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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

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sireeraag mehlaa 1.

manmukh bhulai bhulaa-ee-ai bhoolee tha-ur na kaa-ay.
 gur bin ko na dikhaava-ee anDhee aavai jaa-ay.
 gi-aan padaarath kho-i-aa thagi-aa muthaa jaa-ay. ||1||
 baabaa maa-i-aa bharam bhulaa-ay.
 bharam bhulee dohaagane naa pir ank samaa-ay. ||1||
 rahaa-o.
 bhoolee firai disantree bhoolee garihu taj jaa-ay.
 bhoolee doongar thal charhai bharmai man dolaa-ay.
 Dharahu vichhunnee ki-o milai garab muthee billaa-ay.
 ||2||
 vichhurhi-aa gur maylsee har ras naam pi-aar.

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saach sahj sobhaa ghaanee har gun naam aDhaar.
 ji-o bhaavai ti-o rakh too^N mai tujh bin kavan bhataar. ||3||
 akhar parh parh bhulee-ai bhaykhee bahut abhimaan.
 tirath naataa ki-aa karay man meh mail gumaan.
 gur bin kin samjaa-ee-ai man raajaa sultaan. ||4||
 paraym padaarath paa-ee-ai gurmukh tat veechaar.
 saa Dhan aap gavaa-i-aa gur kai sabad seegaar.
 ghar hee so pir paa-i-aa gur kai hayt apaar. ||5||
 gur kee sayvaa chaakree man nirmal sukh ho-ay.
 gur kaa sabad man vasi-aa ha-umai vichahu kho-ay.
 naam padaarath paa-i-aa laabh sadaa man ho-ay. ||6||
 karam milai taa paa-ee-ai aap na la-i-aa jaa-ay.
 gur kee charnee lag rahu vichahu aap gavaa-ay.
 sachay saytee rat-i-aa sacho palai paa-ay. ||7||
 bhulan andar sabh ko abhul guroo kartaar.
 gurmat man samjhaa-i-aa laagaa tisai pi-aar.
 naanak saach na veesrai maylay sabad apaar. ||8||12||

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji advised us about the kind of true love and affection we should develop for God under the Guru's guidance. He also commented on the attitude of self-conceited persons, who do not care for the Guru's guidance, and waste their energies in fruitless pursuits, as per the dictates of their own minds.

In this shabad, Guru Ji comments further on the fate of self-conceited persons. He describes the best way for their redemption. Comparing the self-conceited person with a woman deserted by her husband, Guru Ji says: "The self-willed soul bride strays from the right path, and finds no place of rest. Except the Guru, no one can show her the right path. So the blinded one keeps coming and going in and out of this world again and again. In this way, the (self-conceited) person is deprived of Divine knowledge, and he departs defrauded and pillaged (of spiritual bliss) from this world." (1)

Giving the basic reason for the humans' going astray, Guru Ji says: "O' my friend, it is Maya (the worldly temptation), which deludes with its illusion. Then the unfortunate bride (soul) lost in this illusion, cannot unite with her Spouse (the God Almighty)." (1-pause)



Elaborating further on the fate of a deluded self-conceited person, Guru Ji says: “The self-conceited soul-bride, abandoning her own home (or inner-self), wanders and gets lost in foreign lands (i.e. all kinds of risky rituals, and cults). Having strayed from the right path, she climbs mountains and sand-dunes (in the form of all kinds of difficult and dangerous pilgrimages and other austerities), and being in doubt, her mind wavers. How can she, separated from the Primal Being by His own commands due to her deeds of earlier birth, unite with Him? Deluded by her self-conceit she wails.” (2)

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But in his compassion, Guru Ji gives hope even to such persons who otherwise have no hope and tells them how they can find relief from their misery. He says: “The Guru will unite the separated ones by imbuing them with love for God’s Name. By teaching them how to make God’s Name their mainstay, they will be enabled to obtain truth, tranquility and great glory (in God’s court). They will humbly pray: “O God, save us, in whatever way it pleases You, (because) without You, I have no other Master.”(3)

Once again removing any doubts about the uselessness of religious studies and pilgrimages without the guidance of the Holy guide, Guru Ji says: “By continually reading books, men commit mistakes or are lost in delusion. They take great pride in wearing diverse religious garbs. What is the use of bathing in holy waters, when one’s mind is filled with the dirt of ego? How, without (the guidance of) the Guru, can true understanding be imparted to the mind, which (in its self- conceit) thinks itself to be a king and an emperor (i.e. regards itself as the wisest of all persons)?”(4)

Now describing the blessings obtained by a Guru ward bride (soul), Guru Ji says: “By reflecting on the essence of the Guru’s advice, one obtains the commodity (i.e. a true feeling of love for the Creator). Such a bride-soul sheds her self-conceit by decking herself with the Guru’s word (i.e. following his advice). Such a bride-soul finds her groom (the Creator) in her own heart.” (5)

Describing how the Guru’s advice leads us to the blessings described above, Guru Ji says: “By serving (i.e. following the advice of) the Guru, the mind becomes pure, and one attains peace. When the Guru’s word is enshrined in the mind (i.e. when the mind is fully convinced about the Guru’s advice), it sheds its ego from within. Then the person acquires the wealth of Name and in this way the mind always earns the profit (of spiritual bliss).” (6)

Guru Ji, however, cautions us and says: “It is only by God’s grace that God’s Name is obtained and not by one’s own efforts. (Therefore, O brother), shedding self-conceit, remain attached to the Guru’s feet (i.e. keep following his advice). (This is the basic principle that) by being imbued with the love of the True (Guru), one obtains the Truth (i.e. the True Creator).” (7)

Explaining further, the above idea, Guru Ji says: “All are subject to making mistakes; only the Guru and the Creator are infallible. Whosoever instructs his mind through the Guru’s teachings is imbued with love and devotion for God. Finally, O Nanak, whom the Guru unites with the infinite Word, never forsakes the True Name.” (8-12)

The message of the shabad is that delusion of Maya (i.e. attachment with worldly wealth and power) is the root cause of man’s troubles and his continuous alienation from God. The only way to reunite with our eternal Creator is by cultivating true love for Him (and not by performing rituals and undertaking pilgrimages). This can be acquired only by shedding one’s ego and following the Guru’s advice sincerely.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਮੋਹਣੀ ਸੁਤ ਬੰਧਪ ਘਰ ਨਾਰਿ ॥
ਧਨਿ ਜੋਬਨਿ ਜਗੁ ਠਗਿਆ ਲਬਿ ਲੋਭਿ ਅਹੰਕਾਰਿ ॥
ਮੋਹ ਠਗਉਲੀ ਹਉ ਮੁਈ ਸਾ ਵਰਤੈ ਸੰਸਾਰਿ ॥੧॥

sireeraag mehlāa 1.

tarisnaa maa-i-aa mohnee suṭ banDhap ghar naar.
Dhan joban jag thagi-aa lab lobh aha^Nkaar.
moh thag-ulee ha-o mu-ee saa vartai sansaar. ||1||



ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਵਈ ਤੂੰ ਭਾਵਹਿ ਸੁਖੁ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

ਨਾਮੁ ਸਾਲਾਹੀ ਰੰਗੁ ਸਿਉ ਗੁਰ ਕੈ ਸਬਦਿ ਸੰਤੋਖੁ ॥
ਜੋ ਦੀਸੈ ਸੋ ਚਲਸੀ ਕੂੜਾ ਮੋਹੁ ਨ ਵੇਖੁ ॥
ਵਾਟ ਵਟਾਉ ਆਇਆ ਨਿਤ ਚਲਦਾ ਸਾਬੁ ਦੇਖੁ ॥੨॥
ਆਖਣਿ ਆਖਹਿ ਕੇਤੜੇ ਗੁਰ ਬਿਨੁ ਬੂਝ ਨ ਹੋਇ ॥
ਨਾਮੁ ਵਡਾਈ ਜੇ ਮਿਲੈ ਸਚਿ ਰਪੈ ਪਤਿ ਹੋਇ ॥

mayray pareetamaa mai tujh bin avar na ko-ay.
mai tujh bin avar na bhaav-ee too^N bhaaveh sukh ho-ay.
||1|| rahaa-o.
naam saalaah-ee rang si-o gur kai sabad santokh.
jo deesai so chalsee koorhaa moh na vaykh.
vaat vataa-oo aa-i-aa nit chaldaa saath daykh. ||2||
aakhan aakhahi kayt-rhay gur bin boojh na ho-ay.
naam vadaa-ee jay milai sach rapai pat ho-ay.

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ਜੋ ਤੁਧੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਖੋਟਾ ਖਰਾ ਨ ਕੋਇ ॥੩॥
ਗੁਰ ਸਰਣਾਈ ਛੁਟੀਐ ਮਨਮੁਖ ਖੋਟੀ ਰਾਸਿ ॥
ਅਸਟ ਧਾਤੁ ਪਾਤਿਸਾਹ ਕੀ ਘੜੀਐ ਸਬਦਿ ਵਿਗਾਸਿ ॥
ਆਪੇ ਪਰਖੇ ਪਾਰਖੁ ਪਵੈ ਖਜਾਨੈ ਰਾਸਿ ॥੪॥
ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ ॥
ਕਹਣੈ ਹਾਥ ਨ ਲਭਈ ਸਚਿ ਟਿਕੈ ਪਤਿ ਪਾਇ ॥
ਗੁਰਮਤਿ ਤੂੰ ਸਾਲਾਹਣਾ ਹੋਰੁ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥੫॥
ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਭਾਵਈ ਤਿਤੁ ਤਨਿ ਹਉਮੈ ਵਾਦੁ ॥
ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ ਬਿਖਿਆ ਦੂਜਾ ਸਾਦੁ ॥
ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਮਾਇਆ ਫੀਕਾ ਸਾਦੁ ॥੬॥
ਆਸਾ ਅੰਦਰਿ ਜੰਮਿਆ ਆਸਾ ਰਸ ਕਸ ਖਾਇ ॥
ਆਸਾ ਬੰਧਿ ਚਲਾਈਐ ਮੁਹੇ ਮੁਹਿ ਚੋਟਾ ਖਾਇ ॥
ਅਵਗਣਿ ਬਧਾ ਮਾਰੀਐ ਛੁਟੈ ਗੁਰਮਤਿ ਨਾਇ ॥੭॥

jo tuDh bhaaveh say bhalay khotaa kharaa na ko-ay. ||3||
gur sarnaa-ee chhutee-ai manmukh khotee raas.
asat Dhaat paatisaah kee gharhee-ai sabad vigaas.
aapay parkhay paarkhoo pavai khajaanai raas. ||4||
tayree keemat naa pavai sabh dithee thok vajaa-ay.
kahnai haath na labh-ee sach tikai pat paa-ay.
gurmat too^N salaahnaa hor keemat kahan na jaa-ay. ||5||
jit tan naam na bhaav-ee tit tan ha-umai vaad.
gur bin gi-aan na paa-ee-ai bikh-aa doojaa saad.
bin gun kaam na aavee maa-i-aa feekaa saad. ||6||
aasaa andar jammi-aa aasaa ras kas khaa-ay.
aasaa banDh chala-ee-ai muhay muhi chotaa khaa-ay.
avgan baDhaa maaree-ai chhootai gurmat naa-ay. ||7||

ਪੰਨਾ ੬੨

ਸਰਬੇ ਬਾਈ ਏਕੁ ਤੂੰ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ॥
ਗੁਰਮਤਿ ਸਾਚਾ ਮਨਿ ਵਸੈ ਨਾਮੁ ਭਲੇ ਪਤਿ ਸਾਖੁ ॥
ਹਉਮੈ ਰੋਗੁ ਗਵਾਈਐ ਸਬਦਿ ਸਚੈ ਸਚੁ ਭਾਖੁ ॥੮॥
ਆਕਾਸੀ ਪਾਤਾਲਿ ਤੂੰ ਤ੍ਰਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ ॥
ਆਪੇ ਭਗਤੀ ਭਾਉ ਤੂੰ ਆਪੇ ਮਿਲਹਿ ਮਿਲਾਇ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਰਜਾਇ ॥੯॥੧੩॥

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sarbay thaa-ee ayk too^N ji-o bhaavai ti-o raakh.
gurmat saachaa man vasai naam bhalo pat saakh.
ha-umai rog gavaa-ee-ai sabad sachai sach bhaakh. ||8||
aakaasee paatal too^N taribhavan rahi-aa samaa-ay.
aapay bhagtee bhaa-o too^N aapay mileh milaa-ay.
naanak naam na veesrai ji-o bhaavai tivai rajaa-ay. ||9||13||

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji stated that it is Maya (the worldly temptation), which deludes the whole world with its illusion. That is why the unfortunate human soul, lost in this illusion, cannot unite with her Spouse (God).

In this shabad, he elaborates on the attributes of Maya and explains how in different guises it entangles man in its web, and makes him suffer. He says: "The desire for Maya is very tempting. In the guise of sons, relatives, houses and wives, it has entrapped all. Yes, the desire for wealth, youth (beauty), lust, greed and pride has cheated the whole world. This poison of attachment (to relatives and possessions), so much pervades the whole world that it has lost all its consciousness."(1)

So Guru Ji prays to God on our behalf, and says: "O my Beloved (God), without You, I don't have any body else (who can save me from this poison of Maya). Without You, nothing else is pleasing to me. Only by loving You am I at peace."(1-pause)

Guru Ji then instructs his mind (and us), and says: "O my mind, praise God's Name with love. In the Guru's word lies peace and contentment. All that is visible will depart; therefore, do not get attached to false show. You have come like a way-farer on the way. You can observe yourself that your company is passing away each day (so you will also depart one day)."(2)



Guru Ji, further comments: “Many explain religious texts, but without the Master’s instruction true realization cannot be found. But if one receives the boon of Name (through the Guru), one is imbued with truth and obtains true honor.”

However Guru Ji wants to acknowledge one basic truth, and addressing God he says: “(O God), those who are pleasing to You are good. (On his own), nobody is good or bad.” (3)

Now Guru Ji wants to explain one more fundamental concept. Citing the example of currency in a country, he says: “It is only through the Guru’s refuge that one is saved (from the entanglements of Maya), because no matter, whatever efforts a self-conceited person makes, his achievement remains unacceptable. It is like the situation that although, all the (eight) metals in a country belong to the king, yet it is only the metal, which bears the stamp of the King that is the acceptable currency. Similarly, (in the kingdom of God), it is the coin of the holy word (uttered by the Guru, which is considered true wealth and) brings pleasure (to the human soul). Further God Himself examines the human souls, and like good coins, He deposits (only the good souls) in His treasury (i.e. unites them with Himself)” (4)

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As stated above, God knows the value or worth of each and every one of us, but regarding the worth of the Creator Himself, Guru Ji says: “O God, I have seen and tried the whole earth, but Your value cannot be assayed. Simply by claiming, none has found Your limit. However, those who have reposed faith in Your Truth, they have obtained honor. (So for men) the Guru’s instruction is that they should simply praise You, and acknowledge that Your worth or limit cannot be described.” (5)

Listing other basic instructions of the Guru, he says: “The self that does not like the Name, is infested with ego and strife. Without the Guru, divine comprehension is not obtained and the mind starts relishing the poison of Maya. Lastly, without spiritual merits, nothing else will be of any use, and even the pleasures of Maya (i.e. worldly wealth and power), will taste insipid (i.e. worthless) in the end.” (6)

Now commenting on the state and fate of an ordinary human being, Guru Ji says: “Man is born, because of the desires (of his previous birth), and in this birth also, he experiences the good and bad results of his desires. It is in these desires that he is bound down, and driven away (into the next world, where) he undergoes severe punishment, and it is by following the Guru’s teachings, that he finds release.” (7)

In order to save ourselves from such punishment, Guru Ji tells us to pray to God humbly and say: “(O God), everywhere, it is You alone (who is the Supreme Master). So please save us, as You will. (Please bless us), so that through the Guru’s instruction, the True God abides in our heart. It is in the company of Your good Name that one is received in Your court with honor, (because) by uttering the true Word (i.e. your Name) we get rid of the malady of ego.” (8)

Concluding this shabad with a humble prayer, Guru Ji says: “(O God), You are pervading in all the skies, nether regions and all the three worlds. On Your own, You imbue some with (Your) devotion and love, and on Your own, you unite (them with You). I, Nanak, pray: “You may keep me in any condition (of joy or sorrow), as it pleases You, but bless me that Your Name may never go out of my mind” (9-13)

The message of the shabad is that, we should remember that excessive attachment to Maya (or entanglement in worldly pleasures and desires) is the real cause of our continuous sufferings and births and deaths. In order to get rid of this vicious circle, we should pray to the Timeless One to unite us with the true Guru, and favor us with the boon of His true Name (i.e. true love and devotion).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥
ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਊਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਮੈ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥੧॥

sireeraag mehlā 1.

raam naam man bayDhi-aa avar ke karee veechaar.
sabad surat sukḥ oopjai parabḥ raata-o sukḥ saar.
ji-o bhaavai ti-o raakh too^N mai har naam aDhaar. ||1||



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| ਮਨ ਰੇ ਸਾਚੀ ਖਸਮ ਰਜਾਇ ॥ ਜਿਨਿ ਤਨੁ ਮਨੁ ਸਾਜਿ ਸੀਗਾਰਿਆ ਤਿਸੁ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥ | man ray saachee <u>khasam</u> rajaa-ay. jin <u>tan</u> man saaj seegaari-aa <u>tis</u> saytee liv laa-ay. 1 rahaa- o. <u>tan</u> baisantar homee-ai ik ra ^{tee} <u>tol</u> kataa-ay. <u>tan</u> man sam <u>Dhaa</u> jay karee an- <u>din</u> agan jalaa-ay. har naamai <u>tul</u> na puj-ee jay <u>lakh</u> kotee karam kamaa-ay. 2 ara <u>Dh</u> sareer kataa-ee-ai sir karva <u>t</u> <u>Dharaa</u> -ay. <u>tan</u> haimanchal gaalee-ai <u>bhee</u> man <u>tay</u> rog na jaa-ay. har naamai <u>tul</u> na puj-ee <u>sabh</u> di ^{thee} <u>thok</u> vajaa-ay. 3 kanchan kay kot <u>da^t</u> karee baho haivar gaivar <u>daan</u> . <u>bhoom</u> <u>daan</u> ga-oo-aa <u>ghanee</u> <u>bhee</u> antar garab gumaan. raam naam man bay <u>Dhi</u> -aa gur <u>dee</u> -aa sach <u>daan</u> . 4 |
| ਤਨੁ ਬੈਸੰਤਰਿ ਹੋਮੀਐ ਇਕ ਰਤੀ ਤੋਲਿ ਕਟਾਇ ॥ ਤਨੁ ਮਨੁ ਸਮਧਾ ਜੇ ਕਰੀ ਅਨਦਿਨੁ ਅਗਨਿ ਜਲਾਇ ॥ ਹਰਿ ਨਾਮੈ ਤੁਲਿ ਨ ਪੁਜਈ ਜੇ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਇ ॥੨॥ | |
| ਅਰਧ ਸਰੀਰੁ ਕਟਾਈਐ ਸਿਰਿ ਕਰਵਤੁ ਧਰਾਇ ॥ ਤਨੁ ਹੈਮੰਚਲਿ ਗਾਲੀਐ ਭੀ ਮਨ ਤੇ ਰੋਗੁ ਨ ਜਾਇ ॥ ਹਰਿ ਨਾਮੈ ਤੁਲਿ ਨ ਪੁਜਈ ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ ॥੩॥ ਕੰਚਨ ਕੇ ਕੋਟ ਦਤੁ ਕਰੀ ਬਹੁ ਹੈਵਰ ਗੈਵਰ ਦਾਨੁ ॥ ਭੂਮਿ ਦਾਨੁ ਗਊਆ ਘਣੀ ਭੀ ਅੰਤਰਿ ਗਰਬੁ ਗੁਮਾਨੁ ॥ ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਗੁਰਿ ਦੀਆ ਸਚੁ ਦਾਨੁ ॥੪॥ | |

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| ਮਨਹਨ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥ ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ॥ ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥ ਸਭੁ ਕੋ ਉਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥ ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ ॥ ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਧੁਰਿ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ ॥੬॥ | manhath <u>buDhee</u> kaytee-aa kaytay bay <u>d</u> beechaar. kaytay ban <u>Dhan</u> jee-a kay gurmukh <u>mokh</u> <u>du</u> -aar. sachahu orai <u>sabh</u> ko upar sach aachaar. 5 <u>sabh</u> ko oochaa aakhee-ai neech na <u>deesai</u> ko-ay. iknai <u>bhaa</u> ^N day saaji-ai ik chaanan <u>ti</u> hu lo-ay. karam milai sach paa-ee-ai <u>Dhur</u> <u>bakhas</u> na maytai ko-ay. 6 saa <u>Dh</u> milai saa <u>Dhoo</u> janai santokh <u>vasai</u> gur <u>bhaa</u> -ay. akath kathaa veechaaree-ai jay satgur maahi samaa-ay. pee amrit <u>santokhi</u> -aa <u>dargahi</u> pai <u>Dhaa</u> jaa-ay. 7 <u>ghat</u> <u>ghat</u> vaajai kinguree an-din sabad <u>subhaa</u> -ay. virlay ka-o soj ^{hee} pa-ee gurmukh <u>man</u> samj ^{haa} -ay. naanak naam na veesrai <u>chhootai</u> sabad <u>kamaa</u> -ay. 8 14 |
| ਸਾਧੁ ਮਿਲੈ ਸਾਧੁ ਜਨੈ ਸੰਤੋਖੁ ਵਸੈ ਗੁਰ ਭਾਇ ॥ ਅਕਥ ਕਥਾ ਵੀਚਾਰੀਐ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਸੰਤੋਖਿਆ ਦਰਗਹਿ ਪੈਧਾ ਜਾਇ ॥੭॥ ਘਟਿ ਘਟਿ ਵਾਜੈ ਕਿੰਗੁਰੀ ਅਨਦਿਨੁ ਸਬਦਿ ਸੁਭਾਇ ॥ ਵਿਰਲੇ ਕਉ ਸੋਝੀ ਪਈ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਇ ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਛੂਟੈ ਸਬਦੁ ਕਮਾਇ ॥੮॥੧੪॥ | |

SIRI RAAG MOHALLA 1

Guru Ji concluded the previous shabad, with a prayer to Akal Purakh (Timeless One), saying: “(O God), You may keep me in any condition (of joy or sorrow), as it pleases You, but bless me that Your Name may never go out of my mind.”

In this shabad, he stresses upon the supremacy and efficacy of meditating on God’s Name over all other methods of trying to attain to Him. On the basis of his personal experience, he says: “My heart is pierced by (i.e. totally imbued with the love of) the Name Divine; what more I need to reflect upon? When the (inner) consciousness is attuned to the Word (or God’s Name), a state of bliss arises, and being imbued with the love of God, one enjoys the essence of all pleasures. (Therefore, O God, You may) keep me in any state You like, but let Your Name remain my sole support.” (1)

Advisins his mind, and in fact all mortals, Guru Ji says: “O my mind, true i.e. just is the will of our Master. Therefore, you should remain attained to Him, who has created and embellished our mind and body.” (1-pause)

Now Guru Ji compares the advantages of dwelling on God’s Name with other very difficult methods, which used to be practiced in the past. He says: “One may cut one’s body into (tiny pieces) of *ratti*-weight (111 mgs) and offer them in sacrificial fire. One may make one’s mind and body as ritual firewood and daily burn them in fire; still, these do not equal the merit of (dwelling on God’s) Name, even if one makes millions of such ritual acts.” (2)

Continuing the above comparison, he says: “One may have a saw on one’s head and get one’s body cut into two pieces. Or one may let one’s body be frozen to death in the (snows of) the Himalayas. Even then the malady of ego will not go out of



the mind. It has been tried and tested that (none of these ritual acts) equal devotion to God's Name." (3)

After commenting on the ineffectiveness of practicing austerities and doing penances, Guru Ji comments on the merits of giving charities. He says: "One may give away in charity, castles of gold, splendid horses and elephants, or may donate land and many cows; but still pride and ego remain in one's mind. But, my Guru has given me the true (i.e. most effective) gift, and my mind and has been pierced (i.e. totally imbued with the love of God's) Name." (4)

In summary, Guru Ji says: "There may be many theories advocating rigid discipline of mind (Hath Yoga), or reading holy books, such as the Vedas and reflecting on them. There are many other methods, which prove to be only bonds for the soul, but salvation is obtained only by following the Guru's instructions. Every thing (i.e. every other method) is unequal to the realization of Truth, but higher still is truthful living (in accordance with the Guru's advice and dwelling on the Name)." (5)

However, Guru Ji wants to caution us that we should never let self- conceit enter our mind. We should not consider those as inferior who follow spiritual paths different from ours. Rather Guru Ji teaches us to be humble and says: "We should consider all others superior to us, no body should seem inferior. (We should remember that it is) the Creator who has fashioned all the pots (i.e. the humans) and one Light is pervading the three worlds. It is through God's grace alone that Truth is obtained, and nobody can erase that pre-ordained gift." (6)

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Now describing the manner in which a person is blessed with the true way of salvation, Guru Ji says: "When a saint meets a saint, then love for the Master brings contentment to the mind. When he is fully immersed in the (teachings of the) true Guru he reflects on the Indescribable (God). Then drinking the nectar (i.e. love for the Creator and His creation), he is fully satiated and goes with honor to God's court." (7)

Guru Ji concludes this shabad with the observation that God's grace is showered on all, and not on a select few. But he says: "This flute of the sweet Word (or God's Name) is playing day and night in each and every heart. But only a very rare person becomes aware of this, through the Guru's advice. Therefore, Nanak prays that he may never forsake (God's) Name, because it is only by dwelling on the Word (of the Guru) that a person is emancipated." (8-14)

The message of the shabad is that, if we want to obtain salvation from perpetual pains of birth and death, then instead of subjecting ourselves to various kinds of hardships, such as living in caves or jungles or committing severities on our body, we should listen to the advice of the true Guru, recognize the spiritual music of God's love within our heart and merge in that bliss of God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਚਿਤੇ ਦਿਸਹਿ ਧਉਲਹਰ ਬਗੇ ਬੰਕ ਦੁਆਰ ॥
ਕਰਿ ਮਨ ਖੁਸੀ ਉਸਾਰਿਆ ਦੂਜੈ ਹੇਤਿ ਪਿਆਰਿ ॥
ਅੰਦਰੁ ਖਾਲੀ ਪ੍ਰੇਮ ਬਿਨੁ ਢਹਿ ਢੇਰੀ ਤਨੁ ਛਾਹੁ ॥੧॥
ਭਾਈ ਰੇ ਤਨੁ ਧਨੁ ਸਾਥਿ ਨ ਹੋਇ ॥
ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੇ ਗੁਰੁ ਦਾਤਿ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥
ਰਹਾਉ ॥

ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੇ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ ॥
ਆਗੈ ਪੂਛ ਨ ਹੋਵਈ ਜਿਸੁ ਬੇਲੀ ਗੁਰੁ ਕਰਤਾਰੁ ॥
ਆਪਿ ਛਡਾਏ ਫੁਟੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੨॥

ਪੰਨਾ ੬੩

ਮਨਮੁਖੁ ਜਾਣੈ ਆਪਣੇ ਧੀਆ ਪੂਤ ਸੰਜੋਗੁ ॥
ਨਾਰੀ ਦੇਖਿ ਵਿਗਾਸੀਅਹਿ ਨਾਲੇ ਹਰਖੁ ਸੁ ਸੋਗੁ ॥
ਗੁਰਮੁਖਿ ਸਬਦਿ ਰੰਗਾਵਲੇ ਅਹਿਨਿਸਿ ਹਰਿ ਰਸੁ ਭੋਗੁ ॥੩॥

sireeraag mehlā 1.

chitay dīseh Dha-ulhar bagay bank du-aar.
kar man khusee usaari-aa dojai hayt pi-aar.
andār khaalee paraym bin dheh dhayree tan chhaar. ||1||
bhaa-ee ray tan Dhan saath na ho-ay.
raam naam Dhan nirmalo gur daat karay parabh so-ay. ||1||
rahaa-o.
raam naam Dhan nirmalo jay dayvai dayvanhaar.
aagai poochh na hova-ee jis baylee gur kartaar.
aap chhadaa-ay chhutee-ai aapay bakhsanhaar. ||2||

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manmukh jaanai aapnay Dhee-aa poot sanjog.
naaree daykh vigaasee-ah naalay harakh so sog.
gurmukh sabad rangaavlay ahinis har ras bhog. ||3||
chit chalai vit jaavno saakat dol dolaa-ay.



ਚਿਤੁ ਚਲੈ ਵਿਤੁ ਜਾਵਣੈ ਸਾਕਤ ਡੋਲਿ ਡੋਲਾਇ ॥
 ਬਾਹਰਿ ਢੂੰਢਿ ਵਿਗੁਚੀਐ ਘਰ ਮਹਿ ਵਸਤੁ ਸੁਬਾਇ ॥
 ਮਨਮੁਖਿ ਹਉਮੈ ਕਰਿ ਮੁਸੀ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ ॥੪॥
 ਸਾਕਤ ਨਿਰਗੁਣਿਆਰਿਆ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥
 ਰਕਤੁ ਬਿੰਦੁ ਕਾ ਇਹੁ ਤਨੈ ਅਗਨੀ ਪਾਸਿ ਪਿਰਾਣੁ ॥
 ਪਵਣੈ ਕੈ ਵਸਿ ਦੇਹੁਰੀ ਮਸਤਕਿ ਸਚੁ ਨੀਸਾਣੁ ॥੫॥
 ਬਹੁਤਾ ਜੀਵਣੁ ਮੰਗੀਐ ਮੁਆ ਨ ਲੋੜੈ ਕੋਇ ॥
 ਸੁਖ ਜੀਵਣੁ ਤਿਸੁ ਆਖੀਐ ਜਿਸੁ ਗੁਰਮੁਖਿ ਵਸਿਆ ਸੋਇ ॥
 ਨਾਮ ਵਿਹੁਣੈ ਕਿਆ ਗਣੀ ਜਿਸੁ ਹਰਿ ਗੁਰ ਦਰਸੁ ਨ ਹੋਇ ॥੬॥
 ਜਿਉ ਸੁਪਨੈ ਨਿਸਿ ਭੁਲੀਐ ਜਬ ਲਗਿ ਨਿਦਾ ਹੋਇ ॥
 ਇਉ ਸਰਪਨਿ ਕੈ ਵਸਿ ਜੀਅੜਾ ਅੰਤਰਿ ਹਉਮੈ ਦੋਇ ॥
 ਗੁਰਮਤਿ ਹੋਇ ਵੀਚਾਰੀਐ ਸੁਪਨਾ ਇਹੁ ਜਗੁ ਲੋਇ ॥੭॥
 ਅਗਨਿ ਮਰੈ ਜਲੁ ਪਾਈਐ ਜਿਉ ਬਾਰਿਕ ਦੂਧੈ ਮਾਇ ॥
 ਬਿਨੁ ਜਲ ਕਮਲ ਸੁ ਨਾ ਥੀਐ ਬਿਨੁ ਜਲ ਮੀਨੁ ਮਰਾਇ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸਿ ਮਿਲੈ ਜੀਵਾ ਹਰਿ ਗੁਣ ਗਾਇ ॥੮॥੧੫॥

baahar dhoondh viguchee-ai ghar meh vasat̃ suthaa-ay.
 manmukh ha-umai kar musee gurmukh palai paa-ay. ||4||
 saakat̃ nirguni-aari-aa aapṇaa mool pachhaan.
 rakat̃ bind̃ kaa ih tano agnee paas piraañ.
 pavṇai kai vas dayhuree mastak sach neesaañ. ||5||
 bahuṭaa jeevañ mangee-ai mu-aa na lorhai ko-ay.
 sukh̃ jeevañ tis aakhee-ai jis gurmukh vasi-aa so-ay.
 naam vihoonay ki-aa gaṇee jis har gur daras na ho-ay. ||6||
 ji-o supnai nis bhulee-ai jab lag nidraa ho-ay.
 i-o sarpan kai vas jee-arhaa antar ha-umai do-ay.
 gurmat̃ ho-ay veechaaree-ai supnaa ih jag lo-ay. ||7||
 agan marai jal paa-ee-ai ji-o baarik dooDhai maa-ay.
 bin jal kamal so naa thee-ai bin jal meen maraa-ay.
 naanak gurmukh har ras milai jeevaa har guñ gaa-ay.
 ||8||15||

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SIRI RAAG MOHALLA 1

In one of the previous shabads (8-12), Guru Ji gave us the message that the delusion of Maya (i.e. attachment for worldly wealth and power) is the root cause of man's troubles, and his continuous denial of the bliss of union with God. But majority of people are still obsessed with amassing more and more wealth, building big mansions and indulging in all kinds of sinful pleasures.

Commenting on all such worldly pursuits, Guru Ji says: "(O man), you may be seeing these white marble mansions, decorated with murals and white doors, which you have built for pleasing your mind and out of love for the other (i.e. love of Maya). (Remember that) without love (for God) in your heart all these mansions are of no use, because one day your body, (and all these mansions) will crumble into heaps of dust." (1)

So, advising us lovingly and gently, he says: "O' brother, this body and wealth (of yours) will not accompany you (on your journey to the next world). God's Name is the purest wealth (which will accompany you after death, and this wealth) is obtained only if God bestows this gift on you through the Guru." (1-pause)

Describing further the attributes of the wealth of God's Name, Guru Ji says: "Yes, the wealth of God's Name is immaculate, but one gets it only if the Giver Himself bestows. He who is blessed with this wealth of Name (i.e. God's love), and whose friend is the God the Creator, he is asked no questions in the hereafter. But only if (God) Himself saves us (from the attachment for worldly wealth), then we are saved and it is only He, who can forgive (all one's sins)." (2)

Next comparing a Guru ward's state of mind with that of a self-willed person or an apostate, Guru Ji says: "The self-willed person thinks the daughters, sons and relatives, as his own. He is elated seeing his wife (and other relatives), who bring him both pleasure and pain. On the other hand, the Guru wards remain dyed in the ecstasy of the holy Word (of the Guru) and enjoy the elixir of God's Name day and night." (3)

Continuing the above comparison, Guru Ji says: "When the self-conceited worshipper of power loses his wealth, his mind is worried and shaken. He does not realize that real wealth (i.e. the true source of happiness) is present in his own house (i.e. within his own heart), and trying to find it outside, he suffers. The self-conceited are robbed (of this wealth) because of ego, while the Guru wards gain it." (4)

Guru Ji now draws the attention of the self-conceited worshippers of power to their reality. Addressing them directly, Guru Ji says: "O merit less worshipper of power, recognize your true essence. (Remember that) this body made of mother's blood and father's semen shall, in the end, be consigned to flames. This body (of yours) is dependent upon (a predestined number of breaths) and for sure you have to die one day." (5)



Therefore, advising us how we can lead this limited life span in peace and happiness, he says: "Everyone asks for a long life; no body wishes to die. However, happy is the life of only that person in whose heart abides the God God by Guru's grace. Why count as living those (unfortunate) persons who are without devotion to God's Name, and who never get to see their Guru and God?"(6)

Next giving the example of dreams, Guru Ji tells us why man is always running after worldly wealth. He says: "Just as every night one forgets (reality) in a dream, as long as one is asleep, similarly, under the influence of she-serpent (of Maya), the self remains in the grip of ego and duality. However, when man reflects through the Guru's instruction, he comes to understand that this worldly Maya is in fact a dream." (7)

Guru Ji concludes this shabad by explaining how the Guru's instruction helps mortals to understand the reality of the world, restrain worldly desires, and yet live a very peaceful and happy life. He gives very beautiful examples to drive home this point. He says: "Just as a fire is put out, when water is poured over it, just as a child's hunger is satisfied with the mother's milk, or just as without water lotus cannot blossom and fish cannot survive, similarly, it is only through the Guru that the life-giving God's elixir is obtained, therefore I, Nanak, live happily by singing the praises of God."(8)

The message of this shabad is that, worldly wealth or long life can not bring us true happiness. True happiness lies in enjoying the bliss of God's loving union, and that bliss can only be obtained by getting enlightened with the Guru's instruction and dwelling on God's Name.

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਭੁੰਗਰੁ ਦੇਖਿ ਡਰਾਵਣੇ ਪੇਈਅੜੈ ਡਰੀਆਸੁ ॥
 ਉਚਉ ਪਰਬਤੁ ਗਾਖੜੋ ਨਾ ਪਉੜੀ ਤਿਤੁ ਤਾਸੁ ॥
 ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਜਾਣਿਆ ਗੁਰਿ ਮੇਲੀ ਤਰੀਆਸੁ ॥੧॥
 ਭਾਈ ਰੇ ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਂਉ ॥
 ਪੂਰਾ ਸਤਿਗੁਰੁ ਰਸਿ ਮਿਲੈ ਗੁਰੁ ਤਾਰੇ ਹਰਿ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥
 ਚਲਾ ਚਲਾ ਜੇ ਕਰੀ ਜਾਣਾ ਚਲਣਹਾਰੁ ॥
 ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਅਮਰੁ ਸੁ ਗੁਰੁ ਕਰਤਾਰੁ ॥
 ਭੀ ਸਚਾ ਸਾਲਾਹਣਾ ਸਚੈ ਬਾਨਿ ਪਿਆਰੁ ॥੨॥
 ਦਰ ਘਰ ਮਹਲਾ ਸੋਹਣੇ ਪਕੇ ਕੋਟ ਹਜਾਰ ॥
 ਹਸਤੀ ਘੋੜੇ ਪਾਖਰੇ ਲਸਕਰ ਲਖ ਅਪਾਰ ॥
 ਕਿਸ ਹੀ ਨਾਲਿ ਨ ਚਲਿਆ ਖਪਿ ਖਪਿ ਮੁਏ ਅਸਾਰ ॥੩॥
 ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ਮਾਲੁ ਜਾਲੁ ਜੰਜਾਲੁ ॥
 ਸਭ ਜਗ ਮਹਿ ਦੇਹੀ ਫੇਰੀਐ ਬਿਨੁ ਨਾਵੈ ਸਿਰਿ ਕਾਲੁ ॥
 ਪਿੰਡੁ ਪੜੈ ਜੀਉ ਖੇਲਸੀ ਬਦਫੈਲੀ ਕਿਆ ਹਾਲੁ ॥੪॥
 ਪੁਤਾ ਦੇਖਿ ਵਿਗਸੀਐ ਨਾਰੀ ਸੇਜ ਭਤਾਰ ॥
 ਚੋਆ ਚੰਦਨੁ ਲਾਈਐ ਕਾਪੜੁ ਰੂਪੁ ਸੀਗਾਰੁ ॥
 ਖੇਹੁ ਖੇਹ ਰਲਾਈਐ ਛੋਡਿ ਚਲੈ ਘਰ ਬਾਰੁ ॥੫॥
 ਮਹਰ ਮਲੂਕ ਕਹਾਈਐ ਰਾਜਾ ਰਾਉ ਕਿ ਖਾਨੁ ॥
 ਚਉਧਰੀ ਰਾਉ ਸਦਾਈਐ ਜਲਿ ਬਲੀਐ ਅਭਿਮਾਨ ॥
 ਮਨਮੁਖਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਜਿਉ ਡਵਿ ਦਧਾ ਕਾਨੁ ॥੬॥
 ਹਉਮੈ ਕਰਿ ਕਰਿ ਜਾਇਸੀ ਜੋ ਆਇਆ ਜਗ ਮਾਹਿ ॥

ਪੰਨਾ ੬੪

ਸਭੁ ਜਗੁ ਕਾਜਲ ਕੋਠੜੀ ਤਨੁ ਮਨੁ ਦੇਹ ਸੁਆਹਿ ॥
 ਗੁਰਿ ਰਾਖੇ ਸੇ ਨਿਰਮਲੇ ਸਬਦਿ ਨਿਵਾਰੀ ਭਾਹਿ ॥੭॥

sireeraag mehlā 1.

doongar daykh daraavno pay-ee-arhai daree-aas.
 oocha-o parbat gaakh-rho naa pa-orhee tit taas.
 gurmukh antar jaani-aa gur maylee taree-aas. ||1||
 bhaa-ee ray bhavjal bikhām daraa^N-o.
 pooraa satgur ras milai gur taaray har naa-o. ||1|| rahaa-o.
 chala chala jay karee jaanaa chalanhaar.
 jo aa-i-aa so chalsee amar so gur kartaar.
 bhee sachaa salaahnaa sachai thaana pi-aar. ||2||
 dar ghar mehlā sohney pakay kot hajaar.
 hastee ghorhay paakh-ray laskar lakh apaar.
 kis hee naal na chali-aa khap khap mu-ay asaar. ||3||
 su-inaa rupaa sanchee-ai maal jaal janjaal.
 sabh jag meh dohee fayree-ai bin naavai sir kaal.
 pind parhai jee-o khaylsee badfailee ki-aa haal. ||4||
 putaa daykh vigsee-ai naaree sayj bhataar.
 cho-aa chandan laa-ee-ai kaaparh roop seegaar.
 khayhoo khayh rala-ee-ai chhod chalai ghar baar. ||5||
 mahar malook kahaa-ee-ai raajaa raa-o ke khaan.
 cha-uDhree raa-o sadaa-ee-ai jal balee-ai abhimaan.
 manmukh naam visaari-aa ji-o dav daDhaa kaan. ||6||
 ha-umai kar kar jaa-isee jo aa-i-aa jag maahi.

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sabh jag kaajal koth-rhee tan man dayh su-aahi.
 gur raakhay say nirmalay sabaq nivaaree bhaahi. ||7||
 naanak taree-ai sach naam sir saahaa paatisaahu.



| | |
|--|--|
| ਨਾਨਕ ਤਰੀਐ ਸਚਿ ਨਾਮਿ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ ॥ | mai har naam na veesrai har naam raṭan vaysaahu. |
| ਮੈ ਹਰਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਹਰਿ ਨਾਮੁ ਰਤਨੁ ਵੇਸਾਹੁ ॥ | manmukh bha-ojal pach mu-ay gurmukh ṭaray athaahu. |
| ਮਨਮੁਖ ਭਉਜਲਿ ਪਚਿ ਮੁਏ ਗੁਰਮੁਖਿ ਤਰੇ ਅਥਾਹੁ ॥੮॥੧੬॥ | 8 16 |

SIRI RAAG MOHALLA 1

In the previous shabad Guru Ji gave the message that worldly wealth or long life can not bring us true happiness. True happiness lies in enjoying the bliss of God's loving union, and that bliss can only be obtained by getting enlightened with the Guru's instruction and dwelling on God's Name. But the problem is that many faiths say that it is extremely difficult to reach God, and that to meet Him we have to undergo severe penances, austerities and sacrifices.

Guru Ji begins this shabad by comparing the above situation of a seeker of God with that of a young bride, who is told that her beloved spouse lives in a high mansion on a hill, surrounded by ocean on all sides. She is terrified first, but then she finds a true guide, who helps her to join her spouse quite easily.

Using this metaphor to describe man's spiritual journey to God, Guru Ji says: "Looking at the dreadful mountain from my parents' house (i.e. this world), I was completely terrified. I had no ladder to reach that high and tortuous mountain (where, I was told, lived my spouse). But then I was blessed with the guidance of the Guru, and realized that God resides right in my heart, and in this way the Guru united me with (God), and I crossed the ocean (of separation between me and Him)." (1)

So Guru Ji lovingly tells us a great secret : "O' my (dear) brothers, this world is (like) a dreadful ocean Maya). But if a person is fortunate enough to obtain the love of the true Guru, then he will ferry him across by (letting him board the ship of) God's Name." (1-pause)

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Guru Ji now wants to educate the mortal further about the reality of life and inevitability of death, and it is not enough only to admit and realize that one-day, definitely everyone has to depart from here. He says: "If I keep on repeating that I have to depart from here, (there is nothing new in this saying). Because (this is a hard fact that) whosoever has come (in this world) has to go (one day); only the God-Creator is eternal. (So in addition to remembering the inevitability of death), one must praise that eternal God with love (and devotion) in holy congregation." (2)

Once again Guru Ji reminds man about the uselessness of his possessions if he has no love for God. He says: "Beautiful gate-ways, houses, palaces and thousands of solidly built forts, elephants, horses with their saddles, and limitless armies, in millions will not accompany anyone. Many ignorant persons have exhausted themselves in their pursuit and died." (3)

Continuing with his comments on worldly possessions, Guru Ji says: "Men may amass gold and silver which are but the snare of wealth. He may proclaim his greatness by the beat of drum in the whole world, but without God's Name, the fear of death hovers over his head. When the life's play is over, the body falls down dead. (Only then do we realize) what kind of fate awaits the evil-doers." (4)

Describing further the ways of the world, Guru Ji says: "Man is pleased seeing his sons, and a woman (is delighted, seeing) her groom on the couch. We apply scent and sandalwood paste, and deck ourselves with beautiful clothes, (but ultimately), the dust (of our body) is mingled with rest of dust, and leaving our home and hearth behind, (we depart from here)." (5)

Next, commenting on man's egoistic nature, Guru Ji says: "Man may be called a chief, a prince, a Muslim noble and a headman, but all this is burning oneself in ego. In this way, the egocentric who has forgotten the Divine Name, becomes like a reed burnt in jungle fire." (6)

Summing up the above, Guru Ji says: "Whosoever comes in this world, (without meditation on God's Name). he would



depart from here obsessed with self- conceit. (Because) this entire world is like a storehouse of black soot and passing through this store, the body and mind get stained with ashes (i.e. darkness of sins and evil). Only those persons come out pure or unpolluted (out of this black-soot-chamber) whom the Guru saves and who through the Guru's word quench their fire (of lusts and evil temptations).”(7)

Guru Ji concludes this shabad with the statement: “O Nanak, man swims across (the world-ocean) only by dwelling on the True Name of God, who is the king of all kings. (Therefore, I only pray that) I may never forget the Name Divine which is the jewel I have bought and is my real wealth, on which I can depend. (O brothers, remember that) the self-willed are consumed in the dreadful and unfathomable (world) ocean, while the Guru wards swim across it.”(8-16)

The message of this shabad is that is like a dreadful ocean and a store house of black soot. Therefore, generally, whosoever comes in this world, gets polluted with self- conceit and darkness of other sins. But those who follow the Guru’s advice and dwell on God’s Name, while living amidst the worldly Maya, easily swim across this ocean, and come out unpolluted and pure. They reunite with God, and enjoy eternal bliss.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ ਕੀ ਧੋਖ ॥
ਮੁਕਾਮੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਹੈ ਨਿਹਚਲੁ ਲੋਕੁ ॥੧॥
ਦੁਨੀਆ ਕੈਸਿ ਮੁਕਾਮੇ ॥
ਕਰਿ ਸਿਦਕੁ ਕਰਣੀ ਖਰਚੁ ਬਾਧਹੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ ॥੧॥
ਰਹਾਉ ॥

ਜੋਗੀ ਤ ਆਸਣੁ ਕਰਿ ਬਹੈ ਮੁਲਾ ਬਹੈ ਮੁਕਾਮਿ ॥
ਪੰਡਿਤ ਵਖਾਣਹਿ ਪੋਥੀਆ ਸਿਧ ਬਹਿ ਦੇਵ ਸਥਾਨਿ ॥੨॥
ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ ॥

sireeraag mehlāa 1 ghar 2.

mukaam kar ghar baisnaa nit chalnaai kee Dhokh.
mukaam taa par jaanee-ai jaa rahai nihchal lok. ||1||
dunee-aa kais mukaamay.
kar sidak karnee kharach baaDhhu laag rahu naamay. ||1||
rahaa-o.
jogee ta aasan kar bahai mulaa bahai mukaam.
pandit vakaaneh pothee-aa siDh baheh dayv sathan. ||2||
sur siDh gan ganDharab mun jan saykh peer salaar.

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ਦਰਿ ਕੂਚ ਕੂਚਾ ਕਰਿ ਗਏ ਅਵਰੇ ਭਿ ਚਲਣਹਾਰ ॥੩॥
ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਉਮਰੇ ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥
ਘੜੀ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭਿ ਪਹੂਚੁ ॥੪॥

ਸਬਦਾਹ ਮਾਹਿ ਵਖਾਣੀਐ ਵਿਰਲਾ ਤ ਬੂਝੈ ਕੋਇ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੫॥
ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮੁ ਕਾਦਰੁ ਕਰਣਹਾਰੁ ਕਰੀਮੁ ॥
ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ॥੬॥
ਮੁਕਾਮੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ ॥
ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ॥੭॥
ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਿਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ ॥
ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਝੋਇ ॥੮॥੧੭॥

dar kooch koochaa kar ga-ay avray bhe chalanhaar. ||3||
sultaan khaan malook umray ga-ay kar kar kooch.
gharhee muhat ke chalnaa dil samajh too^N bhe pahooch. ||4||
sabdaah maahi vakhaanee-ai viralaa ta boojhai ko-ay.
naanak vakhaanai bayntee jal thal mahee-al so-ay. ||5||
alaahu alakh agamm kaadar karanhaar kareem.
sabh dunee aavan jaavnee mukaam ayk raheem. ||6||
mukaam tis no aakhee-ai jis sis na hovee laykh.
asmaan Dhartee chalsee mukaam ohee ayk. ||7||
din rav chalai nis sas chalai taarikaa lakh palo-ay.
mukaam ohee ayk hai naankaa sach bugo-ay. ||8||17||

SIRI RAAG MOHALLA 1 GHAR 2

As per Dr. Bh. Vir Singh Ji, this shabad seems to be addressed to a Muslim. Perhaps, that is why, the vocabulary and idiom used is mostly Muslim-oriented. But the idea conveyed here regarding the transience or impermanence of the world and permanence of God is of universal importance.

So addressing that Muslim friend, who seems to be under the false notion that he is going to stay in this world for ever, Guru Ji says: “How can man live in this world thinking that it is his permanent home, when the fear of departing from here is always nagging his mind? This world could only be deemed as one’s (true) abode, if this world were going to last forever.”



(1)

Therefore, Guru Ji advises us: “(O brother), how can this (transitory) world be man’s (permanent) home? Therefore, with full faith (in God), you should amass the capital of (good) deeds as your expense for the journey, and remain attuned to meditation on God’s Name.” (1-pause)

Guru Ji observes that, in spite of knowing this fundamental truth, about our very short lived stay in this world, we still behave and act as if we are going to live here forever. He says, “(Even) a yogi squats in his posture, and Mullah (the Muslim scholar) sits on his seat, as if it were his permanent seat. In a similar manner a Brahman recites books and a miracle-man sits in a temple of god (as if it will be there forever).” (2)

Guru Ji reminds us : “(What to speak of ordinary human beings, even) gods (living in heaven), adepts, worshippers of Shiva, heavenly musicians, silent sages, spiritual guides and commanders have all departed and the others too are under orders to march on (and depart from this world).” (3)

Continuing his sermon, he says: “(Even) kings, chiefs, lords and nobles – all have departed in succession. Therefore, O’ my mind, you should realize that you shall also depart (from here), in an hour or two (o.e. sooner or later) and deem that, you too would reach (where others have reached before you).” (4)

Next commenting on our knowledge as to who is really eternal, Guru Ji says: “In holy books is this truth explained, but very few realize it [where God abides]. Nanak humbly submits that He pervades all the earth, the water, and the space in between.”(5)

Describing some of God’s attributes, he says: “That Allah (or God) is incomprehensible, inaccessible, omnipotent and merciful Creator of all the creation. The entire world comes and goes, the only everlasting entity is that merciful God (Himself).” (6)

Stressing his point, Guru Ji says: “God alone can be called everlasting who is not subject to any writ of destiny (to perish or disappear). (If one reflects he will realize that) even this sky and this earth will one day vanish, and it is God alone, who will last forever.” (7)

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Guru Ji brings this shabad to conclusion with the statement: “Nanak speaks the truth that sun and moon, night and millions of stars will (all) vanish one day, but it is God alone who is eternal.” (8-17 Seventeen Ashtpadis of first Guru Ji)

The message of this shabad is that, we should realize that everything and everybody in this universe is transitory. God alone is immortal. We all have to depart from here sooner or later. Therefore, we should try to gather the capital of good deeds and God's Name, so that our journey to the next world may be less stressful, and we may not have to come to this world again.

ਮਹਲੇ ਪਹਿਲੇ ਸਤਾਰਹ ਅਸਟਪਦੀਆ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ਅਸਟਪਦੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਹੋਇ ॥

ਆਪੇ ਆਪੁ ਮਿਲਾਏ ਬੁਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਕੋਇ ॥

ਹਰਿ ਜੀਉ ਸਚਾ ਸਚੀ ਬਾਣੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੧॥

ਭਾਈ ਰੇ ਭਗਤਿਹੀਨੁ ਕਾਹੇ ਜਗਿ ਆਇਆ ॥

ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥੨॥

ਰਹਾਉ ॥

mahlay pahilay sataarah asatpadee-aa.

sireeraag mehlāa 3 ghar 1 asatpadee-aa

ik-o^Nkaar satgur parsaad.

gurmukh kirpaa karay bhagat keejai bin gur bhagat na ho-ay.

aapai aap milaa-ay boojhai taa nirmal hovai ko-ay.

har jee-o sachaa sachee banee saba milaavaa ho-ay. ||1||

bhaa-ee ray bhagtiheen kaahay jag aa-i-aa.

pooray gur kee sayv na keenee birthaa janam gavaa-i-aa.

||1|| rahaa-o.

aapay har jagjeevan daataa aapay bakhas milaa-ay.

jee-a jant ay ki-aa vaychaaray ki-aa ko aakh sunaa-ay.



ਆਪੇ ਹਰਿ ਜਗਜੀਵਨੁ ਦਾਤਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ॥
ਜੀਅ ਜੰਤ ਦੇ ਕਿਆ ਵੇਚਾਰੇ ਕਿਆ ਕੋ ਆਖਿ ਸੁਣਾਏ ॥
ਗੁਰਮੁਖਿ ਆਪੇ ਦੇ ਵਡਿਆਈ ਆਪੇ ਸੇਵ ਕਰਾਏ ॥੨॥
ਦੇਖਿ ਕੁਟੰਬੁ ਮੋਹਿ ਲੋਭਾਣਾ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ ॥

ਪੰਨਾ ੬੫

ਸਤਿਗੁਰੁ ਸੇਵਿ ਗੁਣ ਨਿਧਾਨੁ ਪਾਇਆ ਤਿਸ ਕੀ ਕੀਮ ਨ ਪਾਈ ॥

ਪ੍ਰਭੁ ਸਖਾ ਹਰਿ ਜੀਉ ਮੇਰਾ ਅੰਤੋ ਹੋਇ ਸਖਾਈ ॥੩॥
ਪੋਈਅੜੈ ਜਗਜੀਵਨੁ ਦਾਤਾ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਮਗੁ ਨ ਜਾਣੈ ਅੰਧੇ ਠਉਰ ਨ ਕਾਈ ॥
ਹਰਿ ਸੁਖਦਾਤਾ ਮਨਿ ਨਹੀ ਵਸਿਆ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ ॥੪॥

ਪੋਈਅੜੈ ਜਗਜੀਵਨੁ ਦਾਤਾ ਗੁਰਮਤਿ ਮੰਨਿ ਵਸਾਇਆ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮੋਹੁ ਦੁਕਾਇਆ ॥
ਜਿਸੁ ਸਿਉ ਰਾਤਾ ਤੈਸੇ ਹੋਵੈ ਸਚੇ ਸਚਿ ਸਮਾਇਆ ॥੫॥
ਆਪੇ ਨਦਰਿ ਕਰੇ ਭਾਉ ਲਾਏ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਸਹਜੁ ਊਪਜੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥
ਹਰਿ ਗੁਣਦਾਤਾ ਸਦ ਮਨਿ ਵਸੈ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥੬॥
ਪ੍ਰਭੁ ਮੇਰਾ ਸਦਾ ਨਿਰਮਲਾ ਮਨਿ ਨਿਰਮਲਿ ਪਾਇਆ ਜਾਇ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੁਖੁ ਸਭੁ ਜਾਇ ॥
ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥੭॥
ਆਪਣੈ ਮਨਿ ਚਿਤਿ ਕਹੈ ਕਹਾਏ ਬਿਨੁ ਗੁਰ ਆਪੁ ਨ ਜਾਈ ॥
ਹਰਿ ਜੀਉ ਭਗਤਿ ਵਡਲੁ ਸੁਖਦਾਤਾ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਈ ॥

ਨਾਨਕ ਸੋਭਾ ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ॥੮॥੧॥੧੮॥

gurmukh aapay day vadi-aa-ee aapay sayv karaa-ay. ||2||
daykh kutamb mohi lobhaanaa chaldi-aa naal na jaa-ee.

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satgur sayv gun niDhaan paa-i-aa tis kee keem na paa-ee.
parabh sakhaa har jee-o mayraa antay ho-ay sakhaa-ee. ||3||
pay-ee-arhai jagjeevan daataa manmukh pat gavaa-ee.
bin satgur ko mag na jaanai anDhay tha-ur na kaa-ee.
har sukh-daata man nahee vasi-aa ant ga-i-aa pachhuataa-ee. ||4||
pay-ee-arhai jagjeevan daataa gurmat man vasaa-i-aa.
an-din bhagat karahi din raatee ha-umai moh chukaa-i-aa.
jis si-o raataa taiso hovai sachay sach samaa-i-aa. ||5||
aapay nadar karay bhaa-o laa-ay gur sabdee beechaar.
satgur sayvi-ai sahj oopjai ha-umai tarisnaa maar.
har gundaataa sad man vasai sach rakhi-aa ur Dhaar. ||6||
parabh mayraa sadaa nirmalaa man nirmal paa-i-aa jaa-ay.
naam niDhaan har man vasai ha-umai dukh sabh jaa-ay.
satgur sabaad sunaa-i-aa ha-o sad balihaarai jaa-o. ||7||
aapnai man chit kahai kahaa-ay bin gur aap na jaa-ee.
har jee-o bhagat vachhal sukh-daata kar kirpaa man vasaa-ee.
naanak sobhaa surat day-ay parabh aapay gurmukh day vadi-aa-ee. ||8||1||18||

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SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji in his first human form (i.e. as Guru Nanak) has given us the message that we should we should realize that everything and everybody in this universe is transitory. God alone is immortal. We all have to depart from here sooner or later. Therefore, we should try to gather the capital of good deeds and God's Name, so that our journey to the next world may be less stressful, and we may not have to come to this world again.

Starting with this shabad, Guru Ji in his third human form (i.e. as Guru Amardas) tells us about the absolute need for the Guru's guidance. As per Dr. Bh. Vir Singh Ji, the following and many other shabads in Gurbani may seem to be reiterating the same message, but that is the beauty and not the limitation, because although the message may be similar, yet different people need different styles, different ways or different examples to understand, imbibe and start acting upon a piece of advice. Besides that, these shabads were not written by Guru Sahibaan in the form of a book in accordance with some topical arrangement. These shabads are not mere poems: these were uttered, either spontaneously as Divine revelations or inspiration, or in response to truth-seekers' queries or doubts, or as spontaneous outpourings of their love and devotion for God. All these divine utterances were recorded in notebooks and passed on from the first Guru Ji to his successors, and were later compiled by fifth Guru Ji into one big volume called the 'Adi Granth; now revered and adored as Sri Guru Granth Sahib.



Guru Ji starts this shabad with the importance of Guru's grace. He says: "It is only if the Guru shows his grace that man can worship God. Without the Guru, worship cannot be done. Only if a person merges himself in the Guru (i.e. shedding his own wisdom, completely follows the guidance of the Guru) that his conduct becomes pure. True is God, and true is Guru's utterance, through which comes about, the union with God." (1)

Therefore, in a very affectionate yet concerned manner, he says: "O brother, why at all did you come (into this world, if you had to remain) without the worship of God? If you have not served (i.e. followed the advice of the) perfect Guru (and not worshipped the Creator), then you have surely wasted your life." (1-pause)

However, Guru Ji recognizes man's helplessness in this matter because devotion and worship of God comes as a boon from Him, rather than as the fruit of man's own efforts. So, in utter humility, Guru Ji states: "(Actually) He Himself is the life of the world. He, Himself, mercifully granting pardon, unites man with Himself. (Otherwise) these poor humans cannot do or say anything. It is God Himself, who through the Guru grants a person the glory (of His Name) and yokes him to His service." (2)

Now commenting on the general human nature, and how a person, bereft of God's worship, goes astray, he says: "Seeing his family, man gets enticed by attachment for them. (But he doesn't realize, that they) will not accompany him, when he departs from the world. However, who by serving (i.e. following the advice of) the Guru has obtained the treasure of such merits, his worth cannot be described. (Because, he firmly believes, and says to himself): "God alone is my true friend, who is going to help me in the end." (3)

On the otherhand, regarding the self-willed persons, Guru Ji says: "In his parenal home (i.e. the world), the self-conceited person has lost his honor by forsaking, God the Giver of life. (He, doesn't realize, that) without the true Guru, no one else knows the right and true path of life. Therefore. The blind (apostate) doesn't find any place of rest or peace. God, the giver of peace, doesn't abide in his mind, so he departs repenting (from the world)." (4)

Describing, the conduct of the Gurmukh (i.e. the one devoted to the Guru and following his teachings), Guru Ji says: "(A Guru ward person), while living in the parents' house (i.e. the world), enshrines in the world's Life-Giver in his heart, as per Guru's instructions. Day and night, he worships God and gets rid of his ego and worldly attachment. (The result is that) He becomes like Him with whose love he is imbued and merges with the True Being." (5)

Guru Ji however stresses the point that: "It is only when God casts His glance of grace that a person is imbued with His Love through reflection on the Guru's Word. So by serving the true Guru (i.e. following his advice), equipoise develops in man and his ego and desire are stilled. Then God, the Giver of merits, resides in his heart, and he keeps Him enshrined in his mind." (6)

Guru Ji further says: "My God is always perfect and immaculate. He can be obtained only with a pure mind. If God's Name, the treasure of all comforts, abides in the heart, one's ego and sorrow are eliminated. I am therefore, a sacrifice to the true Guru, who has recited the holy Word (i.e. the divine song) to me." (7)

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He concludes the shabad, by stressing once again the importance of the Guru. He says: "Even if a person claims in his own mind that he has stilled his ego and he makes others also say so, but (the fact is that) without the Guru's guidance, his ego doesn't depart. God is the lover of His devotees and giver of peace. He in His grace comes into the mind. In short, O Nanak, God Himself blesses a person with sublime awakening and grants him honor and glory (only) through the Guru." (8-1-18)

The message of the shabad is that, it is only through God's grace, and guidance of the true Guru that a person is able to purify his mind of evils like ego and worldly desires, and then reflecting on God with true love and devotion he obtains enlightenment and merges in Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਮਡੰਡੁ ਲਗੈ ਤਿਨ ਆਇ ॥

ha-umai karam kamaavday jamdand lagai tin aa-ay.



ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਉਬਰੇ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥੧॥
ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥
ਧੁਰਿ ਪੂਰਬਿ ਕਰਤੈ ਲਿਖਿਆ ਤਿਨਾ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਇ
॥੧॥ ਰਹਾਉ ॥

ਵਿਣੁ ਸਤਿਗੁਰ ਪਰਤੀਤਿ ਨ ਆਵਈ ਨਾਮਿ ਨ ਲਾਗੋ ਭਾਉ ॥
ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਈ ਦੁਖ ਮਹਿ ਸਵੈ ਸਮਾਇ ॥੨॥
ਜੇ ਹਰਿ ਹਰਿ ਕੀਚੈ ਬਹੁਤੁ ਲੋਚੀਐ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਇ ॥

ਹਰਿ ਕਾ ਭਾਣਾ ਭਗਤੀ ਮੰਨਿਆ ਸੇ ਭਗਤ ਪਏ ਦਰਿ ਬਾਇ
॥੩॥

ਗੁਰੁ ਸਬਦੁ ਦਿੜਾਵੈ ਰੰਗ ਸਿਉ ਬਿਨੁ ਕਿਰਪਾ ਲਇਆ ਨ ਜਾਇ
॥

ਜੇ ਸਉ ਅੰਮ੍ਰਿਤੁ ਨੀਰੀਐ ਭੀ ਬਿਖੁ ਫਲੁ ਲਾਗੈ ਧਾਇ ॥੪॥
ਸੇ ਜਨ ਸਚੇ ਨਿਰਮਲੇ ਜਿਨ ਸਤਿਗੁਰ ਨਾਲਿ ਪਿਆਰੁ ॥
ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਕਮਾਵਦੇ ਬਿਖੁ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰੁ ॥੫॥

ਮਨਹਠਿ ਕਿਤੇ ਉਪਾਇ ਨ ਛੁਟੀਐ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਸੋਧਹੁ
ਜਾਇ ॥

ਮਿਲਿ ਸੰਗਤਿ ਸਾਧੂ ਉਬਰੇ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥੬॥
ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਸੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥
ਗੁਰਮੁਖਿ ਸੇਈ ਸੋਹਦੇ ਜਿਨ ਕਿਰਪਾ ਕਰੇ ਕਰਤਾਰੁ ॥੭॥
ਨਾਨਕ ਦਾਤਾ ਏਕੁ ਹੈ ਦੂਜਾ ਅਉਰੁ ਨ ਕੋਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੮॥੨॥੧੯॥

je satgur sayvan say ubray har saytee liv laa-ay. ||1||
man ray gurmukh naam Dhi-aa-ay.
Dhur poorab kartai likhi-aa tinaa gurmat naam samaa-ay.
||1|| rahaa-o.
vin satgur parteet na aavee naam na laago bhaa-o.
supnai sukh na paav-ee dukh meh savai samaa-ay. ||2||
jay har har keechai bahu lochee-ai kirat na mayti-aa jaa-ay.
har kaa bhaanaa bhagtee mani-aa say bhagat pa-ay dar
thaa-ay. ||3||
gur sabad dirhaavai rang si-o bin kirpaa la-i-aa na jaa-ay.
jay sa-o amrit neeree-ai bhee bikh fal laagai Dhaa-ay. ||4||
say jan sachay nirmalay jin satgur naal pi-aar.
satgur kaa bhaanaa kamaavday bikh ha-umai taj vikaar.
||5||
manhath kitai upaa-ay na chhootee-ai simrit saastar
soDhu jaa-ay.
mil sangat saaDhoo ubray gur kaa sabad kamaa-ay. ||6||
har kaa naam niDhaan hai jis ant na paaraavaar.
gurmukh say-ee sohday jin kirpaa karay kartaar. ||7||
naanak daataa ayk hai doojaa a-or na ko-ay.
gur parsaadee paa-ee-ai karam paraapat ho-ay. ||8||2||19||

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that it is only through the advice of the true Guru that a person is able to purify his mind of evils like ego and worldly desires, and then reflecting on God with true love and devotion, he obtains enlightenment and merges in Him.

In this shabad also, he once again lays emphasis upon the primacy of Guru's guidance and God's Name over and above all other methods of achieving salvation. He says: "The persons who perform prescribed rituals and take pride in them, suffer the blows of Yama on their heads (i.e. keep suffering the pains of birth and death). On the other hand, those who serve the Guru (i.e. follow his advice) are imbued with God's love and are (therefore) saved (from such pains)."

Therefore, Guru Ji advises himself and us: "O my mind, under the guidance of the Guru dwell on God's Name. (Actually only) those who are preordained by God, the Creator, get absorbed in the (precious commodity of) Name through the Guru's instruction." (1-pause)

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Giving the reasons, why, without the Guru's guidance, one cannot be saved, he says: 'Without the Guru's guidance faith and love for the Name do not arise in man's mind. As a result, he does not get any peace even in dream; he sleeps in pain and dies in pain.' (2)

Answering the question about recitation of God's Name, without first seeking the Guru's guidance, he says: "Even if we long to repeat God's Name (without the guidance of the Guru, we cannot do that), because what is written in one's destiny cannot be erased. Only those devotees who have accepted God's will (and follow Guru's guidance) are accepted in God's Court." (3)



Explaining how the Guru helps us, he says: “The Guru makes us firmly enshrine His word (i.e. Name) with love, but without His grace God’s Name cannot be attained. So without the Guru, a person is like a poisonous tree, which even if irrigated with nectar a hundred times, still bears poisonous fruit.”(4)

Therefore, Guru Ji says: “Those who bear love for the true Guru are truthful and pure. Shedding their poison of ego and evil from within their minds, they act according to the Guru’s will.”(5)

Stressing upon the futility of trying to attain salvation, through sheer obstinacy of mind, he says: “You may go and consult the ‘Shastras’ and ‘Simritis’ (Hindu holy books, and you will find that) we can never get deliverance (from rounds of birth and death by practicing austerities) through obstinacy of mind. Only those, who by joining the company of the saintly persons have lived in accordance with the Guru’s word, have been saved.”(6)

Guru Ji therefore states: “God’s Name is (such) a treasure, whose merits have no limit. (However), only those Guru ward persons obtain (this) honor, on whom God showers His Grace.” (7)

In conclusion, he says: “O Nanak, there is only one Giver (of the divine treasure of Name, and), none other. He is attained only through the grace of the Guru, and it is through pre-ordained good destiny, that (Guru) is met.” (8-2-19)

The message of the shabad is that God’s Name is the most valuable treasure, which alone can save us from the perpetual pains of birth and death. But for obtaining this treasure, the one and only way is to join the congregation of holy persons, and live in accordance with the guidance of the Guru.

ਪੰਨਾ ੬੬

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਪੰਖੀ ਬਿਰਖਿ ਸੁਹਾਵੜਾ ਸਚੁ ਚੁਗੈ ਗੁਰ ਭਾਇ ॥
ਹਰਿ ਰਸੁ ਪੀਵੈ ਸਹਜਿ ਰਹੈ ਉਡੈ ਨ ਆਵੈ ਜਾਇ ॥
ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥੧॥
ਮਨ ਰੇ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲਹਿ ਤਾ ਅਨਦਿਨੁ ਰਾਚਹਿ ਹਰਿ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

pankhee birakh suhaavrhā sach chugai gur bhāa-ay.
har ras peevai sahj rahai udai na aavai jaa-ay.
nij ghar vaasaa paa-i-aa har har naam samaa-ay. ||1||
man ray gur kee kaar kamaa-ay.
gur kai bhaanai jay chaleh taa an-din raacheh har naa-ay.
||1|| rahaa-o.
pankhee birakh suhaavrhay oodeh chahu dis jaahi.
jaytaa oodeh dukh ghanay nit daajeh tai billaahi.
bin gur mahal na jaap-ee naa amrit fal paahi. ||2||
gurmukh barahm haree-aavlaa saachai sahj subhāa-ay.
saakhāa teen nivaaree-aa ayk sabad liv laa-ay.
amrit fal har ayk hai aapay day-ay khavaa-ay. ||3||
manmukh oobhay suk ga-ay naa fal tinnaa chhāa-o.

ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ ॥
ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ ॥
ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਜਾਪਈ ਨਾ ਅੰਮ੍ਰਿਤ ਫਲ ਪਾਹਿ ॥੨॥
ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਹਰੀਆਵਲਾ ਸਾਚੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਸਾਖਾ ਤੀਨਿ ਨਿਵਾਰੀਆ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥
ਅੰਮ੍ਰਿਤ ਫਲੁ ਹਰਿ ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ ਖਵਾਇ ॥੩॥
ਮਨਮੁਖ ਉਭੇ ਸੁਕਿ ਗਏ ਨਾ ਫਲੁ ਤਿੰਨਾ ਛਾਉ ॥

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ਤਿੰਨਾ ਪਾਸਿ ਨ ਬੈਸੀਐ ਓਨਾ ਘਰੁ ਨ ਗਿਰਾਉ ॥
ਕਟੀਅਹਿ ਤੈ ਨਿਤ ਜਾਲੀਅਹਿ ਓਨਾ ਸਬਦੁ ਨ ਨਾਉ ॥੪॥
ਹੁਕਮੇ ਕਰਮ ਕਮਾਵਣੇ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਉ ॥
ਹੁਕਮੇ ਦਰਸਨੁ ਦੇਖਣਾ ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਉ ॥
ਹੁਕਮੇ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸੈ ਹੁਕਮੇ ਸਚਿ ਸਮਾਉ ॥੫॥
ਹੁਕਮੁ ਨ ਜਾਣਹਿ ਬਪੁੜੇ ਭੂਲੇ ਫਿਰਹਿ ਗਵਾਰ ॥
ਮਨਹਠਿ ਕਰਮ ਕਮਾਵਦੇ ਨਿਤ ਨਿਤ ਹੋਹਿ ਖੁਆਰੁ ॥
ਅੰਤਰਿ ਸਾਂਤਿ ਨ ਆਵਈ ਨਾ ਸਚਿ ਲਗੈ ਪਿਆਰੁ ॥੬॥
ਗੁਰਮੁਖੀਆ ਮੁਹ ਸੋਹਣੇ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥

tinnaa paas na baisee-ai onaa ghar na giraa-o.
katee-ah tai nit jaalee-ah onaa sabad na naa-o. ||4||
hukmay karam kamaavnay pa-i-ai kirat firaa-o.
hukmay darsan daykh-naa jah bhayjeh tah jaa-o.
hukmay har har man vasai hukmay sach samaa-o. ||5||
hukam na jaaneh bapurhay bhoolay fireh gavaar.
manhath karam kamaavday nit nit hohi khu-aar.
antar saa^N na aavee naa sach lagai pi-aar. ||6||
gurmukhee-aa muh sohnay gur kai hayt pi-aar.



| | |
|--|--|
| ਸਚੀ ਭਗਤੀ ਸਚਿ ਰਤੇ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ॥ | sachee bhagtee sach ratay dar sachai sachiaar. |
| ਆਏ ਸੇ ਪਰਵਾਨੁ ਹੈ ਸਭ ਕੁਲ ਕਾ ਕਰਹਿ ਉਧਾਰੁ ॥੭॥ | aa-ay say parvaan hai sabh kul kaa karahi uDhaar. 7 |
| ਸਭ ਨਦਰੀ ਕਰਮ ਕਮਾਵਦੇ ਨਦਰੀ ਬਾਹਰਿ ਨ ਕੋਇ ॥ | sabh nadree karam kamaavday nadree baahar na ko-ay. |
| ਜੈਸੀ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸਚਾ ਤੈਸਾ ਹੀ ਕੋ ਹੋਇ ॥ | jaisee nadar kar daykhai sachaa taisaa hee ko ho-ay. |
| ਨਾਨਕ ਨਾਮਿ ਵਡਾਈਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੮॥੩॥੨੦॥ | naanak naam vadaa-ee-aa karam paraapat ho-ay. 8 3 20 |

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that God's Name is the most valuable treasure, which alone can save us from the perpetual pains of birth and death. But for obtaining this treasure, the one and only way is to join the congregation of holy persons, and live in accordance with the guidance of the Guru. But there are still many of us who follow the dictates of our own mind, rather than the advice of the Guru.

In this shabad, Guru Ji describes the difference between the Guru wards (i.e. those who follow the Guru's advice), and the self-willed (i.e. those who follow the dictates of their own mind).

Citing the example of a tree and different kinds of birds perching on it, Guru Ji first describes the state of a Guru ward person. He says: "The self or soul is (like) a bird sitting on the beautiful body-tree. One imbued with love and devotion for the Guru, (i.e. the Guru ward), pecks at the fruit of truth. He drinks nectar of God's (Name) and lives in spiritual bliss and peace. He does not fly, nor comes and goes [i.e. his mind remains stable]. He always remains absorbed in remembering God, and obtains abode (of God) in his own heart." (1)

Therefore, Guru Ji advises himself and us to follow the example of such a Guru ward soul and says: "O' my mind, do what the Guru says, because he, who acts according to the Guru's will, shall remain merged in God's Name day and night (which is a mark of perennial bliss and peace)." (1-pause)

Now describing the state of self-conceited persons, using the same metaphor of birds sitting on trees, Guru Ji says: "There are those birds (or human beings) who even though sitting on beautiful trees (i.e. human bodies), fly in all the four directions (i.e. always remain pre-occupied with one worldly affair or the other). However, more they fly (after the feed of worldly wealth), more they suffer. Every day they burn (with worldly desires), and cry in pain. In short, without (the guidance of) the Guru they do not behold God's mansion, nor obtain the immortal fruit (of God's Name)." (2)

Reverting back to the Guru ward person, Guru Ji says: "The true Sikh of the Guru is like God's evergreen tree. He remains attuned to God and absorbed in His love and devotion in a state of spiritual serenity. By always remaining immersed in the one holy Word (i.e. hymns in praise of God), he conquers all the three branches (i.e. Three qualities of Maya, which are 'raajas, taamas, and sattak' (i.e. urges for power, vice, or virtue. He firmly believes that) God's Name is the only nectar (like) fruit which He bestows in His grace and makes the mortal eat (i.e. absorb it in his mind)." (3)

Advising us, how to deal with the self-willed persons, Guru Ji says: "The self-willed persons are like those trees, which wither away while standing. They neither bear fruit, nor yield shade (i.e. they are of no help to anybody). One should not even sit near them. They do not have any home or place of their own (i.e. they do not have any spiritual knowledge, and so they cannot guide others). They are just (like) firewood which are be cut down and burnt (i.e. self-willed persons always remain unhappy and miserable), because they have neither the holy Word (i.e. the Guru's guidance), nor God's Name (which can save them)." (4)

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Naturally, the question arises, why some become Guru wards, and others remain self-conceited? Explaining this mystery, Guru Ji says: "Actually there is nothing in man's hand, because he acts according to God's commands, and wanders (in the cycle of birth and death) according to the deeds of previous birth. As per God's command, the mortals are blessed with His vision (i.e. they remain in attendance in God's service), and as per His orders, they go, where God sends them (i.e. they live in obedience to God's will). As per God's will, His Name abides (in their hearts), and it is in His will that they get merged in the True One." (5)

Commenting further on the conduct of the self-conceited, Guru Ji says: "The wretched (self-willed) persons do not



understand God's will, and remain lost in doubt. (Instead of following the Guru's advice), they do deeds as per the dictates of their mind and therefore each and every day, they suffer disgrace and distress. They neither attain peace of mind, nor imbibe love for Truth.” (6)

On the other hand, describing the state of Guru ward persons, Guru Ji says: “Being in love with the Guru, the Guru ward persons look beautiful. Theirs is the true worship; they are imbued with truth and are judged true (i.e. honorable in God's court). Blessed (i.e. approved) is their advent into this world, because they not only save themselves, but also save their (entire) lineage.” (7)

However, once again stating the cardinal principle, Guru Ji says: “All persons perform different deeds as per God's command. None is outside His command. Everyone becomes as per the glance God casts on him. O Nanak, all honors come through devotion to God's Name and His grace.” (8-3-20)

The message of this shabad is that, although, no body can erase the writ of destiny or disobey Divine ordinance, yet we should pray to God to bless us with the Guru's guidance, and keep dwelling on His Name, so that we may also become immaculate, and in His mercy, God may save us also.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨਮੁਖਿ ਬੂਝ ਨ ਪਾਇ ॥
ਗੁਰਮੁਖਿ ਸਦਾ ਮੁਖ ਉਜਲੇ ਹਰਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥
ਸਹਜੇ ਹੀ ਸੁਖੁ ਪਾਈਐ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥੧॥
ਭਾਈ ਰੇ ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਗੁਰ ਭਗਤਿ ਹੈ ਵਿਰਲਾ ਪਾਏ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

ਸਦਾ ਸੁਹਾਗੁ ਸੁਹਾਗਣੀ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥
ਸਦਾ ਪਿਰੁ ਨਿਹਚਲੁ ਪਾਈਐ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਇ ॥
ਸਬਦਿ ਮਿਲੀ ਨਾ ਵੀਛੁੜੈ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥੨॥
ਹਰਿ ਨਿਰਮਲੁ ਅਤਿ ਉਜਲਾ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥
ਪਾਨੁ ਪੜੈ ਨਾ ਬੂਝਈ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ ॥
ਗੁਰਮਤੀ ਹਰਿ ਸਦਾ ਪਾਇਆ ਰਸਨਾ ਹਰਿ ਰਸੁ ਸਮਾਇ ॥੩॥
ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਆ ਗੁਰਮਤੀ ਸਹਜਿ ਸੁਭਾਇ ॥

ਪੰਨਾ ੬੭

ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਦੁਖੀਆ ਫਿਰੈ ਮਨਮੁਖਾ ਨੋ ਗਈ ਖਾਇ ॥

ਸਬਦੇ ਨਾਮੁ ਧਿਆਈਐ ਸਬਦੇ ਸਚਿ ਸਮਾਇ ॥੪॥
ਮਾਇਆ ਭੂਲੇ ਸਿਧ ਫਿਰਹਿ ਸਮਾਧਿ ਨ ਲਗੈ ਸੁਭਾਇ ॥
ਤੀਨੇ ਲੋਅ ਵਿਆਪਤ ਹੈ ਅਧਿਕ ਰਹੀ ਲਪਟਾਇ ॥
ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਨਾ ਦੁਬਿਧਾ ਮਾਇਆ ਜਾਇ ॥੫॥

sireeraag mehlā 3.

gurmukh naam Dhi-aa-ee-ai manmukh boojh na paa-ay.
gurmukh sadaa mukh oojlay har vasi-aa man aa-ay.
sehjay hee sukh paa-ee-ai sehjay rahai samaa-ay. ||1||
bhaa-ee ray daasan daasaa ho-ay.
gur kee sayvaa gur bhagaṭ hai viralaa paa-ay ko-ay. ||1||
rahaa-o.
sadaa suhaag suhaaganeey jay chaleh satgur bhaa-ay.
sadaa pir nihchal paa-ee-ai naa oh marai na jaa-ay.
sabad milee naa veechhurhai pir kai ank samaa-ay. ||2||
har nirmal aṭ oojlaa bin gur paa-i-aa na jaa-ay.
paath parhai naa boojh-ee bhaykhee bharam bhulaa-ay.
gurmatē har sadaa paa-i-aa rasnaa har ras samaa-ay. ||3||
maa-i-aa moh chukaa-i-aa gurmatē sahj subh^haa-ay.

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bin sabdai jag dukhee-aa firai manmukhaa no ga-ee khaa-ay.
sabdai naam Dhi-aa-ee-ai sabdai sach samaa-ay. ||4||
maa-i-aa bhoolay siDh fireh samaaDh na lagai subh^haa-ay.
teenay lo-a vi-aapat hai aDhik rahee laptaa-ay.
bin gur mukat na paa-ee-ai naa dubiDhaa maa-i-aa jaa-ay. ||5||

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ਮਾਇਆ ਕਿਸ ਨੋ ਆਖੀਐ ਕਿਆ ਮਾਇਆ ਕਰਮ ਕਮਾਇ ॥
ਦੁਖਿ ਸੁਖਿ ਏਹੁ ਜੀਉ ਬਧੁ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ ॥
ਬਿਨੁ ਸਬਦੈ ਭਰਮੁ ਨ ਚੁਕਾਈ ਨਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥੬॥
ਬਿਨੁ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਬਦੈ ਬਾਇ ਨ ਪਾਇ ॥

maa-i-aa kis no aak^hhee-ai ki-aa maa-i-aa karam kamaa-ay.
dukh sukh ayhu jee-o baDh hai ha-umai karam kamaa-ay.
bin sabdai bharam na chook-ee naa vichahu ha-umai jaa-ay. ||6||
bin pareetē bhagaṭ na hova-ee bin sabdai thaa-ay na paa-



ਸਬਦੇ ਹਉਮੈ ਮਾਰੀਐ ਮਾਇਆ ਕਾ ਭ੍ਰਮੁ ਜਾਇ ॥
 ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ ॥੭॥
 ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ਬਿਨੁ ਗੁਣ ਭਗਤਿ ਨ ਹੋਇ ॥
 ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸਹਜਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥
 ॥
 ਨਾਨਕ ਸਬਦੇ ਹਰਿ ਸਾਲਾਹੀਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ
 ॥੮॥੪॥੨੧॥

ay.
 sabday ha-umai maaree-ai maa-i-aa kaa bharam jaa-ay.
 naam padaarath paa-ee-ai gurmukh sahj subhaa-ay. ||7||
 bin gur gun na jaapnee bin gun bhagat na ho-ay.
 bhagat vachhal har man vasi-aa sahj mili-aa parabh so-ay.
 naanak sabday har salaah-ee-ai karam paraapat ho-ay.
 ||8||4||21||

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji described the difference between a Guru ward and a self-conceited person by using the symbolism of birds of different kinds sitting on a tree. In this shabad, he elaborates that difference further by using the metaphor of bride-souls. He also tells us the basic cause of self-conceit or ego in human beings.

Guru Ji begins this shabad by commenting: "The Guru wards dwell upon God's Name, but the self-conceited cannot understand (the importance of doing that). Therefore, those who follow the Guru are always honored (in the Divine court), and always bear smiling faces because God comes to reside in their heart. In this way, (without practicing any austerities), they easily and spontaneously obtain peace, and remain absorbed (in God)." (1)

So addressing us directly, he says: "O brothers, live like the slave of God's slaves. The (true) service of the Guru lies in true devotion to the Guru (i.e. to faithfully following his advice). But it is only a rare person, who obtains this (service or devotion to the Guru)." (1-pause)

Next citing the example of a bride (soul), Guru Ji says: "If the bride (soul) acts according to the will of the true Guru, she will always remain married (i.e. united with God). She finds that eternal Spouse who never dies or goes away, and once united through the (Guru's) word or advice, she is never separated from Him and merges in the embrace of her Groom." (2)

Talking about God Himself, Guru Ji says: "God is immaculate and exceedingly bright, but He cannot be attained without the Guru's guidance. The person who only reads religious books cannot realize Him, and those who put on false garbs (of saintliness) are lost in delusion. It is only by following the Guru's instructions that God is attained, and the tongue remains permeated with God's elixir." (3)

Elaborating this idea, Guru Ji says: "The person who follows Guru's instructions, sheds his love for worldly riches easily, and effortlessly merges in God. On the other hand, without the Holy Word (Guru's instructions), the world keeps wandering in pain (due to the attachment to Maya), which has consumed the egoists and the wayward. It is only through the Guru's word (advice) that one dwells on God's Name (power and light) and it is only through the Guru's word that one is absorbed in Truth." (4)

Commenting on the Sidhas (who seek miraculous powers), Guru Ji says: "(What to speak of ordinary people) even men of miracle are lost in the pursuit of worldly power. They cannot concentrate on their meditation. Maya (i.e. the obsession for worldly riches) pervades all the three worlds with its illusion and it has entangled these completely. Without the (guidance of the) Guru man cannot find liberation, nor is duality caused by Maya removed." (5)

Now answering the question, what is really meant by Maya, Guru Ji says: "If we ask – what is this Maya and how does Maya work (on the minds of humans), then the answer is that under the influence of Maya, man remains bound in joy and sorrow (craving for the former and seeking release from the latter) and acts out of self-conceit or ego. However, without the Guru's word (or guidance), neither can doubt (caused by Maya) be dispelled, nor self-conceit from the mind removed." (6)

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Elaborating further on the necessity of Guru's instruction, he says: "Without (true) love, God's worship cannot be performed, nor without the Guru's word (or guidance) is worship accepted (in God's court). It is through the Word (or



Guru's instruction) that ego is removed and the illusion of Maya lifted. It is through the Guru's grace that man spontaneously obtains the (precious) commodity of Name (or God's Love)." (7)

In conclusion Guru Ji says: "Without (following) the Guru's guidance, virtues are not revealed, and without (realizing these) virtues, God's worship cannot be performed. God, the lover of devotees is enshrined in the heart and effortlessly is He obtained. O Nanak, it is only through the Guru's word that God can be praised, and only by His grace is He found." (8-4-21)

The message of the shabad is that, it is only by following the Guru's advice that we can get rid of attachment to Maya (or worldly riches and power) and our self- conceit. Further, it is only by acting on the advice of the Guru that we can develop true love for God and attain Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਮਾਇਆ ਮੋਹੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਨਾ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ ॥

ਮਨਮੁਖਿ ਕਰਮ ਕਰਹਿ ਨਹੀ ਬੂਝਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ
॥੧॥

ਮਨ ਰੇ ਨਾਮੁ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥

ਗੁਰੁ ਪੂਰਾ ਸਾਲਾਹੀਐ ਸਹਜਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਿਆ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥

ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਮਾਈਐ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥

ਘਰਿ ਮਹਲਿ ਸਚਿ ਸਮਾਈਐ ਜਮਕਾਲੁ ਨ ਸਕੈ ਖਾਇ ॥੨॥

ਨਾਮਾ ਛੀਬਾ ਕਬੀਰੁ ਜੁਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ ॥

ਬ੍ਰਹਮ ਕੇ ਬੇਤੇ ਸਬਦੁ ਪਛਾਣਹਿ ਹਉਮੈ ਜਾਤਿ ਗਵਾਈ ॥

ਸੁਰਿ ਨਰ ਤਿਨ ਕੀ ਬਾਣੀ ਗਾਵਹਿ ਕੋਇ ਨ ਮੋਟੈ ਭਾਈ ॥੩॥

ਦੈਤ ਪੁਤੁ ਕਰਮ ਧਰਮ ਕਿਛੁ ਸੰਜਮ ਨ ਪੜੈ ਦੂਜਾ ਭਾਉ ਨ ਜਾਣੈ
॥

ਸਤਿਗੁਰੁ ਭੇਟਿਐ ਨਿਰਮਲੁ ਹੋਆ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥

ਏਕੋ ਪੜੈ ਏਕੋ ਨਾਉ ਬੂਝੈ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਣੈ ॥੪॥

ਖਟੁ ਦਰਸਨ ਜੋਗੀ ਸੰਨਿਆਸੀ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ ॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਾ ਗਤਿ ਮਿਤਿ ਪਾਵਹਿ ਹਰਿ ਜੀਉ ਮੰਨਿ
ਵਸਾਏ ॥

ਸਚੀ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥੫॥

ਪੰਡਿਤ ਪੜਿ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ ॥

ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਬਿਨੁ ਸਬਦੈ ਮੁਕਤਿ ਨ ਪਾਏ ॥

ਜਾ ਨਾਉ ਚੇਤੇ ਤਾ ਗਤਿ ਪਾਏ ਜਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ
॥੬॥

ਸਤਸੰਗਤਿ ਮਹਿ ਨਾਮੁ ਹਰਿ ਉਪਜੈ ਜਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਏ
॥

ਪੰਨਾ ੬੮

ਮਨੁ ਤਨੁ ਅਰਪੀ ਆਪੁ ਗਵਾਈ ਚਲਾ ਸਤਿਗੁਰ ਭਾਏ ॥

Sireeraag mehlaa 3.

maa-i-aa moh mayrai parabh keenaa aapay bharam
bhulaa-ay.

manmukh karam karahi nahee boojheh birthaa janam
gavaa-ay.

gurbaanee is jag meh chaanan karam vasai man aa-ay. ||1||
man ray naam japahu sukh ho-ay.

gur pooraa salaah-ai sahj milai parabh so-ay. ||1|| rahaa-
o.

bharam ga-i-aa bha-o bhaagi-aa har charnee chit laa-ay.
gurmukh sabad kamaa-ee-ai har vasai man aa-ay.

ghar mahal sach samaa-ee-ai jamkaal na sakai khaa-ay.
||2||

naamaa chheebaa kabeer jolaahaa pooray gur tay gat paa-
ee.

barahm kay baytay sabad pachhaaneh ha-umai jaat gavaa-
ee.

sur nar tin kee banee gaavahi ko-ay na maytai bhaa-ee. ||3||
dait put karam Dharam kichh sanjam na parhai doojaa
bhaa-o na jaanai.

satgur bhayti-ai nirmal ho-aa an-din naam vakhaanai.

ayko parhai ayko naa-o boojhai doojaa avar na jaanai. ||4||
khat darsan jogee sani-aasee bin gur bharam bhulaa-ay.

satgur sayveh taa gat mit paavahi har jee-o man vasaa-ay.
sachee banee si-o chit laagai aavan jaan rahaa-ay. ||5||

pandit parh parh vaad vakaaneh bin gur bharam bhulaa-ay.
lakh cha-oraaseeh fayr pa-i-aa bin sabdai mukat na paa-ay.

jaa naa-o chaytai taa gat paa-ay jaa satgur mayl milaa-ay.
||6||

satsangat meh naam har upjai jaa satgur milai subhahaa-ay.

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man tan arpee aap gavaa-ee chala satgur bhahaa-ay.

sad balihaaree gur apunay vitahu je har saytee chit laa-ay.
||7||

so baraahman barahm jo binday har saytee rang raataa.



ਸਦ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪੁਨੇ ਵਿਟਹੁ ਜਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਏ

॥੭॥

ਸੋ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮੁ ਜੋ ਬਿੰਦੇ ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਾਤਾ ॥



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ਪ੍ਰਭੂ ਨਿਕਟਿ ਵਸੈ ਸਭਨਾ ਘਟ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਜਾਤਾ
॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ
॥੮॥੫॥੨੨॥

parabh nikat vasai sabhnaa ghat antar gurmukh virilai
jaataa.
naanak naam milai vadi-aa-ee gur kai sabad pachhaataa.
॥8॥5॥22॥

SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji gave us the message that it is only by following the Guru's advice that we can get rid of attachment to Maya (or worldly riches and power) and our self- conceit. Further, it is only by acting on the advice of the Guru that we can develop true love for God and attain Him.

Guru Ji begins this shabad by telling us: First, what is the real source of attachment to Maya and secondly, what is the best way to be free from its influence?

He says: "It is God Himself who has created the attachment to Maya and He Himself leads man into illusion. Many self-conceited persons do different deeds (or rituals to get rid of it), but they do not understand the reality (of such rituals), and they waste their life in vain. (The only way to get rid of this illusion is to listen and act upon the advice of the Guru. (Because) the word of Guru is the the light (or the source of true knowledge) in this world. But, it is only through God's grace that gets enshrined in one's mind." (1)

For this reason Guru Ji says: "O my mind, meditate on the Name, so that you may obtain peace. (Also remember that), when we eulogize the perfect Guru, we effortlessly obtain that God." (1-pause)

Explaining the above advice, he says: "By concentrating the mind on God's feet (i.e. His Name), illusion and fear are immediately gone. Leading one's life as per the Guru's teachings or the holy Word, God comes to reside in the heart. When one is thus merged in the Truth (i.e. attuned to God), even Yama, the demon of death cannot devour the devotee (i.e. even the fear of death cannot scare him.)" (2)

Citing many true life examples to illustrate his point, Guru Ji says: "Nam dev, the dyer, and Kabir, the weaver obtained salvation by receiving instruction from the perfect Guru. These knowers of God understood the Word (of God), and they completely rooted out their ego and caste-complex (from their minds). As a result, (they have become so exalted that) demigods and men now sing their hymns, and no one can erase their name, O brother." (3)

Next giving the example of Prahlada, the son of a cruel demon king Harnaakash, he says: "Prahlada, the son of a demon, refused to read any religious books or perform religious rituals and practice austerities (as advised by Pundits or his teachers). Except love for God, he did not care for any thing else. By meeting the true Guru, he became immaculate and dwelt on God's Name day and night. He read about the praise of only one God, and recognized only one God and none other (so he was saved by Him)." (4)

Guru Ji now comments on the fate of those who call themselves great yogis, and sanyasies (ascetics), the followers of all the six monastic orders (mentioned in Shastras). He says: "Without the guidance of the Guru, even the followers of six Shastras (Hindu religious books), yogis and recluses remain lost in illusion. Only by serving the true Guru (i.e. by following his instruction), they can find salvation and enshrine God the Creator in their heart and mind. Man's comings and goings into the world cease only when he loves true Gurbani (i.e. holy word of the Guru)." (5)

Regarding the Pundits, who claim to be great scholars, Guru Ji says: "By reading and studying (the Vedas, and Shastras, without understanding their true message), these Pundits set afoot controversies and without the Guru they are also lost in illusion. (The fact is that) nobody, without following the Guru's word (instruction), can obtain salvation (from eighty four lakh births and deaths). It is only when they remember the Name and when the true Guru unites them with God that they attain emancipation." (6)

Describing, from where and how we learn to meditate God's Name, he says: "It is in holy company, when man, by good fortune, meets the true Guru, that devotion to God's Name springs forth.. (Then he says to himself): 'Shedding all my self- conceit from within, I surrender my mind and body to the Guru, and do only what pleases the true Guru. Ever and



forever I am a sacrifice to the Guru, who attunes my mind to (love of) God.' ” (7)

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Giving his definition of a Brahman (or a divine scholar), who really attains to God, Guru Ji says: “The true Brahman (or divine scholar) is he who knows God the Creator and who is imbued with His love. The Creator actually abides in all hearts, but only a few Guru ward persons realize this. O Nanak, it is only by realizing the Creator through the Guru's word and by dwelling on His Name that one obtains honor (at the Divine Portal).” (8-5-22)

The message of the shabad is that, it is only by listening to and following the word of Guru (Granth Sahib) and dwelling on God's Name that a person is freed from the entanglements of Maya (or worldly riches and power) and obtains salvation or the state of eternal bliss.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਬਕੇ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਏ ॥

ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੧॥

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਹੋਇ ॥

ਸਬਦੈ ਹੀ ਤੇ ਸਹਜੁ ਊਪਜੈ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥੧॥

ਰਹਾਉ ॥

ਸਹਜੇ ਗਾਵਿਆ ਬਾਇ ਪਵੈ ਬਿਨੁ ਸਹਜੈ ਕਥਨੀ ਬਾਇ ॥

ਸਹਜੇ ਹੀ ਭਗਤਿ ਊਪਜੈ ਸਹਜਿ ਪਿਆਰਿ ਬੈਰਾਗਿ ॥

ਸਹਜੇ ਹੀ ਤੇ ਸੁਖ ਸਾਤਿ ਹੋਇ ਬਿਨੁ ਸਹਜੈ ਜੀਵਨੁ ਬਾਇ ॥੨॥

ਸਹਜਿ ਸਾਲਾਹੀ ਸਦਾ ਸਦਾ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਇ ॥

ਸਹਜੇ ਹੀ ਗੁਣ ਊਚਰੈ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥

ਸਬਦੇ ਹੀ ਹਰਿ ਮਨਿ ਵਸੈ ਰਸਨਾ ਹਰਿ ਰਸੁ ਖਾਇ ॥੩॥

ਸਹਜੇ ਕਾਲੁ ਵਿਡਾਰਿਆ ਸਚ ਸਰਣਾਈ ਪਾਇ ॥

ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ ॥

ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਪਾਇਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ ॥੪॥

ਮਾਇਆ ਵਿਚਿ ਸਹਜੁ ਨ ਊਪਜੈ ਮਾਇਆ ਦੂਜੈ ਭਾਇ ॥

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਜਲੈ ਜਲਾਇ ॥

ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥੫॥

ਤ੍ਰਿਹੁ ਗੁਣਾ ਵਿਚਿ ਸਹਜੁ ਨ ਪਾਈਐ ਤ੍ਰੈ ਗੁਣ ਭਰਮਿ ਭੁਲਾਇ ॥

ਪੜੀਐ ਗੁਣੀਐ ਕਿਆ ਕਥੀਐ ਜਾ ਮੁੰਢਹੁ ਘੁਬਾ ਜਾਇ ॥

ਚਉਥੇ ਪਦ ਮਹਿ ਸਹਜੁ ਹੈ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ ॥੬॥

ਨਿਰਗੁਣ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਸਹਜੇ ਸੋਝੀ ਹੋਇ ॥

ਗੁਣਵੰਤੀ ਸਾਲਾਹਿਆ ਸਚੇ ਸਚੀ ਸੋਇ ॥

ਭੁਲਿਆ ਸਹਜਿ ਮਿਲਾਇਸੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੭॥

ਬਿਨੁ ਸਹਜੈ ਸਭੁ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥

ਸਹਜੇ ਹੀ ਸੋਝੀ ਪਈ ਸਚੈ ਸਬਦਿ ਅਪਾਰਿ ॥

sireeraag mehlā 3.

sahjai no sabh lochdee bin gur paa-i-aa na jaa-ay.

parh parh pandit jotkee thakay bhaykhee bharam bhulaa-ay.

gur bhaytay sahj paa-i-aa aapnee kirpaa karay rajaa-ay.

||1||

bhaa-ee ray gur bin sahj na ho-ay.

sabdai hee tay sahj oopjai har paa-i-aa sach so-ay. ||1||

rahaa-o.

sehjay gaavi-aa thaa-ay pavai bin sahjai kathnee baad.

sehjay hee bhagat oopjai sahj pi-aar bairaag.

sahjai hee tay sukh saat ho-ay bin sahjai jeevan baad. ||2||

sahj saalaahsee sadaa sadaa sahj samaaDh lagaa-ay.

sehjay hee gun oochrai bhagat karay liv laa-ay.

sabday hee har man vasai rasnaa har ras khaa-ay. ||3||

sehjay kaal vidaari-aa sach sarna-ee paa-ay.

sehjay har naam man vasi-aa sachee kaar kamaa-ay.

say vadbhaagee jinee paa-i-aa sehjay rahay samaa-ay. ||4||

maa-i-aa vich sahj na oopjai maa-i-aa doojai bhaa-ay.

manmukh karam kamaavnay ha-umai jalai jalaa-ay.

jaman maran na chook-ee fir fir aavai jaa-ay. ||5||

tarihu gunaa vich sahj na paa-ee-ai tarai gun bharam

bhulaa-ay.

parhee-ai gunee-ai ki-aa kathee-ai jaa mundhhu ghuthaa jaa-ay.

cha-uthay pad meh sahj hai gurmukh palai paa-ay. ||6||

nirgun naam niDhaan hai sehjay sojhee ho-ay.

gunvantee salaahi-aa sachay sachee so-ay.

bhuli-aa sahj milaa-isee sabad milaavaa ho-ay. ||7||

bin sahjai sabh anDh hai maa-i-aa moh gubaar.

sehjay hee sojhee pa-ee sachai sabad apaar.

aapay bakhas milaa-i-an pooray gur kartaar. ||8||

sehjay adisat pachhaanee-ai nirbha-o jot nirankaar.

sabhnaa jee-aa kaa ik daataa jotee jot milaavanhaar.

poorai sabad salaahsee-ai jis daa ant na paaraavaar. ||9||



ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਪੂਰੇ ਗੁਰ ਕਰਤਾਰਿ ॥੮॥
 ਸਹਜੇ ਅਦਿਸਟੁ ਪਛਾਣੀਐ ਨਿਰਭਉ ਜੋਤਿ ਨਿਰੰਕਾਰੁ ॥
 ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰੁ ॥
 ਪੂਰੈ ਸਬਦਿ ਸਲਾਹੀਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੯॥

gi-aanee-aa kaa Dhan naam hai sahj karahi vaapaar.
 an-din laahaa har naam lain akhut bharay bhandaar.
 naanak tot na aavee dee-ay dayvanhaar. ||10||6||23||

ਗਿਆਨੀਆ ਕਾ ਧਨੁ ਨਾਮੁ ਹੈ ਸਹਜਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥
 ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈਨਿ ਅਖੁਟ ਭਰੇ ਭੰਡਾਰੁ ॥
 ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਦੀਏ ਦੇਵਣਹਾਰਿ ॥੧੦॥੬॥੨੩॥



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SIRI RAAG MOHALLA 3

In the previous shabad, Guru Ji advised us that it is only by listening to and following the word of the Guru and dwelling on God's Name that a person is freed from the entanglements of worldly riches and power and obtains salvation or the state of eternal bliss, and equipoise. In this shabad, he tells us how precious is this state, and who is the only one person through whom this invaluable jewel can be obtained?

He calls this state of bliss and equipoise as '*Sehaj*' and says: "The entire world craves for *Sehaj*, but without the guidance of the Guru, it cannot be attained. (What to speak of ordinary people even) divine scholars and astrologers have grown weary of extensive reading and those wearing different saintly garbs have been lost in delusion, (but have failed to attain to this state). It is only when God on His own has shown His grace, that mortals have attained equipoise, by following the advice of the Guru." (1)

So very affectionately, but decisively, Guru Ji says: "O brother, without the (guidance of the) Guru, *Sehaj* (or the state of equipoise) does not arise (in the mind). It is only by attuning one's mind to the Guru's word that one attains poise and meets God." (1-pause)

Commenting on the virtues of *Sehaj*, Guru Ji says: "Only the singing of God's praises in a state of poise is accepted (in the Divine Court), and without equipoise all recitation is in vain. It is in a state of equipoise that real devotion emanates and divine knowledge, love of God and detachment from the world are achieved. It is in a state of equipoise that joy and peace arise and without this tranquility, the whole life is in vain." (2)

Therefore, Guru Ji advises us: "(O' my friends), always praise God and meditate upon Him in a state of equipoise. The person who sings the praises of God in a state of equipoise and who worships Him with deep devotion succeeds in lodging God in his heart and in tasting with his tongue the elixir of (God's) Name through the Guru's word (or *Gurbani*)." (3)

Elaborating further on the merits of *Sehaj* (or the state of equipoise), Guru Ji says: "(The persons) who take the refuge of God in a state of equipoise, banish the fear of death from their mind. Spontaneously, God's Name gets enshrined in their minds and they do only what is good and true. So very fortunate are those who achieve this state (of equipoise) and remain absorbed in Him."

Discounting any possibility of obtaining *Sehaj*, while being attached to *Maya* (i.e. worldly riches and power), Guru Ji says: "Man cannot attain this state of equipoise (and peace of mind) while being attached to *Maya*, because it leads to duality (i.e. love of worldly things rather than love of God). To do deeds in such self-conceit is nothing but burning oneself and others in ego. (For this reason), one's cycle of birth and death does not end and one keeps on coming and going (from this world) again and again." (5)

Cautioning us against living in any of the three modes of *Maya* (i.e. the impulses for vice, virtue, or power), Guru Ji says: "While living under (the influence of) the three modes, the state of equipoise is not obtained, because all the three kinds of impulses makes one lost in doubt. How can there be any use of reading, studying and preaching, when one is going away from the very fundamental concept (of God's Love)? It is only in the fourth stage (called *Turya*), that there is equipoise and spiritual bliss, which are obtained by Guru's grace." (6)

Explaining the blessings obtained by dwelling on the Divine Name, Guru Ji says: "The Name of God, who is above all the modes (of *Maya*), is the true treasure. Its understanding or realization comes only in the state of equipoise. Those meritorious souls, who have praised it, have also obtained true glory. Merciful God will (one day) bestow the state of *Sehaj*, and will unite with Himself even those, who have gone astray, but this union will happen (only) through the holy Word (not otherwise)." (7)

Commenting on the state, where there is no *Sehaj* or equipoise, Guru Ji says: "Without *Sehaj* it is all darkness, and the fog and illusion of attachment to *Maya*. It is through the priceless Word (or advice of the Guru) that some have imperceptibly obtained realization of the true infinite Creator. Showing His grace, on His own, the perfect Guru-God has united them with Him." (8)

Elaborating further on the merits of the state of equipoise, Guru Ji says: "It is only through equipoise that man



recognizes the invisible (Creator), and the light of Formless and Fearless God. He alone is the provider of all created beings, and unites their light with His own (supreme) light. We should praise Him only through the word of the perfect Guru (i.e. Gurbani), because there is no end or limit (to His greatness).”(9)



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Therefore, Guru Ji concludes this shabad by telling us what constitutes the true wealth in the eyes of divinely enlightened persons, and from where they obtain it. He says: "For the enlightened (ones), God's Name is their true wealth, and they trade in and acquire it in a state of equipoise. Day and night, they reap the profit of Name. Therefore, their inexhaustible store houses remain brimful (with the wealth of Name i.e. divine love). O' Nanak never is there any shortage in this treasure which the Giver has bestowed on them." (10-6-23)

The message of this shabad is that, we should follow the Guru's instruction to praise God and dwell on His Name. So that we may be united with Him and enjoy an everlasting state of *Sehaj* or eternal bliss.

ਪੰਨਾ ੬੯

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਫੇਰੁ ਨ ਪਵੈ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥
ਪੂਰੈ ਸਬਦਿ ਸਭ ਸੋਝੀ ਹੋਈ ਹਰਿ ਨਾਮੈ ਰਹੈ ਸਮਾਇ ॥੧॥

ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥
ਨਿਰਮਲੁ ਨਾਮੁ ਸਦ ਨਵਤਨੇ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਅਪੁਨੀ ਸਰਣਾਈ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹਣਾ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰਣਾ ॥੨॥
ਵਡੈ ਭਾਗਿ ਨਾਉ ਪਾਈਐ ਗੁਰਮਤਿ ਸਬਦਿ ਸੁਹਾਈ ॥
ਆਪੇ ਮਨਿ ਵਸਿਆ ਪ੍ਰਭੁ ਕਰਤਾ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ ॥੩॥

ਇਕਨਾ ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਭਾਵੈ ਬੰਧਨਿ ਬੰਧਿ ਭਵਾਇਆ ॥

ਲਖ ਚਉਰਾਸੀਹ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥੪॥

ਭਗਤਾ ਮਨਿ ਆਨੰਦੁ ਹੈ ਸਚੈ ਸਬਦਿ ਰੰਗਿ ਰਾਤੇ ॥
ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਹਿ ਸਦ ਨਿਰਮਲ ਸਹਜੇ ਨਾਮਿ ਸਮਾਤੇ ॥੫॥

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਬੋਲਹਿ ਸਭ ਆਤਮ ਰਾਮੁ ਪਛਾਣੀ ॥
ਏਕੋ ਸੇਵਨਿ ਏਕੁ ਅਰਾਧਹਿ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ ॥੬॥
ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥
ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਚ ਸਿਉ ਅਪੁਨੀ ਕਿਰਪਾ ਕਰੇ ਮਿਲਾਇ ॥੭॥

ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਜਗਾਇ ॥
ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਨਾਨਕ ਸਬਦਿ ਸਮਾਇ ॥੮॥੭॥੨੪॥

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sireeraag mehlā 3.

satgur mili-ai fayr na pavai janam maran dukh jaa-ay.
poorai sabad sabh sojhee ho-ee har naamai rahai samaa-ay. ||1||

man mayray satgur si-o chit laa-ay.

nirmal naam sad navtano aap vasai man aa-ay. ||1|| rahaa-o.

har jee-o raakhoo apunee sarnaa-ee ji-o raakhahi ti-o rahnaa.

gur kai sabad jeevat marai gurmukh bhavjal tarnaa. ||2||

vadai bhaag naa-o paa-ee-ai gurmat sabad suhaa-ee.

aapay man vasi-aa parabh kartaa sehjay rahi-aa samaa-ee. ||3||

iknaa manmukh sabad na bhaavai banDhan banDh bhavaa-i-aa.

lakh cha-oraaseeh fir fir aavai birthaa janam gavaa-i-aa. ||4||

bhagtaa man aanand hai sachai sabad rang raatay.

an-din gun gaavahi sad nirmal sehjay naam samaatay. ||5||

gurmukh amrit banee boleh sabh aatam raam pachhaanee.

ayko sayvan ayk araaDheh gurmukh akath kahaanee. ||6||

sachaa saahib sayvee-ai gurmukh vasai man aa-ay.

sadaa rang raatay sach si-o apunee kirpaa karay milaa-ay. ||7||

aapay karay karaa-ay aapay iknaa suti-aa day-ay jagaa-ay.

aapay mayl milaa-idaa naanak sabad samaa-ay. ||8||7||24||

SIRI RAAG MOHALLA 3

In the last shabad, Guru Ji tendered us the valuable advice that we should follow the Guru's instruction to praise God and dwell on His Name. So that we may be united with Him and enjoy an everlasting state of *Sehaj* or eternal bliss. In this shabad, he elaborates on the blessings received by those who follow the Guru's advice and praise God through the perfect Word of the Guru (i.e. Gurbani as enshrined in Guru Granth Sahib).



He says: "After meeting the true Guru, one is freed from transmigration and the pain of birth and death. By reflecting on the perfect word (of the true Guru), one obtains full understanding and and remains absorbed in God's Name." (1)

Therefore advising himself (and us), Guru Ji says: "O my mind, fix your attention on the true Guru. (By doing so, the immaculate Name of God, which is always blissful comes to abide in the heart." (1-pause)

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Guru Ji, therefore, prays: "O God, in whatever state You keep us, we have to remain in that state. (Therefore), please always keep me in Your refuge. (I also believe that) the person who by following Guru's teachings, dies through the Guru's word (i.e. completely erases his ego, by following Guru's advice), he swims across the dreadful worldly ocean (i.e. obtains salvation)." (2)

Explaining how precious and beneficial is God's Name, he says: "It is by great good fortune that man obtains the (precious commodity of) Name. By following the Guru's wisdom through the holy Word, (his) life becomes beautiful and God the Creator Himself imperceptibly comes to abide in his mind." (3)

Now commenting on the self-willed, Guru Ji says: "But there are some egocentrics, to whom the (Guru's) Word doesn't sound pleasing. Bound in the chains (of Maya, such people) are made to suffer the rounds of births and deaths. They are born again and again in millions of species and they waste their (human) life in vain." (4)

In contrast, describing the state of devotees, Guru Ji says: "The devotees (of God) always feel bliss in their hearts. They always remain imbued with the love of the true Word. Day and night, they always sing the praises of immaculate God, and imperceptibly merge in His Name." (5)

Elaborating on the blissful state of the Guru wards, he says: "The Guru wards always utter nectar- sweet words, because they recognize God pervading all creation. They serve only one God and meditate only on Him, and they discourse about that God all of whose merits cannot be narrated." (6)

Therefore, advising the mortals, Guru Ji says: "We should serve (i.e. praise) the true God through the Guru's word (or *Gurbani*), so that He may come to reside in our hearts. They, who remain imbued with His love, by His grace, are united with Him." (7)

But before concluding this shabad, Guru Ji wants to caution us against any possible self-conceit about our efforts or success, and says: "It is God who does (every thing) and makes others do (what He wants), and He Himself awakens many from the slumber (of Maya). O' Nanak, on His own, God unites a person to Himself by absorbing him in (Guru's) word." (8-7-24)

The message of the shabad is that, we should completely surrender ourselves to the will of God and pray to Him to take mercy on us also and by making us become absorbed in His Name under the Guru's instruction, bless us also with His union.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਮਨੁ ਨਿਰਮਲਾ ਭਏ ਪਵਿਤ੍ਰੁ ਸਰੀਰੁ ॥
ਮਨਿ ਆਨੰਦੁ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਭੇਟਿਆ ਗਹਿਰ ਗੰਭੀਰੁ ॥
ਸਚੀ ਸੰਗਤਿ ਬੈਸਣਾ ਸਚਿ ਨਾਮਿ ਮਨੁ ਧੀਰੁ ॥੧॥

ਮਨੁ ਰੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਲਗੈ ਨ ਮੈਲੁ ਪਤੰਗੁ ॥੧॥
ਰਹਾਉ ॥

ਸਚੈ ਸਬਦਿ ਪਤਿ ਊਪਜੈ ਸਚੇ ਸਚਾ ਨਾਉ ॥

sireeraag mehlā 3.

satgur sayvi-ai man nirmalāa bha-ay pavit̃ sareer.
man aanand̃ sadāa sukh̃ paa-i-aa bhayti-aa gahir
gambheer.

sachee sangat̃ baishnaa sach naam man Dheer. ||1||

man ray satgur sayv nisang.
satgur sayvi-ai har man vasai lagai na mail patang. ||1||
rahaa-o.

sachai sabad̃ pat̃ oopjai sachay sachaa naa-o.



| | |
|---|---|
| ਜਿਨੀ ਹਉਮੈ ਮਾਰਿ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਮਨਮੁਖ ਸਚੁ ਨ ਜਾਣਨੀ ਤਿਨ ਠਉਰ ਨ ਕਤਹੂ ਥਾਉ ॥੨॥ | jinee ha-umai maar pachhaani-aa ha-o tin balihaarai jaa-o. manmukh sach na jaannee tin tha-ur na kathoo thaa-o. 2 |
| ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੇ ਹੀ ਵਿਚਿ ਵਾਸੁ ॥ ਸਦਾ ਸਚਾ ਸਾਲਾਹਣਾ ਸਚੈ ਸਬਦਿ ਨਿਵਾਸੁ ॥ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਗੁਰਮਤੀ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥੩॥ ਸਚੁ ਵੇਖਣੁ ਸਚੁ ਬੋਲਣਾ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ ॥ ਸਚੀ ਸਾਖੀ ਉਪਦੇਸੁ ਸਚੁ ਸਚੇ ਸਚੀ ਸੋਇ ॥ | sach khaanaa sach painnaa sachay hee vich vaas. sadaa sachaa salaahnaa sachai sabad nivaas. sabh aatam raam pachhaani-aa gurmatee nij ghar vaas. 3 sach vaykhan sach bolnaa tan man sachaa ho-ay. sachee saakhee updays sach sachay sachee so-ay. |



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ਜਿੰਨੀ ਸਚੁ ਵਿਸਾਰਿਆ ਸੇ ਦੁਖੀਏ ਚਲੇ ਰੋਇ ॥੪॥
 ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥
 ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਕੂਕ ਨ ਸੁਣੈ ਪੂਕਾਰ ॥
 ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ ॥੫॥

ਪੰਨਾ ੭੦

ਏਹੁ ਜਗੁ ਜਲਤਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਸਤਿਗੁਰ ਸਰਣਾ ॥
 ਸਤਿਗੁਰਿ ਸਚੁ ਦਿਤਾਇਆ ਸਦਾ ਸਚਿ ਸੰਜਮਿ ਰਹਣਾ ॥
 ਸਤਿਗੁਰ ਸਚਾ ਹੈ ਬੋਹਿਥਾ ਸਬਦੇ ਭਵਜਲੁ ਤਰਣਾ ॥੬॥
 ਲਖ ਚਉਰਾਸੀਹ ਫਿਰਦੇ ਰਹੇ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈ ॥
 ਪਤਿ ਪਤਿ ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਈ ॥
 ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ਬਿਨੁ ਸਚੇ ਅਵਰੁ ਨ ਕੋਈ ॥੭॥

ਜੋ ਸਚੈ ਲਾਏ ਸੇ ਸਚਿ ਲਗੇ ਨਿਤ ਸਚੀ ਕਾਰ ਕਰੰਨਿ ॥
 ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ਸਚੈ ਮਹਲਿ ਰਹੰਨਿ ॥
 ਨਾਨਕ ਭਗਤ ਸੁਖੀਏ ਸਦਾ ਸਚੈ ਨਾਮਿ ਰਚੰਨਿ
 ॥੮॥੧੭॥੮॥੨੫॥

jinnee sach visaari-aa say dukhee-ay chalay ro-ay. ||4||
 satgur jinee na sayvi-o say kiṭ aa-ay sansaar.
 jam dar baDhay maaree-ah kook na sunai pookaar.
 birthaa janam gavaa-i-aa mar jameh vaaro vaar. ||5||

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ayhu jag jaltaa daykh kai bhaj pa-ay satgur sarnaa.
 satgur sach dirhaa-i-aa sadaa sach sanjam rahnaa.
 satgur sachaa hai bohithaa sabday bhavjal tarnaa. ||6||
 lakh cha-oraaseeh firday rahay bin satgur mukaṭ na ho-ee.
 parh parh pandit monee thakay doojai bhaa-ay paṭ kho-ee.
 satgur sabad sunaa-i-aa bin sachay avar na ko-ee. ||7||
 jo sachai laa-ay say sach lagay niṭ sachee kaar karann.
 tinaa nij ghar vaasaa paa-i-aa sachai mahal rahann.
 naanak bhagaṭ sukhee-ay sadaa sachai naam rachann.
 ||8||17||8||25||

SIRI RAAG MOHALLA 3

In stanza (7) of the previous shabad, Guru Ji advised us that we should praise the true God through the Guru's word, so that He may come to reside in our hearts. In this shabad, he elaborates on the merits of following the true Guru, and how it will make us lead a true or honest life and how it will lead us to the true God.

He says: "By serving the true Guru (i.e. following his advice), the mind becomes immaculate and the body becomes pure (i.e. man is rid of all undesirable thoughts or tendencies. Being immaculate), the mind experiences a state of bliss and eternal peace, as if it has seen the sight of the unfathomable God. In short, by joining the society of the True (Guru), one's mind is attuned to the true Name, which gives mental peace and tranquility." (1)

Therefore, advising himself (and us), Guru Ji says: "O my mind, serve the Guru (i.e. follow his advice) without any hesitation because by such service, God comes to abide in the heart and is not polluted by any kind of dirt (or evil influence)." (1-pause)

Describing further the blessings obtained by following the teachings of the Guru, he says: "By acting on the true Word (i.e. advice of the Guru), persons become true (i.e. honest). They dwell on the Name of the True One, which brings them honor (and glory). Therefore, I am a sacrifice to those who by stilling their ego (and faithfully following Guru's advice) have realized God. But the self-conceited egoists do not realize the True God, and therefore, receive no support or shelter anywhere." (2)

Describing the traits of the persons, who follow the Guru's true advice, Guru Ji says: "For the Guru ward, true Guru's Name is their (spiritual) food, and for them the True Name is their dress (or honor). Therefore, they always remain absorbed in the True One. Their duty is to continually praise the True One, and their mind always remains fixed on the True word. They recognize the Divine Soul pervading everywhere and by following the Guru's advice, their mind remains fixed in their own inner consciousness." (3)

Elaborating further on the character of such persons, Guru Ji says: "(The Guru wards) see the true God in all, and they always speak the truth. Therefore, their body and mind (also) become pure and true. They narrate true stories, give true sermons, and true are the honor of these true (or honest) persons. (On the other hand), those who forsake the Truth (or the true God); they depart (from the world) crying and wailing." (4)



Now commenting on the pitiable condition of the self- conceited persons, who do not care to listen to the advice of the Guru and dwell on the Name of the True One, Guru Ji says: “Why at all, have those people, who have not served the

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true Guru come into this world? (Because) bound at the door of Yama (the demon of death), they will be beaten, and no body will listen to their cries and wailings. Such people waste their lives in vain. They die and are born again and again.” (5)

But above is not the state of a few only; people in general, are suffering due to their worldly pursuits. Seeing this state, some persons run to the shelter of the Guru i.e. start acting on the Guru’s advice. Regarding such persons, Guru Ji says: “Seeing the (whole) world burning in the fires (of desire), some (Guru wards) run to the shelter of the Guru. The Guru guides them to realize the truth, and gives them a lesson in simple and honest living, (By following this advice the Guru wards are saved from all the common lusts and the consequent sufferings. Therefore, it will be justifiable to say that) the true Guru is like a true ship, riding which one can cross this worldly ocean (of Maya).” (6)

Elaborating further on the above point, Guru Ji says: “People have been wandering in myriads of existances but they have never found salvation without (following) the true Guru. Pundits (or religious scholars) and silent sages have got tired of reading (the Vedas, and Shastras etc), but even they have lost their honor due to their love for duality (or Maya). The true Guru has uttered the Word (i.e. decisively stated) that without the True (God) there is none other (to save man. Therefore, we better to seek His shelter rather than of any one else).” (7)

Guru Ji concludes this shabad by once again describing the life style of those persons, who have been attuned to the True One. He says: “They, whom God has so blessed, are dedicated to Him, and they perform only true (or honest) deeds. These persons have found God’s abode in their own self (i.e. have obtained self-realization. In short), O’ Nanak, the devotees enjoy peace, because they always remain imbued with the Name of the True One.” (8-17-8-25)

The message of the shabad is that if we want to find true peace and tranquility, then instead of running after our worldly desires, we should listen to the advice of the Guru (Granth Sahib) and live a life of truth, honesty, and simplicity, while dwelling on the Name of the True One.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ ॥
ਲਾਗੂ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥
ਸਭੋ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥੧॥

ਸਾਹਿਬੁ ਨਿਤਾਣਿਆ ਕਾ ਤਾਣੁ ॥
ਆਇ ਨ ਜਾਈ ਬਿਰੁ ਸਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਣੁ ॥੧॥
ਰਹਾਉ ॥
ਜੇ ਕੋ ਹੋਵੈ ਦੁਬਲਾ ਨੰਗ ਭੁਖ ਕੀ ਪੀਰ ॥
ਦਮੜਾ ਪਲੈ ਨਾ ਪਵੈ ਨਾ ਕੋ ਦੇਵੈ ਧੀਰ ॥
ਸੁਆਰਥੁ ਸੁਆਉ ਨ ਕੋ ਕਰੇ ਨਾ ਕਿਛੁ ਹੋਵੈ ਕਾਜੁ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਹਚਲੁ ਹੋਵੈ ਰਾਜੁ ॥੨॥

ਜਾ ਕਉ ਚਿੰਤਾ ਬਹੁਤੁ ਬਹੁਤੁ ਦੇਹੀ ਵਿਆਪੈ ਰੋਗੁ ॥
ਗ੍ਰਿਸਤਿ ਕੁਟੰਬਿ ਪਲੇਟਿਆ ਕਦੇ ਹਰਖੁ ਕਦੇ ਸੋਗੁ ॥
ਗਉਣੁ ਕਰੇ ਚਹੁ ਕੁੰਟ ਕਾ ਘੜੀ ਨ ਬੈਸਣੁ ਸੋਇ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥੩॥

sireeraag mehlā 5.

jaa ka-o muskal at̃ banai dho-ee ko-ay na day-ay.
laagoo ho-ay dushmanaa saak bhe bhaj khalay.
sabhho bhajai aasraa chukai sabh asraa-o.
chit̃ aavai os paarbarahm lagai na tatee vaa-o. ||1||
saahib nitāaṇi-aa kaa taan.
aa-ay na jaa-ee thir sadaa gur sabdee sach jaan. ||1|| rahaa-o.
jay ko hovai dublaa nang bhukh kee peer.
damrhaa palai naa pavai naa ko dayvai dheer.
su-aarath su-aa-o na ko karay naa kichh hovai kaaj.
chit̃ aavai os paarbarahm taan nihchal hovai raaj. ||2||
jaa ka-o chintaa bahuṭ bahuṭ dayhee vi-aapai rog.
garisaṭ kutamb palayti-aa kaḍay harakh kaḍay sog.
ga-on karay chahu kunt kaa gharhee na baisan so-ay.
chit̃ aavai os paarbarahm tan man seetaḷ ho-ay. ||3||
kaam karoDh mohi vas kee-aa kirpan lobh pi-aar.
chaaray kilvikh un agh kee-ay ho-aa asur sanghaar.
pothee geet̃ kavit̃ kichh kaḍay na karan Dhari-aa.



ਕਾਮਿ ਕਰੋਪਿ ਮੋਹਿ ਵਸਿ ਕੀਆ ਕਿਰਪਨ ਲੋਭਿ ਪਿਆਰੁ ॥
ਚਾਰੇ ਕਿਲਵਿਖ ਉਨਿ ਅਘ ਕੀਏ ਹੋਆ ਅਸੁਰ ਸੰਘਾਰੁ ॥
ਪੋਥੀ ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ ਕਰਨਿ ਧਰਿਆ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ ਤਰਿਆ ॥੪॥

chit aavai os paarbarahm taa nimakh simrat tari-aa. ||4||
saasat simrit bayd chaar mukhaagar bichray.
tapay tapeesar jogee-aa tirath gavan karay.
khat karmaa tay dugunai poojaa kartaa naa-ay.
rang na lagee paarbarahm taa sarpar narkay jaa-ay. ||5||

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ ॥
ਤਪੇ ਤਪੀਸਰ ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ ਕਰੇ ॥
ਖਟੁ ਕਰਮਾ ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ ॥
ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ ਨਰਕੇ ਜਾਇ ॥੫॥

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ਰਾਜ ਮਿਲਕ ਸਿਕਦਾਰੀਆ ਰਸ ਭੋਗਣ ਬਿਸਥਾਰ ॥
ਬਾਗ ਸੁਹਾਵੇ ਸੋਹਣੇ ਚਲੈ ਹੁਕਮੁ ਅਫਾਰ ॥
ਰੰਗ ਤਮਾਸੇ ਬਹੁ ਬਿਧੀ ਚਾਇ ਲਗਿ ਰਹਿਆ ॥
ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਸਰਪ ਕੀ ਜੂਨਿ ਗਇਆ ॥੬॥
ਬਹੁਤੁ ਧਨਾਵਿ ਅਚਾਰਵੰਤੁ ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ ॥
ਲਸਕਰ ਤਰਕਸਬੰਦ ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ ਕੀਤ ॥

raaj milak sikdaaree-aa ras bhogan bistaar.
baag suhaavay sohney chalai hukam afaar.
rang tamaasay baho biDhee chaa-ay lag rahi-aa.
chit na aa-i-o paarbarahm taa sarap kee joon ga-i-aa. ||6||
bahut Dhanaadh aacharvant sobhaa nirmal reet.
maat pitaa sut bhaa-ee-aa saajan sang pareet.
laskar tarkasband band jee-o jee-o saglee keet.

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ਪੰਨਾ ੭੧
ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਖੜਿ ਰਸਾਤਲਿ ਦੀਤ ॥੭॥
ਕਾਇਆ ਰੋਗੁ ਨ ਛਿਦੁ ਕਿਛੁ ਨਾ ਕਿਛੁ ਕਾਤਾ ਸੋਗੁ ॥
ਮਿਰਤੁ ਨ ਆਵੀ ਚਿਤਿ ਤਿਸੁ ਅਹਿਨਿਸਿ ਭੋਗੈ ਭੋਗੁ ॥
ਸਭ ਕਿਛੁ ਕੀਤੇਨੁ ਆਪਣਾ ਜੀਇ ਨ ਸੰਕ ਧਰਿਆ ॥
ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਜਮਕੰਕਰ ਵਸਿ ਪਰਿਆ ॥੮॥
ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਪਾਰਬ੍ਰਹਮੁ ਹੋਵੈ ਸਾਧੂ ਸੰਗੁ ॥
ਜਿਉ ਜਿਉ ਓਹੁ ਵਧਾਈਐ ਤਿਉ ਤਿਉ ਹਰਿ ਸਿਉ ਰੰਗੁ ॥
ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਆਪਿ ਅਵਰੁ ਨ ਦੂਜਾ ਥਾਉ ॥
ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਇਆ ਨਾਨਕ ਸਚਾ ਨਾਉ ॥੯॥੧॥੨੬॥

chit na aa-i-o paarbarahm taa kharh rasaatal deet. ||7||
kaa-i-aa rog na chhidar kichh naa kichh kaarhaa sog.
mirat na aavee chit tis ahinis bhogai bhog.
sabh kichh keeton aapnaa jee-ay na sank Dhari-aa.
chit na aa-i-o paarbarahm jamkankar vas pari-aa. ||8||
kirpaa karay jis paarbarahm hovai saaDhoo sang.
ji-o ji-o oh vaDhaa-ee-ai ti-o ti-o har si-o rang.
duhaa siri-aa kaa khasam aap avar na doojaa thaa-o.
satgur tuthai paa-i-aa naanak sachaa naa-o. ||9||1||26||

SIRI RAAG MOHALLA 5

After reading and understanding Guru Granth Sahib, many persons including Sikhs come to the conclusion that the most repeated message of the Guru Granth Sahib is to dwell on God's Name (i.e. to always remember God with love and devotion).

In this famous shabad, Guru Ji tells us how the Divine Name is not only the means for man's spiritual guidance, but is also a panacea for all his physical, social, and economic problems. On the other hand, no matter how rich, powerful, learned, popular and physically strong one may be, but without dwelling on God's Name, he is bound to come to grief.

Guru Ji first refers to the state of a person, who finds himself surrounded by all kinds of problems and troubles, but sees no one to help him. He says: "If a person finds himself in utter distress and there is no one to support him, (so much so that) his friends have turned into foes and even (his) relatives have deserted him. (In short), all his props give way and all his hopes of help have ended, even then, if he remembers the Transcendent One, he will not be touched by a whiff of hot air (i.e. he will not suffer the slightest harm)." (1)

Therefore, urging us to remember a cardinal fact of life, Guru Ji says: "(O' my friends), our Master is the strength of



those, who have no strength. He never comes and goes and is eternal. Through the Guru's word, you should realise this truth." (1-pause)

Taking another situation, in which a person finds himself in feeble health, utter poverty and incapable of accomplishing any of his duties to his family, such as providing even the basic necessities of life, Guru Ji says: "If a person be so weak and poor that he is afflicted with hunger and nakedness, has not a single penny in his pocket and nobody is there to

console him, or fulfill his desire: even then if he contemplates God, he may be blessed with everlasting kingdom." (2)

Guru Ji now refers to the situation when man is surrounded by all kinds of stresses, anxieties, diseases, family problems, and he is continuously running from place to place. He says: "The person, who is troubled by great anxiety, his body is afflicted with many ailments, and he is so involved in his household and family (affairs), that he experiences sometimes pain and sometimes pleasure and keeps wandering in all the four directions, without any peace or rest. Even then if he contemplates the Transcendent One, his body and mind attain a state of perfect calm and peace." (3)

Above is the assurance given by Guru Ji to those who find themselves plagued, with problems. But he wants to assure us here that not only the innocent, but also the worst of sinners can find relief, if they remember God in right earnest. He says: "Even if a man is completely in the grip of lust, anger, (worldly) attachment and is a miser due to his love of greed (for money). He may have committed all the four cardinal sins and has become like a demonic murderer, and may have never listened to any sacred books, hymns or poetry. (But even such a sinner) is saved, if the Transcendent One, comes into his mind, and he (truly) meditates on Him, just for an instant." (4)

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Now Guru Ji takes the other side and tells us how without contemplating God, all other efforts, may prove counter-productive. He says: "A person may recite all the (six) Shastras, (twenty seven) Simritis, and four Vedas (i.e. all the Hindu scriptures); or like a great ascetic and yogi, he may visit sacred bathing spots and perform double the six holy rituals (prescribed by different Hindu sects), and offer worship after absolution. But if he is not imbued with God's love, he will surely go to hell." (5)

Next, Guru Ji comments upon the fate of those rich and powerful persons, who remain engrossed in all kinds of worldly pleasures, but do not meditate on God. He says: "A person may have kingdoms, principalities and vast estates. He may enjoy all kinds of worldly pleasures. He may possess magnificent gardens and his orders may be obeyed without any challenge. He may remain indulged in revelries and entertainments of many kinds. But if he does not contemplate the Transcendent One, he will be reborn as a snake." (6)

Regarding the fate of those persons, who, by virtue of their wealth and philanthropy, become very popular in the eyes of public, enjoy a great family life and command large armies and servants, Guru Ji says: "A person may be very rich, and be known as a man of civilized conduct and of spotless character. He may enjoy the love of his mother, father, sons, brothers and friends. He may possess fully equipped armies, who salute him again and again, but if he does not contemplate God, he shall be dragged and lodged in hell." (7)

Finally Guru Ji comments on the fate of those who enjoy such excellent health that they never think of death, and keep on enjoying all sorts of worldly comforts. He says: "A person may suffer not even a single ailment of the body, or any worry or fear. (He may be so happy), that even the thought of death never enters his mind, and day and night he enjoys pleasures (of all kinds). He may have acquired every kind of worldly possession, and has no fear of any kind in his mind (about his possessions). But if he does not contemplate God, he is subjected to the tortures of the demon of death." (8)

Guru Ji concludes this shabad by telling us how a person can take to the right path, which may lead him to dwelling on the Divine Name, the cure of all worldly problems and maladies. He says: "He, on whom the all-pervading God shows mercy, he obtains the holy company (i.e. he starts reading and listening to Gurbani). The more he keeps the holy company (i.e. increases his devotion to God); the more he is imbued with God's love. (He realises that) God is the master of both this world and the next, and there is no other place, (where one can find any peace or comfort). O Nanak, it is only when the true Guru is pleased that one can attain the True Name (which alone can save man from every kind of suffering and bestow everlasting bliss)." (9-1-26)



The message of the shabad is that no matter how big the problem, disease, or bad circumstances, we may be facing, if we contemplate God, we will ultimately suffer no harm, and will enjoy peace and bliss. On the other hand, howsoever rich, powerful, knowledgeable, healthy and happy we may be, if we forget God, we will surely go to hell.