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ਆਸਾ ਮਹਲਾ ੫ ॥

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aasaa mehlaa 5.

sookh sahj aanad ghanaa har keertan gaa-o.
garah nivaaray satguroo day apnaa naa-o. ||1||
balihaaree gur aapnay sad sad bal jaa-o.

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guroo vitahu ha-o vaari-aa jis mil sach su-aa-o. ||1|| rahaa-o.
sagun apasgun tis ka-o lageh jis cheet na aavai.
tis jam nayrh na aavee jo har parabh bhaavai. ||2||
punn daan jap tap jaytay sabh oopar naam.
har har rasnaa jo japai tis pooran kaam. ||3||
bhai binsay bharam moh ga-ay ko disai na bee-aa.
naanak raakhay paarbarahm fir dookh na thee-aa.
||4||18||120||

Asa Mohalla-5

As per Dr. Bh. Vir Singh Ji, this Shabad “seems to be uttered by Guru Ji when somebody approached him for saving him from the influence of evil stars and inauspicious happenings.” Instead of admonishing him directly, Guru Ji tells what he himself does about all these superstitions.

He says: “(O my friend, regarding all these evil stars, or other such influences, what I do is that), I keep singing God’s praise, which keeps me in a state of peace, poise, and immense bliss. (In this way), by blessing me with His Name, the true Guru has removed (all such evil) configuration of stars.”(1)

Therefore, Guru Ji says: “I am a sacrifice to my Guru, ever and forever. Yes, I am dedicated to my Guru, meeting whom I have obtained the true object of my life (the meditation on God’s Name).”(1-Pause)

Stating his belief, about good and bad omens, Guru Ji says: “(O my friend), these good and bad omens afflict only him, in whose mind, (God) doesn’t come at all. (But, he who remembers God), and becomes pleasing to God, (what to speak of any omens, even the) demon of death doesn’t come near him.”(2)

(Therefore, in order to discourage the practice of many people of indulging in any rituals of alms and charity etc. to ward off the influences of bad omens or evil stars), Guru Ji says: “(O my friends, meditation of) God’s Name, is higher than all the charities, alms, worships, and penances. Whosoever utters God’s Name again and again with his tongue, all his tasks get accomplished successfully.”(3)

Finally Guru Ji declares: “(O my friends), Nanak says, whom God has protected, all his dreads and doubts are destroyed, and he has not suffered any pain again.”(4-18-20)

The message of this Shabad is that if we meditate on God’s Name, we wouldn’t have to worry about any auspicious or inauspicious occasions or the influence of any good or bad stars. In fact, when by meditating on God’s Name, God becomes pleased with us, He Himself protects us from all evil influences, and there is no need for us to do any other kinds of worships, rituals, or charities etc.

ਆਸਾ ਘਰੁ ੯ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

aasaa ghar 9 mehlaa 5

ik-o^Nkaar satgur parsaaḁ.



ਚਿਤਵਉ ਚਿਤਵਿ ਸਰਬ ਸੁਖ ਪਾਵਉ ਆਗੈ ਭਾਵਉ ਕਿ ਨ ਭਾਵਉ ॥	chitva-o chitav sarab sukh paava-o aagai bhaava-o ke na bhaava-o. ayk daataar sagal hai jaachik doosar kai peh jaava-o. 1 ha-o maaga-o aan lajaava-o. sagal chhatarpat ayko thaakur ka-un samsar laava-o. 1 rahaa-o.
ਏਕੁ ਦਾਤਾਰੁ ਸਗਲ ਹੈ ਜਾਚਿਕ ਦੂਸਰ ਕੈ ਪਹਿ ਜਾਵਉ ॥੧॥ ਹਉ ਮਾਗਉ ਆਨ ਲਜਾਵਉ ॥ ਸਗਲ ਛਤ੍ਰਪਤਿ ਏਕੋ ਠਾਕੁਰੁ ਕਉਨੁ ਸਮਸਰਿ ਲਾਵਉ ॥੧॥ ਰਹਾਉ ॥	

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ਊਠਉ ਬੈਸਉ ਰਹਿ ਭਿ ਨ ਸਾਕਉ ਦਰਸਨੁ ਖੋਜਿ ਖੋਜਾਵਉ ॥ ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਸਨਕ ਸਨੰਦਨ ਸਨਾਤਨ ਸਨਤਕੁਮਾਰ ਤਿਨ੍ ਕਉ ਮਹਲੁ ਦੁਲਭਾਵਉ ॥੨॥ ਅਗਮ ਅਗਮ ਆਗਾਧਿ ਬੋਧ ਕੀਮਤਿ ਪਰੈ ਨ ਪਾਵਉ ॥ ਤਾਕੀ ਸਰਣਿ ਸਤਿ ਪੁਰਖ ਕੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਵਉ ॥੩॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਕਾਟਿਓ ਬੰਧੁ ਗਰਾਵਉ ॥ ਕਹੁ ਨਾਨਕ ਜਉ ਸਾਧਸੰਗੁ ਪਾਇਓ ਤਉ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵਉ ॥੪॥੧॥੧੨੧॥	ooth-o baisa-o reh bhe na saaka-o darsan khoj khojaava-o. barahmaadik sankaadik sanak sanandan sanaatan sanatkumaar tin ^H ka-o mahal dulbhaava-o. 2 agam agam aagaaDh boDh keemat parai na paava-o. taakee saran sat purakh kee satgur purakh Dhi-aava-o. 3 bha-i-o kirpaal da-i-aal parabh thaakur kaati-o banDh garaava-o. kaho naanak ja-o saaDhsang paa-i-o ta-o fir janam na aava-o. 4 1 121
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Asa Ghar-9 Mohalla-5

In the previous Shabad, Guru Ji told us, that if we meditate on God's Name, we wouldn't have to worry about any auspicious or inauspicious occasions or the influence of any good or bad stars. The next question, which often puts often those people in a quandary, who try to follow Guru's advice, and don't want to believe in any auspicious or in auspicious moments, for starting their new businesses, or making an important decision. But, they do wish that their business should prosper, or their new project may successfully get completed. So they wonder, that if they are not supposed to go to any one else for help, then whether is it appropriate, even to ask God for any help or blessings, when we believe that we get only what is already written in our destiny, and when we believe that God is the knower of everything. In this Shabad, Guru Ji puts himself in our situation, and comes up with the answers to all such questions.

He says: "O' my friends, (I always) think in my mind that by remembering God, I should get all kinds of comforts. (But), I don't know, (that by letting such kinds of thoughts enter my mind), I would look good or not in the hereafter, (in the eyes of God. But then the question arises, that when), it is only one Giver, and all others are beggars (at His door), then to whom may I go, (for the fulfillment of my needs)?"(1)

So summarizing his situation, Guru Ji says: "(O my friends), when I beg from any other (except God), I feel ashamed, because, there is only one Master, who is the king of all, so how can I equate anybody else to Him."(1-Pause)

Sharing his uneasiness further, Guru Ji says: "To have the vision of God, sometime I stand up (as if to go somewhere), and then sit down (as if giving up any hope of seeing Him), but then I cannot live without seeing Him and I search for Him restlessly again. (But then I am discouraged with the thought that what to speak of me), it was very difficult, (even for) gods like Brahma, and his sons Sanak, Sanandan, Sanatan, and Sanat Kumar, to reach (God's) mansion."(2)

But, Guru Ji does reach some conclusions, on the basis of his efforts, and sharing the same with us, he says: "(O my friends), God is inaccessible, is beyond the reach of our understanding capability, His worth cannot be assessed, nor I can assess it. Therefore, I have sought the refuge of the great being, my true Guru and I contemplate on him."(3)

Citing the success of the above method Guru Ji says: "(The result of the above was) that God became merciful and kind to me and He cut away the bonds (of ignorance, which did not allow me to see His vision). In short O, Nanak, when God became kind and gracious, He cut away the bonds (of worldly attachment) around my neck, so now I won't (fall into the rounds of death and) birth again."(4-1-121)



The message of this Shabad is that if while meditating on God's Name, we feel any kind of doubts or fears; we should seek the guidance of the Guru (Granth Sahib Ji), and follow it.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਅੰਤਰਿ ਗਾਵਉ ਬਾਹਰਿ ਗਾਵਉ ਗਾਵਉ ਜਾਗਿ ਸਵਾਰੀ ॥
ਸੰਗਿ ਚਲਨ ਕਉ ਤੋਸਾ ਦੀਨਾ ਗੋਬਿੰਦ ਨਾਮ ਕੇ ਬਿਉਹਾਰੀ
॥੧॥

anṭar gaava-o baahar gaava-o gaava-o jaag savaaree.
sang chalan ka-o ṭosaa deen^Haa gobind naam kay bi-
uhaaree. ||1||
avar bisaaree bisaaree.

ਅਵਰ ਬਿਸਾਰੀ ਬਿਸਾਰੀ ॥
ਨਾਮ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਮੈ ਏਹੋ ਆਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥

naam ḍaan gur poorai dee-o mai ayho aaDhaaree. ||1||
rahaa-o.

ਦੂਖਨਿ ਗਾਵਉ ਸੁਖਿ ਭੀ ਗਾਵਉ ਮਾਰਗਿ ਪੰਥਿ ਸਮਾਰੀ ॥

ḍookhan gaava-o sukh bhee gaava-o maarag panth
sam^Haaree.

ਨਾਮ ਦ੍ਰਿੜੁ ਗੁਰਿ ਮਨ ਮਹਿ ਦੀਆ ਮੋਰੀ ਤਿਸਾ ਬੁਝਾਰੀ ॥੨॥

naam ḍarirh gur man meh dee-aa moree tisaa bujhaaree.
||2||

ਦਿਨੁ ਭੀ ਗਾਵਉ ਰੈਨੀ ਗਾਵਉ ਗਾਵਉ ਸਾਸਿ ਸਾਸਿ ਰਸਨਾਰੀ
॥

din bhee gaava-o rainee gaava-o gaava-o saas saas
rasnaaree.

ਸਤਸੰਗਤਿ ਮਹਿ ਬਿਸਾਸੁ ਹੋਇ ਹਰਿ ਜੀਵਤ ਮਰਤ ਸੰਗਾਰੀ
॥੩॥

saṭsangaṭ meh bisaas ho-ay har jeevaṭ maraṭ sangaaree. ||3||

ਜਨ ਨਾਨਕ ਕਉ ਇਹੁ ਦਾਨੁ ਦੇਹੁ ਪ੍ਰਭ ਪਾਵਉ ਸੰਤ ਰੇਨ ਉਰਿ
ਧਾਰੀ ॥

jan naanak ka-o ih ḍaan ḍayh parabh paava-o sanṭ rayn ur
Dhaaree.

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ਸ੍ਰਵਨੀ ਕਥਾ ਨੈਨ ਦਰਸੁ ਪੇਖਉ ਮਸਤਕੁ ਗੁਰ ਚਰਨਾਰੀ
॥੪॥੨॥੧੨੨॥

sarvanee kathaa nain ḍaras paykha-o mastak gur
charnaaree. ||4||2||122||

Asa Mohalla-5

The one particular quality of our Guru Ji is that he does not preach anything which he himself doesn't practice, and the thing which has been stressed upon countless times in Guru Granth Sahib Ji is that, joining the company of saintly persons, we should meditate on God's Name, by singing His praise at all times. In this Shabad Guru Ji, shows us how he himself keeps singing God's praises, at all times, and in all situations, and what kinds of blessings he seeks from God.

He says: "(O my friends), the merchants of God's Name, (or the congregation of saintly persons), has given me the provision of God's Name, (for my journey through life and after that. Therefore, now I keep using this provision so much, that whether) I am (inside my house), or outside (dealing with others); whether I am awake, or while going to sleep, I keep singing (God's praise)."(1)

Regarding other practices or rituals etc., Guru Ji says: "(O my friends), all other (kinds of ritualistic worship), I have forsaken and renounced. The perfect Guru has given me the charity of (God's) Name, and for me that alone is my support."(1-Pause)

Some of us meditate on God's Name, only when, we are in some kind of trouble, others remember Him only as long as they are in comfort, but as soon as the slightest trouble comes, they lose faith and abandon God. But as for Guru Ji he says: "(O my friends), The Guru has firmly enshrined the Name in my mind, that he has quenched all my thirst (for worldly pleasures. So) now whether I am in pain, or enjoying comfort, or I am on my way (to some place), I keep singing (His praises)."(2)

Guru Ji goes to the extent of saying: "(Yes, O my friends), I keep singing God's praise, during the day, and also during the night, and keep singing (about Him), while breathing each and every breath. Because in the company of the saints,



this faith has been established in my mind, that both in life and death, God accompanies us."(3)

But even then, Guru Ji begs and prays: "O' God, give this gift to Nanak, that (I) may obtain the dust of the feet (or the humble service) of saints, and enshrine it in my heart; with my ears, I may listen to Your discourse, with my eyes, (I may see) Your sight, and on my forehead may be the feet of the Guru."(4-2-122)

The message of this Shabad is that we should always remember God with utmost devotion at all times, and in all circumstances, whether we are in pain, or enjoying in pleasure, whether sitting or standing. But at the same time, we should never feel proud of our devotion; instead we should keep humbly praying to God to bless us with the guidance and service of the Guru (Granth Sahib Ji).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-o ^N kaar satgur parsaad.
ਆਸਾ ਘਰੁ ੧੦ ਮਹਲਾ ੫ ॥	aasaa ghar 10 mehlā 5.
ਜਿਸ ਨੋ ਤੂੰ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨਹਿ ਤੇ ਪਾਹੁਨ ਦੋ ਦਾਹਾ ॥	jis no too ^N asthir kar maaneh tay paahun do daahaa.
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ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗ੍ਰਿਹ ਸਗਲ ਸਮਗ੍ਰੀ ਸਭ ਮਿਥਿਆ ਅਸਨਾਹਾ ॥੧॥	putar kalṭar garih sagal samagree sabh mithi-aa asnaahaa. 1
ਰੇ ਮਨ ਕਿਆ ਕਰਹਿ ਹੈ ਹਾ ਹਾ ॥	ray man ki-aa karahi hai haa haa.
ਦ੍ਰਿਸਟਿ ਦੇਖੁ ਜੈਸੇ ਹਰਿਚੰਦਉਰੀ ਇਕੁ ਰਾਮ ਭਜਨੁ ਲੈ	darisat daykh jaisay harichand-uree ik raam bhajan lai
ਲਾਹਾ ॥੧॥ ਰਹਾਉ ॥	laahaa. 1 rahaa-o.
ਜੈਸੇ ਬਸਤਰ ਦੇਹ ਓਢਾਨੇ ਦਿਨ ਦੋਇ ਚਾਰਿ ਭੋਰਾਹਾ ॥	jaisay bastar dayh odhaanay din do-ay chaar bhoraahaa.
ਭੀਤਿ ਉਪਰੇ ਕੇਤਕੁ ਧਾਈਐ ਅੰਤਿ ਓਰਕੇ ਆਹਾ ॥੨॥	bheet oopray kaytak Dhaa-ee-ai ant orko aahaa. 2
ਜੈਸੇ ਅੰਭ ਕੁੰਡ ਕਰਿ ਰਾਖਿਓ ਪਰਤ ਸਿੰਧੁ ਗਲਿ ਜਾਹਾ ॥	jaisay ambh kund kar raakhi-o parat sinDh gal jaahaa.
ਆਵਗਿ ਆਗਿਆ ਪਾਰਬ੍ਰਹਮ ਕੀ ਉਠਿ ਜਾਸੀ ਮੁਹਤ ਚਸਾਹਾ ॥੩॥	aavag aagi-aa paarbarahm kee uth jaasee muhat chasaahaa. 3
ਰੇ ਮਨ ਲੇਖੇ ਚਾਲਹਿ ਲੇਖੇ ਬੈਸਹਿ ਲੇਖੇ ਲੈਦਾ ਸਾਹਾ ॥	ray man laykhai chaaleh laykhai baiseh laykhai laidaa saahaa.
ਸਦਾ ਕੀਰਤਿ ਕਰਿ ਨਾਨਕ ਹਰਿ ਕੀ ਉਬਰੇ ਸਤਿਗੁਰ ਚਰਣ ਓਟਾਹਾ ॥੪॥੧॥੧੨੩॥	sadaa keerat kar naanak har kee ubray satgur charan otaahaa. 4 1 123

Asa Ghar-10 Mohalla-5

In the previous Shabad, Guru Ji advised us that we should always remember God with utmost devotion at all times, and in all circumstances, whether in pain, or pleasure; whether sitting or standing. But, the problem with most of the human beings is that, instead of falling in love with God, we often remain infatuated with the love of their relatives, or their wealth and possessions. Even if some saintly person advises us to instead spend some time in remembering God, or meditating on His Name, we often brush off this advice, saying there is no hurry for that, we would do this thing when we get old, or when we can spare some time from our worldly involvements. In this Shabad, giving so many examples, Guru Ji reminds us that all these worldly things, relations and even our body, which we deem to be permanent, are very temporary and soon will wither away. So we should make the best use of our limited human life by praising God, and meditating on His Name under the guidance of the Guru.

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He says: "(O' man, the body and the wealth) which you deem ever-lasting, are (like) guests for a few days. The love of sons, wife, house and all other possessions is false (or short lived)."(1)

So Guru Ji addresses his own mind and says: "O' my mind, why (seeing all these things), you are getting excited, and proudly saying, these are mine, these are mine. If you (seriously think about the things, which) you are looking with your eyes, (you would realize, that all this is false and very short lived like) an imaginary city (in the sky). Therefore,



instead of wasting your time in the attachment for your worldly relatives or possessions) take the benefit of God's worship (during this human birth of yours)."(1-Pause)

Next commenting upon the short limited life span of ours, Guru Ji says: "(O man, Just as the clothes you put on to cover your body, wear off after a few days, or just as running along a wall, we cannot keep going forever, ultimately we reach its end, (similarly we reach the end of our life breaths one day)." (2)

Giving another example, to illustrate how in an instant we may depart from the world and disappear into oblivion, he says: "Just as, if a tank may be kept filled with water, a piece of rock-salt melts away (and disappears), as soon as it falls into this pool, similarly, when God's command comes, the soul would rise and depart from the body in minutes and seconds, (and every body would soon forget about that person)." (3)

In summary, addressing his mind (and actually us), Guru Ji says: "O' mind, it is in accordance with the (number of breaths, written by God in your) account, that you are moving, sitting, or taking breaths. (This account may unexpectedly come to an end.) Therefore, O Nanak, always sing praises of God. Because they who seek the shelter of the Guru, (and praise God), they are saved, (from drowning in the sea of worldly attachments)." (4-1-123)

The message of the Shabad is that all our relatives, and worldly possessions are short lived, and we have been granted a limited but unknown number of life breaths. Therefore instead of wasting our time in false worldly attachments, we should give priority to meditating on God's Name, under the guidance of our Guru (Granth Sahib Ji), lest our time to depart may come unexpectedly, and we may have to depart from here, without benefiting from this invaluable opportunity of human birth, and the chance to re-unite with God, through His loving devotion.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅਪੁਸਟ ਬਾਤ ਤੇ ਭਈ ਸੀਧਰੀ ਦੂਤ ਦੁਸਟ ਸਜਨਈ ॥
ਅੰਧਕਾਰ ਮਹਿ ਰਤਨੁ ਪ੍ਰਗਾਸਿਓ ਮਲੀਨ ਬੁਧਿ ਹਛਨਈ ॥੧॥

ਜਉ ਕਿਰਪਾ ਗੋਬਿੰਦ ਭਈ ॥
ਸੁਖ ਸੰਪਤਿ ਹਰਿ ਨਾਮ ਫਲ ਪਾਏ ਸਤਿਗੁਰ ਮਿਲਈ ॥੧॥
ਰਹਾਉ ॥

ਮੋਹਿ ਕਿਰਪਨ ਕਉ ਕੋਇ ਨ ਜਾਨਤ ਸਗਲ ਭਵਨ ਪ੍ਰਗਟਈ ॥
ਸੰਗਿ ਬੈਠਨੋ ਕਹੀ ਨ ਪਾਵਤ ਹੁਣਿ ਸਗਲ ਚਰਣ ਸੇਵਈ ॥੨॥

ਆਵ ਆਵ ਕਉ ਫਿਰਤ ਢੂੰਢਤੇ ਮਨ ਸਗਲ ਤ੍ਰਿਸਨ ਬੁਝਿ ਗਈ ॥

ਏਕੁ ਬੋਲੁ ਭੀ ਖਵਤੇ ਨਾਹੀ ਸਾਧਸੰਗਤਿ ਸੀਤਲਈ ॥੩॥
ਏਕ ਜੀਹ ਗੁਣ ਕਵਨ ਵਖਾਨੈ ਅਗਮ ਅਗਮ ਅਗਮਈ ॥
ਦਾਸੁ ਦਾਸ ਦਾਸ ਕੋ ਕਰੀਅਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਸਰਣਈ ॥੪॥੨॥੧੨੪॥

aasaa mehlāa 5.

apusat baat̃ tay bha-ee seeDhree doot̃ dusat sajna-ee.
anDhkaar meh raṭan pargaasi-o maleen buDh hachhna-ee.
||1||
ja-o kirpaa gobind bha-ee.
sukh sampat̃ har naam fal paa-ay sat̃gur mil-ee. ||1|| rahaa-
o.
mohi kirpan ka-o ko-ay na jaanaṭ sagal bhavan pargata-ee.
sang baithno kahee na paavaṭ hun sagal charan sayv-ee.
||2||
aadh aadh ka-o firat̃ dhoondh-tay man sagal tarisan bujh
ga-ee.
ayk bol bhee khavto naahee saaDhsangat̃ seetla-ee. ||3||
ayk jeeh gun kavan vakhaanai agam agam agma-ee.
daas daas daas ko karee-ahu jan naanak har sarna-ee.
||4||2||124||

Asa Mohalla-5

In the previous Shabad (4-2-122), Guru Ji advised us that we should always remember God with utmost devotion at all times. But at the same time, we should never feel proud of our devotion; instead we should keep humbly praying to God to bless us with the guidance and service of the Guru. In this Shabad Guru Ji is sharing with us, what kind of blessings he received when God became kind on him, and blessed him with the guidance of the true Guru.

He says: "(O my friends, when God became kind upon me, even my), wrong thing became right, and all my villainous enemies became my friends. It was as if in the darkness of (my ignorant mind), has lighted up the jewel (of Guru given



wisdom), and my evil intellect has become virtuous."(1)

Briefly stating, how, all this happened, he says: "When God became merciful, I met the true Guru, and I obtained peace and wealth of God's Name."(1-Pause)

Listing some of the blessings experienced by him, he says: "(Previously), no body knew me the miserly one, now I am known all over the world. (Previously), no body wanted to sit near me, (but) now all want to serve at my feet."(2)

But, that is not all, Guru Ji adds: "(Previously), I used to keep wandering around in search of few coins, but now all my desire for worldly wealth has been quenched. (Previously), I could not tolerate even a single harsh word from any body, but now in the company of saints, my mind has so totally calmed down (that even under great provocations, I remain cool and calm)."(3)

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Finally Guru Ji thanks God for all these gifts and says: "O' my infinite, inaccessible and unfathomable God, which of Your merits can my one tongue describe. Nanak only prays to You that please make him the slave of the slave of the slave of Yours, he has (simply) taken Your refuge."(4-2-124)

The message of this Shabad is that when God becomes merciful, he sends us to the true Guru who then implants the jewel of God's Name in our heart, which transforms our life in such a way that from an ordinary person, we become so pure and immaculate, that every one starts loving and adoring us, and we feel satiated from all worldly desires. Therefore we should pray to God, to bless us also with His kindness and the guidance of Guru (Granth Sahib Ji).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਰੇ ਮੂੜੇ ਲਾਹੇ ਕਉ ਤੂੰ ਢੀਲਾ ਢੀਲਾ ਤੋਟੇ ਕਉ ਬੇਗਿ ਧਾਇਆ ॥

ray moorhay laahay ka-o too^N dheelaa dheelaa totay ka-o bayg Dhaa-i-aa.
sasat vakhar too^N ghinneeh naahee paapee baaDhaa raynaa-i-aa. ||1||
satgur tayree aasaa-i-aa.

ਸਸਤ ਵਖਰੁ ਤੂੰ ਘਿੰਨਹਿ ਨਾਹੀ ਪਾਪੀ ਬਾਧਾ ਰੇਨਾਇਆ ॥੧॥

patit paavan tayro naam paarbarahm mai ayhaa otaa-i-aa. ||1|| rahaa-o.

ਸਤਿਗੁਰ ਤੇਰੀ ਆਸਾਇਆ ॥

ganDhan vain suneh urjhaavahi naam lait alkaa-i-aa.

ਪਤਿਤ ਪਾਵਨੁ ਤੇਰੇ ਨਾਮੁ ਪਾਰਬ੍ਰਹਮ ਮੈ ਏਹਾ ਓਟਾਇਆ ॥੧॥

nind chind ka-o bahut umaahi-o boojhee ultaa-i-aa. ||2||
par Dhan par tan par tee nindaa akhaaDh khaahi harkaa-i-aa.

ਰਹਾਉ ॥
ਗੰਧਣ ਵੈਣ ਸੁਣਹਿ ਉਰਝਾਵਹਿ ਨਾਮੁ ਲੈਤ ਅਲਕਾਇਆ ॥
ਨਿੰਦ ਚਿੰਦ ਕਉ ਬਹੁਤ ਉਮਾਹਿਓ ਬੂਝੀ ਉਲਟਾਇਆ ॥੨॥
ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਤੀ ਨਿੰਦਾ ਅਖਾਧਿ ਖਾਹਿ ਹਰਕਾਇਆ ॥

saach Dharam si-o ruch nahee aavai sat sunat chhohaa-i-aa. ||3||
deen da-i-aal kirpaal parabh thaakur bhagat tayk har naa-i-aa.
naanak aahi saran parabh aa-i-o raakh laaj apnaa-i-aa. ||4||3||125||

ਸਾਚ ਧਰਮ ਸਿਉ ਰੁਚਿ ਨਹੀ ਆਵੈ ਸਤਿ ਸੁਨਤ ਛੋਹਾਇਆ ॥੩॥

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ ਨਾਇਆ ॥

ਨਾਨਕ ਆਹਿ ਸਰਣ ਪ੍ਰਭ ਆਇਓ ਰਾਖੁ ਲਾਜ ਅਪਨਾਇਆ ॥੪॥੩॥੧੨੫॥

Asa Mohalla-5

In this Shabad Guru Ji reminds us about our evil tendencies of doing bad deeds, such as indulgence in greed and slander etc., without much hesitation. But we always shy away from doing good deeds or meditating God's Name. In the end, he



shows us, how to pray to God to save us, from all such evils.

Addressing an ordinary human being, he says: "O' foolish (human being, for those virtuous deeds, which could bring you true spiritual) profit, you are very slow, but you immediately go for (those, deeds, which may bring you heavy) loss. You do not buy the cheap merchandize (of God's Name), but you have bound yourself in the debt of (many) sins."(1)

Showing us, how to save ourselves from such erroneous ways, Guru Ji prays: "O' true Guru, I have my hope in You. O' all pervading God, (I know that) Your Name is the purifier of the sinners, (therefore), this is my only shelter."(1-Pause)

Pointing once again our evil ways, Guru Ji says: "(O' man), upon listening to erotic songs, you get entangled (in desires of flesh), but are indolent in meditating on (God's) Name. Such is your perverted (intellect), that you feel very eager to indulge in the slander and back biting of others."(2)

Guru Ji adds: "O' fool, you try to grab other persons' wealth, and try to exploit other person's bodies (by using them as your slaves, servants or meagerly paid employees), and you keep evil eye on other's wives. (In other words like) a mad dog you go and eat what is forbidden to you. You have no craving for truth or righteousness, so much so that you get infuriated, just upon hearing the truth (about your evil ways)."(3)

In the end Guru Ji, shows us, how to pray to God, to save ourselves from such a terrible situation. He says: "O' compassionate God of the poor, my Master, the devotees lean only on Your Name. With great hope, Nanak has come to Your refuge, deeming him as Your own, please save his honor."(4-3-125)

The message of this Shabad is that if we have an objective look at us, we will find that we are filled with so many vices and weaknesses that we will feel ashamed of ourselves. Therefore we should pray to God to save us from all these evil tendencies and bless us with the gift of His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਮਿਥਿਆ ਸੰਗਿ ਸੰਗਿ ਲਪਟਾਏ ਮੋਹ ਮਾਇਆ ਕਰਿ ਬਾਧੇ ॥

mithi-aa sang sang laptaa-ay moh maa-i-aa kar baaDhay.

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ਜਹ ਜਾਨੇ ਸੋ ਚੀਤਿ ਨ ਆਵੈ ਅਹੰਬੁਧਿ ਭਏ ਆਧੇ ॥੧॥

jah jaano so cheet na aavai aha^N-buDh bha-ay aa^NDhay.
||1||

ਮਨ ਬੈਰਾਗੀ ਕਿਉ ਨ ਅਰਾਧੇ ॥

man bairaagee ki-o na araaDhay.

ਕਾਚ ਕੋਠਰੀ ਮਾਹਿ ਤੂੰ ਬਸਤਾ ਸੰਗਿ ਸਗਲ ਬਿਖੈ ਕੀ ਬਿਆਧੇ
॥੧॥ ਰਹਾਉ॥

kaach kothree maahi too^N bastaa sang sagal bikhai kee bi-
aaDhay. ||1|| rahaa-o.

ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਦਿਨੁ ਰੈਨਿ ਬਿਹਾਵੈ ਪਲੁ ਖਿਨੁ ਛੀਜੈ ਅਰਜਾਧੇ
॥

mayree mayree karat^t din rain bihaavai pal khin chheejai
arjaaDhay.

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ਪੰਨਾ ੪੦੩

jaisay meethai saad lobhaa-ay jhooth DhanDh
durgaaDhay. ||2||

ਜੈਸੇ ਮੀਠੈ ਸਾਦਿ ਲੋਭਾਏ ਝੂਠ ਧੰਧਿ ਦੁਰਗਾਧੇ ॥੨॥

kaam kroDh ar lobh moh ih indree ras laptaaDhay.

ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਇਹ ਇੰਦ੍ਰੀ ਰਸਿ ਲਪਟਾਧੇ ॥
ਦੀਈ ਭਵਾਰੀ ਪੁਰਖਿ ਬਿਧਾਤੈ ਬਹੁਰਿ ਬਹੁਰਿ ਜਨਮਾਧੇ ॥੩॥

dee-ee bhavaaree purakh biDhaatai baur baur
janmaaDhay. ||3||
ja-o bha-i-o kirpaal deen dukh bhanjan ta-o gur mil sabh
sukh laaDhay.

ਜਉ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਤਉ ਗੁਰ ਮਿਲਿ ਸਭ
ਸੁਖ ਲਾਧੇ ॥

kaho naanak din rain Dhi-aava-o maar kaadhee sagal
upaaDhay. ||4||

ਕਹੁ ਨਾਨਕ ਦਿਨੁ ਰੈਨਿ ਧਿਆਵਉ ਮਾਰਿ ਕਾਢੀ ਸਗਲ ਉਪਾਧੇ
॥੪॥

i-o japi-o bhaa-ee purakh biDhaatai.

bha-i-o kirpaal deen dukh bhanjan janam maran dukh
laathay. ||1|| rahaa-o doojaa. ||4||4||126||



ਇਉ ਜਪਿਓ ਭਾਈ ਪੁਰਖੁ ਬਿਧਾਤੇ ॥
 ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਜਨਮ ਮਰਣ ਦੁਖ ਲਾਥੇ ॥੧॥
 ਰਹਾਉ
 ਦੂਜਾ ॥੪॥੪॥੧੨੬॥

Asa Mohalla-5

In the previous Shabad, Guru Ji showed us, how we are filled with so many vices and weaknesses, that we should feel ashamed of ourselves. He advised us, that we should pray to God to save us from all these evil tendencies and bless us with the gift of His Name. In this Shabad, he continues his commentary on the state of mind of ordinary human beings who are wasting their valuable time in unnecessary involvements in pursuit of worldly attachments, and temptations of lust, anger, greed, attachment and ego.

Commenting on the general state of ordinary human beings, Guru Ji observes: "Getting attached to falsehood, (human beings), are involved with false friends, and they are bound by worldly attachment. Where they have to go (after death), being blinded by ego, (that place), doesn't come to their mind at all."(1)

Therefore addressing his mind, he says: "O' my mind, why don't you become detached (from worldly desires, and) meditate on (God's Name. Remember that you are) residing in (a body, which is like a) fragile hut, (and you are living) in the company of all kinds of sinful maladies."(1-Pause)

Switching back to the general commentary, Guru Ji says: "(The unfortunate man) passes his days and nights saying 'this is mine, and that is mine,' (but he doesn't realize, that) his life is withering away with every minute and second. (Just as a fly is trapped by the taste of sugar, (similarly human beings) are lured by filthy allurements of false occupations."(2)

Continuing his comments, Guru Ji says: "The (human beings) remain involved in the pleasures of lust, anger, greed and infatuation. Therefore, (God) the scribe of destiny, has blighted them to such an unending round, that they keep (suffering through the pains of) birth and death again and again."(3)

Now Guru Ji shares with us, how he got rid of all these worldly attachments. He says: "When God, the destroyer of all sins of the poor, became merciful, He made me meet the Guru and I obtained all kinds of comforts. (Therefore) Nanak says, day and night, (I) meditate (on that God), who has driven out all the affliction (of evil tendencies in me)."(4)

Guru Ji concludes the Shabad, by saying: "O' brothers, this is how I have meditated on (God) the scribe of our destiny, (and have realized that when God), the destroyer of sins became merciful, all my pains of birth and death were removed."(1-Pause second-4-4-126)

The message of this Shabad is that instead of remaining involved in false worldly pursuits and occupations to satisfy our lust, anger or greed etc., we should pray to God to show His mercy on us and bless us with the guidance of the Guru, so that following his advice we may also meditate on His Name, and save ourselves from the continuous rounds of births and deaths.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੋਟਿ ਦਿਨਸ ਦੁਖੁ ਪਾਵਹਿ ॥
 ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਣਹਿ ਫਿਰਿ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ ॥੧॥

nimakh kaam su-aad kaaran kot dinas dukh paavahi.
 gharē muhaṭ rang maaneḥ fir bahur bahur pachhutaavahi.
 ||1||

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ਅੰਧੇ ਚੇਤਿ ਹਰਿ ਹਰਿ ਰਾਇਆ ॥
 ਤੇਰਾ ਸੋ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥
 ਪਲਕ ਦ੍ਰਿਸਟਿ ਦੇਖਿ ਭੂਲੇ ਆਕ ਨੀਮ ਕੇ ਤੂੰਮਰੁ ॥
 ਜੈਸਾ ਸੰਗੁ ਬਿਸੀਅਰ ਸਿਉ ਹੈ ਰੇ ਤੈਸੇ ਹੀ ਇਹੁ ਪਰ ਗ੍ਰਿਹੁ

anDhay chayṭ har har raa-i-aa.
 tayraa so din nayṛhai aa-i-aa. ||1|| rahaa-o.
 palak darisat daykh bhoolo aak neem ko too^Nmar.
 jaisaa sang bisee-ar si-o hai ray taiso hee ih par garihu. ||2||
 bairee kaaran paap kartaa basat rahee amaanaa.



॥੨॥

ਬੈਰੀ ਕਾਰਣਿ ਪਾਪ ਕਰਤਾ ਬਸਤੁ ਰਹੀ ਅਮਾਨਾ ॥

ਛੋਡਿ ਜਾਹਿ ਤਿਨ ਹੀ ਸਿਉ ਸੰਗੀ ਸਾਜਨ ਸਿਉ ਬੈਰਾਨਾ ॥੩॥

ਸਗਲ ਸੰਸਾਰੁ ਇਹੈ ਬਿਧਿ ਬਿਆਪਿਓ ਸੋ ਉਬਰਿਓ ਜਿਸੁ ਗੁਰੁ
ਪੂਰਾ ॥

ਕਹੁ ਨਾਨਕ ਭਵ ਸਾਗਰੁ ਤਰਿਓ ਭਏ ਪੁਨੀਤ ਸਰੀਰਾ

॥੪॥੫॥੧੨੭॥

chhod jaahi tin hee si-o sangee saajan si-o bairaanaa. ||3||
sagal sansaar ihai biDh bi-aapi-o so ubri-o jis gur pooraa.
kaho naanak bhav saagar tari-o bha-ay puneet sareeraa.
||4||5||127||

Asa Mohalla-5

In the third stanza of the previous Shabad, Guru Ji stated that “ the (human beings) remain involved in the pleasures of lust, anger, greed and infatuation. Therefore, (God) the scribe of destiny, has blighted them to such an unending round, that they keep (suffering through the pains of) birth and death again and again.” In this Shabad, Guru Ji is again directly warning these people who indulge in sex out of wedlock, and other such sensual pleasures.

Addressing such sex addicts, Guru Ji says: "(O blind fool), for the sake of a moment's (sexual) pleasure, you suffer torture for millions of days (such as aid, responsibility for illegitimate child or punishment for rape etc.). You may enjoy your pleasure for a moment or two, but then you repent again and again." (1)

Therefore, Guru Ji advises and says: "O' blind person, (instead of indulging in these sexual pleasures), remember God, the king, because your day (of death) is drawing near." (1-Pause)

Illustrating the disastrous consequences of indulging in illegitimate sex, with some common examples, Guru Ji says: "(O man, the lady with whom you are having an affair may be looking charming to you but in reality) you are being deluded, like seeing the outward beauty of the (bitter fruits of) “*Neem*” tree, “*Akk*” (plant), or “*Tumma*”. Having affairs with women outside marriage is like living in the company poisonous snakes (who are going to bite and kill you one day)." (2)

Warning such persons again, Guru Ji says: "(O man), you are committing sins for the sake of your lust (which is actually) your enemy, but you have completely forsaken the (real) commodity (of God's Name), which was entrusted (to earn). You are friends with those, (persons and things), whom you are going to leave one day, but you have enmity with your true friend (God)." (3)

Finally Guru Ji notes and says: "(In short), the entire world is afflicted in this way (by worldly temptations). Only that person has risen above such temptations, whom the perfect Guru (saves). Nanak says, the body of such a person becomes immaculate, and he swims across this dreadful world ocean." (4-5-127)

The message of this Shabad is that as prohibited even in the four taboos mentioned in the Sikh code of conduct, we should never indulge in illegitimate sexual pursuits or let ourselves be allured by other evil worldly allurements. Otherwise, we would suffer very ruinous consequences.

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥

aasaa mehlāa 5 dupday.

ਲੂਕਿ ਕਮਾਨੇ ਸੋਈ ਤੁਮੁ ਪੇਖਿਓ ਮੂੜ ਮੁਗਧ ਮੁਕਰਾਨੀ ॥

look kamaano so-ee tum^H paykhi-o moorh mugaDh mukraanee.

ਆਪ ਕਮਾਨੇ ਕਉ ਲੇ ਬਾਧੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਨੀ ॥੧॥

aap kamaanay ka-o lay baa^NDhay fir paachhai pachhutaanee. ||1||

ਪ੍ਰਭ ਮੇਰੇ ਸਭ ਬਿਧਿ ਆਗੈ ਜਾਨੀ ॥

parabh mayray sabh biDh aagai jaanee.

ਭ੍ਰਮ ਕੇ ਮੂਸੇ ਤੂੰ ਰਾਖਤ ਪਰਦਾ ਪਾਛੈ ਜੀਅ ਕੀ ਮਾਨੀ ॥੧॥
ਰਹਾਉ ॥bharam kay moosay too^N raakhai pardaa paachhai jee-a kee maanee. ||1|| rahaa-o.

ਜਿਤੁ ਜਿਤੁ ਲਾਏ ਤਿਤੁ ਤਿਤੁ ਲਾਗੇ ਕਿਆ ਕੋ ਕਰੈ ਪਰਾਨੀ ॥

jit jit laa-ay tit tit laagay ki-aa ko karai paraanee.

ਬਖਸਿ ਲੈਹੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨੀ

bakhas lai hu paarbarahm su-aamee naanak sad kurbaanee. ||2||6||128||

॥੨॥੬॥੧੨੮॥



**Asa mohalla-5
Dupadey**

In the previous Shabad, we learnt, that as prohibited even in the four taboos mentioned in the Sikh code of conduct, we should never indulge in illegitimate sexual pursuits or let ourselves be allured by other evil worldly allurements. Otherwise, we would suffer very ruinous consequences. But, still many of us keep indulging in these sinful activities, if not openly, then in secret, thinking that no one would come to know about these deeds of ours. In this Shabad, Guru Ji warns us, that we may be able to hide such acts from others, but not from God, and before Him none of our arguments or lies would work, and then we would repent grievously, when we have to suffer severely for our sins.

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Guru Ji begins this Shabad by addressing God and says: "O' God, whatever (sin a man) commits in secret, You see that very well, (but still), the dumb blind fools try to deny that. For the deeds done by themselves, they are bound (and severely punished), and then they repent."(1)

Next addressing us, Guru Ji says: "(O' man), my God knows in advance, all the designs of your mind. Deceived by doubt, you try to hide your deeds (from that God), and in secret obey the (evil dictate) of your mind."(1-Pause)

But, in his compassion, Guru Ji appeals for mercy, even for such sinful souls. He says: "O' God, in whatever direction, (You have) directed (the human beings), they are engaged in that, so what else can a human being do (on his own. Therefore) O all pervading God and Master, (take pity, and) forgive them. Nanak is always a sacrifice to You."(2-6-128)

The message of this Shabad is that we should realize that, no matter how much we may try to hide, God knows all our sins, including those done in utmost secret. Therefore, it won't do us any good, to make any clever arguments or deny our deeds before Him; we would have to suffer severe punishment for our sins. The only way to save ourselves, is to renounce all such tendencies right away, and humbly beg God to forgive us for evil deeds, done in ignorance.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਆਪੇ ਨਾਮੁ ਜਪਾਵੈ ॥
ਜਹ ਜਹ ਕਾਜ ਕਿਰਤਿ ਸੇਵਕ ਕੀ ਤਹਾ ਤਹਾ ਉਠਿ ਧਾਵੈ ॥੧॥
ਸੇਵਕ ਕਉ ਨਿਕਟੀ ਹੋਇ ਦਿਖਾਵੈ ॥
ਜੋ ਜੋ ਕਹੈ ਠਾਕੁਰ ਪਹਿ ਸੇਵਕੁ ਤਤਕਾਲ ਹੋਇ ਆਵੈ ॥੧॥
ਰਹਾਉ ॥

ਤਿਸੁ ਸੇਵਕ ਕੈ ਹਉ ਬਲਿਹਾਰੀ ਜੋ ਅਪਨੇ ਪ੍ਰਭ ਭਾਵੈ ॥
ਤਿਸ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਹਰਿਆ ਤਿਸੁ ਨਾਨਕ ਪਰਸਣਿ ਆਵੈ ॥੨॥੨॥੧੨੯॥

aasaa mehlāa 5.

apunay sayvak kee aapay raakhai aapay naam japaavai.
jah jah kaaj kirat sayvak kee tahaa tahaa uth Dhaavai. ||1||
sayvak ka-o niktee ho-ay dikhaavai.
jo jo kahai thaakur peh sayvak tatkaal ho-ay aavai. ||1||
rahaa-o.
tis sayvak kai ha-o balihaaree jo apnay parabh bhaavai.
tis kee so-ay sunee man hari-aa tis naanak parsan aavai.
||2||7||129||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that we should realize that, no matter how much we may try to hide, God knows all our sins, including those done in utmost secret. Therefore, it won't do us any good, to make any clever arguments or deny our deeds before Him; we would have to suffer severe punishment for our sins. In this Shabad, he shows us the opposite side of the picture, and tells us what kind of blessings God showers on His servant, whom once He accepts as His devotee or His servant.

Guru Ji says: "God Himself preserves the honor of His servant, and Himself makes him meditate on His Name."(1)



Not only that, Guru Ji says: "To His servant (God) shows, how near is He. (Because), wherever, is any task or job of His servant happens to be, (God) rises up and goes there. (In other words, no matter at what time or in what remote place, God's servant needs His help, God provides it then and there)."(1-Pause)

Guru Ji therefore, says, "I am a sacrifice to such a servant who is pleasing to his God. Hearing his glory, my mind blooms (in joy), and Nanak (respects him so much, that he personally) goes to touch his feet."(2-7-129)

The message of this Shabad is that we should have complete faith in our Guru and God. No matter what our problem is, and no matter where we are, if we remember our Guru like his true faithful servant, he comes to protect us there and then instantly.

(Personal Note: Recently (on 7/21/03), while returning to US from a vacation in Europe, I made a technical mistake, while clearing customs, which made them so mad that they wanted to punish me to the maximum extent. I was really scared. But then I suddenly remembered my Guru with me, and prayed him to protect me. The result was that, when they referred me to the next man, before he even heard my story, he simply said go, and took absolutely no action.)

ਆਸਾ ਘਰੁ ੧੧ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਟੂਆ ਭੇਖ ਦਿਖਾਵੈ ਬਹੁ ਬਿਧਿ ਜੈਸਾ ਹੈ ਓਹੁ ਤੈਸਾ ਰੇ ॥

ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਿਓ ਭ੍ਰਮ ਭੀਤਰਿ ਸੁਖਹਿ ਨਾਹੀ ਪਰਵੇਸਾ ਰੇ
॥੧॥

ਪੰਨਾ ੪੦੪

ਸਾਜਨ ਸੰਤ ਹਮਾਰੇ ਮੀਤਾ ਬਿਨੁ ਹਰਿ ਹਰਿ ਆਨੀਤਾ ਰੇ ॥
ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ਇਹੁ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਾ
ਰੇ ॥੧॥ ਰਹਾਉ ॥
ਤੂੰ ਗੁਣ ਮਾਇਆ ਬ੍ਰਹਮ ਕੀ ਕੀਨ੍ਹੀ ਕਹਹੁ ਕਵਨ ਬਿਧਿ ਤਰੀਐ
ਰੇ ॥

ਘੁਮਨ ਘੇਰ ਅਗਾਹ ਗਾਖਰੀ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਉਤਰੀਐ ਰੇ
॥੨॥

aasaa ghar 11 mehlā 5

ik-o^Nkaar satgur parsaaḁ.

natoo-aa bhaykh dikhaavai baho biDh jaisaa hai oh taisaa ray.

anik jon bharmi-o bharam bheetar sukheh naahee parvaysaa ray. ||1||

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saajan sant hamaaray meetaa bin har har aaneeṭaa ray.

saaDhsang mil har gun gaa-ay ih janam padaarath jeṭaa ray. ||1|| rahaa-o.

ṭarai gun maa-i-aa barahm kee keen^Hee kahhu kavan biDh taree-ai ray.

ghooman ghayr agaah gaakhree gur sabdee paar utree-ai ray. ||2||

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ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਤਤੁ ਨਾਨਕ ਇਹੁ ਜਾਨਾ ਰੇ ॥
ਸਿਮਰਤ ਨਾਮੁ ਨਿਧਾਨੁ ਨਿਰਮੋਲਕੁ ਮਨੁ ਮਾਣਕੁ ਪਤੀਆਨਾ ਰੇ
॥
੩॥੧॥੧੩੦॥

khajat khajat khoj beechaari-o tat naanak ih jaanaa ray.

simrat naam niDhaan nirmolak man maanak patee-aanaa ray. ||3||1||130||

Asa Ghar-10 Mohalla-5

In the previous Shabad (2-6-128), Guru Ji advised us, that we should realize that no matter how much we may try to hide, God knows all our sins, including those done in utmost secret. Therefore, it won't do us any good, to make any clever arguments or deny our deeds before Him; we would have to suffer severe punishment for our sins. In this Shabad, Guru Ji tells us, how to wash away our past sins, and become immaculate and obtain eternal peace.



First of all, Guru Ji wants to impress upon us, that simply by changing our garbs, or wearing saintly looking clothes, we cannot change our real character, and have to keep suffering through the rounds of birth and death to atone for our sins. Giving a beautiful example to illustrate this point, he says: "(O my friends), Just as a clown displays many characters (by changing many dresses, but from inside, he) remains as he (originally is). Similarly a soul wanders in many existences (in different species, but basically remains the same, and) is never able to enter (in a state of) peace."(1)

Guru Ji then addresses us in a most friendly and respectful way and says: "O' my dear saintly friends, (I tell you) that except God, (every thing in this world) is perishable. (Only the person), who joining the society of saints, has sung praises of God, has won (and made fruitful) this invaluable human life."(1-Pause)

Next referring to the apparent expanse of the world with all its allurements, in which an ordinary human being finds himself surrounded, Guru Ji says: "(O my friends), this worldly expanse, with its three basic qualities (of vice, virtue, and action), has been created by God, (is like a stream. If you) ask, how we may swim across this very difficult unfathomable (stream, in which, there are many) whirl pools, (the answer is that), it is only by following Guru's word (or advice), that we can swim across."(2)

In closing, Guru Ji says: "(O my friends, after) researching again and again, Nanak has realized this essence, that only by meditating on the invaluable treasure of (God's) Name, the jewel (like) mind gets satiated."(3-1-130)

The message of this Shabad is that, it doesn't matter how many garbs we may change, or go through how many births, until joining the society of saintly persons, we don't meditate on God's Name, we won't rest in peace.

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥

aasaa mehlāa 5 dupday.

ਗੁਰ ਪਰਸਾਦਿ ਮੇਰੈ ਮਨਿ ਵਸਿਆ ਜੋ ਮਾਗਉ ਸੋ ਪਾਵਉ ਰੇ ॥

gur parsāad mayrai man vasi-aa jo maaga-o so paava-o ray.

ਨਾਮ ਰੰਗਿ ਇਹੁ ਮਨੁ ਤ੍ਰਿਪਤਾਨਾ ਬਹੁਰਿ ਨ ਕਤਹੂੰ ਧਾਵਉ ਰੇ ॥੧॥

naam rang ih man triptāanaa bahur na katahoo^N Dhaava-o ray. ||1||

ਹਮਰਾ ਠਾਕੁਰੁ ਸਭ ਤੇ ਉਚਾ ਰੈਣਿ ਦਿਨਸੁ ਤਿਸੁ ਗਾਵਉ ਰੇ ॥
ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਬਾਪਨਹਾਰਾ ਤਿਸ ਤੇ ਤੁਝਹਿ ਡਰਾਵਉ ਰੇ ॥੧॥ ਰਹਾਉ ॥

hamraa thaakur sabh ṭay oochaa rain dinas tis gaava-o ray. khin meh thaap uthaapanhaaraa tis ṭay tujheh daraava-o ray. ||1|| rahaa-o.

ਜਬ ਦੇਖਉ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸੁਆਮੀ ਤਉ ਅਵਰਹਿ ਚੀਤਿ ਨ ਪਾਵਉ ਰੇ ॥

jab ḍaykh-a-u parabh apunaa su-aamee ṭa-o avrahi cheet na paava-o ray.

naanak ḍaas parabh aap pehraa-i-aa bharam bha-o mayt likhaava-o ray. ||2||131||

ਨਾਨਕੁ ਦਾਸੁ ਪ੍ਰਭਿ ਆਪਿ ਪਹਿਰਾਇਆ ਭ੍ਰਮੁ ਭਉ ਮੇਟਿ
ਲਿਖਾਵਉ ਰੇ ॥੨॥੨॥੧੩੧॥

Asa Mohalla-5

Dupadey

In the previous Shabad, Guru Ji told us that, it doesn't matter how many garbs we may change, or go through how many births, but until joining the society of saintly persons, we don't meditate on God's Name, we won't rest in peace. In this Shabad, Guru Ji shares with us, what kind of peace, and bliss, he is enjoying, since by Guru's grace, God's Name has been enshrined in his mind.

He says: "(O my friends, since the time), by Guru's grace, (God) has come to reside in my mind, whatever I ask, I obtain. Now that my mind has been satiated by the love of God's Name, I don't go out any where (in search of any thing)."(1)

Therefore, addressing his own mind (and indirectly us), Guru Ji says: "(O my mind, remember that), our Master is the highest of all, therefore sing His praises night and day. In an instant, He can create and destroy (the entire universe).



Therefore, I want you to be fearful of Him (and never indulge in any ego, lest you may suffer at His hands)."(1-Pause)

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Guru Ji concludes the Shabad, by displaying his undivided loyalty to His Master. He says: "(O my friends), Whenever I behold my Master God, I don't let anyone else enter my mind. Removing any kind of dread or doubt (from my mind), I get it recorded in writing, that God has Himself dressed servant Nanak, with the robe of honor."(2-2-131)

The message of this Shabad is that when in the company of saints, we meditate on God's Name, showing His grace, God comes to abide in our mind, then whatever we ask for, we get; all our fears and doubts are gone, and we are recognized with honor in God's court.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਚਾਰਿ ਬਰਨ ਚਉਹਾ ਕੇ ਮਰਦਨ ਖਟੁ ਦਰਸਨ ਕਰ ਤਲੀ ਰੇ ॥
ਸੁੰਦਰ ਸੁਘਰ ਸਰੂਪ ਸਿਆਨੇ ਪੰਚਹੁ ਹੀ ਮੋਹਿ ਛਲੀ ਰੇ ॥੧॥

ਜਿਨਿ ਮਿਲਿ ਮਾਰੇ ਪੰਚ ਸੂਰਬੀਰ ਐਸੇ ਕਉਨੁ ਬਲੀ ਰੇ ॥
ਜਿਨਿ ਪੰਚ ਮਾਰਿ ਬਿਦਾਰਿ ਗੁਦਾਰੇ ਸੋ ਪੂਰਾ ਇਹ ਕਲੀ ਰੇ
॥੧॥ ਰਹਾਉ ॥

ਵਡੀ ਕੋਮ ਵਸਿ ਭਾਗਹਿ ਨਾਹੀ ਮੁਹਕਮ ਫਉਜ ਹਠਲੀ ਰੇ ॥
ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਜਨਿ ਨਿਰਦਲਿਆ ਸਾਧਸੰਗਤਿ ਕੈ ਝਲੀ ਰੇ
॥੨॥੩॥੧੩੨॥

aasaa mehlāa 5.

chaar baran cha-uhāa kay marḍan khat ḍarsan kar ṭalee ray.
sundar sugḥar saroop si-aanay panchahu hee mohi chhalee ray. ||1||
jin mil maaray panch soorbeer aiso ka-un balee ray.
jin panch maar bidaar guḍaaray so poorāa ih kalee ray. ||1||
rahaa-o.
vadee kom vas bhaageh naahee muhkam fa-uj haṭhlee ray.
kaho naanak tin jan nirdali-aa saa Dhsangai kai jhalee ray.
||2||3||132||

Asa Mohalla-5

In the previous Shabad (3-1-130), Guru Ji told us that, it doesn't matter how many garbs we may change, or go through how many births, until joining the society of saintly persons, we meditate on God's Name, we won't rest in peace. In this Shabad Guru Ji tells us, why the society of saintly persons is so absolutely necessary for us.

He says: "Even the bravest persons of all the four casts and those, (who are so learned that we may say, that all) the six "Shastras"(of Hindu philosophy) are on the palms of their hands, or those who may be most handsome, sagacious, and wise, have been allured and deceived by all the five (impulses of lust, anger, greed, attachment, and ego)."(1)

Guru Ji therefore wonders and asks: "Is there any brave person, who even after joining together (with others) has slain these five warriors?" (I say that), he who after slaying these five passions has totally banished (them from his mind), is the perfect human being in this (present age) of "Kalyug."(1-Pause)

Guru Ji concludes the Shabad, by telling us, who are those, who have not only controlled such insurmountable enemies, but have totally annihilated them. He says: "(O my friends, these five demons are like a mighty race. They are like a strong, disciplined, and obstinate army, which does not come under any one's control, or runs away (from the battle field). But Nanak says, those persons have completely smothered (even such an army), who have sought the refuge of the company of saints." (2-3-132)

The message of this Shabad is that if we want to conquer our five inner enemies (of lust, anger, greed, infatuation and ego), we should join the society of saints, and learn from them how to control these passions.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਨੀਕੀ ਜੀਅ ਕੀ ਹਰਿ ਕਥਾ ਊਤਮ ਆਨ ਸਗਲ ਰਸ ਫੀਕੀ ਰੇ
॥੧॥ ਰਹਾਉ ॥
ਬਹੁ ਗੁਨਿ ਧੁਨਿ ਮੁਨਿ ਜਨ ਖਟੁ ਬੇਤੇ ਅਵਰੁ ਨ ਕਿਛੁ ਲਾਈਕੀ

aasaa mehlāa 5.

neekee jee-a kee har kathāa ootam aan sagal ras feekee ray. ||1||
baho gun Dhun mun jan khat bayṭay avar na kichh laa-



ਰੇ ॥੧॥

eekee ray. ||1||

ਬਿਖਾਰੀ ਨਿਰਾਰੀ ਅਪਾਰੀ ਸਹਜਾਰੀ ਸਾਧਸੰਗਿ ਨਾਨਕ ਪੀਕੀ ਰੇ

bikhaaree niraaree apaaree sehjaaree saaDhsang naanak

॥ ੨॥੪॥੧੩੩॥

peekee ray. ||2||4||133||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that if we want to conquer our five inner enemies (of lust, anger, greed, infatuation and ego), we should join the society of saints, and learn from them how to control these passions. Naturally, a question may arise in ordinary minds, what is so special about the society of saints? The answer is that in the true society of saints, they only talk and discourse on God, and in this Shabad, Guru Ji lists some of the merits of such a discourse

He says: "(O my friends), most sublime and beneficial for the (human) soul is the discourse on God. Compared to it, all other relishes are insipid."(1-Pause)

Guru Ji is not saying this on the basis of his own observation, rather he cites the conclusions by many other experts in this field and says: "Even the men of many merits, expert musicians, silent sages and knowers of six Shastras, do not like any other (discourse, except the discourse on God)."(1)

Guru Ji concludes the Shabad, by specifically listing the merits of holding talks about God. He says: "(O my friends, the discourse on God) is an antidote to the poison (of evil impulses). It is unique, indescribable, limitless, and peace giving. But O Nanak, this nectar (of the discourse of God) can only be tasted in the company of saints."(2-4-133)

The message of this Shabad is that if we really want to purify our soul, and get rid of all our evil passions of lust, anger and greed etc., then instead of wasting our time in useless political or social discussions, we should hold discourses upon the merits and virtues of God, and try to imbibe those divine qualities in us.

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ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਹਮਾਰੀ ਪਿਆਰੀ ਅੰਮ੍ਰਿਤ ਧਾਰੀ ਗੁਰਿ ਨਿਮਖ ਨ ਮਨ ਤੇ ਟਾਰੀ
ਰੇ ॥੧॥ ਰਹਾਉ ॥hamaaree pi-aaree amrit Dhaaree gur nimakh na man tay
taaree ray. ||1|| rahaa-o.ਦਰਸਨ ਪਰਸਨ ਸਰਸਨ ਹਰਸਨ ਰੰਗਿ ਰੰਗੀ ਕਰਤਾਰੀ ਰੇ ॥੧॥
ਖਿਨੁ ਰਮ ਗੁਰ ਗਮ ਹਰਿ ਦਮ ਨਹ ਜਮ ਹਰਿ ਕੰਠਿ ਨਾਨਕ ਉਰਿ
ਹਾਰੀ ਰੇ ॥੨॥੫॥੧੩੪॥darsan parsan sarsan harsan rang rangee kartaree ray. ||1||
khin ram gur gam har dam nah jam har kanth naanak ur
haaree ray. ||2||5||134||

Asa Mohalla-5

In the previous Shabad (4-4-126), Guru Ji advised us that instead of remaining involved in false worldly pursuits and occupations to satisfy our lust, anger or greed etc., we should pray to God to show His mercy on us and bless us with the guidance of the Guru, so that following his advice we may also meditate on His Name. In this Shabad, Guru Ji describes, how much he values and loves the guidance of the Guru, as provided by his "Gurbani", and what kinds of blessings, it bestows on him.

He says: "(O my friends, the "Gurbani" or the word of the Guru) is most dear to me, because it is like a stream of immortalizing nectar (for me). The Guru, doesn't let this be taken away from my mind, even for a moment."(1-Pause)

Listing some of the unique virtues of "Gurbani", Guru Ji says: "(O my friends, this Gurbani was uttered, when Guru Ji was) immersed in the love of the Creator. (Therefore, when we sing it with love and devotion, it leads us to the) delight and bliss (of God's) sight, and touch."(1)

In conclusion, Guru Ji says: "(O my friends, even when we) meditate on this word of the Guru, just for a moment, it connects us with the Guru, and if we contemplate on it with every breath, then even the demon of death doesn't come near us. Therefore Nanak (says), like a garland around the neck, we should always keep it enshrined in our heart."(2-5-134)



The message of this Shabad is that if we want to lose even the fear of death and enjoy the bliss of the company of God Himself, then with utmost love and devotion, we should keep singing and contemplating on Gurbani (as contained in Guru Granth Sahib Ji), it at all times.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਨੀਕੀ ਸਾਧ ਸੰਗਾਨੀ ॥ ਰਹਾਉ ॥

neekēe saaDh sangaanee. rahaa-o.

ਪਹਰ ਮੂਰਤ ਪਲ ਗਾਵਤ ਗਾਵਤ ਗੋਵਿੰਦ ਗੋਵਿੰਦ ਵਖਾਨੀ ॥੧॥

pahar moorat pal gaavat gaavat govind govind vakhaanee. ||1||

ਚਾਲਤ ਬੈਸਤ ਸੇਵਤ ਹਰਿ ਜਸੁ ਮਨਿ ਤਨਿ ਚਰਨ ਖਟਾਨੀ ॥੨॥

chaalat baisat sovat har jas man tan charan khataanee. ||2||

ਹਉ ਹਉਰੋ ਤੂ ਠਾਕੁਰੁ ਗਉਰੋ ਨਾਨਕ ਸਰਨਿ ਪਛਾਨੀ

ha^N-o ha-uro too thaakur ga-uro naanak saran pachhaanee. ||3||6||135||

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Asa Mohalla-5

In the previous Shabad (2-3-132), Guru Ji advised us that if we want to conquer our five inner enemies (of lust, anger, greed, infatuation and ego), we should join the society of saints, and learn from them how to control these passions. In this Shabad, he lists some more blessings of the company of saints.

Guru Ji says: "(O my friends), very beneficial is the company of saints (for a human being)." (1-Pause)

Giving the reasons, why it is so beneficial, Guru Ji says: "(O my friends, when we associate with saintly persons, we too start) singing and talking about God in all periods, moments, and instants." (1)

Guru Ji adds: "(By joining the society of saints, we become habituated) to singing praises of God, whether we are walking, sitting, or sleeping. (In fact, at all times) our body and mind remain attuned to (the love of) God's feet." (2)

Therefore Guru Ji concludes with a humble submission and says: "O' God, I am very lowly and You are the great Master. (By virtue of the company of saints), Nanak has realized the (importance of seeking Your) shelter." (3-6-135)

The message of this Shabad is that instead of seeking other worldly companies and societies, we should seek the society of saints, sing praises of God in their company, and meditate on His Name.

ਪੰਨਾ ੪੦੫

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ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੨

raag aasaa mehlāa 5 ghar 12

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਤਿਆਗਿ ਸਗਲ ਸਿਆਨਪਾ ਭਜੁ ਪਾਰਬ੍ਰਹਮ ਨਿਰੰਕਾਰੁ ॥

ti-aag sagal si-aanpaa bhaj paarbarahm nirankaar.

ਏਕ ਸਾਚੇ ਨਾਮ ਬਾਝਹੁ ਸਗਲ ਦੀਸੈ ਛਾਰੁ ॥੧॥

ayk saachay naam baajhahu sagal deesai chhaar. ||1||

ਸੋ ਪ੍ਰਭੁ ਜਾਣੀਐ ਸਦ ਸੰਗਿ ॥

so parabh jaanee-ai sad sang.

ਗੁਰ ਪ੍ਰਸਾਦੀ ਬੂਝੀਐ ਏਕ ਹਰਿ ਕੈ ਰੰਗਿ ॥੧॥ ਰਹਾਉ ॥

gur parsadee boojhee-ai ayk har kai rang. ||1|| rahaa-o.

ਸਰਣਿ ਸਮਰਥ ਏਕ ਕੇਰੀ ਦੂਜਾ ਨਾਹੀ ਠਾਉ ॥

saran samrath ayk kayree doojaa naahee thaa-o.

ਮਹਾ ਭਉਜਲੁ ਲੰਘੀਐ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੨॥

mahaa bha-o-jal langhee-ai sadaa har gun gaa-o. ||2||

ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੀਐ ਦੁਖੁ ਨ ਜਮ ਪੁਰਿ ਹੋਇ ॥

janam maran nivaaree-ai dukh na jam pur ho-ay.

ਨਾਮੁ ਨਿਧਾਨੁ ਸੋਈ ਪਾਏ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ ॥੩॥

naam niDhaan so-ee paa-ay kirpaa karay parabh so-ay. ||3||

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ਏਕ ਟੇਕ ਅਧਾਰੁ ਏਕੋ ਏਕ ਕਾ ਮਨਿ ਜੋਰੁ ॥

ayk tayk aDhaar ayko ayk kaa man jor.

ਨਾਨਕ ਜਪੀਐ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਹੋਰੁ

naanak japee-ai mil saaDhsangat har bin avar na hor.

॥੪॥੧॥੧੩੬॥

||4||1||136||

**Raag Asa Mohalla-5****Ghar-12**

In the previous Shabad, Guru Ji advised us that instead of seeking other worldly companies and societies, we should seek the society of saints, sing praises of God in their company, and meditate on His Name. In this Shabad, he again stresses upon the point, that if we want to swim across this worldly ocean, in other words, if we want to live in peace, and want to avoid future pains of birth and death, then we should depend only on the support of one God almighty, and meditate on His Name, and should not depend on the support of our wealth, relatives, or any other lesser gods and goddesses, no matter how promising their support may seem to us according to our short sighted intellect.

Guru Ji says: "(O' man), shed off all your cleverness and contemplate on the formless God. To me, except the one true Name, all else seems (as useless) as dust."(1)

Therefore, Guru Ji advises: "(O, my friends), we should always deem that God to be with us. But, it is only by Guru's grace, that we are imbued with the love of one God, and then realize Him."(1-Pause)

Guru Ji reminds us and says: "(O my friend), the only refuge which can help us (swim across the worldly ocean), is the shelter of the one God, and except (Him), there is no other place (where we could go for help. Therefore, O man), always keep singing praises of God; (by doing this) we swim across the great (dreadful worldly) ocean."(2)

Commenting further on the benefits of singing God's praises, Guru Ji says: "(O my friend, by singing praises of God), we end our cycle of birth and death, and we do not suffer the pain (of living through) the fear of death. But, he alone obtains this treasure of the Name, on whom that God shows His mercy."(3)

In conclusion, Guru Ji says: "(O my friends), only the support, anchor, and the trust in the power of one (God) in our mind, (can save us from the pain of future births and deaths). Therefore Nanak (says), joining the society of saints, we should meditate on that God, (because) except Him, there is no one else (who could save us from the fear of death, and help us swim across the worldly ocean)."(4-1-136)

The message of this Shabad is that if we want to end our cycles of births and deaths and enjoy the permanent bliss of union with God, then we should shed off our dependence on our wealth, relatives, friends, and all other lesser gods and goddesses. Instead, joining the company of saintly people, we should meditate on God's Name, and depend only upon the support and power of one God alone.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜੀਉ ਮਨੁ ਤਨੁ ਪ੍ਰਾਨ ਪ੍ਰਭ ਕੇ ਦੀਏ ਸਭਿ ਰਸ ਭੋਗ ॥
 ਦੀਨ ਬੰਧਪ ਜੀਅ ਦਾਤਾ ਸਰਣਿ ਰਾਖਣ ਜੋਗੁ ॥੧॥
 ਮੇਰੇ ਮਨ ਧਿਆਇ ਹਰਿ ਹਰਿ ਨਾਉ ॥
 ਹਲਤਿ ਪਲਤਿ ਸਹਾਇ ਸੰਗੇ ਏਕ ਸਿਉ ਲਿਵ ਲਾਉ ॥੧॥
 ਰਹਾਉ ॥
 ਬੇਦ ਸਾਸਤ੍ਰ ਜਨ ਧਿਆਵਹਿ ਤਰਣ ਕਉ ਸੰਸਾਰੁ ॥
 ਕਰਮ ਧਰਮ ਅਨੇਕ ਕਿਰਿਆ ਸਭ ਉਪਰਿ ਨਾਮੁ ਅਚਾਰੁ ॥੨॥
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਮਿਲੈ ਸਤਿਗੁਰ ਦੇਵ ॥
 ਨਾਮੁ ਦ੍ਰਿੜੁ ਕਰਿ ਭਗਤਿ ਹਰਿ ਕੀ ਭਲੀ ਪ੍ਰਭ ਕੀ ਸੇਵ ॥੩॥

ਚਰਣ ਸਰਣ ਦਇਆਲ ਤੇਰੀ ਤੂੰ ਨਿਮਾਣੇ ਮਾਣੁ ॥
 ਜੀਅ ਪ੍ਰਾਣ ਅਧਾਰੁ ਤੇਰਾ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਤਾਣੁ
 ॥੪॥੨॥੧੩੭॥

aasaa mehlāa 5.

jee-o man tan paraan parabh kay dee-ay sabh ras bhog.
 deen banDhap jee-a daataa saran raakhān jog. ||1||
 mayray man Dhi-aa-ay har har naa-o.
 halat palat sahaa-ay sangay ayk si-o liv laa-o. ||1|| rahaa-o.
 bayd saastar jan Dhi-aavahi taran ka-o sansaar.
 karam Dharam anayk kiri-aa sabh oopar naam achaar. ||2||
 kaam kroDh aha^Nkaar binsai milai satgur dayv.
 naam darirh kar bhagat har kee bhalee parabh kee sayv.
 ||3||
 charan saran da-i-aal tayree too^N nimaanay maan.
 jee-a paraan aDhaar tayraa naanak kaa parabh taan.
 ||4||2||137||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that if we want to end our cycles of births and deaths and enjoy the permanent



bliss of union with God, then we should shed off dependence on our wealth, relatives, friends, and all other lesser gods and goddesses. Instead, joining the company of saintly people, we should meditate on God's Name, and depend only upon the support and power of one God alone. In this Shabad Guru Ji although addresses himself, but actually is advising us that God's Name is the best technique to swim across the dreadful worldly ocean.

He says: "(O' man, it is) God, (who) has given us our soul, mind, body, life breath, and (the means to enjoy) the relish of all pleasures and dainties. That God is the kin of the poor, giver of life and is capable of saving those, who seek His shelter."(1)

Therefore, addressing his mind (actually ours), Guru Ji says: "O' my mind meditate on God's Name again and again. Attune yourself to the one (God) alone, because He always keeps our company both here and hereafter."(1-Pause)

Guru Ji then comments on those who spend most of their time in reading religious books, or performing certain rituals and think that this is the best way to obtain salvation. Guru Ji says: "(Some people) ponder over (Hindu holy books, such as) '*Vedas*' and '*Shastras*', in order to swim across the worldly ocean, but the habit of meditating on God's Name is superior to all kinds of religious rituals and rites (suggested in all such holy books)."(2)

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Describing the benefits of meditating on God's Name under Guru's guidance, he says: "(O my friend), when one meets the Guru God, (and following his instruction, meditates on God's Name), all his lust, anger and ego is destroyed. (Therefore, O man, you should do like wise, and) firmly enshrine (God's) Name (in your heart), and worship God, because the service of God is the best service (of all)."(3)

Therefore, Guru Ji concludes the Shabad, by praying to God and saying: "O' my merciful (Master), You are the honor of the honor less, I have sought the protection of Your feet. My life and soul have only Your support, and O God, Nanak (depends only upon the support of) Your power."(4-2-137)

The message of this Shabad is that God is all powerful and if we want to obtain salvation from the cycles of birth and death then seeking the guidance of the saint (Guru), we should meditate on His Name; simply reading of some religious books or performing certain rituals will do us no good.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਡੋਲਿ ਡੋਲਿ ਮਹਾ ਦੁਖੁ ਪਾਇਆ ਬਿਨਾ ਸਾਧੂ ਸੰਗ ॥
ਖਾਟਿ ਲਾਭੁ ਗੋਬਿੰਦ ਹਰਿ ਰਸੁ ਪਾਰਬ੍ਰਹਮ ਇਕ ਰੰਗ ॥੧॥
ਹਰਿ ਕੋ ਨਾਮੁ ਜਪੀਐ ਨੀਤਿ ॥
ਸਾਸਿ ਸਾਸਿ ਧਿਆਇ ਸੋ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਪਰੀਤਿ ॥੧॥
ਰਹਾਉ ॥

dol dol mahaa dukh paa-i-aa binaa saaDhoo sang.
khaat laabh gobind har ras paarbarahm ik rang. ||1||
har ko naam japee-ai neet.
saas saas Dhi-aa-ay so parabh ti-aag avar pareet. ||1||
rahaa-o.
karan kaaran samrath so parabh jee-a daataa aap.
ti-aag sagal si-aanpaa aath pahar parabh jaap. ||2||
meet sakhaa sahaa-ay sangee ooch agam apaar.
charan kamal basaa-ay hirdai jee-a ko aaDhaar. ||3||
kar kirpaa parabh paarbarahm gun tayraa jas gaa-o.
sarab sookh vadee vadi-aa-ee jap jeevai naanak naa-o.
||4||3||138||

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੋ ਪ੍ਰਭੁ ਜੀਅ ਦਾਤਾ ਆਪਿ ॥
ਤਿਆਗਿ ਸਗਲ ਸਿਆਣਪਾ ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਜਾਪਿ ॥੨॥
ਮੀਤੁ ਸਖਾ ਸਹਾਇ ਸੰਗੀ ਉਚ ਅਗਮ ਅਪਾਰੁ ॥
ਚਰਣ ਕਮਲ ਬਸਾਇ ਹਿਰਦੈ ਜੀਅ ਕੋ ਆਧਾਰੁ ॥੩॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਤੇਰਾ ਜਸੁ ਗਾਉ ॥
ਸਰਬ ਸੁਖ ਵਡੀ ਵਡਿਆਈ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਨਾਉ
॥੪॥੩॥੧੩੮॥

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that God is all powerful and if we want to obtain salvation from the cycles of birth and death then seeking the guidance of the saint (Guru), we should meditate on His Name; simply reading of some religious books or performing certain rituals will do us no good. In this Shabad, Guru Ji once again reminds us, how much pain and suffering we go through, when wavering in our faith in God, and instead of following the guidance of



our (Guru), we start entering into some ritualistic worships, or go to some astrologers or pundits for some quick fixes to our problems.

He says: "(O' man), without the society (and guidance) of the saint (Guru), and wavering (in your faith in God) again and again, you have suffered immense pain. (Now I advise you) to earn the profit of the relish of God's (Name), by being imbued with the love of one God alone."(1)

Next Guru Ji tells the way to love God. He says: "(O my friend), we should meditate on God's Name every day. Shedding love of all others, we should meditate on that God with each and every breath (of ours)."(1-Pause)

Reminding us once again about God's power, he says: "(O my friend), that God is capable of doing and getting (all) things done, and He Himself is the giver of life. Therefore, (O man), shed off all other cleverness, and meditate on God at all times."(2)

Continuing his advice, Guru Ji says: "(O' my friends), that great, incomprehensible and infinite God is our (true) friend, mate, and helper. Therefore, enshrining (His Name, the embodiment of) His feet in your heart, make it the anchor of your soul."(3)

In closing, Guru Ji, prays: "O' God, show Your mercy (and bless me), that I may sing praises of Your virtues. (Because) for Nanak, all comforts and great glory lie in living while meditating on Your Name." (4-3-138)

The message of this Shabad is that instead of wavering in our faith in God, and resorting to rites and rituals, or superstitious practices, for quick fixes to our problems, we should be steadfast in our faith, and seeking guidance from our Guru, we should keep meditating on God's Name. Soon we will be blessed with fulfillment of our wishes, and in addition we would earn great honor and glory.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਉਦਮੁ ਕਰਉ ਕਰਾਵਹੁ ਠਾਕੁਰ ਪੇਖਤੁ ਸਾਧੂ ਸੰਗਿ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਰਾਵਹੁ ਰੰਗਨਿ ਆਪੇ ਹੀ ਪ੍ਰਭ ਰੰਗਿ ॥੧॥

udam kara-o karaavahu thaakur paykhat saaDhoo sang.
har har naam charaavahu rangān aapay hee parabh rang.
||1||

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ਮਨ ਮਹਿ ਰਾਮ ਨਾਮਾ ਜਾਪਿ ॥
ਕਰਿ ਕਿਰਪਾ ਵਸਹੁ ਮੇਰੈ ਹਿਰਦੈ ਹੋਇ ਸਹਾਈ ਆਪਿ ॥੧॥
ਰਹਾਉ ॥

man meh raam naamaa jaap.
kar kirpaa vashu mayrai hirdai ho-ay sahaa-ee aap. ||1||
rahaa-o.
sun sun naam tumaaraa pareetam parabh paykhan kaa
chaa-o.

ਸੁਣਿ ਸੁਣਿ ਨਾਮੁ ਤੁਮਾਰਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭੁ ਪੇਖਨ ਕਾ ਚਾਉ ॥

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ਪੰਨਾ ੪੦੬

ਦਇਆ ਕਰਹੁ ਕਿਰਮ ਅਪੁਨੇ ਕਉ ਇਹੈ ਮਨੋਰਥੁ ਸੁਆਉ ॥੨॥

da-i-aa karahu kiram apunay ka-o ihai manorath su-aa-o.
||2||

ਤਨੁ ਧਨੁ ਤੇਰਾ ਤੂੰ ਪ੍ਰਭੁ ਮੇਰਾ ਹਮਰੈ ਵਸਿ ਕਿਛੁ ਨਾਹਿ ॥

tan Dhan tayraa too^N parabh mayraa hamrai vas kichh
naahi.

ਜਿਉ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਤਿਉ ਰਹਣਾ ਤੇਰਾ ਦੀਆ ਖਾਹਿ
॥੩॥

ji-o ji-o raakhahi ti-o ti-o rahnaa tayraa dee-aa khaahi. ||3||

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਕਾਟੈ ਮਜਨੁ ਹਰਿ ਜਨ ਧੂਰਿ ॥
ਭਾਇ ਭਗਤਿ ਭਰਮ ਭਉ ਨਾਸੈ ਹਰਿ ਨਾਨਕ ਸਦਾ ਹਜੂਰਿ
॥੪॥੪॥੧੩੯॥

janam janam kay kilvikh kaatai majan har jan Dhoor.
bhaa-ay bhagat bharam bha-o naasai har naanak sadaa
hajoor. ||4||4||139||

Asa Mohalla-5

Often many persons, argue that since we are totally under the control of God and can do only those things, which God



makes us do, so we cannot make even the effort to go to any Gurdwara, join holy company, or meditate on God's Name, unless God Himself makes us do even this effort. In this Shabad Guru Ji shows us, how we should pray to God, to make the effort in this regard, and what kind of prayers, we should daily make before our Guru and God.

First praying to God, Guru Ji says: "(O' God), make me make the effort, that I may go and seek the company of the saint (Guru). O God, on Your own dye me in the color of Your love, and imbue me with the love of God's Name."(1)

Guru Ji further begs: "O' God, show mercy on me that in my mind I may meditate on God's Name. On Your own becoming my helper, come and abide in my heart."(1-Pause)

Describing the extent of his love, Guru Ji says: "(O my dear God), by continuously hearing Your Name, a longing to see Your vision arises in my mind. Please have compassion on this humble worm of Yours, (and fulfill) this object (of Your servant)."(2)

As for his dedication and devotion to the supreme Being, Guru Ji says: "O' God all this body and wealth are Yours, and O God, You are my master. There is nothing under our control. (We the humble creatures) have to live, as You keep us, and we eat, whatever You give us."(3)

Guru Ji concludes, the Shabad, by sharing with us, why he makes such prayers as described above, for the company of holy saints, and devotion to God. He says: "(O my friends), a bath taken in the dust (in other words, the humble service) of God's saints washes off the dirt of sins of myriads of births. Further, Nanak says, that a loving adoration of God dispels all fears and doubts, and we start seeing the vision of God right in front of us."(4-4-139)

The message of the Shabad is that, instead of making clever excuses, that we will meditate on God's Name, when He on His own, will inspire and make us do it, we should pray to Him, to bless us with the necessary effort to go and seek the guidance of the saint Guru (Granth Sahib Ji), and meditate on His Name, with true love and devotion. If we keep making this humble and sincere prayer daily, one day God would definitely show His mercy on us, then the myriad of our sins would be washed off, and we would enjoy the bliss of God's company.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅਗਮ ਅਗੋਚਰੁ ਦਰਸੁ ਤੇਰਾ ਸੋ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ॥
ਆਪਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਸਤਿਗੁਰਿ ਬਖਸਿਆ ਹਰਿ
ਨਾਮੁ ॥੧॥

ਕਲਿਜੁਗੁ ਉਧਾਰਿਆ ਗੁਰਦੇਵ ॥
ਮਲ ਮੂਤ ਮੂਤ ਜਿ ਮੁਖਦ ਹੋਤੇ ਸਭਿ ਲਗੇ ਤੇਰੀ ਸੇਵ ॥੧॥
ਰਹਾਉ ॥

ਤੂੰ ਆਪਿ ਕਰਤਾ ਸਭ ਸ੍ਰਿਸਟਿ ਧਰਤਾ ਸਭ ਮਹਿ ਰਹਿਆ
ਸਮਾਇ ॥

ਧਰਮ ਰਾਜਾ ਬਿਸਮਾਦੁ ਹੋਆ ਸਭ ਪਈ ਪੈਰੀ ਆਇ ॥੨॥
ਸਤਜੁਗੁ ਤ੍ਰੇਤਾ ਦੁਆਪਰੁ ਭਣੀਐ ਕਲਿਜੁਗੁ ਉਤਮੋ ਜੁਗਾ ਮਾਹਿ
॥

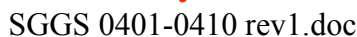
ਅਹਿ ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਕੋਈ ਨ ਪਕੜੀਐ ਕਿਸੈ
ਬਾਇ ॥੩॥

ਹਰਿ ਜੀਉ ਸੋਈ ਕਰਹਿ ਜਿ ਭਗਤ ਤੇਰੇ ਜਾਚਹਿ ਏਹੁ ਤੇਰਾ
ਬਿਰਦੁ ॥

ਕਰ ਜੋੜਿ ਨਾਨਕ ਦਾਨੁ ਮਾਗੈ ਅਪਣਿਆ ਸੰਤਾ ਦੇਹਿ ਹਰਿ ਦਰਸੁ
॥੪॥੫॥੧੪੦॥

aasaa mehlāa 5.

agam agochar daras tayraa so paa-ay jis mastak bhaag.
aap kirpaal kirpaa parabh Dhaaree satgur bakhsi-aa har
naam. ||1||
kalijug uDhaari-aa gurdayv.
mal moot moorh je mughad hotay sabh lagay tayree sayv.
||1|| rahaa-o.
too aap kartaa sabh sarisat Dhartaa sabh meh rahi-aa
samaa-ay.
Dharam raajaa bismaad ho-aa sabh pa-ee pairee aa-ay. ||2||
satjug taraytaa du-aapar bhane-ei kalijug ootmo jugaa
maahi.
ah kar karay so ah kar paa-ay ko-ee na pakrhee-ai kisai
thaa-ay. ||3||
har jee-o so-ee karahi je bhagat tayray jaacheh ayhu tayraa
birad.
kar jorh naanak daan maagai apni-aa santaa deh har daras.
||4||5||140||





suffer on account of sins of others (as some faiths believe).

Asa Mohalla-5

In the stanza before pause, in the previous Shabad, Guru Ji, addressing his Guru said: "(O my) Guru God, you have (even) emancipated "*Kalyug*", (the present age, which all others deem as the worst of the previous three ages. Even those fools, who used to be (dirty like) ordure and urine, have come and got engaged in Your service." In this Shabad, he lists the different types of merit less, and evil people, who have been brought on the right path, and emancipated by the immaculate words of the Guru (or his "*Gurbani*").

So once again addressing his Guru, he says: "O' true Guru, your words (or "*Gurbani*") has emancipated even the merit less."(1-Pause)

But, Guru Ji wants to go even one step further, and he says: "(O my true Guru, what to speak of the merit less ones), even the most quarrelsome, vicious and the slanderous people, have become immaculate by living in your company, (and listening to your divine words)." (1)

Therefore Guru Ji comments, and says: "(O my true Guru), you have redeemed the whole lineages of those, who had been wandering in (myriad) of births and falling into hell." (2)

Acknowledging the limitless mercy of his Guru, even on the lowliest of the lowly, he says: "(O my true Guru), even those whom no body knew or cared for, became known in God's court, (by listening and acting upon your immaculate words)." (3)

Guru Ji concludes, his address by saying: "(O' true Guru, I don't know), with whom I may compare you, and how may I praise you, I (Nanak) am simply a sacrifice to you bit by bit." (4-1-141)

The message of this Shabad is that if we follow Guru's advice or "*Gurbani*" (as contained in Guru Granth Sahib Ji), we can be saved and redeemed, no matter how foolish, bad or sinful we might have been before.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਬਾਵਰ ਸੋਇ ਰਹੇ ॥੧॥ ਰਹਾਉ ॥

ਮੋਹ ਕੁਟੰਬ ਬਿਖੈ ਰਸ ਮਾਤੇ ਮਿਥਿਆ ਗਹਨ ਗਹੇ ॥੧॥

ਮਿਥਨ ਮਨੋਰਥ ਸੁਪਨ ਆਨੰਦ ਉਲਾਸ ਮਨਿ ਮੁਖਿ ਸਤਿ ਕਹੇ

॥੨॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪਦਾਰਥੁ ਸੰਗੇ ਤਿਲੁ ਮਰਮੁ ਨ ਲਹੇ ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਰਾਖੇ ਸਤਸੰਗੇ ਨਾਨਕ ਸਰਣਿ ਆਹੇ

॥੪॥੨॥੧੪੨॥

aasaa mehlāa 5.

baavar so-ay rahay. ||1|| rahaa-o.

moh kutamb bikhai ras maatay mithi-aa gahan gahay. ||1||

mithan manorath supan aanand ulaas man mukh sat kahay.

||2||

amrit naam padaarath sangay til maram na lahay. ||3||

kar kirpaa raakhay satsangay naanak saran aahay.

||4||2||142||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that if we follow Guru's advice or "*Gurbani*", we could be saved and redeemed, no matter how foolish, bad or sinful we might have been before. But the problem is that what to speak of following and acting upon the advice of the Guru, we don't want to spare even a few moments to listen or reflect on the Guru's words. But we have all the time for running after our worldly ambitions, and enjoying false worldly pleasures. This Shabad is a commentary on the general conduct of worldly people and tells what kind of persons is ultimately saved.

Guru Ji says, "(Generally), the foolish human beings remain asleep (in the false worldly attachments)." (1-Pause)

Explaining, what he means by the above statement, Guru Ji says: "Being intoxicated with family love, and the relish of poisonous worldly (riches), they remain holding fast to false attachments." (1)

Describing, the consequences of involvement in false worldly pleasures, Guru Ji says: "The worldly objectives,



pleasures, and ambitions, which were false like dreams, the foolish people kept saying, and actually believing in their minds, as true (or everlasting)."(2)

As for what the people are missing, by their over indulgence in the worldly affairs, Guru Ji tells: "The wealth of the nectar of Name, which is with them, they do not care to find its secret even a little bit."(3)

Guru Ji therefore concludes: "O Nanak, (the human beings are also helpless. Because), whom showing His mercy, God has kept in the company of saints, only they have sought the refuge (of God)."(4-2-142)

The message of this Shabad is that instead of wasting our time in false worldly attachments and enjoyments, we should pray to God to bless us with the company of the saints, and save us.

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ਆਸਾ ਮਹਲਾ ੫ ਤਿਪਦੇ ॥

aasaa mehlāa 5 tīpday.

ਓਹਾ ਪ੍ਰੇਮ ਪਿਰੀ ॥੧॥ ਰਹਾਉ ॥

ohaa paraym pīree. ||1|| rahaa-o.

ਕਨਿਕ ਮਾਣਿਕ ਗਜ ਮੋਤੀਅਨ ਲਾਲਨ ਨਹ ਨਾਹ ਨਹੀ ॥੧॥

kanik maanik gaj motēe-an laalan nah naah nahee. ||1||

ਰਾਜ ਨ ਭਾਗ ਨ ਹੁਕਮ ਨ ਸਾਦਨ ॥

raaj na bhaag na hukam na saadan.

ਪੰਨਾ ੪੦੭

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ਕਿਛੁ ਕਿਛੁ ਨ ਚਾਹੀ ॥੨॥

kichh kichh na chaahee. ||2||

ਚਰਨਨ ਸਰਨਨ ਸੰਤਨ ਬੰਦਨ ॥

charnan sarnan santan bandan.

ਸੁਖੇ ਸੁਖੁ ਪਾਹੀ ॥

sukho sukh paahee.

ਨਾਨਕ ਤਪਤਿ ਹਰੀ ॥

naanak tapat haree.

ਮਿਲੇ ਪ੍ਰੇਮ ਪਿਰੀ ॥੩॥੧੪੩॥

milay paraym pīree. ||3||143||

Asa Mohalla-5

In the previous Shabad. Guru Ji advised us that instead of wasting our time in false worldly attachments and enjoyments, we should pray to God to bless us with the company of the saints, and save us. In this Shabad Guru Ji shares with us, who is dearest to him, and how the company of saints has helped him to unite with his beloved.

He says: "(O my friends), I only want the love of my beloved (God)."(1-Pause)

Describing, how much he values his beloved, Guru Ji says: "(O my friends), I absolutely don't need any gold, jewels, big pearls, or diamonds."(1)

Expressing, the same lack of interest in other worldly allurements, Guru Ji says: "(O my friends, in place of God's love), I don't want any kingdom, wealthy possessions, or (dainty) dishes. (I repeat), I don't need any such thing."(2)

Guru Ji concludes the Shabad, by revealing what gives him true pleasure and comfort, and how he has been able to meet his beloved (God). He says: "(O my friends), I find comfort and peace in the refuge of the saint (Guru), and making a humble submission before him. (In this way), the anguish of Nanak has been removed, and his beloved God has met him."(3-3-143)

The message of this Shabad is that if we want to obtain and enjoy true peace and comfort, than instead of running after worldly riches and pleasures, we should humbly seek the guidance of the saint (Guru), and in his company learn how to love God, and meditate on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥੧॥ ਰਹਾਉ ॥

gureh dikhā-i-o lo-inaa. ||1|| rahaa-o.

ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ

eeteh ootēh ghat ghat ghat ghat too^Nhee too^Nhee mohinaa. ||1||



॥੧॥

ਕਾਰਨ ਕਰਨਾ ਧਾਰਨ ਧਰਨਾ ਏਕੈ ਏਕੈ ਸੋਹਿਨਾ ॥੨॥
ਸੰਤਨ ਪਰਸਨ ਬਲਿਹਾਰੀ ਦਰਸਨ ਨਾਨਕ ਸੁਖਿ ਸੁਖਿ ਸੋਇਨਾ
॥੩॥੪॥੧੪੪॥

kaaran karnaa Dhaaran Dharna aykai aykai sohinaa. ||2||
santān parsan balihaaree darsan naanak sukh sukh so-inaa.
||3||4||144||

Asa Mohalla-5

Guru Ji concluded the previous Shabad, by stating that he finds comfort and peace in the refuge of the saint (Guru), and making a humble submission before him. (In this way), his anguish has been removed, and his beloved God has met him. In this Shabad Guru Ji is expressing his gratitude to his Guru, who has helped him to see the useable wonderful God, and also directly talks to God, and tells how much he loves Him.

Addressing God, Guru Ji says: "O' God, the Guru has helped me to see Your vision with my own eyes."(1-Pause)

Describing, how, he is now able to see Him everywhere, Guru Ji says: "Here (in this world), or there (in the other world), and in each and every heart, I see You, and only You, O my heart captivating (Beloved)."(1)

Next expressing his absolute faith in the power of God, Guru Ji says: "O' my beauteous God, (I have realized that You alone) are the cause behind all causes, and the supporter of the entire universe."(2)

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Therefore expressing his gratitude to the saint (Guru), he concludes: "(O' God) I touch the feet of the saint (Guru), by whose grace, I have obtained Your vision and am able to sleep in peace."(3-4-144)

The message of this Shabad is that if we humbly serve and follow the saint (Guru)'s advice, (of meditating on God's Name), we can also enjoy the bliss giving vision of the Supreme God.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮੋਲਾ ॥
ਓਹੁ ਸਹਜਿ ਸੁਹੇਲਾ ॥੧॥ ਰਹਾਉ ॥
ਸੰਗਿ ਸਹਾਈ ਛੋਡਿ ਨ ਜਾਈ ਓਹੁ ਅਗਹ ਅਤੋਲਾ ॥੧॥
ਪ੍ਰੀਤਮੁ ਭਾਈ ਬਾਪੁ ਮੋਰੇ ਮਾਈ ਭਗਤਨ ਕਾ ਓਲਾ ॥੨॥

ਅਲਖੁ ਲਖਾਇਆ ਗੁਰ ਤੇ ਪਾਇਆ ਨਾਨਕ ਇਹੁ ਹਰਿ ਕਾ
ਚੋਲਾ ॥੩॥੫॥੧੪੫॥

aasaa mehlā 5.

har har naam amolaa.
oh sahj suhaylaa. ||1|| rahaa-o.
sang sahaa-ee chhod na jaa-ee oh agah atolaa. ||1||
pareetam bhaa-ee baap moro maa-ee bhagtan kaa ol^Haa.
||2||
alakh lakh-i-aa gur tay paa-i-aa naanak ih har kaa
chol^Haa. ||3||5||145||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that if we humbly serve and follow the saint (Guru)'s advice, (of meditating on God's Name); we can also enjoy the bliss giving vision of the Supreme God. In this Shabad Guru Ji describes the merits of God's Name and the mysterious ways of God.

He says: "(O my friends), priceless is God's Name. (He who has this Name), lives in peace and poise."(1-Pause)

Next describing about the excellence of God and His mysterious ways, Guru Ji says: "(O my friends), that God is our everlasting companion, He never forsakes us. He is unfathomable and is in-comparable (to any other human being or power)."(1)

Describing, his own relationship with God, Guru Ji says: "(O my friends, for me God) is my friend, brother, father and my mother, (because, He is the only) shelter of His devotees."(2)

Guru Ji concludes by telling us, how has been able to meet God. He says: "(O my friends. It is through the (help of) the



Guru, that I have attained to Him. (It is the Guru), who has helped me to comprehend the incomprehensible. Nanak (says), that this is the wonder of God, (that although unknowable He makes Himself known through the Guru)." (3-5-145)

The message of this Shabad is that if we seek and follow the advice of the saint (Guru), we would obtain the priceless gift of God's Name and even come to know the unknowable God.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਆਪੁਨੀ ਭਗਤਿ ਨਿਬਾਹਿ ॥

aapunee bhagaṭ nibaahi.

ਠਾਕੁਰ ਆਇਓ ਆਹਿ ॥੧॥ ਰਹਾਉ ॥

ṭhaakur aa-i-o aahi. ||1|| rahaa-o.

ਨਾਮੁ ਪਦਾਰਥੁ ਹੋਇ ਸਕਾਰਥੁ ਹਿਰਦੈ ਚਰਨ ਬਸਾਹਿ ॥੧॥

naam paḍaarath ho-ay sakaarath hiraḍai charan basaahi. ||1||

ਏਹ ਮੁਕਤਾ ਏਹ ਜੁਗਤਾ ਰਾਖਹੁ ਸੰਤ ਸੰਗਾਹਿ ॥੨॥

ayh mukṭaa ayh jugṭaa raakhō sant sangaahi. ||2||

ਨਾਮੁ ਧਿਆਵਉ ਸਹਜਿ ਸਮਾਵਉ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਹਿ

naam Dhi-aava-o sahj samaava-o naanak har gun gaahi.

॥੩॥੬॥੧੪੬॥

||3||6||146||

Asa Mohalla-5

In the concluding stanza of the previous Shabad, Guru Ji told us that it is through the help of the Guru, that he was able to attain God. But, one's spiritual journey doesn't end on just reaching God's door. In this Shabad, Guru Ji is teaching us how to approach and pray to God, to help us obtain the purpose of our devotion to God (and merge in His eternal union, just as a river merges in the ocean).

So after reaching in His presence, Guru Ji addresses God and says: "O' my Master, with great expectation, I have come to Your door. Now You please fulfill the purpose of Your devotion, (bestowed upon me)." (1-Pause)

Continuing his prayer, Guru Ji says: "O' God, enshrine (the love of) Your feet in my heart, and bless me with the commodity of Your Name, so that my life may become fruitful." (1)

In addition, Guru Ji asks: "(O God), keep me in the company of saints, (because, I think that in) this alone lies the (right) way (of life) and salvation." (2)

In conclusion, Guru Ji prays: "(O' God, bless me with this boon), that (I) Nanak may keep singing praises of God, and by meditating on Your Name, may imperceptibly merge in Him." (3-6-146)

The message of this Shabad is that even when we feel that we have realized God, our devotion to Him, shouldn't end. Instead at that time, we should humbly ask God, to bless us that our devotion may reach its goal, and while continuing meditating on His Name we may imperceptibly merge in Him.

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ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਠਾਕੁਰ ਚਰਣ ਸੁਹਾਵੇ ॥

ṭhaakur charan suhaavay.

ਹਰਿ ਸੰਤਨ ਪਾਵੇ ॥੧॥ ਰਹਾਉ ॥

har santan paavay. ||1|| rahaa-o.

ਆਪੁ ਗਵਾਇਆ ਸੇਵ ਕਮਾਇਆ ਗੁਨ ਰਸਿ ਰਸਿ ਗਾਵੇ ॥੧॥

aap gavaa-i-aa sayv kamaa-i-aa gun ras ras gaavay. ||1||

ਏਕਹਿ ਆਸਾ ਦਰਸਿ ਪਿਆਸਾ ਆਨ ਨ ਭਾਵੇ ॥੨॥

aykeh aasaa ḍaras pi-aasaa aan na bhaavay. ||2||

ਦਇਆ ਤੁਹਾਰੀ ਕਿਆ ਜੰਤ ਵਿਚਾਰੀ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵੇ

ḍa-i-aa tuhaaree ki-aa janṭ vichaaree naanak bal bal

॥੩॥੭॥੧੪੭॥

jaavay.
||3||7||147||

Asa Mohalla-5

In the previous Shabad, Guru Ji had prayed to God, and asked Him to keep enshrined the love of His feet, in his heart, and bless him with the company of His saints. In this Shabad Guru Ji indicates the reason for his prayer.



He says: "(O my friends), blessed are the feet (or Name and love) of God. But only God's saints, have obtained (this love)."(1-Pause)

Telling us, why it is so, Guru Ji says: "(O my friends, the saints have obtained God's love, because) shedding their self-conceit, they have earned the (fruit of their devotional) service, and with relish they keep singing His praise."(1)

Further describing, how self less is the devotion of the true saints, and what kind of desires they have, Guru Ji says: "The saints have only one desire and hope (in their hearts) and that is their craving to see His vision. Nothing else interests them."(2)

Finally Guru Ji comments and addressing God says: "(O' God even this love and devotion in the hearts of Your saints is due) to Your kindness, otherwise what a poor person could do. Therefore Nanak is again and again a sacrifice to You." (3-7-147)

The message of this Shabad is that the true saints of God are those who always meditate on God, are always thirsty to see His vision and always sing His praises with great love and relish. But in spite of all this single-minded devotion, they never become self conceited, instead they always humbly feel grateful to God for the gift of His love and devotion.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਏਕੁ ਸਿਮਰਿ ਮਨ ਮਾਹੀ ॥੧॥ ਰਹਾਉ ॥

ayk simar man maahee. ||1|| rahaa-o.

ਨਾਮੁ ਧਿਆਵਹੁ ਰਿਦੈ ਬਸਾਵਹੁ ਤਿਸੁ ਬਿਨੁ ਕੋ ਨਾਹੀ ॥੧॥

naam Dhi-aavahu ridai basaavhu tis bin ko naahee. ||1||

ਪ੍ਰਭ ਸਰਨੀ ਆਈਐ ਸਰਬ ਫਲ ਪਾਈਐ ਸਗਲੇ ਦੁਖ ਜਾਹੀ ॥੨॥

parabh sarnee aa-ee-ai sarab fal paa-ee-ai saglay dukh jaahee. ||2||

ਜੀਅਨ ਕੋ ਦਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਨਾਨਕ ਘਟਿ ਘਟਿ ਆਹੀ ॥੩॥੮॥੧੪੮॥

jee-an ko daataa purakh biDhaataa naanak ghat ghat aahee. ||3||8||148||

Asa Mohalla-5

In stanza (1) of previous Shabad, Guru Ji told us that the saints have obtained God's love, because, shedding their self-conceit, they have earned the fruit of their devotional service, and with relish they keep singing His praise. In this Shabad, he advises us also to meditate on that one God alone in our heart, and tells us what are the benefits of doing that.

He says: "(O man), meditate only on the one God in your mind."(1-Pause)

Stressing again on this point, Guru Ji says: "(O my friends), meditate on (God's) Name and keep it enshrined in your heart, because there is no one other than Him (who can help us)."(1)

Now Guru Ji tells us what are the benefits of contemplating upon God. He says: "(O my friends), if we seek the refuge of God, we obtain all the fruits (of our heart's desires), and all our pains go away."(2)

In conclusion, Guru Ji says: "O Nanak, that God is the Giver of all beings, the arbiter of their destiny, and He abides in each and every heart."(3-8-148)

The message of this Shabad is, that if we want to dispel our sorrows, and enjoy peace, then we should always remember the one God, and keep Him enshrined in our heart.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਹਰਿ ਬਿਸਰਤੁ ਸੋ ਮੂਆ ॥੧॥ ਰਹਾਉ ॥

har bisrat so moo-aa. ||1|| rahaa-o.



ਨਾਮੁ ਧਿਆਵੈ ਸਰਬ ਫਲ ਪਾਵੈ ਸੋ ਜਨੁ ਸੁਖੀਆ ਹੂਆ ॥੧॥

naam Dhi-aavai sarab fal paavai so jan sukhee-aa hoo-aa.

ਰਾਜੁ ਕਹਾਵੈ ਹਉ ਕਰਮ ਕਮਾਵੈ ਬਾਧਿਓ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੁਆ ॥੨॥

||1||
raaj kahaavai ha-o karam kamaavai baaDhi-o nalinee

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸੋ ਜਨੁ ਨਿਹਚਲੁ ਥੀਆ ॥੩॥੯॥੧੪੯॥

bharam soo-aa. ||2||

kaho naanak jis satgur bhayti-aa so jan nihchal thee-aa.
||3||9||149||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us, that if we want to dispel our sorrows, and enjoy peace, then we should always remember one God, and keep Him enshrined in our heart. In this Shabad Guru Ji compares the fate of those persons who forsake God with those who contemplate on God's Name.

He says: "(O my friends), he who has forsaken God, deem that he has died (a spiritual death)." (1-Pause)

Contrasting the above state, with those, who do remember God, Guru Ji says: "He who meditates on the (God's) Name, obtains all fruits (and deem), that person has obtained peace." (1)

Once again warning those, who feel self- conceited, because of their wealth or power, Guru Ji says: "The person, who calls himself a ruler and indulges in egoistic deeds, he is caught in his own doings, just as a parrot is caught in a self deluding trap in water." (2)

In conclusion, Guru Ji says: "O Nanak say, that he who meets the true Guru (and follows his advice), that person becomes stable (in mind)." (3-9-149)

The message of this Shabad is that by forgetting God we are inviting our spiritual death and all our actions bring us pain and repentance. On the other hand if we follow the advice of the true Guru and always remember God in our heart, then our mind will become stable, and our life would become peaceful.

ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੪

aasaa mehlāa 5 ghar 14

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਓਹੁ ਨੇਹੁ ਨਵੇਲਾ ॥

oh nayhu navaylaa.

ਅਪੁਨੇ ਪ੍ਰੀਤਮ ਸਿਉ ਲਾਗਿ ਰਹੈ ॥੧॥ ਰਹਾਉ ॥

apunay pareetam si-o laag rahai. ||1|| rahaa-o.

ਜੋ ਪ੍ਰਭ ਭਾਵੈ ਜਨਮਿ ਨ ਆਵੈ ॥

jo parabh bhaavai janam na aavai.

ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਹਰਿ ਪ੍ਰੀਤਿ ਰਹੈ ॥੧॥

har paraym bhagat har pareet rachai. ||1||

ਪੰਨਾ ੪੦੮

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ਪ੍ਰਭ ਸੰਗਿ ਮਿਲੀਜੈ ਇਹੁ ਮਨੁ ਦੀਜੈ ॥

parabh sang mileejai ih man deejai.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਅਪਨੀ ਦਇਆ ਕਰਹੁ ॥੨॥੧॥੧੫੦॥

naanak naam milai apnee da-i-aa karahu. ||2||1||150||

Asa Mohalla-5

Ghar-14

In the previous Shabad, Guru Ji told us, that by forgetting God we are inviting our spiritual death and all our actions bring us pain and repentance. On the other hand if we follow the advice of the true Guru and always remember God in our heart, then our mind becomes stable, and our life becomes peaceful. In this Shabad Guru Ji tells us about the merits of love with God.

He says: "(O my friends, all other worldly loves and attachments, become kind of stale, and sooner or later their fervor



fades away, but) that love always remains fresh and new, with which (one) remains attuned to his beloved (God).”(1-Pause)

Describing another merit of Love with God, Guru Ji says: “He who through the loving devotion (of God), falls in love (with God, becomes dear to Him), and he who becomes pleasing to God, he doesn’t go through the rounds of birth (and death again).”(1)

Guru Ji therefore, advises us: “(O my friends, remember that) we can meet God, only if we surrender this mind (of ours to Him, and do only what He wants us to do, and not what our selfish mind dictates). Therefore, Nanak says, (we should pray to God, and ask Him) to bestow His mercy (upon us, and let us) be blessed with His Name.”(2-1-150)

The message of this Shabad is that, if we want to get out of the sufferings and pains of repeated births and deaths, we should pray to God to bless us with His Name, and yoke us in His loving devotion, which always remains fresh.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਮਿਲੁ ਰਾਮ ਪਿਆਰੇ ਤੁਮ ਬਿਨੁ ਧੀਰਜੁ ਕੋ ਨ ਕਰੈ ॥੧॥ ਰਹਾਉ ॥

mil raam pi-aaray tum bin Dheeraj ko na karai. ||1|| rahaa-o.

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ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬਹੁ ਕਰਮ ਕਮਾਏ ਪ੍ਰਭ ਤੁਮਰੇ ਦਰਸ ਬਿਨੁ
ਸੁਖੁ ਨਾਹੀ ॥੧॥

simrit̃ saast̃ar baho karam kamaa-ay parabh tumray daras
bin sukh naahee. ||1||
varat̃ naym sanjam kar thaakay naanak saaDh saran
parabh sang vasai. ||2||2||151||

ਵਰਤ ਨੇਮ ਸੰਜਮ ਕਰਿ ਥਾਕੇ ਨਾਨਕ ਸਾਧ ਸਰਨਿ ਪ੍ਰਭ ਸੰਗਿ
ਵਸੈ ॥੨॥੨॥੧੫੧॥

Asa Mohalla-5

Guru Ji concluded the previous Shabad, by telling us that we can meet God, only if we surrender this mind of ours to Him. But, the problem is that we need some guidance to learn, how to completely surrender our mind to God, when often it is our mind, which is controlling our thoughts and actions, and alluring us to false worldly enjoyments. In this Shabad, Guru Ji describes, how many people have tried all sorts of rituals and rites as prescribed in the “*Vedas*” and “*Shastras*”, for this purpose, but couldn’t meet God, so he tells what is the way, by which we not only meet God, but He starts always abiding in our company.

So first like a lonely young bride, calling her beloved, Guru Ji says: "Come, O' my beloved God, and meet me. Without (meeting) You, (no other thing) soothes (my mind)."(1-Pause)

Describing, the ineffectiveness of doing any rituals as recommended in Hindu religious books, in providing any real peace of mind, Guru Ji says: “(O' God, many persons (have tried reading) “*Simrities*” and “*Shastras*” (the Hindu books of Philosophy) and performed many rituals, (but have concluded, that) without Your vision, there is no peace.” (1)

Not only that, Guru Ji concludes: “(O God, people have also tried and got tired) of observing fasts, daily routines, and austerities, (but still they couldn’t obtain Your vision, without which there is no peace). Nanak says, that it is only by seeking the shelter of the saint (Guru, that God) abides in our company, (and we obtain eternal peace).”(2-2-151)

The message of this Shabad is that if we want to live in the bliss giving company of our God, and enjoy eternal peace, then instead of trying to find Him through reading various scriptures or doing certain rituals, we should seek the shelter of the saint (Guru) and meditate on Him with great love and devotion.

ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੫ ਪੜਤਾਲ

aasaa mehlāa 5 ghar 15 parh-taal

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.



ਬਿਕਾਰ ਮਾਇਆ ਮਾਇ ਸੋਇਓ ਸੁਝ ਬੁਝ ਨ ਆਵੈ ॥
ਪਕਰਿ ਕੇਸ ਜਮਿ ਉਠਾਰਿਓ ਤਦ ਹੀ ਘਰਿ ਜਾਵੈ ॥੧॥
ਲੋਭ ਬਿਖਿਆ ਬਿਖੈ ਲਾਗੇ ਹਿਰਿ ਵਿਤ ਚਿਤ ਦੁਖਾਰੀ ॥
ਖਿਨ ਭੰਗੁਨਾ ਕੈ ਮਾਨਿ ਮਾਤੇ ਅਸੁਰ ਜਾਣਹਿ ਨਾਹੀ ॥੧॥
ਰਹਾਉ ॥

ਬੇਦ ਸਾਸਤ੍ਰ ਜਨ ਪੁਕਾਰਹਿ ਸੁਨੈ ਨਾਹੀ ਭੋਰਾ ॥
ਨਿਪਟਿ ਬਾਜੀ ਹਾਰਿ ਮੂਕਾ ਪਛੁਤਾਇਓ ਮਨਿ ਭੋਰਾ ॥੨॥
ਡਾਨੁ ਸਗਲ ਗੈਰ ਵਜਹਿ ਭਰਿਆ ਦੀਵਾਨ ਲੇਖੈ ਨ ਪਰਿਆ ॥
ਜੇਹ ਕਾਰਜਿ ਰਹੈ ਓਲਾ ਸੋਇ ਕਾਮੁ ਨ ਕਰਿਆ ॥੩॥
ਐਸੇ ਜਗੁ ਮੋਹਿ ਗੁਰਿ ਦਿਖਾਇਓ ਤਉ ਏਕ ਕੀਰਤਿ ਗਾਇਆ
॥
ਮਾਨੁ ਤਾਨੁ ਤਜਿ ਸਿਆਨਪ ਸਰਣਿ ਨਾਨਕੁ ਆਇਆ
॥੪॥੧॥੧੫੨॥

bikaar maa-i-aa maad so-i-o soojh boojh na aavai.
pakar kays jam uthaari-o tad hee ghar jaavai. ||1||
lobh bikhai-aa bikhai laagay hir vit chit dukhaahee.
khin bhangunaa kai maan maatay asur jaaneh naahee. ||1||
rahaa-o.
bayd saastar jan pukaareh sunai naahee dora.
nipat baajee haar mookaa pachhutaai-i-o man bhoraa. ||2||
daan sagal gair vajeh bhari-aa deevaana laykhai na pari-aa.
jay^{Nh} kaaraj rahai ol^Haa so-ay kaam na kari-aa. ||3||
aiso jag mohi gur dikhaa-i-o ta-o ayk keerat gaa-i-aa.
maan taan taj si-aanap saraan naanak aa-i-aa. ||4||1||152||

Asa Mohalla-5 Ghar-15

Parrrtaal

In the previous Shabad (3-9-149), Guru Ji told us that the person, who calls himself a ruler and indulges in egoistic deeds, he is caught in his own doings, just as a parrot is caught in a self deluding trap in water. In this Shabad, he further elaborates on the reasons for man's continuous obsession with his self-destroying deeds, and also shows us, the way to get out of this vicious circle.

He says: "(O my friends, generally a human being) remains asleep in committing sinful deeds, under the intoxication of (his) wealth, and doesn't have any understanding (about the consequences). It is only when (the demon of death) catches him by his forelocks (and he is about to die), that he comes to his senses (and realizes, what kind of terrible sins he has committed in his life)." (1)

Therefore, warning such persons, Guru Ji says: "(O my friends), they who lured by greed of poisonous (wealth), hurt the feelings of others, by usurping their wealth, under the intoxication of ego of the momentary wealth, such cruel persons don't understand (that this is not the right way of life)." (1-Pause)

Guru Ji further clarifies: "(It is not the case, that such people are ignorant of their evil activities or wrong actions) because all the "Vedas" and "Shastras" (and other religious books), and many saintly people call out loudly (against the sinful pursuits of worldly wealth), but these "deaf" people do not listen to their advice. It is only when they have lost the game of life and their end has come near, that then the foolish man repents." (2)

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Next Guru Ji removes false hopes of some who after committing many sins or for fulfillment of their desires do some charity work or sponsor religious rituals. He says: "All these charities of those (selfish people) are like paying the fines, which do not bring any credit in the court (of God). These people do not do any deeds (such as meditating on God's Name or charity without any inner selfish desire), which can save their honor." (3)

Finally by his own example Guru Ji shows what is the right conduct to obtain honor in God's court. He says: "When the Guru showed him the reality of such a world (as described above), shedding all my ego, power and evil, Nanak sought the refuge of God (and started meditating on His Name with true love and devotion)." (4-1-152)

The message of the Shabad is that committing all kinds of sins, in the intoxication of our wealth, and then trying to wash these, by doing some charity work or doing some rituals, will not absolve us from the consequences of our sins. The only way to obtain any honor in God's court is to shed off all our clever excuses and wits and simply seek the shelter of God and pray to Him to imbue us with His true love and devotion.



ਆਸਾ ਮਹਲਾ ੫ ॥

ਬਾਪਾਰਿ ਗੋਵਿੰਦ ਨਾਏ ॥

ਸਾਧ ਸੰਤ ਮਨਾਏ ਪ੍ਰਿਅ ਪਾਏ ਗੁਨ ਗਾਏ ਪੰਚ ਨਾਦ ਤੂਰ ਬਜਾਏ
॥੧॥ ਰਹਾਉ ॥

ਕਿਰਪਾ ਪਾਏ ਸਹਜਾਏ ਦਰਸਾਏ ਅਬ ਰਾਤਿਆ ਗੋਵਿੰਦ ਸਿਉ ॥

ਸੰਤ ਸੇਵਿ ਪ੍ਰੀਤਿ ਨਾਥ ਰੰਗੁ ਲਾਲਨ ਲਾਏ ॥੧॥

ਗੁਰ ਗਿਆਨੁ ਮਨਿ ਦ੍ਰਿੜਾਏ ਰਹਸਾਏ ਨਹੀ ਆਏ ਸਹਜਾਏ ਮਨਿ
ਨਿਧਾਨੁ ਪਾਏ ॥

ਸਭ ਤਜੀ ਮਨੈ ਕੀ ਕਾਮ ਕਰਾ ॥

ਚਿਰੁ ਚਿਰੁ ਚਿਰੁ ਚਿਰੁ ਭਇਆ ਮਨਿ ਬਹੁਤੁ ਪਿਆਸ ਲਾਗੀ ॥

ਹਰਿ ਦਰਸਨੋ ਦਿਖਾਵਹੁ ਮੋਹਿ ਤੁਮ ਬਤਾਵਹੁ ॥

ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਆਏ ਗਲਿ ਲਾਏ ॥੨॥੨॥੧੫੩॥

aasaa mehlāa 5.

baapaar govind naa-ay.

saaDh sant manaa-ay pari-a paa-ay gun gaa-ay panch naad
toor bajaa-ay. ||1|| rahaa-o.

kirpaa paa-ay sehjaa-ay darsaa-ay ab raati-aa govind si-o.

sant sayv pareet naath rang laalan laa-ay. ||1||

gur gi-aan man drish-aa-ay rahsaa-ay nahee aa-ay sehjaa-
ay man niDhaan paa-ay.

sabh tatee manai kee kaam karaa.

chir chir chir chir bha-i-aa man bahut pi-aas laagee.

har darsano dikhaavhu mohi tum bataavhu.

naanak deen saran aa-ay gal laa-ay. ||2||2||153||

Asa Mohalla-5

In the opening stanza of the previous Shabad, Guru Ji stated that, they who lured by greed of poisonous (wealth) hurt the feelings of others, such cruel persons don't understand (that this is not the right way of life). But often most people try to cheat in their business, by weighing less, overcharging, or passing on inferior quality goods, but in the end they are either caught, or their ill gotten wealth is squandered away by their unworthy children. So ultimately their worldly business ends in a loss. In this Shabad Guru Ji tells us, what kind of profit and blessings a person enjoys, when he engages in the business of meditating on God's Name.

He says: "(O my friends), he who engages in the business of (meditating on) God's Name, sings praises of God, and earns the pleasure of saint (Guru), he obtains (union with his) beloved (God, and he feels so delighted, as if within him), are playing all the five kinds of divine musical instruments)." (1-Pause)

But, the bliss of such a person doesn't end there. Stating what happens after a person starts hearing the divine music within him, Guru Ji says: "By (God's) grace, he who obtains to a state of peace and poise, he sees the sight (of God), and is forever imbued with the love of God. Through the service of the saint (Guru), he is imbued and instilled with the love of God." (1)

Now listing some benefits of enshrining Guru given divine knowledge in one's mind, Guru Ji says: "(O my friends), he who firmly enshrines, the Guru's (divine) knowledge (in his mind), a delight develops within him, and he doesn't fall (into the rounds of birth and death). His mind achieves a state of poise, because within his mind he finds the treasure (of God's Name). Then he renounces all the (worldly) desire of his mind."

Therefore, advising himself, (and indirectly us also), Guru Ji says: "O' Nanak, you should also pray, and say, O God, me the poor one has come to Your shelter, please hug me to Your bosom. It has been a long time (since, I have seen Your sight. Now) my mind is very thirsty (for Your vision). O God, please do show me Your sight, and tell me Yourself, (how I may see You)." (2-2-153)

The message of this Shabad is that instead of getting entangled in the worldly businesses, and committing many sins by cheating others in different ways, we should enter in the business of earning the wealth of God's Name. This wealth would bring us such true happiness and bliss, which no worldly business can bring us.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਕੋਊ ਬਿਖਮ ਗਾਰ ਤੋਰੈ ॥

ਆਸ ਪਿਆਸ ਧੋਹ ਮੋਹ ਭਰਮ ਹੀ ਤੇ ਹੋਰੈ ॥੧॥ ਰਹਾਉ ॥

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਾਨ ਇਹ ਬਿਆਧਿ ਛੋਰੈ ॥੧॥

ਸੰਤਸੰਗਿ ਨਾਮ ਰੰਗਿ ਗੁਨ ਗੋਵਿੰਦ ਗਾਵਉ ॥

ਅਨਦਿਨੋ ਪ੍ਰਭ ਧਿਆਵਉ ॥

aasaa mehlāa 5.

ko-oo bikham gaar torai.

aas pi-aas Dhoh moh bharam hee tay horai. ||1|| rahaa-o.

kaam kroDh lobh maan ih bi-aaDh chhorai. ||1||

satsang naam rang gun govind gaava-o.

andino parabh Dhi-aava-o.



ਕ੍ਰਮ ਭੀਤਿ ਜੀਤਿ ਮਿਟਾਵਉ ॥
ਨਿਧਿ ਨਾਮੁ ਨਾਨਕ ਮੋਰੈ ॥੨॥੩॥੧੫੪॥

bharam bheet jeeṭ mitaava-o.
niDh naam naanak morai. ||2||3||154||

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Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that instead of getting entangled in the worldly businesses, and committing many sins by cheating others in different ways, we should enter in the business of earning the wealth of God's Name. This wealth would bring us such true happiness and bliss, which no worldly business can bring us. But, in this Shabad, Guru Ji notes, that it is only a very rare person, who comes out of his greed for worldly wealth, and forbids his mind from falling a pray to the impulses of lust, and anger etc.

Guru Ji says: "(O my friends, it is only) a very rare person, who conquers the difficult fortress (of evil passions, in which our mind is imprisoned), and who forbids it from (running after worldly) desires, thirsts, attachments, and illusions."(1-Pause)

Listing, what other afflictions, one needs to get rid of, Guru Ji says: "(Yes, my friends, there is hardly any person in the world, who completely) gets rid of the ailment of lust, anger, greed, and arrogance."(1)

Now, showing us, what he does to get rid of these maladies, Guru Ji says: "(O my friends, to get rid of these evil passions, what I do is that joining), the company of saintly people, and getting imbued with (God's love), I sing praises of God, and day and night keep meditating on God's (Name). In this way, I remove the wall of doubt (separating me from Him. In short) God's Name is my treasure, (which saves me from all kinds of evil passions)."(2-3-154)

The message of this Shabad is that the if we want to obtain treasure of God's Name and enjoy real bliss in the company of God, then we should seek the company of saintly people, and in their company get rid of our evil passions of lust, greed, anger etc., meditate on God's Name, and sing His praise with true love and devotion.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਿਆਗੁ ॥
ਮਨਿ ਸਿਮਰਿ ਗੋਬਿੰਦ ਨਾਮੁ ॥
ਹਰਿ ਭਜਨ ਸਫਲ ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥

kaam kroDh lobh ti-aag.
man simar gobind naam.
har bhajan safal kaam. ||1|| rahaa-o.

ਪੰਨਾ ੪੦੯

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ਤਜਿ ਮਾਨ ਮੋਹ ਵਿਕਾਰ ਮਿਥਿਆ ਜਪਿ ਰਾਮ ਰਾਮ ਰਾਮ ॥
ਮਨ ਸੰਤਨਾ ਕੈ ਚਰਨਿ ਲਾਗੁ ॥੧॥
ਪ੍ਰਭ ਗੋਪਾਲ ਦੀਨ ਦਇਆਲ ਪਤਿਤ ਪਾਵਨ ਪਾਰਬ੍ਰਹਮ ਹਰਿ
ਚਰਣ ਸਿਮਰਿ ਜਾਗੁ ॥
ਕਰਿ ਭਗਤਿ ਨਾਨਕ ਪੂਰਨ ਭਾਗੁ ॥੨॥੪॥੧੫੫॥

taj maan moh vikaar mithi-aa jap raam raam raam.
man santṇaa kai charan laag. ||1||
parabh gopaal deen da-i-aal patiṭ paavan paarbarahm har
charan simar jaag.
kar bhagaṭ naanak pooran bhaag. ||2||4||155||

Asa Mohalla-5

In the previous Shabad, Guru Ji told us that the if we want to obtain treasure of God's Name and enjoy real bliss in the company of God, then we should seek the company of saintly people, and in their company get rid of our evil passions of lust, greed, anger etc., meditate on God's Name, and sing His praise with true love and devotion. In this Shabad, he once again stresses on this message, so that we may truly enshrine it in our mind.

Guru Ji says: "(O' my friend), shedding your lust, anger, and greed, contemplate on the Name of God, because through meditation on God's (Name, all one's) tasks get successfully accomplished."(1-Pause)

Now even addressing his own mind, Guru Ji says: "O' my mind seek the refuge of the saint (Guru's) feet, and



abandoning your self-conceit, worldly attachments, evil deeds, and falsehood, keep meditating on God's Name.”(1)

Guru Ji concludes by telling, why it is so fruitful to meditate on God's Name. He says: "(O my friends), God is the sustainer of the universe. That all pervading God is merciful to the meek, and purifier of the sinners. By meditating on the feet, (in other words the immaculate Name) of that God, you remain awakened (to the worldly allurements. In short) Nanak (says, O my friend) perform (loving) devotion (of God, so that) your destiny may get fulfilled."(2-4-155)

The message of this Shabad is that, shedding our self-conceit, attachment, lust, and anger, we should seek the shelter of the saints and meditate on God's Name, because this alone is the deed, which can keep us alert to the false worldly allurements, and help us get our destiny fulfilled, (which is union with our dear God).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਹਰਖ ਸੋਗ ਬੈਰਾਗ ਅਨੰਦੀ ਖੇਲੁ ਰੀ ਦਿਖਾਇਓ ॥੧॥ ਰਹਾਉ ॥

harakh sog bairāag anandee khayl ree dikhāa-i-o. ||1||
rahaa-o.

ਖਿਨਹੂੰ ਭੈ ਨਿਰਭੈ ਖਿਨਹੂੰ ਖਿਨਹੂੰ ਉਠਿ ਧਾਇਓ ॥

khinhoo-a^N bhai nirbhāi khinhoo-a^N khinhoo-a^N uth Dhaa-i-o.

ਖਿਨਹੂੰ ਰਸ ਭੋਗਨ ਖਿਨਹੂੰ ਖਿਨਹੂੰ ਤਜਿ ਜਾਇਓ ॥੧॥

khinhoo-a^N ras bhogan khinhoo-a^N khinhoo taj jaa-i-o. ||1||

ਖਿਨਹੂੰ ਜੋਗ ਤਾਪ ਬਹੁ ਪੂਜਾ ਖਿਨਹੂੰ ਭਰਮਾਇਓ ॥

khinhoo-a^N jog taap baho poojaa khinhoo-a^N bharmaa-i-o.

ਖਿਨਹੂੰ ਕਿਰਪਾ ਸਾਧੂ ਸੰਗ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਲਾਇਓ

khinhoo-a^N kirpaa saaDhoo sang naanak har rang laa-i-o.

॥੨॥੫॥੧੫੬॥

||2||5||156||

Asa Mohalla-5

In this Shabad Guru Ji is comparing this world to a stage and the human beings as the actors who are playing different roles at different times. Some time these roles are so diametrically opposite, as if in the same movie, a hero suddenly turns into a villain, and vice versa.

Commenting on this wonderful drama, written and produced by God, Guru Ji says: "The bliss giving God has shown me this (wonderful worldly) play, in which there is some time happiness, (some time) sorrow, (and some time), detachment (from the world)."(1-Pause)

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Describing the uniqueness, of the roller-coaster variety in this world drama, Guru Ji says: "(In this world drama), in one moment a person may be in (mortal) fear, in the next moment, he is fear free, and in another moment, he may rise and run away. In a moment, he may be enjoying tasty relishes, and in the next moment, he may go away renouncing (all such relishes)."(1)

Finally, Guru Ji observes: "(O my friends, in this drama of the world), in one moment a person may be performing yoga, penances, and many kinds of worship, in the next moment he may be wandering in other illusions, but in a moment again, (he may be blessed) with the grace of the company of saints, (which may) imbue him with the love of God, (and he may dedicate himself to meditate on God's Name, with true love and devotion)."(2-5-156)

The message of this Shabad is that we should not feel self conceited, if we are meditating on God's Name, or mad at others, who unlike us are still involved in false worldly affairs, or even have turned away from God, after being once His zealous devotees. Instead we should look upon this whole world as a wonderful play of God, with so many sudden twists and turns, and simply feel it as God's special favor upon us if He has blessed us with His Love and gift of His Name.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੭ ਆਸਾਵਰੀ

raag aasaa mehlāa 5 ghar 17 aasaavaree

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsāad.



ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਰਿ ਹਾਂ ॥	gobind gobind kar haa ^N .
ਹਰਿ ਹਰਿ ਮਨਿ ਪਿਆਰਿ ਹਾਂ ॥	har har man pi-aar haa ^N .
ਗੁਰਿ ਕਹਿਆ ਸੁ ਚਿਤਿ ਧਰਿ ਹਾਂ ॥	gur kahi-aa so chit Dhar haa ^N .
ਅਨ ਸਿਉ ਤੋਰਿ ਫੇਰਿ ਹਾਂ ॥	an si-o tor fayr haa ^N .
ਐਸੇ ਲਾਲਨੁ ਪਾਇਓ ਰੀ ਸਖੀ ॥੧॥ ਰਹਾਉ ॥	aisay laalan paa-i-o ree sakhee. 1 rahaa-o.
ਪੰਕਜ ਮੋਹ ਸਰਿ ਹਾਂ ॥	pankaj moh sar haa ^N .
ਪਗੁ ਨਹੀ ਚਲੈ ਹਰਿ ਹਾਂ ॥	pag nahee chalai har haa ^N .
ਗਹਡਿਓ ਮੂੜ ਨਰਿ ਹਾਂ ॥	gahdi-o moorh nar haa ^N .
ਅਨਿਨ ਉਪਾਵ ਕਰਿ ਹਾਂ ॥	anin upaav kar haa ^N .
ਤਉ ਨਿਕਸੈ ਸਰਨਿ ਪੈ ਰੀ ਸਖੀ ॥੧॥	ta-o niksai saran pai ree sakhee. 1
ਥਿਰ ਥਿਰ ਚਿਤ ਥਿਰ ਹਾਂ ॥	thir thir chit thir haa ^N .
ਬਨੁ ਗ੍ਰਿਹੁ ਸਮਸਰਿ ਹਾਂ ॥	ban garihu samsar haa ^N .
ਅੰਤਰਿ ਏਕ ਪਿਰ ਹਾਂ ॥	antar ayk pir haa ^N .
ਬਾਹਰਿ ਅਨੇਕ ਧਰਿ ਹਾਂ ॥	baahar anayk Dhar haa ^N .
ਰਾਜਨ ਜੋਗੁ ਕਰਿ ਹਾਂ ॥	raajan jog kar haa ^N .
ਕਹੁ ਨਾਨਕ ਲੋਗ ਅਲੋਗੀ ਰੀ ਸਖੀ ॥੨॥੧॥੧੫੭॥	kaho naanak log agolee ree sakhee. 2 1 157

Raag Asa Mohalla-5 Ghar-17

Asawari

As per Dr. Bh. Vir Singh Ji in this Shabad, Guru Ji responds to the question of a worldly person who asks how it is possible to live in the world, remain detached from it, but attached to God. He first shares, what he himself does, and then advises him, and all of us, what one need to do in this regard.

Replying to this person in particular and all of us in general, Guru Ji shares with us his own life conduct. He says: "(O my friend), I am always meditating on God of the universe, with love from the core of my heart. Whatever the Guru has advised me; I have enshrined that in my heart (and meticulously follow Guru's advice). I have broken (my love) and turned away from the world. O' my friend this is how, I have obtained my beloved (God)"(1-Pause)

Commenting on the state of the world, Guru Ji says: "(O my friend, in this worldly) ocean is like a pool of mud (of worldly attachment, he who gets stuck in this pool, his) foot cannot walk towards God. Because the foolish (man) has got stuck his foot (in the mud of worldly allurements). There is no use of trying any other remedies (for getting out of this mud), because O my friend, you can only get out (of this slush, if you) seek the shelter (of God)."(1)

Therefore, on the basis of his personal experience, Guru Ji advises: "(O my friend), make your mind so completely stable (and immune from the worldly attachments), that for it a forest and the house are the same. Within your mind keep enshrined the one (God) alone, and although outwardly you may keep doing many worldly chores. This way you may enjoy both (the worldly) kingdom, and (the bliss of Yoga or) union with God. O Nanak, this is how one can live amongst people, yet different than (the other worldly people)."(2-1-157)

The message of this Shabad is that for union with God, there is no need to abandon our family life and go to jungles or mountains. While living in the midst of world and family, one can still seek union with God. But the condition is that while outwardly performing worldly duties, one should not be overtaken by its greed and other evils, instead while performing these duties in an honest and detached manner, one's mind should remain attuned to God.

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ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

aasaavaree mehlāa 5.



ਮਨਸਾ ਏਕ ਮਾਨਿ ਹਾਂ ॥	mansaa ayk maan haa ^N .
ਗੁਰ ਸਿਉ ਨੇਤ ਧਿਆਨਿ ਹਾਂ ॥	gur si-o nayt̤ <u>Dhi</u> -aan haa ^N .
ਦ੍ਰਿੜੁ ਸੰਤ ਮੰਤ ਗਿਆਨਿ ਹਾਂ ॥	<u>darirh</u> sant̤ mant̤ gi-aan haa ^N .
ਸੇਵਾ ਗੁਰ ਚਰਾਨਿ ਹਾਂ ॥	sayvaa gur charaan haa ^N .
ਤਉ ਮਿਲੀਐ ਗੁਰ ਕ੍ਰਿਪਾਨਿ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥	ṭa-o milee-ai gur kirpaan mayray manaa. 1 rahaa-o.
ਟੂਟੇ ਅਨ ਭਰਾਨਿ ਹਾਂ ॥	tootay an <u>bh</u> araan haa ^N .
ਰਵਿਓ ਸਰਬ ਥਾਨਿ ਹਾਂ ॥	ravi-o sarab thaana haa ^N .
ਲਹਿਓ ਜਮ ਭਇਆਨਿ ਹਾਂ ॥	lahi-o jam <u>bha</u> -i-aan haa ^N .
ਪਾਇਓ ਪੇਡ ਥਾਨਿ ਹਾਂ ॥	paa-i-o payd thaana haa ^N .
ਤਉ ਚੂਕੀ ਸਗਲ ਕਾਨਿ ॥੧॥	ṭa-o chookee sagal kaan. 1
ਲਹਨੇ ਜਿਸੁ ਮਥਾਨਿ ਹਾਂ ॥	lahno jis mathaan haa ^N .
ਭੈ ਪਾਵਕ ਪਾਰਿ ਪਰਾਨਿ ਹਾਂ ॥	<u>bhai</u> paavak paar paraan haa ^N .
ਨਿਜ ਘਰਿ ਤਿਸਹਿ ਥਾਨਿ ਹਾਂ ॥	nij <u>ghar</u> tiseh thaana haa ^N .
ਹਰਿ ਰਸ ਰਸਹਿ ਮਾਨਿ ਹਾਂ ॥	har ras raseh maan haa ^N .
ਲਾਥੀ ਤਿਸ ਭੁਖਾਨਿ ਹਾਂ ॥	laathee tis <u>bh</u> ukaan haa ^N .
ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਓ ਰੇ ਮਨਾ ॥੨॥੨॥੧੫੮॥	naanak sahj samaa-i-o ray manaa. 2 2 158

Asawari Mohalla-5

In the previous Shabad, Guru Ji advised us that for union with God, there is no need to abandon our family life and go to jungles or mountains. While living in the midst of world and family, one can still seek union with God. But the condition is that while outwardly performing worldly duties, one should not be overtaken by its greed and other evils, instead while performing these duties in an honest and detached manner, one's mind should remain attuned to God. In this Shabad, Guru Ji gives detailed advice to his own mind, and tells himself (and us), what one should do to imperceptibly merge in the one God.

Addressing his mind, (and indirectly us), Guru Ji says: "O my mind, have the desire to see the one (God). With your eyes, keep meditating about Him. Steadfastly hold on to the mantra, and (divine) knowledge given by the saint (Guru). Keep serving at the feet of the Guru. O my mind, only then by Guru's grace, we are able to meet (God)." (1-Pause)

Describing, what happens, after we have met God, Guru Ji says: "(O my mind), when other doubts and illusions are shattered, and we see that God pervading in all places, the dread of the demon of death is removed, and we find a place (of rest in God, the main source or root of the world) tree. Then all our dependence on others is ended." (1)

In conclusion, Guru Ji says: "(O my mind), he on whose destiny it is so written, crosses over the fire of fear. He obtains a place in his own house (the abode of God), and enjoys the sublime relish of God's (love). All his hunger (for worldly riches) is quenched. O Nanak, then he easily merges in a state of (spiritual) poise and bliss." (2-2-158)

The message of this Shabad is that if we want to get rid of all our doubts and fears, including the fear of death, we should steadfastly act upon the advice of the Guru (Granth Sahib Ji), and always keep our mind fixed on God, and keep meditating on His Name at all times. One day we would also merge in a state of divine bliss.

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥	aasaavaree mehlāa 5.
ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਨੀ ਹਾਂ ॥	har har har gunee haa ^N .
ਜਪੀਐ ਸਹਜ ਧੁਨੀ ਹਾਂ ॥	japee-ai sahj <u>Dh</u> unee haa ^N .
ਸਾਧੂ ਰਸਨ ਭਨੀ ਹਾਂ ॥	saa <u>Dh</u> oo rasan <u>bh</u> anee haa ^N .
ਛੂਟਨ ਬਿਧਿ ਸੁਨੀ ਹਾਂ ॥	<u>chh</u> ootan bi <u>Dh</u> sunee haa ^N .
ਪਾਈਐ ਵਡ ਪੁਨੀ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥	paa-ee-ai vad punee mayray manaa. 1 rahaa-o.
ਖੋਜਹਿ ਜਨ ਮੁਨੀ ਹਾਂ ॥	<u>kh</u> ojeh jan munee haa ^N .
ਸੂਬ ਕਾ ਪ੍ਰਭ ਧਨੀ ਹਾਂ ॥	sarab kaa parabh <u>Dh</u> anee haa ^N .
ਦੁਲਭ ਕਲਿ ਦੁਨੀ ਹਾਂ ॥	<u>dulabh</u> kal <u>dun</u> ee haa ^N .



ਦੂਖ ਬਿਨਾਸਨੀ ਹਾਂ ॥	dookh binaasane ^N haa ^N .
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ਪ੍ਰਭ ਪੂਰਨ ਆਸਨੀ ਮੇਰੇ ਮਨਾ ॥੧॥	parabh ^N pooran aasnee mayray manaa. 1
ਮਨ ਸੋ ਸੇਵੀਐ ਹਾਂ ॥	man so sayvee-ai haa ^N .
ਪੰਨਾ ੪੧੦	SGGSP-410
ਅਲਖ ਅਭੇਵੀਐ ਹਾਂ ॥	alakh ^N abhayvee-ai haa ^N .
ਤਾਂ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਹਾਂ ॥	taa ^N si-o pareet ^N kar haa ^N .
ਬਿਨਸਿ ਨ ਜਾਇ ਮਰਿ ਹਾਂ ॥	binas na jaa-ay mar haa ^N .
ਗੁਰ ਤੇ ਜਾਨਿਆ ਹਾਂ ॥	gur tay jaani-aa haa ^N .
ਨਾਨਕ ਮਨੁ ਮਾਨਿਆ ਮੇਰੇ ਮਨਾ ॥੨॥੩॥੧੫੯॥	naanak man maani-aa mayray manaa. 2 3 159
Asawari Mohalla-5	
<p>In the previous Shabad, Guru Ji told us that if we want to get rid of all our doubts and fears, including the fear of death, we should steadfastly act upon the advice of the Guru, and always keep our mind fixed on God, and keep meditating on His Name at all times. One day we would also merge in a state of divine bliss. In this Shabad also Guru Ji stresses upon this message, and tells us, how important it is to imbue ourselves with the love of our Master.</p> <p>Addressing his own mind, (and indirectly us), he says: "(O my mind), getting absorbed in a state of peace giving (divine melody), we should continuously keep meditating on the Name of God, who is the master of all merits. This is what, the saintly people utter with their tongue. I have (also) heard, that this is the way to get liberated (from the evils, which bind us to pains of birth and death). But, it is only through great good fortune, that we learn about (this way)." (1-Pause)</p> <p>Telling his mind, how great is God, and how even the great saints and sages are looking for Him, Guru Ji says: "O my mind, that God, who is the Master of all, Him all the saints and sages have been trying to search for Him, because in (this present age called) "<i>Kalyug</i>", it is very difficult to find Him. He is the destroyer of all pains. Yes, O my mind, that God is the fulfiller of all desires." (1)</p> <p>Finally Guru Ji tells how to find that God. He says: "O' my mind, we should serve that (God, by remembering) Him. You should get imbued with the love of that incomprehensible (God), whose mystery couldn't be resolved. He never dies or gets destroyed. O Nanak, it is through the Guru that I have known Him, and my mind has been satisfied." (2-3-159)</p> <p>The message of this Shabad is that if we want to realize God, who is the destroyer of all pains, and fulfiller of all our desires, we need to seek and follow the guidance of Guru (Granth Sahib Ji), and meditate on His Name, in a state of equipoise.</p>	
ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥	aasaavaree mehlaa 5.
ਏਕਾ ਓਟ ਗਹੁ ਹਾਂ ॥	aykaa ot gahu haa ^N .
ਗੁਰ ਕਾ ਸਬਦੁ ਕਹੁ ਹਾਂ ॥	gur kaa sabad ^N kaho haa ^N .
ਆਗਿਆ ਸਤਿ ਸਹੁ ਹਾਂ ॥	aagi-aa sat ^N saho haa ^N .
ਮਨਹਿ ਨਿਧਾਨੁ ਲਹੁ ਹਾਂ ॥	maneh niDhaan ^N lahu haa ^N .
ਸੁਖਹਿ ਸਮਾਈਐ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥	sukheh ^N samaa-ee-ai mayray manaa. 1 rahaa-o.
ਜੀਵਤ ਜੋ ਮਰੈ ਹਾਂ ॥	jeevat ^N jo marai haa ^N .
ਦੁਤਰੁ ਸੋ ਤਰੈ ਹਾਂ ॥	du ^N tar so tarai haa ^N .
ਸਭ ਕੀ ਰੇਨੁ ਹੋਇ ਹਾਂ ॥	sabh ^N kee rayn ho-ay haa ^N .
ਨਿਰਭਉ ਕਹਉ ਸੋਇ ਹਾਂ ॥	nirbha-o kaha-o so-ay haa ^N .
ਮਿਟੇ ਅੰਦੇਸਿਆ ਹਾਂ ॥	mitay andaysi-aa haa ^N .



ਸੰਤ ਉਪਦੇਸਿਆ ਮੇਰੇ ਮਨਾ ॥੧॥	sant updaysi-aa mayray manaa. 1
ਜਿਸੁ ਜਨ ਨਾਮ ਸੁਖੁ ਹਾਂ ॥	jis jan naam sukh haa ^N .
ਤਿਸੁ ਨਿਕਟਿ ਨ ਕਦੇ ਦੁਖੁ ਹਾਂ ॥	tis nikat na kaḁay dukh haa ^N .
ਜੇ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਨੇ ਹਾਂ ॥	jo har har jas sunay haa ^N .
ਸਭੁ ਕੋ ਤਿਸੁ ਮੰਨੇ ਹਾਂ ॥	sabh ko tis mannay haa ^N .
ਸਫਲੁ ਸੁ ਆਇਆ ਹਾਂ ॥	safal so aa-i-aa haa ^N .
ਨਾਨਕ ਪ੍ਰਭ ਭਾਇਆ ਮੇਰੇ ਮਨਾ ॥੨॥੪॥੧੬੦॥	naanak parabh bhāa-i-aa mayray manaa. 2 4 160

Asawari Mohalla-5

In stanza (1) of the previous Shabad, Guru Ji told his mind (and indirectly all of us, that God) is the destroyer of all pains, and is the fulfiller of all our desires. Therefore, he once again advises himself and us to depend only upon the support of God. He also narrates some additional benefits of meditating on God's Name.

So addressing his own mind, (and indirectly all of us), Guru Ji says: "(O' my mind), hold onto only the one support (of God). Always keep uttering the Guru's word (or "Gurbani"). Deem the "Guru's" command as true (and inevitable), and obey it cheerfully. This way, you would find (God) the treasure of all merits in your mind itself, and O my mind, this is how we merge in (a state of) peace."(1-Pause)

Next advising us the secret of swimming across this worldly ocean, and getting emancipated from the continuous pains of births and deaths, he says: "(O my mind. The person, who while performing his worldly duties, remains so detached, as if he has died, while still alive, he swims across the dreadful (worldly ocean. Further, such a person becomes so humble, as if he has) become the dust of the feet of all. O' my mind, he whom the saint (Guru) has given such advice, I say he has become fear free, and all his anxieties have been obliterated."(1)

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Finally Guru Ji says: "(O my mind), the person who has obtained the comfort of (God's) Name, no sorrow ever comes near him. He, who listens to the praise of God, all respects him. O my mind. Nanak says, fruitful is the advent of such a person in this world, who has become pleasing to God."(2-4-160)

The message of this Shabad is that for fulfillment of all our desires, we should always seek the shelter of only one God, meditate on His Name and cheerfully obey the Guru's Will. Also while living in the world, and honestly discharging our worldly duties, even though outwardly we appear alive and well, we should remain so humble and detached from worldly allurements, as if we are dead.

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥	aasaavaree mehlāa 5.
ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਈਐ ਹਾਂ ॥	mil har jas gaa-ee-ai haa ^N .
ਪਰਮ ਪਦੁ ਪਾਈਐ ਹਾਂ ॥	param pad paa-ee-ai haa ^N .
ਉਆ ਰਸ ਜੇ ਬਿਧੇ ਹਾਂ ॥	u-aa ras jo biDhay haa ^N .
ਤਾ ਕਉ ਸਗਲ ਸਿਧੇ ਹਾਂ ॥	taa ka-o sagal siDhay haa ^N .
ਅਨਦਿਨੁ ਜਾਗਿਆ ਹਾਂ ॥	an-din jaagi-aa haa ^N .
ਨਾਨਕ ਬਡਭਾਗਿਆ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥	naanak badbhaagi-aa mayray manaa. 1 rahaa-o.
ਸੰਤ ਪਗ ਧੋਈਐ ਹਾਂ ॥	sant pag Dho-ee-ai haa ^N .
ਦੁਰਮਤਿ ਖੋਈਐ ਹਾਂ ॥	durmat kḥo-ee-ai haa ^N .
ਦਾਸਹ ਰੇਨੁ ਹੋਇ ਹਾਂ ॥	daasah rayn ho-ay haa ^N .
ਬਿਆਪੈ ਦੁਖੁ ਨ ਕੋਇ ਹਾਂ ॥	bi-aapai dukh na ko-ay haa ^N .
ਭਗਤਾਂ ਸਰਨਿ ਪਰੁ ਹਾਂ ॥	bhagtaa ^N saran par haa ^N .
ਜਨਮਿ ਨ ਕਦੇ ਮਰੁ ਹਾਂ ॥	janam na kaḁay mar haa ^N .
ਅਸਥਿਰੁ ਸੇ ਭਏ ਹਾਂ ॥	asthir say bha-ay haa ^N .
ਹਰਿ ਹਰਿ ਜਿਨ੍ਹ ਜਪਿ ਲਏ ਮੇਰੇ ਮਨਾ ॥੧॥	har har jin ^H jap la-ay mayray manaa. 1



ਸਾਜਨੁ ਮੀਤੁ ਤੂੰ ਹਾਂ ॥	saajan meet̃ too ^N haa ^N .
ਨਾਮੁ ਦ੍ਰਿੜਾਇ ਮੂੰ ਹਾਂ ॥	naam driṛh-aa-ay moo ^N haa ^N .
ਤਿਸੁ ਬਿਨੁ ਨਾਹਿ ਕੋਇ ਹਾਂ ॥	tis bin naahi ko-ay haa ^N .
ਮਨਹਿ ਅਰਾਧਿ ਸੋਇ ਹਾਂ ॥	maneh araaDh so-ay haa ^N .
ਨਿਮਖ ਨ ਵੀਸਰੈ ਹਾਂ ॥	nimakḥ na veesrai haa ^N .
ਤਿਸੁ ਬਿਨੁ ਕਿਉ ਸਰੈ ਹਾਂ ॥	tis bin ki-o sarai haa ^N .
ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ ਜਾਉ ਹਾਂ ॥	gur ka-o kurbaan jaa-o haa ^N .
ਨਾਨਕੁ ਜਪੇ ਨਾਉ ਮੇਰੇ ਮਨਾ ॥੨॥੫॥੧੬੧॥	naanak japay naa-o mayray manaa. 2 5 161

Asawari Mohalla-5

In the previous Shabad, Guru Ji advised us that for fulfillment of all our desires, we should always seek the shelter of only one God, meditate on His Name and cheerfully obey the Guru's Will. In this Shabad, he tells us, what is the best way of meditating on God's Name, and what are its benefits.

He says: "(O' my friends), joining the congregation of saintly persons, we should sing praises (of God. In this way), we obtain the supreme (spiritual) status. They, who have been hooked to that (divine) relish, attain perfection of all kinds. Therefore, Nanak says, O my mind, he who (while singing praises of God), has remained alert day and night (to the worldly allurements), is very fortunate."(1-Pause)

Next Guru Ji touches on the merits of serving the saints or God's devotees. He says: "(O my friends, we should perform all kind of humble service of the saintly persons, including) washing their feet. (In this way, we) lose our evil intellect. (Yes, we should be so humble, as if we have) become the dust of the feet of the servants (of God. By doing this), no sorrow would afflict us. Yes, we should seek the shelter of the devotees (of God). Then we would never have to go through birth and death (again. In short), they who have meditated on God's Name, have become immortal, O my mind."(1)

However, Guru Ji concludes the Shabad, by praying to his Guru, and saying: "(O' my Guru), you are my friend and mate. Please implant God's Name in me, (because I understand that) without Him there is none other (who can help us). Therefore, I keep meditating on that God in my mind. (I feel that) we should not forget (Him) even for a moment. Because, we can we never do without Him. So, I am a sacrifice to the Guru because (it is by his grace) that I Nanak, contemplate on God's Name, O' my mind."(2-5-161)

The message of this Shabad is that if under the shelter of the Guru (Granth Sahib Ji), we get together and sing God's praise, we are blessed with supreme state of Bliss, and all our evil intellect, worries and maladies are removed, and we do not have to suffer the pains of birth and death again.

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥	aasaavaree mehlaa 5.
ਕਾਰਨ ਕਰਨ ਤੂੰ ਹਾਂ ॥	kaaran karan too ^N haa ^N .
ਅਵਰੁ ਨਾ ਸੁਝੈ ਮੂੰ ਹਾਂ ॥	avar naa sujhai moo ^N haa ^N .
ਕਰਹਿ ਸੁ ਹੋਈਐ ਹਾਂ ॥	karahi so ho-ee-ai haa ^N .
ਸਹਜਿ ਸੁਖਿ ਸੋਈਐ ਹਾਂ ॥	sahj sukh so-ee-ai haa ^N .
ਧੀਰਜ ਮਨਿ ਭਏ ਹਾਂ ॥	Dheeraj man bha-ay haa ^N .
ਪ੍ਰਭ ਕੈ ਦਰਿ ਪਏ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥	parabh kai dar pa-ay mayray manaa. 1 rahaa-o.
ਸਾਧੂ ਸੰਗਮੇ ਹਾਂ ॥	saaDhoo sangmay haa ^N .
ਪੂਰਨ ਸੰਜਮੇ ਹਾਂ ॥	pooran sanjmay haa ^N .
ਜਬ ਤੇ ਛੁਟੇ ਆਪ ਹਾਂ ॥	jab tay chhutay aap haa ^N .
ਤਬ ਤੇ ਮਿਟੇ ਤਾਪ ਹਾਂ ॥	tab tay mitay taap haa ^N .
ਕਿਰਪਾ ਧਾਰੀਆ ਹਾਂ ॥	kirpaa Dhaaree-aa haa ^N .
ਪਤਿ ਰਖੁ ਬਨਵਾਰੀਆ ਮੇਰੇ ਮਨਾ ॥੧॥	pat rakḥ banvaaree-aa mayray manaa. 1
ਇਹੁ ਸੁਖੁ ਜਾਨੀਐ ਹਾਂ ॥	ih sukh jaanee-ai haa ^N .



ਹਰਿ ਕਰੇ ਸੁ ਮਾਨੀਐ ਹਾਂ ॥	har karay so maanee-ai haa ^N .
ਮੰਦਾ ਨਾਹਿ ਕੋਇ ਹਾਂ ॥	mandaa naahi ko-ay haa ^N .
ਸੰਤ ਕੀ ਰੇਨ ਹੋਇ ਹਾਂ ॥	sant kee rayn ho-ay haa ^N .
ਆਪੇ ਜਿਸੁ ਰਖੇ ਹਾਂ ॥	aapay jis rak ^h ai haa ^N .
ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋ ਚਖੈ ਮੇਰੇ ਮਨਾ ॥੨॥	har amrit so chak ^h ai mayray manaa. 2
ਜਿਸ ਕਾ ਨਾਹਿ ਕੋਇ ਹਾਂ ॥	jis kaa naahi ko-ay haa ^N .
ਤਿਸ ਕਾ ਪ੍ਰਭੂ ਸੋਇ ਹਾਂ ॥	tis kaa parabhoo so-ay haa ^N .
ਅੰਤਰਗਤਿ ਬੁਝੈ ਹਾਂ ॥	antargat bujh ^h ai haa ^N .
ਸਭੁ ਕਿਛੁ ਤਿਸੁ ਸੁਝੈ ਹਾਂ ॥	sabh kich ^h h tis suj ^h ai haa ^N .
ਪਤਿਤ ਉਧਾਰਿ ਲੇਹੁ ਹਾਂ ॥	patit uD ^h haar layho haa ^N .
ਨਾਨਕ ਅਰਦਾਸਿ ਏਹੁ ਮੇਰੇ ਮਨਾ ॥੩॥੬॥੧੬੨॥	naanak ardaas ayhu mayray manaa. 3 6 162

Asawari Mohalla-5

In the previous so many shabads, Guru Ji has been basically telling his mind, and indirectly us, that joining the congregation of saintly persons, and under the guidance of the saint (Guru), we should keep singing praises of God, and meditating on His Name. He has been listing so many benefits of doing this. But, as stated earlier, a person starts meditating on God's Name, only when He Himself inspires a person to do so and blesses him, with the guidance of the saint Guru. In this Shabad, Guru Ji shows us, how to pray to God to bestow His grace on us, and yoke us in this direction.

So again addressing his own mind (and indirectly us), he says: "O' my mind, (pray to God, and say), "O God, You are the cause, behind of all causes. I can think of none other. (O' God), whatever, You do, that happens. (By thinking like that, we) sleep in peace and poise. Yes, O my mind, (if abandoning the cleverness of our own mind, we fall at His door (and entirely depend on His support), we obtain contentment of mind."(1-Pause)

Next describing the benefits of joining the company of saint (Guru), in our spiritual journey, Guru Ji says: "O' my mind, (when we obtain) union with saint (Guru, we learn how to keep all our senses) under complete discipline. (I have also realized, that in this way), since the time, I have been liberated (from the bonds of ego); all my worries have been removed. Therefore, O my mind, (humbly pray to God, and say to Him), O' Master of the universe, show mercy and save my honor."(1)

Once again stressing on the lesson of accepting God's Will, and showing us how to deal with the rest of the world, Guru Ji advises his mind, and says: "(O my mind), whatever God does, we should obey that, and believe that in (God's will) lies the true) peace. (We shouldn't deem) any one as bad. (Ourselves, we should so humbly serve and follow) the saint Guru, (as if, we have become) the dust of saint's feet. But, O my mind, (remember, that only he whom God Himself) saves, tastes the nectar (of His Name)."(2)

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Finally Guru Ji wants us to assure that if for some reason no body cares for us, we should not worry about it, because he says: "(O my friends), he who has no one (to support), his support is that God. He knows the inner state of the minds (of all). Because, He can understand everything (about every body). Therefore Nanak says, O my mind, make only this prayer, that (O God, please) emancipate me the sinner."(3-6-162)

The message of this Shabad is that we should have complete faith in God, accept willingly what He does, remain in the company of saints so that we should have complete control on our sense organs and we should always keep praying to God to show His mercy and save us in spite of our weaknesses and sins.