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ਪੰਨਾ ੫੧

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੬ ॥

ਕਰਣ ਕਾਰਣ ਏਕੁ ਓਹੀ ਜਿਨਿ ਕੀਆ ਆਕਾਰੁ ॥
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 ਛੋਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਚਿ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥
 ਦੁਖੁ ਕਲੇਸੁ ਨ ਭਉ ਬਿਆਪੈ ਗੁਰ ਮੰਤ੍ਰੁ ਹਿਰਦੈ ਹੋਇ ॥
 ਕੋਟਿ ਜਤਨਾ ਕਰਿ ਰਹੇ ਗੁਰ ਬਿਨੁ ਤਰਿਓ ਨ ਕੋਇ ॥੨॥
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sireeraag mehlā 5 ghar 6.

karan kaaran ayk ohee jin kee-aa aakaar.
 tiseh Dhi-aavahu man mayray sarab ko aaDhaar. ||1||
 gur kay charan man meh Dhi-aa-ay.
 chhod sagal si-aanpaa saach sabad liv laa-ay. ||1|| rahaa-o.
 dukh kalays na bha-o bi-aapai gur mantar hirdai ho-ay.
 kot jatnaa kar rahay gur bin tari-o na ko-ay. ||2||
 daykh darsan man saDhaara paap saglay jaahi.
 ha-o tin kai balihaarnai je gur kee pairee paahi. ||3||
 saaDhsangat man vasai saach har kaa naa-o.
 say vadbhaagee naankaa jinaa man ih bhaa-o. ||4||24||94||

SIRI RAAG MOHALLA 5 GHAR 6

Since time immemorial, many people have been wondering: who created this universe? What are the causes of various events in this world? What are the causes behind those causes? What should a person do to avoid pains and sufferings of the world etc. etc.? Many scientific theories and different religious faiths have tried to answer such like questions.

In this shabad, Guru Ji provides a very concise and practical answer to all these questions. He says: "It is the One (God) alone who is the Cause and Doer (of every thing), and who has created this (visible) form (of the universe). O my mind, we should meditate on that (God), who is the support of all."(1)

But in order to meditate on the God, Guru Ji recommends: "(A person) should contemplate on the Guru's holy feet in his mind), and shedding all his clever ideas he should attune his mind to the true word (of the Guru)." (1-pause)

Stressing upon the importance of the Guru, he says: "No pain or sorrow afflicts the person, in whose mind abides the Guru's shabad (i.e. his advice. People have) tried myriad of ways, but without the Guru no one has ever been saved (from the pains and troubles of the world)." (2)

Describing further, the blessings of seeking and following the guidance of the Guru, he says: "On beholding the sight of the Guru (i.e. listening to Gurbani), the mind comes to realize the right conduct, and all our sinful tendencies are dispelled. (Therefore), I am a sacrifice to those, who seek the refuge (i.e. listen and act upon the advice) of the Guru." (3)

In short, Guru Ji says: "By associating with holy men (i.e. by living according to the guidance of the Guru), the True Name of God comes to abide in our mind. I, Nanak, consider those (persons) as very fortunate, within whose mind is this love (of the True Name i.e. who lovingly listen to and act upon the Guru's advice)." (4-24-94)

The message of this Shabad is that we should listen to and act upon the True Word (as enshrined in Guru Granth Sahib Ji) and dwell on the one God who is the Creator of this universe and the Cause and Doer of every thing.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸੰਚਿ ਹਰਿ ਧਨੁ ਪੂਜਿ ਸਤਿਗੁਰੁ ਛੋਡਿ ਸਗਲ ਵਿਕਾਰੁ ॥
 ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿਆ ਹਰਿ ਸਿਮਰਿ ਹੋਇ ਉਧਾਰੁ ॥੧॥
 ਜਪਿ ਮਨ ਨਾਮੁ ਏਕੁ ਅਪਾਰੁ ॥

sireeraag mehlā 5.

sanch har Dhan pooj satgur chhod sagal vikaar.
 jin too^N saaj savaari-aa har simar ho-ay uDhaar. ||1||
 jap man naam ayk apaar.



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ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਜਿਨਹਿ ਦੀਆ ਰਿਦੇ ਕਾ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮਾਤੇ ਵਿਆਪਿਆ ਸੰਸਾਰੁ ॥
ਪਉ ਸੰਤ ਸਰਣੀ ਲਾਗੁ ਚਰਣੀ ਮਿਟੈ ਦੂਖੁ ਅੰਧਾਰੁ ॥੨॥
ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥
ਆਪੁ ਛੋਡਿ ਸਭ ਹੋਇ ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰੁ ॥੩॥

ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਤੂੰਹੈ ਪਸਰਿਆ ਪਾਸਾਰੁ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਕਾਟਿਆ ਸਗਲ ਬ੍ਰਹਮ ਬੀਚਾਰੁ
॥੪॥੨੫॥੯੫॥

paraan man tan jineh dee-aa riday kaa aaDhaar. ||1|| rahaa-o.
kaam kroDh aha^Nkaar maatay vi-aapi-aa sansaar.
pa-o sant sarnee laag charnee mitai dookh anDhaar. ||2||
sat santokh da-i-aa kamaavai ayh karnee saar.
aap chhod sabh ho-ay raynaa jis day-ay parabh nirankaar.
||3||
jo deesai so sagal too^Nhai pasri-aa paasaar.
kaho naanak gur bharam kaati-aa sagal barahm beechaar.
||4||25||95||

SIRI RAAG MOHALLA 5

In the previous shabad, Guru Ji gave us the message that we should listen to and act upon the True Word (as enshrined in Guru Granth Sahib Ji) and dwell on the one God who is the Creator of this universe and the Cause and Doer of every thing.

In this shabad, in a very concise manner, he lists the steps, we need to take, so that we may obtain salvation, i.e. liberation from the endless cycle of birth and death, and be eternally united with God. He Ji says: “(O brother), gather the wealth of God's Name, worship the True Guru, and abandon all your lusts. By meditating on God, who created and embellished you, you will obtain salvation.” (1)

Addressing his own mind (and ours), Guru Ji says: "O my mind, utter the Name of God, who is limitless (in every respect), and who has given you life, soul and body and is the support of your heart." (1-pause)

Now listing the next step for our salvation, Guru Ji says: “This world is engrossed in and intoxicated with lust, wrath and ego. (In order to save yourself from these evil thoughts), you should seek the refuge of the Saint (Guru). By doing so all the pain (arising from your lusts) and the darkness of mind i.e. ignorance will be removed.” (2)

Moving on to the next step, Guru Ji says: “One should practice charity, contentment and compassion. This is the worthiest conduct of all. He, whom the Formless God Himself blesses, sheds his self-conceit and becomes (so humble that he considers himself) the dust of the feet of others.” (3)

Guru Ji concludes the Shabad, by describing the state of mind and the view with which, the person blessed with the above qualities, sees the world and its Creator. He says: “O God, whatever I see, is all You. I, Nanak, say that the Guru has removed all my doubt and I deem that You pervade everywhere.” (4-25-95)

The message of the Shabad is that, we should seek the refuge of the Guru and gather the wealth of the God's Name. We should shed our impulses (of lust, anger, greed etc.), and instead practice virtues like charity, contentment, compassion and humility. By doing so we will obtain permanent salvation from worldly sorrows and sufferings and will get eternally united with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਮੰਧੇ ਸੰਸਾਰੁ ਸਗਲਾਣਾ ॥
ਦੁਹਰੂੰ ਤੇ ਰਹਤ ਭਗਤੁ ਹੈ ਕੋਈ ਵਿਰਲਾ ਜਾਣਾ ॥੧॥
ਠਾਕੁਰੁ ਸਰਬੇ ਸਮਾਣਾ ॥
ਕਿਆ ਕਹਉ ਸੁਣਉ ਸੁਆਮੀ ਤੂੰ ਵਡ ਪੁਰਖੁ ਸੁਜਾਣਾ ॥੧॥
ਰਹਾਉ ॥

sireeraag mehlaa 5.

dukariṭ sukariṭ manDhay sansaar saglaanaa.
duhhoo^N tay rahaṭ bhagat hai ko-ee viralaa jaanaa. ||1||
thaaakur sarbay samaanaa.
ki-aa kaha-o suna-o su-aamee too^N vad purakh sujaanaa.
||1|| rahaa-o.
maan abhimaan manDhay so sayvak naahee.



ਮਾਨ ਅਭਿਮਾਨ ਮੰਧੇ ਸੋ ਸੇਵਕੁ ਨਾਹੀ ॥	taṭ samadr̥asee sant̥ahu ko-ee kot manDhaahee. 2
ਤਤ ਸਮਦਰਸੀ ਸੰਤਹੁ ਕੋਈ ਕੋਟਿ ਮੰਧਾਰੀ ॥੨॥	kahan kahaavan ih keeraṭ karlaa.
ਕਹਨ ਕਹਾਵਨ ਇਹੁ ਕੀਰਤਿ ਕਰਲਾ ॥	kathan kahan ṭay mukṭaa gurmukh ko-ee virlaa. 3
ਕਥਨ ਕਹਨ ਤੇ ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਕੋਈ ਵਿਰਲਾ ॥੩॥	

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ਗਤਿ ਅਵਿਗਤਿ ਕਛੁ ਨਦਰਿ ਨ ਆਇਆ ॥	gaṭ avigaṭ kachh nadar na aa-i-aa.
ਸੰਤਨ ਕੀ ਰੇਣੁ ਨਾਨਕ ਦਾਨੁ ਪਾਇਆ ॥੪॥੨੬॥੯੬॥	sant̥an kee rayn naanak daan paa-i-aa. 4 26 96

SIRI RAAG MOHALLA 5

In the first stanza of the previous shabad, Guru Ji said to us: “(O brother), gather the wealth of the God's Name, worship the True Guru, and abandon all your lusts. By meditating on God who created and embellished you, you will obtain salvation.”

He begins this shabad by commenting upon the general attitude of the people, and says: “The entire world is engrossed in the rut of good and bad deeds. It is only a very rare devotee, who rises above both (and simply meditates on God with devotion).” (1)

As for himself, humbly addressing God, Guru Ji says: “O God, You are pervading every where. What more should I say or hear about You, that You are the greatest and wisest?” (1-pause)

Describing the qualities of a true servant of God, Guru Ji says: “The person who cares about worldly honor or dishonor in the world (while serving God) is not a true servant. O saints, it is only one in a million who truly realizes the essence (i.e. that God is pervading every where).” (2)

Guru Ji also comments on the state of those persons, who consider themselves very learned, and hear and deliver many scholarly lectures. He says: “Delivering lectures or listening to them is also a way to gather self-praise. It is only a rare Guru ward person who is above discoursing on God and religion.” (3)

Guru Ji concludes this shabad by commenting on the nature of a true Guru ward person and says: “No consideration regarding good or bad status (i.e. salvation or bondage) enters the mind (of a Guru ward person). Nanak has obtained (this) gift from the dust of the saints’ feet (by humbly listening to and acting on his advice).” (4-26-96)

The message of the Shabad is that, if we want to obtain salvation and unite with God, then without bothering about good or bad deeds, we should simply serve the Guru (i.e. follow his advice enshrined in Guru Granth Sahib) and meditate on God’s Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੭ ॥	sireeraag mehlā 5 ghar 7.
ਤੇਰੈ ਭਰੋਸੈ ਪਿਆਰੇ ਮੈ ਲਾਡ ਲਡਾਇਆ ॥	tayrai bharosai pi-aaray mai laad ladaa-i-aa.
ਭੂਲਹਿ ਢੂਕਹਿ ਬਾਰਿਕ ਤੂੰ ਹਰਿ ਪਿਤਾ ਮਾਇਆ ॥੧॥	bhooleh chookeh baarik tooN har pitaa maa-i-aa. 1
ਸੁਹੇਲਾ ਕਹਨੁ ਕਹਾਵਨੁ ॥	suhaylaa kahan kahaavan.
ਤੇਰਾ ਬਿਖਮੁ ਭਾਵਨੁ ॥੧॥ ਰਹਾਉ ॥	tayraa bikham bhaavan. 1 rahaa-o.
ਹਉ ਮਾਣੁ ਤਾਣੁ ਕਰਉ ਤੇਰਾ ਹਉ ਜਾਨਉ ਆਪਾ ॥	ha-o maan taan kara-o tayraa ha-o jaan-o aapaa.
ਸਭ ਹੀ ਮਧਿ ਸਭਾਹਿ ਤੇ ਬਾਹਰਿ ਬੇਮੁਹਤਾਜ ਬਾਪਾ ॥੨॥	sabh hee maDh sabheh tay baahar baymuhtaaj baapaa. 2
ਪਿਤਾ ਹਉ ਜਾਨਉ ਨਾਹੀ ਤੇਰੀ ਕਵਨ ਜੁਗਤਾ ॥	pitaa ha-o jaan-o naahee tayree kavan jugtaa.
ਪੰਨਾ ੫੨	SGGSP-52
ਬੰਧਨ ਮੁਕਤੁ ਸੰਤਹੁ ਮੇਰੀ ਰਾਖੈ ਮਮਤਾ ॥੩॥	banDhan mukat sant̥ahu mayree raakhai mamtaa. 3
ਭਏ ਕਿਰਪਾਲ ਠਾਕੁਰ ਰਹਿਓ ਆਵਣ ਜਾਣਾ ॥	bha-ay kirpaal thaakur rahi-o aavan jaanaa.
ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥੪॥੨੭॥੯੭॥	gur mil naanak paarbarahm pachhaanaa. 4 27 97

**SIRI RAAG MOHALLA 5**

In the previous shabad, Guru Ji advised us that if we want to obtain salvation and unite with God, then without bothering about good or bad deeds, salvation or bondage, we should simply serve the Guru (i.e. follow his advice enshrined in Guru Granth Sahib), and meditate on God's Name.

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In this shabad, he shows us with what kind of attitude and what kind of simple and pure love we should approach God, so that He may ignore our shortcomings and take us in His embrace. That attitude is that of a simple loving child for his father.

So with that childlike simplicity, Guru Ji addresses God and says: “(O my) affectionate (God), it is on the assurance of Your affection that I have played my childlike antics. (I know that even if) as a child I make any mistakes, (You will ignore them) like a mother or father.”(1)

But at the same time, Guru Ji acknowledges that even though a child may sometimes make innocent mistakes, he obeys the parent's command, which is very difficult for the adults to do. So Guru Ji says: “It is easy to talk about God (as our father), but it is very difficult to accept His Will (or order).” (1-pause)

Continuing with his expression of love and devotion for God, Guru Ji says: “(O God), I take pride in You because You are my strength and ((You are) mine own. O' Father of all, You are within and without every body, yet independent of all.”(2)

However, disclaiming any special knowledge about God, Guru Ji humbly confesses: “O' dear Father, I do not know which is the way to please You. But O saints, (I know this much that) out of His (fatherly) affection, He will liberate me from the (worldly) bonds.” (3)

Finally, summarizing his relationship with God, Guru Ji says: “Meeting the Guru, I, Nanak, have realized the all-pervading God, who has become merciful to me, and my coming and going (in and out of this world) has ended..” (4-27-97)

The message of the Shabad is that if we want to obtain salvation and unite with God, then like Guru Ji, then like an innocent child, we should approach Him with pure and sincere love and ask Him to forgive all our mistakes like a father or mother and take us in His embrace.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਭਾਈਆ ਕਟਿਅੜਾ ਜਮਕਾਲੁ ॥
ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵੁਠਾ ਹੋਆ ਖਸਮੁ ਦਇਆਲੁ ॥
ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਬਿਨਸਿਆ ਸਭੁ ਜੰਜਾਲੁ ॥੧॥
ਮੇਰੇ ਸਤਿਗੁਰਾ ਹਉ ਤੁਧੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥
ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਣੈ ਤੁਸਿ ਦਿਤਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ॥੧॥
ਰਹਾਉ ॥

ਜਿਨ ਤੂੰ ਸੇਵਿਆ ਭਾਉ ਕਰਿ ਸੇਈ ਪੁਰਖ ਸੁਜਾਨੁ ॥
ਤਿਨਾ ਪਿਛੈ ਫੁਟੀਐ ਜਿਨ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥
ਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਕੇ ਨਹੀ ਜਿਨਿ ਦਿਤਾ ਆਤਮ ਦਾਨੁ ॥੨॥
ਆਏ ਸੇ ਪਰਵਾਣੁ ਹਰਿ ਜਿਨ ਗੁਰੁ ਮਿਲਿਆ ਸੁਭਾਇ ॥
ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਬੈਸਣੁ ਜਾਇ ॥
ਕਰਤੇ ਹਥਿ ਵਡਿਆਈਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇ ॥੩॥

sireeraag mehlāa 5 ghar 1.

san̄ janaa mil bhaa-ee-aa kati-arhaa jamkaal.
sachaa saahib man vuthaa ho-aa khasam ḍa-i-aal.
pooraa satgur bhayti-aa binsi-aa sabh janjaal. ||1||
mayray satiguraa ha-o tuDh vitahu kurbaan.
tayray ḍarsan ka-o balihaarnai tus ḍiṭaa amrit naam. ||1||
rahaa-o.
jin too^N sayvi-aa bhaa-o kar say-ee purakh sujaan.
tinaa pichhai chhutee-ai jin andar naam niDhaan.
gur jayvad ḍaṭaa ko nahee jin ḍiṭaa aatam ḍaan. ||2||
aa-ay say parvaan heh jin gur mili-aa subhaa-ay.
sachay saytee raṭi-aa ḍargeh baisan jaa-ay.
kartay hath vaḍi-aa-ee-aa poorab likhi-aa paa-ay. ||3||
sach kartaa sach karanhaar sach saahib sach tayk.



ਸਚੁ ਕਰਤਾ ਸਚੁ ਕਰਣਹਾਰੁ ਸਚੁ ਸਾਹਿਬੁ ਸਚੁ ਟੇਕੁ ॥
 ਸਚੇ ਸਚੁ ਵਖਾਣੀਐ ਸਚੇ ਬੁਧਿ ਬਿਬੇਕੁ ॥
 ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜਪਿ ਨਾਨਕ ਜੀਵੈ ਏਕੁ
 ॥੪॥੨੮॥੯੮॥

sachō sach vakhaanee-ai sachō buDh bibayk.
 sarab niranṭar rav rahi-aa jap naanak jeevai ayk. ||4||28||98||

SIRI RAAG MOHALLA 5

In the previous so many shabads, Guru Ji has been advising us to seek and act upon the advice of the Guru, and dwell on God's Name. In this shabad, on the basis of his personal experience, he tells us the advantages of joining holy congregation and associating with other devotees, whom he calls his saintly brothers.

He says: “ By associating with saintly persons, I have snapped the noose of death. (In their company), I have been blessed with the sight (i.e. guidance) of the true Guru and (by following his advice) all my worldly entanglements have ended. (God the) Master, has become merciful and He has come to reside in my heart.”(1)

Therefore, expressing his gratitude to the Guru he says: "O my true Guru, I am a sacrifice to you. Yes, to your sight am I a sacrifice, because you have bestowed upon me the Nectar (of God's) Name."(1-pause)

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Next, addressing God Himself, Guru Ji says: “(O’ God), most wise are those persons who have served (i.e. meditated on You), with (true) love. It is by following those people within whom is the treasure of Name, that we are also liberated (from the bondage of worldly entanglements). (In this regard), no one is a greater benefactor than the Guru, who has given this gift of self (awakening).” (2)

Elaborating further, on the merits of meeting the Guru, he says: “Approved is the advent of those whom the Guru has come to meet in a natural sort of way. On meeting the Guru, they come to love God. Being imbued with the love of True God, they get a seat in His court. However, all glory is in God's hands, and one gets it only if it is so preordained.”(3)

Guru Ji concludes this shabad in a beautiful poetic style by using the word “True” again and again. He says: “True is the Creator, true the Cause, true the Master, and true is His support. True is the Creator, and He (The True one) is the Doer and Maker of everything : True is God and True is His support or shelter. We should repeat and describe the Name of the Truest of the true from which shall come true realization. Nanak lives by remembering that One, who is pervading in each and everything.” (4-28-98)

The message of the Shabad is that, we should always serve the True Guru by following his advice, who will help us develop sincere love for the True God, by praising whom we shall get a permanent seat in His court.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪਰਮੇਸੁਰੁ ਪੂਜੀਐ ਮਨਿ ਤਨਿ ਲਾਇ ਪਿਆਰੁ ॥
 ਸਤਿਗੁਰੁ ਦਾਤਾ ਜੀਅ ਕਾ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥
 ਸਤਿਗੁਰ ਬਚਨ ਕਮਾਵਣੇ ਸਚਾ ਏਹੁ ਵੀਚਾਰੁ ॥
 ਬਿਨੁ ਸਾਧੂ ਸੰਗਤਿ ਰਤਿਆ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਛਾਰੁ ॥੧॥
 ਮੇਰੇ ਸਾਜਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥
 ਸਾਧੂ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਪੂਰਨ ਹੋਵੈ ਘਾਲ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰੁ ਸਮਰਥੁ ਅਪਾਰੁ ਗੁਰੁ ਵਡਭਾਗੀ ਦਰਸਨੁ ਹੋਇ ॥
 ਗੁਰੁ ਅਗੋਚਰੁ ਨਿਰਮਲਾ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥
 ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣਹਾਰੁ ਗੁਰਮੁਖਿ ਸਚੀ ਸੋਇ ॥
 ਗੁਰ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰੁ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ ॥੨॥

sireeraag mehlā 5.

gur parmaysur poojee-ai man tan laa-ay pi-aar.
 satgur daataa jee-a kaa sabhsai day-ay aDhaar.
 satgur bachan kamaavnay sachaa ayhu veechaar.
 bin saaDhoo sangat rati-aa maa-i-aa moh sabh chhaar. ||1||
 mayray saajan har har naam samaal.
 saaDhoo sangat man vasai pooran hovai ghaal. ||1|| rahaa-o.
 gur samrath apaar gur vadbhaagee darsan ho-ay.
 gur agochar nirmalaa gur jayvad avar na ko-ay.
 gur kartaa gur karanhaar gurmukh sachee so-ay.
 gur tay baahar kichh nahee gur keetaa lorhay so ho-ay. ||2||



ਗੁਰੁ ਤੀਰਥੁ ਗੁਰੁ ਪਾਰਜਾਤੁ ਗੁਰੁ ਮਨਸਾ ਪੂਰਣਹਾਰੁ ॥
ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਦੇਇ ਉਧਰੈ ਸਭੁ ਸੰਸਾਰੁ ॥
ਗੁਰੁ ਸਮਰਥੁ ਗੁਰੁ ਨਿਰੰਕਾਰੁ ਗੁਰੁ ਉਚਾ ਅਗਮ ਅਪਾਰੁ ॥
ਗੁਰੁ ਕੀ ਮਹਿਮਾ ਅਗਮ ਹੈ ਕਿਆ ਕਥੇ ਕਥਨਹਾਰੁ ॥੩॥
ਜਿਤੜੇ ਫਲ ਮਨਿ ਬਾਛੀਅਹਿ ਤਿਤੜੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥
ਪੂਰਬ ਲਿਖੇ ਪਾਵਣੇ ਸਾਚੁ ਨਾਮੁ ਦੇ ਰਾਸਿ ॥
ਸਤਿਗੁਰ ਸਰਣੀ ਆਇਆ ਬਾਹੁੜਿ ਨਹੀ ਬਿਨਾਸੁ ॥
ਹਰਿ ਨਾਨਕ ਕਦੇ ਨ ਵਿਸਰਉ ਏਹੁ ਜੀਉ ਪਿੰਡੁ ਤੇਰਾ ਸਾਸੁ
॥੪॥੨੯॥੯੯॥

gur tirath gur paarjaat gur mansaa pooranhaar.
gur daataa har naam day-ay uDhrai sabh sansaar.
gur samrath gur nirankaar gur oochaa agam apaar.
gur kee mahimaa agam hai ki-aa kathay kathanhaar. ||3||
jit-rhay fal man baachhee-ah tit-rhay satgur paas.
poorab likhay paavnay saach naam day raas.
satgur sarnee aa-i-aa^N baahurh nahee binaas.
har naanak kaday na visra-o ayhu jee-o pind tayraa saas.
||4||29||99||

SIRI RAAG MOHALLA 5

In the previous shabad, Guru Ji told us that we should always serve the True Guru by following his advice, who will help us develop sincere love for the True God, by praising whom we shall obtain a permanent seat in His court.

In this shabad, he describes in detail the advantages of loving and worshipping the Guru. He says: "We should worship our Guru-God with love in our body and mind, because the true Guru is the bestower of (spiritual) life, or inner light and provides support to all. To act on the words (i.e. advice) of the Guru is the wisest philosophy, and without being dyed with (the love of) holy company (of the Guru), all attachment to wealth is useless like ashes."(1)

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Therefore, Guru Ji affectionately advises us : "O my friend, enshrine the Name of God in your heart (and keep serving your Guru). By remaining in the company of the saint (Guru), God's Name comes to abide in the mind and your service becomes fruitful."(1-pause)

Now listing the personal merits of the Guru, he says: "Guru is all powerful and infinite. It is only by supreme good fortune that his vision (i.e. his guidance) is obtained. The Guru is incomprehensible and immaculate and no one can equal the Guru. The Guru is the manifestation of the Creator and the Doer. It is through the Guru that true glory is obtained. Nothing is beyond (the power of) the Guru. Whatever the Guru desires, (that) comes to pass."(2)

Next describing the benefits of going to the Guru, serving him and seeking his guidance, he says: "The Guru is (like a true) pilgrimage centre. He is like the (mythological) Parjaat tree, the fulfiller of our desires. It is the Guru who is the giver of God's Name, blessed by which, the entire world is redeemed. Guru is the manifestation of that God, who is the possessor of all powers, is formless, lofty, unfathomable and limitless. (In short), ineffable is the praise of the Guru. What can any writer write (about the Guru)?"(3)

In conclusion, he says: "Whatever rewards our mind can seek, the Guru has them all. But, only those, who are so predestined obtain these, to whom he gives the capital of true Name. Once a person comes into the service of the Guru, he never dies a spiritual death. Therefore I Nanak, pray: O' God, all this body and soul of mine are Your gifts, please bless me that I may never forget You."(4-29-99)

The message of this Shabad is that, the Guru is all-powerful to grant each and every wish of ours. Therefore, we should seek his refuge and guidance to free us from the bondage of the world and unite us with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸੰਤ ਜਨਹੁ ਸੁਣਿ ਭਾਈਹੋ ਫੂਟਨੁ ਸਾਚੈ ਨਾਇ ॥
ਗੁਰ ਕੇ ਚਰਣ ਸਰੇਵਣੇ ਤੀਰਥ ਹਰਿ ਕਾ ਨਾਉ ॥
ਆਗੈ ਦਰਗਹਿ ਮੰਨੀਅਹਿ ਮਿਲੈ ਨਿਥਾਵੇ ਥਾਉ ॥੧॥

ਪੰਨਾ ੫੩

sireeraag mehlaa 5.

sant janhu sun bhaa-eeho chhootan saachai naa-ay.
gur kay charan sarayvnay tirath har kaa naa-o.
aagai dargahi manee-ah milai nithaavay thaa-o. ||1||

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ਭਾਈ ਰੇ ਸਾਚੀ ਸਤਿਗੁਰ ਸੇਵ ॥
 ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਈਐ ਪੂਰਨ ਅਲਖ ਅਭੇਵ ॥੧॥ ਰਹਾਉ ॥
 ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਦਿਤਾ ਸਚੁ ਨਾਉ ॥
 ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਸਚੇ ਕੇ ਗੁਣ ਗਾਉ ॥
 ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੇ ਸਚਾ ਨਾਉ ॥੨॥
 ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸਫਲੁ ਮੂਰਤਿ ਗੁਰੁ ਆਪਿ ॥
 ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਦਿਸਈ ਆਠ ਪਹਰ ਤਿਸੁ ਜਾਪਿ ॥
 ਨਦਰਿ ਕਰੇ ਤਾ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸਿ ॥੩॥
 ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥
 ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇਈ ਨਾਮੁ ਧਿਆਇ ॥
 ਨਾਨਕ ਗੁਰ ਸਰਣਾਗਤੀ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥੪॥੩੦॥੧੦੦॥

bhaa-ee ray saachee satgur sayv.
 satgur tuthai paa-ee-ai pooran alakh abhayv. ||1|| rahaa-o.
 satgur vitahu vaari-aa jin ditta sach naa-o.
 an-din sach salaahnaa sachay kay gun gaa-o.
 sach khaanaa sach painnaa sachay sachaa naa-o. ||2||
 saas giraas na visrai safal moorat gur aap.
 gur jayvad avar na dis-ee aath pahar tis jaap.
 nadar karay taa paa-ee-ai sach naam guntaas. ||3||
 gur parmaysar ayk hai sabh meh rahi-aa samaa-ay.
 jin ka-o poorab likhi-aa say-ee naam Dhi-aa-ay.
 naanak gur sarnaagatee marai na aavai jaa-ay. ||4||30||100||

SIRI RAAG MOHALLA 5

In the previous many shabads, Guru Ji has been telling us about the merits of the Guru and what kinds of blessings, we obtain when we serve him (i.e. follow his advice).

In this shabad, he goes even a step further, and tells us that serving the Guru is not just a good idea but is absolutely essential. He explains: "O my dear saints listen! our release (from evil pursuits) is only through the True Name. Worship

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the feet of the Guru (i.e. to follow his advice) which is like going to a pilgrimage centre. Here you obtain the gift of God's Name by virtue of which you will be recognized in God's court and even the shelter-less shall find shelter."(1)

For this reason, Guru Ji advises: "O brothers, true (i.e. most fruitful) is the service of the true Guru, because if the true Guru is pleased we attain indescribable and unknowable God."(1-pause)

Expressing his own gratitude to the Holy Preceptor, Guru Ji says: "I am a sacrifice to the true Guru who has blessed me with the True Name. Because of him, I praise the True God, day and night, and sing His praises. For me now the True Name of God has become my daily (spiritual) food and wear, and I keep on contemplating on the true Name of the True God."(2)

But Guru Ji does not let himself go into any sense of ego or complacency. He still prays for himself (and us) and says: "(I wish that) I should not forget the Guru, whose vision is the most fruitful to have. To me no other person or power seems to be equal to the Guru, whom we should worship all the time. It is only when the Guru casts his merciful glance that we find the True Name, the treasure of merits." (3)

Therefore, Guru Ji concludes: "The Guru and God are one, who is abiding in everybody. But only those persons meditate on the Name who are predestined. In short, O Nanak, he who has come to the shelter of the Guru (i.e. who has completely moulded himself according the advice of the Guru), he does not suffer any (spiritual) death, nor does he suffer any more the rounds of coming and going (to and from this world)." (4-30-100)

The message of this Shabad is that, the only way we can be released from the bondage of worldly pains and sufferings is by seeking the guidance of the Guru (Granth Sahib), following it's advice, and dwelling on the Name of God day and night.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆ ॥

ik-o^Nkaar satgur parsaaḍ.
 sireeraag mehlāa 1 ghar 1 asatpadēe-aa.
 aakh aakh man vaavnaa ji-o ji-o jaapai vaa-ay.



ਆਖਿ ਆਖਿ ਮਨੁ ਵਾਣਾ ਜਿਉ ਜਿਉ ਜਾਪੈ ਵਾਇ ॥
 ਜਿਸ ਨੋ ਵਾਇ ਸੁਣਾਈਐ ਸੋ ਕੇਵਡੁ ਕਿਤੁ ਬਾਇ ॥
 ਆਖਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥
 ਬਾਬਾ ਅਲਹੁ ਅਗਮ ਅਪਾਰੁ ॥
 ਪਾਕੀ ਨਾਈ ਪਾਕ ਬਾਇ ਸਚਾ ਪਰਵਦਿਗਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥
 ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੋਇ ॥
 ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਆਖਹਿ ਸੋਇ ॥੨॥

ਪੀਰ ਪੈਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਹਦੇ ਅਉਰੁ ਸਹੀਦ ॥
 ਸੇਖ ਮਸਾਇਕ ਕਾਜੀ ਮੁਲਾ ਦਰਿ ਦਰਵੇਸ ਰਸੀਦ ॥
 ਬਰਕਤਿ ਤਿਨ ਕਉ ਅਗਲੀ ਪੜਦੇ ਰਹਨਿ ਦਰੂਦ ॥੩॥

ਪੁਛਿ ਨ ਸਾਜੇ ਪੁਛਿ ਨ ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੇਇ ॥
 ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੁ ਕਰੇਇ ॥
 ਸਭਨਾ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੪॥

ਬਾਵਾ ਨਾਵ ਨ ਜਾਣੀਅਹਿ ਨਾਵਾ ਕੇਵਡੁ ਨਾਉ ॥
 ਜਿਥੈ ਵਸੈ ਮੇਰਾ ਪਾਤਿਸਾਹੁ ਸੋ ਕੇਵਡੁ ਹੈ ਬਾਉ ॥
 ਅੰਬੜਿ ਕੋਇ ਨ ਸਕਈ ਹਉ ਕਿਸ ਨੋ ਪੁਛਣਿ ਜਾਉ ॥੫॥

ਵਰਨਾ ਵਰਨ ਨ ਭਾਵਨੀ ਜੇ ਕਿਸੈ ਵਡਾ ਕਰੇਇ ॥
 ਵਡੇ ਹਥਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥
 ਹੁਕਮਿ ਸਵਾਰੇ ਆਪਣੈ ਚਸਾ ਨ ਢਿਲ ਕਰੇਇ ॥੬॥

ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਲੈਣੈ ਕੈ ਵੀਚਾਰਿ ॥

jis no vaa-ay sunaa-ee-ai so kayvad kit̃ thaa-ay.
 aakhān vaalay jayt̃-rhay sabh aakh rahay liv laa-ay. ||1||
 baabaa alhu agam apaar.
 paakee naa-ee paak thaa-ay sachaa paravdigaar. ||1|| rahaa-
 o.
 tayraa hukam na jaapee kayt̃-rhaa likh na jaanai ko-ay.
 jay sa-o saa-ir maylee-ah til na pujaaveh ro-ay.
 keemaṭ kinai na paa-ee-aa sabh sun sun aakhahi so-ay. ||2||
 peer paikaamar saalak saadak suhday a-or saheed.
 saykh masaa-ik kaajee mulaa dar darvays raseed.
 barkaṭ tin ka-o aglee parh-day rahan darood. ||3||
 puchh na saajay puchh na dhaahay puchh na dayvai lay-
 ay.
 aapnee kudraṭ aapay jaanai aapay karan karay-i.
 sabhnaa vaykhai naḍar kar jai bhaavai tai day-ay. ||4||
 thaavaa naav na jaanee-ahi naavaa kayvad naa-o.
 jithai vasai mayraa paatisaahu so kayvad hai thaa-o.
 ambarh ko-ay na sak-ee ha-o kis no puchhan jaa-o. ||5||
 varnaa varan na bhaavnee jay kisai vadaa karay-i.
 vaday hath vadi-aa-ee-aa jai bhaavai tai day-ay.
 hukam savaaray aapnai chasaa na dhil karay-i. ||6||
 sabh ko aakhai bahuṭ bahuṭ lainai kai veechaar.

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ਕੇਵਡੁ ਦਾਤਾ ਆਖੀਐ ਦੇ ਕੈ ਰਹਿਆ ਸੁਮਾਰਿ ॥
 ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਤੇਰੇ ਜੁਗਹ ਜੁਗਹ ਭੰਡਾਰ ॥੭॥੧॥

kayvad daataa aakhee-ai day kai rahi-aa sumaar.
 naanak tot na aavee tayray jugah jugah bhandaar. ||7||1||

**SIRI RAAG MOHALLA 1 GHAR 1 ASHTAPADIAN**

According to Dr. Bh.Vir Singh Ji, this shabad seems to have been uttered by Guru Ji during a conversation with a Muslim saint, who thought that only by singing praises of God in the Muslim way, one can attain to Him.

In his response Guru Ji says: “We may utter and sing praises of God according to different thoughts arising in our mind. But He to whom we address our praise, we do not know how great He is, and where He resides. (This is in spite of the fact that), innumerable are the eulogisers, who are singing Gextod’s praises with full concentration, love and devotion.”(1)

Giving the essence of his own concept of God, Guru Ji respectfully says to that Muslim saint: “O’ my respected sire, *Allah* (i.e. God) is limitless and beyond the grasp of our mind. Pure is His Name, immaculate is His abode, and He is the true sustainer (of the Universe).”(1-pause)

Next going into a prayer mode, Guru Ji addresses God Himself and says: “(O’ God, what to speak of Your person), it is beyond one’s power to know or comprehend even the extent of Your command. Even if Your praises written by a hundred poets were to be added up, they would not reach (describe) even a sesame (i.e. an iota) of Your glory and greatness. Nobody has been able to assess Your worth. Everybody speaks about You from hearsay.”(2)

Addressing once again that Muslim saint, Guru Ji says : “This does not mean, however, that it is useless to sing the praises of God. Rather all those saints, prophets, spiritual guides, men of faith, martyrs, Muslim mystics, religious judges, teachers and holy beggars (at His door), who keep on uttering His praises, obtain great blessings.” (3)

Describing God’s independence, Guru Ji says: “God seeks no one’s counsel when He builds, nor when He razes things to dust. He does not seek anybody’s permission while giving or taking back anything from anybody. He alone is the knower of His will and He does it all by Himself. With His glance of grace He sustains all and He gives His blessings to whomsoever He pleases.”(4)

Next commenting upon the views of the Muslim saint regarding God’s abode and His true Name, Guru Ji says: “Nobody knows God’s abode and His Name. How exalted His Name is among other names, nobody realizes. How great is the abode of my Sovereign? None has the power to reach there. Of whom should I enquire?” (5)

Commenting upon the belief of some, who regard themselves as better than others, Guru Ji says: “Whenever God wants to elevate a person, He does not bother about whether that person belongs to a high or low caste. All the honors are in the hands of the great God, and He bestows these on whomsoever He pleases. He exalts His saints by His command, and does not delay it even for a moment.”(6)

In conclusion, Guru Ji comments: “ In order to receive (His blessings), every body calls out to Him for more and more boons. But how great should we call God, whose (gifts) even after so much giving are beyond reckoning? Therefore I Nanak , say: “ (O’ God), so vast are Your storehouses that there is no shortage in these, even after the passage of ages.” (7-1)

The message of the Shabad is that merits of God are indescribable, but we should still try to sing His praises as much as we can. But we should never feel any kind of ego that we are better than others, or that our method of worshipping God is better than that of others.

ਮਹਲਾ ੧ ॥

mehlā 1.

ਸਭੇ ਕੰਤ ਮਹੇਲੀਆ ਸਗਲੀਆ ਕਰਹਿ ਸੀਗਾਰੁ ॥

sabhay kant mahaylee-aa saglee-aa karahi seegaar.

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ਪੰਨਾ ੫੪

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ਗਣਤ ਗਣਾਵਣਿ ਆਈਆ ਸੂਹਾ ਵੇਸੁ ਵਿਕਾਰੁ ॥

ganat ganaavan aa-ee-aa soohaa vays vikaar.



ਪਾਖੰਡਿ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਖੋਟਾ ਪਾਜੁ ਖੁਆਰੁ ॥੧॥
ਹਰਿ ਜੀਉ ਇਉ ਪਿਰੁ ਰਾਵੈ ਨਾਰਿ ॥
ਤੁਧੁ ਭਾਵਨਿ ਸੋਹਾਗਣੀ ਅਪਣੀ ਕਿਰਪਾ ਲੈਹਿ ਸਵਾਰਿ ॥੧॥
ਰਹਾਉ ॥

ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੀਆ ਤਨੁ ਮਨੁ ਪਿਰ ਕੈ ਪਾਸਿ ॥
ਦੁਇ ਕਰ ਜੋੜਿ ਖੜੀ ਤਕੈ ਸਚੁ ਕਹੈ ਅਰਦਾਸਿ ॥
ਲਾਲਿ ਰਤੀ ਸਚ ਭੈ ਵਸੀ ਭਾਇ ਰਤੀ ਰੰਗਿ ਰਾਸਿ ॥੨॥
ਪ੍ਰਿਅ ਕੀ ਚੇਰੀ ਕਾਂਢੀਐ ਲਾਲੀ ਮਾਨੈ ਨਾਉ ॥
ਸਾਚੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਸਾਚੇ ਮੇਲਿ ਮਿਲਾਉ ॥
ਸਬਦਿ ਰਤੀ ਮਨੁ ਵੇਧਿਆ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥੩॥
ਸਾ ਧਨ ਰੰਡ ਨ ਬੈਸਈ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥
ਪਿਰੁ ਰੀਸਾਲੂ ਨਉਤਨੇ ਸਾਚਉ ਮਰੈ ਨ ਜਾਇ ॥
ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਸਾਚੀ ਨਦਰਿ ਰਜਾਇ ॥੪॥
ਸਾਚੁ ਧੜੀ ਧਨ ਮਾਡੀਐ ਕਾਪੜੁ ਪ੍ਰੇਮ ਸੀਗਾਰੁ ॥
ਚੰਦਨੁ ਚੀਤਿ ਵਸਾਇਆ ਮੰਦਰੁ ਦਸਵਾ ਦੁਆਰੁ ॥
ਦੀਪਕੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਰਾਮ ਨਾਮੁ ਉਰ ਹਾਰੁ ॥੫॥
ਨਾਰੀ ਅੰਦਰਿ ਸੋਹਣੀ ਮਸਤਕਿ ਮਣੀ ਪਿਆਰੁ ॥
ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਸਾਚੈ ਪ੍ਰੇਮਿ ਅਪਾਰ ॥
ਬਿਨੁ ਪਿਰ ਪੁਰਖੁ ਨ ਜਾਣਈ ਸਾਚੇ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥੬॥
ਨਿਸਿ ਅੰਧਿਆਰੀ ਸੁਤੀਏ ਕਿਉ ਪਿਰ ਬਿਨੁ ਰੈਣਿ ਵਿਹਾਇ ॥
ਅੰਕੁ ਜਲਉ ਤਨੁ ਜਾਲੀਅਉ ਮਨੁ ਧਨੁ ਜਲਿ ਬਲਿ ਜਾਇ ॥
ਜਾ ਧਨ ਕੰਤਿ ਨ ਰਾਵੀਆ ਤਾ ਬਿਰਥਾ ਜੋਬਨੁ ਜਾਇ ॥੭॥
ਸੇਜੈ ਕੰਤ ਮਹੇਲੜੀ ਸੁਤੀ ਬੂਝ ਨ ਪਾਇ ॥
ਹਉ ਸੁਤੀ ਪਿਰੁ ਜਾਗਣਾ ਕਿਸ ਕਉ ਪੂਛਉ ਜਾਇ ॥
ਸਤਿਗੁਰਿ ਮੇਲੀ ਭੈ ਵਸੀ ਨਾਨਕ ਪ੍ਰੇਮੁ ਸਖਾਇ ॥੮॥੨॥

pakhand paraym na paa-ee-ai khotaa paaj khu-aar. ||1||
har jee-o i-o pir raavai naar.
tuDh bhaavan sohaagane apnee kirpaa laihi savaar. ||1||
rahaa-o.
gur sabdee seegaaree-aa tan man pir kai paas.
du-ay kar jorh kharhee takai sach kahai ardaas.
laal raTEE sach bhai vasee bhaa-ay raTEE rang raas. ||2||
pari-a kee chayree kaa^Ndhee-ai laalee maanai naa-o.
saachee pareet na tut-ee saachay mayl milaa-o.
sabad raTEE man vayDhi-aa ha-o sad balihaarai jaa-o. ||3||
saa Dhan rand na bais-ee jay satgur maahi samaa-ay.
pir reesaaloo na-otano saacha-o marai na jaa-ay.
nit ravai sohaagane saachee nadar rajaa-ay. ||4||
saach Dharhee Dhan maadee-ai kaaparh paraym seegaar.
chandnan cheet vasaa-i-aa mandar dasvaa du-aar.
deepak sabaad vigaasi-aa raam naam ur haar. ||5||
naaree andar sohnee mastak manee pi-aar.
sobhaa surat suhaavane saachai paraym apaar.
bin pir purakh na jaan-ee saachay gur kai hayt pi-aar. ||6||
nis anDhi-aaree sutee-ay ki-o pir bin rain vihaa-ay.
ank jala-o tan jaalee-a-o man Dhan jal bal jaa-ay.
jaa Dhan kant na raavee-aa taa birthaa joban jaa-ay. ||7||
sayjai kant mahaylrhee sootee boojh na paa-ay.
ha-o sutee pir jaagnaa kis ka-o poochha-o jaa-ay.
satgur maylee bhai vasee naanak paraym sakhaa-ay. ||8||2||

MOHALLA 1

One of the most favorite examples, used by Guru Ji is that of comparing human to brides and God as the husband and master, whom every bride wants to please and possess. Further Guru Ji divides these human (brides) into three categories. First, those, who are hypocrites, and bedeck themselves with all kinds of attractive clothes, not out of true love, but for the sake of money, (i.e. wear holy garbs, not out of true love for God, but for the sake of winning over, and deceiving innocent people). The second category is that of truly faithful brides or the true devotees of God, who have true love for their Spouse. The third category is that of ignorant brides or people, who do not know, or realize the significance, of the company of their Spouse, and let their valuable opportunity, i.e. life pass away without enjoying the relish of love of their Spouse.

Guru Ji first comments on the hypocrites (i.e. those persons who adorn themselves with holy garbs, and want to be called saints or devotees of God, but in reality they are not). Comparing these hypocrites with those women, who try to wed a man, not for true love, but for the sake of his riches, Guru Ji says: "All pose themselves as the fiancées of the groom, and all of them adorn themselves. They have all come to be counted (as his true beloveds, but all their red dress (i.e. alluring vesture) is useless because they cannot win the love (of the Groom) by hypocrisy, and ultimately suffer on account of their falsehood." (1)

Explaining how a human bride can truly win the love of that groom of all human (brides) God, Guru Ji says: "O God, only that (human) bride is beautiful, who is pleasing to You, whom by Your own grace You bedeck (with true devotion for You)." (1-pause)

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Now Guru Ji describes the qualities of a truly faithful bride or a true devotee of God. He says: “The (truly faithful bride i.e. a true devotee of God) is bedecked with the (ornaments) of the Guru’s word. She dedicates her body and mind to the (the service of her) Spouse (the God). With folded hands (i.e. in utter humility) she awaits God’s command and (if she herself needs any thing), she makes a true and sincere supplication (to Him). The true (bride) is the one who remains dyed deep red in love of God and who always remains absorbed in truth and Divine fear.”(2)

But the true bride (or devotee) of God does not stop loving Him, once she has won His favor , or the pleasure of union with Him. Guru Ji says: “The beloved (devotee) who is devoted to God’s Name is known as His handmaid. Her true love does not end; rather it unites her with the True One. Dyed in the Guru’s word, her heart is pierced with love for God, her Spouse. To such a one I am ever a sacrifice.” (3)

Next describing the blessings received by the truly wedded and united soul bride of God, Guru Ji says: “(Such a bride soul), who fully merges in the true Guru (i.e. who faithfully follows Guru’s advice) never becomes a widow (i.e. God never withdraws His grace from her). The sporting ever-youthful God is immortal . He is neither born, nor dies. Such a wedded bride (i.e. the united devotee), who has been bestowed with God’s true glance of grace always enjoys His blissful Company.”(4)

Continuing with the same metaphor, Guru Ji describes how a faithful bride, even when she has won her Master’s favour, continues to adorn herself (i.e. how a true devotee, even after having been blessed with God’s grace keeps on leading a true, honest and humble life). Guru Ji says: “(The truly wedded soul bride) bedecks her hair with the dye of truth. She wears the ornaments and clothes of God’s love. She applies the perfume of enshrining (God) in the mind, and her temple is the inner conscious mind (where she experiences the glimpse of her God). There she lights the lamp of the Word (i.e. makes the advice of the Guru as her guide), and wears the necklace of God’s Name.” (5)

Describing the beauty i.e. the glory of such a loving united bride (or true devotee) of God, Guru Ji says: “Such a bride is the most beautiful who bedecks her forehead with the jewel of God’s love. Her glory is that she cherishes in her mind true love for the infinite God. Being guided by love and guidance of the Guru , she knows none other than her beloved Spouse (i.e. she does not accept any other lesser god other than the one supreme God).” (6)

Now addressing spiritually unaware and oblivious human being, Guru Ji says: “O bride soul, sleeping in darkness (i.e. living in ignorance), how can you pass your night (of life) without (the company of) your Spouse (i.e. without remembering God)? Your body shall burn limb by limb alongwith your mind and wealth. In short, the bride (soul) who has not enjoyed the bliss of her Groom’s company has wasted her youth.”(7)

Guru Ji concludes the shabad by including himself in the category of such ignorant (human) brides and says: “(In what an unfortunate state we humans live!) The Spouse is right on her couch, but the sleeping bride does not know (thati God is always with us in our hearts and we recognize Him not). I (the bride) am sleeping while the Groom (God) is awake. Then to whom should I go and ask for guidance? O’ Nanak, only when the true Guru unites a person with (God) only then she learns to live in His fear, and loving companionship.” (8-2)

The message of the Shabad is that instead of showing off ourselves with beautiful clothes and makeup (i.e. false rituals and ceremonies) we should seek the guidance of the True Guru and sincerely surrender ourselves to God’s will and command. Only then we can learn to live in loving respect of our beloved Groom, the God almighty.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਆਪੇ ਗੁਣ ਆਪੇ ਕਥੈ ਆਪੇ ਸੁਣਿ ਵੀਚਾਰੁ ॥
ਆਪੇ ਰਤਨੁ ਪਰਖਿ ਤੂੰ ਆਪੇ ਮੋਲੁ ਅਪਾਰੁ ॥

sireeraag mehlāa 1.

aapay gun aapay kathaī aapay sun veechaar.
aapay raṭan parakh̐ tū^N aapay mol apaar.

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ਸਾਚਉ ਮਾਨੁ ਮਹਤੁ ਤੂੰ ਆਪੇ ਦੇਵਣਹਾਰੁ ॥੧॥
ਹਰਿ ਜੀਉ ਤੂੰ ਕਰਤਾ ਕਰਤਾਰੁ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਆਚਾਰੁ ॥੧॥
ਰਹਾਉ ॥

ਆਪੇ ਹੀਰਾ ਨਿਰਮਲਾ ਆਪੇ ਰੰਗੁ ਮਜੀਠ ॥
ਆਪੇ ਮੋਤੀ ਉਜਲੇ ਆਪੇ ਭਗਤ ਬਸੀਠੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹਣਾ ਘਟਿ ਘਟਿ ਡੀਠੁ ਅਡੀਠੁ ॥੨॥
ਆਪੇ ਸਾਗਰੁ ਬੋਹਿਥਾ ਆਪੇ ਪਾਰੁ ਅਪਾਰੁ ॥
ਸਾਚੀ ਵਾਟ ਸੁਜਾਣੁ ਤੂੰ ਸਬਦਿ ਲਘਾਵਣਹਾਰੁ ॥
ਨਡਰਿਆ ਡਰੁ ਜਾਣੀਐ ਬਾਣੁ ਗੁਰੁ ਗੁਬਾਰੁ ॥੩॥
ਅਸਥਿਰੁ ਕਰਤਾ ਦੇਖੀਐ ਹੋਰੁ ਕੇਤੀ ਆਵੈ ਜਾਇ ॥
ਆਪੇ ਨਿਰਮਲੁ ਏਕੁ ਤੂੰ ਹੋਰ ਬੰਧੀ ਧੰਧੈ ਪਾਇ ॥
ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਸਾਰੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥੪॥

ਪੰਨਾ ਪਪ

ਹਰਿ ਜੀਉ ਸਬਦਿ ਪਛਾਣੀਐ ਸਾਚਿ ਰਤੇ ਗੁਰ ਵਾਕਿ ॥
ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਲਗਈ ਸਚ ਘਰਿ ਜਿਸੁ ਓਤਾਕੁ ॥
ਨਦਰਿ ਕਰੇ ਸਚੁ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸਾਕੁ ॥੫॥
ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸੁਖੀਏ ਜੁਗ ਚਾਰਿ ॥
ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ਕੈ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥
ਜਗ ਮਹਿ ਲਾਹਾ ਏਕੁ ਨਾਮੁ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥੬॥
ਸਾਚਉ ਵਖਰੁ ਲਾਦੀਐ ਲਾਭੁ ਸਦਾ ਸਚੁ ਰਾਸਿ ॥
ਸਾਚੀ ਦਰਗਹ ਬੈਸਈ ਭਗਤਿ ਸਚੀ ਅਰਦਾਸਿ ॥
ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥੭॥
ਊਚਾ ਊਚਉ ਆਖੀਐ ਕਹਉ ਨ ਦੇਖਿਆ ਜਾਇ ॥
ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਤੂੰ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥
ਜੋਤਿ ਨਿਰੰਤਰਿ ਜਾਣੀਐ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਇ ॥੮॥੩॥

saacha-o maan mahat̤ too^N aapay dayvanhaar. ||1||
har jee-o too^N kartaa kartaar.
ji-o bhaavai ti-o raakh too^N har naam milai aachaar. ||1||
rahaa-o.
aapay heeraa nirmalaa aapay rang majeeth.
aapay mot̤ee oojlo aapay bhagat̤ baseeth.
gur kai sabad̤ salaahnaa ghat̤ ghat̤ deeth̤ adeeth̤. ||2||
aapay saagar bohithaa aapay paar apaar.
saachee vaat̤ sujaan̤ too^N sabad̤ laghaavanhaar.
nidri-aa dar jaanee-ai baajh̤ guroo gubaar. ||3||
asthir kartaa daykhee-ai hor kaytee aavai jaa-ay.
aapay nirmal ayk too^N hor banDhee DhanDhai paa-ay.
gur raakhay say ubray saachay si-o liv laa-ay. ||4||

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har jee-o sabad̤ pachhaanee-ai saach ratay gur vaak.
tit̤ tan mail na lag-ee sach ghar jis otaak.
nadar karay sach paa-ee-ai bin naavai ki-aa saak. ||5||
jinee sach pachhaani-aa say sukhee-ay jug chaar.
ha-umai tarisnaa maar kai sach rakhi-aa ur Dhaar.
jag meh laahaa ayk naam paa-ee-ai gur veechaar. ||6||
saacha-o vakhar laadee-ai laabh̤ sadaa sach raas.
saachee dargeh bais-ee bhagat̤ sachee ardaas.
pat̤ si-o laykhaa nibrh̤ai raam naam pargaas. ||7||
oochaa oocha-o aakhee-ai kaha-o na daykhi-aa jaa-ay.
jah daykhaa tah ayk too^N satgur dee-aa dikhaa-ay.
jot̤ niran̤tar jaanee-ai naanak sahj subhaa-ay. ||8||3||

SIRI RAAG MOHALLA 1

According to Dr. Bh. Vir Singh Ji, this shabad seems to have been uttered by Guru Ji during a discussion with some scholar. His point was : If God is every thing and He is the Cause and the Doer , then what is the need for man to do any thing? In this shabad, Guru Ji explains this riddle.

Guru Ji , first uses the metaphor of diamonds and pearls to describe the greatness of God. He says: "O God, You Yourself are all the merits . You Yourself describe those merits, and hearing those merits, You Yourself ponder over them.. O God, You Yourself are the Name - Jewel and its assayer and You Yourself its infinite value. You Yourself are the everlasting glory and honor and You Yourself are the giver (of honor to others)."(1)

For this reason Guru Ji prays to God and says: "O God, You are the Creator and Maker of everything . Save me as it pleases You. Let devotion to Your Name may become my very conduct and character."(1-pause)

Then addressing the human beings, who may be interested in obtaining the invaluable jewel of God's Name, Guru Ji says: " (God) Himself is the pure diamond, and Himself the fast madder dye (i.e. Himself is the glory of His Name). He Himself is the shining pearl and Himself the mediator between the devotee and Himself. It is only through the Guru's word that He can be praised and who although invisible pervades every heart." (2)

Using another metaphor, Guru Ji says: "(O God) You Yourself are the ocean and yourself the ship and Yourself this and

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the yonder shore. Yours is the true path. You are the wise guide and your Name is the boat to ferry us across this worldly ocean. We should know that fear (of this ocean) is for those who are not afraid of God and do not follow the advice of the Guru, because without (the Guru's guidance), there is pitch darkness (i.e. they live in total ignorance)." (3)

Guru Ji then comments: "In this universe only the Creator is eternal, everyone else comes and goes. O God, You Yourself are the only one Pure, (i.e. free from the dross of worldly entanglements or attachments). All the rest of the universe, You have bound to worldly concerns. Those alone are saved (from these bonds), whom the Guru protects by cherishing love for the True (God)." (4)

Now explaining, how we can recognize and realize God, Guru Ji says: "It is through (i.e. by following) the Guru's word, and by being imbued with truth through the Guru's sermon that God is realized. The person, whose mind is always attuned to the service of God, is never soiled with filth (of worldly attachments). It is only when God casts His merciful glance that man obtains His True Name and without the Name worldly relationships are of no value." (5)

Now describing the blessings, enjoyed by those, who have realized God, Guru Ji says: "Those who have realized the everlasting True God, always enjoy spiritual bliss. Having stilled their ego and desire, they keep the True Name enshrined in their heart. (The fact is that) the Name alone is the true profit in this world, which is obtained by reflecting on the Guru's word." (6)

So now directly answering that scholar's question Guru Ji tells us what human beings need to do. He says: "We should acquire only the wealth and capital of True Name. This (Name) yields everlasting profit. The persons, who are imbued with true devotion, and make a sincere prayer (to God), are granted a seat in God's court (i.e. are honored there). Being enlightened with God's Name, their account (of good or bad deeds) is settled with honor (i.e. because of their Divine enlightenment, all their past sins or mistakes are forgiven by God, and they are not subjected to any further rounds of birth or death)." (7)

Guru Ji concludes the shabad by once again commenting on the greatness of God. He says: "(O' God), everybody says that are greater than the greatest. But simply by calling You great we cannot see You. The True Guru has given me such a vision that now wherever I see, I see You alone (i.e. I see You pervading every where). Yes, now I, Nanak effortlessly, see Your divine light within all." (8-3)

The message of the Shabad is that, if we want to enjoy God's divine presence every where , and ultimately merge in Him, we need to follow the Guru's advice and dwell on His Name with true love and devotion.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਮਛਲੀ ਜਾਲੁ ਨ ਜਾਣਿਆ ਸਰੁ ਖਾਰਾ ਅਸਗਾਹੁ ॥
ਅਤਿ ਸਿਆਣੀ ਸੋਹਣੀ ਕਿਉ ਕੀਤੇ ਵੇਸਾਹੁ ॥
ਕੀਤੇ ਕਾਰਣਿ ਪਾਕੜੀ ਕਾਲੁ ਨ ਟਲੈ ਸਿਰਾਹੁ ॥੧॥
ਭਾਈ ਰੇ ਇਉ ਸਿਰਿ ਜਾਣਹੁ ਕਾਲੁ ॥
ਜਿਉ ਮਛੀ ਤਿਉ ਮਾਣਸਾ ਪਵੈ ਅਚਿੰਤਾ ਜਾਲੁ ॥੧॥ ਰਹਾਉ ॥
ਸਭੁ ਜਗੁ ਬਾਧੇ ਕਾਲ ਕੋ ਬਿਨੁ ਗੁਰ ਕਾਲੁ ਅਫਾਹੁ ॥
ਸਚਿ ਰਤੇ ਸੇ ਉਬਰੇ ਦੁਬਿਧਾ ਛੋਡਿ ਵਿਕਾਰੁ ॥
ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ ॥੨॥
ਸੀਚਾਨੇ ਜਿਉ ਪੰਖੀਆ ਜਾਲੀ ਬਧਿਕ ਹਾਥਿ ॥
ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰਿ ਫਾਥੇ ਚੋਗੈ ਸਾਥਿ ॥
ਬਿਨੁ ਨਾਵੈ ਚੁਣਿ ਸੁਟੀਅਹਿ ਕੋਇ ਨ ਸੰਗੀ ਸਾਥਿ ॥੩॥
ਸਚੇ ਸਚਾ ਆਖੀਐ ਸਚੇ ਸਚਾ ਬਾਨੁ ॥
ਜਿਨੀ ਸਚਾ ਮੰਨਿਆ ਤਿਨ ਮਨਿ ਸਚੁ ਧਿਆਨੁ ॥
ਮਨਿ ਮੁਖਿ ਸੂਚੇ ਜਾਣੀਅਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਗਿਆਨੁ ॥੪॥
ਸਤਿਗੁਰ ਅਗੈ ਅਰਦਾਸਿ ਕਰਿ ਸਾਜਨੁ ਦੇਇ ਮਿਲਾਇ ॥

sireeraag mehlā 1.

machhulee jaal na jaani-aa sar khaaraa asgaahu.
at si-aanee sohnee ki-o keeto vaysaahu.
keetay kaaran paakhee kaal na talai siraahu. ||1||
bhaa-ee ray i-o sir jaanhu kaal.
ji-o machhee ti-o maansaa pavai achintaa jaal. ||1|| rahaa-o.
sabh jag baaDho kaal ko bin gur kaal afaar.
sach ratay say ubray dubiDhaa chhod vikaar.
ha-o tin kai balihaarnai dar sachai sachiaar. ||2||
seechaanay ji-o pankhee-aa jaalee baDhik haath.
gur raakhay say ubray hor faathay chogai saath.
bin naavai chun sutee-ah ko-ay na sangee saath. ||3||
sacho sachaa aakhee-ai sachay sachaa thaana.
jinee sachaa mani-aa tin man sach Dhi-aan.
man mukh soochay jaanee-ahi gurmukh jinaa gi-aan. ||4||
satgur agai ardaas kar saajan day-ay milaa-ay.



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ਸਾਜਨਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਇਆ ਜਮਦੂਤ ਮੁਏ ਬਿਖੁ ਖਾਇ ॥
 ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥੫॥
 ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰੁ ਹੈ ਬਿਨੁ ਸਬਦੈ ਬੂਝ ਨ ਪਾਇ ॥
 ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਇ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥
 ਤਿਥੈ ਕਾਲੁ ਨ ਸੰਚਰੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੬॥
 ਤੂੰਹੈ ਸਾਜਨੁ ਤੂੰ ਸੁਜਾਣੁ ਤੂੰ ਆਪੇ ਮੇਲਣਹਾਰੁ ॥
 ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥
 ਤਿਥੈ ਕਾਲੁ ਨ ਅਪੜੈ ਜਿਥੈ ਗੁਰ ਕਾ ਸਬਦੁ ਅਪਾਰੁ ॥੭॥
 ਹੁਕਮੀ ਸਭੇ ਊਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ ॥
 ਹੁਕਮੀ ਕਾਲੈ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਚਿ ਸਮਾਹਿ ॥
 ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨਾ ਜੰਤਾ ਵਸਿ ਕਿਛੁ ਨਾਹਿ
 ॥੮॥੪॥

saajan mili-ai sukh paa-i-aa jamdoot mu-ay bikh khaa-ay.
 naavai andar ha-o vasaa^N naa-o vasai man aa-ay. ||5||
 baajh guroo gubaar hai bin sabdai boojh na paa-ay.
 gurmatee pargaas ho-ay sach rahai liv laa-ay.
 tithai kaal na sanchrai jotee jot samaa-ay. ||6||
 too^Nhai saajan too^N sujaan too^N aapay maylanhaar.
 gur sabdee salaah-ai ant na paraavaar.
 tithai kaal na ap^rhai jithai gur kaa sabad apaar. ||7||
 hukmee sabhay oopjahi hukmee kaar kamaahi.
 hukmee kaalai vas hai hukmee saach samaahi.
 naanak jo tis bhaavai so thee-ai inaa jantaa vas kichh
 naahi. ||8||4||



SIRI RAAG MOHALLA 1

In the previous so many shabads, Guru Ji has been advising us to seek the Guru's guidance and dwell on God's Name. But most of us keep postponing it to some more convenient distant time like old age. However, we do not know how long we are going to live. We may die even tomorrow in a sudden accident and then lose this rare opportunity (of human birth) to reunite with God.

In this shabad, Guru Ji warns us against the false notion that death will come in old age. Death can come any moment unannounced and without warning. Guru Ji brings home this truth by giving us many examples from the lives of other living beings.

First citing the example of a fish, he says: "While living in the fathomless briny ocean, the fish did not think about the net (of death, which, some fishermen, were casting in the ocean). She was extremely wise and beautiful, (but I wonder), why did she trust (the bait)? So on account of (her own doing), she got caught, and now death, hovering over her head, cannot be avoided." (1)

Giving, the essence of this shabad, Guru Ji warns us and says: "O brothers, remember that death is hovering over your head. Just like a fish, the noose of death gets hold of humans totally unawares." (1-pause)

Next Guru Ji observes that the entire world is subject to death (not only once, but countless number of times, because after death, all the living beings are born again, in some other form or species, to die again). Talking about the persons who are saved from these perpetual pains of births and deaths, he says: "The entire world is bound by (the circle of birth and) death. Without seeking the refuge of the Guru, nobody escapes from inevitable death. They who forsaking duality and sin, get imbued with love of the True (God) God, by forsaking love of duality and sin are saved. I am a sacrifice to such devotees, because they are recognized as true and honest in the court of the True (God)." (2)

Guru Ji explains the above point with another beautiful metaphor. He says: "Just as death is hovering over the heads of birds in the form of a falcon in the sky, and on the ground in the form of a hunter with a net in his hand (similarly, death is lurking in various forms to pounce upon humans). Only those, who are protected by the Guru, are saved. All others die like those birds (along with their feed i.e. worldly allurements). Without God's Name such (worshippers of Maya) are picked up and thrown (into hell), and nobody becomes their friend or helper (in God's court)." (3)

Explaining, how the ones protected by the Guru are saved, he says: "God is said to be the truest of the true and true is the seat of the True God. Those who accept Him as true, their minds are attuned to the truth, and pure are deemed the minds and tongues of those who through the Guru have obtained divine knowledge (and avoid being caught in the allurements of Maya)." (4)

Therefore, in order to save us from all worldly problems, Guru Ji advises: "(O brothers), pray to the True Guru to unite you with a (Divine friend). By meeting the Divine friend, you will obtain so much peace, as if, for you the demon



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of death has died by eating poison (i.e. after this life, you will be free from this perpetual pain of birth and death. Then you will feel and say): "I abide in the Name and the Name is abiding in me." (5)

But Guru Ji observes that this concept is beyond the comprehension of a person, bereft of Guru's guidance. Explaining the reason, he says: "Without the Guru there is pitch darkness (of ignorance), and without the Word (i.e. guidance of the Guru) we cannot find the way out of this darkness. Through Guru's instruction the Divine Light shines (in the mind) and the mortal remains absorbed in the True God's love. In that state of mind, man is beyond the reach of death, because now his light has merged in the Divine Light (which is immortal)." (6)

Guru Ji now goes into the prayer mode and says: "(O God!) You are the Friend, the wise one, who unites me (with Yourself). (We should) praise You through the Guru's word, even though there is no end or limit to Your praise. Because, death reaches not where abides the infinite word of the Guru." (7)

Finally, Guru Ji comments: "It is by God's will that all are created, and all perform their assigned tasks as per His command. In His will they are subject to death and in His will they merge in the True God. In short, O Nanak, whatever pleases God that happens, there is nothing in the hands of mortals." (8-4)

The message of the Shabad is that, that any time death can come to us. Therefore, without wasting any more time in false worldly pleasures, we should seek and try to live our lives as per the Guru's instruction, i.e. in a state of perpetual love and devotion to God. So that God may show His mercy, and unite us with His Divine self, and we may never have to suffer the pains of birth and death again.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਮਨਿ ਜੂਠੈ ਤਨਿ ਜੂਠਿ ਹੈ ਜਿਹਵਾ ਜੂਠੀ ਹੋਇ ॥

ਪੰਨਾ ੫੬

ਮੁਖਿ ਝੂਠੈ ਝੂਠ ਬੋਲਣਾ ਕਿਉ ਕਰਿ ਸੂਚਾ ਹੋਇ ॥
ਬਿਨੁ ਅਭ ਸਬਦ ਨ ਮਾਂਜੀਐ ਸਾਚੇ ਤੇ ਸਚੁ ਹੋਇ ॥੧॥
ਮੁੰਧੇ ਗੁਣਗੀਣੀ ਸੁਖੁ ਕੇਹਿ ॥
ਪਿਰੁ ਰਲੀਆ ਰਸਿ ਮਾਣਸੀ ਸਾਚਿ ਸਬਦਿ ਸੁਖੁ ਨੇਹਿ ॥੧॥
ਰਹਾਉ ॥

ਪਿਰੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਧਨ ਵਾਂਝੀ ਝੂਠੇਇ ॥
ਜਿਉ ਜਲਿ ਥੋੜੈ ਮਛਲੀ ਕਰਣ ਪਲਾਵ ਕਰੇਇ ॥
ਪਿਰ ਭਾਵੈ ਸੁਖੁ ਪਾਈਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੨॥
ਪਿਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਸਖੀ ਸਹੇਲੀ ਨਾਲਿ ॥
ਤਨਿ ਸੋਹੈ ਮਨੁ ਮੋਹਿਆ ਰਤੀ ਰੰਗਿ ਨਿਹਾਲਿ ॥
ਸਬਦਿ ਸਵਾਰੀ ਸੋਹਣੀ ਪਿਰੁ ਰਾਵੇ ਗੁਣ ਨਾਲਿ ॥੩॥
ਕਾਮਣਿ ਕਾਮਿ ਨ ਆਵਈ ਖੋਟੀ ਅਵਗਣਿਆਰਿ ॥
ਨਾ ਸੁਖੁ ਪੇਈਐ ਸਾਹੁਰੈ ਝੂਠਿ ਜਲੀ ਵੇਕਾਰਿ ॥
ਆਵਣੁ ਵੰਞਣੁ ਡਾਖੜੋ ਛੋਡੀ ਕੰਤਿ ਵਿਸਾਰਿ ॥੪॥
ਪਿਰ ਕੀ ਨਾਰਿ ਸੁਹਾਵਣੀ ਮੁਤੀ ਸੋ ਕਿਤੁ ਸਾਦਿ ॥
ਪਿਰ ਕੈ ਕਾਮਿ ਨ ਆਵਈ ਬੋਲੇ ਫਾਦਿਲੁ ਬਾਦਿ ॥
ਦਰਿ ਘਰਿ ਵੇਈ ਨਾ ਲਹੈ ਛੂਟੀ ਦੂਜੈ ਸਾਦਿ ॥੫॥
ਪੰਡਿਤ ਵਾਚਹਿ ਪੋਥੀਆ ਨਾ ਬੂਝਹਿ ਵੀਚਾਰੁ ॥
ਅਨ ਕਉ ਮਤੀ ਦੇ ਚਲਹਿ ਮਾਇਆ ਕਾ ਵਾਪਾਰੁ ॥
ਕਥਨੀ ਝੂਠੀ ਜਗੁ ਭਵੈ ਰਹਣੀ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥੬॥

sireeraag mehlā 1.

man joothai tan jooth hai jihvaa joothee ho-ay.

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mukh jhoothai jhooth bolnaa ki-o kar soochaa ho-ay.
bin abh sabad na maaNjee-ai saachay tay sach ho-ay. ||1||
munDhay gunheenee sukh kayhi.
pir ralee-aa ras maansee saach sabad sukh nayhi. ||1||
rahaa-o.
pir pardaysee jay thee-ai Dhan vaaNdhee jooray-ay.
ji-o jal thorhai machhulee karan palaav karay-i.
pir bhaavai sukh paa-ee-ai jaa aapay nadar karay-i. ||2||
pir saalaahsee aapnaa sakhee sahaylee naal.
tan sohai man mohi-aa ratee rang nihaal.
sabad savaaree sohnee pir raavay gun naal. ||3||
kaaman kaam na aavee khotee avgani-aar.
naa sukh pay-ee-ai saahurai jhooth jalee vaykaar.
aavan vanjan daakh-rho chhodee kant visaar. ||4||
pir kee naar suhaavaneer muttee so kit saad.
pir kai kaam na aavee bolay faadil baad.
dar ghar dho-ee naa lahai chhootee doojai saad. ||5||
pandit vaacheh pothee-aa naa boojheh veechaar.
an ka-o matee day chaleh maa-i-aa kaa vaapaar.
kathnee jhoothee jag bhavai rahnee sabad so saar. ||6||
kaytay pandit jotkee baydaa karahi beechaar.



ਕੇਤੇ ਪੰਡਿਤ ਜੋਤਕੀ ਬੇਦਾ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਵਾਦਿ ਵਿਰੋਧਿ ਸਲਾਹਣੇ ਵਾਦੇ ਆਵਣੁ ਜਾਣੁ ॥	vaad viroDh salaahnay vaaday aavan jaan.
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ਬਿਨੁ ਗੁਰ ਕਰਮ ਨ ਛੁਟਸੀ ਕਹਿ ਸੁਣਿ ਆਖਿ ਵਖਾਣੁ ॥੭॥ ਸਭਿ ਗੁਣਵੰਤੀ ਆਖੀਅਹਿ ਮੈ ਗੁਣੁ ਨਾਹੀ ਕੋਇ ॥ ਹਰਿ ਵਰੁ ਨਾਰਿ ਸੁਹਾਵਣੀ ਮੈ ਭਾਵੈ ਪ੍ਰਭੁ ਸੋਇ ॥ ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵੜਾ ਨਾ ਵੇਡੋੜਾ ਹੋਇ ॥੮॥੫	bin gur karam na chhutsee kahi sun aakh vakhaan. 7 sabh gunvantee aakhee-ahi mai gun naahee ko-ay. har var naar suhaavane mai bhaavai parabh so-ay. naanak sabad milaavrhaa naa vaychhorhoo ho-ay. 8 5



SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji advised us that without wasting any more time in false worldly pleasures, we should strive to live our lives as per the Guru's instructions, i.e. in a state of perpetual love and devotion to God. But it so happens that many persons, while living a Guruward life, become allured by the false show of Maya, and start sliding in that direction. Then, in order to amass more and more wealth, they do not hesitate even from telling lies, and so their minds become totally impure.

In this shabad, Guru Ji warns us against sliding into such a state of foulness and falsehood. He says: "When there is falsehood in the mind, then the entire body becomes impure and from our tongue we speak nothing but falsehood. How can a person, who from his mouth utters (nothing but) falsehood, can become pure? (The fact is) that without the Guru's word, we cannot cleanse our mind, because it is only through the true (word of the Guru), that truth is practiced (in one's life)." (1)

Now Guru Ji taking the example of a bride (soul) and groom (God) says to us: "O' bride (soul), how can there be happiness (in your life) without virtues? Only that bride soul will enjoy the pleasure of the Groom (God's) company, who enjoys true peace by being in love (with God), through the the true word (of the Guru)." (1-pause)

Elaborating further on the metaphor of bride and groom, Guru Ji comments: "If the groom goes away to a foreign land (i.e. if God does not abide in the bride's heart), the separated bride (soul) grieves. Then like a fish in very shallow water, she struggles for life. (Therefore, we should remember that) only when we are pleasing to God, do, or if He Himself casts His glance of grace (on us, only then) we find peace." (2)

Therefore, Guru Ji advises us : "O bride (soul), praise your Groom in the company of your good friends (i.e. praise God in the society of saints). Then your body will become beautiful, mind will be attached to (God) and being imbued with in His love, you would behold Him. Yes, the bride (soul), who bedecks herself with the Guru's word (i.e. who moulds her conduct according to the Guru's advice), looks beauteous (i.e. holy) and by her virtues enjoys the company of her Spouse (God)." (3)

Continuing the same metaphor, Guru Ji addresses those merit-less human beings, who indulge in all kind of misdeeds. He says: "The merit-less evil bride, who is false is of no use to her Groom (God). She neither gets any joy or peace in her father's house (i.e. this world) nor in her in-laws' home (the next world). Forever she is in torment owing to her falsehood and sinful ways. Being deserted and forgotten by her Groom, she keeps on suffering in the torturous circle of birth and death." (4)

But, it so happens that sometimes even good persons, who are in love with God, go astray and start living their lives like evil persons. Commenting on such persons Guru Ji asks: "She used to be a beautiful (i.e. loving) bride (of God). For what bad habit has her Groom deserted her? The reason is that she indulges in worthless prattle and therefore, is of no use to her Spouse. Such a bride (soul), who is attracted to other (false) pleasures is deserted (by God) and finds no shelter at her God's door and mansion." (5)

After talking about the good human beings, who some times go astray and then suffer, Guru Ji comments on the fate of those scholars and preachers, who deliver high-sounding sermons to others, but do not practice what they preach. He says: "The pundits read religious books but (without true love for God) they do not understand their real essence. They depart from the world, only preaching to others, but for them this is a business to earn wealth. (Thus) they keep wandering throughout the world, with their false talk. That living alone is the real thing, which is in accordance with the word (of the Guru)." (6)



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Commenting further on the state of these shallow scholars and preachers, Guru Ji says: “Many pundits and astrologers deliberate over the Vedas (Hindu scriptures). But they actually remain involved in (useless) discussions and clash of arguments (over interpretations of texts, instead of practicing the lessons therein) and therefore, they keep on going through the circle of births and deaths. (They need to remember that) without following the Guru’s advice they cannot be saved (from the pain of birth and death), however much they may say, hear, preach and expound.” (7)

Finally, Guru Ji shows us how without considering ourselves better than others, we should approach God. He says: “O God, all other brides (i.e. human beings) are virtuous, but I do not have any merit in me. (I know that) only that bride is beautiful, (i.e. only that human being is virtuous), who is pleasing to God. If I also start feeling love for that God I (too) shall become His beautiful bride. O Nanak, it is the word (of the Guru), which can bring about our union with God and after that there is no separation (from Him).”(8-5)

The message of the shabad is that only by leading our lives according to the guidance of the Guru, we can become virtuous and worthy of eternal union with God, and not by any kind of false shows, studies and sermons.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਾਧੀਐ ਤੀਰਥਿ ਕੀਚੈ ਵਾਸੁ ॥
ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆ ਬਿਨੁ ਸਾਚੇ ਕਿਆ ਤਾਸੁ ॥
ਜੇਹਾ ਰਾਧੇ ਤੇਹਾ ਲੁਣੈ ਬਿਨੁ ਗੁਣ ਜਨਮੁ ਵਿਣਾਸੁ ॥੧॥
ਮੁੰਧੇ ਗੁਣ ਦਾਸੀ ਸੁਖੁ ਹੋਇ ॥
ਅਵਗਣ ਤਿਆਗਿ ਸਮਾਈਐ ਗੁਰਮਤਿ ਪੂਰਾ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥
ਵਿਣੁ ਰਾਸੀ ਵਾਪਾਰੀਆ ਤਕੇ ਕੁੰਡਾ ਚਾਰਿ ॥
ਮੂਲੁ ਨ ਬੁਝੈ ਆਪਣਾ ਵਸਤੁ ਰਹੀ ਘਰ ਬਾਰਿ ॥
ਵਿਣੁ ਵਖਰ ਦੁਖੁ ਅਗਲਾ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ ॥੨॥
ਲਾਹਾ ਅਹਿਨਿਸਿ ਨਉਤਨਾ ਪਰਖੇ ਰਤਨੁ ਵੀਚਾਰਿ ॥
ਵਸਤੁ ਲਹੈ ਘਰਿ ਆਪਣੈ ਚਲੈ ਕਾਰਜੁ ਸਾਰਿ ॥
ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ ॥੩॥
ਸੰਤਾਂ ਸੰਗਤਿ ਪਾਈਐ ਜੇ ਮੇਲੇ ਮੇਲਣਹਾਰੁ ॥
ਮਿਲਿਆ ਹੋਇ ਨ ਵਿਛੁੜੈ ਜਿਸੁ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ ॥
ਸਚੈ ਆਸਣਿ ਸਚਿ ਰਹੈ ਸਚੈ ਪ੍ਰੇਮ ਪਿਆਰ ॥੪॥
ਜਿਨੀ ਆਪੁ ਪਛਾਣਿਆ ਘਰ ਮਹਿ ਮਹਲੁ ਸੁਥਾਇ ॥
ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਸਚੇ ਪਲੈ ਪਾਇ ॥

ਪੰਨਾ ੫੭

ਤ੍ਰਿਭਵਣਿ ਸੇ ਪ੍ਰਭੁ ਜਾਣੀਐ ਸਾਚੇ ਸਾਚੈ ਨਾਇ ॥੫॥
ਸਾ ਧਨ ਖਰੀ ਸੁਹਾਵਣੀ ਜਿਨਿ ਪਿਰੁ ਜਾਤਾ ਸੰਗਿ ॥
ਮਹਲੀ ਮਹਲਿ ਬੁਲਾਈਐ ਸੇ ਪਿਰੁ ਰਾਵੇ ਰੰਗਿ ॥
ਸਚਿ ਸੁਹਾਗਣਿ ਸਾ ਭਲੀ ਪਿਰਿ ਮੋਹੀ ਗੁਣ ਸੰਗਿ ॥੬॥
ਭੂਲੀ ਭੂਲੀ ਬਲਿ ਚੜਾ ਬਲਿ ਚੜਿ ਭੂਗਰਿ ਜਾਉ ॥
ਬਨ ਮਹਿ ਭੂਲੀ ਜੇ ਫਿਰਾ ਬਿਨੁ ਗੁਰ ਬੁਝ ਨ ਪਾਉ ॥
ਨਾਵਹੁ ਭੂਲੀ ਜੇ ਫਿਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਉ ਜਾਉ ॥੭॥
ਪੁਛਹੁ ਜਾਇ ਪਧਾਉਆ ਚਲੇ ਚਾਕਰ ਹੋਇ ॥

sireeraag mehlā 1.

jap tap sanjam saaDhee-ai tirath keechai vaas.
punn daan chang-aa-ee-aa bin saachay ki-aa taas.
jayhaa raaDhay tayhaa lunai bin gun janam vinaas. ||1||
munDhay gun daasee sukh ho-ay.
avgan ti-aag samaa-ee-ai gurmat poora so-ay. ||1|| rahaa-o.
vin raasee vapaaree-aa takay kundaa chaar.
mool na bujhai aapnaa vasat rahee ghar baar.
vin vakhar dukh aglaa koorh muthee koorhi-aar. ||2||
laahaa ahinis na-otanaa parkhay ratan veechaar.
vasat lahai ghar aapnai chalai kaaraj saar.
vanjaari-aa si-o vanaj kar gurmukh barahm beechaar. ||3||
jantaaN sangat paa-ee-ai jay maylay maylanhaar.
mili-aa ho-ay na vichhurhai jis antar jot apaar.
sachai aasan sach rahai sachai paraym pi-aar. ||4||
jinee aap pachhaani-aa ghar meh mahal suthaa-ay.
sachay saytee rati-aa sacho palai paa-ay.

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taribhavan so parabh jaanee-ai saacho saachai naa-ay. ||5||
saa Dhan kharee suhaavane jin pir jaata sang.
mahlee mahal bulaa-ee-ai so pir raavay rang.
sach suhaagan saa bhalee pir mohee gun sang. ||6||
bhoolee bhoolee thal charhaa thal charh doogar jaa-o.
ban meh bhoolee jay firaa bin gur boojh na paa-o.
naavhu bhoolee jay firaa fir fir aava-o jaa-o. ||7||
puchhahu jaa-ay paDhaa-oo-aa chalay chaakar ho-ay.



ਰਾਜਨੁ ਜਾਣਹਿ ਆਪਣਾ ਦਰਿ ਘਰਿ ਠਾਕ ਨ ਹੋਇ ॥
ਨਾਨਕ ਏਕੋ ਰਵਿ ਰਹਿਆ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੮॥੬॥

raajan jaaneh aapnaa dar ghar thaak na ho-ay.
naanak ayko rav rahi-aa doojaa avar na ko-ay. ||8||6||

**SGGSP-56-57****SIRI RAAG MOHALLA 1**

In the previous shabad, Guru Ji advised us that only by leading our lives according to the guidance of the Guru, we can become virtuous and worthy of eternal union with God, and not by any kind of false shows, studies and sermons. The question arises : What is the use of ritualistic deeds and practicing austerities, such as observing fasts, going on pilgrimages, giving charities etc.?

In this shabad, Guru Ji explains his views about all such acts. He says: “Even if we perform recitations of holy texts, practice austerities and self-restraint, dwell at places of pilgrimage, give donations and alms and do other good deeds, what is the use without devotion to the True God? The thing is that as one sows, so does one reap, and without (spiritual) merits life goes in vain (i.e. one does not attain salvation).” (1)

Addressing the human soul as a bride, Guru Ji says: "O dear bride, happiness is obtained only by being a slave to spiritual values (i.e. by acquiring and steadfastly sticking to divine qualities, like truth, compassion and contentment). Only by forsaking one's vices, and following Guru's instruction, one can merge in the Perfect (God)."(1-pause)

Citing the example of a trader who goes to the market but without any money to buy commodities, Guru Ji says: “Without the capital the trader looks in four directions vacantly, (and he doesn't reap any profit. Similarly without the capital of devotion), a man does not realize his own real essence, and he does not know that the capital (of God's Name) is lying in his house (i.e. his heart) itself. Therefore, without the commodity (of Name), he suffers great pain.”(2)

Now commenting on the possible outcome of that person's realizing his self, i.e. dwelling or meditating on God abiding in his heart, Guru Ji says: “If a person thoughtfully meditates on the jewel of Name day and night, he reaps new gain every day. Then he buys the commodity (for which he came into this world), and returns home after accomplishing his task (of achieving salvation or eternal reunion with God. Therefore O my friend), trade with the traders of God's Name (i.e. holy men) and through the Guru's word, reflect on the all pervading God.” (3)

Explaining what happens, when we act on the above advice, Guru Ji says: “If God Himself unites us with holy persons, we reach Him through their company. Those who are thus united and in whom burns the light of the Infinite (God), are never separated (from Him). Through their true love and devotion they always remain sitting and abiding in truth.” (4)

Next, describing the blessings received by the persons who have realized their own true self, Guru Ji says: “Those who have realized their true self, see the beautiful palace of the (God) in their own heart. Further , being imbued with the True (God), they realize the real Truth (about the entire world). Then they also realize that God is known in all the three worlds (the earth, the skies, and the nether regions). This understanding of the truth , they learn by being imbued with the Name of the true God.”(5)

Once again reverting to the metaphor of bride (for human soul), Guru Ji describes the merits and blessings of a truly loving and faithful bride. He says: “That bride is truly beautiful and praiseworthy, who always deems the Spouse (God) in her company. Such a soul bride is invited to the mansion (of God), and she enjoys His company. Such a bride (soul) is truly virtuous, who is enamoured of her darling God's merits.” (6).

Now, Guru Ji comments upon the fate of those persons, who because of wrong guidance, have taken to wrong paths to reach God (such as observing fasts, practicing austerities and going on pilgrimages). Guru Ji regards himself as one of such lost women and says: “Lost again and again, I keep on climbing the sand dunes and other tortuous paths.If I have lost the way and am wandering in a forest, without the Guru (i.e. a true guide) I will never be able to find (my destination). Similarly, if I have strayed from the (path of) Name (i.e. remain involved in ritualistic deeds, rather than in truly meditating on God), I will keep coming and going (in and out of this world) again and again.”(7)

In conclusion Guru Ji says: “ (O brothers), go and ask those (Guruward) wayfarers, who have travelled (i.e. lived their lives) like the servants (of God). They recognize God as their king, and so they face no obstruction while entering His gate or mansion. O Nanak, (such people truly realize that) it is the One God alone who is pervading every where and there is none other.” (8-6)

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The message of the shabad is that, trying to attain to Him through ritualistic deeds, such as observing fasts, practicing austerities, or going on pilgrimages, is like getting lost in desert sand dunes and dense jungles. If we want to reach God, who is the fountain of eternal peace and happiness, then we should follow the advice of the Guru, and meditate on God with true love and devotion.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਗੁਰ ਤੇ ਨਿਰਮਲੁ ਜਾਣੀਐ ਨਿਰਮਲ ਦੇਹ ਸਰੀਰੁ ॥
ਨਿਰਮਲੁ ਸਾਚੇ ਮਨਿ ਵਸੈ ਸੋ ਜਾਣੈ ਅਭ ਪੀਰੁ ॥
ਸਹਜੈ ਤੇ ਸੁਖੁ ਅਗਲੇ ਨਾ ਲਾਗੈ ਜਮ ਤੀਰੁ ॥੧॥
ਭਾਈ ਰੇ ਮੈਲੁ ਨਾਹੀ ਨਿਰਮਲ ਜਲਿ ਨਾਇ ॥
ਨਿਰਮਲੁ ਸਾਚਾ ਏਕੁ ਤੂ ਹੋਰੁ ਮੈਲੁ ਭਰੀ ਸਭ ਜਾਇ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਕਾ ਮੰਦਰੁ ਸੋਹਣਾ ਕੀਆ ਕਰਣੈਹਾਰਿ ॥
ਰਵਿ ਸਸਿ ਦੀਪ ਅਨੂਪ ਜੋਤਿ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਅਪਾਰ ॥
ਹਾਟ ਪਟਣ ਗੜ ਕੋਠੜੀ ਸਚੁ ਸਉਦਾ ਵਾਪਾਰ ॥੨॥
ਗਿਆਨ ਅੰਜਨੁ ਭੈ ਭੰਜਨਾ ਦੇਖੁ ਨਿਰੰਜਨ ਭਾਇ ॥
ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਸਭ ਜਾਣੀਐ ਜੇ ਮਨੁ ਰਾਖੈ ਠਾਇ ॥
ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਸਹਜੇ ਲਏ ਮਿਲਾਇ ॥੩॥
ਕਸਿ ਕਸਵਟੀ ਲਾਈਐ ਪਰਖੇ ਹਿਤੁ ਚਿਤੁ ਲਾਇ ॥
ਖੋਟੇ ਠਉਰ ਨ ਪਾਇਨੀ ਖਰੇ ਖਜਾਨੈ ਪਾਇ ॥
ਆਸ ਅੰਦੇਸਾ ਦੂਰਿ ਕਰਿ ਇਉ ਮਲੁ ਜਾਇ ਸਮਾਇ ॥੪॥
ਸੁਖ ਕਉ ਮਾਗੈ ਸਭੁ ਕੋ ਦੁਖੁ ਨ ਮਾਗੈ ਕੋਇ ॥
ਸੁਖੈ ਕਉ ਦੁਖੁ ਅਗਲਾ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ ॥
ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਜਾਣੀਅਹਿ ਸਬਦਿ ਭੇਦਿ ਸੁਖੁ ਹੋਇ ॥੫॥
ਬੇਦੁ ਪੁਕਾਰੇ ਵਾਚੀਐ ਬਾਣੀ ਬ੍ਰਹਮ ਬਿਆਸੁ ॥
ਮੁਨਿ ਜਨ ਸੇਵਕ ਸਾਧਿਕਾ ਨਾਮਿ ਰਤੇ ਗੁਣਤਾਸੁ ॥
ਸਚਿ ਰਤੇ ਸੇ ਜਿਨਿ ਗਏ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥੬॥
ਚਹੁ ਜੁਗਿ ਮੈਲੇ ਮਲੁ ਭਰੇ ਜਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਹੋਇ ॥
ਭਗਤੀ ਭਾਇ ਵਿਹੂਣਿਆ ਮੁਹੁ ਕਾਲਾ ਪਤਿ ਖੋਇ ॥
ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਅਵਗਣ ਮੁਠੀ ਰੋਇ ॥੭॥
ਖੋਜਤ ਖੋਜਤ ਪਾਇਆ ਡਰੁ ਕਰਿ ਮਿਲੈ ਮਿਲਾਇ ॥
ਆਪੁ ਪਛਾਣੈ ਘਰਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਜਾਇ ॥
ਨਾਨਕ ਨਿਰਮਲ ਉਜਲੇ ਜੋ ਰਾਤੇ ਹਰਿ ਨਾਇ ॥੮॥੨॥

sireeraag mehlā 1.

gur tay nirmal jaanee-ai nirmal dayh sareer.
nirmal saacho man vasai so jaanai abh peer.
sahjai tay sukh aglo naa laagai jam teer. ||1||
bhaa-ee ray mail naahee nirmal jal naa-ay.
nirmal saachaa ayk too hor mail bharee sabh jaa-ay. ||1||
rahaa-o.

har kaa mandar sohnaa kee-aa karnaihaar.
rav sas deep anoop jot taribhavan jot apaar.
haat patan garh koth-rhee sach sa-udaa vaapaar. ||2||
gi-aan anjan bhai bhanjnaa daykh niranjan bhaa-ay.
gupat pargat sabh jaanee-ai jay man raakhai thaa-ay.
aisaa satgur jay milai taa sehjay la-ay milaa-ay. ||3||
kas kasvatee laa-ee-ai parkhay hit chit laa-ay.
khotay tha-ur na paa-inee kharay khajaanai paa-ay.
aas andaysaa door kar i-o mal jaa-ay samaa-ay. ||4||
sukh ka-o maagai sabh ko dukh na maagai ko-ay.
sukhai ka-o dukh aglaa manmukh boojh na ho-ay.
sukh dukh sam kar jaanee-ahi sabad bhayd sukh ho-ay. ||5||
bayd pukaaray vaachee-ai banee barahm bi-aas.
mun jan sayvak saaDhikaa naam ratay guntaas.
sach ratay say jin ga-ay ha-o sad balihaarai jaas. ||6||
chahu jug mailay mal bharay jin mukh naam na ho-ay.
bhagtee bhaa-ay vihooni-aa muhu kaalaa pat kho-ay.
jinee naam visaari-aa avgan muthee ro-ay. ||7||
khojat khojat paa-i-aa dar kar milai milaa-ay.
aap pachhaanai ghar vasai ha-umai tarisnaa jaa-ay.
naanak nirmal oojlay jo raatay har naa-ay. ||8||7||

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji advised us that if we want to reach God, the fountain of eternal peace and happiness, then we should follow the advice of the Guru and meditate on God with true love and devotion.

In this shabad, he explains why it is necessary to follow the advice of the Guru, and other steps necessary to enjoy eternal peace and happiness.

He says: "It is through the Guru that we realize the pure immaculate God, and make our body and soul also pure. Then the immaculate God comes to reside in our mind, because He knows the (true) craving of the human heart. This leads to a state of equipoise and immense joy and then even the arrow (i.e. fear) of death doesn't scare us."(1)

Next, explaining the benefits of meditating on God's Name, which is the essence of Guru Ji's advice, he says: "O brother, no dirt remains (in the mind) of a person, who bathes in the pure water of (God's) Name."

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Then going into the prayer mode Guru Ji says: “O’ God, You alone are the One true and pure Being. All other places are filled with (the dirt of Maya).”(1-pause)

Naturally the question arises: If only God is pure, then does it mean that the entire world is impure? Explaining the original purpose of the world, Guru Ji says: “(This human body) is a beautiful temple, which the Creator has created Himself. In this temple are lighted the lamps of the sun and the moon of incomparable beauty and His infinite Light is pervading all the three worlds. (Like the world, He is embellished this with) shops, cities, forts and houses to conduct true business (of trading in the Name of God i.e. to learn and teach love for God and His creation).”(2)

But what happened is that this world got enveloped in the darkness of Maya (i.e. love for worldly riches and power, rather than God), which has caused a lot of fear and confusion in human beings. So, in order to see and reach God in such a situation, Guru Ji says: “(O brother, try to) see (God) the destroyer of fear, through the slaver of (divine) wisdom and love for the Immaculate (God). If we hold our mind fixed at one place (i.e. keep it from wandering), then we can recognize God in all His visible and invisible forms. If we meet such a poise-bestowing True Guru (who can teach us the way to hold our mind), he easily gets (us) united (with God).”(3)

But before uniting us with the pure and immaculate God, the True Guru makes sure that we have become worthy of union with Him. For this, he tests us as a goldsmith examines an article of gold. Guru Ji explains: “(The Guru) tests us on the touchstone (of truth and purity) and he examines us with full attention and love. Then like the coins), the counterfeit (i.e. impure of heart) do not find any place, while the true ones are put into the treasury (i.e. united with God). (Therefore O’ my friend), you also should remove (all) hopes and worries (from your mind). In this way (by meeting the Guru), the dirt of your mind will be removed and you will merge (in God).”(4)

Next, answering the question how to get rid of hopes and worries, Guru Ji says: “Everybody asks for happiness, no one asks for sorrow. But the self-willed man does not know that this very happiness will bring suffering later (just as many times wealth becomes the cause for a person’s murder). Therefore, we should deem both pain and pleasure alike, and mold our mind according to the word (i.e. advice) of the Guru to obtain real happiness.”(5)

Referring to the teachings of other Holy Scriptures in this regard, Guru Ji says: “When we examine, what the Vedas, (which according to) sage Vyas are uttered by (God) Brahma, proclaim, we find that all the sages, devotees and adepts attained to God, only when they were imbued with His Name. (Yes) they who are dyed with the True (Name), the treasure of merits, they have won the game of life and to such I am ever a sacrifice.”(6)

Therefore, stressing upon the significance of God’s Name, Guru Ji says: “Those, who do not utter God’s Name, with their tongue, remain full of filth (of sin) all through the four ages (i.e. for ever). Yes, those who are without love and devotion (for God), lose their honor and they are disgraced in public. In short, those who have forgotten the Name (of God), wail and cry being robbed by their evil qualities.” (7)

In conclusion, Guru Ji says: “After a great search I have found that it is by having (loving) fear for Him, that we meet Him. By realizing one’s self (after meeting the True Guru and following his advice) and thereby dispelling ego and desire, is God lodged therein. In short, O Nanak, pure and shining are those who are imbued with the Name of God.” (8-7)

The message of the shabad is that, if we want to unite with the True God, then we have to become pure and immaculate like Him. For that, we have to seek the guidance of our Guru (Granth Sahib Ji). By following this advice the filth of ego and other sins from our heart, will be removed, and we will be able to dwell on the Name of God with love and devotion, which is like a passport to union with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlā 1.

**ਸੁਣਿ ਮਨ ਭੂਲੇ ਬਾਵਰੇ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥
ਹਰਿ ਜਪਿ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਮੁ ਡਰਪੈ ਦੁਖ ਭਾਗੁ ॥**

sun man bhoolay baavray gur kee charnee laag.
har jap naam Dhi-aa-ay too jam darpai dukh bhaag.



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ਦੁਖੁ ਘਣੇ ਦੋਹਾਗਣੀ ਕਿਉ ਬਿਰੁ ਰਹੈ ਸੁਹਾਗੁ ॥੧॥

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ਭਾਈ ਰੇ ਅਵਰੁ ਨਾਹੀ ਮੈ ਬਾਉ ॥

ਮੈ ਧਨੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਿ ਦੀਆ ਬਲਿ ਜਾਉ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰਮਤਿ ਪਤਿ ਸਾਬਾਸਿ ਤਿਸੁ ਤਿਸ ਕੈ ਸੰਗਿ ਮਿਲਾਉ ॥
ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਉ ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਉ ॥
ਮੈ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਵੀਸਰੈ ਟੇਕ ਟਿਕੀ ਘਰਿ ਜਾਉ ॥੨॥
ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਚੇਲੇ ਨਾਹੀ ਠਾਉ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸੁਆਉ ॥
ਆਇ ਗਇਆ ਪਛਤਾਵਣਾ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥੩॥
ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਦੇਹੁਰੀ ਜਿਉ ਕਲਰ ਕੀ ਭੀਤਿ ॥
ਤਬ ਲਗੁ ਮਹਲੁ ਨ ਪਾਈਐ ਜਬ ਲਗੁ ਸਾਚੁ ਨ ਚੀਤਿ ॥
ਸਬਦਿ ਰਪੈ ਘਰੁ ਪਾਈਐ ਨਿਰਬਾਣੀ ਪਦੁ ਨੀਤਿ ॥੪॥
ਹਉ ਗੁਰ ਪੂਛਉ ਆਪਣੇ ਗੁਰ ਪੁਛਿ ਕਾਰ ਕਮਾਉ ॥
ਸਬਦਿ ਸਲਾਹੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੁਖੁ ਜਲਿ ਜਾਉ ॥
ਸਹਜੇ ਹੋਇ ਮਿਲਾਵੜਾ ਸਾਚੇ ਸਾਚਿ ਮਿਲਾਉ ॥੫॥
ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਤਜਿ ਕਾਮ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥
ਨਾਮੁ ਸਲਾਹਨਿ ਸਦ ਸਦਾ ਹਰਿ ਰਾਖਹਿ ਉਰ ਧਾਰਿ ॥
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਸਭ ਜੀਆ ਕਾ ਆਧਾਰੁ ॥੬॥
ਸਬਦਿ ਮਰੈ ਸੋ ਮਰਿ ਰਹੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ ॥
ਸਬਦੈ ਹੀ ਤੇ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ ॥
ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੂਲਾ ਫਿਰੈ ਮਰਿ ਜਨਮੈ ਵਾਰੇ ਵਾਰ ॥੭॥
ਸਭ ਸਾਲਾਹੈ ਆਪ ਕਉ ਵਡਹੁ ਵਡੇਰੀ ਹੋਇ ॥
ਗੁਰ ਬਿਨੁ ਆਪੁ ਨ ਚੀਨੀਐ ਕਹੇ ਸੁਣੇ ਕਿਆ ਹੋਇ ॥
ਨਾਨਕ ਸਬਦਿ ਪਛਾਣੀਐ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੮॥੮॥

dookh ghano duhaagane ki-o thir rahai suhaag. ||1||

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bhaa-ee ray avar naahee mai thaa-o.

mai Dhan naam niDhaan hai gur dee-aa bal jaa-o. ||1||
rahaa-o.

gurmat pat saabaas tis tis kai sang milaa-o.
tis bin gharhee na jeev-oo bin naavai mar jaa-o.
mai anDhulay naam na veesrai tayk tikee ghar jaa-o. ||2||
guroo jinaa kaa anDhulaa chaylay naahee thaa-o.
bin satgur naa-o na paa-ee-ai bin naavai ki-aa su-aa-o.
aa-ay ga-i-aa pachhutaavnaa ji-o sunjai ghar kaa-o. ||3||
bin naavai dukh dayhuree ji-o kalar kee bheet.
tab lag mahal na paa-ee-ai jab lag saach na cheet.
sabad rapai ghar paa-ee-ai nirbaanee pad neet. ||4||
ha-o gur poochha-o aapnay gur puchh kaar kamaa-o.
sabad salaahae man vasai ha-umai dukh jal jaa-o.
sehjay ho-ay milaavrhaa saachay saach milaa-o. ||5||
sabad ratay say nirmalay taj kaam kroDh ahaNkaar.
naam salaahan sad sadaa har raakhahi ur Dhaar.
so ki-o manhu visaaree-ai sabh jee-aa kaa aaDhaar. ||6||
sabad marai so mar rahai fir marai na doojee vaar.
sabdai hee tay paa-ee-ai har naamay lagai pi-aar.
bin sabdai jag bhooolaa firai mar janmai vaaro vaar. ||7||
sabh salaahai aap ka-o vadahu vadayree ho-ay.
gur bin aap na cheenee-ai kahay sunay ki-aa ho-ay.
naanak sabad pachhaanee-ai ha-umai karai na ko-ay. ||8||8||

**SIRI RAAG MOHALLA 1**

In the previous shabad, Guru Ji advised us that if we want to unite with the True God, then we have to become pure and immaculate like Him. For that we have to seek and act upon the guidance of the Guru.

Therefore, in this shabad, Guru Ji addressing his mind and indirectly us to seek the guidance of the Guru and dwell on God's Name. He says: "Listen, O my foolish and misguided mind! Go and humbly seek the service (i.e. guidance) of the Guru. (Under his guidance) dwell on God's Name, so that (instead of you fearing), Yama the god of death should be afraid of you and all your woes may depart. (Otherwise), you will have to bear great suffering like a deserted wife, whose marital life cannot last."(1)

Stressing this point again, Guru Ji says: "O (my) brothers, I have no other place to go (i.e. I cannot think of any other better way than this). My only true wealth is God's Name that I have received from the Guru to whom I am a sacrifice." (1-pause)

Now Guru Ji tells us what kind of Guru or Holy guide we need. Praying to God, he says: "(O God), unite me with that Guru, by adopting whose teaching, one gains respect and honour. I cannot live without such a Guru even for a moment, and without God's Name (which I only get through the Guru), I suffer (spiritual) death. (Therefore, may I (a spiritually) blind person, never forget the (God's) Name, for with the support of Name alone I can (safely) reach my home (i.e. God's abode)." (2)

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Next cautioning us against false and ignorant holy guides, Guru Ji says: "The disciples whose Guru is blind (i.e. ignorant) cannot get any (true) guidance from him. Without the True Guru we cannot obtain God's Name and without the Name, what is the use of life? (Because, without God's Name), our coming, and departing from (this world, makes us repent like a crow visiting a deserted house." (3)

Stressing further upon the importance of Name, Guru Ji says: "Without the Name the body crumbles like a wall of sand and suffers pain. We cannot attain to God's palace until we bear truth in our heart. By becoming dyed in the (Guru's) Word, we obtain self-realization and then reach the state of eternal Nirvana (i.e salvation)." (4)

Recounting the steps in reaching the above state of Nirvana, Guru Ji says to himself (actually us): "(First), I should ask for the advice of my Guru, and then after asking, I should act upon it. (Then as per his advice), by praising (God) through the Word (of the Guru), God will come to reside in my heart, and all the pain caused by my ego, will be completely dispelled. In this way, quite imperceptibly, will the blissful union (with God) be achieved and thus through His True Name, I will merge in the True (God Himself)." (5)

Describing, how the Guru's word helps us to unite with God, Guru Ji says: "Those who are imbued with the Divine Word become pure by renouncing their lust, anger and pride. Forever and ever they sing the praises of (God's) Name and always keep God enshrined in their mind and heart. Then why should we forget that God, who is the support of all beings?" (6)

Elaborating further on the benefits of following the Guru's word or advice, Guru Ji says: "The person who dies to the Divine Word (i.e. who completely controls his self and gives up his evil propensities by following the Guru's advice), he remains dead (i.e. remains attuned to the divine word. He does not die for the second time (i.e. he neither takes birth nor dies again). It is from the Guru's word, that love for God's Name is imbibed and God is attained. Without the holy Word the world goes astray and keeps dying and taking birth again and again." (7)

Guru Ji concludes this shabad with a general comment on the way of this world. He says: "Everybody praises himself and deems himself to be the greatest of the great. But, without the Guru, we cannot know or realize ourselves, and by simply saying and listening nothing can be attained. O Nanak, if we realize (i.e. examine) ourselves through the Guru's word, we shall be rid of egoism." (8-8)

The message of the shabad is that we should humbly seek to serve the Guru and obtain his guidance.



(Under his guidance) we should dwell on God's Name, so that all the dirt of ego, anger and lust is completely washed off from our mind. Thus becoming pure and immaculate, we shall become worthy of everlasting union with the Pure and Immaculate God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਬਿਨੁ ਪਿਰ ਧਨ ਸੀਗਾਰੀਐ ਜੋਬਨੁ ਬਾਦਿ ਖੁਆਰੁ ॥
ਨਾ ਮਾਣੇ ਸੁਖਿ ਸੇਜੜੀ ਬਿਨੁ ਪਿਰ ਬਾਦਿ ਸੀਗਾਰੁ ॥
ਦੂਖੁ ਘਣੇ ਦੋਹਾਗਣੀ ਨਾ ਘਰਿ ਸੇਜ ਭਤਾਰੁ ॥੧॥
ਮਨੁ ਰੇ ਰਾਮ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥
ਬਿਨੁ ਗੁਰ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਸਬਦਿ ਮਿਲੈ ਰੰਗੁ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

ਗੁਰ ਸੇਵਾ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਵਰੁ ਸਹਜਿ ਸੀਗਾਰੁ ॥
ਸਚਿ ਮਾਣੇ ਪਿਰ ਸੇਜੜੀ ਗੂੜਾ ਹੇਤੁ ਪਿਆਰੁ ॥
ਗੁਰਮੁਖਿ ਜਾਣਿ ਸਿਵਾਣੀਐ ਗੁਰਿ ਮੇਲੀ ਗੁਣ ਚਾਰੁ ॥੨॥
ਸਚਿ ਮਿਲਹੁ ਵਰ ਕਾਮਣੀ ਪਿਰਿ ਮੋਹੀ ਰੰਗੁ ਲਾਇ ॥
ਮਨੁ ਤਨੁ ਸਾਚਿ ਵਿਗਸਿਆ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥
ਹਰਿ ਵਰੁ ਘਰਿ ਸੋਹਾਗਣੀ ਨਿਰਮਲ ਸਾਚੈ ਨਾਇ ॥੩॥
ਮਨ ਮਹਿ ਮਨੁਆ ਜੇ ਮਰੈ ਤਾ ਪਿਰੁ ਰਾਵੈ ਨਾਰਿ ॥
ਇਕਤੁ ਤਾਗੈ ਰਲਿ ਮਿਲੈ ਗਲਿ ਮੋਤੀਅਨ ਕਾ ਹਾਰੁ ॥
ਸੰਤ ਸਭਾ ਸੁਖੁ ਉਪਜੈ ਗੁਰਮੁਖਿ ਨਾਮ ਅਧਾਰੁ ॥੪॥
ਖਿਨ ਮਹਿ ਉਪਜੈ ਖਿਨਿ ਖਪੈ ਖਿਨੁ ਆਵੈ ਖਿਨੁ ਜਾਇ ॥
ਸਬਦੁ ਪਛਾਣੈ ਰਵਿ ਰਹੈ ਨਾ ਤਿਸੁ ਕਾਲੁ ਸੰਤਾਇ ॥

sireeraag mehlā 1.

bin pir Dhan seegaaree-ai joban baad khu-aar.
naa maanay sukh sayjrhee bin pir baad seegaar.
dookh ghano duhaagane nā ghar sayj bhataar. ||1||
man ray raam japahu sukh ho-ay.
bingur paraym na paa-ee-ai sabad milai rang ho-ay. ||1||
rahaa-o.

gur sayvaa sukh paa-ee-ai har var sahj seegaar.
sach maanay pir sayjrhee goorhaa hayt pi-aar.
gurmukh jaan sinjaanee-ai gur maylee gun chaar. ||2||
sach milhu var kaamnee pir mohee rang laa-ay.
man tan saach vigsī-aa keemat kahan na jaa-ay.
har var ghar sohaagane nirmal saachai naa-ay. ||3||
man meh manoo-aa jay marai taa pir raavai naar.
ikat taagai ral milai gal motee-an kaa haar.
sant sabhaa sukh oopjai gurmukh naam aDhaar. ||4||
khin meh upjai khin khapai khin aavai khin jaa-ay.
sabad pachhaanai rav rahai naa tis kaal santaa-ay.

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ਪੰਨਾ ੫੯

ਸਾਹਿਬੁ ਅਤੁਲੁ ਨ ਤੋਲੀਐ ਕਥਨਿ ਨ ਪਾਇਆ ਜਾਇ ॥੫॥
ਵਾਪਾਰੀ ਵਣਜਾਰਿਆ ਆਏ ਵਜਹੁ ਲਿਖਾਇ ॥
ਕਾਰ ਕਮਾਵਹਿ ਸਚ ਕੀ ਲਾਹਾ ਮਿਲੈ ਰਜਾਇ ॥
ਪੂੰਜੀ ਸਾਚੀ ਗੁਰੁ ਮਿਲੈ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਇ ॥੬॥
ਗੁਰਮੁਖਿ ਤੋਲਿ ਤੋਲਾਇਸੀ ਸਚੁ ਤਰਾਜੀ ਤੋਲੁ ॥
ਆਸਾ ਮਨਸਾ ਮੋਹਣੀ ਗੁਰਿ ਠਾਕੀ ਸਚੁ ਬੋਲੁ ॥
ਆਪਿ ਤੁਲਾਏ ਤੋਲਸੀ ਪੂਰੇ ਪੂਰਾ ਤੋਲੁ ॥੭॥
ਕਥਨੈ ਕਹਣਿ ਨ ਛੁਟੀਐ ਨਾ ਪਤਿ ਪੁਸਤਕ ਭਾਰ ॥
ਕਾਇਆ ਸੋਚ ਨ ਪਾਈਐ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਪਿਆਰ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਗੁਰੁ ਕਰਤਾਰ ॥੮॥੯॥

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saahib atul na tolee-ai kathan na paa-i-aa jaa-ay. ||5||
vaapaaree vanjaari-aa aa-ay vajahu likhaa-ay.
kaar kamaaveh sach kee lahaa milai rajaa-ay.
poonjee saachee gur milai naa tis til na tamaa-ay. ||6||
gurmukh tol tolaa-isee sach taraajee tol.
aasaa mansaa mohnee gur thaakee sach bol.
aap tulaa-ay tolsee pooray poora tol. ||7||
kathnai kahan na chhutee-ai naa parh pustak bhaar.
kaa-i-aa soch na paa-ee-ai bin har bhagat pi-aar.
naanak naam na veesrai maylay gur kartaar. ||8||9||

SIRI RAAG MOHALLA 1

Many people perform various rituals, such as observing fasts, going on pilgrimages, or wearing holy garbs in order to impress others, or for their own satisfaction, but without cherishing true love for God. In this shabad, Guru Ji tells us that all these outer shows of holiness are useless. He explains the only right way to win the love of our God by giving beautiful examples from ordinary daily life.

First giving the example of a bride, who is separated from her groom, he says : “To bedeck a bride in her husband’s absence is simply wasting her youth, and subjecting her to distress and suffering. She cannot enjoy the pleasure of her husband’s bed. Without the groom, all her ornamentation goes waste. She is a deserted bride who suffers great misery, because she cannot lie on her husband’s couch in the home.”(1)



Now briefly describing his prescription to obtain God and enjoy peace, Guru Ji says: “O my mind, dwell on God , for it will bring you peace and happiness. (But remember that) without (the guidance of) the Guru, we cannot become imbued with God’s love, because it is only through the Guru’s word that Divine love wells up (in one’s mind).” (1-pause)

Explaining the merits of serving the Guru, he says: “By serving (i.e. following the advice of) the Guru, we obtain our groom (God), and enjoy peace and tranquility. Then the (bride soul) enjoys the blissful company, deep love and affection of the True God. Such a bride soul is deemed as Guruward, because by blessing her with endearing merits, the Guru has united her with God.”(2)

Now addressing us directly, in the same context and metaphor of bride soul, Guru Ji says: “(O dear beautiful bride), you will surely meet your groom (God), if you entice Him with your (true) Love. Then your body and mind will be in such a state of bliss that its value cannot be described. Through God's Name, you will become immaculate and pure and you will realize God in your own heart.”(3)

Explaining further, Guru Ji says: “It is only when the mind dies within the mind itself (i.e. the mind itself controls its ego) that the bride soul, can enjoy the company of her groom (God). In that state, like pearls in a necklace around the neck, the (bride and groom) are united into one (i.e. the soul merges in God). However, such spiritual bliss is obtained only in the company of saints, when by Guru’s grace one leans on the support of (God’s) Name.” (4)

Now describing the general tendencies of the mind, and how to control it, Guru Ji says: “In a moment, a thought arises in the mind, and in a moment it goes away. In this way different thoughts keep arising, and then dying in the mind. (In other words, the mind keeps on jumping from one thought to another every moment). But he who realizes the (true essence of the Guru’s) Word and remains attuned to God, then even the fear of death doesn’t bother him. (He also realizes that) the Immeasurable God cannot be measured; nor can He be attained by mere talk.” (5)

Guru Ji explains the above idea, by giving the example of a door-to-door salesman. He says: “(Just as a traveling salesman comes into a town, with the pre authorized capital or line of credit, similarly) man comes into this

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world, with preordained allowance (i.e. fixed number of breaths or life span). He who does the deeds of truth (i.e. lives a truthful living), he earns the profit (of God’s Name) as per God's will. However, this True Capital (of Name) is obtained only through the Guru who has not the slightest desire and greed.”(6)

Next Guru Ji describes how a person, blessed with the Guru’s guidance, conducts himself and keeps on benefitting from it. He says: “A Guruward person keeps on weighing his wares in the balance of truth (i.e. he keeps on examining his conduct on the touchstone of truth and Guru’s teachings). The Guru, whose utterance is true, restrains his hope and desire, which allure (the mind of a person). So, when God Himself weighs him (i.e. examines his conduct), then He will find him of perfect weight (i.e. completely worthy of union with Him).”(7)

Summarizing the above ideas, Guru Ji says: “We are neither liberated by empty talk, nor by reading loads of books. We cannot obtain purity of self without (true) devotion and love for God. Therefore, Nanak says, he whom the Creator unites with the Guru, he never forsakes (meditation on God’s) Name.” (8-9)

The message of the shabad is that, it is only by obtaining the guidance of the Guru (Granth Sahib) and living according to it, that we can learn to control our mind, purify our self, and dwell on God’s Name. It is only in this way that we can become worthy of union with God, and not by any rituals, readings or pilgrimages.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸਤਿਗੁਰੁ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਾਈਐ ਰਤਨੁ ਬੀਚਾਰੁ ॥
ਮਨੁ ਦੀਜੈ ਗੁਰ ਆਪਣੇ ਪਾਈਐ ਸਰਬ ਪਿਆਰੁ ॥
ਮੁਕਤਿ ਪਦਾਰਥੁ ਪਾਈਐ ਅਵਗਣ ਮੇਟਣਹਾਰੁ ॥੧॥
ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥

sireeraag mehlā 1.

satgur pooraa jay milai paa-ee-ai ratan beechaar.
man deejai gur aapnay paa-ee-ai sarab pi-aar.
mukat padaarath paa-ee-ai avgan maytanhaar. ||1||
bhaa-ee ray gur bin gi-aan na ho-ay.
poochhahu barahmay naardai bayd bi-aasai ko-ay. ||1||



ਪੁਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥
ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਜਾਣੀਐ ਅਕਬੁ ਕਹਾਵੈ ਸੋਇ ॥
ਸਫਲਿਓ ਬਿਰਖੁ ਹਰੀਆਵਲਾ ਛਾਵ ਘਣੇਰੀ ਹੋਇ ॥
ਲਾਲ ਜਵੇਹਰ ਮਾਣਕੀ ਗੁਰ ਭੰਡਾਰੈ ਸੋਇ ॥੨॥
ਗੁਰ ਭੰਡਾਰੈ ਪਾਈਐ ਨਿਰਮਲ ਨਾਮ ਪਿਆਰੁ ॥
ਸਾਚੇ ਵਖਰੁ ਸੰਚੀਐ ਪੂਰੈ ਕਰਮਿ ਅਪਾਰੁ ॥
ਸੁਖਦਾਤਾ ਦੁਖ ਮੇਟਣੈ ਸਤਿਗੁਰੁ ਅਸੁਰ ਸੰਘਾਰੁ ॥੩॥
ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਵਣੈ ਨਾ ਕੰਧੀ ਨਾ ਪਾਰੁ ॥
ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਤਿਸੁ ਵੰਝੁ ਮਲਾਰੁ ॥
ਸਤਿਗੁਰੁ ਭੈ ਕਾ ਬੋਹਿਥਾ ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੁ ॥੪॥
ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਦੁਖੁ ਲਾਗੈ ਸੁਖੁ ਜਾਇ ॥
ਜਿਹਵਾ ਜਲਉ ਜਲਾਵਣੀ ਨਾਮੁ ਨ ਜਪੈ ਰਸਾਇ ॥
ਘਟੁ ਬਿਨਸੈ ਦੁਖੁ ਅਗਲੈ ਜਮੁ ਪਕੜੈ ਪਛੁਤਾਇ ॥੫॥
ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਗਏ ਤਨੁ ਧਨੁ ਕਲਤੁ ਨ ਸਾਥਿ ॥
ਬਿਨੁ ਨਾਵੈ ਧਨੁ ਬਾਦਿ ਹੈ ਭੂਲੈ ਮਾਰਗਿ ਆਥਿ ॥
ਸਾਚਉ ਸਾਹਿਬੁ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਅਕਥੈ ਕਾਥਿ ॥੬॥
ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਪਇਐ ਕਿਰਤਿ ਕਮਾਇ ॥
ਪੂਰਬਿ ਲਿਖਿਆ ਕਿਉ ਮੇਟੀਐ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਛੁਟੀਐ ਗੁਰਮਤਿ ਮਿਲੈ ਮਿਲਾਇ ॥੭॥
ਤਿਸੁ ਬਿਨੁ ਮੇਰਾ ਕੋ ਨਹੀ ਜਿਸ ਕਾ ਜੀਉ ਪਰਾਨੁ ॥
ਹਉਮੈ ਮਮਤਾ ਜਲਿ ਬਲਉ ਲੋਭੁ ਜਲਉ ਅਭਿਮਾਨੁ ॥
ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੀਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੮॥੧੦॥

rahaa-o.
gi-aan Dhi-aan Dhun jaanee-ai akath kahaavai so-ay.
safli-o birakh haree-aavlaa chhaav ghanayree ho-ay.
laal javayhar maankee gur bhandaarai so-ay. ||2||
gur bhandaarai paa-ee-ai nirmal naam pi-aar.
saacho vakhar sanchee-ai poorai karam apaar.
sukh-daata dukh maytno satgur asur sanghaar. ||3||
bhavjal bikham daraavno naa kanDhee naa paar.
naa bayrhee naa tulharhaa naa tis vanjh malaar.
satgur bhai kaa bohithaa nadree paar utaar. ||4||
ik til pi-aaraa visrai dukh laagai sukh jaa-ay.
jihvaa jala-o jalaavanee naam na japai rasaa-ay.
ghat binsai dukh aglo jam pakrhai pachhuta-ay. ||5||
mayree mayree kar ga-ay tan Dhan kalat na saath.
bin naavai Dhan baad hai bhoolo maarag aath.
saacha-o saahib sayvee-ai gurmukh aktho kaath. ||6||
aavai jaa-ay bhavaa-ee-ai pa-i-ai kirat kamaa-ay.
poorab likhi-aa ki-o maytee-ai likhi-aa laykh rajaa-ay.
bin har naam na chhutee-ai gurmat milai milaa-ay. ||7||
tis bin mayraa ko nahee jis kaa jee-o paraan.
ha-umai mamtaa jal bala-o lobh jala-o abhimaan.
naanak sabad veechaaree-ai paa-ee-ai gunee niDhaan.
||8||10||

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SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji told us that it is only by obtaining the guidance of the Guru and living according to it, that we can learn to control our mind, purify our self, and dwell on God's Name. It is only in this way that we can become worthy of union with God, and not by any rituals, readings or pilgrimages.

In this shabad, he explains, how the Guru helps us in achieving union with God. He says: "If we are blessed with the guidance of the perfect true Guru, we obtain the jewel of contemplation (of God's attributes). When we surrender our mind to the Guru (i.e. completely follow the guidance of the Guru, and not the dictates of our own mind), we win God's love who is omnipresent. Then we obtain the commodity (i.e. divine knowledge) which destroys our demerits and brings us salvation (from repeated births and deaths)." (1)

So enunciating his fundamental doctrine, Guru Ji says: "O dear brothers, without the Guru, divine knowledge is not gained. (If you have any doubts), you may go and ask Brahma (the Hindu god of creation), Naarad (Brahma's son), or the sage Vyaas, the author of the Vedas (the Hindu scriptures). They will say the same thing)." (1-pause)

Describing, further, the merits of the Guru, he says: "From the Guru's utterance do we get Divine illumination and meditation. He enables us to describe the indescribable God. Guru is like a green fruit-bearing tree with abundant shade (i.e. provider of peace, comfort and guidance, whenever we need them). Yes, all the gems, rubies, and pearls of divine wisdom are present in the Guru's treasure." (2)

Describing more explicitly, what kinds of blessings we obtain from the the holy Guru, he says: "It is only from the store house of the Guru that we obtain love and devotion for the immaculate Name of God. By the grace of the infinite God, we acquire the true capital of Name. In short, the Guru is the giver of peace, the obliterator of pain, and slayer of demons (like lust, anger and greed, which are obstacles in our path of happiness and salvation)." (3)

Now explaining, why, except through the Guru, there is no other way to salvation, Guru Ji says: "This world is (like) a



vast dreadful ocean, which has neither this shore nor the yonder. There is no boat, no raft, no pole and no boatman to help us cross this ocean. There is one and only one person, who is like a boat in this dreadful ocean, and who with his graceful glance can take us across. (In other words, this world is full of sinful and treacherous pitfalls and temptations and it is only by following the True Guru's advice we can save ourselves).” (4)

Naturally the question arises, what is that unique advice, following which, man is saved from the temptations of this worldly ocean. Guru ji tells us that the person following the Guru's advice is imbued with so much loving devotion of God that he does not forget Him even for a moment. Describing the state of mind of such a devotee, he says: “(The true devotee feels that): if I forget my beloved God, even for a moment, peace and comfort depart, and pain sets in. May that tongue burn down which does not utter God's Name lovingly, because when the body-pitcher (of such a person) breaks, he suffers great pain, and caught by Death's courier, he repents in vain.”(5)

Above was the commentary on the state of those, who usually contemplate on God, but are occasionally neglectful. Now Guru Ji describes the fate of those, who do not care to remember God at all. He says: “Many have departed from the world crying “this is mine, that is mine”, neither their body or wealth, nor their wife accompanied them (after death). They didn't realize that without the (wealth of) God's Name, worldly wealth is worthless, and one (running after it) strays from the right path. Therefore, we should serve God through the Guru, and by his grace describe (i.e. worship) the indescribable God.” (6)

But then the next question arises : Why do human beings keep committing the same mistakes, (such as running after worldly wealth), even when they know fully that this wealth is not going to accompany them to the world hereafter, and they will suffer and repent grievously at that time. Providing the answer, Guru Ji says: “Man comes to and goes from this world as per his actions in the previous births, (he continues to do the same wrong acts in every birth). So he keeps on whirling in transmigration. So how can this God-writ destiny, based on man's actions in the previous births be erased? The answer is that without dwelling on God's Name man cannot be saved from the rounds of birth and death. It is only when man meets the Guru that he (forsakes the wrong paths, and his obsession with worldly wealth and) dwells on God's Name and gets out of the cycle of birth and death and) is united with God.”(7)

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Guru Ji concludes the Shabad, by describing, what does a person, who follows the Guru's advice, and starts loving God, says to himself. He says: “Without God, I don't have any one to call my own, to Him belong my body and soul. Let this ego, attachment, greed and pride be burnt to ashes (which have separated me from my God). In short, O Nanak, it is only by reflecting on the Guru's advice and acting on it that we can attain to God, who is the treasure of all merits.” (8-10)

The message of the shabad is that, if we want to get out of this vicious circle of birth and death, we should reflect and act upon the teachings of the Guru (Granth Sahib), and dwell on the merits and Name of that a God, who is the treasure of all merits and joys.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹਿ ॥
ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ ॥
ਜਲ ਮਹਿ ਜੀਅ ਉਪਾਇ ਕੈ ਬਿਨੁ ਜਲ ਮਰਣੁ ਤਿਨੇਹਿ ॥੧॥

ਪੰਨਾ ੬੦

ਮਨ ਰੇ ਕਿਉ ਛੂਟਹਿ ਬਿਨੁ ਪਿਆਰ ॥
ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਬਖਸੇ ਭਗਤਿ ਭੰਡਾਰ ॥੧॥
ਰਹਾਉ ॥

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛਲੀ ਨੀਰ ॥
ਜਿਉ ਅਧਿਕਉ ਤਿਉ ਸੁਖੁ ਘਣੇ ਮਨਿ ਤਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥

sireeraag mehlāa 1.

ray man aisee har si-o pareet kar jaisee jal kamlayhi.
lahree naal pachhaarhee-ai bhee vigsai asnayhi.
jal meh jee-a upaa-ay kai bin jal maran tinayhi. ||1||

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man ray ki-o chhootch bin pi-aar.
gurmukh antar rav rahi-aa bakhsay bhagat bhandaar. ||1||
rahaa-o.

ray man aisee har si-o pareet kar jaisee machhulee neer.
ji-o aDhika-o ti-o sukh ghano man tan saaNt sareer.
bin jal gharhee na jeev-ee parabh jaanai abh peer. ||2||



ਬਿਨੁ ਜਲ ਘੜੀ ਨ ਜੀਵਈ ਪ੍ਰਭੁ ਜਾਣੈ ਅਭ ਪੀਰ ॥੨॥
 ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਾੜ੍ਹਕ ਮੋਹ ॥
 ਸਰ ਭਰਿ ਬਲ ਹਰੀਆਵਲੇ ਇਕ ਬੂੰਦ ਨ ਪਵਈ ਕੋਹ ॥
 ਕਰਮਿ ਮਿਲੈ ਸੇ ਪਾਈਐ ਕਿਰਤੁ ਪਇਆ ਸਿਰਿ ਦੇਹ ॥੩॥
 ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਦੁਧ ਹੋਇ ॥
 ਆਵਟਣੁ ਆਪੇ ਖਵੈ ਦੁਧ ਕਉ ਖਪਣਿ ਨ ਦੇਇ ॥
 ਆਪੇ ਮੇਲਿ ਵਿਛੁੰਨਿਆ ਸਚਿ ਵਡਿਆਈ ਦੇਇ ॥੪॥
 ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ ॥
 ਖਿਨੁ ਪਲੁ ਨੀਦ ਨ ਸੋਵਈ ਜਾਣੈ ਦੂਰਿ ਹਜੂਰਿ ॥
 ਮਨਮੁਖਿ ਸੋਝੀ ਨਾ ਪਵੈ ਗੁਰਮੁਖਿ ਸਦਾ ਹਜੂਰਿ ॥੫॥
 ਮਨਮੁਖਿ ਗਣਤ ਗਣਾਵਣੀ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥
 ਤਾ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥
 ਗੁਰਮਤਿ ਹੋਇ ਤ ਪਾਈਐ ਸਚਿ ਮਿਲੈ ਸੁਖੁ ਹੋਇ ॥੬॥
 ਸਚਾ ਨੇਹੁ ਨ ਤੁਟਈ ਜੇ ਸਤਿਗੁਰੁ ਭੇਟੈ ਸੋਇ ॥
 ਗਿਆਨ ਪਦਾਰਥੁ ਪਾਈਐ ਤ੍ਰਿਭਵਣੁ ਸੋਝੀ ਹੋਇ ॥
 ਨਿਰਮਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੇ ਗੁਣ ਕਾ ਗਾਹਕੁ ਹੋਇ ॥੭॥
 ਖੇਲਿ ਗਏ ਸੇ ਪੰਖਣੂ ਜੋ ਚੁਗਦੇ ਸਰ ਤਲਿ ॥
 ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਖੇਲਣੁ ਅਜੁ ਕਿ ਕਲਿ ॥
 ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੇ ਮਿਲੈ ਜਾਇ ਸਚਾ ਪਿਤ੍ਰੁ ਮਲਿ ॥੮॥
 ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ॥
 ਸੋਹੰ ਆਪੁ ਪਛਾਣੀਐ ਸਬਦਿ ਭੇਦਿ ਪਤੀਆਇ ॥
 ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੀਐ ਅਵਰ ਕਿ ਕਰੇ ਕਰਾਇ ॥੯॥
 ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੀਐ ਸਬਦਿ ਮਿਲੇ ਪਤੀਆਇ ॥
 ਮਨਮੁਖਿ ਸੋਝੀ ਨਾ ਪਵੈ ਵੀਛੁੜਿ ਚੋਟਾ ਖਾਇ ॥
 ਨਾਨਕ ਦਰੁ ਘਰੁ ਏਕੁ ਹੈ ਅਵਰੁ ਨ ਦੂਜੀ ਜਾਇ ॥੧੦॥੧੧॥

ray man aisee har si-o pareet kar jaisee chaatrik mayh.
 sar bhar thal haree-aavlay ik boond na pav-ee kayh.
 karam milai so paa-ee-ai kirat pa-i-aa sir dayh. ||3||
 ray man aisee har si-o pareet kar jaisee jal duDh ho-ay.
 aavtan aapay khavai duDh ka-o khapan na day-ay.
 aapay mayl vichhunni-aa sach vadi-aa-ee day-ay. ||4||
 ray man aisee har si-o pareet kar jaisee chakvee soor.
 khin pal need na sov-ee jaanai door hajoor.
 manmukh sojhee naa pavai gurmukh sadaa hajoor. ||5||
 manmukh ganat ganaavaneer kartaa karay so ho-ay.
 taa kee keemat naa pavai jay lochai sabh ko-ay.
 gurmat ho-ay ta paa-ee-ai sach milai sukh ho-ay. ||6||
 sachaa nayhu na tut-ee jay satgur bhaytai so-ay.
 gi-aan padaarath paa-ee-ai taribhavan sojhee ho-ay.
 nirmal naam na veesrai jay gun kaa gaahak ho-ay. ||7||
 khayl ga-ay say paNkh-nooN jo chugday sar tal.
 gharhee ke muhat ke chalnaa khaylan aj ke kal.
 jis tooN mayleh so milai jaa-ay sachaa pirh mal. ||8||
 bin gur pareet na oopjai ha-umai mail na jaa-ay.
 sohaN aap pachhaanee-ai sabad bhayd pateer-aa-ay.
 gurmukh aap pachhaanee-ai avar ke karay karaa-ay. ||9||
 mili-aa kaa ki-aa maylee-ai sabad milay pateer-aa-ay.
 manmukh sojhee naa pavai veechhurh chotaa khaa-ay.
 naanak dar ghar ayk hai avar na doojee jaa-ay. ||10||11||

**SGGSP-59-60****SIRI RAAG MOHALLA 1**

In one of his hymns, the tenth Guru Gobind Singh Ji unequivocally declares: “Listen, O’ the entire world, I am telling the Truth that only those have obtained God, who have loved Him.” But the question arises: What kind of love that should be? In this shabad, Guru Ji gives some very beautiful examples to illustrate the sincerity and depth of true love.

He first takes the example of lotus plants, and says: “O my mind, bear that kind of love for God, which the lotus has for water. The water waves strike it, but still it blooms forth with love (i.e. even if God gives you some rough time you should feel happy in God's sweet will). God has created some creatures, which are born in water and without water they die. (Similarly we should feel without the remembrance of God, because we have risen forth from Him.)”(1)

Guru Ji then tells his mind (and us): "O my mind, you cannot be saved without love for God. See, how He is abiding in the hearts of Guruward persons, and is blessing them with the treasure of His love and devotion.”(1-pause)

Next citing the example of a fish, Guru Ji says to himself (and us): "O my mind, have such a (true) love for God as a fish has for water. The more the water, the happier she feels, and greater is the comfort of her body and peace of mind. (But) without the water, she cannot live even for a moment and only God knows the pain in her heart.”(2)

Next, Guru Ji gives the example of “chaatrik” (a bird, in India, which, many Indian poets believe, keeps on crying for a special drop of rain, without which it cannot survive). Guru Ji says: “O my mind, have such a love for God, as the chaatrik has for rains. Even if all the tanks are brimful with water, and the lands are blossoming in green, they are of no use to it if that (special) rain-drop does not fall in its mouth. If God shows His grace, it receives (that rain drop), otherwise, it has to lose its life as per its pre-ordained destiny.”(3)

Guru Ji now gives an example from our daily life. He says: "O my mind bear, love for your God, just as water has for milk. (When put on heat), the water (in the milk) bears the brunt of heat (and gets evaporated, but), it does not let the milk to be consumed. God Himself unites such separated (true lovers with Him), and grants them true glory.” (4)

Lastly, Guru Ji gives the example of a “chakwi” (The female of a bird species in India, which on being separated from its male partner in the night, keeps waiting for the sun to rise, so that it can be reunited with it. Therefore, it has intense love for the sun as well). So Guru Ji says: "O my mind, have such a love for your God as the chakwi has for the sun. It does not sleep even for a moment during the entire night, because it deems the sun as near (even when actually) far away (in the other hemisphere), very near. But the self-conceited person never understands (this kind of love), while the Guruward person always deems Him in his presence (just as the chakwi, deems the sun so near it).”(5)

Commenting further on self-willed persons, Guru Ji says: “The self willed person tries to show off counting his (so called great) deeds, but he does not know that it is only what the Creator does, only that happens. (He does not understand that), even if all persons desire and make efforts, God’s worth (i.e. power) cannot be ascertained. It is only through the Guru's word that we find Him, and it is only by merging in the True God, that we find (true) peace.”(6)

Enumerating the virtues of seeking the true Guru’s guidance, he says: “If we meet the True Guru, he will help us to develop such a true love for God that it will never break. Through Guru's guidance we obtain Divine knowledge and gain insight into all the three worlds (earth, sky and water). If a person becomes a seeker after merits (of God), he will never forget the pure, immaculate Name.”(7)

Guru Ji now comments on the state of ordinary human beings, who, remaining ignorant of Divine knowledge, simply indulge in the affairs and revelries of the world and depart from here as ignorant as before. He says: “(Just as) birds who come to peck near the pool of water and then fly away, similarly, men in this world are guests for a short hour. After enjoying their play for a day or so, they will also depart from this world (without fulfilling the purpose of their life, i.e. meeting God). (O God) only that person is united (with You), whom You Yourself unite, and then that person, finds a seat in the true arena (i.e. Your true court).” (8)

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Once again stressing upon the basic principle, Guru Ji says: “Without (the guidance of) the Guru, true love for God does not arise and man’s dirt of ego is not washed off. When one is truly pierced (i.e. fully impressed) with the Guru’s word, the mind is fully satiated and he realizes his true self. Yes, it is only through the guidance of the Guru that we obtain self-realization. Except this, no other effort is of any avail.” (9)

In conclusion, Guru Ji comments: “Those (Guruward persons) who are united (with God), after being satiated by (Guru’s) word, need no further effort at union. On the other hand, the self-willed person does not understand this and having been separated from God, keeps on suffering. In short, O Nanak, for man, there is but one door and mansion to seek, and no other [which can be reached by meditating on God’s Name through the Guru’s guidance].” (10-11)

The message of this shabad is the true state of peace and bliss lies in eternal union with God. That union can only be obtained when under the guidance of the Guru we develop sincere and true love for God.