



SGGSP-390

ਆਸਾ ਮਹਲਾ ੫ ॥

ਪੰਨਾ ੩੯੧

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aasaa mehlā 5.

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nāa oh martāa nāa ham dari-aa.
 nāa oh binsai nāa ham karhi-aa.
 nāa oh nirDhan nāa ham bhookhay.
 nāa os dookh na ham ka-o dookhay. ||1||
 avar na ko-oo maaranvaaraa.
 jee-a-o hamaaraa jee-o daynhaaraa. ||1|| rahaa-o.
 nāa us banDhan nāa ham baaDhay.
 nāa us DhanDhaa nāa ham DhaaDhay.
 nāa us mail na ham ka-o mailaa.
 os anand ta ham sad kaylaa. ||2||
 nāa us soch na ham ka-o sochaa.
 nāa us layp na ham ka-o pochaa.
 nāa us bhookh na ham ka-o tarisnaa.
 jaa uho nirmal ta^N ham jachnaa. ||3||
 ham kichh naahee aikai ohee.
 aagai paachhai ayko so-ee.
 naanak gur kho-ay bharam bhanga.
 ham o-ay mil ho-ay ik rangaa. ||4||32||83||

Asa Mohalla-5

In this Shabad Guru Ji shares his experience on being so much imbued with the love of God that he feels, as if he has become one with God, therefore, he is feeling the same kind of qualities and attributes as God.

He says: “(Since I have become one with God) I have lost all fear of death because I know that (God) never dies. As He is destroyed not, I fear no destruction. Since He is not poor, I am also not a hungry (poor man). Neither He is in pain, nor do I suffer in agony.”(1)

Therefore, Guru Ji proclaims: “Long live He, who is the Giver of life to us. There is no one else except (God), who can kill us.”(1-Pause)

Describing, other merits obtained by Guru Ji, on becoming one with God, he says: “He has no entanglement, nor am I in bondage. Neither He is involved, nor am I engrossed in any strife. Neither He suffers from any impurity, nor any impurity (of worldly riches and power) stains me. Since He is in bliss, so I also always play in joy.” (2)

Regarding, worldly desires, and worries, Guru Ji says: “Neither, He has any anxiety, nor do I have any worry (in my mind). As He is stained not, so am I am also not afflicted (by worldly attachments). He has no hunger (or desire) for any thing. So I too have no thirst (or desire) for any thing. As He is immaculate, so I also belong to high caste.”(3)

In summary, Guru Ji tells us: “(O my friends), we ourselves are nothing, He alone is there. Both in the past and the future, it is the one God alone. Meeting the Guru, O Nanak, all my doubts and demerits were dispelled and then on meeting God, me and Him became one.”(4-32-83)

The message of this Shabad is that when after seeking the guidance of the Guru, we become imbued with the love of God, and His Name. Then a stage comes that we meet God and becoming one with Him, we



also attain the same qualities and attributes as God.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਅਨਿਕ ਭਾਂਤਿ ਕਰਿ ਸੇਵਾ ਕਰੀਐ ॥
ਜੀਉ ਪ੍ਰਾਨ ਧਨੁ ਆਗੈ ਧਰੀਐ ॥
ਪਾਨੀ ਪਖਾ ਕਰਉ ਤਜਿ ਅਭਿਮਾਨੁ ॥
ਅਨਿਕ ਬਾਰ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥੧॥
ਸਾਈ ਸੁਹਾਗਣਿ ਜੋ ਪ੍ਰਭ ਭਾਈ ॥

anik bhaa^N kar sayvaa karee-ai.
jee-o paraan Dhan aagai Dharee-ai.
paanee pakhaa kara-o taj abhimaan.
anik baar jaa-ee-ai kurbaan. ||1||
saa-ee suhaagan jo parabh bhaa-ee.

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ਤਿਸ ਕੈ ਸੰਗਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥
ਦਾਸਨਿ ਦਾਸੀ ਕੀ ਪਨਿਹਾਰਿ ॥
ਉਨ੍ਹ ਕੀ ਰੇਣੁ ਬਸੈ ਜੀਅ ਨਾਲਿ ॥
ਮਾਥੈ ਭਾਗੁ ਤ ਪਾਵਉ ਸੰਗੁ ॥
ਮਿਲੈ ਸੁਆਮੀ ਅਪੁਨੈ ਰੰਗਿ ॥੨॥
ਜਾਪ ਤਾਪ ਦੇਵਉ ਸਭ ਨੇਮਾ ॥
ਕਰਮ ਧਰਮ ਅਰਪਉ ਸਭ ਹੋਮਾ ॥
ਗਰਬੁ ਮੋਹੁ ਤਜਿ ਹੋਵਉ ਰੇਨ ॥
ਉਨ੍ਹ ਕੈ ਸੰਗਿ ਦੇਖਉ ਪ੍ਰਭੁ ਨੈਨ ॥੩॥
ਨਿਮਖ ਨਿਮਖ ਏਹੀ ਆਰਾਧਉ ॥
ਦਿਨਸੁ ਰੈਣਿ ਏਹ ਸੇਵਾ ਸਾਧਉ ॥
ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ ॥
ਸਾਧਸੰਗਿ ਨਾਨਕ ਬਖਸਿੰਦ ॥੪॥੩੩॥੮੪॥

tis kai sang mila-o mayree maa-ee. ||1|| rahaa-o.
daasan daasee kee panihaar.
un^H kee rayn basai jee-a naal.
maathai bhaag ta paava-o sang.
milai su-aamee apunai rang. ||2||
jaap taap dayva-o sabh naymaa.
karam Dharam arpa-o sabh homaa.
garab moh taj hova-o rayn.
un^H kai sang daykh-a-u parabh nain. ||3||
nimakh nimakh ayhee aaraaDha-o.
dinas rain ayh sayvaa saaDha-o.
bha-ay kirpaal gupaal gobind.
saaDhsang naanak bakhsind. ||4||33
||84||

Asa Mohalla-5

In the previous Shabad Guru Ji shared, with us the kinds of bliss he is enjoying, after being so much imbued with the love of God, that he feels that he has become one with Him. In this Guru Ji tells us, how much respect and honor such a devoted and united soul bride of God, and how should we serve such a sanctified person?

Describing, how he himself feels like serving such a great soul, Guru Ji says: “(O my mother), we should serve (such a devoted soul bride) in myriad ways, and surrender our life, soul, and wealth before them. (I wish that) forsaking my pride, I may fetch water, and waive fan over her. In innumerable ways, I may sacrifice myself for them.”(1)

Further Expressing his personal wish, Guru Ji says: “(O my mother, that bride soul), is the happily wedded and united bride, who is pleasing to God. I wish that I may also see Him, in the company (of that soul bride).”(1-Pause)

Next, Guru Ji shows us, how humbly we need to serve such wedded soul brides of God. He says: “(O my mother, I wish that), I may become the water carrier of the servant of the servants (of God). May the dust of their feet keep abiding in my heart. If such were my destiny, then may I be blessed with their company. (Because, it is the company of such devoted souls, that) the Master, comes and meets a person, whenever He so pleases.”(2)

Next Guru Ji shows us what kind of price he is ready to pay to those in whose company he may be able to see his God. He says: “Unto that (devoted soul, I am ready to) surrender all my meditation, penance and religious rites. Renouncing all my ego and worldly attachment, I will become the dust of their feet (and ready to perform any kind of humble service for them), because it is in their company that I hope to see God with my own eyes.”(3)

In closing, Guru Ji says: “At every moment I am praying for this thing that day and night I may keep making



arrangements, for the service (of such souls. Because) Nanak (knows that) when that God of universe becomes merciful (on any person), then the forgiving (God) meets him in the company of saint (Guru).”(4-33-84)

The message of this Shabad is that if we want to meet God, we should perform the most humble service, and seek the company of the Guru wards (saints), who are pleasing to God.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਦੁਖੁ ਲਗੈ ਨ ਕੋਇ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਹਉਮੈ ਮਲੁ ਖੋਇ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦ ਨਿਰਮਲ ਹੋਇ ॥੧॥
ਸੁਨਹੁ ਮੀਤ ਐਸਾ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥
ਜੀਅ ਪ੍ਰਾਨ ਘਟ ਘਟ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਭਏ ਸਗਲ ਨਿਧਾਨ ॥

parabh kee pareet̃ sadāa sukh ho-ay.
parabh kee pareet̃ dukh lagai na ko-ay.
parabh kee pareet̃ ha-umai mal k̄ho-ay.
parabh kee pareet̃ sad nirmal ho-ay. ||1||
sunhu meet̃ aisaa paraym pi-aar.
jee-a paraan ghat ghat aaDhaar. ||1|| rahaa-o.
parabh kee pareet̃ bha-ay sagal niDhaan.

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ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਰਿਦੈ ਨਿਰਮਲ ਨਾਮ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦ ਸੋਭਾਵੰਤ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਭ ਮਿਟੀ ਹੈ ਚਿੰਤ ॥੨॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਇਹੁ ਭਵਜਲੁ ਤਰੈ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਜਮ ਤੇ ਨਹੀ ਡਰੈ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਗਲ ਉਧਾਰੈ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਚਲੈ ਸੰਗਾਰੈ ॥੩॥
ਆਪਹੁ ਕੋਈ ਮਿਲੈ ਨ ਭੂਲੈ ॥
ਜਿਸੁ ਕ੍ਰਿਪਾਲੁ ਤਿਸੁ ਸਾਧਸੰਗਿ ਘੁਲੈ ॥
ਕਹੁ ਨਾਨਕ ਤੇਰੈ ਕੁਰਬਾਣੁ ॥
ਸੰਤ ਓਟ ਪ੍ਰਭ ਤੇਰਾ ਤਾਣੁ ॥੪॥੩੪॥੮੫॥

parabh kee pareet̃ ridai nirmal naam.
parabh kee pareet̃ sad sobhaavan̄t̃.
parabh kee pareet̃ sabh mitee hai chint̃. ||2||
parabh kee pareet̃ ih bhavjal tarai.
parabh kee pareet̃ jam tay nahee darai.
parabh kee pareet̃ sagal uDhaarai.
parabh kee pareet̃ chalai sangaaray. ||3||
aaphu ko-ee milai na b̄hoolai.
jis kirpaal tis saaDhsang ghoolai.
kaho naanak tayrai kurbaan̄.
sant̃ ot parabh tayraa taan̄. ||4||34||85||

Asa Mohall-5

In the previous Shabad, Guru Ji advised us that if we want to meet God, we should perform the most humble service, and seek the company of the Guru wards (saints), who are pleasing to Him. In this Shabad Guru Ji is describing what kind of blessings we receive when we are imbued with such a true love of God.

He says: “(O my friend), in the love of God there is always peace. In God's love, no agony touches us. God's love washes away the dirt of ego. Through God's love, one always remains (a person of) immaculate character.”(1)

Therefore, he says: “Listen O' dear friend, such is the love and affection (for God), that it becomes the support of life and breaths of every creature.”(1-Pause)

Describing, what kinds of blessings, one receives, when he is truly in love with God, Guru Ji says: “When, one feels, that he is truly in love with God, (he feels that he has obtained) all the treasures (of the world. Because, when one is imbued with) God's love, the immaculate Name is enshrined in his heart. The love of God brings eternal glory. Through God's love all one's anxiety gets erased.”(2)

But, that is not all. Listing still some more blessings obtained by a person, who is in love of God, Guru Ji says: “When one is imbued with God's love, he crosses this terrible (worldly) ocean. When in love with God, one is not afraid of the demon of death. When, one is imbued with God's love, (he not only saves himself from evil ways, but also) saves all (those, who come in contact with him). The love of God (is such a wealth, which) accompanies (a person even after death).”(3)



However, Guru Ji cautions: “(O my friends), by himself no one meets (and loves) or forgets God. He on whom, God is merciful, him He unites with the company of saintly persons. Therefore Nanak says, O God I am a sacrifice to You. O God, You alone are the shelter of the saints, and they depend only on the strength of Your (support).”(4-34-85)

The message of the Shabad is that if we want to enjoy all kinds of peace and pleasures then we should have deep love and affection for God. But this love is enshrined in us only when in the company of saints we meditate on God's Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਭੂਪਤਿ ਹੋਇ ਕੈ ਰਾਜੁ ਕਮਾਇਆ ॥
ਕਰਿ ਕਰਿ ਅਨਰਥ ਵਿਹਾਜੀ ਮਾਇਆ ॥

bhooptaṭ ho-ay kai raaj kamaa-i-aa.
kar kar anrath vihaajee maa-i-aa.

ਪੰਨਾ ੩੯੨

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ਸੰਚਤ ਸੰਚਤ ਬੈਲੀ ਕੀਨੀ ॥
ਪ੍ਰਭਿ ਉਸ ਤੇ ਡਾਰਿ ਅਵਰ ਕਉ ਦੀਨੀ ॥੧॥
ਕਾਚ ਗਗਰੀਆ ਅੰਭ ਮਝਰੀਆ ॥
ਗਰਬਿ ਗਰਬਿ ਉਆਹੂ ਮਹਿ ਪਰੀਆ ॥੧॥ ਰਹਾਉ ॥
ਨਿਰਭਉ ਹੋਇਓ ਭਇਆ ਨਿਹੰਗਾ ॥
ਚੀਤਿ ਨ ਆਇਓ ਕਰਤਾ ਸੰਗਾ ॥
ਲਸਕਰ ਜੋੜੇ ਕੀਆ ਸੰਬਾਹਾ ॥
ਨਿਕਸਿਆ ਫੂਕ ਤ ਹੋਇ ਗਇਓ ਸੁਆਹਾ ॥੨॥

sanchaṭ sanchaṭ thailee keen^Hee.
para**b**h us ṭay daar avar ka-o deen^Hee. ||1||
kaach gagree-aa amb**h** majhree-aa.
garab garab u-aahoo meh paree-aa. ||1|| rahaa-o.
nir**b**ha-o ho-i-o **b**ha-i-aa nihangaa.
cheeṭ na aa-i-o karṭaa sangaa.
laskar jo**r**hay kee-aa sambaahaa.
niksi-aa fook ṭa ho-ay ga-i-o su-aahaa. ||2||

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ਊਚੇ ਮੰਦਰ ਮਹਲ ਅਰੁ ਰਾਨੀ ॥
ਹਸਤਿ ਘੋੜੇ ਜੋੜੇ ਮਨਿ ਭਾਨੀ ॥
ਵਡ ਪਰਵਾਰੁ ਪੂਤ ਅਰੁ ਧੀਆ ॥
ਮੋਹਿ ਪਚੇ ਪਚਿ ਅੰਧਾ ਮੂਆ ॥੩॥
ਜਿਨਹਿ ਉਪਾਹਾ ਤਿਨਹਿ ਬਿਨਾਹਾ ॥
ਰੰਗ ਰਸਾ ਜੈਸੇ ਸੁਪਨਾਹਾ ॥
ਸੋਈ ਮੁਕਤਾ ਤਿਸੁ ਰਾਜੁ ਮਾਲੁ ॥
ਨਾਨਕ ਦਾਸ ਜਿਸੁ ਖਸਮੁ ਦਇਆਲੁ ॥੪॥੩੫॥੮੬॥

oochay mandar mahal ar raanee.
hasaṭ **g**hor**h**ay jo**r**hay man **b**haanee.
vad parvaar pooṭ ar **D**hee-aa.
mohi pachay pach an**D**haa moo-aa. ||3||
jineh upaahaa **t**ineh binaahaa.
rang rasaa jaisay supnaahaa.
so-ee mukṭaa ṭis raaj maal.
naanak **d**aas jis **k**hasam **d**a-i-aal. ||4||35||86||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that if we want to enjoy all kinds of peace and pleasures then we should have deep love and affection for God. But this love is enshrined in us only when in the company of saints we meditate on God's Name. In fact this has been Guru Ji's message in most of the previous Shabads as well. Naturally, a question arises in the minds of many of us, what about those pleasure and joys, which one experiences, when he has amassed lots of wealth, or becoming a ruler of a large country wields immense political clout and power. In this Shabad Guru Ji is warning us against forsaking God and instead spending our time in amassing such wealth or power by fair means or foul.

He says: “(How does it really matter), if becoming a king, a person has wielded authority, and by committing oppressions, has amassed wealth. In this way acquiring more and more wealth, he might have bagged (lot of wealth, but remember, that upon his death, or even sooner), taking it away from him, God gives it to some one else.”(1)

Reminding us about the frailty of our body, with the help of a beautiful example, Guru Ji says: “(O my friends, a man's body) is like an erode able and brittle pitcher (of clay), in the midst of water, which after bouncing again and again, sinks in that (water itself).”(1-Pause)



Commenting on the life of those, who being intoxicated with their wealth and power, become fearless, and don't even remember God, Guru Ji says: "(In the intoxication of his power, a man may) become fearless, and may not care for anyone. (So much so that) even the Creator, who is always with him, may not enter his mind. He may recruit and assemble (huge) armies, but when he breathes his last, every thing he has, becomes useless like dust (as for as he is concerned)." (2)

Guru Ji adds: "(O my friends, a man might) acquire lofty mansions, palaces, and (beautiful) queens. He may have horses and elephants (or cars and planes) pleasing to his heart. (He may also be the head of a) large family of sons and daughters. (But ultimately) the blind fool dies, consumed by the attachment (of these worldly things)." (3)

In conclusion, Guru Ji says: "(O my friends), He, who has made all these humans (full of ego), He destroys them also. All these worldly pleasures and enjoyments are like a dream (which soon fades away). Therefore, Nanak says, only that devotee is emancipated and is the possessor of true power and wealth, on whom the Master is kind, (and blesses him with the treasure of His Name)." (4-35-86)

The message of this Shabad is that in case we want to enjoy the true pleasures, and true power, wealth and salvation, then we need to seek the mercy and pleasure of God (which is only obtained by meditating on God's Name in the company of saints).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlā 5.

ਇਨ੍ਹ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰੀ ਘਨੇਰੀ ॥
ਜਉ ਮਿਲੀਐ ਤਉ ਵਧੈ ਵਧੇਰੀ ॥
ਗਲਿ ਚਮੜੀ ਜਉ ਛੋਡੈ ਨਾਹੀ ॥
ਲਾਗਿ ਛੁਟੇ ਸਤਿਗੁਰ ਕੀ ਪਾਈ ॥੧॥
ਜਗ ਮੋਹਨੀ ਹਮ ਤਿਆਗਿ ਗਵਾਈ ॥
ਨਿਰਗੁਨੁ ਮਿਲਿਓ ਵਜੀ ਵਧਾਈ ॥੧॥ ਰਹਾਉ ॥
ਐਸੀ ਸੁੰਦਰਿ ਮਨ ਕਉ ਮੋਹੈ ॥
ਬਾਟਿ ਘਾਟਿ ਗ੍ਰਿਹਿ ਬਨਿ ਬਨਿ ਜੋਹੈ ॥
ਮਨਿ ਤਨਿ ਲਾਗੈ ਹੋਇ ਕੈ ਮੀਠੀ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਖੋਟੀ ਡੀਠੀ ॥੨॥
ਅਗਰਕ ਉਸ ਕੇ ਵਡੇ ਠਗਾਊ ॥
ਛੋਡਹਿ ਨਾਹੀ ਬਾਪ ਨ ਮਾਊ ॥
ਮੇਲੀ ਅਪਨੇ ਉਨਿ ਲੇ ਬਾਧੇ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੈ ਸਗਲੇ ਸਾਧੇ ॥੩॥

in^H si-o pareet karee ghanayree.
ja-o milee-ai ta-o vaDhai vaDhayree.
gal chamrhee ja-o chhodai naahee.
laag chhuto satgur kee paa-ee. ||1||
jag mohnee ham ti-aag gavaa-ee.
nirgun mili-o vatee vaDhaa-ee. ||1|| rahaa-o.
aisee sundar man ka-o mohai.
baat ghaat garihi ban ban johai.
man tan laagai ho-ay kai meethee.
gur parsaad mai khotee deethee. ||2||
agrak us kay vaday thagaa-oo.
chhodeh naahee baap na maa-oo.
maylee apnay un lay baa^NDhay.
gur kirpaa tay mai saglay saaDhay. ||3||

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ਅਬ ਮੋਰੈ ਮਨਿ ਭਇਆ ਅਨੰਦ ॥
ਭਉ ਚੂਕਾ ਟੂਟੇ ਸਭਿ ਫੰਦ ॥
ਕਹੁ ਨਾਨਕ ਜਾ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥
ਘਰੁ ਸਗਲਾ ਮੈ ਸੁਖੀ ਬਸਾਇਆ ॥੪॥੩੬॥੮੭॥

ab morai man bha-i-aa anand.
bha-o chookaa tootay sabh fand.
kaho naanak jaa satgur paa-i-aa.
ghar saglaa mai sukhee basaa-i-aa. ||4||36||87||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us how; many people waste their life in collecting riches and power. In this Shabad Guru Ji again warns us about the perils of falling in love with this "Maya" (or worldly riches and power). He tells how, not only, it allures and then entraps ordinary persons, but even those who try to escape it, and go and live in jungles and mountains. Finally, he shows us how to get out of its clutches, and enjoy permanent peace of mind.

He says: "(O my friends), if we get too much in love with this ("Maya" or worldly attachment), then more we obtain it, more we get attached to it. Ultimately, when grasping us by neck, it doesn't let us go, it is only got rid off, by falling at the feet (and seeking the shelter) of the true Guru." (1)



As for as his own state is concerned, Guru Ji says: “(O my friends, since through the grace of the Guru), I have renounced and cast away, (this worldly attachment), I have met that (God, who is free from its) three attributes (of vice, virtue, and action), and I am receiving (messages of) congratulations.”(1-Pause)

Comparing the allurements for worldly riches and power to a captivating, but deceptive young woman, Guru Ji says: “(O my friends, this “*Maya*”) is so beautiful that it captivates the mind (of everyone). It keeps its eye on (all human beings, whether, they are) on their way (to some pilgrimage place, already residing on holy) seashores, living in their homes, (or after renouncing the same, are doing penances in) jungles. It enralls every one’s mind and body, by posing as a very sweet (and charming lady). But, by Guru’s grace, I have realized that (in reality) it is very deceitful.”(2)

Now, commenting on the human impulses, which are kind of the forerunners of “*Maya*”, Guru Ji says: “(Not only herself, but its agents or the forerunners (the impulses of lust, wrath, greed, infatuation and ego), also are big cheats. They do not spare even one’s father or mother. (Because under the influence of these passions man does not hesitate to harm even his own parents. These impulses) have caught hold in their grip, all those who have come in contact with them (and have been swayed by these impulses). But by Guru’s grace I have brought all these passions under my control.”(3)

Therefore, Guru Ji concludes the Shabad, by saying: “So now (after controlling these impulses), a sense of bliss has prevailed in my mind. My fear is gone and all my bonds (of *Maya*) have been snapped. In short, Nanak says, since the time I have obtained (the guidance of) the true Guru, I have brought peace in the entire home (of my mind).”(4-36-87)

The message of the Shabad is that “*Maya*” along with its accomplices (of lust, anger, greed, attachment, and ego) can be very alluring, and hard to resist. But it is so deceptive, that under its influence, a person does not hesitate even to harm his own near and dear ones, which can be very disastrous. Therefore we need to get rid of this malady as soon as possible, and for that, the only way is to follow the advice of our saint Guru (Granth Sahib Ji).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ ॥
ਪ੍ਰਭ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ ॥
ਏਕੁ ਨਾਮੁ ਸੰਤਨ ਆਧਾਰੁ ॥
ਹੋਇ ਰਹੇ ਸਭ ਕੀ ਪਗ ਛਾਰੁ ॥੧॥
ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ ॥
ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥
ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮ ॥
ਅਨਦ ਰੂਪ ਕੀਰਤਨੁ ਬਿਸ਼ਾਮ ॥
ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥
ਪ੍ਰਭ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ ॥੨॥
ਕੋਟਿ ਕੋਟਿ ਅਖ ਕਾਟਨਹਾਰਾ ॥
ਦੁਖ ਦੂਰਿ ਕਰਨ ਜੀਅ ਕੇ ਦਾਤਾਰਾ ॥
ਸੂਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ ॥
ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਛਲੀ ॥੩॥
ਤਾ ਕਾ ਸੰਗੁ ਬਾਛਹਿ ਸੁਰਦੇਵ ॥
ਅਮੋਖ ਦਰਸੁ ਸਫਲ ਜਾ ਕੀ ਸੇਵ ॥
ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਕਰੇ ਅਰਦਾਸਿ ॥
ਮੋਹਿ ਸੰਤਹ ਟਹਲ ਦੀਜੈ ਗੁਣਤਾਸਿ ॥੪॥੩੭॥੮੮॥

aasaa mehlāa 5.

aath̃ pahar nikaṭ kar jaanai.
parabh̃ kaa kee-aa meethaa maanai.
ayk naam sanṭan aaDhaar.
ho-ay rahay sabh̃ kee pag chhaar. ||1||
sanṭ rahat̃ sunhu mayray bhaa-ee.
u-aa kee mahimaa kathan na jaa-ee. ||1|| rahaa-o.
varṭañ jaa kai kayval naam.
anad̃ roop keertañ bisraam.
mitar̃ satar̃ jaa kai ayk samaanai.
parabh̃ apunay bin avar na jaanai. ||2||
kot kot agh̃ katañhaaraa.
dukh̃ door karan jee-a kay daataaraa.
soorbeer bachan kay balee.
ka-ulaa bapuree sant̃ee chhalee. ||3||
taa kaa sang baachheh surdayv.
amogh̃ daras safal jaa kee sayv.
kar jorh̃ naanak karay ardaas.
mohi sant̃eh tahal deejai gunṭaas. ||4||37||88||

ASA MOHALLA-5

In the previous Shabad, Guru Ji told us that “*Maya*” along with its accomplices (of lust, anger, greed, attachment, and ego) can be very alluring, and hard to resist. But it is so deceptive, that under its influence, a person does not hesitate



even to harm his own near and dear ones, which can be very disastrous. Therefore we need to get rid of this malady as soon as possible, and for that, the only way is to follow the advice of our saint (Guru). In this Shabad Guru Ji tells us, what are those qualities in the saint (Guru), by virtue of which, he not only keeps himself immune from the allurements of “*Maya*” (or worldly riches and power), but also saves others, who come and seek his shelter.

He begins this Shabad, by describing the life conduct and attitude of a saint. He says: “(O my friends, a true saint) deems God near, at all times. Whatever God does, he deems it as the best thing. The one Name of God is the only main stay of the saints. (They always remain so humble as if they) are the dust of the feet of every body.”(1)

Now directly addressing us, he says: “Listen about the traits and life conduct of saints, O' my brothers. Their glory cannot be described.”(1-Pause)

So describing the life conduct and mental attitude of the saints, Guru Ji says: “(O my friends), the only sustenance for them is (meditation on God's) Name. (For them), singing praises of (God, the) embodiment of bliss, is like enjoying true rest, and peace. For them, friends and foes are all alike. Excepting their God, they do not recognize (any other lesser god or goddess).”(2)

Now commenting on the merits and power of the saints, Guru Ji says: “(O my friends, a saint) can efface millions upon millions of sins (of others). He is the dispeller of sorrows and giver of (spiritual) life to the creatures. They are valiant and men of their word. (Before, them the) poor “*Maya*” (is so helpless, that instead of cheating them), the saints have cheated it, (and used it for their noble causes).”(3)

Therefore, Guru Ji concludes the Shabad, by saying: “(O God), with folded hands Nanak prays that O, the treasure of virtues, bless me with the humble service of the saint (Guru. Because O God) so invaluable is their sight, and fruitful is their service, that even the heavenly angels long for their company.”(4-37-88)

The message of this Shabad is that only those persons are true saints who remain absorbed in God's Name at all times. Such true saints possess all kinds of powers, including the power to save us from the allurements of “*Maya*”. Therefore we should pray to God to yoke us into the service of a true saint (Guru).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਗਲ ਸੂਖ ਜਪਿ ਏਕੈ ਨਾਮ ॥
ਸਗਲ ਧਰਮ ਹਰਿ ਕੇ ਗੁਣ ਗਾਮ ॥
ਮਹਾ ਪਵਿਤ੍ਰ ਸਾਧ ਕਾ ਸੰਗੁ ॥

ਪੰਨਾ ੩੯੩

ਜਿਸੁ ਭੇਟਤ ਲਾਗੈ ਪ੍ਰਭ ਰੰਗੁ ॥੧॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਓਇ ਆਨੰਦ ਪਾਵੈ ॥
ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸਾ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹਨੁ ਨ
ਜਾਵੈ ॥੧॥ ਰਹਾਉ ॥
ਵਰਤ ਨੇਮ ਮਜਨ ਤਿਸੁ ਪੂਜਾ ॥
ਬੇਦ ਪੁਰਾਨ ਤਿਨਿ ਸਿੰਮ੍ਰਿਤਿ ਸੁਨੀਜਾ ॥
ਮਹਾ ਪੁਨੀਤ ਜਾ ਕਾ ਨਿਰਮਲ ਥਾਨੁ ॥
ਸਾਧਸੰਗਤਿ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ॥੨॥
ਪ੍ਰਗਟਿਓ ਸੋ ਜਨੁ ਸਗਲੇ ਭਵਨ ॥
ਪਤਿਤ ਪੁਨੀਤ ਤਾ ਕੀ ਪਗ ਰੇਨ ॥
ਜਾ ਕਉ ਭੇਟਿਓ ਹਰਿ ਹਰਿ ਰਾਇ ॥
ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਥਨੁ ਨ ਜਾਇ ॥੩॥
ਆਠ ਪਹਰ ਕਰ ਜੋਤਿ ਧਿਆਵਉ ॥
ਉਨ ਸਾਧਾ ਕਾ ਦਰਸਨੁ ਪਾਵਉ ॥

aasaa mehlaa 5.

sagal sookh jap aikai naam.
sagal Dharma har kay gun gaam.
mahaa pavitar saadh kaa sang.

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jis bhaytat laagai parabh rang. ||1||
gur parsaad o-ay aanand paavai.
jis simrat man ho-ay pargaasaa taa kee gat mit kahan na
jaavai. ||1|| rahaa-o.
varat naim majan tis poojaa.
bayd puraan tin simrit suneejaa.
mahaa puneet jaa kaa nirmal thaana.
saadhsangat jaa kai har har naam. ||2||
pargati-o so jan saglay bhavan.
patit puneet taa kee pag rayn.
jaa ka-o bhayti-o har har raa-ay.
taa kee gat mit kathan na jaa-ay. ||3||
aath pahar kar jorh Dhi-aava-o.
un saadhaa kaa darsan paava-o.



ਮੋਹਿ ਗਰੀਬ ਕਉ ਲੇਹੁ ਰਲਾਇ ॥

mohi gareeb ka-o layho ralaay.

ਨਾਨਕ ਆਇ ਪਏ ਸਰਣਾਇ ॥੪॥੩੮॥੮੯॥

naanak aa-ay pa-ay sarnaa-ay. ||4||38||89||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that only those persons are true saints who remain absorbed in God's Name at all times. Therefore we should pray to God to yoke us into the service of a true saint (Guru). In this Shabad Guru Ji describes how, God's Name is the most sacred deed, and is more fruitful, than any other kinds of worship, penances, or reading of scriptures, and why he prays for the company of such saintly persons, who meditate on God's Name.

He says: "(O my friends), extremely sanctifying is the company of saint (Guru), meeting whom, one is imbued with God's love. Singing praises of God includes doing all faith (rituals). Therefore, for all comforts, meditate on God's Name alone."(1)

Summarizing the merits and virtues of Guru and God's grace, he says: "By Guru's grace, one obtains (spiritual) bliss. (That God), meditating on whom, one's mind is illuminated (with spiritual wisdom), His way and state cannot be described."(1-Pause)

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Now describing the merits of the person, in whose heart, God's Name gets enshrined, Guru Ji says: "(By the grace of) the company of saintly persons, in whose heart, God's Name gets enshrined, the state of whose mind becomes pure and extremely immaculate, (he enjoys, the blessings of all kinds of) fasts, disciplines, ablutions, and worships. (Deem that, he has acquired the merits of) listening to all (holy scriptures such as) "*Vedas, Puranaas, and Simrities*."(2)

As for the glory and honor of the person described above, Guru Ji says: "(Such a person) becomes known in the whole world; the dust of his feet (meaning his humble service), renders pure even the sinners. In short he, who has obtained the vision of God, the king, his state (of mind) and limit (of his merits), cannot be described."(3)

Therefore, even for himself, Guru Ji says: "With folded hands, I pray to God at all times, to bless me also with the vision of such holy saints. (I will humbly say to them), Nanak has come to your shelter, please include the poor me also in your company, (so that, I too may sing God's praise, and meditate on His Name)."(4-38-89)

The message of this Shabad is that meditating upon and praising God in the company of holy saints (Guru) is more profitable than any other religious rites, penances or worships. Such a meditation on God's Name renders pure even the worst sinners and brings true honor and glory.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਆਠ ਪਹਰ ਉਦਕ ਇਸਨਾਨੀ ॥

aath pahar udak isnaanee.

ਸਦ ਹੀ ਭੋਗੁ ਲਗਾਇ ਸੁਗਿਆਨੀ ॥

sad hee bhog lagaa-ay sugi-aanee.

ਬਿਰਥਾ ਕਾਹੂ ਛੋਡੈ ਨਾਹੀ ॥

birthaa kaahoo chhodai naahee.

ਬਹੁਰਿ ਬਹੁਰਿ ਤਿਸੁ ਲਾਗਹ ਪਾਈ ॥੧॥

bahur bahur tis laagah paa-ee. ||1||

ਸਾਲਗਿਰਾਮੁ ਹਮਾਰੈ ਸੇਵਾ ॥

saalgiraam hamaarai sayvaa.

ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਦੇਵਾ ॥੧॥ ਰਹਾਉ ॥

poojaa archaa bandan dayvaa. ||1|| rahaa-o.

ਘੰਟਾ ਜਾ ਕਾ ਸੁਨੀਐ ਚਹੁ ਕੁੰਟ ॥

ghantaa jaa kaa sunee-ai chahu kunt.

ਆਸਨੁ ਜਾ ਕਾ ਸਦਾ ਬੈਠੁੰਠ ॥

aasan jaa kaa sadaa baikunth.

ਜਾ ਕਾ ਚਵਰੁ ਸਭ ਉਪਰਿ ਝੁਲੈ ॥

jaa kaa chavar sabh oopar jhoolai.

ਤਾ ਕਾ ਧੂਪੁ ਸਦਾ ਪਰਫੁਲੈ ॥੨॥

taa kaa Dhoop sadaa parfulai. ||2||

ਘਟਿ ਘਟਿ ਸੰਪਤੁ ਹੈ ਰੇ ਜਾ ਕਾ ॥

ghat ghat sampat hai ray jaa kaa.

ਅਭਗ ਸਭਾ ਸੰਗਿ ਹੈ ਸਾਧਾ ॥

abhag sabhaa sang hai saaDhaa.

ਆਰਤੀ ਕੀਰਤਨੁ ਸਦਾ ਅਨੰਦ ॥

aartee keertan sadaa anand.

ਮਹਿਮਾ ਸੁੰਦਰ ਸਦਾ ਬੇਅੰਤ ॥੩॥

mahimaa sundar sadaa bay-ant. ||3||

ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸ ਹੀ ਲਹਨਾ ॥

jisahi paraapat tis hee lahnai.



ਸੰਤ ਚਰਨ ਓਹੁ ਆਇਓ ਸਰਨਾ ॥	sant charan oh aa-i-o sarnaa.
ਹਾਥਿ ਚੜਿਓ ਹਰਿ ਸਾਲਗਿਰਾਮੁ ॥	haath charhi-o har saalgiraam.
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਨੋ ਦਾਨੁ ॥੪॥੩੯॥੯੦॥	kaho naanak gur keeno daan. 4 39 90

Asa Mohalla-5

As per Dr. Bh. Vir Singh Ji this Shabad appears to be addressed to a devotee of “*Vishnu*”(a Hindu god), who used to worship before a stone idol, called “*Saligram*”, whom the devotees give a bath, offer food etc. as a part of their worship.

Describing, what kind of God, he prays to, Guru Ji says: "(O Pundit), my “*Saligram*”(or God) bathes in water all the times. (Sitting inside all creatures), He always keeps sanctifying and tasting all food, and is extremely wise. He never lets anyone go disappointed (from His door. Therefore), again and again, I bow to His feet (and remember Him with great love and respect).”(1)

So, impressing upon that Hindu worshipper, Guru Ji says: "(O Pundit) this is the kind of “*Saligram*” (or God), we serve in our house. We worship, offer flowers, and bow to that Divine light.”(1-Pause)

Now referring to the kind of bells, and other symbols of worship in a Hindu temple, Guru Ji describes, the attributes of God, he prays to. He says: "(O Pundit, my God is such), ringing of whose bell, is heard in all the four corners (of the universe). His seat is always in heaven. (The air from) His fly-brush waves over the heads of all. His incense always keeps spreading fragrance (in the form of flowers).”(2)

Going even further, and referring to the special box, in which, the Hindus place their idols, Guru Ji says: "(O Pundit), every heart is His casket (because, he resides in every heart). His court of saints remains always in session where bliss-giving songs of His praise are always being sung. His greatness is beautiful and ever limitless.” (3)

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Guru Ji concludes by telling him and us how to obtain such a wonderful “*Saligram*” (or God). He says: "(O Pundit), only that person obtains Him, who is predestined for it. Such a person first seeks the refuge of the saint (Guru, and then after following his advice (and meditating on God's Name he receives such) a “*Saligram*” or God. In short, Nanak says, only he to whom, the Guru has given this gift, in his hands comes such a “*Saligram*” (or true God).”(4-39-90)

The message of this Shabad is that instead of worshipping stone idols we should seek the guidance of the Guru and worship the real God who is master of the universe and is pervading all hearts.

ਆਸਾ ਮਹਲਾ ੫ ਪੰਚਪਦਾ ॥	aasaa mehlāa 5 panchpadaa.
ਜਿਹ ਪੈਡੈ ਲੂਟੀ ਪਨਿਹਾਰੀ ॥	jih paidai lootee panihaaree.
ਸੋ ਮਾਰਗੁ ਸੰਤਨ ਦੂਰਾਰੀ ॥੧॥	so maarag santan dooraaree. 1
ਸਤਿਗੁਰ ਪੂਰੈ ਸਾਚੁ ਕਹਿਆ ॥	satgur poorai saach kahi-aa.
ਨਾਮ ਤੇਰੇ ਕੀ ਮੁਕਤੇ ਬੀਬੀ ਜਮ ਕਾ ਮਾਰਗੁ ਦੂਰਿ ਰਹਿਆ ॥੧॥ ਰਹਾਉ ॥	naam tayray kee muktae beethee jam kaa maarag door rahi-aa. 1 rahaa-o.
ਜਹ ਲਾਲਚ ਜਾਗਾਤੀ ਘਾਟ ॥	jah laalach jaagaatee ghaat.
ਦੂਰਿ ਰਹੀ ਉਹ ਜਨ ਤੇ ਬਾਟ ॥੨॥	door rahee uh jan tay baat. 2
ਜਹ ਆਵਟੇ ਬਹੁਤ ਘਨ ਸਾਥ ॥	jah aavtay bahut ghan saath.
ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸਾਧ ॥੩॥	paarbrahm kay sangee saadh. 3
ਚਿਤ੍ਰ ਗੁਪਤੁ ਸਭ ਲਿਖਤੇ ਲੇਖਾ ॥	chitar gupat sabh likh-tay laykhaa.
ਭਗਤ ਜਨਾ ਕਉ ਦ੍ਰਿਸਟਿ ਨ ਪੇਖਾ ॥੪॥	bhagat janaa ka-o drisat na paykhaa. 4
ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥	kaho naanak jis satgur pooraa.
	vaajay taa kai anhad tooraa. 5 40 91



ਵਾਜੇ ਤਾ ਕੈ ਅਨਹਦ ਤੂਰਾ ॥੫॥੪੦॥੯੧॥

Asa Mohalla-5

In the previous Shabad (4-38-89), Guru Ji advised us that meditating upon and praising God in the company of holy saints (Guru) is more profitable than any other religious rites, penances or worships. Such a meditation on God's Name renders pure even the worst sinners and brings true honor and glory. The question arises, what is so different about the saints, or the saintly persons, and what special benefits or rewards such persons obtain as compared to the state and fate of ordinary worldly persons. In this Shabad Guru Ji is comparing the journeys performed by the souls of the saints and sinners, or ordinary human beings, after death.

He says: "The way on which a water carrier, (or an ordinary bride soul carrying the load of worldly sins) is completely robbed (and subjected to torture by the demons of death), that way (or that kind of harsh treatment) remains far way from the souls of the saints."(1)

Once again stressing upon the fact of a completely different treatment accorded to those, who meditate on God's Name, Guru Ji says: "(O God), the true Guru has indeed uttered the fact, when he says, that (the saints), who meditate on God's Name, their souls (are not subjected to any harsh treatment, and) walk on a very wide path."(1-Pause)

Guru Ji adds: "The river crossing (or the place), where the soul is bothered by the greedy Tax collectors (demons of death), remains far removed from the (path followed by the souls of the) saints."(2)

Now comparing, the paths followed by the souls of the saints, and other ordinary people, Guru Ji says: "Whereas many caravans of (of ordinary human beings) are subjected to great pain and suffering, the saints lead a happy life, while enjoying the company of the all pervading God."(3)

Referring to the scribes "*Chitar and Gupat*", (conscious and unconscious parts of mind) who are believed to be continuously writing the deeds of all the individuals, and then reporting to "Dharam Raai" (the Judge, who decides our fate after death), Guru Ji says: "*Chitar and Gupat*", who write the record of the deeds of all ordinary men (and get them into trouble with the judge of righteousness), they do not look towards the devotees, with such a view at all."(4)

Guru Ji concludes with the observation: "O Nanak say, He who obtains (the refuge, and follows the advice) of the perfect Guru, in his (heart) plays the trumpet of unstruck melody (of divine bliss)."(5-40-91)

The message of this Shabad is that if we want that our soul may not be subjected to any kinds of pains and tortures after death, seeking Guru's advice, we should meditate on God's Name in the company of saintly persons.

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦਾ ੧ ॥

aasaa mehlāa 5 dupdāa 1.

ਸਾਧੂ ਸੰਗਿ ਸਿਖਾਇਓ ਨਾਮੁ ॥

saaDhoo sang sikhāa-i-o naam.

ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ ॥

sarab manorath pooran kaam.

ਬੁਝਿ ਗਈ ਤ੍ਰਿਸਨਾ ਹਰਿ ਜਸਹਿ ਅਘਾਨੇ ॥

bujh ga-ee tarisnaa har jaseh aghaanay.

ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਾਰਿਗਪਾਨੇ ॥੧॥

jap jap jeevaa saarigpaanay. ||1||

ਕਰਨ ਕਰਾਵਨ ਸਰਨਿ ਪਰਿਆ ॥

karan karaavan saran pari-aa.

ਗੁਰ ਪਰਸਾਦਿ ਸਹਜ ਘਰੁ ਪਾਇਆ ਮਿਟਿਆ ਅੰਧੇਰਾ ਚੰਦੁ

gur parsaad sahj ghar paa-i-aa miti-aa anDhayraa chand

ਚੜਿਆ ॥੧॥ ਰਹਾਉ ॥

charhi-aa. ||1|| rahaa-o.

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ਲਾਲ ਜਵੇਹਰ ਭਰੇ ਭੰਡਾਰ ॥

laal javayhar bharay bhandaar.



ਤੋਟਿ ਨ ਆਵੈ ਜਪਿ ਨਿਰੰਕਾਰ ॥
ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਪੀਵੈ ਜਨੁ ਕੋਇ ॥
ਨਾਨਕ ਤਾ ਕੀ ਪਰਮ ਗਤਿ ਹੋਇ ॥੨॥੪੧॥੯੨॥

tot na aavai jap nirankaar.
amrit sabaḍ peevai jan ko-ay.
naanak taa kee param gat ho-ay. ||2||41||92||

**Asa Mohalla-5
Dupada-1**

In the previous Shabad, Guru Ji told us that if we want that our soul may not be subjected to any kinds of pains and tortures after death, seeking Guru's advice, we should meditate on God's Name in the company of saintly persons. In this Shabad Guru Ji is sharing with us his blissful experience when in the company of saints (Guru), he meditated on God's Name.

He say: "(O my friends), when the company of saint (Guru) taught me (how to meditate on God's) Name, then all my desires were fulfilled and my tasks got successfully completed. (Now), all my desire (for worldly things) has been quenched, and being absorbed in singing God's praise, I feel fully satiated, and I live meditating on God again and again."(1)

Regarding his present state of mind, Guru Ji shares: "(O my friends), I have surrendered my self to (God), the cause and doer of all things. Through Guru's grace I have found the stage of poise. (I feel that as if), the darkness (of my ignorance) has been removed (from my mind), and the moon (of wisdom) has risen."(1-Pause)

Therefore, Guru Ji concludes the Shabad, by advising us and saying: "(O my friend), meditate on the formless (God. By doing so), the storehouses (of your mind), would be filled with gems and jewels (of divine merits. In short), O Nanak, if any person drinks the nectar of the word (or God's Name), he obtains the supreme state (of spiritual bliss)."(2-41-92)

The message of the Shabad is that, if we want that all our social and spiritual tasks may get accomplished, and we enjoy a supreme state of bliss, then seeking the guidance of our Guru (Granth Sahib Ji), we should meditate on God's Name.

ਆਸਾ ਘਰੁ ੭ ਮਹਲਾ ੫ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥
ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਂਈ ॥੧॥
ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥੧॥ ਰਹਾਉ ॥
ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥
ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥

aasaa ghar 7 mehlā 5.
har kaa naam ridai nit Dhi-aa-ee.
sangee saathee sagal taraa^N-ee. ||1||
gur mayrai sang sadaa hai naalay.
simar simar tis sadaa sam^Haalay. ||1|| rahaa-o.
tayraa kee-aa meethaa laagai.
har naam padaarath naanak maa^Ngai. ||2||42||93||

**Asa Ghar-5
Mohalla-5**

In the previous Shabad, Guru Ji advised us that, if we want that all our social and spiritual tasks may get accomplished, and we enjoy a supreme state of bliss, then seeking the guidance of our Guru, we should meditate on God's Name. In this Shabad Guru Ji is telling about himself in particular and others in a similar state of equipoise and how he always keeps meditating on God's Name, from the core of his heart, and how he always feels the presence of his Guru.

He says: "(O my friends), every day I meditate on the Name of God in my heart. By doing this (I not only save my self but also) help all my friends and comrades to swim across (this worldly ocean)."(1)

Describing, how close, he always feels to the Guru, he says: "My Guru always keeps company with me. By meditating on (God's Name), I always keep Him enshrined in my heart."(1-Pause)

Guru Ji concludes the Shabad, by showing how to accept God's will, and what to beg from Him. He says: "(O' God),



whatever You do seems sweet to me. Nanak begs for the commodity of (Your) Name only.” (2-42-93)

The message of this Shabad is that we should always keep meditating on God's Name, have the confidence, that our Guru is always with us, and whatever God does, accept it as the best thing for us.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਸਾਧੂ ਸੰਗਤਿ ਤਰਿਆ ਸੰਸਾਰੁ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਹਿ ਆਧਾਰੁ ॥੧॥
ਚਰਨ ਕਮਲ ਗੁਰਦੇਵ ਪਿਆਰੇ ॥

saaDhoo sangat̃ tari-aa sansaar.
har kaa naam maneh aaDhaar. ||1||
charan kamal gurdayv pi-aaray.

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ਪੂਜਹਿ ਸੰਤ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥
ਜਾ ਕੈ ਮਸਤਕਿ ਲਿਖਿਆ ਭਾਗੁ ॥
ਕਹੁ ਨਾਨਕ ਤਾ ਕਾ ਥਿਰੁ ਸੋਹਾਗੁ ॥੨॥੪੩॥੯੪॥

poojeh sant̃ har pareet̃ pi-aaray. ||1|| rahaa-o.
jaa kai mastak̃ likhi-aa bhaag.
kaho naanak taa kaa thir sohaag. ||2||43||94||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that we should always keep meditating on God's Name, have the confidence, that our Guru is always with us, and whatever God does, accept it as the best thing for us. In this Shabad Guru Ji is briefly describing, what are the benefits of the company of the saints.

He says: “(O my friend, he who humbly seeks the company of the saint Guru), with the help of that company, he swims across (the worldly ocean. Because) God's Name becomes the support of his mind.”(1)

Now giving the reason behind blessings of the saints' company, as described above, Guru Ji says: “(O my friends, the reason for so many blessings of the saints' company is that) the saints of God keep worshipping with love, the immaculate feet of the Guru (by performing his most humble service).”(1-Pause)

In conclusion, Guru Ji says: “(O my friends), Nanak says only those in whose destiny has been written (this lucky state), his union (with God) becomes eternal.” (2)

The message of this Shabad is that if we want to enjoy the eternal bliss of union with God, we should seek the company of the true saint (Guru), who may enshrine the Name of God in our minds.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਮੀਠੀ ਆਗਿਆ ਪਿਰ ਕੀ ਲਾਗੀ ॥
ਸਉਕਨਿ ਘਰ ਕੀ ਕੰਤਿ ਤਿਆਗੀ ॥
ਪ੍ਰਿਅ ਸੋਹਾਗਨਿ ਸੀਗਾਰਿ ਕਰੀ ॥
ਮਨ ਮੇਰੇ ਕੀ ਤਪਤਿ ਹਰੀ ॥੧॥
ਭਲੇ ਭਇਓ ਪ੍ਰਿਅ ਕਹਿਆ ਮਾਨਿਆ ॥
ਸੂਖੁ ਸਹਜੁ ਇਸੁ ਘਰ ਕਾ ਜਾਨਿਆ ॥ ਰਹਾਉ ॥
ਹਉ ਬੰਦੀ ਪ੍ਰਿਅ ਖਿਜਮਤਦਾਰ ॥
ਓਹੁ ਅਬਿਨਾਸੀ ਅਗਮ ਅਪਾਰ ॥
ਲੇ ਪਖਾ ਪ੍ਰਿਅ ਝਲਉ ਪਾਏ ॥
ਭਾਗਿ ਗਏ ਪੰਚ ਦੂਤ ਲਾਵੇ ॥੨॥
ਨਾ ਮੈ ਕੁਲੁ ਨਾ ਸੋਭਾਵੰਤ ॥
ਕਿਆ ਜਾਨਾ ਕਿਉ ਭਾਨੀ ਕੰਤ ॥
ਮੋਹਿ ਅਨਾਥ ਗਰੀਬ ਨਿਮਾਨੀ ॥
ਕੰਤ ਪਕਰਿ ਹਮ ਕੀਨੀ ਰਾਨੀ ॥੩॥

meet̃hee aagi-aa pir kee laagee.
sa-ukañ ghar kee kant̃ ti-aagee.
pari-a sohaagan seegaar karee.
man mayray kee tapat̃ haree. ||1||
bhalo bha-i-o pari-a kahi-aa maani-aa.
sookh̃ sahj is̃ ghar kaa jaani-aa. rahaa-o.
ha-o bandee pari-a khijmatdaar.
oh abhinaasee agam apaar.
lay pakhaa pari-a jhala-o paa-ay.
bhaag ga-ay panch doot̃ laavay. ||2||
naa mai kul naa sobhaavañt̃.
ki-aa jaanaa ki-o bhaanee kant̃.
mohi anaath gareeb nimaanee.



ਜਬ ਮੁਖਿ ਪ੍ਰੀਤਮੁ ਸਾਜਨੁ ਲਾਗਾ ॥
 ਸੁਖ ਸਹਜ ਮੇਰਾ ਧਨੁ ਸੋਹਾਗਾ ॥
 ਕਹੁ ਨਾਨਕ ਮੋਰੀ ਪੂਰਨ ਆਸਾ ॥
 ਸਤਿਗੁਰ ਮੇਲੀ ਪ੍ਰਭ ਗੁਣਤਾਸਾ ॥੪॥੧॥੯੫॥

kant̃ pakar ham keenee raanee. ||3||
 jab mukh pareetam saajan laagaa.
 sookh sahj mayraa Dhan sohaagaa.
 kaho naanak moree pooran aasaa.
 satgur maylee parabh gun̄taasaa. ||4||1||95||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that if we want to enjoy the eternal bliss of union with God, we should seek the company of the true saint (Guru), who may enshrine the Name of God in our minds. In this Shabad, he uses the metaphor of an ordinary simple young bride, having no apparent merits, but still preferred over her rival by the groom, and given an exalted place of honor in his household. Guru Ji compares himself to that simple bride, God to that groom, and “Maya” (or worldly attachment) as his rival.

As if narrating the story, how and why the groom (God) accepted him as his most loving wife, and deserted the rival “Maya”, Guru Ji says: “(O my friend, since the time), the command of my Master started seeming sweet (to me), He (immediately) dumped (“Maya”) my rival in the house. He then decorated me (with spiritual merits), and made me His wedded and united bride. In this way, He dispelled the fire of my heart’s (desire).”(1)

So kind of approving his own action, Guru Ji says to himself: “It was a good thing that I started accepting the Will of my beloved spouse, as sweet and good. Now I am realizing the poise and peace of mind (as a result of this decision).” (1-pause)

Guru Ji now shows his extreme humility and says: “(O’ friend) I have now become the slave and servant of my beloved God, who is eternal, unfathomable and unlimited. (Now I serve Him with such great love and devotion), that taking a fan in my hand, and sitting near his feet, I wave over Him. (As a result), the five demons like (impulses of lust, anger, greed, attachment, and ego) have fled away (from within me).”(2)

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Becoming even more humble, Guru Ji says: “Neither, I belonged to any high family, nor I possessed any glorifying merits. Yet, I don’t know, on what account, God liked me (so much, that) holding the poor, orphan, and humble girl (like me), by the arm, He made me (His coveted) queen.”(3)

Finally Guru Ji shares the blessings experienced by him after union with God. He says: “Since the time I have met my beloved Spouse, my destiny has awakened, and I am enjoying peace and poise. (In short), Nanak says, that my desire has been fulfilled, because the true Guru has united me with (my God), the treasure of all virtues.”(4-1-95)

The message of this Shabad is that if we follow the advice of the true Guru rather than our own ego and serve God, by meditating on His Name with love, devotion, and humility, He will accept us in His union, and we would enjoy a true state of peace, bliss, and happiness.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਮਾਥੈ ਤ੍ਰਿਕੁਟੀ ਦ੍ਰਿਸਟਿ ਕਰੂਰਿ ॥
 ਬੋਲੈ ਕਉੜਾ ਜਿਹਬਾ ਕੀ ਫੂੜਿ ॥
 ਸਦਾ ਭੂਖੀ ਪਿਰੁ ਜਾਨੈ ਦੂਰਿ ॥੧॥
 ਐਸੀ ਇਸਤ੍ਰੀ ਇਕ ਰਾਮਿ ਉਪਾਈ ॥
 ਉਨਿ ਸਭੁ ਜਗੁ ਖਾਇਆ ਹਮ ਗੁਰਿ ਰਾਖੇ ਮੇਰੇ ਭਾਈ ॥ ਰਹਾਉ ॥

maathai tarikutee darisat karoor.
 bolai ka-urhaa jihbaa kee foorh.
 sadaa bhookhee pir jaanai door. ||1||
 aisee istaree ik raam upaa-ee.
 un sabh jag khaa-i-aa ham gur raakhay mayray bhaa-ee.
 rahaa-o.
 paa-ay thag-ulee sabh jag johi-aa.



ਪਾਇ ਠਗਉਲੀ ਸਭੁ ਜਗੁ ਜੋਹਿਆ ॥
 ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਮੋਹਿਆ ॥
 ਗੁਰਮੁਖਿ ਨਾਮਿ ਲਗੇ ਸੇ ਸੋਹਿਆ ॥੨॥
 ਵਰਤ ਨੇਮ ਕਰਿ ਥਾਕੇ ਪੁਨਹਚਰਨਾ ॥
 ਤਟ ਤੀਰਥ ਭਵੇ ਸਭ ਧਰਨਾ ॥
 ਸੇ ਉਬਰੇ ਜਿ ਸਤਿਗੁਰ ਕੀ ਸਰਨਾ ॥੩॥
 ਮਾਇਆ ਮੋਹਿ ਸਭੇ ਜਗੁ ਬਾਧਾ ॥
 ਹਉਮੈ ਪਰੈ ਮਨਮੁਖ ਮੂਰਾਖਾ ॥
 ਗੁਰ ਨਾਨਕ ਬਾਹ ਪਕਰਿ ਹਮ ਰਾਖਾ ॥੪॥੨॥੯੬॥

barahmaa bisan mahaaday-o mohi-aa.
 gurmukh naam lagay say sohi-aa. ||2||
 varat naym kar thaakay punharchanaa.
 tat tirath bhavay sabh Dharnaa.
 say ubray je satgur kee sarnaa. ||3||
 maa-i-aa mohi sabho jag baaDhaa.
 ha-umai pachai manmukh mooraakhaa.
 gur naanak baah pakar ham raakhaa. ||4||2||96||

Asa Mohalla-5

In the first stanza of the previous Shabad, narrating the story, how and why the groom (God) accepted him as his most loving wife, and deserted the rival “*Maya*”, Guru Ji stated: “(O my friend, since the time), the command of my Master started seeming sweet (to me), He (immediately) dumped (“*Maya*”), my rival in the house.

Now, in this Shabad, Guru Ji describes some of the awful traits of this woman, he calls “*Maya*”(actually, the inborn inclination of humans towards worldly riches and power), and how it has harmed and destroyed not only ordinary human beings, but also great and exalted Hindu gods like “*Brahma, Vishnu, and Shiva*”. Guru Ji also tells, who are the only people, who have saved themselves from falling into its trap, and how?

(Starting with the stanza before Pause), Guru Ji says: “(O my friends), God has created such a (devilish) woman who has devoured (or controlled) the whole world. But, the Guru has saved me, (from this woman), O’ my brother!”(1-Pause)

Describing, her dreadful traits, Guru Ji says: “(O my friends), on her forehead there is always a frown, and in her looks, there is always anger. She always speaks bitterly, and always keeps boasting in an uncouth manner. (Even after ruining the spiritual life of the entire world, she) remains hungry (for more destruction).”(1)

Now describing, how this evil woman has not only allured the human beings, but even great venerable gods and angels, Guru Ji says: “Administering the poisonous potion (of attachment for worldly riches and power), she has enticed the whole world. (What to speak of ordinary humans), she has even bewitched “*Brahma, Vishnu and Mahadev*”, (the three principal Hindu gods). Only those, who by seeking Guru’s shelter remain attuned to God’s Name, (escape her allurements), and look beautiful (in God’s eyes).”(2)

Regarding the effectiveness of measures, adopted by some persons, such as fasting, or bathing at holy places etc. to save themselves from the influence of “*Maya*”, Guru Ji says: “(O my friends, countless), persons have exhausted themselves by observing fasts, sticking to their vows and doing atonements for their sins. They have wandered around all the banks of sacred streams of the entire earth, (but still they have not been able to save themselves from the clutches of “*Maya*”). Only those were saved, who sought the refuge of the true Guru.”(3)

Guru Ji finally comments: “(O my friends), the entire world is bound in the attachment of “*Maya*”. His ego consumes the apostate human fool, following his own mind. But Nanak says, holding me by my arm, the Guru has saved me (from this evil),”(4-2-96)

The message of this Shabad is that “*Maya*” (or the desire for worldly riches and power) is a very dangerous and deceiving thing. What to speak of ordinary men, even gods have been duped by it. One cannot save oneself from its clutches by any of the religious rites and rituals, such as observing fasts or doing pilgrimages. One and only way to save ourselves from this evil, is to seek the Guru's protection and follow his advice.



ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਰਬ ਦੂਖ ਜਬ ਬਿਸਰਹਿ ਸੁਆਮੀ ॥
 ਈਹਾ ਉਹਾ ਕਾਮਿ ਨ ਪ੍ਰਾਨੀ ॥੧॥
 ਸੰਤ ਤ੍ਰਿਪਤਾਸੇ ਹਰਿ ਹਰਿ ਧ੍ਰਾਇ ॥

ਪੰਨਾ ੩੯੫

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੈ ਨਾਇ ਲਾਏ ਸਰਬ ਸੂਖ ਪ੍ਰਭ ਤੁਮਰੀ
 ਰਜਾਇ ॥ ਰਹਾਉ ॥
 ਸੰਗਿ ਹੋਵਤ ਕਉ ਜਾਨਤ ਦੂਰਿ ॥ ਸੋ ਜਨੁ ਮਰਤਾ ਨਿਤ ਨਿਤ
 ਭੂਰਿ ॥੨॥
 ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ਤਿਸੁ ਚਿਤਵਤ ਨਾਹਿ ॥
 ਮਹਾ ਬਿਖਿਆ ਮਹਿ ਦਿਨੁ ਰੈਨਿ ਜਾਹਿ ॥੩॥
 ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਏਕ ॥
 ਗਤਿ ਪਾਈਐ ਗੁਰ ਪੂਰੇ ਏਕ ॥੪॥੩॥੯੭॥

aasaa mehlāa 5.

sarab dookh jab bisrahi su-aamee.
 eehaa oohaa kaam na paraanee. ||1||
 sant̃ triptaasay har har Dhayaa-ay.

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kar kirpaa apunai naa-ay laa-ay sarab sookh parabh̃ tumree
 rajaa-ay. rahaa-o.
 sang hovāt̃ ka-o jaanaṭ̃ door. so jan marṭaa niṭ̃ niṭ̃ jhoor.
 ||2||
 jin sabh̃ kichh dee-aa tis chitvāt̃ naahi.
 mahaa bikhi-aa meh din rain jaahi. ||3||
 kaho naanak parabh̃ simrahu ayk.
 gaṭ̃ paa-ee-ai gur pooray tayk. ||4||3||97||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that “Maya” (or the desire for worldly riches and power) is a very dangerous and deceiving thing. What to speak of ordinary men, even gods have been duped by it. One cannot save oneself from its clutches by any of the religious rites and rituals, such as observing fasts or doing pilgrimages. One and only way to save ourselves from this evil, is to seek the Guru's protection and follow his advice. In this Shabad Guru Ji clearly describes, what are the advantages of following Guru's advice, and remembering God, and what happens, when we forget Him.

He says: “O God, when You go out of any one's mind, he is surrounded by all kinds of miseries. Neither here (in this world), nor there (in the next world, such a human being), remains of any use (to any body).”(1)

Describing the kinds of blessings, which the devotees enjoy, who remember God, Guru Ji says: “The saints (who remember God), become satiated by meditating on God. (O' God), showing mercy, You have yoked them to (meditating on) Your Name, and living as per Your Will they enjoy all pleasures.”(1-Pause)

However, commenting on the conduct and fate of an ordinary egoistic human being, who doesn't realize, that God is always near him, and is watching all his deeds, Guru Ji says: “(He, who deems God, abiding always) with him, as far away, that person dies (a spiritual death) every day, agonizing (over his worldly desires).”(2)

Guru Ji adds: “(Such an egocentric person) does not remember (that God), who has given him everything, and all his days and nights pass away (in the worries about), the deadliest poison (of worldly riches and power).”(3)

Therefore, Guru Ji says: “(O my friends), Nanak says, meditate on that one God alone, (and remember that), it is only by depending on the support of the perfect Guru, that we obtain salvation (from this poison of the desire for worldly riches and power).”(4-3-97)

The message of this Shabad is that, if we want to be free from worldly pains and sufferings, and enjoy a true state of peace and bliss, then taking the shelter of the perfect Guru (Granth Sahib Ji), we should meditate on God's Name, and never let our mind forsake Him.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਜਪਤ ਮਨੁ ਤਨੁ ਸਭੁ ਹਰਿਆ ॥
 ਕਲਮਲ ਦੋਖ ਸਗਲ ਪਰਹਰਿਆ ॥੧॥
 ਸੋਈ ਦਿਵਸੁ ਭਲਾ ਮੇਰੇ ਭਾਈ ॥
 ਹਰਿ ਗੁਨ ਗਾਇ ਪਰਮ ਗਤਿ ਪਾਈ ॥ ਰਹਾਉ ॥
 ਸਾਧ ਜਨਾ ਕੇ ਪੂਜੇ ਪੈਰ ॥

aasaa mehlāa 5.

naam japaṭ̃ man tan sabh̃ hari-aa.
 kalmal dokh sagal parhari-aa. ||1||
 so-ee divas bhalaa mayray bhaa-ee.
 har gun gaa-ay param gaṭ̃ paa-ee. rahaa-o.
 saaDh janaa kay poojay pair.



ਮਿਟੇ ਉਪਦ੍ਰਹ ਮਨ ਤੇ ਬੈਰ ॥੨॥
ਗੁਰ ਪੂਰੇ ਮਿਲਿ ਝਗਰੁ ਚੁਕਾਇਆ ॥
ਪੰਚ ਦੂਤ ਸਭਿ ਵਸਗਤਿ ਆਇਆ ॥੩॥
ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਹਰਿ ਕਾ ਨਾਮੁ ॥
ਨਾਨਕ ਤਿਸੁ ਉਪਰਿ ਕੁਰਬਾਨ ॥੪॥੪॥੯੮॥

mitay updareh man tay bair. ||2||
gur pooray mil jhagar chukaa-i-aa.
panch doot sabh vasgat aa-i-aa. ||3||
jis man vasi-aa har kaa naam.
naanak tis oopar kurbaan. ||4||4||98||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that, if we want to be free from worldly pains and sufferings, and enjoy a true state of peace and bliss, then taking the shelter of the perfect Guru, we should meditate on God's Name, and never let our mind forsake Him. In this Shabad Guru Ji, tells us what kinds of blessings those persons have received, who by following Guru's advice, have meditated on God's Name.

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He says: “(O my friends, just as by irrigating with water, plants become green and blooming, similarly) by meditating on (God's) Name, one's mind blossoms in joy, and all his sins and sufferings are eradicated.”(1)

Therefore Guru Ji says: “O my brother, blessed is that day alone, when by singing God's praise, he attains to the sublime state (of bliss).”(1-Pause)

Describing, how does such a person, attains that a high spiritual state, Guru Ji says: “(When one) worships at the feet of the saint (Guru, he acquires true humility), and from his mind all his conflicts and enmities get removed.”(2)

Clarifying further, Guru Ji says: “Meeting the perfect Guru, (such a person), he ends all strife, (because, now) all the five demons (or the impulses of lust, anger, greed, infatuation and ego) come under his control.”(3)

Therefore, Guru Ji says: “(O my friends), he in whose heart is enshrined God's Name, Nanak is a sacrifice to such a person.”(4-3-98)

The message of this Shabad is that, we should most humbly serve the Guru, by following his guidance, and meditating on God's Name. By doing so, we would gain control over all our passions of lust, anger, greed, attachment, and ego. Then all our conflicts and enmities would come to an end, and we would attain the sublime state of true peace and bliss.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਗਾਵਿ ਲੇਹਿ ਤੂ ਗਾਵਨਹਾਰੇ ॥
ਜੀਅ ਪਿੰਡ ਕੇ ਪ੍ਰਾਨ ਅਧਾਰੇ ॥
ਜਾ ਕੀ ਸੇਵਾ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ॥
ਅਵਰ ਕਾਹੂ ਪਹਿ ਬਹੁਤਿ ਨ ਜਾਵਹਿ ॥੧॥
ਸਦਾ ਅਨੰਦ ਅਨੰਦੀ ਸਾਹਿਬੁ ਗੁਨ ਨਿਧਾਨ ਨਿਤ ਨਿਤ ਜਾਪੀਐ ॥
ਬਲਿਹਾਰੀ ਤਿਸੁ ਸੰਤ ਪਿਆਰੇ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ ਮਨਿ
ਵਾਸੀਐ ॥ ਰਹਾਉ ॥

ਜਾ ਕਾ ਦਾਨੁ ਨਿਖੁਟੈ ਨਾਹੀ ॥
ਭਲੀ ਭਾਤਿ ਸਭ ਸਹਜਿ ਸਮਾਹੀ ॥
ਜਾ ਕੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ ॥
ਮਨਿ ਵਾਸਾਈਐ ਸਾਚਾ ਸੇਈ ॥੨॥
ਸਗਲ ਸਮਗ੍ਰੀ ਗ੍ਰਿਹ ਜਾ ਕੈ ਪੂਰਨ ॥
ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਦੂਖ ਨ ਝੁਰਨ ॥

aasaa mehlaa 5.

gaav layhi too gaavanhaaray.
jee-a pind kay paraan aDhaaray.
jaa kee sayvaa sarab sukh paavahi.
avar kaahoo peh bahurh na jaaveh. ||1||
sadaa anand anandee saahib gun niDhaan nit nit jaapee-ai.
balihaaree tis sant pi-aaray jis parsaad parabh man vaasee-ai. rahaa-o.
jaa kaa daan nikhootai naahee.
bhalee bhaat sabh sahj samaahee.
jaa kee bakhas na maytai ko-ee.
man vaasaa-ee-ai saachaa so-ee. ||2||
sagal samagree garih jaa kai pooran.
parabh kay sayvak dookh na jhooran.
ot gahee nirbha-o pad paa-ee-ai.
saas saas so gun niDh gaa-ee-ai. ||3||



ਓਟਿ ਗਹੀ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥
 ਸਾਸਿ ਸਾਸਿ ਸੋ ਗੁਨ ਨਿਧਿ ਗਾਈਐ ॥੩॥
 ਦੂਰਿ ਨ ਹੋਈ ਕਤਹੂ ਜਾਈਐ ॥
 ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਹਰਿ ਪਾਈਐ ॥
 ਅਰਦਾਸਿ ਕਰੀ ਪੂਰੇ ਗੁਰ ਪਾਸਿ ॥
 ਨਾਨਕੁ ਮੰਗੈ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥੪॥੫॥੯੯॥

door na ho-ee kathoo jaa-ee-ai.
 nadar karay taa har har paa-ee-ai.
 ardaas karee pooray gur paas.
 naanak mangai har Dhan raas. ||4||5||99||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that, following Guru's guidance, we should meditate on God's Name. By doing so, we would gain control over all our passions of lust, anger, greed, attachment, and ego. Then all our conflicts and enmities would come to an end, and we would attain the sublime state of true peace and bliss. In this Shabad, Guru Ji lists many more benefits of meditating on God's Name, and therefore tells us, for how long, and with what intensity, we need to meditate on God's Name, and sing His praises.

He says: "(O' my friend), as long as you can sing, keep singing God's praises. He is the support of your life and breath. In His service, you would obtain all comforts, and you wouldn't need to go to anyone else (for fulfilling any of your needs)." (1)

Continuing his advice, and listing some of the unique merits of God, Guru Ji says: "(O my friend), we should daily sing praises of that Master, who always Himself remains in bliss, is the giver of bliss to others, and is the treasure of all virtues. We should be a sacrifice to that dear saint (Guru), by whose grace, God is enshrined in the mind." (1-Pause)

Commenting further on the virtues of that beneficent Master, Guru Ji advises: "(We should remember that God), whose bounty never gets exhausted. (Upon obtaining the gift of His Name), all fully merge in a state of peace and poise. Therefore, He whose gift no one can stop or remove, we should enshrine that eternal (God) in our mind." (2)

So, Guru Ji advises: "He in whose (house), everything is fully (available), whose servants never repent. By grasping whose support, we obtain state of fearlessness. With every breath, we should sing praises of that ocean of virtues." (3)

Finally Guru Ji says: "No matter where we go, He is never away from us. But, only when He shows His Mercy, that we obtain God's Name. Therefore, I make this prayer before the perfect Guru, (and say, O Guru), Nanak begs for the wealth and commodity of God's (Name from you)." (4-5-99)

The message of this Shabad is that we should pray before our Guru to inspire us to meditate on God's Name and sing His praise all the time, so that God may become merciful on us, and may also accept us in His service and then we may have no need to serve or fear anyone else and enjoy permanent state of peace and bliss.

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ਆਸਾ ਮਹਲਾ ੫ ॥

ਪ੍ਰਥਮੇ ਮਿਟਿਆ ਤਨ ਕਾ ਦੂਖ ॥
 ਮਨ ਸਗਲ ਕਉ ਹੋਆ ਸੁਖੁ ॥
 ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਦੀਨੋ ਨਾਉ ॥
 ਬਲਿ ਬਲਿ ਤਿਸੁ ਸਤਿਗੁਰ ਕਉ ਜਾਉ ॥੧॥
 ਗੁਰੁ ਪੂਰਾ ਪਾਇਓ ਮੇਰੇ ਭਾਈ ॥
 ਰੋਗੁ ਸੋਗੁ ਸਭ ਦੂਖ ਬਿਨਾਸੇ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ॥ ਰਹਾਉ ॥
 ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਏ ॥

aasaa mehlāa 5.

parathmay miti-aa tan kaa dookh.
 man sagal ka-o ho-aa sookh.
 kar kirpaa gur deeno naa-o.
 bal bal tis satgur ka-o jaa-o. ||1||
 gur pooraa paa-i-o mayray bhāa-ee.
 rog sog sabh dookh binaasay satgur kee sarnāa-ee. rahaa-o.
 gur kay charan hirdai vasaa-ay.
 man chintat saglay fal paa-ay.



ਮਨ ਚਿੰਤਤ ਸਗਲੇ ਫਲ ਪਾਏ ॥
ਅਗਨਿ ਬੁਝੀ ਸਭ ਹੋਈ ਸਾਂਤਿ ॥
ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਕੀਨੀ ਦਾਤਿ ॥੨॥
ਨਿਥਾਵੇ ਕਉ ਗੁਰਿ ਦੀਨੋ ਥਾਨੁ ॥
ਨਿਮਾਨੇ ਕਉ ਗੁਰਿ ਕੀਨੋ ਮਾਨੁ ॥
ਬੰਧਨ ਕਾਟਿ ਸੇਵਕ ਕਰਿ ਰਾਖੇ ॥
ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਰਸਨਾ ਚਾਖੇ ॥੩॥
ਵਡੈ ਭਾਗਿ ਪੂਜ ਗੁਰ ਚਰਨਾ ॥
ਸਗਲ ਤਿਆਗਿ ਪਾਈ ਪ੍ਰਭ ਸਰਨਾ ॥

ਪੰਨਾ ੩੯੬

ਗੁਰੁ ਨਾਨਕ ਜਾ ਕਉ ਭਇਆ ਦਇਆਲਾ ॥
ਸੋ ਜਨੁ ਹੋਆ ਸਦਾ ਨਿਹਾਲਾ ॥੪॥੬॥੧੦੦॥

agan bujhee sabh ho-ee saa^Nt.
kar kirpaa gur keenee daat. ||2||
nithaavay ka-o gur deeno thaan.
nimaanay ka-o gur keeno maan.
banDhan kaat sayvak kar raakhay.
amrit baanee rasnaa chaakhay. ||3||
vadai bhaag pooj gur charnaa.
sagal ti-aag paa-ee parabh sarnaa.

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gur naanak jaa ka-o bha-i-aa da-i-aalaa.
so jan ho-aa sadaa nihaalaa. ||4||6||100||

Asa Mohalla-5

Guru Ji concluded the previous Shabad, by saying, “I make this prayer before the perfect Guru, (and say, O Guru), Nanak begs for the wealth and commodity of God’s (Name from you).” In this Shabad, Guru Ji narrates, what was the result of this prayer, and what is his advice for others, on the basis of this experience.

He says: “(O my friends, when I prayed to the Guru to bless me with the gift of God’s Name), first of all went away all the ailment of my body, and my entire mind experienced a state of peace. Then showing mercy, the Guru bestowed upon me (the gift of) God’s Name. Therefore, again and again I am a sacrifice to that Guru.”(1)

Therefore Guru Ji happily proclaims: “O’ my brothers, I have obtained the perfect Guru. In the shelter of the true Guru, all my ailments, sorrows, and distresses have been wiped out.”(1-Pause)

Continuing his story Guru Ji says: “(O my brothers, since the time), I have enshrined the Guru’s immaculate advice in my heart, I have obtained all the fruits of my heart’s desire. Showing his mercy, the Guru has blessed me with this gift, that the fire (of my worldly desires) has been quenched, and there is complete peace (in my mind).”(2)

But even after receiving all these gifts, Guru Ji shows his extreme humility and in stead of claiming that that all these gifts and mercy was the result of his own effort or merit, he says: “(It was not because of my merit or any high position but), the Guru gave shelter to the shelter less, and honored the one without honor. Cutting off the bonds (of worldly attachments), and making me his servant, the Guru has saved me and now my tongue enjoys the nectar of his sweet word (or “Gurbani”).” (3)

In conclusion, Guru Ji says: “It was my great good fortune that I got the opportunity to worship the Guru’s feet (by listening and following his “Gurbani”). Then forsaking everything else I found the refuge of God. In short (I say that), he on whom Guru Nanak becomes merciful, that person enjoys eternal Bliss.”(4-6-100)

The message of this Shabad is that if we take the refuge of the perfect Guru, and following his advice meditate on God’s Name, with full love and devotion, all our physical and psychological ailments will be ended and we will enjoy peace, contentment, and bliss all around.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਸਾਚੈ ਦੀਆ ਭੇਜਿ ॥
ਚਿਰੁ ਜੀਵਨੁ ਉਪਜਿਆ ਸੰਜੋਗਿ ॥
ਉਦਰੈ ਮਾਹਿ ਆਇ ਕੀਆ ਨਿਵਾਸੁ ॥

aasaa mehlaa 5.

satgur saachai dee-aa bhayj.
chir jeevan upji-aa sanjog.
udrai maahi aa-ay kee-aa nivaas.

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ਮਾਤਾ ਕੈ ਮਨਿ ਬਹੁਤੁ ਬਿਗਾਸੁ ॥੧॥

maatā kai man bahut bigaas. ||1||



ਜੰਮਿਆ ਪੂਤੁ ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ ॥
 ਪ੍ਰਗਟਿਆ ਸਭ ਮਹਿ ਲਿਖਿਆ ਧੁਰ ਕਾ ॥ ਰਹਾਉ ॥
 ਦਸੀ ਮਾਸੀ ਹੁਕਮਿ ਬਾਲਕ ਜਨਮੁ ਲੀਆ ॥
 ਮਿਟਿਆ ਸੋਗੁ ਮਹਾ ਅਨੰਦੁ ਬੀਆ ॥
 ਗੁਰਬਾਣੀ ਸਖੀ ਅਨੰਦੁ ਗਾਵੈ ॥
 ਸਾਚੇ ਸਾਹਿਬ ਕੈ ਮਨਿ ਭਾਵੈ ॥੨॥
 ਵਧੀ ਵੇਲਿ ਬਹੁ ਪੀੜੀ ਚਾਲੀ ॥
 ਧਰਮ ਕਲਾ ਹਰਿ ਬੰਧਿ ਬਹਾਲੀ ॥
 ਮਨ ਚਿੰਦਿਆ ਸਤਿਗੁਰੂ ਦਿਵਾਇਆ ॥
 ਭਏ ਅਚਿੰਤ ਏਕ ਲਿਵ ਲਾਇਆ ॥੩॥
 ਜਿਉ ਬਾਲਕੁ ਪਿਤਾ ਉਪਰਿ ਕਰੇ ਬਹੁ ਮਾਣੁ ॥
 ਬੁਲਾਇਆ ਬੋਲੈ ਗੁਰ ਕੈ ਭਾਣਿ ॥
 ਗੁਣੀ ਛੰਨੀ ਨਾਹੀ ਬਾਤੁ ॥
 ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਕੀਨੀ ਦਾਤਿ ॥੪॥੨॥੧੦੧॥

jammi-aa poot bhagat govind kaa.
 pargati-aa sabh meh likhi-aa Dhur kaa. rahaa-o.
 dasee maasee hukam baalak janam lee-aa.
 miti-aa sog mahaa anand thee-aa.
 gurbaanee sakhee anand gaavai.
 saachay saahib kai man bhaavai. ||2||
 vaDhee vayl baho peerhee chaaalee.
Dharam kalaa har banDh bahaalee.
 man chindi-aa satguroo divaa-i-aa.
bha-ay achint ayk liv laa-i-aa. ||3||
 ji-o baalak pitaa oopar karay baho maan.
 bulaa-i-aa bolai gur kai bhaan.
 gujhee chhannee naahee baat.
 gur naanak tuthaa keenee daat. ||4||7||101||

Asa Mohalla-5

As per Dr. Bh. Vir Singh Ji, fifth Guru Arjan Dev Ji uttered this Shabad on the auspicious occasion of the birth of his son Hargovind.

Expressing his thanks to God for this gift, Guru Ji says: “The eternal true Guru has sent (this child to me). By good destiny, this long living child has been born. There has been great bliss in the heart of his mother, since the time, (this child) has come to reside in her womb.”(1)

On the basis of his spiritual knowledge Guru Ji says: “The writ of destiny has become manifest in all, this son born (to me) will be a devotee of God.”(1-Pause)

Describing how happy he and all the sikh disciples feel on the safe birth of this son, Guru Ji says: “As per God's Will the son was born after ten months. (So now all the anxiety, before his delivery) has ended and happiness has prevailed. (Any Guru wards) friend or mate, who comes (to visit the mother) she starts singing Guru's hymns and “Anand”(the song of bliss), which is pleasing to the mind of the true Master.”(2)

Commenting on the significance of this birth, Guru Ji says: “(With the birth of this son), like a creeper, my lineage is now going to extend very much (beyond me. With this gift) God has established the power of faith (and made lasting arrangements for taking care of the seat of Guru ship. I feel that) the true Guru, has got me (the fruit) of my heart's desire. So now, I have become care free (on this account, and have) attuned my self to the one (God).”(3)

Guru Ji concludes the Shabad, by once again expressing his gratitude to God, and his Guru. He says: “Just as a child takes great pride on his father, and utters, what (his father says, similarly) I speak, what pleases the Guru. (So listen O brothers), it is no secret thing, that becoming kind, Guru Nanak has bestowed this gift (of a son on me).”(4-7-101)

The message of this Shabad is that whenever we are blessed with any happy occasion such as the birth of a child, we should thank the Guru and God for this boon and sing their praises.

ਆਸਾ ਮਹਲਾ ੫ ॥
 ਗੁਰ ਪੂਰੇ ਰਾਖਿਆ ਦੇ ਹਾਥ ॥
 ਪ੍ਰਗਟੁ ਭਇਆ ਜਨ ਕਾ ਪਰਤਾਪੁ ॥੧॥
 ਗੁਰੁ ਗੁਰੁ ਜਪੀ ਗੁਰੁ ਗੁਰੁ ਧਿਆਈ ॥
 ਜੀਅ ਕੀ ਅਰਦਾਸਿ ਗੁਰੂ ਪਹਿ ਪਾਈ ॥ ਰਹਾਉ ॥
 ਸਰਨਿ ਪਰੇ ਸਾਚੇ ਗੁਰਦੇਵ ॥
 ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਸੇਵ ॥੨॥
 ਜੀਉ ਪਿੰਡੁ ਜੋਬਨੁ ਰਾਖੈ ਪ੍ਰਾਨੁ ॥

aasaa mehlaa 5.
 gur pooray raakh*i*-aa day haath.
 pargat bha-i-aa jan kaa partaap. ||1||
 gur gur japee guroo gur Dhi-aa-ee.
 jee-a kee ardaas guroo peh paa-ee. rahaa-o.
 saran paray saachay gurdayv.
 pooran ho-ee sayvak sayv. ||2||
 jee-o pind joban raakh*hai* paraan.



ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨ ॥੩॥੮॥੧੦੨॥

kaho naanak gur ka-o kurbaan. ||3||8||102||

Asa Mohalla-5

In the previous Shabad, Guru Ji expressed his gratitude to his Guru and God, for blessing him with the birth of his son “Hargovind”. As per Dr. Gopal Singh Ji, this Shabad refers to “Har Gobind’s recovery after being poisoned by his uncle Prithi Chand, who being jealous of the Guru’s house, was scheming to usurp the throne of Nanak and pass it on to his sons.

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So expressing his thanks, on this occasion Guru Ji says: “The perfect Guru has protected (my son), by extending his hand, (because of which), the glory of his servant has become manifest to the world.”(1)

Describing what he does, and where does he go to get his wishes fulfilled, Guru Ji says: “(O my friends), I always repeat and meditate on the Guru’s Name. It is from the Guru, that I get fulfilled the prayer of my heart.”(1-Pause)

Regarding the fulfillment of his present wish for the safety of his son, Guru Ji tells: “(O my friends), I simply sought the refuge of the true Guru God, and the service of the servant was accomplished (and got accepted).”(3)

Therefore, on the basis of his personal experience, Guru Ji advises: “(O my friends), Nanak says, one should be a sacrifice to his Guru, and surrender before him all his life, body, and youth, including his breaths, (and all the wishes of his heart would be fulfilled).”(3-8-102)

The message of this Shabad is that if we have full faith in our Guru and God, then even our worst enemies can do no harm to us or to our family. Therefore, we should always keep remembering our Guru God, and go only to Him, for getting any of our well-intentioned wishes fulfilled.

ਆਸਾ ਘਰੁ ੮ ਕਾਫੀ ਮਹਲਾ ੫

aasaa ghar 8 kaafee mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur prasaad.

ਮੈ ਬੰਦਾ ਬੈ ਖਰੀਦੁ ਸਚੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਸਭੁ ਕਿਛੁ ਹੈ ਤੇਰਾ ॥੧॥
ਮਾਣੁ ਨਿਮਾਣੇ ਤੂੰ ਧਣੀ ਤੇਰਾ ਭਰਵਾਸਾ ॥
ਬਿਨੁ ਸਾਚੇ ਅਨ ਟੇਕ ਹੈ ਸੋ ਜਾਣਹੁ ਕਾਚਾ ॥੧॥ ਰਹਾਉ ॥
ਤੇਰਾ ਹੁਕਮੁ ਅਪਾਰ ਹੈ ਕੋਈ ਅੰਤੁ ਨ ਪਾਏ ॥
ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਭੇਟਸੀ ਸੋ ਚਲੈ ਰਜਾਏ ॥੨॥
ਚਤੁਰਾਈ ਸਿਆਣਪਾ ਕਿਤੇ ਕਾਮਿ ਨ ਆਈਐ ॥
ਤੁਠਾ ਸਾਹਿਬੁ ਜੋ ਦੇਵੈ ਸੋਈ ਸੁਖੁ ਪਾਈਐ ॥੩॥
ਜੇ ਲਖ ਕਰਮ ਕਮਾਈਅਹਿ ਕਿਛੁ ਪਵੈ ਨ ਬੰਧਾ ॥
ਜਨ ਨਾਨਕ ਕੀਤਾ ਨਾਮੁ ਧਰ ਹੋਰੁ ਛੋਡਿਆ ਧੰਧਾ
॥੪॥੧॥੧੦੩॥

mai bandaa bai khareed sach saahib mayraa.
jee-o pind sabh tis daa sabh kichh hai tayraa. ||1||
maan nimaanay too^N Dhane tayraa bharvaasaa.
bin saachay an tayk hai so jaanhu kaachaa. ||1|| rahaa-o.
tayraa hukam apaar hai ko-ee ant na paa-ay.
jis gur pooraa bhaytsee so chalai rajaa-ay. ||2||
chaturaa-ee si-aanpaa kitai kaam na aa-ee-ai.
tuthaa saahib jo dayvai so-ee sukh paa-ee-ai. ||3||
jay lakh karam kamaa-ee-ahi kichh pavai na banDhaa.
jan naanak keetaa naam Dhar hor chhodi-aa DhanDhaa.
||4||1||103||

Asa Ghar-8 Kaafi

Mohalla-5

Guru Ji concluded the previous Shabad, with the advice, that “one should be a sacrifice to his Guru, and surrender before him all his life, body, and youth, including his breaths, (and all the wishes of his heart would be fulfilled).” In this Shabad Guru Ji shows us how to completely surrender ourselves to God and live as per His command.

He says: “(O’ my friends), my Master is that eternal (God). I am His purchased and bonded slave. All my body and soul belong to Him. (Therefore, addressing God, he says): “(O God, whatever, I have) is all Yours.”(1)



Expressing, his complete faith and trust in God, Guru Ji says: “(O' God), You are the honor of me the honor less one, and I depend on Your support. (He, who depends upon) the support of anyone except the true (God), deem him as imperfect.”(1-Pause)

Describing, how limitless is the command of God, and who follows it, Guru Ji says: “O' God limitless is Your command and no one knows its end. He who is blessed with the sight of the perfect Guru, he alone lives as per (Your) Will.”(2)

Warning us against following our own cunning or clever thoughts in preference to submitting to God's command, Guru Ji says: “(O my friends), no cunning, or clever tricks prove of any avail (before God). Whatever, the Master bestows on us, in His pleasure, in that alone we find comfort.”(3)

Guru Ji concludes, by advising us against falling into the traps of rituals, and instead advises us to meditate on the Name of God. He says: “Even if we practice myriad of rituals, no halt is put to our desires. Therefore, I (Nanak) have made God's Name as my only support and have forsaken all other involvement.”(4-1-103)

The message of this Shabad is that if we want to put an end to the struggles and desires of our mind, then leaving all other involvements, we should humbly surrender ourselves to the will of God and meditate on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਸਰਬ ਸੁਖਾ ਮੈ ਭਾਲਿਆ ਹਰਿ ਜੇਵਡੁ ਨ ਕੋਈ ॥
ਗੁਰ ਤੁਠੇ ਤੇ ਪਾਈਐ ਸਚੁ ਸਾਹਿਬੁ ਸੋਈ ॥੧॥
ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਸਦ ਕੁਰਬਾਨਾ ॥
ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕੁ ਖਿਨੁ ਚਸਾ ਇਹੁ ਕੀਜੈ ਦਾਨਾ ॥੧॥
ਰਹਾਉ ॥

sarab sukhāa mai bhaali-aa har jayvad na ko-ee.
gur tuthay tay paa-ee-ai sach saahib so-ee. ||1||
balihaaree gur aapnay sad sad kurbaanaa.
naam na visra-o ik khin chasaa ih keejai daanaa. ||1||
rahaa-o.

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ਭਾਗਨੁ ਸਚਾ ਸੋਇ ਹੈ ਜਿਸੁ ਹਰਿ ਧਨੁ ਅੰਤਰਿ ॥

bhaagath sachaa so-ay hai jis har Dhan anṭar.

ਪੰਨਾ ੩੯੭

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ਸੋ ਛੂਟੈ ਮਹਾ ਜਾਲ ਤੇ ਜਿਸੁ ਗੁਰ ਸਬਦੁ ਨਿਰੰਤਰਿ ॥੨॥
ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾ ਗੁਰੁ ਬਿਬੇਕੁ ਸਤ ਸਰੁ ॥
ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਜੁਗਹ ਜੁਗੁ ਪੂਰਾ ਪਰਮੇਸਰੁ ॥੩॥
ਨਾਮੁ ਧਿਆਵਹੁ ਸਦ ਸਦਾ ਹਰਿ ਹਰਿ ਮਨੁ ਰੰਗੇ ॥
ਜੀਉ ਪ੍ਰਾਣ ਧਨੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਕੈ ਸੰਗੇ ॥੪॥੨॥੧੦੪॥

so chhootai mahaa jaal tay jis gur sabad niranṭar. ||2||
gur kee mahimaa ki-aa kahaa gur bibayk sat sar.
oh aad jugaadee jugah jug poora paramaysar. ||3||
naam Dhi-aavahu sad sadaa har har man rangay.
jee-o paraan Dhan guroo hai naanak kai sangay. ||4||2||104||

Asa Mohalla-5

In the previous Shabad (4-6-100), Guru Ji told us that if we take the refuge of the perfect Guru, and following his advice meditate on God's Name, with full love and devotion, all our physical and psychological ailments will be ended and we will enjoy peace, contentment, and bliss all around. In this Shabad Guru Ji, wants to bring another very important point to our notice. This point is that, all other kinds of worldly comforts, and pleasures are so short lived, and so hollow, that these are nothing in comparison to the truly fulfilling and everlasting joy of the peace and comfort, which we enjoy by meditating on God's Name.

He says: “(O my friends), I have researched on all kinds of (worldly pleasures, and comforts, but have concluded, that) there is no comfort, which can equal (the joy of experiencing the company of) God. But this eternal Master is attained, only when the Guru becomes gracious (upon us).”(1)

Therefore even for himself, Guru Ji says: “(O my friends), I am always a sacrifice to my Guru, (and I pray to him and say, O Guru), bless me with this boon that even for a moment, I may not forsake (His) Name.”(1-Pause)



Generally, we assume that, only that person is rich, who has a big bank balance, or lot of possessions. But Guru Ji says: “(O my friends), he alone is truly rich (or fortunate), in whose mind is the wealth of God's (Name). Because, he within whom the Guru's word constantly remains enshrined, gets released from the enormous trap (of “*Maya*” or the allurements of worldly riches and power).”(2)

Commenting further on the greatness of the Guru, he says: “(O my friends, I don't know), how may I describe the glory of the Guru. For, the Guru is the ocean of truthfulness and the sense of discrimination between good and evil. (In short), from the very prime and the beginning of all ages through, He is the (embodiment of) perfect God.”(3)

Finally Guru Ji addresses us and says: “(O my friends), with your mind imbued in the love of God, ever and for ever keep meditating on His Name. (But remember, that it is only through the Guru, that you are going to be blessed with this Name. Therefore), Nanak (feels, that) the Guru is his life, soul and riches, and always abides in his company.”(4-2-104)

The message of the Shabad is that we should have great love and respect for our Guru because it is only through Guru that we can obtain the gift of God's Name and the bliss of union with Him, which is higher than any other wealth in the world, and more satisfying and longer lasting than any other worldly comfort.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਸਾਈ ਅਲਖੁ ਅਪਾਰੁ ਭੋਰੀ ਮਨਿ ਵਸੈ ॥

saa-ee alakḥ apaar bhoree man vasai.

ਦੂਖੁ ਦਰਦੁ ਰੋਗੁ ਮਾਇ ਮੈਡਾ ਹਭੁ ਨਸੈ ॥੧॥

dookḥ darad rog maa-ay maidaa habḥ nasai. ||1||

ਹਉ ਵੰਞਾ ਕੁਰਬਾਣੁ ਸਾਈ ਆਪਣੇ ॥

ha-o vanḥaa kurbaan saa-ee aapṇay.

ਹੋਵੈ ਅਨਦੁ ਘਣਾ ਮਨਿ ਤਨਿ ਜਾਪਣੇ ॥੧॥ ਰਹਾਉ ॥

hovai anad ghaṇaa man tan jaapṇay. ||1|| rahaa-o.

ਬਿੰਦਕ ਗਾਲਿ ਸੁਣੀ ਸਚੇ ਤਿਸੁ ਧਣੀ ॥

bindak gaaleh sunee sachay tis Dhaṇee.

ਸੁਖੀ ਹੂੰ ਸੁਖੁ ਪਾਇ ਮਾਇ ਨ ਕੀਮ ਗਣੀ ॥੨॥

sookḥee hoo^N sukh paa-ay maa-ay na keem gaṇee. ||2||

ਨੈਣ ਪਸੰਦੋ ਸੋਇ ਪੇਖਿ ਮੁਸਤਾਕ ਭਈ ॥

nain pasando so-ay paykh mustaak bha-ee.

ਮੈ ਨਿਰਗੁਣਿ ਮੇਰੀ ਮਾਇ ਆਪਿ ਲੜਿ ਲਾਇ ਲਈ ॥੩॥

mai nirgun mayree maa-ay aap laḥ laa-ay la-ee. ||3||

ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਭਾ ਹੂੰ ਬਾਹਰਾ ॥

bayd kaṭayb sansaar habḥaa hoo^N baahraa.

ਨਾਨਕ ਕਾ ਪਾਤਿਸਾਹੁ ਦਿਸੈ ਜਾਹਰਾ ॥੪॥੩॥੧੦੫॥

naanak kaa paatīsaahu disai jaahraa. ||4||3||105||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that we should have great love and respect for our Guru because it is only through Guru that we can obtain the gift of God's Name and the bliss of union with Him, which is higher than any other wealth in the world, and more satisfying and longer lasting than any other worldly comfort. In this Shabad, using the metaphor of a young bride talking to her mother about the excellencies of her beloved spouse, Guru Ji describes, what kind of peace and comfort, he enjoys when he experiences the presence and company of his beloved Master in his heart.

He says: “O' mother, when the boundless and incomprehensible God comes into my mind even for a moment, all my pains, sorrows and ailments vanish away.”(1)

Therefore, Guru Ji says: “(O mother), may I be a sacrifice to my Master. Because, an immense joy wells up in my body and mind, when I contemplate on Him.”(1-Pause)

Describing, how happy he feels, even on hearing a little bit about his beloved God, Guru Ji says: “O mother, even when I hear a little bit about that eternal Master, I enjoy such peace, that I cannot estimate its worth (to me).”(2)

Describing how God's very sight has enraptured him, Guru Ji says: “O' mother, that beloved is so pleasing to my eyes, that Just on seeing Him, I am captivated. O my mother, I am without any merit, but on His own, He has taken me into His union.”(3)

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Finally Guru Ji reveals another secret and tells us: “(O my mother, that Master of mine) is outside all (the eastern, and western scriptures, such as the) “*Vedas*”, and “*Katebs*”, and this world. Yet, the King of Nanak is seen manifest everywhere.”(4-3-105)

The message of this Shabad is that if once we fall in love with God and remember Him sincerely with our body and mind, then we can see Him right in front of us, otherwise we cannot comprehend Him even by reading the holy books of all the religions.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਲਾਖ ਭਗਤ ਆਰਾਧਹਿ ਜਪਤੇ ਪੀਉ ਪੀਉ ॥
ਕਵਨ ਜੁਗਤਿ ਮੇਲਾਵਉ ਨਿਰਗੁਣ ਬਿਖਈ ਜੀਉ ॥੧॥
ਤੇਰੀ ਟੇਕ ਗੋਵਿੰਦ ਗੁਪਾਲ ਦਇਆਲ ਪ੍ਰਭ ॥
ਤੂੰ ਸਭਨਾ ਕੇ ਨਾਥ ਤੇਰੀ ਸ੍ਰਿਸਟਿ ਸਭ ॥੧॥ ਰਹਾਉ ॥
ਸਦਾ ਸਹਾਈ ਸੰਤ ਪੇਖਹਿ ਸਦਾ ਹਜੂਰਿ ॥
ਨਾਮ ਬਿਹੁਨਤਿਆ ਸੇ ਮਰਨਿ ਵਿਸੁਰਿ ਵਿਸੁਰਿ ॥੨॥
ਦਾਸ ਦਾਸਤਣ ਭਾਇ ਮਿਟਿਆ ਤਿਨਾ ਗਉਣੁ ॥
ਵਿਸਰਿਆ ਜਿਨ੍ਹਾ ਨਾਮੁ ਤਿਨਾੜਾ ਹਾਲੁ ਕਉਣੁ ॥੩॥
ਜੈਸੇ ਪਸੁ ਹਰਿਆਉ ਤੈਸਾ ਸੰਸਾਰੁ ਸਭ ॥
ਨਾਨਕ ਬੰਧਨ ਕਾਟਿ ਮਿਲਾਵਹੁ ਆਪਿ ਪ੍ਰਭ ॥੪॥੪॥੧੦੬॥

laakh bhagat aaraaDheh japtay pee-o pee-o.
kavan jugat maylaava-o nirgun bikh-ee jee-o. ||1||
tayree tayk govind gupaal da-i-aal parabh.
too^N sabhnā kay naath tayree sarisat sabh. ||1|| rahaa-o.
sadaa sahaa-ee sant paykheh sadaa hajoor.
naam bihoonrhi-aa say marni^H visoor visoor. ||2||
daas daastan bhaa-ay miti-aa tinaa ga-on.
visri-aa jin^Haa naam tinaarhaa haal ka-un. ||3||
jaisay pas hari^H-aa-o taisaa sansaar sabh.
naanak banDhan kaat milaavhu aap parabh. ||4||4||106||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that if once, we fall in love with God and remember Him sincerely with our body and mind, then we can see Him right in front of us, otherwise we cannot comprehend Him even by reading the holy books of all the religions. However, along with our feelings of love for God, we need to have a great sense of humility. Just on the basis of repetition of His Name a few times, or singing a few songs in His praise, we shouldn't start boasting that we are great devotees of God, and He owes us His favors and vision. We have to look at other true devotees of God, and their merits, and then look inside us, where do we stand with all our faults and shortcomings. In this Shabad Guru Ji expresses his deep love, and devotion to God. But he considers his love to God far- far less than so many other devotees of His.

Therefore, very humbly addressing God, he says: “O' God, myriads of devotees meditate upon You and call You their Beloved again and again. (In comparison to them), I am a merit less, evil creature, so in what way, (I could) unite myself with You?”(1)

However, stating, how much he depends upon God's support, Guru Ji says: “O merciful God, the sustainer of earth, I depend only on Your support. Because, You are the Master of all, and the entire universe belongs to You.”(1-Pause)

Now comparing the state and fate of those, who do not care for God's Name, with that of His devotees, Guru Ji says: “(O God), You always are the supporter of Your saints, (who) always see You in their presence. (But), those who are without (the love of Your) Name, they die repenting again and again.”(2)

Guru Ji further notes:“(O God), they who (are so humble, that they keep) feeling themselves as the servants of Your servants, their round (of birth and death) gets erased. However, they who have forsaken Your Name, (I wonder, how pitiable, might be) their state?”(3)

Guru Ji concludes the Shabad, by commenting on the state of the world. He says: “(O my friends), Just as a stray cattle runs amuck seeing green grass or fodder, similarly the entire world is (running aimlessly in the pursuit of Maya – the worldly riches and power, and keeps suffering blows from one another. Therefore), O' God, cutting my worldly bonds, on Your own unite me (with You).”(4-4-106)

The message of this Shabad is that even though we need to always contemplate on God with love and



devotion, but we should never forsake our humility and pray to God to show His own mercy and emancipate us from the worldly ocean, which is full of poison of “Maya” (or the attachment to false worldly riches and power).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਹਭੇ ਬੋਕ ਵਿਸਾਰਿ ਹਿਕੋ ਖਿਆਲੁ ਕਰਿ ॥
 ਝੂਠਾ ਲਾਹਿ ਗੁਮਾਨੁ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥੧॥
 ਆਠ ਪਹਰ ਸਾਲਾਹਿ ਸਿਰਜਨਹਾਰ ਤੂੰ ॥
 ਜੀਵਾਂ ਤੇਰੀ ਦਾਤਿ ਕਿਰਪਾ ਕਰਹੁ ਮੂੰ ॥੧॥ ਰਹਾਉ ॥
 ਸੋਈ ਕੰਮੁ ਕਮਾਇ ਜਿਤੁ ਮੁਖੁ ਉਜਲਾ ॥
 ਸੋਈ ਲਗੈ ਸਚਿ ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਅਲਾ ॥੨॥
 ਜੋ ਨ ਢਹੰਦੋ ਮੂਲਿ ਸੋ ਘਰੁ ਰਾਸਿ ਕਰਿ ॥
 ਹਿਕੋ ਚਿਤਿ ਵਸਾਇ ਕਦੇ ਨ ਜਾਇ ਮਰਿ ॥੩॥

habhay thok visaar hiko khi-aal kar.
 jhoothaa laahi gumaan man tan arap Dhar. ||1||
 aath pahar saalaahi sirjanhaar too^N.
 jeevaa^N tayree daat kirpaa karahu moo^N. ||1|| rahaa-o.
 so-ee kamm kamaa-ay jit mukh ujlaa.
 so-ee lagai sach jis too^N deh alaa. ||2||
 jo na dhahando mool so ghar raas kar.
 hiko chit vasaa-ay kaday na jaa-ay mar. ||3||

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ਤਿਨ੍ਹਾ ਪਿਆਰਾ ਰਾਮੁ ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ ॥
 ਗੁਰ ਪਰਸਾਦਿ ਅਕਥੁ ਨਾਨਕਿ ਵਖਾਣਿਆ ॥੪॥੫॥੧੦੭॥

tin^Haa pi-aaraa raam jo parabh bhaani-aa.
 gur parsaad akath naanak vakhaani-aa. ||4||5||107||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that we need to always contemplate on God with love, devotion, and humility and pray to Him to show His own mercy and emancipate us from the worldly ocean, which is full of poison of “Maya” (or the attachment to false worldly riches and power). In this Shabad Guru Ji is explicitly advising us what we should do to gain the grace and pleasure of God. In a way this Shabad is another way of saying about the life conduct of a Gursikh (or a God ward person).

He says: “(O man), forsake (the desire for all other) things, and think of only one thing (the God's Name). Shaking off all your false conceit, surrender your mind and body before (God).”(1)

Continuing his advice, Guru Ji says: “(O, my friend), praise the Creator day and night, (and pray to Him saying, “O' God, show Your mercy upon me, (and bless me that I may keep) living on the bounty of Your (Name).”(1-Pause)

Describing, what kinds of things, we should do, Guru Ji says: “(O my friend) do only those deeds which bring you honor (in God's court, and keep saying), “O' God, he alone gets attuned to (Your) true Name, whom You bless (with it).”(2)

Most of us, want to build big houses and mansions for our selves, which soon deteriorate or fall down, or cherish love for false worldly friends, who soon die or desert us, Guru Ji says: “(O man), build that house (of devotion to God, in your heart), which never falls, and enshrine in your heart only that one (God), who never dies (or deserts you).” (3)

However, Guru Ji concludes with the remark: “(O my friends), only those love God, who are pleasing to Him. By Guru's grace, Nanak has described the indescribable (God).”(4-5-107)

The message of the Shabad is that instead of being preoccupied with the thoughts of multiplying our wealth, possessions, or social circle, our mind should be focused on meditating on God's Name and enshrining Him in our mind, and for that change in outlook, we should always pray to God to bestow His grace upon us and divert our attention towards His union.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਿਨ੍ਹਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥

jin^Haa na visrai naam say kinayhi-aa.



ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ ॥੧॥
ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਤੁਮ੍ਹ ਸੰਗਿ ਭੇਟਿਆ ॥
ਸੁਖੁ ਪਾਇਆ ਜਨ ਪਰਸਾਦਿ ਦੁਖੁ ਸਭੁ ਮੋਟਿਆ ॥੧॥ ਰਹਾਉ ॥
ਜੇਤੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ਉਧਾਰੇ ਤਿੰਨੁ ਖੇ ॥
ਜਿਨੁ ਮਨਿ ਵੁਠਾ ਆਪਿ ਪੂਰੇ ਭਗਤ ਸੇ ॥੨॥

ਪੰਨਾ ੩੯੮

ਜਿਸ ਨੇ ਮੰਨੇ ਆਪਿ ਸੋਈ ਮਾਨੀਐ ॥
ਪ੍ਰਗਟ ਪੁਰਖੁ ਪਰਵਾਣੁ ਸਭ ਠਾਈ ਜਾਨੀਐ ॥੩॥
ਦਿਨਸੁ ਰੈਣਿ ਆਰਾਧਿ ਸਮਾਲੇ ਸਾਹ ਸਾਹ ॥
ਨਾਨਕ ਕੀ ਲੋਚਾ ਪੂਰਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥੪॥੬॥੧੦੮॥

bhayd na jaanhū mool saa^N-ee jayhi-aa. ||1||
man tan ho-ay nihaal tum^H sang bhayti-aa.
sukh paa-i-aa jan parsaad dukh sabh mayti-aa. ||1|| rahaa-o.
jaytay khand barahmand uDhaaray tin^H khay.
jin^H man vuthaa aap pooray bhagat say. ||2||

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jis no mannay aap so-ee maanee-ai.
pargat purakh parvaan sabh thaa-ee jaanee-ai. ||3||
dinas rain aaraaDh sam^Haalay saah saah.
naanak kee lochaa poor sachay paatisaah. ||4||6||108||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that instead of being preoccupied with the thoughts of multiplying our wealth, possessions, or social circle our mind should be focused on meditating on God's Name and enshrining Him in our mind, and for that change in outlook, we should always pray to God to bestow His grace upon us and divert our attention towards His union. In this Shabad Guru Ji is showing us, with his personal example, what are the qualities of such true devotee of God, how do they conduct themselves, and what they keep praying for.

First raising a question, and then answering it himself, Guru Ji says: “(O my friends, if you ask me) what are they like, who never forget (God's) Name? (I would answer), don't consider even the slightest difference between them and Him, they are just like the Master.”(1)

Guru Ji next addresses God and says: “(O' God), they who have met You, (in other words) they who have experienced Your touch, their mind and body has been delighted. By the grace of (such) devotees, others have obtained peace, and have got rid of all their pain.”(1-Pause)

Commenting further on the beneficial effect of such united souls on other entities, Guru Ji says: “(O my friends), as many are the regions and solar systems, it is these kinds of devotees, who have saved them. But only those are the perfect devotees (of God), within whom, He has Himself come to abide.”(2)

Guru Ji further clarifies: “(O my friends), he whom God Himself honors, he alone is acknowledged (as a true devotee of God), and such an approved person, becomes known in all places.”(3)

Finally Guru Ji prays to God, (and indirectly advises us to do likewise). He says: “O true King, fulfill this craving of Nanak, that with every breath, he may meditate and enshrine You in his mind, day and night.”(4-6-108)

The message of this Shabad is that if we want that all our pains and sufferings may end forever, then we need to become the true devotees of God, and for that we should not forget His Name even for a second.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਪੂਰਿ ਰਹਿਆ ਸ੍ਰਬ ਠਾਇ ਹਮਾਰਾ ਖਸਮੁ ਸੋਇ ॥
ਏਕੁ ਸਾਹਿਬੁ ਸਿਰਿ ਛਤੁ ਦੂਜਾ ਨਾਹਿ ਕੋਇ ॥੧॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਰਾਖਣਹਾਰਿਆ ॥
ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਨਦਰਿ ਨਿਹਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥
ਪ੍ਰਤਿਪਾਲੇ ਪ੍ਰਭੁ ਆਪਿ ਘਟਿ ਘਟਿ ਸਾਰੀਐ ॥
ਜਿਸੁ ਮਨਿ ਵੁਠਾ ਆਪਿ ਤਿਸੁ ਨ ਵਿਸਾਰੀਐ ॥੨॥
ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪਿ ਆਪਣ ਭਾਣਿਆ ॥

aasaa mehlāa 5.

poor rahi-aa sarab thaa-ay hamaaraa khasam so-ay.
ayk saahib sir chhat doojaa naahi ko-ay. ||1||
ji-o bhaavai ti-o raakh raakhanhaari-aa.
tujh bin avar na ko-ay nadar nihaari-aa. ||1|| rahaa-o.
partipaalay parabh aap ghat ghat saaree-ai.
jis man vuthaa aap tis na visaaree-ai. ||2||
jo kichh karay so aap aapan bhaani-aa.



ਭਗਤਾ ਕਾ ਸਹਾਈ ਜੁਗਿ ਜੁਗਿ ਜਾਣਿਆ ॥੩॥
 ਜਪਿ ਜਪਿ ਹਰਿ ਕਾ ਨਾਮੁ ਕਦੇ ਨ ਝੂਰੀਐ ॥
 ਨਾਨਕ ਦਰਸ ਪਿਆਸ ਲੋਚਾ ਪੂਰੀਐ ॥੪॥੭॥੧੦੯॥

bhagtaa kaa sahaa-ee jug jug jaani-aa. ||3||
 jap jap har kaa naam kaday na jhooree-ai.
 naanak daras pi-aas lochaa pooree-ai. ||4||7||109||

Asa Mohalla-5

Guru Ji concluded the previous Shabad, by praying to God and saying: “O true King, fulfill this craving of Nanak, that with every breath, he may meditate and enshrine You in his mind, day and night.” In this Shabad Guru Ji describes the excellencies of God and shows us again, what to ask from Him.

He says: “(O my friends), He, who is pervading in all places, that one is my Master. He alone is the Master of all, on Him alone is waving the canopy (of kingdom of all the universe), and there is none other like Him.”(1)

Therefore, Guru Ji addresses Him and says: “O, the Savior (of all), save me, as You will. With my eyes, I have tried to see, but except You, (I have not found), any one like You.”(1-Pause)

Next Guru Ji tells us: “(O my friends, sitting inside) hearts of each and every one, God takes care of all. (He, who realizes this thing, that God) Himself resides in his heart, he never forgets Him.”(2)

Listing another important quality of God, Guru Ji says: “(O my friends), whatever He does, He does as per His own Will. Throughout all the ages, He has been known to be the helper of His devotees.”(3)

Finally, Guru Ji advises: “(O my friends), if we keep meditating on God’s Name, then we will never have to repent.”

Therefore, for himself he prays: “(O God), Nanak, is thirsty for Your vision, please fulfill this craving of his.”(4-7-109)

The message of this Shabad is that God has been the supporter and savior of His devotees throughout all the ages. Therefore, we will never repent, if we keep meditating on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਕਿਆ ਸੋਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ ਗਾਫਲ ਗਹਿਲਿਆ ॥
 ਕਿਤੀ ਇਤੁ ਦਰੀਆਇ ਵੰਵਨਿ ਵਹਦਿਆ ॥੧॥
 ਬੋਹਿਥੜਾ ਹਰਿ ਚਰਣ ਮਨ ਚੜਿ ਲੰਘੀਐ ॥
 ਆਠ ਪਹਰ ਗੁਣ ਗਾਇ ਸਾਧੂ ਸੰਗੀਐ ॥੧॥ ਰਹਾਉ ॥
 ਭੋਗਹਿ ਭੋਗ ਅਨੇਕ ਵਿਣੁ ਨਾਵੈ ਸੁੰਵਿਆ ॥
 ਹਰਿ ਕੀ ਭਗਤਿ ਬਿਨਾ ਮਰਿ ਮਰਿ ਹੁੰਨਿਆ ॥੨॥
 ਕਪੜ ਭੋਗ ਸੁਗੰਧ ਤਨਿ ਮਰਦਨ ਮਾਲਣਾ ॥
 ਬਿਨੁ ਸਿਮਰਨ ਤਨੁ ਛਾਹੁ ਸਰਪਰ ਚਾਲਣਾ ॥੩॥
 ਮਹਾ ਬਿਖਮੁ ਸੰਸਾਰੁ ਵਿਰਲੈ ਪੇਖਿਆ ॥
 ਛੂਟਨੁ ਹਰਿ ਕੀ ਸਰਣਿ ਲੇਖੁ ਨਾਨਕ ਲੇਖਿਆ ॥੪॥੮॥੧੧੦॥

ki-aa soveh naam visaar gaafal gahili-aa.
 kitee^N it daree-aa-ay va^Nnini^H vehdi-aa. ||1||
 bohithrhaa har charan man charh langhee-ai.
 aath pahar gun gaa-ay saaDhoo sangee-ai. ||1|| rahaa-o.
 bhogeh bhog anayk vin naavai sunji-aa.
 har kee bhagat binaa mar mar runni-aa. ||2||
 kaparh bhog suganDh tan mardan maalnaa.
 bin simran tan chhaar sarpar chaalnaa. ||3||
 mahaa bikhham sansaar virilai paykhi-aa.
 chhootan har kee saran laykh naanak laykhi-aa. ||4||8||110||

Asa Mohalla-5

In the previous many Shabads, Guru Ji has been telling us that God has been the supporter and savior of His devotees throughout all the ages. Therefore, we will never repent, if we keep meditating on His Name. But, in spite of this advice, most of us keep running after worldly wealth, and remain kind of asleep, as for as our spiritual life, or our state after death. In this Shabad Guru Ji is trying to wake us all up from the slumber of “Maya” (or worldly attachments), and is reminding us that without meditating on God's Name we would remain drowned in this worldly ocean.

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Addressing himself and the human beings, Guru Ji says: “O' careless and uninformed fellow, why are you sleeping, forgetful of (God's) Name? Don't you see, that so many are being washed and carried away by the river of life?”(1)

Telling us how to cross this stream of life, he says: “(O my friend), God's Name is like a beautiful ship; riding this ship of Name, we could cross this river. (For this purpose), we should sing praises of God, in the company of saints, at all times.”(1-Pause)

Regarding those, who remain busy in enjoying pleasures of the world, and do not remember God, Guru Ji comments: “(O my mind), They who enjoy many (kinds of worldly) pleasures, without (meditating on) God's Name, they remain unfulfilled. Without devotion to God, they die crying again and again.”(2)

Reminding us again, about the futility of running after worldly pleasures, for the satisfaction of our body, Guru Ji says: “(O my mind, the body to decorate, and please which, we) wear fancy clothes, eat dainty dishes and apply all kinds of scents, without meditating on God's Name, is as good as dust, because for sure, it has to depart (from this world, one day).”(3)

Finally Guru Ji says: “O Nanak, it is only a very rare person, who has realized that this world is a dreadful ocean, which is very difficult to cross, and one is saved (from drowning in it), only by seeking the shelter of God. (But, he alone is saved), in whose destiny, it is so written.”(4-8-110)

The message of this Shabad is that we should realize that this world is like a dreadful ocean of worldly attachments, which is very difficult to cross. It can only be crossed, by meditating on God's Name. Therefore without wasting any time in the worldly pleasures or attachments, we should seek the shelter of God and meditate on His Name, which is the only way for our salvation.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਕੋਇ ਨ ਕਿਸ ਹੀ ਸੰਗਿ ਕਾਹੇ ਗਰਬੀਐ ॥
ਏਕੁ ਨਾਮੁ ਆਧਾਰੁ ਭਉਜਲੁ ਤਰਬੀਐ ॥੧॥
ਮੈ ਗਰੀਬ ਸਚੁ ਟੇਕ ਤੂੰ ਮੇਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ॥
ਦੇਖਿ ਤੁਮ੍ਹਾਰਾ ਦਰਸਨੋ ਮੇਰਾ ਮਨੁ ਧੀਰੇ ॥੧॥ ਰਹਾਉ ॥

ko-ay na kis hee sang kaahay garbee-ai.
ayk naam aaDhaar bha-ojal tarbee-ai. ||1||
mai gareeb sach tayk too^N mayray satgur pooray.
daykh tum^Haaraa darsano mayraa man Dheeray. ||1|| rahaa-o.
raaj maal janjaal kaaj na kitai gano.
har keertan aaDhaar nihchal ayhu Dhanoo. ||2||
jaytay maa-i-aa rang tayi pachhaavi-aa.
sukh kaa naam niDhaan gurmukh gaavi-aa. ||3||
sachaa gunee niDhaan too^N parabh gahir gambheeray.
aas bharosaa khasam kaa naanak kay jee-aray. ||4||9||111||

ਰਾਜੁ ਮਾਲੁ ਜੰਜਾਲੁ ਕਾਜਿ ਨ ਕਿਤੈ ਗਨੋ ॥
ਹਰਿ ਕੀਰਤਨੁ ਆਧਾਰੁ ਨਿਹਚਲੁ ਏਹੁ ਧਨੋ ॥੨॥
ਜੇਤੇ ਮਾਇਆ ਰੰਗ ਤੇਤ ਪਛਾਵਿਆ ॥
ਸੁਖ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਗਾਵਿਆ ॥੩॥
ਸਚਾ ਗੁਣੀ ਨਿਧਾਨੁ ਤੂੰ ਪ੍ਰਭ ਗਹਿਰ ਗੰਭੀਰੇ ॥
ਆਸ ਭਰੋਸਾ ਖਸਮ ਕਾ ਨਾਨਕ ਕੇ ਜੀਅਰੇ ॥੪॥੯॥੧੧੧॥

Asa Mohalla-5

Many of us often take pride in our riches, power, or relatives and friends. In this Shabad Guru Ji tells us about the unreliability of all such things, and tells us, on whom should we depend, for any kind of help and support.

He says: “(O my friends), when no one is going to accompany (us after death), then why should we be proud (of our relatives or friends). It is only on the support of (God's) Name, that we can cross over the dreadful (worldly) ocean.”(1)

But since God's Name can only be obtained through the true Guru, even for himself, Guru Ji says: “O' my true Guru, you are the only true support of me the poor one. It is only by seeing your vision, that my mind is comforted.”(1-Pause)

Guru Ji then addressing us says: “(O my friend), all these dominions and possessions are like entanglements (for our soul), and these are of no use to it (in the end. Therefore, instead of depending upon such things, make) God's Name as your support, (because) this wealth is immovable (and would last forever with you).”(2)



Commenting further on the worldly entertainments, and pleasures, Guru Ji says: “(O my friend), as many are the worldly entertainments and pleasure, these are all (short lived like) a shadow. The only treasure of (everlasting) peace is (God’s) Name, which the Guru wards persons have sung (and meditated upon).”(3)

Therefore, Guru Ji concludes the Shabad, by praying to God and saying: “O’ my deep and fathomless God, You are the everlasting treasure of virtues. Therefore, in Nanak’s mind, is the assurance and support of his Master (You).”(4-9-111)

The message of this Shabad is that we should not depend upon the support of our riches, power or any of our friends and relatives, because all these are short lived; Only God’s Name is our true companion, even after our death. Therefore, we should only depend upon the support of God’s Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਜਾਇ ਸਹਜ ਸੁਖੁ ਪਾਈਐ ॥

jis simrat̃ dukh jaa-ay sa^hj su^hk paa-ee-ai.

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ਰੈਣਿ ਦਿਨਸੁ ਕਰ ਜੋੜਿ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ॥੧॥

raiñ dīnas kar jor^h har har Dhī-aa-ee-ai. ||1||

ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਸੋਇ ਜਿਸ ਕਾ ਸਭੁ ਕੋਇ ॥

naanak kaa parabh̃ so-ay jis kaa sab^h ko-ay.

ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ਸਚਾ ਸਚੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

sarab rahi-aa bharpoor sachaa sach so-ay. ||1|| rahaa-o.

ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਸਹਾਈ ਗਿਆਨ ਜੋਗੁ ॥

an̄tar baahar sang sahaa-ee gi-aan jog.

ਤਿਸਹਿ ਅਰਾਧਿ ਮਨਾ ਬਿਨਾਸੈ ਸਗਲ ਰੋਗੁ ॥੨॥

tīseh araaDh manaa binaasai sagal rog. ||2||

ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ਰਾਖੈ ਅਗਨਿ ਮਾਹਿ ॥

raakh̄anhaar apaar raakh̄ai agan maahi.

ਪੰਨਾ ੩੯੯

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ਸੀਤਲੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਿਮਰਤ ਤਪਤਿ ਜਾਇ ॥੩॥

seet̄al har har naam simrat̃ tapat̄ jaa-ay. ||3||

ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਣਾ ਨਾਨਕ ਜਨ ਧੂਰਾ ॥

sook^h sa^hj aanand̄ ghanaa naanak jan Dhooraa.

ਕਾਰਜ ਸਗਲੇ ਸਿਧਿ ਭਏ ਭੇਟਿਆ ਗੁਰੁ ਪੂਰਾ ॥੪॥੧੦॥੧੧੨॥

kaaraj saglay siDh bha-ay bhayti-aa gur pooraa.
||4||10||112||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that we should not depend upon the support of our riches, power or any of our friends and relatives, because all these are short lived, only God’s Name is our true companion, even after our death. Therefore, we should only depend upon the support of God’s Name. In this Shabad Guru Ji, once again urges us to meditate on that God, by remembering whom all our pains and sufferings go away, and we enjoy a true state of peace and bliss.

He says: “(O my friends), remembering whom all our suffering goes away, and we enjoy the bliss of a state of (peace and) poise; day and night with folded hands, we should remember Him.”(1)

Stating, whom does he consider his Master, or his God, Guru Ji says: “(O my friends), Nanak’s Master is the same (God), to whom belong all. That everlasting true (God) is pervading everywhere.” (1-Pause)

Guru Ji therefore, says to himself (and indirectly us): “(O my mind), meditate on that (God), who is pervading inside and outside (all creatures), is always their companion and helper, and is worthy of being realized. O my mind, meditate on Him; it will destroy all (your) sorrows.”(2)

But, that is not all, Guru Ji adds: “(O my mind), the savior (God) is limitless. He even protects (a creature) in the fire (of mother’s womb). That God’s Name is very soothing. Contemplating it the fire (of one’s worldly desires) goes off.”(3)

In conclusion, Guru Ji says: “O, Nanak, there is (great) peace, poise, and bliss in the dust of the feet (the humble service) of the devotees (of God). He who meets the perfect Guru (and follows his advice) all his tasks are successfully accomplished.”(4-10-112)



The message of this Shabad is that most humbly following the advice of the saint (Guru Granth Sahib Ji), we should meditate on God's Name. By doing so our pains and sorrows will disappear, and all our tasks would get successfully accomplished.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਗੋਬਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ॥
 ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ ॥੧॥
 ਆਵਹੁ ਸੰਤ ਮਿਲਾਹੁ ਹਰਿ ਕਥਾ ਕਹਾਣੀਆ ॥
 ਅਨਦਿਨੁ ਸਿਮਰਹੁ ਨਾਮੁ ਤਜਿ ਲਾਜ ਲੋਕਾਣੀਆ ॥੧॥ ਰਹਾਉ ॥
 ਜਪਿ ਜਪਿ ਜੀਵਾ ਨਾਮੁ ਹੋਵੈ ਅਨਦੁ ਘਣਾ ॥
 ਮਿਥਿਆ ਮੋਹੁ ਸੰਸਾਰੁ ਝੂਠਾ ਵਿਣਸਣਾ ॥੨॥
 ਚਰਣ ਕਮਲ ਸੰਗਿ ਨੇਹੁ ਕਿਨੈ ਵਿਰਲੈ ਲਾਇਆ ॥
 ਧੰਨੁ ਸੁਹਾਵਾ ਮੁਖੁ ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ॥੩॥
 ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਲ ਸਿਮਰਤ ਮਿਟਿ ਜਾਵਈ ॥
 ਨਾਨਕ ਕੈ ਸੁਖੁ ਸੋਇ ਜੋ ਪ੍ਰਭ ਭਾਵਈ ॥੪॥੧੧॥੧੧੩॥

aasaa mehlā 5.

gobind gunee niDhaan gurmukh jaanee-ai.
 ho-ay kirpaal da-i-aal har rang maanee-ai. ||1||
 aavhu sant milaah har katha kahaanee-aa.
 an-din simreh naam taj laaj lokaanee-aa. ||1|| rahaa-o.
 jap jap jeevaa naam hovai anad ghanaa.
 mithi-aa moh sansaar jhoothaa vinsanaa. ||2||
 charan kamal sang nayhu kinai viralai laa-i-aa.
 Dhan suhaavaa mukh jin har Dhi-aa-i-aa. ||3||
 janam maran dukh kaal simrat mit jaav-ee.
 naanak kai sukh so-ay jo parabh bhaav-ee. ||4||11||113||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that, most humbly following the advice of the saint (Guru); we should meditate on God's Name. By doing so our pains and sorrows will disappear, and all our tasks would get successfully accomplished. In this Shabad again, Guru Ji tells us about the excellencies of God, and advises us to worship Him and suggests that we join the company of saints (for this purpose).

Once again stating the reason, why it is necessary to perform the most humble service of the Guru, he says: "(O my saintly friends), it is only through the grace of the Guru, that we can become intimate with the God of the universe, who is the treasure of merits, and when (He) becomes kind to us, we enjoy the love of (that) God."(1)

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Therefore, Guru Ji invites us and says: "Come O' saintly persons, let us sit together and talk about the stories and legends of God. Shedding the fear of criticism of people, let us meditate on His Name day and night."(1-Pause)

Describing his personal experience, in this regard, Guru Ji says: "(O my friends, as for as I am concerned), by meditating on Him again and again, I feel energized, and experience immense bliss, (and I realize that) worldly love is false, and to (get attached to this) short lived (love) is to ruin oneself (unnecessarily)."(2)

But Guru Ji notes: "It is only a very rare person, who has attuned himself to the love of God's lotus feet (His Name). (Blessed is that person, who has imbued himself with this love and), has meditated on God's Name, his face looks beautiful."(3)

Guru Ji concludes the Shabad, with the remark: "(O my saintly friends), by meditating on God, one's pain of (the rounds of) births and death is ended. So, for Nanak that alone is happiness, which pleases God."(4-11-113)

The message of the Shabad is that, if we want to enjoy true and lasting peace and happiness, then we should meditate on God, and feel pleasure in whatever pleases Him.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlā 5.



ਆਵਹੁ ਮੀਤ ਇਕਤ੍ਰ ਹੋਇ ਰਸ ਕਸ ਸਭਿ ਭੁੰਚਹੁ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹਰਿ ਹਰਿ ਜਪਹੁ ਮਿਲਿ ਪਾਪਾ ਮੁੰਚਹੁ ॥੧॥
ਤਤੁ ਵੀਚਾਰਹੁ ਸੰਤ ਜਨਹੁ ਤਾ ਤੇ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥
ਖੀਨ ਭਏ ਸਭਿ ਤਸਕਰਾ ਗੁਰਮੁਖਿ ਜਨੁ ਜਾਗੈ ॥੧॥ ਰਹਾਉ ॥

ਬੁਧਿ ਗਰੀਬੀ ਖਰਚੁ ਲੈਹੁ ਹਉਮੈ ਬਿਖੁ ਜਾਰਹੁ ॥
ਸਾਚਾ ਹਟੁ ਪੂਰਾ ਸਉਦਾ ਵਖਰੁ ਨਾਮੁ ਵਾਪਾਰਹੁ ॥੨॥
ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਅਰਪਿਆ ਸੇਈ ਪਤਿਵੰਤੇ ॥
ਆਪਨਤੇ ਪ੍ਰਭ ਭਾਣਿਆ ਨਿਤ ਕੇਲ ਕਰੰਤੇ ॥੩॥
ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ ॥
ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਰਤੇ ਨਾਨਕ ਸਚ ਅਮਲੀ ॥੪॥੧੨॥੧੧੪॥

aavhu meet ikatar ho-ay ras kas sabh bhunchah.
amrit naam har har japah mil paapaa munchah. ||1||
tat veechaarahu sant janhu taa tay bighan na laagai.
kheen bha-ay sabh taskaraa gurmukh jan jaagai. ||1|| rahaa-
o.
buDh gareebhee kharach laihi ha-umai bikh jaarahu.
saachaa hat pooraa sa-udaa vakhar naam vaapaarahu. ||2||
jee-o pind Dhan arpi-aa say-ee pativantay.
aapnarhay parabh bhaani-aa nit kayl karantay. ||3||
durmat mad jo peevtay bikhlee pat kamlee.
raam rasaa-in jo ratay naanak sach amlee. ||4||12||114||

Asa Mohalla-5

One beauty of Guru Ji's poetic talent is that he can talk to all different kinds of people in their own language, in their own idiom and technical vocabulary; yet he can give them the divine message of God's Name without any ambiguity or dilution. In this Shabad Guru Ji appears to be talking to those people who are grossly involved in the enjoyment of false worldly pleasures including wine and women.

Addressing even such people, Guru Ji says: "Come O' friends, let us all get together and enjoy all kinds of spicy foods and drinks. (But instead of ordinary intoxicants) let us meditate upon (and enjoy) the ambrosial Nectar Name of God and wipe out our sins."(1)

He further stresses and says: "O' saintly persons, if you reflect on the quintessence (or true purpose of human life), then you will suffer no impediment (in your life's journey), and all the thieves (or impulses of lust, anger, greed, infatuation and arrogance) within the mind, would be annihilated. (Because), by seeking the shelter of the Guru, a person remains awake (to such impulses)."(1-Pause)

Now Guru Ji takes this metaphor further and tells us what kind of currency we need to take with us on the life's journey, and what kind of deals, we get at the Guru's shop. He says: "(O my saintly friends, for your spiritual journey), take with you the spending money of humble intellect, and burn down the poison of ego (in you, and go to the shop of the congregation of the Guru. In this) true shop, you would get the full weight of the commodity of (God's) Name."(2)

Regarding, what kinds of treasures, people get, who spend their wealth, on this shop of God, Guru Ji says: "(O saintly persons), to buy this commodity of Name, they) who have sold away all their life, soul and (worldly) wealth, have become honorable (both in this and the next world. Not only that), becoming pleasing to their God, they daily sport with Him (and enjoy spiritual bliss)."(3)

It is only in the end, that Guru Ji tells the sinners, and the Guru wards, what will be the end result of their acts. He says, "They who drink the intellect damaging alcohol, are like the husbands of foolish prostitute. (But), O Nanak, they are the true addicts, who are imbued with the love of the nectar of God's Name."(4-12-114)

The message of the Shabad is that instead of getting addicted to the mind polluting addiction of alcohol, which leads a person into all kinds of evil pursuits, and ultimately destroys both him and his family, we should imbue ourselves, and even get addicted to the enjoyment of the elixir of God's Name, by joining the society of saintly persons, and daily singing God's praises in their company.

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ਆਸਾ ਮਹਲਾ ੫ ॥

ਉਦਮੁ ਕੀਆ ਕਰਾਇਆ ਆਰੰਭੁ ਰਚਾਇਆ ॥
ਨਾਮੁ ਜਪੇ ਜਪਿ ਜੀਵਣਾ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥੧॥
ਪਾਇ ਪਰਹੁ ਸਤਿਗੁਰੂ ਕੈ ਜਿਨਿ ਭਰਮੁ ਬਿਦਾਰਿਆ ॥

aasaa mehlaa 5.

udam kee-aa karaa-i-aa aarambh rachaa-i-aa.
naam japay jap jeevnaa gur mantar drirh-aa-i-aa. ||1||
paa-ay parah satguroo kai jin bharam bidaari-aa.



ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਸਚੁ ਸਾਜਿ ਸਵਾਰਿਆ ॥੧॥
ਰਹਾਉ ॥

ਕਰੁ ਗਹਿ ਲੀਨੇ ਆਪਣੇ ਸਚੁ ਹੁਕਮਿ ਰਜਾਈ ॥
ਜੇ ਪ੍ਰਭਿ ਦਿਤੀ ਦਾਤਿ ਸਾ ਪੂਰਨ ਵਡਿਆਈ ॥੨॥
ਸਦਾ ਸਦਾ ਗੁਣ ਗਾਈਅਹਿ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥
ਨੇਮੁ ਨਿਬਾਹਿਓ ਸਤਿਗੁਰੂ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥੩॥
ਨਾਮੁ ਧਨੁ ਗੁਣ ਗਾਉ ਲਾਭੁ ਪੂਰੈ ਗੁਰਿ ਦਿਤਾ ॥
ਵਣਜਾਰੇ ਸੰਤ ਨਾਨਕਾ ਪ੍ਰਭੁ ਸਾਹੁ ਅਮਿਤਾ ॥੪॥੧੩॥੧੧੫॥

kar kirpaa parabh aapnee sach saaj savaari-aa. ||1|| rahaa-o.
kar geh leenay aapnay sach hukam rajaa-ee.
jo parabh ditee daat saa pooran vadi-aa-ee. ||2||
sadaa sadaa gun gaa-ee-ah jap naam muraaree.
naym nibaahi-o satguroo parabh kirpaa Dhaaree. ||3||
naam Dhan gun gaa-o laabh poorai gur ditaa.
vanjaaray sant naankaa parabh saahu amitaa. ||4||13||115||

Asa Mohalla-5

In the second stanza of the previous Shabad (4-11-113), Guru Ji invited us and said: “Come O' saintly persons, let us sit together and talk about the stories and legends of God. Shedding the fear of criticism of people, let us meditate on His Name day and night.” In this Shabad, he expresses his gratitude to the Guru, for inspiring, and blessing him with the resolve to continue meditating on God's Name, every day, and also shares with us, what kinds of blessings he is enjoying as a result of this gift bestowed upon him by the Guru.

First of all, without assigning any credit to himself for meditating on God's Name, with such a resolve, he says: “(O my friends), it was all due to (the Guru), that he made me make the effort to make a start, and keep doing this work. It was the Guru, who made me firm in my resolve in this mantra, that I have to live meditating on (God's) Name again and again.”(1)

Now, inviting all of us, to join in thanking our Guru and God, for removing all our doubt, he says: “(Come O my friends, let us) fall at the feet of the true Guru, who has removed our doubt, (and by whose grace), showing His mercy, God has embellished (our life, with His) true Name.”(1-Pause)

Showing his complete humility, and in a way, cautioning us against ever feeling any self conceit, Guru Ji says: “(O my friends, it was not because of any efforts of mine, but) extending His hand, on His own will and command, that eternal (God), made me His own, and gave me the gift (of Name), which, is perfect honor (for me).”(2)

Describing his present state and daily conduct after receiving the divine gift, Guru Ji says: “(O my friends, now), I always keep singing praises (of God), and meditating on the Name of that Slayer of demons. God has shown mercy, and the true Guru has helped me to keep my resolve (of daily meditating on God's Name).”(3)

In conclusion, Guru Ji says: “(O my friends, now for me God's) Name is my wealth. The perfect Guru has blessed me with this profit. Nanak says, God is the limitless Master banker (of this wealth), and saints are the peddlers (of this invaluable commodity).”(4-13-115)

The message of this Shabad is that when after our long lasting love and continuous effort of meditating on God's Name (or any other good deed), our mission is successfully completed, we should thank God not only for the end result, but also for His kindness in prompting us to start, and continue with the worthy project.

(NOTE: - In this regard I humbly pray to God, that may He be kind to the foolish ignorant sinner like me to complete this job of translation of Holy Granth Sahib, for which He prompted me to begin on April 21, 1996 and so far has carried me through with the routine of one page daily even during the days, when I was recovering from my heart attack. I also pray, that I may continue doing my Nitnem, started since taking Amrit in 1984, till I breathe my last breath. – His Humble Servant – Daljit Singh Jawa, 9.17.1997)

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਾ ਕਾ ਠਾਕੁਰੁ ਤੁਹੀ ਪ੍ਰਭ ਤਾ ਕੇ ਵਡਭਾਗਾ ॥
ਓਹੁ ਸੁਹੇਲਾ ਸਦ ਸੁਖੀ ਸਭੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ ॥੧॥
ਹਮ ਚਾਕਰ ਗੋਬਿੰਦ ਕੇ ਠਾਕੁਰੁ ਮੇਰਾ ਭਾਰਾ ॥
ਕਰਨ ਕਰਾਵਨ ਸਗਲ ਬਿਧਿ ਸੇ ਸਤਿਗੁਰੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ

aasaa mehlaa 5.

jaa kaa thaakur tuhee parabh taa kay vadbhaagaa.
oh suhaylaa sad sukhee sabh bharam bha-o bhaagaa. ||1||
ham chaakar gobind kay thaakur mayraa bhaaraa.
karan karaavan sagal biDh so satguroo hamaaraa. ||1||



<p>॥ ਦੂਜਾ ਨਾਹੀ ਅਉਰੁ ਕੋ ਤਾ ਕਾ ਭਉ ਕਰੀਐ ॥ ਪੰਨਾ ੪੦੦ ਗੁਰ ਸੇਵਾ ਮਹਲੁ ਪਾਈਐ ਜਗੁ ਦੁਤਰੁ ਤਰੀਐ ॥੨॥ ਦ੍ਰਿਸਟਿ ਤੇਰੀ ਸੁਖੁ ਪਾਈਐ ਮਨ ਮਾਹਿ ਨਿਧਾਨਾ ॥ ਜਾ ਕਉ ਤੁਮ ਕਿਰਪਾਲ ਭਏ ਸੇਵਕ ਸੇ ਪਰਵਾਨਾ ॥੩॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਕੀਰਤਨੇ ਕੋ ਵਿਰਲਾ ਪੀਵੈ ॥</p>	<p>rahaa-o. doojaa naahee a-or ko taa kaa bha-o karee-ai. SGSSP -400 gur sayvaa mahal paa-ee-ai jag dutar taree-ai. 2 darisat tayree sukh paa-ee-ai man maahi niDhaanaa. jaa ka-o tum kirpaal bha-ay sayvak say parvaanaa. 3 amrit ras har keertano ko virlaa peevai.</p>
<p>SGSSP -400 ਵਜਹੁ ਨਾਨਕ ਮਿਲੈ ਏਕੁ ਨਾਮੁ ਰਿਦ ਜਪਿ ਜਪਿ ਜੀਵੈ ॥੪॥੧੪॥੧੧੬॥</p>	<p>vajahu naanak milai ayk naam rid jap jap jeevai. 4 14 116 </p>
<p style="text-align: center;">Asa Mohalla-5</p> <p>In this Shabad Guru Ji is describing the greatness of God and is telling us what kinds of comforts, we can obtain, if we yoke ourselves to His service and meditate on His Name.</p> <p>Addressing God, Guru Ji says: “O' God, he whose Master You are, is very fortunate. He is always happy and in great comfort and all his doubt and dread flees away.”(1)</p> <p>Therefore Guru Ji says for himself (and indirectly advises us accordingly): “I am the servant of God of the universe. My Master is the greatest of all. In all ways, He can do and get all things done. He is my true Guru.”(1-Pause)</p> <p>Next commenting on the uniqueness of God, Guru tells us how to obtain this unique God. He says: “There is no other like or equal to Him, of whom we should be afraid of. It is through the service of the Guru, that we attain to (His) mansion, and swim across the dreadful worldly ocean.”(2)</p> <p>Therefore, addressing God, Guru Ji and says, “(O' supreme Being, it is), by Your gracious glance, that we obtain peace, and the treasure (of Your Name, gets enshrined in our) mind. He on whom You become kind, those servants are approved (in Your court).”(3)</p> <p>However, Guru Ji concludes with the comment: “(O my friends), it is only a rare person who in-drinks the immortalizing nectar of God's praise. But, O Nanak, that servant who is blessed with the scholarship of the one Name (of God), he gets (spiritual) life (and energy) by meditating on this Name again and again.”(4-14-116)</p> <p>The message of this Shabad is that if we want to enjoy perpetual peace and comfort, and keep ourselves spiritually alive and energetic, we should seek the guidance of the Guru and meditate on the Name of the all powerful God, who is the cause and doer of everything.</p>	
<p>ਆਸਾ ਮਹਲਾ ੫ ॥ ਜਾ ਪ੍ਰਭ ਕੀ ਹਉ ਚੇਰੁਲੀ ਸੋ ਸਭ ਤੇ ਊਚਾ ॥ ਸਭੁ ਕਿਛੁ ਤਾ ਕਾ ਕਾਢੀਐ ਬੋਰਾ ਅਰੁ ਮੂਚਾ ॥੧॥ ਜੀਅ ਪ੍ਰਾਨ ਮੇਰਾ ਧਨੋ ਸਾਹਿਬ ਕੀ ਮਨੀਆ ॥ ਨਾਮਿ ਜਿਸੈ ਕੈ ਊਜਲੀ ਤਿਸੁ ਦਾਸੀ ਗਨੀਆ ॥੧॥ ਰਹਾਉ ॥ ਵੇਪਰਵਾਹੁ ਅਨੰਦ ਮੈ ਨਾਉ ਮਾਣਕ ਹੀਰਾ ॥ ਰਜੀ ਧਾਈ ਸਦਾ ਸੁਖੁ ਜਾ ਕਾ ਤੂੰ ਮੀਰਾ ॥੨॥ ਸਖੀ ਸਹੇਰੀ ਸੰਗ ਕੀ ਸੁਮਤਿ ਦ੍ਰਿੜਾਵਉ ॥ ਸੇਵਹੁ ਸਾਧੂ ਭਾਉ ਕਰਿ ਤਉ ਨਿਧਿ ਹਰਿ ਪਾਵਉ ॥੩॥ ਸਗਲੀ ਦਾਸੀ ਠਾਕੁਰੈ ਸਭ ਕਹਤੀ ਮੇਰਾ ॥</p>	<p>aasaa mehlaa 5. jaa parabh kee ha-o chayrulee so sabh tay oochaa. sabh kichh taa kaa kaa^Ndhee-ai thoraar moochaa. 1 jee-a paraan mayraa Dhano saahib kee manee-aa. naam jisai kai oojlee tis daasee ganee-aa. 1 rahaa-o. vayparvaahu anand mai naa-o maanak heeraa. rajee Dhaa-ee sadaa sukh jaa kaa too^N meeraa. 2 sakhee sahayree sang kee sumat darirhaava-o. sayvhu saaDhoo bhaa-o kar ta-o niDh har paava-o. 3 saglee daasee thaakurai sabh kahtee mayraa.</p>



ਜਿਸਹਿ ਸੀਗਾਰੇ ਨਾਨਕਾ ਤਿਸੁ ਸੁਖਹਿ ਬਸੇਰਾ
॥੪॥੧੫॥੧੧੭॥

jisahi seegaaray naankaa tis sukhah basayraa. ||4||15||117||

Asa Mohalla-5

In the second stanza of the previous Shabad, Guru Ji told us, “he is the servant of God of the universe. His Master is the greatest of all. In all ways, He can do and get all things done. He is his true Guru.” In this Shabad, portraying himself as the maid servant of God, Guru Ji shows us, what kind of deep love, affection and respect, he has for His Master, and by his example teaches us, how we should all love and respect Him.

Guru Ji declares without any hesitation and says: “(O my friends, He) whom I am but a humble (female) slave, that (God) is the highest of all. Whatever big or small thing I have, all belongs to Him.”(1)

Guru Ji further acknowledges: “(O my friends), I consider that my soul, life and my wealth, all belong to my Master. I am counted as the maid servant of Him, by (meditating on) whose Name I have become known.”(1-(Pause)

So addressing God, Guru Ji says: “(O' God), You are carefree and embodiment of bliss. Your Name is (valuable like) a jewel and a gem. (That soul bride), remains satisfied, fulfilled, and always in peace, whose Master You are.”(2)

Therefore, addressing his saintly friends and mates, Guru Ji says: “O' my friends and mates, I emphatically give you this wise counsel, that if you serve the saint (Guru) with love and devotion, you will obtain the treasure of God's (Name).” (3)

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Finally Guru Ji comments: “All are the (maid) servants of the Master, and all say, “He is mine.” But O Nanak, say (proudly), “God is mine”. But only that servant will abide in peace, whom God Himself embellishes (and accepts).”(4)

The message of this Shabad is that we should be so humble and self-surrendering to God that we actually believe and openly admit that we are the servants of God and all our body, life and wealth belong to Him. At the same time we should never feel proud, because only whom God accepts as His own, he alone enjoys eternal peace in the company of God.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਸੰਤਾ ਕੀ ਹੋਇ ਦਾਸਰੀ ਏਹੁ ਅਚਾਰਾ ਸਿਖੁ ਰੀ ॥
ਸਗਲ ਗੁਣਾ ਗੁਣ ਊਤਮੋ ਭਰਤਾ ਦੂਰਿ ਨ ਪਿਖੁ ਰੀ ॥੧॥
ਇਹੁ ਮਨੁ ਸੁੰਦਰਿ ਆਪਣਾ ਹਰਿ ਨਾਮਿ ਮਜੀਠੈ ਰੰਗਿ ਰੀ ॥
ਤਿਆਗਿ ਸਿਆਣਪ ਚਾਤੁਰੀ ਤੂੰ ਜਾਣੁ ਗੁਪਾਲਹਿ ਸੰਗਿ ਰੀ
॥੧॥ ਰਹਾਉ ॥

santaa kee ho-ay daasree ayhu aacharaa sikh ree.
sagal gunaa gun ootmo bhartaa door na pikh ree. ||1||
ih man sundar aapnaa har naam majeethai rang ree.
ti-aag si-aanap chaaturee tooN jaan gupaaleh sang ree. ||1||
rahaa-o.
bhartaa kahai so maanee-ai ayhu seegaar banaa-ay ree.
doojaa bhaa-o visaaree-ai ayhu tambolaa khaa-ay ree. ||2||
gur kaa sabad kar deepko ih sat kee sayj bichhaa-ay ree.
aath pahar kar jorh rahu ta-o bhaytai har raa-ay ree. ||3||
tis hee chaj seegaar sabh saa-ee roop apaar ree.
saa-ee sohagan naankaa jo bhaanee kartaar ree.
||4||16||118||

ਭਰਤਾ ਕਹੈ ਸੁ ਮਾਨੀਐ ਏਹੁ ਸੀਗਾਰੁ ਬਣਾਇ ਰੀ ॥
ਦੂਜਾ ਭਾਉ ਵਿਸਾਰੀਐ ਏਹੁ ਤੰਬੋਲਾ ਖਾਇ ਰੀ ॥੨॥
ਗੁਰ ਕਾ ਸਬਦੁ ਕਰਿ ਦੀਪਕੋ ਇਹੁ ਸਤ ਕੀ ਸੇਜ ਬਿਛਾਇ ਰੀ ॥
ਆਠ ਪਹਰ ਕਰ ਜੋੜਿ ਰਹੁ ਤਉ ਭੇਟੈ ਹਰਿ ਰਾਇ ਰੀ ॥੩॥
ਤਿਸ ਹੀ ਚਜੁ ਸੀਗਾਰੁ ਸਭੁ ਸਾਈ ਰੂਪਿ ਅਪਾਰਿ ਰੀ ॥
ਸਾਈ ਸੁੰਹਾਗਣਿ ਨਾਨਕਾ ਜੋ ਭਾਣੀ ਕਰਤਾਰਿ ਰੀ
॥੪॥੧੬॥੧੧੮॥

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that we should be so humble and self-surrendering to God that we actually believe and openly admit that we are the servants of God and all our body, life and wealth belong to Him. At the same time we should never feel proud, because he alone enjoys eternal peace in the company of God, whom God accepts as His own. In this beautiful Shabad, Guru Ji uses the metaphor of a young bride (of more than 500 years ago, who used to



be totally dependant upon her husband to provide for her), and tells her, how to win the love and affection of her groom.

So addressing that bride soul, Guru Ji says: “(O' my dear friend), becoming a humble maid (servant) of saintly persons, learn this conduct, that the most sublime virtue of all is that you never deem your groom (God) far from you.”(1)

Instead of teaching her in what worldly colors she may dye her clothes, or tell her some other kinds of womanly tricks to attract their beloveds, Guru Ji says: “(O' my dear bride), imbue this beautiful mind of yours in the fast and never fading color (of love) of God's Name. Shedding away all your cleverness and sharp wit, realize the Master as always accompanying you.”(1-Pause)

Continuing his advice to the human bride, Guru Ji says: “(Instead of using the jewelry of gold and silver), deck yourself with this ornamentation, that whatever the spouse says, we should obey it. Further, we should forsake all other kinds of love (except the love of God, and this is the kind of) betel leaf, we should chew (to make our lips red and attractive).”(2)

Guru Ji takes this beautiful metaphor of bride's love even further and says: “(O my dear human soul bride), make the word of the Guru as your lamp (to illuminate your mind with divine knowledge), and spread the sheet of a truthful life. (On top of that), at all times keep standing with folded hands, (always ready and eager to carry out His command), only then you would be able to see the sight of that God the king.”(3)

Guru Ji concludes the Shabad, with the remark: “O Nanak, she alone is the truly wedded and united bride (of God), to her behooves all conduct and decoration, and her beauty is beyond limit, who is pleasing to the Creator.”(4-16-118)

The message of this Shabad is that if we want to become, the approved devotees of God, and enjoy His blissful union, we should love and serve Him, like the ideal human bride who imbues herself with his true love, and is always ready to serve and carry out his wishes.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਡੀਗਨ ਡੋਲਾ ਤਉ ਲਉ ਜਉ ਮਨ ਕੇ ਭਰਮਾ ॥
ਭ੍ਰਮ ਕਾਟੇ ਗੁਰਿ ਆਪਣੈ ਪਾਏ ਬਿਸਰਾਮਾ ॥੧॥
ਓਇ ਬਿਖਾਦੀ ਦੇਖੀਆ ਤੇ ਗੁਰ ਤੇ ਹੂਟੇ ॥
ਹਮ ਛੂਟੇ ਅਬ ਉਨ੍ਹਾ ਤੇ ਓਇ ਹਮ ਤੇ ਛੂਟੇ ॥੧॥ ਰਹਾਉ ॥

deegan dolaa ta-oo la-o ja-o man kay bharmaa.
bharam kaatay gur aapnai paa-ay bisraamaa. ||1||
o-ay bikhaadee dokhee-aa tay gur tay hootay.
ham chhootay ab unHaa tay o-ay ham tay chhootay. ||1||
rahaa-o.
mayraa tayraa jaantaa tab hee tay banDhaa.
gur kaatee agi-aantaa tab chhutkay fanDhaa. ||2||

ਮੇਰਾ ਤੇਰਾ ਜਾਨਤਾ ਤਬ ਹੀ ਤੇ ਬੰਧਾ ॥
ਗੁਰਿ ਕਾਟੀ ਅਗਿਆਨਤਾ ਤਬ ਛੂਟਕੇ ਫੰਧਾ ॥੨॥

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ਜਬ ਲਗੁ ਹੁਕਮੁ ਨ ਬੂਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ ॥
ਗੁਰ ਮਿਲਿ ਹੁਕਮੁ ਪਛਾਣਿਆ ਤਬ ਹੀ ਤੇ ਸੁਖੀਆ ॥੩॥
ਨਾ ਕੋ ਦੁਸਮਨੁ ਦੇਖੀਆ ਨਾਹੀ ਕੋ ਮੰਦਾ ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਸੇਵਕੋ ਨਾਨਕ ਖਸਮੈ ਬੰਦਾ ॥੪॥੧੭॥੧੧੯॥

jab lag hukam na boojh-taa tab hee la-o dukhee-aa.
gur mil hukam pachhaani-aa tab hee tay sukhee-aa. ||3||
naa ko dusman dokhee-aa naahee ko mandaa.
gur kee sayvaa sayvko naanak khasmai bandaa.
||4||17||119||

Asa Mohala-5

In the previous many Shabads, Guru Ji has been advising us, how to become truly wedded and united brides of God, and how to illuminate our minds with the divine knowledge of the Guru's word. In this Shabad Guru Ji shares his own experience and tells us how the Guru has removed all his doubts, made him realize God's command, and then guided him to enjoy true peace and bliss.

Guru Ji says: “(O my friends), as long as there were doubts in my mind, it kept wavering (in faith). However, when my Guru removed all the doubts, my mind got stabilized.”(1)



Describing, his present state of mind, Guru Ji says: “By Guru's grace all those quarrelsome adversaries (of lust, anger etc.) have been now overpowered. In a way I am released from their grip and they are released from my body.”(1-Pause)

Telling us, what kinds of obstacles, he used to face, and how he overcame these, Guru Ji says: “As long as I believed in ‘mine’ and ‘thine’, I was held in bondage. But when the Guru dispelled my (spiritual) ignorance, then my bonds were removed.” (2)

Guru Ji adds: “(O my friends), as long as (man) does not understand God's will, he remains miserable. But when upon meeting the Guru, he realizes His Will, since then he lives in peace.”(3)

Guru Ji concludes, by telling us, what kind of bliss he is enjoying now. He says: “Now I (feel) that I have neither any enemy nor any ill wisher and nor is anyone wicked to me. So now by becoming the ever serving servant (of the Guru), Nanak, has become the servant of the Master.”(4-17-119)

The message of the Shabad is that if we seek the shelter of the Guru and following his advice, happily accept the Will of God, and shed away our thoughts of “mine and thine” etc., then all our doubts and turbulence of mind will be removed and we will enjoy such a peace and comfort, that for us no one will be our enemy, no one will look evil to us, and whole world would appear as our friend.