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maajh mehlaa 3.

iko aap firai parchhannaa.
 gurmukh vaykhaa taa ih man bhinnaa.
 tarisnaa taj sahj sukh paa-i-aa ayko man vasaavani-aa. ||1||

ha-o vaaree jee-o vaaree ikas si-o chit laavani-aa.
 gurmatee man ikat ghar aa-i-aa sachai rang rangaavin-aa.
 ||1|| rahaa-o.

ih jag bhoolaa taiN aap bhulaa-i-aa.
 ik visaar doojai lobhaa-i-aa.
 an-din sadaa firai bharam bhoolaa bin naavai dukh paavni-aa. ||2||

jo rang raatay karam biDhaatay.
 gur sayvaa tay jug chaaray jaatay.
 jis no aap day-ay vadi-aa-ee har kai naam samaavani-aa.
 ||3||

maa-i-aa mohi har chaytai naahee.
 jampur baDhaa dukh sahaahee.
 annaa bolaa kichh nadar na aavai manmukh paap
 pachaavani-aa. ||4||

ik rang raatay jo tuDh aap liv laa-ay.
 bhaa-ay bhagat tayrai man bhaa-ay.
 satgur sayvan sadaa sukh-daata sabh ichhaa aap
 pujaavani-aa. ||5||

har jee-o tayree sadaa sarnaa-ee.
 aapay bakhshi day vadi-aa-ee.
 jamkaal tis nayrh na aavai jo har har naam Dhi-aavani-aa.
 ||6||

an-din raatay jo har bhaa-ay.
 mayrai parabh maylay mayl milaa-ay.
 sadaa sadaa sachay tayree sarnaa-ee tooN aapay sach
 bujhaavani-aa. ||7||

jin sach jaataa say sach samaanay.
 har gun gaavahi sach vakhaanay.
 naanak naam ratay bairaagee nij ghar taarhee laavani-aa.
 ||8||3||4||

**MAAJH MOHALLA 3**

In the previous shabad, Guru Ji described some of the qualities of God and the ways in which He is met. In this shabad also, he elaborates on God's merits and tells us who are the fortunate persons who are able to behold Him and enjoy His grace.

He says: "By Himself, God alone is pervading hidden and unseen (throughout the universe). By Guru's grace, when some one sees His vision, then this heart of his has been filled with the joy of His love. Then shedding his worldly love, he has obtained the bliss of equipoise, and has enshrined the One (God) alone in his mind." (1)

About such persons Guru Ji says: "I am again and again a sacrifice to those who attune their mind to one God alone. Through Guru's advice their mind returns to the one home (i.e. attuned to the one God) and becomes imbued with the love of the True One." (1-pause)

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Conversing with God, regarding the general state of the world, he says: "(O' God), this world has gone astray. But it You, Yourself, who has put it on the wrong path. (That is why) forsaking the one (God), it has been attracted to the other (worldly riches and powers). Day and night, it wanders about beguiled by illusion and without (Your) Name, keeps suffering in pain." (2)

However, Guru Ji comments: "Those who are imbued with the love of God, the maker of destiny, become renowned through the four Ages by serving (i.e. following the advice of) the Guru. (But only), he upon whom God Himself bestows this honor, get merged in His Name (i.e. remember Him day and night)." (3)

But regarding the fate of those who remain imbued with the love of worldly riches, Guru Ji says: "He who is in love with Maya (i.e. worldly riches and powers), does not remember God. (Such a person), bound in the city of Demon of Death, suffers pain. Being blind and dumb, the self-conceited person cannot see anything (except worldly riches) and so is consumed by his own sin." (4)

Guru Ji now describes the rewards obtained by those persons, who are imbued with the love of God. Addressing God he says: "O God, there are some devotees whom You have Yourself attuned to Your love and devotion. Being imbued with Your love, they are pleasing to Your mind. Through the true Guru, they serve You, the giver of all peace, Yourself fulfill all their desires." (5)

Guru Ji, therefore, humbly submits: "O my respected God, I always seek Your shelter. You Yourself forgive the mortals and bless them with honor. Not even the demon of death comes near a person who always meditates on God's Name." (6)

Continuing to describe the glories of God, he says: "Those who are pleasing to God, day and night, remain imbued in His love. My God unites them with Himself. O my True (God), I always seek Your shelter, and it is You Yourself who make mortals realize the Truth." (7)

Guru Ji concludes this shabad by commenting upon the blessings received by those, who have realized the Truth (i.e. the (eternal) God). He says: "Those who have realized the Truth get absorbed in the True One. They always utter the truth and sing God's praises. O Nanak, those detached persons, who are imbued with (God's) Name, attune themselves to their inner-self (i.e. God)" (8-3-4)

The message of the shabad is that, if we want to enjoy the blissful sight of invisible God, and have all our desires fulfilled, we should seek the guidance of the Guru, shedding our attachment to worldly riches, and we should imbue ourselves with His love and always remain attuned to His Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਬਦਿ ਮਰੈ ਸੁ ਮੁਆ ਜਾਪੈ ॥

ਕਾਲੁ ਨ ਚਾਪੈ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥

maajh mehlaa 3.

sabad marai so mu-aa jaapai.

kaal na chaapai dukh na santaapai.

jotee vich mil jot samaanee sun man sach samaavani-aa.



ਜੋਤੀ ਵਿਚਿ ਮਿਲਿ ਜੋਤਿ ਸਮਾਣੀ ਸੁਣਿ ਮਨ ਸਚਿ ਸਮਾਵਣਿਆ ॥੧॥	॥1॥ ha-o vaaree jee-o vaaree har kai naa-ay sobhaa paavni-aa. satgur sayv sach chit laa-i-aa gurmatee sahj samaavani-aa. ॥1॥ rahaa-o. kaa-i-aa kachee kachaa cheer handhaa-ay. doojai laagee mahal na paa-ay.
ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕੈ ਨਾਇ ਸੋਭਾ ਪਾਵਣਿਆ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਚਿ ਚਿਤੁ ਲਾਇਆ ਗੁਰਮਤੀ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥ ਕਾਇਆ ਕਚੀ ਕਚਾ ਚੀਰੁ ਹੰਢਾਏ ॥ ਦੂਜੈ ਲਾਗੀ ਮਹਲੁ ਨ ਪਾਏ ॥	SGGSP-112 an-din jaldee firai din raatee bin pir baho dukh paavni-aa. ॥2॥ dayhee jaat na aagai jaa-ay. jithai laykhaa mangee-ai tithai chhutai sach kamaa-ay. satgur sayvan say Dhanvantay aithai othai naam samaavani-aa. ॥3॥
ਪੰਨਾ ੧੧੨ ਅਨਦਿਨੁ ਜਲਦੀ ਫਿਰੈ ਦਿਨੁ ਰਾਤੀ ਬਿਨੁ ਪਿਰ ਬਹੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥੨॥ ਦੇਹੀ ਜਾਤਿ ਨ ਆਗੈ ਜਾਏ ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਛੁਟੈ ਸਚੁ ਕਮਾਏ ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਧਨਵੰਤੇ ਐਥੈ ਓਥੈ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੩॥	

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ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮਹਲੁ ਘਰੁ ਪਾਏ ॥
ਅਨਦਿਨੁ ਸਦਾ ਰਵੈ ਦਿਨੁ ਰਾਤੀ ਮਜੀਠੈ ਰੰਗੁ ਬਣਾਵਣਿਆ
॥੪॥

ਸਭਨਾ ਪਿਰੁ ਵਸੈ ਸਦਾ ਨਾਲੇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕੇ ਨਦਰਿ ਨਿਹਾਲੇ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਅਤਿ ਊਚੈ ਊਚਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵਣਿਆ
॥੫॥

ਮਾਇਆ ਮੋਹਿ ਇਹੁ ਜਗੁ ਸੁਤਾ ॥
ਨਾਮੁ ਵਿਸਾਰਿ ਅੰਤਿ ਵਿਗੁਤਾ ॥
ਜਿਸ ਤੇ ਸੁਤਾ ਸੋ ਜਾਗਾਏ ਗੁਰਮਤਿ ਸੋਝੀ ਪਾਵਣਿਆ ॥੬॥

ਅਪਿਉ ਪੀਐ ਸੋ ਭਰਮੁ ਗਵਾਏ ॥
ਗੁਰ ਪਰਸਾਦਿ ਮੁਕਤਿ ਗਤਿ ਪਾਏ ॥
ਭਗਤੀ ਰਤਾ ਸਦਾ ਬੈਰਾਗੀ ਆਪੁ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥੭॥

ਆਪਿ ਉਪਾਏ ਧੰਧੈ ਲਾਏ ॥
ਲਖ ਚਉਰਾਸੀ ਰਿਜਕੁ ਆਪਿ ਅਪੜਾਏ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਚਿ ਰਾਤੇ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਾਰ
ਕਰਾਵਣਿਆ ॥੮॥੪॥੫॥

bhai bhaa-ay seegaar banaa-ay.
gur parsaadee mahal ghar paa-ay.
an-din sadaa ravai din raatee majeethai rang banaavani-aa.
॥4॥

sabhnaa pir vasai sadaa naalay.
gur parsaadee ko nadar nihaalay.
mayraa parabh at oochoo oochaa kar kirpaa aap milaavani-aa. ॥5॥

maa-i-aa mohi ih jag sutaa.
naam visaar ant vigutaa.
jis tay sutaa so jaagaa-ay gurnat sojhee paavni-aa. ॥6॥

api-o pee-ai so bharam gavaa-ay.
gur parsaad mukat gat paa-ay.
bhagtee rataa sadaa bairaagee aap maar milaavani-aa. ॥7॥

aap upaa-ay DhanDhai laa-ay.
lakh cha-uraasee rijak aap aprhaa-ay.
naanak naam Dhi-aa-ay sach raatay jo tis bhaavai so kaar
karaavani-aa. ॥8॥4॥5॥

MAAJH MOHALLA 3

In the previous shabad, Guru Ji advised us that if we want to enjoy blissful union with God, we should shed our attachment to worldly riches and imbue ourselves with His love. In this shabad, he elaborates upon this advice.

He says: "He, who dies to the world (i.e. effaces his ego) through devotion to the (Guru's) holy Word (i.e. Gurbani),



only appears to be dead (i.e. unaffected by worldly problems). Neither can death strangle (i.e. scare) him, nor pain afflicts him. (In the end), his light merges in the divine Light, (because) by listening to (the Guru's word), his heart remains absorbed in Truth (i.e. eternal God)." (1)

Stating, how much regard, he has for such persons, Guru Ji says: "I am a sacrifice time and again to such persons, who achieve honor by contemplating God's Name. By serving the true Guru, they attune their mind to the True One, and by acting on the Guru's advice, they merge in a state of divine peace and poise." (1-pause)

Now explaining why, it is necessary to shed our worldly attachment and control our desires, he says: "This body is frail and weak and the soul continues wearing it like a garment. Being attached to the love of other (i.e. worldly riches and powers), the soul does not attain to (God's) mansion. Day and night, (the soul) keeps wandering about burning (with worldly desires), and without her Spouse (God), it suffers great torment." (2)

Telling the reason why the soul does not attain to the mansion of God, Guru Ji says: "Man's body and high caste do not go beyond this world. Because where the account, of deeds is asked for (man's soul) is liberated (only if it has) earned (the merits of) truthful deeds (in this world). Those, who serve (i.e. follow) the true Guru, are truly rich, because both here and in the next world, they remain absorbed in God's Name (which is most pleasing to Him)." (3)

Therefore, advising us, what exactly a person need to do to win God's pleasure, Guru Ji uses the metaphor of a bride-soul, and says: "The (human) bride -soul should deck herself with the ornaments of love and fear (of God, her Spouse). Then, by Guru's grace, she will find a place in His mansion. Day and night, she keeps remembering Him, and becomes deeply imbued with never-fading love (for her Spouse)." (4)

Reminding us about the continuous presence of God in us, he says: "(O my friends, that) Master of us all, always resides with us. (But), it is only a rare person, who by Guru's grace is able to see Him, with (his divine) eyes. My God is the highest of the high, showing His mercy He Himself unites us with Him." (5)

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Explaining, why the whole world is not able to enjoy a vision of God, Guru Ji says: "This world is asleep (ignorant) in the love for worldly riches and powers. Forsaking (God's) Name, it ultimately gets ruined. Only He, who has put this world into this sleep (of ignorance), can awaken it. This realization comes to the mortals only through the Guru's teachings." (6)

Guru Ji now tells us who wakes up (or becomes enlightened) and obtains salvation. He says: "Only he, who drinks the nectar (of God's Name), sheds illusion. Then, by Guru's grace, he achieves the state of salvation. Yes, he who is imbued with love and devotion for God becomes a true ascetic (i.e. truly detached from worldly desires). Stilling his ego, he merges himself (in God's devotion)." (7)

Summarizing the whole process, Guru Ji says: "He Himself creates (the world) and yokes it to different tasks. It is He, who provides sustenance to all the 8.4 million (i.e. myriad of) species. O Nanak, they, who meditate on (God's) Name, are imbued with Truth (and God makes them do only) that deed, which is pleasing to Him." (8-4-5)

The message of the shabad is that, if we want to earn God's pleasure and become worthy of union with Him, we should follow the Guru's teachings, shed our ego, meditate on God's Name, and do only that deed, which is pleasing to Him.

ਮਾਝ ਮਹਲਾ ੩ ॥

maajh mehlā 3.

ਅੰਦਰਿ ਹੀਰਾ ਲਾਲੁ ਬਣਾਇਆ ॥

andar heeraa laal banaa-i-aa.

ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਖਿ ਪਰਖਾਇਆ ॥

gur kai sabad parakh parkhaa-i-aa.

ਜਿਨ ਸਚੁ ਪਲੈ ਸਚੁ ਵਖਾਣਹਿ ਸਚੁ ਕਸਵਟੀ ਲਾਵਣਿਆ ॥੧॥

jin sach palai sach vakaaneh sach kasvatee laavani-aa. ||1||

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਕੀ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ha-o vaaree jee-o vaaree gur kee banee man vasaavani-aa.

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ

anjan maahi niranjan paa-i-aa jotee jot milaavani-aa. ||1||

॥੧॥ ਰਹਾਉ ॥

rahaa-o.
is kaa-i-aa andar bahut pasaaraa.



ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਬਹੁਤੁ ਪਸਾਰਾ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਤਿ ਅਗਮ ਅਪਾਰਾ ॥	naam niranjan at agam apaaraa.
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਪਾਏ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ ॥੨॥	gurmukh hovai so-ee paa-ay aapay bakhas milaavani-aa. 2
ਮੇਰਾ ਠਾਕੁਰੁ ਸਚੁ ਦ੍ਰਿੜਾਏ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਚਿਤੁ ਲਾਏ ॥ ਸਚੇ ਸਚੁ ਵਰਤੈ ਸਭਨੀ ਥਾਈ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੩॥	mayraa thaakur sach drirh-aa-ay. gur parsaadee sach chit laa-ay. sacho sach vartai sabhnee thaa-ee sachay sach samaavani-aa. 3
ਵੇਪਰਵਾਹੁ ਸਚੁ ਮੇਰਾ ਪਿਆਰਾ ॥ ਕਿਲਵਿਖ ਅਵਗਣ ਕਾਟਣਹਾਰਾ ॥ ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਸਦਾ ਧਿਆਈਐ ਭੈ ਭਾਇ ਭਗਤਿ ਦ੍ਰਿੜਾਵਣਿਆ ॥੪॥	vayparvaahu sach mayraa pi-aaraa. kilvikh avgan kaatanhaaraa. paraym pareet sadaa Dhi-aa-ee-ai bhai bhaa-ay bhagat darirhaavni-aa. 4
ਤੇਰੀ ਭਗਤਿ ਸਚੀ ਜੇ ਸਚੇ ਭਾਵੈ ॥ ਆਪੇ ਦੇਇ ਨ ਪਛੋਤਾਵੈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਏਕੋ ਦਾਤਾ ਸਬਦੇ ਮਾਰਿ ਜੀਵਾਵਣਿਆ ॥੫॥	tayree bhagat sachee jay sachay bhaavai. aapay day-ay na pachhotaavai. sabhnaa jee-aa kaa ayko daataa sabday maar jeevaavni-aa. 5
ਹਰਿ ਤੁਧੁ ਬਾਝਹੁ ਮੈ ਕੋਈ ਨਾਹੀ ॥ ਹਰਿ ਤੁਧੈ ਸੇਵੀ ਤੈ ਤੁਧੁ ਸਾਲਾਹੀ ॥ ਆਪੇ ਮੇਲਿ ਲੈਹੁ ਪ੍ਰਭ ਸਾਚੇ ਪੂਰੈ ਕਰਮਿ ਤੂੰ ਪਾਵਣਿਆ ॥੬॥	har tuDh baajhahu mai ko-ee naahee. har tuDhai sayvee tai tuDh saalaahae. aapay mayl lai hu parabh saachay poorai karam tooN paavni-aa. 6
ਮੈ ਹੋਰੁ ਨ ਕੋਈ ਤੁਧੈ ਜੇਹਾ ॥ ਤੇਰੀ ਨਦਰੀ ਸੀਝਸਿ ਦੇਹਾ ॥ ਅਨਦਿਨੁ ਸਾਰਿ ਸਮਾਲਿ ਹਰਿ ਰਾਖਹਿ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੭॥	mai hor na ko-ee tuDhai jayhaa. tayree nadree seejhas dayhaa. an-din saar samaal har raakhahi gurmukh sahj samaavani-aa. 7

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ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਹੋਰੁ ਨ ਕੋਈ ॥
ਤੁਧੁ ਆਪੇ ਸਿਰਜੀ ਆਪੇ ਗੋਈ ॥

tuDh jayvad mai hor na ko-ee.
tuDh aapay sirjee aapay go-ee.

ਪੰਨਾ ੧੧੩

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ਤੂੰ ਆਪੇ ਹੀ ਘੜਿ ਭੰਨਿ ਸਵਾਰਹਿ ਨਾਨਕ ਨਾਮਿ ਸੁਹਾਵਣਿਆ
॥੮॥੫॥੬॥

tooN aapay hee gharh bhann savaareh naanak naam suhaavani-aa. ||8||5||6||

MAAJH MOHALLA 3

In the previous shabad, Guru Ji referred to the human body as a fragile, frail and destructible vessel to cover the soul. Now, in this shabad, he brings out the importance of the body and tells us, why it should not be ignored because within it (this body) are contained very valuable things too.

He says: “Within this body God has built the jewel (of His divine light. But it is only a rare person, who), through the Guru’s word (i.e. Guru’s teaching) has assayed, or got it assayed (i.e. realized its value. Because, only those), who are imbued with Truth (i.e. of this jewel of God’s Name), they utter truth, know how to test it on the touchstone of truth.” (1)

About such truthful people, Guru Ji says: “I am a sacrifice time and again to those, who have enshrined the Guru’s word in their heart. While still living in this world full of the darkness of Maya, they have found the immaculate God, and they are able to merge their soul in the Prime Soul (i.e. God).” (1-pause)



Commenting further on the subject, he says: “(On one side), within this body lies a great expanse (of worldly things. On the other hand, there is also) the immaculate Name of the incomprehensible and limitless God). Only the person, who

becomes Guru ward (i.e. follows Guru’s advice), obtains this (commodity of Name), and on His own showing His mercy (God) unites that person with Himself.” (2)

Describing the merits of God, Guru Ji says: “(He, in whose mind), my Master instills the holy Truth, by Guru’s grace, he attunes his mind to that eternal (God, and he realizes that), the it is only the eternal (God), who pervades every where. (Therefore, he always) remains absorbed (in contemplating) that true and eternal (God).” (3)

Continuing to enumerate the merits of the ever living God, he says: “Eternal and care-free is my beloved (God). He is the dispeller of demerits and sins. We should always meditate upon Him with love and devotion and always live in awe and love of Him.” (4)

Now addressing God Himself, Guru Ji says: “(O God), Your worship is true, (only if it) pleases You, the True (One). On Your own, (You) bless some, with this (devotion and other things), and don’t ever regret, giving these things. (You are, the only) one Giver of all the creatures, and by erasing the ego (of some), through Guru’s word, You give them, (a new) life.” (5)

Therefore, expressing his complete faith in God, Guru Ji says: “(O’ God), except You, for me there is no one else. O my God, I serve only You and praise only You. O’ True God, on Your own unite me with Yourself. It is only by Your full grace that You can be attained.” (6)

Continuing his earnest prayer, Guru Ji says: “(O God), for me there is no one else like You. It is only, by Your gracious glance, this body can get blessed and find fulfillment. O God, day and night, You take care of the mortals, and those, who follow Guru’s advice, them You imperceptibly merge (in You).” (7)

In conclusion, Guru Ji says: “In my eyes, there is no one so high as You. You have Yourself created this universe and You will again dissolve it (into Yourself). You Yourself make, unmake, refashion and embellish Your creation. Nanak says that it is through Your Name that a person looks beautiful (i.e. honorable).” (8-5-6)

The message of this shabad is that, if we want to embellish this body of ours and enjoy the bliss of the jewel of Name (lodged in this body), we should pray to God for the guidance of the Guru, and His loving devotion.

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ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਭ ਘਟ ਆਪੇ ਭੋਗਣਹਾਰਾ ॥

ਅਲਖੁ ਵਰਤੈ ਅਗਮ ਅਪਾਰਾ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਧਿਆਈਐ ਸਹਜੇ ਸਚਿ
ਸਮਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਸਬਦੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਸਬਦੁ ਸੁਝੈ ਤਾ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਾਰਿ ਸਮਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਪੰਚ ਦੂਤ ਮੁਹਰਿ ਸੰਸਾਰਾ ॥

ਮਨਮੁਖ ਅੰਧੇ ਸੁਧਿ ਨ ਸਾਰਾ ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅਪਣਾ ਘਰੁ ਰਾਖੈ ਪੰਚ ਦੂਤ ਸਬਦਿ
ਪਚਾਵਣਿਆ ॥੨॥

ਇਕਿ ਗੁਰਮੁਖਿ ਸਦਾ ਸਚੈ ਰੰਗਿ ਰਾਤੇ ॥

ਸਹਜੇ ਪ੍ਰਭੁ ਸੇਵਹਿ ਅਨਦਿਨੁ ਮਾਤੇ ॥

maajh mehlā 3.

sabh ghat aapay bhoganhaaraa.

alakh vartai agam apaaraa.

gur kai sabad mayraa har parabh Dhi-aa-ee-ai sehjay sach
samaavani-aa. ||1||

ha-o vaaree jee-o vaaree gur sabad man vasaavani-aa.

sabad soojhai taa man si-o loojhai mansaa maar
samaavani-aa. ||1|| rahaa-o.

panch doot muheh sansaaraa.

manmukh anDhay suDh na saaraa.

gurmukh hovai so apnaa ghar raakhai panch doot sabad
pachaavani-aa. ||2||

ik gurmukh sadaa sachai rang raatay.

sehjay parabh sayveh an-din maatay.

mil pareetam sachay gun gaavahi har dar sobhaa paavni-
aa. ||3||



ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਵਣਿਆ
॥੩॥

ਏਕਮ ਏਕੈ ਆਪੁ ਉਪਾਇਆ ॥
ਦੁਬਿਧਾ ਦੂਜਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥

ਚਉਥੀ ਪਉੜੀ ਗੁਰਮੁਖਿ ਉਚੀ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੪॥

ਸਭੁ ਹੈ ਸਚਾ ਜੇ ਸਚੇ ਭਾਵੈ ॥
ਜਿਨਿ ਸਚੁ ਜਾਤਾ ਸੋ ਸਹਜਿ ਸਮਾਵੈ ॥
ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਚੇ ਸੇਵਹਿ ਸਾਚੇ ਜਾਇ ਸਮਾਵਣਿਆ ॥੫॥

ਸਚੇ ਬਾਝਹੁ ਕੋ ਅਵਰੁ ਨ ਦੁਆ ॥
ਦੂਜੈ ਲਾਗਿ ਜਗੁ ਖਪਿ ਖਪਿ ਮੁਆ ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਏਕੋ ਜਾਣੈ ਏਕੋ ਸੇਵਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥੬॥

ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ॥
ਆਪੇ ਧਰਿ ਦੇਖਹਿ ਕਚੀ ਪਕੀ ਸਾਰੀ ॥

ਅਨਦਿਨੁ ਆਪੇ ਕਾਰ ਕਰਾਏ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੭॥

ਤੂੰ ਆਪੇ ਮੇਲਹਿ ਵੇਖਹਿ ਹਦੂਰਿ ॥
ਸਭ ਮਹਿ ਆਪਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਨਾਨਕ ਆਪੇ ਆਪਿ ਵਰਤੈ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਵਣਿਆ
॥੮॥੬॥੭॥

aykam ayakai aap upaa-i-aa.
dubiDhaa doojaa taribaDh maa-i-aa.
cha-uthee pa-orhee gurmukh oochee sach sach
kamaavani-aa. ||4||
sabh hai sachaa jay sachay bhaavai.
jin sach jaataa so sahj samaavai.
gurmukh karnee sachay sayveh saachay jaa-ay samaavani-
aa. ||5||
sachay baajhahu ko avar na doo-aa.
doojai laag jag khap khap moo-aa.
gurmukh hovai so ayko jaanai ayko sayv sukh paavni-aa.
||6||
jee-a jant sabh saran tumaaree.
aapay Dhar daykheh kachee pakee saaree.
an-din aapay kaar karaa-ay aapay mayl milaavani-aa. ||7||
too^N aapay mayleh vaykheh hadoor.
sabh meh aap rahi-aa bharpoor.
naanak aapay aap vartai gurmukh sojhee paavni-aa.
||8||6||7||

MAAJH MOHALLA 3

In the previous shabad, Guru Ji informed us that within our body is hidden an invaluable ruby and jewel of God's Name. But only a rare person is able to find and enjoy it by the Guru's grace. In this shabad, he shares with us another secret.

He says: “(Actually) it is God who enjoys everything in the world as He pervades in all hearts. The infinite and incomprehensible God is invisibly present in all. Through the Guru's Word, we should meditate on the beloved God, so that we may imperceptibly merge in the True One.” (1)

Guru Ji, therefore, comments: “I am a sacrifice time and again to him, who enshrines the Guru's word in his heart and mind. Because, when a person understands the Guru's word, he wrestles with his mind and controlling his (vicious) desires, become worthy of merging in God.” (1-pause)

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Commenting on the general conduct of the world, Guru Ji says: “The five demons (of lust, anger, greed, attachment and ego) are deceiving the world. The blind apostate does not have any knowledge or understanding (about these demons). Only by becoming Guru ward (i.e. Guru-directed), can a person protect his home (i.e. his mind and body) from these five demons and by following the Guru's advice, he can destroy these (demons).” (2)

Elaborating further on the conduct of Guru ward persons, he says: “There are some Guru ward persons, who are always imbued with the love of the True One. Intoxicated with His Love, night and day, they worship Him in a state of peace and poise. Meeting their true beloved Spouse, they sing His praises and receive honor in God's court.” (3)

Guru Ji now describes the creation of the world and its various traits. He says: “First, the One God created Himself.



Secondly, He created duality (i.e. nature) and then He created the three- pronged Maya (i.e. three types of impulses- darkness, power, and righteousness). But a Guru ward person rises to the fourth state (in which remaining unaffected by these three impulses), he earns and practices nothing but Truth.” (4)

Guru Ji now tells us the truly right thing to do to please God. He says: “All is true (i.e. the right thing to do), if it pleases the True One. They, who have understood the Truth, spontaneously merge (i.e. remain absorbed) in the True One. (O my friends, this is the) duty of the Guru wards to keep serving (i.e. worshipping) the True One, and thus get merged in that True (God).” (5)

Emphasizing upon the significance of worshipping the One True God only, Guru Ji says: “(O’ my friends), except the True God, there is no one else (who matters). (But) still being attached to Duality (i.e. entities other than God), the world dies in suffering. The one who is Guru ward, he recognizes only the One (God) and serving only Him, he lives in peace.” (6)

However, feeling compassion for the suffering humanity, Guru Ji prays to God and says: “(O Waheguru) all the beings and other creatures are under Your protection. The world is like a chessboard wherein You have placed beings, both imperfect (unripe) and perfect (ripe, ready to unite with You) but You look after all. Day and night, You make them do deeds (as per Your will) and You Yourself then unite them with You. (So please show mercy on them, make them do the noble deed of dwelling on Your Name, so that they may also become worthy of union with You.)” (7)

Guru Ji concludes this shabad by once again imploring God. He says: “(O Waheguru), You unite with Yourself all mortals who find themselves in Your presence and then see You manifest. You Yourself are fully pervading in all. O Nanak, it is God who is working in all, but this realization comes only to a Guru ward person.” (8-6-7)

It is only by reflecting on Guru’s word, that we realize that the One True God is pervading everywhere, and in every heart. It is only that one God, whom we should serve and worship. The best way to worship and merge in that true God is to dwell on His Name, and day and night sing His praises with true love and devotion.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰ ਕੀ ਮੀਠੀ ॥

ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਚਖਿ ਡੀਠੀ ॥

ਅੰਤਰਿ ਪਰਗਾਸੁ ਮਹਾ ਰਸੁ ਪੀਵੈ ਦਰਿ ਸਚੈ ਸਬਦੁ ਵਜਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥

ਸਤਿਗੁਰੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਸਾਚਾ ਮਨੁ ਨਾਵੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਤੇਰਾ ਸਚੈ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥

ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਚਿਤੁ ਲਾਇਆ ॥

ਤੁਧੁ ਸਾਲਾਹਿ ਨ ਰਜਾ ਕਬਹੂੰ ਸਚੈ ਨਾਵੈ ਕੀ ਭੁਖ ਲਾਵਣਿਆ ॥੨॥

ਏਕੋ ਵੇਖਾ ਅਵਰੁ ਨ ਬੀਆ ॥

ਗੁਰ ਪਰਸਾਦੀ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥

maajh mehlā 3.

amrit banee gur kee meethee.

gurmukh virlai kinai chakh deethee.

antar pargaas mahaa ras peevai dar sachai sabad vajaavani-aa. ||1||

ha-o vaaree jee-o vaaree gur charnee chit laavani-aa.

satgur hai amrit sar saachaa man naavai mail chukaavani-aa. ||1|| rahaa-o.

tayraa sachay kinai ant na paa-i-aa.

gur parsaad kinai virlai chit laa-i-aa.

tuDh saalaahi na rajaa kabahoo^N sachay naavai kee bhukh laavani-aa. ||2||

ayko vaykhaa avar na bee-aa.

gur parsadee amrit pee-aa.

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ਗੁਰ ਕੈ ਸਬਦਿ ਤਿਖਾ ਨਿਵਾਰੀ ਸਹਜੇ ਸੂਖਿ ਸਮਾਵਣਿਆ ॥੩॥

gur kai sabad tikhaa nivaaree sehjay sookh samaavani-aa. ||3||



ਰਤਨੁ ਪਦਾਰਥੁ ਪਲਰਿ ਤਿਆਗੈ ॥
ਮਨਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ ਲਾਗੈ ॥
ਜੋ ਬੀਜੈ ਸੋਈ ਫਲੁ ਪਾਏ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਣਿਆ ॥੪॥

ratan padaarath palar ti-aagai.
manmukh anDhaa doojai bhaa-ay laagai.
jo beejai so-ee fal paa-ay supnai sukh na paavni-aa. ||4||

ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਸੋਈ ਜਨੁ ਪਾਏ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥

apnee kirpaa karay so-ee jan paa-ay.
gur kaa sabad man vasaa-ay.

ਪੰਨਾ ੧੧੪

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ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਭੈ ਅੰਦਰਿ ਭੈ ਮਾਰਿ ਭਰਮੁ ਚੁਕਾਵਣਿਆ
॥੫॥

an-din sadaa rahai bhai andar bhai maar bharam
chukaavani-aa. ||5||

ਭਰਮੁ ਚੁਕਾਇਆ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥
ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥
ਅੰਤਰੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਹਰਿ ਗੁਣ ਸਹਜੇ ਗਾਵਣਿਆ
॥੬॥

bharam chukaa-i-aa sadaa sukh paa-i-aa.
gur parsaad param pad paa-i-aa.
antar nirmal nirmal banee har gun sehjay gaavani-aa. ||6||

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਵਖਾਣੈ ॥
ਭਰਮੇ ਭੂਲਾ ਤਤੁ ਨ ਜਾਣੈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਪਾਏ ਦੁਖੇ ਦੁਖੁ ਕਮਾਵਣਿਆ ॥੭॥

simrit saasat bayd vakhaanai.
bharmay bhooolaa tat na jaanai.
bin satgur sayvay sukh na paa-ay dukho dukh kamaavani-
aa. ||7||

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੈ ਕੋਈ ॥
ਆਖਣਿ ਜਾਈਐ ਜੇ ਭੂਲਾ ਹੋਈ ॥
ਨਾਨਕ ਆਪੇ ਕਰੇ ਕਰਾਏ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ
॥੮॥੭॥੮॥

aap karay kis aakhai ko-ee.
aakhan jaa-ee-ai jay bhooolaa ho-ee.
naanak aapay karay karaa-ay naamay naam samaavani-aa.
||8||7||8||

MAAJH MOHALLA 3

In the previous shabad, Guru Ji advised us that if we wanted to become one with the True God, we should dwell on His Name and sing His praises. The question arises how to do that. His answer is that we should do it through the Guru's word (Gurbani) and he also tells us why we should do so.

He says: "Nectar sweet is the Guru's word. But only a very rare person, by Guru's grace has tasted it for himself. By drinking in this supreme relish, man's inner self is illuminated, and he plays the (Guru's) word at the door of the true one (i.e. lives as per Guru's word)." (1)

Stating, how much regard, he has for such a person, Guru Ji says: "I am a sacrifice time and again to him, who keeps attuned his mind to the Guru's holy feet (i.e. his word). (The reason is that) the true Guru is like a pool of nectar. Whosoever bathes in this pool (i.e. reads, understands and follows Gurbani) with true devotion, washes off all the dirt (of his sins)." (1-pause)

Guru Ji now humbly goes into a prayer mode and says: "O True God, no body has ever found Your limit. Through Guru's grace, only a rare person has fixed his mind on You. But O God, You have created in me so much hunger for Your true Name that I never feel satiated praising You." (2)

As a result of this state of mind, totally imbued with love of God, Guru Ji says: "By Guru's grace, I have partaken of such an elixir of Name that now, except One (Waheguru), I don't see any body else (i.e. in every body and every place I see the one God.) Yes, through the Guru's Word, I have satiated all my thirst (for worldly riches and powers) and now, quite easily and naturally, I am living in a state of peace." (3)

But commenting on the conduct of the self-conceited persons, he says: "A self-conceited person forsakes the jewel- like valuable commodity (of Name) as if it is worthless straw. The self- willed blind fool is attached to Duality (i.e. love of worldly riches and powers rather than God). So whatever he sows, he reaps. He doesn't find peace even in dream." (4)



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Guru Ji now tells us why all people do not obtain this valuable commodity of Name. He says: “Only he, on whom God shows His mercy, obtains (this commodity). Then he enshrines the Guru’s word in his mind. Day and night, he lives in loving awe (of God). But by destroying his (worldly) fear, he dispels his illusion.” (5)

Telling us what happens thereafter, Guru Ji says: “When man’s illusion is dispelled, he always lives in peace. In this way, through the Guru’s grace, he attains to the supreme status (i.e. salvation). Now his inner self becomes pure, and pure becomes his speech, and he sings the praises of God in peace and poise.” (6)

Guru Ji, however, cautions those who, instead of singing Gurbani with love and devotion, try to impress others with their knowledge of sacred scriptures. He says: “He, who simply delivers lectures on Simritis, Shastras or Vedas (Hindu holy scriptures), is lost in doubt and does not understand the true essence. (Because) without serving the true Guru (i.e. following his advice), man doesn’t find peace and simply gathers more and more pain.” (7)

Finally, Guru Ji says that whatever happens, or whatever any body does, is as per God’s Will. He says: “He, Himself does every thing (of His own accord). So to whom should any body say (i.e. complain about any thing)? We could go to tell Him if He were in the wrong. O Nanak, it is God who does everything or gets it done and it is only by dwelling on His Name that a person merges in Him.” (8-7-8)

The message of the shabad is that, if we want to become one with God, then instead of complaining about or comment upon His deeds, we should simply accept His Will and through Gurbani dwell on His Name and sing His praises.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਆਪੇ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਏ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਰੰਗੁ ਚੜਾਏ ॥

ਮਨੁ ਤਨੁ ਰਤਾ ਰਸਨਾ ਰੰਗਿ ਚਲੂਲੀ ਭੈ ਭਾਇ ਰੰਗੁ ਚੜਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਿਰਭਉ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਬਿਖੁ ਭਉਜਲੁ
ਸਬਦਿ ਤਰਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਮਨਮੁਖ ਮੁਗਧ ਕਰਹਿ ਚਤੁਰਾਈ ॥
ਨਾਤਾ ਧੋਤਾ ਬਾਇ ਨ ਪਾਈ ॥

ਜੇਹਾ ਆਇਆ ਤੇਹਾ ਜਾਸੀ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ ॥੨॥

ਮਨਮੁਖ ਅੰਧੇ ਕਿਛੁ ਨ ਸੁਝੈ ॥
ਮਰਣੁ ਲਿਖਾਇ ਆਏ ਨਹੀ ਬੂਝੈ ॥
ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਨਹੀ ਪਾਏ ਬਿਨੁ ਨਾਵੈ ਜਨਮੁ ਗਵਾਵਣਿਆ ॥੩॥

ਸਚੁ ਕਰਣੀ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥
ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥
ਅਨਦਿਨੁ ਬਾਣੀ ਸਬਦਿ ਸੁਣਾਏ ਸਚਿ ਰਾਤੇ ਰੰਗਿ ਰੰਗਾਵਣਿਆ ॥੪॥

ਰਸਨਾ ਹਰਿ ਰਸਿ ਰਾਤੀ ਰੰਗੁ ਲਾਏ ॥

maajh mehlaa 3.

aapay rangay sahj subhaa-ay.

gur kai sabad har rang charhaa-ay.

man tan rataa rasnaa rang chaloolee bhai bhaa-ay rang
charhaavani-aa. ||1||

ha-o vaaree jee-o vaaree nirbha-o man vasaavani-aa.
gur kirpaa tay har nirbha-o Dhi-aa-i-aa bikh bha-ojal
sabad
taraavani-aa. ||1|| rahaa-o.

manmukh mugaDh karahi chaturaa-ee.
naataa Dhotaa thaa-ay na paa-ee.
jayhaa aa-i-aa tayhaa jaasee kar avgan pachhotaavani-aa.
||2||

manmukh anDhay kichhoo na soojhai.
maran likhaa-ay aa-ay nahee boojhai.
manmukh karam karay nahee paa-ay bin naavai janam
gavaavni-aa. ||3||

sach karnee sabad hai saar.
poorai gur paa-ee-ai mokh du-aar.
an-din banee sabad sunaa-ay sach raatay rang rangaavin-
aa. ||4||
rasnaa har ras raatee rang laa-ay.
man tan mohi-aa sahj subhaa-ay.
sehjay pareetam pi-aaraa paa-i-aa sehjay sahj milaavani-
aa. ||5||



ਮਨੁ ਤਨੁ ਮੋਹਿਆ ਸਹਜਿ ਸੁਭਾਏ ॥ ਸਹਜੇ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਪਾਇਆ ਸਹਜੇ ਸਹਜਿ ਮਿਲਾਵਣਿਆ ॥੫॥	jis andar rang so-ee gun gaavai. gur kai sabad sehjay sukh samaavai. ha-o balihaaree sadaa tin vitahu gur sayvaa chit laavani- aa. 6 sachaa sachoo sach pateejai.
ਜਿਸੁ ਅੰਦਰਿ ਰੰਗੁ ਸੋਈ ਗੁਣ ਗਾਵੈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਹਜੇ ਸੁਖਿ ਸਮਾਵੈ ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਦਾ ਤਿਨ ਵਿਟਹੁ ਗੁਰ ਸੇਵਾ ਚਿਤੁ ਲਾਵਣਿਆ ॥੬॥	
ਸਚਾ ਸਚੇ ਸਚਿ ਪਤੀਜੈ ॥	

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ਗੁਰ ਪਰਸਾਦੀ ਅੰਦਰੁ ਭੀਜੈ ॥ ਬੈਸਿ ਸੁਥਾਨਿ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਆਪੇ ਕਰਿ ਸਤਿ ਮਨਾਵਣਿਆ ॥੭॥	gur parsaaadee andar bheejai. bais suthaan har gun gaavahi aapay kar sat manaavni-aa. 7 jis no nadar karay so paa-ay. gur parsaaadee ha-umai jaa-ay. naanak naam vasai man antar dar sachai sobhaa paavni-aa. 8 8 9
ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਜਾਏ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ ॥੮॥੮॥੯॥	

MAAJH MOHALLA 3

In the last stanza of the previous shabad, Guru Ji commented that God does everything and gets every thing done: so much so that even the love for God in a person is also an act of special favor to him by God. In this shabad, he elaborates on this idea and tells us what happens when God bestows this gift on the mortal.

He says: “It is God who imperceptibly imbues a person with (His) love. It is through the (Guru’s) word that He dyes a person in the color (of His love). Then that person’s mind and body are fully impregnated with love (for God) and his tongue is dyed deep red (i.e. utters extremely sweet words full of) loving fear of God.” (1)

Regarding such persons, Guru Ji says: “I am a sacrifice again and again to those, who enshrine the fearless God in their mind. By Guru’s grace, they worship the fearless God, who by uniting them with the Guru’s word, ferries them across the poisonous world-ocean (i.e. liberates them from the rounds of birth and death in this sinful world).” (1-pause)

However, commenting on the state of those self- conceited persons, who regard themselves as clever and practice all kinds of rituals as per the dictates of their own mind, he says: “The self-conceited persons regards themselves as clever. Even though they bathe and wash themselves (at many pilgrim centers), yet they do not reach any destination. As they came into the world so will they depart (i.e. empty-handed) and they will repent over the sins they have committed.” (2)

Guru Ji observes further: “The blind self-conceited person has no understanding or insight. He does not realize that he has come into this world with death written in his destiny. He still continues doing (all kinds of ritualistic) deeds, and doesn’t attain the right way of life. So without dwelling on the (Waheguru’s) Name he wastes his (human) birth.” (3)

Guru Ji now tells us what is truly the right deed or conduct for a person. He says: “(O my friends), the truest deed worth doing is to understand and live according to the essence of (Guru’s) word. It is by following the perfect Guru that we obtain the door to salvation. Because day and night, he (the Guru) recites the divine word (to the devotees) and in this way he imbues them with the love for God.” (4)

Describing further what happens there after, he says: “He, whose tongue is imbued with God’s love, quite imperceptibly, his mind and body are bewitched and unnoticeably he obtains his beloved Spouse. This is the way, in which the Guru unites a person with God in a state of peace and poise.” (5)



But Guru Ji states: “He alone sings God’s praises who has been blessed with His love. Through the Guru’s word he imperceptibly lives in peace. Therefore, I am always a sacrifice to those who attune their mind to the service of the Guru (i.e. who engage themselves in Guru-directed tasks).” (6)

Stating the cardinal principle in this regard, Guru Ji says: “The true Lord God is pleased only with truth. By Guru’s grace is the mind drenched in God’s love and devotion. Sitting in a holy place, (such a Guru ward person) sings the praises of God. It is in this way that (Waheguru) Himself makes a person accept His Truth.” (7)

Guru Ji, however, cautions us: “Only he, on whom (God) casts His glance of grace, obtains Him, and by Guru’s grace is his ego dispelled. O Nanak, (it is in this way that) God’s Name gets enshrined in (a person’s) mind and he obtains honor in the True One’s court.” (8-8-9)

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The message of this shabad is that, we should not take even the slightest pride in doing “Nit- Nem” or going to the Gurdwara or rendering some service there. Instead, we should take it as a special favor of God on us, because it is God who bestows the gift of His love on some body and then provides him with the Guru’s guidance, which leads him towards the righteous deeds, leading to salvation.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਵਡੀ ਵਡਿਆਈ ॥
ਹਰਿ ਜੀ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਈ ॥

ਹਰਿ ਜੀਉ ਸਫਲਿਓ ਬਿਰਖੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਜਿਨਿ ਪੀਤਾ ਤਿਸੁ
ਤਿਖਾ ਲਹਾਵਣਿਆ ॥੧॥
ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥
ਹਰਿ ਸਤਸੰਗਤਿ ਆਪੇ ਮੇਲੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੧੫

ਸਤਿਗੁਰੁ ਸੇਵੀ ਸਬਦਿ ਸੁਹਾਇਆ ॥
ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਇਆ ॥

ਹਰਿ ਨਿਰਮਲੁ ਹਉਮੈ ਮੈਲੁ ਗਵਾਏ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ
॥੨॥

ਬਿਨੁ ਗੁਰ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥
ਸਿਧ ਸਾਧਿਕ ਰਹੇ ਬਿਲਲਾਇ ॥
ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਹੋਵੀ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਵਣਿਆ ॥੩॥

ਇਹੁ ਮਨੁ ਆਰਸੀ ਕੋਈ ਗੁਰਮੁਖਿ ਵੇਖੈ ॥
ਮੋਰਚਾ ਨ ਲਾਗੈ ਜਾ ਹਉਮੈ ਸੋਖੈ ॥

ਅਨਹਤ ਬਾਣੀ ਨਿਰਮਲ ਸਬਦੁ ਵਜਾਏ ਗੁਰ ਸਬਦੀ ਸਚਿ
ਸਮਾਵਣਿਆ ॥੪॥

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਹੁ ਨ ਦੇਖਿਆ ਜਾਇ ॥
ਗੁਰਿ ਕਿਰਪਾ ਕਰਿ ਆਪੁ ਦਿਤਾ ਦਿਖਾਇ ॥
ਆਪੇ ਆਪਿ ਆਪਿ ਮਿਲਿ ਰਹਿਆ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਣਿਆ

maajh mehlā 3.

satgur sayvi-ai vadee vadi-aa-ee.
har jee achint vasai man aa-ee.
har jee-o safli-o birakh hai amrit jin peetaa tis tikhaa
lahaavani-aa. ||1||
ha-o vaaree jee-o vaaree sach sangat mayl milaavani-aa.
har satsangat aapay maylai gur sabdee har gun gaavani-aa.
||1|| rahaa-o.

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satgur sayvee sabad suhaa-i-aa.
jin har kaa naam man vasaa-i-aa.
har nirmal ha-umai mail gavaa-ay dar sachai sobhaa
paavni-aa. ||2||
bin gur naam na paa-i-aa jaa-ay.
siDh saaDhik rahay billaa-ay.
bin gur sayvay sukh na hovee poorai bhaag gur paavni-aa.
||3||
ih man aarsee ko-ee gurmukh vaykhai.
morchaa na laagai jaa ha-umai sokhai.
anhat banee nirmal sabad vajaa-ay gur sabdee sach
samaavani-aa. ||4||

bin satgur kihu na daykhi-aa jaa-ay.
gur kirpaa kar aap ditaa dikhaa-ay.
aapay aap aap mil rahi-aa sehjay sahj samaavani-aa. ||5||

gurmukh hovai so ikas si-o liv laa-ay.
doojaa bharam gur sabad jalaa-ay.



॥੫॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥
 ਦੂਜਾ ਭਰਮੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ ॥
 ਕਾਇਆ ਅੰਦਰਿ ਵਣਜੁ ਕਰੇ ਵਾਪਾਰਾ ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ
 ਪਾਵਣਿਆ ॥੬॥

ਗੁਰਮੁਖਿ ਕਰਣੀ ਹਰਿ ਕੀਰਤਿ ਸਾਰੁ ॥
 ਗੁਰਮੁਖਿ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥
 ਅਨਦਿਨੁ ਰੰਗਿ ਰਤਾ ਗੁਣ ਗਾਵੈ ਅੰਦਰਿ ਮਹਲਿ ਬੁਲਾਵਣਿਆ
 ॥੭॥

ਸਤਿਗੁਰੁ ਦਾਤਾ ਮਿਲੈ ਮਿਲਾਇਆ ॥
 ਪੂਰੈ ਭਾਗਿ ਮਨਿ ਸਬਦੁ ਵਸਾਇਆ ॥
 ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ
 ॥੮॥੯॥੧੦॥

kaa-i-aa andar vanaj karay vaapaaraa naam niDhaan sach
 paavni-aa. ||6||

gurmukh karnee har keerat saar.
 gurmukh paa-ay mokh du-aar.
 an-din rang rataa gun gaavai andar mahal bulaavani-aa.
 ||7||

satgur daataa milai milaa-i-aa.
 poorai bhaag man sabad vasaa-i-aa.
 naanak naam milai vadi-aa-ee har sachay kay gun
 gaavani-aa. ||8||9||10||

MAAJH MOHALLA 3

Guru Ji began the previous shabad with the comment that of His own accord, God imperceptibly dyes a person in the color of His love. Further, it is through the Guru's word that He imparts this color. This shows the importance of the Guru in attaining to God. In this shabad, he elaborates on the significance and merit of the true Guru.

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He says: "There is great glory in serving (i.e. following the advice of) the true Guru, (because by doing so) without even one's knowing the reverend God comes to reside in the mind. God is like a fruit-bearing tree: whosoever drinks its nectar his thirst (for worldly possessions) is completely quenched." (1)

Guru Ji, therefore, comments: "I am a sacrifice time and again to the true Guru, who has united me with holy congregation. He himself joins a person with holy company because there, through the Guru's word, the person is able to sing God's praises." (1-pause)

Now, describing the merits obtained by those, who meditate on Gods' Name, Guru Ji says: "They who have enshrined God's Name in their minds, by serving the true Guru (i.e. by acting) in accordance with the word or advice of the Guru, they embellish themselves (with divine merits). Because, God Himself is immaculate (therefore, He) dispels the dirt of ego (who meditate on His Name, and) the obtain honor in His true court." (2)

However, once again stressing upon the importance of the Guru, he says: "Without (the guidance of) the Guru, (God's) Name cannot be obtained. (Even many) Yogis and adepts have tried their best, and have miserably failed (to obtain God's Name, without Guru's guidance). No joy or peace can be obtained without serving (i.e. following) the Guru and it is only by perfect destiny, that (guidance of the) Guru is obtained." (3)

Guru Ji now uses a very beautiful metaphor of "aarsi", (a very nicely polished and shining piece of steel, which was used in the past as a mirror), to explain his point. He says: "Our mind is (like) an 'aarsi' (mirror of shining steel). Only a Guru ward person is able to see himself (his inner immaculate self) through this mirror. No rust attacks (i.e. no evil thoughts enter the mind), when a person dries out (the moisture of) ego. The Guru's word rings the unstuck melody of the immaculate Word within him and he merges in the True One." (4)

Guru Ji further plainly says: "Without the (guidance of the) true Guru, (God) cannot be seen. He to whom, the Guru has mercifully shown God, (sees that) He Himself has become one with Him. In this way, through perfect Divine knowledge, the devotee imperceptibly merges in a state of equipoise." (5)

Therefore, defining the conduct of a Guru ward person, he says: "A person who is Guru ward (God-directed) attunes his



mind only to the One (Supreme Being). Through the Guru's word, he burns away his illusion of Duality. Trading in (i.e. searching for) truth within his body, he obtains the treasure of the True Name." (6)

Summarizing the conduct, and merits of a truly Guru ward person, Guru Ji says: "For a truly Guru ward person the essence of all his deeds is God's praise. The Guru ward person reaches the door of salvation. Dyed in God's love, he sings God's praises day and

night, and so he is called into His mansion." (7)

In conclusion, Guru Ji says: "The benevolent true Guru is met only when God wills it. It is only through perfect good luck that the Guru's word is enshrined in the mind. O Nanak, only he, who sings the praises of the True One, obtains the glory of His Name." (8-9-10)

The message of the shabad is that, if we want to enjoy the bliss of union with God, we should pray to Him to bless us with the guidance of the true Guru. Secondly, following Gurbani (as contained in Guru Granth Sahib Ji), day and night we should sing His praises with true love and devotion.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਆਪੁ ਵੰਞਾਏ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ ॥

ਗੁਰ ਸਬਦੀ ਸਚੀ ਲਿਵ ਲਾਏ ॥

ਸਚੁ ਵਣੰਜਹਿ ਸਚੁ ਸੰਘਰਹਿ ਸਚੁ ਵਾਪਾਰੁ ਕਰਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਗੁਣ ਅਨਦਿਨੁ ਗਾਵਣਿਆ ॥

ਹਉ ਤੇਰਾ ਤੂੰ ਠਾਕੁਰੁ ਮੇਰਾ ਸਬਦਿ ਵਡਿਆਈ ਦੇਵਣਿਆ ॥੧॥

ਰਹਾਉ ॥

ਵੇਲਾ ਵਖਤ ਸਭਿ ਸੁਹਾਇਆ ॥

ਜਿਤੁ ਸਚਾ ਮੇਰੇ ਮਨਿ ਭਾਇਆ ॥

maajh mehlaa 3.

aap vanjaa-ay taa sabh kichh paa-ay.

gur sabdee sachee liv laa-ay.

sach vana^Njahi sach sanghrahi sach vaapaar karaavani-aa.

||1||

ha-o vaaree jee-o vaaree har gun an-din gaavani-aa.

ha-o tayraa too^N thaakur mayraa sabad vadi-aa-ee

dayvani-aa. ||1|| rahaa-o.

vaylaa vakhat sabh suhaa-i-aa.

jit sachaa mayray man bhaa-i-aa.

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ਸਚੇ ਸੇਵਿਐ ਸਚੁ ਵਡਿਆਈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚੁ ਪਾਵਣਿਆ ॥੨॥

ਭਾਉ ਭੋਜਨੁ ਸਤਿਗੁਰਿ ਤੁਠੈ ਪਾਏ ॥

ਅਨ ਰਸੁ ਚੂਕੈ ਹਰਿ ਰਸੁ ਮੰਨਿ ਵਸਾਏ ॥

ਸਚੁ ਸੰਤੋਖੁ ਸਹਜ ਸੁਖੁ ਬਾਣੀ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥੩॥

ਸਤਿਗੁਰੁ ਨ ਸੇਵਹਿ ਮੂਰਖ ਅੰਧ ਗਵਾਰਾ ॥

ਫਿਰਿ ਓਇ ਕਿਬਹੁ ਪਾਇਨਿ ਮੋਖ ਦੁਆਰਾ ॥

ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਫਿਰਿ ਫਿਰਿ ਆਵਹਿ ਜਮ ਦਰਿ ਚੋਟਾ ਖਾਵਣਿਆ ॥੪॥

ਸਬਦੈ ਸਾਦੁ ਜਾਣਹਿ ਤਾ ਆਪੁ ਪਛਾਣਹਿ ॥

ਨਿਰਮਲ ਬਾਣੀ ਸਬਦਿ ਵਖਾਣਹਿ ॥

ਸਚੇ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਨਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੫॥

ਸੋ ਬਾਨੁ ਸੁਹਾਇਆ ਜੋ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥

sachay sayvi-ai sach vadi-aa-ee gur kirpaa tay sach paavni-aa. ||2||

bhaa-o bhojan satgur tuthai paa-ay.

an ras chookai har ras man vasaa-ay.

sach santokh sahj sukh banee pooray gur tay paavni-aa.

||3||

satgur na sayveh moorakh anDh gavaaraa.

fir o-ay kithhu paa-in mokh du-aaraa.

mar mar jameh fir fir aavahi jam dar chotaa khaavani-aa.

||4||

sabdai saad jaaneh taa aap pachhaaneh.

nirmal banee sabad vakaaneh.

sachay sayv sadaa sukh paa-in na-o niDh naam man

vasaavani-aa. ||5||

so thaana suhaa-i-aa jo har man bhaa-i-aa.

satsangat bahi har gun gaa-i-aa.

an-din har saalaahahi saachaa nirmal naad vajaanani-aa.



ਸਤਸੰਗਤਿ ਬਹਿ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥

॥6॥

ਅਨਦਿਨੁ ਹਰਿ ਸਾਲਾਹਹਿ ਸਾਚਾ ਨਿਰਮਲ ਨਾਦੁ ਵਜਾਵਣਿਆ

॥੬॥

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ਪੰਨਾ ੧੧੬

manmukh khotee raas khotaa paasaaraa.

koorh kamaavan dukh laagai bhaaraa.

ਮਨਮੁਖ ਖੋਟੀ ਰਾਸਿ ਖੋਟਾ ਪਾਸਾਰਾ ॥

bharmay bhoolay firan din raatee mar janmeh janam

ਕੂੜੁ ਕਮਾਵਨਿ ਦੁਖੁ ਲਾਗੈ ਭਾਰਾ ॥

gavaavni-aa. ॥7॥

ਭਰਮੇ ਭੂਲੇ ਫਿਰਨਿ ਦਿਨ ਰਾਤੀ ਮਰਿ ਜਨਮਹਿ ਜਨਮੁ

sachaa saahib mai at pi-aaraa.

ਗਵਾਵਣਿਆ ॥੭॥

pooray gur kai sabad aDhaaraa.

ਸਚਾ ਸਾਹਿਬੁ ਮੈ ਅਤਿ ਪਿਆਰਾ ॥

naanak naam milai vadi-aa-ee dukh sukh sam kar jaanni-aa. ॥8॥10॥11॥

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਅਧਾਰਾ ॥

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਨਣਿਆ

॥੮॥੧੦॥੧੧॥

MAAJH MOHALLA 3

In the previous shabad, Guru Ji advised us that if we want to enjoy the bliss of union with God, we should pray to Him to bless us with the guidance of the true Guru. Secondly, following Gurbani, day and night we should sing His praises with true love and devotion. In this shabad, he wants to impress upon us the importance of shedding our ego and having complete faith in the Guru's guidance.

Describing the merits of doing so, he says: "When a person completely sheds his self-conceit, he obtains every thing. Then, following the Guru's word (or advice), he imbues himself with true love (of God). He then deals in truth, gathers truth, and he becomes a true trader of truth." (1)

Next expressing, the high regard he has for the Guru ward persons, and himself praying for Guru's guidance, he says: "I am a sacrifice again and again to those, who, day and night, sing God's praises. O God, I am Yours and You are my Master. It is You who is the Giver of glory (to a person) through the Guru's word, (please bless me also with this glory)." (1-pause)

Many of us may ask, what is the right or auspicious time to sing God's praises? Guru Ji answers: "All that time or moment is auspicious when the true God becomes pleasing to the mind. By serving the True One, we obtain true honor, but it is only through the Guru's grace that we obtain the True One." (2)

Elaborating on the above, Guru Ji says: "Man receives the food of Divine love only when the true Guru is highly pleased (with him). Then his craving for all other (worldly) relishes is gone, and the relish of God's love is lodged in his mind. (This is how, through the nectar of) Gurbani, he obtains truth, contentment, peace and poise from the perfect Guru." (3)

Guru Ji now tells us about the fate of those persons who do not follow the Guru's advice. He says: "(Those, who are) ignorant blind fools, they do not serve (i.e. follow) the true Guru. So, how can they find the door to salvation? They die again and again to be reborn, and keep suffering at the door of the demon of death." (4)

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However, in his compassion, Guru Ji states, how even such ignorant persons can find liberation from their woes. He says: "(If the self-conceited persons), realize the relish of the Guru's word, then they would be able to recognize their (true-inner) self, and will (start) reciting the immaculate Name, through the word (of the Guru). In this way, by serving the True (One), they always live in peace and enshrine (God's) Name, in their mind, which is the essence of all the nine treasures." (5)

In the second stanza, Guru Ji had talked about the best time to sing Waheguru's (God's) praises. Now he tells us about the best place for doing so. He says: "That place (heart) is the most beautiful, which is pleasing to God. (Therefore, the



Guru ward persons, always like to), sing praises of God, sitting in holy company. Day and night, they praise the True One, and keep playing the immaculate (divine) tune (in their mind).” (6)

Guru Ji once again comments on the state of those persons who, instead of following the advice of the Guru, follow the impulses of their own mind. For such self-conceited persons, he says: “The self-conceited persons earn false wealth and make false expanse (of their possessions). By earning false (worldly) wealth, they are afflicted with very severe suffering. Day and night, they wander lost in doubt. They waste their human life, and keep on dying and taking birth again and again.” (7)

Guru Ji concludes this shabad by telling us about his own love for God. He says: “The True God is extremely dear to me. Through the Word of the perfect Guru, I have made Him my sole anchor and support. O, Nanak, it is only through God’s Name that one gets glory and is able to accept pain and pleasure alike.” (8-10-11)

The message of the shabad is that, if we want to obtain the true bliss of union with God, we should erase our ego completely and following Guru’s advice, sing God’s praises, and meditate on God’s Name, in the company of holy persons.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਤੇਰੀਆ ਖਾਣੀ ਤੇਰੀਆ ਬਾਣੀ ॥

ਬਿਨੁ ਨਾਵੈ ਸਭ ਭਰਮਿ ਭੁਲਾਣੀ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਕੋਇ ਨ
ਪਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥

ਹਰਿ ਸਚਾ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਸਹਜੇ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੧॥
ਰਹਾਉ ॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ ॥

ਜੇਹੀ ਮਨਸਾ ਕਰਿ ਲਾਗੈ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥

ਸਤਿਗੁਰੁ ਦਾਤਾ ਸਭਨਾ ਵਸੁ ਕਾ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ
॥੨॥

ਇਹੁ ਮਨੁ ਮੈਲਾ ਇਕੁ ਨ ਧਿਆਏ ॥

ਅੰਤਰਿ ਮੈਲੁ ਲਾਗੀ ਬਹੁ ਦੂਜੈ ਭਾਏ ॥

ਤਟਿ ਤੀਰਥਿ ਦਿਸੰਤਰਿ ਭਵੈ ਅਹੰਕਾਰੀ ਹੋਰੁ ਵਧੇਰੈ ਹਉਮੈ ਮਲੁ
ਲਾਵਣਿਆ ॥੩॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਮਲੁ ਜਾਏ ॥

ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥

ਹਰਿ ਨਿਰਮਲੁ ਸਚੁ ਮੈਲੁ ਨ ਲਾਗੈ ਸਚਿ ਲਾਗੈ ਮੈਲੁ ਗਵਾਵਣਿਆ
॥੪॥

ਬਾਝੁ ਗੁਰੂ ਹੈ ਅੰਧ ਗੁਬਾਰਾ ॥

ਅਗਿਆਨੀ ਅੰਧਾ ਅੰਧੁ ਅੰਧਾਰਾ ॥

ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਕਮਾਵਹਿ ਫਿਰਿ ਬਿਸਟਾ ਮਾਹਿ
ਪਚਾਵਣਿਆ ॥੫॥

ਮੁਕਤੇ ਸੇਵੇ ਮੁਕਤਾ ਹੋਵੈ ॥

ਹਉਮੈ ਮਸਤਾ ਸਬਦੇ ਖੋਵੈ ॥

maajh mehlaa 3.

tayree-aa khaanee tayree-aa banee.

bin naavai sabh bharam bhulaanee.

gur sayvaa tay har naam paa-i-aa bin satgur ko-ay na
paavni-aa. ||1||

ha-o vaaree jee-o vaaree har saytee chit laavani-aa.

har sachaa gur bhagtee paa-ee-ai sehjay man vasaavani-aa.
||1|| rahaa-o.

satgur sayvay taa sabh kichh paa-ay.

jayhee mansaa kar laagai tayhaa fal paa-ay.

satgur daataa sabhnaa vathoo kaa poorai bhaag milaavani-
aa. ||2||

ih man mailaa ik na Dhi-aa-ay.

antar mail laagee baho doojai bhaa-ay.

tat tirath disantar bhavai aha^Nkaaree hor vaDhayrai ha-
umai mal laavani-aa. ||3||

satgur sayvay taa mal jaa-ay.

jeevat marai har si-o chit laa-ay.

har nirmal sach mail na laagai sach laagai mail gavaavni-
aa. ||4||

baajh guroo hai anDh gubaaraa.

agi-aanee anDhaa anDh anDhaaraa.

bistaa kay keerhay bistaa kamaaveh fir bistaa maahi
pachaavani-aa. ||5||

muktay sayvay muktaa hovai.

ha-umai mamtaa sabday khovai.



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ਅਨਦਿਨੁ ਹਰਿ ਜੀਉ ਸਚਾ ਸੇਵੀ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਵਣਿਆ
॥੬॥

an-din har jee-o sachaa sayvee poorai bhaag gur paavni-
aa. ||6||

ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਮਿਲਾਏ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਨਿਧਿ ਪਾਏ ॥

aapay bakhsay mayl milaa-ay.
pooray gur tay naam niDh paa-ay.
sachai naam sadaa man sachaa sach sayvay dukh
gavaavni-aa. ||7||

ਸਚੈ ਨਾਮਿ ਸਦਾ ਮਨੁ ਸਚਾ ਸਚੁ ਸੇਵੇ ਦੁਖੁ ਗਵਾਵਣਿਆ ॥੭॥

sadaa hajoor door na jaanhu.

ਸਦਾ ਹਜੂਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ॥

gur sabdee har antar pachhaanhu.

ਗੁਰ ਸਬਦੀ ਹਰਿ ਅੰਤਰਿ ਪਛਾਣਹੁ ॥
ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ
॥੮॥੧੧॥੧੨॥

naanak naam milai vadi-aa-ee pooray gur tay paavni-aa.
||8||11||12||

MAAJH MOHALLA 3

In the previous shabad, Guru Ji advised us, that if we want to obtain the true bliss of union with God, we should completely erase our ego, and following Guru's advice, sing God's praises, and meditate on God's Name, in the company of holy persons. In this shabad, he himself addresses God to restate his belief.

He says: "(O God), all the sources of creation and different species are Yours and they speak in ways You empowered them. But without dwelling on (Your) Name, they are lost in delusion. (We have also to remember, that, it is only), through Guru's service, (that any body has) obtained (God's) Name, and without the (guidance of the) true Guru, no one can obtain it." (1)

Guru Ji, therefore, states: "I am time and again a sacrifice to those who attune their mind to God. (They realize that the) true God is obtained (only) through devotion to the Guru, who imperceptibly enshrines Him in one's mind." (1-pause)

Elaborating on the advantages of serving the true Guru, he says: "(If a person) serves (i.e. follows) the true Guru, he obtains every thing. With whatever desire he yokes (himself to the service of the Guru), he obtains the fruit accordingly. The true Guru is the giver of all gifts, but through perfect good luck is he met." (2)

Now Guru Ji tells us why, we are not able to attain to God, without the guidance of true Guru. He says: "Within (our mind) is sticking too much dirt of duality (i.e. sinful worldly desires). Therefore, being soiled (with these evil desires, and ego), this mind does not contemplate on the One (God). Therefore, even if a self conceited person, wanders around shores and places of pilgrimage in many foreign lands, he gets even more soiled with the dirt of egoism." (3)

Contrasting the blessings of serving the Guru, with the disadvantages of roaming around places of pilgrimage, Guru Ji says: "If a person serves the true Guru, his dirt (of ego) goes away. (By following the Guru) he becomes dead while still alive (i.e. he so much effaces his self that he rises above worldly desires and sense of respect or disrespect) and absorbs his mind in God. God is pure and true. No impurity can attach to Him. (Therefore), those who fix their mind on that true (i.e. immaculate God), they are rid of the dirt of egoism." (4)

Guru Ji, therefore, comments: "Without the Guru's (teaching), there is total darkness (of ignorance). The ignorant or unenlightened one is like a blind man groping in the dark. (His situation is), like a worm of filth, which gathers filth and then is consumed in filth itself." (5)

Regarding the person who serves the Guru (who himself has been emancipated), he says: "He who serves the Emancipated (Guru), is emancipated himself. Through the Word (of the Guru), he sheds his ego and love of worldly things, and serves the True God day and night. But, it is only by perfect good fortune, (that one) obtains (the guidance of) the Guru." (6)

Now summarizing, the process, how a person obtains the guidance of the Guru, and gets rid of all his sufferings, Guru



Ji: "It is on His own, that (God) shows mercy on (a person) and affects his union (with the Guru). Then from the Perfect Guru, he obtains the treasure of Name (i.e. divine knowledge and love for God. Then by remaining absorbed in) the Name of the True (God), his own mind always remains true (i.e. pure, and thus) by serving the True (God), he gets rid of all his sorrows." (7)

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Giving the gist of his advice, Guru Ji says: "(O friends), God is always by your side. Never deem Him to be far from you. Through the Guru's grace, realize Him within (yourself). In short, O Nanak, it is through the Name of God that one obtains honor and glory and that Name is obtained from the perfect Guru." (8-11-12)

The message of the shabad is that, if we want to obtain salvation from all kinds of worldly pains and problems, and get reunited with our beloved God, then instead of roaming around pilgrimage places, we should pray to God for blessing us with the guidance of the True Guru and the gift of His Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਐਥੈ ਸਾਚੇ ਸੁ ਆਗੈ ਸਾਚੇ ॥
ਮਨੁ ਸਚਾ ਸਚੈ ਸਬਦਿ ਰਾਚੇ ॥
ਸਚਾ ਸੇਵਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਸਚੇ ਸੇਵਹਿ ਸਚਿ ਸਮਾਵਹਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥੧॥
ਰਹਾਉ ॥

ਪੰਡਿਤ ਪੜਹਿ ਸਾਦੁ ਨ ਪਾਵਹਿ ॥
ਦੂਜੈ ਭਾਇ ਮਾਇਆ ਮਨੁ ਭਰਮਾਵਹਿ ॥

ਮਾਇਆ ਮੋਹਿ ਸਭ ਸੁਧਿ ਗਵਾਈ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ ॥੨॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਤਤੁ ਪਾਏ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

ਪੰਨਾ ੧੧੭

ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੈ ਅਪੁਨਾ ਮੁਕਤੀ ਕਾ ਦਰੁ ਪਾਵਣਿਆ ॥੩॥

ਕਿਲਵਿਖ ਕਾਟੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰੇ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਰਖੈ ਉਰ ਧਾਰੇ ॥

ਸਚਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥੪॥

ਅੰਤਰਿ ਰਤਨੁ ਮਿਲੈ ਮਿਲਾਇਆ ॥
ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥
ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਚਉਥੇ ਪਦ ਕੀ ਸਾਰ ਨ
ਪਾਵਣਿਆ ॥੫॥

ਆਪੇ ਰੰਗੇ ਰੰਗੁ ਚੜਾਏ ॥

maajh mehlā 3.

aithai saachay so aagai saachay.
man sachaa sachai sabad raachay.
sachaa sayveh sach kamaaveh sachoo sach kamaavani-aa.
||1||
ha-o vaaree jee-o vaaree sachaa naam man vasaavani-aa.
sachay sayveh sach samaaveh sachay kay gun gaavani-aa.
||1|| rahaa-o.

pandit parheh saad na paavahi.
doojai bhaa-ay maa-i-aa man bharmaveh.
maa-i-aa mohi sabh suDh gavaa-ee kar avgan
pachhotaavani-aa. ||2||

satgur milai taa tat paa-ay.
har kaa naam man vasaa-ay.

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sabad marai man maarai apunaa muktee kaa dar paavni-aa. ||3||

kilvikh kaatai kroDh nivaaray.
gur kaa sabad rakhai ur Dhaaray.
sach ratay sadaa bairaagee ha-umai maar milaavani-aa.
||4||

antar ratan milai milaa-i-aa.
taribaDh mansaa taribaDh maa-i-aa.
parh parh pandit monee thakay cha-uthay pad kee saar na
paavni-aa. ||5||

aapay rangay rang charhaa-ay.
say jan raatay gur sabad rangaa-ay.
har rang charhi-aa at apaaraa har ras ras gun gaavani-aa.
||6||



ਸੇ ਜਨ ਰਾਤੇ ਗੁਰ ਸਬਦਿ ਰੰਗਾਏ ॥

ਹਰਿ ਰੰਗੁ ਚੜਿਆ ਅਤਿ ਅਪਾਰਾ ਹਰਿ ਰਸਿ ਰਸਿ ਗੁਣ
ਗਾਵਣਿਆ ॥੬॥

gurmukh riDh siDh sach sanjam so-ee.

gurmukh gi-aan naam mukat ho-ee.

gurmukh kaar sach kamaaveh sachay sach samaavani-aa.
॥7॥

ਗੁਰਮੁਖਿ ਰਿਧਿ ਸਿਧਿ ਸਚੁ ਸੰਜਮੁ ਸੋਈ ॥

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਨਾਮਿ ਮੁਕਤਿ ਹੋਈ ॥

ਗੁਰਮੁਖਿ ਕਾਰ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੭॥

gurmukh thaapay thaap uthaapay.

gurmukh jaat pat sabh aapay.

naanak gurmukh naam Dhi-aa-ay naamay naam
samaavani-aa. ॥8॥12॥13॥

ਗੁਰਮੁਖਿ ਬਾਪੇ ਬਾਪਿ ਉਬਾਪੇ ॥

ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਸਭੁ ਆਪੇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਏ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ

॥੮॥੧੨॥੧੩॥

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In 7th stanza of the previous shabad, Guru Ji had stated, that it is on His own, that (God) shows mercy on (a person) and affects his union (with the Guru). Then from the Perfect Guru, he obtains the treasure of Name, and by remaining absorbed in) the Name of the True (God). Guru Ji continues that theme, and explains, what kind of additional blessings, such persons, who become true (i.e. immaculate) in this world.

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He says: “Those who are true here (i.e. who remain absorbed in the True One), are true in the hereafter as well (i.e. there also they remain united with the true God). Because, those, who remain absorbed in the true word (of God’s Name), their mind becomes true (i.e. immaculate). They serve only the true God, earn only the truth (i.e. do only true deeds), and practice nothing but Truth.” (1)

Expressing his veneration for such persons, Guru Ji says: “I am a sacrifice time and again to those, who enshrine the true Name in their heart. By serving the True (God), they merge themselves in Truth and sing the praises of the True (God).” (1-pause)

Now comments on those scholars who, instead of dwelling on God’s True Name, lay emphasis on only studying holy books like the Vedas and the Shastras, he says: “The Pundits study (the scriptures), but they don’t get the relish (of true Name). They delude their mind with the love of Duality. In the attachment to Maya (i.e. worldly riches and powers), they lose all wisdom and by committing misdeeds they repent.” (2)

However, in his mercy, Guru Ji tells us how even such persons can also reach the door of salvation. He says: “If a person is blessed with (the guidance of) the Guru, he realizes the essence (of these scriptures) and enshrines God’s Name in his mind. Then by following the Word (i.e. advice of the Guru), he dies (to himself) i.e. he disciplines his mind and attains to the door of salvation.” (3)

Explaining the above process Guru Ji says: “He who keeps the Guru’s word (i.e. advice) in His Mind and follows it, dispels his anger and washes off his sins. Then being imbued with Truth, he always remains detached (from Maya), stills his ego and becomes worthy of being united with God.” (4)

Guru Ji now educates us about all the good and bad intangible things within us. He says: “The Jewel (of Name) within man is found only if some body (i.e. the Guru) helps him to find it. Also within (a person) lie the three kinds of impulses or desires and the three attributes of Maya. The Pundits and the silent sages have got tired of reading (their texts) but they have not realized the essence of the fourth state of mind (which is one of complete peace and poise).” (5)

Now, reminding us about the ways of God, he says: “God imbues a person with His love, of His own accord. Whom, He gets imbued with the (love of) Guru’s word; they (always) remain imbued with (God’s) love. They are so extremely imbued with the love of God, that again and again they keep singing God’s praises, with relish.” (6)



Guru Ji now describes the marks of a truly Guru ward person who is thus imbued with love and devotion for God. He says: “For a Guru ward person all miracles and austerities lie in the Truth (of God). For a Guru ward person all knowledge or salvation lies in the Name of God alone. The Guru ward person leads a truthful life and merges in the truth of the True God.” (7)

In conclusion, he says: “(The Guru ward person realizes that) it is God who creates and destroys (the universe). For the Guru ward person, God alone is his caste and honor. In short, O Nanak, a Guru ward person always dwells on the Name (of God) and through the Name merges in the Name of God (Himself).” (8-12-13)

The message of the shabad is that, if we want to merge in the true God we should lead a truthful life and following the advice of the true Guru, we should dwell on God’s Name with true love and devotion in our mind.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥

ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥

ਗੁਰਮੁਖਿ ਵਰਤੈ ਸਭੁ ਆਪੇ ਸਚਾ ਗੁਰਮੁਖਿ ਉਪਾਇ ਸਮਾਵਣਿਆ ॥੧॥

maajh mehlaa 3.

utpat parla-o sabday hovai.

sabday hee fir opat hovai.

gurmukh vartai sabh aapay sachaa gurmukh upaa-ay samaavani-aa. ||1||

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ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰੁ ਪੂਰਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਗੁਰ ਤੇ ਸਾਤਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਗੁਣ ਕਹਿ ਗੁਣੀ

ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ha-o vaaree jee-o vaaree gur pooraa man vasaavani-aa.

gur tay saat bhagat karay din raatee gun kahi gunee samaavani-aa. ||1|| rahaa-o.

ਗੁਰਮੁਖਿ ਧਰਤੀ ਗੁਰਮੁਖਿ ਪਾਣੀ ॥

ਗੁਰਮੁਖਿ ਪਵਣੁ ਬੈਸੰਤਰੁ ਖੇਲੈ ਵਿਡਾਣੀ ॥

gurmukh Dhartee gurmukh paanee.

gurmukh pavan baisantar khaylai vidaanee.

so niguraa jo mar mar jammai niguray aavan jaavani-aa. ||2||

ਸੋ ਨਿਗੁਰਾ ਜੋ ਮਰਿ ਮਰਿ ਜੰਮੈ ਨਿਗੁਰੇ ਆਵਣ ਜਾਵਣਿਆ

॥੨॥

tin kartai ik khayl rachaa-i-aa.

kaa-i-aa sareerai vich sabh kichh paa-i-aa.

sabad bhayd ko-ee mahal paa-ay mahlay mahal bulaavani-aa. ||3||

ਤਿਨਿ ਕਰਤੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥

ਕਾਇਆ ਸਰੀਰੈ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ॥

ਸਬਦਿ ਭੇਦਿ ਕੋਈ ਮਹਲੁ ਪਾਏ ਮਹਲੇ ਮਹਲਿ ਬੁਲਾਵਣਿਆ

॥੩॥

sachaa saahu sachay vanjaaray.

sach vana^Njahi gur hayt apaaray.

sach vihaajheh sach kamaaveh sacho sach kamaavani-aa. ||4||

ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ॥

ਸਚੁ ਵਣੰਜਹਿ ਗੁਰ ਹੇਤਿ ਅਪਾਰੇ ॥

ਸਚੁ ਵਿਹਾਜਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੪॥

bin raasee ko vath ki-o paa-ay.

manmukh bhoolay lok sabaa-ay.

bin raasee sabh khaalee chalay khaalee jaa-ay dukh paavni-aa. ||5||

ਬਿਨੁ ਰਾਸੀ ਕੋ ਵਧੁ ਕਿਉ ਪਾਏ ॥

ਮਨਮੁਖ ਭੂਲੇ ਲੋਕ ਸਬਾਏ ॥

ik sach vana^Njahi gur sabad pi-aaray.

aap tareh saglay kul taaray.

aa-ay say parvaan ho-ay mil pareetam sukh paavni-aa. ||6||

ਬਿਨੁ ਰਾਸੀ ਸਭ ਖਾਲੀ ਚਲੇ ਖਾਲੀ ਜਾਇ ਦੁਖੁ ਪਾਵਣਿਆ

॥੫॥

antar vasat moorhaa baahar bhaalay.

manmukh anDhay fireh baytaalay.

ਇਕਿ ਸਚੁ ਵਣੰਜਹਿ ਗੁਰ ਸਬਦਿ ਪਿਆਰੇ ॥



ਆਪਿ ਤਰਹਿ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ॥ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੋਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ ॥੬॥	jithai vath hovai tithhu ko-ay na paavai manmukh bharam bhulaavani-aa. 7
ਅੰਤਰਿ ਵਸਤੁ ਮੂੜਾ ਬਾਹਰੁ ਭਾਲੇ ॥ ਮਨਮੁਖ ਅੰਧੇ ਫਿਰਹਿ ਬੇਤਾਲੇ ॥ ਜਿਥੈ ਵਧੁ ਹੋਵੈ ਤਿਥਹੁ ਕੋਇ ਨ ਪਾਵੈ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਵਣਿਆ ॥੭॥	aapay dayvai sabad bulaa-ay. mahlee mahal sahj sukh paa-ay. naanak naam milai vadi-aa-ee aapay sun sun Dhi-aavani- aa. 8 13 14
ਆਪੇ ਦੇਵੈ ਸਬਦਿ ਬੁਲਾਏ ॥ ਮਹਲੀ ਮਹਲਿ ਸਹਜ ਸੁਖੁ ਪਾਏ ॥ ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਆਪੇ ਸੁਣਿ ਸੁਣਿ ਧਿਆਵਣਿਆ ॥੮॥੧੩॥੧੪॥	

MAAJH MOHALLA 3

In the last stanza of the previous shabad, Guru Ji had commented that a Guru ward person realizes that it is God who is the Creator and the Destroyer. In this shabad, he elaborates on this idea and tells us how Guru ward persons reach the mansion of God.

Guru Ji says: “The creation or destruction (of the universe) happens as per the holy Word (or command of God). Again it is through the Word or God’s command that the universe is recreated. The Guru ward person realizes that everywhere the true God is pervading, and he believes (that after) creating (the universe), He has merged Himself in it.” (1)

Expressing his veneration for such persons, Guru Ji says: “I am a sacrifice time and again to such persons, who enshrine the perfect Guru in their mind. From the Guru they obtain peace and (through his guidance, they worship God) day and night and by singing His praises they merge in that praiseworthy (God).” (1-pause)

Further describing the convictions of the Guru ward person, Guru Ji says: “(The Guru ward person believes, that) it is the wonderful God Himself, who is showing His wonders on land, water, air and fire (i.e. His divine writ runs everywhere). But the one without the Guru’s guidance dies and takes birth again and again and in this way, the Guru-less persons (i.e. those bereft of Guru’s guidance and instruction) keep on coming and going.” (2)

Guru Ji now elaborates on the creation of this universe. He says: “That Creator has staged a kind of play. In this human body He has put every thing. But it is only a rare person who, by reflecting on the (Guru’s) Word, understands

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the mystery of the divine mansion (within his body) and may be called in by God.” (3)

Explaining the relationship between the Guru and his disciple by using the metaphor of a banker and a trader, Guru Ji says: “The Guru is like a true banker and true are the traders or the disciples who do business (of Name) through Him. Through unending love for the Guru, they deal in Truth (i.e. the true Name of God). Yes, they buy Truth, they sell Truth and earn nothing but the profit of Truth (or the wealth of God’s Name).” (4)

Continuing with the above metaphor of trading in the commodity of true Name, Guru Ji says: “How can a person without the capital (of loving devotion) obtain the commodity (of Name)? All the self-conceited persons have gone astray. Without the capital of (Name) they go empty-handed and suffer pain in the hereafter.” (5)

Contrasting the above behavior with that of Guru ward persons, Guru Ji says: “(On the other hand), there are some, who love the Guru’s word, and who invest in the true (capital of Name). They save themselves and emancipate their lineage. Approved is their advent (into this world) and meeting their beloved (God), they abide in peace.” (6)

Once again, commenting on the folly of self-conceited persons, Guru Ji says: “The commodity (of Name) is within, but the fool searches it outside. This way the self-conceited blind persons wander around like crazy ghosts. They are lost in doubt because they do not go and try to obtain the commodity (God’s Name) from the right place where it is.” (7)

Guru Ji concludes by reiterating a basic principle. He says: “God Himself gives this boon (of the valuable commodity of



Name) by calling them (into His mansion), through the word (of the Guru i.e. Gurbani). The person then enters the mansion of God where he gets peace and poise. In short, O Nanak, It is through the Name, that such an honor is obtained. (But in the final analysis, God Himself) listens again and again, and meditates (on His Name).” (8-13-14)

The message of the shabad is that, God’s mansion is right within us. If we want to enter this mansion and enjoy its peace and bliss, we should pray to Him to bless us with the guidance of the Guru who may enable us to earn the wealth of Name and enter the Divine mansion.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰ ਸਾਚੀ ਸਿਖ ਸੁਣਾਈ ॥

ਪੰਨਾ ੧੧੮

ਹਰਿ ਚੇਤਹੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥

ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਨਾਥੁ ਅਜੋਨੀ ਸਤਿਗੁਰ ਕੈ ਭਾਇ
ਪਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਆਪੁ ਨਿਵਾਰਣਿਆ ॥

ਆਪੁ ਗਵਾਏ ਤਾ ਹਰਿ ਪਾਏ ਹਰਿ ਸਿਉ ਸਹਜਿ ਸਮਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਸੁ ਕਰਮੁ ਕਮਾਇਆ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥

ਬਿਨੁ ਭਾਗਾ ਗੁਰੁ ਪਾਈਐ ਨਾਹੀ ਸਬਦੈ ਮੇਲਿ ਮਿਲਾਵਣਿਆ
॥੨॥

ਗੁਰਮੁਖਿ ਅਲਿਪਤੁ ਰਹੈ ਸੰਸਾਰੇ ॥

ਗੁਰ ਕੈ ਤਕੀਐ ਨਾਮਿ ਅਧਾਰੇ ॥

ਗੁਰਮੁਖਿ ਜੋਰੁ ਕਰੇ ਕਿਆ ਤਿਸ ਨੋ ਆਪੇ ਖਪਿ ਦੁਖੁ ਪਾਵਣਿਆ
॥੩॥

ਮਨਮੁਖਿ ਅੰਧੇ ਸੁਧਿ ਨ ਕਾਈ ॥

ਆਤਮ ਘਾਤੀ ਹੈ ਜਗਤ ਕਸਾਈ ॥

maajh mehlā 3.

satgur saachee sikh sunaa-ee.

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har chaytahu ant ho-ay sakhaa-ee.

har agam agochar anaath ajonee satgur kai bhaa-ay
paavni-aa. ||1||

ha-o vaaree jee-o vaaree aap nivaarni-aa.

aap gavaa-ay taa har paa-ay har si-o sahj samaavani-aa.
||1|| rahaa-o.

poorab likhi-aa so karam kamaa-i-aa.

satgur sayv sadaa sukh paa-i-aa.

bin bhaagaa gur paa-ee-ai naahee sabdai mayl milaavani-
aa. ||2||

gurmukh alipat rahai sansaaray.

gur kai takee-ai naam aDhaaray.

gurmukh jor karay ki-aa tis no aapay khap dukh paavni-
aa. ||3||

manmukh anDhay suDh na kaa-ee.

aatam ghaatee hai jagat kasaa-ee.

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ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਬਹੁ ਭਾਰੁ ਉਠਾਵੈ ਬਿਨੁ ਮਜੂਰੀ ਭਾਰੁ
ਪਹੁਚਾਵਣਿਆ ॥੪॥

ਇਹੁ ਜਗੁ ਵਾੜੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਾਲੀ ॥

ਸਦਾ ਸਮਾਲੇ ਕੋ ਨਾਹੀ ਖਾਲੀ ॥

ਜੇਹੀ ਵਾਸਨਾ ਪਾਏ ਤੇਹੀ ਵਰਤੈ ਵਾਸੁ ਵਾਸੁ ਜਣਾਵਣਿਆ ॥੫॥

ਮਨਮੁਖੁ ਰੋਗੀ ਹੈ ਸੰਸਾਰਾ ॥

nindaa kar kar baho bhaar uthaavai bin majoori bhaar
pahuchaavani-aa. ||4||

ih jag vaarhee mayraa parabh maalee.

sadaa samaalay ko naahee khaalee.

jayhee vaasnaa paa-ay tayhee vartai vaasoo vaas
janaavani-aa. ||5||

manmukh rogee hai sansaaraa.

sukh-daata visri-aa agam apaaraa.

dukhee-ay nit fireh billaaday bin gur saa^Nt na paavni-aa.



ਸੁਖਦਾਤਾ ਵਿਸਰਿਆ ਅਗਮ ਅਪਾਰਾ ॥

॥6॥

ਦੁਖੀਏ ਨਿਤਿ ਫਿਰਹਿ ਬਿਲਲਾਏ ਬਿਨੁ ਗੁਰ ਸਾਂਤਿ ਨ
ਪਾਵਣਿਆ ॥੬॥

jin keetay so-ee biDh jaanai.

aap karay taa hukam pachhaanai.

jayhaa andar paa-ay tayhaa vartai aapay baahar paavni-aa.

॥7॥

ਜਿਨਿ ਕੀਤੇ ਸੋਈ ਬਿਧਿ ਜਾਣੈ ॥

ਆਪਿ ਕਰੇ ਤਾ ਹੁਕਮਿ ਪਛਾਣੈ ॥

ਜੇਹਾ ਅੰਦਰਿ ਪਾਏ ਤੇਹਾ ਵਰਤੈ ਆਪੇ ਬਾਹਰਿ ਪਾਵਣਿਆ ॥੭॥

tis baajhahu sachay mai hor na ko-ee.

jis laa-ay la-ay so nirmal ho-ee.

naanak naam vasai ghat antar jis dayvai so paavni-aa.

॥8॥14॥15॥

ਤਿਸੁ ਬਾਝਹੁ ਸਰੇ ਮੈ ਹੋਰੁ ਨ ਕੋਈ ॥

ਜਿਸੁ ਲਾਇ ਲਏ ਸੋ ਨਿਰਮਲੁ ਹੋਈ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਜਿਸੁ ਦੇਵੈ ਸੋ ਪਾਵਣਿਆ

॥੮॥੧੪॥੧੫॥

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In many previous shabads, Guru Ji has advised us that if we want to enjoy peace both here and hereafter, we should remember God day and night. In this shabad, he reemphasizes this concept and sheds more light on it.

He says: “(O my friends) I have told you this true instruction of the eternal Guru that you should continue meditating on God, so that He may be your helper in the end (i.e. at the time of your death, and remember that) incomprehensible and unknowable God, who is beyond birth and death, is attained only through love of the true Guru.” (1)

Paying his respects to those, who shedding their self- conceit, follow the Guru’s advice and merge in God, he says: “I am a sacrifice time and again to those who shed their self-conceit, because only when a person discards his self-conceit, he attains to God and imperceptibly merges in Him.” (1-pause)

However, he cautions: “(Only that person sheds his self-conceit), in whose destiny, it is so pre-ordained, on the basis of his past (good) deeds. By serving the true Guru, he always obtains joy and peace. Without good fortune man cannot find the Guru, through whose word comes about union with God.” (2)

Describing the attributes of a Guru ward person, Guru Ji says: “A Guru ward person while living in the world, remains detached (from worldly desires). He always depends upon the support of the Guru and God’s Name. No one can oppress a Guru ward person, instead such a person himself is consumed by his evil (plans) and suffers pain.” (3)

Commenting further on self-conceited persons, he says: “The blind egoistic person has no sense or understanding. He is his own killer and is a slayer of the whole world. By indulging in slander (of others) he is carrying a big load (of sins on his head) and is like a laborer who carries load without any remuneration.” (4)

Using a very beautiful metaphor, Guru Ji now explains God’s relationship with the world. He says: “This world is like an orchard, and my God is its gardener. (Just as the gardener takes care of all the plants in his garden, similarly) God always takes care of all (the creatures) and no body is bereft of His care. Whatever fragrance (i.e. attribute, God) infuses into a person, he emits that fragrance (i.e. displays that disposition).” (5)

Once again, commenting on the general state of the world, Guru Ji says: “This world is afflicted with the malady of self-conceit. It has forgotten the incomprehensible and infinite God, who is the real Giver of peace. Therefore, the suffering humans wander about wailing, and without the (guidance of the) true Guru, they do not find peace.” (6)

However, in his compassion, Guru Ji describes, how even the self- conceited persons are ultimately saved. He says: “He who has created them knows the way (of their salvation too). When God Himself shows His mercy, man realizes His will or command. Whatever attribute God puts in a person, he acts accordingly and God Himself drives out demerits from a person.” (7)

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Guru Ji concludes, the shabad, by saying: “Except that True (God), I have no one else (to look upon). He whom (God) attunes to Himself becomes pure. O Nanak, God’s Name resides in each heart, but only he whom, God gives (the true) understanding obtains it.” (8-14-15)

The message of the shabad is that, we should deem ourselves as flowers in the Garden of God. Under the Guru’s guidance, we should always pray to God to embellish us with the fragrance of His Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

ਹਉਮੈ ਮੇਰਾ ਸਭੁ ਦੁਖੁ ਗਵਾਏ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਦਾ ਸਲਾਹੇ ਅੰਮ੍ਰਿਤਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਮੰਨਿ ਵਸਾਏ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੧॥

ਰਹਾਉ ॥

ਅੰਮ੍ਰਿਤੁ ਬੋਲੈ ਸਦਾ ਮੁਖਿ ਵੈਣੀ ॥ ਅੰਮ੍ਰਿਤੁ ਵੇਖੈ ਪਰਖੈ ਸਦਾ
ਨੈਣੀ ॥

ਅੰਮ੍ਰਿਤੁ ਕਥਾ ਕਰੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਅਵਰਾ ਆਖਿ
ਸੁਨਾਵਣਿਆ ॥੨॥

ਅੰਮ੍ਰਿਤੁ ਰੰਗਿ ਰਤਾ ਲਿਵ ਲਾਏ ॥

ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਏ ॥

ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਬੋਲੈ ਦਿਨੁ ਰਾਤੀ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤੁ
ਪੀਆਵਣਿਆ ॥੩॥

ਸੋ ਕਿਛੁ ਕਰੈ ਜੁ ਚਿਤਿ ਨ ਹੋਈ ॥

ਤਿਸ ਦਾ ਹੁਕਮੁ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥

ਹੁਕਮੇ ਵਰਤੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹੁਕਮੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੪॥

ਅਜਬ ਕੰਮ ਕਰਤੇ ਹਰਿ ਕੇਰੇ ॥

ਇਹੁ ਮਨੁ ਭੂਲਾ ਜਾਂਦਾ ਫੇਰੇ ॥

ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਏ ਅੰਮ੍ਰਿਤੁ ਸਬਦਿ ਵਜਾਵਣਿਆ
॥੫॥

ਪੰਨਾ ੧੧੯

ਖੋਟੇ ਖਰੇ ਤੁਧੁ ਆਪਿ ਉਪਾਏ ॥

ਤੁਧੁ ਆਪੇ ਪਰਖੇ ਲੋਕ ਸਬਾਏ ॥

ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਹਿ ਖੋਟੇ ਭਰਮਿ ਭੁਲਾਵਣਿਆ ॥੬॥

ਕਿਉ ਕਰਿ ਵੇਖਾ ਕਿਉ ਸਾਲਾਹੀ ॥

ਗੁਰ ਪਰਸਾਦੀ ਸਬਦਿ ਸਲਾਹੀ ॥

ਤੇਰੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਵਸੈ ਤੂੰ ਭਾਣੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ
॥੭॥

ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਬਾਣੀ ॥

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਰਿਦੈ ਸਮਾਣੀ ॥

ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਪੀ ਅੰਮ੍ਰਿਤੁ ਸਭ ਭੁਖ
ਲਹਿ ਜਾਵਣਿਆ ॥੮॥੧੫॥੧੬॥

maajh mehlā 3.

amrit naam man vasaa-ay.

ha-umai mayraa sabh dukh gavaa-ay.

amrit banee sadaa salaahay amrit amrit paavni-aa. ||1||

ha-o vaaree jee-o vaaree amrit banee man vasaavani-aa.

amrit banee man vasaa-ay amrit naam Dhi-aavani-aa. ||1||
rahaa-o.

amrit bolai sadaa mukh vaine. amrit vaykhai parkhai
sadaa naine.

amrit katha kahai sadaa din raatee avraa aakh sunaavni-
aa. ||2||

amrit rang rataa liv laa-ay.

amrit gur parsadee paa-ay.

amrit rasnaa bolai din raatee man tan amrit pee-aavni-aa.
||3||

so kichh karai jo chit na ho-ee.

tis daa hukam mayt na sakai ko-ee.

hukmay vartai amrit banee hukmay amrit pee-aavni-aa.
||4||

ajab kamm kartay har kayray.

ih man bhoolaa jaa^Ndaa fayray.

amrit banee si-o chit laa-ay amrit sabad vajaavani-aa. ||5||

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khotay kharay tuDh aap upaa-ay.

tuDh aapay parkhay lok sabaa-ay.

kharay parakh khajaanai paa-ih khotay bharam
bhulaavani-aa. ||6||

ki-o kar vaykhaa ki-o saalaah.

gur parsadee sabad salaah.

tayray bhaanay vich amrit vasai too^N bhaanai amrit pee-
aavni-aa. ||7||

amrit sabad amrit har banee.

satgur sayvi-ai ridai samaanee.

naanak amrit naam sadaa sukh-daata pee amrit sabh bhukh
leh jaavani-aa. ||8||15||16||



In many previous shabads, Guru Ji has been telling us about the significance of following the advice of the Guru and dwelling on God's Name. In this shabad, he elaborates on the significance of dwelling on the Name, which is like an immortalizing elixir.

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He says: "If a person enshrines the elixir of Name in his heart, he gets rid of all the maladies, including those of ego and possessiveness. Through the nectar sweet words (of the Guru), he always sings praises of God, and obtains the immortalizing nectar." (1)

Expressing his deep veneration for such persons, Guru Ji says: "I am a sacrifice time and again to such persons who enshrine the ambrosial Word (of the Guru) in their mind, because he who enshrines the ambrosial Word (of the Guru), he enshrines the immortalizing Name (of God) in his heart." (1-pause)

Commenting on other merits of such persons, Guru Ji says: "(He who enshrines the nectar of Name in his heart), he always utters nectar sweet words from his mouth. Always he sees the immortal God in every thing. He always discourses on the nectar Gospel of God and narrates it to others." (2)

Describing further, the conduct of such persons, Guru Ji says: "The person dyed in the color (i.e. imbued with the love) of the nectar (of Name) attunes (himself to God). This nectar he obtains through the Guru's grace. Then day and night, his tongue utters nectar (sweet words) and with his body and mind, he administers this nectar to others." (3)

Some people think that what Guru Ji is talking about is too high a thing to be followed and practiced. In no way, can sinners like them reach such a pious stage, where they can also obtain the invaluable jewel of Waheguru's (God's) Name. But Guru Ji gives hope to all of us and reminds us that God's powers are amazing and His mercy is boundless. Therefore, Guru Ji says: "God does things, which are not in any body's mind. His command, no one can nullify. It is as per His command that His immortalizing word prevails, and it is by His command that He administers His nectarine Name." (4)

Continuing the above thought, Guru Ji says: "(Yes), wondrous are the ways of the Creator. He brings this straying mind (of a person) to the right path. Then He attunes (that person's) mind to the immortalizing word (of the Guru) and makes the music of (divine) word play in him." (5)

Guru Ji, therefore, addresses God in all humility and says: "O God, You Yourself have created both the base and genuine (i.e. evil and virtuous) persons. You Yourself test all the people. Those found virtuous are accepted in Your treasury (i.e. united with You). The false ones remain lost in delusion." (6)

Many of us wonder, how can we please God, and see His vision. On our behalf, Guru Ji asks God Himself, this question and says: "(O God) how can I see You, and how can I praise You (so that I too may receive Your grace)? (I think that), through Guru's grace, I should you praise You through his word. But, (O God), it is only as per Your Will, that the nectar (of Your) Name comes to reside (in one's heart), and it is in Your Will, that You administer Your nectar (to any one)." (7)

Summarizing his advice, Guru Ji says: "The holy Word is the immortalizing Nectar and so is the Name of God. By serving (i.e. following) the Guru, this (nectar) gets enshrined in the mind. O Nanak, the nectar of Name gives eternal joy or peace. By drinking it, all one's hungers (i.e. worldly desires) are satiated." (8-15-16)

The message of the shabad is that, if we want to satiate all our desires and obtain eternal bliss, we should sing and follow the nectar- sweet word of the Guru with love and devotion. Who knows, God may show mercy on us and enshrine the immortalizing nectar of His Name in us also?

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਸਹਜਿ ਸੁਭਾਏ ॥

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੋਈ ਜਨੁ ਪਾਏ ॥

ਅੰਮ੍ਰਿਤੁ ਪੀ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਕਰਿ ਕਿਰਪਾ ਤ੍ਰਿਸਨਾ ਬੁਝਾਵਣਿਆ

maajh mehlaa 3.

amrit varsai sahj subhaa-ay.

gurmukh viralaa ko-ee jan paa-ay.

amrit pee sadaa tariptaasay kar kirpaa tarisnaa bujhaavani-aa. ||1||



॥੧॥

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ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥
ਰਸਨਾ ਰਸੁ ਚਾਖਿ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਹਰਿ ਗੁਣ
ਗਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਕੋ ਪਾਏ ॥
ਦੁਬਿਧਾ ਮਾਰੇ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥
ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਗੁਣ ਗਾਵੈ ਨਦਰੀ ਸਚਿ ਸਮਾਵਣਿਆ
॥੨॥

ਸਭਨਾ ਉਪਰਿ ਨਦਰਿ ਪ੍ਰਭ ਤੇਰੀ ॥
ਕਿਸੈ ਬੋਝੀ ਕਿਸੈ ਹੈ ਘਣੇਰੀ ॥
ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਵੈ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਵਣਿਆ ॥੩॥

ਗੁਰਮੁਖਿ ਤਤੁ ਹੈ ਬੀਚਾਰਾ ॥
ਅੰਮ੍ਰਿਤਿ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕੋਈ ਨ ਪਾਵੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ
॥੪॥

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋ ਜਨੁ ਸੋਹੈ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮਿ ਅੰਤਰੁ ਮਨੁ ਮੋਹੈ ॥
ਅੰਮ੍ਰਿਤਿ ਮਨੁ ਤਨੁ ਬਾਣੀ ਰਤਾ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਸੁਣਾਵਣਿਆ
॥੫॥

ਮਨਮੁਖੁ ਭੂਲਾ ਦੂਜੈ ਭਾਇ ਖੁਆਏ ॥
ਨਾਮੁ ਨ ਲੇਵੈ ਮਰੈ ਬਿਖੁ ਖਾਏ ॥
ਅਨਦਿਨੁ ਸਦਾ ਵਿਸਟਾ ਮਹਿ ਵਾਸਾ ਬਿਨੁ ਸੇਵਾ ਜਨਮੁ
ਗਵਾਵਣਿਆ ॥੬॥

ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਜਿਸ ਨੋ ਆਪਿ ਪੀਆਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਹਜਿ ਲਿਵ ਲਾਏ ॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਸਭ ਆਪੇ ਗੁਰਮਤਿ ਨਦਰੀ ਆਵਣਿਆ
॥੭॥

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਈ ॥
ਜਿਨਿ ਸਿਰਜੀ ਤਿਨਿ ਆਪੇ ਗੋਈ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਸਦਾ ਤੂੰ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ
॥੮॥੧੬॥੧੭॥

ha-o vaaree jee-o vaaree gurmukh amrit pee-aavni-aa.
rasnaa ras chaakh sadaa rahai rang raatee sehjay har gun
gaavani-aa. ||1|| rahaa-o.
gur parsaadee sahj ko paa-ay.
dubiDhaa maaray ikas si-o liv laa-ay.
nadar karay taa har gun gaavai nadree sach samaavani-aa.
||2||

sabhnaa upar nadar parabh tayree.
kisai thorhee kisai hai ghanayree.
tujh tay baahar kichh na hovai gurmukh sojhee paavni-aa.
||3||

gurmukh tat hai beechaaraa.
amrit bharay tayray bhandaaraa.
bin satgur sayvay ko-ee na paavai gur kirpaa tay paavni-
aa. ||4||

satgur sayvai so jan sohai.
amrit naam antar man mohai.
amrit man tan banee rataa amrit sahj sunaavni-aa. ||5||

manmukh bhooolaa doojai bhaa-ay khu-aa-ay.
naam na layvai marai bikh khaa-ay.
an-din sadaa vistaa meh vaasaa bin sayvaa janam
gavaavni-aa. ||6||

amrit peevai jis no aap pee-aa-ay.
gur parsaadee sahj liv laa-ay.
pooran poor rahi-aa sabh aapay gurnat nadree aavani-aa.
||7||

aapay aap niranjan so-ee.
jin sirjee tin aapay go-ee.
naanak naam samaal sadaa too^N sehjay sach samaavani-
aa. ||8||16||17||

MAAJH MOHALLA 3.

In the opening stanza of the previous shabad, Guru Ji stated, "If a person enshrines the elixir of Name in his heart, he gets rid of all the maladies, including those of ego and possessiveness. In this shabad, he reveals, how the rain of this nectar continues to fall naturally for all to quaff, but who are the rare fortunate persons, who actually drink it, and enjoy its heavenly bliss?

He says: "The nectar (of Name) is raining down in its own natural course. However, only a rare Guru ward person receives (or enjoys) this nectar. Drinking this nectar he gets satiated forever. Showing His mercy God quenches all his



thirsts (or worldly desires).” (1)

Expressing his love and veneration for such Guru ward persons, Guru Ji says: “I am a sacrifice time and again to such Guru ward persons who, through Guru’s grace drink this nectar (of Name). Tasting this (nectar), their tongue remains imbued (with the divine love), and unnoticeably, they keep singing (God’s) praises.” (1-pause)

Guru Ji now describes the conditions which a person must fulfill before he becomes worthy of receiving this nectar, (just as leveling and digging are required before a field or pool becomes fit for receiving and holding rainwater.)

He says: “It is only a rare person, who by Guru’s grace attains a state of poise (or balance of mind). He stills his sense of duality and fixes his mind only on the One (God). But this happens only when (God) showers His grace, that he sings

(God’s) praises, and by His grace, he merges in His Truth.” (2)

In order to save us from any feelings of disappointment that only very special persons get the benefit of (God’s) grace and the rain of nectar, Guru Ji addresses God Himself, and says: “(O God), Your grace is over all the creation, on some it may be less, on others, more (just as rain falls equally on all places, but the level fields retain more of it, while the hilly or stony slopes retain very less). But, it is only the Guru wards, who understand that nothing happens outside or without Your will.” (3)

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Elaborating further on the belief and understanding of a Guru ward person, he says: “The Guru ward (person) understands this essence (of wisdom) that Your storehouses are filled to the brim with the nectar (of Name). However, without serving (i.e. following) the true Guru, no one receives (this nectar). Whosoever receives it, he gets it only by Guru’s grace.” (4)

Therefore, stating the benefits of serving (i.e. following the advice of) true Guru, he says: “The person, who serves (i.e. follows) the true Guru, looks beauteous (i.e. becomes virtuous). His inner mind is fascinated with the Nectar of Name. His body, mind and speech become imbued with the love of the nectar (of Name), and imperceptibly, he keeps reciting the nectar sweet words (of the Guru).” (5)

However, contrasting the above with the state and fate of the self-conceited persons, Guru Ji says: “A self-willed person goes astray and is ruined due to his love of Duality (i.e. love of worldly riches, instead of God). He does not dwell on (God’s) Name and dies eating poison (i.e. hankering after false worldly desires). Day and night he lives in ordure (i.e. remains absorbed in sinful worldly pleasures), and without serving God, he wastes his (human) birth.” (6)

Describing the process how a person actually drinks the Nectar (of Name), Guru Ji says: “Only that person drinks the nectar (of Name), whom He Himself administers. Through Guru’s grace he spontaneously gets attuned to God. Then through the Guru’s instruction, he is able to see that God Himself pervades every where.” (7)

In conclusion, Guru Ji says: “The immaculate God is all by Himself. He, who has created this universe, will Himself destroy it. O Nanak, you simply should always dwell on His Name, and unnoticeably you will merge in the Eternal (God).” (8-16-17)

The rain of (God’s) joy-giving Nectar is imperceptibly falling on all creation. But if we want to benefit from it, we should prepare our hearts for receiving (this nectar) by following the Guru’s advice and always singing his sweet hymns in praise of God and dwelling on His Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸੇ ਸਚਿ ਲਾਗੇ ਜੋ ਤੁਧੁ ਭਾਏ ॥

ਸਦਾ ਸਚੁ ਸੇਵਹਿ ਸਹਜ ਸੁਭਾਏ ॥

ਸਚੈ ਸਬਦਿ ਸਚਾ ਸਾਲਾਹੀ ਸਚੈ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸਾਲਾਹਣਿਆ ॥

maajh mehlāa 3.

say sach laagay jo tuDh bhaa-ay.

sadaa sach sayveh sahj subhaa-ay.

sachai sabad sachaa saalaahē sachai mayl milaavani-aa.

॥1॥

ha-o vaaree jee-o vaaree sach salaahni-aa.



ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚਿ ਰਾਤੇ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥	sach Dhi-aa-in say sach raatay sachay sach samaavani-aa. 1 rahaa-o.
ਜਹ ਦੇਖਾ ਸਚੁ ਸਭਨੀ ਬਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥ ਤਨੁ ਸਚਾ ਰਸਨਾ ਸਚਿ ਰਾਤੀ ਸਚੁ ਸੁਣਿ ਆਖਿ ਵਖਾਨਣਿਆ ॥੨॥	jah daykhaa sach sabhnee thaa-ee. gur parsaadee man vasaa-ee. tan sachaa rasnaa sach raatee sach sun aakh vakhaanni-aa. 2
ਪੰਨਾ ੧੨੦	SGGSP-120
ਮਨਸਾ ਮਾਰਿ ਸਚਿ ਸਮਾਣੀ ॥ ਇਨਿ ਮਨਿ ਡੀਠੀ ਸਭ ਆਵਣ ਜਾਣੀ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਮਨੁ ਨਿਹਚਲੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵਣਿਆ ॥੩॥	mansaa maar sach samaanee. in man deethee sabh aavan jaanee. satgur sayvay sadaa man nihchal nij ghar vaasaa paavni-aa. 3
ਗੁਰ ਕੈ ਸਬਦਿ ਰਿਦੈ ਦਿਖਾਇਆ ॥ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇਆ ॥ ਸਚੇ ਸਚਾ ਵੇਖਿ ਸਾਲਾਹੀ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਵਣਿਆ ॥੪॥ ਜੇ ਸਚਿ ਰਾਤੇ ਤਿਨ ਸਚੀ ਲਿਵ ਲਾਗੀ ॥	gur kai sabad ridai dikhaa-i-aa. maa-i-aa moh sabad jalaai-aa. sacho sachaa vaykh saalaahae gur sabdee sach paavni-aa. 4 jo sach raatay tin sachee liv laagee.

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ਹਰਿ ਨਾਮੁ ਸਮਾਲਹਿ ਸੇ ਵਡਭਾਗੀ ॥ ਸਚੈ ਸਬਦਿ ਆਪਿ ਮਿਲਾਏ ਸਤਸੰਗਤਿ ਸਚੁ ਗੁਣ ਗਾਵਣਿਆ ॥੫॥	har naam samaaleh say vadbhaagee. sachai sabad aap milaa-ay satsangat sach gun gaavani-aa. 5
ਲੇਖਾ ਪੜੀਐ ਜੇ ਲੇਖੇ ਵਿਚਿ ਹੋਵੈ ॥ ਓਹੁ ਅਗਮੁ ਅਗੋਚਰੁ ਸਬਦਿ ਸੁਧਿ ਹੋਵੈ ॥ ਅਨਦਿਨੁ ਸਚ ਸਬਦਿ ਸਾਲਾਹੀ ਹੋਰੁ ਕੋਇ ਨ ਕੀਮਤਿ ਪਾਵਣਿਆ ॥੬॥	laykhaa parhee-ai jay laykhay vich hovai. oh agam agochar sabad suDh hovai. an-din sach sabad saalaahae hor ko-ay na keemat paavni-aa. 6
ਪੜਿ ਪੜਿ ਬਾਕੇ ਸਾਂਤਿ ਨ ਆਈ ॥ ਤ੍ਰਿਸਨਾ ਜਾਲੇ ਸੁਧਿ ਨ ਕਾਈ ॥ ਬਿਖੁ ਬਿਹਾਝਹਿ ਬਿਖੁ ਮੋਹੁ ਪਿਆਸੇ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣਿਆ ॥੭॥	parh parh thaakay saa ^N t na aa-ee. tarisnaa jaalay suDh na kaa-ee. bikh bihaajheh bikh moh pi-aasay koorh bol bikh khaavani-aa. 7
ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਾ ॥ ਦੂਜਾ ਮਾਰਿ ਮਨੁ ਸਚਿ ਸਮਾਣਾ ॥ ਨਾਨਕ ਏਕੋ ਨਾਮੁ ਵਰਤੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਪਰਸਾਦੀ ਪਾਵਣਿਆ ॥੮॥੧੭॥੧੮॥	gur parsaadee ayko jaanaa. doojaa maar man sach samaanaa. naanak ayko naam vartai man antar gur parsaadee paavni-aa. 8 17 18

MAAJH MOHALLA 3

In the previous shabad, Guru Ji advised us that it is God who has created this universe and it is He who will destroy it (i.e. absorb it in Himself). But He Himself is everlasting and true. If we meditate on His Name, we will easily merge in Him. In this shabad, he talks more about the persons who are really engaged in this endeavor, and how we can also do that.

He says: “(O God), only those persons engage in (merging in Your) Truth, who are pleasing to You. In a very natural sort of way, they always keep serving the Truth (i.e. keep meditating on the true Name). Through the True Word (of the



Guru), they praise the True (God), and thus they themselves get united, and unite others with the True (God).” (1)

Expressing his praise for such seekers of Truth, Guru Ji says: “I am a sacrifice again and again to such dear persons who praise the True (God. Because), they who meditate on the True God, they are imbued with the love of the True (God), and they merge in that True (One Himself).” (1-pause)

Guru Ji now shares with us the state of his own mind and says: “Wherever I see, I see that True God pervading every where. By Guru’s grace I have enshrined this Truth in my mind. Now my body is filled with Truth, my tongue is imbued with True relish and I hear and talk only about Truth (i.e. the True God).” (2)

Continuing to describe, the state of his mind, Guru Ji says: “Stilling my desire I have merged in Truth (i.e. True God). My mind has realized that this whole world is subject to coming and going. I have realized that by serving the true Guru

one’s mind always remains in a state of poise and one resides in one’s own home (i.e. one finds peace in one’s own mind).” (3)

He now tells us how the Guru’s word has helped him. He says: “The Guru’s word has showed me (God) within my (own) mind. It was the Guru’s word (following which I) burnt my attachment for Maya (or worldly riches and powers). Now seeing nothing but True God, I sing His praises. Yes, it is through the holy Word that I have obtained that True God.” (4)

Therefore, on the basis of his personal experience, Guru Ji says: “Those who are imbued with the love of the True (God), they are imbued with the His ever lasting love. Those who meditate on God’s Name are very fortunate. Through the true word (of the Guru), God has united them with Himself, and through the company of the true (i.e. holy persons) they keep singing praises of the True (God).” (5)

Guru Ji, however, wants to caution us against entering into any kind of accounts about God (such as when He came into existence or when He created this universe). He says: “We might try to read (God’s) accounts, if He were subject to any such accounts. That incomprehensible and unknowable God can be realized only through the Word (of the Guru). So only the person who, day and night, praises Him through the Guru’s Word, knows Him; no body else knows His Worth.” (6)

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Also, cautioning us against those scholars or Pundits who claim to tell us about the ways to find peace on the basis of their study of scriptures, Guru Ji says: “(What to speak of instructing others), those who have got tired of reading (the scriptures) have not found peace. They are consumed by (the fire of) their desires, and have no real wisdom. Such people simply trade in poison (of worldly wealth), because enamored of this poison, they thirst for it. By telling all kinds of lies, they (earn and) consume the poison (of worldly wealth).” (7)

In conclusion, he says: “By Guru’s grace, I recognize only One (God). By stilling duality (i.e. love for any other entity or object), I have merged my mind in the True (God). Only one Name of God pervades in the mind of Nanak, which he has obtained through the Guru’s grace only.” (8-17-18)

The message of the shabad is that, it is only by following the true word of the true Guru that we can attain to God.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਵਰਨ ਰੂਪ ਵਰਤਹਿ ਸਭ ਤੇਰੇ ॥
ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਫੇਰ ਪਵਹਿ ਘਣੇਰੇ ॥

ਤੂੰ ਏਕੋ ਨਿਹਚਲੁ ਅਗਮ ਅਪਾਰਾ ਗੁਰਮਤੀ ਬੂਝ ਬੁਝਾਵਣਿਆ
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਰਾਮ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਵਰਨੁ ਨ ਕੋਈ ਗੁਰਮਤੀ ਆਪਿ

maajh mehlā 3.

varan roop varteh sabh tayray.
mar mar jameh fayr paveh ghanayray.
too^N ayko nihchal agam apaaraa gurmatee boojh
bujhaavani-aa. ||1||

ha-o vaaree jee-o vaaree raam naam man vasaavani-aa.
tis roop na raykh-i-aa varan na ko-ee gurmatee aap
bujhaavani-aa. ||1|| rahaa-o.



ਬੁਝਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਸਭ ਏਕਾ ਜੋਤਿ ਜਾਣੈ ਜੇ ਕੋਈ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਪਰਗਟੁ ਹੋਈ ॥

ਗੁਪਤੁ ਪਰਗਟੁ ਵਰਤੈ ਸਭ ਥਾਈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ

॥੨॥

ਤਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ ॥

ਲੋਭੁ ਅਭਿਮਾਨੁ ਬਹੁਤੁ ਅਹੰਕਾਰਾ ॥

ਮਰਿ ਮਰਿ ਜਨਮੈ ਪਤਿ ਗਵਾਏ ਅਪਣੀ ਬਿਰਥਾ ਜਨਮੁ

ਗਵਾਵਣਿਆ ॥੩॥

ਗੁਰ ਕਾ ਸਬਦੁ ਕੇ ਵਿਰਲਾ ਬੂਝੈ ॥

ਆਪੁ ਮਾਰੇ ਤਾ ਤ੍ਰਿਭਵਣੁ ਸੂਝੈ ॥

ਫਿਰਿ ਓਹੁ ਮਰੈ ਨ ਮਰਣਾ ਹੋਵੈ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੪॥

ਮਾਇਆ ਮਹਿ ਫਿਰਿ ਚਿਤੁ ਨ ਲਾਏ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਸਦ ਰਹੈ ਸਮਾਏ ॥

ਸਚੁ ਸਲਾਹੈ ਸਭ ਘਟ ਅੰਤਰਿ ਸਚੇ ਸਚੁ ਸੁਹਾਵਣਿਆ ॥੫॥

ਸਚੁ ਸਾਲਾਹੀ ਸਦਾ ਹਜੂਰੇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਸਚੁ ਨਦਰੀ ਆਵੈ ਸਚੇ ਹੀ ਸੁਖੁ ਪਾਵਣਿਆ

॥੬॥

ਸਚੁ ਮਨ ਅੰਦਰਿ ਰਹਿਆ ਸਮਾਇ ॥

ਸਦਾ ਸਚੁ ਨਿਹਚਲੁ ਆਵੈ ਨ ਜਾਇ ॥

ਸਚੇ ਲਾਗੈ ਸੋ ਮਨੁ ਨਿਰਮਲੁ ਗੁਰਮਤੀ ਸਚਿ ਸਮਾਵਣਿਆ ॥੭॥

ਸਚੁ ਸਾਲਾਹੀ ਅਵਰੁ ਨ ਕੋਈ ॥

ਜਿਤੁ ਸੇਵਿਐ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥

ਪੰਨਾ ੧੨੧

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ

॥੮॥੧੮॥੧੯॥

sabh aykaa jot jaanai jay ko-ee.

satgur sayvi-ai pargat ho-ee.

gupat pargat vartai sabh thaa-ee jotee jot milaavani-aa. ||2||

tisnaa agan jalai sansaaraa.

lobh abhimaan bahut aha^Nkaaraa.

mar mar janmai pat gavaa-ay apnee birthaa janam

gavaavni-aa. ||3||

gur kaa sabad ko virlaa boojhai.

aap maaray taa taribhavan soojhai.

fir oh marai na marnaa hovai sehjay sach samaavani-aa.

||4||

maa-i-aa meh fir chit na laa-ay.

gur kai sabad sad rahai samaa-ay.

sach salaahay sabh ghat antar sach sach suhaavani-aa.

||5||

sach saalaahsee sadaa hajooray.

gur kai sabad rahi-aa bharpooray.

gur parsaaadee sach nadree aavai sachay hee sukh paavni-

aa. ||6||

sach man andar rahi-aa samaa-ay.

sadaa sach nihchal aavai na jaa-ay.

sachay laagai so man nirmal gurmatee sach samaavani-aa.

||7||

sach saalaahsee avar na ko-ee.

jit sayvi-ai sadaa sukh ho-ee.

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naanak naam ratay veechaaree sach sach kamaavani-aa.

||8||18||19||

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MAAJH MOHALLA 3

Guru Ji concluded the previous shabad, with the remark that by Guru's grace, he recognizes only One (God). By stilling duality, he has merged his mind in the True (God), and now only one Name of God pervades in his mind, and this state he has obtained through the Guru's grace only. In this shabad, he shares with us, what other divine understanding, he has obtained through Guru's grace.

First as if talking to God himself, Guru Ji pours out his love and says: "(O my beloved God), all these different forms and colors (in this universe) are Your manifestation. Myriads of creatures, here die again and again to be reborn, and go through many rounds (of birth and death). You alone are the immortal, incomprehensible and infinite (One), and (You)



impart this understanding through the Guru's instruction." (1)

Therefore, expressing his appreciation of Guru ward persons, he says: "I am a sacrifice time and again to those who enshrine in their hearts the Name of God, who has no figure, form or color. Through the Guru's instruction, He Himself imparts (to the human beings)." (1-pause)

On the basis of his personal understanding, Guru Ji now tells us: "(O my friends), if some one truly understands, (he will realize, that) it is the same one Light (of God, which) is present in all (creation). It is by serving (i.e. following the advice of) the true Guru, that (this divine Light), becomes manifest. Visibly and invisibly, He pervades every where and it is He (who ultimately) merges all lights (or souls) into His Light (or soul)." (2)

However, commenting on the state of the world, he says: "The whole world is burning (i.e. suffering) in the fire of desire, greed, arrogance and too much ego. Therefore, afflicted with these evils, it is dying repeatedly to be reborn. Thus, it is losing its honor and wasting the (human) birth in vain." (3)

Guru Ji notes further: "(It is) only a very rare person, who understands the Guru's Word (or advice). Only, if he effaces his self (i.e. ego), he understands (that God is pervading in all) the three worlds. Then he no longer dies or goes through the process of death (and birth) and imperceptibly merges in Truth (i.e. God Himself)." (4)

Dwelling on the conduct of such a person, Guru Ji says: "Then (that person who understands the Guru's instruction), no longer attunes his mind to worldly things. He always remains absorbed in the Guru's Word. He (sees and) praises the True God pervading and looking beautiful in all hearts." (5)

Describing the state of mind of such a Guru ward person, he says: "He who praises the True God deems Him always near. Through the Guru's Word he understands that God is pervading everywhere. By Guru's grace, True God becomes visible (to him), and from that true One Himself, he obtains (real) joy or peace." (6)

Guru Ji now tells us where the true God abides. He says: " (That) true God abides within (every one's) heart. That true God is eternal and immovable and never comes or goes. Those who are devoted to the True One, are pure of mind and by following the Guru's instruction, they merge in that true God (Himself)." (7)

Giving his concluding advice, Guru Ji says: "We should praise only the true God and no one else, serving whom comes perennial joy or peace. O Nanak, those who are imbued with the love of (God's) Name, are truly wise and they practice and earn only Truth." (8-18-19)

The message of the shabad is that, it is only by following the Guru's Word (i.e. Gurbani as contained in Guru Granth Sahib) that we can attain to the True God and enjoy true or eternal peace.