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ਸਲੋਕ ਮਃ ੪ ॥

ਜਿਨਾ ਅੰਦਰਿ ਉਮਰਬਲ ਸੇਈ ਜਾਣਨਿ ਸੁਲੀਆ ॥
ਹਰਿ ਜਾਣਹਿ ਸੇਈ ਬਿਰਹੁ ਹਉ ਤਿਨ ਵਿਟਹੁ ਸਦ ਘੁਮਿ
ਘੋਲੀਆ ॥

ਹਰਿ ਮੇਲਹੁ ਸਜਣੁ ਪੁਰਖੁ ਮੇਰਾ ਸਿਰੁ ਤਿਨ ਵਿਟਹੁ ਤਲ ਰੋਲੀਆ ॥
ਜੋ ਸਿਖ ਗੁਰ ਕਾਰ ਕਮਾਵਹਿ ਹਉ ਗੁਲਮੁ ਤਿਨਾ ਕਾ ਗੋਲੀਆ ॥
ਹਰਿ ਰੰਗਿ ਚਲੂਲੈ ਜੋ ਰਤੇ ਤਿਨ ਭਿਨੀ ਹਰਿ ਰੰਗਿ ਚੋਲੀਆ ॥
ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਮੇਲਿ ਗੁਰ ਪਹਿ ਸਿਰੁ ਵੇਚਿਆ ਮੋਲੀਆ ॥੧॥

ਮਃ ੪ ॥

ਅਉਗਣੀ ਭਰਿਆ ਸਰੀਰੁ ਹੈ ਕਿਉ ਸੰਤਹੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਗੁਰਮੁਖਿ ਗੁਣ ਵੇਹਾਝੀਅਹਿ ਮਲੁ ਹਉਮੈ ਕਢੈ ਧੋਇ ॥
ਸਚੁ ਵਣੰਝਹਿ ਰੰਗਿ ਸਿਉ ਸਚੁ ਸਉਦਾ ਹੋਇ ॥
ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਲਾਹਾ ਹਰਿ ਭਾਵੈ ਸੋਇ ॥
ਨਾਨਕ ਤਿਨ ਸਚੁ ਵਣੰਜਿਆ ਜਿਨਾ ਧੁਰਿ ਲਿਖਿਆ ਪਰਾਪਤਿ
ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਸਾਲਾਹੀ ਸਚੁ ਸਾਲਾਹਣਾ ਸਚੁ ਸਚਾ ਪੁਰਖੁ ਨਿਰਾਲੇ ॥
ਸਚੁ ਸੇਵੀ ਸਚੁ ਮਨਿ ਵਸੈ ਸਚੁ ਸਚਾ ਹਰਿ ਰਖਵਾਲੇ ॥
ਸਚੁ ਸਚਾ ਜਿਨੀ ਅਰਾਧਿਆ ਸੇ ਜਾਇ ਰਲੇ ਸਚ ਨਾਲੇ ॥
ਸਚੁ ਸਚਾ ਜਿਨੀ ਨ ਸੇਵਿਆ ਸੇ ਮਨਮੁਖ ਮੂੜ ਬੇਤਾਲੇ ॥

ਓਹ ਆਲੁ ਪਤਾਲੁ ਮੁਹਹੁ ਬੋਲਦੇ ਜਿਉ ਪੀਤੈ ਮਦਿ ਮਤਵਾਲੇ
॥੧੯॥

salok mehlaa 4.

Jinaa andar umarthal say-ee jaanan soolee-aa.
har jaaneh say-ee birahu ha-o tin vitahu sad ghum gholee-
aa.

har maylhu sajan purakh mayraa sir tin vitahu tal rolee-aa.

jo sikh gur kaar kamaaveh ha-o gulam tinaa kaa golee-aa.

har rang chaloelai jo rayay tin bhinee har rang cholee-aa.
kar kirpaa naanak mayl gur peh sir vaychi-aa molee-aa.
||1||

mehlaa 4.

a-uganee bhari-aa sareer hai ki-o santahu nirmal ho-ay.

gurmukh gun vayhaajhee-ah mal ha-umai kadhai Dho-ay.

sach vana^Njahi rang si-o sach sa-udaa ho-ay.

totaa mool na aavee laahaa har bhaavai so-ay.

naanak tin sach vana^NJi-aa Jinaa Dhur likhi-aa paraapat
ho-ay. ||2||

pa-orhee.

saalaahee sach salaahⁿaa sach sachaa purakh niraalay.

sach sayvee sach man vasai sach sachaa har rakhvaalay.

sach sachaa Jinee araa^Dhi-aa say jaa-ay ralay sach naalay.

sach sachaa Jinee na sayvi-aa say manmukh moorh
baytaalay.

oh aal pataal muhhu bolday Ji-o peetai mad matvaalay.
||19||

Shalok Mohalla-4

In the previous “Paurri”, Guru Ji advised us 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, and our mind may always feel satiated (from worldly desires), and delighted with divine bliss. Now touching the heights of poetic imagery, Guru Ji describes, what true love for God really means and what kind of a pain a Guru wards person feels when he is separated from his beloved (God).

He says: “Only those, who suffer from the chronic case of carbuncle (an un-curable ulcer in the inside of sensitive parts of the body), understand the sharpness of its pain. (Similarly), only those (true lovers of God), understand the pain of



separation (from their beloved God), and I am always a sacrifice to such (love imbued) devotees. O' God, unite me with such a devoted friend; my head is a sacrifice to them, and I am ready to roll my head in the dust of feet of such persons. I am a slave of the slaves of those disciples of the Guru who do, what the Guru says. They, who are imbued with the love of God (in their mind), their body too is imbued in the love of the Lord. O Nanak, showing His mercy, God has united them with the Guru, and they have dedicated themselves to Guru's service.”(1)

“Mohalla”:-4

Now, Guru Ji putting himself in our position raises a question and then himself, provides the answer. He says: “O saints, this body is full of faults; how can it be purified? (The answer is that), if following Guru's advice, virtues are enshrined, then (a person) could wash out the dirt of ego from his within. They who amass the merchandise of truth (of God's Name), that merchandise lasts for ever. They never suffer loss, because that is what pleases God. However, O Nanak, only those have amassed the true (capital of Name), who receive this as their pre-ordained (privilege).”(2)

“Paurri”:-19

Therefore, Guru Ji concludes this “Paurri”, by expressing his own desire to praise the true God. He says: “(I wish that), I (only) praise that unique true God, who is worthy, of praise. By serving the true Being, truth abides in the mind, and the true God becomes our eternal protector. They, who have truly served the true (God), they have gone and merged in the true Being. (However), those self-conceited fools who have not meditated upon the true (God), are out of their mind. They utter meaningless prattle from their mouths like intoxicated drunkards, (so we shouldn't pay any attention to what they say).”(19).

The message of the “Paurri” is that we should have pure and true love for the true God; we should always crave to meet and merge in Him. For this, we need to first purge ourselves of our sins, by following the advice of the Guru and by meditating on the Name of the true God, without caring, what other self-conceited fools may say.

ਸਲੋਕ ਮਹਲਾ ੩ ॥

salok mehlāa 3.

ਗਉੜੀ ਰਾਗਿ ਸੁਲਖਣੀ ਜੇ ਖਸਮੈ ਚਿਤਿ ਕਰੇਇ ॥
ਭਾਣੈ ਚਲੈ ਸਤਿਗੁਰੂ ਕੈ ਐਸਾ ਸੀਗਾਰੁ ਕਰੇਇ ॥
ਸਚਾ ਸਬਦੁ ਭਤਾਰੁ ਹੈ ਸਦਾ ਸਦਾ ਰਾਵੇਇ ॥
ਜਿਉ ਉਬਲੀ ਮਜੀਠੈ ਰੰਗੁ ਗਗਗਹਾ ਤਿਉ ਸਚੇ ਨੋ ਜੀਉ ਦੇਇ
॥

ga-or^hee raag sulakh-^{nee} jay k^hasmai chitⁱ karay-i.

b^haanai chalai satguroo kai aisaa seegaar karay-i.

sachaa sabadⁱ b^hataar hai sadaa sadaa raavay-ay.

ਰੰਗਿ ਚਲੂਲੈ ਅਤਿ ਰਤੀ ਸਚੇ ਸਿਉ ਲਗਾ ਨੇਹੁ ॥
ਕੂੜੁ ਠਗੀ ਗੁਝੀ ਨਾ ਰਹੈ ਕੂੜੁ ਮੁਲੰਮਾ ਪਲੇਟਿ ਧਰੇਹੁ ॥

Ji-o ublee majeeth^{ai} rang gahgahaa tⁱ-o sachay no jee-o
day-ay.

rang chaloolai atⁱ ratee sachay si-o lagaa nayhu.

koor^h thagee guj^{hee} naa rahai koor^h mulammaa palayt
D^harayhu.

koor^{hee} karan vadaa-ee-aa koor^{hay} si-o lagaa nayhu.

ਕੂੜੀ ਕਰਨਿ ਵਡਾਈਆ ਕੂੜੇ ਸਿਉ ਲਗਾ ਨੇਹੁ ॥
ਨਾਨਕ ਸਚਾ ਆਪਿ ਹੈ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੧॥

naanak sachaa aap hai aapay na^dar karay-i. ||1||

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mehlāa 4.



ਸਤਸੰਗਤਿ ਮਹਿ ਹਰਿ ਉਸਤਤਿ ਹੈ ਸੰਗਿ ਸਾਧੂ ਮਿਲੇ
ਪਿਆਰਿਆ ॥

ਓਇ ਪੁਰਖ ਪ੍ਰਾਣੀ ਧੰਨਿ ਜਨ ਹਰਿ ਉਪਦੇਸੁ ਕਰਹਿ
ਪਰਉਪਕਾਰਿਆ ॥

ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵਹਿ ਹਰਿ ਨਾਮੁ ਸੁਣਾਵਹਿ ਹਰਿ ਨਾਮੇ ਜਗੁ
ਨਿਸਤਾਰਿਆ ॥

ਗੁਰ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਨਵ ਖੰਡ ਜਗਤਿ
ਨਮਸਕਾਰਿਆ ॥

ਤੁਧੁ ਆਪੇ ਆਪੁ ਰਖਿਆ ਸਤਿਗੁਰ ਵਿਚਿ ਗੁਰੁ ਆਪੇ ਤੁਧੁ
ਸਵਾਰਿਆ ॥

ਤੂ ਆਪੇ ਪੂਜਹਿ ਪੂਜ ਕਰਾਵਹਿ ਸਤਿਗੁਰ ਕਉ ਸਿਰਜਣਹਾਰਿਆ
॥

ਕੋਈ ਵਿਛੁੜਿ ਜਾਇ ਸਤਿਗੁਰੁ ਪਾਸਹੁ ਤਿਸੁ ਕਾਲਾ ਮੁਹੁ ਝਮਿ
ਮਾਰਿਆ ॥

ਪੰਨਾ ੩੧੨

ਤਿਸੁ ਅਗੈ ਪਿਛੈ ਵੇਈ ਨਾਹੀ ਗੁਰਸਿਖੀ ਮਨਿ ਵੀਚਾਰਿਆ ॥
ਸਤਿਗੁਰੁ ਨੋ ਮਿਲੇ ਸੇਈ ਜਨ ਉਬਰੇ ਜਿਨ ਹਿਰਦੈ ਨਾਮੁ
ਸਮਾਰਿਆ ॥

ਜਨ ਨਾਨਕ ਕੇ ਗੁਰਸਿਖ ਪੁਤਹਹੁ ਹਰਿ ਜਪਿਅਹੁ ਹਰਿ
ਨਿਸਤਾਰਿਆ ॥੨॥

ਮਹਲਾ ੩ ॥

ਹਉਮੈ ਜਗਤੁ ਭੁਲਾਇਆ ਦੁਰਮਤਿ ਬਿਖਿਆ ਬਿਕਾਰ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਨਦਰਿ ਹੋਇ ਮਨਮੁਖ ਅੰਧ ਅੰਧਿਆਰ ॥
ਨਾਨਕ ਆਪੇ ਮੇਲਿ ਲਏ ਜਿਸ ਨੋ ਸਬਦਿ ਲਾਏ ਪਿਆਰੁ ॥੩॥

satsangat meh har ustaṭ hai sang saaDhoo milay pi-aari-aa.

o-ay purakh paraanee Dhan jan heh updays karahi par-
upkaari-aa.
har naam darirhaaveh har naam sunaaveh har naamay jag
nistaari-aa.

gur vaykhan ka-o sabh ko-ee lochai nav khand jagat
namaskaari-aa.

tuDh aapay aap rakhi-aa satgur vich gur aapay tuDh
savaari-aa.

too aapay poojeh pooj karaaveh satgur ka-o sirjanhaari-aa.

ko-ee vichhurh jaa-ay satguroo paashu tis kaalaa muhu
jam maari-aa.

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tis agai pichhai dho-ee naahee gursikhee man veechaari-
aa.

satguroo no milay say-ee jan ubray Jin hirdai naam
samaari-aa.

jan naanak kay gursikh puthahu har japi-ahu har nistaari-
aa. ||2||

mehlaa 3.

ha-umai jagat bhulaa-i-aa durmat bikhi-aa bikaar.

satgur milai ta nadar ho-ay manmukh anDh anDhi-aar.

naanak aapay mayl la-ay Jis no sabad laa-ay pi-aar. ||3||

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ਪਉੜੀ ॥

ਸਚੁ ਸਚੇ ਕੀ ਸਿਫਤਿ ਸਲਾਹ ਹੈ ਸੋ ਕਰੇ ਜਿਸੁ ਅੰਦਰੁ ਭਿਜੈ ॥
ਜਿਨੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਤਿਨ ਕਾ ਕੰਧੁ ਨ ਕਬਹੂ
ਛਿਜੈ ॥

ਧਨੁ ਧਨੁ ਪੁਰਖ ਸਾਬਾਸਿ ਹੈ ਜਿਨ ਸਚੁ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਪਿਜੈ ॥

pa-orhee.

sach sachay kee sifad salaah hai so karay Jis andar bhijai.

Jinee ik man ik araaDhi-aa tin kaa kanDh na kabhoo
chhijai.

Dhan Dhan purakh saabaas hai Jin sach rasnaa amrit pijai.



ਸਚੁ ਸਚਾ ਜਿਨ ਮਨਿ ਭਾਵਦਾ ਸੇ ਮਨਿ ਸਚੀ ਦਰਗਹ ਲਿਜੈ ॥ sach sachaa Jin man bhaavdaa say man sachee dargeh
ਧਨੁ ਧੰਨੁ ਜਨਮੁ ਸਚਿਆਰੀਆ ਮੁਖ ਉਜਲ ਸਚੁ ਕਰਿਜੈ ॥੨੦॥ lijai.

Dhan Dhan janam sachi-aaree-aa mukh ujal sach karijai.
||20||

Shalok Mohalla-3

As per Dr. Bh. Vir Singh Ji, in olden days, some times musicians would dress themselves in appropriate clothes of a Raag (musical measure), and sing different songs, on worldly themes, to impress the listeners. In this stanza Guru Ji showing his poetic imagery and the love of music, comments on the “Raag Gaurri” in which this chapter has been composed.

He says: “(O my friends, the message of) “Gaurri Raag” is that a bride (soul) is good mannered only, if she enshrines the Master in her mind. Such should be her decoration that she conducts herself in accordance with, what the true Guru says. The true word (of the Guru is like the order of her) husband, and ever and forever she should remember it. Like the fast color of boiled madder, she should surrender (her deeply imbued soul) to the true (Lord). When, she is so extremely imbued with such deep love, only then she is deemed to be imbued with the love of true (God). But, falsehood, and hypocrisy, doesn’t remain hidden, even if one coats it with a false coating (of truth). Similarly those who make a false pretense of praising someone, they are in love with false hood (only). False is the praise of the false ones, for they cherish nothing but what is false. But, O Nanak, only (God) Himself is true, (and one is imbued with His true love only if He) Himself casts His glance of grace (on some one, and imbues him with true divine love).”(1)

“Mohalla”-4

Next describing the merits of joining the holy congregation of the Guru, and giving the essence of his advice, Guru Ji says: “O my friend, in the holy congregation (of the Guru is available), the praise of God, and there one obtains the company of saintly persons. Blessed are those human beings, who earn the virtue of advising (people) to sing God’s praise. They impart God’s Name, and recite God’s Name (to others), and through the Name, they emancipate the world. Therefore, every one craves to see (such a) Guru, and all the nine regions (of the universe), bow before him. O the Creator of the true Guru, You have hidden Yourself in the Guru, and You Yourself have embellished the Guru. You Yourself adore the Guru and make others to worship him. Therefore, if any one deserts the Guru, the demon of death puts him to shame and punishes him (severely). The Guru wards have realized this thing in their minds, that such a person gets no refuge here or hereafter. But, only those persons meet the true Guru, who have meditated on (God’s) Name in their heart. Therefore, O, the Gursikh sons of devotee Nanak, meditate on God, because (they who have done so), God has emancipated them (from the worldly bonds).” (2)

“Mohalla”:-3

Now stating another reason for the necessity of meeting the true Guru, he says: “(O my friends), ego has led the world astray. (Misguided by) evil intellect, and poison (of worldly wealth), he commits evil deeds. If he meets the true Guru, then (he might be blessed by God’s) grace. But the self- conceited (persons) remain in darkness (without Guru’s guidance). O Nanak, on His own God unites with Himself, whom He imbues with the love of (Guru’s) word.”(3)

Paurri-20

In conclusion, Guru Ji says: “(O my friends), everlasting is the praise of true God. (But only that person) does this, (praise), whose inside is imbued with (divine love).”

“They who contemplate God with a single minded (devotion), their body never gets weakened (by evil pursuits). Blessed, and worthy of praise are those, who drink the true nectar (of God’s Name) with their tongue. They, who love true (God) from the core of their hearts, they are honored in the true court. Therefore, blessed again and again is the human birth of those true ones, who by adopting Truth brighten their life (with God’s approval).”(20)



The message of the “Paurri” is that if we want to obtain the grace of God, we should join the holy congregation, sing praises of God, and follow the advice of the true Guru (Granth Sahib Ji). Then we will be rid of our evil intellect and ego, and sing praise of God, with true love and devotion. Who knows, one day showing His mercy, God may unite us also in His blissful union.

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ਸਲੋਕ ਮ: ੪ ॥

ਸਾਕਤ ਜਾਇ ਨਿਵਹਿ ਗੁਰ ਆਗੈ ਮਨਿ ਖੋਟੇ ਕੂੜਿ ਕੂੜਿਆਰੇ ॥
ਜਾ ਗੁਰੁ ਕਹੈ ਉਠਹੁ ਮੇਰੇ ਭਾਈ ਬਹਿ ਜਾਹਿ ਘੁਸਰਿ ਬਗੁਲਾਰੇ ॥

ਗੁਰਸਿਖਾ ਅੰਦਰਿ ਸਤਿਗੁਰੁ ਵਰਤੈ ਚੁਣਿ ਕਢੇ ਲਧੋਵਾਰੇ ॥
ਓਇ ਅਗੈ ਪਿਛੈ ਬਹਿ ਮੁਹੁ ਛਪਾਇਨਿ ਨ ਰਲਨੀ ਖੋਟੇਆਰੇ ॥

ਓਨਾ ਦਾ ਭਖੁ ਸੁ ਓਥੈ ਨਾਹੀ ਜਾਇ ਕੂੜੁ ਲਹਨਿ ਭੇਡਾਰੇ ॥

ਜੇ ਸਾਕਤੁ ਨਰੁ ਖਾਵਾਈਐ ਲੋਚੀਐ ਬਿਖੁ ਕਢੈ ਮੁਖਿ ਉਗਲਾਰੇ ॥

ਹਰਿ ਸਾਕਤ ਸੇਤੀ ਸੰਗੁ ਨ ਕਰੀਅਹੁ ਓਇ ਮਾਰੇ ਸਿਰਜਣਹਾਰੇ ॥

ਜਿਸ ਕਾ ਇਹੁ ਖੇਲੁ ਸੋਈ ਕਰਿ ਵੇਖੈ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਰੇ ॥੧॥

ਮ: ੪ ॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰਿ ਧਾਰਿਆ ॥

ਸਤਿਗੁਰੁ ਨੋ ਅਪੜਿ ਕੋਇ ਨ ਸਕਈ ਜਿਸੁ ਵਲਿ ਸਿਰਜਣਹਾਰਿਆ ॥

ਸਤਿਗੁਰੁ ਕਾ ਖੜਗੁ ਸੰਜੋਉ ਹਰਿ ਭਗਤਿ ਹੈ ਜਿਤੁ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਵਿਡਾਰਿਆ ॥

ਸਤਿਗੁਰੁ ਕਾ ਰਖਣਹਾਰਾ ਹਰਿ ਆਪਿ ਹੈ ਸਤਿਗੁਰੁ ਕੈ ਪਿਛੈ ਹਰਿ ਸਭਿ ਉਬਾਰਿਆ ॥

ਜੇ ਮੰਦਾ ਚਿਤਵੈ ਪੂਰੇ ਸਤਿਗੁਰੁ ਕਾ ਸੋ ਆਪਿ ਉਪਾਵਣਹਾਰੈ ਮਾਰਿਆ ॥

ਏਹ ਗਲ ਹੋਵੈ ਹਰਿ ਦਰਗਹ ਸਚੇ ਕੀ ਜਨ ਨਾਨਕ ਅਗਮੁ ਵੀਚਾਰਿਆ ॥੨॥

salok mehlā 4.

saakat̃ jaa-ay niveh gur aagai man khotay koorh koorhi-aaray.
jaa gur kahai uthahu mayray bhaa-ee bahi jaahi ghusar bagulaaray.
gursikhaa andar satgur vartai chun kadhay laDhovaaray.

o-ay agai pichhai bahi muhu chhapaa-in na ralnee khotay-aaray.
onaa daa bhakh so othai naahee jaa-ay koorh lahan bhaydaaray.
jay saakat̃ nar khaavaa-ee-ai lochee-ai bikh kadhay mukh uglaray.
har saakat̃ saytee sang na karee-ahu o-ay maaray sirjanhaaray.
Jis kaa ih khayl so-ee kar vaykhai jan naanak naam samaaray. ||1||

mehlā 4.

satgur purakh agamm hai Jis andar har ur Dhaari-aa.

satguroo no aparh ko-ay na sak-ee Jis val sirjanhaari-aa.

satguroo kaa kharhag sanjo-o har bhagat̃ hai Jit̃ kaal kantik maar vidaari-aa.

satguroo kaa rakhanhaaraa har aap hai satguroo kai pichhai har sabh ubaari-aa.

jo mandaa chitvai pooray satguroo kaa so aap upaavanhaarai maari-aa.
ayh gal hovai har dargeh sachay kee jan naanak agam veechaari-aa. ||2||

pa-orhee.

sach sut̃i-aa Jinee araaDhi-aa jaa uthay taa sach chavay.

say virlay jug meh jaanee-ahi jo gurmukh sach ravay.



ha-o balihaaree t̄in ka-o je an-d̄in sach lavay.

ਪਉੜੀ ॥

Jin man t̄an sachaa b̄haavd̄aa say sachee d̄argeh gavay.

ਸਚੁ ਸੁਤਿਆ ਜਿਨੀ ਅਰਾਧਿਆ ਜਾ ਉਠੇ ਤਾ ਸਚੁ ਚਵੇ ॥
ਸੇ ਵਿਰਲੇ ਜੁਗ ਮਹਿ ਜਾਣੀਅਹਿ ਜੋ ਗੁਰਮੁਖਿ ਸਚੁ ਰਵੇ ॥
ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿ ਅਨਦਿਨੁ ਸਚੁ ਲਵੇ ॥
ਜਿਨ ਮਨਿ ਤਨਿ ਸਚਾ ਭਾਵਦਾ ਸੇ ਸਚੀ ਦਰਗਹ ਗਵੇ ॥
ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਸਚੁ ਨਾਮੁ ਸਚੁ ਸਚਾ ਸਦਾ ਨਵੇ ॥੨੧॥

jan naanak bolai sach naam sach sachaa sad̄aa navay. ||21||

Shalok Moalla-4

In the previous “*Paurri*”, Guru Ji advised us, that if we want to obtain the grace of God, we should join the holy congregation, sing praises of God, and follow the advice of the true Guru.

He begins his next sermon, by commenting on the state and fate of those liars and worshippers of worldly wealth and power, who have turned away from God, but still try to hide themselves in Guru’s congregation, for their selfish designs. Regarding such “*Saakats*” (or worshippers of power), Guru Ji says: “Even if the “*Saakats*” go and bow before the Guru, still their minds remain corrupt and filled with utter falsehood. When the Guru asks his disciples to rise up (and do some tasks), they sit and hide their heads like cranes (and thus shirk from any service). But within the (minds of the) Guru wards, the true Guru himself abides, therefore the investigating (Gursikhs, easily) sort out the (hypocrites). They try to hide themselves, by sometimes sitting in front, and some times in the back, but still these counterfeits are not able to mix (with the genuine Sikhs). The kind of food (or false wealth and power) is not available there, therefore like sheep they go elsewhere to look for (their kind of) false “food”. Even if we try to feed apostate persons (with some genuine advice), they will spew and throw out poison (like ill words) from their mouths. (Therefore, O my friends), do not keep company with the worshippers of power; because the Creator has Himself cursed them. (Don’t worry, or think why are they like this, because) only God, whose play (this world is), He Himself looks at what He does. O slave Nanak, you only take care of your meditation on God’s Name.”(1)

“*Mohalla*”:-4

Now Guru Ji tells us why such worshippers of wealth and power can do no harm to the true Guru. He says: “The true Guru is the unfathomable being, who has enshrined God in his heart. No one can equal the true Guru, on whose side is the Creator Himself. God’s meditation is the sword and armor of the true Guru with which he has overcome even the dread of death. God Himself is the protector of the true Guru, on his account, God has saved everyone (else, who follows the true Guru). He, who harbors any harm to the perfect Guru, him the Creator Himself destroys. Slave Nanak has reflected on this mystery, (and concluded, that) this is what happens in the court of true God.”(2)

“*Paurri*”:-21

Guru Ji concludes this sermon, by describing the blessings enjoyed by those persons, who under the guidance of the Guru, meditate on the Name of true God at all times. He says: “Rare are such persons in this world, who as per Guru’s guidance meditate on the true God; while asleep, they meditate on the true (Name), and utter the true (Name), when they wake up. I am a sacrifice unto those who thus, meditate on the true (Name) day and night. Because, they to who’s mind and body, the true God seems pleasing, arrive at the true court (of God). Therefore devotee Nanak also utters the Name of that true (God), who is everlasting, and always new (and endearing).” (21)

The message of the “*Paurri*” is that it is no use trying to go and hide in the holy congregation, while still,



holding false hood, and love of worldly wealth in our minds. Soon we shall be recognized, and driven out. Therefore we should go and seek the advice of the true Guru with a pure mind, and try to become true Gursikhs who meditate on the Lord at all times.

ਸਲੋਕੁ ਮਃ ੪ ॥

ਕਿਆ ਸਵਣਾ ਕਿਆ ਜਾਗਣਾ ਗੁਰਮੁਖਿ ਤੇ ਪਰਵਾਣੁ ॥

ਪੰਨਾ ੩੧੩

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਪੂਰੇ ਪੁਰਖ ਪਰਧਾਨ ॥
ਕਰਮੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਅਨਦਿਨੁ ਲਗੈ ਧਿਆਨੁ ॥
ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਰਹਾ ਦਰਗਹ ਪਾਈ ਮਾਨੁ ॥
ਸਉਦੇ ਵਾਹੁ ਵਾਹੁ ਉਚਰਹਿ ਉਠਦੇ ਭੀ ਵਾਹੁ ਕਰੇਨਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਜਿ ਨਿਤ ਉਠਿ ਸੰਮਾਲੇਨਿ ॥੧॥

ਮਃ ੪ ॥

ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਆਪਣਾ ਪਾਈਐ ਨਾਮੁ ਅਪਾਰੁ ॥
ਭਉਜਲਿ ਡੁਬਦਿਆ ਕਢਿ ਲਏ ਹਰਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
ਧੰਨੁ ਧੰਨੁ ਸੇ ਸਾਹ ਹੈ ਜਿ ਨਾਮਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥
ਵਣਜਾਰੇ ਸਿਖ ਆਵਦੇ ਸਬਦਿ ਲਘਾਵਣਹਾਰੁ ॥
ਜਨ ਨਾਨਕ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਭਈ ਤਿਨ ਸੇਵਿਆ ਸਿਰਜਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਸਚੁ ਸਚੇ ਕੇ ਜਨ ਭਗਤ ਹਰਿ ਸਚੁ ਸਚਾ ਜਿਨੀ ਅਰਾਧਿਆ ॥

ਜਿਨ ਗੁਰਮੁਖਿ ਖੋਜਿ ਵੰਢੇਲਿਆ ਤਿਨ ਅੰਦਰਹੁ ਹੀ ਸਚੁ
ਲਾਧਿਆ ॥

ਸਚੁ ਸਾਹਿਬੁ ਸਚੁ ਜਿਨੀ ਸੇਵਿਆ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਤਿਨੀ
ਸਾਧਿਆ ॥

ਸਚੁ ਸਚਾ ਸਭ ਦੂ ਵਡਾ ਹੈ ਸਚੁ ਸੇਵਨਿ ਸੇ ਸਚਿ ਰਲਾਧਿਆ ॥

ਸਚੁ ਸਚੇ ਨੋ ਸਾਬਾਸਿ ਹੈ ਸਚੁ ਸਚਾ ਸੇਵਿ ਫਲਾਧਿਆ ॥੨੨॥

salok mehlaa 4.

ki-aa savṇaa ki-aa jaagnaā gurmukhḥ tay parvaan.

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Jinaa saas giraas na visrai say pooray purakhḥ parDhaan.

karmee satgur paa-ee-ai an-dinḥ lagai Dhi-aan.

tin kee sangatḥ mil rahaa dargeh paa-ee maan.

sa-uday vaahu vaahu uchrahi uth-dayḥ bhee vaahu karayn.

naanakḥ tay mukhḥ ujlay je nitḥ uthḥ samaalayn. ||1||

mehlaa 4.

satgur sayvee-ai aapnaa paa-ee-ai naam apaar.

bha-ojal dubdi-aa kadh la-ay harḥ daatḥ karayḥ daataar.

Dhan Dhan say saah hai je naam karahi vaapaar.

vanjaaray sikhḥ aavdayḥ sabadḥ laghaavanhaar.

jan naanakḥ Jin ka-o kirpaaḥ bha-ee tinḥ sayvi-aa sirjanhaar.
||2||

pa-orhee.

sach sachay kay jan bhagatḥ heh sach sachaa Jinee araaDhi-
aa.

Jin gurmukhḥ khojḥ dhandholi-aa tinḥ andrahu hee sach
laaDhi-aa.

sach saahib sach Jinee sayvi-aa kaal kankatḥ maarḥ tinee
saaDhi-aa.

sach sachaa sabhḥ doo vadaa hai sach sayvan say sach
ralaaDhi-aa.

sach sachay no saabaas hai sach sachaa sayvḥ falaaDhi-aa.
||22||

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Shalok Mohalla-4

At the beginning of previous "Paurri", Guru Ji stated that "rare are such persons in this world, who as per Guru's guidance meditate on the true God; while asleep, they meditate on the true (Name), and utter the true (Name), when



they wake up.” Now, Guru Ji goes even one step further, and describing the qualities of truly Gurmukh (or Guru wards persons), he says: “(O my friends), whether asleep or awake, the Guru- wards are approved (in both states. Such people), who do not let (God) be forsaken, for even a single breath or morsel, are truly distinguished beings. It is only by the grace (of God), that we meet the true Guru, and (then day and night), we are attuned (to the Name of God. Therefore I wish, that) I too may join their company, and obtain honor in God's court. Because, while asleep, they praise (God), and also keep uttering His praise, when awake. O Nanak, honored are (these fortunate ones), who rise up daily to remember (God).”(1)

“Mohalla”:-4

Guru Ji now describes the merits of serving or following the advice of our true Guru. He says: “(O my friends), If we do, what our true Guru says, we obtain the limitless (treasure of God's) Name. (Through the Guru), the beneficent God, bestows (this gift of Name), and He pulls the drowning persons out (of the sea of worldly existence. Therefore, blessed are those merchants, who trades in (the commodity of) Name. Because, through the (divine) word, they are able to help those peddler sikhs swim across (the worldly ocean), who come to them (for purchasing this commodity). But, O slave Nanak, only on whom has been bestowed, (God's) grace, they have meditated on the Creator.”(2)

Paurri-22

Guru Ji concludes this sermon, by giving the definition of true devotees of the true God, and what kinds of blessings, they enjoy. He says: “They alone are the true devotees of the true God, who have truly meditated on the true Being. Through, the Guru, they who have searched Him, have found the true (God) within themselves. They who have truly served the true Being, they have got rid of the fear of pain of death. The true One is higher than all. They, who serve the True One, merge in that true one (Himself). They, who again and again utter and say, “blessed is the true God”, and thus serve that true One, obtain the sublime fruit (of union with the true God).”(22)

The message of the “Paurri” is that if under the guidance of the true Guru, we keep on meditating on true God at every instant, we will be saved from all worldly troubles and ultimately become one with the true God.

ਸਲੋਕ ਮਃ ੪ ॥

ਮਨਮੁਖੁ ਪ੍ਰਾਣੀ ਮੁਗਧੁ ਹੈ ਨਾਮਹੀਣ ਭਰਮਾਇ ॥
ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਨਾ ਟਿਕੈ ਫਿਰਿ ਫਿਰਿ ਚੂਨੀ ਪਾਇ ॥
ਹਰਿ ਪ੍ਰਭੁ ਆਪਿ ਦਇਆਲ ਹੋਹਿ ਤਾਂ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥੧॥

ਮਃ ੪ ॥

ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਬਹੁ ਬਿਧਿ ਰੰਗਿ ਸੁਭਾਇ ॥
ਸਤਿਗੁਰ ਸੇਤੀ ਮਨੁ ਰਤਾ ਰਖਿਆ ਬਣਤ ਬਣਾਇ ॥
ਜਿਹਵਾ ਸਾਲਾਹਿ ਨ ਰਜਈ ਹਰਿ ਪ੍ਰੀਤਮ ਚਿਤੁ ਲਾਇ ॥
ਨਾਨਕ ਨਾਵੈ ਕੀ ਮਨਿ ਭੁਖ ਹੈ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ ਰਸੁ ਖਾਇ ॥੨॥

ਪਉੜੀ ॥

ਸਚੁ ਸਚਾ ਕੁਦਰਤਿ ਜਾਣੀਐ ਦਿਨੁ ਰਾਤੀ ਜਿਨਿ ਬਣਾਈਆ ॥
ਸੋ ਸਚੁ ਸਲਾਹੀ ਸਦਾ ਸਦਾ ਸਚੁ ਸਚੇ ਕੀਆ ਵਡਿਆਈਆ ॥

salok mehlaa 4.

manmukh paraanee mugaDh hai naamheen bharmaa-ay.

bin gur manoo-aa naa tikai fir fir joonee paa-ay.

har parabh aap da-i-aal hohi taa^N satgur mili-aa aa-ay.

jan naanak naam salaahi too janam maran dukh jaa-ay. ||1||

mehlaa 4.

gur saalaahae aapnaa baho biDh rang subhaa-ay.

satgur saytee man rataa rakhi-aa banat banaa-ay.

Jihvaa saalaahi na raj-ee har pareetaam chit laa-ay.

naanak naavai kee man bhukh hai man tariptai har ras khaa-ay. ||2||

pa-orhee.



ਸਾਲਾਹੀ ਸਚੁ ਸਲਾਹ ਸਚੁ ਸਚੁ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ॥
ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਾ ਹਾਜਰੁ ਨਦਰੀ ਆਈਆ ॥
ਸਚੁ ਗੁਰਮੁਖਿ ਜਿਨੀ ਸਲਾਹਿਆ ਤਿਨਾ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ
॥੨੩॥

sach sachaa kudraṭ jaanee-ai dīn raatēe Jin banāa-ee-aa.
so sach salaahēe sādāa sādāa sach sachay kee-aa vadī-aa-
ee-aa.
saalaahēe sach salaah sach sach keemaṭ kinai na paa-ee-aa.

jaa mili-aa pooraa satguroo taa haajar nadree aa-ee-aa.
sach gurmukh Jinee sahaali-aa tīnaa bhukhaa sabh gavaa-
ee-aa. ||23||

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Shalok mohalla-4

Guru Ji began the previous “Paurri”, by narrating the blessings enjoyed by those persons, who following Guru’s advice, meditate on God’s Name at all times. Now he comments on the state and fate of those self- conceited persons, who do not care for Guru’s advice, and do what their own mis- guided intellect tells them.

He says: “The self conceited person is a fool, being without (God’s) Name, he keeps wandering aimlessly. Without the guidance of the Guru, his mind doesn’t find peace, (because of which), he is cast into wombs again and again. However, if the (God) Himself becomes merciful, then he comes to meet the true Guru (and he also starts meditating on God’s Name, and gets saved). Therefore, O slave Nanak, you should also meditate on God’s Name, so that your pain of birth and death may go away.”(1)

Mohalla-4

Therefore, Guru Ji shares with us, how much he loves and praises his Guru, who has instilled in him a hunger for God’s Name. He says: “In many ways, and loving manners, I praise my Guru. My mind is imbued with the love of the true Guru, who has preserved it in a special beautiful form. My tongue doesn’t get tired of praising (the Guru), and the mind doesn’t (get tired) of attuning to the beloved (God). Because, within Nanak is the hunger for (God’s) Name, and his mind feels satiated only by partaking the elixir of God’s (Name).”(2)

“Paurri”:-23

Now, Guru Ji tells us how to recognize the true God, and enjoy the blessings of praising Him. He says: “He, who has created day and night, we can realize that true God through the nature. That true God is eternal, and I always praise that true One, whose glories are eternal. That praise worthy God is ever true and true is His praise, but no one has been able to assess His true worth. When we meet the true Guru, all these (excellences of God) become quite apparent. Through Guru’s grace, they who have praised that true Being have lost all their (worldly) hungers.”(23)

The message of the “Paurri” is that without, meditating on the Name of true Being, one keeps on wandering in ignorance. The only way to save ourselves from all troubles including fear of death is to seek the guidance of the true Guru, and meditate on the Name of the True God. By doing so all our worldly desires will be satiated.

ਸਲੋਕ ਮ: ੪ ॥

ਮੈ ਮਨੁ ਤਨੁ ਖੋਜਿ ਖੋਜੇਦਿਆ ਸੋ ਪ੍ਰਭੁ ਲਧਾ ਲੋੜਿ ॥
ਵਿਸਟੁ ਗੁਰੂ ਮੈ ਪਾਇਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦਿਤਾ ਜੋੜਿ ॥੧॥

ਮ: ੩ ॥

salok mehlaa 4.

mai man tan khoj khojaydi-aa so parabh laDhaa lorh.
visat guroo mai paa-i-aa Jin har parabh diṭāa jorh. ||1||

mehlaa 3.



ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥
 ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਚੋਲ ਘਚੋਲਾ ॥
 ਗੁਰਮੁਖਿ ਜਾਪੈ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥
 ਹਰਿ ਨਾਮੁ ਸੁਣਿ ਮੰਨੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਰੇ ਕਰਾਇਆ ॥
 ਨਾਨਕ ਵਜਦਾ ਜੰਤੁ ਵਜਾਇਆ ॥੨॥

ਪੰਨਾ ੩੧੪

ਪਉੜੀ ॥

ਤੂ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਜੋ ਜੀਆ ਅੰਦਰਿ ਵਰਤੈ ॥
 ਤੂ ਕਰਤਾ ਆਪਿ ਅਗਣਤੁ ਹੈ ਸਭੁ ਜਗੁ ਵਿਚਿ ਗਣਤੈ ॥
 ਸਭੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤਦਾ ਸਭ ਤੇਰੀ ਬਣਤੈ ॥
 ਤੂ ਘਟਿ ਘਟਿ ਇਕੁ ਵਰਤਦਾ ਸਚੁ ਸਾਹਿਬ ਚਲਤੈ ॥
 ਸਤਿਗੁਰ ਨੋ ਮਿਲੇ ਸੁ ਹਰਿ ਮਿਲੇ ਨਾਹੀ ਕਿਸੈ ਪਰਤੈ ॥੨੪॥

maa-i-aaDhaaree at annaa bolaa.

sabad na sun-ee baho rol ghacholaa.

gurmukh jaapai sabad liv laa-ay.

har naam sun mannay har naam samaa-ay.

jo tis bhaavai so karay karaa-i-aa.

naanak vajdaa jant vajaa-i-aa. ||2||

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pa-orhee.

too kartaa sabh kichh jaandaa jo jee-aa andar vartai.

too kartaa aap agnat hai sabh jag vich gantai.

sabh keetaa tayraa varatdaa sabh tayree bantai.

too ghat ghat ik varatdaa sach saahib chaltai.

satgur no milay so har milay naahee kisai partai. ||24||

Shalok Mohalla-4

Guru Ji concluded the previous “Paurri” by observing that, “the praise worthy God is ever true and true is His praise, but no one has been able to assess His true worth. When we meet the true Guru, all these (excellences of God) become quite apparent.” Guru Ji begins this “Paurri”, by sharing with us, how he himself found out that God.

He says: “After searching my body and mind, I (ultimately) did find out that God. (However, it was not my effort, what happened, was that) I obtained the help of the intercessor Guru, who united me with God.”(1)

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“Mohalla”:-3

Now commenting upon the main differences between the money minded, and Guru wards persons, Guru Ji says: “A worshipper of worldly wealth and power is kind of blind and deaf (to Guru’s advice). He does not listen to the (Guru’s) word and there is a great noise and confusion (of worldly affairs) in his mind. However, the Guru wards become apparent, when they attune their mind to the (Guru’s) word. Listening to God’s Name, they believe in it, and merge in (God’s) Name. (However, human beings are helpless, because) whatever pleases (God), He does or gets done. O Nanak, mortal is like an instrument which plays as it is being played (upon by its player God).”(2)

“Paurri”:-24

Therefore, Guru Ji prays to God and says: “O’ Creator, You know everything, which is taking place in the minds of the



beings. O Creator, You Yourself are above any kind of accounting (or worry), however all others in the world are doing (some) counting (and worrying about one thing or the other). Everything comes to pass as You direct; (because) the entire (universe) is Your creation. O true Master, such is Your wondrous play, (that even though, You are only one, yet You pervade each and every heart. But only those who have met the true Guru, have met God, and not through any other (means).”(24)

The message of the “Paurri” is that instead of letting ourselves become miserable by the confusion and noise of worldly wealth and power, we should listen and act upon the advice of our Guru (Granth Sahib Ji). Only then we will be able to obtain true peace of mind, and enjoy the bliss of union with God, our Creator.

ਸਲੋਕੁ ਮਃ ੪ ॥

ਇਹੁ ਮਨੁਆ ਦ੍ਰਿੜੁ ਕਰਿ ਰਖੀਐ ਗੁਰਮੁਖਿ ਲਾਈਐ ਚਿਤੁ ॥
ਕਿਉ ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ਬਹਦਿਆ ਉਠਦਿਆ ਨਿਤੁ ॥
ਮਰਣ ਜੀਵਣ ਕੀ ਚਿੰਤਾ ਗਈ ਇਹੁ ਜੀਅੜਾ ਹਰਿ ਪ੍ਰਭ ਵਸਿ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਜਨ ਨਾਨਕ ਨਾਮੁ ਬਖਸਿ ॥੧॥

ਮਃ ੩ ॥

ਮਨਮੁਖੁ ਅਹੰਕਾਰੀ ਮਹਲੁ ਨ ਜਾਣੈ ਖਿਨੁ ਆਗੈ ਖਿਨੁ ਪੀਛੈ ॥

ਸਦਾ ਬੁਲਾਈਐ ਮਹਲਿ ਨ ਆਵੈ ਕਿਉ ਕਰਿ ਦਰਗਹ ਸੀਝੈ ॥
ਸਤਿਗੁਰ ਕਾ ਮਹਲੁ ਵਿਰਲਾ ਜਾਣੈ ਸਦਾ ਰਹੈ ਕਰ ਜੋੜਿ ॥
ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਮੇਰਾ ਨਾਨਕ ਲਏ ਬਹੋੜਿ ॥੨॥

ਪਉੜੀ ॥

ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨੇ ॥
ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ ॥
ਉਪਦੇਸੁ ਜਿ ਦਿਤਾ ਸਤਿਗੁਰੂ ਸੋ ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ ॥
ਜਿਨ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚੜੀ ਚਵਗਣਿ ਵੰਨੇ ॥

ਇਹ ਚਾਲ ਨਿਰਾਲੀ ਗੁਰਮੁਖੀ ਗੁਰ ਦੀਖਿਆ ਸੁਣਿ ਮਨੁ ਭਿੰਨੇ
॥੨੫॥

salok mehlā 4.

ih manoo-aa darirh kar rakhee-ai gurmukh laa-ee-ai chit.

ki-o saas giraas visaaree-ai bahdi-aa uth-di-aa nit.
maran jeevan kee chintaa ga-ee ih jee-arhaa har parabh
vas.

Ji-o bhaavai ti-o rakh too jan naanak naam bakhas. ||1||

mehlā 3.

manmukh aha^Nkaaree mahal na jaanai khin aagai khin
peechnhai.
sadaa bulaa-ee-ai mahal na aavai ki-o kar dargeh seejhai.

satgur kaa mahal virvaa jaanai sadaa rahai kar jorh.

aapnee kirpaa karay har mayraa naanak la-ay bahorh. ||2||

pa-orhee.

saa sayvaa keetee safal hai Jit satgur kaa man manny.

jaa satgur kaa man mani-aa taa paap kasamal bhannay.

updays je ditaa satguroo so suni-aa sikhee kannay.

Jin satgur kaa bhaanaa mani-aa tin charhee chavgan
vannay.

ih chaal niraalee gurmukhee gur deekhi-aa sun man
bhinnay. ||25||

Shalok Mohalla-4

In the previous “Paurri”, Guru Ji advised us that instead of letting ourselves become miserable by the confusion and noise of worldly wealth and power, we should listen and act upon the advice of our Guru. Only then we will be able to obtain true peace of mind, and enjoy the bliss of union with God, our Creator. Guru Ji begins his next sermon, by stating that advice in a different way.

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He says: “We should steadily hold the mind (from running after worldly wealth) and keep it focused (on God) through the Guru. Every day, whether sitting or standing, we should not let (God) be forsaken, even with a single breath or morsel. (Whosoever has done like this, all his) worry regarding life or death has gone, and this soul of his has come under the control of God, and O Nanak, he says, (O God), keep me as it pleases You, and bless Your slave with (Your) Name.”(1)

“Mohalla”:-3

However, commenting on the conduct of a “*Manmukh*” (or the self conceited person who follows his own mind rather than the advice of the Guru), he says: “The self conceited “*Manmukh*” doesn’t know (the way to Guru) mansion (or congregation). One instant, he moves forward (towards Guru’s advice), and next he recedes from it. Even if we always keep on calling him, (into the Guru’s congregation), he doesn’t come inside the mansion, so how can he be approved in God’s court. (Actually it is only a) very rare person who understands (the value of) the true Guru's mansion (or holy congregation) and always remains (humble), keeping his hands folded. O Nanak, my God shows mercy (on such humble Guru wards persons), and pulls them away (from the love of worldly riches and power).”(2)

“Paurri”:-25

Guru Ji now advises us about the kind of service, which is fruitful. He says: “That service is fruitful, which is pleasing to the Guru’s mind (and not the service which we think we are doing for him. (Because), when the Guru’s mind is pleased all our sins and evil deeds are destroyed. Whatever advice the true Guru gives, the good sikhs should listen (and act on it). Those who have obeyed the command of the true Guru their glory has increased many times. This is the unique conduct of the life of the Guru-wards that hearing the advice of the Guru, their mind becomes inebriated with it (so much that they start acting on it immediately).”(25)

The message of this Paurri is that we should perform whatever service Guru wants us to do and not what we think is his service, and whatever advice, he gives us, we should obediently act on it.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਜਿਨਿ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤਿਸੁ ਠਉਰ ਨ ਠਾਉ ॥
ਹਲਤੁ ਪਲਤੁ ਦੋਵੈ ਗਏ ਦਰਗਹ ਨਾਹੀ ਥਾਉ ॥
ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਫਿਰਿ ਸਤਿਗੁਰ ਲਗਹਿ ਪਾਇ ॥
ਸਤਿਗੁਰ ਕੀ ਗਣਤੈ ਘੁਸੀਐ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਇ ॥
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨਿਰਵੈਰੁ ਹੈ ਆਪੇ ਲਏ ਜਿਸੁ ਲਾਇ ॥
ਨਾਨਕ ਦਰਸਨੁ ਜਿਨਾ ਵੇਖਾਲਿਓਨੁ ਤਿਨਾ ਦਰਗਹ ਲਏ ਛਡਾਇ ॥੧॥

ਮਃ ੩ ॥

ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਦੁਰਮਤਿ ਅਹੰਕਾਰੀ ॥
ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਜੁਐ ਮਤਿ ਹਾਰੀ ॥
ਕੂੜੁ ਕੁਸਤੁ ਓਹੁ ਪਾਪ ਕਮਾਵੈ ॥
ਕਿਆ ਓਹੁ ਸੁਣੈ ਕਿਆ ਆਖਿ ਸੁਣਾਵੈ ॥
ਅੰਨਾ ਬੋਲਾ ਖੁਇ ਉਝੜਿ ਪਾਇ ॥
ਮਨਮੁਖੁ ਅੰਧਾ ਆਵੈ ਜਾਇ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਥਾਇ ਨ ਪਾਇ ॥

salok mehlaa 3.

Jin gur gopi-aa aapnaa tis tha-ur na thaa-o.
halaṭ palaṭ dovai ga-ay dargeh naahee thaa-o.
oh vaylaa hath na aavee fir satgur lageh paa-ay.
satgur kee gantai ghusee-ai dukhay dukh vihaa-ay.
satgur purakh nirvair hai aapay la-ay Jis laa-ay.

naanak darsan Jinaa vaykhaali-on tinaa dargeh la-ay chhadaa-ay. ||1||

mehlaa 3.

manmukh agi-aan durmat aha^Nkaaree.
anṭar kroDh joo-ai maṭ haaree.
koorh kusaṭ oh paap kamaavai.



ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥੨॥

ki-aa oh sunai ki-aa aakh sunaavai.

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anna bolaa khu-ay ujharh paa-ay.

ਜਿਨ ਕੇ ਚਿਤ ਕਠੋਰ ਹਹਿ ਸੇ ਬਹਹਿ ਨ ਸਤਿਗੁਰ ਪਾਸਿ ॥

manmukh anDhaa aavai jaa-ay.

bin satgur bhaytay thaa-ay na paa-ay.

naanak poorab likhi-aa kamaa-ay. ||2||

pa-orhee.

Jin kay chit kathor heh say baheh na satgur paas.

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ਓਥੈ ਸਚੁ ਵਰਤਦਾ ਕੂੜਿਆਰਾ ਚਿਤ ਉਦਾਸਿ ॥

othai sach varatdaa koorhi-aaraa chit udaas.

ਓਇ ਵਲੁ ਛਲੁ ਕਰਿ ਝਤਿ ਕਢਦੇ ਫਿਰਿ ਜਾਇ ਬਹਹਿ
ਕੂੜਿਆਰਾ ਪਾਸਿ ॥

o-ay val chhal kar jhat kadh-day fir jaa-ay baheh koorhi-
aaraa paas.

vich sachay koorh na gad-ee man vaykhu ko nirjaas.

ਵਿਚਿ ਸਚੇ ਕੂੜੁ ਨ ਗਡਈ ਮਨਿ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ ॥

ਕੂੜਿਆਰ ਕੂੜਿਆਰੀ ਜਾਇ ਰਲੇ ਸਚਿਆਰ ਸਿਖ ਬੈਠੇ
ਸਤਿਗੁਰ ਪਾਸਿ ॥੨੬॥

koorhi-aar koorhi-aaree jaa-ay ralay sachiaar sikh baithay
satgur paas. ||26||

Shalok Mohalla-4

In the previous “Paurri”, Guru Ji advised us that we should perform whatever service the Guru wants us to do and not what we think is his service, and whatever advice, he gives us, we should obediently act on it. But, there are many of us, who when it is not convenient for them, or when they feel threatened on account of being his followers, completely deny or disown their Guru. In the next stanza, Guru Ji tells us what happens to those self conceited persons who thus forsake their Guru.

He says: “Those who disown (or slander their Guru), they find no shelter or place of rest any where. They loose (honor) both in this and the next world and find no place in God's court. They don't get another opportunity to repair to the service of the Guru. If we shirk from being counted among (the followers of) the true Guru, we pass (our) entire life in one sorrow after the other. However, the true Guru has no enmity,

with any one, (he pardons, and) unites with him, whomsoever he wants. O Nanak, whom he shows his sight, them he gets liberated in God's court.”(1)

“Mohalla”:-3

Continuing his commentary on the self conceited, opportunists, Guru Ji says: “The self conceited person is (spiritually) blind, evil minded and arrogant. Within him is the fire of wrath and he loses his intellect as if lost in gambling. He always indulges in falsehood, deceit and sin. How can he hear or tell others about (anything else except his lies and deceptions)? He is blind and deaf (to any, righteous advice and conduct), therefore he keeps on wandering in the forest (of worldly attachments), and the blind apostate keeps on coming and going (in this world). Without meeting the true Guru, he finds no place of rest. (Because) O Nanak, he reaps the result of his pre-ordained writ (based on his past deeds).”(2)

“Paurri”:-26



Guru Ji concludes his commentary on those egocentrics and self conceited persons. He says: “They who are cruel hearted), do not go near the true Guru. Because, there (in the Guru's company), prevails all truth, which saddens the liars. By hook and crook they pass their time and again go and sit with the false ones. You may reflect in your mind and see that in a true (mind); falsehood cannot mix (and affect a true person). Therefore, the false ones go and mix with their fellow false ones, and the true ones sit by the Guru's side.”(26)

The message of this “Paurri” is that the self conceited persons do not like to sit near or listen to the Guru, and even try to hide from him. Such people suffer grievously in the end, and keep undergoing the pain of continuous births and deaths. Therefore, if we wish to avoid such a terrible fate, we should forsake false hood and slander from our minds, listen and act on the Guru’s advice, and the Guru will get us saved in God’s court.

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ਸਲੋਕ ਮ: ੫ ॥

salok mehlāa 5.

ਰਹਦੇ ਖੁਹਦੇ ਨਿੰਦਕ ਮਾਰਿਅਨੁ ਕਰਿ ਆਪੇ ਆਹਰੁ ॥
ਸੰਤ ਸਹਾਈ ਨਾਨਕਾ ਵਰਤੈ ਸਭ ਜਾਹਰੁ ॥੧॥

rahday khuhday nindak maari-an kar aapay aahar.
sant sahaa-ee naankaa varṭai sabh jaahar. ||1||

ਮ: ੫ ॥

mehlāa 5.

ਮੁੰਢਹੁ ਭੁਲੇ ਮੁੰਢ ਤੇ ਕਿਥੈ ਪਾਇਨਿ ਹਥੁ ॥
ਤਿੰਨੈ ਮਾਰੇ ਨਾਨਕਾ ਜਿ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥੨॥

mundhhu bhulay mundh ṭay kithai paa-in hath.
ṭinnai maaray naankaa je karan kaaran samrath. ||2||

ਪਉੜੀ ੫ ॥

pa-orṭhee 5.

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ ॥
ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥
ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ ॥

lai faahay raatēe tureh parabh jaanai paraanee.
takeh naar paraa-ee-aa luk andar thaanee.
san^Hee dayni^H vikhamm thaa-ay mithaa mad maanee.

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ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ ॥
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ॥੨੭॥

karmee aapo aapnee aapay pachhutaanee.
ajraa-eel faraystaa ṭil peerhay ghaanee. ||27||

Shalok Mohalla-5

As per Dr. Bhai Vir Singh Ji, fifth Guru Arjan Dev Ji composed this “Paurri” along with the Shaloks to comment on fate of those slanderers and evil doers who were indulging in all kinds of slanders, thefts and covetousness during the time of the Second, Third and Fourth Guru.

Referring to those slanderers in particular and others in general, Guru Ji says: “(God) has Himself made arrangements to



destroy the remaining few slanderers and evil doers. O Nanak, (God) is the eternal supporter of the saints, He is pervading every where, (and all His miracles), are apparent everywhere.”(1)

“Mohalla”:-5

Elaborating further Guru Ji says: “They who strayed from God from the beginning, where can they find refuge? O Nanak (that Supreme being), who is capable of doing, and getting every thing done, destroys them.” (2)

“Paurri”:-27

Now Guru Ji comments on the fate of those highway robbers and murderers, who move around with various arms and accessories to way lay the innocent travelers, and kill them for the sake of their money and other valuables. Particularly referring to the methods employed, by such dacoits, or evil doers of those days, Guru Ji says: “God knows about those persons, who move around in the night with ropes in their hands (to strangle their victims). With evil designs in their minds, they stealthily look at others’ wives. They break into hard to break homes, (and then with the ill-gotten wealth), they enjoy alcohol deeming it sweet. However, they receive (punishments) for their (evil) deeds, and then repent themselves. (Because in the end) the demon of death punishes (the sinners), like crushing sesame seeds in the oil mill.”(27)

The message of this “Paurri” is that we should always stay away from slander, theft, lust and other bad deeds, otherwise we shall suffer grievously.

ਸਲੋਕ ਮਃ ੫ ॥

ਸੇਵਕ ਸਚੇ ਸਾਹ ਕੇ ਸੇਈ ਪਰਵਾਣੁ ॥
ਦੂਜਾ ਸੇਵਨਿ ਨਾਨਕਾ ਸੇ ਪਚਿ ਪਚਿ ਮੁਏ ਅਜਾਣ ॥੧॥

ਮਃ ੫ ॥

ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਪ੍ਰਭ ਮੇਟਣਾ ਨ ਜਾਇ ॥
ਰਾਮ ਨਾਮੁ ਧਨੁ ਵਖਰੇ ਨਾਨਕ ਸਦਾ ਧਿਆਇ ॥੨॥

ਪਉੜੀ ੫ ॥

ਨਾਰਾਇਣਿ ਲਇਆ ਨਾਠੁੰਗੜਾ ਪੈਰ ਕਿਥੈ ਰਖੈ ॥
ਕਰਦਾ ਪਾਪ ਅਮਿਤਿਆ ਨਿਤ ਵਿਸੋ ਚਖੈ ॥
ਨਿੰਦਾ ਕਰਦਾ ਪਚਿ ਮੁਆ ਵਿਚਿ ਦੇਹੀ ਭਖੈ ॥
ਸਚੈ ਸਾਹਿਬ ਮਾਰਿਆ ਕਉਣੁ ਤਿਸ ਨੋ ਰਖੈ ॥
ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜੋ ਪੁਰਖੁ ਅਲਖੈ ॥੨੮॥

salok mehlā 5.

sayvak sachay saah kay say-ee parvaan.
doojaa sayvan naankaa say pach pach mu-ay ajaan. ||1||

mehlā 5.

jo Dhur likhi-aa laykh parabh maytnaa na jaa-ay.
raam naam Dhan vakhro naanak sadaa Dhi-aa-ay. ||2||

pa-orhee 5.

naaraa-in la-i-aa naathoo^Ngarhaa pair kithai rakhai.
kardaa paap amiti-aa nit viso chakhai.
nindaa kardaa pach mu-aa vich dayhee bhakhai.
sachai saahib maari-aa ka-un tis no rakhai.
naanak tis sarnaagatee jo purakh alkhai. ||28||

Shalok Mohalla-5

In “Paurri” 25, Guru Ji advised us that we should perform whatever service the Guru wants us to do and not what we think is his service; whatever advice he gives us, we should obediently act on it. Guru Ji begins this sermon, by telling the reasons for this advice. He compares the true Guru to a true banker, because, he deals in the trade of the Name of the true God.



Therefore, he says: “Only those servants are acceptable (in God's court), who are the servants of the true banker (the Guru). O Nanak, they who serve some body else, those ignorant ones die, being wasted (in useless pursuits).”(1)

“*Mohalla*”:-5

Now Guru Ji tells us, what is the only thing, which can help us in improving our destiny? He says: “The destiny, which was preordained by God in the beginning, cannot be erased. However, there is this one thing, (which can alter one’s destiny, and that is) the capital and wealth of God’s Name, therefore Nanak, always meditates (on this).”(2)

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“*Paurri*”:-28

Now, once again referring to the fate of the slanderers and evil doers, Guru Ji says: “Where can a person find a resting place, whom God has (Himself) kicked away (from the true path). He daily indulges in unaccountable sins and tastes poison (of ill gotten wealth). He is wasted away slandering others and is consumed from within. Who can protect him, whom the true Master has destroyed?” O Nanak, we should seek the refuge of that God), who is the incomprehensible (supreme) Being.” (28)

The message of the “*Paurri*” is that that our preordained destiny cannot be altered, except by meditating on God’s Name. Therefore we should always pray to God to guide us on the right path, and bless us with the guidance of the true Guru, so that under his guidance, we may meditate on God’s Name, and remain away from committing any sins.

ਸਲੋਕ ਮਃ ੫ ॥

ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ ਅਕਿਰਤਘਣਾ ਕਾ ਥਾਨੁ ॥
ਤਿਨਿ ਪ੍ਰਭਿ ਮਾਰੇ ਨਾਨਕਾ ਹੋਇ ਹੋਇ ਮੁਏ ਹਰਾਮੁ ॥੧॥

ਮਃ ੫ ॥

ਅਵਖਧ ਸਭੇ ਕੀਤਿਅਨੁ ਨਿੰਦਕ ਕਾ ਦਾਰੂ ਨਾਹਿ ॥
ਆਪਿ ਭੁਲਾਏ ਨਾਨਕਾ ਪਚਿ ਪਚਿ ਜੋਨੀ ਪਾਹਿ ॥੨॥

ਪਉੜੀ ੫ ॥

ਤੁਸਿ ਦਿਤਾ ਪੂਰੈ ਸਤਿਗੁਰੂ ਹਰਿ ਧਨੁ ਸਚੁ ਅਖੁਟੁ ॥
ਸਭਿ ਅੰਦੇਸੇ ਮਿਟਿ ਗਏ ਜਮ ਕਾ ਭਉ ਛੁਟੁ ॥
ਕਾਮ ਕ੍ਰੋਧ ਬੁਰਿਆਈਆਂ ਸੰਗਿ ਸਾਧੂ ਤੁਟੁ ॥
ਵਿਣੁ ਸਚੇ ਦੂਜਾ ਸੇਵਦੇ ਹੁਇ ਮਰਸਨਿ ਬੁਟੁ ॥
ਨਾਨਕ ਕਉ ਗੁਰਿ ਬਖਸਿਆ ਨਾਮੈ ਸੰਗਿ ਜੁਟੁ ॥੨੯॥

salok mehlā 5.

narak ghor baho dukh ghanay akirat-ghanaa kaa thaan.
tin parabh maaray naankaa ho-ay ho-ay mu-ay haraam.
||1||

mehlā 5.

avkhaDh sabhay keetj-an nindak kaa daaroo naahi.
aap bhulaa-ay naankaa pach pach jonee paahi. ||2||

pa-or^hee 5.

tus ditaa poorai satguroo har Dhan sach akhut.
sabh andaysay mit ga-ay jam kaa bha-o chhut.
kaam kroDh buri-aa-ee-aa^N sang saaDhoo tut.
vin sachay doojaa sayvday hu-ay marsan but.
naanak ka-o gur bakhsi-aa naamai sang jut. ||29||

Shalok Mohalla-5

In the first Salok in previous “*Paurri*”, Guru Ji stated that “(God) has Himself made arrangements to destroy the remaining few slanderers and evil doers. Now Guru Ji describes what kind of punishments and tortures, the ungrateful



persons have to bear.

He says: “Deeps of hell, where a person has to suffer extreme pains, that is the place, where the un-grateful wretches are kept. O Nanak, they are smitten by God and they die a miserable death.” (1)

“*Mohalla*”:-5

Guru Ji now describes how un-curable is the pain and suffering of the slanderers (and other evil people). He says: “All kinds of remedies have been tried, but there is no cure for (the sufferings and torture of the) slanderer. O Nanak, those whom God Himself has mislead, they are cast into existences for suffering and being wasted again and again.” (2)

“*Paurri*”:-29

Therefore, expressing his gratitude and thanks to God for the blessings bestowed upon him, Guru Ji says: “Being pleased, the perfect true Guru blessed me with the inexhaustible treasure of God’s Name. (With this blessing), all my doubts and worries were dispelled, and I was rid of the fear of demon of death. All such vices as lust and anger got removed in the company of the saint (Guru). (I know that), they who serve any other, except the true God, will die becoming like a (helpless) newly born bird, who has no feathers. The Guru has blessed Nanak, with the companionship of (God’s) Name, (which has saved him from any kind of pain or suffering).”(29)

The message of this “*Paurri*” is that they who indulge in slander, lies and other evil deeds, suffer grievously. But those who stay away from such vices and contemplate on God in the company of the saint (Guru), are pardoned and blessed with peace and bliss.

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ਸਲੋਕ ਮਃ ੪ ॥

ਤਪਾ ਨ ਹੋਵੈ ਅੰਦ੍ਰੁ ਹੁ ਲੋਭੀ ਨਿਤ ਮਾਇਆ ਨੋ ਫਿਰੈ
ਜਜਮਾਲਿਆ ॥

ਅਗੋ ਦੇ ਸਦਿਆ ਸਤੈ ਦੀ ਭਿਖਿਆ ਲਏ ਨਾਹੀ ਪਿਛੋ ਦੇ
ਪਛੁਤਾਇ ਕੈ ਆਇਣ ਤਪੈ ਪੁਤੁ ਵਿਚਿ ਬਹਾਲਿਆ ॥
ਪੰਚ ਲੋਗ ਸਭਿ ਹਸਣ ਲਗੇ ਤਪਾ ਲੋਭਿ ਲਹਰਿ ਹੈ ਗਾਲਿਆ ॥
ਜਿਥੈ ਥੋੜਾ ਧਨੁ ਵੇਖੈ ਤਿਥੈ ਤਪਾ ਭਿਟੈ ਨਾਹੀ ਧਨਿ ਬਹੁਤੈ ਡਿਠੈ
ਤਪੈ ਧਰਮੁ ਹਾਰਿਆ ॥
ਭਾਈ ਏਹੁ ਤਪਾ ਨ ਹੋਵੀ ਬਗੁਲਾ ਹੈ ਬਹਿ ਸਾਧ ਜਨਾ
ਵੀਚਾਰਿਆ ॥

ਸਤ ਪੁਰਖ ਕੀ ਤਪਾ ਨਿੰਦਾ ਕਰੈ ਸੰਸਾਰੈ ਕੀ ਉਸਤਤੀ ਵਿਚਿ
ਹੋਵੈ ਏਤੁ ਦੋਖੈ ਤਪਾ ਦਯਿ ਮਾਰਿਆ ॥
ਮਹਾ ਪੁਰਖਾਂ ਕੀ ਨਿੰਦਾ ਕਾ ਵੇਖੁ ਜਿ ਤਪੈ ਨੋ ਫਲੁ ਲਗਾ ਸਭੁ
ਗਇਆ ਤਪੈ ਕਾ ਘਾਲਿਆ ॥
ਬਾਹਰਿ ਬਹੈ ਪੰਚਾ ਵਿਚਿ ਤਪਾ ਸਦਾਏ ॥
ਅੰਦਰਿ ਬਹੈ ਤਪਾ ਪਾਪ ਕਮਾਏ ॥

ਪੰਨਾ ੩੧੬

ਹਰਿ ਅੰਦਰਲਾ ਪਾਪੁ ਪੰਚਾ ਨੋ ਉਘਾ ਕਰਿ ਵੇਖਾਲਿਆ ॥
ਧਰਮ ਰਾਇ ਜਮਕੰਕਰਾ ਨੋ ਆਖਿ ਛਡਿਆ ਏਸੁ ਤਪੈ ਨੋ ਤਿਥੈ

salok mehlā 4.

ṭapaa na hovai andarahu lobhee nit maa-i-aa no firai
jajmaali-aa.
ago day saḍi-aa saṭai dee bhikhi-aa la-ay naahee pichho

day pachhuṭaa-ay kai aan ṭapai puṭ vich bahaali-aa.

panch log sabh hasan lagay ṭapaa lobh lahar hai gaali-aa.

Jithai thorhaa Dhan vaykhai tithai ṭapaa bhilai naahee
Dhan bahutai dithai ṭapai Dharam haari-aa.

bhaa-ee ayhu ṭapaa na hovee bagulaa hai bahi saaDh janaa
veechaari-aa.

saṭ purakh kee ṭapaa nindaa karai sansaarai kee ustatee
vich hovai ayt dokhai ṭapaa da-yi maari-aa.

mahaa purkhaa^N kee nindaa kaa vaykh je ṭapay no fal
lagaa sabh ga-i-aa ṭapay kaa ghaali-aa.

baahar bahai panchaa vich ṭapaa sadaa-ay.

andar bahai ṭapaa paap kamaa-ay.

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har andarlaa paap panchaa no ughaa kar vaykhaali-aa.



ਖੜਿ ਪਾਇਹੁ ਜਿਥੈ ਮਹਾ ਮਹਾਂ ਹਤਿਆਰਿਆ ॥ ਫਿਰਿ ਏਸੁ ਤਪੇ ਦੈ ਮੁਹਿ ਕੋਈ ਲਗਹੁ ਨਾਹੀ ਏਹੁ ਸਤਿਗੁਰਿ ਹੈ ਫਿਟਕਾਰਿਆ ॥ ਹਰਿ ਕੈ ਦਰਿ ਵਰਤਿਆ ਸੁ ਨਾਨਕਿ ਆਖਿ ਸੁਣਾਇਆ ॥ ਸੋ ਬੁਝੈ ਜੁ ਦਯਿ ਸਵਾਰਿਆ ॥੧॥	Dharam raa-ay jamkankraa no aakh <u>chh</u> adi-aa ays <u>ṭ</u> apay no <u>ṭ</u> ithai <u>kh</u> arh paa-ihu Jithai mahaa mahaa ^N haṭi-aari-aa. fir ays <u>ṭ</u> apay <u>d</u> ai muhi ko-ee lagahu naahee ayhu saṭgur hai fitkaari-aa. har kai <u>d</u> ar varṭi-aa so naanak aakh <u>s</u> unaa-i-aa. so boojhai jo <u>d</u> a-yi savaari-aa. 1
ਮਃ ੪ ॥	
ਹਰਿ ਭਗਤਾਂ ਹਰਿ ਆਰਾਧਿਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥ ਹਰਿ ਕੀਰਤਨੁ ਭਗਤ ਨਿਤ ਗਾਂਵਦੇ ਹਰਿ ਨਾਮੁ ਸੁਖਦਾਈ ॥ ਹਰਿ ਭਗਤਾਂ ਨੋ ਨਿਤ ਨਾਵੈ ਦੀ ਵਡਿਆਈ ਬਖਸੀਅਨੁ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥	mehlaa 4. har <u>b</u> hagtaa ^N har aaraa <u>D</u> hi-aa har kee vadi-aa-ee. har keertan <u>b</u> hagaṭ niṭ gaa ^N vday har naam sukh- <u>d</u> aa-ee. har <u>b</u> hagtaa ^N no niṭ naavai <u>d</u> ee vadi-aa-ee bakhsee-an niṭ charhai savaa-ee. har <u>b</u> hagtaa ^N no thir <u>g</u> haree bahaali-an apnee paij rakhaa- ee. nindkaa ^N paashu har laykhaa mangsee baho <u>d</u> ay-ay sajaa- ee. jayhaa nindak apnai jee-ay kamaavday <u>t</u> ayho fal paa-ee.
ਹਰਿ ਭਗਤਾਂ ਨੋ ਬਿਰੁ ਘਰੀ ਬਹਾਲਿਅਨੁ ਅਪਣੀ ਪੈਜ ਰਖਾਈ ॥ ਨਿੰਦਕਾਂ ਪਾਸਹੁ ਹਰਿ ਲੇਖਾ ਮੰਗਸੀ ਬਹੁ ਦੇਇ ਸਜਾਈ ॥ ਜੇਹਾ ਨਿੰਦਕ ਅਪਣੈ ਜੀਇ ਕਮਾਵਦੇ ਤੇਹੋ ਫਲੁ ਪਾਈ ॥ ਅੰਦਰਿ ਕਮਾਣਾ ਸਰਪਰ ਉਘੜੈ ਭਾਵੈ ਕੋਈ ਬਹਿ ਧਰਤੀ ਵਿਚਿ ਕਮਾਈ ॥	and ar kamaanaa sarpar <u>u</u> gh- <u>r</u> hai <u>b</u> haavai ko-ee bahi <u>D</u> harṭee vich kamaa-ee. jan naanak <u>d</u> aykh vigs-i-aa har kee vadi-aa-ee. 2
ਜਨ ਨਾਨਕੁ ਦੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥੨॥	
ਪਉੜੀ ਮਃ ੫ ॥	
ਭਗਤ ਜਨਾਂ ਕਾ ਰਾਖਾ ਹਰਿ ਆਪਿ ਹੈ ਕਿਆ ਪਾਪੀ ਕਰੀਐ ॥ ਗੁਮਾਨੁ ਕਰਹਿ ਮੂੜ ਗੁਮਾਨੀਆ ਵਿਸੁ ਖਾਧੀ ਮਰੀਐ ॥ ਆਇ ਲਗੇ ਨੀ ਦਿਹ ਬੋੜੜੇ ਜਿਉ ਪਕਾ ਖੇਤੁ ਲੁਣੀਐ ॥	pa-or ^h ee mehlaa 5. <u>b</u> hagaṭ janaa ^N kaa raakhaa har aap hai ki-aa paapee karee- ai. gumaan karahi moorh gumaanee-aa vis <u>k</u> haa <u>D</u> hee maree- ai. aa-ay lagay nee <u>d</u> ih thorh- <u>r</u> hay Ji-o pakaa <u>k</u> hayṭ lunee-ai.

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ਜੇਹੇ ਕਰਮ ਕਮਾਵਦੇ ਤੇਵੇਹੋ ਭਣੀਐ ॥ ਜਨ ਨਾਨਕ ਕਾ ਖਸਮੁ ਵਡਾ ਹੈ ਸਭਨਾ ਦਾ ਧਣੀਐ ॥੩੦॥	jayhay karam kamaavday <u>t</u> ayvayho <u>b</u> hane-ai. jan naanak kaa <u>k</u> hasam vadaa hai sabhnaa <u>d</u> aa <u>D</u> hane-ai. 30
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Shalok Mohalla-4

In the previous sermon, Guru Ji advised us that they who indulge in slander, lies and other evil deeds, suffer grievously. Guru Ji illustrates this message, with an interesting episode, which occurred during his life time. This story is about an ascetic who used to incite people against Guru Ji and when one time he was invited to a feast hosted by Guru Ji, he proudly declined it; but when he came to know that in this feast Guru Ji would be giving costly presents, he stealthily let his son in, who was soon discovered, by all the respected guests there. This exposure subjected both the son and father to much ridicule by the public, and punishment by God.



Narrating the story Guru Ji says: “That person, who within (his heart) is greedy, and who always wanders around looking after wealth like a chronic patient, cannot be an ascetic. (But this person, who called himself an ascetic, when invited in the first instance, wouldn’t accept the alms being given with due honor. But, latter repenting (the missed opportunity for a rich bounty), he stealthily brought his son, and made him sit (among the guests). Seeing this, all the village elders began to laugh, saying that the wave of avarice has destroyed the ascetic. (They concluded, that), where he expects only a small donation, there the ascetic doesn’t set his foot, but where he expects a rich (reward), he forsakes all his ethics. Therefore, upon deliberation the saintly persons concluded that such a man is not an ascetic, but is a (hypocrite like a) heron. He slanders the saintly beings to earn applause of the world, and for this sin, God has destroyed him. Behold the consequences, which the ascetic suffered for slandering the saints; all the hard effort done by him has gone waste. Sitting outside, among the village elders, he makes him known as an ascetic, but inside he commits sins. Therefore, God has exposed the sin being committed by him secretly to the village elect. Not only that even the justice of death has ordered his bailiffs “to throw this ascetic in those deeps of hell where are (burnt) the worst sinners. Moreover, no one should accost this cursed man; for he is cursed by the true Guru.” (There is no guess work in this). Whatever, has happened in God’s court that Nanak has recited to you. But only that person understands this, who has been adorned (and given this understanding by God).” (1)

Mohalla-4

Now comparing the conduct of God’s true devotees, and the blessings bestowed upon them by God, with the conduct and punishments meted out to the slanderers, Guru Ji says: “(O my friends), God’s devotees have meditated on God, and has uttered God’s praise. Every day, God’s devotees, sing God’s praises, and meditate on the peace giving Name of God. God has bestowed the glory of daily (meditating on) the Name, which multiplies every day. God has provided stability of mind to the devotees, and has thus saved the honor of His own tradition. But, from the slanderers, He would ask for the account (of their deeds), and would severely punish them. As the slanderers think (of evil ways) in their minds, they are punished accordingly. Because no matter what one does behind closed doors, it definitely gets exposed, even though one may hatch this conspiracy under ground (and complete secrecy). Therefore servant Nanak is delighted, seeing the glory of God.”(2)

“Paurri”: Mohalla-5

Therefore, in conclusion, Guru Ji says: “(O my friends), God Himself is the protector of His devotees; what (harm) can any sinner do (to them)? The foolish proud (persons unnecessarily) indulge in arrogance, (which is like a poison, and they should know, that) by partaking poison, we die. Their days are numbered, (and they must die), just as the ripe crop must be harvested soon. As are their deeds, so is their reputation. Great is the master of Nanak, who is the owner of all.”(30)

The message of the “Paurri” is that the evil doers and slanderers cannot do any harm to the devotees, because God, who is the master of the devotees, is most powerful of all. He protects His devotees, and severely punishes the slanderers and evildoers.

ਸਲੋਕ ਮਃ ੪ ॥

ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਿਆ ਵਿਚਿ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ॥
ਝਗੜਾ ਕਰਦਿਆ ਅਨਦਿਨੁ ਗੁਦਰੈ ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ ॥
ਸੁਧਿ ਮਤਿ ਕਰਤੈ ਸਭ ਹਿਰਿ ਲਈ ਬੋਲਨਿ ਸਭੁ ਵਿਕਾਰੁ ॥
ਦਿਤੈ ਕਿਤੈ ਨ ਸੰਤੋਖੀਅਹਿ ਅੰਤਰਿ ਤਿਸਨਾ ਬਹੁ ਅਗਿਆਨੁ
ਅੰਧਾਰੁ ॥

ਨਾਨਕ ਮਨਮੁਖਾ ਨਾਲੋ ਤੁਟੀ ਭਲੀ ਜਿਨ ਮਾਇਆ ਮੋਹ ਪਿਆਰੁ
॥੧॥

salok mehlaa 4.

manmukh moolhu bhuli-aa vich lab lobh aha^Nkaar.
jha^grhaa kardi-aa an-din gudrai sabad na karahi veechaar.
suDh ma^t kartai sabh hir la-ee bolan sabh vikaar.

ditai kitai na santokhee-ah antar tisnaa baho agi-aan anDh-
yaar.
naanak manmukhaa naalo tutee bhalee Jin maa-i-aa moh



pi-aar. ||1||

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ਮ: ੪ ॥

ਜਿਨਾ ਅੰਦਰਿ ਦੂਜਾ ਭਾਉ ਹੈ ਤਿਨਾ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥

ਉਹੁ ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਸੁਪਨੈ ਸੁਖੁ ਨ ਕੋਇ ॥
 ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਉਚਰੈ ਕੂੜਿ ਲਗਿਆ ਕੂੜੁ ਹੋਇ ॥
 ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਦੁਖਿ ਬਿਨਸੈ ਦੁਖੁ ਰੋਇ ॥
 ਨਾਨਕ ਧਾਤੁ ਲਿਵੈ ਜੋੜੁ ਨ ਆਵਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥
 ਜਿਨ ਕਉ ਪੋਤੈ ਪੁੰਨੁ ਪਇਆ ਤਿਨਾ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ
 ॥੨॥

ਪਉੜੀ ਮ: ੫ ॥

ਨਾਨਕ ਵੀਚਾਰਹਿ ਸੰਤ ਮੁਨਿ ਜਨਾ ਚਾਰਿ ਵੇਦ ਕਹੰਦੇ ॥
 ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ ॥
 ਪਰਗਟ ਪਾਹਾਰੈ ਜਾਪਦੇ ਸਭਿ ਲੋਕ ਸੁਣੰਦੇ ॥
 ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਧ ਨਰ ਸੰਤ ਨਾਲਿ ਖਹੰਦੇ ॥
 ਓਇ ਲੋਚਨਿ ਓਨਾ ਗੁਣਾ ਨੋ ਓਇ ਅਹੰਕਾਰਿ ਸੜੰਦੇ ॥
 ਓਇ ਵੇਚਾਰੇ ਕਿਆ ਕਰਹਿ ਜਾਂ ਭਾਗ ਧੁਰਿ ਮੰਦੇ ॥

ਪੰਨਾ ੩੧੭

ਜੋ ਮਾਰੇ ਤਿਨਿ ਪਾਰਬ੍ਰਹਮਿ ਸੇ ਕਿਸੈ ਨ ਸੰਦੇ ॥
 ਵੈਰੁ ਕਰਨਿ ਨਿਰਵੈਰ ਨਾਲਿ ਧਰਮਿ ਨਿਆਇ ਪਚੰਦੇ ॥
 ਜੋ ਜੋ ਸੰਤਿ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ ॥
 ਪੇੜੁ ਮੁੰਢਾਹੂ ਕਟਿਆ ਤਿਸੁ ਡਾਲ ਸੁਕੰਦੇ ॥੩੧॥

mehlaa 4.

Jinaa andar doojaa bhaa-o hai tin^Haa gurmukh pareet na ho-ay.

ohu aavai jaa-ay bhavaa-ee-ai supnai sukh na ko-ay.

koorh kamaavai koorh uchrai koorh lagi-aa koorh ho-ay.

maa-i-aa moh sabh dukh hai dukh binsai dukh ro-ay.

naanak Dhaat livai jorh na aavee jay lochai sabh ko-ay.

Jin ka-o potai punn pa-i-aa tinaa gur sabdee sukh ho-ay.
 ||2||

pa-orhee mehlaa 5.

naanak vichaareh sant mun janaa^N chaar vayd khanday.

bhagat mukhai tay bolday say vachan hovanday.

pargat pahaarai jaapday sabh lok sunanday.

sukh na paa-in mugaDh nar sant naal khahanday.
 o-ay lochan onaa gunaa no o-ay aha^Nkaar sarhanday.

o-ay vaychaaray ki-aa karahi jaa^N bhaag Dhur manday.

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jo maaray tin paarbarahm say kisai na sanday.

vair karan nirvair naal Dharam ni-aa-ay pachanday.

jo jo sant saraapi-aa say fireh bhavanday.

payd mundhaahoo kati-aa tis daal sukanday. ||31||

Shalok Mohalla-4

Guru Ji concluded the last "Paurri", with the message that the evil doers and slanderers cannot do any harm to the devotees, because God, who is the master of the devotees, is most powerful of all. He protects His devotees, and severely punishes the slanderers and evildoers. Now he throws more light on the character of the egocentrics or the self-conceited persons, and tells us, what is the basic cause of their evil habits, and what is the best way to deal with them.

He says: "The egocentrics have gone astray from their 'very root' (the Lord Himself), and are engrossed in greed and ego. Their every day passes engaging in strife, and they do not contemplate on (Guru's) word. The Creator has taken away all their understanding and intellect, (therefore) whatever they speak is sinful. Whatever might be given to them,



they are never contented, for within them is immense craving, and immense darkness of ignorance and darkness. O Nanak, it is better to sever relationships with self-conceited persons, who are (only) attached to and are in love with worldly riches.”(1)

“Mohalla”:-4

Now Guru Ji comments on the fate of those persons, who are in love with the other (worldly riches and power, instead of God).

He says: “They, who are in love with the other, they don’t have the craving to do as per Guru’s advice. Such a person keeps on coming and going, and is made to wander in existences, and he doesn’t have peace even in dream. They practice falsehood, utter falsehood and being attached to falsehood, they become false. The attachment to worldly riches and power is all (a source of suffering, therefore such a worshipper of worldly riches), keeps crying in pain, and gets destroyed in pain. O Nanak, even if every one wishes, there cannot be union between worldly riches and love (for God). By following Guru’s advice, only they enjoy peace, in the treasure of whose heart is (the reward of their past) virtues.”(2)

“Paurri”: Mohalla-5

Now once again, Guru Ji comments on the state and fate of those self-conceited persons, who unnecessarily keep bothering or tormenting the saintly people.

He says: “O Nanak, the saintly people and sages think, and all the four Vedas proclaim that whatever, God's devotees utter from their tongue, it comes to pass. The devotees become known in the whole world and all people hear of their glory. However those block headed persons, who scuffle with the saints, obtain no peace. (The saints) crave for those virtues (of compassion and love for all, but the slanderers) burn in their ego. (But), what these poor (slanderers) can do, when from the very beginning, their destiny is so bad. They, who are accursed by God, cannot be loyal to anybody. They who bear enmity even with those, who don’t have any enemy, are wasted away according to (laws of) righteousness and justice. Therefore, whosoever is accursed by the saint (Guru), keeps on wandering. His lot is like that of a tree which is cut from the root, therefore even its leaves wither away.”(31)

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The message of the “Paurri” is that the perverse and self-conceited persons can never be satisfied with their slander and evil ways. They can never mix and become friendly with the virtuous or Guru-ward people who are attached to God. Therefore, it is better to break away from these self-conceited persons and let them suffer their own fate.

ਸਲੋਕ ਮਃ ੫ ॥

ਗੁਰ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ॥

ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਹਿ ਮਿਤ੍ਰ ਤੂ ਦੁਖੁ ਸਬਾਇਆ ਲਥੁ ॥੧॥

ਮਃ ੫ ॥

ਖੁਧਿਆਵੰਤੁ ਨ ਜਾਣਈ ਲਾਜ ਕੁਲਾਜ ਕੁਬੋਲੁ ॥
ਨਾਨਕੁ ਮਾਂਗੈ ਨਾਮੁ ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਸੰਜੋਗੁ ॥੨॥

ਪਉੜੀ ॥

salok mehlā 5.

gur naanak har naam drirh-aa-i-aa bhannan gharhan
samrath.

parabh sadā samaaleh miṭar too dukh sabaa-i-aa lath. ||1||

mehlā 5.

khuDhi-aavantṅ na jaan-ee laaj kulaaj kubol.

naanak maa^Ngai naam har kar kirpaa sanjog. ||2||

pa-orhee.



ਜੇਵੇਹੇ ਕਰਮ ਕਮਾਵਦਾ ਤੇਵੇਹੇ ਫਲਤੇ ॥	javayhay karam kamaavdaa tavayhay faltay.
ਚਬੇ ਤਤਾ ਲੋਹ ਸਾਰੁ ਵਿਚਿ ਸੰਘੈ ਪਲਤੇ ॥	chabay tataa loh saar vich sanghai paltay.
ਘਤਿ ਗਲਾਵਾਂ ਚਾਲਿਆ ਤਿਨਿ ਦੂਤਿ ਅਮਲ ਤੇ ॥	ghat galaavaa ^N chaali-aa tin doot amal tay.
ਕਾਈ ਆਸ ਨ ਪੁੰਨੀਆ ਨਿਤ ਪਰ ਮਲੁ ਹਿਰਤੇ ॥	kaa-ee aas na punnee-aa nit par mal hirtay.
ਕੀਆ ਨ ਜਾਣੈ ਅਕਿਰਤਘਣ ਵਿਚਿ ਜੋਨੀ ਫਿਰਤੇ ॥	kee-aa na jaanai aakirat-ghan vich jonee firtay.
ਸਭੇ ਧਿਰਾਂ ਨਿਖੁਟੀਅਸੁ ਹਿਰਿ ਲਈਅਸੁ ਧਰ ਤੇ ॥	sabhay Dhira ^N nikhutee-as hir la-ee-as Dhar tay.
ਵਿਝਣ ਕਲਹ ਨ ਦੇਵਦਾ ਤਾਂ ਲਇਆ ਕਰਤੇ ॥	vijhan kalah na dayvdaa ta ^N la-i-aa kartay.
ਜੋ ਜੋ ਕਰਤੇ ਅਹੰਮੇਉ ਝੜਿ ਧਰਤੀ ਪੜਤੇ ॥੩੨॥	jo jo kartay ahamay-o jharh Dhartee parh-tay. 32

Shalok Mohalla-5

Guru Ji concluded the stanza preceding the last “Paurri”, with the statement that by following Guru’s advice, only those people enjoy peace, in the treasure of whose heart is (the reward of their past) virtues. Guru Ji begins his next sermon, by sharing with us, what kind of advice, his own Guru has given him, which could benefit us also.

He says: “The Guru has firmly instilled in the mind of Nanak, the Name of that God, who has the power to make or break any thing. O my friend, if you always remember that God, then all your pain could end also.”(1)

“Mohalla”:-5

Now, Guru Ji shares with us, how keeps on begging God for His Name, without bothering how He responds to his prayers. He says: “Just as a hungry person does not care about his honor or dishonor, or the harsh words (of the giver, and keeps on begging for food); similarly Nanak keeps asking for God’s Name, and asking Him to show mercy and bless him with His union.”(2)

“Paurri”-32

Now, Guru Ji refers back to the state and fate of the slanderers and evil doers, who are always in the habit of speaking ill of others, and trying to harm innocent persons. He says: “As are the deeds, a person commits so are the fruits which he gathers. (For example) if one chews molten iron, his throat will be burnt. Similarly, putting a halter around the necks of evil doers, the demon of death goads them away (to a un known place). They, who amass the dirt (of slandering) others, none of their desire gets fulfilled. The ungrateful persons do not acknowledge, what (God, or any person) has done for them. Therefore, they always keep wandering in existences. (A slanderer) loses all his supports, and (then God) takes him away from earth. (Because, when an evil person goes to such extreme, that he), doesn’t let the strife end, the Creator takes him out. (In short), whosoever indulge in (false) pride, they fall on earth, like burning embers.”(32)

The message of this “Paurri” is that like a hungry person, we should keep begging for God’s Name and His loving union, without bothering about God’s response. Also we shouldn’t bother about the slanderers and evil doers. Because, whatever one sows, he reaps the fruit of his actions. None of the desires of the ungrateful is fulfilled, and they waste all their life embroiled in strife.



ਸਲੋਕ ਮਃ ੩ ॥

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬਿਬੇਕ ਬੁਧਿ ਹੋਇ ॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਿਰਦੈ ਹਾਰੁ ਪਰੋਇ ॥
ਪਵਿਤੁ ਪਾਵਨੁ ਪਰਮ ਬੀਚਾਰੀ ॥
ਜਿ ਓਸੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੀ ॥
ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਬਾਸਨਾ ਸਮਾਣੀ ॥
ਹਰਿ ਦਰਿ ਸੋਭਾ ਮਹਾ ਉਤਮ ਬਾਣੀ ॥
ਜਿ ਪੁਰਖੁ ਸੁਣੈ ਸੁ ਹੋਇ ਨਿਹਾਲੁ ॥
ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਪਾਇਆ ਨਾਮੁ ਧਨੁ ਮਾਲੁ ॥੧॥

ਮਃ ੪ ॥

ਸਤਿਗੁਰ ਕੇ ਜੀਅ ਕੀ ਸਾਰ ਨ ਜਾਪੈ ਕਿ ਪੂਰੈ ਸਤਿਗੁਰ ਭਾਵੈ ॥

ਗੁਰਸਿਖਾਂ ਅੰਦਰਿ ਸਤਿਗੁਰੂ ਵਰਤੈ ਜੋ ਸਿਖਾਂ ਨੋ ਲੋਚੈ ਸੋ ਗੁਰ
ਖੁਸੀ ਆਵੈ ॥

ਸਤਿਗੁਰ ਆਖੈ ਸੁ ਕਾਰ ਕਮਾਵਨਿ ਸੁ ਜਪੁ ਕਮਾਵਹਿ ਗੁਰਸਿਖਾਂ
ਕੀ ਘਾਲ ਸਚਾ ਬਾਇ ਪਾਵੈ ॥
ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਹੁਕਮੈ ਜਿ ਗੁਰਸਿਖਾਂ ਪਾਸਹੁ ਕੰਮੁ ਕਰਾਇਆ
ਲੋੜੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਫਿਰਿ ਨੇੜਿ ਨ ਆਵੈ ॥
ਗੁਰ ਸਤਿਗੁਰ ਅਗੈ ਕੋ ਜੀਉ ਲਾਇ ਘਾਲੈ ਤਿਸੁ ਅਗੈ ਗੁਰਸਿਖੁ
ਕਾਰ ਕਮਾਵੈ ॥
ਜਿ ਠਗੀ ਆਵੈ ਠਗੀ ਉਠਿ ਜਾਇ ਤਿਸੁ ਨੇੜੈ ਗੁਰਸਿਖੁ ਮੂਲਿ ਨ
ਆਵੈ ॥

ਬ੍ਰਹਮੁ ਬੀਚਾਰੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥
ਜਿ ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਮਨੁ ਮੰਨੇ ਕੰਮੁ ਕਰਾਏ ਸੋ ਜੰਤੁ ਮਹਾ ਦੁਖੁ
ਪਾਵੈ ॥੨॥

ਪਉੜੀ ॥

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਅਤਿ ਵਡਾ ਤੁਹਿ ਜੇਵਡੁ ਤੂੰ ਵਡ ਵਡੇ ॥
ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੋ ਤੁਧੁ ਮਿਲੈ ਤੂੰ ਆਪੇ ਬਖਸਿ ਲੈਹਿ ਲੇਖਾ
ਛਡੇ ॥

ਜਿਸ ਨੋ ਤੂੰ ਆਪਿ ਮਿਲਾਇਦਾ ਸੋ ਸਤਿਗੁਰੁ ਸੇਵੇ ਮਨੁ ਗਡ ਗਡੇ
॥
ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤੁ ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਚੰਮੁ ਤੇਰਾ ਹਡੇ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂੰ ਸਚਿਆ ਨਾਨਕ ਮਨਿ ਆਸ ਤੇਰੀ ਵਡ
ਵਡੇ ॥੩੩॥੧॥ ਸੁਧੁ ॥

salok mehlaa 3.

gurmukh gi-aan bibayk buDh ho-ay.

har gun gaavai hirdai haar paro-ay.

pavit paavan param beechaaree.

je os milai tis paar utaaree.

antar har naam baasnaa samaanee.

har dar sobhaa mahaa utam banee.

je purakh sunai so ho-ay nihaal.

naanak satgur mili-ai paa-i-aa naam Dhan maal. ||1||

mehlaa 4.

satgur kay jee-a kee saar na jaapai ke poorai satgur
bhaavai.
gursikhaa^N andar satguroo vartai jo sikh^N no lochai so
gur khusee aavai.
satgur aakhai so kaar kamaavan so jap kamaaveh
gursikhaa^N kee ghaal sachaa thaa-ay paavai.

vin satgur kay hukmai je gursikhaa^N paashu kamm karaa-
i-aa lorhay tis gursikh fir nayr^N na aavai.

gur satgur agai ko jee-o laa-ay ghaalai tis agai gursikh
kaar
kamaavai.

je thagee aavai thagee uth jaa-ay tis nayrhai gursikh mool
na aavai.
barahm beechaar naanak aakh sunaavai.
je vin satgur kay man mannay kamm karaa-ay so jant
mahaa dukh paavai. ||2||

pa-orhee.

too^N sachaa saahib at vadaa tuhi jayvad too^N vad vaday.

Jis too^N mayleh so tuDh milai too^N aapay bakh^Nas laihi
laykh^Naa chhaday.
Jis no too^N aap milaa-idaa so satgur sayvay man gad
gaday.

too^N sachaa saahib sach too sabh^N jee-o pind chamm tayraa
haday.
Ji-o bhaavai ti-o rakh too^N sachi-aa naanak man aas tayree
vad vaday. ||33||1|| suDh.



Shalok Mohalla-3

In the previous “*Paurri*, Guru Ji advised us that like a hungry person, we should keep begging for God’s Name and His loving union, without bothering about God’s response. Now Guru Ji describes some salient traits and merits of those, who do what the Guru says, and therefore are known as “*Gurmukhs*” (or Guru ward persons).

He says: “A Guru ward person is blessed with divine knowledge and discriminating intellect. He sings God's praises, as if he has weaved a garland (of God’s praises) in his heart. He is the purest of the pure, and the most thoughtful person. (Therefore), whosoever associates with him, is also saved.”

Continuing to narrate the merits of a Guru ward person, Guru Ji says: “Within (the heart of a “*Gursikh*” is infused the fragrance of God's Name. He attains honor in God's court and most sublime is his speech. Any person, who listens (to his immaculate words), is exceedingly delighted. Because, O Nanak, by meeting the true Guru, (such a person, has) obtained the treasure of (God’s) Name.”(1)

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“*Mohalla*”:-4

Now, Guru Ji tells us the way to find out what the true Guru likes us to do (under different circumstances). He says: “(Ordinarily), we cannot know what the secret of true Guru’s heart is, and what the perfect true Guru likes. (However), the true Guru abides in the hearts of the Guru’s (true) disciples. Therefore, what his disciples long for, that the Guru feels happy in providing them. (Because) whatever, the true Guru says, the (“*Gursikhs*”) do that deed, and they meditate on that (God, which the Guru advises them). Therefore, the true (God), approves the service of the disciples of the Guru.”

Now referring to those days, some hypocrites, had started taking advantage of innocent disciples of the Guru, and made them do many chores, which the Guru, had never desired, and in fact went against his wishes. Therefore cautioning such sikhs, Guru Ji says: “If without the orders of the true Guru, anyone makes the Guru’s disciples do something, then no disciple of the Guru comes near (such a person). However, he who serves the true Guru with complete sincerity in this heart, the disciple of the Guru does, what that person asks him to do. The person, who comes to him, with hypocrisy in his mind, he goes back with his hypocritical designs, because a Guru’s disciple doesn’t come near such a person at all. Nanak is proclaiming this divine truth that, the person who gets those tasks done (from the Guru’s disciples), which are not pleasing to the Guru’s mind, he suffers great pain.”(2)

“*Paurri*”:-33

Guru Ji concludes this “*Vaar*” (or epic), by showing us how to pray to the supreme Being, and how to surrender ourselves completely before Him. Most humbly addressing God, he says: “(O God), You are the true Master, and the most supreme. O highest of the High, only You are as great as You. Only that (person) unites with You, whom You unite, and whose accounts (of past deeds) You Yourself, absolve. He, whom You unite (with the true Guru), he serves the true Guru whole-heartedly.”

In conclusion, Guru Ji says: “O' God, You are the true and eternal Master. All life, flesh and bones (of the creatures) are given by You. O the true One, O the greatest of the great, in Nanak’s mind is only Your hope, save him as You please.”(33-1-corrected)

The message of this “*Vaar*” (or chapter as per Dr. Sahib Singh Ji) is that there are lots of troubles and evils in this ocean of the world. The person who takes the refuge of the Guru and meditates on God he safely swims across this worldly ocean. However, the person who remains attached to his ego and instead of joining the holy congregation, slanders the Guru-wards, no virtues can take roots in him. Therefore he continues following wrong paths and suffering the pain of birth and death again and again.



Detail of Saloks: Guru Ram Das Ji=53, Guru Arjan Dev Ji=8, Guru Amar Das Ji=7, Total=68

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ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੫

ga-orhee kee vaar mehlaa 5

ਰਾਇ ਕਮਾਲਦੀ ਮੋਜਦੀ ਕੀ ਵਾਰ ਕੀ ਧੁਨਿ ਉਪਰਿ ਗਾਵਣੀ

raa-ay kamaaldee mojdeee kee vaar kee Dhun upar
gaavnee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸਲੋਕ ਮ: ੫ ॥

salok mehlaa 5.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਸੋ ਆਇਆ ਪਰਵਾਣੁ ॥
ਤਿਸੁ ਜਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਭਜਿਆ ਪ੍ਰਭੁ ਨਿਰਬਾਣੁ ॥
ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਟਿਆ ਹਰਿ ਭੋਟਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥
ਸੰਤ ਸੰਗਿ ਸਾਗਰੁ ਤਰੇ ਜਨ ਨਾਨਕ ਸਚਾ ਤਾਣੁ ॥੧॥

har har naam jo jan japai so aa-i-aa parvaan.
tis jan kai balihaarṇai Jin bhaJi-aa parabh nirbaan.
janam maran dukh kati-aa har bhayti-aa purakh sujaan.
sant sang saagar taray jan naanak sachaa taan. ||1||

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ਮ: ੫ ॥

mehlaa 5.

ਭਲਕੇ ਉਠਿ ਪਰਾਹੁਣਾ ਮੇਰੈ ਘਰਿ ਆਵਉ ॥
ਪਾਉ ਪਖਾਲਾ ਤਿਸ ਕੇ ਮਨਿ ਤਨਿ ਨਿਤ ਭਾਵਉ ॥
ਨਾਮੁ ਸੁਣੇ ਨਾਮੁ ਸੰਗ੍ਰਹੈ ਨਾਮੇ ਲਿਵ ਲਾਵਉ ॥
ਗ੍ਰਿਹੁ ਧਨੁ ਸਭੁ ਪਵਿਤ੍ਰੁ ਹੋਇ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਉ ॥
ਹਰਿ ਨਾਮ ਵਾਪਾਰੀ ਨਾਨਕਾ ਵਡਭਾਗੀ ਪਾਵਉ ॥੨॥

bhalkay uth paraahunaa mayrai ghar aava-o.
paa-o pakhaalaa tis kay man tan nit bhaava-o.
naam sunay naam sangrahai naamay liv laava-o.
garihu Dhan sabh pavitar ho-ay har kay gun gaava-o.
har naam vaapaaree naankaa vadbhaagee paava-o. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਸਚੁ ਤੇਰਾ ਭਾਣਾ ॥
ਤੂ ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਸਭ ਮਾਹਿ ਸਮਾਣਾ ॥
ਬਾਨ ਬਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜੀਅ ਅੰਦਰਿ ਜਾਣਾ ॥
ਸਾਧਸੰਗਿ ਮਿਲਿ ਪਾਈਐ ਮਨਿ ਸਚੇ ਭਾਣਾ ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਸਦ ਸਦ ਕੁਰਬਾਣਾ ॥੧॥

jo tuDh bhaavai so bhalaa sach tayraa bhaanaa.
too sabh meh ayk varatdaa sabh maahi samaanaa.
thaan thanantar rav rahi-aa jee-a andar jaanaa.
saaDhsang mil paa-ee-ai man sachay bhaanaa.
naanak parabh sarnaagatee sad sad kurbaanaa. ||1||

GAURI KI VAAR
MOHALLA-5

**(TO BE SUNG IN THE STRAIN OF THE VAAR OF RAI KAMAAL DI – MAUJDI)**

As per Dr. Bh. Vir Singh Ji and Dr. Bh. Sahib Singh Ji this (epic) called “*Vaar*” in “*Punjabi*” language, refers to the story of the war between a chieftain “*Rai Kamal Din*” and his nephew “*Mauj Din*”. The reason was that “*Rai Kamal Din*” had killed his brother “*Sarang*” (the father of “*Mauj Din*”) by stealthily mixing poison in his drinks under the guise of brotherly love and party. Guru Arjan Dev Ji instructs, that this epic of musical measure “*Gaurri*”, should be sung to the tune of the epic composed by the poets of those days, narrating the above story of valor and revenge, by “*Mauj Din*” against his uncle “*Rai Kamal Din*”.

Shalok Mohalla-5

In this opening stanza Guru Ji says: “Approved is the advent of that person, who remembers the Name of God. I am a sacrifice him, who has meditated on the desire free God. He, who has met the sagacious supreme Being, his pain of birth and death has been canceled. O’ slave Nanak, by associating with the society of the saints, he crosses the world ocean, because he has the prop of the true (God).”(1)

“Mohalla”:-5

Therefore, Guru Ji is showing us how he loves, respects and craves for the company of the saintly persons. He says: “(O saintly persons), rising up early in the morning, come to my house as a guest. (I wish, that, such a guest), may seem (so) pleasing to my body and mind, that (to clean and comfort his tired feet) I may wash and (massage them). By listening to God’s Name, and gathering the (commodity of) Name (from him, I may) attune myself to the Name itself. (I wish that, in his company), I may sing God’s praises, so that all my house, and wealth may get sanctified. But, O Nanak, it is (only) by great good fortune that (I could) meet (such) a trader of God’s Name.”(2)

“Paurri”:-1

Therefore, Guru Ji addresses God and says: “(O’ God) whatever pleases You that is the best, and true is Your will. You alone pervade in all, and You are contained in all. You are pervading in all places, and the space between those places, and are known to be present in all creatures.”

Guru Ji concludes the “Paurri”, by telling us, where and how, we could meet Him. He says: “It is by obeying the will of the true (One), that, we can meet Him in the company of saintly persons. O’ Nanak, we should seek His shelter, and should always be a sacrifice to Him.”(1)

The message of the “Paurri” is that we should always welcome those saintly guests, who inspire us to meditate on God’s Name, and we should always try to obey the will of that true Lord who is present everywhere, and resides in all beings.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlā 5.

ਚੇਤਾ ਈ ਤਾਂ ਚੇਤਿ ਸਾਹਿਬੁ ਸਚਾ ਸੋ ਧਣੀ ॥

chayṭaa ee ṭaa^N chayṭ saahib sachaa so Dhanee.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਿ ਚੜਿ ਬੋਹਿਥਿ ਭਉਜਲੁ ਪਾਰਿ ਪਉ ॥੧॥

naanak satgur sayv charḥ bohith bha-o-jal paar pa-o. ||1||

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ਮਃ ੫ ॥

mehlā 5.

ਵਾਊ ਸੰਦੇ ਕਪੜੇ ਪਹਿਰਹਿ ਗਰਬਿ ਗਵਾਰ ॥

vaa-oo sanday kapṛhay pahirahi garab gavaar.
naanak naal na chalneer jal bal ho-ay chhaar. ||2||



ਨਾਨਕ ਨਾਲਿ ਨ ਚਲਨੀ ਜਲਿ ਬਲਿ ਹੋਏ ਛਾਰੁ ॥੨॥

pa-orhee.

ਪਉੜੀ ॥

say-ee ubray jagai vich jo sachai rakhay.

ਸੇਈ ਉਬਰੇ ਜਗੈ ਵਿਚਿ ਜੋ ਸਚੈ ਰਖੇ ॥
ਮੁਹਿ ਡਿਠੈ ਤਿਨ ਕੈ ਜੀਵੀਐ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਚਖੇ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਸੰਗਿ ਸਾਧਾ ਭਖੇ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਹਰਿ ਆਪਿ ਪਰਖੇ ॥
ਨਾਨਕ ਚਲਤ ਨ ਜਾਪਨੀ ਕੋ ਸਕੈ ਨ ਲਖੇ ॥੨॥

muhi dithai tin kai jeevee-ai har amrit chakhay.

kaam kroDh lobh moh sang saaDhaa bhakhay.

kar kirpaa parabh aapnee har aap parkhay.

naanak chalaṭ na jaapnee ko sakai na lakhay. ||2||

Shalok Mohalla-5

In the previous “Paurri”, Guru Ji gave us the message, that we should always welcome those saintly guests, who inspire us to meditate on God’s Name, and we should always try to obey the will of that true Lord who is present everywhere, and resides in all beings. The reason, why Guru Ji advises us to so warmly welcome the saintly people is that, they not only inspire us to meditate on God’s Name, but also remind us about our duty, and the promises made by us to God, before taking this human birth. It is widely believed, that even while lying upside down in mother’s womb, a human being is constantly entreating and promising God, that once He takes him out of this burning fire, he would keep remembering Him, throughout his life. But as soon as he gets born, he forgets all his promises, and gets attached to his parents, relatives, and other worldly pleasures.

Therefore, addressing us all, Guru Ji says: “(O’ man, if you remember your promises to God, before coming into this world), then remember that God, the true Master. O Nanak, embark the ship of the service of the true Guru, and cross the terrible worldly ocean.”(1)

“Mohalla”:-5

Guru Ji now comments on those persons who wear fancy and very fine clothes, but who do not remember God's Name. Guru Ji says: “The foolish and proud men wear very fancy and fine clothes as light as wind. O Nanak, (these clothes) do not accompany the man (after death) and are ultimately burnt down to ashes.”(2)

“Paurri”:-2

Guru Ji now tells us, who in this world are ultimately saved. He says: “(In this world), only those persons have been saved, whom the true (God) has protected (from sins). We are rejuvenated, upon seeing the sight of such people, who taste the nectar of (God’s) Name. In the company of such saintly persons, our lust, wrath, greed and attachment are destroyed. Showing His mercy, God Himself has tested (and approved) them. O, Nanak, God's plays are incomprehensible, no one can understand them.” (2)

The message of this “Paurri” is that instead of being preoccupied in wearing fancy clothes (or enjoying other false worldly pleasures), we should remember our promises to God, before our birth, and joining the society of saints, we should meditate on His Name.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlaa 5.

ਨਾਨਕ ਸੋਈ ਦਿਨਸੁ ਸੁਹਾਵੜਾ ਜਿਤੁ ਪ੍ਰਭੁ ਆਵੈ ਚਿਤਿ ॥
ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਫਿਟੁ ਭਲੇਰੀ ਰੁਤਿ ॥੧॥

naanak so-ee dinas suhaavrhaa Jit parabh aavai chit.

Jit din visrai paarbarahm fit bhalayree rut. ||1||

ਮਃ ੫ ॥

mehlaa 5.



ਨਾਨਕ ਮਿਤ੍ਰਾਈ ਤਿਸੁ ਸਿਉ ਸਭ ਕਿਛੁ ਜਿਸ ਕੈ ਹਾਥਿ ॥
ਕੁਮਿਤ੍ਰਾ ਸੇਈ ਕਾਂਢੀਅਹਿ ਇਕ ਵਿਖ ਨ ਚਲਹਿ ਸਾਥਿ ॥੨॥

naanak miṭraa-ee tis si-o sabh kichh Jis kai haath.

kumitraa say-ee kaa^Ndhee-ah ik vikh na chaleh saath. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਪੀਵਹੁ ਭਾਈ ॥
ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਪਾਈਐ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥
ਕਰਿ ਸੇਵਾ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਭੁਖ ਰਹੈ ਨ ਕਾਈ ॥
ਸਗਲ ਮਨੋਰਥ ਪੁੰਨਿਆ ਅਮਰਾ ਪਦੁ ਪਾਈ ॥
ਤੁਧੁ ਜੇਵਡੁ ਤੂਹੈ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਸਰਣਾਈ ॥੩॥

amrit naam niDhaan hai mil peevhu bhaa-ee.

Jis simrat sukh paa-ee-ai sabh tikhaa bujhaa-ee.

kar sayvaa paarbarahm gur bhukh rahai na kaa-ee.

sagal manorath punni-aa amraa pad paa-ee.

tuDh jayvad toohai paarbarahm naanak sarnaa-ee. ||3||

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Shalok Mohalla-5

In the previous “Paurri” Guru Ji advised us that we should join the society of saints and meditate on Lord God in their company. In this shalok he shows us, how much importance he himself attaches to dwelling on the Name.

He says: “O Nanak, that day alone is the most beautiful and auspicious, on which God is remembered in our mind. But accursed is the day, and accursed is that pleasant season, on which is forsaken that transcendent God.”(1)

“*Mohalla*”:-5

Guru Ji now goes further and tells us, with whom should we have friendship? He says: O Nanak, we should have friendship only with that God, in whose control is everything. But those friends, who (after death) cannot accompany us (even) one step, should be considered as false, (and we should not get too much attached with them.)”(2)

“*Paurri*”:-3

Guru Ji concludes this “Paurri”, by once again stressing upon the value of God’s Name. He says: “(O my friends), the nectar (of God’s) Name is like a treasure. Joining together (in the holy company), drink it O my brothers. (God’s Name is such a nectar), by meditating on which, we obtain peace, and it quenches all our thirst (for worldly possessions. Therefore, O my friend), serve the all pervading Guru God, and then no (worldly) desire, would be left (in you). Because then all our desires are fulfilled, and we obtain supreme immortal status. O God, only You are as great as Yourself, and Nanak has sought Your shelter.”(3)

The message of this “Paurri” is that we should consider only that day as auspicious, on which we dwell on the nectar Name of God, because only God is our true friend, and only His Name can fulfill all our desires, and bless us with immortality.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlaa 5.

ਡਿਠੜੋ ਹਭ ਠਾਇ ਉਣ ਨ ਕਾਈ ਜਾਇ ॥
ਨਾਨਕ ਲਧਾ ਤਿਨ ਸੁਆਉ ਜਿਨਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ॥੧॥

dith-rho habh thaa-ay oon na kaa-ee jaa-ay.

naanak laDhaa tin su-aa-o Jinaa satgur bhayti-aa. ||1||



ਪੰਨਾ ੩੧੯

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ਮਃ ੫ ॥

mehlaa 5.

ਦਾਮਨੀ ਚਮਤਕਾਰ ਤਿਉ ਵਰਤਾਰਾ ਜਗ ਖੇ ॥
 ਵਥੁ ਸੁਹਾਵੀ ਸਾਇ ਨਾਨਕ ਨਾਉ ਜਪੰਦੋ ਤਿਸੁ ਧਣੀ ॥੨॥

daamnee chamatkaar ti-o vartaaraa jag khay.
 vath suhaavee saa-ay naanak naa-o japando tis Dhaanee.
 ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਸੋਧਿ ਸਭਿ ਕਿਨੈ ਕੀਮ ਨ ਜਾਣੀ ॥
 ਜੋ ਜਨੁ ਭੇਟੈ ਸਾਧਸੰਗਿ ਸੋ ਹਰਿ ਰੰਗੁ ਮਾਣੀ ॥
 ਸਚੁ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਏਹ ਰਤਨਾ ਖਾਣੀ ॥
 ਮਸਤਕਿ ਹੋਵੈ ਲਿਖਿਆ ਹਰਿ ਸਿਮਰਿ ਪਰਾਣੀ ॥
 ਤੋਸਾ ਦਿਚੈ ਸਚੁ ਨਾਮੁ ਨਾਨਕ ਮਿਹਮਾਣੀ ॥੪॥

simrit saastar soDh sabh kinai keem na jaanee.
 jo jan bhaytai saaDhsang so har rang maanee.
 sach naam kartaa purakh ayh ratnaa khaanee.
 mastak hovai likhi-aa har simar paraanee.
 tosaa dichai sach naam naanak mihmaanee. ||4||

Shalok Mohalla-5

In the previous “Paurri” Guru Ji advised us, that we should consider only that day as auspicious, on which we dwell on the nectar Name of God, because only God is our true friend, and only His Name can fulfill all our desires, and bless us with immortality. Now Guru Ji tells us, who are those lucky persons, who are able to enjoy the relish and delight of seeing His vision.

Guru Ji says: “I have seen all places, and found out that there is no place without God. But, O Nanak, only those persons have experienced the relish (of His sight), who have met the true Guru (and followed his advice).”(1)

“Mohalla”:-5

Many of us, are very much impressed by seeing some beautiful things and sights in the world, and get engrossed in looking for the these beautiful sights in different places of the world. However, Guru Ji wants to tell us what truly, is the most beautiful thing.

He says: “Like, the flash of lightening, the ostentation of the world (is for a very brief period only. Therefore), we shouldn’t waste too much time in looking for the beautiful sights of the world). O Nanak, only that thing is (truly) beautiful, which inspires us to meditate on the (everlasting) Name of that Master.”(2)

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“Paurri”-4

Now, commenting on the importance, of God’s Name, Guru Ji says: “(I have thoroughly) studied (all the holy books, such as) “Smirities”, “Shastras”, and “Vedas”, (and have concluded, that) none of these, have understood the worth (God). Only that person enjoys the love of God’s (union), who unites with the company of saintly people. The true Name of the Creator is like a mine of diamonds. But he alone contemplates (God’s Name), in whose destiny, it has been so written. (Therefore, O God), bestow upon Your guest Nanak, the food of Your true Name.”(4)

The message of this “Paurri” is that the focus of our life should be to gather the wealth of God's Name, which is



like the mine of all virtues. But the boon of Name cannot be obtained without the grace of the true Guru, and company of the holy.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlaa 5.

ਅੰਤਰਿ ਚਿੰਤਾ ਨੈਣੀ ਸੁਖੀ ਮੂਲਿ ਨ ਉਤਰੈ ਭੁਖ ॥
ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੈ ਦੁਖੁ ॥੧॥

anṭar chintāa nainēe sukḥee mool na utrai bhukh.
naanak sachay naam bin kisai na latho dukh. ||1||

ਮਃ ੫ ॥

mehlaa 5.

ਮੁਠੜੇ ਸੇਈ ਸਾਥ ਜਿਨੀ ਸਚੁ ਨ ਲਦਿਆ ॥
ਨਾਨਕ ਸੇ ਸਾਬਾਸਿ ਜਿਨੀ ਗੁਰ ਮਿਲਿ ਇਕੁ ਪਛਾਣਿਆ ॥੨॥

muth-rhay say-ee saath Jinee sach na laḍi-aa.
naanak say saabaas Jinee gur mil ik pachhaani-aa. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਜਿਥੈ ਬੈਸਨਿ ਸਾਧ ਜਨ ਸੋ ਥਾਨੁ ਸੁਹੰਦਾ ॥
ਓਇ ਸੇਵਨਿ ਸੰਮ੍ਰਿਥੁ ਆਪਣਾ ਬਿਨਸੈ ਸਭੁ ਮੰਦਾ ॥
ਪਤਿਤ ਉਧਾਰਣ ਪਾਰਬ੍ਰਹਮ ਸੰਤ ਬੇਦੁ ਕਹੰਦਾ ॥
ਭਗਤਿ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਹੈ ਜੁਗਿ ਜੁਗਿ ਵਰਤੰਦਾ ॥
ਨਾਨਕੁ ਜਾਚੈ ਏਕੁ ਨਾਮੁ ਮਨਿ ਤਨਿ ਭਾਵੰਦਾ ॥੫॥

Jithai baisan saaDh jan so thaan suhandaa.
o-ay sayvan sammrith aapṇaa binsai sabḥ mandaa.
patit uDhaaran paarbarahm sant bayḍ kahandaa.
bhagaṭ vachḥal ṭayraa birad hai jug jug vartandaa.
naanak jaachai ayk naam man ṭan bhaavandaa. ||5||

Shalok Mohalla-5

As per Dr. Bh. Vir Singh Ji, in this shalok Guru Ji is answering the question, why many people who do not dwell on God's Name are so rich, seem to be happy, and enjoying all the pleasures of life?

Guru Ji says: “(O my friends, even though) to our eyes, (a person may appear) to be happy, but there is great pain within him, because his hunger for (worldly wealth), doesn't get quenched at all. (In short), O Nanak, without (God's) true Name, no one's pain (of mind), has been removed.”(1)

“*Mohalla*”:-5

Therefore, using a very beautiful metaphor from the olden days, when people used to travel in caravans, for trading their goods in different countries, but would often be way laid by armed and organized gangs of robbers and thieves. Only those caravans used to successfully reach their destination, who were properly organized, armed, and led by a competent guide, who knew, how to avoid all the risky places.

So using the above example, Guru Ji says: “(In the journey of human life), looted are those caravans, who have not loaded themselves with the true (commodity of God's Name). O Nanak, blessed are they, who by meeting the Guru (and following his guidance, have reached their destination, and) realized the one (supreme Being).”(2)

“*Paurri*”:-5

Therefore, Guru Ji says: “Auspicious is that place where the saintly persons sit. (Because, sitting there, they) contemplate on their all-powerful (God, due to which), all kinds of evil vanishes (from their minds. Both) the saints



and “*Vedas*” say, that God is the purifier of sinners.”

Therefore, Guru Ji prays to God and says: “O’ God, to love Your devotees has been Your primal tradition, and Nanak only begs for the one (gift of Your) Name, which is most pleasing to his body and soul. (I hope You wouldn’t disappoint him).”(5)

The message of the “*Paurri*” is that if we want to find true happiness, we have to dwell on the Name of God who sanctifies the sinners, and loves His devotees. But He can be found only in the company of the saintly people.

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ਸਲੋਕ ਮਃ ੫ ॥

ਚਿੜੀ ਚੁਹਕੀ ਪਹੁ ਫੁਟੀ ਵਗਨਿ ਬਹੁਤੁ ਤਰੰਗ ॥
ਅਚਰਜ ਰੂਪ ਸੰਤਨ ਰਚੇ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥੧॥

ਮਃ ੫ ॥

ਘਰ ਮੰਦਰ ਖੁਸੀਆ ਤਹੀ ਜਹ ਤੂ ਆਵਹਿ ਚਿਤਿ ॥
ਦੁਨੀਆ ਕੀਆ ਵਡਿਆਈਆ ਨਾਨਕ ਸਭਿ ਕੁਮਿਤ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਧਨੁ ਸਚੀ ਰਾਸਿ ਹੈ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤਾ ॥
ਤਿਸੈ ਪਰਾਪਤਿ ਭਾਇਰਹੁ ਜਿਸੁ ਦੇਇ ਬਿਧਾਤਾ ॥
ਮਨ ਤਨ ਭੀਤਰਿ ਮਉਲਿਆ ਹਰਿ ਰੰਗਿ ਜਨੁ ਰਾਤਾ ॥
ਸਾਧਸੰਗਿ ਗੁਣ ਗਾਇਆ ਸਭਿ ਦੇਖਹ ਖਾਤਾ ॥
ਨਾਨਕ ਸੋਈ ਜੀਵਿਆ ਜਿਨਿ ਇਕੁ ਪਛਾਤਾ ॥੬॥

salok mehlā 5.

chirhee chuhkee pahu futee vagan bahut tarang.
achraj roop santan rachay naanak nameh rang. ||1||

mehlā 5.

ghar mandar khusee-aa tahee jah too aavahi chit.
dunee-aa kee-aa vadi-aa-ee-aa naanak sabh kumit. ||2||

pa-orhee.

har Dhan sachee raas hai kinai virilai jaataa.
tisai paraapat bhaa-irahu Jis day-ay biDhaataa.
man tan bheetar ma-oli-aa har rang jan raataa.
saaDhsang gun gaa-i-aa sabh dokhah khaataa.
naanak so-ee jeevi-aa Jin ik pachhaataa. ||6||

Shalok Mohalla-5

In the previous Paurri, Guru Ji gave us the message that if we want to find true happiness, we have to dwell on the Name of God who sanctifies the sinners, and loves His devotees. But He can be found only in the company of the saintly persons. Now Guru Ji gives us a little glimpse, on the lives of the holy saints, (so that we may have an idea, why Guru Ji says, that to find the supreme Being, we need the company of His devotees)?

He says: “When the dawn breaks, the sparrows start chirping; at that time many waves (of love for their beloved God) rise (in the minds of His devotees). O Nanak, (in such a pleasant and soothing atmosphere), the saints are absorbed in creating (in their imagination), astonishing wonders of (God’s) love and Name.”(1)

“*Mohalla*”:-5

Therefore Guru Ji says: “(O God, true) pleasures are only in those houses, and mansions, where You come into mind. O Nanak, (if these places make you forsake God), then all the admirations of the worldly people, (are like the false praises of) bad friends.”(2)

**“Paurri”:-6**

Therefore, Guru Ji says: “(O my friends), God’s Name is the true (everlasting) capital, (and not the false worldly honors, or wealth). However, it is only a rare person, who has realized (this fact). O my brothers, he alone receives (this wealth of Name), whom God, the master of our destiny gives. (Such a devotee, who is blessed with this boon), is imbued with the love of God, and within him his mind and body bloom in happiness. By singing God’s praises in the society of saints, he rids himself of all his agonies. In short, O Nanak, only that person is living (in the true sense of the word) who has realized the one God.”(6)

The message of the “Paurri” is that true happiness cannot be obtained by accumulating worldly wealth, or worldly honors. It can only be obtained by joining the company of the holy saints, and earning the wealth of God’s Name in their company.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlā 5.

ਖਖੜੀਆ ਸੁਹਾਵੀਆ ਲਗੜੀਆ ਅਕ ਕੰਠਿ ॥
ਬਿਰਹ ਵਿਛੋੜਾ ਧਣੀ ਸਿਉ ਨਾਨਕ ਸਹਸੈ ਗੰਠਿ ॥੧॥

khakh-rhee-aa suhaavee-aa lagrhee-aa ak kanth.

birah vichhorhaa Dhanee si-o naanak sahsai ganth. ||1||

ਮਃ ੫ ॥

mehlā 5.

ਵਿਸਾਰੇਦੇ ਮਰਿ ਗਏ ਮਰਿ ਭਿ ਨ ਸਕਹਿ ਮੂਲਿ ॥
ਵੇਮੁਖ ਹੋਏ ਰਾਮ ਤੇ ਜਿਉ ਤਸਕਰ ਉਪਰਿ ਸੂਲਿ ॥੨॥

visaarayday mar ga-ay mar bhe na sakahi mool.
vaimukh ho-ay raam tay Ji-o taskar upar sool. ||2||

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ਪਉੜੀ ॥

pa-orhee.

ਸੁਖ ਨਿਧਾਨੁ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਅਬਿਨਾਸੀ ਸੁਣਿਆ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਘਟਿ ਘਟਿ ਹਰਿ ਭਣਿਆ ॥
ਊਚ ਨੀਚ ਸਭ ਇਕ ਸਮਾਨਿ ਕੀਟ ਹਸਤੀ ਬਣਿਆ ॥
ਮੀਤ ਸਖਾ ਸੁਤ ਬੰਧਿਏ ਸਭਿ ਤਿਸ ਦੇ ਜਣਿਆ ॥
ਤੁਸਿ ਨਾਨਕੁ ਦੇਵੈ ਜਿਸੁ ਨਾਮੁ ਤਿਨਿ ਹਰਿ ਰੰਗੁ ਮਣਿਆ ॥੭॥

sukh niDhaan parabh ayk hai abhinaasee suni-aa.

jal thal mahee-al poori-aa ghat ghat har bhani-aa.

ooch neech sabh ik samaan keet hastee bani-aa.

meets sakhaa sut banDhipo sabh tis day jani-aa.

tus naanak dayvai Jis naam tin har rang mani-aa. ||7||

Shalok Mohalla-5

In the previous “Paurri” Guru Ji told us that to find true happiness, we have to join the company of saints, and attune ourselves to God’s Name. He begins his next sermon, by citing a very beautiful example to explain, what happens when we get separated from God.

He says: “The fruits of the swallow-wort plant (Indian “*Akk*”), look beautiful only as long as they are attached to it. (Just as, these fruits scatter into thousands of pieces, on being plucked from their branches), similarly O Nanak is the separation from our Lord.”(1)

“Mohalla”:-5

Guru Ji goes even one step further, to illustrate the pain of suffering from God. He says: “Deem, those (persons) as dead, who forsake God. (Actually, they) cannot even die completely. (Because) they, who have turned their back on



God, (their death is painful) like thieves nailed to the cross.” (2)

“*Paurri*”:-7

Therefore, once again stressing upon the importance of God’s Name, Guru Ji says: “(O my friends), God alone is the treasure of happiness, who is heard to be un-perishable. He is fully contained in all the waters, lands, and sky, and is said to be pervading in each and every heart. For Him high and low are the same. From an insect to an elephant, everyone has been created by Him. Our friends, comrades, sons and relatives, all are created by Him. O Nanak, becoming gracious, upon whom, He bestows His Name, he has enjoyed (the bliss) of God’s love.”(7)

The message of this “*Paurri*” is that if we want to enjoy true peace and beauty, we should keep our attention focused on the word of our Guru, and keep dwelling on God’s Name; otherwise by forsaking Him, we would keep suffering unbearable pain.

ਸਲੋਕ ਮਃ ੫ ॥

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ॥
ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ॥੧॥

ਮਃ ੫ ॥

ਅਠੇ ਪਹਰ ਭਉਦਾ ਫਿਰੈ ਖਾਵਣ ਸੰਦੜੈ ਸੂਲਿ ॥
ਦੋਝਕਿ ਪਉਦਾ ਕਿਉ ਰਹੈ ਜਾ ਚਿਤਿ ਨ ਹੋਇ ਰਸੂਲਿ ॥੨॥

ਪੰਨਾ ੩੨੦

ਪਉੜੀ ॥

ਤਿਸੈ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀਹੋ ਜਿਸ ਦੈ ਨਾਉ ਪਲੈ ॥
ਐਥੈ ਰਹਹੁ ਸੁਹੇਲਿਆ ਅਗੈ ਨਾਲਿ ਚਲੈ ॥
ਘਰੁ ਬੰਧਹੁ ਸਚ ਧਰਮ ਕਾ ਗਡਿ ਬੰਮੁ ਅਹਲੈ ॥
ਓਟ ਲੈਹੁ ਨਾਰਾਇਣੈ ਦੀਨ ਦੁਨੀਆ ਝਲੈ ॥
ਨਾਨਕ ਪਕੜੇ ਚਰਣ ਹਰਿ ਤਿਸੁ ਦਰਗਹ ਮਲੈ ॥੮॥

salok mehlā 5.

Jinaa saas giraas na visrai har naamaa^N man mant.
Dhan se say-ee naankaa pooran so-ee sant. ||1||

mehlā 5.

athay pahar bha-udaa firai khaavan sand-rhai sool.
dojak pa-udaa ki-o rahai jaa chit na ho-ay rasool. ||2||

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pa-orhee.

tisai sarayvhu paraaneeho Jis dai naa-o palai.
aithai rahhu suhayli-aa agai naal chalai.
ghar banDhhu sach Dharam kaa gad thamm ahlai.
ot lai hu naaraa-inai deen dunee-aa jhalai.
naanak pakrhay charan har tis dargeh malai. ||8||

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Shalok Mohalla-5

In the previous “*Paurri*”, Guru Ji gave us the message, that if we want to enjoy true peace and beauty, we should keep our attention focused on the word of our Guru, and keep dwelling on God’s Name; otherwise by forsaking Him, we would keep suffering unbearable pain. Now Guru Ji describes how much blessed and respect worthy are, such persons who do not forget this mantra, and keep remembering God, at every moment.

He says: “O Nanak blessed, are those who do not forget the mantra of God’s Name, even for a single breath or morsel. They alone are the perfect saints.”(1)

**“Mohalla”:-5**

It looks like, that Guru Ji came across a Muslim, who was always wandering around worrying about his daily sustenance and not remembering God at all. So talking to that Muslim, in his own language, Guru Ji says: “How can a person avoid falling into hell, who keeps on wandering all the twenty four hours, worrying about his eats and drinks, and his “*Rasool*” or prophet doesn’t come into his mind (at all).”(2)

“Paurri”:-8

Therefore Guru Ji gives us the direct advice and says: O mortals serve that Guru who holds the (treasure) of God’s Name. You will remain happy in this world (and this Name) will accompany you to the next (world). This way, build the home of truth and righteousness with the unshakable pillars (of faith). Seek only the refuge of God, who will provide you both spiritual and worldly support. Because, O Nanak, he who leans on God’s support only, he ensures a seat in God’s court.”(8)

The message of this “Paurri” is that instead of always worrying about our worldly needs, we should try to remember the supreme Being, who can take care of all our worries and pains, and provide us peace and happiness both in this world and the next.

ਸਲੋਕ ਮਃ ੫ ॥

ਜਾਚਕੁ ਮੰਗੈ ਦਾਨੁ ਦੇਹਿ ਪਿਆਰਿਆ ॥
ਦੇਵਣਹਾਰੁ ਦਾਤਾਰੁ ਮੈ ਨਿਤ ਚਿਤਾਰਿਆ ॥
ਨਿਖੁਟਿ ਨ ਜਾਈ ਮੂਲਿ ਅਤੁਲ ਭੰਡਾਰਿਆ ॥
ਨਾਨਕ ਸਬਦੁ ਅਪਾਰੁ ਤਿਨਿ ਸਭੁ ਕਿਛੁ ਸਾਰਿਆ ॥੧॥

ਮਃ ੫ ॥

ਸਿਖਹੁ ਸਬਦੁ ਪਿਆਰਿਹੋ ਜਨਮ ਮਰਨ ਕੀ ਟੇਕ ॥
ਮੁਖ ਊਜਲ ਸਦਾ ਸੁਖੀ ਨਾਨਕ ਸਿਮਰਤ ਏਕ ॥੨॥

ਪਉੜੀ ॥

ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਸੁਖੀਆ ਹਰਿ ਕਰਣੇ ॥
ਜਮ ਕੈ ਪੰਥਿ ਨ ਪਾਈਅਹਿ ਫਿਰਿ ਨਾਹੀ ਮਰਣੇ ॥
ਜਿਸ ਨੋ ਆਇਆ ਪ੍ਰੇਮ ਰਸੁ ਤਿਸੈ ਹੀ ਜਰਣੇ ॥
ਬਾਣੀ ਉਚਰਹਿ ਸਾਧ ਜਨ ਅਮਿਉ ਚਲਹਿ ਝਰਣੇ ॥
ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕੁ ਜੀਵਿਆ ਮਨ ਅੰਦਰਿ ਧਰਣੇ ॥੯॥

salok mehlaa 5.

jaachak mangai daan deh pi-aari-aa.
dayvanhaar daataar mai nit chitaari-aa.
nikhut na jaa-ee mool atul bhandaari-aa.

naanak sabad apaar tin sabh kichh saari-aa. ||1||

mehlaa 5.

sikhahu sabad pi-aariho janam maran kee tayk.
mukh oojal sadaa sukhee naanak simrat ayk. ||2||

pa-orhee.

othai amrit vande-ai sukhee-aa har karnay.
jam kai panth na paa-ee-ah fir naahee mar_nay.
Jis no aa-i-aa paraym ras tisai hee jarnay.

banee uchrahi saaDh jan ami-o chaleh jharnay.
paykh darsan naanak jeevi-aa man andar Dharnay. ||9||

Shalok Mohalla-5

In the previous “Paurri”, Guru Ji advised us that instead of always worrying about our worldly needs, we should try to remember the supreme Being, who can take care of all our worries and pains, and provide us peace and happiness both in this world and the next. Now Guru Ji shows us what to beg from God, and how.



Putting himself in our situation, he says: “O’ my beloved, a beggar is begging alms (of Name) from You. O’ my eternal benefactor, I always remember You. Your storehouse (of Name) is limitless; it wouldn’t fall short at all, (if out of this store, You give me a little bit). Nanak (says), infinite is the word (or Name of God), which has fulfilled all my (purpose).” (1)

“*Mohalla*”:-5

Now, affectionately advising also to remember the word of the Guru (or “*Gurbani*”), he says: “O’ my dear friends, learn (and act upon) the word (of the Guru, because it provides) support both in life and (after) death. Nanak (says), by remembering the one (God), one always remains happy (in this world), and he is honored (in God’s court).” (2)

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“*Paurri*”:-9

Naturally, the question arises, what is the best way or place, which is helpful in learning the word of the Guru, and meditating on God’s Name. Guru Ji suggests that the best place for this purpose is the holy congregation of the Guru.

Giving the reasons for that, he says: “There (in the society of saints), is distributed the nectar of God’s (Name), which provides peace (to the mortals. They who obtain this nectar) are not put in the custody of the demons of death, therefore they are (not afraid of) death after that. But only he, who enjoys the relish of (God’s) love, (that person) alone, enshrines (this Name in him. In the holy congregation), the saintly persons utter (such sweet) words (of God’s praise, as if the) springs of nectar are flowing. Seeing such a sight, Nanak feels rejuvenated, and he is also inspired to enshrine (God’s Name) within his mind.” (9)

The message of the “*Paurri*” is that like a beggar, we should ask God to bless us with the congregation of the holy where we can learn to meditate on God’s Name. Because, it is God’s Name, which will provide us true peace and bliss, and save us from all the pains of birth and death.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlaa 5.

ਸਤਿਗੁਰਿ ਪੂਰੈ ਸੇਵਿਐ ਦੂਖਾ ਕਾ ਹੋਇ ਨਾਸੁ ॥
ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੧॥

satgur poorai sayvi-ai dookhaa kaa ho-ay naas.

naanak naam araaDhi-ai kaaraj aavai raas. ||1||

ਮਃ ੫ ॥

mehlaa 5.

ਜਿਸੁ ਸਿਮਰਤ ਸੰਕਟ ਛੁਟਹਿ ਅਨਦ ਮੰਗਲ ਬਿਸ੍ਰਾਮ ॥
ਨਾਨਕ ਜਪੀਐ ਸਦਾ ਹਰਿ ਨਿਮਖ ਨ ਬਿਸਰਉ ਨਾਮੁ ॥੨॥

is simrat sankat chhuteh anad mangal bisraam.

ਪਉੜੀ ॥

naanak japee-ai sadaa har nimakh na bisara-o naam. ||2||

ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ਜਿਨੀ ਹਰਿ ਹਰਿ ਲਧਾ ॥
ਸਾਧਾ ਸਰਣੀ ਜੋ ਪਵੈ ਸੁ ਛੁਟੈ ਬਧਾ ॥
ਗੁਣ ਗਾਵੈ ਅਬਿਨਾਸੀਐ ਜੋਨਿ ਗਰਭਿ ਨ ਦਧਾ ॥
ਗੁਰੁ ਭੇਟਿਆ ਪਾਰਬ੍ਰਹਮੁ ਹਰਿ ਪੜਿ ਬੁਝਿ ਸਮਧਾ ॥
ਨਾਨਕ ਪਾਇਆ ਸੋ ਧਣੀ ਹਰਿ ਅਗਮ ਅਗਧਾ ॥੧੦॥

pa-orhee.

tin kee sobhaa ki-aa ganee Jinee har har laDhaa.

saaDhaa sarnee jo pavai so chhutai baDhaa.

gun gaavai abinaasee-ai jon garabh na daDhaa.

gur bhayti-aa paarbarahm har parh bujh samDhaa.

naanak paa-i-aa so Dhanee har agam agDhaa. ||10||**Shalok Mohalla-5**

In the previous Paurri Guru Ji advised us that like a beggar, we should ask God to bless us with the congregation of the holy where we can learn to meditate on God's Name. Because, it is God's Name, which will provide us true peace and bliss, and save us from all the pains of birth and death. Guru Ji starts his next sermon, by telling us what kind of blessings, we obtain when we follow Guru's advice, and meditate on God's Name.

He says: "By serving the perfect true Guru (in other words by following the path shown by the true Guru), our sorrows get destroyed. (In fact) O Nanak, by meditating, on (God's) Name, our task gets accomplished (successfully)." (1)

"Mohalla":-5

Therefore Guru Ji suggests: "(O Nanak), meditating on whom all our troubles are ended, and we obtain bliss, enjoyment, and peace, we should always remember that God, (and I pray), that even for a moment, I may not forget His Name." (2)

"Paurri":-10

Now Guru Ji describes the glory of those who have realized the bliss of God's Name. He says: "How can I recount the glory of those, who have found out the (bliss of) repeating God's Name. He, who seeks the refuge of the saints, is liberated from the (worldly) bonds. He, who sings praises of the un-perishable (God), he is not burnt in the wombs again. He who has met the Guru God, by reading and understanding the Guru's message, he (obtains such peace of mind, as if) he is always in meditation. O Nanak, such a devotee finds that unknowable and unfathomable God." (10)

The message of the "Paurri" is that the person who takes the shelter of the true Guru and following his advice dwells on the Name of supreme Being, he obtains, true peace and bliss, and ultimately is united with that formless One.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlā 5.

ਕਾਮੁ ਨ ਕਰਹੀ ਆਪਣਾ ਫਿਰਹਿ ਅਵਤਾ ਲੋਇ ॥
ਨਾਨਕ ਨਾਇ ਵਿਚਾਰਿਐ ਸੁਖੁ ਕਿਨੇਹਾ ਹੋਇ ॥੧॥

kaam na karhee aapṇaa fireh avṭaa lo-ay.
naanak naa-ay visaari-ai sukh kinayhaa ho-ay. ||1||

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ਮਃ ੫ ॥

mehlā 5.

ਬਿਖੈ ਕਉੜਤਣਿ ਸਗਲ ਮਾਹਿ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥
ਨਾਨਕ ਜਨਿ ਵੀਚਾਰਿਆ ਮੀਠਾ ਹਰਿ ਕਾ ਨਾਉ ॥੨॥

bikḥai ka-urh-tan sagal maahi jagat rahee laptā-ay.
naanak jan veechaari-aa meethaa har kaa naa-o. ||2||

ਪਉੜੀ ॥

pa-orḥee.

ਇਹ ਨੀਸਾਣੀ ਸਾਧ ਕੀ ਜਿਸੁ ਭੇਟਤ ਤਰੀਐ ॥
ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਫਿਰਿ ਬਹੁੜਿ ਨ ਮਰੀਐ ॥
ਭਵ ਸਾਗਰੁ ਸੰਸਾਰੁ ਬਿਖੁ ਸੋ ਪਾਰਿ ਉਤਰੀਐ ॥
ਹਰਿ ਗੁਣ ਗੁੰਫਹੁ ਮਨਿ ਮਾਲ ਹਰਿ ਸਭ ਮਲੁ ਪਰਹਰੀਐ ॥
ਨਾਨਕ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹੇ ਪਾਰਬ੍ਰਹਮ ਨਰਹਰੀਐ ॥੧੧॥

ih neesaanee saaDh kee Jis bhaytat taree-ai.
jamkankar nayrḥ na aavee fir bahurḥ na maree-ai.
bhav saagar sansaar bikḥ so paar utree-ai.



har guṇ gufhu man maal har sabh mal parharee-ai.

naanak pareetam mil rahay paarbarahm narharee-ai. ||11||

Shalok Mohalla-5

In the previous “*Paurri*”, Guru Ji told us that the person who takes the shelter of the true Guru and following his advice dwells on the Name of supreme Being, he obtains, true peace and bliss, and ultimately is united with that formless One. But, there are many of us, who do not do this true task of ours, and unnecessarily keep wandering in false ego, or doing useless worldly chores.

Warning us, against such irresponsible behavior, Guru Ji says: “O’ man, you are not doing your real task (of meditating on God’s Name), and you are wandering aimlessly in the world. Nanak says, by forsaking (God’s) Name, how can there be any peace?” (1)

“*Mohalla*”:-5

However, commenting on the general state of the whole world, Guru Ji says: “The bitterness of worldly poison is in all, (and the worldly attachment) has entrapped all (in its grip). O Nanak, it is only the devotees (of God), who have thought over, (and concluded, that in reality, it is only) God’s Name, which is sweet (and brings true happiness).” (2)

“*Paurri*”:-11

Myriads of times, Guru Ji has advised us that it is only in the company of saints, we can learn to meditate on God’s Name, which alone is the source of true happiness. But, this is also true, that under the garbs of saints, many crooks and hypocrites keep roaming around in the world. Often, it becomes, almost impossible to distinguish between a genuine saint and a fake one. Therefore, Guru Ji gives us the signs of a true saint, so that we may save ourselves from being deceived.

He says: “This is the sign of the (true) saint, that just upon seeing him, we are ferried across (the worldly ocean). The demon of death doesn’t come near and we do not die again and again. This world, which is like a dreadful poisonous ocean that we swim across. O’ my brothers, within your mind (love and remember Him so much, that you) weave the garland of God’s excellencies), so that all the filth (of your sins) is washed off. (O Nanak, who have done this, they) have met the beloved transcendent God, who is the protector of His devotees.” (11)

The message of the “*Paurri*” is that if we want to enjoy permanent peace and bliss then instead of running after useless pursuits, we should utilize our time in doing the real work of meditating on God’s Name.