



SGGSP-91

ਸਲੋਕ ਮ: ੧ ॥

ਕੁਬੁਧਿ ਡੂਮਣੀ ਕੁਦਇਆ ਕਸਾਇਣਿ ਪਰ ਨਿੰਦਾ ਘਟ ਚੂਹੜੀ
ਮੁਠੀ ਕੋਧਿ ਚੰਡਾਲਿ ॥
ਕਾਰੀ ਕਢੀ ਕਿਆ ਬੀਐ ਜਾਂ ਚਾਰੇ ਬੈਠੀਆ ਨਾਲਿ ॥
ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਾਰਾਂ ਨਾਵਣੁ ਨਾਉ ਜਪੇਹੀ ॥
ਨਾਨਕ ਅਗੈ ਉਤਮ ਸੇਈ ਜਿ ਪਾਪਾਂ ਪੰਦਿ ਨ ਦੇਹੀ ॥੧॥

ਮ: ੧ ॥

ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇਇ ॥੨॥

ਪਉੜੀ ॥

ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥
ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥
ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ ॥
ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ ॥
ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ ॥੨੦॥

salok mehlā 1.

kubuDh doomnee kud-i-aa kasaa-in par nindaa ghat
choohrhee muthee kroDh chandaal.
kaaree kadhee ki-aa thee-ai jaa^N chaaray baithee-aa naal.
sach sanjam karnee kaaraa^N naavan naa-o japayhee.
naanak agai ootam say-ee je paapaa^N pand na dayhee. ||1||

mehlā 1.

ki-aa hans ki-aa bagulaa jaa ka-o nadar karay-i.
jo tis bhaavai naankaa kaagahu hans karay-i. ||2||

pa-orhee.

keetaa lorhee-ai kamm so har peh aakhee-ai.
kaaraj day-ay savaar satgur sach saakhee-ai.
santaa sang niDhaan amrit chaakhee-ai.
bhai bhanjan miharvaan daas kee raakhee-ai.
naanak har gun gaa-ay alakh parabh laakhee-ai. ||20||

SHLOAK MOHALLA 1

According to Dr. Bh. Vir Singh Ji, the first Guru (Nanak Dev) Ji uttered this Shloak, while addressing some Pundits at "Hardwaar" (a very sacred Hindu place of pilgrimage). During those days, people used to attach great importance to caste. Particularly Brahmans (i.e. those belonging to the highest Hindu caste) would draw special boundary lines around their cooking places and would not let any person of lower caste (particularly "Shudras" or the serving class) cross that boundary. If, by any chance, some such person did enter the demarcated area, they would regard the entire food as polluted, and not worth eating. In this Shloak, Guru Ji exhorts them and other high caste persons to safeguard against the pollutants of their mind rather than the superstitious false beliefs regarding cast or class.

He says: "(O Pundit), what is the use of drawing boundary lines (around your cooking area), because four pollutants-- evil intellect (like a low caste singer), heartlessness (like a she-butcher), habit of slandering others (like the filthy janitor), and the low-caste anger-- are sitting (in your mind)?

"So, make truth, self-discipline and pious deeds the holy lines (drawn around your cooking place), and make meditation on (God's) Name as your holy bath. Because O' Nanak, in the world hereafter, only those persons will be exalted, who do not teach sinfulness to others." (1)

Mohalla 1

However Guru Ji gives a message of hope to the mortals, so that finding themselves involved in false superstitious beliefs and indulging in sinful deeds, they may not lose heart and give up in despair.

He says: "Whether one be a swan (a saint) or a crane (a hypocrite), God's grace may fall on any (and make him immaculate). Yes (what to speak of cranes), if God so wills, He turns even a crow (i.e. a rank sinner) into a swan (i.e. a saint)." (2)

Paurri

Guru Ji concludes this sermon by advising us to pray to God for His grace before starting any big task or project. For this reason this Paurri is generally recited before starting an Akhand Path (end to end non-stop recital of the Sikh Scripture), Sehaj Path (complete reading of Guru Granth Sahib at ease), marriage ceremony, or any other big event.



SGGSP-91

Guru Ji says: "Whenever you wish to undertake any task you should pray to God (for His blessings. Because when He is approached humbly and sincerely), He shall (surely) accomplish your task. Such is True Guru's testimony. Further, in the company of the saints, you should taste the treasure of nectar of Name (i.e. in the company of saints you should sing His praises and dwell on His Name). The compassionate God, the destroyer of all fears shall protect the honor of His servant. In short, O Nanak, sing the praises of God and thus realize the Incomprehensible." (20)

The message of this Paurri is that instead of bothering about superstitious and false notions of purity, we should try to cleanse our minds of the pollutants of evil intellect, slander, heartlessness and anger. We should always remember the Creator and humbly invoke His blessings for all our important undertakings. Guru Ji assures us that God will definitely accomplish our tasks and will grace us with His blessings.



ਸਲੋਕ ਮਃ ੩ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੇਵੀਐ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥
ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨਿ ਧਿਆਇਆ ਹਰਿ ਨਿਰੰਕਾਰੁ
॥
ਓਨਾ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਓਨਾ ਨੋ ਸਭੁ ਜਗਤੁ ਕਰੇ ਨਮਸਕਾਰੁ
॥੧॥

ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਨਵ ਨਿਧਿ ਖਰਚਿਉ ਖਾਉ ॥
ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਨਿ ਨਿਜ ਘਰਿ ਵਸੈ ਨਿਜ
ਥਾਇ ॥

ਅਨਹਦ ਧੁਨੀ ਸਦ ਵਜਦੇ ਉਨਮਨਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥
ਨਾਨਕ ਹਰਿ ਭਗਤਿ ਤਿਨਾ ਕੈ ਮਨਿ ਵਸੈ ਜਿਨ ਮਸਤਕਿ
ਲਿਖਿਆ ਧੁਰਿ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਹਉ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕਾ ਹਰਿ ਕੈ ਦਰਿ ਆਇਆ ॥
ਹਰਿ ਅੰਦਰਿ ਸੁਣੀ ਪ੍ਰਕਾਰ ਢਾਢੀ ਮੁਖਿ ਲਾਇਆ ॥
ਹਰਿ ਪੁਛਿਆ ਢਾਢੀ ਸਦਿ ਕੈ ਕਿਤੁ ਅਰਥਿ ਤੂੰ ਆਇਆ ॥
ਨਿਤ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥
ਹਰਿ ਦਾਤੇ ਹਰਿ ਨਾਮੁ ਜਪਾਇਆ ਨਾਨਕੁ ਪੈਨਾਇਆ
॥੨੧॥੧॥ ਸੁਧੁ

salok mehlā 3.

jee-o pind sabh tīs kaa sabhsai day-ay aDhaar.
naanak gurmukh sayvee-ai sadaa sadaa daataar.
ha-o balihaaree tin ka-o jin Dhi-aa-i-aa har nirankaar.
onaa kay mukh sad ujlay onaa no sabh jagat karay
namaskaar. ||1||

mehlā 3.

satgur mili-ai ultee bha-ee nav niDh kharchi-o khaa-o.
athaaarah siDhee pichhai lagee-aa firan nij ghar vasai nij
thaa-ay.
anhad Dhunee sad vajday unman har liv laa-ay.
naanak har bhagat tinaa kai man vasai jin mastak likhi-aa
Dhur paa-ay. ||2||

pa-orhee.

ha-o dhaadhee har parabh khasam kaa har kai dar aa-i-aa.
har andar sunee pookaar dhaadhee mukh laa-i-aa.
har puchhi-aa dhaadhee sad kai kit arath too^N aa-i-aa.
nit dayvhu daan da-i-aal parabh har naam Dhi-aa-i-aa.
har daatai har naam japaa-i-aa naanak painaa-i-aa. ||21||1||
suDhu

SHLOAK MOHALLA 3

Guru Ji concludes this epic of Siri Raag with this Paurri, which gives us the essence of his message and tells us what our total outlook should be in relation to God.

He says: "O Nanak, through the guidance of the Guru, we should ever and for ever serve that Benefactor, to whom belong one's body and soul, and who provides sustenance to all. I am, therefore, a sacrifice to those who have meditated on that formless God. Their faces are ever radiant and the whole world bows to them." (1)

Mohalla 3

Now Guru Ji describes the benefits that accrue to man, when he humbly goes to the True Guru and seeks His guidance.

He says: "On meeting the True Guru, man's intellect turns around (i.e. instead of running after worldly wealth, his mind starts seeking God's love and His Name). Then, he obtains all the nine treasures, which he can spend or use (in any way he likes i.e. he feels so happy as if he has obtained all the wealth he could ever need).

SGGSP-91

All the powers to perform the so-called eighteen different kinds of miracles are at his beck and call, but he doesn't care about such things, and always remains stable in his mind. Because, imperceptibly a strain of celestial music always keeps playing in his mind always rings the unstruck celestial music, and in an exalted state his mind remains absorbed in loving communion with God. (But) O Nanak, (such true) devotion of God abides in the heart of only those, in whose destiny, it is so written from the very beginning." (2)

Paurri



Guru Ji concludes by describing humbly his own experience of singing God's praises and the blessings received by him.

He says: "Me a humble bard of God the Master, came to His door. Inside, the Master listened to my supplication and called me into His presence. The God asked: "For what purpose have you come here?"

"I replied: "O merciful Master, (please) bless me with the boon of everlasting meditation on Your Name." (The Master granted my prayer). He conferred on me the gift of meditating on His Name (i.e. He blessed me with the gift of His perpetual love and devotion) and honored me with a robe of honor." (21-1-corrected)

The message of the whole epic in general and this Paurri in particular is that if we want to obtain complete happiness and contentment in this world and honor in the God's court, then following Guru Ji's advice and example, we should sing God's praises and meditate on His Name day and night.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀਰਾਗੁ ਕਬੀਰ ਜੀਉ ਕਾ ॥ ਏਕੁ ਸੁਆਨੁ ਕੈ ਘਰਿ ਗਾਵਣਾ
ਜਨਨੀ ਜਾਨਤ ਸੁਤੁ ਬਡਾ ਹੋਤੁ ਹੈ ਇਤਨਾ ਕੁ ਨ ਜਾਨੈ ਜਿ ਦਿਨ
ਦਿਨ ਅਵਧ ਘਟਤੁ ਹੈ ॥

ਮੋਰ ਮੋਰ ਕਰਿ ਅਧਿਕ ਲਾਡੁ ਧਰਿ ਪੇਖਤ ਹੀ ਜਮਰਾਉ ਹਸੈ
॥੧॥

ਪੰਨਾ ੯੨

ਐਸਾ ਤੈ ਜਗੁ ਭਰਮਿ ਲਾਇਆ ॥

ਕੈਸੇ ਬੂਝੈ ਜਬ ਮੋਹਿਆ ਹੈ ਮਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਕਹਤ ਕਬੀਰ ਛੇਡਿ ਬਿਖਿਆ ਰਸ ਇਤੁ ਸੰਗਤਿ ਨਿਹਚਉ ਮਰਣਾ
॥

ਰਮਈਆ ਜਪਹੁ ਪ੍ਰਾਣੀ ਅਨਤ ਜੀਵਣ ਬਾਣੀ ਇਨ ਬਿਧਿ ਭਵ
ਸਾਗਰੁ ਤਰਣਾ ॥੨॥

ਜਾਂ ਤਿਸੁ ਭਾਵੈ ਤਾ ਲਾਗੈ ਭਾਉ ॥

ਭਰਮੁ ਭੁਲਾਵਾ ਵਿਚਹੁ ਜਾਇ ॥

ਉਪਜੈ ਸਹਜੁ ਗਿਆਨ ਮਤਿ ਜਾਗੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਤਰਿ ਲਿਵ ਲਾਗੈ ॥੩॥

ਇਤੁ ਸੰਗਤਿ ਨਾਹੀ ਮਰਣਾ ॥

ਹੁਕਮੁ ਪਛਾਣਿ ਤਾ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥

ik-o^Nkaar satgur parsaad.

sireeraag kabeer jee-o kaa. ayk su-aan kai ghar gaavnaa
jannee jaanat sut badaa hot hai itnaa ko na jaanai je din din
avaDh ghatat hai.

mor mor kar aDhik laad Dhar paykhat hee jamraa-o hasai.
||1||

SGGSP-92

aisaa tai^N jag bharam laa-i-aa.

kaisay boojhai jab mohi-aa hai maa-i-aa. ||1|| rahaa-o.
kahat kabeer chhod bikhi-aa ras it sangat nihcha-o marnaa.
rama-ee-aa japahu paraanee anat jeevan banee in biDh
bhav saagar tarnaa. ||2||

jaa^N tis bhaavai taa laagai bhaa-o.

bharam bhulaavaa vichahu jaa-ay.

upjai sahj gi-aan mat jaagai.

gur parsaad antar liv laagai. ||3||

it sangat naahee marnaa.

hukam pachhaan taa khasmai milnaa. ||1|| rahaa-o doojaa.

SIRI RAAG OF KABIR JI

(To be sung in the tune of "Ayk Suaan")

Guru Arjun Dev Ji included many hymns of Kabir Ji and other known saints, whose religious philosophy conformed to that of Sikhism in Guru Granth Sahib Ji. He directed that this particular hymn be sung in the same tune as the shabad " Ayk Suaan", by Guru Nanak Dev Ji included earlier in Siri Raag.

According to Dr. Bh. Vir Singh Ji, there is no certainty about the date of birth of the biological parents of Saint Kabir Ji. But he did live during the time of Muslim emperor Sikandar Lodhi, somewhere around 1500 A.D. Only this much is known that he was born at "Banaras" (India) to a Brahmin Hindu mother, but was found abandoned near a tank by a Muslim weaver. Naturally he was raised according to Muslim beliefs and culture, but Kabir Ji was attracted more to the Hindu ways of singing hymns in praise of God. For this reason, he even tricked a famous Hindu saint Rama Nand into accepting him as his disciple.

SGGSP-92



In this hymn, Kabir Ji cautions us against too much attachment to our children, and involvement in other worldly affairs, because this will surely lead us into a perpetual cycle of birth and death.

He says: "The mother thinks that her son is growing, but she does not realize that day after day his (remaining) life span is decreasing. She loves and fondles him a great deal saying he is "mine", however watching this, the demon of death laughs at her folly (because he knows that one day he will take him away)." (1)

Observing this almost universal pathetic state of human beings, Kabir Ji even remonstrates with God, who is the cause behind all causes. He says: "(O God when), You have cast the world into such deep delusion, how can man understand You, when he has been so captivated by worldly attachments?" (Pause-1)

However, Kabir Ji does suggest us a way out. He advises: "(O man) abandon these desires for the poisonous (worldly) pleasures. Associating with such things, you will surely die (i.e. suffer perpetual pain of births and deaths. Therefore, O man, contemplate the all-pervading Lord God through Gurbani (holy word), which bestows eternal life. In this way, one can swim across the dreadful world-ocean (i.e. escape the perpetual pain of births and deaths)" (2)

However he cautions: " Only, when it so pleases Him, a person is imbued with love (for God). Then doubt and delusion departs from within him. In their place, a sense of poise and divine intellect arises (in his mind), and by Guru's grace his inner-self is attuned to love for God." (3)

Kabir Ji concludes this shabad by describing the blessings obtained by a person who reaches the stage described above. He says: "In such a company (of love and attachment to God, rather than for one's family and worldly possessions), there is no death (i.e. there is no more going through the circle of birth and death). Yes, it is by realizing the Divine ordinance that one obtains union with (God) the Master."(1) (Pause-second)

The message of this shabad is that instead of having attachment for our family and worldly possessions, we should inculcate love for God and remember Him at all times with faith and devotion. In this way, we will get rid of the painful cycle of birth and death and reunite with our Master (God).

ਸਿਰੀਰਾਗੁ ਤਿਲੋਚਨ ਕਾ ॥

ਮਾਇਆ ਮੋਹੁ ਮਨਿ ਆਗਲਤਾ ਪ੍ਰਾਣੀ ਜਰਾ ਮਰਣੁ ਭਉ ਵਿਸਰਿ
ਗਇਆ ॥

ਕੁਟੰਬੁ ਦੇਖਿ ਬਿਗਸਹਿ ਕਮਲਾ ਜਿਉ ਪਰ ਘਰਿ ਜੋਹਹਿ ਕਪਟ
ਨਰਾ ॥੧॥

ਦੂਤਾ ਆਇਓਹਿ ਜਮਹਿ ਤਣਾ ॥ ਤਿਨ ਆਗਲਤੈ ਮੈ ਰਹਣੁ ਨ
ਜਾਇ ॥

ਕੋਈ ਕੋਈ ਸਾਜਣੁ ਆਇ ਕਰੈ ॥

ਮਿਲੁ ਮੇਰੇ ਬੀਠੁਲਾ ਲੈ ਬਾਹਤੀ ਵਲਾਇ ॥ ਮਿਲੁ ਮੇਰੇ ਰਮਈਆ
ਮੈ ਲੇਹਿ ਛਡਾਇ ॥੧॥ ਰਹਾਉ ॥

ਅਨਿਕ ਅਨਿਕ ਭੋਗ ਰਾਜ ਬਿਸਰੇ ਪ੍ਰਾਣੀ ਸੰਸਾਰ ਸਾਗਰ ਪੈ
ਅਮਰੁ ਭਇਆ ॥

ਮਾਇਆ ਮੂਠਾ ਚੇਤਸਿ ਨਾਹੀ ਜਨਮੁ ਗਵਾਇਓ ਆਲਸੀਆ
॥੨॥

ਬਿਖਮ ਘੋਰ ਪੰਥਿ ਚਾਲਣਾ ਪ੍ਰਾਣੀ ਰਵਿ ਸਸਿ ਤਹ ਨ ਪ੍ਰਵੇਸੰ ॥

ਮਾਇਆ ਮੋਹੁ ਤਬ ਬਿਸਰਿ ਗਇਆ ਜਾਂ ਤਜੀਅਲੇ ਸੰਸਾਰੰ ॥੩॥

sireeraag tarilochan kaa.

maa-i-aa moh man aaglarhaa paraanee jaraa maran bha-o
visar ga-i-aa.

kutamb daykh bigsahi kamlaa ji-o par ghar joheh kapat
naraa. ||1||

doorhaa aa-i-ohi jameh tanaa. tin aaglarhai mai rahan na
jaa-ay.

ko-ee ko-ee saajan aa-ay kahai.

mil mayray beethulaa lai baahrhee valaa-ay. mil mayray
rama-ee-aa mai layhi chhadaa-ay. ||1|| rahaa-o.

anik anik bhog raaj bisray paraanee sansaar saagar pai
amar bha-i-aa.

maa-i-aa moothaa chaytas naahee janam gavaa-i-o aalsee-
aa. ||2||

bikham ghor panth chaalnaa paraanee rav sas tah na
parvaysa^N.

maa-i-aa moh tab bisar ga-i-aa jaa^N taje-alay sa^Nsaara^N.
||3||

SGGSP-92

ਅਜੁ ਮੇਰੈ ਮਨਿ ਪ੍ਰਗਟੁ ਭਇਆ ਹੈ ਪੇਖੀਅਲੇ ਧਰਮਰਾਓ ॥

aaj mayrai man pargat bha-i-aa hai paykhee-alay



ਤਹ ਕਰ ਦਲ ਕਰਨਿ ਮਹਾਬਲੀ ਤਿਨ ਆਗਲਤੈ ਮੈ ਰਹਣੁ ਨ
ਜਾਇ ॥੪॥

ਜੇ ਕੋ ਮੂੰ ਉਪਦੇਸੁ ਕਰਤੁ ਹੈ ਤਾ ਵਣਿ ਤ੍ਰਿਣਿ ਰਤੜਾ ਨਾਰਾਇਣਾ
॥

ਐ ਜੀ ਤੂੰ ਆਪੇ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ
ਰਾਮਈਆ ॥੫॥੨॥

Dharamraa-o.

tah kar dal karan mahaabalee tin aaglarhai mai rahan na
jaa-ay. ||4||

jay ko moo^N updays karat hai taa van tarin rat-rhaa naaraa-
inaa.

ai jee too^N aapay sabh kichh jaandaa badat tarilochan
raam-ee-aa. ||5||2||

SIRI RAAG OF TIRLOCHAN

In the previous shabad, saint Kabir Ji gave us the message that we should abandon our attachment for our kith and kin and other worldly possessions, and instead inculcate love for God and remember Him at all times with faith and devotion. This shabad of saint Tirlochan Ji echoes the same message.

According to Dr. Bh. Vir Singh Ji, there is not much certainty about the date of birth of saint Tirlochan Ji. It is believed that he was born either in A. D 1210, or A.D 1267 at Sholapur in India. Tirlochan Ji and his wife were very fond of serving saints and holy men. But soon they started receiving so many visitors that they found it impossible to cope with them. Then suddenly, an unknown person came and started helping them. This worked fine, but the problem was that this unknown person himself would eat so much food that it was becoming very difficult for Tirlochan Ji's wife to grind that much corn for him alone every day. When one day, she mentioned this to her friends, this unknown person disappeared. It is believed that at that point of time, Tirlochan Ji started receiving direct messages or revelations from God, and he started recording these messages on paper, while the neighbors took up the responsibility of serving the holy guests.

In this shabad, saint Tirlochan Ji warns the mortals against getting engrossed in worldly pursuits and reminds them of their approaching old age and death.

He says: "(O man), in your mind is too much attachment for worldly riches, and the fear of old age and death has gone out of your mind. Looking at your family you blossom like a lotus (flower). O perverted man, you look at other's homes with the evil intent (of robbing them)." (1)

Warning man against imminent death, Tirlochan Ji says: "When the messengers of death arrive, it is not possible for man to stand or fight against them. (But, alas, even in that situation), it is only a rare holy man who prays: "Come, meet me, O my God; take me into Your embrace and unite me with Yourself, and grant me liberation." (1-Pause)

Once again addressing the mortals, Tirlochan Ji says: "(O man), being engrossed in enjoying numerous pleasures, you have so much forgotten God that you live as if you are immortal in the world-ocean. Deluded by Maya (i.e.worldly attachments and pleasures), you do not remember God at all. In this way, O lazy person, you have wasted your (human) birth."(2)

Now, reminding man about the perilous journey, which his soul will have to undertake after death, Tirlochan Ji says: "O mortal, (upon death) you will have to tread on a very treacherous and dangerous path. On that path, the light of the sun or the moon cannot reach (i.e. there is pitch darkness). So when you depart from the world, you will forget your attachment to worldly riches." (3)

Lest we dismiss these warnings as a mere figment of his imagination or that of other holy persons, Tirlochan Ji asserts: "Today, the scene after death has been revealed to me and with my own eyes I have seen the Righteous Judge (dispensing justice). I have seen how his powerful servants smother human beings with their bare hands, and how it is impossible to stand (or fight) against them." (4)

Finally he confesses and says: "(O' God, only) if someone instructs me, (then I realize that) God pervades everywhere in jungles and blades of grass. (O my God), Tirlochan says that You Yourself know everything."(5-2)

SGGSP-92



The message of this shabad is that one-day, we will surely die, and unless we meditate on God's Name, we will be punished by the demon of death, and will keep suffering the pains of birth and death.

ਸ੍ਰੀਰਾਗੁ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕਾ ॥

ਅਚਰਜ ਏਕੁ ਸੁਨਹੁ ਰੇ ਪੰਡੀਆ ਅਬ ਕਿਛੁ ਕਹਨੁ ਨ ਜਾਈ ॥
ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰ੍ਵ ਜਿਨਿ ਮੋਹੇ ਤ੍ਰਿਭਵਣ ਮੇਖੁਲੀ ਲਾਈ ॥੧॥

ਰਾਜਾ ਰਾਮ ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੈ ॥
ਜਾ ਕੀ ਦਿਸਟਿ ਨਾਦ ਲਿਵ ਲਾਗੈ ॥੧॥ ਰਹਾਉ ॥
ਭਾਠੀ ਗਗਨੁ ਸਿੰਘਿਆ ਅਰੁ ਚੁੰਘਿਆ ਕਨਕ ਕਲਸ ਇਕੁ
ਪਾਇਆ ॥

ਤਿਸੁ ਮਹਿ ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਰਸ ਮਹਿ ਰਸਨ
ਚੁਆਇਆ ॥੨॥

ਏਕ ਜੁ ਬਾਤ ਅਨੂਪ ਬਨੀ ਹੈ ਪਵਨ ਪਿਆਲਾ ਸਾਜਿਆ ॥
ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕੋ ਜੋਗੀ ਕਹਹੁ ਕਵਨੁ ਹੈ ਰਾਜਾ ॥੩॥
ਐਸੇ ਗਿਆਨ ਪ੍ਰਗਟਿਆ ਪੁਰਖੋਤਮ ਕਹੁ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ ॥
ਅਉਰ ਦੁਨੀ ਸਭ ਭਰਮਿ ਭੁਲਾਨੀ ਮਨੁ ਰਾਮ ਰਸਾਇਨ ਮਾਤਾ
॥੪॥੩॥

sareeraag bhagaṭ kabeer jee-o kaa.

achraj ayk sunhu ray pandee-aa ab kichh kahan na jaa-ee.
sur nar gan ganDharab jin mohay taribhavan maykhulee
laa-ee. ||1||

raajaa raam anhaḍ kinguree baajai.

jaa kee disat naad liv laagai. ||1|| rahaa-o.

bhaathee gagan sinyi-aa ar chunyi-aa kanak kalas ik paa-i-
aa.

tis meh Dhaar chu-ai aṭ nirmal ras meh rasan chu-aa-i-aa.
||2||

ayk jo baat anoop banee hai pavan pi-aalaa saaji-aa.

teen bhavan meh ayko jogee kahhu kavan hai raajaa. ||3||

aisay gi-aan pargati-aa purkhotam kaho kabeer rang
raat^{aa}.

a-or dunee sabh bharam bhulaanee man raam rasaa-in
maat^{aa}. ||4||3||

SIRI RAAG OF BHAGAT KABIR JI

In the previous shabad, saint Tirlochan Ji described his state of bliss on obtaining a vision of the Creator. In this shabad, Kabir Ji, while conversing with a Pundit, who seemed to be practicing some of the Yogic ways, including, distilling and partaking of liquor, describes his own state of divine bliss and its intoxication.

Kabir Ji says: "Listen, O Pundit, to a wonderful experience, which cannot be (fully) described. This experience is about Him, who has bewitched gods, men and heavenly servants and musicians and has bound down all the three worlds in the string (of worldly attachments)." (1)

Now describing that wonderful experience, Kabir Ji says: "Within my mind is ringing the mystic unstruck guitar of God, by whose glance of grace, one is attuned to the sound of divine music." (1-Pause)

Indirectly referring to the false liquor, which that Pundit drinks, Kabir Ji describes the kind of liquor, he is distilling and enjoying. He says: "(For distilling this divine liquor), my brain is the furnace. To suck in the merits and throw out the vices, are like the tubes, which distill the liquor, and discard the wastewater. I pour this liquor into the golden and pure vat of my heart. Into this vat is dripping the pure stream of wine (i.e. the nectar of Name). This is how I have distilled the supreme nectar of all." (2)

Elaborating on this wonderful experience, he says: "Another astonishing thing which has happened is that, my breaths have become the wine-cup (i.e. I am enjoying this nectar with every breath). I am seeing one Yogi (i.e. the Creator) pervading all the three worlds. Who can be a greater king than He?" (3)

In conclusion, Kabir Ji says: "Such divine knowledge of the Supreme Being has been revealed to Kabir that he has been totally imbued with His love. All the rest of the world is lost in delusion, but my mind is intoxicated with the supreme elixir of God's Name." (4-3)

SGGSP-92

The message of this shabad is that, there is no need of any artificial intoxicants, or Yogic devices to meditate and concentrate on the divine Name. One can and should try to enjoy a state of supreme peace and bliss simply by acquiring virtues, casting out vices and meditating on God's Name with love and devotion.



ਪੰਨਾ ੯੩

ਸ੍ਰੀਰਾਗ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਉ ਕੀ ॥
ਪਹਰਿਆ ਕੈ ਘਰਿ ਗਾਵਣਾ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ ਲਾਗਾ ॥

ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ ਸੁ
ਨਾਗਾ ॥
ਤੇ ਦਿਨ ਸੰਮਲੁ ਕਸਟ ਮਹਾ ਦੁਖ ਅਬ ਚਿਤੁ ਅਧਿਕ ਪਸਾਰਿਆ
॥
ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ
ਬਿਸਾਰਿਆ ॥੧॥

ਫਿਰਿ ਪਛੁਤਾਵਹਿਗਾ ਮੁੜਿਆ ਤੂੰ ਕਵਨ ਕੁਮਤਿ ਭ੍ਰਮਿ ਲਾਗਾ ॥
ਚੇਤਿ ਰਾਮੁ ਨਾਹੀ ਜਮ ਪੁਰਿ ਜਾਹਿਗਾ ਜਨੁ ਬਿਚਰੈ ਅਨਰਾਧਾ
॥੧॥ ਰਹਾਉ ॥

ਬਾਲ ਬਿਨੋਦ ਚਿੰਦ ਰਸ ਲਾਗਾ ਖਿਨੁ ਖਿਨੁ ਮੋਹਿ ਬਿਆਪੈ ॥
ਰਸੁ ਮਿਸੁ ਮੇਧੁ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਚਾਖੀ ਤਉ ਪੰਚ ਪ੍ਰਗਟ ਸੰਤਾਪੈ ॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਛੋਡਿ ਸੁਕ੍ਰਿਤ ਮਤਿ ਰਾਮ ਨਾਮੁ ਨ ਅਰਾਧਿਆ
॥

ਉਛਲਿਆ ਕਾਮੁ ਕਾਲ ਮਤਿ ਲਾਗੀ ਤਉ ਆਨਿ ਸਕਤਿ ਗਲਿ
ਬਾਂਧਿਆ ॥੨॥

ਤਰੁਣ ਤੇਜੁ ਪਰ ਤ੍ਰਿਅ ਮੁਖੁ ਜੋਹਹਿ ਸਰੁ ਅਪਸਰੁ ਨ ਪਛਾਣਿਆ
॥
ਉਨਮਤ ਕਾਮਿ ਮਹਾ ਬਿਖੁ ਭੂਲੈ ਪਾਪੁ ਪੁੰਨੁ ਨ ਪਛਾਣਿਆ ॥

ਸੁਤ ਸੰਪਤਿ ਦੇਖਿ ਇਹੁ ਮਨੁ ਗਰਬਿਆ ਰਾਮੁ ਰਿਦੈ ਤੇ ਖੋਇਆ
॥
ਅਵਰ ਮਰਤ ਮਾਇਆ ਮਨੁ ਤੋਲੇ ਤਉ ਭਗ ਮੁਖਿ ਜਨਮੁ
ਵਿਗੋਇਆ ॥੩॥

ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧਉਲੇ ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ ॥
ਲੋਚਨ ਸ੍ਰਮਹਿ ਬੁਧਿ ਬਲ ਨਾਠੀ ਤਾ ਕਾਮੁ ਪਵਸਿ ਮਾਧਾਣੀ ॥
ਤਾ ਤੇ ਬਿਖੈ ਭਈ ਮਤਿ ਪਾਵਸਿ ਕਾਇਆ ਕਮਲੁ ਕੁਮਲਾਣਾ ॥
ਅਵਗਤਿ ਬਾਣਿ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲਿ ਤਉ ਪਾਛੈ ਪਛੁਤਾਣਾ ॥੪॥

ਨਿਕੁਟੀ ਦੇਹ ਦੇਖਿ ਧੁਨਿ ਉਪਜੈ ਮਾਨ ਕਰਤ ਨਹੀ ਬੂਝੈ ॥
ਲਾਲਚੁ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੂ ਨ ਸੂਝੈ ॥
ਥਾਕਾ ਤੇਜੁ ਉਡਿਆ ਮਨੁ ਪੰਖੀ ਘਰਿ ਆਂਗਨਿ ਨ ਸੁਖਾਈ ॥

ਬੇਣੀ ਕਹੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ ॥੫॥

SGGSP-93

sareeraag banee bhagat baynee jee-o kee.
pehri-aa kai ghar gaavnaa.

ik-o^Nkaar satgur parsaad.
ray nar garabh kundal jab aachhat uraDh Dhi-aan liv
laagaa.
mirtak pind pad mad naa ahinis ayk agi-aan so naagaa.

tay din sammal kasat mahaa dukh ab chit aDhik pasaari-
aa.
garabh chhod mitar mandal aa-i-aa ta-o narhar manhu
bisaari-aa. ||1||

fir pachhutaavhigaa moorhi-aa too^N kavan kumat bharam
laagaa.

chayt raam naahee jam pur jaahigaa jan bichrai
anraaDhaa. ||1|| rahaa-o.

baal binod chind ras laagaa khin khin mohi bi-aapai.
ras mis mayDh amrit bikh chaakhee ta-o panch pargat
santaapai.
jap tap sanjam chhod sukrit mat raam naam na araaDhi-
aa.

uchhli-aa kaam kaal mat laagee ta-o aan sakat gal
baa^NDhi-aa. ||2||

tarun tayj par tari-a mukh joheh sar apsar na pachhaani-aa.
unmat kaam mahaa bikh bhoolai paap punn na pachhaani-
aa.

sut sampat daykh ih man garbi-aa raam ridai tay kho-i-aa.

avar marat maa-i-aa man tolay ta-o bhag mukh janam
vigo-i-aa. ||3||

pundar kays kusam tay Dha-ulay sapat paatal kee banee.

lochan sarmeh buDh bal naathee taa kaam pavas
maaDhaanee.
taa tay bikhai bha-ee mat paavas kaa-i-aa kamal
kumlaanaa.
avgat baan chhod mitar mandal ta-o paachhai
pachhutaanaa. ||4||
nikutee dayh daykh Dhun upjai maan karat nahee boojhai.
laalach karai jeevan pad kaaran lochan kachhoo na
soojhai.
thaakaa tayj udi-aa man pankhee ghar aa^Ngan na sukhaa-
ee.
baynee kahai sunhu ray bhagtaahu maran mukat kin paa-ee.
||5||

**SIRI RAAG: HYMNS OF BENI JI**

As per Dr. Bh. Vir Singh Ji, no record about Saint Beni Ji is available. He is believed to have lived in ancient times. As per the tenth Vaar (ballad) of Bhai Gurdas Ji, " Beni Ji always used to meditate on God with full concentration of mind.

SGGSP-93

During the day, while doing his worldly chores, he used to get absorbed in God's worship. This resulted in extreme poverty in his home. At that time, appearing in the guise of a king, God assumed responsibility for all his household expenses."

In this shabad, saint Beni Ji warns the mortals against forgetting God and getting too much involved in worldly pleasures and attachments.

He says: "(O man), when you were lying in the womb (of your mother), then your mind was attuned to the supreme God. (At that time) you did not have any pride of your perishable body, status, or position. Day and night, your mind was absorbed in remembering the one God, and there was complete absence of ignorance (in your mind). Recall those difficult days (of hanging upside down in the womb), but now you have spread your mind too much (in worldly attachments). Ever since coming out of the womb and entering this mortal world, you have forgotten God from your mind." (1)

Giving the essence of his message, Beni Ji warns: "O fool, you will repent later. Into what evil thinking and delusion have you fallen! Remember God; otherwise you will be sent to the City of Death (i.e. you will be cast again in the round of birth and death). Forgetful of God, you are wandering like an unrestrained (animal)." (1-Pause)

Breaking our life into seven stages, Beni Ji first takes up childhood. He says: "In your childhood you remained absorbed in playing and eating. In this way, your attachment for worldly pleasures kept increasing every moment. In the enjoyment of all the sweet and sour eats and drinks, you swallowed poison (of intoxicants) as nectar. Since then all the five impulses (of greed, attachment, lust, anger and ego) are tormenting you. You have abandoned all worship, penance, austerity, good intentions and good actions, and you do not meditate on God. Sexual desire is overflowing in your mind, your intellect is darkened (i.e. your mind is absorbed in evil thoughts, and (your parents), have tied you to a woman (i.e. married you to satisfy your sexual urge)." (2)

Continuing his description of human behavior, Beni Ji says: "But such is the urge of youth (in you, that in spite of being married) you still continue looking towards other women with evil intent, and you do not distinguish between right and wrong moment. Intoxicated with the great poison of lust, you do not discriminate between vice and virtue. Looking at your family and possessions, you are filled with pride, and God is forsaken from your heart. At the death of others, you calculate your share in their estate. In this way, in lust and pleasures of the palate, you have wasted away your life." (3)

But the pity is that man's evil ways continue even in old age. So Beni Ji says: "(O man) even when your hair have become whiter than the white jasmine flowers, and your voice has become so weak as if it is coming from the seventh underworld. Tears flow from your eyes your intellect and strength has gone; still you are churning your lust, (i.e. involved in sexual appeasement). That is why, your intellect has been poisoned, and the lotus of your body has withered (i.e. your body has lost its strength and luster). Well, in this way, by forsaking the Divine Word and remaining involved in the mortal world, you will have to repent in the end." (4)

But man's foolishness does not end even in old age. Now, when he has lost his own strength and vitality, he starts taking pride in his children and grand children. Describing this state of man, Beni Ji says: "Looking at his tiny tots, a sense of joy and pride wells up in him. But still, he does not understand (the reality, that soon he will have to leave everything behind). Even when he cannot see any thing with his eyes, he pines for eternal life. But when in the end, the strength in the body ebbs away, and the mind i.e. the soul flies away, then the (dead) body lying in the yard does not look good (i.e. no body wants to keep the dead body in the house)."

Sometimes death seems to be a salvation from the pain and suffering of old age and disease. But Beni Ji warns against such false hope and says: "Listen O devotees, I, Beni, say, no one has obtained salvation simply by dying (because if one has not meditated on God's Name, and not obtained His grace, one keeps on undergoing the pain of births and deaths)." (5)



The message of this shabad is that, we should not spend our life remaining involved in worldly affairs. We should remember that any day, we might have to leave everything behind, and depart to the next world. Therefore, while still performing our worldly duties, we should keep remembering God at every moment.

SGGSP-93

ਸਿਰੀਰਾਗੁ ॥

ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ ॥
 ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ ॥੧॥
 ਜਉ ਪੈ ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ਅਹੇ ਅਨੰਤਾ ॥
 ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਕੈਸੇ ਹੁੰਤਾ ॥੧॥ ਰਹਾਉ ॥
 ਤੁਮ੍ਹ ਜੁ ਨਾਇਕ ਆਛਹੁ ਅੰਤਰਜਾਮੀ ॥
 ਪ੍ਰਭ ਤੇ ਜਨੁ ਜਾਨੀਜੈ ਜਨ ਤੇ ਸੁਆਮੀ ॥੨॥
 ਸਰੀਰੁ ਆਰਾਧੈ ਮੋ ਕਉ ਬੀਚਾਰੁ ਦੇਹੁ ॥
 ਰਵਿਦਾਸ ਸਮ ਦਲ ਸਮਝਾਵੈ ਕੋਉ ॥੩॥

sireeraag.

tohee mohee mohee tohee antar kaisaa.
 kanak katik jal tarang jaisaa. ||1||
 ja-o pai ham na paap karantaa ahay anantaa.
 patit paavan naam kaisay huntaa. ||1|| rahaa-o.
 tum^H jo naa-ik aachhahu antarjaamee.
 parabh tay jan jaaneejai jan tay su-aamee. ||2||
 sareer aaraaDhai mo ka-o beechaar dayhoo.
 ravidas sam dal samjhaavai ko-oo. ||3||

SIRI RAAG OF RAVI DAAS

As per Dr. Bh. Vir Singh Ji, "Saint Ravi Das Ji, (a cobbler, belonging to a very low untouchable class), uttered this shabad in a state of extreme love and devotion to God, when he was absorbed in meditation. God revealed Himself to Him, and teased him regarding his low caste and profession. But Ravi Das Ji pleased God by lovingly replying that there was no difference between the two."

He says: "(O God), You and me, or me and You, what is the difference? The difference is no more than between gold and gold bracelet, or between water and waves." (1)

Going one step further and lovingly impressing upon God the importance of human beings, including the sinners, he says: "O limitless Master, (consider also this that) if we (the humans) did not commit any sins, how could You be known as the savior of the sinners?" (1-Pause)

Bringing another point of joint responsibility, he says: "You are our Master, the knower of inner self (of all hearts). Remember that the servant is known by the master, and the master by the servant (i.e. if the servant is good or bad, the credit or discredit goes to the master and vice versa)." (2)

But, in the end, Ravi Das Ji prays to God and says: "O God, bless me with divine knowledge so that I may worship You. (I) Ravi Das, also wish that may some make me realize that You pervade all hearts." (3)

The message of the shabad is that we should remember God with such a loving devotion that a stage may come when we start feeling ourselves so near and dear to Him that there does not remain any difference or distance between Him and us.

SGGSP-94

ਪੰਨਾ ੯੪

ਰਾਗੁ ਮਾਝ ਚਉਪਦੇ ਘਰੁ ੧ ਮਹਲਾ ੪

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
 ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੈ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥
 ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥
 ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮ ਸਿਧਿ ਪਾਈ ਕੇ ਵਿਰਲਾ ਗੁਰਮਤਿ ਚਲੈ
 ਜੀਉ ॥੧॥

SGGSP-94

raag maajh cha-upday ghar 1 mehlaa 4

ik-o^Nkaar satnaam kartaa purakh nirbha-o nirvair akaal
 moorat ajoonee saibha^N gur prasaad.
 har har naam mai har man bhaa-i-aa.
 vadbhaagee har naam Dhi-aa-i-aa.
 gur poorai har naam siDh paa-ee ko viralaa gurmat chalai
 jee-o. ||1||
 mai har har kharach la-i-aa bann palai.



ਮੈ ਹਰਿ ਹਰਿ ਖਰਚੁ ਲਇਆ ਬੰਨਿ ਪਲੈ ॥
ਮੇਰਾ ਪ੍ਰਾਣ ਸਖਾਈ ਸਦਾ ਨਾਲਿ ਚਲੈ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਹਰਿ ਨਿਹਚਲੁ ਹਰਿ ਧਨੁ

ਪਲੈ ਜੀਉ ॥੨॥

ਹਰਿ ਹਰਿ ਸਜਣੁ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਰਾਇਆ ॥
ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰੇ ਪ੍ਰਾਣ ਜੀਵਾਇਆ ॥
ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਹਿ ਚਲੈ
ਜੀਉ ॥੩॥

ਸਤਿਗੁਰੁ ਮਿਤ੍ਰੁ ਮੇਰਾ ਬਾਲ ਸਖਾਈ ॥
ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਮੇਰੀ ਮਾਈ ॥
ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਧਨੁ
ਪਲੈ ਜੀਉ ॥੪॥੧॥

mayraa paraan sakhaa-ee sadaa naal chalai.
gur poorai har naam dirhaa-i-aa har nihchal har Dhan palai
jee-o. ||2||

har har sajan mayraa pareetam raa-i-aa.
ko-ee aan milaavai mayray paraan jeevaa-i-aa.
ha-o reh na sakaa bin daykhay pareetamaa mai neer vahay
veh chalai jee-o. ||3||

satgur mitar mayraa baal sakhaa-ee.
ha-o reh na sakaa bin daykhay mayree maa-ee.
har jee-o kirpaa karahu gur maylhu jan naanak har Dhan
palai jee-o. ||4||1||

RAAG MAAJH CHAUPADAIY GHAR 1 MOHALLA 4

According to Dr. Bh. Vir Singh Ji, "Maajh" is a local musical measure. Having originated in the middle region (Maajh) of Punjab (India), it is known as "Maajh".

In this shabad, 4th Guru Ji is expressing his overflowing love for God and the Guru. So he is making a humble prayer for union with them.

He says: "God's Name has become pleasing to my mind, and by great good fortune, I have meditated on God's Name. It is with the grace of the perfect Guru, that I have obtained perfection in meditating on God's Name, but it is a rare person who follows the Guru's teaching." (1)

Bringing out the greatness of God's Name, Guru Ji says: "I have tied God's Name to my waist (i.e. have made it such an important part of my life, as if it is) the expense of my life's journey. This Name will be my life's companion and shall always give me company. The perfect Guru has firmly instilled this Name in my heart. Now I possess the wealth of God's Name which is everlasting." (2)

Expressing the depth of his love for God, he says: "Lord God is my true friend and beloved sovereign. (I always pray, that) may someone lead and unite me with Him, the Preserver of my life breaths. Without sight of the Beloved, I cannot rest (in peace), and tears keep flowing from my eyes." (3)

But Guru Ji is not longing for a vision of God alone, he is equally anxious to meet his True Guru as well (because he knows that for salvation of the soul, both are necessary). So now he prays to the God Himself and says: "The true Guru is my childhood friend. O my mother, I cannot live without seeing him. O my respected God, please show mercy and unite me with the Guru, so that slave Nanak may obtain the wealth of God's Name." (4-1)

The message of the shabad is that like Guru Ji, we should develop utmost love and devotion for our true Guru and Lord God. For that we should daily listen to Gurbani, try to understand it, and sing it with true love and devotion. Most importantly we should try to live our life according to the teachings of our Guru (Granth Sahib Ji).

SGGSP-94

ਮਾਝ ਮਹਲਾ ੪ ॥

ਮਧੁਸੂਦਨ ਮੇਰੇ ਮਨ ਤਨ ਪ੍ਰਾਨਾ ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਨਾ ॥
ਕੋਈ ਸਜਣੁ ਸੰਤੁ ਮਿਲੈ ਵਡਭਾਗੀ ਮੈ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਦਸੈ

maajh mehlā 4.

maDhusoodan mayray man tan paraanaa.

ha-o har bin doojaa avar na jaanaa.

ko-ee sajan sant milai vadbhaagee mai har parabh pi-aaraa
dasai jee-o. ||1||



ਜੀਉ ॥੧॥	ha-o man tan <u>kh</u> ojee <u>b</u> haal <u>b</u> haalaa-ee.
ਹਉ ਮਨੁ ਤਨੁ ਖੋਜੀ ਭਾਲਿ ਭਾਲਾਈ ॥	ki-o pi-aaraa pareetam milai mayree maa-ee.
ਕਿਉ ਪਿਆਰਾ ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਮੇਰੀ ਮਾਈ ॥	mil satsangat <u>kh</u> oj <u>d</u> asaa-ee vich sangat har parabh vasai
ਮਿਲਿ ਸਤਸੰਗਤਿ ਖੋਜੁ ਦਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਸੈ	jee-o. 2
ਜੀਉ ॥੨॥	mayraa pi-aaraa pareetam satgur rakhvaalaa.
ਮੇਰਾ ਪਿਆਰਾ ਪ੍ਰੀਤਮੁ ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ ॥	ham baarik <u>d</u> een karahu partipaalaa.
ਹਮ ਬਾਰਿਕ ਦੀਨ ਕਰਹੁ ਪ੍ਰਤਿਪਾਲਾ ॥	mayraa maat pita gur satgur pooraa gur jal mil kamal
ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰ ਜਲ ਮਿਲਿ ਕਮਲੁ	vigsai jee-o. 3
ਵਿਗਸੈ ਜੀਉ ॥੩॥	mai bin gur <u>d</u> ayk ^h hay need na aavai.
ਮੈ ਬਿਨੁ ਗੁਰ ਦੇਖੇ ਨੀਦ ਨ ਆਵੈ ॥	mayray man tan vaydan gur birahu lagaavai.
ਮੇਰੇ ਮਨ ਤਨਿ ਵੇਦਨ ਗੁਰ ਬਿਰਹੁ ਲਗਾਵੈ ॥	har har <u>d</u> a-i-aa karahu gur maylhu jan naanak gur mil
ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਗੁਰ ਮਿਲਿ	rahsai jee-o. 4 2
ਰਹਸੈ ਜੀਉ ॥੪॥੨॥	

MAAJH MOHALLA 4

In the previous shabad, Guru Ji advised us that we should develop utmost love and devotion for our true Guru and Lord God. In this shabad, he once again expresses his love and longing for having a vision of God and his Guru.

He says: "God, the slayer of demons is my very mind, body, and life-breath. Except Him, I know no other (as the support of my life). I wish that by supreme good fortune, I may meet some beloved saintly friend, who may show me the way to my beloved God." (1)

Next Guru Ji describes the places, where he has been searching for his beloved God. He says: "O my mother, I have searched my body and mind, and have asked others also, where I can meet my Beloved. Joining the congregation (of the holy, I look for Him, (because, I was told that) God abides in the company of saints." (2)

Describing, what he does in that congregation, Guru Ji says: "O' merciful God, we are your children, please protect us. (Please unite me with) my loving spouse, the true Guru, who is my savior. Yes, my perfect true Guru is (like) my father and my mother. Seeing him I feel happy. My heart blooms like a lotus when it is put in water." (3)

Guru Ji concludes this shabad by describing the extent of his anguish at not being able to see his Guru, and therefore, he once again prays to God to unite him with the Guru.

He says: " (O' God), without seeing the Guru, I cannot rest or sleep. Separation from the Guru is causing pain to my mind and body. O God, show mercy and unite me with the Guru, because slave Nanak feels pleasure (only) on meeting the Guru." (4-2)

The message of the shabad is that, we should always bear so much love for our Guru that we should see him every day (i.e. we should daily have a vision of Guru Granth Sahib, and sing Gurbani in holy company). Then we will observe that the Guru (i.e. the essence of his shabad) will get lodged in our heart and we will feel a unique kind of happiness like the blossoming of a lotus when it is put in water.

SGGSP-95

ਪੰਨਾ ੯੫

ਮਾਝ ਮਹਲਾ ੪ ॥

ਹਰਿ ਗੁਣ ਪੜੀਐ ਹਰਿ ਗੁਣ ਗੁਣੀਐ ॥

ਹਰਿ ਹਰਿ ਨਾਮ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ॥

ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਏ ਜਗੁ ਭਉਜਲੁ ਦੁਤਰੁ ਤਰੀਐ

SGGSP-95

maajh mehlaa 4.

har gun parhee-ai har gun gunee-ai.

har har naam katha nit sunee-ai.

mil satsangat har gun gaa-ay jag bha-ojal dutar taree-ai



ਜੀਉ ॥੧॥	jee-o. 1
ਆਉ ਸਖੀ ਹਰਿ ਮੇਲੁ ਕਰੇਹਾ ॥	aa-o sakhee har mayl karayhaa.
ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਾ ਮੈ ਦੇਇ ਸਨੇਹਾ ॥	mayray pareetam kaa mai day-ay sanayhaa.
ਮੇਰਾ ਮਿਤ੍ਰੁ ਸਖਾ ਸੋ ਪ੍ਰੀਤਮੁ ਭਾਈ ਮੈ ਦਸੇ ਹਰਿ ਨਰਹਰੀਐ	mayraa mitar sakhaa so pareetam bhaa-ee mai dasay har narharee-ai jee-o. 2
ਜੀਉ ॥੨॥	mayree baydan har gur pooraa jaanai.
ਮੇਰੀ ਬੇਦਨ ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਜਾਣੈ ॥	ha-o reh na sakaa bin naam vakhaanay.
ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਨਾਮ ਵਖਾਣੈ ॥	mai a-ukhaDh mantar deejai gur pooray mai har har naam
ਮੈ ਅਉਖਧੁ ਮੰਤ੍ਰੁ ਦੀਜੈ ਗੁਰ ਪੂਰੇ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਉਧਰੀਐ	uDhree-ai jee-o. 3
ਜੀਉ ॥੩॥	ham chaatrik deen satgur sarnaa-ee.
ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥	har har naam boond mukh paa-ee.
ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੂੰਦ ਮੁਖਿ ਪਾਈ ॥	har jalniDh ham jal kay meenay jan naanak jal bin maree-
ਹਰਿ ਜਲਨਿਧਿ ਹਮ ਜਲ ਕੇ ਮੀਨੇ ਜਨ ਨਾਨਕ ਜਲ ਬਿਨੁ	ai jee-o. 4 3
ਮਰੀਐ ਜੀਉ ॥੪॥੩॥	

MAAJH MOHALLA 4

In the previous shabad, Guru Ji gave us the message that, we should always bear so much love for our Guru that we should see him every day (i.e. we should daily have a vision of Guru Granth Sahib, and sing Gurbani in holy company). In this shabad he lovingly invites his friendly saints, to come and join him in singing praises of their beloved God.

He says: “(O’ my saintly friends, come let us join together and) read about the merits of God, and reflect on them. Day after day, let us listen to the discourse of God. Because by singing His praises in holy congregation, we swim across the dreadful world-ocean.” (1)

Once again inviting them, he says: “Come O my (saintly) mates, let us get into union with God. Any person, who gives me the message of my Beloved (God), who tells me His whereabouts, is my dear friend, mate and brother.” (2)

Now Guru Ji tells us who his cherished friend is, who really understands his heart’s agony, and really helps him. He says: “The perfect Guru knows the agony of my heart. (He understands that) without meditating on God’s Name, I cannot survive. So I say to him: ‘O my perfect Guru, please give me such a medicine in the form of a (Guru) *mantra* (that may cure my heart’s agony), and emancipate me through God’s Name.” (3)

Concluding the shabad with a beautiful metaphor, Guru Ji says: “Like a humble “*chaatrik*” (a bird that is always seeking a special drop of rain), I have come to the refuge of the Guru. He has put the drop of God’s Name in my mouth. God is the ocean of the water of Name, and I (Nanak) am a fish, which dies without that water.” (4-3)

The message of the shabad is that, we should daily read, recite, understand and sing praises of God through the melodious shabads included in Guru Granth Sahib Ji, and invite all other Gursikhs to join us in this effort. Then we will enjoy the life-giving and blissful experience of uniting with the Supreme Being, and attain salvation.

SGGSP-95

ਮਾਝ ਮਹਲਾ ੪ ॥	maajh mehlaa 4.
ਹਰਿ ਜਨ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ॥	har jan sant milhu mayray bhaa-ee.
ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਦਸਹੁ ਮੈ ਭੁਖ ਲਗਾਈ ॥	mayraa har parabdh dashu mai bhukh lagaa-ee.
ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ ਜਗਜੀਵਨ ਦਾਤੇ ਮਿਲਿ ਹਰਿ ਦਰਸਨਿ ਮਨੁ	mayree sarDhaa poor jagjeevan daatay mil har darsan man
ਭੀਜੈ ਜੀਉ ॥੧॥	bheejai jee-o. 1
ਮਿਲਿ ਸਤਸੰਗਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥	mil satsang bolee har banee.
ਹਰਿ ਹਰਿ ਕਥਾ ਮੇਰੈ ਮਨਿ ਭਾਣੀ ॥	har har katha mayrai man bhaanee.



ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮਨਿ ਭਾਵੈ ਮਿਲਿ ਸਤਿਗੁਰ ਅੰਮ੍ਰਿਤੁ
ਪੀਜੈ ਜੀਉ ॥੨॥

ਵਡਭਾਗੀ ਹਰਿ ਸੰਗਤਿ ਪਾਵਹਿ ॥
ਭਾਗਹੀਨ ਭ੍ਰਮਿ ਚੋਟਾ ਖਾਵਹਿ ॥

ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਲਭੈ ਬਿਨੁ ਸੰਗਤਿ ਮੈਲੁ ਭਰੀਜੈ ਜੀਉ
॥੩॥

ਮੈ ਆਇ ਮਿਲਹੁ ਜਗਜੀਵਨ ਪਿਆਰੇ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਇਆ ਮਨਿ ਧਾਰੇ ॥
ਗੁਰਮਤਿ ਨਾਮੁ ਮੀਠਾ ਮਨਿ ਭਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਮਨੁ
ਭੀਜੈ ਜੀਉ ॥੪॥੪॥

har har amrit har man bhaavai mil satgur amrit peejai jee-
o. ||2||
vadbhaagee har sangat paavahi.
bhaagheen bharam chotaa khaaveh.

bin bhaagaa satsang na labhai bin sangat mail bhareejai
jee-o. ||3||

mai aa-ay milhu jagjeevan pi-aaray.
har har naam da-i-aa man Dhaaray.
gurmat naam meethaa man bhaa-i-aa jan naanak naam
man bheejai jee-o. ||4||4||

MAAJH MOHALLA 4

In the preceding shabad, Guru Ji lovingly invited his saintly friends and mates to come and join him in singing God's praises, and seek the bliss of union with Him. He begins this shabad also by renewing this invitation.

He says: "Come, meet me, O my saintly friends, and tell me about my Lord Master. I am hungry (yearning) for His vision."

Then making a humble supplication to his Guru, he says: "O benefactor, the life of the World, fulfill this longing of mine that getting merged in God's vision, my mind may get fully satiated." (1)

Describing the kinds of blessings, he enjoys in the holy congregation, Guru Ji says: "Joining the holy congregation, I recite God's Word. The discourse of God is (most) pleasing to my mind. The nectar of God's Name appeals to my mind, and meeting the true Guru (in the holy congregation), I enjoy this nectar." (2)

However, Guru Ji cautions: "It is (only) by great good fortune that one obtains the company of the holy. The unfortunate ones wander about in delusion and suffer. Without good fortune, holy company is not obtained, and without (holy) company, one's mind remains defiled with the dirt (of sinful desires)." (3)

Finally, praying to God once again, he says: "O the Beloved of the world, please come and meet me. Showing Your mercy, infuse Your Name into my mind. By Guru's instruction, God's Name has become pleasing to my mind. Yes, slave Nanak's mind gets satiated with (the joy of God's) Name." (4-4)

The message of the shabad is that we should always pray to God to bless us with the company of the saintly people, and in that holy congregation, we should lovingly sing and discourse on praises of God. This will give immense joy to our mind, body, and soul.

SGGSP-95

ਮਾਝ ਮਹਲਾ ੪ ॥

ਹਰਿ ਗੁਰ ਗਿਆਨੁ ਹਰਿ ਰਸੁ ਹਰਿ ਪਾਇਆ ॥
ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਹਰਿ ਰਸੁ ਪੀਆਇਆ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੀ ਮਨੁ ਹਰਿ ਰਸਿ ਟੁਲਿ
ਟੁਲਿ ਪਉਦਾ ਜੀਉ ॥੧॥
ਆਵਹੁ ਸੰਤ ਮੈ ਗਲਿ ਮੇਲਾਈਐ ॥
ਮੇਰੇ ਪ੍ਰੀਤਮ ਕੀ ਮੈ ਕਥਾ ਸੁਣਾਈਐ ॥
ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਹੁ ਮਨੁ ਦੇਵਾ ਜੋ ਗੁਰਬਾਣੀ ਮੁਖਿ ਚਉਦਾ
ਜੀਉ ॥੨॥

maajh mehlā 4.

har gur gi-aan har ras har paa-i-aa.
man har rang raataa har ras pee-aa-i-aa.
har har naam mukh har har bolee man har ras tul tul pa-
udaa jee-o. ||1||
aavhu sant mai gal maylaa-ee-ai.
mayray pareetam kee mai katha sunaa-ee-ai.
har kay sant milhu man dayvaa jo gurbaanee mukh cha-
udaa jee-o. ||2||
vadbhaagee har sant milaa-i-aa.



ਵਡਭਾਗੀ ਹਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥	gur poorai har ras mukh paa-i-aa.
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਰਸੁ ਮੁਖਿ ਪਾਇਆ ॥	bhaagheen satgur nahee paa-i-aa manmukh garabh joonee
ਭਾਗਹੀਨ ਸਤਿਗੁਰੁ ਨਹੀ ਪਾਇਆ ਮਨਮੁਖੁ ਗਰਭ ਜੂਨੀ ਨਿਤਿ	nit pa-udaa jee-o. 3
ਪਉਦਾ ਜੀਉ ॥੩॥	aap da-i-aal da-i-aa parabh Dhaaree.
ਆਪਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥	mal ha-umai bikhi-aa sabh nivaaree.
ਮਲੁ ਹਉਮੈ ਬਿਖਿਆ ਸਭ ਨਿਵਾਰੀ ॥	naanak hat patan vich kaa ^N -i-aa har lai ^N day gurmukh sa-
ਨਾਨਕ ਹਟ ਪਟਣ ਵਿਚਿ ਕਾਇਆ ਹਰਿ ਲੈਂਦੇ ਗੁਰਮੁਖਿ ਸਉਦਾ	udaa jee-o. 4 5
ਜੀਉ ॥੪॥੫॥	

MAAJH MOHALLA 4

In the previous shabad, Guru Ji advised us that we should always pray to God to bless us with the company of the saintly people, and in that holy congregation, we should lovingly sing and discourse on praises of God. This will give immense joy to our mind, body, and soul. In this shabad, he describes the bliss, which he himself has experienced by acting upon the above advice.

He says: “(By joining the holy company), I have obtained divine knowledge bestowed by the Guru, and I have obtained the relish of God's (company). I have been given God's Name-nectar to drink. So, my mind remains imbued with love for God. From my tongue I keep uttering God's Name, and my mind is overflowing with the relish of God's love.” (1)

Therefore, Guru Ji once again lovingly invites his saintly friends and says: “O dear saints, come and embrace me to your bosom. Recite to me the discourse of my Beloved Spouse. O saints of God, come and meet me, so that I may surrender my mind to those of you, who utter (the holy) word of the Guru) with their tongue.” (2)

Guru Ji however wants to stress the point that only very fortunate people are blessed by God with the company and guidance of His devoted saints. The unfortunate ones keep on wandering aimlessly and suffer. He says: “It was good fortune, that God united me with a the saint Guru), and that perfect Guru poured the relish of God in my mouth. The unfortunate ones are not blessed with (such a) union with the true Guru, and the self-conceited person always keeps on falling into the wombs again and again.” (3)

In conclusion, Guru Ji says: “He on whom, the merciful God shows His mercy, he has completely washed off all the dirt of ego and poison (of Maya) from his mind. O Nanak, within one's body is a kind of special market, where the Guru ward persons buy the merchandise (of God's Name, i.e. just by molding one's mind according to the Guru's instructions one experiences the divine bliss within his body itself).” (4-5)

The message of the shabad is that, we should read, recite and sing in holy company the divine hymns enshrined in Guru Granth Sahib and act upon the instructions contained therein. Then a stage will come, when we will also taste the unique bliss of union with God right in our own mind without going anywhere outside.

SGGSP-95

ਮਾਝ ਮਹਲਾ ੪ ॥

ਹਉ ਗੁਣ ਗੋਵਿੰਦ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥

ਮਿਲਿ ਸੰਗਤਿ ਮਨਿ ਨਾਮੁ ਵਸਾਈ ॥

ਹਰਿ ਪ੍ਰਭ ਅਗਮ ਅਗੋਚਰ ਸੁਆਮੀ ਮਿਲਿ ਸਤਿਗੁਰ ਹਰਿ ਰਸੁ
ਕੀਚੈ ਜੀਉ ॥੧॥

ਪੰਨਾ ੯੬

ਧਨੁ ਧਨੁ ਹਰਿ ਜਨ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ ॥

ਜਾਇ ਪੁਛਾ ਜਨ ਹਰਿ ਕੀ ਬਾਤਾ ॥

ਪਾਵ ਮਲੋਵਾ ਮਲਿ ਮਲਿ ਧੋਵਾ ਮਿਲਿ ਹਰਿ ਜਨ ਹਰਿ ਰਸੁ ਪੀਚੈ
ਜੀਉ ॥੨॥

maajh mehlā 4.

ha-o gun govind har naam Dhi-aa-ee.

mil sangat man naam vasaa-ee.

har parabh agam agochar su-aamee mil satgur har ras
keechai jee-o. ||1||

SGGSP-96

Dhan Dhan har jan jin har parabh jaataa.

jaa-ay puchhaa jan har kee baataa.

paav malovaa mal mal Dhovaa mil har jan har ras peechai
jee-o. ||2||

satgur daatai naam dirhaa-i-aa.

vadbhaagee gur darsan paa-i-aa.



ਸਤਿਗੁਰ ਦਾਤੈ ਨਾਮੁ ਦਿੜਾਇਆ ॥

ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ॥

ਅੰਮ੍ਰਿਤ ਰਸੁ ਸਦੁ ਅੰਮ੍ਰਿਤੁ ਬੋਲੀ ਗੁਰਿ ਪੂਰੈ ਅੰਮ੍ਰਿਤੁ ਲੀਚੈ ਜੀਉ ॥੩॥

ਹਰਿ ਸਤਸੰਗਤਿ ਸਤ ਪੁਰਖੁ ਮਿਲਾਈਐ ॥

ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥

ਨਾਨਕ ਹਰਿ ਕਥਾ ਸੁਣੀ ਮੁਖਿ ਬੋਲੀ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ
ਪਰੀਚੈ ਜੀਉ ॥੪॥੬॥

amrit ras sach amrit bolee gur poorai amrit leechai jee-o. ||3||

har satsangat sat purakh milaa-ee-ai.

mil satsangat har naam Dhi-aa-ee-ai.

naanak har katha sunee mukh bolee gurmat har naam

pareechai jee-o. ||4||6||

MAAJH MOHALLA 4

Most of us either wish to engage in the pursuits of earning worldly wealth, or enjoying false worldly pleasures (such as gambling, doing drugs, and perverted sexual desires).

In this shabad, Guru Ji shares with us, what his mind wishes and longs to do, and pleasures it seeks. He says: "(My mind longs to) sing praises of God, and meditate on His Name. (I wish that) joining holy congregation, I may enshrine (God's) Name in my heart. (O my friends), that God the Master is incomprehensible and inaccessible. On meeting the true Guru (in holy company), I enjoy the relish of that God." (1)

The question may arise: "Why is it necessary to meet the devotees of God?" Answering this question Guru Ji says: "Blessed are those devotees who have realized the Master. I want to go and ask them about the ways of that God (i.e. how He can be met and pleased). Therefore, for this purpose, I am thinking of washing and massaging their feet (i.e. performing their most humble service), so that on meeting the servants of God, I may also drink the nectar of God." (2)

Then the question arises about the necessity of meeting the true Guru. Answering this question, he says: "By great good fortune, I have obtained the vision of the Guru. The benevolent true Guru has fully ingrained in my heart God's Name. Nectar-like sweet and immortalizing is his speech. But it is only from the true Guru that one obtains this nectar." (3)

Guru Ji now summarizes the necessity and the different stages; we need to go through to enjoy the bliss of union with God. He says: "It is by joining the congregation of the devotees of God, that one meets the true person (i.e. the true Guru). It is by joining the company of the holy, that one meditates on (god's) Name). Nanak also prays that he may always keep listening to and uttering from his mouth the God's gospel, and under Guru's instruction, (his mind) may remain satiated with God's Name." (4-6)

The message of the shabad is that, we should join the company of the holy persons. There, under the guidance of Guru (Guru Granth Sahib Ji), we should sing praises of God and meditating on His Name. Then we will enjoy the bliss of God's immortalizing sweet Name.

SGGSP-96

ਮਾਝ ਮਹਲਾ ੪ ॥

ਆਵਹੁ ਭੈਣੇ ਤੁਸੀ ਮਿਲਹੁ ਪਿਆਰੀਆ ॥

ਜੋ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਦਸੇ ਤਿਸ ਕੈ ਹਉ ਵਾਰੀਆ ॥

ਮਿਲਿ ਸਤਸੰਗਤਿ ਲਧਾ ਹਰਿ ਸਜਣੁ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ
ਘੁਮਾਈਆ ਜੀਉ ॥੧॥

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੁਆਮੀ ॥

ਤੂ ਘਟਿ ਘਟਿ ਰਵਿਆ ਅੰਤਰਜਾਮੀ ॥

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਲਿ ਦਿਖਾਲਿਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਸਦ
ਵਾਰਿਆ ਜੀਉ ॥੨॥

ਏਕੇ ਪਵਣੁ ਮਾਟੀ ਸਭ ਏਕਾ ਸਭ ਏਕਾ ਜੋਤਿ ਸਬਾਈਆ ॥

ਸਭ ਇਕਾ ਜੋਤਿ ਵਰਤੈ ਭਿਨਿ ਭਿਨਿ ਨ ਰਲਈ ਕਿਸੈ ਦੀ
ਰਲਾਈਆ ॥

maajh mehlaa 4.

aavhu bhainay tusee milhu pi-aaree-aa.

jo mayraa pareetam dasay tis kai ha-o vaaree-aa.

mil satsangat laDhaa har sajan ha-o satgur vitahu ghuma-
ee-aa jee-o. ||1||

jah jah daykhaa tah tah su-aamee.

too ghat ghat ravi-aa antarjaamee.

gur poorai har naal dikhaali-aa ha-o satgur vitahu sad
vaari-aa jee-o. ||2||

ayko pavan maatee sabh aykaa sabh aykaa jot sabaa-ee-aa.
sabh ikaa jot vartai bhin bhin na ral-ee kisai dee rala-ee-
aa.

gur parsadee ik nadree aa-i-aa ha-o satgur vitahu vataa-i-
aa jee-o. ||3||



ਗੁਰ ਪਰਸਾਦੀ ਇਕੁ ਨਦਰੀ ਆਇਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਤਾਇਆ ਜੀਉ ॥੩॥	jan naanak bolai amrit banee. gursikhaa ^N kai man pi-aaree bhaanee.
ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥	updays karay gur satgur poora gur satgur par-upkaaree-aa
ਗੁਰਸਿਖਾਂ ਕੈ ਮਨਿ ਪਿਆਰੀ ਭਾਣੀ ॥	jee-o. 4 7
ਉਪਦੇਸੁ ਕਰੇ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਰਉਪਕਾਰੀਆ ਜੀਉ ॥੪॥੨॥	sat cha-upday mahlay cha-uthay kay.

ਸਤ ਚਉਪਦੇ ਮਹਲੇ ਚਉਥੇ ਕੇ ॥

MAAJH MOHALLA 4

In the previous shabad Guru Ji gave us the message that we should join the company of the holy persons. There, under the guidance of Guru (Guru Granth Sahib Ji), we should sing praises of God and meditating on His Name. Then we will enjoy the bliss of God's immortalizing sweet Name.

Now in this shabad, addressing his saintly friends as sisters, Guru Ji says: "Come meet me, O my dear sisters. I will be a sacrifice to that person who will tell me about my beloved Spouse. By joining the holy congregation (through the true Guru), I have found my (divine) Friend. Therefore, I am a sacrifice to my true Guru." (1)

Describing his blissful experience, Guru Ji says: "Wherever I look, I find my beloved Master there." (Going into a prayer mode, he then addresses God Himself and says): "O Knower of inner self, You pervade each and every heart." (Then Expressing gratitude to the Guru, he says): "The perfect Guru has shown me God present right beside me. Therefore, I am always a sacrifice to the true Guru." (2)

Now explaining the beauty of God's creation, Guru Ji says: "All have been created out of the same air and clay (i.e. same basic elements), and in all, the same one Light shines. (But the beauty is) that even though the same one Light shines in all hearts, yet all are distinct, and one cannot be mixed with or confused for the other. (But in spite of these differences), by Guru's grace, I have seen the One (God) present in all. Therefore, I am a sacrifice to my true Guru." (3)

Finally Guru Ji wants to clarify that he is not making an ordinary remark. He is narrating the immortalizing words of his Guru. He says: "Slave Nanak is uttering the nectar sweet word (of the Guru), which is pleasing to the minds of the Gursikhs (true disciples of the Guru). The Perfect true Guru is the benefactor of all. He delivers a perfect sermon (i.e. gives advice for the benefit of all)." (4-7-Seven Chaupadas of 4th Guru)

The message of the shabad is that, we should join holy congregation and sing praises of God. There we should also recite, listen to and understand the word of the Guru (Granth sahib Ji). Then we will learn how to see the one divine Light in all creatures, and we will start experiencing a unique divine bliss.

SGGSP-96

ਮਾਝ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧ ॥	maajh mehlā 5 cha-upday ghar 1.
ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥	mayraa man lochai gur darsan taa-ee.
ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਕ ਕੀ ਨਿਆਈ ॥	bilap karay chaatrik kee ni-aa-ee.
ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥	tarikhaa na utrai saa ^N t na aavai bin darsan sant pi-aaray jee-o. 1
ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥	ha-o gholee jee-o ghol ghumaa-ee gur darsan sant pi-aaray jee-o. 1 rahaa-o.
ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥	tayraa mukh suhaavaa jee-o sahj Dhun banee.
ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰੰਗਪਾਣੀ ॥	chir ho-aa daykhay saaringpaanee.
ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੨॥	Dhan so days jahaa too ^N vasi-aa mayray sajan meet muraaray jee-o. 2
ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ	ha-o gholee ha-o ghol ghumaa-ee gur sajan meet muraaray jee-o. 1 rahaa-o.
	ik gharhee na miltay taa kalijug hotaa.



॥੧॥ ਰਹਾਉ ॥

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥

ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥

ਪੰਨਾ ੯੭

ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ

ਜੀਉ ॥੩॥

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ

॥੧॥ ਰਹਾਉ ॥

ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥

ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ

॥੪॥

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ

॥ ਰਹਾਉ ॥੧॥੮॥

hun kad milee-ai pari-a tuDh bhagvanta.

SGGSP-97

mohi rain na vihaavai need na aavai bin daykhay gur darbaaray jee-o. ||3||

ha-o gholee jee-o ghol ghumaa-ee tis sachay gur darbaaray jee-o. ||1|| rahaa-o.

bhaag ho-aa gur sant milaa-i-aa.

parabh abhinaasee ghar meh paa-i-aa.

sayv karee pal chasaa na vichhurhaa jan naanak daas tumaaray jee-o. ||4||

ha-o gholee jee-o ghol ghumaa-ee jan naanak daas tumaaray jee-o. rahaa-o. ||1||8||

CHAUPADAS GHAR 1

According to Dr. Bh. Vir Singh Ji: "Such is the story regarding this shabad in Sikh History. Fourth Guru Ram Das Ji sent his son Arjan Dev Ji to Lahore (now in Pakistan) to participate in the marriage of his uncle Sehaari Das's son. His command was that he (Arjan Dev Ji) should stay at Lahore, and should not come back till he was summoned. Arjan Dev Ji regarded Ram Das Ji not only as his father, but also his perfect and loving Guru. He had great love and affection for him. So when separation from his loving father and Guru became intolerable for him, he sent a letter to Guru Ram Das Ji. Not receiving any response to this, he sent another letter, but still no response, (because these letters were being intercepted by his elder brother). Then, he wrote a third letter, describing the pangs of separation, he was experiencing, and he instructed the courier to deliver this letter personally to Guru Ram Das Ji. When the later received this letter, and noted that it was marked no. 3, he understood what was happening, and gave orders for Arjan Dev Ji to come back. On obtaining union with his Guru and father, Arjan Dev Ji uttered another stanza to express his happiness. In this way, in combination with the previous three letters, it became a complete shabad or chaupada (four stanzas).

The net result was that Guru Ram Das Ji was extremely pleased with Arjan Dev Ji. So in accordance with the pre-ordained command (of God), and the blessings already bestowed by the third Guru Amar Das Ji, he anointed Arjan Dev Ji as the next Guru.

In the first letter, expressing his desire to reunite and enjoy the vision of his Guru-father, Arjan Dev Ji wrote: "My heart longs for a glimpse of the Guru and wails like a chaatrik (pied-cuckoo that wails in agony for a special drop of water). My thirst is not quenched, and my mind finds no peace without the sight of the beloved saint (Guru)." (1)

Summarizing his love for the Guru, he says: "I am a sacrifice again and again to a sight, of my beloved saint Guru." (1-Pause)

SGGSP-97

Receiving no response to this letter, Arjan Dev Ji wrote in his second letter: "Pleasing is your countenance, and soothing is your utterance, O my respected sire. (My condition is like that of) a pied cuckoo, for whom, it has been a very long time since it saw a drop of water. Blessed is the land, where you abide my benefactor, friend and Lord." (2)

Expressing once again his utmost love for his Guru, he says: "I am a sacrifice again and again to your sight, O my beloved Guru-benefactor, friend and Lord." (1-Pause)

Still receiving no response, Arjan Dev Ji sent a third message expressing his extreme restlessness. He wrote: "(When I



was there with you, even then) a moment without meeting you was like "Kal-Yug" (i.e. a long period of extreme pain). When shall I now meet You, O my beloved Lord? My nights do not pass. I cannot sleep, without a sight of the Guru's Court." (3)

Paying homage even to court of his Guru, he says: "I am a sacrifice again and again to the court of that true Guru." (1-Pause)

On receiving the third letter Guru Ram Das Ji called Arjan Dev Ji home and anointed him as the (next) Guru, and asked him to utter the fourth stanza, so that (along with the three letters), it should become a complete shabad. Expressing his pleasure and gratitude, Guru Ji says: "By great good fortune, God has united me with the saint Guru and I have obtained the immortal God right in my own home. Now I shall serve you (with such dedication) that I may not get separated from you even for a moment. Servant Nanak is your slave, (O my respected sire)."

Once again expressing his extreme love and dedication, he says: "(O' my Guru), I am a sacrifice again and again to You, and servant Nanak is your slave (O my Master)." (1-8)

The message of the shabad is that we should have so much love and dedication for our beloved Guru that without a sight of him (i.e. reading and understanding at least one shabad from Guru Granth Sahib Ji-i.e. reading the "hukam naama"), we should not start our day, and at every moment we should remember and keep in mind our Guru God.

SGGSP-97

ਰਾਗੁ ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਾ ਰੁਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਧੁ ਸਮਾਲੀ ॥
ਸੋ ਕੰਮੁ ਸੁਹੇਲਾ ਜੋ ਤੇਰੀ ਘਾਲੀ ॥
ਸੋ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਰਿਦੈ ਤੂੰ ਵੁਠਾ ਸਭਨਾ ਕੇ ਦਾਤਾਰਾ ਜੀਉ ॥੧॥

ਤੂੰ ਸਾਝਾ ਸਾਹਿਬੁ ਬਾਪੁ ਹਮਾਰਾ ॥
ਨਉ ਨਿਧਿ ਤੇਰੈ ਅਖੁਟ ਭੰਡਾਰਾ ॥
ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਸੁ ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਸੋਈ ਭਗਤੁ ਤੁਮਾਰਾ ਜੀਉ ॥੨॥

ਸਭੁ ਕੋ ਆਸੈ ਤੇਰੀ ਬੈਠਾ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਤੂੰਹੈ ਵੁਠਾ ॥
ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥੩॥

ਤੂੰ ਆਪੇ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਇਹਿ ॥
ਤੂੰ ਆਪੇ ਮਨਮੁਖਿ ਜਨਮਿ ਭਵਾਇਹਿ ॥
ਨਾਨਕ ਦਾਸ ਤੇਰੈ ਬਲਿਹਾਰੈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਦਸਾਹਰਾ ਜੀਉ ॥੪॥੨॥੯॥

raag maajh mehlaa 5.

saa rut suhaavee jit tuDh samaalee.
so kamm suhaylaa jo tayree ghaalee.
so ridaa suhaylaa jit ridai too^N vuthaa sabhnaa kay
daataaraa jee-o. ||1||
too^N saajhaa saahib baap hamaaraa.
na-o niDh tayrai akhut bhandaaraa.
jis too^N deh so taripat aghaavai so-ee bhagat tumaaraa jee-
o. ||2||

sabh ko aasai tayree baithaa.
ghat ghat antar too^Nhai vuthaa.
sabhay saajheevaal sadaa-in too^N kisai na diseh baahraa
jee-o. ||3||

too^N aapay gurmukh mukat karaa-ihī.
too^N aapay manmukh janam bhavaa-ihī.
naanak daas tayrai balihaaraī sabh tayraa khayl dasaahraa
jee-o. ||4||2||9||



The previous shabad told the story of Guru Arjan Dev's separation and then eventual union with his beloved father and Guru, Sri Ram Das Ji. In the last stanza of that hymn Guru Ji states: "By great good fortune, God has united me with the saint Guru and I have obtained the immortal God right in my own home. Now I shall serve you (with such dedication) that I may not get separated from you even for a moment. Servant Nanak is your slave, (O my respected sire)." Now in this shabad, Guru Ji expresses his appreciation, gratitude and his commitment to God.

He says: "That season is most pleasant, when I remember You, and for me that task is the most auspicious, which I do in Your service. (O God), blessed is the heart, in which You reside. You are the benefactor of all, O my respected sire." (1)

Eulogizing God further, he says: "O God, You are the common father of us all. Your inexhaustible stores are full of the nine treasures (i.e. all kinds of wealth). He whom You give, is fully satiated (i.e. all his worldly and spiritual desires are fulfilled), and he alone is (truly considered) Your devotee." (2)

Guru Ji now describes how all the creatures depend on God and share His provisions. He says: "O God, all have pinned their hopes on You. You reside in each and every heart. All are called partners in Your wealth (of grace). You don't appear stranger to any one." (3)

Finally commenting on the unique ways of God, he says: "(O God), You Yourself emancipate some persons through the Guru's guidance. You Yourself make the self-willed go through birth after birth. Slave Nanak is a sacrifice to You. All is Your play and show, (O my God)." (4-2-9)

Detail of Shabads: M: 4=7, M: 5=2, Total=9

The message of the shabad is that we should understand that all creatures (not just human beings) are the off springs of the same one Creator and are equal partners in His grace. Therefore, all of us should live like brothers and sisters and ignore one another's faults and failings. We should not be bothered about any good or bad omens or particular times and seasons as more auspicious than others. For us all those times are propitious, when we remember God, and all those deeds are good, which are done in God's service (i.e. which please Him).

SGGSP-97

ਮਾਝ ਮਹਲਾ ੫ ॥

ਅਨਹਦੁ ਵਾਜੈ ਸਹਜਿ ਸੁਹੇਲਾ ॥
ਸਬਦਿ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥
ਸਹਜ ਗੁਫਾ ਮਹਿ ਤਾੜੀ ਲਾਈ ਆਸਣੁ ਉਚ ਸਵਾਰਿਆ ਜੀਉ ॥੧॥

ਫਿਰਿ ਘਿਰਿ ਅਪੁਨੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ ॥
ਜੇ ਲੋੜੀਦਾ ਸੋਈ ਪਾਇਆ ॥
ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹਿਆ ਹੈ ਸੰਤਹੁ ਗੁਰਿ ਅਨਭਉ ਪੁਰਖੁ
ਦਿਖਾਰਿਆ ਜੀਉ ॥੨॥

ਆਪੇ ਰਾਜਨੁ ਆਪੇ ਲੋਗਾ ॥
ਆਪਿ ਨਿਰਬਾਣੀ ਆਪੇ ਭੋਗਾ ॥
ਆਪੇ ਤਖਤਿ ਬਹੈ ਸਚੁ ਨਿਆਈ ਸਭ ਚੂਕੀ ਕੂਕ ਪੁਕਾਰਿਆ
ਜੀਉ ॥੩॥

ਜੇਹਾ ਡਿਠਾ ਮੈ ਤੇਹੋ ਕਹਿਆ ॥
ਤਿਸੁ ਰਸੁ ਆਇਆ ਜਿਨਿ ਭੇਦੁ ਲਹਿਆ ॥
ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਸੁਖੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਇਕੁ

maajh mehlā 5.

anhad vaajai sahj suhaylaa.
sabad anand karay sad kaylaa.
sahj gufaa meh taarhee laa-ee aasan ooch savaari-aa jee-o.
||1||

fir ghir apunay garih meh aa-i-aa.
jo lorheeda so-ee paa-i-aa.
taripat aghaa-ay rahi-aa hai santahu gur anbha-o purakh
dikhaari-aa jee-o. ||2||

aapay raajan aapay logaa.
aap nirbaanee aapay bhogaa.
aapay takhat bahai sach ni-aa-ee sabh chookee kook
pukaari-aa jee-o. ||3||

jayhaa dithaa mai tayho kahi-aa.
tis ras aa-i-aa jin bhayd lahi-aa.
jotee jot milee sukh paa-i-aa jan naanak ik pasaari-aa jee-
o. ||4||3||10||





MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that all those times are propitious, when we remember God, and all those deeds are good, which are done in God's service (i.e. which please Him). In this shabad, he shares with us his own state of mind as a result of his dedication and devotion to God at all times.

He says: "Within me is ringing spontaneously the unstuck melody of celestial joy. My mind always revels in the bliss of the Word (i.e. the Divine Name). I am sitting in a trance in a state of spiritual equipoise and my mind is focused on the highest embellished seat (of the Supreme Being)." (1)

Further explaining his manner of worship and meditation, Guru Ji says: "After wandering outside, my mind has turned its concentration inwards, and there I have found what I have been searching for. O my dear saints, (now) my mind has been fully sated and satiated, because (now), the Guru has shown me that Master, the embodiment of (divine) knowledge." (2)

Describing that God, whom he has realized, Guru Ji says: "(I have now realized that) He is Himself the King, and Himself the subjects. He Himself renounces, and He Himself enjoys worldly pleasures and relishes. He Himself sits on the throne, and dispenses true justice. Therefore, all my cries and complaints have ended." (3)

In order that, there should not be any doubt left in our minds about God, Guru Ji says: "I have described (the Master) exactly as I have seen. But only, he who has understood His mystery enjoys this relish (of the God's merits). Such a person's light (i.e. soul) merges into the (Supreme) soul) and he obtains spiritual bliss and peace. I, slave Nanak, have seen that One (God) is pervading every where." (4-3-10)

The message of the shabad is that we need not go anywhere outside in search of God. All we have to do is to sit calmly, and concentrate on God abiding within ourselves. Then we will be able to listen to the unstuck divine melody and enjoy peace and poise of union with Him.

SGGSP-97

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜਿਤੁ ਘਰਿ ਪਿਰਿ ਸੋਹਾਗੁ ਬਣਾਇਆ ॥

ਤਿਤੁ ਘਰਿ ਸਖੀਏ ਮੰਗਲੁ ਗਾਇਆ ॥

ਅਨਦ ਬਿਨੋਦ ਤਿਤੈ ਘਰਿ ਸੋਹਹਿ ਜੋ ਧਨ ਕੰਤਿ ਸਿਗਾਰੀ ਜੀਉ
॥੧॥

ਸਾ ਗੁਣਵੰਤੀ ਸਾ ਵਡਭਾਗਣਿ ॥

ਪੁਤ੍ਰਵੰਤੀ ਸੀਲਵੰਤਿ ਸੋਹਾਗਣਿ ॥

ਰੂਪਵੰਤਿ ਸਾ ਸੁਘੜਿ ਬਿਚਖਣਿ ਜੋ ਧਨ ਕੰਤਿ ਪਿਆਰੀ ਜੀਉ
॥੨॥

ਅਚਾਰਵੰਤਿ ਸਾਈ ਪਰਧਾਨੇ ॥

ਸਭ ਸਿੰਗਾਰ ਬਣੇ ਤਿਸੁ ਗਿਆਨੇ ॥

ਸਾ ਕੁਲਵੰਤੀ ਸਾ ਸਭਰਾਈ ਜੋ ਪਿਰਿ ਕੈ ਰੰਗਿ ਸਵਾਰੀ ਜੀਉ
॥੩॥

ਮਹਿਮਾ ਤਿਸ ਕੀ ਕਹਣੁ ਨ ਜਾਏ ॥

ਜੋ ਪਿਰਿ ਮੇਲਿ ਲਈ ਅੰਗਿ ਲਾਏ ॥

ਪੰਨਾ ੯੮

ਬਿਰੁ ਸੁਹਾਗੁ ਵਰੁ ਅਗਮੁ ਅਗੋਚਰੁ ਜਨ ਨਾਨਕ ਪ੍ਰੇਮ ਸਾਧਾਰੀ
ਜੀਉ ॥੪॥੪॥੧੧॥

maajh mehlā 5.

jit ghar pir sohaag banaa-i-aa.

tit ghar sakhee-ay mangal gaa-i-aa.

anad binod titai ghar soheh jo Dhan kant sigaaree jee-o.
॥1॥

saa gunvantee saa vadbhaagan.

putarvantee seelvant sohagan.

roopvant saa sugharh bichkhan jo Dhan kant pi-aaree jee-o.
॥2॥

acharvant saa-ee parDhaanay.

sabh singaar banay tis gi-aanay.

saa kulvantee saa sabhraa-ee jo pir kai rang savaaree jee-o.
॥3॥

mahimaa tis kee kahan na jaa-ay.

jo pir mayl la-ee ang laa-ay.

SGGSP-98

thir suhaag var agam agochar jan naanak paraym
saaDhaaree jee-o. ॥4॥4॥11॥



SGGS 0091-0100 rev1.doc
MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that we should sit calmly, and concentrate on the God abiding within ourselves. Then we will be able to listen to the unstuck divine melody and enjoy peace and poise of union with Him. In this shabad, using his favorite metaphor of beauteous wedded wife for a Guru ward united soul, he tells us what kind of blessings are showered on that soul-bride who is wedded to the Groom God Himself.

He says: "The home (i.e. the heart) in which the Spouse (God) has come to reside, in that heart, O' my friend is sung the song of celestial joy. (In fact), all the revelries and pleasures appear appropriate only in that house, in which the bride-soul has been embellished by her Spouse (i.e. the heart of only that Guru ward person enjoys spiritual bliss, who has been bestowed with spiritual merits by God)." (1)

Now describing the merits of such a Guru ward person, blessed with God's grace, while comparing him to a beautiful wedded bride of the Master, Guru Ji says: "The soul-bride united with God is the most meritorious and most fortunate. She is blessed with many sons (i.e. blessed with divine knowledge), and she is a docile wedded wife (i.e. possesses a calm and obedient nature). She is a truly beauteous, sagacious and beloved bride with bewitching eyes (i.e. she possesses wisdom and endearing qualities)." (2)

Continuing the same metaphor of a God-united Guru ward soul, Guru Ji says: "Such a wedded (united) soul-bride of noble conduct is highly distinguished. Such a knowledgeable bride appears to be decked with all kinds of ornaments (i.e. such a wise Guru ward person possesses all merits). In short, the soul-bride, who has been embellished with the love of her Spouse, is of high lineage, and blessed with the support of many brothers, (i.e. the Guru ward person, who is imbued with the love of God is regarded as a person of honor and divine power)." (3)

In conclusion, Guru Ji says: "The glory of the soul-bride, who has been united to and embraced by God, cannot be described. O Nanak, eternal is the union of that soul which has been blessed with the love and support of the incomprehensible and unknowable God." (4-4-11)

The message of the shabad is that, we should imbue ourselves with such deep and sincere love and devotion for God that He Himself may come and embellish us with all kinds of merits, embrace us to His bosom, and let us enjoy the bliss of eternal union with Him.

SGGSP-98

ਮਾਝ ਮਹਲਾ ੫ ॥

ਖੋਜਤ ਖੋਜਤ ਦਰਸਨ ਚਾਹੇ ॥
ਭਾਤਿ ਭਾਤਿ ਬਨ ਬਨ ਅਵਗਾਹੇ ॥
ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਹਰਿ ਹਰਿ ਮੇਰਾ ਕੋਈ ਹੈ ਜੀਉ ਆਣਿ
ਮਿਲਾਵੈ ਜੀਉ ॥੧॥

ਖਟੁ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ ॥
ਪੂਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸਨਾਨਾ ॥
ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਾਸੀਹ ਇਨ ਮਹਿ ਸਾਂਤਿ ਨ ਆਵੈ
ਜੀਉ ॥੨॥

ਅਨਿਕ ਬਰਖ ਕੀਏ ਜਪ ਤਾਪਾ ॥
ਗਵਨੁ ਕੀਆ ਧਰਤੀ ਭਰਮਾਤਾ ॥
ਇਕੁ ਖਿਨੁ ਹਿਰਦੈ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਬਹੁੜਿ ਬਹੁੜਿ ਉਠਿ
ਧਾਵੈ ਜੀਉ ॥੩॥
ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਧੁ ਮਿਲਾਇਆ ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਧੀਰਜੁ ਪਾਇਆ ॥
ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਬਸਿਆ ਘਟ ਭੀਤਰਿ ਹਰਿ ਮੰਗਲੁ ਨਾਨਕੁ

maajh mehlā 5.

khojat khojat darsan chaahay.
bhaat bhaat ban ban avgaahay.
nirgun sargun har har mayraa ko-ee hai jee-o aan milaavai
jee-o. ||1||

khat saasat bichrat mukh gi-aanaa.
poojaa tilak tirath isnaanaa.

nivlee karam aasan cha-oraaseeh in meh saa^Nt na aavai
jee-o. ||2||

anik barakh kee-ay jap taapaa.
gavan kee-aa Dhartee bharmataa.

ik khin hirdai saa^Nt na aavai jogee bahurh bahurh uth
Dhaavai jee-o. ||3||

kar kirpaa mohi saaDh milaa-i-aa.
man tan seetal Dheeraj paa-i-aa.
parabh abhinaasee basi-aa ghat bheetar har mangal naanak
gaavai jee-o. ||4||5||12||



ਗਾਵੈ ਜੀਉ ॥੪॥੫॥੧੨॥

MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that we should imbue ourselves with such deep and sincere love for God that He Himself may come and embellish us with all kinds of merits, embrace us to His bosom, and then let us enjoy the bliss of eternal union with Him. But the problem is that instead of inculcating true love for Lord Creator and His creatures, we start searching Him in forests and pilgrimage stations, or through various rituals and Yogic postures.

In this shabad, Guru Ji describes the futility of all such methods, and tells us how and when blissful union with Lord God takes place.

Describing, as if it is his personal experience, Guru Ji says: "I wanted to have a vision of God, and for that end I searched Him in all kinds of jungles and wilds. (I kept asking:) is there any body who can unite me with my Lord Master who has no attributes, and yet possesses all merits?" (1)

Now he describes the spiritual state of Pundits (Hindu scholars), to whom one goes for spiritual guidance and solace. He says: "(During my search I came across many such scholars). They uttered from their tongue lot of knowledge about the six Shastras (six schools of Hindu philosophy). They performed various kinds of worships, ablutions at pilgrimage stations, and anointed their foreheads with saffron marks. Some performed eighty-four Yogic postures including "Niwali Asana" (a special practice to cleanse the bowels). But (I found that) all such rituals and exercises brought no peace of mind." (2)

Next Guru Ji comments upon the fate of those who, for many years, keep doing hard penance or keep wandering over the earth in order to attain to God. He says: "(I have seen many Yogis and ascetics). For years they recite chants and practice austerities. They roam about the earth. Their mind doesn't get peace, even for a single moment, yet the yogis, run after (such practices) again and again." (3)

Finally Guru Ji tells us how he was united with the supreme Master, and what bliss he is enjoying now. He says: "Showing His grace, God has united me with the saint (Guru. As a result) my mind and body have become cool (i.e. calm), and contented. The immortal Lord God has taken abode in my heart, and now slave Nanak always sings songs of joy (in praise of God). (4-5-12)

SGGSP-98

The message of the shabad is that, there is no need or use of going through ritual worship, penances, yogic exercises, or ablutions at holy places. If we want to enjoy blissful union with God, and a unique sense of peace and happiness of mind, then we should pray to Him to bless us with the guidance of the Guru. (Luckily, we, the Sikhs, are already blessed with the guidance of Guru Granth Sahib. So we don't have to go anywhere to search for any Guru). Now all we need to do is to carefully and lovingly read, understand, and act upon the advice contained therein. Surely, one day, God will shower His mercy upon us also, and let us enjoy the peace and bliss of His union.

SGGSP-98

ਮਾਝ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਦੇਵਾ ॥

ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਭੇਵਾ ॥

ਦੀਨ ਦਇਆਲ ਗੋਪਾਲ ਗੋਬਿੰਦਾ ਹਰਿ ਧਿਆਵਹੁ ਗੁਰਮੁਖਿ
ਗਾਤੀ ਜੀਉ ॥੧॥

ਗੁਰਮੁਖਿ ਮਧੂਸੂਦਨੁ ਨਿਸਤਾਰੇ ॥

ਗੁਰਮੁਖਿ ਸੰਗੀ ਕ੍ਰਿਸਨ ਮੁਰਾਰੇ ॥

ਦਇਆਲ ਦਮੋਦਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹੋਰਤੁ ਕਿਤੈ ਨ ਭਾਤੀ

maajh mehlā 5.

paarbarahm aprampar dayvaa.

agam agochar alakh abhayvaa.

deen da-i-aal gopaal gobindaa har Dhi-aavahu gurmukh
gaatee jee-o. ||1||

gurmukh maDhusoodan nistaaray.

gurmukh sangee krisan muraaray.

da-i-aal damodar gurmukh paa-ee-ai horat kitai na bhaatee
jee-o. ||2||



ਜੀਉ ॥੨॥

ਨਿਰਹਾਰੀ ਕੇਸਵ ਨਿਰਵੈਰਾ ॥
 ਕੋਟਿ ਜਨਾ ਜਾ ਕੇ ਪੂਜਹਿ ਪੈਰਾ ॥
 ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਸੋਈ ਭਗਤੁ ਇਕਾਤੀ ਜੀਉ
 ॥੩॥

ਅਮੋਖ ਦਰਸਨ ਬੇਅੰਤ ਅਪਾਰਾ ॥
 ਵਡ ਸਮਰਥੁ ਸਦਾ ਦਾਤਾਰਾ ॥
 ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਤਿਤੁ ਤਰੀਐ ਗਤਿ ਨਾਨਕ ਵਿਰਲੀ
 ਜਾਤੀ ਜੀਉ ॥੪॥੬॥੧੩॥

nirhaaree kaysav nirvairaa.
 kot janaa jaa kay poojeh pairaa.
 gurmukh hirdai jaa kai har har so-ee bhagat ikaatee jee-o.
 ||3||
 amogh darsan bay-ant apaaraa.
 vad samrath sadaa daataaraa.
 gurmukh naam japee-ai tit taree-ai gat naanak virlee jaatee
 jee-o. ||4||6||13||

MAAJH MOHALLA 5

In the previous shabad, Guru Ji gave us the message that there was no need or use of going through ritual worship, penances, yogic exercises, or ablutions at holy places. If we want to enjoy blissful union with Lord God, and a unique sense of peace and happiness of the mind, then we should pray to Him to bless us with the guidance of the Guru.

In this shabad, he again urges us to meditate on God through the guidance of the Guru, and obtain salvation from the unending pain of births and deaths. He says: "The all pervading God transcends the world and is beyond limits. He is, incomprehensible and unknowable, and His mystery cannot be understood. That Master of the universe is merciful to the meek, and the preserver of the world. (O mortals), through the guidance of the Guru contemplate upon Him, who is the Giver of salvation." (1)

Now describing what are the benefits of Guru's guidance, he says: "(When we meditate upon God, under the guidance of the Guru), that Slayer of demons saves us (from evil thoughts. When we meditate upon God), under the guidance of the Guru, that God, who killed even the demon Mur (as mentioned in Gita), becomes our companion. (In short, it is) through the Guru's grace, we obtain that merciful God, who is also known by the Name Damodar, and no other way." (2)

Describing further, the merits of that merciful God, Guru Ji says: "That God, who is also known as Keshav (i.e. the one with beautiful hair), doesn't need any food (to sustain Himself), and has enmity with none. Millions of devotees worship at His feet. Only that person is known as His unique worshipper or devotee, in whose heart, He resides by Guru's grace." (3)

Concluding the hymn, Guru Ji says: "(That supreme God), whose very sight is fruitful, is infinite and unknowable. That ever-beneficent Giver is very powerful. It is by meditating on His Name through the guidance of the Guru that we swim across (this world-ocean of Maya). But O Nanak, it is only a rare person who has realized this (supreme) state (of mind)." (4-6-13)

The message of the shabad is that, it is only by meditating on supreme God through the Guru's guidance, that we can obtain salvation and union with that Master of the universe, and by no other means.

SGGSP-98

ਮਾਝ ਮਹਲਾ ੫ ॥

ਕਹਿਆ ਕਰਣਾ ਦਿਤਾ ਲੈਣਾ ॥
 ਗਰੀਬਾ ਅਨਾਥਾ ਤੇਰਾ ਮਾਣਾ ॥
 ਸਭ ਕਿਛੁ ਤੂੰਹੈ ਤੂੰਹੈ ਮੇਰੇ ਪਿਆਰੇ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਬਲਿ
 ਜਾਈ ਜੀਉ ॥੧॥

ਭਾਣੈ ਉਝੜ ਭਾਣੈ ਰਾਹਾ ॥

maajh mehlā 5.

kahi-aa karnaa dīṭaa lainaa.
 gareebaa anaathaa ṭayraa maanaa.
 sabh kichh too^Nhai too^Nhai mayray pi-aaray ṭayree kudrat
 ka-o bal jaa-ee jee- o. ||1||
 bhaanai ujharh bhaanai raahaa.
 bhaanai har gun gurmukh gaavaahaa.



ਭਾਣੈ ਹਰਿ ਗੁਣ ਗੁਰਮੁਖਿ ਗਾਵਾਹਾ ॥ ਭਾਣੈ ਭਰਮਿ ਭਵੈ ਬਹੁ ਜੂਨੀ ਸਭ ਕਿਛੁ ਤਿਸੈ ਰਜਾਈ ਜੀਉ॥੨॥	<u>bhaanai bham</u> <u>bhavai</u> baho joonee <u>sabh kichh</u> <u>tisai</u> <u>rajaa-ee</u> <u>jee-o.</u> 2
ਨਾ ਕੋ ਮੂਰਖੁ ਨਾ ਕੋ ਸਿਆਣਾ ॥ ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ ਭਾਣਾ ॥ ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅਥਾਹਾ ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਜੀਉ ॥੩॥	<u>naa ko moorakh</u> <u>naa ko si-aanaa.</u> <u>vartai</u> <u>sabh kichh</u> <u>tayraa</u> <u>bhaanaa.</u> <u>agam agochar bay-ant</u> <u>athaahaa</u> <u>tayree keemat</u> <u>kahan</u> <u>naa</u> <u>jaa-ee</u> <u>jee-o.</u> 3
ਖਾਕੁ ਸੰਤਨ ਕੀ ਦੇਹੁ ਪਿਆਰੇ ॥ ਆਇ ਪਇਆ ਹਰਿ ਤੇਰੈ ਦੁਆਰੈ ॥ ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਆਖਾਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਈ ਜੀਉ ॥੪॥੨॥੧੪॥	<u>khaak santan</u> <u>kee</u> <u>dayh</u> <u>pi-aaray.</u> <u>aa-ay pa-i-aa</u> <u>har</u> <u>tayrai</u> <u>du-aarai.</u> <u>darsan paykhat</u> <u>man aaghaavai</u> <u>naanak milan</u> <u>subhaa-ee</u> <u>jee-o.</u> 4 7 14

MAAJH MOHALLA 5

In the preceding shabad, the Guru gave the message that it is only by meditating on God through the Guru's guidance that we can obtain salvation and union with the Master of the universe, and by no other means.

In this shabad, he shows us how to meditate upon (i.e. express our faith, love, and devotion to) God. He says: "(O God), we do whatever You say (or command). We receive (and cheerfully accept), whatever You give (or bestow on) us. You are the sole pride or support of the poor and the helpless. You are every thing, O my Beloved (God). I am a sacrifice to Your power."(1)

Reflecting upon the simultaneous existence of different people doing different things, some following the righteous path and some straying into wrong directions, Guru Ji sees in this also, the will or desire of the Almighty. So he says: "(It is as per His) Will that some go astray, and some follow righteous paths (in life). It is as per His Will that many persons sing His praise, under the guidance of the Guru grace. As per His will, many wander in doubts, and fall into many existences. (In fact), everything happens as per His Will."(2)

Next, giving the essence of his belief, Guru Ji says: "(O God), no one is a fool, and no one is a wise person. Every thing happens as per Your Will. O incomprehensible, unknowable, infinite and unfathomable God, Your worth cannot be described." (3)

Guru Ji concludes the shabad, by showing us what to beg from that supreme Master. He says: " O' God, I have come and fallen at Your door (i.e. come to seek Your refuge). O my Beloved bestow upon me the dust of the saints' feet (i.e. their humble service. Because) by seeing their sight, one's mind gets satiated, and O Nanak, automatically, the union with Him takes place." (4-7-14)

The message of the shabad is that we should not take pride in being better or more righteous than others. We should understand that whatever others are, or whatever is happening, good or bad; it is all happening as per God's Will. What we need to do is that we should pray to God to bless us with the guidance of the saint Guru, so that under his guidance we may meditate upon God with love and devotion. Then in a very natural sort of way, we will get united and become one with the eternal God.

SGGSP-98

ਮਾਝ ਮਹਲਾ ੫ ॥ ਦੁਖੁ ਤਦੇ ਜਾ ਵਿਸਰਿ ਜਾਵੈ ॥ ਭੁਖ ਵਿਆਪੈ ਬਹੁ ਬਿਧਿ ਧਾਵੈ ॥ ਸਿਮਰਤ ਨਾਮੁ ਸਦਾ ਸੁਹੇਲਾ ਜਿਸੁ ਦੇਵੈ ਦੀਨ ਦਇਆਲਾ ਜੀਉ ॥੧॥	<u>maajh mehlaa 5.</u> <u>dukh</u> <u>ta-day</u> <u>jaa visar</u> <u>jaavai.</u> <u>bhukh</u> <u>vi-aapai</u> <u>baho biDh</u> <u>Dhaavai.</u> <u>simrat</u> <u>naam sadaa</u> <u>suhaylaa</u> <u>jis</u> <u>dayvai</u> <u>deen</u> <u>da-i-aalaa</u> <u>jee-o.</u> 1
ਸਤਿਗੁਰੁ ਮੇਰਾ ਵਡ ਸਮਰਥਾ ॥	<u>satgur mayraa</u> <u>vad samrathaa.</u>



ਪੰਨਾ ੯੯

SGGSP-99

ਜੀਇ ਸਮਾਲੀ ਤਾ ਸਭੁ ਦੁਖੁ ਲਥਾ ॥
 ਚਿੰਤਾ ਰੋਗੁ ਗਈ ਹਉ ਪੀੜਾ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ
 ॥੨॥

ਬਾਰਿਕ ਵਾਂਗੀ ਹਉ ਸਭ ਕਿਛੁ ਮੰਗਾ ॥
 ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ ਪ੍ਰਭ ਰੰਗਾ ॥
 ਪੈਰੀ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਈ ਦੀਨ ਦਇਆਲ ਗੋਪਾਲਾ ਜੀਉ
 ॥੩॥

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਪੂਰੇ ॥
 ਜਿਨਿ ਬੰਧਨ ਕਾਟੇ ਸਗਲੇ ਮੇਰੇ ॥
 ਹਿਰਦੈ ਨਾਮੁ ਦੇ ਨਿਰਮਲ ਕੀਏ ਨਾਨਕ ਰੰਗਿ ਰਸਾਲਾ ਜੀਉ
 ॥੪॥੮॥੧੫॥

jee-ay samaalee taa sabh dukh lathaa.
 chintaa rog ga-ee ha-o peerhaa aap karay partipaalaa jee-o.
 ||2||
 baarik vaa^N gee ha-o sabh kichh mangaa.
 dayday tot naahee parabh rangaa.
 pairee pai pai bahut manaa-ee deen da-i-aal gopaalaa jee-o.
 ||3||
 ha-o balihaaree satgur pooray.
 jin banDhan kaatay saglay mayray.
 hirdai naam day nirmal kee-ay naanak rang rasaalaa jee-o.
 ||4||8||15||

MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that we should pray to God to bless us with the guidance of the saint Guru, so that under his guidance we may meditate upon God with love and devotion. In this shabad, he tells us what happens if, contrary to the above advice, we forsake Lord God, and he also describes the blessings, a person obtains, who dwells on God's Name i.e. remembers Him with love and devotion.

Guru Ji says: "A person slides down into pain and suffering, only when he forgets God. (Because), then he is afflicted with hunger (for various worldly pleasures), and so he runs in various directions, (to satisfy this hunger, and indulges in various sinful and immoral actions, which ultimately bring him pain). On the other hand, he, whom the compassionate God blesses with the gift of His Name, and by dwelling on God's Name, he always finds himself at peace, (with what he already has)." (1)

Now Guru Ji shares his own experience in this matter. He says: "My true Guru is very powerful. (By his grace, when) I remember (God) in my heart, all my pain disappears. Yes, the malady of worry and the pain of ego has departed from within me, because (now) God Himself protects and nurtures me." (2)

But Guru Ji wants to assure us that this does not necessarily mean that one has to go without all kinds of worldly pleasures and comforts. Only his approach is different. He says: "What I do is that like a child, I ask Him for every thing, I need. By conferring gifts on me, God's stores do not suffer any shortage. That Master of the universe is very gracious and merciful to the meek and humble. Therefore, falling at His feet again and again, I please Him a lot." (3)

Guru Ji concludes the shabad, by expressing his gratitude to his Guru, who has given him such perfect guidance. He says: "I am a sacrifice to my perfect Guru, who has cut off (i.e. liberated me from) all my (worldly) bonds. By instilling the Name (i.e. by teaching me how to remember and approach God), he has made me pure. So, dyed in God's love, Nanak has become drenched with spiritual joy." (4)

The message of the shabad is that, if we want to enjoy both worldly comforts and true peace of mind, then instead of forsaking God, and running after worldly wealth, we should go and seek the guidance of Guru (Granth Sahib Ji) and dwell on God's Name (i.e. remember Him with true love and affection). Then, like a child, we can always entreat Him for all kinds of gifts, and He, in His benevolence, will never feel any dearth in bestowing those gifts on us.

SGGSP-99

maajh mehlā 5.

ਮਾਝ ਮਹਲਾ ੫ ॥

laal gopaal da-i-aal rangeelay.



ਲਾਲ ਗੋਪਾਲ ਦਇਆਲ ਰੰਗੀਲੇ ॥
ਗਹਿਰ ਗੰਭੀਰ ਬੇਅੰਤ ਗੋਵਿੰਦੇ ॥
ਦੂਚ ਅਥਾਹ ਬੇਅੰਤ ਸੁਆਮੀ ਸਿਮਰਿ ਸਿਮਰਿ ਹਉ ਜੀਵਾਂ ਜੀਉ
॥੧॥

gahir gambheer bay-ant govinday.

ooch athaah bay-ant su-aamee simar simar ha-o jeevaa^N
jee-o. ||1||

ਦੁਖ ਭੰਜਨ ਨਿਧਾਨ ਅਮੋਲੇ ॥
ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਥਾਹ ਅਤੋਲੇ ॥
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭੋ ਮਨ ਸਿਮਰਤ ਠੰਢਾ ਥੀਵਾਂ ਜੀਉ
॥੨॥

dukh bhanjan niDhaan amolay.

nirbha-o nirvair athaah atolay.

akaal moorat ajoonee sambhou man simrat thandhaa
theevaa^N jee-o. ||2||

ਸਦਾ ਸੰਗੀ ਹਰਿ ਰੰਗ ਗੋਪਾਲਾ ॥
ਦੂਚ ਨੀਚ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥
ਨਾਮੁ ਰਸਾਇਣੁ ਮਨੁ ਤ੍ਰਿਪਤਾਇਣੁ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾਂ
ਜੀਉ ॥੩॥

sadaa sangee har rang gopaalaa.

ooch neech karay partipaalaa.

naam rasaa-in man triptaa-in gurmukh amrit peevaa^N jee-
o. ||3||

dukh sukh pi-aaray tuDh Dhi-aa-ee.

ayh sumat guroo tay paa-ee.

naanak kee Dhar too^Nhai thaakur har rang paar pareevaa^N
jee-o. ||4||9||16||

ਦੁਖਿ ਸੁਖਿ ਪਿਆਰੇ ਤੁਧੁ ਧਿਆਈ ॥
ਏਹ ਸੁਮਤਿ ਗੁਰੂ ਤੇ ਪਾਈ ॥
ਨਾਨਕ ਕੀ ਧਰ ਤੂੰ ਹੈ ਠਾਕੁਰ ਹਰਿ ਰੰਗਿ ਪਾਰਿ ਪਰੀਵਾਂ ਜੀਉ
॥੪॥੯॥੧੬॥

MAAJH MOHALLA 5

In the previous shabad, Guru Ji gave us the message that if we want to enjoy both worldly comforts and true peace of mind, we should go and seek the guidance of the Guru and dwell on God's Name. Then, like a child, we can always beg Him for all kinds of gifts, and He, in His benevolence, will never feel any dearth in bestowing those gifts on us. In this shabad, he shows us how and what to beg from the Lord Creator.

Guru Ji says: "O my Beloved Preserver of the world, O merciful and loving Lord, O unfathomable, profound, limitless Master of the universe, O highest of the high, immeasurable, infinite Master, I wish that I should spend my whole life meditating on You."(1)

Next Guru Ji describes what kind of bliss he obtains by meditating on God. He says: "O Destroyer of pains, O invaluable treasure, O fearless, un-inimical, unfathomable, and immeasurable (God), You are beyond death or birth. You are self-existent. By meditating on You, my mind becomes calm and cool."(2)

Now Guru Ji shares with us, his loving desires, and says: "God, the world-cherisher, is always the companion of His creatures. He nurtures both high and low. His Name is the essence of all joys and satiates the mind. (I wish) that by Guru's grace, I may drink the nectar of His Name (i.e. His love and devotion)."(3)

Guru Ji concludes the shabad, with a humble prayer. He says: "(I wish that, both) in pain and pleasure, I may meditate on You. This immaculate advice, I have obtained from the Guru. (In short), O Master, You are Nanak's mainstay. Through Your love alone I can swim across (this world- ocean of Maya)."(4-9-16)

The message of the shabad is that instead of always approaching God with our long list of worldly demands, we should lovingly pray to Him to bless us, so that we may always remember Him both in joy and sorrow. Then the benevolent Creator will bestow such peace and contentment of mind on us, that we will rise above all worldly desires, and always live in a state of perfect peace free from all worldly pains and problems.

SGGSP-99

ਮਾਝ ਮਹਲਾ ੫ ॥

ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ॥

maajh mehlaa 5.

Dhan so vaylaa jit mai satgur mili-aa.

safal darsan naytar paykhat tari-aa.



ਸਫਲੁ ਦਰਸਨੁ ਨੇੜੁ ਪੇਖਤ ਤਰਿਆ ॥

ਧੰਨੁ ਮੂਰਤ ਚਸੇ ਪਲ ਘੜੀਆ ਧੰਨਿ ਸੁ ਓਇ ਸੰਜੋਗਾ ਜੀਉ
॥੧॥

Dhan moorat chasay pal gharhee-aa Dhan so o-ay
sanjogaa jee-o. ||1||

ਉਦਮੁ ਕਰਤ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ॥

ਹਰਿ ਮਾਰਗਿ ਚਲਤ ਭ੍ਰਮੁ ਸਗਲਾ ਖੋਇਆ ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ਮਿਟਿ ਗਏ ਸਗਲੇ ਰੋਗਾ
ਜੀਉ ॥੨॥

udam karat man nirmal ho-aa.

har maarag chalat bham saglaa kho-i-aa.

naam niDhaan satguroo sunaa-i-aa mit ga-ay saglay rogaa
jee-o. ||2||

ਅੰਤਰਿ ਬਾਹਰਿ ਤੇਰੀ ਬਾਣੀ ॥

ਤੁਧੁ ਆਪਿ ਕਥੀ ਤੈ ਆਪਿ ਵਖਾਣੀ ॥

ਗੁਰਿ ਕਹਿਆ ਸਭੁ ਏਕੇ ਏਕੇ ਅਵਰੁ ਨ ਕੋਈ ਹੋਇਗਾ ਜੀਉ
॥੩॥

antar baahar tayree banee.

tuDh aap kathee tai aap vakhaanee.

gur kahi-aa sabh ayko ayko avar na ko-ee ho-igaa jee-o.
||3||

amrit ras har gur tay pee-aa.

har painan naam bhojan thee-aa.

naam rang naam choj tamaasay naa-o naanak keenay
bhogaa jee-o. ||4||10||17||

ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਗੁਰ ਤੇ ਪੀਆ ॥

ਹਰਿ ਪੈਨਣੁ ਨਾਮੁ ਭੋਜਨੁ ਥੀਆ ॥

ਨਾਮਿ ਰੰਗ ਨਾਮਿ ਚੋਜ ਤਮਾਸੇ ਨਾਉ ਨਾਨਕ ਕੀਨੇ ਭੋਗਾ ਜੀਉ
॥੪॥੧੦॥੧੭॥

MAAJH MOHALLA 5

In the last stanza, of the previous shabad, Guru Ji expressed his wish that, both in pain and pleasure, he may meditate on Him. He further stated that this immaculate advice, he had obtained from his Guru. In this shabad, he shares with us, what other blessings, he obtained from the Guru, and how indebted he feels towards his spiritual guide.

He says: "Blessed is that time when I met the true Guru. So successful was this meeting that, just on seeing him, I felt emancipated. (Therefore, for me), most auspicious are those moments, minutes, and hours, and those special circumstances, which brought about this meeting." (1)

Next, he describes, in sequence, the various happenings after meeting his true Guru. He says: "(My true Guru instructed me to dwell on God's Name). By making efforts (to meditate on the Name), my mind has been purified. Walking on God's path (i.e. by following holy and righteous conduct, as instructed by the Guru), all my doubt has been dispelled. The true Guru has related to me the benefits of God's Name. Thus all my afflictions have been removed." (2)

Now Guru Ji describes what else he has learnt from his spiritual guide. He says: "O Lord Master, my Guru has told me that both within and without (i.e. in all creatures) Your Word or command prevails. You Yourself have uttered and expounded it (through manifestations of various natural phenomena). The Guru has told me that behind every thing, there is the command or will of the One (God) alone, and there will never be any other (beside Him, whose writ will run this universe)." (3)

Summarizing the gifts he has obtained from his Guru, he says: "I have drunk the ambrosial nectar of God's Name from the Guru. God's Name has become now my food and my wear (i.e. I am so much absorbed in dwelling on God's Name that I have become oblivious of my dress and food). Now God's Name is my joy, entertainment and pleasure. (In short, absorption in) God's Name has become Nanak's sole enjoyment." (4-10-17)

The message of the shabad is, that if we want to be free from any doubt or disease, and want to enjoy true happiness and bliss, then we should seek and act upon the guidance of Guru (Granth Sahib Ji). As instructed there in, we should make a sincere, and concerted effort to dwell on God's Name. A stage will come, when this effort will purify our mind, remove all our doubts and diseases, and we will enjoy all the bliss and pleasures of God's Name.



ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਗਲ ਸੰਤਨ ਪਹਿ ਵਸਤੁ ਇਕ ਮਾਂਗਉ ॥

ਕਰਉ ਬਿਨੰਤੀ ਮਾਨੁ ਤਿਆਗਉ ॥

ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਲਖ ਵਰੀਆ ਦੇਹੁ ਸੰਤਨ ਕੀ ਪੂਰਾ ਜੀਉ

॥੧॥

ਤੁਮ ਦਾਤੇ ਤੁਮ ਪੁਰਖ ਬਿਧਾਤੇ ॥

ਤੁਮ ਸਮਰਥ ਸਦਾ ਸੁਖਦਾਤੇ ॥

ਸਭ ਕੇ ਤੁਮ ਹੀ ਤੇ ਵਰਸਾਵੈ ਅਉਸਰੁ ਕਰਹੁ ਹਮਾਰਾ ਪੂਰਾ ਜੀਉ

॥੨॥

ਦਰਸਨਿ ਤੇਰੈ ਭਵਨ ਪੁਨੀਤਾ ॥

ਆਤਮ ਗਤੁ ਬਿਖਮੁ ਤਿਨਾ ਹੀ ਜੀਤਾ ॥

ਤੁਮ ਦਾਤੇ ਤੁਮ ਪੁਰਖ ਬਿਧਾਤੇ ਤੁਧੁ ਜੇਵਣੁ ਅਵਰੁ ਨ ਸੂਰਾ ਜੀਉ

॥੩॥

ਪੰਨਾ ੧੦੦

ਰੇਨੁ ਸੰਤਨ ਕੀ ਮੇਰੈ ਮੁਖਿ ਲਾਗੀ ॥

ਦੁਰਮਤਿ ਬਿਨਸੀ ਕੁਬੁਧਿ ਅਭਾਗੀ ॥

ਸਚ ਘਰਿ ਬੈਸਿ ਰਹੇ ਗੁਣ ਗਾਏ ਨਾਨਕ ਬਿਨਸੇ ਕੂਰਾ ਜੀਉ

॥੪॥੧੧॥੧੮॥

sagal santan peh vasat ik maa^Nga-o.

kara-o binantee maan ti-aaga-o.

vaar vaar jaa-ee lakh varee-aa dayh santan kee Dhooraa
jee-o. ||1||

tum daatay tum purakh biDhaatay.

tum samrath sadaa sukh-daatay.

sabh ko tum hee tay varsaavai a-osar karahu hamaaraa
pooraa jee-o. ||2||

darsan tayrai bhavan puneetaa.

aatam garh bikhram tinaa hee jeetaa.

tum daatay tum purakh biDhaatay tuDh jayvad avar na
sooraa jee-o. ||3||

SGGSP-100

rayn santan kee mayrai mukh laagee.

durmat binsee kubu^{Dh} abhaagee.

sach ghar bais rahay gun gaa-ay naanak binsay kooraa jee-
o. ||4||11||18||

MAAJH MOHALLA 5

In the opening lines of the previous shabad, Guru Ji stated: "Blessed was the time when I met the true Guru. So fruitful was this meeting that just on seeing him, I felt emancipated."

The question arises: "What does Guru Ji ask for, and what does he get when he meets the holy?" In this shabad, he provides the answer.

Addressing God, he says: "From all the saints I ask for but one boon (and that is nothing but God's Name). For this purpose, shedding my ego, I make a humble supplication. (O God), I am a sacrifice to You millions of times; (please) bless me with the dust of the saints' feet (i.e. their most humble service)." (1)

Continuing his humble prayer before God, Guru Ji says: "(O God), You are the benefactor and architect of our destiny. You are all powerful and the eternal Giver of peace. Every body finds fulfillment of his desires from You. Please, make my human birth fruitful (by blessing me with the gift of Your Name)." (2)

Elaborating further on the glory of God, he says: " (O God), Only those persons have conquered the invincible fortress of self, (i.e. controlled their ego) who have sanctified their heart with Your sight. You are the benefactor, You are the architect of our destiny, and no one is a brave warrior like You." (3)

Finally, sharing with us the result of his prayer to God, Guru Ji says: "My forehead has been anointed with the dust of the saints' feet (i.e. I have been blessed with humble service of the saints). Under their guidance, all my evil intellect, along with my false knowledge, which brought misfortune, has been destroyed. Now, in a state of true concentration of mind, I sing God's praises. In this way, all the falsehood in Nanak has been dispelled." (4-11-18)

The message of the shabad is that, if we want to get rid of all our ego and evil thoughts, then we should humbly pray to God to bless us with the humble service and guidance of the saint Guru. Then, as per the Guru's advice, we should sing praises of God with full concentration of mind. Who knows, like so many others, God may bless us also and make this human life of ours fruitful?

SGGSP-100



ਮਾਝ ਮਹਲਾ ੫ ॥

ਵਿਸਰੁ ਨਾਹੀ ਏਵਡ ਦਾਤੇ ॥
 ਕਰਿ ਕਿਰਪਾ ਭਗਤਨ ਸੰਗਿ ਰਾਤੇ ॥
 ਦਿਨਸੁ ਰੈਣਿ ਜਿਉ ਤੁਧੁ ਧਿਆਈ ਏਹੁ ਦਾਨੁ ਮੋਹਿ ਕਰਣਾ
 ਜੀਉ ॥੧॥

ਮਾਟੀ ਅੰਧੀ ਸੁਰਤਿ ਸਮਾਈ ॥
 ਸਭ ਕਿਛੁ ਦੀਆ ਭਲੀਆ ਜਾਈ ॥
 ਅਨਦ ਬਿਨੋਦ ਚੋਜ ਤਮਾਸੇ ਤੁਧੁ ਭਾਵੈ ਸੋ ਹੋਣਾ ਜੀਉ ॥੨॥

ਜਿਸ ਦਾ ਦਿਤਾ ਸਭੁ ਕਿਛੁ ਲੈਣਾ ॥
 ਫਤੀਹ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਖਾਣਾ ॥
 ਸੇਜ ਸੁਖਾਲੀ ਸੀਤਲੁ ਪਵਣਾ ਸਹਜ ਕੇਲ ਰੰਗ ਕਰਣਾ ਜੀਉ
 ॥੩॥

ਸਾ ਬੁਧਿ ਦੀਜੈ ਜਿਤੁ ਵਿਸਰਹਿ ਨਾਹੀ ॥
 ਸਾ ਮਤਿ ਦੀਜੈ ਜਿਤੁ ਤੁਧੁ ਧਿਆਈ ॥
 ਸਾਸ ਸਾਸ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ਓਟ ਨਾਨਕ ਗੁਰ ਚਰਣਾ ਜੀਉ
 ॥੪॥੧੨॥੧੯॥

maajh mehlā 5.

visar naahee ayvad daatay.
 kar kirpaa bhagtan sang raatay.
dinas rain ji-o tuDh Dhi-aa-ee ayhu daan mohi karnaa jee-o. ||1||
 maatee anDhee surat samaa-ee.
 sabh kichh dee-aa bhalee-aa jaa-ee.
 anad binod choj tamaasay tuDh bhaavai so honaa jee-o.
 ||2||
 jis daa ditaa sabh kichh lainaa.
chhaateh amrit bhojan khaanaa.
 sayj sukhaalee seetal pavnaa sahj kayl rang karnaa jee-o.
 ||3||
 saa buDh deejai jit visrahi naahee.
 saa mat deejai jit tuDh Dhi-aa-ee.
 saas saas tayray gun gaavaa ot naanak gur chanaa jee-o.
 ||4||12||19||

MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that, if we want to get rid of all our ego and evil thoughts, then we should humbly pray to God to bless us with the humble service and guidance of the saint Guru. Then, as per the Guru's advice, we should sing praises of God with full concentration of mind. In this shabad, he shows us how to humbly pray to God, and what to ask Him for?

He says: "O the supreme Giver, let me never forsake You. Please show mercy on me, so that I may be imbued with the love of Your devotees. O' my reverend Master, bestow this gift on me, that day and night I may meditate on You." (1)

Expressing his gratitude to God, Guru Ji says: "(O God), You have infused intellect in the inanimate dust (i.e. base elements) of the body. (Then for its comfort), You have given it comfortable places to live. (For its entertainment), You have blessed me with all kinds of joys, sports and pleasures. (But) only that thing happens which pleases You." (2)

Now, addressing us, Guru Ji advises us and says: "(O my friends), He from whom, we receives all the gifts. (By whose grace, we enjoy) thirty six varieties (i.e. all kinds) of foods, comfortable beds, cool breezes, spontaneous joys and carefree pleasures, (we should never forget Him)." (3)

Therefore, concluding his prayer, Guru Ji says: "(O God), please give me such wisdom that I may never forget You. Give me such an intellect that I may meditate on You. (In short, bless) Nanak with the refuge of the Guru's feet, so that with every breath, I may sing Your praises." (4-12-19)

The message of the shabad is that, God has bestowed numerous blessings on us and removed our pains and sufferings. Therefore, we should not forget Him. We should keep on singing His praises and praying to Him to bless us that we may never forsake Him, and always live under the Guru's care and guidance.

SGGSP-100

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਿਫਤਿ ਸਾਲਾਹਣੁ ਤੇਰਾ ਹੁਕਮੁ ਰਜਾਈ ॥
 ਸੋ ਗਿਆਨੁ ਧਿਆਨੁ ਜੋ ਤੁਧੁ ਭਾਈ ॥

maajh mehlā 5.

sifat saalaahan tayraa hukam rajaa-ee.
 so gi-aan Dhi-aan jo tuDh bhaa-ee.
 so-ee jap jo parabh jee-o bhaavai bhaana poor gi-aanaa



ਸੋਈ ਜਪੁ ਜੋ ਪ੍ਰਭ ਜੀਉ ਭਾਵੈ ਭਾਣੈ ਪੂਰ ਗਿਆਨਾ ਜੀਉ ॥੧॥	jee-o. 1
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੇਰਾ ਸੋਈ ਗਾਵੈ ॥ ਜੋ ਸਾਹਿਬ ਤੇਰੈ ਮਨਿ ਭਾਵੈ ॥	amrit naam tayraa so-ee gaavai. jo saahib tayrai man bhaavai.
ਤੂੰ ਸੰਤਨ ਕਾ ਸੰਤ ਤੁਮਾਰੇ ਸੰਤ ਸਾਹਿਬ ਮਨੁ ਮਾਨਾ ਜੀਉ ॥੨॥	too ^N santan kaa sant tumaaray sant saahib man maanaa jee-o. 2
ਤੂੰ ਸੰਤਨ ਕੀ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ ॥	too ^N santan kee karahi partipaalaa.
ਸੰਤ ਖੇਲਹਿ ਤੁਮ ਸੰਗਿ ਗੋਪਾਲਾ ॥	sant khayleh tum sang gopaalaa.
ਅਪੁਨੇ ਸੰਤ ਤੁਧੁ ਖਰੇ ਪਿਆਰੇ ਤੂ ਸੰਤਨ ਕੇ ਪ੍ਰਾਨਾ ਜੀਉ ॥੩॥	apunay sant tuDh kharay pi-aaray too santan kay paraanaa jee-o. 3
ਉਨ ਸੰਤਨ ਕੈ ਮੇਰਾ ਮਨੁ ਕੁਰਬਾਨੇ ॥	un santan kai mayraa man kurbaanay.
ਜਿਨ ਤੂੰ ਜਾਤਾ ਜੋ ਤੁਧੁ ਮਨਿ ਭਾਨੇ ॥	jin too ^N jaataa jo tuDh man bhaanay.
ਤਿਨ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਰਸ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ਜੀਉ ॥੪॥੧੩॥੨੦॥	tin kai sang sadaa sukh paa-i-aa har ras naanak taripat aghaanaa jee-o 4 13 20

MAAJH MOHALLA 5

In the previous many shabads, Guru Ji has been advising us to always sing God's praises, obey His will, and meditate on His Name. In this shabad, he explains, what is the true meaning of all such advice.

Addressing God, Guru Ji says: "O God, to cheerfully act in accordance with Your will is Your true praise. That wisdom and meditation are true, which please You. Yes, only that is true worship, which is pleasing to the Lord God. Living in accordance with Your will is perfect knowledge or enlightenment." (1)

Guru Ji adds: "(O God), only that person sings Your nectarine Name, who is pleasing to Your mind. You belong to the saints, and the saints belong to You (i.e. saints love You, and You love them). The saints' mind remains gratified with You." (2)

Elaborating further on the relationship between God and His saints, Guru Ji says: "(O God), You provide sustenance to the saints, and the saints play (the games of love) with You, O World cherisher. Your saints are very dear to You, and for the saints, You are their very life breath, O Sire." (3)

Finally, Guru Ji describes how much he loves and respects those saints, who are dear to the Creator. He says: "My soul is a sacrifice to those saints, who have realized You, and are pleasing to Your mind. (In short), in the company of such (saints), Nanak has always found joy and peace, and his (spiritual) thirst has been fully quenched." (4-13-20)

The message of the shabad is that to cheerfully accept and live according to God's will is His true worship and singing of His praise. To understand God's will, we need to carefully listen to what Guru Ji says in his Gurbani (as contained in Guru Granth Sahib Ji).

SGGSP-100

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤੂੰ ਜਲਨਿਧਿ ਹਮ ਮੀਨ ਤੁਮਾਰੇ ॥

ਤੋਰਾ ਨਾਮੁ ਬੁੰਦ ਹਮ ਚਾੜ੍ਹਕ ਤਿਖਹਾਰੇ ॥

ਤੁਮਰੀ ਆਸ ਪਿਆਸਾ ਤੁਮਰੀ ਤੁਮ ਹੀ ਸੰਗਿ ਮਨੁ ਲੀਨਾ ਜੀਉ ॥੧॥

ਜਿਉ ਬਾਰਿਕੁ ਪੀ ਖੀਰੁ ਅਘਾਵੈ ॥

ਜਿਉ ਨਿਰਧਨੁ ਧਨੁ ਦੇਖਿ ਸੁਖੁ ਪਾਵੈ ॥

ਤ੍ਰਿਖਾਵੰਤ ਜਲੁ ਪੀਵਤ ਠੰਢਾ ਤਿਉ ਹਰਿ ਸੰਗਿ ਇਹੁ ਮਨੁ ਭੀਨਾ ਜੀਉ ॥੨॥

ਜਿਉ ਅੰਧਿਆਰੈ ਦੀਪਕੁ ਪਰਗਾਸਾ ॥

maajh mehlaa 5.

too^N jalniDh ham meen tumaaray.

tayraa naam boond ham chaatrik tikhhaaray.

tumree aas pi-aasaa tumree tum hee sang man leenaa jee-o. ||1||

ji-o baarik pee kheer aghaavai.

ji-o nirDhan Dhan daykh sukh paavai.

tarikhaava^Nt jal peevat thandhaa ti-o har sang ih man bheena jee-o. ||2||

ji-o anDhi-aarai deepak pargaasaa.

bhartaa chitvat pooran aasaa.



ਭਰਤਾ ਚਿਤਵਤ ਪੂਰਨ ਆਸਾ ॥

ਮਿਲਿ ਪ੍ਰੀਤਮ ਜਿਉ ਹੋਤ ਅਨੰਦਾ ਤਿਉ ਹਰਿ ਰੰਗਿ ਮਨੁ ਰੰਗੀਨਾ
ਜੀਉ ॥੩॥

ਸੰਤਨ ਮੋ ਕਉ ਹਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥

ਸਾਧ ਕ੍ਰਿਪਾਲਿ ਹਰਿ ਸੰਗਿ ਗਿਝਾਇਆ ॥

ਹਰਿ ਹਮਰਾ ਹਮ ਹਰਿ ਕੇ ਦਾਸੇ ਨਾਨਕ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਦੀਨਾ
ਜੀਉ ॥੪॥੧੪॥੨੧॥

mil pareetam ji-o hot anandaa i-o har rang man rangeenaa
jee-o. ||3||

santan mo ka-o har maarag paa-i-aa.

saaDh kirpaal har sang giJhaa-i-aa.

har hamraa ham har kay daasay naanak sabad guroo sach
deenaa jee-o. ||4||14||21||

MAAJH MOHALLA 5

In the closing stanza of the last shabad, Guru Ji expressed his love and gratitude to his saint Guru. In this shabad, he tells us, how his saint Guru has put him on the right path, and what kind of deep love for God, the Guru has induced in him.

Expressing his love for God, Guru Ji says: "(O God), You are (like an) ocean, and we are (like) the fish in that ocean. Your Name is (like) the celestial drop, and we are thirsty like the *chaatrik* (bird) longing for that drop. We crave for You, and thirst for You, and it is only with You that our mind is attuned." (1)

Describing, the kind of satisfaction, and pleasure he feels on meditating on God's Name, he says: "Just as a child is satiated with milk, just as a pauper is overjoyed at the sight of money, just as a thirsty person feels cooled and comforted on drinking water, similarly, this mind (of mine) feels satiated in (Your) company, (O' my God)." (2)

But, that is not all. Elaborating further, upon the pleasure, he feels in God's presence, Guru Ji says: "Just as a lamp lights the darkness, just when remembering her spouse a bride's wish is fulfilled, and upon meeting her beloved, she feels in bliss, similarly, (my) mind is happily imbued with the love of Lord God." (3)

But Guru Ji never wants to forget his Guru, who has helped him and shown him the blissful path to the Creator. So he says: "It is my saint (Guru), who has shown the way to God. It is the kind saint (Guru), who has accustomed me to the love of God. (Now, my love for God has reached such a stage that I feel that) God belongs to me and I am His slave. Such is the true word (or advice), his Guru has given to Nanak." (4-14-21)

The message of the shabad is that, if we want to enjoy the bliss of a true love and eternal union with the supreme Being then we should carefully read, understand, and act upon the immaculate teachings of our Guru (Granth Sahib Ji).