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ਆਸਾਵਰੀ ਮਹਲਾ ੫ ਇਕਤੁਕਾ ॥

ਓਇ ਪਰਦੇਸੀਆ ਹਾਂ ॥

ਸੁਨਤ ਸੰਦੇਸਿਆ ਹਾਂ ॥੧॥ ਰਹਾਉ ॥

ਜਾ ਸਿਉ ਰਚਿ ਰਹੇ ਹਾਂ ॥

ਪੰਨਾ ੪੧੧

ਸਭ ਕਉ ਤਜਿ ਗਏ ਹਾਂ ॥

ਸੁਪਨਾ ਜਿਉ ਭਏ ਹਾਂ ॥

ਹਰਿ ਨਾਮੁ ਜਿਨ੍ਹ ਲਏ ॥੧॥

ਹਰਿ ਤਜਿ ਅਨ ਲਗੇ ਹਾਂ ॥

ਜਨਮਹਿ ਮਰਿ ਭਗੇ ਹਾਂ ॥

ਹਰਿ ਹਰਿ ਜਨਿ ਲਹੇ ਹਾਂ ॥

ਜੀਵਤ ਸੇ ਰਹੇ ਹਾਂ ॥

ਜਿਸਹਿ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਹਾਂ ॥

ਨਾਨਕ ਭਗਤੁ ਸੋਇ ॥੨॥੧੬੩॥੨੩੨॥

aasaavaree mehlāa 5 iktukaa.

o-ay pardaysee-aa haa^N.

sunat sandaysi-aa haa^N. ||1|| rahaa-o.

jaa si-o rach rahay haa^N.

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sabh ka-o taj ga-ay haa^N.

supnaa ji-o bha-ay haa^N.

har naam jini^H la-ay. ||1||

har taj an lagay haa^N.

janmeh mar bhagay haa^N.

har har jan lahay haa^N.

jeevat say rahay haa^N.

jisahi kirpaal ho-ay haa^N.

naanak bhagat so-ay. ||2||7||163||232||

Asawari Mohalla-5

Ik Tukka

In the previous many shabads, Guru Ji has been telling us about the merits of joining the congregation of saintly people, and singing praises of God, and meditating on His Name. But, Guru Ji observes, that still many of us keep running after worldly wealth and power, as if we are going to live in this world forever, and so more we possessions we amass, the better it is for us and our children. Therefore, in this Shabad Guru Ji reminds us that like a foreigner, our stay in this world is for a very short limited time, so instead of running after worldly material things, which we will leave here after death, we should concentrate on God's Name which will last us for ever, and is the only thing, which would be of any use to us after death.

Therefore, addressing his own mind (and indirectly us), Guru Ji says: "(O' my mind, carefully), listen to this message, that you are (like) a foreigner (in this world)."(1-Pause)

Reminding us, about the end fate of all others, who came earlier in this world, and have been similarly involved in worldly affairs, or amassing riches and power, Guru Ji says: "All the worldly things (power, wealth, relatives and friends) to which people have been attached, they have all departed from this world, leaving these things here in this world, and like a dream, they have disappeared (from the scene of the world. But, only those are still remembered), who have meditated on God's Name."(1)

Summarizing the above, Guru Ji says: "(O my friends), forsaking God, they who have attached themselves to the other (worldly things, or relatives and friends), they have been running between life and death. (On the other hand), the devotees, who have earned the profit of meditating on God's (Name), have remained alive (in people's memory, and their soul has become immortal). But, O Nanak, only he on whom God becomes gracious, becomes (such a true) devotee."(2-7-163-232)

The message of this Shabad is that our stay in this world is unknown and very short. None of the worldly wealth, and our relatives, for whom we keep on spending all our time and energy, are going to accompany us after death. Only thing, which is going to be useful to us after that is our meditation on God's Name. Therefore, instead of wasting our time in worldly pursuits, we should meditate on God's Name.

Detail Of shabads: M.1=39, M.3=13, M.4=15, M.5=163



Total=230, (excluding M.1 ("Sodar", and M.4 "So Purakh")

Grand Total=232

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯ ॥

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ ॥

ਲੋਭਿ ਗ੍ਰਸਿਓ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ
॥੧॥ ਰਹਾਉ ॥

ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥
ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ
ਕੀ ॥੧॥

ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ ॥
ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ॥
੨॥੧॥੨੩੩॥

ik-o^Nkaar satgur parsaaḁ.

raag aasaa mehlāa 9.

birthaa kaha-o ka-un si-o man kee.

lobh garsi-o das hoo dis Dhaavaṭ aasaa laagi-o Dhan kee.
||1|| rahaa-o.

sukh kai hayṭ bahut dukh paavaṭ sayv karaṭ jan jan kee.

du-aareh du-aar su-aan ji-o dolaṭ nah suDh raam bhajan
kee. ||1||

maanās janam akaarath khovaṭ laaj na lok hasan kee.

naanak har jas ki-o nahee gaavaṭ kumaṭ binaasai ṭan kee.
||2||1||233||

Raag Asa Mohalla-9

In the previous Shabad, Guru Ji told us that our stay in this world is unknown and very short. None of the worldly wealth, and our relatives, for whom we keep on spending all our time and energy, are going to accompany us after death. Only thing, which is going to be useful to us after that is our meditation on God's Name. Therefore, instead of wasting our time in worldly pursuits, we should meditate on God's Name. But Guru Ji observes, that inspite of all such advice,

We still keep running after worldly riches and power like mad dogs. Therefore, in this Shabad, Guru Ji puts himself in the situation of people like us, who are suffering due to the bonds of worldly attachment, created by ourselves, and in this way, indirectly admonishes us to dissuade ourselves from the self destructive path, and engage in the righteous deed of meditating on God's Name. So, although this Shabad is addressed to himself, actually is a sound warning for us all.

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First of all, observing that every one is suffering due to his worldly involvements, Guru Ji says: "(I wonder), to whom I may describe the (sad) state of my mind, (because I see that every one is like this. I see) that being gripped (in greed, every one's mind) is running in all the ten directions, because it is obsessed with the hope of (worldly) riches."(1-Pause)

Commenting on our pitiable condition, Guru Ji says: "(I note, that) for the sake of (worldly) comforts, man suffers immense pain, because it is going around serving one person after the other. Like a dog, he is wandering from door to door (for a few crumbs), but he has no consciousness (about the need) for meditating on God."(1)

In conclusion, Guru Ji says: "(O my friends, I see that being gripped in the greed for worldly wealth, a man) is wasting his human birth in vain, (so much so that, he) is not even ashamed of people laughing at him."

Therefore, addressing himself (and indirectly us), Guru Ji says: "O Nanak, why don't you sing praise of God, so that the evil intellect of your body may get (washed off, and) be destroyed."(2-1-133)

The message of this Shabad is that we shouldn't waste our time in amassing worldly wealth, or wandering from door to door to different false saints or Gurus. Instead, we should sing praises of God and meditate on His Name, so that all the evil tendencies of our mind may be eradicated.



ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਉਤਰਿ ਅਵਘਟਿ ਸਰਵਰਿ ਨਾਵੈ ॥
 ਬਕੈ ਨ ਬੋਲੈ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
 ਜਲੁ ਆਕਾਸੀ ਸੁੰਨਿ ਸਮਾਵੈ ॥
 ਰਸੁ ਸਤੁ ਝੋਲਿ ਮਹਾ ਰਸੁ ਪਾਵੈ ॥੧॥
 ਐਸਾ ਗਿਆਨੁ ਸੁਨਹੁ ਅਭ ਮੋਰੇ ॥
 ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਸਭ ਠਉਰੇ ॥੧॥ ਰਹਾਉ ॥
 ਸਚੁ ਬ੍ਰਹ੍ਮ ਨੇਮੁ ਨ ਕਾਲੁ ਸੰਤਾਵੈ ॥
 ਸਤਿਗੁਰ ਸਬਦਿ ਕਰੋਧੁ ਜਲਾਵੈ ॥
 ਗਗਨਿ ਨਿਵਾਸਿ ਸਮਾਧਿ ਲਗਾਵੈ ॥
 ਪਾਰਸੁ ਪਰਸਿ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥੨॥
 ਸਚੁ ਮਨ ਕਾਰਣਿ ਤਤੁ ਬਿਲੋਵੈ ॥
 ਸੁਭਰ ਸਰਵਰਿ ਮੈਲੁ ਨ ਧੋਵੈ ॥
 ਜੈ ਸਿਉ ਰਾਤਾ ਤੈਸੇ ਹੋਵੈ ॥
 ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਵੈ ॥੩॥
 ਗੁਰ ਹਿਵ ਸੀਤਲੁ ਅਗਨਿ ਬੁਝਾਵੈ ॥
 ਸੇਵਾ ਸੁਰਤਿ ਬਿਭੂਤ ਚੜਾਵੈ ॥
 ਦਰਸਨੁ ਆਪਿ ਸਹਜ ਘਰਿ ਆਵੈ ॥
 ਨਿਰਮਲ ਬਾਣੀ ਨਾਦੁ ਵਜਾਵੈ ॥੪॥
 ਅੰਤਰਿ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਸਾਰਾ ॥
 ਤੀਰਥ ਮਜਨੁ ਗੁਰ ਵੀਚਾਰਾ ॥
 ਅੰਤਰਿ ਪੂਜਾ ਬਾਨੁ ਮੁਰਾਰਾ ॥
 ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰਾ ॥੫॥
 ਰਸਿ ਰਸਿਆ ਮਤਿ ਏਕੈ ਭਾਇ ॥
 ਤਖਤ ਨਿਵਾਸੀ ਪੰਚ ਸਮਾਇ ॥
 ਕਾਰ ਕਮਾਈ ਖਸਮ ਰਜਾਇ ॥
 ਅਵਿਗਤ ਨਾਥੁ ਨ ਲਖਿਆ ਜਾਇ ॥੬॥
 ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ ॥
 ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥
 ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥
 ਨਿਧਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹਦੂਰਿ ॥੭॥

raag aasaa mehlāa 1 asatpadēe-aa ghar 2

ik-o^Nkaar satgur parsaaḁ.

uṭar avghat sarvar n^Haavai.
 bakai na bolai har gun gaavai.
 jal aakaasee sunn samaavai.
 ras sat jhol mahaa ras paavai. ||1||
 aisaa gi-aan sunhu abh moray.
 bharipur Dhaar rahi-aa sabh tha-uray. ||1|| rahaa-o.
 sach barat naym na kaal santavai.
 satgur sabad karoDh jalaavai.
 gagan nivaas samaaDh lagaavai.
 paaras paras param pad paavai. ||2||
 sach man kaaran tat bilovai.
 subhar sarvar mail na Dhovai.
 jai si-o raataa taiso hovai.
 aapay kartaa karay so hovai. ||3||
 gur hiv seeta agan bujhaavai.
 sayvaa surat bibhoot charhaavai.
 darsan aap sahj ghar aavai.
 nirmal banee naad vajaavai. ||4||
 antar gi-aan mahaa ras saaraa.
 tirath majan gur veechaaraa.
 antar poojaa thaana muraaraa.
 jotee jot milaavanhaaraa. ||5||
 ras rasi-aa mat aikai bhaa-ay.
 takhat nivaasee panch samaa-ay.
 kaar kamaa-ee khasam rajaa-ay.
 avigat naath na lakhi-aa jaa-ay. ||6||
 jal meh upjai jal tay door.
 jal meh jot rahi-aa bharpoor.
 kis nayrhai kis akhaa door.
 niDh gun gaavaa daykh hadoor. ||7||

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ਅੰਤਰਿ ਬਾਹਰਿ ਅਵਰੁ ਨ ਕੋਇ ॥

ਪੰਨਾ ੪੧੨

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਫੁਨਿ ਹੋਇ ॥
 ਸੁਣਿ ਭਰਥਰਿ ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰੁ ॥
 ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥੮॥੧॥

antar baahar avar na ko-ay.

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jo tis bhaavai so fun ho-ay.
 sun bharthar naanak kahai beechaar.
 nirmal naam mayraa aaDhaar. ||8||1||

Raag Asa Mohalla-1

Astpadia Ghar-2

During the time of Guru Nanak Dev Ji, there was a great movement among people of India to renounce their households, and go live in remote jungles, or high mountains covered with ice. In order to protect themselves from cold, they used to smear their bodies with ashes, and live in caves. Many times in order to look for food, and wash their



bodies, they would climb down from the valleys below, and bathe in some water pools. They used to believe that man's salvation lies in living such a secluded life, observing some fasts, and visiting some pilgrimage places. During one of his prolonged journeys for search of truth, Guru Nanak Dev Ji came across a sect of yogis, living in high mountains. They tried to convert him to their sect, by showing many miracles, giving him many esoteric lectures, and asking him very difficult spiritual questions, but couldn't shake Guru Nanak Dev Ji from his firm faith. Then ultimately their head Yogi, named "*Bharthar*" asked Guru Ji, to tell them, how a person may obtain peace of mind, and attain "*Yoga*", or union with God? In this Shabad, Guru Ji explains his philosophy, using the terminology of yogis themselves.

First referring to the yogi's practice of descending from a hill to bathe in a pool down below, Guru Ji says: "(O my friend, in my way of "*yoga*", what a person need to do is that) descending from the difficult (peak of ego), he should bathe in the pool (of saintly congregation). There, he shouldn't speak or chat, but simply sing God's praises. (Just as becoming vapor), water rises and stays in the sky (similarly, while listening to songs in God's praise) he should get absorbed in thoughts-free trance. In this way, as if shaking the juice of truth, he should obtain the supreme elixir (of God's Name)." (1)

Asking, Bharthar Yogi, to attentively listen, what he has to say about true yoga or union with God, Guru Ji says: "(O dear Bharthar yogi), please listen to this divine comprehension of my heart, that God pervades and upholds the entire universe." (1-Pause)

Referring to the yogis' practice of observing fasts and performing other rituals, Guru Ji says: "Death agonizes not him, who makes truthfulness his fast and religious vow and burns his wrath with Guru's hymns. (Such a person) fixes his attention in the tenth gate (or the subconscious mind). This way by coming in contact with (God), the philosopher's stone, he obtains sublime status." (2)

Next commenting on the yogis' practice of reflections on different concepts and thus trying to cleanse their minds, Guru Ji says: "(The person following this path, again and again remembers God), like churning milk to get butter (of truth). He washes his mind in the brimful tank (of God's Name, where there is) no dirt (of evil instincts. In this way), he becomes like Him, with whom he is imbued. (Then he firmly believes) that whatever, the Creator Himself does, only that happens." (3)

Comparing the yogis' practice of going to high snow-clad mountains, smearing their bodies with ashes, and blowing horns, Guru Ji says: "(The person following this path), extinguishes his inner fire by meeting with the ice like (calm and composed) Guru. He smears himself with the ashes of Guru's service, with full dedication of his mind. He plays the flute of the immaculate word (or "*Gurbani*") of the Guru. For him this is his philosophy, that one should first himself learn to live in a state of peace and poise (before preaching to others)." (4)

Regarding, the kinds of elixirs a yogi of his concept drinks, the pilgrimages and worships, he performs, Guru Ji says: "(O Bharthar, in my view, he) within whom is divine knowledge, (he is drinking) the supreme elixir. To reflect on the Guru's word is his bath at the pilgrimage places. In this way, he who has made his inner self, as the abode of God, he is able to unite the light (of his soul) with the supreme light (of God)." (5)

Now describing, what kind of peace, and bliss, such person enjoys, and what kinds of spiritual heights he attains, Guru Ji says: "(O yogi, such a person whose) mind has been thoroughly permeated with the relish of (God's) Name, he whose intellect has been imbued with the love of God, himself become the occupier of the (divine) throne, and his five sense organs too merge (in that divine bliss. But he always believes, that all) his earnings or achievement has happened as per the will of the Master, (and not by his own doing or effort), and that invisible Master, cannot be described." (6)

Elaborating on his last comment that God is incomprehensible, Guru Ji gives us the example of a sunrise viewed from the ocean shore. He says: "Just when you see the sun rise from the sea, it appears to be coming out of water, but in reality it is far away from the water. But then because of its light, it seems to be pervading the waters. So how can we say that the sun is near or far, (and similar is the concept of God)? Therefore, I simply keep singing praises of that treasure (of virtues), seeing Him, right in front of me." (7)

In conclusion, Guru Ji says: "Within and without there is none other (than God). Whatever pleases Him that alone happens? So listen Bharthar (yogi), after due deliberation, Nanak says this thing, that pure Name (of God) alone is my



mainstay.”(8-1)

The message of this Shabad is that instead of trying to wander from shore to shore or going to mountains and jungles in search of God, we should listen to the words of Guru (Granth Sahib Ji), right in our own home, and acting on its advice purify our mind of all evil tendencies and thoughts, and meditate on God's Name with true love and devotion, and we will obtain His union, while still living in this world in our own home.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਸਭਿ ਜਪ ਸਭਿ ਤਪ ਸਭ ਚਤੁਰਾਣੀ ॥

sabh jap sabh tap sabh chaṭuraa-ee.

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ਊਝੜਿ ਭਰਮੈ ਰਾਹਿ ਨ ਪਾਈ ॥
 ਬਿਨੁ ਬੁਝੇ ਕੋ ਬਾਇ ਨ ਪਾਈ ॥
 ਨਾਮ ਬਿਹੁਣੈ ਮਾਥੇ ਛਾਈ ॥੧॥
 ਸਾਚ ਧਣੀ ਜਗੁ ਆਇ ਬਿਨਾਸਾ ॥
 ਛੂਟਸਿ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਦਾਸਾ ॥੧॥ ਰਹਾਉ ॥
 ਜਗੁ ਮੋਹਿ ਬਾਧਾ ਬਹੁਤੀ ਆਸਾ ॥
 ਗੁਰਮਤੀ ਇਕਿ ਭਏ ਉਦਾਸਾ ॥
 ਅੰਤਰਿ ਨਾਮੁ ਕਮਲੁ ਪਰਗਾਸਾ ॥
 ਤਿਨੁ ਕਉ ਨਾਹੀ ਜਮ ਕੀ ਤ੍ਰਾਸਾ ॥੨॥
 ਜਗੁ ਤ੍ਰਿਅ ਜਿਤੁ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ॥
 ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲਗਿ ਨਾਮੁ ਵਿਸਾਰੀ ॥
 ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਬਾਜੀ ਹਾਰੀ ॥
 ਸਤਿਗੁਰੁ ਸੇਵੇ ਕਰਣੀ ਸਾਰੀ ॥੩॥
 ਬਾਹਰਹੁ ਹਉਮੈ ਕਹੈ ਕਹਾਏ ॥
 ਅੰਦਰਹੁ ਮੁਕਤੁ ਲੇਪੁ ਕਦੇ ਨ ਲਾਏ ॥
 ਮਾਇਆ ਮੋਹੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ ॥
 ਨਿਰਮਲ ਨਾਮੁ ਸਦ ਹਿਰਦੈ ਧਿਆਏ ॥੪॥
 ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥
 ਸਿਖ ਸੰਗਤਿ ਕਰਮਿ ਮਿਲਾਏ ॥
 ਗੁਰ ਬਿਨੁ ਭੂਲੇ ਆਵੈ ਜਾਏ ॥
 ਨਦਰਿ ਕਰੇ ਸੰਜੋਗਿ ਮਿਲਾਏ ॥੫॥
 ਰੂੜੇ ਕਹਉ ਨ ਕਹਿਆ ਜਾਈ ॥
 ਅਕਥ ਕਥਉ ਨਹ ਕੀਮਤਿ ਪਾਈ ॥
 ਸਭ ਦੁਖ ਤੇਰੇ ਸੁਖ ਰਜਾਈ ॥
 ਸਭਿ ਦੁਖ ਮੇਟੇ ਸਾਚੈ ਨਾਈ ॥੬॥
 ਕਰ ਬਿਨੁ ਵਾਜਾ ਪਗ ਬਿਨੁ ਤਾਲਾ ॥
 ਜੇ ਸਬਦੁ ਬੁਝੈ ਤਾ ਸਚੁ ਨਿਹਾਲਾ ॥
 ਅੰਤਰਿ ਸਾਚੁ ਸਭੇ ਸੁਖ ਨਾਲਾ ॥
 ਨਦਰਿ ਕਰੇ ਰਾਖੈ ਰਖਵਾਲਾ ॥੭॥
 ਤ੍ਰਿਭਵਣ ਸੁਝੈ ਆਪੁ ਗਵਾਵੈ ॥
 ਬਾਣੀ ਬੁਝੈ ਸਚਿ ਸਮਾਵੈ ॥
 ਸਬਦੁ ਵੀਚਾਰੇ ਏਕ ਲਿਵ ਤਾਰਾ ॥
 ਨਾਨਕ ਧੰਨੁ ਸਵਾਰਣਹਾਰਾ ॥੮॥੨॥

oojharh bharmai raahi na paa-ee.
 bin boojhay ko thaa-ay na paa-ee.
 naam bihoonai maathay chhaa-ee. ||1||
 saach Dhaanee jag aa-ay binaasaa.
 chhootas paraanee gurmukh daasaa. ||1|| rahaa-o.
 jag mohi baaDhaa bahuṭee aasaa.
 gurmatē ik bha-ay uḍaasaa.
 antar naam kamal pargaasaa.
 tin^H ka-o naahee jam kee traasaa. ||2||
 jag tari-a jit kaaman hitkaaree.
 putar kalṭar lag naam visaaree.
 birthaa janam gavaa-i-aa baajee haaree.
 satgur sayvay karnee saaree. ||3||
 baahrahu ha-umai kahai kahaa-ay.
 andrahu mukat layp kaday na laa-ay.
 maa-i-aa moh gur sabad jalaa-ay.
 nirmal naam sad hirdai Dhi-aa-ay. ||4||
 Dhaavat raakhai thaak rahaa-ay.
 sikh sangat karam milaa-ay.
 gur bin bhoolo aavai jaa-ay.
 nadar karay sanjog milaa-ay. ||5||
 roorho kaha-o na kahi-aa jaa-ee.
 akath katha-o nah keemat paa-ee.
 sabh dukh tayray sookh rajaa-ee.
 sabh dukh maytay saachai naa-ee. ||6||
 kar bin vaajaa pag bin taalaa.
 jay sabad bujhai taa sach nihaalaa.
 antar saach sabhay sukh naalaa.
 nadar karay raakhai rakhvaalaa. ||7||
 taribhavan soojhai aap gavaavai.
 banee boojhai sach samaavai.
 sabad veechaaray ayk liv taaraa.
 naanak Dhan savaaranhaaraa. ||8||2||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that instead of trying to wander from shore to shore or going to mountains and jungles in search of God, we should listen to the words (or advice) of Guru, right in our own home, and acting on



this advice purify our mind of all evil tendencies and thoughts, and meditate on God's Name with true love and devotion, and we will obtain His union, while still living in this world in our own home. In this Shabad, Guru Ji further clarifies this concept, and tells us, what exactly we need to do to purify ourselves, and become worthy of merging in the truly pure God, while still living in this world.

First stressing upon the necessity of knowing how to become a true devotee of God, Guru Ji says: "Even if a person might be doing all kinds of worships, and penances, and shows all kinds of cleverness, but without true understanding, he is not going on the right path, and is wandering in wilderness. Without (God's) Name, (all his efforts are worthless, and he is so dishonored in God's court, as if, he has) put ashes on his head."(1)

Stating the essence of his message in this regard, Guru Ji says: "(O my friends, the truth is that God) the Master is eternal. But this world keeps being created and destroyed. The mortal is only emancipated (from the rounds of birth and death), if through the guidance of the Guru, (he learns to become) the servant (of God)."(1-Pause)

Now stating, how the Guru wards persons conduct themselves differently than the rest of the world, Guru Ji says: "(O my friends, in general) the world is bound in worldly attachments, and immense desire (for riches and power). But, there are some, who following Guru's instruction have become detached (from all such worldly desires). Because, within them (resides God's) Name, and (their heart always remains delighted, like a) lotus in bloom. (They are so fear free, that) they don't (even) fear death."(2)

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Elaborating further on the above point, Guru Ji says: "(O my friends, in general, as if being) conquered by women, the world has become the lover of lust. Getting attached to their son or wife, it has forsaken God's Name. (In this way, a mortal) has wasted his human birth in vain, and has lost the game of life. However, he who serves (and follows) the Guru, his conduct becomes fruitful."(3)

Shedding some more light on the conduct of a Guru ward person, who outwardly may seem egoistic like the rest of us, Guru Ji says: "(O my friends, a Guru wards person), outwardly may utter and listen to some egoistic remarks. But from within, he is (completely) free, and never lets himself be afflicted (with the evil of ego). By following Guru's word (or "*Gurbani*"), he burns away his attachment for worldly riches and power, and always keeps meditating on the immaculate Name (of God) in his heart."(4)

Now, explaining the importance of the congregation of saintly people, and guidance of the Guru, he says: "When, showing His kindness, (God) unites a person with the congregation of saintly persons, (the human being) holds his fleeting mind, and keeps it stable. (When God) bestows His glance of grace, (He brings about, man's) union with the Guru. Because, without (the guidance of) the Guru, a person gets strayed (from the right spiritual path, and) keeps coming and going."(5)

Showing us, how to address and pray to God, Guru Ji humbly submits: "(O God), You are beautiful. (But), I cannot describe how beautiful, You are. O' indescribable (God), even if try to describe You, I cannot estimate the worth (of Your merits). When we live as per Your will, all our pains turn into pleasures. Yes, by meditating on the Name of the true (God) all sorrows are removed."(6)

Elaborating on the blessings of meditating and realizing God's true Name, Guru Ji says: "If a person realizes the true word (or God's Name), he is delighted (by seeing) the true God (within him. He feels such joy, as if) without the use of hands, a musical instrument is being played (in side him), and without the use of feet, (an exquisite) dance is being performed there. Yes, when the Savior shows His glance of grace, He saves (the person from all kinds of worldly afflictions), and within him prevails truth along with all kinds of comforts."(7)

In conclusion, Guru Ji says: "(O my friends, the person, who becoming the servant of God), sheds his self (conceit), he is able to realize (God) in all the three worlds. Through the word (of the Guru, he obtains divine knowledge), and he merges in the true (God). Reflecting on the word (of the Guru), he keeps attuned to the one (God alone). O Nanak, blessed is (such a person, who not only embellishes his life, but) embellishes the life of others as well."(8-2)



The message of this Shabad is that we should realize, that except God, none of the worldly riches and relatives are eternal. Therefore instead of getting carried away by false worldly pleasures and allurements, we should try to focus our attention on earning the profit of God's Name. For this purpose, we need to pray to God to bless us with the company of the saintly persons, and guidance of the Guru. So that under the guidance of the Guru, we may be able to overcome our evil passions, and worldly attachments, and fix our attention on the meditation of God's Name, with single minded devotion.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਲੇਖ ਅਸੰਖ ਲਿਖਿ ਲਿਖਿ ਮਾਨੁ ॥
ਮਨਿ ਮਾਨਿਐ ਸਚੁ ਸੁਰਤਿ ਵਖਾਨੁ ॥
ਕਥਨੀ ਬਦਨੀ ਪੜਿ ਪੜਿ ਭਾਰੁ ॥
ਲੇਖ ਅਸੰਖ ਅਲੇਖੁ ਅਪਾਰੁ ॥੧॥
ਐਸਾ ਸਾਚਾ ਤੂੰ ਏਕੋ ਜਾਣੁ ॥
ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਪਛਾਣੁ ॥੧॥ ਰਹਾਉ ॥
ਮਾਇਆ ਮੋਹਿ ਜਗੁ ਬਾਧਾ ਜਮਕਾਲਿ ॥
ਬਾਧਾ ਛੂਟੈ ਨਾਮੁ ਸਮਾਲਿ ॥
ਗੁਰੁ ਸੁਖਦਾਤਾ ਅਵਰੁ ਨ ਭਾਲਿ ॥
ਹਲਤਿ ਪਲਤਿ ਨਿਬਹੀ ਤੁਧੁ ਨਾਲਿ ॥੨॥
ਸਬਦਿ ਮਰੈ ਤਾਂ ਏਕ ਲਿਵ ਲਾਏ ॥
ਅਚਰੁ ਚਰੈ ਤਾਂ ਭਰਮੁ ਚੁਕਾਏ ॥
ਜੀਵਨ ਮੁਕਤੁ ਮਨਿ ਨਾਮੁ ਵਸਾਏ ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਤ ਸਚਿ ਸਮਾਏ ॥੩॥
ਜਿਨਿ ਧਰ ਸਾਜੀ ਗਗਨੁ ਅਕਾਸੁ ॥
ਜਿਨਿ ਸਭ ਥਾਪੀ ਥਾਪਿ ਉਥਾਪਿ ॥
ਸਰਬ ਨਿਰੰਤਰਿ ਆਪੇ ਆਪਿ ॥
ਕਿਸੈ ਨ ਪੂਛੈ ਬਖਸੇ ਆਪਿ ॥੪॥

aasaa mehlāa 1.

laykh asa^Nkh likh likh maan.
man maanee-ai sach surat vakhaan.
kathnee badnee parh parh bhaar.
laykh asa^Nkh alaykh apaar. ||1||
aisaa saachaa too^N ayko jaan.
jamañ marnaā hukam pachhaan. ||1|| rahaa-o.
maa-i-aa mohi jag baaDhaa jamkaal.
baa^NDhaa chhootai naam sam^Haal.
gur sukh-daatā avar na bhaal.
halat palat nibhee tuDh naal. ||2||
sabad marai taa^N ayk liv laa-ay.
achar charai taa^N bharam chukaa-ay.
jeevan mukat man naam vasaa-ay.
gurmukh ho-ay ta sach samaa-ay. ||3||
jin Dhar saajee gagan akaas.
jin sabh thaapee thaap uthaap.
sarab niranṭar aapay aap.
kisai na poochhay bakh^say aap. ||4||

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ਤੂੰ ਪੁਰੁ ਸਾਗਰੁ ਮਾਣਕ ਹੀਰੁ ॥
ਤੂੰ ਨਿਰਮਲੁ ਸਚੁ ਗੁਣੀ ਗਹੀਰੁ ॥

ਪੰਨਾ ੪੧੩

ਸੁਖੁ ਮਾਨੈ ਭੇਟੈ ਗੁਰ ਪੀਰੁ ॥
ਏਕੋ ਸਾਹਿਬੁ ਏਕੁ ਵਜੀਰੁ ॥੫॥
ਜਗੁ ਬੰਦੀ ਮੁਕਤੇ ਹਉ ਮਾਰੀ ॥
ਜਗਿ ਗਿਆਨੀ ਵਿਰਲਾ ਆਚਾਰੀ ॥
ਜਗਿ ਪੰਡਿਤੁ ਵਿਰਲਾ ਵੀਚਾਰੀ ॥
ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੇਟੇ ਸਭ ਫਿਰੈ ਅਹੰਕਾਰੀ ॥੬॥
ਜਗੁ ਦੁਖੀਆ ਸੁਖੀਆ ਜਨੁ ਕੋਇ ॥
ਜਗੁ ਰੋਗੀ ਭੋਗੀ ਗੁਣ ਰੋਇ ॥
ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਪਤਿ ਖੋਇ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਬੂਝੈ ਸੋਇ ॥੭॥
ਮਹਘੋ ਮੋਲਿ ਭਾਰਿ ਅਫਾਰੁ ॥
ਅਟਲ ਅਛਲੁ ਗੁਰਮਤੀ ਧਾਰੁ ॥
ਭਾਇ ਮਿਲੈ ਭਾਵੈ ਭਇਕਾਰੁ ॥
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ ॥੮॥੩॥

too pur saagar maanak heer.
too nirmal sach gunee gaheer.

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sukh maanai bhaytai gur peer.
ayko saahib ayk vajeer. ||5||
jag bandee muktay ha-o maaree.
jag gi-aanee virlaa aacharee.
jag pandit virlaa veechaaree.
bin satgur bhaytay sabh firai aha^Nkaaree. ||6||
jag dukhee-aa sukhee-aa jan ko-ay.
jag rogee bhogee gun ro-ay.
jag upjai binsai pat kho-ay.
gurmukh hovai boojhai so-ay. ||7||
mahgho mol bhaar afaar.
atal achhal gurmatēe Dhaar.
bhaa-ay milai bhaavai bha-ikaar.
naanak neech kahai beechaar. ||8||3||

Asa Mohalla-2



In the opening stanza of the previous Shabad, Guru Ji stated that even if a person might be doing all kinds of worships, and penances, and shows all kinds of cleverness, but without true understanding, he is not going on the right path, and is wandering in wilderness, and without God's Name, all his efforts are worthless. Guru Ji begins this Shabad, by cautioning the so called scholars, writers and men of divine knowledge, who many times get self conceited about their knowledge, or writings about God, but in their hearts, do not have true love and devotion for Him.

He says: "There are innumerable writings (about God), about which the authors take pride. But the real description happens only when that true (God) comes to reside in one's consciousness. Even continuous uttering, lecturing or again and again studying His merits, simply multiplies the load of ego (on our minds. Even though), there are countless writings (about God's merits, (but the fact is that, He is) limitless, and beyond description."(1)

However, cautioning us against thinking about other powers, or lesser gods and goddesses like the one true God, Guru Ji urges: "(O' man), recognize only one such eternal (God, who is limitless, and incomprehensible), and realize His command, that there is life and death, (for all the rest)."(1-Pause)

Now observing that basically the world is suffering in pain, Guru Ji tells us about the reason for this suffering, and then tells us, how we can save ourselves from this pain. He says: "(O my friends), the world is bound to the attachment for worldly riches and power. It can be released from these bonds, by meditating on God's Name. Only the Guru is the giver of peace (and the comfort of Name), so don't look for anyone else, in this regard. (Also remember, that both in this and the next world, (this Name) would accompany you."(2)

Describing, how a person obtains peace by following the guidance of the Guru, he says: "When by acting on the word (or advice of the Guru), one dies (to his self, and completely erases his ego), he attunes his mind to the one (God). Further when he eats the uneatable (or overcomes the evil desires in him), he gets rid of all his (worldly) illusion. Then he enshrines (God's) Name in his mind, and obtains emancipation even while still alive. In short when one becomes Guru-ward, he (ultimately) merges in the true God."(3)

However, Guru Ji wants to make one thing clear that God is not subservient to any one, and is completely independent. Guru Ji says: "(O my friends), He, who has created the earth, the sky and the firmament, He who has created the universe, He can create and destroy it any time. He Himself is equally pervading within all. He does not seek any one's permission or consultation, on His own, He forgives (or blesses anyone He likes)."(4)

After saying the above, Guru Ji goes into a prayer mode and says: "O' God, You Yourself are the ocean, and Yourself the rubies and jewels in it. You are immaculate, true, and the unfathomable ocean of all merits. He, who is blessed with the guidance of a Guru or prophet, he enjoys peace and happiness. (He then realizes that), You alone are the King and, You alone are the minister, (so You don't need to consult with any body for Your decisions)." (5)

But, still describing the importance of the Guru, he says: "(O my friends, the world is imprisoned in ego. Only they, who still their ego, are saved. Although there are many knowledgeable persons in this world, but rare is the one whose conduct is truly immaculate. There are many scholars, but rare is the one who reflects (on the word of the Guru. The fact is that), without the guidance of the Guru, all wander around in self conceit."(6)

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Continuing his comments on the state of the world, Guru Ji says: "The whole world is in pain, rare is the person, who enjoys (inner) happiness. The world is afflicted by disease of indulgence and is crying for (spiritual) virtues. The world keeps going through birth and death, and losing its honor. The one who becomes Guru wards, he understands (this secret)."(7)

Guru Ji concludes the Shabad, by revealing to us, the secret of meeting God. He says: " (O my friends), humble servant Nanak offers this thought that, to obtain to God (one has to pay) a very dear price. No one thing equals Him in weight (of merits. O my friend, if you want to obtain to that) eternal and undeceive able (God, then following) Guru's advice enshrine Him (in your heart. The Guru's advice is that God is only met by paying the price of) love, and living of a human being in His respect is pleasing to Him."(8-3)



The message of the Shabad is that even though, there is nothing wrong about uttering or writing praises or merits of God, yet we should never feel self-conceited about our authorship or devotion. Secondly just saying or singing God's praises from outside, won't lead us anywhere, unless following Guru's advice, we learn to live in true respect and fear of God, and meditate on His Name from the core of our heart.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਏਕੁ ਮਰੈ ਪੰਚੇ ਮਿਲਿ ਰੋਵਹਿ ॥
 ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਮਲੁ ਧੋਵਹਿ ॥
 ਸਮਝਿ ਸੂਝਿ ਸਹਜ ਘਰਿ ਹੋਵਹਿ ॥
 ਬਿਨੁ ਬੂਝੇ ਸਗਲੀ ਪਤਿ ਖੋਵਹਿ ॥੧॥
 ਕਉਣੁ ਮਰੈ ਕਉਣੁ ਰੋਵੈ ਓਹੀ ॥
 ਕਰਣ ਕਾਰਣ ਸਭਸੈ ਸਿਰਿ ਤੋਹੀ ॥੧॥ ਰਹਾਉ ॥
 ਮੂਏ ਕਉ ਰੋਵੈ ਦੁਖੁ ਕੋਇ ॥
 ਸੋ ਰੋਵੈ ਜਿਸੁ ਬੇਦਨ ਹੋਇ ॥
 ਜਿਸੁ ਬੀਤੀ ਜਾਣੈ ਪ੍ਰਭ ਸੋਇ ॥
 ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥੨॥
 ਜੀਵਤ ਮਰਣਾ ਤਾਰੇ ਤਰਣਾ ॥
 ਜੈ ਜਗਦੀਸ ਪਰਮ ਗਤਿ ਸਰਣਾ ॥
 ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ ॥
 ਗੁਰੁ ਬੋਹਿਬੁ ਸਬਦਿ ਭੈ ਤਰਣਾ ॥੩॥
 ਨਿਰਭਉ ਆਪਿ ਨਿਰੰਤਰਿ ਜੋਤਿ ॥
 ਬਿਨੁ ਨਾਵੈ ਸੂਤਕੁ ਜਗਿ ਛੋਤਿ ॥
 ਦੁਰਮਤਿ ਬਿਨਸੈ ਕਿਆ ਕਹਿ ਰੋਤਿ ॥
 ਜਨਮਿ ਮੂਏ ਬਿਨੁ ਭਗਤਿ ਸਰੋਤਿ ॥੪॥
 ਮੂਏ ਕਉ ਸਚੁ ਰੋਵਹਿ ਮੀਤ ॥
 ਤ੍ਵੈ ਗੁਣ ਰੋਵਹਿ ਨੀਤਾ ਨੀਤ ॥
 ਦੁਖੁ ਸੁਖੁ ਪਰਹਰਿ ਸਹਜਿ ਸੁਚੀਤ ॥
 ਤਨੁ ਮਨੁ ਸਉਪਉ ਫ੍ਰਿਸਨ ਪਰੀਤਿ ॥੫॥
 ਭੀਤਰਿ ਏਕੁ ਅਨੇਕ ਅਸੰਖ ॥
 ਕਰਮ ਧਰਮ ਬਹੁ ਸੰਖ ਅਸੰਖ ॥
 ਬਿਨੁ ਭੈ ਭਗਤੀ ਜਨਮੁ ਬਿਰੰਥ ॥
 ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਮਿਲਿ ਪਰਮਾਰੰਥ ॥੬॥
 ਆਪਿ ਮਰੈ ਮਾਰੇ ਭੀ ਆਪਿ ॥
 ਆਪਿ ਉਪਾਏ ਥਾਪਿ ਉਥਾਪਿ ॥
 ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਜੋਤੀ ਤੂ ਜਾਤਿ ॥
 ਸਬਦੁ ਵੀਚਾਰਿ ਮਿਲਣੁ ਨਹੀ ਭ੍ਰਾਤਿ ॥੭॥
 ਸੂਤਕੁ ਅਗਨਿ ਭਥੈ ਜਗੁ ਖਾਇ ॥
 ਸੂਤਕੁ ਜਲਿ ਬਲਿ ਸਭ ਹੀ ਥਾਇ ॥
 ਨਾਨਕ ਸੂਤਕਿ ਜਨਮਿ ਮਰੀਜੈ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥੮॥੪॥

aasaa mehlaa 1.

ayk marai panchay mil roveh.
 ha-umai jaa-ay sabad mal Dhoveh.
 samajh soojh sajh ghar hoveh.
 bin boojhay saglee pat khoveh. ||1||
 ka-un marai ka-un rovai ohee.
 karan kaaran sabhsai sir tohee. ||1|| rahaa-o.
 moo-ay ka-o rovai dukh ko-ay.
 so rovai jis baydan ho-ay.
 jis beetee jaanai parabh so-ay.
 aapay kartaa karay so ho-ay. ||2||
 jeevat marnaa taray tarnaa.
 jai jagdees param gat sarnaa.
 ha-o balihaaree satgur charnaa.
 gur bohith sabad bhai tarnaa. ||3||
 nirbha-o aap niranter jot.
 bin naavai sootak jag chhot.
 durmat binsai ki-aa kahi rot.
 janam moo-ay bin bhagat sarot. ||4||
 moo-ay ka-o sach roveh meet.
 tarai gun roveh neetaa neet.
dukh sukh parhar sajh sucheet.
 tan man sa-opa-o krisan pareet. ||5||
 bheetar ayk anayk asa^Nkh.
 karam Dharam baho sankh asa^Nkh.
 bin bhai bhagtee janam biranth.
 har gun gaavahi mil parmaaranth. ||6||
 aap marai maaray bhee aap.
 aap upaa-ay thaap uthaap.
 sarisat upaa-ee jotee too jaat.
 sabad veechaar milan nahee bharaat. ||7||
 sootak agan bhakhai jag khaa-ay.
 sootak jal thal sabh hee thaa-ay.
 naanak sootak janam mareejai.
 gur pargaadee har ras peejai. ||8||4||

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Asa Mohalla-1

In stanza (7) of the previous Shabad, Guru Ji had stated that “the whole world is in pain, rare is the person, who enjoys (inner) happiness. The world is afflicted by disease of indulgence and is crying for (spiritual) virtues. The world keeps going through birth and death, and losing its honor. The one who becomes Guru wards understands (this secret).” In this



Shabad, Guru Ji comments further on the mourning of the ordinary people on the death of their relatives, and while revealing the secret behind death, about which every one is afraid of, he gives us some very valuable and helpful suggestions to deal with such an apparent tragedy.

First stating, who cry and who don't, at the death of some one, Guru Ji says: "When a person dies, (his relatives and friends, particularly the five (close relatives, mother, father, brother, wife, and son), join together and cry. (However, under the guidance of the Guru, whose) ego goes away, (they don't cry. Instead by reflecting on the Guru's) word, they wash away the dirt of their sins. (In this way, by) realizing and understanding (the truth), they live in a state of poise. But, without understanding (this truth, others, keep crying) and lose all their honor, (in God's court)." (1)

Therefore, addressing God, Guru Ji submits: "(O God, in reality, there is no one else except You), who dies, and who cries for that (dead) person. It is You, who is the doer and cause, behind all (happenings)." (1-Pause)

Guru Ji now reveals another secret and says: "(O my friends, it is only a) rare person, who truly cries because of the pain to the dead person. (In general), only that person cries, who suffers (on account of the loss of the dead person). However, with whom (this tragedy happens, he) comes to realize, that God knows every thing, and whatever that Creator does, that alone happens (and a person cannot do anything on his own)." (2)

Next Guru Ji teaches us another valuable lesson. He says: "(O my friends, to completely erase our self conceit, as if) to die, while being still alive (is true death, and only when God) helps us, that one crosses over (the worldly ocean. Therefore, I) shout victory to the Master of earth, by seeking whose shelter, the supreme state (of salvation is obtained. But, I also know that, the shelter of God is obtained only through the grace of the Guru, therefore) I am a sacrifice to the shelter of the feet of the Guru, because the Guru is like a ship, and by reflecting on (his "Gurbani"), the word, we swim across the dreadful (ocean)." (3)

Commenting further on the reality of God, and the sufferings in the world, because of forgetting God's Name, Guru Ji says: "(O my friends), God Himself is fear-free and His light is contained among all. But, without (meditating on His) Name, the world (is getting lost in such superstitions, as) pollution or contamination (just by coming in touch with the relatives of a dead or low caste person. The fact is that because of such), vicious teaching, (the world) is getting ruined. (But about such things, what can one) say and cry about? Without meditation on God, and without listening (to the Guru's teachings), people keep going through (the painful rounds of) birth and death)." (4)

Next in a remarkable twist Guru Ji compares the death of Guru-ward person, mentioned before who has mastered the art of rising above the passions of the world. He says: "There are only some friends who truly cry after, the person, who has "died (to his self-conceit). These are the three impulses (of darkness, action, and righteousness) who cry profusely, because shedding any feelings of pain or pleasure, such a person has become awakened, and has obtained a state of mental poise, and has dedicated his body and mind to the love of God." (5)

Enunciating, his basic lesson, Guru Ji says: "Even though, there are countless beings and creatures, within them all pervades the one (God). But people follow myriad of faiths, and perform rituals whose number is beyond counting. (They don't realize, that) without His worship with due fear and respect, man's life is a total waste. Only they, who joining together sing praises of God, achieve the supreme purpose of life (of uniting with God)." (6)

Expressing another interesting thought, Guru Ji says: "(Since, God is contained in all beings so) when a person dies then in a way God) Himself dies, (and it is) also He Himself, who kills (that person. So in this way, it is) He Himself, who creates and destroys the universe. (I say, O God, it is You, who) has created the universe, and from Your light, (countless) species have been created. (When a person) reflects on the (Guru's) word, (he obtains Your) union, and he has not to wander in any kind of illusion or doubt (regarding pollution or contamination)." (7)

Finally commenting on many superstitions prevailing in those days regarding "Sootak" or contamination in the houses and families, where there was any recent birth and death, Guru Ji says: "(O my friends), there is "Sootak" (or contamination, even) in fire, which devours (many insects), when it burns. There is contamination in water, land, and all other places, (because everywhere, insects and beings keep getting born, and dying). O Nanak, by entering into such superstitions of contamination, one keeps going through (rounds) of birth and death. Instead, seeking Guru's grace, one



should (rise above all such doubts, and) drink the nectar of God' (Name).”(8-4)

The message of this Shabad is that if we want to avoid grief to others and ourselves on our death, we should learn and practice the technique of dying while alive (or rising above personal ego, worldly attachments, passions, and false superstitions about contamination such as the birth or death of a person) and under Guru's guidance, worship God with due respect and devotion.

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ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

ਆਪੁ ਵੀਚਾਰੈ ਸੁ ਪਰਖੈ ਹੀਰਾ ॥
 ਏਕ ਦ੍ਰਿਸਟਿ ਤਾਰੇ ਗੁਰ ਪੂਰਾ ॥
 ਗੁਰੁ ਮਾਨੈ ਮਨ ਤੇ ਮਨੁ ਧੀਰਾ ॥੧॥
 ਐਸਾ ਸਾਹੁ ਸਰਾਫੀ ਕਰੈ ॥
 ਸਾਚੀ ਨਦਰਿ ਏਕ ਲਿਵ ਤਰੈ ॥੧॥ ਰਹਾਉ ॥
 ਪੂਜੀ ਨਾਮੁ ਨਿਰੰਜਨ ਸਾਰੁ ॥
 ਨਿਰਮਲੁ ਸਾਚਿ ਰਤਾ ਪੈਕਾਰੁ ॥
 ਸਿਫਤਿ ਸਹਜ ਘਰਿ ਗੁਰੁ ਕਰਤਾਰੁ ॥੨॥
 ਆਸਾ ਮਨਸਾ ਸਬਦਿ ਜਲਾਏ ॥
 ਰਾਮ ਨਰਾਇਣੁ ਕਰੈ ਕਹਾਏ ॥
 ਗੁਰ ਤੇ ਵਾਟ ਮਹਲੁ ਘਰੁ ਪਾਏ ॥੩॥

ਪੰਨਾ ੪੧੪

ਕੰਚਨ ਕਾਇਆ ਜੋਤਿ ਅਨੂਪੁ ॥
 ਤ੍ਰਿਭਵਣ ਦੇਵਾ ਸਗਲ ਸਰੂਪੁ ॥
 ਮੈ ਸੋ ਧਨੁ ਪਲੈ ਸਾਚੁ ਅਖੂਟੁ ॥੪॥
 ਪੰਚ ਤੀਨਿ ਨਵ ਚਾਰਿ ਸਮਾਵੈ ॥
 ਧਰਣਿ ਗਗਨੁ ਕਲ ਧਾਰਿ ਰਹਾਵੈ ॥
 ਬਾਹਰਿ ਜਾਤਉ ਉਲਟਿ ਪਰਾਵੈ ॥੫॥
 ਮੂਰਖੁ ਹੋਇ ਨ ਆਖੀ ਸੂਝੈ ॥
 ਜਿਹਵਾ ਰਸੁ ਨਹੀ ਕਹਿਆ ਬੂਝੈ ॥
 ਬਿਖੁ ਕਾ ਮਾਤਾ ਜਗ ਸਿਉ ਲੂਝੈ ॥੬॥
 ਉਤਮ ਸੰਗਤਿ ਉਤਮੁ ਹੋਵੈ ॥
 ਗੁਣ ਕਉ ਧਾਵੈ ਅਵਗਣ ਧੋਵੈ ॥
 ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਸਹਜੁ ਨ ਹੋਵੈ ॥੭॥
 ਹੀਰਾ ਨਾਮੁ ਜਵੇਹਰ ਲਾਲੁ ॥
 ਮਨੁ ਮੋਤੀ ਹੈ ਤਿਸ ਕਾ ਮਾਲੁ ॥
 ਨਾਨਕ ਪਰਖੈ ਨਦਰਿ ਨਿਹਾਲੁ ॥੮॥੫॥

raag aasaa mehlāa 1.

aap veechaarai so parkhay heeraa.
 ayk darisat taaray gur pooraa.
 gur maanai man tay man Dheeraa. ||1||
 aisaa saahu saraafee karai.
 saachee nadar ayk liv tarai. ||1|| rahaa-o.
 poonjee naam niranjan saar.
 nirmal saach rataa paikaar.
 sifati sajh ghar gur kartaar. ||2||
 aasaa mansaa sabaḍ jalaa-ay.
 raam naraa-in kahai kahaa-ay.
 gur tay vaat mahal ghar paa-ay. ||3||

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kanchan kaa-i-aa jot anoop.
 taribhavan dayvaa sagal saroop.
 mai so Dhan palai saach akhoot. ||4||
 panch teen nav chaar samaavai.
 Dharan gagan kal Dhaar rahaavai.
 baahar jaata-o ulat paraavai. ||5||
 moorakh ho-ay na akhee soojhai.
 jihvaa ras nahee kahi-aa boojhai.
 bikh kaa maataa jag si-o loojhai. ||6||
 ootam sangat ootam hovai.
 gun ka-o Dhaavai avgan Dhovai.
 bin gur sayvay sajh na hovai. ||7||
 heeraa naam javayhar laal.
 man motee hai tis kaa maal.
 naanak parkhai nadar nihaal. ||8||5||

Raag Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that if we want to avoid grief to others and ourselves on our death, we should learn and practice the technique of dying while alive, and under Guru's guidance, worship God with due respect and devotion. In this Shabad, he tells us what is so special about the Guru, what are his unique qualities, and what he actually does, that his guidance becomes so useful and essential for ordinary human beings.

Describing, what kind of merits, a person acquires, whom the Guru blesses, he says: “(O my friends), the person, who believes in and follows (the teachings) of the Guru, his mind becomes contented, by the thoughts of his own mind. Yes, just with the one glance of his (merciful) glance, the perfect Guru helps a person swim across (the ocean of worldly attachments. Such a person, who reflects on himself (about all the useful, and not so useful things), he recognizes (how



God's Name is invaluable like a jewel.”(1)

Summarizing, the virtues of the Guru, he says: “(O my friends), the Guru is such a beneficent banker, that (like an examiner of) jewels, he so examines a person, that by his true glance of grace, the person's mind gets attuned to the one (God), and he swims across (the worldly ocean).”(1-Pause)

Now describing the merits obtained by such a person, Guru Ji says: “(Such a person, who by Guru's grace), considers, the immaculate (God's) Name, as his most sublime treasure, and like (the olden days sifter of gold and silver in royal mints), he becomes a discriminating lover of truth. By singing God's praise in a poised manner, he enshrines Guru God in his heart.”(2)

As for the conduct of such a Guru-ward person, Guru Ji says: “Such a person burns off all his hopes and desires through the (Guru's) word. He himself utters and motivates others to utter God's Name. Through the Guru, he finds the way of life, and mansion of God's home (in his own heart).”(3)

Guru Ji adds: “The body (soul) of such a person becomes (immaculate like) gold, because in his heart, manifest a light of unparalleled beauty, which illuminates all the three worlds, and the entire universe is its representation. (He feels, that) in his possession is such a wealth, which is everlasting, and inexhaustible.”(4)

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Stating, what other divine knowledge, the Guru imparts to a person, on whom he casts his glance of grace, Guru Ji says: “(O my friends, the Guru teaches him, that God) pervades in all the five (elements, the earth, water, fire, air, and sky), three (worlds), nine (regions), and the four (directions). He is the one, who is) upholding the earth and the sky with His power. (This is how, the Guru) turns back, (man's) outgoing mind towards God (in his own heart).”(5)

Now reflecting on the life conduct of a foolish person who does not care for the Guru's word, he says: “The foolish (self conceited) person does not realize the reality even when he sees with his own eyes (that the world is very transient). His tongue does not have any relish, (because his speech is insipid, and rude). He does not listen, what is told to him. Intoxicated with the poison (of worldly riches and power), he gets into squabbles with every body.”(6)

But, being compassionate to all, Guru Ji tells how even such a foolish egocentric person can be saved. He says: “Such a (foolish, egocentric) person can also be saved, if by joining the society of good persons, he also becomes good and by imbibing virtues (in their company), he washes off the vices from his within. (However, he needs to first seek the guidance of the Guru, because) without (the guidance of) the Guru, (state of) poise cannot be obtained.”(7)

In conclusion, Guru Ji says: “ O Nanak, he whom the assayer Guru examines with the glance of grace, he is blessed. Then his pearl like pure mind embraces God's Name which is precious like a diamond, jewel or a ruby.”(8-5)

The message of this Shabad is that we should realize, that how fortunate and blessed we are, that we don't have to go out and search for a true and perfect Guru, because right in our own homes, we could have the presence of the eternal Guru (Granth Sahib Ji), who can help our mind overcome all our false worldly inclinations, and attach it to the jewel of God's Name and save us from perpetual pains of birth and death.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ ਮਨਿ ਮਾਨੁ ॥

gurmukh gi-aan Dhi-aan man maan.

ਗੁਰਮੁਖਿ ਮਹਲੀ ਮਹਲੁ ਪਛਾਨੁ ॥

gurmukh mahlee mahal pachhaan.

ਗੁਰਮੁਖਿ ਸੁਰਤਿ ਸਬਦੁ ਨੀਸਾਨੁ ॥੧॥

gurmukh surat sabaḍ neesaan. ||1||

ਐਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਵੀਚਾਰੀ ॥

aisay paraym bhagat veechaaree.

ਗੁਰਮੁਖਿ ਸਾਚਾ ਨਾਮੁ ਮੁਰਾਰੀ ॥੧॥ ਰਹਾਉ ॥

gurmukh saachaa naam muraaree. ||1|| rahaa-o.

ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਥਾਨਿ ਸੁਥਾਨੁ ॥

ahinis nirmal thaan suthaan.

ਤੀਨ ਭਵਨ ਨਿਹਕੇਵਲ ਗਿਆਨੁ ॥

teen bhavan nihkayval gi-aan.

ਸਾਚੇ ਗੁਰ ਤੇ ਹੁਕਮੁ ਪਛਾਨੁ ॥੨॥

saachay gur tay hukam pachhaan. ||2||

ਸਾਚਾ ਹਰਖੁ ਨਾਹੀ ਤਿਸੁ ਸੋਗੁ ॥

saachaa harakh naahee tis sog.

ਅੰਮ੍ਰਿਤੁ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਭੋਗੁ ॥

amrit gi-aan mahaa ras bhog.

ਪੰਚ ਸਮਾਈ ਸੁਖੀ ਸਭੁ ਲੋਗੁ ॥੩॥

panch samaa-ee sukhee sabh log. ||3||



ਸਗਲੀ ਜੋਤਿ ਤੇਰਾ ਸਭੁ ਕੋਈ ॥
ਆਪੇ ਜੋਤਿ ਵਿਛੋੜੇ ਸੋਈ ॥
ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ ॥੪॥
ਢਾਹਿ ਉਸਾਰੇ ਹੁਕਮਿ ਸਮਾਵੈ ॥
ਹੁਕਮੋ ਵਰਤੈ ਜੋ ਤਿਸੁ ਭਾਵੈ ॥
ਗੁਰ ਬਿਨੁ ਪੂਰਾ ਕੋਇ ਨ ਪਾਵੈ ॥੫॥
ਬਾਲਕ ਬਿਰਧਿ ਨ ਸੁਰਤਿ ਪਰਾਨਿ ॥
ਭਰਿ ਜੋਬਨਿ ਬੂਝੈ ਅਭਿਮਾਨਿ ॥
ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਲਹਸਿ ਨਿਦਾਨਿ ॥੬॥
ਜਿਸ ਕਾ ਅਨੁ ਧਨੁ ਸਹਜਿ ਨ ਜਾਨਾ ॥
ਭਰਮਿ ਭੁਲਾਨਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ॥
ਗਲਿ ਫਾਹੀ ਬਉਰਾ ਬਉਰਾਨਾ ॥੭॥
ਬੂਡਤ ਜਗੁ ਦੇਖਿਆ ਤਉ ਡਰਿ ਭਾਗੇ ॥
ਸਤਿਗੁਰਿ ਰਾਖੇ ਸੇ ਵਡਭਾਗੇ ॥
ਨਾਨਕ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੇ ॥੮॥੬॥

saglee joṭ t̥ayraa sabh ko-ee.
aapay jorh vichhorhay so-ee.
aapay kartāa karay so ho-ee. ||4||
ḏhaahi usaaray hukam samaavai.
hukmo vartai jo tis bhaavai.
gur bin poora ko-ay na paavai. ||5||
baalak biraḏh na surat paraan.
bhar joban boodai abhimaan.
bin naavai ki-aa lahas nidaan. ||6||
jis kaa an Dhan sahj na jaanaa.
bharam bhulaanaa fir pachhutaanaa.
gal faahee ba-uraa ba-uraanaa. ||7||
boodat jag daykhi-aa ta-o dar bhaagay.
satgur raakhay say vadbhaagay.
naanak gur kee charnee laagay. ||8||6||

Asa Mohalla-1

In the previous Shabad, Guru Ji told us, that Guru, can help our mind overcome our false worldly inclinations, and attach it to the jewel of God's Name and save us from perpetual pains of birth and death. But, that is not all, in this Shabad Guru Ji acquaints us with so many more blessings and benefits, a person obtains, who becomes "Gurmukh", (literally meaning the one, whose face is towards the Guru, or in other words, who attentively listens and follows Guru's advice).

He says: " (O my friends), when a person listens and follows Guru's advice, he enjoys (the bliss of) divine knowledge, and meditation (upon God's Name), in his mind. By the grace of the Guru, he finds the identification of God's palace, (in his own heart). By listening attentively to the Guru, he installs (God's) Name in his consciousness, which is like a passport (for entry into God's abode)." (1)

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Stating in brief, the blessings obtained by a person, who becomes "Gurmukh" or Guru wards, he says: "(O my friends), when like this a devotee lovingly reflects (on the word of the Guru), by Guru's grace, he obtains the eternal Name of (God), the slayer of demons." (1-Pause)

Describing, the divine knowledge acquired by a person, through the Guru, he says: "Such (a devotee of God), day and night, keeps making (his heart), as the immaculate abode (of God). He acquires intimate knowledge about the desire free God, who pervades in all the three worlds. From the true Guru, he understands, the will (of God)." (2)

As for the blessings, being enjoyed by such a person, Guru Ji says: "(O my friends, the person, who follows Guru's advice), there is an everlasting bliss (in his mind), and there is never any sorrow for him. For him, the knowledge (imparted by the Guru, becomes) like nectar, and because the most relishing food (for his soul. Then, with the stilling of his five (passions), all people seem to be in peace (to him)." (3)

As for the attitude of such a person towards God, Guru Ji says: "Such a person realizes and in a way says, "(O' God), in the entire universe, it is Your light, which is pervading. (He firmly believes), that on His own, He unites (the creatures), and it is He, who separates them (also). Whatever, that Creator Himself does, only that happens." (4)

Describing, what else such a Guru wards person believes, Guru Ji says: "(O my friends, a Guru wards person believes, that on His own, God) destroys, and rebuilds (the universe, and) in His will, He absorbs it (into Himself, like a black hole). Whatever pleases Him, His command pervades accordingly, and except the Guru, no one can obtain to that perfect God." (5)

Now Guru Ji comments on the state and fate of the ignorant persons who do not care to meditate on God's Name. He



says: "The person who neither in childhood, nor in old age attunes his mind to God and during his full youth, remains drowned in the ego of his beauty; without meditating on God's Name, such a foolish person would earn nothing from the world (and his human birth will go waste)." (6)

Giving the reason, why he considers the life of such persons a waste, Guru Ji says: "If while remaining in a state of poise, a person has never acknowledged Him, (whose given) food and wealth, (he is enjoying), and remains lost in illusions, he later repents, when around the neck of such a blind fool (is tightened) the noose (of death)." (7)

Guru Ji concludes the Shabad, by telling who are the persons, who are saved from such terrible death. He says: "O Nanak, they who seek the shelter of the Guru, seeing the world thus being drowned (in the ocean of false worldly pleasures, they get scared and run away (from worldly attachments). They are very fortunate, because, the true Guru has saved them." (8-6)

The message of this Shabad is that if we want to save ourselves from falling a victim to false worldly allurements, and avoid repeated pains of birth and death, then we should seek the shelter of the Guru, who will impart us the right knowledge, and attune us to the loving adoration of God. Then we will realize God pervading in all the three worlds and in all hearts, and will ultimately merge in His blissful union.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਗਾਵਹਿ ਗੀਤੇ ਚੀਤਿ ਅਨੀਤੇ ॥
ਰਾਗ ਸੁਣਾਇ ਕਹਾਵਹਿ ਬੀਤੇ ॥
ਬਿਨੁ ਨਾਵੈ ਮਨਿ ਝੂਠੁ ਅਨੀਤੇ ॥੧॥
ਕਹਾ ਚਲਹੁ ਮਨ ਰਹਹੁ ਘਰੇ ॥
ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਤ੍ਰਿਪਤਾਸੇ ਖੋਜਤ ਪਾਵਹੁ ਸਹਜਿ ਹਰੇ ॥੧॥ ਰਹਾਉ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਨਿ ਮੋਹੁ ਸਰੀਰਾ ॥
ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਸੁ ਪੀਰਾ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਉ ਮਨੁ ਧੀਰਾ ॥੨॥
ਅੰਤਰਿ ਨਾਵਣੁ ਸਾਚੁ ਪਛਾਣੈ ॥
ਅੰਤਰ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਣੈ ॥
ਸਾਚ ਸਬਦ ਬਿਨੁ ਮਹਲੁ ਨ ਪਛਾਣੈ ॥੩॥
ਨਿਰੰਕਾਰ ਮਹਿ ਆਕਾਰੁ ਸਮਾਵੈ ॥
ਅਕਲ ਕਲਾ ਸਚੁ ਸਾਚਿ ਟਿਕਾਵੈ ॥
ਸੋ ਨਹੁ ਗਰਭ ਜੋਨਿ ਨਹੀ ਆਵੈ ॥੪॥

aasaa mehlāa 1.

gaavahi geetay cheet aneetay.
raag sunaa-ay kahaaveh beetay.
bin naavai man jhooth aneetay. ||1||
kahaa chalu man rahhu gharay.
gurmukh raam naam triptaasay khojat paavhu sahj haray.
||1|| rahaa-o.
kaam kroDh man moh sareeraa.
lab lobh aha^Nkaar so peeraa.
raam naam bin ki-o man dheeraa. ||2||
antar naavan saach pachhaanai.
antar kee gat gurmukh jaanai.
saach sabad bin mahal na pachhaanai. ||3||
nirankaar meh aakaar samaavai.
akal kalaa sach saach tikaavai.
so nar garabh jon nahee aavai. ||4||

ਜਹਾਂ ਨਾਮੁ ਮਿਲੈ ਤਹ ਜਾਉ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕਰਮ ਕਮਾਉ ॥
ਨਾਮੇ ਰਾਤਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੫॥
ਗੁਰ ਸੇਵਾ ਤੇ ਆਪੁ ਪਛਾਤਾ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਵਸਿਆ ਸੁਖਦਾਤਾ ॥
ਅਨਦਿਨੁ ਬਾਣੀ ਨਾਮੇ ਰਾਤਾ ॥੬॥
ਮੇਰਾ ਪ੍ਰਭੁ ਲਾਏ ਤਾ ਕੇ ਲਾਗੈ ॥
ਹਉਮੈ ਮਾਰੇ ਸਬਦੇ ਜਾਗੈ ॥
ਐਥੈ ਓਥੈ ਸਦਾ ਸੁਖੁ ਆਗੈ ॥੭॥
ਮਨੁ ਚੰਚਲੁ ਬਿਧਿ ਨਾਹੀ ਜਾਣੈ ॥
ਮਨਮੁਖਿ ਮੈਲਾ ਸਬਦੁ ਨ ਪਛਾਣੈ ॥

jahaa^N naam milai tah jaa-o.
gur pargaadee karam kamaa-o.
naamay raataa har gun gaa-o. ||5||
gur sayvaa tay aap pachhaataa.
amrit naam vasi-aa sukh-daata.
an-din banee naamay raataa. ||6||
mayraa parabh laa-ay ta ko laagai.
ha-umai maaray sabday jaagai.
aithai othai sadaa sukh aagai. ||7||
man chanchal biDh naahee jaanai.
manmukh mailaa sabad na pachhaanai.



ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਨਾਮੁ ਵਖਾਣੈ ॥੮॥	gurmukh nirmal naam vakhaanaai. 8
ਹਰਿ ਜੀਉ ਆਗੈ ਕਰੀ ਅਰਦਾਸਿ ॥	har jee-o aagai karee ardaas.
ਸਾਧੂ ਜਨ ਸੰਗਤਿ ਹੋਇ ਨਿਵਾਸੁ ॥	saaDhoo jan sangat ho-ay nivaas.
ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੈ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸੁ ॥੯॥	kilvikh dukh kaatay har naam pargaas. 9
ਕਰਿ ਬੀਚਾਰੁ ਆਚਾਰੁ ਪਰਾਤਾ ॥	kar beechaar aachaar paraataa.
ਸਤਿਗੁਰ ਬਚਨੀ ਏਕੋ ਜਾਤਾ ॥	satgur bachnee ayko jaataa.
ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਨੁ ਰਾਤਾ ॥੧੦॥੭॥	naanak raam naam man raataa. 10 7

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that we should seek the shelter of the Guru, who will impart us the right divine knowledge, and attune us to the loving adoration of God. However in this Shabad, Guru Ji advises us to avoid those hypocritical musicians, and preachers, who outwardly may impress the audience, by singing and interpreting Shabads, with melodious voices, mesmerizing music, and scholarly interpretations of Gurbani, but are totally devoid of any true spiritual awakening from within, and are only concerned with amassing wealth using their talents and skills.

He says: “There are some persons who sing devotional songs, (just to impress others), but in their minds are all kinds of evil thoughts. They recite gospel music, and declare themselves as free from such things as envy or jealousy, but without (being permeated with God’s) Name, in their mind reside falsehood, and evil intentions.”(1)

Therefore, advising his own mind, and indirectly all of us, Guru Ji says: “O’ my mind, why do we need to go out any where (to listen to the singing of such false singers). Better, let us stay home. (Because, it is only, by meditating on God’s Name, under Guru’s guidance, that we are (spiritually) satiated, and by trying to search Him (in this way), you would easily obtain God, right in your home (within your self).”(1-Pause)

Continuing his criticism of these fakes “*Raagis*” or singers, Guru Ji says: “The bodies and minds of such fake singers and musicians are afflicted with lust and wrath, and false worldly attachment. They are also suffering from the maladies of greed, avarice and ego. How can their mind find any solace without God’s Name?” (2)

Now stating briefly, what a person really needs to do, Guru Ji says: “(O my friends, what one needs to do is that), by following the guidance of the Guru, he should know the inner state of his mind. (The person, who thus purifies himself from inside, and in a way) takes an inner bath, he recognizes the true (God, but he must remember, that) without the true word (of the Guru), he cannot identify the palace (or abode of God).”(3)

Describing, what kinds of blessings, such a person obtains, Guru Ji says: “(The person, who) absorbs the visible form (of the world) into the formless (God, or in other words, controls his outgoing mind), and makes it focus on his inside, and who enshrines that true God, whose power is beyond limit (into his heart), he doesn’t fall into the womb again.”(4)

Therefore, Guru Ji prays, even for himself, and says: “(O God, bless me), that I may go, wherever Your Name could be obtained. By Guru’s grace, I may earn (the merits) of doing virtuous deeds, and imbued with (Your) Name, I may sing God’s praise.”(5)

Describing, the blessings obtained by him as a result of the above prayer, Guru Ji says: “Through the Guru’s service, I have understood myself. The peace giving nectar Name has come to reside in my heart. So now day and night, I remain imbued with the word of the Guru, and God’s Name.”(6)

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However, Guru Ji wants to remind us that it is only through God’s grace, that a person is engaged in meditating on God’s Name. He says: “(It is only), if my beloved God yokes (a person in the task of meditating on God’s Name), that he engages (in this task). Through the word (of the Guru, he) wakes up (from the slumber of worldly attachments), and stills his ego. After that, he always finds peace for him both here (in this), and there (in the next world).”(7)

Now comparing the thinking of minds of Guru-wards and self-conceited persons, Guru Ji says: “The mind (of the self conceited person) is mercurial, it does not know the way (to attune to God’s Name. Because, the mind of) the egocentric is dirty; it does not understand (and follows) the Guru’s word. However, the (mind of a) Guru wards person is



immaculate, so he (always) meditates on the Name.”(8)

Therefore describing, what he does, so that his mind also remains immaculate, Guru Ji says: “(O my friends), I pray to the reverend God, (to bless me that) I may always keep having my abode in the congregation of saintly persons, (so that in mind), God’s Name may become manifest, which may eradicate my sins and sufferings.”(9)

In conclusion, Guru Ji says: “(O my friends, the person who), by doing deliberation (within his mind), has understood the right conduct (of life, and as per) true Guru’s word, realized that there is only one (God, who is the Master of all). O Nanak, his mind is imbued with God’s Name.”(10-7)

The message of this Shabad is that instead of wasting our time on listening to some greedy and self conceited singers and lecturers, we should reflect within ourselves, for our own faults and short comings, and following the word of the Guru (or Gurbani as contained in Guru Granth Sahib Ji), meditate on God’s Name. By doing so, we would find peace both in this and the next world.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਮਨੁ ਮੈਗਲੁ ਸਾਕਤੁ ਦੇਵਾਨਾ ॥
ਬਨ ਖੰਡਿ ਮਾਇਆ ਮੋਹਿ ਹੈਰਾਨਾ ॥
ਇਤ ਉਤ ਜਾਹਿ ਕਾਲ ਕੇ ਚਾਪੇ ॥
ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹੈ ਘਰੁ ਆਪੇ ॥੧॥
ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮਨੁ ਨਹੀ ਠਹੁਰਾ ॥
ਸਿਮਰਹੁ ਰਾਮ ਨਾਮੁ ਅਤਿ ਨਿਰਮਲੁ ਅਵਰ ਤਿਆਗਹੁ ਹਉਮੈ
ਕਉਰਾ ॥੧॥ ਰਹਾਉ ॥
ਇਹੁ ਮਨੁ ਮੁਗਧੁ ਕਹਹੁ ਕਿਉ ਰਹਸੀ ॥
ਬਿਨੁ ਸਮਝੇ ਜਮ ਕਾ ਦੁਖੁ ਸਹਸੀ ॥
ਆਪੇ ਬਖਸੇ ਸਤਿਗੁਰੁ ਮੇਲੈ ॥
ਕਾਲੁ ਕੰਟਕੁ ਮਾਰੇ ਸਚੁ ਪੇਲੈ ॥੨॥
ਇਹੁ ਮਨੁ ਕਰਮਾ ਇਹੁ ਮਨੁ ਧਰਮਾ ॥
ਇਹੁ ਮਨੁ ਪੰਚ ਤਤੁ ਤੇ ਜਨਮਾ ॥
ਸਾਕਤੁ ਲੋਭੀ ਇਹੁ ਮਨੁ ਮੂੜਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਮਨੁ ਰੂੜਾ ॥੩॥
ਗੁਰਮੁਖਿ ਮਨੁ ਅਸਥਾਨੈ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਤ੍ਰਿਭਵਣਿ ਸੋਈ ਹੋਈ ॥
ਇਹੁ ਮਨੁ ਜੋਗੀ ਭੋਗੀ ਤਪੁ ਤਾਪੈ ॥
ਗੁਰਮੁਖਿ ਚੀਨੈ ਹਰਿ ਪ੍ਰਭੁ ਆਪੈ ॥੪॥
ਮਨੁ ਬੈਰਾਗੀ ਹਉਮੈ ਤਿਆਗੀ ॥
ਘਟਿ ਘਟਿ ਮਨਸਾ ਦੁਬਿਧਾ ਲਾਗੀ ॥
ਰਾਮ ਰਸਾਇਣੁ ਗੁਰਮੁਖਿ ਚਾਖੈ ॥
ਦਰਿ ਘਰਿ ਮਹਲੀ ਹਰਿ ਪਤਿ ਰਾਖੈ ॥੫॥
ਇਹੁ ਮਨੁ ਰਾਜਾ ਸੂਰ ਸੰਗ੍ਰਾਮਿ ॥
ਇਹੁ ਮਨੁ ਨਿਰਭਉ ਗੁਰਮੁਖਿ ਨਾਮਿ ॥
ਮਾਰੇ ਪੰਚ ਅਪੁਨੈ ਵਸਿ ਕੀਏ ॥
ਹਉਮੈ ਗ੍ਰਾਸਿ ਇਕਤੁ ਥਾਇ ਕੀਏ ॥੬॥
ਗੁਰਮੁਖਿ ਰਾਗ ਸੁਆਦ ਅਨ ਤਿਆਗੇ ॥
ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਭਗਤੀ ਜਾਗੇ ॥
ਅਨਹਦ ਸੁਣਿ ਮਾਨਿਆ ਸਬਦੁ ਵੀਚਾਰੀ ॥
ਆਤਮੁ ਚੀਨਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥੭॥

aasaa mehlāa 1.

man maigal saakat dayvaanaa.
ban khand maa-i-aa mohi hairaanaa.
it ut jaahi kaal kay chaapay.
gurmukh khoj lahai ghar aapay. ||1||
bin gur sabdai man nahee tha-uraa.
simrahu raam naam at nirmal avar ti-aagahu ha-umai ka-
uraa. ||1|| rahaa-o.
ih man mugaDh kahhu ki-o rahsee.
bin samjhay jam kaa dukh sahsee.
aapay bakhsay satgur maylai.
kaal kankat maaray sach paylai. ||2||
ih man karmaa ih man Dharmaa.
ih man panch tat tay janmaa.
saakat lobhee ih man moorhaa.
gurmukh naam japai man roorhaa. ||3||
gurmukh man asthaanay so-ee.
gurmukh taribhavan sojhee ho-ee.
ih man jogee bhogee tap taapai.
gurmukh cheen^Hai har parabh aapai. ||4||
man bairaagee ha-umai ti-aagee.
ghat ghat mansaa dubiDhaa laagee.
raam rasaa-in gurmukh chaakhai.
dar ghar mahlee har pat raakhai. ||5||
ih man raajaa soor sangraam.
ih man nirbha-o gurmukh naam.
maaray panch apunai vas kee-ay.
ha-umai garaas ikat thaa-ay kee-ay. ||6||
gurmukh raag su-aad an ti-aagay.
gurmukh ih man bhagtee jaagay.
anhad sun maani-aa sabad veechaaree.
aatam cheeneh bha-ay nirankaaree. ||7||

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ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਦਰਿ ਘਰਿ ਸੋਈ ॥
 ਗੁਰਮੁਖਿ ਭਗਤਿ ਭਾਉ ਧੁਨਿ ਹੋਈ ॥
 ਅਹਿਨਿਸਿ ਹਰਿ ਜਸੁ ਗੁਰ ਪਰਸਾਦਿ ॥
 ਘਟਿ ਘਟਿ ਸੋ ਪ੍ਰਭੁ ਆਦਿ ਜੁਗਾਦਿ ॥੮॥
 ਰਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਮਾਤਾ ॥
 ਸਰਬ ਰਸਾਇਣੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥
 ਭਗਤਿ ਹੇਤੁ ਗੁਰ ਚਰਣ ਨਿਵਾਸਾ ॥
 ਨਾਨਕ ਹਰਿ ਜਨ ਕੇ ਦਾਸਨਿ ਦਾਸਾ ॥੯॥੮॥

ih man nirmal dar ghar so-ee.
 gurmukh bhagat bhaa-o Dhun ho-ee.
 ahinis har jas gur parsaad.
ghat ghat so parabh aad jugaad. ||8||
 raam rasaa-in ih man maataa.
 sarab rasaa-in gurmukh jaataa.
bhagat hayt gur charan nivaasaa.
 naanak har jan kay daasan daasaa. ||9||8||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that instead of wasting our time in listening to some greedy and self conceited singers and lecturers, we should reflect within ourselves, for our own faults and short comings, and following the word of the Guru, meditate on God's Name. By doing so, we would find peace both in this and the next world. In this Shabad Guru Ji tells us, what is the reason, that human beings, including the seemingly holy persons keep madly running after worldly riches and power, which ultimately brings them immense pain and suffering, and what a person aught to do to cure this ailment, and live in peace and poise.

Guru Ji says: “(O my friends, generally the human) mind is like a foolish worshipper of (worldly riches and) power, and behaves like an (untamed) elephant. Being caught in attachment for worldly riches and power, it keeps wandering (in the world) like a jungle. (This is how, ordinary human beings), keep going here and there, impelled by (spiritual) death.”

“However, the Guru wards (do not let their mind get lost in worldly riches), they themselves search and find out the abode (of God in their own hearts).”(1)

Therefore, stating in the fewest possible words, the way to control our un-bridled minds, Guru Ji says: “(O my friends), without (getting focused on “*Gurbani*”) the word of the Guru, the mind doesn't get settled (in one state. To control your mind, the only way is that) you should meditate on the extremely immaculate God's Name, and renounce all other bitter (worldly) relishes, which enhance ego.”(1-Pause)

Next explaining the necessity of seeking and following Guru's guidance to control one's mind, Guru Ji: “(O my friends, being swayed by worldly allurements), how can the foolish (human) mind remain stable? Without understanding (its true nature, and divine purpose), it would keep suffering the pain of death. However, when on His own, God showers His grace, He unites (the man) with the true Guru. Who then saves him from this painful (rounds of) death, by gently coaxing (the human mind) towards the true (God).”(2)

Now explaining the reason, why our mind generally runs after worldly riches and power, and what is the effect of Guru's advice on it, Guru Ji says: “(O my friends), our mind is born out of the five basic essences or elements; (earth, ether, air, fire, and water, and since the rest of the world has also been created out of these five basic elements), this foolish mind is inclined to become the greedy worshipper of worldly riches and power. But, then to save itself from the tortures of death, it engages in useless faith rituals and deeds. But, if following Guru's advice, it meditates on (God's) Name, then it becomes (spiritually) beautiful.”(3)

Describing further, what happens, when it starts following the Guru's advice, or in other words, a person becomes Guru wards, he says: “The person, who becomes Guru wards, he keeps his mind focused on the abode of that (God, in his heart). Therefore, the Guru wards (person), gains the knowledge about all the three worlds. (Ordinarily, some times) this mind becomes a yogi; some times an enjoyer (of worldly comforts, and at another time, it) suffers the pains of penances. But, when it becomes Guru wards, then he himself reflects on God.”(4)

Continuing to narrate the merits obtained by a person, who follows Guru advice, he says: “(Being confused by worldly allurements, and consequent sufferings, some times), the mind renounces ego, and becomes detached (from the world. But still it is afflicted with ego in other forms. In this way), each and every heart has been afflicted with duality (or the love of things other than God). But, when by seeking the shelter of the Guru, a person tastes the relish of the panacea of God's (Name), the owner of the mansion saves his honor, both in his home and outside.”(5)



Stating, what kinds of radical changes, Guru's guidance, and God's Name can bring in a man's mind, Guru Ji says: "When following Guru's advice this mind meditates on God's Name, it becomes fear less, and acts like a king and brave warrior in the battle (against its internal enemies). After slaying the five (evil enemies of lust, anger, greed, attachment, and ego), it brings them under control. Also grasping his ego, he keeps them all at one place (under his control)." (6)

Next Guru Ji comments on the conduct of the Guru-ward person. He says: "The Guru-ward person renounces all other tunes and relishes (of worldly involvements). Now, the Guru ward's mind wakes up (and engages in) worship (of God). By reflecting on the word (of the Guru), and listening to the unstuck melody, his mind gets satiated. In this way, comprehending the real essence, it becomes (a true devotee of the) formless (God)." (7)

Describing the state of mind of a Guru ward's person, in the above stage, Guru Ji says: "Now, the Guru ward's mind has become pure, and it sees the same (God) both within and without. (But, even at this stage, he does not forsake his devotion, rather), being attuned to the loving adoration of God, and by Guru's grace, he keeps on singing praises of God, day and night, and he sees in all hearts that God, who has been pervading even before all ages, and will still be there after the end of all ages." (8)

In conclusion, Guru Ji says: "(O my friends, when a person follows the guidance of the Guru) this mind (of his) becomes intoxicated with the elixir of God's (Name). By Guru's grace, he comes to realize (God), the source of all panacea. When his mind (so obediently follows Guru's guidance, as if it is) residing at Guru's feet, love for God's devotion wells up in it. Nanak is a slave of the slave of (such) devotees of God." (9-8)

The message of the Shabad is that, if we want to bring our elephant like crazy mind in to control, and kill all our five evil impulses, then seeking the guidance of the Guru, we should meditate on God's Name.

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ਪੰਨਾ ੪੧੬

ਆਸਾ ਮਹਲਾ ੧ ॥

ਤਨੁ ਬਿਨਸੈ ਧਨੁ ਕਾ ਕੋ ਕਹੀਐ ॥
 ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਤ ਲਹੀਐ ॥
 ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਗਿ ਸਖਾਈ ॥
 ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥੧॥
 ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥
 ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਨਾਮੁ ਨ ਛੋਡਉ ਆਪੇ ਬਖਸਿ
 ਮਿਲਾਵਣਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥
 ਕਨਿਕ ਕਾਮਨੀ ਹੇਤੁ ਗਵਾਰਾ ॥
 ਦੁਬਿਧਾ ਲਾਗੇ ਨਾਮੁ ਵਿਸਾਰਾ ॥
 ਜਿਸੁ ਤੂੰ ਬਖਸਹਿ ਨਾਮੁ ਜਪਾਇ ॥
 ਦੂਤੁ ਨ ਲਾਗਿ ਸਕੈ ਗੁਨ ਗਾਇ ॥੨॥
 ਹਰਿ ਗੁਰੁ ਦਾਤਾ ਰਾਮ ਗੁਪਾਲਾ ॥
 ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਦਇਆਲਾ ॥
 ਗੁਰਮੁਖਿ ਰਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥
 ਰੋਗ ਮਿਟੇ ਦੁਖੁ ਠਾਕਿ ਰਹਾਇਆ ॥੩॥
 ਅਵਰੁ ਨ ਅਉਖਧੁ ਤੰਤੁ ਨ ਮੰਤਾ ॥
 ਹਰਿ ਹਰਿ ਸਿਮਰਣੁ ਕਿਲਵਿਖ ਹੰਤਾ ॥
 ਤੂੰ ਆਪਿ ਭੁਲਾਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ ॥
 ਤੂੰ ਆਪੇ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ॥੪॥
 ਰੋਗੁ ਭਰਮੁ ਭੇਦੁ ਮਨਿ ਦੂਜਾ ॥
 ਗੁਰ ਬਿਨੁ ਭਰਮਿ ਜਪਹਿ ਜਪੁ ਦੂਜਾ ॥

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aasaa mehlāa 1.

tan binsai Dhan kaa ko kahee-ai.
 bin gur raam naam kat lahee-ai.
 raam naam Dhan sang sakhaa-ee.
 ahinis nirmal har liv laa-ee. ||1||
 raam naam bin kavan hamaaraa.
 sukh dukh sam kar naam na chhoda-o aapay bakhas
 milaavanhaaraa. ||1|| rahaa-o.
 kanik kaamnee hayt gavaaraa.
dubiDhaa laagay naam visaaraa.
 jis too^N bakhsahi naam japaa-ay.
 doot na laag sakai gun gaa-ay. ||2||
 har gur daataa raam gupaalaa.
 ji-o bhaavai ti-o raakh da-i-aalaa.
 gurmukh raam mayrai man bhaa-i-aa.
 rog mitay dukh thaak rahaa-i-aa. ||3||
 avar na a-ukhaDh tant na manntaa.
 har har simran kilvikh hantaa.
 too^N aap bhulaaveh naam visaar.
 too^N aapay raakhahi kirpaa Dhaar. ||4||
 rog bharam bhayd man doojaa.
 gur bin bharam jaapeh jap doojaa.



ਆਦਿ ਪੁਰਖ ਗੁਰ ਦਰਸ ਨ ਦੇਖਹਿ ॥
 ਵਿਣੁ ਗੁਰ ਸਬਦੈ ਜਨਮੁ ਕਿ ਲੇਖਹਿ ॥੫॥
 ਦੇਖਿ ਅਚਰਜੁ ਰਹੇ ਬਿਸਮਾਦਿ ॥
 ਘਟਿ ਘਟਿ ਸੁਰ ਨਰ ਸਹਜ ਸਮਾਧਿ ॥
 ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੇ ਮਨ ਮਾਹੀ ॥
 ਤੁਮ ਸਮਸਰਿ ਅਵਰੁ ਕੇ ਨਾਹੀ ੬॥
 ਜਾ ਕੀ ਭਗਤਿ ਹੇਤੁ ਮੁਖਿ ਨਾਮੁ ॥
 ਸੰਤ ਭਗਤ ਕੀ ਸੰਗਤਿ ਰਾਮੁ ॥
 ਬੰਧਨ ਤੋਰੇ ਸਹਜਿ ਧਿਆਨੁ ॥
 ਛੁਟੈ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਰ ਗਿਆਨੁ ॥੭॥
 ਨਾ ਜਮਦੂਤ ਦੂਖੁ ਤਿਸੁ ਲਾਗੈ ॥
 ਜੋ ਜਨੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਜਾਗੈ ॥
 ਭਗਤਿ ਵਛਲੁ ਭਗਤਾ ਹਰਿ ਸੰਗਿ ॥
 ਨਾਨਕ ਮੁਕਤਿ ਭਏ ਹਰਿ ਰੰਗਿ ॥੮॥੯॥

aad purakh gur daras na daykheh.
 vin gur sabdai janam ke laykheh. ||5||
 daykh achraj rahay bismaad.
 ghat ghat sur nar sahj samaaDh.
 bharipur Dhaar rahay man maahee.
 tum samsar avar ko naahee. ||6||
 jaa kee bhagat hayt mukh naam.
 sant bhagat kee sangat raam.
 banDhan toray sahj Dhi-aan.
 chhootai gurmukh har gur gi-aan. ||7||
 naa jamdoot dookh tis laagai.
 jo jan raam naam liv jaagai.
 bhagat vachhal bhagtaa har sang.
 naanak mukat bha-ay har rang. ||8||9||

Asa Mohalla-1

In stanza (1) of the previous Shabad, Guru Ji told us that the human mind is like a foolish worshipper of worldly riches and power, and behaves like an untamed elephant. Being caught in attachment for worldly riches and power, it keeps wandering (in the world) like a jungle. (This is how, ordinary human beings), keep wandering here and there, impelled by (spiritual) death. In this Shabad, he shows us the way to counsel and train this wild mind, so that instead of wandering aimlessly in the worldly jungle, it amasses the true wealth of God's Name, which would not only last him during his life time, but would also accompany him after death, and save him from the perpetual rounds of birth and death.

Therefore, addressing us all Guru Ji says: “(O my friends, when your) body perishes, who should we consider (the owner of the worldly wealth amassed by you? Because, it is not going to accompany you after death) It is only the wealth of God's Name, which can accompany a person, like his faithful friend. But, without (the guidance of) the Guru, we cannot obtain God's Name. Immaculate person is he, who day and night attunes his mind to God.”(1)

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So Guru Ji says (about himself and advises us accordingly): “(I say to myself, that) except God's Name, who else is my (support)? Therefore, deeming both pleasure and pain as same (being the manifestations of His will), I don't forsake (meditating on) God's Name. (I fully believe), that ultimately after forgiving (the creatures) on His own, He does unite them with Him.”(1-Pause)

Next addressing God, on behalf of the world, Guru Ji says: “O' God, the foolish humans remain absorbed in the love of worldly riches and women and being in love with the entities other than You, they have forsaken Your Name. (But, O God, the poor humans are helpless, because only) whom You forgive, You make him meditate on Your Name, then even demons of death cannot afflict him, because he keeps singing Your praise.”(2)

Guru Ji then shares with us, what happened, when he sought the guidance of the Guru. He says: “(O' my friends), by Guru's grace, God became pleasing to my mind. (Then I prayed to God, and said to Him), O my Guru God, Giver, and all pervading Master of the earth, O the compassionate one, save me as You please. Then all my ailments were removed, and my suffering came to an end.”(3)

Expressing his full faith in God, and His power, Guru Ji says: “(O God, we know that), there is no other medicine, mantra, or charm, (and it is only, the) meditation of God's Name, which is the destroyer of sins and misdeeds. (But, O God), it is You Yourself, who makes a person go astray, by forsaking (Your) Name, and then showing Your mercy, You Yourself save him (from committing sins, and subjecting himself to pains of birth and death).”(4)

Now stressing upon the necessity of Guru's guidance, he says: “(O my friends), they who without (the guidance of the)



Guru, worship other (worldly riches and power), suffer from (mental) sickness, doubt, and distance (from God). Yes, they who do not see the Guru, they are never able to see the sight of the primal Being. So without (attuning to the) word of the Guru, their whole life counts to nothing.”(5)

Expressing his own wonder at the sight of God, Guru Ji says: “(O God), seeing Your wondrous form, I am in ecstasy. You are present in each and every heart. In all the angels, and human beings, You are imperceptibly contained. You are pervading fully in the hearts of all. Like You, there is no one else.”(6)

Next, Guru Ji tells us, where we can find God more easily, and why? He says: “(O my friends), that God is obtained in the company of those saints and devotees, on whose tongue always resides His Name, and His loving devotion. Because, by living in a state of poised meditation, they have broken away their (worldly) bonds. The Guru wards persons also get liberated (from these bonds), who obtain the divine knowledge of God, through the Guru.”(7)

In conclusion, Guru Ji says: “(O my friends), the person, who attunes his mind to meditation on God’s Name, he awakens (and becomes alert to worldly allurements). Therefore, neither any ailment nor (fear of) the demon of death afflicts him. God is the lover of devotees, and always accompanies His worshippers. O Nanak, by being imbued with God’s love, they become emancipated.”(8-9)

The message of this Shabad is that instead of running after worldly riches, we should gather the riches of God's Name, which will accompany us everywhere and will emancipate us. Secondly to amass the wealth of God's Name, we should pray to God to bless us with the guidance of Guru (Granth Sahib Ji).

ਆਸਾ ਮਹਲਾ ੧ ਇਕਤੁਕੀ ॥

aasaa mehlāa 1 iktukee.

ਗੁਰੁ ਸੇਵੇ ਸੋ ਠਾਕੁਰ ਜਾਨੈ ॥

gur sayvay so thaakur jaanai.

ਦੂਖੁ ਮਿਟੈ ਸਚੁ ਸਬਦਿ ਪਛਾਨੈ ॥੧॥

dookh mitai sach sabad pachhaanai. ||1||

ਰਾਮੁ ਜਪਹੁ ਮੇਰੀ ਸਖੀ ਸਖੈਨੀ ॥

raam japahu mayree sakhee sakhaanee.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਦੇਖਹੁ ਪ੍ਰਭੁ ਨੈਨੀ ॥੧॥ ਰਹਾਉ ॥

satgur sayv daykhu parabh naanee. ||1|| rahaa-o.

ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੰਸਾਰਿ ॥

banDhan maat pita sansaar.

ਬੰਧਨ ਸੁਤ ਕੰਨਿਆ ਅਰੁ ਨਾਰਿ ॥੨॥

banDhan sut kanniaa ar naar. ||2||

ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕੀਆ ॥

banDhan karam Dharam ha-o kee-aa.

ਬੰਧਨ ਪੁਤੁ ਕਲਤੁ ਮਨਿ ਬੀਆ ॥੩॥

banDhan put kalat man bee-aa. ||3||

ਬੰਧਨ ਕਿਰਖੀ ਕਰਹਿ ਕਿਰਸਾਨ ॥

banDhan kirkhee karahi kirsaaan.

ਹਉਮੈ ਭੰਨੁ ਸਹੈ ਰਾਜਾ ਮੰਗੈ ਦਾਨ ॥੪॥

ha-umai dann sahai raajaa mangai daan. ||4||

ਬੰਧਨ ਸਉਦਾ ਅਣਵੀਚਾਰੀ ॥

banDhan sa-udaa anveechaaree.

ਤਿਪਤਿ ਨਾਰੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥੫॥

tipat naahee maa-i-aa moh pasaaree. ||5||

ਬੰਧਨ ਸਾਹ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥

banDhan saah sa^Ncheh Dhan jaa-ay.

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ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਪਵਈ ਬਾਇ ॥੬॥

bin har bhagat na pav-ee thaa-ay. ||6||

ਬੰਧਨ ਬੇਦੁ ਬਾਦੁ ਅਹੰਕਾਰ ॥

banDhan bayd baad aha^Nkaar.

ਬੰਧਨਿ ਬਿਨਸੈ ਮੋਹ ਵਿਕਾਰ ॥੭॥

banDhan binsai moh vikaar. ||7||

ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ ॥

naanak raam naam sar^Naa-ee.

ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੰਧੁ ਨ ਪਾਈ ॥੮॥੧੦॥

satgur raakhay banDh na paa-ee. ||8||10||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that instead of running after worldly riches, we should gather the riches of God's Name, which will accompany us everywhere and will emancipate us. Secondly to amass the wealth of God's Name, we should pray to God to bless us with the guidance of Guru. In this Shabad Guru Ji explains, how without meditating on God's Name, all kinds of deeds, and even normal duties like doing some business to take care of our families, become bonds for our soul, and won't let us find salvation from our pains and suffering.



First of all advising us to follow the advice of the Guru, he says: “(O my friends), he who serves (and follows the advice of) the Guru, he comes to know about (the relish of God’s Name). Through the word of the Guru, he recognizes the Master, (and as a result), all his pain is removed.”(1)

Next stating the benefit of following Guru’s main advice, regarding meditation on God’s Name, he says: “O’ my friends and mates, meditate on God’s Name. Because, by serving the true Guru, (in this way), you would see God with your own eyes.”(1-Pause)

Now listing all the things, and deeds, which without meditation on God’s Name, become bonds for our soul, Guru Ji says: “(O my friends, without meditation on God’s Name, all relationships), in the world, (such as with one’s) mother, father become bonds (for our soul. Similarly our attachments with our) son, daughter, and wife also become bonds.”(2)

But, these bonds are not limited just to our friends, and relatives; Guru Ji says: “(Without God’s Name), all the religious deeds and actions, become bonds, because (by doing so, man feels a sense of ego), that he did this thing. Even love with one’s son and wife, (becomes a bond, because this is love of some one, other than God.”(3)

Guru Ji goes even one step further, and talking about our jobs, and professions, he says: “The farmer who does farming that also becomes bondages, because the king (or the ruler) demands tax on his crop and if (in his) ego, (he refuses), he has to suffer punishment.”(4)

It is true about business as well. He says: “Business deeds done without due consideration also become bondages, because as one keeps on earning more and more, the infatuation with worldly riches keeps on increasing (and man is never satisfied and then ultimately he is caught in the noose of his greed).”(5)

Similar is the case, with other rich persons, including those who own banks, and lend money to others. Guru Ji says: “The wealth which the banker keeps on amassing also becomes a bondage (because if he loses the amassed wealth, he loses his peace of mind as well), and without the worship of God one does not obtain acceptance (in God’s court).”(6)

Even regarding studying of scriptures, and holding religious discussions, Guru Ji says: “Even reading of “*Vedas*” (the holy books) and doing discussions on them is a bondage, because it is under ego that one enters into so many discourses and discussions on these holy books. In short the whole world is being wasted away bound to attachment and sin.”(7)

In conclusion, Guru Ji says: “O Nanak, (only those) who have taken the shelter of God’s Name, the true Guru has saved them, and they are not put into any bonds.”(8-10)

The message of this Shabad is that all the worldly relatives, jobs, businesses, and even reading of holy books, egoistic discourses, and discussions become bonds for our soul. Therefore if we truly want to be saved from all such bonds, we should seek the shelter of the Guru (Granth Sahib Ji) and meditate on God’s Name.

ਪੰਨਾ ੪੧੭

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ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੩

raag aasaa mehlāa 1 asatpadee-aa ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḁ.

ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥
ਸੇ ਸਿਰਿ ਕਾਤੀ ਮੁੰਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥
ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ॥੧॥
ਆਦੇਸੁ ਬਾਬਾ ਆਦੇਸੁ ॥
ਆਇ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸ
॥੧॥ ਰਹਾਉ ॥

jin sir sohan patee-aa maa^Ngee paa-ay sanDhoor.
say sir kaaṭee munnee-ani^H gal vich aavai Dhoorh.
mehlāa andar hoḁee-aa hun^N bahan^N na milni^H haḁoor. ||1||
aḁdays baabaa aḁdays.
aḁ purakh^N tayraa anṯ na paa-i-aa kar kar ḁaykheh vays.
||1|| rahaa-o.
jaḁahu see-aa vee-aahee-aa laarhay sohan paas.
heedolee char^N aa-ee-aa ḁand^N khand keṭay raas.
uprahu paanee^N vaaree-ai jhalay jhimkan paas. ||2||
ik lakh^N lehni^H behthee-aa lakh^N lehni^H kharhee-aa.
garee chhuhaaray khaa^Ndee-aa maanni^H sayjrhee-aa.

ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ ਸੋਹਨਿ ਪਾਸਿ ॥
ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ ॥
ਉਪਰਹੁ ਪਾਣੀ ਵਾਰੀਐ ਝਲੇ ਝਿਮਕਨਿ ਪਾਸਿ ॥੨॥
ਇਕੁ ਲਖੁ ਲਹਨਿ ਬਹਿਨੀਆ ਲਖੁ ਲਹਨਿ ਖੜੀਆ ॥



ਗਰੀ ਛੁਹਾਰੇ ਖਾਂਦੀਆ ਮਾਣਨਿ ਸੇਜੜੀਆ ॥
ਤਿਨ੍ ਗਲਿ ਸਿਲਕਾ ਪਾਈਆ ਤੁਟਨਿ ਮੋਤਸਰੀਆ ॥੩॥

tin^H gal silkaa paa-ee-aa tutni^H mot̃saree-aa. ||3||

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ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਏ ਜਿਨ੍ਹੀ ਰਖੇ ਰੰਗੁ ਲਾਇ ॥
ਦੂਤਾ ਨੋ ਫੁਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਦੇ ਵਡਿਆਈ ਜੇ ਭਾਵੈ ਦੇਇ ਸਜਾਇ ॥੪॥

Dhan joban du-ay vairee ho-ay jin^Hee rakhay rang laa-ay.
dootaa no furmaa-i-aa lai chalay pat̃ gavaa-ay.
jay tis̃ bhaavai day vadi-aa-ee jay bhaavai day-ay sajaa-ay.
||4||

ਅਗੋ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾਂ ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ ॥
ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ ॥
ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ ॥੫॥
ਇਕਨਾ ਵਖਤ ਖੁਆਈਅਹਿ ਇਕਨਾ ਪੂਜਾ ਜਾਇ ॥
ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ ਕਢਹਿ ਨਾਇ ॥
ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ ॥੬॥

ago day jay chaytee-ai taa^N kaa-it̃ milai sajaa-ay.
saahaa^N surat̃ gavaa-ee-aa rang tamaasai chaa-ay.
baabarvaanee fir ga-ee ku-ir na rotee khaa-ay. ||5||
iknaa vakhat̃ khu-aa-ee-ah ikn^Haa poojaa jaa-ay.
cha-ukay vin hindvaanee-aa ki-o tikay kadheh naa-ay.
raam na kabhoo chayti-o hun kahan na milai khudaa-ay.
||6||

ਇਕਿ ਘਰਿ ਆਵਹਿ ਆਪਣੈ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ ਸੁਖ
॥
ਇਕਨਾ ਏਹੋ ਲਿਖਿਆ ਬਹਿ ਬਹਿ ਰੋਵਹਿ ਦੁਖ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਨਾਨਕ ਕਿਆ ਮਾਨੁਖ ॥੭॥੧੧॥

ik ghar aavahi aapnai ik mil mil puchheh sukh.
ikn^Haa ayho likhi-aa bahi bahi roveh dukh.
jo tis̃ bhaavai so thee-ai naanak ki-aa maanukh. ||7||11||

Asa Mohalla-1

Asatpadi Ghar-3

As per Dr. Bh. Vir Singh Ji, this and next Shabad was uttered by Guru Nanak Dev Ji, on seeing the horrible general massacre of Emnabad (previously known as “*Saidpur Sandyali*”), now in Pakistan. Invader Mogul Baabar attacked this city in 1521 A.D. In a very heart wrenching poetry, Guru Ji describes how the Mogul army murdered, looted and dishonored the rich and the poor men, and women inhabitants. According to many scholars, Guru Ji’s main purpose in uttering this Shabad, was not to describe this historical event, but to impress upon the people, the necessity of meditating on God’s Name, and to avoid indulging in sinful activities and luxuries, so that they may not have to suffer such terrible punishment. But others believe, that the compassionate Guru couldn’t remain silent on such an event.

First noting the pitiable condition of the innocent Hindu women, Guru Ji says: “The ladies, whose heads used to be adorned with tresses and whose partings were filled with vermillion, those heads are being sheared with scissors (to easily obtain the golden ornaments), and their throats are being choked with dust. Previously they used to adorn themselves sitting inside the mansions, but now they are not even allowed to come near those places.”(1)

To Guru Ji, this seems to be another manifestation of God in His angry mood. Therefore, he says: “My salutations to You, O’ the great one, I bow to You, O’ primal God, because no one has comprehended Your limit; You continuously behold Your universe in many different garbs (and moods sometimes of grace and kindness, and sometimes of death and destruction).”(1-Pause)

Resuming his description of the tragedy, Guru Ji says: “When these ladies were married, their grooms were looking so handsome beside them. They came riding on palanquins, and their hands were adorned with ivory bangles. They were greeted, by waving water over their heads and fanned with glass studded fans.”(2)

Describing, in what other ways they used to be honored previously, and what is their present state, Guru Ji says: “A hundred thousand coins were offered to them when they sat and the same amount, when they stood up. They munched on dried coconuts and dates and enjoyed bridal couch beds. But now their pearl necklaces have been broken and taken away, and instead ropes have been put around their necks (so that they may be driven away like cattle).”(3)

Reflecting further on their pitiable state, Guru Ji says: “Both, their beauty and wealth, which they had preserved by adorning them with cosmetics, have become their enemies; (because their beauty and youth attracted the soldiers to loot them first. As per the order given to his demonic (soldiers, by the invader Baabar), they were driving them away, after dishonoring them. (But, nothing is under the control of human beings, because), if it so pleases God, He grants glory (to



(His creatures), and if He feels so, He punishes them.”(4)

But Guru Ji wants to make it clear that this punishment is not because of God’s capricious moods, but the consequences of human beings losing their minds and indulging in sinful luxuries and revelries. He says: “If before hand, we remember (God, and do not indulge in any sinful activity), then why we would be awarded any punishment? It is because in their craze for sensuous pleasures and revelries, the (previous “*Pathan*”) kings and rulers had lost their minds, (and forgotten their duties to defend their kingdoms. So now that the writ of (the invader) “*Baabar*” has been proclaimed, even a prince couldn’t beg and eat a morsel of food.”(5)

Describing the condition of the ordinary people (both Hindus and Muslims), due to the negligence of their previous rulers, and the oppression of the invaders, Guru Ji says: “(There was such a turmoil, that while some Muslim (women) were forgetting their time of prayers, some Hindu women, had to let their worships go by the way side. Because, how without their sacred courtyards, they could bathe, and apply any kinds of frontal marks on their foreheads? (Their were other Hindu women, who had never remembered god “*Raam*”, and now they couldn’t utter even “*Chua*”, (the Muslim name for God).”(6)

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Guru Ji concludes the Shabad by commenting on the after math of this massacre, and the will of God. He says: “Some (warriors) returned (safely) to their homes. Some meeting each other, would ask about the welfare (of their relatives and friends). However, in the lots of some were so writ, that sitting together they had to cry for the pain and sufferings (of their dead or imprisoned relatives). But, O Nanak, there is nothing in the hands of a mere mortal, whatever pleases God, that happens.”(7-11)

The message of this Shabad is that if we do not want to suffer the terrible punishment, as suffered by the inhabitants of Emnabad at the time of invasion of Mogul emperor Baabar, we should remember God, and do our duty towards our fellow beings now, while we still have time.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ ॥
ਕਹਾ ਸੁ ਤੇਗਬੰਦ ਗਾਡੇਰਤਿ ਕਹਾ ਸੁ ਲਾਲ ਕਵਾਈ ॥
ਕਹਾ ਸੁ ਆਰਸੀਆ ਮੁਹ ਬੰਕੇ ਐਥੈ ਦਿਸਹਿ ਨਾਹੀ ॥੧॥
ਇਹੁ ਜਗੁ ਤੇਰਾ ਤੂ ਗੋਸਾਈ ॥
ਏਕ ਘੜੀ ਮਹਿ ਥਾਪਿ ਉਥਾਪੇ ਜਰੁ ਵੰਡਿ ਦੇਵੈ ਭਾਂਈ ॥੧॥
ਰਹਾਉ ॥

ਕਹਾ ਸੁ ਘਰ ਦਰ ਮੰਡਪ ਮਹਲਾ ਕਹਾ ਸੁ ਬੰਕ ਸਰਾਈ ॥
ਕਹਾ ਸੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਜਿਸੁ ਵੇਖਿ ਨੀਦ ਨ ਪਾਈ ॥
ਕਹਾ ਸੁ ਪਾਨ ਤੰਬੋਲੀ ਹਰਮਾ ਹੋਈਆ ਛਾਈ ਮਾਈ ॥੨॥

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥
ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥
ਜਿਸ ਨੋ ਆਪਿ ਖੁਆਏ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ ॥੩॥
ਕੋਟੀ ਹੂ ਪੀਰ ਵਰਜਿ ਰਹਾਏ ਜਾ ਮੀਰੁ ਸੁਣਿਆ ਧਾਇਆ ॥

ਪੰਨਾ ੪੧੮

ਬਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕੁਇਰ ਰੁਲਾਇਆ ॥

ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ ॥੪॥

ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥
ਓਨੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨੀ ਹਸਤਿ ਚਿੜਾਈ ॥

aasaa mehlaa 1.

kahaa so khayl ṭabaylaa ghorhay kahaa bhayree sehnaa-ee.
kahaa so taygband gaadayrarh kahaa so laal kavaa-ee.
kahaa so aarsee-aa muh bankay aithai diseh naahee. ||1||
ih jag tayraa ṭoo gosaa-ee.
ayk gharhee meh thaap uthaapay jar vand dayvai bhaa^N-
ee. ||1|| rahaa-o.
kahaa^N so ghar dar mandap mehlaa kahaa so bank saraa-
ee.
kahaa^N so sayj sukhaalee kaaman jis vaykh need na paa-
ee.
kahaa so paan ṭambole harmaa ho-ee-aa chhaa-ee maa-
ee.
||2||
is jar kaaran ghanee viguṭee in jar ghanee ku-aa-ee.
paapaa baajhahu hovai naahee mu-i-aa saath na jaa-ee.
jis no aap ku-aa-ay kartaa kuh la-ay changi-aa-ee. ||3||
kotee hoo peer varaj rahaa-ay jaa meer sun-i-aa Dhaa-i-aa.

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thaan mukaam jalay bij mandar muchh muchh ku-ir rulaa-
i-aa.
ko-ee mugal na ho-aa anDhaa kinai na parchaa laa-i-aa.
||4||



ਜਿਨ੍ਹ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨ੍ਹਾ ਮਰਣਾ ਭਾਈ ॥੫॥
ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ ॥
ਇਕਨ੍ਹਾ ਪੇਰਣ ਸਿਰ ਖੁਰ ਪਾਟੇ ਇਕਨ੍ਹਾ ਵਾਸੁ ਮਸਾਣੀ ॥
ਜਿਨ੍ਹ ਕੇ ਬੰਕੇ ਘਰੀ ਨ ਆਇਆ ਤਿਨ੍ਹ ਕਿਉ ਰੈਣਿ ਵਿਹਾਣੀ
॥੬॥

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ ॥
ਦੁਖੁ ਸੁਖੁ ਤੇਰੇ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਬੈ ਜਾਇ ਰੂਆਈਐ ॥
ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ
॥੭॥੧੨॥

mugal pathaanaa bhaa-ee larhaa-ee ran meh tayg vagaa-ee.
on^Hee tupak taan chala-ee on^Hee hasat chira-ee.
jin^H kee cheeree dargeh paatee tin^Haa marna bhaa-ee. ||5||
ik hindvaanee avar turkaanee bhati-aanee thakuraanee.
ikn^Haa payran sir khur paatay ikn^Haa vaas masaaanee.
jin^H kay bankay gharee na aa-i-aa tin^H ki-o rain vihaanee.
||6||
aapay karay karaa-ay kartaa kis no aakh sunaa-ee-ai.
dukh sukh tayrai bhaanai hovai kis thai jaa-ay roo-aa-ee-ai.
hukmee hukam chala-ay vigsai naanak likhi-aa paa-ee-ai.
||7||12||

Asa Mohalla-1

This Shabad is a continuation of the previous Shabad. In this Shabad, Guru Ji is looking at the death and destruction, caused by Baabar's invasion on the village of Saidpur. Seeing the lonely and desolate situation of the city, which used to be bustling with activity, and so full of life, the compassionate heart of Guru Ji is now compelled to reflect on the basic reasons for such a debacle, and tries to find some answers.

First wondering about all those scenes of active social life, before this invasion, Guru Ji asks: "Where are those sports, stables, horses, drums and the flutes? Where are those soldiers, with swords hanging from their belts, those dauntless warriors, and where are their red uniforms? Where are those mirrors, and the mirror like bright faces? Today, none of those are visible here?"(1)

After reaching at the conclusion, that basically every thing happens as per God's will, Guru Ji says: "(O God), this world belongs to You, and You are its Master. In an instant You create and destroy, or redistribute wealth, as it pleases You."(1-Pause)

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Then resuming his description of the desolate scene, and looking at the pitiable condition of the women, Guru Ji asks: "Where are those houses, gates, mansions, palaces, and magnificent inns? Where are the beautiful brides, lounging on cozy beds, seeing whom one could not sleep? Where are those betel leaves and their sellers? Where are those ladies living in harems? All have vanished like a shadow."(2)

Reflecting on the reasons for these tragedies, Guru Ji notes: "It is because of worldly wealth, that most (of the world) has been ruined, and it is this wealth, which has disgraced much (of the world. The strange thing about this wealth is that) without committing sins, it cannot be amassed, but upon death, it does not accompany (the person. However, the poor human being is also helpless, because), he whom God Himself wants to destroy, He first deprives him of virtues."(3)

Thinking back on the situation before the attack and all the claims made by many so called religious leaders to ward off or incapacitate the invading forces, Guru Ji says: "(When the ruling "Pathaans" heard about the impending invasion of "Baabar"), they forbade millions of "Muslim" saints from going any where, (so that they could ward off the invader with their prayers and charms. But nothing worked, the invasion took place and it brought such death and destruction, that even) the strongly built places, and temples got burnt down, the princes were cut down bit by bit, and their pieces were strewn in dust. No Mogul invader became blind, and no one was able to show any miracle (of his charms or incantations)."(4)

Describing the battle itself Guru Ji says: "When the battle between the Moguls and the Pathaans raged, (both sides) wielded their swords in the battle field. The Moguls aimed and fired their guns, and the Pathaans attacked with their elephants. So, they in whose destiny it was so pre-ordained (as symbolized by a slightly torn letter), had to die, O brother."(5)

Now describing the condition of the families of the warriors and atrocities committed by the conquering Mogul armies,



Guru Ji says: “(Among the women victims), some were high caste Hindu ladies, some Muslim queens, some the wives of “*Rajput*” “*Bhatts*” and “*Thaakurs*”. Some had their veils torn off from head to toes, and some were simply murdered, and their bodies were taken to cemeteries. They whose handsome husbands, didn’t return home, only they knew, how their night passed?”(6)

After reflecting on the tragedy and on the reasons, Guru Ji comes to the conclusion and says: “ (O my friends), to whom may we go and describe this heart wrenching tale? (Because, in the end), it is the Creator Himself who does (every thing), and makes others do (what He wants. Therefore, O’ God, I say that all) pain and pleasure happens as per Your will; so before whom may we go and cry or complain? O Nanak, (God), the Master of His will, is running the world as per His command, and seeing His will prevail, He feels contented; we obtain what is written in our destiny (on the basis of our past deeds).”(7-12)

The message of the last two Shabads is that although many time horrible tragedies happen to individuals or the entire nations, yet seeing these tragedies we should not lose our balance. Instead, we should accept these as God’s will and as per His own plan and great scheme of things. Further, we should reflect on our own actions in the immediate and distant pasts, which might have brought these tragedies upon us and pray to God to show His Grace and forgive us for our past mistakes.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਆਸਾ ਕਾਫੀ ਮਹਲਾ ੧ ਘਰੁ ੮ ਅਸਟਪਦੀਆ ॥

aasaa kaafee mehlāa 1 ghar 8 asatpadee-aa.

ਜੈਸੇ ਗੋਇਲਿ ਗੋਇਲੀ ਤੈਸੇ ਸੰਸਾਰਾ ॥

jaisay go-il go-ilee taisay sansaaraa.

ਕੂੜੁ ਕਮਾਵਹਿ ਆਦਮੀ ਬਾਂਧਹਿ ਘਰ ਬਾਰਾ ॥੧॥

koorh kamaaveh aadmee baa^NDheh ghar baaraa. ||1||

ਜਾਗਹੁ ਜਾਗਹੁ ਸੂਤਿਹੋ ਚਲਿਆ ਵਣਜਾਰਾ ॥੧॥ ਰਹਾਉ ॥

jaagahu jaagahu sootihō chali-aa vanjaaraa. ||1|| rahaa-o.

ਨੀਤ ਨੀਤ ਘਰ ਬਾਂਧੀਅਹਿ ਜੇ ਰਹਣਾ ਹੋਈ ॥

neet neet ghar baa^NDheh-ah jay rahnaa ho-ee.

ਪਿੰਡੁ ਪਵੈ ਜੀਉ ਚਲਸੀ ਜੇ ਜਾਣੈ ਕੋਈ ॥੨॥

pind pavai jee-o chalsee jay jaanai ko-ee. ||2||

ਓਹੀ ਓਹੀ ਕਿਆ ਕਰਹੁ ਹੈ ਹੋਸੀ ਸੋਈ ॥

ohee ohee ki-aa karahu hai hosee so-ee.

ਤੁਮ ਰੋਵਹੁਗੇ ਓਸ ਨੋ ਤੁਮ ਕਉ ਕਉਣੁ ਰੋਈ ॥੩॥

tum rovhugay os no tum^H ka-o ka-un ro-ee. ||3||

ਧੰਧਾ ਪਿਟਿਹੁ ਭਾਈਹੋ ਤੁਮ ਕੂੜੁ ਕਮਾਵਹੁ ॥

DhanDhaa pitihu bhaa-eeho tum^H koorh kamaavahu.

ਓਹੁ ਨ ਸੁਣਈ ਕਤ ਹੀ ਤੁਮ ਲੋਕ ਸੁਣਾਵਹੁ ॥੪॥

oh na sun-ee kat hee tum^H lok sunavhu. ||4||

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ਜਿਸ ਤੇ ਸੁਤਾ ਨਾਨਕਾ ਜਾਗਾਏ ਸੋਈ ॥

jis tay sutāa naankaa jaagaa-ay so-ee.

ਜੇ ਘਰੁ ਬੂਝੈ ਆਪਣਾ ਤਾਂ ਨੀਦ ਨ ਹੋਈ ॥੫॥

jay ghar boojhai aapnaa taa^N need na ho-ee. ||5||

ਜੇ ਚਲਦਾ ਲੈ ਚਲਿਆ ਕਿਛੁ ਸੰਪੈ ਨਾਲੇ ॥

jay chaldaa lai chali-aa kichh sampai naalay.

ਤਾ ਧਨੁ ਸੰਚਹੁ ਦੇਖਿ ਕੈ ਬੂਝਹੁ ਬੀਚਾਰੇ ॥੬॥

taa Dhan sanchahu daykh kai boojhu beechaaray. ||6||

ਵਣਜੁ ਕਰਹੁ ਮਖਸੂਦੁ ਲੈਹੁ ਮਤ ਪਛੋਤਾਵਹੁ ॥

vanaj karahu makhsood lai hu mat pachhotavahu.

ਅਉਗਣ ਛੋਡਹੁ ਗੁਣ ਕਰਹੁ ਐਸੇ ਤਤੁ ਪਰਾਵਹੁ ॥੭॥

a-ugan chhodahu gun karahu aisay tat paraavahu. ||7||

ਧਰਮੁ ਭੂਮਿ ਸਤੁ ਬੀਜੁ ਕਰਿ ਐਸੀ ਕਿਰਸ ਕਮਾਵਹੁ ॥

Dharam bhoom sat beej kar aisee kiras kamaavahu.

ਤਾਂ ਵਾਪਾਰੀ ਜਾਣੀਅਹੁ ਲਾਹਾ ਲੈ ਜਾਵਹੁ ॥੮॥

taa^N vaapaaree jaanee-ahu laahaa lai jaavhu. ||8||

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਬੂਝੈ ਬੀਚਾਰਾ ॥

karam hovai satgur milai boojhai beechaaraa.

ਨਾਮੁ ਵਖਾਣੈ ਸੁਣੇ ਨਾਮੁ ਨਾਮੇ ਬਿਉਹਾਰਾ ॥੯॥

naam vakhaanai sunay naam naamay bi-uharaa. ||9||

ਜਿਉ ਲਾਹਾ ਤੋਟਾ ਤਿਵੈ ਵਾਟ ਚਲਦੀ ਆਈ ॥

ji-o laahaa totaa tivai vaat chaldee aa-ee.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਵਡਿਆਈ ॥੧੦॥੧੩॥

jo tis bhaavai naankaa saa-ee vadi-aa-ee. ||10||13||

Asa Kaafi Mohalla-1

Ghar-6 Astpadian

As per Dr. Bh. Vir Singh Ji this Shabad also seems to be uttered by Guru Ji after the massacre of “*Emnabad*” (Pakistan) by the invader Baabar. In this Shabad, Guru Ji is advising the bereaved people who had lost their relatives in that massacre. But this Shabad has its universal appeal now.



Guru Ji says: “(O my friends), just as a herdsman, comes to a temporary pasture (for feeding his cattle during a short rainy season, similar is a man’s stay in this) world. Therefore, they (who forgetting death, start amassing so much wealth, as if they have to build everlasting) houses and shops are making false (and useless) efforts.”(1)

Therefore, directly addressing us, Guru Ji says: “O’ sleeping people, wake up from (the slumber of worldly attachments, because like) a street vendor, (your soul) is about to depart (from your body).”(1-Pause)

Guru Ji adds: “We may build everlasting houses, if we have to live here (in this world for ever). But if any body were to reflect, (then he would find out, that) when the soul departs, the body also falls down (and starts to decompose).”(2)

Therefore addressing us directly, who cry when some of our friends or relatives die, Guru Ji says: “O’ brothers why do you cry and wail (for the dead, because every one has to die one day. It is) God alone, who never dies. (Just think about this, that if you cry for your dead relative, who is going to cry for you (when you die))”(3)

Speaking plainly, Guru Ji points out: “O’ brothers, (to say the truth, by this crying), you are just putting up a show, to earn false sympathy (of others. Because, the person, who has died), doesn’t listen (to your cries) at all; you are simply broadcasting to other people.”(4)

Now coming back to his earlier statement, how a human being is asleep in worldly attachments, Guru Ji acknowledges, man’s inability, and says to himself: “O Nanak, (a human being is helpless, because) by whose design, he is asleep (in the slumber of worldly attachments), that same (God), would wake him up also. Because, if (by God’s grace, a man) realizes, which is his true home, (where he has to ultimately go), then there wouldn’t be any such sleep (or involvement in worldly love).”(5)

Next Guru Ji gives a beautiful and thought provoking idea, and asking them to look at the dead body, says: “(O my friends), just reflect and try to understand, that if this departing (soul) is taking some of his possessions with him, then seeing him, you may also amass some wealth. (But when right in front of your eyes, you see that, he is going away, absolutely empty handed, then why you want to run after same false pursuits))”(6)

So Guru Ji advises: “(O my friends), do such a business (of meditating on God’s Name), which brings you (real) profit (of achieving life’s purpose), lest you may have to repent (afterwards). For that (profit), shed your faults, and develop virtues, and in this way achieve the essence (of life’s purpose).”(7)

Explaining his advice, by talking to people in their language of farming and business, Guru Ji says: “Do such farming, (that your body becomes) the land, in which you have to grow (the crop of) righteousness, by sowing the seed of truth. (Similarly, you would) be known, (a successful) business man, if you take, the profit (of God’s Name), with you (to your real home).”(8)

However, Guru Ji notes: “Only when God shows mercy, one meets the true Guru, and then he reflects and understands (this thing), and then he utters, and listens to (God’s) Name, which becomes his only business (or purpose in life).”(9)

Guru Ji concludes the Shabad, with the comment: “(O my friends), just as there is profit and loss (in business), similarly this has been the way of the world forever. (In which most are engaged in amassing false worldly wealth, but some are trying to earn the true profit of God’s Name). O Nanak, whatever pleases Him, (that alone happens, and in that very thing lies) His greatness.”(10-13)

The message of this Shabad is that like the stay of a cowherd in a pasture, our stay in this human body is very short-lived. Therefore instead of wasting our time in the pursuits of worldly riches and power, we should try to depart from this world, with true profit of God’s Name. So that, we may obtain honor in God’s court, and our rounds of births and deaths come to an end.



ਆਸਾ ਮਹਲਾ ੧ ॥

ਚਾਰੇ ਕੁੰਡਾ ਢੂਢੀਆ ਕੋ ਨੀਮੀ ਮੈਡਾ ॥
 ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਹਿਬਾ ਤੂ ਮੈ ਹਉ ਤੈਡਾ ॥੧॥
 ਦਰੁ ਬੀਡਾ ਮੈ ਨੀਮਿ ਕੋ ਕੈ ਕਰੀ ਸਲਾਮੁ ॥
 ਹਿਕੋ ਮੈਡਾ ਤੂ ਧਣੀ ਸਾਚਾ ਮੁਖਿ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥
 ਸਿਧਾ ਸੇਵਨਿ ਸਿਧ ਪੀਰ ਮਾਗਹਿ ਰਿਧਿ ਸਿਧਿ ॥
 ਮੈ ਇਕੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਰੇ ਗੁਰ ਬੁਧਿ ॥੨॥

ਪੰਨਾ ੪੧੯

ਜੋਗੀ ਭੋਗੀ ਕਾਪੜੀ ਕਿਆ ਭਵਹਿ ਦਿਸੰਤਰ ॥
 ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨ੍ਹੀ ਤਤੁ ਸਾਰੁ ਨਿਰੰਤਰ ॥੩॥
 ਪੰਡਿਤ ਪਾਧੇ ਜੋਇਸੀ ਨਿਤ ਪੜ੍ਹਹਿ ਪੁਰਾਣਾ ॥
 ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਨੀ ਘਟਿ ਬ੍ਰਹਮੁ ਲੁਕਾਣਾ ॥੪॥
 ਇਕਿ ਤਪਸੀ ਬਨ ਮਹਿ ਤਪੁ ਕਰਹਿ ਨਿਤ ਤੀਰਥ ਵਾਸਾ ॥
 ਆਪੁ ਨ ਚੀਨਹਿ ਤਾਮਸੀ ਕਾਹੇ ਭਏ ਉਦਾਸਾ ॥੫॥
 ਇਕਿ ਬਿੰਦੁ ਜਤਨ ਕਰਿ ਰਾਖਦੇ ਸੇ ਜਤੀ ਕਹਾਵਹਿ ॥
 ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟਹੀ ਭ੍ਰਮਿ ਆਵਹਿ ਜਾਵਹਿ ॥੬॥
 ਇਕਿ ਗਿਰਹੀ ਸੇਵਕ ਸਾਧਿਕਾ ਗੁਰਮਤੀ ਲਾਗੇ ॥
 ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜੁ ਹਰਿ ਭਗਤਿ ਸੁ ਜਾਗੇ ॥੭॥
 ਗੁਰ ਤੇ ਦਰੁ ਘਰੁ ਜਾਣੀਐ ਸੋ ਜਾਇ ਸਿਵਾਣੈ ॥
 ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਰੇ ਮਨੁ ਮਾਨੈ ॥੮॥੧੪॥

aasaa mehlāa 1.

chaaray kundaa dhoodhee-aa ko neem^Hee maidaā.
 jay tuDh bhaavai saahibaa too mai ha-o taidāa. ||1||
 dar beebhaa mai neemi^H ko kai karee salaam.
 hiko maidaā too Dhaneē saachaa mukh naam. ||1|| rahaa-o.
 siDhaa sayvan siDh peer maageh riDh siDh.
 mai ik naam na veesrai saachay gur buDh. ||2||

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jogee bhogeē kaaprhee ki-aa bhaveh disantar.
 gur kaa sabad na cheenhee tat saar nirantar. ||3||
 pandit paaDhay jo-isee nit parheh puraanaa.
 antar vasat na jaanan^Hee ghat barahm lukaanaa. ||4||
 ik tapsee ban meh tap karahi nit tirath vaasaa.
 aap na cheeneh taamsee kaahay bha-ay udaasaa. ||5||
 ik bind jatan kar raakh-day say jatee kahaaveh.
 bin gur sabad na chhoothee bharam aavahi jaaveh. ||6||
 ik girhee sayvak saaDhikaa gurmatee laagay.
 naam daan isnaan darirh har bhagat so jaagay. ||7||
 gur tay dar ghar jaanee-ai so jaa-ay sinjaanai.
 naanak naam na veesrai saachay man maanai. ||8||14||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that instead of wasting our time in the pursuits of worldly riches and power, we should try to depart from this world, with true profit of God's Name. So that, we may obtain honor in God's court, and our rounds of births and deaths come to an end. But in order to obtain salvation, people adopt very different paths, such as renouncing their households; they go out and become yogis, sages, or traveling fakirs, living in jungles, mountains, and pilgrimage places. But often, it so happens, that instead of meditating on God's Name, these people become more interested in acquiring super natural powers, building big followings, or simply cheating the house holders, with their false show of holiness. Therefore, in this Shabad, Guru Ji shows us, how while still living amongst our families, we can pray to God, and ask Him to end our circles of birth and death, and accept us in His blissful union.

First he humbly addresses God and says, "(O God), I have searched in all the directions of the world, and I do not find any sincere well wisher of mine. If it so pleases You, then You please be, my (Master), and let me be Your (servant)."(1)

Expressing, his total dependence on the supreme Being, Guru Ji says: "(O' God), without You, I cannot think of any other door. (Except You, I don't know, any one else), whom I may salute, (and beg for any thing). You alone are my Banker. Your true Name always remains at the tip of my tongue."(1-Pause)

Comparing what he is looking for, with the things and powers, the ordinary sages and adepts desire to have, Guru Ji says: "(O God), some serve the adepts and Muslim fakirs, and ask them for super natural powers, and the ability to perform miracles. But as per the instruction of my true Guru, I only (beg for this blessing, that) I may never forsake Your one Name."(2)

Now, commenting on the conduct of some yogis and beggars, who used to roam in tattered clothes, Guru Ji says: "I wonder, why these yogis, revelers, and beggars, wearing tattered clothes are roaming around, from one country to the other. They don't reflect on the word (or advice) of the Guru, within which lies the essence of truth."(3)

Similarly regarding pundits, and other such scholars, Guru Ji says: "Similarly pundits, teachers, and astrologers daily read "*Puranaas*", (or other such Hindu books). But, they do not recognize the valuable commodity, (and don't realize,



that) the all pervading God is hiding inside (their body).”(4)

But that is not all, Guru Ji comments even on those, who think them as very spiritual on account of their penances or pilgrimages. He says: “There are some penitents, who perform penitence sitting in the forests and always reside at holy places. But these men filled with anger do not understand even themselves. (I wonder), why do they keep roaming around looking depressed?”(5)

There are some people, who call themselves as “*Jattis*” (or men of great self control, including their sexual desires). Regarding such people, Guru Ji says: “There are also some, who make great efforts, to control their sexual desires. They call themselves as “*Jattis*” (or celibates). But without realizing the Guru's word, they are not able to escape (from sexual urges, and lost in their illusion (of celibacy), they keep coming and going (in and out of the world).”(6)

Now Guru Ji explains, his approved way, or the way of those householders, who under Guru's instruction meditate on God's Name. About such persons Guru Ji says: “There are some house holders, who strive to serve the Guru, and are engaged in following Guru's instruction. They themselves, meditate on God's Name, and give this charity (of inspiring others to do like wise), and they do the ablution (of living a pure honest life). By resolutely worshipping God, they remain awake (to false worldly allurements).”(7)

In conclusion, Guru Ji says: “(O my friends), it is through the Guru, that we are able to realize the gate to God's mansion. He alone enters (God's mansion), who recognizes it. O Nanak, (such a person), doesn't forsake God's Name, because his mind now truly believes in the true (God).”(8-14)

The message of the Shabad is that, if we want to obtain salvation from the perpetual rounds of births and deaths, then we need not renounce our house holds and run after some yogis, recluses, or go and live in jungles, mountains, or holy places. Instead, following Guru's instruction, we should meditate on God's Name ourselves, inspire others to do the same, and live an honest family life. By doing so, we would recognize the abode of God, within ourselves, and would obtain salvation.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਮਨਸਾ ਮਨਹਿ ਸਮਾਇਲੇ ਭਉਜਲੁ ਸਚਿ ਤਰਣਾ ॥
ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਲੁ ਤੂ ਠਾਕੁਰ ਤੇਰੀ ਸਰਣਾ ॥੧॥
ਤੂ ਦਾਤੋ ਹਮ ਜਾਚਿਕਾ ਹਰਿ ਦਰਸਨੁ ਦੀਜੈ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨ ਮੰਦਰੁ ਭੀਜੈ ॥੧॥ ਰਹਾਉ ॥

ਕੂੜਾ ਲਾਲਚੁ ਛੋਡੀਐ ਤਉ ਸਾਚੁ ਪਛਾਣੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਈਐ ਪਰਮਾਰਥੁ ਜਾਣੈ ॥੨॥
ਇਹੁ ਮਨੁ ਰਾਜਾ ਲੋਭੀਆ ਲੁਭਤਉ ਲੋਭਾਈ ॥
ਗੁਰਮੁਖਿ ਲੋਭੁ ਨਿਵਾਰੀਐ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ ॥੩॥
ਕਲਰਿ ਖੇਤੀ ਬੀਜੀਐ ਕਿਉ ਲਾਹਾ ਪਾਵੈ ॥
ਮਨਮੁਖੁ ਸਚਿ ਨ ਭੀਜਈ ਕੂੜੁ ਕੂੜਿ ਗਡਾਵੈ ॥੪॥
ਲਾਲਚੁ ਛੋਡਹੁ ਅੰਧਿਹੋ ਲਾਲਚਿ ਦੁਖੁ ਭਾਰੀ ॥
ਸਾਚੈ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਬਿਖੁ ਮਾਰੀ ॥੫॥
ਦੁਬਿਧਾ ਛੋਡਿ ਕੁਵਾਟੜੀ ਮੁਸਹੁਗੇ ਭਾਈ ॥
ਅਹਿਨਿਸਿ ਨਾਮੁ ਸਲਾਹੀਐ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੬॥
ਮਨਮੁਖ ਪਥਰੁ ਸੈਲੁ ਹੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਫੀਕਾ ॥
ਜਲ ਮਹਿ ਕੇਤਾ ਰਾਖੀਐ ਅਭ ਅੰਤਰਿ ਸੂਕਾ ॥੭॥
ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਗੁਰਿ ਦੀਆ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥੮॥੧੫॥

aasaa mehlāa 1.

mansaa maneh samaa-ilay bha-o-jal sach tarnāa.
aad jugaad da-i-aal too thaakur tayree sarnāa. ||1||
too daatou ham jaachikaa har darsan deejai.
gurmukh naam Dhi-aa-ee-ai man mandar bheejai. ||1||
rahaa-o.
koorhaa laalach chhodee-ai ta-o saach pachhaanai.
gur kai sabad samaa-ee-ai parmaarath jaanai. ||2||
ih man raajaa lobhee-aa lubh-ta-o lobhaa-ee.
gurmukh lobh nivaaree-ai har si-o ban aa-ee. ||3||
kalar khaytee beejee-ai ki-o lahaa paavai.
manmukh sach na bheej-ee koorh koorh gadaavai. ||4||
laalach chhodahu anDhiho laalach dukh bhaaree.
saachou saahib man vasai ha-umai bikh maaree. ||5||
dubiDhaa chhod kuvaatarhee mooshugay bhaa-ee.
ahinis naam salaah-ee-ai satgur sarnāa-ee. ||6||
manmukh pathar sail hai Dharig jeevan feekaa.
jal meh kaytaa raakhee-ai abh antar sookaa. ||7||
har kaa naam niDhaan hai poorai gur de-aa.
naanak naam na veesrai math amrit pee-aa. ||8||15||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that, if we want to obtain salvation from the perpetual rounds of births and



deaths, we should meditate on God's Name ourselves, inspire others to do the same, and live an honest family life. In this Shabad, he explains in detail, what we should or should not do, to swim across this worldly ocean, and get rid of the rounds of birth and death.

Stating the basic principle about swimming across this worldly ocean, and showing us, how to address God, in this connection, Guru Ji says: "(O' my friend, it is only by) merging your (worldly) desire, and by following a path of truth, that one can swim across the dreadful worldly ocean. (You should pray to God, and say, O merciful God, since the beginning of the ages, and even before that, You have been there. O Master, we have come to seek Your shelter.)"(1)

Describing, what happens, when we meditate On God's Name, under the guidance of the Guru, Guru Ji says: "When under the guidance of the Guru, we meditate on God's Name, then our heart gets permeated with the love of God, (and then we pray to Him and say), O' God, You are the Giver, and we are Your beggars, please grant us your vision, O God."(1-Pause)

Listing more blessings of following Guru's advice, he says: "(O my friends), it is only when following the word (or advice) of the Guru, that we get absorbed (in God's Name), and only then one understands the true spiritual path. (Only then one realizes, that when we abandon false greed, that one realizes the true (God))."(2)

Cautioning us about the true nature of our mind, and how to train it to avoid greed, Guru Ji says: "(O my friends), this greedy mind of ours acts as if it were the king (of our whole body), and engrossed in greed, it always keeps indulging in greed. Only by following the Guru's instruction, this greed is removed, and we are imbued with the love of God."(3)

Now, Guru Ji explains with a common example, why a self conceited person doesn't like to follow the path of truth and honesty, he says: "(O my friends), Just as we cannot reap any profit, by sowing crops in a barren land, similarly a self conceited person is not impressed about (the benefit of following the path of) truth, because a false person, likes to (practice, and) mix with falsehood only."(4)

Therefore with great passion and love Guru Ji says to us: "Abandon greed, O' you blind ones, because greed brings immense pain. It is only by annihilating (and expelling) the poison of (ego, of our mind, and forsaking the false greed, that) the true Master comes to abide in our mind."(5)

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Advising us further, Guru Ji says: "O brothers, renounce the wrong path of duality (or the love of the other worldly riches, instead of love for God's Name), otherwise you would be robbed (of your wealth. Instead of following the path of worldly riches, under) the shelter of the true Guru, we should praise (God's) Name day and night."(6)

But knowing the true nature of the self conceited persons, who do not care for good advice, no matter how much any body may try, Guru Ji says: "The self conceited person is like a granite stone, so accursed is his insipid life. Just as the stone remains dry (from inside), no matter how much we keep it in water, (similarly the self- conceited person remains unaffected, no matter how much good advice is given to him)."(7)

In conclusion, once again stating the merits of God's Name, Guru Ji says: "God's Name is a treasure. He to whom the perfect Guru has given (this), Nanak says, he never forgets this Name, as if by churning, he has partaken nectar."(8-15)

The message of this Shabad is that if we want to obtain salvation from pains of births and deaths, we should abandon our ego and false greed for worldly possessions, and seeking the shelter of the Guru and following his instruction, we should meditate on God's Name day and night.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਚਲੇ ਚਲਣਹਾਰ ਵਾਟ ਵਟਾਇਆ ॥

chalay chalanhaar vaat vataa-i-aa.

ਧੰਧੁ ਪਿਟੇ ਸੰਸਾਰੁ ਸਚੁ ਨ ਭਾਇਆ ॥੧॥

DhanDh pitay sansaar sach na bhaa-i-aa. ||1||

ਕਿਆ ਭਵੀਐ ਕਿਆ ਫੂਢੀਐ ਗੁਰ ਸਬਦਿ ਦਿਖਾਇਆ ॥

ki-aa bhavee-ai ki-aa dhoodhee-ai gur sabad dikhaa-i-aa.

ਮਮਤਾ ਮੋਹੁ ਵਿਸਰਜਿਆ ਅਪਨੈ ਘਰਿ ਆਇਆ ॥੧॥ ਰਹਾਉ

mamtāa moh visarji-aa apnai ghar aa-i-aa. ||1|| rahaa-o.

॥

sach milai sachiaar koorh na paa-ee-ai.



ਸਚਿ ਮਿਲੈ ਸਚਿਆਰੁ ਕੂੜਿ ਨ ਪਾਈਐ ॥
 ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ਬਹੁੜਿ ਨ ਆਈਐ ॥੨॥
 ਮੋਇਆ ਕਉ ਕਿਆ ਰੋਵਹੁ ਰੋਇ ਨ ਜਾਣਹੁ ॥
 ਰੋਵਹੁ ਸਚੁ ਸਲਾਹਿ ਹੁਕਮੁ ਪਛਾਣਹੁ ॥੩॥
 ਹੁਕਮੀ ਵਜਹੁ ਲਿਖਾਇ ਆਇਆ ਜਾਣੀਐ ॥
 ਲਾਹਾ ਪਲੈ ਪਾਇ ਹੁਕਮੁ ਸਿਵਾਣੀਐ ॥੪॥

ਪੰਨਾ ੪੨੦

ਹੁਕਮੀ ਪੈਧਾ ਜਾਇ ਦਰਗਹ ਭਾਣੀਐ ॥
 ਹੁਕਮੇ ਹੀ ਸਿਰਿ ਮਾਰ ਬੰਦਿ ਰਬਾਣੀਐ ॥੫॥
 ਲਾਹਾ ਸਚੁ ਨਿਆਉ ਮਨਿ ਵਸਾਈਐ ॥
 ਲਿਖਿਆ ਪਲੈ ਪਾਇ ਗਰਬੁ ਵਵਾਈਐ ॥੬॥
 ਮਨਮੁਖੀਆ ਸਿਰਿ ਮਾਰ ਵਾਦਿ ਖਪਾਈਐ ॥
 ਠਗਿ ਮੁਠੀ ਕੂੜਿਆਰ ਬੰਨਿ ਚਲਾਈਐ ॥੭॥
 ਸਾਹਿਬੁ ਰਿਦੈ ਵਸਾਇ ਨ ਪਛੋਤਾਵਹੀ ॥
 ਗੁਨਹਾਂ ਬਖਸਣਹਾਰੁ ਸਬਦੁ ਕਮਾਵਹੀ ॥੮॥
 ਨਾਨਕੁ ਮੰਗੈ ਸਚੁ ਗੁਰਮੁਖਿ ਘਾਲੀਐ ॥
 ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਹੁ ਨ ਕੋਇ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥੯॥੧੬॥

sachay si-o chit laa-ay bahurh na aa-ee-ai. ||2||
 mo-i-aa ka-o ki-aa rovhu ro-ay na jaanhoo.
 rovhu sach salaahi hukam pachhaanhoo. ||3||
 hukmee vajahu likh-aa-ay aa-i-aa jaanee-ai.
 laahaa palai paa-ay hukam sinjaanee-ai. ||4||

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hukmee paiDhaa jaa-ay dargeh bhaanee-ai.
 hukmay hee sir maar band rabaanee-ai. ||5||
 laahaa sach ni-aa-o man vasaa-ee-ai.
 likhi-aa palai paa-ay garab vanjaa-ee-ai. ||6||
 manmukhee-aa sir maar vaad khapaa-ee-ai.
 thag muthee koorhi-aar baneh chala-ee-ai. ||7||
 saahib ridai vasaa-ay na pachhotaaavhee.
 gunhaa^N bakhshanhaar sabad kamaavahee. ||8||
 naanak mangai sach gurmukh ghaalee-ai.
 mai tujh bin avar na ko-ay nadar nihaalee-ai. ||9||16||

Asa Mohalla-1

In a previous Shabad (10-13), Guru Ji told us that like the stay of a cowherd in a pasture, our stay in this human body is very short-lived. Therefore instead of wasting our time in pursuits of worldly riches and power, we should try to depart from this world, with true profit of God's Name. So that, we may obtain honor in God's court, and our rounds of births and deaths come to an end. In this Shabad, using other every day examples, Guru Ji discourses on this message again. So that we may be able to look at different events in our life, including the death of our near and dear ones, in a proper perspective. We should not lose sight of the real purpose or objective of life, for which we have been sent in this world in human form.

Commenting on the departure of human beings from the world, Guru Ji says: “(O my friends, you don't need to cry at the death of any body, including your near and dear ones. Because, the departure of mortals from the world is just like, the parting of some fellow travelers, previously accompanying you, but now) changing their route, they are going away (towards their own pre ordained destiny. But on such an occasion), the world unnecessarily makes a false show of crying, because to them the truth (of different time of stay of their near and dear ones in this world) is not pleasing.”(1)

But, Guru Ji knows that our real purpose in life is to get re-united with God forever. Therefore many persons first try to search Him in various places, like jungles, mountains, or holy places, so he says: “(O my friends), why should we wander and search Him in different places, when the Guru's word has revealed (God) to us (within our own heart). Therefore, I have forsaken all my worldly attachment, and sense of mine ness, (and instead of wandering around in search of worldly pleasures, my mind has) come back to its own house, (the abode of God, in the body itself).”(1-Pause)

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So, on the basis of his personal experience, Guru Ji says: “(O my friends), the true (God) is obtained, only by following (the path of) truth. He cannot be obtained through falsehood. If we attune our mind to the true God, then we don't come (into this world) again.”(2)

Therefore, addressing those people who grieve after their recently died relatives, Guru Ji says: “(O my friends), why do you wail for the deceased? You do not know the real purpose for which to cry. (If you have to cry, then) cry while praising the true (God, and pondering over the reasons for your separation from Him. For now simply) recognize His will (or command for you).”(3)



Further, he advises: “(O brothers), understand this concept that every mortal comes into this world, with preordained sustenance (on the form of predetermined number of breaths, for his life span). If he realizes the will or command of God (for him), he earns profit of human birth.”(4)

Describing, how inevitable is God’s will or command, Guru Ji says: “(O my friends, it is as per God’s will, that person goes to His court, wearing a robe (or earning honor and glory in this world. But, it is also as per God’s will that a person, may have to bear blows on his head (for his misdeeds), and be confined to God’s prison, (in the form of rounds of births and deaths in various species).”(5)

However, cautioning us, against making any protests against God’s justice, Guru Ji advises: “(O my friends, we should firmly) enshrine in our mind, that profit of life lies in believing that, God’s justice is based on truth. We should destroy our ego, (and understand that a person), obtains what has been written in his lot, (on the basis of his own past deeds).”(6)

Therefore, stating specifically, what happens to those soul brides, who instead of following Guru’s guidance, follow the dictates of their own mind, Guru Ji says: “The soul (bride), who follows the dictates of her own mind, suffers painful blows (of birth and death) on her head, and she is made to suffer in (unnecessary) squabbles. Such a false bride is deceived by her own false attachments, and is driven away bound in chains.”(7)

But regarding those, who act on Guru’s advice and remember God, Guru Ji tells: “(The bride soul) who enshrines God in her heart, doesn’t repent after wards, because, (the bride, who) faithfully follows the word (or advice of the Guru, God) forgives her sins.”(8)

Finally Guru Ji shows us what to ask from God to save us from all the troubles. He says: “(O’ God), Nanak begs for (the gift of Your) eternal Name. (If such be Your grace, then) seeking the shelter of the Guru, I may make this effort. (Because, O’ God) except You, I have no one else to look to. So please bless me with Your glance of grace (and grant me my request).”(9)

The message of this Shabad is that we should abandon falsehood, laziness and self conceit and following Guru’s advice, enshrine truth, acceptance of God's Will and God's Name in our mind, for our emancipation.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਿਆ ਜੰਗਲੁ ਢੂਢੀ ਜਾਇ ਮੈ ਘਰਿ ਬਨੁ ਹਰੀਆਵਲਾ ॥
 ਸਚਿ ਟਿਕੈ ਘਰਿ ਆਇ ਸਬਦਿ ਉਤਾਵਲਾ ॥੧॥
 ਜਹ ਦੇਖਾ ਤਹ ਸੋਇ ਅਵਰੁ ਨ ਜਾਣੀਐ ॥
 ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ਮਹਲੁ ਪਛਾਣੀਐ ॥੧॥ ਰਹਾਉ ॥
 ਆਪਿ ਮਿਲਾਵੈ ਸਚੁ ਤਾ ਮਨਿ ਭਾਵਈ ॥
 ਚਲੈ ਸਦਾ ਰਜਾਇ ਅੰਕਿ ਸਮਾਵਈ ॥੨॥
 ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਵਸਿਆ ਮਨਿ ਸੋਈ ॥
 ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਦੇ ਤੋਟਿ ਨ ਹੋਈ ॥੩॥
 ਅਬੇ ਤਬੇ ਕੀ ਚਾਕਰੀ ਕਿਉ ਦਰਗਹ ਪਾਵੈ ॥
 ਪਥਰ ਕੀ ਬੇੜੀ ਜੇ ਚੜੈ ਭਰ ਨਾਲਿ ਬੁਢਾਵੈ ॥੪॥
 ਆਪਨੜਾ ਮਨੁ ਵੇਚੀਐ ਸਿਰੁ ਦੀਜੈ ਨਾਲੇ ॥
 ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਛਾਣੀਐ ਅਪਨਾ ਘਰੁ ਭਾਲੇ ॥੫॥
 ਜੰਮਣ ਮਰਣਾ ਆਖੀਐ ਤਿਨਿ ਕਰਤੈ ਕੀਆ ॥
 ਆਪੁ ਗਵਾਇਆ ਮਰਿ ਰਹੇ ਫਿਰਿ ਮਰਣੁ ਨ ਥੀਆ ॥੬॥
 ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰ ਕੀ ਫੁਰਮਾਈ ॥
 ਜੇ ਮਨੁ ਸਤਿਗੁਰ ਦੇ ਮਿਲੈ ਕਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥੭॥
 ਰਤਨਾ ਪਾਰਖੁ ਸੋ ਧਣੀ ਤਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥
 ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਚੀ ਵਡਿਆਈ ॥੮॥੧੭॥

aasaa mehlaa 1.

ki-aa jangal dhoodhee jaa-ay mai ghar ban haree-aavlaa.
 sach tikai ghar aa-ay sabad utaavala. ||1||
 jah daykhaa tah so-ay avar na jaanee-ai.
 gur kee kaar kamaa-ay mahal pachhaanee-ai. ||1|| rahaa-o.
 aap milaavai sach taa man bhaav-ee.
 chalai sadaaa rajaa-ay ank samaava-ee. ||2||
 sachaa saahib man vasai vasi-aa man so-ee.
 aapay day vadi-aa-ee-aa day tot na ho-ee. ||3||
 abay tabay kee chaakree ki-o dargeh paavai.
 pathar kee bayree jay charhai bhar naal budaavai. ||4||
 aapnarhaa man vaychee-ai sir deejai naalay.
 gurmukh vasat pachhaanee-ai apnaa ghar bhaalay. ||5||
 jaman marnaaa aakhee-ai tin kartai kee-aa.
 aap gavaa-i-aa mar rahay fir maran na thee-aa. ||6||
 saa-ee kaar kamaavnee Dhur kee furmaa-ee.
 jay man satgur day milai kin keemat paa-ee. ||7||
 ratnaa paarakh so Dhanee tin keemat paa-ee.
 naanak saahib man vasai sachee vadi-aa-ee. ||8||17||

**Asa Mohalla-1**

In the days of Guru Nanak Dev Ji, (and to some extent, even today) many people used to go and live in jungles, mountains, or holy places in search of God. In this Shabad Guru Ji tells us in straightforward words that there is no need for going to jungles, mountains, or holy places associated with so called prophets, or lesser gods and goddesses for our emancipation. We can obtain God, while sitting in our home, because He resides in our own body.

Therefore, Guru Ji says: “What for may I go out to search the woods, when in my own heart is blooming a green jungle, (and I am experiencing the joy of divine presence in my heart). Because, the person, who following Guru’s word, stabilizes his mind on the true God, in his mind (God) quickly comes to reside.”(1)

Describing, what kind of bliss, we enjoy, when we are in tune with God, Guru Ji says: “(So now), wherever I see, I see God alone, for there is not another. Because, by acting upon the advice given by the Guru, we are able to recognize the mansion (of God or His presence) everywhere.”(1-Pause)

However, Guru Ji wants to caution us, against any kind of self-conceit, on account of our divine experience. He says: “(It is only), when the eternal (God) Himself unites a person with Him, only then He becomes pleasing to the mind (of a person). Then that person always walks in His Will and merges in His embrace.”(2)

Regarding, the state of mind of such a person, as described above, Guru Ji says: “He in whose mind that true (God) comes to abide, sees that God, not only in his mind, but residing everywhere. But, it is God Himself, who grants glories to a person and (so abundant are the glories in His store houses, that) while giving, there is no shortage.”(3)

Next, obliquely questioning, why should a person need to serve or worship lesser gods and goddesses, Guru Ji asks: “How can a person obtain to the court of God, by serving any of this or that ordinary person (or lesser gods and goddesses). It is just like riding a boat of stone, which when filled, sinks itself, and drowns others sitting in it.”(4)

Therefore, to obtain the invaluable commodity of God’s Name, and to search out God’s mansion, Guru Ji advises: “(O my friends), we should (so surrender our mind and intellect before the advice of the Guru, as if we are ready to) sell our mind to him, and give our head along with it, and then by the grace of the Guru, we recognize the (invaluable) commodity (God’s Name), and find out our own (true) home (in our own heart, where also resides our beloved God).”(5)

Next referring to the question of life and death, Guru Ji says: “(O my friends), it is that Creator, who has created (this phenomenon), which call birth and death. But they, who after shedding their self (conceit) are living, (as if) they have died, don’t go through (the round of birth and) death again.”(6)

However, Guru Ji notes: “(O my friends, there is nothing under mortal’s control. He) has to do that very task, which he has been ordered to do from the very beginning (as per God’s orders). However, if by surrendering his mind, he meets the true Guru, (and faithfully does, what the Guru says, then he attains such a high spiritual status, that no human being) can estimate its worth.”(7)

Guru Ji concludes the Shabad, by stating, who assays the value of such Guru wards persons. He says: “(O my friends, it is) that Master, who is the evaluator of (such Guru wards, who are valuable like) jewels. He assays their worth. In short, O Nanak, if that Master, abides in the mind, that is true glory.”(8)

The message of the Shabad is that we should not seek God, in forests and mountains, or worship lesser gods and goddesses. We can find Him in our own heart, if we follow the guidance of the Guru and live as per the will of God, and meditate on His Name.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਜਿਨ੍ਹੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਈ ॥

jin^Hee naam visaari-aa doojai bharam bhulaa-ee.

ਮੂਲੁ ਛੋਡਿ ਭਾਲੀ ਲਗੇ ਕਿਆ ਪਾਵਹਿ ਛਾਈ ॥੧॥

mool chhod daalee lagay ki-aa paavahi chhaa-ee. ||1||

ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਛੂਟੀਐ ਜੇ ਜਾਣੈ ਕੋਈ ॥

bin naavai ki-o chhootee-ai jay jaanai ko-ee.

ਗੁਰਮੁਖਿ ਹੋਇ ਤ ਛੂਟੀਐ ਮਨਮੁਖਿ ਪਤਿ ਖੋਈ ॥੧॥ ਰਹਾਉ ॥

gurmukh ho-ay ta chhootee-ai manmukh pati kho-ee. ||1||



ਜਿਨ੍ਹੀ ਏਕੋ ਸੇਵਿਆ ਪੂਰੀ ਮਤਿ ਭਾਈ ॥
ਆਇ ਜੁਗਾਇ ਨਿਰੰਜਨਾ ਜਨ ਹਰਿ ਸਰਣਾਈ ॥੨॥
ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੁ ਹੈ ਅਵਰੁ ਨਹੀ ਭਾਈ ॥
ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਆ ਸਾਰੇ ਪਰਥਾਈ ॥੩॥
ਗੁਰ ਬਿਨੁ ਕਿਨੈ ਨ ਪਾਇਓ ਕੇਤੀ ਕਹੈ ਕਹਾਏ ॥
ਆਪਿ ਦਿਖਾਵੈ ਵਾਟੜੀ ਸਚੀ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥੪॥
ਮਨਮੁਖੁ ਜੇ ਸਮਝਾਈਐ ਭੀ ਉਝੜਿ ਜਾਏ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਛੂਟਸੀ ਮਰਿ ਨਰਕੁ ਸਮਾਏ ॥੫॥
ਜਨਮਿ ਮਰੈ ਭਰਮਾਈਐ ਹਰਿ ਨਾਮੁ ਨ ਲੇਵੈ ॥
ਤਾ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵੈ ॥੬॥

rahaa-o.
jin^Hee ayko sayvi-aa pooree mat bhaa-ee.
aad jugaad niranjanaa jan har sarnaa-ee. ||2||
saahib mayraa ayk hai avar nahee bhaa-ee.
kirpaa tay sukh paa-i-aa saachay parthaa-ee. ||3||
gur bin kinai na paa-i-o kaytee kahai kahaa-ay.
aap dikhaavai vaatr^Nhee sachee bhagaṭ drirh-aa-ay. ||4||
manmukh jay samjaa-ee-ai bhee ujharh jaa-ay.
bin har naam na chhootsee mar narak samaa-ay. ||5||
janam marai bharmaa-ee-ai har naam na layvai.
taa kee keemaṭ naa pavai bin gur kee sayvai. ||6||

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ਪੰਨਾ ੪੨੧

ਜੇਹੀ ਸੇਵ ਕਰਾਈਐ ਕਰਣੀ ਭੀ ਸਾਈ ॥
ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਵੇਖੈ ਵਡਿਆਈ ॥੭॥
ਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸੁ ਆਪਿ ਕਰਾਏ ॥
ਨਾਨਕ ਸਿਰੁ ਦੇ ਛੂਟੀਐ ਦਰਗਹ ਪਤਿ ਪਾਏ ॥੮॥੧੮॥

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jayhee sayv karaa-ee-ai kar^{nee} bhee saa-ee.
aap karay kis aak^{hee}-ai vayk^{hai} vadi-aa-ee. ||7||
gur kee sayvaa so karay jis aap karaa-ay.
naanak sir day chhootee-ai dargeh pat paa-ay. ||8||18||

Asa Mohalla-1

In the previous Shabad, Guru Ji told us, that we should not seek God, in forests and mountains, or worship lesser gods and goddesses. We can find Him in our own heart, if we follow the guidance of the Guru, live as per the will of God, and meditate on His Name. In this Shabad, Guru Ji tells us, what are the consequences of not following the above advice, and continuing to act in accordance with the dictates of our own mind, or keep following the misguided paths.

He says: “They, who being lost in other false illusions have forsaken God's Name, (their condition is like those), who forsaking the main tree, cling to a branch. (Instead of fruit), they would find nothing but dust.”(1)

Stating the importance of meditation on God's Name, and the guidance of the Guru, in plain simple words, Guru Ji says: “(O my friends), if some one understands, (he should realize, that) without meditation on God's Name, we cannot get emancipated (from the rounds of birth and death). It is only by becoming Guru wards, that we get liberated, and the self-conceited ones, simply lose their honor.”(1-Pause)

Continuing his emphasis on the concept of one (root or God), Guru Ji says: “O brother, they who have meditated only on the one God, their intellect is perfect, (it never falters). Such servants of God keep depending in the shelter (of that God), who has been there even before beginning of ages and who is untarnished from the effects of worldly allurements.” (2)

Therefore Guru Ji declares: “My master is the one (and only) God. O brother, except Him there is none other. By the grace of and shelter of that eternal (God), I have enjoyed peace.”(3)

Next Guru Ji tells how, God can be obtained. He says: “(O my friends), no matter what many others may say or quote, but no one has obtained (that God), except through the Guru. (When we take the shelter of the Guru, on His own God) shows us the right way (to reach Him), and yokes us in (His) true devotion.”(4)

Regarding the self-conceited persons, Guru Ji says: “Even if we show the right path to an egocentric, still he follows the wrong path. But without (God's) Name, he won't get emancipated, and would be consumed in hell upon death.”(5)

Guru Ji adds: “Such persons, who do not meditate on God's Name, keep on wandering in the rounds of birth and death and without following the Guru, they remain worthless.”(6)

However, in his compassion, Guru Ji offers an apology on behalf of all such people, and says: “(In a way, even these



self- conceited persons are helpless. Because), in whatever type of service, God engages a person, he has to do that very (thing. In fact), it is (God), Himself, who creates (the entire universe), and looks after it, so to whom, we may say anything. He Himself watches His glory.”(7)

Guru Ji, concludes the Shabad, by saying: “(o my friends), only that person follows, the Guru, whom God Himself, makes to follow. O Nanak, It is by offering our head (or following the advice of the Guru, instead of our own misguided intellect), that we are liberated (from the worldly bonds, and one) obtains honor in God's court.”(8-18)

The message of this Shabad is that, it is only the one God, we should worship, and no one else. Secondly, we should remember that it is only by following the advice of the Guru (Granth Sahib Ji) that we can obtain to God. Finally, while serving the Guru and meditating on God's Name we should never feel proud, rather we should feel all the more humble and thankful to God because following of Guru's advice is also a special act of grace of God on us.