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ga-orhee kee vaar mehlaa 4.

ik-o^Nkaar satgur parsaad.

salok mehlaa 4.

satgur purakh da-i-aal hai jis no samat sabh ko-ay.
 ayk darisat kar daykh-daa man bhaavnee tay siDh ho-ay.
 satgur vich amrit hai har utam har pad so-ay.
 naanak kirpaa tay har Dhi-aa-ee-ai gurmukh paavai ko-ay.
 ||1||

mehlaa 4.

ha-umai maa-i-aa sabh bikh hai nit jag totaa sansaar.
 laahaa har Dhan khati-aa gurmukh sabad veechaar.
 ha-umai mail bikh utrai har amrit har ur Dhaar.

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sabh kaaraj tin kay siDh heh jin gurmukh kirpaa Dhaar.
 naanak jo Dhur milay say mil rahay har maylay sirjanhaar.
 ||2||

pa-orhee.

too sachaa saahib sach hai sach sachaa gosaa-ee.
 tuDhuno sabh Dhi-aa-idee sabh lagai tayree paa-ee.
 tayree sifit su-aali-o saroop hai jin keetee tis paar laghaa-ee.
 gurmukhaa no fal paa-idaa sach naam samaa-ee.
 vaday mayray saahibaa vadee tayree vadi-aa-ee. ||1||

GAURRI KI VAAR

Note: As per Bhai Vir Singh Ji, A “*Vaar*” (meaning epic) essentially contains progressive stanzas (called “*Paurris*”). The intervening staves (called “*Shaloks*”) are added by the singer of the Vaar to elaborate on the meaning of the “*PAURRI*”. In this Vaar originally written by the Fourth Guru Ji, the fifth Guru added the “*Shaloks*” not only composed by the fourth Guru but also by himself.

SHALOK MOHALLA-4

In this “*Shalok*”, while praising his Guru, 4th Guru Ji says, “Compassionate is True Guru, for him all are alike. He considers them all equal). But it is only, by the purity, of one’s own mind, that one attains to Him. Within the true Guru’s (heart, resides) the nectar (of God’s Name. That is why, he is) pure like God, and holds the sublime status like Him. O Nanak, it is only by (Guru’s) grace that we, contemplate on God and it is only a rare Guruward person, who obtains, (this grace).”(1)

**Mohalla-4**

Now commenting upon the general state of mind of ordinary human beings, Guru Ji says: “(Within the mind of an ordinary human being is present) the poison of ego, and attachment for worldly riches and power. (Because of which, he is suffering a spiritual) loss in this world every day. But a “Gurmukh” (or the person who follows Guru’s advice) earns the profit (of God’s Name), by reflecting on the (Guru’s) word. Because by enshrining God and the elixir of God’s (Name) in the mind, the poison and filth of ego is removed. On whom Guru showers the grace (of Name), all their tasks are accomplished. But O Nanak, only those meet God, who are predestined as such and whom God Himself unites.” (2)

“Paurri”:-

Now going into a prayer mode, Guru Ji addresses the Supreme Being, and says: “(O God), You are the true Master, and eternal owner of the earth. The entire (universe) worships You, and all bow before You. Everyone remembers you. Beauteous is Your praise, they who have done it, them it helps to cross over (the worldly ocean or the rounds of birth and death). You reward the Guru wards, (with this gift, that) by meditating on the true Name, they merge (in You). O’ my great Master, great is Your glory.”(1)

The message of this “Paurri” is that, if we want to merge in the supreme Being, we should seek the guidance and shelter of the Guru, remove the dirt of our ego, and meditate on God’s true Name.

ਸਲੋਕ ਮ: ੪ ॥

ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਸਲਾਹਣਾ ਸਭੁ ਬੋਲਣੁ ਫਿਕਾ ਸਾਦੁ ॥
ਮਨਮੁਖ ਅਹੰਕਾਰੁ ਸਲਾਹਦੇ ਹਉਮੈ ਮਮਤਾ ਵਾਦੁ ॥
ਜਿਨ ਸਾਲਾਹਨਿ ਸੇ ਮਰਹਿ ਖਪਿ ਜਾਵੈ ਸਭੁ ਅਪਵਾਦੁ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਪਿ ਹਰਿ ਹਰਿ ਪਰਮਾਨਾਦੁ ॥੧॥

ਮ: ੪ ॥

ਸਤਿਗੁਰ ਹਰਿ ਪ੍ਰਭੁ ਦਸਿ ਨਾਮੁ ਧਿਆਈ ਮਨਿ ਹਰੀ ॥
ਨਾਨਕ ਨਾਮੁ ਪਵਿਤ੍ਰੁ ਹਰਿ ਮੁਖਿ ਬੋਲੀ ਸਭਿ ਦੁਖ ਪਰਹਰੀ ॥੨॥

ਪਉੜੀ ॥

ਤੂੰ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਨਿਰੰਜਨ ਹਰਿ ਰਾਇਆ ॥
ਜਿਨੀ ਤੂੰ ਇਕ ਮਨਿ ਸਚੁ ਧਿਆਇਆ ਤਿਨ ਕਾ ਸਭੁ ਦੁਖੁ
ਗਵਾਇਆ ॥

ਤੇਰਾ ਸਰੀਕੁ ਕੋ ਨਾਹੀ ਜਿਸ ਨੋ ਲਵੈ ਲਾਇ ਸੁਣਾਇਆ ॥

salok mehlā 4.

vin naavai hor salaahnaa sabh bolan fikaa saad.
manmukh aha^Nkaar salaahday ha-umai mamtaa vaad.
jin saalaahan say mareh khap jaavai sabh apvaad.
jan naanak gurmukh ubray jap har har parmaanaad. ||1||

mehlā 4.

satgur har parabh das naam Dhi-aa-ee man haree.
naanak naam pavit har mukh bolee sabh dukh parharee.
||2||

pa-orhee.

too aapay aap nirankaar hai niranjan har raa-i-aa.
jinee too ik man sach Dhi-aa-i-aa tin kaa sabh dukh gavaa-
i-aa.
tayraa sareek ko naahee jis no lavai laa-ay sunaa-i-aa.
tuDh jayvad daataa toohai niranjanaa toohai sach mayrai



ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਤੂਹੈ ਨਿਰੰਜਨਾ ਤੂਹੈ ਸਚੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥
॥

man bhaa-i-aa.

sachay mayray saahibaa sachay sach naa-i-aa. ||2||

ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੇ ਸਚੁ ਨਾਇਆ ॥੨॥

Shalok Mohalla-4

In the previous “*Paurri*”, Guru Ji advised us that if we want to merge in the true supreme Being, we should seek the guidance of the Guru, remove the dirt of our ego, and meditate on God’s true Name.

Elaborating on the importance of Name, Guru Ji says: “To praise anything except the Name of God is all a vain speech. The self-conceited persons like arrogance, ego, mine ness, and (the talk of) strife. Whom they praise, they die and all get consumed in vilification of others. But, O Nanak, by repeating the Name of the bliss giving (God), the Guru wards swim across (the worldly ocean).”(1)

“Mohalla”-4

Guru Ji now prays to his Guru and says: “O’ true Guru, tell me about God so that I may meditate on Him in my mind. O Nanak, (so) immaculate is the Name of God, (I wish that) by uttering it from my tongue, I may end all my pains.” (2)

“Paurri”

In this “*Paurri*”, Guru Ji once again addresses God and says: “O’ my immaculate God the king, You Yourself are the formless Creator. They who have meditated on the true (God), with single minded devotion, You have dispelled all their pain. There is no rival of Yours, going near whom we may tell (any thing). O the immaculate One, only You are the great Giver like Yourself, only You the eternal one seem pleasing to my mind. O’ my true God, true and eternal is Your Name (and glory).”(2)

The message of this “*Paurri*” is that if we want to get rid of all our pain and suffering, we should meditate only on the Name of the one supreme Being, and none else.

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ਸਲੋਕ ਮਃ ੪ ॥

salok mehlā 4.

ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਭ੍ਰਮਿ ਭੂਲੇ ਮਨਮੁਖ ਦੁਰਜਨਾ ॥

man antar ha-umai rog hai bharam bhooley manmukh durjanaa.

ਨਾਨਕ ਰੋਗੁ ਗਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੂ ਸਜਨਾ ॥੧॥

naanak rog gavā-ay mil satgur saadhoo sajanaa. ||1||

ਮਃ ੪ ॥

mehlā 4.

ਮਨੁ ਤਨੁ ਰਤਾ ਰੰਗਿ ਸਿਉ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣਤਾਸੁ ॥

man tan rataa rang si-o gurmukh har guntaas.

ਜਨ ਨਾਨਕ ਹਰਿ ਸਰਣਾਗਤੀ ਹਰਿ ਮੇਲੇ ਗੁਰ ਸਾਬਾਸਿ ॥੨॥

jan naanak har sarnaagatee har maylay gur saabaas. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਤੂ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਿਸੁ ਨਾਲਿ ਤੂ ਵੜੀਐ ॥

too kartaa purakh agamm hai kis naal too varhee-ai.

ਤੁਧੁ ਜੇਵਡੁ ਹੋਇ ਸੁ ਆਖੀਐ ਤੁਧੁ ਜੇਹਾ ਤੂਹੈ ਪੜੀਐ ॥

tuDh jayvad ho-ay so aakhee-ai tuDh jayhaa toohai



ਤੂ ਘਟਿ ਘਟਿ ਇਕੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਰਗੜੀਐ ॥
ਤੂ ਸਚਾ ਸਭਸ ਦਾ ਖਸਮੁ ਹੈ ਸਭ ਦੂ ਤੂ ਚੜੀਐ ॥
ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਹੋਇਸੀ ਤਾ ਕਾਇਤੁ ਕੜੀਐ ॥੩॥

parhee-ai.
too ghat ghat ik varatdaa gurmukh pargarhee-ai.
too sachaa sabhas daa khasam hai sabh doo too charhee-ai.
too karahi so sachay ho-isee taa kaa-it karhee-ai. ||3||

Shalok Mohalla-4

In the previous “*Paurri*”, Guru Ji advised us that if we want to get rid of all our pain, we should meditate on the Name of God. He now tells us about the main malady, underlying this pain, and how to cure it.

He says: “Within their mind and body is the disease of Ego, so the self -conceited and perverse persons are lost in Doubt. Nanak says, (O man), get rid of this malady, by seeking the company of the saint (i.e. Guru).”(1)

Mohalla-4

Describing, what kind of blessings, a person, who keeps listening and following the true Guru, he says: “The mind and body of the Guruward person (who follows the advice of the saint Guru), remains imbued with the love of (God), the treasure of all merits. Nanak says, such persons have come to the shelter of God, and being recommended by the Guru, God unites them with Him.” (2)

“Paurri”:-

Therefore once again, going into the prayer mode, Guru Ji says: “(O God), You are our incomprehensible Creator, with whom, we may compare You? Were there any as great as You, we could say about You. We read, that only You are as (great) as You. You pervade each and every heart, but, it is only through the grace of the Guru, that You are revealed. You are the true Master of all, and You have higher status than all. O, the eternal One, whatever You do, only that will happen, and then why we should worry (about any thing)?”(3)

The message of this “Paurri” is that our ego is the true underlying cause of all our pain and suffering, and it is by seeking the company of the saint (Guru), and following his advice, that we can get rid of it, and merge in the Supreme Being, and thus end our suffering, and live in peace forever.

ਸਲੋਕ ਮ: ੪ ॥

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਅਠੇ ਪਹਰ ਲਗੰਨਿ ॥
ਜਨ ਨਾਨਕ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਸਤਿਗੁਰ ਸੁਖਿ ਵਸੰਨਿ ॥੧॥

ਮ: ੪ ॥

ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਪਿਰੰਮ ਕੀ ਜਿਉ ਬੋਲਨਿ ਤਿਵੈ ਸੋਹੰਨਿ ॥
ਨਾਨਕ ਹਰਿ ਆਪੇ ਜਾਣਦਾ ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਪਿਰੰਨਿ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਭੁਲਣ ਵਿਚਿ ਨਾਹੀ ॥

salok mehlā 4.

mai man tan paraym piramm kaa aṭhay pahar lagann.
jan naanak kirpaa Dhaar parabḥ satgur sukh vasann. ||1||

mehlā 4.

jin andar pareet piramm kee ji-o bolan tivai sohann.
naanak har aapay jaandaa jin laa-ee pareet pirann. ||2||

pa-orḥee.

too kartaa aap abḥul hai bhulan vich naahee.



ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਭਲਾ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਹੀ ॥	too karahi so sachay <u>bh</u> alaa hai gur sabad <u>buj</u> haahee.
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ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਦੂਜਾ ਕੋ ਨਾਹੀ ॥	too karan kaaran samrath hai doojaa ko naahee.
ਤੂ ਸਾਹਿਬੁ ਅਗਮੁ ਦਇਆਲੁ ਹੈ ਸਭਿ ਤੁਧੁ ਧਿਆਹੀ ॥	too saahib agam <u>da</u> -i-aal hai sabh <u>tu</u> <u>Dh</u> <u>Dhi</u> -aahee.
ਪੰਨਾ ੩੦੨	SGGSP-302
ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਸਭਸ ਦਾ ਤੂ ਸਭ ਛਡਾਹੀ ॥੪॥	sabh jee-a tayray too sabhas <u>daa</u> too sabh <u>chh</u> adaahee. 4
Shalok Mohalla-4	
<p>In the previous “Paurri”, Guru Ji advised us to seek the company of the saints, who teach us how to get imbued with the love of God, and merge in Him. Now describing his own desire for the love and longing for God, Guru Ji says: “(I wish that), at all times, my body and mind may remain imbued with the love of my spouse (God). O God, show mercy, that (both mind and body of) slave Nanak, may keep abiding in the peace and comfort of the true Guru’s (company).”(1)</p>	
“Mohalla”:-4	
<p>Describing the merits of those who truly love God, Guru Ji says: “They, within whom is the love of the loving God, they look beauteous, as they speak. O Nanak, that beloved God who has imbued them with it, Himself knows about (the mystery of) this love.”(2)</p>	
“Paurri”:-	
<p>Guru Ji now prays on all our behalf, and addressing God, he says: “O’ creator God, You are infallible, and never make any mistakes. Whatever You do is truly for the good; through the Guru, You make us understand (this thing). You are capable of doing and getting everything done, (except You) there is no other (capable of doing anything). You, the Master, are inaccessible and merciful. All meditate on You. All creatures belong to You and You belong to all: You get liberated all (from worldly entanglements).” (4)</p>	
<p>The message of this “Paurri” is that God is the cause and doer of everything. He never makes any mistakes. He is the Master of all and helps all to achieve salvation. So we should imbue ourselves, with His Love and adoration.</p>	
ਸਲੋਕ ਮ: ੪ ॥	salok mehlaa 4.
ਸੁਣਿ ਸਾਜਨ ਪ੍ਰੇਮ ਸੰਦੇਸਰਾ ਅਖੀ ਤਾਰ ਲਗੰਨਿ ॥	sun saajan paraym sandaysraa akhee taar lagann.
ਗੁਰਿ ਤੁਠੈ ਸਜਨੁ ਮੇਲਿਆ ਜਨ ਨਾਨਕ ਸੁਖਿ ਸਵੰਨਿ ॥੧॥	gur <u>tuthai</u> sajan mayli-aa jan naanak <u>sukh</u> savann. 1
ਮ: ੪ ॥	mehlaa 4.
ਸਤਿਗੁਰੁ ਦਾਤਾ ਦਇਆਲੁ ਹੈ ਜਿਸ ਨੋ ਦਇਆ ਸਦਾ ਹੋਇ ॥	satgur daataa <u>da</u> -i-aal hai jis no <u>da</u> -i-aa sadaa ho-ay.
ਸਤਿਗੁਰੁ ਅੰਦਰਹੁ ਨਿਰਵੈਰੁ ਹੈ ਸਭੁ ਦੇਖੈ ਬ੍ਰਹਮੁ ਇਕੁ ਸੋਇ ॥	satgur andrahu nirvair hai sabh <u>daykhai</u> barahm ik so-ay.



ਨਿਰਵੈਰਾ ਨਾਲਿ ਜਿ ਵੈਰੁ ਚਲਾਇਏ ਤਿਨ ਵਿਚਹੁ ਤਿਸਟਿਆ ਨ
ਕੋਇ ॥

ਸਤਿਗੁਰੁ ਸਭਨਾ ਦਾ ਭਲਾ ਮਨਾਇਦਾ ਤਿਸ ਦਾ ਬੁਰਾ ਕਿਉ
ਹੋਇ ॥

ਸਤਿਗੁਰ ਨੋ ਜੇਹਾ ਕੋ ਇਛਦਾ ਤੇਹਾ ਫਲੁ ਪਾਏ ਕੋਇ ॥
ਨਾਨਕ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਜਿਦੂ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇ
॥੨॥

ਪਉੜੀ ॥

ਜਿਸ ਨੋ ਸਾਹਿਬੁ ਵਡਾ ਕਰੇ ਸੋਈ ਵਡ ਜਾਣੀ ॥
ਜਿਸੁ ਸਾਹਿਬ ਭਾਵੈ ਤਿਸੁ ਬਖਸਿ ਲਏ ਸੋ ਸਾਹਿਬ ਮਨਿ ਭਾਣੀ
॥
ਜੇ ਕੋ ਓਸ ਦੀ ਰੀਸ ਕਰੇ ਸੋ ਮੂੜ ਅਜਾਣੀ ॥
ਜਿਸ ਨੋ ਸਤਿਗੁਰੁ ਮੇਲੇ ਸੁ ਗੁਣ ਰਵੈ ਗੁਣ ਆਖਿ ਵਖਾਣੀ ॥
ਨਾਨਕ ਸਚਾ ਸਚੁ ਹੈ ਬੁਝਿ ਸਚਿ ਸਮਾਣੀ ॥੫॥

nirvairaa naal je vair chalaai-day tin vichahu tisti-aa na ko-
ay.

satgur sabhnaa daa bhalaa manaa-idaa tis daa buraa ki-o
ho-ay.

satgur no jayhaa ko ichh-daa tayhaa fal paa-ay ko-ay.
naanak kartaa sabh kichh jaandaa jidoo kichh gujhaa na
ho-ay. ||2||

pa-orhee.

jis no saahib vadaa karay so-ee vad jaanee.

jis saahib bhaavai tis bakhass la-ay so saahib man bhaanee.

jay ko os dee rees karay so moorh ajaanee.

jis no satgur maylay so gun ravai gun aakh vakhaanee.
naanak sachaa sach hai bujh sach samaanee. ||5||

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Shalok Mohalla-4

In the previous “*Paurri*”, Guru Ji gave us the message that God is the cause and doer of everything. He never makes any mistakes. He is the Master of all and helps us all to achieve salvation. So we should imbue ourselves, with His Love and adoration. Guru Ji starts the next sermon, by describing, what kind of bliss and help those devotees obtain, who are imbued with the love of God?

He says: “Hearing the message of love from the beloved (God), he whose eyes eagerly long (for the sight of God), O Nanak, becoming gracious the Guru has united them with their friend (God), and those devotees live in peace.”(1)

“*Mohalla*”:-4

Now Guru Ji explains why all people do not obtain the same kind of blessings, when they meet, or come in contact with the true Guru. He says: “The true Guru is merciful, who always shows compassion (to others). The true Guru is without enmity in his mind. He looks upon all as the creatures of the one creator God. Therefore, they who bear enmity with such inimical persons, none out of them are ever satiated. The true Guru always wishes for the good of all, then how can any harm come to him? With whatever kind of wishes anyone goes to the true Guru, he gathers the fruit accordingly. Because, O Nanak, the Creator knows everything, from whom nothing is hidden (including the thoughts and feelings of our mind).”(2)

“*Paurri*”:-5

Sometimes, it might appear to us, that some people have obtained high social or spiritual status, without having much apparent merit or making the necessary efforts. So we start feeling jealous about them. In this regard, Guru Ji advises: “(O my friend), know him to be great, whom the Almighty makes great. Whomsoever, the Master forgives; he seems pleasing to the Master’s mind.



Anyone, who feels jealous of that (privileged person); he is an ignorant fool, (because the jealousy doesn't serve any purpose). He, whom the true Guru unites with (God), he sings, utters, and describes His praises. In short O Nanak, the true (God) alone is true and eternal. He, who understands Him, merges also in Him.”(5)

The message of the “Paurri” is that the kinds of blessings we get from our true Guru, depends upon our own attitude to him. Therefore, we should not feel any jealousy towards a person, who has become great or elevated, because it is God, who blesses a person, with glory. Instead of any jealousy towards such a blessed person, we should praise him, and try to emulate him, so that one day God may bless us also.

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਸਤਿ ਨਿਰੰਜਨ ਅਮਰੁ ਹੈ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰੁ ॥
ਜਿਨ ਜਪਿਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਤਿਨ ਲਥਾ ਹਉਮੈ ਭਾਰੁ ॥

ਜਿਨ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਿਆ ਤਿਨ ਸੰਤ ਜਨਾ ਜੈਕਾਰੁ ॥
ਕੋਈ ਨਿੰਦਾ ਕਰੇ ਪੂਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸ ਨੋ ਫਿਟੁ ਫਿਟੁ ਕਰੈ
ਸਭੁ ਸੰਸਾਰੁ ॥

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਹਰਿ ਆਪੇ ਰਖਣਹਾਰੁ ॥
ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਣ ਗਾਵਦਾ ਤਿਸ ਨੋ ਸਦਾ ਸਦਾ ਨਮਸਕਾਰੁ ॥

ਜਨ ਨਾਨਕ ਤਿਨ ਕਉ ਵਾਰਿਆ ਜਿਨ ਜਪਿਆ ਸਿਰਜਣਹਾਰੁ
॥੧॥

ਮ: ੪ ॥

ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਆਪੇ ਆਕਾਸੁ ॥
ਵਿਚਿ ਆਪੇ ਜੰਤ ਉਪਾਇਅਨੁ ਮੁਖਿ ਆਪੇ ਦੇਇ ਗਿਰਾਸੁ ॥
ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਹੀ ਗੁਣਤਾਸੁ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭਿ ਕਿਲਵਿਖ ਕਟੇ ਤਾਸੁ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਸਚੁ ਸਚੇ ਭਾਵੈ ॥
ਜੋ ਤੁਧੁ ਸਚੁ ਸਲਾਹਦੇ ਤਿਨ ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ ॥
ਤਿਨ ਕੇ ਮੁਖ ਦਰਿ ਉਜਲੇ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਸਚਾ ਭਾਵੈ ॥
ਕੂੜਿਆਰ ਪਿਛਾਹਾ ਸਟੀਅਨਿ ਕੂੜੁ ਹਿਰਦੈ ਕਪਟੁ ਮਹਾ ਦੁਖੁ
ਪਾਵੈ ॥

ਮੁਹ ਕਾਲੇ ਕੂੜਿਆਰੀਆ ਕੂੜਿਆਰ ਕੂੜੇ ਹੋਇ ਜਾਵੈ ॥੬॥

salok mehlā 4.

har sat niranjan amar hai nirbha-o nirvair nirankaar.
jin japi-aa ik man ik chit tīn lathaa ha-umai bhaar.
jin gurmukh har aaraaDhi-aa tīn sant janaa jaikaar.
ko-ee nindaa karay pooray satguroo kee tis no fit fit kahai
sabh
satgur vich aap varatdaa har aapay rakhanhaar.
Dhan Dhan guroo gun gaavdaa tis no sadaa sadaa
namaskaar.
jan naanak tīn ka-o vaari-aa jin japi-aa sirjanhaar. ||1||

mehlā 4.

aapay Dhartee saajee-an aapay aakaas.
vich aapay jant upaa-i-an mukh aapay day-ay giraas.
sabh aapay aap varatdaa aapay hee guntaas.
jan naanak naam Dhi-aa-ay too sabh kilvikh katay taas.
||2||

pa-orhee.

too sachaa saahib sach hai sach sachay bhaavai.
jo tuDh sach salaahday tīn jam kankar nayr na aavai.
tīn kay mukh dar ujlay jin har hirdai sachaa bhaavai.
koorhi-aar pichhaahaa satee-an koorh hirdai kapat mahaa
dukh paavai.
muh kaalay koorhi-aaree-aa koorhi-aar koorho ho-ay
jaavai. ||6||

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Shalok Mohalla-4

In the previous “Paurri”, Guru Ji told us that, it is God, who blesses any person, with glory. Guru Ji begins the next message by commenting upon the merits of God and the Guru. He also describes the fate of those, who try to speak ill of the Guru.



He says: “The true God is immaculate, eternal, fearless, without enmity and formless. They, who have contemplated him with single-minded devotion, their load of ego, has been removed. Those saintly persons, who by Guru’s grace worship Him, are hailed everywhere. But he, who slanders the perfect and true Guru, is cursed by the whole world. For within the true Guru, (God) Himself abides and He Himself is his protector. Blessed is the Guru, who always sings praises of God, and I always bow to him. The devotee Nanak is a sacrifice to those, who have contemplated on the Creator.”(1)

“*Mohalla*”:-4

Now expanding on the creative aspect of God, Guru Ji says: “God Himself has made the earth and the sky. He of himself has created the creatures within (this universe), and He Himself feeds them. He Himself pervades everywhere, and He Himself is the treasure of merits. Servant Nanak says, (O my mind), you simply meditate on (His) Name, and He will wash off all (your) sins.”(4)

“*Paurri*”-6

Therefore, once again going into prayer mode, Guru Ji says: “O’ true Master, You are true, and You love nothing but truth. O’ true One, they who sing Your praises, even the fear of death doesn’t come near them. They who love You from their heart, their faces sparkle with honor in (God’s) court. But they who are false (and commit sins) are pushed back, because of falsehood, and deceit in their heart; they suffer great pain. (In God’s court), the false ones are put to shame, because their falsehood is exposed there.”(6)

The message of the “*Paurri*” is that true is the form of the true God. Those who praise Him are honored in His true court, and the false ones are put to shame.

ਸਲੋਕ ਮ: ੪ ॥

ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੋ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥

ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਪਾਏ ॥
ਓਨਾ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਓਇ ਹਰਿ ਦਰਗਹ ਸਚੀ ਪੈਨਾਏ ॥

ਇਕਨ੍ਹਾ ਅੰਦਰਿ ਖੋਟੁ ਨਿਤ ਖੋਟੁ ਕਮਾਵਹਿ ਓਹੁ ਜੇਹਾ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਖਾਏ ॥

ਪੰਨਾ ੩੦੩

ਜਾ ਸਤਿਗੁਰੁ ਸਰਾਫੁ ਨਦਰਿ ਕਰਿ ਦੇਖੇ ਸੁਆਵਗੀਰ ਸਭਿ ਉਘੜਿ ਆਏ ॥

ਓਇ ਜੇਹਾ ਚਿਤਵਹਿ ਨਿਤ ਤੇਹਾ ਪਾਇਨਿ ਓਇ ਤੇਹੋ ਜੇਹੇ ਦਯਿ ਵਜਾਏ ॥

ਨਾਨਕ ਦੁਹੀ ਸਿਰੀ ਖਸਮੁ ਆਪੇ ਵਰਤੈ ਨਿਤ ਕਰਿ ਕਰਿ ਦੇਖੇ ਚਲਤ ਸਬਾਏ ॥੧॥

ਮ: ੪ ॥

salok mehlā 4.

satgur Dhartēe Dharam hai tīs vich jayhaa ko beejay
tayhaa fal paa-ay.
gursikhee amrit beejī-aa tīn amrit fal har paa-ay.

onaa halaṭ palat mukh ujlay o-ay har dargeh sachē
pinaa-ay.
ikn^Haa andar khot nit khot kamaaveh oh jayhaa beejay
tayhaa fal khaa-ay.

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jaa satgur saraaf nadar kar daykhai su-aavgeer sabh
ugharh aa-ay.
o-ay jayhaa chitvahi nit tayhaa paa-in o-ay tayho jayhay
da-yi vajaa-ay.
naanak duhee siree khasam aapay varṭai nit kar kar
daykhai chalaṭ sabaa-ay. ||1||

mehlā 4.

ik man ik varatdaa jit lagai so thaa-ay paa-ay.
ko-ee galaa karay ghanayree-aa je ghar vath hovai saa-ee
khaa-ay.
bin satgur sojhee naa pavai aha^Nkaar na vichahu jaa-ay.



ਇਕੁ ਮਨੁ ਇਕੁ ਵਰਤਦਾ ਜਿਤੁ ਲਗੈ ਸੋ ਬਾਇ ਪਾਇ ॥
 ਕੋਈ ਗਲਾ ਕਰੇ ਘਨੇਰੀਆ ਜਿ ਘਰਿ ਵਸੁ ਹੋਵੈ ਸਾਈ ਖਾਇ ॥
 ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਝੀ ਨਾ ਪਵੈ ਅਹੰਕਾਰੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥
 ਅਹੰਕਾਰੀਆ ਨੋ ਦੁਖ ਭੁਖ ਹੈ ਹਬੁ ਤਡਹਿ ਘਰਿ ਘਰਿ ਮੰਗਾਇ ॥
 ॥
 ਕੁਤੁ ਠਗੀ ਗੁਝੀ ਨਾ ਰਹੈ ਮੁਲੰਮਾ ਪਾਜੁ ਲਹਿ ਜਾਇ ॥
 ਜਿਸੁ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪ੍ਰਭੁ ਆਇ ॥
 ॥

aha^Nkaaree-aa no dukh bhukh hai hath tadeh ghar ghar
 mangaa-ay.
 koorh thagee gujhee naa rahai mulammaa paaj leh jaa-ay.
 jis hovai poorab likhi-aa tis satgur milai parabh aa-ay.

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ਜਿਉ ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ ਮਿਲਿ ਸੰਗਤਿ ਸੁਵਰਨੁ ਹੋਇ ਜਾਇ ॥
 ॥
 ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਤੂ ਧਣੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ॥੨॥
 ਪਉੜੀ ॥
 ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਸੇਵਿਆ ਤਿਨ ਹਰਿ ਆਪਿ ਮਿਲਾਏ ॥
 ਗੁਣ ਕੀ ਸਾਝਿ ਤਿਨ ਸਿਉ ਕਰੀ ਸਭਿ ਅਵਗਣ ਸਬਦਿ ਜਲਾਏ ॥
 ॥
 ਅਉਗਣ ਵਿਕਣਿ ਪਲਰੀ ਜਿਸੁ ਦੇਹਿ ਸੁ ਸਚੇ ਪਾਏ ॥
 ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਅਉਗਣ ਮੋਟਿ ਗੁਣ
 ਪਰਗਟੀਆਏ ॥
 ਵਡੀ ਵਡਿਆਈ ਵਡੇ ਕੀ ਗੁਰਮੁਖਿ ਆਲਾਏ ॥੨॥

ji-o lohaa paaras bhaytee-ai mil sangat suvran ho-ay jaa-ay.
 jan naanak kay parabh too Dhane ji-o bhaavai tivai
 chala-ay. ||2||
pa-orhee.
 jin har hirdai sayvi-aa tin har aap milaa-ay.
 gun kee saajh tin si-o karee sabh avgan sabad jalaa-ay.
 a-ugan vikan palree jis deh so sachay paa-ay.
 balihaaree gur aapnay jin a-ugan mayt gun pargatee-aa-ay.
 vadee vadi-aa-ee vaday kee gurmukh aalaa-ay. ||7||

Salok Mohalla-4

In the second Shalok of “Paurri” 5, Guru Ji explained, why different people get different results, when they come in contact with the true Guru. In this Shalok, he explains the same concept, with a beautiful example.

He says: “True Guru is like a true field in which, what one sows, he obtains the fruit accordingly. The Guru wards have sown the nectar (like seed of God's Name) therefore they have obtained also the nectar (like) fruit of (God's grace). They obtain glory both in this and the next world, and they are honored in God's court. On the other hand, there are some, who have falsehood in their hearts, and they always act maliciously. As they sow, so is the fruit they get. Because, when the jeweler true Guru looks at them carefully, all the selfish persons get exposed. Whatever those (selfish persons), resolve in their minds daily, they receive the result accordingly, and God declares them as such. (But), O Nanak, (there is nothing under the control of these poor people, because) God Himself pervades both (the good and the bad) ends. Every day, He Himself enacts and watches all His wondrous plays.”(1)

“Mohalla”-4

In this stanza Guru Ji, explains why, different persons behave differently. He says: “There is only



one mind, and (at any time), only one (type of thought) pervades in it, and on whatever, it focuses itself, it achieves that object. One may prattle as much as one may, but one can only enjoy that thing which he really possesses. (In other words, whatever is in one's mind, he is rewarded according to that and not according to what he says). Without surrendering the mind to the true Guru, this understanding is not obtained, and the ego from within (one's mind) doesn't go away. (Therefore, without this true understanding), the self-conceited persons always suffer from the hunger (for worldly riches), and because of this hunger, they wander like beggars from door to door. Their falsehood and fraud does not remain concealed, and like the polish on a false coin, their falsehood gets exposed. (On the other hand), he who is so predestined meets true Guru, and as iron rubbed with philosopher's stone becomes gold, similarly upon joining (holy) congregation, he also becomes (pure like) gold. In short, O' God, You are the Master of slave Nanak; You make a person behave, as You wish." (2)

"Paurri"-7

Now describing the merits of worshipping God, Guru Ji says: "They who have meditated on God, from the core of their heart, God Himself unite them with Him. They who share the virtues of such people; they also burn their demerits, by concentrating on the advice (of the Guru). Like cheap stuff, their demerits are removed (very easily). However, only those, whom the true God Himself blesses, receive (such virtues). I am a sacrifice unto my Guru, who after erasing my sins has revealed my virtues. Such is the great glory of the great God, which a Guru ward (always) proclaims." (7)

The message of this "Paurri" is that it is up to us, what kind of blessings from the true Guru, we want to obtain. If we follow Guru's advice, and meditate on the God's Name with true love and devotion of our heart, we will obtain glory in this world, and honor in His court. On the other hand, if we indulge in malice, and false pretence, then like a false coin, our falsehood will be revealed, and we will be subjected to shame and suffering.

ਸਲੋਕ ਮ: ੪ ॥

salok mehlā 4.

ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਵੈ ॥

satgur vich vadee vadi-aa-ee jo an-din har har naam Dhi-
aavai.

har har naam ramat such sanjam har naamay hee triptaavai.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਮਤ ਸੁਚ ਸੰਜਮੁ ਹਰਿ ਨਾਮੇ ਹੀ ਤ੍ਰਿਪਤਾਵੈ ॥

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ਹਰਿ ਨਾਮੁ ਤਾਣੁ ਹਰਿ ਨਾਮੁ ਦੀਬਾਣੁ ਹਰਿ ਨਾਮੇ ਰਖ ਕਰਾਵੈ ॥
ਜੋ ਚਿਤੁ ਲਾਇ ਪੂਜੇ ਗੁਰ ਮੂਰਤਿ ਸੋ ਮਨ ਇਛੇ ਫਲ ਪਾਵੈ ॥
ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਤਿਸੁ ਕਰਤਾ ਮਾਰ ਦਿਵਾਵੈ ॥
ਫੇਰਿ ਓਹ ਵੇਲਾ ਓਸੁ ਹਥਿ ਨ ਆਵੈ ਓਹੁ ਆਪਣਾ ਬੀਜਿਆ
ਆਪੇ ਖਾਵੈ ॥

har naam taan har naam deebaan har naamo rakh karaavai.
jo chit laa-ay poojay gur moorat so man ichhay fal paavai.
jo nindaa karay satgur pooray kee tis kartaa maar divaavai.
fayr oh vaylaa os hath na aavai oh aapnaa beeji-aa aapay
khaavai.

narak ghor muhi kaalai kharhi-aa ji-o taskar paa-ay
galaavai.

fir satgur kee sarnee pavai taa ubrai jaa har har naam Dhi-
aavai.

har baataa aakh sunaa-ay naanak har kartay ayvai bhaavai.

||1||

ਨਰਕਿ ਘੋਰਿ ਮੁਹਿ ਕਾਲੈ ਖੜਿਆ ਜਿਉ ਤਸਕਰੁ ਪਾਇ ਗਲਾਵੈ
॥

ਫਿਰਿ ਸਤਿਗੁਰ ਕੀ ਸਰਣੀ ਪਵੈ ਤਾ ਉਬਰੈ ਜਾ ਹਰਿ ਹਰਿ ਨਾਮੁ



ਧਿਆਵੈ ॥

ਹਰਿ ਬਾਤਾ ਆਖਿ ਸੁਣਾਏ ਨਾਨਕੁ ਹਰਿ ਕਰਤੇ ਏਵੈ ਭਾਵੈ ॥੧॥

ਮਃ ੪ ॥

ਪੂਰੇ ਗੁਰ ਕਾ ਹੁਕਮੁ ਨ ਮੰਨੈ ਓਹੁ ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਮੁਠਾ
ਬਿਖੁ ਮਾਇਆ ॥

ਓਸੁ ਅੰਦਰਿ ਕੂੜੁ ਕੂੜੇ ਕਰਿ ਬੁਝੈ ਅਣਹੋਦੇ ਝਗੜੇ ਦਯਿ ਓਸੁ ਦੈ
ਗਲਿ ਪਾਇਆ ॥

ਓਹੁ ਗਲ ਫਰੋਸੀ ਕਰੇ ਬਹੁਤੇਰੀ ਓਸੁ ਦਾ ਬੋਲਿਆ ਕਿਸੈ ਨ
ਭਾਇਆ ॥

ਓਹੁ ਘਰਿ ਘਰਿ ਹੰਢੈ ਜਿਉ ਚੰਨ ਦੁਹਾਗਣਿ ਓਸੁ ਨਾਲਿ ਮੁਹੁ
ਜੋੜੇ ਓਸੁ ਭੀ ਲਛਣੁ ਲਾਇਆ ॥

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਲਿਪਤੋ ਵਰਤੈ ਓਸੁ ਦਾ ਪਾਸੁ ਛਡਿ ਗੁਰ
ਪਾਸਿ ਬਹਿ ਜਾਇਆ ॥

ਪੰਨਾ ੩੦੪

ਜੋ ਗੁਰੁ ਗੋਪੇ ਆਪਣਾ ਸੁ ਭਲਾ ਨਾਹੀ ਪੰਚਹੁ ਓਨਿ ਲਾਹਾ ਮੂਲੁ
ਸਭੁ ਗਵਾਇਆ ॥

ਪਹਿਲਾ ਆਗਮੁ ਨਿਗਮੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਏ ਪੂਰੇ ਗੁਰ ਕਾ
ਬਚਨੁ ਉਪਰਿ ਆਇਆ ॥

ਗੁਰਸਿਖਾ ਵਡਿਆਈ ਭਾਵੈ ਗੁਰ ਪੂਰੇ ਕੀ ਮਨਮੁਖਾ ਓਹੁ ਵੇਲਾ
ਹਥਿ ਨ ਆਇਆ ॥੨॥

ਪਉੜੀ ॥

ਸਚੁ ਸਚਾ ਸਭ ਦੂ ਵਡਾ ਹੈ ਸੋ ਲਏ ਜਿਸੁ ਸਤਿਗੁਰੁ ਟਿਕੇ ॥
ਸੋ ਸਤਿਗੁਰੁ ਜਿ ਸਚੁ ਧਿਆਇਦਾ ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਇਕੇ ॥
ਸੋਈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਪੰਜੇ ਦੂਤ ਕੀਤੇ ਵਸਿ ਛਿਕੇ ॥
ਜਿ ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪੁ ਗਣਾਇਦੇ ਤਿਨ ਅੰਦਰਿ ਕੂੜੁ
ਫਿਟੁ ਫਿਟੁ ਮੁਹ ਫਿਕੇ ॥

ਓਇ ਬੋਲੇ ਕਿਸੈ ਨ ਭਾਵਨੀ ਮੁਹ ਕਾਲੇ ਸਤਿਗੁਰ ਤੇ ਚੁਕੇ ॥੮॥

mehlā 4.

pooray gur kaa hukam na mannai oh manmukh agi-aan
muthaa bikh maa-i-aa.

os andar koorh koorho kar bujhai anhoday jhagrhay da-yi
os dai gal paa-i-aa.

oh gal farosee karay bahuṭayree os daa boli-aa kisai na
bhaa-i-aa.

oh ghar ghar handhai ji-o rann dohaagan os naal muhu
jorhay os bhee lachhan laa-i-aa.

gurmukh ho-ay so alipato vartai os daa paas chhad gur
paas bahi jaa-i-aa.

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jo gur gopay aapnaa so bhalaa naahee panchahu on laahaa
mool sabh gavaa-i-aa.

pahilaa aagam nigam naanak aakh sunaa-ay pooray gur
kaa bachan upar aa-i-aa.

gursikhaa vadi-aa-ee bhaavai gur pooray kee manmukhaa
oh vaylaa hath na aa-i-aa. ||2||

pa-orhee.

sach sachaa sabh doo vadaa hai so la-ay jis satgur tikay.
so satgur je sach Dhi-aa-idaa sach sachaa satgur ikay.

so-ee satgur purakh hai jin panjay doot keetay vas
chhikay.

je bin satgur sayvay aap ganaa-iday tin andar koorh fit fit
muh fikay.

o-ay bolay kisai na bhaavnee muh kaalay satgur tay
chukay. ||8||

Shalok Mohalla-4

In the previous “Paurri”, Guru Ji told us that if we follow Guru’s advice, and meditate on the God’s Name with true love and devotion of our heart, we will obtain glory in this world, and honor in His court. Guru Ji now tells what is the big quality and merit in the true Guru, that his advice is so invaluable.

He says: “This is the great merit in the true Guru that day and night, he meditates on God’s Name. For him, meditating on God’s Name is all the purity and discipline he needs to observe, and it is through God’s Name, that he is satiated. God’s Name is his power, God’s Name is his judge and for him, it is God’s Name, which protects him. The person, who worships the Guru, keeping these qualities (of the Guru, in his mind); he obtains the fruits of his heart’s desire. (On the other hand),



who slanders the perfect true Guru, him the Creator gets punished. He does not get this opportunity (to serve the Guru) again and he reaps what he sows. He suffers pains and shame like a thief, who with his face blackened, and halter around his neck is driven into the hell like prison. Then, he gets released from these sufferings only, if he seeks the shelter of the true Guru, and meditates on God's Name. Nanak is (not saying these things on his own), he is simply describing the ways of God, because this is what the Creator wills (that he does not tolerate any ill will towards his saints, and punishes them severely, who try to slander or harm them in any way).”(1)

“Mohalla”-4

Now Guru Ji tells about the punishment of a person who does not obey the true Guru's order. He says: “He who does not obey the perfect Guru's order, is perverse and is robbed by ignorance and poison of worldly involvements. In his mind is falsehood and he deems everyone is false, therefore (God has) got him entangled in unnecessary conflicts. He prattles a lot, but what he says pleases none. He wanders from house to house like an abandoned woman, and whosoever associates with him; he too comes to bear evil merit. But he, who has turned Guru-ward, remains detached, and forsaking the company (of the egocentric), he goes and sits near the Guru. In short, O saints, he who denies his Guru, he is not a good person, he has lost all the profit and capital (of his life breaths in vain). Nanak is uttering and proclaiming, (that for the disciples of the Guru), this is their “*Shastra*” and “*Veda*”, their primary principle, that the order of the perfect Guru is higher than any other (advice or command). Therefore, glory of the perfect Guru is very pleasing to the Guru's disciples, but the self-conceited persons, do not get this opportunity (to praise the true Guru).”(2)

“Paurri”:-

Summarizing the above concepts, Guru Ji says: “The eternal true (God) is greater than all, (but) he alone attains to Him, whom the true Guru blesses. He alone is the true Guru, who meditates on the true (God). (In this way), the true Guru and the true God are the same. He alone is the true Guru, who has resolutely subdued his five evil passions. They, who without serving the true Guru, proclaim themselves (as great), within them is falsehood, therefore they are cursed everywhere, and their faces are pallid. They are separated from the true Guru. No body likes what they say and they are held in disgrace, because they are separated from the true Guru.”(8).

The message of the “Paurri” is that we should always have loving adoration for our true Guru and never deny, disobey or talk ill of him, then we will get all the fruits of our heart's desire including union with God because the true Guru and God are in fact one.

ਸਲੋਕ ਮਃ ੪ ॥

ਹਰਿ ਪ੍ਰਭ ਕਾ ਸਭੁ ਖੇਤੁ ਹੈ ਹਰਿ ਆਪਿ ਕਿਰਸਾਣੀ ਲਾਇਆ ॥
ਗੁਰਮੁਖਿ ਬਖਸਿ ਜਮਾਈਅਨੁ ਮਨਮੁਖੀ ਮੂਲੁ ਗਵਾਇਆ ॥

ਸਭੁ ਕੋ ਬੀਜੇ ਆਪਣੇ ਭਲੇ ਨੋ ਹਰਿ ਭਾਵੈ ਸੋ ਖੇਤੁ ਜਮਾਇਆ ॥

ਗੁਰਸਿਖੀ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਫਲੁ
ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥

salok mehlāa 4.

har parabh kaa sabh khayt hai har aap kirsaaṇee laa-i-aa.
gurmukh bakhās jamāa-ee-an manmukhee mool gavāa-i-aa.

sabh ko beejay aapṇay bhalay no har bhaavai so khayt
jamaa-i-aa.

gursikhee har amrit beej-i-aa har amrit naam fal amrit paa-i-aa.



ਜਮੂ ਚੂਹਾ ਕਿਰਸ ਨਿਤ ਕੁਰਕਦਾ ਹਰਿ ਕਰਤੈ ਮਾਰਿ ਕਢਾਇਆ ॥

ਕਿਰਸਾਣੀ ਜੰਮੀ ਭਾਉ ਕਰਿ ਹਰਿ ਬੋਹਲ ਬਖਸ ਜਮਾਇਆ ॥
ਤਿਨ ਕਾ ਕਾੜਾ ਅੰਦੇਸਾ ਸਭੁ ਲਾਹਿਓਨੁ ਜਿਨੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ
ਧਿਆਇਆ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਸਭੁ ਜਗਤੁ
ਤਰਾਇਆ ॥੧॥

ਮਃ ੪ ॥

ਸਾਰਾ ਦਿਨੁ ਲਾਲਚਿ ਅਟਿਆ ਮਨਮੁਖਿ ਹੋਰੇ ਗਲਾ ॥
ਰਾਤੀ ਊਘੇ ਦਬਿਆ ਨਵੇ ਸੋਤ ਸਭਿ ਢਿਲਾ ॥
ਮਨਮੁਖਾ ਦੈ ਸਿਰਿ ਜੋਰਾ ਅਮਰੁ ਹੈ ਨਿਤ ਦੇਵਹਿ ਭਲਾ ॥
ਜੋਰਾ ਦਾ ਆਖਿਆ ਪੁਰਖ ਕਮਾਵਦੇ ਸੇ ਅਪਵਿਤ ਅਮੋਧ ਖਲਾ ॥

ਕਾਮਿ ਵਿਆਪੇ ਕੁਸੁਧ ਨਰ ਸੇ ਜੋਰਾ ਪੁਛਿ ਚਲਾ ॥
ਸਤਿਗੁਰ ਕੈ ਆਖਿਐ ਜੋ ਚਲੈ ਸੋ ਸਤਿ ਪੁਰਖੁ ਭਲ ਭਲਾ ॥
ਜੋਰਾ ਪੁਰਖ ਸਭਿ ਆਪਿ ਉਪਾਇਅਨੁ ਹਰਿ ਖੇਲ ਸਭਿ ਖਿਲਾ ॥

jam choohaa kiras nit kurka^{daa} har kartai maar kad^{haa}-i-
aa.
kirsaa^{nee} jammee b^{haa}-o kar har bohal bak^{has} jamaa-i-aa.
tin kaa kaar^{haa} and^{aysaa} sab^h laahi-on jinee satgur purakh
D^{hi}-aa-i-aa.

jan naanak naam araaD^{hi}-aa aap tari-aa sab^h jagat taraa-i-
aa. ||1||

mehl^{aa} 4.

saaraa din laalach ati-aa manmuk^h horay galaa.
raate^e oog^{hai} dabi-aa navay sot sab^h d^{hi}laa.

manmuk^hhai dai sir joraa amar hai nit dayveh b^halaa.
joraa daa aak^{hi}-aa purakh kamaavday say apvit amayD^h
k^halaa.

kaam vi-aapay kusuD^h nar say joraa puch^h chala.
satgur kai aak^{hi}-ai jo chalai so sat purakh b^hal b^halaa.
joraa purakh sab^h aap upaa-i-an har khayl sab^h k^hilaa.

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ਸਭ ਤੇਰੀ ਬਣਤ ਬਣਾਵਣੀ ਨਾਨਕ ਭਲ ਭਲਾ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਵੇਪਰਵਾਹੁ ਅਬਾਹੁ ਹੈ ਅਤੁਲੁ ਕਿਉ ਤੁਲੀਐ ॥
ਸੇ ਵਡਭਾਗੀ ਜਿ ਤੁਧੁ ਧਿਆਇਦੇ ਜਿਨ ਸਤਿਗੁਰੁ ਮਿਲੀਐ ॥
ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ ॥
ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜੇ
ਝੜਿ ਪੜੀਐ ॥

ਓਨਾ ਅੰਦਰਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੈ ਬਿਖੁ ਮਾਇਆ ਨੋ ਝਖਿ ਮਰਦੇ
ਕੜੀਐ ॥੯॥

sab^h tayree banat banaavane^e naanak b^hal b^halaa. ||2||

pa-or^{hee}.

too vayparvaahu athaahu hai atul ki-o t^ulee-ai.
say vad^{haa}gee je tuD^h D^{hi}-aa-i-day jin satgur milee-ai.
satgur kee bane^e sat saroop hai gurbaane^e bane^e-ai.
satgur kee reesai hor kach pich bolday say koor^{hi}-aar
koor^{hay} j^{har}h par^{hee}-ai.
on^haa andar hor muk^h hor hai bik^h maa-i-aa no j^hakh
marday kar^{hee}-ai. ||9||

Shalok Mohalla-4

In “Paurri” 7, Guru Ji gave us the message that it is up to us, what kind of blessings from the true Guru, we want to obtain. If we follow Guru’s advice, and meditate on the God’s Name with true love and devotion of our heart, we will obtain glory in this world, and honor in His court. On the other hand, if we indulge in malice, and false pretence, then like a false coin, our falsehood will be revealed, and we will be subjected to shame and suffering. In this Shabad Guru Ji conveys the same message by comparing our body with a farmer’s field.

He says: “All our body is (like) the farm of God, in which He has Himself, yoked the humans to do farming (or perform our duties). By God’s grace, the Guru-wards, have grown (God’s Name) in it, but the self-conceited have wasted (their life in vain, as if they) have wasted even the seed. Everybody grows the field for his own good (or does deeds thinking them to be for his benefit), but only that field grows good which God likes (or that effort gets rewarded, which God likes).



(Therefore, to please God), disciples of Guru sow only the seed of immortalizing God's Name and they receive the immortalizing reward. (Ordinarily), the demon of death, keeps on nibbling at the life of mortals like a mouse, but the Creator God has beaten it away (for the Guru wards, and it cannot harm them in any way. Therefore, their efforts are richly rewarded, as if) their crop has grown with abundance, and by God's grace, they have reaped a big load of produce. Thus, those who have contemplated on the true Guru, all their dread and doubt, (God) has removed. In short, O Nanak he, who has meditated on God's Name, he has saved himself, and helped the entire world to cross over (the worldly ocean or rounds of births and deaths)." (1)

"Mohalla":-4

Now commenting further on the life of the self-conceited persons, Guru Ji says: "The self-willed person, being engrossed in greed keeps on wasting his whole day in things other than (God's Name). Due to his tiring but useless efforts during the day, he is overpowered by sleep during the night. This way all his nine faculties become weak. Such self-willed persons are dominated by their spouses; they daily issue orders to them, and they deem only those orders as good. The persons who so blindly follow the dictates of their spouses are impure, without intellect, and foolish. Such immoral persons, being afflicted by lust, simply do, what their spouses command. On the other hand the good human being, who follows the commands of true Guru, is the best of all (mortals). But, it is (God) Himself, who has created all men and women, and it is God, who has set up this play (of the self-conceited, and Guru wards persons). Therefore Nanak says, O' God, all is Your creation and arrangement, and whatever You do is for the good." (2)

"Paurri":-9

Guru Ji now conveys the essence and the message of his above thoughts. First he addresses God and says: "(O God), You are care free, unfathomable, and immeasurable. How can You be weighed (or valued)? Very fortunate are they, whom the true Guru has met, and who meditate on You. (Because) the word of the true Guru is the embodiment of truth and it is through the word that one becomes true (also). Trying to copy the true Guru, (some false gurus), utter untenable and false things. Such false persons soon fall (from their high positions) like withered leaves, because of their falsehood. In their heart is one thing and in their mouth is quite another. They keep hankering and dying worrying about the poison of worldly wealth." (9)

The message of the "Paurri" is that treating our body like a farm we should grow the seed of Name in it. Instead of blindly following the orders of our spouses to satisfy our lusts we should follow the commands of the true Guru. However we should be careful about the existence of false Gurus also, who for the sake of worldly wealth keep uttering all kinds of false and untenable things.

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ਸਲੋਕ ਮ: ੪ ॥

salok mehlāa 4.

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਨਿਰਮਲੀ ਨਿਰਮਲ ਜਨੁ ਹੋਇ ਸੁ ਸੇਵਾ ਘਾਲੇ
॥

satgur kee sayvaa nirmalee nirmal jan ho-ay so sayvaa
ghaalay.
jin andar kapat vikaar jhooth o-ay aapay sachai vakh



ਜਿਨ ਅੰਦਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਝੂਠੁ ਓਇ ਆਪੇ ਸਚੈ ਵਖਿ ਕਢੇ
ਜਜਮਾਲੇ ॥

ਪੰਨਾ ੩੦੫

ਸਚਿਆਰ ਸਿਖ ਬਹਿ ਸਤਿਗੁਰ ਪਾਸਿ ਘਾਲਨਿ ਕੂੜਿਆਰ ਨ
ਲਭਨੀ ਕਿਤੇ ਬਾਇ ਭਾਲੇ ॥
ਜਿਨਾ ਸਤਿਗੁਰ ਕਾ ਆਖਿਆ ਸੁਖਾਵੈ ਨਾਹੀ ਤਿਨਾ ਮੁਹ ਭਲੇਰੇ
ਫਿਰਹਿ ਦਯਿ ਗਾਲੇ ॥
ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਹਰਿ ਕੇਰੀ ਸੇ ਕਿਚਰਕੁ ਵੇਰਾਈਅਨਿ
ਮਨਮੁਖ ਬੇਤਾਲੇ ॥
ਸਤਿਗੁਰ ਨੋ ਮਿਲੈ ਸੁ ਆਪਣਾ ਮਨੁ ਬਾਇ ਰਖੈ ਓਹੁ ਆਪਿ
ਵਰਤੈ ਆਪਣੀ ਵਥੁ ਨਾਲੇ ॥
ਜਨ ਨਾਨਕ ਇਕਨਾ ਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵੈ ਇਕਿ ਆਪੇ ਵਖਿ
ਕਢੈ ਠਗਵਾਲੇ ॥੧॥

ਮਃ ੪ ॥

ਜਿਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਤਿਨ ਕੇ ਕਾਜ ਦਯਿ ਆਦੇ
ਰਾਸਿ ॥

ਤਿਨ ਦੂਕੀ ਮੁਹਤਾਜੀ ਲੋਕਨ ਕੀ ਹਰਿ ਪ੍ਰਭੁ ਅੰਗੁ ਕਰਿ ਬੈਠਾ
ਪਾਸਿ ॥

ਜਾਂ ਕਰਤਾ ਵਲਿ ਤਾ ਸਭੁ ਕੋ ਵਲਿ ਸਭਿ ਦਰਸਨੁ ਦੇਖਿ ਕਰਹਿ
ਸਾਬਾਸਿ ॥

ਸਾਹੁ ਪਾਤਿਸਾਹੁ ਸਭੁ ਹਰਿ ਕਾ ਕੀਆ ਸਭਿ ਜਨ ਕਉ ਆਇ
ਕਰਹਿ ਰਹਰਾਸਿ ॥

ਗੁਰ ਪੂਰੇ ਕੀ ਵਡੀ ਵਡਿਆਈ ਹਰਿ ਵਡਾ ਸੇਵਿ ਅਤੁਲੁ ਸੁਖੁ
ਪਾਇਆ ॥

ਗੁਰਿ ਪੂਰੇ ਦਾਨੁ ਦੀਆ ਹਰਿ ਨਿਹਚਲੁ ਨਿਤ ਬਖਸੇ ਚੜੈ
ਸਵਾਇਆ ॥

ਕੋਈ ਨਿੰਦਕੁ ਵਡਿਆਈ ਦੇਖਿ ਨ ਸਕੈ ਸੋ ਕਰਤੈ ਆਪਿ
ਪਚਾਇਆ ॥

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਬੋਲੈ ਕਰਤੇ ਕੇ ਭਗਤਾ ਨੋ ਸਦਾ ਰਖਦਾ
ਆਇਆ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਸਾਹਿਬੁ ਅਗਮ ਦਇਆਲੁ ਹੈ ਵਡ ਦਾਤਾ ਦਾਣਾ ॥
ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਹੋਰੁ ਕੋ ਦਿਸਿ ਨਾ ਆਵਈ ਤੂਹੈ ਸੁਖਤੁ ਮੇਰੈ
ਮਨਿ ਭਾਣਾ ॥

ਮੋਹੁ ਕੁਟੰਬੁ ਦਿਸਿ ਆਵਦਾ ਸਭੁ ਚਲਣਹਾਰਾ ਆਵਣ ਜਾਣਾ ॥
ਜੋ ਬਿਨੁ ਸਚੇ ਹੋਰਤੁ ਚਿਤੁ ਲਾਇਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜਾ ਤਿਨ
ਮਾਣਾ ॥

kadhay jajmaalay.

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sachiaar sikh bahi satgur paas ghaalan koorhi-aar na
labhnee kitai thaa-ay bhaalay.

jinaa satgur kaa aakhi-aa sukhaavai naahee tinaa muh
bhalayray fireh da-yi gaalay.

jin andar pareet nahee har kayree say kichrak vayraa-ee-an
manmukh baytaalay.

satgur no milai so aapnaa man thaa-ay rakhai oh aap vartai
aapnee vath naalay.

jan naanak iknaa gur mayl sukh dayvai ik aapay vakh
kadhai thagvaalay. ||1||

mehlaa 4.

jinaa andar naam niDhaan har tin kay kaaj da-yi aaday
raas.

tin chookee muhtaajee lokan kee har parabh ang kar
baithaa paas.

jaa^N kartaa val taa sabh ko val sabh darsan daykh karahi
saabaas.

saahu paatisaahu sabh har kaa kee-aa sabh jan ka-o aa-ay
karahi rahraas.

gur pooray kee vadee vadi-aa-ee har vadaa sayv atul sukh
paa-i-aa.

gur poorai daan dee-aa har nihchal nit bakhshay charhai
savaa-i-aa.

ko-ee nindak vadi-aa-ee daykh na sakai so kartai aap
pachaa-i-aa.

jan naanak gun bolai kartay kay bhagtaa no sadaa rakh-daa
aa-i-aa. ||2||

pa-orhee.

too saahib agam da-i-aal hai vad daataa daanaa.

tuDh jayvad mai hor ko dis naa aavee toohai^N sugharh
mayrai man bhaanaa.

moh kutamb dis aavdaa sabh chalanhaaraa aavan jaanaa.
jo bin sachay horat chit laa-iday say koorhi-aar koorhaa tin
maanaa.

naanak sach Dhi-aa-ay too bin sachay pach pach mu-ay
ajaanaa. ||10||



ਨਾਨਕ ਸਚੁ ਧਿਆਇ ਤੂ ਬਿਨੁ ਸਚੇ ਪਰਿ ਪਰਿ ਮੁਏ ਅਜਾਣਾ
॥੧੦॥

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Shalok Mohalla-4

In the previous “*Paurri*”, Guru Ji advised us that treating our body like a farm we should grow the seed of Name in it, and follow the commands of the true Guru. Guru Ji starts his next sermon, by commenting on the service of the true Guru.

He says: “To serve the true Guru is an immaculate act. But only that person can perform (this difficult task), who has a pure mind. They who have deceit, wickedness and falsehood in their mind, them the true (God) himself drives out, like persons afflicted with a contagious disease.”

“The disciples, who truly want to serve, they sit near the Guru, and serve him, but the false ones, are not found anywhere near, even when searched for. To whom Guru’s teachings don’t seem pleasing, outwardly they seem very pleasing, (but actually, they are defiled persons), and being accursed by God, they keep wandering around. (The fact is), that within whom is no love for God, cannot be consoled for too long. They are the self-conceited fools. But, the person, who meets the true Guru (and truly follows his advice), he keeps his mind steady at one place; he himself expends, his commodity (of breaths, to meditate on God’s Name, instead of letting it be wasted by his evil passions of lust and anger etc.) But O servant Nanak, (it is God) Himself, who by uniting some with the Guru, gives peace, and some He Himself separates out as cheats.”(1)

“Mohalla”-4

Now Guru Ji tells about the merits of those, who enshrine God’s Name, in their hearts. He says: “They within whom is the treasure of God’s Name, (God) has Himself got their tasks accomplished. Their dependence on humans is ended, because God Himself is always on their side. When God is on anyone’s side, then all others also come to their side and upon seeing him they start praising and honoring him. (Since), all kings and emperors have been created by God; therefore, they all also come and make obeisance to the devotees (of God). This is the greatness of the perfect Guru, that by serving God, (the devotee) has obtained great and immeasurable peace. Through the perfect Guru, God, gives him the everlasting gift of His (Name, which) increases every. If some slanderer cannot tolerate such glory (of a devotee), him the Creator has Himself destroyed. Devotee Nanak utters praises of the Creator, who has always been protecting the devotees.”(2)

“Paurri”-10

Therefore, going into the prayer mode, Guru Ji says: “(O God), You are the incomprehensible compassionate Master, and great judicious Giver. To me no one else seems as great; You are sagacious, and pleasing to my mind. (I have realized that), the family which we see, and (to which we) feel attached, is all transitory, and all keeps coming and going. Therefore except true God they, who attune their mind to any other being are all dealing with falsehood, and false is their pride. Therefore, O Nanak, you only meditate on the true (God), because, without serving the true (God),



the ignorant ones, have been consumed after suffering very badly.”

The message of the “*Paurri*” is that we should follow the advice of the true Guru (Granth Sahib Ji), and meditate only on the Name of the true God, and none else.

ਸਲੋਕ ਮਃ ੪ ॥

ਅਗੋ ਦੇ ਸਤ ਭਾਉ ਨ ਦਿਚੈ ਪਿਛੋ ਦੇ ਆਖਿਆ ਕੰਮਿ ਨ ਆਵੈ ॥

ਅਧ ਵਿਚਿ ਫਿਰੈ ਮਨਮੁਖੁ ਵੇਚਾਰਾ ਗਲੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ॥

ਜਿਸੁ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਸਤਿਗੁਰ ਕੀ ਸੁ ਕੂੜੀ ਆਵੈ ਕੂੜੀ ਜਾਵੈ ॥

ਜੇ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰਤਾ ਤਾਂ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਵੈ ॥

ਤਾਂ ਅਪਿਉ ਪੀਵੈ ਸਬਦੁ ਗੁਰ ਕੇਰਾ ਸਭੁ ਕਾੜਾ ਅੰਦੇਸਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੧॥

ਮਃ ੪ ॥

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

salok mehlā 4.

ago day sat bhāa-o na dichai pichho day aakhi-aa kamm na aavai.

aDh vich firai manmukh vaychaaraa galee ki-o sukh paavai.

jis andar pareet nahee satgur kee so koorhee aavai koorhee jaavai.

jay kirpaa karay mayraa har parabh kartaa taa^N satgur paarbarahm nadree aavai.

taa api-o peevai sabad gur kayraa sabh kaarhaa andaysaa bharam chukhaavai.

sadaa anand rahai din raatee jan naanak an-din har gun gaavai. ||1||

mehlā 4.

gur satgur kaa jo sikh akhaa-ay so bhalkay uth har naam Dhi-aavai.

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ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

ਪੰਨਾ ੩੦੬

ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

ਪਉੜੀ ॥

udam karay bhalkay parbhaatē isnaan karay amrit sar naavai.

updays guroo har har jap jaapai sabh kilvikh paap dokh leh jaavai.

fir charhai divas gurbaanee gaavai bahdi-aa uth-di-aa har naam Dhi-aavai

jo saas giraas Dhi-aa-ay mayraa har har so gursikh guroo man bhaavai.

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jis no da-i-aal hovai mayraa su-aamee tis gursikh guroo updays sunaavai.

jan naanak Dhoorh mangai tis gursikh kee jo aap japai avrah naam japaavai. ||2||

pa-orhee.

jo tuDh sach Dhi-aa-iday say virlay thorhay.

jo man chit ik araaDh-day tin kee barkat khaahi asa^Nkh



ਜੇ ਤੁਧੁ ਸਚੁ ਧਿਆਇਦੇ ਸੇ ਵਿਰਲੇ ਬੋਝੇ ॥
ਜੇ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਰਾਧਦੇ ਤਿਨ ਕੀ ਬਰਕਤਿ ਖਾਹਿ ਅਸੰਖ
ਕਰੋਝੇ ॥

ਤੁਧੁਨੋ ਸਭ ਧਿਆਇਦੀ ਸੇ ਬਾਇ ਪਏ ਜੋ ਸਾਹਿਬ ਲੋਝੇ ॥

ਜੇ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਖਾਏ ਪੈਨਦੇ ਸੇ ਮੁਏ ਮਰਿ ਜੰਮੇ ਕੋਝੇ ॥

ਓਇ ਹਾਜਰੁ ਮਿਠਾ ਬੋਲਦੇ ਬਾਹਰਿ ਵਿਸੁ ਕਢਹਿ ਮੁਖਿ ਘੋਲੇ ॥
ਮਨਿ ਖੋਟੇ ਦਯਿ ਵਿਛੋਝੇ ॥੧੧॥

karorhay.

tuDhuno sabh Dhi-aa-idee say thaa-ay pa-ay jo saahib
lorhay.

jo bin satgur sayvay khaaday painday say mu-ay mar
jammay korh^Hay.

o-ay haajar mithaa bolday baahar vis kadheh mukh
gholay.

man khotay da-yi vichhorhay. ||11||

Shalok Mohalla-4

In the previous Paurri, Guru Ji advised us, that we should follow the advice of the true Guru, and meditate only on the Name of the true God, and none else. In this stanza Guru Ji is commenting on those selfish persons who do not show respect to the true Guru at the right time but later on try to cover themselves by talking to other people and make vain excuses.

He says: “The person, who doesn’t pay proper respect (to the true Guru), at the first time, anything he says afterwards (to cover his mistake), doesn’t do him any good. Such a wretched apostate, who wanders in double mind, how he can find peace, through mere words? He, within whose heart is not the love of the true Guru, he falsely comes to (the Guru’s court, for the sake of pleasing others), and falsely goes out from there. However, if my Creator – God shows mercy (on such a person), then he also sees God in the true Guru. Then he drinks the nectar of the Guru’s word and all his fear, dread, and doubt is dispelled. Slave Nanak (says, that person), always remains in bliss day and night, who daily sings God’s praises.”(1)

“Mohalla”:-4

Now Guru Ji gives the definition of a person, who wants himself to be called the true Sikh or disciple of the Guru. So that, instead of finding faults with others, we may examine ourselves, and determine, how far we are justified in calling ourselves Guru’s Sikhs?

Guru Ji says: “He who calls himself a disciple of the true Guru, rising up early in the morning, every day, he meditates on God’s Name. Making the effort of rising up early in the morning, he takes a shower, and (then he gets so absorbed in meditating on God’s Name, as if) he is bathing in the tank of (divine) nectar. By so meditating on God’s Name, as advised by the true Guru, all his sufferings due to any sins or misdeeds are removed. Later in the day, he sings the hymns uttered by the Guru, (and at all times), whether sitting or standing, he reflects on God’s Name. Such a “Gursikh”, who contemplates upon my God, with every breath and morsel, is very pleasing to the Guru’s mind. However, such instruction, the Guru gives only to that person, on whom God becomes gracious, and slave Nanak, begs for the dust of the feet of such a disciple of the Guru who himself meditates on (God’s) Name, and inspires others to do the same.”(2)

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“Paurri”:-11

However, observing the general state of human beings, Guru Ji says: “O true God, very rare are the ones, who meditate upon You (with a sincere heart). But millions and billions benefit from those, who meditate upon You, with true and sincere concentration of their mind. (O God, apparently), the entire world seems to be remembering You, but they alone are approved, whom You the Master like.”



Next telling the consequences of going about our daily business, without meditating on God's Name, Guru Ji says: "They, who eat and dress, without serving the Guru (meaning meditating on God's Name), they are as good as dead, and those wretched persons, keep suffering the pains of births and deaths. In your presence, they utter sweet words, but outside (your presence), they speak poison like (ill words against you). God casts such, evil minded persons away from Him."(11)

The message of this "*Paurri*" is that if we want to be called the true Sikhs of Guru, we should daily rise early in the morning, meditate on His Name and His Gurbani and should not even eat or wear anything without doing the daily "*Parkaash*" and reading from the Guru Granth Sahib Ji.

ਸਲੋਕ ਮ: ੪ ॥

ਮਲੁ ਜੁਈ ਭਰਿਆ ਨੀਲਾ ਕਾਲਾ ਖਿਧੋਲੜਾ ਤਿਨਿ ਵੇਮੁਖਿ
ਵੇਮੁਖੈ ਨੋ ਪਾਇਆ ॥
ਪਾਸਿ ਨ ਦੇਈ ਕੋਈ ਬਹਣਿ ਜਗਤ ਮਹਿ ਗੂਹ ਪੜਿ ਸਗਵੀ ਮਲੁ
ਲਾਇ ਮਨਮੁਖੁ ਆਇਆ ॥
ਪਰਾਈ ਜੋ ਨਿੰਦਾ ਚੁਗਲੀ ਨੋ ਵੇਮੁਖੁ ਕਰਿ ਕੈ ਭੇਜਿਆ ਓਥੈ ਭੀ
ਮੁਹੁ ਕਾਲਾ ਦੁਹਾ ਵੇਮੁਖਾ ਦਾ ਕਰਾਇਆ ॥
ਤੜ ਸੁਣਿਆ ਸਭਤੁ ਜਗਤ ਵਿਚਿ ਭਾਈ ਵੇਮੁਖੁ ਸਣੈ ਨਫਰੈ
ਪਉਲੀ ਪਉਦੀ ਫਾਵਾ ਹੋਇ ਕੈ ਉਠਿ ਘਰਿ ਆਇਆ ॥
ਅਗੈ ਸੰਗਤੀ ਕੁੜਮੀ ਵੇਮੁਖੁ ਰਲਣਾ ਨ ਮਿਲੈ ਤਾ ਵਹੁਟੀ
ਭਤੀਜੀ ਫਿਰਿ ਆਣਿ ਘਰਿ ਪਾਇਆ ॥
ਹਲਤੁ ਪਲਤੁ ਦੋਵੈ ਗਏ ਨਿਤ ਭੁਖਾ ਕੂਕੇ ਤਿਹਾਇਆ ॥
ਧਨੁ ਧਨੁ ਸੁਆਮੀ ਕਰਤਾ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਨਿਆਉ ਸਚੁ ਬਹਿ
ਆਪਿ ਕਰਾਇਆ ॥
ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੋ ਸਾਚੈ ਮਾਰਿ ਪਚਾਇਆ ॥
ਏਹੁ ਅਖਰੁ ਤਿਨਿ ਆਖਿਆ ਜਿਨਿ ਜਗਤੁ ਸਭੁ ਉਪਾਇਆ
॥੧॥

ਮ: ੪ ॥

ਸਾਹਿਬੁ ਜਿਸ ਕਾ ਨੰਗਾ ਭੁਖਾ ਹੋਵੈ ਤਿਸ ਦਾ ਨਫਰੁ ਕਿਥਹੁ ਰਜਿ
ਖਾਏ ॥
ਜਿ ਸਾਹਿਬ ਕੈ ਘਰਿ ਵਥੁ ਹੋਵੈ ਸੁ ਨਫਰੈ ਹਥਿ ਆਵੈ ਅਣਹੋਈ
ਕਿਥਹੁ ਪਾਏ ॥
ਜਿਸ ਦੀ ਸੇਵਾ ਕੀਤੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੀਐ ਸਾ ਸੇਵਾ ਅਉਖੀ
ਹੋਈ ॥

ਨਾਨਕ ਸੇਵਾ ਕਰਹੁ ਹਰਿ ਗੁਰ ਸਫਲ ਦਰਸਨ ਕੀ ਫਿਰਿ ਲੇਖਾ
ਮੰਗੈ ਨ ਕੋਈ ॥੨॥

ਪਉੜੀ ॥

ਨਾਨਕ ਵੀਚਾਰਹਿ ਸੰਤ ਜਨ ਚਾਰਿ ਵੇਦ ਕਹੰਦੇ ॥
ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ ॥
ਪ੍ਰਗਟ ਪਹਾਰਾ ਜਾਪਦਾ ਸਭਿ ਲੋਕ ਸੁਣੰਦੇ ॥
ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਧ ਨਰ ਸੰਤ ਨਾਲਿ ਖਹੰਦੇ ॥

salok mehlā 4.

mal joo-ee bhari-aa neelaa kaalaa khiDholrhaa t̥in
vaimukh
vaymukhai no paa-i-aa.
paas na day-ee ko-ee bahan jagat meh gooh parh sagvee
mal laa-ay manmukh aa-i-aa.
paraa-ee jo nindaa chuglee no vaimukh kar kai bhayji-aa
othai bhee muhu kaalaa duhaa vaymukhaa daa karaa-i-aa.
tarh suni-aa sabhat jagat vich bhaa-ee vaimukh sanai
nafrai pa-ulee pa-udee faavaa ho-ay kai uth ghar aa-i-aa.
agai sangtee kurhmee vaimukh ralnaa na milai taa vahutee
bhateejee^N fir aan ghar paa-i-aa.
halat palat dovai ga-ay nit bhukhaa kookay tihaa-i-aa.
Dhan Dhan su-aamee kartaa purakh hai jin ni-aa-o sach
bahi aap karaa-i-aa.
jo nindaa karay satgur pooray kee so saachai maar pachaa-
i-aa.
ayhu akhar t̥in aakhi-aa jin jagat sabh upaa-i-aa. ||1||

mehlā 4.

saahib jis kaa nangaa bhukhaa hovai t̥is daa nafar kithhu
raj khaa-ay.
je saahib kai ghar vath hovai so nafrai hath aavai anhodee
kithhu paa-ay.
jis dee sayvaa keetee fir laykhaa mangee-ai saa sayvaa a-
ukhee ho-ee.
naanak sayvaa karahu har gur safal darsan kee fir laykhaa
mangai na ko-ee. ||2||

pa-orhee.

naanak vichaareh sant jan chaar vayd kahanday.
bhagat mukhai tay bolday say vachan hovanday.
pargat pahaaraa jaapdaa sabh lok sunanday.
sukh na paa-in mugaDh nar sant naal khahanday.



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ਓਇ ਲੋਚਨਿ ਓਨਾ ਗੁਣੈ ਨੋ ਓਇ ਅਹੰਕਾਰਿ ਸਝੰਦੇ ॥
 ਓਇ ਵਿਚਾਰੇ ਕਿਆ ਕਰਹਿ ਜਾ ਭਾਗ ਧੁਰਿ ਮੰਦੇ ॥
 ਜੋ ਮਾਰੇ ਤਿਨਿ ਪਾਰਬ੍ਰਹਮਿ ਸੇ ਕਿਸੈ ਨ ਸੰਦੇ ॥
 ਵੈਰੁ ਕਰਹਿ ਨਿਰਵੈਰ ਨਾਲਿ ਧਰਮ ਨਿਆਇ ਪਚੰਦੇ ॥
 ਜੋ ਜੋ ਸੰਤਿ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ ॥
 ਪੇਡੁ ਮੁੰਢਾਹੂੰ ਕਟਿਆ ਤਿਸੁ ਡਾਲ ਸੁਕੰਦੇ ॥੧੨॥

o-ay lochan onaa gunai no o-ay aha^Nkaar sarhanday.
 o-ay vichaaray ki-aa karahi jaa bhaag Dhur manday.
 jo maaray tin paarbarahm say kisai na sanday.
 vair karahi nirvair naal Dharam ni-aa-ay pachanday.
 jo jo sant saraapi-aa say fireh bhavanday.
 payd mu^Ndhaahoo^N kati-aa tis daal sukanday. ||12||

Shalok Mohalla-4

As per Dr. Bhai Vir Singh Ji, this Shalok refers to the incident, which happened at the time of Guru Amardass Ji (the third Guru). According to Bh. Harbans Singh also, this Salok, briefly describes the fate of a person, who being provoked by one slanderer named (Marvaha), tried to harm Guru Amardas Ji, by making false complaints against him. When all his petitions and appeals by the local and central rulers failed, then as per the custom of those days, he made one last attempt, by throwing himself before the king, and begging for his intervention. But when the king investigated the matter, he too found the complaint as false. Therefore, he punished him, by getting him severely beaten, and throwing him in a ditch filled with mud, and dirt. Thus totally disgraced, and dishonored, he returned home, and ultimately died in shame.

Briefly referring to this incident, Guru Ji says: “Those self-conceited persons, put a blue- black, dirty, and lice laden gown on the self-conceited (son of “Gonda”. But when upon being punished by the king), and laden with even more dirt, the self- conceited person came (home), no one in the world, would let him sit near. The self-conceited person, who was sent to slander and back bite others (before the king, there also both of them were put to shame). Instantly the whole world came to know that, the slanderer along with his servant was given a shoe beating and going crazy, he hastened back to his home in utter shame. Even there, the self-conceited person was not allowed to associate with the society including his in-laws. Then his wife and niece brought him home. This way he lost both this and the next world and he was crying in hunger and thirst. Blessed, blessed is the creator Master, who Himself got this true judgment delivered, that he who slanders the true perfect Guru; he is completely destroyed by the true God. (This is not, what I am saying on my own), He, who has created the entire world, has uttered this word (regarding true justice).”(1)

“Mohala”:-4

Now referring to the above incident, in general Guru Ji advises us to stay away from the service and support of the persons who themselves are poor and bankrupt (spiritually). But referring to the example of serving a person who is himself penniless (worldly) Guru Ji says: “How can the servant hope to be fully sustained, whose master himself is without food and clothes?”

“If there be something in the house of the master, only then can his servant hope to get it, but what can he get, where there is nothing? It is difficult (and useless) to do that service, after doing which, we are still asked to account for (our deeds). Therefore, O Nanak, serve the fruitful vision of the Guru God, so that no one asks you for the account (of your deeds).”(2)

“Paurri”:-12

Now Guru Ji gives the gist of the above stanzas and says: “O Nanak, the saints think and all the four “Vedas” also proclaim that whatever the devotees (of God) utter from their tongue that comes to pass. Their glory becomes manifest in the whole world, and all people come to listen to them. The foolish persons, who tussle with the saints, never get any peace. (These people are so perverse) that while the saints pray for their welfare, these (self conceited ones) burn with their ego. (But actually), what these poor (wretches) can do, when such is their ill fated destiny. Those who are accursed by God (Himself) are faithful to no one. They harbor enmity against even those who bear no grudge against anybody. Therefore, justice demands that they perish. Whosoever, has been accursed by the saints, they keep wandering about. They are like that tree which is cut from its root, therefore, even its leaves wither away, (therefore such persons not only are destroyed themselves even all their lineage is finished).”(12).

The message of the “Paurri” is that we should never try to speak ill of any body particularly of those



saintly persons who bear no enmity towards anyone.

ਸਲੋਕ ਮ: ੪ ॥

salok mehlāa 4.

ਪੰਨਾ ੩੦੭

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ਅੰਤਰਿ ਹਰਿ ਗੁਰੂ ਧਿਆਇਦਾ ਵਡੀ ਵਡਿਆਈ ॥
ਤੁਸਿ ਦਿਤੀ ਪੂਰੈ ਸਤਿਗੁਰੂ ਘਟੈ ਨਾਹੀ ਇਕੁ ਤਿਲੁ ਕਿਸੈ ਦੀ
ਘਟਾਈ ॥

antar har guroo Dhi-aa-idaa vadee vadi-aa-ee.
tus ditee poorai satguroo ghatai naahee ik til kisai dee
ghataa-ee.

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ਸਚੁ ਸਾਹਿਬੁ ਸਤਿਗੁਰੂ ਕੈ ਵਲਿ ਹੈ ਤਾਂ ਝਖਿ ਝਖਿ ਮਰੈ ਸਭ
ਲੁੰਕਾਈ ॥

sach saahib satguroo kai val hai taa^N jhakh jhakh marai
sabh lokaa-ee.
nindkaa kay muh kaalay karay har kartai aap vaDhaa-ee.
ji-o ji-o nindak nind karahi ti-o ti-o nit nit charhai savaa-
ee.
jan naanak har aaraaDhi-aa tin pairee aan sabh paa-ee. ||1||

ਨਿੰਦਕਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰੇ ਹਰਿ ਕਰਤੈ ਆਪਿ ਵਧਾਈ ॥
ਜਿਉ ਜਿਉ ਨਿੰਦਕ ਨਿੰਦ ਕਰਹਿ ਤਿਉ ਤਿਉ ਨਿਤ ਨਿਤ ਚੜੈ
ਸਵਾਈ ॥

mehlāa 4.

ਜਨ ਨਾਨਕ ਹਰਿ ਆਰਾਧਿਆ ਤਿਨਿ ਪੈਰੀ ਆਣਿ ਸਭ ਪਾਈ
॥੧॥

satgur saytee ganat je rakhai halat palat sabh tis kaa ga-i-
aa.
nit jhahee-aa paa-ay jhagoo sutay jhakh-daa jhakh-daa
jharh pa-i-aa.
nit upaav karai maa-i-aa Dhan kaaran aglaa Dhan bhee ud
ga-i-aa.
ki-aa oh khatay ki-aa oh khaavai jis andar sahsaa dukh pa-
i-aa.
nirvairai naal je vair rachaa-ay sabh paap jagtai kaa tin sir
la-i-aa.

ਮ: ੪ ॥

ਸਤਿਗੁਰ ਸੇਤੀ ਗਣਤ ਜਿ ਰਖੈ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਤਿਸ ਕਾ
ਗਇਆ ॥

os agai pichhai dho-ee naahee jis andar nindaa muhi amb
pa-i-aa.
jay su-inay no oh hath paa-ay taa khayhoo saytee ral ga-i-
aa.
jay gur kee sarnee fir oh aavai taa pichhlay a-ugan bakhas
la-i-aa.
jan naanak an-din naam Dhi-aa-i-aa har simrat kilvikh
paap ga-i-aa. ||2||

ਨਿਤ ਝਹੀਆ ਪਾਏ ਝਗੁ ਸੁਟੇ ਝਖਦਾ ਝਖਦਾ ਝੜਿ ਪਇਆ ॥

ਨਿਤ ਉਪਾਵ ਕਰੈ ਮਾਇਆ ਧਨ ਕਾਰਣਿ ਅਗਲਾ ਧਨੁ ਭੀ ਉਡਿ
ਗਇਆ ॥

pa-orhee.

ਕਿਆ ਓਹੁ ਖਟੇ ਕਿਆ ਓਹੁ ਖਾਵੈ ਜਿਸੁ ਅੰਦਰਿ ਸਹਸਾ ਦੁਖੁ
ਪਇਆ ॥

toohai sachaa sach too sabh doo upar too deebaan.
jo tuDh sach Dhi-aa-idaa sach sayvan sachay tayraa maan.
onaa andar sach mukh ujlay sach bolan sachay tayraa taan.
say bhagat jinee gurmukh salaahi-aa sach sabad neesaan.
sach je sachay sayvday tin vaaree sad kurbaan. ||13||

ਨਿਰਵੈਰੈ ਨਾਲਿ ਜਿ ਵੈਰੁ ਰਚਾਏ ਸਭੁ ਪਾਪੁ ਜਗਤੈ ਕਾ ਤਿਨਿ
ਸਿਰਿ ਲਇਆ ॥

ਓਸੁ ਅਗੈ ਪਿਛੈ ਢੇਈ ਨਾਹੀ ਜਿਸੁ ਅੰਦਰਿ ਨਿੰਦਾ ਮੁਹਿ ਅੰਬੁ
ਪਇਆ ॥

ਜੇ ਸੁਇਨੇ ਨੋ ਓਹੁ ਹਥੁ ਪਾਏ ਤਾ ਖੇਹੁ ਸੇਤੀ ਰਲਿ ਗਇਆ ॥

ਜੇ ਗੁਰ ਕੀ ਸਰਣੀ ਫਿਰਿ ਓਹੁ ਆਵੈ ਤਾ ਪਿਛਲੇ ਅਉਗਣ
ਬਖਸਿ ਲਇਆ ॥

ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਸਿਮਰਤ
ਕਿਲਵਿਖ ਪਾਪ ਗਇਆ ॥੨॥

ਪਉੜੀ ॥

ਤੂਹੈ ਸਚਾ ਸਚੁ ਤੂ ਸਭ ਦੂ ਉਪਰਿ ਤੂ ਦੀਬਾਣੁ ॥
ਜੇ ਤੁਧੁ ਸਚੁ ਧਿਆਇਏ ਸਚੁ ਸੇਵਨਿ ਸਚੇ ਤੇਰਾ ਮਾਣੁ ॥



ਓਨਾ ਅੰਦਰਿ ਸਚੁ ਮੁਖ ਉਜਲੇ ਸਚੁ ਬੋਲਨਿ ਸਚੇ ਤੇਰਾ ਤਾਣੁ ॥
ਸੇ ਭਗਤ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਾਲਾਹਿਆ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ॥
ਸਚੁ ਜਿ ਸਚੇ ਸੇਵਦੇ ਤਿਨ ਵਾਰੀ ਸਦ ਕੁਰਬਾਣੁ ॥੧੩॥

Shalok Mohalla-4

In the previous Paurri, Guru Ji gave us the message that we should never try to speak ill of any body particularly of those saintly persons who bear no enmity towards anyone. In this stanza Guru Ji describes the greatness of the true Guru and tells us how he is unaffected by the lies and slanders against him.

Guru Ji says: “Great is the greatness of the Guru (Amardas), who within his mind meditates on God. Being pleased, God has blessed the perfect true Guru, with this glory, and it diminishes not even an iota, howsoever any one may try. When the true God and master, is on the side of the true Guru, then even if the entire world tries, (it cannot harm him at all). God has disgraced the slanderers (of the true Guru), and the Creator has Himself enhanced the glory of the Guru. The more the slanderers tried to harm the Guru, the more his glory multiplied. Slave Nanak says, (the Guru) has meditated on God, who has made (the entire world) come and bow (before the Guru).” (1)

Mohalla-4

Now Guru Ji tells the consequences of having any jealousy or enmity towards the true Guru. Referring to one slanderer, of the true Guru, he says: “(The person), who bore enmity with the true Guru, he lost the merit of this and the next world. (He couldn’t harm the Guru, therefore) every day he used to grind his teeth, and emit foam from his mouth, and ultimately perished making vain attempts to defame the Guru. Every day, he used to make efforts to amass more riches, but he lost his previous wealth also. What can such a person earn and what can he spend, who’s within is afflicted by the pain of doubt and jealousy. He, who bears enmity to the un-inimical, he burdens himself with the sin (of enmity), against the entire world. He who has ill will in his heart, but speaks sweet words from his mouth, doesn’t get any refuge both here and hereafter. (Such a person suffers so much) that even if he handles gold, it turns into ashes. However, if he seeks the refuge of the Guru then all his past bad deeds are forgiven. O, Nanak, then such a person, day and night meditates on God's Name, while meditating on God, and all his sins and misdeeds get washed off.” (2)

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“Paurri”:-13

Therefore, Guru Ji goes into prayer mode, and humbly says: “(O' God), You are true, and (nothing but) truth. You are the highest ruler of all. O true One, they who meditate upon You, and serve You (as embodiment) of truth, they have their pride in You; within them is truth, their faces sparkle (with honor), they utter truth, and O true One, they depend on Your support. But, they alone are (Your true devotees), who praise You through the Guru, and who bear the mark of the true word of the Guru. I am always a sacrifice to them, who meditate upon the true One (with true devotion).” (13)

The message of the “Paurri” is that, no matter how much, the slanderers, and opponents try to harm a true person, they ultimately fail very miserably, and die in shame. But, by Guru’s grace, the true ones always keep meditating on the true God, and depend only on His support. They ultimately win over their opponents, and go to God’s court, with their faces sparkling in glory, and mark of approval of Guru’s word.

ਸਲੋਕ ਮ: ੪ ॥

ਧੁਰਿ ਮਾਰੇ ਪੂਰੈ ਸਤਿਗੁਰੂ ਸੇਈ ਹੁਣਿ ਸਤਿਗੁਰਿ ਮਾਰੇ ॥
ਜੇ ਮੇਲਣ ਨੋ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਨ ਦੇਈ ਮਿਲਣ ਕਰਤਾਰੇ ॥

ਸਤਸੰਗਤਿ ਵੇਈ ਨਾ ਲਹਨਿ ਵਿਚਿ ਸੰਗਤਿ ਗੁਰਿ ਵੀਚਾਰੇ ॥
ਕੋਈ ਜਾਇ ਮਿਲੈ ਹੁਣਿ ਓਨਾ ਨੋ ਤਿਸੁ ਮਾਰੇ ਜਮੁ ਜੰਦਾਰੇ ॥
ਗੁਰਿ ਬਾਬੈ ਫਿਟਕੇ ਸੇ ਫਿਟੇ ਗੁਰਿ ਅੰਗਦਿ ਕੀਤੇ ਕੂੜਿਆਰੇ ॥
ਗੁਰਿ ਤੀਜੀ ਪੀੜੀ ਵੀਚਾਰਿਆ ਕਿਆ ਹਥਿ ਏਨਾ ਵੇਚਾਰੇ ॥

salok mehlāa 4.

Dhur maaray poorai satguroo say-ee hun satgur maaray.

jay maylan no bahutayraa lochee-ai na day-ee milan
kartaaray.

satsangat dho-ee naa lahan vich sangat gur veechaaray.

ko-ee jaa-ay milai hun onaa no tis maaray jam jandaaray.

gur baabai fitkay say fitay gur angad keetay koorhi-aaray.

gur teejee peerhee veechaari-aa ki-aa hath aynaa



ਗੁਰੂ ਚਉਥੀ ਪੀੜੀ ਟਿਕਿਆ ਤਿਨਿ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ ਤਾਰੇ ॥

ਕੋਈ ਪੁਤ੍ਰ ਸਿਖੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸੁ ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ ॥

ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇਸੀ ਪੁਤ੍ਰ ਧਨੁ ਲਖਮੀ ਖੜਿ ਮੇਲੇ ਹਰਿ ਨਿਸਤਾਰੇ ॥

ਸਭਿ ਨਿਧਾਨ ਸਤਿਗੁਰੂ ਵਿਚਿ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰ ਧਾਰੇ ॥
ਸੋ ਪਾਏ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਿਸੁ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰੇ ॥
ਜਨੁ ਨਾਨਕੁ ਮਾਗੈ ਧੂੜਿ ਤਿਨ ਜੋ ਗੁਰਸਿਖ ਮਿਤ ਪਿਆਰੇ ॥੧॥

ਪੰਨਾ ੩੦੮

ਮਃ ੪ ॥

ਜਿਨ ਕਉ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਜਗਤੁ ਭੀ ਆਪੇ ਆਣਿ ਤਿਨ ਕਉ ਪੈਰੀ ਪਾਏ ॥

ਡਰੀਐ ਤਾਂ ਜੇ ਕਿਛੁ ਆਪ ਦੂ ਕੀਚੈ ਸਭੁ ਕਰਤਾ ਆਪਣੀ ਕਲਾ ਵਧਾਏ ॥

ਦੇਖਹੁ ਭਾਈ ਏਹੁ ਅਖਾੜਾ ਹਰਿ ਪ੍ਰੀਤਮ ਸਚੇ ਕਾ ਜਿਨਿ ਆਪਣੈ ਜੋਰਿ ਸਭਿ ਆਣਿ ਨਿਵਾਏ ॥

ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਰਖ ਕਰੇ ਹਰਿ ਸੁਆਮੀ ਨਿੰਦਕਾ ਦੁਸਟਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰਾਏ ॥

ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਹਰਿ ਕੀਰਤਿ ਭਗਤਿ ਨਿਤ ਆਪਿ ਕਰਾਏ ॥

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਸਤਿਗੁਰੁ ਘਰੀ ਵਸਾਏ ॥

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਵਾਏ ॥

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ਗੁਰਸਿਖਾ ਕੇ ਮੁਹ ਉਜਲੇ ਕਰੇ ਹਰਿ ਪਿਆਰਾ ਗੁਰ ਕਾ ਜੈਕਾਰੁ ਸੰਸਾਰਿ ਸਭਤੁ ਕਰਾਏ ॥

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸਨ ਕੀ ਹਰਿ ਪੈਜ ਰਖਾਏ ॥੨॥

ਪਉੜੀ ॥

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਆਪਿ ਹੈ ਸਚੁ ਸਾਹ ਹਮਾਰੇ ॥

ਸਚੁ ਪੂਜੀ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ਪ੍ਰਭ ਵਣਜਾਰੇ ਬਾਰੇ ॥

ਸਚੁ ਸੇਵਹਿ ਸਚੁ ਵਣਿਜ ਲੈਹਿ ਗੁਣ ਕਥਹ ਨਿਰਾਰੇ ॥

ਸੇਵਕ ਭਾਇ ਸੇ ਜਨ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਸਵਾਰੇ ॥

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਅਲਖੁ ਹੈ ਗੁਰ ਸਬਦਿ ਲਖਾਰੇ ॥੧੪॥

vaychaaray.

gur cha-uthee peer^hee tiki-aa tin nindak dusat sabh taaray.
ko-ee put sikh sayvaa karay satguroo kee tis kaaraj sabh
savaaray.

jo ichhai so fal paa-isee put Dhan lakhmee kharh maylay
har nistaaray.

sabh niDhaan satguroo vich jis andar har ur Dhaaray.

so paa-ay poora satguroo jis likhi-aa likhat lilaaray.

jan naanak maagai Dhoorh tin jo gursikh mit pi-aaray. ||1||

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mehlaa 4.

jin ka-o aap day-ay vadi-aa-ee jagat bhee aapay aan tin ka-
o pairee paa-ay.

daree-ai taa^N jay kichh aap doo keechai sabh kartaa aap^{nee}
kalaa vaDhaa-ay.

daykhhu bhaa-ee ayhu akhaarhaa har pareetam sachay kaa
jin aapnai jor sabh aan niva-ay.

aapni-aa bhagtaa kee rakh karay har su-aamee nindkaa
dustaa kay muh kaalay karaa-ay.

satgur kee vadi-aa-ee nit charhai savaa-ee har keerat
bhagat nit aap karaa-ay.

an-din naam japahu gursikhahu har kartaa satgur gharee
vasaa-ay.

satgur kee bane sat sat kar jaanhu gursikhahu har kartaa
aap muhhu kad^haa-ay.

gursikh^haa kay muh ujlay karay har pi-aaraa gur kaa jaikaar
sansaar sabhai karaa-ay.

jan naanak har kaa daas hai har daasan kee har paij
rakhaa-ay. ||2||

pa-or^hee.

too sachaa saahib aap hai sach saah hamaaray.

sach poojee naam drih-aa-ay parabh vanjaaray thaaray.

sach sayveh sach vananj laihi gun kathah niraaray.

sayvak bhaa-ay say jan milay gur sabad savaaray.

too sachaa saahib alakh hai gur sabad lakhaaray. ||14||

Shalok Mohalla-4



In this Shalok Guru Ji refers the fate of those evil persons who were accursed by the first Guru (Nanak Dev Ji). Instead of repenting, they continued their evil practices right unto the reign of the third Guru Amardas Ji. Therefore referring to the situation in his time, the fourth Guru Ram Das Ji uttered this Salok.

He says: “They, who from the very beginning were accursed by the perfect Guru (Nanak Dev Ji), those same ones, have now been accursed by the (present) true Guru (Amar Das Ji). Now, even if we wish very much to re-unite them (with the Guru), the Creator doesn’t let that happen. They don’t find any refuge even in the holy congregation, because that is how; the Guru has expressed his thoughts in the congregation. (What to speak of them), even if some one (else) goes to meet them, him the demon of death strikes. They, who were cursed by the first great Guru (Nanak), were again declared phony by Guru Angad Dev Ji. But in the third generation (out of compassion), the third Guru (Amar Das Ji) pondered over (the fact), that there was nothing under the control of these poor wretches: (they were acting in accordance, with their ill fated destiny). Therefore, the Guru, who has anointed me as the fourth Guru, has (now) emancipated all the slanderers and the evil doers. (The lesson of this story is this), that if any son or disciple of the true Guru serves the Guru (sincerely), all his tasks are accomplished. Whatever he wishes, he would obtain the fruit accordingly, including son, wealth and possessions. (The Guru) takes and unites him with God, who emancipates him (from the pains of births and deaths). In short, the true, who has enshrined God in his heart, has all the treasures within him. But he alone attains to the perfect Guru, in whose lot it is so writ. Therefore, slave Nanak seeks the humble service of those dear friends, who are the disciples of my beloved Guru.”(1)

“Mohalla”:-4

In this stanza Guru Ji describes how God protects and preserves His devotees and how He punishes the slanderers and troublemakers. Guru Ji says: “Whom God blesses with glory, He makes the world also to salute them. (Therefore, we should be afraid (of accepting this honor, only if we think that); we have (ourselves) done some thing (to deserve this honor. Because, actually), it is the Creator, who is exercising His power (when He glorifies us or any body else). Look brothers this world, is (like) an arena of the beloved True Master, who by His own power has made all to come and bow before (the true Guru). God preserves His devotees and brings shame to the slanderers and evildoers. The glory of the Guru enhances day by day, because God Himself makes the devotee to sing His praise every day. O’ Sikhs of the Guru, meditate on the (God’s) Name day and night, so that the Creator God may enshrine the true Guru in your mind. O’ the disciples of the true Guru, deem the word of the true Guru as pure truth, because it is the Creator Himself, who makes (the Guru) to utter from his mouth. The beloved God glorifies the disciples of the Guru, and makes the entire world hail the Guru. Nanak too is a slave of God, who preserves the honor of His servants.”(2)

“Paurri”:-14

Therefore, Guru Ji goes into a prayer mode and says: “O our true Banker You Yourself, are our eternal Master. O God, make us firmly enshrine the true capital (of Your Name, because) we are Your petty salesmen. They who meditate on the true Name, and buy the wares of the truth (of God’s Name), they utter Your unique merits. Being embellished by the Guru’s word, those devotees meet You in the spirit of Your humble servants. (O God), You are the true Master, who cannot be comprehended. It is only through the Guru’s word that You are comprehended.”(14)

The message of the “Paurri” is that God is true; He always protects the honor of His devotees and brings shame to the slanderers. Therefore, in a true spirit of God’s humble servant, we should keep meditating on His Name, as per guidance of our true Guru (Granth Sahib Ji).

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ਸਲੋਕ ਮਃ ੪ ॥

ਜਿਸੁ ਅੰਦਰਿ ਤਾਤਿ ਪਰਾਈ ਹੋਵੈ ਤਿਸ ਦਾ ਕਦੇ ਨ ਹੋਵੀ ਭਲਾ ॥

ਓਸ ਦੇ ਆਖਿਐ ਕੋਈ ਨ ਲਗੈ ਨਿਤ ਓਜਾੜੀ ਪ੍ਰਕਾਰੇ ਖਲਾ ॥

ਜਿਸੁ ਅੰਦਰਿ ਚੁਗਲੀ ਚੁਗਲੇ ਵਜੈ ਕੀਤਾ ਕਰਤਿਆ ਓਸ ਦਾ

salok mehlā 4.

jis andar taat̃ paraa-ee hovai tis dāa kaḍay na hovee bhalaa.

os dāi aakhi-ai ko-ee na lagai nit̃ ojaarhee pookaaray khalaa.

jis andar chuglee chuglo vajai keetaa karti-aa os dāa sabh



ਸਭੁ ਗਇਆ ॥

ਨਿਤ ਚੁਗਲੀ ਕਰੇ ਅਣਹੋਈ ਪਰਾਈ ਮੁਹੁ ਕਢਿ ਨ ਸਕੈ ਓਸ ਦਾ
ਕਾਲਾ ਭਇਆ ॥

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਕਲਿਜੁਗ ਵਿਚਿ ਜੇਹਾ ਕੇ ਬੀਜੇ ਤੇਹਾ ਕੇ
ਖਾਏ ॥

ਗਲਾ ਉਪਰਿ ਤਪਾਵਸੁ ਨ ਹੋਈ ਵਿਸੁ ਖਾਧੀ ਤਤਕਾਲ ਮਰਿ
ਜਾਏ ॥

ਭਾਈ ਵੇਖਹੁ ਨਿਆਉ ਸਚੁ ਕਰਤੇ ਕਾ ਜੇਹਾ ਕੋਈ ਕਰੇ ਤੇਹਾ
ਕੋਈ ਪਾਏ ॥

ਜਨ ਨਾਨਕ ਕਉ ਸਭ ਸੋਝੀ ਪਾਈ ਹਰਿ ਦਰ ਕੀਆ ਬਾਤਾ
ਆਖਿ ਸੁਣਾਏ ॥੧॥

ਮਃ ੪ ॥

ਹੋਏ ਪਰਤਪਿ ਗੁਰੂ ਜੋ ਵਿਛੁੜੇ ਤਿਨ ਕਉ ਦਰਿ ਢੋਈ ਨਾਹੀ ॥

ਕੋਈ ਜਾਇ ਮਿਲੈ ਤਿਨ ਨਿੰਦਕਾ ਮੁਹ ਫਿਕੇ ਬੁਕ ਬੁਕ ਮੁਹਿ
ਪਾਹੀ ॥

ਜੋ ਸਤਿਗੁਰਿ ਫਿਟਕੇ ਸੇ ਸਭ ਜਗਤਿ ਫਿਟਕੇ ਨਿਤ ਭੰਭਲ ਭੂਸੇ
ਖਾਹੀ ॥

ਜਿਨ ਗੁਰੂ ਗੋਪਿਆ ਆਪਣਾ ਸੇ ਲੈਏ ਢਹਾ ਫਿਰਾਹੀ ॥
ਤਿਨ ਕੀ ਭੁਖ ਕਦੇ ਨ ਉਤਰੈ ਨਿਤ ਭੁਖਾ ਭੁਖ ਕੁਕਾਹੀ ॥

ਓਨਾ ਦਾ ਆਖਿਆ ਕੋ ਨ ਸੁਣੈ ਨਿਤ ਹਉਲੇ ਹਉਲਿ ਮਰਾਹੀ ॥
ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਵੇਖਿ ਨ ਸਕਨੀ ਓਨਾ ਅਗੈ ਪਿਛੈ ਥਾਉ
ਨਾਹੀ ॥

ਜੋ ਸਤਿਗੁਰਿ ਮਾਰੇ ਤਿਨ ਜਾਇ ਮਿਲਹਿ ਰਹਦੀ ਖੁਹਦੀ ਸਭ
ਪਤਿ ਗਵਾਹੀ ॥

ਪੰਨਾ ੩੦੯

ਓਇ ਅਗੈ ਕੁਸਟੀ ਗੁਰ ਕੇ ਫਿਟਕੇ ਜਿ ਓਸੁ ਮਿਲੈ ਤਿਸੁ ਕੁਸਟ
ਉਠਾਹੀ ॥

ਹਰਿ ਤਿਨ ਕਾ ਦਰਸਨੁ ਨਾ ਕਰਹੁ ਜੋ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਹੀ ॥
ਧੁਰਿ ਕਰਤੈ ਆਪਿ ਲਿਖਿ ਪਾਇਆ ਤਿਸੁ ਨਾਲਿ ਕਿਹੁ ਚਾਰਾ
ਨਾਹੀ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ ਤੂ ਤਿਸੁ ਅਪੜਿ ਕੇ ਨ ਸਕਾਹੀ ॥
ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੋ ਨਿਤ ਸਵਾਈ ਚੜੈ ਚੜਾਹੀ ॥੨॥

ਮਃ ੪ ॥

ਜਿ ਹੋਏ ਗੁਰੂ ਬਹਿ ਟਿਕਿਆ ਤਿਸੁ ਜਨ ਕੀ ਵਡਿਆਈ ਵਡੀ

ga-i-aa.

niṭ chuglee karay anḥodee paraa-ee muhu kadh na sakai os
daa kaalaa bha-i-aa.

karam Dharṭee sareer kalijug vich jayhaa ko beejay tayhaa
ko khaa-ay.

galaa upar tapaavas na ho-ee vis khaaDhee tatkaal mar
jaa-ay.

bhaa-ee vaykhu ni-aa-o sach kartay kaa jayhaa ko-ee
karay tayhaa ko-ee paa-ay.

jan naanak ka-o sabh sojhee paa-ee har dar kee-aa baataa
aakh sunaa-ay. ||1||

mehlai 4.

hodai partakh guroo jo vichhurhay tin ka-o dar dho-ee
naahee.

ko-ee jaa-ay milai tin nindkaa muh fikay thuk thuk muhi
paahee.

jo satgur fitkay say sabh jagat fitkay niṭ bhambal bhoosay
khaahee.

jin gur gopi-aa aapnaa say laiday dhahaa firaa-ee.

tin kee bhukh kaday na utrai niṭ bhukhaa bhukh
kookaahee.

onaa daa aakhi-aa ko na sunai niṭ ha-ulay ha-ul maraahee.
satgur kee vadi-aa-ee vaykh na saknee onaa agai pichhai

thaa-o naahee.

jo satgur maaray tin jaa-ay mileh rahdee khuhdee sabh pat
gavaahee.

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o-ay agai kustee gur kay fitkay je os milai tis kusat
uthaahee.

har tin kaa darsan naa karahu jo doojai bhaa-ay chit
laahee.

Dhur kartai aap likh paa-i-aa tis naal kihu chaaraa naahee.

jan naanak naam araaDh too tis aparh ko na sakaah.

naavai kee vadi-aa-ee vadee hai niṭ savaa-ee charhai
charhaahee. ||2||

mehlai 4.

je ho^Ndai guroo bahi tiki-aa tis jan kee vadi-aa-ee vadee
ho-ee.

tis ka-o jagat nivi-aa sabh pairee pa-i-aa jas varṭi-aa lo-ee.

tis ka-o khand barahmand namaskaar karahi jis kai mastak
hath Dhari-aa gur poorai so pooraa ho-ee.



ਹੋਈ ॥

ਤਿਸੁ ਕਉ ਜਗਤੁ ਨਿਵਿਆ ਸਭੁ ਪੈਰੀ ਪਇਆ ਜਸੁ ਵਰਤਿਆ
ਲੋਈ ॥
ਤਿਸ ਕਉ ਖੰਡ ਬ੍ਰਹਮੰਡ ਨਮਸਕਾਰੁ ਕਰਹਿ ਜਿਸ ਕੈ ਮਸਤਕਿ
ਹਥੁ ਧਰਿਆ ਗੁਰਿ ਪੂਰੈ ਸੇ ਪੂਰਾ ਹੋਈ ॥

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ਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਅਪੜਿ ਕੋ ਨ ਸਕੋਈ ॥
ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਰਤੈ ਆਪਿ ਬਹਿ ਟਿਕਿਆ ਆਪੇ ਪੈਜ ਰਖੈ
ਪ੍ਰਭੁ ਸੋਈ ॥੩॥
ਪਉੜੀ ॥

ਕਾਇਆ ਕੋਟੁ ਅਪਾਰੁ ਹੈ ਅੰਦਰਿ ਹਟਨਾਲੇ ॥
ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੋ ਕਰੇ ਹਰਿ ਵਸਤੁ ਸਮਾਲੇ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਵਣਜੀਐ ਹੀਰੇ ਪਰਵਾਲੇ ॥
ਵਿਣੁ ਕਾਇਆ ਜਿ ਹੋਰ ਬੈ ਧਨੁ ਖੋਜਦੇ ਸੇ ਮੂੜ ਬੋਤਾਲੇ ॥
ਸੇ ਉਭੜਿ ਭਰਮਿ ਭਵਾਈਅਹਿ ਜਿਉ ਝਾੜ ਮਿਰਗੁ ਭਾਲੇ
॥੧੫॥

gur kee vadi-aa-ee nit charhai savaa-ee aparh ko na sako-
ee.

jan naanak har kartai aap bahi tiki-aa aapay paij rakhai
parabh so-ee. ||3||

pa-orhee.

kaa-i-aa kot apaar hai andar hatnaalay.

gurmukh sa-udaa jo karay har vasat samaalay.

naam niDhaan har vanjee-ai heeray parvaalay.

vin kaa-i-aa je hor thai Dhan khojday say moorh
baytaalay.

say ujharh bharam bhavaa-ee-ah ji-o jhaarh mirag bhaalay.
||15||

Shalok Mohalla-4

In “Paurri” 13, Guru Ji gave us the message, that no matter how much, the slanderers, and opponents try to harm a true person, they ultimately fail very miserably, and die in shame. Guru Ji begins his next sermon, by once again stressing upon the true justice of God, and the principle of “as you sow, so shall you reap”.

So commenting on the fate of those, who bear ill will for others, Guru Ji says: “He, within whom is jealousy towards others, his own end is never good. He keeps on crying daily, as if in wilderness, (because) no one heeds what he says. He in whose heart abides slander; he becomes notorious as a slanderer and all that he does goes in vain. He always keeps indulging in false slander of others; therefore, he is so much dishonored that he can face no body. (The basic principle) of (the present age called) “*Kal Yug*” is that our body is like the field of action, in it “as one sows, so does he reaps”. (God's) justice is not based on mere talk; “if one takes poison, he dies instantly” (no matter, how sweet words he may keep on uttering). O' brothers, see the true justice of the Creator: “as one does, he obtains the fruit accordingly.” (O my friends, God has) bestowed all this understanding to slave Nanak, therefore he is describing the ways of God's court (to you).”(1)

“Mohalla”:-4

Now, Guru Ji describes the consequences suffered by those, who deny or forsake the Guru. He says: “They who remain separated from the Guru, even when he is present (in front of them), do not find any shelter at (God's) door. If some one goes and associates with those slanderers, he also is spit upon, (and held in shame by the society). Whom the Guru curses, they are cursed by the entire world, and therefore, they daily keep stumbling from one place to the other. (In short), they who have denied their Guru keep wandering from place to place and crying in agony. Their hunger (for worldly riches), never gets satiated, and they always keep crying in hunger and want. No one harkens to what they say, so they keep dying in their fear and dread. They cannot bear the glory of the true Guru; therefore, they find no refuge here or hereafter. Whosoever goes to meet those blighted by the true Guru, they also lose the remnant of their honor. Being already cursed by the Guru, (they are like) lepers, therefore, anyone, who meets such a (leper, he also is cut off from society, as if he has been) afflicted with leprosy (also. O my friends), for God sake, don't see even the sight of those, who attune their mind to the love of the other (worldly things, instead of God). This is what, the Creator has written (in their destiny), from the very beginning, against which, there is no remedy. O slave Nanak, you only meditate



on God's Name, (because) no one can equal the greatness of him, (who meditates on the Name). Great is the glory of (God's) Name, which keeps on multiplying many times every day.”(2)

Mohalla-4

Now Guru Ji refers to the event, when the second Guru (Angad Dev Ji) while still alive, anointed Amardas Ji as the third Guru. He says: “(Guru Amar Das Ji), whom the Guru while still alive, anointed (as the next Guru), enjoys great glory. The world bows to him, all fall at his feet, and his fame spreads in the whole world. He, whom the perfect Guru has blessed, also becomes perfect and all the regions and galaxies salute him. The Guru's glory multiplies every day and no one can equal him. O slave Nanak, whom the creator-God Himself has anointed (as the Guru), that God Himself protects His honor.”(3)

“Paurri”:-

Now Guru Ji uses a beautiful example to explain to us, how to make the best use of our human birth. In this example, he compares our body to a fortress, in which the arteries are like markets, with different kinds of shops. He advises us to use these shops and the market place (of the body) for buying the capital of Name. He says: “(O my friends, our human) body is (like) a grand fort with shops therein. The person, who trades here, under Guru's guidance, he safely amasses the commodity (of God's Name). It is here, we can purchase the treasure of God's Name, (which is filled with invaluable commodities like) rubies and diamonds. They, who search (for this invaluable treasure), anywhere other than the body are disjointed fools. They wander about in doubt, just as a deer keeps on wandering in wilderness (in search of musk, which is present right in his own naval).”(15)

The message of the “Paurri” is that our body is like a fortress, with various shops. In this fortress we should buy the capital of Name and search God within ourselves instead of going outside in this search.

ਸਲੋਕ ਮ: ੪ ॥

ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ ਮਹਿ ਹੋਇਆ ॥

ਨਰਕ ਘੋਰੁ ਦੁਖ ਖੂਹੁ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥
ਰੂਕ ਪੁਕਾਰ ਕੇ ਨ ਸੁਣੇ ਓਹੁ ਅਉਖਾ ਹੋਇ ਹੋਇ ਢੋਇਆ ॥
ਓਨਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਗਵਾਇਆ ਲਾਹਾ ਮੂਲੁ ਸਭੁ ਖੋਇਆ ॥
ਓਹੁ ਤੇਲੀ ਸੰਦਾ ਬਲਦੁ ਕਰਿ ਨਿਤ ਭਲਕੇ ਉਠਿ ਪ੍ਰਭਿ ਜੋਇਆ ॥

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੁ ਕਿਛੁ ਗੁਣਾ ਨ ਹੋਇਆ ॥

ਜੈਸਾ ਬੀਜੇ ਸੋ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ ॥
ਜਿਸੁ ਫ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਤਿਸੁ ਸਤਿਗੁਰ ਕੇ ਚਰਣ
ਧੋਇਆ ॥

ਗੁਰ ਸਤਿਗੁਰ ਪਿਛੈ ਤਰਿ ਗਇਆ ਜਿਉ ਲੋਹਾ ਕਾਠ ਸੰਗੋਇਆ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਖੁ
ਹੋਇਆ ॥੧॥

ਮ: ੪ ॥

ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਹਰਿ ਰਾਇ

salok mehlā 4.

jo nindaa karay satgur pooray kee so a-ukhaa jag meh ho-i-aa.
narak ghor dukh kхоohu hai othai pakarh oh dho-i-aa.
kook pukaar ko na sunay oh a-ukhaa ho-ay ro-i-aa.
on halat palat sabh gavaa-i-aa laahaa mool sabh kхо-i-aa.
oh taylee sandaa balad kar nit bhalkay uth parabh jo-i-aa.
har vaykhai sunai nit sabh kichh tidoo kichh gujhaa na ho-i-aa.
jaisaa beejay so lunai jayhaa purab kinai bo-i-aa.
jis kirpaa karay parabh aapnee tis satgur kay charan Dho-i-aa.
gur satgur pichhai tar ga-i-aa ji-o lohaa kaath sango-i-aa.
jan naanak naam Dhi-aa-ay too jap har har naam sukh ho-i-aa. ||1||

mehlā 4.

vadbhaagee-aa sohaagane jinaa gurmukh mili-aa har raa-ay.
antar jot pargaasee-aa naanak naam samaa-ay. ||2||

pa-orhee.

ih sareer sabh Dharam hai jis andar sachay kee vich jot.
guhaj raatan vich luk rahay ko-ee gurmukh sayvak kadhai khot.



॥ sabh aatam raam pachhaani-aa taa^N ik ravi-aa iko ot pot.
 ਅੰਤਰ ਜੋਤਿ ਪ੍ਰਗਾਸੀਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ॥੨॥ ik daykhi-aa ik mani-aa iko suni-aa sarvan sarot.

ਪਉੜੀ ॥

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ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ
 ॥
 ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਵੈ ਖੋਤਿ
 ॥

jan naanak naam salaahi too sach sachay sayvaa tayree
 hot. ||16||

ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ
 ਪੋਤਿ ॥
 ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸ੍ਰਵਣ ਸਰੋਤਿ ॥

ਪੰਨਾ ੩੧੦

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ
 ॥੧੬॥

SHALOK MOHALLA-4

In “Salok” 2 of previous “Paurri”, Guru Ji stated that, “they who remain separated from the Guru; even when he is present (in front of them) do not find any shelter at (God’s) door. If some one goes and associates with those slanderers, he also is spit upon, (and held in shame by the society).” Guru Ji begins the next sermon, by once again describing the fate of those, who disparage the true Guru. He says: “He, who slanders the true Guru, comes to grief in this world. He is (subjected to so much pain and suffering, as if) he has been caught and thrown into a deep well of pain like hell. There no one listens to his cries and lamentations and becoming miserable he cries again and again. He loses the merit of this world and the next, as if he loses both his capital and the profit. Like an oilman’s ox, which is daily (yoked to an oil press, to do hard labor, similarly) God subjects him daily to hard painful labor. Because, every day, God hears and sees every thing and nothing is hidden from Him. Because, what a man sows in this life so shall he reap (in the next), and he is reaping now, what he sowed in the past. However, he on whom God shows His own mercy, him he yokes in the service of the true Guru. Then just as a piece of iron swims across, when placed on wood, similarly by following the true Guru, he swims across (the worldly ocean). Therefore, O slave Nanak, you meditate on God’s Name, again and again, because by meditating on God’s Name, one obtains peace.”(1)

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“Mohalla”:-4

Therefore, Guru Ji proclaims: “Very fortunate are those bride (souls), who by Guru's grace have met God the king. O Nanak, by merging in God’s Name, divine light has illuminated their within.”(2)

“Paurri”:-16

Summarizing, his above statements, Guru Ji says: “This body of ours is a place to earn righteousness, in it is hidden the light of true God. Within it are hidden the jewels (of divine virtues); by becoming Guru-wards, only a rare person mines out, (and acquires these virtues). Then he recognizes God pervading everywhere in the world, just as there is same thread in warp and woof (of a piece of cloth). He sees, believes in, and hears about only the one (God), with his ears. O Nanak, you should also praise God's Name. This will be your true service of the true (God).”(16)

The message of the “Paurri” is that we should never even think of slandering, or saying any ill words against our true Guru (Granth Sahib Ji). Instead, following the advice contained there in, we should



always meditate on God's Name, and try to recognize Him, pervading everywhere in the universe. This is the true service of the true God, which will bring us true peace.

ਸਲੋਕ ਮ: ੪ ॥

ਸਭਿ ਰਸ ਤਿਨ ਕੈ ਰਿਦੈ ਹਰਿ ਜਿਨ ਹਰਿ ਵਸਿਆ ਮਨ ਮਾਹਿ ॥
ਹਰਿ ਦਰਗਹਿ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਨ ਕਉ ਸਭਿ ਦੇਖਣ ਜਾਹਿ ॥
ਜਿਨ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕਉ ਭਉ ਕੋਈ ਨਾਹਿ ॥

ਹਰਿ ਉਤਮੁ ਤਿਨੀ ਸਰੋਵਿਆ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਆਹਿ ॥

ਤੇ ਹਰਿ ਦਰਗਹਿ ਪੈਨਾਈਅਹਿ ਜਿਨ ਹਰਿ ਵਠਾ ਮਨ ਮਾਹਿ ॥
ਓਇ ਆਪਿ ਤਰੇ ਸਭ ਕੁਟੰਬ ਸਿਉ ਤਿਨ ਪਿਛੈ ਸਭੁ ਜਗਤੁ
ਛਡਾਹਿ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਮੇਲਿ ਜਨ ਤਿਨ ਵੇਖਿ ਵੇਖਿ ਹਮ
ਜੀਵਾਹਿ ॥੧॥

ਮ: ੪ ॥

ਸਾ ਧਰਤੀ ਭਈ ਹਰੀਆਵਲੀ ਜਿਥੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਬੈਠਾ ਆਇ ॥

ਸੇ ਜੰਤ ਭਏ ਹਰੀਆਵਲੇ ਜਿਨੀ ਮੇਰਾ ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਜਾਇ ॥

ਧਨੁ ਧੰਨੁ ਪਿਤਾ ਧਨੁ ਧੰਨੁ ਕੁਲੁ ਧਨੁ ਧਨੁ ਸੁ ਜਨਨੀ ਜਿਨਿ ਗੁਰੂ
ਜਣਿਆ ਮਾਇ ॥

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਜਿਨਿ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਜਿਨੀ
ਡਿਠਾ ਤਿਨਾ ਲਏ ਛਡਾਇ ॥

ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਹੁ ਦਇਆ ਕਰਿ ਜਨੁ ਨਾਨਕੁ ਧੋਵੈ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਅਮਰੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰਿ
ਧਾਰਿਆ ॥

ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਮਾਰਿਆ ॥

ਜਾ ਡਿਠਾ ਪੂਰਾ ਸਤਿਗੁਰੁ ਤਾਂ ਅੰਦਰਹੁ ਮਨੁ ਸਾਧਾਰਿਆ ॥
ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦਾ ਸਦਾ ਘੁਮਿ ਵਾਰਿਆ ॥
ਗੁਰਮੁਖਿ ਜਿਤਾ ਮਨਮੁਖਿ ਹਾਰਿਆ ॥੧੭॥

salok mehlā 4.

sabh ras tin kai ridai heh jin har vasi-aa man maahi.
har dargahi tay mukh ujlay tin ka-o sabh daykhan jaahi.
jin nirbha-o naam Dhi-aa-i-aa tin ka-o bha-o ko-ee naahi.
har utam tinee sarayvi-aa jin ka-o Dhur likhi-aa aahi.
tay har dargahi painaa-ee-ah jin har vuthaa man maahi.
o-ay aap taray sabh kutamb si-o tin pichhai sabh jagat
chhadaahi.
jan naanak ka-o har mayl jan tin vaykh vaykh ham
jeevaahi. ||1||

mehlā 4.

saa Dhartee bha-ee haree-aavalee jithai mayraa satgur
baithaa aa-ay.
say jant bha-ay haree-aavlay jinee mayraa satgur daykhi-
aa jaa-ay.
Dhan Dhan pitaa Dhan Dhan kul Dhan Dhan so jannee jin
guroo jani-aa maa-ay.

Dhan Dhan guroo jin naam araaDhi-aa aap tari-aa jinee
dithaa tinaa la-ay chhadaa-ay.
har satgur maylhu da-i-aa kar jan naanak Dhovai paa-ay.
||2||

pa-orhee.

sach sachaa satgur amar hai jis andar har ur Dhaari-aa.
sach sachaa satgur purakh hai jin kaam kroDh bikh maari-
aa.
jaa dithaa pooraa satguroo taa^N andrahu man saaDhaari-aa.
balihaaree gur aapnay sadaa sadaa ghum vaari-aa.
gurmukh jitaa manmukh haari-aa. ||17||

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Shalok Mohalla-4

In the previous "Paurri", Guru Ji advised us that following the advice of our Guru, we should always meditate on



God's Name, and try to recognize Him, pervading everywhere in the universe. This is the true service of the true God, which will bring us true peace. In this stanza, he describes the merits of performing such true service of God, and enshrining Him, in one's mind. Guru Ji says: "They in whose mind abides God, enjoy the tastes of all pleasures (in life, and they don't care for any other worldly pleasures). They go to God's court with honor and people go to see their sight. So, they who have meditated on the Name of the fearless (God) don't have any kind of fear. However only those (people), have meditated on the sublime God who are so predestined. They in whose hearts, God has become manifest are honored in God's court. They, along with their family cross over (the worldly ocean, and by inspiring others to follow their lead, they) save the entire world (from evils). O God unite Nanak with such (holy) servants (of Yours, so that, seeing and following them), I may also obtain (spiritual) life." (1)

"Mohalla":-4

Obviously, who could better fit the description of a true servant of God described above, than his own Guru (Amar Das Ji)? Therefore, being filled with utmost love and admiration for him, Guru (Ram Das) Ji says: "Green (and sanctified) has become that ground, where my true Guru has come to sit. Those saints have bloomed in happiness, who have gone and seen the sight of my true Guru. O mother, blessed is the father, blessed is the family, and blessed again and again is that mother who gave birth to the Guru. Blessed is the Guru, who has meditated on (God's) Name, (and by doing so), he has saved himself, and also helped others to cross over (the worldly ocean), who have seen him. Therefore, O God, showing mercy, unite me also with the true Guru, so that Nanak (too may benefit), by humbly serving him." (2)

"Paurri":-17

Guru Ji concludes this "Paurri", by narrating some more unique merits of his Guru (Amar Das) Ji. He says: "The true Guru is the embodiment of the eternal and immortal God, who has enshrined that God in his heart. The truth is that the true Guru is that true being, who has eradicated the poison of lust and anger (from within him). When I saw this perfect true Guru, my mind was consoled from within. Therefore ever and forever, I am a sacrifice to my true Guru, (and I know that) a Guru ward person has won, but a self- conceited one has lost (the game of life)." (17)

The message of the "Paurri" is that he in whose heart is enshrined the love for God; he is filled with all kinds of happiness, and for enshrining that love, we should study the lives of our true Gurus, and try to emulate them in meditating on God's Name, with true love and devotion.

ਸਲੋਕ ਮਃ ੪ ॥

ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮੇਲਿਓਨੁ ਮੁਖਿ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਧਿਆਇਸੀ ॥

ਸੋ ਕਰੇ ਜਿ ਸਤਿਗੁਰ ਭਾਵਸੀ ਗੁਰੁ ਪੂਰਾ ਘਰੀ ਵਸਾਇਸੀ ॥
ਜਿਨ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਇਸੀ
॥

ਜਿਨ ਰਖਣ ਕਉ ਹਰਿ ਆਪਿ ਹੋਇ ਹੋਰ ਕੋਤੀ ਝਖਿ ਝਖਿ
ਜਾਇਸੀ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਹਰਿ ਹਲਤਿ ਪਲਤਿ ਛੋਡਾਇਸੀ
॥੧॥

ਮਃ ੪ ॥

ਗੁਰਸਿਖਾ ਕੈ ਮਨਿ ਭਾਵਦੀ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ॥
ਹਰਿ ਰਾਖਹੁ ਪੈਸ ਜਤਿਗੁਰੁ ਕੀ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥
ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ਛਡਾਈ ॥

ਗੁਰ ਸਤਿਗੁਰ ਤਾਣੁ ਦੀਬਾਣੁ ਹਰਿ ਤਿਨਿ ਸਭ ਆਣਿ ਨਿਵਾਈ
॥

salok mehlā 4.

kar kirpaa satgur mayli-on mukh gurmukh naam Dhi-aa-isee.
so karay je satgur bhaavsee gur pooraa gharee vasaa-isee.
jin andar naam niDhaan hai tin kaa bha-o sabh gavaa-isee.
jin rakhan ka-o har aap ho-ay hor kaytee jhakh jhakh jaa-isee.
jan naanak naam Dhi-aa-ay too har halat palat chhodaa-isee. ||1||

mehlā 4.

gursikhaa kai man bhaavdee gur satgur kee vadi-aa-ee.
har raakho paj satguroo kee nit charhai savaa-ee.
gur satgur kai man paarbarahm hai paarbarahm chhadaa-ee.
gur satgur taan deebaan har tin sabh aan nivaa-ee.
jinee dithaa mayraa satgur bhaa-o kar tin kay sabh paap gavaa-ee.
har dargeh tay mukh ujlay baho sobhaa paa-ee.
jan naanak mangai Dhoorh tin jo gur kay sikh mayray bhaa-ee. ||2||



ਜਿਨੀ ਡਿਠਾ ਮੇਰਾ ਸਤਿਗੁਰੁ ਭਾਉ ਕਰਿ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ
ਗਵਾਈ ॥

ਹਰਿ ਦਰਗਹ ਤੇ ਮੁਖ ਉਜਲੇ ਬਹੁ ਸੋਭਾ ਪਾਈ ॥
ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਜੋ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਭਾਈ
॥੨॥

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ਪਉੜੀ ॥

pa-orhee.

ਹਉ ਆਖਿ ਸਲਾਹੀ ਸਿਫਤਿ ਸਚੁ ਸਚੁ ਸਚੇ ਕੀ ਵਡਿਆਈ ॥
ਸਾਲਾਹੀ ਸਚੁ ਸਲਾਹ ਸਚੁ ਸਚੁ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥

ha-o aakh salaah sifāt sach sach sachay kee vadi-aa-ee.
saalaah sach salaah sach sach keemat kinai na paa-ee.

ਪੰਨਾ ੩੧੧

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ਸਚੁ ਸਚਾ ਰਸੁ ਜਿਨੀ ਚਖਿਆ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਈ ॥

sach sachaa ras jinee chakhi-aa say taripāt rahay aaghaa-ee.

ਇਹੁ ਹਰਿ ਰਸੁ ਸੇਈ ਜਾਣਦੇ ਜਿਉ ਗੁੰਗੈ ਮਿਠਿਆਈ ਖਾਈ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਮਨਿ ਵਜੀ ਵਾਧਾਈ ॥੧੮॥

ih har ras say-ee jaanday ji-o goo^Ngai mithi-aa-ee khaa-ee.
gur poorai har parab^h sayvi-aa man vajee vaaDhaa-ee.
||18||

Shalok Mohalla-4

Guru Ji concluded the second “Salok” in the previous “Paurri”, by praying to God to show mercy, and unite him also with the true Guru, so that he too may benefit, by humbly serving the true Guru. He starts his next sermon, by saying: “Showing mercy, whom God has united with the true Guru, following Guru’s advice, he utters God’s Name from his tongue. He does (only that), which pleases the true Guru, and the perfect Guru enshrines (the treasure of Name) in his heart. They, within whom is the treasure of Name in their hearts, all their fear, (the Guru) dispels. Whom God Himself protects, (no matter), how many people wish to harm, they all would go away, after wasting themselves in making vain efforts. Therefore, O’ servant Nanak, you meditate on the Name, God will get you liberated (from any kind of trouble, both) in this and the next world.”(1)

“Mohalla”:-4

Now Guru Ji comments on the love and devotion of the Guru’s disciples for their Guru, and the merits of the true Guru. He says: “The disciples of the Guru love to sing praise of their great true Guru. (O God), You always protect the honor of true Guru, whose honor therefore multiplies every day. In the mind of the great true Guru abides that transcendent God who saves all beings (from evils). God Himself is the power and the prop of the great true Guru. (God) has made (the entire world) to bow before (the true Guru). Who, with love in their hearts have seen my true Guru; all their sins have been erased. They are honored in God’s court, and enjoy great glory (in the world). Slave Nanak bags for the most humble service of those brothers of mine, who are such disciples of my Guru.”(2)

“Paurri”:-18

Guru Ji concludes this “Paurri”, by describing, how difficult it is to sing praises of that true God, but still, what kind of unique pleasure, those devotees enjoy, who thus serve the true God. He says: “(O my friends), by praising that embodiment of truth, I try to describe the true glory of that eternal God. That praise worthy God is the embodiment of truth. His praise is true. However, no one knows the worth of that true God. They who have tasted the essence of the true Master, they have been satiated (from worldly desires). Only (such persons), know the relish of this nectar, but like the sweets of a dumb person, (they cannot describe this relish). Therefore, they (who have) served God (by meditating on His Name, under the guidance of) the perfect Guru, they remain delighted in their minds.”(18)

The message of the “Paurri” is that we should pray to God, to unite us with the true Guru, so that



following his advice, we may keep singing God's praise and meditating on His Name, so that our mind may always feel satiated (from worldly desires), and delighted with divine bliss.
