



SGGSP-421

ਆਸਾ ਮਹਲਾ ੧ ॥

ਰੂੜੋ ਠਾਕੁਰ ਮਾਹਰੋ ਰੂੜੀ ਗੁਰਬਾਣੀ ॥
 ਵਡੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪਾਈਐ ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥
 ਮੈ ਓਲ੍ਹਗੀਆ ਓਲ੍ਹਗੀ ਹਮ ਛੋਰੂ ਬਾਰੇ ॥
 ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਮੁਖਿ ਨਾਮੁ ਹਮਾਰੇ ॥੧॥ ਰਹਾਉ
 ॥

ਦਰਸਨ ਕੀ ਪਿਆਸਾ ਘਣੀ ਭਾਣੈ ਮਨਿ ਭਾਈਐ ॥
 ਮੇਰੇ ਠਾਕੁਰ ਹਾਥਿ ਵਡਿਆਈਆ ਭਾਣੈ ਪਤਿ ਪਾਈਐ ॥੨॥

ਸਾਚਉ ਦੂਰਿ ਨ ਜਾਣੀਐ ਅੰਤਰਿ ਹੈ ਸੋਈ ॥
 ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ ॥੩॥
 ਆਪਿ ਕਰੇ ਆਪੇ ਹਰੇ ਵੇਖੈ ਵਡਿਆਈ ॥
 ਗੁਰਮੁਖਿ ਹੋਇ ਨਿਹਾਲੀਐ ਇਉ ਕੀਮਤਿ ਪਾਈ ॥੪॥
 ਜੀਵਦਿਆ ਲਾਹਾ ਮਿਲੈ ਗੁਰ ਕਾਰ ਕਮਾਵੈ ॥
 ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਾ ਸਤਿਗੁਰੁ ਪਾਵੈ ॥੫॥
 ਮਨਮੁਖ ਤੋਟਾ ਨਿਤ ਹੈ ਭਰਮਹਿ ਭਰਮਾਏ ॥
 ਮਨਮੁਖੁ ਅੰਧੁ ਨ ਚੇਤਈ ਕਿਉ ਦਰਸਨੁ ਪਾਏ ॥੬॥
 ਤਾ ਝਗਿ ਆਇਆ ਜਾਣੀਐ ਸਾਰੈ ਲਿਵ ਲਾਏ ॥
 ਗੁਰ ਭੇਟੇ ਪਾਰਸੁ ਭਏ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ ॥੭॥
 ਅਹਿਨਿਸਿ ਰਹੈ ਨਿਰਾਲਮੋ ਕਾਰ ਧੁਰ ਕੀ ਕਰਣੀ ॥
 ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਰਾਤੇ ਹਰਿ ਚਰਣੀ ॥੮॥੧੯॥

aasaa mehlāa 1.

roorhō thaakur maahro roorhēe gurbaanee.
 vadai bhaag satgur milai paa-ee-ai pad nirbaanee. ||1||
 mai ol^Hgee-aa ol^Hgee ham chhoroo thaaray.
 Ji-o too^N raakhahi ti-o rahaa mukh naam hamaaray. ||1||
 rahaa-o.
 darsan kee pi-aasaa ghanee bhaanai man bhaa-ee-ai.
 mayray thaakur haath vadi-aa-ee-aa bhaanai pat paa-ee-ai.
 ||2||
 saacha-o door na jaanee-ai antar hai so-ee.
 jah daykhaa tah rav rahay kin keemat ho-ee. ||3||
 aap karay aapay haray vaykhai vadi-aa-ee.
 gurmukh ho-ay nihaalee-ai i-o keemat paa-ee. ||4||
 jeevdi-aa laahaa milai gur kaar kamaavai.
 poorab hovai likhi-aa taa satgur paavai. ||5||
 manmukh totaa nit hai bharmeh bharmaa-ay.
 manmukh anDh na chayt-ee ki-o darsan paa-ay. ||6||
 taa jag aa-i-aa jaanee-ai saachai liv laa-ay.
 gur bhaytay paaras bha-ay jotee jot milaa-ay. ||7||
 ahinis rahai niraalmo kaar Dhur kee karnee.
 naanak naam santokhee-aa raatay har charnee. ||8||19||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us 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 that we can obtain to God. In this Shabad, Guru Ji is expressing his deep appreciation for God, the Guru and Gurbani, while showing extreme love and humility, and indirectly telling us, how we should be remembering God, and singing His praise at all times.

So expressing his admiration, both for God, and the Guru, he says: “(O my friends), extremely handsome and proficient is my God, and beauteous is “*Gurbani*” (the Guru's word). It is by great good fortune, that one meets the true Guru and obtains the sublime status (of desire less ness).”(1)

Showing his love and humility, Guru Ji says: "O' God, I am the menial of your menial admirer. I am your gofer boy. (I wish, that as You keep, so should I live, and Your Name be (always) on my lips)."(1-Pause)

However, stressing upon the importance of God's will, Guru Ji says: "(O my friends, it is as per God's will, that He becomes pleasing to our mind, and an immense desire for His sight (arises in us). All glories are in the hands of my Master, and it is per His will that we obtain honor." (2)

Next commenting upon the omni presence of God, Guru Ji says: "(O my friends), we should not deem God as far from us, He is abiding within our self. Wherever I see, I find Him pervading there, but who can assess His worth."(3)

Answering the above question, Guru Ji says: "He Himself creates (the creatures), and Himself knows, and Himself watches His greatness. It is by following the Guru, we can see Him, and this is how we assess His worth, (or know Him)."(4)

Stating, what kind of benefit, a person obtains, by following the Guru, and how one obtains the Guru himself, he says: “The person, who does, what the Guru says, he obtains the profit (of God's Name) in life. However one obtains (the guidance of) the Guru, only if it is previously so ordained in his destiny.”(5)



But, as for the egocentrics, Guru Ji says: "The self- conceited are doomed to daily suffer (a spiritual) loss, being strayed by illusions, they keep getting lost. The blind egocentric doesn't remember (God, so how can he) see His sight?"(6)

Therefore, Guru Ji says: "We should consider only that person's arrival in the world (as fruitful), if he attunes his mind to the true God. By meeting (and following the) Guru, they become (immaculate) like philosopher's stone, and their soul merges in the supreme soul (of God)." (7)

Describing, the essential conduct and attitude of Guru ward persons, Guru Ji concludes: "(The Guru ward person), day and night remains detached from (the world, and) does only that deed, which he has been assigned by God. O Nanak, being imbued in His Love, they remain satiated in His Name." (8-19)

The message of this Shabad is that, if we want to make our coming into the world as fruitful, then we should humbly follow the Guru's advice, day and night meditate on God's Name with love and devotion, and do only those deeds which are pleasing to God.

SGGSP-421

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਤਾ ਕੇ ਅੰਤ ਨ ਜਾਣਾ ॥
ਮੈ ਨਿਧਰਿਆ ਧਰ ਏਕ ਤੂੰ ਮੈ ਤਾਣੁ ਸਤਾਣਾ ॥੧॥
ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਹੈ ਸਚ ਨਾਮਿ ਸੁਹੇਲਾ ॥
ਆਪੁ ਗਇਆ ਸੋਝੀ ਪਈ ਗੁਰ ਸਬਦੀ ਮੇਲਾ ॥੧॥ ਰਹਾਉ ॥
ਹਉਮੈ ਗਰਬੁ ਗਵਾਈਐ ਪਾਈਐ ਵੀਚਾਰੁ ॥
ਸਾਹਿਬ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਦੇ ਸਾਚੁ ਅਧਾਰੁ ॥੨॥
ਅਹਿਨਿਸਿ ਨਾਮਿ ਸੰਤੋਖੀਆ ਸੇਵਾ ਸਚੁ ਸਾਈ ॥
ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗਈ ਚਾਲੈ ਹੁਕਮਿ ਰਜਾਈ ॥੩॥
ਹੁਕਮਿ ਰਜਾਈ ਜੋ ਚਲੈ ਸੋ ਪਵੈ ਖਜਾਨੈ ॥
ਖੋਟੇ ਠਵਰ ਨ ਪਾਇਨੀ ਰਲੇ ਜੂਠਾਨੈ ॥੪॥
ਨਿਤ ਨਿਤ ਖਰਾ ਸਮਾਲੀਐ ਸਚੁ ਸਉਦਾ ਪਾਈਐ ॥
ਖੋਟੇ ਨਦਰਿ ਨ ਆਵਨੀ ਲੇ ਅਗਨਿ ਜਲਾਈਐ ॥੫॥
ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ ॥
ਏਕੋ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਫਲੁ ਅੰਮ੍ਰਿਤੁ ਹੋਈ ॥੬॥
ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਜਿਨੀ ਚਾਖਿਆ ਸਚਿ ਰਹੇ ਅਘਾਈ ॥
ਤਿੰਨਾ ਭਰਮੁ ਨ ਭੇਦੁ ਹੈ ਹਰਿ ਰਸਨ ਰਸਾਈ ॥੭॥
ਹੁਕਮਿ ਸੰਜੋਗੀ ਆਇਆ ਚਲੁ ਸਦਾ ਰਜਾਈ ॥
ਅਉਗਣਿਆਰੇ ਕਉ ਗੁਣੁ ਨਾਨਕੈ ਸਚੁ ਮਿਲੈ ਵਡਾਈ ॥੮॥੨੦॥

aasaa mehlaa 1.

kayṭaa aakhān aakhē-ai ṭaa kay ant na jāṇaa.
mai niDhri-aa Dhar ayk ṭoo^N mai ṭaan ṣaṭaṇaa. ||1||
naanak kee arḍaas hai sach naam suhaylaa.
aap ga-i-aa sojē-ee pa-ee gur sabḍee maylaa. ||1|| rahaa-o.
ha-umai garab gavāa-ee-ai paa-ee-ai veechaar.
saahib si-o man maani-aa ḍay saach aDhaar. ||2||
ahinis naam santokhē-aa sayvāa sach saa-ee.
ṭaa ka-o bighan na laag-ee chaalai hukam rajaa-ee. ||3||
hukam rajaa-ee jo chalai so pavai khajaanai.
khotay thavar na paa-inee ralay joothaanai. ||4||
niṭ niṭ kharaa samaalee-ai sach sa-udaa paa-ee-ai.
khotay nadar na aavnee lay agan jalaa-ee-ai. ||5||
Jinee aatam cheeni-aa parmaatam so-ee.
ayko amrit birakh hai fal amrit ho-ee. ||6||
amrit fal Jinee chaakhi-aa sach rahay aghaa-ee.
ṭinnaa bharam na bhayḍ hai har rasan rasaa-ee. ||7||
hukam sanjogee aa-i-aa chal ṣaḍaa rajaa-ee.
a-oganī-aaray ka-o gun naankai sach milai vadaa-ee.
||8||20||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that, if we want to make our coming into the world as fruitful, then we should humbly follow the Guru's advice, day and night meditate on God's Name with love and devotion, and do only those deeds which are pleasing to God. In this Shabad Guru Ji shows us how to pray and praise God and what to ask for and how one can become acceptable to Him.

Guru Ji says: "However much I may describe God, I cannot know His limit. (Therefore, I say), O' my God, You are the



only one support of a support less person like me, and You are the strong power behind me."(1)

Describing further, what he is praying for, Guru Ji says: "(O God), Nanak's prayer is that, through Your true Name, I may remain in peace. (Only when) my self- conceit went away, this understanding dawned upon me, that union (with God, happens only) through the word of the Guru."(1-Pause)

Next Guru Ji educates us, how we can learn to truly reflect on our spiritual life, and when we are blessed with the support of God's Name. He says: "When we shed our self-conceit and (false) pride, only then we obtain (the ability for) true reflection, and when our mind gets pleased with God, He bestows upon us the support of (His) true Name."(2)

Describing, what kind of a person's service is approved in God's court, and what kinds of blessings, he enjoys, Guru Ji says: "Then person, who remains contented, while meditating on God's Name day and night, his service is approved (in the court of) the true Master. The person, who conducts his life according to (God's) will, faces no obstruction (in his life)."(3)

Guru Ji explains the merit of living in God's will, with another example. He says: "He who lives as per God's will is accepted in God's treasury (like a genuine coin). But the base ones (who do not live as per His Will) find no place in God's treasury and they are joined with other false ones."(4)

Taking this analogy, one step further, Guru Ji comments: "(O my friends), day after day we collect the genuine coins, because it is only with the true coins (or currency), that we can buy the true merchandize. We do not care for the base (or false) coins and put them in fire (to try to get whatever small true metal is in them, similarly the false persons go through many sufferings to achieve purity)."(5)

Giving another example, Guru Ji says: "Those who have understood their self, they alone realize God also, because God is like the tree of nectar. Therefore, (just as from the fruit, we can identify the tree, and from the tree, the fruit), the soul which is like the fruit of that tree (of God) is also nectar."(6)

Therefore, Guru Ji says: "They who taste the nectar of self realization they remain satiated with (God's) truth. They harbor no doubt, nor do they feel any sense of separation from God and their tongue always enjoys the taste of God's Name."(7)

So, advising us Guru Ji says: "O my friend, it is on the basis of your past deeds, that you have come (into this world), under God's command. Therefore, you should always conduct yourself, in accordance with His will."

Finally showing us, how to pray to God, he says: "(O God), bless Nanak, who is filled with so many faults, with such merits, that he may obtain glory."(8-20)

The message of this Shabad is that we should abandon our ego, consider God as our only support, and always live in accordance with His Will. Then we will become acceptable to God and through self-realization we will realize Him also.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਮਨੁ ਰਾਤਉ ਹਰਿ ਨਾਇ ਸਚੁ ਵਖਾਣਿਆ ॥
ਲੋਕਾ ਦਾ ਕਿਆ ਜਾਇ ਜਾ ਤੁਧੁ ਭਾਣਿਆ ॥੧॥

man raatā-o har naa-ay sach vakhaṇi-aa.
lokaa dāa ki-aa jaa-ay jaa tuDh bhaṇi-aa. ||1||

ਪੰਨਾ ੪੨੨

SGGSP-422

ਜਉ ਲਗੁ ਜੀਉ ਪਰਾਣ ਸਚੁ ਧਿਆਈਐ ॥
ਲਾਹਾ ਹਰਿ ਗੁਣ ਗਾਇ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥
ਸਚੀ ਤੇਰੀ ਕਾਰ ਦੇਹਿ ਦਇਆਲ ਤੂੰ ॥

ja-o lag jee-o paraan sach Dhi-aa-ee-ai.
laahaa har gun gaa-ay milai sukh paa-ee-ai. ||1|| rahaa-o.
sachee tayree kaar deh da-i-aal too^N.



ਹਉ ਜੀਵਾ ਤੁਧੁ ਸਾਲਾਹਿ ਮੈ ਟੇਕ ਅਧਾਰੁ ਤੂੰ ॥੨॥
 ਦਰਿ ਸੇਵਕੁ ਦਰਵਾਨੁ ਦਰਦੁ ਤੂੰ ਜਾਣਹੀ ॥
 ਭਗਤਿ ਤੇਰੀ ਹੈਰਾਨੁ ਦਰਦੁ ਗਵਾਵਹੀ ॥੩॥
 ਦਰਗਹ ਨਾਮੁ ਹਦੂਰਿ ਗੁਰਮੁਖਿ ਜਾਣਸੀ ॥
 ਵੇਲਾ ਸਚੁ ਪਰਵਾਨੁ ਸਬਦੁ ਪਛਾਣਸੀ ॥੪॥
 ਸਤੁ ਸੰਤੋਖੁ ਕਰਿ ਭਾਉ ਤੋਸਾ ਹਰਿ ਨਾਮੁ ਸੇਇ ॥
 ਮਨਹੁ ਛੋਡਿ ਵਿਕਾਰ ਸਚਾ ਸਚੁ ਦੇਇ ॥੫॥
 ਸਚੇ ਸਚਾ ਨੇਹੁ ਸਚੈ ਲਾਇਆ ॥
 ਆਪੇ ਕਰੇ ਨਿਆਉ ਜੋ ਤਿਸੁ ਭਾਇਆ ॥੬॥
 ਸਚੇ ਸਚੀ ਦਾਤਿ ਦੇਹਿ ਦਇਆਲੁ ਹੈ ॥
 ਤਿਸੁ ਸੇਵੀ ਦਿਨੁ ਰਾਤਿ ਨਾਮੁ ਅਮੋਲੁ ਹੈ ॥੭॥
 ਤੂੰ ਉਤਮੁ ਹਉ ਨੀਚੁ ਸੇਵਕੁ ਕਾਂਢੀਆ ॥
 ਨਾਨਕ ਨਦਰਿ ਕਰੇਹੁ ਮਿਲੈ ਸਚੁ ਵਾਂਞੀਆ ॥੮॥੨੧॥

ha-o jeevaa tuDh saalaahi mai tayk aDhaar too^N. ||2||
 dar sayvak darvaan darad too^N jaanhee.
 bhagat tayree hairaan darad gavaavhee. ||3||
 dargeh naam hadoor gurmukh jaansee.
 vaylaa sach parvaan sabad pachhaansee. ||4||
 sat santokh kar bhaa-o tosa har naam say-ay.
 manhu chhod vikaar sachaa sach day-ay. ||5||
 sachay sachaa nayhu sachai laa-i-aa.
 aapay karay ni-aa-o jo tis bhaa-i-aa. ||6||
 sachay sachee daat deh da-i-aal hai.
 tis sayvee din raat naam amol hai. ||7||
 too^N utam ha-o neech sayvak kaa^N dhee-aa.
 naanak nadar karayhu milai sach vaa^N dhee-aa. ||8||21||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that we should abandon our ego, consider God as our only support, and always live in accordance with His Will. Then we will become acceptable to God and through self-realization we will realize Him also. In this Shabad Guru Ji shows us how in utter humility we need to pray for the gift of God's Name and how to obtain union with Him.

He begins, the Shabad, by hinting that, while trying to fall in love with God or His Name, we shouldn't care about other people's objections, criticism, or ridicule. So he says: "(O God he), whose mind is imbued with the love of God's Name, describes the truth (about virtues of God). (While doing so), if he because pleasing to You, then what harm it does to other people? (So why should they feel jealous, and why the devotee need to care about any of people's objections to his devotion for God)?"(1)

So, Guru Ji says: "(O' my friends), as long as there is life and breaths in us, (without any fear), we should meditate on the true (God). Because, when we are blessed with the profit of singing God's praises, we obtain peace."(1-Pause)

Therefore, even for himself, Guru Ji humbly prays to God, and says: "O God, (truly) beneficial is Your service, O my merciful Master bless me with it. I (wish that), I may live praising You. Because You are my only support, and mainstay."(2)

Describing, the astonishing blessings showered on a person, who comes to God's door, in true humility, Guru Ji says: "O' God, he who comes to Your door, like a true servant, and a door guard, You know his pain. The world feels astonished (on seeing, that he who) worships You, (with a sincere heart), You dispel all his pain and sorrow."(3)

People do different kinds of rituals, and practices to please God, so that, they may be accepted in His court. Here Guru Ji wants to tell us, who truly knows what is actually approved in God's court, and whose life becomes fruitful. He says: "(O my friends, it is only a) Guru wards person comes to know, that in God's court, in His presence, only (God's) Name is approved. Therefore, he who recognizes the word (or advice of the Guru), his time of (human) life is accepted (and approved in God's court)."(4)

Now stating, what kinds of blessings the Guru and God bestow on those persons, who recognize the essence of Guru's advice, and act upon it, Guru Ji says: "(O my friends, to such Guru wards, the Guru), gives the provision of (God's) Name, and they travel through life journey with truth, contentment, and love. On top of that the eternal God blesses them with truth, and they renounce (all kinds of) evil thoughts from their mind."(5)

However, lest we go on any kind of ego trip, Guru Ji reminds us: "(O my friends), it is on His own, that the true God has imbued (any person) with true love. He Himself does justice, whatever pleases Him."(6)

Therefore, even for himself, Guru Ji says: "(I too) meditate on Him, day and night, whose Name is priceless, (and pray to Him, "O' true (God) You are merciful, please bless me with the true gift (of Your Name)."(7)



Finally Guru Ji shows his extreme humility and says: "O' God, You are sublime and I am a lowly person, (but still, I am) called Your servant. Please cast Your glance of grace on Nanak, so that he the separated one, may obtain Your eternal Name (and get re-united with You)." (8-21)

The message of this Shabad is that without bothering about the comments of other people, seeking Guru's guidance, we should keep meditate on God's Name, day and night. While living a life of truth and contentment, we should sincerely pray to God to unite us with Him, and end our rounds of birth and death.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਆਵਣ ਜਾਣਾ ਕਿਉ ਰਹੈ ਕਿਉ ਮੇਲਾ ਹੋਈ ॥
ਜਨਮ ਮਰਣ ਕਾ ਦੁਖੁ ਘਣੈ ਨਿਤ ਸਹਸਾ ਦੋਈ ॥੧॥
ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਜੀਵਨਾ ਫਿਟੁ ਧ੍ਰਿਗੁ ਚਤੁਰਾਈ ॥
ਸਤਿਗੁਰ ਸਾਧੂ ਨ ਸੇਵਿਆ ਹਰਿ ਭਗਤਿ ਨ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

ਆਵਣੁ ਜਾਵਣੁ ਤਉ ਰਹੈ ਪਾਈਐ ਗੁਰੁ ਪੂਰਾ ॥
ਰਾਮ ਨਾਮੁ ਧਨੁ ਰਾਸਿ ਦੇਇ ਬਿਨਸੈ ਭ੍ਰਮੁ ਕੁਰਾ ॥੨॥
ਸੰਤ ਜਨਾ ਕਉ ਮਿਲਿ ਰਹੈ ਧਨੁ ਧਨੁ ਜਸੁ ਗਾਏ ॥
ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ॥੩॥
ਨਟੂਐ ਸਾਂਗੁ ਬਣਾਇਆ ਬਾਜੀ ਸੰਸਾਰਾ ॥
ਖਿਨੁ ਪਲੁ ਬਾਜੀ ਦੇਖੀਐ ਉਝਰਤ ਨਹੀ ਬਾਰਾ ॥੪॥
ਹਉਮੈ ਚਉਪੜਿ ਖੇਲਣਾ ਬੂਠੇ ਅਹੰਕਾਰਾ ॥
ਸਭੁ ਜਗੁ ਹਾਰੈ ਸੋ ਜਿਣੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਾ ॥੫॥
ਜਿਉ ਅੰਧੁਲੈ ਹਥਿ ਟੋਹਣੀ ਹਰਿ ਨਾਮੁ ਹਮਾਰੈ ॥
ਰਾਮ ਨਾਮੁ ਹਰਿ ਟੇਕ ਹੈ ਨਿਸਿ ਦਉਤ ਸਵਾਰੈ ॥੬॥
ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਹਰਿ ਨਾਮ ਅਧਾਰਾ ॥
ਅੰਤਿ ਸਖਾਈ ਪਾਇਆ ਜਨ ਮੁਕਤਿ ਦੁਆਰਾ ॥੭॥
ਜਨਮ ਮਰਣ ਦੁਖ ਮੇਟਿਆ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੇ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਪੂਰਾ ਗੁਰੁ ਤਾਰੇ ॥੮॥੨੨॥

aasaa mehlāa 1.

aavan jaanaa ki-o rahai ki-o maylaa ho-ee.
janam maran kaa dukh ghaano nit sahsaa do-ee. ||1||
bin naavai ki-aa jeevnaa fit Dharig chaturaa-ee.
satgur saaDh na sayvi-aa har bhagat na bhaa-ee. ||1|| rahaa-o.
aavan jaavan ta-o rahai paa-ee-ai gur poora.
raam naam Dhan raas day-ay binsai bharam koora. ||2||
sant janaa ka-o mil rahai Dhan Dhan jas gaa-ay.
aad purakh apramparaa gurmukh har paa-ay. ||3||
nato-ai saa^Ng banaa-i-aa baajee sansaaraa.
khin pal baajee daykhee-ai ujhra^t nahee baaraa. ||4||
ha-umai cha-uparh khaynaa jhoothay aha^Nkaaraa.
sabh jag haarai so Jinai gur sabad veechaaraa. ||5||
Ji-o anDhulai hath tohnee har naam hamaara.
raam naam har tayk hai nis da-ut savaara. ||6||
Ji-o too^N raakhahi ti-o rahaa har naam aDhaaraa.
ant sakhaa-ee paa-i-aa jan muka^t du-aaraa. ||7||
janam maran dukh mayti-aa jap naam muraaray.
naanak naam na veesrai poora gur taaray. ||8||22||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that without bothering about the comments of other people, seeking Guru's guidance, we should meditate on God's Name, day and night. While living a life of truth and contentment, we should pray to God in sincere humility to unite us with Him, and end our rounds of birth and death. In this Shabad, Guru Ji further explores the reasons, why human beings are not able to get out of the vicious circle of coming and going, and what a person really need to do, so that once for all, he may get rid of this perpetual pain of birth and death.

To start with Guru Ji raises the question and says: "How can man's comings and goings (into this world) cease? How may one meet with God? For immense is the pain of births and deaths. The doubt and duality (and love of entities other than God), always keep on agonizing the human being." (1)

Stressing upon the absolute necessity of meditating on God's Name, for the above purpose, Guru Ji says: "(O my friends), to live one's life without (meditating on God's) Name is no life (at all). Accursed is all such cleverness, which (leads a person to lead such a life), in which one doesn't serve (and follow the advice) of the true saint Guru, and God's devotion doesn't become pleasing to him." (1-Pause)

Now Guru Ji answers the question raised in the first stanza and says: "(O my friends, our) coming and going (or the round of birth and death) ceases only, when we obtain the (guidance of the) perfect Guru. (Because, he), gives us the capital stock of God's Name, (with which) our false illusion (of worldly wealth) gets destroyed." (2)

Therefore, suggesting us, what a person ought to do, and what are its benefits, Guru Ji says: "One should keep



associating with the saintly persons, and thanking (God) again and again, he should keep singing God's praise. Such a Guru wards person obtains to God, the limitless supreme Being, who has been there from the very beginning."(3)

Next commenting upon the reality of this world, Guru Ji says: "(O my friends, just as a juggler sets up (a false) show, this world is also a (short lived) play. For a moment or so, we see this show, and then it doesn't take any time for this play to end."(4)

SGGSP-422

Explaining with a metaphor, how most of the world is losing the game of life, and who alone comes out as a winner, Guru Ji says: "The entire world, is playing (*"Luddo"* like) game of *"Chauparr"* in self conceit, and false pride. Therefore, the entire world loses in this game; only that person wins, who reflects on the word of the Guru (and acts accordingly)."(5)

Now, stating what he himself does in this connection, Guru Ji says: "(O my friends, as far as I am concerned), as is the staff in the hand of a blind person, so God's Name is my support. Yes, God's Name is my support, which day and night helps our life."(6)

In addition, Guru Ji prays to God and says: "(O God, bless me, that) as You keep me, I may (ungrudgingly) live in accordance with that, and may God's Name, be (always) my support. Because, the devotees, who have found it as their companion till the end, they have obtained to the door of salvation."(7)

Finally Guru Ji shares his achievement with us and indirectly tells us that we can also have the same achievements if we follow his example. He says: "By meditating on God's Name, I have erased the pain of births and deaths. Nanak says, that the perfect Guru delivers that person who does not forsake God's Name."(8-22)

The message of this Shabad is that if we want to end all our sufferings including the pain of coming and going again and again, then we should seek the guidance of the perfect Guru and meditate on God's Name.

ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਾਸਤੁ ਬੇਦੁ ਸਿੰਮ੍ਰਿਤਿ ਸਰੁ ਤੇਰਾ ਸੁਰਸਰੀ ਚਰਣ ਸਮਾਣੀ ॥
ਸਾਖਾ ਤੀਨਿ ਮੂਲੁ ਮਤਿ ਰਾਵੈ ਤੂੰ ਤਾਂ ਸਰਬ ਵਿਡਾਣੀ ॥੧॥
ਤਾ ਕੇ ਚਰਣ ਜਪੈ ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥੧॥
ਰਹਾਉ ॥

ਤੇਤੀਸ ਕਰੋੜੀ ਦਾਸ ਤੁਮ੍ਹਾਰੇ ਰਿਧਿ ਸਿਧਿ ਪ੍ਰਾਣ ਅਧਾਰੀ ॥

ਪੰਨਾ ੪੨੩

ਤਾ ਕੇ ਰੂਪ ਨ ਜਾਗੀ ਲਖਣੇ ਕਿਆ ਕਰਿ ਆਖਿ ਵੀਚਾਰੀ ॥੨॥

ਤੀਨਿ ਗੁਣਾ ਤੇਰੇ ਜੁਗ ਹੀ ਅੰਤਰਿ ਚਾਰੇ ਤੇਰੀਆ ਖਾਣੀ ॥
ਕਰਮੁ ਹੋਵੈ ਤਾ ਪਰਮ ਪਦੁ ਪਾਈਐ ਕਬੇ ਅਕਥ ਕਹਾਣੀ ॥੩॥

ਤੂੰ ਕਰਤਾ ਕੀਆ ਸਭੁ ਤੇਰਾ ਕਿਆ ਕੋ ਕਰੇ ਪਰਾਣੀ ॥
ਜਾ ਕਉ ਨਦਰਿ ਕਰਹਿ ਤੂੰ ਅਪਣੀ ਸਾਈ ਸਚਿ ਸਮਾਣੀ ॥੪॥
ਨਾਮੁ ਤੇਰਾ ਸਭੁ ਕੋਈ ਲੇਤੁ ਹੈ ਜੇਤੀ ਆਵਣ ਜਾਣੀ ॥
ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਗੁਰਮੁਖਿ ਬੂਝੈ ਹੋਰ ਮਨਮੁਖਿ ਫਿਰੈ ਇਆਣੀ ॥੫॥

aasaa mehlāa 3 asatpadē-aa ghar 2

ik-o^Nkaar satgur parsāad.

saasat bayd simrit sar tayraa sursaree charan samaanee.
saakhāa teen mool mat raavai too^N taa^N sarab vidaanee.
||1||
taa kay charan japai jan naanak bolay amrit bane. ||1||
rahaa-o.
taytees karorhee daas tum^Haaray riDh siDh paraan
aDhaaree.

SGGSP-423

taa kay roop na jaahee lakh-nay ki-aa kar aakh veechaaree.
||2||
teen gunaa tayray jug hee antar chaaray tayree-aa khaanee.
karam hovai taa param pad paa-ee-ai kathay akath
khaanee. ||3||
too^N kartaa kee-aa sabh tayraa ki-aa ko karay paraanee.
jaa ka-o nadar karahi too^N apnee saa-ee sach samaanee.
||4||
naam tayraa sabh ko-ee layt hai jaytee aavan jaanee.
jaa tuDh bhaavai taa gurmukh boojhai hor manmukh firai
i-aanee. ||5||



ਚਾਰੇ ਵੇਦ ਬ੍ਰਹਮੇ ਕਉ ਦੀਏ ਪੜਿ ਪੜਿ ਕਰੇ ਵੀਚਾਰੀ ॥	chaaray vayḍ barahmay ka-o dee-ay parh parh karay veechaaree.
ਤਾ ਕਾ ਹੁਕਮੁ ਨ ਬੂਝੈ ਬਪੁੜਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੀ ॥੬॥	taa kaa hukam na boojhai bapurhaa narak surag avtaaree. 6
ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ ॥	jugah jugah kay raajay kee-ay gaavahi kar avtaaree.
ਤਿਨ ਭੀ ਅੰਤੁ ਨ ਪਾਇਆ ਤਾ ਕਾ ਕਿਆ ਕਰਿ ਆਖਿ ਵੀਚਾਰੀ ॥੭॥	tin bhee ant na paa-i-aa taa kaa ki-aa kar aakh veechaaree. 7
ਤੂੰ ਸਚਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਸਾਚਾ ਦੇਹਿ ਤ ਸਾਚੁ ਵਖਾਣੀ ॥	too ^N sachaa tayraa kee-aa sabh saachaa deh ta saach vakhaanee.
ਜਾ ਕਉ ਸਚੁ ਬੁਝਾਵਹਿ ਅਪਣਾ ਸਹਜੇ ਨਾਮਿ ਸਮਾਣੀ ॥੮॥੧॥੨੩॥	jaa ka-o sach bujhaaveh apnaa sehjay naam samaanee. 8 1 23

SGGSP-423

Asa Mohalla-3

Astpadiya Ghar-2

In stanza (5) of the previous Shabad, Guru Ji stated "The entire world, is playing (*"Luddo"* like) game of *"Chauparr"* in self conceit, and false pride. Therefore, the entire world loses in this game; only that person wins, who reflects on the word of the Guru (and acts accordingly)." In this Shabad, Guru Ji shows us, how we need to look at all the material things, scriptures, holy places, and even other gods and goddesses, as mere manifestations of God's different qualities, rather than God Himself, and how we should try to discover the wonderful hand of God, behind His creations.

Guru Ji says: "(O' God for me, Your Name) is the ocean, (which includes, the knowledge of all the) *"Shastras"*, *"Vedas"* and *"Simrities"* (the Hindu scriptures). The attuning of my mind to Your feet (and remembering You at all times) are like taking a bath in Ganges, (and other holy rivers). (O' God, man's intellect) can comprehend, the world, which is basically governed by the three modes (of vice, virtue, or power, but), You are different than all others."(1)

Therefore, regarding himself, Guru Ji says: "(O my friends), servant Nanak, keeps meditating on the feet (or the Name) of that (God), and keeps uttering His ambrosial word (the Gurbani)."(1-Pause)

After commenting on *"Shastras"* and *"Vedas"*, Guru Ji has this to say about all the gods (angels), saints and sages, who are supposed to have some miraculous powers. He says: "(O my friends, all the so called thirty three million gods are Your servants. You are the support of all the miracles, super natural powers, and life breaths. His forms cannot be comprehended, (I don't know), how may I describe and reflect on those (myriads of forms)."(2)

Acknowledging the supremacy of God, Guru Ji says: "(O' God, in this world, all the three modes of (vice, virtue, and power in the man), and all the four basic modes of creation (through, eggs, placenta, earth, and mutation), have been fashioned by You. (It is only when) Your grace is bestowed, that we obtain the supreme (spiritual) status, and are able to describe the indescribable story."(3)

Therefore Guru Ji says: "(O' God, You are the creator, and (the entire universe) is Your creation, what can a mortal do? Only he, on whom You cast Your glance of grace, merges in (You) the true one."(4)

Next Guru Ji comments on the practice of those who repeat God's Name only mechanically. He says: "(O' God, the entire world, which) is coming and going, (in his own view) every one is meditating on Your Name. But, only when it pleases You, then through the grace of the Guru, (one truly) understands, (how to meditate on Your Name), all the rest of the self-conceited (world) keeps wandering around ignorant (of the right way of meditation)."(5)

To illustrate the above point, Guru Ji cites the example of god *"Brahma"* who is believed to be the author of all the Vedas. He says: "(God) gave all the four *"Vedas"* to *"Brahma"*; he kept on reading and reflecting on these, but still the poor angel could not realize, (that to obey God's will, is the right way of life), so he kept wandering in thoughts about transmigrations in hell and heaven)."(6)



Now referring to all the kings like “*Rama*” and “*Krishna*”, who are believed to be incarnations of God by Hindus, Guru Ji says: “(O God), You created (“*Rama*”, “*Krishna*”, and other great men) of their respective ages. (But people) sing their praises, considering them as incarnations (of God). But even they couldn’t find the end limit (of God), so what can I say to reflect on His (virtues).”(7)

In the end Guru Ji prays to God, (and indirectly advising us accordingly) says: “O’ God, You are true and whatever You have created is also true; only when You bestow the right intellect, I can describe Your true (Name). Only, he to whom You reveal Your true form, unnoticeably merges in You, by meditating on Your Name.”(8-1-23)

The message of this Shabad is that instead of worshipping any other statues, books, gods and goddesses, we should simply meditate on God's Name, but with sincere love and devotion and not mechanically.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਤਿਗੁਰ ਹਮਰਾ ਭਰਮੁ ਗਵਾਇਆ ॥
ਹਰਿ ਨਾਮੁ ਨਿਰੰਜਨੁ ਮੰਨਿ ਵਸਾਇਆ ॥
ਸਬਦੁ ਚੀਨਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥੧॥
ਸੁਣਿ ਮਨ ਮੇਰੇ ਤਤੁ ਗਿਆਨੁ ॥
ਦੇਵਣ ਵਾਲਾ ਸਭ ਬਿਧਿ ਜਾਣੈ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਮੁ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥
ਸਤਿਗੁਰ ਭੇਟੇ ਕੀ ਵਡਿਆਈ ॥

satgur hamraa bharam gavāa-i-aa.
har naam niranjan man vasāa-i-aa.
sabad cheen sadāa sukh paa-i-aa. ||1||
sun man mayray tat gi-aan.
dayvan vaalāa sabh biDh jaanai gurmukh paa-ee-ai naam
niDhaan. ||1|| rahaa-o.
satgur bhaytay kee vadi-aa-ee.

SGGSP-423

ਜਿਨਿ ਮਮਤਾ ਅਗਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝਾਈ ॥
ਸਹਜੇ ਮਾਤਾ ਹਰਿ ਗੁਣ ਗਾਈ ॥੨॥
ਵਿਣੁ ਗੁਰ ਪੂਰੇ ਕੋਇ ਨ ਜਾਣੀ ॥
ਮਾਇਆ ਮੋਹਿ ਦੂਜੈ ਲੋਭਾਣੀ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਹਰਿ ਬਾਣੀ ॥੩॥
ਗੁਰ ਸੇਵਾ ਤਪਾ ਸਿਰਿ ਤਪੁ ਸਾਰੁ ॥
ਹਰਿ ਜੀਉ ਮਨਿ ਵਸੈ ਸਭ ਦੂਖ ਵਿਸਾਰਣਹਾਰੁ ॥
ਦਰਿ ਸਾਰੈ ਦੀਸੈ ਸਚਿਆਰੁ ॥੪॥
ਗੁਰ ਸੇਵਾ ਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥
ਆਪੁ ਪਛਾਣਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥
ਸਾਚੀ ਬਾਣੀ ਮਹਲੁ ਪਰਾਪਤਿ ਹੋਇ ॥੫॥
ਗੁਰ ਸੇਵਾ ਤੇ ਸਭ ਕੁਲ ਉਧਾਰੇ ॥
ਨਿਰਮਲ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰੇ ॥
ਸਾਚੀ ਸੋਭਾ ਸਾਚਿ ਦੁਆਰੇ ॥੬॥
ਸੇ ਵਡਭਾਗੀ ਜਿ ਗੁਰਿ ਸੇਵਾ ਲਾਏ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਸਚੁ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ॥
ਨਾਮੇ ਉਧਰੇ ਕੁਲ ਸਬਾਏ ॥੭॥
ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਰਖਹੁ ਉਰਿ ਧਾਰਿ ॥
ਹਰਿ ਭਗਤੀ ਰਾਤੇ ਮੋਖ ਦੁਆਰੁ ॥੮॥੨॥੨੪॥

Jin mamtaa agan tarisnaa bujhaa-ee.
sehjay maataa har gun gaa-ee. ||2||
vin gur pooray ko-ay na jaanee.
maa-i-aa mohi doojai lobhaanee.
gurmukh naam milai har baanee. ||3||
gur sayvaa tapaa^N sir tap saar.
har jee-o man vasai sabh dookh visaaranhaar.
dar saachai deesai sachiaar. ||4||
gur sayvaa tay taribhavan sojhee ho-ay.
aap pachhaan har paavai so-ay.
saachee baanee mahal paraapat ho-ay. ||5||
gur sayvaa tay sabh kul uDhaaray.
nirmal naam rakhai ur Dhaaray.
saachee sobhaa saach du-aaray. ||6||
say vadbhaagee je gur sayvaa laa-ay.
an-din bhagat sach naam drirh-aa-ay.
naamay uDhray kul sabaa-ay. ||7||
naanak saach kahai veechaar.
har kaa naam rakhahu ur Dhaar.
har bhagtee raatay mokh du-aar. ||8||2||24||

Asa Mohalla-3

In the previous Shabad (8-22), Guru Ji advised us that if we want to end all our sufferings including the pain of coming and going again and again, then we should seek the guidance of the perfect Guru and meditate on God's Name. In this Shabad, on the basis of his personal experience, Guru Ji explains to us the benefits of seeking the shelter and guidance



of the true Guru.

First of all stating his own experience, Guru Ji says: “(O my friends), the true Guru has dispelled my doubt. He has enshrined the immaculate Name of God in my mind and by reflecting on the (Guru’s) word, I have obtained eternal bliss.”(1)

Therefore, Guru Ji advises his own mind (actually ours) and says: “O my mind, listen to the essence of (divine) knowledge, that the Giver (God) knows all the ways to grant His gifts. (But), it is only through the Guru that we obtain the treasure of Name.”(1-Pause)

Now commenting upon the greatness of meeting the true Guru, he says: “(O my friend), the glory of meeting the true Guru, which has quenched the fire of my worldly attachment, and desire is that, being intoxicated in a state of equipoise, my mind (always) sings God’s praises.”(2)

Stressing upon the importance of Guru, he says: “Excepting the perfect Guru, no one knows (the essence of divine knowledge). Because, without the Guru, one remains engrossed in worldly attachment, and greed for other things. It is only through the Guru, that one receives God's Name and (realizes the value of the) word in praise of God.”(3)

Dispelling, our doubts, regarding doing any other kinds of ritual worships or penances, Guru Ji says: “The service of the Guru's is the most sublime of all penances; (because by Guru's service), God comes to abide in our heart, who is the dispeller of all pains, and in the court of the true God, such a person looks truly approved.”(4)

Explaining, how service of the Guru (or careful reflection on Guru’s word), becomes so useful, he says: “By Guru's service, one knows (about the reality of) three worlds. By recognizing one’s own self, he attains that God. In this way through the true “*Bani*” (or the word of the Guru), one obtains to the mansion of God (which is in the mind itself).” (5)

But, the blessings of Guru’s service are not limited to the individual alone, Guru Ji says: “By Guru's service, a person emancipates his entire lineage, because by keeping enshrined the immaculate Name in his heart, he is bedecked with true glory in the court of the true (God).”(6)

Therefore, Guru Ji comments: “Those persons are very fortunate, whom God has yoked in the service of the Guru, because the Guru makes them dedicate themselves to God's worship night and day and God's Name is embedded in their minds. This way through the (God's) Name they are all saved.”(7)

Guru Ji concludes the Shabad, by saying: “(O my friends), Nanak is making this true suggestion that you should keep enshrined God's Name in your heart. This way imbued in his devotion, you will find the gate to salvation.”(8-2-24)

SGGSP-423

The message of this Shabad is that, it is only through the true Guru, that we can find the gift of Name, which can bring us eternal happiness. Therefore, we should always serve the true Guru (by singing, reflecting, and following his Gurbani) day and night. So that God's grace is showered on us, and we are united with true God.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਆਸਾ ਆਸ ਕਰੇ ਸਭੁ ਕੋਈ ॥

aasaa aas karay sabh ko-ee.

ਹੁਕਮੈ ਬੂਝੈ ਨਿਰਾਸਾ ਹੋਈ ॥

hukmai boojhai niraasaa ho-ee.

ਆਸਾ ਵਿਚਿ ਸੁਤੇ ਕਈ ਲੋਈ ॥

aasaa vich sutay ka-ee lo-ee.

ਸੋ ਜਾਗੈ ਜਾਗਾਵੈ ਸੋਈ ॥੧॥

so jaagai jaagaavai so-ee. ||1||

ਸਤਿਗੁਰਿ ਨਾਮੁ ਬੁਝਾਇਆ ਵਿਣੁ ਨਾਵੈ ਭੁਖ ਨ ਜਾਈ ॥

satgur naam bujhaa-i-aa vin naavai bhukh na jaa-ee.

ਪੰਨਾ ੪੨੪

SGGSP-424

ਨਾਮੇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝੈ ਨਾਮੁ ਮਿਲੈ ਤਿਸੈ ਰਜਾਈ ॥੧॥

naamay tarisnaa agan bujhai naam milai tisai rajaa-ee. ||1||



ਰਹਾਉ ॥
 ਕਲਿ ਕੀਰਤਿ ਸਬਦੁ ਪਛਾਨੁ ॥
 ਏਹਾ ਭਗਤਿ ਦੂਕੈ ਅਭਿਮਾਨੁ ॥
 ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਹੋਵੈ ਪਰਵਾਨੁ ॥
 ਜਿਨਿ ਆਸਾ ਕੀਤੀ ਤਿਸ ਨੋ ਜਾਨੁ ॥੨॥
 ਤਿਸੁ ਕਿਆ ਦੀਜੈ ਜਿ ਸਬਦੁ ਸੁਣਾਏ ॥
 ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
 ਇਹੁ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਏ ॥
 ਹੁਕਮੈ ਬੂਝੇ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥੩॥
 ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ ॥
 ਆਪੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸਾਏ ॥
 ਆਪਿ ਭੁਲਾਵੈ ਆਪਿ ਮਾਰਗਿ ਪਾਏ ॥
 ਸਚੈ ਸਬਦਿ ਸਚਿ ਸਮਾਏ ॥੪॥
 ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਣੀ ॥
 ਗੁਰਮੁਖਿ ਜੁਗਿ ਜੁਗਿ ਆਖਿ ਵਖਾਣੀ ॥
 ਮਨਮੁਖਿ ਮੋਹਿ ਭਰਮਿ ਭੋਲਾਣੀ ॥
 ਬਿਨੁ ਨਾਵੈ ਸਭ ਫਿਰੈ ਬਉਰਾਣੀ ॥੫॥
 ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕਾ ਮਾਇਆ ॥
 ਮੂਰਖਿ ਪੜਿ ਪੜਿ ਦੂਜਾ ਭਾਉ ਦ੍ਰਿੜਾਇਆ ॥
 ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਦੁਖੁ ਸਬਾਇਆ ॥
 ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥੬॥
 ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ ਸਬਦੁ ਵੀਚਾਰਿ ॥
 ਅਨਦਿਨੁ ਭੋਗੇ ਹਉਮੈ ਮਾਰਿ ॥
 ਸਹਜਿ ਅਨੰਦਿ ਕਿਰਪਾ ਧਾਰਿ ॥
 ਨਾਮਿ ਰਤੇ ਸਦਾ ਸਚਿ ਪਿਆਰਿ ॥੭॥
 ਹਰਿ ਜਪਿ ਪੜੀਐ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ॥
 ਹਰਿ ਜਪਿ ਪੜੀਐ ਹਉਮੈ ਮਾਰਿ ॥
 ਹਰਿ ਜਪੀਐ ਭਇ ਸਚਿ ਪਿਆਰਿ ॥
 ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤਿ ਉਰ ਧਾਰਿ ॥੮॥੩॥੨੫॥

rahaa-o.
 kal keeraṭ sabad pachhaan.
 ayhaa bhagat chookai abhimaan.
 satgur sayvi-ai hovai parvaan.
 Jin aasaa keetee tis no jaan. ||2||
 tis ki-aa deejai je sabad sunaa-ay.
 kar kirpaa naam man vasaa-ay.
 ih sir deejai aap gavaa-ay.
 hukmai boojhay sadaa sukh paa-ay. ||3||
 aap karay tai aap karaa-ay.
 aapay gurmukh naam vasaa-ay.
 aap bhulaavai aap maarag paa-ay.
 sachai sabad sach samaa-ay. ||4||
 sachaa sabad sachee hai bane.
 gurmukh jug jug aakh vakhaanee.
 manmukh mohi bharam bholaanee.
 bin naavai sabh firai ba-uraanee. ||5||
 teen bhavan meh aykaa maa-i-aa.
 moorakh parh parh doojaa bhaa-o drih-aa-i-aa.
 baho karam kamaavai dukh sabaa-i-aa.
 satgur sayv sadaa sukh paa-i-aa. ||6||
 amrit meethaa sabad veechaar.
 an-din bhogay ha-umai maar.
 sahj anand kirpaa Dhaar.
 naam raṭay sadaa sach pi-aar. ||7||
 har jap parhee-ai gur sabad veechaar.
 har jap parhee-ai ha-umai maar.
 har japee-ai bha-ay sach pi-aar.
 naanak naam gurmat ur Dhaar. ||8||3||25||

Asa Mohalla-3

In this Shabad Guru Ji is commenting on the general nature of human beings to be always desiring and hoping for something. When one desire or hope is fulfilled, then man starts desiring and hoping for something else. This vicious circle is like a slumber from which Guru Ji wants to wake us up.

SGGSP-424

He says: “Everyone lives by desiring and hoping for (one or other of his desire getting fulfilled). But the person, who understands God’s will, he becomes desire less. Many people are asleep in (some kind of false) hope. But, only that person awakes from this sleep, whom that (God) Himself wakes up.”(1)

Stating, how this fire of worldly desires gets extinguished, he says: “(O my friends, he whom), the true Guru has fully trained (in meditation of God’s) Name, (understands, that) without God’s Name, the hunger (for worldly things) doesn’t go away. It is only through meditation of God’s Name, that one’s fire of (worldly) desires gets extinguished. But, this God’s Name is obtained in accordance with God’s will (only).”(1-Pause)

Next Guru Ji tells us what a man should do in order to obtain God’s Name. He says: “(O my friend), in “Kalyug” (the present age, the way to) praise (God) is that you should understand the (divine) word (uttered by the Guru). The true devotion of God is that, (by which one’s false) pride is ended, and by serving the true Guru (or following his advice),



one gets approved (in God's court). Lastly, O my friend, try to understand) that (God), who has created this desire (in man's mind).”(2)

Now Guru Ji answers the natural question, of what we need to offer (by way of thanks) to that person (Guru) who gives us the right guidance to get rid of our worldly desires, which actually bring us more pain than pleasure, and keep us separated from God, the source of eternal happiness. Guru Ji first asks this question, and then answers himself. He says: “What should we offer him who recites (the divine) word, and showing mercy enshrines (God's) Name in the mind? (Answer), effacing our self- (conceit), we should offer this head of ours. (Because the person, who thus completely surrenders himself before the Guru, he) understands (God's) will, and then one always enjoys peace.”(3)

Next, describing, what kind of further understanding such a person acquires, as described above, Guru Ji says: “(Such a Guru wards person understands that, by manifesting in all, God) Himself does, and gets (everything) done. On His own, through the Guru, (He) enshrines His Name in the hearts (of the human beings). He Himself makes a person go astray, and He Himself puts Him back on the (right) path, and then through the word of the eternal (God), he merges in the true (God) Himself.”(4)

Commenting on God's Name, and Gurbani, Guru Ji says: “True is God's Name and true is Gurbani, which in every age the Guru-wards have uttered and described. But the egocentric world has not listened to this and has gone astray in worldly love and doubt. Therefore, without God's Name the whole world is wandering like mad.”(5)

Commenting further on “Maya” (or the love and attachment for worldly things), and general human behavior, Guru Ji says: “(O my friends), in all the three worlds, influence of the same “Maya” has been prevailing from the very beginning, (which has been keeping men astray). By reading again and again (the “*Shastras*” and “*Vedas*”, instead of listening to the Guru), the foolish human being has further strengthened duality (or love of things other than God) in him. He may be doing many (ritualistic) deeds, which all bring him more pain (and nothing else). It is only by serving (and following the advice of) the true Guru, (that a person) has always enjoyed peace.”(6)

Now once again describing the benefits of reflecting on the word or advice of the Guru, he says: “(O my friends), by reflecting on the word (of the Guru), and erasing ego from their within, (the fortunate ones) can always enjoy sweet immortalizing relish (of God's) Name. Showing his mercy, (the Guru, keeps the mind of such a person, in a state) of imperceptible bliss. (In this way) imbued in love of (God's) Name, they always remain in love with their beloved eternal God.”(7)

In conclusion, Guru Ji advises: “(O my friends), reflecting on the word of the Guru, we should read about and meditate on God. Also stilling our ego, we should recite God's Name. Yes we should meditate on God, in a state of loving fear of God. In short, O Nanak, we should enshrine (God's) Name in our hearts, as per Guru's instruction.”(8-3-25)

The message of this Shabad is that, by reflecting on the word of the Guru (Granth Sahib Ji), we should wake up from our slumber of Maya, which keeps us involved in one worldly desire or another, and shedding off all our ego, we should act on the advice of the Guru, and meditate on God's Name with true love and devotion. One day we will obtain true peace and poise, and imperceptibly merge in Him.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੮ ਕਾਫੀ ॥

raag aasaa mehlā 3 asatpadee-aa ghar 8 kaafee.

ਗੁਰ ਤੇ ਸਾਂਤਿ ਊਪਜੈ ਜਿਨਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈ ॥

gur tay saa^Nt oopjai Jin tarisnaa agan bujhaa-ee.

ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਵਡੀ ਵਡਿਆਈ ॥੧॥

gur tay naam paa-ee-ai vadee vadi-aa-ee. ||1||

ਏਕੋ ਨਾਮੁ ਚੇਤਿ ਮੇਰੇ ਭਾਈ ॥

ayko naam chayt mayray bhaa-ee.

ਜਗਤੁ ਜਲੰਦਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਸਰਣਾਈ ॥੧॥ ਰਹਾਉ ॥

jagat jalandaa daykh kai bhaj pa-ay sarnaa-ee. ||1|| rahaa-o.

ਗੁਰ ਤੇ ਗਿਆਨੁ ਊਪਜੈ ਮਹਾ ਤਤੁ ਬੀਚਾਰਾ ॥

gur tay gi-aan oopjai mahaa tat beechaaraa.

ਗੁਰ ਤੇ ਘਰੁ ਦਰੁ ਪਾਇਆ ਭਗਤੀ ਭਰੇ ਭੰਡਾਰਾ ॥੨॥

gur tay ghar dar paa-i-aa bhagtee bharay bhandaaraa. ||2||

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਬੂਝੈ ਵੀਚਾਰਾ ॥

gurmukh naam Dhi-aa-ee-ai boojhai veechaaraa.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਲਾਹ ਹੈ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ॥੩॥

gurmukh bhagat salaah hai antar sabad apaaraa. ||3||



ਗੁਰਮੁਖਿ ਸੁਖੁ ਊਪਜੈ ਦੁਖੁ ਕਦੇ ਨ ਹੋਈ ॥

gurmukh sookh oopjai dukh kaday na ho-ee.

SGGSP-424

ਗੁਰਮੁਖਿ ਹਉਮੈ ਮਾਰੀਐ ਮਨੁ ਨਿਰਮਲੁ ਹੋਈ ॥੪॥
 ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਆਪੁ ਗਇਆ ਤ੍ਰਿਭਵਣੁ ਸੋਝੀ ਪਾਈ ॥
 ਨਿਰਮਲੁ ਜੋਤਿ ਪਸਰਿ ਰਹੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥੫॥
 ਪੂਰੈ ਗੁਰਿ ਸਮਝਾਇਆ ਮਤਿ ਊਤਮੁ ਹੋਈ ॥
 ਅੰਤਰੁ ਸੀਤਲੁ ਸਾਂਤਿ ਹੋਇ ਨਾਮੇ ਸੁਖੁ ਹੋਈ ॥੬॥
 ਪੂਰਾ ਸਤਿਗੁਰੁ ਤਾਂ ਮਿਲੈ ਜਾਂ ਨਦਰਿ ਕਰੇਈ ॥
 ਕਿਲਵਿਖੁ ਪਾਪੁ ਸਭ ਕਟੀਅਹਿ ਫਿਰਿ ਦੁਖੁ ਬਿਘਨੁ ਨ ਹੋਈ
 ॥੭॥

gurmukh ha-umai maaree-ai man nirmal ho-ee. ||4||
 satgur mili-ai aap ga-i-aa taribhavan sojhee paa-ee.
 nirmal jot pasar rahee jotee jot milaa-ee. ||5||
 poorai gur samjhaa-i-aa mat ootam ho-ee.
 antar seetal saa^Nt ho-ay naamay sukh ho-ee. ||6||
 poora satgur taa^N milai jaa^N nadar karay-ee.
 kilvikh paap sabh katee-ah fir dukh bighan na ho-ee. ||7||

ਪੰਨਾ ੪੨੫

SGGSP-425

ਆਪਣੈ ਹਥਿ ਵਡਿਆਈਆ ਦੇ ਨਾਮੇ ਲਾਏ ॥
 ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਮਨਿ ਵਸਿਆ ਵਡਿਆਈ ਪਾਏ
 ॥੮॥੪॥੨੬॥

aapnai hath vadi-aa-ee-aa day naamay laa-ay.
 naanak naam niDhaan man vasi-aa vadi-aa-ee paa-ay.
 ||8||4||26||

Raag Asa Mohalla-3

Astopadia Ghar-3

In the previous Shabad, Guru Ji advised us that, by reflecting on the word of the Guru, we should wake up from our slumber of Maya, which keeps us involved in one worldly desire or another, and shedding off all our ego, we should act on the advice of the Guru, and meditate on God's Name with true love and devotion. One day we will obtain true peace and poise, and imperceptibly merge in Him. In this Shabad Guru Ji again clarifies, why the guidance of the Guru is necessary to save us from the evils of the world, and what are the special kinds of blessings, and divine virtues, we can acquire only through the grace of the Guru, and in no other way.

He says: “(O my friends), it is from the Guru, peace evolves in our mind, which extinguishes the fire of (worldly) desire. It is from the Guru that we obtain (God's) Name and great glory.”(1)

Therefore, Guru Ji advises: “O my brother, meditate on one Name (of God alone). Seeing the world burning (in evils), I have hastened to the shelter of the Guru.”(1-Pause)

Stating, what kinds of blessings, he himself has obtained from the Guru, he says: “(O my friends), after reflecting on the essence, I have realized, that it is through the guidance of the Guru, that (divine) knowledge evolves (in us). It is from the Guru, that I have found the house (of God, and the) store houses full of (God's) devotion (in me).”(2)

Therefore, stressing upon the importance of Guru in our lives, he advises: “(O my friends), we should meditate on (God's) Name, through the (guidance of) the Guru. Then we understand, how to reflect on the essence (of Guru's message). When through the Guru, we worship and praise (God), the word of the limitless (God) comes to reside within us.”(3)

Describing, what kinds of blessings, we receive, through the Guru, he says: “(O my friends, the person who remains) Guru wards, within him develops (spiritual) bliss. Then no pain can ever afflict him (or disturb his mental peace). It is through Guru's guidance, that we conquer our ego, and then our mind becomes immaculate.”(4)

Continuing to describe the blessings obtained by seeking the shelter of the Guru, he says: “(O my friends), upon meeting the true Guru (and acting on his advice, one's) self (conceit) goes away, and one obtains the knowledge of all the three words. (Then one comes to realize, that) His divine light is pervading everywhere, and in this way one's (own) soul gets attuned to the prime soul (or God).”(5)

Stating what other virtues such a person acquires, who is blessed with divine wisdom by the Guru, he says: “(O my



friends), he whom the perfect Guru has imparted the knowledge (about leading a spiritual life), his intellect becomes sublime. Within him develops complete peace and contentment, and in this way through God's Name, peace prevails within him.”(6)

Now Guru Ji tells, how one obtains the true Guru. He says: “(O my friends), the true Guru is obtained only when God casts His glance of grace, and then all one's evils and sins are dispelled and he never suffers any distress or obstructions (in his spiritual journey).”(7)

In conclusion, Guru Ji says: “O Nanak, all the glories are in the hand of God. Whomsoever He wants to shower with (these glories), He Himself first attaches him to the Name (through the Guru). He, in whose heart is enshrined God's Name he obtains honor (both in this and the next world).”(8-4-26)

The messages of this Shabad is that in case we want to obtain honor in this world and glory in God's court, then seeking Guru's guidance, we should dispel our ego and other evil thoughts, and meditate on God's Name with full love and devotion.

SGGSP-425

ਆਸਾ ਮਹਲਾ ੩ ॥

ਸੁਣਿ ਮਨ ਮੰਨਿ ਵਸਾਇ ਤੂੰ ਆਪੇ ਆਇ ਮਿਲੈ ਮੇਰੇ ਭਾਈ ॥

ਅਨਦਿਨੁ ਸਚੀ ਭਗਤਿ ਕਰਿ ਸਚੈ ਚਿਤੁ ਲਾਈ ॥੧॥

ਏਕੋ ਨਾਮੁ ਧਿਆਇ ਤੂੰ ਸੁਖੁ ਪਾਵਹਿ ਮੇਰੇ ਭਾਈ ॥

ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕਰਿ ਵਡੀ ਵਡਿਆਈ ॥੧॥ ਰਹਾਉ ॥

ਇਸੁ ਭਗਤੀ ਨੋ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਲੋਚਦੇ ਵਿਣੁ ਸਤਿਗੁਰ
ਪਾਈ ਨ ਜਾਇ ॥

ਪੰਡਿਤ ਪੜਦੇ ਜੋਤਿਕੀ ਤਿਨ ਬੂਝ ਨ ਪਾਇ ॥੨॥

ਆਪੇ ਬੈ ਸਭੁ ਰਖਿਓਨੁ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ॥

ਆਪੇ ਦੇਇ ਸੁ ਪਾਈਐ ਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥੩॥

ਜੀਅ ਜੰਤ ਸਭਿ ਤਿਸ ਦੇ ਸਭਨਾ ਕਾ ਸੋਈ ॥

ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜੇ ਦੂਜਾ ਹੋਈ ॥੪॥

ਇਕੋ ਹੁਕਮੁ ਵਰਤਦਾ ਏਕਾ ਸਿਰਿ ਕਾਰਾ ॥

ਆਪਿ ਭਵਾਲੀ ਦਿਤੀਅਨੁ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰਾ ॥੫॥

ਇਕ ਆਪੇ ਗੁਰਮੁਖਿ ਕੀਤੀਅਨੁ ਬੂਝਨਿ ਵੀਚਾਰਾ ॥

ਭਗਤਿ ਭੀ ਓਨਾ ਨੋ ਬਖਸੀਅਨੁ ਅੰਤਰਿ ਭੰਡਾਰਾ ॥੬॥

ਗਿਆਨੀਆ ਨੋ ਸਭੁ ਸਚੁ ਹੈ ਸਚੁ ਸੋਝੀ ਹੋਈ ॥

ਓਇ ਭੁਲਾਏ ਕਿਸੈ ਦੇ ਨ ਭੁਲਨੀ ਸਚੁ ਜਾਣਨਿ ਸੋਈ ॥੭॥

ਘਰ ਮਹਿ ਪੰਚ ਵਰਤਦੇ ਪੰਚੇ ਵੀਚਾਰੀ ॥

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਵਸਿ ਨ ਆਵਨੀ ਨਾਮਿ ਹਉਮੈ ਮਾਰੀ

॥੮॥੫॥੨੭॥

aasaa mehlaa 3.

sun man man vasaa-ay too^N aapay aa-ay milai mayray
bhaa-ee.

an-din sachee bhagat kar sachai chit laa-ee. ||1||

ayko naam Dhi-aa-ay too^N sukh paavahi mayray bhaa-ee.

ha-umai doojaa door kar vadee vadi-aa-ee. ||1|| rahaa-o.

is bhagtee no sur nar mun jan lochday vin satgur paa-ee na
jaa-ay.

pandit parh-day jotikee tin boojh na paa-ay. ||2||

aapai thai sabh rakhi-on kichh kahan na jaa-ee.

aapay day-ay so paa-ee-ai gur boojh bujhaa-ee. ||3||

jee-a jant sabh tis day sabhnaa kaa so-ee.

mandaa kis no aakhee-ai jay doojaa ho-ee. ||4||

iko hukam varatdaa aykaa sir kaaraa.

aap bhavaalee ditee-an antar lobh vikaaraa. ||5||

ik aapay gurmukh keeti-an boojhan veechaaraa.

bhagat bhee onaa no bakhsee-an antar bhandaaraa. ||6||

gi-aanee-aa no sabh sach hai sach sojhee ho-ee.

o-ay bhulaa-ay kisai day na bhuln^Hee sach jaanan so-ee.

||7||

ghar meh panch varatday panchay veechaaree.

naanak bin satgur vas na aavn^Hee naam ha-umai maaree.

||8||5||27||

Asa Mohalla-3

In the previous Shabad, Guru Ji advised us that in case we want to obtain honor in this world and glory in God's court, then seeking Guru's guidance, we should dispel our ego and other evil thoughts, and meditate on God's Name with full love and devotion. In this Shabad Guru Ji is showing us; how to train our mind, and what kind of advice, we need to enshrine in ourselves. He also tells us, how we should look at different kinds of people in the world, which includes



both virtuous and evil-minded persons.

Addressing his mind, Guru Ji says: “Listen, O’ my mind, you should enshrine God’s Name within you. (By doing so), God Himself will come and meet you. Therefore, day and night perform true worship of God, and keep yourself attuned to the eternal (one).”(1)

Summarizing, the benefits of the above, Guru Ji says: “O my brother, meditate on the Name of one God alone, (by doing so), you would obtain peace. Also cast away ego and duality (or love of entities other than God), from within you, (in this way), you would obtain great honor (both in this and the next world).”(1-Pause)

Stressing upon the significance of (true) God’s worship, and from where, it could be learnt, Guru Ji says: “(O my friends), even the angels and sages crave for (true divine) worship, but except the true Guru, this worship cannot be found anywhere else. The pundits and astrologers have kept reading (“*Vedas*” and books on astrology), but even they couldn’t gain any understanding (about God’s worship).”(2)

Explaining, why it is so, Guru Ji says: “(O my friends, God) has kept everything in His hand, (therefore) nothing can be said about this. The Guru has explained this thing, that whatever (God) gives to anybody, he can obtain only that.”(3)

Some people believe, that God is responsible for all good, and devil or Satan for all evil in the world. In this way, they indirectly believe, as if two equal and parallel forces are running the worldly show, but Guru Ji says: “(O my friends), all the creatures and beings (in this world), have been created by Him. He is the master of all. So, how can we label any one bad? (We could do that, only) if there were a second (creator or master).”(4)

So Guru Ji clarifies: “(O my friends, in this world), the writ of the one (God) alone runs, and every one has to perform only that task, which (God) has written in his forehead (or destiny). They, within whom is greed, and evil, (it is God) Himself, who has given them this somersault (and they have got stuck in evil ways).”(5)

Now telling about the other side of God’s command, Guru Ji says: “(On the other hand), He has Himself made some Guru-wards and they know and reflect (on the essence of divine knowledge). To them, God has also bestowed the gift of His worship, and has filled them with the brimful treasures of devotion.”(6)

Describing the way of thinking of such divinely wise persons, Guru Ji says: “(Such divinely) wise men see the true God all around, and they become aware of the Truth. They are not led astray by any body, for they know what is truth (and what is not, (or what is good, and what is bad).”(7)

SGGSP-425

Guru Ji concludes this Shabad, by telling us the difference, between the ordinary human beings and the divinely wise men. He says: “Even within the minds of these (wise men), the five sense organs do reside. But the sense organs in them have been trained to act wisely (and they don’t go beyond the appropriate limit). However, O Nanak, (one thing is sure) that without the guidance of the true Guru, these passions do not come under the control of men, and it is only by meditating on God’s Name, that one can still one’s ego.”(8-5-27)

The message of this Shabad is that if we seek the guidance of the Guru and meditate on God with sincere and concentrated mind, then our ego and other evil passions will be controlled and God will come to abide in our mind, and we would be able to see Him prevailing in all good and evil people.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਘਰੈ ਅੰਦਰਿ ਸਭੁ ਵਸੁ ਹੈ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਅੰਤਰਿ ਕਪਟ ਖੁਲਾਹੀ ॥੧॥
ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਪਾਈਐ ਭਾਈ ॥
ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਈ ॥੧॥
ਰਹਾਉ ॥
ਹਰਿ ਕਾ ਗਾਹਕੁ ਹੋਵੈ ਸੋ ਲਏ ਪਾਏ ਰਤਨੁ ਵੀਚਾਰਾ ॥

aasaa mehlāa 3.

gharai andar sabh vath hai baahar kichh naahee.
gur parsaadee paa-ee-ai antar kapat khulaahee. ||1||
satgur tay har paa-ee-ai bhaa-ee.
antar naam niDhaan hai poorai satgur dee-aa dikhaa-ee.
||1|| rahaa-o.
har kaa gaahak hovai so la-ay paa-ay raatan veechaaraa.
andar kholai dib disat daykhai mukat bhandaaraa. ||2||



ਅੰਦਰੁ ਖੋਲੈ ਦਿਬ ਦਿਸਟਿ ਦੇਖੈ ਮੁਕਤਿ ਭੰਡਾਰਾ ॥੨॥
 ਅੰਦਰਿ ਮਹਲ ਅਨੇਕ ਹਹਿ ਜੀਉ ਕਰੇ ਵਸੇਰਾ ॥
 ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ॥੩॥
 ਪਾਰਖੀਆ ਵਧੁ ਸਮਾਲਿ ਲਈ ਗੁਰ ਸੋਝੀ ਹੋਈ ॥
 ਨਾਮੁ ਪਦਾਰਥੁ ਅਮੁਲੁ ਸਾ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਈ ॥੪॥
 ਬਾਹਰੁ ਭਾਲੇ ਸੁ ਕਿਆ ਲਹੈ ਵਧੁ ਘਰੈ ਅੰਦਰਿ ਭਾਈ ॥
 ਭਰਮੇ ਭੂਲਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥੫॥
 ਘਰੁ ਦਰੁ ਛੋਡੇ ਆਪਣਾ ਪਰ ਘਰਿ ਝੁਠਾ ਜਾਈ ॥
 ਚੋਰੈ ਵਾਂਗੁ ਪਕੜੀਐ ਬਿਨੁ ਨਾਵੈ ਚੋਟਾ ਖਾਈ ॥੬॥
 ਜਿਨ੍ਹੀ ਘਰੁ ਜਾਤਾ ਆਪਣਾ ਸੇ ਸੁਖੀਏ ਭਾਈ ॥
 ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਗੁਰ ਕੀ ਵਡਿਆਈ ॥੭॥
 ਆਪੇ ਦਾਨੁ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਆਪੇ ਦੇਇ ਬੁਝਾਈ ॥
 ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂੰ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਈ
 ॥੮॥੬॥੨੮॥

andar mahal anayk heh jee-o karay vasayraa.
 man chindi-aa fal paa-isee fir ho-ay na fayraa. ||3||
 paarkhee-aa vath samaal la-ee gur sojhee ho-ee.
 naam padaarath amul saa gurmukh paavai ko-ee. ||4||
 baahar bhaalay so ki-aa lahai vath gharai andar bhaa-ee.
 bharmay bhooolaa sabh jag firai manmukh pat gavaa-ee.
 ||5||
 ghar dar chhoday aapnaa par ghar jhoothaa jaa-ee.
 chorai vaa^Ngoo pakhee-ai bin naavai chotaa khaa-ee. ||6||
 Jin^Hee ghar jaataa aapnaa say sukh-ay bhaa-ee.
 antar barahm pachhaani-aa gur kee vadi-aa-ee. ||7||
 aapay daan karay kis aakhee-ai aapay day-ay bujhaa-ee.
 naanak naam Dhi-aa-ay too^N dar sachai sobhaa paa-ee.
 ||8||6||28||

Asa Mohalla-3

In stanza (6) of the previous Shabad, Guru Ji stated that God “has Himself made some Guru-wards and they know and reflect on the essence of divine knowledge. To them, God has also bestowed the gift of His worship, and has filled them with the brimful treasures of devotion.” In this Shabad, Guru Ji elaborates further on this concept, and explains, how we can discover such treasures of divine knowledge, and even the Divine Himself, right within our selves, and there is absolutely no need for us to go out into jungles and mountains in search of God.

He says: “(O my friends), within the home (of our mind), there is everything (including God’s Name); there is nothing outside (in forests or mountains). But, it is only through the grace of the Guru, when the doors (of ignorance blocking our intellect) are opened, we obtain (this commodity).”(1)

Clarifying the doubt, whether this treasure is present only in certain persons, or is it present in every one, Guru Ji says: “(In reality, this) treasure of Name is within (all of us, but only the) true Guru has shown it (to those, who have sought his shelter. Therefore, it is through the true Guru that we obtain to God, O my brother.”(1-Pause)

Next Guru Ji tells us what is the man’s duty to achieve this vision of God or what kind of a person is most likely to obtain the gift of Name. He says: “(O my friends, the person who is the seeker of God, he finds out (this commodity), and obtains the jewel (of Name) by reflection (on Guru’s word). Then, he opens up his heart, and with his (divine) inner eye, he sees, that there is present the store house (of the jewels of Name), which can easily get him salvation (from worldly bonds).”(2)

But, Guru Ji wants to tell us, that there is not just one, but also many such treasures, in our body. He says: “(O my friends), within the palace of our heart, are many treasures of (the wealth of God’s Name). Our soul also resides within us. (The person, who by Guru’s grace finds out these treasures, he) would obtain the fruit of his heart’s desire, and then there won’t be any other round (of birth and death for him).”(3)

Guru Ji adds: “(O my friends), they who have obtained true understanding from the Guru, those keen appraisers, have secured the commodity (of Name). Invaluable is the commodity of (God’s) Name, it is only a rare person, who obtains it through the Guru.”(4)

SGGSP-425

Guru Ji now comments on those who try to find God outside their own mind (and go to jungles and mountains, or try to find Him through rituals etc.). He says: “(O my friends), the treasure of (God’s) Name is within (our own selves), so he who tries to find it outside (in jungles and mountains), what can he get, who looks for it outside? (But still) lost in doubt, that person is roaming around the entire world, and the self- conceited person has lost his honor.”(5)



Illustrating the above with an example, Guru Ji says: “To search for God outside our own body is like the behavior of a person who forsaking his own house, goes to other’s house (for the sake of some wealth). He is caught like a thief and (bears punishment, similarly a person) without (God’s) Name, suffers blows in God’s court.”(6)

Therefore, describing the result of efforts of those, who try to find God in their own mind, Guru Ji says: “They who have understood their own home (and realized that God resides within their own heart), they live in peace, O’ brother. But, all this (happens due to) the greatness and (grace) of the Guru.”(7)

In conclusion, Guru Ji says: “(O my friends), God Himself blesses a person (with the gift of His Name), we cannot name anyone else for this (thing). He Himself makes the person realize Him. O’ Nanak, you should keep meditating on His Name, and (ultimately you will) obtain honor in the court of the true (God).” (8-6-28)

The message of this Shabad is that in order to find God or His Name, we need not go out and search Him or His Name outside. All we need to do is to follow Guru’s advice, and meditate on His Name with full concentration, and we will find Him and His Name, within our own mind.

ਪੰਨਾ ੪੨੬

ਆਸਾ ਮਹਲਾ ੩ ॥

ਆਪੈ ਆਪੁ ਪਛਾਣਿਆ ਸਾਦੁ ਮੀਠਾ ਭਾਈ ॥
ਹਰਿ ਰਸਿ ਚਾਖਿਐ ਮੁਕਤੁ ਭਏ ਜਿਨ੍ਹਾ ਸਾਚੇ ਭਾਈ ॥੧॥
ਹਰਿ ਜੀਉ ਨਿਰਮਲ ਨਿਰਮਲਾ ਨਿਰਮਲ ਮਨਿ ਵਾਸਾ ॥
ਗੁਰਮਤੀ ਸਾਲਾਹੀਐ ਬਿਖਿਆ ਮਾਹਿ ਉਦਾਸਾ ॥੧॥ ਰਹਾਉ ॥
ਬਿਨੁ ਸਬਦੈ ਆਪੁ ਨ ਜਾਪਈ ਸਭ ਅੰਧੀ ਭਾਈ ॥
ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੁ ਅੰਤਿ ਸਖਾਈ ॥੨॥
ਨਾਮੇ ਹੀ ਨਾਮਿ ਵਰਤਦੇ ਨਾਮੇ ਵਰਤਾਰਾ ॥
ਅੰਤਰਿ ਨਾਮੁ ਮੁਖਿ ਨਾਮੁ ਹੈ ਨਾਮੇ ਸਬਦਿ ਵੀਚਾਰਾ ॥੩॥
ਨਾਮੁ ਸੁਣੀਐ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ ॥
ਨਾਮੁ ਸਲਾਹੇ ਸਦਾ ਸਦਾ ਨਾਮੇ ਮਹਲੁ ਪਾਈ ॥੪॥
ਨਾਮੇ ਹੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੇ ਸੋਭਾ ਪਾਈ ॥
ਨਾਮੇ ਹੀ ਸੁਖੁ ਊਪਜੈ ਨਾਮੇ ਸਰਣਾਈ ॥੫॥
ਬਿਨੁ ਨਾਵੈ ਕੋਇ ਨ ਮੰਨੀਐ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥
ਜਮ ਪੁਰਿ ਬਾਧੇ ਮਾਰੀਅਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਈ ॥੬॥
ਨਾਮੇ ਕੀ ਸਭ ਸੇਵਾ ਕਰੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਬੁਝਾਈ ॥
ਨਾਮਹੁ ਹੀ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ ॥੭॥
ਜਿਸ ਨੋ ਦੇਵੈ ਤਿਸੁ ਮਿਲੈ ਗੁਰਮਤੀ ਨਾਮੁ ਬੁਝਾਈ ॥
ਨਾਨਕ ਸਭ ਕਿਛੁ ਨਾਵੈ ਕੈ ਵਸਿ ਹੈ ਪੂਰੈ ਭਾਗਿ ਕੋ ਪਾਈ
॥੮॥੭॥੨੯॥

SGGSP-426

aasaa mehlāa 3.

aapai aap pachhāani-aa saad meethāa bhāa-ee.
har ras chaakhī-ai mukat̃ bha-ay Jin^Haa saacho bhāa-ee.
||1||
har jee-o nirmal nirmalāa nirmal man vaasaa.
gurmatēe salaahēe-ai bikhī-aa maahi udāasaa. ||1|| rahaa-o.
bin sabdai aap na jaap-ee sabh anDhee bhāa-ee.
gurmatēe ghat chaannāa naam ant̃ sakhāa-ee. ||2||
naamay hee naam varatday naamay varṭaaraa.
antar naam mukh naam hai naamay sabad veechaaraa. ||3||
naam sunēe-ai naam mannee-ai naamay vadi-aa-ee.
naam salaahay sadāa sadāa naamay mahal paa-ee. ||4||
naamay hee ghat chaannāa naamay sobhāa paa-ee.
naamay hee sukh oopjai naamay sarnāa-ee. ||5||
bin naavai ko-ay na mannee-ai manmukh pat̃ gavāa-ee.
jam pur baaDhay maaree-ah birthāa janam gavāa-ee. ||6||
naamai kee sabh sayvāa karai gurmukh naam bujhāa-ee.
naamhu hee naam mannee-ai naamay vadi-aa-ee. ||7||
Jis no dayvai tis milai gurmatēe naam bujhāa-ee.
naanak sabh kichh naavai kai vas hai poorai bhāag ko paa-ee. ||8||7||29||

Asa Mohalla-3

In the previous Shabad Guru Ji advised us, that in order to find God or His Name, we need not go out and search Him or His Name outside. All we need to do is to follow Guru’s advice, and meditate on God’s Name with full concentration, and we will find Him and His Name, within our own mind. Actually, when we search for God within ourselves, and find Him there, we then truly recognize ourselves, and realize that we are not just a conglomeration of some chemicals or elements, but sparks of the Divine Himself. In other words, to recognize God within ourselves means recognizing our true spiritual and divine self, and we realize, that in a way we are the manifestation of God and His Name or love and enlightenment. When we arrive at such a profound realization, automatically such a self-realization becomes so pleasing to us that we like to go and delve further into God, His Name, and other such spiritual matters.

Therefore, Guru Ji begins this Shabad, by stating: “O brothers, they who within themselves have realized their own self,



(they have found the) taste of (God's Name) to be sweet. They, to whom God has sounded pleasing, by tasting the relish of God, they have become free (from the worldly attachments).”(1)

Now laying the foundation for his divine instruction, Guru Ji says: “(O my friends), God is absolutely immaculate, therefore, He can come to reside only in an immaculate mind. If by living as per Guru's instruction, we keep praising God, then even while living in worldly atmosphere, we can remain un-affected by the worldly affairs, (and keep ourselves immaculate enough for God's abode).”(1-Pause)

Guru Ji emphasizes: “O brothers, without the word (of the Guru) we cannot examine our (spiritual life). Without (the guidance of the Guru's) word, entire world remains blind (in worldly attachments). When, we meditate on God's Name, as per Guru's instruction, there is (spiritual) enlightenment in our heart, and (God's) Name becomes our companion till the end.”(2)

SGGSP-426

Now Guru Ji explains the conduct of those Guru-wards who meditate on God's Name. He says: “(The Guru-wards persons) always keep busy in worshipping (God's) Name). Even while doing their worldly business, they remain attuned to (God's) Name. Within their inside is Name, and on their tongue also there is always God's Name, and through the word (of the Guru), they keep deliberating on the Name (or God's love, enlightenment, and power).”(3)

Advising us also, to do likewise, Guru Ji says: “(O my friends), we should also listen to God's Name, obey God's Name because, it is through the Name, that we obtain honor. The person, who always praises (God's) Name, through God's Name he finds out the mansion (of God, and merges in Him).”(4)

Giving additional reasons for meditating on the Name, Guru Ji says: “(O my friends), it is through God's Name that one's mind is illuminated (with divine knowledge), and through the Name, one obtains honor everywhere. It is through the Name, that peace prevails in the mind. Therefore, we should always remain in the shelter of (God's) Name.”(5)

Regarding the consequences of not meditating on God's Name, Guru Ji warns us and says: “(O my friends), without meditating on the Name, no one is acknowledged (in God's court). Therefore, the self-conceited persons (who do not meditate on the Name) lose their honor. Bound in the city of death, they are beaten (severely), and they waste their human life in vain.”(6)

Stating the blessings received by those, who meditate on God's Name, Guru Ji says: “(On the other hand), every body serves that person, who meditates on God's Name. But, it is only through the Guru, that we learn, how to meditate on the Name. It is because of one's meditation of Name, that a person is known, and it is only through the Name that one gets glory (in this and the next world).”(7)

But Guru Ji cautions us against any self- conceit and says: “(O my friends), only that person receives (the gift of) Name, whom (God Himself) gives, and through Guru's instruction, He makes a person understand, (what) Name is. O Nanak, everything is under the control of (God's) Name, and only a rare person, obtains (this gift, when his) destiny has been so fulfilled.”(8-7-29)

The message of this Shabad is that if we want to obtain any honor and glory in this and the next world, we should seek the Guru's instruction. So that he may makes us recognize our true inner self (that we carry the essence of God). This will then make God's Name sweet to us. Then, even while living in this world of attachments, we will dedicate our mind, body and soul to meditating on God's Name and singing His praises through the Guru's word (or Gurbani). Ultimately God will bless us with His Name, and we will obtain honor and glory both in this world and God's court.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਦੋਹਾਗਣੀ ਮਹਲੁ ਨ ਪਾਇਨੀ ਨ ਜਾਣਨਿ ਪਿਰ ਕਾ ਸੁਆਉ ॥

ḏuḥaaganee mahal na paa-in^Hee na jaanan pir kaa su-aa-o.

ਫਿਕਾ ਬੋਲਹਿ ਨਾ ਨਿਵਹਿ ਦੂਜਾ ਭਾਉ ਸੁਆਉ ॥੧॥

fikaa boleḥ naa niveḥ ḏoojaa bḥaa-o su-aa-o. ||1||

ਇਹੁ ਮਨੁਆ ਕਿਉ ਕਰਿ ਵਸਿ ਆਵੈ ॥

ih manoo-aa ki-o kar vas aavai.

ਗੁਰ ਪਰਸਾਦੀ ਠਾਕੀਐ ਗਿਆਨ ਮਤੀ ਘਰਿ ਆਵੈ ॥੧॥ ਰਹਾਉ

gur parsaaḏee ṭhaakee-ai gi-aan maṭee ghar aavai. ||1||



॥ ਸੋਹਾਗਣੀ ਆਪਿ ਸਵਾਰੀਓਨੁ ਲਾਇ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਚਲਦੀਆ ਨਾਮੇ ਸਹਜਿ ਸੀਗਾਰੁ ॥੨॥ ਸਦਾ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੀ ਸੇਜ ਸੁਭਾਇ ॥ ਪਿਰ ਕੈ ਪ੍ਰੇਮਿ ਮੋਹੀਆ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇ ॥੩॥ ਗਿਆਨ ਅਪਾਰੁ ਸੀਗਾਰੁ ਹੈ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥ ਸਾ ਸਭਰਾਈ ਸੁੰਦਰੀ ਪਿਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥੪॥ ਸੋਹਾਗਣੀ ਵਿਚਿ ਰੰਗੁ ਰਖਿਓਨੁ ਸਚੈ ਅਲਖਿ ਅਪਾਰਿ ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸਚੈ ਭਾਇ ਪਿਆਰਿ ॥੫॥ ਸੋਹਾਗਣੀ ਸੀਗਾਰੁ ਬਣਾਇਆ ਗੁਣ ਕਾ ਗਲਿ ਹਾਰੁ ॥ ਪ੍ਰੇਮ ਪਿਰਮਲੁ ਤਨਿ ਲਾਵਣਾ ਅੰਤਰਿ ਰਤਨੁ ਵੀਚਾਰੁ ॥੬॥ ਭਗਤਿ ਰਤੇ ਸੇ ਉਤਮਾ ਜਤਿ ਪਤਿ ਸਬਦੇ ਹੋਇ ॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਨੀਚ ਜਾਤਿ ਹੈ ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਹੋਇ॥੭॥	rahaa-o. sohaagānee aap savaaree-on laa-ay paraym pi-aar. satgur kai bhāṇai chaldee-aa naamay sahj seegaar. 2 sadaa raaveh pir aapṇaa sachee sayj subhāa-ay. pir kai paraym mohee-aa mil pareetam sukh paa-ay. 3 gi-aan apaar seegaar hai sobhaavantee naar. saa sabhraa-ee sundree pir kai hayt pi-aar. 4 sohaagānee vich rang rakhi-on sachai alakh apaar. satgur sayvan aapṇaa sachai bhāa-ay pi-aar. 5 sohaagānee seegaar banāa-i-aa gun kaa gal haar. paraym pirmal tan laavṇaa antar ratan veechaar. 6 bhagat ratay say ootmaa jat pat sabday ho-ay. bin naavai sabh neech jaat hai bistaa kaa keerhaa ho-ay. 7
---	--

SGGSP-426

ਹਉ ਹਉ ਕਰਦੀ ਸਭ ਫਿਰੈ ਬਿਨੁ ਸਬਦੈ ਹਉ ਨ ਜਾਇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹਉਮੈ ਗਈ ਸਚੈ ਰਹੇ ਸਮਾਇ
॥੮॥੮॥੩੦॥

ha-o ha-o kardee sabh firai bin sabdai ha-o na jaa-ay.
naanak naam ratay tin ha-umai ga-ee sachai rahay samaa-
ay. ||8||8||30||

Asa Mohalla-3

In stanzas (3) and (6), of the previous Shabad, Guru Ji indirectly compared the state and fate of the Guru wards and self-conceited persons. In this Shabad, Guru Ji compares the Guru wards persons to the wedded and united brides of God, and the self-conceited persons to the separated and deserted brides, and comments on the conduct and fate of both categories for our spiritual guidance.

First taking the case of deserted brides, Guru Ji says: “The deserted brides (or human souls separated from God), do not find the mansion of God, and do not know the relish of union with their spouse. They speak insipid (language), do not bow to God, because they relish (more), the love the other (worldly pleasures, instead of God).”(1)

Guru Ji stipulates that generally, the humans behave like the deserted wives, because their mind is not in their control. Therefore, Guru Ji raises this question and says: “How can this mind be kept under control? (The answer is that), through the Guru's grace we should stop it from going astray. (Because), through the instruction of (divine) knowledge (imparted by the Guru, it easily), comes back to its house (and becomes stable).”(1-Pause)

Now Guru Ji depicts the conduct of those Guru-wards persons who like the wedded faithful wives remain imbued with the love of their beloved God. He says: “(O my friends), by imbuing them with love and affection, (God has) Himself embellished the truly faithful brides, (or the Guru wards persons. They always conduct their lives according to the advice of the true Guru, and to keep in a state of poise through meditation on the Name is their ornamentation).”(2)

Guru Ji adds: “They always enjoy their God on the magnificent couch of their true heart. (In other words, they always keep Him enshrined in their heart). They are captivated by the love of their beloved (Groom), and upon meeting their dear spouse, they enjoy peace.”(3)

Describing the high state of their mind, with an example, Guru Ji says: “In such a high spiritual state, the (divine) wisdom becomes the incomparable decoration of the glorious wife. Such a wife is considered the most favorite beautiful bride (of God), and she is always imbued with the love and affection of her beloved Master.”(4)



However Guru Ji comments: “It is the eternal and limitless God Himself, who has embellished the true (Guru-ward) wives with His love. They keep on performing the service as instructed by the Guru and always remain imbued in the love of the eternal God.”(5)

Illustrating the conduct of truly wedded brides (or the Guru-ward souls), with beautiful illustrations, Guru Ji says: “(O my friends), the wedded brides of God, have in a way decked themselves with garlands (of spiritual) virtues around their necks. They apply the scent of love (on their bodies), and within them is the jewel of reflection (on the Guru’s word).”(6)

Summarizing, the whole concept, Guru Ji: “They who are imbued with devotion (to God’s Name), they are the exalted ones, because, it is by reflecting on the (Guru’s) word, that one obtains any high caste (status) or honor. They who are without God’s Name are all of low class. (In fact), without the Name they become like worms living in filth.”(7)

Finally Guru Ji tells why without meditating on God’s Name one becomes of a low character. He says: “(O my friends, bereft of the Name), the entire world is wandering in self- conceit and without the (guidance of Guru’s) word, ego doesn’t go away. O Nanak, they who are imbued with the Name, their ego has gone and they remain absorbed (in remembering the) true God.”(8-8-30)

The message of this Shabad is that if we want to reunite with the true God, and enjoy His love and affection, as if we are His wedded and united favorite brides, then we should love God and His Name like the truly wedded and faithful wives who do everything out of love for their spouse.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਚੇ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਸਦਾ ਸਚੀ ਸੋਇ ॥

sachay ratay say nirmalay sadāa sachē so-ay.

ਐਥੈ ਘਰਿ ਘਰਿ ਜਾਪਦੇ ਆਗੈ ਜੁਗਿ ਜੁਗਿ ਪਰਗਟੁ ਹੋਇ ॥੧॥

aithai ghar ghar jaapday aagai jug jug pargat ho-ay. ||1||

SGGSP-427

ਪੰਨਾ ੪੨੭

SGGSP-427

ਏ ਮਨ ਰੂੜੇ ਰੰਗੁਲੇ ਤੂੰ ਸਚਾ ਰੰਗੁ ਚੜਾਇ ॥

ay man roorh^Hai rangulay too^N sachaa rang charh^haa-ay.

ਰੂੜੀ ਬਾਣੀ ਜੇ ਰਪੈ ਨਾ ਇਹੁ ਰੰਗੁ ਲਹੈ ਨ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

roorh^{ee}ee ban^{ee}ee jay rapai naa ih rang lahai na jaa-ay. ||1|| rahaa-o.

ਹਮ ਨੀਚ ਮੈਲੇ ਅਤਿ ਅਭਿਮਾਨੀ ਦੂਜੈ ਭਾਇ ਵਿਕਾਰ ॥

ham neech mailay at abhimaanee doojai bhaa-ay vikaar.

ਗੁਰਿ ਪਾਰਸਿ ਮਿਲਿਐ ਕੰਚਨੁ ਹੋਏ ਨਿਰਮਲ ਜੋਤਿ ਅਪਾਰ ॥੨॥

gur paaras mili-ai kanchan ho-ay nirmal jot apaar. ||2||

ਬਿਨੁ ਗੁਰ ਕੋਇ ਨ ਰੰਗੀਐ ਗੁਰਿ ਮਿਲਿਐ ਰੰਗੁ ਚੜਾਉ ॥

bin gur ko-ay na rangee-ai gur mili-ai rang charh^haa-o.

ਗੁਰ ਕੈ ਭੈ ਭਾਇ ਜੋ ਰਤੇ ਸਿਫਤੀ ਸਚਿ ਸਮਾਉ ॥੩॥

gur kai bhai bhaa-ay jo ratay siftee sach samaa-o. ||3||

ਭੈ ਬਿਨੁ ਲਾਗਿ ਨ ਲਗਈ ਨਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

bhai bin laag na lag-ee naa man nirmal ho-ay.

ਬਿਨੁ ਭੈ ਕਰਮ ਕਮਾਵਣੇ ਝੂਠੇ ਠਾਉ ਨ ਕੋਇ ॥੪॥

bin bhai karam kamaavnay jhoothay thaa-o na ko-ay. ||4||

ਜਿਸ ਨੋ ਆਪੇ ਰੰਗੇ ਸੁ ਰਪਸੀ ਸਤਸੰਗਤਿ ਮਿਲਾਇ ॥

Jis no aapay rangay so rapsee satsangat milaa-ay.

ਪੂਰੇ ਗੁਰ ਤੇ ਸਤਸੰਗਤਿ ਊਪਜੈ ਸਹਜੇ ਸਚਿ ਸੁਭਾਇ ॥੫॥

pooray gur tay satsangat oopjai sehjay sach subh^haa-ay. ||5||

ਬਿਨੁ ਸੰਗਤੀ ਸਭਿ ਐਸੇ ਰਹਹਿ ਜੈਸੇ ਪਸੁ ਢੋਰ ॥

bin sangtee sabh aisay raheh jaisay pas dhor.

ਜਿਨ੍ਹਿ ਕੀਤੇ ਤਿਸੈ ਨ ਜਾਣਨੀ ਬਿਨੁ ਨਾਵੈ ਸਭਿ ਚੋਰ ॥੬॥

Jini^H keetay tisai na jaanan^Hee bin naavai sabh chor. ||6||

ਇਕਿ ਗੁਣ ਵਿਹਾਝਹਿ ਅਉਗਣ ਵਿਕਣਹਿ ਗੁਰ ਕੈ ਸਹਜਿ

ik gun vihaajheh a-ugan viknahi gur kai sahj subh^haa-ay.

ਸੁਭਾਇ ॥

gur sayvaa tay naa-o paa-i-aa vuth^haa andar aa-ay. ||7||

ਗੁਰ ਸੇਵਾ ਤੇ ਨਾਉ ਪਾਇਆ ਵੁਠਾ ਅੰਦਰਿ ਆਇ ॥੭॥

sabh^hnaa kaa daataa ayk hai sir DhanDhai laa-ay.

ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਿਰਿ ਧੰਧੈ ਲਾਇ ॥

naanak naamay laa-ay savaari-an sabday la-ay milaa-ay.

ਨਾਨਕ ਨਾਮੇ ਲਾਇ ਸਵਾਰਿਅਨੁ ਸਬਦੇ ਲਏ ਮਿਲਾਇ

||8||9||31||

॥੮॥੯॥੩੧॥

**Asa Mohalla-3**

In the previous Shabad, Guru Ji advised us that if we want to reunite with the true God, and enjoy His love and affection, as if we are His wedded and united favorite brides, then we should love God and His Name like the truly wedded and faithful wives who do everything out of love for their spouse. In Sikh philosophy, another way of expressing the same concept is to be dyed in the color of God's Name. In this Shabad, Guru Ji once again describes the blessings of being dyed in the color of God's Name (or His love), from where one can get himself dyed in this color, and what do they miss, who don't care for this kind of dying, or being imbued in the love of the eternal God.

Guru Ji begins this Shabad, by saying: "(O my friends), they who are imbued with the love of the eternal (God), are immaculate, and everlasting becomes their reputation. They are known in every house, while in this life, and they are renowned throughout all the ages, thereafter."(1)

Therefore, Guru Ji says to his mind (and indirectly us): "O' my beauteous joyful mind, get yourself dyed in the true love (of God). If you, meditate on the beautiful word (the "*Bani*" of the Guru), the color (or intensity of) this love will not go away or fade."(1-Pause)

However, Guru Ji wants to tell us that we cannot get ourselves dyed in this color of love of God, who is so pure and immaculate, without the guidance of the Guru. Therefore, stating why Guru's guidance is so essential for imbuing ourselves in the love of that immaculate God, he says: "(O my friends), because of being attached to other (worldly riches), and worldly evils, (rather than riches of God's Name), we have become evil minded, low thinking and extremely arrogant persons. But upon meeting the philosopher's stone like Guru, we become (pure like) gold, and the limitless light of God, illuminates our mind."(2)

Stressing upon the absolute necessity of the Guru, he says: "(The fact is that) without the Guru no one is imbued with (God's love), but upon meeting the Guru, one gets dyed in the color (of divine love). They, who are dyed in the loving fear of the Guru, by singing His praises, they get absorbed in the true (God)."(3)

Explaining the significance of loving fear of God, Guru Ji adds: "(O my friends), without the loving fear (of the Guru, human mind) doesn't get imbued (with God's love), and the mind doesn't get purified. By doing any kinds of ritualistic deeds, without fear (of God), one still remains impure, therefore he doesn't get any place (in God's court)."(4)

However, Guru Ji cautions: "(O my friends), he whom (God) Himself dyes, he alone would be dyed (or imbued in the love of God), by being united with the holy congregation (of the Guru). Because, it is from the perfect Guru, that the truly (purifying) congregation develops, (and there one) imperceptibly gets merged in the love of the eternal (God)."(5)

As for the necessity of the true company, Guru Ji says: "Without the true congregation (people) remain (wild) like beasts and animals. They do not appreciate Him, who created them, so without (God's) Name they are all like thieves (who are only interested in robbing others of their worldly wealth)."(6)

Now describing the conduct of a Guru-ward person, Guru Ji says: "There are some, who through the Guru given equipoise and disposition, acquire virtues and abandon their demerits. Through the Guru's service, they obtain God's Name (and God) comes to reside in their hearts."(7)

SGGSP-427

Lest, any one become egoistic on account of his devotion or meditation on God's Name, Guru Ji warns: "(O my friends, the same one God) is the Giver of all. He yokes (each and every one) into his individual task. O Nanak, (it is He, who has) embellished (some), by yoking them into (meditation of His) Name, and have united them (with Him), through the word (of the Guru)."(8-9-31)

The message of this Shabad is that it is only through the loving fear of the Guru; one gets imbued with the love of God's Name. Therefore, we should always pray to God to unite us with the perfect Guru, so that he may purify us, and imbue us with God's love, so that imbued in His love, we may meditate on His Name, and may un-noticeably get merged in Him.

**ਆਸਾ ਮਹਲਾ ੩ ॥**

ਸਭ ਨਾਵੈ ਨੋ ਲੋਚਦੀ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਪਾਏ ॥
 ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਹੈ ਸੁਖੁ ਤਿਸੁ ਜਿਸੁ ਮੰਨਿ ਵਸਾਏ ॥੧॥
 ਤੂੰ ਬੇਅੰਤੁ ਦਇਆਲੁ ਹੈ ਤੇਰੀ ਸਰਣਾਈ ॥
 ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਨਾਮੇ ਵਡਿਆਈ ॥੧॥ ਰਹਾਉ ॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਹੈ ਬਹੁ ਬਿਧਿ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥
 ਹੁਕਮੇ ਕਾਰ ਕਰਾਇਦਾ ਦੂਜਾ ਕਿਸੁ ਕਹੀਐ ਭਾਈ ॥੨॥
 ਬੁਝਣਾ ਅਬੁਝਣਾ ਤੁਧੁ ਕੀਆ ਇਹ ਤੇਰੀ ਸਿਰਿ ਕਾਰ ॥
 ਇਕਨ੍ਹਾ ਬਖਸਿਹਿ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਦਰਗਹ ਮਾਰਿ ਕਢੇ
 ਕੂੜਿਆਰ ॥੩॥

ਇਕਿ ਧੁਰਿ ਪਵਿਤ ਪਾਵਨ ਹਰਿ ਤੁਧੁ ਨਾਮੇ ਲਾਏ ॥
 ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਉਪਜੈ ਸਚੈ ਸਬਦਿ ਬੁਝਾਏ ॥੪॥
 ਇਕਿ ਕੁਚਲ ਕੁਚੀਲ ਵਿਖਲੀ ਪਤੇ ਨਾਵਹੁ ਆਪਿ ਖੁਆਏ ॥
 ਨਾ ਓਨ ਸਿਧਿ ਨ ਬੁਧਿ ਹੈ ਨ ਸੰਜਮੀ ਫਿਰਹਿ ਉਤਵਤਾਏ ॥੫॥
 ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸ ਨੋ ਭਾਵਨੀ ਲਾਏ ॥
 ਸਤੁ ਸੰਤੋਖੁ ਇਹ ਸੰਜਮੀ ਮਨੁ ਨਿਰਮਲੁ ਸਬਦੁ ਸੁਣਾਏ ॥੬॥
 ਲੇਖਾ ਪੜਿ ਨ ਪਹੁਚੀਐ ਕਥਿ ਕਹਣੈ ਅੰਤੁ ਨ ਪਾਇ ॥
 ਗੁਰ ਤੇ ਕੀਮਤਿ ਪਾਈਐ ਸਚਿ ਸਬਦਿ ਸੋਝੀ ਪਾਇ ॥੭॥
 ਇਹੁ ਮਨੁ ਦੇਹੀ ਸੋਧਿ ਤੂੰ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ ॥
 ਨਾਨਕ ਇਸੁ ਦੇਹੀ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਾਈਐ ਗੁਰ ਕੈ
 ਹੇਤਿ ਅਪਾਰਿ ॥੮॥੧੦॥੩੨॥

aasaa mehlāa 3.

sabh naavai no lochdee Jis kirpaa karay so paa-ay.
 bin naavai sabh dukh hai sukh tis Jis man vasaa-ay. ||1||
 too^N bay-ant da-i-aal hai tayree sarnaa-ee.
 gur pooray tay paa-ee-ai naamay vadi-aa-ee. ||1|| rahaa-o.
 antar baahar ayk hai baho biDh sarisat upaa-ee.
 hukmay kaar karaa-idaa doojaa kis kahee-ai bhaa-ee. ||2||
 bujh-naa abujh-naa tuDh kee-aa ih tayree sir kaar.
 ikn^Haa bakhshihi mayl laihi ik dargeh maar kadhay koorhi-
 aar. ||3||
 ik Dhur pavit paavan heh tuDh naamay laa-ay.
 gur sayvaa tay sukh oopjai sachai sabad bujhaa-ay. ||4||
 ik kuchal kucheel vikhlee patay naavhu aap khu-aa-ay.
 naa on siDh na buDh hai na sanjmees fireh utvaataa-ay. ||5||
 nadar karay Jis aapnee tis no bhaavnee laa-ay.
 sat santokh ih sanjmees man nirmal sabad sunaa-ay. ||6||
 laykhaa parh na pahoochee-ai kath kahnai ant na paa-ay.
 gur tay keemat paa-ee-ai sach sabad sojhee paa-ay. ||7||
 ih man dayhee soDh too^N gur sabad veechaar.
 naanak is dayhee vich naam niDhaan hai paa-ee-ai gur kai
 hayt apaar. ||8||10||32||

Asa Mohalla-3

Guru Ji concluded the previous Shabad, by stating that one God is the Giver of all. He yokes (each and every one) into his individual task. O Nanak, it is He, who has embellished some, by yoking them into meditation of His Name, and has united them with Him, through the word of the Guru. In this Shabad, Guru Ji elaborates on this concept, and tells us what is the best way; we can obtain the treasure of God's Name, which entire world craves to have.

He says: "(O my friends, even though), the entire world longs for (the gift of God's) Name, but only on whom (God) bestows His mercy, he obtains it. However, without (God's) Name, there is all pain, and only that person enjoys peace, in whose mind He enshrines (the Name)."(1)

Therefore, Guru Ji humbly acknowledges and prays to God saying: "(O' God, I realize, that), it is through the perfect Guru, that we obtain the glory of (Your) Name. You are infinitely merciful. I have come to Your shelter, (and pray to You, to unite me with the Guru)."(1-Pause)

Stressing upon the prevalence of one same God everywhere, and how every one has to conduct himself, according to God's command, Guru Ji says: "(O' my friends), it is the same one (God), both inside and out. In many different ways, He has created this universe. It is per His command, that (He) makes (the creatures) do their tasks; whom else could we say (as the giver of such commands)."(2)

Guru Ji notes another interesting thing, that on one hand everything works in accordance with God's command, but on the other hand, it is also up to Him, who understands, God's command, and who doesn't, and also whom he blesses, and whom He punishes. So humbly addressing God, Guru Ji says: "(O God), it is You, who has made this system, whether a person understands, or not (Your command. So there are) some, becoming gracious upon whom, You unite them (with You, while there are) others, whom You beat out of Your court."(3)

Observing, some others, upon whom God has been, even more gracious, Guru Ji says: "(O God, there are) some, who are immaculate from the very beginning, (because, You) have yoked them to (meditation on God's) Name. Through Guru's service, peace develops in them, and through his true word (or Gurbani, the Guru) makes them understand (God's command)."(4)



Showing, the other side of God's works, Guru Ji says: "(On the other hand, there are some), who are corrupt, and depraved, and who indulge in immoral acts. (God has) Himself strayed them away from (the path of meditation on) the Name. They have neither obtained any success (in life), nor they have any intellect, nor they have any discipline, so they keep wandering around unbalanced."(5)

SGGSP-427

Again reverting his attention to those, whom God blesses with His grace. Guru Ji says: "He, on upon whom God casts His glance of grace, in him He creates a sense of love for the divine in him. He recites to his mind the immaculate word. (Hearing which), his mind becomes a person of truth, contentment, and disciplined."(6)

In order to remove the doubt of those persons who think that simply by reading or discoursing religious books they can attain to God, Guru Ji says: "(O my friends, simply) by reading or describing the accounts of God, we cannot reach Him. Nor by saying or uttering we can find His Limit. It is from the Guru that we find His worth (and gain respect for God). It is only through the true word (of the Guru), that we obtain (true) understanding."(7)

Guru Ji concludes the Shabad, by saying: "(O my friend), set right this mind and body (of yours) by reflecting on the word of the Guru, because, O Nanak, within this body is the treasure of (God's) Name, which we can obtain only through the unbounded love of the Guru."(8-10-32)

The message of this Shabad is that God's Name, which is the treasure of all peace and comforts, is only obtained through the grace of the Guru. But, it is up to God, whom He wants to imbue with the love of Name, and whom He Himself strays away from the right path. Therefore, we should always pray to God, to show His mercy on us, and yoke us into the service of the true Guru.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਚਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰਿ ॥

sach raṭee-aa sohaaganeē Jinaa gur kai sabad seegaar.

ਪੰਨਾ ੪੨੮

SGGSP-428

ਘਰ ਹੀ ਸੋ ਪਿਰੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥੧॥
ਅਵਗਣ ਗੁਣੀ ਬਖਸਾਇਆ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਈ ॥
ਹਰਿ ਵਰੁ ਪਾਇਆ ਕਾਮਣੀ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ॥੧॥ ਰਹਾਉ ॥
ਇਕਿ ਪਿਰੁ ਹਦੂਰਿ ਨ ਜਾਣਨੀ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ ॥
ਕਿਉ ਪਾਇਨਿ ਡੋਹਾਗਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥੨॥
ਜਿਨ ਕੈ ਮਨਿ ਸਚੁ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ ॥
ਅਨਦਿਨੁ ਸੇਵਹਿ ਸਹਜ ਸਿਉ ਸਚੇ ਮਾਹਿ ਸਮਾਇ ॥੩॥
ਦੋਹਾਗਣੀ ਭਰਮਿ ਭੁਲਾਈਆ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਹਿ ॥
ਪਿਰੁ ਨ ਜਾਣਨਿ ਆਪਣਾ ਸੁੰਵੀ ਸੇਜ ਦੁਖੁ ਪਾਹਿ ॥੪॥
ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਮਤੁ ਮਨ ਭਰਮਿ ਭੁਲਾਹਿ ॥
ਗੁਰ ਪੂਛਿ ਸੇਵਾ ਕਰਹਿ ਸਚੁ ਨਿਰਮਲੁ ਮੰਨਿ ਵਸਾਹਿ ॥੫॥
ਸੋਹਾਗਣੀ ਸਚਾ ਪਿਰੁ ਪਾਇਆ ਹਉਮੈ ਆਪੁ ਗਵਾਇ ॥
ਪਿਰ ਸੇਤੀ ਅਨਦਿਨੁ ਗਹਿ ਰਹੀ ਸਚੀ ਸੇਜ ਸੁਖੁ ਪਾਇ ॥੬॥
ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਗਏ ਪਲੈ ਕਿਛੁ ਨ ਪਾਇ ॥
ਮਹਲੁ ਨਾਹੀ ਡੋਹਾਗਣੀ ਅੰਤਿ ਗਈ ਪਛੁਤਾਇ ॥੭॥
ਸੋ ਪਿਰੁ ਮੇਰਾ ਏਕੁ ਹੈ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥
ਨਾਨਕ ਜੇ ਸੁਖੁ ਲੋੜਹਿ ਕਾਮਣੀ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਇ ॥੮॥੧੧॥੩੩॥

ghar hee so pir paa-i-aa sachai sabad veechaar. ||1||
avgan gunee bakhṣaa-i-aa har si-o liv laa-ee.
har var paa-i-aa kaamnee gur mayl milaa-ee. ||1|| rahaa-o.
ik pir hadoor na jaanan^Hee doojai bharam bhulaa-ay.
ki-o paa-ini^H dohaaganeē dukhee rain vihaa-ay. ||2||
Jin kai man sach vasi-aa sachee kaar kamaa-ay.
an-din sayveh sahj si-o sachay maahi samaa-ay. ||3||
duhaaganeē bharam bhulaa-ee-aa koorh bol bikh khaahi.
pir na jaanan aapnaa sunjee sayj dukh paahi. ||4||
sachaa saahib ayk hai maṭ man bharam bhulaahi.
gur poochh sayvaa karahi sach nirmal man vasaahi. ||5||
sohaaganeē sadaa pir paa-i-aa ha-umai aap gavaa-ay.
pir saytee an-din geh rahee sachee sayj sukh paa-ay. ||6||
mayree mayree kar ga-ay palai kichh na paa-ay.
mahal naahee dohaaganeē ant ga-ee pachhuta-ay. ||7||
so pir mayraa ayk hai aykas si-o liv laa-ay.
naanak jay sukh lorheh kaamnee har kaa naam man vasaa-ay. ||8||11||33||

Asa Mohalla-3



In this Shabad Guru Ji compares and contrasts the conduct of Guru-wards and self-conceited ones by using the metaphors of truly faithful united wives and the unfaithful separated ones.

Guru Ji says: "Those (Guru-wards) human souls are (like) the truly united wives, who are imbued with God's truth and have embellished their lives with the Guru's word. By reflecting on ("Gurbani"), the true word of the Guru, they meet (God), their spouse within their own home (of their mind)."(1)

Describing how, the Guru wards souls get their past sins pardoned, and then receive more blessings, Guru Ji says: "The soul bride, who has attuned herself to God, by virtue of her merits, she has got her faults forgiven. By uniting such a bride (soul) with him, the Guru has united her with God. In this way, the beautiful bride (the Guru wards soul) has obtained God as her Groom."(1-Pause)

Now referring to the self conceited persons, as the unfaithful and separated wives, Guru Ji says: "There are some separated wives, who being lost in the illusions of the other (worldly wealth), do not realize that (God, their) spouse is right in front of them. So how can they obtain Him, (so, they) spend the night (of their life) in pain."(2)

SGGSP-428

Switching back to the Guru wards, who enshrine God in their minds, Guru Ji comments: "By doing the right thing (of singing the praise of the true God), they in whose minds the true God has come to reside, by getting absorbed in that true (God), day and night, they serve and worship Him, in (a state of peace and) poise."(3)

Comparing, the above with the fate of the self- conceited ones, Guru Ji says: "The unfaithful separated wives are lost in the illusions (of worldly wealth, and ruining their lives), by eating the poison of telling lies. They do not recognize (God), their spouse, and so finding the couch (of their heart) deserted, they grieve in misery."(4)

Therefore, addressing his own mind (actually ours), Guru Ji urges: "O my mind, lest you get lost in doubts, (remember) that, there is but only one true Master. If by consulting the Guru, you serve (and worship) Him, you would enshrine that true immaculate (God) in your mind."(5)

Therefore, describing the end fate of the Guru-wards or the united soul brides of God, Guru Ji says: "(O my friends), by shedding her self- conceit, a united bride, has obtained the eternal Groom. Day and night, she remains united with her spouse, and enjoys the comfort (of his company), on the true couch (of her heart)."(6)

But as for the miserable end of the self-conceited, persons, who spend all their lives in running after worldly things, Guru Ji says: "(O my friends), they who departed (from the world), obsessed with their worldly relations or wealth, didn't achieve anything. Like the deserted brides, they didn't get to the mansion (of their spouse), and ultimately they departed from (the world) in repentance."(7)

In conclusion, Guru Ji says: "(O' human souls), that eternal Spouse of mine, is only one. So imbue yourself with the love of that one God alone. Nanak says, O' beautiful bride, if you long for (eternal) peace, then enshrine the Name of God in your heart."(8-11-33)

The message of this Shabad is that, if we want to enjoy eternal peace, then seeking the shelter and guidance of the Guru (Granth Sahib Ji), we should shed our self- conceit, rise above our worldly attachments, and imbue ourselves, only with the love of our eternal spouse God. One day, we would realize His mansion right in our own heart, and then live in the eternal bliss of His union.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਅੰਮ੍ਰਿਤੁ ਜਿਨ੍ਹਾ ਚਖਾਇਓਨੁ ਰਸੁ ਆਇਆ ਸਹਜਿ ਸੁਭਾਇ ॥

amrit̃ jin^Haa chhakhaa-i-on ras aa-i-aa sahj subhāa-ay.

ਸਚਾ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਇ ॥੧॥

sachaa vayparvaahu hai tis no til na tamaa-ay. ||1||

ਅੰਮ੍ਰਿਤੁ ਸਚਾ ਵਰਸਦਾ ਗੁਰਮੁਖਾ ਮੁਖਿ ਪਾਇ ॥

amrit̃ sachaa varasdaa gurmukhaa mukh paa-ay.

ਮਨੁ ਸਦਾ ਹਰੀਆਵਲਾ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਇ ॥੧॥ ਰਹਾਉ ॥

man sadaa haree-aavlaa sehjay har gun gaa-ay. ||1|| rahaa-o.



ਮਨਮੁਖਿ ਸਦਾ ਦੋਹਾਗਣੀ ਦਰਿ ਖੜੀਆ ਬਿਲਲਾਹਿ ॥
ਜਿਨ੍ਹਾ ਪਿਰ ਕਾ ਸੁਆਦੁ ਨ ਆਇਓ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ
ਕਮਾਹਿ ॥੨॥

ਗੁਰਮੁਖਿ ਬੀਜੇ ਸਚੁ ਜਮੈ ਸਚੁ ਨਾਮੁ ਵਾਪਾਰੁ ॥
ਜੋ ਇਤੁ ਲਾਹੈ ਲਾਇਅਨੁ ਭਗਤੀ ਦੇਇ ਭੰਡਾਰੁ ॥੩॥
ਗੁਰਮੁਖਿ ਸਦਾ ਸੋਹਾਗਣੀ ਭੈ ਭਗਤਿ ਸੀਗਾਰਿ ॥
ਅਨਦਿਨੁ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੁ ਰਖਹਿ ਉਰ ਧਾਰਿ ॥੪॥
ਜਿਨ੍ਹਾ ਪਿਰੁ ਰਾਵਿਆ ਆਪਣਾ ਤਿਨ੍ਹਾ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥
ਸਦਾ ਪਿਰ ਕੈ ਸੰਗਿ ਰਹਹਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥੫॥
ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਮੁਖ ਉਜਲੇ ਪਿਰ ਕੈ ਭਾਇ ਪਿਆਰਿ ॥
ਸੋਜ ਸੁਖਾਲੀ ਪਿਰੁ ਰਵੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥੬॥
ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਇਆ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥
ਵਰੁ ਪਾਇਆ ਸੋਹਾਗਣੀ ਕੇਵਲ ਏਕੁ ਮੁਰਾਰਿ ॥੭॥
ਸਭੇ ਗੁਨਹ ਬਖਸਾਇ ਲਇਓਨੁ ਮੇਲੇ ਮੇਲਣਹਾਰਿ ॥
ਨਾਨਕ ਆਖਣੁ ਆਖੀਐ ਜੇ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ
॥੮॥੧੨॥੩੪॥

manmukh sadaa duhaagane dar kharhee-aa billaahi.
Jin^Haa pir kaa su-aad na aa-i-o jo Dhur likhi-aa so
kamaahi.

||2||

gurmukh beejay sach jamai sach naam vaapaar.

jo it laahai laa-i-an bhagtee day-ay bhandaar. ||3||

gurmukh sadaa sohaagane bhai bhagat seegaar.

an-din raaveh pir aapnaa sach rakheh ur Dhaar. ||4||

Jin^Haa pir raavi-aa aapnaa tin^Haa vitahu bal jaa-o.

sadaa pir kai sang raheh vichahu aap gavaa-ay. ||5||

tan man seetal mukh ujlay pir kai bhaa-ay pi-aar.

sayj sukhaalee pir ravai ha-umai tarisnaa maar. ||6||

kar kirpaa ghar aa-i-aa gur kai hayt apaar.

var paa-i-aa sohaagane kayval ayk muraar. ||7||

sabhay gunah bakh-saa-ay la-i-on maylay maylanhaar.

naanak aakhan aakhee-ai jay sun Dharay pi-aar. ||8||12||34||

Asa Mohalla-3

In the previous Shabad (8-10-32), Guru Ji told us that God's Name, which is the treasure of all peace and comforts, is only obtained through the grace of the Guru. But, it is up to God, whom He wants to imbue with the love of Name, and whom He Himself strays away from the right path. In this Shabad, Guru Ji elaborates on this concept, and cites some beautiful examples to illustrate how this nectar of God's Name is always coming down like rain. But, only a few Guru wards souls taste it, while the self-conceited ones, remain completely devoid. He also tells, how the self-conceited souls keep crying at God's door, while the Guru wards get even their previous sins forgiven, and get united with God.

Guru Ji says: "(O my friends), they whom God has helped to taste the nectar (of His Name), they have realized its relish in a very natural sort of way. (They have also realized, that) the true God is care free, and He doesn't have even an iota of avarice (for anything in return for His favors)." (1)

Now stating one of the unique things about the divine nectar, Guru Ji says: "(O my friends), the nectar of God's Name, always keeps raining, but it goes only into the mouths of the Guru wards (only). By singing (God's) praises in a state of poise, their mind always remains in bloom." (1-Pause)

SGGSP-428

However, regarding the self-conceited ones, Guru Ji says: "The self-conceited bride souls always remain separated from God and they wait endlessly standing at (God's) door. They, who have never realized the relish of union with (God) their spouse, (they keep on repeating their self-conceited misdeeds), and therefore keep suffering, what is written in their destiny." (2)

Switching back to the Guru-wards, Guru Ji says: "The Guru-wards always sows the seed of true Name (in the field of his heart), so only the true Name grows (in his body farm), and he makes the true Name as his trade. They whom (God) has engaged in this task, He bestows the store houses of (His) devotion on them." (3)

Describing further, the virtues of the Guru wards persons, Guru Ji says: "The Guru-wards persons are like the always united brides (of God), who decorate themselves with the ornamentation of His fear and loving devotion. Day and night, they enjoy the company of their spouse, and always keep Him enshrined in their heart." (4)

Showing his respect for such united, Guru wards souls, Guru Ji says: "I am a sacrifice to those (bride souls), who have enjoyed (the company of God) their spouse. By dispelling self-conceit from their within, they always remain in the company of their Spouse." (5)



Commenting upon the blessings enjoyed by such exalted ones, Guru Ji says: "(The bride souls), who remain imbued with the love of their beloved groom, their body and mind always remains cool and calm, and they are recognized with honor (in God's) court. By stilling their ego and (worldly) desire, they enjoy the company of their spouse on the comfortable bed (of their heart)." (6)

But, that is not all, Guru Ji goes on to say: "By virtue of the limitless love of the Guru, showing His mercy, she in the house (of whose heart, God) has come to reside, that blessed united bride (soul) has obtained (God as) her spouse, who is the one and only slayer of demons." (7)

Guru Ji concludes the Shabad, by summarizing the blessings received by such a united wedded bride Guru wards soul. "He says: "(O my friends, he who has taken the shelter of the Guru), has got all his sins forgiven, and the all powerful (God), has united them with Him. Therefore, Nanak says, we should also utter such words, hearing which, He may love us also." (8-12-34)

The message of this Shabad is that if we want that this life of ours should pass in peace and poise, and even while alive, we may enjoy the bliss of union with our God, from whom we have been separated for such a long time, then we should sing with true love and devotion the sweet words of Gurbani written in the praise of that God, by our Gurus, (and entered in Guru Granth Sahib Ji).

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਤਿਗੁਰ ਤੇ ਗੁਣ ਊਪਜੈ ਜਾ ਪ੍ਰਭੁ ਮੇਲੈ ਸੋਇ ॥

satgur tay gun oopjai jaa parab^h maylai so-ay.

ਪੰਨਾ ੪੨੯

SGGSP-429

ਸਹਜੇ ਨਾਮੁ ਧਿਆਈਐ ਗਿਆਨੁ ਪਰਗਟੁ ਹੋਇ ॥੧॥
ਏ ਮਨ ਮਤ ਜਾਣਹਿ ਹਰਿ ਦੂਰਿ ਹੈ ਸਦਾ ਵੇਖੁ ਹਦੂਰਿ ॥
ਸਦ ਸੁਣਦਾ ਸਦ ਵੇਖਦਾ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

sehjay naam Dhi-aa-ee-ai gi-aan pargat ho-ay. ||1||
ay man mat jaane^h har door hai sadaa vay^{kh} hadoor.
sad sundaa sad vay^{kh}-daa sabad rahi-aa bharpoor. ||1||
rahaa-o.
gurmuk^h aap pach^hhaani-aa tin^Hee ik man Dhi-aa-i-aa.
sadaa rave^h pir aapnaa sachai naam su^{kh} paa-i-aa. ||2||
ay man tayraa ko nahee kar vay^{kh} sabad veechaar.
har sarna-ee bhaj pa-o paa-ihi mok^h du-aar. ||3||
sabad sunee-ai sabad bujhee-ai sach rahai liv laa-ay.
sab^day ha-umai maaree-ai sachai mahal su^{kh} paa-ay. ||4||
is jug meh sob^haa naam kee bin naavai sob^h na ho-ay.
ih maa-i-aa kee sob^haa chaar dihaar^hay jaadee bilam na
ho-ay. ||5||
Jinee naam visaari-aa say mu-ay mar jaahi.
har ras saad na aa-i-o bistaa maahi samaahi. ||6||
ik aapay bak^has milaa-i-an an-din naamay laa-ay.
sach kamaave^h sach rahe^h sachay sach samaahi. ||7||
bin sab^dai sunee-ai na day^khee-ai jag bolaa an^Haa
bharmaa-ay.

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣਿਆ ਤਿਨ੍ਹੀ ਇਕ ਮਨਿ ਧਿਆਇਆ ॥
ਸਦਾ ਰਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੈ ਨਾਮਿ ਸੁਖੁ ਪਾਇਆ ॥੨॥
ਏ ਮਨ ਤੇਰਾ ਕੋ ਨਹੀ ਕਰਿ ਵੇਖੁ ਸਬਦਿ ਵੀਚਾਰੁ ॥
ਹਰਿ ਸਰਣਾਈ ਭਜਿ ਪਉ ਪਾਇਹਿ ਮੋਖ ਦੁਆਰੁ ॥੩॥
ਸਬਦਿ ਸੁਣੀਐ ਸਬਦਿ ਬੁਝੀਐ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥
ਸਬਦੇ ਹਉਮੈ ਮਾਰੀਐ ਸਚੈ ਮਹਲਿ ਸੁਖੁ ਪਾਇ ॥੪॥
ਇਸੁ ਜੁਗ ਮਹਿ ਸੋਭਾ ਨਾਮ ਕੀ ਬਿਨੁ ਨਾਵੈ ਸੋਭ ਨ ਹੋਇ ॥
ਇਹ ਮਾਇਆ ਕੀ ਸੋਭਾ ਚਾਰਿ ਦਿਹਾੜੇ ਜਾਦੀ ਬਿਲਮੁ ਨ ਹੋਇ ॥੫॥

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਮੁਏ ਮਰਿ ਜਾਹਿ ॥
ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਆਇਓ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਹਿ ॥੬॥
ਇਕਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਅਨਦਿਨੁ ਨਾਮੇ ਲਾਇ ॥
ਸਚੁ ਕਮਾਵਹਿ ਸਚਿ ਰਹਹਿ ਸਚੇ ਸਚਿ ਸਮਾਹਿ ॥੭॥
ਬਿਨੁ ਸਬਦੈ ਸੁਣੀਐ ਨ ਦੇਖੀਐ ਜਗੁ ਬੋਲਾ ਅੰਨ੍ਹਾ ਭਰਮਾਇ ॥

SGGSP-429

ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇਸੀ ਨਾਮੁ ਮਿਲੈ ਤਿਸੈ ਰਜਾਇ ॥੮॥
ਜਿਨ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਜਨ ਨਿਰਮਲ ਪਰਵਾਣੁ ॥
ਨਾਨਕ ਨਾਮੁ ਤਿਨ੍ਹਾ ਕਦੇ ਨ ਵੀਸਰੈ ਸੇ ਦਰਿ ਸਚੇ ਜਾਣੁ ॥੯॥੧੩॥੩੫॥

bin naavai du^{kh} paa-isee naam milai tisai rajaa-ay. ||8||
Jin baⁿee si-o chit laa-i-aa say jan nirmal parvaan.
naanak naam tin^Haa ka^day na veesrai say dar sachay jaan.
||9||13||35||

**Asa Mohalla-3**

In the stanza before (1-Pause), in the previous Shabad (8-9-31), addressing his own mind, (and indirectly us) Guru Ji said: O' my beauteous joyful mind, get yourself dyed in the true love (of God). If you, meditate on the beautiful word (the "*Bani*" of the Guru), the color (or intensity of) this love will not go away or fade." In this Shabad Guru Ji expounds on this theme, and again even though apparently advising his own mind, suggests to us, what kind of advice, we should give our own minds, so that, seeking Guru's instruction, it may see the world in right perspective, and get engaged in the real task of meditating on God's Name, for which we have been blessed with this human birth.

So first of all, stressing upon the importance of the guidance of the Guru in our life, he says: "(O my friends), it is only when that (God) unites us with the true Guru, that virtues grow in us. Then, if we meditate on (God's) Name in a state of poise, (divine) knowledge becomes manifest in us."(1)

But Guru Ji cautions his own mind (actually ours) and says: "O' my mind, don't you think that God is far away. You should always observe Him near you, by your side. (God) is always listening, and seeing (whatever we do, say or think, and if you attune yourself to the Guru's) word, you would see Him pervading everywhere."(1-Pause)

Describing the conduct and the blessings obtained by those, who have followed the Guru's advice, he says: "(O my friends), the Guru wards souls, who have recognized their (spiritual) self, they have meditated on God, with single minded attention. They always enjoy the company of their beloved spouse, and by attuning themselves to the Name of the eternal (God), they enjoy peace."(2)

Guru Ji then wakes us up to another bitter reality of life, and says: "(O my mind), by reflecting upon (Gurbani, the Guru's) word, you can see that (in reality) no one is yours (because no one will support you in the end). Therefore, hasten to the shelter of the Guru, (because, by doing so, we) find the door to salvation."(3)

Explaining, how we should seek the shelter of the Guru, and what are its benefits, he says: "(O my mind), we should listen to (Gurbani, the Guru's) word and understand its significance. (He, who does that, he) remains attuned to the true (God). It is only through the (Guru's) word, that we are able to still our ego. (This is how, one) enjoys the comfort of (living) in the mansion of the true (God)."(4)

Next Guru Ji wants to caution us against our desires and attempts to gain the worldly honors and glories. He says: "(O my friends), in this age the true glory is obtained through meditating on the (God's) Name and without meditating on the Name, no (true) glory is obtained. Because the glory of worldly riches and power) is very short-lived, it doesn't take any time for it to disappear."(5)

Guru Ji therefore warns: "They who have forsaken (God's) Name, they are (spiritually) dead, and they depart (from this world, in that spiritually dead) state. They have not realized the relish of God's (Name, therefore, like a worm of filth, they) get consumed in the filth (of worldly evils)."(6)

On the other hand, talking about the Guru wards souls, Guru Ji says: "But, there are some (fortunate ones), on whom showing His mercy, by yoking them to meditating on His Name day and night, (God) has Himself united them with Him. They always earn truth, live a truthful life, and ultimately merge in that absolute Truth."(7)

However, once again stressing upon the significance of Gurbani, or the Guru's word, he says: "(O my friends), without the guidance of the (Guru's) word, we can neither listen to (God's) Name, nor see Him. Without, (the guidance of the Guru's word), like a blind and dumb person, the world is wandering around in doubt; without meditating on the (God's) Name, it will suffer pain. However, (God's) Name is obtained only as per His Will."(8)

Guru Ji concludes the Shabad, by summarizing the blessings enjoyed by those, who have attuned themselves to God's Name. He says: "(O my friends), they who have attuned their mind to the (Guru's) word, they become pure and are accepted (in God's court). O' Nanak, they never forget the Name and are recognized with honor at the door of the true (God)."(9-13-35)

The message of the Shabad is that, if we want to enjoy true and lasting peace in this world, and want that we are accepted with honor in the God's court, then by reflecting on Gurbani, we should attune our mind to God, and



try to recognize Him pervading every where. One day showing His mercy, God would Himself engage in day and night meditation of His Name, and would unite us with Him.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਬਦੋਂ ਹੀ ਭਗਤ ਜਾਪਦੇ ਜਿਨ੍ਹ ਕੀ ਬਾਣੀ ਸਚੀ ਹੋਇ ॥
ਵਿਚਹੁ ਆਪੁ ਗਇਆ ਨਾਉ ਮੰਨਿਆ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ
॥੧॥

sabdou hee bhagat jaapday Jin^H kee banee sachee ho-ay.
vichahu aap ga-i-aa naa-o mani-aa sach milaavaa ho-ay.
||1||

SGGSP-429

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਨ ਕੀ ਪਤਿ ਹੋਇ ॥
ਸਫਲੁ ਤਿਨ੍ਹਾ ਕਾ ਜਨਮੁ ਹੈ ਤਿਨ੍ਹ ਮਾਨੈ ਸਭੁ ਕੋਇ ॥੧॥ ਰਹਾਉ
॥

har har naam jan kee pat ho-ay.
safal tin^Haa kaa janam hai tin^H maanai sabh ko-ay. ||1||
rahaa-o.

ਹਉਮੈ ਮੇਰਾ ਜਾਤਿ ਹੈ ਅਤਿ ਕ੍ਰੋਧੁ ਅਭਿਮਾਨੁ ॥
ਸਬਦਿ ਮਰੈ ਤਾ ਜਾਤਿ ਜਾਇ ਜੋਤੀ ਜੋਤਿ ਮਿਲੈ ਭਗਵਾਨੁ ॥੨॥
ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸਫਲ ਜਨਮੁ ਹਮਾਰਾ ॥
ਨਾਮੁ ਨਵੈ ਨਿਧਿ ਪਾਇਆ ਭਰੇ ਅਖੁਟ ਭੰਡਾਰਾ ॥੩॥
ਆਵਹਿ ਇਸੁ ਰਾਸੀ ਕੇ ਵਾਪਾਰੀਏ ਜਿਨ੍ਹਾ ਨਾਮੁ ਪਿਆਰਾ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਧਨੁ ਪਾਏ ਤਿਨ੍ਹਾ ਅੰਤਰਿ ਸਬਦੁ ਵੀਚਾਰਾ
॥੪॥

ha-umai mayraa jaat hai at kroDh abhimaan.
sabad marai taa jaat jaa-ay jotee jot milai bhagvaan. ||2||
poora satgur bhayti-aa safal janam hamaaraa.
naam navai niDh paa-i-aa bharay akhut bhandaaraa. ||3||
aavahi is raasee kay vaapaaree-ay Jin^Haa naam pi-aaraa.
gurmukh hovai so Dhan paa-ay tin^Haa antar sabad
veechaaraa. ||4||
bhagtee saar na jaanan^Hee manmukh aha^Nkaaree.
Dharahu aap khu-aa-i-an joo-ai baajee haaree. ||5||

ਭਗਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਮਨਮੁਖ ਅਹੰਕਾਰੀ ॥
ਧੁਰਹੁ ਆਪਿ ਖੁਆਇਅਨੁ ਚੁਐ ਬਾਜੀ ਹਾਰੀ ॥੫॥
ਬਿਨੁ ਪਿਆਰੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਹੋਇ ਸਰੀਰਿ ॥
ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰ ਭਗਤੀ ਮਨ ਧੀਰਿ ॥੬॥
ਜਿਸ ਨੋ ਭਗਤਿ ਕਰਾਏ ਸੋ ਕਰੇ ਗੁਰ ਸਬਦ ਵੀਚਾਰਿ ॥
ਹਿਰਦੈ ਏਕੋ ਨਾਮੁ ਵਸੈ ਹਉਮੈ ਦੁਬਿਧਾ ਮਾਰਿ ॥੭॥
ਭਗਤਾ ਕੀ ਜਤਿ ਪਤਿ ਏਕੋ ਨਾਮੁ ਹੈ ਆਪੇ ਲਏ ਸਵਾਰਿ ॥
ਸਦਾ ਸਰਣਾਈ ਤਿਸ ਕੀ ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਾਰਜੁ ਸਾਰਿ ॥੮॥

bin pi-aarai bhagat na hova-ee naa sukh ho-ay sareer.
paraym padaarath paa-ee-ai gur bhagtee man Dheer. ||6||
Jis no bhagat karaa-ay so karay gur sabad veechaar.
hirdai ayko naam vasai ha-umai dubiDhaa maar. ||7||
bhagtaa kee jat pat ayko naam hai aapay la-ay savaar.
sadaa sarnaa-ee tis kee Ji-o bhaavai ti-o kaaraj saar. ||8||

ਪੰਨਾ ੪੩੦

SGGSP-430

ਭਗਤਿ ਨਿਰਾਲੀ ਅਲਾਹ ਦੀ ਜਾਪੈ ਗੁਰ ਵੀਚਾਰਿ ॥
ਨਾਨਕ ਨਾਮੁ ਹਿਰਦੈ ਵਸੈ ਭੈ ਭਗਤੀ ਨਾਮਿ ਸਵਾਰਿ
॥੯॥੧੪॥੩੬॥

bhagat niraalee alaah dee jaapai gur veechaar.
naanak naam hirdai vasai bhai bhagtee naam savaar.
||9||14||36||

Asa Mohalla-3

In the previous Shabad, Guru Ji told us that, if we want to enjoy true and lasting peace in this world, and want that we are accepted with honor in the God's court, then by reflecting on Gurbani, we should attune our mind to God, and try to recognize Him pervading every where. One day showing His mercy, God would Himself engage in day and night meditation of His Name, and would unite us with Him. In this Shabad Guru Ji tells us, how the Guru's word is essential for making a person true devotee of God, and what kinds of blessings and merits, the devotees obtain and acquire, by following Guru's advice, and meditating on God's Name.

Referring to the importance of the Guru's word, and God's Name, Guru Ji says: "(O my friends), it is only by following the word (or advice) of the Guru, the devotees, whose speech is true (and not hypocritical), become known."(1)

Commenting further on the significance of God's Name, in the life of devotees, Guru Ji says: "(O my friends), for the devotees, God's Name is their honor. Fruitful is their life, because every one respects them."(1-Pause)



Next, describing, how harmful is the sense of ego, and self hood, and how it can be got rid of, Guru Ji says: "(O my friends), such is the inherent nature of ego and self (hood), that it brings out extreme anger and arrogance (in a person). It is only when (by following Guru's advice a person becomes so humble, as if he has) died through the word, that this basic trait goes away (from his within), and then his light gets united with the light of God."(2)

Next stating, what kinds of blessings, he himself has obtained by following his Guru, he says: "(O my friends, I feel that) by serving the perfect Guru, (and following his advice), my life has become fruitful. I have obtained (the commodity of God's) Name, which is the treasure of (all the) nine kinds of wealth, and my store houses are filled with this inexhaustible (wealth)."(3)

Describing, how others come to him now for purchasing this commodity of Name, and what kinds of people do obtain it, Guru Ji says: "(Now, many) dealers of this commodity, to whom (God's) Name is dear, come to me (for obtaining it. But, only those, who are Guru wards, and within whom is true comprehension of the word (or advice of the Guru) obtain it."(4)

However, regarding the egocentrics, Guru Ji says: "The self-conceited arrogant persons, do not know the essence of (true) devotion (of God. But in a way, they are helpless, because), from the very beginning, (God) has Himself strayed them (away from the right path, so) they have lost the game (of life) in gamble."(5)

Now Guru Ji lays down the essentials for devotion to God. He says: "(O my friends), without love of God, His (true) worship cannot be done, nor any peace arises in the body. It is only, when through the worship of the Guru, our mind becomes contented, that we obtain this commodity of love (for God)."(6)

SGGSP-430

But, also stressing upon the role of God's grace in this matter, Guru Ji says: "(O my friends, only) whom God makes to do His worship, he does that by reflecting on the word of the Guru. (When through the Guru's word), he stills his ego and duality (or the love of things other than God), then within him the one Name of God comes to reside."(7)

Once again stating the basic qualities and traits of the true devotees, and how God embellishes them further, Guru Ji says: "(O my friends), for the devotees, their sole identification and honor is their (meditation on God's) Name, and (God) Himself gets them embellished (with other spiritual virtues). They always remain under His shelter, (and for any of their tasks, (they say to Him, O God, we are not going to anyone else for help, so) accomplish our task, howsoever You will."(8)

Guru Ji finally comments: "The worship of God is a unique thing, but it is understood only through the reflection on the Guru's word. Because O Nanak, he in whose heart, God's Name comes to reside, with the guidance of the Guru's word), by instilling in him the fear and devotion of God, (such a worship) embellishes his life."(9-14-36)

The message of this Shabad is that God's devotion cannot be obtained by indulging in any kinds of egoistic deeds, it is only when God Himself shows His grace, that He makes us reflect on the Guru's word, develops His love in our mind, and embellishes our life with His devotion. Therefore, we should always keep on humbly praying to God, to unite us with the Guru, and make us reflect on the Guru's word.

ਆਸਾ ਮਹਲਾ ੩॥

aasaa mehlāa 3.

ਅਨ ਰਸ ਮਹਿ ਭੋਲਾਇਆ ਬਿਨੁ ਨਾਮੈ ਦੁਖ ਪਾਇ॥
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੇਟਿਓ ਜਿ ਸਚੀ ਬੁਝ ਬੁਝਾਇ ॥੧॥
ਏ ਮਨ ਮੇਰੇ ਬਾਵਲੇ ਹਰਿ ਰਸੁ ਚਖਿ ਸਾਦੁ ਪਾਇ ॥
ਅਨ ਰਸਿ ਲਾਗਾ ਤੂੰ ਫਿਰਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥੧॥
ਰਹਾਉ ॥

an ras meh bholaa-i-aa bin naamai dukh paa-ay.
satgur purakh na bhayti-o je sachee boojh bujjhaa-ay. ||1||
ay man mayray baavlay har ras chakh saad paa-ay.
an ras laagaa too^N fireh birthaa janam gavaa-ay. ||1||
rahaa- o.
is jug meh gurmukh nirmalay sach naam raheh liv laa-ay.
vin karmaa kichh paa-ee-ai nahee ki-aa kar kahi-aa jaa-ay.
||2||
aap pachhaaneh saba^d mareh manhu tāj vikaar.

ਇਸੁ ਜੁਗ ਮਹਿ ਗੁਰਮੁਖ ਨਿਰਮਲੇ ਸਚਿ ਨਾਮਿ ਰਹਹਿ ਲਿਵ
ਲਾਇ ॥
ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ ਨਹੀ ਕਿਆ ਕਰਿ ਕਹਿਆ ਜਾਇ



॥੨॥

ਆਪੁ ਪਛਾਣਹਿ ਸਬਦਿ ਮਰਹਿ ਮਨਹੁ ਤਜਿ ਵਿਕਾਰ॥
ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਏ ਬਖਸੇ ਬਖਸਣਹਾਰ ॥੩॥
ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨ ਪਾਈਐ ਨਾ ਦੁਖੁ ਵਿਚਹੁ ਜਾਇ ॥
ਇਹੁ ਜਗੁ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪਿਆ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ
॥੪॥

ਦੋਹਾਗਣੀ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹੀ ਕਿਆ ਕਰਿ ਕਰਹਿ
ਸੀਗਾਰੁ ॥

ਅਨਦਿਨੁ ਸਦਾ ਜਲਦੀਆ ਫਿਰਹਿ ਸੇਜੈ ਰਵੈ ਨ ਭਤਾਰੁ ॥੫॥
ਸੋਹਾਗਣੀ ਮਹਲੁ ਪਾਇਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥
ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੀਆ ਅਪਣੇ ਸਹਿ ਲਈਆ ਮਿਲਾਇ ॥੬॥
ਮਰਣਾ ਮਨਹੁ ਵਿਸਾਰਿਆ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥
ਮਨਮੁਖ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਭੀ ਮਰਹਿ ਜਮ ਦਰਿ ਹੋਹਿ ਖੁਆਰੁ
॥੭॥

ਆਪਿ ਮਿਲਾਇਅਨੁ ਸੇ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ॥
ਨਾਨਕ ਨਾਮਿ ਸਮਾਣੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ
॥੮॥੨੨॥੧੫॥੩੭॥

gur sarnaa-ee bhaj pa-ay bakh^say bakh^sanhaar. ||3||
bin naavai sukh na paa-ee-ai naa dukh vichahu jaa-ay.
ih jag maa-i-aa mohi vi-aapi-aa doojai bharam bhulaa-ay.
||4||
duhaaganeer pir kee saar na jaanhee ki-aa kar karahi
seegaar.
an-din sadaa jaldee-aa fireh sayjai ravai na bha^taar. ||5||
sohaaganeer mahal paa-i-aa vichahu aap gavaa-ay.
gur sabdee seegaaree-aa apnay seh la-ee-aa milaa-ay. ||6||
marnaa manhu visaari-aa maa-i-aa moh gubaar.
manmukh mar mar jameh bhee mareh jam dar hohi khu-
aar. ||7||
aap milaa-i-an say milay gur sabad veechaar.
naanak naam samaanay mukh ujlay tit sachai darbaar.
||8||22||15||37||

Asa Mohalla-3

In stanza (8) of the previous Shabad (9-13-35) Guru Ji stated that without, the guidance of the Guru's word, like a blind and dumb person, the world is wandering around in doubt. Without meditating on God's Name, it will suffer pain. In this Shabad Guru Ji is warning us against wasting our lives in false pleasures and tells us what is the best and most profitable way to lead our life.

After observing the general conduct of the human beings in this world, Guru Ji says: "(I see, that an ordinary human being) is lost in other (worldly) tastes, and without (the relish of God's) Name, he suffers in pain. He has not met the true Guru, who could impart him the true understanding (about the way to obtain and enjoy real peace)."(1)

Therefore, while addressing himself, Guru Ji advises us and says: "O' my foolish mind, it is only by tasting (God's) Name, that you can obtain (true divine) relish. You are wandering about, attached to other (false) relishes, and are wasting your life in vain."(1-Pause)

SGGSP-430

Next, Guru Ji describes the conduct of those pure and immaculate persons, who under Guru's advice remain attached to God's Name. He says: "(O' my brother), in this world, the Guru wards, are immaculate, who keep attuned to the true Name. But, nothing is obtained without good fortune, so what else can be said, (on this topic)?"(2)

However, it does not mean that one should simply stop doing anything and find the excuse that when God will show grace, he will start meditating on God's Name; instead Guru Ji advises: "A man should realize himself (and accept in his mind that so far, he has been doing wrong things), and he should (so still his ego) as if, he has died to the word. Shedding all the evils from his mind, he should run to seek the shelter of the Guru, so that the forgiving God may forgive him."(3)

Stressing upon the significance of God's Name, once again, Guru Ji says: "(O my friends), without meditating on God's Name, we cannot obtain peace, nor the pain from within (one's mind) goes away. But, this world is engrossed in the love of worldly wealth and power, and being engrossed in other worldly attachments, it remains lost in illusions."(4)



Illustrating the consequences of the above state with the help of a metaphor, Guru Ji says: "Therefore, the human beings, who are in love with worldly riches, instead of love for God's Name, are like the deserted women, who do not understand the worth of (God) their spouse. So what is the use of all their embellishments? Day and night, from inside they keep burning (in pain), because their spouse (God), never comes to the couch (of their heart)." (5)

On the other hand, regarding the Guru wards souls, whom Guru Ji compares to the faithful united wives, he says: "Effacing their self (conceit) from within, the faithful wives have attained the mansion (of God). They are embellished through the Guru's word, (and God) their Master has Himself united them with Him." (6)

Switching back to false, deserted wives (or the self conceited persons), Guru Ji says: "In the pitch darkness (of ignorance) created by their attachment to worldly wealth, the self conceited persons, have forsaken even death from their minds. (So they don't care to meditate on God's Name at all, and for this reason), even by dying again and again, the self-conceited persons keep going through births and deaths, and keep getting tortured at the door of the demon of death." (7)

In conclusion, Guru Ji says: "Only those, whom God unites Himself, are united with Him through deliberation on the Guru's word; and O Nanak, being absorbed in God's Name, they are honored in God's court." (8-15-37)

The message of this Shabad is that if we want that unlike the deserted brides, we may not have to wander from door to door, and do not have to suffer at the hands of the demon of death again and again, then instead of other false worldly relishes, we should seek the relish of the word of the Guru, and remain absorbed in meditating on God's Name, so that ultimately, He may unite us with Him.

Detail of Shabads: Ashtpadis M: 1=22, Ashtpadis M: 3=15, Total=37

ਆਸਾ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ ਘਰੁ ੨

aasaa mehlāa 5 asatpadēe-aa ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḁ.

ਪੰਚ ਮਨਾਏ ਪੰਚ ਰੁਸਾਏ ॥ ਪੰਚ ਵਸਾਏ ਪੰਚ ਗਵਾਏ ॥੧॥

panch manaa-ay panch rusaa-ay. panch vasaa-ay panch gavaa-ay. ||1||

ਇਨ੍ ਬਿਧਿ ਨਗਰੁ ਵੁਠਾ ਮੇਰੇ ਭਾਈ ॥

in^H biDh nagar vuthaa mayray bhaa-ee.

ਦੁਰਤੁ ਗਇਆ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਈ ॥੧॥ ਰਹਾਉ ॥

ḁuraṭ ga-i-aa gur gi-aan ḁarirhaa-ee. ||1|| rahaa-o.

ਸਾਚ ਧਰਮ ਕੀ ਕਰਿ ਦੀਨੀ ਵਾਰਿ ॥

saach Dharam kee kar deenee vaar.

ਫਰਹੇ ਮੁਹਕਮ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰਿ ॥੨॥

farhay muhkam gur gi-aan beechaar. ||2||

ਨਾਮੁ ਖੇਤੀ ਬੀਜਹੁ ਭਾਈ ਮੀਤ ॥

naam khaytee beejahu bhaa-ee meet.

ਸਉਦਾ ਕਰਹੁ ਗੁਰੁ ਸੇਵਹੁ ਨੀਤ ॥੩॥

sa-udaa karahu gur sayvhu neet. ||3||

ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਕੇ ਸਭਿ ਹਾਟ ॥

saa^Nt sahj sukh kay sabh haat.

ਸਾਹ ਵਾਪਾਰੀ ਏਕੈ ਥਾਟ ॥੪॥

saah vaapaaree ayakai thaat. ||4||

ਜੇਜੀਆ ਡੰਨੁ ਕੇ ਲਏ ਨ ਜਗਾਤਿ ॥

jayjee-aa dann ko la-ay na jagaat.

ਸਤਿਗੁਰਿ ਕਰਿ ਦੀਨੀ ਧੁਰ ਕੀ ਛਾਪ ॥੫॥

satgur kar deenee Dhur kee chhaap. ||5||

ਵਖਰੁ ਨਾਮੁ ਲਦਿ ਖੇਪ ਚਲਾਵਹੁ ॥

vakhar naam lad khayp chalaavahu.

SGGSP-430

ਲੈ ਲਾਹਾ ਗੁਰਮੁਖਿ ਘਰਿ ਆਵਹੁ ॥੬॥

lai laahaa gurmukh ghar aavhu. ||6||

ਸਤਿਗੁਰੁ ਸਾਹੁ ਸਿਖ ਵਣਜਾਰੇ ॥

satgur saahu sikh vanjaaray.

ਪੂੰਜੀ ਨਾਮੁ ਲੇਖਾ ਸਾਚੁ ਸਮੁਾਰੇ ॥੭॥

poonjee naam laykhaa saach sam^Haaray. ||7||

ਸੋ ਵਸੈ ਇਤੁ ਘਰਿ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਸੇਵ ॥

so vasai it ghar Jis gur poora sayv.

ਅਬਿਚਲ ਨਗਰੀ ਨਾਨਕ ਦੇਵ ॥੮॥੧॥

abichal nagree naanak dayv. ||8||1||

Asa Mohalla-5

Astpadia Ghar-2



In this beautiful hymn, which touches the heights of poetry, by using the technique of "*Pun*" (using the same word again and again but with different meanings). In this Shabad, Guru Ji uses the metaphor of rejuvenating a deserted and crime infested down town, to explain how a person, who acts on the Guru given knowledge, to drive out all the evil tendencies from his within, and enshrines noble virtues in their place.

He says: "(O my friends, he who has acted upon the true Guru's advice, has) reconciled (and multiplied the) five (qualities of truth, contentment, compassion, righteousness, and patience) in him, and antagonized (or diminished his) five (evil passions of lust, anger, greed, attachment, and ego)." (1)

Summarizing the blessings received by a person, in whom the Guru has instilled divine knowledge, he says: "O' my brothers, this is how the (body) town of a person has been inhabited (with qualities), and sin has disappeared from his body, in whom the Guru has instilled divine knowledge." (1-Pause)

Using the metaphor of old towns, which used to be made secure, by constructing solid boundary walls around them, with secure locked gates, Guru Ji says: "(Upon receiving divine knowledge from the Guru, such a Guru wards person, has secured his body town), by erecting a boundary wall of truth and righteousness, and has installed firm solid doors of reflection on the wisdom given by the Guru, (so that any kind of evil passions like lust and anger etc. may not re-enter his mind)." (2)

Now using the metaphors of farming and business, Guru Ji advises us, and says: "O my friends and brothers, you should also daily serve the true Guru (by following his advice), sow the crop of God's Name (in your body farm), and do the business (of trading in God's Name)." (3)

Describing, the kind of blessed state, such Guru Wards person reach, by carrying out the business of dealing in God's Name, Guru Ji says: "(They, who deal in the business of God's Name, all their sense faculties become so peaceful, as if they have become shops of peace, poise, and bliss, in which both the traders and the bankers adopt same one form (meaning both the wholesaler and the peddlers, look alike)." (4)

Now referring to those days, when the Muslim rulers of India used to levy a special tax called "Jazia", on their non-Muslim subjects, pointing to the sanctified (body) town of a Guru wards person, Guru Ji says: "(O my friends, they whom the true Guru has blessed with the gift of divine knowledge, in their body town), he has bestowed the stamp of waiver from the very beginning. Therefore, no one charges any kind of "Jazia" tax, fine, or toll tax (on their commodities of God's Name)." (5)

Therefore, Guru Ji advises us and says: "(O my friends), you too should load the consignment of God's Name, and after reaping its profit by Guru's grace, come back to your home (the God's mansion in your own heart)." (6)

Clarifying, the concept of the town, and the commodity, being traded, in his metaphor, Guru Ji says: "In this business (of Name), the true Guru is the wholesaler and his sikhs (or disciples) are the retailers. The capital-stock is of God's Name and to enshrine the truth is to keep its account (by meditating on God's Name, under Guru's guidance and leading a truthful life)." (7)

Concluding the Shabad and reverting to the metaphor of remodeled home in that re inhabited town, Guru Ji says: "Only that person abides in this house, whom the perfect Guru blesses with this service (of dealing in the merchandize of Name). O Nanak, he becomes the resident of God's un-waivering township." (8-1)

The message of this Shabad is that we should seek the guidance of the Guru to drive out all the vices from within our mind and replace them with the virtues and then meditate on God's Name. By doing so, we would reach God's mansion, and enjoy peace and bliss forever.