



SGGSP-11

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ

raag aasaa mehlāa 4 so purakh

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ
ਅਗਮ ਅਪਾਰਾ ॥

so purakh niranjan har purakh niranjan
har agmaa agam apaaraa.

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ
ਸਿਰਜਣਹਾਰਾ ॥

sabh Dhi-aavahi sabh Dhi-aavahi tuDh jee
har sachay sirjanhaaraa.

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥

sabh jee-a tumaaray jee too^N jee-aa kaa
daataaraa.

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥

har Dhi-aavahu santahu jee sabh dookh
visaaranhaaraa.

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ
ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ ॥੧॥

har aapay thaakur har aapay sayvak jee
ki-aa naanak jant vichaaraa. ||1||

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ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ
ਪੁਰਖੁ ਸਮਾਣਾ ॥

too^N ghat ghat antar sarab niranantar jee har
ayko purakh samaanaa.

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ
॥

ik daatay ik bhaykhaaree jee sabh tayray
choj vidaanaa.

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ
ਨ ਜਾਣਾ ॥

too^N aapay daataa aapay bhugtaa jee ha-o
tuDh bin avar na jaanaa.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ
ਆਖਿ ਵਖਾਣਾ ॥

too^N paarbarahm bay-ant bay-ant jee
tayray ki-aa gun aakh vakhaanaa.

ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ
ਕੁਰਬਾਣਾ ॥੨॥

jo sayveh jo sayveh tuDh jee jan naanak
tin kurbaanaa. ||2||

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ
ਮਹਿ ਸੁਖਵਾਸੀ ॥

har Dhi-aavahi har Dhi-aavahi tuDh jee
say jan jug meh sukhvaasee.

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ
ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥

say mukat say mukat bha-ay jin har Dhi-
aa-i-aa jee tin tootee jam kee faasee.

ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ

jin nirbha-o jin har nirbha-o Dhi-aa-i-aa



ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥
 ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ
 ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥
 ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਜਨੁ
 ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥੩॥
 ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ
 ਬੇਅੰਤਾ ॥
 ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ
 ਅਨੇਕ ਅਨੰਤਾ ॥
 ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ
 ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥
 ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ
 ਜੀ ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥
 ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ
 ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥੪॥

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ
 ਅਵਰੁ ਨ ਕੋਈ ॥
 ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ
 ਕਰਤਾ ਸੋਈ ॥
 ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ
 ਹੋਈ ॥
 ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ
 ਸਿਰਜਿ ਸਭ ਗੋਈ ॥
 ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ
 ਜਾਣੋਈ ॥੫॥੧॥

jee
 tin kaa bha-o sabh gavaasee.
 jin sayvi-aa jin sayvi-aa mayraa har jee
 tay har har roop samaasee.
 say Dhan say Dhan jin har Dhi-aa-i-aa jee
 jan naanak tin bal jaasee. ||3||

tayree bhagat tayree bhagat bhandaar jee
bharay bi-ant bay-antaa.
 tayray bhagat tayray bhagat salaahan
 tuDh jee har anik anayk anantaa.
 tayree anik tayree anik karahi har poojaa
 jee tap taapeh jaapeh bay-antaa.
 tayray anayk tayray anayk parheh baho
 simrit saasat jee kar kiri-aa khat karam
 karantaa.
 say bhagat say bhagat bhalay jan naanak
 jee jo bhaaveh mayray har bhagvantaa.
 ||4||

too^N aad purakh aprampar kartaa jee tuDh
 jayvad avar na ko-ee.
 too^N jug jug ayko sadaa sadaa too^N ayko
 jee too^N nihchal kartaa so-ee.
 tuDh aapay bhaavai so-ee vartai jee too^N
 aapay karahi so ho-ee.
 tuDh aapay sarisat sabh upaa-ee jee tuDh
 aapay siraj sabh go-ee.
 jan naanak gun gaavai kartay kay jee jo
sabhsai kaa jaano-ee. ||5||1||

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RAAG AASA MOHALLA 4 - SO PURAKH

In the previous 'Baani' (composition) - "SODAR," Guru Ji described God's wondrous court in which myriads of humans, gods, solar systems etc. are singing His praises all the time. In this 'Baani', Guru Ji admires that Supreme God (So Purakh) Himself. He



is so much impressed and swayed by the excellence and greatness of God that, many times, he repeats his words, which give added beauty to his poetic style and diction.

Guru Ji says: “That immaculate Personage, yes that God, free from the influence of worldly attachments, is incomprehensible, inaccessible and limitless.”

Then addressing God Himself, Guru Ji says: “O True Creator, all remember and worship You. O God, all the creatures are Yours and You are their benefactor.”

He, therefore, suggests: “O my dear saints, meditate on that God who is the destroyer of all pains.”

Guru Ji then humbly observes: “(Actually) God Himself is the Master and Himself the servant. What is the importance of an ordinary creature like Nanak?”(1)

So for this reason, Guru Ji again addresses God and says: “O God, You alone are pervading in all hearts and are manifest every where. It is all per your wonderful drama that some are donors and some beggars. (Actually) O God, You Yourself are the Giver and the Receiver, I do not know or see any body else but You in the whole universe. O You all pervading, infinite and limitless supreme God, which of Your merits should I narrate? (I only say that) Nanak is a sacrifice to those who serve You devotedly.”(2)

Giving the reason why he is a sacrifice to those, who remember God, Guru Ji says: “O God, those who meditate upon You, will live in peace in this age. Yes, liberated will be those who meditate on God. They will not be subjected to Death’s noose. [That is, they will stop fearing death.] Those who meditate on the fearless God will have all their fears ended (forever). (In short) those who serve my respected God will ultimately merge in Him. Therefore, they who have meditated on God are really blessed and servant Nanak is a sacrifice to them.”(3)

Guru Ji however, notes that there is no end or limit to God’s devotion and His devotees.

He says; “O God, infinite and innumerable are the treasures of Your meditation. Countless are Your devotees, who praise You in countless ways. Innumerable are those who worship You. O my respected Sire, countless are those who do Your worship and practice penances. O my limitless God, countless are those who read many Simritis and Shastras (Hindu holy books), and perform different rituals and



religious rites (of six kinds as per Hindu faith). But, servant Nanak says that only those devotees are any good, who are pleasing to my God, the architect of our destiny.”(4)

Guru Ji now makes his own humble submission and says: “O God, You are the Primal being, limitless Creator. None else is as great as You are. Age after age, You are always the one and the same. You are the unchangeable, constant and imperishable Creator. Whatever You like comes to pass. Whatever You do, only that happens. You yourself created the whole universe and You yourself have destroyed it (many times). Devotee Nanak sings praises of that Creator, who is omniscient.”(5-1)

The message of this shabad is that we should never feel proud of worshipping God or meditating on Him. We should simply keep singing His praises with love, devotion and humility without any trace of pride or ego.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlāa 4.

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥
ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

too^N kartaa sachiaar maidaā saa^N-ee.
jo ta-o bhaavai so-ee theesee jo too^N deh
so-ee ha-o paa-ee. ||1|| rahaa-o.

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥
ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

sabh tayree too^N sabhnee Dhi-aa-i-aa.
jis no kirpaa karahi tin naam ratan paa-i-aa.

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥
ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥
ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥

gurmukh laaDhaa manmukh gavaa-i-aa.
tuDh aap vichhorhi-aa aap milaa-i-aa. ||1||

too^N daree-aa-o sabh tujh hee maahi.
tujh bin doojaa ko-ee naahi.

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ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥
ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥

jee-a jant sabh tayraa khayl.
vijog mil vichhurhi-aa sanjogee mayl. ||2||

ਜਿਸ ਨੋ ਤੂੰ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥

jis no too jaanaa-ihī so-ee jan jaanai.



ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥
ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

har gun sad hee aakh vakhaanai.
jin har sayvi-aa tin sukh paa-i-aa.
sehjay hee har naam samaa-i-aa. ||3||

ਪੰਨਾ ੧੨
ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

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too aapay kartaa tayraa kee-aa sabh ho-ay.
tuDh bin doojaa avar na ko-ay.
too kar kar vaykheh jaaneh so-ay.
jan naanak gurmukh pargat ho-ay. ||4||2||

AASA MOHALLA 4

In the preceding Shabad, Guru Ji gave us the message that there are myriads of persons who worship God in countless ways. Therefore, without feeling any kind of ego, we should also keep singing His praises with love, devotion and humility.

Continuing with his praise of the wonderful God, Guru Ji says: “(O God), You are the true Creator, and my Master. That alone happens, which pleases You, and I receive what You grant me.”(1-Pause)

Guru Ji further observes and says: “O God, the whole world is Your creation and all meditate on You. But he alone obtains the Jewel of your Name (Your love and enlightenment), on whom You shower Your grace. The persons, who live as per Guru’s instructions, find this Jewel of Name. On the other hand, they, who are self-willed or follow their own mind, lose it. (But O God, nothing is in the control of any person) because You yourself separate some from You, and unite some others with You.”(1)

Guru Ji now gives a beautiful example to illustrate God’s greatness. He says: “O God, You are (a kind of) river of life and all creatures are like the waves in that river. There is no one besides You. All these creatures are part of your drama (of life). In Your script whosoever have been destined to be separated, remain separated (from You), and others are united as per Your will.”(2)

But Guru Ji observes that only those people understand all the above things that God so blesses. Therefore, he says: “O God, only he whom You make to understand (Your



ways), understands and is enlightened. Such a person always utters God's praise and describes His merits. Those persons, who have thus served God devotedly, have obtained peace and effortlessly merged in God's Name (i.e. have become one with Him).”(3)

In conclusion, Guru Ji says: “You are the Creator and all that happens is by Your will. There is no other second besides You. You create the entire creation, watch over it and comprehend it. Slave Nanak, (says that it is) by Guru's grace alone that You become manifest (to some one).”(4-2)

The message of this shabad is that this world is a wonderful drama, written, directed and produced by God. Different creatures play the roles assigned to them. What role and what exactly is God's instruction for us that we can only understand from the Guru and if we follow Guru's instructions (Gurbani), we will lead a happy life, but if we are self-willed and follow our own mind, then we will suffer.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਤਿਤੁ ਸਰਵਰਹੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ
ਕੀਆ ॥
ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ
॥੧॥

tit saravrarhai bha-eelay nivaasaa paanee
paavak tineh kee-aa.
pankaj moh pag nahee chaalai ham
daykhaa tah doobee-alay. ||1||

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ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥
ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

man ayk na chaytas moorh manaa.
har bisrat tayray gun gali-aa. ||1|| rahaa-o.

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ
ਭਇਆ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ
ਵੀਸਰਿਆ ॥੨॥੩॥

nā ha-o jatee satee nahee parhi-aa
moorakh mugDhaa janam bha-i-aa.

paranvat naanak tin kee sarnaa jin too
naahee veesri-aa. ||2||3||



AASA MOHALLA 1

In this Shabad, Guru Ji warns his mind (in fact all of us) against getting excessively involved in worldly desires. He describes his situation through a very vivid and awe-inspiring metaphor.

He says; “O my mind, you are abiding in such a terribly dangerous pool (world) in which, instead of water, (God) has put the fire (of desire). In addition, it appears that in the mire of worldly attachments, your feet cannot move. I have seen many persons getting drowned in it.”(1)

Guru Ji further warns his mind (actually us) and says: “O my foolish mind, you do not remember the One (God) and as you forsake Him, you are losing all your merits.”(1-Pause)

Guru Ji now shows us the way (how to get out of this treacherous and fearful pool of worldly desires and attachments). He prays: “O God, I am neither a celibate, nor a philanthropist, nor a learned scholar. I have been living my life as an ignorant and foolish person. Therefore, Nanak humbly prays, that please keep me in the refuge of those (Gur Sikhs), who have never forsaken You.”(2-3)

The message of this shabad is that if we want to save ourselves from being drowned in the treacherous pool of worldly desires and attachments, we should seek the society of those who always remember God, so that in their company we also start remembering Him and meditating on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥
 ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥
 ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
 ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥
 ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥
 ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥
 ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥
 ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥
 ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥

aasaa mehlaa 5.
bha-ee paraapat maanukh dayhuree-aa.
 gobind milan kee ih tayree baree-aa.
 avar kaaj tayrai kitai na kaam.
 mil saaDhsangat bhaj kayval naam. ||1||
 sara^Njaam laag bhavjal taran kai.
 janam baritha jaat rang maa-i-aa kai. ||1||
 rahaa-o.
 jap tap sanjam Dharam na kamaa-i-aa.
 sayvaa saaDh na jaani-aa har raa-i-aa.
 kaho naanak ham neech karammaa.



ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥
ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

saran paray kee raakho sarmaa. ||2||4||

AASA MOHALLA 1

In the previous shabad, Guru Ji had advised us that if we want to extricate ourselves from this burning pool of worldly desires, we should seek the shelter of God's devotees and in their company remember Him and sing His laudations.

In this shabad, Guru Ji wants to caution and remind us that it is only during this human life that we can seek the company of the holy and repeat God's Name. If we once lose this golden opportunity, then who knows, through how many lives we will have to go through, before we obtain human birth again and are able to sing God's praises.

Guru Ji therefore says; "O man, you have been blessed with the beautiful human body (instead that of any animal, bird or insect). This is your real opportunity to meet God. All other tasks (like making too much money or getting too much power) are of no use to you. You should simply join the company of the Holy and meditate on the

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Name alone. O man, engage in the task of swimming across the terrible world ocean (of material existence) and achieve liberation. You should realize that all your life is being wasted in the pursuit of illusory worldly pleasures.

Guru Ji next tells us how to take the first step in this direction, and seek God's blessings.

On our behalf, he humbly addresses God and says; "O God, I have not engaged myself in any worship, penance or austerity. I have not served holy saints. I, Nanak, confess that all my works and deeds have been very undesirable and sinful. But O God, I seek Your protection. Please save my honor (as is Your tradition of saving anybody who seeks Your refuge)." (2-4)

The message of this shabad is that human birth is a golden opportunity given to us to



remember God and unite with Him. Therefore, we should join the congregation of the holy, and meditate on God's Name, and in all humility seek ask God to save us as is His tradition, of saving those, who seek His refuge.

ਸੋਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧

sohilaa raag ga-or^hee dee^pkee mehl^haa 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥
ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ
॥੧॥

jai ghar keerat aakhee-ai kartay kaa ho-ay
beechaaro.

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥
ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ
॥

tit ghar gaavhu sohilaa sivrihu
sirjanhaaro. ||1||
tum gaavhu mayray nirbha-o kaa sohilaa.
ha-o vaaree jit sohilai sadaa sukh ho-ay.
||1|| rahaa-o.

ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥
ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ
॥੨॥

nit nit jee-ar^hay samaalee-an daykhaigaa
dayvanhaar.
tayray daanai keemat naa pavai tis daatay
kavan sumaar. ||2||

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥
ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ
॥੩॥

sambat saahaa likhi-aa mil kar paavhu
tayl.
dayh sajan aseesree-aa ji-o hovai saahib
si-o mayl. ||3||

ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥

ghar ghar ayho paahuchaa sad-rhay nit
pavann.

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ
॥੪॥੧॥

sadanhaaraa simree-ai naanak say dih
aavann. ||4||1||

SOHILA RAAG GAURRI DEEPKI MOHALLA 1

This hymn is titled "Sohila", which means a song of praise. But in common usage, it is also called "Keetan Sohila." The probable reason is that in olden times, after "Rehras", this hymn was sung to the accompaniment of music. This hymn is the last



“Bani (or composition)” which is read, recited or sung by the Sikhs before going to sleep, after completing the Gurdwara service, and retiring Guru Granth Sahib Ji. This hymn is also recited as the last “Bani” at the death of a person.

According to Dr. Bh. Vir Singh Ji, it is believed that Guru Ji uttered this hymn in response to some body’s question regarding the best place to sing praises of God.

So in answer to this general question, Guru Ji says: “The house (or the place), in which is uttered the Creator’s praise and His greatness reflected upon, in that house (in that place) you should sing this song of God’s praise, and worship that Creator.”
(1)

Guru Ji reemphasizes and says: “(Yes, my dear friends), you should sing the song of praise of that fearless God of mine. I am a sacrifice to such a song of praise, singing of which brings perennial joy.”(1-pause)

Then perhaps a question was raised by some body: “If we keep on singing praises of God, who will take care of our families?” Answering this question, Guru Ji says: “(O my dear friends, after doing your reasonable duty, do not worry too much about your families. Have some faith and trust in God also.) Don’t you see that day after day God takes care of so many creatures? Therefore, that Benefactor will see to the well being of your families as well. You cannot evaluate the worth of His gifts to you, and there is no limit to the powers of that Giver.”(2)

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But in spite of this and many other pieces of advice urging us to remember God and sing His praises, most of us keep postponing God’s meditation and laudation to a latter period of our life. So Guru Ji cautions us that we do not have unlimited life span, and any day death can overtake us, which is the saddest moment for the dying person and his family and friends. But Guru Ji tells us the way, by which we can change even this moment of sadness into one of joy. Yes, we can turn this moment of death and separation from our relatives and friends into a moment of marriage and union with our Eternal Spouse, God.

So Guru Ji, regarding his own death as a marriage with God, says: “(O my dear saintly friends), the year and auspicious moment of my marriage to God has been pre-recorded. Please join together and perform the ceremony of pouring oil at the door-step (as per old Indian custom of welcoming some body), and bless me that I may be



united with my God.” (3)

Pointing to the deaths happening all around us, Guru Ji says: “This summon (of marriage with God) is being delivered in one family after another and these calls are being issued daily. So we should meditate on that God who is sending this summons. O Nanak, let’s pray that such days should soon come, when we are also invited to the home of God. (In other words, rather than fearing the moment of death, let’s look forward to it as the moment of marriage with our Eternal Spouse, God).”(4-1)

The message of this shabad is that we should remember that death can overtake us any time, and that it is the saddest moment both for us and our families. But we can turn this moment into an occasion for happiness and rejoicing, if, instead of wasting our time in false worldly pleasures, we remember God and sing His praises with true love and devotion. Then, instead of fearing the moment of death, we will look forward to it as our moment of union and marriage with our true spouse the God.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

raag aasaa mehlaa 1.

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

chhi-a ghar chhi-a gur chhi-a updays.

ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥

gur gur ayko vays anayk. ||1||

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

baabaa jai ghar kartay keerat ho-ay.

ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥੧॥ ਰਹਾਉ ॥

so ghar raakh vadaa-ee to-ay. ||1|| rahaa-o.

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਬਿਤੀ ਵਾਰੀ ਮਾਹੁ
ਹੋਆ ॥

visu-ay chasi-aa gharhee-aa pahraa thitee
vaaree maahu ho-aa.

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥

sooraj ayko rut anayk.

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ਪੰਨਾ ੧੩

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥

naanak kartay kay kaytay vays. ||2||2||

RAAG AASA MOHALLA 1

In the previous shabad, Guru Ji told us that we should sing praises of God in that house or place, where God’s praises are being uttered and meditated upon. The



question may be asked: “What about the places where there is discussion on Shastras and other such scriptures?”

In response, Guru Ji says: “There are six main Shastras and six are their authors or gurus, and six their main messages. But the Supreme Guru (spiritual guide) of all is God Himself, and His forms are countless. Therefore, (O my respected friend), restrict yourself to that place, where God’s praises are sung and to that scripture only, in which praises of God are enshrined. In that lies your own glory too.”(1)

Regarding the different forms of God, Guru Ji explains with the help of a simple simile. He says: “You know that, a year is made up of months, solar or lunar days, hours, minutes and seconds. But within that one Year, there are many seasons. Just as the Sun is only one, but many are the seasons, similarly, there are countless forms or manifestations of that Creator.”(2)

The message of this Shabad is that just as there is only one sun, but there are many seasons, similarly there is only one Guru, i.e. God whose forms may be different. So we should meditate on God alone and none else.

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ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

raag Dhanaasree mehlā 1.

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ
ਜਨਕ ਮੋਤੀ ॥

gagan mai thaal rav chand deepak banay
taarikaa mandal janak motee.

ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ
ਫੁਲੰਤ ਜੋਤੀ ॥੧॥

Dhoop mal-aanlo pavan chavro karay
sagal banraa-ay foolant jotee. ||1||

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

kaisee aartee ho-ay. bhav khandnaa tayree
aartee.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

anhataa sabad vaajant bhayree. ||1|| rahaa-
o.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ
ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥

sahas tav nain nan nain heh tohi ka-o
sahas moorat nanaa ayk tohee.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ
ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

sahas pad bimal nan ayk pad ganDh bin
sahas tav ganDh iv chalat mohee. ||2||

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

sabh meh jot jot hai so-ay.
tis dai chaanan sabh meh chaanan ho-ay.



ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥	gur saakhee jot pargat ho-ay.
ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥	jo tis bhaavai so aartee ho-ay. 3
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥	
ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ	har charan kaval makrand lobhit mano
ਆਹੀ ਪਿਆਸਾ ॥	andino mohi aahee pi-aasaa.
ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ	kirpaa jal deh naanak saaring ka-o ho-ay
ਨਾਇ ਵਾਸਾ ॥੪॥੩॥	jaa tay tayrai naa-ay vaasaa. 4 3

RAAG DHANAASARI MOHALLA 1

According to Dr. Bh. Vir Singh Ji, this shabad was uttered by Guru Nanak Dev Ji, when he visited Hindu holy place, Jaganaath Puri and saw people performing the Aarti (i.e. worship) of their statue deity with lighted lamps. On being asked the reason for his non-participation, Guru Ji asked them to look at the star studded sky, and see, what a true and beautiful worship of God, is already being performed continuously.

When asked to explain, Guru Ji said: “The sky is like a platter. The sun and the moon are the lamps, and the clusters of stars are like the embedded jewels. The fragrant air coming from the Malayan Mountains is like the incense. The wind is the fan and all vegetation is the offering of flowers to (God, the eternal) light.”(1)

Then going into a prayerful and appreciatory mode, Guru Ji addresses God and says: “O Destroyer of birth and death, what a wonderful worship of Yours is being performed, in which the unstuck melody of divine music is being played like the sounding of temple drums!”(1-pause)

It appears that at that moment some body raised this question: “When God has no form, shape or body parts, then how can He be enjoying this beautiful worship?” Guru Ji responded by pointing to the wondrous ways of the wonderful God, and said: “O God, You have thousands of eyes (because You pervade all the creatures), yet You have no eyes (because You are formless). Similarly You have thousands of forms, yet You have no form. You have thousands of immaculate feet (You are present in all the galaxies), Yet you have no feet. You have thousands of noses (to smell all these flowers, and scents), yet You don’t have any nose. (Observing) such wonderful ways of Yours I have been totally astounded.”(2)



Guru Ji now addressing those Pundits says: “In every body pervades the light (or power), and that light emanates from that same (God). From the light of (that God), all hearts are being lighted (i.e. the same God lives in all creatures). But it is only through Guru’s instruction that this divine light becomes manifest, and whatever pleases God, is His true worship.”(3)

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As for himself, Guru Ji prays: “I am greedy for the nectar of God’s lotus feet (i.e. His loving devotion). Day and night, I remain thirsty for one thing. (O my God) kindly bestow upon the bird Nanak the water of Your grace, by drinking which he may merge into Your Name (i.e. into your loving bosom).”(4-3)

The message of this shabad is that instead of worshipping any idols or other creatures, we should worship God, who is the master of all universe, and the best way to worship Him is to live in obedience to His “Will” and always remember Him with love and devotion.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

raag ga-orhee poorbee mehlā 4.

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ
ਖੰਡਾ ਹੇ ॥

kaam karoDh nagar baho bhari-aa mil
saaDhoo khandal khanda hay.
poorab likhat likhay gur paa-i-aa man har
liv mandal mandaa hay. ||1||

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ
ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥

ਕਰਿ ਸਾਧੂ ਅਮਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥
ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

kar saaDhoo anjulee pun vadaa hay.
kar dand-ut pun vadaa hay. ||1|| rahaa-o.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ
ਹਉਮੈ ਕੰਡਾ ਹੇ ॥
ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਰਿ
ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥

saakat har ras saad na jaani-aa tin antar
ha-umai kandaa hay.
ji-o ji-o chaleh chubhai dukh paavahi
jamkaal saheh sir dandaa hay. ||2||

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ ਜਨਮ ਮਰਣ
ਭਵ ਖੰਡਾ ਹੇ ॥

har jan har har naam samaanay dukh
janam maran bhav khanda hay.

ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ
ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥

abhinaasee purakh paa-i-aa parmaysar
baho sobh khand barahmandaa hay. ||3||



ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ
ਵਡਾ ਹੇ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ
ਮੰਡਾ ਹੇ ॥੪॥੪॥

ham gareeb maskeen parabh tayray har
raakh raakh vad vadaa hay.
jan naanak naam aDhaar tayk hai har
naamay hee sukh mandaa hay. ||4||4||

RAAG GAURRI POORBI MOHALLA 4

In the previous shabad, Guru Ji advised us to worship God, who is the master of all universes. He also told us that the best way to worship Him is to live in obedience to His “Will” and always remember Him with love and devotion. But in order to prepare ourselves for God’s worship, and to learn to live in accordance to His “Will”, we have to overcome many faults, failings and evil propensities plaguing us, out of which lust and anger are the worst.

In this shabad, Guru Ji tells us how these afflictions are overcome. Comparing this body to a city, Guru Ji says: “The city (man’s body) is brimful with lust and wrath. By meeting the saint Guru (i.e. by taking his help and counsel), these are shattered into pieces (i.e. totally dispelled). But it is only by pre-ordained divine writ, that the Guru is met, whose guidance fills the mind with love and devotion for God.”

Therefore, Guru Ji advises us: “(O my friend), pay obeisance to the saint (Guru) with folded hands, for in it lies great merit. Nay, go and prostrate yourself reverentially before the saint Guru, this indeed is highly virtuous (i.e. it is very beneficial to seek the guidance of the saint).”(1-pause)

But Guru Ji knows that there are many worshippers of ‘Maya’ (wealth), who do not heed the saints’ advice or remember God. So commenting about them, Guru Ji says: “The worshippers of wealth do not appreciate the relish (i.e. joy) of remembering God, because within them is the thorn (or the cancer) of ego. As they advance in life away from God, they suffer from (this cancer), and ultimately bear the torture of death.” (2)

But of course, all people are not mammon-worshippers. There are a few humble and holy persons or servants of God as well. Talking about them Guru Ji says: “The servants of God remain immersed in the Name (i.e. loving devotion) of God. So they



break away from the fear of births and deaths (i.e. they obtain salvation). Such persons attain to the imperishable all pervading God and their glory spreads in all the regions of the universe.”(3)

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Finally Guru Ji shows us how to pray to God and what to ask from Him. He says: “O God, we are poor and humble persons, but we are Yours. O God, You are the greatest of the great, please save us. To servant Nanak, God’s Name is his true support and anchor, and it is only through the Name that he finds joy and peace.”(4-4)

The message of this shabad is that if we want to liberate our minds from the vices of lust, anger and other sinful passions, and obtain a blissful union with God, we should most humbly seek the guidance of the saint Guru (Granth Sahib Ji). Then following Guru Ji’s guidance, we should pray to God to bless us with the support and anchor of His Name (i.e. His continuous loving remembrance).

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

raag ga-orhee poorbee mehlāa 5.

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ
॥

kara-o baynantee sunhu mayray meetaa
sant tahal kee baylaa.

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ
॥੧॥

eehaa khaat chalu har laahaa aagai basan
suhaylaa. ||1||

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ
ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

a-oDh ghatai dinas rainaaray. man gur mil
kaaj savaaray. ||1|| rahaa-o.

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ
ਗਿਆਨੀ ॥

ih sansaar bikaar sansay meh tari-o
barahm gi-aanee.

ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ
ਜਾਨੀ ॥੨॥

jisahi jagaa-ay pee-aavai ih ras akath
kathaa tin jaanee. ||2||

ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ
ਬਸੇਰਾ ॥

jaa ka-o aa-ay so-ee bihaajhahu har gur
tay maneh basayraa.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ
ਫੇਰਾ ॥੩॥

nij ghar mahal paavhu sukh sehjay bahur
na ho-igo fayraa. ||3||

antarjaamee purakh biDhaatay sarDhaa



ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥	man kee pooray.
ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ	naanak daas ihai sukh maagai mo ka-o kar
ਪੂਰੇ ॥੪॥੫॥	santan kee Dhooray. 4 5

RAAG GAURI POORBI MOHALLA 5

In the previous shabad, Guru Ji advised us that if we want to liberate our minds from the vices of lust, anger and other sinful passions, and obtain a blissful union with God, we should most humbly seek the guidance of the saint Guru (Granth Sahib Ji). Following Guru Ji's guidance, we should pray to God to bless us with the support and anchor of His Name (i.e. His continuous loving remembrance).

In this shabad, Guru Ji once again, in a most friendly and humble way, advises us to serve the saints and seek their guidance. He also reminds us that this human life of ours is the most opportune time to remember God and reunite with Him, and we should not let it go waste.

So Guru Ji says: "O my dear friends listen! I make this submission to you that this is the time to serve the saint Guru (and humbly seek his guidance). Please earn the profit of remembering God here in this world, so that your stay in the next world may be happy and comfortable."(1)

Giving the reasons for his urgent request, Guru Ji says: "O my mind, every day and night, one's life is becoming shorter and shorter. So let us meet the Guru and achieve our goal of reuniting with God."(1-pause)

But looking at the general state of this world, Guru Ji observes: "This world is engulfed in all kinds of evils and doubts. It is only the divinely wise person, who swims across (this world-ocean i.e. rises above worldly entanglements). Because, only he, whom God awakens (from this slumber of worldly involvements) and helps to savor the joy of His Name, understands its indescribable mystery."(2)

SGGSP-13

Therefore Guru Ji urges us: "(O my friends), do only that business, for which you have come (into this world i.e. amass the wealth of God's Name, so that you may



reunite with Him. But remember that it is only) through the Guru that God can abide in your heart. In this way, you will peacefully and spontaneously find the mansion (of God), right in your own heart, and then there will be no more rounds (of births and deaths for you).”(3)

Finally Guru Ji prays to God even for himself and says: “O God of our destiny, who knows the inner state of our hearts please, fulfill the longing of my mind. Slave Nanak asks for only this joy, that make him the dust of Your saint’s feet (i.e. bless him with the humblest service of the saints).”(4-5)

The message of this shabad is that this human life is our opportunity to achieve our goal of reuniting with God. Therefore, instead of wasting our time in worldly pursuits, we should seek the guidance of the saint Guru (Granth Sahib Ji), and under that guidance, worship God. In this way, we will reunite with God, and will be emancipated from the cycle of birth and death.

ਪੰਨਾ ੧੪

SGGSP-14

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥

raag sireeraag mehlaa pahilaa 1 ghar 1.

ਮੋਤੀ ਤ ਮੰਦਰ ਊਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥

motee ta mandar oosreh ratnee ta hohi
jarhaa-o.

ਕਸਤੂਰਿ ਕੁੰਗੂ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

kastoor kungoo agar chandan leep aavai
chaa-o.

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ
॥੧॥

mat daykh bhooolaa veesrai tayraa chit na
aavai naa-o. ||1||

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥

har bin jee-o jal bal jaa-o.

ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ
॥੧॥ ਰਹਾਉ ॥

mai aapnaa gur poochh daykhi-aa avar
naahee thaa-o. ||1|| rahaa-o.

ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਘਿ ਲਾਲ ਜੜਾਉ ॥

Dhartee ta heeray laal jarh-tee palagh laal
jarhaa-o.

ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਹੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ ॥

mohnee mukh manee sohai karay rang
pasaa-o.



ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੨॥	mat daykh bhooolaa veesrai tayraa chit na aavaai naa-o. 2
ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥ ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥	siDh hovaa siDh laa-ee riDh aakhaa aa-o. gupat pargat ho-ay baisaa lok raakhai bhaa-o.
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੩॥ ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥ ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥	mat daykh bhooolaa veesrai tayraa chit na aavaai naa-o. 3 sultaan hovaa mayl laskar takhat raakhaa paa-o. hukam haasal karee baithaa naankaa sabh vaa-o.
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੪॥੧॥	mat daykh bhooolaa veesrai tayraa chit na aavaai naa-o. 4 1

RAAG SIRI RAAG MOHALLA 1 GHAR 1

From here onwards the rest of Guru Granth Sahib Ji is composed in various musical measures. The first major musical measure (Raag) that Guru Ji has chosen is called Siri Raag (or the chief of all musical measures). But Guru Ji cautions us that this Raag or melody can only be supreme, if while singing in this measure, one is imbued with the love of the True God.

According to Dr. Bh. Vir Singh Ji, some people believe that Guru Ji recited this shabad, when the demon “Kal Yug” tried to tempt Guru Nanak Dev Ji with all kinds of precious jewels and miraculous powers, and make him forget God. Some believe that actually “Kal Yug” was the name of a king of Pundits of Jagan Naath Puri (a very holy Hindu town in south India), and Guru Ji recited this shabad during a conversation with him. But, what ever the facts may be, in this shabad, Guru Ji is cautioning his own mind (and indirectly cautioning us also), against being tempted by any kind of wealth or power, lest we may forget God’s Name.

So Guru Ji says: “(O God, grant me this understanding that even) when I am living in magnificent palaces built of pearls, studded with jewels and rubies, and pleasantly plastered with musk, saffron and sandalwood, I should not forget You or Your Name.” (1)



SGGSP-14

Stressing upon the importance of God's Name for him in preference to any other thing, Guru Ji declares: "Let my body and soul burn without God, because I have confirmed from my Guru that except God there is no other place of shelter (where one can find joy and peace)." (1-pause)

In the next stanza, Guru Ji takes another example to caution him and us against succumbing to worldly desires. He says: "O God, even if I were in a place where the floor is studded with diamonds and rubies; the bed is studded with jewels; and on that bed was sitting an extremely beautiful and captivating girl; embellished with shining ornaments, trying to entice me; (please give me the power) that even seeing all that temptation, I do not forget You or Your Name." (2)

Now taking the example of a yogi possessing miraculous occult powers, Guru Ji prays: "O God, even if I were an accomplished Yogi; capable of performing miracles; and appearing and disappearing at will; and holding people in awe, don't let me forget You and Your Name." (3)

Finally, Guru Ji takes the example of a great king and says: "O God, even if I was a king possessing a big army and sitting on a throne and I was to issue commands and collect revenue, don't let me forget You or Your Name." (4-1)

The message of this shabad is that even when we are affluent and powerful and surrounded by tempting worldly pleasures, we should never forsake God and forget His Name, otherwise our soul will suffer great agony.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਵਣੁ ਪੀਅਣੁ ਅਪਿਆਉ ॥

kot kotee mayree aarjaa pavan pee-an api-aa-o.

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਗੁਫੈ ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਉਣ ਨ ਥਾਉ

chand sooraj du-ay gufai na daykhaa supnai sa-un na thaa-o.

॥

bhee tayree keemat naa pavai ha-o kayvad aakhhaa naa-o. ||1||

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ

॥੧॥

saachaa nirankaar nij thaa-ay.



ਸਾਚਾ ਨਿਰੰਕਾਰੁ ਨਿਜ ਥਾਇ ॥
ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਣਾ ਜੇ ਭਾਵੈ ਕਰੇ ਤਮਾਇ
॥੧॥ ਰਹਾਉ ॥

ਕੁਸਾ ਕਟੀਆ ਵਾਰ ਵਾਰ ਪੀਸਣਿ ਪੀਸਾ ਪਾਇ ॥
ਅਗੀ ਸੇਤੀ ਜਾਲੀਆ ਭਸਮ ਸੇਤੀ ਰਲਿ ਜਾਉ ॥

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ
॥੨॥

ਪੰਖੀ ਹੋਇ ਕੈ ਜੇ ਭਵਾ ਸੈ ਅਸਮਾਨੀ ਜਾਉ ॥
ਨਦਰੀ ਕਿਸੈ ਨ ਆਵਉ ਨਾ ਕਿਛੁ ਪੀਆ ਨ ਖਾਉ ॥

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ
॥੩॥

ਪੰਨਾ ੧੫

ਨਾਨਕ ਕਾਗਦ ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ ਕੀਚੈ ਭਾਉ ॥
ਮਸੂ ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ ਚਲਾਉ ॥

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ
॥੪॥੨॥

sun sun aakhan aakh-naa jay bhaavai
karay tamaa-ay. ||1|| rahaa-o.

kusaa katee-aa vaar vaar peesan peesaa
paa-ay.
agee saytee jaalee-aa bhasam saytee ral
jaa-o.

bhee tayree keemat naa pavai ha-o kayvad
aakhaa naa-o. ||2||

pankhee ho-ay kai jay bhavaa sai
asmaanee jaa-o.
nadree kisai na aav-oo naa kichh pee-aa
na khaa-o.
bhee tayree keemat naa pavai ha-o kayvad
aakhaa naa-o. ||3||

SGGSP-15

naanak kaagad lakh manaa parh parh
keechai bhaa-o.
masoo tot na aavee laykhan pa-un chala-
o.
bhee tayree keemat naa pavai ha-o kayvad
aakhaa naa-o. ||4||2||

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji prayed to God to bless him with the moral and spiritual strength to resist worldly temptations, in terms of worldly wealth, pleasures, or power, so that he might never forsake God's Name from his mind.

In this shabad, Guru Ji gives the reasons for this request, and why he considers God's Name beyond evaluation and estimation.



SGGSP-15

He says: “O God, were I to live for millions and millions of years and exist only on air as my food and drink (i.e. devote myself completely to God without wasting a moment on eating and drinking); were I to shut myself in a cave where I never have a glimpse of the sun or the moon, and were I never to have a wink of sleep even in dream – even then Your worth or greatness will be beyond me to assess. So how can I say how great Your Name is?”(1)

Next Guru Ji responds to the possible question: If the worth of God and His Name is so invaluable or so indescribable, then why do people try to describe Him?

He says: “The true formless God is established in His own place. (He does not need anybody to support Him). It is only by listening (from others), that we describe His praises. As and when it pleases Him, He instills in us, the craving (to know about Him and sing His praises).”(1-Pause)

Continuing his address to God, Guru Ji says: “O God, were I to be repeatedly tortured, cut into pieces and ground in a mill (as a part of penance); were I to be burnt in fire and mingle with ashes – even then Your worth or greatness is beyond me to estimate. So how can I say how great Your Name is?”(3)

Next Guru Ji takes the example of a high-flying bird and says: “O God, were I to become a bird and fly across hundreds of skies; were I to become invisible to everyone and were I not to eat or drink anything (as a mark of austerity) — even then Your worth or greatness will be beyond me to appraise. So how can I say how great Your Name is?”(3)

Finally Guru Ji says: “O God, were I to have tons of paper to write about You; were I to have no shortage of ink; were my pen to move as fast as the wind and were these writings to induce love and devotion for You — even then will Your worth or greatness be beyond me to assess. So how I can say how great Your Name is?”(4.2)

The message of this shabad is that God and His Name (power and light) are limitless and indescribable and we are His humble creatures. So we should always try to dwell on His Name, and not engage in the vain attempt to find His limits or assess His worth and greatness, but endeavor only to reunite with Him.

sireeraag mehlāa 1.



ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥

ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿ ਵੇਖਾਉ ॥

ਲੇਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ ॥੧॥

ਬਾਬਾ ਮਾਇਆ ਰਚਨਾ ਧੋਹੁ ॥

ਅੰਧੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹੁ ਨ ਓਹੁ ॥੧॥

ਰਹਾਉ ॥

ਜੀਵਣ ਮਰਣਾ ਜਾਇ ਕੈ ਏਥੈ ਖਾਜੈ ਕਾਲਿ ॥

ਜਿਥੈ ਬਹਿ ਸਮਝਾਈਐ ਤਿਥੈ ਕੋਇ ਨ ਚਲਿਓ ਨਾਲਿ ॥

ਰੋਵਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਿ ॥੨॥

ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਘਟਿ ਨ ਆਖੈ ਕੋਇ ॥

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਹਣਿ ਨ ਵਡਾ ਹੋਇ ॥

ਸਾਚਾ ਸਾਹਬੁ ਏਕੁ ਤੂ ਹੋਰਿ ਜੀਆ ਕੇਤੇ ਲੋਅ ॥੩॥

ਨੀਚਾ ਅਮਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥

ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ
ਰੀਸ ॥

ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ
॥੪॥੩॥

laykhai bolan bolnaa laykhai khaanaa
khaa-o.

laykhai vaat chala-ee-aa laykhai sun
vaykhaa-o.

laykhai saah lavaa-ee-ahi parhay ke
puchhan jaa-o. ||1||

baabaa maa-i-aa rachnaa Dhohu.

anDhai naam visaari-aa naa tis ayh na oh.
||1|| rahaa-o.

jeevan marnaa jaa-ay kai aythai khaajai
kaal.

jithai bahi samjaa-ee-ai tithai ko-ay na
chali-o naal.

rovan vaalay jayt-rhay sabh baneh pand
paraal. ||2||

sabh ko aakhai bahut bahut ghat na aakhai
ko-ay.

keemat kinai na paa-ee-aa kahan na vadaa
ho-ay.

saachaa saahab ayk too hor jee-aa kaytay
lo-a. ||3||

neechaa andar neech jaat neechee hoo at
neech.

naanak tin kai sang saath vadi-aa si-o ki-
aarees.

jithai neech samaalee-an tithai nadar
tayree bakhsees. ||4||3||

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji gave us the message that God and His Name (i.e.



power and light) are limitless and indescribable and we are His humble creatures. So we should always try to dwell on His Name and not engage in the vain attempt to find His Limits or assess His worth and greatness, but to endeavor only to reunite with Him.

In this shabad, Guru Ji is advising us and making us understand that our sojourn in this world is limited and so we should not waste it simply in eating and drinking, or amassing worldly riches. Rather we should utilize this time in dwelling on His Name, and in trying to reunite with Him.

SGGSP-15

Guru Ji therefore says: “(O man), whatever you speak or say, will you be accountable. Similarly, whatever you eat (or drink) goes to your account. How much you travel, and whatever you see and hear, you shall have to account for. Even the breaths you take are accounted for (i.e. we have been allotted limited life span). There is no need to ask any scholar about this.” (1)

So Guru Ji warns us against spending our allotted life span in the pursuit of Maya (i.e. worldly riches and power). He says: “Friend! This play of Maya is nothing but an illusion. The spiritually blind forsake God’s Name. So they lose peace both in this world and the next.”(1-pause)

Elucidating the above utterance, Guru Ji says: “From birth till death, man spends his time in eating, drinking, and amassing wealth for his family. But after death, where the account (of his good and bad deeds, is explained to him in the court of the Judge of Righteousness), no body goes there to help him. Even the persons, who cry for him at his death, do no good to him, except wasting their time (because) all their tears and cries are as useless to him as a bundle of chaff.”(2)

Next Guru Ji says: “Everybody says that God is very great; nobody calls Him small. But how great He is, nobody knows. Besides by our saying ‘He is great’, He does not become greater (because His greatness is immeasurable. Ultimately, one has to say, O God), You are the only true eternal Being among the innumerable creatures in all the worlds.”(3)

Finally, Guru Ji wants to express his love for the entire humanity, regardless of their wealth, caste, color, race, or even holiness. He says: “(O God), even if a person may belong to the lowliest of the lowly (class from any consideration), Nanak loves to



remain in their society and company, what to speak of those, who are high (in rank or class). Because, where the humble ones are looked after, (O' Lord), there is the glance of Your grace.”(4-4)

The message of this shabad is that we have a very limited span of life on this earth. We should use this time to dwell on God's Name and help the needy and the poor.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥

lab kutaa koorh choohrhaa thag khaaDhaa murdaar.

ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥

par nindaa par mal mukh suDhee agan kroDh chandaal.

ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ ॥੧॥

ras kas aap salaahnaa ay karam mayray kartaar. ||1||

ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ ॥

ਊਤਮ ਸੇ ਦਰਿ ਊਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ
ਰੋਇ ॥੧॥ ਰਹਾਉ ॥

baabaa bolee-ai pat ho-ay.
ootam say dar ootam kahee-ahi neech
karam bahi ro-ay. ||1|| rahaa-o.

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ
॥

ras su-inaa ras rupaa kaaman ras parmalk
kee vaas.

ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥
ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥੨॥

ras ghorhay ras sayjaa mandar ras
meethaa ras maas.
aytay ras sareer kay kai ghat naam nivaas.
||2||

ਜਿਤੁ ਬੋਲੀਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ ॥
ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ ॥

jit boli-ai pat paa-ee-ai so boli-aa parvaan.
fikaa bol viguchnaa sun moorakh man
ajaan.

ਜੋ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣ ॥੩॥

jo tis bhaaveh say bhalay hor ke kahan
vakhaan. ||3||

ਤਿਨ ਮਤਿ ਤਿਨ ਪਤਿ ਤਿਨ ਧਨੁ ਪਲੈ ਜਿਨ ਹਿਰਦੈ
ਰਹਿਆ ਸਮਾਇ ॥

ਤਿਨ ਕਾ ਕਿਆ ਸਾਲਾਹਣਾ ਅਵਰ ਸੁਆਲਿਉ ਕਾਇ ॥

tin mat tin pat tin Dhan palai jin hirdai
rahi-aa samaa-ay.
tin kaa ki-aa salaahnaa avar su-aali-o kaa-



ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ
॥੪॥੪॥

ay.
naanak nadree baahray raacheh daan na
naa-ay. ||4||4||

SIRI RAAG MOHALLA 1

In the last shabad, Guru Ji advised us that we have a very limited life span on this earth; we should use this time to dwell on God's Name and help the needy and weak persons irrespective of their low caste. As per Dr. Bh. Vir Singh Ji, on one occasion, some pundits of Kashi India) told Guru Nanak Dev Ji that, in spite of their efforts, God's Name did not seem to abide in their heart and asked what the reason could be. Guru Ji provides an answer to this question in the following hymn.

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Giving some worldly metaphors, and putting himself in our situation, Guru Ji explains: "Within my mind, greed is acting like a dog; falsehood is like an (unclean) scavenger. By deceiving others, I am consuming, what rightfully belongs to others. This is like eating a corpse. My habit of slandering others is simply filling my mouth with their filth. The fire of anger within burns me like a demon. My most spicy relishes are self-praise. These are my sinful deeds, O God Creator." (1)

So Guru Ji then advises us and says: "O brother, speak only those things, which bring you honor (in God's court. Do not consider yourself as a good person because only those persons) are really good who are judged virtuous in God's court. Those who do evil deeds shall have to wail. (As far as the evil ones' are concerned, they simply cry helplessly about their deeds)." (1-pause)

Guru Ji then cautions us against getting lost in acquiring material possessions and enjoying false worldly comforts and pleasures. He says: "Man is surrounded by the pleasures of acquiring gold and silver, enjoying the company of beautiful women, fragrances of sandal, possessing horses (expensive cars), comfortable beds, magnificent mansions, sweet-tasting foods and meats. Therefore, when so many relishes engross the human body, how can God's Name abide in it?"

Reminding himself (and us), Guru Ji once again asserts: "Listen, O my foolish self, by uttering rude words we ruin ourselves. Only that speech is acceptable (i.e. we should utter only those words) which bring us honor (in God's court. The fundamental



principle is that) only those persons, who become pleasing to God, are (really) good. What else is there to say or describe?”(3)

Guru Ji then concludes by telling us what kinds of persons are pleasing to God. He says: “Those persons in whose heart God always resides (i.e. they who always remember His Name) have true wisdom, honor and wealth. Their praise is beyond description, because nothing more can be said in their praise. But O Nanak, the person who is devoid of God’s grace, is neither charmed of charity, nor devoted to God’s Name.”(4-4)

The message of this shabad is that we should not remain engrossed in enjoying worldly pleasures and indulging in all kinds of falsehood, slander, greed and other evil ways. Instead we should seek God’s grace to bestow on us the gift of His Name and virtues like truth, compassion, and sweet words.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਅਮਲੁ ਗਲੋਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ ॥
ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥
ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੋਫੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ
॥੧॥

amal galolaa koorh kaa ditaa dayvanhaar.
matee maran visaari-aa khusee keetee din
chaar.
sach mili-aa tin sofee-aa raakhan ka-o
darvaar. ||1||

ਨਾਨਕ ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ ॥
ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਦਰਗਹ ਚਲੈ ਮਾਣੁ
॥੧॥ ਰਹਾਉ ॥

naanak saachay ka-o sach jaan.
jit sayvi-ai sukh paa-ee-ai tayree dargeh
chalai maan. ||1|| rahaa-o.

ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ ॥

sach saraa gurm baahraa jis vich sachaa
naa-o.

ਪੰਨਾ ੧੬

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ਸੁਣਹਿ ਵਖਾਣਹਿ ਜੇਤੜੇ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥
ਤਾ ਮਨੁ ਖੀਵਾ ਜਾਣੀਐ ਜਾ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੨॥

suneh vakaaneh jayt-rhay ha-o tin
balihaarai jaa-o.
taa man kheevaa jaanee-ai jaa mahlee
paa-ay thaa-o. ||2||



ਨਾਉ ਨੀਰੁ ਚੰਗਿਆਈਆ ਸਤੁ ਪਰਮਲੁ ਤਨਿ ਵਾਸੁ ॥	naa-o neer chang-aa-ee-aa sat parmāl tan vaas.
ਤਾ ਮੁਖੁ ਹੋਵੈ ਉਜਲਾ ਲਖ ਦਾਤੀ ਇਕ ਦਾਤਿ ॥	taa mukh hovai ujlaa lakh daatee ik daat.
ਦੁਖ ਤਿਸੈ ਪਹਿ ਆਖੀਅਹਿ ਸੂਖ ਜਿਸੈ ਹੀ ਪਾਸਿ ॥੩॥	dookh tisai peh aakhee-ahi sookh jisai hee paas. 3
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣੁ ॥	so ki-o manhu visaaree-ai jaa kay jee-a paraan.
ਤਿਸੁ ਵਿਣੁ ਸਭੁ ਅਪਵਿਤੁ ਹੈ ਜੇਤਾ ਪੈਨਣੁ ਖਾਣੁ ॥	tis vin sabh apvitar hai jaytaa painan khaan.
ਹੋਰਿ ਗਲਾਂ ਸਭਿ ਕੂੜੀਆ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥੪॥੫॥	hor galaa ^N sabh koorhee-aa tuDh bhaavai parvaan. 4 5

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SIRI RAAG MOHALLA 1

In the last stanza of the previous shabad, Guru Ji had contrasted the state of those, in whose heart the true God abides, with those, who are devoid of God's grace, and therefore, have neither piety, nor God's Name.

In this shabad, Guru Ji beautifully explains further what happens to these two categories of human beings. First, commenting on those, who are devoid of God's grace, Guru Ji says: "(To such persons) the Giver (God) has as if administered a tablet of opium (of falsehood). Being intoxicated with (this false) intellect, they become oblivious of Death, and indulge in transient worldly pleasures. On the other hand, the sober (who have enshrined God in their heart) have been imbued with truth (i.e. true guidance), which enables them to stay in the (God's) court." (1)

Guru Ji, therefore, advising himself (and us) says: "O Nanak, know that the true God alone is eternal, serving Whom we obtain joy and peace, and go to God's' court with honor." (1-pause)

Then telling us about the real wine (which will always keep us happy), Guru Ji says: "Truth is the wine, which is distilled not from molasses, but from God's Name. I am a sacrifice to all those who hear and talk about the True Name. One can be considered truly intoxicated, if one finds a place in the (God's) mansion." (2)



For this reason, Guru Ji advises us: “(O men) bathe in the water of virtues and apply the perfume of righteousness to the body. Then will your face become bright (i.e. it will glow with spiritual beauty), and this one gift is greater than a million gifts. Further, narrate your woes only to Him, who has the power to (remove them and) bless you with joy.” (3)

Therefore, Guru Ji concludes: “Why should we become forgetful of Him in our mind to whom belong our life and soul. (I say), Without (remembering) God, all we eat or wear is impure. In short, O God, all other things are false (or useless, and) what pleases You that alone is acceptable (i.e. it is only the Name, which pleases You, and acceptable in Your court).” (4-5)

The message of this shabad is that instead of seeking joy and intoxication in false and transient pleasures of the world, we should try to seek the wealth of God’s Name. Because, that wealth alone is pleasing and acceptable to God.



ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

sireeraag mahal 1.

ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥
ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ
ਬੀਚਾਰੁ ॥
ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ
॥੧॥

jaal moh ghas mas kar mat kaagad kar
saar.
bhaa-o kalam kar chit laykhaaree gur
puchh likh beechaar.
likh naam saalaah likh likh ant na
paaraavaar. ||1||

ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ ॥
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਣੁ ॥੧॥
ਰਹਾਉ ॥

baabaa ayhu laykhaa likh jaan.
jithai laykhaa mangee-ai tithai ho-ay
sachaa neesaan. ||1|| rahaa-o.

ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸੀਆ ਸਦ ਚਾਉ
॥
ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਉ ॥
ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਨਾਹੀ ਗਲੀ ਵਾਉ ਦੁਆਉ
॥੨॥

jithai mileh vadi-aa-ee-aa sad khusee-aa
sad chaa-o.
tin mukh tikay niklahi jin man sachaa
naa-o.
karam milai taa paa-ee-ai naahee galee
vaa-o du-aa-o. ||2||

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਰਖੀਅਹਿ ਨਾਵ
ਸਲਾਰ ॥
ਇਕਿ ਉਪਾਏ ਮੰਗਤੇ ਇਕਨਾ ਵਡੇ ਦਰਵਾਰ ॥
ਅਗੈ ਗਇਆ ਜਾਣੀਐ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰ ॥੩॥

ik aavahi ik jaahi uth rakhee-ahi naav
salaar.
ik upaa-ay mangtay iknaa vaday darvaar.
agai ga-i-aa jaanee-ai vin naavai vaykaar.
||3||

ਭੈ ਤੇਰੈ ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ ਛਿਜੈ ਦੇਹ ॥

bhai tayrai dar aglaa khap khap chhijai
dayh.

ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਦੇ ਡਿਠੇ ਖੇਹ ॥

naav jinaa sultaan khaan hoday dithay
khayh.

ਨਾਨਕ ਉਠੀ ਚਲਿਆ ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹ ॥੪॥੬॥

naanak uthee chali-aa sabh koorhay tutay
nayh. ||4||6||

SIRI RAAG MOHALLA 1

According to Dr. Bh. Vir Singh Ji, as per 'Puraatan Janam Saakhi' (Old



Autobiography), this shabad describes the Guru Nanak Dev Ji's response, when he was asked by his primary school teacher to practice writing on his wooden slate. In this Shabad, Guru Ji using the vocabulary of a business school tells us, how to conduct and record the business of our life, so that after death we are accepted in God's Court.

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Addressing his teacher Guru Ji says: "(O my respected teacher), please make ink by burning and pounding your avarice, and make your intelligence pure like a superior paper to write on. Make the loving fear of God as your pen and your mind as the writer. Then after consulting your Guru, write about God's immaculate deliberations with him. Yes, write down praises of God's Name that have no end or limit."(1)

Emphasizing the point he wants to make, Guru Ji says: "O my respected sir, learn to write this kind of account, so that where the account (of our deeds) is called for, it is stamped as true (i.e. the account of our deeds is approved by the Righteous Judge)."(1-pause)

Guru Ji now describes the blessings obtained by those, who enshrine God's Name in their mind. He says: "Those who cherish God in their minds, their faces are anointed in that place where one receives honors, and where there is always happiness and bliss (i.e. Kingdom of Heaven). But God's Name is gotten only through His grace, and not through idle talk."(2)

Commenting on the fate of those who do not care to dwell on God's Name, Guru Ji says: "Myriads of persons come into this world and depart. Some are called by big names. Some are born beggars and some hold big courts. But their true worth is known only when they pass away (and face the Righteous Judge, and realize), that without God's Name, they have wasted their life."(3)

For this reason, putting himself in the position of such people, Guru Ji addresses God and says: "O God, in Your mighty fear, my body is withering away in dread. Because with my own eyes I have seen those known as Kings and Lords, reduced to dust. O Nanak, when one departs from the world all one's false attachments is snapped."(4-6)

The message of this shabad is that instead of wasting our life in the material pursuits of the world, or getting drunk with power, we should devote our life to dwelling upon God's Name, so that we may not have to suffer from the fear of judgment in God's



court.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ ॥
ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥
ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ
॥੧॥

sabh ras mithay mani-ai suni-ai saalonay.
khat tursee mukh bolnaa maaran naad
kee-ay.
chhateeh amrit bhaa-o ayk jaa ka-o nadar
karay-i. ||1||

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ
॥੧॥ ਰਹਾਉ ॥

baabaa hor khaanaa khusee khu-aar.
jit khaaDhai tan peerhee-ai man meh
chaleh vikaar. ||1|| rahaa-o.

ਰਤਾ ਪੈਨਣੁ ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ ॥

rataa painan man rataa supaydee sat daan.
neele si-aahee kadaa karnee pahiran pair
Dhi-aan.
karam-band santokh kaa Dhan joban
tayraa naam. ||2||

ਨੀਲੀ ਸਿਆਹੀ ਕਦਾ ਕਰਣੀ ਪਹਿਰਣੁ ਪੈਰ ਧਿਆਨੁ ॥
ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ ॥੨॥

ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ
॥੧॥ ਰਹਾਉ ॥

baabaa hor painan khusee khu-aar.
jit paiDhai tan peerhee-ai man meh chaleh
vikaar. ||1|| rahaa-o.

ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੁਝਣੁ ਤੇਰੀ ਵਾਟ ॥

ghorhay paakhar su-inay saakhat boojhan
tayree vaat.
tarkas teer kamaan saaN^Ng taygband gun
Dhaat.
vaajaa nayjaa pat si-o pargat karam tayraa
mayree jaat. ||3||

ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ ॥
ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ
ਜਾਤਿ ॥੩॥

ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਚੜੀਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ
॥੧॥ ਰਹਾਉ ॥

baabaa hor charh-naa khusee khu-aar.
jit charhi-ai tan peerhee-ai man meh
chaleh vikaar. ||1|| rahaa-o.



ਘਰ ਮੰਦਰ ਖੁਸੀ ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ ॥	ghar mandar khusee naam kee nadar tayree parvaar.
ਪੰਨਾ ੧੭	SGGSP-17
ਹੁਕਮੁ ਸੋਈ ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਖਣੁ ਬਹੁਤੁ ਅਪਾਰੁ ॥ ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪੂਛਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥੪॥	hukam so-ee tuDh bhaavsee hor aakhan bahut apaar. naanak sachaa paatisaahu poochh na karay beechaar. 4
ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਸੁਤੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥੪॥੭॥	baabaa hor sa-unaa khusee khu-aar. jit sutai tan peerhee-ai man meh chaleh vikaar. 1 rahaa-o. 4 7

SIRI RAAG MOHALLA 1

According to Dr. Bh. Vir Singh Ji, as per the “Puraatan Janam Saakhi”, Guru Nanak Dev Ji uttered this shabad, when he returned from his first travel, and instead of going home, he stopped two miles away from it. This shabad appears to be in response to his parents’ inquiry why, like other youth, he too does not enjoy food, clothing, and other worldly pleasures.

In response Guru Ji says: “O my respected sire, to believe in God's Name is to enjoy sweets, to hear the Name is to taste salty dishes, to utter God's Name is to savor sweet and sour delicacies and singing God’s praise have I made my life’s spice. To love God is like enjoying thirty-six kinds of delicious dishes but this boon is granted only to those on whom God casts His merciful glance.” (1)

Enunciating his basic principle about food, Guru Ji says: "O my respected sire, all other foods, by eating which our body feels discomfort and evil thoughts run through our mind, ruin our happiness, and make us suffer (in the end).”(1-pause)

Next, talking about wearing of fashionable and expensive clothes, Guru Ji says: “O my respected sire, to dye one’s mind in God's Name is like wearing red clothes (the



customary color of bridal clothes). To practice charity and truthfulness is to be dressed in white (the customary color denoting purity). To remove sin from the mind is to wear blue and to focus one's attention on God's feet (i.e. to meditate on God's Name) is like wearing the white robe of honor. Contentment should be one's waistband and God's Name one's wealth and youth.”(2)

Thus giving his guideline regarding the kind of clothes we should wear, Guru Ji says: “O my respected sire, all other wear, by wearing which our body feels discomfort and evil thoughts run through our mind, ruins our happiness, and makes us suffer (in the end). “(1-pause)

Then Guru Ji addresses God saying: “To know and follow Your way amounts to owning horses, decorated with protective iron shields, and gold accessories. To imbibe Your virtues amounts to wielding quiver, arrows, bow, spear and sword-belt. To be honored in Your court are one's drums and lances. Your grace is the highest caste (for me).” (3)

So in his third guideline about possessing expensive vehicles, and other trappings of power and high society, Guru Ji says: “O my respected sire, any other ride, which torments the body and fills the mind with evil thoughts, is vain. It ultimately ruins our pleasure and makes us suffer.”(1-pause)

Finally commenting upon having magnificent mansions, big families, and other symbols of power and wealth, Guru Ji says: “(O God), the joy one obtains by dwelling on Your Name is like the joy of living in a mansion. Your gracious glance is like the pleasure of having a big family. For me the only command that matters is what is pleasing to You. Otherwise there are limitless people, who may be issuing orders (I don't care for any one of them). O' Nanak, God is the true King, and (He) does not ask or consult any body else (for bestowing His gifts).” (4)

Therefore, giving his guideline regarding the homes we live in , Guru Ji says: “ (O my respected sire), sleeping in any other kinds of mansions, which give discomfort to the body and fill the mind with evil thoughts, is to ruin our happiness and to bring suffering upon ourselves.”(1-pause-4-7)

The message of this shabad is that to indulge in comforts and luxuries beyond a reasonable degree, is to ruin our happiness and make ourselves suffer in the end. The greatest happiness is obtained by dwelling on God's Name.



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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਕੁੰਗੂ ਕੀ ਕਾਂਇਆ ਰਤਨਾ ਕੀ ਲਲਿਤਾ ਅਗਰਿ ਵਾਸੁ
ਤਨਿ ਸਾਸੁ ॥
ਅਠਸਠਿ ਤੀਰਥ ਕਾ ਮੁਖਿ ਟਿਕਾ ਤਿਤੁ ਘਟਿ ਮਤਿ
ਵਿਗਾਸੁ ॥
ਓਤੁ ਮਤੀ ਸਾਲਾਹਣਾ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ ॥੧॥

kungoo kee kaa^N-i-aa ratnaa kee lalita
agar vaas tan saas.
athsath tirath kaa mukh tikaa tit ghat mat
vigaas.
ot matee salaahnaa sach naam guntaas.
||1||

ਬਾਬਾ ਹੋਰ ਮਤਿ ਹੋਰ ਹੋਰ ॥
ਜੇ ਸਉ ਵੇਰ ਕਮਾਈਐ ਕੂੜੈ ਕੂੜਾ ਜੋਰੁ ॥੧॥ ਰਹਾਉ
॥

baabaa hor mat hor hor.
jay sa-o vayr kamaa-ee-ai koorhai
koorhaa jor. ||1|| rahaa-o.

ਪੂਜ ਲਗੈ ਪੀਰੁ ਆਖੀਐ ਸਭੁ ਮਿਲੈ ਸੰਸਾਰੁ ॥
ਨਾਉ ਸਦਾਏ ਆਪਣਾ ਹੋਵੈ ਸਿਧੁ ਸੁਮਾਰੁ ॥
ਜਾ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਸਭਾ ਪੂਜ ਖੁਆਰੁ ॥੨॥

pooj lagai peer aakhee-ai sabh milai
sansaar.
naa-o sadaa-ay aapnaa hovai siDh
sumaar.
jaa pat laykhai naa pavai sabhaa pooj khu-
aar. ||2||

ਜਿਨ ਕਉ ਸਤਿਗੁਰਿ ਥਾਪਿਆ ਤਿਨ ਮੇਟਿ ਨ ਸਕੈ
ਕੋਇ ॥
ਓਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੋ ਪਰਗਟੁ ਹੋਇ

jīn ka-o satgur thaapi-aa tin mayt na sakai
ko-ay.
onaa andar naam niDhaan hai naamo
pargat ho-ay.

ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਅਖੰਡੁ ਸਦਾ ਸਚੁ ਸੋਇ
॥੩॥

naa-o poojee-ai naa-o mannee-ai akhand
sadaa sach so-ay. ||3||

ਖੇਹੁ ਖੇਹ ਰਲਾਈਐ ਤਾ ਜੀਉ ਕੇਹਾ ਹੋਇ ॥

khayhoo khayh rala-ee-ai taa jee-o
kayhaa ho-ay.

ਜਲੀਆ ਸਭਿ ਸਿਆਣਪਾ ਉਠੀ ਚਲਿਆ ਰੋਇ ॥

jalee-aa sabh si-aanpaa uthee chali-aa ro-
ay.

ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰੀਐ ਦਰਿ ਗਇਆ ਕਿਆ ਹੋਇ

naanak naam visaari-ai dar ga-i-aa ki-aa
ho-ay. ||4||8||



॥੪੮॥

SIRI RAAG MOHALLA 1

In the earlier shabad, Guru Ji gave us the message that to indulge in comforts and luxuries beyond a reasonable degree, is to ruin our happiness and invite suffering. True happiness is obtained by dwelling on God's Name.

In this shabad which touches the heights of poetic beauty, immaculate expression and vividness of metaphor, Guru Ji compares the intellect of a person steeped in God's Name with the one who has somehow acquired great name and fame. According to Dr. Bh. Vir Singh Ji, some people believe that this shabad was addressed to Sheikh Brahm (a famous Muslim saint of olden times).

Guru Ji says: "A person's body should be pure like saffron, his tongue should utter sweet and precious words like jewels, and his breath should be fragrant like eaglewood. His face should be anointed as if with the sacred mark of (all the) sixty eight (Hindu) holy places, and in his mind should be the light of (divine) intellect. With that kind of intellect we should praise the true Name (of God), who is the treasure of merits." (1)

So Guru Ji says to us, "O my respected sir, any other kind of intellect is false, and even if we try hundreds of times with this false intellect, we shall acquire nothing but more and more falsehood." (1-pause)

Giving some examples, from where we may get such false guidance, Guru Ji says: "A person may be worshipped and called a 'pir' (Muslim holy man with occult powers). The world may come to see him, and he may be counted among 'Sidhas' (the saints, who can perform miracles). But if he does not gain approval in God's reckoning, all this worship (worldly honor) will make him wretched and miserable." (2)

Guru Ji contrasts the honor of such men of occult powers with those whom God Himself has established as the dispensers of true Name.

He says: "None can efface the greatness of those persons whom the True Guru (i.e. God) has established (as the Dispenser of Name), because within them is the treasure of God's Name and it is because of the Name that they become known. They always



worship God's Name and have faith in Him who is imperishable, and exists forever.”
(3)

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Describing the fate of a person who follows false guidance mentioned in stanza 2, Guru Ji says: “(Do you know), what happens to the soul when man's body mingles with dust (i.e. when a person dies)? (The answer is that), all his cleverness gets burnt (i.e. it is of no use), and (his soul) departs crying (from the world). O Nanak, only on reaching God's court, we will know, what (terrible punishment awaits us), if we forsake God's Name.”(4-8)

The message of this shabad is that if we want to avoid unknown terrible fate upon our death, then instead of following false saints or men of occult powers, we should follow the advice of the eternal Guru (Granth Sahib Ji) and dwell on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥਰੈ ਅਉਗੁਣਵੰਤੀ ਝੂਰਿ ॥

gunvantee gun veethrai a-ugunvantee
jhoor.

ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਨਹ ਮਿਲੀਐ ਪਿਰ ਕੂਰਿ ॥
ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਪਾਈਐ ਪਿਰੁ ਦੂਰਿ ॥੧॥

jay lorheh var kaamnee nah milee-ai pir
koor.

naa bayrhee naa tulharhaa naa paa-ee-ai
pir door. ||1||

ਮੇਰੇ ਠਾਕੁਰ ਪੂਰੈ ਤਖਤਿ ਅਡੋਲੁ ॥
ਗੁਰਮੁਖਿ ਪੂਰਾ ਜੇ ਕਰੇ ਪਾਈਐ ਸਾਚੁ ਅਤੋਲੁ ॥੧॥
ਰਹਾਉ ॥

mayray thaakur poorai takhat adol.
gurmukh pooraa jay karay paa-ee-ai saach
atol. ||1|| rahaa-o.

ਪ੍ਰਭੁ ਹਰਿਮੰਦਰੁ ਸੋਹਣਾ ਤਿਸੁ ਮਹਿ ਮਾਣਕ ਲਾਲ ॥
ਮੋਤੀ ਹੀਰਾ ਨਿਰਮਲਾ ਕੰਚਨ ਕੋਟ ਰੀਸਾਲ ॥

parabh harmandar sohnaa tis meh maanak
laal.

motee heeraa nirmalaa kanchan kot
reesaal.

ਬਿਨੁ ਪਉੜੀ ਗੜਿ ਕਿਉ ਚੜਉ ਗੁਰ ਹਰਿ ਧਿਆਨ
ਨਿਹਾਲ ॥੨॥

bin pa-orhee garh ki-o charha-o gur har
Dhi-aan nihaal. ||2||



ਗੁਰੁ ਪਉੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥	gur pa-orhee bayrhee guroo gur tulhaa har naa-o.
ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਥੋ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ ॥	gur sar saagar bohitho gur tirath daree-aa-o.
ਜੇ ਤਿਸੁ ਭਾਵੈ ਊਜਲੀ ਸਤ ਸਰਿ ਨਾਵਣ ਜਾਉ ॥੩॥	jay tis bhaavai oojlee sat sar naavan jaa-o. 3
ਪੂਰੋ ਪੂਰੋ ਆਖੀਐ ਪੂਰੈ ਤਖਤਿ ਨਿਵਾਸ ॥	pooro pooro aakhee-ai poorai takhat nivaas.
ਪੂਰੈ ਥਾਨਿ ਸੁਹਾਵਣੈ ਪੂਰੈ ਆਸ ਨਿਰਾਸ ॥	poorai thaana suhaavnai poorai aas niraas.
ਨਾਨਕ ਪੂਰਾ ਜੇ ਮਿਲੈ ਕਿਉ ਘਾਟੈ ਗੁਣ ਤਾਸ ॥੪॥੯॥	naanak poora jay milai ki-o ghaatai gun taas. 4 9

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji advised us that instead of following false saints or men of occult powers, we should follow the advice of the true Guru and dwell on God's Name.

As per Dr. Bh. Vir Singh Ji, in this shabad, Guru Ji illustrates that message with a beautiful metaphor, which is as vivid as a painting. This painting shows an all-powerful king (God), sitting on His eternal throne, in a fort, built on an island, surrounded by an ocean. On the shore of the ocean is a young girl (the soul bride), who is longing to meet her spouse, that King. But she has no boat to cross that ocean, no ladder to climb that fort, and no real courage to face that King. But she is very anxious to go and meet God. In that state, she fortunately finds another person, who has already been across that ocean, and in fact is a close confidant of that King, and who graciously gives her true guidance how she can also cross the ocean and meet her beloved spouse.

So that expert (Guru) tells the human soul-bride: “(First of all understand that) a meritorious woman multiplies her merits while the one with demerits, simply keeps on burning in jealousy. (Secondly), O lady, if you are really anxious to meet your Bridegroom then understand clearly that, you cannot meet Him through falsehood. Your beloved God's abode is far off (across the worldly ocean). Also realize that you have neither a boat nor a raft to (cross the ocean and) reach your Spouse.”(1)



Explaining the main idea behind that metaphor, Guru Ji says: “My Perfect God is seated serenely on His throne. If by Guru’s grace, a person becomes perfect (in merits), he attains to that true immeasurable God.”(1-pause)

Reverting back to the metaphor in a slightly modified form, Guru Ji says: “God is (like) a beautiful temple, in which are studded (many) rubies and jewels. Yes, that pleasing temple of gold is filled with all kinds of pearls and pure diamonds. (So now the question arises) how can we climb that fort? (The answer is that), it is by meditating on God through the Guru’s guidance, we can have the bliss of beholding God.”(2)

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Next explaining the significance of the Guru, he says: “(O my dear friend), Guru is (like) the ladder (to climb the fort of God). He provides the boat or the raft of God’s Name (to cross the world-ocean between you and your God). The Guru is also the pool in a holy place along the river (to wash you clean) after crossing that ocean. But it is only if it pleases God that the bride soul goes to wash herself in that true pool (of the holy congregation of the Guru).” (3)

Concluding the shabad, Guru Ji says: “That God is called perfect, and that perfect One is sitting on His perfect throne. Perfect and pleasing are all His places. He fulfils the hopes of all those who have lost all hope. O Nanak, if a person meets that perfect Guru, how can the treasure of his merits diminish [i.e. by meeting the perfect Guru, a person’s merits will multiply, which is the essential sign of a meritorious soul bride].” (4-9)

The message of this shabad is that if we want to meet our beloved spouse, God, then like the meritorious soul bride, we have to multiply our merits by joining the congregation of the Guru (Granth Sahib Ji). Sitting in that congregation, we have to sing God’s praise and dwell on His Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlāa 1.

ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਮਿਲਹ ਅੰਕਿ ਸਹੇਲੜੀਆਹ ॥
ਮਿਲਿ ਕੈ ਕਰਹ ਕਹਾਣੀਆ ਸੰਮ੍ਰਥ ਕੰਤ ਕੀਆਹ ॥

aavhu bhainay gal milah ank sahaylrhee-
aah.
mil kai karah kahaanee-aa samrath kant



ਸਾਚੇ ਸਾਹਿਬ ਸਭਿ ਗੁਣ ਅਉਗਣ ਸਭਿ ਅਸਾਹ ॥੧॥	kee-aah. saachay saahib sabh gun a-ugan sabh asaah. 1
ਕਰਤਾ ਸਭੁ ਕੋ ਤੇਰੈ ਜੋਰਿ ॥ ਏਕੁ ਸਬਦੁ ਬੀਚਾਰੀਐ ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ ॥੧॥ ਰਹਾਉ ॥	kartaa sabh ko tayrai jor. ayk sabad beechaaree-ai jaa too taa ki-aa hor. 1 rahaa-o.
ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਤੁਸੀ ਰਾਵਿਆ ਕਿਨੀ ਗੁਣੀ ॥ ਸਹਜਿ ਸੰਤੋਖਿ ਸੀਗਾਰੀਆ ਮਿਠਾ ਬੋਲਣੀ ॥ ਪਿਰੁ ਰੀਸਾਲੂ ਤਾ ਮਿਲੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣੀ ॥੨॥	jaa-ay puchhahu sohaaganeet usee raavi- aa kinee gunee. sahj santokh seegaaree-aa mithaa bolnee. pir reesaaloo taa milai jaa gur kaa sabad suneet 2
ਪੰਨਾ ੧੮	SGGSP-18
ਕੇਤੀਆ ਤੇਰੀਆ ਕੁਦਰਤੀ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥ ਕੇਤੇ ਤੇਰੇ ਜੀਅ ਜੰਤ ਸਿਫਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤਿ ॥	kaytee-aa tayree-aa kudratee kayvad tayree daat kaytay tayray jee-a jant sifat karahi din raat.
ਕੇਤੇ ਤੇਰੇ ਰੂਪ ਰੰਗ ਕੇਤੇ ਜਾਤਿ ਅਜਾਤਿ ॥੩॥	kaytay tayray roop rang kaytay jaat ajaat. 3
ਸਚੁ ਮਿਲੈ ਸਚੁ ਊਪਜੈ ਸਚ ਮਹਿ ਸਾਚਿ ਸਮਾਇ ॥ ਸੁਰਤਿ ਹੋਵੈ ਪਤਿ ਊਗਵੈ ਗੁਰਬਚਨੀ ਭਉ ਖਾਇ ॥	sach milai sach oopjai sach meh saach samaa-ay. surat hovai pat oogvai gurbachnee bha-o khaa-ay.
ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੪॥੧੦॥	naanak sachaa paatisaahu aapay la-ay milaa-ay. 4 10

SIRI RAAG MOHALLA 1

According to Dr. Bh. Vir Singh Ji, as per the 'Puraatan Janam Saakhi' (The Ancient Biography), this shabad was uttered by Guru Nanak Dev Ji at the time of his departure after meeting Sheikh Braham Ibrahim (also known as Sheikh Farid Salas). In this shabad, Guru Ji describes what should be the relationship, and what should be the topic of discussion when some Gursikh friends meet together. He once again explains with the metaphor of young female brides, who get together and talk about their beloved spouse and how to win his love.



Guru Ji, who assumes himself as one of these brides, addressing her mates, says: “Come dear sisters, let us embrace one another and after meeting thus, let us talk about the stories of our all powerful groom (God). (Let us first of all admit that) our True Spouse has all the merits, but we are filled with all faults (because of which we are separated from Him).”(1)

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Guru Ji then goes into a prayerful mode and says: "O my Creator, every thing is within Your power (including removing our defects). If we reflect just on this one word, that when You are (on our side, then where lies the need for anything else?"(1-pause)

After fully understanding the above concept, the question arises: "What should we do to attain that all-powerful God, and have Him on our side?"

Suggesting an answer to this question, Guru Ji says: "We should go and ask the wedded wives: 'With what merits did you obtain and enjoy the company of the Groom-God?' (They will answer), we embellished ourselves with the (merits) of equipoise, contentment and sweet words. (The thing is) that the joyous Spouse is won over, when one listens (and acts upon) the word (or advice) of the Guru."(2)

Sharing these immaculate thoughts with his friends, Guru Ji once again immerses in direct praise of God and says: "O God, numerous are Your gifts. Countless are Your creatures that praise You day and night. Innumerable are Your forms and colors and innumerable are persons of high and low castes."(3)

Resuming his dialogue with his Gursikh friends, Guru Ji says: "(Listen O' my friends), when one acquires Truth (about God after listening to the Guru), then true faith arises (in one's mind) and one gets absorbed in the True (God). When through the Guru's word we conquer (our worldly) fear, and come to possess (divine) wisdom, we gain respect (in the court of God). In that stage, O Nanak, that True King Himself unites a person with Him."(4-10)

The message of this shabad is that if we want to reunite with our beloved God, then joining together with our Gursikh friends, we should sing His praises. Further, we should listen to and act upon the immaculate advice of Guru (Granth Sahib), and embellish ourselves with the qualities of poise, contentment and sweet tongue. One day showing His Grace, God will unite us with Himself.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlāa 1.

bhalee saree je ubree ha-umai mu-ee



ਭਲੀ ਸਰੀ ਜਿ ਉਬਰੀ ਹਉਮੈ ਮੁਈ ਘਰਾਹੁ ॥	gharaahu.
ਦੂਤ ਲਗੇ ਫਿਰਿ ਚਾਕਰੀ ਸਤਿਗੁਰ ਕਾ ਵੇਸਾਹੁ ॥	doot lagay fir chaakree satgur kaa vaysaahu. kalap ti-aagee baad hai sachaa vayparvaahu. 1
ਕਲਪ ਤਿਆਗੀ ਬਾਦਿ ਹੈ ਸਚਾ ਵੇਪਰਵਾਹੁ ॥੧॥	man ray sach milai bha-o jaa-ay. bhai bin nirbha-o ki-o thee-ai gurmukh sabad samaa-ay. 1 rahaa-o.
ਮਨ ਰੇ ਸਚੁ ਮਿਲੈ ਭਉ ਜਾਇ ॥ ਭੈ ਬਿਨੁ ਨਿਰਭਉ ਕਿਉ ਥੀਐ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥	kaytaa aakhan aakhee-ai aakhan tot na ho- ay. mangan vaalay kayt-rhay daataa ayko so- ay. jis kay jee-a paraan hai man vasi-ai sukh ho-ay. 2
ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਆਖਣਿ ਤੋਟਿ ਨ ਹੋਇ ॥ ਮੰਗਣ ਵਾਲੇ ਕੇਤੜੇ ਦਾਤਾ ਏਕੋ ਸੋਇ ॥	jag supnaa baajee banee khin meh khayl khaylaa-ay. sanjogee mil ayksay vijogee uth jaa-ay. jo tis bhaanaa so thee-ai avar na karnaa jaa-ay. 3
ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹੈ ਮਨਿ ਵਸਿਐ ਸੁਖੁ ਹੋਇ ॥੨॥	gurmukh vasat vaysaahee-ai sach vakhar sach raas. jinee sach vananji-aa gur pooray saabaas. naanak vasat pachhaansee sach sa-udaa jis paas. 4 11
ਜਗੁ ਸੁਪਨਾ ਬਾਜੀ ਬਨੀ ਖਿਨ ਮਹਿ ਖੇਲੁ ਖੇਲਾਇ ॥ ਸੰਜੋਗੀ ਮਿਲਿ ਏਕਸੇ ਵਿਜੋਗੀ ਉਠਿ ਜਾਇ ॥ ਜੋ ਤਿਸੁ ਭਾਣਾ ਸੋ ਥੀਐ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥੩॥	
ਗੁਰਮੁਖਿ ਵਸਤੁ ਵੇਸਾਹੀਐ ਸਚੁ ਵਖਰੁ ਸਚੁ ਰਾਸਿ ॥	
ਜਿਨੀ ਸਚੁ ਵਣੰਜਿਆ ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ॥ ਨਾਨਕ ਵਸਤੁ ਪਛਾਣਸੀ ਸਚੁ ਸਉਦਾ ਜਿਸੁ ਪਾਸਿ ॥੪॥੧੧॥	



SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji invited us all to come and join him in singing praises of our beloved Spouse, God. In this shabad, Guru Ji shares with us the kind of enlightenment (divine knowledge) he has obtained by singing God's praises and dwelling on His Name.

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Guru Ji says: "What a good thing has happened, that ego within my mind has been stilled. Now, by virtue of reposing faith in the True Guru, instead of bothering me, my impulses (of lust, anger, and greed etc.), have become my servants. (In other words, instead of being swayed by such passions into evil or undesirable deeds, I control these passions, and use the same at appropriate time). By the grace of the True carefree God I have dispelled all anxiety (for different things, because I have realized that) this is useless."

So he tells his mind (and actually ours): "O my mind, when one meets the True God, the fear (of the rest of the world) disappears. Without God's fear (and respect for Him), one cannot be free from the fears of the world. This (state) is achieved only by merging in (i.e. truly listening to and acting upon) the Guru's words."(1-pause)

Guru Ji further comments: "However much one may try to describe God, His description is limitless. Countless indeed are begging (for one thing or the other), but the only Giver is He. (However, no amount of worldly favors or things can bring lasting peace. True) peace comes only when that (Master to whom belongs our) life and soul (i.e. God Himself) comes to abide in the mind."(2)

Giving the reason, why fulfillment of worldly desires does not bring us lasting happiness, Guru Ji says: "This world is like a dream, a drama which is over in an instant. It is through God's writ that some persons are united in this (dream) world, while others depart from the world in separation. Whatever pleases God that happens and nobody can do anything about it."(3)

In conclusion Guru Ji says: "(We have been sent for a particular purpose and that purpose is to trade God's Name.) (Therefore) through Guru's guidance, we should accumulate the commodity of Name which is the real wealth and capital. The true Guru honors those persons who gather this true commodity (of Name). O Nanak, God



will recognize (i.e. honor that person), who has this true commodity (of His Name) with him.”(4-11)

The message of this shabad is that we have but a very short stay in this world. During this short stay our emphasis should be on overcoming our evil tendencies under the guidance of our Guru and dwell on God's Name and thus fulfill our real mission in life for which we have been sent into this world.

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

sireeraag mahal 1.

ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਸਿਫਤੀ ਸਿਫਤਿ
ਸਮਾਇ ॥

Dhaat milai fun Dhaat ka-o siftee sifat
samaa-ay.

ਲਾਲੁ ਗੁਲਾਲੁ ਗਹਬਰਾ ਸਚਾ ਰੰਗੁ ਚੜਾਉ ॥
ਸਚੁ ਮਿਲੈ ਸੰਤੋਖੀਆ ਹਰਿ ਜਪਿ ਏਕੈ ਭਾਇ
॥੧॥

laal gulaal gahbaraa sachaa rang charhaa-
o.

sach milai santokhee-aa har jap aykai
bhaa-ay. ||1||

ਭਾਈ ਰੇ ਸੰਤ ਜਨਾ ਕੀ ਰੇਣੁ ॥
ਸੰਤ ਸਭਾ ਗੁਰੁ ਪਾਈਐ ਮੁਕਤਿ ਪਦਾਰਥੁ ਧੇਣੁ
॥੧॥ ਰਹਾਉ ॥

bhaa-ee ray sant janaa kee rayn.
sant sabhaa gur paa-ee-ai mukat padaarath
Dhayn. ||1|| rahaa-o.

ਊਚਉ ਥਾਨੁ ਸੁਹਾਵਣਾ ਊਪਰਿ ਮਹਲੁ ਮੁਰਾਰਿ
॥

oocha-o thaana suhaavanaa oopar mahal
muraar.

sach karnee day paa-ee-ai dar ghar mahal
pi-aar.

ਸਚੁ ਕਰਣੀ ਦੇ ਪਾਈਐ ਦਰੁ ਘਰੁ ਮਹਲੁ
ਪਿਆਰਿ ॥

gurmukh man samjaa-ee-ai aatam raam
beechar. ||2||

ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਈਐ ਆਤਮ ਰਾਮੁ
ਬੀਚਾਰਿ ॥੨॥

taribaDh karam kamaa-ee-ahi aas
andaysaa ho-ay.

ki-o gur bin tarikutee chhutsee sahj mili-
ai sukh ho-ay.

ਤ੍ਰਿਬਿਧਿ ਕਰਮ ਕਮਾਈਅਹਿ ਆਸ ਅੰਦੇਸਾ
ਹੋਇ ॥

nij ghar mahal pachhaanee-ai nadar karay
mal Dho-ay. ||3||

ਕਿਉ ਗੁਰ ਬਿਨੁ ਤ੍ਰਿਕੁਟੀ ਛੁਟਸੀ ਸਹਜਿ
ਮਿਲਿਐ ਸੁਖੁ ਹੋਇ ॥

bin gur mail na utrai bin har ki-o ghar
vaas.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਛਾਣੀਐ ਨਦਰਿ ਕਰੇ ਮਲੁ
ਧੋਇ ॥੩॥

ayko sabad veechaaree-ai avar ti-aagai
aas.



ਬਿਨੁ ਗੁਰ ਮੈਲੁ ਨ ਉਤਰੈ ਬਿਨੁ ਹਰਿ ਕਿਉ
 ਘਰ ਵਾਸੁ ॥
 ਏਕੋ ਸਬਦੁ ਵੀਚਾਰੀਐ ਅਵਰ ਤਿਆਗੈ ਆਸ
 ॥
 ਨਾਨਕ ਦੇਖਿ ਦਿਖਾਈਐ ਹਉ ਸਦ ਬਲਿਹਾਰੈ
 ਜਾਸੁ ॥੪॥੧੨॥

naanak daykh dikhaa-ee-ai ha-o sad
 balihaarai jaas. ||4||12||

SIRI RAAG MOHALLA 1

As per Dr. Bh. Vir Singh Ji, it appears that after listening to the message of the last shabad, some body asked, “Why is it necessary to seek Guru’s guidance and dwell on God’s Name? Couldn’t one get salvation by doing deeds of charity, ritual worship etc?

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In this shabad, Guru Ji provides answers to these questions. Citing an example, Guru Ji says: “Just as by melting, a piece of metal merges into metal, similarly by praising God, one merges in God Himself. (When people start praising God), then by degrees they are dyed with true deep red color of God’s love. But, only those contented (devotees) attain to that true (God), who meditate on God with single- minded love and devotion. ”(1)

Therefore Guru Ji advises us, "O friend, become the dust of the feet of saintly persons, (i.e. humbly listen and act on their instructions). Because, it is only in the company of saintly persons that we can find the Guru. Who like the all-wish-fulfilling cow (*Kaam Dhain*) leads us to salvation (by saving us from evil ways).”(1-pause)

Now talking about God Himself, Guru Ji says: “There is a very high beauteous spot on which stands the mansion of God, the destroyer of demons. (That is to reach the state of divine wisdom; one has to rise above the material motivations of power, evil or virtues). It is through true loving conduct that we find the door to (His) mansion (i.e. reach that divine state). It is through Guru’s guidance that we instruct the mind to contemplate on the Supreme Soul (and realize God in our inner self).”(2)



Guru Ji now tells us, what happens if we continue doing deeds, influenced by the three modes of Maya (i.e. power, evil, or virtue). He says: “When we do deeds, motivated by (any of the) three modes, one is always living under some hope and fear (which often manifest in three wavy lines on one’s forehead). Without obtaining the guidance of the Guru, this worry doesn’t go away. It is only, when we imperceptibly meet (God, through the Guru), that there is peace. It is only when God shows His Grace that He washes off all the dirt (of our mind through Guru’s guidance); we recognize our true abode (i.e. the abode of God Himself).”(3)

Guru Ji reemphasizes: “Mind’s impurity cannot be washed off without the Guru’s help and without God’s grace there is no Home-coming. Therefore, we should simply concentrate upon the Guru’s word alone, and abandon hope in anyone else. O Nanak, I am ever a sacrifice to such a Guru who himself has a vision of God and also helps others to see Him.”(4-12)

The message of this shabad is that if we want to have a glimpse of the True God and merge in Him, then rising above the three modes of Maya (i.e. power, evil, or virtue), we should seek the advice of Guru (*Granth Sahib*) alone. Following that advice, we should imbue ourselves with God’s love and His Name, so that ultimately we may merge in Him just as on melting a piece of metal merges into metal.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlā 1.

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਦੋਹਾਗਣੀ ਮੁਠੀ ਦੂਜੈ ਭਾਇ ॥

Dharig jeevan duhaaganeē muthee doojai bhaa-ay.

ਕਲਰ ਕੇਰੀ ਕੰਧ ਜਿਉ ਅਹਿਨਿਸਿ ਕਿਰਿ
ਢਹਿ ਪਾਇ ॥

kalar kayree kanDh ji-o ahinis kir dheh paa-ay.

ਬਿਨੁ ਸਬਦੈ ਸੁਖੁ ਨਾ ਥੀਐ ਪਿਰ ਬਿਨੁ ਦੂਖੁ
ਨ ਜਾਇ ॥੧॥

bin sabdai sukh naa thee-ai pir bin dookh na jaa-ay. ||1||

ਮੁੰਧੇ ਪਿਰ ਬਿਨੁ ਕਿਆ ਸੀਗਾਰੁ ॥

munDhay pir bin ki-aa seegaar.

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ਦਰਿ ਘਰਿ ਢੋਈ ਨ ਲਹੈ ਦਰਗਹ ਝੂਠੁ ਖੁਆਰੁ

dar ghar dho-ee na lahai dargeh jhooth khu-aar. ||1|| rahaa-o.



॥੧॥ ਰਹਾਉ ॥

ਆਪਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਸਚਾ ਵਡ ਕਿਰਸਾਣੁ
॥
ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ ਨਾਮੁ ਦੇ ਦਾਣੁ
॥

ਨਉ ਨਿਧਿ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ
ਨੀਸਾਣੁ ॥੨॥

ਗੁਰ ਕਉ ਜਾਣਿ ਨ ਜਾਣਈ ਕਿਆ ਤਿਸੁ ਚਜੁ
ਅਚਾਰੁ ॥
ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧ
ਗੁਬਾਰੁ ॥

aap sujaan na bhul-ee sachaa vad kirsaan.
pahilaa Dhartee saaDh kai sach naam day
daan.
na-o niDh upjai naam ayk karam pavai
neesaan. ||2||

gur ka-o jaan na jaan-ee ki-aa tis chaj
achaar.
anDhulai naam visaari-aa manmukh anDh
gubaar.

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ਆਵਣੁ ਜਾਣੁ ਨ ਚੁਕਈ ਮਰਿ ਜਨਮੈ ਹੋਇ
ਖੁਆਰੁ ॥੩॥
ਚੰਦਨੁ ਮੋਲਿ ਅਣਾਇਆ ਕੁੰਗੂ ਮਾਂਗ ਸੰਧੂਰੁ ॥
ਚੋਆ ਚੰਦਨੁ ਬਹੁ ਘਣਾ ਪਾਨਾ ਨਾਲਿ ਕਪੂਰੁ
॥

ਜੇ ਧਨ ਕੰਤਿ ਨ ਭਾਵਈ ਤ ਸਭਿ ਅਡੰਬਰ
ਕੂੜੁ ॥੪॥

ਸਭਿ ਰਸ ਭੋਗਣ ਬਾਦਿ ਹਹਿ ਸਭਿ ਸੀਗਾਰ
ਵਿਕਾਰ ॥
ਜਬ ਲਗੁ ਸਬਦਿ ਨ ਭੇਦੀਐ ਕਿਉ ਸੋਹੈ
ਗੁਰਦੁਆਰਿ ॥

ਨਾਨਕ ਧੰਨੁ ਸੁਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ
ਪਿਆਰੁ ॥੫॥੧੩॥

aavan jaan na chuk-ee mar janmai ho-ay
khu-aar. ||3||
chandan mol anaa-i-aa kungoo maa^Ng
sanDhoor.
cho-aa chandan baho ghanaa paanaa naal
kapoor.
jay Dhan kant na bhaav-ee ta sabh
adambar koorh. ||4||

sabh ras bhogan baad heh sabh seegaar
vikaar.
jab lag sabad na bhaydee-ai ki-o sohai
gurdu-aar.
naanak Dhan suhaaganeer jin sah naal pi-
aar. ||5||13||



SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji advised us that if we want to have a glimpse of the True God and merge in Him, then rising above the three modes of Maya (i.e. power, evil, or virtue), we should seek the advice of Guru. Following that advice we should try to imbue ourselves with the love of God and His Name, and ultimately merge in God Himself.

But still many persons keep on loving things other than God, or performing silly rituals. In this beautiful hymn, Guru Ji compares such self-willed persons with misguided and abandoned brides and describes their fate.

He says: "Accursed is the life of an abandoned wife, who, instead of being in love with her own groom is deluded by love of other things (such as worldly riches). She is like an alkaline wall, which is eroding and crumbling day after day. Because, there can be no joy without following Guru's Word, and without meeting the spouse (God) her suffering cannot go away."(1)

Now Guru Ji comments on those, who without true love for God, keep on adopting different holy garbs to impress other people. Continuing the same metaphor of a bride, he says: "O bride, without the groom, what is the use of all your adornments? By (these false embellishments or garbs), you are not going to obtain any support in or outside your house (i.e. in this or the next world). Because of your falsehood, you will suffer disgrace in God's court."(1-pause)

Next Guru Ji compares the fate of such misguided persons with those who have been blessed with the gift of God's Name and how they prepare for receiving the gift of God's grace. Using the metaphor of a farmer, he says: "God is like a wise farmer, who never makes mistakes. (Just as a farmer) first prepares the ground to make it suitable for to sowing seeds in them, so that he gets a good crop. Similarly, the infallible God first prepares the heart of a person (by inculcating in it divine virtues), and after that He gives the gift of true Name. Then there grows the crop of Name, (which is valuable) like all the nine treasures. (The blessed person reaches such a lofty state of mind) that he receives the mark of God's grace (or the passport to enter God's mansion)."(2)

Referring to foolish self-conceited persons, Guru Ji says: "The person who knowingly



does not understand (or try to follow) Guru's advice has no sense of proper conduct in life. Such a self-willed person has forsaken the Name (i.e. true enlightenment) and so he spends his life in complete darkness of ignorance. Therefore, his coming and going does not end and he suffers through an endless cycle of births and deaths.”(3)

Guru Ji now comments once again on those who perform all kinds of rituals and formal worships, without real love for God. He once again uses the metaphor of a bride who decks herself with all kinds of cosmetics, but without real love for her groom. He says: “A bride may buy all kinds of cosmetics such as sandal wood and saffron. She may put vermilion between the partings of her hair. She may apply a lot of scent and perfume and chew betel-leaf mixed with camphor (to redden her lips and make her breath fragrant). But if her husband does not find her pleasing, then all her embellishments are of no avail. (Similarly, a person may adorn all kinds of religious garbs and perform rituals but if he is not acceptable to God all his efforts are useless).” (4)

In conclusion, Guru Ji says: “(For a bride soul) all kinds of relishes are meaningless, and all adornments perverse. Because, until and unless one is imbued with God's Name (i.e. love and enlightenment), one is not honored in God's court. O Nanak, blessed is that wedded bride soul, who is in true love with her spouse (God).”(5-13)

The message of this shabad is that if we want to meet God and enjoy His company, then, instead of indulging in false worldly loves or religious garbs, we should meditate on God's Name with true love and devotion.

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Sireeraag mehlā 1.

ਸੁੰਵੀ ਦੇਹ ਡਰਾਵਣੀ ਜਾ ਜੀਉ ਵਿਚਹੁ ਜਾਇ ॥

Sunjee dayh daraavaneē jaa jee-o vichahu jaa-ay.

ਭਾਹਿ ਬਲੰਦੀ ਵਿਝਵੀ ਧੂਉ ਨ ਨਿਕਸਿਓ ਕਾਇ ॥

Bhaahi balandee vijhvee Dhoo-o na niksi-o kaa-ay.

Panchay runnāy dukh bharay binsay doojai bhaa-ay. ||1||

ਪੰਚੇ ਰੁੰਨੇ ਦੁਖਿ ਭਰੇ ਬਿਨਸੇ ਦੂਜੈ ਭਾਇ

Moorhay raam japahu gun saar.



॥੧॥

ha-umai mamtaa mohnee sabh muthee
aha^Nkaar. ||1|| rahaa-o.

ਮੂੜੇ ਰਾਮੁ ਜਪਹੁ ਗੁਣ ਸਾਰਿ ॥
ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਸਭ ਮੁਠੀ ਅਹੰਕਾਰਿ
॥੧॥ ਰਹਾਉ ॥

jinee naam visaari-aa doojee kaarai lag.
DubiDhaa laagay pach mu-ay antar
tarisnaa ag.

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਦੂਜੀ ਕਾਰੈ ਲਗਿ ॥

Gur raakhay say ubray hor muthee
DhanDhai thag. ||2||

ਦੁਬਿਧਾ ਲਾਗੇ ਪਚਿ ਮੁਏ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ
ਅਗਿ ॥

Mu-ee pareet pi-aar ga-i-aa mu-aa vair
viroDh.

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰਿ ਮੁਠੀ ਧੰਧੈ ਠਗਿ
॥੨॥

DhanDhaa thakaa ha-o mu-ee mamtaa
maa-i-aa kroDh.

ਮੁਈ ਪਰੀਤਿ ਪਿਆਰੁ ਗਇਆ ਮੁਆ ਵੈਰੁ
ਵਿਰੋਧੁ ॥

Karam milai sach paa-ee-ai gurmukh
sadaa niroDh. ||3||

ਧੰਧਾ ਥਕਾ ਹਉ ਮੁਈ ਮਮਤਾ ਮਾਇਆ ਕ੍ਰੋਧੁ
॥

Sachee kaarai sach milai gurmat palai
paa-ay.
so nar jammai naa marai naa aavai naa
jaa-ay.

ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਦਾ
ਨਿਰੋਧੁ ॥੩॥

Naanak dar parDhaan so dargahi paiDhaa
jaa-ay. ||4||14||

ਸਚੀ ਕਾਰੈ ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ ਪਲੈ ਪਾਇ ॥

ਸੋ ਨਰੁ ਜੰਮੈ ਨਾ ਮਰੈ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥

ਨਾਨਕ ਦਰਿ ਪਰਧਾਨੁ ਸੋ ਦਰਗਹਿ ਪੈਧਾ
ਜਾਇ ॥੪॥੧੪॥



SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji gave us the message that if we want to meet God and enjoy His company, then instead of indulging in false worldly loves or religious garbs, we should meditate on God's Name with true love and devotion. Still many persons remain engrossed in bodily pleasures and worldly attachments i.e. in love of things other than God.

In this shabad, Guru Ji reminds us about the fate of our body, which we love and cherish so much that we forget about God, who gave us this body. He also tells us about the end result of our love for our relatives and riches.

Guru Ji says: "When the soul departs, body looks deserted and dreadful. The burning fire of life goes out and there is no smoke (breath) comes out of it. The five sense organs (powers of hearing, touching, seeing, tasting and smelling) cry in grief for having been beguiled by duality (for losing their victim)." (1)

So Guru Ji advises us: "O fools, meditate on God's Name and His attributes. (Don't you see that) the whole world, engrossed in pride, egoism and attachment to worldly riches is getting deceived." (1-pause)

Guru Ji warns: "Those who, becoming engrossed in worldly pursuits, have forgotten the Name, are caught in duality and doubt and get consumed in the fire of their desires. Only the Guru-sheltered are saved, while others are cheated and robbed by worldly occupations." (2)

Bringing out the importance of Guru's guidance, Guru Ji says: "By the Guru's guidance die man's worldly love and attachment, enmity and antagonism. His worldly pursuits are over, and gone are his egoism, pride, acquisitiveness and anger. (But), it is only by (His) grace, we attain to the true (God), and by following Guru's advice, we are able to restrain (our evil worldly tendencies)." (3)

Explaining the above remarks Guru Ji says: "When a person truly imbibes the Guru's instructions and starts acting on them, he starts doing the right things. By doing true service, he obtains the True (God Himself). Such a person then neither takes birth nor dies. He neither comes, nor departs (from the world). O Nanak, such a person is recognized as a dignitary in God's mansion, and goes to His court in honor." (4-14)



The message of this shabad is that instead of wasting our lives in transient physical pleasures and fostering worldly relationships and attachments, we should follow the Guru's instructions. Our true love should be for God and His Name. Then God will shower His grace upon us and we shall go to His court in honor.

ਸਿਰੀਰਾਗੁ ਮਹਲ ੧ ॥

ਤਨੁ ਜਲਿ ਬਲਿ ਮਾਟੀ ਭਇਆ ਮਨੁ ਮਾਇਆ
ਮੋਹਿ ਮਨੂਰੁ ॥

ਅਉਗਣ ਫਿਰਿ ਲਾਗੂ ਭਏ ਕੂਰਿ ਵਜਾਵੈ ਤੂਰੁ
॥

ਬਿਨੁ ਸਬਦੈ ਭਰਮਾਈਐ ਦੁਬਿਧਾ ਡੋਬੇ ਪੂਰੁ
॥੧॥

ਮਨੁ ਰੇ ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ ॥
ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ
ਆਵੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

ਤਨੁ ਸੂਚਾ ਸੋ ਆਖੀਐ ਜਿਸੁ ਮਹਿ ਸਾਚਾ
ਨਾਉ ॥
ਭੈ ਸਚਿ ਰਾਤੀ ਦੇਹੁਰੀ ਜਿਹਵਾ ਸਚੁ ਸੁਆਉ
॥

ਸਚੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਬਹੁੜਿ ਨ ਪਾਵੈ
ਤਾਉ ॥੨॥

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ
॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ
ਸਮੋਇ ॥

sireeraag mahal 1.

tan jal bal maatee bha-i-aa man maa-i-aa
mohi manoor.

a-ugan fir laagoo bha-ay koor vajaavai
toor.

bin sabdai bharmaa-ee-ai dubiDhaa dobay
poor. ||1||

man ray sabad tarahu chit laa-ay.
jin gurmukh naam na boojhi-aa mar
janmai aavai jaa-ay. ||1|| rahaa-o.

tan soochaa so aakhee-ai jis meh saachaa
naa-o.

bhai sach raatee dayhuree jihvaa sach su-
aa-o.

sachee nadar nihaalee-ai bahurh na paavai
taa-o. ||2||

saachay tay pavnaa bha-i-aa pavnai tay jal
ho-ay.

jal tay taribhavan saaji-aa ghat ghat jot
samo-ay.

nirmal mailaa naa thee-ai sabad ratay pat
ho-ay. ||3||

ih man saach santokhi-aa nadar karay tis
maahi.

SGGSP-20

panch bhoot sach bhai ratay jot sachee



ਨਿਰਮਲੁ ਮੈਲਾ ਨਾ ਥੀਐ ਸਬਦਿ ਰਤੇ ਪਤਿ
ਹੋਇ ॥੩॥

man maahi.

naanak a-ugan veesray gur raakhay pat
taahi. ||4||15||

ਇਹੁ ਮਨੁ ਸਾਚਿ ਸੰਤੋਖਿਆ ਨਦਰਿ ਕਰੇ ਤਿਸੁ
ਮਾਹਿ ॥

ਪੰਨਾ ੨੦

ਪੰਚ ਭੂਤ ਸਚਿ ਭੈ ਰਤੇ ਜੋਤਿ ਸਚੀ ਮਨ ਮਾਹਿ
॥

ਨਾਨਕ ਅਉਗਣ ਵੀਸਰੇ ਗੁਰਿ ਰਾਖੇ ਪਤਿ
ਤਾਹਿ ॥੪॥੧੫॥

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji gave us the message that instead of wasting our lives in transient physical pleasures and fostering worldly relationships and attachments, we should follow the Guru's instructions. Our true love should be for God and His Name. In this Shabad, he describes the state of a self-conceited person, who doesn't care for the Guru's advice, and remains engrossed in worldly attachments, throughout his life. He also gives us true guidance, to save ourselves from suffering similar fate, and instead have our honor saved in God's court.

He says: "The body, (of a self-conceited person) is burnt to ashes (i.e. gets ruined, in the fire of worldly desires), and the mind being attached to worldly riches becomes (useless like) rust. In addition the sins (committed under the influence of falsehood) haunt the mind like enemies. But he still keeps on blowing bugles of falsehood (i.e. still keeps on indulging in false and evil deeds. He doesn't realize that) without following the (Guru's) word, we are led astray, and duality (i.e. love of worldly things) has drowned boat-loads (i.e. lot) of men."(1)

Therefore, Guru Ji instructs his mind (and indirectly us) and says: "O my soul, follow the Guru's word with full concentration, so that you may swim across (this worldly ocean). They, who by Guru's grace have not realized the (God's) Name, keep on suffering rounds of birth and death and keep coming and going."(1-pause)



After instructing the mind, Guru Ji tells us how to purify our body as well: “That body is said to be immaculate in which abides the True Name. (In such a state) the body is filled with the fear of the True God, and the tongue relishes only true speech. It is such a person who is blessed by God’s gracious glance. Then he suffers no more in the heat (of mother’s womb i.e. the pains of birth and death).”(2)

To explain the above concept further, Guru Ji gives a very brief description of the process of creation. He says: “The True God first formed the air. From the air was formed water. From the water, He fashioned the three worlds (the earth, the sky, and nether region), and His light pervades every being. (Therefore, he who merges himself in that Light, he remains) immaculate, and never becomes soiled. Being imbued with the love of (Guru’s) word, he is honored (in God’s court).”(3)

SGGSP-20

Concluding this hymn, Guru Ji says: “When our mind becomes contented by meditating on the True Name, God's grace falls upon us. The body of five elements (ether, fire, air, water and earth) is then filled with the fear (and respect) of the True One and His true light fills our minds. In short (in such a state), O Nanak, all our demerits are then forsaken and the Guru saves our honor.” (4-15)

The message of this shabad is that if we want to find relief from the pains of birth and death, then we should listen, understand and act upon the Guru’s word (or advice), and dwell on God’s Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlā 1.

ਨਾਨਕ ਬੇੜੀ ਸਚ ਕੀ ਤਰੀਐ ਗੁਰ ਵੀਚਾਰਿ
॥

naanak bayrhee sach kee taree-ai gur
veechaar.

ik aavahi ik jaavhee poor bharay
aha^Nkaar.

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹੀ ਪੂਰਿ ਭਰੇ
ਅਹੰਕਾਰਿ ॥

manhath matee boodee-ai gurmukh sach
so taar. ||1||

ਮਨਹਠਿ ਮਤੀ ਬੁਝੀਐ ਗੁਰਮੁਖਿ ਸਚੁ ਸੁ
ਤਾਰਿ ॥੧॥

gur bin ki-o taree-ai sukh ho-ay.
ji-o bhaavai ti-o raakh too mai avar na
doojaa ko-ay. ||1|| rahaa-o.

ਗੁਰ ਬਿਨੁ ਕਿਉ ਤਰੀਐ ਸੁਖੁ ਹੋਇ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂ ਮੈ ਅਵਰੁ ਨ ਦੂਜਾ

aagai daykh-a-u da-o jalai paachhai hari-o
angoor.



ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

ਆਗੈ ਦੇਖਉ ਡਉ ਜਲੈ ਪਾਛੈ ਹਰਿਓ ਅੰਗੂਰੁ
॥
ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਘਟਿ ਘਟਿ
ਸਚੁ ਭਰਪੂਰਿ ॥
ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਹੀ ਸਾਚੈ ਮਹਲਿ ਹਦੂਰਿ
॥੨॥

ਸਾਹਿ ਸਾਹਿ ਤੁਝੁ ਸੰਮਲਾ ਕਦੇ ਨ ਵਿਸਾਰੇਉ
॥
ਜਿਉ ਜਿਉ ਸਾਹਬੁ ਮਨਿ ਵਸੈ ਗੁਰਮੁਖਿ
ਅੰਮ੍ਰਿਤੁ ਪੇਉ ॥

ਮਨੁ ਤਨੁ ਤੇਰਾ ਤੂ ਧਣੀ ਗਰਬੁ ਨਿਵਾਰਿ
ਸਮੇਉ ॥੩॥

ਜਿਨਿ ਏਹੁ ਜਗਤੁ ਉਪਾਇਆ ਤ੍ਰਿਭਵਣੁ ਕਰਿ
ਆਕਾਰੁ ॥

ਗੁਰਮੁਖਿ ਚਾਨਣੁ ਜਾਣੀਐ ਮਨਮੁਖਿ ਮੁਗਧੁ
ਗੁਬਾਰੁ ॥

ਘਟਿ ਘਟਿ ਜੋਤਿ ਨਿਰੰਤਰੀ ਬੂਝੈ ਗੁਰਮਤਿ
ਸਾਰੁ ॥੪॥

ਗੁਰਮੁਖਿ ਜਿਨੀ ਜਾਣਿਆ ਤਿਨ ਕੀਚੈ
ਸਾਬਾਸਿ ॥

ਸਚੇ ਸੇਤੀ ਰਲਿ ਮਿਲੇ ਸਚੇ ਗੁਣ ਪਰਗਾਸਿ ॥
ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਭ
ਪਾਸਿ ॥ ੫॥੧੬॥

jis tay upjai tis tay binsai ghat ghat sach
bharpoor.

aapay mayl milaavahee saachai mahal
hadoor. ||2||
saahi saahi tujh sammlaa kaday na
vaysaara-o.
ji-o ji-o saahab man vasai gurmukh amrit
pay-o.
man tan tayraa too Dhanee garab nivaar
samay-o. ||3||

jin ayhu jagat upaa-i-aa taribhavan kar
aakaar.

gurmukh chaanan jaanee-ai manmukh
mugaDh gubaar.

ghat ghat jot nirantree boojhai gurnat
saar. ||4||

gurmukh jinee jaani-aa tin keechai
saabaas.
sachay saytee ral milay sachay gun
pargaas.
naanak naam santokhee-aa jee-o pind
parabh paas. ||5||16||



SIRI RAAG MOHALLA 1

In the first stanza of the last shabad, Guru Ji, while likening this world to an ocean, had stated that without following the Guru's instruction, we are lost, and that duality has drowned boat-loads of men (in the worldly ocean).

Guru Ji begins this shabad also with the metaphor of boat and ocean to describe our sojourn in this world.

He says: "O Nanak, we can swim across this (worldly ocean) if we ride the boat of truth (i.e. truthful living) and let the Guru's instruction be our captain (i.e. guiding principle. Otherwise we can see that) load after load (lots) of persons keep coming into this world ocean, and they keep on drowning, because of (the burden of) their ego. In short, by following mind's dictates, we are drowned, but those who following Guru's guidance, (lead a) truthful life, they swim across."(1)

Therefore, in utter humility, addressing his own mind, Guru Ji says: "(O' my mind), how can we swim (across the worldly ocean) without the (guidance of the) Guru? (Therefore, pray to God and say, O' God), save me in whatever way You please, because except You, there is no body else, whom I can call mine."(1-pause)

SGGSP-20

Observing the phenomenon of birth and death, Guru Ji compares it to a forest, which is burning at one end while at the other end are coming up new plants.

He says: "I see that while in front, like a forest fire, the world is being consumed by death, but at the rear end, new growth is taking roots (i.e. new children are being born). He who creates them is also their destroyer. The True God pervades each and every heart. He Himself brings about union with Him, and calls one into His mansion."(2)

For this reason Guru Ji prays: "(O God, please bless me that) I should meditate on You with every breath and should never forget You. (Because I know that) the more the Master abides in my heart, the more nectar (of Name) I shall drink by the Guru's grace. (O, God), my heart and body belong to You. You are my master, please remove my ego and merge me in Yourself."(3)



Giving the essence of this sermon, Guru Ji says: “He who has created this form of the universe of three worlds (earth, sky, and nether region). He can be realized with the light of Guru’s word, but those who are self-willed, remain in darkness. God’s light ever pervades each and every heart, and one can understand this essence (of reality), only through the Guru’s teachings.” (4)

In conclusion, Guru Ji says: “Those who by Guru’s grace have realized (God) deserve approbation. Their true merits having become manifest, they merge in the True (God Himself). Because O Nanak, being contented with the Name, they dedicate their body and soul to God (i.e. being so much imbued with the love for God, their every deed and every thought is dedicated to God’s memory).”(5-16)

The message of this shabad is that if we want to swim across this worldly ocean, and if we want to live in peace and contentment in this world of sufferings, we should follow Guru’s advice and dwell on God’s Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlā 1.

ਸੁਣਿ ਮਨ ਮਿਤ੍ਰੁ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ
ਏਹ ॥

sun man mitar pi-aari-aa mil vaylaa hai
ayh.

ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਇਹੁ
ਤਨੁ ਦੇਹ ॥

jab lag joban saas hai tab lag ih tan dayh.
bin gun kaam na aavee dheh dhayree tan
khayh. ||1||

ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਢਹਿ ਢੇਰੀ ਤਨੁ
ਖੇਹ ॥੧॥

mayray man lai laahaa ghar jaahi.
gurmukh naam salaah-ai ha-umai
nivree bhaahi. ||1|| rahaa-o.

ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹੀਐ ਹਉਮੈ ਨਿਵਰੀ
ਭਾਹਿ ॥੧॥ ਰਹਾਉ ॥

sun sun gandhan gandhee-ai likh parh
bujheh bhaar.

ਸੁਣਿ ਸੁਣਿ ਗੰਢਣੁ ਗੰਢੀਐ ਲਿਖਿ ਪੜਿ
ਬੁਝਹਿ ਭਾਰੁ ॥

tarisnaa ahinis aglee ha-umai rog vikaar.
oh vayparvaahu atolvaa gurmat keemat
saar. ||2||

ਤ੍ਰਿਸਨਾ ਅਹਿਨਿਸਿ ਅਗਲੀ ਹਉਮੈ ਰੋਗੁ
ਵਿਕਾਰੁ ॥

lakh si-aanap jay karee lakh si-o pareet
milaap.



ਓਹੁ ਵੇਪਰਵਾਹੁ ਅਤੋਲਵਾ ਗੁਰਮਤਿ ਕੀਮਤਿ
ਸਾਰੁ ॥੨॥

bin sangat saaDh na Dharaapee-aa bin
naavai dookh santaap.

ਲਖ ਸਿਆਣਪ ਜੇ ਕਰੀ ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ
ਮਿਲਾਪੁ ॥

har jap jee-array chhutee-ai gurmukh
cheenai aap. ||3||

ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਆ ਬਿਨੁ ਨਾਵੈ
ਦੂਖ ਸੰਤਾਪੁ ॥

tan man gur peh vaychi-aa man dee-aa sir
naal.
taribhavan khoj dhandholi-aa gurmukh
khoj nihaal.

ਹਰਿ ਜਪਿ ਜੀਅਰੇ ਛੁਟੀਐ ਗੁਰਮੁਖਿ ਚੀਨੈ
ਆਪੁ ॥੩॥

satgur mayl milaa-i-aa naanak so parabh
naal. ||4||17||

ਤਨੁ ਮਨੁ ਗੁਰ ਪਹਿ ਵੇਚਿਆ ਮਨੁ ਦੀਆ
ਸਿਰੁ ਨਾਲਿ ॥
ਤ੍ਰਿਭਵਣੁ ਖੋਜਿ ਢੰਢੋਲਿਆ ਗੁਰਮੁਖਿ ਖੋਜਿ
ਨਿਹਾਲਿ ॥

ਸਤਗੁਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ
ਨਾਲਿ ॥੪॥੧੭॥

SIRI RAAG MOHALLA 1

In the previous two shabads (hymns), Guru Ji explained to us the need of following the Guru's advice and dwelling on God's Name, using the metaphors of boat, ocean and forest on fire.

SGGSP-20

In this shabad, he directly addresses his mind and ours and says: "Listen, O' mind, my dear friend, this is the time to meet (God). As long as we are in youth and we are breathing, our body is of some use. But without acquiring virtues nothing will avail us. (Because in the end), this body will fall like a heap of ashes."(1)

So for this reason, Guru Ji tells his own mind (actually ours): "O my soul, go to your



home (the next world) after earning profit (of Name) in this world. By Guru's guidance laud the Name, so that the fire of ego is extinguished (and one enjoys the bliss of union with God)."(1-pause)

Commenting upon the efficacy of listening to or reading the sermons from Shastras (the Hindu scriptures) or other such philosophical writings, Guru Ji says: "We may listen to all kinds of scriptures and connect these (Hindu) mythical stories with one another. Or we may read, write and interpret loads of such (stories or essays) ourselves, still the fire of our desires keeps on increasing day and night, and we remain plagued by the disease of vanity and evil passions. (Because) the carefree God is beyond any measure and it is only through Guru's instruction that we can understand His real worth."(2)

Guru Ji further elaborates: "We may perform millions of clever feats and may have loving associations with many (worldly wise) persons, but without holy company of saints (Guru), our spiritual thirst is not quenched, and without God's Name, we suffer all kinds of miseries and woes. (Therefore) O my soul let us understand ourselves through Guru's guidance, and save ourselves (from the circle of birth and death) by meditating on God."(3)

Guru Ji now concludes this shabad by telling us what he has done for achieving the above mentioned objectives. He says: "I have dedicated my body and mind; along with my head and heart to the Guru (i.e. I have completely surrendered to the advice of the Guru). (As a result), by Guru's grace, I have been blessed with the vision of that God, whom I had been trying to search and find in the three worlds. O Nanak, God, with whom the true Guru has brought about my union, is now always with me."(4-17)

The message of this shabad is that instead of listening or talking about voluminous scriptures, or trying our own clever ways, we should faithfully listen to and act upon the advice of Guru (*Granth Sahib Ji*). Then the Guru will himself lead us to a blissful union with the all-pervading God.