



SGGSP-41

ਪੰਨਾ ੪੧

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਹਉ ਪੰਥੁ ਦਸਾਈ ਨਿਤ ਖੜੀ ਕੋਈ ਪ੍ਰਭੁ ਦਸੇ ਤਿਨਿ ਜਾਉ ॥

ਜਿਨੀ ਮੇਰਾ ਪਿਆਰਾ ਰਾਵਿਆ ਤਿਨ ਪੀਛੈ ਲਾਗਿ ਫਿਰਾਉ ॥

ਕਰਿ ਮਿੰਨਤਿ ਕਰਿ ਜੋਦੜੀ ਮੈ ਪ੍ਰਭੁ ਮਿਲਣੈ ਕਾ ਚਾਉ ॥੧॥

ਮੇਰੇ ਭਾਈ ਜਨਾ ਕੋਈ ਮੋ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਇ ॥

ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦੀਆ ਦਿਖਾਇ
॥੧॥ ਰਹਾਉ ॥

ਹੋਇ ਨਿਮਾਣੀ ਢਹਿ ਪਵਾ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥

ਨਿਮਾਣਿਆ ਗੁਰੁ ਮਾਣੁ ਹੈ ਗੁਰੁ ਸਤਿਗੁਰੁ ਕਰੇ ਸਾਬਾਸਿ ॥

ਹਉ ਗੁਰੁ ਸਾਲਾਹਿ ਨ ਰਜਾਉ ਮੈ ਮੇਲੇ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ ॥੨॥

ਸਤਿਗੁਰ ਨੋ ਸਭ ਕੇ ਲੋਚਦਾ ਜੇਤਾ ਜਗਤੁ ਸਭੁ ਕੋਇ ॥

ਬਿਨੁ ਭਾਗਾ ਦਰਸਨੁ ਨਾ ਬੀਐ ਭਾਗਹੀਣ ਬਹਿ ਰੋਇ ॥

ਜੋ ਹਰਿ ਪ੍ਰਭੁ ਭਾਣਾ ਸੋ ਥੀਆ ਧੁਰਿ ਲਿਖਿਆ ਨ ਮੇਟੈ ਕੋਇ
॥੩॥

ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਹਰਿ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ ॥

ਆਪਿ ਦਇਆ ਕਰਿ ਮੇਲਸੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੀਛੈ ਪਾਇ ॥

ਸਭੁ ਜਗਜੀਵਨੁ ਜਗਿ ਆਪਿ ਹੈ ਨਾਨਕ ਜਲੁ ਜਲਹਿ ਸਮਾਇ
॥੪॥੪॥੬੮॥

SGGSP-41

sireeraag mehlā 4.

ha-o panth dasaa-ee nit kharhee ko-ee parabh dasay
tin jaa-o.jinee mayraa pi-aaraa raavi-aa tin peechhhai laag
firaa-o.kar minat kar jod-rhee mai parabh milnai kaa chaa-o.
||1||mayray bhaa-ee janaa ko-ee mo ka-o har parabh
mayl milaa-ay.ha-o satgur vitahu vaari-aa jin har parabh dee-aa
dikhaa-ay. ||1|| rahaa-o.ho-ay nimaanee dheh pavaa pooray satgur paas.nimaani-aa gur maan hai gur satgur karay saabaas.ha-o gur saalaahi na raj-oo mai maylay har parabh
paas. ||2||satgur no sabh ko lochdaa jaytaa jagat sabh ko-ay.bin bhaagaa darsan naa thee-ai bhaaghen bahi ro-ay.jo har parabh bhaanaa so thee-aa Dhur likhi-aa na
maytai ko-ay. ||3||

aapay satgur aap har aapay mayl milaa-ay.

aap da-i-aa kar maylsee gur satgur peechhhai paa-ay.sabh jagjeevan jag aap hai naanak jal jaleh samaa-ay.
||4||4||68||

SIRI RAAG MOHALLA 4

In this shabad, Guru Ji taking the example of a lonely separated bride longing to meet her beloved groom shows us how and with what intensity of sincere love we should seek to meet our beloved God.

He says: "I stand on the wayside every day, so that if anybody can tell me about the guide, who can lead me to God. I will follow those who have enjoyed the company of my beloved (God), I will humbly beg them to unite me with Him."

Summarizing his longing for union with God and its fulfillment, Guru Ji says: "O my dear brothers, somebody unite me with God. I am sacrifice to the True Guru who has shown me God Almighty." (1-pause)

Expressing his gratitude to his Guru, he says: "The Guru is the honor of the honor less, and that true Guru heartily encourages them. I feel that in utter humility I should also bow to the perfect True Guru. I do not get tired of praising the True Guru who unites me with God, who is close (to me, but I cannot see Him without the Guru's guidance)." (2)

Guru Ji next comments: "Every body longs for the True Guru. But without good fortune, it is impossible to meet him. Therefore unfortunate ones sit and cry. Whatever is God's will, that happens and no one can erase God's preordained writ." (3)

Guru Ji concludes by stating the fundamental principle about the relationship between God, the true Guru, and the world. Guru Ji says: "God Himself is the True Guru. He Himself unites a person with Him. Through His grace, He



would unite us, by making us follow the True Guru. O Nanak, He Himself is the life of the entire universe and ultimately all merge in Him, just as water merges in water.” (4-4-68)

SGGSP-41

The message of the Shabad is that is that is that, we should have such an intense longing to unite with God that we should daily pray to Guru (Grant Sahib) to guide and help us meet Him. So that some day, showing mercy, Guru Sahib may enlighten us with divine wisdom and reveal to us our beloved God, residing in our heart.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸੁ ਅਤਿ ਭਲਾ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ਰਸੁ
ਖਾਇ ॥

ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਤੁਸਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ
॥

ਓਇ ਵੇਪਰਵਾਹ ਨ ਬੋਲਨੀ ਹਉ ਮਲਿ ਮਲਿ ਧੋਵਾ ਤਿਨ ਪਾਇ
॥੧॥

ਭਾਈ ਰੇ ਮਿਲਿ ਸਜਣ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥
ਸਜਣੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਦੁਖੁ ਕਵੈ ਹਉਮੈ ਮਾਰਿ ॥੧॥ ਰਹਾਉ
॥

ਗੁਰਮੁਖੀਆ ਸੋਹਾਗਣੀ ਤਿਨ ਦਇਆ ਪਈ ਮਨਿ ਆਇ ॥

ਸਤਿਗੁਰ ਵਚਨੁ ਰਤਨੁ ਹੈ ਜੋ ਮੰਨੇ ਸੁ ਹਰਿ ਰਸੁ ਖਾਇ ॥

ਸੇ ਵਡਭਾਗੀ ਵਡ ਜਾਣੀਅਹਿ ਜਿਨ ਹਰਿ ਰਸੁ ਖਾਧਾ ਗੁਰ ਭਾਇ
॥੨॥

ਇਹੁ ਹਰਿ ਰਸੁ ਵਣਿ ਤਿਣਿ ਸਭਤੁ ਹੈ ਭਾਗਹੀਣ ਨਹੀ ਖਾਇ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਪਲੈ ਨਾ ਪਵੈ ਮਨਮੁਖ ਰਹੇ ਬਿਲਲਾਇ ॥

ਓਇ ਸਤਿਗੁਰ ਆਗੈ ਨਾ ਨਿਵਹਿ ਓਨਾ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਬਲਾਇ
॥੩॥

ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਆਪਿ ਹੈ ਆਪੇ ਹਰਿ ਰਸੁ ਹੋਇ ॥
ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵਸੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਚੋਇ ॥
ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਨਾਨਕ ਹਰਿ ਵਸਿਆ ਮਨਿ
ਸੋਇ ॥੪॥੫॥੬੯॥

sireeraag mehlaa 4.

ras amrit naam ras at bhalaa kit biDh milai ras khaa-
ay.

jaa-ay puchhahu sohaagane tusaa ki-o kar mili-aa
parabh aa-ay.

o-ay vayparvaah na bolnee ha-o mal mal Dhovaa tin
paa-ay. ||1||

bhaa-ee ray mil sajan har gun saar.

sajan satgur purakh hai dukh kadhai ha-umai maar.
||1|| rahaa-o.

gurmukhee-aa sohaagane tin da-i-aa pa-ee man aa-
ay.

satgur vachan ra^{ta}nn hai jo mannay so har ras khaa-
ay.

say vadbbhaagee vad jaanee-ahi jin har ras khaaDhaa
gur bhaa-ay. ||2||

ih har ras van tin sabhat hai bhaagheen nahee khaa-
ay.

bin satgur palai naa pavai manmukh rahay billaa-ay.
||

o-ay satgur aagai naa niveh onaa antar kroDh balaa-
ay. ||3||

har har har ras aap hai aapay har ras ho-ay.

aap da-i-aa kar dayvsee gurmukh amrit cho-ay.

sabh tan man hari-aa ho-i-aa naanak har vasi-aa man
so-ay.

||4||5||69

SIRI RAAG MOHALLA 4

In the previous shabad taking the example of a lonely separated bride longing to meet her beloved groom, Guru Ji showed us how and with what intensity of sincere love we should seek to meet our God. Because when we are blessed with love and longing for God we enjoy a unique kind of relish, which is called the relish of (God's) Name.

In this shabad, he tells us the merits of this unique ecstasy. Posing himself as a seeker of this joy he shares with us his



personal experiences. He says: “Relish of the immortalizing Name-nectar is exquisite. But how can one obtain it and enjoy it? I should go and ask those wedded brides of God (i.e. His blessed devotees) who have found union with Him, ‘What was the technique you used that God came to meet you (and you are enjoying the bliss of his love)?’ But the carefree (saints) do not answer, even though I keep washing their feet repeatedly.”(1)

However on their own the saints told Guru Ji : “Dear brother, go and see your true friend and dwell on the attributes of God. It is the True Guru who is the real friend, who dispels all the pain by first driving out ego (from your heart).”(1-pause)

Guru Ji humbly clarifies: “It was the result of compassion in the heart of thoseGuruward souls united with God, that they favored me (with such an immaculate advice). They told me that that the word (of advice) of the True Guru is the jewel. He who has full faith in it, tastes the relish of (union with the) God. So we should consider them as very fortunate, who by living as per Guru’s will, have enjoyed this relish.” (2)

Guru Ji clarifies that this relish of Name is not like other valuables, which are available only in some selected places, or are the monopoly of some particular people. He says: “This elixir (of God’s Name) is contained in every blade and straw of the universe. But the unfortunate persons cannot enjoy it. Without the guidance of the True Guru, one cannot obtain this elixir and the self-willed persons keep bewailing. Because, they do not bow before the True Guru and in their hearts is the demon of anger.” (3)

SGGSP-41

Finally explaining how God’s bliss is pervading every everywhere, Guru Ji says: “God Himself is bliss, and He pervades every where as this bliss. Showing mercy on His own, He blesses the with this nectar. But it is through the Guru, that He blesses some with the nectar. O Nanak, then He comes to reside in man’s heart and his body and mind are in bloom.”(4-5-69)

The message of the Shabad is that is that is that if we want to taste the exquisite elixir of God’s Name, we should seek the guidance of the Guru. Under his guidance we should remove our ego and dwell on God’s Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਦਿਨਸੁ ਚੜੈ ਫਿਰਿ ਆਥਵੈ ਰੈਣਿ ਸਬਾਈ ਜਾਇ ॥
ਆਵ ਘਟੈ ਨਰੁ ਨਾ ਬੁਝੈ ਨਿਤਿ ਮੂਸਾ ਲਾਜੁ ਟੁਕਾਇ ॥
ਗੁਰੁ ਮਿਠਾ ਮਾਇਆ ਪਸਰਿਆ ਮਨਮੁਖੁ ਲਗਿ ਮਾਖੀ ਪਚੈ
ਪਚਾਇ ॥੧॥

ਭਾਈ ਰੇ ਮੈ ਮੀਤੁ ਸਖਾ ਪ੍ਰਭੁ ਸੋਇ ॥
ਪੁਤੁ ਕਲਤੁ ਮੋਹੁ ਬਿਖੁ ਹੈ ਅੰਤਿ ਬੇਲੀ ਕੋਇ ਨ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਉਬਰੇ ਅਲਿਪਤੁ ਰਹੇ ਸਰਣਾਇ ॥

ਪੰਨਾ ੪੨

ਓਨੀ ਚਲਣੁ ਸਦਾ ਨਿਹਾਲਿਆ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ ॥

ਗੁਰਮੁਖਿ ਦਰਗਹ ਮੰਨੀਅਹਿ ਹਰਿ ਆਪਿ ਲਏ ਗਲਿ ਲਾਇ

sireeraag mehlaa 4.

dinas charhai fir aathvai rain sabaa-ee jaa-ay.
aav ghatai nar naa bujhai nit moosaa laaj tukaa-ay.
gurh mithaa maa-i-aa pasri-aa manmukh lag
maakhee pachai pachaa-ay. ||1||
bhaa-ee ray mai meet sakhaa parabh so-ay.
put kalat moh bikh hai ant baylee ko-ay na ho-ay. ||1||
rahaa-o.
gurmat har liv ubray alipat rahay sarnaa-ay.

SGGSP-42

oncee chalan sadaa nihaali-aa har kharach lee-aa pat
paa-ay.

gurmukh dargeh manee-ah har aap la-ay gal laa-ay.
||2||

gurmukhaa no panth pargataa dar thaak na ko-ee
paa-ay.



॥੨॥

ਗੁਰਮੁਖਾ ਨੇ ਪੰਥੁ ਪਰਗਟਾ ਦਰਿ ਠਾਕ ਨ ਕੋਈ ਪਾਇ ॥

ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਨਾਮੁ ਮਨਿ ਨਾਮਿ ਰਹਨਿ ਲਿਵ ਲਾਇ ॥
ਅਨਹਦ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇ ॥੩॥ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹਿਆ ਤਿਨਾ ਸਭ ਕੇ ਕਹੈ ਸਾਬਾਸਿ
॥ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਮੈ ਜਾਚਿਕ ਕੀ ਅਰਦਾਸਿ ॥
ਨਾਨਕ ਭਾਗ ਵਡੇ ਤਿਨਾ ਗੁਰਮੁਖਾ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਪਰਗਾਸਿ
॥੪॥੩੩॥੩੧॥੬॥੨੦॥har naam salaahan naam man naam rahan liv laa-ay.
anhad Dhunee dar vajday dar sachai sobhaa paa-ay.
॥3॥
jinee gurmukh naam sahaali-aa tinaa sabh ko kahai
saabaas.
tin kee sangat deh parabh mai jaachik kee ardaas.
naanak bhaag vaday tinaa gurmukhaa jin antar naam
pargaas. ॥4॥33॥31॥6॥70॥

SIRI RAAG MOHALLA 4

In the previous shabad, Guru Ji advised us that if we want to taste the exquisite elixir of God's Name, we should seek the guidance of the Guru. Under his guidance we should remove our ego and dwell on God's Name. But the problem is that we remain so much involved in worldly affairs, and its false pleasures that we forget that our life is getting short every day. So we often depart from the world without tasting the bliss of God's love or His Name.

In this shabad, Guru Ji portrays our life and cautions us against neglecting God's Name. He says: "A day rises, turns into evening, and then the entire night passes away. In this way life decreases day by day but man does not realize this. Time is eating away his life like a rat slowly nibbling at a rope. Like flies clinging to molasses (and getting caught), the self-conceited humans are clinging to worldly riches (or Maya) and are being consumed by it." (1)

SGGSP-42

Guru Ji therefore advises us: "O my dear brothers, (remember that) God is our only true friend. Attachment to sons and wife is false, because in the end no one is going to help the mortal." (1-pause)

Now Guru Ji describes the way of life of those persons, who follow the Guru's teachings. While still living in the world, remain detached from its temptations. He says: "The persons who by following the Guru's advice, embrace love for God and remain detached from the world (even though physically living in it), are saved. They always keep death in their mind and amass the wealth of Name, (the only currency), which is honored on their journey (to the next world). These Guru ward persons are recognized at the entrance to the divine mansion and God Himself takes them in His embrace." (2)

Dwelling on the comforts and facilities enjoyed by the Guru ward persons, Guru Ji says: "The divine path is revealed to the Guru wards, and no body puts any hurdles in their way because they praise God's Name and keep attuned to His Name at all times. In their hearts rings the unstuck melody of Name. So when they reach the (divine) gate, they are received with honor." (3)

In conclusion, Guru Ji says: "Every body praises those persons who under Guru's instruction dwell upon the Name. O God, please grant me also the company of such (holy) persons. This is the supplication of mine, a beggar (at Your door). O Nanak, supremely fortunate are those within whose heart is illumined the Light of (God's) Name." (4--33-31-6-70)

The message of the Shabad is that is that is that we should remember that every day our life is getting shorter and shorter. Therefore without wasting any more time, we should seek the Guru's refuge and under his instruction dwell upon God's Name, which will be our only helper on our journey to the next world.



ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

ਕਿਆ ਤੂ ਰਤਾ ਦੇਖਿ ਕੈ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੀਗਾਰ ॥
 ਰਸ ਭੋਗਹਿ ਖੁਸੀਆ ਕਰਹਿ ਮਾਣਹਿ ਰੰਗ ਅਪਾਰ ॥
 ਬਹੁਤੁ ਕਰਹਿ ਫੁਰਮਾਇਸੀ ਵਰਤਹਿ ਹੋਇ ਅਫਾਰ ॥
 ਕਰਤਾ ਚਿਤਿ ਨ ਆਵਈ ਮਨਮੁਖ ਅੰਧ ਗਵਾਰ ॥੧॥
 ਮੇਰੇ ਮਨ ਸੁਖਦਾਤਾ ਹਰਿ ਸੋਇ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥
 ਕਪੜਿ ਭੋਗਿ ਲਪਟਾਇਆ ਸੁਇਨਾ ਰੁਪਾ ਖਾਕੁ ॥
 ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਰੰਗੇ ਕੀਏ ਰਬ ਅਥਾਕ ॥
 ਕਿਸ ਹੀ ਚਿਤਿ ਨ ਪਾਵਹੀ ਬਿਸਰਿਆ ਸਭ ਸਾਕ ॥
 ਸਿਰਜਣਹਾਰਿ ਭੁਲਾਇਆ ਵਿਣੁ ਨਾਵੈ ਨਾਪਾਕ ॥੨॥
 ਲੈਦਾ ਬਦ ਦੁਆਇ ਤੂੰ ਮਾਇਆ ਕਰਹਿ ਇਕਤ ॥
 ਜਿਸ ਨੋ ਤੂੰ ਪਤੀਆਇਦਾ ਸੋ ਸਣੁ ਤੁਝੈ ਅਨਿਤ ॥
 ਅਹੰਕਾਰੁ ਕਰਹਿ ਅਹੰਕਾਰੀਆ ਵਿਆਪਿਆ ਮਨ ਕੀ ਮਤਿ ॥
 ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ਭੁਲਾਇਆ ਨਾ ਤਿਸੁ ਜਾਤਿ ਨ ਪਤਿ ॥੩॥
 ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਮਿਲਾਇਆ ਇਕੋ ਸਜਣੁ ਸੋਇ ॥
 ਹਰਿ ਜਨ ਕਾ ਰਾਖਾ ਏਕੁ ਹੈ ਕਿਆ ਮਾਣਸ ਹਉਮੈ ਰੋਇ ॥
 ਜੋ ਹਰਿ ਜਨ ਭਾਵੈ ਸੋ ਕਰੇ ਦਰਿ ਫੇਰੁ ਨ ਪਾਵੈ ਕੋਇ ॥
 ਨਾਨਕ ਰਤਾ ਰੰਗਿ ਹਰਿ ਸਭ ਜਗ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥੪॥੧॥੨੧॥

sireeraag mehlā 5 ghar 1.

ki-aa too rataa daykh kai putar kaltar seegaar.
 ras bhogeh khusee-aa karahi maaneh rang apaar.
 bahut karahi furmaa-isee varteh ho-ay afaar.
 kartaa chit na aavee manmukh anDh gavaar. ||1||
 mayray man sukh-daata har so-ay.
 gur parsadee paa-ee-ai karam paraapat ho-ay. ||1||
 rahaa-o.
 kaparh bhog laptaa-i-aa su-inaa rupaa khaak.
 haivar gaivar baho rangay kee-ay rath athaak.
 kis hee chit na paavhee bisri-aa sabh saak.
 sirjanhaar bhulaa-i-aa vin naavai naapaak. ||2||
 laidaa bad du-aa-ay too^N maa-i-aa karahi ikat.
 jis no too^N patee-aa-idaa so san tujhai anit.
 aha^Nkaar karahi aha^Nkaaree-aa vi-aapi-aa man kee
 mat.
 tin parabh aap bhulaa-i-aa naa tis jaat na pat. ||3||
 satgur purakh milaa-i-aa iko sajan so-ay.
 har jan kaa raakhaa ayk hai ki-aa maanas ha-umai
 ro-ay.
 jo har jan bhaavai so karay dar fayr na paavai ko-ay.
 naanak rataa rang har sabh jag meh chaanan ho-ay.
 ||4||1||71||

SIRI RAAG MOHALLA 5 GHAR 1

In the previous shabad, Guru Ji cautioned us against being ignorant about the daily shortening span of our life, and also told us how like flies, getting caught in molasses, we are getting caught in the pursuit of worldly riches and power.

SGGSP-42

This shabad, appears to be addressed to a rich person, who was intoxicated with pride in his big family, wealth and power. Here, Guru Ji warns us against such egoistic things which are false and transitory.

He says: “(O man), why are you intoxicated, seeing your son, wife and her ornaments. You enjoy delicacies, make merry and indulge in infinite pleasures. O you self-conceited, blind, ignorant fool, you give many commands and act haughtily, but you do not remember the Creator.”(1)

But before saying anything more, Guru Ji addresses himself. He says: “O my mind, God alone is the giver of joy and peace. But it is through the Guru’s grace and good fortune that He is attained.” (1-pause)

Now addressing that rich man in particular and all of us in general, Guru Ji says: “(O man), you are engrossed in wearing fine clothes and amassing gold and silver, which will one day be reduced to dust. You have gathered horses, elephants and multi-colored swift chariots. you are so much absorbed in these things that you have forgotten your dear and near ones. You have even forgotten the Creator. You should know that without God’s Name, you are impure and unholy.” (2)

Guru Ji next reminds us that when we collect wealth or power through dishonest means or through oppression. We earn the curses of the innocent and the poor, and ultimately lose our honor. He says: " (O man), you amass wealth (by foul means), and incur curses (of the innocent). But you don't realize that the family whom you want to please with your (ill-



gotten) wealth will perish along with you. O you proud man, engrossed in your (false) intellect you indulge in false pride (of your wealth). (But remember, persons like you, are forsaken by God) .Those, whom God forsakes, lose both their caste and honor."(3)

Guru Ji concludes this shabad by describing how God loves and protects those persons who follow the Guru's advice. They rise above false worldly affairs. He says: "The noble True Guru has united me with God, who is my only true friend. The one God is the protector of His devotees. So no egoistic persons can harm them. These men cry (i.e. repent, after trying to harm the devotees). (God loves His devotees so much that) whatever the devotees wish for, God grants without any delay. In short, O' Nanak, he who is dyed in God's love, shows light to the entire world. [i.e. he becomes a role model for others.]" (4-1-71)

The message of this Shabad is that instead of being engrossed in false enjoyments of this world, we should seek and follow the Guru's guidance. We should imbue ourselves with God's love. This way we may not only edify and embellish our life. We should also provide guidance to others and become a role model for them.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਮਨਿ ਬਿਲਾਸੁ ਬਹੁ ਰੰਗੁ ਘਣਾ ਦ੍ਰਿਸਟਿ ਭੂਲਿ ਖੁਸੀਆ ॥
ਫਤ੍ਹਾਹਾਰ ਬਾਦਿਸਾਹੀਆ ਵਿਚਿ ਸਹਸੇ ਪਰੀਆ ॥੧॥
ਭਾਈ ਰੇ ਸੁਖੁ ਸਾਧਸੰਗਿ ਪਾਇਆ ॥
ਲਿਖਿਆ ਲੇਖੁ ਤਿਨਿ ਪੁਰਖਿ ਬਿਧਾਤੈ ਦੁਖੁ ਸਹਸਾ ਮਿਟਿ
ਗਇਆ ॥੧॥ ਰਹਾਉ ॥
ਜੇਤੇ ਬਾਨ ਬਨੰਤਰਾ ਤੇਤੇ ਭਵਿ ਆਇਆ ॥
ਧਨ ਪਾਤੀ ਵਡ ਭੂਮੀਆ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਪਰਿਆ ॥੨॥
ਹੁਕਮੁ ਚਲਾਏ ਨਿਸੰਗ ਹੋਇ ਵਰਤੈ ਅਫਰਿਆ ॥
ਸਭੁ ਕੋ ਵਸਗਤਿ ਕਰਿ ਲਇਓਨੁ ਬਿਨੁ ਨਾਵੈ ਖਾਕੁ ਰਲਿਆ
॥੩॥
ਕੋਟਿ ਤੇਤੀਸ ਸੇਵਕਾ ਸਿਧ ਸਾਧਿਕ ਦਰਿ ਖਰਿਆ ॥
ਗਿਰੰਬਾਰੀ ਵਡ ਸਾਹਬੀ ਸਭੁ ਨਾਨਕ ਸੁਪਨੁ ਥੀਆ
॥੪॥੨॥੨੨॥

sireeraag mehlaa 5.

man bilaas baho rang ghanaa darisat bhoool khusee-
aa.
chhatarDhaar baadisaahsee-aa vich sahsay paree-aa.
||1||
bhaa-ee ray sukh saaDhsang paa-i-aa.
likhi-aa laykh tin purakh biDhaatai dukh sahsaa mit
ga-i-aa. ||1|| rahaa-o.
jaytay thaana banantaraa taytay bhav aa-i-aa.
Dhan paatee vad bhoomee-aa mayree mayree kar
pari-aa. ||2||
hukam chalaay nisang ho-ay vartai afri-aa.
sabh ko vasgat kar la-i-on bin naavai khaak rali-aa.
||3||
kot taytees sayvkaa siDh saadDhik dar khari-aa.
girambaaree vad saahbee sabh naanak supan thee-aa.
||4||2||72||

SGGSP-42

SIRI RAAG MOHALLA 5

In the previous shabad, Guru Ji gave advised us that instead of being engrossed in false enjoyments of this world we should seek and follow the Guru's guidance and imbue ourselves with God's love.

In this shabad, he tells us why the worldly pleasures are really no good. He says: "Although the worldly recreations and revelries seem to provide great pleasure to the mind, they are really deceiving one's eye. Even an emperor with a royal canopy over his head remains caught in anxiety (because he is always afraid of losing his kingdom)." (1)

Therefore Guru Ji says: "O brother, in whose destiny God has Written the company of the holy, they have found peace, and all their anxiety and suffering has been erased." (1-pause)

On the basis of his experience and observation further states: "(O my friend), as many are the place, I have roamed over all those, and found that everywhere the wealthy and the landlords are caught in greed and consumed in I-am-ness." (2)



Commenting further on the state and conduct of the rulers and wealthy, Guru Ji says: “They issue commands unhesitatingly and act haughtily, subduing one and all, but without God’s Name they are bound to mingle with dust.” (3)

Finally Guru Ji says: “(I have concluded that), even if a person has at his command and service millions of gods, men of miracles and he holds dominion over mountains, oceans and vast empires, but without the Name he disappears like a dream (i.e. perishes without any lasting peace).” (4-2-72)

The message of the Shabad is that is that is that real happiness does not lie in worldly riches, power, or pleasures. All these things are illusory and a man engrossed in them is always worried about losing them. Real and lasting happiness can be found only in the company of the holy, for which one should always pray to God.

ੴ

ਪੰਨਾ ੪੩

SGGSP-43

ਸਿਰੀਰਾਗ ਮਹਲਾ ੫ ॥

sireeraag mehlā 5.

ਭਲਕੇ ਉਠਿ ਪਪੋਲੀਐ ਵਿਣੁ ਬੁਝੇ ਮੁਗਧ ਅਜਾਣਿ ॥
ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਇਓ ਛੁਟੈਗੀ ਬੇਬਾਣਿ ॥
ਸਤਿਗੁਰ ਸੇਤੀ ਚਿਤੁ ਲਾਇ ਸਦਾ ਸਦਾ ਰੰਗੁ ਮਾਣਿ ॥੧॥
ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣਿ ॥
ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ ॥੧॥ ਰਹਾਉ ॥
ਕੁਦਮ ਕਰੇ ਪਸੁ ਪੰਖੀਆ ਦਿਸੈ ਨਾਹੀ ਕਾਲੁ ॥
ਓਤੈ ਸਾਥਿ ਮਨੁਖੁ ਹੈ ਫਾਥਾ ਮਾਇਆ ਜਾਲਿ ॥
ਮੁਕਤੇ ਸੇਈ ਭਾਲੀਅਹਿ ਜਿ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੨॥
ਜੋ ਘਰੁ ਛਡਿ ਗਵਾਵਣਾ ਸੋ ਲਗਾ ਮਨ ਮਾਹਿ ॥
ਜਿਥੈ ਜਾਇ ਤੁਧੁ ਵਰਤਣਾ ਤਿਸ ਕੀ ਚਿੰਤਾ ਨਾਹਿ ॥
ਫਾਥੇ ਸੇਈ ਨਿਕਲੇ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥੩॥
ਕੋਈ ਰਖਿ ਨ ਸਕਈ ਦੂਜਾ ਕੋ ਨ ਦਿਖਾਇ ॥
ਚਾਰੇ ਕੁੰਡਾ ਭਾਲਿ ਕੈ ਆਇ ਪਇਆ ਸਰਣਾਇ ॥
ਨਾਨਕ ਸਚੈ ਪਾਤਿਸਾਹਿ ਡੁਬਦਾ ਲਇਆ ਕਢਾਇ ॥੪॥੩॥੭੩॥

bhalkay uth papolee-ai vin bujhay mugaDh ajaan.
so parabh chit na aa-i-o chhutaigee baybaan.
satgur saytee chit laa-ay sadaa sadaa rang maan. ||1||
paraanee too^N aa-i-aa laahaa lain.
lagaa kit khufkarhay sabh mukdee chalee rain. ||1||
rahaa-o.
kudam karay pas pankhee-aa disai naahee kaal.
otai saath manukh hai faathaa maa-i-aa jaal.
muktay say-ee bhaalee-ah je sachaa naam samaal. ||2||
jo ghar chhad gavaavnaa so lagaa man maahi.
jithai jaa-ay tuDh vartanaa tis kee chintaa naahi.
faathay say-ee niklay je gur kee pairee paahi. ||3||
ko-ee rakh na sak-ee doojaa ko na dikhaa-ay.
chaaray kunda bhaal kai aa-ay pa-i-aa sarnaa-ay.
naanak sachai paatisaah dubdaa la-i-aa kadhaa-ay.
||4||3||73||

SGGSP-43

SIRI RAAG MOHALLA 5

In one of the previous shabads (4-33-31-6-70), Guru Ji cautioned us against being oblivious of the fact that our life is decreasing day by day. He also told us just as flies get caught in molasses, we are getting caught in the pursuit of worldly wealth and power.

In this shabad, Guru Ji once again reminds us of these facts. He says: “(O man), getting up each morning, you start caring for your body. But you remain thoughtless and ignorant without understanding the purpose of life. (You should know, that if you) do not remember God, you will be abandoned in a wild place (cremation ground). But, if you attach yourself with the True Guru, you would enjoy eternal bliss.” (1)

Reminding us of life’s real purpose, Guru Ji says: "O man, you came here (into this world) to earn profit (of God’s Name). But what useless tasks are you engaged in? The night of your life (i.e. your stay in the world) is fast coming to an end!"(1-pause)



Comparing human beings with birds and animals, Guru Ji says: “(O’ man), like birds and animals you sport about, but you are unaware of death (hovering over you). You are caught in the snares of Maya [i.e. worldly entanglements]. Only those persons are liberated (from the web of Maya), who dwell on the true Name (of God).” (2)

Commenting further on man’s foolishness Guru Ji says: “(O man) you are attached to the home (this world) which you have to leave one day. But you do not worry about the home (the next world) where you have to go and live (permanently). Only those persons are freed (from such worldly entanglements), who fall at the feet of the Guru.” (3)

Concluding this shabad, with his personal experience, Guru Ji says: “(O man), I cannot think of any other (except God) who can save us. After searching all the four corners (of the world), I have ultimately come to the refuge of the Guru. The True Sovereign has saved Nanak, who was about to drown (in the worldly ocean of Maya).” (4- 3-73)

The message of the Shabad is that instead of wasting our time in embellishing and pampering our body or indulging in false worldly pleasures, we should remember our God under Guru’s guidance.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਘੜੀ ਮੁਹਤ ਕਾ ਪਾਹੁਣਾ ਕਾਜ ਸਵਾਰਣਹਾਰੁ ॥
ਮਾਇਆ ਕਾਮਿ ਵਿਆਪਿਆ ਸਮਝੈ ਨਾਹੀ ਗਾਵਾਰੁ ॥
ਉਠਿ ਚਲਿਆ ਪਛੁਤਾਇਆ ਪਰਿਆ ਵਸਿ ਜੰਦਾਰ ॥੧॥
ਅੰਧੇ ਤੂੰ ਬੈਠਾ ਕੰਧੀ ਪਾਹਿ ॥
ਜੇ ਹੋਵੀ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਗੁਰ ਕਾ ਬਚਨੁ ਕਮਾਹਿ ॥੧॥
ਰਹਾਉ ॥

ਹਰੀ ਨਾਹੀ ਨਹ ਡਡੁਰੀ ਪਕੀ ਵਢਣਹਾਰ ॥
ਲੈ ਲੈ ਦਾਤ ਪਹੁਤਿਆ ਲਾਵੇ ਕਰਿ ਤਈਆਰੁ ॥
ਜਾ ਹੋਆ ਹੁਕਮੁ ਕਿਰਸਾਣ ਦਾ ਤਾ ਲੁਣਿ ਮਿਣਿਆ ਖੇਤਾਰੁ ॥੨॥
ਪਹਿਲਾ ਪਹਰੁ ਧੰਧੈ ਗਇਆ ਦੂਜੈ ਭਰਿ ਸੋਇਆ ॥
ਤੀਜੈ ਝਾਖ ਝਖਾਇਆ ਚਉਥੈ ਭੇਰੁ ਭਇਆ ॥
ਕਦ ਹੀ ਚਿਤਿ ਨ ਆਇਓ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦੀਆ ॥੩॥
ਸਾਧਸੰਗਤਿ ਕਉ ਵਾਰਿਆ ਜੀਉ ਕੀਆ ਕੁਰਬਾਣੁ ॥
ਜਿਸ ਤੇ ਸੋਝੀ ਮਨਿ ਪਈ ਮਿਲਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥
ਨਾਨਕ ਡਿਠਾ ਸਦਾ ਨਾਲਿ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਾਣੁ
॥੪॥੪॥੨੪॥

sireeraag mehlā 5.

gharhee muhaṭ kaa paahunaa kaaj savaaranhaar.
maa-i-aa kaam vi-aapi-aa samihai naahee gaavaar.
uth chali-aa pachhuṭaa-i-aa pari-aa vas jandaar. ||1||
anDhay too^N baithaa kanDhee paahi.
jay hovee poorab likhi-aa ṭaa gur kaa bachan
kamaahi. ||1|| rahaa-o.
haree naahee nah daduree pakee vadhanhaar.
lai lai daat pahuṭi-aa laavay kar ṭa-ee-aar.
jaa ho-aa hukam kirsaan ḍaa ṭaa lun mini-aa
khayṭaar. ||2||
pahilaa pahar DhanDhai ga-i-aa doojai bhar so-i-aa.
teejai jhaakh jhakhaa-i-aa cha-uthai bhor bha-i-aa.
kaḍ hee chit na aa-i-o jin jee-o pind dee-aa. ||3||
saaDhsangat ka-o vaari-aa jee-o kee-aa kurbaan.
Jis ṭay sojhee man pa-ee mili-aa purakh sujaan.
naanak diṭhaa sadaa naal har antarjaamee jaan.
||4||4||74||

SGGSP-43

SIRI RAAG MOHALLA 5

In the second stanza of the previous shabad, Guru Ji warned us and said: “O man, you came here (into this world) to earn profit (of God’s Name). But what useless tasks are you engaged in when the night of your life (i.e. your stay in the world) is fast coming to and end!”(1-pause)

In this beautiful shabad, studded with metaphors, Guru Ji once again gives us a wake-up call, and warns us against being complacent about realizing and fulfilling our real purpose in life. He begins this shabad by comparing a human being in this world with a temporary guest in a house and says: “(O man), you have come to this (worldly) house like a guest for a very short period, for accomplishing your task (of reuniting with God). But O foolish man, you don’t realize that you have become engrossed in wealth and lust. (When your time of death comes), you will depart repenting (from this world), seeing yourself in the grips of death’s messengers.”(1)

Reminding us that death can overtake us any moment, Guru Ji says: “O blind man, your state in this world is like that



of a tree on the bank of a river (which can be uprooted any moment). If such is pre-written in your destiny, you should act upon the Guru's utterance (and meditate on God's Name)." (1-pause)

But most of the people, remain indifferent to their spiritual goals, thinking that they can do these things in their old age (assuming that they will not die before a certain age). Therefore, Guru Ji takes the example of a farmer and his crop to remove these false assumptions. He says: "When the farmer arrives with his reapers, they reap all types of crops – green, half ripe and ripe. When so ordered by him they harvest the whole farm. (Similarly, when ordered by God, the demons of death arrive and take away human beings without any consideration of age)." (2)

Now commenting on the ways, we let our life go waste; Guru Ji compares human life with the four periods of the night. He says: "The first part of (man's) life is wasted in the affairs of the world; second part is wasted in sleep (of attachment with worldly riches and power). The third part (of his life) man wastes in useless fights and struggles, and in the fourth part the day dawns (i.e. he dies). (The end result is that) he never remembers God who gave him his body and soul." (3)

Guru Ji concludes this shabad by sharing with us, his own personal experience. He says: "I am a sacrifice to the company of the holy saints, through whom I realized (the self) and met the wise God. Thus I Nanak, have seen the ever manifest God, who knows the quintessence of all things." (4-4-74)

The message of the Shabad is that our stay in this world is for a very limited period. Any moment death may overtake us. Therefore, we should act on the advice of the True Guru and dwell on God's Name, without postponing it for a later period.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ ਇਕੋ ਵਿਸਰਿ ਨ ਜਾਉ ॥
ਧੰਧਾ ਸਭੁ ਜਲਾਇ ਕੈ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਸਚੁ ਸੁਆਉ ॥
ਆਸਾ ਸਭੇ ਲਾਹਿ ਕੈ ਇਕਾ ਆਸ ਕਮਾਉ ॥
ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨ ਅਗੈ ਮਿਲਿਆ ਬਾਉ ॥੧॥
ਮਨ ਮੇਰੇ ਕਰਤੇ ਨੋ ਸਾਲਾਹਿ ॥
ਸਭੇ ਛਡਿ ਸਿਆਣਪਾ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥੧॥ ਰਹਾਉ ॥
ਦੁਖ ਭੁਖ ਨਹ ਵਿਆਪਈ ਜੇ ਸੁਖਦਾਤਾ ਮਨਿ ਹੋਇ ॥
ਕਿਤ ਹੀ ਕੰਮਿ ਨ ਛਿਜੀਐ ਜਾ ਹਿਰਦੈ ਸਚਾ ਸੋਇ ॥
ਜਿਸੁ ਤੂੰ ਰਖਹਿ ਹਥ ਦੇ ਤਿਸੁ ਮਾਰਿ ਨ ਸਕੈ ਕੋਇ ॥
ਸੁਖਦਾਤਾ ਗੁਰੁ ਸੇਵੀਐ ਸਭਿ ਅਵਗਣ ਕਵੈ ਧੋਇ ॥੨॥
ਸੇਵਾ ਮੰਗੈ ਸੇਵਕੋ ਲਾਈਆਂ ਅਪੁਨੀ ਸੇਵ ॥

sireeraag mehlāa 5.

sabhay galaa visran iko visar na jaa-o.
DhanDhaa sabh jalaa-ay kai gur naam dee-aa sach
su-aa-o.
aasaa sabhay laahi kai ikaa aas kamaa-o.
jinee satgur sayvi-aa tin agai mili-aa thaa-o. ||1||
man mayray kartay no saalaahi.
sabhay chhad si-aanpaa gur kee pairee paahi. ||1||
rahaa-o.
dukh bhukh nah vi-aapa-ee jay sukh-daata man ho-
ay.
kit hee kamm na chhijee-ai jaa hirdai sachaa so-ay.
jis too^N rakheh hath day tis maar na sakai ko-ay.
sukh-daata gur sayvee-ai sabh avgan kadhai Dho-ay.
||2||
sayvaa mangai sayvko laa-ee-aa^N apunee sayv.

SGGSP-44

ਪੰਨਾ ੪੪

ਸਾਧੂ ਸੰਗੁ ਮਸਕਤੇ ਤੂਠੈ ਪਾਵਾ ਦੇਵ ॥
ਸਭੁ ਕਿਛੁ ਵਸਗਤਿ ਸਾਹਿਬੈ ਆਪੇ ਕਰਣ ਕਰੇਵ ॥
ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰਣੈ ਮਨਸਾ ਸਭ ਪੂਰੇਵ ॥੩॥
ਇਕੋ ਦਿਸੈ ਸਜਣੇ ਇਕੋ ਭਾਈ ਮੀਤੁ ॥

SGGSP-44

saaDhoo sang maskatay toothai paavaa dayv.
sabh kichh vasgat saahibai aapay karan karayv.
satgur kai balihaarnai mansaa sabh poorayv. ||3||
iko disai sajno iko bhaa-ee meet.
iksai dee saamagree iksai dee hai reet.



ਇਕਸੈ ਦੀ ਸਾਮਗਰੀ ਇਕਸੈ ਦੀ ਹੈ ਰੀਤਿ ॥
ਇਕਸ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਤਾ ਹੋਆ ਨਿਹਚਲੁ ਚੀਤੁ ॥
ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਟੇਕ ਨਾਨਕ ਸਚੁ ਕੀਤੁ ॥੪॥੫॥੨੫॥

ikas si-o man maani-aa taa ho-aa nihchal cheet.
sach khaanaa sach painnaa tayk naanak sach keet.
||4||5||75||

SIRI RAAG MOHALLA 5

In the last stanza of the previous shabad, Guru Ji said: "I am a sacrifice to the company of the holy saints, through whom I have realized (the self) and I have met the wise God. Thus I Nanak, have seen the ever manifest God, who knows the quintessence of all things."

In this shabad, Guru Ji prays for himself (and advises us accordingly). He says: "It does not matter if I forget everything else, but I should never forget the One (God). Having delivered me from all entanglements, the Guru has bestowed upon me the Name, the true objective of life. (He has instructed me to) give up all other hopes, and have only one hope (of meeting God. Therefore) whosoever serves the True Guru finds a place (of honor) in the world hereafter." (1)

Therefore advising himself, Guru Ji says: "O my mind, forsaking all your cleverness, humbly seek Guru's guidance, and praise the Creator." (1-pause)

Describing the benefits of following the above advice, Guru Ji says: "No pain or hunger afflicts us if we have (God) the Giver of comforts in our mind. When the True God abides in our heart we do not fail in any undertaking of ours. (O' God), No one can harm the person whom You protect. Therefore, we should always dwell upon the peace-giving God, who drives out all our demerits." (2)

Now describing the conduct and attitude of a true servant of God, Guru Ji says: "A servant (of God) should always seek to serve Him, and pray that God should always keep him yoked in His service. (He prays): 'O God, if You show Your kindness, then please blesses me with the of association and service of saints.' But everything is in the power of God and He Himself is the doer of everything. I am a sacrifice to the True Guru who fulfils all desires." (3)

Describing the state of his mind after his prayers have been answered and his wishes fulfilled, Guru Ji says: "Now I see the one (God) alone, as my friend, brother and mate. All the wealth and capital of the world belongs to that one God and it is His law alone, which prevails. When my mind reposed all its trust in the one God, it got stabilized (i.e. it stopped wavering). Therefore, I Nanak (say that) they who pin all their hopes in God, true Name becomes their food and wear i.e. they do every thing keeping the true God in their mind (and they always remain happy in God's will)." (4-5-75)

The message of the Shabad is that we should seek the advice of the Guru, repose full faith in God and pray to Him to always keep us yoked in His service, so that we may get rid of all our worldly pains and desires and remain contented in His will.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

sireeraag mehlā 5.

ਸਭੇ ਥੋਕ ਪਰਾਪਤੇ ਜੇ ਆਵੈ ਇਕੁ ਹਥਿ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਸਫਲੁ ਹੈ ਜੇ ਸਚਾ ਸਬਦੁ ਕਥਿ ॥
ਗੁਰ ਤੇ ਮਹਲੁ ਪਰਾਪਤੇ ਜਿਸੁ ਲਿਖਿਆ ਹੋਵੈ ਮਥਿ ॥੧॥

sab^hhay thok paraapaṭay jay aavai ik hath.
janam padaarath safal hai jay sachaa sabad^h kath.
gur tay mahal paraapaṭay jis likhi-aa hovai math. ||1||

SGGSP-44

ਮੇਰੇ ਮਨ ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥
ਏਕਸ ਬਿਨੁ ਸਭ ਧੰਧੁ ਹੈ ਸਭ ਮਿਥਿਆ ਮੋਹੁ ਮਾਇ ॥੧॥
ਰਹਾਉ ॥
ਲਖ ਖੁਸੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ ॥
ਨਿਮਖ ਏਕ ਹਰਿ ਨਾਮੁ ਦੇਇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥

mayray man aykas si-o chit^h laa-ay.
aykas bin sab^h DhanDh hai sab^h mithi-aa moh maa-ay. ||1|| rahaa-o.
lakh khusee-aa paat^hisaahee-aa jay satgur nadar karay-i.
nimakh ayk har naam day-ay mayraa man tan seetal ho-ay.



ਜਿਸ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਿ ਸਤਿਗੁਰ ਚਰਨ ਗਹੇ ॥੨॥
 ਸਫਲ ਮੂਰਤੁ ਸਫਲਾ ਘੜੀ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥
 ਦੂਖੁ ਸੰਤਾਪੁ ਨ ਲਗਈ ਜਿਸੁ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ॥
 ਬਾਹ ਪਕੜਿ ਗੁਰਿ ਕਾਢਿਆ ਸੋਈ ਉਤਰਿਆ ਪਾਰਿ ॥੩॥
 ਬਾਨੁ ਸੁਹਾਵਾ ਪਵਿਤ੍ਰੁ ਹੈ ਜਿਥੈ ਸੰਤ ਸਭਾ ॥
 ਢੋਈ ਤਿਸ ਹੀ ਨੇ ਮਿਲੈ ਜਿਨਿ ਪੂਰਾ ਗੁਰੂ ਲਭਾ ॥
 ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾਂ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ
 ॥੪॥੬॥੭੬॥

jis ka-o poorab likhi-aa tin satgur charan gahay. ||2||
 safal moorat saflaa gharhee jit sachay naal pi-aar.
 dookh santaap na lag-ee jis har kaa naam aDhaar.
 baah pakarh gur kaadhi-aa so-ee utri-aa paar. ||3||
 thaan suhaavaa pavit hai jithai sant sabhaa.
 dho-ee tis hee no milai jin pooraa guroo labhaa.
 naanak baDhaa ghar tahaa^N jithai mirat na janam
 jaraa. ||4||6||76||

SIRI RAAG MOHALLA 5

In the second stanza of the previous shabad, Guru Ji told us: “No pain or hunger (of any kind) afflicts us, if we have that God in our mind, who is the Giver of all comforts. If the True God abides in our heart, then we do not fail in any undertaking of ours. Nobody can harm the person whom God protects. Therefore, we should always dwell upon the joy-giving God, who will drive out all our demerits.”

In this very famous shabad, Guru Ji promises us all the pleasures and all the kingdoms of the earth, if we truly meditate on God’s Name (i.e. always have his love and memory in our mind). He begins this shabad by saying: “If somehow we can get hold of that one thing (i.e. God’s Name), all our desires are fulfilled. Our precious life becomes fruitful with the utterance of the True Name. If it is so ordained in our destiny, then through the Guru (i.e. by following his advice and dwelling on God’s Name), we attain to the mansion (of God).” (1)

Therefore advising himself (and us), Guru Ji says: “O my mind, fix your attention on the One (God). Without concentrating on the One (God), all else is useless strife. All attachment to Maya (the worldly possessions) is false.” (1-pause)

Then Guru Ji makes his famous utterance: “Millions of joys and kingdoms are obtained, if the True Guru casts his merciful glance of grace. If (the Guru) blesses even with a tiny bit of God’s Name, both my mind and body get soothed. (But only they, who are so fortunately) predestined, hold fast to the Guru’s feet (i.e. seek the Guru’s refuge).” (2)

Elaborating further on the merits of being truly devoted to the True God, Guru Ji says: “Fruitful is the moment, and fruitful the hour that is passed in love and devotion to the True God. No pain or torment afflicts a person, who has the support of God’s Name. In fact, only that person is really saved, whom the Guru pulls out (of the worldly ocean of Maya).” (3)

In conclusion, Guru Ji says: “Holy, beauteous and immaculate is the place where saints assemble. Only those persons get a place (in the congregation of the holy), who have found the perfect Guru. O Nanak, such persons build their home where there is no death or old age (i.e. They live in a state of complete peace, poise and worriless state of mind).” (4-6-76)

The message of the Shabad is that if we want to obtain all the blessings and joys of the world, and live in a compel state of peace and poise, then we should take the shelter of Guru (Granth Sahib Ji) and dwell on God’s Name with true love and devotion.

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

sareeraag mehlaa 5.

ਸੋਈ ਧਿਆਈਐ ਜੀਅਤੇ ਸਿਰਿ ਸਾਹਾਂ ਪਾਤਿਸਾਹੁ ॥
 ਤਿਸ ਹੀ ਕੀ ਕਰਿ ਆਸ ਮਨ ਜਿਸ ਕਾ ਸਭਸੁ ਵੇਸਾਹੁ ॥

so-ee Dhi-aa-ee-ai jee-arhay sir saahaa^N paaṭisaahu.
 tis hee kee kar aas man jis kaa sabhas vaysaahu.

SGGSP-44

sabh si-aanpaa chhad kai gur kee charnee paahu. ||1||



ਸਭਿ ਸਿਆਣਪਾ ਛਡਿ ਕੈ ਗੁਰ ਕੀ ਚਰਣੀ ਪਾਹੁ ॥੧॥
ਮਨ ਮੇਰੇ ਸੁਖ ਸਹਜ ਸੇਤੀ ਜਪਿ ਨਾਉ ॥
ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਧਿਆਇ ਤੂੰ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਉ ॥੧॥
ਰਹਾਉ ॥

ਤਿਸ ਕੀ ਸਰਨੀ ਪਰੁ ਮਨਾ ਜਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਘਣਾ ਦੁਖੁ ਦਰਦੁ ਨ ਮੂਲੇ ਹੋਇ ॥

ਸਦਾ ਸਦਾ ਕਰਿ ਚਾਕਰੀ ਪ੍ਰਭੁ ਸਾਹਿਬੁ ਸਚਾ ਸੋਇ ॥੨॥

ਸਾਧਸੰਗਤਿ ਹੋਇ ਨਿਰਮਲਾ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸ ॥
ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੋ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ ॥
ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੩॥
ਬਹੁਤੋ ਬਹੁਤੁ ਵਖਾਣੀਐ ਊਚੇ ਊਚਾ ਬਾਉ ॥
ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ਕੀਮਤਿ ਕਹਿ ਨ ਸਕਾਉ ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਮਇਆ ਕਰਿ ਸਚੁ ਦੇਵਹੁ ਅਪੁਣਾ ਨਾਉ
॥੪॥੨॥੨੨॥

man mayray sukh sahj saytee jap naa-o.
aath pahar parabh Dhi-aa-ay too^N gun go-ind nit gaa-o. ||1|| rahaa-o.
tis kee sarnee par manaa jis jayvad avar na ko-ay.
jis simrat sukh ho-ay ghanaa dukh darad na moolay ho-ay.
sadaa sadaa kar chaakree parabh saahib sachaa so-ay. ||2||
saaDhsangat ho-ay nirmalaa katee-ai jam kee faas.
sukh-daata bhai bhanjno tis aagai kar ardaas.
mihar karay jis miharvaan taa^N kaaraj aavai raas. ||3||
bahuto bahut vakhaanee-ai oocho oochaa thaa-o.
varnaa chihnaa baahraa keemat kahi na sakaa-o.
naanak ka-o parabh ma-i-aa kar sach dayhu apunaa naa-o.
||4||7||77||

SIRI RAAG MOHALLA 5

In the previous shabad, Guru Ji has advised us that if we want to obtain all the joys and blessings of the world, we should take the shelter of Guru Granth Sahib Ji and dwell on God's Name with true love and devotion.

He begins this Shabad, by advising himself and saying: "O my mind, worship only that one God who is the king of all kings. You should simply depend upon that God on whom depend all others. Forsaking all other clevernesses, go and seek the refuge of the Guru." (1)

But Guru Ji wants to caution us that we don't have to put ourselves into any hardship or penance to dwell on the Name. We have to do it with ease and in a very natural way, without putting our body through any difficult postures or exercises. He says: "O my mind, dwell on the Name of God in joy and serenity. At all times remember God's Name and sing His praises." (1-pause)

Clarifying further, Guru Ji tells us that we don't have to seek the shelter of any human being, or any god or goddess; we have to seek only the support of the one Supreme God. He says: "O my mind, seek His protection, whom none equals in greatness and by worshipping whom one receives lots of peace and no pain or suffering afflicts. So serve that God, who is our true Master for ever." (2)

Now explaining how to serve that God, Guru Ji says: "It is in the society of saints that one becomes immaculate and the noose of spiritual death is cut off (i.e. one is liberated from the cycle of birth and death). You should pray to that God who is the giver of peace and destroyer of fear. He, on whom the merciful God rains His mercy, all his tasks are accomplished." (3)

Guru Ji concludes this shabad by commenting on God's greatness. He says: "God's greatness is described as very high, but it is still higher than the highest. He is without any color and form and His inestimable worth is beyond me to describe." (Therefore I pray): "O God, please show mercy to Nanak and bestow your Name (on him)." (4-7-77)

The message of the shabad is that, for dwelling on God's Name, we don't have to subject ourselves to any austerities or penances. All we have to do is that with true love, we have to keep remembering God and singing His praises at all times, but with ease and poise.

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

sareeraag mehlaa 5.

naam Dhi-aa-ay so sukhee tis mukh oojal ho-ay.



ਨਾਮੁ ਧਿਆਏ ਸੋ ਸੁਖੀ ਤਿਸੁ ਮੁਖੁ ਊਜਲੁ ਹੋਇ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈਐ ਪਰਗਟੁ ਸਭਨੀ ਲੋਇ ॥
ਸਾਧਸੰਗਤਿ ਕੈ ਘਰਿ ਵਸੈ ਏਕੋ ਸਚਾ ਸੋਇ ॥੧॥

pooray gur tay paa-ee-ai pargat sabhnee lo-ay.
saaDhsangat kai ghar vasai ayko sachaa so-ay. ||1||

ਪੰਨਾ ੪੫

SGGSP-45

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥
ਨਾਮੁ ਸਹਾਈ ਸਦਾ ਸੰਗਿ ਆਗੈ ਲਏ ਛਡਾਇ ॥੧॥ ਰਹਾਉ ॥
ਦੁਨੀਆ ਕੀਆ ਵਡਿਆਈਆ ਕਵਨੈ ਆਵਹਿ ਕਾਮਿ ॥
ਮਾਇਆ ਕਾ ਰੰਗੁ ਸਭੁ ਫਿਕਾ ਜਾਤੋ ਬਿਨਸਿ ਨਿਦਾਨਿ ॥
ਜਾ ਕੈ ਹਿਰਦੈ ਹਰਿ ਵਸੈ ਸੋ ਪੂਰਾ ਪਰਧਾਨੁ ॥੨॥
ਸਾਧੂ ਕੀ ਹੋਹੁ ਰੇਣੁਕਾ ਅਪਣਾ ਆਪੁ ਤਿਆਗਿ ॥
ਉਪਾਵ ਸਿਆਣਪੁ ਸਗਲ ਛਡਿ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥
ਤਿਸਹਿ ਪਰਾਪਤਿ ਰਤਨੁ ਹੋਇ ਜਿਸੁ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ ॥੩॥
ਤਿਸੈ ਪਰਾਪਤਿ ਭਾਈਹੋ ਜਿਸੁ ਦੇਵੈ ਪ੍ਰਭੁ ਆਪਿ ॥
ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸੁ ਬਿਨਸੈ ਹਉਮੈ ਤਾਪੁ ॥
ਨਾਨਕ ਕਉ ਗੁਰੁ ਭੇਟਿਆ ਬਿਨਸੇ ਸਗਲ ਸੰਤਾਪੁ ॥੪॥੮॥੨੮॥

mayray man har har naam Dhi-aa-ay.
naam sahaa-ee sadaa sang aagai la-ay chhad-aa-ay. ||1||
rahaa-o.
dunee-aa kee-aa vadi-aa-ee-aa kavnai aavahi kaam.
maa-i-aa kaa rang sabh fikaa jaato binas nidaan.
jaa kai hirdai har vasai so pooraa parDhaan. ||2||
saaDhoo kee hohu raynukaa apnaa aap ti-aag.
upaav si-aanap sagal chhad gur kee charnee laag.
tiseh paraapat ratan ho-ay jis mastak hovai bhaag.
||3||
tisai paraapat bhaa-eeho jis dayvai parabh aap.
satgur kee sayvaa so karay jis binsai ha-umai taap.
naanak ka-o gur bhayti-aa binsay sagal santap.
||4||8||78||

SIRI RAAG MOHALLA 5

In many previous shabads, Guru Ji has been stressing upon the way of Name or “*Naam Maarag*”. It is very difficult to exactly define or describe what is really meant by Naam. The closest definition can be that it is a state of constant awareness, remembrance, and love for God. It is like the love of a mother for her child, or of a faithful bride for her groom.

In this shabad, Guru Ji summarizes the blessings received by a person who dwells on the Name, and how, where, and from whom one can obtain this invaluable gift of God’s Name.

Briefly describing the merits of dwelling on the Name, Guru Ji says: “The person who meditates on the Name always remains happy, and his face becomes radiant, (i.e. glows with love and happiness). But this Name (or the state of love for God) can only be obtained through the Guru, and he who receives this gift becomes famous in all the worlds. The one true God abides in the society of the saints (i.e. He can be met through the company of the holy).” (1)

Therefore, Guru Ji advising himself (and us), says: “O my mind, contemplate on God’s Name, because God’s Name will always be with you and will save you (even) in the next world.” (1-pause)

Cautioning us against getting entangled in the transient glories of the world, Guru Ji says: “Of what use are the glories of the world? The temporary color (pleasure or honor) resulting from the acquisition of Maya (worldly riches), will fade away in the end. On the other hand, he in whose heart abides God, obtains true greatness and is recognized as a very important person (VIP) everywhere.” (2)

Now describing how and from where one can obtain this gift, Guru Ji says: “(O man) forsake your ego and become a very humble servant of the Guru (Saint). Abandon all other efforts and simply seek the refuge of the Guru. He, in whose destiny it is so preordained, obtains this jewel of Name (from the Guru).” (3)

Finally, Guru Ji says: “O brothers, only those (persons) to whom God Himself gives, receive this gift of the Name (through the Guru). But only that person serves the Guru, whose malady of ego is dispelled (i.e. he who first abandons his ego and humbly seeks the shelter of the Guru). So far as I, Nanak, am concerned, I have met the Master and all my



sufferings have ended.” (4-8-78)

The message of the Shabad is that instead of running after the transient pleasures of the world, we should try to obtain the eternal bliss of God's Name. For this, all we have to do is to abandon our ego and humbly seek the refuge and guidance of the Guru, and try to develop a continuous love and remembrance of God in our heart.

SGGSP-45

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਇਕੁ ਪਛਾਣੂ ਜੀਅ ਕਾ ਇਕੋ ਰਖਣਹਾਰੁ ॥
 ਇਕਸ ਕਾ ਮਨਿ ਆਸਰਾ ਇਕੋ ਪ੍ਰਾਣ ਅਧਾਰੁ ॥
 ਤਿਸੁ ਸਰਣਾਈ ਸਦਾ ਸੁਖੁ ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾਰੁ ॥੧॥
 ਮਨ ਮੇਰੇ ਸਗਲ ਉਪਾਵ ਤਿਆਗੁ ॥
 ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿ ਨਿਤ ਇਕਸੁ ਕੀ ਲਿਵ ਲਾਗੁ ॥੧॥ ਰਹਾਉ ॥
 ਇਕੋ ਭਾਈ ਮਿਤੁ ਇਕੁ ਇਕੋ ਮਾਤ ਪਿਤਾ ॥
 ਇਕਸ ਕੀ ਮਨਿ ਟੇਕ ਹੈ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ॥
 ਸੋ ਪ੍ਰਭੁ ਮਨਹੁ ਨ ਵਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਵਸਿ ਕੀਤਾ ॥੨॥
 ਘਰਿ ਇਕੋ ਬਾਹਰਿ ਇਕੋ ਬਾਨ ਬਨੰਤਰਿ ਆਪਿ ॥
 ਜੀਅ ਜੰਤ ਸਭਿ ਜਿਨਿ ਕੀਏ ਆਠ ਪਹਰ ਤਿਸੁ ਜਾਪਿ ॥
 ਇਕਸੁ ਸੇਤੀ ਰਤਿਆ ਨ ਹੋਵੀ ਸੋਗ ਸੰਤਾਪੁ ॥੩॥
 ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
 ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥
 ਗੁਰਿ ਪੂਰੈ ਪੂਰਾ ਭਇਆ ਜਪਿ ਨਾਨਕ ਸਚਾ ਸੋਇ ॥੪॥੯॥੨੯॥

sierras melba 5.

ik pachhaanoo jee-a kaa iko rakhanhaar.
 ikas kaa man aasraa iko paraan aDhaar.
 tis sarnaa-ee sadaa sukh paarbarahm kartaar. ||1||
 man mayray sagal upaav ti-aag.
 gur pooraa aaraaDh nit ikas kee liv laag. ||1|| rahaa-o.
 iko bhaa-ee mit ik iko maat pitaa.
 ikas kee man tayk hai jin jee-o pind ditaa.
 so parabh manhu na visrai jin sabh kichh vas keetaa.
 ||2||
 ghar iko baahar iko thaana thanantar aap.
 jee-a jant sabh jin kee-ay aath pahar tis jaap.
 ikas saytee rati-aa na hovee sog santaap. ||3||
 paarbarahm parabh ayk hai doojaa naahee ko-ay.
 jee-o pind sabh tis kaa jo tis bhaavai so ho-ay.
 gur poorai pooraa bha-i-aa jap naanak sachaa so-ay.
 ||4||9||79||

SIRI RAAG MOHALLA 5

In times of difficulty, we often run to our friends and relatives for help and protection. Sometimes they help us, if the involvement is not much and it does not put them to any personal risk or inconvenience. But when their help may mean any real sacrifice on their part, then they generally try to avoid us, and sometimes even refuse to recognize us.

In this shabad, Guru Ji tells us who is our real friend and relative on whose help we can always depend, and who will never leave us in the lurch.

He says: “One and only One (God) is the Knower of man's heart, and He alone is the man's savior. Therefore, my mind depends only on the support of One (God), and believes that only One God is the sustainer of our life, and there is everlasting peace in the refuge of that God and Creator.” (1)

So Guru Ji advises himself (and us): “O my mind, forsake all other efforts. Every day think of the perfect Guru and attach yourself with the One God (i.e. depend only on the Guru's advice and be devoted to the One God alone and none else).” (1-pause)

Elaborating further, Guru Ji says: “(In the true sense), the One (God) alone is my brother, friend, mother and father. Therefore, my mind depends upon the support of only that One (God) who has given me body and soul. (Therefore I wish that) from my mind I should never forsake that One (God), who has everything under His control.” (2)

Now telling us, where we can find that true friend and protector of ours, Guru Ji says: “Both inside our hearts and outside and in every place and inter-space is the One God. (O man), day and night worship Him, who has created all



human beings and other creatures. By being imbued with His Love, no grief or sorrow ever afflicts.” (3)

Finally cautioning us against seeking the help of any other lesser gods and goddesses or other sources, Guru Ji says: “There is only one Supreme God and there is none other (equal to Him). All our body and soul belong to Him and whatever He wills that happens. The person who meditates on God through the perfect Guru, himself becomes perfect (i.e. merges in God Himself). Therefore, O Nanak, worship that True God.” (4-9-79)

The message of the Shabad is that instead of depending upon our relatives or friends or worshipping other gods and goddesses, we should depend upon One God alone. He will provide us all the needed help and guidance.

SGGSP-45

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਜਿਨਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਪੂਰੇ ਪਰਧਾਨ ॥
ਜਿਨ ਕਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਤਿਨ ਉਪਜੈ ਮਨਿ ਗਿਆਨੁ ॥
ਜਿਨ ਕਉ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਨ ਪਾਇਆ ਹਰਿ ਨਾਮੁ ॥੧॥
ਮਨ ਮੇਰੇ ਏਕੋ ਨਾਮੁ ਧਿਆਇ ॥

ਸਰਬ ਸੁਖਾ ਸੁਖ ਉਪਜਹਿ ਦਰਗਹ ਪੈਧਾ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

ਜਨਮ ਮਰਣ ਕਾ ਭਉ ਗਇਆ ਭਾਉ ਭਗਤਿ ਗੋਪਾਲ ॥
ਸਾਧੂ ਸੰਗਤਿ ਨਿਰਮਲਾ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲ ॥
ਜਨਮ ਮਰਣ ਕੀ ਮਲੁ ਕਟੀਐ ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥੨॥

ਬਾਨ ਬਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੋਇ ॥
ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਤਿਸੁ ਸਰਣਾਈ ਛੁਟੀਐ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ ॥੩॥
ਜਿਨ ਮਨਿ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਸੇ ਪੂਰੇ ਪਰਧਾਨ ॥
ਤਿਨ ਕੀ ਸੋਭਾ ਨਿਰਮਲੀ ਪਰਗਟੁ ਭਈ ਜਹਾਨ ॥

ਜਿਨੀ ਮੇਰਾ ਪ੍ਰਭੁ ਧਿਆਇਆ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨ
॥੪॥੧੦॥੮੦॥

sireeraag mehlā 5.

jinaa satgur si-o chit laa-i-aa say pooray parDhaan.
jin ka-o aap da-i-aal ho-ay tin upjai man gi-aan.
jin ka-o mastak likhi-aa tin paa-i-aa har naam. ||1||
man mayray ayko naam Dhi-aa-ay.
sarab sukhāa sukh oopjahi dargeh paiDhaa jaa-ay.
||1|| rahaa-o.
janam maran kaa bha-o ga-i-aa bhaa-o bhagat
gopaal.
saaDhoo sangat nirmalāa aap karay partipaal.
janam maran kee mal katee-ai gur darsan daykh
nihaal. ||2||
thaan thanantar rav rahi-aa paarbarahm parabh so-
ay.
sabhnaa daataa ayk hai doojaa naahee ko-ay.
tis sarnaa-ee chhutee-ai keetaa lorhay so ho-ay. ||3||
jin man vasi-aa paarbarahm say pooray parDhaan.
tin kee sobhaa nirmalee pargat bha-ee jahaan.
jinee mayraa parabh Dhi-aa-i-aa naanak tin kurbaan.
||4||10||80||

SIRI RAAG MOHALLA 5

Guru Ji concluded the last shabad with the remark that the person who meditates on God through the perfect Guru himself becomes perfect (i.e. merges in God). Elaborating on the above concept in this shabad, Guru Ji: “Those who attune their mind with the True Guru are perfect and supreme. (But only those) on whom God becomes merciful, are blessed with divine knowledge. (In short), those, in whose destiny it is ordained, obtain the gift of God’s Name (i.e. they remain in a constant state of love and devotion to God).” (1)

Therefore advising his own mind (and indirectly ours) Guru Ji says: “O my mind, dwell on the Name of the One (God) alone. (By doing so) you will be blessed with supreme happiness and go with honor to the (God’s) Court.” (1-pause)

Describing the blessings received by those who dwell on God’s Name, Guru Ji says: “They who are imbued with love and fear of God get rid of their fear of life and death. The person, who seeks the company of the saints, becomes pure, and God Himself nurtures him. By seeing the sight of the Guru (i.e. by listening to and acting on the Guru’s advice), we get blessed, and remove the dirt (of sins, which subject us to the pains) of birth and death.” (2)

Next telling us more about the nature of God and His abode, Guru Ji says: “That God pervades in all places, and inter



spaces. He Himself is the Giver of all and there is no second. It is only by seeking His refuge that we can be saved (from our sins). Everything happens as God wishes and wills.” (3)

Guru Ji concludes the shabad by stressing upon his opening remarks and says: “Perfect and supreme are they in whose heart dwells the exalted God. Pure is their glory, which is known throughout the world. In short, I, Nanak, am a sacrifice to those who have meditated on my (beloved) God.” (4-10-80)

The message of the Shabad is that, if we want to enjoy perfect happiness, attain honor, and be counted among perfect human beings, we should listen to and act upon the advice of Guru (Granth Sahib Ji) and dwell on God’s Name with love and devotion.

ਪੰਨਾ ੪੬

SGGSP-46

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

sireeraag mehlā 5.

ਮਿਲਿ ਸਤਿਗੁਰ ਸਭੁ ਦੁਖੁ ਗਇਆ ਹਰਿ ਸੁਖੁ ਵਸਿਆ ਮਨਿ
ਆਇ ॥mil satgur sabh dukh ga-i-aa har sukh vasi-aa man
aa-ay.

SGGSP-46

ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਾਸੀਆ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥
ਮਿਲਿ ਸਾਧੂ ਮੁਖੁ ਉਜਲਾ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇ ॥
ਗੁਣ ਗੋਵਿੰਦ ਨਿਤ ਗਾਵਣੇ ਨਿਰਮਲ ਸਾਚੈ ਨਾਇ ॥੧॥
ਮੇਰੇ ਮਨ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਚਾਕਰੀ ਬਿਰਥਾ ਜਾਇ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥
ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥

an̄tar jot̄ pargaasee-aa aykas si-o liv laa-ay.
mil saaDhoo mukh oojlaa poorab likhi-aa paa-ay.
gun̄ govind̄ nit̄ gaavnay nirmal saachai naa-ay. ||1||
mayray man gur sabdee sukh ho-ay.
gur pooray kee chaakree birthaa jaa-ay na ko-ay. ||1||
rahaa-o.
man kee-aa ichhā^N pooree-aa paa-i-aa naam
niDhaan.
an̄tarjaamee sadaa sang karnaihaar pachhaan.
gur parsadee mukh oojlaa jap naam daan isnaan.
kaam kroDh lohb̄ binsi-aa taji-aa sabh abhimaan. ||2||
paa-i-aa laahaa laabh̄ naam pooran ho-ay kaam.
kar kirpaa parabh̄ mayli-aa dee-aa apnaa naam.
aavan̄ jaanaa reh ga-i-aa aap ho-aa miharvaan.
sach mahal ghar paa-i-aa gur kaa sabad̄ pachhaan.
||3||
bhagat̄ janaa ka-o raakh̄-daa aapnee kirpaa Dhaar.
halat̄ palat̄ mukh oojlay saachay kay gun̄ saar.
aath̄ pahar gun̄ saarday ratay rang apaar.
paarbarahm sukh̄ saagro naanak sad̄ balihaar.
||4||11||81||

ਅੰਤਰਜਾਮੀ ਸਦਾ ਸੰਗਿ ਕਰਣੈਹਾਰੁ ਪਛਾਨੁ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੁਖੁ ਉਜਲਾ ਜਪਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਬਿਨਸਿਆ ਤਜਿਆ ਸਭੁ ਅਭਿਮਾਨੁ ॥੨॥
ਪਾਇਆ ਲਾਹਾ ਲਾਭੁ ਨਾਮੁ ਪੂਰਨ ਹੋਏ ਕਾਮ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਮੇਲਿਆ ਦੀਆ ਅਪਣਾ ਨਾਮੁ ॥
ਆਵਣ ਜਾਣਾ ਰਹਿ ਗਇਆ ਆਪਿ ਹੋਆ ਮਿਹਰਵਾਨੁ ॥
ਸਚੁ ਮਹਲੁ ਘਰੁ ਪਾਇਆ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਨੁ ॥੩॥

ਭਗਤ ਜਨਾ ਕਉ ਰਾਖਦਾ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥
ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥
ਆਠ ਪਹਰ ਗੁਣ ਸਾਰਦੇ ਰਤੇ ਰੰਗਿ ਅਪਾਰ ॥
ਪਾਰਬ੍ਰਹਮੁ ਸੁਖ ਸਾਗਰੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥੪॥੧੧॥੮੧॥

SIRI RAAG MOHALLA 5

In many previous shabads, Guru Ji has stressed that we should seek and act upon the advice of our Guru and dwell on God’s Name with love and devotion.

In this shabad, Guru Ji tells us the benefits of meeting the Guru and following his advice. He says: “Those who have met the Guru (i.e. listened to and acted upon the advice of the Guru), have got rid of all their pain and their mind has been filled with the joy of meeting God. By attuning themselves to the One God their mind has been illuminated with (divine) light. In short, by meeting the saint (i.e. by acting upon the advice of the saint-Guru), they have obtained glory,



and thus realized their pre-ordained destiny. (But even after this glory, they don't become arrogant. Instead, their daily routine remains singing praises of God and becoming immaculate by dwelling on the true Name (of God).”(1)

Therefore, Guru Ji advising himself and us says: "O my mind, one is blest with peace through the Guru's word. The service of the Guru (i.e. living as per the advice of the Guru) never goes waste.” (1-pause)

Elaborating further on the blessings received by those who follow the Guru's advice, he says: “All wishes of their heart are fulfilled on obtaining the treasure of Name. They have recognized the knower of hearts who is always with us and who is the Supreme Doer (of all things). By dwelling on the Name, developing compassion (in their minds), and by purifying attained themselves (both inside and outside), through Guru's grace, they have obtained honor (in God's Court). Their lust, anger, and greed, has been destroyed, and they have shed their entire ego.”(2)

But that is not the end of blessings received by the Guru ward persons. Guru Ji says: “(In addition to the benefits mentioned above, those who have followed Guru's advice) have obtained the profit of God's Name, and all their (worldly) tasks have been accomplished. Showing mercy God has bestowed His Name (i.e. His love and enlightenment) on them and has united them (with Him). God has Himself become kind to them and their coming and going (i.e. the circle of birth and death) has ended. In short, by recognizing (i.e. truly understanding and following) the Guru's word, they have to the mansion of the true (God right in their own heart).” (3)

Guru Ji concludes this shabad by summarizing the innate relationship between God and His devotees. He says: “Showing His grace God always protects the devotees. (On the other hand) by reflecting on the merits of the true God, (the devotees) obtain honor in this and the next world. Being imbued with the love of the limitless God, they keep on reflecting upon His merits. In short O, Nanak, the all pervading God is like an ocean of peace, and he is ever a sacrifice unto Him.” (4-11-81)

SGGSP-46

The message of the Shabad is that we should follow the advice of the Guru, and dwell upon God's Name, develop compassion for others, and purify ourselves both inside and outside. By doing so, God will bless us with all kinds of peace and pleasure in this world and honor and glory in the next.

||3||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਪੂਰਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਪਾਈਐ ਸਬਦੁ ਨਿਧਾਨੁ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਜਪੀਐ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥
ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਾਟੀਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥੧॥
ਮੇਰੇ ਮਨ ਪ੍ਰਭ ਸਰਣਾਈ ਪਾਇ ॥
ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਏਕੋ ਨਾਮੁ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਸਾਗਰੁ ਗੁਣੀ ਅਬਾਹੁ ॥
ਵਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਸਚਾ ਸਬਦੁ ਵਿਸਾਹੁ ॥
ਕਰਿ ਸੇਵਾ ਸੁਖ ਸਾਗਰੈ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ ॥੨॥
ਚਰਣ ਕਮਲ ਕਾ ਆਸਰਾ ਦੂਜਾ ਨਾਹੀ ਠਾਉ ॥
ਮੈ ਧਰ ਤੇਰੀ ਪਾਰਬ੍ਰਹਮ ਤੇਰੈ ਤਾਣਿ ਰਹਾਉ ॥
ਨਿਮਾਣਿਆ ਪ੍ਰਭੁ ਮਾਣੁ ਤੂੰ ਤੇਰੈ ਸੰਗਿ ਸਮਾਉ ॥੩॥

ਹਰਿ ਜਪੀਐ ਆਰਾਧੀਐ ਆਠ ਪਹਰ ਗੋਵਿੰਦੁ ॥
ਜੀਅ ਪ੍ਰਾਣ ਤਨੁ ਧਨੁ ਰਖੇ ਕਰਿ ਕਿਰਪਾ ਰਾਖੀ ਜਿੰਦੁ ॥
ਨਾਨਕ ਸਗਲੇ ਦੇਖ ਉਤਾਰਿਆਨੁ ਪ੍ਰਭੁ ਪਾਰਬ੍ਰਹਮ ਬਖਸਿੰਦੁ
॥੪॥੧੨॥੮੨॥

sireeraag mehlaa 5.

pooraa satgur jay milai paa-ee-ai sabad niDhaan.
kar kirpaa parab^h aap^{nee} japee-ai amrit naam.
janam maran duk^h kaatee-ai laagai sahj Dhi-aan. ||1||
mayray man parab^h sarnaa-ee paa-ay.

har bin doojaa ko nahee ayko naam Dhi-aa-ay. ||1||
rahaa-o.
keemat kahan na jaa-ee-ai saagar gunee athaahu.
vadb^hhaagee mil sangtee sachaa saba^d visaahu.
kar sayvaa sukh saagrai sir saahaa paa^tisaahu. ||2||

charan kamal kaa aasraa doojaa naahee thaa-o.
mai Dhar tayree paarbarahm tayrai taan rahaa-o.
nimaani-aa parab^h maan too^N tayrai sang samaa-o.

har japee-ai aaraaDhee-ai aath pahar govind.
jee-a paraan tan Dhan rak^hhay kar kirpaa raak^hhee
jind.
naanak saglay dok^h utaari-an parab^h paarbarahm
bakhsind.
||4||12||82||



SIRI RAAG MOHALLA 5

In the previous so many shabads, Guru Ji has been advising us to dwell on the Name. But the gift of Name can only be obtained from the Guru, and one meets a true Guru only if God is kind and gracious. Therefore, in this shabad, Guru Ji shows us how to pray to God to unite us with the Guru, and tells us what kinds of blessings we can obtain through him.

Guru Ji begins this shabad by praying to God and says: "If we meet the perfect Guru, we can get from him the treasure of the word (i.e. God's Name). Therefore, O God, please show Your mercy and make us meet the Guru, so that we may meditate on the nectarine Name. (By dwelling on the Name), we are cured of the malady of birth and death and our mind is attuned (to You) in a state of peace and serenity."(1)

Next instructing his own mind and indirectly ours, Guru Ji says: "O my mind, seek the shelter of God, because there is no one else but God (who can help us). Therefore, you should dwell on the Name of that One God alone." (1-pause)

Guru Ji then comments: "No one can appraise the worth of God. He is an unfathomable Ocean of excellences. O my fortunate mind, go and sit in the holy company and acquire from them the True Name (i.e. divine enlightenment) and serve (God, who is), the Ocean of Bliss and the King of kings."(2)

Next going into prayer mode, Guru Ji addresses God and says: "O God, I lean only on You. You are my only support and I live only by depending upon You. O God, You are the honor of those who are humble. Please show mercy to me, so that I may always remain merged in Your company."(3)

Guru Ji concludes the Shabad, by saying: "Day and night, we should meditate and dwell on God's Name, the Cherisher of the world. He preserves man's soul, body and wealth, and mercifully protects his very life. In short, O Nanak, the merciful God is ever-forgiving and He washes off all the sins of those who seek His refuge." (4-12-82)

The message of the Shabad is that, we should always pray to God to unite us with the true Guru, so that we may be able to obtain the gift of God's Name from him, which is the treasure of all peace, poise and bliss.

SGGSP-46

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥
ਨਾ ਵੇਛੋੜਿਆ ਵਿਛੁੜੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥
ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਸੇਵਕ ਕੈ ਸਤ ਭਾਇ ॥

ਅਚਰਜ ਰੂਪੁ ਨਿਰੰਜਨੋ ਗੁਰਿ ਮੇਲਾਇਆ ਮਾਇ ॥੧॥
ਭਾਈ ਰੇ ਮੀਤੁ ਕਰਹੁ ਪ੍ਰਭੁ ਸੋਇ ॥

ਪੰਨਾ ੪੭

ਮਾਇਆ ਮੋਹ ਪਰੀਤਿ ਧ੍ਰਿਗੁ ਸੁਖੀ ਨ ਦੀਸੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

ਦਾਨਾ ਦਾਤਾ ਸੀਲਵੰਤੁ ਨਿਰਮਲੁ ਰੂਪੁ ਅਪਾਰੁ ॥
ਸਖਾ ਸਹਾਈ ਅਤਿ ਵਡਾ ਊਚਾ ਵਡਾ ਅਪਾਰੁ ॥
ਬਾਲਕੁ ਬਿਰਧਿ ਨ ਜਾਣੀਐ ਨਿਹਚਲੁ ਤਿਸੁ ਦਰਵਾਰੁ ॥
ਜੋ ਮੰਗੀਐ ਸੋਈ ਪਾਈਐ ਨਿਧਾਰਾ ਆਧਾਰੁ ॥੨॥
ਜਿਸੁ ਪੇਖਤ ਕਿਲਵਿਖ ਹਿਰਹਿ ਮਨਿ ਤਨਿ ਹੋਵੈ ਸਾਂਤਿ ॥
ਇਕ ਮਨਿ ਏਕੁ ਧਿਆਈਐ ਮਨ ਕੀ ਲਾਹਿ ਭਰਾਂਤਿ ॥
ਗੁਣ ਨਿਧਾਨੁ ਨਵਤਨੁ ਸਦਾ ਪੂਰਨ ਜਾ ਕੀ ਦਾਤਿ ॥
ਸਦਾ ਸਦਾ ਆਰਾਧੀਐ ਦਿਨੁ ਵਿਸਰਹੁ ਨਹੀ ਰਾਤਿ ॥੩॥

sireeraag mehlā 5.

pareet lagee tis sach si-o marai na aavai jaa-ay.
naa vaychhorhi-aa vichhurhai sabh meh rahi-aa
samaa-ay.
deen darad dukh bhanjnaa sayvak kai sat bhaa-ay.
achraj roop niranjano gur maylaa-i-aa maa-ay. ||1||
bhaa-ee ray meet karahu parabh so-ay.

SGGSP-47

maa-i-aa moh pareet Dharig sukhee na deesai ko-ay.
||1|| rahaa-o.
daanaa daataa seelvant nirmal roop apaar.
sakhaa sahaa-ee at vadaa oochaa vadaa apaar.
baalak biraDh na jaanee-ai nihchal tis darvaar.
jo mantee-ai so-ee paa-ee-ai niDhaaraa aaDhaar. ||2||
jis paykhat kilvikh hireh man tan hovai saa^Nt.
ik man ayk Dhi-aa-ee-ai man kee laahi bharaa^Nt.
gun niDhaan navtan sadaa pooran jaa kee daat.
sadaa sadaa aaraaDhee-ai din visrahu nahee raat. ||3||
jin ka-o poorab likhi-aa tin kaa sakhaa govind.



ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਕਾ ਸਖਾ ਗੋਵਿੰਦੁ ॥
ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪੀ ਸਭੇ ਸਗਲ ਵਾਰੀਐ ਇਹ ਜਿੰਦੁ ॥
ਦੇਖੈ ਸੁਣੈ ਹਦੂਰਿ ਸਦ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਰਵਿੰਦੁ ॥
ਅਕਿਰਤਘਣਾ ਨੋ ਪਾਲਦਾ ਪ੍ਰਭ ਨਾਨਕ ਸਦ ਬਖਸਿੰਦੁ
॥੪॥੧੩॥੮੩॥

tan man Dhan arpee sabho sagal vaaree-ai ih jind.
daykhai sunai hadoor sad ghat ghat barahm ravind.
akirat-ghanaa no paald^{aa} parabh naanak sad
bakh^{sind}. ||4||12||83||

SIRI RAAG MOHALLA 5

In this world, every body is in love with somebody or something, and is full of his or her love. But many times, it so happens that our love betrays us at a very critical moment, and then we feel utterly devastated.

In this shabad, Guru Ji tells us about his Love, and his Beloved, who never betrays. So that we may also be motivated to be imbued with that love of that faithful Lover and spare ourselves any grief later on.

Guru Ji says: "I am imbued with the love of the eternal (God), who never dies, and never comes and goes (i.e. He is always present. He is such a sincere friend that once one is in love with Him), He separates not even if one tries to separate from Him, because He pervades in every body. He is the destroyer of all woes of the meek and has true love for His devotees. Wondrous is the form of the Immaculate One, O my mother. It is the Guru who has united me with Him." (1)

Therefore, on the basis of his personal experience, Guru Ji lovingly advises us and says: "O brothers, develop love only for God. Accursed is the attachment and the love of wealth, for no person in love with this (wealth) is seen happy." (1-pause)

Elaborating on the merits of his beloved God, Guru Ji says: "(God) my companion is wise, beneficent, tender-hearted, immaculate and immensely handsome. He is an infinitely great friend and companion and highest of the high. We should never think of Him as old or young, and everlasting is His Court. Whatever we ask from Him we get and He is the support of the support less." (2)

So advising us Guru Ji says: "Shedding all our doubts, we should meditate on Him, seeing whom all our sins are destroyed, and mind and body are completely calmed. Ever and forever, we should remember that God, who is the treasure of virtues, is ever young, and perfect is whose gift. We should not forsake Him, neither during the day nor at night." (3)

SGGSP-47

Concluding this shabad, Guru Ji comments: "Only those (fortunate persons) who are so predestined have God as their friend. We should dedicate our body, soul, wealth and even our very life to Him. That God is pervading everywhere and hears everything and sees every action (and knows even our secret thoughts). O Nanak (He is so kind, merciful and forgiving that) He sustains even the ungrateful human beings." (4-13-84)

The message of the Shabad is that even if so far, we have been ungrateful to God, and have been depending on our worldly friends, we should still go to Him and seek His love and friendship. Who knows He may forgive our sins and bless us with true and everlasting happiness and end our painful rounds of birth and death?

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਮਨੁ ਤਨੁ ਧਨੁ ਜਿਨਿ ਪ੍ਰਭਿ ਦੀਆ ਰਖਿਆ ਸਹਜਿ ਸਵਾਰਿ ॥
ਸਰਬ ਕਲਾ ਕਰਿ ਥਾਪਿਆ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ ॥
ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਅੰਤਰਿ ਰਖੁ ਉਰ ਧਾਰਿ ॥੧॥

Siri rag mehl^{aa} 5.

man tan Dhan jin parabh dee-aa rakhi-aa sahj savaar.
sarab kalaa kar thaapi-aa antar jot apaar.
sadaa sadaa parabh simree-ai antar rak^h ur Dhaar.
||1||



ਮੇਰੇ ਮਨ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥
 ਪ੍ਰਭ ਸਰਣਾਈ ਸਦਾ ਰਹੁ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

ਰਤਨ ਪਦਾਰਥ ਮਾਣਕਾ ਸੁਇਨਾ ਰੁਪਾ ਖਾਕੁ ॥
 ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪਾ ਕੂੜੇ ਸਭੇ ਸਾਕ ॥
 ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ ਨ ਜਾਣਈ ਮਨਮੁਖ ਪਸੁ ਨਾਪਾਕ ॥੨॥

ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ਤਿਸ ਨੋ ਜਾਣੈ ਦੂਰਿ ॥
 ਤ੍ਰਿਸਨਾ ਲਾਗੀ ਰਚਿ ਰਹਿਆ ਅੰਤਰਿ ਹਉਮੈ ਕੂਰਿ ॥
 ਭਗਤੀ ਨਾਮ ਵਿਹੂਣਿਆ ਆਵਹਿ ਵੰਞਹਿ ਪੂਰ ॥੩॥
 ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭੁ ਕਰਣਹਾਰ ਜੀਅ ਜੰਤ ਕਰਿ ਦਇਆ ॥
 ਬਿਨੁ ਪ੍ਰਭ ਕੋਇ ਨ ਰਖਨਹਾਰੁ ਮਹਾ ਬਿਕਟ ਜਮ ਭਇਆ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰਉ ਕਰਿ ਅਪੁਨੀ ਹਰਿ ਮਇਆ
 ॥੪॥੧੪॥੮੪॥

mayray man har bin avar na ko-ay.
 parabh sarnaa-ee sadaa rahu dookh na vi-aapai ko-ay. ||1|| rahaa-o.
 ratan padaarath maankaa su-inaa rupaa khaak.
 maat pitaa sut bandhpaa koorhay sabhay saak.
 jin keetaa tiseh na jaan-ee manmukh pas naapaak.
 ||2||
 antar baahar rav rahi-aa tis no jaanai door.
 tarisnaa laagee rach rahi-aa antar ha-umai koor.
 bhagtee naam vihooni-aa aavahi vanjahi poor. ||3||
 raakh layho parabh karanhaar jee-a jant kar da-i-aa.
 bin parabh ko-ay na rakhanhaar mahaa bikat jam bha-i-aa.
 naanak naam na veesra-o kar apunee har ma-i-aa.
 ||4||14||84||

SIRI RAAG MOHALLA 5

In the third stanza of the previous shabad, Guru Ji advised us that shedding all doubts, we should meditate on that God, seeing whom all our sins are destroyed, and our mind and body are completely calmed. We should always remember that God, who is the treasure of virtues, is ever young, and perfect is whose gift. We should forsake Him neither during the day nor at night.

Guru Ji begins this shabad by listing still more reasons why we should be grateful to God and meditate on Him. He says: “(It is) God who has given us our mind, body and wealth, and has sustained us in such a beautiful and perfect way. He who, has equipped our body with all kinds of powers, and then placed within it His infinite light. Ever and forever, we should meditate that God, by always keeping Him enshrined in our heart.”(1)

So reminding himself and us Guru Ji says: “O my mind, there is no one like God. You should always abide in the shelter of God, then no sorrow will ever afflict you.”(1-pause)

But observing the general attitude of the people towards worldly riches and relationships, Guru Ji cautions us: “(O man), these precious stones, commodities, and all the gold and silver, will ultimately be like dust (for you at the time of your death). Similarly, all the relationships like that of mother, father, son and other relatives will also prove false. The self-conceited person, who does not recognize His Creator, is like an unholy animal.” (2)

SGGSP-47

Commenting further on the fate of a self-conceited person, Guru Ji says: “God who is pervading both inside and outside, the egocentric person deems Him far. He is attached to the craving for wealth and in his heart are ego and falsehood. Devoid of devotion and (enlightenment of) Name, crowds of such people keep coming and going (on and out of this world).”(3)

In his compassion, Guru Ji cannot bear the pitiable plight of such people. So humbly including himself among them, Guru Ji prays on their behalf and says: “O God, the Creator, please show mercy to Your creatures and save them (from this fire of desire). Except You there is none other, who can save us from the terrible and dreadful demon of death. O God, Nanak prays, show mercy that I may never forget Your Name.”(4-14-84)

The message of the shabad is that we should always be grateful to God, who has given us our body, mind, life and every thing. Instead of being engrossed in collecting more and more worldly wealth, or being too much attached to our family and friends, we should imbue ourselves with love and devotion for God’s Name.



ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਮੇਰਾ ਤਨੁ ਅਰੁ ਧਨੁ ਮੇਰਾ ਰਾਜ ਰੂਪ ਮੈ ਦੇਸੁ ॥
ਸੁਤ ਦਾਰਾ ਬਨਿਤਾ ਅਨੇਕ ਬਹੁਤੁ ਰੰਗ ਅਰੁ ਵੇਸੁ ॥
ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਨ ਵਸਈ ਕਾਰਜਿ ਕਿਤੈ ਨ ਲੇਖਿ ॥੧॥
ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥
ਕਰਿ ਸੰਗਤਿ ਨਿਤ ਸਾਧ ਕੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥੧॥
ਰਹਾਉ ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਈਐ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ ॥
ਕਾਰਜ ਸਭਿ ਸਵਾਰੀਅਹਿ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥
ਹਉਮੈ ਰੋਗੁ ਭ੍ਰਮੁ ਕਟੀਐ ਨਾ ਆਵੈ ਨਾ ਜਾਗੁ ॥੨॥
ਕਰਿ ਸੰਗਤਿ ਤੂ ਸਾਧ ਕੀ ਅਠਸਠਿ ਤੀਰਥ ਨਾਉ ॥
ਜੀਉ ਪ੍ਰਾਣ ਮਨੁ ਤਨੁ ਹਰੇ ਸਾਚਾ ਏਹੁ ਸੁਆਉ ॥

ਪੰਨਾ ੪੮

ਐਥੈ ਮਿਲਹਿ ਵਡਾਈਆ ਦਰਗਹਿ ਪਾਵਹਿ ਥਾਉ ॥੩॥
ਕਰੇ ਕਰਾਏ ਆਪਿ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ ਤਿਸ ਹੀ ਹਾਥਿ ॥
ਮਾਰਿ ਆਪੇ ਜੀਵਾਲਦਾ ਅੰਤਰਿ ਬਾਹਰਿ ਸਾਥਿ ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਸਰਬ ਘਟਾ ਕੇ ਨਾਥ ॥੪॥੧੫॥੮੫॥

sireeraag mehlā 5.

mayraa tan ar Dhan mayraa raaj roop mai days.
sut daaraa banitaa anayk bahut rang ar vays.
har naam ridai na vas-ee kaaraj kitai na laykh. ||1||
mayray man har har naam Dhi-aa-ay.
kar sangat nit saaDh kee gur charnee chit laa-ay. ||1||
rahaa-o.
naam niDhaan Dhi-aa-ee-ai mashtak hovai bhaag.
kaaraj sabh savaaree-ah gur kee charnee laag.
ha-umai rog bharam katee-ai naa aavai naa jaag. ||2||
kar sangat too saaDh kee athsath tirath naa-o.
jee-o paraan man tan haray saachaa ayhu su-aa-o.

SGGSP-48

aithai mileh vadaa-ee-aa dargahi paavahi thaa-o. ||3||
karay karaa-ay aap parabh sabh kichh tis hee haath.
maar aapay jeevaal daa antar baahar saath.
naanak parabh sarnaaga tee sarab ghataa kay naath.
||4||15||85||

SIRI RAAG MOHALLA 5

In the second stanza of the last shabad, Guru Ji told us that all our wealth, relatives and friends would ultimately be like dust (for us, at the time of our death). But still most of us keep taking false pride in our possessions and our relatives.

Guru Ji begins this shabad, with the comment: “(O man you may think and say): “I have such a handsome body, I have so much wealth, I rule over such a vast territory. I have so many sons and wives and I enjoy so many revelries and clothes. But, all these things are of no use, if God’s Name, does not reside in your heart.”(1)

For this reason, Guru Ji says to himself (and us): "O my mind, contemplate on God's Name. Associate with the company of saints and fix your mind on the Guru's feet (i.e. follow Guru’s advice).”(1-pause)

However Guru Ji notes: “We dwell on the valuable treasure of Name, only if it is so written in our destiny. By following the advice of the Guru all our tasks are accomplished and desires fulfilled. We (even) cure our malady of Ego and Doubt, and then cease all our comings and goings (in and out of the world).”(2)

SGGSP-48

Guru Ji therefore, advises us: “O man associate with the holy saints. This will purify you as much as bathing at all the (so called) sixty-eight holy places. (By doing so), your body, soul and life will be revived (i.e. spiritually enlightened), which is the real purpose of human life. In this way, you will get honor here (in this world), and also obtain a place in God's Court.”(3)

In conclusion, Guru Ji comments: “God Himself does and gets everything done. Every thing is under His control. He Himself gives life and death and is with us both inside and put. Therefore, Nanak always seeks the shelter of that God, who is the Master of all beings.”(4-15-85)

The message of the shabad is that, we should never feel proud of our wealth, power or relatives. Instead, following the advice of our Guru, we should always meditate on that God, who is the Doer of everything.



ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸਰਣਿ ਪਏ ਪ੍ਰਭ ਆਪਣੇ ਗੁਰੁ ਹੋਆ ਕਿਰਪਾਲੁ ॥
 ਸਤਗੁਰ ਕੈ ਉਪਦੇਸਿਐ ਬਿਨਸੇ ਸਰਬ ਜੰਜਾਲੁ ॥
 ਅੰਦਰੁ ਲਗਾ ਰਾਮ ਨਾਮਿ ਅੰਮ੍ਰਿਤ ਨਦਰਿ ਨਿਹਾਲੁ ॥੧॥
 ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਸੇਵਾ ਸਾਰੁ ॥
 ਕਰੇ ਦਇਆ ਪ੍ਰਭੁ ਆਪਣੀ ਇਕ ਨਿਮਖ ਨ ਮਨਹੁ ਵਿਸਾਰੁ ॥
 ਰਹਾਉ ॥

ਗੁਣ ਗੋਵਿੰਦ ਨਿਤ ਗਾਵੀਅਹਿ ਅਵਗੁਣ ਕਟਣਹਾਰ ॥
 ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸੁਖੁ ਹੋਇ ਕਰਿ ਡਿਠੇ ਬਿਸਥਾਰ ॥
 ਸਹਜੇ ਸਿਫਤੀ ਰਤਿਆ ਭਵਜਲੁ ਉਤਰੇ ਪਾਰਿ ॥੨॥
 ਤੀਰਥ ਵਰਤ ਲਖ ਸੰਜਮਾ ਪਾਈਐ ਸਾਧੂ ਧੂਰਿ ॥
 ਲੂਕਿ ਕਮਾਵੈ ਕਿਸ ਤੇ ਜਾ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ ॥
 ਬਾਨ ਬਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਮੇਰਾ ਭਰਪੂਰਿ ॥੩॥

ਸਚੁ ਪਾਤਿਸਾਹੀ ਅਮਰੁ ਸਚੁ ਸਚੇ ਸਚਾ ਬਾਨੁ ॥
 ਸਚੀ ਕੁਦਰਤਿ ਧਾਰੀਅਨੁ ਸਚਿ ਸਿਰਜਿਓਨੁ ਜਹਾਨੁ ॥
 ਨਾਨਕ ਜਪੀਐ ਸਚੁ ਨਾਮੁ ਹਉ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ
 ॥੪॥੧੬॥੮੬॥

sireeraag mehlaa 5.

saran pa-ay parab^h aapn^{ay} gur ho-aa kirpaal.
 satgur kai updaysi-ai binsay sarab janjaal.
 andar lagaa raam naam amrit^{ay} nadar nihaal. ||1||
 man mayray satgur sayvaa saar.
 karay da-i-aa parab^h aapnee ik nimakh na manhu
 visaar. rahaa-o.
 gun govind nit gavee-ah avgun katanhaar.
 bin har naam na sukh ho-ay kar dithay bisthaar.
 sehjay siftee ratⁱ-aa bhavjal utray paar. ||2||
 tirath varat lakh sanjmaa paa-ee-ai saaDhoo Dhoor
 look kamaavai kis tay jaa vaykhai sadaa hadoor.
 thaana thanantar rav rahi-aa parab^h mayraa
 bharpoor. ||3||
 sach paatisaah^{ee} amar sach sachay sachaa thaana.
 sach^{ee} kudrat Dhaaree-an sach sirji-on jahaan.
 naanak japee-ai sach naam ha-o sadaa sadaa
 kurbaan. ||4||16||86||

SIRI RAAG MOHALLA 5

Guru Ji concluded the last shabad with the comment that he always seeks the shelter of God, the Master of all beings. In this shabad, he shares with us the blessings he received on seeking the shelter of God, so that we may also take inspiration from his experience.

He says: “The Guru became kind to me, and I sought the shelter of my God. By following the instructions of the True Guru all my (worldly) entanglements were dissolved. By the immortalizing glance of His grace, my inner self was attuned to the Name of God.”(1)

Therefore, reminding his own mind (and ours), Guru Ji says: “O my mind, keep on serving (i.e. following the advice of) the True Guru. (Because, when you serve the Guru), God rains His mercy (on you), whom you should not forsake from your mind, even for a moment.”(1-pause)

Describing the benefits of dwelling on God’s Name and singing His praises, Guru Ji says: “When we daily sing the praises of God, all our demerits are removed. I have tried all other techniques and ways and have come to the conclusion that without dwelling on God’s Name, peace (of mind) is not attained. (I have also found that) by remaining imperceptibly imbued with devotion to God, we swim across the world ocean (i.e. we are saved).” (2)

SGGSP-48

But still some people believe in performing ritualistic worship, such as going on pilgrimages, undergoing fasts and practicing millions of austerities. In order to remove any doubts, Guru Ji says: “In the dust of the feet of the saints (i.e. in the humble service of the saints), we obtain all the merits of going on pilgrimages, keeping fasts and practicing millions of austerities. (The reason is that the person who listens to the saint Guru, comes to realize that since my God is pervading every where in all spaces and inter spaces. Therefore, when He is seeing everything, then what is the use of hiding one’s evil deeds?” (3)

Guru Ji concludes this shabad, by reminding us about the eternal nature of God and His kingdom. So that we may realize that it is best not to do any thing, which may displease Him. Instead we should always try to win His pleasure.



He says: "Everlasting is God's kingdom, and so are His command and His seat. True is the nature, which He has created, and true is the universe. O' Nanak, we should meditate on the true Name to which I am a sacrifice for ever." (4-16-86)

The message of the shabad is that instead of worrying about any austerities such as visiting holy places or observing fasts etc. we should humbly listen to and act upon the advice of the Guru (Granth Sahib) and dwell on God's Name. Then God will Himself shower His mercy on us and bless us with true understanding to remain away from any wrong doings, and will bless us with His union.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਉਦਮੁ ਕਰਿ ਹਰਿ ਜਾਪਣਾ ਵਡਭਾਗੀ ਧਨੁ ਖਾਟਿ ॥
ਸੰਤਸੰਗਿ ਹਰਿ ਸਿਮਰਣਾ ਮਲੁ ਜਨਮ ਜਨਮ ਕੀ ਕਾਟਿ ॥੧॥
ਮਨ ਮੇਰੇ ਰਾਮ ਨਾਮੁ ਜਪਿ ਜਾਪੁ ॥
ਮਨ ਇਛੇ ਫਲ ਭੁੰਚਿ ਤੂ ਸਭੁ ਚੂਕੈ ਸੋਗੁ ਸੰਤਾਪੁ ॥ ਰਹਾਉ ॥

ਜਿਸੁ ਕਾਰਣਿ ਤਨੁ ਧਾਰਿਆ ਸੋ ਪ੍ਰਭੁ ਡਿਠਾ ਨਾਲਿ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਪ੍ਰਭੁ ਆਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੨॥

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇਆ ਲਾਗੀ ਸਾਚੁ ਪਰੀਤਿ ॥
ਚਰਣ ਭਜੇ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਭਿ ਜਪ ਤਪ ਤਿਨ ਹੀ ਕੀਤਿ ॥੩॥

ਰਤਨ ਜਵੇਹਰ ਮਾਣਿਕਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਰਸ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ ॥੪॥੧੭॥੮੭॥

sireeraag mehlaa 5.

uḁam kar har jaapṇaa vadbḥaagee Dhan khaat.
satsang har simraṇaa mal janam janam kee kaat. ||1||
man mayray raam naam jap jaap.
man ichhay fal bhunch too sabh chookai sog santap.
rahaa-o.

jis kaaran tan Dhaari-aa so parabh dithaa naal.
jal thal mahee-al poori-aa parabh aapnee nadar
nihaal. ||2||

man tan nirmal ho-i-aa laagee saach pareet.
charan bhajay paarbrahm kay sabh jap tap tin hee
keet. ||3||

raṭan javayhar maanikaa amrit har kaa naa-o.
sookh sahj aanand ras jan naanak har gun gaa-o.
||4||17||87||

SIRI RAAG MOHALLA 5

In the previous so many shabads, Guru Ji has been advising us to dwell on God's Name and enjoy its blessings. But only those persons dwell on God's Name, who are fortunate and who strive for it.

Guru Ji begins this shabad with a friendly advice. He says: "(O my brother), if you are fortunate, make an effort, and earn the wealth of dwelling on God's Name. By meditating on God in the company of saints one can wash off the dirt (of the sins) of myriads of births." (1)

Therefore advising himself, he says: "O my mind, do the meditation of repeating God's Name. By doing so you will earn the fruits of your heart's desire and all your woes and worries will end." (1-pause)

Describing the blessings received by those, who have followed the above advice, Guru Ji says: "(They, who have meditated on the Name), they have achieved the purpose of beholding God in their company, for which they assumed the human body. (They have realized that God pervades) in all water and lands, and is looking at all these places, with His gracious glance." (2)

SGGSP-48

But that is not the end of their blessings. Guru Ji says: "The mind and body of such persons becomes immaculate, and they are imbued with love for the True God. (In truth), by meditating on the feet of God (i.e. by dwelling on His Name with true love and devotion), they have earned the merits of having performed all worships and penances." (3)

Guru Ji, therefore, concludes: "Invaluable like jewels, diamonds and pearls is the immortalizing nectarine Name of God. Therefore, O Nanak, you should also enjoy the peace, poise and bliss of singing praises of God." (4-17-87)



The message of the Shabad is that if we want to wash off the sins of millions of our births and enjoy everlasting peace, poise and bliss, we should dwell on God's Name and sing praises of God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸੋਈ ਸਾਸਤੁ ਸਉਣੁ ਸੋਇ ਜਿਤੁ ਜਪੀਐ ਹਰਿ ਨਾਉ ॥
ਚਰਣ ਕਮਲ ਗੁਰਿ ਧਨੁ ਦੀਆ ਮਿਲਿਆ ਨਿਥਾਵੇ ਥਾਉ ॥

ਸਾਚੀ ਪ੍ਰੀਤੀ ਸਚੁ ਸੰਜਮੇ ਆਠ ਪਹਰ ਗੁਣ ਗਾਉ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭੇਟਿਆ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਉ ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਸਦਾ ਇਕ ਰੰਗਿ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਦਾ ਸਹਾਈ ਸੰਗਿ ॥੧॥
ਰਹਾਉ ॥

ਸੁਖਾ ਕੀ ਮਿਤਿ ਕਿਆ ਗਣੀ ਜਾ ਸਿਮਰੀ ਗੋਵਿੰਦੁ ॥
ਜਿਨ ਚਾਖਿਆ ਸੇ ਤ੍ਰਿਪਤਾਸਿਆ ਉਹ ਰਸੁ ਜਾਣੈ ਜਿੰਦੁ ॥

ਪੰਨਾ ੪੯

ਸੰਤਾ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮੁ ਬਖਸਿੰਦੁ ॥
ਜਿਨਿ ਸੇਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਸੋਈ ਰਾਜ ਨਰਿੰਦੁ ॥੨॥
ਅਉਸਰਿ ਹਰਿ ਜਸੁ ਗੁਣ ਰਮਣ ਜਿਤੁ ਕੋਟਿ ਮਜਨ ਇਸਨਾਨੁ ॥
ਰਸਨਾ ਉਚਰੈ ਗੁਣਵਤੀ ਕੋਇ ਨ ਪੁਜੈ ਦਾਨੁ ॥
ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਮਨਿ ਤਨਿ ਵਸੈ ਦਇਆਲ ਪੁਰਖੁ ਮਿਹਰਵਾਨੁ ॥

ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਤਿਸ ਦਾ ਹਉ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ ॥੩॥
ਮਿਲਿਆ ਕਦੇ ਨ ਵਿਛੁੜੈ ਜੋ ਮੇਲਿਆ ਕਰਤਾਰਿ ॥
ਦਾਸਾ ਕੇ ਬੰਧਨ ਕਟਿਆ ਸਾਚੈ ਸਿਰਜਣਹਾਰਿ ॥
ਭੂਲਾ ਮਾਰਗਿ ਪਾਇਓਨੁ ਗੁਣ ਅਵਗੁਣ ਨ ਬੀਚਾਰਿ ॥
ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜਿ ਸਗਲ ਘਟਾ ਆਧਾਰੁ
॥੪॥੧੮॥੮੮॥

sireeraag mehlaa 5.

so-ee saasat sa-un so-ay jit japee-ai har naa-o.
charan kamal gur Dhan dee-aa mili-aa nithaavay
thaa-o.

saachee poonjee sach sanjamo aath pahar gun gaa-o.
kar kirpaa parabh bhayti-aa maran na aavan jaa-o.
||1||

mayray man har bhaj sadaa ik rang.
ghat ghat antar rav rahi-aa sadaa sahaa-ee sang. ||1||
rahaa-o.
sukhaa kee mit ki-aa ganee jaa simree govind.
jin chaakhi-aa say tariptaasi-aa uh ras jaanai jind.

SGGSP-49

santaa sangat man vasai parabh pareetam baksind.
jin sayvi-aa parabh aapnaa so-ee raaj narind. ||2||
a-osar har jas gun raman jit kot majan isnaan.
rasnaa uchrai gunvatee ko-ay na pujai daan.
darisat Dhaar man tan vasai da-i-aal purakh
miharvaan.
jee-o pind Dhan tis daa ha-o sadaa sadaa kurbaan. ||3||
mili-aa kaday na vichhurhai jo mayli-aa kartaar.
daasaa kay banDhan kati-aa saachai sirjanhaar.
bhoolaa maarag paa-i-on gun avgun na beechaar.
naanak tis sarnaagatee je sagal ghataa aaDhaar.
||4||18||88||

SIRI RAAG MOHALLA 5

It is a common practice among Hindus to arrange special readings of Zodiac charts, and consult some astrologers to find out the most auspicious moment for starting a new business, solemnizing a marriage, or undertaking any other important task. In this shabad, Guru Ji tells us what is the best thing to do and what is the most auspicious moment for doing important tasks.

He says: "(For me) that alone is the most appropriate Shastra (the holy book), and that alone is the most auspicious omen, which inspires me to dwell on God's Name. The Guru has given me the wealth of his lotus feet (i.e. His Name), and (with that wealth), I feel so happy as if a homeless person has found a shelter. (The Guru has further blessed me with) true wealth, and true austerity (which) lie in singing God's praises at all times. (As a result), showing His mercy God has revealed Himself (to me) and now I am no longer subject to death, or coming and going (from this world)." (1)

SGGSP-49

Therefore Guru Ji says to himself and us: "O my mind, always meditate on God with single-minded (devotion and love). He pervades each and every heart, and is always with us as our helper." (1-pause)



Now, describing further the blessings of meditating on God, Guru Ji says: “I cannot describe the measure of the happiness which ensues when we meditate on God of the world. Only that soul knows the relish (of this pleasure), who has tasted and got satiated with the nectar of God’s Name. But, it is only through holy company that the all-merciful God comes to abide in our heart and he who has served God; they are the kings and emperors (i.e. they, who have meditated on His Name are the happiest persons).” (2)

Next comparing the merits of dwelling on God’s Name with those of bathing at holy places or giving charities, Guru Ji says: “The time when we sing praises of God, we gain the merit of visiting millions of holy places. No charity equals the merit of our noble tongue’s singing God’s laudations. (Therefore, you should pray that) the kind and merciful God may come to abide in your mind and body. (As for myself, I feel that) all my body, mind, and life are His, and I am a sacrifice to Him ever and for ever.”(3)

Guru Ji concludes this shabad, by describing another merit of God. He says: “The person, whom God unites with Himself, never gets separated from Him. The true Creator has snapped the bonds of His devotees (i.e. has liberated them from worldly entanglements). Without taking into account their merits or demerits, He has put on right (spiritual) path, the ones who had lost their way. Therefore, I Nanak, seek the shelter of that (God), who is the support or sustenance of all beings.”(4-18-88)

The message of the Shabad is that consulting zodiac charts or astrologers, for finding any auspicious moments, we should engage ourselves in earning the wealth of God’s Name, and sing God’s praises at all times with true love and devotion. This will bring supreme pleasure and bliss, beyond any description.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਸਚਾ ਸਿਮਰੀਐ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਮਾਤ ਪਿਤਾ ਸਾਕ ਅਗਲੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਮਿਹਰ ਕਰੇ ਜੇ ਆਪਣੀ ਚਸਾ ਨ ਵਿਸਰੈ ਸੋਇ ॥੧॥
ਮਨ ਮੇਰੇ ਸਾਚਾ ਸੇਵਿ ਜਿਚਰੁ ਸਾਸੁ ॥
ਬਿਨੁ ਸਚੇ ਸਭ ਕੂੜੁ ਹੈ ਅੰਤੇ ਹੋਇ ਬਿਨਾਸੁ ॥੧॥ ਰਹਾਉ ॥
ਸਾਹਿਬੁ ਮੇਰਾ ਨਿਰਮਲਾ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਇ ॥
ਮੇਰੈ ਮਨਿ ਤਨਿ ਭੁਖ ਅਤਿ ਅਗਲੀ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ ॥
ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੀਆ ਸਹ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਇ ॥੨॥
ਤਿਸੁ ਆਗੈ ਅਰਦਾਸਿ ਕਰਿ ਜੋ ਮੇਲੇ ਕਰਤਾਰੁ ॥
ਸਤਿਗੁਰੁ ਦਾਤਾ ਨਾਮ ਕਾ ਪੂਰਾ ਜਿਸੁ ਭੰਡਾਰੁ ॥
ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੩॥
ਪਰਵਦਗਾਰੁ ਸਾਲਾਹੀਐ ਜਿਸ ਦੇ ਚਲਤ ਅਨੇਕ ॥
ਸਦਾ ਸਦਾ ਆਰਾਧੀਐ ਏਹਾ ਮਤਿ ਵਿਸੇਖ ॥
ਮਨਿ ਤਨਿ ਮਿਠਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਸਤਕਿ ਨਾਨਕ ਲੇਖ ॥੪॥੧੯॥੮੯॥

Siree raag mehlāa 5.

rasnaa sachaa simree-ai man tan nirmal ho-ay.
maat pitaa saak aglay tis bin avar na ko-ay.
mihar karay jay aapnee chasaa na visrai so-ay. ||1||
man mayray saachaa sayv jichar saas.
bin sachay sabh koorh hai antay ho-ay binaas. ||1||
rahaa-o.
saahib mayraa nirmalaa tis bin rahan na jaa-ay.
mayrai man tan bhukh at aglee ko-ee aan milaavai
maa-ay.
chaaray kundaa bhaalee-aa sah bin avar na jaa-ay.
||2||
tis aagai ardaas kar jo maylay kartaar.
satgur daataa naam kaa pooraa jis bhandaar.
sadaa sadaa salaah-ai ant na paaraavaar. ||3||
parvardagaar salaah-ai jis day chalat anayk.
sadaa sadaa aaraa Dhee-ai ayhaa mat visaykh.
man tan mithaa tis lagai jis mastak naanak laykh.
||4||19||89||

SIRI RAAG MOHALLA 5

In the previous shabad, Guru Ji gave us the message that we should engage ourselves in earning the wealth of God’s Name, and sing God’s praises at all times with true love and devotion. This will bring supreme pleasure and bliss beyond any description. In this shabad, he again lays stress on this message, describes some more benefits and gives additional reasons for meditating on God’s Name. He also tells us from where we can obtain this invaluable boon.



Guru Ji says: "By uttering God's Name with our tongue, both our mind and body become immaculate. (We should keep in mind, that) of our mother, father, and numerous relations none other than God will stand by us (till the end. Therefore) if God shows His mercy, one should not forsake Him even for an instant."(1)

Therefore, even instructing his own mind, Guru Ji says: "O my mind, serve (i.e. remember) the True God as long as there is breath or life in you, because except the True God, everything else is false and perishes in the end."(1-pause)

Next, describing his own state of mind, Guru Ji says, "My Master is immaculate, I cannot live without Him. Within my body and mind is intense desire that some body should come and help me meet Him. I have searched all the four corners of the world, and have concluded that without God, I have no place of rest."(2)

Thinking of a person, who can help him in his search, Guru Ji advises himself (and actually us): "O my mind, supplicate before that person who can unite you with the Creator. (That person i.e.) The True Guru is the dispenser of God's Name and his treasure of Name is full to the brim. (So seeking Guru's refuge) ever and for ever we should sing praises of God whose limit or extent cannot be ascertained."(3)

Summarizing his message Guru Ji says: "We should sing praises of that sustainer, whose wondrous plays are manifold. The wisest thing to do is to meditate on Him constantly. (However, nothing is under man's control, because) O Nanak, the nectar of Name appears sweet only to the mind and body of that person in whose destiny it is so ordained." (4-19-89)

The message of the Shabad is that, we should always keep repeating God's Name with our tongue, because God alone is our real and everlasting support and everyone else, including our parents and relatives is transitory. We should seek the help and guidance of the Guru, who can unite us with our God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸੰਤ ਜਨਹੁ ਮਿਲਿ ਭਾਈਹੋ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥
ਤੋਸਾ ਬੰਧਹੁ ਜੀਅ ਕਾ ਐਥੈ ਓਥੈ ਨਾਲਿ ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਅਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥
ਕਰਮਿ ਪਰਾਪਤਿ ਤਿਸੁ ਹੋਵੈ ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲੁ ॥੧॥
ਮੇਰੇ ਮਨ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਦੂਜਾ ਥਾਉ ਨ ਕੋ ਸੁਝੈ ਗੁਰ ਮੇਲੇ ਸਚੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

ਸਗਲ ਪਦਾਰਥ ਤਿਸੁ ਮਿਲੇ ਜਿਨਿ ਗੁਰੁ ਡਿਠਾ ਜਾਇ ॥
ਗੁਰ ਚਰਣੀ ਜਿਨ ਮਨੁ ਲਗਾ ਸੇ ਵਡਭਾਗੀ ਮਾਇ ॥
ਗੁਰੁ ਦਾਤਾ ਸਮਰਥੁ ਗੁਰੁ ਗੁਰੁ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

ਗੁਰੁ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਭੁਬਦਾ ਲਏ ਤਰਾਇ ॥੨॥

ਕਿਤੁ ਮੁਖਿ ਗੁਰੁ ਸਾਲਾਹੀਐ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥
ਸੇ ਮਥੇ ਨਿਹਚਲ ਰਹੇ ਜਿਨ ਗੁਰਿ ਧਾਰਿਆ ਹਥੁ ॥
ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਆਲਿਆ ਜਨਮ ਮਰਨ ਕਾ ਪਥੁ ॥
ਗੁਰੁ ਪਰਮੇਸਰੁ ਸੇਵਿਆ ਭੈ ਭੰਜਨੁ ਦੁਖ ਲਥੁ ॥੩॥

ਪੰਨਾ ੫੦

ਸਤਿਗੁਰੁ ਗਹਿਰ ਗਭੀਰੁ ਹੈ ਸੁਖ ਸਾਗਰੁ ਅਘਖੰਡੁ ॥
ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਆਪਣਾ ਜਮਦੂਤ ਨ ਲਾਗੈ ਭੰਡੁ ॥
ਗੁਰ ਨਾਲਿ ਤੁਲਿ ਨ ਲਗਈ ਖੋਜਿ ਡਿਠਾ ਬ੍ਰਹਮੰਡੁ ॥

sireeraag mehlā 5.

sant janhu mil bhaa-eeho sachaa naam samaal.
tosaa banDhhu jee-a kaa aithai othai naal.
gur pooray tay paa-ee-ai apnee nadar nihaal.
karam paraapat tis hovai jis no hou-ay da-i-aal. ||1||
mayray man gur jayvad avar na ko-ay.
doojaa thaa-o na ko sujhai gur maylay sach so-ay. ||1||
rahaa-o.
sagal padaarath tis milay jin gur dithaa jaa-ay.
gur charnee jin man lagaa say vad**h**haagee maa-ay.
gur daataa samrath gur gur sabh meh rahi-aa samaa-ay.
gur parmaysar paarbarahm gur dubdaa la-ay taraa-ay. ||2||
kit mukh gur salaah-ai karan kaaran samrath.
say mathay nihchal rahay jin gur Dhaari-aa hath.
gur amrit naam pee-aali-aa janam maran kaa path.
gur parmaysar sayvi-aa bhai bhanjan dukh lath. ||3||

SGGSP-50

satgur gahir gabheer hai sukh saagar agh-khand.
jin gur sayvi-aa aapnaa jamdoot na laagai dand.
gur naal tul na lag-ee khoj dithaa barahmand.



ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰਿ ਦੀਆ ਸੁਖੁ ਨਾਨਕ ਮਨ ਮਹਿ ਮੰਝੁ ॥੪॥੨੦॥੯੦॥	naam niDhaan satgur dee-aa sukh naanak man meh mand. ॥4॥20॥90॥
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SGGSP-50

SIRI RAAG MOHALLA 5

In the third stanza, of the last shabad, Guru Ji said: "O my mind, supplicate before that person who can unite you with the Creator. (That person i.e.) the true Guru is the dispenser of God's Name and his treasure of Name is full to the brim. (So seeking Guru's refuge) ever and for ever we should sing praises of God whose limit or extent cannot be ascertained." But that is not all; the whole Sikh philosophy lays stress upon the importance of the Guru for giving true worldly and spiritual guidance to man, inspiring in him love for God's Name and ultimately uniting him with God.

In this shabad, very affectionately addressing us all, Guru Ji says: "O my saintly brothers, get together and meditate on the True Name. This way you should acquire the capital (of Name) for your soul, which will help you both in this and the next world. (But remember, that) you can get this capital of Name only through the Guru, and when God casts His glance of grace. However, only that person receives God's grace on whom He becomes merciful." (1)

Once again stressing on the importance of the Guru, he advises himself (and us): "O my mind, there is no person as great as the Guru. Except the Guru, I don't see any other shelter. Only the Guru can unite us with the True God." (1-pause)

Describing the blessings obtained by those, who have sought the shelter of the Guru and acted upon his advice, Guru Ji says: "They obtained all the boons, who went to the Guru and had a glimpse of him (i.e. who, listened to and acted upon his advice). Therefore, O my mother (I say) that those persons are very fortunate, whose mind is attuned to the Guru's feet (i.e. his advice. Because) the benefactor Guru is all- powerful, and pervades in all beings. The Guru is the manifestation of the Supreme God and the Transcendent Master and can save the drowning man (from this worldly ocean)." (2)

But the praises of the Guru are so limitless that Guru Ji wonders and says: "With what (mouth) words can the Guru be eulogized who is capable of doing everything? Those on whose brow the Guru has placed his hand (i.e. those, whom the Guru has blessed), become calm and stable. It is because the Guru has administered to them the immortalizing nectar of Name, which cures the malady of birth and death. Therefore, whosoever, has served (i.e. followed the advice of) the Guru-God, the destroyer of fear, all their suffering has been removed." (3)

In order to remove our doubts about the Guru being praised so much that he is being equated with God Himself, Guru Ji clarifies: "The true Guru, (being totally merged in love for God), is a profound ocean of peace and destroyer of sins. (Just as a river falling into the sea, acquires all its qualities), similarly, who so ever has served his Guru is not punished by the demon of death. I have tried and searched the entire universe, but I could not find anyone equal to the Guru. The True Guru has blessed me with the treasure of Name, and I, Nanak, am enjoying its bliss in my mind." (4-20-90)

The message of the Shabad is that, if we want to get rid of all our sufferings, and live in a permanent state of peace and bliss, we should humbly follow the advice of Guru (Granth Sahib Ji) and keep meditating on God's Name at all times.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥	sireeraag mehlaa 5.
ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਕਉੜਾ ਉਪਜਿਆ ਸਾਦੁ ॥	mithaa kar kai khaa-i-aa ka-urhaa upji-aa saad.
ਭਾਈ ਮੀਤ ਸੁਰਿਦ ਕੀਏ ਬਿਖਿਆ ਰਚਿਆ ਬਾਦੁ ॥	bhaa-ee meet surid kee-ay bikhi-aa rachi-aa baad.
ਜਾਂਦੇ ਬਿਲਮ ਨ ਹੋਵਈ ਵਿਣੁ ਨਾਵੈ ਬਿਸਮਾਦੁ ॥੧॥	jaa ^N day bilam na hova-ee vin naavai bismaad. ॥1॥
ਮੇਰੇ ਮਨ ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਲਾਗੁ ॥	mayray man satgur kee sayvaa laag.
ਜੋ ਦੀਸੈ ਸੋ ਵਿਣਸਣਾ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੁ ॥੧॥ ਰਹਾਉ ॥	jo deesai so vinsanaa man kee mat ti-aag. ॥1॥ rahaa-o.



ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ ॥
ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ ॥

ji-o kookar harkaa-i-aa Dhaavai dah dis jaa-ay.
lobhee jant na jaan-ee bhakh abhakh sabh khaa-ay.

SGGSP-50

ਕਾਮ ਕ੍ਰੋਧ ਮਦਿ ਬਿਆਪਿਆ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ ॥੨॥
ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੋਗ ਬਣਾਇ ॥
ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ ॥
ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ ਨ ਜਾਣਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ
॥੩॥
ਅਨਿਕ ਪ੍ਰਕਾਰੀ ਮੋਹਿਆ ਬਹੁ ਬਿਧਿ ਇਹੁ ਸੰਸਾਰੁ ॥
ਜਿਸ ਨੋ ਰਖੈ ਸੋ ਰਹੈ ਸੰਮ੍ਰਿਤੁ ਪੁਰਖੁ ਅਪਾਰੁ ॥
ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਧਰੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ
॥੪॥੨੧॥੯੧॥

kaam kroDh mad bi-aapi-aa fir fir jonee paa-ay. ||2||
maa-i-aa jaal pasaari-aa bheetar chog banaa-ay.
tarisnaa pankhee faasi-aa nikas na paa-ay maa-ay.
jin keetaa tiseh na jaan-ee fir fir aavai jaa-ay. ||3||
anik parkaaree mohi-aa baho biDh ih sansaar.
jis no rakhai so rahai samrith purakh apaar.
har jan har liv uDhray naanak sad balihaar.
||4||21||91||

SIRI RAAG MOHALLA 5

In the previous so many shabads, Guru Ji has been advising us not to get entangled in the pursuit of Maya, i.e. amassing wealth and gaining social prestige or power. All these things do seem to be very pleasing and enticing, but generally land us in disappointment and pain.

In this shabad, he again warns us against being trapped in the allurements of the world, and tells us the secret of real and everlasting happiness.

Guru Ji says: “(Just as one eats some food, thinking it to be sweet, but later on finds that it actually gave a bitter taste similarly) considering the worldly pleasures sweet, man partakes of them but later on finds them to be painful and bitter. Man develops love for his brothers and friends, but in the end, he finds out that he had built nothing but a network of poison (i.e. pain and suffering). It does not take any time for them to disappear. Without God’s Name, man is left bewildered in distress.” (1)

For this reason Guru Ji says to himself and us: "O my soul, engage yourself in the service of the True Guru (i.e. act upon the Guru’s advice). Give up the habit of following your own mind (i.e. abandon attachment to worldly attractions), because whatever you see is perishable." (1-pause)

Commenting further on man’s nature, Guru Ji says: “Just as a rabid dog runs and wanders about in all directions; similarly the greedy man heeds nothing and eats everything whether it is edible or inedible (i.e. indulges in all kinds of pursuits without caring about their evil consequences). Therefore, engrossed in lust, anger and ego he falls into existences again and again.” (2)

Now giving the reason, why man gets so easily misled, Guru Ji explains with another example. He says: “Just like a hunter, (God) has spread the net of Maya and in it he has placed the bait (of worldly riches and power). Then like a bird, man driven by his fire of desire gets caught in this net (of Maya) and cannot get out of it. (Man can get out of this net, if he follows the Guru’s advice, and realizes his Creator). But he does not realize the Creator. Therefore, he cannot get out, and ultimately he dies to take birth again) and thus he keeps coming and going (i.e. taking birth) again and again.” (3)

In conclusion, Guru Ji comments: “This world has been enticed and misled in various ways and on various accounts. Only that person is saved, whom the limitless and all- powerful God Himself saves. Nanak is always a sacrifice to the devotees of God, who are saved by their attachment to Him.” (4-21-91)

The message of the Shabad is that, if we want to save ourselves from the net of worldly Maya (which appears very pleasing, but ultimately brings nothing but pain and suffering), we should follow the Guru’s advice and have true love for God.



ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

sireeraag mehlāa 5 ghar 2.

ਗੋਇਲਿ ਆਇਆ ਗੋਇਲੀ ਕਿਆ ਤਿਸੁ ਡੰਫੁ ਪਸਾਰੁ ॥
ਮੁਹਲਤਿ ਪੁੰਨੀ ਚਲਣਾ ਤੂੰ ਸੰਮਲੁ ਘਰ ਬਾਰੁ ॥੧॥
ਹਰਿ ਗੁਣ ਗਾਉ ਮਨਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਿਆਰਿ ॥
ਕਿਆ ਬੋਝੜੀ ਬਾਤ ਗੁਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥

go-il aa-i-aa go-ilee ki-aa tīs damf pasaar.
muhlat punnee chalnaa too^N sammal ghar baar. ||1||
har gun gaa-o manaa satgur sayv pi-aar.
ki-aa thorch-rhee baat gumaan. ||1|| rahaa-o.

SGGSP-50

ਜੈਸੇ ਰੈਣਿ ਪਰਾਹੁਣੇ ਉਠਿ ਚਲਸਹਿ ਪਰਭਾਤਿ ॥
ਕਿਆ ਤੂੰ ਰਤਾ ਗਿਰਸਤ ਸਿਉ ਸਭ ਫੁਲਾ ਕੀ ਬਾਗਾਤਿ ॥੨॥
ਮੇਰੀ ਮੇਰੀ ਕਿਆ ਕਰਹਿ ਜਿਨਿ ਦੀਆ ਸੋ ਪ੍ਰਭੁ ਲੋੜਿ ॥

jaisay rain paraahunay uth chalsahi parbhaat.
ki-aa too^N rataa girsat si-o sabh fulaa kee baagaat. ||2||
mayree mayree ki-aa karahi jin dee-aa so parabhlorh.
sarpur uthree chalnaa chhad jaasee lakh karorh. ||3||
lakh cha-oraaseeh bharmati-aa dulabh janam paa-i-o-ay.
naanak naam samaal too^N so din nayrhaa aa-i-o-ay.
||4||22||92||

ਸਰਪਰ ਉਠੀ ਚਲਣਾ ਛਡਿ ਜਾਸੀ ਲਖ ਕਰੋੜਿ ॥੩॥
ਲਖ ਚਉਰਾਸੀਹ ਭ੍ਰਮਤਿਆ ਦੁਲਭ ਜਨਮੁ ਪਾਇਓਇ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਸੋ ਦਿਨੁ ਨੇੜਾ ਆਇਓਇ
॥੪॥੨੨॥੯੨॥

SIRI RAAG MOHALLA 5

In the previous shabad, Guru Ji advised us that if we want to save ourselves from the net of worldly entanglements (which appear very pleasing, but ultimately bring nothing but pain and suffering), we should follow the Guru's advice and have true love and devotion for God.

In this shabad, he reminds us of our very short stay in this world and therefore, the need to do something, which will give us permanent bliss, rather than collecting more and more worldly riches and possessions, which can give us only transitory satisfaction.

He first gives us the example of a cowherd, and pasture. In olden days in Punjab, India, there used to be certain open grounds, which used to be very green during rainy season. Many people sent their cattle to these green pastures under the charge of a cowherd, who would stay in the pasture, for the short rainy season (say about 3 months) and then would return along with the cattle to his regular place for the rest of the year. He used to build a temporary shed in the pasture, but he did not waste his time and energy in building a big and permanent abode.

So comparing man to a cowherd, and this world to a green pasture, Guru Ji comments: "The (human being like a) cowherd, has come into this green pasture (of the world) for a very short period. Why should he make a show of his false (short lived) possessions? (O man) as soon as your allotted time is over, you will have to leave this pasture. You should take care of your real abode (and not waste your allotted time in acquiring material possessions)." (1)

In order to safeguard our real home (in the next world), Guru Ji says to himself (and us): "O my mind, sing the praises of God and serve the true Guru with love and devotion. What is the use of feeling proud of our short-lived (worldly possessions)?" (1-pause)

Citing another example, Guru Ji says: "O man, just like a night guest, you will depart from this world next morning (i.e. when your life comes to an end). Why are you in so much love with your household? It is all like a garden of flowers (which wither away after a short while)." (2)

Therefore, Guru Ji advises: "(O man) why do you keep saying – 'this is mine and that is mine'? Seek Him who has given you everything. Because, for sure you have to (one day) depart from here, and you will leave behind all your wealth worth millions and billions here." (3)

Guru Ji concludes this shabad, with a reminder: "(O man) you got this invaluable human birth after wandering through millions of species. (You may not get this opportunity again), therefore I Nanak say, spend the time at your disposal to



meditate on God as your hour of death is very near."(4-22-92)

The message of the Shabad is that, we should remember that our stay in this world is very limited. Any time we may be asked to depart. Therefore, instead of wasting our time in collecting worldly riches and possessions, we should concentrate on earning the wealth of God's Name, which will buy us everlasting bliss.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

sireeraag mehlā 5.

ਤਿਚਰੁ ਵਸਹਿ ਸੁਹੇਲੜੀ ਜਿਚਰੁ ਸਾਥੀ ਨਾਲਿ ॥
ਜਾ ਸਾਥੀ ਉਠੀ ਚਲਿਆ ਤਾ ਧਨ ਖਾਕੂ ਰਾਲਿ ॥੧॥

ṭichar vāseh suhaylr̥hēe jichar saathēe naal.
jā saathēe uthēe chali-aa ṭāa Dhan khaakoo raal. ||1||

SGGSP-50

ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਦਰਸਨੁ ਦੇਖਣੈ ਕਾ ਚਾਉ ॥
ਧੰਨੁ ਸੁ ਤੇਰਾ ਬਾਨੁ ॥੧॥ ਰਹਾਉ ॥
ਜਿਚਰੁ ਵਸਿਆ ਕੰਤੁ ਘਰਿ ਜੀਉ ਜੀਉ ਸਭਿ ਕਹਾਤਿ ॥
ਜਾ ਉਠੀ ਚਲਸੀ ਕੰਤੜਾ ਤਾ ਕੋਇ ਨ ਪੁਛੈ ਤੇਰੀ ਬਾਤ ॥੨॥

man bairāag bha-i-aa darsan daykh-nai kaa chaa-o.
Dhan so ṭayraa thaan. ||1|| rahaa-o.

jichar vasi-aa kant ghar jee-o jee-o sabh kahaat.
jā uthēe chalsee kant-rhaa ṭāa ko-ay na puchhai
ṭayree baat. ||2||

ਪੇਈਅੜੈ ਸਹੁ ਸੇਵਿ ਤੂੰ ਸਾਹੁਰੜੈ ਸੁਖਿ ਵਸੁ ॥
ਗੁਰ ਮਿਲਿ ਚਜੁ ਅਚਾਰੁ ਸਿਖੁ ਤੁਧੁ ਕਦੇ ਨ ਲਗੈ ਦੁਖੁ ॥੩॥
ਸਭਨਾ ਸਾਹੁਰੈ ਵੰਞਣਾ ਸਭਿ ਮੁਕਲਾਵਣਹਾਰ ॥
ਨਾਨਕ ਧੰਨੁ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ
॥੪॥੨੩॥੯੩॥

pay-ee-arhai saho sayv too^N saahurr̥hai sukh vas.
gur mil chaj āchar sikh tuDh kaday na lagai dukh.
||3||

sabhnaa saahurai vanj-naa sabh muklaavan̄haar.
N nwnk DMnu sohwxI ijn sh nwil ipAwru |4|23|93|

SIRI RAAG MOHALLA 5

In the last shabad, Guru Ji advised us to remember that our stay in this world is very limited. Any time we may be asked to depart from here. Therefore, instead of wasting our time in collecting worldly riches and possessions, we should concentrate on collecting the wealth of God's Name, which will ensure us everlasting bliss.

Because of our temporary stay in the world, in this Shabad, he stresses upon the necessity of meditating on God's Name, while we are alive.

Guru Ji first compares the soul to the husband, and the body to the wife of olden days, when she was totally dependent on her husband for her survival, and upon death of her husband, her social status became worthless like dust.

So first addressing the body as a bride of those olden days, Guru Ji says: "O body (bride), you will be happy as long as your groom (soul) is with you. But, as soon as your companion (soul) departs from this world you will also roll in dust (i.e. you will be treated like a beggar)." (1)

Observing such a humiliating condition of the body (bride), Guru Ji feels a sense of remorse, and longingly prays: "(O God), my mind is feeling lonely without You. In me has welled up a keen desire to have a glimpse of Yours. O God, blessed is the place where You abide." (1-pause)

Commenting further on the state of the body after the soul departs from it, Guru Ji says: "As long as long as the groom (soul) is in the house (i.e. a person is alive), everybody respects the bride (i.e. the body). But as soon as the soul departs nobody cares for the body (and it is got rid off by burning or burying)." (1)

Now Guru Ji addresses the other half of our life i.e. the soul. Now, he compares the soul to the bride of the olden days, and God as her groom. Addressing the soul in that metaphor, he says: "O (soul) bride as long as you are in the house of



your father (i.e. this world), serve (i.e. meditate on the Name of) your God's house, so that you may live peacefully in your in-laws' house. Go and learn proper etiquette and manners from the Guru, so that you may never have to suffer (for lack of appropriate conduct)." (3)

In the end Guru Ji reminds us all about our death and says: "All the brides have to go and live in their in-laws' house, (i.e. all persons have to die and go to the next world), but blessed are those bride (souls) who have real love for the Groom." (4-23-93)

The message of the Shabad is that this world is only our temporary home and if we want to live peacefully in our permanent home with God, we should develop sincere love for Him and learn and practice the ways which are dear to Him (i.e. dwell on His Name).