

## Significance of Raag Ramkali "Sadd"

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Sadd is a six stanza composition in the Guru Granth Sahib written by Baba Sunderji who was the great grandson of Guru Amardasji. His father, Anand Das was the son of Baba Mohri who was the youngest son of Guru Amardas. Baba Sundar, who had great affection and reverence for Guru Amardasji, was present at the time of Guru Amardas's death. This shabad was written soon after the departure of Guruji.

The literal meaning of the word **Sadd** is to call, summon, utter, order to come; in this case, Sadd is God's call for Guru Amardas's return from this world. At this call, he gathered all his family and devotees together to instruct them as to what should be done after he had departed from this world. So through the composition **Sadd**, he imparted his final crucial teachings to the Sikhs. Some Sikhs have defined this composition as a song of lament, an elegy, but if one considers it deeply, it has not been composed in terms of sorrow; there is reflection of immense joy, bliss by Guru Amardas at this ultimate union with God.

This shabad states how Guru Amardas completely surrendered himself to the Will of God at the time of His call. Becoming absorbed in Naam Simran, he appointed Guru Ram Das as his successor; asked his family to abide by the Will of God; not to feel sad or lament after him but to seek solace through Gurbani; and, finally, not to perform any of the customary rituals of that time associated with death of a person.

At one time this Shabad was always read as part of the service after cremation, but in the recent years, for reasons unknown, there has been a decline in its use. *Why is that? Is this composition not a source of solace? Let us explore:*

rwmkl sdu

The composition **Sadd** is in Raag Ramkali

< siqgur pRswid ]

In the name of sole Supreme Being who is realised through the Guru and by His own Grace.

jig dwqw soie Bgiq vClu iqhu loie jlau ]

jig dwqw

= the giver of all gifts to the universe Bgiq vClu = Lover of devotees

iqhu loie

= three worlds - heaven, earth and the underworld, that is, the entire universe

God Himself is the great giver of gifts to the entire universe and loves the devotion of His devotees.

In this first line, Baba Sundar is indicating that it is God Himself who bestows this gift of devotion onto His devotees and that Guru Amardas was His devotee (Bhagat) so loved by Him.

gur sbid smwvey Avru n jwxY koie jlau ]

Guru Amardas ji lived his life through the support of the Shabad (Gurbani) and contemplated on God, and none else.

Avro n jwxih sbid gur kY eyku nwmu iDAwvhy ]

Through the support of the Guru Shabad, he worshipped God and no one

**else. (This line is a repetition of the previous line, to impress upon people that worship must be of the One Universal God and of none else.)**

= the highest state of spirituality

= call *clxvrrw* = the call of death

= had merged in God, was united with God (*Mukti means Liberation from the cycle of birth and death and instead union with God.*) :

*Mukti/Liberation/Emancipation from the cycle of death and birth and union with God is through devotional Bhagati. Bhagati can only be performed through human form; Mukti is during this life and not after death or in the next world. Guruji had attained this high state of Emancipation i.e. he had already been united with God.*

= Without any embellishment

= destroyer *absence of the messenger of death indicates liberation and merger of the soul with God.*)