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aasaa mehlaa 5.

nij bhagtee seelvan^{tee} naar.
 roop anoop pooree aachaar.
 jit garihi vasai so garihu sob^hhaavanta^{aa}.
gurmukh paa-ee kinai vir^lai janta^{aa}. ||1||
 sukarⁿee kaaman gur mil ham paa-ee.

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jaj kaaj parthaa-ay suhaa-ee. ||1|| rahaa-o.
 jichar vasee pi^taa kai saath.
 tichar kant^u baho firai u^daa.
 kar sayvaa sat^u purakh^u manaa-i-aa.
 gur aⁿee ghar meh ^taa sarab suk^h paa-i-aa. ||2||
 ba^teeh sulakh^u-nee sach santat^u poo^t.
 aagi-aakaaree sug^har^u saroop.
 ich^h pooray man kant^u su-aamee.
 sagal santok^hhee dayr jaythaanee. ||3||
 sab^h parvaarai maahi saraysat.
 ma^tee day^vee day^var jaysat.
Dhan so garihu jit^u pargatee aa-ay.
 jan naanak suk^hay suk^h vihaa-ay. ||4||3||

Asa Mohalla-5

In previous many Shabads, Guru Ji has been telling us about the blessings and benefits of meditating on God's Name with true love and devotion in the mind. In this Shabad, Guru Ji is comparing the inclination and desire for loving devotion of God, to a virtuous bride and describes the blessings received by a person, when he acquires this desire, or metaphorically marries such a virtuous bride.

He says: "(O my friends) the devotion to God, which is useful for one's soul is like a civilized, and fully cultured bride of unparalleled beauty. That house (or the mind) becomes praise worthy, in which resides such a (virtuous bride). But, it is only a very rare person, who has obtained (such a bride), through Guru's grace."(1)

Telling us how and from where he got this bride (or inclination), Guru Ji says: "By meeting the Guru I have obtained the bride whose natural inclination is to do good deeds. She looks beautiful at all occasions of worship, marriage, and other worldly functions."(1-Pause)

Taking the metaphor further, Guru Ji says: "As long as this girl has been residing in her father (Guru's) house, the groom (human being) has been wandering sadly. But when after serving (the Guru), he pleased God, the Guru brought and made her reside in the home (of man's mind), and he obtained all kinds of peace and comforts."(2)

Continuing to describe the merits of the desire for loving devotion, in the same metaphor, Guru Ji says: "This (devotional) bride has (all the) thirty two (qualities of a virtuous woman) in her. Her progeny includes sons like truth and contentment. She is obedient, sagacious, and beautiful. She fulfills all the wishes in the mind of her spouse and master. So that (all his desires and hopes are met, as if) all her sister in laws, have been fully satisfied." (3)

Summarizing the qualities of devotional inclination, Guru Ji says: "This bride (of devotional inclination) is most respected among all the family (members, such as sweet tongue, compassion, and humility). She counsels even her younger and elder brother in laws, (the other sense faculties of the mind). Therefore, blessed is that house (or the mind) in which (such a desire for God's devotion) has become manifest. O Nanak, (such a) devotee spends his life in all peace



and bliss.”(4-3)

The message of the Shabad is that following Guru’s advice, we should develop in ourselves a continuous desire for devotion of God, and meditation of His Name. Once, through Guru’s grace, such a desire comes to reside in our heart, we would automatically acquire all other virtues such as truth, compassion, and contentment. After that we would enjoy all kinds of peace, bliss and glory, both in this and the next world.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਮਤਾ ਕਰਉ ਸੋ ਪਕਨਿ ਨ ਦੇਈ ॥

maṭaa kara-o so pakan na day-ee.

ਸੀਲ ਸੰਜਮ ਕੈ ਨਿਕਟਿ ਖਲੋਈ ॥

seel sanjam kai nikat khalo-ee.

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ਵੇਸ ਕਰੇ ਬਹੁ ਰੂਪ ਦਿਖਾਵੈ ॥

vays karay baho roop dikhaavai.

ਗ੍ਰਿਹਿ ਬਸਨਿ ਨ ਦੇਈ ਵਖਿ ਵਖਿ ਭਰਮਾਵੈ ॥੧॥

garihi basan na day-ee vakh vakh bharmaavai. ||1||

ਘਰ ਕੀ ਨਾਇਕਿ ਘਰ ਵਾਸੁ ਨ ਦੇਵੈ ॥

ghar kee naa-ik ghar vaas na dayvai.

ਜਤਨ ਕਰਉ ਉਰਝਾਇ ਪਰੇਵੈ ॥੧॥ ਰਹਾਉ ॥

jaṭan kara-o urjhaa-ay parayvai. ||1|| rahaa-o.

ਧੁਰ ਕੀ ਭੇਜੀ ਆਈ ਆਮਰਿ ॥

Dhur kee bhayjee aa-ee aamar.

ਨਉ ਖੰਡ ਜੀਤੇ ਸਭਿ ਥਾਨ ਥਨੰਤਰ ॥

na-o khand jeetay sabh thaana thanantar.

ਤਟਿ ਤੀਰਥਿ ਨ ਛੋਡੈ ਜੋਗ ਸੰਨਿਆਸ ॥

ṭat tīrath na chhodai jog sanniaas.

ਪੜਿ ਥਾਕੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਅਭਿਆਸ ॥੨॥

parh thaakay simrit bayd abhi-aas. ||2||

ਜਹ ਬੈਸਉ ਤਹ ਨਾਲੇ ਬੈਸੈ ॥

jah baisa-o ṭah naalay baisai.

ਸਗਲ ਭਵਨ ਮਹਿ ਸਬਲ ਪ੍ਰਵੇਸੈ ॥

sagal bhavan meh sabal parvaysai.

ਹੋਛੀ ਸਰਣਿ ਪਇਆ ਰਹਣੁ ਨ ਪਾਈ ॥

hochhee saran pa-i-aa rahan na paa-ee.

ਕਹੁ ਮੀਤਾ ਹਉ ਕੈ ਪਹਿ ਜਾਈ ॥੩॥

kaho meetaa ha-o kai peh jaa-ee. ||3||

ਸੁਣਿ ਉਪਦੇਸੁ ਸਤਿਗੁਰ ਪਹਿ ਆਇਆ ॥

sun updays satgur peh aa-i-aa.

ਗੁਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੋਹਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥

gur har har naam mohi manṭar drirh-aa-i-aa.

ਨਿਜ ਘਰਿ ਵਸਿਆ ਗੁਣ ਗਾਇ ਅਨੰਤਾ ॥

nij ghar vasi-aa gun gaa-ay anantaa.

ਪ੍ਰਭੁ ਮਿਲਿਓ ਨਾਨਕ ਭਏ ਅਚਿੰਤਾ ॥੪॥

parabh mili-o naanak bha-ay achintaa. ||4||

ਘਰੁ ਮੇਰਾ ਇਹ ਨਾਇਕਿ ਹਮਾਰੀ ॥

ghar mayraa ih naa-ik hamaaree.

ਇਹ ਆਮਰਿ ਹਮ ਗੁਰਿ ਕੀਏ ਦਰਬਾਰੀ ॥੧॥ ਰਹਾਉ ਦੂਜਾ

ih aamar ham gur kee-ay darbaaree. ||1|| rahaa-o doojaa.

॥੪॥੪॥

||4||4||

Asa Mohalla-5

In the previous Shabad Guru Ji compared the inclination or desire for devotion to God, to a good-natured virtuous bride. Now he compares the natural tendency to run after worldly riches and power to marrying an evil natured and quarrelsome bride, who instead of serving her master (the human soul), always keeps him running after one worldly affair or the other, and doesn't let him live in peace even in his home.

So describing the present situation of the mind of such a person, Guru Ji says: “(For my mental peace), whatever plan I make, (this bride or the desire for worldly riches) does not allow to be implemented. She stands near civility, and discipline (and won't let me adopt these virtues). She wears many guises and assumes many forms and does not allow me to rest in my own home, and makes (my mind) wander in many different directions.”(1)

Summarizing the domination of this desire for worldly riches and power, over the human mind, Guru Ji says: “(This worldly) desire has become such a dominant mistress of the house (of my mind), that it doesn't allow even me to reside (in peace) in my own house. More I try (to get out of its entrapments), more it entangles me.”(1-Pause)

Describing, how this “Maya” or the worldly desire has gained control over every one, Guru Ji says: “It was sent as a



(servant) from God, but it has become (such a powerful ruler, (that it has) gained control over (all the) nine regions (of the earth, including) all the places and inter spaces. It has not spared (people living at) holy banks and pilgrimage places, or any yogis and ascetics. Even (those who) read and practice “*Simrities*”, and “*Vedas*”, have given up, before it.”(2)

Still putting himself in the position of that helpless human being married to this bad woman, Guru Ji says: “Wherever I sit she sits with me (and always controls my mind. She is so powerful), that it forcibly enters all places (whether, it is a house, temple, or place of business. I have realized that), by seeking shelter from a weak person, I cannot save myself from her. (Therefore, I say to a Guru ward person), O my friend, tell me where should I go to seek help?”(3)

Describing, what happened, when he followed his Guru ward friend’s advice, Guru Ji says: “Upon listening to (my friend’s advice), I came to the true Guru. The Guru made me resolutely enshrine the mantra of God’s Name (in my mind, as I result of which), by singing praises of the limitless God, (my mind is in such peace, that I feel that), now I am abiding in my (own) home. I have obtained God, and (I) Nanak have become care free.”(4)

In conclusion, Guru Ji says: “(Now I feel, that this body) is like my house, (and “Maya”) is my mistress. The Guru has made her my servant, and me a courtier (in God’s court).”(1-Pause second-4-4)

The message of the Shabad is that ordinarily, our attraction for worldly riches and power will not let us do any virtuous deeds including worshipping of God and meditation on His Name. The only way to control such undesirable tendencies and to do the right things is to seek the guidance of the Guru, and meditation on God’s Name, as per Guru’s guidance.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਪ੍ਰਥਮੇ ਮਤਾ ਜਿ ਪਤ੍ਰੀ ਚਲਾਵਉ ॥

parathmay maṭāa je paṭree chalaava-o.

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ਦੁਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ ॥
 ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ ॥
 ਮੈ ਸਭੁ ਕਿਛੁ ਛੋਡਿ ਪ੍ਰਭ ਤੁਹੀ ਧਿਆਇਆ ॥੧॥
 ਮਹਾ ਅਨੰਦ ਅਚਿੰਤ ਸਹਜਾਇਆ ॥
 ਦੁਸਮਨ ਦੂਤ ਮੁਏ ਸੁਖੁ ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥
 ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਦੀਆ ਉਪਦੇਸੁ ॥
 ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹਰਿ ਕਾ ਦੇਸੁ ॥
 ਜੋ ਕਿਛੁ ਕਰੀ ਸੁ ਤੇਰਾ ਤਾਣੁ ॥
 ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰਹੀ ਦੀਬਾਣੁ ॥੨॥
 ਤੁਧਨੋ ਛੋਡਿ ਜਾਈਐ ਪ੍ਰਭ ਕੈ ਧਰਿ ॥
 ਆਨ ਨ ਬੀਆ ਤੇਰੀ ਸਮਸਰਿ ॥
 ਤੇਰੇ ਸੇਵਕ ਕਉ ਕਿਸ ਕੀ ਕਾਣਿ ॥
 ਸਾਕਤੁ ਭੂਲਾ ਫਿਰੈ ਬੇਬਾਣਿ ॥੩॥
 ਤੇਰੀ ਵਡਿਆਈ ਕਹੀ ਨ ਜਾਇ ॥
 ਜਹ ਕਹ ਰਾਖਿ ਲੈਹਿ ਗਲਿ ਲਾਇ ॥
 ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ॥
 ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਵਜੀ ਵਾਧਾਈ ॥੪॥੫॥

duṭee-ay maṭāa du-ay maanukh pahuchaava-o.
 tarītee-ay maṭāa kichh kara-o upaa-i-aa.
 mai sabh kichh chhod parabh tuhee Dhi-aa-i-aa. ||1||
 mahaa anand achint sehjaa-i-aa.
 dusman doot mu-ay sukh paa-i-aa. ||1|| rahaa-o.
 satgur mo ka-o dee-aa updays.
 jee-o pind sabh har kaa days.
 jo kichh karee so tayraa taan.
 too^N mayree ot too^Nhai deebaana. ||2||
 tuDhno chhod jaa-ee-ai parabh kai^N Dhar.
 aan na bee-aa tayree samsar.
 tayray sayvak ka-o kis kee kaan.
 saakat bhoolaa firai baybaan. ||3||
 tayree vadi-aa-ee kahee na jaa-ay.
 jah kah raakh laihi gal laa-ay.
 naanak daas tayree sarnaa-ee.
 parabh raakhee paij vajee vaaDhaa-ee. ||4||5||

Asa Mohalla-5

Guru Ji uttered this Shabad, when “*Sulhi Khan*”, a provincial governor during the time of king “*Akbar*” was on his way to attack the 5th Guru (Arjan Dev Ji). His friends and disciples gave him different suggestions to avoid this attack. But Guru Ji remained calm and quiet, and kept his faith in God. It so happened, that on his way “*Sulhi Khan*” fell in a



brick kiln and was burnt alive. Guru Ji uttered this Shabad to summarize, what happened, and how his faith in God, saved him.

He says: "I was first advised to send a (conciliatory) letter (to the enemy). Secondly they advised, sending two men to mediate for me. The third suggestion was that, I should do something. But forsaking everything, O God, I only meditated on You."(1)

Describing, what was the result of his dwelling on God's Name, Guru Ji says: "(As a result of this meditation), I have effortlessly obtained a state of great bliss, and no worry. The enemies and demons (like *Sulhi Khan*) died (on their own), and I have obtained peace."(1-Pause)

Narrating, how he gained such confidence in God, and expressing his gratitude to Him, Guru Ji says: "The true Guru has given me the instruction, that this body and soul are all God's domain. (Therefore, O God), whatever I do is on the assurance of Your support. Yes, You are my mainstay, and You are my court."(2)

Continuing to pay homage to God, Guru Ji says: "O' God, forsaking You, who else shall we go to? For there is not another, who can be Your equal. On whom is the need for Your servant to depend upon? (Unnecessarily a misled worshipper of power, keeps (going to different places for support, as if), wandering in wilderness."(3)

In closing, Guru Ji says: "(O God), Your glory cannot be described. Hugging to Your bosom, You save (Your servant), wherever he may be. Therefore, slave Nanak sought Your refuge, and O God, You preserved my honor, and I am receiving congratulations (on account of that)."(4-5)

The message of this Shabad is that, if we keep our faith in God, and remain calm and unruffled even in the face of serious threats, God Himself arranges to take care of our enemies, and protects us from any kind of harm from any body.

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ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਪਰਦੇਸੁ ਝਾਗਿ ਸਉਦੇ ਕਉ ਆਇਆ ॥
ਵਸਤੁ ਅਨੂਪ ਸੁਣੀ ਲਾਭਾਇਆ ॥
ਗੁਣ ਰਾਸਿ ਬੰਨ੍ਹਿ ਪਲੈ ਆਨੀ ॥
ਦੇਖਿ ਰਤਨੁ ਇਹੁ ਮਨੁ ਲਪਟਾਨੀ ॥੧॥
ਸਾਹ ਵਾਪਾਰੀ ਦੁਆਰੈ ਆਏ ॥
ਵਖਰੁ ਕਾਢਹੁ ਸਉਦਾ ਕਰਾਏ ॥੧॥ ਰਹਾਉ ॥

pardays jhaag sa-uday ka-o aa-i-aa.
vasat̃ anoop sunee laabhāa-i-aa.
gun raas baneh palai aanee.
daykh ratan ih man laptaanee. ||1||
saah vaapaaree du-aarai aa-ay.
vakhar kaadhahu sa-udaa karaa-ay. ||1|| rahaa-o.

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ਸਾਹਿ ਪਠਾਇਆ ਸਾਹੈ ਪਾਸਿ ॥
ਅਮੋਲ ਰਤਨ ਅਮੋਲਾ ਰਾਸਿ ॥
ਵਿਸਟੁ ਸੁਭਾਈ ਪਾਇਆ ਮੀਤ ॥
ਸਉਦਾ ਮਿਲਿਆ ਨਿਹਚਲ ਚੀਤ ॥੨॥
ਭਉ ਨਹੀ ਤਸਕਰ ਪਉਣ ਨ ਪਾਨੀ ॥
ਸਹਜਿ ਵਿਹਾਝੀ ਸਹਜਿ ਲੈ ਜਾਨੀ ॥
ਸਤ ਕੈ ਖਟਿਐ ਦੁਖੁ ਨਹੀ ਪਾਇਆ ॥
ਸਹੀ ਸਲਾਮਤਿ ਘਰਿ ਲੈ ਆਇਆ ॥੩॥
ਮਿਲਿਆ ਲਾਹਾ ਭਏ ਅਨੰਦ ॥
ਧੰਨੁ ਸਾਹ ਪੂਰੇ ਬਖਸਿੰਦ ॥
ਇਹੁ ਸਉਦਾ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਪਾਇਆ ॥
ਸਹਲੀ ਖੇਪ ਨਾਨਕੁ ਲੈ ਆਇਆ ॥੪॥੬॥

saahi pathāa-i-aa saahai paas.
amol ratan amolaa raas.
visat subhāa-ee paa-i-aa meet.
sa-udaa mili-aa nihchal cheet. ||2||
bha-o nahee taskar pa-un na paanee.
sahj vihaajee sahj lai jaanee.
sat̃ kai khati-ai dukh nahee paa-i-aa.
sahee salaamat̃ ghar lai aa-i-aa. ||3||
mili-aa laahaa bha-ay anand.
Dhan saah pooray baksind.
ih sa-udaa gurmukh kinai virlai paa-i-aa.
sahlee khayp naanak lai aa-i-aa. ||4||6||

**Asa Mohalla-5**

In this Shabad Guru Ji uses beautiful poetic imagery of a peddler or door to door salesman who after journeying through many difficult foreign countries has reached a whole sale merchant (or banker) and is asking him to show him that most invaluable jewel (of Name), hearing about which he has come from such a far off distance.

So addressing his Guru, as that wholesale merchant, Guru Ji says: “(O my banker, the true Guru), after wandering through the foreign country (of countless births), I have come to you to buy a commodity. I have heard that this commodity is of incomparable beauty and very profitable. I have gathered and brought with me the currency of merits (to purchase this commodity), because upon seeing this jewel (of Name), my mind has been fascinated by it.”(1)

Once again, Guru Ji repeats his request in that same metaphor and says: “O’ banker (Guru), the dealer has come to your door. Please show the goods, and let us make the deal.”(1-Pause)

As if now sharing, the story of his wonderful deal with us, Guru Ji says: “(O my friends, what happened was that), the (great) merchant (God) sent me to the (intermediate) merchant (Guru, to procure this) invaluable jewel (of Name), and the priceless commodity (of virtues. By the grace of God), I found such a good natured intercessor, and friend, that (I easily) obtained the merchandise, (on receiving which) my mind has become stable.”(2)

Describing other merits of this merchandise of God’s Name, Guru Ji says: “(O my friends, unlike other commodities), there is no risk (of this commodity, being stolen by) thieves, (blown away by) winds, (or being drowned in) water. I have bought this commodity in a very calm and peaceful manner and (after my death, I will take it with me, (in an equally) peaceful manner. On account of acquiring (this commodity) through truthful (and honest) means, I have not suffered any pain, and I have brought it safe and sound to my home (and enshrined it in my mind).”(3)

Finally Guru Ji describes the happiness, which he has received on account of this commodity of Name. He says: “I have received the profit (of Name) and my mind is in bliss. Blessed is God the great merchant, who is the donor of perfect gifts. Rare is the person, who through Guru’s grace has received this merchandise. Nanak, (is also one of those fortunate ones, who) has brought home this profitable merchandise.”(4-6)

The message of the Shabad is that the best commodity or the riches to be procured in this human life is the jewel of Name, and this commodity can be obtained through the mediation of the Guru only. So we should serve (and follow) the Guru with utmost love and dedication, so that he may help and guide us in acquiring this invaluable jewel of God’s Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਗੁਨੁ ਅਵਗਨੁ ਮੇਰੇ ਕਛੁ ਨ ਬੀਚਾਰੇ ॥
 ਨਹ ਦੇਖਿਓ ਰੂਪ ਰੰਗ ਸੀਗਾਰੇ ॥
 ਚਜ ਅਚਾਰ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਨੀ ॥
 ਬਾਹ ਪਕਰਿ ਪ੍ਰਿਅ ਸੇਜੈ ਆਨੀ ॥੧॥
 ਸੁਨਿਬੋ ਸਖੀ ਕੰਤਿ ਹਮਾਰੇ ਕੀਅਲੇ ਖਸਮਾਨਾ ॥
 ਕਰੁ ਮਸਤਕਿ ਧਾਰਿ ਰਾਖਿਓ ਕਰਿ ਅਪੁਨਾ ਕਿਆ ਜਾਨੈ ਇਹੁ
 ਲੋਕੁ ਅਜਾਨਾ ॥੧॥ ਰਹਾਉ ॥
 ਸੁਹਾਗੁ ਹਮਾਰੇ ਅਬ ਹੁਣਿ ਸੋਹਿਓ ॥
 ਕੰਤੁ ਮਿਲਿਓ ਮੇਰੇ ਸਭੁ ਦੁਖੁ ਜੋਹਿਓ ॥
 ਅੰਗਨਿ ਮੇਰੈ ਸੋਭਾ ਚੰਦ ॥
 ਨਿਸਿ ਬਾਸੁਰ ਪ੍ਰਿਅ ਸੰਗਿ ਅਨੰਦ ॥੨॥

gun avgan mayro kachh na beechaaro.
 nah daykhi-o roop rang see^Ngaaro.
 chaj achhaar kichh biDh nahee jaanee.
 baah pakar pari-a sayjai aanee. ||1||
 sunibo sakhee kant hamaaro kee-alo khasmaanaa.
 kar mastak Dhaar raakhi-o kar apunaa ki-aa jaanai ih lok
 ajaanaa. ||1|| rahaa-o.
 suhaag hamaaro ab hun sohi-o.
 kant mili-o mayro sabh dukh johi-o.
 aa^Ngan mayrai sobhaa chand.
 nis baasur pari-a sang anand. ||2||

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ਬਸਤੁ ਹਮਾਰੇ ਰੰਗਿ ਚਲੂਲ ॥

bastar hamaaray rang chaloool.



ਸਗਲ ਆਭਰਣ ਸੋਭਾ ਕੰਠਿ ਫੂਲ ॥
ਪ੍ਰਿਅ ਪੇਖੀ ਦ੍ਰਿਸਟਿ ਪਾਏ ਸਗਲ ਨਿਧਾਨ ॥
ਦੁਸਟ ਦੂਤ ਕੀ ਦੂਕੀ ਕਾਨਿ ॥੩॥
ਸਦ ਖੁਸੀਆ ਸਦਾ ਰੰਗ ਮਾਣੇ ॥
ਨਉ ਨਿਧਿ ਨਾਮੁ ਗ੍ਰਿਹ ਮਹਿ ਤ੍ਰਿਪਤਾਨੇ ॥
ਕਹੁ ਨਾਨਕ ਜਉ ਪਿਰਹਿ ਸੀਗਾਰੀ ॥
ਬਿਰੁ ਸੋਹਾਗਨਿ ਸੰਗਿ ਭਤਾਰੀ ॥੪॥੧॥

sagal aabh^{ra}n sob^haa kanth fool.
pari-a payk^hee darisat paa-ay sagal niD^haan.
d^usat d^{oo}t kee chookee kaan. ||3||
sad k^husee-aa sad^aaa rang maanay.
na-o niD^h naam garih meh tarip^taanay.
kaho naanak ja-o pireh seegaaree.
thir sohaagan sang b^hataaree. ||4||7||

Asa Mohalla-5

Again in this Shabad Guru Ji uses the poetic imagery of a bride, who has recently enjoyed the bliss of being approved, and united with her beloved spouse, and now she is describing to her friends and mates, how in spite of so many faults and unattractive clothes and jewelry (or wrong practices and garbs), she was still accepted by her spouse (God).

Guru Ji says: “(O my friend, my spouse God) did not take any merit or demerit of mine into account. Nor did He pay any attention to my beauty, color or embellishments. He did not examine my manners, culture, or conduct. He simply caught hold of my arm and led me to the bed (of His union).” (1)

Summarizing the story of his union with God, Guru Ji says: “Listen O' friends, my bridegroom has taken care of me. Placing His hand on my forehead, He has protected me as His own. What does this ignorant world know (about this mystery)?” (1-Pause)

Continuing this metaphor, Guru Ji says: “(O my friend), it is now that my married life looks beautiful. I have now obtained my groom, who has dispelled all my pain. (I am enjoying such delight, as if) in the courtyard (of my mind) is shining the glory of full moon. Night and day I am enjoying the bliss of the company of my spouse.” (2)

Just as the newly happily wedded bride eagerly likes to talk about her fancy clothes and jewelry, Guru Ji says: “(I feel so happy as if my) clothes are dyed in the deep red color (of love). All the ornaments (I am wearing), and the necklaces (on my neck) are looking so beautiful on me. When, my beloved groom saw me (with His loving eye, I felt as if I have) obtained all treasures. Now gone is the threat of any demons or villains (of evil desires or impulses).” (3)

Guru Ji concludes, the Shabad, by sharing with us, the secret of obtaining such divine peace and bliss. He says: “(O' my friends, a bride soul enjoys) hundreds of pleasures, and always enjoys the love (of her spouse), when within the house (of her heart), she is satiated with (God's) Name, the treasure of all the nine riches (of the world). Nanak says, when a bride (soul) is bedecked by God (with virtuous life conduct), she lives (eternally) united with her spouse (God).” (4 -7)

The message of this Shabad is that when God shows His Grace on any human being, He does not bother about any of his merits or demerits. He Himself embellishes him with spiritual virtues and unites him with Himself. So we should keep meditating on His Name with love and devotion and keep praying for His grace.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehl^aaa 5.

ਦਾਨੁ ਦੇਇ ਕਰਿ ਪੂਜਾ ਕਰਨਾ ॥
ਲੈਤ ਦੇਤ ਉਨ੍ ਮੁਕਰਿ ਪਰਨਾ ॥
ਜਿਤੁ ਦਰਿ ਤੁਮ੍ ਹੈ ਬ੍ਰਾਹਮਣ ਜਾਣਾ ॥
ਤਿਤੁ ਦਰਿ ਤੂੰਹੀ ਹੈ ਪਛੁਤਾਣਾ ॥੧॥
ਐਸੇ ਬ੍ਰਾਹਮਣ ਭੂਥੇ ਭਾਈ ॥
ਨਿਰਾਪਰਾਧ ਚਿਤਵਹਿ ਬੁਰਿਆਈ ॥੧॥ ਰਹਾਉ ॥
ਅੰਤਰਿ ਲੋਭੁ ਫਿਰਹਿ ਹਲਕਾਏ ॥
ਨਿੰਦਾ ਕਰਹਿ ਸਿਰਿ ਭਾਰੁ ਉਠਾਏ ॥
ਮਾਇਆ ਮੂਠਾ ਚੇਤੈ ਨਾਹੀ ॥

daan day-ay kar poojaa karnaa.
lai^t day^t un^H mookar parnaa.
ji^t dar tum^H hai baraahman jaanaa.
ti^t dar too^Nhee hai pach^hutaanaa. ||1||
aisay baraahman doobay b^haa-ee.
niraapraaD^h chitvahi buri-aa-ee. ||1|| rahaa-o.
an^tar lob^h fireh halkaa-ay.
niⁿdaa karahi sir b^haar u^thaa-ay.
maa-i-aa mooth^aaa chay^tai naahee.



ਭਰਮੇ ਭੂਲਾ ਬਹੁਤੀ ਰਾਹੀ ॥੨॥ ਬਾਹਰਿ ਭੇਖ ਕਰਹਿ ਘਨੇਰੇ ॥ ਅੰਤਰਿ ਬਿਖਿਆ ਉਤਰੀ ਘੇਰੇ ॥ ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਬੂਝੈ ॥ ਐਸਾ ਬ੍ਰਾਹਮਣੁ ਕਹੀ ਨ ਸੀਝੈ ॥੩॥	bharmay bhoolaa bahutē raahee. 2 baahar bhaykh karahi ghanayray. antar bikhi-aa utree ghayray. avar updaysai aap na boojhai. aisaa baraahman kahee na seejhai. 3
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ਮੂਰਖ ਬਾਮਣ ਪ੍ਰਭੂ ਸਮਾਲਿ ॥ ਦੇਖਤ ਸੁਨਤ ਤੇਰੈ ਹੈ ਨਾਲਿ ॥ ਕਹੁ ਨਾਨਕ ਜੇ ਹੋਵੀ ਭਾਗੁ ॥ ਮਾਨੁ ਛੋਡਿ ਗੁਰ ਚਰਣੀ ਲਾਗੁ ॥੪॥੮॥	moorakh baaman parabhoo samaal. daykhat sunat tayrai hai naal. kaho naanak jay hovee bhaag. maan chhod gur charnee laag. 4 8
Asa Mohalla-5	
In this Shabad Guru Ji is directly addressing those “ <i>Brahmins</i> ” or Hindu priests, who in spite of receiving so much charity from their hosts and clients still speak ill of them and commit many other evil deeds.	
First cautioning such people, who after giving them charity, worship them, Guru Ji says: “(O’ my friends, those “ <i>Brahmins</i> ”, whom you worship, after giving them charity, (even after) receiving your charity, they deny that.”	
Next, addressing one such “ <i>Brahmin</i> ”, Guru Ji says: “(O “ <i>Brahmin</i> ” remember that) the door (of God), where you have to (ultimately) go, at that door, it will be you who would repent (your past misdeeds).”(1)	
Commenting on the fate of such persons, Guru Ji says: “O’ my brother, deem such “ <i>Brahmins</i> ” as drowned (in worldly attachments), who keep thinking about causing harm, even to the innocent persons.”(1-Pause)	
Continuing his comments, Guru Ji says: “Within them is greed and they wander about like mad (dogs). They slander others and carry the load (of Evil) on their heads. Beguiled by the greed for worldly riches, (a “ <i>Brahmin</i> ”) doesn’t remember (God), therefore being lost in doubts, he keeps wandering in many paths.”(2)	
But that is not all, revealing more about the traits of such persons, Guru Ji says: “From outside, they wear many kinds of holy garbs, but their mind is vitiated by the poison of worldly riches. They instruct others, but they do not understand (the true life conduct). Such Brahmins can in no way be emancipated.”(3)	
Guru Ji now takes pity and addressing the Brahmins directly says: “O’ silly “ <i>Brahmin</i> ”, meditate on God. He sees and hears within you, wherever you go. Nanak says, if such be your destiny, then renounce your pride and seek the refuge of the Guru.”(4 –8)	
The message of the Shabad, which is applicable to all the “ <i>Pundits</i> ”, Priests and Gurdwara “ <i>Gyanis</i> ”, not to enter into any slander or ill will of their hosts and clients, rather practice what they preach, which is to follow the Guru’s instruction and meditate on God’s Name.	
ਆਸਾ ਮਹਲਾ ੫ ॥	aasaa mehlāa 5.
ਪੰਨਾ ੩੭੩	SGGSP-373
ਦੂਖ ਰੋਗ ਭਏ ਗਤੁ ਤਨ ਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥	dookh rog bha-ay gat tan tay man nirmal har har gun gaa-ay.
ਭਏ ਅਨੰਦ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਅਬ ਮੇਰਾ ਮਨੁ ਕਤ ਹੀ ਨ ਜਾਇ ॥੧॥	bha-ay anand mil saaDhoo sang ab mayraa man kat hee na jaa-ay. 1
	tapat bujhee gur sabdee maa-ay. binas ga-i-o taap sabh sahsaa gur seetal mili-o sahj



ਤਪਤਿ ਬੁਝੀ ਗੁਰ ਸਬਦੀ ਮਾਇ ॥

ਬਿਨਸਿ ਗਇਓ ਤਾਪ ਸਭ ਸਹਸਾ ਗੁਰੁ ਸੀਤਲੁ ਮਿਲਿਓ ਸਹਜਿ
ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥

ਧਾਵਤ ਰਹੇ ਏਕੁ ਇਕੁ ਬੁਝਿਆ ਆਇ ਬਸੇ ਅਬ ਨਿਹਚਲੁ
ਬਾਇ ॥

ਜਗਤੁ ਉਧਾਰਨ ਸੰਤ ਤੁਮਾਰੇ ਦਰਸਨੁ ਪੇਖਤ ਰਹੇ ਅਘਾਇ ॥੨॥

ਜਨਮ ਦੋਖ ਪਰੇ ਮੇਰੇ ਪਾਛੈ ਅਬ ਪਕਰੇ ਨਿਹਚਲੁ ਸਾਧੂ ਪਾਇ ॥

ਸਹਜ ਧੁਨਿ ਗਾਵੈ ਮੰਗਲ ਮਨੁਆ ॥

ਅਬ ਤਾ ਕਉ ਫੁਨਿ ਕਾਲੁ ਨ ਖਾਇ ॥੩॥

ਕਰਨ ਕਾਰਨ ਸਮਰਥ ਹਮਾਰੇ ਸੁਖਦਾਈ ਮੇਰੇ ਹਰਿ ਹਰਿ ਰਾਇ
॥

ਨਾਮੁ ਤੇਰਾ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਓਤਿ ਪੋਤਿ ਮੇਰੇ ਸੰਗਿ ਸਹਾਇ
॥੪॥੯॥

subhaa-ay. ||1|| rahaa-o.

Dhaavaṭ rahay ayk ik boojihi-aa aa-ay basay ab nihchal
thaa-ay.

jagat uDhaaran sant tumaaray darsan paykhat rahay aghaa-
ay. ||2||

janam dokh paray mayray paachhai ab pakray nihchal
saaDhoo paa-ay.

sahj Dhun gaavai mangal manoo-aa.

ab taa ka-o fun kaal na khaa-ay. ||3||

karan kaaran samrath hamaaray sukh-daa-ee mayray har
har raa-ay.

naam tayraa jap jeevai naanak ot pot mayrai sang sahaa-
ay. ||4||9||

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Asa Mohalla-5

In the previous Shabad (4-7), Guru Ji told us that when God shows His Grace on any human being, He does not bother about any of his merits or demerits. He Himself embellishes him with spiritual virtues and unites him with Himself. So we should keep meditating on His Name with love and devotion and keep praying for His grace. In this Shabad Guru Ji is describing the peace and joy experienced by him, when through the company of the holy saints, he sang praises of God, and meditated on His Name.

He says: “(O my mother), my mind has been rendered pure by singing praises of God and all my sorrows and pain have gone away. Upon meeting the saint (Guru), a sense of bliss has prevailed (in my body), and my mind doesn’t wander anywhere.”(1)

Summarizing the bliss experienced by him, Guru Ji says: “O my mother, through the word of the Guru, the fire (of worldly desire) has been quenched. Imperceptibly, I have met such a soothing and peaceful Guru, that all my anguish and pain has disappeared.”(1-Pause)

Describing further what happened, when he met the true Guru, and gained knowledge about the one God, Guru Ji says: “(O my mother), when I understood about the one and only (God), the wanderings of my mind ceased, and it has now come to reside in an immovable (or steady) state.”

Therefore, expressing his thanks to God, for sending such saintly souls to the earth, Guru Ji says: “(O God), your saints are the saviors of the world. Seeing their sight, I am fulfilled.”(2)

Giving the reason, why he respects and praises the saints so much, Guru Ji says: “(O my mother), now I have firmly grasped on to the shelter of the saint (Guru; as a result of which), the sins committed by me during many lives have become a thing of the past. My mind is now melodiously signing the praises of God in a state of peace and poise, because (it is confident that) now it will not be consumed (or terrified) by the (fear of) death.”(3)

Guru Ji concludes, with a very humble and loving submission to God and says: “O’ my God the king, the giver of peace, and the doer and cause of everything, Nanak lives reciting Your Name again and again. Like warp and woof, You are my (permanent) support.”(4-8)

The message of this Shabad is that if in the society of the saintly persons, we reflect on the Guru's word,



sing God's praise and meditate on His Name then all the sins of our myriads of births are washed away and we live in eternal bliss.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਅਰੜਾਵੈ ਬਿਲਲਾਵੈ ਨਿੰਦਕੁ ॥

arrhaavai billaavai nindak.

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਬਿਸਰਿਆ ਅਪਣਾ ਕੀਤਾ ਪਾਵੈ ਨਿੰਦਕੁ
॥੧॥ ਰਹਾਉ ॥

paarbarahm parmaysar bisri-aa apnaa keetaa paavai
nindak. ||1|| rahaa-o.

jay ko-ee us kaa sangee hovai naalay la-ay siDhaavai.

ਜੇ ਕੋਈ ਉਸ ਕਾ ਸੰਗੀ ਹੋਵੈ ਨਾਲੇ ਲਏ ਸਿਧਾਵੈ ॥

anhodaa ajgar bhaar uthaa-ay nindak agnee maahi

ਅਣਹੋਦਾ ਅਜਗਰੁ ਭਾਰੁ ਉਠਾਏ ਨਿੰਦਕੁ ਅਗਨੀ ਮਾਹਿ ਜਲਾਵੈ
॥੧॥

jalaavai. ||1||

parmaysar kai du-aarai je ho-ay biteetai so naanak aakh
sunaavai.

ਪਰਮੇਸਰ ਕੈ ਦੁਆਰੈ ਜਿ ਹੋਇ ਬਿਤੀਤੈ ਸੁ ਨਾਨਕੁ ਆਖਿ
ਸੁਣਾਵੈ ॥

bhagaṭ janāa ka-o sadāa anand hai har keertan gaa-ay
bigsaavai. ||2||10||

ਭਗਤ ਜਨਾ ਕਉ ਸਦਾ ਅਨੰਦੁ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਇ
ਬਿਗਸਾਵੈ ॥੨॥੧੦॥

Asa Mohalla-5

It is said, that there are generally three types of people in this world. In the first category, are those saints and saintly people, who always want to remain attuned to God, and want to do good to others, including those, who try to harm them. In the second category are the ordinary people, who just remain absorbed in their own affairs; they deal with others, as others deal with them. If some one does them a favor, they try to return that favor, but if some one tries to harm or speaks against them, they respond in kind. In the third category are those apostates and slanderers, who are always on the look out for an opportunity to harm or speak ill of others, particularly those poor and weak persons, who cannot defend them, or reply in kind. However, in this Shabad Guru Ji tells us what is the ultimate fate of a slanderer, who tries to harm God's devotees or speaks ill of saintly persons.

Guru Ji says: "The slanderer (of saints and devotees, suffers so much) that he shrieks and cries in pain. (Because) he has forsaken God (and indulges in slander of others), therefore he receives the punishment for his own bad deeds." (1-Pause)

Now telling, what happens to him, who associates with a slanderer, Guru Ji says: "If someone joins company with him, the (slanderer) draws him along (in his evil habit of speaking ill of others, and thus make him also suffer in pain). Yes, the slanderer carries such a heavy and unnecessary load of sin (as if he is carrying) a dragon on his head, and keeps burning himself in the fire (of jealousy and ill will for others)." (1)

But, before concluding the Shabad, Guru Ji wants to make it clear that he is not describing the sufferings and punishments from his imagination. He says: "Whatever happens (to a slanderer) in the court of God that thing Nanak is describing. But as for as the devotee is concerned, he always remains in bliss, because by singing praises of God, he keeps blossoming in joy." (2-10)

The message of this Shabad is that neither we should ourselves indulge in slandering others, nor, we should associate ourselves with the company of slanderers. Otherwise we will suffer and grieve in pain as well.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਉ ਮੈ ਕੀਓ ਸਗਲ ਸੀਗਾਰਾ ॥

ja-o mai kee-o sagal seegaaraa.

ਤਉ ਭੀ ਮੇਰਾ ਮਨੁ ਨ ਪਤੀਆਰਾ ॥

ta-o bhee mayraa man na patee-aaraa.

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ਅਨਿਕ ਸੁਗੰਧਤ ਤਨ ਮਹਿ ਲਾਵਉ ॥
 ਓਹੁ ਸੁਖੁ ਤਿਲੁ ਸਮਾਨਿ ਨਹੀ ਪਾਵਉ ॥
 ਮਨ ਮਹਿ ਚਿਤਵਉ ਐਸੀ ਆਸਾਈ ॥
 ਪ੍ਰਿਅ ਦੇਖਤ ਜੀਵਉ ਮੇਰੀ ਮਾਈ ॥੧॥
 ਮਾਈ ਕਹਾ ਕਰਉ ਇਹੁ ਮਨੁ ਨ ਧੀਰੈ ॥
 ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਬੈਰਾਗੁ ਹਿਰੈ ॥੧॥ ਰਹਾਉ ॥
 ਬਸਤ੍ਰ ਬਿਭੂਖਨ ਸੁਖ ਬਹੁਤ ਬਿਸੇਖੈ ॥
 ਓਇ ਭੀ ਜਾਨਉ ਕਿਤੈ ਨ ਲੇਖੈ ॥
 ਪਤਿ ਸੋਭਾ ਅਰੁ ਮਾਨੁ ਮਹਤੁ ॥
 ਆਗਿਆਕਾਰੀ ਸਗਲ ਜਗਤੁ ॥
 ਗ੍ਰਿਹੁ ਐਸਾ ਹੈ ਸੁੰਦਰ ਲਾਲ ॥
 ਪ੍ਰਭ ਭਾਵਾ ਤਾ ਸਦਾ ਨਿਹਾਲ ॥੨॥
 ਬਿੰਜਨ ਭੋਜਨ ਅਨਿਕ ਪਰਕਾਰ ॥
 ਰੰਗ ਤਮਾਸੇ ਬਹੁਤੁ ਬਿਸਥਾਰ ॥
 ਰਾਜ ਮਿਲਖ ਅਰੁ ਬਹੁਤੁ ਫੁਰਮਾਇਸਿ ॥
 ਮਨੁ ਨਹੀ ਧ੍ਰਾਪੈ ਤ੍ਰਿਸਨਾ ਨਾ ਜਾਇਸਿ ॥
 ਬਿਨੁ ਮਿਲਬੇ ਇਹੁ ਦਿਨੁ ਨ ਬਿਹਾਵੈ ॥
 ਮਿਲੈ ਪ੍ਰਭੁ ਤਾ ਸਭ ਸੁਖ ਪਾਵੈ ॥੩॥
 ਖੋਜਤ ਖੋਜਤ ਸੁਨੀ ਇਹੁ ਸੋਇ ॥
 ਸਾਧਸੰਗਤਿ ਬਿਨੁ ਤਰਿਓ ਨ ਕੋਇ ॥
 ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ਤਿਨਿ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥
 ਪੂਰੀ ਆਸਾ ਮਨੁ ਤ੍ਰਿਪਤਾਇਆ ॥
 ਪ੍ਰਭ ਮਿਲਿਆ ਤਾ ਚੂਕੀ ਡੰਡਾ ॥
 ਨਾਨਕ ਲਧਾ ਮਨ ਤਨ ਮੰਡਾ ॥੪॥੧੧॥

anik suganDhaṭ ṭan meh laava-o.
 oh sukh ṭil samaan nahee paava-o.
 man meh chitva-o aisee aasaa-ee.
 pari-a daykhaṭ jeeva-o mayree maa-ee. ||1||
 maa-ee kahaa kara-o ih man na Dheerai.
 pari-a pareetam bairaag hirai. ||1|| rahaa-o.
 bastar bibhookhan sukh bahuṭ bisaykhai.
 o-ay bhee jaan-o kitai na laykhai.
 paṭ sobhaa ar maan mahat.
 aagi-aakaaree sagal jagat.
 garihu aisaa hai sundar laal.
 parabh bhaavaa ṭaa sadaa nihaal. ||2||
 binjan bhojan anik parkaar.
 rang tamaasay bahuṭ bisthaar.
 raaj milakh ar bahuṭ furmaa-is.
 man nahee Dharaapai tarisnaa naa jaa-is.
 bin milbay ih din na bihaavai.
 milai parabhoo ṭaa sabh sukh paavai. ||3||
 khojat khojat sunee ih so-ay.
 saaDhsangat bin tari-o na ko-ay.
 jis mastak bhaag tin satgur paa-i-aa.
 pooree aasaa man tariptaa-i-aa.
 parabh mili-aa ṭaa chookee danjhaa.
 naanak laDhaa man tan manjhaa. ||4||11||

Asa Mohalla-5

In this flight of poetic imagination Guru Ji assumes himself to be a young bride but separated from her beloved (God). In this metaphor Guru Ji describes how while being separated, clothes, ornaments, dainty dishes or any other worldly pleasures seem so useless and unattractive, and ultimately how she finds her beloved God, and gets united with Him.

On behalf of that lost bride soul, Guru Ji says: “(O my mother), even when I decorated myself in every way, still my mind was not appeased. I may apply myriad of scents to my body, still I don’t find even a little bit of that peace (which I find in the union with my groom). O my mother, within my mind, I make such an obsessive thought that I may live only seeing my beloved (God).”(1)

Therefore like that young separated bride, who does not know, what to do, and approaches her mother for guidance, Guru Ji expresses his longing for God, and says: “O’ my mother, what should I do? Without (God) my beloved groom this mind doesn’t rest in peace. The longing for its dear love has captivated it very much.”(1-Pause)

Continuing the same metaphor, and describing the situation, when the bride has all kinds of comforts and facilities at her disposal, but still without the company of her beloved spouse she does not feel happy, similarly Guru Ji describes the state of his mind without the company of his beloved God. He says: “All kinds of silken clothes, ornaments and other exquisite pleasures, (in the absence of my beloved groom) are of no avail. (Even if I may enjoy lot of) honor, splendor, grandeur and greatness, and the entire world may become obedient to me, (or I may have such a) beautiful house, that it is very costly, (even then), I would always remain happy, only if I am pleasing to God.”(2)

Guru Ji adds: “(O my mother, even if I may be able to enjoy) many kinds of foods and delicacies, (see) very extensive entertainments and shows, (may have) vast domains and sway over all, still my mind doesn’t get satiated, and its



craving does not end. Without meeting (God), I cannot pass my day. But when the (bride soul) meets (her groom) God then it enjoys total bliss.”(3)

Now Guru Ji tells how ultimately this bride (soul) found her beloved God. He says: “After a long and arduous search he heard this news that without the society of the saints, no one has been saved (or united with God). Only the person, in whose lot is so writ, he meets the true Guru, and then his hope is fulfilled and his heart is satiated. When God is met, then his thirst is quenched and this way Nanak found God within his own body and mind.”(4-11)

The message of this Shabad is that no matter how rich, powerful or famous we may be, but without uniting with God, we cannot enjoy any real happiness and we can unite with Him only through the guidance of the true Guru.

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ਆਸਾ ਮਹਲਾ ੫ ਪੰਚਪਦੇ ॥

ਪੰਨਾ ੩੭੪

ਪ੍ਰਥਮੇ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥
 ਦੁਤੀਆ ਤੇਰੀ ਮਨੀਐ ਪਾਤਿ ॥
 ਤ੍ਰਿਤੀਆ ਤੇਰਾ ਸੁੰਦਰ ਥਾਨੁ ॥
 ਬਿਗੜ ਰੂਪੁ ਮਨ ਮਹਿ ਅਭਿਮਾਨੁ ॥੧॥
 ਸੋਹਨੀ ਸਰੂਪਿ ਸੁਜਾਣਿ ਬਿਚਖਨਿ ॥
 ਅਤਿ ਗਰਬੈ ਮੋਹਿ ਫਾਕੀ ਤੂੰ ॥੧॥ ਰਹਾਉ ॥
 ਅਤਿ ਸੂਚੀ ਤੇਰੀ ਪਾਕਸਾਲ ॥
 ਕਰਿ ਇਸਨਾਨੁ ਪੂਜਾ ਤਿਲਕੁ ਲਾਲ ॥
 ਗਲੀ ਗਰਬਹਿ ਮੁਖਿ ਗੋਵਹਿ ਗਿਆਨ ॥
 ਸਭਿ ਬਿਧਿ ਖੋਈ ਲੋਭਿ ਸੁਆਨ ॥੨॥
 ਕਾਪਰ ਪਹਿਰਹਿ ਭੋਗਹਿ ਭੋਗ ॥
 ਆਚਾਰ ਕਰਹਿ ਸੋਭਾ ਮਹਿ ਲੋਗ ॥
 ਚੋਆ ਚੰਦਨ ਸੁਗੰਧ ਬਿਸਥਾਰ ॥
 ਸੰਗੀ ਖੋਟਾ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥੩॥
 ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥
 ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥
 ਸੁਇਨਾ ਰੂਪਾ ਤੁਝ ਪਹਿ ਦਾਮ ॥
 ਸੀਲੁ ਬਿਗਾਰਿਓ ਤੇਰਾ ਕਾਮ ॥੪॥
 ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਮਇਆ ਹਰਿ ਰਾਇ ॥
 ਸਾ ਬੰਦੀ ਤੇ ਲਈ ਛਡਾਇ ॥
 ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਸਫਲ ਓਹ ਕਾਇਆ ॥੫॥
 ਸਭਿ ਰੂਪ ਸਭਿ ਸੁਖ ਬਨੇ ਸੁਹਾਗਨਿ ॥
 ਅਤਿ ਸੁੰਦਰਿ ਬਿਚਖਨਿ ਤੂੰ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੧੨॥

aasaa mehlā 5 panchpaday.

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parathmay tayree neekē jaat.
 dutē-aa tayree manee-ai paa^{Nt}.
 taritē-aa tayraa sundar thaan.
 bigar^h roop man meh abhimaan. ||1||
 sohnee saroop sujaan bichkhan.
 at garbai mohi faakee too^N. ||1|| rahaa-o.
 at soochē tayree paaksaal.
 kar isnaan poojaa tilak laal.
 galee garbeh mukh goveh gi-aan.
 sabh biDh kho-ee lobh su-aan. ||2||
 kaapar pahirahi bhogeh bhog.
 aachaar karahi sobhaa meh log.
 cho-aa chandan suganDh bisthaar.
 sangee khotaa kroDh chandaal. ||3||
 avar jon tayree panihaaree.
 is Dharteē meh tayree sikdaaree.
 su-inaa roopaa tujh peh daam.
 seel bigaari-o tayraa kaam. ||4||
 jaa ka-o darisat ma-i-aa har raa-ay.
 saa bandē tay la-ee chhadaa-ay.
 saaDhsang mil har ras paa-i-aa.
 kaho naanak safal oh kaa-i-aa. ||5||
 sabh roop sabh sukh banay suhaagan.
 at sundar bichkhan too^N. ||1|| rahaa-o doojaa. ||12||

Asa Mohalla-5

Panch Padey

In this Shabad Guru Ji is reminding us that we have been blessed with the gift of human life, which is superior to all other species and have been blessed with so many faculties like intelligence and the ability to speak and do so many other things, which other species cannot do. But in our ego and other such passions such as greed, lust, and anger we forget our God, and degrade ourselves.



So Guru Ji addresses the human soul within us as a young bride, and says: “(O soul bride), first of all you belong to a high caste (of human species). Secondly, you are honored in the society. Thirdly, beautiful is the house in which you live. (Other species live in caves, nests etc. only). But your beauty is getting deformed, because in your mind is arrogance.”(1)

Summarizing the overall human nature, Guru Ji says: “(O human bride), you are beauteous, good featured, wise, but you are addicted to too much pride and attachment.”(1-Pause)

Referring to the civilized way, we cook and eat our food, as compared to other species who simply kill another animal or insect, and eat it raw, without caring, how gross it looks, Guru Ji says: “Your kitchen is extremely immaculate (while other species may eat their food in all kinds of dirty places). After taking a bath, you adore yourself and apply crimson frontal mark on your forehead. But then through your talk, you show the conceits of your knowledge and in your dog like greed, you lose all your civility (and try to usurp what belongs to others by all means fair or foul).” (2)

Next referring particularly to those people, who try to impress others with all kinds of fancy clothes and cosmetic embellishments, Guru Ji says: “You wear good clothes and enjoy all worldly pleasures, and you conduct yourself to win applause of the people. You lavishly apply cosmetics, scents and perfumes. However, you keep company with the evil demon of anger (and you lose your temper so easily, that all these embellishments of yours go in vain).”(3)

Now referring to those people who like to rule others, Guru Ji says: “All other species are subservient to you. On this earth, you are established as the ruling class. You have all kinds of gold, silver and wealth, (other species don’t have any of these things). However, the lust has destroyed your good nature.”(4)

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Naturally, such human beings as described above, are not pleasing to God. Therefore, describing the characteristics of a human being, who is approved in God’s court, Guru Ji says: “The soul, on whom, God has cast His merciful glance, him He gets liberated from the bondage (of greed and lust etc.). Joining the society of saints, (such a soul) obtains the elixir of God’s (Name). Nanak says, fruitful is (the advent of) such a soul (in this world).”(5)

Guru Ji concludes, the Shabad, by addressing all human beings, as the brides of God, and says: “(O human bride), all beautification, and comforts would behoove you, if you become the truly wedded wife (of your groom God). Then you would look utmost beautiful and smart.”(1-Pause second-12)

The message of this Shabad is that we human beings, although belong to the highest species on earth, and we have developed into quite a civilized and accomplished society, yet due to our impulses for greed, attachment, and anger etc. we have brought dishonor to the human race itself in the eyes of God. Therefore we should pray to God to cast on us His glance of grace, so that we do not indulge in any such evil and sinful ways, and look beauteous in His eyes.

ਆਸਾ ਮਹਲਾ ੫ ਇਕਤੁਕੈ ੨ ॥

ਜੀਵਤ ਦੀਸੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ

ਮੁਆ ਹੋਵੈ ਤਿਸੁ ਨਿਹਚਲੁ ਰਹਣਾ ॥੧॥

ਜੀਵਤ ਮੁਏ ਮੁਏ ਸੇ ਜੀਵੇ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਵਖਧੁ ਮੁਖਿ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਰਸੁ

ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ॥੧॥ ਰਹਾਉ ॥

ਕਾਚੀ ਮਟੁਕੀ ਬਿਨਸਿ ਬਿਨਾਸਾ ॥

ਜਿਸੁ ਛੂਟੈ ਤ੍ਰਿਕੁਟੀ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥੨॥

ਊਚਾ ਚੜੈ ਸੁ ਪਵੈ ਪਇਆਲਾ ॥

ਧਰਨਿ ਪੜੈ ਤਿਸੁ ਲਗੈ ਨ ਕਾਲਾ ॥੩॥

ਭੁਮਤ ਫਿਰੇ ਤਿਨ ਕਿਛੁ ਨ ਪਾਇਆ ॥

ਸੇ ਅਸਥਿਰ ਜਿਨ ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ॥੪॥

aasaa mehlāa 5 iktukay 2.

jeevaṭ deesai tīs sarpar marnāa.

mu-aa hovai tīs nihchal rahṇāa. ||1||

jeevaṭ mu-ay mu-ay say jeevay.

har har naam avkhaDh mukh paa-i-aa gur sabdee ras amrit peevay. ||1|| rahaa-o.

kaachee matukee binas binaasaa.

jis chhootai tarikutee tīs nij ghar vaasaa. ||2||

oochaa charḥai so pavai pa-i-aalaa.

Dharan parḥai tīs lagai na kaalaa. ||3||

bharmat firay tin kichhoo na paa-i-aa.

say asthir jin gur sabad kamaa-i-aa. ||4||



ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹਰਿ ਕਾ ਮਾਲੁ ॥
ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਭਏ ਨਿਹਾਲੁ ॥੫॥੧੩॥

jee-o pind sabh har kaa maal.
naanak gur mil bha-ay nihaal. ||5||13||

Asa Mohalla-5

Ik Tukey-2

Most of us desire to become immortal, and keep enjoying the luxuries of life. Motivated by this desire we try to accumulate as much worldly riches and power as possible, and many times we feel self-conceited or arrogant because of our wealth or power, and commit many evil deeds. Some of us enter into so many ritualistic deeds and ways of works to win favors from our gods and goddesses in the hope that they would somehow bless us with immortality or save us from continuous cycles of births and deaths. In this Shabad Guru Ji tells us about the real secret of life, to gain immortality or get out of the cycle of births and deaths.

He says: "The person who seems to be living (in his conceit of worldly riches or power), he has to die for sure (and has to keep going through the rounds of births and deaths). But he who seems to be dead (to the worldly attachments and egos etc.), he will remain eternal (because he will merge in the eternal God)." (1)

Divulging that secret of life, Guru Ji says: "Those who live (intoxicated with the ego of worldly riches or power), they die, but those who (remain so unaffected by such things, as if they) have died, they live (forever). (Because), they drink the immortalizing nectar of the Guru's word, and thus drink the panacea of God's Name." (1-Pause)

Guru Ji notes: "Our body is like an earthen pitcher, which has to definitely get destroyed one day. But he who, gets rid of his inclination for the three impulses (for vice, virtue, or power), he obtains abode in his own (God's) home." (2)

Therefore, cautioning us against any ego trips, and advising us to always remain humble, Guru Ji says: "He who keeps raising (his head high in self-conceit) falls deep (into total humiliation). But he who keeps himself low (in humility), is never afflicted by (spiritual or moral) death." (3)

Now commenting on those, who keep wandering around from one pilgrimage place to other in the hope, that by visiting or bathing at such places they will obtain salvation, Guru Ji says: "Those who keep on wandering from place to place, they have achieved nothing. But those who have acted upon the Guru's word (and meditated on God's Name), they have become stable (in mind)." (4)

In closing, Guru Ji says: "(Those who live a life with the attitude that), all this body and soul are the property of God, O Nanak, meeting with the Guru (and following his advice), they have been blessed (with immortal status)." (5-13)

The message of this Shabad is that instead of wasting our life in the ego of worldly riches, power and worldly attachments, we should realize that this body and soul belong to God. Therefore, following the Guru's advice we should remain humble, and meditate on God's Name, so that finally we may merge in God, and live eternally as one with Him.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਪੁਤਰੀ ਤੇਰੀ ਬਿਧਿ ਕਰਿ ਥਾਟੀ ॥
ਜਾਨੁ ਸਤਿ ਕਰਿ ਹੋਇਗੀ ਮਾਟੀ ॥੧॥

putree tayree biDh kar thaatee.
jaan sat kar ho-igee maatee. ||1||

ਮੂਲੁ ਸਮਾਲਹੁ ਅਚੇਤ ਗਵਾਰਾ ॥
ਇਤਨੇ ਕਉ ਤੁਮੁ ਕਿਆ ਗਰਬੇ ॥੧॥ ਰਹਾਉ ॥

mool samaalahu achayt gavaaraa.
itnay ka-o tum^H ki-aa garbay. ||1|| rahaa-o.

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ਤੀਨਿ ਸੇਰ ਕਾ ਦਿਹਾੜੀ ਮਿਹਮਾਨੁ ॥
ਅਵਰ ਵਸਤੁ ਤੁਝ ਪਾਹਿ ਅਮਾਨੁ ॥੨॥
ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮੁ ॥
ਇਸੁ ਊਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨੁ ॥੩॥

teen sayr kaa dihaarhee mihmaan.
avar vasat tujh paahi amaan. ||2||
bistaa asat rakat paraytay chaam.
is oopar lay raakhi-o gumaan. ||3||



ਏਕ ਵਸਤੁ ਬੂਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ ॥	ayk vasat̃ booj̃heh taa hoveh paak.
ਬਿਨੁ ਬੂਝੇ ਤੂੰ ਸਦਾ ਨਾਪਾਕ ॥੪॥	bin booj̃hay too ^N sadā naapaak. 4
ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ ॥	kaho naanak gur ka-o kurbaan.
ਜਿਸ ਤੇ ਪਾਈਐ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥੫॥੧੪॥	jis tay paa-ee-ai har purakh̃ sujaan. 5 14

Asa Mohalla-5

Most of us spend a lot of time and money in dressing our body or feeding it with all kinds of dainty dishes and washing and cleaning it, as if to purify it. But we don't pay any attention to our Creator, who has given this body to us, and the purpose for which; He has blessed us with it. In this Shabad Guru Ji tells us some basic facts about this body, and reminds us about the real purpose, for which we need to utilize it.

Addressing us he says: "(O' human being) no doubt, your body has been fashioned with great skill (by God), but understand this clearly that one day it would surely be reduced to dust."(1)

Guru Ji reminds us: "(O' foolish, ignorant man, remember your origin (God, who created you), why are you proud of this puny and frail body of yourself?)"(1-Pause)

Now giving us the basic realities of life, Guru Ji says: "(O man), realize this, that you are like a guest in this world, who consumes only 3 seers (or about 7 lbs) of food daily. All other goods are held in trust with you (for sharing with others)."(2)

Continuing his admonition, Guru Ji says: "(O man, basically), you are (nothing but) ordure, bones, and blood wrapped in skin, and just on this (filthy bundle) you have based your pride."(3)

Next commenting upon our efforts to wash or purify this basically unclean body of ours, Guru Ji says: "If you realize the one (real) thing (of God's Name), then you can become pure, but without understanding that thing you will always remain impure."(4)

In the end Guru Ji says for himself, and indirectly advises us to do likewise. He says: "Nanak says that he is a sacrifice to the Guru, through whom we obtain the sagacious supreme God."(5-14)

The message of this Shabad is that instead of feeling arrogant about our body, wasting too much time in decorating with costly clothes, filling it with dainty dishes, or trying to purify it by bathing at different places, we should seek the guidance of the Guru, and under his instruction meditate on God's Name. Only then our body will become immaculate and approved in God's court.

ਆਸਾ ਮਹਲਾ ੫ ਇਕਤੁਕੇ ਚਉਪਦੇ ॥	aasaa mehlāa 5 iktukay cha-upday.
ਇਕ ਘੜੀ ਦਿਨਸੁ ਮੋ ਕਉ ਬਹੁਤੁ ਦਿਹਾਰੇ ॥	ik ghar̃hee dīnas mo ka-o bahut̃ dihaaray.
ਮਨੁ ਨ ਰਹੈ ਕੈਸੇ ਮਿਲਉ ਪਿਆਰੇ ॥੧॥	man na rahai kaisay mila-o pi-aaray. 1
ਇਕੁ ਪਲੁ ਦਿਨਸੁ ਮੋ ਕਉ ਕਬਹੁ ਨ ਬਿਹਾਵੈ ॥	ik pal dīnas mo ka-o kabahu na bihaavai.
ਪੰਨਾ ੩੭੫	SGGSP-375
ਦਰਸਨ ਕੀ ਮਨਿ ਆਸ ਘਨੇਰੀ ਕੋਈ ਐਸਾ ਸੰਤੁ ਮੋ ਕਉ	darsan kee man aas ghanayree ko-ee aisaa sant̃ mo ka-o
ਪਿਰਹਿ ਮਿਲਾਵੈ ॥੧॥ ਰਹਾਉ ॥	pireh milaavai. 1 rahaa-o.
ਚਾਰਿ ਪਹਰ ਚਹੁ ਜੁਗਹ ਸਮਾਨੇ ॥	chaar pahar chahu jugah samaanay.
ਰੈਣਿ ਭਈ ਤਬ ਅੰਤੁ ਨ ਜਾਨੇ ॥੨॥	rain bha-ee tab ant̃ na jaanay. 2
ਪੰਚ ਦੂਤ ਮਿਲਿ ਪਿਰਹੁ ਵਿਛੋੜੀ ॥	panch doot̃ mil pirahu vichhor̃hee.
ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ ਹਾਥ ਪਛੋੜੀ ॥੩॥	bharam bharam rovai haath pachhor̃hee. 3
ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਰਸੁ ਦਿਖਾਇਆ ॥	jan naanak ka-o har daras̃ dikhāa-i-aa.
ਆਤਮੁ ਚੀਨ੍ਹਿ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ॥੪॥੧੫॥	aatam cheenh̃ param sukh̃ paa-i-aa. 4 15

**Asa Mohalla-5**

In this Shabad Guru Ji is describing to us how sad and lonely he feels (indirectly how should we feel), during even the smallest moment of separation from God.

He says: “Even one hour of a day of separation seems long like a day to me. My mind cannot be pacified (without seeing Him), so how can I meet my beloved God?”(1)

Once again indicating the intensity of his love for God, and how even the smallest moment of separation seems unbearable to him, Guru Ji says: “(When I am separated from God), even a moment, seems like a day, which never seems to be passing. In my heart there is an intense longing for the sight of God. Is there a saint who can unite me with my Groom?”(1-Pause)

Now talking about the day of separation, Guru Ji says: “The four quarters of the day (in his separation) seem like the four ages, and when the night falls then it seems endless.”(2)

Next although addressing himself (Guru Ji, actually tells us, how our souls have been separated from God). He says: “It is the five demons (of lust, anger, greed, attachment and self-conceit) which have separated me (the human soul) from my beloved (God) and now, I wander around and wail, wringing my hands.”(3)

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After pin pointing the reason of separation of the bride (soul), from her beloved God, Guru Ji shares with us also, how he was able to end his separation, (indirectly, how can we do that). He says: “(The Guru), showed Nanak the sight of God and realizing Him in his own self he obtained supreme peace.”(4-15)

The message of this Shabad is that if we really look into ourselves, we will find that our soul is craving and yearning to reunite with its beloved God, from whom it has been separated for ages. The reason for this separation is that we have let ourselves ruled and guided by our five evil impulses of lust anger, greed, attachment and ego. The remedy is that we should seek and act upon the guidance of the Guru. He will then help us realize God within ourselves, and we will enjoy eternal peace and bliss in His union.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਹਰਿ ਸੇਵਾ ਮਹਿ ਪਰਮ ਨਿਧਾਨੁ ॥

har sayvaa meh param niDhaan.

ਹਰਿ ਸੇਵਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ॥੧॥

har sayvaa mukh amrit naam. ||1||

ਹਰਿ ਮੇਰਾ ਸਾਥੀ ਸੰਗਿ ਸਖਾਈ ॥

har mayraa saathee sang sakhaa-ee.

ਦੁਖਿ ਸੁਖਿ ਸਿਮਰੀ ਤਹ ਮਉਚੁਦੁ ਜਮੁ ਬਪੁਰਾ ਮੋ ਕਉ ਕਹਾ
ਡਰਾਈ ॥੧॥ ਰਹਾਉ ॥

dukh sukh simree tah ma-ujood jam bapuraa mo ka-o
kahaa daraa-ee. ||1|| rahaa-o.

ਹਰਿ ਮੇਰੀ ਓਟ ਮੈ ਹਰਿ ਕਾ ਤਾਣੁ ॥

har mayree ot mai har kaa taan.

ਹਰਿ ਮੇਰਾ ਸਖਾ ਮਨ ਮਾਹਿ ਦੀਬਾਣੁ ॥੨॥

har mayraa sakhaa man maahi deebaan. ||2||

ਹਰਿ ਮੇਰੀ ਪੂਜੀ ਮੇਰਾ ਹਰਿ ਵੇਸਾਹੁ ॥

har mayree poonjee mayraa har vaysaahu.

ਗੁਰਮੁਖਿ ਧਨੁ ਖਟੀ ਹਰਿ ਮੇਰਾ ਸਾਹੁ ॥੩॥

gurmukh Dhan khatee har mayraa saahu. ||3||

ਗੁਰ ਕਿਰਪਾ ਤੇ ਇਹ ਮਤਿ ਆਵੈ ॥

gur kirpaa tay ih mat aavai.

ਜਨ ਨਾਨਕੁ ਹਰਿ ਕੈ ਅੰਕਿ ਸਮਾਵੈ ॥੪॥੧੬॥

jan naanak har kai ank samaavai. ||4||16||

Asa Mohalla-5

Guru Ji concluded the previous Shabad, with the statement that “(the Guru), showed Nanak the sight of God and realizing Him in his own self he obtained supreme peace.” In this Shabad Guru Ji describes, what kind of peace and bliss, one enjoys by serving God, and also explains, what is really meant by the service of God.

He says: “(O my friends), in the service of God is contained the supreme treasure (of spiritual bliss). God’s service



consists in having God's Name (always) on one's lips.”(1)

Guru Ji now shares his own experience of serving God by repeating His Name. He says: “God has become my friend and mate and He always keeps me company. Whenever, during weal or woe, I remember Him, I find Him present there. Therefore, how the poor demon of death can scare me?”(1-Pause)

Describing further, how God is every thing for him, Guru Ji says: “God is my refuge, God is my power. God is my companion and in my mind is the support of God.”(2)

Now Guru Ji tells us who was the person who brought him in the confidence of God, so that we may also seek his help. He says: “God's (Name) is my capital and God's (Name) is my credit (for spiritual business). With the help of the Guru, I am earning the wealth (of God's Name), and God is my banker.”(2)

In closing, Guru Ji says: “O Nanak, it is through the Guru's grace, that one obtains this knowledge (about the business of God's Name), and the devotee merges in (God's) union.”(4-16)

The message of the Shabad is that true service of God lies in always having God's Name on one's lips. But, this understanding one obtains by the grace of the Guru, and only then by meditating on God's Name, one obtains eternal union with God.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਪ੍ਰਭੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤ ਇਹੁ ਮਨੁ ਲਾਈ ॥
 ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਭੈ ਫਲ ਪਾਈ ॥੧॥
 ਮਨ ਕਿਉ ਬੈਰਾਗੁ ਕਰਹਿਗਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੂਰਾ ॥
 ਮਨਸਾ ਕਾ ਦਾਤਾ ਸਭ ਸੁਖ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤ ਸਰਿ ਸਦ ਹੀ
 ਭਰਪੂਰਾ ॥੧॥ ਰਹਾਉ
 ਚਰਣ ਕਮਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ ॥
 ਪ੍ਰਗਟੀ ਜੋਤਿ ਮਿਲੇ ਰਾਮ ਪਿਆਰੇ ॥੨॥
 ਪੰਚ ਸਖੀ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ॥
 ਅਨਹਦ ਬਾਣੀ ਨਾਦੁ ਵਜਾਇਆ ॥੩॥
 ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥
 ਸੁਖਿ ਰੈਣਿ ਵਿਹਾਣੀ ਸਹਜਿ ਸੁਭਾਇ ॥੪॥੧੭॥

parabh ho-ay kirpaal ta ih man laa-ee.
 satgur sayv sabhai fal paa-ee. ||1||
 man ki-o bairag karhigaa satgur mayraa pooraa.
 mansaa kaa daataa sabh sukh niDhaan amrit sar sad hee
 bharpooraa. ||1|| rahaa-o.
 charan kamal rid antar Dhaaray.
 pargatee jot milay raam pi-aaray. ||2||
 panch sakhee mil mangal gaa-i-aa.
 anhad bane naad vajaa-i-aa. ||3||
 gur naanak tuthaa mili-aa har raa-ay.
 sukh rain vihaanee sahj subhaa-ay. ||4||17||

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Asa Mohalla-5

In the previous Shabad, Guru Ji told us that true service of God lies in always having God's Name on one's lips. But, this understanding one obtains by the grace of the Guru, and only then by meditating on God's Name, one obtains eternal union with God. But the problem is that, it is very difficult for an ordinary human being to hold still his mercurial mind and attune it to the words or advice of the Guru, and start meditating on God's Name. Further, we know that without meditating on God's Name, we cannot serve God, and cannot obtain union with Him. So we wonder, what can we do? In this Shabad, putting himself in our situation, Guru Ji explains, how everything is put in place.

He says: “(O my friends), only when God becomes kind (upon me), that I am able to attune this mind (of mine to the Gurbani or advice of the Guru). Then by serving the Guru (by following his advice), I obtain all the fruits (of meditating on God's Name).”(1)

Therefore consoling his mind, Guru Ji says: “O my mind, why should you feel sad? (Remember that) my true Guru is perfect. He is the fulfiller of all the wishes and the treasure of all comforts. His tank of nectar is always full to the brim with the immortal water (of Name).”(1-Pause)



Sharing with us what happened, when he instructed his mind, Guru Ji says: “Realizing this when I enshrined the immaculate words (of the Guru) in my heart, (God’s) light became manifest, and I met the beloved God.”(2)

Now Guru Ji describes the kind of bliss he experienced, when he met God. He says: “(On meeting God), all my five mates (the five sense organs) joined in singing a song of bliss and played the unstuck melody of divine music.”(3)

In conclusion, Guru Ji says: “(O my friends), when Guru Nanak became merciful on me, I met God the king, and then effortlessly, my night (of life) passed in peace and comfort.”(4-17)

The message of this Shabad is that even if we have not yet experienced any divine joy or happiness, following Guru’s advice, we should keep meditating on God’s Name, because some day God will show His kindness and put us on the path to that unique bliss of His union.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਪਰਗਟੀ ਆਇਆ ॥

ਮਿਲਿ ਸਤਿਗੁਰ ਧਨੁ ਪੂਰਾ ਪਾਇਆ ॥੧॥

ਐਸਾ ਹਰਿ ਧਨੁ ਸੰਚੀਐ ਭਾਈ ॥

ਭਾਹਿ ਨ ਜਾਲੈ ਜਲਿ ਨਹੀ ਡੂਬੈ ਸੰਗੁ ਛੋਡਿ ਕਰਿ ਕਤਹੁ ਨ

ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

ਤੋਟਿ ਨ ਆਵੈ ਨਿਖੁਟਿ ਨ ਜਾਇ ॥

ਖਾਇ ਖਰਚਿ ਮਨੁ ਰਹਿਆ ਅਘਾਇ ॥੨॥

ਸੋ ਸਚੁ ਸਾਹੁ ਜਿਸੁ ਘਰਿ ਹਰਿ ਧਨੁ ਸੰਚਾਣਾ ॥

ਇਸੁ ਧਨ ਤੇ ਸਭੁ ਜਗੁ ਵਰਸਾਣਾ ॥੩॥

ਤਿਨਿ ਹਰਿ ਧਨੁ ਪਾਇਆ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ॥

ਜਨ ਨਾਨਕ ਅੰਤਿ ਵਾਰ ਨਾਮੁ ਗਹਣਾ ॥੪॥੧੮॥

aasaa mehlāa 5.

kar kirpaa har pargatee aa-i-aa.

mil satgur Dhan pooraa paa-i-aa. ||1||

aisaa har Dhan sanchee-ai bhaa-ee.

bhaahi na jaalai jal nahee doobai sang chhod kar katāhu na jaa-ee. ||1|| rahaa-o.

tot na aavai nikhut na jaa-ay.

khaa-ay kharach man rahi-aa aghaa-ay. ||2||

so sach saahu jis ghar har Dhan sanchaanaa.

is Dhan tay sabh jag varsaanaa. ||3||

tin har Dhan paa-i-aa jis purab likhaay kaa lahnāa.

jan naanak ant vaar naam gahnāa. ||4||18||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that even if we have not yet experienced any divine joy or happiness, following Guru’s advice, we should keep meditating on God’s Name, because some day God will show His kindness and put us on the path to that unique bliss of His union. In this Shabad, Guru Ji tells us, what happens, when upon meeting the true Guru, one obtains the perfect treasure of God’s Name.

He says: “(O my friends), after meeting (and following) the Guru, he who has obtained the perfect treasure (of God’s Name), showing mercy, God becomes manifest (in his heart).”(1)

Advising us to accumulate only the right kind of wealth, Guru Ji says: “O’ my brothers, we should acquire (only that) wealth, which is neither burnt by fire, nor is drowned in water and which does not go any where deserting the man’s company. (God’s Name is only that kind of wealth).” (1-Pause)

Listing more merits of this wealth of Name, Guru Ji says: “This wealth (of Name) never diminishes, nor ever exhausts. Even after enjoying and spending it, the mind remains satiated.”(2)

Guru Ji, therefore, comments: “(Only that person) is truly rich, in the house (of whose body) is accumulated the wealth of God’s (Name). With this wealth (of Name), the whole world can be blessed (with happiness and satisfaction).”(3)

However Guru Ji concludes with the comment: “Only those obtain this wealth, who are pre-ordained to receive it. O’ servant Nanak this (wealth of Name) is one’s (true) ornament for his last moment, (because it is only God’s Name, which will accompany and help the soul, after a person dies).”(4-18)

The message of the Shabad is that the true wealth, which we should try to accumulate, is not the worldly wealth, but the wealth of God’s Name. Because it is only the wealth of Name, which cannot be stolen or damaged, and it is the only wealth, which will accompany us and help us after we die.

aasaa mehlāa 5.



ਆਸਾ ਮਹਲਾ ੫ ॥

ਜੈਸੇ ਕਿਰਸਾਣੁ ਬੋਵੈ ਕਿਰਸਾਨੀ ॥
ਕਾਚੀ ਪਾਕੀ ਬਾਢਿ ਪਰਾਨੀ ॥੧॥
ਜੋ ਜਨਮੈ ਸੋ ਜਾਨਹੁ ਮੂਆ ॥

jaisay kirsaan^u bovai kirsaanee.
kaachee paakee baadh^u paraanee. ||1||
jo janmai so jaanhu moo-aa.

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ਗੋਵਿੰਦ ਭਗਤੁ ਅਸਥਿਰੁ ਹੈ ਥੀਆ ॥੧॥ ਰਹਾਉ ॥
ਦਿਨ ਤੇ ਸਰਪਰ ਪਉਸੀ ਰਾਤਿ ॥
ਰੈਣਿ ਗਈ ਫਿਰਿ ਹੋਇ ਪਰਭਾਤਿ ॥੨॥
ਮਾਇਆ ਮੋਹਿ ਸੋਇ ਰਹੇ ਅਭਾਗੇ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਵਿਰਲਾ ਜਾਗੇ ॥੩॥

govind^u bhaga^t asthir hai thee-aa. ||1|| rahaa-o.
din^u tay sarpar pa-usee raat.
rain^u ga-ee fir ho-ay parbh^uaat. ||2||
maa-i-aa mohi so-ay rahay abh^uaagay.
gur parsaa^d ko vir^laa jaagay. ||3||

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ਕਹੁ ਨਾਨਕ ਗੁਣ ਗਾਈਅਹਿ ਨੀਤ ॥
ਮੁਖ ਊਜਲ ਹੋਇ ਨਿਰਮਲ ਚੀਤ ॥੪॥੧੯॥

kaho naanak gun^u gaa-ee-ah neet.
muk^h oo^jal ho-ay nirmal cheet. ||4||19||

Asa Mohalla-5

In this Shabad Guru Ji is reminding us that sooner or later one day we all have to die. Therefore, without postponing it to any later date, we should try to achieve the purpose of life, which is to unite with God, by meditating on His Name.

Guru Ji says: “(O my friends), just as a farmer sows his crop and reaps it raw or ripe, (similarly God who gives birth to us all, may call us back, young or old).” (1)

Therefore Guru Ji gives us the message: “O man take it for granted, that he who is born, shall die. Only God's devotee becomes immortal (by meditating on God's Name, and obtaining His eternal union).”(1-Pause)

Giving another example about the continuous cycle of birth and death, Guru Ji says: “Just as after the end of the day, the night falls and after passing of night the morning dawns again, (similarly after birth there is death and after death there is birth).”(2)

However Guru Ji notes: “(In spite of knowing the inevitability of death, many) unfortunate (human beings) remain asleep in the attachment of worldly riches and power. It is only a very rare person, who by Guru's grace remains awakened (from this sleep of worldly attachments).”(3)

Guru Ji concludes the Shabad, by saying: “(O my friends), Nanak says, we should every day sing (God's) praises. Because by doing so, our mind becomes pure, and we are held in honor (both here and in God's court).”(4-19)

The message of this Shabad is that, we should realize that any day, death might overtake us. Therefore, without waiting for old age or postponing it to any later more convenient date, we should devote time to meditating on God's Name, so that our mind may become pure, and we may obtain honor both in this and the next world.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਨਉ ਨਿਧਿ ਤੇਰੈ ਸਗਲ ਨਿਧਾਨ ॥
ਇਛਾ ਪੂਰਕੁ ਰਖੈ ਨਿਦਾਨ ॥੧॥
ਤੂੰ ਮੇਰੇ ਪਿਆਰੇ ਤਾ ਕੈਸੀ ਭੂਖਾ ॥
ਤੂੰ ਮਨਿ ਵਸਿਆ ਲਗੈ ਨ ਦੁਖਾ ॥੧॥ ਰਹਾਉ ॥
ਜੋ ਤੂੰ ਕਰਹਿ ਸੋਈ ਪਰਵਾਣੁ ॥

aasaa mehl^uaa 5.

na-o niD^h tayrai sagal niD^haan.
ich^haa poorak rak^hhai ni^daan. ||1||
too^N mayro pi-aaro^u taa kaisee bh^uook^haa.
too^N man vasi-aa lagai na dook^haa. ||1|| rahaa-o.
jo too^N karahi so-ee parvaan^u.



ਸਾਚੇ ਸਾਹਿਬ ਤੇਰਾ ਸਚੁ ਫੁਰਮਾਣੁ ॥੨॥
ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥
ਤੇਰੈ ਘਰਿ ਸਦਾ ਸਦਾ ਹੈ ਨਿਆਉ ॥੩॥
ਸਾਚੇ ਸਾਹਿਬ ਅਲਖ ਅਭੇਵ ॥
ਨਾਨਕ ਲਾਇਆ ਲਾਗਾ ਸੇਵ ॥੪॥੨੦॥

saachay saahib tayraa sach furmaan. ||2||
jaa tuDh bhaavai taa har gun gaa-o.
tayrai ghar sadaa sadaa hai ni-aa-o. ||3||
saachay saahib alakh abhayv.
naanak laa-i-aa laagaa sayv. ||4||20||

Asa Mohalla

In the previous Shabad, Guru Ji advised us that, we should realize that any day, death might overtake us. Therefore, without waiting for old age or postponing it to any later more convenient date, we should devote time to meditating on God's Name, so that our mind may become pure, and we may obtain honor both in this and the next world. In this Shabad Guru Ji shows us, how to express our complete trust in God, and without worrying too much about other worldly affairs, keep singing God's praise

He says: "O' God, You possess all the nine miraculous powers and all the treasures (of the world). You are fulfiller of all our wishes and save us in the end (when all other supports fail us)." (1)

Therefore reposing his complete trust in God Almighty, Guru Ji says: "O' God, when You are my beloved (and can give me every thing), then what sort of hunger (or worldly desire) I can have? When You abide in my mind then I suffer no pain." (1-Pause)

Now describing the state of his mind, Guru Ji says: "O' God, whatever You do, is acceptable to me, because eternal is Your command, O' my eternal God." (2)

Therefore Guru Ji adds: "O God, when it pleases You, I sing Your praises. (I know) that in Your court there is always justice (and no injustice ever happens there)." (3)

In closing, Guru Ji addresses God again and humbly submits: "O' my true, unknowable and incomprehensible God, as per Your command, Nanak has been yoked to Your service (and is singing Your praise)." (4-20)

The message of this Shabad is that we should have complete faith, that there is always true justice in God's court, and He is fulfiller of all our wishes. So we should always have complete faith in Him, and keep singing His praise.

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ਆਸਾ ਮਹਲਾ ੫ ॥

ਨਿਕਟਿ ਜੀਅ ਕੈ ਸਦ ਹੀ ਸੰਗਾ ॥
ਕੁਦਰਤਿ ਵਰਤੈ ਰੂਪ ਅਰੁ ਰੰਗਾ ॥੧॥
ਕਰੂੰ ਨ ਝੁਰੈ ਨਾ ਮਨੁ ਰੋਵਨਹਾਰਾ ॥
ਅਵਿਨਾਸੀ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਸਦਾ ਸਲਾਮਤਿ ਖਸਮੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥
ਤੇਰੇ ਦਾਸਰੇ ਕਉ ਕਿਸ ਕੀ ਕਾਣਿ ॥
ਜਿਸ ਕੀ ਮੀਰਾ ਰਾਖੈ ਆਣਿ ॥੨॥
ਜੋ ਲਉਡਾ ਪ੍ਰਭਿ ਕੀਆ ਅਜਾਤਿ ॥
ਤਿਸੁ ਲਉਡੇ ਕਉ ਕਿਸ ਕੀ ਤਾਤਿ ॥੩॥
ਵੇਮੁਹਤਾਜਾ ਵੇਪਰਵਾਹੁ ॥
ਨਾਨਕ ਦਾਸ ਕਹਹੁ ਗੁਰ ਵਾਹੁ ॥੪॥੨੧॥

aasaa mehlaa 5.

nikat jee-a kai sad hee sangaa.
kudrat vartai roop ar rangaa. ||1||
kar^Hai na jhurai naa man rovanhaaraa.
avinaasee avigat agochar sadaa salaamat khasam
hamaaraa. ||1|| rahaa-o.
tayray daasray ka-o kis kee kaan.
jis kee meeraa raakhai aan. ||2||
jo la-udaa parabh kee-aa ajaat.
tis la-uday ka-o kis kee taat. ||3||
vaymuhtaajaa vayparvaahu.
naanak daas kahhu gur vaahu. ||4||21||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that we should have complete faith, that there is always true justice in God's court, and He is fulfiller of all our wishes. So we should always have complete faith in Him and keep singing His praise.



In this Shabad, Guru Ji tells us once again, that God is always with us, He always protects the honor of His servant, and he doesn't have to depend upon any one else except God, for any thing.

Addressing us, he says: "(O my friends), God is always near and in the company of (His) creatures). Through the nature, He is pervading in all its forms and colors."(1)

Therefore, Guru Ji says: "My mind never agonizes or cries (in pain or fear, because I know that) imperishable, invisible, incomprehensible, and forever secure and safe is my Master."(1-Pause)

Guru Ji now addresses God and says: "O' God, why should ever Your humble servant pay subservience to any person, whose honor, (You) the supreme king protects?"(2)

Guru Ji therefore raises the question: "The humble slave, whom God has set free of any bonds of caste (color or race), what is the need for that slave to feel jealous of any body else (for his higher caste or status)?"(3)

In closing Guru Ji says: "O slave Nanak, say blessed is that Guru God, who is not dependant upon any body, and is care free."(4-21)

The message of this Shabad is that we should firmly believe, that our Master, the Creator of all beings always abides with us, and we should never agonize and live in fear of any body, because our protector is the imperishable supreme King. We should always keep praising Him, and meditating on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਹਰਿ ਰਸੁ ਛੋਡਿ ਹੋਛੈ ਰਸਿ ਮਾਤਾ ॥
ਘਰ ਮਹਿ ਵਸਤੁ ਬਾਹਰਿ ਉਠਿ ਜਾਤਾ ॥੧॥
ਸੁਨੀ ਨ ਜਾਈ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਕਾਥਾ ॥
ਰਾਰਿ ਕਰਤ ਝੂਠੀ ਲਗਿ ਗਾਥਾ ॥੧॥ ਰਹਾਉ ॥
ਵਜਹੁ ਸਾਹਿਬ ਕਾ ਸੇਵ ਬਿਰਾਨੀ ॥
ਐਸੇ ਗੁਨਹ ਅਛਾਦਿਓ ਪ੍ਰਾਨੀ ॥੨॥
ਤਿਸੁ ਸਿਉ ਲੂਕ ਜੋ ਸਦ ਹੀ ਸੰਗੀ ॥
ਕਾਮਿ ਨ ਆਵੈ ਸੇ ਫਿਰਿ ਫਿਰਿ ਮੰਗੀ ॥੩॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ ॥੪॥੨੨॥

har ras chhod hochhai ras maatāa.
ghar meh vasat̃ baahar uth jaatāa. ||1||
sune na jaa-ee sach amrit̃ kaathaa.
raar karat̃ jhoothee lag gaathaa. ||1|| rahaa-o.
vajahu saahib kaa sayv biraanee.
aisay gunah achhaadī-o paraanee. ||2||
tis si-o look jo sad̃ hee sangee.
kaam na aavai so fir fir mangee. ||3||
kaho naanak parabh̃ deen da-i-aalaa.
ji-o bhaavai ti-o kar partīpaalaa. ||4||22||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that we should firmly believe, that our Master, the Creator of all beings always abides with us, and we should never agonize and live in fear of any body, because our protector is (God), the imperishable supreme King. We should always keep praising Him, and meditating on His Name. However, Guru Ji observes, that instead of remembering God, and meditating on His Name, the ordinary human being keeps running after worldly wealth, and paying homage to it, instead of God, who is the Master of all, including the "goddess" of wealth. Therefore, in this Shabad, Guru Ji comments on the conduct of an ordinary human being, and prays to God, on behalf of us all to save us from this worldly poison, howsoever He pleases.

He comments: "Forsaking the relish of God's (Name, the human being) is getting intoxicated with worthless (worldly) relishes. The (true peace giving) commodity (of God's Name) is present in the home (of his heart), but still he is running outside (in search of false wealth)."(1)

Describing the state of our perverseness, Guru Ji says: "(An ordinary human being) cannot listen to the nectar like sweet discourse on the eternal God. But, he enters into big arguments and contentions after listening to a false story or legend." (1-Pause)

But that is not all, describing how ungrateful we have become, Guru Ji says: "(Irony is that the man obtains his) daily



sustenance from the master (God), but serves some one else. Yes, such are the kinds of sins in which a human being is engrossed.”(2)

Commenting further on the misdirected intellect of an ordinary human being, Guru Ji says: “(The man) tries to hide from Him, who is always his companion, but he keeps asking for that (worldly wealth), which is going to serve no purpose (in the end).”(3)

In the end Guru Ji prays for all of us and says: “O' God, You are merciful (master) of the meek, please save us (from these worldly involvements), in whatever way it pleases You.”(4-22)

The message of this Shabad is that we should pray to God to save us from the greed, and indulgence in worldly wealth, and instead yoke us into the task of meditating on His Name, and singing His praise.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜੀਅ ਪ੍ਰਾਨ ਧਨੁ ਹਰਿ ਕੋ ਨਾਮੁ ॥
ਈਹਾ ਊਹਾ ਊਨ ਸੰਗਿ ਕਾਮੁ ॥੧॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਅਵਰੁ ਸਭੁ ਥੋਰਾ ॥
ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਹਰਿ ਦਰਸਨਿ ਮਨੁ ਮੋਰਾ ॥੧॥ ਰਹਾਉ ॥
ਭਗਤਿ ਭੰਡਾਰ ਗੁਰਬਾਣੀ ਲਾਲ ॥
ਗਾਵਤ ਸੁਨਤ ਕਮਾਵਤ ਨਿਹਾਲ ॥੨॥
ਚਰਣ ਕਮਲ ਸਿਉ ਲਾਗੋ ਮਾਨੁ ॥
ਸਤਿਗੁਰਿ ਤੂਠੈ ਕੀਨੋ ਦਾਨੁ ॥੩॥
ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਖਿਆ ਦੀਨੁ ॥
ਪ੍ਰਭ ਅਬਿਨਾਸੀ ਘਟਿ ਘਟਿ ਚੀਨੁ ॥੪॥੨੩॥

jee-a paraan Dhan har ko naam.
eehaa oohaa^N un sang kaam. ||1||
bin har naam avar sabh^h thora.
taripat aghaavai har darsan man moraa. ||1|| rahaa-o.
bhagat bhandaar gurbaanee laal.
gaavat sunat kamaavat nihaal. ||2||
charan^h kamal si-o laago maan.
satgur toothai keeno daan. ||3||
naanak ka-o gur deekhi-aa deen^H.
parabh^h abhinaasee ghat ghat cheen^H. ||4||23||

Asa Mohalla-5

In previous so many Shabads, Guru Ji has been advising us again and again to meditate on God's Name, so much so that many Sikhs call the path of Sikhism as the path of Name. In this Shabad, Guru Ji specifically tells us, how valuable is God's Name, and also throws light on the importance of “*Gurbani*” or the words uttered by the Guru.

Stating the value of Name, Guru Ji says: “(O my friends, for me), God's Name is the true wealth for my life and soul. It is of use to me, both here and hereafter (in this, and the next world).”(1)

Describing, how critically necessary, he deems God's Name, Guru Ji says: “Without God's Name all else is insufficient and incomplete. It is only with the sight of God that my mind is satiated.”(1-Pause)

Now stating the value of Guru's word (or “*Gurbani*”), Guru Ji says: “(O my friends), The Guru's word (or “*Gurbani*”) is the treasure of precious jewels of God's devotion. By singing, listening, or following (“*Gurbani*”), the mind always remains delighted.”(2)

Describing his own state of mind, Guru Ji says: “Becoming gracious, the true Guru has given me this gift, (and now) my mind has got attuned to His immaculate love.”(3)

In closing, he expresses his gratitude to his Guru and says: “The Guru has given such instruction to Nanak that he now sees the imperishable God pervading each and every heart.” (4-23)

The message of the Shabad is that God's Name is such a wealth, which is of immense value to us both here and hereafter, and we can obtain this wealth by singing, hearing and practicing the Guru's word (or “*Gurbani*”).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.



ਅਨਦ ਬਿਨੋਦ ਭਰੇਪੁਰਿ ਧਾਰਿਆ ॥
 ਅਪੁਨਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰਿਆ ॥੧॥
 ਪੂਰ ਸਮਗ੍ਰੀ ਪੂਰੇ ਠਾਕੁਰ ਕੀ ॥
 ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੀ ਸੋਭ ਜਾ ਕੀ ॥੧॥ ਰਹਾਉ ॥
 ਨਾਮੁ ਨਿਧਾਨੁ ਜਾ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥
 ਆਪੇ ਕਰਤਾ ਅਵਰੁ ਨ ਕੋਇ ॥੨॥
 ਜੀਅ ਜੰਤ ਸਭਿ ਤਾ ਕੈ ਹਾਥਿ ॥
 ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸਭ ਕੈ ਸਾਥਿ ॥੩॥

anad binod bharaypur Dhaari-aa.
 apunaa kaaraj aap savaari-aa. ||1||
 poor samagree pooray thaakur kee.
 bharipur Dhaar rahee sobh jaa kee. ||1|| rahaa-o.
 naam niDhaan jaa kee nirmal so-ay.
 aapay kartaa avar na ko-ay. ||2||
 jee-a jant sabh taa kai haath.
 rav rahi-aa parabh sabh kai saath. ||3||

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ਪੂਰਾ ਗੁਰੁ ਪੂਰੀ ਬਣਤ ਬਣਾਈ ॥
 ਨਾਨਕ ਭਗਤ ਮਿਲੀ ਵਡਿਆਈ ॥੪॥੨੪॥

pooraa gur pooree banat banaa-ee.
 naanak bhagat milee vadi-aa-ee. ||4||24||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that God's Name is such a wealth, which is of immense value to us both here and hereafter, and we can obtain this wealth by singing, hearing and practicing the Guru's word (or "*Gurbani*"). In this Shabad, Guru Ji wants to make it clear to us, that God's Name has not only spiritual value, but by remembering God, we can enjoy all kinds of worldly pleasures and comforts also, because all the plays and wonders of the world are also the creation of God, and He is pervading in His full glory in every thing.

He says: "All the plays and entertaining shows of the world have been created by the all pervading God. He Himself has embellished His work (with these joyful scenes and activities)." (1)

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Describing the extent of resources available to God Almighty, Guru Ji says: "He, whose glory is fully pervading everywhere, complete in every respect is the provision of that perfect Master." (1-Pause)

Guru Ji adds: "He, whose Name is the treasure (of all virtues), whose repute is immaculate, He Himself is the Creator (of the entire universe), and none other." (2)

Commenting on His limitless powers, Guru Ji says: "All beings and creatures are under His control. That God is abiding with all." (3)

In conclusion, Guru Ji says: "That God is perfect, and He has established a perfect creation. O Nanak, His devotees have been blessed with glory." (4-24)

The message of this Shabad is that, we should never criticize God or His creation. Because, He is perfect, and perfect is His creation. Whenever, we see and enjoy any of His wondrous shows and scenes, we should not only praise these things, but also praise that Creator, who has created this universe along with such delightful and entertaining sights.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਗੁਰ ਕੈ ਸਬਦਿ ਬਨਾਵਹੁ ਇਹੁ ਮਨੁ ॥
 ਗੁਰ ਕਾ ਦਰਸਨੁ ਸੰਚਹੁ ਹਰਿ ਧਨੁ ॥੧॥
 ਊਤਮ ਮਤਿ ਮੇਰੈ ਰਿਦੈ ਤੂੰ ਆਉ ॥
 ਧਿਆਵਉ ਗਾਵਉ ਗੁਣ ਗੋਵਿੰਦਾ ਅਤਿ ਪ੍ਰੀਤਮ ਮੋਹਿ ਲਾਗੈ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥
 ਤ੍ਰਿਪਤਿ ਅਘਾਵਨੁ ਸਾਚੈ ਨਾਇ ॥

gur kai sabaḍ banaavahu ih man.
 gur kaa ḍarsan sanchahu har Dhan. ||1||
 ootam mat mayrai ridai too^N aa-o.
 Dhi-aava-o gaava-o gun govindaa at pareetam mohi laagai naa-o. ||1|| rahaa-o.
 taripat aghaavan saachai naa-ay.



ਅਠਸਠਿ ਮਜਨੁ ਸੰਤ ਧੁਰਾਇ ॥੨॥
 ਸਭ ਮਹਿ ਜਾਨਉ ਕਰਤਾ ਏਕ ॥
 ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਬਿਬੇਕ ॥੩॥
 ਦਾਸੁ ਸਗਲ ਕਾ ਛੋਡਿ ਅਭਿਮਾਨੁ ॥
 ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਨੋ ਦਾਨੁ ॥੪॥੨੫॥

ath^sath majan sant̐ Dhooraa-ay. ||2||
 sabh meh jaan-o kartaa ayk.
 saaDhsangat̐ mil buDh bibayk. ||3||
daas sagal kaa chhod abhimaan.
 naanak ka-o gur deeno daan. ||4||25||

Asa Mohalla

In the previous many Shabads, Guru Ji has been advising us to sing God's praises, and meditate on God's Name at all times. But the problem is that even when we sit and try to meditate on God's Name, our mind starts running in all directions, and instead of focusing on God, it starts thinking about worldly matters. In this Shabad Guru Ji tells us, how to train our mind in remaining focused on God, and not keep wandering in other directions. He also tells us, what kinds of blessings one obtains, when he follows Guru's advice.

He says: "(O my friends), through the Guru's word (or "*Gurbani*"), make this mind (of yours ready to meditate on God's Name). In this way, through the sight (or word) of the Guru, amass this wealth (of God's Name)."(1)

Guru Ji even prays for himself, and says: "O sublime intellect, you please come into my mind. So that I may meditate upon and sing praises of God, and His Name, may seem most dear to me."(1-Pause)

Stating the reason, why he so much values God's Name, Guru Ji says: "(O my friends), it is through the Name of the true God, that (one's mind) is thoroughly satiated and satisfied. Therefore, in the dust of the feet of the Guru (or humble devotion to the Guru's words, are contained the merits of) bathing at all the sixty eight (sacred places)."(2)

Describing, how he himself has benefited from the saintly congregation of the Guru, he says: "(O my friends), by joining the society of saint (Guru), I have acquired divine wisdom, and now I deem the one Creator pervading in all."(3)

In closing Guru Ji says: "The Guru has granted this boon to Nanak, that abandoning all ego, I (consider myself as) the servant of all."(4-25)

The message of the Shabad is that Gurbani is not just for reading or paying obeisance to Guru Granth Sahib Ji. Its real purpose is that we should remold our life according to it, lose our ego, love everybody because God abides in all hearts, and meditate on God's Name, with full concentration and devotion.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਬੁਧਿ ਪ੍ਰਗਾਸ ਭਈ ਮਤਿ ਪੂਰੀ ॥
 ਤਾ ਤੇ ਬਿਨਸੀ ਦੁਰਮਤਿ ਦੂਰੀ ॥੧॥
 ਐਸੀ ਗੁਰਮਤਿ ਪਾਈਅਲੇ ॥
 ਬੂਝਤ ਘੋਰ ਅੰਧ ਕੂਪ ਮਹਿ ਨਿਕਸਿਓ ਮੇਰੇ ਭਾਈ ਰੇ ॥੧॥
 ਰਹਾਉ ॥

buDh pargaas bha-ee mat̐ pooree.
taa tay binsee durmat̐ dooree. ||1||
 aisee gurmat̐ paa-ee-alay.
 boodat̐ ghor anDh koop meh niksi-o mayray bhaa-ee ray.
 ||1|| rahaa-o.

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ਮਹਾ ਅਗਾਹ ਅਗਨਿ ਕਾ ਸਾਗਰੁ ॥
 ਗੁਰੁ ਬੋਹਿਥੁ ਤਾਰੇ ਰਤਨਾਗਰੁ ॥੨॥
 ਦੁਤਰ ਅੰਧ ਬਿਖਮ ਇਹ ਮਾਇਆ ॥
 ਗੁਰਿ ਪੂਰੈ ਪਰਗਟੁ ਮਾਰਗੁ ਦਿਖਾਇਆ ॥੩॥
 ਜਾਪ ਤਾਪ ਕਛੁ ਉਕਤਿ ਨ ਮੋਰੀ ॥
 ਗੁਰ ਨਾਨਕ ਸਰਣਾਗਤਿ ਤੋਰੀ ॥੪॥੨੬॥

mahaa agaah agan kaa saagar.
 gur bohith taray ratnaagar. ||2||
dutar anDh bikham ih maa-i-aa.
 gur poorai pargat maarag dikhaa-i-aa. ||3||
 jaap taap kachh ukat̐ na moree.
 gur naanak sarnaagat̐ toree. ||4||26||

Asa Mohalla-5



In stanza (3) of the previous Shabad Guru Ji had stated that by “joining the society of saint (Guru), he had acquired divine wisdom, and since then, he deemed the one Creator pervading in all”. But, that is not the only new thing he learnt. In this Shabad, he shares with us, what other blessings and benefits he obtained, when through the Guru’s grace, his intellect got enlightened.

He says: “(O my friends, since the time), my mind has been enlightened (with divine wisdom), and my intellect has become perfect, my evil intellect, and distance (from God) has been destroyed.”(1)

Describing the main benefit of receiving this wisdom, Guru Ji says: “(O' my friends), I have obtained such an instruction from the Guru, that I have escaped from drowning in the pitch dark well (of worldly attachments).”(1-Pause)

Therefore praising his Guru, he says: “(O my friends), this world is like an unfathomable sea of fire (of worldly desires). The Guru, the treasurer of the jewels (of divine wisdom), is like a ship, which ferries us across this (terrible sea of worldly desires).”(2)

Explaining further the importance of Guru in our life, he says: “(O my friends), this worldly attachment is like a dreadful ocean, in which there is pitch darkness, therefore, it is extremely difficult to cross. But the perfect Guru has revealed the path (to get out of it).”(3)

Therefore, most humbly praying to the Guru, he says: “O Guru (God), Nanak says, I don’t have (the merit) of worship, penance, or any wisdom. I have come to Your shelter, (please pull me out of this blind well of worldly attachments).”(4-26)

The message of the Shabad is that, no wisdom or any other ritual worship can help us cross over the dreadful ocean of worldly attachments. The only way is to completely shed or ego, and pray to our Guru to show His grace on us, and pull us out of this mess.

ਆਸਾ ਮਹਲਾ ੫ ਤਿਪਦੇ ੨ ॥

aasaa mehlāa 5 tipday 2.

ਹਰਿ ਰਸੁ ਪੀਵਤ ਸਦ ਹੀ ਰਾਤਾ ॥

har ras peevaṭ sad hee raṭāa.

ਆਨ ਰਸਾ ਖਿਨ ਮਹਿ ਲਹਿ ਜਾਤਾ ॥

aan rasaa khin meh leh jaṭāa.

ਹਰਿ ਰਸ ਕੇ ਮਾਤੇ ਮਨਿ ਸਦਾ ਅਨੰਦ ॥

har ras kay maṭay man sadāa anand.

ਆਨ ਰਸਾ ਮਹਿ ਵਿਆਪੈ ਚਿੰਦ ॥੧॥

aan rasaa meh vi-aapai chind. ||1||

ਹਰਿ ਰਸੁ ਪੀਵੈ ਅਲਮਸਤੁ ਮਤਵਾਰਾ ॥

har ras peevai almasaṭ matvaaraa.

ਆਨ ਰਸਾ ਸਭਿ ਹੋਛੇ ਰੇ ॥੧॥ ਰਹਾਉ ॥

aan rasaa sabh hochhay ray. ||1|| rahaa-o.

ਹਰਿ ਰਸ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥

har ras kee keemaṭ kahee na jaa-ay.

ਹਰਿ ਰਸੁ ਸਾਧੂ ਹਾਟਿ ਸਮਾਇ ॥

har ras saaDhoo haat samaa-ay.

ਲਾਖ ਕਰੋਰੀ ਮਿਲੈ ਨ ਕੇਹ ॥

laakh karoree milai na kayh.

ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸ ਹੀ ਦੇਹਿ ॥੨॥

jisahi paraapaṭ tis hee deh. ||2||

ਨਾਨਕ ਚਾਖਿ ਭਏ ਬਿਸਮਾਦੁ ॥

naanak chaakh bha-ay bismaad.

ਨਾਨਕ ਗੁਰ ਤੇ ਆਇਆ ਸਾਦੁ ॥

naanak gur ṭay aa-i-aa saad.

ਈਤ ਉਤ ਕਤ ਛੋਡਿ ਨ ਜਾਇ ॥

eeṭ oot kaṭ chhod na jaa-ay.

ਨਾਨਕ ਗੀਧਾ ਹਰਿ ਰਸ ਮਾਹਿ ॥੩॥੨੭॥

naanak geeDhaa har ras maahi. ||3||27||

Asa Mohalla-5

In this Shabad Guru Ji is sharing with us the merits and pleasures enjoyed by the person who drinks and experiences the bliss of the elixir of God's (Name).

He says: “(O my friends), he who drinks the elixir of God's (Name), always remains imbued (with His love). On the other hand all other intoxicants wear off in a moment. Imbued with God’s essence, one’s mind always remains in bliss, but other intoxicants cause extreme anxiety.”(1)

Summarizing the benefits of Name over all other intoxicants, Guru Ji says: “He, who drinks the essence of God’s



(Name), is always in ecstasy, all other drinks are nothing (as compared to it).”(1-pause).

Guru Ji goes so far as to say: “(O my friends), the worth of the elixir of God’s (Name) cannot be stated, (it cannot be obtained at any price from any other source). Because, it always remains stored in saint Guru’s holy congregation. (This elixir of God’s Name) cannot be obtained by any one, even for million or billions (of dollars). He in whose destiny its acquisition is pre-ordained, only him God gives (this gift).”(2)

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In closing, Guru Ji says: “O Nanak, they who have tasted (this elixir), have gone into such an ecstasy, (that they cannot describe its taste). But O Nanak, it is only through the Guru, that one is able to realize its taste. (He, who once obtains it), doesn’t leave it here in this world or the next, and looks for anything else. Because, O Nanak, he gets completely hooked to the relish of God’s (Name).”(3-27)

The message of this Shabad is that instead of wasting our time and money to experience the short-lived and false sense of well being of the worldly intoxicants (such as drugs, alcohol, or bank balances), we should seek the company of holy saints to obtain and taste the relish of the wonderful bliss of God’s Name, which will provide us eternal happiness, and leaving which, we wouldn’t look for any other kinds of relishes.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਮਿਟਾਵੈ ਛੁਟਕੈ ਦੁਰਮਤਿ ਅਪੁਨੀ ਧਾਰੀ ॥
ਹੋਇ ਨਿਮਾਣੀ ਸੇਵ ਕਮਾਵਹਿ ਤਾ ਪ੍ਰੀਤਮ ਹੋਵਹਿ ਮਨਿ ਪਿਆਰੀ ॥੧॥

ਸੁਣਿ ਸੁੰਦਰਿ ਸਾਧੂ ਬਚਨ ਉਧਾਰੀ ॥
ਦੂਖ ਭੂਖ ਮਿਟੈ ਤੇਰੇ ਸਹਸਾ ਸੁਖ ਪਾਵਹਿ ਤੂੰ ਸੁਖਮਨਿ ਨਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਚਰਣ ਪਖਾਰਿ ਕਰਉ ਗੁਰ ਸੇਵਾ ਆਤਮ ਸੁਧੁ ਬਿਖੁ ਤਿਆਸ
ਨਿਵਾਰੀ ॥

ਦਾਸਨ ਕੀ ਹੋਇ ਦਾਸਿ ਦਾਸਰੀ ਤਾ ਪਾਵਹਿ ਸੋਭਾ ਹਰਿ ਦੁਆਰੀ ॥੨॥

ਇਹੀ ਅਚਾਰ ਇਹੀ ਬਿਉਹਾਰਾ ਆਗਿਆ ਮਾਨਿ ਭਗਤਿ ਹੋਇ
ਤੁਮਾਰੀ ॥

ਜੋ ਇਹੁ ਮੰਤ੍ਰੁ ਕਮਾਵੈ ਨਾਨਕ ਸੋ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ ॥੩॥੨੮॥

aasaa mehlāa 5.

kaam kroDh lobh moh mitaavai chhutkai durmat apunee
Dhaaree.

ho-ay nimaanee sayv kamaaveh taa pareetam hoveh man
pi-aaree. ||1||

sun sundar saaDhoo bachan uDhaaree.

dookh bhookh mitai tayro sahsaa sukh paavahi too^N
sukhman naaree. ||1|| rahaa-o.

charan pakhaar kara-o gur sayvaa aatam suDh bikh ti-aas
nivaaree.

daasan kee ho-ay daas daasree taa paavahi sobhaa har du-
aaree. ||2||

ihee ahaar ihee bi-uhaaraa aagi-aa maan bhagat ho-ay
tum^Haaree.

jo ih mantar kamaavai naanak so bha-ojal paar utaaree.
||3||28||

Asa Mohalla-5

In the previous so many Shabads, Guru Ji has been advising us to listen and act on the advice of the saint (Guru). In this Shabad addressing the human being as a young bride, Guru Ji once again lists the benefits of following such advice.

He says: “(O soul bride, the Guru’s advice), removes one’s lust, anger, greed, and worldly attachment, and one’s self acquired evil intellect is shed away. In this way, when becoming humble, you serve (God, by meditating on His Name), you would become dear to the mind of (God), your beloved groom.”(1)

Therefore Guru Ji says: “Hear O’ beautiful bride, desiring peace of mind, (I recite to you), the emancipating words of



the saint (Guru. By acting on these words of advice), all your pains, (worldly) hungers, and your doubt will vanish and you will enjoy peace.”(1-Pause)

Continuing his advice, Guru Ji says: “(O beautiful soul bride), after washing his feet (and thus becoming most humble), serve the Guru (by following his instruction. By doing so), your soul will become pure and your (worldly) thirst would be quenched. In this way, if you become a humble maid servant of the servants (or devotees of God), you would obtain honor in God’s court.”(2)

Now assuring the human soul bride, that nothing else is required from her for obtaining salvation, Guru Ji says: “(O, beautiful soul bride, what you have been told above is all) the observance of the code of conduct, and daily routine (expected from you). You simply obey the command or will (of God), and you would be doing your true worship. Nanak (says), he who acts on this advice, swims across the dreadful (worldly) ocean.”(3-28)

The message of the Shabad is that in order to obtain union with God, all we need to do is to listen humbly to the Guru’s Word, and become so humble that we consider ourselves as the servants of the servants of God, and eagerly obey God’s will, or command, (no matter how pleasing or bitter, it may seem to us).

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ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥

aasaa mehlāa 5 dupday.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

bha-ee paraapat maanukh dayhuree-aa.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

gobind milan kee ih tayree baree-aa.

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥

avar kaaj tayrai kitai na kaam.

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ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

mil saaDhsangat bhaj kayval naam. ||1||

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥

sara^Njaam laag bhavjal taran kai.

ਜਨਮੁ ਬਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

janam baritha jaat rang maa-i-aa kai. ||1|| rahaa-o.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥

jap tap sanjam Dharam na kamaa-i-aa.

ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥

sayvaa saaDh na jaani-aa har raa-i-aa.

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥

kaho naanak ham neech karammaa.

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੨੯॥

saran paray kee raakho sarmaa. ||2||29||

Asa Mohalla-5

In the previous so many Shabads Guru Ji has been advising us to meditate on God’s Name. In this Shabad, he once again reminds us, that this human body of ours has been given to us, for the purpose of meditating on God. So that our soul, which has been separated from Him, for such a long time, may once again re-unite with its original source, and live in eternal peace.

Addressing us all, Guru Ji says: “(O man), you have been blessed with this human body (after living through myriad of other species). This is your turn, to (once again) unite with (God), the Master of the universe. All other tasks of yours are of no avail, join the society of saints and meditate on the (God’s) Name only.”(1)

Cautioning us once again, against wasting our time in useless worldly pursuits, Guru Ji says: “(O my friend), your life is going waste in the pursuit of worldly pleasures, yoke yourself (also) into the task of swimming across the dreadful worldly ocean.”(1-Pause)

But many of us find, that even when we try to divert our attention to meditation, somehow or other, our mind gets distracted by the worldly pursuits, and all our efforts become useless. To avoid this situation, Guru Ji shows us, how to



humbly pray to God, to help us in this regard. Addressing God, on our behalf, he says: “O' God, I have not practiced any meditation, penance, self restraint or rituals of faith. O God, the king, I have not even learnt to serve or follow the saint (Guru). Nanak says, I am very low as per my deeds, (but O' God, I have sought Your shelter), please save the honor of the one, who has sought Your refuge.”(2-29).

The message of this Shabad is that this is our golden opportunity to reunite with God and without wasting any more time in worldly pursuits we should humbly seek the shelter of God and meditate on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨਾਹੀ ਮੈ ਦੂਜਾ ਤੂੰ ਮੇਰੇ ਮਨ ਮਾਹੀ ॥
ਤੂੰ ਸਾਜਨੁ ਸੰਗੀ ਪ੍ਰਭੁ ਮੇਰਾ ਕਾਰੇ ਜੀਅ ਡਰਾਹੀ ॥੧॥

ਤੁਮਰੀ ਓਟ ਤੁਮਾਰੀ ਆਸਾ ॥

ਬੈਠਤ ਉਠਤ ਸੋਵਤ ਜਾਗਤ ਵਿਸਰੁ ਨਾਹੀ ਤੂੰ ਸਾਸ ਗਿਰਾਸਾ
॥੧॥ ਰਹਾਉ ॥

ਰਾਖੁ ਰਾਖੁ ਸਰਣਿ ਪ੍ਰਭੁ ਅਪਨੀ ਅਗਨਿ ਸਾਗਰ ਵਿਕਰਾਲਾ ॥
ਨਾਨਕ ਕੇ ਸੁਖਦਾਤੇ ਸਤਿਗੁਰ ਹਮ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ
॥੨॥੩੦॥

aasaa mehlāa 5.

tujh bin avar naahee mai doojaa too^N mayray man maahee.
too^N saajan sangee parabh mayraa kaahay jee-a daraahee.
||1||
tumree ot tumaaree aasaa.
baithat oothat sovat jaagat visar naahee too^N saas giraasaa.
||1|| rahaa-o.
raakh raakh saran parabh apnee agan saagar vikraalaa.
naanak kay sukh-daatay satgur ham tumray baal gupaalaa.
||2||30||

Asa Mohalla-5

Guru Ji concluded the previous Shabad, by saying “O God, the king, I have not even learnt to serve or follow the saint (Guru). Nanak says, I am very low as per my deeds, (but O' God, I have sought Your shelter), please save the honor of the one, who has sought Your refuge.” In this Shabad, Guru Ji shows us further, how to express our complete faith in the protection of God, even in the face of grave danger.

So addressing God, Guru Ji says: “O' God, except You, I don't have any other (to support me). You always reside in my mind. O' God, You are my friend and companion, then why should I let my soul be afraid (of any thing)?”(1)

Expressing his complete confidence in God, Guru Ji says: “You are my refuge and in You is all my hope. (Therefore, I pray that I should never forget You anytime), whether sitting, standing, sleeping, waking, breathing or eating.”(1-Pause)

Guru Ji concludes with the words: “(O' God), this world is like a very dreadful ocean of fire. O God, (I pray) again and again (to You to) protect me by keeping me in Your shelter. O' God, the peace giving true Guru of Nanak, we are like Your little kids, (please save us).”(2)

The message of this Shabad is that, we should have complete faith in God, and in case of any worldly problems or dangers, we should only seek the help and protection of God as a child seeks only the help of his parents.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਨ ਲੀਨੇ ਪ੍ਰਭੁ ਛਡਾਇ ॥
ਪ੍ਰੀਤਮ ਸਿਉ ਮੇਰੇ ਮਨੁ ਮਾਨਿਆ ਤਾਪੁ ਮੁਆ ਬਿਖੁ ਖਾਇ ॥੧॥
ਰਹਾਉ ॥

ਪਾਲਾ ਤਾਉ ਕਛੂ ਨ ਬਿਆਪੈ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਇ ॥

aasaa mehlāa 5.

har jan leenay parabhoo chhadaa-ay.
pareetam si-o mayro man maani-aa taap mu-aa bikh khaa-ay.
||1|| rahaa-o.
paalaa taa-oo kachhoo na bi-aapai raam naam gun gaa-ay.

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ਡਾਕੀ ਕੇ ਚਿਤਿ ਕਛੂ ਨ ਲਾਗੈ ਚਰਨ ਕਮਲ ਸਰਨਾਇ ॥੧॥

daakee ko chit kachhoo na laagai charan kamal sarnaa-ay.
||1||



ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਕਿਰਪਾਲਾ ਹੋਏ ਆਪਿ ਸਹਾਇ ॥
ਗੁਨ ਨਿਧਾਨ ਨਿਤਿ ਗਾਵੈ ਨਾਨਕੁ ਸਹਸਾ ਦੁਖੁ ਮਿਟਾਇ ॥੨॥੩੧॥

sant̃ parsaad̃ bha-ay kirpaalaa ho-ay aap sahaa-ay.
gun niDhaan nit̃ gaavai naanak sahsaa dukh mitaa-ay.
||2||31||

Asa Mohalla-5

As per Dr. Bh. Vir Singh Ji, Guru Ji uttered this Shabad at a time when many persons were suffering from the epidemic of Malaria, but he and some other holy persons remained unaffected by it.

So expressing his gratitude, Guru Ji says: “God has saved his servants (from the clutches of this disease). My mind reposed complete faith in the beloved (God), so the fever (did not afflict me at all, as if it) died taking poison.”(1-Pause)

Describing, how he fared, and what he did during those days, when other people were suffering from this malady, which in its first stage makes the patient feel extreme cold. In the second stage he feels extreme hot, and in the third stage he perspires profusely. So describing his own situation, Guru Ji says: “I suffered no cold or hot spells. I simply kept singing praises of God. By seeking the protection of God’s lotus feet my mind was not affected by the dreadful witch (like disease) at all.”(2)

Guru Ji concludes the Shabad, by once again expressing his gratitude to the Guru and God. He says: “By the saint (Guru’s) grace, God has Himself come to my rescue. Therefore, Nanak always sings praises of (God), the treasure of virtues, who has obliterated all my doubt and pain.”(2)

The message of this Shabad is that even when we are faced with serious health problems, we should seek the protection of God to protect and cure us.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਅਉਖਧੁ ਖਾਇਓ ਹਰਿ ਕੋ ਨਾਉ ॥
ਸੁਖ ਪਾਏ ਦੁਖ ਬਿਨਸਿਆ ਥਾਉ ॥੧॥
ਤਾਪੁ ਗਇਆ ਬਚਨਿ ਗੁਰ ਪੂਰੇ ॥
ਅਨਦੁ ਭਇਆ ਸਭਿ ਮਿਟੇ ਵਿਸੁਰੇ ॥੧॥ ਰਹਾਉ ॥
ਜੀਅ ਜੰਤੁ ਸਗਲ ਸੁਖੁ ਪਾਇਆ ॥
ਪਾਰਬ੍ਰਹਮੁ ਨਾਨਕ ਮਨਿ ਧਿਆਇਆ ॥੨॥੩੨॥

a-ukhaDh̃ khaa-i-o har ko naa-o.
sukh paa-ay dukh binsi-aa thaa-o. ||1||
taap ga-i-aa bachan gur pooray.
anad̃ bha-i-aa sabh̃ mitay visooray. ||1|| rahaa-o.
jee-a jant̃ sagal suk̃h paa-i-aa.
paarbarahm naanak man Dhi-aa-i-aa. ||2||32||

Asa Mohalla-5

As per Dr. Bh. Vir Singh Ji this Shabad is a continuation of the essence of the previous. In this Shabad Guru Ji tells us what kind of medicine he used and what kind of a relief did he get.

H says: “I took the medicine of God's Name, which cured the disease from its very root and I obtained relief.”(1)

Once again confirming the efficacy of Name, Guru Ji says: “By following Guru's words (and meditating on God’s Name) all my fever was gone, I obtained perfect peace and all my sorrows were erased.”(1-Pause)

On the basis of his personal experience, Guru Ji proclaims: “O Nanak, whenever (they, have), meditated on God, from the core of their heart, all creatures and human beings have obtained peace (and comfort).” (2)

The message of this Shabad is that if we meditate on God with full faith in our mind, we can be cured of all diseases. (However, since we generally don’t have full faith, we have to use other medicines along with prayer to God).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਬਾਂਛਤੁ ਨਾਹੀ ਸੁ ਬੋਲਾ ਆਈ ॥

baa^Nchhat̃ naahee so baylaa aa-ee.
bin hukmai ki-o bujhai bujhaa-ee. ||1||



ਬਿਨੁ ਹੁਕਮੈ ਕਿਉ ਬੁਝੈ ਬੁਝਾਈ ॥੧॥
 ਠੰਢੀ ਤਾਤੀ ਮਿਟੀ ਖਾਈ ॥
 ਓਹੁ ਨ ਬਾਲਾ ਬੁਢਾ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥
 ਨਾਨਕ ਦਾਸ ਸਾਧ ਸਰਣਾਈ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਭਉ ਪਾਰਿ ਪਰਾਈ ॥੨॥੩੩॥

thadhee taatee mitee khaa-ee.
 oh na baalaa boodhaa bhaa-ee. ||1|| rahaa-o.
 naanak daas saaDh sarnaa-ee.
 gur parsaad bha-o paar paraa-ee. ||2||33||

Asa Mohalla-5

In this Shabad Guru Ji is reminding us of the inevitability of death, which no body wishes for, and advises us to meditate on God's Name, if we went to free ourselves from the fear of death.

He says: “(O my friends), the time of death (which no body wishes for), comes for sure (one day). But without the will (of God), how can any human realize this fact?”(1)

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Giving the bare facts of body and the soul, Guru Ji says: “The human body, which is made of fire, water, and earth is consumed (by death), but that (real essence, the soul within us) neither gets young nor old, (therefore, it never dies).” (1-Pause)

Describing his own state of mind and attitude towards death, Guru Ji says: “The servant Nanak has sought the shelter of the saint (Guru), and by Guru’s grace, he has crossed over (and shed his) fear (of death).”(2-33)

The message of this Shabad is that we should realize that one day our body has to die, but if we seek the shelter of Guru's advice, then we will realize that our soul never dies and our fear of death will go away.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਸਦਾ ਸਦਾ ਆਤਮ ਪਰਗਾਸੁ ॥
 ਸਾਧਸੰਗਤਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸੁ ॥੧॥
 ਰਾਮ ਨਾਮ ਨਿਤਿ ਜਪਿ ਮਨ ਮੇਰੇ ॥
 ਸੀਤਲ ਸਾਂਤਿ ਸਦਾ ਸੁਖ ਪਾਵਹਿ ਕਿਲਵਿਖ ਜਾਹਿ ਸਭੇ ਮਨ ਤੇਰੇ
 ॥੧॥ ਰਹਾਉ ॥
 ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਕਰਮ ॥
 ਸਤਿਗੁਰ ਭੇਟੇ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ॥੨॥੩੪॥
 ਦੂਜੇ ਘਰ ਕੇ ਚਉਤੀਸ ॥

sadaa sadaa aatam pargaas.
 saaDhsangat har charan nivaas. ||1||
 raam naam nit jap man mayray.
 seetal saa^Nt sadaa sukh paavahi kilvikh jaahi sabhay man
 tayray. ||1|| rahaa-o.
 kaho naanak jaa kay pooran karam.
 satgur bhaytay pooran paarbarahm. ||2||34||
 doojay ghar kay cha-utees.

Asa Mohalla-5

In this Shabad Guru Ji is telling us about the merits of joining the society of saints and meditating on God's Name.

He says: “(O my friends), In the congregation of saintly persons is the abode of God’s lotus feet. Therefore, from there, one always obtains spiritual enlightenment.”(1)

Therefore, Guru Ji says to himself (and advises us accordingly): “O’ my soul, every day meditate on God's Name. So that you obtain calmness, peace and everlasting bliss, and all the pains and sorrows of your mind may go away.” (1-Pause)

Finally, Guru Ji says: “He, who has perfect destiny, Nanak says, he meets the true Guru, and the perfect God.”(2-34)

The message of this Shabad is that in case we want to meet God we should follow the Guru's advice and meditate on God's Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.



ਜਾ ਕਾ ਹਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਬੋਲੀ ॥

jaa kaa har su-aamee parabh baylee.

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ਪੀੜ ਗਈ ਫਿਰਿ ਨਹੀ ਦੁਹੇਲੀ ॥੧॥ ਰਹਾਉ ॥
 ਕਰਿ ਕਿਰਪਾ ਚਰਨ ਸੰਗਿ ਮੇਲੀ ॥
 ਸੂਖ ਸਹਜ ਆਨੰਦ ਸੁਹੇਲੀ ॥੧॥
 ਸਾਧਸੰਗਿ ਗੁਣ ਗਾਇ ਅਤੋਲੀ ॥
 ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਭਈ ਅਮੋਲੀ ॥੨॥੩੫॥

peerh ga-ee fir nahee duhaylee. ||1|| rahaa-o.
 kar kirpaa charan sang maylee.
 sookh sajh aanand suhaylee. ||1||
 saaDhsang gun gaa-ay atolee.
 har simrat naanak bha-ee amolee. ||2||35||

Asa Mohalla-5

In the sentence before pause, in the previous Shabad, Guru Ji says to himself (and advises us accordingly): “O' my soul, every day meditate on God's Name. So that you obtain calmness, peace and everlasting bliss, and all the pains and sorrows of your mind may go away.” In this Shabad, Guru Ji explains again, what kind of peace and bliss that soul bride enjoys, whose friend and helper becomes, God Himself.

He says: “(O my friends, that bride soul), whose friend and helper becomes God and Master Himself, her pain (of birth and death) goes away (forever), and she is never in grief again.”(1-Pause)

Describing, what kind of comforts such a bride (soul) obtains, Guru Ji says: “(Yes, the bride soul), whom showing mercy, God attunes to His loving devotion, she enjoys celestial peace, poise and is always in bliss.”(1)

Guru Ji concludes the Shabad, by stating the supreme state, which such a soul bride attains. He says: “By singing praises (of God), in the congregation of the saintly persons, (such a bride soul, become so virtuous, that her) worth cannot be assessed. Yes, O Nanak, by meditating on God, (such a bride soul), becomes priceless.”(2)

The message of this Shabad is that if we want to get rid of all our pains and worries, and enjoy peace and poise, we should meditate on God's Name and always try to seek His friendship and support.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਖੇਲਤ ਸਭਿ ਜੂਐ ਹਾਰੇ ॥

kaam kroDh maa-i-aa mad matsar ay khaylat sabh joo-ai haaray.

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸਚੁ ਇਹ ਅਪੁਨੈ ਗ੍ਰਿਹ ਭੀਤਰਿ ਵਾਰੇ ॥੧॥

sat santokh da-i-aa Dharam sach ih apunai garih bheetar vaaray. ||1||

ਜਨਮ ਮਰਨ ਚੂਕੇ ਸਭਿ ਭਾਰੇ ॥

janam maran chookay sabh bhaaray.

ਮਿਲਤ ਸੰਗਿ ਭਇਓ ਮਨੁ ਨਿਰਮਲੁ ਗੁਰਿ ਪੂਰੈ ਲੈ ਖਿਨ ਮਹਿ ਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

milat sang bha-i-o man nirmal gur poorai lai khin meh taaray. ||1|| rahaa-o.

ਸਭ ਕੀ ਰੇਨੁ ਹੋਇ ਰਹੈ ਮਨੁਆ ਸਗਲੇ ਦੀਸਹਿ ਮੀਤ ਪਿਆਰੇ ॥

sabh kee rayn ho-ay rahai manoo-aa saglay deeseh meet pi-aaray.

ਸਭ ਮਧੇ ਰਵਿਆ ਮੇਰਾ ਠਾਕੁਰੁ ਦਾਨੁ ਦੇਤ ਸਭਿ ਜੀਅ ਸਮ੍ਹਾਰੇ ॥੨॥

sabh maDhay ravi-aa mayraa thaakur daan dayt sabh jee-a sam^Haaray. ||2||

ਏਕੋ ਏਕੁ ਆਪਿ ਇਕੁ ਏਕੈ ਏਕੈ ਹੈ ਸਗਲਾ ਪਾਸਾਰੇ ॥

ayko ayk aap ik aykai aykai hai saglaa paasaaray.

ਜਪਿ ਜਪਿ ਹੋਏ ਸਗਲ ਸਾਧ ਜਨ ਏਕੁ ਨਾਮੁ ਧਿਆਇ ਬਹੁਤੁ ਉਧਾਰੇ ॥੩॥

jap jap ho-ay sagal saaDh jan ayk naam Dhi-aa-ay bahu^t uDhaaray. ||3||

gahir gambheer bi-ant gusaa-ee ant nahee kichh paaraavaaray.

tum^Hree kirpaa tay gun gaavai naanak Dhi-aa-ay Dhi-aa-ay parabh ka-o namaskaaray. ||4||36||

ਗਹਿਰ ਗੰਭੀਰ ਬਿਅੰਤ ਗੁਸਾਈ ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰੇ ॥



ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਗੁਨ ਗਾਵੈ ਨਾਨਕ ਧਿਆਇ ਧਿਆਇ ਪ੍ਰਭ
ਕਉ ਨਮਸਕਾਰੇ ॥੪॥੩੬॥

Asa Mohalla-5

As per his usual height of poetic imagery and general style of talking to different people in their language and idiom, here Guru Ji seems to be talking to some gamblers, and describes, what he has lost and won in his game of love and devotion to God.

He says: "I have lost all my lust, anger, conceit of worldly wealth, and jealousy in gamble. But in their place I (have won and) brought home chastity, contentment, compassion, righteousness and truth."(1)

Describing the immediate benefit of his above winnings, Guru Ji says: "By so doing, all the loads of birth and death have been taken off my head. By joining the society of the saints, my mind has become immaculate and the perfect Guru has saved me in an instant."(1-Pause)

Describing his present state of mind, Guru Ji says: "(Now) my mind remains so humble that I feel as if I am the dust of the feet of all, and now all persons seem dear friends to me. (Because I have realized that), my Master is pervading in all and by giving His gifts, He sustains all creatures."(2)

Continuing to describe his realization, Guru Ji says: "(I have also realized, that) it is the one and only one (God), who would always remain one, and that one alone is present in all the expanse (of the universe). Contemplating the Name of that one God all have become holy persons, and by meditating on the Name of that one God, they have saved many."(3)

Concluding his remarks, and expressing his gratitude, Guru Ji says: "O God of the universe, You are deep profound and infinite, there is no limit to this or that end of Yours. By Your grace O' God, Nanak, is singing Your praise, meditating and reflecting on You again and again, He is paying homage to you, O God."(4-36)

The message of this Shabad is that we should sing praises of God in the company of saints, so that all our evil instincts of lust, anger, greed etc. may go away and instead we become more contented, compassionate, and truthful and be able to see the presence of God in every one and thus love all His creation.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਤੂ ਬਿਅੰਤੁ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਇਹੁ ਸਭੁ ਤੇਰਾ ਆਕਾਰੁ ॥

too bi-ant̃ avigaṭ̃ agochar ih sabh̃ ṭayraa aakaar.

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ਕਿਆ ਹਮ ਜੰਤ ਕਰਹ ਚਤੁਰਾਈ ਜਾਂ ਸਭੁ ਕਿਛੁ ਤੁਝੈ ਮਝਾਰਿ ॥੧॥

ki-aa ham jant̃ karah chaṭuraa-ee jaa^N sabh̃ kichh̃ tujhai majhaar. ||1||mayray satgur apnay baalik raakh̃ho leelaa Dhaar.

ਮੇਰੇ ਸਤਿਗੁਰ ਅਪਨੇ ਬਾਲਿਕ ਰਾਖਹੁ ਲੀਲਾ ਧਾਰਿ ॥

dayh sumat̃ sadaa guñ gaavaa mayray thaakur agam apaar. ||1|| rahaa-o.

ਦੇਹੁ ਸੁਮਤਿ ਸਦਾ ਗੁਣ ਗਾਵਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ ॥੧॥
ਰਹਾਉ ॥

jaisay janan jathar meh paraanee oh rahtaa naam aDhaar.

ਜੈਸੇ ਜਨਨਿ ਜਠਰ ਮਹਿ ਪ੍ਰਾਨੀ ਓਹੁ ਰਹਤਾ ਨਾਮ ਅਧਾਰਿ ॥

anaḍ̃ karai saas saas sam^Harai naa pohai agnaar. ||2|| par Dhan par daaraa par nindaa in si-o pareet̃ nivaar.

ਅਨਦੁ ਕਰੈ ਸਾਸਿ ਸਾਸਿ ਸਮ੍ਹਾਰੈ ਨਾ ਪੋਰੈ ਅਗਨਾਰਿ ॥੨॥

charan kamal sayvee rid̃ antar gur pooray kai aaDhaar. ||3|| garihu mandar mehlāa jo deeseh naa ko-ee sangaar.

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਨਿਵਾਰਿ ॥

jab lag jeeveh kalee kaal meh jan naanak naam sam^Haar.

ਚਰਨ ਕਮਲ ਸੇਵੀ ਰਿਦ ਅੰਤਰਿ ਗੁਰ ਪੂਰੇ ਕੈ ਆਧਾਰਿ ॥੩॥

||4||37||

ਗ੍ਰਿਹੁ ਮੰਦਰ ਮਹਲਾ ਜੋ ਦੀਸਹਿ ਨਾ ਕੋਈ ਸੰਗਾਰਿ ॥

ਜਬ ਲਗੁ ਜੀਵਹਿ ਕਲੀ ਕਾਲ ਮਹਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮ੍ਹਾਰਿ ॥੪॥੩੭॥

**Asa Mohalla-5**

In the previous Shabad, Guru Ji advised us that we should sing praises of God in the company of saints, so that all our evil instincts of lust, anger, greed etc. may go away and instead we become more contented, compassionate, and truthful and be able to see the presence of God in every one and thus love all His creation. In this Shabad, he teaches us, how to pray to God, so that He may keep showering His blessings, and we may always keep singing His praises with sincere love and devotion.

Approaching God in great humility, Guru Ji says: “O' God, You are infinite, immortal and incomprehensible, and all this (universe) is Your manifestation. What cleverness, we creatures can exercise, when everything happens as per Your will.”(1)

Therefore, like a child, Guru Ji prays to God, and says: “O' our true Guru, showing Your extraordinary power, protect Your children. O my inaccessible and incomprehensible Master bless me with the wisdom, that I may always sing Your praises.”(1-Pause)

Giving an example, of God's power even in the most unthinkable places, Guru Ji says: “(O' God) just as when a mortal is in the midst of the fire of his mother's womb, he survives on the support of (meditation on God's) Name. (Not only that), he blissfully enjoys remembering You with each and every breath, (because) the fire (in the mother's womb), don't even touch him. (Similarly O' God, save me from the fire of worldly evils).” (2)

Specifying, what he really wishes and prays for, Guru Ji says: “(O my God), please release me from the love of others' wealth, wife, and slander. (Instead, bless me that), through the support of the perfect (Guru), I may enshrine Your immaculate Name in my heart, and keep meditating on it.”(3)

Guru Ji concludes the Shabad by addressing saying and us: “(O my friends), all these houses, mansions and palaces which we see, none of these will accompany us (in the end). Therefore, servant Nanak says, (O man), as long as you live in (the present dark age) called “Kalyug”, meditate on God's Name.”(4-37)

The message of the Shabad is that instead of trying to show any kinds of cleverness, we should humbly pray to God, to save us from the worldly evils and bless us with true understanding, so that we keep singing God's praise and meditating on His Name, and save ourselves from any more rounds of birth and death.

ਆਸਾ ਘਰੁ ੩ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਜ ਮਿਲਕ ਜੋਬਨ ਗ੍ਰਿਹ ਸੋਭਾ ਰੂਪਵੰਤੁ ਜੁਆਨੀ ॥
ਬਹੁਤੁ ਦਰਬੁ ਹਸਤੀ ਅਰੁ ਘੋੜੇ ਲਾਲ ਲਾਖ ਬੈ ਆਨੀ ॥
ਆਗੈ ਦਰਗਹਿ ਕਾਮਿ ਨ ਆਵੈ ਛੋਡਿ ਚਲੈ ਅਭਿਮਾਨੀ ॥੧॥
ਕਾਹੇ ਏਕ ਬਿਨਾ ਚਿਤੁ ਲਾਈਐ ॥
ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ॥੧॥
ਰਹਾਉ ॥

ਮਹਾ ਬਚਿਤ੍ਰ ਸੁੰਦਰ ਆਖਾੜੇ ਰਣ ਮਹਿ ਜਿਤੇ ਪਵਾੜੇ ॥

ਪੰਨਾ ੩੮੦

ਹਉ ਮਾਰਉ ਹਉ ਬੰਧਉ ਛੋਡਉ ਮੁਖ ਤੇ ਏਵ ਬਬਾੜੇ ॥

ਆਇਆ ਹੁਕਮੁ ਪਾਰਬ੍ਰਹਮ ਕਾ ਛੋਡਿ ਚਲਿਆ ਏਕ ਦਿਹਾੜੇ ॥੨॥

aasaa ghar 3 mehlaa 5

ik-oⁿkaar satgur parsaaḁ.

raaj milak joban garih sobhaa roopvant jo-aanee.
bahuṭ darab hastee ar ghorhay laal laakh bai aanee.
aagai dargahi kaam na aavai chhod chalai abhimaanee. ||1||
kaahay ayk binaa chit laa-ee-ai.
oothat baithat sovat jaagat sadaa sadaa har Dhi-aa-ee-ai.
||1|| rahaa-o.
mahaa bachitar sundar aakhaarhay ran meh jitay
pavaarhay.

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ha-o maara-o ha-o banDha-o chhoda-o mukh tay ayv
babaarhay.
aa-i-aa hukam paarbarahm kaa chhod chali-aa ayk
dihaarhay. ||2||
karam Dharam jugat baho kartaa karnaihaar na jaanai.
updays karai aap na kamaavai tat sabad na pachhaanai.



ਕਰਮ ਧਰਮ ਜੁਗਤਿ ਬਹੁ ਕਰਤਾ ਕਰਣੈਹਾਰੁ ਨ ਜਾਨੈ ॥ ਉਪਦੇਸੁ ਕਰੈ ਆਪਿ ਨ ਕਮਾਵੈ ਤਤੁ ਸਬਦੁ ਨ ਪਛਾਨੈ ॥ ਨਾਂਗਾ ਆਇਆ ਨਾਂਗੋ ਜਾਸੀ ਜਿਉ ਹਸਤੀ ਖਾਕੁ ਛਾਨੈ ॥੩॥	naa ^N gaa aa-i-aa naa ^N go jaasee ji-o hastee <u>khaak</u> <u>chhaanai</u> . 3 sa ^N t sajan sunhu sab ^h mee ^t aa j ^h oothaa ayhu pasaaraa. mayree mayree kar kar doobay <u>khap</u> <u>khap</u> mu-ay gavaaraa.
ਸੰਤ ਸਜਨ ਸੁਨਹੁ ਸਭਿ ਮੀਤਾ ਝੂਠਾ ਏਹੁ ਪਸਾਰਾ ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕਰਿ ਝੂਥੇ ਖਪਿ ਖਪਿ ਮੁਏ ਗਵਾਰਾ ॥	
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ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਸਾਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ ॥੪॥੧॥੩੮॥	gur mil naanak naam <u>Dhi</u> -aa-i-aa saach naam nistaaraa. 4 1 38
<p style="text-align: center;">Asa Ghar-3 Mohalla-5 Ik Onkar Sat Guru Parsad</p> <p>In the previous Shabad (2-33), Guru advised us that we should understand that one day our body has to die, but if we seek the shelter of Guru's advice, then we will realize that our soul never dies and our fear of death will go away. In this Shabad Guru Ji, wants to impress upon us another very important thing. He wants to remind us, that after death, in the next world, or in God's court none of our riches or possessions is going to be of any avail to us, because we would have to leave all these things here. Therefore, he wants us to realize, that all the arguments, fights, or wars for the sake of these material things ultimately come to naught, and it is only God's Name, which becomes our savior.</p> <p>Addressing us directly, he says: "(O my friend, even if a person possesses) empires, property, youth, home, fame, energy of young age, abundant wealth, elephants, horses and rubies, worth hundreds of thousands of dollars; all these shall be of no avail to you hereafter in God's court. The egoistic man departs (from the world), leaving all these things here."(1)</p> <p>Therefore, Guru Ji says: "(O my friend), why should we attach our mind to anything else except the one (God)? (Instead), while sitting, standing, sleeping or while awake, we should always meditate on God."(1-Pause)</p> <p>Commenting on the uselessness of our self-conceited arguments, threats, and fights, Guru Ji says: "(One may) win great contests or fights in utmost beautiful arenas. He may boast, that he can put to death, imprison or liberate (people, as he wishes), but when one day, comes the command (of God), he departs from here leaving everything."(2)</p> <p>Guru Ji also notes: "(Some times a person) performs many kinds of rituals and righteous deeds in various ways, but he does not realize the Creator. He preaches to others, but does not practice (what he preaches), and does not realize the real essence of the (Guru's) word. Such a person came naked in this world and will depart naked (without gaining any merit, and all his holy rituals and deeds are like that of) an elephant who rolls in dust (after bathing in water)."(3)</p> <p>Finally Guru Ji addresses us all affectionately and says: "Listen, O' all dear saints and friends, false is all this expanse (of the world). All those (fools), who have been obsessed with the thoughts of "mine ness", they have been drowned (in the sea of worldly attachments), and they have died clamoring. Nanak says, they who by meeting with the Guru, have contemplated on God's Name, have obtained salvation, by getting absorbed in the Name of the eternal God."(4-38)</p> <p>The message of the Shabad is that instead of feeling proud of our wealth, possessions, or power, performing rituals, and preaching to others what we don't practice ourselves, we should follow the advice of our Guru, and meditate on God's Name. Only then we will obtain salvation from the rounds of births and deaths.</p>	
ਰਾਗੁ ਆਸਾ ਘਰੁ ਪ ਮਹਲਾ ੫ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਭ੍ਰਮ ਮਹਿ ਸੋਈ ਸਗਲ ਜਗਤ ਧੰਧ ਅੰਧ ॥ ਕੋਊ ਜਾਗੈ ਹਰਿ ਜਨੁ ॥੧॥ ਮਹਾ ਮੋਹਨੀ ਮਗਨ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪ੍ਰਾਨ ॥	raag aasaa <u>ghar</u> 5 mehlaa 5 ik-o ^N kaar satgur parsaa ^d . <u>bh</u> aram meh so-ee sagal jagat <u>DhanDh</u> an <u>Dh</u> . ko-oo jaagai har jan. 1 mahaa mohnnee magan pari-a pareet paraan.



ਕੋਊ ਤਿਆਗੈ ਵਿਰਲਾ ॥੨॥	ko-oo ti-aagai vir ^l aa. 2
ਚਰਨ ਕਮਲ ਆਨੂਪ ਹਰਿ ਸੰਤ ਮੰਤ ॥	charan kamal aanoop har san ^t man ^t .
ਕੋਊ ਲਾਗੈ ਸਾਧੂ ॥੩॥	ko-oo laagai saa ^D hoo. 3
ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਜਾਗੇ ਗਿਆਨ ਰੰਗਿ ॥	naanak saa ^D hoo sang jaagay gi-aan rang.
ਵਡਭਾਗੇ ਕਿਰਪਾ ॥੪॥੧॥੩੯॥	vad ^b haagay kirpaa. 4 1 39

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that instead of feeling proud of our wealth, possessions, or power, performing rituals, and preaching to others, what we don't practice ourselves, we should follow the advice of our Guru, and meditate on God's Name. Only then we will obtain salvation from the rounds of births and deaths. However, Guru Ji notes that the entire world is kind of asleep (or pre-occupied) in the pursuit of Maya (or worldly riches and power). In this Shabad, he comments on this situation, and tells us, who are those fortunate persons, who instead of being in love with worldly riches and power, get imbued with the love of God, and how.

He says: "(O my friends), being blinded by the worldly affairs, the entire world is asleep in the illusion (of worldly attachment). It is only a rare devotee of God, who is awake (and alert to false worldly allurements)." (1)

Giving the reasons for this worldly love, Guru Ji says: "(O my friends), in the captivating (worldly attachment), there is a hidden intoxication. (Therefore), the love (with our worldly riches, power, and relatives) appears dearer even than our own life-breaths. It is only a very rare person, who renounces (this love)." (2)

Guru Ji further notes: "It is only a very rare saintly (person, who) attunes himself to the mantra (or advice) of the saint Guru, or to the lotus feet (or immaculate Name) of God." (3)

Guru Ji concludes the Shabad, by describing, who are those fortunate persons, who awaken from this worldly slumber. He says: "O Nanak, some very fortunate persons, on whom (God) shows His grace, by coming in contact with the company of the saint (Guru), and getting imbued with the love of the (divine knowledge imparted by the Guru), remain awakened (from the slumber of worldly attachment)." (4-1-39)

The message of this Shabad is that instead of wasting all our life in the sleep (or pursuit of worldly attachments), we should seek the company of the saints of God, and imbue ourselves with the love of God.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-o ^N kaar satgur parsaa ^d .
ਰਾਗੁ ਆਸਾ ਘਰੁ ੬ ਮਹਲਾ ੫ ॥	raag aasaa ^{gh} ar 6 mehl ^{aa} 5.
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਪਰਵਾਨਾ ਸੂਖੁ ਸਹਜੁ ਮਨਿ ਸੋਈ ॥	jo tu ^{Dh} bhaavai so parvaanaa sook ^h sahj man so-ee.
ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਅਪਾਰਾ ਅਵਰੁ ਨਾਹੀ ਰੇ ਕੋਈ ॥੧॥	karan kaaran samrath apaaraa avar naahee ray ko-ee. 1
ਤੇਰੇ ਜਨ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਵਹਿ ॥	tayray jan rasak rasak gun gaavahi.
ਮਸਲਤਿ ਮਤਾ ਸਿਆਣਪ ਜਨ ਕੀ ਜੋ ਤੂੰ ਕਰਹਿ ਕਰਾਵਹਿ ॥੧॥	maslat mat ^{aa} si-aanap jan kee jo too ^N karahi karaaveh. 1
ਰਹਾਉ ॥	rahaa-o.
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ ਪਿਆਰੇ ਸਾਧਸੰਗਿ ਰਸੁ ਪਾਇਆ ॥	amrit naam tumaaraa pi-aaray saa ^D hsang ras paa-i-aa.
ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਸੋਈ ਜਨ ਪੂਰੇ ਸੁਖ ਨਿਧਾਨੁ ਹਰਿ ਗਾਇਆ ॥੨॥	taripat aghaa-ay say-ee jan pooray sukh ni ^D haan har gaa-i-aa. 2
ਜਾ ਕਉ ਟੇਕ ਤੁਮਾਰੀ ਸੁਆਮੀ ਤਾ ਕਉ ਨਾਹੀ ਚਿੰਤਾ ॥	jaa ka-o tayk tum ^H aaree su-aamee taa ka-o naahee chintaa.
ਜਾ ਕਉ ਦਇਆ ਤੁਮਾਰੀ ਹੋਈ ਸੇ ਸਾਹ ਭਲੇ ਭਗਵੰਤਾ ॥੩॥	jaa ka-o da-i-aa tumaaree ho-ee say saah bhalay
ਭਰਮ ਮੋਹ ਧ੍ਰੋਹੁ ਸਭਿ ਨਿਕਸੇ ਜਬ ਕਾ ਦਰਸਨੁ ਪਾਇਆ ॥	bhagvantaa. 3
ਵਰਤਣਿ ਨਾਮੁ ਨਾਨਕ ਸਚੁ ਕੀਨਾ ਹਰਿ ਨਾਮੇ ਰੰਗਿ ਸਮਾਇਆ	bharam moh ^D haroh sabh niksay jab kaa darsan paa-i-aa.
	var ^{tan} naam naanak sach keenaa har naamay rang samaa-i-aa. 4 1 40



॥੪੧੧੮੦॥

Raag Asa Ghar-6

Mohalla-5

In the previous Shabad (4-37), Guru Ji advised us that instead of trying to show any kind of cleverness, we should humbly pray to God, to save us from the worldly evils and bless us with true understanding, so that we keep singing God's praise and meditating on His Name, and save ourselves from any more rounds of birth and death. In this Shabad Guru Ji explains to us, what kind of true understanding, those persons obtain, whom God blesses. What is the life conduct of such devotees of God; how they accept God's will and where do they go for advice or consultation in all their life matters.

He says: "(O God, on whom You shower Your grace, he becomes such a devotee of Yours, that) whatever pleases You, that is acceptable to him, and to their mind, that very thing provides (true) peace and poise. (They believe, that) You alone are the doer and cause (of every thing, and God of) limitless power, and there is no other."(1)

Describing the conduct and attitude of such devotees, Guru Ji says: "(O God), with great relish and gusto, Your devotees sing Your praise. Whatever You do, or make them do, for Your devotees, that itself is the best advice, resolve and wisest thing to do."(1-Pause)

Now describing the virtues of God's Name, and singing His praise, Guru Ji says: "O beloved (God), immortalizing is Your Name, (Your devotees) have obtained its relish in the congregation of saintly persons. (Yes, the devotees), who have sung praises of God, the treasure of peace, they have become perfect, and have been fully satiated (from worldly desires)."(2)

Listing further the blessings enjoyed by such devotees, Guru Ji says: "O' Master, (the devotees, who have been blessed by You), for them, there is no worry. They, who have been blessed with Your mercy, they have become (spiritually) rich men of great destiny."(3)

In closing, Guru Ji says: "O' God, since the time, (Your devotees), have obtained Your sight, all their doubts, attachment and conceit have vanished. O Nanak, they have made the jewel like Name itself, as their daily sustenance, and in this way, their (mind) has remained absorbed in the love of God's Name."(4-1-40)

The message of the Shabad is that if we want to become true devotees of God, and experience true peace, poise, and happiness, we should learn to happily accept God's will, sing His praises, and meditate on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਧੋਵੈ ਪਰਾਈ ਆਪਣਾ ਕੀਤਾ ਪਾਵੈ ॥
ਈਹਾ ਸੁਖੁ ਨਹੀ ਦਰਗਹ ਢੋਈ ਜਮ ਪੁਰਿ ਜਾਇ ਪਚਾਵੈ ॥੧॥

janam janam kee mal Dhovai paraa-ee aapṇaa keṭṭaa
paavai.
eehaa sukh nahee dargeh dho-ee jam pur jaa-ay pachaavai.
||1||

ਨਿੰਦਕਿ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਪਹੁਚਿ ਨ ਸਾਕੈ ਕਾਹੂ ਬਾਤੈ ਆਗੈ ਨਉਰ ਨ ਪਾਇਆ ॥੧॥
ਰਹਾਉ ॥

nindak ahilaa janam gavaa-i-aa.
pahuch na saakai kaahoo baat'ai aagai tha-ur na paa-i-aa.
||1|| rahaa-o.
kirat pa-i-aa nindak bapuray kaa ki-aa oh karai bichaaraa.
tahaa bigootaa jah ko-ay na raakhai oh kis peh karay
pukaaraa. ||2||

ਕਿਰਤੁ ਪਇਆ ਨਿੰਦਕ ਬਪੁਰੇ ਕਾ ਕਿਆ ਓਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥
ਤਹਾ ਬਿਗੂਤਾ ਜਹ ਕੋਇ ਨ ਰਾਖੈ ਓਹੁ ਕਿਸੁ ਪਹਿ ਕਰੇ ਪੁਕਾਰਾ ॥੨॥

SGGSP-381



ਪੰਨਾ ੩੮੧

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ਨਿੰਦਕ ਕੀ ਗਤਿ ਕਤਹੂੰ ਨਾਹੀ ਖਸਮੈ ਏਵੈ ਭਾਣਾ ॥
 ਜੋ ਜੋ ਨਿੰਦ ਕਰੇ ਸੰਤਨ ਕੀ ਤਿਉ ਸੰਤਨ ਸੁਖ ਮਾਨਾ ॥੩॥
 ਸੰਤਾ ਟੇਕ ਤੁਮਾਰੀ ਸੁਆਮੀ ਤੂੰ ਸੰਤਨ ਕਾ ਸਹਾਈ ॥
 ਕਹੁ ਨਾਨਕ ਸੰਤ ਹਰਿ ਰਾਖੇ ਨਿੰਦਕ ਦੀਏ ਰੁੜਾਈ
 ॥੪॥੨॥੪੧॥

nindak kee gat katahoo^N naahee k^hasmai ayvai b^haan^aaa.
 jo jo nind karay santan kee ti-o santan sukh maanaa. ||3||
 santaa tayk tumaaree su-aamee too^N santan kaa sahaa-ee.
 kaho naanak sant har raakhay nindak dee-ay rurhaa-ee.
 ||4||2||41||

Asa Mohalla-5

In the previous Shabad, Guru Ji described the conduct of the devotees or saints of God, and the blessings received by them. However, there are some unfortunate persons, who cannot tolerate seeing other persons rise in any position, or obtaining any kinds of honor, or other rewards, and they start speaking ill against them, and even manufacture lies and false stories to defame and harm them. Such slanderers don't spare even devotees or saints of God, and would stoop to any extent to downgrade them in the eyes of the public, or the rulers of the area. As was the case, with Guru Arjan Dev Ji. In this Shabad Guru Ji tells us, how such people suffer themselves on account of their deeds, and what kind of effect their actions is on the saints or devotees of God.

He says: “(O my friends, instead of being able to harm others), a slanderer washes the filth (of sins) of many births of others. (Because by pointing to others' faults, he gives them an opportunity to examine themselves, and get rid of any of their faults, which they may not be noticing themselves). But, the slanderer himself suffers the consequences of his doing. (Because, soon his lies get exposed, and he loses his credibility). Therefore, he finds no peace here (in this world), and no refuge hereafter, in God's court, and going to hell, he is wasted away.”(1)

Describing the sum total of a slanderer's life, Guru Ji says: “The slanderer wastes his invaluable (human) birth in vain. He cannot attain a better status (by slandered the saints), and doesn't get any place of rest hereafter.”(1-Pause)

However feeling some compassion, even for the unfortunate slanderer, Guru Ji says: “(The poor slanderer is also helpless. Because due to his past deeds), such is the (pre-ordained) destiny of the wretched slanderer; therefore, what the poor creature can do (except slandering others). He is condemned to such a state (of mind), from which no one can save him. So where can he go and cry for help?”(2)

Commenting particularly on the fate of a person, who slanders a saint, and its effect on the saints), Guru Ji says: “The slanderer is redeemed no where, because this is how God wants the slanderers (to be treated. On the other hand), more the slanderer speaks ill of the saints, more peace the saints enjoy.”(3)

Guru Ji concludes the Shabad by humbly addressing God. He says: “O' Master, the saints depend upon Your support; You are the helper of the saints. (In short), Nanak says, God has saved the saints, and drowned the slanderers (in their own sins).”(4-2-41)

The message of this Shabad is that any person, who speaks ill of others, and tries to harm them by making false accusations against innocent persons, particularly devotees or saints of God, ultimately he loses his own honor in this world, and suffers punishment in God's court. On the other hand, God doesn't let any harm come to His saints, and in fact more the slanderers try to hurt them, more comfort the saints enjoy.