then, you will not have to come and go (from this world) again and again. Therefore, you should meditate on that one (God) alone again and again.”

In the end Guru Ji addresses God and praying on our behalf, he says: “O God, Nanak says, show Your kindness (on us), and unite the helpless (human beings with Yourself).”(38)

**The message of the Shabad is that this human birth is the most valuable opportunity, which we may not have again. Therefore, we should, pray to God, to bless us with the guidance of the Guru, so that we may meditate on God’s Name and reunite with Him from whom we have been separated from a long, long time.**



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ਸਲੋਕੁ ॥

ਬਿਨਉ ਸੁਨਹੁ ਤੁਮ ਪਾਰਬ੍ਰਹਮ ਦੀਨ ਦਇਆਲ ਗੁਪਾਲ ॥  
ਸੁਖ ਸੰਪੈ ਬਹੁ ਭੋਗ ਰਸ ਨਾਨਕ ਸਾਧ ਰਵਾਲ ॥੧॥

ਪਉੜੀ ॥

ਬਬਾ ਬ੍ਰਹਮ ਜਾਨਤ ਤੇ ਬ੍ਰਹਮਾ ॥  
ਬੈਸਨੇ ਤੇ ਗੁਰਮੁਖਿ ਸੁਚ ਧਰਮਾ ॥  
ਬੀਰਾ ਆਪਨ ਬੁਰਾ ਮਿਟਾਵੈ ॥  
ਤਾਹੂ ਬੁਰਾ ਨਿਕਟਿ ਨਹੀ ਆਵੈ ॥  
ਬਾਧਿਓ ਆਪਨ ਹਉ ਹਉ ਬੰਧਾ ॥  
ਦੋਸੁ ਦੇਤ ਆਗਹ ਕਉ ਅੰਧਾ ॥  
ਬਾਤ ਚੀਤ ਸਭ ਰਹੀ ਸਿਆਨਪ ॥  
ਜਿਸਹਿ ਜਨਾਵਹੁ ਸੋ ਜਾਨੈ ਨਾਨਕ ॥੩੯॥

salok.

bin-o sunhu tum paarbarahm deen da-i-aal gupaal.  
sukh sampai baho bhog ras naanak saaDh ravaal. ||1||

pa-orhee.

babaa barahm jaanaṭ tay barahmaa.  
baisno tay gurmukh such Dharmaa.  
beeraa aapan buraa mitaavai.  
taahoo buraa nikat nahee aavai.  
baaDhi-o aapan ha-o ha-o banDhaa.  
dos dayt aagah ka-o anDhaa.  
baat cheet sabh rahee si-aanap.  
jisahi janaavhu so jaanai naanak. ||39||

In the previous “Paurri” Guru Ji advised us that we should, pray to God, to bless us with the guidance of the Guru, so that we may meditate on God’s Name and reunite with Him from whom we have been separated from a long, long time. In this “Paurri” Guru Ji first shows us, for what kind of true wealth we should pray for, and then he tells us about the qualities of a true scholar, devotee, or a brave person.

Addressing God, Guru Ji says:

“Shloak”:-

O all pervading God, merciful Master of the meek, listen to this prayer of mine and bless me with the most humble service of the saints. Nanak says, (for him the) service of saints is such a wealth (which provides me all kinds of) comforts and enjoyment of many pleasures.”(1)

Next commenting on the true definitions of various kinds of God’s devotees, scholars, and brave persons, Guru Ji says:

“Paurri”-

“Babba”- They are the true “Brahmans” (or worshippers of the all pervading God) who know that God. The true “Vaaishnavs”, (or worshipers of god “Vishnu”), are those, who under the guidance of the Guru follow the religion of spiritual purity and truth. The true brave person is he, who (instead of annihilating his enemies) destroys his own evil (intellect). Then no bad (thought) will come near him. (But, the man) remains bound by the chains of his own ego and self conceit, and the blind fool blames others (for his problems and weaknesses).”

But in his compassion, Guru Ji intercedes on our behalf, and humbly prays: “(O God), Nanak says that all this smart talk, and cleverness is of no use, because only that person understands and realizes (the essence of truth) whom You yourself make to understand.”(39)

The message of this Shabad is that instead of feeling any kind of self conceit, and thinking that we are true worshippers, devotees of God, or brave persons, we should humbly pray to God, to bless us with the guidance of the Guru, so that we may follow the right path and meditate on His Name.

ਸਲੋਕੁ ॥

ਭੈ ਭੰਜਨ ਅਘ ਦੂਖ ਨਾਸ ਮਨਹਿ ਅਰਾਧਿ ਹਰੇ ॥  
ਸੰਤਸੰਗ ਜਿਹ ਰਿਦ ਬਸਿਓ ਨਾਨਕ ਤੇ ਨ ਭ੍ਰਮੇ ॥੧॥

salok.

bhai bhanjan agh dookh naas maneh araaDh haray.  
saṭsang jih rid basi-o naanak tay na bharamay. ||1||



ਪਉੜੀ ॥	pa-orhee.
ਭਭਾ ਭਰਮੁ ਮਿਟਾਵਹੁ ਅਪਨਾ ॥ ਇਆ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨਾ ॥ ਭਰਮੇ ਸੁਰਿ ਨਰ ਦੇਵੀ ਦੇਵਾ ॥	bhabhaa bharam mitaavhu apnaa. i-aa sansaar sagal hai supnaa. bharmay sur nar dayvee dayvaa.
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ਭਰਮੇ ਸਿਧ ਸਾਧਿਕ ਬ੍ਰਹਮੇਵਾ ॥ ਭਰਮਿ ਭਰਮਿ ਮਾਨੁਖ ਡਹਕਾਏ ॥ ਦੁਤਰ ਮਹਾ ਬਿਖਮ ਇਹ ਮਾਏ ॥ ਗੁਰਮੁਖਿ ਭ੍ਰਮ ਭੈ ਮੋਹ ਮਿਟਾਇਆ ॥ ਨਾਨਕ ਤੇਹ ਪਰਮ ਸੁਖ ਪਾਇਆ ॥੪੦॥	bharmay siDh saaDhik barahmayvaa. bharam bharam maanukh dahkaa-ay. dutar mahaa bikham ih maa-ay. gurmukh bharam bhai moh mitaa-i-aa. naanak tayh param sukh paa-i-aa.   40
<p>In the previous “Paurri” Guru Ji gave us the message that we should humbly pray to God, to bless us with the guidance of the Guru, so that we may follow the right path and meditate on His Name. In this “Paurri” Guru Ji tells us another very important advantage of meditating on God’s Name and seeking the guidance of the saint (Guru).</p> <p>First addressing us, he says:</p> <p>“Shloak”:-</p> <p>(O my friend), meditate in your mind on that God, who is dispeller of fear, and destroyer of all sins and sorrows. O Nanak, through the society of saints, in whose heart God comes to reside, he does not wander (in illusion).”(1)</p> <p>Commenting on the power of this illusion of worldly riches and power, Guru Ji says:</p> <p>“Paurri” –</p> <p>“Bhabha”– (O my friends), cast off all your doubt, because this entire world is (like) a dream. In this illusion are wandering around the angels, human beings, gods and goddesses. Even the yogis, adepts, and gods like “Brahma” have been wandering on this illusion. Wandering again and again in this illusion has ruined many human beings. This worldly illusion is like a very dreadful impassable sea. But he who, through the Guru’s grace has effaced his superstition, fear and worldly attachment, O Nanak he has obtained supreme bliss.”(40)</p> <p><b>The message of this “Paurri” is that if we want to get rid of all our false fears, dreads, doubts and illusions, and obtain supreme bliss, we should follow the Guru’s advice and meditate on God’s Name.</b></p>	
ਸਲੋਕੁ ॥	salok.
ਮਾਇਆ ਡੋਲੈ ਬਹੁ ਬਿਧੀ ਮਨੁ ਲਪਟਿਓ ਤਿਹ ਸੰਗ ॥ ਮਾਗਨ ਤੇ ਜਿਹ ਤੁਮ ਰਖਹੁ ਸੁ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥੧॥	maa-i-aa dolai baho biDhee man lapti-o tih sang. maagan tay jih tum rakhahu so naanak naameh rang.   1
ਪਉੜੀ ॥	pa-orhee.
ਮਮਾ ਮਾਗਨਹਾਰ ਇਆਨਾ ॥ ਦੇਨਹਾਰ ਦੇ ਰਹਿਓ ਸੁਜਾਨਾ ॥ ਜੋ ਦੀਨੋ ਸੋ ਏਕਹਿ ਬਾਰ ॥ ਮਨ ਮੂਰਖ ਕਹ ਕਰਹਿ ਪੁਕਾਰ ॥ ਜਉ ਮਾਗਹਿ ਤਉ ਮਾਗਹਿ ਬੀਆ ॥ ਜਾ ਤੇ ਕੁਸਲ ਨ ਕਾਹੂ ਬੀਆ ॥ ਮਾਗਨਿ ਮਾਗ ਤ ਏਕਹਿ ਮਾਗ ॥ ਨਾਨਕ ਜਾ ਤੇ ਪਰਹਿ ਪਰਾਗ ॥੪੧॥	mamaa maaganhaar i-aanaa. daynhaar day rahi-o sujaanaa. jo deeno so aykeh baar. man moorakh kah karahi pukaar. ja-o maageh ta-o maageh bee-aa. jaa tay kusl na kaahoo thee-aa. maagan maag ta aykeh maag. naanak jaa tay pareh paraag.   41
In the previous “Paurri” Guru Ji advised us that if we want to get rid of all our fears, dreads, doubts and illusions, and	





obtain supreme bliss, we should follow the Guru's advice and meditate on God's Name. The biggest illusion and doubt, which makes a person waiver a person in so many ways, is the attachment to worldly riches and power. In this "*Paurri*" Guru Ji shows us how to pray to God and what to beg from Him.

He says:

**"Shloak": -**

In many different ways, man's mind keeps wavering for the sake of worldly riches, and remains clinging to it. (O God), whom You stop from begging for (this worldly wealth), Nanak says, he is imbued with the love of (Your) Name."(1)

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Now, starting with Mamma, the next letter of the alphabet, Guru Ji says:

**"Paurri" –**

"Mamma"- How ignorant is the beggar, (who doesn't realize) that the all-knowing giver is already giving (us so many things, even without our asking). Whatever (God) has to give to anybody, He gives all at one time. O foolish mind, then why do you cry so loudly? (Also) whenever you beg, you beg for a thing other than (God's Name), from which no one has obtained (true) happiness. Nanak says, if you want to beg for, then ask for only one thing (the God's Name), obtaining which you may swim across (the worldly ocean, and obtain salvation)."(41)

**The message of this "Paurri" is that first of all, we need not beg from God for any kind of worldly boons, because in His mercy and Judgment, whatever he had to give us, He has already done in the first instance. However, if we do want to beg from Him, then we should beg only for the gift of His Name, which will bring us salvation.**

ਪੰਨਾ ੨੫੯

ਸਲੋਕ ॥

ਮਤਿ ਪੂਰੀ ਪਰਧਾਨ ਤੇ ਗੁਰ ਪੂਰੇ ਮਨ ਮੰਤ ॥  
ਜਿਹ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪੁਨਾ ਨਾਨਕ ਤੇ ਭਗਵੰਤ ॥੧॥

ਪਉੜੀ ॥

ਮਮਾ ਜਾਹੂ ਮਰਮੁ ਪਛਾਨਾ ॥  
ਭੇਟਤ ਸਾਧਸੰਗ ਪਤੀਆਨਾ ॥  
ਦੁਖ ਸੁਖ ਉਆ ਕੈ ਸਮਤ ਬੀਚਾਰਾ ॥  
ਨਰਕ ਸੁਰਗ ਰਹਤ ਅਉਤਾਰਾ ॥  
ਤਾਹੂ ਸੰਗ ਤਾਹੂ ਨਿਰਲੇਪਾ ॥  
ਪੂਰਨ ਘਟ ਘਟ ਪੁਰਖ ਬਿਸੇਖਾ ॥  
ਉਆ ਰਸ ਮਹਿ ਉਆਹੂ ਸੁਖੁ ਪਾਇਆ ॥  
ਨਾਨਕ ਲਿਪਤ ਨਹੀ ਤਿਹ ਮਾਇਆ ॥੪੨॥

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salok.

mat pooree parDhaan tay gur pooray man mant.  
jih jaani-o parabh aapunaa naanak tay bhagvant. ||1||

pa-orhee.

mamaa jaahoo maram pachhaanaa.  
bhayat saaDhsang patee-aanaa.  
dukh sukh u-aa kai samat beechaaraa.  
narak surag rahat a-utaaraa.  
taahoo sang taahoo nirlaypaa.  
pooran ghat ghat purakh bisaykhaa.  
u-aa ras meh u-aahoo sukh paa-i-aa.  
naanak lipat nahee tih maa-i-aa. ||42||

GAURRI BAWAN AKHRI M: 5

(Continued)

In the previous so many Shabads, and Paurries, Guru Ji has been advising us to seek and act upon the advice of the perfect Guru, and meditate on God's Name with full love and devotion. In this "*Paurri*" Guru Ji tells us what kind of blessings and merits those persons enjoy who follow the Guru's advice and enshrine God in their heart.

He says:

**“Shloak”:-**

They, in whose heart abides the instruction of the perfect Guru, are the most distinguished and really wise persons. O Nanak fortunate are they, who have realized their God.”(1)

Elaborating on the above statement, Guru Ji says:

**“Paurri”:-**

“Mamma” – He, who has understood the secret (that God is always beside them), joining in the society of the saints, he fully convinces (his mind about this belief). In his view both weal and woe are same. (In other words, during happy times, he doesn’t feel too much elated, as if he is in heaven, or feels so depressed as if he is in hell, when in sorrow. heaven. He sees (God), both with him, and detached from him. He sees that perfect (God) pervading each and every heart. He obtains peace in enjoying the pleasure in that belief, and O Nanak, the false worldly attachments, don’t affect him.”(42)

**The message of this Shabad is that if we want to obtain true wisdom, peace of mind and salvation, we should have firm faith in the teachings of our perfect Guru (Granth Sahib Ji), and behold the sublime God abiding everywhere and in each and every heart.**

ਸਲੋਕੁ ॥

ਯਾਰ ਮੀਤ ਸੁਨਿ ਸਾਜਨਹੁ ਬਿਨੁ ਹਰਿ ਛੂਟਨੁ ਨਾਹਿ ॥  
ਨਾਨਕ ਤਿਹ ਬੰਧਨ ਕਟੇ ਗੁਰ ਕੀ ਚਰਨੀ ਪਾਹਿ ॥੧॥

ਪਵਤੀ ॥

ਯਯਾ ਜਤਨ ਕਰਤ ਬਹੁ ਬਿਧੀਆ ॥  
ਏਕ ਨਾਮ ਬਿਨੁ ਕਹ ਲਉ ਸਿਧੀਆ ॥  
ਯਾਹੂ ਜਤਨ ਕਰਿ ਹੋਤ ਛੁਟਾਰਾ ॥  
ਉਆਹੂ ਜਤਨ ਸਾਧ ਸੰਗਾਰਾ ॥  
ਯਾ ਉਬਰਨ ਧਾਰੈ ਸਭੁ ਕੋਉ ॥  
ਉਆਹਿ ਜਪੇ ਬਿਨੁ ਉਬਰ ਨ ਹੋਉ ॥  
ਯਾਹੂ ਤਰਨ ਤਾਰਨ ਸਮਰਾਥਾ ॥  
ਰਾਖਿ ਲੇਹੁ ਨਿਰਗੁਨ ਨਰਨਾਥਾ ॥  
ਮਨ ਬਚ ਕ੍ਰਮ ਜਿਹ ਆਪਿ ਜਨਾਈ ॥  
ਨਾਨਕ ਤਿਹ ਮਤਿ ਪ੍ਰਗਟੀ ਆਈ ॥੪੩॥

salok.

yaar meet sun saajanhu bin har chhootan naahi.  
naanak tih banDhan katay gur kee charnee paahi. ||1||

pav~~r~~hee.

ya-yaa ja~~t~~an kara~~t~~ baho biDhee-aa.  
ayk naam bin kah la-o siDhee-aa.  
yaahoo ja~~t~~an kar ho~~t~~ chhutaaraa.  
u-aahoo ja~~t~~an saaDh sangaaraa.  
yaa ubran Dhaarai sabh ko-oo.  
u-aahi japay bin ubar na ho-oo.  
yaahoo taran taran samraathaa.  
raakh layho nirgun narnaathaa.  
man bach karam jih aap janaa-ee.  
naanak tih ma~~t~~ pargatee aa-ee. ||43||

In the previous “Paurri”, Guru Ji advised us that if we want to obtain true wisdom, peace of mind and salvation, we should have firm faith in the teachings of our perfect Guru, and behold the sublime God abiding everywhere, and in each and every heart. In this “Paurri” Guru Ji tells us in clear-cut terms, how meditating on God in the company of saint (Guru), is absolutely essential for our release from worldly bonds and obtaining salvation.

He says:

**“Shloak”:-**

Listen, O my lovers, friends and intimates, (I tell you), that without (meditating on) God there can be no deliverance (from the bondage of worldly attachments). O Nanak, only the bonds of those persons cut off, who seek the shelter of the Guru.”(1)

Commenting on various kinds of efforts made by a mortal to obtain release from the worldly bonds, Guru Ji says:



***“Paurri” –***

*“Yaeeya”*- In many different ways, one tries (to obtain release from worldly bonds), but without, mediating on the Name of one (God), he cannot succeed (in his purpose). It is only in the company of saints, that the effort for salvation can be made. Though every one entertains the idea of salvation, yet without remembering God, there can be no salvation.”

Next praying to God on our behalf, Guru Ji says: “O God, like a ship, You alone are capable of taking us across this worldly ocean. O Master of the mortals, save us the merit less ones. Nanak says, (O God), they in whose minds, words and deeds, You Yourself instill the wisdom, their intellect gets so enlightened (that they obtain release from the worldly bonds).”(43)

**The message of this *“Paurri”* is that the only way to get release from the bondage of worldly attachments is to join the company of saintly people and meditate on God’s Name.**



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ਸਲੋਕੁ ॥

ਰੋਸੁ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ ॥  
ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ ਨਾਨਕ ਨਦਰੀ ਪਾਰਿ ॥੧॥

ਪਉੜੀ ॥

ਰਾਰਾ ਰੇਨ ਹੋਤ ਸਭ ਜਾ ਕੀ ॥  
ਤਜਿ ਅਭਿਮਾਨੁ ਛੁਟੈ ਤੇਰੀ ਬਾਕੀ ॥  
ਰਣਿ ਦਰਗਹਿ ਤਉ ਸੀਝਹਿ ਭਾਈ ॥  
ਜਉ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਈ ॥  
ਰਹਤ ਰਹਤ ਰਹਿ ਜਾਹਿ ਬਿਕਾਰਾ ॥  
ਗੁਰ ਪੂਰੇ ਕੈ ਸਬਦਿ ਅਪਾਰਾ ॥  
ਰਾਤੇ ਰੰਗ ਨਾਮ ਰਸ ਮਾਤੇ ॥  
ਨਾਨਕ ਹਰਿ ਗੁਰ ਕੀਨੀ ਦਾਤੇ ॥੪੪॥

salok.

ros na kaahoo sang karahu aapan aap beechaar.  
ho-ay nimaanaa jag rahhu naanak nadree paar. ||1||

pa-orhee.

raaraa rayn hot sabh jaa kee.  
taj abhimaan chhutai tayree baakee.  
ran dargahi ta-o seejheh bhaa-ee.  
ja-o gurmukh raam naam liv laa-ee.  
rahat rahat reh jaahi bikaaraa.  
gur pooray kai sabad apaaraa.  
raatay rang naam ras maatay.  
naanak har gur keenee daatay. ||44||

In the previous “Paurri” Guru Ji told us that the only way to get release from the bondage of worldly attachments is to meditate on God in the society of saints. In this “Paurri” he tells us the best way to conduct ourselves in this world, particularly, when some body finds faults in us. He says:

“Shloak”:-

(O my friends), do not be angry with another, instead examine your own self (objectively, and try to find out your own fault or weakness, behind someone’s undesirable remark or behavior). Nanak (says, O my friend), live in this world remaining humble. Then by God’s grace you will cross over this (worldly ocean, which is so full of waves of anger).”(1)

Next suggesting the ways to obtain this kind of humility with all, Guru Ji says:

“Paurri” –

“Raara” – (O my friend), shedding your ego, (you should also go and surrender yourself completely before that Guru), before whom rest of the world becomes humble) like dust, so that all the account (of your past misdeeds) may be wiped off. O my brother, you would only succeed in the battle of life, and obtain honor in God’s court, when under Guru’s shelter, you attune your mind to (meditation on) God’s Name. By reflecting on the Guru’s words of limitless wisdom, all your evil tendencies would slowly and steadily go away. But O Nanak, only those whom the Guru- God has blessed with the gift (of Name), they always remain intoxicated in the love for God’s Name (and living their life as per Guru’s instruction, obtain salvation).” (44)

The message of this “Paurri” is that if we want to lead a peaceful life in this world, and obtain salvation there after, then as per Guru’s advice, we should lead a very simple and humble life and meditate on God’s Name.

ਸਲੋਕੁ ॥

ਲਾਲਚ ਝੂਠ ਬਿਬੈ ਬਿਆਪਿ ਇਆ ਦੇਹੀ ਮਹਿ ਬਾਸ ॥  
ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮੁਖਿ ਪੀਆ ਨਾਨਕ ਸੂਖਿ ਨਿਵਾਸ ॥੧॥

ਪਉੜੀ ॥

ਲਲਾ ਲਾਵਉ ਅਉਖਧ ਜਾਹੂ ॥  
ਦੂਖ ਦਰਦ ਤਿਹ ਮਿਟਹਿ ਖਿਨਾਹੂ ॥  
ਨਾਮ ਅਉਖਧੁ ਜਿਹ ਰਿਦੈ ਹਿਤਾਵੈ ॥  
ਤਾਹਿ ਰੋਗੁ ਸੁਪਨੈ ਨਹੀ ਆਵੈ ॥

salok.

laalach jhooth bikhai bi-aaDh i-aa dayhee meh baas.  
har har amrit gurmukh pee-aa naanak sookh nivaas. ||1||

pa-orhee.

lala laava-o a-ukhaDh jaahoo.  
dookh darad tih miteh khinaahoo.  
naam a-ukhaDh jih ridai hitaavai.  
taahi rog supnai nahee aavai.



ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ ॥	har a-ukha <u>Dh</u> sabh <u>ghat</u> hai <u>bhaa</u> -ee.
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ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ ॥	gur pooray bin bi <u>Dh</u> na banaa-ee.
ਗੁਰਿ ਪੂਰੈ ਸੰਜਮੁ ਕਰਿ ਦੀਆ ॥	gur poorai sanjam kar <u>dee</u> -aa.
ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੂਖ ਨ ਥੀਆ ॥੪੫॥	naanak <u>ta</u> -o fir <u>dookh</u> na thee-aa.   45
<p>In the previous “<i>Paurri</i>” Guru Ji advised us that if we want to lead a peaceful life in this world, and obtain salvation there after, then as per Guru’s advice, we should lead a very simple and humble life and meditate on God’s Name. In this “<i>Paurri</i>” Guru Ji tells us, what kind of disorders our body and (mind) are full of, and what is the best way to get rid of these, so that we can enjoy a real peaceful life.</p> <p>He says:</p> <p>“<i>Shloak</i>”: -</p> <p>(O my friends, ordinarily) our body (and mind) remains afflicted with greed, falsehood, and sins. (Therefore, we keep suffering in anguish and pain). But, O Nanak, he who has partaken the nectar of God’s Name, he lives in peace.”(1)</p> <p>Elaborating on the effectiveness of this medicine of God’s Name, Guru Ji says:</p> <p>“<i>Paurri</i>” –</p> <p>“<i>Lalla</i>” – (O my friends), he on whom you apply this medicine (of God’s Name), his disease and distress vanish in an instant. He, in whose mind, the medicine of (God’s) Name looks dear, then even in his dreams, no (mental) agony afflicts him.”</p> <p>Guru Ji now addressing us all says: “O my brothers, this medicine of God’s Name is present in all hearts, but without the guidance of the perfect Guru, no one knows the way to bring it out, and use it. He, to whom, the perfect Guru has given (this nectar, along with) the necessary precautions, O Nanak, then he has not been afflicted with any pain (or mental ailment) after that.”(45)</p> <p>The message of the Shabad is that if we want to get rid of our mental disorders like greed, anger and falsehood, or any other syndromes, we should drink the medicine of God’s Name under the Guru’s instruction.</p>	
ਸਲੋਕੁ ॥	salok.
ਵਾਸੁਦੇਵ ਸਰਬਤ੍ਰ ਮੈ ਊਨ ਨ ਕਤਹੂ ਠਾਇ ॥	vaasudayv sarbat̤ar mai oon na ka <u>thoo</u> <u>thaa</u> -ay.
ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਹੈ ਨਾਨਕ ਕਾਇ ਦੁਰਾਇ ॥੧॥	an̤tar baahar sang hai naanak kaa-ay <u>duraa</u> -ay.   1
ਪਉੜੀ ॥	pa-or <u>hee</u> .
ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ ॥	vavaa vair na karee-ai kaahoo.
ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੂ ॥	<u>ghat</u> <u>ghat</u> an̤tar barahm samaahoo.
ਵਾਸੁਦੇਵ ਜਲ ਥਲ ਮਹਿ ਰਵਿਆ ॥	vaasudayv jal thal meh ravi-aa.
ਗੁਰ ਪ੍ਰਸਾਦਿ ਵਿਰਲੈ ਹੀ ਗਵਿਆ ॥	gur parsaa <u>d</u> virilai hee gavi-aa.
ਵੈਰ ਵਿਰੋਧ ਮਿਟੇ ਤਿਹ ਮਨ ਤੇ ॥	vair viro <u>Dh</u> mitay <u>ti</u> h man <u>tay</u> .
ਹਰਿ ਕੀਰਤਨੁ ਗੁਰਮੁਖਿ ਜੋ ਸੁਨਤੇ ॥	har keertan gurmuk <u>h</u> jo sun <u>tay</u> .
ਵਰਨ ਚਿਹਨ ਸਗਲਹ ਤੇ ਰਹਤਾ ॥	varan chihan saglah <u>tay</u> ra <u>hta</u> a.
ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਰਮੁਖਿ ਜੋ ਕਹਤਾ ॥੪੬॥	naanak har har gurmuk <u>h</u> jo ka <u>hta</u> a.   46
<p>In the previous “<i>Paurri</i>” Guru Ji advised us that if we want to get rid of our mental afflictions like greed, anger and falsehood, or any other syndromes, we should drink the medicine of God’s Name under Guru’s instruction. In this</p>	



“*Paurri*”, Guru Ji tells us about the prevalence of God in each and every heart, and how this fact should change our attitudes towards others?

He says:

“*Shloak*”: -

(O my friends), God is pervading (equally) in all beings, and places. There is no place, where he resides any lesser (than the other). O Nanak, both inside and out, He is with us. So how could we hide anything from Him?”(1)

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Therefore Guru Ji advises us and says:

“*Paurri*” –

“*Vaava*” – (O my friends), we should not have enmity with anyone, (because) God pervades in each and every heart. Yes, God is pervading in all waters, lands and the sea. But rare is the one who through Guru’s grace has recognized Him. Because, the Guru wards, who listen to God’s praises, all enmity and hostility (towards others) is erased from their minds. (Not only that) O Nanak, the Guru wards who repeats God’s Name, he rises above (the notions of) color and creed (and sees God pervading in mortals of all races, casts and colors).”(46)

**The message of this “*Paurri*” is that we should realize that God abides everywhere and in every heart. We should not try to hide anything from Him, and should not discriminate against any body on the basis of color creed, or caste because God is abiding equally in all.**

ਪੰਨਾ ੨੬੦

ਸਲੋਕੁ ॥

ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਨੀਆ ਸਾਕਤ ਮੁਗਧ ਅਜਾਨ ॥  
ੜੜਕਿ ਮੁਏ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤ ਨਾਨਕ ਕਿਰਤਿ ਕਮਾਨ ॥੧॥

ਪਉੜੀ ॥

ੜਾੜਾ ੜਾੜਿ ਮਿਟੈ ਸੰਗਿ ਸਾਧੂ ॥  
ਕਰਮ ਧਰਮ ਤਤੁ ਨਾਮ ਅਰਾਧੂ ॥  
ਰੂੜੇ ਜਿਹ ਬਸਿਓ ਰਿਦ ਮਾਹੀ ॥  
ਉਆ ਕੀ ੜਾੜਿ ਮਿਟਤ ਬਿਨਸਾਹੀ ॥  
ੜਾੜਿ ਕਰਤ ਸਾਕਤ ਗਾਵਾਰਾ ॥  
ਜੇਹ ਹੀਐ ਅਹੰਬੁਧਿ ਬਿਕਾਰਾ ॥  
ੜਾੜਾ ਗੁਰਮੁਖਿ ੜਾੜਿ ਮਿਟਾਈ ॥  
ਨਿਮਖ ਮਾਹਿ ਨਾਨਕ ਸਮਝਾਈ ॥੪੭॥

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salok.

ha-o ha-o karat bihaanee-aa saakat mugaDh ajaan.  
rharhak mu-ay ji-o tarikhaava<sup>Nt</sup> naanak kirat kamaan. ||1||

pa-orhee.

rhaarhaa rhaarh mitai sang saaDhoo.  
karam Dharam tat naam araaDhoo.  
roorho jih basi-o rid maahee.  
u-aa kee rhaarh mitat binsaahee.  
rhaarh karat saakat gaavaaraa.  
jayh hee-ai aha<sup>N</sup>-buDh bikaaraa.  
rhaarhaa gurmukh rhaarh mitaa-ee.  
nimakh maahi naanak samjhaa-ee. ||47||

#### GAURRI BAWAN AKHRI MOHALLA 5

(Continued)

In the previous “*Paurri*”, Guru Ji advised us that we should realize that God abides everywhere and in every body. Therefore we should not try to hide anything from Him, and should not discriminate against any body on the basis of color creed, or caste because God is abiding equally in all. But still most of us feel superior to others, and entertain thoughts of ego on one account or another, may it be our wealth, power, knowledge, caste, or race, or any other artificial reason. In this “*Paurri*” Guru Ji tells us about the consequences of indulging in ego and how to get rid of this evil.

He says:



**“Shloak”:-**

The foolish, ignorant, and egocentrics spend their (entire) life indulging in their (false) pride and ego. But O Nanak, because of their deeds, they die suffering in agony like a thirsty person (without water).”(1)

Now Guru Ji tells us how this thorn of self-pride can be removed from our mind. He says:

**“Paurri”-**

“*Raarra*” – (O my friends), the thorn of pride is removed from our mind only in the company of the holy saints, because it is in there that we meditate on God’s Name, (which is) the essence of all rituals and acts of piety. Because, he in whose heart comes to abide the handsome (God), all the strife of his mind is ended. Only those foolish and uncivilized persons keep on indulging in strife and jealousy who enshrine self-conceit and evil thoughts in their mind. But O Nanak, they who by listening to Guru’s instruction have erased their animosity, (the Guru) has made them understand, (the essence of divine wisdom) in an instant.”(47)

**The message of the Shabad is that if we want to get rid of our sense of false ego, and enjoy the essence of God, we should listen and act upon the advice of Guru (Granth Sahib Ji).**

**ਸਲੋਕੁ ॥**

ਸਾਧੂ ਕੀ ਮਨ ਓਟ ਗਹੁ ਉਕਤਿ ਸਿਆਨਪ ਤਿਆਗੁ ॥  
ਗੁਰ ਦੀਖਿਆ ਜਿਹ ਮਨਿ ਬਸੈ ਨਾਨਕ ਮਸਤਕਿ ਭਾਗੁ ॥੧॥

**ਪਉੜੀ ॥**

ਸਸਾ ਸਰਨਿ ਪਰੇ ਅਬ ਹਾਰੇ ॥  
ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪ੍ਰਕਾਰੇ ॥  
ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਬੀਚਾਰਾ ॥  
ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਹੀ ਛੁਟਕਾਰਾ ॥  
ਸਾਸਿ ਸਾਸਿ ਹਮ ਭੂਲਨਹਾਰੇ ॥  
ਤੁਮ ਸਮਰਥ ਅਗਨਤ ਅਪਾਰੇ ॥  
ਸਰਨਿ ਪਰੇ ਕੀ ਰਾਖੁ ਦਇਆਲਾ ॥  
ਨਾਨਕ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ ॥੪੮॥

**salok.**

saaDhoo kee man ot gahu ukat si-aanap ti-aag.  
gur deekhi-aa jih man basai naanak mastak bhaag. ||1||

**pa-orhee.**

sasaa saran paray ab haaray.  
saastar simrit bayd pookaaray.  
soDhat soDhat soDh beechaaraa.  
bin har bhajan nahee chhutkaaraa.  
saas saas ham bhoolanhaaray.  
tum samrath agnat apaaray.  
saran paray kee raakh da-i-aalaa.  
naanak tumray baal gupaalaa. ||48||

In the previous “*Paurri*” Guru Ji advised us that if we want to get rid of our sense of false ego, and enjoy the essence of God, we should listen and act upon the advice of the Guru. In this “*Paurri*” he again stresses upon the importance of seeking the shelter and guidance of the Guru.

Addressing his own mind, and indirectly us, he says:

**“Shloak”:-**

O my mind, shed all your cleverness and wit and seek the refuge of the saint (Guru). O Nanak, he in whose mind resides the Guru’s advice deem, that his destiny has awakened.”(1)

Next Guru Ji shows us how to completely surrender to the protection of God. He says:

**“Paurri”:-**

“*Sassa*” – O God, after getting tired (of trying other means), I have now surrendered myself to your protection. All the scriptures like “*Shastras*”, “*Simritis*”, and “*Vedas*” proclaim, and after carefully reflecting again and again, (I have come to the conclusion that) there can be no deliverance (from our ego) without God’s Name. O God, You are all





powerful, limitless and master of countless merits. But we make mistakes with every breath. Nanak says, O merciful, save the honor of Your young children, who have sought Your shelter.”(48)

The message of this “*Paurri*” is that putting aside all our own clever ideas, we should listen and act upon the Guru’s advice and meditate on God’s Name, with sincere devotion and like innocent children ask for His forgiveness for our past mistakes. Only then our ego will be erased.

ਸਲੋਕੁ ॥

salok.

ਖੁਦੀ ਮਿਟੀ ਤਬ ਸੁਖ ਭਏ ਮਨ ਤਨ ਭਏ ਅਰੋਗੁ ॥  
ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਆਇਆ ਉਸਤਤਿ ਕਰਨੈ ਜੋਗੁ ॥੧॥

khudee mitee tab sukh bha-ay man tan bha-ay arog.  
naanak daristee aa-i-aa ustaṭ karnai jog. ||1||

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ਪਉੜੀ ॥

pa-orhee.

ਖਖਾ ਖਰਾ ਸਰਾਹਉ ਤਾਹੂ ॥  
ਜੋ ਖਿਨ ਮਹਿ ਊਨੇ ਸੁਭਰ ਭਰਾਹੂ ॥  
ਖਰਾ ਨਿਮਾਨਾ ਹੋਤ ਪਰਾਨੀ ॥  
ਅਨਦਿਨੁ ਜਾਪੈ ਪ੍ਰਭ ਨਿਰਬਾਨੀ ॥  
ਭਾਵੈ ਖਸਮ ਤ ਉਆ ਸੁਖੁ ਦੇਤਾ ॥  
ਪਾਰਬ੍ਰਹਮੁ ਐਸੋ ਆਗਨਤਾ ॥  
ਅਸੰਖ ਖਤੇ ਖਿਨ ਬਖਸਨਹਾਰਾ ॥  
ਨਾਨਕ ਸਾਹਿਬ ਸਦਾ ਦਇਆਰਾ ॥੪੯॥

khakhāa kharaa saraaha-o taahoo.  
jo khin meh oonay subhar bharaahoo.  
kharaa nimaanaa hot paraanee.  
an-din jaapai parabh nirbaanee.  
bhaavai khasam ta u-aa sukh daytaa.  
paarbarahm also aagnaṭaa.  
asa<sup>N</sup>kh khatay khin bakhsanhaaraa.  
naanak saahib sadā da-i-aaraa. ||49||

In the previous “*Paurri*” Guru Ji advised us that putting aside all our own clever ideas, we should listen and act upon the Guru’s advice and meditate on God’s Name, with sincere devotion and like innocent children ask for His forgiveness for our past mistakes. Only then our ego will be erased. Guru Ji begins the next “*Paurri*”, by sharing with us what kind of blessings he obtained, when he got rid of his ego. He says:

“*Shloak*”: -

(O my friends), when my ego was effaced, I experienced all kinds of comforts, and my body and mind became free of all ailments. O Nanak, then even the praise worthy (God) became visible.”(1)

Next Guru Ji describes, what he is doing after seeing that God, and indirectly tells us what we should do. He says:

“*Paurri*” –

“*Khakha*” – I praise that God, who in an instant fills to the brim the empty (hearts with virtuous thoughts). When a person becomes thoroughly humble, he meditates on the desire free God day and night. (If a person) becomes pleasing to the Master, then He grants him eternal peace. God is so limitless that He can forgive countless sins in an instant. O Nanak, that Master is always merciful.”(49)

The message of this “*Paurri*” is that if we want countless of our sins be forgiven, and want to enjoy complete peace of mind, then shedding our ego, we should meditate on God’s Name.

ਸਲੋਕੁ ॥

salok.

ਸਤਿ ਕਹਉ ਸੁਨਿ ਮਨ ਮੇਰੇ ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ ॥  
ਉਕਤਿ ਸਿਆਨਪ ਸਗਲ ਤਿਆਗਿ ਨਾਨਕ ਲਏ ਸਮਾਇ ॥੧॥

saṭ kaha-o sun man mayray saran parahu har raa-ay.  
ukaṭ si-aanap sagal ṭi-aag naanak la-ay samaa-ay. ||1||

ਪਉੜੀ ॥

pa-orhee.

ਸਸਾ ਸਿਆਨਪ ਛਾਡੁ ਇਆਨਾ ॥

sasaa si-aanap chhaad i-aanaa.



ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ ਪ੍ਰਭੁ ਪਤੀਆਨਾ ॥  
 ਸਹਸ ਭਾਤਿ ਕਰਹਿ ਚਤੁਰਾਈ ॥  
 ਸੰਗਿ ਤੁਹਾਰੈ ਏਕ ਨ ਜਾਈ ॥  
 ਸੋਊ ਸੋਊ ਜਪਿ ਦਿਨ ਰਾਤੀ ॥  
 ਰੇ ਜੀਅ ਚਲੈ ਤੁਹਾਰੈ ਸਾਥੀ ॥  
 ਸਾਧ ਸੇਵਾ ਲਾਵੈ ਜਿਹ ਆਪੈ ॥  
 ਨਾਨਕ ਤਾ ਕਉ ਦੂਖੁ ਨ ਬਿਆਪੈ ॥੫੦॥

hikmat hukam na parabh patee-aanaa.  
 sahas bhaat karahi chaturaa-ee.  
 sang tuhaarai ayk na jaa-ee.  
 so-oo so-oo jap din raatee.  
 ray jee-a chalai tuhaarai saathee.  
 saaDh sayvaa laavai jih aapai.  
 naanak taa ka-o dookh na bi-aapai. ||50||

In the previous “Paurri” Guru Ji told us that if we want countless of our sins be forgiven, and want to enjoy complete peace of mind and body, then shedding our ego, we should meditate on God’s Name. But the problem is that most of us in our ego think ourselves to be too clever, and think that by doing and rationalizing what we do, we shall be able to meet God. In this “Paurri” Guru Ji warns his mind (actually us) and without mincing any words, tells us what is the only way to meet God.

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He says:

“Shloak”: -

Listen O my mind, I am telling you the (plain) truth, surrender yourself to the protection of God the King. O Nanak, shed all your cleverness and argumentation, then that merciful God will unite you with Himself.”(1)

Elaborating on the above, Guru Ji says:

“Paurri”: -

“Sassa” –O ignorant one, forsake all your cleverness. God is not pleased with your deceits or commands. You try to show your cleverness in thousand ways, but not even a single one of these will help you. O my mind, keep meditating on that (God’s Name) day and night, which would accompany you (after death). But O Nanak, (only that person follows this advice), whom He Himself yokes to the service of the saint, and then he suffers no pain.”(50)

**The message of the Shabad is that we should forsake all our cleverness and other contrivances. Instead seeking the shelter of Guru (Granth Sahib Ji), start meditating on God’s Name day and night so that He may save us in the end.**

ਸਲੋਕੁ ॥

salok.

ਹਰਿ ਹਰਿ ਮੁਖ ਤੇ ਬੋਲਨਾ ਮਨਿ ਵੂਠੈ ਸੁਖੁ ਹੋਇ ॥  
 ਨਾਨਕ ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਥਾਨ ਬਨੰਤਰਿ ਸੋਇ ॥੧॥

har har mukh tay bolnaa man voothai sukh ho-ay.  
 naanak sabh meh rav rahi-aa thaana thanantar so-ay. ||1||

ਪਉੜੀ ॥

pa-orhee.

ਹੋਰਉ ਘਟਿ ਘਟਿ ਸਗਲ ਕੈ ਪੂਰਿ ਰਹੇ ਭਗਵਾਨ ॥  
 ਹੋਵਤ ਆਏ ਸਦ ਸਦੀਵ ਦੁਖ ਭੰਜਨ ਗੁਰ ਗਿਆਨ ॥  
 ਹਉ ਛੁਟਕੈ ਹੋਇ ਅਨੰਦੁ ਤਿਹ ਹਉ ਨਾਹੀ ਤਹ ਆਪਿ ॥  
 ਹਤੇ ਦੂਖ ਜਨਮਹ ਮਰਨ ਸੰਤਸੰਗ ਪਰਤਾਪ ॥  
 ਹਿਤ ਕਰਿ ਨਾਮ ਦ੍ਰਿੜੈ ਦਇਆਲਾ ॥  
 ਸੰਤਹ ਸੰਗਿ ਹੋਤ ਕਿਰਪਾਲਾ ॥

hayra-o ghat ghat sagal kai poor rahay bhagvaan.  
 hovat aa-ay sad sadeev dukh bhanjan gur gi-aan.  
 ha-o chhutkai ho-ay anand tih ha-o naahee tah aap.  
 hatay dookh janmah maran satsang partaap.  
 hit kar naam darirhai da-i-aalaa.  
 santeh sang hot kirpaalaa.

ਪੰਨਾ ੨੬੧

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ਓਰੈ ਕਛੂ ਨ ਕਿਨਹੂ ਕੀਆ ॥  
 ਨਾਨਕ ਸਭ ਕਛੂ ਪ੍ਰਭ ਤੇ ਹੁਆ ॥੫੧॥

orai kachhoo na kinhoo kee-aa.  
 naanak sabh kachh parabh tay hoo-aa. ||51||



In the previous “*Paurri*” Guru Ji advised us to forsake all our cleverness and other contrivances and simply meditate on God’s Name day and night so that He may save us in the end. In this “*Paurri*”, he tells us the benefits of doing that. He says:

**“*Shloak*”:-**

By uttering God’s Name again and again from our tongue, God is enshrined in our heart, and we obtain peace. O Nanak, that God is pervading all hearts, places and interspaces.”(1)

Continuing his comments, Guru Ji says:

**“*Paurri*”:-**

I see, that God is pervading in each and every heart. The Guru’s instruction reveals this knowledge that the Destroyer of pain has been there forever. They whose ego is erased, they attain peace. Because, where there is no self- conceit, there (God) Himself pervades. With the blessings of the company of saints, one’s pain of birth and death is ended. Yes, when a in the company of saints, a person meditates on God with complete love and dedication, God shows mercy on him. But O Nanak, no one except God has done anything, whatever has happened is as per God’s doing (or will).”(51)

**The message of this “*Paurri*” is that if we want to get rid of the pains of birth and death forever, then joining the company of the holy, we should shed our ego and meditate on God’s Name with complete love and devotion. By doing so God will come to reside in our heart and we will obtain peace.**