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ਮੈਲੇ ਨਿਰਮਲ ਸਭਿ ਹੁਕਮਿ ਸਬਾਏ ॥  
 ਸੇ ਨਿਰਮਲ ਜੋ ਹਰਿ ਸਾਚੇ ਭਾਏ ॥  
 ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਮੈਲੁ ਚੁਕਾਵਣਿਆ

maajh mehlā 3.

nirmal sabad nirmal hai banee.  
 nirmal jot sabh maahi samaanee.  
 nirmal banee har saalaahē jap har nirmal mail gavaavni-  
 aa. ||1||  
 ha-o vaaree jee-o vaaree sukh-dāṭa man vasaavani-aa.  
 har nirmal gur sabad salaahē sabdo sun tisaa mitaavni-aa.  
 ||1|| rahaa-o.

nirmal naam vasi-aa man aa-ay.  
 man tan nirmal maa-i-aa moh gavaa-ay.  
 nirmal gun gaavai nit saachay kay nirmal naad vajaavani-  
 aa. ||2||

nirmal amrit gur tay paa-i-aa.  
 vichahu aap mu-aa tithai moh na maa-i-aa.  
 nirmal gi-aan Dhi-aan at nirmal nirmal banee man  
 vasaavani-aa. ||3||

jo nirmal sayvay so nirmal hovai.  
 ha-umai mail gur sabday Dhovai.  
 nirmal vaajai anhad Dhun banee dar sachai sobhaa paavni-  
 aa. ||4||

nirmal tay sabh nirmal hovai.  
 nirmal manoo-aa har sabad parovai.  
 nirmal naam lagay badbhaagee nirmal naam suhaavani-aa.  
 ||5||

so nirmal jo sabday sohai.  
 nirmal naam man tan mohai.  
 sach naam mal kaday na laagai mukh oojal sach  
 karaavani-aa. ||6||

man mailaa hai doojai bhaa-ay.  
 mailaa cha-ukaa mailai thaa-ay.  
 mailaa khaa-ay fir mail vaDhaa-ay manmukh mail dukh  
 paavni-aa. ||7||

mailay nirmal sabh hukam sabaa-ay.  
 say nirmal jo har saachay bhaa-ay.  
 naanak naam vasai man antar gurmukh mail chukaavani-  
 aa. ||8||19||20||



॥੮੧੯॥੨੦॥

### MAAJH MOHALLA 3

The previous two shabads contain beautiful examples of Guru Ji's using the artifice of "Pun" (art of using same word in different connotations). In them, he repeatedly used the word 'sachch' (truth) in the sense of 'Truth', 'True' or 'True God'. In this shabad, he uses the same technique to highlight the word 'nirmal' in the sense of "Pure or Purity" and tells us what and who is really pure and how to acquire purity of mind.

He says: "Pure is the Word and pure is Gurbani (i.e. Guru's utterance-which is now embodied in Guru Granth Sahib Ji). Further, pure is the divine Light that abides in all. Pure is the Guru's word or hymn in God's praise. By meditating on the immaculate God through the pure word (of the Guru), one becomes pure and washes off one's filth." (1)

Paying his tribute to such holy persons, he says: "I am again and again a sacrifice to him, who enshrines the peace giving (Waheguru) in his mind. Through the Guru's word, he praises the immaculate God, and by listening to the Word (of the Guru), he is stilling his thirst (for worldly possessions)." (1-pause)

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Guru Ji now tells us how the Guru's pure Word makes us also pure. He says: "When (by praising God through the Guru's Word) the immaculate Name comes to abide in (a person's) mind, his body and mind become pure, and he dispels his attachment for Maya (i.e. worldly possessions and pleasures, from within him). Then, day and night, he sings the pure praises of the true God, and an immaculate unstuck celestial melody rings (in his heart)." (2)

Describing the state of mind of such persons in whose mind the immaculate Name of God has come to abide, Guru Ji says: "He, who has obtained the pure nectar (of Name) from the Guru, from within him the sense of self- (conceit) disappears, and no attachment for worldly wealth is left in him. By enshrining the immaculate Word of the Guru in his heart, immaculate becomes his knowledge and extremely immaculate his reflection or meditation." (3)

Enunciating another important principle, he says: "He who serves the 'Pure One' himself is rendered pure. (By acting on) the Guru's Word (he) washes off the dirt of ego. Then in his ear, rings the unstuck melody of celestial music and he obtains honor at the door of the True (God)." (4)

But, that is not all. Guru Ji says: "From the immaculate (God), all else becomes pure. He, who enshrines the divine Word in his heart, his mind becomes immaculate. (Therefore) fortunate are those who are attuned to the pure Name, through (meditation on the) the immaculate Name, they become beautiful." (5)

Clarifying who is truly pure, Guru Ji says: "He alone is pure who looks beautiful (i.e. becomes virtuous) through the (Guru's) Word. His body and mind are charmed by the immaculate Name. No filth ever attaches to the Pure Name. The true Name makes his face bright (i.e. brings him honor in God's court)." (6)

Now describing the state of a self- conceited person, he says: "Due to the love for duality (i.e. worldly riches) the mind (of a self- conceited person) becomes impure. Impure is his kitchen and impure, his abode (i.e. his whole life style is impure.) He eats food earned by dishonest means and spreads impurity (or corruption). In short, the self- conceited person suffers pain due to his impurity (or corrupt life style)." (7)

In conclusion Guru Ji says: "The pure and impure are all bound by God's Will. Only those are pure, who are pleasing to the eternal God. But O Nanak, it is only by Guru's grace that (God's) Name gets enshrined in the mind and one's dirt (of sins) is washed off." (8-19-20)

**The message of the shabad is that, if we want to become pure and merge in the True and Pure God, we should act upon the immaculate Word of the Guru (i.e. Gurbani as embodied in Guru Granth Sahib Ji), and meditate on His immaculate Name.**

ਮਾਝ ਮਹਲਾ ੩ ॥

ਗੋਵਿੰਦੁ ਊਜਲੁ ਊਜਲੁ ਹੰਸਾ ॥

ਮਨੁ ਬਾਣੀ ਨਿਰਮਲ ਮੇਰੀ ਮਨਸਾ ॥

ਮਨਿ ਊਜਲੁ ਸਦਾ ਮੁਖ ਸੋਹਹਿ ਅਤਿ ਊਜਲੁ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੋਬਿੰਦੁ ਗੁਣ ਗਾਵਣਿਆ ॥

ਗੋਬਿੰਦੁ ਗੋਬਿੰਦੁ ਕਹੈ ਦਿਨੁ ਰਾਤੀ ਗੋਬਿੰਦੁ ਗੁਣੁ ਸਬਦਿ

ਸੁਣਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਗੋਬਿੰਦੁ ਗਾਵਹਿ ਸਹਜਿ ਸੁਭਾਏ ॥

ਗੁਰ ਕੈ ਭੈ ਊਜਲੁ ਹਉਮੈ ਮਲੁ ਜਾਏ ॥

ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਸੁਣਿ ਗੋਬਿੰਦੁ ਗੁਣ ਗਾਵਣਿਆ ॥੨॥

maajh mehlā 3.

govind oojal oojal hansaa.

man bañee nirmal mayree mansaa.

man oojal sadāa mukh soheh at oojal naam Dhi-aavanī-aa. ||1||

ha-o vaaree jee-o vaaree gobind gun gaavanī-aa.

gobid gobid kahai din raatēe gobid gun sabad sunaavni-aa. ||1|| rahaa-o.

gobid gaavahi sahj subhāa-ay.

gur kai bhai oojal ha-umai mal jaa-ay.

sadāa anand raheh bhagat karahi din raatēe sun gobid gun gaavanī-aa. ||2||

manoo-aa naachai bhagat drirh-aa-ay.

gur kai sabad manai man milaa-ay.

sachaa taal pooray maa-i-aa moh chukaa-ay sabday nirat



ਮਨੁਆ ਨਾਚੈ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥  
ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੈ ਮਨੁ ਮਿਲਾਏ ॥  
ਸਚਾ ਤਾਲੁ ਪੂਰੇ ਮਾਇਆ ਮੋਹੁ ਦੁਕਾਏ ਸਬਦੇ ਨਿਰਤਿ  
ਕਰਾਵਣਿਆ ॥੩॥

karaavani-aa. ||3||

oochaa kookay taneh pachhaarhay.

ਊਚਾ ਕੂਕੇ ਤਨਹਿ ਪਛਾੜੇ ॥

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ਪੰਨਾ ੧੨੨

ਮਾਇਆ ਮੋਹਿ ਜੋਹਿਆ ਜਮਕਾਲੇ ॥  
ਮਾਇਆ ਮੋਹੁ ਇਸੁ ਮਨਹਿ ਨਚਾਏ ਅੰਤਰਿ ਕਪਟੁ ਦੁਖੁ  
ਪਾਵਣਿਆ ॥੪॥

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maa-i-aa mohi johi-aa jamkaalay.  
maa-i-aa moh is maneh nachaa-ay antar kapat dukh  
paavni-aa. ||4||

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਾ ਆਪਿ ਕਰਾਏ ॥  
ਤਨੁ ਮਨੁ ਰਾਤਾ ਸਹਜਿ ਸੁਭਾਏ ॥  
ਬਾਣੀ ਵਜੈ ਸਬਦਿ ਵਜਾਏ ਗੁਰਮੁਖਿ ਭਗਤਿ ਬਾਇ ਪਾਵਣਿਆ  
॥੫॥

gurmukh bhagat jaa aap karaa-ay.  
tan man raataa sahj sub<sup>h</sup>aa-ay.  
ba<sup>n</sup>ee vajai saba<sup>d</sup> vajaa-ay gurmukh bhagat thaa-ay  
paavni-aa. ||5||

ਬਹੁ ਤਾਲ ਪੂਰੇ ਵਾਜੇ ਵਜਾਏ ॥  
ਨਾ ਕੋ ਸੁਣੇ ਨ ਮੰਨਿ ਵਸਾਏ ॥  
ਮਾਇਆ ਕਾਰਣਿ ਪਿੜ ਬੰਧਿ ਨਾਚੈ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਵਣਿਆ  
॥੬॥

baho taal pooray vaajay vajaa-ay.  
naa ko sunay na man vasaa-ay.  
maa-i-aa kaaran pir<sup>h</sup> ban<sup>Dh</sup> naachai doojai bhaa-ay dukh  
paavni-aa. ||6||

ਜਿਸੁ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਲਗੈ ਸੋ ਮੁਕਤਾ ॥  
ਇੰਦ੍ਰੀ ਵਸਿ ਸਚ ਸੰਜਮਿ ਜੁਗਤਾ ॥  
ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਹਰਿ ਧਿਆਏ ਏਹਾ ਭਗਤਿ ਹਰਿ  
ਭਾਵਣਿਆ ॥੭॥

jis antar pareet lagai so muktaa.  
indree vas sach sanjam jugtaa.  
gur kai saba<sup>d</sup> sadaa har Dhi-aa-ay ayhaa bhagat har  
bhaavni-aa. ||7||

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥  
ਹੋਰਤੁ ਭਗਤਿ ਨ ਪਾਏ ਕੋਈ ॥  
ਨਾਨਕ ਨਾਮੁ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਵਣਿਆ  
॥੮॥੨੦॥੨੧॥

gurmukh bhagat jug chaaray ho-ee.  
hora<sup>t</sup> bhagat na paa-ay ko-ee.  
naanak naam gur bhagtee paa-ee-ai gur char<sup>n</sup>ee chi<sup>t</sup>  
laavani-aa. ||8||20||21||



### MAAJH MOHALLA 3

In earlier days, many Hindu singers and dancers used to roam about in streets, and enact musical dramas related to the life of Hindu God Krishna (Or Govind). They used to do such things, more for earning money, rather than out of true devotion or for spreading religion. In this shabad, Guru Ji tells us what kind of God he sings for and how. He also compares the motives and results of the worship done by the truly Guru ward persons with those of the selfish ones, described above.

He says: “God is like a pure and shining pool (of water) and pure are the swan- like Guru ward persons bathing in it (i.e. meditating on the immaculate God). My own desire is that (in such company) my tongue and mind may also become pure. Those whose minds become pure, their faces also become radiant. (In other words), very honorable are those who dwell on God’s Name.” (1)

Paying his respects to such saintly persons, he says: “I am again and again a sacrifice to those, who sing the praises of God. Day and night, they repeat God’s Name and through the Word of the Guru, they sing His praises (to others).”(1-pause)

Describing the merits obtained by those, who sing God’s praises, Guru Ji says: “Those, who in a state of poise sing praises of God, through loving fear and devotion to the Guru, their dirt of egoism goes away. Therefore, they ever live in a state of bliss. Day and night, they worship God, by hearing and singing His praises.” (2)

Guru Ji considers this kind of worship as the true musical in praise of Waheguru. He says: “(The true musical worship of Waheguru is that, in which, instead of the body), the mind should dance in divine devotion. In such worship), as a man strengthens his devotion to God, his mind dances in elation. Through the Guru’s word, he attunes his mind (self) to the supreme Mind Beating to the true rhythm (of God’s worship) he sheds his attachment for worldly riches and power. Attuned to the Guru’s Word, his mind or soul dances truly (in divine devotion).” (3)

Contrasting the above true dance of a Guru ward person with that of a self-conceited one, who simply fakes worship and devotion, Guru Ji says: “The dancer, who cries out loudly and makes violent movements with his body, is simply doing this for his love of worldly riches, and is being watched by the demon of Death. The greed for money makes his mind dance, and because of the deceit within him, he suffers pain.” (4)



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Describing, what happens, when and how does a Guru ward person, worships God, Guru Ji says: “The Guru ward person worships (God), when He Himself makes him to do that. Then un-noticeably, his mind and body, gets imbued with love (and devotion for God). Within him, the Guru’s hymn keeps ringing (in his mind), and he keeps playing the (divine) Word. Such a worship of a Guru ward person is approved (in God’s court).” (5)

Now, reverting to the dance and song performed by a self-conceited person, Guru Ji says: “(The greedy person) dances to many beats and plays on many instruments. No body really listens to him nor enshrines in the mind what he sings. For the sake of worldly wealth, he gathers a crowd around him, and dancing for the love of worldly riches, he bears pain.” (6)

Guru Ji now lists the blessings obtained by the Guru wards who are truly in love with Waheguru. He says: “He, whose heart is imbued with love (for God), is truly emancipated. Gaining true control of his senses, he learns the true technique (of union with God). Through the Word of the Guru, he always meditates on God. Such a worship is pleasing to God.” (7)

In conclusion, Guru Ji declares: “In all the four ages, God’s worship has been done by attending to the Guru and following his instruction. In no other way, can one ever attain it. O Nanak, it is by serving the Guru and fixing one’s mind on his lotus feet, that God’s Name is attained.” (8-20-21)

**The message of the shabad is that, if we want to attain to God, then instead of performing superficial dances for the sake of worldly wealth, we should day and night; sing praises of God through the Guru’s hymns, with true love and devotion, and dwell on His Name.**

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਚਾ ਸੇਵੀ ਸਚੁ ਸਾਲਾਹੀ ॥  
ਸਚੈ ਨਾਇ ਦੁਖੁ ਕਬ ਹੀ ਨਾਹੀ ॥  
ਸੁਖਦਾਤਾ ਸੇਵਨਿ ਸੁਖੁ ਪਾਇਨਿ ਗੁਰਮਤਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸੁਖ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਵਣਿਆ ॥  
ਜੇ ਹਰਿ ਸੇਵਹਿ ਸੇ ਸਦਾ ਸੋਹਹਿ ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਸਭੁ ਕੋ ਤੇਰਾ ਭਗਤੁ ਕਹਾਏ ॥  
ਸੇਈ ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਏ ॥  
ਸਚੁ ਬਾਣੀ ਤੁਧੈ ਸਾਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥੨॥

ਸਭੁ ਕੋ ਸਚੇ ਹਰਿ ਜੀਉ ਤੇਰਾ ॥  
ਗੁਰਮੁਖਿ ਮਿਲੈ ਤਾ ਚੂਕੈ ਫੇਰਾ ॥  
ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਇ ਰਚਾਵਹਿ ਤੂੰ ਆਪੇ ਨਾਉ ਜਪਾਵਣਿਆ ॥੩॥

ਗੁਰਮਤੀ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥  
ਹਰਖੁ ਸੋਗੁ ਸਭੁ ਮੋਹੁ ਗਵਾਇਆ ॥  
ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਗੀ ਸਦ ਹੀ ਹਰਿ ਨਾਮੁ ਮੰਨਿ  
ਵਸਾਵਣਿਆ ॥੪॥

maaḥ mehlāa 3.

sachaa sayvee sach saalaahē.  
sachai naa-ay dukh kab hee naaheē.  
sukh-ḍaata sayvan sukh paa-in gurmat man vasaavani-aa. ||1||

ha-o vaaree jee-o vaaree sukh sahj samaaDh lagaavani-aa.  
jo har sayveh say sadāa soheh sobhaa surat suhaavani-aa. ||1|| rahaa-o.

sabh ko tayraa bhagat kahaa-ay.  
say-ee bhagat tayrai man bhaa-ay.  
sach banee tuDhai saalaahan rang raatay bhagat karaavani-aa. ||2||

sabh ko sachay har jee-o tayraa.  
gurmukh milai taa chookai fayraa.  
jaa tuDh bhaavai taa naa-ay rachaaveh too<sup>N</sup> aapay naa-o japaavani-aa. ||3||

gurmatē har man vasaa-i-aa.  
harakh sog sabh moh gavaa-i-aa.  
ikas si-o liv laagee sad hee har naam man vasaavani-aa. ||4||

bhagat rang raatay sadāa tayrai chaa-ay.  
na-o niDh naam vasi-aa man aa-ay.  
poorai bhaag satgur paa-i-aa sabday mayl milaavani-aa.



ਭਗਤ ਰੰਗਿ ਰਾਤੇ ਸਦਾ ਤੇਰੈ ਚਾਏ ॥ ||5||  
 ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਏ ॥ too<sup>N</sup> da-i-aal sadaa sukh-daaṭa.  
 ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਪਾਇਆ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੫॥ too<sup>N</sup> aapay mayleh gurmukh jaṭaa.  
 too<sup>N</sup> aapay dayveh naam vadaa-ee naam raṭay sukh  
 paavni-aa. ||6||

ਤੂੰ ਦਇਆਲੁ ਸਦਾ ਸੁਖਦਾਤਾ ॥  
 ਤੂੰ ਆਪੇ ਮੇਲਿਹਿ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥  
 ਤੂੰ ਆਪੇ ਦੇਵਹਿ ਨਾਮੁ ਵਡਾਈ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਵਣਿਆ  
 ॥੬॥

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ਸਦਾ ਸਦਾ ਸਾਚੇ ਤੁਧੁ ਸਾਲਾਹੀ ॥  
 ਗੁਰਮੁਖਿ ਜਾਤਾ ਦੂਜਾ ਕੋ ਨਾਹੀ ॥  
 ਏਕਸੁ ਸਿਉ ਮਨੁ ਰਹਿਆ ਸਮਾਏ ਮਨਿ ਮੰਨਿਐ ਮਨਹਿ  
 ਮਿਲਾਵਣਿਆ ॥੭॥

sadaa sadaa saachay tuDh saalaahē.  
 gurmukh jaṭaa doojaa ko naahee.  
 aykas si-o man rahi-aa samaa-ay man mani-ai maneh  
 milaavani-aa. ||7||

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਸਾਲਾਹੇ ॥  
 ਸਾਚੇ ਠਾਕੁਰ ਵੇਪਰਵਾਹੇ ॥  
 ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਸਬਦੀ ਹਰਿ ਮੇਲਾਵਣਿਆ  
 ॥  
 ੮॥੨੧॥੨੨॥

gurmukh hovai so saalaahay.  
 saachay ṭhaakur vayparvaahay.  
 naanak naam vasai man antar gur sabdee har maylaavani-  
 aa. ||8||21||22||



### MAAJH MOHALLA 3

In the previous shabad, Guru Ji advised us that if we want to attain to God, then instead of performing superficial dances for the sake of worldly wealth, we should day and night; sing praises of God through the Guru's hymns, with true love and devotion, and dwell on His Name. In this shabad, he again lays stress on the importance of worshipping the one True God.

He says: "(O man) serve (i.e. worship) and praise only the true God, because by dwelling on the Name of the True One, there is never any pain. Those, who enshrine the Guru's advice in their mind, and serve the Giver of comforts, live in peace." (1)

Expressing his praise for such persons, he says: "I am a sacrifice again and again to those who unnoticeably enter into such a trance of peace and poise. Those who devotedly serve God, always look graceful and for their virtuous intellect they are honored (every where)." (1-pause)

Guru Ji now tells us who are God's true devotees. Addressing God, he says: " (O God), every one claims to be Your devotee. But he alone is Your (true) devotee who is pleasing to Your mind. (Your true devotees) praise You through the true Word (of the Guru) and imbued with Your love, they remain absorbed in Your worship." (2)

Therefore, making a humble prayer before God, he says: "O my true God, every body belongs to You, but only on meeting the Guru and getting his guidance does end man's cycle (of birth and death). It is only when it pleases You, that You instill a person with Your Name, and You Yourself make him dwell on Your Name." (3)

Guru Ji now describes the blessings received by those who follow the Guru's advice. He says: "Those who, by following the Guru's instruction, have enshrined God in their mind, have shed their (hopes and worries) about happiness and sorrow, and all (worldly) attachment. They always remain absorbed in devotion to one God with His Name ever lodged in their mind." (4)

Elaborating further on the conduct of God's true devotees, Guru Ji says: "O God, Your devotees are always imbued with Your love and longing. The Name, which is the essence of all the nine treasures, has come to reside in their mind. By perfect good fortune, they have found the true Guru. Through his word (i.e. Gurbani), he unites them with You." (5)

Continuing to comment upon the greatness and kindness of God, he says: "(O God), You are merciful, and always the Giver of peace (to the creatures). On Your own, You unite them with Yourself, through the Guru. On Your own You bless a person with the glory of (Your) Name and those who are imbued with the Name, they obtain peace." (6)

Guru Ji now states, what the Guru wards believe. He says: "(O God), those, who praise You, are forever true. By Guru's grace, they have realized that except You there is no other (God). Their mind remains totally absorbed in (the love of) One (God). I know that it is only when our mind truly accepts You that You unite us with Yourself through the mind itself." (7)

In conclusion, Guru Ji says: "He who becomes Guru ward, praises the carefree Master. Then O Nanak, (God's) Name gets enshrined in his mind and thus it is through the Guru's Word that (God) unites (a person with Himself)." (8-21-22)

**The message of the shabad is that, if we want to become true devotees of God and enjoy true bliss of union with Him, we should sing His praises and dwell on His Name through the Guru's Word (i.e. Gurbani) with true love and devotion.**





## SGGSP-122

ਮਾਝ ਮਹਲਾ ੩ ॥

ਤੇਰੇ ਭਗਤ ਸੋਹਿ ਸਾਚੈ ਦਰਬਾਰੇ ॥  
ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਸਵਾਰੇ ॥  
ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥੧॥

ਪੰਨਾ ੧੨੩

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਾਮੁ ਸੁਣਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥  
ਹਰਿ ਜੀਉ ਸਚਾ ਉਚੈ ਉਚਾ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥੧॥  
ਰਹਾਉ ॥

ਹਰਿ ਜੀਉ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਕਿਸੈ ਮਿਲਾਈ ॥  
ਗੁਰ ਸਬਦਿ ਮਿਲਹਿ ਸੇ ਵਿਛੁੜਹਿ ਨਾਹੀ ਸਹਜੇ ਸਚਿ  
ਸਮਾਵਣਿਆ ॥੨॥

ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਛੂ ਨ ਹੋਇ ॥  
ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥  
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਗੁਰਮਤਿ ਆਪਿ ਮਿਲਾਵਣਿਆ ॥੩॥

ਕਾਮਣਿ ਗੁਣਵੰਤੀ ਹਰਿ ਪਾਏ ॥  
ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਏ ॥  
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੋਗਗਣਿ ਸਚ ਉਪਦੇਸਿ ਸਮਾਵਣਿਆ ॥੪॥

ਸਬਦੁ ਵਿਸਾਰਨਿ ਤਿਨਾ ਠਉਰੁ ਨ ਠਾਉ ॥  
ਭ੍ਰਮਿ ਭੂਲੇ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥  
ਹਲਤੁ ਪਲਤੁ ਤਿਨੀ ਦੋਵੈ ਗਵਾਏ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਵਣਿਆ ॥੫॥

ਲਿਖਦਿਆ ਲਿਖਦਿਆ ਕਾਗਦ ਮਸੁ ਖੋਈ ॥  
ਦੂਜੈ ਭਾਇ ਸੁਖੁ ਪਾਏ ਨ ਕੋਈ ॥  
ਕੂੜੁ ਲਿਖਹਿ ਤੈ ਕੂੜੁ ਕਮਾਵਹਿ ਜਲਿ ਜਾਵਹਿ ਕੂੜਿ ਚਿਤੁ  
ਲਾਵਣਿਆ ॥੬॥

ਗੁਰਮੁਖਿ ਸਚੇ ਸਚੁ ਲਿਖਹਿ ਵੀਚਾਰੁ ॥  
ਸੇ ਜਨ ਸਚੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥  
ਸਚੁ ਕਾਗਦੁ ਕਲਮ ਮਸਵਾਣੀ ਸਚੁ ਲਿਖਿ ਸਚਿ ਸਮਾਵਣਿਆ ॥੭॥

ਮੇਰਾ ਪ੍ਰਭੁ ਅੰਤਰਿ ਬੈਠਾ ਵੇਖੈ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਮਿਲੈ ਸੋਈ ਜਨੁ ਲੇਖੈ ॥  
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥੮॥੨੨॥੨੩॥

## maaḯh mehlāa 3.

ṭayray bhagat soheh saachai darbaaray.  
gur kai sabad naam savaaray.  
sadaa anand raheh din raatee gun kahi gunee samaavani-  
aa. ||1||

## SGGSP-123

ha-o vaaree jee-o vaaree naam sun man vasaavani-aa.  
har jee-o sachaa oochoo oochaa ha-umai maar milaavani-aa.  
||1|| rahaa-o.

har jee-o saachaa saachee naa-ee.  
gur parsaadee kisai milaa-ee.  
gur sabad mileh say vichhurheh naahee sehjay sach  
samaavani-aa. ||2||

ṭujh ṭay baahar kachhoo na ho-ay.  
ṭoo<sup>N</sup> kar kar vaykheh jaaneh so-ay.  
aapay karay karaa-ay kartaa gurmat aap milaavani-aa. ||3||

kaaman gunvantee har paa-ay.  
bhai bhaa-ay seegaar banaa-ay.  
satgur sayv sadaa sohagan sach updays samaavani-aa. ||4||

sabad visaaran tinaa tha-ur na thaa-o.  
bharam bhoolay ji-o sunjai ghar kaa-o.  
halat palat tinee dovai gavaa-ay dukhay dukh vihaavani-aa.  
||5||

likh-di-aa likh-di-aa kaagad mas kho-ee.  
doojai bhaa-ay sukha paa-ay na ko-ee.  
koorh likheh tai koorh kamaaveh jal jaaveh koorh chit  
laavani-aa. ||6||

gurmukh sach sach likheh veechaar.  
say jan sachay paavahi mokh du-aar.  
sach kaagad kalam masvaanee sach likh sach samaavani-  
aa. ||7||  
mayraa parabh antar baithee vaykhai.  
gur parsaadee milai so-ee jan laykhai.  
naanak naam milai vadi-aa-ee pooray gur tay paavni-aa.  
||8||22||23||



### MAAJH MOHALLA 3

In the previous shabad, Guru Ji gave us the advice that if we want to become true devotees of God and enjoy true bliss of union with Him, we should sing His praises and dwell on His Name through the Guru's Word (i.e. Gurbani) with true love and devotion. In this shabad, he describes the unique virtues and merits of such true devotees of God.

Addressing God Himself, Guru Ji says: "(O God), Your devotees look beautiful (i.e. worthy of respect) in Your true court. Through the Guru's Word they are embellished with Your Name. Day and night, they ever live in bliss and describing Your merits, they merge in You, the meritorious One (himself)." (1)

Describing, how much respect, he has for such devotees, Guru Ji says: "I am time and again a sacrifice to those who, listening to the (God's) Name, enshrine it in their mind. In this way, by stilling their ego, they are able to unite with God, who is eternal and the highest of the high." (1-pause)



## SGGSP-123

Now, explaining the principles of achieving union with God, he says: “True is God and true is His Name. It is only a rare person whom, He unites (with Himself) through the grace of the Guru. Then he, who meets God through the Guru’s Word, is never separated and quite easily and naturally, he merges in the True one (Himself).” (2)

Expressing his complete trust in God, he says: “O God, nothing happens outside Your will. You Yourself create, watch, and know about all. In short, the Creator Himself does and gets every thing done, and on His own, He unites a person with Himself through wisdom given by the Guru.” (3)

Next, using the metaphor of a meritorious young bride, Guru Ji describes, how one can unite with God. He says: “The meritorious bride (soul), who decks herself with the ornaments of love and fear of God, attains to God. By serving (i.e. acting on the advice of) the true Guru, she enjoys everlasting matrimonial bliss, and following the true instruction (of the Guru), merges in Him.” (4)

Guru Ji now describes the fate of those who do not care for the Guru’s Word (or advice) and follow the dictates of their own mind. He says: “Those who forsake the Word (or advice) of the Guru, find no refuge or shelter. Lost in delusion, they wander like a crow in a deserted house. They lose both this and the next world and pass their life in suffering.” (5)

Commenting upon those who write about different theological topics for the purpose of making money rather than spreading divine wisdom, Guru Ji says: “Writing their thoughts, people have exhausted paper and ink, but none of them has ever obtained peace. Since they write falsehood, they earn falsehood (i.e. false worldly wealth). Concentrating their mind on earning falsehood (i.e. false worldly wealth and glory), they ultimately burn (in pain).” (6)

Now describing what Guru ward persons write about and what blessings are obtained by them, he says: “The Guru ward persons write about and reflect on what is pure and true. Such true devotees attain to the gate of salvation. True is their paper, pen and ink, and writing about the Truth they merge in the True (God).” (7)

In conclusion, Guru Ji says: “My God is watching (every thing we do because He is) sitting right within (us). Only the person who meets Him through Guru’s grace is counted among the approved ones. O Nanak, honor (in God’s court) is attained through the Name, which is obtained from the Perfect Guru (alone).” (8-22-23)

**The message of the shabad is that, if we want to obtain true bliss, honor and glory in God’s court, we must dwell on His Name through the Word of the Guru (i.e. the Gurbani enshrined in Shri Guru Granth Sahib Ji).**

ਮਾਝ ਮਹਲਾ ੩ ॥

ਆਤਮ ਰਾਮ ਪਰਗਾਸੁ ਗੁਰ ਤੇ ਹੋਵੈ ॥  
ਹਉਮੈ ਮੈਲੁ ਲਾਗੀ ਗੁਰ ਸਬਦੀ ਖੋਵੈ ॥  
ਮਨੁ ਨਿਰਮਲੁ ਅਨਦਿਨੁ ਭਗਤੀ ਰਾਤਾ ਭਗਤਿ ਕਰੇ ਹਰਿ  
ਪਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਆਪਿ ਭਗਤਿ ਕਰਨਿ ਅਵਰਾ ਭਗਤਿ  
ਕਰਾਵਣਿਆ ॥

ਤਿਨਾ ਭਗਤ ਜਨਾ ਕਉ ਸਦ ਨਮਸਕਾਰੁ ਕੀਜੈ ਜੋ ਅਨਦਿਨੁ ਹਰਿ  
ਗੁਣ ਗਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥  
ਆਪੇ ਕਰਤਾ ਕਾਰਣੁ ਕਰਾਏ ॥  
ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਕਾਰੈ ਲਾਏ ॥  
ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਵੈ ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਵਣਿਆ ॥੨॥  
ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥

maajh mehlā 3.

aatam raam pargaas gur tay hovai.  
ha-umai mail laagee gur sabdee k\_hovai.  
man nirmal an-din bhagtee raataa bhagat karay har paavni-  
aa. ||1||  
ha-o vaaree jee-o vaaree aap bhagat karan avraa bhagat  
karaavani-aa.  
tinaa bhagat janaa ka-o sad namaskaar keejai jo an-din har  
gun gaavani-aa. ||1|| rahaa-o.  
aapay kartaa kaaran karaa-ay.  
jit bhaavai tit kaarai laa-ay.  
poorai bhaag gur sayvaa hovai gur sayvaa tay sukh paavni-  
aa. ||2||  
mar mar jeevai taa kichh paa-ay.  
gur pargaadee har man vasaa-ay.



## SGGSP-123

ਸਦਾ ਮੁਕਤੁ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਣਿਆ  
॥੩॥

sadaa mukat har man vasaa-ay sehjay sahj samaavan-aa.  
॥3॥

ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਮੁਕਤਿ ਨ ਪਾਏ ॥  
ਦੇਸਤਰੁ ਭਵੈ ਦੂਜੈ ਭਾਇ ਖੁਆਏ ॥  
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਕਪਟੀ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਪਾਵਣਿਆ  
॥੪॥

baho karam kamaavai mukat na paa-ay.  
daysantar bhavai doojai bhaa-ay khu-aa-ay.  
birthaa janam gavaa-i-aa kaptee bin sabdai dukh paavni-aa.  
॥4॥

ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਪਰਮ ਪਦੁ ਪਾਏ ॥  
ਸਤਿਗੁਰੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ  
॥੫॥

Dhaavat raakhai thaak rahaa-ay.  
gur parsadee param pad paa-ay.  
satgur aapay mayl milaa-ay mil pareetam sukh paavni-aa.  
॥5॥

## SGGSP-124

ਪੰਨਾ ੧੨੪

ਇਕਿ ਕੂੜਿ ਲਾਗੇ ਕੂੜੇ ਫਲ ਪਾਏ ॥  
ਦੂਜੈ ਭਾਇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥  
ਆਪਿ ਵੁਥੇ ਸਗਲੇ ਕੁਲ ਡੋਬੇ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣਿਆ ॥੬॥

ik koorh laagay koorhay fal paa-ay.  
doojai bhaa-ay birthaa janam gavaa-ay.  
aap dubay saglay kul dobay koorh bol bikh khaavani-aa.  
॥6॥

ਇਸੁ ਤਨ ਮਹਿ ਮਨੁ ਕੋ ਗੁਰਮੁਖਿ ਦੇਖੇ ॥  
ਭਾਇ ਭਗਤਿ ਜਾ ਹਉਮੈ ਸੋਖੇ ॥  
ਸਿਧ ਸਾਧਿਕ ਮੋਨਿਧਾਰੀ ਰਹੇ ਲਿਵ ਲਾਇ ਤਿਨ ਭੀ ਤਨ ਮਹਿ  
ਮਨੁ ਨ ਦਿਖਾਵਣਿਆ ॥੭॥

is tan meh man ko gurmukh daykhai.  
bhaa-ay bhagat jaa ha-umai sokhai.  
siDh saaDhik moniDhaaree rahay liv laa-ay tin bhee tan  
meh man na dikhaavani-aa. ॥7॥

ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਸੋਈ ॥  
ਹੋਰੁ ਕਿ ਕਰੇ ਕੀਤੈ ਕਿਆ ਹੋਈ ॥  
ਨਾਨਕ ਜਿਸੁ ਨਾਮੁ ਦੇਵੈ ਸੋ ਲੇਵੈ ਨਾਮੋ ਮੰਨਿ ਵਸਾਵਣਿਆ  
॥੮॥੨੩॥੨੪॥

aap karaa-ay kartaa so-ee.  
hor ke karay keetai ki-aa ho-ee.  
naanak jis naam dayvai so layvai naamo man vasaavani-aa.  
॥8॥23॥24॥

## MAAJH MOHALLA 3

Guru Ji concluded the last shabad with the statement that our God is sitting right within us and is watching every thing. But it is only by Guru's grace that we can see Him. In this shabad, he further elaborates on this concept.

Guru Ji says: "It is (only) from the Guru that one gets the illumination that God's supreme Light shines in all. (Because), it is by acting on the advice of the Guru, that a person is able to wash off the dirt of ego sticking to him. Only then by worshipping God, day and night, with his purified mind, he is able to attain to God." (1)

Therefore, showing his veneration for such Guruward persons, he says: "I am a sacrifice again and again to those, who themselves engage in God's worship and inspire others to do so. We should always bow to such devotees, who day and night sing the praises of God." (1-pause)

However, lest any devotee may fall into the trap of ego, Guru Ji warns: "It is on His own, that the Creator creates the cause (of devotion in a person), and yokes him in the task, which (God) likes him (to be engaged in). Only by perfect good fortune does a person engage in the Guru's service, and through Guru's service, a person attains peace." (2)



Clarifying the above concept further, he says: “Only when a person tries again and again to die (i.e. erases his ego), and gets reborn (as a completely humble person), that he attains something. Then by Guru’s grace, he enshrines God in his mind, (and the person, who keeps) God enshrined in his mind, he imperceptibly remains absorbed in a state of equipoise.” (3)

Now Guru Ji comments on the fate of those who, instead of following the Guru’s teachings, perform rituals and roam around places of pilgrimage deluded in duality. About such persons, he says : “By performing many (ritualistic) deeds, man does not obtain salvation. By roaming around in foreign lands he is simply deluded in duality (i.e. love of things other than God). Such a cheat or hypocrite has wasted his life in vain and without following the Word (of the Guru) he suffers pain.” (4)

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Therefore, stating once again, what type of person can attain to God, he says: “(The person), who restrains his awndering mind, and keeps it under control, by Guru’s grace, he, attains obtains the supreme state (of exaltation). On his own, the true Guru, brings about his union (with God), and meeting his beloved (Master), he enjoys (spiritual) bliss.” (5)

However, there are many persons who do not care about God.They are more interested in accumulating false and transient worldly riches. Commenting on the state of such persons, Guru Ji says: “There are some, who are engaged in falsehood (i.e. they are running after false worldly wealth). Owing to their involvement in duality (i.e.love for worldly wealth rather than God), they waste their life in vain. They drown themselves (in the worldly ocean of Maya) and drown their whole lineage (in it). By uttering falsehood they eat poison (i.e. earn poisonous worldly wealth and share this poison with their family).” (6)

Explaining, the reasons, why so many persons remain interested in worldly riches, rather than God, Guru Ji says: “(it is only) a rare Guruward person, who observes the mind within his body. (He only observes it, when) through loving devotion, he removes the ego (from his within). Seekers, adepts and silent sages have exhausted themselves trying to concentrate their minds, but even they fail to view the self or mind in their body.” (7)

So Guru Ji cautions us against thinking ourselves as superior and thus letting any thoughts of ego enter our mind. He says: “God Himself makes mortals act (i.e.realize the self within and engage in His loving devotion and service). What can any body else do? None can accomplish anything on his own. O Nanak, only that person receives (the gift of) Name whom He gives, and he keeps the (God’s) Name enshrined in his mind.” (8)

**The message of the shabad is that, we should never feel proud of our selves. We should always keep humbly praying to God to keep us on the right path of following the Guru’s advice and realizing Him within our own mind through his guidance and direction.**

ਮਾਝ ਮਹਲਾ ੩ ॥

ਇਸੁ ਗੁਫਾ ਮਹਿ ਅਖੁਟ ਭੰਡਾਰਾ ॥

ਤਿਸੁ ਵਿਚਿ ਵਸੈ ਹਰਿ ਅਲਖ ਅਪਾਰਾ ॥

ਆਪੇ ਗੁਪਤੁ ਪਰਗਟੁ ਹੈ ਆਪੇ ਗੁਰ ਸਬਦੀ ਆਪੁ ਵੰਵਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਮਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਹਉਮੈ ਮਾਰਿ ਬਜਰ ਕਪਾਟ ਖੁਲਾਇਆ ॥

ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥

maajh mehlā 3.

is gufaa meh akhut bhandāraa.

tis vich vasai har alakh apāraa.

aapay gupat pargat hai aapay gur sabdee aap vanjaavan-i-aa. ||1||

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

amrit naam mahaa ras meethaa gurmatee amrit pee-aavni-aa. ||1|| rahaa-o.

ha-umai maar bajar kapaat khulaa-i-aa.

naam amolak gur pargaadee paa-i-aa.

bin sabdai naam na paa-ay ko-ee gur kirpaa man vasaavani-aa. ||2||



ਬਿਨੁ ਸਬਦੈ ਨਾਮੁ ਨ ਪਾਏ ਕੋਈ ਗੁਰ ਕਿਰਪਾ ਮੰਨਿ  
ਵਸਾਵਣਿਆ ॥੨॥

gur gi-aan anjan sach naytree paa-i-aa.  
anṭar chaanan agi-aan anDhayr gavaa-i-aa.  
joṭee joṭ milee man maani-aa har dar sobhaa paavni-aa. ||3||

ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਚੁ ਨੇੜੀ ਪਾਇਆ ॥  
ਅੰਤਰਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਵਾਇਆ ॥  
ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਵਣਿਆ  
॥੩॥

sareerahu bhaalan ko baahar jaa-ay. naam na lahai bahuṭ  
vaygaar dukh paa-ay.

manmukh anDhay soojhai naahee fir ghir aa-ay gurmukh  
vath paavni-aa. ||4||

ਸਰੀਰਹੁ ਭਾਲਣਿ ਕੇ ਬਾਹਰਿ ਜਾਏ ॥ ਨਾਮੁ ਨ ਲਹੈ ਬਹੁਤੁ  
ਵੇਗਾਰਿ ਦੁਖੁ ਪਾਏ ॥  
ਮਨਮੁਖ ਅੰਧੇ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਘਿਰਿ ਆਇ ਗੁਰਮੁਖਿ ਵਧੁ  
ਪਾਵਣਿਆ ॥੪॥

gur parsaadee sachaa har paa-ay.

man tan vaykhai ha-umai mail jaa-ay.

bais suthaan sad har gun gaavai sachai sabad samaavani-  
aa. ||5||

na-o dar thaakay Dhaavaṭ rahaa-ay.

ਗੁਰ ਪਰਸਾਦੀ ਸਚਾ ਹਰਿ ਪਾਏ ॥  
ਮਨਿ ਤਨਿ ਵੇਖੈ ਹਉਮੈ ਮੈਲੁ ਜਾਏ ॥  
ਬੈਸਿ ਸੁਥਾਨਿ ਸਦ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਚੈ ਸਬਦਿ ਸਮਾਵਣਿਆ  
॥੫॥

ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥

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ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥  
ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਬਦੁ  
ਸੁਣਾਵਣਿਆ ॥੬॥

dasvai nij ghar vaasaa paa-ay.  
othai anhad sabad vajeh din raatee gurmatee sabad  
sunaavni-aa. ||6||

ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ ॥  
ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੂਕੈ ਫੇਰਾ ॥  
ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ  
ਮਿਲਾਵਣਿਆ ॥੭॥

bin sabdai anṭar aanayraa.

na vasat lahai na chookai fayraa.

satgur hath kunjee horaṭ dar khulai naahee gur poorai  
bhaag milaavani-aa. ||7||

gupaṭ pargat too<sup>N</sup> sabhnee thaa-ee.

gur parsaadee mil sojhee paa-ee.

naanak naam salaahi sadaa too<sup>N</sup> gurmukh man vasaavani-  
aa. ||8||24||25||

ਗੁਪਤੁ ਪਰਗਟੁ ਤੂੰ ਸਭਨੀ ਥਾਈ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ ਸੋਝੀ ਪਾਈ ॥  
ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਤੂੰ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਵਣਿਆ  
॥੮॥੨੪॥੨੫॥



### MAAJH MOHALLA 3

Guru Ji opened the previous shabad, with the remark, that it is only from the Guru that one gets the illumination that God's supreme Light shines in all. (Because), it is by acting on the advice of the Guru that a person is able to wash off the dirt of ego sticking to him. Only then by worshipping God, day and night, with his purified mind, he is able to attain to God. In this shabad, he tells us about another important fact about God.

He says: "Within this cave (of human body) lie inexhaustible treasures (of spiritual value), because in that (body) resides the unknowable and infinite (God Himself). They, who through the Guru's word, have got rid of their self (conceit, they realize that God is pervading every where, both in His) visible and invisible (form)." (1)

Regarding such persons, Guru Ji says: "I am a sacrifice again and again to those who enshrine the nectar Name (of God) in their mind. Extremely sweet is the relish of the supreme elixir of Name. It is by Guru's instruction that a person is able to partake of this nectar." (1-pause)

Describing, how the Guru's guidance is absolutely essential in this process, he says: "The person, who by stilling his ego has opened the tough doors (of ignorance), by Guru's grace, he has obtained the invaluable (elixir of) Name. Without (absorbing) the Guru's Word (teaching), no body ever obtains the (nectar of) Name. By Guru's grace alone it is enshrined in one's mind." (2)

Explaining further, how the Guru helps a person obtain the invaluable nectar of Name, he says: "(When a person) puts the collyrium of (divine) wisdom in his eyes (i.e. when he reflects on the teachings) of the Guru, his (mind) is illuminated with (divine) wisdom, and his darkness (of ignorance) is dispelled. His copiousness becomes one with the supreme consciousness, his mind gets convinced (in the Divine grace), and he obtains honor in God's court." (3)

However cautioning us against any attempts to try to find God outside in jungles and mountains, Guru Ji says: "If any body goes in search (of the divine light), outside his body, he will not attain the Name (which gives divine light). He will not get any recompense for his efforts, and will suffer much pain. Such a self-conceited person does not understand (that the divine light is within him). This realization comes to him only when, after much wandering, by Guru's grace, he finds the (divine) commodity within himself." (4)

Describing the subsequent steps for the salvation of a self-conceited person, Guru Ji says: "(When), by Guru's grace, a person also attains to the true God, he beholds (Him) within his body and mind, (because from his within), the dirt of his ego is washed off. Sitting in a holy place (such as a holy congregation or a state of divine meditation), he always sings the praises of God and merges in Him through the true Word (of the Guru)." (5)

Continuing the description of the path to salvation, Guru Ji says: "He, who closes the nine doors of the body (i.e. controls the nine sense organs-2 eyes, 2 ears, 2 nostrils, 1 tongue, 1 sex organ, 1 organ for excretion) and restrains his restless mind (from straying towards sins and perversions), attains to the tenth state (of exaltation), his true home (i.e. God's abode). There rings, day and night, the mystic unstuck divine music which, by day and night reciting, the Guru's words (or hymns)." (6)

Summarizing the concept explained above, he says: "Without the Guru's Word, the darkness (of ignorance), remains within one's mind. In such a state, a person neither obtains the (true) commodity (of Name), nor his round (of birth and



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death) is ended. The key (to the attainment of this commodity of Name) is in the hands of the true Guru. By any other (means), this door doesn't get opened, and it is only by perfect good fortune, that Guru is met." (7)

Therefore, Guru Ji concludes the shabad, with a humble prayer. He says: "O God, visible or invisible, You are pervading everywhere. This understanding, I have obtained upon meeting the Guru, and by his grace. (I say to myself), Os Nanak, you should always praise the (God's) Name, and (remember that, it is only) by Guru's grace, you can enshrine it in your mind." (8)

**The message of the shabad is that, we should realize that God resides within the cave of our own body and there is no use of trying to find Him outside. Further it is only by following the advice of the Guru (as incorporated in Guru Granth Sahib Ji) that we can discover God abiding within us.**

ਮਾਝ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਏ ਆਪੇ ॥  
ਕਾਲੁ ਨ ਜੋਹੈ ਦੁਖੁ ਨ ਸੰਤਾਪੇ ॥  
ਹਉਮੈ ਮਾਰਿ ਬੰਧਨੁ ਸਭ ਤੋੜੈ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥  
ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਨਾਚੈ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੨੫

ਗੁਰਮੁਖਿ ਜੀਵੈ ਮਰੈ ਪਰਵਾਨੁ ॥  
ਆਰਜਾ ਨ ਛੀਜੈ ਸਬਦੁ ਪਛਾਣੁ ॥  
ਗੁਰਮੁਖਿ ਮਰੈ ਨ ਕਾਲੁ ਨ ਖਾਏ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਣਿਆ ॥੨॥

ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਏ ॥  
ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥  
ਆਪਿ ਤਰੈ ਕੁਲ ਸਗਲੇ ਤਾਰੇ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰਣਿਆ ॥੩॥

ਗੁਰਮੁਖਿ ਦੁਖੁ ਕਦੇ ਨ ਲਗੈ ਸਰੀਰਿ ॥  
ਗੁਰਮੁਖਿ ਹਉਮੈ ਚੂਕੈ ਪੀਰ ॥  
ਗੁਰਮੁਖਿ ਮਨੁ ਨਿਰਮਲੁ ਫਿਰਿ ਮੈਲੁ ਨ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੪॥  
ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ॥  
ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਵੈ ਸੋਭਾ ਪਾਈ ॥  
ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਰਾਵਣਿਆ ॥੫॥

ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਸਬਦੇ ਰਾਤਾ ॥  
ਗੁਰਮੁਖਿ ਜੁਗ ਚਾਰੇ ਹੈ ਜਾਤਾ ॥  
ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਵੈ ਸਦਾ ਨਿਰਮਲੁ ਸਬਦੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥੬॥

ਬਾਝੁ ਗੁਰੂ ਹੈ ਅੰਧ ਅੰਧਾਰਾ ॥

maajh mehlā 3.

gurmukh milai milaa-ay aapay.  
kaal na johai dukh na santaapay.  
ha-umai maar banDhan sabh torhai gurmukh sabad  
suhaavani-aa. ||1||  
ha-o vaaree jee-o vaaree har har naam suhaavani-aa.  
gurmukh gaavai gurmukh naachai har saytee chit laavani-  
aa. ||1|| rahaa-o.

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gurmukh jeevai marai parvaan.  
aarjaa na chheejai sabad pachhaan.  
gurmukh marai na kaal na khaa-ay gurmukh sach  
samaavani-aa. ||2||

gurmukh har dar sobhaa paa-ay.  
gurmukh vichahu aap gavaa-ay.  
aap tarai kul saglay taaray gurmukh janam savaarni-aa. ||3||

gurmukh dukh kaday na lagai sareer.  
gurmukh ha-umai chookai peer.  
gurmukh man nirmal fir mail na laagai gurmukh sahj  
samaavani-aa. ||4||

gurmukh naam milai vadi-aa-ee.  
gurmukh gun gaavai sobhaa paa-ee.  
sadaa anand rahai din raatee gurmukh sabad karaavani-aa.  
||5||  
gurmukh an-din sabday raataa.  
gurmukh jug chaaray hai jaataa.  
gurmukh gun gaavai sadaa nirmal sabday bhagat  
karaavani-aa. ||6||

baajh guroo hai anDh anDhaaraa.  
jamkaal garthay karahi pukaaraa.  
an-din rogee bistaa kay keerhay bistaa meh dukh paavni-  
aa. ||7||  
gurmukh aapay karay karaa-ay.  
gurmukh hirdai vuthaa aap aa-ay.





ਜਮਕਾਲਿ ਗਰਠੇ ਕਰਹਿ ਪੁਕਾਰਾ ॥

naanak naam milai vadi-aa-ee pooray gur tay paavni-aa.

ਅਨਇਨੁ ਰੋਗੀ ਬਿਸਟਾ ਕੇ ਕੀਤੇ ਬਿਸਟਾ ਮਹਿ ਦੁਖੁ ਪਾਵਣਿਆ

॥8॥25॥26॥

॥੨॥

ਗੁਰਮੁਖਿ ਆਪੇ ਕਰੇ ਕਰਾਏ ॥

ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਵੁਠਾ ਆਪਿ ਆਏ ॥

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ

॥੮॥੨੫॥੨੬॥

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## MAAJH MOHALLA 3

In the previous shabad, Guru Ji imparted us the wisdom that God resides right within our own mind and body but it is only by following the Guru's guidance and teaching that we can discover Him. In other words, in order to have a glimpse of God and become one with Him, we have to become Guru ward, that is, to seek and follow the Guru's guidance. In this shabad, he tells us about the qualities or distinguishing marks of a Guru ward person.

Guru Ji says: "God Himself meets and unites a Guru ward person (with Himself). Even the demon of death does not look towards him (as his potential victim) and no suffering oppresses him (i.e. even in painful circumstances a Guru ward person remains in a state of peace and poise). Stilling his ego, he breaks off all his (worldly) shackles and looks beauteous (i.e. becomes virtuous) by acting upon the holy Word (of the Guru)." (1)

Regarding such Guru ward persons, Guru Ji says: "I am again and again a sacrifice to those who have become virtuous through the Word. The Guru ward person sings and dances in ecstasy with his mind fixed on God." (1-pause)

Listing the blessings received by a Guru ward person, Guru Ji says: "The Guru ward person is approved (in the eyes of God) both in life and death. Since he realizes the Guru's holy Word, his life does not go waste. The Guru ward person doesn't die or is not consumed by death (i.e. he is remembered even after his death), because he remains absorbed in the true (God)." (2)

Continuing to describe the blessings obtained by a Guru ward person, Guru Ji says: "The Guru ward obtains honor at the divine portal. The Guru ward effaces his self, (i.e. dispels ego) from within. He himself swims across (the world ocean) and saves all his lineage too and thus makes his life fruitful." (3)

Listing still more blessings received by a Guru ward person, Guru Ji says: "The Guru ward person is never afflicted with any bodily ailment. He is freed from the pain of ego. The mind of a Guru ward becomes pure and is never soiled again (with ego). The Guru ward person remains absorbed in spiritual serenity." (4)

Still, that is not all. Continuing the above list, Guru Ji says: "The Guru ward person receives the glory of Name. By singing the praises (of God), the Guru ward obtains honor. Day and night, he always remains in bliss, and always inspiring others to act in accordance with the holy Word (of the Guru)." (5)

Describing further the traits of a Guru ward person, Guru Ji states: "The Guru ward person is always imbued with (the love of) the holy Word. The Guru ward is known through all the four Ages. He always sings the praises of the immaculate God and through the Word (of the Guru) he inspires others to worship (God)." (6)

Now Guru Ji tells us what happens when there is no guidance of the Guru. He says: "Without (guidance of) the Guru there is pitch darkness (of ignorance). Those (who do not follow the Guru's teachings) are in the grip of the demon of death and (so) they cry (in pain). Day and night, they remain afflicted with ailments. They are like filth- worms ever suffering therein." (7)

Guru Ji, however, cautions us against developing any kind of self-conceit. Therefore he says: "God Himself inspires or enables a person to become Guru ward (i.e. to seek the Guru's guidance and refuge). On His own, (God) comes to abide in the mind of a Guru ward. O Nanak, greatness is obtained through (God's) Name, which one receives only through the perfect Guru." (8-25-26)



The message of the shabad is that, we should pray to God to bless us with the Guru's guidance and refuge. So that, under his the guidance, we too may try to enjoy the bliss and glory of His Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਏਕਾ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸਰੀਰਾ ॥  
ਸਬਦਿ ਦਿਖਾਏ ਸਤਿਗੁਰੂ ਪੂਰਾ ॥  
ਆਪੇ ਫਰਕੁ ਕੀਤੇਨੁ ਘਟ ਅੰਤਰਿ ਆਪੇ ਬਣਤ ਬਣਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥  
ਬਾਝੁ ਗੁਰੂ ਕੇ ਸਹਜੁ ਨ ਪਾਏ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

maajh mehlā 3.

aykaa jot jot hai sareeraa.  
sabad dikhaa-ay satgur poora.  
aapay farak keeton ghat antar aapay banat banaavani-aa. ||1||  
ha-o vaaree jee-o vaaree har sachay kay gun gaavani-aa.  
baajh guroo ko sahj na paa-ay gurmukh sahj samaavani-aa. ||1|| rahaa-o.

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ਤੂੰ ਆਪੇ ਸੋਹਹਿ ਆਪੇ ਜਗੁ ਮੋਹਹਿ ॥  
ਤੂੰ ਆਪੇ ਨਦਰੀ ਜਗਤੁ ਪਰੋਵਹਿ ॥  
ਤੂੰ ਆਪੇ ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ ਕਰਤੇ ਗੁਰਮੁਖਿ ਹਰਿ ਦੇਖਾਵਣਿਆ ॥੨॥

ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ॥  
ਆਪੇ ਸਬਦੁ ਗੁਰ ਮੰਨਿ ਵਸਾਏ ॥  
ਸਬਦੇ ਉਪਜੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖਿ ਸੁਣਾਵਣਿਆ ॥੩॥  
ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ॥  
ਬੰਧਨ ਤੋੜੇ ਸਦਾ ਹੈ ਮੁਕਤਾ ॥  
ਸਦਾ ਮੁਕਤੁ ਆਪੇ ਹੈ ਸਚਾ ਆਪੇ ਅਲਖੁ ਲਖਾਵਣਿਆ ॥੪॥

ਆਪੇ ਮਾਇਆ ਆਪੇ ਛਾਇਆ ॥  
ਆਪੇ ਮੋਹੁ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ ॥  
ਆਪੇ ਗੁਣਦਾਤਾ ਗੁਣ ਗਾਵੈ ਆਪੇ ਆਖਿ ਸੁਣਾਵਣਿਆ ॥੫॥

ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ॥  
ਆਪੇ ਬਾਪਿ ਉਥਾਪੇ ਆਪੇ ॥  
ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਛੂ ਨ ਹੋਵੈ ਤੂੰ ਆਪੇ ਕਾਰੈ ਲਾਵਣਿਆ ॥੬॥

ਆਪੇ ਮਾਰੇ ਆਪਿ ਜੀਵਾਏ ॥  
ਆਪੇ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ ॥  
ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੭॥

ਪੰਨਾ ੧੨੬

ਆਪੇ ਉਚਾ ਉਚੇ ਹੋਈ ॥  
ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ ਸੁ ਵੇਖੈ ਕੋਈ ॥  
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਆਪੇ ਵੇਖਿ ਵਿਖਾਲਣਿਆ ॥੮॥੨੬॥੨੭॥

tooN aapay soheh aapay jag moheh.  
tooN aapay nadree jagat paroveh.  
tooN aapay dukh sukh dayveh kartay gurmukh har daykhaavani-aa. ||2||  
aapay kartaa karay karaa-ay.  
aapay sabad gur man vasaa-ay.  
sabday upjai amrit banee gurmukh aakh sunaavni-aa. ||3||

aapay kartaa aapay bhugtaa.  
banDhan torhay sadaa hai muktaa.  
sadaa mukat aapay hai sachaa aapay alakh lakhaavani-aa. ||4||  
aapay maa-i-aa aapay chhaa-i-aa.  
aapay moh sabh jagat upaa-i-aa.  
aapay gundaataa gun gaavai aapay aakh sunaavni-aa. ||5||

aapay karay karaa-ay aapay.  
aapay thaap uthaapay aapay.  
tujh tay baahar kachhoo na hovai tooN aapay kaarai laavani-aa. ||6||  
aapay maaray aap jeevaa-ay.  
aapay maylay mayl milaa-ay.

sayvaa tay sadaa sukh paa-i-aa gurmukh sahj samaavani-aa. ||7||

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aapay oochaa oocho ho-ee.  
jis aap vikhaalay so vaykhai ko-ee.  
naanak naam vasai ghat antar aapay vaykh vikhaalani-aa. ||8||26||27||

**MAAJH MOHALLA 3**

In the previous shabad, Guru Ji gave us the message that, we should pray to God to bless us with the Guru's guidance and refuge. So that, under his the guidance, we too may try to enjoy the bliss and glory of His Name. In this shabad, he tells us, what kind of wisdom and merits we obtain when we are blessed with the Guru's guidance.

He says: "Through the holy Word, the perfect Guru reveals that one (divine) Light pervades in all beings. God Himself has made them different (from one another), and He Himself has set up this structure (of the universe)." (1)

Paying his respects to those who sing the praises of God, Guru Ji says: "I am time and again a sacrifice to those who sing praises of the true God. But without the Guru, none attains a state of spiritual equipoise, and it is only by Guru's grace that a person becomes absorbed in this state of peace and poise." (1-pause)

Expressing his appreciation and wonder, Guru Ji addresses God Himself, and says: "O God, You Yourself are manifesting Your beauty (through the world-creation) and (with Your beauty) are fascinating all. Through Your gracious glance, You Yourself have kept the world strung together. O Creator, You Yourself apportion joy and suffering to the mortals, and through the Guru, You reveal Yourself." (2)

Guru Ji therefore states: "The Creator does and gets every thing done on His own. He Himself enshrines the Guru's Word in one's mind. From the holy Word emanates the Nectar Name, which the Guru ward utters and recites (to others)." (3)

Describing further the qualities of God, Guru Ji says: "God Himself creates and enjoys (the universe). He breaks the bonds (of others) but He Himself is eternally liberated (from any worldly bonds). That true God is for ever emancipated and the unknowable One, lets Himself to be known (to someone)." (4)

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Guru Ji now tells us who has created all these illusions of Maya and false worldly attachments. He says: "It is God Himself who has created Maya (or the worldly attachment), and He Himself has created the illusory world under its influence. He Himself, is the Giver of virtues (to the mortals and manifesting Himself in them), He Himself sings His praises. He Himself narrates and preaches (His attributes)." (5)

Continuing his hymn in the same vein, Guru Ji says: "God Himself does and gets every thing done. He Himself creates and destroys. (O God), nothing happens outside Your will and You Yourself yoke (mortals) to different tasks." (6)

Listing further, the powers of God, Guru Ji says: "God Himself causes death and gives life. He Himself causes mortals to meet the Guru (in holy congregation) and (through him) unites them with Himself. By rendering service (as per the Guru's directions), the Guru wards obtain everlasting spiritual bliss and spontaneously merge in Him." (7)

In conclusion, Guru Ji says: "(God) Himself is the highest of the high. Only that rare person is able to have His vision to whom He Himself reveals. O Nanak, when (God's) Name comes to abide in (man's) heart, he Himself sees (God), and shows (Him to others)." (8)

**The message of the shabad is that the same divine Light abides in all hearts, and it is God, who has set up the structure of the universe. It is only by God's own grace that a person is able to see Him personally, and show Him to others.**

ਮਾਝ ਮਹਲਾ ੩ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਭਰਪੂਰਿ ਰਹਿਆ ਸਭ ਥਾਈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਘਰ ਹੀ ਮਹਿ ਪਾਈ ॥

ਸਦਾ ਸਰੇਵੀ ਇਕ ਮਨਿ ਧਿਆਈ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਣਿਆ

॥੧॥

**maajh mehlā 3.**

mayraa parabh̥ bharpoor rahi-aa sabh̥ thaa-ee.

gur parsadee ghar hee meh paa-ee.

sadaa sarayvee ik man Dhi-aa-ee gurmukh sach

samaavani-aa. ||1||

ha-o vaaree jee-o vaaree jagjeevan man vasaavani-aa.

har jagjeevan nirbha-o daataa gurmat sahj samaavani-aa.



ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਜਗਜੀਵਨੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥  
ਹਰਿ ਜਗਜੀਵਨੁ ਨਿਰਭਉ ਦਾਤਾ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ

॥੧॥ ਰਹਾਉ ॥

ਘਰ ਮਹਿ ਧਰਤੀ ਧਉਲੁ ਪਾਤਾਲਾ ॥  
ਘਰ ਹੀ ਮਹਿ ਪ੍ਰੀਤਮੁ ਸਦਾ ਹੈ ਬਾਲਾ ॥  
ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਸੁਖਦਾਤਾ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ  
॥੨॥

ਕਾਇਆ ਅੰਦਰਿ ਹਉਮੈ ਮੇਰਾ ॥  
ਜੰਮਣ ਮਰਣੁ ਨ ਚੂਕੈ ਫੇਰਾ ॥  
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਹਉਮੈ ਮਾਰੇ ਸਚੇ ਸਚੁ ਧਿਆਵਣਿਆ ॥੩॥

ਕਾਇਆ ਅੰਦਰਿ ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਭਾਈ ॥  
ਦੁਹੀ ਮਿਲਿ ਕੈ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥  
ਦੋਵੈ ਮਾਰਿ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਵੈ ਗੁਰਮਤਿ ਸਹਜਿ  
ਸਮਾਵਣਿਆ ॥੪॥

ਘਰ ਹੀ ਮਾਹਿ ਦੂਜੈ ਭਾਇ ਅਨੇਰਾ ॥  
ਚਾਨਣੁ ਹੋਵੈ ਛੋਡੈ ਹਉਮੈ ਮੇਰਾ ॥  
ਪਰਗਟੁ ਸਬਦੁ ਹੈ ਸੁਖਦਾਤਾ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੫॥

ਅੰਤਰਿ ਜੋਤਿ ਪਰਗਟੁ ਪਾਸਾਰਾ ॥  
ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ॥  
ਕਮਲੁ ਬਿਗਾਸਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ  
॥੬॥

ਅੰਦਰਿ ਮਹਲ ਰਤਨੀ ਭਰੇ ਭੰਡਾਰਾ ॥  
ਗੁਰਮੁਖਿ ਪਾਏ ਨਾਮੁ ਅਪਾਰਾ ॥

॥1॥ rahaa-o.

ghar meh Dhartee Dha-ul paatāalaa.  
ghar hee meh pareetam sadāa hai baalaa.  
sadāa anand rahai sukh-daatā gurmat sahj samaavani-aa.  
॥2॥

kaa-i-aa andar ha-umai mayraa.  
jamaṇ maraṇ na chookai fayraa.  
gurmukh hovai so ha-umai maaray sachō sach Dhi-aavani-aa. ॥3॥

kaa-i-aa andar paap punn du-ay bhāa-ee.  
duhee mil kai sarisat upaa-ee.  
dovai maar jaa-ay ikat ghar aavai gurmat sahj samaavani-aa. ॥4॥

ghar hee maahi doojai bhāa-ay anayraa.  
chaanaṇ hovai chhodai ha-umai mayraa.  
pargat sabad hai sukh-daatā an-din naam Dhi-aavani-aa.  
॥5॥

antar jot pargat paasaaraa.  
gur saakhee miti-aa anDhi-aaraa.  
kamal bigaas sadāa sukh paa-i-aa jotee jot milaavani-aa.  
॥6॥  
andar mahal ratnee bharay bhandaaraa.  
gurmukh paa-ay naam apaaraa.

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ਗੁਰਮੁਖਿ ਵਣਜੇ ਸਦਾ ਵਾਪਾਰੀ ਲਾਹਾ ਨਾਮੁ ਸਦ ਪਾਵਣਿਆ  
॥੭॥

ਆਪੇ ਵਬੁ ਰਾਖੇ ਆਪੇ ਦੇਇ ॥  
ਗੁਰਮੁਖਿ ਵਣਜਹਿ ਕੇਈ ਕੇਇ ॥  
ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ  
ਵਸਾਵਣਿਆ ॥੮॥੨੭॥੨੮॥

gurmukh vanjay sadāa vaapaaree laahaa naam sad paavni-aa. ॥7॥

aapay vath raakhai aapay day-ay.  
gurmukh vanjahi kay-ee kay-ay.  
naanak jis nadar karay so paa-ay kar kirpaa man  
vasaavani-aa. ॥8॥27॥28॥

### MAAJH MOHALLA 3

In the previous shabad, Guru Ji informed us that God abides in all hearts and when it pleases Him, we can have a vision of Him through the Guru's service. This does not mean that God exists only in the hearts of men and not anywhere else. In this shabad, he clarifies this concept and tells us what else, besides God, we can find in our own being.

Guru Ji says: "My Waheguru is pervading everywhere. (However) by Guru's grace I have found Him within my own self. (So now) I always serve and worship Him with full concentration of mind. By the Guru's grace I remain absorbed



in the True One.” (1)

Praising those who thus enshrine God in their mind, Guru Ji says: “I am a sacrifice again and again to those who enshrine (God), the very life of the universe in their mind. The life-giving God is fearless and bountiful. By the Guru’s guidance and instruction, one is able to merge in Him unnoticeably.” (1-pause)

Now Guru Ji tells us what else, besides God, we can realize, by reflecting within our self, i.e. within our own mind. He says: “Within the mind itself one can reflect and gain knowledge about this earth, the (mythical) Bull (or the law upholding) the earth, and the underworld. Within the body itself resides one’s ever- youthful beloved Spouse. That beloved God, the Giver of peace, always remains in bliss. By the Guru’s instruction, one remains absorbed in peace and poise.” (2)

But, that is not all. Guru Ji says: “Within one’s body reside the sense of ego and I-am-ness, (because of which, man’s), round of birth and death doesn’t end. But, the one who becomes Guru ward (i.e. follows the Guru’s guidance), he stills his ego and he meditates on the True (God) alone.” (3)

Guru Ji adds: “Within one’s body also reside the two brothers (or notions) of vice and virtue. Together the two have created this earth (i.e. God has created this universe in which both virtue and vice are interspersed). He who, under the Guru’s guidance, rises above both enters the home of one God and becomes absorbed in celestial peace.” (4)

Enlightening us further, Guru Ji says: “Within one’s mind is also the darkness (or ignorance), because of duality (or the worldly attachment). When one sheds his sense of ego and I-am-ness, then there is illumination of (divine) light (or wisdom in his mind). Then through the Word (of the Guru, God), the giver of peace, becomes visible and he meditates on Him day and night.” (5)

Describing what else, a person realizes, when his mind has been illuminated with divine wisdom, Guru Ji says: “(When), through Guru’s instruction, (man’s) darkness of duality is dispelled, (he realizes that) within one’s mind is the Light (of God), whose manifestation is the expanse (of the universe). (Then he feels so happy that) his heart blooms like a lotus and he obtains everlasting peace. (In this way), his light (or soul) merges into the (supreme) Light (of God).” (6)

Guru Ji therefore states: “Within man’s self is the mansion, which is brimful with jewels (of divine Name). It is by Guru’s guidance that obtains the infinite Name (of God). The Guru ward person always deals solely in these (jewels) and always earns the profit of Name.” (7)

But, Guru Ji concludes, the shabad, by saying: “God Himself is the keeper of this commodity (of Name), and He Himself gives it (to some). Only very rare Guru-directed persons are able to deal (in these jewels of Name). O Nanak, only he, on whom (God) showers His grace, obtains this (invaluable jewel), when showing His mercy, He enshrines (His Name), within one’s mind.” (8-27-28)

**The message of the shabad is that, right within our mind abides God and divine Jewel of His Name. But because of the darkness caused by our sense of ego and I-am- ness, we are not able to realize this wealth. If we want to enjoy this wealth and the resultant eternal joy and peace, we should pray to God, to bless us with the Guru’s guidance, so that following it, we may learn to reflect within us, and discover these hidden divine treasures within us.**

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ਮਾਝ ਮਹਲਾ ੩ ॥

ਹਰਿ ਆਪੇ ਮੇਲੇ ਸੇਵ ਕਰਾਏ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਭਾਉ ਦੂਜਾ ਜਾਏ ॥

ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਗੁਣਦਾਤਾ ਹਰਿ ਗੁਣ ਮਹਿ ਆਪਿ

ਸਮਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸਚਾ ਹਿਰਦੈ ਵਸਾਵਣਿਆ ॥

ਸਚਾ ਨਾਮੁ ਸਦਾ ਹੈ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦੀ ਮੰਨਿ ਵਸਾਵਣਿਆ

maaḯh mehlā 3.

har aapay maylay sayv karaa-ay.

gur kai sabad bhāa-o dōojaa jaa-ay.

har nirmal sadāa guṇḏaṭāa har guṇ meh aap samaavanī-aa.

॥1॥

ha-o vaaree jee-o vaaree sach sachāa hīrdai vasaavanī-aa.

sachāa naam sadāa hai nirmal gur sabḏee man vasaavanī-

aa. ॥1॥ rahaa-o.



॥੧॥ ਰਹਾਉ ॥  
ਆਪੇ ਗੁਰੁ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ॥  
ਸੇਵਕ ਸੇਵਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਾਤਾ ॥  
ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਸਦਾ ਜਨ ਸੋਹਹਿ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪਾਵਣਿਆ ॥੨॥  
ਇਸੁ ਗੁਫਾ ਮਹਿ ਇਕੁ ਬਾਨੁ ਸੁਹਾਇਆ ॥  
ਪੂਰੈ ਗੁਰਿ ਹਉਮੈ ਭਰਮੁ ਚੁਕਾਇਆ ॥  
ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ ਗੁਰ ਕਿਰਪਾ ਤੇ  
ਪਾਵਣਿਆ ॥੩॥  
ਪੰਨਾ ੧੨੭

ਗੁਰ ਕੈ ਸਬਦਿ ਇਹੁ ਗੁਫਾ ਵੀਚਾਰੇ ॥  
ਨਾਮੁ ਨਿਰੰਜਨੁ ਅੰਤਰਿ ਵਸੈ ਮੁਰਾਰੇ ॥  
ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਬਦਿ ਸੁਹਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ ॥੪॥

ਜਮੁ ਜਾਗਾਤੀ ਦੂਜੈ ਭਾਇ ਕਰੁ ਲਾਏ ॥  
ਨਾਵਹੁ ਭੂਲੇ ਦੇਇ ਸਜਾਏ ॥  
ਘੜੀ ਮੁਹਤ ਕਾ ਲੇਖਾ ਲੇਵੈ ਰਤੀਅਹੁ ਮਾਸਾ ਤੋਲ ਕਢਾਵਣਿਆ ॥੫॥

ਪੋਈਅੜੈ ਪਿਰੁ ਚੇਤੇ ਨਾਹੀ ॥ ਦੂਜੈ ਮੁਠੀ ਰੋਵੈ ਧਾਹੀ ॥  
ਖਰੀ ਕੁਆਲਿਓ ਕੁਰੂਪਿ ਕੁਲਖਣੀ ਸੁਪਨੈ ਪਿਰੁ ਨਹੀ ਪਾਵਣਿਆ ॥੬॥

ਪੋਈਅੜੈ ਪਿਰੁ ਮੰਨਿ ਵਸਾਇਆ ॥  
ਪੂਰੈ ਗੁਰਿ ਹਦੂਰਿ ਦਿਖਾਇਆ ॥

ਕਾਮਣਿ ਪਿਰੁ ਰਾਖਿਆ ਕੰਠਿ ਲਾਇ ਸਬਦੇ ਪਿਰੁ ਰਾਵੈ ਸੇਜ  
ਸੁਹਾਵਣਿਆ ॥੭॥

ਆਪੇ ਦੇਵੈ ਸਦਿ ਬੁਲਾਏ ॥  
ਆਪਣਾ ਨਾਉ ਮੰਨਿ ਵਸਾਏ ॥  
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਅਨਦਿਨੁ ਸਦਾ ਗੁਣ ਗਾਵਣਿਆ ॥੮॥੨੮॥੨੯॥

aapay gur daataa karam biDhaataa.  
sayvak sayveh gurmukh har jaataa.  
amrit naam sadaa jan soheh gurmat har ras paavni-aa. ||2||  
is gufaa meh ik thaana suhaa-i-aa.  
poorai gur ha-umai bharam chukaa-i-aa.  
an-din naam salaahan rang raatai gur kirpaa tai paavni-aa.  
||3||

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gur kai sabad ih gufaa veechaaray.  
naam niranjan antar vasai muraaray.  
har gun gaavai sabad suhaa-ay mil pareetam sukh paavni-aa. ||4||

jam jaagaatee doojai bhaa-ay kar laa-ay.  
naavhu bhoolay day-ay sajaa-ay.  
gharhee muhat kaa laykhaa layvai ratee-ahu maasaa tol  
kadhaavani-aa. ||5||

pay-ee-arhai pir chaytai naahee. doojai muthee rovai  
Dhaahee.  
khaaree ku-aali-o kuroop kulkhane supnai pir nahee  
paavni-aa. ||6||

pay-ee-arhai pir man vasaa-i-aa.  
poorai gur hadoor dikhaa-i-aa.  
kaaman pir raakhi-aa kanth laa-ay sabday pir raavai sayj  
suhaavani-aa. ||7||

aapay dayvai sad bulaa-ay.  
aapnaa naa-o man vasaa-ay.  
naanak naam milai vadi-aa-ee an-din sadaa gun gaavani-aa. ||8||28||29||

## MAAJH MOHALLA 3

In the preceding shabad, Guru Ji has told us that right within our mind abide God and divine Jewel of His Name. But because of the darkness caused by our sense of ego and I-am-ness, we are not able to realize this wealth. In this shabad, he tells us how a person, is able to discover the mansion of God, within him, and enjoy the divine bliss of the jewel of His Name i.e. His love and enlightenment.

Guru Ji says: "God Himself unites (a person) with Himself and yokes him to His service (through the Guru). Then through the Guru's Word, his love of duality (i.e. his attachment with the world) vanishes. The immaculate God is always the Giver of merits. He Himself makes one get absorbed in His merits." (1)





Therefore, praising those, who enshrine God in their mind, Guru Ji says: “I am a sacrifice again and again to those (exalted ones) who enshrine (God), the truest of the true God in their heart. Ever immaculate is the true Name (of God), through the word of the Guru, they enshrine it in their the mind.” (1-pause)

Now clarifying how one obtains the Word or the advice of the true Guru, he says: “God Himself is the Guru, and the Giver. He is also the arbiter of man’s destiny. The servants (devotees), who serve (Him i.e. meditate upon Him) through the Guru’s grace, come to know Him. By dwelling on (His) Nectar Name, they always look beautiful (i.e. praiseworthy) and through the Guru’s instruction, they obtain God’s elixir (i.e. divine joy).”(2)

Guru Ji next tells us (God) whereabouts and how to find Him. He says: “Within the cave (of the body) there is a beautiful spot, which is reached, when the perfect Guru dispels men’s illusion caused by their ego. (These persons, who are) imbued with God’s love, day and night, sing praises of His Name, and by Guru’s grace, (they attain to Him).” (3)

Guru Ji once again clarifies how a person attains to God and what kind of blessings he receives. He says: “He, who, through the Guru’s Word, reflects upon (i.e. explores, within) this cave (of the body), finds that within him abides, immaculate Name, of (God), the enemy of ego. Then made beautiful through the holy Word (of the Guru), he sings (God’s) praises, and obtains peace upon meeting the Beloved.” (4)

Now, describing the fate of those who remain attached to duality (i.e. love of worldly wealth and possessions), Guru Ji says: “The Tax collector (i.e. the demon) of death taxes (i.e. troubles) those, who are in love with duality. He punishes those who have forsaken (God’s) Name. He asks them to account for every moment of their life. He judges their actions by the strictest measures and punishes them even for their slightest infringement.”(5)

Next, using the metaphor of an ignorant foolish bride for an ordinary human soul gone astray, Guru Ji says: “The bride (soul), who does not remember her Spouse (God) in her father’s house (i.e. this world), is deceived by duality (i.e. false worldly attachments) and, in the end, (while giving account of her deeds before the Righteous Judge), wails grievously. Such a low-born, ugly, and wicked or ill-omened bride-soul will not be able to meet her Spouse (God) even in dream.” (6)

However, about the wise (i.e. Guru ward) soul- bride, Guru Ji says: “Even in her father’s house (i.e. this world), the (sagacious) bride-soul keeps the Spouse (God) enshrined in her mind. To her the perfect Guru shows the (God) right before her eyes. Such a virtuous bride-soul keeps the Spouse clasped to her bosom (i.e. enshrined in her heart). Thus by following the holy Word (of the Guru), she enjoys (the company of) her Spouse on the beautiful bed (of her heart).” (7)

Guru Ji concludes this shabad by reiterating the principle stated in the first stanza. He says: “(God) Himself calls a seeker to Himself and bestows (the gift of His Name) on him. He then lodges His Name in his heart. (In this way) O Nanak, he who receives the gift of Name, attains honor and glory (both here and hereafter), and day and night, he always sings praises of God.” (8-28-29)

**The message of the shabad is that, we should never feel proud of ourselves and always pray humbly to God to cast His glance of grace on us too and bless us with the glory of His Name.**

ਮਾਝ ਮਹਲਾ ੩ ॥

ਉਤਮ ਜਨਮੁ ਸੁਥਾਨਿ ਹੈ ਵਾਸਾ ॥  
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਘਰ ਮਾਹਿ ਉਦਾਸਾ ॥  
ਹਰਿ ਰੰਗਿ ਰਹਹਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਰਸਿ ਮਨੁ  
ਤ੍ਰਿਪਤਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਪੜਿ ਬੁਝਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥  
ਗੁਰਮੁਖਿ ਪੜਹਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹਹਿ ਦਰਿ ਸਚੈ ਸੋਭਾ  
ਪਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥  
ਅਲਖ ਅਭੇਉ ਹਰਿ ਰਹਿਆ ਸਮਾਏ ॥  
ਉਪਾਇ ਨ ਕਿਤੀ ਪਾਇਆ ਜਾਏ ॥

maaḡh mehlāa 3.

ootam janam suthaan hai vaasaa.  
satgur sayveh ghar maahi udaasaa.  
har rang raheh sadaa rang raatay har ras man tariptaavni-  
aa. ||1||  
ha-o vaaree jee-o vaaree parh bujh man vasaavani-aa.  
gurmukh parheh har naam salaahed dar sachai sobhaa  
paavni-aa. ||1|| rahaa-o.  
alakh abhay-o har rahi-aa samaa-ay.  
upaa-ay na kitee paa-i-aa jaa-ay.



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ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਭੇਟੈ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਵਣਿਆ  
॥੨॥

ਦੂਜੈ ਭਾਇ ਪੜੈ ਨਹੀ ਬੂਝੈ ॥

ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ਕਾਰਣਿ ਲੂਝੈ ॥  
ਤ੍ਰਿਬਿਧਿ ਬੰਧਨ ਤੂਟਹਿ ਗੁਰ ਸਬਦੀ ਗੁਰ ਸਬਦੀ ਮੁਕਤਿ  
ਕਰਾਵਣਿਆ ॥੩॥

ਇਹੁ ਮਨੁ ਚੰਚਲੁ ਵਸਿ ਨ ਆਵੈ ॥  
ਦੁਬਿਧਾ ਲਾਗੈ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥  
ਬਿਖੁ ਕਾ ਕੀੜਾ ਬਿਖੁ ਮਹਿ ਰਾਤਾ ਬਿਖੁ ਹੀ ਮਾਹਿ ਪਚਾਵਣਿਆ  
॥੪॥

ਹਉ ਹਉ ਕਰੇ ਤੈ ਆਪੁ ਜਣਾਏ ॥  
ਬਹੁ ਕਰਮ ਕਰੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਏ ॥  
ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਵੈ ਬਖਸੇ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥੫॥

ਉਪਜੈ ਪਚੈ ਹਰਿ ਬੂਝੈ ਨਾਹੀ ॥  
ਅਨਦਿਨੁ ਦੂਜੈ ਭਾਇ ਫਿਰਾਹੀ ॥  
ਮਨਮੁਖ ਜਨਮੁ ਗਇਆ ਹੈ ਬਿਰਥਾ ਅੰਤਿ ਗਇਆ  
ਪਛੁਤਾਵਣਿਆ ॥੬॥

ਪਿਰੁ ਪਰਦੇਸਿ ਸਿਗਾਰੁ ਬਣਾਏ ॥  
ਮਨਮੁਖ ਅੰਧੁ ਐਸੇ ਕਰਮ ਕਮਾਏ ॥  
ਹਲਤਿ ਨ ਸੋਭਾ ਪਲਤਿ ਨ ਢੋਈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਣਿਆ  
॥੭॥

ਹਰਿ ਕਾ ਨਾਮੁ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤਾ ॥  
ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥  
ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਹੀ ਸੁਖੁ ਪਾਵਣਿਆ  
॥੮॥

ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ ॥  
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥  
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਜਨ ਸੋਹਹਿ ਕਰਿ ਕਿਰਪਾ ਆਪਿ  
ਮਿਲਾਵਣਿਆ ॥੯॥੨੯॥੩੦॥

kirpaa karay taa satgur bhaytai nadree mayl milaavani-aa.  
॥2॥

doojai bhaa-ay parhai nahee boojhai.

taribaDh maa-i-aa kaaran loojhai.

taribaDh banDhan tooteh gur sabdee gur sabdee mukat  
karaavani-aa. ॥3॥

ih man chanchal vas na aavai.

dubiDhaa laagai dah dis Dhaavai.

bikh kaa keerhaa bikh meh raataa bikh hee maahi  
pachaavani-aa. ॥4॥

ha-o ha-o karay tai aap janaa-ay.

baho karam karai kichh thaa-ay na paa-ay.

tujh tay baahar kichhoo na hovai bakh say sabad suhaavani-  
aa. ॥5॥

upjai pachai har boojhai naahee.

an-din doojai bhaa-ay firaa-ee.

manmukh janam ga-i-aa hai birthaa ant ga-i-aa

pachhutaavani-aa. ॥6॥

pir pardays sigaar banaa-ay.

manmukh anDh aisay karam kamaa-ay.

halat na sobhaa palat na dho-ee birthaa janam gavaavni-aa.  
॥7॥

har kaa naam kinai vir lai jaataa.

pooray gur kai sabad pachhaataa.

an-din bhagat karay din raatee sehjay hee sukh paavni-aa.  
॥8॥

sabh meh vartai ayko so-ee.

gurmukh vir laa boojhai ko-ee.

naanak naam ratay jan soheh kar kirpaa aap milaavani-aa.  
॥9॥29॥30॥





### MAAJH MOHALLA 3

In the previous shabad, Guru Ji advised us that we should always pray to God to bless us with His glance of grace and the glory of His Name. In this shabad, he describes the merits of such Guru ward persons.

Guru Ji says: “Blessed is the life and birth, and holy is the place where such persons reside. (They) serve (i.e. follow) the true Guru and while living in their household remain detached (from it). They remain ever imbued with God’s love and thus dyed in His love, their hearts remain satiated with God’s elixir (of divine love).” (1)

Expressing his admiration for such persons, Guru Ji says: “I am time and again a sacrifice to those who after reading and understanding (the holy books) enshrine God in their mind. (Yes), the Guru wards read the scriptures and eulogize (God’s) Name, obtain honor at the divine portal.” (1-pause)

Guru Ji now states some basic truths about God’s nature. He says: “The incomprehensible and impenetrable God pervades everywhere. He cannot be obtained by any effort. Only if God Himself shows His mercy and causes one to meet the true Guru, and thus through His grace, He brings about the union (between Him, and that person).” (2)

Now commenting on the state of those, who study holy books, motivated by duality (i.e. for the sake of earning worldly wealth rather than for truly understanding God), Guru Ji says: “The person, who studies the scriptures caught in their

love of duality (i.e. worldly wealth, power or prestige), does not get any divine enlightenment. (In spite of reading the holy scriptures,) he keeps on agonizing for the sake of the three pronged Maya (i.e. the motivation for vice, virtue, or power). It is only by attuning to the words of the Guru, that the three-pronged bond (of Maya) is broken. (In fact, it is only by attuning a person) to the word of the Guru, (that God, gets a person) liberated (from his bonds).”(3)



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Commenting further on the nature of the self-conceited persons, Guru Ji says: “The mind (of self-conceited persons), remains mercurial and doesn’t remain in their control. Motivated by duality (i.e. love for worldly wealth or power), it keeps wandering in all directions. Therefore, like a worm of poison, it remains imbued with the love of poison (of worldly wealth), it gets consumed in that poison itself (i.e. the self-conceited person dies remaining engrossed in stressful worldly affairs).” (4)

Continuing his comments on the nature of the self-conceited human beings, Guru Ji says: “(A self-conceited) person always keeps indulging in egotism and showing himself off. He does many kinds of rituals but none finds acceptance in the divine court. (But, O God), nothing happens outside Your Will. It is only when You forgive a person that, through the Guru’s Word, he becomes beauteous (i.e. virtuous).” (5)

Now describing the fate of a self-conceited person, Guru Ji says: “(The self-conceited person) gets born and dies (again and again), but he does not realize God. Because, day and night he keeps wandering about caught in duality (i.e. for satisfying his worldly desires). Thus an egoist’s life goes waste and he ultimately departs repenting (from the world).” (6)

Now comparing a self-conceited person to a foolish young bride, Guru Ji says: “The blind self-conceited person does (foolish) deeds like a young bride who decorates herself while her groom has gone abroad. He gets neither honor in this world, nor refuge in the next, and thus he wastes his human incarnation.” (7)

Enunciating the cardinal principle in this regard, Guru Ji says: “Only a very rare person has realized God’s Name. (It is) through the Guru’s Word, that he has identified (God). Then, day and night, he engages in (God’s) worship, and he easily obtains peace.” (8)

In conclusion, Guru Ji says: “In all (hearts) abides the same one God. (However) it is only a rare Guru ward person, who recognizes Him. In short, O Nanak, only those devotees, who are imbued with the love (God’s) Name, they look beauteous. Showing (His) mercy, God (Himself) unites them (with Him).” (9-29-30)

**The message of the shabad is that, if we want to attain eternal peace, and union with our Beloved (God), then instead of restricting ourselves to mere reading of scriptures or performing rituals, we should truly understand the Guru’s word (i.e. Gurbani included in Guru Granth Sahib Ji), and act upon it with full love and devotion.**

ਪੰਨਾ ੧੨੮

ਮਾਝ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖ ਪੜਹਿ ਪੰਡਿਤ ਕਹਾਵਹਿ ॥

ਦੂਜੈ ਭਾਇ ਮਹਾ ਦੁਖੁ ਪਾਵਹਿ ॥

ਬਿਖਿਆ ਮਾਤੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੁਨੀ ਆਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸਿਆ ਹਰਿ ਰਸੁ ਸਹਜਿ

ਪੀਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਵੇਦੁ ਪੜਹਿ ਹਰਿ ਰਸੁ ਨਹੀ ਆਇਆ ॥

ਵਾਦੁ ਵਖਾਣਹਿ ਮੋਹੇ ਮਾਇਆ ॥

ਅਗਿਆਨਮਤੀ ਸਦਾ ਅੰਧਿਆਰਾ ਗੁਰਮੁਖਿ ਬੂਝਿ ਹਰਿ

ਗਾਵਣਿਆ ॥੨॥

ਅਕਥੋ ਕਥੀਐ ਸਬਦਿ ਸੁਹਾਵੈ ॥

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maajh mehlā 3.

manmukh parheh pandit kahaaveh.

doojai bhaa-ay mahaa dukh paavahi.

bikhi-aa maatay kichh soojhai naahee fir fir joonee aavani-aa. ||1||

ha-o vaaree jee-o vaaree ha-umai maar milaavani-aa.

gur sayvaa tay har man vasi-aa har ras sahj pee-aavni-aa. ||1|| rahaa-o.

vayd parheh har ras nahee aa-i-aa.

vaad vakaaneh mohay maa-i-aa.

agi-aanmatee sadaa anDhi-aaraa gurmukh boojh har

gaavani-aa. ||2||

aktho kathee-ai sabad suhaavai.

gurmatee man sacho bhaavai.

sacho sach raveh din raatee ih man sach rangaavin-aa. ||3||



<p>ਗੁਰਮਤੀ ਮਨਿ ਸਚੇ ਭਾਵੈ ॥</p> <p>ਸਚੇ ਸਚੁ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਇਹੁ ਮਨੁ ਸਚਿ ਰੰਗਾਵਣਿਆ ॥੩॥</p> <p>ਜੋ ਸਚਿ ਰਤੇ ਤਿਨ ਸਚੇ ਭਾਵੈ ॥</p> <p>ਆਪੇ ਦੇਇ ਨ ਪਛੋਤਾਵੈ ॥</p> <p>ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਚੁ ਜਾਤਾ ਮਿਲਿ ਸਚੇ ਸੁਖੁ ਪਾਵਣਿਆ ॥੪॥</p>	<p>jo sach ratay tin sacho bhaavai. aapay day-ay na pachhotaavai. gur kai sabad sadaa sach jaataa mil sachay sukh paavni-aa. ॥4॥</p>
<p>SGGSP-128</p> <p>ਕੂੜੁ ਕੁਸਤੁ ਤਿਨਾ ਮੈਲੁ ਨ ਲਾਗੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਅਨਦਿਨੁ ਜਾਗੈ ॥</p> <p>ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਘਟ ਭੀਤਰਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ ॥੫॥</p> <p>ਤ੍ਰੈ ਗੁਣ ਪੜਹਿ ਹਰਿ ਤਤੁ ਨ ਜਾਣਹਿ ॥</p> <p>ਮੂਲਹੁ ਭੁਲੇ ਗੁਰ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ॥</p> <p>ਮੋਹ ਬਿਆਪੇ ਕਿਛੁ ਸੁਝੈ ਨਾਹੀ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਵਣਿਆ ॥੬॥</p> <p>ਵੇਦੁ ਪੁਕਾਰੈ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥</p> <p>ਮਨਮੁਖ ਨ ਬੂਝਹਿ ਦੂਜੈ ਭਾਇਆ ॥</p> <p>ਤ੍ਰੈ ਗੁਣ ਪੜਹਿ ਹਰਿ ਏਕੁ ਨ ਜਾਣਹਿ ਬਿਨੁ ਬੂਝੇ ਦੁਖੁ ਪਾਵਣਿਆ ॥੭॥</p> <p>ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਆਪਿ ਮਿਲਾਏ ॥</p> <p>ਗੁਰ ਸਬਦੀ ਸਹਸਾ ਦੂਖੁ ਦੁਕਾਏ ॥</p> <p>ਨਾਨਕ ਨਾਵੈ ਕੀ ਸਚੀ ਵਡਿਆਈ ਨਾਮੋ ਮੰਨਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥੮॥੩੦॥੩੧॥</p>	<p>koorh kusat tinaa mail na laagai. gur parsaadee an-din jaagai. nirmal naam vasai ghat bheetar jotee jot milaavani-aa. ॥5॥</p> <p>tarai gun parheh har tat na jaaneh. moolhu bhulay gur sabad na pachhaaneh. moh bi-aapay kichh soojhai naahee gur sabdee har paavni- aa. ॥6॥</p> <p>vayd pukaarai taribaDh maa-i-aa. manmukh na boojheh doojai bhaa-i-aa. tarai gun parheh har ayk na jaaneh bin boojhay dukh paavni-aa. ॥7॥</p> <p>jaa tis bhaavai taa aap milaa-ay. gur sabdee sahsaa dookh chukaa-ay. naanak naavai kee sachee vadi-aa-ee naamo man sukh paavni-aa. ॥8॥30॥31॥</p>

**MAAJH MOHALLA 3**

In the previous shabad, Guru Ji gave us the message that if we want to attain eternal peace, and union with our Beloved (God), then instead of restricting ourselves to mere reading of scriptures or performing rituals, we should truly understand the Guru's word (i.e. Gurbani), and act upon it with full love and devotion. In this shabad, he comments on the conduct of those so-called pundits and scholars who study the scriptures and discourse on them for the sake of earning worldly wealth and fame rather than for true love and devotion for God.

Guru Ji says: "The self-conceited persons read the scriptures and are called pundits (or scholars), but owing to their love of duality (i.e. worldly wealth), they suffer terribly. Being intoxicated with the poison (of worldly wealth), they do not understand anything (about spiritual life and God's devotional worship). Therefore, they go through (the pain of) falling into existences again and again." (1)

Therefore, referring to the humble but truly devoted persons, Guru Ji says: "I am again and again a sacrifice to those, who, by shedding their ego, are able to unite themselves with God. By serving the Guru (i.e. by following the Guru's Word), God comes to abide in their mind and they imperceptibly drink God's elixir (i.e. enjoy the bliss of union with God)." (1-pause)

Commenting further on those who simply study the Vedas or other such scriptures for their love of worldly wealth, Guru Ji says: "They, who (even though) study the scriptures (for satisfying their ego), yet do not obtain any divine joy. (Because), being allured by Maya (worldly wealth and pride), they enter into controversies. (Because of their allurements for worldly wealth), their intellect remains clouded by ignorance and they always live in darkness (in terms of divine knowledge). (On the other hand), those who follow the Guru's teachings, they realize God and sing His praises." (2)

Now describing, the benefits of singing God's praises, Guru Ji says: "If we keep on describing the (praises of) the indescribable God, through the pleasing Word (of the Guru, i.e. Gurbani), then through the Guru's teachings, the true God, becomes pleasing (to the mind). Then (such persons), day and night dwell on the true One, and get this mind (of theirs) in the love of the true (God)." (3)

Describing the next stages of spiritual growth of persons imbued with the love of true God, Guru Ji says: "Those who are imbued with Truth like only the Truth. (The True One) He bestows this gift and never regrets (having done so). Through the Guru's Word, one realizes the Truth and uniting with the True (God), one lives in (spiritual) peace." (4)

Now, listing the merits attained by the persons described above, Guru Ji says: "No dirt of falsehood and fraud, ever afflicts those imbued with God's true love. By the Guru's grace, day and night they remain vigilant (against the allurements of worldly wealth). The immaculate Name (of God) resides in their hearts, and they are able to unite their light (soul) with the (Prime) soul." (5)



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Now coming back to those, who study the scriptures for their love of worldly wealth or prestige, Guru Ji says: “Those who study (the scriptures, motivated by the) three qualities (of Maya i.e. impulses for vice, virtue, or power), they do not understand the essence of divine (love). They have gone astray, from the very fundamentals, and they do not understand the (true intent) of the Guru’s Word. Absorbed in love of worldly wealth, they do not understand anything. (They do not realize, that it is only), through the Guru’s Word, that God can be realized.” (6)

Explaining further, why the Pundit who reads the Vedas, for the sake of worldly wealth and prestige, does not obtain true divine realization, Guru Ji says: “(Even) the Vedas (which the Pundit reads), proclaim loudly that Maya (or worldly attachment) is of three kinds (i.e. whether you are motivated by vice, virtue, or power, it is all worldly attachment). But, being allured by the sense of duality (i.e. love for worldly wealth), the self-conceited person doesn’t understand this. Therefore, motivated by the three qualities (or impulses), they do not understand, the one God, and without understanding (Him), they suffer in pain.” (7)

In closing, Guru Ji says: “When it so pleases Him, He Himself unites (a person with Him). Through the Guru’s Word, He removes his malady of doubt. O Nanak, true glory lies in (God’s) Name, and it is only by having faith in the Name that a person finds joy and peace.” (8-30-31)

**The message of the shabad is that, merely reading the holy Scriptures or discoursing about them, for the sake of worldly wealth, or prestige is of no use. It is only, when following Guru’s word, we dwell on the merits of the Divine, try to enshrine these celestial qualities in our selves, and meditate on His Name, that we are able to enjoy bliss of union with God.**

ਮਾਝ ਮਹਲਾ ੩ ॥

ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਆਪੇ ਸੋਈ ॥

ਤਤੁ ਪਛਾਣੈ ਸੋ ਪੰਡਿਤੁ ਹੋਈ ॥

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ

॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਰਸੁ ਚਖਿ ਸਾਦੁ ਪਾਵਣਿਆ ॥

ਹਰਿ ਰਸੁ ਚਾਖਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਨਿਰਮਲ ਨਾਮੁ

ਧਿਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਸੋ ਨਿਹਕਰਮੀ ਜੋ ਸਬਦੁ ਬੀਚਾਰੇ ॥

ਅੰਤਰਿ ਤਤੁ ਗਿਆਨਿ ਹਉਮੈ ਮਾਰੇ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਪਾਏ ਤ੍ਰੈ ਗੁਣ ਮੇਟਿ ਸਮਾਵਣਿਆ

॥੨॥

ਹਉਮੈ ਕਰੈ ਨਿਹਕਰਮੀ ਨ ਹੋਵੈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਖੋਵੈ ॥

ਅੰਤਰਿ ਬਿਬੇਕੁ ਸਦਾ ਆਪੁ ਵੀਚਾਰੇ ਗੁਰ ਸਬਦੀ ਗੁਣ ਗਾਵਣਿਆ

॥੩॥

ਹਰਿ ਸਰੁ ਸਾਗਰੁ ਨਿਰਮਲੁ ਸੋਈ ॥ ਸੰਤ ਚੁਗਹਿ ਨਿਤ ਗੁਰਮੁਖਿ ਹੋਈ ॥

ਇਸਨਾਨੁ ਕਰਹਿ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ

॥੪॥

maajh mehlā 3.

nirgun sargun aapay so-ee.

tat pachhaanai so pandit ho-ee.

aap tarai saglay kul taarai har naam man vasaavani-aa. ||1||

ha-o vaaree jee-o vaaree har ras chakh saad paavni-aa.

har ras chaakhahi say jan nirmal nirmal naam Dhi-aavani-

aa. ||1|| rahaa-o.

so nihkarmee jo sabad beechaaray.

antar tat gi-aan ha-umai maaray.

naam padaarath na-o niDh paa-ay tarai gun mayt

samaavani-aa. ||2||

ha-umai karai nihkarmee na hovai.

gur parsaadee ha-umai khovai.

antar bibayk sadaa aap veechaaray gur sabdee gun

gaavani-aa. ||3||

har sar saagar nirmal so-ee. sant chugeh nit gurmukh ho-ee.

isnaan karahi sadaa din raatee ha-umai mail chukaavani-

aa. ||4||

nirmal hansaa paraym pi-aar. har sar vasai ha-umai maar.

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ਨਿਰਮਲ ਹੰਸਾ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥ ਹਰਿ ਸਰਿ ਵਸੈ ਹਉਮੈ ਮਾਰਿ ॥	ahinis pareet sabad saachai har sar vaasaa paavni-aa.   5
ਪੰਨਾ ੧੨੯	manmukh sadaa bag mailaa ha-umai mal laa-ee.
ਅਹਿਨਿਸਿ ਪ੍ਰੀਤਿ ਸਬਦਿ ਸਾਚੈ ਹਰਿ ਸਰਿ ਵਾਸਾ ਪਾਵਣਿਆ ॥੫॥	isnaan karai par mail na jaa-ee.
ਮਨਮੁਖੁ ਸਦਾ ਬਗੁ ਮੈਲਾ ਹਉਮੈ ਮਲੁ ਲਾਈ ॥	jeevat marai gur sabad beechaarai ha-umai mail
ਇਸਨਾਨੁ ਕਰੈ ਪਰੁ ਮੈਲੁ ਨ ਜਾਈ ॥	chukaavani-aa.   6
ਜੀਵਤੁ ਮਰੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੈ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥੬॥	ratan padaarath ghar tay paa-i-aa.
ਰਤਨੁ ਪਦਾਰਥੁ ਘਰ ਤੇ ਪਾਇਆ ॥	poorai satgur sabad sunaa-i-aa.
ਪੂਰੈ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥	gur parsaad miti-aa anDhi-aaraa ghat chaanan aap
ਗੁਰ ਪਰਸਾਦਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਘਟਿ ਚਾਨਣੁ ਆਪੁ	pachhaanni-aa.   7
ਪਛਾਨਣਿਆ ॥੭॥	
SGGSP-129	
ਆਪਿ ਉਪਾਏ ਤੈ ਆਪੇ ਵੇਖੈ ॥	aap upaa-ay tai aapay vaykhai.
ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋ ਜਨੁ ਲੇਖੈ ॥	satgur sayvai so jan laykhai.
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ	naanak naam vasai ghat antar gur kirpaa tay paavni-aa.
॥੮॥੩੧॥੩੨॥	8  31  32

**MAAJH MOHALLA 3**

Guru Ji started the preceding shabad with the comment that the self-conceited persons read the scriptures and are called pundits (or scholars), but owing to their love of duality (i.e. worldly wealth), they suffer terribly. In this shabad, he tells us who is a true Pundit (or a religious scholar), and how one can understand and imbibe the true essence of God through a study of the scriptures.

Guru Ji says: “He alone is a (true) pundit (or a religious scholar) who understands the reality that God is beyond any invisible and visible forms (such as color, shape and form or the three qualities of Maya). Such a (Pundit) saves himself and all his lineage by enshrining God’s Name in his mind.” (1)

Paying his respects to such true scholars, Guru Ji says: “I am a sacrifice again and again to (those exalted souls) who, tasting God’s elixir, enjoy its relish and obtain true joy. They, who taste God’s elixir, they are rendered immaculate, and they meditate on the immaculate Name (of God).” (1-pause)

In the previous shabad, Guru Ji stated that some self-conceited persons study holy scriptures for the sake of earning wealth and fame, and not for enlightening the people. Now he tells us who is an unselfish Pundit or a religious scholar. He says: “He alone rises above his actions (i.e. does deeds, without selfish motives), who reflects on the holy Word. Within him is the essence (of divine knowledge), and with this knowledge, he stills his ego. He attains to the commodity of (divine) Name, which is (as valuable as all the) nine treasures, and by rising above the three qualities (i.e. three worldly impulses for vice, virtue, or power), he merges (in God Himself).” (2)

Guru Ji emphasizes: “He who indulges in ego (about his knowledge or other acquisitions) can never rise above (the rewards for) his deeds. (It is only through) Guru’s grace, that a person can get rid of ego. Then, within him comes the sense of discrimination (between good and bad), he always reflects upon his self, and through the Guru’s teachings, he keeps singing praises (of God).” (3)

Listing the blessings received by such persons, Guru Ji says: “(O my friends), God is like a vast immaculate ocean (of the pearls of Name). By becoming Guru ward, the (swan like) saints, daily peck at (these pearls). Day and night they bathe in this (holy) pool, and get rid of their dirt of ego.” (4)

Describing the conduct of such swan-like saints, Guru Ji says: “These immaculate swan (like saints) live, absorbed in love and devotion (for God). Shedding their ego, they live in the divine pool (of holy congregation). Being day and night imbued with love for the Guru’s true Word, they find an abode in the divine pool (i.e. they always remain absorbed in love and devotion for God).” (5)

Now contrasting their conduct with the self-conceited persons, Guru Ji says: “A self-conceited person is always dirty like a crane (with evil intent). He does bathe (at holy places), but his filth of ego (or evil intent) does not go away. Only he who dies (to the world) while alive (i.e. he who gives up his sense of I-am-ness) and reflects on the Guru’s Word can wash off the dirt of his ego (and become worthy of merging in the immaculate God).” (6)

Describing, the blessings received by a person, to whom the Guru has recited his holy Word, he says: “(He, whom), the perfect Guru has recited the (holy) Word, he has obtained the jewel-like commodity (of Name) in his own heart. By the Guru’s grace all the darkness (of his mind) has been dispelled, and with the light (of divine wisdom) in his mind, he was able to realize his (true) self.” (7)

In closing, Guru Ji says: “(O my friends, God) Himself creates and Himself takes care (of His creation). Only that person, who serves (i.e. follows the advice of) the true Guru, is accounted for (i.e. is approved in God’s court). O Nanak, only, he in whose heart, gets enshrined (God’s), Name, through Guru’s grace, (he attains God).” (8-31-32)

The self-conceited persons read the scriptures and are called pundits (or scholars), but owing to their love of duality (i.e. worldly wealth), they suffer terribly.

**The message of the shabad is that, if we want to find the jewel of God’s Name, which is the key to achieving union with Him, and which is within our own heart, we should follow the Guru’s Word and seek his grace.**



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ਮਾਝ ਮਹਲਾ ੩ ॥

ਮਾਇਆ ਮੋਹੁ ਜਗਤੁ ਸਬਾਇਆ ॥

ਤੈ ਗੁਣ ਦੀਸਹਿ ਮੋਹੇ ਮਾਇਆ ॥

ਗੁਰ ਪਰਸਾਦੀ ਕੋ ਵਿਰਲਾ ਬੂਝੈ ਚਉਥੈ ਪਦਿ ਲਿਵ ਲਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਵਣਿਆ ॥  
ਮਾਇਆ ਮੋਹੁ ਜਲਾਏ ਸੋ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ਹਰਿ ਦਰਿ  
ਮਹਲੀ ਸੋਭਾ ਪਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਦੇਵੀ ਦੇਵਾ ਮੂਲੁ ਹੈ ਮਾਇਆ ॥

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਜਿੰਨਿ ਉਪਾਇਆ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਪਸਰਿਆ ਸੰਸਾਰੇ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਵਣਿਆ ॥੨॥

ਤਿਸੁ ਵਿਚਿ ਗਿਆਨ ਰਤਨੁ ਇਕੁ ਪਾਇਆ ॥

ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਇਆ ॥

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਚੁ ਕਮਾਵੈ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੩॥

ਪੇਈਅੜੈ ਧਨ ਭਰਮਿ ਭੁਲਾਣੀ ॥

ਦੂਜੈ ਲਾਗੀ ਫਿਰਿ ਪਛੋਤਾਣੀ ॥

ਹਲਤੁ ਪਲਤੁ ਦੇਵੈ ਗਵਾਏ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਣਿਆ ॥੪॥

ਪੇਈਅੜੈ ਧਨ ਕੰਤੁ ਸਮਾਲੇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਵੇਖੈ ਨਾਲੇ ॥

ਪਿਰ ਕੈ ਸਹਜਿ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਸਬਦਿ ਸਿੰਗਾਰੁ ਬਣਾਵਣਿਆ ॥੫॥

ਸਫਲੁ ਜਨਮੁ ਜਿਨਾ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

ਦੂਜਾ ਭਾਉ ਗੁਰ ਸਬਦਿ ਜਲਾਇਆ ॥

ਏਕੋ ਰਵਿ ਰਹਿਆ ਘਟ ਅੰਤਰਿ ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਗੁਣ  
ਗਾਵਣਿਆ ॥੬॥

ਸਤਿਗੁਰੁ ਨ ਸੇਵੇ ਸੋ ਕਾਹੇ ਆਇਆ ॥

ਧ੍ਰਿਗੁ ਜੀਵਨੁ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥

ਮਨਮੁਖਿ ਨਾਮੁ ਚਿਤਿ ਨ ਆਵੈ ਬਿਨੁ ਨਾਵੈ ਬਹੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥੭॥

ਜਿਨਿ ਸਿਸਟਿ ਸਾਜੀ ਸੋਈ ਜਾਣੈ ॥

ਆਪੇ ਮੇਲੈ ਸਬਦਿ ਪਛਾਣੈ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲਿਆ ਤਿਨ ਜਨ ਕਉ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ  
ਲਿਖਾਵਣਿਆ ॥੮॥੧॥੩੨॥੩੩॥

maajh mehlaa 3.

maa-i-aa moh jagat sabaa-i-aa.

tarai gun deeseh mohay maa-i-aa.

gur parsadee ko virlaa boojhai cha-uthai pad liv laavani-aa. ||1||

ha-o vaaree jee-o vaaree maa-i-aa moh sabad jalaavani-aa.

maa-i-aa moh jalaa-ay so har si-o chit laa-ay har dar mahlee sobhaa paavni-aa. ||1|| rahaa-o.

dayvee dayvaa mool hai maa-i-aa.

simrit saasat jinn upaa-i-aa.

kaam kroDh pasri-aa sansaaray aa-ay jaa-ay dukh paavni-aa. ||2||

tis vich gi-aan ratan ik paa-i-aa.

gur parsadee man vasaa-i-aa.

jat sat sanjam sach kamaavai gur poorai naam Dhi-aavani-aa. ||3||

pay-ee-arhai Dhan bharam bhulaanee.

doojai laagee fir pachhotanee.

halat palat dovai gavaa-ay supnai sukh na paavni-aa. ||4||

pay-ee-arhai Dhan kant samaalay.

gur parsadee vaykhai naalay.

pir kai sahj rahai rang raatee sabad singaar banaavani-aa. ||5||

safal janam jinaa satgur paa-i-aa.

doojaa bhaa-o gur sabad jalaa-i-aa.

ayko rav rahi-aa ghat antar mil satsangat har gun gaavani-aa. ||6||

satgur na sayvay so kaahay aa-i-aa.

Dharig jeevan birthaa janam gavaa-i-aa.

manmukh naam chit na aavai bin naavai baho dukh paavni-aa. ||7||

jin sisat saajee so-ee jaanai.

aapay maylai sabad pachhaanai.

naanak naam mili-aa tin jan ka-o jin Dhur mastak laykh likhaavani-aa. ||8||1||32||33||

### MAJH MOHALLA: 3

In this shabad, Guru Ji explains how Maya (worldly comforts and possessions) has entangled the whole world in its grip and how one can get out of its clutches.

He says: "The whole world is engrossed in the love of Maya. All the people can be seen to be under the influence of the Three Qualities (Modes) of Maya. Only a rare person by the Guru's grace realizes this truth and enters the Fourth State of spiritual exaltation (i.e. rises above the influence of the Three Qualities or Modes of Maya)."

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Guru Ji, therefore, says: “I am again and again a sacrifice to those persons who burn (erase) their attachment for Maya (worldly riches) through the Guru's Word (i.e. by becoming absorbed in reading, reciting, or contemplating the holy Word). They who burn their attachment for Maya and fix their mind on God's lotus feet, receive honor at the Divine Portal.” (1-Pause)

Guru Ji makes another important observation and says: “It is Maya (desire for joys and comforts and fear of sorrows and sufferings) which led to the creation of gods and goddesses, for whom were composed Simritis (codes of ritual observance and Hindu law) and Shastras (six systems of Hindu philosophy and other holy books). [These holy books prescribe various rituals and sacrifices to propitiate gods and goddesses, so that they may fulfill men's desires and save them from personal misfortunes and natural calamities, such as floods and famines]. But (the fact remains that in spite of all these extensive rituals) lust and anger are pervading the world and man continues to suffer under the pain of births and deaths.” (2)

But Guru Ji points out that God has also put into this world the precious commodity of Divine knowledge and understanding, with which the mortals can contend with all kinds of situations and live in peace. He says: “Waheguru (God) has also placed the Jewel of Divine Wisdom in this world, which can be enshrined in the mind with the Guru's grace. He who lodges this jewel in his heart and mind (i.e. he who cultivates deep love and devotion for Waheguru or God) meditates on God's Name through the Perfect Guru and lives a life of truth, celibacy, and self-restraint.” (3)

Then likening the human soul sojourning in this world with a bride in her parents' home, Guru Ji says: “Caught in delusion in her parents' home (world), the bride (soul) goes astray and attached to duality (i.e. lost in the pursuit of Maya), she ultimately repents. Such a one loses joy in both the worlds (i.e. this world and the next), and does not get peace even in a dream.” (4)

Now describing the conduct and lot, of a Guruward bride soul, Guru Ji says: “The bride (soul) who in her parents' home (i.e. this world) keeps her Lord-God enshrined in her mind by Guru's grace, sees Him always beside her. Embellishing herself with the holy Word, she remains spontaneously dyed in or imbued with love for her Beloved (Lord God or Waheguru) [in a state of peace and poise]. (5).

Then stressing the importance of the Guru in all human endeavors, Guru Ji says: “Fruitful is the human birth of those persons who find the True Guru and through his holy Word (i.e. acting upon his guidance or teachings), burn their love for duality (i.e. obliterate their love of Maya). In their being abides only the one Waheguru God) and in the company of the holy do they ever sing Divine laudations.” (6)

But, regarding him who does not follow the Guru's teachings, Guru Ji says: “Why has he at all come into this world, who does not seek the Guru's refuge and serve him? Accursed is his birth, and wasted is his life. Such a self-conceited person never remembers God's Name and without Name he suffers grievously.” (7)

In conclusion, Guru Ji says: “God who has created this universe only knows (its mystery). He Himself grants union to those who recognize or realize Him through the (Guru's) Word. O Nanak, only that person obtains the gift of God's Name, who is so predestined.” (8)

**MESSAGE OF THE SHABAD (HYMN)**

**If we want to save ourselves from the entanglements of Maya, we should seek the guidance of the Guru. Following his Word, we should remain above the Three Qualities or Modes of Maya and thus remain in a state of joy and peace imbued with the love for and devotion to God's Name.**

ਮਾਝ ਮਹਲਾ ੪ ॥

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ ॥

ਆਪੇ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ ॥

ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਸੋਭਾ ਪਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਿਰੰਕਾਰੀ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥

ਪੰਨਾ ੧੩੦

maajh mehlā 4.

aad purakh aprampar aapay.

aapay thaapay thaap uthaapay.

sabh meh varṭai eyko so-ee gurmukh sobhā paavṇi-aa. ||1||

ha-o vaaree jee-o vaaree nirankaaree naam Dhi-aavan-aa.

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ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਘਟਿ ਘਟਿ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਅਲਖੁ  
ਲਖਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥  
ਤੂ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਪ੍ਰਭੁ ਸੋਈ ॥  
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

tis roop na raykh-i-aa ghat ghat daykhi-aa gurmukh alakh  
lakhaavani-aa. ||1|| rahaa-o.

too da-i-aal kirpaal parabh so-ee.  
tuDh bin doojaa avar na ko-ee.

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ਗੁਰੁ ਪਰਸਾਦੁ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੨॥

ਤੂੰ ਆਪੇ ਸਚਾ ਸਿਰਜਣਹਾਰਾ ॥  
ਭਗਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥  
ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਭੀਜੈ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਵਣਿਆ  
॥੩॥

ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਾ ਪ੍ਰਭ ਤੇਰੇ ॥  
ਤੁਧੁ ਸਾਲਾਹੀ ਪ੍ਰੀਤਮ ਮੇਰੇ ॥  
ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਜਾਚਾ ਗੁਰ ਪਰਸਾਦੀ ਤੂੰ ਪਾਵਣਿਆ  
॥੪॥

ਅਗਮੁ ਅਗੋਚਰੁ ਮਿਤਿ ਨਹੀ ਪਾਈ ॥  
ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤੂੰ ਲੈਹਿ ਮਿਲਾਈ ॥  
ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਧਿਆਈਐ ਸਬਦੁ ਸੇਵਿ ਸੁਖੁ ਪਾਵਣਿਆ  
॥੫॥

ਰਸਨਾ ਗੁਣਵੰਤੀ ਗੁਣ ਗਾਵੈ ॥  
ਨਾਮੁ ਸਲਾਹੇ ਸਚੇ ਭਾਵੈ ॥  
ਗੁਰਮੁਖਿ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਮਿਲਿ ਸਚੇ ਸੋਭਾ ਪਾਵਣਿਆ  
॥੬॥

ਮਨਮੁਖੁ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ ॥  
ਜੂਐ ਜਨਮੁ ਸਭ ਬਾਜੀ ਹਾਰੀ ॥  
ਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਣਿਆ ॥੭॥  
ਆਪੇ ਕਰਤਾ ਦੇ ਵਡਿਆਈ ॥ ਜਿਨ ਕਉ ਆਪਿ ਲਿਖਤੁ ਧੁਰਿ  
ਪਾਈ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਭਉ ਭੰਜਨੁ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਪਾਵਣਿਆ  
॥੮॥੧॥੩੪॥

gur parsaad karay naam dayvai naamay naam samaavani-  
aa. ||2||  
too<sup>N</sup> aapay sachaa sirjanhaaraa.  
bhagtee bharay tayray bhandaaraa.  
gurmukh naam milai man bheejai sahj samaaDh lagaavani-  
aa. ||3||  
an-din gun gaavaa parabh tayray.  
tuDh saalaahsee pareetam mayray.  
tuDh bin avar na ko-ee jaachaa gur parsaadee too<sup>N</sup> paavni-  
aa. ||4||  
agam agochar mit nahee paa-ee.  
apnee kirpaa karahi too<sup>N</sup> laihi milaa-ee.  
pooray gur kai sabad Dhi-aa-ee-ai sabad sayv sukh paavni-  
aa. ||5||  
rasnaa gunvantee gun gaavai.  
naam salaahay sachay bhaavai.  
gurmukh sadaa rahai rang raatee mil sachay sobhaa  
paavni-aa. ||6||  
manmukh karam karay aha<sup>N</sup>kaaree.  
joo-ai janam sabh baajee haaree.  
antar lobh mahaa gubaaraa fir fir aavan jaavani-aa. ||7||  
aapay kartaa day vadi-aa-ee. jin ka-o aap likhat Dhur paa-  
ee.  
naanak naam milai bha-o bhanjan gur sabdee sukh paavni-  
aa. ||8||1||34||

**MAJH MOHALLA: 4**

Guru Ji concluded the last shabad with the comment that it is of His own will that God showers His grace upon a mortal and then unites him with Himself. In this shabad, Guru Ji tells us about some of the attributes of God, and how we should approach Him to merit His glance of grace.

He says: "The Primal Being existing by Himself is inaccessible. There is no end to His expanse. He Himself creates and destroys. He is present in all existence. But only those persons who attend to the Guru attain glory (at the Divine Portal)." (1)

Expressing his love and veneration for those persons who attend to the Guru (Holy Preceptor) and meditate on God's Name, Guru Ji says: "I am again and again a sacrifice to those devotees who meditate on the Name of the Formless (Waheguru or God). That God has neither form nor features, yet He is seen pervading all hearts. But it is only through the Guru that the Incomprehensible One can be known and realized." (Pause-1)

Addressing God, Guru Ji says (He actually shows us how to address Him): "O God, (to all creatures) You are the merciful and compassionate Master. There is none other like You. If the Guru showers his grace and blesses a seeker with the Name, then by meditating on the Name he merges in You." (2)

Continuing his prayer, Guru Ji says: "O God, You alone are the True Creator. Your treasures are brimful with devotion. When by the Guru's grace a devotee is blessed with Your Name, his mind is satiated and he spontaneously enters into a state of deep contemplation." (3)

Guru Ji, therefore, humbly prays to God: "O God, (please bless me that) I may sing Your praises day and night. May I ever laud You, O, my Beloved! May I beg of none else but You (for Your devotion) that by the Guru's grace is attained." (4)

Continuing his prayer to God, Guru Ji says: "O incomprehensible and unknowable God, no body has known Your limit. He on whom You show mercy, You unite him with Yourself. It is only through the Perfect Guru's holy Word that You are contemplated and by serving the holy Word (i.e. lodging it in the heart) the devotee attains bliss." (5)

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Guru Ji now tells us about the qualities of a Guruward person and how he attains honor and glory in the Court Divine.

He says, "The tongue which sings the praises of God is really meritorious. By lauding God's Name one becomes pleasing to the True One. The Guru-ward soul always remains imbued with or dyed in the love of her Spouse (Lord God) and meeting the True One, attains glory (at the Divine Portal)." (6).

Guru Ji next tells us about the conduct and fate of self-conceited persons. He says: "The self-conceited person does all his deeds out of arrogance or egoistically. He loses or fritters away his life as if in a gamble. Within his mind are greed and utter darkness (of ignorance). Therefore, he keeps coming and going (through the cycle of birth and death), again and again." (7)

But, Guru Ji wants us to remember one very important thing, lest we should harbour any sort of ego. He says: "(But nothing is in the hands of the helpless mortals). Waheguru Himself confers glory on those in whose destiny He has so preordained from the very beginning. Therefore O Nanak, he who, through the Guru's Word, acquires Waheguru's (God's) Name, the destroyer of all fears, attains joy and peace." (8-1-34)

**MESSAGE OF THE SHABAD (HYMN)**

**If we want to save ourselves from all kinds of fears and pains, we should act upon the Guru's Word and pray to God to be merciful and bless us with His Name and union.**



ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ॥

ਨਾਮੁ ਰਤਨੁ ਲੈ ਗੁਝਾ ਰਖਿਆ ॥

ਅਗਮੁ ਅਗੋਚਰੁ ਸਭ ਤੇ ਉਚਾ ਗੁਰ ਕੈ ਸਬਦਿ ਲਖਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਕਲਿ ਮਹਿ ਨਾਮੁ ਸੁਣਾਵਣਿਆ ॥  
ਸੰਤ ਪਿਆਰੇ ਸਚੇ ਧਾਰੇ ਵਡਭਾਗੀ ਦਰਸਨੁ ਪਾਵਣਿਆ ॥੧॥  
ਰਹਾਉ ॥

ਸਾਧਿਕ ਸਿਧ ਜਿਸੈ ਕਉ ਫਿਰਦੇ ॥

ਬ੍ਰਹਮੇ ਇੰਦ੍ਰ ਧਿਆਇਨਿ ਹਿਰਦੇ ॥

ਕੋਟਿ ਤੇਤੀਸਾ ਖੋਜਹਿ ਤਾ ਕਉ ਗੁਰ ਮਿਲਿ ਹਿਰਦੈ ਗਾਵਣਿਆ ॥੨॥

ਆਠ ਪਹਰ ਤੁਧੁ ਜਾਪੇ ਪਵਨਾ ॥

ਧਰਤੀ ਸੇਵਕ ਪਾਇਕ ਚਰਨਾ ॥

ਖਾਣੀ ਬਾਣੀ ਸਰਬ ਨਿਵਾਸੀ ਸਭਨਾ ਕੈ ਮਨਿ ਭਾਵਣਿਆ ॥੩॥

ਸਾਚਾ ਸਾਹਿਬੁ ਗੁਰਮੁਖਿ ਜਾਪੈ ॥

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਿਵਾਪੈ ॥

ਜਿਨ ਪੀਆ ਸੇਈ ਤ੍ਰਿਪਤਾਸੇ ਸਚੇ ਸਚਿ ਅਘਾਵਣਿਆ ॥੪॥

ਤਿਸੁ ਘਰਿ ਸਹਜਾ ਸੋਈ ਸੁਹੇਲਾ ॥

ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥

ਸੋ ਧਨਵੰਤਾ ਸੋ ਵਡ ਸਾਹਾ ਜੋ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਵਣਿਆ ॥੫॥

ਪਹਿਲੇ ਦੇ ਤੈ ਰਿਜਕੁ ਸਮਾਹਾ ॥

ਪਿਛੇ ਦੇ ਤੈ ਜੰਤੁ ਉਪਾਹਾ ॥

ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਅਵਰੁ ਨ ਸੁਆਮੀ ਲਵੈ ਨ ਕੋਈ ਲਾਵਣਿਆ ॥੬॥

ਜਿਸੁ ਤੂੰ ਤੁਠਾ ਸੋ ਤੁਧੁ ਧਿਆਏ ॥

ਸਾਧ ਜਨਾ ਕਾ ਮੰਤ੍ਰੁ ਕਮਾਏ ॥

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਤਿਸੁ ਦਰਗਹ ਠਾਕ ਨ ਪਾਵਣਿਆ ॥੭॥

maajh mehlaa 5 ghar 1.

antar alakh na jaa-ee lakhi-aa.

naam rajan lai gujhaa rakhi-aa.

agam agochar sabh tay oochaa gur kai sabad lakhavaani-aa. ||1||

ha-o vaaree jee-o vaaree kal meh naam sunaavni-aa.

sant pi-aaray sachai Dhaaray vadbhaagee darsan paavni-aa. ||1|| rahaa-o.

saaDhik siDh jisai ka-o firday.

barahmay indar Dhi-aa-in hirday.

kot tayteesaa khojeh taa ka-o gur mil hirdai gaavani-aa. ||2||

aath pahar tuDh jaapay pavnaa.

Dhartee sayvak paa-ik charnaa.

khaanee bane sarab nivaasee sabhnaa kai man bhaavni-aa. ||3||

saachaa saahib gurmukh jaapai.

pooray gur kai sabad sinjaapai.

jin pee-aa say-ee tariptaasay sachay sach aghaavani-aa. ||4||

tis ghar sahjaa so-ee suhaylaa.

anad binod karay sad kaylaa.

so Dhanvantaa so vad saahaa jo gur charnee man laavani-aa. ||5||

pahilo day tai<sup>N</sup> rijak samaahaa.

pichho day tai<sup>N</sup> jant upaahaa.

tuDh jayvad daataa avar na su-aamee lavai na ko-ee laavani-aa. ||6||

jis too<sup>N</sup> tuthaa so tuDh Dhi-aa-ay.

saaDh janaa kaa mantar kamaa-ay.

aap tarai saglay kul taray tis dargeh thaak na paavni-aa. ||7||

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ਪੰਨਾ ੧੩੧

ਤੂੰ ਵਡਾ ਤੂੰ ਉਚੇ ਉਚਾ ॥

ਤੂੰ ਬੇਅੰਤੁ ਅਤਿ ਮੂਚੇ ਮੂਚਾ ॥

ਹਉ ਕੁਰਬਾਣੀ ਤੇਰੇ ਵੰਞਾ ਨਾਨਕ ਦਾਸ

ਦਸਾਵਣਿਆ ॥੮॥੧॥੩੫॥

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too<sup>N</sup> vadaa too<sup>N</sup> oocho oochaa.

too<sup>N</sup> bay-ant at moocho moochaa.

ha-o kurbaanee tayrai vanjaa naanak daas dasaavani-aa.

||8||1||35||

**MAJH MOHALLA: 5**

In this shabad again, Guru Ji eulogises God's greatness and glory and tells us how we can unite with Him. Guru Ji says: "Within all creation is the incomprehensible God, but he cannot be understood. His Name Jewel is also hidden in all hearts, (but every one cannot appreciate its value). That incomprehensible and unfathomable God is the highest of the high. One can know Him only by reflecting on the Guru's Word." (1)

Therefore, praising those saints who utter and recite God's Name, Guru Ji says: "I am time and again a sacrifice to those who recite and preach God's Name in this Kal-Yuga (Dark age). Only by great good fortune is one blessed with a sight of those beloved saints or God's devotees, whose sole support is Lord God Himself." (1-Pause)

Elaborating on the merits of the Guru, he says: "The Lord God, whom yogis and adepts seek, whom Brahmas and Indiras (Hindu gods) lodge in their hearts and contemplate, and (so-called) 330 million other gods search Him, yet by meeting the Guru (and listening to his teachings), the fortunate ones sing His praises in their hearts." (2)

Going into prayer mode, Guru Ji addresses God thus: "O God, day and night, the air utters Your Name (i.e. moves as per Your command). The earth is a slave at Your feet. You pervade in all the species from the four sources of creation and their speech. You are dear to all hearts." (3)

Now Guru Ji tells us how to attain to that beloved true God. He says: "It is by the Guru's grace that true God is reflected upon and through the Perfect Guru's Word is He realized or understood. Only those persons who have partaken of the Word-nectar (i.e. meditated on the Name) are truly satiated with this Truest of the True fare (with no worldly desires left in them)." (4)

Further laying stress on the importance of serving the holy Preceptor (Guru) (i.e. following his teachings), Guru Ji says, "Joy and peace is in the heart-abode of one attuning one's mind to the Guru's lotus feet (i.e. Guru's hymns or Gurbani). He enjoys life's manifold plays and pleasures. Yes, that person is truly rich whose mind is fixed on the Guru's feet (i.e. Gurbani)." (5)

Now Guru Ji describes the blessings that God has bestowed on the world. Addressing Him Guru Ji says, "O God, how wise and merciful You are that first You provided for their sustenance, and then You created the creatures! None is so great a Giver as You are, O God! None is Your equal." (6)

Describing the blessings received by a person with whom God is pleased, Guru Ji says: "O God, he with whom You are pleased, meditates on You and acts upon the 'mantras' (teachings) of saintly people. He is liberated himself and emancipates all his lineage too. None can bar his entry to the Court Divine (i.e. he easily finds acceptance and approval at the Divine Portal)." (7)

In conclusion Guru Ji says: "O God, You are great, higher than the highest. You are infinite; there is no end to Your qualities. I, Nanak, the slave of your slaves, wish to be a sacrifice to You." (8-1-35)

**MESSAGE OF THE SHABAD (HYMN)**

**The True God abides in our hearts. But He is incomprehensible. It is only through the Guru's Word (Gurbani) that He can be known and realized.**