



SGGSP-351

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਰਮ ਕਰਤੂਤਿ ਬੇਲਿ ਬਿਸਥਾਰੀ ਰਾਮ ਨਾਮੁ ਫਲੁ ਹੂਆ ॥
 ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਨਾਹਦੁ ਵਾਜੈ ਸਬਦੁ ਨਿਰੰਜਨਿ ਕੀਆ ॥੧॥
 ਕਰੇ ਵਖਿਆਣੁ ਜਾਣੈ ਜੇ ਕੋਈ ॥
 ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥
 ਜਿਨ੍ ਪੀਆ ਸੇ ਮਸਤ ਭਏ ਹੈ ਤੂਟੇ ਬੰਧਨ ਫਾਰੇ ॥
 ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ਭੀਤਰਿ ਤਾ ਛੋਡੇ ਮਾਇਆ ਕੇ ਲਾਰੇ ॥੨॥
 ਸਰਬ ਜੋਤਿ ਰੂਪੁ ਤੇਰਾ ਦੇਖਿਆ ਸਗਲ ਭਵਨ ਤੇਰੀ ਮਾਇਆ ॥
 ਰਾਰੈ ਰੂਪਿ ਨਿਰਾਲਮੁ ਬੈਠਾ ਨਦਰਿ ਕਰੇ ਵਿਚਿ ਛਾਇਆ ॥੩॥
 ਬੀਣਾ ਸਬਦੁ ਵਜਾਵੈ ਜੋਗੀ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰਾ ॥
 ਸਬਦਿ ਅਨਾਹਦਿ ਸੋ ਸਹੁ ਰਾਤਾ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ॥੪॥੮॥

aasaa mehlāa 1.

karam kartoot bayl bistaaree raam naam fal hoo-aa.
 tis roop na raykh anaahad vaajai sabad niranjan kee-aa.
 ||1||
 karay vakhi-aan jaanai jay ko-ee.
 amrit peevai so-ee. ||1|| rahaa-o.
 jin^H pee-aa say masat bha-ay hai tootay banDhan faahay.
 jotee jot samaanee bheetar taa chhoday maa-i-aa kay
 laahay. ||2||
 sarab jot roop tayraa daykhi-aa sagal bhavan tayree maa-i-aa.
 raarai roop niraalam baithaa nadar karay vich chhaa-i-aa.
 ||3||
 beenaa sabad vajaanai jogee darsan roop apaaraa.
 sabad anaahad so saho raataa naanak kahai vicharaa.
 ||4||8||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us, that the all-powerful limitless God is too great even for our imagination. To connect Him with some small deeds of bravery, heroism or even miracles, performed by some great humans or men of occult powers, and consider them as incarnations of God is actually diminishing His greatness and praise rather than singing of His glory. But then the question arises, how to sing God's praises, or meditate on His Name. In this Shabad, Guru Ji explains, what is God's Name, how to meditate on it, and enjoy its nectar like bliss.

He says: "(O my friends, God) has grown a kind of creeper of (good) deeds and righteous conduct, on which is born the fruit of God's Name. But this fruit (of Name), has no shape or form, it is a kind of unstuck word (or melody), uttered by the immaculate God (Himself)."(1)

Commenting further on the peculiar nature of the fruit of Name (described above), Guru Ji says: "Only the one, who knows (about the peculiar nature of this fruit), would talk about it, and he alone could drink (its) nectar."(1-Pause)

Describing the general state of minds of those persons, who have tasted the nectar of God's Name, Guru Ji says: "Those who have partken (this nectar), they are enraptured and their bonds of worldly attachment are cut off. Their soul has merged in the prime Soul (of God) and they have forsaken all the thoughts of profits (or benefits) of worldly riches and power."(2)

Not only that, their vision and view point rises so high, that they say: "O' God, in all lights (and forms) we have seen Your light (and form) and in all places we see Your wonder (or expanse). (But at the same time, we see that), although You are sitting aloof from the tumult and disputes (of the world, yet still), You are spreading the shadow (or imprint) of Your Grace on the world (and taking care of it, with Your kindness)."(3)

Guru Ji now concludes, by describing the conduct of that person, who has reached such a high state of attunement with God. He says: "(Such a person who has experienced the taste of Nectar of God's Name), is like that Yogi who keeps on playing the flute of God's praise, while visualizing His limitless form. In Nank's opinion, to him that Master of His appears to be imbued (and absorbed) in the love of His (divine) unstruck word."(4-8)

The message of this Shabad is that if we want to enjoy the bliss of God's Name, and become His true lovers, we should do good deeds without restrictions of any relationships, community, or national boundaries, and meditate on God's Name with true love and devotion. A stage will come when we shall be able to see that God pervading all over the world, and yet remaining aloof from it, and we will experience



a strange kind of unstuck melody always playing with in us, which will keep us in a perpetual state of peace and bliss.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਮੈ ਗੁਣ ਗਲਾ ਕੇ ਸਿਰਿ ਭਾਰ ॥
ਗਲੀ ਗਲਾ ਸਿਰਜਣਹਾਰ ॥
ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਬਾਦਿ ॥
ਜਬ ਲਗੁ ਰਿਦੈ ਨ ਆਵਹਿ ਯਾਦਿ ॥੧॥
ਤਉ ਪਰਵਾਹ ਕੇਹੀ ਕਿਆ ਕੀਜੈ ॥
ਜਨਮਿ ਜਨਮਿ ਕਿਛੁ ਲੀਜੀ ਲੀਜੈ ॥੧॥ ਰਹਾਉ ॥
ਮਨ ਕੀ ਮਤਿ ਮਤਾਗਲੁ ਮਤਾ ॥
ਜੋ ਕਿਛੁ ਬੋਲੀਐ ਸਭੁ ਖਤੋ ਖਤਾ ॥
ਕਿਆ ਮੁਹੁ ਲੈ ਕੀਰੈ ਅਰਦਾਸਿ ॥
ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਸਾਖੀ ਪਾਸਿ ॥੨॥
ਜੈਸਾ ਤੂੰ ਕਰਹਿ ਤੈਸਾ ਕੋ ਹੋਇ ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਜੇਹੀ ਤੂੰ ਮਤਿ ਦੇਹਿ ਤੇਹੀ ਕੋ ਪਾਵੈ ॥

aasaa mehlāa 1.

mai gun galaa kay sir bhaar.
galee galaa sirjanhaar.
khaanaa peenaa hasnaa baad.
jab lag ridai na aavahi yaad. ||1||
ta-o parvaah kayhee ki-aa keejai.
janam janam kichh leejee leejai. ||1|| rahaa-o.
man kee mat mataagal mataa.
jo kichh bolee-ai sabh khaṭo khaṭaa.
ki-aa muhu lai keechai ardaas.
paap punn du-ay saakhee paas. ||2||
jaisaa too^N karahi taisaa ko ho-ay.
tujh bin doojaa naahee ko-ay.
jayhee too^N mat deh tayhee ko paavai.

SGGSP-351

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ॥੩॥
ਰਾਗ ਰਤਨ ਪਰੀਆ ਪਰਵਾਰ ॥
ਤਿਸੁ ਵਿਚਿ ਉਪਜੈ ਅੰਮ੍ਰਿਤੁ ਸਾਰ ॥
ਨਾਨਕ ਕਰਤੇ ਕਾ ਇਹੁ ਧਨੁ ਮਾਲੁ ॥
ਜੇ ਕੋ ਬੂਝੈ ਏਹੁ ਬੀਚਾਰੁ ॥੪॥੯॥

tuDh aapay bhaavai tivai chalaavai. ||3||
raag raṭan paree-aa parvaar.
tis vich upjai amrit saar.
naanak kartay kaa ih Dhan maal.
jay ko boojhai ayhu beechaar. ||4||9||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that if we want to enjoy the bliss of God's Name, and become His true lovers, we should do good deeds without restrictions of any relationships, community, or national boundaries, and meditate on God's Name with true love and devotion. But problem with most of us is that besides, talking about great things, or even boasting about our grandiose plans, after we become old and retire, we never do anything solid by way of good deeds or meditation on God's Name. If some rare person does a few good deeds, or does some ritual worship, he loses all the merit of these things, by becoming egoistic and arrogant about himself. In this Shabad, Guru Ji placing himself among we ordinary human beings with all our faults and weaknesses shows us the way to approach God in complete humility and surrender.

He says: "O' God, all the merit in me is that I carry the load of mere talk (about), useless things) on my head. While (I should better know, that) the most useful talk is that in which we talk about the Creator, and all eating, drinking and laughing is in vain, unless one remembers not God in the mind."(1)

But what should we do, and what should be our attitude towards other worldly things, when we do find our selves in a state of remembrance of God? Answering this question, Guru Ji says: "(But when God does come into our mind), then where is the need to care for anything else? (At that time, we should) only try to amass that thing, (the God's Name), for which we have been toiling from life after life."(1-Pause)

Resuming his humble address to God, Guru Ji says: "(O God), the intellect of our mind is like that of an intoxicated elephant. So, whatever we speak is one mistake after the other. (Therefore), with what face we may pray to You, because right before us are present the witnesses of our virtues and vices, (and we cannot make any false claims about our piety)."(2)



However, now kind of interceding on behalf of all sinners, Guru Ji humbly pleads to God and says: “(O’ God), as You make a person, he becomes like that, without You there is none other (to mould the character of the beings). Whatever understanding (about right or wrong), You give to any one he receives only that understanding. So as it pleases You, You are running (the show of this world).”(3)

Finally, commenting on the benefits of singing God’s praises, in different kinds of musical measures, Guru Ji says: ‘(O my friends, singing of God’s praises), in so many musical measures, along with their sub measures is valuable like precious jewels, if by doing so, arises the essence (of divine) nectar in one’s within. Because, O Nanak, this is the true capital and stock of the Creator (and is the sure way to lead us to Him).”(4-9)

The message of this Shabad is that instead of wasting our time in useless talks, and gossiping about others, we should recognize our own sins and shortcomings, and humbly pray to God to keep us on the right path, so that we may remain absorbed in singing His praise.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਕਰਿ ਕਿਰਪਾ ਅਪਨੈ ਘਰਿ ਆਇਆ ਤਾ ਮਿਲਿ ਸਖੀਆ ਕਾਜੁ
ਰਚਾਇਆ ॥

kar kirpaa apnai ghar aa-i-aa taa mil sakhee-aa kaaj
rachaa-i-aa.
khayl daykh man anad bha-i-aa saho vee-aahan aa-i-aa.
||1||

ਖੇਲੁ ਦੇਖਿ ਮਨਿ ਅਨਦੁ ਭਇਆ ਸਹੁ ਵੀਆਹਣ ਆਇਆ ॥੧॥
ਗਾਵਹੁ ਗਾਵਹੁ ਕਾਮਣੀ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥

gaavhu gaavhu kaamⁿee bibayk beechaar.
hamrai ghar aa-i-aa jagjeevan bhataar. ||1|| rahaa-o.
guroo du-aarai hamraa vee-aahu je ho-aa jaaⁿ saho mili-aa
taaⁿ jaani-aa.
tihu lokaa meh sabad ravi-aa hai aap ga-i-aa man maani-
aa. ||2||

ਹਮਰੈ ਘਰਿ ਆਇਆ ਜਗਜੀਵਨੁ ਭਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥
ਗੁਰੂ ਦੁਆਰੈ ਹਮਰਾ ਵੀਆਹੁ ਜਿ ਹੋਆ ਜਾਂ ਸਹੁ ਮਿਲਿਆ ਤਾਂ
ਜਾਨਿਆ ॥

aapⁿaa kaaraj aap savaaray horan kaaraj na ho-ee.
jit kaaraj sat santokh da-i-aa Dharam hai gurmukh boojhai
ko-ee. ||3||
bhanat naanak sabhnaa kaa pir ayko so-ay.
jis no nadar karay saa sohagan ho-ay. ||4||10||

ਤਿਹੁ ਲੋਕਾ ਮਹਿ ਸਬਦੁ ਰਵਿਆ ਹੈ ਆਪੁ ਗਇਆ ਮਨੁ
ਮਾਨਿਆ ॥੨॥

ਆਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਹੋਰਨਿ ਕਾਰਜੁ ਨ ਹੋਈ ॥
ਜਿਤੁ ਕਾਰਜਿ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ
ਕੋਈ ॥੩॥

ਭਨਤਿ ਨਾਨਕੁ ਸਭਨਾ ਕਾ ਪਿਰੁ ਏਕੋ ਸੋਇ ॥
ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸਾ ਸੋਗਗਣਿ ਹੋਇ ॥੪॥੧੦॥

Asa Mohalla-1

In previous Shabad (4-8), Guru Ji advised us that if we want to enjoy the bliss of God’s Name, and become His true lovers, we should do good deeds without restrictions of any relationships, community, or national boundaries, and meditate on God’s Name with true love and devotion. In this shabad Guru Ji is describing that state of his mind when, he felt that God has in fact come to reside in his heart. He compares this state to that of a bride, who feels overjoyed on seeing that her cherished groom has arrived in her house to wed her, and she asks her friends and mates to sing songs of joy on this occasion.

SGGSP-351

So describing that scene of joy, when God came to reside in his heart, as if his divine groom had come to wed him, Guru Ji says: “When showing kindness, (God) came to (make my heart) His home, (my sense organs also became so co-operative in singing God’s praises, that) joining together, (like) friends, they arranged for my marriage (with my groom God). Upon seeing this play (of co-operation from all my sense faculties), a sense of bliss arose in my mind, because my groom (God) had come to wed me (and reside in my heart).”(1)

As if encouraging, and even entreating his intellect organs to keep co-operating and singing these songs of joy in praise



of God, Guru Ji says: “O my friends, (my beloved faculties), please keep singing again and again these songs of joy, because in the house (of my heart), has come my Spouse, the life of the world.”(1-Pause)

Describing, the divine knowledge he obtained, Guru Ji says: “When through the Guru, I met and wedded, my groom (God. I realized, that) in the form of life-current, God Himself is pervading in all the three worlds. (However, only when my), sense of self (ego) went away, that my mind was convinced (about the all-pervasiveness of the Divine).”(2)

Guru Ji however, does not want to ascribe any credit to himself for any thing, he recognizes, God’s own doings in every task, and he says: “(Actually it is God) Himself, who arranges His own affairs. Through none else are these tasks fulfilled. (The task, of union with God, which requires the feelings of) service, contentment and compassion only a rare person understands through the guidance of the Guru.”(3)

In the end Guru Ji makes a proclamation, and says: “Nanak says that the same one (God) is the Spouse of all (soul brides). However, only that (human being), is truly wedded happy bride, on whom God (Himself) showers His Grace.”(4-10)

The message of this Shabad is that although we all humans are like the brides of God, but if we want to enjoy the bliss of His union with us, then following the guidance of our Guru, we should keep singing His praise, and meditating on His Name.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਗ੍ਰਿਹੁ ਬਨੁ ਸਮਸਰਿ ਸਹਜਿ ਸੁਭਾਇ ॥
ਦੁਰਮਤਿ ਗਤੁ ਭਈ ਕੀਰਤਿ ਠਾਇ ॥
ਸਚ ਪਉੜੀ ਸਾਚਉ ਮੁਖਿ ਨਾਉ ॥

ਪੰਨਾ ੩੫੨

ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਾਏ ਨਿਜ ਬਾਉ ॥੧॥
ਮਨ ਚੂਰੇ ਖਟੁ ਦਰਸਨ ਜਾਣੁ ॥
ਸਰਬ ਜੋਤਿ ਪੂਰਨ ਭਗਵਾਨੁ ॥੧॥ ਰਹਾਉ ॥
ਅਧਿਕ ਤਿਆਸ ਭੇਖ ਬਹੁ ਕਰੈ ॥
ਦੁਖੁ ਬਿਖਿਆ ਸੁਖੁ ਤਨਿ ਪਰਹਰੈ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਅੰਤਰਿ ਧਨੁ ਹਿਰੈ ॥
ਦੁਬਿਧਾ ਛੇਡਿ ਨਾਮਿ ਨਿਸਤਰੈ ॥੨॥
ਸਿਫਤਿ ਸਲਾਹਣੁ ਸਹਜ ਅਨੰਦ ॥
ਸਖਾ ਸੈਨੁ ਪ੍ਰੇਮੁ ਗੋਬਿੰਦੁ ॥
ਆਪੇ ਕਰੇ ਆਪੇ ਬਖਸਿੰਦੁ ॥
ਤਨੁ ਮਨੁ ਹਰਿ ਪਹਿ ਆਗੈ ਜਿੰਦੁ ॥੩॥
ਬੂਠ ਵਿਕਾਰ ਮਹਾ ਦੁਖੁ ਦੇਹ ॥
ਭੇਖ ਵਰਨ ਦੀਸਹਿ ਸਭਿ ਖੇਹ ॥
ਜੇ ਉਪਜੈ ਸੋ ਆਵੈ ਜਾਇ ॥
ਨਾਨਕ ਅਸਥਿਰੁ ਨਾਮੁ ਰਜਾਇ ॥੪॥੧੧॥

aasaa mehlaa 1.

garihu ban samsar sahj subh^haa-ay.
durmat^t gat^t bha^h-ee keerat^t thaa-ay.
sach pa-or^hee saacha-o muk^h naa^N-o.

SGGSP-352

satgur sayv paa-ay nij thaa-o. ||1||
man chooray khat darsan jaan.
sarab jot^t pooran bhagvaan. ||1|| rahaa-o.
aDhik ti-aas bhayk^h baho karai.
duk^h bikhi-aa suk^h tan parharai.
kaam kroDh an^tar Dhan hirai.
dubiDhaa chhod naam nistarai. ||2||
sifat salaahanⁿ sahj anand.
sak^hhaa sain paraym gobind.
aapay karay aapay bakhsind.
tan man har peh aagai jind. ||3||
jhooth^h vikaar mahaa duk^h dayh.
bhayk^h varan deese^h sabh khayh.
jo upjai so aavai jaa-ay.
naanak asthir naam rajaa-ay. ||4||11||

Asa Mohalla-1

In the previous Shabad Guru Ji advised us that although we humans are all like the brides of God, but if we want to enjoy the bliss of His union with us, then following the guidance of our Guru, we should keep singing His praise, and meditating on His Name. In this Shabad, he explains, what kind of poise and peace, a person experiences, when following Guru’s advice, he stills his mind and instead of getting entangled in worldly affairs, he meditates on God’s Name.

Guru Ji says: “(When following, Guru’s advice, a person is able to still his mind, and stop it from running after false



worldly pleasures), he lives in such a state of poise, that to him both home and forest seem equal. His evil intellect goes away, and God's praise takes its place. Through his mouth, he utters the true Name, which is a step towards the Truth (or true God. In this way), by serving the true Guru, he obtains his own place (of spiritual enlightenment).”(1)

Summarizing, his spiritual understanding, Guru Ji says: “(Such a person), knows that to discipline the mind is like knowing about all the six Shastras (of Hindu philosophy, and he sees) God’s perfect light pervading in all (creatures and places).”(1-Pause)

However, commenting on the thirst for worldly riches and power, with which most of the human beings remain afflicted, Guru Ji says: “If a person with intense thirst (for worldly riches and power) in his heart, adorns many (holy) garbs (to impress other people), the pain arising from the love of worldly riches destroys the peace of his body and mind. The vices of lust and anger steal away his inner wealth (of God's Name). It is only by forsaking the love of duality (or worldly riches) and by remembering (God's) Name that a person is saved.”(2)

SGGSP-352

Coming back to those who control their mind, Guru Ji says: “(The person who has stilled his mind, he) remains absorbed in singing the praise and glory of God and remains in state of bliss and equipoise. For him love of God is his kith and kin. He believes that it is God who does everything, and He Himself blesses us (with everything). Therefore, He surrenders, all his body, mind and soul to God.” (3)

In conclusion, Guru Ji says: “(To the person who has stilled his mind) all the false pursuits of life are the sources of serious pain and suffering to the body. (To him), all the false garbs of piety and the pride in one’s caste or race seem (worthless) like ashes. (He realizes) that whosoever comes (to the world), he must go, and O Nanak, it is only God’s Name, and His will, that is eternal.”(4-11)

The message of this Shabad is that as advised by the Guru, we should try to control our mind, and check it from running after worldly affairs. Then we will enjoy the peace and poise of union with our beloved Master.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਏਕੋ ਸਰਵਰੁ ਕਮਲ ਅਨੂਪ ॥
 ਸਦਾ ਬਿਗਾਸੈ ਪਰਮਲ ਰੂਪ ॥
 ਊਜਲ ਮੋਤੀ ਚੂਗਹਿ ਹੰਸ ॥
 ਸਰਬ ਕਲਾ ਜਗਦੀਸੈ ਅੰਸ ॥੧॥
 ਜੋ ਦੀਸੈ ਸੋ ਉਪਜੈ ਬਿਨਸੈ ॥
 ਬਿਨੁ ਜਲ ਸਰਵਰਿ ਕਮਲੁ ਨ ਦੀਸੈ ॥੧॥ ਰਹਾਉ ॥
 ਬਿਰਲਾ ਬੂਝੈ ਪਾਵੈ ਭੇਦੁ ॥
 ਸਾਖਾ ਤੀਨਿ ਕਹੈ ਨਿਤ ਬੇਦੁ ॥
 ਨਾਦ ਬਿੰਦ ਕੀ ਸੁਰਤਿ ਸਮਾਇ ॥
 ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇ ॥੨॥
 ਮੁਕਤੋ ਰਾਤਉ ਰੰਗਿ ਰਵਾਂਤਉ ॥
 ਰਾਜਨ ਰਾਜਿ ਸਦਾ ਬਿਗਸਾਂਤਉ ॥
 ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ॥
 ਬੂਝਤ ਪਾਹਨ ਤਾਰਹਿ ਤਾਰਿ ॥੩॥
 ਤ੍ਰਿਭਵਣ ਮਹਿ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਮਹਿ ਜਾਣਿਆ ॥
 ਉਲਟ ਭਈ ਘਰੁ ਘਰ ਮਹਿ ਆਣਿਆ ॥
 ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥
 ਨਾਨਕੁ ਤਿਨ ਕੈ ਲਾਗੈ ਪਾਇ ॥੪॥੧੨॥

aasaa mehlāa 1.

ayko sarvar kamal anoop.
 sadāa bigaasai parmal roop.
 oojal motē choogeh hans.
 sarab kalāa jagdēesai a^Ns. ||1||
 jo dēesai so upjai binsai.
 bin jal sarvar kamal na dēesai. ||1|| rahaa-o.
 birlāa boojhai paavai bhayd.
 saakhāa tēen kahai nit bayd.
 naad bind kee surat samaa-ay.
 satgur sayv param pad paa-ay. ||2||
 mukto raata-o rang ravaa^Nta-o.
 raajan raaj sadāa bigsaa^Nta-o.
 jis too^N raakhahi kirpaa Dhaar.
 boodat paahan taareh taar. ||3||
 taribhavan meh jot taribhavan meh jaani-aa.
 ulat bha-ee ghar ghar meh aani-aa.
 ahinis bhagat karay liv laa-ay.
 naanak tin kai laagai paa-ay. ||4||12||

Asa Mohalla-1



In previous many shabads, Guru Ji has advised us to join holy congregation of saintly persons, and sing praises of God. The question arises, what is so meritorious about such a congregation, which Guru Ji calls “*Satsang*” or true congregation. In this Shabad, he explains the virtues of the true congregation, by comparing it to a pool of water, in which are blossoming beautiful lotus flowers.

He says: “(The congregation of saintly persons is like) a pool, in which are blossoming lotus flowers of un-paralleled beauty. (The life giving water of God’s Name, always) keeps these beautiful lotuses, (the holy saints) with (divine) pleasure, and fragrant beauty. Like swans pecking at pearls (in a lake, the saintly persons enjoy the nectar of God’s Name, in a holy congregation, and in such a state), they seem to be a part of the all-powerful God.”(1)

Describing the importance of the water of Name, in the lake of congregation of holy saints, Guru Ji says: “In this world whatever seems, comes and goes, but without the water (of Name) in that lake, no lotus can be seen. (In other words, if there is no meditating of God’s Name in a congregation, saintly persons will not go there).” (1-Pause)

Guru Ji therefore observes: “It is only a rare person who understands this mysterious power (of the holy congregation). Because even Vedas (the Hindu holy books) only talk of the three basic characteristics (or desires for vice, virtue, or power of this world. But, the person who by participating in a holy congregation), merges in the consciousness of divine word and vibration, by serving the true Guru, he obtains the supreme status (of union with God).”(2)

Now describing more directly the benefits of keeping company with the holy persons, Guru Ji says: “(O my friends, the participant of a holy congregation), is imbued with the love (of God, and therefore, he automatically) becomes imbued with emancipation or detachment (from worldly riches and power. Being attuned to God), the king of kings, he always remains in a state of bliss.”

But, to remind us, about the significance of God’s grace and power, addressing God, Guru Ji says: “(O God), showing Your mercy, he whom You save, (no matter, how great a sinner, he might be, he swims across the worldly ocean, just as You can) make the sinking stones to float across (an ocean).”(3)

Guru Ji concludes this Shabad by describing the state of awareness of such saved persons and says: “(The person, who keeps united with a holy congregation, he) realizes the light of God in all the (three) worlds. His mind turns away from worldly riches and power, and he comes back to his own home. (In other words, he realizes God in his own heart). Day and night, he keeps meditating, with his mind attuned to God, and Nanak bows to the feet of such (holy) persons.”(4-12)

The message of this Shabad is that, if we want to find salvation from worldly attachments, and enjoy the bliss of union with our beloved God, then joining the congregation of saintly persons, we should keep singing God’s praises, and meditating on His Name, with true love and devotion of our mind.

SGGSP-352

ਆਸਾ ਮਹਲਾ ੧ ॥

ਗੁਰਮਤਿ ਸਾਚੀ ਹੁਜਤਿ ਦੂਰਿ ॥
ਬਹੁਤੁ ਸਿਆਣਪੁ ਲਾਗੈ ਧੂਰਿ ॥
ਲਾਗੀ ਮੈਲੁ ਮਿਟੈ ਸਚ ਨਾਇ ॥
ਗੁਰ ਪਰਸਾਦਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥੧॥
ਹੈ ਹਜੂਰਿ ਹਾਜਰੁ ਅਰਦਾਸਿ ॥
ਦੁਖੁ ਸੁਖੁ ਸਾਚੁ ਕਰਤੇ ਪ੍ਰਭ ਪਾਸਿ ॥੧॥ ਰਹਾਉ ॥
ਕੂੜੁ ਕਮਾਵੈ ਆਵੈ ਜਾਵੈ ॥
ਕਹਣਿ ਕਥਨਿ ਵਾਰਾ ਨਹੀ ਆਵੈ ॥
ਕਿਆ ਦੇਖਾ ਸੁਝ ਬੁਝ ਨ ਪਾਵੈ ॥

aasaa mehlāa 1.

gurmat̃ saachee hujat̃ dūr̃.
bahut̃ si-aanap laagai Dhoor̃.
laagee mail mitai sach naa-ay.
gur parsaad rahai liv laa-ay. ||1||
hai hajoor haajar ardaas.
dukh sukh saach kartay parabh paas. ||1|| rahaa-o.
koorh kamaavai aavai jaavai.
kahanh kathan vaaraa nahee aavai.
ki-aa daykhaa soojh boojh na paavai.



ਬਿਨੁ ਨਾਵੈ ਮਨਿ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ॥੨॥
 ਜੋ ਜਨਮੇ ਸੇ ਰੋਗਿ ਵਿਆਪੇ ॥
 ਹਉਮੈ ਮਾਇਆ ਦੂਖਿ ਸੰਤਾਪੇ ॥
 ਸੇ ਜਨ ਬਾਰੇ ਜੋ ਪ੍ਰਭਿ ਰਾਖੇ ॥
 ਸਤਿਗੁਰੁ ਸੇਵਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੇ ॥੩॥
 ਚਲਤਉ ਮਨੁ ਰਾਖੇ ਅੰਮ੍ਰਿਤੁ ਚਾਖੇ ॥
 ਸਤਿਗੁਰੁ ਸੇਵਿ ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਭਾਖੇ ॥
 ਸਾਚੈ ਸਬਦਿ ਮੁਕਤਿ ਗਤਿ ਪਾਏ ॥
 ਨਾਨਕ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੪॥੧੩॥

bin naavai man taripat na aavai. ||2||
 jo janmay say rog vi-aapay.
 ha-umai maa-i-aa dookh santaapay.
 say jan baachay jo parabh raakhay.
 satgur sayv amrit ras chaakhay. ||3||
 chalta-o man raakhai amrit chaakhai.
 satgur sayv amrit sabad bhaakhai.
 saachai sabad mukat gat paa-ay.
 naanak vichahu aap gavaa-ay. ||4||13||

Asa Mohalla-1

In Shabad (4-11), we were told, that as advised by the Guru, we should try to control our mind, and check it from running after worldly affairs. Then we will enjoy the peace and poise of union with our beloved Master. In this Shabad Guru Ji is explaining, how important it is, that instead of trying to find fault in Guru's advice with our clever wit, we should have complete faith in it.

He says: "(O my friends, we should deem), Guru's instruction as true and keep away from any kind of criticism on it. Because, by indulging in too much clever (arguments, to justify our views), our mind gets soiled (by ego). When by Guru's grace, a person remains attuned to God, and keeps meditating on God's Name, that the soil attached (to his mind) gets removed."(1)

Therefore Guru Ji advises: "(O my friends, always keep in mind, that God) is always near you, therefore always deeming Him present in front of you, pray before Him, and relate all your pain and pleasure to the Creator."(1-Pause)

Guru Ji further comments: "The person, who practices falsehood, keeps coming and going (in and out of the world), because through mere utterances and discourses, one never reaches any conclusion. Such a person has not seen the real truth. Therefore, he gains no true knowledge (about God) and without God's Name, man's mind is not satiated." (2)

Continuing his comments, Guru Ji says, "He who is born, is afflicted with all kinds of ailments. The pain of ego and worldly riches, tortures them. Only those persons have been spared (from this pain), whom God has saved, because by serving (and following the Guru), they have tasted the relish of the nectar (of God's Name)."(3)

In conclusion, Guru Ji says: "(The person) who stills his ever fleeting mind, he in drinks the nectar (of Name). By (following Guru's instruction, and thus) serving the Guru, he utters the nectar like Word (of God's Name). Nanak says, the person, who loses his ego, by following the true word (of the Guru) will obtain the state of salvation." (4-13)

The message of this Shabad is that forsaking all our clever retorts and wits; we should faithfully obey the Guru's instruction, control the desires of our mind and meditate on God's Name. Only in this way, by shedding our self- conceit, we will attain the state of salvation.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਜੋ ਤਿਨਿ ਕੀਆ ਸੋ ਸਚੁ ਬੀਆ ॥
 ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ ॥
 ਹਿਰਦੈ ਨਾਮੁ ਨਾਹੀ ਮਨਿ ਭੰਗੁ ॥
 ਅਨਦਿਨੁ ਨਾਲਿ ਪਿਆਰੇ ਸੰਗੁ ॥੧॥
 ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਅਪਨੀ ਸਰਣਾਈ ॥

jo tin kee-aa so sach thee-aa.
 amrit naam satgur dee-aa.
 hirdai naam naahee man bhang.
 an-din naal pi-aaray sang. ||1||
 har jee-o raakho apnee sarnaa-ee.

SGGSP-353

ਪੰਨਾ ੩੫੩

SGGSP-353



ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਇਆ ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥	gur parsadee har ras paa-i-aa naam padaarath na-o niDh paa-ee. 1 rahaa-o.
ਕਰਮ ਧਰਮ ਸਚੁ ਸਾਚਾ ਨਾਉ ॥	karam Dharam sach saachaa naa-o.
ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥	taa kai sad balihaarai jaa-o.
ਜੋ ਹਰਿ ਰਾਤੇ ਸੇ ਜਨ ਪਰਵਾਨੁ ॥	jo har raatay say jan parvaan.
ਤਿਨ ਕੀ ਸੰਗਤਿ ਪਰਮ ਨਿਧਾਨੁ ॥੨॥	tin kee sangat param niDhaan. 2
ਹਰਿ ਵਰੁ ਜਿਨਿ ਪਾਇਆ ਧਨ ਨਾਰੀ ॥	har var jin paa-i-aa Dhan naaree.
ਹਰਿ ਸਿਉ ਰਾਤੀ ਸਬਦੁ ਵੀਚਾਰੀ ॥	har si-o raatee sabad veechaaree.
ਆਪਿ ਤਰੈ ਸੰਗਤਿ ਕੁਲ ਤਾਰੈ ॥	aap tarai sangat kul taarai.
ਸਤਿਗੁਰੁ ਸੇਵਿ ਤਤੁ ਵੀਚਾਰੈ ॥੩॥	satgur sayv tat veechaarai. 3
ਹਮਰੀ ਜਾਤਿ ਪਤਿ ਸਚੁ ਨਾਉ ॥	hamree jaat pat sach naa-o.
ਕਰਮ ਧਰਮ ਸੰਜਮੁ ਸਤ ਭਾਉ ॥	karam Dharam sanjam sat bhaa-o.
ਨਾਨਕ ਬਖਸੇ ਪੁਛ ਨ ਹੋਇ ॥	naanak bakhsay poochh na ho-ay.
ਦੂਜਾ ਮੇਟੇ ਏਕੈ ਸੋਇ ॥੪॥੧੪॥	doojaa maytay ayko so-ay. 4 14

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that forsaking all our clever retorts and wits; we should faithfully obey Guru's instruction, control the desires of our mind and meditate on God's Name. Only in this way, by shedding our self-conceit, we will attain the state of salvation. In this Shabad, Guru Ji tells us what kind of blessings a person gets when he receives the gift of God's nectar Name.

Guru Ji says: "When the true Guru bestows the gift of nectar Name upon a person, then (God's) Name always resides in his heart, and there is never a break or feeling of separation (from God) in his mind. Day and night, he enjoys the company of his Beloved (God. In short, he whom) that God has made His own, he himself becomes (the embodiment of) true (God)."(1)

Therefore, even praying for himself, Guru Ji says: "O' God, please keep us always in Your protection. (I know that), through Guru's grace, (whosoever) has tasted the relish of God's (Name), he has obtained the commodity of Name, which is like (all) the nine treasures (of the world)."(1-Pause)

Next Guru Ji describes, how much, regard he has for such people, and indirectly advising us to join their company, he says: "I am a sacrifice to those, who have made meditating on the true Name as their prime worship, and duty. (Because), the devotees who are imbued with the love of God, they are approved (in God's court), and therefore company of such folks is the most precious treasure."(2)

Explaining, why the company of such people is so valuable, Guru Ji says: That (human soul) bride, who has found her spouse God (in her heart), by reflecting on the (Guru's) word, she remains imbued with the love of God. Such a blessed human (soul) is saved herself and saves all others in her company, because while serving the Guru (and following Gurbani), she keeps reflecting on the real essence (of living a truly spiritual and purposeful life)."(3)

In conclusion, Guru Ji says: "(O God for me, Your) eternal Name is my caste and honor. Love of truth is my way of works, (rituals), righteousness, and self-control. O Nanak, no account of deeds is asked from him, whom God blesses. Because) he removes any sense of duality (in him, and in every body, he sees) the same one (God)."(4-14)

The message of the Shabad is that the best blessing to beg and obtain from God is the gift of His Name. Because, in God's Name are contained all the merits of righteous deeds, rituals, and worships. Such a person is so much blessed that not only he, but also all in his company are saved.

ਆਸਾ ਮਹਲਾ ੧ ॥	aasaa mehlaa 1.
ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹਿ ਆਈ ॥	ik aavahi ik jaaveh aa-ee.
ਇਕਿ ਹਰਿ ਰਾਤੇ ਰਹਹਿ ਸਮਾਈ ॥	ik har raatay raheh samaa-ee.



ਇਕਿ ਧਰਨਿ ਗਗਨ ਮਹਿ ਠਉਰ ਨ ਪਾਵਹਿ ॥
 ਸੇ ਕਰਮਹੀਣ ਹਰਿ ਨਾਮੁ ਨ ਧਿਆਵਹਿ ॥੧॥
 ਗੁਰ ਪੂਰੇ ਤੇ ਗਤਿ ਮਿਤਿ ਪਾਈ ॥
 ਇਹੁ ਸੰਸਾਰੁ ਬਿਖੁ ਵਤ ਅਤਿ ਭਉਜਲੁ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਰਿ
 ਲੰਘਾਈ ॥੧॥ ਰਹਾਉ ॥
 ਜਿਨ੍ਹ ਕਉ ਆਪ ਲਏ ਪ੍ਰਭੁ ਮੇਲਿ ॥
 ਤਿਨ ਕਉ ਕਾਲੁ ਨ ਸਾਕੈ ਪੇਲਿ ॥
 ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਰਹਹਿ ਪਿਆਰੇ ॥
 ਜਿਉ ਜਲ ਅੰਤ ਉਪਰਿ ਕਮਲ ਨਿਰਾਰੇ ॥੨॥
 ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੋ ਕਹੀਐ ॥
 ਦੀਸੈ ਬ੍ਰਹਮੁ ਗੁਰਮੁਖਿ ਸਚੁ ਲਹੀਐ ॥
 ਅਕਥੁ ਕਥਉ ਗੁਰਮਤਿ ਵੀਚਾਰੁ ॥

ik Dharan gagan meh tha-ur na paavahi.
 say karamheen har naam na Dhi-aavahi. ||1||
 gur pooray tay gat mit paa-ee.
 ih sansaar bikh vat at bha-ojal gur sabdee har paar
 langhaa-ee. ||1|| rahaa-o.
 jin^H ka-o aap la-ay parabh mayl.
tin ka-o kaal na saakai payl.
 gurmukh nirmal raheh pi-aaray.
 ji-o jal ambh oopar kamal niraaray. ||2||
 buraa bhalaa kaho kis no kahee-ai.
deesai barahm gurmukh sach lahee-ai.
 akath katha-o gurmat veechaar.

SGGSP-353

ਮਿਲਿ ਗੁਰ ਸੰਗਤਿ ਪਾਵਉ ਪਾਰੁ ॥੩॥
 ਸਾਸਤ ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਬਹੁ ਭੇਦ ॥
 ਅਠਸਠਿ ਮਜਨੁ ਹਰਿ ਰਸੁ ਰੇਦ ॥
 ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮੈਲੁ ਨ ਲਾਗੈ ॥
 ਨਾਨਕ ਹਿਰਦੈ ਨਾਮੁ ਵਡੇ ਧੁਰਿ ਭਾਗੈ ॥੪॥੧੫॥

mil gur sangat paava-o paar. ||3||
 saasat bayd simrit baho bhayd.
 athsath majan har ras rayd.
 gurmukh nirmal mail na laagai.
 naanak hirdai naam vaday Dhur bhaagai. ||4||15||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that the best blessing to beg and obtain from God is the gift of His Name. Because, in God's Name are contained all the merits of righteous deeds, rituals, and worships. Such a person is so much blessed that not only he, but also all in his company are saved. But, he observes, that in this world, most of the people keep coming and going or going through the rounds of birth and death again and again, and never seem to obtain salvation. In this Shabad, he reflects on this situation, and tells who are those few people, who do obtain salvation, and how they obtain it. So that following them, we too may attain to such a supreme state.

He says: “(We can see, that) there are some who come into this world, and some after coming, (are seen) going away. However, there are some, who remain imbued with the love of God and remain absorbed in (His meditation). There are some who (keep on going through birth and death, so often, as if) neither on earth nor on skies, they are able to find any place to stay. (Because, these) unfortunate ones do not meditate on God's Name (at all).” (1)

Therefore, in order to save us from such perpetual pain of births and deaths, Guru Ji tells us: “(O my friends), it is only from the perfect Guru that one finds the way to salvation. This world is like an exceedingly terrible ocean of poison. (God only helps those) swim across (this ocean), who by following Guru's word, (meditate on His Name).” (1-Pause)

Describing, the kinds of virtues, those Guru ward persons enjoy, whom God unites with Himself, Guru Ji says: “Whom (God) Himself unites with Him (by imbuing them with His constant love and remembrance), even (the fear of) death cannot crush (their spirits and devotion for God) Just as lotuses remain unaffected by the (dirty) water, in which they grow, similarly, even though living on the world, such Guru ward persons remain unaffected by the worldly attachments.” (2)

However, cautioning us against passing judgment on any one, Guru Ji tells us the best way to cross over this worldly ocean. He says: “(O my friends, God resides in every body, therefore) how can we call anyone good or bad. (However, we need to remember, that) it is only through Guru's grace, that we can obtain to that true (God). It is only by reflecting on the Guru's instruction that I can describe anything about that indescribable (God), and only by joining the congregation of the Guru, that I can cross over (the worldly ocean).” (3)

In conclusion, Guru Ji says: “(O my friends), to be able to enjoy the relish of God's (Name) in one's heart, (carries the merit of reading all the holy books, such as) “*Shastras*”, “*Vedas*” and “*Simrities*”, (and reflecting on) their many



subtleties, and bathing at all the sixty eight places of pilgrimage. (Because), by following Guru's advice, (one's mind) remains immaculate, and it is not soiled (by any evil thoughts). But, O Nanak, it is only by great good fortune, that (God's) Name resides in one's heart."(4-15)

The message of this Shabad is that in case we want to save ourselves from the perpetual pains of births and deaths, then following Guru's advice, we should keep meditating on God's Name, so that it ultimately comes to reside in our heart. Only then will God help us swim across this worldly ocean, and bless us with the bliss of His eternal union.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਨਿਵਿ ਨਿਵਿ ਪਾਇ ਲਗਉ ਗੁਰ ਅਪੁਨੇ ਆਤਮ ਰਾਮੁ

ਨਿਹਾਰਿਆ ॥

ਕਰਤ ਬੀਚਾਰੁ ਹਿਰਦੈ ਹਰਿ ਰਵਿਆ ਹਿਰਦੈ ਦੇਖਿ ਬੀਚਾਰਿਆ
॥੧॥

ਬੋਲਹੁ ਰਾਮੁ ਕਰੇ ਨਿਸਤਾਰਾ ॥

ਗੁਰ ਪਰਸਾਦਿ ਰਤਨੁ ਹਰਿ ਲਾਭੈ ਮਿਟੈ ਅਗਿਆਨੁ ਹੋਇ

ਉਜੀਆਰਾ ॥੧॥ ਰਹਾਉ ॥

ਰਵਨੀ ਰਵੈ ਬੰਧਨ ਨਹੀ ਤੂਟਹਿ ਵਿਚਿ ਹਉਮੈ ਭਰਮੁ ਨ ਜਾਈ ॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਹਉਮੈ ਤੂਟੈ ਤਾ ਕੇ ਲੇਖੇ ਪਾਈ ॥੨॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਭਗਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮੁ ਸੁਖ ਸਾਗਰੁ ਉਰ ਧਾਰੇ
॥

ਭਗਤਿ ਵਡਲੁ ਜਗਜੀਵਨੁ ਦਾਤਾ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਨਿਸਤਾਰੇ
॥੩॥

ਮਨ ਸਿਉ ਜੂਝਿ ਮਰੈ ਪ੍ਰਭੁ ਪਾਏ ਮਨਸਾ ਮਨਹਿ ਸਮਾਏ ॥

ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਗਜੀਵਨੁ ਸਹਜ ਭਾਇ ਲਿਵ ਲਾਏ
॥੪॥੧੬॥

aasaa mehlaa 1.

niv niv paa-ay laga-o gur apunay aatam raam nihaari-aa.

karat beechaar hirdai har ravi-aa hirdai daykh beechaari-aa. ||1||

bolhu raam karay nistaaraa.

gur parsaad ratan har laabh hai mitai agi-aan ho-ay ujee-
aaraa. ||1|| rahaa-o.

ravnee ravai banDhan nahee tootekh vich ha-umai bharam
na jaa-ee.

satgur milai ta ha-umai tootai taa ko laykh hai paa-ee. ||2||

har har naam bhagat pri-a pareetam sukh saagar ur
Dhaaray.

bhagat vachhal jagjeevan daataa mat gurmat har nistaaray.
||3||

man si-o joojh marai parabh paa-ay mansaa maneh samaa-
ay.

naanak kirpaa karay jagjeevan sahj bhaa-ay liv laa-ay.

||4||16||

SGGSP-353

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that in case we want to save ourselves from the perpetual pains of births and deaths, then following Guru's advice, we should keep meditating on God's Name, so that it ultimately comes to reside in our heart. Only then will God help us swim across this worldly ocean, and bless us with the bliss of His eternal union. In this Shabad Guru Ji, again stresses upon the importance of meditating on God's Name, as opposed to mechanical recitation of some hymns, or unnecessary long lectures or talks to impress others.

He begins this Shabad by describing, what he himself does. He says: "Again and again I bow to the feet of my Guru (to express my thanks, because it is by Guru's grace, that) I have seen the sight of God, in my heart. Now, by reflecting on the merits of God, I am meditating on Him and enjoying His vision in my heart."(1)

Therefore, Guru Ji advises us and says: "(O' my friends), utter God's Name (again and again, because meditation on His Name) saves a person (from drowning in the worldly ocean). When, through Guru's grace one finds the jewel (of God's Name), one's darkness of ignorance is removed, and the light of (divine knowledge) shines in one's heart."(1-Pause)

Guru Ji now comments on those persons who don't meditate on God's Name, from the core of their hearts, but instead only do mechanical utterances of some hymns. He says: "By simple mechanical repetitions (of any hymns or mantras),



one's bonds are not loosened and self conceit doesn't depart from within. It is only when a person meets the true Guru that his ego is shattered and then his worship is taken into account.”(2)

Contrasting mechanical repetition with the results obtained by a person who meditates on God's Name from the core of his heart. Guru Ji says: “The person who meditates on the dear God's Name and enshrines the ocean of peace in his heart, him the protector of His Devotees, God of the life of this world, emancipates through Guru's guidance.”(3)

In conclusion, Guru Ji says: “The person who dies (to his self), while fighting with his mind, he obtains to God, and the desires of his mind, are absorbed in the mind itself (In other words, he does not let the worldly desires for greed and power overtake his mind), therefore he obtains God. In short, O Nanak, he on whom God of this world shows His Grace, he imperceptibly remains imbued in the love of God.”(4-16)

The message of the Shabad is that instead of mechanically repeating certain hymns or doing rituals and then feeling self conceited about it, we should humbly seek and follow the instruction of the Guru, and try to enshrine God's Name in our heart, only then we can hope to be blessed, and saved.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਕਿਸ ਕਉ ਕਹਹਿ ਸੁਣਾਵਹਿ ਕਿਸ ਕਉ ਕਿਸੁ ਸਮਝਾਵਹਿ ਸਮਝਿ ਰਹੇ ॥

kis ka-o kahē sunāveh kis ka-o kis samjhaavahi samajh rahay.

ਕਿਸੈ ਪੜਾਵਹਿ ਪੜਿ ਗੁਣਿ ਬੂਝੈ ਸਤਿਗੁਰ ਸਬਦਿ ਸੰਤੋਖਿ ਰਹੇ ॥੧॥

kisai parhaavē parh gun boojhay satgur sabad santokh rahay. ||1||

SGGSP-354

ਪੰਨਾ ੩੫੪

aisaa gurmat ramat sareeraa.

ਐਸਾ ਗੁਰਮਤਿ ਰਮਤੁ ਸਰੀਰਾ ॥
ਹਰਿ ਭਜੁ ਮੇਰੇ ਮਨ ਗਹਿਰ ਗੰਭੀਰਾ ॥੧॥ ਰਹਾਉ ॥
ਅਨਤ ਤਰੰਗ ਭਗਤਿ ਹਰਿ ਰੰਗਾ ॥
ਅਨਦਿਨੁ ਸੂਚੇ ਹਰਿ ਗੁਣ ਸੰਗਾ ॥
ਮਿਥਿਆ ਜਨਮੁ ਸਾਕਤ ਸੰਸਾਰਾ ॥
ਰਾਮ ਭਗਤਿ ਜਨੁ ਰਹੈ ਨਿਰਾਰਾ ॥੨॥
ਸੂਚੀ ਕਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥
ਆਤਮੁ ਚੀਨਿ ਰਹੈ ਲਿਵ ਲਾਇਆ ॥
ਆਦਿ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਹੀਰਾ ॥
ਲਾਲਿ ਰਤਾ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥੩॥
ਕਬਨੀ ਕਹਹਿ ਕਹਹਿ ਸੇ ਮੂਏ ॥
ਸੇ ਪ੍ਰਭੁ ਦੂਰਿ ਨਾਹੀ ਪ੍ਰਭੁ ਤੂੰ ਹੈ ॥
ਸਭੁ ਜਗੁ ਦੇਖਿਆ ਮਾਇਆ ਛਾਇਆ ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਇਆ ॥੪॥੧੭॥

har bhaj mayray man gahir gambheeraa. ||1|| rahaa-o.

anat tarang bhagat har rangaa.

an-din soochay har gun sangaa.

mithi-aa janam saakat sansaaraa.

raam bhagat jan rahai niraaraa. ||2||

soochee kaa-i-aa har gun gaa-i-aa.

aatam cheen rahai liv laa-i-aa.

aad apaar aprampar heeraa.

laal rataa mayraa man Dheeraa. ||3||

kathnee kahē kahē say moo-ay.

so parabh door naahee parabh too^N hai.

sabh jag daykhi-aa maa-i-aa chhaa-i-aa.

naanak gurmat naam Dhi-aa-i-aa. ||4||17||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that instead of mechanically repeating certain hymns or doing rituals and then feeling self conceited about it, we should humbly seek and follow the instruction of the Guru, and try to enshrine God's Name in our heart. Only then we can hope to be blessed, and saved. In this Shabad, he tells us what should be our attitude and conduct, even when we have studied some books on religious philosophy, and feel that we have gained some divine knowledge.

SGGSP-354



Referring to such persons, Guru Ji says: “(They who have obtained some experience in meditating on God’s Name, and gained some knowledge after studying some sacred scriptures, they don’t start showing off their knowledge or spirituality), by talking about themselves or preaching to others. They don’t try to teach others, what they have learnt or understood about the merits of God. Getting themselves attuned to the Guru’s word (or *Gurbani*), they simply keep living a contented life.”(1)

Therefore, even addressing his own mind, Guru Ji says: “O’ my mind, following Guru’s instruction, meditate on that profound and unfathomable God, who is pervading in all.”(1-Pause)

Comparing the life conducts of the devotees of God, and the worshippers of worldly power, Guru Ji says: “Those, who have imbued themselves with God’s love, in their mind keep arising countless waves of God’s worship. By remaining day and night in the company of God, through His merits, they become immaculate. (On the other hand), false (or completely wasteful) is the life of the apostates in the world, who only care about worldly riches and power. Therefore, a devotee of God (always) remains detached from (worldly greed).”(2)

Describing the blessings obtained by a devotee of God, Guru Ji says: “The person, who sings God’s praises, his body remains immaculate (and unaffected by any kinds of sinful desires). By reflecting on himself, he keeps attuned to God.”

“(He says to himself), my mind is imbued with the love of that Beloved (invaluable) jewel, who is there since the very beginning, is infinite, and beyond any limit.”(3)

Referring to those, who merely talk about God and even claim that they are themselves God, Guru Ji says: “They who merely keep on saying so many things about God, (or preach to others), that “God is not far off, they themselves are that God”, they die (spiritual death, and keep going through the rounds of birth and death). O Nanak, following Guru’s instruction, they who have meditated on God’s Name (they have) realized that, this entire world is under the shadow (or influence) of worldly riches and power. (Therefore, they remain detached from it, and keep attuned to God).”(4-17)

The message of this Shabad is that instead of having any kinds of ego trips, because of our study of scriptures or such thoughts as that we our selves are God, we should humbly follow the instruction of the Guru, and meditate on the God’s Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ਤਿਤੁਕਾ ॥

ਕੋਈ ਭੀਖਕੁ ਭੀਖਿਆ ਖਾਇ ॥
 ਕੋਈ ਰਾਜਾ ਰਹਿਆ ਸਮਾਇ ॥
 ਕਿਸ ਹੀ ਮਾਨੁ ਕਿਸੈ ਅਪਮਾਨੁ ॥
 ਢਾਹਿ ਉਸਾਰੇ ਧਰੇ ਧਿਆਨੁ ॥
 ਤੁਝ ਤੇ ਵਡਾ ਨਾਹੀ ਕੋਇ ॥
 ਕਿਸੁ ਵੇਖਾਲੀ ਚੰਗਾ ਹੋਇ ॥੧॥
 ਮੈ ਤਾਂ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ॥
 ਤੂੰ ਦਾਤਾ ਕਰਣਹਾਰੁ ਕਰਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥
 ਵਾਟ ਨ ਪਾਵਉ ਵੀਗਾ ਜਾਉ ॥
 ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਥਾਉ ॥
 ਮਨ ਕਾ ਅੰਧੁਲਾ ਮਾਇਆ ਕਾ ਬੰਧੁ ॥
 ਖੀਨ ਖਰਾਬੁ ਹੋਵੈ ਨਿਤ ਕੰਧੁ ॥
 ਖਾਣ ਜੀਵਣ ਕੀ ਬਹੁਤੀ ਆਸ ॥
 ਲੇਖੇ ਤੇਰੇ ਸਾਸ ਗਿਰਾਸ ॥੨॥
 ਅਹਿਨਿਸਿ ਅੰਧੁਲੇ ਦੀਪਕੁ ਦੇਇ ॥
 ਭਉਜਲ ਡੂਬਤ ਚਿੰਤ ਕਰੇਇ ॥
 ਕਹਹਿ ਸੁਣਹਿ ਜੋ ਮਾਨਹਿ ਨਾਉ ॥
 ਹਉ ਬਲਿਹਾਰੈ ਤਾ ਕੈ ਜਾਉ ॥

aasaa mehlāa 1 tītukaa.

ko-ee bheekhak bheekhi-aa khaa-ay.
 ko-ee raajaa rahi-aa samaa-ay.
 kis hee maan kisai apmaan.
dhaahi usaaray Dharay Dhi-aan.
tujh tay vadaa naahee ko-ay.
 kis vaykhaalee changa ho-ay. ||1||
 mai taa^N naam tayraa aaDhaar.
too^N daata karanhaar kartaar. ||1|| rahaa-o.
 vaat na paava-o veegaa jaa-o.
dargeh baisan naahee thaa-o.
 man kaa anDhulaa maa-i-aa kaa banDh.
kheen kharaab hovai nit kanDh.
khaan jeevan kee bahutee aas.
 laykhai tayrai saas giraas. ||2||
 ahinis anDhulay deepak day-ay.
bha-ojal doobat chint karay-i.
 kaheh suneh jo maaneh naa-o.
 ha-o balihaarai taa kai jaa-o.
 naanak ayk kahai ardaas.



ਨਾਨਕੁ ਏਕ ਕਰੈ ਅਰਦਾਸਿ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ ॥੩॥
ਜਾਂ ਤੂੰ ਦੇਹਿ ਜਪੀ ਤੇਰਾ ਨਾਉ ॥
ਦਰਗਹ ਬੈਸਣ ਹੋਵੈ ਬਾਉ ॥
ਜਾਂ ਤੁਧੁ ਭਾਵੈ ਤਾ ਦੁਰਮਤਿ ਜਾਇ ॥
ਗਿਆਨ ਰਤਨੁ ਮਨਿ ਵਸੈ ਆਇ ॥
ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਭਵਜਲੁ ਤਰੈ ॥੪॥੧੮॥

jee-o pind sabh tayrai paas. ||3||
jaa^N too^N deh japee tayraa naa-o.
dargeh baisan hovai thaa-o.
jaa^N tuDh bhaavai taa durmat jaa-ay.
gi-aan ratan man vasai aa-ay.
nadar karay taa satgur milai.
paranvat naanak bhavjal tarai. ||4||18||

SGGSP-354

Asa Mohalla-1

TITUKA

Guru Ji concluded the previous Shabad, with the observation, that “this entire world is under the shadow (or influence) of worldly riches and power”. In this Shabad, while commenting on the involvements of the worldly people, Guru Ji begs for himself the gift of God's Name and teaches us how to surrender ourselves to God.

Guru Ji observes: “(In this world), becoming a beggar some one is surviving on charity. (On the other hand), becoming a king, some one is absorbed (in his rule and power). One is being honored, another dishonored. Some one only keeps making and unmaking (different plans in his mind). But O' God, no one is greater than You. I cannot show anyone, who is better (than You).”(1)

Therefore as for himself, Guru Ji says: “O' God for me, Your Name is my only support; You are the real giver, doer and creator of everything.”(1-Pause)

Guru Ji is now putting himself in place of the ordinary worldly people lost in their false pursuits and says: “O' God, I do not follow the right path (to my destination for union with You). I keep following the crooked (and wrong) path. Therefore, there is no place for me to sit in Your court. Mentally, I am blind and bound by (attachment) for worldly riches. Every day the wall of my body is wearing off and getting weak. I cherish high hope to eat and to live longer, (but I don't realize that, You keep an account of every breath and morsel of ours (and we have only a very specified limited time in this world).”(2)

Guru Ji, therefore says: “(O my friends), God, is so kind and gracious, that) day and night, he blesses, (even the spiritually) blind persons with the light (of divine knowledge), and worries about those, who are drowning in the dreadful (worldly) ocean. O' God I am sacrifice to those who utter, listen, or believe in Your Name. Nanak makes only one supplication, that his body and soul is dedicated to You.”(3)

Continuing the above prayer, Guru Ji says: “(O God, only when) You give me (the wisdom and power), that I meditate on Your Name, so that I may have a place for me in Your court. Only when it pleases You, that my evil intellect goes away, and the jewel of divine knowledge comes to reside in the mind. Nanak submits, that when (God) shows His grace one meets the true Guru and (following his advice) crosses the terrible world ocean.”(4-18)

The message of the Shabad is that instead of wasting our time in eating, drinking and hoping for longer life we should pray to God to unite us with the true Guru, so that following his instruction we may also meditate on God's Name, and swim across this terrible ocean of worldly Existence.

ਆਸਾ ਮਹਲਾ ੧ ਪੰਚਪਦੇ ॥

aasaa mehlaa 1 panchpaday.

ਦੁਧ ਬਿਨੁ ਧੇਨੁ ਪੰਖ ਬਿਨੁ ਪੰਖੀ ਜਲ ਬਿਨੁ ਉਤਭੁਜ ਕਾਮਿ
ਨਾਹੀ ॥

duDh bin Dhayn pankh bin pankhee jal bin ut-bhuj kaam
naahee.

ਕਿਆ ਸੁਲਤਾਨੁ ਸਲਾਮ ਵਿਹੂਣਾ ਅੰਧੀ ਕੋਠੀ ਤੇਰਾ ਨਾਮੁ ਨਾਹੀ

ki-aa sultaan salaam vihoonaa anDhee kothee tayraa naam
naahee. ||1||



॥੧॥

ਕੀ ਵਿਸਰਹਿ ਦੁਖੁ ਬਹੁਤਾ ਲਾਗੈ ॥
 ਦੁਖੁ ਲਾਗੈ ਤੂੰ ਵਿਸਰੁ ਨਾਹੀ ॥੧॥ ਰਹਾਉ ॥
 ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਕੰਨੀ ਪਵਣੁ ਨ ਵਾਜੈ ॥
 ਚਰਣੀ ਚਲੈ ਪਜੂਤਾ ਆਗੈ ਵਿਣੁ ਸੇਵਾ ਫਲ ਲਾਗੈ ॥੨॥
 ਅਖਰ ਬਿਰਖ ਬਾਗ ਭੁਇ ਚੋਖੀ ਸਿੰਚਿਤ ਭਾਉ ਕਰੇਹੀ ॥

ਸਭਨਾ ਫਲੁ ਲਾਗੈ ਨਾਮੁ ਏਕੋ ਬਿਨੁ ਕਰਮਾ ਕੈਸੇ ਲੇਹੀ ॥੩॥

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਸਭਿ ਤੇਰੇ ਵਿਣੁ ਸੇਵਾ ਫਲੁ ਕਿਸੈ ਨਾਹੀ ॥
 ਦੁਖੁ ਸੁਖੁ ਭਾਣਾ ਤੇਰਾ ਹੋਵੈ ਵਿਣੁ ਨਾਵੈ ਜੀਉ ਰਹੈ ਨਾਹੀ ॥੪॥

ਮਤਿ ਵਿਚਿ ਮਰਣੁ ਜੀਵਣੁ ਹੋਰੁ ਕੈਸਾ ਜਾ ਜੀਵਾ ਤਾਂ ਜੁਗਤਿ
 ਨਾਹੀ ॥

ਪੰਨਾ ੩੫੫

ਕਹੈ ਨਾਨਕੁ ਜੀਵਾਲੇ ਜੀਆ ਜਹ ਭਾਵੈ ਤਹ ਰਾਖੁ ਤੁਹੀ
 ॥੫॥੧੯॥

kee visrahi dukh bahuṭaa laagai.

dukh laagai too^N visar naahee. ||1|| rahaa-o.

akhee anDh jeebh ras naahee kannee pavan na vaajai.
 charnee chalai pajootaa aagai vin sayvaa fal laagay. ||2||

akhar birakh baag bhu-ay chokhee sinchit bhaa-o
 karayhee.

sabhnaa fal laagai naam ayko bin karmaa kaisay layhee.
 ||3||

jaytay jee-a taytay sabh tayray vin sayvaa fal kisai naahee.

dukh sukh bhaanaa tayraa hovai vin naavai jee-o rahai
 naahee. ||4||

mat vich maran jeevan hor kaisaa jaa jeevaa taa^N jugat
 naahee.

SGGSP-355

kahai naanak jeevaalay jee-aa jah bhaavai tah raakh tuhee.
 ||5||19||

SGGSP-355

Asa Mohalla-1 Panch Padey

In the previous Shabad, Guru Ji advised us that instead of wasting our time in eating, drinking and hoping for longer life we should pray to God to unite us with the true Guru, so that following his instruction we may also meditate on God's Name, and swim across this terrible ocean of worldly Existence. In this Shabad, he once again stresses upon the importance of Name by citing various worldly examples.

He says: "Just as a cow without milk, a bird without wings and vegetation without water are of no avail, or just as a king, whom no body salutes, (is practically not any ruler), similarly like dark room is that heart, in which is not enshrined Your Name, O God."(1)

Therefore, Guru Ji humbly asks God: "(O my Beloved), why do You forsake me? (When You) forsake me; I am afflicted with serious pain. (Yes, O God), please don't forsake me, (because then I am) afflicted with great pain."(1-Pause)

Guru Ji now tells us what happens to those who do not serve (or follow) the Guru. He says: "(Ordinarily, when a person becomes old), he becomes blind from his eyes, his tongue cannot enjoy any taste, his ears cannot listen any sound, and he can walk only holding the hand of someone walking in front of him. Without meditation (on God's Name, these are the kinds of) fruits, which are born (by the tree of a man's life)." (2)

Describing the results of leading a life full of meditation, while using the same metaphor of a tree and the fruits, it bears, Guru Ji says: "The persons, who grow the trees of Guru's words, in the land of their pure hearts, and irrigate it with the water of loving devotion, all their trees bear the fruit of God's Name. But, without God's grace, no one obtains (this fruit)." (3)

Guru Ji again addresses God and prays on our behalf. He says: "O' God, (even though), as many are the living beings, all are Yours. But without serving (or meditating on Your Name), no one obtains the reward (of human life or union with You). All pain and pleasure happens as per Your Will, but without Your Name, man's soul cannot remain



(calm).”(4)

In conclusion Guru Ji advises us and prays: “To still one’s ego as per Guru’s instruction is the real life. Living any other way is no life. Nanak says (O God) it is You, who sustains the beings, therefore save us howsoever You please.”(5-19)

The message of the Shabad is that without following the true Guru’s advice, no one obtains the fruit of God’s Name. Therefore as advised by the Guru, we should daily rise early in the morning, and meditate on God’s Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਾਇਆ ਬ੍ਰਹਮਾ ਮਨੁ ਹੈ ਧੋਤੀ ॥
ਗਿਆਨੁ ਜਨੇਊ ਧਿਆਨੁ ਕੁਸਪਾਤੀ ॥
ਹਰਿ ਨਾਮਾ ਜਸੁ ਜਾਚਉ ਨਾਉ ॥
ਗੁਰ ਪਰਸਾਦੀ ਬ੍ਰਹਮਿ ਸਮਾਉ ॥੧॥
ਪਾਂਡੇ ਐਸਾ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥
ਨਾਮੇ ਸੁਚਿ ਨਾਮੇ ਪੜਉ ਨਾਮੇ ਚਜੁ ਆਚਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਬਾਹਰਿ ਜਨੇਊ ਜਿਚਰੁ ਜੋਤਿ ਹੈ ਨਾਲਿ ॥
ਧੋਤੀ ਟਿਕਾ ਨਾਮੁ ਸਮਾਲਿ ॥
ਐਥੈ ਓਥੈ ਨਿਬਹੀ ਨਾਲਿ ॥
ਵਿਣੁ ਨਾਵੈ ਹੋਰਿ ਕਰਮ ਨ ਭਾਲਿ ॥੨॥
ਪੂਜਾ ਪ੍ਰੇਮ ਮਾਇਆ ਪਰਜਾਲਿ ॥
ਏਕੋ ਵੇਖਹੁ ਅਵਰੁ ਨ ਭਾਲਿ ॥
ਚੀਨੈ ਤਤੁ ਗਗਨ ਦਸ ਦੁਆਰ ॥
ਹਰਿ ਮੁਖਿ ਪਾਠ ਪੜੈ ਬੀਚਾਰ ॥੩॥
ਭੋਜਨੁ ਭਾਉ ਭਰਮੁ ਭਉ ਭਾਗੈ ॥
ਪਾਹਰੁਅਰਾ ਛਬਿ ਚੋਰੁ ਨ ਲਾਗੈ ॥
ਤਿਲਕੁ ਲਿਲਾਟਿ ਜਾਣੈ ਪ੍ਰਭੁ ਏਕੁ ॥
ਬੂਝੈ ਬ੍ਰਹਮੁ ਅੰਤਰਿ ਬਿਬੇਕੁ ॥੪॥
ਆਚਾਰੀ ਨਹੀ ਜੀਤਿਆ ਜਾਇ ॥
ਪਾਠ ਪੜੈ ਨਹੀ ਕੀਮਤਿ ਪਾਇ ॥
ਅਸਟ ਦਸੀ ਚਹੁ ਭੇਦੁ ਨ ਪਾਇਆ ॥
ਨਾਨਕ ਸਤਿਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥੫॥੨੦॥

aasaa mehlāa 1.

kaa-i-aa barahmaa man hai Dhotēe.
gi-aan janay-oo Dhi-aan kuspaatēe.
har naamaa jas jaacha-o naa-o.
gur parsaadee barahm samaa-o. ||1||
paa^Nday aisaa barahm beechaar.
naamay such naamo parha-o naamay chaj aachaar. ||1||
rahaa-o.
baahar janay-oo jichar jot hai naal.
Dhotēe tikaa naam samaal.
aithai othai nibhee naal.
vin naavai hor karam na bhaal. ||2||
poojaa paraym maa-i-aa parjaal.
ayko vaykhu avar na bhaal.
cheen^Hai tat gagan das du-aar.
har mukh paath parhai beechaar. ||3||
bhojan bhaa-o bharam bha-o bhaagai.
paahroo-araa chhab chor na laagai.
tilak lilaat jaanai parabh ayk.
boojhai barahm antar bibayk. ||4||
aachaaree nahee jeet-i-aa jaa-ay.
paath parhai nahee keemat paa-ay.
asat dasee chahu bhayd na paa-i-aa.
naanak satgur barahm dikhaa-i-aa. ||5||20||

Asa Mohalla-1

As per Dr. Bh. Vir Singh Ji this Shabad is addressed to a “*Brahman*” (or Hindu scholar, who is generally more absorbed in the way of rituals, ceremonies and religious garbs, rather than concentrating on the real essence of God).

SGGSP-355

So addressing such a person in particular and others in general, Guru Ji says: “(O’ Pundit), for me, my body (devoid of evil thoughts) is the high caste “*Brahmin*”. The purified mind is my “*Dhoti*” (the cloth wrapped around my legs); divine knowledge is my “*Janai*” (the sacred thread around the neck), and meditation (on God) my “*kuspaati*” (or the sacred grass ring on the second finger, for performing religious ceremonies). I only beg for God’s Name and singing of His praise, so that by Guru’s grace, I may remain absorbed in God’s (meditation).”(1)

Advising the Pundit (and all of us) also to adopt similar practice, Guru Ji says: “O’ Pundit, you should also reflect like this on God (as I do). I purify myself through His Name, deem meditation on His Name, as my study (of sacred books), and Name as my spiritual conduct and way of life.”(1-Pause)



Listing the reasons for the superiority of God's Name, over all the outer garbs and symbols, Guru Ji says: "The outward sacred thread (and other similar symbols) last with you, only as long as (you are alive, and your) soul is with you. Therefore instead of outward symbols, such as the sacred cloth around the legs, or the frontal mark, amass God's Name, which would accompany you both in this and the next world, and except (meditation on) God's Name, don't look for any other ways of works or rituals."(2)

Continuing his advice Guru Ji says: "(O Pundit), make love as your worship, and completely burn down your desire for worldly riches and power. Everywhere, see only the one God. Except Him don't look for any other (lesser god or goddess). A person should recognize the essence (of the prevalence of God) in the heavens, and all the ten directions (of the world), and should read, reflect, and utter God's Name from his tongue."(3)

Referring to other "*Brahaministic*" rituals, Guru Ji says: "(O' Pundit), the person, who makes, God's love as his food; his doubt and dread flee away. When the shining light of (God) the watchman shines in you, then no thief (or evil thought) can enter (your mind). The person who thinks that the best form of putting a saffron mark on the forehead is to recognize only one God (pervading in all). Such a person, truly understands about God, and within him is the sense of discrimination between good and bad."(4)

Now sharing his own experience, Guru Ji says: "(O Pundit), God cannot be won over by rites and rituals or way of works. By mere reading of holy books, we cannot value the Priceless one. God whose mystery even the eighteen "*Puranaas*" and four "*Vedas*", couldn't find, the true Guru revealed that all pervading God to Nanak."(5-20)

The message of the Shabad is that mere outside symbols, ritualistic worships or reading of holy books, is not going to help us in God's court. It is only Guru's grace and meditation on His Name that will enable us to really understand God, and enjoy the bliss of His presence both in and outside us.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਸੇਵਕੁ ਦਾਸੁ ਭਗਤੁ ਜਨੁ ਸੋਈ ॥
ਠਾਕੁਰ ਕਾ ਦਾਸੁ ਗੁਰਮੁਖਿ ਹੋਈ ॥
ਜਿਨਿ ਸਿਰਿ ਸਾਜੀ ਤਿਨਿ ਫੁਨਿ ਗੋਈ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥੧॥
ਸਾਚੁ ਨਾਮੁ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ ॥
ਗੁਰਮੁਖਿ ਸਾਚੇ ਸਾਚੈ ਦਰਬਾਰਿ ॥੧॥ ਰਹਾਉ ॥
ਸਚਾ ਅਰਜੁ ਸਚੀ ਅਰਦਾਸਿ ॥
ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ਸਾਬਾਸਿ ॥
ਸਚੈ ਤਖਤਿ ਬੁਲਾਵੈ ਸੋਇ ॥
ਦੇ ਵਡਿਆਈ ਕਰੇ ਸੁ ਹੋਇ ॥੨॥
ਤੇਰਾ ਤਾਣੁ ਤੂਹੈ ਦੀਬਾਣੁ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਸਚੁ ਨੀਸਾਣੁ ॥
ਮੰਨੇ ਹੁਕਮੁ ਸੁ ਪਰਗਟੁ ਜਾਇ ॥
ਸਚੁ ਨੀਸਾਣੈ ਠਾਕ ਨ ਪਾਇ ॥੩॥
ਪੰਡਿਤ ਪੜਹਿ ਵਖਾਣਹਿ ਵੇਦੁ ॥
ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਹਿ ਭੇਦੁ ॥
ਗੁਰ ਬਿਨੁ ਸੋਝੀ ਬੂਝ ਨ ਹੋਇ ॥
ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥੪॥
ਕਿਆ ਹਉ ਆਖਾ ਆਖਿ ਵਖਾਣੀ ॥
ਤੂੰ ਆਪੇ ਜਾਣਹਿ ਸਰਬ ਵਿਡਾਣੀ ॥
ਨਾਨਕ ਏਕੈ ਦਰੁ ਦੀਬਾਣੁ ॥
ਗੁਰਮੁਖਿ ਸਾਚੁ ਤਹਾ ਗੁਦਰਾਣੁ ॥੫॥੨੧॥

aasaa mehlāa 1.

sayvak daas bhagat jan so-ee.
thaakur kaa daas gurmukh ho-ee.
jin sir saajee tin fun go-ee.
tis bin doojaa avar na ko-ee. ||1||
saach naam gur sabad veechaar.
gurmukh saachay saachai darbaar. ||1|| rahaa-o.
sachaa araj sachee ardaas.
mahlee khasam sunay saabaas.
sachai takhat bulaavai so-ay.
day vadi-aa-ee karay so ho-ay. ||2||
tayraa taan toohai deebaan.
gur kaa sabad sach neesaan.
mannay hukam so pargat jaa-ay.
sach neesaanai thaak na paa-ay. ||3||
pandit parheh vakaaneh vayd.
antar vasat na jaaneh bhayd.
gur bin sojhee boojh na ho-ay.
saachaa rav rahi-aa parabh so-ay. ||4||
ki-aa ha-o aakhaa aakh vakhaanee.
too^N aapay jaaneh sarab vidaanee.
naanak ayko dar deebaan.
gurmukh saach tahaa gudraan. ||5||21||

Asa Mohalla-1



In the previous Shabad, Guru Ji told us that mere outside symbols, ritualistic worships or reading of holy books, is not going to help us in God's court. It is only Guru's grace and meditation on His Name that will enable us to really understand God, and enjoy the bliss of His presence both in and outside us. In this Shabad, he explains in more detail, how to become a true devotee of God and how to sincerely pray to Him and in general what should be our life conduct.

He says: "(O my friends), the servant of the (great) Master is a "*Gurmukh*". He alone is His true servant and the true devotee (of God. He always believes that God), who has created this universe, He can destroy it too, for without Him there is none other."(1)

SGGSP-355

Describing, who are "*Gurmukhs*", and what kind of honor, they receive in the true court (of God), Guru Ji says: "(The *Gurmukhs* are those, who), reflect on the eternal Name of God, through the word of the Guru. Such "*Gurmukhs*" are adjudged true (or the approved ones) in the true court (of God)."(1-Pause)

Now Guru Ji tells us, what happens, when we make a true prayer (from the core of our heart, and with the best of intentions). He says: "(When we make) a true prayer and supplication, then the Master sitting in the mansion (of our heart, definitely) listens, and applauds (such a prayer). Sitting on His true throne, He calls the supplicant in (His presence), and bestows him with Honor. Then whatever He does (or commands), that comes to pass."(2)

Guru Ji now addresses God and says: "O' God, You are the power (behind Your devotees). You are the Master of Your court and the Guru's word is their true password. He, who (gladly) obeys (Your) command, he departs with glory (from this world). Having the genuine passport (of God's Name with him), he doesn't face any kind of obstruction (for his entry into Your mansion)." (3)

Next commenting on the conduct and way of those who call themselves as "*Pundits*" or religious scholars, Guru Ji says: "These "*Pundits*", who read and discourse upon "*Vedas*" (the Hindus scriptures), they do not understand this mystery, that the commodity (of God's Name) is within us. (Because), without the (guidance of the) Guru, this knowledge and understanding is not obtained, that the true (God) is pervading everywhere."(4)

In conclusion, Guru Ji says: "(O God), what shall I say, utter or describe (about the "*Gurmukh*"). O the executor of all wonders, You Yourself know everything. Nanak can only say, that for a "*Gurmukh*", Yours is the only one door, and court (where he can beg for anything), and wherever, he sees the true (God), he spends his life there."(5-21)

The message of this Shabad is that, the best and most fruitful life conduct is that becoming a "*Gurmukh*", we should faithfully follow, what our Guru (Granth Sahib Ji) says, gladly obey God's command, and meditate on His Name, with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਾਚੀ ਗਾਗਰਿ ਦੇਹ ਦੁਹੇਲੀ ਉਪਜੈ ਬਿਨਸੈ ਦੁਖੁ ਪਾਈ ॥
ਇਹੁ ਜਗੁ ਸਾਗਰੁ ਦੁਤਰੁ ਕਿਉ ਤਰੀਐ ਬਿਨੁ ਹਰਿ ਗੁਰ ਪਾਰਿ
ਨ ਪਾਈ ॥੧॥

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਮੇਰੇ ਪਿਆਰੇ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ
ਕੋਇ ਹਰੇ ॥

ਸਰਬੀ ਰੰਗੀ ਰੂਪੀ ਤੂੰ ਹੈ ਤਿਸੁ ਬਖਸੇ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ॥੧॥
ਰਹਾਉ ॥

ਸਾਸੁ ਬੁਰੀ ਘਰਿ ਵਾਸੁ ਨ ਦੇਵੈ ਪਿਰ ਸਿਉ ਮਿਲਣ ਨ ਦੇਇ
ਬੁਰੀ ॥

aasaa mehlāa 1.

kaachee gaagar dayh duhaylee upjai binsai dukh paa-ee.
ih jag saagar dutar ki-o taree-ai bin har gur paar na paa-ee.
||1||

tujh bin avar na ko-ee mayray pi-aaray tujh bin avar na ko-
ay haray.

sarbee rangee roopee too^Nhai tis bakh^ssay jis nadar karay.
||1|| rahaa-o.

saas buree ghar vaas na dayvai pir si-o milan na day-ay
buree.

sak^hhee saajnee kay ha-o charan sarayva-o har gur kirpaa
tay nadar Dharee. ||2||

SGGSP-356



ਸਖੀ ਸਾਜਨੀ ਕੇ ਹਉ ਚਰਨ ਸਰੇਵਉ ਹਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ
ਨਦਰਿ ਧਰੀ ॥੨॥

ਪੰਨਾ ੩੫੬

ਆਪੁ ਬੀਚਾਰਿ ਮਾਰਿ ਮਨੁ ਦੇਖਿਆ ਤੁਮ ਸਾ ਮੀਤੁ ਨ ਅਵਰੁ
ਕੋਈ ॥

ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਵ ਹੀ ਰਹਣਾ ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ ਕਰਹਿ
ਸੋਈ ॥੩॥

ਆਸਾ ਮਨਸਾ ਦੇਉ ਬਿਨਾਸਤ ਤ੍ਰਿਹੁ ਗੁਣ ਆਸ ਨਿਰਾਸ ਭਈ ॥
ਤੁਰੀਆਵਸਥਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸੰਤ ਸਭਾ ਕੀ ਓਟ ਲਹੀ
॥੪॥

ਗਿਆਨ ਧਿਆਨ ਸਗਲੇ ਸਭਿ ਜਪ ਤਪ ਜਿਸੁ ਹਰਿ ਹਿਰਦੈ
ਅਲਖ ਅਭੇਵਾ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਨੁ ਰਾਤਾ ਗੁਰਮਤਿ ਪਾਏ ਸਹਜ ਸੇਵਾ
॥੫॥੨੨॥

aap beechaar maar man daykhi-aa tum saa meet na avar
ko-ee.
ji-o too^N raakhahi tiv hee rahnaa dukh sukh dayveh karahi
so-ee. ||3||
aasaa mansaa do-oo binaasat tarihu gun aas niraas bha-ee.
turee-aavasthaa gurmukh paa-ee-ai sant sabhaa kee ot
lahee. ||4||
gi-aan Dhi-aan saglay sabh jap tap jis har hirdai alakh
abhayvaa.
naanak raam naam man raataa gurmat paa-ay sahj sayvaa.
||5||22||

Asa Mohalla-1

According to Dr. Bh. Sahib Singh Ji, Guru Ji uttered this Shabad, while observing some good swimmers swimming across the river “Raavi”, (in India), with the help of a baked clay pitcher. However, he notes, that if the pitcher is not fully baked, then it slowly starts eroding away in water, and the person sitting on it, may get drowned.

So comparing our body to an earthen pitcher, and this world to a terrible ocean, which our soul wants to cross over, so that it doesn't have to suffer the pains of birth and death again, Guru Ji says: “The human body is like a fragile earthen pitcher, and full of sorrows. It keeps on getting formed and destroyed, and thus keeps suffering. (On the other hand, this) world is like a terrible ocean, (and without the grace and guidance of) the Guru God, it cannot be crossed over.”(1)

Therefore, addressing God, Guru Ji says: “O' my beloved (God), without You there is not another. Indeed, except You, O God, there is no one (to help us). It is only You, who is pervading in all colors and all forms. You bless him, on whom You cast Your glance of grace.”(Pause)

Guru Ji now uses another beautiful metaphor, and compares the soul to a human bride, and false worldly attachment to her evil mother-in-law, who won't let the soul bride meet her beloved groom. He says: “(Even though, my groom God resides in the house of my heart, but my worldly attachment, laike an), evil mother- in- law, won't let me reside in this house, and this bad (inclination), won't let me meet (my Groom). Therefore, I go and humbly serve my (Guru ward) friends and mates, (because, I know), that by Guru's grace, God would look at me with favor.”(2)

SGGSP-356

Next making a humble confession and supplication before God, Guru Ji says: “(O' God), when with a disciplined mind, I reflected upon myself, (I realized that), there is no better friend other than You. (Therefore, I have decided that) howsoever You keep me, I have to live accordingly. It is You, who give us pain or pleasure, and only that happens, which You do.”(3)

Sharing with us, what else, he has realized, and what is his present way of life, Guru Ji says: “(I have concluded, that) both hope and desire are perishable. Therefore, I have detached myself from any kinds of hope from the three qualities (of worldly riches and power. I have also realized, that it is only) by Guru's grace, that we attain to the “*Turya*” state



(or the fourth state of mind, when it is completely detached from any kinds of worldly desires, and attached to God, in a state of peace and poise). Therefore, I have taken the shelter of the congregation of saintly people.”(4)

In conclusion, Guru Ji says: “(O my friends), he in whose heart has come to abide the invisible and incomprehensible (God), he has obtained (all the merits of) divine knowledge, meditation, worship, and penance. O Nanak, he whose mind is imbued with God's Name, through Guru's instruction, he obtains service (and meditation of God) in the state of equipoise.”(5-22)

The message of this Shabad is that if we want to get out of the painful rounds of coming and going from this world full of evil desires and sorrows, then we should seek the company of the saintly people, so that we can completely discipline our mind, and detach it from any kinds of worldly hopes and desires. Then by Guru's grace, we would attain the state of “Turya”, and will remain attuned to God in a state of perfect peace and poise.

ਆਸਾ ਮਹਲਾ ੧ ਪੰਚਪਦੇ ॥

aasaa mehlāa 1 panchpaday.

ਮੋਹੁ ਕੁਟੰਬੁ ਮੋਹੁ ਸਭ ਕਾਰ ॥

moh kutamb moh sabh kaar.

ਮੋਹੁ ਤੁਮ ਤਜਹੁ ਸਗਲ ਵੇਕਾਰ ॥੧॥

moh tum tājahu sagal vaykaar. ||1||

ਮੋਹੁ ਅਰੁ ਭਰਮੁ ਤਜਹੁ ਤੁਮ ਬੀਰ ॥

moh ar bharam tājahu tum^H beer.

ਸਾਚੁ ਨਾਮੁ ਰਿਦੈ ਰਵੈ ਸਰੀਰ ॥੧॥ ਰਹਾਉ ॥

saach naam riday ravai sareer. ||1|| rahaa-o.

ਸਚੁ ਨਾਮੁ ਜਾ ਨਵ ਨਿਧਿ ਪਾਈ ॥

sach naam jaa nav niDh paa-ee.

ਰੋਵੈ ਪੂਤੁ ਨ ਕਲਪੈ ਮਾਈ ॥੨॥

rovai poot na kalpai maa-ee. ||2||

ਏਤੁ ਮੋਹਿ ਫੂਬਾ ਸੰਸਾਰੁ ॥

ayt mohi doobaa sansaar.

ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ ਪਾਰਿ ॥੩॥

gurmukh ko-ee utrai paar. ||3||

ਏਤੁ ਮੋਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਰਿ ॥

ayt mohi fir joonee paahi.

ਮੋਹੇ ਲਾਗਾ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥੪॥

mohay laagaa jam pur jaahi. ||4||

ਗੁਰ ਦੀਖਿਆ ਲੇ ਜਪੁ ਤਪੁ ਕਮਾਹਿ ॥

gur deekhi-aa lay jap tap kamaahi.

ਨਾ ਮੋਹੁ ਤੂਟੈ ਨਾ ਥਾਇ ਪਾਰਿ ॥੫॥

naa moh tootai na thaa-ay paahi. ||5||

ਨਦਰਿ ਕਰੇ ਤਾ ਏਹੁ ਮੋਹੁ ਜਾਇ ॥

nadar karay taa ayhu moh jaa-ay.

ਨਾਨਕ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੬॥੨੩॥

naanak har si-o rahai samaa-ay. ||6||23||

Asa Mohalla-1 Panch Padey

In the second stanza of the previous Shabad, using the metaphor of an innocent bride, and her crafty mother- in- law, Guru Ji had stated that, “even though, her groom God resides in the house of her heart, still her worldly attachment, like an, evil mother- in- law, won’t let her meet (her Groom). In this Shabad Guru Ji, explains further, how this “*Moah*” or too much attachment with one’s family, and worldly riches, won’t let us attain our true spiritual goal of uniting with God, and what is the only way to get rid of this attachment, and reach our destination.

He says: “(O’ my friends, even though), the attachment for one’s family) is providing the necessary motivation, for all creatures to make efforts for providing sustenance to themselves and their families, and) thus running all the (worldly) affairs, (but still I suggest, that) you should shed this “*Moah*” (or worldly attachment). Because it is this attachment, which (motivates or sometimes even compels a man to earn money by immoral and sinful ways, and thus) gives rise to all evils.”(1)

Giving, the most important reason, why it is necessary, to shed off this false attachment, Guru Ji says: “O’ my brothers, abandon this attachment and doubt, so that the true Name (of God) may pervade in your body.”(1-Pause)

Describing, what happens to our thinking, when God’s Name comes to abide in our heart, Guru Ji says: “(When a person obtains (God’s) true Name, which is (valuable) like all the nine treasures of the world, then the son (or the mind, which otherwise so much worries about worldly riches, as if the latter were his mother), no longer worries or cries for it.”(2)



Looking at the general state of the world, Guru Ji says: “This entire world is (so much obsessed with) worldly attachment, (that as if) it is drowned (in its vast ocean). It is only a rare Guru wards person, who is able to swim across (this vast deep ocean).”(3)

Explicitly stating the consequences of remaining entangled in worldly attachment, Guru Ji says: “(O my friend, if you remain entangled in) this worldly attachment, then you would again be cast into existences. In short, by remaining emotionally involved (in worldly affairs), you will go to the city of death (to undergo punishment, by the demon of death).”(4)

However cautioning us against, being misguided into any kind of ritual worship or penance, Guru Ji says: ‘Some persons, obtaining instruction from (worldly) Gurus, do (ritual) worship and penance, but still their false attachment does not end, and they do not reach their destination (or union with God).’(5)

In conclusion, Guru Ji tells: “It is only when God casts His merciful glance of grace, that this false attachment goes away and, O Nanak, (only then the person) remains absorbed in (remembering) God, (and obtains His blissful union).”(6-23)

The message of this Shabad is that in order to get rid of false attachment with the family or world in general, we should pray to God to show His Grace on us, so that shedding our worldly attachments, we may remain absorbed in meditating on His Name, and keep remembering Him.

SGGSP-356

ਆਸਾ ਮਹਲਾ ੧ ॥

ਆਪਿ ਕਰੇ ਸਚੁ ਅਲਖ ਅਪਾਰੁ ॥
ਹਉ ਪਾਪੀ ਤੂੰ ਬਖਸਣਹਾਰੁ ॥੧॥
ਤੇਰਾ ਭਾਣਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ॥
ਮਨਹਠਿ ਕੀਚੈ ਅੰਤਿ ਵਿਗੋਵੈ ॥੧॥ ਰਹਾਉ ॥
ਮਨਮੁਖ ਕੀ ਮਤਿ ਕੂੜਿ ਵਿਆਪੀ ॥
ਬਿਨੁ ਹਰਿ ਸਿਮਰਣ ਪਾਪਿ ਸੰਤਾਪੀ ॥੨॥
ਦੁਰਮਤਿ ਤਿਆਗਿ ਲਾਹਾ ਕਿਛੁ ਲੇਵਹੁ ॥
ਜੋ ਉਪਜੈ ਸੋ ਅਲਖ ਅਭੇਵਹੁ ॥੩॥
ਐਸਾ ਹਮਰਾ ਸਖਾ ਸਹਾਈ ॥
ਗੁਰ ਹਰਿ ਮਿਲਿਆ ਭਗਤਿ ਦ੍ਰਿੜਾਈ ॥੪॥
ਸਗਲੀ ਸਉਦੀ ਤੋਟਾ ਆਵੈ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਵੈ ॥੫॥੨੪॥

aasaa mehlāa 1.

aap karay sach alakḥ apaar.
ha-o paapee too^N bakḥsanḥaar. ||1||
tayraa bḥaanaa sabḥ kichḥ hovai.
manhath keechai anṯ vigovai. ||1|| rahaa-o.
manmukḥ kee maṯ koorth vi-aapee.
bin har simran paap santapee. ||2||
durmatṯi-aag laahaa kichḥ layvhu.
jo upjai so alakḥ abḥayvhu. ||3||
aisaa hamraa sakḥaa sahāa-ee.
gur har mili-aa bhagatṯ darirḥaa-ee. ||4||
sagle^N sa-odee^N totaa aavai.
naanak raam naam man bḥaavai. ||5||24||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that in order to get rid of false attachment with the family or world in general, we should pray to God to show His Grace on us, so that shedding our worldly attachments, we may remain absorbed in meditating on His Name, and keep remembering Him. In this Shabad, he shows us, how to pray to God, and seek His forgiveness, so that our mind may shed its self-conceit, and attune itself to meditation of God's Name.

So addressing God, Guru Ji says: “O, incomprehensible, true and limitless (God), it is You, who does everything (in this world). I, am a sinner, (who keeps forgetting this cardinal principle), and yet You keep forgiving me.”(1)

Confessing our inability, to accomplish any thing, by sheer obstinacy of our mind, Guru Ji says: “(O God), everything happens as per Your Will. He, who does something out of the obstinacy of one's mind, grieves in the end.”(1-Pause)

Referring, to efforts of some self conceited persons, Guru Ji comments: “The intellect of the self conceited person



remains engrossed in falsehood and without remembrance of God, it remains afflicted by sin.”(2)

Therefore, Guru Ji advises: “(O my friends), abandoning your evil intellect, reap some (spiritual) benefit (of this human life and believe that whatever is created in this world it is due to the invisible and unknowable God.”(3)

Referring, to the grace of Guru, on him, Guru Ji shares his own experience and says: “In my Guru, I found such, a friend and mate, that he instructed me in the worship of God, and united me with that supreme Being.” (4)

In conclusion, Guru Ji says: “(O my friends, except meditation on God’s Name), there is (spiritual loss) in all kinds of trades, (therefore meditation on) God’s Name, is pleasing to Nanak’s mind.”(5-24)

The message of this Shabad is that, we should understand clearly, that only that happens, which is pleasing to God. If we try to change anything, by sheer obstinacy of our mind, we have to grieve in the end. Therefore, shedding our self-conceit, and obstinacy of mind, we should learn to live in God’s will, and should humbly keep meditating on His Name.

ਆਸਾ ਮਹਲਾ ੧ ਚਉਪਦੇ ॥

aasaa mehlāa 1 cha-upday.

ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥

vidi-aa veechaaree taa^N par-upkaaree.

ਜਾਂ ਪੰਚ ਰਾਸੀ ਤਾਂ ਤੀਰਥ ਵਾਸੀ ॥੧॥

jaa^N panch raasee taa^N tirath vaasee. ||1||

ਘੁੰਘਰੂ ਵਾਜੈ ਜੇ ਮਨੁ ਲਾਗੈ ॥

ghunghroo vaajai jay man laagai.

ਤਉ ਜਮੁ ਕਹਾ ਕਰੇ ਮੋ ਸਿਉ ਆਗੈ ॥੧॥ ਰਹਾਉ ॥

ta-o jam kahaa karay mo si-o aagai. ||1|| rahaa-o.

ਆਸ ਨਿਰਾਸੀ ਤਉ ਸੰਨਿਆਸੀ ॥

aas niraasee ta-o sani-aasee.

ਜਾਂ ਜਤੁ ਜੋਗੀ ਤਾਂ ਕਾਇਆ ਭੋਗੀ ॥੨॥

jaa^N jat jogee taa^N kaa-i-aa bhogee. ||2||

ਦਇਆ ਦਿਗੰਬਰੁ ਦੇਹ ਬੀਚਾਰੀ ॥

da-i-aa digambar dayh beechaaree.

ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੀ ॥੩॥

aap marai avraa nah maaree. ||3||

ਏਕੁ ਤੂ ਹੋਰਿ ਵੇਸ ਬਹੁਤੇਰੇ ॥

ayk too hor vays bahuṭayray.

ਨਾਨਕੁ ਜਾਣੈ ਚੋਜ ਨ ਤੇਰੇ ॥੪॥੨੫॥

naanak jaanai choj na tayray. ||4||25||

Asa Mohalla-1 Chaupadey

In the previous Shabad, Guru Ji told us that alone happens which is pleasing to God. If we try to change anything by sheer obstinacy of our mind, we have to grieve in the end. Therefore, shedding our self-conceit, and obstinacy of mind, we should learn to live in God’s will, and we should humbly keep meditating on His Name. But, many of us still keep indulging in obstinacy of our minds, and satisfying our ego, by adopting different holy garbs, practicing rituals, or studying books to impress others. In this Shabad, Guru Ji tells us, what are the right qualities or merits, which are required to truly deserve these titles, for which we adopt these garbs, or make other efforts?

He says: “(O my friends), deem only him a (true scholar, or a) philosopher of education, who always thinks of doing some good for others. Similarly, he alone is (a true) resident of holy places, who has controlled all the five (impulses of anger, lust, greed, attachment, and ego).”(1)

Referring, to a particular branch of Hindu devotees, who dance with small bells tied to their feet, as a part of their worship, Guru Ji says: “When one’s mind is really attuned to God, that is the true ringing of the bells (or dancing in worship of God, and then he knows, that now even) demon of death, cannot do him any harm.”(1-Pause)

SGGSP-356

Continuing his declarations, Guru Ji says: “When a person sheds all his hopes and desires, then he becomes a true “Sanyasi” (or renunciator). Similarly, if remaining in the household, a person can control his sex desires, then deem



him as a true chaste “Yogi” (united with God).”(2)

Next referring to a certain sect of “Jainism”, whose members do not wear any clothes and call themselves “Digambers”, Guru Ji says: “Only, when a person has compassion in his heart, and he also keeps himself chaste, only then he is a true “Digambar” (or a naked hermit). He is the true practitioner of non-violence, who slays his own evil passions (of anger, lust, attachment, greed and ego).”(3)

Guru Ji concludes the Shabad, by addressing God, and saying: “O’ God, You are only one, but myriads are Your forms. (Poor) Nanak cannot comprehend, Your plays and wonders”(4-25)

The message of this Shabad is that instead of stressing upon the outer garbs or titles, we should try to acquire all those merits and virtues, which are symbolized in these garbs, and are the real purpose of these practices.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਏਕ ਨ ਭਰੀਆ ਗੁਣ ਕਰਿ ਧੋਵਾ ॥
ਮੇਰਾ ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸਿ ਭਰਿ ਸੋਵਾ ॥੧॥
ਇਉ ਕਿਉ ਕੰਤ ਪਿਆਰੀ ਹੋਵਾ ॥
ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸਿ ਭਰਿ ਸੋਵਾ ॥੧॥ ਰਹਾਉ ॥

ayk na bharee-aa guṇ kar Dhovaa.
mayraa saho jaagai ha-o nis bhar sovaa. ||1||
i-o ki-o kant pi-aaree hovaa.
saho jaagai ha-o nis bhar sovaa. ||1|| rahaa-o.

ਪੰਨਾ ੩੫੭

SGGSP-357

ਆਸ ਪਿਆਸੀ ਸੇਜੈ ਆਵਾ ॥
ਆਗੈ ਸਹ ਭਾਵਾ ਕਿ ਨ ਭਾਵਾ ॥੨॥
ਕਿਆ ਜਾਨਾ ਕਿਆ ਹੋਇਗਾ ਰੀ ਮਾਈ ॥
ਹਰਿ ਦਰਸਨ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥
ਪ੍ਰੇਮੁ ਨ ਚਾਖਿਆ ਮੇਰੀ ਤਿਸ ਨ ਬੁਝਾਨੀ ॥
ਗਇਆ ਸੁ ਜੋਬਨੁ ਧਨ ਪਛੁਤਾਨੀ ॥੩॥
ਅਜੈ ਸੁ ਜਾਗਉ ਆਸ ਪਿਆਸੀ ॥
ਭਈਲੇ ਉਦਾਸੀ ਰਹਉ ਨਿਰਾਸੀ ॥੧॥ ਰਹਾਉ ॥
ਹਉਮੈ ਖੋਇ ਕਰੇ ਸੀਗਾਰੁ ॥
ਤਉ ਕਾਮਣਿ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥੪॥
ਤਉ ਨਾਨਕ ਕੰਤੈ ਮਨਿ ਭਾਵੈ ॥
ਛੋਡਿ ਵਡਾਈ ਅਪਣੇ ਖਸਮ ਸਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥੨੬॥

aas pi-aasee sayjai aavaa.
aagai sah bhaavaa ke na bhaavaa. ||2||
ki-aa jaanaa ki-aa ho-igaa ree maa-ee.
har darsan bin rahan na jaa-ee. ||1|| rahaa-o.
paraym na chaakhi-aa mayree tis na bujhaanee.
ga-i-aa so joban Dhan pachhuṭaanee. ||3||
ajai so jaaga-o aas pi-aasee.
bha-eelay uḍaasee raha-o niraasee. ||1|| rahaa-o.
ha-umai kho-ay karay seegaar.
ṭa-o kaaman sayjai ravai bhṭaar. ||4||
ṭa-o naanak kantai man bhaavai.
chhod vadaa-ee apṇay khasam samaavai. ||1|| rahaa-o. ||26||

Asa Mohalla-1

In this beautiful Shabad Guru Ji is comparing the human soul to a young bride who realizes and repents that she is separated from her beloved groom, because of her so many faults and demerits. Now, she wonders, how can she please her groom and enjoy the relish of his company.

Using the above metaphor on behalf of the human soul, Guru Ji says: “ (O my mother), it is not just one fault, with which I am soiled, which I could wash by acquiring some merit. (What to speak of other things, I am so lazy and manner less, that while) my groom (God) is awake; I keep sleeping the whole night. (In other words, while God is awaiting to see, when the human soul remembers Him, we keep spending all our life in the pursuit of worldly riches, unaware of the presence of God in us).”(1)

Continuing to confessing her own fault, for not being loved by her groom, on behalf of that soul (bride), Guru Ji says: “So how can I become dear to my spouse, (when this is my attitude, that while the) groom is keeping awake, I keep on sleeping throughout the night?”(1-Pause)

Describing the situation of (soul) bride’s mind, which is wavering between hope and fear, Guru Ji says: “Thirsty, and hoping for his union, I approach the bed, (but I do not know), whether I would look pleasing to him or not (In other



words, many times I start meditating on God's Name, with the hope and desire for His union, but I am not sure, whether I would be blessed with His glance of grace or not)?"(2)

Describing further the thoughts running through the mind of such a human soul, who even though craves for union with her spouse, yet is not sure of his love, because of her past mistakes, Guru Ji says: "O my mother, (looking at my past life conduct, I don't know, what would happen, but (now my situation is that), without the sight of (my beloved) God, I cannot survive."(1-Pause)

Commenting further on the inner state of mind of the soul bride, who blames herself for her present situation, Guru Ji says: "(Because), I have not tasted (the relish of) love of my groom, my thirst (for worldly riches) has not been quenched. Now, when the youth is gone, this human (soul) bride is repenting."(3)

Continuing to describe the pathos and the agony of such a bride (soul), Guru Ji says: "Thirsting and hoping (for His union), I am still awake, (but so far, I haven't seen Him. Therefore) losing hope, I remain depressed."(1-Pause)

Now, like a wise doctor, Guru Ji tells how such a sad bride devoid of hope can once again attract her groom to her side. He says: "If shedding her self-conceit, (the soul bride) decks herself (with the ornaments of virtues), then the groom (God), would come to the couch (of her heart), and would enjoy her company."(4)

In conclusion, Guru Ji says: "O Nanak, when shedding her desire for her own praise and glory, (a bride soul) merges in the love of her spouse (God), only then she becomes pleasing to her Groom."(1-Pause-26)

The message of this Shabad is that, lest we latter repent, that all our life has passed in vain in pursuit of worldly riches, shedding our self- conceit, and desire for personal honor and glory, we should absorb ourselves in the love of our groom (God), and devotedly meditate on His Name. Only then, we can hope to be blessed with His union.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਪੇਵਕੜੈ ਧਨ ਖਰੀ ਇਆਣੀ ॥

payvkarḥai Dhan kharee i-aanee.

SGGSP-357

ਤਿਸੁ ਸਹ ਕੀ ਮੈ ਸਾਰ ਨ ਜਾਣੀ ॥੧॥

tis sah kee mai saar na jaanee. ||1||

ਸਹੁ ਮੇਰਾ ਏਕੁ ਦੂਜਾ ਨਹੀ ਕੋਈ ॥

saho mayraa ayk doojaa nahee ko-ee.

ਨਦਰਿ ਕਰੇ ਮੇਲਾਵਾ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

nadar karay maylaavaa ho-ee. ||1|| rahaa-o.

ਸਾਹੁਰੜੈ ਧਨ ਸਾਚੁ ਪਛਾਣਿਆ ॥

saahurḥai Dhan saach pachhaani-aa.

ਸਹਜਿ ਸੁਭਾਇ ਅਪਣਾ ਪਿਰੁ ਜਾਣਿਆ ॥੨॥

sahj subḥaa-ay apṇaa pir jaani-aa. ||2||

ਗੁਰ ਪਰਸਾਦੀ ਐਸੀ ਮਤਿ ਆਵੈ ॥

gur parsaadee aisee mat aavai.

ਤਾਂ ਕਾਮਣਿ ਕੰਤੈ ਮਨਿ ਭਾਵੈ ॥੩॥

taa^N kaaman kantai man bhaavai. ||3||

ਕਹਤੁ ਨਾਨਕੁ ਭੈ ਭਾਵ ਕਾ ਕਰੇ ਸੀਗਾਰੁ ॥

kahat naanak bhai bhaav kaa karay seegaar.

ਸਦ ਹੀ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥੪॥੨੭॥

sad hee sayjai ravai bhataar. ||4||27||

Asa Mohalla-1

In the previous Shabad, using the metaphor of a separated bride longing to re-unite with her spouse, Guru Ji advised us that lest we latter repent, that all our life has passed in vain in pursuit of worldly riches, shedding our self- conceit, and desire for personal honor and glory, we should absorb ourselves in the love of our groom (God), and devotedly meditate on His Name. Only then, we can hope to be blessed with His union. In this Shabad, continuing the same example of comparing the human soul to a naive young bride, Guru Ji tells what kind of merits, a human (soul) needs to acquire in her father's house (or this world), so that she can obtain union with her spouse (God).

Confessing on behalf of such a soul bride, Guru Ji says: "I, the bride (soul), am totally ignorant. Because, I have not understood at all the status of that spouse of mine, (the supreme Being)."(1)



Continuing, to describe the above thought process of the bride (soul), Guru Ji says: “(I didn’t realize that), my spouse is one and only (God), there is no one like Him. Only when He casts His Glance of Grace, that union with Him takes place.”(1-Pause)

Describing what happens when the bride (soul) comes to realize the above fact, Guru Ji says: “(The bride soul), who has realized this truth (that one day, all the brides or human souls have to go to the next world or their) in-law’s house, effortlessly, she comes to know about her spouse (what He likes or doesn’t like).”(2)

Guru Ji now comments: “When through Guru's grace, the bride (soul) obtains such wisdom (as described above), the beautiful bride (soul) becomes pleasing to her groom (God).”(3)

In closing, Guru Ji says: “If the bride (soul), decks herself with the (ornaments of) love and respect (for God), then her spouse (God) always remains residing in her heart.”(4-27)

The message of this Shabad is that, if we want that we may remain united with God, we should learn to always live in His fear and respect, and keep meditating on His Name, with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਨ ਕਿਸ ਕਾ ਪੂਤੁ ਨ ਕਿਸ ਕੀ ਮਾਈ ॥

na kis kaa poot na kis kee maa-ee.

ਬੂਠੈ ਮੋਹਿ ਭਰਮਿ ਭੁਲਾਈ ॥੧॥

jhoothai mohi bharam bhulaa-ee. ||1||

ਮੇਰੇ ਸਾਹਿਬ ਹਉ ਕੀਤਾ ਤੇਰਾ ॥

mayray saahib ha-o keetaa tayraa.

ਜਾਂ ਤੂੰ ਦੇਹਿ ਜਪੀ ਨਾਉ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥

jaa^N too^N deh japee naa-o tayraa. ||1|| rahaa-o.

ਬਹੁਤੇ ਅਉਗਣ ਕੂਕੈ ਕੋਈ ॥

bahutay a-ugan kookai ko-ee.

ਜਾ ਤਿਸੁ ਭਾਵੈ ਬਖਸੇ ਸੋਈ ॥੨॥

jaa tis bhaavai bakhsay so-ee. ||2||

ਗੁਰ ਪਰਸਾਦੀ ਦੁਰਮਤਿ ਖੋਈ ॥

gur parsaadee durmat kho-ee.

ਜਹ ਦੇਖਾ ਤਹ ਏਕੋ ਸੋਈ ॥੩॥

jah daykhaa tah ayko so-ee. ||3||

ਕਹਤ ਨਾਨਕ ਐਸੀ ਮਤਿ ਆਵੈ ॥

kahat naanak aisee mat aavai.

ਤਾਂ ਕੋ ਸਚੇ ਸਚਿ ਸਮਾਵੈ ॥੪॥੨੮॥

taa^N ko sachay sach samaavai. ||4||28||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that, if we want to remain united with God, we should learn to always live in His fear and respect, and keep meditating on His Name, with true love and devotion. However, the problem is that instead of following such immaculate advice of the Guru, we keep following the evil intellect of our own mind, and remain entangled in the false attachment of our sons, daughters or parents, and keep suffering. In this Shabad, Guru Ji tells us that, in the long run, none of our friends or relatives can help us. It is only God’s Name, which accompanies us till the end. He also indicates when do we obtain such a true advice.

So right at the outset, Guru Ji declares: “(In the final analysis), no one is any body’s son, nor anybody is any one’s mother. But misled by doubt, the entire world is entangled in false worldly attachment.”(1)

Therefore, Guru Ji prays to God and says: “O’ God, (I know that, I shouldn’t let myself be misled by these false worldly greed, instead I should meditate on Your Name. However O God, since) I have been created by You. (Only when You give (me the right guidance), that I meditate on Your Name.”(1-Pause)

Therefore, giving hope even to the worst sinners, Guru Ji says: “Even if some body is full of many faults, but if he sincerely cries out (at God’s door), and it so pleases Him, (God) will bless him (with the gift of His Name).”(2)

Now describing his own state of mind (after making such prayer as described above), Guru Ji says: “Through the Guru's grace I have lost all my false intellect and now, wherever I look, I see that one (God) there.” (3)

In conclusion, Guru Ji says: “When through Guru's grace one obtains such understanding (as described above), one merges in the true and eternal (God).”(4-28)



The message of this Shabad is that if we truly want to save ourselves, and unite with our Creator, then we should realize that ultimately, none of our friends and relatives is going to help us. It is only God, who can save us, from drowning in the sea of worldly greed and attachments. Therefore, following Guru's advice, we should pray to God to bless us with the right advice, and bless us with the gift of His Name.

ਆਸਾ ਮਹਲਾ ੧ ਦੁਪਦੇ ॥

aasaa mehlāa 1 dupday.

ਤਿਤੁ ਸਰਵਰਤੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

tit saravrarhai bha-eelay nivaasaa paanee paavak tīneh kee-aa.

SGGSP-357

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਫੂਬੀਅਲੇ ॥੧॥

pankaj moh pag nahee chaalai ham daykhaa tah doobee-alay. ||1||

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥

man ayk na chaytas moorh manaa.

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

har bisrat tayeray gun gali-aa. ||1|| rahaa-o.

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥

naa ha-o jatee satee nahee parhi-aa moorakh mugDhaa janam bha-i-aa.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ੍ ਕੀ ਸਰਣਾ ਜਿਨ੍ ਤੂੰ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੨੯॥

paranvat naanak tin^H kee sarnaa jin^H too^N naahee veesri-aa. ||2||29||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that if we truly want to save ourselves, and unite with our Creator, then we should realize that ultimately, none of our friends and relatives is going to help us. It is only God, who can save us, from drowning in the sea of worldly greed and attachments. Therefore, following Guru's advice, we should pray to God to bless us with the right advice, and bless us with the gift of His Name. In this Shabad, he compares our situation to a human being in the midst of a dreadful sea, in which the water is so boiling hot, as if it is set on fire (of worldly desires), and on top of that it is filled with the slush and mud (of worldly attachments), which makes it impossible for a person to move even one step. But in his compassion, he shows us how to pray to God, in this situation, and swim across this ocean.

He says: "The human soul has its abode in such an ocean in which God has put fire (of desires) instead of water. Further, in the mire of false worldly attachment, the feet (of the human soul) cannot move (towards spiritual advancement). In that ocean (of the world) I see many persons being drowned there in."(1)

Guru Ji therefore addresses his mind and says: "O' my foolish mind, why don't you remember God? (Don't you see), that by forgetting God all your merits are getting eroded away."(1-Pause)

Guru Ji then shows us how to pray to God. He says: "(O God), neither I am a celibate, nor I man of compassionate character, nor a (great) scholar. (In fact, throughout my entire life), I have been a pure blind fool. Nanak prays, (O God), please keep me in the shelter of those, who have not forgotten You."(2-29)

The message of the Shabad is that if we want to obtain salvation from mire of worldly desires and attachments, we should seek the shelter of those souls, who have not forgotten God and follow their advice.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

chhi-a ghar chhi-a gur chhi-a updays.

ਗੁਰ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥

gur gur ayko vays anayk. ||1||

ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

jai ghar kartay keerat ho-ay.



ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਹਿ ॥੧॥ ਰਹਾਉ ॥	so <u>ghar</u> raakh vadaa-ee tohi. 1 rahaa-o.
ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਬਿਤੀ ਵਾਰੀ ਮਾਹੁ ਭਇਆ ॥	visu-ay chasi-aa <u>ghar</u> hee-aa pahraa thitee vaaree maahu <u>bha</u> -i-aa.
ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥	sooraj ayko rut anayk.
ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੩੦॥	naanak kartay kay kaytay vays. 2 30

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that if we want to obtain salvation from mire of worldly desires and attachments, we should seek the shelter of those souls, who have not forgotten God and follow their advice. However, in this Shabad, he cautions us against falling into wrong paths or the ways suggested by some gurus, who do not focus on the worship of the one supreme Being, and instead divert our worship towards other lesser gods and goddesses etc.

He says: "Six are the systems (or schools of Hindu thoughts), six their teachers and six doctrines. But the teacher of all the teachers is the one God, though he is manifested in many ways."(1)

Therefore, in order to avoid any confusion, and to know which system is the best, Guru Ji says: "In whichever way (system or doctrine) are His praises sung, that way alone will bring praise to you as well."(1-pause).

As for the forms and shapes of God, Guru Ji comments: "Just as the seconds, minutes, hours, the solar and lunar days, the changing seasons, all spring from the same one sun, similarly O Nanak, all these beings and creatures are the countless forms of the Creator."(2-30)

The message of this Shabad is that, only that way, philosophy, or faith is the best, which emphasizes on the praise of God, and not any other lesser gods and goddesses, or superficial rituals, and practices. Secondly, we should recognize the essence of God in all His forms and creatures.

ਪੰਨਾ ੩੫੮	SGGSP-358
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-o ^N kaar satgur parsaad.
ਆਸਾ ਘਰੁ ੩ ਮਹਲਾ ੧ ॥	aasaa <u>ghar</u> 3 mehlaa 1.
ਲਖ ਲਸਕਰ ਲਖ ਵਾਜੇ ਨੇਜੇ ਲਖ ਉਠਿ ਕਰਹਿ ਸਲਾਮੁ ॥	lakh laskar lakh vaajay nayjay lakh <u>uth</u> karahi salaam.
ਲਖਾ ਉਪਰਿ ਫੁਰਮਾਇਸਿ ਤੇਰੀ ਲਖ ਉਠਿ ਰਾਖਹਿ ਮਾਨੁ ॥	lakh ^{aa} upar furmaa-is tayree lakh <u>uth</u> raakhahi maan.
ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਸਭਿ ਨਿਰਾਫਲ ਕਾਮ ॥੧॥	jaa ^N pat laykhai naa pavai <u>taa</u> ^N sabh niraafal kaam. 1
ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਜਗੁ ਧੰਧਾ ॥	har kay naam binaa jag <u>DhanDhaa</u> .
ਜੇ ਬਹੁਤਾ ਸਮਝਾਈਐ ਭੋਲਾ ਭੀ ਸੋ ਅੰਧੋ ਅੰਧਾ ॥੧॥ ਰਹਾਉ ॥	jay bahu ^{taa} samjaa-ee-ai <u>bholaa</u> <u>bhee</u> so an <u>Dho</u> an <u>Dhaa</u> . 1 rahaa-o.

SGGSP-358

ਲਖ ਖਟੀਅਹਿ ਲਖ ਸੰਜੀਅਹਿ ਖਾਜਹਿ ਲਖ ਆਵਹਿ ਲਖ ਜਾਹਿ ॥	lakh <u>khatee</u> -ah lakh sanjee-ah <u>khaajeh</u> lakh aavahi lakh jaahi.
ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਜੀਅ ਕਿਥੈ ਫਿਰਿ ਪਾਹਿ ॥੨॥	jaa ^N pat laykhai naa pavai <u>taa</u> ^N jee-a kithai fir paahi. 2
ਲਖ ਸਾਸਤ ਸਮਝਾਵਣੀ ਲਖ ਪੰਡਿਤ ਪੜਹਿ ਪੁਰਾਣ ॥	lakh saasat samjhaavane lakh pandit par ^{heh} pura ^{an} .
ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਸਭੇ ਕੁਪਰਵਾਣ ॥੩॥	jaa ^N pat laykhai naa pavai <u>taa</u> ^N sabhay kuparva ^{an} . 3
ਸਚ ਨਾਮਿ ਪਤਿ ਉਪਜੈ ਕਰਮਿ ਨਾਮੁ ਕਰਤਾਰੁ ॥	sach naam pat oopjai karam naam kartaar.
ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਜੇ ਵਸੈ ਨਾਨਕ ਨਦਰੀ ਪਾਰੁ ॥੪॥੧॥੩੧॥	ahinis hirdai jay vasai naanak nadree paar. 4 1 31

**Asa Ghar-3
Mohalla-1**

Almost all human beings have an intense desire to earn honor and glory in this world. For this purpose, some try to earn



maximum money, so that they can afford to have the most magnificent mansions, and most expensive cars, and be honored by their neighbors and colleagues for their wealth. Some try to earn honor by acquiring political or social power, and some others try to earn glory by virtue of their vast knowledge of some subject, or their new invention etc. However, in this Shabad Guru Ji explains to us that even if by having lots of riches, power, dominions, scholarship, or ways of works, we may earn us some honor in this world, but if this honor is not approved in God's court, then all our efforts are fruitless.

Guru Ji says: "(O my friend), you may have hundreds of thousands of armies, bands and arms, and hundreds of thousands may rise to salute you. Your dominion may extend over hundreds of thousands of miles and hundreds of thousands men may rise to honor you. But if this honor is not accounted for in God's court, then all these efforts are futile."(1)

However, commenting on the foolish nature of human mind, Guru Ji says: "(O my friends), without meditation on God's Name, all worldly attachment (leads to) entanglement. (But, the human mind) is such, that even if we warn it a lot, it still remains blind (to all these warnings, and gets entangled in worldly affairs)?"(1-Pause)

Now switching to the worldly wealth, for which most of the humans crave for, Guru Ji comments: "A man may earn millions, treasure millions and spend and waste millions upon millions, but if all this honor (of being very rich) is not accounted for (or given any consideration in God's court), then we don't know, where such souls are sent, (because they are not given any place in heaven)."(2)

Next commenting on those who take pride in their knowledge, Guru Ji says: "One may expound on millions of (sacred texts), such as (Hindu) "*Shastras*", or like a "*Pundit*" may read millions of "*Puranaas*", (to earn the respect of his audience), but if this honor is not recognized (in God's court), then deem (all such efforts), as not approved."(3)

Guru Ji concludes this Shabad by telling us the best way to obtain honor in God's court. He says: "(O my friends), It is (only) by meditating on Name of eternal God, that true honor is obtained. (However), it is only through His grace, that one receives the (opportunity to meditate on) the Name of the Creator, and O Nanak, if day and night (God's Name) keeps residing in one's heart, then by His grace, one is ferried across (the worldly ocean)."(4-1-31)

The message of this Shabad is that we may get some false honor in the world through our riches, power, or scholarship. But to obtain true honor in God's court, the one and only way is to cherish God's Name in our heart.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥
ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥੧॥
ਲੋਕਾ ਮਤ ਕੋ ਫਕਤਿ ਪਾਇ ॥
ਲਖ ਮਤਿਆ ਕਰਿ ਏਕਠੇ ਏਕ ਰਤੀ ਲੇ ਭਾਹਿ ॥੧॥ ਰਹਾਉ ॥
ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥
ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ ॥੨॥
ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥
ਸਚਾ ਨਾਵਨੁ ਤਾਂ ਥੀਐ ਜਾਂ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥੩॥
ਇਕ ਲੋਕੀ ਹੋਰੁ ਛਮਿਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ ॥
ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੂਟਸਿ ਨਾਹਿ ॥੪॥੨॥੩੨॥

aasaa mehlāa 1.

deevaa mayraa ayk naam dukh vich paa-i-aa tayl.
un chaanan oh sokhi-aa chookaa jam si-o mayl. ||1||
lokaa mat ko fakarh paa-ay.
lakh marhi-aa kar aykthay ayk ratee lay bhaahi. ||1|| rahaa-o.
pind patal mayree kaysa-o kiri-aa sach naam kartaar.
aithai othai aagai paachhai ayhu mayraa aaDhaar. ||2||
gang banaaras sifathumaaree naavai aatam raa-o.
sachaa naavan^N taa^N thee-ai jaa^N ahinis laagai bhaa-o. ||3||
ik lokee hor chhamichharee baraahman^N vat pind khaa-ay.
naanak pind bakhsees kaa kabahoo^N nikhootas naahi.
||4||2||32||

Asa Mohalla-1

As per Hindu tradition, when a person is about to die, he is taken off the bed, and is laid on the floor. Then, a small-lighted lamp made out of flour dough is put on his hand, so that it may provide light to the departing soul, on its way to the next world. Upon his death, rolls of cooked rice are put on leaf plates, to provide food for the dead person's soul.



Thirteen days after death, a Hindu priest performs his “*Kirya*” or death ceremony, by reading some mantras. Then three hundred sixty wicks are simultaneously lighted to provide light to the dead soul for the same number of days, which is believed to be the time required for the soul to the next world. The dead body is then cremated, by burning. Four days after the death, his bones (now reverently called “flowers”) are collected from the ashes, and are generally immersed in river Ganges at “*Hardwar*” (India), before “*Kirya*”. In this Shabad, Guru Ji tells us, what kinds of ceremonies, he would like to be performed upon his death, and thus indirectly tells us, what kinds of traditions Sikhs should follow upon the death of their relatives.

Guru Ji says: “(O my friends), for me God's Name alone is the lamp, (which provides me light both in this and the next world). In this (lamp, I have) put the oil of (worldly) pain. The light of (God's Name) has dried up this oil (of pain). So now, I don't have to deal with the demon of death at all.”(1)

SGGSP-358

Noting that some people may laugh at this concept of his, Guru Ji says: “O people, don't any one, make fun (of my idea), because just as a spark (of fire) can burn millions of wooden logs bound together, (similarly, God's Name can burn down the sins of many births).” (1-Pause)

Now commenting on the Hindu practice of making some rice balls, as food for the dead ancestors, Guru Ji says: “The rice-balls, upon the leafy plates and other rites performed for the dead are performed for me when I utter the true Name of the “*Keshva*” (my God of beauteous hair). For both here and hereafter, in past and in future, God is my support.”(2)

Guru Ji then addresses God and says: “(O God), for me singing of Your praise is pilgrimage to “*Ganges*” and “*Banaras*”, where my soul takes its holy bath. (I believe) that true ablution (of the soul) takes place only, when day and night, one remains imbued with Your love.”(3)

Guru Ji concludes, by once again referring to the ceremonial offering of rice balls, under the supervision of a “*Pundit*”. He says: “(Although ceremonially) one rice ball is being offered to gods, and the other to the dead ancestors, (but ultimately), it is the *Brahman*” (or the priest) who rolls and eats these (and other dainty dishes). (We should also note that, these rice balls ultimately all get consumed), but O Nanak, (if we meditate on God's Name), the roll of (His) grace never gets exhausted.”(4-2-32)

The message of the Shabad is that instead of depending on various rites and rituals on the death of a person, we should depend on God's Name and praise for the betterment of our souls, and that of our ancestors.

ਆਸਾ ਘਰੁ ੪ ਮਹਲਾ ੧

aasaa ghar 4 mehlā 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਦੇਵਤਿਆ ਦਰਸਨ ਕੈ ਤਾਈ ਦੂਖ ਭੂਖ ਤੀਰਥ ਕੀਏ ॥
ਜੋਗੀ ਜਤੀ ਜੁਗਤਿ ਮਹਿ ਰਹਤੇ ਕਰਿ ਕਰਿ ਭਗਵੇ ਭੇਖ ਭਏ
॥੧॥

dayvīṭi-aa ḍarsan kai ṭāa-ee dookh bhookh tīrath kee-ay.
jogee jāṭee jugat meh rahtay kar kar bhagvay bhaykh bha-
ay. ||1||
ṭa-o kaaran saahibaa rang raṭay.

ਤਉ ਕਾਰਣਿ ਸਾਹਿਬਾ ਰੰਗਿ ਰਤੇ ॥
ਤੇਰੇ ਨਾਮ ਅਨੇਕਾ ਰੂਪ ਅਨੰਤਾ ਕਹਣੁ ਨ ਜਾਹੀ ਤੇਰੇ ਗੁਣ ਕੇਤੇ
॥੧॥ ਰਹਾਉ ॥

ṭayray naam anaykaa roop anantaa kahan na jaahee ṭayray
gun kayṭay. ||1|| rahaa-o.
ḍar ghar mehlāa hastee ghorhay chhod vilāa-īṭ days ga-ay.
peer paykaa^Nbar saalik saadik chhodee dūnee-aa thaa-ay
pa-ay. ||2||
saad saḥj sukh ras kas ṭajee-alay kaaparh chhoday
chamarh lee-ay.

ਦਰ ਘਰ ਮਹਲਾ ਹਸਤੀ ਘੋੜੇ ਛੋਡਿ ਵਿਲਾਇਤਿ ਦੇਸ ਗਏ ॥
ਪੀਰ ਪੇਕਾਬਰ ਸਾਲਿਕ ਸਾਦਿਕ ਛੋਡੀ ਦੁਨੀਆ ਥਾਇ ਪਏ
॥੨॥

ḍukhee-ay ḍaradvand ḍar ṭayrai naam raṭay ḍarvays bha-
ay. ||3||
khalrhee khapree lakrhee chamrhee sikhāa soot Dhoṭee
keen^Hee.

ਸਾਦ ਸਹਜ ਸੁਖ ਰਸ ਕਸ ਤਜੀਅਲੇ ਕਾਪੜ ਛੋਡੇ ਚਮੜ ਲੀਏ ॥



ਦੁਖੀਏ ਦਰਦਵੰਦ ਦਰਿ ਤੇਰੈ ਨਾਮਿ ਰਤੇ ਦਰਵੇਸ ਭਏ ॥੩॥

too^N saahib ha-o saa^N gee tayraa paranvai naanak jaat
kaisee. ||4||1||33||

ਖਲੜੀ ਖਪਰੀ ਲਕੜੀ ਚਮੜੀ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ ਕੀਨੀ ॥

ਤੂੰ ਸਾਹਿਬੁ ਹਉ ਸਾਂਗੀ ਤੇਰਾ ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਜਾਤਿ ਕੈਸੀ
॥੪॥੧॥੩੩॥

Asa Ghar-4 Mohalla-1

The history of the world is full of so many devotees and lovers of God, who have gone to any length to see the vision of their beloved God. Such lovers of God have not hesitated to renounce the comforts of their princely mansions, and have gladly accepted living in jungles, wearing tattered clothes, or suffering like mendicants. What to speak of humans, even gods have gone through hunger and pain, and performed many pilgrimages for seeing the sight of God. In this Shabad, Guru Ji also expresses his love and longing for Him, without having any kind of ego or arrogance on account of his caste, clothes, or way of life.

Addressing God, he says: “O’ God, even gods suffered hunger and pain and roamed at holy places to see Your sight. The yogis and the celibates lived under discipline, while others wore ochre-colored (orange colored) dresses and became hermits (for the sake of Your vision).”(1)

Referring to such true devotees, Guru Ji says: “It is for Your vision, O my Master, that they remained imbued with Your love. (O God), many are Your names, infinite Your forms and it cannot be said how many are Your merits.”(1-Pause)

Continuing his loving adoration, Guru Ji says: “O’ God, many have forsaken their castles, elephants and horses and have wandered through foreign lands. The prophets, the seers, the spiritual guides and Your faithful (devotees) abandoned the world (in Your love) and were approved by You.”(2)

Referring to other such devotees, who made different kinds of sacrifices to meet God, Guru Ji says: “(O God, there are others, who) abandoned their pleasures and tastes and forsaking (regular) clothes, they covered themselves with skins. Imbued with Your Name, they even became pain afflicted beggars at Your door.”(3)

Concluding his remarks, Guru Ji says: “O God, to seek You some wore skins, others took to the begging bowl, Yogi’s staff, deer skins or wearing of hair tufts (and pony tails), sacred threads, and loin clothes, (to show that they belonged to a particular sect or caste). But O’ God, Nanak submits, that You are the Master and I am just Your disciple, therefore where is the need for (belonging to) any caste or creed.”(4-1-33)

The message of this Shabad is that it does not matter what dress or code of conduct we adopt, as long as we love God from the core of our heart, and meditate on His Name.

SGGSP-359

ਪੰਨਾ ੩੫੯

ਆਸਾ ਘਰੁ ੫ ਮਹਲਾ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭੀਤਰਿ ਪੰਚ ਗੁਪਤ ਮਨਿ ਵਾਸੇ ॥

ਥਿਰੁ ਨ ਰਹਹਿ ਜੈਸੇ ਭਵਹਿ ਉਦਾਸੇ ॥੧॥

SGGSP-359

aasaa ghar 5 mehlā 1

ik-o^Nkaar satgur pārsaad.

bhēetar panch gupat man vaasay.

thir na rahēh jaisay bhavēh udāasay. ||1||



ਮਨੁ ਮੇਰਾ ਦਇਆਲ ਸੇਤੀ ਬਿਰੁ ਨ ਰਹੈ ॥
 ਲੋਭੀ ਕਪਟੀ ਪਾਪੀ ਪਾਖੰਡੀ ਮਾਇਆ ਅਧਿਕ ਲਗੈ ॥੧॥ ਰਹਾਉ ॥
 ਫੂਲ ਮਾਲਾ ਗਲਿ ਪਹਿਰਉਗੀ ਹਾਰੋ ॥
 ਮਿਲੈਗਾ ਪ੍ਰੀਤਮੁ ਤਬ ਕਰਉਗੀ ਸੀਗਾਰੋ ॥੨॥
 ਪੰਚ ਸਖੀ ਹਮ ਏਕੁ ਭਤਾਰੋ ॥
 ਪੇਡਿ ਲਗੀ ਹੈ ਜੀਅਤਾ ਚਾਲਣਹਾਰੋ ॥੩॥
 ਪੰਚ ਸਖੀ ਮਿਲਿ ਰੁਦਨੁ ਕਰੇਹਾ ॥
 ਸਾਹੁ ਪਜੂਤਾ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਲੇਖਾ ਦੇਹਾ ॥੪॥੧॥੩੪॥

man mayraa da-i-aal saytee thir na rahai.
 lobhee kaptee paapee paakhandee maa-i-aa aDhik lagai.
 ||1|| rahaa-o.
 fool maalaa gal pahir-ugee haaro.
 milaigaa pareetam tab kar-ugee seegaaro. ||2||
 panch sakhee ham ayk bhataaro.
 payd lagee hai jee-arhaa chaalanhaaro. ||3||
 panch sakhee mil rudan karayhaa.
 saahu pajootaa paranvat naanak laykhaa dayhaa. ||4||1||34||

Asa Mohalla-1

One beauty of all the “*Gurbani*” is this that instead of condemning the humans with all their faults and evil tendencies, Guru Ji puts himself in the position of those mortals and then shows by his personal example how to recognize our faults and try to follow the right path.

In this Shabad Guru Ji is putting himself in the place of a young bride who is being influenced by her desires and lusts and says: “Within my mind are the five desires (lust, anger, greed, attachment and ego). They do not remain still and keep wandering, feeling utterly sad and depressed.”(1)

Giving the gist of tribulations, through which the mind of a general human soul (bride) is going through, Guru Ji says: “My mind doesn’t remain still (and attuned) to the merciful God. It gets too much influenced by worldly riches; therefore it has become greedy, deceitful, and a hypocritical sinner.”(1-Pause)

Continuing to express the inner feelings of that soul bride, Guru Ji says: “(In such circumstances, what is the use of decking myself, I think I would only) adorn myself, when I would meet my beloved groom, and then I would wear the garland of flowers around my neck.”(2)

Summarizing the relationship between the sense faculties, and the soul, Guru Ji states: “(I have realized that) that all the five friends (or the sense faculties of sight, smell, sound, touch, and taste) have one groom (the soul), and this has been the tradition, that the soul (always) departs from the world (leaving the body and its sense faculties here).”(3)

Describing, what is the end result, Guru Ji says: “(When the soul departs), the five sense faculties may jointly bewail, but O Nanak, it is the soul who is caught and has to account (for all the deeds done in the human body).”(4-1-34)

The message of this Shabad is that we should not let our soul be misguided into wrong paths and actions by the desires of our sense faculties or the mind, because in the end it is the soul, which has to suffer the consequences.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਆਸਾ ਘਰੁ ੬ ਮਹਲਾ ੧ ॥
 ਮਨੁ ਮੋਤੀ ਜੇ ਗਹਣਾ ਹੋਵੈ ਪਉਣੁ ਹੋਵੈ ਸੂਤ ਧਾਰੀ ॥
 ਖਿਮਾ ਸੀਗਾਰੁ ਕਾਮਣਿ ਤਨਿ ਪਹਿਰੈ ਰਾਵੈ ਲਾਲ ਪਿਆਰੀ ॥੧॥
 ਲਾਲ ਬਹੁ ਗੁਣਿ ਕਾਮਣਿ ਮੋਹੀ ॥
 ਤੇਰੇ ਗੁਣ ਹੋਹਿ ਨ ਅਵਰੀ ॥੧॥ ਰਹਾਉ ॥
 ਹਰਿ ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਲੇ ਪਹਿਰੈ ਦਾਮੋਦਰੁ ਦੰਤੁ ਲੇਈ ॥
 ਕਰ ਕਰਿ ਕਰਤਾ ਕੰਗਨ ਪਹਿਰੈ ਇਨ ਬਿਧਿ ਚਿਤੁ ਧਰੇਈ ॥੨॥
 ਮਧੂਸੂਦਨੁ ਕਰ ਮੁੰਦਰੀ ਪਹਿਰੈ ਪਰਮੇਸਰੁ ਪਟੁ ਲੇਈ ॥
 ਧੀਰਜੁ ਧੜੀ ਬੰਧਾਵੈ ਕਾਮਣਿ ਸ੍ਰੀਰੰਗੁ ਸੁਰਮਾ ਦੇਈ ॥੩॥
 ਮਨ ਮੰਦਰਿ ਜੇ ਦੀਪਕੁ ਜਾਲੇ ਕਾਇਆ ਸੇਜ ਕਰੇਈ ॥

ik-o^Nkaar satgur parsaaḍ.
 aasaa ghar 6 mehlaa 1.
 man motē jay gahnaa hovai pa-un hovai soot Dhaaree.
 khimaa seegaar kaaman tan pahirai raavai laal pi-aaree.
 ||1||
 laal baho gun kaaman mohee.
 tayray gun hohi na avree. ||1|| rahaa-o.
 har har haar kanth lay pahirai daamodar dant lay-ee.
 kar kar kartaa kangan pahirai in biDh chit Dharay-ee. ||2||
 maDhusoodan kar mundree pahirai parmaysar pat lay-ee.
 Dheeraj Dharhee banDhaavai kaaman sareerang surmaa
 day-ee. ||3||



ਗਿਆਨ ਰਾਉ ਜਬ ਸੇਜੈ ਆਵੈ ਤ ਨਾਨਕ ਭੋਗੁ ਕਰੇਈ
॥੪॥੧॥੩੫॥

man mandar jay deepak jaalay kaa-i-aa sayj karay-ee.
gi-aan raa-o jab sayjai aavai ta naanak bhog karay-ee.
॥4॥1॥35॥

SGGSP-359

Asa Mohalla-1

In this Shabad Guru Ji continues the metaphor of a young sincere bride who craves to unite with her beloved and decks herself with all kinds of ornaments and beautiful dresses to win over his love. In this case it is the human soul, who is the bride and it is God who is the groom and Guru Ji describes what kind of spiritual dresses, ornaments and cosmetics the human soul needs to win over (God), her beloved groom.

He says: "If the (human soul) makes her mind like a pure pearl, and the repetition of God's Name with every breath, the thread to string the pearls into a necklace, and wears the ornaments of compassion and forgiveness on her body; then becoming a beloved of her Groom, she enjoys His union."(1)

Therefore, going into prayer mode, Guru Ji addresses God, as if he himself is such a bride, who has been enchanted by Him, Guru Ji says: "O my Beloved, so many are Your merits, that this bride (soul) has been completely fascinated (by You. Because, she cannot see, the unique) merits like Yours in any one else."(1-Pause)

Continuing the metaphor of that love-filled bride (soul), and her efforts to please her groom, Guru Ji says: "Making a necklace of continuous remembrance of the Lord, (the bride soul should put around her neck, repetition of God's Name should be her tooth paste, and service of the Creator as the bracelets on her hands. In this way, she should always keep her mind attuned (to God)."(2)

But that is not all, because just as a typical Indian bride, decks herself in many other ways, beside what is described above, similarly in the eyes of Guru Ji, a human bride (soul), needs to deck herself with still some more ornaments (or merits). So Guru Ji says: "(Such a bride soul should), make meditation on God as her ring and the repetition of God's Name as the silken robe. She should weave patience into her plaited hair and apply the slaver of God's love (in her eyes, and thus see her beloved God every where)."(3)

Now concluding this Shabad, Guru Ji says: "If she kindles the lamp of divine knowledge in her mind's mansion and makes her mind as the couch for her groom, O Nanak, in that stage of the prepared mind, when God the giver of wisdom becomes manifest on the couch (of her heart), He unites (the bride soul, really) enjoys (the bliss) of His Union."(4-1-35)

The message of this Shabad is that if we want to enjoy the bliss of union with God, then we need to beautify our mind with such spiritual qualities as immaculate conduct, compassion, patience and divine knowledge, and keep meditating on His Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਕੀਤਾ ਹੋਵੈ ਕਰੇ ਕਰਾਇਆ ਤਿਸੁ ਕਿਆ ਕਹੀਐ ਭਾਈ ॥
ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਕੀਤੇ ਕਿਆ ਚਤੁਰਾਈ ॥੧॥
ਤੋਰਾ ਹੁਕਮੁ ਭਲਾ ਤੁਧੁ ਭਾਵੈ ॥
ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਸਾਚੇ ਨਾਮਿ ਸਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

keetaa hovai karay karaa-i-aa tis ki-aa kahee-ai bhaa-ee.
jo kichh karna so kar rahi-aa keetai ki-aa chaturaa-ee.
॥1॥

ਕਿਰਤੁ ਪਇਆ ਪਰਵਾਣਾ ਲਿਖਿਆ ਬਾਹੁੜਿ ਹੁਕਮੁ ਨ ਹੋਈ ॥
ਜੈਸਾ ਲਿਖਿਆ ਤੈਸਾ ਪੜਿਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥੨॥
ਜੇ ਕੋ ਦਰਗਹ ਬਹੁਤਾ ਬੋਲੈ ਨਾਉ ਪਵੈ ਬਾਜਾਰੀ ॥
ਸਤਰੰਜ ਬਾਜੀ ਪਕੈ ਨਾਹੀ ਕਚੀ ਆਵੈ ਸਾਰੀ ॥੩॥
ਨਾ ਕੋ ਪੜਿਆ ਪੰਡਿਤੁ ਬੀਨਾ ਨਾ ਕੋ ਮੂਰਖੁ ਮੰਦਾ ॥
ਬੰਦੀ ਅੰਦਰਿ ਸਿਫਤਿ ਕਰਾਏ ਤਾ ਕਉ ਕਹੀਐ ਬੰਦਾ

tayraa hukam bhalaa tuDh bhaavai.
naanak taa ka-o milai vadaa-ee saachay naam samaavai.
॥1॥ rahaa-o.
kirat pa-i-aa parvaanaa likhi-aa baahurh hukam na ho-ee.
jaisaa likhi-aa taisaa parhi-aa mayt na sakai ko-ee. ॥2॥
jay ko dargeh bahu^{ta} bolai naa-o pavai baajaaree.
sattranj baajee pakai naahee kachee aavai saaree. ॥3॥
naa ko parhi-aa pandit beena naa ko moorakh mandaa.
bandee andar sif^{at} karaa-ay taa ka-o kahee-ai bandaa.



॥੪॥੨॥੩੬॥

॥4॥2॥36॥

Asa Mohalla-1

Often we complain, why God has done this to us, why has He not given us more riches, or what we did wrong, that we had to suffer such fate, and some times go to the extent of complete rebellion against God, and do all kinds of foolish things, which bring us even more suffering and pain. In this Shabad Guru Ji is telling us, why all these protests of ours are in vain, and how to live contently in accordance with God's will.

Guru Ji comments: “(O my friends), that alone happens, what that God does. O brother, what can we say to Him? (Because, He is the supreme boss). Whatever, He has to do, He is doing that; of what avail is any cleverness of the (human being) created by Him?”(1)

Therefore, as for as Guru Ji is concerned, he says: “Your will is sweet, O' God, because it pleases You. Nanak (says), he alone receives honor, who (while living as per Your will), remains absorbed in (Your) True Name.”(1-Pause)

Next commenting on the preordained destinies of humans, Guru Ji says: “In accordance, with (the sum-total) of our past deeds, our destiny is pre-written. That order doesn't get changed. As is the pre-written order of God, in accordance with that our fate keeps on manifesting, and no one can erase it.”(2)

Next he comments on the consequences of attempts to change, God's commands, Guru Ji says: “If some person keep on making too many objections on their pre-ordained destiny, it helps him nothing, rather he is known as a cheap talkative person. Just as in the game of chess or “*chauparr*”, one is not considered a winner, unless all his pieces have reached their home, similarly (the person, who doesn't live in accordance with God's will, remains a loser in life).”(3)

However, before concluding this Shabad, Guru Ji wants to caution us against calling anyone a fool, or considering oneself a wise person. He says: “(In this journey of human soul), by himself, no one is literate, learned or wise, nor is there any ignorant or evil person. When (God) makes a person praise Him, while living within His will, only then he is called a true human being.”(4-2-36)

The message of this Shabad is that instead of criticizing others as good or bad, right or wrong, or complaining about our own fate, we should simply pray to God to bless us with this wisdom that we willingly submit to His Will and remain absorbed in singing His praise.

SGGSP-359**ਆਸਾ ਮਹਲਾ ੧ ॥****ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੈ ਮਹਿ ਮੁੰਦ੍ਰਾ ਖਿੰਥਾ ਖਿਮਾ ਹਵਾਵਉ ॥**ਜੋ ਕਿਛੁ ਕਰੈ ਭਲਾ ਕਰਿ ਮਾਨਉ ਸਹਜ ਜੋਗ ਨਿਧਿ ਪਾਵਉ
॥੧॥**ਪੰਨਾ ੩੬੦**ਬਾਬਾ ਜੁਗਤਾ ਜੀਉ ਜੁਗਹ ਜੁਗ ਜੋਗੀ ਪਰਮ ਤੰਤ ਮਹਿ ਜੋਗੰ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਇਆ ਗਿਆਨ ਕਾਇਆ ਰਸ ਭੋਗੰ
॥੧॥ ਰਹਾਉ ॥ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣਿ ਬੈਸਉ ਕਲਪ ਤਿਆਗੀ ਬਾਦੰ ॥
ਸਿੰਝੀ ਸਬਦੁ ਸਦਾ ਧੁਨਿ ਸੋਹੈ ਅਹਿਨਿਸਿ ਪੂਰੈ ਨਾਦੰ ॥੨॥
ਪਤੁ ਵੀਚਾਰੁ ਗਿਆਨ ਮਤਿ ਡੰਡਾ ਵਰਤਮਾਨ ਬਿਭੂਤੰ ॥
ਹਰਿ ਕੀਰਤਿ ਰਹਰਾਸਿ ਹਮਾਰੀ ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਤੀਤੰ ॥੩॥
ਸਗਲੀ ਜੋਤਿ ਹਮਾਰੀ ਸੰਮਿਆ ਨਾਨਾ ਵਰਨ ਅਨੇਕੰ ॥**aasaa mehlāa 1.**gur kaa sabad manai meh mundraa khinthaa khimaa
hadhaava-o.
jo kichh karai bhalaa kar maan-o sahj jog niDh paava-o.
॥1॥**SGGSP-360**baabaa jugtaa jee-o jugah jug jogee param tant meh joga^N.
amrit naam niranjan paa-i-aa gi-aan kaa-i-aa ras bhoga^N.
॥1॥ rahaa-o.siv nagree meh aasan baisesa-o kalap ti-aagee baada^N.
sin^{yee} sabad sadaa Dhun sohai ahinis poorai naada^N. ॥2॥
pat veechaar gi-aan mat danda varatmaan bibhoota^N.
har keera rahraas hamaaree gurmukh panth aateeta^N. ॥3॥
saglee jo hamaaree sammi-aa naanaa varan anayka^N.
kaho naanak sun bharthar jogee paarbarahm liv ayka^N.



ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਏਕੰ
॥੪॥੩॥੩੭॥

॥4॥3॥37॥

Asa Mohalla-1

One of the beauties of Guru Ji's poetry is that wherever he goes and with whomsoever he talks, he converses in the language of that place, and that person, to convey his point of view. In this Shabad, Guru Ji is talking to a "Yogi", (literally meaning the one, who is united with God). As per their customs, these "yogis", wear special kinds of ear rings made of glass or wood, wear a patched coat, smear their bodies with ashes, carry a small horn, a staff, and a small two pronged wooden stick to support their arms. Guru Ji tells him, what kinds of symbols he is using, and how he is trying to unite with God.

He says: "(O "Yogi", I consider), the Guru's word (enshrined) in the mind as my ear rings, and having compassion for all is my patched coat. Whatever God does, that I consider as the best thing. In this effortless way, I obtain the treasure of "Yoga" or union with God."(1)

Stating in a nut shell, the essence of this type of "Yoga" (or union with God), and describing his own experience, Guru Ji says: "O my respected sir, he who is attuned to God, for all ages, he is a true "yogi". I have obtained the nectar Name of that immaculate God, and I am enjoying the bliss of (divine) wisdom in my body."(1-Pause)

Comparing his own conduct with the common practices and postures of "Yoga", Guru Ji says: "(O "Yogi", "I have renounced the thoughts of (worldly) strife and desires; instead I sit attuned to the thoughts of God. Within me is ringing the word of the Guru. (For me), this is the melodious tune of the horn, which my mind is playing day and night." (2)

Now, comparing his spiritual practices to the "Yogi's" outward symbols, Guru Ji says: "Reflection (on God's merits) is my begging bowl, awakened intellect is my staff. To deem God's presence everywhere is my ashes. To sing His praise is my daily routine. To live as per Guru's instruction is my ascetic path."(3)

Concluding the description, of his type of "Yoga", Guru Ji addresses "Bharthar Yogi" with whom he was talking, and says: "To see God's light in its myriad ways in all creatures is my arms support. Nanak says listen O "Bharthar" yogi, to remain attuned to the all-pervading God, is my only passion."(4-3-37)

The message of this Shabad is that the best way to concentrate and unite with God is to be always imbued with the love for God and see His light in all the creatures.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਗੁਰੁ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਧਾਵੈ ਕਰਿ ਕਰਣੀ ਕਸੁ
ਪਾਈਐ ॥

gurū kar gi-aan Dhi-aan kar Dhaavai kar karṇee kas paa-
ee-ai.

ਭਾਠੀ ਭਵਨੁ ਪ੍ਰੇਮ ਕਾ ਪੋਚਾ ਇਤੁ ਰਸਿ ਅਮਿਉ ਚੁਆਈਐ
॥੧॥

bhaathee bhavan paraym kaa pochaa iṭ ras ami-o chu-aa-
ee-ai. ॥1॥

ਬਾਬਾ ਮਨੁ ਮਤਵਾਰੇ ਨਾਮ ਰਸੁ ਪੀਵੈ ਸਹਜ ਰੰਗ ਰਚਿ ਰਹਿਆ
॥

baabaa man maṭvaaro naam ras peevai sahj rang rach rahi-
aa.

ਅਹਿਨਿਸਿ ਬਨੀ ਪ੍ਰੇਮ ਲਿਵ ਲਾਗੀ ਸਬਦੁ ਅਨਾਹਦ ਗਹਿਆ
॥੧॥ ਰਹਾਉ ॥

ahinis banee paraym liv laagee sabad anaahad gahi-aa. ॥1॥
rahaa-o.

pooraa saach pi-aalaa sehjay tiseh pee-aa-ay jaa ka-o
naḍar karay.

amrit kaa vaapaaree hovai ki-aa maḍ chhoochhai bhaa-o
Dharay. ॥2॥

ਪੂਰਾ ਸਾਚੁ ਪਿਆਲਾ ਸਹਜੇ ਤਿਸਹਿ ਪੀਆਏ ਜਾ ਕਉ ਨਦਰਿ
ਕਰੇ ॥

gur kee saakhee amrit banee peevaṭ hee parvaan bha-i-aa.

ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੂਛੈ ਭਾਉ ਧਰੇ ॥੨॥



ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਪੀਵਤ ਹੀ ਪਰਵਾਣੁ ਭਇਆ ॥

SGGSP-360

ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ ਬੈਠੁੰਨੈ ਕਰੈ ਕਿਆ ॥੩॥

ਸਿਫਤੀ ਰਤਾ ਸਦ ਬੈਰਾਗੀ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੈ ॥
ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਬਰਿ ਜੋਗੀ ਖੀਵਾ ਅੰਮ੍ਰਿਤ ਧਾਰੈ
॥੪॥੪॥੩੮॥

dar darsan kaa pareetam hovai mukat baikunthay karai ki-
aa. ||3||
siftēe rataa sad bairagee joo-ai janam na haarai.
kaho naanak sun bharthar jogee kheevaa amrit Dhaarai.
||4||4||38||

Asa Mohalla-1

In the previous Shabad, while talking with a yogi, named “*Bharthar*”, Guru Ji explained to him, what kinds of spiritual merits and practices, he acquires and adopts to obtain union with God. However, in addition to their outward symbols, such as wearing of special kinds of earrings, and patched coat etc., the yogis distill and drink specially fermented liquor, thinking that it helps them in their meditation and concentration. In this Shabad, continuing his discourse with “*Bharthar*” yogi, Guru Ji describes, what kind of *spiritual* intoxicant, he uses to help him get attuned to God, how he prepares it, and what are its ingredients.

So addressing that yogi, Guru Ji says: “(O “*Bharthar*”), we make divine knowledge as the molasses, meditation (on God’s Name) the *Mohua* flowers (the basic ingredient to extract alcohol), and good deeds as (the fermenting) bark. To burn away the bodily attachments is our furnace, and loving adoration (of God) is the coolant to condense the alcohol vapors into liquid. This is how, we obtain a steady stream of divine nectar.”(1)

Describing, the kind of relaxation one enjoys upon drinking the brew described above, Guru Ji says: “O’ sire, in this way, the mind gets intoxicated, by drinking the nectar of Name, and effortlessly remains imbued with (divine) love. Day and night, he remains intoxicated and attuned to the loving adoration (of God), he keeps holding on to the unstuck melody of the (divine) word.”(1-Pause)

However, Guru Ji cautions, that not every body can enjoy such an elixir. He says: “Such a cup of true (enjoyment), God imperceptibly gives only to that person on whom He casts His glance of grace. The person, who once (tastes this divine nectar, becomes the buyer (of this kind of divine alcohol only), and he doesn’t care for the false worldly alcohols (whose intoxication soon fades away).”(2)

Further describing the merits of this nectar of Name, Guru Ji says: “He, who drinks this nectar (of Name) through Guru’s guidance, just upon drinking it, he gets approved (in God’s court). He becomes such a lover of God’s gate (or His sight), that for him, salvation or heaven don’t mean anything.”(3)

In conclusion, Guru Ji says: “The person who is imbued with God’s praise is an eternal renouncer and he does not lose his life in gamble. Says Nanak, hear O’ Bharthar, such a yogi, always remains intoxicated with the nectar (of God’s Name).”(4-4-38)

The message of this Shabad is that instead of resorting to drugs or alcohol to feel elated or in high spirits, one should meditate and concentrate on God's Name, and remain intoxicated (or absorbed) in God’s loving adoration.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥
ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥
ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥੧॥
ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ ॥
ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥੧॥
ਰਹਾਉ ॥

aasaa mehlāa 1.

khuraasaan khasmaanaa kee-aa hindusataan daraa-i-aa.
aapai dos na day-ee kartaa jam kar mugl charhaa-i-aa.
aytee maar pa-ee karlaanay tai^N kee dara^N na aa-i-aa. ||1||
kartaa too^N sabhnaa kaa so-ee.
jay saktāa saktay ka-o maaray taa man ros na ho-ee. ||1||
rahaa-o.



ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥
 ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੰੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ ॥
 ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥
 ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥
 ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥
 ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ
 ॥੩॥੫॥੩੯॥

sakṭaa seehu maaray pai vagai kḥasmai saa pursaa-ee.
 ratan vigaarh vigo-ay kutē^N mu-i-aa saar na kaa-ee.
 aapay jorh vichhorhay aapay vaykh tayree vadi-aa-ee. ||2||
 jay ko naa-o Dharaa-ay vadaa saad karay man bhaanay.
 kḥasmai nadree keerhaa aavai jaytay chugai daanay.
 mar mar jeevai taa kichh paa-ay naanak naam vakhaanay.

Asa Mohalla-1

It is believed that Guru Ji uttered this Shabad, when “*Ibrahim Lodhi*”, the last of the “*Pathan*” kings, was ruling India. At that time, there was lot of chaos and corruption; and masses of India were living in a state of great turmoil and tyranny. At about the same time, “*Khurasaan*” (a territory on the east of Iran and west of Afghanistan) was going through similar circumstances, but it was saved from further blood shed, when a Mogul invader “*Baabar*” occupied its throne. Then he proceeded further to occupy India and establish the Mogul dynasty, which lasted for over two hundred years, before being replaced by the British.

Commenting on the rapine and plunder, which occurred, when “*Baabar*” invaded the small town of “*Saiddpur*”, where Guru Nanak Dev Ji was also staying, Guru Ji says: “(O God), You saved “*Khurasaan*” (from chaos), but terrified India. (I think), the Creator does not take the blame on Himself, so turning the Mogul (“*Baabar*”) into the demon of death, He made him march (over India).”

Expressing his hurt and outrage at the indiscriminate killings of innocent men, women, and children, Guru Ji addresses God and says: “(O God, I wonder, when), so much pain was being inflicted that people were crying in pain, did You feel no compassion?”(1)

As if talking to God in his mind, Guru Ji says: “O' God, You are the creator of all beings, (why then You allowed so many innocent people to be tortured like that)? O' God, if a powerful person hits another (equally) powerful person, I do not feel any protest in my mind, (because it is a fight between two equally powerful parties).” (1-Pause)

But looking at the powerful armies of “*Baabar*”, who were mercilessly killing poor defenseless people, speaking metaphorically, Guru Ji says: “(O God), if a powerful lion falls upon a flock of sheep, then (don't You think that) the master of the flock has to answer, (why didn't he protect the sheep)?”

Commenting further on oppression of “*Baabar's*” soldiers, Guru Ji says: “These dog like Munhall have spoiled and laid waste the priceless country and no one is paying any heed even to the dead.”

(Now as if finding the answer to his question, Guru Ji says: “O' God, on Your own, You unite, and separate (Your beings). I see in this also a sign of Your greatness.”(3)

Guru Ji concludes the Shabad, with a general comment and lesson for us. He says: “Even if a person assumes a great Name and indulges in pleasures of the mind, in the eyes of the Master, he is still a worm for all the days that he lasts. But O Nanak, only that person, who so completely controls his worldly desires, as if he is dead, obtains the profit (of human life).”(4-5-39)

The message of this Shabad is that although all the pains, sufferings and other tragedies do happen under the will or in full knowledge of God. But instead of trying to understand why He let these tragedies happen, we should accept all these as His will, kill our own self- conceit and meditate on God's Name.