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sireeraag mehlāa 5 ghar 5.

jaan-o nahee bhaavai kavan baatāa.

man khoj maarag. ||1|| rahaa-o.

Dhi-aanee Dhi-aan laaveh.

gi-aanee gi-aan kamaaveh.

parabh kin hee jaatāa. ||1||

bhag-utee rahat jugtāa.

jogee kahat muktāa.

tapsee tapeh raatāa. ||2||

monee moniDhaaree.

sani-aasee barahamchaaree.

udaaasee udaas raatāa. ||3||

bhagat navai parkaaraa.

pandit vayd pukaaraa.

girsatee girsat Dharmaatāa. ||4||

ik sabdee baho roop avDhootāa.

kaaprhee ka-utay jaagootāa.

ik tirath naatāa. ||5||

nirhaar vartee aaprasaa.

ik look na dayveh darsaa.

ik man hee gi-aatāa. ||6||

ghaat na kin hee kahaa-i-aa.

sabh kahtay hai paa-i-aa.

jis maylay so bhagtāa. ||7||

sagal ukat upaavaa.

ti-aagee saran paavaa.

naanak gur charan paraatāa. ||8||2||27||

SIRI RAAG MOHALLA 5

In the previous shabad, Guru Ji gave us the message that no matter howsoever big the problem, the disease or howsoever bad the circumstances we may be faced with, we should contemplate God and all our problems would be solved. But the question arises: how to remember, i.e. attain Him?

In this shabad, he puts this question to himself, and after studying all the ways prescribed in different religions, he comes to his own conclusions and shares them with us.

Therefore, addressing his own mind, Guru Ji says: "I do not know what (method or technique) pleases God. Therefore, O my mind (research on this topic and) find out the (right) way to please God."(1-pause)

First, commenting on those who believe in contemplation and acquiring knowledge, Guru Ji says: "Mystics practice contemplation. Scholars acquire more and more knowledge, but rare are those who realize God."(1)

Next Guru Ji comments on the ways of those who call themselves "*Bhagauties*" or worshippers of (god) Vishnu, and follow rituals, and the Yogis (who believe in many breathing exercises and postures). He says: "There are some who call themselves worshippers of Vishnu, and observe the rituals of that sect. The Yogis claim that they have obtained salvation (by practicing their exercises and postures). Similarly, there are ascetics who remain engaged in various kinds



of penances.” (2)

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Listing other Hindu ascetic sects, he says: “Then there are those silent sages, who observe silence, recluses (who abandon their families and live in isolation), or the celibates (who have taken a vow of chastity), and others who simply remain detached (from all worldly affairs).”(3)

Next describing the life-conduct of the followers of some Hindu sects, he says: “There is some devotee (of God), who performs nine different kinds of worship (such as singing praises of Vishnu, offering flowers etc.) The pundit reads aloud the Vedas (the Hindu scriptures) and the householder remains involved in his household.”(4)

Commenting on the conduct of Yogis and followers of other similar sects, Guru Ji says: “There are some who utter only one word ‘*Alakh*’ (i.e. God cannot be described). Some wear many garbs, some wander naked (or smear ashes on their bodies), some wear only a particular kind of gown (to show their devotion), some are showmen and some keep awake during night, and there are others who bathe at every pilgrim stations.”(5)

Listing still more Hindu sects, he says: “There are some who go without food and others who do not let anyone touch them. There are some who remain hidden in caves and don't let anybody see them, and there are others who in their own minds consider themselves wise.”(6)

Commenting on the one common thing among the followers of all the above-mentioned sects and others, Guru Ji says: “None of these says that his method or technique (of attaining God) is inferior to those of other sects. Rather all claim (that by practicing their method of worship) they have realized (God). But, the real devotee of God is he, whom He unites with Himself.”(7)

After considering and reflecting on all the above methods of worshipping God, Guru Ji says: “Abandoning all these (methods of worshipping God), I have concluded that it is only by seeking the shelter (of the Guru), that one can realize God. Therefore, I, Nanak have fallen at the feet of the Guru (i.e. humbly sought his guidance).” (8-2-27)

The message of the shabad is that, if we truly want to realize God and become one with Him, then instead of performing any rituals, or following disciplines and ways preached by Yogis, pundits and other sectarians, we should simply seek the guidance of Guru (Granth Sahib) and as advised therein reflect on God's Name day and night.



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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॥੩॥

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॥੪॥

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥

ik-oNkaar satgur parsaad.

sireeraag mehlaa 1 ghar 3.

jogee andar jogee-aa.

tooN bhogee andar bhogee-aa.

tayraa ant na paa-i-aa surag machh pa-i-aal jee-o. ||1||

ha-o vaaree ha-o vaarnai kurbaan tayray naav no. ||1||
rahaa-o.

tuDh sansaar upaa-i-aa.

siray sir DhanDhay laa-i-aa.

vaykheh keetaa aapnaa kar kudrat paasaa dhaal jee-o. ||2||

pargat pahaarai jaapdaa.

sabh naavai no partaapdaa.

satgur baajh na paa-i-o sabh mohee maa-i-aa jaal jee-o.

||3||

satgur ka-o bal jaa-ee-ai.

jit mili-ai param gat paa-ee-ai.

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sur nar mun jan lochday so satgur dee-aa bujhaa-ay jee-o.

||4||

satsangat kaisee jaanee-ai.

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ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

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ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ ॥

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ਦੋਹਾਗਣੀ ਕਿਆ ਨੀਸਾਣੀਆ ॥

ਖਸਮਹੁ ਘੁਬੀਆ ਫਿਰਹਿ ਨਿਮਾਣੀਆ ॥

ਮੈਲੇ ਵੇਸ ਤਿਨਾ ਕਾਮਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ਜੀਉ ॥੭॥

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ਪੂਰਬਿ ਲਿਖਿਆ ਫਲੁ ਪਾਇਆ ॥

ਨਦਰਿ ਕਰੇ ਕੈ ਆਪਣੀ ਆਪੇ ਲਏ ਮਿਲਾਇ ਜੀਉ ॥੮॥

ਹੁਕਮੁ ਜਿਨਾ ਨੋ ਮਨਾਇਆ ॥

ਤਿਨ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ॥

ਸਹੀਆ ਸੇ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ਜੀਉ ॥੯॥

ਜਿਨਾ ਭਾਣੇ ਕਾ ਰਸੁ ਆਇਆ ॥

ਤਿਨ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥

ਨਾਨਕ ਸਤਿਗੁਰੁ ਐਸਾ ਜਾਣੀਐ ਜੋ ਸਭਸੈ ਲਏ ਮਿਲਾਇ ਜੀਉ
॥੧੦॥

jithai ayko naam vakhaanee-ai.

ayko naam hukam hai naanak satgur dee-aa bujhaa-ay jee-o. ||5||

ih jagat bharam bhulaa-i-aa.

aaphu tuDh khu-aa-i-aa.

partaap lagaa duhaagane bhaag jinaa kay naahi jee-o. ||6||

duhaagane ki-aa neesaanee-aa.

khasmahu ghuthee-aa fireh nimaanee-aa.

mailay vays tinaa kaamnee dukhee rain vihaa-ay jee-o. ||7||

sohaagane ki-aa karam kamaa-i-aa.

poorab likhi-aa fal paa-i-aa.

nadar karay kai aapnee aapay la-ay milaa-ay jee-o. ||8||

hukam jinaa no manaa-i-aa.

tin antar sabad vasaa-i-aa.

sahee-aa say sohaagane jin sah naal pi-aar jee-o. ||9||

jinaa bhaanay kaa ras aa-i-aa.

tin vichahu bharam chukaa-i-aa.

naanak satgur aisaa jaanee-ai jo sabhsai la-ay milaa-ay jee-o. ||10||



ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਫਲੁ ਪਾਇਆ ॥
ਜਿਨਿ ਵਿਚਹੁ ਅਹਕਰਣੁ ਚੁਕਾਇਆ ॥
ਦੁਰਮਤਿ ਕਾ ਦੁਖੁ ਕਟਿਆ ਭਾਗੁ ਬੈਠਾ ਮਸਤਕਿ ਆਇ ਜੀਉ
॥੧੧॥

ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀਆ ॥
ਤੇਰਿਆ ਭਗਤਾ ਰਿਦੈ ਸਮਾਣੀਆ ॥
ਸੁਖ ਸੇਵਾ ਅੰਦਰਿ ਰਖਿਐ ਆਪਣੀ ਨਦਰਿ ਕਰਹਿ ਨਿਸਤਾਰਿ
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ਜਿਤੁ ਮਿਲਿਐ ਨਾਮੁ ਵਖਾਣੀਐ ॥
ਸਤਿਗੁਰ ਬਾਣੁ ਨ ਪਾਇਓ ਸਭ ਥਕੀ ਕਰਮ ਕਮਾਇ ਜੀਉ
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ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਆਪੇ ਲਏ ਰਲਾਇ ਜੀਉ ॥੧੪॥
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ਤਿਨਿ ਕਰਤੈ ਆਪੁ ਲੁਕਾਇਆ ॥
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ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿਆ ॥
ਆਪਣੇ ਸੇਵਕ ਕੀ ਪੈਜ ਰਖੀਆ ਦੁਇ ਕਰ ਮਸਤਕਿ ਧਾਰਿ ਜੀਉ
॥੧੬॥

ਸਭਿ ਸੰਜਮ ਰਹੇ ਸਿਆਣਪਾ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ॥
ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਵਰਤਾਇਓ ਸਭੁ ਲੋਕੁ ਕਰੈ ਜੈਕਾਰੁ ਜੀਉ ॥੧੭॥
ਮੇਰੇ ਗੁਣ ਅਵਗਨ ਨ ਬੀਚਾਰਿਆ ॥
ਪ੍ਰਭਿ ਅਪਣਾ ਬਿਰਦੁ ਸਮਾਰਿਆ ॥

satgur mili-ai fal paa-i-aa.

jin vichahu ahkaran chukaa-i-aa.
durmat kaa dukh kati-aa bhaag baithaa mastak aa-ay jee-o.
॥11॥

amrit tayree baanee-aa.
tayri-aa bhagtaa ridai samaanee-aa.
sukh sayvaa andar rakhi-ai aapnee nadar karahi nistaar jee-o.
॥12॥

satgur mili-aa jaanee-ai.
jit mili-ai naam vakhaanee-ai.
satgur baajh na paa-i-o sabh thakee karam kamaa-ay jee-o.
॥13॥

ha-o satgur vitahu ghumaa-i-aa.
jin bharam bhulaa maarag paa-i-aa.
nadar karay jay aapnee aapay la-ay rala-ay jee-o. ॥14॥
tooN sabhnaa maahi samaa-i-aa.
tin kartai aap lukaa-i-aa.
naanak gurmukh pargat ho-i-aa jaa ka-o jot Dharee kartaar
jee-o. ॥15॥

aapay khasam nivaaji-aa.
jee-o pind day saaji-aa.
aapnay sayvak kee pajj rakhee-aa du-ay kar mastak Dhaar
jee-o. ॥16॥

sabh sanjam rahay si-aanpaa.
mayraa parabh sabh kichh jaandaa.
pargat partaap vartaa-i-o sabh lok karai jaikaar jee-o. ॥17॥
mayray gun avgan na beechaari-aa.
parabh apnaa birad samaari-aa.

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ਕੰਠਿ ਲਾਇ ਕੈ ਰਖਿਓਨੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ਜੀਉ ॥੧੮॥
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ਜੀਇ ਇਛਿਅਤਾ ਫਲੁ ਪਾਇਆ ॥
ਸਾਹ ਪਾਤਿਸਾਹ ਸਿਰਿ ਖਸਮੁ ਤੂੰ ਜਪਿ ਨਾਨਕ ਜੀਵੈ ਨਾਉ ਜੀਉ
॥੧੯॥

kanth laa-ay kai rakhi-on lagai na tatee vaa-o jee-o. ॥18॥
mai man tan parabhoo Dhi-aa-i-aa.
jee-ay ichhi-arhaa fal paa-i-aa.
saah paatisaah sir khasam tooN jap naanak jeevai naa-o
jee-o. ॥19॥

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ਤੁਧੁ ਆਪੇ ਆਪੁ ਉਪਾਇਆ ॥
ਦੂਜਾ ਖੇਲੁ ਕਰਿ ਦਿਖਲਾਇਆ ॥
ਸਭੁ ਸਚੇ ਸਚੁ ਵਰਤਦਾ ਜਿਸੁ ਭਾਵੈ ਤਿਸੈ ਬੁਝਾਇ ਜੀਉ ॥੨੦॥

tuDh aapay aap upaa-i-aa.
doojaa khayl kar dikhlai-aa.
sabh sacho sach varatdaa jis bhaavai tisai bujhaa-ay jee-o.



ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥
 ਤਿਥੈ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਆ ॥
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 ॥੨੩॥

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 ਵਡਿਆਈਆਂ ॥

ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ ਜੀਉ
 ॥੨੪॥੧॥

॥20॥

gur parsaadee paa-i-aa.
 tithai maa-i-aa moh chukaa-i-aa.
 kirpaa kar kai aapnee aapay la-ay samaa-ay jee-o. ॥21॥
 gopee nai go-aalee-aa.
 tuDh aapay go-ay uthaalee-aa.
 hukmee bhaaNday saaji-aa tooN aapay bhann savaar jee-o.
 ॥22॥
 jin satgur si-o chit laa-i-aa.
 tinee doojaa bhaa-o chukaa-i-aa.
 nirmal jot tin paraanee-aa o-ay chalay janam savaar jee-o.
 ॥23॥

tayree-aa sadaa sadaa chang-aa-ee-aa. mai raat dihai vadi-
 aa-ee- aaN.

anmangi-aa daan dayvnaa kaho naanak sach samaal jee-o.
 ॥24॥1॥

SIRI RAAG MOHALLA

It appears that earlier, Guru Ji has been expressing different aspects of his love, wonder and praise for God, as also the best ways to attain Him, in relatively shorter shabads, by touching on one or two aspects at a time. But here, Guru Ji appears to be pouring out his love and admiration for God, and his perfect advice to the mortals in a single long shabad or poem.

First going into rapture over the presence of God in all beings, Guru Ji says: “(O’ God), it is You, who is the (real) Supreme yogi (or ascetic) among the yogis and among the people of the world (enjoying worldly pleasures), You are the real enjoyer. (But), no one on earth, heaven or nether world has found Your limits.”(1)

So, marveling at God’s greatness, Guru Ji says: "O God, I am a sacrifice to You and to Your Name."(1-pause)

Acknowledging God as the Creator and Controller of the world, Guru Ji says: "O God, it is You who have created this world and have yoked each and everyone to his or her task. By Your might, You manage and control Your creation as a - player moves his pawns after throwing the dice.”(2)

Now describing, how God can be seen or attained, Guru Ji says: “O God, You are seen pervading in this workshop (of the universe) and everybody longs for Your Name (or enlightenment). But, the entire world is entangled in the net of Maya (i.e. worldly power and riches). Therefore, no one has ever realized You, without Guru (the spiritual guide).” (3)

Therefore, he advises: “We should be a sacrifice to the true Guru, meeting whom we find the highest state of bliss. Because it is the true Guru, who makes us realize (God), for whom all the sages of heaven and earth crave.”(4)

**SGGSP-72**

The question arises: Where should one find a true Guru (i.e. a real spiritual guide)? The answer is that it is in the truly holy congregation that one can find the true Guru. Describing the qualities of such a congregation, Guru Ji says: “(If you ask me), what is a true congregation? (My answer is) that alone is the true or holy congregation, where we discourse on nothing else, but the one Name (i.e. where talk about, and dwell only upon God’s Name). The true Guru has made me realize that dwelling upon God’s Name is the sole Divine command.”(5)

Commenting on the state of the rest of the world, which does not care for the advice of the Guru, and remains entangled in the pursuit of Maya (worldly riches and power), Guru Ji says: “This world is lost in illusion. (Because, O’ God, by creating the temptation of Maya), You Yourself has led men astray. The bride (souls) in whose lot is not written (the blessing of Your Name), are afflicted with the pain of duality (caused by love for worldly things instead of God).” (6)

Now telling about the distinctive marks of deserted bride (souls), he says: “The unfortunate bride-souls are those who, deserted by the Spouse (God), wander in disgrace and dishonor. Dirty are their clothes (i.e. corrupted are their countenances with sins and vices) and they pass their night (of life) in distress (due to their sins and vices).” (7)

As regards the fate of the wedded bride-souls, who are united with God, Guru Ji says: “(If you ask), what did the wedded soul- brides do (that they are enjoying the bliss of union with God)? (The answer is that) they are enjoying the fruit of their pre-ordained destiny (based on their good actions in their previous life). Showing His Grace, God unites such bride-souls with Himself.” (8)

Continuing to describe the qualities of such souls, he says: “(The main quality of such bride-souls is that they) always obey or accept God’s Will. Such souls), whom God makes obey (His) command; enshrine the Holy word (i.e. God’s Name) in their heart. Yes, such are the truly wedded bride-souls, who always bear love for their Groom (God).” (9)

Describing further the merits of those who not only obey God’s command, but also feel pleasure in doing so, Guru Ji says: “Those who have reached the stage of finding joy in obeying God’s will, have dispelled all illusion from within. O Nanak, we should consider him to be the true Guru, who unites all (who come to his shelter, with God).”(10)

Listing further, the blessings received by such persons, Guru Ji says: “On meeting the true Guru, they obtain the fruit of God’s Name, by which they root out egoism from within themselves. Consequently they are rid of the malady of evil intellect; their destiny shines forth (and they lead a pious and peaceful life).”(11)

Therefore, singing God’s praises, Guru Ji says: “Ambrosial is Your word, (O Master/. It always abides in the minds of Your devotees, who find eternal peace in Your service and are liberated through Your grace.”(12)

Describing the signs of the person who has really met the true Guru, he says: “(A person) should be considered to have really met the true Guru, who (after such a meeting) starts discoursing on God’s Name. (We should remember that), without (the guidance of) true Guru, no one has been able to realize God. The world has needlessly tired itself in performing rituals.”(13)

Therefore, expressing his gratitude, Guru Ji says: “I am a sacrifice to the true Guru, who has shown the right path to the one who had gone astray. Yes, if God shows His grace, He Himself unites the mortals with Himself (by first uniting them with the Guru).”(14)

Now directly addressing the Creator, Guru Ji says: “(O’ God, my Guru has taught me that) even though, You have hidden Yourself, yet You are pervading in all. I, Nanak, say that through the Guru, You become visible to those in whom You install Your (divine) light (or knowledge).”(15)

Describing the blessings bestowed by God on those, in whom He has installed (i.e. manifested) His light, Guru Ji says: “The Master has Himself blessed His devotee with glory. He has embellished him by giving him his body and mind. He has (always) saved the honor of His devotees by placing both His hands on their forehead (i.e. by providing them with His full protection).” (16)

SGGSP-72-73



Being himself blessed with Divine grace, Guru Ji shares his experience with the world and says: “All austerities or clever efforts (to meet the Creator) are futile. My God knows every thing (about my state, and what He wants me to do). He has spread my glory all around and all people acclaim me.” (17)

Discounting even the slightest possibility of any egoistic thought entering his mind, Guru Ji confesses humbly: “God did not take into account any of my merits or demerits. He just honored His own tradition (of protecting His servants) and embraced me to His bosom. He absolutely made sure that no harm came to me.” (18)

Now expressing his gratitude and continued devotion to God, he says: “With my body and mind (i.e. with full concentration and devotion) I have meditated on God, and have obtained the fruit of my heart’s desire. O God, You are above kings and emperors. Nanak lives by meditating on Your Name only.” (19)

Acknowledging the divine knowledge obtained as a result of God’s blessings on him, Guru Ji says: “(O God), You Yourself have created (the universe) and You Yourself have manifested the play of Maya (or duality). The True Creator pervades everywhere, but this realization is obtained only by him, whom He Himself makes to understand (this secret).” (20)

Describing further the merits of understanding the mystery of God, he says: “The person, who through Guru’s grace, has understood the mystery of the omnipresence of God, sheds his attachment to Maya (or worldly riches). Raining Your mercy, on them, You merge them in Yourself.” (21)

Once again wondering at the greatness of God and referring to Hindu mythology, Guru Ji says: “O God, You Yourself are Krishna’s milk-maids, the Yamuna river and Krishna the herdsman. You Yourself are providing support to the earth. It is by Your order that all vessels (or beings) are fashioned and You Yourself break or embellish them (i.e. kill or glorify them).” (22)

Therefore, Guru Ji states: “Those, whose hearts are imbued with the love of the true Guru, are purged of the worldly love. Immaculate is the light (or soul) of such mortals. They depart (from the world) after fulfilling the mission of their life.” (23)

Guru Ji concludes this shabad, by expressing his gratitude, with a prayer. He says: “(O’ God), day and night, I praise Your eternal excellences. You bestow unasked for gifts, (please bless) Nanak, (that he) may always reflect on You.” (24-1)

The message of this shabad is that, the wonderful God pervades everywhere. It is He, who has created the entire universe and us. Therefore, we should happily accept His Will, and following Guru’s guidance, we should keep on reflecting on the wonders of this wonderful God, day and night.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਪੈ ਪਾਇ ਮਨਾਈ ਸੋਇ ਜੀਉ ॥

ਸਤਿਗੁਰ ਪੁਰਖਿ ਮਿਲਾਇਆ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ
॥੧॥ ਰਹਾਉ

ਗੋਸਾਈ ਮਿਹੰਡਾ ਇਠੜਾ ॥

ਅੰਮ ਅਬੇ ਬਾਵਹੁ ਮਿਠੜਾ ॥

ਭੈਣ ਭਾਈ ਸਭਿ ਸਜਣਾ ਤੁਧੁ ਜੇਹਾ ਨਾਹੀ ਕੋਇ ਜੀਉ ॥੧॥

ਤੇਰੈ ਹੁਕਮੇ ਸਾਵਣੁ ਆਇਆ ॥

ਮੈ ਸਤ ਕਾ ਹਲੁ ਜੋਆਇਆ ॥

ਨਾਉ ਬੀਜਣ ਲਗਾ ਆਸ ਕਰਿ ਹਰਿ ਬੋਹਲ ਬਖਸ ਜਮਾਇ ਜੀਉ
॥੨॥

ਹਉ ਗੁਰ ਮਿਲਿ ਇਕੁ ਪਛਾਣਦਾ ॥

sireeraag mehlā 5.

pai paa-ay manaa-ee so-ay jee-o.

satgur purakh milaa-i-aa tis jayvad avar na ko-ay jee-o. ||1||
rahaa- o.

gosaa-ee mihandaa ith-rhaa.

amm abay thaavhu mith-rhaa.

bhain bhaa-ee sabh sajnā tuDh jayhaa naahee ko-ay jee-o.
||1||

tayrai hukmay saavan aa-i-aa.

mai sat kaa hal jo-aa-i-aa.

naa-o beejan lagaa aas kar har bohal bakhas jamaa-ay jee-o. ||2||

ha-o gur mil ik pachhaandaa.



<p>ਦੁਯਾ ਕਾਗਲੁ ਚਿਤਿ ਨ ਜਾਣਦਾ ॥ ਹਰਿ ਇਕਤੈ ਕਾਰੈ ਲਾਇਓਨੁ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਨਿਬਾਹਿ ਜੀਉ ॥੩॥</p>	<p>duyaa kaagal chit na jaandaa. har ichtai kaarai laa-i-on ji-o bhaavai tiNvai nibaahi jee-o. ॥3॥</p>
<p>SGGSP-73</p> <p>ਤੁਸੀ ਭੋਗਿਹੁ ਭੁੰਚਹੁ ਭਾਈਹੋ ॥ ਗੁਰਿ ਦੀਬਾਣਿ ਕਵਾਇ ਪੈਨਾਈਓ ॥ ਹਉ ਹੋਆ ਮਾਹਰੁ ਪਿੰਡ ਦਾ ਬੰਨਿ ਆਦੇ ਪੰਜਿ ਸਰੀਕ ਜੀਉ ॥੪॥</p> <p>ਹਉ ਆਇਆ ਸਾਮ੍ਹੈ ਤਿਹੰਡੀਆ ॥ ਪੰਜਿ ਕਿਰਸਾਣ ਮੁਜੇਰੇ ਮਿਹਡਿਆ ॥ ਕੰਨੁ ਕੋਈ ਕਢਿ ਨ ਹੰਘਈ ਨਾਨਕ ਵੁਠਾ ਘੁਘਿ ਗਿਰਾਉ ਜੀਉ ॥੫॥</p> <p>ਹਉ ਵਾਰੀ ਘੁੰਮਾ ਜਾਵਦਾ ॥ ਇਕ ਸਾਹਾ ਤੁਧੁ ਧਿਆਇਦਾ ॥ ਉਜੜੁ ਥੇਹੁ ਵਸਾਇਓ ਹਉ ਤੁਧੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ ॥੬॥ ਹਰਿ ਇਠੈ ਨਿਤ ਧਿਆਇਦਾ ॥ ਮਨਿ ਚਿੰਦੀ ਸੋ ਫਲੁ ਪਾਇਦਾ ॥ ਸਭੇ ਕਾਜ ਸਵਾਰਿਅਨੁ ਲਾਹੀਅਨੁ ਮਨ ਕੀ ਭੁਖ ਜੀਉ ॥੭॥ ਮੈ ਛਡਿਆ ਸਭੇ ਧੰਧੜਾ ॥ ਗੋਸਾਈ ਸੇਵੀ ਸਚੜਾ ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਮੈ ਪਲੈ ਬਧਾ ਛਿਕਿ ਜੀਉ ॥੮॥</p> <p>ਮੈ ਸੁਖੀ ਹੂੰ ਸੁਖੁ ਪਾਇਆ ॥ ਗੁਰਿ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ॥ ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਵਿਖਾਲਿਆ ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ ਜੀਉ ॥੯॥ ਮੈ ਬਧੀ ਸਚੁ ਧਰਮ ਸਾਲ ਹੈ ॥ ਗੁਰਸਿਖਾ ਲਹਦਾ ਭਾਲਿ ਕੈ ॥ ਪੈਰ ਧੋਵਾ ਪਖਾ ਫੇਰਦਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਗਾ ਪਾਇ ਜੀਉ ॥੧੦॥</p> <p>ਪੰਨਾ ੭੪</p> <p>ਸੁਣਿ ਗਲਾ ਗੁਰ ਪਹਿ ਆਇਆ ॥ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ ॥ ਸਭੁ ਮੁਕਤੁ ਹੋਆ ਸੈਸਾਰੜਾ ਨਾਨਕ ਸਚੀ ਬੇੜੀ ਚਾੜਿ ਜੀਉ ॥੧੧॥</p> <p>ਸਭ ਸ੍ਰਿਸਟਿ ਸੇਵੇ ਦਿਨੁ ਰਾਤਿ ਜੀਉ ॥ ਦੇ ਕੰਨੁ ਸੁਣਹੁ ਅਰਦਾਸਿ ਜੀਉ ॥ ਠੋਕਿ ਵਜਾਇ ਸਭ ਡਿਠੀਆ ਤੁਸਿ ਆਪੇ ਲਇਅਨੁ ਛਡਾਇ ਜੀਉ ॥੧੨॥</p> <p>ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ ॥</p>	<p>tusee bhogihu bhunchahu bhaa-eeho. gur deebaan kavaa-ay painaa-ee-o. ha-o ho-aa maahar pind daa bann aaday panj sareek jee-o. ॥4॥</p> <p>ha-o aa-i-aa saamaiH tihandee-aa. panj kirsaan mujayray mihdi-aa. kann ko-ee kadh na hangh-ee naanak vuthaa ghugh giraa-o jee-o. ॥5॥</p> <p>ha-o vaaree ghummaa jaavdaa. ik saahaa tuDh Dhi-aa-idaa. ujarh thayhu vasaa-i-o ha-o tuDh vitahu kurbaan jee-o. ॥6॥ har ithai nit Dhi-aa-idaa. man chindee so fal paa-idaa. sabhay kaaj savaari-an laahee-an man kee bhukh jee-o. ॥7॥ mai chhadi-aa sabho DhanDh-rhaa. gosaa-ee sayvee sachrhaa. na-o niDh naam niDhaan har mai palai baDhaa chhik jee- o. ॥8॥</p> <p>mai sukhee hooN sukh paa-i-aa. gur antar sabad vasaa-i-aa. satgur purakh vikhaali-aa mastak Dhar kai hath jee-o. ॥9॥ mai baDhee sach Dharam saal hai. gursikhaa lahdaa bhaal kai. pair Dhovaa pakhaa fayrdaa tis niv niv lagaa paa-ay jee-o. ॥10॥</p> <p>SGGSP-74</p> <p>sun galaa gur peh aa-i-aa. naam daan isnaan dirhaa-i-aa. sabh mukat ho-aa saisaarrhaa naanak sachee bayrhee chaarh jee-o. ॥11॥</p> <p>sabh sarisat sayvay din raat jee-o. day kann sunhu ardaas jee-o. thok vajaa-ay sabh dithee-aa tus aapay la-i-an chhadaa-ay jee-o. ॥12॥</p> <p>hun hukam ho-aa miharvaan daa. pai ko-ay na kisai ranjaandaa.</p>



ਧੋ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ ॥
 ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥੧੩॥
 ਝਿੰਮਿ ਝਿੰਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ ॥
 ਬੋਲਾਇਆ ਬੋਲੀ ਖਸਮ ਦਾ ॥
 ਬਹੁ ਮਾਣੁ ਕੀਆ ਤੁਧੁ ਉਪਰੇ ਤੂੰ ਆਪੇ ਪਾਇਹਿ ਬਾਇ ਜੀਉ
 ॥੧੪॥

ਤੇਰਿਆ ਭਗਤਾ ਭੁਖ ਸਦ ਤੇਰੀਆ ॥
 ਹਰਿ ਲੋਚਾ ਪੂਰਨ ਮੇਰੀਆ ॥
 ਦੇਹੁ ਦਰਸੁ ਸੁਖਦਾਤਿਆ ਮੇ ਗਲ ਵਿਚਿ ਲੈਹੁ ਮਿਲਾਇ ਜੀਉ
 ॥੧੫॥

sabh sukhaalee vuthee-aa ih ho-aa halaymee raaj jee-o. ||13||
 jhimm jhimm amrit varasdaa.
 bolaa-i-aa bolee khasam daa.
 baho maan kee-aa tuDh upray tooN aapay paa-ih i thaa-ay
 jee-o. ||14||

tayri-aa bhagtaa bhukh sad tayree-aa.
 har lochaa pooran mayree-aa.
 dayh daras sukh-daati-aa mai gal vich lai hu milaa-ay jee-o.
 ||15||

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ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਭਾਲਿਆ ॥
 ਤੂੰ ਦੀਪ ਲੋਅ ਪਇਆਲਿਆ ॥
 ਤੂੰ ਬਾਨਿ ਬਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਨਾਨਕ ਭਗਤਾ ਸਚੁ ਅਧਾਰੁ
 ਜੀਉ ॥੧੬॥

ਹਉ ਗੋਸਾਈ ਦਾ ਪਹਿਲਵਾਨੜਾ ॥
 ਮੈ ਗੁਰ ਮਿਲਿ ਉਚ ਦੁਮਾਲੜਾ ॥
 ਸਭ ਹੋਈ ਛਿੰਝ ਇਕਠੀਆ ਦਯੁ ਬੈਠਾ ਵੇਖੈ ਆਪਿ ਜੀਉ
 ॥੧੭॥

ਵਾਤ ਵਜਨਿ ਟੰਮਕ ਭੇਰੀਆ ॥
 ਮਲ ਲਬੇ ਲੈਦੇ ਫੇਰੀਆ ॥
 ਨਿਹਤੇ ਪੰਜਿ ਜੁਆਨ ਮੈ ਗੁਰ ਬਾਪੀ ਦਿਤੀ ਕੰਡਿ ਜੀਉ ॥੧੮॥
 ਸਭ ਇਕਠੇ ਹੋਇ ਆਇਆ ॥
 ਘਰਿ ਜਾਸਨਿ ਵਾਟ ਵਟਾਇਆ ॥
 ਗੁਰਮੁਖਿ ਲਾਹਾ ਲੈ ਗਏ ਮਨਮੁਖ ਚਲੇ ਮੂਲੁ ਗਵਾਇ ਜੀਉ
 ॥੧੯॥

ਤੂੰ ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ॥
 ਹਰਿ ਦਿਸਹਿ ਹਾਜਰੁ ਜਾਹਰਾ ॥
 ਸੁਣਿ ਸੁਣਿ ਤੁਝੈ ਧਿਆਇਏ ਤੇਰੇ ਭਗਤ ਰਤੇ ਗੁਣਤਾਸੁ ਜੀਉ
 ॥੨੦॥

ਮੈ ਜੁਗਿ ਜੁਗਿ ਦਯੈ ਸੇਵੜੀ ॥
 ਗੁਰਿ ਕਟੀ ਮਿਹਡੀ ਜੇਵੜੀ ॥
 ਹਉ ਬਾਹੁੜਿ ਛਿੰਝ ਨ ਨਚਉ ਨਾਨਕ ਅਉਸਰੁ ਲਧਾ ਭਾਲਿ ਜੀਉ
 ॥੨੧॥੨॥੨੯॥

tuDh jayvad avar na bhaali-aa.
 tooN deep lo-a pa-i-aali-aa.
 tooN thaana thanantar rav rahi-aa naanak bhagtaa sach
 aDhaar jee-o. ||16||

ha-o gosaa-ee daa pahilvaanrhaa.
 mai gur mil uch dumaalrhaa.
 sabh ho-ee chhinjh ikthee-aa da-yu baithaa vaykhai aap
 jee-o. ||17||

vaat vajan tamak bhayree-aa.
 mal lathay laiday fayree-aa.
 nihtay panj ju-aan mai gur thaapee ditee kand jee-o. ||18||
 sabh ikthay ho-ay aa-i-aa.
 ghar jaasan vaat vataa-i-aa.
 gurmukh laahaa lai ga-ay manmukh chalay mool gavaa-ay
 jee-o. ||19||

tooN varnaa chihnaa baahraa.
 har diseh haajar jaahraa.
 sun sun tujhai Dhi-aa-iday tayray bhagat ratay guntaas jee-
 o. ||20||

mai jug jug da-yai sayvrhee.
 gur katee mihdee jayvrhee.
 ha-o baahurh chhinjh na nach-oo naanak a-osar laDhaa
 bhaal jee-o. ||21||2||29||

SIRI RAAG MOHALLA 5

In the previous shabad, Guru Ji gave us the message that the wonderful God is all-pervasive. We should seek the guidance of the true Guru, happily accept His Will, and keep on reflecting day and night on the wonders of this wonderful God.

As per Dr. Bh. Vir Singh Ji, in this shabad, Guru Ji describes, how his Guru helped him first to overcome his limitations and then to guide others to dwell on God's Name and conquer their weaknesses, and thereby obtain salvation. Guru Ji



gives this message in the form of a story about himself, using different metaphors to describe his spiritual journey.

But as per tradition, before starting the narration, Guru Ji utters a prayer and says: “To win God’s favor I worship Him by falling at His feet. The true Guru has united me with that Supreme Being, of whom there is no equal.”(1-pause)

Showing his affection and full trust in God, Guru Ji says: “My Master is very dear to me. He is dearer to me than my mother and father. (O’ God), of all brothers, sisters, and friends, none is (loving) like You.”(1)

Now Guru Ji begins his story. First he uses the metaphor of a farmer. He says: “O God, by Your command “Saavan” (the month of rains (i.e. the Guru came into my life). So after applying the plough of truth (to the farm of my body), I started sowing the (seeds of) Name with great expectation, that in Your mercy, You may bless me with a rich and plentiful crop (of Name).”(2)

Once again expressing his full faith in God, he says: “(O’ God) after meeting the Guru (and receiving his instruction), I recognize only one (God). I do not have account of any other in my mind. You have yoked me to one task (of growing the crop of Name). Now, as it pleases You, please help me accomplish this task.”(3)

Continuing to use the same metaphor, Guru Ji tells us that he was blessed with such a rich crop (of Name) and God was so much pleased with him that He made him the leader (i.e. Guru) of the whole village (or the Sikh congregation). Inviting his Sikh brothers to come and share his harvest of Name, he says: “Go ahead my brothers, enjoy and relish this (food of Name). The Guru has got me adorned me with the robe of honor in God’s court. Now I have bound down (i.e. controlled) my five rivals (of lust, anger, greed, illusion and pride.). Therefore, I have been made the leader (i.e. Guru) of this village (of Sikh faith).” (4)

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But instead of letting any egoistic thought enter his mind, Guru Ji says humbly: “(O God), since the times I have come to Your refuge, the five cultivators (i.e. the five senses of touch, taste, smell, sight, and hearing) have become my tenants (i.e. they work under my control). None of these dare raise its head against me (i.e. none can now get out of my control), and now the deserted (body) village of Nanak, has become densely populated (with virtues).”(5)

Expressing his gratitude to God (and indirectly showing us the way to conduct our life), Guru Ji says: “O God, I am a sacrifice unto You. You have repopulated my deserted village (- i.e. you have come to abide in my mind). I am a sacrifice unto You.”(6)

Next, sharing with us the blessings he is now enjoying, he tells us: “(Now) at all times I meditate (on God, and by doing so) all the desires of my heart are being fulfilled. God has accomplished all my tasks and satisfied all my hungers (for worldly things).” (7)

Describing his new way of life, and attitude of mind, Guru Ji says: “I have forsaken all my worldly involvements. I simply remember the True Master of the Universe. (Now for me, God’s) Name contains all the nine treasures (of wealth), which I have firmly tied to the gown (i.e. enshrined) in my heart.”(8)

Sharing with us the blessings he is enjoying as a result of obtaining the treasure of Name, he says: “(Since the time), the Guru has enshrined the holy Word (i.e. firmly implanted the essence of his advice) in my mind, I have gained supreme joy. (Yes) placing his hand on my brow (i.e. bestowing his kindness), the true Guru has shown me the sight of God.” (9)

After receiving such enlightenment and bliss, Guru Ji does not remain in seclusion, as yogis and ascetics do. Rather Guru Ji wants to share his spiritual joy and true knowledge with others. Therefore, he says: “I have set up the temple of truth (i.e. true Divine knowledge). (In order to help me run this temple), I have assembled Gursikhs (God’s devotees) after careful search. But (I do not rule over them as if they are my employees, rather, I treat them with so much respect that) I wash their feet, wave fan over them, and bow to them again and again.”(10)

Describing the blessings received by the persons, who have come to this temple of true Guru, he says: “(Upon hearing about the glories of the Guru, whosoever has) come to the Guru’s (congregation), the Guru has firmly indoctrinated him in the principle of Name, charity and purity (i.e. worship, compassion and honesty). In this way O’ Nanak, by boarding



the boat of truth (i.e. true guidance), the whole world has (crossed the dreadful world ocean and) achieved salvation.”(11)

But Guru Ji does not want to take any credit for doing so much good to humanity, instead he humbly prays to God: “O God, please listen to my prayer and grant it. The entire world serves (i.e. meditates upon) You, day and night. I have fully examined (all claims), and have come to the conclusion that it is in Your own kindness that You liberate men (from the onslaughts of Maya, and thus grant them salvation).” (12)

Now Guru Ji describes how the whole society blessed with God’s grace, has become a benign kingdom, or a kingdom of heaven. He says: “Now such is the command of the merciful God that no body shall oppress any one. All shall live in peace, and this is how the rule of humility and compassion shall be established.” (13)

Describing what kind of discourses he delivers to the devotees who come to this temple of truth or the kingdom of God, Guru Ji says: “Slowly and steadily, rains the (divine) nectar (in my mind, and) whatever my Master makes me say, I utter those word. (O God), I take great pride in You, and You Yourself shall reward my efforts (i.e. make my words have the desired effect on the listeners).” (14)

But once again, making sure that, not even a shadow of ego enters his mind, he says: “O God, please fulfill this desire of mine that Your devotees may always remain hungry for Your love. O Giver of peace, show me Your vision and take me in Your embrace.”(15)

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Continuing his prayer, Guru Ji says: “O God, I have not found anyone equal to You. You pervade all the continents, worlds, and underworlds. You permeate all places and interspaces. Nanak says that Your devotees always depend upon Your true support.”(16)

Now Guru Ji uses the metaphor of an arena (for this world), in which, he is participating as a humble wrestler, sponsored by God, and shows how he defeats great champions like Lust, Anger, and Greed etc. He Says: “I am but a humble wrestler of God. But after meeting the Guru (i.e. after having been instructed by the Guru), I am wearing the headgear of a champion. All the crowd has gathered around this arena and God Himself is also sitting to watch it.”(17)

Describing the scene just before the start of the game and his own wrestling match, Guru Ji says: “Trumpets, bugles, drums, and flutes are being played. The wrestlers have entered the arena and are moving around. After receiving a pat on the back from the Guru, I have floored the five youthful wrestlers (i.e. gained victory over the five evil passions of Lust, Anger, Greed, Attachment, and Ego).” (18)

Above was the description of his own match; now Guru Ji observes that actually all people (souls) have come into this world to fight their own battles, and tells us who will go back as losers, and who as winners. He says: “All have come and gathered in this world arena. All of them will go back after (playing their turn or completing their worldly journey). The Guru wards shall depart from here after earning the profit (of God’s Name), but the self-conceited will return having lost even their principal (i.e. losing whatever merit they had earned in their previous births).” (19)

Going once again into a prayer mode, he addresses God and says: “O God, You are beyond any colors or forms, and yet Your presence is felt everywhere. O You, the treasures of merits, hearing Your excellences, imbued with Your love, Your devotees meditate on You.”(20)

Guru Ji concludes this shabad by expressing his gratitude (and indirectly advising us that by following in his foot steps, we can also win the battle of life). He says: “I pray that God may bless me with His service (of dwelling on His Name) for ages to come. The Guru has snapped my fetters (i.e. my attachment to Maya). Now I am not going to come again into this arena (of the world) and fight any battles, because I, Nanak, have found the opportunity (to meditate on God, and reunite with Him through the Guru’s grace).”(21-2-29)

The message of the shabad is that, if we want to win the battle of life and go back as winners, then like Guru Ji, we should sow the seed of God’s Name in the farm of our body, and irrigate it with the water of good deeds. Following Guru’s advice, we should obtain victory over our worldly vices such as Lust, Greed,



Anger etc. Then God will Himself bestow His kindness on us, and by liberating us from the bonds of Maya, He will reunite us with Himself.

Details of Ashtpadis:

M: 1=17, M: 3=8, M: 5=2, M: 1=1, M: 5=1, Total=29

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਪਹਰੇ ਘਰੁ ੧ ॥

sireeraag mehlā 1 pahray ghar 1.

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਇਆ
ਗਰਭਾਸਿ ॥

pahilai pahrai rain kai vanjaari-aa mitraa hukam pa-i-aa
garbhaas.

ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ ਸੇਤੀ
ਅਰਦਾਸਿ ॥

uraDh tap antar karay vanjaari-aa mitraa khasam saytee
ardaas.

ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ਵਖਾਣੈ ਉਰਧ ਧਿਆਨਿ ਲਿਵ ਲਾਗਾ ॥
ਨਾ ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਬਾਹੁੜਿ ਜਾਸੀ ਨਾਗਾ ॥
ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅਤੇ ਪਾਸਿ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ
॥੧॥

khasam saytee ardaas vakhaanai uraDh Dhi-aan liv laagaa.
naa marjaad aa-i-aa kal bheetar baahurh jaasee naagaa.
jaisee kalam vurhee hai mastak taisee jee-arhay paas.
kaho naanak paraanee pahilai pahrai hukam pa-i-aa
garbhaas. ||1||

ਪੰਨਾ ੭੫

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ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਵਿਸਰਿ ਗਇਆ
ਧਿਆਨੁ ॥

doojai pahrai rain kai vanjaari-aa mitraa visar ga-i-aa Dhi-
aan.

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ਹਥੇ ਹਥਿ ਨਚਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਿਉ ਜਸੁਦਾ ਘਰਿ
ਕਾਨੁ ॥

hatho hath nachaa-ee-ai vanjaari-aa mitraa ji-o jasudaa
ghar kaan.

ਹਥੇ ਹਥਿ ਨਚਾਈਐ ਪ੍ਰਾਣੀ ਮਾਤ ਕਹੈ ਸੁਤੁ ਮੇਰਾ ॥
ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਅੰਤਿ ਨਹੀ ਕਛੁ ਤੇਰਾ ॥
ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ ਜਾਣੈ ਮਨ ਭੀਤਰਿ ਧਰਿ
ਗਿਆਨੁ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਦੂਜੈ ਪਹਰੈ ਵਿਸਰਿ ਗਇਆ ਧਿਆਨੁ ॥੨॥

hatho hath nachaa-ee-ai paraanee maat kahai sut mayraa.
chayt achayt moorh man mayray ant nahee kachh tayraa.
jin rach rachi-aa tiseh na jaanai man bheetar Dhar gi-aan.
kaho naanak paraanee doojai pahrai visar ga-i-aa Dhi-aan.
||2||

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਨ ਜੋਬਨ ਸਿਉ ਚਿਤੁ
॥

teejai pahrai rain kai vanjaari-aa mitraa Dhan joban si-o
chit.

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਹੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ
॥

har kaa naam na chaythee vanjaari-aa mitraa baDhaa
chhuteh jit.

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤੈ ਪ੍ਰਾਣੀ ਬਿਕਲੁ ਭਇਆ ਸੰਗਿ ਮਾਇਆ
॥

har kaa naam na chaytai paraanee bikal bha-i-aa sang maa-
i-aa.

ਧਨ ਸਿਉ ਰਤਾ ਜੋਬਨਿ ਮਤਾ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਧਰਮ ਸੇਤੀ ਵਾਪਾਰੁ ਨ ਕੀਤੇ ਕਰਮੁ ਨ ਕੀਤੇ ਮਿਤੁ ॥

Dhan si-o rataa joban mataa ahilaa janam gavaa-i-aa.
Dharam saytee vaapaar na keeto karam na keeto mit.



ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਧਨ ਜੋਬਨ ਸਿਉ ਚਿਤੁ ॥੩॥	kaho naanak teejai pahrai paraanee Dhan joban si-o chit. 3
ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲਾਵੀ ਆਇਆ ਖੇਤੁ ॥	cha-uthai pahrai rain kai vanjaari-aa mitraa laavee aa-i-aa khayt.
ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਿਸੈ ਨ ਮਿਲਿਆ ਭੇਤੁ ॥	jaa jam pakarh chalaai-aa vanjaari-aa mitraa kisai na mili-aa bhayt.
ਭੇਤੁ ਚੇਤੁ ਹਰਿ ਕਿਸੈ ਨ ਮਿਲਿਓ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ॥	bhayt chhayt har kisai na mili-o jaa jam pakarh chalaai-aa.
ਝੂਠਾ ਰੁਦਨੁ ਹੋਆ ਦੁਆਲੈ ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ ॥	jhoothaa rudan ho-aa do-aalai khin meh bha-i-aa paraai-aa.
ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸਿਉ ਲਾਇਆ ਹੇਤੁ ॥	saa-ee vasat paraapat ho-ee jis si-o laai-aa hayt.
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਲਾਵੀ ਲੁਣਿਆ ਖੇਤੁ ॥੪॥੧॥	kaho naanak paraanee cha-uthai pahrai laavee luni-aa khayt. 4 1

SIRI RAAG MEHLA 1 GHAR 1

According to Dr. Bh. Vir Singh Ji, this shabad and the next were uttered by Guru Ji to provide solace to a family of “Vanjaaraas” (i.e. gypsies, moving from one place to another to sell their merchandise), who had recently lost their son. But since these hymns have a universal appeal, these were included in Guru Granth Sahib.

In this beautiful shabad, Guru Ji addressing the human being as a dealer (in not only worldly things, but also spiritual values), describes the story of his life, and cautions him to be vigilant, lest he may suffer a big loss (in his spiritual business). Guru Ji compares human life to the four watches (or four periods of night) and describes how in each watch or stage man keeps on getting more and more entangled in acquiring Maya (or worldly riches and power), instead of acquiring the wealth of God's Name.

Referring to the first stage or watch of human life, he addresses the mortal and says: "O my peddler friend, in the first part of the night (i.e. the first part of your life), under God's orders you come to reside in the womb (of your mother). There, while hanging upside down, with your mind fixed on God, you perform penance and pray to Him for your release. (But remember that a person) comes out naked in the world and in the end, will also depart naked. He is born with such destiny as has been scribed on his forehead. O' Nanak, this is how in the first watch of the night (i.e. stage of life), as per (God's) command a man is cast in the womb."(1)

Commenting on the second part of life, Guru Ji says: "O merchant friend, in the second watch of the night (i.e. second stage of your life), as soon as you come out of the womb, you become oblivious of God. (Then as a small child), you are fondled (lovingly as if you are god) *Krishna* in the home of (his foster mother) Jasodha. O' mortal, you are tossed about in the arms by your parents and relatives and the mother proudly claims you as her son."

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Observing the state of this child how he has now become forgetful of God on whom he was meditating in the mother's womb, Guru Ji reminds his own self and says: "O my ignorant mind, remember God, because at the end no one (including these parents and relatives) shall be yours. You are not thinking in your mind about Him, who created this body of yours. In short, O Nanak, man gives up God's meditation in the second watch (or the second stage of life)."(2)

Next commenting on the third stage of life (i.e. youth and middle age), Guru Ji says: "O my peddler friend, your mind gets engrossed in riches and pleasures of youth. You do not meditate on God's Name, which can deliver you from the bondage (of Maya). The mortal does not meditate on God's Name, and gets confounded with worldly things. Being in love with wealth, and intoxicated with youth, you waste your beautiful life. You do not trade in any spiritual commodity (i.e. you do not care to remember God), and do not perform virtuous deeds. (In short), O Nanak, in the third watch (i.e. the third stage of life) your mind remains absorbed in worldly riches and youth."(3)

Guru Ji compares the fourth stage or the old age of man to the crop that is ripe and ready to be harvested. He says: "In the fourth watch (or stage of life, just as) the crop grows to maturity, it becomes fit for harvesting, (similarly you become old and ready to depart). O' peddler friend, when the messenger of death, catches hold of you, and drives you away, no



body is revealed the secret (where are you being taken). Yes, when the demon of death drives it away (from the body) nobody will discover the secret of the soul's destination. Then some false show of crying and weeping takes place (around your dead body and), in a moment, you become a stranger (to all your friends and relatives. In the next world), you get only the thing in which your mind was interested (i.e. attachment to worldly entanglements i.e. once again instead of salvation or union with God, you are made to go through the round of birth and death). O man, Nanak, says this is how in the fourth stage of life, the ripe field is harvested (i.e. how after old age, man's life is ended).”(4-1)

The message of this shabad is that instead of wasting our life in worldly pursuits and pleasures, we should meditate on God, and earn the wealth of His Name, so that that we don't continue to suffer in the endless circle of births and deaths.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਾਲਕ ਬੁਧਿ ਅਚੇਤੁ ॥

ਖੀਰੁ ਪੀਐ ਖੇਲਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਹੇਤੁ ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਨੇਹੁ ਘਨੇਰਾ ਮਾਇਆ ਮੋਹੁ ਸਬਾਈ ॥
ਸੰਜੋਗੀ ਆਇਆ ਕਿਰਤੁ ਕਮਾਇਆ ਕਰਣੀ ਕਾਰ ਕਰਾਈ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਬੁਝੀ ਦੂਜੈ ਹੇਤਿ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਛੂਟਹਿਗਾ ਹਰਿ ਚੇਤਿ ॥੧॥

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤਿ ॥

ਅਹਿਨਿਸਿ ਕਾਮਿ ਵਿਆਪਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਚਿਤਿ ॥

ਰਾਮ ਨਾਮੁ ਘਟ ਅੰਤਰਿ ਨਾਹੀ ਹੋਰਿ ਜਾਣੈ ਰਸ ਕਸ ਮੀਠੇ ॥
ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਣ ਸੰਜਮੁ ਨਾਹੀ ਜਨਮਿ ਮਰਹੁਗੇ ਬੂਠੇ ॥

ਤੀਰਥ ਵਰਤ ਸੁਚਿ ਸੰਜਮੁ ਨਾਹੀ ਕਰਮੁ ਧਰਮੁ ਨਹੀ ਪੂਜਾ ॥
ਨਾਨਕ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੈ ਦੂਜਾ ॥੨॥

sireeraag mehlaa 1.

pahilai pahrai rain kai vanjaari-aa mitraa baalak buDh achayt.

kheer pee-ai khaylaa-ee-ai vanjaari-aa mitraa maat pitaa sut hayt.

maat pitaa sut nayhu ghanayraa maa-i-aa moh sabaa-ee. sanjogee aa-i-aa kirat kamaa-i-aa karnee kaar karaa-ee. raam naam bin mukat na ho-ee boodee doojai hayt. kaho naanak paraanee pahilai pahrai chhootahigaa har chayt. ||1||

doojai pahrai rain kai vanjaari-aa mitraa bhar joban mai mat.

ahinis kaam vi-aapi-aa vanjaari-aa mitraa anDhulay naam na chit.

raam naam ghat antar naahee hor jaanai ras kas meethay. gi-aan Dhi-aan gun sanjam naahee janam marhugay jhoothay. tirath varat such sanjam naahee karam Dharam nahee poojaa. naanak bhaa-ay bhagat nistaaraa dubiDhaa vi-aapai doojaa. ||2||

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ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਰਿ ਹੰਸ ਉਲਥੜੇ ਆਇ ॥

ਜੋਬਨੁ ਘਟੈ ਜਰੂਆ ਜਿਣੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਆਵ ਘਟੈ ਦਿਨੁ ਜਾਇ ॥

ਪੰਨਾ ੭੬

ਅੰਤਿ ਕਾਲਿ ਪਛਤਾਸੀ ਅੰਧੁਲੇ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ॥

ਸਭੁ ਕਿਛੁ ਅਪੁਨਾ ਕਰਿ ਕਰਿ ਰਾਖਿਆ ਖਿਨ ਮਹਿ ਭਇਆ

teejai pahrai rain kai vanjaari-aa mitraa sar hans ultharhay aa-ay.

joban ghatai jaroo-aa jinai vanjaari-aa mitraa aav ghatai din jaa-ay.

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ant kaal pachhutaasee anDhulay jaa jam pakarh chalaai-aa.

sabh kichh apunaa kar kar raakhi-aa khin meh bha-i-aa



ਪਰਾਇਆ ॥	paraa-i-aa.
ਬੁਧਿ ਵਿਸਰਜੀ ਗਈ ਸਿਆਣਪ ਕਰਿ ਅਵਗਣ ਪਛੁਤਾਇ ॥	buDh visarjee ga-ee si-aanap kar avgan pachhutaay.
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਭੁ ਚੇਤਹੁ ਲਿਵ ਲਾਇ ॥੩॥	kaho naanak paraanee teejai pahrai parabh chaytahu liv laa-ay. 3
ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਰਧਿ ਭਇਆ ਤਨੁ ਖੀਣੁ ॥	cha-uthai pahrai rain kai vanjaari-aa mitraa biraDh bha-i-aa tan kheen.
ਅਖੀ ਅੰਧੁ ਨ ਦੀਸਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕੰਨੀ ਸੁਣੈ ਨ ਵੈਣ ॥	akhee anDh na dees-ee vanjaari-aa mitraa kannee sunai na vain.
ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਰਹੇ ਪਰਾਕਉ ਤਾਣਾ ॥	akhee anDh jeebh ras naahee rahay paraaka-o taanaa.
ਗੁਣ ਅੰਤਰਿ ਨਾਹੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਮਨਮੁਖ ਆਵਣ ਜਾਣਾ ॥	gun antar naahee ki-o sukh paavai manmukh aavan jaanaa.
ਖੜੁ ਪਕੀ ਕੁੜਿ ਭਜੈ ਬਿਨਸੈ ਆਇ ਚਲੈ ਕਿਆ ਮਾਣੁ ॥	kharh pakee kurh bhajai binsai aa-ay chalai ki-aa maan.
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੁ ॥੪॥	kaho naanak paraanee cha-uthai pahrai gurmukh sabad pachhaan. 4
ਓੜਕੁ ਆਇਆ ਤਿਨ ਸਾਹਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਹੁ ਜਰਵਾਣਾ ਕੰਨਿ ॥	orhak aa-i-aa tin saahi-aa vanjaari-aa mitraa jar jarvaanaa kann.
ਇਕ ਰਤੀ ਗੁਣ ਨ ਸਮਾਣਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅਵਗਣ ਖੜਸਨਿ ਬੰਨਿ ॥	ik ratee gun na samaani-aa vanjaari-aa mitraa avgan kharhsan bann.
ਗੁਣ ਸੰਜਮਿ ਜਾਵੈ ਚੋਟ ਨ ਖਾਵੈ ਨਾ ਤਿਸੁ ਜੰਮਣੁ ਮਰਣਾ ॥	gun sanjam jaavai chot na khaavai naa tis jaman marnaa.
ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਭਾਇ ਭਗਤਿ ਭੈ ਤਰਣਾ ॥	kaal jaal jam johi na saakai bhaa-ay bhagat bhai tarnaa.
ਪਤਿ ਸੇਤੀ ਜਾਵੈ ਸਹਜਿ ਸਮਾਵੈ ਸਗਲੇ ਦੂਖ ਮਿਟਾਵੈ ॥	pat saytee jaavai sahj samaavai saglay dookh mitaavai.
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਛੂਟੈ ਸਾਚੇ ਤੇ ਪਤਿ ਪਾਵੈ ॥੫॥੨॥	kaho naanak paraanee gurmukh chhootai saachay tay pat paavai. 5 2

SIRI RAAG MOHALLA 1

In the previous shabad, Guru Ji gave us the message that instead of wasting our life in worldly pursuits and pleasures, we should meditate on God, and earn the wealth of His Name and good deeds, so that that we don't continue to suffer in the endless circle of births and deaths.

In this shabad, using the same metaphor of comparing human life to the four watches of night in a peddler's life, he dwells further on this theme.

Beginning with childhood, as the first stage or watch of the night, Guru Ji says: "O my peddler friend, in the first watch of the night (i.e. first stage of life), you have the immature understanding of a child. (In that stage), O' my peddler friend, you are suckled and fondled. Your mother and father love you, because you are their son. Yes, your mother and father love you (being their son) immensely, but all this attachment is Maya (or worldly love. By virtue of destiny (based on deeds done in the past), a person comes into this world and he is made to do deeds (in accordance with his destiny). But (remember that) without dwelling on God's Name, there is no salvation, and the entire world is drowned, because of its love of duality (i.e. love of things other than God). Nanak says, (O man, realize this thing even) in the first stage of your life, that it is only by remembering God, that, you will be emancipated."(1)

Now commenting on the second stage (or time of youth), Guru Ji says: "O my peddler friend, in the second stage of life, you are intoxicated with the prime of youth and egoism. Night and day, you remain involved in lustful pursuits and in blindness (of your ignorance), you forget God's Name. (In this stage, a person), does not cherish the Divine Name in his heart, because, he deems all other relishes and tastes as sweet. (Therefore), without the merits of any divine wisdom, meditation, or self- discipline, O' false man, you would keep suffering in rounds of births and deaths. (Also remember that none of such ritualistic deeds as visiting) holy places, observing fasts, cleansing the body, or performing acts of piety and worship (will be of any avail to you. Because) O' Nanak, it is only through loving adoration of God, that one is emancipated. Everything else leads to duality (or love of worldly things)."(2)



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Moving on to the third stage, when gray hair start appearing and we know that old age is approaching, Guru Ji says: "O my peddler friend, in the third stage of life, (your hair grow grey, as if white) swans have descended into the pool (of your head). O' my peddler friend, as your youth wears out, old age takes over, and your days (of life) diminish. At the end, the (ignorant) blind man (involved in worldly affairs) will repent, when the messenger of death will drives him away. In an instant, whatever he had gathered and stored as his, will all become someone else's property. (In the attachment for Maya), his intellect departs, his wisdom goes away, and indulging in evil deeds, he regrets in the end. Nanak says: O man, (at least) in the third stage of life remember God with full concentration of mind."(3)

Commenting on the next stage of ripe old age, when man's body becomes very feeble, Guru Ji says: "O my peddler friend, in the fourth stage of your life, you become (very) old and your body becomes very weak. With eyes bereft of sight, O my peddler friend, you cannot see, and your ears cannot hear any thing. Yes being blind from eyes, the tongue unable to taste, he becomes dependent on others. There are no virtues in the person (who does not follow Guru's advice and dwells on God's Name). So how can he find any peace? Therefore, the self-willed person keeps on coming and going (in and out of the world. In the old age, like) a ripe crop, man's body becomes bent and bones become brittle. How can then one be proud of this body (which is subject to decay and death)? Therefore, Nanak, says: O my peddler friend, at least in the fourth stage of your life (old age), realize God's Name through the Guru's instruction."(4)

But Guru Ji wants to save a person even in the very last stage of his life, when even old age seems to be over and death is knocking at his door. He says: "O my peddler friend, now has come, the end of your (allotted) breaths, and your shoulders are weighed down by cruel old age. (Throughout your life, you did not remember God) even for a little while, so now your own demerits will bind you and drive you away. But he who departs with the self-discipline of virtue, he does not have to suffer the pain inflicted (by the demon of death) and his cycle of birth and death also comes to an end. The demon of death cannot cast his net around him or even come near him, because with love and devotion (for God) he will swim across (the sea of fear). He departs with honor, imperceptibly merges (in the Supreme Being), and all his woes are over. (In short), O Nanak, such a Guru ward person is emancipated (from the pains of births and deaths), and receives honor from the Eternal Being."(5-2)

The message of the shabad is that, even if we have not meditated on God's Name so far, we should start dwelling on it right now. Because who knows when death may overtake us and we may have to depart from the world without getting any other chance to meditate on His Name, which alone can save us from future rounds of births and deaths.

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sireeraag mehlā 4.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ, ਹਰਿ ਪਾਇਆ
ਉਦਰ ਮੰਝਾਰਿ ॥pahilai pahrai rain kai vanjaari-aa mitraa
har paa-i-aa udar manjhaar.ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ, ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ, ਹਰਿ ਹਰਿ
ਨਾਮੁ ਸਮਾਰਿ ॥har Dhi-aavai har uchrai vanjaari-aa mitraa
har har naam samaar.ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਆਰਾਧੇ ਵਿਚਿ ਅਗਨੀ ਹਰਿ ਜਪਿ
ਜੀਵਿਆ ॥har har naam japay aaraaDhay vich agnee
har jap jeevi-aa.

ਬਾਹਰਿ ਜਨਮੁ ਭਇਆ ਮੁਖਿ ਲਾਗਾ ਸਰਸੇ ਪਿਤਾ ਮਾਤ ਬੀਵਿਆ

baahar janam bha-i-aa mukh laagaa sarsay
pitaa maat theevi-aa.



॥

ਜਿਸ ਕੀ ਵਸਤੁ ਤਿਸੁ ਚੇਤਹੁ ਪ੍ਰਾਣੀ ਕਰਿ ਹਿਰਦੈ ਗੁਰਮੁਖਿ
ਬੀਚਾਰਿ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹਰਿ ਜਪੀਐ ਕਿਰਪਾ ਧਾਰਿ
॥੧॥

ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਪਾਲੀਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲੇ ਮਾਤ ਪਿਤਾ
ਗਲਿ ਲਾਇ ॥

ਲਾਵੈ ਮਾਤ ਪਿਤਾ ਸਦਾ ਗਲ ਸੇਤੀ ਮਨਿ ਜਾਣੈ ਖਟਿ ਖਵਾਏ ॥

ਜੋ ਦੇਵੈ ਤਿਸੈ ਨ ਜਾਣੈ ਮੂੜਾ ਦਿਤੇ ਨੋ ਲਪਟਾਏ ॥
ਕੋਈ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੈ ਵੀਚਾਰੁ ਹਰਿ ਧਿਆਵੈ ਮਨਿ ਲਿਵ
ਲਾਇ ॥

ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਕਾਲੁ ਨ ਕਬਹੂੰ ਖਾਇ
॥੨॥

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਲਗਾ ਆਲਿ
ਜੰਜਾਲਿ ॥

ਧਨੁ ਚਿਤਵੈ ਧਨੁ ਸੰਚਵੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮਾ ਹਰਿ ਨ
ਸਮਾਲਿ ॥

ਹਰਿ ਨਾਮਾ ਹਰਿ ਹਰਿ ਕਦੇ ਨ ਸਮਾਲੈ ਜਿ ਹੋਵੈ ਅੰਤਿ ਸਖਾਈ
॥

ਪੰਨਾ ੨੨

ਇਹੁ ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਝੂਠੀ ਅੰਤਿ ਛੋਡਿ ਚਲਿਆ ਪਛੁਤਾਈ
॥

ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਮੇਲੇ ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥

ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਸੇ ਜਾਇ ਮਿਲੇ ਹਰਿ ਨਾਲਿ
॥੩॥

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਚਲਣ ਵੇਲਾ
ਆਦੀ ॥

ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਭ ਚਲੀ ਰੈਣਿ
ਵਿਹਾਦੀ ॥

ਹਰਿ ਸੇਵਹੁ ਖਿਨੁ ਖਿਨੁ ਢਿਲ ਮੂਲਿ ਨ ਕਰਿਹੁ ਜਿਤੁ ਅਸਥਿਰੁ

jis kee vasat tis chaytahu paraanee kar
hirdai gurmukh beechaar.

kaho naanak paraanee pahilai pahrai har
japee-ai kirpaa Dhaar. ||1||

mayraa mayraa kar paalee-ai vanjaari-aa mitraa lay maat
pitaa gal laa-ay.

laavai maat pitaa sadaa gal saytee man jaanai khat khavaa-
ay.
jo dayvai tisai na jaanai moorhaa ditay no laptaa-ay.
ko-ee gurmukh hovai so karai veechaar har Dhi-aavai man
liv laa-ay.

kaho naanak doojai pahrai paraanee tis kaal na kabahooN
khaa-ay. ||2||

teejai pahrai rain kai vanjaari-aa mitraa man lagaa aal
janjaal.

Dhan chitvai Dhan sanchvai vanjaari-aa mitraa har naamaa
har na samaal.
har naamaa har har kaday na samaalai je hovai ant sakhaa-
ee.

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ih Dhan sampai maa-i-aa jhoothee ant chhod chali-aa
pachhuta-ee.

jis no kirpaa karay gur maylay so har har naam samaal.

kaho naanak teejai pahrai paraanee say jaa-ay milay har
naal. ||3||

cha-uthai pahrai rain kai vanjaari-aa mitraa har chalan
vaylaa aadee.
kar sayvhu pooraa satguroo vanjaari-aa mitraa sabh chalee
rain vihaadee.

har sayvhu khin khin dhil mool na karihu jit asthir jug jug
hovhu.
har saytee sad maanhu ralee-aa janam maran dukh khovhu.
gur satgur su-aamee bhayd na jaanhu jit mil har bhagat
sukhaaNdee.
kaho naanak paraanee cha-uthai pahrai safli-o rain bhagtaa
dee. ||4||1||3||



ਜੁਗੁ ਜੁਗੁ ਹੋਵਹੁ ॥
 ਹਰਿ ਸੇਤੀ ਸਦ ਮਾਣਹੁ ਰਲੀਆ ਜਨਮ ਮਰਣ ਦੁਖ ਖੋਵਹੁ ॥
 ਗੁਰ ਸਤਿਗੁਰ ਸੁਆਮੀ ਭੇਦੁ ਨ ਜਾਣਹੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਭਗਤਿ
 ਸੁਖਾਂਦੀ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਸਫਲਿਉ ਰੈਣਿ ਭਗਤਾ ਦੀ
 ॥੪॥੧॥੩॥

SIRI RAAG MOHALLA 4

Guru (Nanak Dev Ji) uttered the previous two shabads, in which he compared man to a peddler, and his life span to a night. He showed the mirror to the mortal, how from birth to extreme old age; human beings remain entangled in the pursuit of worldly riches, and do not contemplate God. Consequently, they depart from this world bereft of all virtues. They leave as they came without earning the treasure of God's Name, which is the only thing, which could save them from continuous suffering through painful cycles of births and deaths.

In this shabad, Fourth Guru (Ram Das) Ji, continuing with the same metaphor of peddler and night, puts in even simpler words the story of man's life, so that we may truly grasp Guruji's message and mould our life accordingly.

Beginning with the first stage from conception to childhood, he says: "O my peddler friend, in the first watch of the night (i.e. first stage of life), the Creator puts the mortal into the womb. (In that stage), the mortal meditates on God, utters His Name and contemplates Him. He repeats God's Name, keeps remembering Him. (In this way), he sustains himself in the fire of his mother's womb by worshipping God. When he comes out (of the womb) and is born, his mother and father feel delighted to see his face."

But Guru Ji advises: "O God's creatures reflect on the Guru's words and contemplate that God, to whom belongs this gift (i.e. the child). Nanak says: O human beings, in the first watch of the night, we should meditate on God, who shows mercy on us."(1)

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Then commenting on the general tendency of the child and the parents, Guru Ji says: "O my peddler friend, in the second watch of the night (or the childhood), the mortal forgets God, and his mind is fixed on things other than God. Deeming him as theirs, his mother and father hug him and bring him up. (Yes, his) mother and father embrace him again and again, and in their heart they believe that on growing up he will provide for them. But the foolish mortal does not realize the Giver (i.e. God, who blessed him with this child, and instead he) clings to the gift itself. Rare is the Guru ward person who reflects (on this reality) and focuses his mind on God with full concentration and devotion. Nanak says, (such a person, who remembers God) in the second stage (of life) him death doesn't consume (i.e. he gets out of the circle of future births and deaths)."(2)

Moving on to the third stage (i.e. youth and middle age), Guru Ji says: "O my peddler friend, during the third stage of life, the mortal's mind is occupied with worldly affairs and entanglements. (In this stage), he (only) thinks of wealth and gathers only wealth, but he does not meditate on God's Name. He never contemplates the Name, which will be his only helper in the end. He amasses this false wealth, and in the end he repents, when leaving all this wealth behind, he departs (from this world). But he, on whom God shows His grace, him he unites with the Guru and makes him meditate on the Divine Name. Nanak says, (such persons, who in this third stage meditates on God), they go and unite with God." (3)

Advising man to remember God at least in the fourth or final stage of life, Guru Ji says: "O my peddler friend, in the fourth watch of the night (i.e. old age), your time to depart has come. So my peddler friend, now you must serve the perfect and true Guru, because the night (of your life) is about to pass off. Yes, serve (i.e. remember) your God at every moment, and do not delay this at all, so that you may become eternal through all the ages. (In this way) you will enjoy eternal happiness in God's company and get rid of the pain of births and deaths. Do not deem any difference between the true Guru and God, meeting whom you will find His worship pleasing to you. Nanak, says, fruitful is the night (i.e. life)



of God's devotees (who always meditate on Him).”(4-1-3)

The message of the shabad is that our life span is short like the stay of a peddler for a night in a village. So instead of wasting our stay in this world in pursuit of Maya (or worldly riches), we should meditate on God under the Guru's guidance, earn the profit of Name, and fulfill the purpose of human life, of re-uniting with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ ॥

ਦਸੀ ਮਾਸੀ ਮਾਨਸੁ ਕੀਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਰਿ ਮੁਹਲਤਿ ਕਰਮ ਕਮਾਹਿ ॥
ਮੁਹਲਤਿ ਕਰਿ ਦੀਨੀ ਕਰਮ ਕਮਾਣੇ ਜੈਸਾ ਲਿਖਤੁ ਧੁਰਿ ਪਾਇਆ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਿਨ ਭੀਤਰਿ ਪ੍ਰਭੂ ਸੰਜੋਇਆ ॥

ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਇਸੁ ਜੰਤੈ ਵਸਿ ਕਿਛੁ ਨਾਹਿ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ ॥੧॥

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੁਆਨੀ ਲਹਰੀ ਦੇਇ ॥

ਬੁਰਾ ਭਲਾ ਨ ਪਛਾਣਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਮਤਾ ਅਹੰਮੇਇ ॥

ਬੁਰਾ ਭਲਾ ਨ ਪਛਾਣੈ ਪ੍ਰਾਣੀ ਆਗੈ ਪੰਥੁ ਕਰਾਰਾ ॥
ਪੂਰਾ ਸਤਿਗੁਰੁ ਕਬਹੂੰ ਨ ਸੇਵਿਆ ਸਿਰਿ ਠਾਵੇ ਜਮ ਜੰਦਾਰਾ ॥

ਧਰਮ ਰਾਇ ਜਬ ਪਕਰਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਜਬਾਬੁ ਕਰੇਇ ॥
ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਭਰਿ ਜੋਬਨੁ ਲਹਰੀ ਦੇਇ ॥੨॥

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨੁ ॥

sireeraag mehlā 5.

pahilai pahrai rain kai vanjaari-aa mitraa Dhar paa-itaai
udrai maahi.
dasee maasee maanas kee-aa vanjaari-aa mitraa kar muhlat
karam kamaahi.
muhlat kar deenee karam kamaanay jaisaa likhat Dhur paa-
i-aa.

maat pitaa bhaa-ee sut banitaa tin bheetar parabhoosanjoi-
i-aa.
karam sukaram karaa-ay aapay is jantai vas kichh naahi.
kaho naanak paraanee pahilai pahrai Dhar paa-itaai udrai
maahi. ||1||

doojai pahrai rain kai vanjaari-aa mitraa bhar ju-aanee
lahree day-ay.
buraa bhala na pachhaan-ee vanjaari-aa mitraa man mataa
ahamay-ay.

buraa bhala na pachhaanai paraanee aagai panth karaaraa.
poora satgur kabahooN na sayvi-aa sir thaadhay jam
jandaaraa.
Dharam raa-ay jab pakras bavray tab ki-aa jabaab karay-i.
kaho naanak doojai pahrai paraanee bhar joban lahree day-
ay. ||2||
teejai pahrai rain kai vanjaari-aa mitraa bikh sanchai anDh
agi-aan.

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ਪੁਤ੍ਰਿ ਕਲਤ੍ਰਿ ਮੋਹਿ ਲਪਟਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ ॥

ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ ਪਰਾਨੀ ਸੋ ਪ੍ਰਭੂ ਚਿਤਿ ਨ ਆਵੈ ॥
ਸਾਧਸੰਗਤਿ ਸਿਉ ਸੰਗੁ ਨ ਕੀਆ ਬਹੁ ਜੋਨੀ ਦੁਖੁ ਪਾਵੈ ॥
ਸਿਰਜਨਹਾਰੁ ਵਿਸਾਰਿਆ ਸੁਆਮੀ ਇਕ ਨਿਮਖ ਨ ਲਗੇ ਧਿਆਨੁ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨੁ ॥੩॥

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਦਿਨੁ ਨੇੜੈ ਆਇਆ

putir kaltir mohi lapti-aa vanjaari-aa mitraa antar lahar
lobhaan.

antar lahar lobhaan paraanee so parabh chit na aavai.
saaDhsangat si-o sang na kee-aa baho jonee dukh paavai.
sirjanhaar visaari-aa su-aamee ik nimakh na lago Dhi-aan.
kaho naanak paraanee teejai pahrai bikh sanchay anDh agi-
aan. ||3||

cha-uthai pahrai rain kai vanjaari-aa mitraa din nayrhai aa-
i-aa so-ay.



ਸੋਇ ॥

gurmukh naam samaal tooN vanjaari-aa mitraa tayraa dargeh baylee ho-ay.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਤੇਰਾ ਦਰਗਹ
ਬੋਲੀ ਹੋਇ ॥

gurmukh naam samaal paraanee antay ho-ay sakhaa-ee.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ਪਰਾਣੀ ਅੰਤੇ ਹੋਇ ਸਖਾਈ ॥

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ਪੰਨਾ ੨੮

ih moh maa-i-aa tayrai sang na chaalai jhoothee pareet lagaa-ee.

ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਤੇਰੈ ਸੰਗਿ ਨ ਚਾਲੈ ਝੂਠੀ ਪ੍ਰੀਤਿ ਲਗਾਈ ॥

saglee rain gudree anDhi-aaree sayv satgur chaanan ho-ay.
kaho naanak paraanee cha-uthai pahrai din nayrhai aa-i-aa so-ay. ||4||ਸਗਲੀ ਰੈਣਿ ਗੁਦਰੀ ਅੰਧਿਆਰੀ ਸੇਵਿ ਸਤਿਗੁਰੁ ਚਾਨਣੁ ਹੋਇ
॥ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ਸੋਇ
॥੪॥

likhi-aa aa-i-aa govind kaa vanjaari-aa mitraa uth chalay kamaanaa saath.

ਲਿਖਿਆ ਆਇਆ ਗੋਵਿੰਦ ਕਾ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਉਠਿ ਚਲੇ
ਕਮਾਣਾ ਸਾਥਿ ॥

ik ratee bilam na dayvnee vanjaari-aa mitraa onee takrhay paa-ay haath.

ਇਕ ਰਤੀ ਬਿਲਮ ਨ ਦੇਵਨੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਓਨੀ ਤਕੜੇ
ਪਾਏ ਹਾਥ ॥likhi-aa aa-i-aa pakarh chala-i-aa manmukh sadaa duhaylay.
jinee pooraa satgur sayvi-aa say dargeh sadaa suhaylay.
karam Dhartee sareer jug antar jo bovai so khaat.

ਲਿਖਿਆ ਆਇਆ ਪਕੜਿ ਚਲਾਇਆ ਮਨਮੁਖ ਸਦਾ ਦੁਹੇਲੇ ॥

kaho naanak bhagat soheh darvaaray manmukh sadaa bhavaat. ||5||1||4||

ਜਿਨੀ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਸੇ ਦਰਗਹ ਸਦਾ ਸੁਹੇਲੇ ॥

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ ॥

ਕਹੁ ਨਾਨਕ ਭਗਤ ਸੋਹਿ ਦਰਵਾਰੇ ਮਨਮੁਖ ਸਦਾ ਭਵਾਤਿ
॥੫॥੧॥੪॥

SIRI RAAG MOHALLA5

In the previous shabad, fourth Guru Ram Das Ji gave a detailed explanation of the first shabad uttered by Guru Nanak Dev Ji. In this shabad, fifth Guru Arjan Dev Ji gives a similar elaboration of the second shabad uttered by Guru Nanak Dev Ji, in this series.

Continuing with the metaphor of a peddler staying for a night in a village, Guru Ji says: "O my peddler friend, in the first watch of the night, you were cast into the womb (of your mother). In ten months, He developed you into a (full) human being and fixing your span of life, (He sent you into this world) to do your deeds. Yes, you were allowed a predetermined time (of life), to do deeds, as He prescribed in your destiny from the very beginning. (To do these deeds), God, tied you (into such relationships as your) mother, father, brother, son, and wife). (In reality), it is He Himself, (who makes a man) do good or bad deeds, nothing is in the control of this mortal. Nanak says, (it is God, who) casts the mortal in the womb (of the mother) in the first stage of life." (1)

Now, commenting on the second stage of human life, Guru Ji says: "In the second watch of the night, O' my merchant-friend, the waves of prime youth mount (in the mortal). O my merchant friend, (in that stage), acting in pride and ego, he does not discriminate between good and evil. Yes, the mortal does not distinguish between good and evil (and he doesn't realize that) the way ahead is perilous and hazardous. He never serves (i.e. listens to the advice of) the 'perfect and true Guru', while over his head, stand the cruel messengers of Death. The crazy man, (doesn't) what he is going to say (in his defense), when the Righteous Judge, will catch hold of him, and ask him (the account of his deeds)? Nanak says, O mortal, in the second watch of the night, the waves of prime youth mount in the mortal." (2)



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Describing the third stage of human life, Guru Ji says: "O my merchant friend, in the third stage of your life (middle age), in blind ignorance you amass the poison (of worldly wealth). Engrossed in the love of your son and wife, tides of greed rise in you. (Yes, being swept by) the waves of greed in (your mind), that God, doesn't come to your mind (at all). You do not keep company of the holy (therefore you) suffer pain of many existences. You (completely) forsake the Creator and do not meditate on Him even for a moment. (In short), Nanak says, in the third watch of the night, the ignorant foolish mortal gathers the poison (of worldly riches)." (3)

Therefore, urging the mortal to remember God, at least in the fourth stage of life (or old age), Guru Ji says: "O my merchant friend, in the fourth stage of life, your day (of death) has come very near. So (at least now), O my friend, heed the Guru's advice and reflect on God's Name, which will be your friend in God's Court. (Yes, O' mortal), through Guru's guidance, meditate on the Divine Name, which will be your helper in your last hour. This attachment (with your relatives and worldly riches will not accompany you (after death). You have entangled yourself in false love (for them). Your entire night (i.e. life) has passed in darkness (of ignorance); at least go and serve (i.e. follow) the Guru (now), so that you may be enlightened (with divine knowledge). Nanak says, O mortal, in the fourth watch of the night (i.e. old age), the appointed day (of your death) has come (very) near, (so you should meditate on God, without any further delay)." (4)

Concluding this shabad, Guru Ji observes: "O' my peddler friend, when the warrant of death issued by the Master of the universe arrives, the mortal has to depart from the world along with the (account) of good and bad deeds (done by him during his life-time). O' my peddler friend, (the messengers of death) do not allow even a moment's delay, and seize the mortal with firm hands. Yes, when the writ of God comes, the beings are bound and marched, and the self-conceited ever suffer great pain. (On the other hand), those who have served (i.e. followed) the true Guru, go to God's court in great comfort. (O' mortal), the body is (like) a field of actions, and one reaps whatever he sows. Nanak says the devotees of God are honored at His Portal, while the self-willed always wander (in transmigration)." (5-1-4)

The message of the shabad is that, we should listen to the advice of the true Guru (Granth Sahib Ji), and utilize this precious opportunity of human birth to do good deeds and meditate on God's Name. So that God may show mercy on us, and instead of making us go through any more rounds of birth and death, unite us in His blissful union.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਘਰੁ ੨ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੂੰਧ ਇਆਣੀ ਪੇਈਅੜੈ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਿਖੈ ॥

ਹਰਿ ਹਰਿ ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਗੁਰਮੁਖਿ ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਖੈ ॥

ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਖੈ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ ॥

ਸਹੀਆ ਵਿਚਿ ਫਿਰੈ ਸੁਹੇਲੀ ਹਰਿ ਦਰਗਹ ਬਾਹ ਲੁਡਾਏ ॥

ਲੇਖਾ ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਿਰਖੈ ॥

ਮੂੰਧ ਇਆਣੀ ਪੇਈਅੜੈ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਸਨੁ ਦਿਖੈ ॥੧॥

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ॥

ਬਲਿਆ ਗੁਰ ਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿਆ ਹਰਿ ਰਤਨੁ ਪਦਾਰਥੁ ਲਾਧਾ ॥

ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਭਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ ॥

sireeraag mehlaa 4 ghar 2 chhant

ik-oNkaar satgur parsaad.

munDh i-aanee pay-ee-arhai ki-o kar har darsan pikhai.
har har apnee kirpaa karay gurmukh saahurrhai kamm
sikhai.

saahurrhai kamm sikhai gurmukh har har sadaa Dhi-aa-ay.
sahee-aa vich firai suhaylee har dargeh baah ludaa-ay.
laykhaa Dharam raa-ay kee baakee jap har har naam
kirkhai.

munDh i-aanee pay-ee-arhai gurmukh har darsan dikhai.
॥1॥

vee-aahu ho-aa mayray babulaa gurmukhay har paa-i-aa.
agi-aan anDhayraa kati-aa gur gi-aan parchand balaa-i-aa.
bali-aa gur gi-aan anDhayraa binsi-aa har ratan padaarath
laaDhaa.
ha-umai rog ga-i-aa dukh laathaa aap aapai gurmat
khaaDhaa.
akaal moorat var paa-i-aa abhinaasee naa kaday marai na
jaa-i-aa.



ਅਕਾਲ ਮੂਰਤਿ ਵਰੁ ਪਾਇਆ ਅਬਿਨਾਸੀ ਨਾ ਕਦੇ ਮਰੈ ਨ ਜਾਇਆ ॥	vee-aahu ho-aa mayray baabolaa gurmukhay har paa-i-aa. 2
ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੋਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥੨॥	har sat satay mayray babulaa har jan mil janj suhandee. payvkarhai har jap suhaylee vich saahurrhai kharee sohandee.
ਹਰਿ ਸਤਿ ਸਤੇ ਮੇਰੇ ਬਾਬੁਲਾ ਹਰਿ ਜਨ ਮਿਲਿ ਜੰਵ ਸੁਹੰਦੀ ॥ ਪੇਵਕੜੈ ਹਰਿ ਜਪਿ ਸੁਹੇਲੀ ਵਿਚਿ ਸਾਹੁਰੜੈ ਖਰੀ ਸੋਹੰਦੀ ॥	
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ਸਾਹੁਰੜੈ ਵਿਚਿ ਖਰੀ ਸੋਹੰਦੀ ਜਿਨਿ ਪੇਵਕੜੈ ਨਾਮੁ ਸਮਾਲਿਆ ॥	saahurrhai vich kharee sohandee jin payvkarhai naam samaali-aa.
ਸਭੁ ਸਫਲਿਓ ਜਨਮੁ ਤਿਨਾ ਦਾ ਗੁਰਮੁਖਿ ਜਿਨਾ ਮਨੁ ਜਿਣਿ ਪਾਸਾ ਢਾਲਿਆ ॥	sabh safli-o janam tinaa daa gurmukh jinaa man jin paasaa dhaali-aa.
ਹਰਿ ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਾਰਜੁ ਸੋਹਿਆ ਵਰੁ ਪਾਇਆ ਪੁਰਖੁ ਅਨੰਦੀ ॥	har sant janaa mil kaaraj sohi-aa var paa-i-aa purakh anandee.
ਹਰਿ ਸਤਿ ਸਤਿ ਮੇਰੇ ਬਾਬੋਲਾ ਹਰਿ ਜਨ ਮਿਲਿ ਜੰਵ ਸੁਹੰਦੀ ॥੩॥	har sat sat mayray baabolaa har jan mil janj sohandee. 3
ਹਰਿ ਪ੍ਰਭੁ ਮੇਰੇ ਬਾਬੁਲਾ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਮੈ ਦਾਜੋ ॥	har parabh mayray babulaa har dayvhu daan mai daajo.
ਪੰਨਾ ੭੯	SGGSP-79
ਹਰਿ ਕਪੜੇ ਹਰਿ ਸੋਭਾ ਦੇਵਹੁ ਜਿਤੁ ਸਵਰੈ ਮੇਰਾ ਕਾਜੋ ॥ ਹਰਿ ਹਰਿ ਭਗਤੀ ਕਾਜੁ ਸੁਹੇਲਾ ਗੁਰਿ ਸਤਿਗੁਰਿ ਦਾਨੁ ਦਿਵਾਇਆ ॥	har kaprho har sobhaa dayvhu jit savrai mayraa kaajo. har har bhagtee kaaj suhaylaa gur satgur daan divaa-i-aa. khand varbhand har sobhaa ho-ee ih daan na ralai rala-i- aa.
ਖੰਡਿ ਵਰਭੰਡਿ ਹਰਿ ਸੋਭਾ ਹੋਈ ਇਹੁ ਦਾਨੁ ਨ ਰਲੈ ਰਲਾਇਆ ॥	hor manmukh daaj je rakh dikhaaleh so koorh ahaNkaar kach paajo.
ਹੋਰਿ ਮਨਮੁਖ ਦਾਜੁ ਜਿ ਰਖਿ ਦਿਖਾਲਹਿ ਸੁ ਕੂੜੁ ਅਹੰਕਾਰੁ ਕਦੁ ਪਾਜੋ ॥	har parabh mayray babulaa har dayvhu daan mai daajo. 4 har raam raam mayray baabolaa pir mil Dhan vayl vaDhandee.
ਹਰਿ ਪ੍ਰਭ ਮੇਰੇ ਬਾਬੁਲਾ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਮੈ ਦਾਜੋ ॥੪॥	har jugah jugo jug jugah jugo sad peerhee guroo chalandee.
ਹਰਿ ਰਾਮ ਰਾਮ ਮੇਰੇ ਬਾਬੋਲਾ ਪਿਰ ਮਿਲਿ ਧਨ ਵੇਲ ਵਧੰਦੀ ॥	jug jug peerhee chalai satgur kee jinee gurmukh naam Dhi- aa-i-aa.
ਹਰਿ ਜੁਗਹ ਜੁਗੋ ਜੁਗ ਜੁਗਹ ਜੁਗੋ ਸਦ ਪੀੜੀ ਗੁਰੂ ਚਲੰਦੀ ॥	har purakh na kab hee binsai jaavai nit dayvai charhai savaa-i-aa.
ਜੁਗਿ ਜੁਗਿ ਪੀੜੀ ਚਲੈ ਸਤਿਗੁਰ ਕੀ ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ॥	naanak sant sant har ayko jap har har naam sohandee.
ਹਰਿ ਪੁਰਖੁ ਨ ਕਬ ਹੀ ਬਿਨਸੈ ਜਾਵੈ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਇਆ ॥	har raam raam mayray babulaa pir mil Dhan vayl vaDhandee. 5 1
ਨਾਨਕ ਸੰਤ ਸੰਤ ਹਰਿ ਏਕੋ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੋਹੰਦੀ ॥ ਹਰਿ ਰਾਮ ਰਾਮ ਮੇਰੇ ਬਾਬੁਲਾ ਪਿਰ ਮਿਲਿ ਧਨ ਵੇਲ ਵਧੰਦੀ ॥੫॥੧॥	

**SIRI RAAG MOHALLA 4 GHAR 2 CHHANT.**

In the previous four shabads, Guru Ji advised us how to make this life fruitful. By giving us the example of a peddler, he told us how to spend the different watches of our night (i.e. the stages of our life).

In this shabad, he compares the human soul to a bride, this world to her father's house, God to her groom and the next world to the father-in-law's house, and describes vividly, how while still living in the parents' house (i.e. in this world), the (soul) bride can obtain and enjoy the company of her spouse (God).

Guru Ji begins the shabad with a question, and then proceeds to answer it himself. He says: "How can the immature bride (soul) have the sight of her Spouse (God), while still in her parents' house (i.e. this world)? (The answer is that) if God shows His mercy, and through the Guru's guidance, the bride should learn the ways of her in-laws' house (i.e. the world hereafter). To learn the ways of the in-laws' house, under Guru's guidance she should always meditate on God's Name. Then she will move about happily amidst her friends (i.e. other Gursikhs) and will go to the divine Court swinging her arms (i.e. without any worry. What happens is that), while still in her parents' house (i.e. this world) by dwelling on God's Name, all her negative balance (of past demerits) in the account books of the Righteous judge is cancelled. Therefore, by Guru's grace, the innocent bride, while still living in her parent's house (i.e. this world), sees the sight of her (divine) Spouse."(1)

Describing the happiness of the soul bride on having a vision of God, Guru Ji says on her behalf: "O my dear father, I have been married (i.e. spiritually united) with God, by Guru's grace. The Guru has removed the darkness of ignorance and blazed the bright light of divine knowledge in me. Now in my mind blazes the light of wisdom, dispelled is the darkness (of ignorance), and I have found the jewel of God's Name. By following Guru's instruction, my malady of ego has been dispelled, and through self-realization, I have lost all sense of I-am-ness. I have obtained the Eternal and Immortal God as my Groom. He is imperishable and never dies or goes away. (Yes), O my dear father, my marriage has been solemnized and through Guru's instruction I have obtained God."(2)

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Now talking about this marriage itself, he says: "Eternal is my (groom) God, O my dear father. Joining together, the devotees of God make an impressive marriage party. By dwelling on God's Name, I live peacefully in my parents' house (i.e. this world), and I am going to enjoy respect at my in-laws' (i.e. God's house) as well. (Yes), definitely are respected those (human brides in the God's mansion), who have meditated on the Name while still in their parents' house (i.e. this world). Fruitful is the life of those, who by Guru's grace, have controlled their mind and then carefully played the game (of life). By joining together with God's devotees (i.e. by living in their company), their wedding (or the union with God) becomes more dignified, and they obtain the all-pervading God, the source of supreme bliss. Yes, true and eternal is my (groom) God, O' my dear father, and joining together, the God's devotees, make an impressive marriage party."(3)

Continuing the above metaphor of marriage, Guru Ji tells us what kind of dowry, a Gursikh bride-soul asks for from her parents. Instead of the ordinary items of expensive furniture, jewelry, clothes, cars, cash etc., the Guru ward bride-soul united with the Creator says: "O my father, please gift to me the dowry of God's Name. Let God's praise be my dress, wearing which my marriage may be successfully solemnized. The worship of God has made the task (of my marriage) easy, and my Guru God has facilitated the gift of (God's Name as my) dowry. (Because of this dowry, my glory has) spread in all the regions of the world, and this dowry doesn't look like any other dowries. All other dowry, which the self-willed persons display, is false egoism and vain ostentation. (Therefore), O my father, please, bless me with the dowry of Name."(4)

Just as after marriage, the bride craves to become a mother and expand her family, Guru Ji concludes this shabad by describing what kind of expansion, the marriage or the union of a Guru ward soul with the Creator brings about. As if speaking on behalf of this wedded bride of God, he says: "O my father, uniting with that all-pervading God, my progeny has multiplied. Through the Guru, the progeny of God (i.e. His devotees) has been growing throughout all ages. Those who by Guru's grace have dwelt on God's Name, their lineage with the Guru continue to flourish age after age. God is such a husband, who never dies or goes away and who every day gives more and more. O' Nanak, God's devotees and God are one and by meditating on His Name the soul-bride is exalted. (In short), O' my dear father dear, by meeting with



God, my progeny (of Guru ward souls) has multiplied.” (5-1)

The message of the shabad is that just as an ordinary bride craves to see her spouse, live happily in his company, enjoy respect at her in laws’, and grow her own family, similarly, we should crave to meet God, enjoy His company, and live forever in union with Him. This is possible, only if we humbly follow the Guru’s advice and meditate on God’s Name with full love and devotion

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਛੰਤ

ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਗੋਬਿੰਦ ਨਾਮੁ ਸਮਾਲੇ ॥

ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਨਿਬਹੈ ਤੇਰੈ ਨਾਲੇ ॥

ਸੰਗਿ ਸਹਾਈ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ ॥

ਮਨ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਵਹਿ ਚਰਣ ਕਮਲ ਚਿਤ੍ਰ ਲਾਏ ॥

ਜਲਿ ਬਲਿ ਪੂਰਿ ਰਹਿਆ ਬਨਵਾਰੀ ਘਟਿ ਘਟਿ ਨਦਰਿ ਨਿਹਾਲੇ

॥

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਸਾਧਸੰਗਿ ਭ੍ਰਮੁ ਜਾਲੇ ॥੧॥

ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਬਿਨੁ ਝੂਠੁ ਪਸਾਰੇ ॥

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸਾਗਰੁ ਸੰਸਾਰੇ ॥

ਚਰਣ ਕਮਲ ਕਰਿ ਬੋਹਿਥੁ ਕਰਤੇ ਸਹਸਾ ਦੂਖੁ ਨ ਬਿਆਪੈ ॥

ਗੁਰੁ ਪੂਰਾ ਭੇਟੈ ਵਡਭਾਗੀ ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਜਾਪੈ ॥

ਆਦਿ ਜੁਗਾਦੀ ਸੇਵਕ ਸੁਆਮੀ ਭਗਤਾ ਨਾਮੁ ਅਧਾਰੇ ॥

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਬਿਨੁ ਹਰਿ ਝੂਠੁ ਪਸਾਰੇ ॥੨॥

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ ॥

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਦਰੁ ਨਿਹਚਲੁ ਮਲੀ ॥

ਹਰਿ ਦਰੁ ਸੇਵੇ ਅਲਖ ਅਭੇਵੇ ਨਿਹਚਲੁ ਆਸਣੁ ਪਾਇਆ ॥

sireeraag mehlaa 5 chhant

ik-oNkaar satgur parsaad.

man pi-aari-aa jee-o mitraa gobind naam samaalay.

man pi-aari-aa jee mitraa har nibhai tayrai naalay.

sang sahaa-ee har naam Dhi-aa-ee birthaa ko-ay na jaa-ay.

man chinday say-ee fal paavahi charan kamal chit laa-ay.

jal thal poor rahi-aa banvaaree ghat ghat nadar nihaalay.

naanak sikh day-ay man pareetam saaDhsang bharam

jaalay. ||1||

man pi-aari-aa jee mitraa har bin jhooth pasaaray.

man pi-aari-aa jee-o mitraa bikh saagar sansaaray.

charan kamal kar bohith kartay sahsaa dookh na bi-aapai.

gur poora bhaytai vadbhaagee aath pahar parabh jaapai.

aad jugaadee sayvak su-aamee bhagtaa naam aDhaaray.

naanak sikh day-ay man pareetam bin har jhooth pasaaray.

||2||

man pi-aari-aa jee-o mitraa har laday khayp savlee.

man pi-aari-aa jee-o mitraa har dar nihchal malee.

har dar sayvay alakh abhayvay nihchal aasan paa-i-aa.



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ਤਹ ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਸੰਸਾ ਦੂਖੁ ਮਿਟਾਇਆ ॥

ਚਿਤ੍ਰ ਗੁਪਤ ਕਾ ਕਾਗਦੁ ਫਾਰਿਆ ਜਮਦੂਤਾ ਕਛੂ ਨ ਚਲੀ ॥

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਹਰਿ ਲਏ ਖੇਪ ਸਵਲੀ ॥੩॥

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੋ ॥
ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮੁ ਜਪਤ ਪਰਗਾਸੋ ॥
ਸਿਮਰਿ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਇਛ ਸਗਲੀ ਪੁੰਨੀਆ ॥

ਪੰਨਾ ੮੦

ਪੁਰਬੇ ਕਮਾਏ ਸ੍ਰੀਰੰਗ ਪਾਏ ਹਰਿ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਸਰਬਤਿ ਰਵਿਆ ਮਨਿ ਉਪਜਿਆ ਬਿਸੁਆਸੋ ॥
ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੋ ॥੪॥

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥
ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਜਲ ਮਿਲਿ ਜੀਵੇ ਮੀਨਾ ॥
ਹਰਿ ਪੀ ਆਖਾਨੇ ਅੰਮ੍ਰਿਤ ਬਾਨੇ ਸ੍ਰਬ ਸੁਖਾ ਮਨ ਵੂਠੇ ॥
ਸ੍ਰੀਧਰ ਪਾਏ ਮੰਗਲ ਗਾਏ ਇਛ ਪੁੰਨੀ ਸਤਿਗੁਰ ਤੁਠੇ ॥

ਲੜਿ ਲੀਨੇ ਲਾਏ ਨਉ ਨਿਧਿ ਪਾਏ ਨਾਉ ਸਰਬਸੁ ਠਾਕੁਰਿ ਦੀਨਾ ॥

ਨਾਨਕ ਸਿਖ ਸੰਤ ਸਮਝਾਈ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ
॥੫॥੧॥੨॥

tah janam na maran na aavan jaanaa sansaa dookh mitaa-
aa.
chitar gupat kaa kaagad faari-aa jamdootaa kachhoo na
chalee.
naanak sikh day-ay man pareetam har laday khayp savlee.
||3||
man pi-aari-aa jee-o mitraa kar santaa sang nivaaso.
man pi-aari-aa jee-o mitraa har naam japat pargaaso.
simar su-aamee sukhah gaamee ichh saglee punnee-aa.

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purbay kamaa-ay sareerang paa-ay har milay chiree
vichhunni-aa.
antar baahar sarbat ravi-aa man upji-aa bisu-aaso.
naanak sikh day-ay man pareetam kar santaa sang nivaaso.
||4||
man pi-aari-aa jee-o mitraa har paraym bhagat man leenaa.
man pi-aari-aa jee-o mitraa har jal mil jeevay meenaa.
har pee aaghaanay amrit baanay sarab sukhah man vuthay.
sareeDhar paa-ay mangal gaa-ay ichh punnee satgur
tuthay.
larh leenay laa-ay na-o niDh paa-ay naa-o sarbas thaakur
deenaa.
naanak sikh sant samjhah-ee har paraym bhagat man
leenaa. ||5||1||2||

SIRI RAAG MOHALLA 5 CHHANTT

In the last shabad, Guru Ji gave us the message that just as an ordinary bride craves to see her spouse, live happily in his company, enjoy respect at her in laws' and grow her own family, similarly, we should crave to see God, enjoy His company, and live forever in union with Him. This is possible, only if we humbly follow the Guru's advice and meditate on God's Name with full love and devotion. In this shabad Guru Ji is advising his mind, (actually us), how to enjoy such divine pleasure.

Addressing affectionately his mind (and indirectly us), Guru Ji says: "O my friend, dear mind, contemplate the Divine Name. Yes, my beloved friend, God shall always come to your help. Dwell on God's Name that will always be your helping companion. (Meditation on divine Name) never goes waste. Those who fix their attention on God's lotus feet (i.e. His Name), obtain the fruit of their heart's desire. The Master of the universe pervades everywhere, both on land and in water. Abiding in every being, He sees all with His glance of grace. Nanak gives you this advice: O my beloved mind, in the company of the holy, burn all your illusions."(1)

Answering the question what the illusion is, Guru Ji says: "O my dear friendly mind, except God all other things of the world are false. O my dear mind, the world is like a sea of poison (i.e. full of lusts and sins). Make the Lord-Creator's lotus feet your ship. By doing so, doubt and suffering shall not torment you. By good fortune, one who meets the perfect Guru, he dwells on God's Name at all times. From the beginning of ages, and before that, He, the Master, is the mainstay of His devotees. Nanak instructs you, O my friend, mind that except God's Name all other things are false ostentations."(2)



Continuing his advice to the mind, Guru Ji says: "O my mind, my beloved friend, load the profitable merchandise (of Name). By doing so, O my dear mind, (you will be able to) occupy a seat in the eternal house of the Divine. (Because) he who has served at the door of that imperceptible and unknowable God (i.e. has meditated on His Name. he) has obtained an eternal seat (in God's Court. Then in that stage), there are no more cycles of births and deaths. There is no coming and going, and all the pain of illusion is dispelled. (In that stage), the account of "Chitra Gupta" (the angel who is believed to keep a record of good and bad deeds) is torn up and even the couriers of death are rendered powerless. Therefore, Nanak instructs you, O my beloved mind, load the profitable merchandise of God's Name." (3)

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Now answering the question how to trade in this profitable merchandise of God's Name, Guru Ji says: "O my beloved mind, my friend, abide in the society of saints. (Because), by repeating God's Name in the society of saints, one's mind is illumined with divine knowledge. Those who meditate on the bliss-bestowing Master, have all their desires fulfilled. By good deeds done in previous lives, they are united with God from whom they had been separated for a long time. Then they believe with full conviction that God is pervading everywhere both within and without. Therefore, O my mind, Nanak instructs you to abide with the saints."(4)

Guru Ji concludes this shabad by describing the state of mind of those, who have joined the society of saints and dwelt on God's Name. He says: "O my dear mind, my friend, the person whose mind remains imbued with God's love and devotion, on meeting God, he attains such a spiritual bliss as the fish regains life on getting into water. Yes, all the pleasures abide within the mind of those who are satiated by drinking God's ambrosial Gurbani. On attaining the God of excellences, he sings songs of joy and by true Guru's grace all his desires are fulfilled. The Master has united (such devotees) with Himself, (and they feel that by blessing them) with His Name; God has given them all the nine treasures. In short, O Nanak, those whom the saints give instruction, have their minds attuned to the loving devotion of God."(5-1-2)

The message of the shabad is that we should acquire God's Name by abiding in the society of saints and meditate on His Name. By doing so we will attain such spiritual bliss as if we own all the treasures of the world.

ਸਿਰੀਰਾਗ ਕੇ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਡਖਣਾ ॥

ਹਠ ਮਝਾਹੂ ਮਾ ਪਿਰੀ ਪਸੇ ਕਿਉ ਦੀਦਾਰ ॥
ਸੰਤ ਸਰਣਾਈ ਲਭਣੇ ਨਾਨਕ ਪ੍ਰਾਣ ਅਧਾਰ ॥੧॥

ਛੰਤੁ ॥

ਚਰਨ ਕਮਲ ਸਿਉ ਪ੍ਰੀਤਿ ਰੀਤਿ ਸੰਤਨ ਮਨਿ ਆਵਣੇ ਜੀਉ ॥
ਦੁਤੀਆ ਭਾਉ ਬਿਪਰੀਤਿ ਅਨੀਤਿ ਦਾਸਾ ਨਹ ਭਾਵਣੇ ਜੀਉ ॥
ਦਾਸਾ ਨਹ ਭਾਵਣੇ ਬਿਨੁ ਦਰਸਾਵਣੇ ਇਕ ਬਿਨੁ ਧੀਰਜੁ ਕਿਉ
ਕਰੇ ॥

ਨਾਮ ਬਿਹੁਨਾ ਤਨੁ ਮਨੁ ਹੀਨਾ ਜਲ ਬਿਨੁ ਮਵੁਲੀ ਜਿਉ ਮਰੇ ॥

ਮਿਲੁ ਮੇਰੇ ਪਿਆਰੇ ਪ੍ਰਾਨ ਅਧਾਰੇ ਗੁਣ ਸਾਧਸੰਗਿ ਮਿਲਿ ਗਾਵਣੇ
॥

sireeraag kay chhant mehlā 5

ik-oNkaar satgur parsaad.

dakh-naa.

hath majhaahoo maa pīree pasay ki-o deedaar.
sant sarnaa-ee labh-nay naanak paraan aDhaar. ||1||

chhant.

charan kamal si-o pareet reet santan man aav-ay jee-o.
dutee-aa bhāa-o bipreet aneet daasaa nah bhaav-ay jee-o.
daasaa nah bhaav-ay bin darsaav-ay ik khin Dheeraj ki-o
karai.
naam bihoonaa tan man heenaa jal bin machhulee ji-o
marai.
mil mayray pi-aaray paraan aDhaaray gun saaDhsang mil
gaav-ay.
naanak kay su-aamee Dhaar anoogruhu man tan ank
samaav-ay. ||1||

dakh-naa.



<p>ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਧਾਰਿ ਅਨੁਗ੍ਰਹ ਮਨਿ ਤਨਿ ਅੰਕਿ ਸਮਾਵਏ ॥੧॥</p> <p>ਡਖਣਾ ॥</p> <p>ਸੋਹੰਦੜੋ ਹਭ ਠਾਇ ਕੋਇ ਨ ਦਿਸੈ ਝੂਜੜੋ ॥ ਖੁਲ੍ਹੜੇ ਕਪਾਟ ਨਾਨਕ ਸਤਿਗੁਰ ਭੇਟਤੇ ॥੧॥</p> <p>ਛੰਤੁ ॥</p> <p>ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਅਪਾਰ ਸੰਤਨ ਆਧਾਰ ਬਾਣੀ ਬੀਚਾਰੀਐ ਜੀਉ ॥</p>	<p>sohandarho habh thaa-ay ko-ay na disai doojrho. khulHrhay kapaat naanak satgur bhayttay. 1 </p> <p>chhant.</p> <p>tayray bachan anoop apaar santan aaDhaar banee beechaaree-ai jee-o.</p>
<p>SGGSP-80</p> <p>ਸਿਮਰਤ ਸਾਸ ਗਿਰਾਸ ਪੂਰਨ ਬਿਸੁਆਸ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰੀਐ ਜੀਉ ॥</p> <p>ਕਿਉ ਮਨਹੁ ਬੇਸਾਰੀਐ ਨਿਮਖ ਨਹੀ ਟਾਰੀਐ ਗੁਣਵੰਤ ਪ੍ਰਾਨ ਹਮਾਰੇ ॥</p> <p>ਮਨ ਬਾਂਛਤ ਫਲ ਦੇਤ ਹੈ ਸੁਆਮੀ ਜੀਅ ਕੀ ਬਿਰਥਾ ਸਾਰੇ ॥</p> <p>ਅਨਾਥ ਕੇ ਨਾਥੇ ਸ੍ਰਬ ਕੇ ਸਾਥੇ ਜਪਿ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੀਐ ॥</p> <p>ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਪਹਿ ਕ੍ਰਿਪਾ ਕਰਿ ਭਵਜਲੁ ਤਾਰੀਐ ॥੨॥</p> <p>ਡਖਣਾ ॥</p> <p>ਧੂੜੀ ਮਜਨੁ ਸਾਧ ਖੇ ਸਾਈ ਬੀਏ ਕ੍ਰਿਪਾਲ ॥ ਲਧੇ ਹਭੇ ਬੋਕੜੇ ਨਾਨਕ ਹਰਿ ਧਨੁ ਮਾਲ ॥੧॥</p> <p>ਛੰਤੁ ॥</p> <p>ਸੁੰਦਰ ਸੁਆਮੀ ਧਾਮ ਭਗਤਹ ਬਿਸ੍ਵਾਸ ਆਸਾ ਲਗਿ ਜੀਵਤੇ ਜੀਉ ॥</p> <p>ਮਨਿ ਤਨੇ ਗਲਤਾਨ ਸਿਮਰਤ ਪ੍ਰਭ ਨਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਤੇ ਜੀਉ ॥</p> <p>ਪੰਨਾ ੮੧</p> <p>ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਪੀਵਤੇ ਸਦਾ ਬਿਰੁ ਬੀਵਤੇ ਬਿਖੇ ਬਨੁ ਫੀਕਾ</p>	<p>simrat saas giraas pooran bisu-aas ki-o manhu bisaaree-ai jee-o. ki-o manhu baysaaree-ai nimakh nahee taaree-ai gunvant paraan hamaaray. man baaNchhat fal dayt hai su-aamee jee-a kee birthaa saaray. anaath kay naathay sarab kai saathay jap joo-ai janam na haaree-ai. naanak kee baynantee parabh peh kirpaa kar bhavjal taaree-ai. 2 </p> <p>dakh-naa.</p> <p>Dhoorhee majan saaDh khay saa-ee thee-ay kirpaal. laDhay habhay thokrhay naanak har Dhan maal. 1 </p> <p>chhant.</p> <p>sundar su-aamee Dhaam bhagtah bisraam aasaa lag jeevtay jee-o. man tanay galtaan simrat parabh naam har amrit peevtay jee-o.</p> <p>SGGSP-81</p> <p>amrit har peevtay sadaa thir theevtay bikhai ban feekaa jaani-aa.bha-ay kirpaal gopaal parabh mayray saaDhsangat niDh maani-aa. sarbaso sookh aanand ghan pi-aaray har ratan man antar seevtay. ik til nahee visrai paraan aaDhaaraa jap jap naanak jeevtay. 3 </p> <p>dakh-naa.</p> <p>jo ta-o keenay aapnay tinaa kooN mili-ohi.</p>



<p>ਜਾਨਿਆ ॥ ਭਏ ਕਿਰਪਾਲ ਗੋਪਾਲ ਪ੍ਰਭ ਮੇਰੇ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮਾਨਿਆ ॥</p> <p>ਸਰਬਸੋ ਸੂਖ ਆਨੰਦ ਘਨ ਪਿਆਰੇ ਹਰਿ ਰਤਨੁ ਮਨ ਅੰਤਰਿ ਸੀਵਤੇ ॥</p> <p>ਇਕੁ ਤਿਲੁ ਨਹੀ ਵਿਸਰੈ ਪ੍ਰਾਨ ਆਧਾਰਾ ਜਪਿ ਜਪਿ ਨਾਨਕ ਜੀਵਤੇ ॥੩॥</p> <p>ਡਖਣਾ ॥</p> <p>ਜੋ ਤਉ ਕੀਨੇ ਆਪਣੇ ਤਿਨਾ ਕੂੰ ਮਿਲਿਓਹਿ ॥ ਆਪੇ ਹੀ ਆਪਿ ਮੋਹਿਓਹੁ ਜਸੁ ਨਾਨਕ ਆਪਿ ਸੁਣਿਓਹਿ ॥੧॥</p> <p>ਛੰਤੁ ॥</p> <p>ਪ੍ਰੇਮ ਠਗਉਰੀ ਪਾਇ ਰੀਝਾਇ ਗੋਬਿੰਦ ਮਨੁ ਮੋਹਿਆ ਜੀਉ ॥ ਸੰਤਨ ਕੈ ਪਰਸਾਦਿ ਅਗਾਧਿ ਕੰਠੇ ਲਗਿ ਸੋਹਿਆ ਜੀਉ ॥ ਹਰਿ ਕੰਠਿ ਲਗਿ ਸੋਹਿਆ ਦੋਖ ਸਭਿ ਜੋਹਿਆ ਭਗਤਿ ਲਖਣ ਕਰਿ ਵਸਿ ਭਏ ॥ ਮਨਿ ਸਰਬ ਸੁਖ ਵੂਠੇ ਗੋਵਿੰਦ ਤੁਠੇ ਜਨਮ ਮਰਣਾ ਸਭਿ ਮਿਟਿ ਗਏ ॥</p> <p>ਸਖੀ ਮੰਗਲੋ ਗਾਇਆ ਇਛ ਪੁਜਾਇਆ ਬਹੁੜਿ ਨ ਮਾਇਆ ਹੋਇਆ ॥</p> <p>ਕਰੁ ਗਹਿ ਲੀਨੇ ਨਾਨਕ ਪ੍ਰਭ ਪਿਆਰੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਨਹੀ ਪੋਹਿਆ ॥੪॥</p> <p>ਡਖਣਾ ॥</p> <p>ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੇ ॥</p>	<p>aapay hee aap mohi-ohu jas naanak aap suni-ohi. 1 </p> <p>chhant.</p> <p>paraym thag-uree paa-ay reejhaa-ay gobind man mohi-aa jee-o. santan kai parsaad agaaDh kanthay lag sohi-aa jee-o. har kanth lag sohi-aa dokh sabh johi-aa bhagat lakh-yan kar vas bha-ay. man sarab sukh vuthay govid tuthay janam marnaa sabh mit ga-ay. sakhee manglo gaa-i-aa ichh pujaa-i-aa bahurh na maa-i-aa hohi-aa. kar geh leenay naanak parabh pi-aaray sansaar saagar nahee pohi-aa. 4 </p> <p>dakh-naa.</p> <p>saa-ee naam amol keem na ko-ee jaando.</p>
<p>SGGSP-81</p> <p>ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੇ ॥੧॥</p> <p>ਛੰਤੁ ॥</p> <p>ਕਹਤੇ ਪਵਿਤ੍ਰੁ ਸੁਣਤੇ ਸਭਿ ਧੰਨੁ ਲਿਖਤੀ ਕੁਲੁ ਤਾਰਿਆ ਜੀਉ ॥</p> <p>ਜਿਨ ਕਉ ਸਾਧੂ ਸੰਗੁ ਨਾਮ ਹਰਿ ਰੰਗੁ ਤਿਨੀ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿਆ ਜੀਉ ॥</p> <p>ਬ੍ਰਹਮੁ ਬੀਚਾਰਿਆ ਜਨਮੁ ਸਵਾਰਿਆ ਪੂਰਨ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕਰੀ</p>	<p>jinaa bhaag mathaahi say naanak har rang maando. 1 </p> <p>chhant.</p> <p>kahtay pavitar suntay sabh Dhan likh-teeN kul taari-aa jee-o. jin ka-o saaDhoo sang naam har rang tinee barahm beechaari-aa jee-o. barahm beechaari-aa janam savaari-aa pooran kirpaa parabh karee. kar geh leenay har jaso deenay jon naa Dhaavai nah maree. satgur da-i-aal kirpaal bhaytat haray kaam kroDh lobh maari-aa.</p>



॥

kathan na jaa-ay akath su-aamee sadkai jaa-ay naanak
vaari-aa. ||5||1||3||

ਕਰੁ ਗਹਿ ਲੀਨੇ ਹਰਿ ਜਸੋ ਦੀਨੇ ਜੋਨਿ ਨਾ ਧਾਵੈ ਨਹ ਮਰੀ ॥
ਸਤਿਗੁਰ ਦਇਆਲ ਕਿਰਪਾਲ ਭੇਟਤ ਹਰੇ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ
ਮਾਰਿਆ ॥

ਕਥਨੁ ਨ ਜਾਇ ਅਕਥੁ ਸੁਆਮੀ ਸਦਕੈ ਜਾਇ ਨਾਨਕੁ ਵਾਰਿਆ
॥੫॥੧॥੩॥

SIRI RAAG KAIY CHHANTT MOHALLA 5

In this shabad, composed in the dialect of Multan, a southern province of old Punjab (now Pakistan), Guru Ji describes how devotees love God and how He loves His devotees. The shabad is composed in the format of dakhnaas (southern two line stanzas) and chhants (detailed explanation or staves).

Dakhna: (Question) "Within my mind lives my beloved Groom, (but) how can I have His vision?
(Answer): O' Nanak, He, the life of all life is found by seeking the refuge of the saints. (1)

Chhantt: (Explanation): "It is only in the minds of the saints, that the tradition of love and devotion for God, comes to reside. Because, God's devotees consider it immoral and against their beliefs to love anybody else but God. Attachment to anyone other than God does not appeal to them. Without seeing their God they do not have peace even for a moment. Just as a fish dies without water, similarly the body and mind (of saints) feel listless without devotion to the Name. (Therefore, they keep on praying and saying): "O my Beloved, the support of my life breath, please come and meet me so that in the company of the holy, Your servant may also sing Your praises. O the Master of Nanak please, show mercy, so that my body and soul may remain merged in Your embrace."(1)

In the previous stanza, Guru Ji prayed to God to bless him with holy company, so that joining them he might also sing His praises. In this stanza, he describes how his prayer has been accepted and how he is feeling now.

Dakhna: " O Nanak, on seeing the true Guru (i.e. listening to His Gurbani), the doors of my mind have been opened, (and now) all places look beautiful (to me, because) no one seems to me other than You (O my be Beloved)." (1)

Chhantt: "(O my beautiful God), uniquely beautiful and limitless are Your words. These words are the support of the saints, and with the help of Gurbani (i.e. Guru's words), we should reflect on them. By meditating (on Your Name) with every morsel and breath (i.e. at every moment, we come to) firmly believe, that even for a moment, we shouldn't forsake You from our mind. (Yes), why should we put Your Name out of our mind; rather we should not forget even for a moment, because our meritorious Master is the support of our very life. The Master knows the cravings of all hearts and fulfills the desires of their hearts. (Therefore, we should all) dwell on that Master, who is the support of the support less and the friend of all, by meditating on whom we do not lose our life in a gamble. (Therefore), this is the supplication of Nanak before God: Please show Your mercy, and help us swim across this dreadful worldly ocean." (2)

Now Guru Ji explains what happens when we join the company of saints.

Dakhna: "When I bathed in the dust of the saint's feet (i.e. joined their company and humbly served them), the

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Creator became merciful. Then I received the commodity and wealth of God's Name, and I felt as if I have received all the things (I needed)." (1)

Explaining why God, becomes so kind in the company of the saints, he says:

Chhantt: "God's abode is like a resting place for the devotees, and it is in the hope of attaining it that the devotees live. Being fully absorbed in Him, both in body and mind, they meditate on His Name, and thus drink the nectar of God's



love. Drinking this nectar, they become immortal, and they consider insipid the taste of the sinful (poisonous) pleasures of the world. (In my case too, when) the Master of the universe became merciful; I enjoyed (the bliss of the company of the Divine) treasure. (Therefore His devotees, always) His remain attached to the jewel of Name in their mind, and keep enjoying all the comforts and blessings of God's love. They do not forsake their life support (i.e. God) even for a single moment. (In short), O Nanak, they live by dwelling on God's Name all the time."(3)

Next Guru Ji describes the kind of love, with which God treats His devotees, and the kind of affections and privileges the devotees enjoy in the company of their beloved God.

Dakhna: He says: "O God, You grant union to those whom you make Your own. Nanak says on hearing Your praises from them You Yourself have been bewitched."(1)

Chhant: "The devotees win over the Master of the Universe and fascinate His mind with the intoxicating potion of their love and devotion. By the grace of saints, many (fortunate ones), look beautiful in the embrace of the unfathomable God. Yes, they look beautiful in the embrace of God. All their suffering is ended, and because of their devotional qualities, God comes under their control (i.e. because of their devotion and love, God does not reject any of their demands).

When God is so much pleased, all kinds of pleasures come to reside in their heart, and all their pains of birth and death are ended. (In this way), when all their wishes are fulfilled, they do not get trapped in the net of Maya, their friends sing songs of joy. Yes, O Nanak, holding them by their hands, whom God has made them His own, they are not affected by the problems of this worldly ocean (of Maya)."(4)

In this concluding stanza, Guru Ji summarizes the power of God's Name (i.e. His Devotion).

Dakhna: He says: "God's Name is invaluable. No one knows its worth. O' Nanak, only they, who are so predestined, enjoy His Love."(1)

Chhant: "They who utter (God's Name), get sanctified, blessed are all those, who listen to it, and they who write about it, they save their (entire) lineage. They, who keep the society of saints, are imbued with the love of God's Name, and they have reflected on God. Yes, they who have reflected on the all- pervading God they have embellished their life and the perfect God, has shown mercy to them. Holding them by His hand, God has blessed them with His praise. So now, they will neither be cast into the womb again, nor suffer death. By meeting the merciful true Guru, they have destroyed their lust, anger and greed, and their spiritual life has blossomed forth. (In short), the merits of the indescribable Master cannot be described and Nanak is a sacrifice unto Him."(5-1-3)

The message of the shabad is that, if we join the company of saints, and in their company sing God's praises with true love and devotion, God will become so merciful and kind to us that He will not only save us from the pains of future births and deaths, but also save our entire lineage. He will bless us with eternal bliss and happiness, both in this world and the next.