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ਪੰਨਾ ੩੧

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਬਿਖਿਆ ਲੋਭਾਣੇ ਸੇਵਾ ਕਰਹਿ
ਵਿਡਾਣੀ ॥ਆਪਣਾ ਧਰਮੁ ਗਵਾਵਹਿ ਬੂਝਹਿ ਨਾਹੀ
ਅਨਦਿਨੁ ਦੁਖਿ ਵਿਹਾਣੀ ॥ਮਨਮੁਖ ਅੰਧ ਨ ਚੇਤਹੀ ਡੂਬਿ ਮੁਏ ਬਿਨੁ
ਪਾਣੀ ॥੧॥

ਮਨ ਰੇ ਸਦਾ ਭਜਹੁ ਹਰਿ ਸਰਣਾਈ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਤਰਿ ਵਸੈ ਤਾ ਹਰਿ ਵਿਸਰਿ
ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥ਇਹੁ ਸਰੀਰੁ ਮਾਇਆ ਕਾ ਪੁਤਲਾ ਵਿਚਿ
ਹਉਮੈ ਦੁਸਟੀ ਪਾਈ ॥ਆਵਣੁ ਜਾਣਾ ਜੰਮਣੁ ਮਰਣਾ ਮਨਮੁਖਿ ਪਤਿ
ਗਵਾਈ ॥ਸਤਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਜੋਤੀ
ਜੋਤਿ ਮਿਲਾਈ ॥੨॥ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਅਤਿ ਸੁਖਾਲੀ ਜੋ ਇਛੇ ਸੋ
ਫਲੁ ਪਾਏ ॥ਜਤੁ ਸਤੁ ਤਪੁ ਪਵਿਤੁ ਸਰੀਰਾ ਹਰਿ ਹਰਿ
ਮੰਨਿ ਵਸਾਏ ॥

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਮਿਲਿ ਪ੍ਰੀਤਮ

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sireeraag mehlaa 3.

amrit chhod bikhi-aa lobhaanay sayvaa
karahi vidaanee.aapnaa Dharam gavaaveh boojheh naahee
an-din dukh vihaanee.manmukh anDh na chaythee doob mu-ay
bin paanee. ||1||man ray sadaa bhajahu har sarnaa-ee.gur kaa sabad antar vasai taa har visar na
jaa-ee. ||1|| rahaa-o.ih sareer maa-i-aa kaa putlaa vich ha-umai
dustee paa-ee.aavan jaanaa jaman marna manmukh pat
gavaa-ee.satgur sayv sadaa sukh paa-i-aa jotee jot
milaa-ee. ||2||satgur kee sayvaa at sukhaalee jo ichhay so
fal paa-ay.jat sat tap pavit sareeraa har har man
vasaa-ay.sadaa anand rahai din raatee mil pareetam
sukh paa-ay. ||3||



ਸੁਖੁ ਪਾਏ ॥੩॥

ਜੋ ਸਤਗੁਰ ਕੀ ਸਰਣਾਗਤੀ ਹਉ ਤਿਨ ਕੈ
ਬਲਿ ਜਾਉ ॥

ਦਰਿ ਸਚੈ ਸਚੀ ਵਡਿਆਈ ਸਹਜੇ ਸਚਿ
ਸਮਾਉ ॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਗੁਰਮੁਖਿ ਮੇਲਿ
ਮਿਲਾਉ ॥੪॥੧੨॥੪੫॥

jo satgur kee sarnaagaṭee ha-o ṭin kai bal
jaa-o.

dar sachai sachee vadi-aa-ee sehjay sach
samaa-o.

naanak nadree paa-ee-ai gurmukh mayl
milaa-o. ||4||12||45||

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that 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.

But still many self-willed people keep on running after Maya (i.e. worldly riches and power), and forsake the opportunity to enjoy the relish of God's Name. Commenting on the state of such self-willed or ego-centric persons, Guru Ji says: "The self-conceited persons, forsaking the spiritual life-giving nectar, cling to the poison (of worldly riches and illusions) and serve others (instead of God). This way they forget the duty of their human birth. They do not realize (their folly) and their whole life passes in misery. Thus blinded with the greed for Maya, the self-willed persons do not remember God and suffer for no reason (which is like drowning without water)." (1)

For this reason, Guru Ji addresses his mind (in fact us) and says: "O my mind, always dwell on the Name and seek God's refuge. If the Guru's word is enshrined in your mind, you will never forget God." (1-pause)

Now explaining the reasons, why generally people are so much influenced by Maya, Guru Ji says: "This body is like a robot of Maya, in which has been installed the demon of ego. (Because of this evil instinct) egocentric persons keep on going through the process of coming and going, i.e. birth and death, and they lose their honor. However,



the person who serves the true Guru attains eternal peace and his light merges with the (Supreme) Light.”(2)

Many people think that service (i.e. acting upon the advice) of the Guru is very difficult and of not much use. Removing this misconception, Guru Ji says: “Service (i.e. following the advice) of the true Guru is extremely ease-giving or blissful; (by doing it) one obtains the boon one desires. The service of the Guru brings the merits of celibacy, charity, penance and purity of the body and enshrines God in one’s mind. Such a person remains in a state of bliss day and night, and uniting with the beloved God, he enjoys peace.”(3)

Guru Ji therefore concludes: “I am a sacrifice to those who come to the refuge of the True Guru. They obtain true honor at the door of the eternal Being and imperceptibly merge in that true God (Himself). But O Nanak, it is only by God’s grace that one is blessed with an opportunity, of meeting such Guru ward persons, and uniting with (God, through them).”(4-12-45)

The message of this Shabad is that instead of wasting our time in hankering after worldly wealth, we should serve the True Guru (i.e. follow his instruction) and dwell on God’s Name.

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlāa 3.

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਜਿਉ ਦੋਹਾਗਣਿ ਤਨਿ
ਸੀਗਾਰੁ ॥

manmukh karam kamaavnay ji-o
dohaagan tan seegaar.

ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਨਿਤ ਨਿਤ ਹੋਇ
ਖੁਆਰੁ ॥

sayjai kant na aavee nit nit ho-ay khu-aar.

ਪਿਰ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ ਨਾ ਦੀਸੈ ਘਰੁ
ਬਾਰੁ ॥੧॥

pir kaa mahal na paav-ee naa deesai ghar
baar. ||1||

ਭਾਈ ਰੇ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇ ॥

bhaa-ee ray ik man naam Dhi-aa-ay.

santaa sangat mil rahai jap raam naam
sukh paa-ay. ||1||
rahaa-o.



ਸੰਤਾ ਸੰਗਤਿ ਮਿਲਿ ਰਹੈ ਜਪਿ ਰਾਮ ਨਾਮੁ ਸੁਖੁ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥	gurmukh sadaa sohaagane _e pir raakhi-aa ur Dhaar.
ਗੁਰਮੁਖਿ ਸਦਾ ਸੋਹਾਗਣੀ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥	mithaa boleh niv chaleh sayjai ravai bhataar.
ਮਿਠਾ ਬੋਲਹਿ ਨਿਵਿ ਚਲਹਿ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥	sobhaavante _e sohaagane _e jin gur kaa hayt apaar. 2 poorai bhaag satgur milai jaa bhaagai kaa ud-u ho-ay.
ਸੋਭਾਵੰਤੀ ਸੋਹਾਗਣੀ ਜਿਨ ਗੁਰ ਕਾ ਹੇਤੁ ਅਪਾਰੁ ॥੨॥	antrahu dukh bharam katee-ai sukh paraapat ho-ay.
ਪੂਰੈ ਭਾਗਿ ਸਤਗੁਰੁ ਮਿਲੈ ਜਾ ਭਾਗੈ ਕਾ ਉਦਉ ਹੋਇ ॥	gur kai bhaanai jo chalai dukh na paavai ko-ay. 3 gur kay bhaanay vich amrit hai sehjay paavai ko-ay.
ਅੰਤਰਹੁ ਦੁਖੁ ਭ੍ਰਮੁ ਕਟੀਐ ਸੁਖੁ ਪਰਾਪਤਿ ਹੋਇ ॥	jinaa paraapat tin pee-aa ha-umai vichahu kho-ay.
ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਦੁਖੁ ਨ ਪਾਵੈ ਕੋਇ ॥੩॥	naanak gurmukh naam Dhi-aa-ee-ai sach milaavaa ho-ay. 4 13 46
ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਹਜੇ ਪਾਵੈ ਕੋਇ ॥	
ਜਿਨਾ ਪਰਾਪਤਿ ਤਿਨ ਪੀਆ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ ॥	
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥੪॥੧੩॥੪੬॥	

SIRI RAAG MOHALLA 3



In the previous shabad, Guru Ji commented on those self- conceited persons, who are engrossed in amassing worldly wealth and power, rather than trying to win God's love and grace. In this shabad, Guru Ji comments on the conduct of another type of self – conceited persons, who instead of following the advice of the Guru, follow their own mind and try to win God's love by simply performing some rituals, or wearing a holy garb. Guru Ji compares such persons with those deserted brides, who instead of loving their spouses, resort to decking themselves with costly clothes and cosmetics and are still rejected by their spouses.

So Guru Ji says: "Performance of rituals by a self-conceited person is like a deserted wife's embellishing her body. Her spouse never comes to her bed, and she daily keeps getting insulted, and wasted away. (Like her, the egoist) never reaches the Master's mansion or have a sight of it."(1)

For this reason, Guru Ji advises us and says: "O brother, remember God with a single mind. By always remaining in holy company and repeating God's Name, you will attain peace."(1-pause)

Now commenting on the conduct of Guru ward persons, who follow the Guru's advice, he says: "The Guru ward person is like the ever happy wife who always keeps her spouse enshrined in her heart: who speaks sweetly, behaves very humbly, and their Groom always enjoys their company. The person who has unbounded love for the Guru is like the nobly-reputed woman enjoying marital bliss."(2)

Guru Ji, however, comments: "It is only when a person's destiny awakens that by great good fortune he meets the true Guru. (On meeting the Guru), suffering and illusion are removed from within him and he attains peace. Therefore, he, who follows the Guru's will (or instruction), never suffers any pain."(3)

In conclusion Guru Ji says: "In the Guru's will is contained the Name-nectar. However, only a rare person finds it unnoticeably (through Guru's teachings). They who have obtained (this nectar), they have dispelled ego from their within. (Therefore), O Nanak, through the Guru's instruction we should (also) meditate on God's Name, so that we can unite with the True God."(4-13-46)

The message of this shabad is that instead of following the dictates of our own mind, we should follow the advice of our Guru (Granth Sahib), and sing praises of God in holy company with true love and devotion.



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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜਾ ਪਿਰੁ ਜਾਣੈ ਆਪਣਾ ਤਨੁ ਮਨੁ ਅਗੈ
ਧਰੇਇ ॥

ਸੋਹਾਗਣੀ ਕਰਮ ਕਮਾਵਦੀਆ ਸੇਈ ਕਰਮ
ਕਰੇਇ ॥

ਸਹਜੇ ਸਾਚਿ ਮਿਲਾਵੜਾ ਸਾਚੁ ਵਡਾਈ ਦੇਇ
॥੧॥

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਇ ॥

ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ
ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਕਾਮਣਿ ਦੂਜੈ
ਭਾਇ ॥

ਬਿਨੁ ਗੁਰ ਨੀਦ ਨ ਆਵਈ ਦੁਖੀ ਰੈਣਿ
ਵਿਹਾਇ ॥

ਬਿਨੁ ਸਬਦੈ ਪਿਰੁ ਨ ਪਾਈਐ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇ ॥੨॥

ਪੰਨਾ ੩੨

ਹਉ ਹਉ ਕਰਤੀ ਜਗੁ ਫਿਰੀ ਨਾ ਧਨੁ ਸੰਪੈ
ਨਾਲਿ ॥

sireeraag mehlā 3.

jaa pir jaanai aapnaa tan man agai Dharay-
ay.

sohaaganeē karam kamaavdee-aa say-ee
karam karay-i.

sehjay saach milaavrhaa saach vadaa-ee
day-ay. ||1||

bhaa-ee ray gur bin bhagaṭ na ho-ay.

bin gur bhagaṭ na paa-ee-ai jay lochai
sabh ko-ay. ||1|| rahaa-o.

lakh cha-oraaseeh fayr pa-i-aa kaaman
doojai bhaa-ay.

bin gur need na aavee dukhee rain vihaa-
ay.

bin sabdai pir na paa-ee-ai birthaa janam
gavaa-ay. ||2||

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ha-o ha-o kartee jag firee naa Dhan
sampai naal.

anDhee naam na chayt-ee sabh baaDhee
jamkaal.

satgur mili-ai Dhan paa-i-aa har naamaa
ridai samaal. ||3||



ਅੰਧੀ ਨਾਮੁ ਨ ਚੇਤਈ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ
॥

naam raṭay say nirmalay gur kai sahj
subhaa-ay.

ਸਤਗੁਰਿ ਮਿਲਿਐ ਧਨੁ ਪਾਇਆ ਹਰਿ ਨਾਮਾ
ਰਿਦੈ ਸਮਾਲਿ ॥੩॥

man ṭan raṭaa rang si-o rasnaa rasan
rasaa-ay.

naanak rang na utrai jo har Dhur chhodi-
aa laa-ay. ||4||14||47||

ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਗੁਰ ਕੈ ਸਹਜਿ
ਸੁਭਾਇ ॥

ਮਨੁ ਤਨੁ ਰਾਤਾ ਰੰਗਿ ਸਿਉ ਰਸਨਾ ਰਸਨ
ਰਸਾਇ ॥

ਨਾਨਕ ਰੰਗੁ ਨ ਉਤਰੈ ਜੋ ਹਰਿ ਧੁਰਿ ਛੋਡਿਆ
ਲਾਇ ॥੪॥੧੪॥੪੭॥

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that instead of following the dictates of our own mind, we should follow the advice of our Guru, and sing praises of God in holy company with true love and devotion.

In this shabad and many others, Guru Ji uses the example of a bride who is trying to please her groom. He compares man's soul with the bride and God with the beloved groom, with whom the soul wants to unite.

Addressing the bride-soul, Guru Ji says: “When a soul (bride) recognizes (God) as her spouse, she surrenders her body and soul to Him. (In other words), she does the same kinds of deeds, as does a truly wedded and united bride. By doing so, she imperceptibly obtains union with the true (God), and He blesses her with true honor.”(1)

However, Guru Ji cautions us and tells: “O brother, we cannot worship God without



the Guru's guidance. Yes, without the Guru's guidance, God's worship cannot be done even though all may long for it.”(1-pause)

Describing the fate of those, who try to attain to God without the Guru's guidance, Guru Ji says: “The bride (soul), who remains caught in duality (i.e. love of worldly riches), wanders through millions of existences. Without the Guru's guidance she finds no sleep (or rest) and spends the night (of her life) in agony. Without the Guru's word (guidance), we cannot attain God and one wastes his life in vain.”(2)

Now Guru Ji comments on the world in general. He says: “(The entire) world is wandering around engrossed in its selfishness, but (it doesn't realize that the accumulated) wealth does not accompany a person after his death. The blind (world) does not dwell on God's Name, and is therefore bound by the demon of death (i.e. perpetual pain of births and deaths). By meeting the true Guru, the wealth of God's Name is enshrined in one's heart and one meditates on God in one's heart.”(3)

Finally describing the merits of those persons who are imbued with the love of God's Name, Guru Ji says: “Those, who are imbued with the love of God's Name, by following the Guru's word, imperceptibly they become immaculate. Their tongue enjoys the relish of the (God's Name), and their mind is imbued with God's love. O Nanak, that love does not wear off, with which God has imbued a person from the very beginning.”(4-14-47)

The message of the shabad is that, if we want to enjoy, eternal union with God then we should serve (i.e. worship) Him like a loving wedded wife. But to understand the way to serve or please our Spouse, we have to seek and follow the guidance of our Guru (Granth Sahib Ji).



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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlāa 3.

ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ
ਭਗਤਿ ਨ ਹੋਈ ॥gurmukh kirpaa karay bhagat keejai bin
gur bhagat na ho-ee.ਆਪੈ ਆਪੁ ਮਿਲਾਏ ਬੂਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ
ਸੋਈ ॥aapai aap milaa-ay boojhai taa nirmal
hovai so-ee.ਹਰਿ ਜੀਉ ਸਾਚਾ ਸਾਚੀ ਬਾਣੀ ਸਬਦਿ
ਮਿਲਾਵਾ ਹੋਈ ॥੧॥har jee-o saachaa saachee banee sabad
milaavaa ho-ee. ||1||

ਭਾਈ ਰੇ ਭਗਤਿਹੀਨੁ ਕਾਹੇ ਜਗਿ ਆਇਆ ॥

bhaa-ee ray bhagtiheen kaahay jag aa-i-
aa.ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ॥੧॥ ਰਹਾਉ ॥pooray gur kee sayv na keenee birthaa
janam gavaa-i-aa. ||1|| rahaa-o.ਆਪੇ ਜਗਜੀਵਨੁ ਸੁਖਦਾਤਾ ਆਪੇ ਬਖਸਿ
ਮਿਲਾਏ ॥aapay jagjeevan sukh-daata aapay bakhas
milaa-ay.ਜੀਅ ਜੰਤ ਏ ਕਿਆ ਵੇਚਾਰੇ ਕਿਆ ਕੋ ਆਖਿ
ਸੁਣਾਏ ॥jee-a jant ay ki-aa vaychaaray ki-aa ko
aakh sunaa-ay.ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਇ ਵਡਾਈ ਆਪੇ ਸੇਵ
ਕਰਾਏ ॥੨॥gurmukh aapay day-ay vadaa-ee aapay
sayv karaa-ay. ||2||ਦੇਖਿ ਕੁਟੰਬੁ ਮੋਹਿ ਲੋਭਾਣਾ ਚਲਦਿਆ ਨਾਲਿ
ਨ ਜਾਈ ॥daykh kutamb mohi lobhaanaa chaldi-aa
naal na jaa-ee.ਸਤਗੁਰੁ ਸੇਵਿ ਗੁਣ ਨਿਧਾਨੁ ਪਾਇਆ ਤਿਸ
ਦੀ ਕੀਮ ਨ ਪਾਈ ॥har parabh sakhaa meet parabh mayraa
antay ho-ay sakhaa-ee.

aapnai man chit kahai kahaa-ay bin gur



ਹਰਿ ਪ੍ਰਭੁ ਸਖਾ ਮੀਤੁ ਪ੍ਰਭੁ ਮੇਰਾ ਅੰਤੇ ਹੋਇ
ਸਖਾਈ ॥੩॥

aap na jaa-ee.

ਆਪਣੈ ਮਨਿ ਚਿਤਿ ਕਹੈ ਕਹਾਏ ਬਿਨੁ ਗੁਰ
ਆਪੁ ਨ ਜਾਈ ॥

har jee-o daataa bhagat vachhal hai kar
kirpaa man vasaa-ee.

ਹਰਿ ਜੀਉ ਦਾਤਾ ਭਗਤਿ ਵਛਲੁ ਹੈ ਕਰਿ
ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਈ ॥

naanak sobhaa surat day-ay parabh aapay
gurmukh day vadi-aa-ee. ||4||15||48||

ਨਾਨਕ ਸੋਭਾ ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੇ
ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ॥੪॥੧੫॥੪੮॥

SIRI RAAG MOHALLA 3

In the second stanza of the previous shabad, Guru Ji had stated that we cannot serve or worship God without the Guru's (guidance). In this shabad, Guru Ji once again stresses upon this point, and gives a reason for that.

He says: "It is only when the exalted Guru shows grace that we worship God. Without the Guru's grace, the worship (of God) is not possible. It is only when the Guru unites a person with himself that he understands (the reality), and becomes immaculate (in heart. The essence of Guru's guidance is that) God is true, and true is His 'bani' (or utterance). It is through the Guru's word that union with God is obtained."(1)

In order to impress upon us the great importance of worshipping God, Guru Ji directly addresses us and says: "O brother, why did you come to this world (at all) if you were not going to worship God? (If you have) not served the Perfect Guru (i.e. followed his instructions), you have wasted your life in vain."(1-pause)

However talking about the kindness of God, Guru Ji says: "God, the life of the world, Himself is the Giver of Peace and showing kindness He Himself forgives man and unites him with Himself, (Otherwise) what are these helpless creatures and what can they say or do? It is God Himself who bestows honor (on some) through the Guru and yokes them to His service and devotion."(2)



Next, commenting on the attachment of human beings to their families, Guru Ji says: “The human being, seeing his family gets engrossed in its attachment, but this (family) does not accompany him at the time of departure (from this world). On the other hand, the person who by serving the true Guru attains to God, the treasure of virtues, his worth cannot be appraised. Because (he firmly believes that) God is his friend and mate and is going to be his helper in the end (i.e. at the time of death).”(3)

SGGSP-32

Guru Ji concludes this shabad by stressing upon the importance of the Guru for another reason too. He says: “A person may say in his own heart or make others say about him that he has dispelled his ego, (but the fact is that) without the Guru’s help egoism cannot be removed. The bountiful God loves His devotees and showing mercy, He enshrines His loving devotion in the hearts of His devotees. O Nanak, God Himself blesses a Guru ward person with spiritual awakening to worship him and sing His praises, and Himself confers glory on him.”(4-15-48)

The message of the shabad is that, it is only through the Guru that we can dispel egoism and truly worship God. Therefore, we should always pray to God to bless us with the good sense to act according to the Guru’s teachings (enshrined in the holy Sri Guru Granth Sahib Ji).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlāa 3.

ਧਨੁ ਜਨਨੀ ਜਿਨਿ ਜਾਇਆ ਧੰਨੁ ਪਿਤਾ
ਪਰਧਾਨੁ ॥

Dhan jannee jin jaa-i-aa Dhan pitaa
parDhaan.

ਸਤਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਵਿਚਹੁ ਗਇਆ
ਗੁਮਾਨੁ ॥

satgur sayv sukh paa-i-aa vichahu ga-i-aa
gumaan.

ਦਰਿ ਸੇਵਨਿ ਸੰਤ ਜਨ ਖੜੇ ਪਾਇਨਿ ਗੁਣੀ
ਨਿਧਾਨੁ ॥੧॥

dar sayvan sant jan kharhay paa-in gunee
niDhaan. ||1||

ਮੇਰੇ ਮਨ ਗੁਰ ਮੁਖਿ ਧਿਆਇ ਹਰਿ ਸੋਇ ॥

mayray man gur mukh Dhi-aa-ay har so-
ay.

gur kaa sabad man vasai man tan nirmal
ho-ay. ||1|| rahaa-o.



ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸੈ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ
ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

kar kirpaa ghar aa-i-aa aapay mili-aa aa-
ay.

ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਇਆ ਆਪੇ ਮਿਲਿਆ
ਆਇ ॥

gur sabdee salaah-ai rangay sahj
subhaa-ay.

ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ
॥

sachai sach samaa-i-aa mil rahai na
vichhurh jaa-ay. ||2||

ਸਚੈ ਸਚਿ ਸਮਾਇਆ ਮਿਲਿ ਰਹੈ ਨ ਵਿਛੁੜਿ
ਜਾਇ ॥੨॥

jo kichh karnaa so kar rahi-aa avar na
karnaa jaa-ay.

ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ
ਕਰਣਾ ਜਾਇ ॥

chiree vichhunay mayli-an satgur pannai
paa-ay.

ਚਿਰੀ ਵਿਛੁੰਨੇ ਮੇਲਿਅਨੁ ਸਤਗੁਰ ਪੰਨੈ ਪਾਇ
॥

aapay kaar karaa-isee avar na karnaa jaa-
ay. ||3||

ਆਪੇ ਕਾਰ ਕਰਾਇਸੀ ਅਵਰੁ ਨ ਕਰਣਾ
ਜਾਇ ॥੩॥

man tan rataa rang si-o ha-umai taj
vikaar.

ਮਨੁ ਤਨੁ ਰਤਾ ਰੰਗ ਸਿਉ ਹਉਮੈ ਤਜਿ
ਵਿਕਾਰ ॥

ahinis hirdai rav rahai nirbha-o naam
nirankaar.

ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਰਵਿ ਰਹੈ ਨਿਰਭਉ ਨਾਮੁ
ਨਿਰੰਕਾਰ ॥

naanak aap milaa-i-an poorai sabad apaar.
||4||16||49||

ਨਾਨਕ ਆਪਿ ਮਿਲਾਇਅਨੁ ਪੂਰੈ ਸਬਦਿ
ਅਪਾਰ ॥੪॥੧੬॥੪੯॥

SIRI RAAG MOHALLA 3

In the previous shabad, the third Guru Amardas Ji stated at the very beginning, that it is



only when the Guru shows mercy that we worship (God). Without the Guru's (grace), worship (of God) is not possible. It is only when the Guru unites a person with himself, that he understands (the reality), and becomes immaculate (in heart).

In this shabad, Guru Ji is praising his Guru (Angad Dev Ji and his parents), through whose grace he himself obtained guidance and inspiration to worship God and enjoy all kinds of blessings.

He says: "Blessed is the mother who gave birth to the Guru (Angad Dev Ji), and blessed also is his noble father. By serving (i.e. devotedly acting on the advice of such a true Guru, (people) have obtained peace, and egoism has gone away from their within. The saintly persons, who men standing at his door serve him, they obtain (God), the treasure of virtues."(1)

Therefore, instructing his mind (and ours), Guru Ji says: "O my mind, meditate on that God through the Guru's guidance. Because if the Guru's word (i.e. instruction) abides in the heart, then both mind and body become pure."(1-pause)

Now rather than claiming any credit for himself, Guru Ji shares with us how he has been bestowed with all the blessings he is enjoying now. He says: "In His own mercy God Himself came to abide in my heart, and of His own He came and met me. (Therefore, I say, that) through the Guru's word (i.e. Gurbani), we should sing God's praises; (by doing so), He imperceptibly imbues us with His Love. (He, whom the) True one has merged in (His) true (Name), he always remains united with (Him), and never gets separated from Him."(2)

SGGSP-32

Commenting on God's omnipotence and how He blesses a person with His union, Guru Ji says: "Whatever God wants to do, He is doing, none else can do anything. By putting, the long separated ones, under the direction of the true Guru, (He has) united them with Him. He, Himself would make us do this deed (of entering Guru's shelter), nothing else can be done (by us)."(3)

Finally, describing the state of their body and mind, whom God has yoked to the service of the Guru, he says: "Shedding ego and all other evil thoughts, the body and mind (of such blessed persons) is imbued with (God's) love. Day and night, they keep meditating in their heart the fear- dispelling Name of the formless God. (In short), O' Nanak,



through the perfect word (or advice of the perfect Guru), the limitless God has united (them with Him).”(4-16-49)

The message of the shabad is that we should pray to God to bless us with true devotion of Guru (Granth Sahib). So that, we may devotedly listen to and act on Guru's word (i.e. Gurbani), and try to make ourselves so pure and full of love for God that He may in His mercy come to abide in our heart and unite us with Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਅੰਤੁ ਨ ਪਾਇਆ
ਜਾਇ ॥

govind gunēe niDhaan hai ant na paa-i-aa
jaa-ay.
kathnee badnee na paa-ee-ai ha-umai
vichahu jaa-ay.

ਕਥਨੀ ਬਦਨੀ ਨ ਪਾਈਐ ਹਉਮੈ ਵਿਚਹੁ
ਜਾਇ ॥

SGGSP-33

ਪੰਨਾ ੩੩

satgur mili-ai sad bhai rachai aap vasai
man aa-ay. ||1||

ਸਤਗੁਰਿ ਮਿਲਿਐ ਸਦ ਭੈ ਰਚੈ ਆਪਿ ਵਸੈ
ਮਨਿ ਆਇ ॥੧॥

bhaa-ee ray gurmukh boojhai ko-ay.

ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥

bin boojhay karam kamaavnay janam
padaarath kho-ay. ||1|| rahaa-o.

ਬਿਨੁ ਬੂਝੈ ਕਰਮ ਕਮਾਵਣੇ ਜਨਮੁ ਪਦਾਰਥੁ
ਖੋਇ ॥੧॥ ਰਹਾਉ ॥
ਜਿਨੀ ਚਾਖਿਆ ਤਿਨੀ ਸਾਦੁ ਪਾਇਆ ਬਿਨੁ
ਚਾਖੇ ਭਰਮਿ ਭੁਲਾਇ ॥

jinee chaakhi-aa tinee saad paa-i-aa bin
chaakhay bharam bhulaa-ay.

amrit saachaa naam hai kahnaa kachhoo
na jaa-ay.

ਅੰਮ੍ਰਿਤੁ ਸਾਚਾ ਨਾਮੁ ਹੈ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ
॥

peevat hoo parvaan bha-i-aa poorai sabad
samaa-ay. ||2||
aapay day-ay ta paa-ee-ai hor karnaa
kichhoo na jaa-ay.

ਪੀਵਤ ਹੂ ਪਰਵਾਣੁ ਭਇਆ ਪੂਰੈ ਸਬਦਿ
ਸਮਾਇ ॥੨॥

dayvan vaalay kai hath daat hai guroo du-
aarai paa-ay.



ਆਪੇ ਦੇਇ ਤ ਪਾਈਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥	jayhaa keeton tayhaa ho-aa jayhay karam kamaa-ay. 3
ਦੇਵਣ ਵਾਲੇ ਕੈ ਹਥਿ ਦਾਤਿ ਹੈ ਗੁਰੂ ਦੁਆਰੈ ਪਾਇ ॥	jat sat sanjam naam hai vin naavai nirmal na ho-ay.
ਜੇਹਾ ਕੀਤੋਨੁ ਤੇਹਾ ਹੋਆ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥੩॥	poorai bhaag naam man vasai sabad milaavaa ho-ay.
ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਨਾਮੁ ਹੈ ਵਿਣੁ ਨਾਵੈ ਨਿਰਮਲੁ ਨ ਹੋਇ ॥	naanak sehjay hee rang varatdaa har gun paavai so-ay. 4 17 50
ਪੂਰੈ ਭਾਗਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥	
ਨਾਨਕ ਸਹਜੇ ਹੀ ਰੰਗਿ ਵਰਤਦਾ ਹਰਿ ਗੁਣ ਪਾਵੈ ਸੋਇ ॥੪॥੧੭॥੫੦॥	

SIRI RAAG MOHALLA 3

In the previous few shabads Guru Ji had been explaining to us from different angles, the importance of meditating on God's Name, and why it is essential for us to seek the Guru's guidance and refuge.

In this shabad, Guru Ji summarizes his thoughts, and lovingly gives us simple and straightforward advice. He says: "God is the treasure of virtues, His limits cannot be known. We cannot attain Him by mere talk or prattle. He can be attained only by dispelling egoism from within us. Meeting the true Guru, we are permeated with God's reverent fear and He Himself comes to abide in our heart."(1)

**SGGSP-33**

Guru Ji however comments: "O brothers, only some rare person realizes God through the Guru. Performing all other kinds of deeds and rituals, without realization is wasting valuable human life."(1-pause)

Commenting upon the merits of meditating on God's Name (understanding God, and His love), Guru Ji says: "Only those who have tasted the Name-nectar (i.e. experienced its bliss) enjoy its relish, and without experiencing it they go astray lost in doubt or delusion. God's Name is the immortalizing nectar beyond description. He, who partakes of it by getting absorbed in the Guru's word (i.e. by faithfully following the Guru's instructions), is approved in God's court."(2)

Guru Ji now tells us how we can obtain this immortalizing Name-nectar. He says: "Man receives the gift of Name-nectar only if God Himself bestows it on him. It cannot be obtained through any effort on the part of man. This gift is in the Giver's hand, and one receives it at the Guru's door (i.e. by becoming Guru ward. But one becomes Guru ward only, if one has been so destined), because a person becomes, as he is made or destined to be, on the basis of his past deeds."(3)

In conclusion Guru Ji says: "Chastity, truthfulness, and austerity, all are contained in (God's) Name, and without the Name, one does not become pure. It is through perfect good fortune that the Name (i.e. true love for God) is enshrined in man's heart, and through the Guru's word, that he attains union with God. In short, O Nanak, he who spontaneously lives in God's love develops His attributes."(4-17-50)

The message of this shabad is that if we want to achieve the true objective of human life, we should faithfully act on Guru's guidance and dwell on God's Name in a state of peace and poise.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਕਾਂਇਆ ਸਾਧੈ ਉਰਧ ਤਪੁ ਕਰੈ ਵਿਚਹੁ ਹਉਮੈ
ਨ ਜਾਇ ॥

kaa^N-i-aa saaDhai uraDh tap karai
vichahu ha-umai na jaa-ay.

ਅਧਿਆਤਮ ਕਰਮ ਜੇ ਕਰੇ ਨਾਮੁ ਨ ਕਬ ਹੀ

aDhi-aatam karam jay karay naam na kab
hee paa-ay.



ਪਾਇ ॥	gur kai sabad jeevat marai har naam vasai man aa-ay. 1
ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥	sun man mayray bhaj satgur sarnaa.
ਸੁਣਿ ਮਨ ਮੇਰੇ ਭਜੁ ਸਤਗੁਰ ਸਰਣਾ ॥	gur parsaadee chhutee-ai bikh bhavjal sabad gur tarnaa. 1 rahaa-o.
ਗੁਰ ਪਰਸਾਦੀ ਛੁਟੀਐ ਬਿਖੁ ਭਵਜਲੁ ਸਬਦਿ ਗੁਰ ਤਰਣਾ ॥੧॥ ਰਹਾਉ ॥	tarai gun sabhaa Dhaat hai doojaa bhaa-o vikaar.
ਤੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਦੂਜਾ ਭਾਉ ਵਿਕਾਰੁ ॥	pandit parhai banDhan moh baaDhaa nah boojhai bikhhi-aa pi-aar.
ਪੰਡਿਤੁ ਪੜੈ ਬੰਧਨ ਮੋਹ ਬਾਧਾ ਨਹ ਬੂਝੈ ਬਿਖਿਆ ਪਿਆਰਿ ॥	satgur mili-ai tarikutee chhootai cha-uthai pad mukat du-aar. 2
ਸਤਗੁਰਿ ਮਿਲਿਐ ਤ੍ਰਿਕੁਟੀ ਛੂਟੈ ਚਉਬੈ ਪਦਿ ਮੁਕਤਿ ਦੁਆਰੁ ॥੨॥	gur tay maarag paa-ee-ai chookai moh gubaar.
ਗੁਰ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ਚੁਕੈ ਮੋਹੁ ਗੁਬਾਰੁ ॥	sabad marai taa uDhrai paa-ay mokh du- aar.
ਸਬਦਿ ਮਰੈ ਤਾ ਉਧਰੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥	gur parsaadee mil rahai sach naam kartaar. 3
ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ ਰਹੈ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥੩॥	ih manoo-aa at sabal hai chhaday na kitai upaa-ay.
ਇਹੁ ਮਨੁਆ ਅਤਿ ਸਬਲ ਹੈ ਛਡੇ ਨ ਕਿਤੇ ਉਪਾਇ ॥	doojai bhaa-ay dukh laa-idaa bahutee day-ay sajaa-ay.
ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਲਾਇਦਾ ਬਹੁਤੀ ਦੇਇ ਸਜਾਇ ॥	naanak naam lagay say ubray ha-umai sabad gavaa-ay. 4 18 51
ਨਾਨਕ ਨਾਮਿ ਲਗੇ ਸੇ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ	



ਗਵਾਇ ॥੪॥੧੮॥੫੧॥

SIRI RAAG MOHALLA 3

In the previous Shabad Guru Ji advised us that if we want to achieve the true objective of human life, we should faithfully act upon the Guru's guidance and dwell on God's Name in a state of peace and poise. Naturally the question arises about other methods advocated in various faiths, particularly bodily discipline prescribed in "*Hatha Yoga*", penances and ritual worship which were quite popular in India in those days. He also comments on the conduct of Pundits (i.e. religious scholars), who study and expound on Vedas, and other holy scriptures.

In this shabad, Guru Ji comments on all such methods, and tells us why they fail to help a person achieve his spiritual goal.

SGGSP-33

He says: "A person may torment his body and perform penance with his body hanging upside down, but still his ego will not leave him. He may keep on performing various spiritual deeds (dictated by his mind), but he will never attain to God's Name. It is only when, through the Guru's instruction, man dies while alive (i.e. completely effaces his ego) that God's Name comes to abide in his heart."(1)

Guru Ji, therefore, tells himself (and us), "Listen O my mind; hasten to the sanctuary of the true Guru. It is through the Guru's grace that we are saved and cross the worldly ocean full of poison (i.e. this world full of sins, lusts and evils)."(1-pause)

Now Guru Ji comments on the conduct of Pundits, who think that they are doing highly virtuous deeds by reading and expounding the Vedas (and other holy books) to others. He says: "All deeds motivated by any of the three impulses of Maya (i.e. Greed, Power or Piety) are perishable. Evil are the thoughts of Duality (i.e. love of Maya rather than God). The 'Pundit' (Hindu priest or scholar) reads the Vedas under the bond of attachment (for material gain). Engrossed in love of the poison (of Maya) he fails to realize God. By meeting the True Guru alone man finds release from Maya of three attributes and in the fourth state reaches the gate of salvation.



Explaining how we are released from the bondage of Maya, and find salvation through the Guru's guidance, Guru Ji says: "It is through the Guru that man discovers the true way (of life to meet God) and shed the darkness of attachment (to Maya). It is only when a person's self (conceit) dies (i.e. is completely effaced) by the Guru's Word that he is saved and reaches the door to salvation. In this way, through the Guru's grace, man remains united with the true Name of the Creator."(3)

Summarizing his comments, Guru Ji says: "This mind is very obstinate and dominating. It does not release a person from its grip by any means. By getting man entangled in love for worldly lusts and evils, it gets him punished a lot. O' Nanak, only those who by shedding their ego through the Guru's word are attuned to the Name (of God), are saved."(4-18-51)

The message of this shabad is that our mind is very deceitful and obstinate. It can get us into a lot of trouble by tempting us to various lusts and passions. Any amount of ritualistic austerities, restraints and bonds to control our mind are of no use. The best way is to listen to the Guru's advice, act upon it, and dwell on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਪਾਈਐ ਹਰਿ ਨਾਮੋ ਦੇਇ
ਦ੍ਰਿੜਾਇ ॥

kirpaa karay gur paa-ee-ai har naamo day-
ay drirh-aa-ay.

ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇ ॥

bin gur kinai na paa-i-o birthaa janam
gavaa-ay.
manmukh karam kamaavnay dargeh milai
sajaa-ay. ||1||

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ
॥੧॥

man ray doojaa bhaa-o chukaa-ay.

ਮਨ ਰੇ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ ॥

antar tayrai har vasai gur sayvaa sukh paa-
ay. rahaa-o.

ਅੰਤਰਿ ਤੇਰੈ ਹਰਿ ਵਸੈ ਗੁਰ ਸੇਵਾ ਸੁਖੁ ਪਾਇ
॥ ਰਹਾਉ ॥

sach banee sach sabad hai jaa sach Dharay
pi-aar.

ਸਚੁ ਬਾਣੀ ਸਚੁ ਸਬਦੁ ਹੈ ਜਾ ਸਚਿ ਧਰੇ

har kaa naam man vasai ha-umai kroDh
nivaar.



ਪਿਆਰੁ ॥

man nirmal naam Dhi-aa-ee-ai taa paa-ay
mokh du-aar. ||2||

ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ
॥

ha-umai vich jag binasdaa mar jammai
aavai jaa-ay.

ਮਨਿ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਈਐ ਤਾ ਪਾਏ ਮੋਖ
ਦੁਆਰੁ ॥੨॥

manmukh sabad na jaannee jaasan pat
gavaa-ay.

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਬਿਨਸਦਾ ਮਰਿ ਜੰਮੈ ਆਵੈ
ਜਾਇ ॥

gur sayvaa naa-o paa-ee-ai sachay rahai
samaa-ay. ||3||

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ਮਨਮੁਖ ਸਬਦੁ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਪਤਿ
ਗਵਾਇ ॥

sabad mani-ai gur paa-ee-ai vichahu aap
gavaa-ay.

ਗੁਰ ਸੇਵਾ ਨਾਉ ਪਾਈਐ ਸਚੇ ਰਹੈ ਸਮਾਇ
॥੩॥

an-din bhagat karay sada saachay kee liv
laa-ay.

ਪੰਨਾ ੩੪

naam padaarath man vasi-aa naanak sahj
samaa-ay. ||4||19||52||

ਸਬਦਿ ਮੰਨਿਐ ਗੁਰੁ ਪਾਈਐ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇ ॥

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਸਦਾ ਸਾਚੇ ਕੀ ਲਿਵ
ਲਾਇ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਿ ਵਸਿਆ ਨਾਨਕ ਸਹਜਿ
ਸਮਾਇ ॥੪॥੧੯॥੫੨॥

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SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji told us that our mind is very deceitful and obstinate. It can get us into a lot of trouble by tempting us to various lusts and passions. Any amount of ritualistic austerities, restraints and bonds cannot control our mind. The best way is to listen to the Guru's advice, act upon it, and dwell on God's Name.

In this shabad, Guru Ji tells us how we can find the Guru, and how his guidance helps us in attaining to God. He says: “(It is only when God) shows mercy that we find the Guru, who firmly establishes His Name (i.e. love for Him) in our heart. (Further we should remember that) never has any person obtained God's Name without the Guru. He who tries to do so, wastes his life. The apostate's (self-willed) deeds bring him only punishment in God's court.”(1)

Guru Ji therefore says to himself (actually us), "O my mind, forsake the love of others (i.e. worldly riches and power). God resides within you and you can find true joy by serving the Guru (and realizing God in your mind).”(1-Pause)

Now Guru Ji explains how the Guru's word or advice helps us in attaining the bliss of union with God. He says: “When man cultivates love for the True God, then true becomes his word and speech. Guru's Name comes to be lodged in his mind, ridding him of egoism and wrath. If he meditates on God's Name with a pure mind, he attains to the door of salvation.”(2)

However, Guru Ji notes: “The world perishes under (the curse of) ego and for this reason keeps on taking birth and dying, and thus coming and going (again and again). The self-willed persons do not realize the value of Guru's word (i.e. his advice). Therefore, they will depart from this world in dishonor. It is only by serving the true Guru (i.e. following his instructions) that God's Name (or enlightenment) is obtained and one merges in the True God.”(3)

Finally, Guru Ji says: “Man should obey the Guru's directive and dispel self-conceit from within. In this way if, night and day, he serves the True God with loving dedication. Then, O Nanak, the (invaluable) wealth of Name, resides in his heart, and he spontaneously merges in God Himself.”(4-19-52)

The message of this shabad is that, if we want to unite with God and live in eternal bliss, we should seek the Guru's refuge and follow his word (i.e. Gurbani enshrined in Guru Granth Sahib Ji).



ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਜਿਨੀ ਪੁਰਖੀ ਸਤਗੁਰੁ ਨ ਸੇਵਿਓ ਸੇ ਦੁਖੀਏ
ਜੁਗ ਚਾਰਿ ॥

jinee purkhee satgur na sayvi-o say
dukhee-ay jug chaar.

ਘਰਿ ਹੋਦਾ ਪੁਰਖੁ ਨ ਪਛਾਣਿਆ ਅਭਿਮਾਨਿ
ਮੁਠੇ ਅਹੰਕਾਰਿ ॥

ghar hodaa purakh na pachhaani-aa
abhimaan muthay aha^Nkaar.

ਸਤਗੁਰੂ ਕਿਆ ਫਿਟਕਿਆ ਮੰਗਿ ਥਕੇ ਸੰਸਾਰਿ
॥

satguroo ki-aa fitki-aa mang thakay
sansaar.

ਸਚਾ ਸਬਦੁ ਨ ਸੇਵਿਓ ਸਭਿ ਕਾਜ
ਸਵਾਰਣਹਾਰੁ ॥੧॥

sachaa sabad na sayvi-o sabh kaaj
savaaranhaar. ||1||

man mayray sadaa har vaykh hadoor.

ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਵੇਖੁ ਹਦੂਰਿ ॥

janam maran dukh parharai sabad rahi-aa
bharpoor. ||1|| rahaa-o.

ਜਨਮ ਮਰਨ ਦੁਖੁ ਪਰਹਰੈ ਸਬਦਿ ਰਹਿਆ
ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

sach salaahan say sachay sachaa naam
aDhaar.

ਸਚੁ ਸਲਾਹਨਿ ਸੇ ਸਚੇ ਸਚਾ ਨਾਮੁ ਅਧਾਰੁ ॥

sachee kaar kamaavnee sachay naal pi-
aar.

ਸਚੀ ਕਾਰ ਕਮਾਵਣੀ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥

sachaa saahu varatdaa ko-ay na
maytanhaar.

ਸਚਾ ਸਾਹੁ ਵਰਤਦਾ ਕੋਇ ਨ ਮੋਟਣਹਾਰੁ ॥

manmukh mahal na paa-inee koorh
muthay koorhi-aar. ||2||

ਮਨਮੁਖ ਮਹਲੁ ਨ ਪਾਇਨੀ ਕੂੜਿ ਮੁਠੇ
ਕੂੜਿਆਰ ॥੨॥

ha-umai kartaa jag mu-aa gur bin ghor
anDhaar.

maa-i-aa mohi visaari-aa sukh-daata



ਹਉਮੈ ਕਰਤਾ ਜਗੁ ਮੁਆ ਗੁਰ ਬਿਨੁ ਘੋਰ daataar.
ਅੰਧਾਰੁ ॥

satgur sayveh taa ubreh sach rakheh ur
Dhaar.

ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਸੁਖਦਾਤਾ ਦਾਤਾਰੁ
॥

ਸਤਗੁਰੁ ਸੇਵਹਿ ਤਾ ਉਬਰਹਿ ਸਚੁ ਰਖਹਿ ਉਰ
ਧਾਰਿ ॥

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ਕਿਰਪਾ ਤੇ ਹਰਿ ਪਾਈਐ ਸਚਿ ਸਬਦਿ
ਵੀਚਾਰਿ ॥੩॥

kirpaa tay har paa-ee-ai sach sabad
veechaar. ||3||

satgur sayv man nirmalaa ha-umai taj
vikaar.

ਸਤਗੁਰੁ ਸੇਵਿ ਮਨੁ ਨਿਰਮਲਾ ਹਉਮੈ ਤਜਿ
ਵਿਕਾਰ ॥

aap chhod jeevat marai gur kai sabad
veechaar.

ਆਪੁ ਛੋਡਿ ਜੀਵਤ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ
ਵੀਚਾਰ ॥

DhanDhaa Dhaavat reh ga-ay laagaa
saach pi-aar.

ਧੰਧਾ ਧਾਵਤ ਰਹਿ ਗਏ ਲਾਗਾ ਸਾਚਿ ਪਿਆਰੁ
॥

sach ratay mukh ujlay tit saachai darbaar.
||4||
satgur purakh na mani-o sabad na lago pi-
aar.

ਸਚਿ ਰਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ
॥੪॥

isnaan daan jaytaa karahi doojai bhaa-ay
khu-aar.

ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਮੰਨਿਓ ਸਬਦਿ ਨ ਲਗੋ
ਪਿਆਰੁ ॥

har jee-o aapnee kirpaa karay taa laagai
naam pi-aar.



ਇਸਨਾਨੁ ਦਾਨੁ ਜੇਤਾ ਕਰਹਿ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥
 naanak naam samaal too gur kai hayt
 apaar. ||5||20||53||

ਹਰਿ ਜੀਉ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਲਾਗੈ
 ਨਾਮ ਪਿਆਰੁ ॥

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਗੁਰ ਕੈ ਹੇਤਿ
 ਅਪਾਰਿ ॥੫॥੨੦॥੫੩॥

SIRI RAAG MOHALLA 3

In the first stanza of the previous shabad, Guru Ji told us that never has any person obtained God's Name without the Guru. He who tries to do so, wastes his life. The apostate's (self-willed) deeds bring him only punishment in God's court.

Guru Ji begins this shabad by describing the state and fate of those self-conceited persons, who do not serve the Guru i.e. do not follow his advice. He says: "They, who have not served (i.e. followed the advice of the true Guru, always remain miserable. They do not recognize God who resides right in their own hearts because they are deceived by their self-conceit and ego. Rejected by the True Guru, they get exhausted begging all over the world (i.e. running after riches). They do not meditate on the true Word that can accomplish all tasks.

For this reason Guru Ji tells himself (actually us): "O my mind, always see (i.e. feel) the presence of God right in front of you. He destroys the pangs of birth and death and fills your being with the Divine Word."(1-pause)

Describing the merits of praising God, Guru Ji says: "Those who praise the true God also become true and the True Name becomes their sole support. Being imbued with the true God, they live a truthful life. (They see God) pervading every where like a true king, whose writ no body can erase. On the other hand, the self-conceited persons (who do not follow the Guru's advice) never attain to God's mansion and those false ones are duped by falsehood."(2)

Next, Guru Ji comments on the world in general and says: "Absorbed in egoism the



whole world is perishing (spiritually), because without (following the advice of) the Guru, there is pitch darkness (i.e. complete ignorance). Driven by the attachment for Maya, the world has forgotten the joy-giving Giver. Those who serve (i.e. follow) the True Guru, and keep his advice enshrined in their hearts are saved. But it is only by Guru's grace that we obtain God after reflecting on the true Word.”(3)

Describing the merits of serving (i.e. following) the Guru, he says: “When we follow the Guru's advice, our mind sheds its ego and lust and becomes pure. By reflecting on the Guru's word, a person sheds his self-conceit so much, as if he has died while still alive. Then all his deeds (in pursuit of Maya) are ended, and he is imbued with love for the True One. Those who are dyed in truth carry radiant faces in the true Divine court.”(4)

Finally reverting to his statement in the beginning of this shabad, Guru Ji says: “Those, who have not accepted the True Guru (as their guide), and are not imbued with love for his word (or advice), all their ablutions and charities made in duality (i.e. love for worldly wealth) go waste and bring dishonor or suffering. Only if God shows His grace, then are they inspired with love for His Name. Therefore O Nanak, through infinite love and devotion for the Guru meditate on the Name and preserve it in your heart.”(5-20-53)

The message of the shabad is that, it will be a real tragedy, if we do not realize God, who is residing right in our own heart. Therefore, instead of following the dictates of our own mind and running after worldly riches, we should truly reflect and act upon the word of Guru (Granth Sahib Ji), shed our ego and dwell on God's Name with true love and devotion.

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਕਿਸੁ ਹਉ ਸੇਵੀ ਕਿਆ ਜਪੁ ਕਰੀ ਸਤਗੁਰ
ਪੁਛਉ ਜਾਇ ॥

kis ha-o sayvee ki-aa jap karee satgur
poochha-o jaa-ay.

ਸਤਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲਈ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇ ॥

satgur kaa bhaanaa man la-ee vichahu aap
gavaa-ay.



ਏਹਾ ਸੇਵਾ ਚਾਕਰੀ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥	ayhaa sayvaa chaakree naam vasai man aa-ay.
ਨਾਮੈ ਹੀ ਤੇ ਸੁਖੁ ਪਾਈਐ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇ ॥੧॥	naamai hee tay sukh paa-ee-ai sachai sabad suhaa-ay. 1
ਮਨ ਮੇਰੇ ਅਨਦਿਨੁ ਜਾਗੁ ਹਰਿ ਚੇਤਿ ॥	man mayray an-din jaag har chayt.
ਆਪਣੀ ਖੇਤੀ ਰਖਿ ਲੈ ਕੂੰਜ ਪੜੈਗੀ ਖੇਤਿ ॥੧॥ ਰਹਾਉ ॥	aapnee khaytee rakh lai koo ^N j parhaigee khayt. 1 rahaa-o.
ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥	man kee-aa ichhaa pooree-aa sabad rahi-aa bharpoor.
ਭੈ ਭਾਇ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਹਰਿ ਜੀਉ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ ॥	bhai bhaa-ay bhagat karahi din raatee har jee-o vaykhai sadaa hadoor.
ਸਚੈ ਸਬਦਿ ਸਦਾ ਮਨੁ ਰਾਤਾ ਭ੍ਰਮੁ ਗਇਆ ਸਰੀਰਹੁ ਦੂਰਿ ॥	sachai sabad sadaa man raataa bharam ga-i-aa sareerahu door.
ਨਿਰਮਲੁ ਸਾਹਿਬੁ ਪਾਇਆ ਸਾਚਾ ਗੁਣੀ ਗਹੀਰੁ ॥੨॥	nirmal saahib paa-i-aa saachaa gunee gaheer. 2
ਜੋ ਜਾਗੇ ਸੇ ਉਬਰੇ ਸੂਤੇ ਗਏ ਮੁਹਾਇ ॥	jo jaagay say ubray sootay ga-ay muhaa-ay.
ਸਚਾ ਸਬਦੁ ਨ ਪਛਾਣਿਓ ਸੁਪਨਾ ਗਇਆ ਵਿਹਾਇ ॥	sachaa sabad na pachhaani-o supnaa ga-i-aa vihaa-ay.
ਸੁੰਵੇ ਘਰ ਕਾ ਪਾਹੁਣਾ ਜਿਉ ਆਇਆ ਤਿਉ ਜਾਇ ॥	sunjay ghar kaa paahunaa ji-o aa-i-aa ti-o jaa-ay.
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	manmukh janam birthaa ga-i-aa ki-aa muhu daysee jaa-ay. 3
	sabh kichh aapay aap hai ha-umai vich kahan na jaa-ay.



ਪੰਨਾ ੩੫

gur kai sabad pachhaanee-ai dukh ha-
umai vichahu gavaa-ay.

ਮਨਮੁਖ ਜਨਮੁ ਬਿਰਥਾ ਗਇਆ ਕਿਆ ਮੁਹੁ
ਦੇਸੀ ਜਾਇ ॥੩॥

satgur sayvan aapnaa ha-o tin kai laaga-o
paa-ay.

ਸਭ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਹਉਮੈ ਵਿਚਿ
ਕਹਨੁ ਨ ਜਾਇ ॥

naanak dar sachai sachiaar heh ha-o tin
balihaarai jaa-o. ||4||21||54||

ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਣੀਐ ਦੁਖੁ ਹਉਮੈ ਵਿਚਹੁ
ਗਵਾਇ ॥

ਸਤਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਹਉ ਤਿਨ ਕੈ
ਲਾਗਉ ਪਾਇ ॥

ਨਾਨਕ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ਹਹਿ ਹਉ ਤਿਨ
ਬਲਿਹਾਰੈ ਜਾਉ ॥੪॥੨੧॥੫੪॥

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji commented that afflicted with ego, the whole world is dying (i.e. suffering grievously). So naturally the question arises: “What should a person do, if he wants to save himself from this suffering.”

In this shabad, Guru Ji answers this question saying: “(When I ask, my Guru), whom I should serve or offer devotion and what I should meditate upon? (I get the answer, that) I should submit to the True Guru’s will, by entirely dispelling ego from within myself. This is the real service and devotion through which God’s Name will come to be lodged in the heart. Through God’s Name comes true happiness and through the true (holy) Word does life become sublime and beautiful.”(1)

Guru Ji warns us by giving a beautiful metaphor of flamingoes, which like locusts, suddenly invade a farm and destroy it completely. He says: “O my mind, remain wakeful (from the onslaughts of greed) and night and day dwell upon God’s Name. In this way, protect the crop (of your spiritual life), lest the flamingoes (of death) should suddenly invade your field (and nullify all your spiritual endeavors).”(1-pause)



Guru Ji then describes the benefits of dwelling on God's Name. He says: "They in whose heart always pervades God's Name or the holy Word find all their desires fulfilled. Day and night they worship God in a state of divine awe and love, and always see God manifest before them. Their mind is ever dyed with the true Word and all their doubts and illusions are removed."(2)

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Guru Ji therefore states: "They, who remain watchful (about the onslaughts of Maya i.e. worldly temptations), are saved, but those who remain asleep (i.e. unwary of these temptations) are robbed. They do not realize the true Word (or advice of the Guru) and their life passes off in vain like a dream. They are like the guests in a deserted house who leave the world as empty-handed as they came into it. So the life of these self-willed persons goes waste. With what face will they go to God's court?"(3)

Finally enunciating the underlying principle, Guru Ji says: "It is God who is all in all, but in our ego we do not admit this. However, if through Guru's word (or advice) we recognize Him, this malady of ego from within us can go. Therefore, I fall at the feet of those persons who serve their true Guru (i.e. follow his advice). O Nanak, such persons are adjudged true (i.e. truly deserving honor) at the door of the true (God), and I am a sacrifice unto them."(4-21-54)

The message of the shabad is that before we are afflicted old age, or struck by death, we should humbly study and follow the Holy Word of the Guru (Granth Sahib). Shedding our entire ego, we should mould and lead our life accordingly, and dwell on God's Name with love, reverence and devotion. Who knows God may bestow His grace on us also and accept us in His blissful eternal union?

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ
ਭਗਤਿ ਹੋਇ ॥

jay vaylā vakhaṭ veechaaree-ai ṭāa kiṭ
vaylā bhagaṭ ho-ay.

ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਸਚੇ ਸਚੀ ਸੋਇ ॥

an-din naamay raṭi-aa sachay sachee so-ay.

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਭਗਤਿ ਕਿਨੇਹੀ
ਹੋਇ ॥

ik ṭil pi-aaraa visrai bhagaṭ kinayhee ho-ay.

man ṭan seetal saach si-o saas na birthaa



ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਚ ਸਿਉ ਸਾਸੁ ਨ ਬਿਰਥਾ ਕੋਇ ॥੧॥	ko-ay. 1
ਮੇਰੇ ਮਨ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ॥	mayray man har kaa naam <u>Dhi</u> -aa-ay.
ਸਾਚੀ ਭਗਤਿ ਤਾ ਥੀਐ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥ ਰਹਾਉ ॥	saachee <u>bhagat</u> taa thee-ai jaa har vasai man aa-ay. 1 rahaa-o.
ਸਹਜੇ ਖੇਤੀ ਰਾਹੀਐ ਸਚੁ ਨਾਮੁ ਬੀਜੁ ਪਾਇ ॥	sehjay <u>khaytee</u> raahee-ai sach naam beej paa-ay.
ਖੇਤੀ ਜੰਮੀ ਅਗਲੀ ਮਨੁਆ ਰਜਾ ਸਹਜਿ ਸੁਭਾਇ ॥	<u>khaytee</u> jammee aglee manoo-aa rajaa sahj subhaa-ay.
ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥	gur kaa sabad amrit hai jit peetai <u>tikh</u> jaa- ay.
ਇਹੁ ਮਨੁ ਸਾਚਾ ਸਚਿ ਰਤਾ ਸਚੇ ਰਹਿਆ ਸਮਾਇ ॥੨॥	ih man saachaa sach rataa sachay rahi-aa samaa-ay. 2
ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣਾ ਸਬਦੇ ਰਹਿਆ ਸਮਾਇ ॥	aakhan vaykhan bolnaa sabday rahi-aa samaa-ay.
ਬਾਣੀ ਵਜੀ ਚਹੁ ਜੁਗੀ ਸਚੇ ਸਚੁ ਸੁਣਾਇ ॥	banee vajee chahu jugee sacho sach sunaa- ay.
ਹਉਮੈ ਮੇਰਾ ਰਹਿ ਗਇਆ ਸਚੈ ਲਇਆ ਮਿਲਾਇ ॥	ha-umai mayraa reh ga-i-aa sachai la-i-aa milaa-ay.
ਤਿਨ ਕਉ ਮਹਲੁ ਹਦੂਰਿ ਹੈ ਜੋ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੩॥	tin ka-o mahal hadoor hai jo sach rahay liv laa-ay. 3
	nadree naam <u>Dhi</u> -aa-ee-ai vin karmaa paa- i-aa na jaa-ay.
	poorai <u>bhaag</u> satsangat lahai satgur <u>bhaytai</u> jis aa-ay.
	an-din naamay rati-aa <u>dukh</u> <u>bikhi</u> -aa vichahu jaa-ay.



ਨਦਰੀ ਨਾਮੁ ਧਿਆਈਐ ਵਿਣੁ ਕਰਮਾ
ਪਾਇਆ ਨ ਜਾਇ ॥
ਪੂਰੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਲਹੈ ਸਤਗੁਰੁ ਭੇਟੈ
ਜਿਸੁ ਆਇ ॥

naanak sabaḁ milaavrhāa naamay naam
samaa-ay. ||4||22||55||

ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਦੁਖੁ ਬਿਖਿਆ
ਵਿਚਹੁ ਜਾਇ ॥

ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵੜਾ ਨਾਮੇ ਨਾਮਿ
ਸਮਾਇ ॥੪॥੨੨॥੫੫॥

SIRI RAAG MOHALLA 3

According to Bh. Vir Singh Ji, it appears that Guru Ji uttered this shabad in response to some body's question regarding the most appropriate time for dwelling on God's Name. In this shabad, before answering this question, Guru Ji first clarifies the whole concept about the Name and tells us that like love, dwelling on Name is more a state of mind than a function.

So he says: "If we think that there is any auspicious time or moment (for dwelling on God's Name), then what can be the time for worship? (The fact is that, we cannot fix any particular time for God's worship). It is only by always being imbued with God's love that one becomes like the True God and gains noble reputation. Of what kind is that devotion, in which one forgets God even for a moment? True worship is that when not a single breath goes waste (without remembering God), and then both mind and body become serene and calm."(1)

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For this reason Guru Ji says to himself (and us): "O my mind, meditate on God's Name. True worship is performed only when God comes to abide in the heart."(1-pause)

Guru Ji illustrates his point with the example of a farmer. He says: "If, in a state of mental composure, we cultivate the farm (of our body) and sow the seed of Name, then we reap an abundant crop (of the Name), and the mind is imperceptibly satiated. The Guru's word (i.e. advice) is like nectar, drinking which all one's thirst (for Maya) is quenched. (In such a desire-less state), the mind imbued with love for the true God, becomes true (i.e. pure) and remains merged in the true God Himself."(2)

After describing the mental state of God's true lovers, Guru Ji comments on their conduct and behavior. He says: "Such persons see, speak and utter everything as testified by the Word (i.e. Gurbani). Their utterance becomes famous in all the four ages and they preach nothing but truth. Their ego departs and the true God unites them with Himself. (In short), those who remain attuned to the truth (i.e. the true Name) abide in His presence."(3)

Finally, lest we forget God, or be overtaken by any egoistic thoughts, Guru Ji says: "It is only by God's grace that we meditate on His Name. Without good fortune the Name is not obtained. It is only through perfect good fortune that a person meets the True Guru and obtains the company of holy persons. Then day and night he remains imbued with God's Name and all the malady of evil from within him is removed. O Nanak, it is only the Guru's word (or Gurbani) which unites us with the Name and it is only through the Name that we merge in God."(4-22-55)

The message of the shabad is that, instead of bothering about the most appropriate times for God's worship, we should always remain imbued with His Name. Further, in all our actions, we should be guided by the Guru's word (Gurbani). Only then we will merge in the True Name (i.e. God)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlāa 3.

ਆਪਣਾ ਭਉ ਤਿਨ ਪਾਇਓਨੁ ਜਿਨ ਗੁਰ ਕਾ
ਸਬਦੁ ਬੀਚਾਰਿ ॥

aapnaa bha-o tin paa-i-on jin gur kaa sabad
beechar.

ਸਤਸੰਗਤੀ ਸਦਾ ਮਿਲਿ ਰਹੇ ਸਚੇ ਕੇ ਗੁਣ

satsangtee sadaa mil rahay sachay kay gun



ਸਾਰਿ ॥	saar.
ਦੁਬਿਧਾ ਮੈਲੁ ਚੁਕਾਈਅਨੁ ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥	dubi <u>D</u> haa mail chukaa-ee-an har raak <u>h</u> i-aa ur <u>D</u> haar. sachee banee sach man sachay naal pi-aar. 1
ਸਚੀ ਬਾਣੀ ਸਚੁ ਮਨਿ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥੧॥	man mayray ha-umai mail <u>b</u> har naal.
ਮਨ ਮੇਰੇ ਹਉਮੈ ਮੈਲੁ ਭਰ ਨਾਲਿ ॥	har nirmal sadaa sohn <u>a</u> a sabad savaaran <u>h</u> aar. 1 rahaa-o.
ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਸੋਹਣਾ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥੧॥ ਰਹਾਉ ॥	sachai sabad man mohi-aa parab <u>h</u> aapay la-ay milaa-ay.
ਸਚੈ ਸਬਦਿ ਮਨੁ ਮੋਹਿਆ ਪ੍ਰਭਿ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥	an- <u>d</u> in naamay rat <u>i</u> -aa jot <u>e</u> e jot samaa-ay. jot <u>e</u> e hoo parab <u>h</u> jaap <u>d</u> aa bin satgur booj <u>h</u> na paa-ay.
ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥	jin ka-o poorab lik <u>h</u> i-aa satgur <u>b</u> hayti-aa tin aa-ay. 2
ਜੋਤੀ ਹੂ ਪ੍ਰਭੁ ਜਾਪਦਾ ਬਿਨੁ ਸਤਗੁਰ ਬੁਝ ਨ ਪਾਇ ॥	vin naavai sab <u>h</u> dum <u>n</u> ee doojai <u>b</u> haa-ay <u>k</u> hu-aa-ay.
ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸਤਗੁਰੁ ਭੇਟਿਆ ਤਿਨ ਆਇ ॥੨॥	tis bin <u>g</u> har <u>h</u> ee na jeev <u>d</u> ee <u>d</u> uk <u>h</u> ee rain vihaa-ay.
ਵਿਨੁ ਨਾਵੈ ਸਭ ਡੁਮਣੀ ਦੂਜੈ ਭਾਇ ਖੁਆਇ ॥	<u>b</u> haram <u>b</u> hulaanaa an <u>D</u> hulaa fir fir aavai jaa-ay.
ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਦੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥	nad <u>a</u> r karay parab <u>h</u> aap <u>n</u> ee aapay la-ay milaa-ay. 3
ਭਰਮਿ ਭੁਲਾਣਾ ਅੰਧੁਲਾ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥	SGGSP-36
ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਆਪੇ ਲਏ	sab <u>h</u> kich <u>h</u> sun <u>d</u> aa vay <u>k</u> h- <u>d</u> aa ki-o mukar pa-i-aa jaa-ay.
	paapo paap kamaav <u>d</u> ay paapay pach <u>e</u> h pachaa-ay.



ਮਿਲਾਇ ॥੩॥

so parabh nadar na aavee manmukh boojh
na paa-ay.

ਪੰਨਾ ੩੬

jis vaykhaalay so-ee vaykhai naanak
gurmukh paa-ay. ||4||23||56||

ਸਭੁ ਕਿਛੁ ਸੁਣਦਾ ਵੇਖਦਾ ਕਿਉ ਮੁਕਰਿ
ਪਇਆ ਜਾਇ ॥

ਪਾਪੋ ਪਾਪੁ ਕਮਾਵਦੇ ਪਾਪੇ ਪਚਹਿ ਪਚਾਇ ॥

ਸੋ ਪ੍ਰਭੁ ਨਦਰਿ ਨ ਆਵਈ ਮਨਮੁਖਿ ਬੁਝ ਨ
ਪਾਇ ॥

ਜਿਸੁ ਵੇਖਾਲੇ ਸੋਈ ਵੇਖੈ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਪਾਇ ॥੪॥੨੩॥੫੬॥

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SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji advised us that instead of bothering about the most appropriate times for God's worship, we should always remain imbued with His Name. Further, in all our actions we should be guided by Guru's word (or Gurbani). But before we are motivated to dwell on God's Name, it is necessary that in our mind there should be some kind of fear (or respect) and love for God.

Guru Ji begins this shabad, by telling us how we reach even that first stage, and what happens after that. He says: "God instills those persons with His fear (and respect), who reflect on the Guru's word. They always remain in holy company and reflect on the attributes of the True (God). By keeping God enshrined in their hearts they rid themselves of the dirt of double-mindedness. Then true becomes their speech, true becomes their mind, and they are imbued with love for the True (God)."(1)



Explaining a fundamental fact to himself (and us), Guru Ji says: “O my mind, man is filled with the dirt of ego. But God is immaculate and always beautiful, (so how can a person filled with dirt unite with such a beautiful and pure God?). It is only the holy Word (of the Guru), which purifies a person (i.e. washes off the dirt of ego and makes him worthy of union with the immaculate God).”(1-pause)

Now describing what happens when a person’s mind is attracted to the holy Word, he says: “Those persons, whose mind has been charmed by the true Word, God Himself unites them with Him. By being ever absorbed day and night in God’s Name, their light merges in (God’s) light. But, it is only through inner light that God is revealed. We cannot recognize this (inner) light without the True Guru’s guidance which falls to the lot of those so pre-destined.”(2)

Guru Ji further observes: “Without the Name (i.e. divine enlightenment) the whole world is engrossed in double-mindedness or perplexity and is perishing due to attachment with worldly riches, (instead of God). Without the Name (enlightenment), the world cannot enjoy even a single moment of (peaceful) life and all its time passes in misery. Therefore, the blind (man) lost in (the darkness of) doubt, keeps on coming to and going from this world again and again. However, if God shows His mercy, then He Himself unites people with Him.”(3)

In closing, Guru Ji warns us: “God sees and hears everything (we do or say). So we cannot unite with Him by refusing to admit our faults. Those who keep committing sin after sin are ultimately consumed by them. The apostates are unable to see and realize (that God sees and knows all our actions and thoughts). But O Nanak (they are also helpless, because) only those persons realize His presence, whom God Himself shows this sight, and yokes him to Guru’s guidance.”(4-23-56)

The message of the shabad is that, we should seek and join the holy congregation. So that, we may wash off the dirt of our ego by reflecting on the immaculate word of the Guru. Then making our selves pure both in our speech and mind we should meditate on God, and become worthy of union with Him.

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sareeraag mehlaa 3.

ਬਿਨੁ ਗੁਰ ਰੋਗੁ ਨ ਤੁਟਈ ਹਉਮੈ ਪੀੜ ਨ
ਜਾਇ ॥

bin gur rog na tut-ee ha-umai peerh na
jaa-ay.



ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਨਾਮੇ ਰਹੈ ਸਮਾਇ ॥	gur parsadee man vasai naamay rahai samaa-ay.
ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਬਿਨੁ ਸਬਦੈ ਭਰਮਿ ਭੁਲਾਇ ॥੧॥	gur sabdee har paa-ee-ai bin sabdai bharam bhulaa-ay. 1
ਮਨ ਰੇ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥	man ray nij ghar vaasaa ho-ay.
ਰਾਮ ਨਾਮੁ ਸਾਲਾਹਿ ਤੂ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥	raam naam saalaahi too fir aavan jaan na ho-ay. 1 rahaa-o.
ਹਰਿ ਇਕੋ ਦਾਤਾ ਵਰਤਦਾ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥	har iko daataa varatdaa doojaa avar na ko-ay.
ਸਬਦਿ ਸਾਲਾਹੀ ਮਨਿ ਵਸੈ ਸਹਜੇ ਹੀ ਸੁਖੁ ਹੋਇ ॥	sabh nadree andar vaykh-daa jai bhaavai tai day-ay. 2
ਸਭ ਨਦਰੀ ਅੰਦਰਿ ਵੇਖਦਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੨॥	ha-umai sabhaa ganat hai gantai na-o sukh naahi.
ਹਉਮੈ ਸਭਾ ਗਣਤ ਹੈ ਗਣਤੈ ਨਉ ਸੁਖੁ ਨਾਹਿ ॥	bikh kee kaar kamaavnee bikh hee maahi samaahi.
ਬਿਖੁ ਕੀ ਕਾਰ ਕਮਾਵਣੀ ਬਿਖੁ ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥	
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ਬਿਨੁ ਨਾਵੈ ਠਉਰੁ ਨ ਪਾਇਨੀ ਜਮਪੁਰਿ ਦੂਖ
ਸਹਾਹਿ ॥੩॥

bin naavai tha-ur na paa-innee jam pur
dookh sahaahi. ||3||

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਤਿਸੈ ਦਾ ਆਧਾਰੁ
॥

jee-o pind sabh tis daa tisai daa aaDhaar.

gur parsaadee bujhee-ai taa paa-ay mokh
du-aar.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ
॥

naanak naam salaahi tooN ant na
paaraavaar. ||4||24||57||

ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ
॥੪॥੨੪॥੫੭॥

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that we should seek and join holy congregation, and wash off the dirt of our ego by reflecting on the immaculate word of the Guru.

In this shabad, he describes in greater detail how the malady of ego can be cured, and tells us how this cure leads us to the door of the Divine and salvation. He says: "Without the Guru's guidance the painful affliction of ego does not go away. It is through the Guru's grace that God's Name is enshrined in our mind and we can remain absorbed in the Name. It is through the Guru's Word (Gurbani) that we obtain God and without the Guru's Word we are lost in doubts and illusions."(1)

Guru Ji, therefore, says: "O my mind, abide in your real Home (with God). Praise God's Name so that you may not suffer the pain of birth and death again."(1-pause)

After reaching the above stage, man comes to know the truth and realizes: "It is God who is the sole Giver and Doer. There is no one other than Him. It is by praising Him through the Guru's shabad (i.e. Gurbani) that He comes to abide in our heart and we spontaneously attain peace. God oversees all with His gracious glance and bestows gifts as He wills."(2)

Guru Ji now cautions us against a very subtle kind of ego of counting (i.e. I do so many charities, I do so many prayers, I count so many beads). Guru Ji says: "All



counts are in fact manifestations of ego, and by counting (our good deeds, etc.), we can never get peace. This (counting) is dealing in evil and we are consumed in the evil (of worldly temptations). Without dwelling on the Name, such people do not get any rest and suffer pain in the city of death.”(3)

Summarizing the way to salvation, Guru Ji advises us and says: “(O’ my friends, realize that), all our body and soul belong to (God) and He is the mainstay of all. If, through Guru's grace, we understand this (fact) then we can attain to the gate of salvation. Therefore, O Nanak, you should always praise God’s Name whose end or limit no one knows.”(4-24-57)

The message of the shabad is that, if we want to cure ourselves of the evil of ego and have a blissful union with God, we should follow the Guru's advice (i.e. Gurbani as contained in Guru Granth Sahib) and praise God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਤਿਨਾ ਅਨੰਦੁ ਸਦਾ ਸੁਖੁ ਹੈ ਜਿਨਾ ਸਚੁ ਨਾਮੁ
ਆਧਾਰੁ ॥

tinaa anand sadaa sukh hai jinaa sach
naam aaDhaar.

ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਦੂਖ ਨਿਵਾਰਣਹਾਰੁ
॥

gur sabdee sach paa-i-aa dookh
nivaaranhaar.

sadaa sadaa saachay gun gaavahi saachai
naa-ay pi-aar.

ਸਦਾ ਸਦਾ ਸਾਚੇ ਗੁਣ ਗਾਵਹਿ ਸਾਚੈ ਨਾਇ
ਪਿਆਰੁ ॥

kirpaa kar kai aapnee diton bhagat
bhandaar. ||1||

ਕਿਰਪਾ ਕਰਿ ਕੈ ਆਪਣੀ ਦਿਤੋਨੁ ਭਗਤਿ
ਭੰਡਾਰੁ ॥੧॥

man ray sadaa anand gun gaa-ay.

sachee banee har paa-ee-ai har si-o rahai
samaa-ay. ||1|| rahaa-o.

ਮਨ ਰੇ ਸਦਾ ਅਨੰਦੁ ਗੁਣ ਗਾਇ ॥

sachee bhagtee man laal thee-aa rataa
sahj subhaa-ay.



ਸਚੀ ਬਾਣੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ
ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

gur sabdee man mohi-aa kahnaa kachhoo
na jaa-ay.

ਸਚੀ ਭਗਤੀ ਮਨੁ ਲਾਲੁ ਥੀਆ ਰਤਾ ਸਹਜਿ
ਸੁਭਾਇ ॥

jihvaa ratee sabad sachai amrit peevai ras
gun gaa-ay.

ਗੁਰ ਸਬਦੀ ਮਨੁ ਮੋਹਿਆ ਕਹਣਾ ਕਛੂ ਨ
ਜਾਇ ॥

gurmukh ayhu rang paa-ee-ai jis no
kirpaa karay rajaa-ay. ||2||

ਜਿਹਵਾ ਰਤੀ ਸਬਦਿ ਸਚੈ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਰਸਿ
ਗੁਣ ਗਾਇ ॥

ਗੁਰਮੁਖਿ ਏਹੁ ਰੰਗੁ ਪਾਈਐ ਜਿਸ ਨੋ ਕਿਰਪਾ
ਕਰੇ ਰਜਾਇ ॥੨॥

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ਸੰਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ਸੁਤਿਆ ਰੈਣਿ
ਵਿਹਾਇ ॥

sansaa ih sansaar hai suti-aa rain vihaa-
ay.

ਇਕਿ ਆਪਣੈ ਭਾਣੈ ਕਢਿ ਲਇਅਨੁ ਆਪੇ
ਲਇਓਨੁ ਮਿਲਾਇ ॥

ik aapnai bhaanai kadh la-i-an aapay la-i-
on milaa-ay.

ਆਪੇ ਹੀ ਆਪਿ ਮਨਿ ਵਸਿਆ ਮਾਇਆ ਮੋਹੁ
ਚੁਕਾਇ ॥

aapay hee aap man vasi-aa maa-i-aa moh
chukaa-ay.

ਆਪਿ ਵਡਾਈ ਦਿਤੀਅਨੁ ਗੁਰਮੁਖਿ ਦੇਇ
ਬੁਝਾਇ ॥੩॥

aap vadaa-ee ditee-an gurmukh day-ay
bujhaa-ay. ||3||

ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਭੁਲਿਆ ਲਏ
ਸਮਝਾਇ ॥

sabhnaa kaa daataa ayk hai bhuli-aa la-ay
samjhaa-ay.



ਇਕਿ ਆਪੇ ਆਪਿ ਖੁਆਇਅਨੁ ਦੂਜੈ
ਛਡਿਅਨੁ ਲਾਇ ॥
ਗੁਰਮਤੀ ਹਰਿ ਪਾਈਐ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ
॥

ik aapay aap khu-aa-i-an doojai chhadi-an
laa-ay.

gurmatee har paa-ee-ai jotee jot milaa-ay.

an-din naamay rati-aa naanak naam
samaa-ay. ||4||25||58||

ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਨਾਨਕ ਨਾਮਿ
ਸਮਾਇ ॥੪॥੨੫॥੫੮॥

SIRI RAAG MOHALLA 3

In the concluding lines of the last shabad, Guru Ji advised us to realize that, all our body and soul belong to (God) and He is the mainstay of all. If, through Guru's grace, we understand this (fact) then we can attain to the gate of salvation.

In this shabad, he describes in detail what kind of blessings those persons, enjoy who make the true Name their only support. He says: "Those persons whose main support is the True God's Name, always enjoy bliss and happiness. Being imbued with the Guru's word, they attain to God, the destroyer of all sorrows. (In gratitude) they always sing praises of the True God and bear love for the True Name (Then God becomes all the more pleased with them and) in His mercy, He opens for them the storehouse of His devotion."(1)

(For this reason) Guru Ji says to himself (actually us): "O my mind, always remain in bliss by singing His praises. (But remember that), it is (only) through true word (of the Guru) that we obtain God and remain absorbed in Him."(1-pause)

Elaborating on the merits of true worship and devotion, Guru Ji says: "Through true worship and devotion, the mind becomes red (i.e. attuned to God) and is spontaneously dyed in God's love. Through the Guru's Word, the mind is enchanted beyond description. In this state (of bliss) the tongue is dyed in the color of the true word and enjoys the nectarine relish of singing God's praise. But only he on whom, God rains mercy and provides the Guru's guidance, as per His will, enjoys the bliss of such love."(2)



Guru Ji, however, observes: “This world remains in illusion and wastes away its night (of life) in sleep (i.e. in alert to worldly temptations). Of His will, God wakes and pulls some persons out of this illusion (and sleep), and unites them with Himself. Yes, He Himself comes to abide in their mind and rids them of their attachment with Maya (or worldly riches). He Himself grants them glory by conferring (true) realization on them through the Guru.”(3)

Guru Ji concludes: “God alone is the Giver of all. He corrects those who go astray. But it is God Himself; who makes some go astray, by making them align with duality (i.e. love of things other than God). But it is only through Guru’s guidance that we are released from the bonds of duality and then it is through the Guru’s instruction that one attains to God, and one’s light (or soul) merges with the (God’s) Light. In short, O Nanak, by remaining dyed in the Name (of God); we merge in God Himself.”(4-25-58)

The message of the shabad is that, if we want to enjoy an everlasting state of bliss and peace, we should make the true Name of God our only support and always keep singing His praises with sincere love and devotion.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਗੁਣਵੰਤੀ ਸਚੁ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਤਜਿ
ਵਿਕਾਰ ॥

gunvantee sach paa-i-aa tarisnaa taj
vikaar.

gur sabdee man rangi-aa rasnaa paraym
pi-aar.

ਗੁਰ ਸਬਦੀ ਮਨੁ ਰੰਗਿਆ ਰਸਨਾ ਪ੍ਰੇਮ
ਪਿਆਰਿ ॥

SGGSP-37

ਪੰਨਾ ੩੭

SGGSP

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਕਰਿ ਵੇਖਹੁ
ਮਨਿ ਵੀਚਾਰਿ ॥

bin satgur kinai na paa-i-o kar vaykhhhu man
veechaar.

manmukh mail na utrai jichar gur sabad



ਮਨਮੁਖ ਮੈਲੁ ਨ ਉਤਰੈ ਜਿਚਰੁ ਗੁਰ ਸਬਦਿ ਨ ਕਰੇ ਪਿਆਰੁ ॥੧॥	na karay pi-aar. 1
ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਚਲੁ ॥	man mayray satgur kai bhaanai chal.
ਨਿਜ ਘਰਿ ਵਸਹਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਤਾ ਸੁਖ ਲਹਹਿ ਮਹਲੁ ॥੧॥ ਰਹਾਉ ॥	nij ghar vaseh amrit peeveh taa sukh laheh mahal. 1 rahaa-o.
ਅਉਗੁਣਵੰਤੀ ਗੁਣੁ ਕੋ ਨਹੀ ਬਹਣਿ ਨ ਮਿਲੈ ਹਦੂਰਿ ॥	a-ugunvantee gun ko nahee bahan na milai hadoor.
ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਜਾਣਈ ਅਵਗਣਿ ਸੋ ਪ੍ਰਭੁ ਦੂਰਿ ॥	manmukh sabad na jaan-ee avgan so parabh door.
ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚਿ ਰਤੇ ਭਰਪੂਰਿ ॥	jinee sach pachhaani-aa sach ratay bharpoor.
ਗੁਰ ਸਬਦੀ ਮਨੁ ਬੇਧਿਆ ਪ੍ਰਭੁ ਮਿਲਿਆ ਆਪਿ ਹਦੂਰਿ ॥੨॥	gur sabdee man bayDhi-aa parabh mili-aa aap hadoor. 2
ਆਪੇ ਰੰਗਣਿ ਰੰਗਿਓਨੁ ਸਬਦੇ ਲਇਓਨੁ ਮਿਲਾਇ ॥	aapay rangan rangi-on sabday la-i-on milaa-ay.
ਸਚਾ ਰੰਗੁ ਨ ਉਤਰੈ ਜੋ ਸਚਿ ਰਤੇ ਲਿਵ ਲਾਇ ॥	sachaa rang na utrai jo sach ratay liv laa- ay.
ਚਾਰੇ ਕੁੰਡਾ ਭਵਿ ਥਕੇ ਮਨਮੁਖ ਬੂਝ ਨ ਪਾਇ ॥	chaaray kundaa bhav thakay manmukh boojh na paa-ay.
ਜਿਸੁ ਸਤਿਗੁਰੁ ਮੇਲੇ ਸੋ ਮਿਲੈ ਸਚੈ ਸਬਦਿ ਸਮਾਇ ॥੩॥	jis satgur maylay so milai sachai sabad samaa-ay. 3
ਮਿਤ੍ਰ ਘਣੇਰੇ ਕਰਿ ਥਕੀ ਮੇਰਾ ਦੁਖੁ ਕਾਟੈ ਕੋਇ ॥	mitar ghanayray kar thakee mayraa dukh kaatai ko-ay.
ਮਿਲਿ ਪ੍ਰੀਤਮ ਦੁਖੁ ਕਟਿਆ ਸਬਦਿ ਮਿਲਾਵਾ	mil pareetam dukh kati-aa sabad milaavaa ho-ay.
	sach khatnaa sach raas hai sachay sachee so-ay.
	sach milay say na vichhurheh naanak gurmukh ho-ay. 4 26 59



ਹੋਇ ॥

ਸਚੁ ਖਟਣਾ ਸਚੁ ਰਾਸਿ ਹੈ ਸਚੇ ਸਚੀ ਸੋਇ ॥

ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਹੋਇ ॥੪॥੨੬॥੫੯॥

SIRI RAAG MOHALLA 3

In many earlier shabads (hymns), Guru Ji has been commenting on the conduct of Guru ward persons and the kinds of blessings received by them. In contrast, he has been also commenting on the conduct of self-conceited persons and the sufferings gone through by them.

In this shabad, Guru Ji describes their state and fate, by comparing the Guru wards with meritorious wedded wives, and the self-willed with merit-less women.

He says: “The meritorious (i.e. Guru ward soul brides) attain to the True (God) by shedding their desire and other vices. Their mind is dyed in the Guru’s Word and their tongue, in love and devotion (for God). [That is, they keep singing God’s praises with love and devotion]. (But remember that), without the (guidance) of the True Guru, no one has (ever) attained to God; you may reflect and see it (for yourself). The filth (of evil thoughts) of a self-willed person is not washed off, until he loves (and acts on) the Guru’s word (or advice).”(1)

Therefore Guru Ji advises him and us and says: “O my mind act according to the True Guru’s will. Only then you will come to abide in your real Home (with God). You will drink nectar (of God’s Name) and find joy and peace in God’s mansion.”(1-Pause)

Now Guru Ji comments on the conduct of a merit-less (i.e. self-willed) woman. He says: “The self-willed (wife) has no merits, so she is not allowed to sit in the presence of the Beloved (i.e. such a person is not able to realize God). The apostates do not realize the value of the Guru’s word, and being full of faults, they always remain far away from God. On the other hand, they who have recognized the True



God remain imbued with divine love and filled with the Truth. Through the Guru's Word their heart is pierced with love for God and He Himself comes to meet them.”(2)

Guru Ji however notes: “God Himself dyes (i.e. imbues) these persons in His love, by immersing them in the vessel of His love and unites them (with Himself) through the Word. Further, such persons, who remain imbued with love for the eternal God, their true love never fades. On the other hand, in spite of exhausting wanderings in all the four corners of the world, self-willed persons are unable to gain true realization. (The fact is that) only those, whom God aligns with the True Guru, are united (with Him), by getting immersed in the True Word (of the Guru).”(3)

SGGSP-37

Guru Ji concludes the shabad, by putting himself in the place of a person, who is tried all other persons, but has found no real friend, except in the true Guru. He says: “I have exhausted myself trying several friends but none has relieved my suffering. It is only after meeting the beloved (Guru) that my malady has been cured, and through (his) word, I have been united with God. O Nanak, they who, becoming Guru wards, are once united with the true (God), are never separated from Him. For such a truly united person, truth (i.e. true Name) becomes his earning and capital and noble becomes his reputation.”(4-26-59)

The message of the shabad is that, we should always live in the will of the Guru (i.e. as per his advice). We should remain absorbed in singing God's praises, and meditating on His Name. So that, one day God may bestow His kindness on us and unite us with Himself for ever.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਆਪੇ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਸ੍ਰਿਸਟਿ ਦੇਖੈ
ਆਪਿ ਉਪਾਇ ॥

aapay kaaran kartaa karay sarisat daykhai
aap upaa-ay.

ਸਭ ਏਕੋ ਇਕੁ ਵਰਤਦਾ ਅਲਖੁ ਨ ਲਖਿਆ
ਜਾਇ ॥

sabh ayko ik varatdaa alakh na lakhi-aa
jaa-ay.



ਆਪੇ ਪ੍ਰਭੂ ਦਇਆਲੁ ਹੈ ਆਪੇ ਦੇਇ ਬੁਝਾਇ ॥	aapay parabhoo da-i-aal hai aapay day-ay bujhaa-ay. gurmatee sad man vasi-aa sach rahay liv laa-ay. 1
ਗੁਰਮਤੀ ਸਦ ਮਨਿ ਵਸਿਆ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥	man mayray gur kee man lai rajaa-ay. man tan seetal sabh thee-ai naam vasai man aa-ay. 1 rahaa-o.
ਮਨ ਮੇਰੇ ਗੁਰ ਕੀ ਮੰਨਿ ਲੈ ਰਜਾਇ ॥	jīn kar kaaran Dhaari-aa so-ee saar karay- i.
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਭੁ ਥੀਐ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥ ਰਹਾਉ ॥	gur kai sabad pachhaanee-ai jaa aapay nadar karay-i.
ਜਿਨਿ ਕਰਿ ਕਾਰਣੁ ਧਾਰਿਆ ਸੋਈ ਸਾਰ ਕਰੇਇ ॥	say jan sabday sohnay tit sachai darbaar.
ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਣੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥	gurmukh sachai sabad ratay aap maylay kartaar. 2
ਸੇ ਜਨ ਸਬਦੇ ਸੋਹਣੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥	gurmatee sach salaahnaa jis daa ant na paaraavaar.
ਗੁਰਮੁਖਿ ਸਚੈ ਸਬਦਿ ਰਤੇ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ ॥੨॥	ghat ghat aapay hukam vasai hukmay karay beechaar.
ਗੁਰਮਤੀ ਸਚੁ ਸਲਾਹਣਾ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥	gur sabdee salaahnee-ai ha-umai vichahu kho-ay.
ਘਟਿ ਘਟਿ ਆਪੇ ਹੁਕਮਿ ਵਸੈ ਹੁਕਮੇ ਕਰੇ ਬੀਚਾਰੁ ॥	saa Dhan naavai baahree avganvantee ro- ay. 3
ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ ॥	sach salaahnee sach lagaa sachai naa-ay taripat ho-ay.
	gun veechaaree gun sangrahaa avgun kadhaa Dho-ay.



ਸਾ ਧਨ ਨਾਵੈ ਬਾਹਰੀ ਅਵਗਣਵੰਤੀ ਹੋਇ
॥੩॥

aapay mayl milaa-idaa fir vaychhorhaa na
ho-ay.

ਸਚੁ ਸਲਾਹੀ ਸਚਿ ਲਗਾ ਸਚੈ ਨਾਇ ਤ੍ਰਿਪਤਿ
ਹੋਇ ॥

naanak gur saalaahae aapnaa jidoo paa-ee
parabh so-ay.

ਗੁਣ ਵੀਚਾਰੀ ਗੁਣ ਸੰਗ੍ਰਹਾ ਅਵਗੁਣ ਕਢਾ
ਧੋਇ ॥

ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਫਿਰਿ ਵੇਛੋੜਾ ਨ
ਹੋਇ ॥

ਨਾਨਕ ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਜਿਦੁ ਪਾਈ
ਪ੍ਰਭੁ ਸੋਇ ॥੪॥੨੭॥੬੦॥

SIRI RAAG MOHALLA 3

Many theories exist about the creation, evolution or origin of the universe. The most popular is the Big Bang theory, according to which there was a big bang of some matter, and from there the process of formation of different planets started, which included the earth, and then the subsequent evolution of life as we see it today. But a question arises even about this most popular theory. What or who caused this big bang? In this shabad, Guru Ji provides the answer and tells us what our approach should be on this matter and life in general.

He says: "It is God Himself who is the cause and creator of the universe and it is He Himself who sees and cherishes it. Every where the one God operates but that incomprehensible God cannot be known. (However) when God Himself shows mercy, He makes us realize Him and know Him well. Those persons, in whose heart God comes to abide through the Guru's instruction, always remain imbued with His love."(1)



Therefore, Guru Ji advises himself (actually us) and says, "O my mind, submit to the will of the Guru. This way the body and soul will all get soothed, and (God's) Name will come to abide in the mind."(1-pause)

SGGSP-37

Guru Ji reiterates: "He who after arranging the cause created the universe, takes care of it also. When He Himself shows His grace, we realize (this truth) through the Guru's word. Then such persons who become virtuous by following the Guru's advice are honored in God's court. Yes, such Guru ward persons are truly imbued with the love of the word, and God unites them with Himself."(2)

Guru Ji therefore advises us: "As per the Guru's instruction, we should praise God whose extent is not known. God in His own will abides in all the hearts, and in His own will, He thinks about us. We should, therefore, praise Him through the Guru's word and wash out the ego from within ourselves. The soul (bride), who remains without God's Name (i.e. does not reflect on the Name), becomes sinful and so suffers and cries."(3)

Finally Guru Ji prays for himself (and advises us accordingly) and says, "I wish that I may always keep praising the True God and remain attached to that True One. Because it is only through the True Name, that the mind is satiated. I also wish that I should gather virtues by reflecting on His merits and drive out all my faults. When He Himself unites a person with Himself, after that there is no separation from Him. (Finally), O' Nanak (I pray), that I keep praising my Guru, through whom, I may attain to that (God)."(4-27-60)

The message of the shabad is that, if we really want to understand the secrets of the universe and know the best way to lead our lives, we should praise and follow the advice of our Guru (Granth Sahib Ji), and meditate on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਸੁਣਿ ਸੁਣਿ ਕਾਮ ਗਹੇਲੀਏ ਕਿਆ ਚਲਹਿ
ਬਾਹ ਲੁਡਾਇ ॥

sun sun kaam gahaylee-ay ki-aa chaleh
baah ludaa-ay.

ਆਪਣਾ ਪਿਰੁ ਨ ਪਛਾਣਹੀ ਕਿਆ ਮੁਹੁ



ਦੇਸਹਿ ਜਾਇ ॥
ਜਿਨੀ ਸਖੰੀ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਕੈ
ਲਾਗਉ ਪਾਇ ॥

ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ ਰਹਾ ਸਤਸੰਗਤਿ ਮੇਲਿ
ਮਿਲਾਇ ॥੧॥
ਪੰਨਾ ੩੮

ਮੁੰਧੇ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ ॥
ਪਿਰੁ ਪ੍ਰਭੁ ਸਾਚਾ ਸੋਹਣਾ ਪਾਈਐ ਗੁਰ
ਬੀਚਾਰਿ ॥੧॥ ਰਹਾਉ ॥
ਮਨਮੁਖਿ ਕੰਤੁ ਨ ਪਛਾਣਈ ਤਿਨ ਕਿਉ ਰੈਣਿ
ਵਿਹਾਇ ॥
ਗਰਬਿ ਅਟੀਆ ਤ੍ਰਿਸਨਾ ਜਲਹਿ ਦੁਖੁ ਪਾਵਹਿ
ਦੂਜੈ ਭਾਇ ॥
ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਤਿਨ ਵਿਚਹੁ
ਹਉਮੈ ਜਾਇ ॥
ਸਦਾ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਤਿਨਾ ਸੁਖੇ ਸੁਖਿ
ਵਿਹਾਇ ॥੨॥
ਗਿਆਨ ਵਿਹੁਣੀ ਪਿਰ ਮੁਤੀਆ ਪਿਰਮੁ ਨ
ਪਾਇਆ ਜਾਇ ॥
ਅਗਿਆਨ ਮਤੀ ਅੰਧੇਰੁ ਹੈ ਬਿਨੁ ਪਿਰ ਦੇਖੇ
ਭੁਖ ਨ ਜਾਇ ॥
ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਮੈ ਪਿਰੁ ਦੇਹੁ
ਮਿਲਾਇ ॥

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪਿਰੁ ਪਾਇਆ
ਸਚਿ ਸਮਾਇ ॥੩॥

ਸੇ ਸਹੀਆ ਸੋਹਾਗਣੀ ਜਿਨ ਕਉ ਨਦਰਿ
ਕਰੇਇ ॥

ਖਸਮੁ ਪਛਾਣਹਿ ਆਪਣਾ ਤਨੁ ਮਨੁ ਆਗੈ

aapnaa pir na pachhaanhee ki-aa muhu
dayseh jaa-ay.
jinee sakhee^N kant pachhaani-aa ha-o tin
kai laaga-o paa-ay.

tin hee jaisee thee rahaa satsangat mayl
milaa-ay. ||1||

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munDhay koorh muthee koorhi-aar.
pir parabh saachaa sohnaa paa-ee-ai gur
beechar. ||1|| rahaa-o.
manmukh kant na pachhaan-ee tin ki-o
rain vihaa-ay.
garab atee-aa tarisnaa jaleh dukh paavahi
doojai bhaa-ay.

sabad ratee-aa sohaaganeer tin vichahu ha-
umai jaa-ay.
sadaa pir raaveh aapnaa tinaa sukhay
sukh vihaa-ay. ||2||
gi-aan vihooneer pir muttee-aa piraam na
paa-i-aa jaa-ay.

agi-aan matee anDhayr hai bin pir
daykhay bhukh na jaa-ay.
aavhu milhu sahayleeho mai pir dayh
milaa-ay.
poorai bhaag satgur milai pir paa-i-aa
sach samaa-ay. ||3||

say sahee-aa sohaaganeer jin ka-o nadar
karay-i.
khasam pachhaaneh aapnaa tan man
aagai day-ay.
ghar var paa-i-aa aapnaa ha-umai door
karay-i.



ਦੇਇ ॥

ਘਰਿ ਵਰੁ ਪਾਇਆ ਆਪਣਾ ਹਉਮੈ ਦੂਰਿ
ਕਰੇਇ ॥

naanak sobhaavantee-aa sohaagane an-
din bhagat karay-i.

ਨਾਨਕ ਸੋਭਾਵੰਤੀਆ ਸੋਹਾਗਣੀ ਅਨਦਿਨੁ
ਭਗਤਿ ਕਰੇਇ ॥੪॥੨੮॥੬੧॥

SIRI RAAG MOHALLA 3

Five hundred years ago, woman of India was socially and economically very much dependant on man. Her main objective used to be to win her husband's love and favor. Faithful wives, used to win their spouse's favor through genuine love and service, while others not so good used to fulfill their sexual desire by enchanting men other than their husbands. In this shabad, Guru Ji compares our soul to a woman gone astray, and tries to bring us back to the right path. He even assumes the role of a more mature woman of that time, who is trying to give some good advice to her misguided younger friends.

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He says: "Listen, O women, driven by lust, why are you thus wandering about swinging your arms in joy? You have not realized your own Groom, how will you face Him, (when you reach His court after death)? As far as I am concerned, I touch the feet of those mates (i.e. Guru ward human souls), who have realized their God. I wish that by joining their holy company, I too may become (virtuous) like them."(1)

Continuing that metaphor, Guru Ji says: "O foolish woman, you have been cheated by illusion. (You cannot meet your God in this way.) You can unite with your true and handsome Groom only by reflecting on the Guru's word (i.e. by following the Guru's instructions)."(1-pause)

Guru Ji further comments: "The self-willed women (i.e. soul-brides) do not recognize their spouse (God). So how can they pass the night (of their life) in comfort? These self- conceited (souls), being filled with ego, burn in (the fire of their) desire and



suffer pain because of duality (i.e. love of others). On the other hand, those souls who are imbued with the word (of the Guru) are the ones wedded (to God) and are free from ego. They always enjoy the company of their Spouse and pass their entire night (of life) in comfort and happiness.”(2)

Commenting further on the fate of those soul-brides, who are bereft of right guidance, Guru Ji says: “Those (human beings) who are without this divine knowledge (of Guru's word) cannot unite with their beloved Spouse. Being ignorant they remain in darkness and without seeing their Groom their desires do not end. Therefore, (I say even for my self) O my (saintly) friends, please come and unite me with my Spouse. It is with great good fortune that one meets the true Guru and through him one merges in the True God.”(3)

In conclusion, Guru Ji says: “Those friends (souls) are truly united on whom God showers His gracious glance. They realize their Spouse and surrender their body and soul to Him. Dispelling their ego, they find their Groom in their own heart. In short, O Nanak such bride (souls), who day and night remain devoted to their spouse, are truly wedded and honorable bride- souls.”(4-28-61)

The message of the shabad is that, we should listen to the divine guidance of our true friend and guide (i.e. Guru Granth Sahib) and act upon its advice and remain devoted to our Spouse (God) day and night. By following this advice, we will not only win His favor but also obtain eternal blissful union with Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਇਕਿ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਹਉ ਕੈ ਦਰਿ
ਪੂਛਉ ਜਾਇ ॥

ik pir raaveh aapṇaa ha-o kai dar
poochḥa-o jaa-ay.

ਸਤਿਗੁਰੁ ਸੇਵੀ ਭਾਉ ਕਰਿ ਮੈ ਪਿਰੁ ਦੇਹੁ
ਮਿਲਾਇ ॥

satgur sayvee bhāa-o kar mai pir dayh
milaa-ay.

ਸਭੁ ਉਪਾਏ ਆਪੇ ਵੇਖੈ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ
ਦੂਰਿ ॥

sabh upaa-ay aapay vaykḥai kis nayrhai
kis door.

jin pir sangay jaani-aa pir raavay sadaa
hadoop. ||1||



ਜਿਨਿ ਪਿਰੁ ਸੰਗੇ ਜਾਣਿਆ ਪਿਰੁ ਰਾਵੇ ਸਦਾ
ਹਦੂਰਿ ॥੧॥

munDhay too chal gur kai bhaa-ay.

ਮੁੰਧੇ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਇ ॥

an-din raaveh pir aapnaa sehjay sach
samaa-ay. ||1|| rahaa-o.

ਅਨਦਿਨੁ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਹਜੇ ਸਚਿ
ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

sabad ratee-aa sohaaganee sachai sabad
seegaar.

ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਸਚੈ ਸਬਦਿ
ਸੀਗਾਰਿ ॥

har var paa-in ghar aapnai gur kai hayt pi-
aar.

ਹਰਿ ਵਰੁ ਪਾਇਨਿ ਘਰਿ ਆਪਣੈ ਗੁਰ ਕੈ
ਹੇਤਿ ਪਿਆਰਿ ॥

sayj suhaavee har rang ravai bhagat
bharay bhandaar.

ਸੇਜ ਸੁਹਾਵੀ ਹਰਿ ਰੰਗਿ ਰਵੈ ਭਗਤਿ ਭਰੇ
ਭੰਡਾਰ ॥

so parabh pareetam man vasai je sabhsai
day-ay aDhaar. ||2||

ਸੇ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮੁ ਮਨਿ ਵਸੈ ਜਿ ਸਭਸੈ ਦੇਇ
ਅਧਾਰੁ ॥੨॥

pir saalaahan aapnaa tin kai ha-o sad
balihaarai jaa-o.

ਪਿਰੁ ਸਾਲਾਹਨਿ ਆਪਣਾ ਤਿਨ ਕੈ ਹਉ ਸਦ
ਬਲਿਹਾਰੈ ਜਾਉ ॥

man tan arpe sir day-ee tin kai laagaa
paa-ay.

ਮਨੁ ਤਨੁ ਅਰਪੀ ਸਿਰੁ ਦੇਈ ਤਿਨ ਕੈ ਲਾਗਾ
ਪਾਇ ॥

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ਜਿਨੀ ਇਕੁ ਪਛਾਣਿਆ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ
॥

jinee ik pachhaani-aa doojaa bhaa-o
chukaa-ay.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੀਐ ਨਾਨਕ ਸਚਿ
ਸਮਾਇ ॥੩॥੨੯॥੬੨॥

gurmukh naam pachhaanee-ai naanak
sach samaa-ay. ||3||29||62||



SIRI RAAG MOHALLA 3

In this beautiful shabad, Guru Ji compares himself to a lonely bride (of God). Seeing her other friends enjoying the company of their spouses, she is wondering how and to whom she should go and ask the way to gain union with her spouse. In reality Guru Ji is telling us what kind of love and longing we should have for our spouse (i.e. God), and who is our true friend and guide who can show the right path.

So in this hymn, Guru Ji says: “(I see) some (brides) who are enjoying the company of their Groom. Where should I go to ask for my Love? (I think) I should serve my true Guru with devotion, and request him to unite me with my Spouse (God). (But my Guru tells me) that God has created all and He watches them all. To some He appears near, to others afar. They who realize their Groom near them, they always enjoy His presence.”(1)

So hearing this advice, Guru Ji tells his soul (and us): "O young bride (human being), always follow the way of the Guru. Then you will enjoy the company of your Groom day and night, and you will imperceptibly merge in Him."(1-pause)

Guru Ji then comments: “They, alone are the happy bride (souls) who are imbued and decked with the true Word (of the Guru). In their own heart they find their spouse God through love for the Guru. They enjoy the ecstatic company of God in their mind, which is brimful with devotion (for God). In their mind resides that beloved Spouse, who provides sustenance to all.”(2)

For this reason Guru Ji says: “I am always a sacrifice to such bride (souls) who praise their Groom. I offer them my body, soul and head, and touch their feet (in reverence) who, forsaking other loves (such as worldly riches and power), have realized the one (God). In short, O Nanak, it is by following the Guru’s Word (or advice) that we can realize the Name and merge in the True (God).”(3-29-62)

The message of this shabad is that instead of grieving like forsaken brides, we should follow the Guru's advice, and love God and dwell on His Name with devotion, so that one-day He does come to reside in our heart, and we enjoy the ecstasy of blissful union with Him.



ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਹਰਿ ਜੀ ਸਚਾ ਸਚੁ ਤੂ ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਚੀਰੈ
॥

har jee sachaa sach too sabh kichh tayrai
cheerai.

lakh cha-oraaseeh tarasday firay bin gur
bhaytay peerai.

ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਫਿਰੇ ਬਿਨੁ ਗੁਰ
ਭੇਟੇ ਪੀਰੈ ॥

har jee-o bakhsay bakhas la-ay sookh
sadaa sareerai.

ਹਰਿ ਜੀਉ ਬਖਸੇ ਬਖਸਿ ਲਏ ਸੂਖ ਸਦਾ
ਸਰੀਰੈ ॥

gur parsadee sayv karee sach gahir
gambheerai. ||1||

ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰੀ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰੈ
॥੧॥

man mayray naam ratay sukh ho-ay.

gurmatee naam salaah-ai doojaa avar
na ko-ay. ||1|| rahaa-o.

ਮਨ ਮੇਰੇ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥

Dharam raa-ay no hukam hai bahi sachaa
Dharam beechaar.

ਗੁਰਮਤੀ ਨਾਮੁ ਸਲਾਹੀਐ ਦੂਜਾ ਅਵਰੁ ਨ
ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

doojai bhaa-ay dusat aatmaa oh tayree
sarkaar.

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ
ਬੀਚਾਰਿ ॥

aDhi-aatmee har gun taas man jaapeh ayk
muraar.

ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ
ਸਰਕਾਰ ॥

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tin kee sayvaa Dharam raa-ay karai Dhan
savaaranhaar. ||2||

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ
ਏਕੁ ਮੁਰਾਰਿ ॥
ਪੰਨਾ ੩੯

man kay bikaar maneh tajai man chookai
moh abhimaan.

ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ



ਸਵਾਰਣਹਾਰੁ ॥੨॥

aatam raam pachhaani-aa sehjay naam samaan.

ਮਨ ਕੇ ਬਿਕਾਰ ਮਨਹਿ ਤਜੈ ਮਨਿ ਚੂਕੈ ਮੋਹੁ
ਅਭਿਮਾਨੁ ॥
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bin satgur mukat na paa-ee-ai manmukh firai divaan.

ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਸਹਜੇ ਨਾਮਿ ਸਮਾਨੁ
॥

sabad na cheenai kathnee badnee karay bikhi-aa maahi samaan. ||3||

ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਮਨਮੁਖਿ
ਫਿਰੈ ਦਿਵਾਨੁ ॥

sabh kichh aapay aap hai doojaa avar na ko-ay.
ji-o bolaa-ay ti-o bolee-ai jaa aap bulaa-ay so-ay.

ਸਬਦੁ ਨ ਚੀਨੈ ਕਥਨੀ ਬਦਨੀ ਕਰੇ ਬਿਖਿਆ
ਮਾਹਿ ਸਮਾਨੁ ॥੩॥

gurmukh banee barahm hai sabad milaavaa ho-ay.

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਦੂਜਾ ਅਵਰੁ ਨ
ਕੋਇ ॥

naanak naam samaal too jit sayvi-ai sukh ho-ay. ||4||30||63||

ਜਿਉ ਬੋਲਾਏ ਤਿਉ ਬੋਲੀਐ ਜਾ ਆਪਿ
ਬੁਲਾਏ ਸੋਇ ॥

ਗੁਰਮੁਖਿ ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ
ਹੋਇ ॥

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ
ਹੋਇ ॥੪॥੩੦॥੬੩॥

SIRI RAAG MOHALLA 3



According to Dr. Bh. Vir Singh Ji, Guru Ji uttered this shabad in response to some body's question regarding the role and authority of God and the Righteous Judge (who is believed to decide a person's fate after death).

Guru Ji begins his answer with a humble prayer to God and says: "O God, You are the truest of the true, and all is under Your control. (Therefore, eternal bliss can only be obtained by uniting with You.) But without the guidance of the true Guru, people keep in wandering through millions of existences, and keep thirsting (for Your union). But they, who by the grace of the Guru serve (i.e. meditate upon) the true, fathomless and profound God, are graciously forgiven by Him and they enjoy eternal peace." (1)

Therefore Guru Ji tells himself and us: "O my mind, by being imbued with God's love you will find bliss. Therefore, through Guru's instruction, we should praise God's Name, because there is none other (than God, who is eternal)." (1-pause)

Now referring to the role and authority of Dharam Raja (i.e. the Righteous Judge), Guru Ji says: "The Righteous Judge is under the orders (of God) that he should administer true justice. Those evil souls who are torn by duality (i.e. by love of worldly riches and influences other than that of God), are under his jurisdiction. (He can award them appropriate punishment or reward according to their deeds during their sojourn in the world). But the spiritually-inclined persons, who meditate in their minds on God, the treasure of merits and slayer of demons, are served by the Righteous judge (instead of being judged or punished by Him). Blessed is God who has so embellished them." (2)

Next Guru Ji tells us how one can become spiritually-inclined or a person of divine wisdom. He says: "When a person dispels evil tendencies from his mind and gives up worldly attachment and self-conceit, he recognizes the all-pervading God in his mind itself and easily merges in the (God's) Name. However, without the true Guru's guidance, one cannot get riddance (from those evil tendencies) and the self-willed persons keep wandering like fools. They do not reflect on the word (of the Guru) and keep on making useless prattle and ultimately are consumed in the poison (of Maya)." (3)

Finally, Guru Ji describes the viewpoint of a Guru ward person. He says: "God is all in all, there is no other like Him. Only when does He make us speak, do we speak, and we say, whatever He wants us to say. The word of the Guru ward persons is the word of God, and it is through their word that a person is united (with God).



Therefore, O Nanak, you should remember the Name of God, serving whom, we obtain bliss.”(4-30-63)

The message of the shabad is that we should act upon the Guru's Word and deeming it as God's Word, give up all our evil tendencies and meditate on God's Name. By doing so we shall stand redeemed before the Righteous Judge and enjoy the bliss of eternal union with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlāa 3.

ਜਗਿ ਹਉਮੈ ਮੈਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ
ਦੂਜੈ ਭਾਇ ॥

jag ha-umai mail dukh paa-i-aa mal
laagee doojai bhaa-ay.

ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ
ਤੀਰਥ ਨਾਇ ॥

mal ha-umai Dhottee kivaï na utrai jay sa-
o tirath naa-ay.

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ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਮਾਵਦੇ ਦੂਣੀ ਮਲੁ ਲਾਗੀ
ਆਇ ॥

baho biDh karam kamaavday doonee mal
laagee aa-ay.

ਪੜਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੂਛਹੁ ਗਿਆਨੀਆ
ਜਾਇ ॥੧॥

parhi-ai mail na utrai poochhahu gi-
aanee-aa jaa-ay. ||1||

man mayray gur saran aavai taa nirmal
ho-ay.

ਮਨ ਮੇਰੇ ਗੁਰ ਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ
ਹੋਇ ॥

manmukh har har kar thakay mail na
sakee Dho-ay. ||1|| rahaa-o.

ਮਨਮੁਖ ਹਰਿ ਹਰਿ ਕਰਿ ਥਕੇ ਮੈਲੁ ਨ ਸਕੀ
ਧੋਇ ॥੧॥ ਰਹਾਉ ॥

man mailai bhagat na hova-ee naam na
paa-i-aa jaa-ay.

ਮਨਿ ਮੈਲੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮੁ ਨ

manmukh mailay mailay mu-ay jaasan
pat gavaa-ay.



ਪਾਇਆ ਜਾਇ ॥

ਮਨਮੁਖ ਮੈਲੇ ਮੈਲੇ ਮੁਏ ਜਾਸਨਿ ਪਤਿ
ਗਵਾਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਮਲੁ ਹਉਮੈ ਜਾਇ
ਸਮਾਇ ॥

ਜਿਉ ਅੰਧੇਰੈ ਦੀਪਕੁ ਬਾਲੀਐ ਤਿਉ ਗੁਰ
ਗਿਆਨਿ ਅਗਿਆਨੁ ਤਜਾਇ ॥੨॥

ਹਮ ਕੀਆ ਹਮ ਕਰਹਗੇ ਹਮ ਮੂਰਖ ਗਾਵਾਰ
॥

ਕਰਣੈ ਵਾਲਾ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ
॥

ਮਾਇਆ ਜੇਵਡੁ ਦੁਖੁ ਨਹੀ ਸਭਿ ਭਵਿ ਬਕੇ
ਸੰਸਾਰੁ ॥

ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਉਰ ਧਾਰਿ
॥੩॥

ਜਿਸ ਨੇ ਮੇਲੇ ਸੋ ਮਿਲੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੈ
ਜਾਉ ॥

ਏ ਮਨ ਭਗਤੀ ਰਤਿਆ ਸਚੁ ਬਾਣੀ ਨਿਜ
ਥਾਉ ॥

gur parsadee man vasai mal ha-umai jaa-
ay samaa-ay.

ji-o anDhayrai deepak baalee-ai ti-o gur
gi-aan agi-aan tajaa-ay. ||2||

ham kee-aa ham karhagay ham moorakh
gaavaar.

karnai vaalaa visri-aa doojai bhaa-ay pi-
aar.

maa-i-aa jayvad dukh nahee sabh bhav
thakay sansaar.

gurmatee sukh paa-ee-ai sach naam ur
Dhaar. ||3||

jis no maylay so milai ha-o tis balihaarai
jaa-o.

ay man bhagtee rati-aa sach banee nij
thaa-o.

man ratay jihvaa ratee har gun sachay
gaa-o.

naanak naam na veesrai sachay maahi
samaa-o. ||4||31||64||



ਮਨਿ ਰਤੇ ਜਿਹਵਾ ਰਤੀ ਹਰਿ ਗੁਣ ਸਚੇ ਗਾਉ
॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਚੇ ਮਾਹਿ ਸਮਾਉ
॥੪॥੩੧॥੬੪॥

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that we should act upon the Guru's Word, and deeming it as the word of God, dispel all our evil tendencies and meditate on the His Name. One of the worst, and in fact the root cause of all evil tendencies is ego or self- conceit

In this shabad, Guru Ji explains the problems caused by ego and how to get rid of it. He says: "The whole world is suffering due to the filth (i.e. evil) of ego, which is owing to the love of Maya (or worldly riches). This filth of ego cannot be washed off even by bathing at hundreds of holy places. People perform many rituals to remove this filth, but it keeps on doubling. You may go and ask the learned, this dirt (of ego) is not washed off by reading (Vedas or other holy books) either."(1)

Guru Ji then tells himself (and others) the way of purifying oneself of this disease. He says: "O my mind, only when does a person seek refuge of the Guru, is he purified. The self-conceited persons have got tired of repeating God's Name (without the Guru's guidance), but they could not wash off this dirt."(1-pause)

Explaining why it is so, Guru Ji says: "(This is an accepted principle that) God's devotion cannot be done, and God's Name cannot be obtained when the mind is impure (i.e. full of ego). So the self- willed persons (who do not care for the guidance of the Guru) remain polluted, and die polluted. They depart from the world in dishonor. (When), through the Guru's grace, God's Name comes to abide in one's heart, the filth of ego is dispelled. Just as lighting a lamp removes darkness, similarly the Guru's instruction dispels the darkness of ignorance."(2)

Guru Ji further comments: "Those persons who keep on claiming that they have done this (big thing), or that or that they will do this or that, are big fools. Being entangled in love of Maya (or worldly riches and power), they forget the real Doer. There is no



greater malady than the attachment to Maya. (In fact) the whole world keeps on wandering and getting exhausted in pursuit of Maya. It is only by following the advice of the Guru and relying on the True Name that we can obtain peace.”(3)

However, Guru Ji concludes by reminding us: “There is nothing in the control of mortals, because only that fortunate person, whom God unites (with the Guru), meets Him. I am a sacrifice to such a person. (On meeting the Guru) the mind is imbued with devotion and through the True Word it finds itself (i.e. the mind does not run after Maya). In that state, both the mind and the tongue are imbued with God’s love and one sings His Praises. O’ Nanak, they never forsake the Name and merge in the True God Himself.”(4-33-31-64)

The message of the shabad is that, the entire world is suffering owing to ego and pursuit of Maya and this suffering can only be ended by seeking the Guru’s refuge and following his advice and not by performing any religious rituals.

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥

sireeraag mehlā 4 ghar 1.

ਮੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਅਤਿ ਅਗਲਾ ਕਿਉ
ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਘਰਿ ਆਇ ॥

mai man tan birahu at aglā ki-o
pareetam milai ghar aa-ay.

ਜਾ ਦੇਖਾ ਪ੍ਰਭੁ ਆਪਣਾ ਪ੍ਰਭਿ ਦੇਖਿਐ ਦੁਖੁ
ਜਾਇ ॥

jaa daykhaa parabh aapnaa parabh
daykhi-ai dukh jaa-ay.

ਜਾਇ ਪੁਛਾ ਤਿਨ ਸਜਣਾ ਪ੍ਰਭੁ ਕਿਤੁ ਬਿਧਿ
ਮਿਲੈ ਮਿਲਾਇ ॥੧॥

jaa-ay puchhhaa tin sajnā parabh kit biDh
milai milaa-ay. ||1||

ਮੇਰੇ ਸਤਿਗੁਰਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ
॥

mayray satiguraa mai tujh bin avar na ko-
ay.

ham moorakh mugaDh sarnaagatee kar
kirpaa maylay har so-ay. ||1|| rahaa-o.

ਹਮ ਮੂਰਖ ਮੁਗਧ ਸਰਣਾਗਤੀ ਕਰਿ ਕਿਰਪਾ
ਮੇਲੇ ਹਰਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

satgur daataa har naam kaa parabh aap
milaavai so-ay.

ਸਤਿਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮ ਕਾ ਪ੍ਰਭੁ ਆਪਿ

satgur har parabh bujhi-aa gur jayvad



ਮਿਲਾਵੈ ਸੋਇ ॥

avar na ko-ay.

ਸਤਿਗੁਰਿ ਹਰਿ ਪ੍ਰਭੁ ਬੁਝਿਆ ਗੁਰ ਜੇਵਡੁ
ਅਵਰੁ ਨ ਕੋਇ ॥

ha-o gur sarnaa-ee dheh pavaa kar da-i-aa
maylay parabh so-ay.

ਹਉ ਗੁਰ ਸਰਣਾਈ ਢਹਿ ਪਵਾ ਕਰਿ ਦਇਆ
ਮੇਲੇ ਪ੍ਰਭੁ ਸੋਇ ॥੨॥

manhath kinai na paa-i-aa kar upaav
thakay sabh ko-ay.

ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਆ ਕਰਿ ਉਪਾਵ ਥਕੇ
ਸਭੁ ਕੋਇ ॥

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ਪੰਨਾ ੪੦

sahas si-aanap kar rahay man korai rang
na ho-ay.

ਸਹਸ ਸਿਆਣਪ ਕਰਿ ਰਹੇ ਮਨਿ ਕੋਰੈ ਰੰਗੁ ਨ
ਹੋਇ ॥

koorh kapat kinai na paa-i-o jo beejai
khaavai so-ay. ||3||

ਕੂੜਿ ਕਪਟਿ ਕਿਨੈ ਨ ਪਾਇਓ ਜੋ ਬੀਜੈ ਖਾਵੈ
ਸੋਇ ॥੩॥

sabhnaa tayree aas parabh sabh jee-a
tayray too^N raas.

ਸਭਨਾ ਤੇਰੀ ਆਸ ਪ੍ਰਭੁ ਸਭ ਜੀਅ ਤੇਰੇ ਤੂੰ
ਰਾਸਿ ॥

parabh tuDhhu khaalee ko nahee dar
gurmukhaa no saabaas.

ਪ੍ਰਭ ਤੁਧਹੁ ਖਾਲੀ ਕੋ ਨਹੀ ਦਰਿ ਗੁਰਮੁਖਾ ਨੋ
ਸਾਬਾਸਿ ॥

bikh bha-ojal dubday kadh lai jan naanak
kee ardaas. ||4||1||65||

ਬਿਖੁ ਭਉਜਲ ਡੁਬਦੇ ਕਢਿ ਲੈ ਜਨ ਨਾਨਕ
ਕੀ ਅਰਦਾਸਿ ॥੪॥੧॥੬੫॥

SIRI RAAG MOHALLA 4 GHAR 1

In shabad (3-29-62), the last hymn on page 38, Guru Ji compares himself to a lonely soul-bride (of God), who seeing her friends enjoying the company of their spouses, wonders how and to whom she should go and ask the way to gain union with her spouse (God). Guru Ji uses the same beautiful metaphor in this shabad to express his pain due to separation from his beloved God, and shares his innermost thoughts



regarding the ways to reunite with Him. Actually he tells us where to go, whom to ask, and how to reunite with God.

So using the analogy of a loving and lonely bride, who has been separated from her beloved spouse, Guru Ji says: "In my mind and body is the sharp pang of separation from God. My heart is crying and worrying when my God will come and abide in it. (I know that), as soon as I obtain a vision of my God all my pain will depart. I (think I should) go and ask that friend (of mine, the Guru, who has already seen Him), how can God be met?"(1)

Next sharing with us, what Guru Ji is thinking of saying to his Guru, he says: "O my true Guru, I do not have any one as my own except you. We are foolish and ignorant and seek your refuge. Please show us mercy and help us to meet God."(1-pause)

Giving the reason, why the Guru's help is essential in this regard, he says: "The true Guru is the Giver of God's Name and God Himself causes us to meet such a true Guru. The true Guru has realized God; no one equals the Guru (in merit). Therefore, I wish that I should simply fall at the feet of the Guru, so that showing his mercy he may unite me with that God."(2)

Giving more reasons for seeking the Guru's shelter, he says: "No body has found God through obstinacy of mind (i.e. by doing penances and practicing austerities). Many have got tired of making such efforts. Some have tried hundreds of clever techniques (to obtain God) but their minds being blank, did not embrace God's love. Through falsehood and deceit also no body has ever met God. (Rather such persons suffer as a result of their own actions). Because, one reaps and eats what one sows."(3)

After finding joy and peace on meeting his beloved God, through His grace and guidance, Guru Ji's heart goes out in sympathy for the rest of the suffering humanity. So making a sincere and humble prayer to God, he says: "O God, You are the hope of all. All beings are Yours and You are their spiritual capital (i.e. You provide them with their life breath). O God, nobody returns empty-handed from Your door. The Guru wards receive (special) honor at Your door. But slave Nanak prays: Please pull out (i.e. save) others also who are drowning in the ocean of (worldly) poison."(4-1-65)

The message of the shabad is that, it is only by seeking the Guru's shelter and following his advice that we can save ourselves from endless sufferings of the



world, and enjoy bliss of union with our beloved God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

sireeraag mehlā 4.

ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੈ ਧ੍ਰਿਗੁ
ਜੀਵਾਸੁ ॥

naam milai man taripat-ee-ai bin naamai
Dharig jeevaas.

ਕੋਈ ਗੁਰਮੁਖਿ ਸਜਣੁ ਜੇ ਮਿਲੈ ਮੈ ਦਸੇ ਪ੍ਰਭੁ
ਗੁਣਤਾਸੁ ॥
ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਚਉ ਖੰਨੀਐ ਮੈ ਨਾਮ ਕਰੇ
ਪਰਗਾਸੁ ॥੧॥
ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਉ ਜੀਵਾ ਨਾਮੁ ਧਿਆਇ ॥

ko-ee gurmukh sajan jay milai mai dasay
parabh guntaas.
ha-o tis vitahu cha-o khannee-ai mai
naam karay pargaas. ||1||
mayray pareetamaa ha-o jeevaa naam
Dhi-aa-ay.

ਬਿਨੁ ਨਾਵੈ ਜੀਵਣੁ ਨਾ ਥੀਐ ਮੇਰੇ ਸਤਿਗੁਰ
ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥੧॥ ਰਹਾਉ ॥

bin naavai jeevan naa thee-ai mayray
satgur naam drirh-aa-ay. ||1|| rahaa-o.

ਨਾਮੁ ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ
॥

naam amolak ratan hai pooray satgur
paas.

ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ ਕਢਿ ਰਤਨੁ ਦੇਵੈ
ਪਰਗਾਸਿ ॥

satgur sayvai lagi-aa kadh ratan dayvai
pargaas.
Dhan vadbhaagee vad bhaagee-aa jo aa-
ay milay gur paas. ||2||

ਧੰਨੁ ਵਡਭਾਗੀ ਵਡ ਭਾਗੀਆ ਜੋ ਆਇ ਮਿਲੇ
ਗੁਰ ਪਾਸਿ ॥੨॥

jinaa satgur purakh na bhayti-o say
bhaagheen vas kaal.

ਜਿਨਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੇਟਿਓ ਸੇ
ਭਾਗਹੀਣੁ ਵਸਿ ਕਾਲ ॥
ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਵਿਚਿ
ਵਿਸਟਾ ਕਰਿ ਵਿਕਰਾਲ ॥

o-ay fir fir jon bhavaa-ee-ah vich vistaa
kar vikraal.

onaa paas du-aas na bhitee-ai jin antar
kroDh chandaal. ||3||

ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ
ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥੩॥

satgur purakh amrit sar vadbhaagee
naaveh aa-ay.



ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅੰਮ੍ਰਿਤ ਸਰੁ ਵਡਭਾਗੀ
ਨਾਵਹਿ ਆਇ ॥

ਉਨ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਉਤਰੈ ਨਿਰਮਲ
ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥

ਜਨ ਨਾਨਕ ਉਤਮ ਪਦੁ ਪਾਇਆ ਸਤਿਗੁਰ
ਕੀ ਲਿਵ ਲਾਇ ॥੪॥੨॥੬੬॥

un janam janam kee mail uṭrai nirmal
naam drirh-aa-ay.

jan naanak uṭam pad paa-i-aa satgur kee
liv laa-ay. ||4||2||66||

SIRI RAAG MOHALLA 4

In the previous shabad, Guru Ji, told us that the true Guru is the giver of God's Name. In this shabad, he describes the importance of Name (i.e. divine enlightenment) and his desire for it.

He says: "By acquiring God's Name, our mind is satiated (i.e. it loses all its worldly desires). But, without God's Name one's life is accursed (because in that state, worldly desires remain unfulfilled, and a person remains unhappy). If I find some Guru ward friend, who can guide me to God, the treasure of virtues, and enlighten me about God's Name, I will sacrifice my life for him."(1)

Therefore, addressing his Guru in the most reverential and entreating terms, Guru Ji says: "O my beloved, I live only by meditating on the Name (of God). Without the Name, there is no life, O my true Guru please instill God's Name into me."(1-pause)

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Describing in a little greater detail, the significance of the Guru in obtaining the invaluable commodity of God's Name, Guru Ji says: "The Name (enlightenment) is an invaluable jewel and it is with the perfect Guru. He (the Guru) reveals its radiance, and bestows this jewel on that person who dedicates himself to true Guru's service. Therefore, blessed are those fortunate persons who go and meet the Guru."(2)

Now commenting upon the fate of those, who do not care for the Guru's guidance, he says: "Those unfortunate persons, who have not met the true Guru, are in the grip of the demon of death. Again and again, they are made to go through the rounds of birth and death, and are kept as the worms of filth and ordure. We should not touch or go



any where near such persons within whose mind abides the demon of anger.”(3)

In conclusion, Guru Ji says: “True Guru, the supreme Being is like a pool of nectar (of divine Name). Fortunate are they, who come to bathe in it (i.e. seek his guidance). By bathing in this pool (i.e. following Guru's advice), their filth (of evil tendencies) of myriads of births is washed off. Because the Guru instills the immaculate Name into them. In short, O Nanak, by being imbued with the true Guru, the devotees obtain the supreme state of bliss (i.e. union with God).”(4-2-66)

The message of the shabad is that, we should, and pray to the Guru for the boon of Name, so that our worldly desires are quenched, and instead of suffering through repeated cycles of birth and death, we attain the supreme state of union with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

sireeraag mehlā 4.

ਗੁਣ ਗਾਵਾ ਗੁਣ ਵਿਥਰਾ ਗੁਣ ਬੋਲੀ ਮੇਰੀ
ਮਾਇ ॥

gun gaavaa gun vithraa gun bolee mayree
maa-ay.

ਗੁਰਮੁਖਿ ਸਜਣੁ ਗੁਣਕਾਰੀਆ ਮਿਲਿ ਸਜਣ
ਹਰਿ ਗੁਣ ਗਾਇ ॥

gurmukh sajan gunkaaree-aa mil sajan
har gun gaa-ay.

ਹੀਰੈ ਹੀਰੁ ਮਿਲਿ ਬੇਧਿਆ ਰੰਗਿ ਚਲੂਲੈ
ਨਾਇ ॥੧॥

heerai heer mil bayDhi-aa rang chaloelai
naa-ay. ||1||

mayray govindaa gun gaavaa taripat man
ho-ay.

ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਣ ਗਾਵਾ ਤ੍ਰਿਪਤਿ ਮਨਿ ਹੋਇ
॥

antar pi-aas har naam kee gur tus
milaavai so-ay. ||1|| rahaa-o.

ਅੰਤਰਿ ਪਿਆਸ ਹਰਿ ਨਾਮ ਕੀ ਗੁਰੁ ਤੁਸਿ
ਮਿਲਾਵੈ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

man rangahu vadbhaageeho gur tuthaa
karay pasaa-o.

ਮਨੁ ਰੰਗਹੁ ਵਡਭਾਗੀਹੋ ਗੁਰੁ ਤੁਠਾ ਕਰੇ
ਪਸਾਉ ॥

gur naam drirh-aa-ay rang si-o ha-o
satgur kai bal jaa-o.

bin satgur har naam na labh-ee lakh kotee
karam kamaa-o. ||2||



ਗੁਰੁ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਰੰਗ ਸਿਉ ਹਉ ਸਤਿਗੁਰ
ਕੈ ਬਲਿ ਜਾਉ ॥

bin bhaagaa satgur naa milai ghar baithi-
aa nikat nit paas.

ਬਿਨੁ ਸਤਿਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਲਭਈ ਲਖ
ਕੋਟੀ ਕਰਮ ਕਮਾਉ ॥੨॥

antar agi-aan dukh bharam hai vich parh-
daa door pa-ee-aas.

ਬਿਨੁ ਭਾਗਾ ਸਤਿਗੁਰੁ ਨਾ ਮਿਲੈ ਘਰਿ
ਬੈਠਿਆ ਨਿਕਟਿ ਨਿਤ ਪਾਸਿ ॥
ਅੰਤਰਿ ਅਗਿਆਨ ਦੁਖੁ ਭਰਮੁ ਹੈ ਵਿਚਿ
ਪੜਦਾ ਦੂਰਿ ਪਈਆਸਿ ॥

bin satgur bhaytay kanchan naa thee-ai
manmukh lohu boodaa bayrhee paas. ||3||

satgur bohith har naav hai kit biDh
charhi-aa jaa-ay.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਕੰਚਨੁ ਨਾ ਥੀਐ ਮਨਮੁਖੁ
ਲੋਹੁ ਬੂਡਾ ਬੇੜੀ ਪਾਸਿ ॥੩॥

satgur kai bhaanai jo chalai vich bohith
baithaa aa-ay.

ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਹਰਿ ਨਾਵ ਹੈ ਕਿਤੁ ਬਿਧਿ
ਚੜਿਆ ਜਾਇ ॥

Dhan Dhan vadbhaagee naankaa jinaa
satgur la-ay milaa-ay.

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਵਿਚਿ ਬੋਹਿਥ
ਬੈਠਾ ਆਇ ॥

ਧੰਨੁ ਧੰਨੁ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਸਤਿਗੁਰੁ
ਲਏ ਮਿਲਾਇ ॥੪॥੩॥੬੭॥

SIRI RAAG MOHALLA 4

In the shabad before the previous shabad, Guru Ji described the importance of the Guru. In the last shabad, he told us about the importance of God's Name. Now in this shabad, by describing his own experience, he tells us what the duty of a Guru ward person is.

He says: "O my mother, (my mind craves that) I may sing, describe and utter the merits (of God). (I realize that) meeting with a benevolent, Guru ward friend one sings praises (of God). Because, just as a diamond, pierces another diamond, (similarly, on meeting the Guru), one's mind gets imbued with the deep love of God's



Name.”(1)

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Therefore, Guru Ji prays: “O my God, (bless me that) I may keep singing Your praises, so that my mind may be satiated. Within me is the thirst for Your Name, and I pray that in his kindness, Guru may unite me (with You).”(1-pause)

Now Guru Ji even advises his Guru ward friends (i.e. us and) says: “O fortunate ones, imbue your mind with God’s love, so that the Guru may be pleased, and shower his blessings (on you as well). The Guru implants the Name with love, and I am a sacrifice to such a true Guru. (I tell you that) without (guidance of) the true Guru, God’s Name is not obtained, even if you perform millions of deeds (of charities and austerities).”(2)

Next Guru Ji tells us the reason, why even though God is very near us, but still we cannot meet Him. He says: “Without (pre- ordained) destiny, the true Guru (i.e. God) is not realized, even though He daily resides near us in the house (i.e. our heart). (The reason is that) within our hearts is the darkness of ignorance and doubt, which acts like a wall (between us and God). Just as without touching the philosopher’s stone, iron cannot become gold, (similarly without getting into touch with the Guru), a self-conceited person cannot become pure, gets drowned, (in the worldly ocean, even though) the boat (of the Guru, may be) near him.”(3)

Finally Guru Ji explains how we can really obtain the pleasure and guidance of the true Guru. He says: “True Guru is like the ship of God’s Name. (So if you ask,) how to board this ship (the answer is that) the person who leads his life as per the true Guru’s instruction or guidance feels that he is already sitting on that ship. Therefore, O Nanak very much blessed, are those persons, whom the true Guru unites with himself.”(4-3-67)

The message of the shabad is that if we want to enjoy the bliss of God’s union, then we should devotedly listen to and follow the advice of our Guru Granth Sahib Ji. So that the Guru may unite us with him, and by yoking us to His Name, may unite us with God also.