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raag aasaa ghar 2 mehlaa 3

ik-o^Nkaar satgur parsaad.

har darsan paavai vadbhaag.
gur kai sabad sachai bairaa.
khat darsan vartai vartaaraa.

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gur kaa darsan agam apaaraa. ||1||
gur kai darsan mukat gat ho-ay.
saachaa aap vasai man so-ay. ||1|| rahaa-o.
gur darsan uDhrai sansaaraa.
jay ko laa-ay bhaa-o pi-aaraa.
bhaa-o pi-aaraa laa-ay virkaa ko-ay.
gur kai darsan sadaa sukh ho-ay. ||2||
gur kai darsan mokh du-aar.
satgur sayvai parvaar saaDhaar.
niguray ka-o gat kaa-ee naahee.
avgan muthay chotaa khaahee. ||3||
gur kai sabad sukh saa^Nt sareer.
gurmukh taa ka-o lagai na peer.
jamkaal tis nayr na aavai.
naanak gurmukh saach samaavai. ||4||1||40||

RAAG ASA GHAR-2

Mohalla-3

In Hinduism, six sacred texts or “*shatras*” are considered very important books on the subject of salvation. These six books also called “*Darsans*” are “*Saankh, Niyaiy, Vaaishashik, Meemansa, Yog, and Vidaant*”. In those days, and to some extent even now, it was a common practice to hold special discourses on these books, and explore different ways to obtain salvation. In this Shabad, Guru Ji tells us what is the best “*shastra*”, or the text, following which a person can obtain salvation, not only for himself, but also for his entire family.

Right at the outset, Guru Ji says: “(O my friends), it is only through great good fortune, that a person obtains (the opportunity to see) the sight of God. If one follows the Guru, he is imbued with true detachment (from the world), and love for the eternal God. Even though, at present there is the trend of discoursing on the six Hindu “*Darsans*” (or “*Shastras*”), but the “*darshan*” or the philosophy explained by the Guru is limitless, and beyond comprehension (of ordinary sense faculties).”(1)

Stating the merit of Guru’s “*Darshan*”, Guru Ji says: “By following the teachings of the Guru, one attains the state of salvation and that eternal God Himself comes to abide in one’s heart.”(1-Pause)

Continuing to describe the merits of Guru’s way, he says: “By following the “*shastra*” (or the way prescribed) by the Guru, the entire world gets saved, (but only if) some one truly imbues himself with the love (of Guru’s teachings). However, it is only a rare person, who embraces such (true) love and devotion (for Guru’s teachings). By following the Guru’s way, one always obtains peace.”(2)



Listing more merits of following the Guru, and also describing the fate of those, who do not have any one to follow, Guru Ji says: “By concentrating on the Guru's system one finds the gate (or way) to find salvation (from evil tendencies. Not only that, but by) following the Guru, one becomes a source of (spiritual) support to his (entire) family. (But) the person without (the guidance of the) Guru doesn't attain any (higher spiritual) status. Being deceived by evil habits, he suffers punishments.”(3)

In conclusion, Guru Ji says: “By following the Guru's word (or instruction), one's body finds comfort and peace. Yes, he who follows the Guru, he suffers no pain. Even the demon (or fear) of death does not come near such a person. O Nanak, a Guru-ward person merges in the eternal God.”(4-1-40)

The message of this Shabad is that if we want to enjoy peace and comfort and ultimately merge in the eternal God, then instead of seeking guidance from any other books or philosophies, we should lovingly and devotedly read, understand, and faithfully follow the the Guru's word (or Gurbani as contained in Guru Granth Sahib Ji).

Detail of Shabads: Guru Nanak Dev Ji=39, Guru Amar Das Ji=1, Total=40

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਬਦਿ ਮੁਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

sabaḁ mu-aa vichahu aap gavāa-ay.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਿਲੁ ਨ ਤਮਾਇ ॥

saṭgur sayvay ṭil na ṭamaa-ay.

ਨਿਰਭਉ ਦਾਤਾ ਸਦਾ ਮਨਿ ਹੋਇ ॥

nirbha-o ḁaṭṭaa saḁaa man ho-ay.

ਸਚੀ ਬਾਣੀ ਪਾਏ ਭਾਗਿ ਕੋਇ ॥੧॥

sachee baṇee paa-ay bhaag ko-ay. ||1||

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ਗੁਣ ਸੰਗ੍ਰਹੁ ਵਿਚਹੁ ਅਉਗੁਣ ਜਾਹਿ ॥

gun sangrahu vichahu a-ogun jaahi.

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹਿ ॥੧॥ ਰਹਾਉ ॥

pooray gur kai sabaḁ samaahi. ||1|| rahaa-o.

ਗੁਣਾ ਕਾ ਗਾਹਕੁ ਹੋਵੈ ਸੋ ਗੁਣ ਜਾਣੈ ॥

gunāa kaa gaahak hovai so gun jaanai.

ਅੰਮ੍ਰਿਤ ਸਬਦਿ ਨਾਮੁ ਵਖਾਣੈ ॥

amrit sabaḁ naam vakhaanai.

ਸਾਚੀ ਬਾਣੀ ਸੂਚਾ ਹੋਇ ॥

saachee baṇee soochāa ho-ay.

ਗੁਣ ਤੇ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥

gun ṭay naam paraapat ho-ay. ||2||

ਗੁਣ ਅਮੋਲਕ ਪਾਏ ਨ ਜਾਹਿ ॥

gun amolak paa-ay na jaahi.

ਮਨਿ ਨਿਰਮਲ ਸਾਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥

man nirmal saachai sabaḁ samaahi.

ਸੇ ਵਡਭਾਗੀ ਜਿਨ੍ਹ ਨਾਮੁ ਧਿਆਇਆ ॥

say vadbhaagee Jin^H naam Dhi-aa-i-aa.

ਸਦਾ ਗੁਣਦਾਤਾ ਮੰਨਿ ਵਸਾਇਆ ॥੩॥

saḁaa gunḁaṭṭaa man vasāa-i-aa. ||3||

ਜੋ ਗੁਣ ਸੰਗ੍ਰਹੈ ਤਿਨ੍ਹ ਬਲਿਹਾਰੈ ਜਾਉ ॥

jo gun sangrahai tin^H balihaarai jaa-o.

ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਗੁਣ ਗਾਉ ॥

ḁar saachai saachay gun gaa-o.

ਆਪੇ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥

aapay ḁayvai sahj subhaa-ay.

ਨਾਨਕ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥੪॥੨॥੪੧॥

naanak keemat kahan na jaa-ay. ||4||2||41||

Asa Mohalla-3

In the previous Shabad, Guru Ji advised us that if we want to enjoy peace and comfort and ultimately merge in the eternal God, then instead of seeking guidance from any other books or philosophies, we should lovingly and devotedly read, understand, and faithfully follow the Guru's word (or Gurbani). In this Shabad, he explains in detail, what happens, when we follow the Guru's word.



He says: "The person, who by reflecting on the Guru's word, dies to himself (and completely sheds off his ego), he serves the true Guru, without having even an iota of greed in him. In his mind, always abides the fearless and beneficent God. But it is only a rare person who by great good fortune obtains to the eternal God, through the true word of the Guru."(1)

Therefore, Guru Ji advises us and says: "(O' my friends), when you accumulate the (spiritual) merits, then (automatically) the demerits from within you will disappear, and through the word of the true Guru, you will merge (in God)."(1-Pause)

Guru Ji then comments: "Only the person who is the seeker of (spiritual) merits, he knows the worth of these merits. By following the Guru's word (or instruction), he meditates on (God's) Name. By following the true word, one's mind becomes pure. By acquiring these merits, God's Name (or light and grace) is obtained."(2)

Guru Ji then stresses: "These invaluable merits cannot be acquired (easily. It is only), when a man's mind becomes pure by following the true Guru's instruction, that these merits themselves come to reside in one's mind. Therefore, those persons are very fortunate, who have meditated on (God's) Name and have always cherished the donor of these merits in their minds."(3)

In the end Guru Ji says: "I am a sacrifice to those who acquire these virtues, (because) they sing praises of the true God. But it is on His own, (that God) blesses some one with these merits and he then remains in a state of equipoise. O Nanak, the worth (of such a fortunate person) cannot be described."(4-2-41)

The message of this Shabad is that following the Guru's word (or *Gurbani*), we should shed off our self-conceit, and sing praises of God, without having an iota of greed. Then on His own, God would bless us with other divine virtues, and come to reside in our heart.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ॥

satgur vich vadee vadi-aa-ee.

ਚਿਰੀ ਵਿਛੁੰਨੇ ਮੇਲਿ ਮਿਲਾਈ ॥

chiree vichhunay mayl milaa-ee.

ਆਪੇ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ ॥

aapay maylay mayl milaa-ay.

ਆਪਣੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥੧॥

aapnee keemaṭ aapay paa-ay. ||1||

ਹਰਿ ਕੀ ਕੀਮਤਿ ਕਿਨ ਬਿਧਿ ਹੋਇ ॥

har kee keemaṭ kin biDh ho-ay.

ਹਰਿ ਅਪਰੰਪਰੁ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲੈ ਜਨੁ

har aprampar agam agochar gur kai sabaḍ milai jan ko-ay.

ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

||1|| rahaa-o.

ਗੁਰਮੁਖਿ ਕੀਮਤਿ ਜਾਣੈ ਕੋਇ ॥

gurmukh keemaṭ jaanai ko-ay.

ਵਿਰਲੇ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥

virlay karam paraapaṭ ho-ay.

ਊਚੀ ਬਾਣੀ ਊਚਾ ਹੋਇ ॥

oochee bane oochaa ho-ay.

ਗੁਰਮੁਖਿ ਸਬਦਿ ਵਖਾਣੈ ਕੋਇ ॥੨॥

gurmukh sabaḍ vakhaanai ko-ay. ||2||

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ਵਿਨੁ ਨਾਵੈ ਦੁਖੁ ਦਰਦੁ ਸਰੀਰਿ ॥

vin naavai dukh darad sareer.

ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਉਤਰੈ ਪੀਰ ॥

satgur bhaytay taa utrai peer.

ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਦੁਖੁ ਕਮਾਇ ॥

bin gur bhaytay dukh kamaa-ay.

ਮਨਮੁਖਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥੩॥

manmukh bahutee milai sajaa-ay. ||3||

ਹਰਿ ਕਾ ਨਾਮੁ ਮੀਠਾ ਅਤਿ ਰਸੁ ਹੋਇ ॥

har kaa naam meethaa at ras ho-ay.

ਪੀਵਤ ਰਹੈ ਪੀਆਏ ਸੋਇ ॥

peeṭai rahai pee-aa-ay so-ay.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਰਸੁ ਪਾਏ ॥

gur kirpaa tay har ras paa-ay.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਗਤਿ ਪਾਏ ॥੪॥੩॥੪੨॥

naanak naam raṭay gaṭ paa-ay. ||4||3||42||

**Asa Mohalla-3**

In the previous Shabad, Guru Ji advised us that following the Guru's word (or "*Gurbani*"), we should shed off our self-conceit, and sing praises of God, without having an iota of greed. Then on His own, God would bless us with other divine virtues, and come to reside in our heart. In this Shabad, Guru Ji is again explaining to us the glory of the true Guru and his instruction.

He says: "Great is the glory of the true Guru, for he unites (even those persons with God), who have been separated from Him for a long time. But it is God Himself, who first unites a person with the Guru and then through the Guru, attunes that person to Himself. This way God Himself gets His worth realized."(1)

Guru Ji then poses a question, and provides the answer himself. He says: "How to assay the worth of God? (The answer is), that God is unknowable and unapproachable, but through Guru's word, some rare person does meet God (and finds His worth)."(1-Pause)

Guru Ji then explains: "Only a few persons know God's worth through the Guru. It is only a very rare person, who by God's grace obtains (the gift of God's Name). Through the sublime word (of the Guru), he acquires, high (moral) character. But, it is only a rare Guru ward person, who meditates on (God's Name through) the word of the Guru."(2)

Guru Ji now stresses upon the importance of Name. He says: "(O my friends,) without (meditating on God's) Name, one's body is afflicted with pain and agony, but if one meets (and follows) the true Guru (and meditates on the Name under his instruction), then the pain is removed. However, the self-conceited person (who does not meditate on God's Name) is awarded severe punishment." (3)

In conclusion, Guru Ji says: "The nectar of God's Name is exceedingly sweet, but only he drinks (this nectar), whom God Himself makes to drink. In short, it is by Guru's grace that one obtains the divine elixir and O Nanak imbued with (God's) Name, one obtains salvation."(4-3-42)

The message of this Shabad is that we should realize the greatness of the true Guru (and his Gurbani), because by helping us to meditate on God's Name, he can unite us with God, from whom we have been separated for such a long time.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਗਹਿਰ ਗੰਭੀਰ ॥
ਸੇਵਤ ਹੀ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥
ਸਬਦਿ ਤਰੇ ਜਨ ਸਹਜਿ ਸੁਭਾਇ ॥
ਤਿਨ ਕੈ ਹਮ ਸਦ ਲਾਗਹ ਪਾਇ ॥੧॥

ਪੰਨਾ ੩੬੨

ਜੋ ਮਨਿ ਰਾਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ॥
ਤਿਨ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਲਾਥਾ ਤੇ ਹਰਿ ਦਰਗਹ ਮਿਲੇ
ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥
ਸਬਦੁ ਚਾਖੈ ਸਾਚਾ ਸਾਦੁ ਪਾਏ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
ਹਰਿ ਪ੍ਰਭੁ ਸਦਾ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ ॥੨॥
ਆਖਣਿ ਆਖੈ ਬਕੈ ਸਭੁ ਕੋਇ ॥
ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ਸੋਇ ॥

aasaa mehlaa 3.

mayraa parabh saachaa gahir gambheer.
sayvat hee sukh saan^Nt sareer.
sabad taray jan sahj subhaa-ay.
tin kai ham sad laagah paa-ay. ||1||

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jo man raatay har rang laa-ay.
tin kaa janam maran dukh laathaa tay har dargeh milay
subhaa-ay. ||1|| rahaa-o.
sabad chaakhai saachaa saad paa-ay.
har kaa naam man vasaa-ay.
har parabh sadaa rahi-aa bharpoor.
aapay nayrhai aapay door. ||2||
aakhan aakhai bakai sabh ko-ay.
aapay bakhas milaa-ay so-ay.



ਕਹਣੈ ਕਥਨਿ ਨ ਪਾਇਆ ਜਾਇ ॥
ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥
ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

kahnai kathan na paa-i-aa jaa-ay.
gur parsaad vasai man aa-ay. ||3||
gurmukh vichahu aap gavaa-ay.

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ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਮੋਹੁ ਚੁਕਾਇ ॥
ਅਤਿ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦ ਵੀਚਾਰ ॥
ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੪॥੪੩॥

har rang raatay moh chukaa-ay.
at nirmal gur sabad veechaar.
naanak naam savaaranhaar. ||4||4||43||

Asa Mohalla-3

In the previous Shabad, we realized the greatness of the true Guru and his Gurbani, because by helping us to meditate on God's Name, he can unite us with God, from whom we have been separated for such a long time. In this Shabad, Guru Ji tells us about the merits of serving God and how to get united with Him, because He is inaccessible, and beyond the comprehension of ordinary sense faculties.

First describing some of the unique merits of God, and what kinds of blessings, we obtain, when we remember Him, Guru Ji says: “(O my friends), my God is eternal, profound, and large hearted. The moment we remember Him (sincerely), a sense of peace and contentment arises in the body. (By remembering God), through the word (of the Guru, many) devotees easily swim across (the worldly ocean). I always bow to the feet of such (sacred souls).” (1)

Describing the merits of devotees who are steeped in the love of God, Guru Ji says: “By imbuing themselves with God's love, they whose mind has been attuned to God, their pain of birth and death has been removed, and they have effortlessly joined God's court.”(1-Pause)

Explaining further the above, Guru Ji says: “(O my friends), he who reflects on the Guru's word (or instruction), he enjoys the relish of ever lasting bliss, because he enshrines God's Name in his mind. He realizes that God is always pervading everywhere, and He Himself is near, and Himself is far (from His creatures).”(2)

Commenting upon those, who simply talk about Him, Guru Ji says: “As for saying and boasting (about God), every one says that God is near, but it is God, who in His grace unites some one with Himself. By simply saying or talking about Him, God is not obtained; it is only through Guru's grace that He comes to abide in one's mind.”(3)

Guru Ji concludes the Shabad by saying: “The Guru-ward persons remove their self-conceit from within. Imbued with God's love, they get rid of the worldly attachment. O Nanak, reflection on Guru's words makes a person of extremely immaculate character. So that by attuning himself to (God's) Name, (he not only saves himself, but also becomes capable of embellishing others (as well with spiritual virtues).” (4-4-43)

The message of this Shabad is that, if we want to enjoy eternal peace and bliss, and experience the presence of God both within us and outside, and not only make our own life pure and immaculate, but also help others to embellish them with spiritual merits, then reflecting on Guru's word (or Gurbani), we should imbue ourselves with the love of God's Name.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlaa 3.

ਦੂਜੈ ਭਾਇ ਲਗੇ ਦੁਖੁ ਪਾਇਆ ॥
ਬਿਨੁ ਸਬਦੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋਝੀ ਹੋਇ ॥
ਦੂਜੈ ਭਾਇ ਨ ਲਾਗੈ ਕੋਇ ॥੧॥
ਮੂਲਿ ਲਾਗੇ ਸੇ ਜਨ ਪਰਵਾਣੁ ॥
ਅਨਿਦਨੁ ਰਾਮ ਨਾਮੁ ਜਪਿ ਹਿਰਦੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਏਕੋ ਜਾਣੁ ॥

doojai bhaa-ay lagay dukh paa-i-aa.
bin sabdai birthaa janam gavaa-i-aa.
satgur sayvai sojhee ho-ay.
doojai bhaa-ay na laagai ko-ay. ||1||
mool laagay say jan parvaan.
an-din raam naam jap hirdai gur sabdee har ayko jaan. ||1||
rahaa-o.



॥੧॥ ਰਹਾਉ ॥
 ਭਾਲੀ ਲਾਗੈ ਨਿਹਫਲੁ ਜਾਇ ॥
 ਅੰਧੀ ਕੰਮੀ ਅੰਧ ਸਜਾਇ ॥
 ਮਨਮੁਖੁ ਅੰਧਾ ਠਹੁਰ ਨ ਪਾਇ ॥
 ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਬਿਸਟਾ ਮਾਹਿ ਪਚਾਇ ॥੨॥
 ਗੁਰ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥
 ਸੰਤਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥
 ਨਾਮੇ ਨਾਮਿ ਕਰੇ ਵੀਚਾਰੁ ॥
 ਆਪਿ ਤਰੈ ਕੁਲ ਉਧਰਣਹਾਰੁ ॥੩॥
 ਗੁਰ ਕੀ ਬਾਣੀ ਨਾਮਿ ਵਜਾਏ ॥
 ਨਾਨਕ ਮਹਲੁ ਸਬਦਿ ਘਰੁ ਪਾਏ ॥
 ਗੁਰਮਤਿ ਸਤ ਸਰਿ ਹਰਿ ਜਲਿ ਨਾਇਆ ॥
 ਦੁਰਮਤਿ ਮੈਲੁ ਸਭੁ ਦੁਰਤੁ ਗਵਾਇਆ ॥੪॥੫॥੪੪॥

daalee laagai nihfal jaa-ay.
 a^NDhee^N kammee anDh sajaa-ay.
 manmukh anDhaa tha-ur na paa-ay.
 bistaa kaa keerhaa bistaa maahi pachaa-ay. ||2||
 gur kee sayvaa sadaa sukh paa-ay.
 santasangat mil har gun gaa-ay.
 naamay naam karay veechaar.
 aap tarai kul uDhranhaar. ||3||
 gur kee bane naam vajaa-ay.
 naanak mahal sabad ghar paa-ay.
 gurmat sat sar har jal naa-i-aa.
 durmat mail sabh durat gavaa-i-aa. ||4||5||44||

Asa Mohalla-3

In the previous Shabad, Guru Ji advised us that, if we want to enjoy eternal peace and bliss, and experience the presence of God both within us and outside, then reflecting on Guru's word (or Gurbani), we should imbue ourselves with the love of God's Name. In this Shabad Guru Ji tells us about the consequences of being attached to duality (or love of things or entities other than God), and not following Guru's word or advice.

He says: "(Forsaking God, they who) get attached to some one else's love, have always suffered in pain. Without reflecting on the (Guru's) word, they have wasted their life in vain. Because, only he who serves (and follows) the Guru, obtains this understanding, that no one should ever imbue himself with the love of any other (except God)." (1)

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In summary, Guru Ji says: "Those devotees, who are attached (to God), the original source (of all power), they are approved (in God's court). By meditating on God's Name, day and night in their heart, (and by reflecting on) the Guru's word, they recognize (and become close) to the one God." (1-Pause)

Illustrating his point with an example, Guru Ji says: "(The person, who forsaking God, which is like a tree) attaches himself (to some branch, such as a god, goddess, or worldly riches, all his effort) goes fruitless. By being involved in such blind deeds, one suffers severe punishment. Such a self conceited blind person does not receive any respite (and he is consumed in his evil ways, just as) a worm of dirt, is consumed in that dirt itself." (2)

Contrasting the above state, with the conduct of a Guru ward person, Guru Ji says: "On the other hand if a person follows the Guru, he always finds peace, because by joining the society of the saintly persons, he sings praises of God. Remaining always absorbed in God's Name, he keeps on reflecting (on God's merits). This way he himself swims across (the worldly ocean), and becomes capable of saving his lineage also." (3)

In conclusion, Guru Ji says: "O Nanak, the person who through the Guru's word (or Gurbani) sings praises of (God's Name), with the grace of the Guru's word, he obtains to the house and mansion (of God). In short, by following Guru's instruction, he who has taken a bath in the water of God's Name, in the pool of holy congregation, he has washed off the dirt of evil intellect from his mind and has thus got rid of all his sin." (4-5-44)

The message of this Shabad is that instead of worshipping or loving any other lesser god, goddess, or worldly riches, we should only imbue ourselves with the love of God, and through the word of the Guru (or his Gurbani as contained in Guru Granth Sahib Ji), keep singing God's praises, in the congregation of saintly persons.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlaa 3.



ਮਨਮੁਖ ਮਰਹਿ ਮਰਿ ਮਰਣੁ ਵਿਗਾੜਹਿ ॥
 ਦੂਜੈ ਭਾਇ ਆਤਮ ਸੰਘਾਰਹਿ ॥
 ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਕਰਿ ਵਿਗੂਤਾ ॥
 ਆਤਮੁ ਨ ਚੀਨੈ ਭਰਮੈ ਵਿਚਿ ਸੂਤਾ ॥੧॥
 ਮਰੁ ਮੁਇਆ ਸਬਦੇ ਮਰਿ ਜਾਇ ॥
 ਉਸਤਤਿ ਨਿੰਦਾ ਗੁਰਿ ਸਮ ਜਾਣਾਈ ਇਸੁ ਜੁਗ ਮਹਿ ਲਾਹਾ
 ਹਰਿ ਜਪਿ ਲੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥
 ਨਾਮ ਵਿਹੁਣ ਗਰਭ ਗਲਿ ਜਾਇ ॥
 ਬਿਰਥਾ ਜਨਮੁ ਦੂਜੈ ਲੋਭਾਇ ॥
 ਨਾਮ ਬਿਹੁਣੀ ਦੁਖਿ ਜਲੈ ਸਥਾਈ ॥
 ਸਤਿਗੁਰਿ ਪੂਰੈ ਬੁਝ ਬੁਝਾਈ ॥੨॥
 ਮਨੁ ਚੰਚਲੁ ਬਹੁ ਚੋਟਾ ਖਾਇ ॥
 ਏਬਹੁ ਛੁੜਕਿਆ ਠਉਰ ਨ ਪਾਇ ॥
 ਗਰਭ ਜੋਨਿ ਵਿਸਟਾ ਕਾ ਵਾਸੁ ॥
 ਤਿਤੁ ਘਰਿ ਮਨਮੁਖੁ ਕਰੇ ਨਿਵਾਸੁ ॥੩॥
 ਅਪੁਨੇ ਸਤਿਗੁਰ ਕਉ ਸਦਾ ਬਲਿ ਜਾਈ ॥
 ਗੁਰਮੁਖਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥
 ਨਿਰਮਲ ਬਾਣੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥
 ਨਾਨਕ ਹਉਮੈ ਮਾਰੇ ਸਦਾ ਉਦਾਸਾ ॥੪॥੬॥੪੫॥

manmukh mareh mar maran vigaarheh.
 doojai bhaa-ay aatam sanghaareh.
 mayraa mayraa kar kar vigootaa.
 aatam na cheen^Hai bharmai vich sootaa. ||1||
 mar mu-i-aa sabday mar jaa-ay.
 ustaṭ nindaa gur sam jaanaa-ee is jug meh laahaa har jap
 lai jaa-ay. ||1|| rahaa-o.
 naam vihoon garabh gal jaa-ay.
 birthaa janam doojai lobhaa-ay.
 naam bihoonee dukh jalai sabaa-ee.
 satgur poorai boojh bujhaa-ee. ||2||
 man chanchal baho chotaa khaa-ay.
 aythahu chhurhki-aa tha-ur na paa-ay.
 garabh jon vistaa kaa vaas.
 tit ghar manmukh karay nivaas. ||3||
 apunay satgur ka-o sadaa bal jaa-ee.
 gurmukh jotee jot milaa-ee.
 nirmal baneer nij ghar vaasaa.
 naanak ha-umai maaray sadaa udaasaa. ||4||6||45||

Asa Mohalla-3

In the opening lines of the previous Shabad, Guru Ji stated that “(forsaking God, they who) get attached to some one else’s love, have always suffered in pain. Without reflecting on the (Guru’s) word, they have wasted their life in vain. Because, only he who serves and follows the Guru, obtains this understanding, that no one should ever imbue himself with the love of any other (except God).” In this Shabad, Guru Ji describes further, how the self-conceited persons, who instead of following the Guru, act on the misguided intellect of their own minds, not only waste their life, but also even spoil their death. While the Guru wards, use this opportunity of human life to meditate on God’s Name, and merge their light into the supreme light (of God).

Guru Ji says: “The self-conceited persons die (in such a way), that they even spoil their death. Because, by falling in love with other (lesser gods, goddesses, or worldly riches, instead of God), they kill their soul. (A self-conceited) person gets ruined by his constant worrying about his family and worldly possessions. He doesn’t reflect on himself and thus remains asleep in doubt.”(1)

Now describing, what is a fruitful death, Guru Ji says: “That person, who by following Guru’s word, so detaches himself from worldly riches and affairs, as if he is dead, he goes to (the next world), after dying a fruitful death. Because the Guru makes him regard both praise and slander as the same, and he departs after earning the profit of meditating on (God’s) Name in this world.”(1-Pause)

Continuing his comments on the death of egocentrics, Guru Ji says: “He, who does not reflect on God’s Name, he gets consumed (by falling in) the wombs again and again. He keeps on wasting his (human) birth in the greed of (things), other than God. In short, the perfect true Guru, has made me realize this thing, that bereft of (God’s) Name, the entire world is burning in pain.”(2)

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Guru Ji therefore cautions us and says: “(The person, whose) mind is very mercurial, (and keeps on running after worldly riches), he keeps on suffering many setbacks. If, one loses this opportunity (to meditate on God’s Name, and re-



unite with God, then his soul) doesn't find any place of rest again. (Consequently, the soul of) a self-conceited person has to keep finding its abode in the womb of a mother, where there is the store of filth.”(3)

Therefore, Guru Ji concludes the Shabad by saying: “(O my friends), I am always a sacrifice to my true Guru. Because, through the Guru's grace, I have merged my light into the supreme light (of God). Nanak says, the person, who still his ego, he always remains detached (from worldly riches), and by acting upon the immaculate word (of the Guru), he obtains abode in his own home (which in fact is the abode of his beloved God).”(4-6-45)

The message of the Shabad is that if we want to save ourselves from the repeated deaths (and births), we should follow Guru's advice, and learn to still our self-conceit. While living in the world, we should remain detached from it, and meditate on God's Name with such love and devotion that our soul ultimately merges in His supreme soul.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਲਾਲੈ ਆਪਣੀ ਜਾਤਿ ਗਵਾਈ ॥

laalai aapṇee jāṭ gavaa-ee.

ਪੰਨਾ ੩੬੩

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ਤਨੁ ਮਨੁ ਅਰਪੇ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥

tan man arpay satgur sarnāa-ee.

ਹਿਰਦੈ ਨਾਮੁ ਵਡੀ ਵਡਿਆਈ ॥

hirdai naam vadee vadi-aa-ee.

ਸਦਾ ਪ੍ਰੀਤਮੁ ਪ੍ਰਭੁ ਹੋਇ ਸਖਾਈ ॥੧॥

sadaa pareetam parabh ho-ay sakḥaa-ee. ||1||

ਸੋ ਲਾਲਾ ਜੀਵਤੁ ਮਰੈ ॥

so laalaa jeevat marai.

ਸੋਗੁ ਹਰਖੁ ਦੁਇ ਸਮ ਕਰਿ ਜਾਣੈ ਗੁਰ ਪਰਸਾਦੀ ਸਬਦਿ ਉਧਰੈ ॥੧॥ ਰਹਾਉ ॥

sog harakh du-ay sam kar jaanai gur parsaadee sabad uDhrai. ||1|| rahaa-o.

ਕਰਣੀ ਕਾਰ ਧੁਰਹੁ ਫੁਰਮਾਈ ॥

karṇee kaar Dharahu furmaa-ee.

ਬਿਨੁ ਸਬਦੈ ਕੇ ਬਾਇ ਨ ਪਾਈ ॥

bin sabdai ko thaa-ay na paa-ee.

ਕਰਣੀ ਕੀਰਤਿ ਨਾਮੁ ਵਸਾਈ ॥

karṇee keerat naam vasaa-ee.

ਆਪੇ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ ॥੨॥

aapay dayvai dhil na paa-ee. ||2||

ਮਨਮੁਖਿ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰੁ ॥

manmukh bharam bhulai sansaar.

ਬਿਨੁ ਰਾਸੀ ਕੂੜਾ ਕਰੇ ਵਾਪਾਰੁ ॥

bin raasee koorḥaa karay vaapaar.

ਵਿਨੁ ਰਾਸੀ ਵਖਰੁ ਪਲੈ ਨ ਪਾਇ ॥

vin raasee vakhar palai na paa-ay.

ਮਨਮੁਖਿ ਭੁਲਾ ਜਨਮੁ ਗਵਾਈ ॥੩॥

manmukh bhulaa janam gavaa-ay. ||3||

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੁ ਲਾਲਾ ਹੋਇ ॥

satgur sayvay so laalaa ho-ay.

ਉਤਮ ਜਾਤੀ ਉਤਮੁ ਸੋਇ ॥

ootam jaatee ootam so-ay.

ਗੁਰ ਪਉੜੀ ਸਭ ਦੂ ਉਚਾ ਹੋਇ ॥

gur pa-orḥee sabh doo oochaa ho-ay.

ਨਾਨਕ ਨਾਮਿ ਵਡਾਈ ਹੋਇ ॥੪॥੧॥੪੬॥

naanak naam vadaa-ee ho-ay. ||4||7||46||

Asa Mohalla-3

According to Bh. Harbans Singh Ji, when Muslims conquered India, they started calling the vanquished Hindus as “Laalas” which in Persian language means slaves. In this Shabad Guru Ji tells us about the qualities of a true slave or devotee of God, and what kinds of blessings he receives.

He says: “A true slave sheds the pride of his caste (or race). He dedicates his body and soul unto the true Guru and seeks his shelter. In his heart, is enshrined God's Name, which for him is the greatest honor. (Because, for him, this is the sign, that) the ever loving beloved God has become his helper.”(1)

Articulating the basic qualities of a true servant of God, Guru Ji says: “ (O my friends), he alone is a “Laala” (or true slave of God), who while doing his worldly duties remains detached from the false worldly allurements. He accepts



both weal and woe as equal. By Guru's grace, and remaining focused on the Guru's word (or advice), he saves himself (from worldly evils).”(1-Pause)

Now describing the conduct of a true slave of God, and what kinds of things, he is supposed to do in this world, Guru Ji says: “(O my friends, a slave of God) has to do the task, which (God) has commanded him to do from the very beginning. (He has been told that), without attuning to the (Guru's) word, no one ever obtains a place (in God's court. Therefore), by remaining occupied in singing (God's) praise, he enshrines God's Name (in his heart), which (God), Himself gives him, without any delay.”(2)

Contrasting the above conduct, with the attitude of a self-conceited person, Guru Ji says: “(However) a self-conceited person is lost in worldly illusions. Without the capital (of God's Name), he enters into false trade (of short lived worldly possessions). Without the capital (of Name), he cannot receive the everlasting commodity (of divine bliss). Therefore, being strayed, the egocentric wastes away his (human) birth.”(3)

In conclusion Guru Ji says: “He who follows the true Guru is a (true) slave (or devotee of God). Sublime is his caste (or race) and sublime is his repute. Mounting the Guru's ladder (of service and devotion), he becomes the most exalted of all. In short, O Nanak, it is only through God's Name, that one achieves greatness.”(4-7-46)

The message of this Shabad is that if we want to become the true devotees (or slaves) of God, we should shed our self-conceit, accept all pain and pleasures as God's sweet will and through the Guru's word remain absorbed in God's Name (or His love, light and power).

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ਆਸਾ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖਿ ਬੂਠੋ ਬੂਠੁ ਕਮਾਵੈ ॥
ਖਸਮੈ ਕਾ ਮਹਲੁ ਕਦੇ ਨ ਪਾਵੈ ॥
ਦੂਜੈ ਲਗੀ ਭਰਮਿ ਭੁਲਾਵੈ ॥
ਮਮਤਾ ਬਾਧਾ ਆਵੈ ਜਾਵੈ ॥੧॥
ਦੋਹਾਗਣੀ ਕਾ ਮਨ ਦੇਖੁ ਸੀਗਾਰੁ ॥
ਪੁਤ੍ਰੁ ਕਲਤਿ ਧਨਿ ਮਾਇਆ ਚਿਤੁ ਲਾਏ ਬੂਠੁ ਮੋਹੁ ਪਾਖੰਡ
ਵਿਕਾਰੁ ॥ ਰਹਾਉ ॥੧॥
ਸਦਾ ਸੋਹਾਗਣਿ ਜੋ ਪ੍ਰਭ ਭਾਵੈ ॥
ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੁ ਬਣਾਵੈ ॥
ਸੇਜ ਸੁਖਾਲੀ ਅਨਦਿਨੁ ਹਰਿ ਰਾਵੈ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ॥੨॥
ਸਾ ਸੋਹਾਗਣਿ ਸਾਚੀ ਜਿਸੁ ਸਾਚਿ ਪਿਆਰੁ ॥
ਅਪਣਾ ਪਿਰੁ ਰਾਖੈ ਸਦਾ ਉਰ ਧਾਰਿ ॥
ਨੇੜੈ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ॥੩॥
ਆਗੈ ਜਾਤਿ ਰੂਪੁ ਨ ਜਾਇ ॥
ਤੇਹਾ ਹੋਵੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥
ਸਬਦੇ ਉਚੈ ਉਚਾ ਹੋਇ ॥
ਨਾਨਕ ਸਾਚਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੮॥੪੭॥

aasaa mehlāa 3.

manmukh jhootho jhooth kamaavai.
khasmai kaa mahal kaday na paavai.
doojai lagee bharam bhulaavai.
mamtaa baaDhaa aavai jaavai. ||1||
duhaaganeer kaa man daykh seegaar.
putar kalat Dhan maa-i-aa chit laa-ay jhooth moh pakhand
vikaar. rahaa-o. ||1||
sadaa sohagan jo parabh bhaavai.
gur sabdee seegaar banaavai.
sayj sukhaalee an-din har raavai.
mil pareetam sadaa sukh paavai. ||2||
saa sohagan saachee Jis saach pi-aar.
apnaa pir raakhai sadaa ur Dhaar.
nayrhai vaykhai sadaa hadoor.
mayraa parabh sarab rahi-aa bharpoor. ||3||
aagai jaat roop na jaa-ay.
tayhaa hovai jayhay karam kamaa-ay.
sabdai oochoo oochaa ho-ay.
naanak saach samaavai so-ay. ||4||8||47||

Asa Mohalla-3

In stanza (3) of the previous Shabad, while contrasting the conduct of a true devotee of God, with the attitude of a self-



conceited person, Guru Ji stated, “a self-conceited person is lost in worldly illusions. Therefore, being strayed, the egocentric wastes away his (human) birth.” In this Shabad, Guru Ji compares the characteristics of the self conceited person to a woman deserted by her groom (God), and describes how she can never enjoy His love and company, while like a happily wedded bride, a Guru-ward person always enjoys peace and bliss of union with God.

Using, the above metaphor, Guru Ji says: “The self conceited bride (who only follows the dictates of her mind) earns nothing but falsehood. She never attains to the mansion (or abode) of God. Attached to the love of other (worldly things, rather than God), she wanders in doubt, and bound by (worldly) attachment, (such a person) keeps coming and going.”(1)

Pointing to typical characteristics of a separated wife (or a self conceited person), Guru Ji says: “O my mind, look at the decoration of the deserted wife. She keeps her mind attuned to the (love of her) sons, spouse, and worldly wealth, and her whole life revolves around falsehood, attachment, deceit and evil pursuits.”(1-Pause)

Now describing the traits of the united wedded wife (of God, or a Guru ward person), Guru Ji says: “(She alone) is the eternally wedded bride (of God), who is pleasing to Him. She (spiritually) adorns herself with the Guru's word (or teachings. By doing so), the couch of her heart becomes peaceful, and day and night she enjoys (God's) company. In this way remaining united with her Beloved, she always enjoys peace.”(2)

Continuing to describe the conduct of a truly united wedded bride (or a God ward person), Guru Ji says: “(O my mind, that person is eternally wedded bride, who is in love with the eternal (God). She always keeps her spouse enshrined in her heart, and always deems Him near, in front of her. (She firmly believes and says, “my God is fully pervading in all.” (3)

In conclusion, Guru Ji tells us: “(O my friends), neither (one's) caste, nor beauty goes (with him) to the next world. Whatever deeds a person does (in this world), he becomes like that (and is judged in God's court accordingly). The person is valued according to his deeds (in his human life). By following (Guru's) word, he who keeps becoming of higher and higher (moral character), and O Nanak, he alone merges in the true (God).”(4-8-47)

The message of this Shabad is that instead of being self-conceited about our caste, race, or beauty etc., and instead of getting lost in worldly temptations of greed and falsehood, or family attachments, we should enshrine a true love for God and His Name in our heart. Only then we will become the eternally wedded brides of our beloved groom (God).

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਭਗਤਿ ਰਤਾ ਜਨੁ ਸਹਜਿ ਸੁਭਾਇ ॥

bhagaṭ rāṭaa jan saḥj subhāa-ay.

ਗੁਰ ਕੈ ਭੈ ਸਾਚੈ ਸਾਚਿ ਸਮਾਇ ॥

gur kai bhāi saachai saach samaa-ay.

ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਭਗਤਿ ਨ ਹੋਇ ॥

bin gur pooray bhagaṭ na ho-ay.

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ਮਨਮੁਖ ਹੁੰਨੇ ਅਪਨੀ ਪਤਿ ਖੋਇ ॥੧॥

manmukh runnay apnee pat̃ kho-ay. ||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਜਪਿ ਸਦਾ ਧਿਆਇ ॥

mayray man har jap sadāa Dhi-aa-ay.

ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਇ ॥੧॥

sadāa anand hovai dīn raṭee jo ichhai so-ee fal paa-ay.

ਰਹਾਉ ॥

||1|| rahaa-o.

ਗੁਰ ਪੂਰੇ ਤੇ ਪੂਰਾ ਪਾਏ ॥

gur pooray ṭay pooraa paa-ay.

ਹਿਰਦੈ ਸਬਦੁ ਸਚੁ ਨਾਮੁ ਵਸਾਏ ॥

hirḍai sabad̃ sach naam vasāa-ay.

ਅੰਤਰੁ ਨਿਰਮਲੁ ਅੰਮ੍ਰਿਤੁ ਸਚਿ ਨਾਏ ॥

anṭar nirmal amrit̃ sar naa-ay.

sadāa soochay saach samaa-ay. ||2||



ਸਦਾ ਸੂਚੇ ਸਾਚਿ ਸਮਾਏ ॥੨॥
 ਹਰਿ ਪ੍ਰਭੁ ਵੇਖੈ ਸਦਾ ਹਜੂਰਿ ॥
 ਗੁਰ ਪਰਸਾਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥
 ਜਹਾ ਜਾਉ ਤਹ ਵੇਖਾ ਸੋਇ ॥
 ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਅਵਰੁ ਨ ਕੋਇ ॥੩॥
 ਗੁਰੁ ਸਾਗਰੁ ਪੂਰਾ ਭੰਡਾਰ ॥
 ਉਤਮ ਰਤਨ ਜਵਾਹਰ ਅਪਾਰ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਦੇਵਣਹਾਰੁ ॥
 ਨਾਨਕ ਬਖਸੇ ਬਖਸਣਹਾਰੁ ॥੪॥੯॥੪੮॥

har parab^h vay^khai sadaa hajoor.
 gur parsaad rahi-aa b^harpoor.
 jahaa jaa-o tah vay^khaa so-ay.
 gur bin daataa avar na ko-ay. ||3||
 gur saagar pooraa b^handaar.
 ootam ratan javaahar apaar.
 gur parsaadee dayvan^hhaar.
 naanak bak^hsay bak^hsan^hhaar. ||4||9||48||

Asa Mohalla-3

While describing the traits of the united wedded wife (of God, or a Guru ward person), in stanza (2) of the previous Shabad, Guru Ji stated, “she alone is the eternally wedded bride (of God), who is pleasing to Him. She spiritually adorns herself with the Guru's word or teachings. By doing so, the couch of her heart becomes peaceful, and day and night, she enjoys God's company. In this Shabad, Guru Ji explains further, how loving adoration of God, and respect for Guru's word are so intertwined, that both are essential for helping a person to enjoy an everlasting state of peace and bliss.

Guru Ji says: “The devotee, who gets imbued with the loving adoration (of God), he remains in a state of peace and poise. Through the loving fear (or respect) for the Guru, and by living a truthful life, he merges in the eternal (God). However God's worship is not possible without the (guidance) of the perfect Guru, Therefore, the self conceited persons, (who do not care for the Guru, and follow the dictates of their own minds), they ultimately cry after losing their honor.”(1)

Guru Ji therefore, says to himself (and us): “O' my mind repeat God's Name and always keep meditating on Him. (By doing so), day and night, there always remains a state of bliss, and whatever you wish, you will obtain.”(1-Pause)

Continuing to elaborate on the importance of the Guru, he says: “It is through the perfect Guru, that one attains to the perfect (God. By following the perfect Guru one) enshrines the true Name (of God) in his heart. As he bathes in the tank of the nectar of Name (and meditates on God), his heart becomes immaculate from within. Thus by always remaining pure, he merges in the eternal God.”(2)

Describing the attitude, and conduct of a Guruward person, Guru Ji says: “(A Guruward person) always sees God present, in front of him. Through the Guru's grace, he sees God fully pervading (every where). Wherever he goes, he sees that (God). But, except, the Guru, no one can be the giver (of the gift of such a sublime outlook).”(3)

In summary, Guru Ji says: “The Guru is like an ocean, and a treasure brimful with countless precious jewels and diamonds (of God's Name and praise). Through Guru's grace, (God) becomes the giver of (such priceless) gifts. O Nanak, this is how the beneficent (God) bestows (these priceless gifts).”(4-9-48)

The message of this Shabad is that if we want to enjoy the peace and bliss of God's union, then we should love and respect the word of the Guru (or his Gurbani as contained in Guru Granth Sahib Ji), and meditate on God's Name. So that our hearts may become so pure, that one day, we may be able to see God's presence in all, and may ultimately merge in Him.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlaa 3.

ਗੁਰੁ ਸਾਇਰੁ ਸਤਿਗੁਰੁ ਸਚੁ ਸੋਇ ॥
 ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਇ ॥

gur saa-ir satgur sach so-ay.
 poorai b^haag gur sayvaa ho-ay.

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ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥

so boo^jhai Jis aap bu^jhaa-ay.



ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰਾਏ ॥੧॥	gur parsadee sayv karaa-ay. 1
ਗਿਆਨ ਰਤਨਿ ਸਭ ਸੋਝੀ ਹੋਇ ॥	gi-aan raṭan sabh sojhee ho-ay.
ਗੁਰ ਪਰਸਾਦਿ ਅਗਿਆਨੁ ਬਿਨਾਸੈ ਅਨਦਿਨੁ ਜਾਗੈ ਵੇਖੈ ਸਚੁ	gur parsaad agi-aan binaasai an-din jaagai vaykhai sach
ਸੋਇ ॥੧॥ ਰਹਾਉ ॥	so-ay. 1 rahaa-o.
ਮੋਹੁ ਗੁਮਾਨੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ ॥	moh gumaan gur sabad jalaa-ay.
ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਏ ॥	pooray gur tay sojhee paa-ay.

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ਅੰਤਰਿ ਮਹਲੁ ਗੁਰ ਸਬਦਿ ਪਛਾਣੈ ॥	antar mahal gur sabad pachhaanai.
ਆਵਣ ਜਾਣੁ ਰਹੈ ਬਿਰੁ ਨਾਮਿ ਸਮਾਣੈ ॥੨॥	aavan jaan rahai thir naam samaanay. 2
ਜੰਮਣੁ ਮਰਣਾ ਹੈ ਸੰਸਾਰੁ ॥	jaman marnaa hai sansaar.
ਮਨਮੁਖੁ ਅਚੇਤੁ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥	manmukh achayt maa-i-aa moh gubaar.
ਪਰ ਨਿੰਦਾ ਬਹੁ ਕੂੜੁ ਕਮਾਵੈ ॥	par nindaa baho koorh kamaavai.
ਵਿਸਟਾ ਕਾ ਕੀੜਾ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਵੈ ॥੩॥	vistaa kaa keerhaa vistaa maahi samaavai. 3
ਸਤਸੰਗਤਿ ਮਿਲਿ ਸਭ ਸੋਝੀ ਪਾਏ ॥	satsangat mil sabh sojhee paa-ay.
ਗੁਰ ਕਾ ਸਬਦੁ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥	gur kaa sabad har bhagat drirh-aa-ay.
ਭਾਣਾ ਮੰਨੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥	bhaanaa mannay sadaa sukh ho-ay.
ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੧੦॥੪੯॥	naanak sach samaavai so-ay. 4 10 49

Asa Mohalla-3

Guru Ji concluded the previous Shabad, with the statement, that “the Guru is like an ocean, and a treasure brimful with countless precious jewels and diamonds (of God's Name and praise). Through Guru's grace, (God) becomes the giver of (such priceless) gifts. O Nanak, this is how the beneficent (God) bestows (these priceless gifts).” In this Shabad Guru Ji, explains, how the Guru is such an inexhaustible treasure of divine virtues.

He says: “(Yes), the Guru is the sea (of merits). The true Guru is the embodiment of that eternal (God). But, it is only through perfect destiny, that one is able to serve the Guru (by following his advice). Because, only that person, understands, (what is Guru's service, whom God) Himself makes to understand (this thing), and then through Guru's grace, (God) makes him perform His (devotional) service.”(1)

Summarizing the blessings received through the Guru, he says: “Through the jewel of (divine) wisdom (bestowed by the Guru), one obtains complete understanding (for a fruitful life). Yes, by the grace of the Guru, one's ignorance is destroyed; day and night one, remains alert (to the false worldly allurements), and sees that eternal (God) pervading everywhere.”(1-Pause)

Continuing to describe the blessings received by a person, who follows the Guru's advice, he says: “The person, who by following the Guru's instruction, drives out his worldly attachment and arrogance, by true Guru's grace, he obtains true understanding (about the right way of life). Through the Guru's word, he recognizes God's mansion within (him), his comings and goings in this world come to an end, and he merges in the eternal Name (of God).”(2)

Now commenting on the fate of the self- conceited ones, Guru Ji says: “(For a self-conceited person), the world is (nothing, but a place) for birth and death. (Because, being surrounded by) the darkness of worldly attachments, the self-conceited person remains unaware (of the presence of God). Therefore, he always keeps indulging in slandering others, and practicing too much falsehood. Therefore like a worm of filth, he gets consumed in the filth (of this falsehood itself).”(3)



Contrasting the above with the rewards of a Guru ward person, Guru Ji says: “(On the other hand), by joining the society of saints, (a Guru ward person) obtains true understanding. Through the Guru's word, he enshrines God's loving adoration in his mind. Submitting to (God's) will, he always remains in peace, and O Nanak, (such a person) merges in that eternal God.”(4-10-49)

The message of this Shabad is that we should realize that the Guru (Granth Sahib Ji) is like a fathomless ocean and inexhaustible treasure of the jewels of divine wisdom. Therefore, shedding our self-conceit and misguided intellect of our own mind, we should devotedly read, understand and follow the word (or *Gurbani*), accept God's will and meditate on God's Name. Then we will obtain true understanding about the right way of living our human life, and enjoy peace and bliss both in this and the next world.

ਆਸਾ ਮਹਲਾ ੩ ਪੰਚਪਦੇ ॥

aasaa mehlāa 3 panchpaday.

ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਸਦਾ ਅਨੰਦ ॥

sabad marai tis sadaa anand.

ਸਤਿਗੁਰ ਭੇਟੇ ਗੁਰ ਗੋਬਿੰਦ ॥

satgur bhaytay gur gobind.

ਨਾ ਫਿਰਿ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥

naa fir marai na aavai jaa-ay.

ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚਿ ਸਮਾਇ ॥੧॥

pooray gur tay saach samaa-ay. ||1||

ਜਿਨ੍ਹ ਕਉ ਨਾਮੁ ਲਿਖਿਆ ਧੁਰਿ ਲੇਖੁ ॥

JinH ka-o naam likhi-aa Dhur laykh.

ਤੇ ਅਨਦਿਨੁ ਨਾਮੁ ਸਦਾ ਧਿਆਵਹਿ ਗੁਰ ਪੂਰੇ ਤੇ ਭਗਤਿ ਵਿਸੇਖੁ

tay an-din naam sadaa Dhi-aavahi gur pooray tay bhagat

॥੧॥ ਰਹਾਉ ॥

visaykh. ||1|| rahaa-o.

ਜਿਨ੍ਹ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਲਏ ਮਿਲਾਇ ॥

JinH ka-o har parabh la-ay milaa-ay.

ਤਿਨ੍ਹ ਕੀ ਗਹਣ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥

tinH kee gahan gat kahee na jaa-ay.

ਪੂਰੈ ਸਤਿਗੁਰ ਦਿਤੀ ਵਡਿਆਈ ॥

poorai satgur ditee vadi-aa-ee.

ਉਤਮ ਪਦਵੀ ਹਰਿ ਨਾਮਿ ਸਮਾਈ ॥੨॥

ootam padvee har naam samaa-ee. ||2||

ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪਿ ॥

jo kichh karay so aapay aap.

ਏਕ ਘੜੀ ਮਹਿ ਬਾਪਿ ਉਥਾਪਿ ॥

ayk gharhee meh thaap uthaap.

ਕਹਿ ਕਹਿ ਕਹਣਾ ਆਖਿ ਸੁਣਾਏ ॥

kahi kahi kahnaa aakh sunaa-ay.

ਜੇ ਸਉ ਘਾਲੇ ਬਾਇ ਨ ਪਾਏ ॥੩॥

jay sa-o ghaalay thaa-ay na paa-ay. ||3||

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ਜਿਨ੍ਹ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਤਿਨ੍ਹਾ ਗੁਰੂ ਮਿਲਾਏ ॥

JinH kai potai punn tinHaa guroo milaa-ay.

ਸਚੁ ਬਾਣੀ ਗੁਰੂ ਸਬਦੁ ਸੁਣਾਏ ॥

sach banee gur sabad sunaa-ay.

ਜਹਾਂ ਸਬਦੁ ਵਸੈ ਤਹਾਂ ਦੁਖੁ ਜਾਏ ॥

jahaaN sabad vasai tahaaN dukh jaa-ay.

ਗਿਆਨਿ ਰਤਨਿ ਸਾਚੈ ਸਹਜਿ ਸਮਾਏ ॥੪॥

gi-aan ratan saachai sahj samaa-ay. ||4||

ਨਾਵੈ ਜੇਵਡੁ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ਕੋਇ ॥

naavai jayvad hor Dhan naahee ko-ay.

ਜਿਸ ਨੋ ਬਖਸੇ ਸਾਚਾ ਸੋਇ ॥

Jis no bakhsay saachaa so-ay.

ਪੂਰੈ ਸਬਦਿ ਮੰਨਿ ਵਸਾਏ ॥

poorai sabad man vasaa-ay.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਏ ॥੫॥੧੧॥੫੦॥

naanak naam ratay sukh paa-ay. ||5||11||50||

Asa mohalla-3

Panch padey

In the previous Shabad, Guru Ji told us that the Guru is like a fathomless ocean and inexhaustible treasure of the jewels of divine wisdom. Therefore, shedding our self-conceit and misguided intellect of our own mind, we should devotedly follow the (Guru's) word, accept God's will and meditate on God's Name. In this Shabad, he continues to stress upon the importance of Guru's advice, and also tells us how much priceless gift is God's Name, and how we can obtain it.



He says: “The person, who by reflecting on the (Guru’s) word (so detaches himself from the worldly involvements, that as if he is) dead, he always remains in a state of bliss. (Because the person, who) meets the true Guru, the embodiment of God, he doesn’t die or comes and goes again. By the grace of the perfect Guru, he merges in the eternal (God).”(1)

Now referring to the importance of God’s (Name), Guru Ji says: “They in whose destiny is written the (gift of) God’s Name, day and night, they always meditate on the Name. Through the perfect Guru, they obtain this special gift of (God’s) worship.” (1-Pause)

Next Guru Ji touches on God’s grace. He says: “They whom God unites with Himself, their profound state (of mind) cannot be described. The perfect Guru has blessed them with glory, and they attain to the highest state of remaining merged in God’s Name.”(2)

However Guru Ji clarifies: “Whatever (God) does, He does on His own. In a moment He can create or destroy (any thing). But the person, who is only saying and telling (others about this thing, but doesn’t himself meditate on God’s Name), even if he makes hundreds of efforts, these are not accepted (in God’s court).”(3)

Coming back to the importance of the Guru, he says: “They, who hold the credit of virtues (from the balance of account of their past lives, them God) unites with the Guru. The Guru recites the true word (of God’s praise); and the (heart) in which resides the (Guru’s) word, from there all pain goes away. (By reflecting) on the jewel like precious divine knowledge (bestowed by the Guru), he effortlessly merges in the eternal (God).”(4)

In conclusion, Guru Ji says: “(O my friends), no other wealth is as valuable as the (God’s) Name. (But, only that person obtains it), on whom the true (God) bestows (this gift). Through the word of the perfect Guru, he keeps it enshrined in his heart. In this way O Nanak, getting imbued with the Name, he obtains (true) peace.”(5)

The message of this Shabad is that, if we want to obtain true and everlasting happiness and bliss, then we should devotedly read, understand, and act on the advice given in Guru Granth Sahib Ji. Because, it is only from the Guru, that we can obtain the jewel of divine wisdom, and the gift of God’s Name, which are essential for showing us the right way of life, and helping us unite and merge in the eternal God.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਨਿਰਤਿ ਕਰੇ ਬਹੁ ਵਾਜੇ ਵਜਾਏ ॥
ਇਹੁ ਮਨੁ ਅੰਧਾ ਬੋਲਾ ਹੈ ਕਿਸੁ ਆਖਿ ਸੁਣਾਏ ॥
ਅੰਤਰਿ ਲੋਭੁ ਭਰਮੁ ਅਨਲ ਵਾਉ ॥
ਦੀਵਾ ਬਲੈ ਨ ਸੋਝੀ ਪਾਇ ॥੧॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਘਟਿ ਚਾਨਣੁ ਹੋਇ ॥
ਆਪੁ ਪਛਾਣਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥
ਗੁਰਮੁਖਿ ਨਿਰਤਿ ਹਰਿ ਲਾਗੈ ਭਾਉ ॥
ਪੂਰੇ ਤਾਲ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਆਪੇ ਜਾਣੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਣੁ ॥੨॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਸਹਜਿ ਵੀਚਾਰੁ ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਜੁਗਤਿ ਸਚੁ ਸੋਇ ॥
ਪਾਖੰਡਿ ਭਗਤਿ ਨਿਰਤਿ ਦੁਖੁ ਹੋਇ ॥੩॥

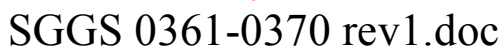
aasaa mehlaa 3.

nirat karay baho vaajay vajaa-ay.
ih man anDhaa bolaa hai kis aakh sunaa-ay.
antar lobh bharam anal vaa-o.
deevaa balai na sojhee paa-ay. ||1||
gurmukh bhagat ghat chaanan ho-ay.
aap pachhaan milai parabh so-ay. ||1|| rahaa-o.
gurmukh nirat har laagai bhaa-o.
pooray taal vichahu aap gavaa-ay.
mayraa parabh saachaa aapay jaan.
gur kai sabaḍ antar barahm pachhaan. ||2||
gurmukh bhagat antar pareet pi-aar.
gur kaa sabaḍ sahj veechaar.
gurmukh bhagat jugat sach so-ay.
pakhand bhagat nirat dukh ho-ay. ||3||

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ayhaa bhagaṭ jan jeevaṭ marai.
gur porsaadee bhavjal tarai.
gur kai bachan bhagaṭ tha-a-y paa-ay.
har jee-o aap vasai man aa-ay. ||4||
har kirpaa karay satguroo milaa-ay.
nihchal bhagaṭ har si-o chiṭ laa-ay.
bhagaṭ raṭay tin^H sachee so-ay.
naanak naam raṭay sukh ho-ay. ||5||12||5||

In those days, many dancing groups called “*Bhagtias*” used to roam about in streets, who appeared to be dancing and singing in devotion to God, while enacting the legends of Rama and Krishna, but actually were more concerned about earning riches and fame. In this Shabad, Guru Ji comments on such kinds of dances, which are done more for the purpose of entertaining people, and earning money, rather than performing worship of God. He also tells us, what is the true dance, which one need to perform in order to please God, who can teach us about that, and what are the merits of such a dance.

Contrasts the above state, with the state of mind of Guru-ward persons, Guru Ji says: “For the Guru ward, the true devotion and worship lies in obtaining the light of divine knowledge in his heart, so that recognizing himself, he may meet that God.”(1-Pause)

Describing further the merits of doing worship, under Guru's guidance, he says: "The worship done as per the guidance of the Guru, develops (true) love and affection, within a person. The Guru's word leads a person to a state of equipoise, and reflection on the Guru's word. So the worship done under the guidance of the Guru is right way to meet that eternal God. The false devotion shown through dancing (and enacting the legends etc.) brings misery."⁽³⁾

However, before closing, Guru Ji wants to make one thing clear. He says: “(It is not in the hands of a person. Only when the reverend God shows mercy, that He unites a person with the true Guru. (Only then), he engages in unwavering devotion, and attunes his mind to God. Those, who are thus imbued with the devotion (of God), obtain lasting glory, and O Nanak, those, who are imbued with God’s Name, they obtain (true) peace.”(5-12-51)

The message of the Shabad is that, there is no use of dancing and singing in front of gods or goddesses or in the streets, if there is no true devotion and love for God in one's mind. The true worship of God is that, when following Guru's advice, one sheds his self-conceit, detaches him from the worldly greed, and remembers God



with true love, and devotion in his mind.

ਆਸਾ ਘਰੁ ੮ ਕਾਫੀ ਮਹਲਾ ੩

aasaa ghar 8 kaafee mehlāa 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਹਰਿ ਕੈ ਭਾਣੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸਚੁ ਸੋਝੀ ਹੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਰਿ ਬੂਝੈ ਸੋਈ ॥੧॥
ਮੈ ਸਹੁ ਦਾਤਾ ਏਕੁ ਹੈ ਅਵਰੁ ਨਾਹੀ ਕੋਈ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨਿ ਵਸੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥
ਇਸੁ ਜੁਗ ਮਹਿ ਨਿਰਭਉ ਹਰਿ ਨਾਮੁ ਹੈ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥

har kai bhaanai satgur milai sach soj^hee ho-ee.
gur parsadee man vasai har booj^hai so-ee. ||1||
mai saho daataa ayk hai avar naahee ko-ee.
gur kirpaa tay man vasai taa sadaa sukh^h ho-ee. ||1|| rahaa-o.

ਬਿਨੁ ਨਾਵੈ ਜਮ ਕੈ ਵਸਿ ਹੈ ਮਨਮੁਖਿ ਅੰਧ ਗਵਾਰਿ ॥੨॥
ਹਰਿ ਕੈ ਭਾਣੈ ਜਨੁ ਸੇਵਾ ਕਰੈ ਬੂਝੈ ਸਚੁ ਸੋਈ ॥
ਹਰਿ ਕੈ ਭਾਣੈ ਸਾਲਾਹੀਐ ਭਾਣੈ ਮੰਨਿਐ ਸੁਖੁ ਹੋਈ ॥੩॥

is jug meh nirb^hha-o har naam hai paa-ee-ai gur veechaar.
bin naavai jam kai vas hai manmukh^h anD^h gavaar. ||2||
har kai bhaanai jan sayvaa karai booj^hai sach so-ee.
har kai bhaanai salaah^hee-ai bhaanai mani-ai sukh^h ho-ee. ||3||

ਹਰਿ ਕੈ ਭਾਣੈ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਮਤਿ ਊਤਮ ਹੋਈ ॥
ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਗੁਰਮੁਖਿ ਗਤਿ ਹੋਈ
॥੪॥੩੯॥੧੩॥੫੨॥

har kai bhaanai janam padaarath paa-i-aa mat^h ootam ho-ee.
naanak naam salaahi too^N gurmukh^h gat^h ho-ee.
||4||39||13||52||

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Asa Ghar-8 Kaafi Mohalla-3

Guru Ji concluded the previous Shabad, with the remark, that “only when the reverend God shows mercy, He unites a person with the true Guru. (Only then), he engages in unwavering devotion, and attunes his mind to God. Those, who are thus imbued with the devotion (of God), obtain lasting glory, and O Nanak, those, who are imbued with God’s Name, they obtain (true) peace. In this Shabad Guru Ji explains further the above concept.

He says: “(When), God so wills, a person meets the true Guru, and then he realizes the right way (to live his life). (But), it is only by Guru’s grace, that God comes to reside in the mind (of a person, and only) that person realizes God.”(1)

Guru Ji, therefore says: “My spouse and giver (of all gifts) is the one (God) alone, and none else. When through Guru’s grace, (He) comes to abide in my mind, then there is peace forever.”(1-Pause)

Therefore, stressing on the importance of God’s Name (or His love), Guru Ji says: “(O my friends), in this age, it is only (God’s) Name, which can make a person fear-free, and we obtain it, by following Guru’s deliberation on this topic). Without (God’s) Name, the self- conceited (soul bride is like a) blind person, who is under the control of the demon of death.”(2)

Contrasting the above with the conduct of a devotee of God, Guru Ji says: “(On the other hand), the person who while living as per God’s will, serves God (by meditating on His Name), he alone realizes the eternal (God). Therefore, while living in accordance with God’s will, we should praise Him, (and it is only when we gladly) obey His will, that peace prevails.”(3)

In conclusion, Guru Ji says: “(O my friends, it is only by obeying) God’s will, that a person has achieved the purpose of his birth, and his intellect has become sublime. Therefore O’ Nanak, you should also praise God’s Name, (and remember that it is) by following the Guru, that one achieves salvation.”(4-39-13-52)

The message of the Shabad is that if we want to obtain salvation from all problems and worries of the world, we



should follow the advice of Guru (Granth Sahib Ji), meditate on God's Name with true love and devotion, and learn to realize and happily abide by His Will.

Detail of Shabads: M:1=39, M:3=13, Total=52

ਆਸਾ ਮਹਲਾ ੪ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥
ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਬੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥
ਰਹਾਉ ॥

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥
ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥
ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥
ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥
ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥
ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥
ਜਿਸ ਨੇ ਤੂੰ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥
ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥
ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥
ਤੂੰ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੧॥੫੩॥

aasaa mehlāa 4 ghar 2

ik-o^Nkaar satgur parsaaḁ.

too^N kartāa sachiaar maīḁaa saa^N-ee.
jo ṭa-o bhaavai so-ee theesee jo too^N deh so-ee ha-o paa-
ee. ||1|| rahaa-o.
sabh tayree too^N sabhnee Dhi-aa-i-aa.
Jis no kirpaa karahi ṭin naam raṭan paa-i-aa.
gurmukh laaDhaa manmukh gavāa-i-aa.
tuDh aap vichhorhi-aa aap milaa-i-aa. ||1||
too^N daree-aa-o sabh tujh hee maahi.
tujh bin doojaa ko-ee naahi.
jee-a jant sabh tayraa khayl.
vijog mil vichhurhi-aa sanjogee mayl. ||2||
Jis no too jaanaa-ihi so-ee jan jaanai.
har gun sad hee aakh vakhaanai.
Jin har sayvi-aa ṭin sukh paa-i-aa.
sehjay hee har naam samaa-i-aa. ||3||
too aapay kartāa tayraa kee-aa sabh ho-ay.
tuDh bin doojaa avar na ko-ay.
too kar kar vaykheh jaaneh so-ay.
jan naanak gurmukh pargat ho-ay. ||4||1||53||

Asa Mohalla-4 Ghar-2

In the previous Shabad, Guru Ji advised us that if we want to obtain salvation from all problems and worries of the world, we should follow the advice of Guru, meditate on God's Name with true love and devotion, and learn to realize and happily abide by His Will. In this Shabad Guru Ji shows us how to train our mind, to accept that whatever pleases God, only that happens, therefore we better live in accordance with His will.

First humbly addressing God, Guru Ji says: "O' my Master, You are the eternal Creator (of the world). Whatever pleases You, only that is going to happen, and whatever You give, only that (thing) I receive."(1-Pause)

Continuing his address, Guru Ji says: "(O God, the entire universe) is Your (creation), and all have meditated on You. He on whom You show mercy has obtained the jewel of (Your) Name."

"While the Guru wards have found (this jewel), the self-conceited have lost it. (But in reality, O' God), it is on Your own that You have separated (some), and on Your own, You have united (others with You)."(1)

Next, recognizing God's vast extent, and powers, Guru Ji says: "(O my limitless God), You are like a mighty ocean, all (creatures are living) in You. Except You there is no one else. All the creatures and beings (in this universe) are the result of the show (put up by You. It is by Your law) of separation, that some one is separated (from You, and again), by law of union, that some one has re-united (with You)."(2)



Stating, why only a few persons understand such vast and unique powers of God, while others do not, Guru Ji says: “(O' God), only that person understands (You and Your laws), whom You make to understand, and he always utters and describes God's excellencies. They, who have served (God, by remembering Him), have obtained peace and through (meditation on God's) Name, they have effortlessly merged in Him.”(3)

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In conclusion, Guru Ji says: “(O' God), You Yourself are the Creator (of the universe). All that happens is what You do. Besides You, there is no other second (who can do anything). After creating the world again and again, You look after it, and know everything about (it). But, O Nanak, it is only to a Guru ward person, (all this) becomes apparent.”(4-1-53)

The message of this Shabad is that we should recognize and realize that, it is the one God alone, who is our creator and master. Whatever He wills that alone happens and whatever He wants to give us, we get only that. Therefore, we should always remain happy in His Will, sing his praises and try to win His Grace, by meditating on His Name.

Detail of Shabads: M:1=39, M:3=13, M:4=1, Total=53

ਪੰਨਾ ੩੬੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੪ ॥

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਮਿਤ੍ਰੁ ਸੁਤ ਨਾਲਿ ਭਾਈ ॥
ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਕੁੜਮ ਸਕੇ ਨਾਲਿ ਜਵਾਈ ॥
ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਸਿਕਦਾਰ ਚਉਧਰੀ ਨਾਲਿ ਆਪਣੈ
ਸੁਆਈ ॥

ਹਮਾਰਾ ਧੜਾ ਹਰਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥
ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਮੇਰੀ ਹਰਿ ਟੇਕ ॥
ਮੈ ਹਰਿ ਬਿਨੁ ਪਖੁ ਧੜਾ ਅਵਰੁ ਨ ਕੋਈ ਹਉ ਹਰਿ ਗੁਣ ਗਾਵਾ
ਅਸੰਖ ਅਨੇਕ ॥੧॥ ਰਹਾਉ ॥
ਜਿਨ੍ਹ ਸਿਉ ਧੜੇ ਕਰਹਿ ਸੇ ਜਾਹਿ ॥
ਝੂਠੁ ਧੜੇ ਕਰਿ ਪਛੋਤਾਹਿ ॥
ਬਿਰੁ ਨ ਰਹਹਿ ਮਨਿ ਖੋਟੁ ਕਮਾਹਿ ॥
ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਜਿਸ ਕਾ ਕੋਈ ਸਮਰਥੁ ਨਾਹਿ
॥੨॥

ਏਹ ਸਭਿ ਧੜੇ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥
ਮਾਇਆ ਕਉ ਲੁਝਹਿ ਗਾਵਾਰੀ ॥
ਜਨਮਿ ਮਰਹਿ ਜੂਐ ਬਾਜੀ ਹਾਰੀ ॥
ਹਮਰੈ ਹਰਿ ਧੜਾ ਜਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਸਵਾਰੀ ॥੩॥
ਕਲਿਜੁਗ ਮਹਿ ਧੜੇ ਪੰਚ ਚੋਰ ਝਗੜਾਏ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਵਧਾਏ ॥
ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥
ਹਮਰਾ ਹਰਿ ਧੜਾ ਜਿਨਿ ਏਹ ਧੜੇ ਸਭਿ ਗਵਾਏ ॥੪॥
ਮਿਥਿਆ ਦੂਜਾ ਭਾਉ ਧੜੇ ਬਹਿ ਪਾਵੈ ॥
ਪਰਾਇਆ ਛਿਦੁ ਅਟਕਲੈ ਆਪਣਾ ਅਹੰਕਾਰੁ ਵਧਾਵੈ ॥
ਜੈਸਾ ਬੀਜੈ ਤੈਸਾ ਖਾਵੈ ॥

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ik-o^Nkaar satgur parsaaḁ.

raag aasaa ghar 2 mehlā 4.

kis hee Dharhaa kee-aa mītar suṭ naal bhaa-ee.
kis hee Dharhaa kee-aa kurham sakay naal javaa-ee.
kis hee Dharhaa kee-aa sikḁaar cha-uDhree naal aapṇai
su-aa-ee.
hamaaraa Dharhaa har rahi-aa samaa-ee. ||1||
ham har si-o Dharhaa kee-aa mayree har tayk.
mai har bin pakḥ Dharhaa avar na ko-ee ha-o har gun
gaavaa asa^Nkh anayk. ||1|| rahaa-o.
Jin^H si-o Dharhay karahi say jaahi.
jhooth Dharhay kar pachhotāahi.
thir na raheh man khot kamaahi.
ham har si-o Dharhaa kee-aa Jis kaa ko-ee samrath naahi.
||2||
ayh sabḥ Dharhay maa-i-aa moh pasaaree.
maa-i-aa ka-o loojḥeh gaavaaree.
janam mareh joo-ai baajee haaree.
hamrai har Dharhaa je halat palat sabḥ savaaree. ||3||
kalijug meh Dharhay panch chor jhagrhaa-ay.
kaam kroDh lobḥ moh abhimaan vaDhaa-ay.
Jis no kirpaa karay tis satsang milaa-ay.
hamraa har Dharhaa Jin ayh Dharhay sabḥ gavaa-ay. ||4||
mithi-aa doojaa bhaa-o Dharhay bahi paavai.
paraa-i-aa chhidar atkalai aapṇaa aha^Nkaar vaDhaavai.
jaisaa beejai taisaa khaavai.
jan naanak kaa har Dharhaa Dharam sabḥ sarisat Jin aavai.
||5||2||54||



ਜਨ ਨਾਨਕ ਕਾ ਹਰਿ ਧੜਾ ਧਰਮੁ ਸਭ ਸ੍ਰਿਸਟਿ ਜਿਣਿ ਆਵੈ
॥੫॥੨॥੫੪॥

Raag Asa Ghar-2

Mohalla-4

We see that in this world, there are many political parties, groups and factions, which keep fighting with each other to gain control over the political power of a country, and administer it in accordance with their agenda, or fulfill their selfish motives. But this problem is not restricted only to the central government; the same pattern is repeated in the states, cities, and even village “*Panchayats*”. Not only that, some times it is seen, that members of a single family are divided into different groups and factions, and are engaged in plans and conspiracies to dislodge the opposite group from the position of authority or control over the family property. In this Shabad Guru Ji comments on the habit of worldly people to form alliances and factions with their rich or politically powerful friends and relatives, and tells us with whom he has formed his alliance, and on whose support, he depends.

He says: “Some one has formed faction with his friend, son, or his brother, and some with his brother or son-in-law. Some has formed a faction with the village chief or headman for his selfish motive, but my grouping is (only) with that God, who is pervading everywhere.”(1)

Once again declaring that except God, he doesn’t depend upon the support of any person, group or faction, Guru Ji says: “(O my friends), I have made grouping with God, and He is my (only) support. Except God, I have no other party or faction and I keep singing His countless myriad of praises.”(1-Pause)

Guru Ji now warns us about the consequences of forming factions (with worldly people). He says: “Those with whom, (people) form factions, (ultimately) they depart (from the world. Therefore, by forming these short lived) false factions, (people) repent (in the end. The other members of the factions also) do not live for ever, therefore (unnecessarily, they) keep deceiving (even their own) minds. Therefore I have formed faction only with God, whom no one can equal in power.”(2)

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Next Guru Ji tells us how these factions become the source of all kinds of evils and sin. He says: “(O my friends), all these factions are the extensions of the love of worldly riches and power. For the sake of worldly riches and power, the foolish, uncivilized people keep clashing with each other. (For this reason), they keep on being born and dying and in this way; they have lost the game of (their human) life in gamble. But my faction is with God, who embellishes both my this and the next world.”(3)

Going even further into the real sources, which bring about these factions, and factional fights, Guru Ji says: “(O my friends), in this iron age it is the five thieves (working in the human mind), which make him form factions and fight with others. (Theses five thieves of) lust, anger, greed, attachment and pride have increased (their influence over human minds. That is why there is so much increase in such factional fights and quarrels). However, he on whom (God) shows mercy, He unites him with the company of saintly persons (and ends his involvements in all factions). Therefore, my grouping is only with God, who has made me abandon all (other worldly) factions.”(4)

Finally Guru Ji advises us and says: “(O my friends, except God), false is the love of other (worldly riches and power, which makes men) sit together and form factions. (They) make wild guesses about others’ faults, and (thereby thinking themselves to be superior), expand their own ego. (The end result is that) as one sows, so does he reap. (Because, their opponent groups or factions think likewise, and ultimately they fight, and some time kill each other, and both parties get ruined). Therefore the faction of servant Nanak is with God and righteousness (with whose power, one) comes home after conquering the entire world.”(5-2-54)

The message of this Shabad is that we should remain away from forming any groups and factions, and consider our selves only belonging to the group of God, and righteousness, and support only that thought and that point of



view, which is based on truth, justice, and the advice of our Gurus.

Personal Note: It is strange that all the holy places and particularly Gurudwaras should end all our groupings and factions, but we find maximum factional fighting there. So much so that the day this Shabad came as “Waak” or order of the day, we had a very serious factional fight in our monthly Keertan, in which obscenities and fistfights were briefly exchanged. Even more irony is that the main issue of contention was, whether or not to build our own Gurdwara, which later got built, and was a scene of many other serious fights, in which blows were exchanged, beards plucked, shots fired, police called, and lots of money wasted in law suits. Even this author is ashamed to be a part of one such serious happening, but now is very thankful to God, for pulling him out of that mess, and yoking him to this task of Gurbani translation. Perhaps, that too is one of God’s incomprehensible plays.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਹਿਰਦੈ ਸੁਣਿ ਸੁਣਿ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਭਾਇਆ ॥
ਗੁਰਬਾਣੀ ਹਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥੧॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੁਨਹੁ ਮੇਰੀ ਭੈਨਾ ॥
ਏਕੋ ਰਵਿ ਰਹਿਆ ਘਟ ਅੰਤਰਿ ਮੁਖਿ ਬੋਲਹੁ ਗੁਰ ਅੰਮ੍ਰਿਤ ਬੈਨਾ ॥੧॥
ਰਹਾਉ ॥
ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਮਹਾ ਬੈਰਾਗੁ ॥
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਪਾਇਆ ਵਡਭਾਗੁ ॥੨॥
ਦੂਜੈ ਭਾਇ ਭਵਹਿ ਬਿਖੁ ਮਾਇਆ ॥
ਭਾਗਹੀਨ ਨਹੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥੩॥
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਹਰਿ ਆਪਿ ਪੀਆਇਆ ॥
ਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਹਰਿ ਪਾਇਆ ॥੪॥੩॥੫੫॥

aasaa mehlāa 4.

hirdai sun sun man amrit̥ bhāa-i-aa.
gurbaanee har alak̥h lakhāa-i-aa. ||1||
gurmuk̥h naam sunhu mayree bhaināa.
ayko rav rahi-aa g̥hat antar muk̥h bolhu gur amrit̥ baināa.
||1|| rahaa-o.
mai man tan paraym mahaa bairāag.
satgur purak̥h paa-i-aa vadbhāag. ||2||
doojai bhāa-ay bhavēh bik̥h maa-i-aa.
bhāagheē nahee satgur paa-i-aa. ||3||
amrit̥ har ras har aap pee-aa-i-aa.
gur poorai naanak har paa-i-aa. ||4||3||55||

Asa Mohalla-4

In the previous Shabad (4-39-13-52), Guru Ji told us that if we want to obtain salvation from all problems and worries of the world, we should follow the advice of Guru, meditate on God’s Name with true love and devotion, and learn to realize and happily abide by His Will. In this Shabad Guru Ji shares with us, what kind of peace and bliss, he has himself experienced, by guru’s grace, and meditating on God’s Name, and therefore, what kind of loving advice he has for his Gursikh brothers and sisters.

He says: “By listening again and again (to the Guru’s word), the nectar of God’s Name has become pleasing to my mind “Gurbani”, (the Guru’s word) has made me comprehend the incomprehensible (God).”(1)

Guru Ji therefore, with love and affection says to us: “O my sisters, listen to God’s Name, from the Guru. The one God alone is pervading in (our heart). Therefore utter the ambrosial words of the Guru from your tongue.”(1-Pause)

Describing, the bliss, which, he himself is enjoying as a result of meditating on God’s Name, Guru Ji says: “In my mind body is (deep) Love, and extreme longing (to see Him. I feel that) by great good fortune, I have met the person of the true Guru (who has united me with God).”(2)

Therefore, commenting on the fate of those, who have not met the true Guru, he says: “Unfortunate are they, who have not found the true Guru. Being in love with the other worldly things and the poison (of worldly riches), the keep on wandering (in existences).”(3)

In conclusion, Guru Ji says: “(Actually) it is God, who Himself makes a person drink the sweet nectar of Name and it is through the true Guru that (I) Nanak has obtained God.”(4-3-55)



The message of this Shabad is that if we want to enjoy eternal peace and bliss of union with God, we should listen, and act on the Guru's word, and with love and devotion meditate on God's Name.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਨਾਮੁ ਆਧਾਰੁ ॥

ਨਾਮੁ ਜਪੀ ਨਾਮੋ ਸੁਖ ਸਾਰੁ ॥੧॥

ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਸਾਜਨ ਸੈਨਾ ॥

ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਲੈਨਾ ॥੧॥

ਰਹਾਉ ॥

ਨਾਮ ਬਿਨਾ ਨਹੀ ਜੀਵਿਆ ਜਾਇ ॥

ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇ ॥੨॥

ਨਾਮਹੀਨ ਕਾਲਖ ਮੁਖਿ ਮਾਇਆ ॥

ਨਾਮ ਬਿਨਾ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਜੀਵਾਇਆ ॥੩॥

ਪੰਨਾ ੩੬੭

ਵਡਾ ਵਡਾ ਹਰਿ ਭਾਗ ਕਰਿ ਪਾਇਆ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਿਵਾਇਆ ॥੪॥੪॥੫੬॥

aasaa mehlaa 4.

mayrai man tan paraym naam aaDhaar.

naam japee naamo sukh saar. ||1||

naam japahu mayray saajan sainaa.

naam binaa mai avar na ko-ee vadai bhaag gurmukh har lainaa. ||1|| rahaa-o.

naam binaa nahee jeevi-aa jaa-ay.

vadai bhaag gurmukh har paa-ay. ||2||

naamheen kaalakh mukh maa-i-aa.

naam binaa Dharig Dharig jeevaa-i-aa. ||3||

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vadaa vadaa har bhaag kar paa-i-aa.

naanak gurmukh naam divaa-i-aa. ||4||4||56||

Asa Mohalla-4

In the previous Shabad, Guru Ji told us that if we want to enjoy eternal peace and bliss of union with God, we should listen, and act on the Guru's word, and with love and devotion meditate on God's Name. In this Shabad again, Guru Ji is sharing with us his own experience of bliss obtained by meditating on God's Name and he is therefore advising us to do the same.

He says: "(O my friends), within my mind and body is the love and support of God's Name. I meditate on the Name and through Name, I obtain the essence of peace."(1)

Therefore, Guru Ji lovingly says to us also: "'O' my friends and mates, meditate on God's Name. (Because), except God's Name, I find no one else, who can help us. (But, it is only) by great good fortune, that a person obtains God's Name through the Guru."(1-Pause)

Stressing once again upon the absolute necessity, of meditating on God's Name, Guru Ji says: "(The fact is, that) without God's Name one cannot survive (spiritually). It is by good fortune (alone) that one receives God's Name."(2)

Describing the fate of those, who are bereft of this virtue, Guru Ji says: "(The person, who is) bereft of Name, (one commits many sins for the sake of his family, and in this way), he is smeared with the stains of worldly attachment. Therefore, accursed is the life lived without (meditating on God's) Name."(3)

In conclusion, Guru Ji says: "O Nanak, he whom (God) has procured His Name through the Guru, by great good fortune, he has obtained God."(4-3-56)

The message of the Shabad is that we should consider ourselves very lucky, if Guru inspires us to shun away the temptations of worldly riches and power, and meditate on God's Name, because without God's Name, one is easily misled by family attachments into a life of sin and dishonor.



ਆਸਾ ਮਹਲਾ ੪ ॥

ਗੁਣ ਗਾਵਾ ਗੁਣ ਬੋਲੀ ਬਾਣੀ ॥
 ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਆਖਿ ਵਖਾਣੀ ॥੧॥
 ਜਪਿ ਜਪਿ ਨਾਮੁ ਮਨਿ ਭਇਆ ਅਨੰਦਾ ॥
 ਸਤਿ ਸਤਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਰਸਿ ਗਾਏ ਗੁਣ
 ਪਰਮਾਨੰਦਾ ॥੧॥ ਰਹਾਉ ॥
 ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ ਜਨ ਲੋਗਾ ॥
 ਵਡੈ ਭਾਗਿ ਪਾਏ ਹਰਿ ਨਿਰਜੋਗਾ ॥੨॥
 ਗੁਣ ਵਿਹੂਣ ਮਾਇਆ ਮਲੁ ਧਾਰੀ ॥
 ਵਿਣੁ ਗੁਣ ਜਨਮਿ ਮੁਏ ਅਹੰਕਾਰੀ ॥੩॥
 ਸਰੀਰਿ ਸਰੋਵਰਿ ਗੁਣ ਪਰਗਟਿ ਕੀਏ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਥਿ ਤਤੁ ਕਵੀਏ ॥੪॥੫॥੫੭॥

aasaa mehlāa 4.

gun gaavaa gun bolee banee.
 gurmukh har gun aakh vakhaanee. ||1||
 jap jap naam man bha-i-aa anandaa.
 sat sat satgur naam dirhaa-i-aa ras gaa-ay gun
 parmaanandaa. ||1|| rahaa-o.
 har gun gaavai har jan logaa.
 vadai bhaag paa-ay har nirjogaa. ||2||
 gun vihoon maa-i-aa mal Dhaaree.
 vin gun janam mu-ay aha^Nkaaree. ||3||
 sareer sarovar gun pargat kee-ay.
 naanak gurmukh math tat kadhee-ay. ||4||5||57||

Asa Mohalla-4

In the previous Shabad (4-3-55), Guru Ji advised us that if we want to enjoy eternal peace and bliss of union with God, we should listen, and act on the Guru's word, and with love and devotion meditate on God's Name. In this Shabad, he shares with us, what kind of peace and bliss, he is enjoying by meditating on God's Name, and what advice, he has for us on the basis of his personal experience.

Guru Ji says: "(O my friends), I sing (God's) praise, and I talk about God's virtues. By Guru's grace, I utter and discourse (on God's merits)." (1)

Describing the peace and bliss he has experienced by meditating on God's Name, he says: "(O my friends), the Guru has resolutely taught me how to meditate on God's Name, and I have been singing praises of the God of supreme bliss. (Therefore), by meditating on God's Name again and again, a state of bliss has prevailed in his mind (as well)." (1-Pause)

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Now stating what kinds of blessings a devotee obtains, when he sings God's praises, Guru Ji says: "(O my friends), The persons, who are the devotees of God, they sing God's praises, and by great good fortune, they attain to the detached God." (2)

Contrasting the above with the fate of those, who are only interested in worldly riches and power, Guru Ji says: "They, who have taken the support of the dirt (or evil) of worldly riches, are without the merits (of God's praise). Being without (any merits), such arrogant people keep on going through birth and death." (3)

In conclusion, Guru Ji says: "(O my friends, he) in the ocean of whose body, (the Guru) has revealed the merits (of God), and O Nanak, like churning out butter, such a Guru ward person has sanctified his conduct by reflecting on the essence of these merits." (4-5-57)

The message of this Shabad is that we should meditate on God's Name (continuously) and by reflecting on His merits, we should so improve and purify our conduct and character, that one day God may show mercy on us, and may accept us also in His blissful union.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਨਾਮੁ ਸੁਣੀ ਨਾਮੋ ਮਨਿ ਭਾਵੈ ॥
 ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਵੈ ॥੧॥
 ਨਾਮੁ ਜਪਹੁ ਗੁਰਮੁਖਿ ਪਰਗਾਸਾ ॥

aasaa mehlāa 4.

naam sunee naamo man bhaavai.
 vadai bhaag gurmukh har paavai. ||1||
 naam japahu gurmukh pargaasaa.



ਨਾਮ ਬਿਨਾ ਮੈ ਧਰ ਨਹੀ ਕਾਈ ਨਾਮੁ ਰਵਿਆ ਸਭ ਸਾਸ ਗਿਰਾਸਾ ॥੧॥ ਰਹਾਉ ॥	naam binaa mai <u>D</u> har nahee kaa-ee naam ravi-aa sabh saas giraasaa. 1 rahaa-o.
ਨਾਮੈ ਸੁਰਤਿ ਸੁਨੀ ਮਨਿ ਭਾਈ ॥	naamai suraṭ sunee man <u>b</u> haa-ee.
ਜੋ ਨਾਮੁ ਸੁਨਾਵੈ ਸੋ ਮੇਰਾ ਮੀਤੁ ਸਖਾਈ ॥੨॥	jo naam sunaavai so mayraa meet <u>s</u> akhaa-ee. 2
ਨਾਮਹੀਣ ਗਏ ਮੂੜ ਨੰਗਾ ॥	naamheen ga-ay moorh nangaa.
ਪਚਿ ਪਚਿ ਮੁਏ ਬਿਖੁ ਦੇਖਿ ਪਤੰਗਾ ॥੩॥	pach pach mu-ay bikh <u>d</u> aykh paṭangaa. 3
ਆਪੇ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ ॥	aapay thaapay thaap uthaapay.
ਨਾਨਕ ਨਾਮੁ ਦੇਵੈ ਹਰਿ ਆਪੇ ॥੪॥੬॥੫੮॥	naanak naam <u>d</u> ayvai har aapay. 4 6 58

Asa Mohalla-4

In the second stanza of the previous Shabad, Guru Ji stated that his Guru has resolutely taught him how to meditate on God's Name, and since then he has been singing praises of the God of supreme bliss. (Therefore), by meditating on God's Name again and again, a state of bliss has prevailed in his mind (as well). In this Shabad Guru Ji, again shares with us, how he is still continuously meditating on God's Name, enjoying the bliss of doing so, and why he advises also to follow his lead.

He says: "(O my friends), I only listen to God's Name, and it is only His Name which is pleasing to my mind. (It is only) by great good fortune that by Guru's grace any body receives the gift of God's (Name)."(1)

Therefore, Guru Ji advises us and says: "(O' my friends), meditate on the Name under Guru's instructions, so that your mind may be illumined (with divine knowledge). Without Name I find no support anywhere. (Therefore), I have meditated on God's Name, with every breath and morsel (of mine)."(1-Pause)

Describing the extent of his love with God's Name, Guru Ji says: "(O' my friends), since the time, I have heard about meditation on (God's) Name, this has appealed to my mind. (Therefore, I feel, that) he who recites (God's) Name to me, he is my friend and mate."(2)

Now commenting on the fate of those who remain without this blessing, Guru Ji says: "The foolish persons who are bereft of (the merits of) God's Name, have gone empty handed from here. Just as upon seeing the lighted lamp, a moth gets itself burnt to death, (similarly these self-conceited persons, get themselves wasted away in the pursuit of the poisonous worldly riches)."(3)

But still, Guru Ji compassionately prays for such people and says: "(It is not really under the control of the humans to meditate on God's Name because actually it is the), God who creates and destroys (everything) and O Nanak, it is He who bestows the gift of Name on any body."(4-6-58)

The message of this Shabad is that we should meditate on God's Name under Guru's instruction. But, we should never feel proud of it. Instead, we should be thankful to God for bestowing this gift on us.

ਆਸਾ ਮਹਲਾ ੪ ॥	aasaa mehlaa 4.
ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਵੇਲਿ ਵਧਾਈ ॥	gurmukh har har vayl vaDhaa-ee.
ਫਲ ਲਾਗੇ ਹਰਿ ਰਸਕ ਰਸਾਈ ॥੧॥	fal laagay har rasak rasaa-ee. 1
ਹਰਿ ਹਰਿ ਨਾਮੁ ਝਪਿ ਅਨਤ ਤਰੰਗਾ ॥	har har naam jap anaṭ tarangaa.
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ਜਪਿ ਜਪਿ ਨਾਮੁ ਗੁਰਮਤਿ ਸਾਲਾਹੀ ਮਾਰਿਆ ਕਾਲੁ ਜਮਕੰਕਰ ਭੁਇਅੰਗਾ ॥੧॥ ਰਹਾਉ ॥	jap jap naam gurmat saalaahie maari-aa kaal jamkankar bhu-i- angaa. 1 rahaa-o.
ਹਰਿ ਹਰਿ ਗੁਰ ਮਹਿ ਭਗਤਿ ਰਖਾਈ ॥	har har gur meh <u>b</u> hagaṭ rakhaa-ee. gur tuṭhaa sikh <u>d</u> ayvai mayray <u>b</u> haa-ee. 2



ਗੁਰੂ ਤੁਠਾ ਸਿਖ ਦੇਵੈ ਮੇਰੇ ਭਾਈ ॥੨॥
 ਹਉਮੈ ਕਰਮ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਣੈ ॥
 ਜਿਉ ਕੁੰਚਰੁ ਨਾਇ ਖਾਕੁ ਸਿਰਿ ਛਾਣੈ ॥੩॥
 ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਵਡ ਉਚੇ ॥
 ਨਾਨਕ ਨਾਮੁ ਜਪਹਿ ਸਚਿ ਸੂਚੇ ॥੪॥੨॥੫੯॥

ha-umai karam kichh biDh nahee jaanai.
 Ji-o kunchar naa-ay khaak sir chhaanai. ||3||
 jay vad bhaag hoveh vad oochay.
 naanak naam jaapeh sach soochay. ||4||7||59||

Asa Mohalla-4

In this Shabad Guru Ji tells us how a Guru-ward person enshrines God's Name in his own heart and then nourishes it not only within himself but also shares it outside with his friends and relatives.

Guru Ji compares this process to a fast growing creeper and says: “A Guru ward person, nourishes and expands God's Name like a creeper, which is laden with sweet tasting juicy fruits (of spiritual merits).”(1)

Now describing more directly, the blessings experienced by a person, who meditates on God's Name, Guru Ji says: “By continually meditating on God's Name, one experiences countless waves (of spiritual bliss). By meditating on God's Name, and praising God, through Guru's instruction, (devotees have overcome) the fear of death, and have killed the serpent (like evil desires of their mind).”(1-Pause)

But, stressing upon the importance of the Guru, in worship of God Name, and enjoying its bliss, Guru Ji says: “O my brothers, God has entrusted only the Guru, with the task of His devotion. So only when the Guru is pleased, he gives the gift (of this devotion) to his disciples.”(2)

Now commenting on the fate of those, who do not care for the Guru's guidance, but do certain rituals, as per their own egoistic intellect, Guru Ji says: “Those who keep on doing their (ritualistic) deeds in self-conceit, they do not know the way (to God's devotion. So all their deeds and efforts prove wasteful) like that of an elephant who throws mud on himself after taking a bath.”(3)

Therefore Guru Ji concludes: “O Nanak, they who are bestowed with very great destiny, meditate on (God's) Name, and by attuning themselves to the true God, (they) become immaculate.”(4-7-59)

The message of the Shabad is that we should not assume that on our own by performing certain rituals or ways of works, we could obtain the gift of Name, and all its blessings. Instead we should humbly seek the grace and guidance of the Guru to impart on us this gift and show us the right way to meditate on God's Name and seek union with Him.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlāa 4.

ਹਰਿ ਹਰਿ ਨਾਮ ਕੀ ਮਨਿ ਭੂਖ ਲਗਾਈ ॥
 ਨਾਮਿ ਸੁਨਿਐ ਮਨੁ ਤ੍ਰਿਪਤੈ ਮੇਰੇ ਭਾਈ ॥੧॥
 ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਗੁਰਸਿਖ ਮੀਤਾ ॥
 ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਸੁਖੁ ਪਾਵਹੁ ਨਾਮੁ ਰਖਹੁ ਗੁਰਮਤਿ ਮਨਿ
 ਚੀਤਾ ॥੧॥ ਰਹਾਉ ॥
 ਨਾਮੋ ਨਾਮੁ ਸੁਣੀ ਮਨੁ ਸਰਸਾ ॥
 ਨਾਮੁ ਲਾਹਾ ਲੈ ਗੁਰਮਤਿ ਬਿਗਸਾ ॥੨॥
 ਨਾਮ ਬਿਨਾ ਕੁਸਟੀ ਮੋਹ ਅੰਧਾ ॥
 ਸਭ ਨਿਹਫਲ ਕਰਮ ਕੀਏ ਦੁਖੁ ਧੰਧਾ ॥੩॥
 ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਜਪੈ ਵਡਭਾਗੀ ॥
 ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥੪॥੮॥੬੦॥

har har naam kee man bhookh lagaa-ee.
 naam suni-ai man taripai mayray bhaa-ee. ||1||
 naam japahu mayray gursikh meetaa.
 naam japahu naamay sukh paavhu naam rakhahu gurmat
 man cheetaa. ||1|| rahaa-o.
 naamo naam sunee man sarsaa.
 naam laahaa lai gurmat bigsaa. ||2||
 naam binaa kustee moh anDhaa.
 sabh nihfal karam kee-ay dukh DhanDhaa. ||3||
 har har har jas japai vadbhaagee.
 naanak gurmat naam liv laagee. ||4||8||60||

Asa Mohalla-4



In the previous Shabad (4-6-58), Guru Ji advised us that we should meditate on God's Name under Guru's instruction. But, we should never feel proud of it. Instead, we should be thankful to God for bestowing this gift on us. In this Shabad Guru Ji again stresses upon the importance of meditating on God's Name, and shares with us his own experience in this regard.

He says: “(O my friends, the Guru has) instilled the hunger for God’s Name in my mind. O my brother, it is only by listening to (God’s) Name that my mind remains satiated (from any kinds of worldly desires).” (1)

Therefore, Guru Ji advises us and says: “O, my “*Gursikh*” friends, keep meditating on (God’s) Name. Yes, meditate on God’s Name, (because it is through) the Name, that you would enjoy (spiritual) bliss. Therefore, as per Guru's instruction, keep the (God's) Name enshrined in your heart and mind.” (1-Pause)

Expanding on the merits of God’s Name, Guru Ji says: “When we keep listening to only God's Name, and nothing else, our mind feels delighted, and by earning the profit of Name through Guru's instruction, it blooms in joy.” (2)

Contrasting the above the blessings, with the pain experienced by those who do not care to meditate on God’s Name, Guru Ji says: “He, who is without God's Name, is blinded by his false attachment to the world and suffers like a leper. All his deeds go in vain and all his worldly affairs, result in pain (and suffering).” (3)

In conclusion, Guru Ji says: “Fortunate is the one who always concentrates and meditates on the virtues of God. O Nanak through the Guru's instruction, his mind gets attuned to God.” (4-8-60)

The message of this Shabad is that following Guru’s instruction, we should so attune our mind to meditation on God’s Name, as if it remains hungry for it, and always wants to remain absorbed in it. Then, it would remain satiated from all kinds of worldly desires, and we would always feel so delighted, as if we are blooming in spiritual bliss.

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ਪੰਨਾ ੩੬੮

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਹਲਾ ੪ ਰਾਗੁ ਆਸਾ ਘਰੁ ੬ ਕੇ ੩ ॥

ਹਥਿ ਕਰਿ ਤੰਤੁ ਵਜਾਵੈ ਜੋਗੀ ਬੋਥਰ ਵਾਜੈ ਬੇਨ ॥
ਗੁਰਮਤਿ ਹਰਿ ਗੁਣ ਬੋਲਹੁ ਜੋਗੀ ਇਹੁ ਮਨੁਆ ਹਰਿ ਰੰਗਿ ਭੇਨ ॥੧॥

ਜੋਗੀ ਹਰਿ ਦੇਹੁ ਮਤੀ ਉਪਦੇਸੁ ॥
ਜੁਗੁ ਜੁਗੁ ਹਰਿ ਹਰਿ ਏਕੋ ਵਰਤੈ ਤਿਸੁ ਆਗੈ ਹਮ ਆਦੇਸੁ ॥੧॥ ਰਹਾਉ ॥

ਗਾਵਹਿ ਰਾਗ ਭਾਤਿ ਬਹੁ ਬੋਲਹਿ ਇਹੁ ਮਨੁਆ ਖੇਲੈ ਖੇਲ ॥
ਜੋਵਹਿ ਕੂਪ ਸਿੰਚਨ ਕਉ ਬਸੁਧਾ ਉਠਿ ਬੈਲ ਗਏ ਚਰਿ ਬੇਲ ॥੨॥

ਕਾਇਆ ਨਗਰ ਮਹਿ ਕਰਮ ਹਰਿ ਬੋਵਹੁ ਹਰਿ ਜਾਮੈ ਹਰਿਆ
ਖੇਤੁ ॥

ਮਨੁਆ ਅਸਥਿਰੁ ਬੈਲੁ ਮਨੁ ਜੋਵਹੁ ਹਰਿ ਸਿੰਚਹੁ ਗੁਰਮਤਿ ਜੇਤੁ
॥੩॥

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ik-o^Nkaar satgur parsaaḁ.

mehlā 4 raag aasaa ḡhar 6 kay 3.

hath kar ṭantṭ vajaavai jogee thoṭhar vaajai bayn.
gurmatṭ har guṇ bolhu jogee ih manoo-aa har rang bḥayn.
||1||
jogee har ḍayh maṭee upḍays.
jug jug har har ayko varṭai ṭis aagai ham aadḍays. ||1||
rahaa-o.
gaavahi raag bḥaaṭ baho boleh ih manoo-aa kḥaylai kḥayl.
jovēh koop sinchan ka-o basuḌḥaa uṭḥ bail ga-ay char
bayl. ||2||
kaa-i-aa nagar meh karam har bovhu har jaamai hari-aa
kḥayṭ.
manoo-aa asthir bail man jovhu har sinchahu gurmatṭ jayṭ.
||3||
jogee jangam sarisat sabḥ tumree jo ḍayh maṭee ṭiṭ chayl.
jan naanak kay parabḥ antarjaamee har laavhu manoo-aa
payl. ||4||9||61||



ਜੋਗੀ ਜੰਗਮ ਸ੍ਰਿਸਟਿ ਸਭ ਤੁਮਰੀ ਜੋ ਦੇਹੁ ਮਤੀ ਤਿਤੁ ਚੇਲ ॥
ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਹਰਿ ਲਾਵਹੁ ਮਨੁਆ ਪੇਲ
॥੪॥੯॥੬੧॥

Mohalla-4

Raag Asa Ghar-6 Kaiy-3

As per Bh. Harbans Singh Ji, that according to Sikh history, the context of this Shabad is that, one day some yogis with torn ears came to Guru Ji. They told him that if he would join their sect, he too could obtain salvation. Guru Ji uttered this Shabad, in response to this advice of the yogis. The message of this Shabad is equally applicable to many lay persons and professional “*Raagis*” who might be playing on “*Harmonium*” (musical instrument like an accordion) and “*Tabla*” (or drums), and apparently singing shabads from their tongue, but their mind is more concerned with money or other worldly affairs.

So addressing the yogis, Guru Ji says: “Holding a guitar in his hand, a yogi strikes its strings, but the sound coming out of it is insipid. (Because, his mind is not attuned to God’s love. Therefore), O yogi (first learn to) sing God’s praises, as per Guru’s instruction, so that this mind (of yours) may be immersed in God’s love.”(1)

Continuing his address to the yogi, Guru Ji says: “(O’ yogi), instruct your mind to meditate upon God. It is only one (God) who has been pervading throughout all ages; before Him, I reverently bow my head.”(1-Pause)

Illustrating with a beautiful example, how all the singing and playing of music by the yogis, and other such singers goes waste, Guru Ji says: “(While, the yogis may be), singing and reciting songs in many different musical measures, but this mind (of theirs) is playing tricks; (because, it is engaged in thinking about many other worldly thoughts. Their situation is like that of a farmer, who might be) working upon his well to irrigate his land, but his (own) bullocks might go and graze on his crop.” (2)

Therefore in the metaphor of that farm itself, Guru Ji advises: “(O’ yogi), in the city of your body sow the seed of meditation on God, so that a green crop of God’s Name may grow in that farm. After stabilizing the bullock like mind, yoke it into meditation on God’s Name, and then as per Guru’s instruction, irrigate that (body farm, with the water of) God’s (Name).”(3)

But in the end Guru Ji feels a sense of compassion for all such yogis and others like them, who are doing the right or wrong deeds as per the intellect, given to them by God, Guru Ji prays on behalf of all such people who only pay lip service to God, and says: “(O’ God) all these yogis and wandering saints are Your creation, and whatever kind of intellect You give, it starts moving in that direction. O’ God of devotee Nanak, the Inner Knower of all hearts, (You Yourself) instruct and yoke (our) mind) into Your (loving adoration).”(4-9-61)

The message of this Shabad is that instead of singing shabads and playing instruments to impress others, or earn more wealth, we should pray to God that He imbues our minds with His love and devotion, so that we may talk, write and sing about Him with full concentration of our minds.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlāa 4.

ਕਬ ਕੋ ਭਾਲੈ ਘੁੰਘਰੂ ਤਾਲਾ ਕਬ ਕੋ ਬਜਾਵੈ ਰਬਾਬੁ ॥
ਆਵਤ ਜਾਤ ਬਾਰ ਖਿਨੁ ਲਾਗੈ ਹਉ ਤਬ ਲਗੁ ਸਮਾਰਉ ਨਾਮੁ
॥੧॥

kab ko bhaalai ghunghroo taalaa kab ko bajaavai rabaab.
aavaṭ jaat̃ baar khin laagai ha-o ṭab lag samaara-o naam.
॥1॥
mayrai man aisee bhagaṭ̃ ban aa-ee.

ਮੇਰੈ ਮਨਿ ਐਸੀ ਭਗਤਿ ਬਨਿ ਆਈ ॥



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ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਜਲ ਬਿਨੁ ਮੀਨੁ
ਮਰਿ ਜਾਈ

॥੧॥ ਰਹਾਉ ॥

ਕਬ ਕੋਉ ਮੇਲੈ ਪੰਚ ਸਤ ਗਾਇਣ ਕਬ ਕੋ ਰਾਗ ਧੁਨਿ ਉਠਾਵੈ ॥

ਮੇਲਤ ਚੁਨਤ ਖਿਨੁ ਪਲੁ ਚਸਾ ਲਾਗੈ ਤਬ ਲਗੁ ਮੇਰਾ ਮਨੁ ਰਾਮ
ਗੁਨ ਗਾਵੈ ॥੨॥

ਕਬ ਕੋ ਨਾਚੈ ਪਾਵ ਪਸਾਰੈ ਕਬ ਕੋ ਹਾਥ ਪਸਾਰੈ ॥

ਹਾਥ ਪਾਵ ਪਸਾਰਤ ਬਿਲਮੁ ਤਿਲੁ ਲਾਗੈ ਤਬ ਲਗੁ ਮੇਰਾ ਮਨੁ

ਰਾਮ ਸਮਾਰੈ ॥੩॥

ਕਬ ਕੋਉ ਲੋਗਨ ਕਉ ਪਤੀਆਵੈ ਲੋਕਿ ਪਤੀਣੈ ਨਾ ਪਤਿ ਹੋਇ
॥

ha-o har bin khin pal reh na saka-o jaisay jal bin meen mar
jaa-ee. ||1|| rahaa-o.

kab ko-oo maylai panch sat gaa-in kab ko raag Dhun
uthaavai.

maylat chunat khin pal chasaa laagai tab lag mayraa man
raam gun gaavai. ||2||

kab ko naachai paav pasaarai kab ko haath pasaarai.

haath paav pasaraat bilam til laagai tab lag mayraa man
raam sam^Haarai. ||3||

kab ko-oo logan ka-o patee-aavai lok pateenai naa pat ho-
ay.

jan naanak har hiraai sad Dhi-aavahu taa jai jai karay sabh
ko-ay.

ਜਨ ਨਾਨਕ ਹਰਿ ਹਿਰਦੈ ਸਦ ਧਿਆਵਹੁ ਤਾ ਜੈ ਜੈ ਕਰੇ ਸਭੁ
ਕੋਇ ॥੪॥੧੦॥੬੨॥

Asa Mohalla-4

In the previous, Shabad, while apparently addressing a yogi, Guru Ji advised us that instead of singing shabads and playing instruments to impress others, or earn more wealth, we should pray to God that He imbues our minds with His love and devotion, so that we may talk, write and sing about Him with full concentration of our minds. In this Shabad Guru Ji is expressing his intense love and desire to sing praises of God at every moment. He does not want to wait for the musical instruments or the ankle bells to start his song or dance of love, because he is not trying to impress other people with his art. He wants to sing praises of God out of his sheer love for Him, and doesn't want to depend upon or wait for any musical instruments or dancing bells for this purpose.

So he says: "Who knows, how long it may take to find ankle bells or cymbals and how long it may take him to start playing on the roebuck. Even while going (in search of these instruments) and bringing them here, it will take some time, I will rather meditate on God's Name, till then."(1)

Summarizing the extent of his craving for God, Guru Ji says: "Such a devotion has developed in my mind, that just as a fish dies without water, I cannot live without (remembering God) even for the tiniest moment."(1-Pause)

Continuing to show his intense desire to right away sing God's praise, Guru Ji says: "When will some body tune the five or seven (strings of his instruments) and start the melody of his song? It takes at least a moment or instant, in tuning or harmonizing (the instruments); till then my mind would (rather) sing God's praises."(2)

Next referring to the art of dancing as per some Hindu sects to please gods, Guru Ji says: "When will somebody put his feet in a proper posture and then dance with various hand gestures and feet positions. It does take (at least) a moment or an instant to make these gestures with hands and feet. My mind would rather meditate on God till then."(3)

Finally commenting on those dancers and singers who try to please other people and think that will lead them to God, Guru Ji says: "When somebody will be able to impress the people (with his song or dance). Moreover pleasing the people will not bring him any honor (in God's court). Therefore, servant Nanak says, (O my friends), always meditate on God in your heart, then everybody will hail your victory." (4-10-62)

The message of the Shabad is that instead of trying to impress others, with our songs, dance, or music, we should always keep meditating on God's Name and singing His praises from the core of our hearts, without caring if we have any instruments or tools, without worrying, if any body is listening to us or not.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlāa 4.



ਸਤਸੰਗਤਿ ਮਿਲੀਐ ਹਰਿ ਸਾਧੂ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥
ਗਿਆਨ ਰਤਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ ॥੧॥

ਹਰਿ ਜਨ ਨਾਚਹੁ ਹਰਿ ਹਰਿ ਧਿਆਇ ॥
ਐਸੇ ਸੰਤ ਮਿਲਹਿ ਮੇਰੇ ਭਾਈ ਹਮ ਜਨ ਕੇ ਧੋਵਹ ਪਾਇ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਇ ॥
ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਭੂਖ ਨ ਲਾਗੈ ਆਇ ॥੨॥
ਆਪੇ ਹਰਿ ਅਪਰੰਪਰੁ ਕਰਤਾ ਹਰਿ ਆਪੇ ਬੋਲਿ ਬੁਲਾਇ ॥
ਸੋਈ ਸੰਤ ਭਲੇ ਤੁਧੁ ਭਾਵਹਿ ਜਿਨ੍ ਕੀ ਪਤਿ ਪਾਵਹਿ ਬਾਇ ॥੩॥

ਨਾਨਕੁ ਆਖਿ ਨ ਰਾਜੈ ਹਰਿ ਗੁਣ ਜਿਉ ਆਖੈ ਤਿਉ ਸੁਖੁ ਪਾਇ ॥

satsangat milee-ai har saaDhoo mil sangat har gun gaa-ay.
gi-aan ratan bali-aa ghat chaanan agi-aan anDhayraa jaa-ay. ||1||
har jan naachahu har har Dhi-aa-ay.
aisay sant mileh mayray bhaa-ee ham jan kay Dhovah paa-ay. ||1|| rahaa-o.
har har naam japahu man mayray an-din har liv laa-ay.
jo ichhahu so-ee fal paavhu fir bhookh na laagai aa-ay. ||2||
aapay har aprampar kartaa har aapay bol bulaa-ay.
say-ee sant bhalay tuDh bhaaveh Jin^H kee pat paavahi thaa-ay. ||3||
naanak aakh na raajai har gun Ji-o aakhai ti-o sukh paa-ay.

ਭਗਤਿ ਭੰਡਾਰ ਦੀਏ ਹਰਿ ਅਪੁਨੇ ਗੁਣ ਗਾਹਕੁ ਵਣਜਿ ਲੈ ਜਾਇ ॥੪॥੧੧॥੬੩॥

bhagat bhandaar dee-ay har apunay gun gaahak vanaj lai jaa-ay. ||4||11||63||

Asa Mohalla-4

In the previous Shabad Guru Ji advised us that instead of trying to impress others, with our songs, dance, or music, we should always keep meditating on God's Name and singing His praises from the core of our hearts, without caring if we have any instruments or tools, and without worrying, if any body is listening to us or not. In this Shabad Guru Ji is explaining to us, what is the way to true devotion and what is the real singing or dancing which pleases God.

He says: "(O my friend), we should join the society of the saints and joining their congregation, sing praises of God. (The person, who does this), lights up the lamp of (divine) knowledge in his mind, and his darkness of ignorance goes away."(1)

Therefore Guru Ji urges: "O' the servants of God, dance the dance of meditating on God's Name. O my brother, if I could meet such saints (who dance like this), I would wash the feet of such devotees (of God)."(1-Pause)

Next Guru Ji addresses his own mind and says: "O' my mind, while being attuned to God, contemplate on God's Name night and day. Then whatever you wish, you will get and no hunger (for any kind of worldly riches) would afflict you again."(2)

Guru Ji however observes: "(But, it is not under the control of a human being to meditate on God by himself). The limitless Creator God, on His own makes a person utter (the necessary words. Therefore, we have to say, O God), only those saints are good, who are pleasing to You, and whose honor You preserve (in Your court)."(3)

Guru Ji concludes, by sharing wit his own state of mind. He says: "Nanak, doesn't get ever tired of singing God's praises. (Because), more he utters (these praises), more peace he obtains. God has bestowed the treasure of His worship on His creatures, but only he who is the customer of these virtues, departs (from the world), with these."(4-11-63)

The message of the Shabad is that, we should sing praises of God in the company of holy, meditate on God's Name, and serve the holy saints. This way we will attain divine knowledge, and our hunger for worldly things will be satiated. Then we will realize that God is the Creator and doer of everything, We will become beloved devotees of God, and will then spread God's devotion to others.



ਪੰਨਾ ੩੬੯

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਆਸਾ ਘਰੁ ੮ ਕੇ ਕਾਫੀ ਮਹਲਾ ੪ ॥

ਆਇਆ ਮਰਣੁ ਧੁਰਾਹੁ ਹਉਮੈ ਰੋਈਐ ॥
 ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ਅਸਥਿਰੁ ਹੋਈਐ ॥੧॥
 ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ਚਲਣੁ ਜਾਣਿਆ ॥
 ਲਾਹਾ ਨਾਮੁ ਸੁ ਸਾਰੁ ਸਬਦਿ ਸਮਾਣਿਆ ॥੧॥ ਰਹਾਉ ॥
 ਪੂਰਬਿ ਲਿਖੇ ਡੇਹੁ ਸਿ ਆਏ ਮਾਇਆ ॥
 ਚਲਣੁ ਅਜੁ ਕਿ ਕਲਿ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥੨॥
 ਬਿਰਥਾ ਜਨਮੁ ਤਿਨਾ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ॥
 ਜੂਐ ਖੇਲਣੁ ਜਗਿ ਕਿ ਇਹੁ ਮਨੁ ਹਾਰਿਆ ॥੩॥
 ਜੀਵਣਿ ਮਰਣਿ ਸੁਖੁ ਹੋਇ ਜਿਨਾ ਗੁਰੁ ਪਾਇਆ ॥
 ਨਾਨਕ ਸਚੇ ਸਚਿ ਸਚਿ ਸਮਾਇਆ ॥੪॥੧੨॥੬੪॥

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ik-o^Nkaar satgur parsaaḁ.

raag aasaa ghar 8 kay kaafee mehlā 4.

aa-i-aa maraṇ Dhuraahu ha-umai ro-ee-ai.
 gurmukh naam Dhi-aa-ay asthir ho-ee-ai. ||1||
 gur pooray saabaas chalan jaani-aa.
 laahaa naam so saar sabad samaaṇi-aa. ||1|| rahaa-o.
 poorab likhay dayh se aa-ay maa-i-aa.
 chalan aj ke kaleh Dharahu furmaa-i-aa. ||2||
 birthaa janam tinaa Jin^Hee naam visaari-aa.
 joo-ai khaylan jag ke ih man haari-aa. ||3||
 jeevan maran sukh ho-ay Jin^Haa gur paa-i-aa.
 naanak sachay sach sach samaa-i-aa. ||4||12||64||

Raag Asa Ghar-8 Kaiy Kaafi

Mohalla-4

As per Dr. Bh. Vir Singh Ji this Shabad seems to be uttered by Guru Ji on seeing people crying at the death of somebody. In this Shabad, Guru Ji tells us, what should be our attitude, when we experience the death of any of our loved ones, and he also tells us, how we should lead our own life, so that we are at peace both in life and death.

He says: “(O' brothers), from the very beginning it is God's will that he, who is born has to die some day. It is only due to one's ego that he cries (at the death of some body). But when following Guru's advice, we meditate on God's Name (we realize this truth, we do not waver in our faith) and become stable.”(1)

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Describing the blessings, those persons obtain, who have realized the above truth, Guru Ji says: “The perfect Guru blesses those who have realized (that one day) everybody has to depart (from this world). They have (truly) merged in the word (of the Guru), and have reaped the profit of (meditating) on God's Name in this world.”(1-Pause)

Commenting on the inevitability of death, Guru Ji says: “O my mother, according to the pre-allotted number of days the creatures come (in this world). From the very beginning, it is (also) ordained that today or tomorrow, they have to depart (from here) also.”(2)

Warning those who forsake God, Guru Ji says: “Useless is the life of those who forsake (God's) Name. Coming to this world, they have simply gambled with their life and in this gamble they have lost even their mind (and let it be swayed by false worldly desires).”(3)

In conclusion, Guru Ji says: “They alone are at peace both in birth and death who have met the Guru (and followed his advice). O Nanak, by meditating on the true Name of the eternal (God), they have merged in that eternal (God Himself).”(4-12-64)

The message of this Shabad is that every one comes to this world, with a prescribed number of days to live. To day or tomorrow, every body has to depart from this world. Therefore, we shouldn't cry or grieve at any body's death. Instead, following Guru's advice, we should make the best use of our life span, by meditating on God's Name, and leading a virtuous life. By doing so, we would remain at peace, both in life,



and at the death of somebody, including our own, and would ultimately merge in that God, who never dies.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlāa 4.

ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਨਾਮੁ ਧਿਆਇਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਸਚਿ ਸਮਾਇਆ ॥੧॥
ਜਿਨ੍ਹ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਤਿਨ੍ਹੀ ਨਾਮੁ ਕਮਾਇਆ ॥
ਦਰਿ ਸਚੈ ਸਚਿਆਰ ਮਹਲਿ ਬੁਲਾਇਆ ॥੧॥ ਰਹਾਉ ॥
ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥੨॥
ਅੰਤਰਿ ਵਸਤੁ ਅਨੇਕ ਮਨਮੁਖਿ ਨਹੀ ਪਾਈਐ ॥
ਹਉਮੈ ਗਰਬੈ ਗਰਬੁ ਆਪਿ ਖੁਆਈਐ ॥੩॥
ਨਾਨਕ ਆਪੇ ਆਪਿ ਆਪਿ ਖੁਆਈਐ ॥
ਗੁਰਮਤਿ ਮਨਿ ਪਰਗਾਸੁ ਸਚਾ ਪਾਈਐ ॥੪॥੧੩॥੬੫॥

janam paḍaarath paa-ay naam Dhi-aa-i-aa.
gur parsadee bujh sach samaa-i-aa. ||1||
Jin^H Dhur likhi-aa laykh tin^Hee naam kamaa-i-aa.
ḍar sachai sachiaar mahal bulaa-i-aa. ||1|| rahaa-o.
antar naam niDhaan gurmukh paa-ee-ai.
an-ḍin naam Dhi-aa-ay har gun gaa-ee-ai. ||2||
antar vasat anayk manmukh nahee paa-ee-ai.
ha-umai garbai garab aap khu-aa-ee-ai. ||3||
naanak aapay aap aap khu-aa-ee-ai.
gurmat man pargaas sachaa paa-ee-ai. ||4||13||65||

Asa Mohalla-4

In paragraph 3 of the previous Shabad, warning those who forsake God, Guru Ji had stated that “useless is the life of those who forsake (God's) Name. Coming to this world, they have simply gambled with their life and in this gamble they have lost even their mind (and let it be swayed by false worldly desires)”. In this Shabad Guru Ji describes the blessings received by those who meditate on God's Name, and also the way to do it.

He says: “Those who on receiving the valuable gift of human life have meditated on God's Name, by Guru's grace, they have attuned (themselves) to the eternal (God).”(1)

However, Guru Ji notes: “(O my friends), only those have earned (the profit of) Name in whose lot it was so preordained from the beginning. They are adjudged as true in the court of the true (God) and are invited into His mansion.”(1-Pause)

Informing us about one very valuable fact about God's Name, Guru Ji says: “(O my friends), the treasure of Name is present within (every body). However, it is only through Guru's grace, that we can find it. (For that), we have to meditate on (God's) Name, and sing God's praises (as advised by the Guru).”(2)

Commenting on the conduct and fate of the self conceited people, Guru Ji says: “(O my friends), within every one is present the commodity (of Name, and) many other (valuable things). But by following the self-conceit of our own mind, we cannot obtain (any of these). Because of his ego a self-conceited person feels too much proud of himself, and getting separated (from God) ruins himself.”(3)

In conclusion, Guru Ji says: O Nanak, (because of our self-conceit), we ourselves get separated (from God). But, by following Guru's instruction, the mind gets illuminated with (divine) wisdom, and we obtain to the eternal (supreme Being).”(4-13-65)

The message of the Shabad is that, the valuable commodity of God's Name is present in every body. But, it is only when we abandon our own self-conceit and follow Guru's advice that our mind is illumined with divine knowledge, and we obtain the peace and bliss of God's union.

ਰਾਗੁ ਆਸਾਵਰੀ ਘਰੁ ੧੬ ਕੇ ੨ ਮਹਲਾ ੪ ਸੁਧੰਗ

raag aasaavaree ghar 16 kay 2 mehlāa 4 suDhang

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਹਉ ਅਨਦਿਨੁ ਹਰਿ ਨਾਮੁ ਕੀਰਤਨੁ ਕਰਉ ॥

ha-o an-ḍin har naam keertan kara-o.



ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਨਾਮੁ ਬਤਾਇਆ ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ॥੧॥ ਰਹਾਉ ॥ ਹਮਰੈ ਸ੍ਵਣੁ ਸਿਮਰਨੁ ਹਰਿ ਕੀਰਤਨੁ ਹਉ ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਹਉ ਇਕੁ ਖਿਨੁ ॥ ਜੈਸੇ ਹੰਸੁ ਸਰਵਰ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਹਰਿ ਜਨੁ ਕਿਉ ਰਹੈ ਹਰਿ ਸੇਵਾ ਬਿਨੁ ॥੧॥	satgur mo ka-o har naam bataa-i-aa ha-o har bin <u>khin</u> pal reh na saka-o. 1 rahaa-o. hamrai sarvan simran har keertan ha-o har bin reh na saka- o ha-o ik <u>khin</u> . jaisay hans sarvar bin reh na sakai taisay har jan ki-o rahai har sayvaa bin. 1
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ਕਿਨਹੂੰ ਪ੍ਰੀਤਿ ਲਾਈ ਦੂਜਾ ਭਾਉ ਰਿਦ ਧਾਰਿ ਕਿਨਹੂੰ ਪ੍ਰੀਤਿ
ਲਾਈ ਮੋਹ ਅਪਮਾਨ ॥
ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਲਾਈ ਹਰਿ ਨਿਰਬਾਣ ਪਦ ਨਾਨਕ ਸਿਮਰਤ
ਹਰਿ ਹਰਿ ਭਗਵਾਨ ॥੨॥੧੪॥੬੬॥

kinhoo^N pareet laa-ee doojaa bhaa-o rid Dhaar kinhoo^N
pareet laa-ee moh apmaan.
har jan pareet laa-ee har nirbaan pad naanak simrat har har
bhagvaan. ||2||14||66||

Raag Asawari Ghar 16 Kaiy 3

Mohalla-4 Sudhang

In the second paragraph of previous Shabad (4-12-64), Guru Ji had stated that, the perfect Guru blesses those who have realized (that one day) everybody has to depart (from this world). They have (truly) merged in the word (of the Guru), and have reaped the profit of (meditating) on God's Name in this world. In this Shabad Guru Ji describes his own conduct, how day and night, he is singing praises of God, and how he cannot live, even one moment, without remembering Him.

He says: "Night and day I (meditate) on God's Name, and sing His praises. The true Guru has told me to (meditate) on God's Name, so now I cannot live even for a moment without (meditating on) God."(1-Pause)

Describing, further the extent of his love for God and His Name, Guru Ji says: "My ears only want to listen to praises of God. I cannot live even a moment without God. Just as a swan cannot live without the lake (of pearls), so how can the devotee of God live without the worship of God?"(1)

Finally, Guru Ji comments on different kinds of attachments of worldly people and talks about his own passion. He says: "Some have cherished love for duality (or worldly riches and power) in their heart and some prefer affection for worldly attachments and pride, but God's serf embraces affection for God's immortal status and so Nanak meditates on God."(2)

The message of this Shabad is that instead of being infatuated with love for worldly things and beings we should develop such an intense love for God that, we feel we cannot live even for a moment, without feeling His presence, therefore day and night we keep meditating on His Name and singing His praises.

ਆਸਾਵਰੀ ਮਹਲਾ ੪ ॥

aasaavaree mehlaa 4.

ਮਾਈ ਮੋਰੋ ਪ੍ਰੀਤਮੁ ਰਾਮੁ ਬਤਾਵਹੁ ਰੀ ਮਾਈ ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਕਰਹਲੁ ਬੇਲਿ
ਰੀਝਾਈ ॥੧॥ ਰਹਾਉ ॥
ਹਮਰਾ ਮਨੁ ਬੈਰਾਗ ਬਿਰਕਤੁ ਭਇਓ ਹਰਿ ਦਰਸਨ ਮੀਤ ਕੈ
ਤਾਈ ॥

maa-ee moro pareetam raam bataavhu ree maa-ee.
ha-o har bin khin pal reh na saka-o jaisay karhal bayl
reejhaa-ee. ||1|| rahaa-o.
hamraa man bairaag birkat bha-i-o har darsan meet kai
taa-ee.
jaisay al kamlaa bin reh na sakai taisay mohi har bin rahan
na jaa-ee. ||1||

ਜੈਸੇ ਅਲਿ ਕਮਲਾ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਮੋਹਿ ਹਰਿ ਬਿਨੁ
ਰਹਨੁ ਨ ਜਾਈ ॥੧॥

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ਪੰਨਾ ੩੭੦

raakh saran jagdeesur pi-aaray mohi sarDhaa poor har



ਰਾਖੁ ਸਰਣਿ ਜਗਦੀਸੁਰ ਪਿਆਰੇ ਮੋਹਿ ਸਰਧਾ ਪੂਰਿ ਹਰਿ
ਗੁਸਾਈ ॥

gusaa-ee.

jan naanak kai man anad hot hai har darsan nimakh
dikhaa-ee. ||2||39||13||15||67||

ਜਨ ਨਾਨਕ ਕੈ ਮਨਿ ਅਨਦੁ ਹੋਤ ਹੈ ਹਰਿ ਦਰਸਨੁ ਨਿਮਖ
ਦਿਖਾਈ ॥੨॥੩੯॥੧੩॥੧੫॥੬੭॥

Asawari Mohalla-4

In the previous Shabad, Guru Ji advised us that instead of being infatuated with love for worldly things and beings we should develop such an intense love for God that, we feel we cannot live even for a moment, without feeling His presence, therefore day and night we keep meditating on His Name and singing His praises. In this Shabad Guru Ji continues expressing his deep love and devotion for God and depicts how intensely he longs and craves to see his beloved God.

He says: "O' my mother, tell me the whereabouts of my beloved God. I cannot live even for a moment without Him; Just as the young one of a camel feels delighted on seeing a creeper (similarly, my mind feels happy on seeing Him)." (1-Pause)

Describing further, how sad, he feels, without seeing his God, Guru Ji says: "(In the absence of) the sight of my friend (God), my mind has become sad and dejected. (Because), just as a black bee cannot live without the lotus, similarly I cannot live without God." (1)

Now Guru Ji directly addresses his yearning and craving to his beloved God and says: "O' loved Master of the universe, keep me in Your refuge, and fulfill my craving, O God. A state of bliss arises in the mind of devotee Nanak, even when God shows His vision, just for a fleeting moment." (2-2-39-13-15-67)

The message of this Shabad is that we should have such a sincere and intense love for God that we feel that we cannot live even for a moment without seeing Him, and blossom forth in bliss, upon seeing His sight, even for a brief moment. To achieve such a state, we need to keep meditating on His Name, and singing His praises day and night.

Detail of Shabads: M: 1=39, M: 3=13, M: 4=15, Total=67

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ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੫

raag aasaa ghar 2 mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḁ.

ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਸੋਈ ਫਿਰਿ ਖਾਇਆ ॥
ਜਿਨਿ ਸੁਖਿ ਬੈਠਾਲੀ ਤਿਸੁ ਭਉ ਬਹੁਤੁ ਦਿਖਾਇਆ ॥
ਭਾਈ ਮੀਤ ਕੁਟੰਬ ਦੇਖਿ ਬਿਬਾਦੇ ॥
ਹਮ ਆਈ ਵਸਗਤਿ ਗੁਰ ਪਰਸਾਦੇ ॥੧॥
ਐਸਾ ਦੇਖਿ ਬਿਮੋਹਿਤ ਹੋਏ ॥
ਸਾਧਿਕ ਸਿਧ ਸੁਰਦੇਵ ਮਨੁਖਾ ਬਿਨੁ ਸਾਧੂ ਸਭਿ ਧ੍ਰੋਹਨਿ ਧ੍ਰੋਹੇ
॥੧॥ ਰਹਾਉ ॥

Jin laa-ee pareet so-ee fir khaa-i-aa.
Jin sukh baithaalee tis bha-o bahut dikhaa-i-aa.
bhaa-ee meet kutamb daykh bibaaday.
ham aa-ee vasgat gur parsaaḁay. ||1||
aisaa daykh bimohit ho-ay.
saaDhik siDh surdayv manukhaa bin saaDhoo sabh
Dharohan Dharohay. ||1|| rahaa-o.
ik fireh uḁaasee tin^H kaam vi-aapai.
ik sa^Ncheh girhee tin^H ho-ay na aapai.

ਇਕਿ ਫਿਰਹਿ ਉਦਾਸੀ ਤਿਨੁ ਕਾਮਿ ਵਿਆਪੈ ॥



ਇਕਿ ਸੰਚਹਿ ਗਿਰਹੀ ਤਿਨ੍ ਹੋਇ ਨ ਆਪੈ ॥
 ਇਕਿ ਸਤੀ ਕਹਾਵਹਿ ਤਿਨ੍ ਬਹੁਤੁ ਕਲਪਾਵੈ ॥
 ਹਮ ਹਰਿ ਰਾਖੇ ਲਗਿ ਸਤਿਗੁਰ ਪਾਵੈ ॥੨॥
 ਤਪੁ ਕਰਤੇ ਤਪਸੀ ਭੁਲਾਏ ॥
 ਪੰਡਿਤ ਮੋਹੇ ਲੋਭਿ ਸਬਾਏ ॥
 ਤ੍ਵੈ ਗੁਣ ਮੋਹੇ ਮੋਹਿਆ ਆਕਾਸੁ ॥
 ਹਮ ਸਤਿਗੁਰ ਰਾਖੇ ਦੇ ਕਰਿ ਹਾਥੁ ॥੩॥
 ਗਿਆਨੀ ਕੀ ਹੋਇ ਵਰਤੀ ਦਾਸਿ ॥
 ਕਰ ਜੋੜੇ ਸੇਵਾ ਕਰੇ ਅਰਦਾਸਿ ॥
 ਜੋ ਤੂੰ ਕਹਹਿ ਸੁ ਕਾਰ ਕਮਾਵਾ ॥
 ਜਨ ਨਾਨਕ ਗੁਰਮੁਖ ਨੇੜਿ ਨ ਆਵਾ ॥੪॥੧॥

ik saṭee kahaaveh tin^H bahuṭ kalpaapai.
 ham har raakhay lag satgur paavai. ||2||
 tap kartay tapsee bhoolaa-ay.
 pandit mohay lobh sabaa-ay.
 tarai gun mohay mohi-aa aakaas.
 ham satgur raakhay day kar haath. ||3||
 gi-aanee kee ho-ay varṭee daas.
 kar jorhay sayvaa karay ardaas.
 jo too^N kaheh so kaar kamaavaa.
 jan naanak gurmukh nayrḥ na aavaa. ||4||1||

Raag Asa Ghar-2 Mohalla-5

If we look at the life of an ordinary family person, we can easily conclude, that his whole life revolves around “*Maya*” or the desire to earn more riches, power or fame in one form or the other. The irony of the situation is that even when people abandon their families, and go and live in jungles and mountains as yogis or “sanyasis”, still this disease of “*Maya*” afflicts them. Although it may now assume the form of desire for more power and influence over their disciples, or devotees, instead of money. So in this Shabad, Guru Ji reveals, how this “*Maya*”, afflicts all kinds of people, and who are the ones whom it not only spares, but also serves them like their slave.

Guru Ji says: “He, who has imbued himself with the love (of “*Maya*”), it has turned around, and ruined him. He, who has tried to carefully hoard it, him it has frightened a lot. Brothers, friends and relatives get into serious arguments and fights (for its sake). But, by Guru’s grace, it has come under my control.”(1)

Describing, how “*Maya*” entices and charms not only ordinary human beings, but even yogis, saints and angels, Guru Ji says: “(“*Maya*” is so powerful that even after seeing how it gives rise to all kinds of disputes), all are captivated by it. Even the ascetics, adepts, angels, gods, and all human beings, except the saints have been cheated by this cheat (“*Maya*”).” (1-Pause)

Guru Ji now describes the state of minds of those persons who renounce their households in an attempt to forsake it but then they fall into its trap in different forms. Regarding those people, Guru Ji says: “There are some who wander about as detached ascetics, them it afflicts (in the form of) lust. There are some householders who (try to) amass it; but it does not become their own. Some get themselves acclaimed as men of charity, but it torments them a lot. However, because of seeking the shelter of the true Guru, God has saved me (from its influence).”(2)

Guru Ji adds: “(This “*Maya*”) has strayed even the ascetics, while engaged in their penance. All the “*Pundits*”, it has entrapped in greed (for this wealth). It has enticed (the human beings), who are controlled by three modes (of vice, virtue, and action, and even gods living in) heaven. But by extending his hand, the true Guru has saved me.” (3)

Guru Ji concludes the Shabad, by describing, how Maya not only spares a Guru ward person, but also serves him like a servant in carrying out his virtuous tasks. He says: “*Maya*” behaves like a slave before a (divinely) wise man. With folded hands it serves them and says to them that she will do whatever they want her to do. In short, O Nanak, it will not go near (and bother at all), the Guru-ward person.”(4-1)

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The message of this Shabad is that “*Maya*” (or the desire for worldly riches and power), allures, tempts, deceives and destroys all kinds of people including householders, pundits, ascetics and yogis. The only way, we can save ourselves from its control and deceit is by seeking and following Guru's word (or advice).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.



ਸਸੂ ਤੇ ਪਿਰਿ ਕੀਨੀ ਵਾਖਿ
 ਦੇਰ ਜਿਠਾਣੀ ਮੁਈ ਦੂਖਿ ਸੰਤਾਪਿ ॥
 ਘਰ ਕੇ ਜਿਠੇਰੇ ਕੀ ਦੂਕੀ ਕਾਣਿ ॥
 ਪਿਰਿ ਰਖਿਆ ਕੀਨੀ ਸੁਖੜ ਸੁਜਾਣਿ ॥੧॥
 ਸੁਨਹੁ ਲੋਕਾ ਮੈ ਪ੍ਰੇਮ ਰਸੁ ਪਾਇਆ ॥
 ਦੁਰਜਨ ਮਾਰੇ ਵੈਰੀ ਸੰਘਾਰੇ ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਨਾਮੁ
 ਦਿਵਾਇਆ ॥੧॥ ਰਹਾਉ ॥
 ਪ੍ਰਥਮੇ ਤਿਆਗੀ ਹਉਮੈ ਪ੍ਰੀਤਿ ॥
 ਦੁਤੀਆ ਤਿਆਗੀ ਲੋਗਾ ਰੀਤਿ ॥
 ਤ੍ਰੈ ਗੁਣ ਤਿਆਗਿ ਦੁਰਜਨ ਮੀਤ ਸਮਾਨੇ ॥
 ਤੁਰੀਆ ਗੁਣੁ ਮਿਲਿ ਸਾਧ ਪਛਾਨੇ ॥੨॥
 ਸਹਜ ਗੁਣਾ ਮਹਿ ਆਸਣੁ ਬਾਧਿਆ ॥
 ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਦੁ ਵਾਜਿਆ ॥
 ਮਹਾ ਅਨੰਦੁ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ॥
 ਪ੍ਰਿਅ ਸਿਉ ਰਾਤੀ ਧਨ ਸੋਹਾਗਣਿ ਨਾਰਿ ॥੩॥
 ਜਨ ਨਾਨਕੁ ਬੋਲੇ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥
 ਜੋ ਸੁਣੇ ਕਮਾਵੈ ਸੁ ਉਤਰੈ ਪਾਰਿ ॥
 ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ॥
 ਹਰਿ ਸੇਤੀ ਓਹੁ ਰਹੈ ਸਮਾਇ ॥੪॥੨॥

sasoo tay pir keenee vaakh.
 dayr Jithaane mu-ee dookh santaap.
 ghar kay Jithayray kee chookee kaan.
 pir rakhi-aa keenee sugharh sujaan. ||1||
 sunhu lokaa mai paraym ras paa-i-aa.
 durjan maaray vairee sanghaaray satgur mo ka-o har naam
 divaa-i-aa. ||1|| rahaa-o.
 parathmay ti-aagee ha-umai pareet.
 dutee-aa ti-aagee logaa reet.
 tarai gun ti-aag durjan meet samaanay.
 turee-aa gun mil saaDh pachhaanay. ||2||
 sahj gufaa meh aasan baaDhi-aa.
 jot saroop anaahad vaaJi-aa.
 mahaa anand gur sabad veechaar.
 pari-a si-o raate Dhan sohagan naar. ||3||
 jan naanak bolay barahm beechaar.
 jo sunay kamaavai so utrai paar.
 janam na marai na aavai na jaa-ay.
 har saytee oh rahai samaa-ay. ||4||2||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us, that “*Maya*” (or the desire for worldly riches and power), deceives and destroys all kinds of people including householders, pundits, ascetics and yogis. The only way, we can save ourselves from its control and deceit is by seeking and following Guru's word (or advice). In this Shabad, Guru Ji uses the metaphor of a typical Indian bride, who is put through lots of bad treatment by her in-laws, to explain how the guidance of the Guru, and grace of God saves us from being a victim of ignorance and “*Maya*” (or the desire for worldly riches and power).

So imagining himself as a bride of God, Guru Ji says: “(By Guru’s grace, I was so closely united to God, as if I was married to Him). Now, my spouse (God) has separated me from the mother- in- law (ignorance). Distressed by this, my sisters- in- laws, (hope and desire) have died. My dependence on the elder brother- in- law (the judge of- righteousness) has ended. In short, my wise and clever God has protected me (in all respects).”(1)

Sharing his story of love and victory over internal enemies, Guru says: “Listen O' people; I have tasted the relish of love (with God). My true Guru has instructed me in God's Name and killed all the bad people (or evil thoughts) and the five enemies (or passions) have been annihilated.”(1-Pause)

Guru Ji now describes in detail how he reached this stage of relishing God's love. He says: “First of all I gave up the love of self-conceit. Secondly, I abandoned the ways of the world (or useless practices and customs of other people).”

“Then abandoning all the three modes of “*Maya*” (or impulses for vice, virtue, and action), I started considering foes and friends as same. Finally, meeting the Guru, I have realized the fourth state of “*Turya*” (or divine bliss).”(2)

Describing his present state of “*Turya*” or bliss, Guru Ji says: “Now I have acquired a seat in the cave of equipoise. In my mind now keeps playing the unstuck melody of union with God, the embodiment of light. In that state I enjoy a supreme feeling of bliss while reflecting on the Guru's word. This way imbued with His love, I have become a beloved bride of my God.”(3)

Guru Ji concludes this Shabad, with the proclamation: “Slave Nanak is uttering thoughts of divine wisdom. He who listens and acts on these, he will swim across this world (ocean). He will not be born, nor will he die again. His comings



and goings will cease and he will remain merged (in God).”(4-2)

The message of the Shabad is that if we continue meditating on God’s Name, and follow Guru’s advice, one day we will reach a stage when we will get rid of all our ignorance, duality, and bonds of “*Maya*”, and attain a state of “*Turya*” or supreme peace and bliss of union with the Almighty, and will not go through birth and death again.