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ਆਸਾ ਮਹਲਾ ੫ ॥

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॥

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ਕੂੜਿ ਕਪਟਿ ਬੰਚਿ ਨਿੰਮੁਨੀਆਦਾ ਬਿਨਸਿ ਗਇਆ ਤਤਕਾਲੇ ॥

ਸਤਿ ਸਤਿ ਸਤਿ ਨਾਨਕਿ ਕਹਿਆ ਅਪਨੈ ਹਿਰਦੈ ਦੇਖੁ ਸਮਾਲੇ
॥੪॥੩॥੪੨॥

aasaa mehlāa 5.

baahar Dho-ay antar man mailaa du-ay tha-ur apunay kho-
ay.
eehaa kaam kroDh mohi vi-aapi-aa aagai mus mus ro-ay.
॥1॥
govind bhajan kee mat hai horaa.
varmee maaree saap na mar-ee naam na sun-ee dora. ॥1॥
rahaa-o.
maa-i-aa kee kirat chhod gavaa-ee bhagtee saar na jaanai.
bayd saastar ka-o tarkan laagaa tat jog na pachhaanai. ॥2॥
ughar ga-i-aa jaisaa khotaa dhaboo-aa nadar saraafaa aa-i-
aa.
antarjaamee sabh kichh jaanai us tay kahaa chhapaa-i-aa.
॥3॥
koorh kapat banch nimmunee-aadaa binas ga-i-aa
tatkaalay.
sat sat sat naanak kahi-aa apnai hirdai daykh samaalay.
॥4॥3॥42॥

Asa Mohalla-5

In the previous Shabad, Guru Ji described, how God punishes those, who slander the saints of God, and provides peace and comfort to His devotees. But in this Shabad, he wants to caution us that we cannot become a true devotee or saint in the eyes of God, by simply performing some faith rituals, bathing at holy places, or reading of holy books, and arguing with others to show off our knowledge. He tells us, what is the end fate of such a false or flimsy devotee of God, and how can we become His true devotees.

Commenting on such false saints, pundits, scholars, and “*gyanis*” (or Sikh preachers), Guru Ji says: “(A false devotee, who) washes himself from outside, but remains impure in mind. He loses his both places of rest (in this and the next world). He remains afflicted with lust, anger and infatuation here (in this world), and cries again and again in the next world.”(1)

Addressing such a person in particular and all of us in all in general, Guru Ji says: “(O' my friend), the way to the (true) worship of God is entirely different, (than what you are indulging in. Just as by beating the snake hole, one cannot kill the snake, (similarly) unless the deaf (fool) listens to God's Name, (he cannot experience God).”(1-Pause)

Continuing his comments on the false devotees, Guru Ji says: “Such a person forsakes the ordinary means of earning his livelihood (he has adopted the garb of a devotee), but then he does not know the essence of true devotion of God. He engages in arguments regarding interpretations of “*Vedas*” and “*Shastras*”, but does not know the essence of the way to unite with God.”(2)

Describing the end fate of the false devotee, Guru Ji says: “Just as a base coin, becomes obvious, when it falls under the glance of a jeweler, (similarly the true identity of a false devotee, immediately becomes transparent to God). Because, that knower of all hearts, knows every thing, how can anything be kept hidden from Him?” (3)

In closing, Guru Ji says: “Falsehood, crookedness and fraud are without foundation and crumble down instantly. Nanak,



has said this thing, which is absolute truth, and nothing but truth, (that a person should), meditate on God, by seeing Him within his own heart.” (4-3-42)

The message of the Shabad is that, there is no use of outside faith rituals, unless we meditate on God, from the core of our hearts.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਉਦਮੁ ਕਰਤ ਹੋਵੈ ਮਨੁ ਨਿਰਮਲੁ ਨਾਚੈ ਆਪੁ ਨਿਵਾਰੈ ॥
ਪੰਚ ਜਨਾ ਲੇ ਵਸਗਤਿ ਰਾਖੈ ਮਨ ਮਹਿ ਏਕੰਕਾਰੈ ॥੧॥
ਤੇਰਾ ਜਨੁ ਨਿਰਤਿ ਕਰੇ ਗੁਨ ਗਾਵੈ ॥
ਰਬਾਬੁ ਪਖਾਵਜ ਤਾਲ ਘੁੰਘਰੂ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵੈ ॥੧॥
ਰਹਾਉ ॥

uḁam karat hovai man nirmal naachai aap nivaaray.
panch janaa lay vasgat raakhai man meh aykankaaray. ||1||
tayraa jan nirat karay gun gaavai.
rabaab pakhaavaj taal ghunghroo anhad sabad vavaavai.
||1|| rahaa-o.
parathmay man parboDhai apnaa paachhai avar
reejhaavai.
raam naam jap hiraḁai jaapai mukh tay sagal sunaavai. ||2||
kar sang saaDhoo charan pakhaarai sant Dhoor tan laavai.
man tan arap Dharay gur aagai sat padaarath paavai. ||3||
jo jo sunai paykhai laa-ay sarDhaa taa kaa janam maran
dukh bhaagai.

ਪ੍ਰਥਮੇ ਮਨੁ ਪਰਬੋਧੈ ਅਪਨਾ ਪਾਛੈ ਅਵਰ ਰੀਝਾਵੈ ॥
ਰਾਮ ਨਾਮ ਜਪੁ ਹਿਰਦੈ ਜਾਪੈ ਮੁਖ ਤੇ ਸਗਲ ਸੁਨਾਵੈ ॥੨॥
ਕਰ ਸੰਗਿ ਸਾਧੂ ਚਰਨ ਪਖਾਰੈ ਸੰਤ ਧੂਰਿ ਤਨਿ ਲਾਵੈ ॥
ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰੇ ਗੁਰ ਆਗੈ ਸਤਿ ਪਦਾਰਥੁ ਪਾਵੈ ॥੩॥
ਜੋ ਜੋ ਸੁਨੈ ਪੇਖੈ ਲਾਇ ਸਰਧਾ ਤਾ ਕਾ ਜਨਮ ਮਰਨ ਦੁਖੁ ਭਾਗੈ ॥

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ਐਸੀ ਨਿਰਤਿ ਨਰਕ ਨਿਵਾਰੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਗੈ
॥੪॥੪॥੪੩॥

aisee nirat narak nivaarai naanak gurmukh jaagai.
||4||4||43||

Asa Mohalla-5

In the previous Shabad Guru Ji commented on those false devotees, who wear holy garbs, perform outside rituals, and enter into arguments regarding interpretations of holy books, but don't truly love and remember God, from the core of their hearts. In this Shabad Guru Ji comments on other such false devotees, who dance in front of the statues of gods and goddesses, and show their devotion, more to impress the audience, and get more income, rather than truly please God. He also tells, what is the real dance for a true devotee of God.

Describing, the traits of a true devotee of God, and what happens, when he makes sincere efforts to meditate on God's Name, Guru Ji says: “(O my friends, when a devotee of God), makes the effort, (to meditate on God's Name), his mind becomes pure, and dancing like this, he rids himself of ego. Getting hold of the five evil impulses (of lust, anger, greed, attachment, and ego), he keeps these under control, and always meditates on the one God, in his mind.”(1)

Summarizing the conduct of a true devotee, Guru Ji says: “(O' God), Your devotee performs his dance, by singing Your praises. By playing the unstuck divine music in his mind, (he feels such a divine pleasure, as if he is playing simultaneously) the repack, the tambourine, the cymbals and ankle bells.”(1-Pause)

Describing further, the attitude if a true devotee, Guru Ji says: “(A true devotee) first instructs his own mind and after that he instructs others. He meditates on God's Name from (the core of his) heart, and then he recites (God's praises) to others from his tongue.”(2)

Not only that, Guru Ji goes to the extent of saying: “After obtaining company of the saint (Guru, a true devotee, serves him with utmost humility). He washes (the saint's) feet applies the dust of (saint's) feet to his forehead. He surrenders his mind and body before the Guru (and thus, by following the Guru with total and unquestioned obedience), he obtains the everlasting commodity (of God's Name).”(3)

Guru Ji concludes, by describing the effect of such a dance of devotion on others. He says: “Whosoever listens and sees with faith such a dance (in worship of God), his pains of birth and death flee away. Such a dance (of singing the praises



of God) overcomes hell, and O Nanak, by Guru's Grace, he remains always awake (to worldly attachments).” (4-4-43)

The message of this Shabad is that instead of doing all kinds of religious dances to the accompaniment of many instruments, we should concentrate on humbly following Guru's advice, meditate on God's Name and sing praises of God. This alone is true worship of God, which will save us from falling into hell.

ਆਸਾ ਮਹਲਾ ੫ ॥

asaa mehlāa 5.

ਅਧਮ ਚੰਡਾਲੀ ਭਈ ਬ੍ਰਹਮਣੀ ਸੂਦੀ ਤੇ ਸ੍ਰੋਸਟਾਈ ਰੇ ॥

aDham chandaalee bha-ee barahmanee soodee tay saretaa-ee ray.

ਪਾਤਾਲੀ ਆਕਾਸੀ ਸਖਨੀ ਲਹਬਰ ਬੂਝੀ ਖਾਈ ਰੇ ॥੧॥

paaṭaalee aakaasee sakhnee lahbar booḷhee khaa-ee ray. ||1||

ਘਰ ਕੀ ਬਿਲਾਈ ਅਵਰ ਸਿਖਾਈ ਮੂਸਾ ਦੇਖਿ ਡਰਾਈ ਰੇ ॥

ghar kee bilaa-ee avar sikhāa-ee moosaa daykh darāa-ee ray.

ਅਜ ਕੈ ਵਸਿ ਗੁਰਿ ਕੀਨੋ ਕੇਹਰਿ ਕੂਕਰ ਤਿਨਹਿ ਲਗਾਈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

aj kai vas gur keeno kayhar kookar tīneh lagāa-ee ray. ||1|| rahaa-o.

ਬਾਝੁ ਬੂਨੀਆ ਛਪਰਾ ਬਾਮ੍ਹਿਆ ਨੀਘਰਿਆ ਘਰੁ ਪਾਇਆ ਰੇ ॥

baaḷh thoonee-aa chhapraa thaami^H-aa neeghari-aa ghar paa-i-aa ray.

ਬਿਨੁ ਜੜੀਏ ਲੈ ਜੜਿਓ ਜੜਾਵਾ ਬੇਵਾ ਅਚਰਜੁ ਲਾਇਆ ਰੇ ॥੨॥

bin jarhee-ay lai jarhi-i jarhaavaa thayvaa achraj laa-i-aa ray. ||2||

ਦਾਦੀ ਦਾਦਿ ਨ ਪਹੁਚਨਹਾਰਾ ਦੂਪੀ ਨਿਰਨਉ ਪਾਇਆ ਰੇ ॥

daadee daad na pahuchanhaaraa choopee nirna-o paa-i-aa ray.

ਮਾਲਿ ਦੁਲੀਚੈ ਬੈਠੀ ਲੇ ਮਿਰਤਕੁ ਨੈਨ ਦਿਖਾਲਨੁ ਧਾਇਆ ਰੇ ॥੩॥

maal duleechai baithee lay mirtak nain dikhaalan Dhaa-i-aa ray. ||3||

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so-ee ajaan kahai mai jaanaa jaananhhaar na chhaanaa ray. kaho naanak gur ami-o pee-aa-i-aa rasak rasak bigsaanaa ray. ||4||5||44||

ਸੋਈ ਅਜਾਣੁ ਕਹੈ ਮੈ ਜਾਨਾ ਜਾਨਣਹਾਰੁ ਨ ਛਾਨਾ ਰੇ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਅਮਿਉ ਪੀਆਇਆ ਰਸਕਿ ਰਸਕਿ
ਬਿਗਸਾਨਾ ਰੇ ॥੪॥੫॥੪੪॥

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that instead of doing all kinds of religious dances to the accompaniment of many instruments, we should concentrate on humbly following Guru's advice, meditate on God's Name and sing praises of God. This alone is true worship of God, which will save us from falling into hell. In this Shabad Guru Ji uses many examples from daily life to illustrate the benefits of tasting nectar of God's Name from the Guru.

Sharing his own experiences he says: “My intellect which was evil like that of a very low savage woman has now become pure like a priestess, or as if from a (low caste) “*Shudra*” has become a high caste (woman). The fire of my greedy desire, which used to remain unsatisfied even after having all the worldly things from the nether worlds to the skies, has been quenched, and consumed.”(1)

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Continuing to describe the blessings received by him in beautiful metaphoric language, Guru Ji says: “My mind which was like a cat, always running after worldly things as if they were small rats, now is so much trained that instead of running after any rat (like cravings) is now afraid of it. Yes, my pride (which was) like a tiger, the Guru has put under the control of the goat (of self discrimination), and made other dog like greedy faculties eat the grass of peace and contentment.”(1-Pause)

Guru Ji adds: “Now the roof of my (body house) is being supported without the pillars (of hopes and expectations, and my mind, which was always wandering outside like) a homeless person has found a home (in its own body). So now the



artist (Guru, without any charge) has decked (my mind), with the jewel (of God's Name).”(2)

But that is not the end, describing still more wonderful things happening to him, Guru Ji says: “My mind which like a petitioner was always trying to present his petition, but couldn't reach the appropriate authority, has now obtained a decision (on his complaint), even by remaining silent. (With the blessings of the Nectar of Name), my tendency to terrify others has ended. My intellect which felt itself like rich empress sitting on costly carpets, is dead now (and I treat every body with a sense of love, equality and compassion).”(3)

In conclusion, Guru Ji says: “(A person) who thinks (and proclaims) that he has known God is still ignorant because the person, who realizes God is not hidden from others for very long. Nanak says that he, whom the Guru gives the nectar (of God's Name), he feels delighted, drinking it again and again with relish.”(4-5-44)

The messages of the Shabad is that if we want to shed off the impulses of lust, anger, and greed etc. of our mind, and obtain a true state of peace, poise and bliss, we should humbly seek and act upon Guru's advice, and meditate on God's Name. One day by God's grace we might also enjoy the similar kind of unparalleled joy and ecstasy, which Guru Ji has described in the above Shabad.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਬੰਧਨ ਕਾਟਿ ਬਿਸਾਰੇ ਅਉਗਨ ਅਪਨਾ ਬਿਰਦੁ ਸਮ੍ਹਾਰਿਆ ॥
ਹੋਏ ਕ੍ਰਿਪਾਲ ਮਾਤ ਪਿਤ ਨਿਆਈ ਬਾਰਿਕ ਜਿਉ ਪ੍ਰਤਿਪਾਰਿਆ ॥੧॥

ਗੁਰਸਿਖ ਰਾਖੇ ਗੁਰ ਗੋਪਾਲਿ ॥
ਕਾਢਿ ਲੀਏ ਮਹਾ ਭਵਜਲ ਤੇ ਅਪਨੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੧॥
ਰਹਾਉ ॥

ਜਾ ਕੈ ਸਿਮਰਣਿ ਜਮ ਤੇ ਛੁਟੀਐ ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਪਾਈਐ ॥

ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ਨੀਤ ਨੀਤ ਗੁਣ ਗਾਈਐ ॥੨॥
ਭਗਤਿ ਪ੍ਰੇਮ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਾਧਸੰਗਿ ਦੁਖ ਨਾਠੇ ॥

ਛਿਜੈ ਨ ਜਾਇ ਕਿਛੁ ਭਉ ਨ ਬਿਆਪੇ ਹਰਿ ਧਨੁ ਨਿਰਮਲੁ ਗਾਠੇ ॥੩॥

ਅੰਤਿ ਕਾਲ ਪ੍ਰਭ ਭਏ ਸਹਾਈ ਇਤ ਉਤ ਰਾਖਨਹਾਰੇ ॥
ਪ੍ਰਾਨ ਮੀਤ ਹੀਤ ਧਨੁ ਮੇਰੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ ॥੪॥੬॥੪੫॥

aasaa mehlāa 5.

banDhan kaat bisaaray a-ugan apnaa birad sam^Haari-a.
ho-ay kirpaal maat piṭ ni-aa-ee baarik ji-o partipaari-aa.
||1||

gursikh raakhay gur gopaal.
kaadh lee-ay mahaa bhavjal tay apnee nadar nihaal. ||1||
rahaa-o.

jaa kai simran jam tay chhuttee-ai halat palat sukh paa-ee-ai.

saas giraas japahu jap rasnaa neet neet gun gaa-ee-ai. ||2||
bhagat paraym param pad paa-i-aa saaDhsang dukh
naathay.

chhijai na jaa-ay kichh bha-o na bi-aapay har Dhan nirmal
gaathay. ||3||

ant kaal parabh bha-ay sahaa-ee it ut raakhanhaaray.
paraan meet heet Dhan mayrai naanak sad balihaaray.
||4||6||45||

Asa Mohalla-5

The messages of the Shabad is that if we want to shed off the impulses of lust, anger, and greed etc. of our mind, and obtain a true state of peace, poise and bliss, we should humbly seek and act upon Guru's advice, and meditate on God's Name. One day by God's grace we might also enjoy the similar kind of unparalleled joy and ecstasy, which Guru Ji has described in the above Shabad. In this Shabad, he tells us, the Guru, who is embodiment of God, saves his sikhs or disciples, and blesses them with all kinds of blessings and benefits, and what we ought to do.

He says: “(O my friends, they who sought the shelter of the Guru God), cutting their (worldly) bonds, He forgot their faults, (and) honored His tradition. Becoming kind like a mother and father, He cherished them like His children.” (1)

Summarizing the Guru's blessings, he says: “The Guru God has saved the “Gursikhs” (the Guru's disciples). By casting His glance of grace, He has pulled them out of the terrible (world) ocean.”(1-Pause)



Therefore, Guru Ji advises: “(O my friends), He, meditating on whom, we are saved from the noose of death and obtain peace both here and hereafter, utter His Name with every breath and morsel and day after day sing His praises.” (2)

Stating the blessings obtained by the “Gursikhs”, who have followed Guru’s advice, he Ji says: “(O my friends, the “Gursikhs”) have obtained the supreme status of loving devotion (to God), and in the company of saints, all their sorrows have hastened away. (In addition), they have put in the wallet (of their mind, the immaculate) wealth of God’s (Name), which neither gets worn off, goes nowhere, nor is affected by any kind of fear (of a thief or robber).” (3)

Concluding his remarks Guru Ji says: “(O my friends, that) God, who is our savior both here and hereafter, He has become the helper (of “Gursikhs”) in the end (at the time of death as well. Therefore for me also, He is) the support of my life breath, wealth, my closest friend, and Nanak is always a sacrifice (to Him).” (4-6-45)

The message of this Shabad is that if we approach our Guru (God) like a child and seek his shelter, then ignoring all our faults and demerits, He will cut off our worldly bonds, protect us, guide us on the right path, and help us to unite with Him.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਾ ਤੂੰ ਸਾਹਿਬੁ ਤਾ ਭਉ ਕੇਹਾ ਹਉ ਤੁਧੁ ਬਿਨੁ ਕਿਸੁ ਸਾਲਾਹੀ
॥

ਏਕੁ ਤੂੰ ਤਾ ਸਭੁ ਕਿਛੁ ਹੈ ਮੈ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ॥੧॥

ਬਾਬਾ ਬਿਖੁ ਦੇਖਿਆ ਸੰਸਾਰੁ ॥

ਰਖਿਆ ਕਰਹੁ ਗੁਸਾਈ ਮੇਰੇ ਮੈ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ॥੧॥
ਰਹਾਉ ॥

ਜਾਣਹਿ ਬਿਰਥਾ ਸਭਾ ਮਨ ਕੀ ਹੋਰੁ ਕਿਸੁ ਪਹਿ ਆਖਿ
ਸੁਣਾਈਐ ॥

ਵਿਣੁ ਨਾਵੈ ਸਭੁ ਜਗੁ ਬਉਰਾਇਆ ਨਾਮੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ
॥੨॥

ਕਿਆ ਕਹੀਐ ਕਿਸੁ ਆਖਿ ਸੁਣਾਈਐ ਜਿ ਕਹਣਾ ਸੁ ਪ੍ਰਭ ਜੀ
ਪਾਸਿ ॥

ਸਭੁ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤੈ ਸਦਾ ਸਦਾ ਤੇਰੀ ਆਸ ॥੩॥
ਜੇ ਦੇਹਿ ਵਡਿਆਈ ਤਾ ਤੇਰੀ ਵਡਿਆਈ ਇਤ ਉਤ ਤੁਝਹਿ
ਧਿਆਉ ॥

ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦਾ ਸੁਖਦਾਤੇ ਮੈ ਤਾਣੁ ਤੇਰਾ ਇਕੁ ਨਾਉ
॥੪॥੨॥੪੬॥

aasaa mehlāa 5.

jaa too^N saahib taa bha-o kayhaa ha-o tuDh bin kis
saalaahē.

ayk too^N taa sabh kichh hai mai tuDh bin doojaa naaheē.
||1||

baabaa bikh daykhi-aa sansaar.

rakhī-aa karahu gusaa-ee mayray mai naam tayraa
aaDhaar. ||1|| rahaa-o.

jaaneh birthaa sabhaa man kee hor kis peh aakh sunaa-ee-
ai.

vin naavai sabh jag ba-uraa-i-aa naam milai sukh paa-ee-
ai. ||2||

ki-aa kahe-ai kis aakh sunaa-ee-ai je kahnaa so parabh jee
paas.

sabh kichh keetaa tayraa vartai sadaa sadaa tayree aas. ||3||
jay deh vadi-aa-ee taa tayree vadi-aa-ee it ut tujheh Dhi-
aa-o.

naanak kay parabh sadaa sukh-daatay mai taan tayraa ik
naa-o. ||4||7||46||

Asa Mohalla-5

Ordinarily, we keep passing our days in relative happiness and state of joy. But sometime, when we suffer a great tragedy, or reach the end of life, then we realize that all these worldly pursuits and pleasures are false, and short lived. Not only that, we realize that even most of our friends and relatives for whom we might have sacrificed everything, turn out to be selfish, and betray us very badly, when we need their help. In this Shabad Guru Ji notes this reality of the world, and tells us, who is the one whom we can really trust, and how to obtain true and lasting peace and happiness.



Expressing his complete confidence in God, he says: “O' God, when You are my master, then why should I have any fear, (and therefore) excepting You, whom I need to praise? When just You are on my side, (then I feel) that I have everything; for me there is no second (helper).”(1)

Now expressing his disdain of the world, Guru Ji says: “O' my reverend (God), I have observed that this world is full of poison (of worldly attachments). O' my Master of the universe, protect me (from this poisonous world); Your Name is my (only) support.”(1-Pause)

Continuing his prayer before God, Guru Ji says: “(O God, only You) know the inner pain of all, so before whom we may relate our pain and suffering? Without God's Name, the entire world has gone crazy. Only when, we are blessed with Your Name, that we find peace.”(2)

Addressing God again, Guru Ji says: “(O God), what should we say and to whom should we relate (the pain and suffering of our mind)? Whatever I have to say, I say to God. Because, whatever happens is as per Your doing. Therefore, always and forever, my hope is in You.”(3)

Guru Ji now goes even one step further and teaches us that even in time of glory and honor, we should not become proud and rather say: “O' God, if You bless me with honor, (then actually) it is Your glory. (Because), both here (in this world) and hereafter (in the next world), I only meditate on You. In short, O' the comfort giving Master of Nanak, Your one Name is my only (solid) support.”(4-7-46)

The message of this Shabad is that we should always pin our hope and support in the one God and even when we become successful and get some glory or honor, instead of becoming proud, we should consider it as the glory of God and always meditate on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮ੍ਹਾਰਾ ਠਾਕੁਰ ਏਹੁ ਮਹਾ ਰਸੁ ਜਨਹਿ ਪੀਓ ॥

amrit̃ naam̃ tum̃^Haaraa thaakur ayhu mahaa ras janeh pee-o.

ਜਨਮ ਜਨਮ ਚੁਕੇ ਭੈ ਭਾਰੇ ਦੁਰਤੁ ਬਿਨਾਸਿਓ ਭਰਮੁ ਬੀਓ ॥੧॥

janam janam chookay bhai bhaaray duraṭ̃ binaasi-o bharam bee-o. ||1||

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ਦਰਸਨੁ ਪੇਖਤ ਮੈ ਜੀਓ ॥

darsan paykhaṭ̃ mai jee-o.

ਸੁਨਿ ਕਰਿ ਬਚਨੁ ਤੁਮ੍ਹਾਰੇ ਸਤਿਗੁਰ ਮਨੁ ਤਨੁ ਮੇਰਾ ਠਾਰੁ ਬੀਓ ॥੧॥ ਰਹਾਉ ॥

sun kar bachañ tum̃^Haaray satgur mañ tañ mayraa thaar thee-o. ||1|| rahaa-o.

ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਭਇਓ ਸਾਧਸੰਗੁ ਏਹੁ ਕਾਜੁ ਤੁਮ੍ਹ ਆਪਿ ਕੀਓ ॥

tum̃^Hree kirpaa ṭay bha-i-o saaDhsang ayhu kaaj̃ tum̃^H aap kee-o.

ਦਿਤੁ ਕਰਿ ਚਰਣੁ ਗਹੇ ਪ੍ਰਭੁ ਤੁਮ੍ਹਰੇ ਸਹਜੇ ਬਿਖਿਆ ਭਈ ਖੀਓ ॥੨॥

dirh̃ kar charañ gahay parabh̃ tum̃^Hray sehjay bikhi-aa bha-ee khee-o. ||2||

ਸੁਖ ਨਿਧਾਨੁ ਨਾਮੁ ਪ੍ਰਭੁ ਤੁਮ੍ਹਰਾ ਏਹੁ ਅਬਿਨਾਸੀ ਮੰਤ੍ਰੁ ਲੀਓ ॥

sukh̃ niDhaañ naam̃ parabh̃ tum̃^Hraa ayhu abhinaasee manṭar lee-o.

ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਤਿਗੁਰਿ ਦੀਨਾ ਤਾਪੁ ਸੰਤਾਪੁ ਮੇਰਾ ਬੈਰੁ ਗੀਓ ॥੩॥

kar kirpaa mohi satgur deenaa ṭaap̃ sanṭaap̃ mayraa bair gee-o. ||3||

ਧੰਨੁ ਸੁ ਮਾਣਸ ਦੇਹੀ ਪਾਈ ਜਿਤੁ ਪ੍ਰਭਿ ਅਪਨੈ ਮੇਲਿ ਲੀਓ ॥
ਧੰਨੁ ਸੁ ਕਲਿਜੁਗੁ ਸਾਧਸੰਗਿ ਕੀਰਤਨੁ ਗਾਈਐ ਨਾਨਕ ਨਾਮੁ
ਅਧਾਰੁ ਹੀਓ ॥੪॥੮॥੪੭॥

Dhan so maanas̃ dayhee paa-ee jit̃ parabh̃ apnai mayl̃ lee-o.

Dhan so kalijug̃ saaDhsang keertañ gaa-ee-ai naanak naam̃ aDhaar̃ hee-o. ||4||8||47||

Asa Mohalla-5

Guru Ji concluded the last Shabad, by addressing God and saying: “O' God, I only meditate on You. Your one Name is



my only support.” In this Shabad Guru Ji expresses his sincere thanks to God for bestowing His immortal Name on him and also shares with us, the blessings of this Name experienced by him.

Addressing God, Guru Ji says: “O' my Master, this slave of Yours has quaffed, the immortalizing Name of Yours. (On drinking this nectar), the fears and dreads of many births have vanished, and also have perished my sins, and dread of duality (or love of entities other than God).”(1)

Now addressing his Guru, he says: “O' my true Guru, I love seeing your vision. Hearing your words, O' my true Guru, my body and mind have been soothed and pacified.”(1-Pause)

Reverting back to God, Guru Ji says: “It is by Your kindness that I have obtained the company of the saint (Guru). You Yourself have done this (noble) task. O, God, I firmly grasped Your feet, (and) my evil intellect easily disappeared.” (2)

Describing the blessings obtained, by him, Guru Ji says: “O God, Your Name is the treasure of peace, I obtained this imperishable mantra from the Guru. Showing his mercy, the true Guru bestowed this (mantra) on me, and all my pains, worries, and enmity went away.” (3)

In conclusion, Guru Ji says: “Blessed is even this present age (called) “*Kalyug*”, in which we sing praises of God in the company of saints. Because, O Nanak, God's Name is the prop of our heart.”(4)

The message of this Shabad is that without bothering about what kind of this world or age is; we should simply seek the society of the saints (Guru) and meditate on God's Name, which is the treasure of bliss, and only true support of our heart.

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ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਆਗੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੂਆ ਅਵਰੁ ਕਿ ਜਾਣੈ ਗਿਆਨਾ ॥
ਭੂਲ ਚੁਕ ਅਪਨਾ ਬਾਰਿਕੁ ਬਖਸਿਆ ਪਾਰਬ੍ਰਹਮ ਭਗਵਾਨਾ ॥੧॥

aagai hee tay sabh kichh hoo-aa avar ke jaanai gi-aanaa.
bhool chook apnaa baarik bakhshi-aa paarbarahm
bhagvaanaa. ||1||

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਦਇਆਲਾ ਮੋਹਿ ਦੀਨ ਕਉ ਰਾਖਿ ਲੀਆ ॥

satgur mayraa sadaa da-i-aalaa mohi deen ka-o raakh lee-aa.

ਕਾਟਿਆ ਰੋਗੁ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਨਾਮੁ
ਦੀਆ ॥੧॥ ਰਹਾਉ ॥

kaati-aa rog mahaa sukh paa-i-aa har amrit mukh naam
dee-aa. ||1|| rahaa-o.

ਅਨਿਕ ਪਾਪ ਮੇਰੇ ਪਰਹਰਿਆ ਬੰਧਨ ਕਾਟੇ ਮੁਕਤ ਭਏ ॥

anik paap mayray parhari-aa banDhan kaatay mukat bha-ay.

ਅੰਧ ਕੂਪ ਮਹਾ ਘੋਰ ਤੇ ਬਾਹ ਪਕਰਿ ਗੁਰਿ ਕਾਢਿ ਲੀਏ ॥੨॥

anDh koop mahaa ghor tay baah pakar gur kaadh lee-ay.
||2||

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ਨਿਰਭਉ ਭਏ ਸਗਲ ਭਉ ਮਿਟਿਆ ਰਾਖੇ ਰਾਖਨਹਾਰੇ ॥

nirbha-o bha-ay sagal bha-o miti-aa raakhay
raakhnhaaray.

ਐਸੀ ਦਾਤਿ ਤੇਰੀ ਪ੍ਰਭ ਮੇਰੇ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ॥੩॥

aisee daat tayree parabh mayray kaaraj sagal savaaray. ||3||

ਗੁਣ ਨਿਧਾਨ ਸਾਹਿਬ ਮਨਿ ਮੇਲਾ ॥

gun niDhaan saahib man maylaa.

ਸਰਣਿ ਪਇਆ ਨਾਨਕ ਸੁੰਹੇਲਾ ॥੪॥੯॥੪੮॥

saran pa-i-aa naanak sohaylaa. ||4||9||48||

ASA MOHALLA-5

In the previous Shabad, Guru Ji advised us that without bothering about what kind of this world or age is; we should simply seek the society of the saints (Guru) and meditate on God's Name, which is the treasure of bliss, and only true support of our heart. In this Shabad Guru Ji shares his own experience, and describes, how God has protected him like a parent, and removed all his pains and problems. He is also expressing his gratefulness to his Guru for providing him



with true divine knowledge and guidance, and pulling him out of the deep blind well of ignorance.

First of all, satisfying our curiosity, about how some time strange pleasant things happen, which we never expected, Guru Ji says: “(O my friends, whatever blessing has been bestowed upon me), has happened as a result of some pre-ordained destiny; what other (divine) knowledge can any one have. (It looks to me, that) even after knowing all my fumbles and faults, (God) has forgiven me deeming me as His child.”(1)

Now Guru Ji expresses his thanks to his Guru and says: “(O my friends), my true Guru is always merciful, who has saved a meek person like me. He administered to me the immortal Name (of God) and thereby cured my malady (of ego) and I obtained great comfort.”(1-Pause)

Describing, what exactly, his Guru did for him, Guru Ji says: “The Guru washed off millions of my sins, (as a result) my bonds (of worldly attachment) were cut off and I was emancipated. (As if), holding my hand, the Guru pulled me out of the blind deep well (of evil).”(2)

Now referring to the blessings, bestowed by God, Guru Ji says: “The protector (God) has saved me. All my fears have ended and I have become fearless. O' God such is Your kindness on me that all my affairs have been successfully completed.”(3)

Guru Ji concludes, the Shabad by saying: “ (O my friends). in my mind, has happened the union with (God, and) Nanak (says, since the time), he has sought (Guru's) shelter, he is living in peace and comfort.”(4)

The message of this Shabad is that our Guru and God are always kind and merciful on us. If seeking the Guru's refuge, we meditate on God's Name, then all our sins get washed off and we obtain great peace, comfort, and bliss of union with God.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਤੂੰ ਵਿਸਰਹਿ ਤਾਂ ਸਭੁ ਕੋ ਲਾਗੂ ਚੀਤਿ ਆਵਹਿ ਤਾਂ ਸੇਵਾ ॥
ਅਵਰੁ ਨ ਕੋਊ ਦੂਜਾ ਸੁਝੈ ਸਾਚੇ ਅਲਖ ਅਭੇਵਾ ॥੧॥
ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦਾ ਦਇਆਲਾ ਲੋਗਨ ਕਿਆ ਵੇਚਾਰੇ ॥
ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੋ ਕਹੀਐ ਸਗਲੇ ਜੀਅ ਤੁਮਾਰੇ ॥੧॥
ਰਹਾਉ ॥

ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰਾ ਹਾਥ ਦੇਇ ਤੂੰ ਰਾਖਹਿ ॥
ਜਿਸੁ ਜਨ ਉਪਰਿ ਤੇਰੀ ਕਿਰਪਾ ਤਿਸ ਕਉ ਬਿਖੁ ਨ ਕੋਊ ਭਾਖੇ ॥੨॥

ਓਹੋ ਸੁਖੁ ਓਹਾ ਵਡਿਆਈ ਜੋ ਪ੍ਰਭ ਜੀ ਮਨਿ ਭਾਣੀ ॥
ਤੂੰ ਦਾਨਾ ਤੂੰ ਸਦ ਮਿਹਰਵਾਨਾ ਨਾਮੁ ਮਿਲੈ ਰੰਗੁ ਮਾਣੀ ॥੩॥
ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ॥
ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ ॥੪॥੧੦॥੪੯॥

aasaa mehlāa 5.

too^N visrahi taa^N sabh ko laagoo cheet aavahi taa^N sayvaa.
avar na ko-oo doojaa soojhai saachay alakh abhayvaa. ||1||
cheet aavai taa^N sadaa da-i-aalaa logan ki-aa vaychaaray.
buraa bhala kaho kis no kahee-ai saglay jee-a tum^Haaray.
||1|| rahaa-o.
tayree tayk tayraa aaDhaaraa haath day-ay too^N raakhahi.
jis jan oopar tayree kirpaa tis ka-o bip na ko-oo bhaakhai.
||2||
oho sukh ohaa vadi-aa-ee jo parabh jee man bhaanee.
too^N daanaa too^N sad miharvaanaa naam milai rang
maanee. ||3||
tuDh aagai ardaas hamaaree jee-o pind sabh tayraa.
kaho naanak sabh tayree vadi-aa-ee ko-ee naa-o na jaanai
mayraa. ||4||10||49||

Asa Moalla-5

In paragraph (3) of the previous Shabad, Guru Ji stated: “the protector (God) has saved me. All my fears have ended and I have become fearless. O' God such is Your kindness on me that all my affairs have been successfully completed.” In this Shabad Guru Ji describes how as long as he remembers God, everyone seems to be his close friend, and helper, but the moment, he forsakes Him, everyone seems to him as his enemy. Therefore, he humbly expresses his gratitude to God, for all the honor and glory, he is enjoying.

He says: “(O' God), when I forget You, then all seem to me as my enemies, and when You come into my mind then (I



feel), that every one (is ready to) serve me. Therefore, O' You, the eternal, unknowable and incomprehensible God, no one else seems (so omniscient and all powerful) to me.” (1)

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As for any kinds of troubles by other people, Guru Ji is not bothered by them, and even feeling compassion towards the trouble makers, he says: “O' God, (I know that if) one keeps remembering You, then You are always merciful to him, and then what (harm) the poor people can do to him? (Even otherwise, O God), whom should we call good or bad, when all creatures are Yours?” (1-Pause)

Expressing his complete confidence, Guru Ji once again says: “O' God, You are my shelter, and You are my support. By extending Your hand, You save us. He on whom is Your grace, no one utters even a bad word to him.” (3)

Therefore, Guru Ji says: “O God, for me that alone is comfort and that alone is glory which is pleasing to Your mind. You know everything in any one's heart, You are always kind, when I obtain Your Name, I enjoy it with pleasure.” (3)

In closing, Guru Ji says: “O' God, before You, this is my supplication, that all this life and body (of mine) is Your gift, (nothing belongs to me). Therefore, Nanak says, this is all Your glory, (because on my own), no one even knows my name.” (4-10-49)

The message of the Shabad is that when we forget God, other people appear enemies to us. But when we remember God, and realize, that the same God, who created us, also creates them, we start looking at them as our friends, and helpers, and we start enjoying a state of comfort and glory.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਸਾਧਸੰਗਿ ਹਰਿ ਪਾਈਐ ॥
ਖੋਲਿ ਕਿਵਾਰ ਦਿਖਾਲੇ ਦਰਸਨੁ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਈਐ ॥੧॥

ਮਿਲਉ ਪਰੀਤਮ ਸੁਆਮੀ ਅਪੁਨੇ ਸਗਲੇ ਦੂਖ ਹਰਉ ਰੇ ॥

ਪਾਰਬ੍ਰਹਮੁ ਜਿਨ੍ਹਿ ਰਿਦੈ ਅਰਾਧਿਆ ਤਾ ਕੈ ਸੰਗਿ ਤਰਉ ਰੇ ॥੧॥ ਰਹਾਉ ॥

ਮਹਾ ਉਦਿਆਨ ਪਾਵਕ ਸਾਗਰ ਭਟੇ ਹਰਖ ਸੋਗ ਮਹਿ ਬਸਨਾ ॥

ਸਤਿਗੁਰੁ ਭੇਟਿ ਭਇਆ ਮਨੁ ਨਿਰਮਲੁ ਜਪਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸਨਾ ॥੨॥

ਤਨੁ ਧਨੁ ਬਾਪਿ ਕੀਓ ਸਭੁ ਅਪਨਾ ਕੋਮਲ ਬੰਧਨ ਬਾਂਧਿਆ ॥

ਗੁਰ ਪਰਸਾਦਿ ਭਟੇ ਜਨ ਮੁਕਤੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧਿਆ ॥੩॥

ਰਾਖਿ ਲੀਏ ਪ੍ਰਭਿ ਰਾਖਨਹਾਰੈ ਜੋ ਪ੍ਰਭ ਅਪੁਨੇ ਭਾਣੇ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮ੍ਹਰਾ ਦਾਤੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੇ ॥੪॥੧੧॥੫੦॥

aasaa mehlāa 5.

kar kirpaa parab^h antarjaamee saaD^hsang har paa-ee-ai.
khol kivaar dikh^aalay darsan punrap janam na aa-ee-ai.
||1||

mila-o pareetam su-aamee apunay saglay dook^h hara-o ray.

paarbarahm jini^H ridai araaD^hi-aa taa kai sang tara-o ray.
||1|| rahaa-o.

mahaa udi-aan paavak saagar bha-ay harakh sog meh basnaa.

satgur bhayt bha-i-aa man nirmal jap amrit har rasnaa. ||2||
tan Dhan thaap kee-o sabh apnaa komal banDhan baa^ND^hi-aa.

gur parsaad bha-ay jan muk^tay har har naam araaD^hi-aa.
||3||

raakh lee-ay parab^h raakhanhaarai jo parab^h apunay bhaanay.

jee-o pind sabh tum^Hraa daatay naanak sad kurbaanay.
||4||11||50||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that when we forget God, other people appear enemies to us. But when we remember God, and realize, that the same God, who created us, also creates them, we start looking at them as our friends, and helpers, and we start enjoying a state of comfort and glory. But the question is, how to ensure, that we keep on remembering God, or in other words obtain God? In this Shabad Guru Ji tells us how through the company of saints



(Guru) we can obtain God, and then how can we save ourselves from the evils of this world, which is like the ocean of fire. But even for the company of saints, we need God's grace.

Therefore, Guru Ji says: "When God shows His mercy, then through the society of saints, we obtain God. Opening the closed doors of (our ignorance), He shows His vision and then we do not enter the rounds of birth and death again." (1)

Therefore, expressing his heartfelt desire, Guru Ji says: "(O my friends), I wish, that I may meet my beloved Master, and (by meeting Him), I may get rid of all my sorrows. (I wish that), He who has meditated upon God in his mind, I may also swim across (this worldly ocean) in his company." (1-Pause)

Guru Ji then comments: "(O my friends), this world is like a great wilderness and ocean of fire, where mortals go through various times of weal and woe. But by seeing the vision of the true Guru, and by repeating the nectar (Name) of God, (man's) mind becomes immaculate." (2)

Describing why humans are caught in the worldly bonds, and how can they get out of these, Guru Ji says: "By assuming their bodies and wealth as their own, they keep bound themselves in the delicate bonds of worldly attachments. But, by Guru's grace, those devotees, have become free (of these bonds), who have meditated on God's Name." (3)

In conclusion, Guru Ji says: "The savior God has saved those persons, whom God made His own. O' God, all this body and life breath belongs to You; Nanak is always a sacrifice to You." (4-11-50)

The message of this Shabad is that it is by God's grace that a person meets the true Guru and then by true Guru's grace he meditates on God's Name and is united with Him.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਮੋਹ ਮਲਨ ਨੀਦ ਤੇ ਛੁਟਕੀ ਕਉਨੁ ਅਨੁਗ੍ਰਹੁ ਭਇਓ ਰੀ ॥

ਮਹਾ ਮੋਹਨੀ ਤੁਧੁ ਨ ਵਿਆਪੈ ਤੇਰਾ ਆਲਸੁ ਕਹਾ ਗਇਓ ਰੀ
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੩੮੪

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਗਾਖਰੇ ਸੰਜਮਿ ਕਉਨ ਛੁਟਿਓ ਰੀ ॥
ਸੁਰਿ ਨਰ ਦੇਵ ਅਸੁਰ ਤ੍ਵੈ ਗੁਨੀਆ ਸਗਲੇ ਭਵਨੁ ਲੁਟਿਓ ਰੀ
॥੧॥

ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਵਿਨ ਜਾਲੇ ਕੋਈ ਹਰਿਆ ਬੂਟੁ ਰਹਿਓ ਰੀ
॥

ਐਸੇ ਸਮਰਥੁ ਵਰਨਿ ਨ ਸਾਕਉ ਤਾ ਕੀ ਉਪਮਾ ਜਾਤ ਨ ਕਹਿਓ
ਰੀ ॥੨॥

ਕਾਜਰ ਕੋਠ ਮਹਿ ਭਈ ਨ ਕਾਰੀ ਨਿਰਮਲ ਬਰਨੁ ਬਨਿਓ ਰੀ ॥
ਮਹਾ ਮੰਤ੍ਰੁ ਗੁਰ ਹਿਰਦੈ ਬਸਿਓ ਅਚਰਜ ਨਾਮੁ ਸੁਨਿਓ ਰੀ ॥੩॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਨਦਰਿ ਅਵਲੋਕਨ ਅਪੁਨੈ ਚਰਣਿ ਲਗਾਈ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਸਾਧੂ ਸੰਗਿ ਸਮਾਈ
॥੪॥੧੨॥੫੧॥

aasaa mehlāa 5.

moh malan neeḍ tay chhutkee ka-un anoograhū bha-i-o ree.

mahaa mohnēe tuDh na vi-aapai tayraa aalas kahaa ga-i-o ree. ||1|| rahaa-o.

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kaam kroDh aha^Nkaar gaakhro sanjam ka-un chhuti-o ree. sur nar dayv asur tarai gunee-aa saglo bhavan luti-o ree.

||1||
daavaa agan bahut tarin jaalay ko-ee hari-aa boot rahi-o ree.

also samrath varan na saaka-o taa kee upmaa jaat na kahi-o ree. ||2||

kaajar koth meh bha-ee na kaaree nirmal baran bani-o ree. mahaa manṭar gur hirdai basi-o achraj naam suni-o ree.

||3||
kar kirpaa parabh nadar avlokan apunai charan lagaa-ee. paraym bhagaṭ naanak sukh paa-i-aa saaDhoo sang samaa-ee. ||4||12||51||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that it is by God's grace that a person meets the true Guru and then by true Guru's grace he meditates on God's Name and is united with Him. In this Shabad Guru Ji uses the poetic imagery in



which an ordinary human bride asks her friend, who has already experienced such a grace from her Guru, and as a result, her whole life conduct has changed so dramatically, that her friends cannot resist asking her, how did all this happen.

So first on behalf that curious friend, Guru Ji asks this blessed soul bride: “(O my friend), you have been saved from the stigmatizing slumber of worldly attachment; what special grace has been bestowed upon you? (Worldly riches), the great enticer doesn’t afflict you, where has your sloth gone?”(1-Pause)

Continuing on behalf of that curious friend, Guru Ji says: “By what means have you found deliverance from the oppressive lust, wrath and self-conceit? All godly men, angels, demons, men of three qualities, in fact the entire universe has been cheated by these impulses. (How you could save yourself from these!)?”(1)

Elaborating on the all engulfing effect of worldly riches and power, Guru Ji says: “Just as a jungle fire burns away almost the whole jungle, it is only a rare plant, which (escapes the fire) and remains green. But, I cannot think of any person, (who has escaped, the fire of worldly desires). I cannot utter the praise of such a powerful person.”(2)

Now, responding on behalf of that blessed soul bride, Guru Ji says: “(O my friend, the reason is that), even while living (in this evil world, which is like) a room full of black soot, I didn’t become black, and my conduct remained pure, is that the great mantra of the Guru is enshrined in my heart, and I have listened to the astonishing Name (of God).”(3)

The saintly friend concludes by saying: “Turning His Glance of grace towards me, God took me in His service and through loving adoration in the company of saint (Guru), Nanak obtained peace and merged (in God).”(4-12-51)

The message of this Shabad is that no doubt this world is so full of evils, sins and lustful passions that almost everyone can get burnt (or corrupted) here, but if we seek the shelter of the Guru and meditate on God's Name with love and adoration we can still be saved.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰਾਗੁ ਆਸਾ ਘਰੁ ੭ ਮਹਲਾ ੫ ॥

raag aasaa ghar 7 mehlaa 5.

ਲਾਲੁ ਚੋਲਨਾ ਤੈ ਤਨਿ ਸੋਹਿਆ ॥
ਸੁਰਿਜਨ ਭਾਨੀ ਤਾਂ ਮਨੁ ਮੋਹਿਆ ॥੧॥

laal cholnaa tai tan sohi-aa.
surijan bhaanee taa^N man mohi-aa. ||1||

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ਕਵਨ ਬਨੀ ਰੀ ਤੇਰੀ ਲਾਲੀ ॥
ਕਵਨ ਰੰਗਿ ਤੂੰ ਭਈ ਗੁਲਾਲੀ ॥੧॥ ਰਹਾਉ ॥
ਤੁਮ ਹੀ ਸੁੰਦਰਿ ਤੁਮਹਿ ਸੁਹਾਗੁ ॥
ਤੁਮ ਘਰਿ ਲਾਲਨੁ ਤੁਮ ਘਰਿ ਭਾਗੁ ॥੨॥
ਤੂੰ ਸਤਵੰਤੀ ਤੂੰ ਪਰਧਾਨਿ ॥
ਤੂੰ ਪ੍ਰੀਤਮ ਭਾਨੀ ਤੁਹੀ ਸੁਰ ਗਿਆਨਿ ॥੩॥
ਪ੍ਰੀਤਮ ਭਾਨੀ ਤਾਂ ਰੰਗਿ ਗੁਲਾਲ ॥
ਕਹੁ ਨਾਨਕ ਸੁਭ ਦ੍ਰਿਸਟਿ ਨਿਹਾਲ ॥੪॥
ਸੁਨਿ ਰੀ ਸਖੀ ਇਹ ਹਮਰੀ ਘਾਲ ॥
ਪ੍ਰਭ ਆਪਿ ਸੀਗਾਰਿ ਸਵਾਰਨਹਾਰ ॥੧॥ ਰਹਾਉ ਦੂਜਾ
॥੧॥੫੨॥

kavan banee ree tayree laalee.
kavan rang too^N bha-ee gulaalee. ||1|| rahaa-o.
tum hee sundar tumeh suhaag.
tum ghar laalan tum ghar bhaag. ||2||
too^N satvantee too^N parDhaan.
too^N pareetam bhaanee tuhee sur gi-aan. ||3||
pareetam bhaanee taa^N rang gulaal.
kaho naanak subh darisat nihaal. ||4||
sun ree sakhee ih hamree ghaal.
parabh aap seegaar savaaranhaar. ||1|| rahaa-o doojaa.
||1||52||

**Ik Onkar Satgur Parsad
Raag Asa Ghar-7 Mohalla-5**

Like the previous Shabad, this Shabad also represents the loving query by an ordinary human being from his saintly friend, who has experienced the presence of God in his heart, and is feeling so delighted, that his happiness is so obvious on his face that his friends ask him the secret of such unusual delight and radiance. Guru Ji describes the



conversation, between the two friends, in the same metaphor of a bride looking so beautiful in her red clothes and decorations, and her inquisitive friend.

First on behalf of that friend, Guru Ji says: “(O my friend), this red dress looks so befitting on your body. It appears that you have become so pleasing to God, that His heart has been bewitched by you.”(1)

She further asks: “O' my dear friend, tell me what has given you this red bloom? Whose love has rendered you red like a rose?”(1-Pause)

Continuing to praise her saintly friend, this ordinary human bride says: “(O my dear friend, I say), you are (truly) beautiful and you have become a happily wedded bride, (because), the home of your (mind) has come the beloved (God) and in your home good fortune has smiled.”(2)

Adding to her praise, she says: “You are chaste and you have become the most honored among women. You have become pleasing to the beloved (Master), endowed with the highest wisdom. (How did you acquire all these qualities)?” (3)

The blessed saintly friend now humbly replies: “(O my friend, actually, I didn't do anything). It is only when I became pleasing to my beloved spouse (God, that) my face turned pink in color. Nanak says it was His auspicious glance of grace (which gave me such) a state of bliss.”(4)

In conclusion this blessed soul bride says to her friend (and indirectly to all of us): “Listen O my dear friend, this was my only toil. It was God who Himself (became merciful on me) and embellished me (with all these divine virtues) on His own.”(1-pause second-1-52)

The message of this Shabad is that even when we are able to win the love and approval of God, we should never think that it was our hard labor; rather we should still remain thankful to Him and praise Him for bestowing His grace, and making us worthy of His union.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਦੂਖੁ ਘਨੇ ਜਬ ਹੋਤੇ ਦੂਰਿ ॥

dookh g̃hano jab hotay dūr.

ਅਬ ਮਸਲਤਿ ਮੋਹਿ ਮਿਲੀ ਹਦੂਰਿ ॥੧॥

ab maslat̃ mohi milee hadoor. ||1||

ਚੁਕਾ ਨਿਹੋਰਾ ਸਖੀ ਸਹੇਰੀ ॥

chukaa nihoraa sak̃hee sahayree.

ਭਰਮੁ ਗਇਆ ਗੁਰਿ ਪਿਰ ਸੰਗਿ ਮੇਰੀ ॥੧॥ ਰਹਾਉ ॥

bharam ga-i-aa gur pir sang mayree. ||1|| rahaa-o.

ਨਿਕਟਿ ਆਨਿ ਪ੍ਰਿਅ ਸੇਜ ਧਰੀ ॥

nikat aan pari-a sayj Dharee.

ਕਾਣਿ ਕਢਨ ਤੇ ਛੂਟਿ ਪਰੀ ॥੨॥

kaañ kadhañ tay chhoot̃ patee. ||2||

ਮੰਦਰਿ ਮੇਰੈ ਸਬਦਿ ਉਜਾਰਾ ॥

mandar mayrai sabad̃ ujaaraa.

ਅਨਦ ਬਿਨੋਦੀ ਖਸਮੁ ਹਮਾਰਾ ॥੩॥

anad̃ binodee k̃hasam hamaaraa. ||3||

ਮਸਤਕਿ ਭਾਗੁ ਮੈ ਪਿਰੁ ਘਰਿ ਆਇਆ ॥

mastak̃ bhaag̃ mai pir ghar aa-i-aa.

ਬਿਰੁ ਸੋਹਾਗੁ ਨਾਨਕ ਜਨ ਪਾਇਆ ॥੪॥੨॥੫੩॥

thir sohaag̃ naanak jan paa-i-aa. ||4||2||53||

Asa Mohalla-5

In the previous Shabad, Guru Ji used the metaphor of a young bride, describing to her friend, the secret of her new found joy, to depict the state of divine bliss a Guruward person experiences, when he feels united with God. In this Shabad, Guru Ji uses the same metaphor to describe, how this human bride used to feel before this union, what she did to improve her state, and then what was the result.

On behalf of that bride soul Guru Ji says: “(O my friend), when I used to be away (and separated from my spouse God), I used to suffer immense pains. But now (from the Guru), I have received (good) advice of remaining in (my groom God's) presence. (So now, I don't suffer from any pain or worry).”(1)

Describing, on behalf of that bride, what other changes have happened in her life, Guru Ji says: “(O my friend), since the time, the Guru has united me with my groom (God), my doubt is gone, and my entreaties before my friends and



mates have ended.”(1-Pause)

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Describing the kind of bliss, and enlightenment he is enjoying, after being united with God, Guru Ji says: “After bringing me near (God, the Guru) has seated me near my beloved, and now I am spared from taking obligations (of others).”(2)

But that is not all, Guru Ji happily says: “(Now), the mansion of my (heart), has been illuminated with the light of (Guru's) word, where resides my playful bliss giving Master.”(3)

In conclusion, Guru Ji says: “(O my friends), the destiny on my forehead has awakened and my groom (God) has come into the home (of my heart), and slave Nanak has obtained eternal wedded (union with God).”(4-2-53)

The message of this Shabad is that when we are separated from God we suffer all kinds of pains, sorrows and humiliations, but when we seek Guru's shelter, he unites us with God and we obtain permanent peace and pleasure.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਾਚਿ ਨਾਮਿ ਮੇਰਾ ਮਨੁ ਲਾਗਾ ॥
ਲੋਗਨ ਸਿਉ ਮੇਰਾ ਠਾਠਾ ਬਾਗਾ ॥੧॥
ਬਾਹਰਿ ਸੂਤੁ ਸਗਲ ਸਿਉ ਮਉਲਾ ॥
ਅਲਿਪਤੁ ਰਹਉ ਜੈਸੇ ਜਲ ਮਹਿ ਕਉਲਾ ॥੧॥ ਰਹਾਉ ॥
ਮੁਖ ਕੀ ਬਾਤ ਸਗਲ ਸਿਉ ਕਰਤਾ ॥
ਜੀਅ ਸੰਗਿ ਪ੍ਰਭੁ ਅਪੁਨਾ ਧਰਤਾ ॥੨॥
ਦੀਸਿ ਆਵਤ ਹੈ ਬਹੁਤੁ ਭੀਹਾਲਾ ॥
ਸਗਲ ਚਰਨ ਕੀ ਇਹੁ ਮਨੁ ਰਾਲਾ ॥੩॥
ਨਾਨਕ ਜਨਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥

ਪੰਨਾ ੩੮੫

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਦਿਖਾਇਆ ॥੪॥੩॥੫੪॥

aasaa mehlaa 5.

saach naam mayraa man laagaa.
logan si-o mayraa thaathaa baagaa. ||1||
baahar soot sagal si-o ma-ulaa.
alipaṭ raha-o jaisay jal meh ka-ulaa. ||1|| rahaa-o.
mukh kee baat sagal si-o kartaa.
jee-a sang parabh apunaa Dhartaa. ||2||
dees aavaṭ hai bahut bheehaalaa.
sagal charan kee ih man raalaa. ||3||
naanak jan gur pooraa paa-i-aa.

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anṭar baahar ayk dikhaa-i-aa. ||4||3||54||

Asa Mohalla-5

In the previous Shabad, using the metaphor of a bride, Guru Ji described the blissful state of a Guru ward person, after being united with his beloved God. But the question arises, how does such a person deal with the rest of the world, after, he has been so divinely blessed. In this Shabad, Guru Ji describes, what is his own attitude in this regard.

He says: “(O my friends, the truth is that internally), my mind remains attuned with the Name of everlasting (God). But, with (worldly) people, my dealings are only superficial.”(1)

Elaborating on the above statement, Guru Ji says: “From outside, I keep good and happy relations with everybody, but in my heart, I remain detached from the world, (just as even when growing in water), the lotus remains above it).”(1-Pause)

Continuing to describe his way of life, Guru Ji says: “Although with my tongue, I speak with all, yet my heart remains attached with God.”(2)

But Guru Ji wants to clarify one thing. He says: “From outside, I may seem very scary, (and arrogant), but in my mind, (I remain so humble that I consider), that this mind of mine is the dust of the feet of all.”(3)

Guru Ji concludes, by telling us, the basic reason behind, his feeling, of such complete security. He says: “Slave Nanak



has found the perfect Guru, who has shown him the same one (God pervading) both within and without.”(4-3-53)

The message of this Shabad is that we need not sever our relations with the world, in order to obtain God. We can keep friendly and loving relations with everybody, but while doing all these worldly things, our mind should always be attuned to God and His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਪਾਵਤੁ ਰਲੀਆ ਜੋਬਨਿ ਬਲੀਆ ॥

paavaṭṭ ralee-aa joban balee-aa.

ਨਾਮ ਬਿਨਾ ਮਾਟੀ ਸੰਗਿ ਰਲੀਆ ॥੧॥

naam binaa maatee sang ralee-aa. ||1||

ਕਾਨ ਕੁੰਡਲੀਆ ਬਸਤੁ ਓਢਲੀਆ ॥

kaan kundlee-aa bastar odhalee-aa.

ਸੇਜ ਸੁਖਲੀਆ ਮਨਿ ਗਰਬਲੀਆ ॥੧॥ ਰਹਾਉ ॥

sayj sukhlee-aa man garablee-aa. ||1|| rahaa-o.

ਤਲੈ ਕੁੰਚਰੀਆ ਸਿਰਿ ਕਨਿਕ ਛਤਰੀਆ ॥

ṭalai kunchree-aa sir kanik chhatree-aa.

ਹਰਿ ਭਗਤਿ ਬਿਨਾ ਲੇ ਧਰਨਿ ਗਡਲੀਆ ॥੨॥

har bhagaṭṭ binaa lay Dharan gadlee-aa. ||2||

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ਰੂਪ ਸੁੰਦਰੀਆ ਅਨਿਕ ਇਸਤਰੀਆ ॥

roop sundree-aa anik istaree-aa.

ਹਰਿ ਰਸ ਬਿਨੁ ਸਭਿ ਸੁਆਦ ਫਿਕਰੀਆ ॥੩॥

har ras bin sabh su-aad fikree-aa. ||3||

ਮਾਇਆ ਛਲੀਆ ਬਿਕਾਰ ਬਿਖਲੀਆ ॥

maa-i-aa chhalee-aa bikaar bikhlee-aa.

ਸਰਣਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਅਲੀਆ ॥੪॥੪॥੫੫॥

saran naanak parabh purakh da-i-alee-aa. ||4||4||55||

Asa Mohalla-5

This Shabad is a commentary on the ordinary human beings, who in the intoxication of their youth riches or power remain engrossed in ego and pursuit of worldly riches and power and do not utilize this golden opportunity of human birth to meditate on God's Name, which can give them real pleasure both here and after.

Guru Ji says: “(O my friends), as long as man has the energy and vitality of youth, he keeps busy in enjoying festivities and parties. (But he does not realize that) without meditating on God's Name, he will become one with the dust.”(1)

Commenting further on the conduct of a human being in the prime of his youth, Guru Ji says: “(Intoxicated in the ego of his youth and wealth), he wears (golden) rings in his ears, adorns himself in (latest costly) clothes, and (sleeps) on nice cosy beds, and feels proud in his mind.”(1-Pause)

However Guru Ji warns: “(A person may be enjoying all the above things, plus), he may have a beautiful elephant (or latest model expensive car) to ride, over his head may be waving a golden canopy, but without God's worship, he is buried beneath the earth.”(2)

Regarding those, who engross themselves in sexual pleasures, Guru Ji says: “(A man) may enjoy many women of great beauty, but he should know that with the relish of God's (Name) all these worldly relishes are insipid.”(3)

In closing, Guru Ji advises us and says: “(O my friends), all these worldly riches and power are deceitful, and sinful pleasures are poisonous. (These things take us away from our spiritual duties). O Nanak, to save ourselves (from these evils), we should seek the protection of the omnipotent compassionate God. (4-4-55)

The message of the Shabad is that intoxicated by the energy of our youth, or the abundance of wealth, we shouldn't let ourselves be consumed by the pursuit of false worldly pleasures, instead we should seek God's shelter, and pray to Him to save us from all such poisonous pursuits.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਏਕੁ ਬਗੀਚਾ ਪੇਡ ਘਨ ਕਰਿਆ ॥

ayk bageechaa payd ghan kari-aa.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਮਹਿ ਫਲਿਆ ॥੧॥

amrit naam ṭahaa meh fali-aa. ||1||



ਐਸਾ ਕਰਹੁ ਬੀਚਾਰੁ ਗਿਆਨੀ ॥	aisaa karahu beechaar gi-aanee.
ਜਾ ਤੇ ਪਾਈਐ ਪਦੁ ਨਿਰਬਾਨੀ ॥	jaa tay paa-ee-ai pad nirbaanee.
ਆਸਿ ਪਾਸਿ ਬਿਖੁਆ ਕੇ ਕੁੰਟਾ ਬੀਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਭਾਈ ਰੇ	aas paas bikhoo-aa kay kuntaa beech amrit hai bhaa-ee
॥੧॥ ਰਹਾਉ ॥	ray.
	1 rahaa-o.
ਸਿੰਚਨਹਾਰੇ ਏਕੈ ਮਾਲੀ ॥	sinchanhaaray aykai maalee.
ਖਬਰਿ ਕਰਤੁ ਹੈ ਪਾਤ ਪਤ ਡਾਲੀ ॥੨॥	khavar karat hai paat pat daalee. 2
ਸਗਲ ਬਨਸਪਤਿ ਆਣਿ ਜੜਾਈ ॥	sagal banaspat aan jarhaa-ee.
ਸਗਲੀ ਫੂਲੀ ਨਿਫਲ ਨ ਕਾਈ ॥੩॥	saglee foolee nifal na kaa-ee. 3
ਅੰਮ੍ਰਿਤ ਫਲੁ ਨਾਮੁ ਜਿਨਿ ਗੁਰ ਤੇ ਪਾਇਆ ॥	amrit fal naam jin gur tay paa-i-aa.
ਨਾਨਕ ਦਾਸ ਤਰੀ ਤਿਨਿ ਮਾਇਆ ॥੪॥੫॥੫੬॥	naanak daas taree tin maa-i-aa. 4 5 56

Asa Mohalla-5

As per Dr. Bh. Vir Singh Ji, in this Shabad, Guru Ji uses the metaphor of a beautiful orchard, full of lovely trees laden with fruit to describe a holy congregation. In this congregation, many saints have almost reached the stage of emancipation, but they still need to be shielded from the influence of some bad people who are also hovering around this holy congregation, like dirty water around the garden.

Guru Ji says: “(O my friends, in this world, the congregation of saintly people is like), an orchard, which (the true Guru has filled with many spiritually mature persons, as if like a gardener, he has planted) so many trees, laden with the fruit of God's Name.”(1)

Now as if speaking on behalf of a more alert saintly person, in that congregation, Guru Ji says: “O wise persons, let us think about such a way, by which we may be able to attain the status, where no desire can afflict us. (We should be aware that) all around us is flowing, a spring of poison (in the form of worldly riches and power), and in the midst of it is the (fountain of) nectar, O my brothers. (We have to make sure, that it doesn't come in contact with the poisonous water of worldly riches and power, and ruin our spiritual state).”(1-Pause)

Continuing his metaphor of orchard to describe the holy congregation, Guru Ji says: “(The Guru is like the) only one gardener, responsible for irrigating this orchard. He (keeps cautioning each and every saintly person regarding false worldly allurements), as if he is taking care of every leaf and branch (in the orchard).”(2)

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Describing, how the Guru has adorned this beautiful and vast garden of the holy congregation, with all kinds of saintly persons, he says: “(That gardener) has brought and planted all kinds of plants (or holy persons) in his orchard (of saintly congregation), all of which has borne fruit, because none has gone bare (or without obtaining the fruit of spiritual enlightenment).”(3)

In conclusion, Guru Ji says: “They who have received the fruit of (God's) Name from the Guru, servant Nanak says, they have crossed (the ocean of) worldly attachments.”(4-5-56)

The message of this Shabad is that, if we want to cross over this ocean of poisonous worldly riches and power, we should join the congregation of saintly persons, and pray to the Guru to bless us with the nectar of God's Name.

ਆਸਾ ਮਹਲਾ ੫ ॥	aasaa mehlaa 5.
ਰਾਜ ਲੀਲਾ ਤੇਰੈ ਨਾਮਿ ਬਨਾਈ ॥	raaj leelaa tayrai naam banaa-ee.
ਜੋਗੁ ਬਨਿਆ ਤੇਰਾ ਕੀਰਤਨੁ ਗਾਈ ॥੧॥	jog bani-aa tayraa keertan gaa-ee. 1
ਸਰਬ ਸੁਖਾ ਬਨੇ ਤੇਰੈ ਓਲੈ ॥	sarab sukhaa banay tayrai olai.
ਭ੍ਰਮ ਕੇ ਪਰਦੇ ਸਤਿਗੁਰ ਖੋਲੈ ॥੧॥ ਰਹਾਉ ॥	bharam kay parday satgur kholai. 1 rahaa-o.



ਹੁਕਮੁ ਬੂਝਿ ਰੰਗ ਰਸ ਮਾਣੇ ॥	hukam booḡh rang ras maanay.
ਸਤਿਗੁਰ ਸੇਵਾ ਮਹਾ ਨਿਰਬਾਣੇ ॥੨॥	satgur sayvaa mahaa nirbaanay. 3
ਜਿਨਿ ਤੂੰ ਜਾਤਾ ਸੋ ਗਿਰਸਤ ਉਦਾਸੀ ਪਰਵਾਣੁ ॥	jin too ^N jaaṭaa so girsat uḏaasee parvaan.
ਨਾਮਿ ਰਤਾ ਸੋਈ ਨਿਰਬਾਣੁ ॥੩॥	naam raṭaa so-ee nirbaan. 2
ਜਾ ਕਉ ਮਿਲਿਓ ਨਾਮੁ ਨਿਧਾਨਾ ॥	jaa ka-o mili-o naam niDhaanaa.
ਭਨਤਿ ਨਾਨਕ ਤਾ ਕਾ ਪੂਰ ਖਜਾਨਾ ॥੪॥੬॥੫੭॥	bhanaṭ naanak ṭaa kaa poor khajaanaa. 4 6 57

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that if we want to cross over this ocean of poisonous worldly riches and power, we should join the congregation of saintly persons, and pray to the Guru to bless us with the nectar of God's Name. In this Shabad Guru Ji describes, what kind of pleasures and joy, God's Name has brought into his life, and tells, how we can also enjoy similar comforts and pleasures, by obeying God's will, and meditating on His Name.

Addressing God, Guru Ji says: "(O' God), the meditation on Your Name, has brought me such joy and happiness, as if I am enjoying the comforts and pleasures of a kingdom. When I sing Your praise, I feel that I am enjoying the bliss (experienced by yogis), on attaining union with You."(1)

Continuing his address, Guru Ji says: "(O' God, since the time), the true Guru has torn asunder, the veils of illusion (of false worldly pleasures), I have obtained all kinds of comforts (by depending) on Your support."(1-Pause)

Now expressing his gratitude to God, Guru Ji says: "(O God), by understanding Your will, I have enjoyed all kinds of pleasures and relishes. By serving (and following) the true Guru, I have obtained the highest status of freedom from (worldly) desires."(2)

Therefore, on the basis of his personal experience, Guru Ji says: "(O' God), he who has understood You, whether he is a house holder or an ascetic, is approved (in Your court). He alone obtains the highest state of being desire free, who remains imbued with the love of (Your) Name."(3)

In conclusion, Guru Ji says: "(O my friends), Nanak says, they who have received the treasure of God's Name, the treasure (of their mind) becomes brimful (with spiritual bliss)."(4-6-57)

The message of this Shabad is that if we meditate on God's Name, with love and devotion, then even while living as ordinary householders we could enjoy royal pleasures and spiritual bliss.

ਆਸਾ ਮਹਲਾ ੫ ॥	aasaa mehlaa 5.
ਤੀਰਥ ਜਾਉ ਤ ਹਉ ਹਉ ਕਰਤੇ ॥	ṭirath jaa-o ṭa ha-o ha-o karṭay.
ਪੰਡਿਤ ਪੂਛਉ ਤ ਮਾਇਆ ਰਾਤੇ ॥੧॥	pandit pooḡha-o ṭa maa-i-aa raatay. 1
ਸੋ ਅਸਥਾਨੁ ਬਤਾਵਹੁ ਮੀਤਾ ॥	so asthaan baṭaavhu meetaa.
ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਕੀਰਤਨੁ ਨੀਤਾ ॥੧॥ ਰਹਾਉ ॥	jaa kai har har keertan neetaa. 1 rahaa-o.
ਸਾਸਤ੍ਰ ਬੇਦ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰ ॥	saastar bayḏ paap punn veechaar.
ਨਰਕਿ ਸੁਰਗਿ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰ ॥੨॥	narak surag fir fir a-utaa. 2
ਗਿਰਸਤ ਮਹਿ ਚਿੰਤ ਉਦਾਸ ਅਹੰਕਾਰ ॥	girsat meh chint uḏaas aha ^N kaar.
ਕਰਮ ਕਰਤ ਜੀਅ ਕਉ ਜੰਜਾਰ ॥੩॥	karam karat jee-a ka-o janjaar. 3
ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਮਨੁ ਵਸਿ ਆਇਆ ॥	parabh kirpaa ṭay man vas aa-i-aa.
ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਰੀ ਤਿਨਿ ਮਾਇਆ ॥੪॥	naanak gurmukh ṭaree ṭin maa-i-aa. 4
ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥	saaDhsang har keertan gaa-ee-ai.
ਇਹੁ ਅਸਥਾਨੁ ਗੁਰੂ ਤੇ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੭॥੫੮॥	ih asthaan guroo ṭay paa-ee-ai. 1 rahaa-o doojaa. 7 58

Asa Mohalla-5



In the previous Shabad, Guru Ji advised us that if we meditate on God's Name, with love and devotion, then even while living as ordinary householders we could enjoy royal pleasures and spiritual bliss. However, in this Shabad, Guru Ji describes the difficulty of an ordinary person, who even though desirous of crossing this ocean of worldly attachments, finds it very difficult to obtain any right guidance in achieving this objective.

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So on behalf of such a wandering human being, looking for spiritual guidance, Guru Ji says: “When I go to pilgrimage stations, I find that the local priests are again and again boasting about themselves. If you go and ask any Pundits (I find that instead of being interested in providing any true guidance to their clients), they are imbued with the love of worldly riches and power.”(1)

Therefore, as if talking to one of his friends, Guru Ji says: “O' friend, please tell me such a place, where always God's praises are sung (in true spirit).”(1-Pause)

Naturally, the question arises, how about reading holy books like “*Shastras*”, and “*Vedas*”? Commenting upon the usefulness of the study of such voluminous scriptures, Guru Ji says: “(I have found that all these) “*Shastras*” and “*Vedas*” reflect only on vice and virtue (and tell, what deeds are virtuous, and which one are sinful, on account of which), we keep getting born (and reborn) in hell or heaven.”(2)

Regarding, other life styles, such as living in the household, or renouncing the world and living in jungles or mountains, Guru Ji says: “(I see, that they, who are living in their) households, they remain sad (on account of one family worry or the other). Those, who have renounced the world, they indulge in pride and arrogance. They, who believe in doing rituals (only), are bound in the bonds (of self-conceit).”(3)

Now stating, who have actually risen above the worldly bonds and thus crossed the worldly ocean, Guru Ji says: “By God's grace, they whose mind has come under their control, Nanak says, by Guru's grace they have crossed the ocean of worldly riches and power.”(4)

Finally telling us, what we should do to obtain true guidance, and cross over the worldly ocean, Guru Ji says: “O my friends, in the company of saintly people, we should sing praises of God, and such a place, we find from the Guru.”(1-pause second-7-58)

The message of this Shabad is that, if we want true spiritual guidance for our salvation, then instead of consulting any Pundits, reading any books, or doing rituals, we should only seek and act on the advice of our Guru (Granth Sahib Ji).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਘਰ ਮਹਿ ਸੂਖ ਬਾਹਰਿ ਫੁਨਿ ਸੂਖਾ ॥
ਹਰਿ ਸਿਮਰਤ ਸਗਲ ਬਿਨਾਸੇ ਦੂਖਾ ॥੧॥
ਸਗਲ ਸੂਖ ਜਾਂ ਤੂੰ ਚਿਤਿ ਆਵੈ ॥

ਪੰਨਾ ੩੮੬

ਸੋ ਨਾਮੁ ਜਪੈ ਜੋ ਜਨੁ ਤੁਧੁ ਭਾਵੈ ॥੧॥ ਰਹਾਉ ॥
ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਜਪਿ ਨਾਮੁ ਤੇਰਾ ॥
ਹਰਿ ਹਰਿ ਜਪਤ ਫਰੈ ਦੁਖ ਡੇਰਾ ॥੨॥
ਹੁਕਮੁ ਬੂਝੈ ਸੋਈ ਪਰਵਾਨੁ ॥
ਸਾਚੁ ਸਬਦੁ ਜਾ ਕਾ ਨੀਸਾਨੁ ॥੩॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥
ਭਨਤਿ ਨਾਨਕੁ ਮੇਰੈ ਮਨਿ ਸੁਖੁ ਪਾਇਆ ॥੪॥੮॥੫੯॥

aasaa mehlāa 5.

ghar meh sookh baahar fun sookhaa.
har simrat sagal binaasay dookhaa. ||1||
sagal sookh jaa^N too^N chit aa^Nvai^N.

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so naam japai jo jan tuDh bhaavai. ||1|| rahaa-o.
tan man seetl jap naam tayraa.
har har japat dhahai dukh dayraa. ||2||
hukam boojhai so-ee parvaan.
saach saba^d jaa kaa neesaan. ||3||
gur poorai har naam drirh-aa-i-aa.
bhanat naanak mayrai man sukh paa-i-aa. ||4||8||59||

Asa Mohalla-5



In the previous Shabad, Guru Ji advised us that if we meditate on God's Name, with love and devotion, then even while living as ordinary householders we could enjoy royal pleasures and spiritual bliss. In this Shabad, on the basis of his personal experience, he tells us what kinds of blessings one enjoys by meditating on God's Name.

He says: “(O my friends), by remembering God, all one’s woes are destroyed. He not only feels a state of bliss in (the heart of) his home, (but he also notes, that in dealing with others) outside his home, he feels a sense of joy and comfort.”(1)

Therefore, addressing God, Guru Ji says: “(O God), one obtains all comforts, when You come in his mind. But O God, only that person meditates on Your Name, who is pleasing to You.”(1-Pause)

Listing additional blessings of meditating on God’s Name, he says: “(O supreme Being), both one’s body and mind become calm, by remembering Your Name. (O my friends), by repeating God’s Name, the entire structure of sorrows gets demolished.”(2)

Now telling us about some other requirements for acceptance in God’s court, Guru Ji says: “(O my friends, he who follows Guru’s advice), has the identification mark of the true word, and understands God’s will, only that person is accepted (in God’s court).”(3)

Guru Ji concludes, the Shabad, by telling us how he obtained all this comfort and peace. But, instead of claiming any credit for himself, he humbly submits: “(O my friends), Nanak says, (since the time), the perfect Guru has made me meditate on God's Name, my mind has obtained peace.”(4-8-59)

The message of the Shabad is that in case we want to find peace and happiness both within our mind and outside (while dealing with the world), we should, seek the guidance of the Guru and meditate on God’s Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਹਾ ਪਠਾਵਹੁ ਤਹ ਤਹ ਜਾਣੀ ॥
ਜੋ ਤੁਮ ਦੇਹੁ ਸੋਈ ਸੁਖ ਪਾਣੀ ॥੧॥
ਸਦਾ ਚੇਰੇ ਗੋਵਿੰਦ ਗੋਸਾਣੀ ॥

jahaa pathaavhu tah tah jaa-ee^N.
jo tum dayh so-ee sukh paa-ee^N. ||1||
sadaa chayray govind gosaa-ee.

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ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤ੍ਰਿਪਤਿ ਅਘਾਣੀ ॥੧॥ ਰਹਾਉ ॥
ਤੁਮਰਾ ਦੀਆ ਪੈਨ੍ਹੁ ਖਾਣੀ ॥
ਤਉ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭ ਸੁਖੀ ਵਲਾਣੀ ॥੨॥
ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਝੈ ਧਿਆਣੀ ॥
ਤੁਮ੍ਹਰੈ ਲਵੈ ਨ ਕੋਊ ਲਾਣੀ ॥੩॥
ਕਹੁ ਨਾਨਕ ਨਿਤ ਇਵੈ ਧਿਆਣੀ ॥
ਗਤਿ ਹੋਵੈ ਸੰਤਹ ਲਗਿ ਪਾਣੀ ॥੪॥੯॥੬੦॥

tum^Hree kirpaa tay taripat aghaa-ee^N. ||1|| rahaa-o.
tumraa dee-aa pain^Ha-o khaa-ee^N.
ta-o parsaad parabh sukhee valaa-ee^N. ||2||
man tan antar tujhai Dhi-aa-ee^N.
tum^Hrai lavai na ko-oo laa-ee^N. ||3||
kaho naanak nit ivai Dhi-aa-ee^N.
gat hovai santah lag paa-ee^N. ||4||9||60||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that in case we want to find peace and happiness both within our mind and outside (while dealing with the world), we should, seek the guidance of the Guru and meditate on God’s Name. In this Shabad Guru Ji is showing us, how he himself, leads his life in accordance with God's will, and how with great devotion and humility he prays to the supreme Being for His continued blessings?

He says: “(O' God, bless me, that), wherever You send me, I (unhesitatingly) go there. Whatever You give me (whether pain or pleasure), I find happiness in that.”(1)

Describing further his eternal allegiance to the Almighty, Guru Ji says: “O’ God of the universe, (I wish), that forever I may remain Your slave. By Your grace, I may remain completely satiated (from worldly desires).”(1-Pause)



Elaborating on his above statement, Guru Ji says: “(O' God, bless me that, I may not wish for anything more), and I may eat and wear only that, which You give me. By Your grace, I may pass my life in happiness.”(2)

But that is not all, Guru Ji goes even one step further, and says: “(O God, I wish that), within my body and mind, I may meditate only on You and I may not consider any one else, even remotely equal to You.”(3)

In closing Guru Ji says: “O Nanak say, (that O God, bless me that) everyday, I may keep meditating upon You like this, that I may be saved by most humbly serving and following the saints (Guru).”(4-9-60)

The message of the Shabad is that by humbly following the advice of the saint Guru (Granth Sahib Ji), we should learn to gratefully accept God's will. We should feel contented in whatever He gives us, and keep always meditating on His Name. In this way, one day we will also find salvation.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਧਿਆਈਐ ॥

ਮਾਰਗਿ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ ॥੧॥

ਸ੍ਰਵਨ ਸੁਨੀਜੈ ਅੰਮ੍ਰਿਤ ਕਥਾ ॥

ਜਾਸੁ ਸੁਨੀ ਮਨਿ ਹੋਇ ਅਨੰਦਾ ਦੂਖ ਰੋਗ ਮਨ ਸਗਲੇ ਲਬਾ
॥੧॥ ਰਹਾਉ ॥

ਕਾਰਜਿ ਕਾਮਿ ਬਾਟ ਘਾਟ ਜਪੀਜੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥੨॥

ਦਿਨਸੁ ਰੈਨਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

ਸੋ ਜਨੁ ਜਮ ਕੀ ਵਾਟ ਨ ਪਾਈਐ ॥੩॥

ਆਠ ਪਹਰ ਜਿਸੁ ਵਿਸਰਹਿ ਨਾਹੀ ॥

ਗਤਿ ਹੋਵੈ ਨਾਨਕ ਤਿਸੁ ਲਗਿ ਪਾਈ ॥੪॥੧੦॥੬੧॥

aasaa mehlaa 5.

oothat baithat sovat Dhi-aa-ee-ai.

maarag chalat haray har gaa-ee-ai. ||1||

sarvan suneejai amrit kathaa.

jaas sunee man ho-ay anandaa dookh rog man saglay
lathaa. ||1|| rahaa-o.

kaaraj kaam baat ghaat japeejai.

gur parsaad har amrit peejai. ||2||

dinas rain har keertan gaa-ee-ai.

so jan jam kee vaat na paa-ee-ai. ||3||

aath pahar jis visrahi naahee.

gat hovai naanak tis lag paa-ee. ||4||10||61||

Asa Mohalla-5

In the previous Shabad Guru Ji told us that by humbly following the advice of the saint Guru (Granth Sahib Ji), we should learn to gratefully accept God's will. We should feel contented in whatever He gives us, and keep always meditating on His Name. In this way, one day we will also find salvation. In this Shabad, he explains how, at all times and at all occasions we may continue meditating on God and what are the blessings of doing this.

Guru Ji says: “(O my friends), whether standing, sitting or sleeping we should keep meditating on God. Even while walking on a street, we should keep sing praises of God.”(1)

Advising us, what kinds of things, we should listen to, and what are their benefits, he says: “(O my friends), with our ears we should keep listening to the praise of God, hearing which, one's mind enjoys bliss, and all the pains and sorrows of the mind are removed.”(1-Pause)

Explaining to what extent, we should keep meditating on God's Name, Guru Ji says: “(O my friends), while engaged in work or (other worldly) affairs, on a journey or while crossing any sea shore, we should keep meditating on God's Name and in this way, through Guru's grace, keep drinking the elixir of God's Name.”(2)

Guru Ji now tells us the benefits of remembering God at all times and at all places. He says: “Yes, O my friends, we should keep singing praises of God day and night. (He, who does that), he is not subjected to punishment by the demon of death.”(3)

Guru Ji concludes the Shabad, by pointing to the kind of spiritual status achieved by a person, who acts upon the above advice. He says: “(O my friends), he from whose mind, God doesn't get forsaken, at any time of the day or night, Nanak



says, by humbly following his advice, (many others are also) saved.”(4-10-61)

The message of this Shabad is that the person who keeps remembering God at all times and in all situations not only he, following him many others are also saved.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਸੁਖ ਨਿਵਾਸੁ ॥

jaa kai simran sookh nivaas.

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ਭਈ ਕਲਿਆਣ ਦੁਖ ਹੋਵਤ ਨਾਸੁ ॥੧॥

bha-ee kali-aan dukh hovaṭ naas. ||1||

ਅਨਦੁ ਕਰਹੁ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਹੁ ॥

anaḍ karahu parabḥ kay gun gaavhu.

ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਦ ਸਦਾ ਮਨਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

satgur apnaa sadḥ sadaa manaavahu. ||1|| rahaa-o.

ਸਤਿਗੁਰ ਕਾ ਸਚੁ ਸਬਦੁ ਕਮਾਵਹੁ ॥

satgur kaa sach sabad kamaavahu.

ਥਿਰੁ ਘਰਿ ਬੈਠੇ ਪ੍ਰਭੁ ਅਪਨਾ ਪਾਵਹੁ ॥੨॥

thir ghar baiṭhay parabḥ apnaa paavhu. ||2||

ਪਰ ਕਾ ਬੁਰਾ ਨ ਰਾਖਹੁ ਚੀਤ ॥

par kaa buraa na raakhō cheet.

ਤੁਮ ਕਉ ਦੁਖੁ ਨਹੀ ਭਾਈ ਮੀਤ ॥੩॥

tum ka-o dukh nahee bhaa-ee meet. ||3||

ਹਰਿ ਹਰਿ ਤੰਤੁ ਮੰਤੁ ਗੁਰਿ ਦੀਨਾ ॥

har har ṭanṭ manṭ gur deen^Haa.

ਇਹੁ ਸੁਖੁ ਨਾਨਕ ਅਨਦਿਨੁ ਚੀਨਾ ॥੪॥੧੧॥੬੨॥

ih sukh naanak an-din cheen^Haa. ||4||11||62||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that the person who keeps remembering God at all times and in all situations not only he himself is saved, but following him many others are also saved. In this Shabad Guru Ji continues his advice, regarding meditating on God's Name, and lists some additional benefits of doing that.

He says: “(O my friends, as per Guru's advice, keep remembering that God), by remembering whom peace abides (in one's mind). The sorrows are destroyed, and one always lives in peace and comfort.”(1)

Advising us further, Guru Ji says: “(O' my friends), always keep doing, what your Guru says, and keep singing praises of God, (by doing so, you would) always revel in joy.” (1-Pause)

Continuing his advice, Guru Ji says: “(O my friends), act on the word (or teachings) of your true Guru; by doing this your mind will be in poise and you will find God within your own mind.”(2)

Giving us another valuable advice, Guru Ji says: “O' my brothers and friends, never harbor any ill will against others in your mind. By doing so, you will not come to any grief.” (3)

In the end, Guru Ji says: “Instead of any charm and mantra, my Guru has given me (the lesson of), of repeating God's Name, and I have personally experienced working of this (lesson) and enjoyed its pleasure day and night. (4-11-62)

The message of this Shabad is that if under Guru's instruction we meditate on God's Name day and night and we don't harbor any ill will towards others, we in turn suffer no sorrow and always abide in peace.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਿਸੁ ਨੀਚ ਕਉ ਕੋਈ ਨ ਜਾਨੈ ॥

jis neech ka-o ko-ee na jaanai.

ਨਾਮੁ ਜਪਤ ਉਹੁ ਚਹੁ ਕੁੰਟ ਮਾਨੈ ॥੧॥

naam japat uho chahu kunt maanai. ||1||

ਦਰਸਨੁ ਮਾਗਉ ਦੇਹਿ ਪਿਆਰੇ ॥

ḍarsan maaga-o deh pi-aaray.

ਤੁਮਰੀ ਸੇਵਾ ਕਉਨ ਕਉਨ ਨ ਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

tumree sayvaa ka-un ka-un na taaray. ||1|| rahaa-o.

ਜਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਕੋਈ ॥

jaa kai nikat na aavai ko-ee.

ਸਗਲ ਸ੍ਰਿਸਟਿ ਉਆ ਕੇ ਚਰਨ ਮਲਿ ਧੋਈ ॥੨॥

sagal sarisat u-aa kay charan mal Dho-ee. ||2||

ਜੋ ਪ੍ਰਾਨੀ ਕਾਹੂ ਨ ਆਵਤ ਕਾਮ ॥

jo paraanee kaahoo na aavaṭ kaam.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਾ ਕੋ ਜਪੀਐ ਨਾਮ ॥੩॥

sanṭ parsaaḍ ṭaa ko japee-ai naam. ||3||



ਸਾਧਸੰਗਿ ਮਨ ਸੋਵਤ ਜਾਗੇ ॥

saaDhsang man sovaṭ jaagay.

ਤਬ ਪ੍ਰਭ ਨਾਨਕ ਮੀਠੇ ਲਾਗੇ ॥੪॥੧੨॥੬੩॥

tab parabh naanak meethay laagay. ||4||12||63||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that if under Guru's instruction we meditate on God's Name day and night and we don't harbor any ill will towards others, we in turn suffer no sorrow and always abide in peace. But, that is not all. In this Shabad Guru Ji lists still many more blessings received by a person who meditates on God's Name and seeks the company of saints.

He says: "That person of low caste, and no social standing, whom no body knows, becomes known (and well respected) in all the four corners (of the world), by meditating on the (God's) Name."(1)

Therefore, even for himself Guru Ji prays to God and says: "(O God, there is no one), who has not been saved by performing Your service, therefore bless me also with Your vision, (so that I may also meditate on You)."(1-Pause)

Continuing to list the merits of meditating on God's Name, Guru Ji says: "He, near whom, no body wants to come (or with whom no body wants to have any relation or friendship, by repeating God's Name, he becomes so exalted and desirable that the entire world likes to (to perform even the most humble service for him, including) washing his feet)."(2)

But, it is by the Grace of the saint, that a person starts on the path of meditating on God's Name. Therefore, Guru Ji says: "The person who is of no use to any one; by the saint's grace, he starts repeating God's Name (and all sorts of blessings are showered upon him)."(3)

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Guru Ji concludes this Shabad, with the remarks: "When, in the company of saint (Guru), the sleeping mind (engrossed in worldly affairs) awakens; then O Nanak, God seems sweet to us (and we start repeating His Name)."(4-12-63)

The message of this Shabad is that if we want to obtain true happiness, and honor in the world, then seeking the guidance of the saint (Guru), we should meditate on God's Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਏਕੋ ਏਕੀ ਨੈਨ ਨਿਹਾਰਉ ॥

ayko aykee nain nihaara-o.

ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮੁ ਸਮ੍ਹਾਰਉ ॥੧॥

sadaa sadaa har naam sam^Haara-o. ||1||

ਪੰਨਾ ੩੮੭

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ਰਾਮ ਰਾਮਾ ਰਾਮਾ ਗੁਨ ਗਾਵਉ ॥

raam raamaa raamaa gun gaava-o.

ਸੰਤ ਪ੍ਰਤਾਪਿ ਸਾਧ ਕੈ ਸੰਗੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਉ ਰੇ ॥੧॥ ਰਹਾਉ ॥

sant partaap saaDh kai sangay har har naam Dhi-aava-o ray. ||1|| rahaa-o.

ਸਗਲ ਸਮਗ੍ਰੀ ਜਾ ਕੈ ਸੂਤਿ ਪਰੋਈ ॥

sagal samagree jaa kai soot paro-ee.

ਘਟ ਘਟ ਅੰਤਰਿ ਰਵਿਆ ਸੋਈ ॥੨॥

ghat ghat antar ravi-aa so-ee. ||2||

ਓਪਤਿ ਪਰਲਉ ਖਿਨ ਮਹਿ ਕਰਤਾ ॥

opat parla-o khin meh kartaa.

ਆਪਿ ਅਲੇਪਾ ਨਿਰਗੁਨੁ ਰਹਤਾ ॥੩॥

aap alaypaa nirgun rahṭaa. ||3||

ਕਰਨ ਕਰਾਵਨ ਅੰਤਰਜਾਮੀ ॥

karan karaavan antarjaamee.

ਅਨੰਦ ਕਰੈ ਨਾਨਕ ਕਾ ਸੁਆਮੀ ॥੪॥੧੩॥੬੪॥

anand karai naanak kaa su-aamee. ||4||13||64||

Asa Mohalla-5



In the previous Shabad, Guru Ji advised us that if we want to obtain true happiness, and honor in the world, then seeking the guidance of the saint (Guru), we should meditate on God's Name. In this Shabad Guru Ji is sharing with us what is his present way of life, and what kind of love, devotion, respect and faith he has in God?

He says: “(O my friends), I see with my eyes no one but the one God. Ever and forever I keep meditating on God's Name in my mind.”(1)

Describing in little more detail, what he does, Guru Ji say: “(O my friends), By Guru's blessings, joining the company of saints, I meditate on God's Name, and sing praises of that God who is pervading everywhere and in every heart.”(1)

Sharing with us some of the divine knowledge, he has obtained from his Guru, he says: “(O my friends), that God, under whose law, the entire universe runs, He is pervading in each and every heart.”(2)

But that is not all, Guru Ji says: “Even though, (God), creates and destroys the entire universe in a moment, yet He remains detached and free from the three worldly attributes (of vice, virtue, or activity).”(3)

Guru Ji concludes the Shabad, with the comment: “(O my friends), that inner knower of all hearts is the cause and doer of everything, but (in spite of all these responsibilities); He, the Master of Nanak always revels in joy.”(4-13-64)

The message of this Shabad us that we should have complete faith in the all-powerful God and we should always meditate on His Name with love and devotion under the guidance of the saint (Guru).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਕੋਟਿ ਜਨਮ ਕੇ ਰਹੇ ਭਵਾਰੇ ॥

kot janam kay rahay bhavaaray.

ਦੁਲਭ ਦੇਹ ਜੀਤੀ ਨਹੀ ਹਾਰੇ ॥੧॥

dulabh dayh jeeṭee nahee haaray. ||1||

ਕਿਲਬਿਖ ਬਿਨਾਸੇ ਦੁਖ ਦਰਦ ਦੂਰਿ ॥

kilbikh binaasay dukh darad door.

ਭਏ ਪੁਨੀਤ ਸੰਤਨ ਕੀ ਧੂਰਿ ॥੧॥ ਰਹਾਉ ॥

bha-ay puneet santan kee Dhoor. ||1|| rahaa-o.

ਪ੍ਰਭ ਕੇ ਸੰਤ ਉਧਾਰਨ ਜੋਗ ॥

parabh kay sant uDhaaran jog.

ਤਿਸੁ ਭੇਟੇ ਜਿਸੁ ਧੂਰਿ ਸੰਜੋਗ ॥੨॥

tis bhaytay jis Dhur sanjog. ||2||

ਮਨਿ ਆਨੰਦੁ ਮੰਤ੍ਰੁ ਗੁਰਿ ਦੀਆ ॥

man aanand manṭar gur dee-aa.

ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਨੁ ਨਿਹਚਲੁ ਥੀਆ ॥੩॥

tarisan bujhee man nihchal thee-aa. ||3||

ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਸਿਧਿ ॥

naam padaarath na-o niDh siDh.

ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ਬੁਧਿ ॥੪॥੧੪॥੬੫॥

naanak gur tay paa-ee buDh. ||4||14||65||

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Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that we should have complete faith in the all-powerful God and we should always meditate on His Name with love and devotion under the guidance of the saint (Guru). In this Shabad Guru Ji is telling us what kind of blessings one receives, when one seeks the company and guidance of saint (Guru).

Guru Ji begins this Shabad by saying: “(O my friends, they who as per the advice of the saint Guru, have meditated on God's Name), rounds of millions of births, (otherwise written in their destiny), have been erased. They have not lost, but won (the game) of human life, which one rarely obtains after great difficulty.”(1)

Continuing to describe the blessings received by a person, who obtains the guidance of the saint Guru, he says: “(O my friends, they) who are blessed with the dust of the feet of the saints (or the opportunity to perform the most humble service of the saint Guru), they become immaculate, all their sins are washed off, and their pains and sorrows go away.”(1-Pause)

Describing the capabilities of the true saint (Guru), he says: “The saints of God are capable of saving others also, but



only that person meets the saint, in whose lot it is so written from the very beginning.”(2)

Now Guru Ji tells us the way the saint (Guru) saves others. He says: “The Guru gives the mantra of God's Name, receiving which the devotee's mind comes in bliss. All his thirst and desire (for worldly things is quenched and his) mind becomes stable.”(3)

In conclusion, Guru Ji says: “O Nanak, one who has obtained (divine) wisdom from the Guru, he has obtained the (invaluable) commodity of (God's) Name, and all the nine treasures of (wealth) and miraculous powers.”(4-14-65)

The message of this Shabad is that we should seek the guidance of the Guru so that we may obtain from him the treasure of God's Name, which is more valuable than all worldly riches and power.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਮਿਟੀ ਤਿਆਸ ਅਗਿਆਨ ਅੰਧੇਰੇ ॥

mitee tī-aas agi-aan anDhayray.

ਸਾਧ ਸੇਵਾ ਅਘ ਕਟੇ ਘਨੇਰੇ ॥੧॥

saaDh sayvaa agh katay ghanayray. ||1||

ਸੂਖ ਸਹਜ ਆਨੰਦੁ ਘਨਾ ॥

sookh sahj aanand ghanāa.

ਗੁਰ ਸੇਵਾ ਤੇ ਭਏ ਮਨ ਨਿਰਮਲ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ

gur sayvaa tay bha-ay man nirmal har har har har naam

ਸੁਨਾ ॥੧॥ ਰਹਾਉ ॥

sunāa. ||1|| rahaa-o.

ਬਿਨਸਿਓ ਮਨ ਕਾ ਮੂਰਖੁ ਢੀਠਾ ॥

binsi-o man kaa moorakh dheethāa.

ਪ੍ਰਭ ਕਾ ਭਾਣਾ ਲਾਗਾ ਮੀਠਾ ॥੨॥

parabh kaa bhaanaa laagaa meethāa. ||2||

ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਣ ਗਹੇ ॥

gur pooray kay charan gahay.

ਕੋਟਿ ਜਨਮ ਕੇ ਪਾਪ ਲਹੇ ॥੩॥

kot janam kay paap lahay. ||3||

ਰਤਨ ਜਨਮੁ ਇਹੁ ਸਫਲ ਭਇਆ ॥

raṭan janam ih safal bha-i-aa.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਰੀ ਮਇਆ ॥੪॥੧੫॥੬੬॥

kaho naanak parabh karee ma-i-aa. ||4||15||66||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that we should seek the guidance of the Guru so that we may obtain from him the treasure of God's Name, which is more valuable than all worldly riches and power. In this Shabad, he shares his own experience and tells us what kind of blessings he received when he performed the service of the saint (Guru), and acted upon his advice.

Guru Ji says: “(O my friends, when I performed) service of the saint (Guru), myriads of my sins were obliterated. My thirst (for worldly comforts), and the darkness of ignorance were dispelled.”(1)

Describing his present state of bliss, he says: “Through Guru's service, my mind has become immaculate, I have listened to God's Name again and again, and I am enjoying immense peace, and bliss.”(1-Pause)

Listing some of other benefits, of meditating on God's Name, Guru Ji says: “(By meditating on God's Name), the foolish stubbornness of the mind has ended and now God's will seems sweet (and I no longer resist, what God desires to do, whether it sounds pleasant, or unpleasant to me at that time).”(2)

But that is not all, Guru Ji continues: “When I grasped the feet of the Guru, (and most humbly sought his protection and followed his advice, my), sins of myriads of births were washed off.”(3)

Guru Ji concludes the Shabad by expressing his thanks to God. He says: “O Nanak say that when God showed His mercy, this jewel like valuable life (of mine) became fruitful.” (4-15-66)

The message of this Shabad is that when we serve our Guru, by following his advice with full devotion, and meditate on God's Name, our mind becomes pure, it enjoys peace and bliss, and it gladly accepts God's will. By doing this, myriads of our sins get washed off, and our whole life becomes fruitful.

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ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਦ ਸਦਾ ਸਮ੍ਹਾਰੇ ॥
 ਗੁਰ ਕੇ ਚਰਨ ਕੇਸ ਸੰਗਿ ਝਾਰੇ ॥੧॥
 ਜਾਗੁ ਰੇ ਮਨ ਜਾਗਨਹਾਰੇ ॥
 ਬਿਨੁ ਹਰਿ ਅਵਰੁ ਨ ਆਵਸਿ ਕਾਮਾ ਝੂਠਾ ਮੋਹੁ ਮਿਥਿਆ ਪਸਾਰੇ
 ॥੧॥ ਰਹਾਉ ॥
 ਗੁਰ ਕੀ ਬਾਣੀ ਸਿਉ ਰੰਗੁ ਲਾਇ ॥
 ਗੁਰੁ ਕਿਰਪਾਲੁ ਹੋਇ ਦੁਖੁ ਜਾਇ ॥੨॥
 ਗੁਰੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਥਾਉ ॥
 ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਦੇਵੈ ਨਾਉ ॥੩॥
 ਗੁਰੁ ਪਾਰਬਰਹਮੁ ਪਰਮੇਸਰੁ ਆਪਿ ॥
 ਆਠ ਪਹਰ ਨਾਨਕ ਗੁਰ ਜਾਪਿ ॥੪॥੧੬॥੬੭॥

aasaa mehlāa 5.

satgur apnaa sadḥ sadaa sam^haaray.
 gur kay charan kays sang jhaaray. ||1||
 jaag ray man jaaganhaaray.
 bin har avar na aavas kaamaa jhoothaa moh mithi-aa
 pasaaray. ||1|| rahaa-o.
 gur kee banee si-o rang laa-ay.
 gur kirpaal ho-ay dukh jaa-ay. ||2||
 gur bin doojaa naahee thaa-o.
 gur daataa gur dayvai naa-o. ||3||
 gur paarbarahm parmaysar aap.
 aath pahar naanak gur jaap. ||4||16||67||

Asa Mohalla-5

In the previous Shabad, Guru Ji listed so many wonderful blessings, which his Guru had bestowed upon him. He told us that when we serve our Guru, by following his advice with full devotion, and meditate on God's Name, our mind becomes pure, it enjoys peace and bliss, and it gladly accepts God's will. By doing this, myriads of our sins get washed off, and our whole life becomes fruitful. In this Shabad, Guru Ji describes what the disciple or sikh ought to do, and how should he serve his Guru, who bestows upon him so many blessings.

He says: “(A true sikh) should ever and forever remember his true Guru with fond memories. (In fact, he should serve the Guru, with such humility, that) he wipes Guru's feet with his long hair.”(1)

Even to his own mind, Guru Ji says: “Wake up, wake up O' my mind (from the slumber of worldly attachments. I tell you that) without God, nothing will be of any use to you. All this expanse of worldly attachment is false. (Therefore don't waste your time in running after worldly pursuits. Instead serve the Guru, so that he may inspire you, to meditate on God's Name).”(1-Pause)

Stating, what else a true disciple of the Guru ought to do, he says: “(A devotee of the Guru), should embrace love for the Guru's word (or “Gurbani”). Because when the Guru becomes kind, all one's pain goes away.”(2)

Impressing, further on the importance of the Guru, he says: “(O my friends), except the Guru there is no other place, (where we could go for right advice, and help, because) it is only the Guru who is the giver and it is the Guru who bestows Name (on his disciple).” (3)

In conclusion, he says: “(O my friends), Guru himself is the all pervading God and the supreme Master. Therefore O Nanak, remember the Guru in all the eight periods (of the day).”(4-16-67).

The message of the Shabad is that in case we want to enjoy all the gifts and blessings of meditating on God's Name, we should serve the Guru, by following his advice (or “Gurbani”, as included in Guru Granth Sahib Ji) with true love and devotion. Then Guru himself will instruct us in loving God, meditating on His Name, and thus make our whole life fruitful.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਆਪੇ ਪੇਡੁ ਬਿਸਥਾਰੀ ਸਾਖ ॥
 ਅਪਨੀ ਖੇਤੀ ਆਪੇ ਰਾਖ ॥੧॥
 ਜਤ ਕਤ ਪੇਖਉ ਏਕੈ ਓਹੀ ॥
 ਘਟ ਘਟ ਅੰਤਰਿ ਆਪੇ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥
 ਆਪੇ ਸੂਰੁ ਕਿਰਣਿ ਬਿਸਥਾਰੁ ॥
 ਸੋਈ ਗੁਪਤੁ ਸੋਈ ਆਕਾਰੁ ॥੨॥

aasaa mehlāa 5.

aapay payd bistaaree saakh.
 apnee khaytee aapay raakh. ||1||
 jat kat paykha-o aykai ohee.
 ghat ghat antar aapay so-ee. ||1|| rahaa-o.
 aapay soor kiran bistaar.
 so-ee gupat so-ee aakaar. ||2||



ਸਰਗੁਣ ਨਿਰਗੁਣ ਬਾਪੈ ਨਾਉ ॥	sargun nirgun thaapai naa-o.
ਦੁਹ ਮਿਲਿ ਏਕੈ ਕੀਨੋ ਠਾਉ ॥੩॥	duh mil aykai keeno thaa-o. 3
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭ੍ਰਮੁ ਭਉ ਖੋਇਆ ॥	kaho naanak gur bharam bha-o kho-i-aa.
ਅਨਦ ਰੂਪੁ ਸਭੁ ਨੈਨ ਅਲੋਇਆ ॥੪॥੧੭॥੬੮॥	anad roop sabh nain alo-i-aa. 4 17 68

Asa Mohalla-5

Guru Ji concluded the previous Shabad, with the statement, that Guru himself is the all pervading God and the supreme Master. Therefore O Nanak, remember the Guru in all the eight periods (of the day). In this Shabad Guru Ji explains in detail, what he means by saying that God is all pervading.

He says: “(O my friends), the world is like a (big widely expanded) tree, whose main stem is God Himself. The expanse of the world is like the expanse of the branches of that tree. (Another way to put it is that God is a farmer, and this world is His crop), and He Himself protects His crop (the world).”(1)

As for as he is concerned, Guru Ji says: “Wherever I see, I see that one (God) alone and He Himself is pervading each and every heart.”(1-Pause)

Giving another example, Guru Ji says: “God is Himself the sun, (and this world is like this sun’s) rays. He Himself is invisible, and Himself the visible expanse.”(2)

Guru Ji however, wants to make one thing clear. He says: “(God Himself), establishes His names defined by two different qualities, having all attributes and having no attributes. But in fact both these qualities converge at one single point (or God).”(3)

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But, Guru Ji does not want to assume credit for this concept; rather he wants to thank his Guru, for this understanding. He says: “Nanak says that the Guru has dispelled all his doubt and fear and now, with his own eyes he has seen God the embodiment of bliss, every where.”(4-17-68)

The message of the Shabad is that if we want to see the vision of that God, who is both within us and outside, who is both manifest and unmanifest, we need to seek and follow Guru’s advice, and ask him to bless us with those inner eyes, which can help us enjoy the sight of our Master.

ਆਸਾ ਮਹਲਾ ੫ ॥	aasaa mehlaa 5.
ਉਕਤਿ ਸਿਆਨਪ ਕਿਛੁ ਨ ਜਾਨਾ ॥	ukaṭ si-aanap kichhoo na jaanaa.
ਪੰਨਾ ੩੮੮	SGGSP-388
ਦਿਨੁ ਰੈਣਿ ਤੇਰਾ ਨਾਮੁ ਵਖਾਨਾ ॥੧॥	din rain tayraa naam vakhaanaa. 1
ਮੈ ਨਿਰਗੁਨ ਗੁਣੁ ਨਾਹੀ ਕੋਇ ॥	mai nirgun gun naahee ko-ay.
ਕਰਨ ਕਰਾਵਨਹਾਰ ਪ੍ਰਭ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥	karan karaavanhaar parabḥ so-ay. 1 rahaa-o.
ਮੂਰਖ ਮੁਗਧ ਅਗਿਆਨ ਅਵੀਚਾਰੀ ॥	moorakh mugaDh agi-aan aveechaaree.
ਨਾਮ ਤੇਰੇ ਕੀ ਆਸ ਮਨਿ ਧਾਰੀ ॥੨॥	naam tayray kee aas man Dhaaree. 2
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਰਮ ਨ ਸਾਧਾ ॥	jap tap sanjam karam na saaDhaa.
ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਮਨਹਿ ਅਰਾਧਾ ॥੩॥	naam parabḥoo kaa maneh araaDhaa. 3
ਕਿਛੁ ਨ ਜਾਨਾ ਮਤਿ ਮੇਰੀ ਬੋਰੀ ॥	kichhoo na jaanaa maṭ mayree thoree.
ਬਿਨਵਤਿ ਨਾਨਕ ਓਟ ਪ੍ਰਭ ਤੋਰੀ ॥੪॥੧੮॥੬੯॥	binvaṭ naanak ot parabḥ toree. 4 18 69

Asa Mohalla-5

Many times, some of us, who might be doing little bit of ritual worship, and meditation, or observing outside garbs of



religious code of conduct and dress, start thinking our selves as men of faith, deserving sure entry into heaven, and special favors from God. In this Shabad Guru Ji, who was embodiment of divine wisdom, far sightedness, and who composed most of the hymns in Guru Granth Sahib Ji, calls himself a foolish, uncivilized, and thoughtless person. The reason is that, he wants to show us, how in spite of all our worship, and observance of the righteous code of conduct, we should approach God with utmost humility, and beg for His grace, on the basis of His own forgiving and merciful tradition, rather than on the basis of any of our merits.

Therefore, addressing God, Guru Ji says: “(O' God), I do not know any clever arguments or wise thoughts (with which I could impress you). All I do is that day and night, I utter your Name (only).”(1)

So in the spirit of complete surrender to the God, he says: “(O' God), I am merit less, and have no virtue in me. But I know that You are the doer and prompter of everything (in all the creatures), and make them do whatever You desire. (Please inspire me that I may always remain attuned to Your Name).”(1-Pause)

Continuing his humble submission, Guru Ji says: “(O' supreme Being), I am foolish, stupid, ignorant and thoughtless. But in my mind, I have cherished hope of Your Name, (that You would save the one, who has sought Your shelter).”(2)

Now, as if talking to us, Guru Ji humbly states: “(O my friends), I have not practiced any meditation, penance, austerity, or have done any good deeds, (nor I depend on any of these things, for my salvation. All I have done is that I have) enshrined the Name of God in my mind.”(3)

Summarizing, his whole attitude, Guru Ji says: “(O God), I do not know any thing (about the ways to reach You, or win Your approval), because too little is my wisdom. But, (I) Nanak humbly submit, that I (am depending) upon Your support.”(4-18-69)

The message of this Shabad is that instead of being conceited about our wit, wisdom or religiosity, we should simply pray to God, to bless us that we may keep meditating on His Name, and keep depending only on His support in our heart.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਅਖਰ ਦੁਇ ਇਹ ਮਾਲਾ ॥

ਜਪਤ ਜਪਤ ਭਏ ਦੀਨ ਦਇਆਲਾ ॥੧॥

ਕਰਉ ਬੇਨਤੀ ਸਤਿਗੁਰ ਅਪੁਨੀ ॥

ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਸਰਣਾਈ ਮੋ ਕਉ ਦੇਹੁ ਹਰੇ ਹਰਿ ਜਪਨੀ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਮਾਲਾ ਉਰ ਅੰਤਰਿ ਧਾਰੈ ॥

ਜਨਮ ਮਰਣ ਕਾ ਦੂਖੁ ਨਿਵਾਰੈ ॥੨॥

ਹਿਰਦੈ ਸਮਾਲੈ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੈ ॥

ਸੋ ਜਨੁ ਇਤ ਉਤ ਕਤਹਿ ਨ ਭੋਲੈ ॥੩॥

ਕਹੁ ਨਾਨਕ ਜੋ ਰਾਚੈ ਨਾਇ ॥

ਹਰਿ ਮਾਲਾ ਤਾ ਕੈ ਸੰਗਿ ਜਾਇ ॥੪॥੧੯॥੨੦॥

aasaa mehlāa 5.

har har akhar du-ay ih maalaa.

japat japat bha-ay deen da-i-aalaa. ||1||

kara-o bayntee satgur apunee.

kar kirpaa raakhoo sarnaa-ee mo ka-o dayh haray har japnee. ||1|| rahaa-o.

har maalaa ur antar Dhaarai.

janam maran kaa dookh nivaarai. ||2||

hirdai samaalai mukh har har bolai.

so jan it ut kateh na dolai. ||3||

kaho naanak jo raachai naa-ay.

har maalaa taa kai sang jaa-ay. ||4||19||70||

Asa Mohalla-5

In this Shabad Guru Ji, while referring to the practice of doing the rosary by persons of different faiths and saying different things, tells us what kind of a rosary he does.

He begins this Shabad by saying: “(For me), the two words ‘God, God’ are my rosary. (Because, I know that) by continuously uttering these two words, the merciful Master becomes kind to the meek.”(1)

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Therefore Guru Ji says: “I make a request to my true Guru, to show his mercy and keep me in his shelter and provide me with the rosary of God’s Name.”(1-Pause)



Describing the merits of such a rosary, Guru Ji says: “He, who enshrines the rosary of God’s (Name) in his mind, he obliterates his fear of birth and death.”(2)

Continuing to narrate the merits of remembering God’s Name, Guru Ji says: “The person who enshrines God’s (Name) in his mind and also utters the same from his tongue, he never wavers in this or the next (world).”(3)

Guru Ji concludes: “O Nanak say that (upon the death of a person, while the ordinary rosaries are left behind, but) he who remains immersed in meditating upon (God’s) Name (in his heart, that) rosary goes with him (into the next world).”(4-19-70)

The message of this Shabad is that instead of rosary of ordinary beads, we should sort of develop a rosary in which we are repeating God’s Name both from our tongue and in our heart and this kind of rosary will be our savior in the end.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਹੋਇ ॥
ਤਿਸੁ ਜਨ ਲੇਖੁ ਨ ਬਿਆਪੈ ਕੋਇ ॥੧॥
ਹਰਿ ਕਾ ਸੇਵਕੁ ਸਦ ਹੀ ਮੁਕਤਾ ॥
ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਭਲ ਜਨ ਕੈ ਅਤਿ ਨਿਰਮਲ ਦਾਸ ਕੀ
ਜੁਗਤਾ ॥੧॥ ਰਹਾਉ ॥
ਸਗਲ ਤਿਆਗਿ ਹਰਿ ਸਰਣੀ ਆਇਆ ॥
ਤਿਸੁ ਜਨ ਕਹਾ ਬਿਆਪੈ ਮਾਇਆ ॥੨॥
ਨਾਮੁ ਨਿਧਾਨੁ ਜਾ ਕੇ ਮਨ ਮਾਹਿ ॥
ਤਿਸ ਕਉ ਚਿੰਤਾ ਸੁਪਨੈ ਨਾਹਿ ॥੩॥
ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥
ਭਰਮੁ ਮੋਹੁ ਸਗਲ ਬਿਨਸਾਇਆ ॥੪॥੨੦॥੭੧॥

aasaa mehlāa 5.

jis kaa sabh kichh tis kaa ho-ay.
tis jan layp na bi-aapai ko-ay. ||1||
har kaa sayvak sad hee muktaa.
jo kichh karai so-ee bhal jan kai at nirmal daas kee jugtaa.
||1|| rahaa-o.
sagal ti-aag har sarnee aa-i-aa.
tis jan kahaa bi-aapai maa-i-aa. ||2||
naam niDhaan jaa kay man maahi.
tis ka-o chintaa supnai naahi. ||3||
kaho naanak gur pooraa paa-i-aa.
bharam moh sagal binsaa-i-aa. ||4||20||71||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that, we should pray to God, to bless us that we keep meditating on His Name, and keep depending only on His support in our heart. In this Shabad, he tells us, what kind of blessing is bestowed upon a person, who follows the above advice, and in true sense of the word, becomes a slave of God.

He says: “(O my friends), if a person becomes (a true servant of that all powerful God), to whom belongs everything, he is not afflicted by any layer (of the filth of attachment for “Maya” or worldly riches and power).”(1)

Commenting on the qualities of a God’s servant, Guru Ji says: “The God’s servant is forever free (from worldly attachments). Whatever God does, the servant sees his welfare in that. This way, immensely immaculate is the servant’s way (of life).”(1-Pause)

Guru Ji adds: “He, who (after), abandoning every one (else), comes to seek the shelter of God, how can “Maya” (or worldly riches and power) afflict him?”(2)

It is automatic, that such a true servant of God, always keeps meditating on God’s Name. Therefore, listing some more blessings, enjoyed by such a person, Guru Ji says: “(O my friends), he in whose mind keeps enshrined the treasure of (God’s) Name, does not suffer from anxiety even in his dreams.”(3)

Finally Guru Ji concludes the Shabad, by stating: “O Nanak say that he, who has obtained (the guidance of) the perfect Guru, all his doubt and (worldly) attachment has been destroyed.”(4-20-71)

The message of the Shabad is that if we want to enjoy true freedom from all the worries and worldly problems, then we need to humbly seek the guidance of the Guru, enshrine God’s Name in our heart, and surrender ourselves, so completely to Him, that we consider ourselves as His true slaves.



ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਉ ਸੁਪ੍ਰਸੰਨ ਹੋਇਓ ਪ੍ਰਭੁ ਮੇਰਾ ॥
 ਤਾਂ ਦੂਖੁ ਭਰਮੁ ਕਹੁ ਕੈਸੇ ਨੇਰਾ ॥੧॥
 ਸੁਨਿ ਸੁਨਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ ॥
 ਮੋਹਿ ਨਿਰਗੁਨ ਕਉ ਲੇਹੁ ਉਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥
 ਮਿਟਿ ਗਇਆ ਦੂਖੁ ਬਿਸਾਰੀ ਚਿੰਤਾ ॥
 ਫਲੁ ਪਾਇਆ ਜਪਿ ਸਤਿਗੁਰ ਮੰਤਾ ॥੨॥
 ਸੋਈ ਸਤਿ ਸਤਿ ਹੈ ਸੋਇ ॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਰਖੁ ਕੰਠਿ ਪਰੋਇ ॥੩॥
 ਕਹੁ ਨਾਨਕ ਕਉਨ ਉਹ ਕਰਮਾ ॥
 ਜਾ ਕੈ ਮਨਿ ਵਸਿਆ ਹਰਿ ਨਾਮਾ ॥੪॥੨੧॥੨੨॥

aasaa mehlāa 5.

ja-o suparsan ho-i-o parabh mayraa.
 taa^N dookh bharam kaho kaisay nayraa. ||1||
 sun sun jeevaa so-ay tum^Haaree.
 mohi nirgun ka-o layho uDhaaree. ||1|| rahaa-o.
 mit ga-i-aa dookh bisaaree chintaa.
 fal paa-i-aa jap satgur manntaa. ||2||
 so-ee sat sat hai so-ay.
 simar simar rakh kanth paro-ay. ||3||
 kaho naanak ka-un uh karmaa.
 jaa kai man vasi-aa har naamaa. ||4||21||72||

Asa Mohalla-5

In the previous Shabad Guru Ji told us that if we want to enjoy true freedom from all the worries and worldly problems then we should humbly seek the guidance of the Guru, enshrine God's Name in our heart, and surrender ourselves, so completely to Him, that we consider ourselves as His true slaves. In this Shabad, Guru Ji shares with us, what kind of blessings we obtain, if once God is pleased with us, and how then there remains no need for any other ritualistic deed.

Sharing with us, what happened to his pains and sorrows, when once God became pleased with him, Guru Ji says: "(O my friends), When once my Master became pleased with me, then how could any sorrow or doubt come near me?"(1)

Showing us how to please God, Guru Ji humbly says: "(O my Master), I survive by listening to Your glory again and again (and how, You have been saving Your devotees)? In Your mercy, please save me the merit less one also."(1-Pause)

Describing his experience when he repeated God's Name as per Guru's advice, Guru Ji says: "By meditating on the mantra (or words) of the true Guru, I obtained this reward that all my sorrow was ended and I got rid of all my anxiety."(2)

Guru Ji therefore, advises us all and says: "(O my friends), that (God) alone is true and eternal. Please keep remembering Him, and keep Him enshrined in your mind."(3)

Guru Ji concludes with the remark: "O Nanak say, what other (ritualistic) deed, remains to be performed, in whose mind has come to abide God's Name."(4-21-72)

The message of this Shabad is that there is no better way to please God and to obtain His blessings, than meditating on His Name, as per the Guru's advice.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਵਿਗੂਤੇ ॥
 ਹਰਿ ਸਿਮਰਨੁ ਕਰਿ ਹਰਿ ਜਨ ਛੂਟੇ ॥੧॥
 ਸੋਇ ਰਹੇ ਮਾਇਆ ਮਦ ਮਾਤੇ ॥
 ਜਾਗਤ ਭਗਤ ਸਿਮਰਤ ਹਰਿ ਰਾਤੇ ॥੧॥ ਰਹਾਉ ॥
 ਮੋਹ ਭਰਮਿ ਬਹੁ ਜੋਨਿ ਭਵਾਇਆ ॥
 ਅਸਥਿਰੁ ਭਗਤ ਹਰਿ ਚਰਣ ਧਿਆਇਆ ॥੨॥
 ਬੰਧਨ ਅੰਧ ਕੂਪ ਗ੍ਰਿਹ ਮੇਰਾ ॥
 ਮੁਕਤੇ ਸੰਤ ਬੁਝਹਿ ਹਰਿ ਨੇਰਾ ॥੩॥
 ਕਹੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਸਰਣਾਈ ॥

aasaa mehlāa 5.

kaam kroDh aha^Nkaar vigootay.
 har simran kar har jan chhootay. ||1||
 so-ay rahay maa-i-aa mad maatay.
 jaagat bhagat simrat har raatay. ||1|| rahaa-o.
 moh bharam baho jon bhavaa-i-aa.
 asthir bhagat har charan Dhi-aa-i-aa. ||2||
 banDhan anDh koop garih mayraa.
 mukhtay sant bujeh har nayraa. ||3||
 kaho naanak jo parabh sarnaa-ee.



ਈਹਾ ਸੁਖੁ ਆਗੈ ਗਤਿ ਪਾਈ ॥੪॥੨੨॥੭੩॥

eehaa sukh aagai gat paa-ee. ||4||22||73||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that there is no better way to please God and to obtain His blessings, than meditating on His Name. In this Shabad Guru Ji compares and contrasts the conduct and consequences of persons engrossed in the pursuit of worldly riches and power, with those who follow the advice of the Guru, and becoming devotees of God, meditate on His Name.

He says: “(O my friends, they who remain intoxicated with their riches and power or “*Maya*”), are ruined by lust, anger, and arrogance. But by meditating on God, the devotees are saved (from these evil impulses).”(1)

Contrasting the conduct of persons engrossed in collecting worldly riches, with those who keep meditating on the Name of the God, Guru Ji says: “The persons who are intoxicated with “*Maya*” (or worldly riches and power) remain asleep, (as for as their spiritual life is concerned). But the devotees (of God) remain awake (to false worldly allurements), by meditating on God, imbued with His love.”(1-Pause)

Now, describing the consequences of the above two ways of life, Guru Ji says: “(O my friends, they who remain intoxicated with their worldly riches and power, because of their) worldly attachments, and illusions are made to suffer through myriad of existences. But, by meditating on the lotus feet (or the immaculate Name) of God, the devotees remain stable (and don’t go through rounds of birth and death).”(2)

Giving the reasons for the above consequences, Guru Ji says: “(O my friends, to keep thinking, that this relative is mine, or) this house is mine, is to remain tied by worldly bonds. (It is like, living in a) blind deep well (and becomes the cause of our suffering in rounds). But, by realizing God, as always abiding near, the saintly persons remain free (from such bonds).”(3)

In conclusion, Guru Ji says: “(O my friends), Nanak says, he who seeks the shelter of God, enjoys peace here (in this world), and high state (of salvation), hereafter (in the next world).”(4-22-73)

The message of this Shabad is that instead of remaining intoxicated with our worldly riches and power, following the advice of our Guru (Granth Sahib Ji), we should become true devotees of God, and keep meditating on His Name, so that we find peace both here and hereafter.

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ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਤੂ ਮੇਰਾ ਤਰੰਗੁ ਹਮ ਮੀਨ ਤੁਮਾਰੇ ॥

too mayraa tarang ham meen tumaaray.

ਤੂ ਮੇਰਾ ਠਾਕੁਰੁ ਹਮ ਤੇਰੈ ਦੁਆਰੇ ॥੧॥

too mayraa thaakur ham tayrai du-aaray. ||1||

ਤੂੰ ਮੇਰਾ ਕਰਤਾ ਹਉ ਸੇਵਕੁ ਤੇਰਾ ॥

too^N mayraa kartaa ha-o sayvak tayraa.

ਸਰਣਿ ਗਹੀ ਪ੍ਰਭ ਗੁਨੀ ਗਹੇਰਾ ॥੧॥ ਰਹਾਉ ॥

saran gahee parab^h gunee gahayraa. ||1|| rahaa-o.

ਤੂ ਮੇਰਾ ਜੀਵਨੁ ਤੂ ਆਧਾਰੁ ॥

too mayraa jeevan too aaDhaar.

ਤੁਝਹਿ ਪੇਖਿ ਬਿਗਸੈ ਕਉਲਾਰੁ ॥੨॥

tuj^heh pay^{kh} bigsai ka-ulaar. ||2||

ਤੂ ਮੇਰੀ ਗਤਿ ਪਤਿ ਤੂ ਪਰਵਾਨੁ ॥

too mayree gat pat too parvaan.

ਤੂ ਸਮਰਥੁ ਮੈ ਤੇਰਾ ਤਾਣੁ ॥੩॥

too samrath mai tayraa taan. ||3||

ਅਨਦਿਨੁ ਜਪਉ ਨਾਮ ਗੁਣਤਾਸਿ ॥

an-din japa-o naam gun^{ta}as.

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਹਿ ਅਰਦਾਸਿ ॥੪॥੨੩॥੭੪॥

naanak kee parab^h peh ardaas. ||4||23||74||

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Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that instead of remaining intoxicated with worldly riches and power, following the advice of our Guru, we should become true devotees of God, and keep meditating on His Name, so that we find peace both here and hereafter. In this Shabad Guru Ji is showing us, what kind of a devotee of God, we should



try to become, how to think about our relationship with the God and what to beg from Him?

He says: “O’ God, for me You are like an ocean with so many waves and I am a fish in that ocean of Yours (Because, just as long as the fish remains in the ocean, it remain alive, similarly as long as I live in Your remembrance I remain spiritually alive, but as soon as I forsake You, I feel as if I am dead. Therefore, I consider) You as my Master, myself as a servant in Your household.”(1)

Guru Ji further submits: “O’ God, You are my creator, and I am Your servant. O’ the unfathomable ocean of virtues, I have grasped onto Your shelter (with full faith).”(1-Pause)

But that is not all; Guru Ji goes even further, to express his love and devotion. He says: “O’ God, You are the (basis of my) life, and You are my mainstay. Seeing You, my mind blooms in joy like the lotus flower (on seeing the sun).”(2)

Expressing, his full faith and trust in God, Guru Ji says: “(O my Master), You are the one, who is (going to elevate) my spiritual state, and the protector, and approver of my honor. You are all powerful and You are my strength.” (3)

Guru Ji concludes the Shabad, by making a prayer. He says: “This alone is Nanak’s prayer to God, that day and night, I may meditate on the Name of (God), the treasure of virtues.”(4-23-74)

The message of the Shabad is that following Guru’s example, we should try to become such true devotees and lovers of God, that we keep thinking about Him, and feeling His presence at all times. Even a moment, without His memory, should be like death for us. Then God would Himself take care of our welfare in this world, and honor in the next.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਰੋਵਨਹਾਰੈ ਝੂਠੁ ਕਮਾਨਾ ॥
ਹਸਿ ਹਸਿ ਸੋਗੁ ਕਰਤ ਬੇਗਾਨਾ ॥੧॥
ਕੋ ਮੁਆ ਕਾ ਕੈ ਘਰਿ ਗਾਵਨੁ ॥
ਕੋ ਰੋਵੈ ਕੋ ਹਸਿ ਹਸਿ ਪਾਵਨੁ ॥੧॥ ਰਹਾਉ ॥
ਬਾਲ ਬਿਵਸਥਾ ਤੇ ਬਿਰਧਾਨਾ ॥
ਪਹੁਚਿ ਨ ਮੁਕਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ॥੨॥
ਤ੍ਰਿਹੁ ਗੁਣ ਮਹਿ ਵਰਤੈ ਸੰਸਾਰਾ ॥
ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰਾ ॥੩॥
ਕਹੁ ਨਾਨਕ ਜੋ ਲਾਇਆ ਨਾਮ ॥
ਸਫਲ ਜਨਮੁ ਤਾ ਕਾ ਪਰਵਾਨ ॥੪॥੨੪॥੨੫॥

aasaa mehlāa 5.

rovanhaarai jhooth kamaanaa.
has has sog karat baygaanaa. ||1||
ko moo-aa kaa kai ghar gaavan.
ko rovai ko has has paavan. ||1|| rahaa-o.
baal bivasthaa tay birDhaanaa.
pahuch na mookaa fir pachhutaanaa. ||2||
tarihu gun meh vartai sansaaraa.
narak surag fir fir a-utaraa. ||3||
kaho naanak jo laa-i-aa naam.
safal janam taa kaa parvaan. ||4||24||75||

Asa Mohalla-5

In the previous Shabad (4-22-73), Guru Ji advised us that instead of remaining intoxicated with our worldly riches and power, following the advice of our Guru, we should become true devotees of God, and keep meditating on His Name, so that we find peace both here and hereafter. In this Shabad, Guru Ji exposes the hypocrisy in the world, and tells us, how no body feels truly sad, even on our death, and any way, how all the world is lost in false hopes, and the three modes of virtue, vice, and evil.

First of all Guru Ji notes: “(Even in the house) where there is crying, it is false, (because those relatives who are crying are not doing so, for the sake of the dead person, but actually for their own loss at the death of that person). As for the non relatives are concerned), they may make a mournful posture before the relatives of the dead, but otherwise they keep on laughing and making merry as usual.”(1)

Now describing the general scene, on the stage of this worldly play, Guru Ji says: “(O my friends, when I look around this world, I see that while in one house) some one has died, (and there is mourning in that house), but in other’s house, there may be singing (because of birth, marriage, or some other happy occasion). So this way some bewail while others are laughing in joy.”(1-Pause)



Observing, this as a general pattern of life, Guru Ji says: “(O my friends), from childhood to old age, (a man keeps on running in pursuit of happiness, but even till his time of death), his pursuit doesn’t end, and then he repents.”(2)

Now commenting on the general state of this world, Guru Ji says: “(O my friends), this world is running in the mad race of three modes of “*Maya*” (vice, virtue, and activity), and keeps on going through the (pains of) hell, or pleasures (of heaven) again and again.”(3)

Guru Ji concludes, by indicating, how we can make this life of ours a success, or approved in the eyes of God. He says: “(O my friends), Nanak says that he whom (God) has yoked (to meditation on His) Name, fruitful and approved (in God’s court) is his (human) birth.”(4-24-75)

The message of this Shabad is that as long as we remain involved in the three worldly modes of vice, virtue, or activity), we will keep on suffering pain and pleasure of this world, but if we want to make our life a success and acceptable to God, we should meditate on God’s Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਸੋਇ ਰਹੀ ਪ੍ਰਭ ਖਬਰਿ ਨ ਜਾਨੀ ॥

so-ay rahee parabh̥ khabar na jaanee.

ਭੋਰੁ ਭਇਆ ਬਹੁਰਿ ਪਛੁਤਾਨੀ ॥੧॥

bhor̥ bha-i-aa bahur pachhutaanee. ||1||

ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਸਹਜਿ ਮਨਿ ਅਨਦੁ ਧਰਉ ਰੀ ॥

pari-a paraym sahj man anad̥ D̥hara-o ree.

ਪ੍ਰਭ ਮਿਲਬੇ ਕੀ ਲਾਲਸਾ ਤਾ ਤੇ ਆਲਸੁ ਕਹਾ ਕਰਉ ਰੀ ॥੧॥

parabh̥ milbay kee laalsaa taa tay aalas kahaa kara-o ree.

ਰਹਾਉ ॥

||1|| rahaa-o.

kar meh amrit̥ aan̥ nisaari-o.

ਕਰ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਆਣਿ ਨਿਸਾਰਿਓ ॥

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ਖਿਸਰਿ ਗਇਓ ਭੂਮ ਪਰਿ ਡਾਰਿਓ ॥੨॥

khisar ga-i-o bhoom par daari-o. ||2||

ਸਾਦਿ ਮੋਹਿ ਲਾਦੀ ਅਹੰਕਾਰੇ ॥

saad̥ mohi laadee aha^Nkaaray.

ਦੋਸੁ ਨਾਹੀ ਪ੍ਰਭ ਕਰਣੈਹਾਰੇ ॥੩॥

dos̥ naahee parabh̥ karnaihaaray. ||3||

ਸਾਧਸੰਗਿ ਮਿਟੇ ਭਰਮ ਅੰਧਾਰੇ ॥

saaD̥hsang mitay bharam anD̥haaray.

ਨਾਨਕ ਮੇਲੀ ਸਿਰਜਣਹਾਰੇ ॥੪॥੨੫॥੭੬॥

naanak maylee sirjanhaaray. ||4||25||76||

Asa Mohalla-5

As per Dr. Bh. Vir Singh Ji this Shabad is composed in the form of a short story in which (the human soul) bride, tells how because of her sleep (in the form of involvement in worldly affairs), she lost her spouse (God), and then how she repented and ultimately regained Him, with the help of saint (Guru).

As if talking to her friend, she begins the story by saying: “(O my friend), throughout the night (of my life), I kept sleeping (in the slumber of false worldly attachments). I didn’t care about (my spouse) God, at all. But when, the day dawned, (and I realized that night of my life is about to end, and my beloved is gone, then) I repented very much.”(1)

Describing her present state of mind, she says: “(Now, by recalling the happy memories of) love of my beloved, I keep myself in a state of poise, and bliss. There is a longing for meeting God (in my mind), so how can I be lazy.”(1-Pause)

Next using a beautiful metaphor, Guru Ji explains, how a human soul bride, wastes her priceless life. He says: “(A human being wastes his invaluable life, as if some one might have) brought immortalizing nectar, and put on his hand, (but this person is so careless, that he lets the nectar) slip from his hand, and fall to the ground (and thus he lets his life become a total waste).”(2)

As if answering the next question from her friend, how she could be so careless, the bride (soul) replies: “(The reason was that I being) pre-occupied in (enjoying) worldly relishes, and arrogance, (this nectar slipped from my hand. So, there is no fault of the creator God in this).”(3)



But now describing the happy ending, she says: “(By good fortune, I found the company of the saint Guru, and) in the company of the saint all my darkness (of ignorance and bad habits) was removed and then O Nanak, the creator God reunited (the bride with Him).”(4-25-76)

The message of the Shabad is that even if now we awaken ourselves from the slumber of Maya (or worldly attachments), and follow the advice of our Guru (Granth Sahib Ji), we can regain union with our beloved God, from whom we have been separated for such a long time due to our own negligence.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਚਰਨ ਕਮਲ ਕੀ ਆਸ ਪਿਆਰੇ ॥
ਜਮਕੰਕਰ ਨਸਿ ਗਏ ਵਿਚਾਰੇ ॥੧॥
ਤੂ ਚਿਤਿ ਆਵਹਿ ਤੇਰੀ ਮਇਆ ॥
ਸਿਮਰਤ ਨਾਮ ਸਗਲ ਰੋਗ ਖਇਆ ॥੧॥ ਰਹਾਉ ॥
ਅਨਿਕ ਦੂਖ ਦੇਵਹਿ ਅਵਰਾ ਕਉ ॥
ਪਹੁਚਿ ਨ ਸਾਕਹਿ ਜਨ ਤੇਰੇ ਕਉ ॥੨॥
ਦਰਸ ਤੇਰੇ ਕੀ ਪਿਆਸ ਮਨਿ ਲਾਗੀ ॥
ਸਹਜ ਅਨੰਦ ਬਸੈ ਬੈਰਾਗੀ ॥੩॥
ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਸੁਣੀਜੈ ॥
ਕੇਵਲ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਜੈ ॥੪॥੨੬॥੨੨॥

charan kamal kee aas pi-aaray.
jamkankar nas ga-ay vichaaray. ||1||
too chit aavahi tayree ma-i-aa.
simrat naam sagal rog kha-i-aa. ||1|| rahaa-o.
anik dookh dayveh avraa ka-o.
pahuch na saakeh jan tayray ka-o. ||2||
daras tayray kee pi-aas man laagee.
sahj anand basai bairaagee. ||3||
naanak kee ardaas suneejai.
kayval naam riday meh deejai. ||4||26||77||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us, that even if now we awaken ourselves from the slumber of Maya (or worldly attachments), and follow the advice of our Guru, we could regain union with our beloved God, from whom we have been separated for such a long time. But for this re-union, we have to have a true deep longing to meet and see the sight of our beloved God. In this Shabad like a lonely bride, Guru Ji sings the song of his detachedness, pain and love.

Describing the extent of his love for God, Guru Ji says: “O’ my beloved, I have so much thirst and desire for Your immaculate vision, that even the poor demons of death have hastened away from me.”(1)

But even for, such a longing, and remembrance for God, Guru Ji, does not take any credit. Instead he says: “O’ God if You come into my mind, it is Your kindness, by meditating on Your Name all my pain is destroyed.”(1-Pause)

Describing, the blessings being enjoyed by him, due to his love for God, Guru Ji says: “(O’ God, the demons of death) give so many troubles to others, but they cannot come near Your slave.”(2)

But still, expressing the blessings received by a person, in whom arises the desire to see the sight of God, Guru Ji says: “O’ God, he in whose mind wells up the thirst to see Your vision, becoming detached (from worldly affairs, such a person) lives in a state of poise and bliss.” (3)

Therefore Guru Ji prays to God and says: “(O God), listen to the prayer of Nanak, and enshrine only Your Name in his heart.”(4-26-77)

The message of this Shabad is that we should be in so much deep and sincere love with God that without His Name (or love and grace) we should feel lonely and detached from the world.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਮਨੁ ਤ੍ਰਿਪਤਾਨੋ ਮਿਟੇ ਜੰਜਾਲ ॥
ਪ੍ਰਭੁ ਅਪੁਨਾ ਹੋਇਆ ਕਿਰਪਾਲ ॥੧॥

man triptaano mitay janjaal.
parabh apunaa ho-i-aa kirpaal. ||1||

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ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਲੀ ਬਨੀ ॥ ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਸਭੁ ਕਿਛੁ ਹੈ ਪੂਰਨੁ ਸੋ ਭੇਟਿਆ ਨਿਰਭੈ ਧਨੀ ॥੧॥ ਰਹਾਉ ॥	sant p ^{ar} saad b ^h alee banee. jaa kai g ^{ar} ihi sab ^h kich ^h hai pooran so b ^h ayti-aa nirb ^h ai D ^h anee. 1 rahaa-o.
ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥ ਮਿਟਿ ਗਈ ਭੂਖ ਮਹਾ ਬਿਕਰਾਲ ॥੨॥ ਠਾਕੁਰਿ ਅਪੁਨੈ ਕੀਨੀ ਦਾਤਿ ॥ ਜਲਨਿ ਬੁਝੀ ਮਨਿ ਹੋਈ ਸਾਂਤਿ ॥੩॥ ਮਿਟਿ ਗਈ ਭਾਲ ਮਨੁ ਸਹਜਿ ਸਮਾਨਾ ॥	naam dr ⁱ h ^h -aa-i-aa saaD ^h kirpaal. mit ga-ee b ^h ook ^h mahaa bikraal. 2 t ^h aakur apunai keenee d ^{aa} t. jalan buj ^h ee man ho-ee saa ^N t. 3 mit ga-ee b ^h aal man sahj samaanaa.
ਪੰਨਾ ੩੯੦	SGGSP-390
ਨਾਨਕ ਪਾਇਆ ਨਾਮ ਖਜਾਨਾ ॥੪॥੨੭॥੭੮॥	naanak paa-i-aa naam k ^h ajaanaa. 4 27 78

Asa Mohalla-5

In the previous Shabad, Guru J advised us that we should be in so much deep and sincere love with God that without His Name (or love and grace) we should feel lonely and detached from the world. In this Shabad, Guru Ji shares his experience when with the help of the saint (Guru), God accepted his love and He showed His Grace on him.

Guru Ji says: “(O my friends), my God has become merciful on me, (as a result of which), all my (worldly) entanglements have ended, and my mind has been satiated (from all worldly desires).” (1)

Describing, how all this happened, Guru Ji says: “By the grace of the saint (Guru), such a good thing happened, that perfect and fear free (God), in whose house, everything is there, I met that (rich) Landlord.”(1-Pause)

Going into more detail, how the saint Guru, helped him, Guru Ji says: “(O my friends, what happened, was that), the merciful saint (Guru) made me meditate on God's Name, (as a result of which all) my dreadful hunger (for worldly things) got obliterated.”(2)

Describing, what happened after that, Guru Ji says: “Then my God bestowed His boon, and all the burning (fire of desires, in me) got quenched and peace prevailed in my mind.”(3)

Summarizing, the blessings received by him, when by Guru and God's grace, he received the treasure of God's Name, Guru Ji says: “(O my friends), when Nanak obtained the treasure of (God's) Name, all his search (for happiness, and peace of mind) came to an end.”(4-27-78)

The message of this Shabad is that if we seek the guidance of the saint (Guru), he would enshrine God's Name in us, which is such a treasure, that would not only satisfy all our worldly desires, but would also unite us with our supreme Master, and would end all our efforts to search for any thing else.

ਆਸਾ ਮਹਲਾ ੫ ॥	aasaa mehl ^{aa} 5.
ਠਾਕੁਰ ਸਿਉ ਜਾ ਕੀ ਬਨਿ ਆਈ ॥ ਭੋਜਨ ਪੂਰਨ ਰਹੇ ਅਘਾਈ ॥੧॥ ਕਛੂ ਨ ਬੋਰਾ ਹਰਿ ਭਗਤਨ ਕਉ ॥ ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਦੇਵਨ ਕਉ ॥੧॥ ਰਹਾਉ ॥	t ^h aakur si-o jaa kee ban aa-ee. b ^h ojan pooran rahay aghaa-ee. 1 kach ^h oo na thora ^a har b ^h ag ^{ta} n ka-o. k ^h aat k ^h archat bilch ^h at dayvan ka-o. 1 rahaa-o.
ਜਾ ਕਾ ਧਨੀ ਅਗਮ ਗੁਸਾਈ ॥ ਮਾਨੁਖ ਕੀ ਕਹੁ ਕੇਤ ਚਲਾਈ ॥੨॥ ਜਾ ਕੀ ਸੇਵਾ ਦਸ ਅਸਟ ਸਿਧਾਈ ॥ ਪਲਕ ਦਿਸਟਿ ਤਾ ਕੀ ਲਾਗਹੁ ਪਾਈ ॥੩॥ ਜਾ ਕਉ ਦਇਆ ਕਰਹੁ ਮੇਰੇ ਸੁਆਮੀ ॥ ਕਹੁ ਨਾਨਕ ਨਾਹੀ ਤਿਨ ਕਾਮੀ ॥੪॥੨੮॥੭੯॥	jaa kaa D ^h anee agam gusaa-ee. maanuk ^h kee kaho kay ^t chala ^a -ee. 2 jaa kee sayvaa d ^{as} asat siD ^h aa-ee. palak d ⁱ sat t ^{aa} kee laagahu paa-ee. 3 jaa ka-o d ^a -i-aa karahu mayray su-aamee. kaho naanak naahee t ⁱ n kaamee. 4 28 79

**Asa Mohalla-3**

In the previous Shabad, Guru Ji told us that if we seek the guidance of the saint (Guru), he would enshrine God's Name in us, which is such a treasure, that would not only satisfy all our worldly desires, but would also unite us with our supreme Master, and would end all our efforts to search for any thing else. In this Shabad, Guru Ji takes us, one step further, and tells us, what kinds of blessings, and self confidence, that devotee enjoys, who becomes a close servant, and friend of the supreme Master.

He says: “(O my friends), he who develops personal relationship with the Master, he remains fully satiated (from worldly desires), by partaking the food (of God's Name).”(1)

Stating, how such devotees, don't feel shortage of anything, Guru Ji says: “(O my friends), the devotees of God, never feel, that there is shortage of anything (for them. So much so, they always feel, that they have enough) to use, spend, enjoy, and for giving (to others).”(1-Pause)

Now talking about, the kind of protection provided by God, to His devotees, Guru Ji says: “He, whose Master is the inaccessible God of the universe, what can any man do (to harm that devotee).”(2)

Therefore, Guru Ji advises: “(O my friends), fall to the feet (and seek the shelter of that God), by serving whom, one can obtain all the eighteen forms of miraculous powers, in the twinkling of an eye.”(3)

Guru Ji concludes by expressing his complete faith in God, and says: “O my Master, Nanak says, he on whom You show Your mercy, he doesn't have shortage of any thing.”(4-28-79)

The message of this Shabad is that if we meditate on God, with true love and devotion, God would show His mercy on us, and from then on, we would become kind of close and trustworthy friends of His. Then no one would be able to touch us, and we wouldn't feel shortage of anything.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਉ ਮੈ ਅਪੁਨਾ ਸਤਿਗੁਰੁ ਧਿਆਇਆ ॥
ਤਬ ਮੇਰੈ ਮਨਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥੧॥
ਮਿਟਿ ਗਈ ਗਣਤ ਬਿਨਾਸਿਉ ਸੰਸਾ ॥
ਨਾਮਿ ਰਤੇ ਜਨ ਭਏ ਭਗਵੰਤਾ ॥੧॥ ਰਹਾਉ ॥
ਜਉ ਮੈ ਅਪੁਨਾ ਸਾਹਿਬੁ ਚੀਤਿ ॥
ਤਉ ਭਉ ਮਿਟਿਓ ਮੇਰੇ ਮੀਤ ॥੨॥
ਜਉ ਮੈ ਓਟ ਗਹੀ ਪ੍ਰਭ ਤੇਰੀ ॥
ਤਾਂ ਪੂਰਨ ਹੋਈ ਮਨਸਾ ਮੇਰੀ ॥੩॥
ਦੇਖਿ ਚਲਿਤ ਮਨਿ ਭਏ ਦਿਲਾਸਾ ॥
ਨਾਨਕ ਦਾਸ ਤੇਰਾ ਭਰਵਾਸਾ ॥੪॥੨੯॥੮੦॥

aasaa mehlāa 5.

ja-o mai apunaa satgur Dhi-aa-i-aa.
tab mayrai man mahaa sukh paa-i-aa. ||1||
mit ga-ee ganat binaasi-o sansaa.
naam raṭay jan bha-ay bhagvantāa. ||1|| rahaa-o.
ja-o mai apunaa saahib cheet.
ta-o bha-o miti-o mayray meet. ||2||
ja-o mai ot gahee parabh tayree.
taa^N pooran ho-ee mansaa mayree. ||3||
daykh chaliṭ man bha-ay dilaasaa.
naanak daas tayraa bharvaasaa. ||4||29||80||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that if we meditate on God, with true love and devotion, God would show His mercy on us, and from then on, we would become kind of close and trustworthy friends of His. Then no one would be able to touch us, and we wouldn't feel shortage of anything. In this Shabad Guru Ji is sharing with us the blessings received by him when he meditated on his God.

He says: “When I meditated on my true Guru, then my mind obtained supreme peace.”(1)

Guru Ji wants to assure us, that any one can obtain the kinds of blessings, he is enjoying. He says: (O my friends), the devotees who have been imbued with the love (of God), they have become fortunate, because their worry is obliterated,



and all their dreads are destroyed.”(1-Pause)

Now addressing us, Guru Ji says: “(Listen), O' my friend, when I remembered my God, since then all my fear has gone.”(2)

Therefore, expressing his gratitude, Guru Ji addresses God, and says: “O' God when I sought Your refuge, all the desire of my heart was fulfilled.”(3)

Guru Ji concludes the Shabad, by saying: “Seeing Your wonders, my mind is assured, therefore servant Nanak leans only on You, (O' my God).”(4-29-80)

The message of this Shabad is that we should meditate on God's Name, with love and full faith, then all our sins, fears, doubts will be gone and we will obtain supreme peace.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਅਨਦਿਨੁ ਮੂਸਾ ਲਾਜੁ ਟੁਕਾਈ ॥

an-din moosaa laaj tukaa-ee.

ਗਿਰਤ ਕੂਪ ਮਹਿ ਖਾਹਿ ਮਿਠਾਈ ॥੧॥

girat̃ koop meh khaahi miṭhaa-ee. ||1||

ਸੋਚਤ ਸਾਚਤ ਰੈਨਿ ਬਿਹਾਨੀ ॥

sochat̃ saachat̃ rain bihaanee.

ਅਨਿਕ ਰੰਗ ਮਾਇਆ ਕੇ ਚਿਤਵਤ ਕਬਹੂ ਨ ਸਿਮਰੈ

anik rang maa-i-aa kay chitvat̃ kabhoo na simrai

ਸਾਰੰਗਪਾਨੀ ॥੧॥ ਰਹਾਉ ॥

saringpaanee. ||1|| rahaa-o.

ਦੂਮ ਕੀ ਛਾਇਆ ਨਿਹਚਲ ਗ੍ਰਿਹੁ ਬਾਂਧਿਆ ॥

darum kee chhaa-i-aa nihchal garihu baa^NDhi-aa.

ਕਾਲ ਕੈ ਫਾਂਸਿ ਸਕਤ ਸਰੁ ਸਾਂਧਿਆ ॥੨॥

kaal kai faa^Ns sakat̃ sar saa^NDhi-aa. ||2||

ਬਾਲੂ ਕਨਾਰਾ ਤਰੰਗ ਮੁਖਿ ਆਇਆ ॥

baaloo kanaaraa tarang mukh aa-i-aa.

ਸੋ ਥਾਨੁ ਮੂੜਿ ਨਿਹਚਲੁ ਕਰਿ ਪਾਇਆ ॥੩॥

so thaan moorh nihchal kar paa-i-aa. ||3||

ਸਾਧਸੰਗਿ ਜਪਿਓ ਹਰਿ ਰਾਇ ॥

saaDhsang japi-o har raa-ay.

ਨਾਨਕ ਜੀਵੈ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩੦॥੮੧॥

naanak jeevai har gun gaa-ay. ||4||30||81||

Asa Mohalla-5

As per Dr. Bh. Vir Singh Ji and Dr. Gopal Singh Ji, this Shabad begins with a reference to an old story in which a man went into a well holding on to a string tied to a tree on which was also perched a honey- comb, from which drops of honey were dripping, and falling along the string. A mouse scrumptiously tore at the string, but the man knew it not, for he was busy sucking the sweet honey dripping from the string.

Referring to this story Guru Ji says: “Night and day, the mouse (of time) keeps on nibbling at the string (of man’s life). But this man even though fallen into the well (of worldly riches and power), keeps on enjoying the sweet (of worldly attachments).”(1)

Continuing to comment on an ordinary human being’s conduct, Guru Ji says: “Always thinking and planning (how to amass more wealth or power), the man passes away his night (of life), but he never contemplates on God of the earth.” (1-Pause)

Giving another example, Guru Ji says: “Deeming the tree’s shade as immovable, man builds his home beneath it. (But he is unaware) that being in the grip of worldly attachments, demon of death has already aimed his arrow at him.”(2)

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Giving still another example, Guru Ji says: “(A man’s life, is like) the sandy shore, which is being swallowed up by sea waves. That place, the fool has deemed as his immovable home.”(3)

Guru Ji closes, by telling us, who is truly awake, and spending his life wisely. He says: “(O my friends), Nanak says, he who in the company of saints is meditating on God's Name, he lives (an eternally spiritual life), by singing praises of God.”(4-30-81)



The message of the Shabad is that instead of wasting our lives in unawareness and enjoyment of false worldly pleasures, we should realize, that every moment our life is coming to a close. Therefore, without any further delay, joining the company of the saintly persons, we should start meditating on God's Name.

ਆਸਾ ਮਹਲਾ ੫ ਦੁਤੁਕੈ ੯ ॥

aasaa mehlāa 5 duṭukay 9.

ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਕਰਤੀ ਕੋਲ ॥

un kai sang too kartēe kayl.

ਉਨ ਕੈ ਸੰਗਿ ਹਮ ਤੁਮ ਸੰਗਿ ਮੇਲ ॥

un kai sang ham tum sang mayl.

ਉਨ ਕੈ ਸੰਗਿ ਤੁਮ ਸਭੁ ਕੋਊ ਲੋਰੈ ॥

un^H kai sang tum sabh ko-oo lorai.

ਓਸੁ ਬਿਨਾ ਕੋਊ ਮੁਖੁ ਨਹੀ ਜੋਰੈ ॥੧॥

os binaa ko-oo mukh nahee jorai. ||1||

ਤੇ ਬੈਰਾਗੀ ਕਹਾ ਸਮਾਏ ॥

tay bairaagee kahaa samaa-ay.

ਤਿਸੁ ਬਿਨੁ ਤੁਹੀ ਦੁਹੇਰੀ ਰੀ ॥੧॥ ਰਹਾਉ ॥

tis bin tuhee duhayree ree. ||1|| rahaa-o.

ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਗ੍ਰਿਹ ਮਹਿ ਮਾਹਰਿ ॥

un^H kai sang too garih meh maahar.

ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਹੋਈ ਹੈ ਜਾਹਰਿ ॥

un^H kai sang too ho-ee hai jaahar.

ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਰਖੀ ਪਪੋਲਿ ॥

un^H kai sang too rakhee papol.

ਓਸੁ ਬਿਨਾ ਤੂੰ ਛੁਟਕੀ ਰੋਲਿ ॥੨॥

os binaa too^N chhutkee rol. ||2||

ਉਨ ਕੈ ਸੰਗਿ ਤੇਰਾ ਮਾਨੁ ਮਹਤੁ ॥

un^H kai sang tayraa maan mahat.

ਉਨ ਕੈ ਸੰਗਿ ਤੁਮ ਸਾਕੁ ਜਗਤੁ ॥

un^H kai sang tum saak jagat.

ਉਨ ਕੈ ਸੰਗਿ ਤੇਰੀ ਸਭ ਬਿਧਿ ਥਾਟੀ ॥

un^H kai sang tayree sabh biDh thaatee.

ਓਸੁ ਬਿਨਾ ਤੂੰ ਹੋਈ ਹੈ ਮਾਟੀ ॥੩॥

os binaa too^N ho-ee hai maatee. ||3||

ਓਹੁ ਬੈਰਾਗੀ ਮਰੈ ਨ ਜਾਇ ॥

oh bairaagee marai na jaa-ay.

ਹੁਕਮੇ ਬਾਧਾ ਕਾਰ ਕਮਾਇ ॥

hukmay baaDhaa kaar kamaa-ay.

ਜੋਤਿ ਵਿਛੋੜੇ ਨਾਨਕ ਥਾਪਿ ॥

jorh vichhorhay naanak thaap.

ਅਪਨੀ ਕੁਦਰਤਿ ਜਾਣੈ ਆਪਿ ॥੪॥੩੧॥੮੨॥

apnee kudrat jaanai aap. ||4||31||82||

Asa Mohalla-5

As per Dr. Bh. Vir Singh Ji, Guru Ji uttered this Shabad, in empathy for a rotting dead body. In those days in particular, and to some extent even in the present times, a woman's financial, and social security, very much depended on the presence, and company of her husband. As long as the husband was alive, and he had not deserted her, the wife would enjoy all the love, and respect from her in-laws and other community. But as soon as her husband died or left her, she would be immediately either driven out of her home, or her status would be reduced to like that of a beggar living on the crumbs thrown at her out of pity. In this Shabad, Guru Ji compares the dead body of a person, to such a widow, or a deserted bride.

Addressing this body, Guru Ji says: "O' body, when you were accompanied by the soul, you used to engage in so many frolics. Because of the soul's company, you came in contact with every one. Because of that soul's company, every body desired to meet you, but without the soul, no body wants even to look at you."(1)

Guru Ji now asks this body: "Separating from you, where the soul has gone? It doesn't know that without its (company), how awful is your condition?"(1-Pause)

Reminding the body, the kinds of privileges, which it was enjoying, when it was accompanied by the soul, Guru Ji says: "In the company (of the soul), you were respected as the wise mistress of your house. It was in the company of that (soul) that you became manifest in the world. When that (soul) was with you, you were being sustained carefully. But without the soul, you are being wasted away like a deserted wife."(2)

Guru Ji continues: "While you were in the company of that (soul), you were treated with respect and honor. It was because of that (soul), that you had your relationship with the world. When that (soul) was within you, you were being embellished and decorated in every way, but without that (soul), you have become uncared for like the dust."(3)

As for as the soul itself is concerned, Guru Ji comments: "(What the poor soul can do?) This detached being, does not



die or go anywhere. Bound by God's command, it performs its assigned job (in a body, and then goes where it is sent). O Nanak, God Himself unites and separates (the soul from the body) and then establishes it elsewhere. His mystery only He Himself knows.”(4-31-82)

The message of this Shabad is that we should not be arrogant because of our body. In itself it is of no use, we should rather use this body to meditate on God's Name, so that our soul may ultimately be liberated from the pain and suffering of living in different bodies.