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ਆਸਾ ਮਹਲਾ ੫ ॥

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aasaa mehlaa 5.

din raat kamaa-i-arho so aa-i-o maathai.
 jis paas lukaa-id-rho so vaykhee saathai.
 sang daykhai karanhaaraa kaa-ay paap kamaa-ee-ai.
 sukarit keejai naam leejai narak mool na jaa-ee-ai.
 aath pahar har naam simrahu chalai tayrai saathay.
 bhaj saaDhsangat sadaa naanak miteh dokh kamaatay. ||1||
 valvanch kar udar bhareh moorakh gaavaaraa.
 sabh kichh day rahi-aa har dayvanhaaraa.
 daataar sadaa da-i-aal su-aamee kaa-ay manhu visaaree-ai.
 mil saaDhsangay bhaj nisangay kul samoojaa taaree-ai.
 siDh saaDhik dayv mun jan bhagat naam aDhaaraa.
 binvant naanak sadaa bhajee-ai parabh ayk karnaihaaraa.
 ||2||
 khot na keech-ee parabh parkhanhaaraa.
 koorh kapat kamaavdarhay janmeh sansaaraa.
 sansaar saagar tinHee tari-aa jinHee ayk Dhi-aa-i-aa.
 taj kaam kroDh anind nindaa parabh sarnaa-ee aa-i-aa.
 jal thal mahee-al ravi-aa su-aamee ooch agam apaaraa.
 binvant naanak tayk jan kee charan kamal aDhaaraa. ||3||
 paykh harichand-urrhee asthir kichh naahee.
 maa-i-aa rang jaytay say sang na jaahee.
 har sang saathee sadaa tayrai dinas rain samaalee-ai.
 har ayk bin kachh avar naahee bhaa-o dutee-aa jaalee-ai.
 meet joban maal sarbas parabh ayk kar man maahee.
 binvant naanak vadbhaag paa-ee-ai sookh sahj samaahee.
 ||4||4||13||

Aa Mohalla-5

In the previous Shabad, Guru Ji told us that if we seek the shelter of God and meditate on His Name, then all our sloth and laziness of mind goes away. Our bad intellect is destroyed. In its place peace, poise and contentment come into the mind and God Himself blesses us with His Grace and becomes our savior. Then we no longer suffer the pangs of birth and death and cross the dreadful sea of worldly existence. In this Shabad, he advises us to stay away from bad deeds, such as slander, cheating, lies and other sinful acts because whatever we do, is being constantly witnessed by God, these deeds are becoming a permanent record on our soul, and we have to account for these deeds even after our death.

Guru Ji says: “(O’ man), whatever (good or bad deed), you did during day or night, has been etched on your forehead (or soul, and has become basis of your future destiny. That God), from whom you are trying to hide those actions of yours, is witnessing these (deeds) sitting beside you. (So, when) the creator God is seeing everything, sitting beside us, then why should we commit any sin? Instead, we should do a good deed, and meditate on His Name, so that we do not go to hell at all. (O my friends), at all times, meditate on God’s Name, which will accompany you (even after death). Nanak says sins committed (by a person) are erased by meditating (On God’s Name), in the company of saints.”(1)

Next Guru Ji addresses particularly those persons who earn their living by deceitful means. He says: “O’ ignorant fool, you earn your living by deceitful means. On his own, the Giver (God) is giving you everything. That beneficent God is always merciful, so why should we ever forsake him from our mind? Instead, associating with the saints, we should



meditate (on God), without any shyness, and emancipate our entire lineage. God's Name is the mainstay of all ascetics, seekers, gods, sages, and the devotees. So Nanak submits, that we should always meditate on God, the sole Creator.”(2)

Guru Ji once again brings our attention to the fact that God examines all our deceits, so we should stay away from these. He says: “(O my friend), do not practice deceit (in your deeds), because God is assayer of all, (like a gold smith, He can easily distinguish between the genuine and false ones. Therefore, they) who practice falsehood and deceit are born (again and again) in this world. Only those have crossed the worldly sea (of existence), who have meditated on the one (God), and shedding lust, anger, flattery and slander of the virtuous, have come to the refuge of God. The lofty, infinite, and incomprehensible Master pervades all waters, lands, and the skies. Nanak submits, that (God's Name), His lotus feet are the mainstay of His devotees.”(3)

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Finally Guru Ji reveals to us the false temporary nature of all those things for which we practice all kinds of lies and deceits. He says: “O' man carefully look at this (world, like) an imaginary city in the sky; there is nothing true or permanent about it. In all its different aspects, Maya (the worldly wealth and power), does not accompany you (after death). But God is your (everlasting) companion; so we should cherish Him, day and night. In fact, without the one God there is none other (who is eternal, therefore except God), we should burn away the love for any other thing. (O man), deem the one (God alone, as your) friend, youth, wealth and entire family, in your mind. Nanak submits, that it is by great good fortune, (that we obtain that God, and they who obtain Him), merge in Him in a state of peace and poise.”(4-4-13)

The message of this Shabad is that we should stay away from indulging in any deceitful actions, flattery, slander or cheating, in order to earn our living or for meeting our other needs. Because God is always watching us, and all the record of our actions is being permanently etched on our soul, and becoming the basis of our future destiny. Therefore, we should always do good deeds and remember Him in the company of saints, so that instead of continuously suffering pains of birth and death, we merge in Him and enjoy eternal bliss.

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੮

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਮਲਾ ਭ੍ਰਮ ਭੀਤਿ ਕਮਲਾ ਭ੍ਰਮ ਭੀਤਿ ਹੇ ਤੀਖਣ ਮਦ ਬਿਪਰੀਤਿ
ਹੇ ਅਵਧ ਅਕਾਰਥ ਜਾਤ ॥

ਗਹਬਰ ਬਨ ਘੋਰ ਗਹਬਰ ਬਨ ਘੋਰ ਹੇ ਗ੍ਰਿਹ ਮੂਸਤ ਮਨ ਚੋਰ ਹੇ
ਦਿਨਕਰੋ ਅਨਦਿਨੁ ਖਾਤ ॥

ਦਿਨ ਖਾਤ ਜਾਤ ਬਿਹਾਤ ਪ੍ਰਭ ਬਿਨੁ ਮਿਲਹੁ ਪ੍ਰਭ ਕਰੁਣਾ ਪਤੇ ॥

ਪੰਨਾ ੪੬੨

ਜਨਮ ਮਰਣ ਅਨੇਕ ਬੀਤੇ ਪ੍ਰਿਅ ਸੰਗ ਬਿਨੁ ਕਛੁ ਨਹ ਗਤੇ ॥

ਕੁਲ ਰੂਪ ਧੂਪ ਗਿਆਨਹੀਨੀ ਤੁਝ ਬਿਨਾ ਮੋਹਿ ਕਵਨ ਮਾਤ ॥
ਕਰ ਜੋਤਿ ਨਾਨਕੁ ਸਰਣਿ ਆਇਓ ਪ੍ਰਿਅ ਨਾਥ ਨਰਹਰ ਕਰਹੁ
ਗਾਤ ॥੧॥

ਮੀਨਾ ਜਲਹੀਨ ਮੀਨਾ ਜਲਹੀਨ ਹੇ ਓਹੁ ਬਿਛੁਰਤ ਮਨ ਤਨ ਖੀਨ
ਹੇ ਕਤ ਜੀਵਨੁ ਪ੍ਰਿਅ ਬਿਨੁ ਹੋਤ ॥

ਸਨਮੁਖ ਸਹਿ ਬਾਨ ਸਨਮੁਖ ਸਹਿ ਬਾਨ ਹੇ ਮ੍ਰਿਗ ਅਰਧੇ ਮਨ ਤਨ
ਪ੍ਰਾਨ ਹੇ ਓਹੁ ਬੇਧਿਓ ਸਹਜ ਸਰੋਤ॥

ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮਿਲੁ ਬੈਰਾਗੀ ਖਿਨੁ ਰਹਨੁ ਧ੍ਰਿਗੁ ਤਨੁ ਤਿਸੁ

aasaa mehlāa 5 chhant ghar 8

ik-o^Nkaar satgur parsaaḁ.

kamlāa bharam bheet kamlāa bharam bheet hay teekhan
maḁ bipreet hay avaDh akaarath jaat.

gahbar ban ghor gahbar ban ghor hay garih moosat man
chor hay dinkaro an-din khaat.

din khaat jaat bihaat parabh bin milhu parabh karunaa
paṭay.

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janam maran anayk beetay pari-a sang bin kachh nah
gaṭay.

kul roop Dhoop gi-aanheenee tujh binaa mohi kavan maat.

kar jorh naanak saran aa-i-o pari-a naath narhar karahu
gaat. ||1||

meenaa jalheen meenaa jalheen hay oh bichhuraṭ man tan
kheen hay kat jeevan pari-a bin hot.

sanmukh seh baan sanmukh seh baan hay marig arpay
man tan paraan hay oh bayDhi-o sahj sarot.

pari-a pareet laagee mil bairaagee khin rahan Dharig tan
tis binaa.



ਬਿਨਾ ॥

ਪਲਕਾ ਨ ਲਾਗੈ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਪਾਗੈ ਚਿਤਵੰਤਿ ਅਨਦਿਨੁ ਪ੍ਰਭ
ਮਨਾ ॥

ਸ੍ਰੀਰੰਗ ਰਾਤੇ ਨਾਮ ਮਾਤੇ ਭੈ ਭਰਮ ਦੁਤੀਆ ਸਗਲ ਖੋਤ ॥

ਕਰਿ ਮਇਆ ਦਇਆ ਦਇਆਲ ਪੂਰਨ ਹਰਿ ਪ੍ਰੇਮ ਨਾਨਕ
ਮਗਨ ਹੋਤ ॥੨॥

ਅਲੀਅਲ ਗੁੰਜਾਤ ਅਲੀਅਲ ਗੁੰਜਾਤ ਹੇ ਮਕਰੰਦ ਰਸ ਬਾਸਨ
ਮਾਤ ਹੇ ਪ੍ਰੀਤਿ ਕਮਲ ਬੰਧਾਵਤ ਆਪ ॥

palkaa na laagai pari-a paraym paagai chitvānt an-din
parabh manaa.
sareerang raatay naam maatay bhai bharam duṭee-aa sagal
khōt.
kar ma-i-aa da-i-aa da-i-aal pooran har paraym naanak
magan hoṭ. ||2||
alee-al gu^Njaat alee-al gu^Njaat hay makrand ras baasan
maat hay pareet kamal banDhaavaṭ aap.

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ਚਾਤ੍ਰਿਕ ਚਿਤ ਪਿਆਸ ਚਾਤ੍ਰਿਕ ਚਿਤ ਪਿਆਸ ਹੇ ਘਨ ਬੂੰਦ
ਬਚਿਤ੍ਰ ਮਨਿ ਆਸ ਹੇ ਅਲ ਪੀਵਤ ਬਿਨਸਤ ਤਾਪ ॥
ਤਾਪਾ ਬਿਨਾਸਨ ਦੂਖ ਨਾਸਨ ਮਿਲੁ ਪ੍ਰੇਮੁ ਮਨਿ ਤਨਿ ਅਤਿ ਘਨਾ
॥

ਸੁੰਦਰੁ ਚਤੁਰੁ ਸੁਜਾਨ ਸੁਆਮੀ ਕਵਨ ਰਸਨਾ ਗੁਣ ਭਨਾ ॥
ਗਹਿ ਭੁਜਾ ਲੇਵਹੁ ਨਾਮੁ ਦੇਵਹੁ ਦ੍ਰਿਸਟਿ ਧਾਰਤ ਮਿਟਤ ਪਾਪ ॥

ਨਾਨਕੁ ਜੰਪੈ ਪਤਿਤ ਪਾਵਨ ਹਰਿ ਦਰਸੁ ਪੇਖਤ ਨਹ ਸੰਤਾਪ
॥੩॥

ਚਿਤਵਉ ਚਿਤ ਨਾਥ ਚਿਤਵਉ ਚਿਤ ਨਾਥ ਹੇ ਰਖਿ ਲੇਵਹੁ ਸਰਣਿ
ਅਨਾਥ ਹੇ ਮਿਲੁ ਚਾਉ ਚਾਈਲੇ ਪ੍ਰਾਨ ॥

ਸੁੰਦਰ ਤਨ ਧਿਆਨ ਸੁੰਦਰ ਤਨ ਧਿਆਨ ਹੇ ਮਨੁ ਲੁਬਧ ਗੋਪਾਲ
ਗਿਆਨ ਹੇ ਜਾਚਿਕ ਜਨ ਰਾਖਤ ਮਾਨ ॥

ਪ੍ਰਭ ਮਾਨ ਪੂਰਨ ਦੂਖ ਬਿਦੀਰਨ ਸਗਲ ਇਛ ਪੁਜੰਤੀਆ ॥
ਹਰਿ ਕੰਠਿ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਮਿਲਿ ਨਾਹ ਸੇਜ ਸੋਹੰਤੀਆ ॥
ਪ੍ਰਭ ਦ੍ਰਿਸਟਿ ਧਾਰੀ ਮਿਲੇ ਮੁਰਾਰੀ ਸਗਲ ਕਲਮਲ ਭਏ ਹਾਨ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮੇਰੀ ਆਸ ਪੂਰਨ ਮਿਲੇ ਸ੍ਰੀਧਰ ਗੁਣ ਨਿਧਾਨ
॥੪॥੧॥੧੪॥

chaatrick chit pi-aas chaatrick chit pi-aas hay ghan boond
bachitar man aas hay al peevat binsat taap.
taapaa binaasan dookh naasan mil paraym man tan at
ghanaa.
sundar chatur sujaan su-aamee kavan rasnaa gun bhanaa.
geh bhujaa layvhu naam dayvhu darisat Dhaarat mitat
paap.
naanak jampai patit paavan har daras pay^{kh}at nah santaap.
||3||
chitva-o chit naath chitva-o chit naath hay rakh layvhu
saran anaath hay mil chaa-o chaa-eelay paraan.
sundar tan Dhi-aan sundar tan Dhi-aan hay man lubaDh
gopaal gi-aan hay jaachik jan raak^hat maan.
parabh maan pooran dukh bideeran sagal ichh pujantee-aa.
har kanth laagay din sabhaagay mil naah sayj suhantee-aa.
parabh darisat Dhaaree milay muraaree sagal kalmal bha-
ay haan.
binvant naanak mayree aas pooran milay sareeDhar gun
niDhaan. ||4||1||14||

Asa Mohalla-5

Chhant Ghar-6

As per Dr. Bh. Vir Singh Ji this Shabad depicts the supremacy of Maya (or worldly riches and power) over the humans, and the darkness of the life led under the spell of Maya. In this Shabad, Guru Ji cites some beautiful examples, to illustrate how instead of love for worldly riches and power, we should imbue ourselves with the love of God, like the love of a fish for water, a black bee for the flower, and many other such true lovers.

Guru Ji says: “(O my friends), Maya is (like) a wall of Doubt (which has separated the man from his Creator). Yes, Maya is a wall of Doubt, its intoxication is very strong, and a misleading for our intellect. (Therefore entangled in the pursuit of worldly riches and power, often man's) life goes waste. This world is like a terrible, impenetrable forest. His own thief like mind is cheating the human being, and the sun (or the time) is continuously consuming his life span. (Yes, O my friends), the passing days are continuously diminishing your remaining life span, (therefore, pray to God, and say to Him), “O' merciful God, come and meet me. I have passed through many births and deaths, but without the company of dear God, there is no salvation. O' God, I do not belong to any high caste, I am without the radiance of beauty, and (divine) knowledge, therefore without You, who is my savior? So, with folded hands, Nanak has come to



Your refuge, O' my dear Master, emancipate him.”(1)

Guru Ji now cites four examples to show us, how deeply we need to imbue ourselves with the love for God. He says: “(O my friends), when separated from water, a fish loses its life. Yes as soon as a fish gets separated from water, it becomes weak in body and mind, because without its beloved water, it cannot survive.”

“Similarly, upon hearing (the soul uplifting) sound of the horn of a hunter, a deer (runs towards it, and) sacrifices its body, its life, and everything, (for the sake of that soothing music), and bears the hunter’s arrow right on its face. (O my friends), he who is imbued with (true) love for God, (praying most humbly, he says, “(O my beloved God), come and meet me the detached one, because accursed is that body, which survives even for a moment without Him. O' my dear God, even for a moment my eyelids do not close (and I cannot sleep, without You), and my mind is remembering You day and night. (O my friend, they who have been) imbued with the love of God, and they who are intoxicated with His Name, shed all (their worldly) fears, doubts and duality, and O Nanak, (they keep praying and saying to God, “O all pervading merciful God, show mercy, so that we may get absorbed in Your love.”(2)

Citing, still some more examples of true love, Guru Ji says: “(O my friends, you see, that many) black bees hum around the flowers again and again, because they are enticed by the fragrance and the relish of honey (in these flowers). In the case of lotus flower, they are so enticed, that they get themselves bound (within it, when in the evening, it closes down its petals. Similarly even though, so many streams and lakes are there brimful with water, but in the mind of) a pied cuckoo is the thirst for a drop of water (only from the clouds).”

“(Therefore), O the Destroyer of pains, the dispeller of sorrows! (I pray to You, and beg You to) come and meet me, within my mind and body is an extremely intense love (for You). O my beauteous, and judicious Master, which of Your merits, may I describe with my tongue? (O' God, I beg You to) grasp me by my hand, and bless me with Your Name, because as soon as Your merciful glance falls (on any one. All his) sins get destroyed. Therefore, Nanak, contemplates on God, the purifier of sinners, seeing whose vision, one suffers no sorrow.”(3)

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Guru Ji concludes this Shabad with the most loving prayer, full of intense desire and expectation that his prayer is about to be accepted. He says: “O' my Master, again and again, I am remembering only You in my mind; O my Master, accept this support less person in Your shelter. O the beloved of my life breaths, within me is a great longing for You. My mind is fixed on Your beauteous form. O God of the universe, my mind is greedy for Your (divine) knowledge. You are the upholder of the honor of the beggars at Your door. Yes, O God, You completely uphold their honor, and destroy their sorrows.”

Now expressing his feelings, upon seeing His beloved God, Guru Ji says: “(O God, upon seeing Your sight), all my wishes have been fulfilled. I am now in the embrace of God, and days (of my life) have become auspicious, and upon meeting my groom (God), the couch (of my heart) has become beauteous. Yes God has cast His glance of grace (upon me), I have met the Destroyer of ego, and all my (past) sins have been destroyed. Nanak submits, that my hope has been fulfilled, I have met God the Master of wealth, and treasure of virtues.”(4-1-14-35)

The message of this Shabad is that instead of letting our life be wasted away, by the pursuit of worldly riches and power, we should most humbly and sincerely keep praying to God, to come and bless us with His Name, so that imbued with His love, we may keep singing His praises day and night, and one day may be blessed with His beauteous sight, and all our sins and sufferings may vanish forever.

Detail of Shabads: M: 5=14, M: 4=14, M: 3=2, M: 5=5, Total=35.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ
ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਆਸਾ ਮਹਲਾ ੧ ॥

ik-o^Nkaar satnaam kartaa purakh^N nirbh^ao nirvair
akaal moorat^N ajoonee saibha^N gur parsaad.

aasaa mehlāa 1.

vaar salokaa naal salok^N bhee mahlay pahilay kay likhay
tunday as raajai kee Dhunee.



ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ ਟੁੰਡੇ
ਅਸ ਰਾਜੈ ਕੀ ਧੁਨੀ ॥

ਸਲੋਕੁ ਮਃ ੧ ॥

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥
ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥੧॥

ਪੰਨਾ ੪੬੩

ਮਹਲਾ ੨ ॥

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥
ਏਤੇ ਚਾਨਣ ਹੋਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥

ਮਃ ੧ ॥

ਨਾਨਕ ਗੁਰੂ ਨ ਚੇਤਨੀ ਮਨਿ ਆਪਣੈ ਸੁਚੇਤ ॥
ਛੁਟੇ ਤਿਲ ਬੁਆੜ ਜਿਉ ਸੁੰਵੇ ਅੰਦਰਿ ਖੇਤ ॥
ਖੇਤੈ ਅੰਦਰਿ ਛੁਟਿਆ ਕਹੁ ਨਾਨਕ ਸਉ ਨਾਹ ॥
ਫਲੀਅਹਿ ਫੁਲੀਅਹਿ ਬਪੁੜੇ ਭੀ ਤਨ ਵਿਚਿ ਸੁਆਹ ॥੩॥

ਪਉੜੀ ॥

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥
ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥
ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥
ਤੂੰ ਜਾਣੇਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥
ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥੧॥

salok mehlāa 1.

balihaaree gur aapṇay dī-uhaarḥee sad vaar.
jin maanas tay dayvtay kee-ay karat na laagee vaar. ||1||

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mehlāa 2.

jay sa-o chandaa ugvahi sooraj charḥeh hajaar.
aytay chaanan hidi-aa^N gur bin ḡhor anDhaar. ||2||

mehlāa 1.

naanak guroo na chayṭnee man aapṇai suchayṭ.
chhutay ṭil boo-aarḥ ji-o sunjay andar khayṭ.
khaytai andar chhuti-aa kaho naanak sa-o naah.
falee-ah fulee-ah bapurḥay bhee tan vich su-aah. ||3||

pa-orḥee.

aapeen^Hai aap saaji-o aapeen^Hai rachi-o naa-o.
duyee kudrat saajee-ai kar aasan ditho chaa-o.
daataa kartaa aap too^N tus dayveh karahi pasaa-o.
too^N jaano-ee sabhsai day laisahi jind kavaa-o.
kar aasan ditho chaa-o. ||1||

Asa Mohalla-1

(Vaar, with Shaloks of Mohalla-1)

(To be sung to the tune of Tunda- Asraja)

It was the first Guru (Nanak Dev Ji), who uttered this “*Vaar*” (or epic), originally with twenty-four “*Paurris*” (or poetical stanzas). When fifth Guru (Arjan Dev Ji), took upon himself, the task of compiling the “*Banis*” (or sermons) of all the previous Gurus, including his own, he added appropriate saloks preceding each “*Paurri*”. Some biographers believe that, Guru Nanak Dev Ji, uttered the first nine stanzas of this epic in response to the request of one “*Sheikh Braham*” (or “*Sheikh Ibrahim Saalas*”) and the remaining fifteen on the request of “*Duni Chand Dhuppar*” of Lahore (Pakistan). But the point remains that the advice or the message conveyed at the time whether to one particular person or for general public still holds good for all humanity even today.

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As for instruction regarding singing of this epic to the “*Tune of Tunda-Asraja*”, this refers to the “*Vaar*” composed on the basis of the story of a prince named “*As*”, who being falsely blamed for making sexual advances towards his stepmother, was sentenced to death. But the executioners only chopped off his one arm, (hence he was called “*Tunda*”) and left him alive in a jungle. He was miraculously saved by a peddler passing through that jungle, and was taken to another nearby city, and sold out to a washer man. He was assigned the task of loading, his Master’s donkey with dirty clothes and drive it to nearby pond early in the morning each day. After helping his master in washing the clothes during the day, he was supposed to bring back the donkey home laden with washed clothes.

It so happened, that the king of that city died suddenly, and his cabinet decided to make that person the new king, who



happened to be the first person to enter the city next day. “As” happened to be that first person, and was coronated as the new king “*Tunda-Asraja*” (or the king “*Asraja*” with one arm). Being from the royal family, he very wisely ruled over his territory, and very judiciously stored enough food grains well in time, before there was any shortage of the same. Soon while, the territories all around were suffering from drought, his own citizens were having a plenty to eat, and even the people from surrounding places were coming to the king “*Asraja*” and having free food grains. One day, a minister in his own father’s cabinet reached his court for help. But when he recognized “*Asraja*”, and was given free supply of all the food he needed, he went back to his king and advised him to call back his son, (whose innocence, by now had been proven to the king), and appoint him as the king of this state as well. But before that, he had to fight a battle with his stepbrothers, in which he came out as a winner, and the bards composed a “*Vaar*” on this story.

The meaning of the Shaloks and “Paurris” in the “*Vaar*” is as follows:

Shalok Mohalla-1

Summarizing, the significance of the Guru, and what kind of high regard, he has for his Guru, he says: “I am a sacrifice to my Guru, hundreds of times a day, who has made angels out of men and in doing this, it took Him no time.”(1)

Mohalla-2

Once again, emphasizing the absolute necessity of the Guru, he says: “Even if a hundred moons were to appear, and a thousand suns to rise (in the sky), in spite of that much light, without the Guru, it is pitch dark; (meaning no matter how much knowledge we may obtain from other sources, without the Guru, or the spiritual teacher we do not get the true enlightenment or divine wisdom).”(2)

Mohalla-1

For this reason, Guru Ji says: “O Nanak, they who do not cherish the Guru, and in their (own) mind, think themselves to be very clever, are like the spurious sesame plants, which are abandoned in the farm. Thus left alone, these plants look miserable like those, who instead of one master have hundreds of masters (and therefore no real master). They may seem to be flowering and flourishing, but within their body, there is nothing but ashes. (Similar is the fate of those egocentrics who do not follow the advice of the Guru and instead think themselves to be clever. They are rejected by God and are left alone in this world to rot and suffer through hundreds of sins, evils and passions with the result that though outwardly they might seem to be prospering, but inside their mind, they are in severe agony).” (3)

“Paurri”

Now starting the main epic, Guru Ji talks about God Himself, and says: “(O my friends, God) Himself created His self, and Himself created His Name. Second, He created the nature and seating (or merging) Himself in it, He started seeing (and enjoying, its wondrous) play. O’ God, You yourself are the donor and the creator (of all beings), and becoming pleased (on them, You) bestow (Your blessings upon them). You are the knower of all (hearts). It is You, who gives all life and it is You, who would also take it away, by Your mere word (or command). Yes, abiding within (the nature), You are eagerly watching the play (of the world).”(1)

The message of Shaloks preceding this Paurri is that no matter what knowledge and philosophies we may read or hear, without the Guru or the spiritual teacher, we remain in utter darkness or without any true wisdom. The message of the first “Paurri” is that it is God who created the universe and His Name. While abiding in His creation, He is beholding it with delight and wonder. It is He who gives and takes life; therefore we should always meditate on His Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥

ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥

ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥

ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥

salok mehlā 1.

sachay tayray khand sachay barahmand.

sachay tayray lo-a sachay aakaar.

sachay tayray karnay sarab beechaar.

sachaa tayraa amar sachaa deebaan.

sachaa tayraa hukam sachaa furmaan.



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ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥
 ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋੜਿ ॥
 ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥
 ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥
 ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥
 ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥
 ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥੧॥

ਮਃ ੧ ॥

ਵਡੀ ਵਡਿਆਈ ਜਾ ਵਡਾ ਨਾਉ ॥
 ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ ॥
 ਵਡੀ ਵਡਿਆਈ ਜਾ ਨਿਹਚਲ ਥਾਉ ॥
 ਵਡੀ ਵਡਿਆਈ ਜਾਣੈ ਆਲਾਉ ॥
 ਵਡੀ ਵਡਿਆਈ ਬੁਝੈ ਸਭਿ ਭਾਉ ॥
 ਵਡੀ ਵਡਿਆਈ ਜਾ ਪੁਛਿ ਨ ਦਾਤਿ ॥
 ਵਡੀ ਵਡਿਆਈ ਜਾ ਆਪੇ ਆਪਿ ॥
 ਨਾਨਕ ਕਾਰ ਨ ਕਥਨੀ ਜਾਇ ॥
 ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਇ ॥੨॥

ਮਹਲਾ ੨ ॥

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥
 ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥
 ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥
 ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥੩॥
 ਪਉੜੀ ॥

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
 ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥

ਬਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥
 ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥

ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥੨॥

sachaa tayraa karam sachaa neesaan.
 sachay tuDh aakhahi lakh karorh.
 sachai sabh taan sachai sabh jor.
 sachee tayree sifath sachee saalaah.
 sachee tayree kudrat sachay paatisaah.
 naanak sach Dhi-aa-in sach.
 jo mar jammay so kach nikach. ||1||

mehlā 1.

vadee vadi-aa-ee jaa vadaa naa-o.
 vadee vadi-aa-ee jaa sach ni-aa-o.
 vadee vadi-aa-ee jaa nihchal thaa-o.
 vadee vadi-aa-ee jaanai aalaa-o.
 vadee vadi-aa-ee bujhai sabh bhaa-o.
 vadee vadi-aa-ee jaa puchh na daat.
 vadee vadi-aa-ee jaa aapay aap.
 naanak kaar na kathnee jaa-ay.
 keetaa karna sarab rajaa-ay. ||2||

mehlā 2.

ih jag sachai kee hai koth-rhee sachay kaa vich vaas.
 ikn^Haa hukam samaa-ay la-ay ikn^Haa hukmay karay
 vinaas.
 ikn^Haa bhaanai kadh la-ay ikn^Haa maa-i-aa vich nivaas.
 ayv bhe aakh na jaap-ee je kisai aanay raas.
 naanak gurmukh jaanee-ai jaa ka-o aap karay pargaas. ||3||

pa-orhee.

naanak jee-a upaa-ay kai likh naavai Dharam bahaali-aa.
 othai sachay hee sach nibrhai chun vakh kadhay jajmaali-aa.
 thaa-o na paa-in koorhi-aar muh kaal^Hai dojak chaali-aa.
 tayrai naa-ay rayay say jin ga-ay haar ga-ay se thagan
 vaali-aa.
 likh naavai Dharam bahaali-aa. ||2||

Shalok Mohalla-1

In this Shalok Guru Ji addresses God and acknowledges, that because He is true and everlasting, His system of establishing the different universes, and galaxies is also true and everlasting.

He says: “(O' God), true are Your continents, and true are the solar systems. True are Your worlds, and true the forms (created by You). True are Your doings and true Your thoughts (which are all unchangeable). True is Your command, and true the order proclaimed by You, (whatever You say or order that must be carried out). True (and everlasting) is Your grace and true the sign (or stamp of Your grace). Millions of persons who praise You are also true because their support and glory came from Your true glory and power. Also true and everlasting is Your glory and true is Your praise. O true King, true is Your creation (which would never end, and says) Nanak, that they who meditate on the true (and immortal God, they also become true (and everlasting). But they who are going through the cycles of birth and deaths,



they are still immature (and not ready to become one with the eternal Being).”(1)

Mohalla-1

In this Shalok Guru Ji, describes how great is the glory of this true God, whose Name is so great. He says: “If great is His Name, enormous (also) is His glory. Huge is His glory, because unmovable is His seat. Also vast is His glory, because He knows the speech (of all). Great is His glory, because He understands the love (for Him in the hearts of all). Grand is His glory, when He doesn’t ask (for anybody’s permission, or advice for bestowing His) bounty on any one. (In fact, His) huge greatness (lies in the fact, that He is) all alone by Himself. O Nanak, His doings cannot be described, whatever, He has already done, or has to do (in future) is all according to His own will (and desire).”(2)

Mohalla-2

Many faiths consider this world as false, and therefore advocate that one should totally abandon it and become a recluse or a mendicant. But Guru Ji says: “This universe is the abode of the true (or immortal) One and He, the true One abides in it. Some, He absorbs in Himself (by attuning them to His Name), and some (undesirable ones, He) destroys by His command. In His will, some He pulls out (of the worldly entanglements), and some He lets (abiding) in Maya (or worldly attachments). This also couldn’t be said, whom He brings to the right path. O Nanak, (only), that person comes to know (about this secret), whom He enlightens (with His divine knowledge).”(3)

“Paurri”

Now continuing the main thought from Paurri-1, in which Guru Ji stated that God created Him, by Himself and assumed the Name and secondly created the nature, Guru Ji tells us about the human beings. He says: “O Nanak, after creating the humans, God has installed the judge of righteousness to record the accounts of their deeds (and to dispense justice accordingly). In that court of the true judge, mortals are judged solely on the basis of truth and truth alone; the false ones are marked out and separated as such (from the true ones). The false ones get no place to rest and are driven to hell in great dishonor. O’ God, they who are imbued with the love of Your Name, go as winners (from here, but they), who cheat have (miserably) lost (the game of life. Yes, God) has installed the righteous judge to record the accounts of deeds of the mortals.”(2)

The message of the Saloks preceding this “Paurri” is that God is true, true is all His creation and this world is the true abode of the True, (and would keep renewing itself forever). Therefore, great is the glory of the great God. The message of this “Paurri” is that in this true scheme of things only those persons who lead a truthful life and who truly love His Name would be emancipated and united with the true God. Those who lead false lives would be separated out, dishonored and driven to hell and would continue suffering for a long time in the rounds of births and deaths.

ਸਲੋਕ ਮਃ ੧ ॥

ਵਿਸਮਾਦੁ ਨਾਦੁ ਵਿਸਮਾਦੁ ਵੇਦੁ ॥
ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦੁ ॥
ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗੁ ॥
ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤੁ ॥

ਪੰਨਾ ੪੬੪

ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥
ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ ॥
ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ ॥
ਵਿਸਮਾਦੁ ਸਾਦਿ ਲਗਹਿ ਪਰਾਣੀ ॥
ਵਿਸਮਾਦੁ ਸੰਜੋਗੁ ਵਿਸਮਾਦੁ ਵਿਜੋਗੁ ॥

salok mehlā 1.

vismaad naad vismaad vayd.
vismaad jee-a vismaad bhayd.
vismaad roop vismaad rang.
vismaad naagay fireh jant.

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vismaad pa-un vismaad paanee.
vismaad agnee khaydeh vidaanee.
vismaad Dhartee vismaad khaanee.
vismaad saad lageh paraanee.
vismaad sanjog vismaad vijog.
vismaad bhukh vismaad bhog.



ਵਿਸਮਾਦੁ ਭੁਖ ਵਿਸਮਾਦੁ ਭੋਗੁ ॥
 ਵਿਸਮਾਦੁ ਸਿਫਤਿ ਵਿਸਮਾਦੁ ਸਾਲਾਹ ॥
 ਵਿਸਮਾਦੁ ਉਝੜ ਵਿਸਮਾਦੁ ਰਾਹ ॥
 ਵਿਸਮਾਦੁ ਨੇੜੈ ਵਿਸਮਾਦੁ ਦੂਰਿ ॥
 ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹਜੂਰਿ ॥
 ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥
 ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥੧॥

vismaad sifaṭ vismaad saalaah.
 vismaad ujharh vismaad raah.
 vismaad nayrhai vismaad door.
 vismaad daykhai haajraa hajoor.
 vaykh vidaan rahi-aa vismaad.
 naanak bujhan poorai bhaag. ||1||

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ਮ: ੧ ॥

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥
 ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥
 ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥
 ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨ੍ਹਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥
 ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ ॥
 ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥
 ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥
 ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥
 ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ ॥੨॥

ਪਉੜੀ ॥

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮਤਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥
 ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥
 ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥
 ਬਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ ॥
 ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥

mehlā 1.

kudrat disai kudrat sunee-ai kudrat bha-o sukh saar.
 kudrat paataalee aakaasee kudrat sarab aakaar.
 kudrat vayd puraan kataybaa kudrat sarab veechaar.
 kudrat khaanaa peenaa pain^Han kudrat sarab pi-aar.
 kudrat jaatee jinsee rangee kudrat jee-a jahaan.
 kudrat naykee-aa kudrat baḍee-aa kudrat maan abhimaan.
 kudrat pa-un paanee baisantar kudrat Dhartee khaak.
 sabh tayree kudrat too^N kaadir kartaa paakee naa-ee paak.
 naanak hukmai andar vaykhai vartai taako taak. ||2||

pa-orhee.

aapeen^Hai bhog bhog kai ho-ay bhasmarh bha-ur siDhaa-i-aa.
 vadaa ho-aa duneedaar gal sangal ghat chala-i-aa.
 agai karnee keerat vaachee-ai bahi laykhaa kar samjhaa-i-aa.
 thaa-o na hovee pa-udee-ee hun sunee-ai ki-aa roo-aa-i-aa.
 man anDhai janam gavaa-i-aa. ||3||

Salok Mohalla-1

In the saloks preceding the “Paurri”(2), Guru Ji told us that God is true, true is all His creation and this world is the abode of the true (God, and would keep renewing itself forever). Therefore, great is the glory of that great God. In this Shabad Guru Ji expresses his delight and wonder upon seeing so many things created and fashioned by that eternal God, which are beyond the comprehension of man. Observing these things, man has tried to understand some aspects, of their functioning, but is completely baffled when he tries to go deeper and deeper into the cause and effects.

Therefore, Guru Ji simply says: “O’ God, upon listening to so many tunes, studying so many holy scriptures, seeing myriad of beings, and their countless differences, looking at so many forms and colors, one goes into a state of “Vismaad” (a unique state of divine peace, ecstasy, and wonder. Not only that, when one sees, that except the humans, all other) beings are roaming around naked, (and when one observes, that) some where wind is blowing, somewhere water is flowing, and somewhere fire is playing its own astonishing plays, and upon looking at this earth, and so many things and creatures being supported by it, one goes into an ecstasy. (But O God, not only these natural phenomena, or the sources of production which make one wonderstruck, I say it is) amazing to note how the humans are involved in the enjoyment of these sources, and astonishing is the process through which these men are being united or separated. Somewhere, there is hunger, while at other places things are being enjoyed (in plenty), somewhere (God) is being praised and eulogised; somewhere there is wilderness, while somewhere there are (nicely laid out) paths. Some one says, that You are near, another says, You are far off, while still others see You right in front (them). Seeing all these wonders, I am stuck in amazement. Therefore, Nanak says, that only by perfect fortune, (people can) understand (this



astounding wonders of Yours).”(1)

Mohalla-1

After being so much amazed and wonderstruck at the great wonders created by Godly phenomena, Guru Ji wants to impress upon us that all these wonders are not of their own making, it is God, who has created and fashioned these wonders. Therefore, he acknowledges and says: “O’ God whatever is seen, or whatever is heard in the nature, is all the wonder of Your doing. (Even Your) fear, which is the essence of peace (and comforts), is all Your play. It is Your power, which is being displayed in the nether regions, the skies, and all this form (of the universe). The “*Vedas*”, the “*Puranas*”, the Sematic books, and all the thoughts expressed (in these, have been possible, by Your) power. It is Your underlying energy, which is working behind the phenomena of eating, drinking, wearing and the feelings of love (in the living beings). It is by Your power that there are so many species, colors, and kinds of creatures in the world. Even all the virtues, the evils, the honors, and dishonors are happening as per Your power (and will). Through Your power are the winds, the water, the fire, and by Your power are the earth and all the dust (on it). In short, O’ God, all is Your play, You are the Doer and the Creator of everything, and immaculate is Your Name, O the immaculate one. O Nanak, (God) runs, (His universe) as per His own command, and pervades everywhere, all by Himself.”(2)

Paurri

In the second Pauri Guru Ji, told us that in this true scheme of things only those persons who lead a truthful life and who truly love His Name would be emancipated and united with the true God. Those who lead false lives would be separated out, dishonored and driven to hell and would continue suffering for a long time in the rounds of births and deaths. In this Paurri, Guru Ji describes, what happens, when after living through his life, a man dies. He says: “After living through the pains and pleasures (of his life, man’s body) becomes a heap of dust and his soul departs (from this world, like a black bee. In this way when a person) entangled in worldly affairs dies, putting a chain around his neck, he is driven away (to the court of the righteous Judge). There he is shown the account of his deeds and acts (done during his life time) and his balance sheet (of good v/s bad deeds) is explained to him. On that basis, when he is judged so much in red and his bad deeds are found to far exceed his good ones, he is awarded a severe punishment and then), he does not find a place to hide himself from the blows of his punishment, and now, no one listens to his cries and wails for help. Only then he realizes that due to the blindness of his mind, he wasted his (human) birth in vain.”(3)

The message of this Paurri, and the attached saloks is that we should try to appreciate and go into a state of “*Vismaad*” (or unique sense of delight and amazement), upon seeing the wonders of the wonderful God and realize that all these wonders are through and by the power of God and not on account of their own power. Therefore we should not forget God, while living in this world and consciously or unconsciously enjoying His wonders. Otherwise what will happen is that after living through the assigned span of our lives, we would be taken before the righteous judge with chains around our necks, and then on account of our negative balance (or bad deeds far exceeding the good ones) we would be awarded severe punishment, and would keep suffering the pains of birth and death.

ਸਲੋਕ ਮਃ ੧ ॥

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥
ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥
ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਵੈ ਵੇਗਾਰਿ ॥
ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥
ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥
ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥
ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥
ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥
ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ ॥
ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ ॥
ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

salok mehlā 1.

bhai vich pavan vahai sadvā-o.
bhai vich chaleh lakh daree-aa-o.
bhai vich agan kadhai vaygaar.
bhai vich Dhartee dabee bhaar.
bhai vich ind firai sir bhaar.
bhai vich raajaa Dharam du-aar.
bhai vich sooraj bhai vich chand.
koh karorhee chalaṭ na ant.
bhai vich siDh buDh sur naath.
bhai vich aadaanay aakaas.
bhai vich joDh mahaabal soor.



ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ ॥
ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥
ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ ॥੧॥

ਮਃ ੧ ॥

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ ॥
ਕੇਤੀਆ ਕੰਨ੍ਹ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥
ਕੇਤੇ ਨਚਹਿ ਮੰਗਤੇ ਗਿਤਿ ਮੁਤਿ ਪੂਰਹਿ ਤਾਲ ॥
ਬਾਜਾਰੀ ਬਾਜਾਰ ਮਹਿ ਆਇ ਕਵਹਿ ਬਾਜਾਰ ॥
ਗਾਵਹਿ ਰਾਜੇ ਰਾਣੀਆ ਬੋਲਹਿ ਆਲ ਪਤਾਲ ॥

bhai vich aavahi jaaveh poor.
sagli-aa bha-o likhi-aa sir laykh.
naanak nirbha-o nirankaar sach ayk. ||1||

mehlai 1.

naanak nirbha-o nirankaar hor kaytay raam ravaal.
kaytee-aa kan^H kahaanee-aa kaytay bayd beechaar.
kaytay nacheh mangtay girh murh pooreh taal.
baajaaree baajaar meh aa-ay kadheh baajaar.
gaavahi raajay raanee-aa bole aal pataal.

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ਲਖ ਟਕਿਆ ਕੇ ਮੁੰਦੜੇ ਲਖ ਟਕਿਆ ਕੇ ਹਾਰ ॥
ਜਿਤੁ ਤਨਿ ਪਾਈਅਹਿ ਨਾਨਕਾ ਸੇ ਤਨ ਹੋਵਹਿ ਛਾਰ ॥

ਪੰਨਾ ੪੬੫

ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥
ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ ॥੨॥

ਪਉੜੀ ॥

ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥
ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ
ਸੁਣਾਇਆ ॥

ਸਤਿਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਕੇ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਇਆ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ਹੀ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇਆ ॥
ਜਿਨਿ ਸਚੇ ਸਚੁ ਬੁਝਾਇਆ ॥੩॥

lakh taki-aa kay mund-rhay lakh taki-aa kay haar.
jit tan paa-ee-ah naankaa say tan hoveh chhaar.

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gi-aan na galee-ee dhoodhee-ai kathnaa karrhaa saar.
karam milai taa paa-ee-ai hor hikmat hukam khu-aar. ||2||

pa-orhee.

nadar karahi jay aapnee taa nadree satgur paa-i-aa.
ayhu jee-o bahunay janam bharammi-aa taa satgur sabad
sunaa-i-aa.
satgur jayvad daataa ko nahee sabh suni-ahu lok sabaa-i-aa.
satgur mili-ai sach paa-i-aa jin^Hee vichahu aap gavaa-i-aa.
jin sacho sach bujhaa-i-aa. ||4||

Shalok Mohalla-1

In the first salok, attached to the previous “Paurri” Guru Ji had noted, how upon seeing and observing the phenomena of nature, one goes into a state of “Vismaad”, or a unique state of delight, wonder, and ecstasy. In this Salok, Guru Ji wants to note, that all these phenomena of nature are working in accordance with a divine law, or under the fear of the eternal God, who Himself is not bound by any law or answerable to anyone.

He says: “(O my friends, it is in reverence to or) under the fear of (God), that the Air keeps blowing forever. It is in the fear (of God) that millions of rivers are flowing. It is in His fear, that the Fire is performing so many odd jobs assigned to it. In (His) fear Earth is buried under, so much load (of vegetation, hills, mountains and buildings etc. on it). Even the king Indira (the god of rain, or the cloud is hanging upside down, as if, it) is walking on its head. The court of the Righteous Judge is also working under the fear (or the laws of truth dictated by God). It is in the fear (or in deference to the divine law), that the sun and the moon move millions of miles and there is no end to their movement. The men of miracles, wisdom, the demigods, and the Yogis, all live under His fear, and it is in His fear that the sky is stretched over the earth. In His fear are the warriors and very powerful heroes, and (in His fear) come and go multitudes (of humans, and other creatures). In short, the writ of His fear is written over the heads of all, and O’ Nanak, without fear (or subject to no law or limitation) is the one true formless (God only).”(1)

Mohalla-1



After stating that all the natural objects, and all creatures including the human beings work under the fear (or certain divine limitations) of God, Guru Ji wants to clarify that even the so called gods and prophets also have to walk under His fear (or limitations). Therefore, Guru Ji says: “O Nanak, it is only the formless God alone, who is without any fear (or limitations). Many other gods like “*Ram*”, (are as insignificant as) dust (before Him). There are many stories about “*Krishna*” and many commentaries on “*Vedas*”. Many are the beggars who dance around and around to the beat (of drums). Many of these performers come to the market place and perform false shows. They sing about the tales of kings and queens and narrate so many irrelevant stories. They talk about their precious earrings and costly necklaces, (but all these are false stories and false are all those bodies, which are supposed to wear these precious Jewelleries). Because, O Nanak, they (don’t realize, that), the bodies around which, these necklaces are put, are ultimately going to become dust. (People might be thinking that by narrating or listening to such stories they might be finding divine wisdom, but the truth is that divine) wisdom cannot be found through mere talks. To explain how to get divine knowledge is difficult like (chewing) steel. It is only, when we are blessed with the grace (of God), that we obtain (divine wisdom, and use of all other) effort, or command, leads to nothing but frustration.”(2)

Paurri-4

Now Guru Ji gives some details about the grace of God. How, when God shows His grace upon some one, He first unites him with a true Guru, who then recites the divine word, and unites him with the true God.

So addressing God, Guru Ji says: “(O God, only when), You cast Your glance of grace, then through Your grace, one (obtains the guidance of) the true Guru. When (this poor) being is tired of wandering through many existences, (and is blessed with Your grace), the true Guru utters to Him the divine word. Listen, O all people (carefully), there is no benefactor equal to the true Guru. Therefore, they who have shed their self- conceit from their within, upon meeting the true Guru, they have obtained the truth (or true God. It is only the true Guru), who has made them realize the truth and the true God.” (4)

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The message of this Paurri, and the saloks attached to it, is that all the creations of God, including all the natural phenomenon, and the gods and goddesses work under the Fear (or law) of God, who alone is free of any Fear (or limitation). Man may keep roaming through many existences, and keep trying various clever ways, but it is only, when God showers His grace upon any person, that He unites him with the true Guru, who recites to him the divine word, and unites him with true God.

ਸਲੋਕ ਮ: ੧ ॥

ਘੜੀਆ ਸਭੇ ਗੋਪੀਆ ਪਹਰ ਕੰਨ੍ ਗੋਪਾਲ ॥
ਗਹਣੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਚੰਦੁ ਸੂਰਜੁ ਅਵਤਾਰ ॥
ਸਗਲੀ ਧਰਤੀ ਮਾਲੁ ਧਨੁ ਵਰਤਣਿ ਸਰਬ ਜੰਜਾਲ ॥
ਨਾਨਕ ਮੁਸੈ ਗਿਆਨ ਵਿਹੂਣੀ ਖਾਇ ਗਇਆ ਜਮਕਾਲੁ ॥੧॥

ਮ: ੧ ॥

ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ ॥
ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨਿ ਸਿਰ ॥
ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ ॥
ਵੇਖੈ ਲੋਕੁ ਹਸੈ ਘਰਿ ਜਾਇ ॥
ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ ॥
ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ ॥
ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ੍ ॥
ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ ॥
ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ ॥

salok mehlāa 1.

gharhee-aa sabhay gopee-aa pahar kan^H gopaal.
gahnay pa-un paanee baisantar chand sooraj avtaar.
saglee DharTEE maal Dhan vartan sarab janjaal.
naanak musai gi-aan vihoonee khaa-ay ga-i-aa jamkaal.
||1||

mehlāa 1.

vaa-in chaylay nachan gur.
pair halaa-in fayrni^H sir.
ud ud raavaa jhaatai paa-ay.
vaykhai lok hasai ghar jaa-ay.
rotee-aa kaaran pooreh taal.
aap pachhaarheh DharTEE naal.
gaavan gopee-aa gaavan kaan^H.
gaavan seetaa raajay raam.
nirbha-o nirankaar sach naam.



ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ ॥	jaa kaa kee-aa sagal jahaan.
ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ ॥	sayvak sayveh karam char ^h aa-o.
ਭਿੰਨੀ ਰੈਣਿ ਜਿਨ੍ਹਾ ਮਨਿ ਚਾਉ ॥	bhinnee rain jin ^h aa man chaa-o.
ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥	sik ^h hee sikhi-aa gur veechaar.
ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ ॥	nadree karam lag ^h aa-ay paar.
ਕੋਲੂ ਚਰਖਾ ਚਕੀ ਚਕੁ ॥	koloo chark ^h aa chakee chak.
ਥਲ ਵਾਰੇਲੇ ਬਹੁਤੁ ਅਨੰਤੁ ॥	thal vaarolay bahut ^h anant ^h .
ਲਾਟੂ ਮਾਧਾਣੀਆ ਅਨਗਾਹ ॥	laatoo maaDhaanee-aa angaah.
ਪੰਖੀ ਭਉਦੀਆ ਲੈਨਿ ਨ ਸਾਹ ॥	pank ^h hee bha-udee-aa lain na saah.
ਸੂਐ ਚਾੜਿ ਭਵਾਈਅਹਿ ਜੰਤ ॥	soo-ai chaar ^h bhavaa-ee-ah jant ^h .
ਨਾਨਕ ਭਉਦਿਆ ਗਣਤ ਨ ਅੰਤ ॥	naanak bha-ud ⁱ -aa ganat ^h na ant ^h .
ਬੰਧਨ ਬੰਧਿ ਭਵਾਏ ਸੋਇ ॥	bandhan bandh ^h bhavaa-ay so-ay.
ਪਇਐ ਕਿਰਤਿ ਨਚੈ ਸਭੁ ਕੋਇ ॥	pa-i-ai kirat ^h nachai sabh ^h ko-ay.
ਨਚਿ ਨਚਿ ਹਸਹਿ ਚਲਹਿ ਸੇ ਰੋਇ ॥	nach nach haseh chaleh say ro-ay.
ਉਡਿ ਨ ਜਾਹੀ ਸਿਧ ਨ ਹੋਹਿ ॥	ud na jaahee siDh ^h na hohi.
ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ ॥	nachan ^h kud ^h an man kaa chaa-o.
ਨਾਨਕ ਜਿਨ੍ਹਾ ਮਨਿ ਭਉ ਤਿਨ੍ਹਾ ਮਨਿ ਭਾਉ ॥੨॥	naanak jin ^h man bha-o tin ^h aa man bhaa-o. 2
ਪਉੜੀ ॥	pa-or ^h hee.
ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ ॥	naa-o tayraa nirankaar hai naa-ay la-i-ai narak na jaa-ee-ai.

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ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਦੇ ਖਾਜੈ ਆਖਿ ਗਵਾਈਐ ॥	jee-o pind sabh ^h tis daa day khaajai aakh ^h gavaa-ee-ai.
ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰਿ ਪੁੰਨਹੁ ਨੀਚੁ ਸਦਾਈਐ ॥	jay lor ^h eh changa aap ^h naa kar punn ^h hu neech sad ^h aa-ee-ai.
ਜੇ ਜਰਵਾਣਾ ਪਰਹਰੈ ਜਰੁ ਵੇਸ ਕਰੇਦੀ ਆਈਐ ॥	jay jarvaanaa parharai jar vays karaydee aa-ee-ai.
ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈਐ ॥੫॥	ko rahai na bharee-ai paa-ee-ai. 5

Shalok Mohalla-1

In the second shalok attached to Paurri-4, Guru Ji had described how the street performers narrated their plays about gods “Rama” and “Krishna”. In this shalok attached to Paurri-5, Guru Ji draws our attention to the play of God, which is being daily enacted before our eyes.

Using the analogy of the legend of god “Krishna”, Guru Ji says: “All the “Gharries” (a time period equal to 24 minutes) are like the “Gopis” (or milk maids, who used to play with god “Krishna”, in the pastures of “Varinda Ban”). The “Pehars” (time periods of 3 hours each) are the cowherds like “Krishna”, (who is believed to be the Master of the earth or) “Gopaal”. The air, water, and fire are like the ornaments (worn by those milkmaids). The sun and moon are like the two incarnations (about whom these performers narrate their legends). The entire earth provides the necessary resources for staging and enacting this play, and the affairs of the world are the needed supplies. But O Nanak, without the divine knowledge, (the world) is being deceived, and death has consumed it. (In other words, this world is like a divine stage, where God is staging the play of the world, and He is observing that being lured by beautiful things created by the interactions of air, water, and fire etc., the human beings are getting intoxicated with false pleasures, and are wasting their human birth in these false and short lived pleasures.”(1)

Mohalla-1

Continuing to comment, on the merits of enacting all these legends, through the dancing and jumping plays, Guru Ji says: “(While staging these shows), the disciples play the music and the gurus (or their leaders) dance. (While dancing), they kick around their feet, and turn around their heads. (But with the kicking of their feet), dust flies, and the flying



dust falls on their heads. Beholding them (in this condition), people laugh and then go back to their homes. (All these shows are not meant to impart any real wisdom to the audience), they are just dancing to earn their living and for this indeed they kick the earth, with their feet. They sing disguised as “*Gopies*” (milk-maids), “*Krishnas*”, “*Sitas*”, and “*Ramas*”.

“(But), the fear free formless (God), whose Name is eternal, and He whose creation is the entire world, Him only those servants serve, who are blessed with true offerings of worship, by His grace. (Such devotees), in the minds of whom, there is great passion; their night is embellished with divine relish. By God's grace their destiny is awakened and when the night is wet with dew (i.e. in the middle of night), a longing for meditating on God arises in their minds. By reflecting on (the word of) the Guru, they who have learnt, that it is only by His glance of grace, He helps (the creatures) to cross over (the worldly ocean).”

Commenting further on such jumping and dancing around, Guru Ji says: “(O my friends, see how many things and creatures are uselessly roaming around in circles. For example, the oil man's press, the spinning wheel, the grinding stone, the potter's wheel, the whirl winds in the deserts, the spinning tops, the churning sticks, the threshers, and the bumble bees, the birds, which don't even stop from breathing, while flying around. (Some times), after being mounted on a sharp stake, creatures are whirled around, and O' Nanak, there is no limit to the number of (things and beings, who) are being so whirled around. Binding them in bonds, (that God), is whirling around (the creatures), and every being is dancing (this worldly dance), according to the destiny prescribed for him, on the basis of his past deeds. The mortals, who laugh, while dancing (through such false shows of the world), cry, when they depart (from this world. Even by dancing), they don't fly and go anywhere, or become adepts. All their dancing, and jumping is merely an amusement of mind. O Nanak, in their minds alone is the true love (of God), in whose mind is His fear.”(2)

Paurri

After commenting on the uselessness of dancing and performing these street shows, about different gods and goddesses and pointing to the real show being staged by the nature, in praise of God, Guru Ji tells us about the straight path to happiness. Addressing God, he says: “(O God), Your Name is the formless One; by meditating on the Name, we don't go to hell. (We should realize that all our) body and soul belong to that (God, It is He), who gives us food to eat, by claiming), that we have got it on our own, or we have given food to someone to eat), we lose (our honor and merit. Therefore, O mortal), if you are looking for your welfare, then even after doing virtuous deeds, we should let ourselves be called a lowly person. (Also, we should remember, that all have to face death, and old age one day. Even if a) powerful person tries to push away the old age, still showing its true form, the old age, does come, and when one's cup of life is full, (or the allotted span of life is complete), no one can stay (in this world).”(5)

The message of this Paurri, and the saloks preceding it, is that all kinds of fake dances and singing or telling of legendary stories are useless, unless we remember and meditate on God's Name with true love, and fear. We should also remember, that all the foods, clothes, and other property including our life and body belong to God, and we are enjoying these as per our pre ordained destinies based on our previous deeds. Therefore if we wish to have peace and happiness in our future lives, we should do good deeds, and share our blessings with the needy.

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ਸਲੋਕ ਮ: ੧ ॥

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥
ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥
ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥
ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥
ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥

ਪੰਨਾ ੪੬੬

ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥
ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥

salok mehlāa 1.

musalmaanaa sifāt saree-āṭ parh parh karahi beechaar.
banday say je paveh vich bandee vaykhan ka-o deedaar.
hindoo saalaahē saalaahan darsan roop apaar.
tirath naaveh archaa poojaa agar vaas behkaar.
jogee sunn Dhi-aavni^H jaytay alakh naam kartaar.

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sookham moorat naam niranjan kaa-i-aa kaa aakaar.
saṭee-aa man santokh upjai daynai kai veechaar.



ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੂਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥
 ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ ॥
 ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਉ ਤਿਨਾ ਭਿ ਕਾਈ ਕਾਰ ॥
 ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ ॥
 ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ ॥
 ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥
 ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ ॥੧॥

ਮਃ ੧ ॥

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਆਰ ॥
 ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥
 ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥
 ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ
 ਪਾਇਆ ॥
 ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ
 ॥
 ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ
 ਚੁਕਾਇਆ ॥

ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥
 ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥੬॥

day day mangeh sahsaa goonaa sobh karay sansaar.
 churaa jaaraa tai koorhi-aaraa khaaraabaa vaykaar.
 ik hodaa khaa-ay chaleh aithaa-oo tinaa bhe kaa-ee kaar.
 jal thal jee-aa puree-aa lo-aa aakaaraa aakaar.
 o-ay je aakhahi so too^Nhai jaaneh tinaa bhe tayree saar.
 naanak bhagtaa bhukh saalaahan sach naam aaDhaar.
 sadaa anand raheh din raatee gunvanti-aa paa chhaar. ||1||

mehlai 1.

mitee musalmaan kee payrhai pa-ee kum^H-i-aar.
 gharh bhaa^Nday itaa kee-aa jaldee karay pukaar.
 jal jal rovai bapurhee jharh jharh paveh angi-aar.
 naanak jin kartai kaaran kee-aa so jaanai kartaar. ||2||

pa-orhee.

bin satgur kinai na paa-i-o bin satgur kinai na paa-i-aa.
 satgur vich aap rakhi-on kar pargat aakh sunaa-i-aa.
 satgur mili-ai sadaa mukat hai jin vichahu moh chukaa-i-aa.
 utam ayhu beechaar hai jin sachay si-o chit laa-i-aa.
 jagjeevan daataa paa-i-aa. ||6||

Shalok Mohalla-1

In the saloks preceding, Paurri 5, Guru Ji told us, that all kinds of fake dances and singing or telling of legendary stories are useless, unless we remember and meditate on God's Name with true love, and fear. In this Shalok, he comments on the ways, different faiths and denominations worship, and what they think about their own beliefs. He says: "The Muslims praise the Islamic law, which they read again and again and reflect upon. (According to them), God's servants are only those who bind them into the bonds of Islamic Law (such as observing fasts in certain months and pilgrimage to Mecca). The Hindus praise the praiseworthy and limitless God, through visible means and sights. They bathe at holy places, make flower offerings before the idols, and light perfumed essence before them. The Yogis contemplate on the void and name the creator as "Alakh" (or incomprehensible. They say, that) the Creator is of intangible form, who is unaffected by Maya (or the worldly attachments), and the entire universe is like the form of His body. The thoughts of charity bring contentment (and happiness) in the minds of the charitable people. However, while giving (to the needy, their charity is not selfless, because within their own minds, they ask God for) thousand times reward God, (and outside they expect, that) the world glorifies them."

After commenting on the so-called religious people Guru Ji comments on the conduct of those who indulge in all kinds of sins and evil deeds. He says: "(On the other hand, there are some, who are) thieves, sex addicts, liars, and the wicked who by indulging in sinful acts, negate the merits of their past good deeds done, and depart empty handed from the world. What kind of useless task is theirs?"

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Finally, pointing towards other worldly creatures, which are beyond the comprehension of man, Guru Ji says: "(O God), only You know, what those creatures, who are living in water, residing on land, in countless cities, (other) worlds and galaxies, say; because they also depend upon You, for their sustenance. But Nanak says, that the (true) devotees have always the craving to praise (God and His) eternal Name is their (only) support. Day and night, they always remain in a



state of bliss, and deem themselves as the dust of the feet of the meritorious (saintly people).”(1)

Mohalla-1

It is generally believed, that “*Ram Rai*” the elder son of (the seventh Guru), “*Har Rai*” distorted this Shabad to read as “*Mitti baeemaan ki*”, instead of the original “*Mitti musalman ki*” (thus changing the meaning from the remains of Muslims, who bury their dead, to the remains of dishonest persons), in order to please the then mogul king Aurangzeb. But this distortion, brought upon “*Ram Rai*” the wrath of his father, who couldn’t bear any change in the sacred words, uttered by Guru Nanak, and for this reason, he refused even to see “*Ram Rai*”, and at the time of his death, anointed his five year old son, “*Har Krishan*”, as the next Guru. As for the context of the Shabad, in which these words were included; it is believed, that Guru Nanak Dev Ji uttered this Shalok, in reply to the remarks by “*Sheikh Mitha*” a Muslim fakir, to the effect, that since the Hindus burn their dead, they are never resurrected and thus never reach heaven. Referring to those remarks, Guru Ji says: “(O my friend, on account of Hindu custom of burning their dead, you claim, that all Hindus burn in hell, you may also reflect on this fact, that many times), the remains of a Muslim, end up on a potter’s wheel. (Because, they consider the soil from the old cemeteries as very appropriate for making earthen pots). Molding this soil into pots and bricks, (the potter puts it into a burning kiln), while burning, (this earth) wails aloud (for help). Burning, (in this way), when the fiery coal falls on it again and again, the poor helpless (clay appears to be) crying aloud. (Therefore, O my friend, one’s going into hell or heaven, is not determined by the way, in which his dead body is disposed off). Only the Creator, who caused (the creation of this world), alone knows, (on what considerations, a person goes to hell or heaven).”(2)

Paurri

In the previous Paurri Guru Ji had advised us that all the foods, clothes, and other property including our life and body belong to God. In this Paurri, he tells us how to attain to this God, who has given us every thing, and our very life.

He says: “(O my friends), No body has ever obtained (the Giver of life) without (taking the refuge and guidance of) the true Guru. Yes, without (taking the shelter of) the true Guru, no one has (ever) attained (to God. Because, He has) enshrined Himself in the true Guru. I am now openly proclaiming this thing to all, that upon meeting the true Guru, one is delivered forever, if he sheds his ego from within (and obediently follows Guru’s guidance). Therefore, most sublime is this thought, that they who have attuned their mind to the (Gurbani of the) true (Guru), they have obtained (God), the Giver of life to the world.”(6)

The message of this Shabad is that instead of falling into any kinds of self conceit about the ways of our faith or traditions regarding birth or death, we should seek the guidance of the Guru, and under his guidance attune our mind, and obey his advice (or Gurbani, as contained in Guru Granth Sahib Ji). By doing so we will obtain eternal peace and union with God, the Giver of life to the entire world.

ਸਲੋਕ ਮਃ ੧ ॥

ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥
 ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥
 ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ ॥
 ਹਉ ਵਿਚਿ ਖਣਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥
 ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰੁ ॥
 ਹਉ ਵਿਚਿ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰੁ ॥
 ਹਉ ਵਿਚਿ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ ॥
 ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ ॥
 ਹਉ ਵਿਚਿ ਭਰੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ ॥
 ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ ॥
 ਹਉ ਵਿਚਿ ਮੂਰਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ ॥
 ਮੋਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ ॥
 ਹਉ ਵਿਚਿ ਮਾਇਆ ਹਉ ਵਿਚਿ ਛਾਇਆ ॥

salok mehlā 1.

ha-o vich aa-i-aa ha-o vich ga-i-aa.
 ha-o vich jammi-aa ha-o vich mu-aa.
 ha-o vich dīta ha-o vich la-i-aa.
 ha-o vich kḥati-aa ha-o vich ga-i-aa.
 ha-o vich sachiaar koorḥi-aar.
 ha-o vich paap punn veechaar.
 ha-o vich narak surag avṭaar.
 ha-o vich hasai ha-o vich rovai.
 ha-o vich bharee-ai ha-o vich Dhovai.
 ha-o vich jaatēe jinsee khovai.
 ha-o vich moorakh ha-o vich si-aanaa.
 mokḥ mukat kee saar na jaanaa.
 ha-o vich maa-i-aa ha-o vich chḥaa-i-aa.



ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥
 ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥
 ਗਿਆਨ ਵਿਹੂਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥
 ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖੁ ॥
 ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ ॥੧॥

ਮਹਲਾ ੨ ॥

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ha-umai kar kar janṭ upaa-i-aa.
 ha-umai boojhaiṭaa dar soojhai.
 gi-aan vihoonaa kath kath loojhai.
 naanak hukmee likee-ai laykh.
 jayhaa vaykhehṭayhaa vaykh. ||1||

mehlā 2.

ha-umai ayhaa jaatṭhai ha-umai karam kamaahi.

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ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥
 ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥
 ਹਉਮੈ ਏਹੇ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥
 ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥
 ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥
 ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥੨॥

ਪਉੜੀ ॥

ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਏਂ ਜਿਨ੍ਹੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ ॥

ਪੰਨਾ ੪੬੭

ਓਨ੍ਹੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ ॥

ਓਨ੍ਹੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਬੋਝਾ ਖਾਇਆ ॥

ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥

ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ ॥੨॥

ha-umai ay-ee banDhnaa fir fir jonee paahi.
 ha-umai kithhu oopjai kiṭ sanjam ih jaa-ay.
 ha-umai ayho hukam hai pa-i-ai kiratṭfiraahi.
 ha-umai deeragh rog hai daaroo bhee is maahi.
 kirpaa karay jay aapneeṭaa gur kaa sabadṭkamaahi.
 naanak kahai sunhu janhu iṭ sanjam dukhṭjaahi. ||2||

pa-orhee.

sayv keetee santokhee-ee^N jin^Hee sacho sach Dhi-aa-i-aa.

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on^Hee mandai pair na rakhi-o kar sukaritṭDharam kamaa-i-aa.
 on^Hee dunee-aa torhay banDhnaa ann paanee thorhaa khaa-i-aa.
 too^N bakhseese aglaa nitṭdayveh charheh savaa-i-aa.
 vadi-aa-ee vadaa paa-i-aa. ||7||

Shalok Mohalla-1

In the previous Paurri, Guru Ji advised us that instead of falling into any kinds of self-conceit traps about the ways of our faiths or traditions regarding birth or death, we should seek the guidance of the Guru, and under his guidance attune our mind, and obey his advice. By doing so we will obtain eternal peace and union with God, the Giver of life to the entire world. In this shalok, Guru Ji comments in more detail about this trait called “ego” or the “self-conceit”, which is a very negative trait of a human being, and is the root cause of so many of his problems and sufferings.

Describing, how this ego afflicts a person from the beginning of his life to its very end, and probably even after his death, Guru Ji says: “It is as a result of his Ego that a man comes (into this world), and in ego, he departs (from here). In self-conceit, he is born and in self-conceit he dies. In ego, he gives (something to a needy person), and to satisfy his ego, he takes (or accepts things from others). Motivated by his ego, he earns, and it is because of his ego, (that he makes bad decisions, and his earning) goes away. Because of his ego, some times he becomes truthful, and sometimes a liar (in the eyes of other people). In his sense of self-conceit, he reflects on vices and virtues, and it is because of his ego, that sometimes he is born in hell, and sometimes in heaven. It is because of his ego, that sometimes he laughs (or feels happy), and sometimes he cries (or suffers in pain). In his self-conceit, he entertains the thoughts of his (high) caste or race, and then again sheds all these thoughts, (to feel arrogant, about his rising above all such petty considerations). It is because of his self-conceit, that he considers himself a wise person, but because of this very arrogance, he is considered a fool (by others), and he doesn’t know, the essence of salvation or freedom (from all such considerations). Being in ego, he remains lost in the wilderness of worldly riches and power, and because of his ego, he remains in darkness (or ignorance, and doesn’t know, how to get out of this mess). So, because of his indulgence in ego again and again, the mortal is given birth (in this world). If, he understands about this self-conceit (of his), that he comes to know (about the way to reach God’s) gate, otherwise, bereft of (divine) knowledge, he keeps on suffering in fruitless talks and



arguments. Nanak says, (O man, it is by God's) command, that the destiny (of mortals) is written (based on their past deeds, but as you) see others, you would (one day) see yourself like that. (In other words, if you think other people are evil, you yourself would become evil, and if you think others are holy and pious, you would yourself become pious one day).”(1)

Mohalla-2

Now Guru Ji describes some of the characteristics and consequences of ego. He says: “This is the characteristic of Ego, that if it once enters a man’s mind it makes him do all other actions in Ego (or self conceit). Then these very acts done by him out of ego become bonds for him and make him suffer through transmigrations again and again. (The question arises) what is the original source of ego and how it can be got rid off? (The answer is) that Ego is born out of the will of God and under God's will (it afflicts a human being and then makes him) do deeds which bind him in the rounds of births and deaths. (In fact), Ego is a chronic disease (In a human being), but its remedy is also within (him. That remedy is that, if God) shows His mercy, one acts in accordance with the word of the Guru (and meditates on God's Name, which results in automatic departure of ego from his mind. Therefore), Nanak says, listen O people, it is by this precaution (or the discipline of meditating on God's Name, that the) ailment (of ego) goes away.”(2)

Paurri

Now Guru Ji describes the conduct of those persons who as explained above shed their ego, meditate on the Name, and thus start serving God. He says: “Only those contented persons have (truly) served God, who have meditated on the eternal (God) alone. The have never taken an evil step (or done any bad deed), and doing honest labor, they have spent their life in righteousness. They have broken away (from the unnecessary) worldly bonds, (even if they had to) eat and drink less food. (They say, O' God), You are the donor of biggest boons; every day, You bestow more and more (gifts upon them).” By glorifying (God, in this way), they obtain that great (One).”(7)

The message of this Paurri, and the saloks preceding it, is that we should remain contented with, what God gives us and avoid doing any acts out of Ego and always meditate upon His Name with humility, true devotion, and contentment.

ਸਲੋਕ ਮ: ੧ ॥

ਪੁਰਖਾਂ ਬਿਰਖਾਂ ਤੀਰਥਾਂ ਤਟਾਂ ਮੇਘਾਂ ਖੇਤਾਂਹ ॥
ਦੀਪਾਂ ਲੋਅਾਂ ਮੰਡਲਾਂ ਖੰਡਾਂ ਵਰਭੰਡਾਂਹ ॥
ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾਂ ਖਾਣੀ ਸੇਤਜਾਂਹ ॥
ਸੋ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾਂ ਮੇਰਾਂ ਜੰਤਾਹ ॥
ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਹ ॥
ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਹ ॥
ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥
ਤਿਸੁ ਜੋਹਾਰੀ ਸੁਅਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਣੁ ਅਭਗੁ ॥
ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ ॥੧॥

ਮ: ੧ ॥

ਲਖ ਨੇਕੀਆ ਚੰਗਿਆਈਆ ਲਖ ਪੁੰਨਾ ਪਰਵਾਣੁ ॥
ਲਖ ਤਪ ਉਪਰਿ ਤੀਰਥਾਂ ਸਹਜ ਜੋਗ ਬੇਬਾਣੁ ॥
ਲਖ ਸੂਰਤਣ ਸੰਗਰਾਮ ਰਣ ਮਹਿ ਛੁਟਹਿ ਪਰਾਣੁ ॥
ਲਖ ਸੂਰਤੀ ਲਖ ਗਿਆਨ ਧਿਆਨ ਪੜੀਅਹਿ ਪਾਠ ਪੁਰਾਣੁ ॥
ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਲਿਖਿਆ ਆਵਣ ਜਾਣੁ ॥
ਨਾਨਕ ਮਤੀ ਮਿਥਿਆ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥੨॥

ਪਉੜੀ ॥

salok mehlā 1.

purkhāa^N birkhāa^N teerthāa^N tataa^N mayghāa^N khaytāa^Nh.
deepāa^N lo-aa^N mandlāa^N khandāa^N varbhāandāa^Nh.
andaj jayraj ut-bhujāa^N khaanee saytjāa^Nh.
so mit jāanai naankaa saraa^N mayraa^N jantaah.
naanak janṭ upaa-ay kai sammaalay sabhnaah.
jin kartai karnaa kee-aa chintāa bhe karnee taah.
so kartāa chintāa karay jin upaa-i-aa jag.
tis johaaree su-asatṭ tis tis deebaana abhag.
naanak sachay naam bin ki-aa tikaa ki-aa tag. ||1||

mehlā 1.

lakh naykee-aa chang-aa-ee-aa lakh punnaa parvaan.
lakh tap upar teerthāa^N sahj jog baybaan.
lakh soortan sangraam ran meh chhuteh paraan.
lakh surtee lakh gi-aan Dhi-aan parhee-ah paath puraan.
jin kartai karnaa kee-aa likhi-aa aavan jaan.
naanak matē mithi-aa karam sachaa neesaan. ||2||

pa-orhee.



ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਤੂੰ ਜਿਨਿ ਸਚੇ ਸਚੁ ਵਰਤਾਇਆ ॥
 ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨੀ ਸਚੁ ਕਮਾਇਆ ॥
 ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ਹ ਕੈ ਹਿਰਦੈ ਸਚੁ
 ਵਸਾਇਆ ॥
 ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ ॥
 ਵਿਚਿ ਦੁਨੀਆ ਕਾਹੇ ਆਇਆ ॥੮॥

sachaa saahib ayk too^N jin sacho sach varṭaa-i-aa.
 jis too^N deh tis milai sach ṭaa tin^Hee sach kamaa-i-aa.
 satgur mili-ai sach paa-i-aa jin^H kai hirdai sach vasaa-i-aa.
 moorakh sach na jaanan^Hee manmukhee janam gavaa-i-aa.
 vich dune-aa kaahay aa-i-aa. ||8||

Shalok Mohalla-1

In the previous Paurri, and the saloks preceding it, Guru Ji advised us that we should remain contented with what God gives us and avoid doing any acts out of ego and always meditate upon His Name with humility, true devotion, and contentment. In this Shalok, he describes how God, who has created this universe along with all its vegetation, animals, birds and different solar systems is taking care of this creation, and what is our duty to our Creator.

He says: “(O my friends), it is God alone, who knows the count of so many human beings, trees, holy places, banks of sacred streams, clouds, and fields. (Not only that, it is only He, who knows), how many are the islands, galaxies, universes, continents, solar systems, (and the creatures born in these, through different sources of creation such as) eggs, womb, earth or sweat. O’ Nanak, only (God knows about all these), and the seas, the mountains and all the creatures living on them. Nanak says that having created these beings; He takes care of all (of them also. Yes, it is the duty of) that Creator who created the world, to take care (of His creation). The Creator, who created the world, also worries about it. To Him I pay my respect, and sing His glory, imperishable is whose support; O’ Nanak, without (meditating on His) true Name, (all other outer symbols, such as a “Janaiu”) thread, (or a “sandal”) dot on (one’s forehead), mean nothing.”(1)

Mohalla-1

In previous Salok, Guru Ji told us that without meditating on God’s Name, all the outer symbols, such as a “Janaiu” or a frontal mark, don’t mean any thing. In this Salok, he comments upon the insignificance of all our acts of charity, ritualistic deeds, or reading of holy scriptures, without the mark of God’s grace.

He says: “(O my friends, one may do) millions of good deeds and virtuous acts, or myriad of acts of charities, (which are accepted (as truly auspicious according to many faiths), or one may perform millions of penance at holy places, going to forests, one may do millions of Yoga breathing exercises to obtain a state of poise, or going into battlefields, millions of acts of bravery are exhibited, and one loses his life in the battlefield itself, or one may read millions of (books of knowledge, such as) “*shruties*”, and “*Puranaas*”, but O Nanak, all these advices are false (or useless. It is only the stamp or) the mark of His grace, which is the (real) passport (for entry into the court of that God), who has created this universe and prescribed (the dates of one’s) coming and going (or birth and death, and to win His grace, meditation on His Name, is the most sublime way).”(2)

Paurri

In the previous Paurri, Guru Ji explained, that only those do the real service of God, who being contented meditate on God, who is the truest of the true. In this Paurri, he lists some qualities of that true or eternal God, and tells us how to meet this true God. Addressing God, he says: “O’ God, You are the only true Master, who has dispensed Truth (every where). Only he, whom, You give Truth, obtains it and then, he practices that Truth. They in whose heart, You have enshrined Truth, (it is only) upon meeting the true Guru, that they have obtained the Truth. However, the foolish (egocentric persons) don’t know, (what is) Truth, and such self- conceived persons have wasted their (human) life in vain; (I wonder) why (such a foolish self-conceived person) came to this world at all, (if he had to waste his entire life like that)?”(8)

The message of this Paurri, and preceding Saloks is that it is the eternal God who has created this universe and takes care of it as His duty. Now it is our duty, to remember and praise this eternal God with true devotion, and meditate on His Name under the guidance of the true Guru, so that we may earn His Grace,



which is the only sure passport for entry into His kingdom.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥
ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥
ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥
ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥
ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥

ਮਃ ੧ ॥

ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ॥
ਤੇਤਾ ਕੜਿਆ ॥
ਬਹੁ ਤੀਰਥ ਭਵਿਆ ॥
ਤੇਤੇ ਲਵਿਆ ॥
ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ ॥
ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥
ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥
ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥
ਬਸਤ੍ਰੁ ਨ ਪਹਿਰੈ ॥
ਅਹਿਨਿਸਿ ਕਹਰੈ ॥
ਮੋਨਿ ਵਿਗੁਤਾ ॥
ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ ॥
ਪਗ ਉਪੇਤਾਣਾ ॥
ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥
ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥
ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥
ਵਿਨੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ ॥
ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ ॥

salok mehlā 1.

parh parh gadēe ladēe-ah parh parh bharee-ah saath.
parh parh bayrhee paa-ee-ai parh parh gadēe-ah khaat.
parhee-ah jaytay baras baras parhee-ah jaytay maas.
parhee-ai jaytee aarjaa parhee-ah jaytay saas.
naanak laykhai ik gal hor ha-umai jhakh-naa jhaakh. ||1||

mehlā 1.

likh likh parhi-aa.
taytaa karhi-aa.
baho tirath bhavi-aa.
tayto lavi-aa.
baho bhaykh kee-aa dayhee dukh de-aa.
saho vay jee-aa apnaa kee-aa.
ann na khaa-i-aa saad gavaa-i-aa.
baho dukh paa-i-aa doojaa bhaa-i-aa.
bastar na pahirai.
ahinis kahrai.
mon vigootaa.
ki-o jaagai gur bin sootaa.
pag upaytaanaa.
apnaa kee-aa kamaanaa.
al mal khaa-ee sir chhaa-ee paa-ee.
moorakh anDhai pat gavaa-ee.
vin naavai kichh thaa-ay na paa-ee.
rahai baybaanee marhee masaanee.

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ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥

ਪੰਨਾ ੪੬੮

ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥
ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥੨॥
ਪਉੜੀ ॥

ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਵਦੇ ਦਰਿ ਸੋਹਨਿ ਕੀਰਤਿ ਗਾਵਦੇ ॥
ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਦਰਿ ਢੋਅ ਨ ਲਹਨੀ ਧਾਵਦੇ ॥
ਇਕਿ ਮੂਲੁ ਨ ਬੁਝਨਿ ਆਪਣਾ ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ॥
ਹਉ ਢਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰਿ ਉਤਮ ਜਾਤਿ ਸਦਾਇਦੇ ॥
ਤਿਨੁ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ ॥੯॥

anDh na jaanai fir pachhutaanee.

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satgur bhaytay so sukh paa-ay.
har kaa naam man vasaa-ay.
naanak nadar karay so paa-ay.
aas andaysay tay nihkayval ha-umai sabad jalaa-ay. ||2||

pa-orhee.

bhagat tayrai man bhaavday dar sohan keerat gaavday.
naanak karmaa baahray dar dho-a na lehn^Hee Dhaavday.
ik mool na bujhni^H aapnaa anhodaa aap ganaa-iday.
ha-o dhaadhee kaa neech jaat hor utam jaat sadaa-iday.
tin^H mangaa je tujhai Dhi-aa-iday. ||9||

Shalok Mohalla-1

In the previous Paurri, Guru Ji stated that all the acts of charity, bravery or of gathering knowledge are useless unless



one meditates on the true God, and sings His praise with true love in his mind. In this Shalok he comments on those persons who take pride in their vast knowledge and reading of innumerable books.

He says: “(Even if we) may read and study cart loads of books, and after studying, make heaps upon heaps, or after reading more and more books, put these into boats, or bury these in underground cellars, (to safeguard against being stolen). We may continue reading for all the years and the months that there are. We may read for as long as is our life and as many, are breaths (in our body). But O, Nanak, (the only one thing, which counts in the court of God, is His Name), all else is prattling in ego.”(1)

Mohalla-1

In the previous salok, Guru Ji commented on the uselessness of studying books, in reaching God’s court, unless one concentrates on the one thing; the meditation on His Name. In this Salok, he comments, on other such superfluous acts, and practices, which are done without the guidance of the true Guru, and do not focus on God’s Name.

He says: “More one writes or reads books, more he becomes arrogant (and irritable person). More one wanders on the pilgrim stations, more (nonsensically he) talks like a crow. More he adorns a religious garb, more pain he inflicts on his body, (therefore, we have to say to such a person), “O my friend, (now), bear the consequence of your own doing.”

Commenting further on such useless austerities, or self inflicted tortures, Guru Ji says: “By simply not eating food, (a person has not gained any spiritual merit, he has simply) lost the opportunity of enjoying its relish. Because of his love of duality, (or practices other than loving and remembering God), he has suffered much pain. By not wearing clothes, day and night, he is subjecting himself to extremes (of heat and cold. Similarly, if a person is) absorbed in silence, how could he wake up from his slumber (of ignorance), without (guidance of) the Guru? By walking without shoes, he is (suffering on account of his own doing). Similarly by forsaking (wholesome fresh food) and eating filthy leftovers, and by smearing one’s head with ashes, a blind foolish person has lost his honor only, (and not attained any spiritual merit). Because without meditating on God’s Name, nothing is approved (in God’s court). One may live in jungles or burial and cremation grounds, such a blind foolish person, also doesn’t know (the right way to reach God, and he) repents later. Only he, who meets the true Guru, enjoys peace, because he enshrines God’s Name in his heart. But O Nanak, only he on whom, (God) bestows His Grace, obtains (the Guru). Then becoming unaffected by any kind of hope or fear, and following the Guru’s word, he burns down his ego. (Then God’s Name, the source of all peace and bliss gets easily enshrined in his heart).”(2)

Paurri

In the previous saloks, Guru Ji emphasized that without meditating on God’s Name and singing His praises, all other kinds of ritualistic practices, or reading and writing books, is not approved in God’s court at all. Now, he humbly describes, how while singing God’s praises, His devotees appear so pleasing to Him. He says: “(O’ God, while singing Your praises at Your court, Your devotees look pleasing to Your mind. (But), O Nanak they, who are bereft of Your grace, do not find a place of support (at Your) door, and keep wandering (aimlessly. O God), there are some, who do not understand their origin, and without any spiritual merit, they call themselves great. O God, while others claim themselves as belonging to high castes, I am only a bard of low caste (at Your door), and I only beg for (the company of those), who meditate upon You.”(9)

The message of this Paurri, and the saloks preceding it, is that there is no use of reading or writing many books, going through difficult penances, wearing holy garbs, or torturing ourselves in various ways, unless we seek the company and guidance of the Guru, sing praises of God, and meditate on Him with true love and devotion.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlā 1.

ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ ॥
ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ ॥

koorh raajaa koorh parjaa koorh sabh sansaar.
koorh mandap koorh maarhee koorh baisanhaar.

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ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨ੍ਹਣਹਾਰੁ ॥
 ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ ॥
 ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥
 ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥
 ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥
 ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ ॥
 ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੈ ਕੂੜੁ ॥੧॥

ਮਃ ੧ ॥

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥
 ਕੂੜੁ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥
 ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥
 ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥
 ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥
 ਸਤਿਗੁਰੂ ਨੇ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥
 ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਦੁ ਪਾਪ ਕਵੈ ਧੋਇ ॥
 ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤ ਮਸਤਕਿ ਲਾਈਐ ॥
 ਕੂੜਾ ਲਾਲਚੁ ਛਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ ॥
 ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ ॥
 ਜੇ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਧੂੜਿ ਤਿਨ੍ਹਾ ਦੀ ਪਾਈਐ ॥
 ਮਤਿ ਬੋਝੀ ਸੇਵ ਗਵਾਈਐ ॥੧੦॥

koorh su-inaa koorh rupaa koorh pain^H anhaar.
 koorh kaa-i-aa koorh kaparh koorh roop apaar.
 koorh mee-aa koorh beebie khap ho-ay khaar.
 koorh koorhai nayhu lagaa visri-aa kartaar.
 kis naal keechai dostee sabh jag chalanhaar.
 koorh mithaa koorh maakhi-o koorh dobay poor.
 naanak vakhaanai bayntee tuDh baajh koorho koorh. ||1||

mehlai 1.

sach taa par jaanee-ai jaa ridai sachaa ho-ay.
 koorh kee mal utrai tan karay hachhaa Dho-ay.
 sach taa par jaanee-ai jaa sach Dharay pi-aar.
 naa-o sun man rehsee-ai taa paa-ay mokh du-aar.
 sach taa par jaanee-ai jaa jugat jaanai jee-o.
 Dharat kaa-i-aa saaDh kai vich day-ay kartaa bee-o.
 sach taa par jaanee-ai jaa sikh sachee lay-ay.
 da-i-aa jaanai jee-a kee kichh punn daan karay-i.
 sach taa^N par jaanee-ai jaa aatam tirath karay nivaas.
 satguroo no puchh kai bahi rahai karay nivaas.
 sach sabhnaa ho-ay daaroo paap kadhai Dho-ay.
 naanak vakhaanai bayntee jin sach palai ho-ay. ||2||

pa-orhee.

daan mahindaa talee khaak jay milai ta mastak laa-ee-ai.
 koorhaa laalach chhadde-ai ho-ay ik man alakh Dhi-aa-ee-ai.
 fal tayvayho paa-ee-ai jayvayhee kaar kamaa-ee-ai.
 jay hovai poorab likhi-aa taa Dhoorh tin^Haa dee paa-ee-ai.
 mat thorhee sayv gavaa-ee-ai. ||10||

Shalok Mohalla-1

Some scholars believe, that from now on the remaining fifteen paurries were addressed to “Duni Chand Dhuppar” of Lahore, (now in Pakistan). But, whatever the case may be, this entire epic is one composition, and is a continuous commentary on the state of the world, and advice for us. In the previous Paurri, Guru Ji advised us that there is no use of reading or writing many books, going through difficult penances, wearing holy garbs, or torturing ourselves in various ways, unless we seek the company and guidance of the Guru, sing praises of God, and meditate on Him with true love and devotion. He laid maximum emphasis on truth, and truthful living. Before proceeding further, he wants to bring to our attention, that the entire world, (including all the kings and queens living in it) are false or short-lived. In fact, the entire world is entrapped in false worldly attachment, and has completely forgotten about the Creator, who alone is true and eternal.

He says: “(O my friends, this entire world is an illusion like the acts of magician). In this false world, false (and short lived) is the king, and false are his subjects. False are their tents and mansions and false are those who reside therein. So also false (and illusory) are gold and silver (ornaments), and false are they, who wear these. Illusory is the body and illusory the dresses and illusory the extreme beauty (of girls who wear these dresses). Of very short duration is the relationship between a husband and a wife and they are being wasting away by their indulgence in false conflicts. The short-lived (man) is imbued with love for another short-lived person, but he has forgotten his (eternal) Creator. So with whom should we develop friendship, when the entire world is transitory? (Even though, this world is short-lived, still it is so dear to the mortals, that) it seems sweet like the honey (to them, and that is why, this) false illusion has drowned



multitudes (of people in false attachments for the false world. O God), Nanak makes this supplication, that without You, there is all falsehood, and illusion.”(1)

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Mohalla-1

Now Guru Ji tells us, how we can know the Truth. He says: “We can only know the Truth, when the true (God) is in our heart. (When the true God is in our mind), the dirt of falsehood is removed and then along with our mind, our body is also washed clean (and we lose our evil tendencies). One comes to know the truth (about the world and its affairs), if he loves the truth; (so much so that) when he hears about the (true God's) Name, his mind is pleased, and he obtains to the gate of salvation. But one can know the truth only if he knows the way to live (a truthful) life. For this purpose, deeming his body as a farm, he sows the seed of the God's (Name). One knows the truth, only when he obtains true instruction (from the Guru, and learns to) show compassion towards other creatures, and do some acts of charity and kindness. Yes, a person knows the truth, when his mind abides in the shrine of the self, (realizes God abiding in his own mind, and obtaining instruction from the Guru, he remains residing (and focusing on this inner pilgrimage). Nanak makes a submission, that, they in whose mind, abides, the true (God), He Himself becomes the remedy of all their ailments, and He drives out all sins (and evil thoughts) out of (their minds).”(2)

Paurri

Now Guru Ji describes what does he pray for, or ask from those who possess the truth. He says: “I seek but the gift of the (dust of the saints’ feet), so that if I get it, (I would consider it my great privilege) and would apply it to my forehead. (I believe, that), we should forsake false greed, and attuning our mind only to that incomprehensible (God), we should meditate on Him. Because whatever kind of deed we do, we receive the fruit accordingly. If it is so written (in our destiny), from the very beginning, only then we obtain the dust (or the opportunity for the service of) those (saintly people. Because, if we forsake, the guidance and shelter of the saintly persons, then) because of our limited intellect, we lose the merit of our service (by entertaining thoughts of ego, or being mislead by some dishonest persons).”(10)

The message of this Paurri, and the preceding saloks is that this world along with all its ostentations is an illusion (or a falsehood), so instead of wasting our lives in the struggles of this false world we should understand the real truth behind all these illusions. (But it does not mean that we have to abandon the world and go to jungles or mountains). Rather, while still living in it and doing our worldly duties truthfully we have to realize the Truth, which can only be done if under Guru's instructions, we meditate on God's Name and enshrine Him in our hearts. Then our heart will be washed clean of all sins and true (God) would come to reside in our hearts, and would drive out all our sins and sufferings.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥
ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥
ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ ॥
ਨਾਨਕ ਪਾਹੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ ॥
ਭੈ ਵਿਚਿ ਖੁੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ ॥
ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੂੜੈ ਸੋਇ ਨ ਕੋਇ ॥੧॥

ਮਃ ੧ ॥

ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥
ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥

ਪੰਨਾ ੪੬੯

ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥
ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ ॥

salok mehlā 1.

sach kaal koorh varṭi-aa kal kaalakh bayṭaal.
bee-o beej paṭ lai ga-ay ab ki-o ugvai ḍaal.
jay ik ho-ay ta ugvai ruṭee hoo ruṭ ho-ay.
naanak paahai baahraa korai rang na so-ay.
bhai vich khumb charrhaa-ee-ai saram paahu tan ho-ay.
naanak bhagtee jay rapai koorhai so-ay na ko-ay. ||1||

mehlā 1.

lab paap du-ay raajaa mahtaa koorh ho-aa sikḍaar.
kaam nayb sad puchhee-ai bahi bahi karay beechaar.

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anDhee rayat gi-aan vihoonee bhaahi bharay murḍaar.
gi-aanee nacheh vaajay vaaveh roop karahi seegaar.



ਊਚੇ ਕੂਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ ॥ ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ ॥ ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੋਖ ਦੁਆਰੁ ॥	oochay kookeh vaadaa gaavahi joDhaa kaa veechaar. moorakh pandit hikmat hujat sanjai karahi pi-aar. Dharmee Dharam karahi gaavaaveh mangeh mokh du-aar.
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ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰ ਬਾਰੁ ॥ ਸਭੁ ਕੋ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ ॥ ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਪੈ ॥੨॥	jatee sadaaveh jugat na jaaneh chhad baheh ghar baar. sabh ko poora aapay hovai ghat na ko-ee aakhai. pat parvaanaa picchhai paa-ee-ai taa naanak toli-aa jaapai. 2
ਮਃ ੧ ॥	mehlai 1.
ਵਦੀ ਸੁ ਵਜਗਿ ਨਾਨਕਾ ਸਚਾ ਵੇਖੈ ਸੋਇ ॥ ਸਭਨੀ ਛਾਲਾ ਮਾਰੀਆ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥ ਅਗੈ ਜਾਤਿ ਨ ਜੋਹੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ ॥ ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੋਈ ਕੇਇ ॥੩॥	vadee so vajag naankaa sachaa vaykhai so-ay. sabhnee chhaalaa maaree-aa kartaa karay so ho-ay. agai jaat na jor hai agai jee-o navay. jin kee laykhai pat pavai changay say-ee kay-ay. 3
ਪਉੜੀ ॥	pa-orhee.
ਧੁਰਿ ਕਰਮੁ ਜਿਨਾ ਕਉ ਤੁਧੁ ਪਾਇਆ ਤਾ ਤਿਨੀ ਖਸਮੁ ਧਿਆਇਆ ॥	Dhur karam jinaa ka-o tuDh paa-i-aa taa tinee khasam Dhi- aa-i-aa.
ਏਨਾ ਜੰਤਾ ਕੈ ਵਸਿ ਕਿਛੁ ਨਾਹੀ ਤੁਧੁ ਵੇਕੀ ਜਗਤੁ ਉਪਾਇਆ ॥	aynaa jantaa kai vas kichh naahee tuDh vaykee jagat upaa- i-aa.
ਇਕਨਾ ਨੋ ਤੂੰ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਜਾਣਿਆ ਜਿਥੈ ਤੁਧੁ ਆਪੁ ਬੁਝਾਇਆ ॥ ਸਹਜੇ ਹੀ ਸਚਿ ਸਮਾਇਆ ॥੧੧॥	iknaa no too ^N mayl laihi ik aaphu tuDh khu-aa-i-aa. gur kirpaa tay jaani-aa jithai tuDh aap bujhaa-i-aa. sehjay hee sach samaa-i-aa. 11

Shalok Mohalla-1

In the previous Paurri, Guru Ji told us that this world along with all its ostentations is an illusion (or a falsehood). Therefore, instead of wasting our lives in the struggles of this false world, we should understand the real truth behind all these illusions. In this Salok, he illustrates the state of this world, with a beautiful example from farming, and also explains, with a common day example, the way to shed the false worldly attachments, and get united with the true God.

He says: “(O my friends, the people living a truthful life, have become so rare in this world, as if, there is a) famine of people speaking truth, and falsehood is pervading (everywhere). It appears, as if with the darkness (or) evil of the present age, called “*Kalyug*”, (men have become like) ghosts. (They, who) sowed the seed (of God’s Name in their heart, have departed after earning glory (from this world). But, how can the split seed sprout now, (because like the split seed); minds of the people have been torn by duality, or love of worldly things, instead of God. Every one knows, that only) when the seed is one, and there is the appropriate weather, (or when one’s mind is concentrating only on one God), and there is the most appropriate season (such as early morning, only then, the seed of Name would) sprout.”

Now, to help the mind focus only on God, Guru Ji cites another common metaphor from daily life. He says: “O Nanak, (just as without being treated (with a mercerizing agent, such as alum), a raw cloth doesn’t get beautifully dyed, (similarly, in order to imbue the mind, in the color or love of God, we have to first) put it on the heated pot of God’s) fear, and then mercerize it with the caustic of hard labor. O Nanak, when in this way, the mind is so imbued with (God’s) devotion, only then no thought of falsehood arises (in one’s mind. In other words, when we develop a fear of God in our mind, and meditate on God’s Name, with full concentration, in appropriate atmosphere, such as early morning hours), only then our mind truly becomes one with God, and shedding all kinds of falsehood, we start living a truthful life.”(1)

**Mohalla-1**

In this Salok Guru Ji comments on the totally corrupted society of those times (which has become even worse now). He tells us, how starting from the top rulers to the middle managers and from the so-called wise and religious people to the ordinary men, every body was afflicted by corruption, greed and selfishness and yet everybody thought himself to be very wise and righteous.

Guru Ji says: “(The conditions are so bad) as if a king and minister (or the ruler, and his secretary of any state are the embodiment of) greed, and sin, and falsehood has become their chief executive officer. Lust is (like) their advisor and calling upon him, they ask (for his advice, how to satisfy their lust for more wealth, and evil desires). Being, without knowledge, the subjects are behaving like blind persons, and are satisfying them with corpses (of bribe). As for those who call themselves the wise (people of the time; instead of guiding the people to righteous ways), they simply dance in the streets, play on the instruments, and adorning themselves in various garbs, (they stage many false shows. In which), they shout aloud, while telling tales of some past battles, and discourse on the epics of the heroes (of such wars). The foolish scholars and pundits, love only worldly wealth, and know how to amass it by clever arguments and tricks. (Even those, who consider them as the) righteous, when they do any deed of righteousness, they lose its merit, (by not doing this selflessly, because in return, they ask God, for) salvation. Those, who call themselves as ascetics, they do not know the way to be real ascetics, and unnecessarily abandon their home and hearth. (But the irony is that) every body calls him perfect and nobody considers himself as lacking in anything. However O Nanak, (his true merit or honor) would be only known, when (he is weighed or) examined against the measure of honor, (in God’s court).”(2)

SGGSP-469**Mohalla-1**

In the previous salok Guru Ji commented on the corrupted society and the false self-conceit of the people considering themselves as wise and righteous. He concluded that the righteousness of all the people would be deemed true if they are adjudged righteous or honorable in God's court. In this Salok, he points to another fact of life.

He says: “O Nanak, (O my friends, only that) would happen, which God has planned, and the true (God) is seeing to it, (that everything is happening, according to His command). All try to make great efforts (to do things, according to their wishes. But) that alone happens, which the Creator does. Henceforth (in God’s court), no consideration is paid to one’s caste or power, (because there they have to deal with entirely) new persons, (who are not cowed down by any body’s rank or influence. Therefore, only those can be considered good or virtuous, who are bestowed with honor (in God’s court).”(3)

Paurri

However Guru Ji feels a sense of compassion, even for the sinners and corrupt people. So he makes a prayer to God on their behalf and says: “O' God, only those fortunate persons have meditated on their Master, in whose lot, You so predestined. Nothing is under the control of these (poor creatures). You have created this world of diverse colors (and capabilities). Some, You unite with Yourself, and some You Yourself have lead astray. Whenever, through Guru's grace You have let Yourself known to anybody, He has recognized You, and then quite unnoticeably, he has merged in the true (God).”(11)

The message of this Paurri, and preceding saloks, is that we are living in a very deteriorated world full of corruption, greed, lust and false shows. But this does not mean that we should also become corrupt like the rest of the world. Instead seeking the guidance of the Guru, we should try to live a truthful life and do good deeds (not for the sake of any false show or reward), but for the sake of sincere love and devotion for God, and meditate on His Name, so that we may obtain honor in His court.



ਸਲੋਕੁ ਮਃ ੧ ॥

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥
ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥੧॥
ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥
ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥
ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ
ਰਹਿਆ ॥
ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ ਜਿਨਿ ਕੀਤੀ ਸੋ ਪਾਰਿ
ਪਇਆ ॥

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ
ਰਹਿਆ ॥੨॥

ਮਃ ੨ ॥

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ ॥
ਖੜੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥

salok mehlāa 1.

dukh daaroo sukh rog bhai-aa jaa sukh taam na ho-ee.
too^N kartaa karnaai mai naahee jaa ha-o karee na ho-ee. ||1||
balihaaree kudrat vasi-aa.
tayraa ant na jaa-ee lakhi-aa. ||1|| rahaa-o.
jaat meh jot jot meh jaataa akal kalaa bharpoor rahi-aa.
too^N sachaa saahib sifath su-aaliha-o jin keetee so paar pa-i-
aa.
kaho naanak kartay kee-aa baataa jo kichh karnaai so kar
rahi-aa. ||2||

mehlāa 2.

jog sabdā^N gi-aan sabdā^N bayd sabdā^N baraahmaneh.
khatree sabdā^N soor sabdā^N soodar sabdā^N paraa kirteh.

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ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥
ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥

ਮਃ ੨ ॥

ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ ॥
ਆਤਮਾ ਬਾਸੁਦੇਵਸ੍ਰਿ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥
ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੪॥

ਮਃ ੧ ॥

ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ ॥
ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥੫॥

ਪਉੜੀ ॥

ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ ॥
ਜੇਹਾ ਘਾਲੇ ਘਾਲਣਾ ਤੇਵੇਹੇ ਨਾਉ ਪਚਾਰੀਐ ॥
ਐਸੀ ਕਲਾ ਨ ਖੇਡੀਐ ਜਿਤੁ ਦਰਗਹ ਗਇਆ ਹਾਰੀਐ ॥
ਪੜਿਆ ਅਤੇ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ ॥
ਮੁਹਿ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ ॥੧੨॥

sarab sabdā^N ayk sabdā^N jay ko jaanai bhay-o.
naanak taa kaa daas hai so-ee niranjan day-o. ||3||

mehlāa 2.

ayk krisan^N sarab dayvaa dayv dayvaa ta aatmaa.
aatmaa baasdayvsi-y jay ko jaanai bhay-o.
naanak taa kaa daas hai so-ee niranjan day-o. ||4||

mehlāa 1.

kumbhay baDhaa jal rahai jal bin kumbh na ho-ay.
gi-aan kaa baDhaa man rahai gur bin gi-aan na ho-ay. ||5||

pa-orhee.

parhi-aa hovai gunahgaar taa omee saaDh na maaree-ai.
jayhaa ghaalay ghaalnaa tayvayho naa-o pachaaree-ai.
aisee kalaa na khaydee-ai jit dargeh ga-i-aa haaree-ai.
parhi-aa atai omee-aa veechaar agai veechaaree-ai.
muhi chalai so agai maaree-ai. ||12||

Shalok Mohalla-1

In the previous Paurri, Guru Ji observed that we are living in a very deteriorated world full of corruption, greed, lust and false shows. But this does not mean that we should also become corrupt like the rest of the world. Instead seeking the guidance of the Guru, we should try to live a truthful life and do good deeds (not for the sake of any false show or reward), but for the sake of sincere love and devotion for God. In this salok, he makes another, very interesting observation, regarding our behavior during the periods of happiness, and sorrow, or pain and pleasure.

Addressing God, he says: “(O' God, how strange is this world of Yours, where pain or time of) sorrow becomes the



remedy, and the pleasure (or period of happiness), becomes an ailment. (Because, during the period of happiness, man generally forgets God, and when one does that, he is afflicted with all kinds of ailments. On the other hand, during the period of a sorrow, man runs to God, and meditates on Him, with earnestness, and that becomes like a cure (for his ailment of ego). O' God, You are the Doer and Creator (of everything), I am nothing, because whenever out of my ego, I try to do any thing, it doesn't happen.”(1)

Further, being amazed at the ways, how God although invisible, is abiding in all parts of the nature, Guru Ji says: “(O my God), who is abiding in Your creation, I am a sacrifice to You; Your limit cannot be comprehended.”(1-pause)

“(O' God), in all the universe, Your light is pervading, in all the creatures is Your light. (Even though), You are without any (worldly) power, yet You are pervading everywhere in full power. You are the true Master. He, who has uttered Your praise, he has crossed (the sea of worldly existence). O' Nanak, you should also talk about the tales of the Creator God, whatever He has to do, He is doing that (without consulting or taking orders from anybody).”(2)

Mohalla-2

Now Guru Ji very briefly and succinctly tells us, what is our real duty in this world. He says: “The main duty of a Yogi is to obtain (divine) knowledge. The main duty of a *Brahmin* (the Hindu priest) is to study and reflect on (the Hindu scriptures, such as) *Vedas*. The duty of a (Hindu warrior or) *Kashattri* is to (fight) bravely in the battlefield. The duty of a *Shudra* (the lowest caste Hindu) is to serve others. But, the supreme duty of all is to (meditate on) the one word (or God's Name). The person, who knows this secret, Nanak is his servant, (because such a person is the embodiment of) immaculate God.”(3)

Mohalla-2

Guru Ji tells yet another secret about God, and all other so-called gods (in which many Hindus believe). He says: “The one God is God of all gods and He is the soul of all gods, and that soul itself is God. If some body realizes this secret (of God's soul), Nanak is his servant, because he is the embodiment of God.”(4)

Mohalla-1

Next Guru Ji gives us a beautiful example to stress upon us the importance of the guidance given by the Guru. He says: “Just as the water remains confined in a pitcher, but the pitcher cannot be shaped without water, (Similarly), the mind is contained by (divine) knowledge, but (divine) knowledge cannot be obtained without the (guidance of the) Guru.”(5)

Paurri

Finally Guru Ji advises: “If an educated person is the culprit, we shouldn't punish an illiterate saint (in his place). Whatever kinds of deeds (a person) does, his reputation becomes like that. (In this world, we) shouldn't play such a game (of deceit, and cleverness, by which, we may gain something here, but) lose badly, when we go to the next (world). The conduct of a literate, and illiterate (person) is carefully considered (in God's court). The person, who (instead of the Guru) follows the dictates of his own mind, is punished in the next (world).”(12)

The message of this Paurri, and the preceding saloks is that we should not forget God, when we are enjoying happiness and pleasures. We should always try to remember Him and meditate on His Name, because He is the supreme master. But in order to meditate on his Name we need to hold our mind in concentration. For this, we need divine knowledge and that divine knowledge we can only obtain from the Guru. Finally while meditating on the Name, we should live our life with humility, honesty and justice and not indulge in any actions, which may make us, lose our honor in God's court.

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ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlāa 1.



ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥
ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥
ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥
ਤ੍ਰੇਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥
ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥
ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥੧॥

ਮਃ ੧ ॥

ਸਾਮ ਕਹੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ ॥

ਸਭੁ ਕੋ ਸਚਿ ਸਮਾਵੈ ॥
ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ ॥
ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ ॥
ਨਾਨਕ ਤਉ ਮੋਖੰਤਰੁ ਪਾਹਿ ॥
ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦਾਵਲਿ ਕਾਨ੍ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ ॥

ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ ॥
ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਥਰਬਣੁ ਹੂਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹੁ ਭਇਆ ॥

ਨੀਲ ਬਸਤ੍ਰ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥

ਚਾਰੇ ਵੇਦ ਹੋਏ ਸਚਿਆਰ ॥
ਪੜਹਿ ਗੁਣਹਿ ਤਿਨ੍ ਚਾਰ ਵੀਚਾਰ ॥
ਭਾਉ ਭਗਤਿ ਕਰਿ ਨੀਚੁ ਸਦਾਏ ॥

naanak mayr sareer kaa ik rath ik rathvaahu.
jug jug fayr vataa-ee-ah gi-aanee bujheh taahi.
satjug rath santokh kaa Dharam agai rathvaahu.
taraytai rath jatai kaa jor agai rathvaahu.
du-aapur rath tapai kaa sat agai rathvaahu.
kaljug rath agan kaa koorh agai rathvaahu. ||1||

mehlaa 1.

saam kahai saytambar su-aamee sach meh aachhai saach rahay.
sabh ko sach samaavai.
rig kahai rahi-aa bharpoor.
raam naam dayvaa meh soor.
naa-ay la-i-ai paraachhat jaahi.
naanak ta-o mokhantar paahi.
juj meh jor chhalee chandraaval kaan^H krisan jaadam bha-i-aa.
paarjaat gopee lai aa-i-aa bindraaban meh rang kee-aa.
kal meh bayd atharban hoo-aa naa-o khudaa-ee alhu bha-i-aa.
neel bastar lay kaprhay pahiray turak pathaaneer amal kee-aa.
chaaray vayd ho-ay sachiaar.
parheh guneh tin^H chaar veechaar.
bhaa-o bhagat kar neech sadaa-ay.

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ਤਉ ਨਾਨਕ ਮੋਖੰਤਰੁ ਪਾਏ ॥੨॥

ਪਉੜੀ ॥

ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਤੁ ਮਿਲਿਐ ਖਸਮੁ ਸਮਾਲਿਆ ॥
ਜਿਨਿ ਕਰਿ ਉਪਦੇਸੁ ਗਿਆਨ ਅੰਜਨੁ ਦੀਆ ਇਨ੍ਹੀ ਨੇਤ੍ਰੀ ਜਗਤੁ
ਨਿਹਾਲਿਆ ॥
ਖਸਮੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਭੁਬੇ ਸੇ ਵਣਜਾਰਿਆ ॥
ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ ॥
ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ ॥੧੩॥

ta-o naanak mokhantar paa-ay. ||2||

pa-orhee.

satgur vitahu vaari-aa jit mili-ai khasam samaali-aa.
jin kar updays gi-aan anjan dee-aa in^Hee naytree jagat nihaali-aa.
khasam chhod doojai lagay dubay say vanjaari-aa.
satguroo hai bohithaa virlai kinai veechaari-aa.
kar kirpaa paar utaari-aa. ||13||

Shalok mohalla-1

In this Shabad Guru Ji illustrates the conduct and values of life cherished by humans during different periods of time, with a very beautiful metaphor. As per Hindu philosophy the entire human history has been divided into four periods or ages. The first period or age was called *Sat Jug* (or the age of Truth). The second is "*Treta*", third "*Duappar*" and fourth or the present age is "*Kal Jug*". Guru Ji says, that during all these ages the human species (which is the supreme specie of all) has been guided by different moral principles, and philosophies. He compares these values to chariots and the philosophies to the charioteers.

With the above metaphor in mind, Guru Ji says: "The body of (a human being), the supreme specie, has one chariot and



one charioteer. In every age, (these chariots and charioteers) are being replaced again and again, but only the (divinely) wise, understand this thing. In *Sat Jug*, the chariot was that of contentment and righteousness the charioteer, (because truth was their guiding principle, therefore they had contentment in their minds, and were motivated by righteousness). In the "*Treta*" age, the chariot (of human life) was continence (or celibacy), and will power was like its charioteer, (because in that age, the main ambition of people was bravery, and they were motivated to remain celibate, by sheer will power). In "*Duappar*" age, penance was the chariot and compassion the driver, (because in that age, people wanted to have high moral character, they were intrinsically inclined towards acts of compassion and charity). In "*Kal Jug*" (or the present age, fire like (desire) is the chariot and falsehood is the charioteer in front, (because burning in the desires for worldly riches and power, men resort to all kinds of false and dishonest ways to satisfy their worldly desires)."(1)

Mohalla-1

Now Guru Ji describes the belief and value systems mentioned in the previous Shabad by linking them to the four "*Vedas*", (the Hindu scriptures). He says: "In the time of *Saam Veda* (or *Sat Jug*), God of the world was known (and worshipped) as "*Saytambar*" (the white robed incarnation "*Hanssa*"), who always remains merged in truth and every body conducted his life in truth. In the time of *Rig Veda* (or '*Treta*'), they say the name of the all-pervading God "*Rama*", was shining like the Sun, amongst the gods. O Nanak, *Rig Veda* says that by meditating on the name of Rama, all one's sins are washed off, and mortals obtain salvation. In the time of *Yajur Veda* (or '*Duappar*'), the name of God became '*Krishna*' of the *Yadav* tribe, who forcibly kidnapped princess *Chandravati*, and brought the (the mythical all wish fulfilling) "*Paarjaat*" tree, (from the garden of god *Indra*) for a "*gopi*" (or milkmaid named "*Satyabhama*") and reveled in the city of "*Varindavan*". In the present age called '*Kal Jug*' or the time of "*Athar Veda*", '*Allah*' became the name of God. The human beings have started wearing blue robes and dresses, and have assumed the culture and ways of their "*Turk and Pathaan*" (Muslim) masters. In this way all the four *Vedas* claim their own truth and some believe that they who read and reflect on these (*Vedas*), know what is merit and demerit. But Nanak says, that only he, who does loving adoration of God, and calls himself humble, attains emancipation."(2)

Paurri-13

Now Guru Ji describes the importance of the Guru. He says: "I am a sacrifice to my true Guru, by meeting whom, I remember God, and who by giving me (divine) instruction, has (so illuminated my mind, as if he has put a slaver of (divine) knowledge in my eyes, and by virtue of which, I have seen (the truth, behind) this world. I have realized, that they, who forsaking the Master, are attuning their mind to some other (lesser god or goddess), those peddlers are drowning (in the worldly ocean). It is only a rare person, who has realized, that the true Guru is (like the) captain of the ship (of life. But as for me) showing his mercy, (the true Guru) has helped me cross over (the worldly ocean)."(13)

The message of this Paurri, and the saloks preceding it, is that although human values and the inner driving forces have been deteriorating with the passage of time, so that in the present age, falsehood, and selfish ness seems to be supreme, and men are terribly suffering. But, still, one can obtain salvation from the pains of continuous births and deaths, if he takes the shelter of the true Guru, follows his advice, and meditates on God's Name.

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ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ ॥
ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ ॥
ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤੁ ॥
ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥
ਸਭੁ ਕੋ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ ॥
ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ ॥

salok mehlā 1.

simmal rukh saraa-iraa at deeragh at much.
o-ay je aavahi aas kar jaahi niraasay kit.
fal fikay ful bakbakay kamm na aavahi pat.
mithat neevē naankaa guṇ chang-aa-ee-aa tat.
sabh ko nivai aap ka-o par ka-o nivai na ko-ay.
Dhar taaraajoo tolee-ai nivai so ga-uraa ho-ay.
apraaDhee doonaa nivai jo hanṭaa miragaahi.



ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੋ ਹੰਤਾ ਮਿਰਗਾਹਿ ॥
ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥੧॥

ਮਃ ੧ ॥

ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ ॥
ਸਿਲ ਪੁਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥
ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ ॥
ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ ॥
ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ ॥
ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥
ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥
ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ ॥
ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ ॥
ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ ॥੨॥

ਪਉੜੀ ॥

ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ ॥
ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥
ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ ॥

ਪੰਨਾ ੪੭੧

ਨੰਗਾ ਦੇਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥
ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ ॥੧੪॥

sees nivaa-i-ai ki-aa thee-ai jaa ridai kusuDhay jaahi. ||1||

mehlā 1.

parh pustak sanDhi-aa baada^N.
sil poojas bagul samaaDha^N.
mukh jhooth bibhookhan saara^N.
turaipaal tihaal bichaara^N.
gal maalaa tilak lilaata^N.
du-ay Dhootee bastar kapaata^N.
jay jaanas barahma^N karma^N.
sabh fokat nischa-o karma^N.
kaho naanak nihcha-o Dhi-aavai.
vin satgur vaat na paavai. ||2||

pa-orhee.

kaparh roop suhaavanaa chhad dunee-aa andar jaavnaa.
mandaa changa aapnaa aapay hee keetaa paavnaa.
hukam kee-ay man bhaavday raahi bheerhai agai jaavnaa.

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nangaa dojak chaali-aa taa disai kharaa daraavanaa.
kar a-ugan pachhotavaanaa. ||14||

Shalok Mohalla-1

In the previous Paurri, Guru Ji told us that although human values and the inner driving forces have been deteriorating with the passage of time, so that in the present age, falsehood, and selfish ness seems to be supreme, and men are terribly suffering. But, still, one can obtain salvation from the pains of continuous births and deaths, if he takes the shelter of the true Guru, follows his advice, and meditates on God's Name. In this stanza Guru Ji, gives us his first advice, and tells us about the value of humility and sweetness of tongue. He starts with the example of a '*Simmal*' tree, which although very wide and tall is of no use to any body.

Taking that example, Guru Ji says: "(Look at) the *Simmal* tree, which is straight like an arrow and grows to be very wide and high, but is of no use even to those poor birds who come to sit on it with great hope, because its fruits are insipid, flowers nauseating, and leaves useless. (Therefore, without sweetness or humility all the shows of greatness are of no use). O Nanak, (the quality of), sweetness with humility is the essence of all merits. But every body bends down for one's own sake, and not for the sake of others. (However, you may see), that when we weigh in a balance, the side, which is lower, is considered heavier, (similarly, he who shows humility, is deemed a better person). But this humility needs to be sincere, and not just for the sake of one's selfish purpose), just as an accused person bends down double like a hunter, (who bends down to) kill a deer. In short, there is no use of (showing humility, by) bowing one's head down, if within one's mind is falsehood, and deceit." (1)

SGGSP-471

Mohalla-1

Now Guru Ji gives the example of pundits and scholars who as stated above may be speaking sweetly and with humility, but in their hearts, is evil intent, and in reality, they are cheats and fake.



He says: “(A pundit) reads (holy) books, says daily prayers, enters into useless arguments, worships stones, like a crane sits in meditation, utters lies from his mouth, (but embellishes his lies like) beautiful ornaments, discourses on the sacred “*Gyatri*” mantra three times daily, wears a rosary around his neck, anoints his forehead with a sandal mark, always keeps two (loin cloths) or ‘*dhotis*’ with him, and covers his head with a cloth, while saying his evening prayer, but if (this pundit) knows, what is the (right) deed (in praise of) God, then he would surely (realize, that) all what he does, are useless rituals. Nanak says, a person should meditate (on God), with full faith, (only then can he meet Him, but) without (the guidance of) the true Guru, one does not realize this (true) path.”(2)

Paurri

Guru Ji now points out to us the consequences of living a false, selfish or sinful life, full of injustice or oppression on others. He says: “We will depart from this world, leaving our beauteous bodies here. In the hereafter, we will bear the consequences of all our good or bad deeds. The person, who has issued commands, as per his hearts desire, (without caring, how far justified were such commands, and how much suffering his orders caused to others, he would have to bear such tortures, as if); he has to pass through a narrow path. When (his sinful conduct is shown to him, and thus rendered) naked, he is driven to hell, he looks very hideous (to himself, and then he realizes, that) by doing evil deeds, one has to repent, (in the end).”(14)

The message of this Paurri, and the preceding saloks is that we should be sincerely humble and sweet - tongued. We should not indulge in any false rituals or garbs but under the guidance of the Guru, should meditate on God with full faith. Finally, we should not try to take undue advantage of our high positions and not indulge in any excesses on others; otherwise we will suffer and repent very badly.