

**SGGSP-20**

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sireeraag mehlaa 1.

marnai kee chintaa nahee jeevan kee
nahee aas.
too sarab jee-aa partipaalahee laykhai saas
giraas.

antar gurmukh too vaseh ji-o bhaavai ti-o
nirjaas. ||1||

jee-array raam japat man maan.
antar laagee jal bujhee paa-i-aa gurmukh
gi-aan. ||1|| rahaa-o.

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antar kee gat jaanee-ai gur milee-ai sank
utaar.
mu-i-aa jit ghar jaa-ee-ai tit jeevdi-aa mar
maar.

anhad sabad suhaavanay paa-ee-ai gur
veechaar. ||2||
anhad banee paa-ee-ai tah ha-umai ho-ay
binaas.
satgur sayvay aapnaa ha-o sad kurbaanai
taas.
kharh dargeh painaa-ee-ai mukh har naam
nivaas. ||3||
jah daykhaa tah rav rahay siv saktee kaa
mayl.
tarihu gun banDhee dayhuree jo aa-i-aa
jag so khayl.
vijogee dukh vichhurhay manmukh laheh
na mayl. ||4||
man bairaagee ghar vasai sach bhai raataa



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ho-ay.

ਤ੍ਰਿਹੁ ਗੁਣ ਬੰਧੀ ਦੇਹੁਰੀ ਜੋ ਆਇਆ ਜਗਿ
ਸੋ ਖੇਲੁ ॥

gi-aan mahaaras bhogvai baahurh bhookh
na ho-ay.
naanak ih man maar mil bhee fir dukh na
ho-ay. ||5||18||

ਵਿਜੋਗੀ ਦੁਖਿ ਵਿਛੁੜੇ ਮਨਮੁਖਿ ਲਹਹਿ ਨ

ਮੇਲੁ ॥੪॥

ਮਨੁ ਬੈਰਾਗੀ ਘਰਿ ਵਸੈ ਸਚ ਭੈ ਰਾਤਾ ਹੋਇ
॥

ਗਿਆਨ ਮਹਾਰਸੁ ਭੋਗਵੈ ਬਾਹੁੜਿ ਭੂਖ ਨ
ਹੋਇ ॥

ਨਾਨਕ ਇਹੁ ਮਨੁ ਮਾਰਿ ਮਿਲੁ ਭੀ ਫਿਰਿ ਦੁਖੁ
ਨ ਹੋਇ ॥੫॥੧੮॥

SIRI RAAG MOHALLA 1

Many of us some time keep worrying too much about death or keep trying to have a long life. However, in this shabad, Guru Ji describes the state of mind of a Guru ward person, who has attained divine knowledge.

Describing the state of a person who has learnt to live as per God's will, Guru Ji says: “(O God), I am not worried about death, nor do I crave for (a long) life. You provide sustenance to all the creatures, and You know the account of each breath and morsel of food (which a person is supposed to enjoy in this world). By reside within the heart of a Guru ward person, and decide the fate of a person, as it pleases You.”(1)

Describing how a Guru ward person instructs his own soul, Guru Ji says: “O my dear soul, by dwelling on God's Name my mind has obtained satisfaction. By Guru's grace, I have obtained such divine knowledge that the fire of desire burning within me has been extinguished.”(1-pause)

So Guru Ji advises us: “By meeting the Guru (i.e. understanding the Guru's advice),



we should remove all our doubts, and realize the state of our inner self. The place or state (of salvation), we want to reach after death, we should try to reach that state while living, by killing (i.e. conquering) our mind. Yes, we can enjoy the unstuck music of pleasing divine songs by following the Guru's teachings.”(2)

Now describing the blessings obtained by a person, who has reached the stage of enjoying the unstuck celestial music in his mind, Guru Ji says: “When we are blessed with (i.e. we start hearing) the unstuck divine Word, then our sense of ego is destroyed. I am a sacrifice to such a person who serves (i.e. truly follows) his Guru. The Name of God comes to reside on his tongue. He is taken to God's Court where robes of honor are bestowed on him.”(3)

Now sharing his own observations about the world, Guru Ji says: “Wherever I see, I find God and the union of spirit and energy pervading everywhere. (Further I observe

that everyone coming in to the world is governed by the three traits (of power, darkness or evil, and truth or righteousness). The self-conceited persons, who, by their own actions, remain alienated from God suffer pain and do not obtain union (with Him).”(4)

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But still, in his mercy, Guru Ji tells us how even such persons can find peace and salvation. He says: “If the non-attached or desire less mind (of a person), becomes imbued with the loving fear of the true God and comes to reside within its own home, then it will enjoy the supreme relish of divine knowledge, and will no longer crave for fulfilling any worldly desires. Therefore, O Nanak subdue your ego, and unite with God, so that you may not suffer pain any more.”(5-18)

The message of this shabad is that if we want to end all our sufferings forever and enjoy the celestial music of union with God, we should destroy our ego and dwell on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Sireeraag mehlāa 1.

ਏਹੁ ਮਨੋ ਮੂਰਖੁ ਲੋਭੀਆ ਲੋਭੇ ਲਗਾ ਲੋਭਾਨੁ
॥

ayhu mano moorakh lobhee-aa lobhay
lagaa lobhaan.

Sabad na bheejai saaktaa durmat aavan



ਸਬਦਿ ਨ ਭੀਜੈ ਸਾਕਤਾ ਦੁਰਮਤਿ ਆਵਨੁ
ਜਾਨੁ ॥

jaan.
SaaDhoo satgur jay milai taa paa-ee-ai
gunee niDhaan. ||1||

ਸਾਧੂ ਸਤਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਪਾਈਐ ਗੁਣੀ
ਨਿਧਾਨੁ ॥੧॥

man ray ha-umai chhod gumaan.

ਮਨ ਰੇ ਹਉਮੈ ਛੋਡਿ ਗੁਮਾਨੁ ॥
ਹਰਿ ਗੁਰੁ ਸਰਵਰੁ ਸੇਵਿ ਤੂ ਪਾਵਹਿ ਦਰਗਹ
ਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥

har gur sarvar sayv too paavahi dargeh
maan. ||1|| rahaa-o.

ਰਾਮ ਨਾਮੁ ਜਪਿ ਦਿਨਸੁ ਰਾਤਿ ਗੁਰਮੁਖਿ ਹਰਿ
ਧਨੁ ਜਾਨੁ ॥

raam naam jap dinas raat gurmukh har
Dhan jaan.

ਸਭਿ ਸੁਖ ਹਰਿ ਰਸ ਭੋਗਣੇ ਸੰਤ ਸਭਾ ਮਿਲਿ
ਗਿਆਨੁ ॥
ਨਿਤਿ ਅਹਿਨਿਸਿ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ
ਸਤਗੁਰਿ ਦੀਆ ਨਾਮੁ ॥੨॥

sabh sukh har ras bhognay sant sabhaa
mil gi-aan.

nit ahinis har parabh sayvi-aa satgur dee-
aa naam. ||2||

ਕੂਕਰ ਕੂੜੁ ਕਮਾਈਐ ਗੁਰ ਨਿੰਦਾ ਪਚੈ
ਪਚਾਨੁ ॥

kookar koorh kamaa-ee-ai gur nindaa
pachai pachaan.

Bharmay bhooolaa dukh ghano jam maar
karai khulhaan.

ਭਰਮੇ ਭੂਲਾ ਦੁਖੁ ਘਣੈ ਜਮੁ ਮਾਰਿ ਕਰੈ
ਖੁਲਹਾਨੁ ॥

Manmukh sukh na paa-ee-ai gurmukh
sukh subhaan. ||3||

aithai DhanDh pitaa-ee-ai sach likhat
parvaan.

ਮਨਮੁਖਿ ਸੁਖੁ ਨ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸੁਖੁ
ਸੁਭਾਨੁ ॥੩॥

har sajan gur sayvdaa gur karnee
parDhaan.

ਐਥੈ ਧੰਧੁ ਪਿਟਾਈਐ ਸਚੁ ਲਿਖਤੁ ਪਰਵਾਨੁ
॥

Naanak naam na veesrai karam sachai
neesaan. ||4||19||

ਹਰਿ ਸਜਣੁ ਗੁਰੁ ਸੇਵਦਾ ਗੁਰ ਕਰਣੀ ਪਰਧਾਨੁ



॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਕਰਮਿ ਸਚੈ ਨੀਸਾਣੁ
॥੪॥੧੯॥

SIRI RAAG MOHALLA 1

In the opening lines of the previous shabad, while describing the state of mind of a Guru ward person, Guru Ji stated that such a person is neither worried about death, nor craves for a long life. Such a person leaves the question of the span of his life entirely to God's will.

Guru Ji begins this shabad by depicting the state of mind of self-conceited and power-hungry persons, who are always lured by the greed for worldly wealth, rather than the wealth of God's Name. But out of utter humility he places himself among such persons and then tries to advise his mind (and indirectly ours).

Addressing his mind (actually ours), Guru Ji says: "O my foolish and greedy mind, you are attached to and engrossed in greed. O you worshipper of power, you are not swayed by the (divine) Word, and because of your evil intellect, you come into and go from this world again and again. (O my mind), only if you meet with the saintly true Guru (and get his guidance), you can attain to God, the treasure of merit."(1)

Guru Ji, therefore, advises himself and us: "O my mind, give up pride and ego. Serve the Guru-God, the pool (of immortality), so that you may receive honor at God's Court."(1-pause)

Continuing his advice, Guru Ji says: "O my mind, day and night, meditate on God's Name and through the Guru's grace, realize its value and regard God's Name as your wealth. To be able to relish the elixir of God's Name in holy company and acquiring divine knowledge is like enjoying all kinds of comforts. They, whom the true Guru blesses with the gift of Name, serve God day and night."(2)

Now describing the fate of those who, in contrast with the Guru wards, are always running after worldly riches, Guru Ji says: "On the other hand, He, who earns by practicing falsehood, is like a dog that eats even inedible food. He slanders even the



Guru and therefore, suffers utter disgrace. He goes astray in doubt and suffers great agony; He is dealt very painful blows by the Demon of Death. So the self-willed never obtain peace, while the Guru wards live joyously.”(3)

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Guru Ji comments further: “Here in the world, (the greedy) man remains engrossed in false pursuits, but in God's Court only the account of true actions is acceptable. Therefore, a Guru ward person serves (i.e. follows the advice of) the Guru and deems the work desired by the Guru as his prime duty. O Nanak, such a person never forgets God's Name and by God's grace, receives the true stamp of approval (i.e. is accepted with honor in God's court).”(4-19)

The message of this shabad is that instead of always remaining absorbed in the greed for worldly riches we should follow the Guru's instruction, do good deeds and meditate on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਰੋਗੁ ਵਡਾ ਮਨ
ਮਾਹਿ ॥

ik til pi-aaraa veesrai rog vadaa man
maahi.

ਕਿਉ ਦਰਗਹ ਪਤਿ ਪਾਈਐ ਜਾ ਹਰਿ ਨ ਵਸੈ
ਮਨ ਮਾਹਿ ॥

ki-o dargeh pat paa-ee-ai jaa har na vasai
man maahi.

ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਈਐ ਅਗਨਿ ਮਰੈ
ਗੁਣ ਮਾਹਿ ॥੧॥
ਮਨ ਰੇ ਅਹਿਨਿਸਿ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥

gur mili-ai sukh paa-ee-ai agan marai gun
maahi. ||1||
man ray ahinis har gun saar.

ਜਿਨ ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਤੇ ਜਨ
ਵਿਰਲੇ ਸੰਸਾਰਿ ॥੧॥ ਰਹਾਉ ॥

jin khin pal naam na veesrai tay jan virlay
sansaar. ||1|| rahaa-o.

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ
॥

jotee jot milaa-ee-ai surtee surat sanjog.
hinsaa ha-umai gat ga-ay naahee sahsaa
sog.
gurmukh jis har man vasai tis maylay gur



ਹਿੰਸਾ ਹਉਮੈ ਗਤੁ ਗਏ ਨਾਹੀ ਸਹਸਾ ਸੋਗੁ ॥
ਗੁਰਮੁਖਿ ਜਿਸੁ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਸੁ ਮੇਲੇ
ਗੁਰੁ ਸੰਜੋਗੁ ॥੨॥

sanjog. ||2||

kaa-i-aa kaaman jay karee bhogay
bhoganhaar.

ਕਾਇਆ ਕਾਮਣਿ ਜੇ ਕਰੀ ਭੋਗੇ ਭੋਗਣਹਾਰੁ ॥

tis si-o nayhu na keej-ee jo deesai
chalanhaar.

ਤਿਸੁ ਸਿਉ ਨੇਹੁ ਨ ਕੀਜਈ ਜੋ ਦੀਸੈ
ਚਲਣਹਾਰੁ ॥

gurmukh raveh sohaagane so parabh sayj
bhataar. ||3||

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ਗੁਰਮੁਖਿ ਰਵਹਿ ਸੋਹਾਗਣੀ ਸੋ ਪ੍ਰਭੁ ਸੇਜ
ਭਤਾਰੁ ॥੩॥

chaaray agan nivaar mar gurmukh har jal
paa-ay.

ਪੰਨਾ ੨੨

antar kamal pargaasi-aa amrit bhari-aa
aghaa-ay.

ਚਾਰੇ ਅਗਨਿ ਨਿਵਾਰਿ ਮਰੁ ਗੁਰਮੁਖਿ ਹਰਿ
ਜਲੁ ਪਾਇ ॥

naanak satgur meet kar sach paavahi
dargeh jaa-ay. ||4||20||

ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਅੰਮ੍ਰਿਤੁ ਭਰਿਆ
ਅਘਾਇ ॥

ਨਾਨਕ ਸਤਗੁਰੁ ਮੀਤੁ ਕਰਿ ਸਚੁ ਪਾਵਹਿ
ਦਰਗਹ ਜਾਇ ॥੪॥੨੦॥

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji gave us the message that instead of always remaining absorbed in the greed for worldly riches; we should follow the Guru's instructions, do good deeds and meditate on God's Name.

In this shabad, he describes the attitude and state of mind of those persons who really follow the above advice and remember God at all times.

Placing himself in the position of such a Guru ward person, Guru Ji says: "Even if I forsake my Beloved (God) just for one moment, I feel as if my mind is suffering from a serious malady. (Because I start thinking), How can I obtain honor in God's Court,



if He does not abide in my heart? (I should therefore remember that) It is only by meeting the Guru (i.e. following the Guru's advice) that we find peace, and the fire (of desire) is extinguished by singing God's praises."(1)

Guru Ji, therefore, advising his mind (and us) says: "O my mind, day and night sing praises of God. Very rare are (those fortunate ones) in this world, who do not forsake the Name even for a moment."(1-pause)

Describing the blessings of dwelling on God's Name with so much love that one merges in God Himself, Guru Ji says: "When man's soul merges with the Supreme Soul or Light (of God) and his mind becomes aligned with the Guru's higher mind, then violence and ego disappear, and doubt and sorrow do not torment him. Whoever, by the Guru's teaching, enshrines God in his mind is blessed with union with Him."

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Guru Ji explains a Guru ward's love for God, by giving the example of a young loving bride's love for her beloved groom. He says: "A Guru ward person surrenders his soul or self to God in the same manner as does a young bride to her spouse and has the bliss of union with Him. The soul-bride does not fall in love with what is transient, and guided by the Guru, ever enjoys God's company and pleasure."(3)

Finally Guru Ji advises: "Through the Guru's grace, one should put out all the four fires (of violence, attachment, wrath and greed) with the cool water of God's Name. In this way, his lotus-like heart will bloom (in delight), and will feel satiated, being filled with nectar (of God's Name). O Nanak, make the true Guru your friend, so that on reaching God's Court, you may obtain the eternal God."(4-20)

The message of this shabad is that following the advice of our Guru (Granth Sahib Ji), we should imbue ourselves with such true and unceasing love that we may not think of forgetting His Name even for an instant. Such an incessant love will rid us of all our evil tendencies and by God's grace, will lead us to a blissful union with Him forever.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Sireeraag mehlāa 1.

Har har japahu pi-aari-aa gurnat lay har



ਹਰਿ ਹਰਿ ਜਪਹੁ ਪਿਆਰਿਆ ਗੁਰਮਤਿ ਲੇ
ਹਰਿ ਬੋਲਿ ॥

ਮਨੁ ਸਚ ਕਸਵਟੀ ਲਾਈਐ ਤੁਲੀਐ ਪੂਰੈ
ਤੋਲਿ ॥

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਐ ਰਿਦ ਮਾਣਕ ਮੋਲਿ
ਅਮੋਲਿ ॥੧॥

ਭਾਈ ਰੇ ਹਰਿ ਹੀਰਾ ਗੁਰ ਮਾਹਿ ॥
ਸਤਸੰਗਤਿ ਸਤਗੁਰੁ ਪਾਈਐ ਅਹਿਨਿਸਿ
ਸਬਦਿ ਸਲਾਹਿ ॥੧॥ ਰਹਾਉ ॥

ਸਚੁ ਵਖਰੁ ਧਨੁ ਰਾਸਿ ਲੈ ਪਾਈਐ ਗੁਰ
ਪਰਗਾਸਿ ॥
ਜਿਉ ਅਗਨਿ ਮਰੈ ਜਲਿ ਪਾਇਐ ਤਿਉ
ਤ੍ਰਿਸਨਾ ਦਾਸਨਿ ਦਾਸਿ ॥
ਜਮ ਜੰਦਾਰੁ ਨ ਲਗਈ ਇਉ ਭਉਜਲੁ ਤਰੈ
ਤਰਾਸਿ ॥੨॥
ਗੁਰਮੁਖਿ ਕੂੜੁ ਨ ਭਾਵਈ ਸਚਿ ਰਤੇ ਸਚ
ਭਾਇ ॥

ਸਾਕਤ ਸਚੁ ਨ ਭਾਵਈ ਕੂੜੈ ਕੂੜੀ ਪਾਂਇ ॥

ਸਚਿ ਰਤੇ ਗੁਰਿ ਮੇਲਿਐ ਸਚੇ ਸਚਿ ਸਮਾਇ
॥੩॥

ਮਨ ਮਹਿ ਮਾਣਕੁ ਲਾਲੁ ਨਾਮੁ ਰਤਨੁ ਪਦਾਰਥੁ
ਹੀਰੁ ॥

ਸਚੁ ਵਖਰੁ ਧਨੁ ਨਾਮੁ ਹੈ ਘਟਿ ਘਟਿ ਗਹਿਰ
ਗੰਭੀਰੁ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਦਇਆ ਕਰੇ ਹਰਿ

bol.

Man sach kasvatee laa-ee-ai tulee-ai
poorai tol.
Keemat kinai na paa-ee-ai rid maanak
mol amol. ||1||

Bhaa-ee ray har heeraa gur maahi.
satsangat satgur paa-ee-ai ahinis sabad
salaahi. ||1|| rahaa-o.

sach vakhar Dhan raas lai paa-ee-ai gur
pargaas.
ji-o agan marai jal paa-i-ai ti-o tarisnaa
daasan daas.
jam jandaar na lag-ee i-o bha-ojal tarai
taraas. ||2||

gurmukh koorh na bhaav-ee sach ratay
sach bhaa-ay.
saakat sach na bhaav-ee koorhai koorhee
paa^N-ay.
sach ratay gur mayli-ai sachay sach
samaa-ay. ||3||
man meh maanak laal naam ratan
padaarath heer.
sach vakhar Dhan naam hai ghat ghat
gahir gambheer.

naanak gurmukh paa-ee-ai da-i-aa karay
har heer. ||4||21||



ਗੀਰੁ ॥੪॥੨੧॥

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji gave us the message that following the advice of our Guru, we should imbue ourselves with such true and unceasing love that we may not, think of forgetting God's Name even for an instant. In this shabad, Guru Ji tells us how we should test the sincerity of our meditation on God's Name.

He says: "O, my dear friend, follow the instruction of the Guru and recite God's Name. We should test our mind on the touchstone of truth, and weigh it on the scales of reflection (i.e. we should see that we are sincerely dwelling on God's Name, and reflecting on the Guru's word or advice). When we meditate with that kind of true devotion, our mind becomes a priceless jewel."(1)

Telling, another invaluable secret Guru Ji says: "O my brother, the jewel God (i.e. the invaluable jewel of God's Name) resides in the Guru's teaching. It is in the company of the holy that we meet the true Guru. Then by praising God day and night through the (Guru's) word, we obtain God."(1-pause)

Using the metaphor of a petty door to door salesman, Guru Ji advises: "(O' my friend, it is with the initial) capital of Truth, that we buy the commodity and wealth of (God's Name). But this understanding we get only through the enlightenment obtained from the Guru. Then just as fire is extinguished with water, similarly the fire of desire is extinguished when we serve the servant of God (i.e. the Guru). Such a person is not touched by the demon of death and he himself crosses the world-ocean and helps others also to do so."(2)

SGGSP-22

Now Guru Ji compares the Guru ward and the self-willed. He says: "The Guru ward do not like falsehood (or run after false wealth of the world). They are imbued with truth and attached to truth. On the other hand, the worshippers of Power (Maya) do not like truth. They stand on the foundations of falsehood (i.e. their whole life revolves around falsehood). So those who love truth, meet the true Guru who unites them with the true God."(3)

Guru Ji finally observes: "God's Name, which is like a precious ruby, a jewel or a



diamond is in everybody's mind. The blessed God's Name is the true merchandise, which is lying deep in each and every heart. But O Nanak, this is obtained by the Guru's guidance, when God, the Divine jewel, showers His grace.”(4-21)

The message of this shabad is that if we want to obtain the most precious commodity of God's Name, we can find it within ourselves by singing praises of God through the words of the Guru (i.e. hymns recorded in Guru Granth Sahib).

ੀਸਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਭਰਮੇ ਭਾਹਿ ਨ ਵਿਝਵੈ ਜੇ ਭਵੈ ਦਿਸੰਤਰ ਦੇਸੁ
॥

bharmay bhaahi na vijhvai jay bhavai
disantar days.

antar mail na utrai Dharig jeevan Dharig
vays.

ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ
ਵੇਸੁ ॥
ਹੋਰੁ ਕਿਤੈ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਤਿਗੁਰ
ਕੇ ਉਪਦੇਸ ॥੧॥

hor kitai bhagat na hova-ee bin satgur kay
updays. ||1||

man ray gurmukh agan nivaar.
gur kaa kahi-aa man vasai ha-umai
tarisnaa maar. ||1|| rahaa-o.

ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਅਗਨਿ ਨਿਵਾਰਿ ॥
ਗੁਰ ਕਾ ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ
ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥

man maanak nirmol hai raam naam pat
paa-ay.
mil satsangat har paa-ee-ai gurmukh har
liv laa-ay.
aap ga-i-aa sukh paa-i-aa mil sallai salal
samaa-ay. ||2||

ਮਨੁ ਮਾਣਕੁ ਨਿਰਮੋਲੁ ਹੈ ਰਾਮ ਨਾਮਿ ਪਤਿ
ਪਾਇ ॥
ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਪਾਈਐ ਗੁਰਮੁਖਿ
ਹਰਿ ਲਿਵ ਲਾਇ ॥
ਆਪੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਸਲਲੈ
ਸਲਲ ਸਮਾਇ ॥੨॥
ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੁ
ਅਉਗੁਣਿ ਆਵੈ ਜਾਇ ॥
ਜਿਸੁ ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਭੇਟਿਓ ਸੁ ਭਉਜਲਿ
ਪਚੈ ਪਚਾਇ ॥
ਇਹੁ ਮਾਣਕੁ ਜੀਉ ਨਿਰਮੋਲੁ ਹੈ ਇਉ ਕਉਡੀ
ਬਦਲੈ ਜਾਇ ॥੩॥

jin har har naam na chayti-o so a-ogun
aavai jaa-ay.
jis satgur purakh na bhayti-o so bha-ojal
pachai pachaa-ay.
ih maanak jee-o nirmol hai i-o ka-udee
badlai jaa-ay. ||3||

jinna satgur ras milai say pooray purakh
sujaan.
gur mil bha-ojal langhee-ai dargeh pat
parvaan.



ਜਿੰਨਾ ਸਤਗੁਰੁ ਰਸਿ ਮਿਲੈ ਸੇ ਪੂਰੇ ਪੁਰਖ
ਸੁਜਾਣ ॥

naanak tay mukh ujlay Dhun upjai sabad
neesaan. ||4||22||

ਗੁਰ ਮਿਲਿ ਭਉਜਲੁ ਲੰਘੀਐ ਦਰਗਹ ਪਤਿ
ਪਰਵਾਣੁ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ ਉਪਜੈ ਸਬਦੁ
ਨੀਸਾਣੁ ॥੪॥੨੨॥

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji gave us the message that if we want to obtain the most precious commodity of God's Name, we should seek it within ourselves by singing God's praises through the words of the Guru. But we see that many people still believe in roaming around different pilgrimage places or bathing at different "holy" river sites. They think that just by doing these rituals, they will become immaculate, and reach God. In this shabad, Guru Ji categorically declares that such rituals are simply a waste of time and effort, and once again emphasizes the one and only right way of overcoming all the evil tendencies in us and thus becoming worthy of union with God.

Guru Ji says: "Even if we wander through the world (and all its holy places), our fire (of desire) is not extinguished. Nor does wandering (and bathing at holy places) wash the dirt (of ego) within. Cursed is such a life and cursed is such a garb if it does not wash off inner impurity. The fact is that except through the true Guru's instruction, there is no other way to perform God's devotional service, (and without God's worship, you cannot become pure and win His grace)." (1)

So, instructing his own mind and ours, Guru Ji says: "O my mind, extinguish your fire of desire through the Guru's word. If the Guru's instruction is ingrained in your mind, you will destroy your ego and desire." (1-pause)

SGGSP-22

Guru Ji now shares with us some special information about our mind. He says: "The mind is an invaluable gem, like (the original uncut) jewel. By dwelling on God's



Name, it obtains honor (i.e. like the jewel, after being properly cut and shaped, the mind becomes priceless. The way to reshape the mind and make it priceless) is that by associating with the true congregation, we should reach God. Therefore, a Guru ward person always remains absorbed in love for God. Yes, when in this way, his egoism or self-conceit is gone, he obtains such peace, as if a wave has merged with another wave (i.e. his soul merges in God's Supreme soul).”(2)

Guru Ji now shows the other side of the picture, i.e. describes the fate of those self-conceited persons who do not meditate on God's Name. He says: “Those who do not contemplate God's Name, continue coming and going (in this world), because of their demerits. He, who has not met the true Guru, keeps on suffering and getting consumed in the dreadful worldly ocean. In this way, this soul which is like a priceless jewel, is thrown away for a shell (i.e. is wasted completely).”(3)

Concluding his views regarding the advantages of meeting a true Guru and obtaining his guidance, he says: “Those who are blessed with the pleasure and relish (of the company) of the true Guru are perfectly enlightened and sagacious persons. Because it is by meeting i.e. with the help of the Guru that we can swim across the fearful worldly ocean and be accepted in God's Court with honor. O Nanak, because of the stamp of the Guru's Word their faces glow in God's Court and in their honor celestial unstuck music is played.”(4-22)

The message of this shabad is that if we want to reach God's Court and be accepted there with honor then, instead of wasting our time in useless rituals like bathing at holy places, we should concentrate on our Guru's teachings and dwell on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਵਣਜੁ ਕਰਹੁ ਵਣਜਾਰਿਹੋ ਵਖਰੁ ਲੇਹੁ ਸਮਾਲਿ
॥

vanaj karahu vanjaariho vakhar layho
samaal.

ਤੈਸੀ ਵਸਤੁ ਵਿਸਾਹੀਐ ਜੈਸੀ ਨਿਬਹੈ ਨਾਲਿ
॥

taisee vasat visaahee-ai jaisee nibhai naal.

agai saahu sujaan hai laisee vasat samaal.
॥1॥

ਅਗੈ ਸਾਹੁ ਸੁਜਾਣੁ ਹੈ ਲੈਸੀ ਵਸਤੁ ਸਮਾਲਿ
॥੧॥

bhaa-ee ray raam kahhu chit laa-ay.



ਭਾਈ ਰੇ ਰਾਮੁ ਕਹਹੁ ਚਿਤੁ ਲਾਇ ॥

ਹਰਿ ਜਸੁ ਵਖਰੁ ਲੈ ਚਲਹੁ ਸਹੁ ਦੇਖੈ
ਪਤੀਆਇ ॥੧॥ ਰਹਾਉ ॥
ਪੰਨਾ ੨੩

ਜਿਨਾ ਰਾਸਿ ਨ ਸਚੁ ਹੈ ਕਿਉ ਤਿਨਾ ਸੁਖੁ
ਹੋਇ ॥

ਖੋਟੈ ਵਣਜਿ ਵਣਜਿਐ ਮਨੁ ਤਨੁ ਖੋਟਾ ਹੋਇ
॥

ਫਾਹੀ ਫਾਥੇ ਮਿਰਗ ਜਿਉ ਦੂਖੁ ਘਣੇ ਨਿਤ
ਹੋਇ ॥੨॥

ਖੋਟੇ ਪੋਤੈ ਨਾ ਪਵਹਿ ਤਿਨ ਹਰਿ ਗੁਰ ਦਰਸੁ
ਨ ਹੋਇ ॥

ਖੋਟੇ ਜਾਤਿ ਨ ਪਤਿ ਹੈ ਖੋਟਿ ਨ ਸੀਝਸਿ ਕੋਇ
॥

ਖੋਟੇ ਖੋਟੁ ਕਮਾਵਣਾ ਆਇ ਗਇਆ ਪਤਿ
ਖੋਇ ॥੩॥

ਨਾਨਕ ਮਨੁ ਸਮਝਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ
ਸਾਲਾਹ ॥

ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਤਿਆ ਭਾਰੁ ਨ ਭਰਮੁ

har jas vakhar lai chalhu saho daykhai
patee-aa-ay. ||1|| rahaa-o.

SGGSP-23

jinaa raas na sach hai ki-o tinaa sukh ho-
ay.

khotai vanaj vananji-ai man tan khotaa
ho-ay.
faahee faathay mirag ji-o dookh ghano nit
ro-ay. ||2||

khotay potai naa paveh tin har gur daras
na ho-ay.

khotay jaat na pat hai khot na seejhas ko-
ay.
khotay khot kamaavanaa aa-ay ga-i-aa pat
kho-ay. ||3||

naanak man samjaa-ee-ai gur kai sabad
saalaah.

raam naam rang rati-aa bhaar na bharam
tinaah.

har jap laahaa aglaa nirbha-o har man
maah. ||4||23||



ਤਿਨਾਹ ॥

ਹਰਿ ਜਪਿ ਲਾਹਾ ਅਗਲਾ ਨਿਰਭਉ ਹਰਿ ਮਨ
ਮਾਹ ॥੪॥੨੩॥

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji gave us the message that if we wanted to reach God's court and be accepted there with honor, then instead of wasting our time in useless rituals, like bathing at holy places, we should concentrate on our Guru's teachings and dwell on God's Name. In other words, Guru Ji told us that if we wanted to please God, we should do those things which please Him, and not the ones that please us, or which we find convenient. In this shabad, Guru Ji uses the example of peddlers (door to door salesmen) to illustrate his idea mentioned above.

SGGSP-23

He says: "O dear peddlers deal in the true merchandise (of Name). Buy those goods which will last with you (even beyond your life-time in the world hereafter). The Banker (in the next world) is all-wise. He will thoroughly test and make sure that the commodity which you want to sell to Him (i.e. your devotion to Him) is truly genuine."(1)

Giving the essence of his message right here, Guru Ji says: "O dear brothers, utter God's Name with a sincere heart. Take the capital of God's praise (i.e. God's Name) from this world. So that, when the Master sees it, He feels really pleased."(1-pause)

Now commenting on the fate of those peddlers (human beings), who deal in false hood, rather than the True Name of God. He says: "Those who do not have this capital of righteousness (or the True Name), how can they find joy and peace? By dealing in false wares (i.e. false pursuits), both their mind and body become false and in that state they suffer and cry for ever like the deer caught in a trap."(2)

Commenting further on the fate of false persons, Guru Ji uses yet another example of coins. He says: "Just as the false coins are not accepted in the treasury, similarly false



persons do not get entry into God's mansion. So they are not able to have vision of the Guru God. They have no worth, recognition and honor. None succeeds through falsehood. The false persons deal only in falsehood and lose their honor, coming to and going from this world.”(3)

Therefore, Guru Ji, advising him and us, says: “O Nanak, we should instruct our mind through Guru's Word and God's praise. Because they who remain imbued with love for God's Name, are not afflicted with any kind of sin or doubt. In short, by dwelling on God's Name, they gain immensely, and the fearless God comes to abide in their mind.”(4-23)

The message of this shabad is that just as in ordinary business matters, we become successful only when our customers trust the quality of our goods, similarly, in the spiritual field, God accepts us when He is convinced that our love and devotion for Him is genuine.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

sireeraag mehlaa 1 ghar 2.

ਧਨੁ ਜੋਬਨੁ ਅਰੁ ਫੁਲੜਾ ਨਾਠੀਅੜੇ ਦਿਨ
ਚਾਰਿ ॥

Dhan joban ar fulrhaa naathee-arhay din
chaar.

ਪਬਣਿ ਕੇਰੇ ਪਤ ਜਿਉ ਢਲਿ ਢਲਿ ਜੁੰਮਣਹਾਰ
॥੧॥

paban kayray pat ji-o dhal dhul
jummanhaar. ||1||

rang maan lai pi-aari-aa jaa joban na-o
hulaa.

ਰੰਗੁ ਮਾਣਿ ਲੈ ਪਿਆਰਿਆ ਜਾ ਜੋਬਨੁ ਨਉ
ਹੁਲਾ ॥

din thorh-rhay thakay bha-i-aa puraanaa
cholaa. ||1|| rahaa-o.

ਦਿਨ ਥੋੜੜੇ ਥਕੇ ਭਇਆ ਪੁਰਾਣਾ ਚੋਲਾ
॥੧॥ ਰਹਾਉ ॥

sajan mayray rangulay jaa-ay sutay
jaaraan.

ਸਜਣ ਮੇਰੇ ਰੰਗੁਲੇ ਜਾਇ ਸੁਤੇ ਜੀਰਾਣਿ ॥

ha^N bhee vanjaa dumnee rovaa jheenee
baan. ||2||

kee na sunayhee goree-ay aapan kannee



ਹੰ ਭੀ ਵੰਵਾ ਡੁਮਣੀ ਰੋਵਾ ਝੀਣੀ ਬਾਣਿ ॥੨॥ so-ay.

ਕੀ ਨ ਸੁਣੇਹੀ ਗੋਰੀਏ ਆਪਣ ਕੰਨੀ ਸੋਇ ॥ lagee aavahi saahurai nit na pay-ee-aa ho-ay. ||3||

ਲਗੀ ਆਵਹਿ ਸਾਹੁਰੈ ਨਿਤ ਨ ਪੇਈਆ ਹੋਇ ॥੩॥ naanak sutee pay-ee-ai jaan virtee sann.

gunaa gavaa-ee ganth-rhee avgan chalee bann. ||4||24||

ਨਾਨਕ ਸੁਤੀ ਪੇਈਐ ਜਾਣੁ ਵਿਰਤੀ ਸੰਨਿ ॥

ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ ਬੰਨਿ ॥੪॥੨੪॥

SIRI RAAG MOHALLA 1

According to Dr. Bh. Vir Singh Ji, Guru Ji uttered this shabad to give real consolation and guidance to a person, who was feeling deeply grieved at the death of some very near and dear one.

In a very kind and sympathetic and yet realistic and pragmatic manner, Guru Ji tells that person: “(O my friend) just as water lilies wither and die, as the water level goes down, similarly like a small flower, wealth and youth last only for a few days.”(1)

Guru Ji then addresses us and says, "O my friend, as long as you are in the prime of youth, enjoy the (spiritual) pleasure (of God's love) because only a few days are left with you on this earth. Your body (like an old dress) will become worn out and decay (and then you won't be able to meditate on God).”(1-pause)

SGGSP-23

It appears that at this stage, the grieving person shares the restless and painful state of her mind and says: “Since my playful beloved one has gone to sleep in the graveyard (i.e. has died), I, unfortunate one, also feel like going there and keep weeping in a feeble voice.”(2)



Guru Ji, while counseling patience, also instructs her and us to realize that, like our near and dear ones, we also have to depart from this world. He explains this fact with the help of a metaphor, comparing the human soul with a young bride, this world with her parents' house, and the next world with her in-laws'. He says: "O my dear beautiful (soul) bride, haven't you heard with your own ears that one day you will also depart for your in-laws' house (i.e. the next world), and you cannot stay in your parents' house (i.e. this world) for ever?"(3)

Guru Ji concludes this shabad by giving a wake-up call to all of us, who are still in a kind of sleep to the fact of our approaching death. He says: "O my dear slumbering soul-bride, understand that you are being robbed (by your inner enemies, like, greed, attachment and ego). In this way you will lose your bundle of merits (or virtues), and will depart (from this world) with a load of demerits (i.e. sins on your head)."(4-24)

The message of this shabad is that instead of crying on the death of our near and dear ones, we should realize that soon our youth and indeed our whole life will also pass away. So while we have youth and energy, we should try to fight our evil tendencies, so that when our time to depart comes, we should depart with a bundle of virtues, rather than of sins.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ਦੂਜਾ ੨ ॥

sireeraag mehlaa 1 ghar doojaa 2.

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ
॥

aapay rasee-aa aap ras aapay ravanhaar.

aapay hovai cholrhaa aapay sayj bhataar.
॥1॥

ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰੁ ॥੧॥

rang rataa mayraa saahib rav rahi-aa
bharpoor. ॥1॥ rahaa-o.

ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬੁ ਰਵਿ ਰਹਿਆ
ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

aapay maachhee machhulee aapay paanee
jaal.

ਆਪੇ ਮਾਛੀ ਮਛਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲੁ ॥

aapay jaal mankarhaa aapay andar laal.
॥2॥

ਆਪੇ ਜਾਲ ਮਣਕੜਾ ਆਪੇ ਅੰਦਰਿ ਲਾਲੁ
॥੨॥

aapay baho biDh rangulaa sakhee-ay
mayraa laal.



ਆਪੇ ਬਹੁ ਬਿਧਿ ਰੰਗੁਲਾ ਸਖੀਏ ਮੇਰਾ ਲਾਲੁ

॥

nit ravai sohaagane daykh hamaaraa
haal. ||3||

ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਦੇਖੁ ਹਮਾਰਾ ਹਾਲੁ ॥੩॥

paranvai naanak bayntee too sarvar too
hans.

ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਬੇਨਤੀ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ ॥

ka-ul too hai kavee-aa too hai aapay
vaykh vigas. ||4||25||

ਕਉਲੁ ਤੂ ਹੈ ਕਵੀਆ ਤੂ ਹੈ ਆਪੇ ਵੇਖਿ
ਵਿਗਸੁ ॥੪॥੨੫॥

SIRI RAAG MOHALLA 1

In the last shabad, Guru Ji provided us the much needed consolation and strength when we are bereaved. In this shabad, he acquaints us with the reality behind all the pains and pleasures, sorrows and sufferings of life.

First taking the pleasing aspect of life, such as the joy of love between a young bride and her playful spouse, Guru Ji says: “(In fact it is) God Himself who is the enjoyer, the joy. He Himself is the one who enjoys the pleasure (of love). He Himself becomes the (bride in a) bewitching dress, Himself the couch and Himself the bridegroom.”(1)

Feeling utterly amazed at the wonderful sports of God, Guru Ji says: “Yes, being imbued with some strange sport of His, my God is pervading every where, (and is enjoying these sports which to us may seem pleasure or pain).”(1-pause)

Now taking the example of a fish, Guru Ji comments on those situations, when we suffer some loss or are in physical pain. He says: “(In reality) it is God Himself who is the fisherman and the fish and Himself the water and the net. He Himself is the metal ball of the net and Himself the bait within (i.e. actually, it is not we, but God Himself who is causing and suffering the pain of our worldly problems).”(2)

SGGSP-23

Guru Ji then placing himself in our situation says: "O friend, my beloved (God) is



playful in many ways and enjoys His virtuous wife (i.e. Guru ward bride soul) daily but look at me (the alienated self- conceited one) how (miserable) I am! (3)

In the end (indirectly showing us the way to ask for God's mercy) Guru Ji addresses God and says: "O God, please listen to my supplication, You are the pool and You are the swan. You are the lotus (which blooms in the day) and the *Kamina* flower (which blooms at night). You yourself enjoy their sight and are pleased."(4-25)

The message of this shabad is that we should accept both pain and pleasure as episodes in some wonderful drama being played by God, and learn to enjoy these episodes as spectators, and not as heroes or victims.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

sireeraag mehlaa 1 ghar 3.

ਇਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੋ ਸਲਿਲ
ਆਪਾਉ ਸਾਰਿੰਗਪਾਣੀ ॥

ih tan Dhartee beej karmaa karo salil
aapaa-o saaringpaanee.

ਮਨੁ ਕਿਰਸਾਣੁ ਹਰਿ ਰਿਦੈ ਜੰਮਾਇ ਲੈ ਇਉ
ਪਾਵਸਿ ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥

man kirsaan har ridai jammaa-ay lai i-o
paavas pad nirbaanee. ||1||

ਕਾਹੇ ਗਰਬਸਿ ਮੂੜੇ ਮਾਇਆ ॥

kaahay garbas moorhay maa-i-aa.

ਪਿਤ ਸੁਤੋ ਸਗਲ ਕਾਲਤ੍ਰ ਮਾਤਾ ਤੇਰੇ ਹੋਹਿ ਨ
ਅੰਤਿ ਸਖਾਇਆ ॥ ਰਹਾਉ ॥

pit suto sagal kaaltar maataa tayray hohi
na ant sakhaa-i-aa. rahaa-o.

ਬਿਖੈ ਬਿਕਾਰ ਦੁਸਟ ਕਿਰਖਾ ਕਰੇ ਇਨ ਤਜਿ
ਆਤਮੈ ਹੋਇ ਧਿਆਈ ॥

bikhai bikaar dusat kirkhaa karay in taj
aatmai ho-ay Dhi-aa-ee.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹੋਹਿ ਜਬ ਰਾਖੇ ਕਮਲੁ
ਬਿਗਸੈ ਮਧੁ ਆਸ੍ਰਮਾਈ ॥੨॥

jap tap sanjam hohi jab raakhay kamal
bigsai maDh aasarmaa-ee. ||2||

ਬੀਸ ਸਪਤਾਹਰੋ ਬਾਸਰੋ ਸੰਗ੍ਰਹੈ ਤੀਨਿ ਖੋੜਾ
ਨਿਤ ਕਾਲੁ ਸਾਰੈ ॥

bees saptaahro baasro sangrahai teen
khorhaa nit kaal saarai.

ਦਸ ਅਠਾਰ ਮੈ ਅਪਰੰਪਰੋ ਚੀਨੈ ਕਹੈ ਨਾਨਕੁ

das athaar mai aprampro cheenai kahai
naanak iv ayk taarai. ||3||26||



ਇਵ ਏਕੁ ਤਾਰੈ ॥੩॥੨੬॥

SIRI RAAG MOHALLA 1 GHAR 3

As per Dr. Bh. Vir Singh Ji, this shabad seems to be addressed to a Pundit, who owns some land and has a big family. He appears to be well-read in Hindu scriptures and books on philosophy, and is engaged in performing all kinds of religious ceremonies, rituals etc. for a living. In his typically effective style, Guru Ji gives him true advice in his own language.

He says: “(O my dear friend), make this body of yours the farm, good actions the seed and irrigate it with the water of the Name of God. Make your mind the farmer and grow the crop of God’s (Name) in your heart. Thus will you achieve the supreme state (of salvation).”(1)

Referring to his sense of pride in his wealth, and big family, Guru Ji says to the pundit: “O fool, why do you take pride in worldly wealth? (This wealth including your) father, sons, wife, mother and all other relatives will not be of any help in the end.”(1-pause)

Then, referring to his indulgence in all kinds of sins and vices, Guru Ji says: “(O my friend), root out all these (weeds of) worldly sins and vices (from the field of your mind). Abandoning these sins, remember God with full concentration of your mind. When God’s meditation and practice of austerities and self-control become the guides and guardians of your heart, it will blossom like a lotus dripping with honey. (That is, you will experience nectar-like heavenly bliss.)

Finally, referring to the performance of his formal acts of charity, and ritualistic worship, Guru Ji says: “Every day, in all the twenty seven phases of the moon, man should gather the wealth of God’s Name. Further in his study of all the religious books, including the four Vedas, six Shastras and eighteen Puranas, he should reflect on the limitless God alone. Nanak says the One God emancipates the person, (who conducts his life in this way).”(3-26)

The message of this shabad is that like a good farmer we should sow the seed of Name in our hearts and weed out all our evil passions. Further, like a true devotee, we should remember God at all times and search for Him in the study of



all holy books, so that the He may save us in the end.

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ਪੰਨਾ ੨੪

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

ਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੋ ਕਰਿ ਸਚ ਕੀ
ਆਬ ਨਿਤ ਦੇਹਿ ਪਾਣੀ ॥

ਹੋਇ ਕਿਰਸਾਣੁ ਈਮਾਨੁ ਜੰਮਾਇ ਲੈ ਭਿਸਤੁ
ਦੋਜਕੁ ਮੂੜੇ ਏਵ ਜਾਣੀ ॥੧॥

ਮਤੁ ਜਾਣ ਸਹਿ ਗਲੀ ਪਾਇਆ ॥

ਮਾਲ ਕੈ ਮਾਣੈ ਰੂਪ ਕੀ ਸੋਭਾ ਇਤੁ ਬਿਧੀ
ਜਨਮੁ ਗਵਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਐਬ ਤਨਿ ਚਿਕੜੇ ਇਹੁ ਮਨੁ ਮੀਡਕੋ ਕਮਲ
ਕੀ ਸਾਰ ਨਹੀ ਮੂਲਿ ਪਾਈ ॥

ਭਉਰੁ ਉਸਤਾਦੁ ਨਿਤ ਭਾਖਿਆ ਬੋਲੇ ਕਿਉ
ਬੂਝੈ ਜਾ ਨਹ ਬੁਝਾਈ ॥੨॥

ਆਖਣੁ ਸੁਨਣਾ ਪਉਣ ਕੀ ਬਾਣੀ ਇਹੁ ਮਨੁ
ਰਤਾ ਮਾਇਆ ॥

ਖਸਮ ਕੀ ਨਦਰਿ ਦਿਲਹਿ ਪਸਿੰਦੇ ਜਿਨੀ ਕਰਿ
ਏਕੁ ਧਿਆਇਆ ॥੩॥

ਤੀਹ ਕਰਿ ਰਖੇ ਪੰਜ ਕਰਿ ਸਾਥੀ ਨਾਉ
ਸੈਤਾਨੁ ਮਤੁ ਕਟਿ ਜਾਈ ॥

ਨਾਨਕੁ ਆਖੈ ਰਾਹਿ ਪੈ ਚਲਣਾ ਮਾਲੁ ਧਨੁ

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sireeraag mehlaa 1 ghar 3.

amal kar Dhartee beej sabdo kar sach kee
aab nit deh paanee.

ho-ay kirsaan eemaan jammaa-ay lai
bhisat dojak moorhay ayv jaanee. ||1||

mat jaan seh galee paa-i-aa.

maal kai maanai roop kee sobhaa it
biDhee janam gavaa-i-aa. ||1|| rahaa-o.

aib tan chikrho ih man meedko kamal kee
saar nahee mool paa-ee.

bha-ur ustaad nit bhaakhi-aa bolay ki-o
boojhai jaa nah bujhaa-ee. ||2||

aakhan sunnaa pa-un kee banee ih man
rataa maa-i-aa.

khasam kee nadar dilahi pasinday jinee
kar ayk Dhi-aa-i-aa. ||3||

teeh kar rakhay panj kar saathee naa-o
saitaan mat kat jaa-ee.

naanak aakhai raahi pai chalnaa maal



ਕਿਤ ਕੂ ਸੰਜਿਆਹੀ ॥੪॥੨੭॥

Dhan kit koo sanji-aahee. ||4||27||

SIRI RAAG MOHALLA 1 GHAR 3

In the previous shabad, Guru Ji gave true guidance to a rich Pundit (Hindu priest), who in addition to ritualistic worship and study of Hindu holy books, was also engaged in farming, and like other householders was involved in all kinds of worldly affairs.

In this shabad, Guru Ji delivers a similar sermon to a Maulvi (a Muslim cleric), who like his Hindu counterpart, also owns land and has a big family, and is engaged in prayers and worship prescribed in his faith. But in keeping with Guru Ji's style of talking to a person in the latter's idiom, this time Guru Ji uses Islamic terms and concepts.

First, addressing the farmer in the Maulvi, Guru Ji says: "(O my dear friend), make pious deeds your land. In this land sow the seed of your Prophet's word and irrigate it daily with the water of truth. Becoming such a (true spiritual) farmer, grow the crop of your faith (i.e. strengthen your faith). O ignorant one, only in this way will you know (the truth) about heaven and hell."(1)

Referring to his sermons, and lip service to 'Shari at' (Islamic laws), Guru Ji says: "(O my friend) don't you ever think that, you can attain to God by your mere words. You have simply wasted your life in the pride of wealth and splendor of beauty."(1-pause)

Explaining the reason, why even Pundits and Maulvies, who are supposed to be more spiritually awakened than ordinary persons, are also without true love for God, Guru Ji cites another example.

He says: "This body is like a pool in which there is a puddle of sins. In this puddle our mind lives like a frog that cannot appreciate the presence of the lotus flower in the same pool (i.e. our mind cannot appreciate the presence of God in our body because it is engrossed in the pursuit of sinful pleasures). The Guru, like a bumblebee, repeatedly calls man to the right path but how can the mind understand, if (God) doesn't make him understand."(2)

Elaborating on the above concept, Guru Ji says: "(The fact is that) as long as this mind



is dyed with the love of worldly wealth, all (the sermons) any body delivers, or hears are empty like the sound of wind [i.e. without any effect]. Only those persons, are blessed with God's grace, and are dear to His heart who remember Him with single-minded devotion.”(3)

Finally, referring to the Moulvi's formal prayers and fasts, Guru Ji says: “(O my dear Maulvi) even though you observe fast for thirty days (during the Muslim month of Ramadan), and say five prayers, yet beware lest the devil nullifies the merits of all your ritualistic deeds. Nanak says, ‘You have to walk a long journey (after death). So for what purpose have you acquired (the load of) all this wealth and possessions (by immoral means)?’ ”(4-27)

The message of this shabad is that instead of acquiring worldly riches, performing rituals and doing empty and formal preaching of religion, we should do good deeds and worship God with a sincere heart.

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

Sireeraag mehlāa 1 ghar 4.

ਸੋਈ ਮਉਲਾ ਜਿਨਿ ਜਗੁ ਮਉਲਿਆ ਹਰਿਆ
ਕੀਆ ਸੰਸਾਰੋ ॥

so-ee ma-ulaa jin jag ma-oli-aa hari-aa
kee-aa sansaaro.

ਆਬ ਖਾਕੁ ਜਿਨਿ ਬੰਧਿ ਰਹਾਈ ਧੰਨੁ
ਸਿਰਜਣਹਾਰੋ ॥੧॥

aab khaak jin banDh rahaa-ee Dhan
sirjanhaaro. ||1||

ਮਰਣਾ ਮੁਲਾ ਮਰਣਾ ॥

marnaa mulaa marnaa.

ਭੀ ਕਰਤਾਰਹੁ ਡਰਣਾ ॥੧॥ ਰਹਾਉ ॥

bhee kartaarahu darnaa. ||1|| rahaa-o.

ਤਾ ਤੂ ਮੁਲਾ ਤਾ ਤੂ ਕਾਜੀ ਜਾਣਹਿ ਨਾਮੁ
ਖੁਦਾਈ ॥

taa too mulaa taa too kaajee jaaneh naam
khudaa-ee.

ਜੇ ਬਹੁਤੇਰਾ ਪੜਿਆ ਹੋਵਹਿ ਕੋ ਰਹੈ ਨ
ਭਰੀਐ ਪਾਈ ॥੨॥

jay bahutayraa parhi-aa hoveh ko rahai na
bharee-ai paa-ee. ||2||

so-ee kaajee jin aap taji-aa ik naam kee-aa



ਸੋਈ ਕਾਜੀ ਜਿਨਿ ਆਪੁ ਤਜਿਆ ਇਕੁ ਨਾਮੁ
ਕੀਆ ਆਧਾਰੋ ॥

aaDhaaro.

hai bhee hosee jaa-ay na jaasee sachaa
sirjanhaaro. ||3||

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਸਚਾ
ਸਿਰਜਣਹਾਰੋ ॥੩॥

panj vakhat nivaaj gujaareh parheh katayb
kuraanaa.

ਪੰਜ ਵਖਤ ਨਿਵਾਜ ਗੁਜਾਰਹਿ ਪੜਹਿ ਕਤੇਬ
ਕੁਰਾਣਾ ॥

Naanak aakhai gor saday-ee rahi-o peenaa
khaanaa. ||4||28||

ਨਾਨਕੁ ਆਖੈ ਗੋਰ ਸਦੇਈ ਰਹਿਓ ਪੀਣਾ
ਖਾਣਾ ॥੪॥੨੮॥

SIRI RAAG MOHALLA 1 GHAR 4

In the previous shabad, Guru Ji showed the true way of life to a Maulvi (a Muslim priest) who owned land and had a big family. In this shabad, he advises a ‘Mullah’ (a Muslim scholar and teacher), who also acts as a Qazi (a Muslim Judge).

In addition to its divine message, this shabad is an example of literary excellence. In this hymn, words from many different languages like ‘Mullah’ and ‘Moula’ (Persian), ‘Moulea’ (Punjabi), ‘Qazi’ (Arabic) etc. have been used both for their poetic beauty, and intrinsic original meaning.

So addressing the Mullah, Guru Ji says: “(O my friend), it is God Himself who is the real Moula (i.e. Allah), who made the universe blossom, and beautifully green. Yes, it is He, who bound land and sea together under His cosmic law, and kept them in their proper limits. Amazing is that Creator.”(1)

But Guru Ji wants to warn the Mullah and us to remember that one-day all this universe has to wither away and we all have to die. Therefore Guru Ji says: “Remember O Mullah, remember that one day we all have to die. Therefore, we should always bear (loving) fear of God (in our mind).”(1-pause)

Next Guru Ji tells that Mullah, how he can justify his rank and status. He says: "(O my friend), you will be deemed the real Mullah (or teacher) and the real Qazi (or judge) if



you truly know and realize God's Name. Even though a person may be very learned, yet, he also has to leave this world when the cup of his life is full (i.e. the allotted span of his life is over).”(2)

Referring to the intrinsic and original meaning of the word ‘Qazi’ he says: “Only that person is a (true) Qazi who has ended his ego and made God's Name (or divine enlightenment and love) his life support. (Further, he should firmly believe, that, God) exists now, will always be, and He is the true Creator.”(3)

Guru Ji warns the Mullah (and us) against feeling proud or self-conceited about superficial devoutness and religiosity. He says: “You may be saying your Nimaaz (prayer) five times a day and may also be reading the Quran and other holy books (but still are not free from self-conceit). Remember that your grave (i.e. death) is calling you and all your eating and drinking will soon come to an end.”(4-28)

The message of this shabad is that we should keep in mind that any moment we can be called by God and asked to give an account of our deeds in this life. Therefore, instead of feeling proud and self-conceited that we say the prescribed prayers daily and study the scriptures regularly; we should concentrate more on remembering God with a sincere heart and on doing virtuous deeds.

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

sireeraag mehlāa 1 ghar 4.

ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ ॥

ayk su-aan du-ay su-aanee naal.

ਭਲਕੇ ਭਉਕਹਿ ਸਦਾ ਬਇਆਲਿ ॥

bhalkay bha-ukahi sadaa ba-i-aal.

ਕੂੜੁ ਛੁਰਾ ਮੁਠਾ ਮੁਰਦਾਰੁ ॥

koorh chhuraa muthaa murdaar.

ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੧॥

Dhaanak roop rahaa kartaar. ||1||

ਮੈ ਪਤਿ ਕੀ ਪੰਦਿ ਨ ਕਰਣੀ ਕੀ ਕਾਰ ॥

mai pat kee pand na karnē kee kaar.

ਹਉ ਬਿਗੜੈ ਰੂਪਿ ਰਹਾ ਬਿਕਰਾਲ ॥

ha-o bigrhai roop rahaa bikraal.



ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ ॥	tayraa ayk naam taaray sansaar.
ਮੈ ਏਹਾ ਆਸ ਏਹੋ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥	mai ayhaa aas ayho aaDhaar. 1 rahaa-o.
ਮੁਖਿ ਨਿੰਦਾ ਆਖਾ ਦਿਨੁ ਰਾਤਿ ॥	mukh nindaa aakhaa din raat.
ਪਰ ਘਰੁ ਜੋਹੀ ਨੀਚ ਸਨਾਤਿ ॥	par ghar johee neech sanaat.
ਕਾਮੁ ਕ੍ਰੋਧੁ ਤਨਿ ਵਸਹਿ ਚੰਡਾਲ ॥	kaam kroDh tan vaseh chandaal.
ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੨॥	Dhaanak roop rahaa kartaar. 2
ਫਾਹੀ ਸੁਰਤਿ ਮਲੂਕੀ ਵੇਸੁ ॥	faahee surat malooke vays.
ਹਉ ਠਗਵਾੜਾ ਠਗੀ ਦੇਸੁ ॥	ha-o thagvaarhaa thagee days.
ਖਰਾ ਸਿਆਣਾ ਬਹੁਤਾ ਭਾਰੁ ॥	kharaa si-aanaa bahutaa bhaar.
ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੩॥	Dhaanak roop rahaa kartaar. 3
ਮੈ ਕੀਤਾ ਨ ਜਾਤਾ ਹਰਾਮਖੋਰੁ ॥	mai keetaa na jaataa haraamkhor.
ਹਉ ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਦੁਸਟੁ ਚੋਰੁ ॥	ha-o ki-aa muhu daysaa dusat chor.
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ ॥	naanak neech kahai beechaar.
ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੪॥੨੯॥	Dhaanak roop rahaa kartaar. 4 29

SIRI RAAG MOHALLA 1

As per Dr. Bh. Vir Singh Ji, there are three recognized methods of giving advice, i.e. in the third person, second person, or the first person. In the “third person” method the adviser talks about a person, who may not be present, or talks about people in general.



In the “second person” style, the teacher talks to a person directly. He says: “You should do this or that.” In the “first person” style, which is considered the most effective, particularly when talking about human weaknesses, failings, evils etc., the speaker blames himself for all those short-comings, and instructs himself to mend his ways. Guru Ji has used all these three styles, wherever appropriate. In this shabad, Guru Ji uses the first style of talking in first person. Showing extreme humility he confesses that he suffers from many vices that humanity is heir to.

He says: “O God, I am always accompanied by one dog of greed and two bitches of hunger and desire, which start barking at me (i.e. bothering me) for their food everyday in the morning. In my hand is the knife of falsehood and to deceive and eat the carcass (i.e. usurping other’s rights) is my profession. O God, a low-caste nomad huntsman I am.”(1)

Continuing his confession, Guru Ji says: “O God, I neither imbibe any lessons for a good life, nor do any good deeds. Deformed and fearful is my appearance. But (I know that) Your one Name can save the whole world. This (belief) is now my only hope and mainstay.”(1-pause)

Then Guru Ji says: “O God, I indulge in slander day and night. Like a low and base person, I spy on others’ houses. In my body reside the demons of lust and anger and I live in the garb of a low caste nomad huntsman.”(2)

Dwelling further on human failings, Guru Ji says: “(O God) I look gentle in appearance but my real intent is to entrap innocent people. I am a deceiver and deceive the whole world. I consider myself very clever (but in fact I am carrying a big load (of sins) on my head. O God, thus do I live like a low-caste nomad huntsman.”(3)

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Finally, Guru Ji says: “O God, I am an ungrateful wretch, who has betrayed Your salt. With what face will I stand before You? This is what Nanak, the lowly says after deep reflection: Thus do I live like a low-caste nomad huntsman.”(4-29)

The message of this shabad is that instead of considering ourselves very holy and religious, and expecting God to grant us a seat in heaven, because of our outward piety, we should humbly confess all our faults and sins before Him, and beseech Him to bless us with the support of His Name (i.e. true love), which alone can



save us.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

sireeraag mehlaa 1 ghar 4.

ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ ॥

aykaa surat jaytay hai jee-a.

ਸੁਰਤਿ ਵਿਹੂਣਾ ਕੋਇ ਨ ਕੀਅ ॥

surat vihoonaa ko-ay na kee-a.

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ਪੰਨਾ ੨੫

ਜੇਹੀ ਸੁਰਤਿ ਤੇਹਾ ਤਿਨ ਰਾਹੁ ॥

jayhee surat tayhaa tin raahu.

ਲੇਖਾ ਇਕੋ ਆਵਹੁ ਜਾਹੁ ॥੧॥

laykhaa iko aavhu jaahu. ||1||

ਕਾਹੇ ਜੀਅ ਕਰਹਿ ਚਤੁਰਾਈ ॥

kaahay jee-a karahi chaturaa-ee.

ਲੇਵੈ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

layvai dayvai dhil na paa-ee. ||1|| rahaa-o.

ਤੇਰੇ ਜੀਅ ਜੀਆ ਕਾ ਤੋਹਿ ॥

tayray jee-a jee-aa kaa tohi.

ਕਿਤ ਕਉ ਸਾਹਿਬ ਆਵਹਿ ਰੋਹਿ ॥

kit ka-o saahib aavahi rohi.

ਜੇ ਤੂ ਸਾਹਿਬ ਆਵਹਿ ਰੋਹਿ ॥

jay too saahib aavahi rohi.

ਤੂ ਓਨਾ ਕਾ ਤੇਰੇ ਓਹਿ ॥੨॥

too onaa kaa tayray ohi. ||2||

ਅਸੀ ਬੋਲਵਿਗਾੜ ਵਿਗਾੜਹ ਬੋਲ ॥

asee bolvigaarh vigaarhah bol.

ਤੂ ਨਦਰੀ ਅਮਦਰਿ ਤੋਲਹਿ ਤੋਲ ॥

too nadree andar toleh tol.

ਜਹ ਕਰਣੀ ਤਹ ਪੂਰੀ ਮਤਿ ॥

jah karnee tah pooree mat.

karnee baajhahu ghatay ghat. ||3||



ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ ॥੩॥

paranvat naanak gi-aanee kaisaa ho-ay.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ ॥

aap pachhaanai boojhai so-ay.

ਆਪੁ ਪਛਾਣੈ ਬੂਝੈ ਸੋਇ ॥

gur parsaad karay beechaar.

ਗੁਰ ਪਰਸਾਦਿ ਕਰੇ ਬੀਚਾਰੁ ॥

ਸੋ ਗਿਆਨੀ ਦਰਗਹ ਪਰਵਾਣੁ ॥੪॥੩੦॥

so gi-aanee dargeh parvaan. ||4||30||

SIRI RAAG MOHALLA 1 GHAR 4

In this shabad, Guru Ji expresses his feelings of utmost pity for the suffering humanity. On one hand, he sees God's hand behind men's thoughts and actions. On the other hand, he sees people's own responsibility for their sufferings. So he appeals to God to take pity on the erring humans, because after all they are all His children, and also advises us how to remain on the side of God and save ourselves from committing mistakes.

He says: "All creatures are endowed with the same inner consciousness and faculties. None is without that inner consciousness. As the mortals use that consciousness, so becomes their way of life. All their actions are accounted for and judged as per one universal law, according to which people are judged, and keep coming and going (in and out of this world)."(1)

Therefore, Guru Ji asks: "O man, then why do you try to be clever (with God)? (Don't you see that He) does not take much time in giving or taking away (any thing)?"(1-pause)

Next Guru Ji, on his and our behalf, very humbly addresses God in a very endearing and childlike manner and says: "O God, all the creatures are Yours and You are their (Master); then why do You get angry with them? Even if, (looking at their bad deeds) O' Master You feel angry, (please remember that) they belong to You and You belong to them."(2)

**SGGSP-25**

Continuing his humble childlike prayer on behalf of all mortals, Guru Ji says: “O God (no doubt), by our foul language, we make our deeds worse. But still You temper your justice with mercy. (O God, we know) if a person’s deeds are good, his intellect is also perfect. Without good deeds, one’s intellect and understanding continue declining.”(3)

Then Guru Ji raises the question of the qualities of a person with perfect intellect or a man of wisdom. “Nanak beseeches to know: what kind of a person is a man of wisdom?”

Answering this question, Guru Ji says: “(That person is a man of wisdom), who (shedding his ego), recognizes his real self and understands the reality about God. With Guru's grace he reflects on God (leaving aside his own cleverness). Such a man of wisdom is accepted in God’s Court.”(4-30)

The message of this shabad is that we should never feel proud of our superior intellect or look down upon others who are less smart than us. We should remember that it is God who bestows wisdom on everybody. Further, we should always remain humble before God, instead of trying to be clever with Him; we should approach Him like a child and ask for His fatherly forgiveness and mercy.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

sireeraag mehlāa 1 ghar 4.

ਤੂ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ ਮੈ ਮਛਲੀ ਕੈਸੇ
ਅੰਤੁ ਲਹਾ ॥

too daree-aa-o daanaa beenaa mai
machhulee kaisay ant lahaa.

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਤੂ ਹੈ ਤੁਝ ਤੇ
ਨਿਕਸੀ ਫੂਟਿ ਮਰਾ ॥੧॥

jah jah daykhaa tah tah too hai tujh tay
niksee foot maraa. ||1||

ਨ ਜਾਣਾ ਮੇਉ ਨ ਜਾਣਾ ਜਾਲੀ ॥

na jaanaa may-o na jaanaa jaalee.

ਜਾ ਦੁਖੁ ਲਾਗੈ ਤਾ ਤੁਝੈ ਸਮਾਲੀ ॥੧॥ ਰਹਾਉ
॥

jaa dukh laagai taa tujhai samaalee. ||1||
rahaa-o.

too bharpoor jaani-aa mai door.



ਤੂ ਭਰਪੂਰਿ ਜਾਨਿਆ ਮੈ ਦੂਰਿ ॥

jo kachh karee so tayrai hadoor.

ਜੋ ਕਛੁ ਕਰੀ ਸੁ ਤੇਰੈ ਹਦੂਰਿ ॥

too daykheh ha-o mukar paa-o.

ਤੂ ਦੇਖਹਿ ਹਉ ਮੁਕਰਿ ਪਾਉ ॥

tayrai kamm na tayrai naa-ay. ||2||

ਤੇਰੈ ਕੰਮਿ ਨ ਤੇਰੈ ਨਾਇ ॥੨॥

jaytaa deh taytaa ha-o khaa-o.

ਜੇਤਾ ਦੇਹਿ ਤੇਤਾ ਹਉ ਖਾਉ ॥

bi-aa dar naahee kai dar jaa-o.

ਬਿਆ ਦਰੁ ਨਾਹੀ ਕੈ ਦਰਿ ਜਾਉ ॥

naanak ayk kahai ardaas.

ਨਾਨਕੁ ਏਕ ਕਹੈ ਅਰਦਾਸਿ ॥

jee-o pind sabh tayrai paas. ||3||

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ ॥੩॥

aapay nayrhai door aapay hee aapay
manjh mi-aano.

ਆਪੇ ਨੇੜੈ ਦੂਰਿ ਆਪੇ ਹੀ ਆਪੇ ਮੰਝਿ
ਮਿਆਨੋ ॥

aapay vaykhai sunay aapay hee kudrat
karay jahaano.

ਆਪੇ ਵੇਖੈ ਸੁਣੇ ਆਪੇ ਹੀ ਕੁਦਰਤਿ ਕਰੇ
ਜਹਾਨੋ ॥

jo tis bhaavai naankaa hukam so-ee
parvaano. ||4||31||

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਹੁਕਮੁ ਸੋਈ ਪਰਵਾਨੋ
॥੪॥੩੧॥

SIRI RAAG MOHALLA 1 GHAR 4

In the previous shabad, Guru Ji gave us the message that we should never feel proud of our superior intellect or look down upon others who are less smart than us. We should always remember that it is God who bestows wisdom on everybody. Further, we should always remain humble before God, and instead of playing clever with Him,



we should approach Him like a child and ask for His fatherly forgiveness and mercy.

In this shabad, Guru Ji tells us how to approach God. He says, "O God, You are like a vast ocean, all-knowing and all-seeing (wise and sagacious). How can a small fish like me know Your limit? Wherever I see, I see You, and when I am taken out of You (the ocean), I gasp and die."(1)

But expressing his faith only in God and none else, Guru Ji says: "O God, I know neither the fisherman (who separates me from You) nor the net, but whenever I am in pain, I simply call on You."(1-pause)

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Next, admitting his utter ignorance, Guru Ji says: "O God, You are all-pervading, yet I have deemed You to be far away. The fact is that whatever I do is done in Your presence. (Even though) You see all my actions, yet I (try to) deny it. Neither have I done deeds ordained by You, nor do I dwell on Your Name."(2)

But pleading for God's grace, Guru Ji says: "O God (even though I am a deviant) I live by what You give me. I do not have any other place to go to (and beg). Therefore, I, Nanak, make but one supplication that my body and soul may always remain dedicated to You."(3)

Guru Ji now concludes this shabad with an address to his mind and us. He says: "(God) Himself is near, and Himself far off and in between. He Himself hears and sees everything and creates this universe. Therefore, what ever is pleasing to Him, O Nanak, should be acceptable to us."(4-31)

The message of this shabad is that we should realize that God pervades every where and watches all our actions. Instead of trying to find His end or extent, we should recognize that it is God who is the creator and ruler of the universe, and we should accept with pleasure, whatever He does.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

sireeraag mehlāa 1 ghar 4.

ਕੀਤਾ ਕਹਾ ਕਰੇ ਮਨਿ ਮਾਨੁ ॥

keetaa kahaa karay man maan.



ਦੇਵਣਹਾਰੇ ਕੈ ਹਥਿ ਦਾਨੁ ॥	dayvanhaaray kai hath daan.
ਭਾਵੈ ਦੇਇ ਨ ਦੇਈ ਸੋਇ ॥	bhaavai day-ay na day-ee so-ay.
ਕੀਤੇ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਇ ॥੧॥	keetay kai kahi-ai ki-aa ho-ay. 1
ਆਪੇ ਸਚੁ ਭਾਵੈ ਤਿਸੁ ਸਚੁ ॥	aapay sach bhaavai tis sach.
ਅੰਧਾ ਕਚਾ ਕਚੁ ਨਿਕਚੁ ॥੧॥ ਰਹਾਉ ॥	anDhaa kachaa kach nikach. 1 rahaa-o.
ਜਾ ਕੇ ਰੁਖ ਬਿਰਖ ਆਰਾਉ ॥	jaa kay rukh birakh aaraa-o.
ਜੇਹੀ ਧਾਤੁ ਤੇਹਾ ਤਿਨ ਨਾਉ ॥	jayhee Dhaat tayhaa tin naa-o.
ਫੁਲੁ ਭਾਉ ਫਲੁ ਲਿਖਿਆ ਪਾਇ ॥	ful bhaa-o fal likhi-aa paa-ay.
ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਇ ॥੨॥	aap beej aapay hee khaa-ay. 2
ਕਚੀ ਕੰਧ ਕਚਾ ਵਿਚਿ ਰਾਜੁ ॥	kachee kanDh kachaa vich raaj.
ਮਤਿ ਅਲੂਣੀ ਫਿਕਾ ਸਾਦੁ ॥	mat aloonee fikaa saad.
ਨਾਨਕ ਆਣੇ ਆਵੈ ਰਾਸਿ ॥	naanak aanay aavai raas.
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਸਾਬਾਸਿ ॥੩॥੩੨॥	vin naavai naahee saabaas. 3 32

SIRI RAAG MOHALLA 1 GHAR 4

In the previous shabad, Guru Ji gave us the message that God pervades every where and watches all our actions. Instead of trying to know His extent, we should recognize



that God is the creator and ruler of the universe, and we should accept with pleasure, whatever He does. But quite often, whenever we happen to help some body, we start feeling proud and thinking, as if we are big benefactors of humanity. In this shabad, Guru Ji warns us against taking any such pride in our wealth, power, or philanthropy.

He says: "Why should the created one (human) take pride in his mind? All the charity or gifts are in the hands of the Giver (God). It is His pleasure whether He gives anything or not. What can be done at the bidding of the created (human being)?"(1)

Giving the essence of this shabad in one line, Guru Ji says: "God is Himself eternal, and He loves His eternal Name (only). But, absolutely false and shallow is the blind (ignorant) man (who feels arrogant on account of his wealth or charity)."(1-pause)

Now Guru Ji explains the nature of different human beings, and their fate, with an example. He says: "The owner of trees and plants looks after them and names them according to their origin (or the seed). They bear flowers and fruit, according to the care given to them and according to their origin or the seed. Similar is the fate of man. As he sows, so he reaps."(2)

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Next Guru Ji explains man's actions and their consequences, with yet another example. He says: "This (body of ours) is like a house with weak walls. The mason (i.e. the mind, life's architect) is also untrained. So what the deficient intellect builds is insipid (i.e. without any merit). O Nanak, it is only when God so wills that a person is blessed with right intellect enabling him to do things right. But remember one thing that without dwelling on God's Name His approval is not obtained."(3-32)

The message of this shabad is that we should never feel proud of our wealth, power or intellect, but pray to God to help us lead a righteous and pious life.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ॥

sireeraag mehlāa 1 ghar 5.

ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾ
ਕਰਿ ਸਕੈ ॥

achhal chhalāa-ee nah chhalai nah ghaa-o
kataaraa kar sakai.

ਜਿਉ ਸਾਹਿਬੁ ਰਾਖੈ ਤਿਉ ਰਹੈ ਇਸੁ ਲੋਭੀ

ji-o saahib raakhai ti-o rahai is lobhee kaa
jee-o tal palai. ||1||



ਕਾ ਜੀਉ ਟਲ ਪਲੈ ॥੧॥

bin tayl deevaa ki-o jalai. ||1|| rahaa-o.

ਬਿਨੁ ਤੇਲ ਦੀਵਾ ਕਿਉ ਜਲੈ ॥੧॥ ਰਹਾਉ ॥

pothee puraana kamaa-ee-ai. bha-o vatee it tan paa-ee-ai.

ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥ ਭਉ ਵਟੀ ਇਤੁ
ਤਨਿ ਪਾਈਐ ॥

sach boojhan aan jalaa-ee-ai. ||2||

ਸਚੁ ਬੂਝਣੁ ਆਣਿ ਜਲਾਈਐ ॥੨॥

ih tayl deevaa i-o jalai.

ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ ॥

kar chaanan saahib ta-o milai. ||1|| rahaa-o.

ਕਰਿ ਚਾਨਣੁ ਸਾਹਿਬ ਤਉ ਮਿਲੈ ॥੧॥ ਰਹਾਉ
॥

it tan laagai baanee-aa.

ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥

sukh hovai sayv kamaanee-aa.

ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ ॥

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ਪੰਨਾ ੨੬

sabh dunee-aa aavan jaanee-aa. ||3||

ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥੩॥

vich dunee-aa sayv kamaa-ee-ai.

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥

taa dargeh baisan paa-ee-ai.

ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

kaho naanak baah ludaa-ee-ai. ||4||33||

ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥੪॥੩੩॥

SIRI RAAG MOHALLA 1 GHAR 5

In the previous shabad Guru Ji gave us the message that we should never feel proud of our wealth, power or intellect, i.e. we should not be influenced or misled by the pursuit of Maya (worldly wealth and power). But the fact is that Maya often makes people stray from the path of virtue and piety through greed and or fear, because many



rich and powerful people make even good persons do wrong things, by offering either rich monetary rewards or holding out threats.

In this shabad, Guru Ji answers the question: How can we escape from being misled or deceived by Maya which itself is un-deceivable? How, can a person shed his fear of any force, and how can he stop his greedy mind from wavering?

Guru Ji says: “(No doubt) the mind of a greedy human being wavers (when on one side, he sees loads of wealth and on the other hand, the fear of injuries including death at the hands of rich and powerful rulers).” So he wonders: What is the way that this un-deceivable Maya may not deceive, a tyrant’s knife may not be able to inflict any injury? (The answer is that), we should live as God wills (i.e. instead of deviating from the path of truth for the sake of any rewards or under any threat, we should accept God’s will) and live accordingly.”(1)

But again the question is: How can one obtain such wisdom and intellect? In metaphorical terms, Guru Ji asks: “How a lamp can be lighted without the oil?”(1-pause)

SGGSP-26

Guru Ji answers the question himself. He says: “(What we should do is that) we should read religious works, imbibe the divine wisdom enshrined in them and act according to it (This wisdom is like the oil of this lamp). Further we should inculcate the fear of God in our heart. This fear will be like the wick of the lamp, which should be lighted with the torch of true understanding (of God).”(2)

Emphasizing the above idea, Guru Ji says: “Yes, (O my brother) this is how the lamp (of truth) is lighted. It is only when you enlighten your mind (with divine wisdom) that you shall meet God.”(1-pause)

Now telling us the way to reach the mansion of God, Guru Ji says: “When the Guru’s word influences the soul-self, then we understand that it is by (humble) service of God (i.e. by dwelling on His Name) that we get joy and peace. (We also realize that) the whole world is subject to coming and going. (Therefore, instead of worrying about the world, we should be devoted to God and meditate on Him, who is eternal).”(3)

In conclusion, Guru Ji says: “It is only by serving (God) while living in this world, that we obtain a place in God’s Court. Then, says Nanak, shall we go there swinging



our arms (i.e. without any worry).”(4-33)

The message of this shabad is that if we want to live a life free from greed and fear in this world and go to the next world honorably, then we should read, imbibe and act upon the teachings of holy books (i.e. Guru Granth Sahib), and dwell on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧

sireeraag mehlāa 3 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਹਉ ਸਤਿਗੁਰੁ ਸੇਵੀ ਆਪਣਾ ਇਕ ਮਨਿ ਇਕ
ਚਿਤਿ ਭਾਇ ॥

ha-o satgur sayvee aapnaa ik man ik chit
bhaa-ay.

ਸਤਿਗੁਰੁ ਮਨ ਕਾਮਨਾ ਤੀਰਥੁ ਹੈ ਜਿਸ ਨੋ
ਦੇਇ ਬੁਝਾਇ ॥

satgur man kaamnāa tirath hai jis no day-
ay bujhāa-ay.

ਮਨ ਚਿੰਦਿਆ ਵਰੁ ਪਾਵਣਾ ਜੋ ਇਛੈ ਸੋ ਫਲੁ
ਪਾਇ ॥

man chindi-aa var paavnaa jo ichhai so fal
paa-ay.

ਨਾਉ ਧਿਆਈਐ ਨਾਉ ਮੰਗੀਐ ਨਾਮੇ ਸਹਜਿ
ਸਮਾਇ ॥੧॥

naa-o Dhi-aa-ee-ai naa-o mangee-ai
naamay sahj samaa-ay. ||1||

man mayray har ras chaakh tikh jaa-ay.

ਮਨ ਮੇਰੇ ਹਰਿ ਰਸੁ ਚਾਖੁ ਤਿਖ ਜਾਇ ॥

jinee gurmukh chaakhi-aa sehjay rahay
samaa-ay. ||1|| rahaa-o.

ਜਿਨੀ ਗੁਰਮੁਖਿ ਚਾਖਿਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ
॥੧॥ ਰਹਾਉ ॥

jinee satgur sayvi-aa tinee paa-i-aa naam
niDhaan.

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨੀ ਪਾਇਆ
ਨਾਮੁ ਨਿਧਾਨੁ ॥

antar har ras rav rahi-aa chookaa man
abhimaan.

ਅੰਤਰਿ ਹਰਿ ਰਸੁ ਰਵਿ ਰਹਿਆ ਚੂਕਾ ਮਨਿ
ਅਭਿਮਾਨੁ ॥

hirdai kamal pargaasi-aa laagaa sahj Dhi-
aan.



ਹਿਰਦੈ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਲਾਗਾ ਸਹਜਿ
ਧਿਆਨੁ ॥

man nirmal har rav rahi-aa paa-i-aa
dargahi maan. ||2||

ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਰਵਿ ਰਹਿਆ ਪਾਇਆ
ਦਰਗਹਿ ਮਾਨੁ ॥੨॥

satgur sayvan aapnaa tay viralay sansaar.
ha-umai mamtaa maar kai har raakhi-aa
ur Dhaar.

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ
॥

ha-o tin kai balihaarnai jinaa naamay
lagaa pi-aar.

ਹਉਮੈ ਮਮਤਾ ਮਾਰਿ ਕੈ ਹਰਿ ਰਾਖਿਆ ਉਰ
ਧਾਰਿ ॥

say-ee sukhee-ay chahu jugee jinaa naam
akhut apaar. ||3||

ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨਾ ਨਾਮੇ ਲਗਾ
ਪਿਆਰੁ ॥

gur mili-ai naam paa-ee-ai chookai moh
pi-aas.

ਸੇਈ ਸੁਖੀਏ ਚਹੁ ਜੁਗੀ ਜਿਨਾ ਨਾਮੁ ਅਖੁਟੁ
ਅਪਾਰੁ ॥੩॥

har saytee man rav rahi-aa ghar hee maahi
udaas.
jinaa har kaa saad aa-i-aa ha-o tin
balihaarai jaas.

ਗੁਰ ਮਿਲਿਐ ਨਾਮੁ ਪਾਈਐ ਚੂਕੈ ਮੋਹ
ਪਿਆਸ ॥

naanak nadree paa-ee-ai sach naam
guntaas. ||4||1||34||

ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ ਰਹਿਆ ਘਰ ਹੀ ਮਾਹਿ
ਉਦਾਸੁ ॥

ਜਿਨਾ ਹਰਿ ਕਾ ਸਾਦੁ ਆਇਆ ਹਉ ਤਿਨ
ਬਲਿਹਾਰੈ ਜਾਸੁ ॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ
॥੪॥੧॥੩੪॥

SIRI RAAG MOHALLA 3 GHAR 1

In the previous shabad, first Guru (Nanak Dev Ji) advised is that if we want to live a life free from greed and fear in this world and go to the next world honorably, then we



should read, imbibe and act upon the teachings of holy books and dwell on God's Name. In this Shabad, third Guru (Amar Das Ji) shares with us the benefits of dwelling on God's Name, (which brought him the boon of Guru ship). But unlike us, he does not abandon his devotion to the Name or his Guru; rather he still continues to meditate on God and serve his Guru with the same love and devotion as before.

He says: "I lovingly serve my true Guru with single-minded devotion and rapt attention. The true Guru, like the wish-fulfilling place of pilgrimage, can fulfill all the desires of our mind. But only that person understands this (glory of the Guru), whom He make to understand. From the Guru I get all the blessings and boons for which my heart longs. But I only meditate on God's Name and ask for devotion to Him and through absorption in the Name enter the state of equipoise."(1)

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He then says to his mind (and us): "O my mind, taste the essence of God (i.e. His love); this will quench all your thirst (for worldly riches). They, who by Guru's grace have tasted this elixir, they ever remain absorbed in a state of equipoise."(1-pause)

Next describing the benefits of dwelling on God's Name, Guru Ji says: "They who serve the Guru (i.e. who act upon the Guru's advice) obtain the treasure of God's Name (i.e. His love). Their heart remains saturated with God's nectar and their mental pride is annulled. Their mind blooms with devotion to God like a lotus and they become attuned to God in a state of equipoise. Immersed in God's (love), their mind becomes pure, and they receive honor in His court."(2)

However Guru Ji observes: "In this world there are very rare persons who serve their true Guru (i.e. follow his advice) and stilling their ego and avarice, lodge God in their heart. I am a sacrifice to those who are imbued with the love of God's Name, because they alone are in peace in all the four ages and obtain the inexhaustible wealth of (God's Name)."(3)

In conclusion, Guru Ji reminds us: "It is through the Guru that we receive God's Name (or love) and our thirst and attachment (for worldly riches) goes away. Our mind remains absorbed in God and we become detached from the world even while living in the world. I am a sacrifice to those who enjoy the relish of God's Name. (But) O' Nanak, it is only through God's grace that we obtain the treasure of True Name."(4-1-34)

The message of this shabad is that if we want to fulfill all the desires of our heart,



we should love and follow the Guru's teachings. However the best boon to ask for, from the Guru is God's Name (and not worldly riches or pleasures).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Sireeraag mehlāa 3.

ਬਹੁ ਭੇਖ ਕਰਿ ਭਰਮਾਈਐ ਮਨਿ ਹਿਰਦੈ
ਕਪਟੁ ਕਮਾਇ ॥

Baho bhaykh kar bharmaa-ee-ai man
hirdai kapat kamaa-ay.

ਹਰਿ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ ਮਰਿ ਵਿਸਟਾ
ਮਾਹਿ ਸਮਾਇ ॥੧॥

har kaa mahal na paav-ee mar vistaa
maahi samaa-ay. ||1||

ਮਨ ਰੇ ਗ੍ਰਿਹ ਹੀ ਮਾਹਿ ਉਦਾਸੁ ॥

man ray garih hee maahi udaas.

ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਸੋ ਕਰੇ ਗੁਰਮੁਖਿ ਹੋਇ
ਪਰਗਾਸੁ ॥੧॥ ਰਹਾਉ ॥

Sach sanjam karnee so karay gurmukh
ho-ay pargaas. ||1|| rahaa-o.

ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਜੀਤਿਆ ਗਤਿ ਮੁਕਤਿ
ਘਰੈ ਮਹਿ ਪਾਇ ॥

gur kai sabad man jeeti-aa gat mukat
gharai meh paa-ay.

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਈਐ ਸਤਸੰਗਤਿ ਮੇਲਿ
ਮਿਲਾਇ ॥੨॥

har kaa naam Dhi-aa-ee-ai satsangat mayl
milaa-ay. ||2||

ਜੇ ਲਖ ਇਸਤਰੀਆ ਭੋਗ ਕਰਹਿ ਨਵ ਖੰਡ
ਰਾਜੁ ਕਮਾਹਿ ॥

jay lakh istaree-aa bhog karahi nav khand
raaj kamaahi.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖੁ ਨ ਪਾਵਈ ਫਿਰਿ ਫਿਰਿ
ਜੋਨੀ ਪਾਹਿ ॥੩॥

bin satgur sukh na paav-ee fir fir jonee
paahi. ||3||

ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਜਿਨੀ ਪਹਿਰਿਆ ਗੁਰ
ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥

har haar kanth jinee pahiri-aa gur charnee
chit laa-ay.

ਤਿਨਾ ਪਿਛੈ ਰਿਧਿ ਸਿਧਿ ਫਿਰੈ ਓਨਾ ਤਿਲੁ ਨ
ਤਮਾਇ ॥੪॥

Tinaa pichhai riDh siDh firai onaa til na
tamaa-ay. ||4||



ਜੋ ਪ੍ਰਭ ਭਾਵੈ ਸੋ ਥੀਐ ਅਵਰੁ ਨ ਕਰਣਾ
ਜਾਇ ॥

jo parabh bhaavai so thee-ai avar na
karnaa jaa-ay.

ਜਨੁ ਨਾਨਕੁ ਜੀਵੈ ਨਾਮੁ ਲੈ ਹਰਿ ਦੇਵਹੁ
ਸਹਜਿ ਸੁਭਾਇ ॥੫॥੨॥੩੫॥

jan naanak jeevai naam lai har dayvhu
sahj subhaa-ay. ||5||2||35||

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that if we want to fulfill all the desires of our heart, we should love and follow the Guru's teachings, but the best boon to ask for from the Guru is God's Name (and not worldly riches or pleasures). But still there are many persons, who live under the false notion that they can please God by wearing a holy man's robes or by visiting holy places etc. Some feel that happiness lies in enjoying worldly riches and power.

In this shabad, Guru Ji expresses his opinion on such thoughts and beliefs. He says: "By putting on many (holy) garbs or wandering about (pilgrimage places), but practicing deceit in the mind, man does not reach God's mansion. He ultimately dies and is thrown back into filth (of the womb, to be born again)." (1)

SGGSP-26

Therefore, addressing his own mind and (ours), Guru Ji says: "O my mind, remain detached even while living in the world. But only that person practices truth, continence and nobility in action who is enlightened." (1-pause)

Describing the benefits of acting on Guru's instruction, Guru Ji says: "He, who conquers his mind through Guru's instruction, he obtains salvation and deliverance even while living at home (i.e. without renouncing the world or living in jungles, etc.). Therefore, in holy company we should meditate on God's Name." (2)

Next, Guru Ji cautions us and says: "Even if a person cohabits with millions of women and rules over all the nine regions (i.e., the entire world), he cannot get peace without the help of the true Guru. He will have to undergo the pain of birth and death again and



again."(3)

Now describing the boons of meditating on God with love and devotion, Guru Ji says: "Miraculous supernatural powers follow those persons who, by focusing their mind on the Guru's feet (i.e. word), wear the necklace of God's love, but they are not tempted even a bit."(4)

Describing the end state of mind of such persons, Guru Ji says: "(Such persons live with the firm belief that) whatever pleases God that comes to pass and nothing else can be done. Therefore, I pray: (O my God), as is Your nature, bless me, so that slave Nanak may live while dwelling on the Name."(5-2-35)

The message of this shabad is that we should not forsake our households and roam about wearing religious garbs. Instead, we should seek the refuge of the Guru and lead our life according to his instructions and dwell on God's Name.

ਪੰਨਾ ੨੭

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

sireeraag mehlā 3 ghar 1.

ਜਿਸ ਹੀ ਕੀ ਸਿਰਕਾਰ ਹੈ ਤਿਸ ਹੀ ਕਾ ਸਭੁ
ਕੋਇ ॥

jis hee kee sirkaar hai tis hee kaa sabh ko-ay.

ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਘਟਿ ਪਰਗਟੁ
ਹੋਇ ॥

gurmukh kaar kamaavnee sach ghat
pargat ho-ay.
antar jis kai sach vasai sachay sachee so-ay.

ਅੰਤਰਿ ਜਿਸ ਕੈ ਸਚੁ ਵਸੈ ਸਚੇ ਸਚੀ ਸੋਇ ॥

sach milay say na vichhurheh tin nij ghar
vaasaa ho-ay. ||1||

ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਤਿਨ ਨਿਜ ਘਰਿ
ਵਾਸਾ ਹੋਇ ॥੧॥

mayray raam mai har bin avar na ko-ay.

ਮੇਰੇ ਰਾਮ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

satgur sach parabh nirmalaa sabad
milaavaa ho-ay.||1|| rahaa-o.

ਸਤਗੁਰੁ ਸਚੁ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਸਬਦਿ ਮਿਲਾਵਾ
ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

sabad milai so mil rahai jis na-o aapay la-ay milaa-ay.

doojai bhaa-ay ko naa milai fir fir aavai



ਸਬਦਿ ਮਿਲੈ ਸੋ ਮਿਲਿ ਰਹੈ ਜਿਸ ਨਉ ਆਪੇ
ਲਏ ਮਿਲਾਇ ॥
ਦੂਜੈ ਭਾਇ ਕੋ ਨਾ ਮਿਲੈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ
ਜਾਇ ॥

jaa-ay.
sabh meh ik varatdaa ayko rahi-aa samaa-
ay.
jis na-o aap da-i-aal ho-ay so gurmukh
naam samaa-ay. ||2||

ਸਭ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਏਕੋ ਰਹਿਆ
ਸਮਾਇ ॥

ਜਿਸ ਨਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਸੋ
ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਇ ॥੨॥

parh parh pandit jotkee vaad karahi
beechar.
mat buDh bhavēe na bujh-ee antar lobh
vikaar.
lakh cha-oraaseeh bharamday bharam
bharam ho-ay khu-aar.
poorab likhi-aa kamaavanaa ko-ay na
maytanhaar. ||3||

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਵਾਦ ਕਰਹਿ
ਬੀਚਾਰੁ ॥

ਮਤਿ ਬੁਧਿ ਭਵੀ ਨ ਬੁਝਈ ਅੰਤਰਿ ਲੋਭ
ਵਿਕਾਰੁ ॥

satgur kee sayvaa gaakh-rhee sir deejai
aap gavaa-ay.
sabad mileh taa har milai sayvaa pavai
sabh thaa-ay.
paaras parsi-ai paaras ho-ay jotee jot
samaa-ay.

ਲਖ ਚਉਰਾਸੀਹ ਭਰਮਦੇ ਭਰਮਿ ਭ੍ਰਮਿ ਹੋਇ
ਖੁਆਰੁ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਕੋਇ ਨ
ਮੋਟਣਹਾਰੁ ॥੩॥

jin ka-o poorab likhi-aa tin satgur mili-aa
aa-ay. ||4||

ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ
ਗਵਾਇ ॥

man bhukhaa bhukhaa mat karahi mat too
karahi pookaar.

ਸਬਦਿ ਮਿਲਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਸੇਵਾ ਪਵੈ ਸਭ
ਥਾਇ ॥

ਪਾਰਸਿ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਇ ਜੋਤੀ ਜੋਤਿ
ਸਮਾਇ ॥

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਤਗੁਰੁ



ਮਿਲਿਆ ਆਇ ॥੪॥

ਮਨ ਭੁਖਾ ਭੁਖਾ ਮਤ ਕਰਹਿ ਮਤ ਤੂ ਕਰਹਿ
ਪ੍ਰਕਾਰ ॥

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ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਸਿਰੀ ਸਭਸੈ ਦੇਇ
ਅਧਾਰੁ ॥

lakh cha-oraaseeh jin siree sabhsai day-ay
aDhaar.

nirbha-o sadaa da-i-aal hai sabhnaa
kardaa saar.

ਨਿਰਭਉ ਸਦਾ ਦਇਆਲੁ ਹੈ ਸਭਨਾ ਕਰਦਾ
ਸਾਰ ॥

naanak gurmukh bujhee-ai paa-ee-ai
mokh du-aar. ||5||3||36||

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਪਾਈਐ ਮੋਖ
ਦੁਆਰੁ ॥੫॥੩॥੩੬॥

SIRI RAAG MOHALLA 3 GHAR 1

In the previous shabad, Guru Ji gave us the message that we should not forsake our households and roam about wearing religious garbs. On the other hand, we should seek the refuge of the Guru and lead our life according to his instructions and dwell on God's Name.

In this shabad, Guru Ji explains the above point with an example. He says: "Whosoever is the ruler of a place, everything belongs to him and every body obeys his orders. But the fact is that this whole world is the kingdom of the True God. Therefore, we have to carry out His commands and the way to do is that we should do what the Guru tells us, and in this way the Truth (i.e. God) is revealed in the heart. He, in whose mind abides the True God, earns true reputation. Those, who meet the True (God), do not separate from Him again and always reside in their own inner consciousness (i.e. their mind does not wander away in pursuit of worldly pleasures)." (1)

For this reason, Guru Ji addresses God and says: "O my God, I do not have any one else except You. (I know that) the True God is the purest of the pure. It is through the Guru's True word (i.e. by following the advice of the Guru) that union with Him is obtained." (1-pause)

Guru Ji elaborates further: "The person who remains imbued with the shabad, (i.e. Guru's instruction), remains devoted to God. However, only that person is united with God whom God wants to unite with Himself. No body can unite with God, while being attached to the other (i.e. worldly illusions). Such a person keeps on coming and going.



The one God, who dwells in all hearts, pervades everywhere. He, on whom God is merciful, is, by Guru's grace, absorbed in His Name.”(2)

Guru Ji next comments on the so-called learned people, who, instead of truly dwelling on God's Name, try to show off their scholarship by entering into all kinds of controversies. He says: “Scholars and astrologers read their books of knowledge and then they enter into (useless) discussions. But owing to their corrupted understanding and intellect and the vice of greed residing in them, they fail to realize the truth. So they keep on wandering through millions of lives and suffer in the process. But it is not under their control because they act according to their pre-ordained destiny (based on their past deeds) which none can efface.”(3)

Now Guru Ji frankly acknowledges that it is very difficult to serve the Guru and follow his teachings. He says: “The service (i.e. following the instructions) of the true Guru is very difficult, because for this we have to surrender our very life and shed our ego. (It is only after such service that a person really understands the Guru's word.) It is only when man realizes the Word that he attains God and his service (i.e. devotion) becomes fruitful. (It is believed that by coming in touch with philosopher's stone, a piece of iron becomes gold, but the Guru is such a) philosopher's stone, that by coming in touch with him, the person becomes the philosopher's stone (i.e. the Guru himself), and his light merges in the Supreme Light (of God). (However) only those persons are blessed with the company (or guidance) of the true Guru in whose fate it is so writ.”(4)

But many of us, instead of trying to follow the Guru's advice and dwelling on God's Name, make excuses, that they cannot devote time to God, because they have to spend all the time in earning their livelihood, otherwise they and their family will starve to death. Commenting on such false pretences of the mind, Guru Ji addresses his own mind and says: “O my mind, why do you keep on clamoring for your needs? Don't cry out for them. (Rest assured that) God who has created the world of millions of species, He sustains them also. The fearless God is ever merciful and takes care of all. Therefore, O Nanak, through the Guru's guidance, we should realize Him and attain the door to salvation.”(5-3-36)

The message of this shabad is that we should have faith in God, that He is merciful and takes care of all. Our aim in life should be to reunite with Him, and thus attain salvation from the pangs of repeated births and deaths. The best way to unite with God is to follow the holy Word i.e. the teachings of Guru (Granth Sahib Ji) and acting on them; we should dwell on God's Name.



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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Sireeraag mehlaa 3.

ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਤਿਨਾ ਨਿਜ ਘਰਿ
ਵਾਸੁ ॥

jinee sun kai mani-aa tinaa nij ghar vaas.

ਗੁਰਮਤੀ ਸਾਲਾਹਿ ਸਚੁ ਹਰਿ ਪਾਇਆ
ਗੁਣਤਾਸੁ ॥

Gurmatee saalaahi sach har paa-i-aa
guntaas.

ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਹਉ ਸਦ ਬਲਿਹਾਰੈ
ਜਾਸੁ ॥

sabad ratay say nirmalay ha-o sad
balihaarai jaas.

ਹਿਰਦੈ ਜਿਨ ਕੈ ਹਰਿ ਵਸੈ ਤਿਤੁ ਘਟਿ ਹੈ
ਪਰਗਾਸੁ ॥੧॥

hirdai jin kai har vasai tit ghat hai
pargaas. ||1||

ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਨਿਰਮਲੁ ਧਿਆਇ ॥

man mayray har har nirmal Dhi-aa-ay.

ਧੁਰਿ ਮਸਤਕਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਸੇ
ਗੁਰਮੁਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

Dhur mastak jin ka-o likhi-aa say
gurmukh rahay liv laa-ay. ||1|| rahaa-o.

ਹਰਿ ਸੰਤਹੁ ਦੇਖਹੁ ਨਦਰਿ ਕਰਿ ਨਿਕਟਿ ਵਸੈ
ਭਰਪੂਰਿ ॥

har santahu daykhhu nadar kar nikat vasai
bharpoor.

ਗੁਰਮਤਿ ਜਿਨੀ ਪਛਾਣਿਆ ਸੇ ਦੇਖਹਿ ਸਦਾ
ਹਦੂਰਿ ॥

Gurmat jinee pachhaani-aa say daykheh
sadaa hadoor.

ਜਿਨ ਗੁਣ ਤਿਨ ਸਦ ਮਨਿ ਵਸੈ
ਅਉਗੁਣਵੰਤਿਆ ਦੂਰਿ ॥

jin gun tin sad man vasai a-ugunvanti-aa
door.

Manmukh gun tai baahray bin naavai
marday jhoor. ||2||

ਮਨਮੁਖ ਗੁਣ ਤੈ ਬਾਹਰੇ ਬਿਨੁ ਨਾਵੈ ਮਰਦੇ
ਝੂਰਿ ॥੨॥

jin sabad guroo sun mani-aa tin man Dhi-
aa-I-aa har so-ay.

an-din bhagtee rati-aa man tan nirmal ho-
ay.



ਜਿਨ ਸਬਦਿ ਗੁਰੂ ਸੁਣਿ ਮੰਨਿਆ ਤਿਨ ਮਨਿ
ਧਿਆਇਆ ਹਰਿ ਸੋਇ ॥

koorhaa rang kasumbh kaa binas jaa-ay
dukh ro-ay.

ਅਨਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ
ਹੋਇ ॥

jis andar naam pargaas hai oh sadaa sadaa
thir ho-ay. ||3||

ਕੂੜਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਬਿਨਸਿ ਜਾਇ ਦੁਖੁ
ਹੋਇ ॥

ih janam padaarath paa-ay kai har naam
na chaytai liv laa-ay.

ਜਿਸੁ ਅੰਦਰਿ ਨਾਮ ਪ੍ਰਗਾਸੁ ਹੈ ਓਹੁ ਸਦਾ ਸਦਾ
ਥਿਰੁ ਹੋਇ ॥੩॥

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ਇਹੁ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਹਰਿ ਨਾਮੁ ਨ
ਚੇਤੈ ਲਿਵ ਲਾਇ ॥

pag khisi-ai rahnaa nahee aagai tha-ur na
paa-ay.

ਪੰਨਾ ੨੮

oh vaylaa hath na aavee ant ga-i-aa
pachhuta-ay.

ਪਗਿ ਖਿਸਿਐ ਰਹਣਾ ਨਹੀ ਆਗੈ ਠਉਰੁ ਨ
ਪਾਇ ॥

jis nadar karay so ubrai har saytee liv laa-
ay. ||4||

ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਅੰਤਿ ਗਇਆ
ਪਛੁਤਾਇ ॥
ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋ ਉਬਰੈ ਹਰਿ ਸੇਤੀ ਲਿਵ
ਲਾਇ ॥੪॥

daykhaa daykhee sabh karay manmukh
boojh na paa-ay.

jin gurmukh hirdaa suDh hai sayv pa-ee
tin thaa-ay.

har gun gaavahi har nit parheh har gun
gaa-ay samaa-ay.

ਦੇਖਾ ਦੇਖੀ ਸਭ ਕਰੇ ਮਨਮੁਖਿ ਬੂਝ ਨ ਪਾਇ
॥

naanak tin kee banee sadaa sach hai je
naam rahay liv laa-ay. ||5||4||37||

ਜਿਨ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਸੇਵ ਪਈ
ਤਿਨ ਥਾਇ ॥



ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਨਿਤ ਪੜਹਿ ਹਰਿ
ਗੁਣ ਗਾਇ ਸਮਾਇ ॥

ਨਾਨਕ ਤਿਨ ਕੀ ਬਾਣੀ ਸਦਾ ਸਚੁ ਹੈ ਜਿ
ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੫॥੪॥੩੭॥

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji told us that the best way to reunite with God is to follow the holy word i.e. the teachings of the Guru (Granth Sahib Ji) and acting on them; we should dwell on God's Name. In this shabad, Guru Ji tells us the blessings obtained by those persons who listen to the Guru's word and then believe in it (i.e. incline their minds to meditate on God's Name).

He says: "Those persons, who listen to the Guru's word (teaching) and have faith in it, find abode in their inner self. By following the Guru's instruction, they praise the True One and thus attain the treasure of virtues. I am a sacrifice to those, who being imbued with devotion to the (Guru's) Word, are stainless and immaculate. Those, in whose hearts God abides, are truly enlightened (with divine knowledge)." (1)

For this reason, Guru Ji urges his mind (and ours'): "O my soul, meditate on the immaculate God. But only those Guru ward persons are attached to God, in whose destiny it is so writ." (1-pause)

Guru Ji then addressing us in a most respectful and friendly manner says: "O my devotees of God, (if you) look with a searching glance, (you will find) that God abides close by and pervades everywhere. Those who, through Guru's teachings recognize God, see Him always present before them. Those who possess merits, God always abides in their hearts. But, He remains far from the vicious. These self-conceited persons bereft of merits, without (dwelling on) God's Name die repenting." (2)

SGGSP-28

Elaborating on the above thoughts, Guru Ji says: "They, who having listened to the Guru's word, act upon it and remember God in their hearts. (This way) being imbued night and day with devotion to God, their mind and body become pure. False and transient is the color of safflower (i.e. relish of worldly pleasures). Man weeps



miserably when it disappears. But he, who has the light of Name (i.e. divine knowledge) in his mind, always remains steadfast (i.e. in an calm state of mind).”(3)

Guru Ji therefore, cautions us: “Many people on receiving this invaluable life do not remember God’s Name with dedication. (They do not realize that) when their foot slips, i.e. when death comes, they will not be able to stay in this world, and will find no place to rest in the next. Further they will not be able to regain this lost opportunity, and so in the end, they will leave this world in a state of repentance. But those on whom God casts His gracious glance, will remain imbued with love for God and will be saved.”(4)

Guru Ji finally comments on those, who just make a show of being devoted to God but do not have real love for Him. Regarding such persons, Guru Ji says: “All perform God’s worship in) imitation of others but the self-willed do not obtain true understanding (of how to reflect on God’s Name and do righteous deeds). On the other hand, the service or devotion of the Guru wards blessed with pure hearts shall find acceptance with God. They sing God’s praises, and by daily reading and singing about His glories, become absorbed in Him. O Nanak, ever true is the word of those who remain devoted to God’s Name.”(5-4-37)

The message of this shabad is that if we want to have a blissful union with God, we should listen to the Guru’s word, have faith in it and act upon it. We should always remain imbued with true love for God’s Name and singing His praise.



ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਜਿਨੀ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮਤੀ
ਵੀਚਾਰਿ ॥

jinee ik man naam Dhi-aa-i-aa gurmatee
veechaar.

ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ
॥

tin kay mukh sad ujlay tit sachai darbaar.

ਓਇ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਸਦਾ ਸਦਾ ਸਚੈ ਨਾਮਿ
ਪਿਆਰਿ ॥੧॥

o-ay amrit peeveh sadaa sadaa sachai
naam pi-aar. ||1||

ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਸਦਾ ਪਤਿ ਹੋਇ ॥

bhaa-ee ray gurmukh sadaa pat ho-ay.

ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਮਲੁ ਹਉਮੈ ਕਵੈ
ਧੋਇ ॥੧॥ ਰਹਾਉ ॥

har har sadaa Dhi-aa-ee-ai mal ha-umai
kadhai Dho-ay. ||1|| rahaa-o.

ਮਨਮੁਖ ਨਾਮੁ ਨ ਜਾਣਨੀ ਵਿਣੁ ਨਾਵੈ ਪਤਿ
ਜਾਇ ॥

manmukh naam na jaannee vin naavai pat
jaa-ay.

ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਲਾਗੇ ਦੂਜੈ ਭਾਇ ॥

sabdai saad na aa-i-o laagay doojai bhaa-
ay.

ਵਿਸਟਾ ਕੇ ਕੀੜੇ ਪਵਹਿ ਵਿਚਿ ਵਿਸਟਾ ਸੇ
ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥੨॥

vistaa kay keerhay paveh vich vistaa say
vistaa maahi samaa-ay. ||2||

ਤਿਨ ਕਾ ਜਨਮੁ ਸਫਲੁ ਹੈ ਜੋ ਚਲਹਿ ਸਤਗੁਰ
ਭਾਇ ॥

tin kaa janam safal hai jo chaleh satgur
bhaa-ay.

ਕੁਲੁ ਉਧਾਰਹਿ ਆਪਣਾ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇ ॥

kul uDhaareh aapnaa Dhan janaydee maa-
ay.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਜਿਸ ਨਉ
ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੩॥

har har naam Dhi-aa-ee-ai jis na-o kirpaa
karay rajaa-ay. ||3||

jinee gurmukh naam Dhi-aa-i-aa vichahu
aap gavaa-ay.



ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਵਿਚਹੁ
ਆਪੁ ਗਵਾਇ ॥

o-ay andrahu baahrahu nirmalay sachay
sach samaa-ay.

ਓਇ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੇ ਸਚਿ
ਸਮਾਇ ॥

naanak aa-ay say parvaan heh jin
gurmatee har Dhi-aa-ay. ||4||5||38||

ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹਹਿ ਜਿਨ ਗੁਰਮਤੀ
ਹਰਿ ਧਿਆਇ ॥੪॥੫॥੩੮॥

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that if we want to have a blissful union with God, we should listen to the Guru's word, have faith in it and act upon it. We should always remain imbued with true love for God's Name.

SGGSP-28

In this shabad, Guru Ji elaborates on the blessings of dwelling on God's Name. He says: "They who while reflecting on the Guru's instruction meditate on God's Name with a single mind, always go to His court with radiant faces (i.e. with honor). Through love of the true God, they always drink the nectar (of true Name)." (1)

For this reason Guru Ji says to us: "O brothers, by seeking the refuge of the Guru, one is always honored. So we should always contemplate God, so that our filth of ego may be washed away." (1-pause)

But there are many self-conceited persons, who do not care about the Guru's instructions. Regarding such people, Guru Ji says: "The self-willed do not contemplate God's Name and without the Name they lose their honor. They do not relish God's Name and they are attached to other things (such as worldly wealth and power). They are like worms of filth ever living in filth and getting absorbed in it (i.e. sinful lusts)." (2)

However, there are some, who do listen to the Guru and act upon his advice. Describing the blessings obtained by such Guru ward persons, he says: "Approved is the life of



those who live according to the true Guru's teachings. They save their whole lineage and blessed is their mother who gave birth to them. Therefore, we should all meditate on God's Name. However only that person does so, on whom God showers His grace as per His will.”(3)

In conclusion, Guru Ji says: “Those who, effacing their ego, meditate on God's Name are pure within and without. Being themselves pure, they merge in the True God. Therefore, O Nanak, acceptable is the advent of those who by Guru's instruction contemplate God.”(4-5-38)

The message of this shabad is that we should listen to the Guru, and act upon his advice. We should dwell on God's Name with single-minded devotion. By doing so we will save not only ourselves, but also our entire lineage.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Sireeraag mehlaa 3.

ਹਰਿ ਭਗਤਾ ਹਰਿ ਧਨੁ ਰਾਸਿ ਹੈ ਗੁਰ ਪ੍ਰਭਿ
ਕਰਹਿ ਵਾਪਾਰੁ ॥

Har bhagtaa har Dhan raas hai gur poochh
karahi vaapaar.

ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਸਦਾ ਸਦਾ ਵਖਰੁ ਹਰਿ
ਨਾਮੁ ਅਧਾਰੁ ॥

Har naam salaahan sadaa sadaa vakhar
har naam aDhaar.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ
ਭਗਤਾ ਅਤੁਟੁ ਭੰਡਾਰੁ ॥੧॥

Gur poorai har naam drirh-aa-i-aa har
bhagtaa atut bhandaar. ||1||

ਭਾਈ ਰੇ ਇਸੁ ਮਨ ਕਉ ਸਮਝਾਇ ॥

Bhaa-ee ray is man ka-o samjhaa-ay.

ਏ ਮਨ ਆਲਸੁ ਕਿਆ ਕਰਹਿ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

Ay man aalas ki-aa karahi gurmukh naam
Dhi-aa-ay. ||1|| rahaa-o.

ਹਰਿ ਭਗਤਿ ਹਰਿ ਕਾ ਪਿਆਰੁ ਹੈ ਜੇ
ਗੁਰਮੁਖਿ ਕਰੇ ਬੀਚਾਰੁ ॥

Har bhagat har kaa pi-aar hai jay gurmukh
karay beechaar.

ਪਾਖੰਡਿ ਭਗਤਿ ਨ ਹੋਵਈ ਦੁਬਿਧਾ ਬੋਲੁ
ਖੁਆਰੁ ॥

Pakhand bhagat na hova-ee dubiDhaa bol
khu-aar.

ਸੋ ਜਨੁ ਰਲਾਇਆ ਨਾ ਰਲੈ ਜਿਸੁ ਅੰਤਰਿ

So jan ralaa-i-aa naa ralai jis antar bibayk
beechar. ||2||



ਬਿਬੇਕ ਬੀਚਾਰੁ ॥੨॥

ਸੋ ਸੇਵਕੁ ਹਰਿ ਆਖੀਐ ਜੋ ਹਰਿ ਰਾਖੈ ਉਰਿ
ਧਾਰਿ ॥

ਮਨੁ ਤਨੁ ਸਉਪੇ ਆਗੈ ਧਰੇ ਹਉਮੈ ਵਿਚਹੁ
ਮਾਰਿ ॥

ਧਨੁ ਗੁਰਮੁਖਿ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜਿ ਕਦੇ ਨ
ਆਵੈ ਹਾਰਿ ॥੩॥

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਵਿਣੁ ਕਰਮੈ
ਪਾਇਆ ਨ ਜਾਇ ॥

ਪੰਨਾ ੨੯

ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਜਿਸੁ ਮੇਲੇ ਸੋ ਮਿਲੈ
ਹਰਿ ਆਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇਆ ਸਦਾ ਹਰਿ
ਨਾਮਿ ਸਮਾਇ ॥੪॥੬॥੩੯॥

So sayvak har aakhee-ai jo har raakhai ur
Dhaar.

Man tan sa-upay aagai Dharay ha-umai
vichahu maar.

Dhan gurmukh so parvaan hai je kaday na
aavai haar. ||3||

Karam milai taa paa-ee-ai vin karmai paa-
i-aa na jaa-ay.

SGGSP-29

Lakh cha-oraaseeh tarasday jis maylay so
milai har aa-ay.

Naanak gurmukh har paa-i-aa sadaa har
naam samaa-ay. ||4||6||39||

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that we should listen to the Guru, act upon his advice, and dwell on God's Name with single-minded devotion. By doing so we will save not only ourselves, but also our entire lineage. In this shabad, Guru Ji elaborates on the importance and blessings of dwelling on God's Name.

SGGSP-28-29

He says: "For God's devotees, the wealth of His Name is their merchandise, in which they deal in, under the advice of the Guru. The devotees always praise God's Name



and God's Name is the support of their life. In their hearts, the Perfect Guru implants God's Name, which to them is an inexhaustible treasure.”(1)

Therefore, Guru Ji advises us: “O brother, ask your mind: why are you lazy? Meditate on God's Name under the Guru's instruction.”(1-pause)

Next Guru Ji explains what devotion to God means. He says: “If a Guru ward person reflects, he will realize that devotion to God means love for Him. True worship of God cannot be done through hypocrisy. Such a person simply suffers because of his double talk (i.e. talking about love for God from outside, but inside being motivated by material gains). Therefore, the person, who has true enlightenment and divine knowledge, stands out even in a crowd of hypocrites.”(2)

Describing further the qualities of a true servant (or devotee) of God, Guru Ji says: “Only that person is called the true servant (or devotee) of God, who always keeps the memory of God in his heart. He effaces his ego and surrenders both his body and soul to God. Blessed and approved is that Guru ward person; he never suffers defeat.”(3)

But Guru Ji cautions: “It is only through God's grace that He is attained; without His grace, He cannot be attained. Millions of species crave for union with Him but only those creatures are united with Him, whom He Himself unites. O Nanak only those Guru ward persons, obtain God, who always remain absorbed in God's Name.”(4-6-39)

The message of this shabad is that if we want to unite with God, we should seek the Guru's refuge and guidance. Through the Guru's teachings, we should develop true devotion and love for God. Someday God will shower His mercy on us also and will unite us with Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਸੁਖ ਸਾਗਰੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ
ਜਾਇ ॥

sukh saagar har naam hai gurmukh paa-i-
aa jaa-ay.

an-din naam Dhi-aa-ee-ai sehjay naam
samaa-ay.

ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਈਐ ਸਹਜੇ ਨਾਮਿ
ਸਮਾਇ ॥

andar rachai har sach si-o rasnaa har gun
gaa-ay. ||1||



ਅੰਦਰੁ ਰਚੈ ਹਰਿ ਸਚ ਸਿਉ ਰਸਨਾ ਹਰਿ ਗੁਣ
ਗਾਇ ॥੧॥

bhaa-ee ray jag dukhee-aa doojai bhaa-ay.

ਭਾਈ ਰੇ ਜਗੁ ਦੁਖੀਆ ਦੂਜੈ ਭਾਇ ॥

gur sarnaa-ee sukh laheh an-din naam
Dhi-aa-ay. ||1|| rahaa-o.

ਗੁਰ ਸਰਣਾਈ ਸੁਖੁ ਲਹਹਿ ਅਨਦਿਨੁ ਨਾਮੁ
ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

saachay mail na laag-ee man nirmal har
Dhi-aa-ay.

ਸਾਚੇ ਮੈਲੁ ਨ ਲਾਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ
ਧਿਆਇ ॥

gurmukh sabad pachhaanee-ai har amrit
naam samaa-ay.

ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੀਐ ਹਰਿ ਅੰਮ੍ਰਿਤ
ਨਾਮਿ ਸਮਾਇ ॥

gur gi-aan parchand balaa-i-aa agi-aan
anDhayraa jaa-ay. ||2||

ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ਅਗਿਆਨੁ
ਅੰਧੇਰਾ ਜਾਇ ॥੨॥

manmukh mailay mal bharay ha-umai
tarisnaa vikaar.

ਮਨਮੁਖ ਮੈਲੇ ਮਲੁ ਭਰੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ
ਵਿਕਾਰੁ ॥

bin sabdai mail na utrai mar jameh ho-ay
khu-aar.

ਬਿਨੁ ਸਬਦੈ ਮੈਲੁ ਨ ਉਤਰੈ ਮਰਿ ਜੰਮਹਿ ਹੋਇ
ਖੁਆਰੁ ॥

Dhaatur baajee palach rahay naa urvaar
na paar. ||3||

ਧਾਤੁਰ ਬਾਜੀ ਪਲਚਿ ਰਹੇ ਨਾ ਉਰਵਾਰੁ ਨ
ਪਾਰੁ ॥੩॥

gurmukh jap tap sanjmee har kai naam pi-
aar.

ਗੁਰਮੁਖਿ ਜਪ ਤਪ ਸੰਜਮੀ ਹਰਿ ਕੈ ਨਾਮਿ
ਪਿਆਰੁ ॥

gurmukh sadaa Dhi-aa-ee-ai ayk naam
kartaar.

ਗੁਰਮੁਖਿ ਸਦਾ ਧਿਆਈਐ ਏਕੁ ਨਾਮੁ
ਕਰਤਾਰੁ ॥

naanak naam Dhi-aa-ee-ai sabhnaa jee-aa
kaa aaDhaar. ||4||7||40||



ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਭਨਾ ਜੀਆ ਕਾ
ਆਧਾਰੁ ॥੪॥੨॥੪੦॥

SIRI RAAG MOHALLA 3

It is a fact of life that we all try to achieve happiness in one way or the other. Most of us think that we can achieve happiness by acquiring worldly wealth and power. Some try to find it in observing rituals, ceremonies or disciplines prescribed in their respective faiths. But happiness still eludes them. As per Dr. Bh. Vir Singh Ji, some body asked Guru Ji how true happiness could be found.

SGGSP-29

In this shabad, Guru Ji tells us the reasons of unhappiness, the real source or treasure of happiness and how to obtain it. He says: “God’s Name is the ocean (i.e. inexhaustible treasure) of bliss, and it is obtained through Guru’s grace. (What we need to do is that by) following Guru’s teachings, we should day and night meditate on God’s Name and imperceptibly merge in the Name. Thus does our heart get imbued with the true God and the tongue (automatically) keeps on singing God’s praises.”(1)

Giving the main cause of world’s unhappiness, and its cure, Guru Ji says: “O brother, the world is in misery because of duality (i.e. the love for worldly riches and power, instead of God). It is only by seeking the Guru’s refuge and by dwelling on God’s Name that joy can be found.”(1-pause)

Elaborating on the above remedy, Guru Ji says: “(When, as stated above, a person is immersed in the love of the true God, his mind becomes pure). After that, when a person with a purified mind meditates on God, then no dirt (i.e. evil thought) can stick to him. Further it is through the Guru’s word that we realize God and merge in His Name-nectar. By illuminating our inner self with the light of the Guru’s divine knowledge, all our darkness of ignorance is dispelled.”(2)

Next Guru Ji comments on those self-conceited persons, who do not follow the Guru’s advice and try to find happiness in worldly wealth and power, and ultimately fail and suffer. He says: “The self-willed persons are impure and are filled with the filth of ego, desires and sins. This filth is not washed off without dwelling on God’s Name.



Therefore, they suffer the cycle of birth and death again and again. They remain involved in the illusory play of the world and reach neither this nor that end.”(3)

On the other hand, describing the merits of a Guru ward person, Guru Ji says: “Because of his love for God’s Name a Guru ward person has all the merits of worship, penance, and (self) restraint. Through the Guru’s guidance, he always meditates on the Name of the One, the Creator. O Nanak, we should meditate on the Name of that God, who is the support of all beings.”(4-7-40)

The message of this shabad is that we should follow the teachings of Guru (Granth Sahib Ji), and acting on them, we should always meditate on God’s Name from the core of our heart. Then we will not only find happiness, but also attain to the very fount of all bliss.

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sareeraag mehlaa 3.

ਮਨਮੁਖੁ ਮੋਹਿ ਵਿਆਪਿਆ ਬੈਰਾਗੁ ਉਦਾਸੀ ਨ
ਹੋਇ ॥

manmukh mohi vi-aapi-aa bairaag
udaasee na ho-ay.

ਸਬਦੁ ਨ ਚੀਨੈ ਸਦਾ ਦੁਖੁ ਹਰਿ ਦਰਗਹਿ ਪਤਿ
ਖੋਇ ॥

sabad na cheenai sadaa dukh har dargahi
pat kho-ay.

ਹਉਮੈ ਗੁਰਮੁਖਿ ਖੋਈਐ ਨਾਮਿ ਰਤੇ ਸੁਖੁ
ਹੋਇ ॥੧॥

ha-umai gurmukh kho-ee-ai naam ratay
sukh ho-ay. ||1||

mayray man ahinis poor rahee nit aasaa.

ਮੇਰੇ ਮਨ ਅਹਿਨਿਸਿ ਪੂਰਿ ਰਹੀ ਨਿਤ ਆਸਾ
॥

satgur sayv moh parjalai ghar hee maahi
udaasaa. ||1|| rahaa-o.

ਸਤਗੁਰੁ ਸੇਵਿ ਮੋਹੁ ਪਰਜਲੈ ਘਰ ਹੀ ਮਾਹਿ
ਉਦਾਸਾ ॥੧॥ ਰਹਾਉ ॥

gurmukh karam kamaavai bigsai har
bairaag anand.

ਗੁਰਮੁਖਿ ਕਰਮ ਕਮਾਵੈ ਬਿਗਸੈ ਹਰਿ ਬੈਰਾਗੁ
ਅਨੰਦੁ ॥

ahinis bhagat karay din raatee ha-umai
maar nichand.

vadai bhaag satsangat paa-ee har paa-i-aa
sahj anand. ||2||



ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ
ਮਾਰਿ ਨਿਚੰਦੁ ॥

so saaDhoo bairaagee so-ee hirdai naam
vasaa-ay.

ਵਡੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਹਰਿ ਪਾਇਆ
ਸਹਜਿ ਅਨੰਦੁ ॥੨॥

antar laag na taamas moolay vichahu aap
gavaa-ay.

ਸੋ ਸਾਧੂ ਬੈਰਾਗੀ ਸੋਈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ
॥

naam niDhaan satguroo dikhaali-aa har
ras pee-aa aghaa-ay. ||3||

ਅੰਤਰਿ ਲਾਗਿ ਨ ਤਾਮਸੁ ਮੂਲੇ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਏ ॥

jin kinai paa-i-aa saaDhsangtee poorai
bhaag bairaag.

ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਗੁਰੂ ਦਿਖਾਲਿਆ ਹਰਿ ਰਸੁ
ਪੀਆ ਅਘਾਏ ॥੩॥

ਜਿਨਿ ਕਿਨੈ ਪਾਇਆ ਸਾਧਸੰਗਤੀ ਪੂਰੈ ਭਾਗਿ
ਬੈਰਾਗਿ ॥

SGGSP-29

ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਜਾਣਹਿ ਸਤਗੁਰੁ ਹਉਮੈ
ਅੰਦਰਿ ਲਾਗਿ ॥

manmukh fireh na jaaneh satgur ha-umai
andar laag.

ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਰੰਗਾਏ ਬਿਨੁ
ਭੈ ਕੇਹੀ ਲਾਗਿ ॥੪॥੮॥੪੧॥

naanak sabad ratay har naam rangaa-ay
bin bhai kayhee laag. ||4||8||41||

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji described the best way to find happiness. He squarely



rejected the common notion of finding happiness through acquisition of material wealth and power. But then this raises the question: What should a person do? Should he or she abandon all worldly wealth and connections, and become a recluse, as advocated by many faiths or is there any better way? In this shabad, Guru Ji provides the answer to this and many other such questions.

First of all, he acknowledges that: “The self-conceited man is entangled in worldly attachment, so he cannot detach himself from worldly wealth, or develop love for God. He does not reflect on the Guru's divine word. Therefore, he always suffers in this world and loses honor in God’s court. (He does not realize that) it is only by following the Guru's instruction that one sheds one's ego and by being imbued with the Name one attains bliss.”(1)

In his humility, Guru Ji, instead of pointing his finger towards others, advises his own mind and says: “O my mind, day and night, you remain filled with (worldly) desires. But, if you serve the true Guru (i.e. follow his instructions), then this attachment with worldly riches can be burnt away and you can achieve a state of detachment from the world while living in it.”(1-pause)

Guru Ji now describes the life conduct of a person who sincerely follows the Guru’s advice. He says: “The Guru ward person always does the deeds ordained by the Guru and he remains happy from within, because love and devotion for God brings bliss. Such a person destroys his ego and becomes carefree. Day and night, he meditates on God. By great good fortune have I found holy company and attained to God in a state of bliss.”(2)

Now giving the definition of a true saint and a renouncer, Guru Ji says: “The real saint and renouncer is he, who enshrines God’s Name in his heart. Within him there is not the slightest touch of evil thoughts, and he has completely shed his self- conceit. The true Guru reveals to him the treasure of Name within himself and he drinks God’s Name- nectar to his heart’s content.”(3)

Guru Ji, therefore, unequivocally declares: “Whosoever has attained to God has done so by perfect good fortune, in the company of the holy engaged in God’s adoration. But the self-willed, being infected with ego, do not understand what the true Guru says and keep on wandering about (in jungles and mountains). O Nanak, only those, who are imbued with the Word (or advice of the Guru), get dyed in love for God’s Name. (This love can be born only out of fear for Him), because without the fear-in-love (of God), how can one obtain attachment (with God)?”(4-8-41)



The message of this shabad is that if we want to find true happiness and bliss, we need not renounce our family or the world and go to jungles or mountains. All we need to do is that, while living in the world, we should rise above worldly desires and evil impulses, particularly ego, the root cause of all problems. This we can do by carefully listening to and acting upon the Word i.e. the advice of our Guru (Granth Sahib Ji), and dwelling on God's Name with true love, respect and devotion for God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਘਰ ਹੀ ਸਉਦਾ ਪਾਈਐ ਅੰਤਰਿ ਸਭ ਵਥੁ
ਹੋਇ ॥

ghar hee sa-udaa paa-ee-ai antar sabh vath
ho-ay.

ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮਾਲੀਐ ਗੁਰਮੁਖਿ ਪਾਵੈ
ਕੋਇ ॥

khin khin naam samaalee-ai gurmukh
paavai ko-ay.
naam niDhaan akhut hai vadbhaag
paraapat ho-ay. ||1||

ਨਾਮੁ ਨਿਧਾਨੁ ਅਖੁਟੁ ਹੈ ਵਡਭਾਗਿ ਪਰਾਪਤਿ
ਹੋਇ ॥੧॥

mayray man taj nindaa ha-umai aha^Nkaar.

ਮੇਰੇ ਮਨ ਤਜਿ ਨਿੰਦਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ॥

SGGSP-30

ਪੰਨਾ ੩੦

SGGSP-30

ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਇ ਤੂ ਗੁਰਮੁਖਿ
ਏਕੰਕਾਰੁ ॥੧॥ ਰਹਾਉ ॥

har jee-o sadaa Dhi-aa-ay too gurmukh
aykankaar. ||1|| rahaa-o.

ਗੁਰਮੁਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ
॥

gurmukhaa kay mukh ujlay gur sabdee
beechar.

ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਪਾਇਦੇ ਜਪਿ ਜਪਿ ਰਿਦੈ
ਮੁਰਾਰਿ ॥

halat palat sukh paa-iday jap jap ridai
muraar.



ਘਰ ਹੀ ਵਿਚਿ ਮਹਲੁ ਪਾਇਆ ਗੁਰ ਸਬਦੀ
ਵੀਚਾਰਿ ॥੨॥

ghar hee vich mahal paa-i-aa gur sabdee
veechaar. ||2||

ਸਤਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰਹਿ ਮਥੇ ਤਿਨ ਕਾਲੇ ॥

satgur tay jo muh fayreh mathay tin
kaalay.

ਅਨਦਿਨੁ ਦੁਖ ਕਮਾਵਦੇ ਨਿਤ ਜੋਹੇ ਜਮ ਜਾਲੇ
॥

an-din dukh kamaavday nit johay jam
jaalay.

ਸੁਪਨੈ ਸੁਖੁ ਨ ਦੇਖਨੀ ਬਹੁ ਚਿੰਤਾ ਪਰਜਾਲੇ
॥੩॥

supnai sukh na daykhnee baho chintaa
parjaalay. ||3||

sabhnaa kaa daataa ayk hai aapay bakhas
karay-i.

ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਆਪੇ ਬਖਸ ਕਰੇਇ
॥

kahnaa kichhoo na jaav-ee jis bhaavai tis
day-ay.

naanak gurmukh paa-ee-ai aapay jaanai
so-ay. ||4||9||42||

ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਵਈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ
ਦੇਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਆਪੇ ਜਾਣੈ ਸੋਇ
॥੪॥੯॥੪੨॥

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that we need not go to jungles and mountains to find God (the treasure of happiness). We can attain to God, while living in our home. In this shabad, Guru Ji goes a step further.

He says: “(O my friends), we can obtain the commodity (of Name) in our own self because this commodity is contained within (our own body). Therefore, we should gather this commodity by meditating on the Name at each and every moment. However, only a (rare) Guru ward person obtains this gift (or understanding). The treasure of God’s Name is inexhaustible and it is obtained through great good fortune.”(1)

Therefore, advising himself (and indirectly us), Guru Ji says: “O my mind, abandon slander, self-conceit and arrogance. Instead, under the guidance of the Guru, always



meditate on the one God, the Supreme Being.”(1-pause)

Describing the blessings obtained by those who follow the Guru’s advice, and try to lodge God’s Name in their heart, Guru Ji says: “By reflecting on the word of the Guru, the Guru ward persons obtain honor. By regularly meditating on God (the slayer of demons) in their heart, they enjoy peace both in this and the next world. Yes, by reflecting on the Guru’s word, they find the mansion (of God) in their own self.”(2)

Then commenting on the fate of those, who do not care for the Guru’s word, Guru Ji says: “Those who turn their faces away from the true Guru (i.e. who do not care to listen to his advice), are disgraced. Day and night, they multiply their sufferings, and are stalked by the demon of death, to cast its noose over them. They do not find peace even in their dreams and are always consumed by too much worry.”(3)

However, Guru Ji shows compassion even for such self- conceited ones, and shows them the way out. He says: “(O my brothers), the benefactor of all is the One God, and He Himself showers His gifts on whomsoever He pleases. Nobody can say anything in the matter. (So don’t worry, if you have done all the wrong things in the past. Even now if you pray for His mercy in a sincere and humble way, He may still forgive you, and bless you with all happiness). However, I, Nanak, do say that it is only through Guru’s grace that we attain to Him. (But how He will arrange all this), only He Himself knows.”(4-9-42)

The message of this shabad is that irrespective of our past conduct, we can still achieve real peace and happiness, while living in this world. But under the Guru’s guidance, we have to humbly and sincerely pray to God to bless us in the matter. Then following his advice, we have to rid our mind of the evils of avarice, ego and anger, and dwell on God’s Name.

SGGSP-30

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਸਚੁ ਵਡਿਆਈ ਦੇਇ ॥

sachaa saahib sayvee-ai sach vadi-aa-ee
day-ay.

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੂਰਿ ਕਰੇਇ
॥

gur parsaadee man vasai ha-umai door
karay-i.



ਇਹੁ ਮਨੁ ਧਾਵਤੁ ਤਾ ਰਹੈ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੧॥	ih man Dhaavat taa rahai jaa aapay nadar karay-i. 1
ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥	bhaa-ee ray gurmukh har naam Dhi-aa-ay.
ਨਾਮੁ ਨਿਧਾਨੁ ਸਦ ਮਨਿ ਵਸੈ ਮਹਲੀ ਪਾਵੈ ਬਾਉ ॥੧॥ ਰਹਾਉ ॥	naam niDhaan sad man vasai mahlee paavai thaa-o. 1 rahaa-o.
ਮਨਮੁਖ ਮਨੁ ਤਨੁ ਅੰਧੁ ਹੈ ਤਿਸ ਨਉ ਠਉਰ ਨ ਠਾਉ ॥	manmukh man tan anDh hai tis na-o tha- ur na thaa-o.
ਬਹੁ ਜੋਨੀ ਭਉਦਾ ਫਿਰੈ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥	baho jonee bha-udaa firai ji-o sunjai ^N ghar kaa-o.
ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਸਬਦਿ ਮਿਲੈ ਹਰਿ ਨਾਉ ॥੨॥	gurmatee ghat chaannaa sabad milai har naa-o. 2
ਤ੍ਰੈ ਗੁਣ ਬਿਖਿਆ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹ ਗੁਬਾਰ ॥	tarai gun bikhi-aa anDh hai maa-i-aa moh gubaar.
ਲੋਭੀ ਅਨ ਕਉ ਸੇਵਦੇ ਪੜਿ ਵੇਦਾ ਕਰੈ ਪੂਕਾਰ ॥	lobhee an ka-o sayvday parh vaydaa karai pookaar.
ਬਿਖਿਆ ਅੰਦਰਿ ਪਚਿ ਮੁਏ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥੩॥	bikhi-aa andar pach mu-ay naa urvaar na paar. 3
ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਜਗਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਿ ॥	maa-i-aa mohi visaari-aa jagat pitaa partipaal.
ਬਾਝਹੁ ਗੁਰੂ ਅਚੇਤੁ ਹੈ ਸਭ ਬਧੀ ਜਮਕਾਲਿ ॥	baajhahu guroo achayt hai sabh baDhee jamkaal.
	naanak gurmat ubray sachaa naam samaal. 4 10 43



ਨਾਨਕ ਗੁਰਮਤਿ ਉਬਰੇ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ

॥੪॥੧੦॥੪੩॥

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that irrespective of our past conduct, we can still achieve real peace and happiness, even while living in this world. But under the Guru's guidance, we have to humbly and sincerely pray to God to bless us, and then following his advice, we have to rid our mind of the evils of avarice, ego and anger, and dwell on God's Name.

In this shabad, he elaborates on the blessings of dwelling on God's Name, which in

fact is synonymous with serving Him. He says: "When we serve the true eternal God, He blesses us with true greatness. (What happens is that), by Guru's grace, He comes to abide in our heart and dispels our ego. However, this mind ceases its wanderings (in pursuit of Maya); only when He Himself casts His glance of grace."(1)

Therefore, Guru Ji advises: "O brother, through the Guru's guidance, dwell on God's Name. Then shall the treasure of Name be permanently enshrined in the heart, and you shall find a place in the mansion (of God)."(1-pause)

Guru Ji then observes: "(In general), the self-willed person is blind in mind and body. Therefore, he doesn't find any shelter or place of rest (in this or the next world). He keeps on wandering through many births like a crow in a deserted house (but finding nothing to eat there). It is only by acting on Guru's teachings that he receives the light of divine knowledge (i.e. he understands the right way of life) and through the (Guru's) Word he gains God's Name."(2)

Next Guru Ji comments on the Pundits (religious scholars), who read religious books like the Vedas and the Simritis, and then deliver discourses. He says: "The world is getting blinded (i.e. misled) by the three modes of Maya or worldly riches and power. [These are 'tamas' (sloth, the darker urges), 'rajas' (passion, energy) and 'Sativa' (intelligence, poise)]. It creates a kind of fog or illusion in man's mind. These greedy persons may appear to be serving others through the study of Vedas (Hindu Holy Books) and delivering learned discourses on them, but actually they are serving their own desire for money. Such people are consumed by the poison (of Maya) and they



neither achieve any thing in this world, nor in the next.”(3)

Summing up, Guru Ji says: “Owing to their attachment to worldly wealth, they forget the Universal Father, the World-cherisher. Without the Guru’s guidance, all men are ignorant (of the right path). Therefore, they are caught in death’s noose. O Nanak, it is only by following the teachings of the Guru, and dwelling on the true Name, that one can be saved.”(4-10-43)

SGGSP-30

The message of this shabad is that if we want to find salvation from the continuous pains of births and deaths, we should follow the teachings of Guru (Granth Sahib Ji) and meditate on the True God’s Name. Only then we will obtain true honor and happiness both in this and the next world.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਤੈ ਗੁਣ ਮਾਇਆ ਮੋਹੁ ਹੈ ਗੁਰਮੁਖਿ ਚਉਥਾ
ਪਦੁ ਪਾਇ ॥

tarai gun maa-i-aa moh hai gurmukh cha-
uthaa pad paa-ay.

ਕਰਿ ਕਿਰਪਾ ਮੇਲਾਇਅਨੁ ਹਰਿ ਨਾਮੁ
ਵਸਿਆ ਮਨਿ ਆਇ ॥

kar kirpaa maylaa-i-an har naam vasi-aa
man aa-ay.

ਪੋਤੈ ਜਿਨ ਕੈ ਪੁੰਨੁ ਹੈ ਤਿਨ ਸਤਸੰਗਤਿ
ਮੇਲਾਇ ॥੧॥

potai jin kai punn hai tin satsangat maylaa-
ay. ||1||

ਭਾਈ ਰੇ ਗੁਰਮਤਿ ਸਾਚਿ ਰਹਾਉ ॥

bhaa-ee ray gurmat saach rahaa-o.

ਸਾਚੇ ਸਾਚੁ ਕਮਾਵਣਾ ਸਾਚੈ ਸਬਦਿ ਮਿਲਾਉ
॥੧॥ ਰਹਾਉ ॥

saacho saach kamaavanaa saachai sabad
milaa-o. ||1|| rahaa-o.

ਜਿਨੀ ਨਾਮੁ ਪਛਾਣਿਆ ਤਿਨ ਵਿਟਹੁ ਬਲਿ
ਜਾਉ ॥

jinee naam pachhaani-aa tin vitahu bal jaa-
o.
aap chhod charnee lagaa chalaai tin kai
bhaa-ay.

ਆਪੁ ਛੋਡਿ ਚਰਣੀ ਲਗਾ ਚਲਾ ਤਿਨ ਕੈ ਭਾਇ
॥

laahaa har har naam milai sehjay naam
samaa-ay. ||2||



ਲਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਸਹਜੇ ਨਾਮਿ
ਸਮਾਇ ॥੨॥

bin gur mahal na paa-ee-ai naam na
paraapat ho-ay.

ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਪਾਈਐ ਨਾਮੁ ਨ
ਪਰਾਪਤਿ ਹੋਇ ॥
ਐਸਾ ਸਤਗੁਰੁ ਲੋੜਿ ਲਹੁ ਜਿਦੂ ਪਾਈਐ ਸਚੁ
ਸੋਇ ॥

aisaa satgur lorh lahu jidoo paa-ee-ai sach
so-ay.
asur sanghaarai sukh vasai jo tis bhaavai so
ho-ay. ||3||
jayhaa satgur kar jaani-aa tayho jayhaa
sukh ho-ay.

ਅਸੁਰ ਸੰਘਾਰੈ ਸੁਖਿ ਵਸੈ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ
ਹੋਇ ॥੩॥

ayhu sahsaa moolay naahee bhaa-o laa-ay
jan ko-ay.
naanak ayk jot du-ay moortee sabad
milaavaa ho-ay. ||4||11||44||

ਜੇਹਾ ਸਤਗੁਰੁ ਕਰਿ ਜਾਣਿਆ ਤੇਹੋ ਜੇਹਾ ਸੁਖੁ
ਹੋਇ ॥

ਏਹੁ ਸਹਸਾ ਮੂਲੇ ਨਾਹੀ ਭਾਉ ਲਾਏ ਜਨੁ
ਕੋਇ ॥

ਨਾਨਕ ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਸਬਦਿ
ਮਿਲਾਵਾ ਹੋਇ ॥੪॥੧੧॥੪੪॥



SIRI RAAG MOHALLA 3

Guru Ji concluded the previous shabad with the remark that owing to their attachment to worldly wealth, many people forget the Universal Father, the World-cherisher. Without the Guru's guidance, all men are ignorant (of the right path). In this Shabad, he enlightens us more about the worldly attachments, and tells us the right way to attain God.

He says: "Man is attached to Maya of three attributes. The 'Guru ward' (by the Guru's guidance) attains to the fourth state (of spiritual exaltation). In the mind of such a person, God's Name comes to abide, and showing His grace God unites him with Himself. Those in whose destiny is the merit of virtues are led to the company of the holy. (In that company, they learn to rise above the three attributes of Maya and dwell on God's Name)." (1)

Therefore, Guru Ji lovingly advises: "O brother, following the Guru's teachings remain merged in the love of the true God. Further in your daily life also practice nothing but truth and truthful (i.e. honest) living, so that you may be aligned with the true Word." (1-pause)

Describing, how much, he respects such persons, Guru Ji says: "I am a sacrifice to those who have realized the value of (God's) Name. I wish that shedding my ego, I may fall at their feet, and live as per their will (or command). So that (in their company) I may (also) gain the profit of God's Name and spontaneously merge in Him." (2)

Guru Ji now warns us and says: "Without the Guru's advice, we cannot attain God's Name and therefore, cannot reach the Divine mansion. Therefore, we must find such a true Guru, through whom we can reach the True God. Such a person subdues his inner demons (of lust, anger, greed, etc.), and lives in the faith that whatever pleases God comes to pass." (3)



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Guru Ji then shares another beautiful thought and says: “As is the intensity of one's belief (in the Guru), so is his happiness. There is not an iota of doubt in this statement; let any body try and love the Guru. O Nanak, the Guru and God are one Light in two different forms, and it is through the word (of the Guru) that one obtains union with that Light.”(4-11-44)

The message of this shabad is that we should follow the Guru's word with utmost love and respect, and instead of doing deeds, motivated by Maya, we should try to lead an honest life, motivated by love for God and advice of the Guru. In this way, we will rise above the three attributes of Maya, and reach the fourth stage, which, in fact, is the stage of eternal peace and bliss of union with God.