



## SGGSP-100

ਮਾਝ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਨਿਰਮਲੀਆ ॥  
 ਸੁਖਦਾਈ ਦੂਖ ਬਿਡਾਰਨ ਹਰੀਆ ॥  
 ਅਵਰਿ ਸਾਦ ਚਖਿ ਸਗਲੇ ਦੇਖੇ ਮਨ ਹਰਿ ਰਸੁ ਸਭ ਤੇ ਮੀਠਾ  
 ਜੀਉ ॥੧॥

ਪੰਨਾ ੧੦੧

ਜੋ ਜੋ ਪੀਵੈ ਸੋ ਤ੍ਰਿਪਤਾਵੈ ॥  
 ਅਮਰੁ ਹੋਵੈ ਜੋ ਨਾਮ ਰਸੁ ਪਾਵੈ ॥  
 ਨਾਮ ਨਿਧਾਨ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਸਬਦੁ ਗੁਰੂ ਮਨਿ ਵੂਠਾ  
 ਜੀਉ ॥੨॥

ਜਿਨਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਸੋ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ॥  
 ਜਿਨਿ ਹਰਿ ਸਾਦੁ ਪਾਇਆ ਸੋ ਨਾਹਿ ਫੁਲਾਨਾ ॥  
 ਤਿਸਹਿ ਪਰਾਪਤਿ ਹਰਿ ਹਰਿ ਨਾਮਾ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੀਠਾ  
 ਜੀਉ ॥੩॥

ਹਰਿ ਇਕਸੁ ਹਥਿ ਆਇਆ ਵਰਸਾਣੇ ਬਹੁਤੇਰੇ ॥  
 ਤਿਸੁ ਲਗਿ ਮੁਕਤੁ ਭਏ ਘਣੇਰੇ ॥  
 ਨਾਮੁ ਨਿਧਾਨਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਕਹੁ ਨਾਨਕ ਵਿਰਲੀ ਡੀਠਾ  
 ਜੀਉ ॥੪॥੧੫॥੨੨॥

## maajh mehlā 5.

amrit naam sadāa nirmalee-aa.  
 sukh-daa-ee dookh bidaaran haree-aa.  
 avar saad chakh saglay daykhai man har ras sabh tay  
 meethaa jee-o. ||1||

## SGGSP-101

jo jo peevai so triptaavai.  
 amar hovai jo naam ras paavai.  
 naam niDhaan tiseh paraapat jis sabad guroo man voothaa  
 jee-o. ||2||  
 jin har ras paa-i-aa so taripat aghaanaa.  
 jin har saad paa-i-aa so naahi dulaanaa.  
 tiseh paraapat har har naamaa jis mastak bhaageethaa jee-  
 o. ||3||  
 har ikas hath aa-i-aa varsaanay bahutayray.  
 tis lag mukat bha-ay ghanayray.  
 naam niDhaanaa gurmukh paa-ee-ai kaho naanak virlee  
 deethaa jee-o. ||4||15||22||

## MAAJH MOHALLA 5

The main emphasis of the message of Guru Granth Sahib Ji is on Waheguru (or God's) Name i.e. continuous contemplation of Waheguru with love and devotion. In this shabad, Guru Ji tells us about the merits of contemplating on Waheguru's Name and the spiritual joys it gives.

He says: "The Name of Waheguru is always immaculate. It is the giver of peace and dispeller of pain. I have tried and tasted all other relishes, but I find this relish of Waheguru, to be the sweetest of all." (1)

Guru Ji now tells us the benefits received by those people who drink this nectar of Waheguru's Name. He says: "Whosoever partakes of Name-nectar is satiated (i.e. he feels that all his desires have been fulfilled). He, who obtains the relish of Waheguru's Name, becomes immortal. However, only that person, in whose mind the holy word (i.e. advice) of the Guru has been enshrined, obtains this treasure of (God's) Name." (2)

Continuing with the listing of the merits of God's Name, he says: "He who has obtained God's relish is fully satiated. He, who has enjoyed the taste of God's Name, does not waver. However, only that person obtains Waheguru's Name in whose destiny it is so pre-ordained." (3)

Guru Ji now describes the process by which the gift of Name is initially obtained and distributed. He says: "The gift of Waheguru's Name is first obtained by one person (the Guru or the Holy Preceptor), and then from him, many others benefit. By following the Guru many are emancipated. The treasure of the His Name is obtained by Guru's grace. Nanak says: "Rare are the persons who have had a sight (i.e. taste) (of this gift of God's Name)." (4-15-22)

The message of the shabad is that, if we want to end all our sorrows and enjoy eternal peace and bliss, we should try to seek the grace of Guru, for He alone can bless us with the treasure of God's Name.

## SGGSP-101



ਮਾਝ ਮਹਲਾ ੫ ॥

ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮੇਰੈ ॥

ਜਨਮੁ ਪਦਾਰਥੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥

ਲਾਖ ਕੋਟ ਖੁਸੀਆ ਰੰਗ ਰਾਵੈ ਜੋ ਗੁਰ ਲਾਗਾ ਪਾਈ ਜੀਉ ॥੧॥

ਦਰਸਨੁ ਪੇਖਤ ਭਏ ਪੁਨੀਤਾ ॥

ਸਗਲ ਉਧਾਰੇ ਭਾਈ ਮੀਤਾ ॥

ਅਗਮ ਅਗੋਚਰੁ ਸੁਆਮੀ ਅਪੁਨਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚੁ ਧਿਆਈ  
ਜੀਉ ॥੨॥

ਜਾ ਕਉ ਖੋਜਹਿ ਸਰਬ ਉਪਾਏ ॥ ਵਡਭਾਗੀ ਦਰਸਨੁ ਕੇ ਵਿਰਲਾ  
ਪਾਏ ॥

ਉਚ ਅਪਾਰ ਅਗੋਚਰ ਬਾਨਾ ਓਹੁ ਮਹਲੁ ਗੁਰੂ ਦੇਖਾਈ ਜੀਉ  
॥੩॥

ਗਹਿਰ ਗੰਭੀਰ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੇਰਾ ॥

ਮੁਕਤਿ ਭਇਆ ਜਿਸੁ ਰਿਦੈ ਵਸੇਰਾ ॥

ਗੁਰਿ ਬੰਧਨ ਤਿਨ ਕੇ ਸਗਲੇ ਕਾਟੇ ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ  
ਜੀਉ ॥੪॥੧੬॥੨੩॥

maajh mehlaa 5.

niDh siDh riDh har har har mayrai.

janam padaarath gahir gambheerai.

laakh kot khusee-aa rang raavai jo gur laagaa paa-ee jee-o.  
॥1॥

darsan paykhat bha-ay puneetaa.

sagal uDhaaray bhaa-ee meetaa.

agam agochar su-aamee apunaa gur kirpaa tay sach Dhi-  
aa-ee jee-o. ॥2॥

jaa ka-o khojeh sarab upaa-ay. vadbhaagee darsan ko  
virlaa paa-ay. ooch apaar agochar thaanaa oh mahal guroo  
daykhaa-ee jee-o. ॥3॥

gahir gambheer amrit naam tayraa.

mukat bha-i-aa jis ridai vasayraa.

gur banDhan tin kay saglay kaatay jan naanak sahj samaa-  
ee jee-o. ॥4॥16॥23॥

#### MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that if we want to end all our sorrows and enjoy eternal peace and bliss, we should try to seek the grace of the Guru for He alone can bless us with the treasure of God's Name.

He says: "For me, God is the treasure of all blessings and the source of all miraculous powers. By the grace of the Profound and Unfathomable One (God), I have obtained the supreme blessing of life. (Not only this, but) the person who is devoted to the Guru (i.e. falls at His feet) obtains millions of joys and pleasures." (1)

Guru Ji further shares his experience with us and says: "After having a vision of God, I have been rendered pure and immaculate. In addition, my friends and brothers have also been saved (or liberated). By Guru's grace, I meditate on the inaccessible and incomprehensible eternal God." (2)

Explaining the importance of the Guru, he says: "He, whom all the created beings search for, is found by only a rare fortunate person, who is able to have His vision. Yes, the mansion of (that supreme Being) is lofty, infinite and unknowable. It is the Guru alone, who can show us that place." (3)

Guru Ji concludes this shabad by expressing his gratitude to God and says: "O Waheguru, Your sweet Name is like an unfathomable ocean. He is emancipated, in whose heart, (that Name) has come to reside. Yes, O' Nanak, the Guru cuts off all the (worldly) bonds of such people, and they imperceptibly get merged (in God Himself)." (4-16-23)

**The message of the shabad is that, if we want to attain to God, the fount of all treasures, peace and bliss, then we need not go anywhere. All we need to do is to seek, understand and act upon the advice of the Guru. In other words, we should simply follow Gurbani (the hymns of the Gurus) enshrined in Guru Granth Sahib and dwell on God's Name with love and devotion at all times.**



<p>ਮਾਝ ਮਹਲਾ ੫ ॥</p> <p>ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹਰਿ ਹਰਿ ਧਿਆਵਉ ॥ ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਮੰਗਲੁ ਗਾਵਉ ॥</p> <p>ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਹਰਿ ਧਿਆਈਐ ਸਗਲ ਅਵਰਦਾ ਜੀਉ ॥੧॥</p> <p>ਨਾਮੁ ਅਉਖਧੁ ਮੋ ਕਉ ਸਾਧੂ ਦੀਆ ॥ ਕਿਲਬਿਖ ਕਾਟੇ ਨਿਰਮਲੁ ਥੀਆ ॥ ਅਨਦੁ ਭਇਆ ਨਿਕਸੀ ਸਭ ਪੀਰਾ ਸਗਲ ਬਿਨਾਸੇ ਦਰਦਾ ਜੀਉ ॥੨॥</p> <p>ਜਿਸ ਕਾ ਅੰਗੁ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ॥ ਸੋ ਮੁਕਤਾ ਸਾਗਰ ਸੰਸਾਰਾ ॥</p> <p>ਸਤਿ ਕਰੇ ਜਿਨਿ ਗੁਰੂ ਪਛਾਤਾ ਸੋ ਕਾਹੇ ਕਉ ਡਰਦਾ ਜੀਉ ॥੩॥</p> <p>ਜਬ ਤੇ ਸਾਧੂ ਸੰਗਤਿ ਪਾਏ ॥ ਗੁਰ ਭੇਟਤ ਹਉ ਗਈ ਬਲਾਏ ॥</p> <p>ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਗਾਵੈ ਨਾਨਕੁ ਸਤਿਗੁਰ ਢਾਕਿ ਲੀਆ ਮੇਰਾ ਪੜਦਾ ਜੀਉ ॥੪॥੧੭॥੨੪॥</p>	<p><b>maajh mehlā 5.</b></p> <p>parabh kirpaa tay har har Dhi-aava-o. parabhoo da-i-aa tay mangal gaava-o. oothat baithat sovat jaagat har Dhi-aa-ee-ai sagal avradaa jee-o.   1  </p> <p>naam a-ukhaDh mo ka-o saaDhoo dee-aa. kilbikh kaatay nirmal thee-aa. anad bha-i-aa niksee sabh peeraa sagal binaasay dardaa jee-o.   2  </p> <p>jis kaa ang karay mayraa pi-aaraa. so muktaa saagar sansaaraa.</p> <p>sat karay jin guroo pachhaataa so kaahay ka-o dardaa jee- o.   3  </p> <p>jab tay saaDhoo sangat paa-ay. gur bhayat ha-o ga-ee balaa-ay. saas saas har gaavai naanak satgur dhaak lee-aa mayraa parh-daa jee-o.   4  17  24  </p>
<p style="text-align: center;"><b>MAAJH MOHALLA 5</b></p> <p>In the previous shabad, Guru Ji shared with us the blessings received by him from his Guru. In this shabad, he explains to us the process by which he obtained these blessings and what happened thereafter.</p> <p>He says: “It is by God’s grace, that I repeat His Name. It is by God’s mercy, that I sing songs of joy in His praise. (I believe that), whether, we are sitting, standing, sleeping or waking up (i.e. in every state), throughout all our life, we should meditate on God.” (1)</p> <p>Telling us who has blessed him with this guidance or who has given him this panacea of God’s Name, Guru Ji says: “ It is the saint (Guru) who has given me this cure-all of Name which has purged me of all sins and made me pure. It has brought me a state of bliss, (now all) my pain has been dispelled, and all my sufferings have been destroyed.” (2)</p> <p>Therefore, on the basis of his personal experience, Guru Ji states: “He, whom my Beloved (God) protects, is emancipated from the worldly ocean. He who has realized that the Guru is true, he need not be afraid of any body.” (3)</p> <p>In conclusion, Guru Ji says: “Ever since the time I have found the company of the holy and met the Guru, all my afflictions (of ego) have been dispelled. (In this way) the true Guru has covered my faults and now I, Nanak, sing the praises of God with each and every breath (i.e. at all times).” (4-17-24)</p> <p><b>The message of this shabad is that if we wish that all our sins may be removed, and we may attain to a state of eternal bliss, we should meditate on God’s Name. For getting this gift of Name, we must seek the blessings of the Guru and God.</b></p>	
<p>SGGSP-101</p> <p>ਮਾਝ ਮਹਲਾ ੫ ॥</p>	<p><b>maajh mehlā 5.</b></p>



ਓਤਿ ਪੋਤਿ ਸੇਵਕ ਸੰਗਿ ਰਾਤਾ ॥

ਪ੍ਰਭ ਪ੍ਰਤਿਪਾਲੇ ਸੇਵਕ ਸੁਖਦਾਤਾ ॥

ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੇਵਕ ਕੈ ਠਾਕੁਰ ਹੀ ਕਾ ਆਹਰੁ ਜੀਉ ॥੧॥

ਕਾਟਿ ਸਿਲਕ ਪ੍ਰਭਿ ਸੇਵਾ ਲਾਇਆ ॥

ਹੁਕਮੁ ਸਾਹਿਬ ਕਾ ਸੇਵਕ ਮਨਿ ਭਾਇਆ ॥

ਸੋਈ ਕਮਾਵੈ ਜੋ ਸਾਹਿਬ ਭਾਵੈ ਸੇਵਕੁ ਅੰਤਰਿ ਬਾਹਰਿ ਮਾਹਰੁ ਜੀਉ ॥੨॥

ਤੂੰ ਦਾਨਾ ਠਾਕੁਰੁ ਸਭ ਬਿਧਿ ਜਾਨਹਿ ॥

ਪੰਨਾ ੧੦੨

ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਹਰਿ ਰੰਗ ਮਾਣਹਿ ॥

ਜੋ ਕਿਛੁ ਠਾਕੁਰ ਕਾ ਸੋ ਸੇਵਕ ਕਾ ਸੇਵਕੁ ਠਾਕੁਰ ਹੀ ਸੰਗਿ ਜਾਹਰੁ ਜੀਉ ॥੩॥

ਅਪੁਨੈ ਠਾਕੁਰਿ ਜੋ ਪਹਿਰਾਇਆ ॥ ਬਹੁਰਿ ਨ ਲੇਖਾ ਪੁਛਿ ਬੁਲਾਇਆ ॥

ਤਿਸੁ ਸੇਵਕ ਕੈ ਨਾਨਕ ਕੁਰਬਾਣੀ ਸੋ ਗਹਿਰ ਗਭੀਰਾ ਗਉਹਰੁ ਜੀਉ ॥੪॥੧੮॥੨੫॥

ot pot sayvak sang raataa.

parabh partipaalay sayvak sukh-daata.

paanee pakhaa peesa-o sayvak kai thaakur hee kaa aahar jee-o. ||1||

kaat silak parabh sayvaa laa-i-aa.

hukam saahib kaa sayvak man bhaa-i-aa.

so-ee kamaavai jo saahib bhaavai sayvak antar baahar maahar jee-o. ||2||too<sup>N</sup> daanaa thaakur sabh biDh jaaneh.

#### SGGSP-102

thaakur kay sayvak har rang maaneh.

jo kichh thaakur kaa so sayvak kaa sayvak thaakur hee sang jaahar jee-o. ||3||

apunai thaakur jo pehraa-i-aa. bahr na laykhaa puchh bulaa-i-aa.

tis sayvak kai naanak kurbaanee so gahir gabheeraa ga-uhar jee-o. ||4||18||25||

#### MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that if we wanted to seek the blessings of God, we should seek the Guru's grace. The Guru is another name for the true saint or servant of God. In this shabad, he tells us about the merits of such a servant.

He says: "God is intertwined like warp and woof with (His) servant; That God, the Giver of comforts to the creatures, provides sustenance to His servants. Therefore, I fetch water, wave fan, and grind corn (i.e. do all kinds of chores) for God's servant because this too is the service of God Himself." (1)

Explaining why the service of God's servant or devotee is the service of God Himself, he says: "Cutting off the noose (of death), (God) has yoked the servant to His service. God's command is pleasing to the servant's mind. The servant only does what pleases God. He thus becomes an expert in realizing Him both inside and outside (him)." (2)

Guru Ji now makes a direct supplication to God. He says: "(O Waheguru), You are all-wise and know all the ways and states (of servants' minds). The servants of Waheguru enjoy His love and affection. So much so that whatever belongs to (God, (in a way), belongs to the servant as well. Because of his association with his Master, the servant also becomes knowing the world." (3)

In conclusion Guru Ji says: "He, who has been once honorably recognized by His master, he is not called in again to render account (of his past deeds). Nanak is a sacrifice to such a servant because he is deep and profound, and precious like a pearl." (4-18-25)

**The message of the shabad is that the service of God's servant (i.e. the Guru) is the service of God Himself, who is the Giver of all joy and peace. The devotee, who is once recognized with honor by God, he is not required to render account of his past deeds ever again.**



SGGSP-102

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ ॥  
 ਬਾਹਰਿ ਟੋਲੈ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ ॥  
 ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਅੰਤਰਿ ਪਾਇਆ ਸੋ ਅੰਤਰਿ ਬਾਹਰਿ  
 ਸੁਹੇਲਾ ਜੀਉ ॥੧॥  
 ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥  
 ਮਨੁ ਪੀਵੈ ਸੁਨਿ ਸਬਦੁ ਬੀਚਾਰਾ ॥  
 ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਦਿਨ ਰਾਤੀ ਸਦਾ ਸਦਾ ਹਰਿ ਕੇਲਾ ਜੀਉ  
 ॥੨॥

ਜਨਮ ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਮਿਲਿਆ ॥  
 ਸਾਧ ਕ੍ਰਿਪਾ ਤੇ ਸੂਕਾ ਹਰਿਆ ॥  
 ਸੁਮਤਿ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਹੋਏ ਮੇਲਾ ਜੀਉ ॥੩॥

ਜਲ ਤਰੰਗੁ ਜਿਉ ਜਲਹਿ ਸਮਾਇਆ ॥  
 ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਮਿਲਾਇਆ ॥  
 ਕਹੁ ਨਾਨਕ ਭ੍ਰਮ ਕਟੇ ਕਿਵਾੜਾ ਬਹੁੜਿ ਨ ਹੋਈਐ ਜਉਲਾ ਜੀਉ  
 ॥੪॥੧੯॥੨੬॥

maajh mehlaa 5.

sabh kichh ghar meh baahar naahee.  
 baahar tolai so bharam bhulaahee.  
 gur parsaadee jinee antar paa-i-aa so antar baahar suhaylaa  
 jee-o. ||1||  
 jhim jhim varsai amrit Dhaaraa.  
 man peevai sun sabad beechaaraa.  
 anad binod karay din raatee sadaa sadaa har kaylaa jee-o.  
 ||2||  
 janam janam kaa vichhurhi-aa mili-aa.  
 saaDh kirpaa tay sookaa hari-aa.  
 sumat paa-ay naam Dhi-aa-ay gurmukh ho-ay maylaa jee-  
 o. ||3||  
 jal tarang ji-o jaleh samaa-i-aa.  
 ti-o jotee sang jot milaa-i-aa.  
 kaho naanak bharam katay kivaarhaa bahurh na ho-ee-ai  
 ja-ulaa jee-o. ||4||19||26||



## MAAJH MOHALLA 5

In the previous two shabads, Guru Ji told us about the blessings received by serving the Guru, and meditating on God's Name. In this shabad, he shares with us the ecstasy experienced by him on receiving God's blessings and the gift of Name Nectar.

On the basis of his personal experience, Guru Ji tells us: "(O my friends), all boons are present right in one's own house (i.e. heart). He, who searches these outside, is lost in doubt. By Guru's grace, they who have found (this bliss of Name Nectar) within (their own hearts) are at peace both within and without (i.e. at peace with themselves and others)." (1)

Now employing rare poetic imagery, he shares with us his ecstasy on receiving the gift of the nectar of Name. He says: "Slowly and steadily is dripping down the nectar-rain. The mind is drinking in this (nectar) while listening and reflecting on the Word (of the Guru). Day and night, the mind enjoys peace and bliss and plays lovingly with God." (2)

Stating the significance of such an experience, Guru Ji says: "(With this experience, I feel that) I, who had been separated from Waheguru for many births, have been reunited (with Him). In this way, by the Saint (Guru's) grace, my dried up (sad) mind has blossomed again. Yes, by receiving good advice (from the Guru) and by dwelling on God's Name, union with Him has been attained." (3)

Illustrating the union with (God with a beautiful metaphor, he says: "Just as a wave merges back into water, similarly my soul-light has been united with God's Light. In short, I, Nanak, say that all the doors of doubt (between God and me), have been cut down and there will be no more distance between me and God (i.e. I have been united with Waheguru, and now I will never be separated from Him)." (4-19-26)

**The message of the shabad is that, if we want to enjoy the ecstasy and unique experience of the soft, steady-rain like dripping of the nectar of God's Name, then we need not try to find it outside. Instead, we should follow the Guru's advice and search for it within our selves.**

SGGSP-102

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਕੁਰਬਾਣੀ ਜਿਨਿ ਤੂੰ ਸੁਣਿਆ ॥

ਤਿਸੁ ਬਲਿਹਾਰੀ ਜਿਨਿ ਰਸਨਾ ਭਣਿਆ ॥

ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਤਿਸੁ ਵਿਟਹੁ ਜੋ ਮਨਿ ਤਨਿ ਤੁਧੁ ਆਰਾਧੇ  
ਜੀਉ ॥੧॥

ਤਿਸੁ ਚਰਣ ਪਖਾਲੀ ਜੋ ਤੇਰੈ ਮਾਰਗਿ ਚਾਲੈ ॥

ਨੈਨ ਨਿਹਾਲੀ ਤਿਸੁ ਪੁਰਖ ਦਇਆਲੈ ॥

ਮਨੁ ਦੇਵਾ ਤਿਸੁ ਅਪੁਨੇ ਸਾਜਨ ਜਿਨਿ ਗੁਰ ਮਿਲਿ ਸੋ ਪ੍ਰਭੁ ਲਾਧੇ  
ਜੀਉ ॥੨॥

ਸੇ ਵਡਭਾਗੀ ਜਿਨਿ ਤੁਮ ਜਾਣੇ ॥

ਸਭ ਕੈ ਮਧੇ ਅਲਿਪਤ ਨਿਰਬਾਣੇ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਉਨਿ ਭਉਜਲੁ ਤਰਿਆ ਸਗਲ ਦੂਤ ਉਨਿ ਸਾਧੇ  
ਜੀਉ ॥੩॥

ਤਿਨ ਕੀ ਸਰਣਿ ਪਰਿਆ ਮਨੁ ਮੇਰਾ ॥

ਮਾਣੁ ਤਾਣੁ ਤਜਿ ਮੋਹੁ ਅਧੋਰਾ ॥

ਨਾਮੁ ਦਾਨੁ ਦੀਜੈ ਨਾਨਕ ਕਉ ਤਿਸੁ ਪ੍ਰਭ ਅਗਮ ਅਗਾਧੇ ਜੀਉ  
॥੪॥੨੦॥੨੨॥

maajh mehlā 5.

tis kurbaanee jin too<sup>N</sup> suni-aa.

tis balihaaree jin rasnaa bhani-aa.

vaar vaar jaa-ee tis vitahu jo man tan tuDh aaraaDhay jee-o. ||1||

tis charan pakhaalee jo tayrai maarag chaalai.

nain nihaalee tis purakh da-i-aalai.

man dayvaa tis apunay saajan jin gur mil so parabh  
laaDhay jee-o. ||2||

say vadbhaagee jin tum jaanay.

sabh kai maDhay alipat nirbaanay.

saaDh kai sang un bha-ojal tari-aa sagal doot un saaDhay  
jee-o. ||3||

tin kee saran pari-aa man mayraa.

maan taan taj moh anDhayraa.

naam daan deejai naanak ka-o tis parabh agam agaaDhay  
jee-o. ||4||20||27||

MAAJH MOHALLA 5



In the previous shabad, Guru Ji shared with us the bliss that one experiences while meditating on God's Name. He told us that one is blessed with a unique experience and ecstasy as if the divine nectar is raining in within his self, like a soft steady rain. For this reason, Guru Ji tells us how much he values those persons who have enjoyed this experience by dwelling on God's Name.

He says: "I am a sacrifice to that person who has heard of You (i.e. Your Name). I am a sacrifice to those who have uttered Your Name with their tongue. Yes, I am a sacrifice again and again to him, O my respected God, who meditates on You with his body and mind." (1)

Continuing his praise of those who are in love with Waheguru, Guru Ji says: " (O God), I will like to wash the feet of the person who treads on Your path. My eyes will feel blessed on having a sight of such a kind person. I will surrender my mind (i.e. my self) to such a friend, who by meeting the Guru, has found Waheguru." (2)

Listing some of the blessings received by such God-ward persons, he says: "Very fortunate are they, who have realized You. Such persons while abiding in the midst of all remain aloof and detached. In the company of the saint (Guru), they have crossed the dreadful world-ocean, and they have gained control over the (inner) demons (of lust, anger, greed, attachment and ego)." (3)

Concluding this shabad, Guru Ji says: "Setting aside all its ego, pride and darkness of attachment, my mind has sought the shelter of such (godly) persons. I, Nanak, beseech them to bless me also with the gift of Name of that incomprehensible and unfathomable Waheguru." (4-20-27)

**The message of the shabad is that, if we also want to enjoy the gift of the divine nectar of Name and its ecstasy, we should seek the shelter and blessings of those, who have themselves, listened, and uttered and have themselves experienced the bliss of God's Name.**

#### SGGSP-102

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤੂੰ ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੂਲੀ ॥

ਤੂੰ ਸੁਖਮੁ ਹੋਆ ਅਸਥੁਲੀ ॥

ਤੂੰ ਜਲਨਿਧਿ ਤੂੰ ਫੇਨੁ ਬੁਦਬੁਦਾ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਲੀਐ  
ਜੀਉ ॥੧॥

ਤੂੰ ਸੂਤੁ ਮਣੀਏ ਭੀ ਤੂੰਹੈ ॥

ਤੂੰ ਗੰਠੀ ਮੇਰੁ ਸਿਰਿ ਤੂੰਹੈ ॥

ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਅਵਰੁ ਨ ਕੋਇ ਦਿਖਾਲੀਐ ਜੀਉ  
॥੨॥

ਤੂੰ ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਸੁਖਦਾਤਾ ॥

ਤੂੰ ਨਿਰਬਾਣੁ ਰਸੀਆ ਰੰਗਿ ਰਾਤਾ ॥

ਅਪਣੇ ਕਰਤਬ ਆਪੇ ਜਾਣਹਿ ਆਪੇ ਤੁਧੁ ਸਮਾਲੀਐ ਜੀਉ ॥੩॥

ਤੂੰ ਠਾਕੁਰੁ ਸੇਵਕੁ ਫੁਨਿ ਆਪੇ ॥

ਤੂੰ ਗੁਪਤੁ ਪਰਗਟੁ ਪ੍ਰਭੁ ਆਪੇ ॥

ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਗੁਣ ਗਾਵੈ ਇਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲੀਐ  
ਜੀਉ ॥੪॥੨੧॥੨੮॥

maajh mehlaa 5.

too<sup>N</sup> payd saakh tayree foolee.

too<sup>N</sup> sookham ho-aa asthoollee.

too<sup>N</sup> jalniDh too<sup>N</sup> fayn budbudaa tuDh bin avar na bhaalee-  
ai jee-o. ||1||

too<sup>N</sup> soot manee-ay bhee too<sup>N</sup> hai.

too<sup>N</sup> ganthee mayr sir too<sup>N</sup> hai.

aad maDh an parabh so-ee avar na ko-ay dikhaalee-ai jee-  
o. ||2||

too<sup>N</sup> nirgun sargun sukh-daaṭa.

too<sup>N</sup> nirbaan rasee-aa rang raṭaa.

apnay kartab aapay jaaneh aapay tuDh samaalee-ai jee-o.

||3||

too<sup>N</sup> thaakur sayvak fun aapay.

too<sup>N</sup> gupat pargat parabh aapay.

naanak daas sadaa gun gaavai ik bhoree nadar nihaalee-ai  
jee-o. ||4||21||28||



## MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that if we want to enjoy the bliss of God's Name, we should seek the shelter and guidance of those saints who have themselves enjoyed its divine bliss. In this shabad, he describes how these exalted saints view Waheguru and every thing else in the world.

Addressing God Himself, Guru Ji says: "(O God, it appears to me that) You are like a big tree and this world is its blossoming branches. You are the subtle essence, which has become tangible. You are like the ocean and this world is like bubbles and froth arising from it. Except You, I do not see any thing else." (1)

Giving other examples, Guru Ji says: "(O God this world is like a) necklace, whose thread is You, and whose beads also are You. Even the knot (at the end) is You, and the crown bead is also You. In short, (of the world creation), in the beginning, middle and end, it is You. I do not see any other, (except You, O my God)." (2)

Describing his understanding of (God, he says: "O God, You are the subtle and most apparent Giver of all bliss. You are detached and yet so attached, who enjoys all kinds of joys and relishes. Your wonders, only You know and You Yourself sustain (this infinite universe)." (3)

In conclusion, Guru Ji humbly says: "(O God), You are Yourself the Master and the servant also. You on Your own become hidden and on Your own You become apparent. Slave Nanak always sings Your praises. Please, bless him with Your glance of grace for an instant also." (4-21-28)

**The message of the shabad is that, we should following the example of the saints who have been united with God, we should be imbued with so much love and devotion for God that we may also see Him and His wonders in each and every thing and phenomenon of this universe, and thus keep remembering Him at all times.**

SGGSP-103

ਪੰਨਾ ੧੦੩

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਫਲ ਸੁ ਬਾਣੀ ਜਿਤੁ ਨਾਮੁ ਵਖਾਣੀ ॥  
ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਣੀ ॥  
ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਹਰਿ ਗਾਵਤ ਸੁਨਣਾ ਆਏ ਤੇ ਪਰਵਾਨਾ  
ਜੀਉ ॥੧॥

ਸੇ ਨੇਤ੍ਰ ਪਰਵਾਣੁ ਜਿਨੀ ਦਰਸਨੁ ਪੇਖਾ ॥  
ਸੇ ਕਰ ਭਲੇ ਜਿਨੀ ਹਰਿ ਜਸੁ ਲੇਖਾ ॥  
ਸੇ ਚਰਣ ਸੁਹਾਵੇ ਜੋ ਹਰਿ ਮਾਰਗਿ ਚਲੇ ਹਉ ਬਲਿ ਤਿਨ ਸੰਗਿ  
ਪਛਾਣਾ ਜੀਉ,

ਸੁਣਿ ਸਾਜਨ ਮੇਰੇ ਮੀਤ ਪਿਆਰੇ ॥  
ਸਾਧਸੰਗਿ ਖਿਨ ਮਾਹਿ ਉਧਾਰੇ ॥  
ਕਿਲਵਿਖ ਕਾਟਿ ਹੋਆ ਮਨੁ ਨਿਰਮਲੁ ਮਿਟਿ ਗਏ ਆਵਣ ਜਾਣਾ  
ਜੀਉ ॥੩॥

ਦੁਇ ਕਰ ਜੋਤਿ ਇਕੁ ਬਿਨਉ ਕਰੀਜੈ ॥  
ਕਰਿ ਕਿਰਪਾ ਭੁਬਦਾ ਪਥਰੁ ਲੀਜੈ ॥  
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਪ੍ਰਭ ਨਾਨਕ ਮਨਿ ਭਾਣਾ ਜੀਉ  
॥੪॥੨੨॥੨੯॥

SGGSP-103

maajh mehlā 5.

safal so bānee jīt naam vakhaānee.  
gur parsāad kinai virilai jāānee.

Dhan so vaylā jīt har gaavat sunnāa aa-ay tay parvaanaa  
jee-o. ||1||  
say naytar parvaan jinee darsan paykhaa.

say kar bhalay jinee har jas laykhaa.  
say charan suhaavay jo har maarag chalay ha-o bal tin sang  
pachhaanaa jee-o. ||2||  
sun saajan mayray meet pi-aaray.  
saaDhsang khin maahi uDhaaray.  
kilvikh kaat ho-aa man nirmal mit ga-ay aavan jaanaa jee-  
o. ||3||

du-ay kar jorh ik bin-o kareejai.  
kar kirpaa dubdāa pathar leejai.  
naanak ka-o parabh bha-ay kirpaalaa parabh naanak man  
bhaanaa jee-o. ||4||22||29||



## MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that if we wanted to enjoy the blessings of God, we should be fully imbued with His love. In other words, we should see God in each and every thing. Each and every word and action of ours should be inspired by His love. In this shabad, he tells us in what way we should use all our limbs and faculties, so that our total self may be blessed.

He says: “Approved is the speech, with which God’s Name is uttered. By Guru’s grace only a rare person realizes such a speech. Blessed is the time when God’s praises are sung and heard. Approved is the advent of such persons (in this world)”. (1)

Describing the best use of our faculties, Guru Ji says: “Approved are the eyes which have had a vision (of God). Meritorious are the hands, which write about God’s praise. Beautiful (i.e. worthy of worship) are the feet that tread God’s path. I am a sacrifice to such people, because it is in their company, that one can realize You, (O my Waheguru).” (2)

Now addressing us in a most friendly and affectionate manner, Guru Ji says: “Listen! O my dear friend and mate, many people have been saved, in an instant, in the company of the saint (Guru). (Because, the person, who remains in the company of saint, he is) purged of his sins and evil desires, his mind is rendered pure, and his rounds of births and deaths are ended.” (3)

Guru Ji concludes the shabad, by showing us how to approach God. He says: “Folding both my hands, I humbly pray to God and say: “(O’ God, Please) show mercy to me and save this sinking stone (i.e. sinner).”

Then, referring to the result of such a prayer, he says: “(On hearing his prayer) God has shown mercy to Nanak and God has become pleasing to Nanak’s mind.” (4-22-29)

**The message of the shabad is that if we want to wash off all our sins and end the pains of repeated births and deaths, we should humbly pray to God to show mercy to us, and bless us with the company of the saint (Guru), so that listening to his Gurbani, our mind becomes pure, and we may become worthy of merging in the pure and immaculate eternal God.**

SGGSP-103

maajh mehlaa 5.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ ॥  
ਸੁਣਿ ਸੁਣਿ ਹੋਵੈ ਪਰਮ ਗਤਿ ਮੇਰੀ ॥

ਜਲਨਿ ਬੁਝੀ ਸੀਤਲੁ ਹੋਇ ਮਨੂਆ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਪਾਏ  
ਜੀਉ ॥੧॥

ਸੂਖੁ ਭਇਆ ਦੁਖੁ ਦੂਰਿ ਪਰਾਨਾ ॥  
ਸੰਤ ਰਸਨ ਹਰਿ ਨਾਮੁ ਵਖਾਨਾ ॥

ਜਲ ਬਲ ਨੀਰਿ ਭਰੇ ਸਰ ਸੁਭਰ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ ਜੀਉ  
॥੨॥

ਦਇਆ ਧਾਰੀ ਤਿਨਿ ਸਿਰਜਨਹਾਰੇ ॥  
ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਰੇ ॥  
ਮਿਹਰਵਾਨ ਕਿਰਪਾਲ ਦਇਆਲਾ ਸਗਲੇ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਜੀਉ  
॥੩॥

ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਕੀਤੋਨੁ ਹਰਿਆ ॥

amrit banee har har tayree.

sun sun hovai param gat mayree.

jalan bujhee seetal ho-ay manoo-aa satgur kaa darsan paa-ay jee-o. ||1||

sookh bha-i-aa dukh door paraanaa.

sant rasan har naam vakhaanaa.

jal thal neer bharay sar subhar birthaa ko-ay na jaa-ay jee-o. ||2||

da-i-aa Dhaaree tin sirjanhaaray.

jee-a jant saglay partipaaray.

miharvaan kirpaal da-i-aalaa saglay taripat aghaa-ay jee-o. ||3||

van tarin taribhavan keeton hari-aa.

karanhaar khin bheetar kari-aa.

gurmukh naanak tisai araaDhay man kee aas puja-ay jee-o. ||4||23||30||



ਕਰਣਹਾਰਿ ਖਿਨ ਭੀਤਰਿ ਕਰਿਆ ॥  
ਗੁਰਮੁਖਿ ਨਾਨਕ ਤਿਸੈ ਅਰਾਧੇ ਮਨ ਕੀ ਆਸ ਪੁਜਾਏ ਜੀਉ  
॥੪॥੨੩॥੩੦॥

### MAAJH MOHALLA 5

In the previous shabad, Guru Ji showed us how to pray to God with folded hands and when God shows mercy on us, how He becomes highly pleasing to our mind. In this shabad, he shares with us what kind of joys and blessings we get when that happens.

So addressing God, Guru Ji says: “(O God), sweet as nectar is Your ambrosial word. The more I listen to it, the more I feel that I am in the supreme state (of bliss). After obtaining a vision (i.e. advice) of the true Guru, the burning (i.e. agony of my mind) has been ended and my heart feels calm and cool.” (1)

Then giving the essence of his experience, he says: “When the saint, with his tongue, discoursed on God’s Name, all my pain was dispelled and peace prevailed all over (my body and mind). This was like the state, when after (heavy) rain, the whole earth and water bodies are filled to the brim and start overflowing with water and no place remains unfilled (i.e. each and every pore of my body was filled with unique happiness)” (2)

But Guru Ji wants to emphasize that God’s blessings are not just confined to him or a selected few. He says: “That Lord Creator has shown mercy, and has provided sustenance to all beings, big and small. That kind and merciful Master has fully satiated all His creatures.” (3)

Guru Ji concludes the shabad by telling us whom he worships. He says: “God has bestowed greenery (life) on all the forests, grass blades and the universe. Yes, the Lord Creator has done all this in an instant. By the grace of the Guru, Nanak worships that God who fulfills the desires of one’s heart.” (4-23-30)

**The message of this shabad is that, if we want to get rid of all our pains and experience a state of complete joy and peace, we should listen to and sing the ambrosial word of the Guru (i.e. Gurbani as contained in Shri Guru Granth Sahib Ji), with love and devotion. A stage will come, when we too will be blessed with that celestial bliss, which would take us into an everlasting state of peace, poise, and happiness.**

SGGSP-103

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰਹੈ ਮੇਰਾ ਮਾਤਾ ॥  
ਤੂੰ ਮੇਰਾ ਬੰਧੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥  
ਤੂੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾੜਾ ਜੀਉ ॥੧॥

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਧੁ ਪਛਾਣਾ ॥  
ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰਹੈ ਮੇਰਾ ਮਾਣਾ ॥  
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਅਖਾੜਾ ਜੀਉ  
॥੨॥

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ॥  
ਜਿਤੁ ਜਿਤੁ ਭਾਣਾ ਤਿਤੁ ਤਿਤੁ ਲਾਏ ॥  
ਸਭ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਹੋਵੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾੜਾ ਜੀਉ ॥੩॥

ਨਾਮੁ ਧਿਆਇ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥  
ਹਰਿ ਗੁਣ ਗਾਇ ਮੇਰਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥

maajh mehlā 5.

too<sup>N</sup> mayraa piṭaa too<sup>N</sup>hai mayraa maataa.  
too<sup>N</sup> mayraa banDhap too<sup>N</sup> mayraa bharaataa.  
too<sup>N</sup> mayraa raakhhaa sabhnee thaa-ee taa bha-o kayhaa  
kaarhaa jee-o. ||1||  
tumree kirpaa tay tuDh pachhaanaa.  
too<sup>N</sup> mayree ot too<sup>N</sup>hai mayraa maanaa.  
tujh bin doojaa avar na ko-ee sabh tayraa khayl akhaarhaa  
jee-o. ||2||

jee-a jant sabh tuDh upaa-ay.  
jit jit bhaanaa tit tit laa-ay.  
sabh kichh keetaa tayraa hovai naahee kichh asaarhaa jee-  
o. ||3||  
naam Dhi-aa-ay mahaa sukh paa-i-aa.  
har gun gaa-ay mayraa man seetlaa-i-aa.  
gur poorai vajee vaaDhaa-ee naanak jita bikhaarhaa jee-o.  
||4||24||31||



ਗੁਰਿ ਪੂਰੈ ਵਜੀ ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾੜਾ ਜੀਉ  
॥੪॥੨੪॥੩੧॥

#### MAAJH MOHALLA 5

We generally depend on our father, mother, relatives and friends for our support and look to them in time of need or difficulty. Many times, these worldly persons are unable or unwilling to provide us this support in our dire need and then we feel even greater pain and sorrow. In this shabad, Guru Ji tells us, whom he depends upon and whom he trusts in all circumstances and what he has achieved as a result of this trust.

Addressing God, he says: “O God, for me, You are my father and You are my mother, relative and brother. (Rather than trusting any of these relatives), I trust You who are my protector in all places. Then why should have I any fear or worry?” (1)

For this realization, Guru Ji does not take any credit for himself. Rather he says: “O God, it is by Your grace that I have recognized in You (my protector). You are my shield and it is in You that I take pride. (Because I know that) except You, there is no other second, and this entire world is the arena of Your play.” (2)

Guru Ji further recognizes God’s hand behind the entire creation and says: “O God, it is You who have created man and all other creatures. It is You who have yoked them to different tasks as per Your will. Whatever happens is Your doing and nothing comes to pass as per our wishes.” (3)

Guru Ji now shares with us the blessings received by him as a result of such complete trust in God and his meditating on His Name. He says: “By meditating on (Waheguru’s) Name, I have obtained supreme bliss. By singing God’s praises, my mind has received peace and comfort. Yes (by following the advice of the perfect Guru), Nanak has won the most difficult battle of his life and he is being congratulated all around.” (4-24-31)

**The message of the shabad is that, if we want to get rid of all our fears and worries and if we want to win the battle of life then, instead of depending upon any mortals, we should depend on God and dwell on His Name.**

#### SGGSP-103

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜੀਅ ਪ੍ਰਾਣ ਪ੍ਰਭ ਮਨਹਿ ਅਧਾਰਾ ॥  
ਭਗਤ ਜੀਵਹਿ ਗੁਣ ਗਾਇ ਅਧਾਰਾ ॥  
ਗੁਣ ਨਿਧਾਨ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਮਾ ਹਰਿ ਧਿਆਇ ਧਿਆਇ ਸੁਖੁ  
ਪਾਇਆ ਜੀਉ ॥੧॥  
ਮਨਸਾ ਧਾਰਿ ਜੋ ਘਰ ਤੇ ਆਵੈ ॥ ਸਾਧਸੰਗਿ ਜਨਮੁ ਮਰਣੁ  
ਮਿਟਾਵੈ ॥

ਪੰਨਾ ੧੦੪

ਆਸ ਮਨੋਰਥੁ ਪੂਰਨੁ ਹੋਵੈ ਭੇਟਤ ਗੁਰ ਦਰਸਾਇਆ ਜੀਉ ॥੨॥  
ਅਗਮ ਅਗੋਚਰ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ॥  
ਸਾਧਿਕ ਸਿਧ ਧਿਆਵਹਿ ਗਿਆਨੀ ॥  
ਖੁਦੀ ਮਿਟੀ ਚੂਕਾ ਭੋਲਾਵਾ ਗੁਰਿ ਮਨ ਹੀ ਮਹਿ ਪ੍ਰਗਟਾਇਆ  
ਜੀਉ ॥੩॥

ਅਨਦ ਮੰਗਲ ਕਲਿਆਣ ਨਿਧਾਨਾ ॥ ਸੁਖ ਸਹਜ ਹਰਿ ਨਾਮੁ

maajh mehlā 5.

jee-a paraan parabh maneh aDhaaraa.  
bhagat jeeveh gun gaa-ay apaaraa.  
gun niDhaan amrit har naamaa har Dhi-aa-ay Dhi-aa-ay  
sukh paa-i- aa jee-o. ||1||  
mansaa Dhaar jo ghar tay aavai. saaDhsang janam maran  
mitaavai.

#### SGGSP-104

aas manorath pooran hovai bhaytat gur darsaa-i-aa jee-o.  
||2||  
agam agochar kichh mit nahee jaanee.  
saaDhik siDh Dhi-aavahi gi-aanee.  
khudee mitee chookaa bholaavaa gur man hee meh  
paragtaa-i-aa jee-o. ||3||

anad mangal kali-aan niDhaanaa. sookh sahj har naam  
vakhaanaa.  
ho-ay kirpaal su-aamee apnaa naa-o naanak ghar meh aa-i-  
aa jee-o. ||4||25||32||



ਵਖਾਨਾ ॥

ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੁਆਮੀ ਅਪਨਾ ਨਾਉ ਨਾਨਕ ਘਰ ਮਹਿ  
ਆਇਆ ਜੀਉ ॥੪॥੨੫॥੩੨॥

#### MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that, if we want to get rid of all our fears and worries and if we want to win the battle of life then, instead of depending upon any mortals, we should depend on God and dwell on His Name.

In this shabad, he tells us the blessings obtained by God's devotees, who have full faith in Him and dwell on His Name.

He says: "The devotees of God live by singing the praises of the Infinite (Waheguru). For them God is the mainstay of their body, soul and mind. God's Name is the treasure of virtues. By meditating on God's Name, His devotees obtain bliss." (1)

On the basis of his personal observation, Guru Ji states: "The person, who from his house, comes (to the holy congregation) with the desire to meet (i.e. meditate on) God, he ends his round of births and deaths in the holy company. His hopes and desires are fulfilled on having a vision of the Guru." (2)

He further states: "Even though accomplished yogis, yoga-practitioners and (divine) scholars meditate on Him, yet they are not able to know the extent (or mystery) of the incomprehensible and unknowable God. (But by Guru's grace), the devotee whose self-conceit is erased and doubt is removed, (the Guru) reveals (God) in his mind itself." (3)

In conclusion, Guru Ji says: "(The person who with true devotion) has meditated on God's Name, his mind has been filled with the treasures of bliss, pleasures and salvation, and he enjoys a state of peace and poise. In short, O Nanak, he on whom our Master becomes merciful, in his heart His Name comes to reside (and he enjoys the supreme state of bliss)." (4-25-32)

**The message of the shabad is that, if we want to enjoy the state of supreme peace, poise and bliss, we should sing the praises of God in holy company.**

SGGSP-104

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ ॥  
ਤੂੰ ਪ੍ਰੀਤਮੁ ਠਾਕੁਰੁ ਅਤਿ ਭਾਰੀ ॥

ਤੁਮਰੇ ਕਰਤਬ ਤੁਮ ਹੀ ਜਾਣਹੁ ਤੁਮਰੀ ਓਟ ਗੁੱਪਾਲਾ ਜੀਉ ॥੧॥

ਗੁਣ ਗਾਵਤ ਮਨੁ ਹਰਿਆ ਹੋਵੈ ॥  
ਕਥਾ ਸੁਣਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ ॥

ਭੇਟਤ ਸੰਗਿ ਸਾਧ ਸੰਤਨ ਕੈ ਸਦਾ ਜਪਉ ਦਇਆਲਾ ਜੀਉ ॥੨॥

ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰਉ ॥  
ਇਹ ਮਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨਿ ਧਾਰਉ ॥  
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸਾ ਸਰਬ ਮਇਆ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ  
॥੩॥

ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੋਈ ॥  
ਸਦਾ ਸਦਾ ਸਦ ਆਪੇ ਹੋਈ ॥

maajh mehlā 5.

sun sun jeevaa so-ay tumaaree.  
too<sup>N</sup> pareetaam thaakur at bhaaree.  
tumray kartab tum hee jaanhu tumree ot gopaalaa jee-o.  
||1||  
gun gaavaṭ man hari-aa hovai.  
kathaa sunaṭ mal saglee khovai.  
bhayaṭ sang saaDh santan kai sadaa japa-o da-i-aalaa jee-o.  
||2||

parabh apunaa saas saas samaara-o.  
ih maṭ gur parsaaḍ man Dhaara-o.  
tumree kirpaa tay ho-ay pargaasaa sarab ma-i-aa  
partipaalaa jee-o. ||3||

saṭ saṭ saṭ parabh so-ee.  
sadaa sadaa sad aapay ho-ee.  
chaliṭ tumaaray pargat pi-aaray daykh naanak bha-ay  
nihaalaa jee-o. ||4||26||33||



ਚਲਿਤ ਤੁਮਾਰੇ ਪ੍ਰਗਟ ਪਿਆਰੇ ਦੇਖਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲਾ ਜੀਉ  
॥੪॥੨੬॥੩੩॥

#### MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that if we wanted to enjoy a state of supreme bliss, we should sing the praises of God in the company of the holy. In this shabad, he shares with us the kind of bliss he himself is enjoying by doing so.

Addressing God, he says: “(O God), by listening again and again about Your glory, I obtain new life (energy). You are my beloved and Supreme Master. About Your wonders, O God, only You know, I simply rely on Your support.” (1)

On the basis of personal experience, Guru Ji states: “On singing the praises of God, one’s mind blooms. By listening to discourses about God, one sheds the entire dirt (i.e. evil thoughts) of his mind. Therefore, in the company of saints, I always keep meditating on the gracious God.” (2)

Guru Ji further says: “I wish that by Guru’s grace I should learn this wisdom that I may remember my God with each and every breath. But O God, the merciful Sustainer of all, it is only by Your grace that one is enlightened (with Divine knowledge).” (3)

Guru Ji concludes the hymn by saying: “God is for ever true. He has been and will always be self- existent. O’ my Beloved (God), Your wonders are obvious, seeing these, Nanak, is extremely delighted.” (4-26-33)

**The message of the shabads is that, if we want to enjoy a state of complete peace and bliss we should meditate on God’s Name in the company of the holy, and learn to see and enjoy the manifestation of merciful God in so many awe inspiring wonders in His creation.**

SGGSP-104

ਮਾਝ ਮਹਲਾ ੫ ॥

ਹੁਕਮੀ ਵਰਸਣ ਲਾਗੇ ਮੇਹਾ ॥  
ਸਾਜਨ ਸੰਤ ਮਿਲਿ ਨਾਮੁ ਜਪੇਹਾ ॥  
ਸੀਤਲ ਸਾਂਤਿ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਠਾਢਿ ਪਾਈ ਪ੍ਰਭਿ ਆਪੇ  
ਜੀਉ ॥੧॥

ਸਭੁ ਕਿਛੁ ਬਹੁਤੋ ਬਹੁਤੁ ਉਪਾਇਆ ॥  
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਗਲ ਰਜਾਇਆ ॥  
ਦਾਤਿ ਕਰਹੁ ਮੇਰੇ ਦਾਤਾਰਾ ਜੀਅ ਜੰਤ ਸਭਿ ਧ੍ਰਾਪੇ ਜੀਉ ॥੨॥

ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ॥  
ਗੁਰ ਪਰਸਾਦਿ ਤਿਸੁ ਸਦਾ ਧਿਆਈ ॥

ਜਨਮ ਮਰਣ ਭੈ ਕਾਟੇ ਮੋਹਾ ਬਿਨਸੇ ਸੋਗ ਸੰਤਾਪੇ ਜੀਉ ॥੩॥

ਸਾਸਿ ਸਾਸਿ ਨਾਨਕੁ ਸਾਲਾਹੇ ॥  
ਸਿਮਰਤ ਨਾਮੁ ਕਾਟੇ ਸਭਿ ਫਾਹੇ ॥

ਪੂਰਨ ਆਸ ਕਰੀ ਖਿਨ ਭੀਤਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਪੇ  
ਜੀਉ ॥੪॥੨੭॥੩੪॥

maajh mehlā 5.

hukmee varsan laagay mayhaa.  
saajan sant mil naam japayhaa.  
seetal saan<sup>N</sup>t sahj sukh paa-i-aa thaadh paa-ee parabh aapay  
jee-o. ||1||

sabh kichh bahuṭo bahuṭ upaa-i-aa.  
kar kirpaa parabh sagal rajaa-i-aa.  
daat karahu mayray daataaraa jee-a jant sabh Dharaapay  
jee-o. ||2||  
sachaa saahib sachee naa-ee.  
gur parsaad tis sadaa Dhi-aa-ee.  
janam maran bhai kaatay mohaa binsay sog santaapay jee-  
o. ||3||  
saas saas naanak saalaahay.  
simrat naam kaatay sabh faahay.  
pooran aas karee khin bheetar har har har gun jaapay jee-o.  
||4||27||34||



## MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that if we wanted to enjoy a state of complete peace and bliss, we should meditate on God's Name in the company of saints. In this shabad, by using the beautiful metaphor of plentiful rain, he shares with us the kind of joy he himself experienced by meditating on God's Name.

He says: "Joining the saints, when I meditated on God's Name, I felt as if (plentiful) rain (of His grace) has started falling by His command. As a result, I obtained soothing peace, poise and bliss. In this way, Waheguru Himself has provided cool comfort (to my mind)." (1)

Continuing the metaphor of rain, he says: "He has produced everything in abundance. Showing His mercy, God has satisfied all. O merciful Giver, when You shower Your bounties, all creatures and beings are fully satiated." (2)

On the basis of such a satisfying personal experience, Guru Ji says: "True is that God and true is His glory. By Guru's grace, I always meditate upon Him. (By doing so) all my fears of births and deaths have been dispelled. I am rid of worldly attachments and all my sorrows and sufferings have vanished." (3)

Summarizing his present state and blessings, he says: "Nanak praises God with each and every breath. By meditating on God's Name all the bonds (of Maya) have been snapped. In an instant, God has fulfilled all my desire. Therefore, again and again, I sing His praises." (4-27-34)

**The message of the shabad is that, if we want to have all our desires fulfilled and we want to enjoy a state of complete peace, poise and bliss we should meditate on God's Name under the guidance of the company of the saint (Guru).**

## SGGSP-104

ਮਾਝ ਮਹਲਾ ੫ ॥

ਆਉ ਸਾਜਨ ਸੰਤ ਮੀਤ ਪਿਆਰੇ ॥  
ਮਿਲਿ ਗਾਵਹ ਗੁਣ ਅਗਮ ਅਪਾਰੇ ॥

ਗਾਵਤ ਸੁਣਤ ਸਭੇ ਹੀ ਮੁਕਤੇ ਸੋ ਧਿਆਈਐ ਜਿਨਿ ਹਮ ਕੀਏ  
ਜੀਉ ॥੧॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਜਾਵਹਿ ॥  
ਮਨਿ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਵਹਿ ॥  
ਸਿਮਰਿ ਸਾਹਿਬੁ ਸੋ ਸਚੁ ਸੁਆਮੀ ਰਿਜਕੁ ਸਭਸੁ ਕਉ ਦੀਏ  
ਜੀਉ ॥੨॥

ਨਾਮੁ ਜਪਤ ਸਰਬ ਸੁਖੁ ਪਾਈਐ ॥  
ਸਭੁ ਭਉ ਬਿਨਸੈ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ॥

ਜਿਨਿ ਸੇਵਿਆ ਸੋ ਪਾਰਗਿਰਾਮੀ ਕਾਰਜ ਸਗਲੇ ਥੀਏ ਜੀਉ  
॥੩॥

ਆਇ ਪਇਆ ਤੇਰੀ ਸਰਣਾਈ ॥  
ਜਿਉ ਭਾਵੈ ਤਿਉ ਲੈਹਿ ਮਿਲਾਈ ॥

ਪੰਨਾ ੧੦੫

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭਗਤੀ ਲਾਵਹੁ ਸਚੁ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਪੀਏ  
ਜੀਉ ॥੪॥੨੮॥੩੫॥

## maajh mehlā 5.

aa-o saajan sant meet pi-aaray.

mil gaavah gun agam apaaray.

gaavat sunat sabhay hee muktay so Dhi-aa-ee-ai jin ham  
kee-ay jee- o. ||1||

janam janam kay kilbikh jaaveh.

man chinday say-ee fal paavahi.

simar saahib so sach su-aamee rijak sabhas ka-o dee-ay  
jee-o. ||2||

naam japat sarab sukh paa-ee-ai.

sabh bha-o binsai har har Dhi-aa-ee-ai.

jin sayvi-aa so paargiramee kaaraj saglay thee-ay jee-o. ||3||

aa-ay pa-i-aa tayree sarnaa-ee.

ji-o bhaavai ti-o laihi milaa-ee.

## SGGSP-105

kar kirpaa parabh bhagtee laavhu sach naanak amrit pee-ay  
jee-o. ||4||28||35||



## MAAJH MOHALLA 5

In the previous shabad, Guru Ji shared with us how, by meditating on God's Name, he was feeling a sense of joy as if God was raining His grace on his mind. So now, on the basis of his personal blissful experience, he addresses us as his saintly friends and invites us to join him in singing God's praises and thereby enjoy divine blessings and pleasures.

He says: "Come, O my dear saintly friends, and joining together, let us sing praises of the incomprehensible and infinite God. All those who sing His praises or listen to them are emancipated. (O my friends), we should meditate on Him who has created us all." (1)

Enumerating the merits of meditating on God's Name, he says: "By meditating on God, the True Master, who provides sustenance to all, one's sins of many births are dispelled, and one obtains whatever one wishes for." (2)

Guru Ji adds: "By meditating on the Name, we obtain all pleasures. By meditating on God again and again, all (our) fears are destroyed. Whosoever serves (i.e. worships) God, is ferried across the world-ocean and all his tasks are accomplished." (3)

Guru Ji concludes the shabad by showing us how to approach God, so that He may inspire us into His devotion. He says: "(O God), I have come and fallen at Your feet. Unite me with Yourself as You please. Showing Your mercy, please inspire me to Your devotion, so that Nanak may also drink the true nectar (of Your Name)." (4-28-35)

**The message of the shabad is that, if we want to destroy all our past sins and swim across the worldly ocean, then we should humbly seek God's refuge and pray to Him to bless us with His loving devotion, so that joining together with holy persons we may sing His praises and meditate on His Name.**

## SGGSP-105

ਮਾਝ ਮਹਲਾ ੫ ॥

ਭਏ ਕ੍ਰਿਪਾਲ ਗੋਵਿੰਦ ਗੁਸਾਈ ॥

ਮੇਘੁ ਵਰਸੈ ਸਭਨੀ ਥਾਈ ॥

ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲਾ ਠਾਵਿ ਪਾਈ ਕਰਤਾਰੇ ਜੀਉ ॥੧॥

ਅਪੁਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਰੇ ॥

ਜਿਉ ਬਾਰਿਕ ਮਾਤਾ ਸੰਮਾਰੇ ॥

ਦੁਖ ਭੰਜਨ ਸੁਖ ਸਾਗਰ ਸੁਆਮੀ ਦੇਤ ਸਗਲ ਆਹਾਰੇ ਜੀਉ ॥੨॥

ਜਲਿ ਬਲਿ ਪੂਰਿ ਰਹਿਆ ਮਿਹਰਵਾਨਾ ॥

ਸਦ ਬਲਿਹਾਰਿ ਜਾਈਐ ਕੁਰਬਾਨਾ ॥

ਰੈਣਿ ਦਿਨਸੁ ਤਿਸੁ ਸਦਾ ਧਿਆਈ ਜਿ ਖਿਨ ਮਹਿ ਸਗਲ ਉਧਾਰੇ ਜੀਉ ॥੩॥

ਰਾਖਿ ਲੀਏ ਸਗਲੇ ਪ੍ਰਭਿ ਆਪੇ ॥

ਉਤਰਿ ਗਏ ਸਭ ਸੋਗ ਸੰਤਾਪੇ ॥ ਨਾਮੁ ਜਪਤ ਮਨੁ ਤਨੁ

ਹਰੀਆਵਲੁ ਪ੍ਰਭ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਰੇ ਜੀਉ ॥੪॥੨੯॥੩੬॥

## maajh mehlā 5.

bha-ay kirpaal govind gusaa-ee.

maygh varsai sabhnee thaa-ee.

deen da-i-aal sadaa kirpaalaa thaadh paa-ee kartaaray jee-o. ||1||

apunay jee-a jant partipaaray.

ji-o baarik maataa sammaaray.

dukh bhanjan sukh saagar su-aamee dayt sagal aahaaray jee-o. ||2||jal thal poor rahi-aa miharvaanaa.

sad balihaar jaa-ee-ai kurbaanaa.

rain dinas tis sadaa Dhi-aa-ee je khin meh sagal uDhaaray jee-o. ||3||

raakh lee-ay saglay parabh aapay.

utar ga-ay sabh sog santaapay.

naam japat man tan haree-aaval parabh naanak nadar nihaaray jee-o. ||4||29||36||

## MAAJH MOHALLA 5

This shabad is a continuation of the previous shabad, in which Guru Ji, on behalf of all mortals, expresses his gratitude to God for His rain of grace on all.

He says: "God, the Master of the world, has shown grace and the rain (of His mercy) has started falling every where. The merciful Creator, who is ever compassionate to the poor, has blessed (all) with soothing peace." (1)



Describing God's bounties, Guru Ji says: "God provides sustenance to all His creatures and beings, just as a mother takes care of her children. That Master is the ocean of peace and destroyer of pain: (He) provides sustenance to all." (2)

Advising us all, Guru Ji says: "The merciful God pervades all lands and waters. One should always be devoted to Him and be a sacrifice to Him. (That God), who can emancipate us in an instant, day and night, we should always meditate on Him." (3)

Concluding the shabad, Guru Ji says: "God Himself has saved all (who have sought His shelter). All their pains and sufferings have been ended. O Nanak, he, on whom God casts His merciful glance, meditates on the (God's) Name and is rendered ever-green [i.e. he finds joy of mind and body]." (4-29-36)

**The message of the shabad is that, if we want to get rid of all our fears, pains and sorrows and enjoy the soothing rain of God's grace we should sing His praises day and night, and pray for the bliss of His Name.**

#### SGGSP-105

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜਿਥੈ ਨਾਮੁ ਜਪੀਐ ਪ੍ਰਭੁ ਪਿਆਰੇ ॥

ਸੇ ਅਸਥਲ ਸੋਇਨ ਚਉਬਾਰੇ ॥

ਜਿਥੈ ਨਾਮੁ ਨ ਜਪੀਐ ਮੇਰੇ ਗੋਇਦਾ ਸੇਈ ਨਗਰ ਉਜਾੜੀ ਜੀਉ ॥੧॥

ਹਰਿ ਰੁਖੀ ਰੋਟੀ ਖਾਇ ਸਮਾਲੇ ॥

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਨਦਰਿ ਨਿਹਾਲੇ ॥

ਖਾਇ ਖਾਇ ਕਰੇ ਬਦਫੈਲੀ ਜਾਣੁ ਵਿਸੂ ਕੀ ਵਾੜੀ ਜੀਉ ॥੨॥

ਸੰਤਾ ਸੇਤੀ ਰੰਗੁ ਨ ਲਾਏ ॥

ਸਾਕਤ ਸੰਗਿ ਵਿਕਰਮ ਕਮਾਏ ॥

ਦੁਲਭ ਦੇਹ ਖੋਈ ਅਗਿਆਨੀ ਜੜ ਅਪੁਣੀ ਆਪਿ ਉਪਾੜੀ ਜੀਉ ॥੩॥

ਤੇਰੀ ਸਰਣਿ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ ॥

ਸੁਖ ਸਾਗਰ ਮੇਰੇ ਗੁਰ ਗੋਪਾਲਾ ॥

ਕਰਿ ਕਿਰਪਾ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਰਾਖਹੁ ਸਰਮ ਅਸਾੜੀ ਜੀਉ ॥੪॥੩੦॥੩੧॥

#### maajh mehlā 5.

jithai naam japee-ai parabh pi-aaray.

say asthal so-in cha-ubaaray.

jithai naam na japee-ai mayray go-idaa say-ee nagar  
ujaarhee jee-o. ||1||

har rukhee rotee khaa-ay samaalay.

har antar baahar nadar nihaalay.

khaa-ay khaa-ay karay badfailee jaan visoo kee vaarhee  
jee-o. ||2||

santaa saytee rang na laa-ay.

saakat sang vikram kamaa-ay.

dulabh dayh kho-ee agi-aanee jarh apunee aap upaarhee  
jee-o. ||3||

tayree saran mayray deen da-i-aalaa.

sukh saagar mayray gur gopaalaa.

kar kirpaa naanak gun gaavai raakho saram asaarhee jee-o.  
||4||30||37||

#### MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us that if we want to get rid of all our fears, pains and sorrows and enjoy the soothing rain of God's grace we should sing His praises day and night, and pray for the bliss of His Name. In this shabad, he elaborates on the blessings received by those who meditate on God's Name and also contrasts these with the fate of those who do not contemplate God.

Using a very beautiful metaphor, Guru Ji says: "O my beloved, where Waheguru's Name is dwelt upon, those places, even if barren or wild, are (valuable) like the mansions of gold. On the other hand, where the Name of my God is not meditated upon, those cities, (even if fully) populated are like ruins." (1)

Therefore, Guru Ji states: "The (Guru-ward) person, who even if living on dry bread remembers God, on him God bestows His glance of grace both within and without. On the other hand, (the self conceited person) who, in spite of enjoying good food, commits evil deeds, should be considered an orchard of poison (i.e. his company should be considered very harmful)." (2)



Guru Ji further warns: “He, who does not love holy persons and instead commits evil deeds in the company of Mammon-worshippers (i.e. non-believers or apostates), is a foolish and ignorant person who has wasted away his invaluable gift of human life. He has himself pulled out his roots.” (3)

Finally, Guru Ji shows us what ordinary people should do and how we need to pray to God. On behalf of all of us, he says: “O my merciful God of the meek, O Ocean of Peace, my Guru God, I have come to Your shelter. Please show mercy, so that Nanak may sing Your praises: please save my honor.” (4-30-37)

**The message of the shabad is that, no matter what our circumstances may be, we should always thank God for His Gifts, and keep singing His praises. Then God will definitely protect us and save our honor. Otherwise no matter how affluent we might be, without dwelling on God’s Name, we are simply wasting our invaluable human life.**

## SGGSP-105

ਮਾਝ ਮਹਲਾ ੫ ॥

ਚਰਣ ਠਾਕੁਰ ਕੇ ਰਿਦੈ ਸਮਾਣੇ ॥  
ਕਲਿ ਕਲੇਸ ਸਭ ਦੂਰਿ ਪਇਆਣੇ ॥  
ਸਾਂਤਿ ਸੂਖ ਸਹਜ ਧੁਨਿ ਉਪਜੀ ਸਾਧੂ ਸੰਗਿ ਨਿਵਾਸਾ ਜੀਉ ॥੧॥

ਲਾਗੀ ਪ੍ਰੀਤਿ ਨ ਤੂਟੈ ਮੂਲੇ ॥  
ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥  
ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਣ ਗਾਵਾ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸਾ ਜੀਉ  
॥੨॥

ਅੰਮ੍ਰਿਤੁ ਵਰਖੈ ਅਨਹਦ ਬਾਣੀ ॥  
ਮਨ ਤਨ ਅੰਤਰਿ ਸਾਂਤਿ ਸਮਾਣੀ ॥  
ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹੇ ਜਨ ਤੇਰੇ ਸਤਿਗੁਰਿ ਕੀਆ ਦਿਲਾਸਾ  
ਜੀਉ ॥੩॥

ਜਿਸ ਕਾ ਸਾ ਤਿਸ ਤੇ ਫਲੁ ਪਾਇਆ ॥  
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਸੰਗਿ ਮਿਲਾਇਆ ॥  
ਆਵਣ ਜਾਣ ਰਹੇ ਵਡਭਾਗੀ ਨਾਨਕ ਪੂਰਨ ਆਸਾ ਜੀਉ  
॥੪॥੩੧॥੩੮॥

maajh mehlā 5.

charan ṭhaakur kay riḍai samaanay.  
kal kalays sabh door pa-i-aanay.  
saa<sup>N</sup>ṭ sookh sahj Dhun upjee saaDhoo sang nivaasaa jee-o.  
||1||  
laagee pareet na tootai moolay.  
har anṭar baahar rahi-aa bharpooray.  
simar simar simar gun gaavaa kaatee jam kee faasaa jee-o.  
||2||  
amrit varkhai anhad bane.  
man tan anṭar saa<sup>N</sup>ṭ samaanee.  
taripat aghaa-ay rahay jan tayray satgur kee-aa dilaasaa  
jee-o. ||3||  
jis kaa saa tis tay fal paa-i-aa.  
kar kirpaa parabh sang milaa-i-aa.  
aavan jaan rahay vadbhaagee naanak pooran aasaa jee-o.  
||4||31||38||



## MAAJH MOHALLA 5

Guru Ji concluded the previous shabad with this prayer: “O my merciful God of the meek, O Ocean of Peace, my Guru God, I have come to Your shelter. Please show mercy, so that Nanak may sing Your praises: please save my honor.” In this shabad, he shares with us the results of this prayer.

He says: “The (immaculate) feet of the Master (i.e. humble love for His Word) are enshrined in my heart. (As a result) all my sorrows and pains have been dispelled. Now, within me rings the melody of happiness, peace and poise and I abide in the company of the saint (Guru).” (1)

Describing, what he now observes, he says: “God is pervading both within and without. The bond of love once forged with Him is never broken. So, meditating on Him forever, Nanak sings His praises whereby his noose of death has been cut off.” (2)

Using a beautiful metaphor, Guru Ji describes his state of bliss by saying: “(I feel as if) the rain of nectar is falling and melody of unstuck music is ringing. As a result, a state of cool and calm bliss is pervading within my body and mind. (In such a blissful state, O God), Your devotees have been fully satiated, because the true Guru has provided them the assurance (of Your protection).”

Summarizing his experience, Guru Ji says: “I have obtained the fruit (of my heart’s desire) from the One to whom I belong (i.e. Waheguru). Showing His mercy, God has united me with Himself. So now, by good fortune, Nanak has got his wish fulfilled and his (rounds of) coming and going (into and out of this world) have ended.” (4-31-38)

**The message of the shabad is that, if we want to end our circle of birth and death and enjoy a supreme state of peace and bliss of union with God, we should keep singing His praises with true love and devotion in our hearts.**

## SGGSP-105

ਮਾਝ ਮਹਲਾ ੫ ॥

ਮੀਹੁ ਪਇਆ ਪਰਮੇਸਰਿ ਪਾਇਆ ॥  
ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖੀ ਵਸਾਇਆ ॥  
ਗਇਆ ਕਲੇਸੁ ਭਇਆ ਸੁਖੁ ਸਾਚਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲੀ  
ਜੀਉ ॥੧॥

ਜਿਸ ਕੇ ਸੇ ਤਿਨ ਹੀ ਪ੍ਰਤਿਪਾਰੇ ॥  
ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਰਖਵਾਰੇ ॥  
ਸੁਣੀ ਬੇਨੰਤੀ ਠਾਕੁਰਿ ਮੇਰੈ ਪੂਰਨ ਹੋਈ ਘਾਲੀ ਜੀਉ ॥੨॥

ਪੰਨਾ ੧੦੬

ਸਰਬ ਜੀਆ ਕਉ ਦੇਵਣਹਾਰਾ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਨਦਰਿ ਨਿਹਾਰਾ ॥  
ਜਲ ਥਲ ਮਹੀਅਲ ਸਭਿ ਤ੍ਰਿਪਤਾਣੇ ਸਾਧੂ ਚਰਨ ਪਖਾਲੀ ਜੀਉ  
॥੩॥

ਮਨ ਕੀ ਇਛ ਪੁਜਾਵਣਹਾਰਾ ॥  
ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰਾ ॥  
ਨਾਨਕ ਦਾਨੁ ਕੀਆ ਦੁਖ ਭੰਜਨਿ ਰਤੇ ਰੰਗਿ ਰਸਾਲੀ ਜੀਉ  
॥੪॥੩੨॥੩੯॥

## maajh mehlā 5.

meehu pa-i-aa parmaysar paa-i-aa.  
jee-a janṭ sabh sukhee vasaa-i-aa.  
ga-i-aa kalays bha-i-aa sukh saachaa har har naam  
samaalee jee-o. ||1||  
jis kay say tin hee partipaaray.  
paarbarahm parabh bha-ay rakhvaaray.  
sunee baynantee thaakur mayrai pooran ho-ee ghaalee jee-  
o. ||2||

## SGGSP-106

sarab jee-aa ka-o dayvanhaaraa.  
gur parsadee nadar nihaaraa.  
jal thal mahee-al sabh tariptaanaay saaDhoo charan  
pakhaalee jee-o. ||3||  
man kee ichh pujaavanhaaraa.  
sadaa sadaa jaa-ee balihaaraa.  
naanak daan kee-aa dukh bhanjan ratay rang rasaalee jee-o.  
||4||32||39||



## MAAJH MOHALLA 5

According to Dr. Bh. Vir Singh Ji, this shabad appears to have been uttered by Guru Ji as a token of his thanks to God for listening to his prayers and blessing the region with plentiful rain after a long period of drought. This is corroborated by the historical fact of Guru Ji's getting land revenue waived from Emperor Akbar. However, this shabad also has its spiritual message. Rain stands for God's mercy.

Either way, Guru Ji thanks God and says: "God has sent rain (of mercy). Thus He has given joy and peace to all the creation. All the worry is gone and true happiness has come. I, therefore, meditate on God's Name again and again." (1)

Guru Ji elaborates: "He to whom, they belonged, (that God) has nurtured them. He has become their savior. My God has listened to their prayer and thus their effort has been rewarded." (2)

He further comments: "(God) is the provider of all beings. By Guru's grace my (spiritual) eyes have seen Him. He has satiated all (the creatures residing on) land or sea. I wash the feet of (i.e. humbly serve and remember) the saint (Guru) (by whose grace we have been so blessed)." (3)

Guru Ji concludes the shabad, by once again expressing his gratitude to God. He says: "God is the fulfiller of one's wishes. I am a sacrifice to Him ever and forever. In short, [God] the Dispeller of Pain has bestowed His blessings on Nanak and he is imbued with the relish of His love." (4-32-39)

**The message of the shabad is that, whenever, we feel any kind of shortage or absence of happiness in our life, we should seek the shelter of the Guru and pray to God with full love and devotion. He will listen to our prayer and bless us with the rain of mercy and joys of all kinds.**

SGGSP-106

ਮਾਝ ਮਹਲਾ ੫ ॥

ਮਨੁ ਤਨੁ ਤੇਰਾ ਧਨੁ ਭੀ ਤੇਰਾ ॥  
ਤੂੰ ਠਾਕੁਰੁ ਸੁਆਮੀ ਪ੍ਰਭੁ ਮੇਰਾ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਰਾਸਿ ਤੁਮਾਰੀ ਤੇਰਾ ਜੋਰੁ ਗੋਪਾਲਾ ਜੀਉ ॥੧॥

ਸਦਾ ਸਦਾ ਤੂੰ ਹੈ ਸੁਖਦਾਈ ॥  
ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ ਤੇਰੀ ਪਾਈ ॥  
ਕਾਰ ਕਮਾਵਾ ਜੇ ਤੁਧੁ ਭਾਵਾ ਜਾ ਤੂੰ ਦੇਹਿ ਦਇਆਲਾ ਜੀਉ  
॥੨॥

ਪ੍ਰਭ ਤੁਮ ਤੇ ਲਹਣਾ ਤੂੰ ਮੇਰਾ ਗਹਣਾ ॥  
ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਸੁਖੁ ਸਹਣਾ ॥

ਜਿਥੈ ਰਖਹਿ ਬੈਕੁੰਨੁ ਤਿਥਾਈ ਤੂੰ ਸਭਨਾ ਕੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ  
॥੩॥

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ॥  
ਆਠ ਪਹਰ ਤੇਰੇ ਗੁਣ ਗਾਇਆ ॥  
ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਹੋਏ ਕਦੇ ਨ ਹੋਇ ਦੁਖਾਲਾ ਜੀਉ  
॥੪॥੩੩॥੪੦॥

maajh mehlaa 5.

man tan tayraa Dhan bhee tayraa.  
too<sup>N</sup> thaakur su-aamee parabh mayraa.  
jee-o pind sabh raas tumaaree tayraa jor gopaalaa jee-o.  
||1||  
sadaa sadaa too<sup>N</sup>hai sukh-daa-ee.  
niv niv laagaa tayree paa-ee.  
kaar kamaavaa jay tuDh bhaavaa jaa too<sup>N</sup> deh da-i-aalaa  
jee-o. ||2||

parabh tum tay lahnaa too<sup>N</sup> mayraa gahnaa.  
jo too<sup>N</sup> deh so-ee sukh sahnaa.  
jithai rakheh baiku<sup>N</sup>th tithaa-ee too<sup>N</sup> sabhnaa kay  
partipaalaa jee-o. ||3||

simar simar naanak sukh paa-i-aa.  
aath pahar tayray gun gaa-i-aa.  
sagal manorath pooran ho-ay kaday na ho-ay dukhaalaa  
jee-o. ||4||33||40||

MAAJH MOHALLA 5



In the previous shabad, Guru Ji advised us that if we want to enjoy God's nectarine rain of grace, we should pray to Him with full love and devotion. In this shabad, he shows us how to pray to God for His grace.

He says: “ (O Waheguru), You are my Master and my God. As such my body, mind and wealth are Yours (and not mine). Yes, my body and life are Your property and it is Your might which is working in them, O Cherisher of the world.” (1)

Expressing his full faith in God, Guru Ji says: “(O God) You always are the Giver of happiness. So again and again I humbly bow to You in respect. If it so pleases You, (I wish that) I may perform only that deed, which pleases You, and I may do, whatever You assign me (to do), O my merciful God.” (2)

Next, he shows us whom to ask or pray for any favors or whom to approach for the fulfillment of our desires. He says: “O God, it is from You that I seek everything. You are my ornament (i.e. the source of my spiritual enlightenment). Whatever You give me (whether pain or pleasure) I accept it cheerfully. Wherever, You keep me, that is heaven for me, (because) You are the sustainer of all.”(3)

In conclusion, Guru Ji says: “By remembering (You) again and again, Nanak, has obtained peace. At all times, he has sung Your praises. (As a result), all his objectives have been fulfilled, and he never experiences any pain.” (4-33-40)

**The message of the shabad is that, if we want to enjoy permanent peace and happiness and be free from any pain or sorrow, we should seek God's refuge, always cheerfully accept His Will, and meditate upon Him at all times. Further, we should pray only to God in times of need or suffering and not any lesser god or goddess.**

#### SGGSP-106

ਮਾਝ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਮੇਘੁ ਪਠਾਇਆ ॥  
ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਦਹ ਦਿਸਿ ਵਰਸਾਇਆ ॥  
ਸਾਂਤਿ ਭਈ ਬੁਝੀ ਸਭ ਤ੍ਰਿਸਨਾ ਅਨਦੁ ਭਇਆ ਸਭ ਠਾਈ ਜੀਉ  
॥੧॥

ਸੁਖਦਾਤਾ ਦੁਖ ਭੰਜਨਹਾਰਾ ॥  
ਆਪੇ ਬਖਸਿ ਕਰੇ ਜੀਅ ਸਾਰਾ ॥  
ਅਪਨੇ ਕੀਤੇ ਨੋ ਆਪਿ ਪ੍ਰਤਿਪਾਲੇ ਪਇ ਪੈਰੀ ਤਿਸਰਿ  
ਮਨਾਈਜੀਉ ॥੨॥

ਜਾ ਕੀ ਸਰਣਿ ਪਇਆ ਗਤਿ ਪਾਈਐ ॥  
ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥  
ਤਿਸੁ ਬਿਨੁ ਹੋਰੁ ਨ ਦੂਜਾ ਠਾਕੁਰੁ ਸਭ ਤਿਸੈ ਕੀਆ ਜਾਈ ਜੀਉ  
॥੩॥

ਤੇਰਾ ਮਾਣੁ ਤਾਣੁ ਪ੍ਰਭ ਤੇਰਾ ॥

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਗੁਣੀ ਗਹੇਰਾ ॥  
ਨਾਨਕੁ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਆਠ ਪਹਰ ਤੁਧੁ ਧਿਆਈ ਜੀਉ  
॥੪॥੩੪॥੪੧॥

#### maaḡh mehlāa 5.

paarbarahm parabḡh mayḡh pathāa-i-aa.  
jal thal mahee-al ḡah ḡis varsaa-i-aa.  
saa<sup>N</sup>t bḡa-ee buḡhee sabḡh ṭarisnaa anad bḡa-i-aa sabḡh thaa-  
ee jee-o. ||1||  
sukḡh-ḡaata dukḡh bḡa<sup>N</sup>janhaaraa.  
aapay bakḡhas karay jee-a saaraa.  
apnay keetay no aap partipaalay pa-i pairee ṭiseh manaa-ee  
jee-o. ||2||

jaa kee saran pa-i-aa gaṭ paa-ee-ai.  
saas saas har naam Dḡhi-aa-ee-ai.  
ṭis bin hor na ḡoojaa thaaakur sabḡh ṭisai kee-aa jaa-ee jee-o.  
||3||

ṭayraa maan ṭaan parabḡh ṭayraa.  
ṭoo<sup>N</sup>sachaa saahib gunee gahayraa.  
naanak ḡaas kahai baynantee aath pahar tuDḡh Dḡhi-aa-ee  
jee-o. ||4||34||41||

#### MAAJH MOHALLA 5

According to Dr. Bh. Vir Singh Ji, in this shabad also, Guru Ji expresses his thanks to God for sending down rain. But



this time, the total shabad appears to be with reference to the sending of the Guru as the harbinger of spiritual rain of enlightenment in the world. Either way, this shabad is an excellent example of the depths and heights of Guru Ji's poetry both in spiritual and mundane contexts.

He says: "The supreme God has sent down the cloud (Guru) which has brought down the rain (of enlightenment) in all the ten directions over land and water. As a result peace has come to prevail, (the worldly) thirst of all (people) has been quenched and there is happiness all around." (1)

Describing God's merits, Guru Ji says: "That Giver of peace and destroyer of pain, Himself shows mercy on all beings. He Himself sustains His creation. Therefore, falling at His feet (i.e. by paying Him utmost respect), I try to propitiate Him." (2)

Advising us all, he says: "(O' my friends), by seeking whose refuge, we obtain salvation, we should meditate upon that God's Name, with each and every breath. (We should keep in mind that) except Him, there is no other Master, and all places belong to Him (i.e. He pervades all creatures)." (3)

Guru Ji concludes the shabad with a humble prayer. He says: "O God, You are my honor and You are my strength. You are the eternal Master, and ocean of merits. Slave Nanak makes this (humble) prayer to You (to bless him with this gift), that throughout the eight watches (i.e. at all times) he may meditate on You." (4-34-41)

**The message of the shabad is that, God has been very gracious to bless us with the eternal Guru (Granth Sahib Ji). All those, who read and act upon the advice contained there in, enjoy true peace and bliss. Therefore, we too can get rid of all our sufferings and sorrows, if we also follow the example of such a ward persons, and meditate on God's Name, with true love and devotion.**

#### SGGSP-106

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਭੇ ਸੁਖ ਭਏ ਪ੍ਰਭ ਤੁਠੇ ॥

ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਣ ਮਨਿ ਵੁਠੇ ॥

ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ

॥੧॥

ਅਗਮ ਅਗੋਚਰੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਵਰਤੈ ਨੇਰਾ ॥

ਸਦਾ ਅਲਿਪਤੁ ਜੀਆ ਕਾ ਦਾਤਾ ਕੋ ਵਿਰਲਾ ਆਪੁ ਪਛਾਣੈ ਜੀਉ

॥੨॥

ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਣੀ ॥

ਮਨਿ ਇਕੋ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ ॥

ਸਹਜਿ ਸੰਤੋਖਿ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਅਨਦੁ ਖਸਮ ਕੈ ਭਾਣੈ ਜੀਉ

॥੩॥

ਹਥੀ ਦਿਤੀ ਪ੍ਰਭਿ ਦੇਵਣਹਾਰੈ ॥

ਜਨਮ ਮਰਣ ਰੋਗੁ ਸਭਿ ਨਿਵਾਰੈ ॥

ਨਾਨਕ ਦਾਸ ਕੀਏ ਪ੍ਰਭਿ ਅਪੁਨੇ ਹਰਿ ਕੀਰਤਨਿ ਰੰਗੁ ਮਾਣੈ

ਜੀਉ ॥੪॥੩੫॥੪੨॥

**maajh mehlā 5.**

sabhay sukh bha-ay parabh tuthay.

gur pooray kay charan man vuthay.

sahj samaaDh lagee liv antar so ras so-ee jaanai jee-o. ||1||

agam agochar saahib mayraa.

ghat ghat antar vartai nayraa.

sadaa alipat jee-aa kaa daataa ko viralaa aap pachhaanai jee-o. ||2||

parabh milnai kee ayh neesaanee.

man iko sachaa hukam pachhaanee.

sahj santokh sadaa tariptaasay anad khasam kai bhaanai jee-o. ||3||

hathee ditee parabh dayvanhaarai.

janam maran rog sabh nivaaray.

naanak daas kee-ay parabh apunay har keertan rang maanay jee-o. ||4||35||42||



## MAAJH MOHALLA 5

In the first stanza of the previous shabad, Guru Ji stated that, the supreme God has sent down the cloud (Guru), which has brought down the rain (of enlightenment) in all the ten directions over land and water. This was the kind of bliss, which all people enjoy, on listening and acting upon the sermon of the Guru. In this shabad, he explains, what kind of inner joy, and true peace, that person enjoys, on whom God becomes merciful, and the feet (i.e. the immaculate instruction) of the Guru, gets enshrined.

He says: “He on whom God is pleased, is blessed with all kinds of comforts. (First of all), the feet (i.e. immaculate words) of the perfect Guru get enshrined in his mind, and a state of poised meditation sets within his heart. The relish of such a state only that person knows, (who has experienced it).” (1)

Dwelling upon some of the qualities of God, Guru Ji says: “Unknowable and beyond comprehension is my God, yet He is so near that He pervades each and every heart. Though Provider of all, He always remains detached (from every body and every thing). Only a very rare person realizes this within himself.” (2)

Now Guru Ji tells us the sign of having experienced such a divine experience. He says: “The sign of union with God is this that his mind acknowledges the command of the one true (God) only (i.e. except God’s will, he doesn’t care for the dictates of others). He always remains in a state of peace and contentment, and he always finds joy in obeying the Master’s will (i.e. no matter what his circumstances are, he accepts them cheerfully as God’s will).” (3)

In conclusion, Guru Ji says: “He to whom, the beloved God has given (this state of peace and contentment), with His own hands (i.e. Himself), all His maladies of birth and death, He has cured. In short, O Nanak, those whom (God) has made His own, they enjoy the bliss of singing God’s praise.” (4)

**The message of the shabad is that, if we want to enjoy a state of indescribable peace and bliss of union with God, we should learn to recognize His Will and accept it cheerfully, and always keep singing His praise, with true love and devotion.**

SGGSP-107

ਪੰਨਾ ੧੦੭

ਮਾਝ ਮਹਲਾ ੫ ॥

ਕੀਨੀ ਦਇਆ ਗੋਪਾਲ ਗੁਸਾਈ ॥  
ਗੁਰ ਕੇ ਚਰਣ ਵਸੇ ਮਨ ਮਾਹੀ ॥  
ਅੰਗੀਕਾਰੁ ਕੀਆ ਤਿਨਿ ਕਰਤੈ ਦੁਖ ਕਾ ਡੇਰਾ ਢਾਹਿਆ ਜੀਉ  
॥੧॥

ਮਨਿ ਤਨਿ ਵਸਿਆ ਸਚਾ ਸੋਈ ॥  
ਬਿਖੜਾ ਬਾਨੁ ਨ ਦਿਸੈ ਕੋਈ ॥  
ਦੂਤ ਦੁਸਮਣ ਸਭਿ ਸਜਣ ਹੋਏ ਏਕੋ ਸੁਆਮੀ ਆਹਿਆ ਜੀਉ  
॥੨॥

ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪੇ ॥  
ਬੁਧਿ ਸਿਆਣਪ ਕਿਛੁ ਨ ਜਾਪੈ ॥  
ਆਪਣਿਆ ਸੰਤਾ ਨੋ ਆਪਿ ਸਹਾਈ ਪ੍ਰਭਿ ਭਰਮ ਭੁਲਾਵਾ  
ਲਾਹਿਆ ਜੀਉ ॥੩॥

ਚਰਣ ਕਮਲ ਜਨ ਕਾ ਆਧਾਰੋ ॥  
ਆਠ ਪਹਰ ਰਾਮ ਨਾਮੁ ਵਾਪਾਰੋ ॥  
ਸਹਜ ਅਨੰਦ ਗਾਵਹਿ ਗੁਣ ਗੋਵਿੰਦ ਪ੍ਰਭ ਨਾਨਕ ਸਰਬ ਸਮਾਹਿਆ  
ਜੀਉ ॥੪॥੩੬॥੪੩॥

SGGSP-107

maajh mehlā 5.

keenee da-i-aa gopaal gusaa-ee.  
gur kay charan vasay man maahee.  
angeekaar kee-aa tin kartai dukh kaa dayraa dhaahi-aa jee-  
o. ||1||  
man tan vasi-aa sachaa so-ee.  
bikh-rhaa thaana na disai ko-ee.  
doot dusman sabh sajan ho-ay ayko su-aamee aahi-aa jee-  
o. ||2||

jo kichh karay so aapay aapai.  
buDh si-aanap kichhoo na jaapai.  
aapni-aa santaa no aap sahaa-ee parabh bharam bhulaavaa  
laahi-aa jee-o. ||3||

charan kamal jan kaa aaDhaaro.  
aath pahar raam naam vaapaaro.  
sahj anand gaavahi gun govind parabh naanak sarab  
samaahi-aa jee-o. ||4||36||43||



## MAAJH MOHALLA 5

In the previous shabad, Guru Ji gave us the message that, if we want to enjoy a state of indescribable peace and bliss of union with God, we should learn to recognize His Will and accept it cheerfully, and always keep singing His praise, with true love and devotion. In this shabad, he tells us what kind of peace and bliss a person enjoys, on whom God becomes merciful, and in his mind, enshrines the advice of the Guru, and nectar of His Name.

He says: “He on whom, the Cherisher of the world has shown mercy, in his mind the words of the Guru get enshrined (i.e. he never forgets, the Guru’s advice, and he always meditates on God’s Name). The Creator accepts (that devotee), as His own, and completely banishes all kinds of sorrows from his life.”(1)

Describing the state of mind of such a person, on whom God has become merciful, Guru Ji says: “(He) in whose mind comes to reside that true (God), to him, no place seems as troublesome. All the evil-doers and enemies seem to become his friends, because (in every one), only his one Master.”(2)

Regarding the faith and belief of such a blessed devotee, Guru Ji says: “ (Such a person, in whose mind, always abides God’s Name, believes, that) whatever He does, He does it on His own (i.e. without consulting any body. Even if, one has) too much wisdom, still he cannot know anything (about God or His deeds). God Himself helps His saints, and He has removed all their doubt and illusion.”(3)

Guru Ji concludes the shabad by describing the conduct of God’s devotees. He says: “God’s lotus feet (i.e. His Name) becomes the support of His devotees. During all the eight watches (i.e. at all times) they keep on trading in (i.e. dwelling on) God’s Name. O Nanak, in a state of peace and bliss, they keep singing praises of God, who pervades all creation.” (4-36-43)

**The message of the shabad is that, if we want all our enemies to become friends and all our sorrows to be destroyed, then we should pray to God to bless us with the guidance of the Guru, so that under his guidance, we may keep singing God’s praise, and meditating on His Name, at all times.**

## SGGSP-107

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸੋ ਸਚੁ ਮੰਦਰੁ ਜਿਤੁ ਸਚੁ ਧਿਆਈਐ ॥  
ਸੋ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥  
ਸਾ ਧਰਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਵਸਹਿ ਹਰਿ ਜਨ ਸਚੇ ਨਾਮ ਵਿਟਹੁ  
ਕੁਰਬਾਣੇ ਜੀਉ ॥੧॥

ਸਚੁ ਵਡਾਈ ਕੀਮ ਨ ਪਾਈ ॥  
ਕੁਦਰਤਿ ਕਰਮੁ ਨ ਕਹਣਾ ਜਾਈ ॥  
ਧਿਆਇ ਧਿਆਇ ਜੀਵਹਿ ਜਨ ਤੇਰੇ ਸਚੁ ਸਬਦੁ ਮਨਿ  
ਮਾਣਜੀਉ ॥੨॥

ਸਚੁ ਸਾਲਾਹਣੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥  
ਰੰਗਿ ਰਤੇ ਤੇਰੇ ਤੁਧੁ ਭਾਵਹਿ ਸਚੁ ਨਾਮੁ ਨੀਸਾਣੇ ਜੀਉ ॥੩॥

ਸਚੇ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥  
ਬਾਨਿ ਬਨੰਤਰਿ ਸਚਾ ਸੋਈ ॥  
ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ਸਦ ਹੀ ਅੰਤਰਜਾਮੀ ਜਾਣੇ ਜੀਉ  
॥੪॥੩੭॥੪੪॥

## maajh mehlā 5.

so sach mandar jīt sach Dhi-aa-ee-ai.  
so ridāa suhaylāa jīt har gun gaa-ee-ai.  
saa Dharat̃ suhaavee jīt vaseh har jan sachay naam vitahu  
kurbaano jee-o. ||1

sach vadaa-ee keem na paa-ee.  
kudrat̃ karam na kahnaa jaa-ee.  
Dhi-aa-ay Dhi-aa-ay jeeveh jan tayray sach sabaḍ man  
maano jee-o. ||2||

sach saalaahan vadbhaagee paa-ee-ai.  
gur parsaadee har gun gaa-ee-ai.  
rang ratay tayrai tuDh bhaaveh sach naam neesaano jee-o.  
||3||  
sachay ant̃ na jaanai ko-ee.  
thaan thanantar sachaa so-ee.  
naanak sach Dhi-aa-ee-ai sad̃ hee antarjaamee jaano jee-o.  
||4||37||44||

**MAAJH MOHALLA 5**

In the preceding shabad, Guru Ji told us how we can turn our enemies into friends and end our sorrows by praying to Lord God to bless us, with His loving devotion, so that at all times we may remain imbued with His Name and keep singing His praise. In this shabad, he tells us, how great, and how wonderful is not only that person, but even that place, where God's Name is being meditated upon, and His praises are being sung.

He says : "Eternal is that temple where we contemplate the Eternal (God). Always happy is that heart, with which we sing God's praises. Sanctified becomes that place, where abide the God's devotees. Therefore, I am a sacrifice to the Name of the True Being." (1)

Commenting on the greatness of God, Guru Sahib says : "True Lord-God's greatness is inestimable. So are His might and mercy beyond description."

Going into a prayer mode, he says: "(O' God), Your devotees, feel rejuvenated, meditating on Your Name again and again. (Because Your) eternal word (i.e. Your Name) is the very support of their minds.." (2)

Therefore, describing the merits of singing God's praises, Guru Ji says: "It is only by great good fortune, that we obtain the opportunity to sing praise of that True (God). It is only by Guru's grace that we sing praises of God. (O God), pleasing to You are, they who are imbued with Your love (and sing Your praises), and they receive the stamp of Your true Name (i.e. Your approval)." (3)

Guru Ji concludes the shabad, by dwelling upon God's attributes. He says : "Nobody knows the extent of God and His attributes. The True One pervades in all places, and the space inbetween. Nanak says that we should always meditate on the True One who knows, what is in the hearts of us all." (4)

**The message of the shabad is that, contemplation of God's Name and singing His praises are the key to joy, peace and bliss.. This is possible through great good fortune and the Guru's grace. Those who meditate on God are truly blessed.**

SGGSP-107

ਮਾਝ ਮਹਲਾ ੫ ॥

ਰੈਣਿ ਸੁਹਾਵੜੀ ਦਿਨਸੁ ਸੁਹੇਲਾ ॥  
ਜਪਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੰਤਸੰਗਿ ਮੇਲਾ ॥  
ਘੜੀ ਮੂਰਤ ਸਿਮਰਤ ਪਲ ਵੰਵਹਿ ਜੀਵਨੁ ਸਫਲੁ ਤਿਥਾਈ ਜੀਉ ॥੧॥

ਸਿਮਰਤ ਨਾਮੁ ਦੇਖ ਸਭਿ ਲਾਭੇ ॥  
ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਸਾਭੇ ॥  
ਭੈ ਭਉ ਭਰਮੁ ਖੋਇਆ ਗੁਰਿ ਪੂਰੈ ਦੇਖਾ ਸਭਨੀ ਜਾਈ ਜੀਉ ॥੨॥

ਪ੍ਰਭੁ ਸਮਰਥੁ ਵਡ ਊਚ ਅਪਾਰਾ ॥  
ਨਉ ਨਿਧਿ ਨਾਮੁ ਭਰੇ ਭੰਡਾਰਾ ॥  
ਆਦਿ ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਸੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਈ ਜੀਉ ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ ॥  
ਜਾਚਿਕੁ ਜਾਚੈ ਸਾਧ ਰਵਾਲਾ ॥  
ਦੇਹਿ ਦਾਨੁ ਨਾਨਕੁ ਜਨੁ ਮਾਗੈ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈ ਜੀਉ ॥੪॥੩੮॥੪੫॥

**maajh mehlā 5.**

rain suhaavarhee dinas suhaylaa.  
jap amrit naam satsang maylaa.  
gharhee moorat simrat pal vanjahi jeevan safal tithaa-ee jee-o. ||1||  
simrat naam dokh sabh laathay.  
antar baahar har parabh saathay.  
bhai bha-o bharam kho-i-aa gur poorai daykhaa sabhnee jaa-ee jee- o. ||2||  
parabh samrath vad ooch apaaraa.  
na-o niDh naam bharay bhandaaraa.  
aad ant maDh parabh so-ee doojaa lavai na laa-ee jee-o. ||3||  
kar kirpaa mayray deen da-i-aalaa.  
jaachik jaachai saaDh ravaalaa.  
deh daan naanak jan maagai sadaa sadaa har Dhi-aa-ee jee-o. ||4||38||45||

**MAAJH MOHALLA 5**

Guru Ji started the previous shabad, with the statement that "Eternal is that temple where we contemplate the Eternal



(God). Always happy is that heart, with which we sing God's praises. Sanctified becomes that place, where abide the God's devotees. Therefore, I am a sacrifice to the Name of the True Being." He begins this shabad by stating the merits of that day, that night, and infact that entire time, when God's Name is contemplated.

He says: "That night is most beautiful and that day is most blessed, when, in the company of saints, the nectarine Name of God is contemplated. (In fact) one's life becomes fruitful when every hour and moment is spent in meditation." (1)

Describing the blessings, obtained by him as a result of meditation on the Divine Name, he says: "By meditating on (God)'s Name, all my sins have been removed. (I have realized that) God is with me both within and without. By the grace of the perfect Guru, I have shed all my fear, doubt and illusion and I see God in all places." (2)

On the basis of his personal experience, Guru Ji says : "God is fully capable, infinite and highest of the high. His storehouses are filled with the nine treasures. In the beginning, end, and middle, it is God who pervades. I regard none else as His equal." (3)

Guru Ji concludes the shabad by saying: "O God, Cherisher of the meek, please bestow Your kindness upon me. This beggar begs for the dust of the feet (i.e. most humble service) of (Your) saints. Also, Your devotee Nanak begs of You to bless him (with this gift) that he should meditate upon You forever." (4-38-45)

**The message of the shabad is that, if we want to beautify our life and make it really fruitful, we should beg God to bless us with the company of the holy persons, and a longing to meditate on God's Name at all times and all places.**

#### SGGSP-107

ਮਾਝ ਮਹਲਾ ੫ ॥

ਐਥੈ ਤੂੰ ਹੈ ਆਗੈ ਆਪੇ ॥

ਜੀਅ ਜੰਤ੍ਰ ਸਭਿ ਤੇਰੇ ਥਾਪੇ ॥

ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਕਰਤੇ ਮੈ ਧਰ ਓਟ ਤੁਮਾਰੀ ਜੀਉ

॥੧॥

ਰਸਨਾ ਜਪਿ ਜਪਿ ਜੀਵੈ ਸੁਆਮੀ ॥

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਸੋ ਜਨਮੁ ਨ ਜੂਐ ਹਾਰੀ  
ਜੀਉ ॥੨॥

ਨਾਮੁ ਅਵਖਧੁ ਜਿਨਿ ਜਨ ਤੇਰੈ ਪਾਇਆ ॥

ਪੰਨਾ ੧੦੮

ਜਨਮ ਜਨਮ ਕਾ ਰੋਗੁ ਗਵਾਇਆ ॥

ਹਰਿ ਕੀਰਤਨੁ ਗਾਵਹੁ ਦਿਨੁ ਰਾਤੀ ਸਫਲ ਏਹਾ ਹੈ ਕਾਰੀ ਜੀਉ

॥੩॥

ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਅਪਨਾ ਦਾਸੁ ਸਵਾਰਿਆ ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਨਮਸਕਾਰਿਆ ॥

ਇਕਸੁ ਵਿਣੁ ਹੋਰੁ ਦੂਜਾ ਨਾਹੀ ਬਾਬਾ ਨਾਨਕ ਇਹ ਮਤਿ ਸਾਰੀ  
ਜੀਉ ॥੪॥੩੯॥੪੬॥

maajh mehlā 5.

aithai too<sup>N</sup>hai aagai aapay.

jee-a janṭar sabh tayray thaapay.

tuDh bin avar na ko-ee kartay mai Dhar ot tumaaree jee-o.  
||1||

rasnaa jap jap jeevai su-aamee.

paarbarahm parabḥ anṭarjaamee.

jin sayvi-aa ṭin hee sukḥ paa-i-aa so janam na joo-ai haaree  
jee-o. ||2||

naam avkhaDh jin jan tayrai paa-i-aa.

#### SGGSP-108

janam janam kaa rog gavaa-i-aa.

har keertan gaavhu din raatee safal ayhaa hai kaaree jee-o.  
||3||

darisat Dhaar apnaa daas savaari-aa.

ghat ghat anṭar paarbarahm namaskaari-aa.

ikas vin hor doojaa naahee baabaa naanak ih mat saaree  
jee-o. ||4||39||46||



## MAAJH MOHALLA 5

In the previous shabad, Guru Ji advised us if we want to beautify our life and make it really fruitful, we should beg God to bless us with the company of the holy persons, and a longing to meditate on God's Name at all times and all places. In this shabad, he shows us, how to Guru Ji shows us how to pray to God, and ask for these blessings.

Addressing God, he says: “(O God), it is You who are my support here (in this world) and again it is You who are also present hereafter (i.e. in the next world to help me). All the creatures and human beings are Your creation. O Creator, except You, none else exists. Therefore, I depend on Your support alone.” (1)

Guru Ji states: “O’ Master, (Your servant), lives by reciting Your Name with his tongue. O transcendent Master, and the knower of hearts, whosoever have served (i.e. worshipped) You, they have obtained peace. They do not lose their life in a gamble (i.e. their life doesn’t go waste).” (2)

Continuing his address, he says: “O God, the devotee who has obtained the medicine of Your Name is cured of the afflictions of many births. (Therefore, addressing us, Guru Ji advises) “ (O my friends), sing praises (of God), day and night, this alone is the most fruitful task.” (3)

Finally, expressing his gratitude, Guru Ji says: “Casting His glance of grace, God has exalted His servant. (As a result, his servant) discerns God in every being and venerates Him. (In short) Nanak says, except the One (God), there is no other second, and such a wisdom, is the most sublime.” (4-39-46)

**The message of the shabad is that, if we want to cure all our ailments, not only of this birth but also of all the previous births, we should see and bow to God in every being and meditate on His Name.**

## SGGSP-108

ਮਾਝ ਮਹਲਾ ੫ ॥

ਮਨੁ ਤਨੁ ਰਤਾ ਰਾਮ ਪਿਆਰੇ ॥

ਸਰਬਸੁ ਦੀਜੈ ਅਪਨਾ ਵਾਰੇ ॥

ਆਠ ਪਹਰ ਗੋਵਿੰਦ ਗੁਣ ਗਾਈਐ ਬਿਸਰੁ ਨ ਕੋਈ ਸਾਸਾ ਜੀਉ

॥੧॥

ਸੋਈ ਸਾਜਨ ਮੀਤੁ ਪਿਆਰਾ ॥

ਰਾਮ ਨਾਮੁ ਸਾਧਸੰਗਿ ਬੀਚਾਰਾ ॥

ਸਾਧੂ ਸੰਗਿ ਤਰੀਜੈ ਸਾਗਰੁ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ਜੀਉ ॥੨॥

ਚਾਰਿ ਪਦਾਰਥ ਹਰਿ ਕੀ ਸੇਵਾ ॥

ਪਾਰਜਾਤੁ ਜਪਿ ਅਲਖ ਅਭੇਵਾ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਿਲਬਿਖ ਗੁਰਿ ਕਾਟੇ ਪੂਰਨ ਹੋਈ ਆਸਾ ਜੀਉ

॥੩॥

ਪੂਰਨ ਭਾਗ ਭਏ ਜਿਸੁ ਪ੍ਰਾਣੀ ॥ ਸਾਧਸੰਗਿ ਮਿਲੇ ਸਾਰੰਗਪਾਣੀ

॥

ਨਾਨਕ ਨਾਮੁ ਵਸਿਆ ਜਿਸੁ ਅੰਤਰਿ ਪਰਵਾਣੁ ਗਿਰਸਤ ਉਦਾਸਾ  
ਜੀਉ ॥੪॥੪੦॥੪੧॥

## maajh mehlā 5.

man tan rataa raam pi-aaray.

sarbas deejai apnaa vaaray.

aath pahar govind gun gaa-ee-ai bisar na ko-ee saasaa jee-o. ||1||

so-ee saajan meet pi-aaraa.

raam naam saaDhsang beechaaraa.

saaDhoo sang tareejai saagar katee-ai jam kee faasaa jee-o. ||2||

chaar padaarath har kee sayvaa.

paarjaat jap alakh abhayvaa.

kaam kroDh kilbikh gur kaatay pooran ho-ee aasaa jee-o. ||3||

pooran bhaag bha-ay jis paraanee. saaDhsang milay saarangpaanee.

naanak naam vasi-aa jis antar parvaan girsat udaasaa jee-o.

||4||40||47||



## MAAJH MOHALLA 5

In the previous shabad, Guru Ji gave us the message that if we wanted to cure all our ailments, not only of this birth but also of all the previous births, we should see and bow to God in every being and meditate on His Name. In this shabad, Guru Ji shares with us the kind of bliss, a person enjoys, who follows this advice and meditates on His Name.

He says: “(O’ my friend, if you want that your), mind and body is imbued with the love of beloved God, then sacrifice everything of yours, (for that love). At all times, we should sing, and we shouldn’t forget Him, even for a breath (i.e. even for a moment).” (1)

Guru Ji, therefore, tells us whom we should consider as our dearest friend and mate. He says: “He alone is our dear friend and mate with whom we contemplate God in holy company. (Because) it is in the company of the holy that we swim across the (worldly) ocean, and snap our noose of death.” (2)

Guru Ji now tells us what kinds of blessings a person obtains, who follow this path. He says: “ By serving (i.e. remembering) God, we obtain all the (so-called) four boons of life (i.e. Faith, Wealth, Beauty and Salvation). Indeed, by meditating on the indescribable and mysterious God, (we obtain) the mythical wish fulfilling) Elysian tree. The Guru dispels all the maladies of lust, anger and sin of such person, and every kind of his) wish is fulfilled.” (3)

In conclusion, Guru Ji states: “He who is blessed with perfect good fortune meets God in the company of the holy. In short, O Nanak, he in whose heart abides (Waheguru’s) Name, is approved in God’s court, whether he is living here as a householder or as a recluse.” (4)

**The message of the shabad is that, it does not matter whether a person is a householder or a recluse. He can find approval in the Divine court, if he seeks the Guru’s guidance and meditates on God’s Name at all times.**

## SGGSP-108

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਰਿਦੈ ਸੁਖੁ ਪਾਇਆ ॥  
ਕਰਿ ਕਿਰਪਾ ਭਗਤੀ ਪ੍ਰਗਟਾਇਆ ॥  
ਸੰਤਸੰਗਿ ਮਿਲਿ ਹਰਿ ਹਰਿ ਜਪਿਆ ਬਿਨਸੇ ਆਲਸ ਰੋਗਾ ਜੀਉ  
॥੧॥

ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਨਵ ਨਿਧਿ ਹਰਿ ਭਾਈ ॥  
ਤਿਸੁ ਮਿਲਿਆ ਜਿਸੁ ਪੁਰਬ ਕਮਾਈ ॥  
ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਪਰਮੇਸੁਰ ਪ੍ਰਭੁ ਸਭਨਾ ਗਲਾ ਜੋਗਾ ਜੀਉ  
॥੨॥

ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥  
ਆਪਿ ਇਕੰਤੀ ਆਪਿ ਪਸਾਰਾ ॥  
ਲੇਖੁ ਨਹੀ ਜਗਜੀਵਨ ਦਾਤੇ ਦਰਸਨ ਡਿਠੇ ਲਹਨਿ ਵਿਜੋਗਾ ਜੀਉ  
॥੩॥

ਅੰਚਲਿ ਲਾਇ ਸਭ ਸਿਸਟਿ ਤਰਾਈ ॥  
ਆਪਣਾ ਨਾਉ ਆਪਿ ਜਪਾਈ ॥  
ਗੁਰ ਬੋਹਿਥੁ ਪਾਇਆ ਕਿਰਪਾ ਤੇ ਨਾਨਕ ਧੁਰਿ ਸੰਜੋਗਾ ਜੀਉ  
॥੪॥੪੧॥੪੮॥

maajh mehlā 5.

simrat naam ridai sukh paa-i-aa.  
kar kirpaa bhagtee<sup>N</sup> paragtaa-i-aa.  
satsang mil har har japi-aa binsay aalas roga jee-o. ||1||

jaa kai garihi nav niDh har bhaa-ee.  
tis mili-aa jis purab kamaa-ee.  
gi-aan Dhi-aan pooran parmaysur parabh sabhnaa galaa  
jogaa jee-o. ||2||

khin meh thaap uthaapanhaaraa.  
aap ikantee aap pasaaraa.  
layp nahee jagjeevan daatay darsan dithay lahan vijogaa  
jee-o. ||3||

anchal laa-ay sabh sisat taraa-ee.  
aapnaa naa-o aap japaa-ee.  
gur bohith paa-i-aa kirpaa tay naanak Dhur sanjogaa jee-o.  
||4||41||48||



## MAAJH MOHALLA 5

In the previous shabad, Guru Ji told us that it does not matter whether a person is a householder or a recluse. He can find approval in the Divine court, if he seeks the Guru's guidance and meditates on God's Name at all times. In this shabad, he tells us about the blessings received by those devotees who have done so.

He says: "By meditating on His Name, (God's) devotees have obtained joy in their hearts. Showing His mercy God reveals Himself to His devotees. Those, who joining the saints, meditate on God, are cured of the malady of sloth." (1)

Describing the secret of the persons who attain to (God, Guru Ji says: "O brother, God, who in His abode has all the nine treasures, (by Guru's grace, He) meets that devotee, who in his previous birth, has earned (such a) merit. Such a person is blessed with divine wisdom and meditation on the perfect God, (and he truly believes that) God is capable of doing everything." (2)

Elaborating on God's powers, Guru Ji says: "God is capable of creating and destroying (the entire universe) in an instant. He Himself becomes the only Detached one, and He Himself becomes the expanse (of the entire universe). There is no filth of selfishness in that life of the universe. On seeing His vision, all one's pangs of separation are removed." (3)

Guru Ji concludes the shabad with the comment: "By making the mortals hold to His gown (i.e. by attaching them to the company of His saints), God enables the entire universe swim across (i.e. emancipates the entire world). He Himself rouses devotion to His Name (in the hearts of His devotees). O' Nanak, it is only by God's grace, and pre-ordained good fortune that one obtains the Guru, the ship of liberation (which ferries him across the dreadful world-ocean)." (4-41-48)

**The message of the shabad is that, if we want to obtain true peace of mind and salvation, we should humbly pray to God to bless us with the Guru's guidance. He will initiate and inspire us into dwelling on God's Name, so that we may become worthy of uniting with Him.**

SGGSP-108

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸੋਈ ਕਰਣਾ ਜਿ ਆਪਿ ਕਰਾਏ ॥

ਜਿਥੈ ਰਖੈ ਸਾ ਭਲੀ ਜਾਏ ॥

ਸੋਈ ਸਿਆਣਾ ਸੋ ਪਤਿਵੰਤਾ ਹੁਕਮੁ ਲਗੈ ਜਿਸੁ ਮੀਠਾ ਜੀਉ

॥੧॥

ਸਭ ਪਰੋਈ ਇਕਤੁ ਧਾਗੈ ॥

ਜਿਸੁ ਲਾਇ ਲਏ ਸੋ ਚਰਣੀ ਲਾਗੈ ॥

ਊਂਧ ਕਵਲੁ ਜਿਸੁ ਹੋਇ ਪ੍ਰਗਾਸਾ ਤਿਨਿ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ

ਜੀਉ ॥੨॥

ਤੇਰੀ ਮਹਿਮਾ ਤੂੰਹੈ ਜਾਣਹਿ ॥

ਅਪਣਾ ਆਪੁ ਤੂੰ ਆਪਿ ਪਛਾਣਹਿ ॥

ਹਉ ਬਲਿਹਾਰੀ ਸੰਤਨ ਤੇਰੇ ਜਿਨਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਪੀਠਾ ਜੀਉ

॥੩॥

ਤੂੰ ਨਿਰਵੈਰੁ ਸੰਤ ਤੇਰੇ ਨਿਰਮਲ ॥

ਜਿਨ ਦੇਖੇ ਸਭ ਉਤਰਹਿ ਕਲਮਲ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਧਿਆਇ ਜੀਵੈ ਬਿਨਸਿਆ ਭ੍ਰਮੁ ਭਉ

ਧੀਠਾ ਜੀਉ ॥੪॥੪੨॥੪੯॥

maajh mehlaa 5.

so-ee karnaa je aap karaa-ay.

jithai rakhai saa bhalee jaa-ay.

so-ee si-aanaa so pativantaa hukam lagai jis meethaa jee-o.

||1||

sabh paro-ee ikat Dhaagai.

jis laa-ay la-ay so charnee laagai.

oo<sup>N</sup>Dh kaval jis ho-ay pargaasaa tin sarab niranjan deethaa

jee-o. ||2||

tayree mahimaa too<sup>N</sup>hai jaaneh.apnaa aap too<sup>N</sup> aap pachhaaneh.

ha-o balihaaree santan tayray jin kaam kroDh lobh peethaa

jee-o. ||3||

too<sup>N</sup> nirvair sant tayray nirmal.

jin daykhaiy sabh utreh kalmal.

naanak naam Dhi-aa-ay Dhi-aa-ay jeevai binsi-aa bharam

bha-o Dheethaa jee-o. ||4||42||49||

MAAJH MOHALLA 5



In many of the previous shabads, Guru Ji has been advising us to meditate on God's Name and sing His praises. But that does not mean a simple repetition of any particular word or phrase or singing of any hymns without true love and for faith in God. In this shabad, he explains to us what kind of faith and trust we should have in Waheguru and what our general attitude towards Him should be.

He says: "We should do only those things, which God Himself commands us to do. We should deem that place/position to be the best for us where He keeps us. Such persons are truly wise and honorable to whom God's will seems sweet." (1)

Guru Ji now tells us about Creation's scheme of things, as also about those who are able to gain true understanding of the relationship between God and His creation. He says: "God has strung the entire creation on one thread (i.e. subjected the entire universe to one universal law). He, whom (God) inspires, becomes attached to His feet (i.e. he totally surrenders himself to His command). Then his inverted heart lotus (i.e. his heart, which has not yet experienced divine light), becomes enlightened and he sees the immaculate God among all." (2)

Guru Ji, however, acknowledges that he does not know the full glory of Waheguru. Therefore, he says: "(O God) Your glory only You know. Only You understand Your own-self. I am a sacrifice to Your devotees who (with Your grace) have smothered their lust, anger and greed." (3)

He concludes the shabad, by praising both God and His devotees or saints. He says: "O God, You are without enmity and Your saints are pure. Seeing whom (i.e. by following their advice), all one's sins are washed off. Nanak, lives by meditating on God's Name again and again, (and by doing so) all his stubborn dread and doubt has been destroyed." (4)

**The message of the shabad is that, if we want to get rid of all our fears and worries and enjoy true happiness in our heart, then we should learn to accept God's Will as the sweetest and best thing for us. For this we should follow the advice of His saints (as now contained in Guru Granth Sahib Ji), and meditate on God's Name at all times.**

## SGGSP-109

ਪੰਨਾ ੧੦੯

ਮਾਂਝ ਮਹਲਾ ੫ ॥

ਝੂਠਾ ਮੰਗਣੁ ਜੇ ਕੋਈ ਮਾਗੈ ॥  
ਤਿਸ ਕਉ ਮਰਤੇ ਘੜੀ ਨ ਲਾਗੈ ॥  
ਪਾਰਬਰਹਮੁ ਜੋ ਸਦ ਹੀ ਸੇਵੈ ਸੋ ਗੁਰ ਮਿਲਿ ਨਿਹਚਲੁ ਕਹਣਾ॥੧॥

ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਸ ਕੈ ਮਨਿ ਲਾਗੀ ॥  
ਗੁਣ ਗਾਵੈ ਅਨਦਿਨੁ ਨਿਤਿ ਜਾਗੀ ॥  
ਬਾਹ ਪਕੜਿ ਤਿਸੁ ਸੁਆਮੀ ਮੇਲੈ ਜਿਸ ਕੈ ਮਸਤਕਿ ਲਹਣਾ  
॥੨॥

ਚਰਨ ਕਮਲ ਭਗਤਾਂ ਮਨਿ ਵੁਠੇ ॥  
ਵਿਨੁ ਪਰਮੇਸਰ ਸਗਲੇ ਮੁਠੇ ॥  
ਸੰਤ ਜਨਾਂ ਕੀ ਧੂੜਿ ਨਿਤ ਬਾਂਛਹਿ ਨਾਮੁ ਸਚੇ ਕਾ ਗਹਣਾ ॥੩॥

ਊਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ ਗਾਈਐ ॥  
ਜਿਸੁ ਸਿਮਰਤ ਵਰੁ ਨਿਹਚਲੁ ਪਾਈਐ ॥  
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਹੋਇ ਦਇਆਲਾ ਤੇਰਾ ਕੀਤਾ ਸਹਣਾ  
॥੪॥੪੩॥੫੦॥

## SGGSP-109

maa<sup>N</sup>ih mehlāa 5.

jhoothaa mangan jay ko-ee maagai.  
tis ka-o martay gharhee na laagai.  
paarbarahm jo sad hee sayvai so gur mil nihchal kahnaa.  
||1||

paraym bhagat jis kai man laagee.  
gun gaavai an-din nit jaagee.  
baah pakarh tis su-aamee maylai jis kai mastak lahnāa. ||2||

charan kamal bhagtaa<sup>N</sup> man vuthay.  
vin parmaysar saglay muthay.  
sant janaa<sup>N</sup> kee Dhoorh nit baa<sup>N</sup>chheh naam sachay kaa  
gahnāa. ||3||

oothat baithat har har gaa-ee-ai.  
jis simrat var nihchal paa-ee-ai.  
naanak ka-o parabh ho-ay da-i-aalaa tayraa keetaa sahnāa.  
||4||43||50||



## MAAJH MOHALLA 5

We often ask God for many gifts, mainly related to wealth, health or fame, so that we may enjoy a long and luxurious life. We wish that even after our death our children should be rich and famous, and people should remember us (i.e. we should live forever). In this shabad, Guru Ji tells us what we should really ask for from God, which will immortalize our name.

He says: "If some one asks for false things (i.e. transient things of the world), it takes him no time to die (For instance, no matter, how rich a person may be, unless he has some good deeds and God's devotion to his credit, he is forgotten, very soon after his death. On the other hand), he who always serves (i.e. remembers) God, on meeting the Guru, is said to become immortal (because by meditating on the Eternal (God) under Guru's guidance, he himself becomes eternal by merging in Him]." (1)

Describing the signs of such a devotee of God, Guru Ji says: "He, who is imbued with God's loving devotion day and night, remains awake (to the pitfalls of worldly wealth) and keeps singing His praises. He, who is destined to receive this profit (of Name), him, holding by the hand, God unites (with Himself)." (2)

Elaborating this idea, he says: "The minds of the devotees are lovingly attuned to the lotus feet (i.e. the Immaculate Word of God. (On the other hand), those, who do not remember or care for God, are all deceived (at the hands of inner impulses). But the devotees (of God), every day seek the dust of the feet (i.e. humble service) of the saints (i.e. their humble service) and for them the True God's Name is their real ornament or wealth." (3)

Guru Ji concludes the shabad with the advice: "In all states (sitting or standing), we should sing the praises of God, by meditating on whom, (by doing so) we obtain the blessing of immortality." (Therefore, even praying for himself, Guru Ji says): "O God, please be merciful to Nanak that he may (gladly) bear and accept all Your doings (i.e. Your Will)." (4-43-50)

**The message of the shabad is that, if we want to be remembered for a long time, even after our death, then, instead of praying to God for false worldly wealth or fame, we should pray to Him to bless us with His immaculate Name, so that, by uniting with Him, we may also become immortal like Him.**

## SGGSP-109

ਰਾਗੁ ਮਾਝ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਬਦਿ ਰੰਗਾਏ ਹੁਕਮਿ ਸਬਾਏ ॥

ਸਚੀ ਦਰਗਹ ਮਹਲਿ ਬੁਲਾਏ ॥

ਸਚੇ ਦੀਨ ਦਇਆਲ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੇ ਮਨੁ ਪਤੀਆਵਣਿਆ  
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥  
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਗੁਰਮਤੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੧॥  
ਰਹਾਉ ॥

ਨਾ ਕੋ ਮੇਰਾ ਹਉ ਕਿਸੁ ਕੇਰਾ ॥

ਸਾਚਾ ਠਾਕੁਰੁ ਤ੍ਰਿਭਵਣਿ ਮੇਰਾ ॥

ਹਉਮੈ ਕਰਿ ਕਰਿ ਜਾਇ ਘਣੇਰੀ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ  
॥੨॥

raag maajh asatpadee-aa mehlaa 1 ghar 1

ik-o<sup>N</sup>kaar satgur parsaad.

sabad rangaa-ay hukam sabaa-ay.

sachee dargeh mahal bulaa-ay.

sachay deen da-i-aal mayray saahibaa sachay man patee-  
aavani-aa. ||1||

ha-o vaaree jee-o vaaree sabad suhaavani-aa.  
amrit naam sadaa sukh-daata gurmatee man vasaavani-aa.  
||1|| rahaa-o.

naa ko mayraa ha-o kis kayraa.

saachaa thaakur tribhavan mayraa.

ha-umai kar kar jaa-ay ghanayree kar avgan  
pachhotaavani-aa. ||2||

hukam pachhanai so har gun vakhanai.  
gur kai sabad naam neesanai.



ਹੁਕਮੁ ਪਛਾਣੈ ਸੁ ਹਰਿ ਗੁਣ ਵਖਾਣੈ ॥  
 ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਨੀਸਾਣੈ ॥  
 ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਸਚੈ ਫੂਟਸਿ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥੩॥

ਮਨਮੁਖੁ ਭੁਲਾ ਠਉਰੁ ਨ ਪਾਏ ॥  
 ਜਮ ਦਰਿ ਬਧਾ ਚੋਟਾ ਖਾਏ ॥

ਬਿਨੁ ਨਾਵੈ ਕੋ ਸੰਗਿ ਨ ਸਾਥੀ ਮੁਕਤੇ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੪॥  
 ਸਾਕਤ ਕੂੜੇ ਸਚੁ ਨ ਭਾਵੈ ॥  
 ਦੁਬਿਧਾ ਬਾਧਾ ਆਵੈ ਜਾਵੈ ॥

ਲਿਖਿਆ ਲੇਖੁ ਨ ਮੋਟੈ ਕੋਈ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਵਣਿਆ  
 ॥੫॥

ਪੋਈਅੜੈ ਪਿਰੁ ਜਾਤੋ ਨਾਹੀ ॥  
 ਝੂਠਿ ਵਿਛੁੰਨੀ ਰੋਵੈ ਧਾਰੀ ॥  
 ਅਵਗਣਿ ਮੁਠੀ ਮਹਲੁ ਨ ਪਾਏ ਅਵਗਣ ਗੁਣਿ ਬਖਸਾਵਣਿਆ  
 ॥੬॥

ਪੋਈਅੜੈ ਜਿਨਿ ਜਾਤਾ ਪਿਆਰਾ ॥  
 ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਤੁ ਬੀਚਾਰਾ ॥  
 ਆਵਣੁ ਜਾਣਾ ਠਾਕਿ ਰਹਾਏ ਸਚੈ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੭॥

ਗੁਰਮੁਖਿ ਬੂਝੈ ਅਕਥੁ ਕਹਾਵੈ ॥  
 ਸਚੇ ਠਾਕੁਰ ਸਾਚੇ ਭਾਵੈ ॥  
 ਨਾਨਕ ਸਚੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚੁ ਮਿਲੈ ਗੁਣ ਗਾਵਣਿਆ ॥੮॥੧॥

sab<sup>h</sup>naa kaa <sup>dar</sup> lay<sup>kh</sup>aa sachai <sup>ch</sup>hootas naam suhaavan<sup>i</sup>-  
 aa. ||3||

manmuk<sup>h</sup> b<sup>h</sup>oolaa <sup>th</sup>a-ur na paa-ay.  
 jam <sup>dar</sup> ba<sup>D</sup>haa chotaa <sup>kh</sup>aa-ay.  
 bin naavai ko sang na saathee muk<sup>t</sup>ay naam <sup>D</sup>hi-aavan<sup>i</sup>-aa.  
 ||4||

saakat<sup>h</sup> koor<sup>h</sup>ay sach na b<sup>h</sup>aaavai.  
<sup>d</sup>ubi<sup>D</sup>haa baa<sup>D</sup>haa aavai jaavai.

lik<sup>h</sup>i-aa lay<sup>kh</sup> na maytai ko-ee gurmuk<sup>h</sup> muk<sup>at</sup> karaavan<sup>i</sup>-  
 aa. ||5||

pay-ee-ar<sup>h</sup>ai pir jaat<sup>o</sup> naahee.  
<sup>j</sup>hoot<sup>h</sup> vi<sup>ch</sup>hunnee rovai <sup>D</sup>haahee.  
 avgan<sup>h</sup> mut<sup>h</sup>ee mahal na paa-ay avgan<sup>h</sup> gun<sup>h</sup> bak<sup>h</sup>saavan<sup>i</sup>-aa.  
 ||6||

pay-ee-ar<sup>h</sup>ai jin jaataa pi-aaraa.  
 gurmuk<sup>h</sup> booj<sup>h</sup>ai <sup>ta</sup>t beechaaraa.  
 aavan<sup>h</sup> jaanaa <sup>th</sup>aak rahaa-ay sachai naam samaavan<sup>i</sup>-aa.  
 ||7||

gurmuk<sup>h</sup> booj<sup>h</sup>ai akath kahaavai.  
 sachay <sup>th</sup>aakur saacho b<sup>h</sup>aaavai.  
 naanak sach kahai baynant<sup>ee</sup> sach milai gun<sup>h</sup> gaavan<sup>i</sup>-aa.  
 ||8||1||

#### RAAG MAAJH ASHTPADI MOHALLA 1

In the previous shabad, Guru Ji advised us that if we want to be remembered for a long time and really become immortal, we should meditate on the Name of the eternal God, so that we might become one with Him and thus also become eternal. In this shabad, he tells us how and whom God unites and merges in Himself.

Guru Ji says: "All those persons, who are so ordained by God, are dyed in the holy Word (through the Guru) and are then invited to the court and mansion of the True (One)." Therefore, humbly expressing his love for God, Guru Ji says: "O my true merciful God, Cherisher of the meek, it is only by truth in the mind (of a person) that You are pleased." (1)

Not only that, Guru Ji states how much he respects and loves those who, as stated above, have become immaculate through Guru's word. He says: "I am a sacrifice, yes, I am a sacrifice to those who, through devotion to the Word (i.e. Gurbani), have become beauteous. God's nectarine Name confers everlasting bliss. By following the Guru's advice, it is lodged in the heart (of the devotees)." (1-pause)



## SGGSP-109

Next, commenting upon a cardinal truth about life and cautioning us against falling a prey to ego, Guru Ji says: “(In the world) none belongs to me and I belong to none (i.e. none is man’s permanent friend in the world)]. Only the true God of the three worlds is mine. Many depart from the world after indulging in ego and committing sins for which they have to repent.” (2)

Guru Ji now describes the blessings received by those, who do not indulge in ego but understand and obey God’s will or Divine Ordinance. He says: “The person, who understands God’s Will, praises His attributes. Through the Guru’s Word (i.e. by following the Guru’s advice), he obtains name and fame. Everyone has to render account of his deeds at the Divine Portal. Only those persons who are embellished with the Name are excused from rendering any account (of their deeds and are liberated.)” (3)

But, regarding the fate of the egoists, Guru Ji says: “The egoist gone astray does not reach any where. Bound at the door of the demon of death, he suffers blows. Except God’s Name, man has no friend or mate (who can come to his help). Only those meditating on God’s Name are emancipated.” (4)

Explaining the causes of the egoist’s suffering, who cares more for worldly riches than the divine, Guru Ji says: “To the worshipper of Maya (i.e. worldly riches), Truth is not pleasing. Bound to duality (i.e. love of things other than God), he remains caught in transmigration. No body can erase the writ of destiny (based on his deeds of previous births). However, he can also be emancipated by the Guru’s grace (if he seeks his shelter.)” (5)

Guru Ji now explains the above concept by using the metaphor of a young bride for the human soul. He says: “The bride (soul) who does not educate herself about her spouse (God), while in her parents’ house (i.e. this world) is separated from Him due to her false education or attachment and cries loudly (when her spouse rejects her). Deluded by her demerits, she is not allowed to enter her Master’s mansion. However, she can get her demerits forgiven, if she imbues herself with the merit (of Name).” (6)

Contrasting egoists with the Guru wards, Guru Ji says: “Those bride souls, who while in their parents’ house (i.e. this world) have educated themselves about their beloved Waheguru (i.e. inculcated love for Him) through the Guru, realize the essence or reality. Their transmigration is ended and through God’s Name they merge in Him.” (7)

In conclusion, Guru Ji says: “A Guru ward person understands the indescribable God and makes others realize Him. (The truth is this that) only truth pleases the True God. Nanak makes this true submission that the True God is obtained only by singing His praises.”(8-1)

**The message of the shabad is that if we want to enter the mansion of true God, we should follow Guru’s advice and sing God’s praises with true love and devotion.**



SGGSP-109

ਮਾਝ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੂ ਮਿਲਾਏ ॥

ਪੰਨਾ ੧੧੦

ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਚਿਤੁ ਲਾਏ ॥

ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਵਣਿਆ  
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰਣਿਆ ॥

ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਆ ਜੀ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ  
॥੧॥ ਰਹਾਉ ॥

ਤਨੁ ਮਨੁ ਖੋਜੇ ਤਾ ਨਾਉ ਪਾਏ ॥

ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥

ਗੁਰ ਕੀ ਬਾਣੀ ਅਨਦਿਨੁ ਗਾਵੈ ਸਹਜੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥੨॥

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਵਸਤੁ ਅਸੰਖਾ ॥

ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਤਾ ਵੇਖਾ ॥

ਨਉ ਦਰਵਾਜੇ ਦਸਵੈ ਮੁਕਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵਣਿਆ ॥੩॥

ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥

ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਦਰਿ ਸਚੈ ਸੋਝੀ ਪਾਵਣਿਆ  
॥੪॥

ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੀ ॥

ਦੂਜੈ ਲਾਗੀ ਭਰਮਿ ਭੁਲਾਣੀ ॥

ਅਗਿਆਨੀ ਅੰਧਾ ਮਗੁ ਨ ਜਾਣੈ ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਣਿਆ  
॥੫॥

ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥

ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਇਆ ॥

ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਬਜਰ ਕਪਾਟ ਖੁਲਾਵਣਿਆ  
॥੬॥

ਹਉਮੈ ਮਾਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥

ਗੁਰ ਚਰਣੀ ਸਦਾ ਚਿਤੁ ਲਾਇਆ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਨਾਮੁ  
ਧਿਆਵਣਿਆ ॥੭॥

ਜੀਵਨੁ ਮਰਣਾ ਸਭੁ ਤੁਧੈ ਤਾਈ ॥

ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਦੇ ਵਡਿਆਈ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂੰ ਜੰਮਣੁ ਮਰਣੁ ਸਵਾਰਣਿਆ  
॥੮॥੧॥੨॥

maajh mehlaa 3 ghar 1.

karam hovai satguroo milaa-ay.

SGGSP-110

sayvaa surat sabad chit laa-ay.

ha-umai maar sadaa sukh paa-i-aa maa-i-aa moh  
chukaavani-aa. ||1||

ha-o vaaree jee-o vaaree satgur kai balihaarni-aa.

gurmatee pargaas ho-aa jee an-din har gun gaavani-aa. ||1||  
rahaa-o.

tan man khojay taa naa-o paa-ay.

Dhaavat raakhai thaak rahaa-ay.

gur kee banee an-din gaavai sehjay bhagat karaavani-aa.  
||2||

is kaa-i-aa andar vasat asankhaa.

gurmukh saach milai taa vaykhaa.

na-o darvaajay dasvai muktaa anhad sabad vajaavani-aa.  
||3||

sachaa saahib sachee naa-ee.

gur parsaadee man vasaa-ee.

an-din sadaa rahai rang raata dar sachai sojhee paavni-aa.  
||4||

paap punn kee saar na jaanee.

doojai laagee bharam bhulaanee.

agi-aanee anDhaa mag na jaanai fir fir aavan jaavani-aa.  
||5||

gur sayvaa tay sadaa sukh paa-i-aa.

ha-umai mayraa thaak rahaa-i-aa.

gur saakhee miti-aa anDhi-aaraa bajar kapaat khulaavani-  
aa. ||6||

ha-umai maar man vasaa-i-aa.

gur charnee sadaa chit laa-i-aa.

gur kirpaa tay man tan nirmal nirmal naam Dhi-aavani-aa.  
||7||

jeevan marnaa sabh tuDhai taa-ee.

jis bakhsay tis day vadi-aa-ee.

naanak naam Dhi-aa-ay sadaa too<sup>N</sup> jaman maran savaarni-  
aa. ||8||1||2||



### MAAJH MOHALLA 3 GHAR 1

In the previous shabad, Guru Ji advised us that if we want to enter the mansion of true God, we should follow Guru's advice and sing God's praises with true love and devotion. However, even obtaining the Guru is not a small thing. That too comes about by supreme good fortune and with God's grace. In this shabad, Guru Ji explains this entire process, and how a person achieves salvation.

He says: "When God showers His grace on some body, He makes him unite with the True Guru. Then the devotee's mind gets absorbed in God's service and the Word (i.e. Gurbani). (In this way), obliterating his ego, he obtains perennial joy and peace and sheds his love for Maya (i.e. worldly riches and powers)." (1)

At the same time, acknowledging the part of the Guru, in this process, he says: "I am a sacrifice to the True Guru, because, it is through his advice, that a person is enlightened (with divine wisdom) and day and night, he sings praises of God." (1-pause)

#### SGGSP-110

Guru Ji now tells us how a person receives the gift of Name (i.e. true divine wisdom). He says: "Only when a person reflects within his mind and self (i.e. reflects on all his shortcomings), that he obtains the (gift of) Name. Restraining his mercurial mind, he finds peace and poise. Day and night, he sings Gurbani (or the Guru's word) and remains engaged in God's worship in a state of equipoise." (2)

Describing the next gift for which a person should prepare himself, he says: "In this body are present countless invaluable things. But a person is able to see them only if, by Guru-granted wisdom, he realizes the Truth. Man has to go beyond the nine apparent doors or sense faculties (of two ears, two eyes etc.) and realize the tenth (hidden) door or faculty, which is the door to salvation. It is on realizing this tenth door that a person hears the unstuck Divine melody." (3)

Guru Ji, therefore, advises us: "Eternal is the Master, and eternal is His glory. It is through the Guru's grace that He is enshrined in the mind. The person who day and night remains imbued with love (of that Master), he obtains the understanding to reach the court of the True (God)." (4)

Commenting on the state of an ignorant person, who doesn't know this thing, Guru Ji says: "The ignorant blind person, who does not know the difference between virtue and vice, he who remains attached to (worldly) things, rather than God, he is lost in illusion. The ignorant blind man does not know the true path (to liberation). Therefore, he remains coming and going (i.e. taking birth and dying) again and again." (5)

Next, he tells us how the mortal can gain true knowledge and enjoy everlasting bliss. He says: "He who has served (i.e. followed) the Guru, has obtained peace. By doing so, he has put a stop to his sense of I-am-ness and ego. Through the Guru's advice, the darkness of ignorance (of his mind) gets dispelled and the stony shutters of his mind are opened (i.e. he obtains divine wisdom)." (6)

Further elaborating the process of man's true absorption in God's Name, Guru Ji says: "Stilling his ego, he, who has enshrined (God) in his mind, and has attuned his mind to God's feet (i.e. His Name). By Guru's grace, his mind and body become pure and he keeps contemplating the immaculate Name." (7)

Guru Ji concludes this shabad with a humble prayer and says: "O God, both life and death are in Your hands. He, on whom You are pleased, You confer on him, the glory (of Your Name). (Therefore), O' Nanak you should always meditate on His Name, which can embellish your birth and death (i.e. help you transcend this painful circle entirely)." (8-1-2)

**The message of the shabad is that, if we want to obtain peace and bliss both in this and the next world, we should (1) humbly pray to Waheguru (God) to bless us with the guidance of the True Guru, (which we are already blessed in the form of Shri Guru Granth Sahib Ji). (2) We should read, understand and follow the advice contained there in and dwell on God's Name with true love and devotion.**

#### SGGSP-110



ਮਾਝ ਮਹਲਾ ੩ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲੁ ਅਗਮ ਅਪਾਰਾ ॥

ਬਿਨੁ ਤਕੜੀ ਤੇਲੈ ਸੰਸਾਰਾ ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੂਝੈ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥  
ਜੋ ਸਚਿ ਲਾਗੇ ਸੇ ਅਨਦਿਨੁ ਜਾਗੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ  
॥੧॥ ਰਹਾਉ ॥

ਆਪਿ ਸੁਣੈ ਤੈ ਆਪੇ ਵੇਖੈ ॥

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਲੇਖੈ ॥

ਆਪੇ ਲਾਇ ਲਏ ਸੋ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵਣਿਆ ॥੨॥

ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ ਸੁ ਕਿਥੈ ਹਥੁ ਪਾਏ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਸੁ ਮੋਟਣਾ ਨ ਜਾਏ ॥

ਜਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੇ ਵਡਭਾਗੀ ਪੂਰੈ ਕਰਮਿ  
ਮਿਲਾਵਣਿਆ ॥੩॥

ਪੇਈਅੜੈ ਧਨ ਅਨਦਿਨੁ ਸੁਤੀ ॥

ਕੰਤਿ ਵਿਸਾਰੀ ਅਵਗਣਿ ਮੁਤੀ ॥

ਅਨਦਿਨੁ ਸਦਾ ਫਿਰੈ ਬਿਲਲਾਦੀ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਪਾਵਣਿਆ  
॥੪॥

ਪੇਈਅੜੈ ਸੁਖਦਾਤਾ ਜਾਤਾ ॥

ਹਉਮੈ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥

ਸੇਜ ਸੁਹਾਵੀ ਸਦਾ ਪਿਰੁ ਰਾਵੇ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਵਣਿਆ ॥੫॥

ਪੰਨਾ ੧੧੧

ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ ॥

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਗੁਰੂ ਮਿਲਾਏ ॥

ਕਿਲਬਿਖ ਕਾਟਿ ਸਦਾ ਜਨ ਨਿਰਮਲ ਦਰਿ ਸਚੈ ਨਾਮਿ  
ਸੁਹਾਵਣਿਆ ॥੬॥

ਲੇਖਾ ਮਾਗੈ ਤਾ ਕਿਨਿ ਦੀਐ ॥

ਸੁਖੁ ਨਾਹੀ ਫੁਨਿ ਦੂਐ ਤੀਐ ॥

ਆਪੇ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਚਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ ॥੭॥

ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ ॥

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਾਏ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ  
॥੮॥੨॥੩॥

maajh mehlā 3.

mayraa parabh nirmal agam apaaraa.

bin takrhee tolai sansaaraa.

gurmukh hovai so-ee boojhai gun kahi gunee samaavani-  
aa. ||1||

ha-o vaaree jee-o vaaree har kaa naam man vasaavani-aa.  
jo sach laagay say an-din jaagay dar sachai sobhaa paavni-  
aa. ||1|| rahaa-o.

aap sunai tai aapay vaykhai.

jis no nadar karay so-ee jan laykhai.

aapay laa-ay la-ay so laagai gurmukh sach kamaavani-aa.  
||2||

jis aap bhulaa-ay so kithai hath paa-ay.

poorab likhi-aa so maytnaa na jaa-ay.

jin satgur mili-aa say vadbhaagee poorai karam milaavani-  
aa. ||3||

pay-ee-arhai Dhan an-din sutee.

kant visaaree avgan mutee.

an-din sadaa firai billaadee bin pir need na paavni-aa. ||4||

pay-ee-arhai sukh-daaṭa jaataa.

ha-umai maar gur sabaḍ pachhaataa.

sayj suhaavee sadaa pir raavay sach seegaar banaavani-aa.  
||5||

SGGSP-111

lakh cha-oraaseeh jee-a upaa-ay.

jis no nadar karay tis guroo milaa-ay.

kilbikh kaat sadaa jan nirmal dar sachai naam suhaavani-  
aa. ||6||

laykhaa maagai taa kin dee-ai.

sukh naahee fun doo-ai tee-ai.

aapay bakhhas la-ay parabh saachaa aapay bakhhas  
milaavani-aa. ||7||

aap karay tai aap karaa-ay.

pooray gur kai sabaḍ milaa-ay.

naanak naam milai vadi-aa-ee aapay mayl  
milaavani-aa. ||8||2||3||

### MAAJH MOHALLA 3

The object of all faiths is to describe God and how to reach Him and obtain His blessings. In this shabad, Guru Ji tells us what Sikhism says on this subject.



He says: “My God is immaculate, infinite and incomprehensible. Without any apparent measuring (or evaluating) device, He weighs the whole world (i.e. evaluates the merits and demerits of all of us). But only he, who remains in the Guru’s presence (i.e. obeys him and follows his advice), understands this and by singing the praises of the Meritorious One merges in Him.” (1)

About such a Guru ward person, Guru Ji says: “I am a sacrifice time and again to such a person who enshrines God’s Name in his mind. Those who are thus devoted to Truth (i.e. true God), they always remain watchful (against the onslaughts of worldly riches) and receive honor at the portal of the True (God).” (1-pause)

### SGGSP-111

Elaborating upon the nature of God, Guru Ji says: “God Himself listens (to our prayers), and watches (our deeds). Only he on whom, He casts His glance of grace, is taken into account (i.e. is approved by Him). Only he whom He attunes to Himself is imbued with His love and devotion and through the Guru meditates on the True One (or practices truth in life).” (2)

Now commenting upon the fate of those who, instead of earning God’s grace, are misled by Him due to the misdeeds of their previous births, Guru Ji says. “Where can they find any support, whom God Himself puts on the wrong path? Their pre-ordained destiny (based on their past misdeeds) cannot be erased. Therefore, those who have obtained the True Guru are really very fortunate, because it is only through perfect good fortune that a person is united with the True Guru.” (3)

Describing the lot of an ordinary human being by using the metaphor of a young bride for the soul, Guru Ji says: “In her parent’s house (i.e. this world), the bride soul remains asleep day and night (i.e. remains engrossed in worldly pursuits). For her misdeeds she is disregarded and forsaken by her Spouse (God). So day and night, she roams around crying because without the company of her Spouse she cannot sleep (i.e. obtain any peace).” (4)

Now contrasting it with the conduct of the Guru ward bride (human soul), he says: “The (Guru ward) bride soul, who, stilling her ego in her parents’ home (i.e. the world) understands the Guru’s word, comes to realize her Spouse, the Giver of joy. She bedecks herself with the ornaments of truth and always enjoys the company of her Spouse on the beautiful couch (of her mind).” (5)

Commenting upon those fortunate beings, who enjoy the blissful company of their Spouse, Guru Ji says: “God has created 8.4 million (i.e. myriads of) species. But, only those, on whom He showers His grace, are united with the Guru. All their sins are then washed off and through the true Name of God, they are made pure and beauteous.” (6)

Some people think that they do not need God’s grace. They think that by balancing past misdeeds with their present good deeds, they can be emancipated. Commenting on such notions, Guru Ji says: “(If God) asks for an account of one’s deeds, who can give a satisfactory answer? (Because no matter howsoever hard we may try, we cannot ever balance our past misdeeds with present or past good deeds.) Therefore, there is never any peace in counting (our merits and demerits). It is only when God Himself forgives us that He unites us with Himself through His own grace and benevolence (and not on the basis of our merits).” (7)

Guru Ji, therefore, concludes the shabad, by saying: “It is God who Himself does and makes us do (every thing). It is through the word of the perfect Guru that He is met. O’ Nanak, he who is blessed with the glory of (God’s) Name, him (God) Himself unites with Him (through the Guru).” (8-2-3)

**The message of the shabad is that, if we want to enjoy a blissful union with our beloved Spouse (God), then instead of feeling any ego about our merits, we should pray to Him to ignore our merits or demerits, unite us with the True Guru and bless us with His loving devotion.**