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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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ਜਹ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਤਹ ਹਰਿ ਤੇਰੈ ਨਾਲੇ ॥
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 ਸਾਬਿ ਤੇਰੈ ਸੋ ਸਹੁ ਸਦਾ ਹੈ ਇਕੁ ਖਿਨੁ ਹਰਿ ਨਾਮੁ ਸਮਾਲਹੇ ॥
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ਸਾਚੇ ਨਾਲਿ ਤੇਰਾ ਗੰਢੁ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੇ ॥
 ਇਉ ਕਹੈ ਨਾਨਕੁ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਹਰਿ ਤੇਰੈ ਸਦਾ ਨਾਲੇ ॥੩॥

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ਧਾਵਤੁ ਬੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ ॥
 ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਬੰਮਿ ਰਹਾਇਆ ॥

ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ ॥
 ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਮਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥੪॥

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥
 ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਚੰਗੁ ਮਾਣੁ ॥
 ਮੂਲੁ ਪਛਾਣਹਿ ਤਾਂ ਸਹੁ ਜਾਣਹਿ ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਈ ਹੋਈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਹਿ ਤਾਂ ਦੂਜਾ ਭਾਉ ਨ ਹੋਈ ॥

ik-o^Nkaar satgur parsaad.

aasaa mehlāa 3 chhant ghar 3.

saajan mayray pareetmahu tum sah kee bhagat karayho.
 gur sayvhu sadaa aapnaa naam padaarath layho.
 bhagat karahu tum sahai kayree jo sah pi-aaray bhaav-ay.
 aapnaa bhaanaa tum karahu taa fir sah khusee na aav-ay.
 bhagat bhaav ih maarag bikh-rhaa gur du-aarai ko paav-ay.
 kahai naanak jis karay kirpaa so har bhagtee chit laav-ay. ||1||
 mayray man bairaagee-aa too^N bairaag kar kis dikhaaveh.
 har sohila tin^H sad sadaa jo har gun gaavahi.
 kar bairaag too^N chhod pakhand so saho sabh kichh jaan-ay.
 jal thal mahee-al ayko so-ee gurmukh hukam pachhaan-ay.
 jin hukam pachhaataa haree kayraa so-ee sarab sukh paav-ay.
 iv kahai naanak so bairaagee an-din har liv laav-ay. ||2||
 jah jah man too^N Dhaavdaa tah tah har tayrai naalay.
 man si-aanap chhodee-ai gur kaa sabad samaalay.
 saath tayrai so saho sadaa hai ik khin har naam samaalhay.
 janam janam kay tayray paap katay ant param pad paavhay.
 saachay naal tayraa gandh laagai gurmukh sadaa samaalay.
 i-o kahai naanak jah man too^N Dhaavdaa tah har tayrai sadaa naalay. ||3||
 satgur mili-ai Dhaavat thami^H-aa nij ghar vasi-aa aa-ay.
 naam vihaajhay naam la-ay naam rahay samaa-ay.

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Dhaavat thami^H-aa satgur mili-ai dasvaa du-aar paa-i-aa.
tithai amrit bhojan sahj Dhun upjai jit sabad jagat thami^H
 rahaa-i-aa.

tah anayk vaajay sadaa anad hai sachay rahi-aa samaa-ay.
 i-o kahai naanak satgur mili-ai Dhaavat thami^H-aa nij ghar
 vasi-aa aa-ay. ||4||

man too^N jot saroop hai aapnaa mool pachhaan.
 man har jee tayrai naal hai gurmatee rang maan.
 mool pachhaaneh taa^N saho jaaneh maran jeevan kee sojhee ho-ee.
 gur parsadee ayko jaaneh taa^N doojaa bhaa-o na ho-ee.
 man saa^N t aa-ee vatee vaDhaa-ee taa ho-aa parvaan.
 i-o kahai naanak man too^N jot saroop hai apnaa mool pachhaan. ||5||



ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ ਪਰਵਾਣੁ ॥
ਇਉ ਕਰੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ
॥੫॥

man too^N gaarab ati-aa gaarab laḍi-aa jaahi.
maa-i-aa mohnee mohi-aa fir fir joonee bhavaahi.
gaarab laagaa jaahi mugaDh man ant ga-i-aa
pachhuṭaavhay.

ਮਨ ਤੂੰ ਗਾਰਬਿ ਅਟਿਆ ਗਾਰਬਿ ਲਦਿਆ ਜਾਹਿ ॥
ਮਾਇਆ ਮੋਹਣੀ ਮੋਹਿਆ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਭਵਾਹਿ ॥
ਗਾਰਬਿ ਲਾਗਾ ਜਾਹਿ ਮੁਗਧ ਮਨ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਹੇ ॥

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ਅਹੰਕਾਰੁ ਤਿਸਨਾ ਰੋਗੁ ਲਗਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਹੇ ॥
ਮਨਮੁਖ ਮੁਗਧ ਚੇਤਹਿ ਨਾਹੀ ਅਗੈ ਗਇਆ ਪਛੁਤਾਵਹੇ ॥

aha^Nkaar tisnaa rog lagaa birthaa janam gavaavhay.
manmukh mugaDh cheeteh naahee agai ga-i-aa
pachhuṭaavhay.
i-o kahai naanak man too^N gaarab ati-aa gaarab laḍi-aa
jaavhay. ||6||
man too^N mat maan karahi je ha-o kichh jaandaa gurmukh
nimaanaa hohu.
antar agi-aan ha-o buDh hai sach sabad mal khohu.
hohu nimaanaa satguroo agai mat kichh aap lakhaavhay.
aapnai aha^Nkaar jagat jali-aa mat too^N aapnaa aap
gavaavhay.
satgur kai bhaanai karahi kaar satgur kai bhaanai laag
rahu.
i-o kahai naanak aap chhad sukh paavahi man nimaanaa
ho-ay rahu. ||7||
Dhan so vaylaa jit mai satgur mili-aa so saho chit aa-i-aa.
mahaa anand sahj bha-i-aa man tan sukh paa-i-aa.
so saho chit aa-i-aa man vasaa-i-aa avgan sabh visaaray.
jaa tis bhaanaa gun pargat ho-ay satgur aap savaaray.
say jan parvaan ho-ay jin^Hee ik naam dirhi-aa dutee-aa
bhaa-o chukaa-i-aa.
i-o kahai naanak Dhan so vaylaa jit mai satgur mili-aa so
saho chit aa-i-aa. ||8||

ਇਉ ਕਰੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਗਾਰਬਿ ਅਟਿਆ ਗਾਰਬਿ ਲਦਿਆ
ਜਾਵਹੇ ॥੬॥

ਮਨ ਤੂੰ ਮਤ ਮਾਣੁ ਕਰਹਿ ਜਿ ਹਉ ਕਿਛੁ ਜਾਣਦਾ ਗੁਰਮੁਖਿ
ਨਿਮਾਣਾ ਹੋਹੁ ॥

ਅੰਤਰਿ ਅਗਿਆਨੁ ਹਉ ਬੁਧਿ ਹੈ ਸਚਿ ਸਬਦਿ ਮਲੁ ਖੋਹੁ ॥
ਹੋਹੁ ਨਿਮਾਣਾ ਸਤਿਗੁਰੁ ਅਗੈ ਮਤ ਕਿਛੁ ਆਪੁ ਲਖਾਵਹੇ ॥
ਆਪਣੈ ਅਹੰਕਾਰਿ ਜਗਤੁ ਜਲਿਆ ਮਤ ਤੂੰ ਆਪਣਾ ਆਪੁ
ਗਵਾਵਹੇ ॥

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਕਰਹਿ ਕਾਰ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਲਾਗਿ ਰਹੁ ॥
ਇਉ ਕਰੈ ਨਾਨਕੁ ਆਪੁ ਛਡਿ ਸੁਖ ਪਾਵਹਿ ਮਨ ਨਿਮਾਣਾ ਹੋਇ
ਰਹੁ ॥੭॥

ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੋ ਸਹੁ ਚਿਤਿ
ਆਇਆ ॥

ਮਹਾ ਅਨੰਦੁ ਸਹਜੁ ਭਇਆ ਮਨਿ ਤਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ ਮੰਨਿ ਵਸਾਇਆ ਅਵਗਣ ਸਭਿ
ਵਿਸਾਰੇ ॥

ਜਾ ਤਿਸੁ ਭਾਣਾ ਗੁਣ ਪਰਗਟ ਹੋਏ ਸਤਿਗੁਰ ਆਪਿ ਸਵਾਰੇ ॥
ਸੇ ਜਨ ਪਰਵਾਣੁ ਹੋਏ ਜਿਨੀ ਇਕੁ ਨਾਮੁ ਦਿੜਿਆ ਦੁਤੀਆ
ਭਾਉ ਚੁਕਾਇਆ ॥

ਇਉ ਕਰੈ ਨਾਨਕੁ ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ
ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ ॥੮॥

ਇਕਿ ਜੰਤ ਭਰਮਿ ਭੁਲੇ ਤਿਨਿ ਸਹਿ ਆਪਿ ਭੁਲਾਏ ॥

ਦੂਜੇ ਭਾਇ ਫਿਰਹਿ ਹਉਮੈ ਕਰਮ ਕਮਾਏ ॥
ਤਿਨਿ ਸਹਿ ਆਪਿ ਭੁਲਾਏ ਕੁਮਾਰਗਿ ਪਾਏ ਤਿਨ ਕਾ ਕਿਛੁ ਨ
ਵਸਾਈ ॥

ik jant bharam bhulay tin seh aap bhulaa-ay.
doojai bhaa-ay fireh ha-umai karam kamaa-ay.
tin seh aap bhulaa-ay kumaarag paa-ay tin kaa kichh na
vasaa-ee.
tin kee gat avgat too^Nhai jaaneh jin ih rachan rachaa-ee.
hukam tayraa kharaa bhaaraa gurmukh kisai bujhaa-ay.
i-o kahai naanak ki-aa jant vicharay jaa tuDh bharam
bhulaa-ay. ||9||

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ਤਿਨ ਕੀ ਗਤਿ ਅਵਗਤਿ ਤੂੰਹੈ ਜਾਣਹਿ ਜਿਨਿ ਇਹ ਰਚਨ
ਰਚਾਈ ॥
ਹੁਕਮੁ ਤੇਰਾ ਖਰਾ ਭਾਰਾ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥
ਇਉ ਕਰੈ ਨਾਨਕੁ ਕਿਆ ਜੰਤ ਵਿਚਾਰੇ ਜਾ ਤੁਧੁ ਭਰਮਿ ਭੁਲਾਏ
॥੯॥

sachay mayray saahibaa sachee tayree vadi-aa-ee.
too^N paarbarahm bay-ant su-aamee tayree kudrat kahan na
jaa-ee.
sachee tayree vadi-aa-ee jaa ka-o tuDh man vasaa-ee
sadaa
tayray gun gaavhay.
tayray gun gaavahi jaa tuDh bhaaveh sachay si-o chit
laavhay.



ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ॥
 ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਸੁਆਮੀ ਤੇਰੀ ਕੁਦਰਤਿ ਕਹਣੁ ਨ ਜਾਈ
 ॥

jis no too^N aapay mayleh so gurmukh^h rahai samaa-ee.
 i-o kahai naanak sachay mayray saahibaa sachee tayree
 vadi-aa-ee. ||10||2||7||5||2||7||

ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ਜਾ ਕਉ ਤੁਧੁ ਮੰਨਿ ਵਸਾਈ ਸਦਾ ਤੇਰੇ
 ਗੁਣ ਗਾਵਹੇ ॥

ਤੇਰੇ ਗੁਣ ਗਾਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਵਹੇ ॥

ਜਿਸ ਨੇ ਤੂੰ ਆਪੇ ਮੇਲਹਿ ਸੁ ਗੁਰਮੁਖਿ ਰਹੈ ਸਮਾਈ ॥
 ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ
 ॥੧੦॥੨॥੭॥੫॥੨॥੭॥

Asa Mohalla 3

Chhant Ghar 3

In the previous Shabad, Guru Ji gave us the message that the bride soul, who has experienced the joy of the presence of God in her heart, always remains in a state of peace, bliss, and happiness. But, the bride soul, who is caught in love of worldly riches and power, she is full of faults, and she cannot obtain to God, by mere outside rituals, studies, or holy garbs. The only way to experience union with God in our own heart is to meditate on His Name with true love and devotion. In this Shabad Guru Ji describes in detail, the way to meet God. He first tells us, how difficult is this path, then tells us, how we need to first renounce our own cleverness, and follow the Guru's word. Then he tells us, how our mind is a small replica of God, but getting intoxicated with arrogance, how we are losing our true identity, and how we can regain this identity, and once again become one with God.

First addressing us, as his dear friends, Guru Ji suggests: "O' my dear friends, keep on worshipping (God), our common spouse. Always keep serving (and following) our Guru, and obtain from him, the commodity of (God's) Name. (O my friends), perform that worship of the spouse, which pleases our beloved groom. But, if you do, only what pleases your mind (such as doing rituals, or pilgrimages), that doesn't please the Groom. It is only a rare person, who finds this difficult way of loving devotion at the Guru's door. Nanak says he on whom (God) shows mercy attunes his mind to (the true) devotion of God."(1)

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Advising his mind (and indirectly us) against false show of detachment (from the world), and devotion to God, Guru Ji says: "O' my (falsely) detached mind, whom are showing your detachedness? Because, they who keep singing praises of God, within them always keeps playing a song of divine bliss. (Therefore, O my mind), shed your hypocrisy, and have true longing (for God, because) He knows every thing (going in the mind). The one God is pervading in all waters, lands, and the sky, and the Guru wards person understands (God's) command. They who have realized God's will, they obtain all comforts. Nanak says, the person, who day and night keeps thus attuned to God, he is truly detached."(2)

Addressing his mind again, and reminding it, how God is always with us, Guru Ji says: "O' my mind, wherever you go, God always remains with you. Therefore, O my mind, we should abandon our own cleverness and always remember and act (in accordance with Gurbani), the Guru's word. If just for a moment, you (truly) meditate on God's Name, then you would realize, that God is always with you. Then sins of myriad of your births will be washed off and you will attain the supreme state (of salvation) in the end. O' my dear mind, if through the Guru you always meditate on God, you will gain friendship with God. Thus Nanak says, O my mind, wherever you go, there God is always with you."(3)

Next describing, what kinds of blessings, we enjoy, when we meet and start truly following his advice, Guru Ji says: "(O my friends), upon meeting the true Guru, (and following his advice), the wandering mind is stopped (from running around), and it comes to abide in its own house, (the God's home in our own body). Then it purchases Name, by meditating on (God's) Name, and remains absorbed in the Name. Yes, on meeting the true Guru, the outgoing mind is held and one enters the tenth Gate, (the door to the God's mansion within us). There (in the tenth gate) rises the divine



tune of spiritual equipoise, which is like an immortalizing food for the soul, and (the sound of) that word, with which God has kept, supported the universe. There keep lying countless musical instruments, and always the unstuck word keeps playing. Nanak says this is how the outgoing mind is held and abides in its own home.”(4)

Next Guru Ji wants to wake up the mind and make it realize its reality, so that it may not keep running after false temptations, which are against its own essence.

Guru Ji says: “O’ mind, you are the spark of the divine Light, you should recognize your true roots. O’ my mind, God is (always) with you; following Guru’s instruction, you should enjoy His love. If you realize your roots, then you will easily know God and you will understand, what is (spiritual) birth and death. If through Guru’s grace, you come to realize that there is only one (God, who pervades all hearts), then no other attachment would dominate your mind. In this way, when peace prevails in your mind, the sounds of joy would ring in your mind, and you would be approved (in God’s court). Therefore, Nanak says, O my mind, you are the spark of (divine) Light, realize your (true) root.” (5)

However, reminding his mind (actually us), how instead of recognizing its divine origin, it is filled with arrogance, Guru Ji says: “O’ my mind you are stiffened with haughtiness, and you will depart from the world, smeared with this inflated ego. You have been enticed by the enchanting worldly riches (and because of this) you would be made to go through existences again and again. O’ foolish mind, if you go to the next world, inflated in ego, you will repent in the end. This way afflicted with the malady of self-conceit and desire, you will waste your life in vain. O’ foolish self-conceited mind, you do not remember (God), you will repent when you will go to the next world. This is what Nanak says to you, that O my mind, you are inflated with pride and you will depart from this world laden with pride.”(6)

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Therefore advising his mind, (actually ours), Guru Ji says: “O’ my mind, don’t you feel any pride that you know anything. Instead, following Guru’s advice, you should become humble. Within you are ignorance and egoistic intellect; cleanse this dirt through the true Guru’s word. Becoming completely humble, you should bow before the true Guru, and don’t try at all to assert your ego. It is the self-conceit, through which the world has burnt itself; don’t you also destroy yourself (like the rest of the world). You should do whatever is the advice of the true Guru, and remain attached to the desire of the true Guru. This is what Nanak says, that O my mind remain humble, because, it is only by shedding his self (conceit), that one obtains peace.”(7)

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Now sharing with us, the pleasure he experienced, when he met his true Guru, he says: “Blessed was the time when I met the true Guru, (and by his grace), that Master came to reside in my mind. Then great bliss and ecstasy prevailed, and I felt peace both in my mind, and body. Yes, when I remembered that Master, (and the Guru) enshrined Him in my mind, all my faults were destroyed. When it so pleased Him, merits became manifest (in me), and the Guru, accomplished all my tasks. The devotees, who meditated on the Name of one (God), and who got rid of their sense of duality, were approved (in God’s court). Therefore, this is what Nanak says, that blessed was that time, when he met the true Guru, and that Spouse came to reside in his mind.”(8)

Guru Ji now once again thinks of the self-conceited persons who do not remember God and keep wandering in myriad of painful births and deaths. Showing his compassion even to those, Guru Ji comments on their situation, and says: “(O my friends), there are some creatures, who are strayed in doubt, whom the Master Himself has strayed, and put on the wrong path. (Instead of God, such creatures), keep on wandering in the love with other (worldly riches), and keep doing deeds out of their self-conceit. Them, the Master Himself, has strayed, and put on the wrong path, and there is nothing under their control.”

Therefore, addressing God, Guru Ji says: “(O God), their high or low state (of mind), You know, who has created this world (of good and bad persons). Your command is truly strict, (because of which, some creatures are treading the wrong path), and it is only a rare person, whom You make this command understand through the Guru. Therefore, this is what Nanak says, that what can the poor creatures do, if You stray them in doubt.”(9)

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In the end Guru Ji expresses his thanks on behalf of those, who by God's grace have realized the truth and got united with Him. He says: "True is Your glory, O' my true Master. You are transcendent, and infinite Master, nobody can describe the limit of Your power. Yes, True is your glory, he whose heart is awakened to it, always sings Your Praise. However, he sings Your praise, only if it so pleases You and he is attuned to the true One. He, whom You Yourself unites, through the Guru he remains absorbed in You. This is what Nanak says, that O' my eternal Master, eternal is Your glory." (10-2-7-5-2-7)

The message of this beautiful Shabad is that we should make our mind understand that it is the spark of the divine Light; it should recognize its roots and true essence. Following Guru's advice we should love and worship our God from the core of our heart. Abandoning our ego and cleverness, we should follow Guru's advice in complete humility and meditate on God's Name. Then our mind will stop wandering after worldly temptations and will become stable and poised in the tenth Gate, where it will enjoy the elixir of un-stuck melody of divine music, in union with God.

Detail of Shabads: Chhant M: 1=5, Chhant M: 3=2, Total= 7

ਰਾਗੁ ਆਸਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੀਵਨੋ ਮੈ ਜੀਵਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਭਾਏ ਰਾਮ ॥
ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਰਾਮ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਸਭੁ ਸੰਸਾ ਦੂਖੁ ਗਵਾਇਆ ॥

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ ਪਵਿਤ੍ਰ ਪਰਮ ਪਦੁ
ਪਾਇਆ ॥

ਅਨਹਦ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਗਾਈ ਸਤਿਗੁਰ ਬਾਣੀ ॥
ਨਾਨਕ ਦਾਤਿ ਕਰੀ ਪ੍ਰਭਿ ਦਾਤੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ॥੧॥
ਮਨਮੁਖਾ ਮਨਮੁਖਿ ਮੁਏ ਮੇਰੀ ਕਰਿ ਮਾਇਆ ਰਾਮ ॥
ਖਿਨੁ ਆਵੈ ਖਿਨੁ ਜਾਵੈ ਦੁਰਗੰਧ ਮਝੈ ਚਿਤੁ ਲਾਇਆ ਰਾਮ ॥
ਲਾਇਆ ਦੁਰਗੰਧ ਮਝੈ ਚਿਤੁ ਲਾਗਾ ਜਿਉ ਰੰਗੁ ਕਸੁੰਭ
ਦਿਖਾਇਆ ॥

ਖਿਨੁ ਪੂਰਬਿ ਖਿਨੁ ਪਛਮਿ ਛਾਏ ਜਿਉ ਚਕੁ ਕ੍ਰਮ੍ਹਿਆਰਿ
ਭਵਾਇਆ ॥

ਦੁਖੁ ਖਾਵਹਿ ਦੁਖੁ ਸੰਚਹਿ ਭੋਗਹਿ ਦੁਖ ਕੀ ਬਿਰਧਿ ਵਧਾਈ ॥

ਨਾਨਕ ਬਿਖਮੁ ਸੁਹੇਲਾ ਤਰੀਐ ਜਾ ਆਵੈ ਗੁਰ ਸਰਣਾਈ ॥੨॥

raag aasaa chhant mehlā 4 ghar 1

ik-o^Nkaar satgur parsaad.

jeevno mai jeevan paa-i-aa gurmukh bhaa-ay raam.
har naamo har naam dayvai mayrai paraan vasaa-ay raam.
har har naam mayrai paraan vasaa-ay sabh sansaa dookh
gavaa-i-aa.
adisat agochar gur bachan Dhi-aa-i-aa pavitar param pad
paa-i-aa.
anhad Dhun vaajeh nit vaajay gaa-ee satgur banee.
naanak daat karee parabh daatai jotee jot samaanee. ||1||
manmukhaa manmukh mu-ay mayree kar maa-i-aa raam.
khin aavai khin jaavai durganDh marhai chit laa-i-aa
raam.

laa-i-aa durganDh marhai chit laagaa ji-o rang kasumbh
dikhaa-i-aa.
khin poorab khin pachham chhaa-ay ji-o chak kum^Hi-aar
bhavaa-i-aa.
dukh khaaveh dukh sa^Ncheh bhogeh dukh kee biraD
vaDhaa-ee.
naanak bikham suhaylaa taree-ai jaa aavai gur sarnaa-ee.
||2||

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ਮੇਰਾ ਠਾਕੁਰੋ ਠਾਕੁਰੁ ਨੀਕਾ ਅਗਮ ਅਥਾਹਾ ਰਾਮ ॥
ਹਰਿ ਪੂਜੀ ਹਰਿ ਪੂਜੀ ਚਾਹੀ ਮੇਰੇ ਸਤਿਗੁਰ ਸਾਹਾ ਰਾਮ ॥
ਹਰਿ ਪੂਜੀ ਚਾਹੀ ਨਾਮੁ ਬਿਸਾਹੀ ਗੁਣ ਗਾਵੈ ਗੁਣ ਭਾਵੈ ॥
ਨੀਦ ਭੂਖ ਸਭ ਪਰਹਰਿ ਤਿਆਗੀ ਸੁੰਨੇ ਸੁੰਨਿ ਸਮਾਵੈ ॥
ਵਣਜਾਰੇ ਇਕ ਭਾਤੀ ਆਵਹਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈ ਜਾਰੇ ॥

mayraa thaakuro thaakur neekaa agam athaahaa raam.
har poojee har poojee chaahee mayray satgur saahaa raam.
har poojee chaahee naam bisaahee gun gaavai gun
bhaavai.
need bhookh sabh parhar ti-aagee sunnay sunn samaavai.
vanjaaray ik bhaatee aavahi laahaa har naam lai jaahay.



ਨਾਨਕ ਮਨੁ ਤਨੁ ਅਰਪਿ ਗੁਰ ਆਗੈ ਜਿਸੁ ਪ੍ਰਾਪਤਿ ਸੋ ਪਾਏ
 ॥੩॥
 ਰਤਨਾ ਰਤਨ ਪਦਾਰਥ ਬਹੁ ਸਾਗਰੁ ਭਰਿਆ ਰਾਮ ॥
 ਬਾਣੀ ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨੁ ਹਥਿ ਚੜਿਆ ਰਾਮ ॥
 ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨੁ ਹਥਿ ਚੜਿਆ ਨਿਰਮੋਲਕੁ ਰਤਨੁ ਅਪਾਰਾ
 ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਤੋਲਕੁ ਪਾਇਆ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ
 ॥
 ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪ
 ਦਿਖਾਈ ॥
 ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ
 ॥੪॥੧॥੮॥

naanak man tan arap gur aagai jis paraapat so paa-ay. ||3||
 ratnaa ratan padaarath baho saagar bhari-aa raam.
 bane gurbaanee laagay tin^H hath charhi-aa raam.
 gurbaanee laagay tin^H hath charhi-aa nirmolak ratan
 apaaraa.
 har har naam atolak paa-i-aa tayree bhagat bharay
 bhandaaraa.
 samund virol sareer ham daykhi-aa ik vasat anoop dikhaa-
 ee.
 gur govind govind guroo hai naanak bhayd na bhaa-ee.
 ||4||1||8||

Rag Asa Chhant Mohalla 4

Ghar 1

In the previous Shabad, Guru Ji advised us that abandoning our ego and cleverness, we should follow Guru's advice in complete humility and meditate on God's Name. Then our mind will stop wandering after worldly temptations and will become stable and poised in the tenth Gate, where it will enjoy the elixir of un-stuck melody of divine music, in union with God. In this Shabad Guru Ji is sharing his personal blissful experience enjoyed by him on meeting the Guru and following his advice (or "*Gurbani*").

He says: "(O my friends), when following Guru's advice, I started loving God, I found the true blissful life. The Guru keeps giving and enshrining God's Name in every breath of mine. Since the time, (the Guru) has enshrined God's Name in every breath of mine, I have dispelled all my doubt and pain. I have meditated on the invisible and unreachable God through Guru's word, and I have obtained the immaculate supreme status. Since the time, I have started singing the hymns of the Guru; a celestial sound of unstuck music has started continuously ringing in my mind. O Nanak, the benefactor God has blessed me with His bounty, and my light has merged in the (supreme) Light."(1)

Contrasting the Guru-wards' life with the conduct of the self-conceited persons, Guru Ji says: "(O my friends), the self conceited persons, die clamoring 'this is mine, this is mine', and running after worldly riches. In an instant, their mind feels elated and in an instant, it feels depressed (upon hearing about some monetary gain or loss), because, they have attached their mind to (the love of) their foul smelling body. Yes, their mind is attached (to the love of) the foul smelling mound (of body. However, this physical pain and pleasure) is like the color of a safflower, (which is very bright to see, but soon fades away). Their pain and pleasure is like the shade of a tree, which sometimes is in the east, and some time in west, or keeps changing directions, like the turning of his wheel by a potter. (The net result is that the self- conceited persons), suffer in pain, amass pain, live in pain, and multiply (their sources of) pain. But O Nanak, when a person comes to the shelter of the Guru, then he is able to easily swim across the arduous (worldly) ocean."(2)

Next describing the unique qualities of God and the way to unite with Him, Guru Ji says: "(O my friends), of very distinctive, and excellent qualities is my Master; He is unfathomable and un-approachable. That is why; I beseech my banker, the true Guru, for the capital stock of God's Name. (I know, that the person), who desires the capital stock of God, he purchases the commodity of God's Name, he always sings praises of God, and to him, only praises of God seem sweet. Shedding all his sleep or hunger (for worldly things), he merges in the absolute trance (of divine meditation, in which no thoughts arise. In this way, the dealers, who come only for this one purpose, they depart with the profit of God's Name. O Nanak, you should also surrender your mind and body before the Guru (and try to buy the capital stock of Name from the Guru. (However you should know that this stock of Name is obtained only by him), who is predestined to receive it."(3)

Finally Guru Ji tells us about the invaluable advice contained in the Gurbani and merits obtained from it if one



reads it carefully and faithfully tries to act upon it. He says: “(O my friends), this sea (of human body) is overflowing with the jewels upon jewels (of invaluable spiritual advice). They, who keep their mind attuned to the Guru's word (the “*Gurbani*”), lay their hands (on these jewels). Yes, they who are attuned to “*Gurbani*” (who keep learning and acting upon the advice contained in “*Guru Granth Sahib*”), they have found the priceless jewel (of the Name of) the limitless God. They have obtained the jewel of God's Name, of un-measurable worth, because, (O God), Your storehouses are brimful with Your devotion. When, I too dived and searched in the sea of my body, (the Guru) showed me a thing of unparalleled beauty. (On seeing which), Nanak says, Guru is God, and God is Guru, and there is no difference (between the two, O my) brothers.”(4-1-8)

The message of this Shabad is that we should have complete faith in our Guru (Guru Granth Sahib Ji). It is full of most precious Jewels of spiritual advice and God's Name. So we should carefully read, understand and act on the advice contained there in, and one day, we too will enjoy the bliss of God's union.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਝਿਮਿ ਝਿਮੇ ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ਰਾਮ ॥

ਪੰਨਾ ੪੪੩

ਗੁਰਮੁਖੇ ਗੁਰਮੁਖਿ ਨਦਰੀ ਰਾਮੁ ਪਿਆਰਾ ਰਾਮ ॥
ਰਾਮ ਨਾਮੁ ਪਿਆਰਾ ਜਗਤ ਨਿਸਤਾਰਾ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥
ਕਲਿਜੁਗਿ ਰਾਮ ਨਾਮੁ ਬੋਹਿਥਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਲਘਾਈ ॥
ਹਲਤਿ ਪਲਤਿ ਰਾਮ ਨਾਮਿ ਸੁਹੇਲੇ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਾਰੀ ॥
ਨਾਨਕ ਦਾਤਿ ਦਇਆ ਕਰਿ ਦੇਵੈ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰੀ ॥੧॥
ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਜਪਿਆ ਦੁਖ ਕਿਲਵਿਖ ਨਾਸ ਗਵਾਇਆ ਰਾਮ ॥

ਗੁਰ ਪਰਚੈ ਗੁਰ ਪਰਚੈ ਧਿਆਇਆ ਮੈ ਹਿਰਦੈ ਰਾਮੁ ਰਵਾਇਆ ਰਾਮ ॥

ਰਵਿਆ ਰਾਮੁ ਹਿਰਦੈ ਪਰਮ ਗਤਿ ਪਾਈ ਜਾ ਗੁਰ ਸਰਣਾਈ ਆਏ ॥

ਲੋਭ ਵਿਕਾਰ ਨਾਵ ਝੁਬਦੀ ਨਿਕਲੀ ਜਾ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿੜਾਏ ॥

ਜੀਅ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਏ ॥
ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਦੇਵੈ ਨਾਨਕ ਗੁਰ ਸਰਣਾਏ ॥੨॥
ਬਾਣੀ ਰਾਮ ਨਾਮ ਸੁਣੀ ਸਿਧਿ ਕਾਰਜ ਸਭਿ ਸੁਹਾਏ ਰਾਮ ॥
ਰੋਮੇ ਰੋਮਿ ਰੋਮਿ ਰੋਮੇ ਮੈ ਗੁਰਮੁਖਿ ਰਾਮੁ ਧਿਆਏ ਰਾਮ ॥
ਰਾਮ ਨਾਮੁ ਧਿਆਏ ਪਵਿਤੁ ਹੋਇ ਆਏ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ॥

ਰਾਮੋ ਰਾਮੁ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਸਭ ਤ੍ਰਿਸਨਾ ਭੂਖ ਗਵਾਈ ॥

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸੀਗਾਰੁ ਸਭੁ ਹੋਆ ਗੁਰਮਤਿ ਰਾਮੁ ਪ੍ਰਗਾਸਾ ॥
ਨਾਨਕ ਆਪਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਮ ਦਾਸਨਿ ਦਾਸਨਿ ਦਾਸਾ ॥੩॥

ਜਿਨੀ ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਮਨਮੁਖ ਮੂੜ ਅਭਾਗੀ

aasaa mehlaa 4.

jhīm jhīmāy jhīm jhīm varsai amṛit̐ Dhaaraa raam.

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gurmukhāy gurmukh nadree raam pi-aaraa raam.
raam naam pi-aaraa jagat̐ nistāaraa raam naam vadi-aa-ee.
kalijug raam naam bohithaa gurmukh paar laghāa-ee.
halat̐ palat̐ raam naam suhaylay gurmukh karnee saaree.
naanak daat̐ da-i-aa kar dayvai raam naam nistaaree. ||1||
raamo raam naam japi-aa dukh kilvikh naas gavāa-i-aa raam.
gur parchai gur parchai Dhi-aa-i-aa mai hirdai raam ravāa-i-aa raam.
ravi-aa raam hirdai param gat̐ paa-ee jaa gur sarnāa-ee aay.
lobh vikaar naav dubdee niklee jaa satgur naam dirhāa-ay.
jee-a daan gur poorai dee-aa raam naam chit̐ laa-ay.
aap kirpaal kirpaa kar dayvai naanak gur sarnāa-ay. ||2||
banee raam naam sunee siDh kaaraj sabh suhāa-ay raam.
romay rom rom romay mai gurmukh raam Dhi-aa-ay raam.
raam naam Dhi-aa-ay pavit̐ ho-ay aa-ay tis roop na raykh-i-aa kaa-ee.
raamo raam ravi-aa ghat̐ antar̐ sabh tarisnaa bhookh gavāa-ee.
man tan seetāl seegaar sabh ho-aa gurmat̐ raam pargaasaa.
naanak aap anoograhū kee-aa ham daasan daasan daasaa. ||3||
jinee raamo raam naam visaari-aa say manmukh moorh abhaagee raam.
tin antray moh vi-aapai khin khin maa-i-aa laagee raam.
maa-i-aa mal laagee moorh bha-ay abhaagee jin raam naam nah bhaa-i-aa.
anayk karam karahi abhimaanee har raamo naam choraai-aa.
mahaa bikhām jam panth duhaylaa kaalookhat̐ moh anDhi-aaraa.



ਰਾਮ ॥

ਤਿਨ ਅੰਤਰੇ ਮੋਹੁ ਵਿਆਪੈ ਖਿਨੁ ਖਿਨੁ ਮਾਇਆ ਲਾਗੀ ਰਾਮ ॥
ਮਾਇਆ ਮਲੁ ਲਾਗੀ ਮੂੜ ਭਏ ਅਭਾਗੀ ਜਿਨ ਰਾਮ ਨਾਮੁ ਨਹ
ਭਾਇਆ ॥

ਅਨੇਕ ਕਰਮ ਕਰਹਿ ਅਭਿਮਾਨੀ ਹਰਿ ਰਾਮੋ ਨਾਮੁ ਚੋਰਾਇਆ ॥

ਮਹਾ ਬਿਖਮੁ ਜਮ ਪੰਥੁ ਦੁਹੇਲਾ ਕਾਲੂਖਤ ਮੋਹ ਅੰਧਿਆਰਾ ॥

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ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰਾ
॥੪॥

ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਗੁਰੂ ਰਾਮੁ ਗੁਰਮੁਖੇ ਜਾਣੈ ਰਾਮ ॥
ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਉਭ ਪਇਆਲੀ ਭਰਮਦਾ ਇਕਤੁ ਘਰਿ
ਆਣੈ ਰਾਮ ॥

ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਣੈ ਸਭ ਗਤਿ ਮਿਤਿ ਜਾਣੈ ਹਰਿ ਰਾਮੋ
ਨਾਮੁ ਰਸਾਏ ॥

ਜਨ ਕੀ ਪੈਜ ਰਖੈ ਰਾਮ ਨਾਮਾ ਪ੍ਰਹਿਲਾਦ ਉਧਾਰਿ ਤਰਾਏ ॥

ਰਾਮੋ ਰਾਮੁ ਰਮੋ ਰਮੁ ਉਚਾ ਗੁਣ ਕਹਤਿਆ ਅੰਤੁ ਨ ਪਾਇਆ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਸੁਣਿ ਭੀਨੇ ਰਾਮੋ ਨਾਮਿ ਸਮਾਇਆ ॥੫॥

ਜਿਨ ਅੰਤਰੇ ਰਾਮ ਨਾਮੁ ਵਸੈ ਤਿਨ ਚਿੰਤਾ ਸਭ ਗਵਾਇਆ ਰਾਮ
॥

ਸਭਿ ਅਰਥਾ ਸਭਿ ਧਰਮ ਮਿਲੇ ਮਨਿ ਚਿੰਦਿਆ ਸੇ ਫਲੁ
ਪਾਇਆ ਰਾਮ ॥

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਰਾਮ ਨਾਮੁ ਧਿਆਇਆ ਰਾਮ ਨਾਮ
ਗੁਣ ਗਾਏ ॥

ਦੁਰਮਤਿ ਕਬੁਧਿ ਗਈ ਸੁਧਿ ਹੋਈ ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਏ ॥

ਪੰਨਾ ੪੪੪

ਸਫਲੁ ਜਨਮੁ ਸਰੀਰੁ ਸਭੁ ਹੋਆ ਜਿਤੁ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿਆ
॥

ਨਾਨਕ ਹਰਿ ਭਜੁ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ
ਵਾਸਿਆ ॥੬॥

ਜਿਨ ਸਰਧਾ ਰਾਮ ਨਾਮਿ ਲਗੀ ਤਿਨ ਦੂਜੈ ਚਿਤੁ ਨ ਲਾਇਆ
ਰਾਮ ॥

ਜੇ ਧਰਤੀ ਸਭ ਕੰਚਨੁ ਕਰਿ ਦੀਜੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ ਨ
ਭਾਇਆ ਰਾਮ ॥

ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ਅੰਤਿ
ਚਲਦਿਆ ਨਾਲਿ ਸਖਾਈ ॥

naanak gurmukh naam Dhi-aa-i-aa taa paa-ay mokh du-
aaraa. ||4||
raamo raam naam guroo raam gurmukh hay jaanai raam.
ih manoo-aa khin oobh paa-i-aalee bharmadaa ikat ghar
aanai raam.
man ikat ghar aanai sabh gat mit jaanai har raamo naam
rasaa-ay.
jan kee paij rakhai raam naamaa par-hilaad uDhaar taraa-
ay.
raamo raam ramo ram oochaa gun keh-ti-aa ant na paa-i-aa.
naanak raam naam sun bheenay raamai naam samaa-i-aa.
||5||
jin antray raam naam vasai tin chintaa sabh gavaa-i-aa
raam.
sabh arthaa sabh Dharam milay man chindi-aa so fal paa-
i-aa raam.
man chindi-aa fal paa-i-aa raam naam Dhi-aa-i-aa raam
naam gun gaa-ay.
durmat kabu Dh ga-ee su Dh ho-ee raam naam man laa-ay.

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safal janam sareer sabh ho-aa jit raam naam pargaasi-aa.
naanak har bhaj sadaa din raatee gurmukh nij ghar vaasi-
aa. ||6||
jin sar Dhaa raam naam lagee tin^H doojai chit na laa-i-aa
raam.
jay Dhartee sabh kanchan kar deejai bin naavai avar na
bhaa-i-aa raam.
raam naam man bhaa-i-aa param sukh paa-i-aa ant chaldi-
aa naal sakhaa-ee.
raam naam Dhan poonjee sanchee naa doobai naa jaa-ee.
raam naam is jug meh tulhaa jamkaal nayr na aavai.
naanak gurmukh raam pachhaataa kar kirpaa aap milaavai.
||7||
raamo raam naam satay sat gurmukh jaani-aa raam.
sayvko gur sayvaa laagaa jin man tan arap charhaa-i-aa
raam.
man tan arpi-aa bahut man sar Dhi-aa gur sayvak bhaa-ay
milaa-ay.
deenaa naath jee-aa kaa daataa pooray gur tay paa-ay.



ਰਾਮ ਨਾਮ ਧਨੁ ਪ੍ਰੀਤੀ ਸੰਚੀ ਨਾ ਫੂਬੈ ਨਾ ਜਾਈ ॥
 ਰਾਮ ਨਾਮੁ ਇਸੁ ਜੁਗ ਮਹਿ ਤੁਲਹਾ ਜਮਕਾਲੁ ਨੇੜਿ ਨ ਆਵੈ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਾਮੁ ਪਛਾਤਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵੈ
 ॥੨॥

guroo sikh sikh guroo hai ayko gur updays chalaay.
 raam naam mant hirdayai dayvai naanak milan subhayaay.
 ||8||2||9||

ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਸਤੇ ਸਤਿ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ਰਾਮ ॥
 ਸੇਵਕੋ ਗੁਰ ਸੇਵਾ ਲਾਗਾ ਜਿਨਿ ਮਨੁ ਤਨੁ ਅਰਪਿ ਚੜਾਇਆ
 ਰਾਮ ॥

ਮਨੁ ਤਨੁ ਅਰਪਿਆ ਬਹੁਤੁ ਮਨਿ ਸਰਧਿਆ ਗੁਰ ਸੇਵਕ ਭਾਇ
 ਮਿਲਾਏ ॥

ਦੀਨਾ ਨਾਥੁ ਜੀਆ ਕਾ ਦਾਤਾ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ ॥
 ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ ॥
 ਰਾਮ ਨਾਮ ਮੰਤ੍ਰੁ ਹਿਰਦੈ ਦੇਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਏ
 ॥੨॥੨॥੨॥

Asa Mohalla 4

This Shabad is the pictorial representation of the most pleasant scene when during the rainy season, a slow, steady and soft rain is falling like a sprinkle on the ground and we can watch the beauty of the rain along with the freshness of the vegetation or even walk in the rain and feel and enjoy its soft coolness on our body. Guru Ji is using this beautiful scene to describe the bliss he is enjoying in his mind from the soft rain of this divine nectar of God's Name.

He says: "Softly, subtly and slowly is trickling down the rain of God's nectar (in my mind). It is through the Guru, that a Guru-ward is able to enjoy the sight of God. This dear Name of God is the emancipator of the world. All the glory lies in God's Name. In this "*Kalyug*" (the present age), God's Name is like a ship, and through the Guru, (God helps a person) to cross the worldly ocean. Following the advice of the Guru, they who deem it as the most sublime deed, by meditating on God's Name, they have obtained peace both in this and the next world. Therefore, O Nanak, showing His mercy, upon whom God bestows this gift, he is emancipated through the God's Name."(1)

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Describing the kinds of merits and blessings, one obtains by meditating on God's Name, on the basis of his personal experience, Guru Ji says: "(O my friends, I say that), they who have meditated on God's Name, they have annihilated all their sins and sufferings. Upon meeting the Guru, I myself have contemplated on God's Name, and have enshrined God in my heart. (I noticed that), when I sought the refuge of the Guru and enshrined God's Name, I obtained the supreme state (of bliss). Further more, when the true Guru made me cherish God's Name, my life, which was sinking like a boat laden with the load of greed and sins, was saved. (Therefore, I concluded, that), whom the perfect Guru blessed with gift of spiritual life, he attuned his mind to God's Name. So, Nanak says, that when a person comes to the shelter of the Guru, the merciful God, Himself shows His kindness, and blesses him with the gift (of His Name)"(2)

Continuing to describe the bliss and benefits of meditating on God's Name, Guru Ji says: "(O my friends), he who has heard ("Gurbani") the Guru's word (in praise) of God's Name, all his tasks have been beautifully accomplished. Therefore, by Guru's grace, I am meditating on God's Name, with each and every pore of my body. (I have found out, that by meditating on the Name of that God, who doesn't have any form or feature, persons have been rendered immaculate. (As a result of which), God, and God alone has come to reside in their hearts, and all their hunger and thirst (for worldly things), has vanished. The mind and body of such a person has become cool and calm, all his (spiritual) decoration has become fruitful, and by following Guru's instruction, God has become manifest (in him. All this bliss is not due to his efforts, But) Nanak says, it is God Himself, who has shown kindness, because he is (only) a servant of the servants (of God)."(3)

Now Guru Ji compares the above state of Guru wards with those of the egocentrics or self-wards, who instead of



following the Guru's advice, think themselves more intelligent and follow their own mind. Regarding such persons Guru Ji says: "Those egocentrics who have forsaken God's Name; they are foolish unfortunate persons. Within them prevails the worldly attachment, and at every moment, the worldly concerns keep afflicting them. Yes, they to whom God's Name doesn't interest, their minds are soiled by worldly concerns, and those fools always remain unfortunate. These arrogant persons do many kinds of (ritualistic) deeds, but they shirk away from God's Name. (Therefore, they have to tread on) the path of the demon of death, which is very arduous, painful, and darkened, by the dirt of their (worldly) attachments. However, O Nanak, (the person), who under the guidance of the Guru, has meditated on (God's) Name, he finds the door to salvation."(4)

Next Guru Ji gives general advice for the benefit of all people. He says: "Through the Guru, a Guru wards person realizes that God's Name, itself is the Guru. This itself is the all-pervading God. He brings his mind to one (stable) place, which in a moment is in (such high spirits, as if it is in) the sky, and in the next (it feels so depressed, as if it is) in the underground. (Yes, a Guru-ward person) brings stability to his mind, and understands the way to achieve high spiritual state and relishes the taste of God's Name. Like the devotee "*Parahalad*", God's Name saves the honor of its devotees. (O my friends), the all-pervading God is the highest of all. By uttering God's praises, no one has reached the limit (of His merits). O Nanak, by hearing God's Name, (the devotees), whose hearts have been steeped (in God's love), they remain absorbed in His Name."(5)

Now describing, how the conduct of those Guru wards becomes so virtuous, and what kinds of blessings they obtain, in whose heart, God's Name gets enshrined, Guru Ji says: "(O my friends), they within whom abides God's Name, have forsaken all their worries. They obtain all the objects of life and faith, and all the wishes of their heart are fulfilled. Yes because they have meditated upon God's Name, and have sung praises of God's Name, they have obtained the fruit of their heart's desire. When they attuned their mind to God's Name, their bad inclination, and evil intellect went away, and they obtained right understanding, and when God's Name became manifest in them, their entire body, and human birth became fruitful (and approved in God's court). Therefore O Nanak, you should also keep meditating on God's Name day and night, so that by Guru's grace, you may also abide in your own home (the abode of God)."(6)

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Next Guru Ji describes the state of mind of those who are imbued with the love of God's Name. He says: "(O my friends), they in whom develops loving faith in God's Name, their mind does not care for anything else. (So much so that), even if you make the entire earth into gold (and offer it to them, still), except (God's) Name, nothing else lures them. Yes, God's Name seems so loving to them, because they obtain supreme happiness (in life, through it), and even in the end, while departing from the world, it accompanies them. (Therefore), they gather the wealth of God's Name, which is neither drowned by water, nor gets lost (in any other way. O my friends), God's Name is like a ship in this world, (he who meditates on the Name) even the demon of death cannot come near him. O Nanak, they who by seeking the shelter of the Guru, have realize God, showing His mercy, He unites them with Him."(7)

In conclusion, Guru Ji says: "(O my friends), everlasting is God's Name. Only a Guru ward person has realized this truth. But, it is only a rare servant, who has dedicated himself to the Guru's service (and obediently following Guru's guidance), has surrendered and offered his mind and body (to the Guru). The Guru's servant who thus offers his body and mind, and within whose mind is extreme faith (for the Guru), the Guru unites a person with such loving sentiments, (with God). Through the perfect Guru, (such a servant), obtains God, who is the support of the support less and master of all beings. (Then such a disciple reaches that high stage) where the disciple is Guru and the Guru is disciple, (in other words, no difference remains between the two), and they both propagate the same mission (of God's Name). In short, O Nanak, the Guru enshrines God's Name in the mind of the disciple and imperceptibly he meets God." (8-2-9)

The message of this beautiful Shabad is that when we humbly and whole-heartedly surrender our mind and body to the Guru and act on his advice, the Guru enshrines God's Name in our heart. When that happens, all our faults including ego and greed for worldly riches go away, and our body and mind become immaculate, contented and calm, and we enjoy a soft, sublime and supreme bliss of God's Name, which can only be compared to the ecstasy experienced when a soft, subtle and sweet little sprinkle of rain is falling on the ground which is making the whole nature look sweet, serene and divinely beautiful.

Detail of Shabads: Chhant M: 4=2, Chhant M: 3=2, Chhant M: 1=5, Total=9



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਸਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੨ ॥

ਹਰਿ ਹਰਿ ਕਰਤਾ ਦੂਖ ਬਿਨਾਸਨੁ ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਨਾਮੁ
ਜੀਉ ॥

ਹਰਿ ਸੇਵਾ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਊਤਮੁ ਹਰਿ ਹਰਿ
ਕਾਮੁ ਜੀਉ ॥

ਹਰਿ ਊਤਮੁ ਕਾਮੁ ਜਪੀਐ ਹਰਿ ਨਾਮੁ ਹਰਿ ਜਪੀਐ ਅਸਥਿਰੁ
ਹੋਵੈ ॥

ਜਨਮ ਮਰਣ ਦੋਵੈ ਦੁਖ ਮੇਟੇ ਸਹਜੇ ਹੀ ਸੁਖਿ ਸੋਵੈ ॥
ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਹੁ ਠਾਕੁਰ ਹਰਿ ਜਪੀਐ ਆਤਮ ਰਾਮੁ
ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਕਰਤਾ ਦੂਖ ਬਿਨਾਸਨੁ ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਨਾਮੁ
ਜੀਉ ॥੧॥

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਕਲਿਜੁਗਿ ਊਤਮੁ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰ
ਭਾਇ ਜੀਉ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਪਤੀਐ ਗੁਰਮੁਖਿ ਹਰਿ ਸੁਣੀਐ ਹਰਿ ਜਪਤ
ਸੁਣਤ ਦੁਖੁ ਜਾਇ ਜੀਉ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਦੁਖੁ ਬਿਨਸਿਆ ਹਰਿ ਨਾਮੁ ਪਰਮ
ਸੁਖੁ ਪਾਇਆ ॥

ਸਤਿਗੁਰ ਗਿਆਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰੁ
ਗਵਾਇਆ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨੀ ਆਰਾਧਿਆ ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਲਿਖਿ
ਪਾਇ ਜੀਉ ॥

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਕਲਿਜੁਗਿ ਊਤਮੁ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰ
ਭਾਇ ਜੀਉ ॥੨॥

ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖ ਪਾਇਆ ਹਰਿ ਲਾਹਾ ਪਦੁ
ਨਿਰਬਾਣੁ ਜੀਉ ॥

ਹਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਭ੍ਰਮੁ ਚੂਕਾ ਆਵਣੁ
ਜਾਣੁ ਜੀਉ ॥

ਪੰਨਾ ੪੪੫

ਆਵਣ ਜਾਣਾ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇਆ
॥

ik-o^Nkaar satgur parsaad.

aasaa chhant mehlā 4 ghar 2.

har har kartāa dookh binaasan patit paavan har naam jee-o.
har sayvaa bhaa-ee param gat paa-ee har ootam har har
kaam jee-o.

har ootam kaam japee-ai har naam har japee-ai asthir
hovai.

janam maran dovai dukh maytay sehjay hee sukh sovai.

har har kirpaa Dhaarahu thaakur har japee-ai aatam raam
jee-o.

har har kartāa dookh binaasan patit paavan har naam jee-o.

||1||

har naam padaarath kalijug ootam har japee-ai satgur
bhaa-ay jee-o.

gurmukh har parhee-ai gurmukh har sunee-ai har japat
sunat dukh jaa-ay jee-o.

har har naam japi-aa dukh binsi-aa har naam param sukh
paa-i-aa.

satgur gi-aan bali-aa ghat chaanan agi-aan an Dhayr gavaa-
i-aa.

har har naam tinee aaraa Dhi-aa jin mastak Dhur likh paa-
ay jee-o.

har naam padaarath kalijug ootam har japee-ai satgur
bhaa-ay jee-o. ||2||

har har man bhaa-i-aa param sukh paa-i-aa har laahaa pad
nirbaan jee-o.

har pareet lagaa-ee har naam sakhaa-ee bharam chookaa
aavan jaan jee-o.

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aavan jaanaa bharam bha-o bhaagaa har har har gun gaa-i-
aa.

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ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਉਤਰੇ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਇਆ ॥

ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਧੁਰਿ ਭਾਗ ਲਿਖਿ ਪਾਇਆ ਤਿਨ ਸਫਲੁ

janam janam kay kilvikh dukh utray har har naam samaa-
i-aa.

jin har Dhi-aa-i-aa Dhur bhaag likh paa-i-aa tin safal
janam parvaan jee-o.



ਜਨਮੁ ਪਰਵਾਣੁ ਜੀਉ ॥
 ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖ ਪਾਇਆ ਹਰਿ ਲਾਹਾ ਪਦੁ
 ਨਿਰਬਾਣੁ ਜੀਉ ॥੩॥
 ਜਿਨ੍ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਤੇ ਜਨ ਪਰਧਾਨਾ ਤੇ ਉਤਮ ਹਰਿ ਹਰਿ
 ਲੋਗ ਜੀਉ ॥
 ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਰਸ
 ਭੋਗ ਜੀਉ ॥
 ਹਰਿ ਰਸ ਭੋਗ ਮਹਾ ਨਿਰਜੋਗ ਵਡਭਾਗੀ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥
 ਸੇ ਧੰਨੁ ਵਡੇ ਸਤ ਪੁਰਖਾ ਪੂਰੇ ਜਿਨ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਇਆ
 ॥
 ਜਨੁ ਨਾਨਕੁ ਰੇਣੁ ਮੰਗੈ ਪਗ ਸਾਧੂ ਮਨਿ ਚੂਕਾ ਸੋਗੁ ਵਿਜੋਗੁ
 ਜੀਉ ॥
 ਜਿਨ੍ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਤੇ ਜਨ ਪਰਧਾਨਾ ਤੇ ਉਤਮ ਹਰਿ ਹਰਿ
 ਲੋਗ ਜੀਉ ॥੪॥੩॥੧੦॥

har har man bhaa-i-aa param sukh paa-i-aa har laahaa pad
 nirbaan jee-o. ||3||
 jin^H har meeth lagaanaa tay jan parDhaanaa tay ootam har
 har log jee-o.
 har naam vadaa-ee har naam sakhaa-ee gur sabdee har ras
bhog jee-o.
 har ras bhog mahaa nirjog vadbhaagee har ras paa-i-aa.
 say Dhan vaday sat purkhaa pooray jin gurmat naam Dhi-
 aa-i-aa.
 jan naanak rayn mangai pag saaDhoo man chookaa sog
 vijog jee-o.
 jin^H har meeth lagaanaa tay jan parDhaanaa tay ootam har
 har log jee-o. ||4||3||10||

Asa Chhant Mohalla 4

Ghar 2

In the previous Shabad, Guru Ji told us that when we humbly and whole-heartedly surrender our mind and body to the Guru and act on his advice, the Guru enshrines God's Name in our heart. When that happens, all our faults including ego and greed for worldly riches go away, and our body and mind become immaculate, contented and calm, and we enjoy a soft, sublime and supreme bliss of God's Name. In this Shabad, Guru Ji expounds further on the merits of meditating on God's Name, and tells us, how this is the most sublime deed in this world.

Stating the reason, why God's Name is the most sublime deed in this world, Guru Ji says: "(O my friends), God the creator, is the destroyer of sorrows, and His Name is the purifier of sinners. (The person to whom), service of God (by way of meditating on His Name), seems pleasing he has attained the supreme status (of bliss), for the service of God is the most exalted deed. Therefore we should do the most exalted deed of meditating on God's Name, because by meditating on the Name, our mind becomes stable. (The person who meditates on the Name), he wipes out both the pains of (future) births and deaths, and very naturally sleeps in peace. (Therefore, we should pray to God and say): 'O' my Master, show mercy on us, (and bless us, that) we may keep meditating on the all-pervading God. (Because, O my friends), that God, the creator is the destroyer of pains, and purifier of sinners is God's Name.'" (1)

Next, while elaborating on the merits of God's Name, Guru Ji also tells us, how the guidance of the Guru is essential in this endeavor. He says: "(O my friends, although without doubt), sublime is the commodity of God's Name in '*Kalyug*' (the present age, but), we should contemplate on God, while we are imbued with the love of the true Guru. We should read about God, and listen about God, under the guidance of the Guru; (in this way), by contemplating and listening about God, (all our) pain goes away. He, who has meditated on (God's) Name, his pain has vanished, and through God's Name, he has obtained the supreme bliss. His mind is illuminated with the (divine) knowledge given by the Guru, and his darkness of ignorance is dispelled. However only those persons have repeated God's Name in whose destiny it was so preordained from the beginning. (Once again), God's Name is the most sublime commodity in '*Kalyug*' (the present age), but we should contemplate on God, while being imbued with the love of the true Guru.'" (2)

Now describing the blessings obtained by those, to whom God's Name seems sweet, Guru Ji says: "(O my friends), He, to whose mind, repeating God's Name seems pleasing, he has obtained the highest spiritual status. He has attained that high spiritual state (of mind), where no worldly desire can touch him. Thus, he who has imbued himself with the love of God, his doubt has been dispelled, and his coming and going (in and out of this world) has ended. Yes, he who has sung praises of God, his coming and going, and dread and doubt has fled away. His sins and sorrows, accumulated from births after births, have been removed, and he has merged in God's Name. (In this way), they who have contemplated on God, they have obtained, what was written in their pre-ordained destiny, and their (human) birth has become fruitful,



and approved (in God's court). To their mind God's Name has seemed pleasing, (because of which, they) have obtained the most sublime state of bliss, profit of God's Name, and the status, where no (worldly) desire arises."(3)

Continuing to describe the blessings enjoyed by those, who find God's Name pleasing to their hearts, Guru Ji says: "(O my friends), they to whom God's Name seems dear, they become honorable and most exalted persons in the world. (For them), God's Name is their glory, God's Name is their companion, and they enjoy the relish of God's elixir through the Guru's word. Yes, they enjoy the elixir of God (as a result of which) they remain extremely detached (from worldly temptations), because it is through great good fortune, that they have obtained the elixir of God. Therefore, blessed and truly perfect beings are they, who as per Guru's instruction, have meditated on God's Name. Therefore, servant Nanak prays for the dust of feet (or the most humble service) of the saint (Guru, through which), the pain of separation (from God) is removed. (Once again, O my friends), honorable and most exalted (in the world) are they, to whom God seems sweet, and they are the most distinguished beloveds of God."(4-3-10)

The message of this Shabad is that, to meditate on God's Name is the most sublime deed of all. By doing so our sins and pains of myriad of births are washed away. Therefore, they to whom God's Name seems sweet, they become the most honorable, and exalted persons in the world, and the distinguished beloveds of God.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥

ਮਨਿ ਤਨਿ ਹਰਿ ਗਾਵਹਿ ਪਰਮ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਿਆਨੁ ਜੀਉ ॥

ਗੁਣ ਗਿਆਨੁ ਪਦਾਰਥੁ ਹਰਿ ਹਰਿ ਕਿਰਤਾਰਥੁ ਸੋਭਾ ਗੁਰਮੁਖਿ ਹੋਈ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥
ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਹਰਿ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ਜੀਉ ॥

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥੧॥

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥

ਪਗੁ ਚਉਥਾ ਖਿਸਿਆ ਤ੍ਰੈ ਪਗ ਟਿਕਿਆ ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਜਲਾਇ ਜੀਉ ॥

ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਮਹਾ ਬਿਸਲੇਧੁ ਨਿਰਪ ਧਾਵਹਿ ਲੜਿ ਦੁਖੁ ਪਾਇਆ ॥

ਅੰਤਰਿ ਮਮਤਾ ਰੋਗੁ ਲਗਾਨਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ਵਧਾਇਆ ॥
ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਬਿਖੁ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ ਲਹਿ ਜਾਇ ਜੀਉ ॥
ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥੨॥

aasaa mehlāa 4.

satjug sabh santokh sareeraa pag chaaray Dharam Dhi-aan jee-o.

man tan har gaavahi param sukh paavahi har hirdai har gun gi-aan jee-o.

gun gi-aan padaarath har har kirtaarath sobhaa gurmukh ho-ee.

antar baahar har parabh ayko doojaa avar na ko-ee.

har har liv laa-ee har naam sakhaa-ee har dargeh paavai maan jee-o.

satjug sabh santokh sareeraa pag chaaray Dharam Dhi-aan jee-o. ||1||

tayta jug aa-i-aa antar jor paa-i-aa jat sanjam karam kamaa-ay jee-o.

pag cha-uthaa khisi-aa tarai pag tiki-aa man hirdai kroDh jala-ay jee-o.

man hirdai kroDh mahaa bisloDh nirap Dhaaveh larh dukh paa-i-aa.

antar mamta rog lagaanaa ha-umai aha^Nkaar vaDhaa-i-aa.

har har kirpaa Dhaaree mayrai thaakur bikh gurmat har naam leh jaa-ay jee-o.

tayta jug aa-i-aa antar jor paa-i-aa jat sanjam karam kamaa-ay jee-o. ||2||

jug du-aapur aa-i-aa bharam bharmaa-i-aa har gopee kaan^H upaa-ay jee-o.

tap taapan taapeh jag punn aarambheh at kiri-aa karam kamaa-ay jee-o.

kiri-aa karam kamaa-i-aa pag du-ay khiskaa-i-aa du-ay pag tikai tikaa-ay jee-o.



ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨ੍ਹ
ਉਪਾਇ ਜੀਉ ॥
ਤਪੁ ਤਾਪਨ ਤਾਪਹਿ ਜਗ ਪੁੰਨ ਆਰੰਭਹਿ ਅਤਿ ਕਿਰਿਆ ਕਰਮ
ਕਮਾਇ ਜੀਉ ॥
ਕਿਰਿਆ ਕਰਮ ਕਮਾਇਆ ਪਗ ਦੁਇ ਖਿਸਕਾਇਆ ਦੁਇ ਪਗ
ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥
ਮਹਾ ਜੁਧ ਜੋਧ ਬਹੁ ਕੀਨ੍ਹੇ ਵਿਚਿ ਹਉਮੈ ਪਚੈ ਪਚਾਇ ਜੀਉ ॥

ਦੀਨ ਦਇਆਲਿ ਗੁਰੁ ਸਾਧੁ ਮਿਲਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਲੁ
ਲਹਿ ਜਾਇ ਜੀਉ ॥
ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨ੍ਹ
ਉਪਾਇ ਜੀਉ ॥੩॥

ਪੰਨਾ ੪੪੬

ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ
ਟਿਕਾਇ ਜੀਉ ॥
ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ਅਉਖਧੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਕੀਰਤਿ
ਹਰਿ ਸਾਂਤਿ ਪਾਇ ਜੀਉ ॥

mahaa juDh joDh baho keen^Hay vich ha-umai pachai
pachaa-ay jee-o.
deen da-i-aal gur saaDh milaa-i-aa mil satgur mal leh jaa-
ay jee-o.
jug du-aapur aa-i-aa bharam bharmaa-i-aa har gopee
kaan^H upaa-ay jee-o. ||3||

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kalijug har kee-aa pag tarai khiskee-aa pag cha-uthaa tikai
tikaa-ay jee-o.
gur sabad kamaa-i-aa a-ukhaDh har paa-i-aa har keeraṭ har
saa^Nt paa-ay jee-o.

ਹਰਿ ਕੀਰਤਿ ਰੁਤਿ ਆਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਖੇਤੁ ਜਮਾਇਆ॥
ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੇ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਆ
॥

ਜਨ ਨਾਨਕਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਹਿਰਦੈ ਨਾਮੁ ਲਖਾਇ
ਜੀਉ ॥

ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ
ਟਿਕਾਇ ਜੀਉ ॥੪॥੪॥੧੧॥

har keeraṭ ruṭ aa-ee har naam vadaa-ee har har naam khayt
jamaa-i-aa.
kalijug beej beejay bin naavai sabh laahaa mool gavaa-i-
aa.
jan naanak gur pooraa paa-i-aa man hirḍai naam lakhaa-ay
jee-o.
kaljug har kee-aa pag tarai khiskee-aa pag cha-uthaa tikai
tikaa-ay jee-o. ||4||4||11||

Asa Mohalla 4

In the previous Shabad, Guru Ji advised us that to meditate on God's Name is the most sublime deed of all. By doing so our sins and pains of myriad of births are washed away. Therefore, they to whom God's Name seems sweet, they become the most honorable, and exalted persons in the world, and the distinguished beloveds of God. In this Shabad, Guru Ji illustrates, how with the passage of time, human beings kept slipping down from spiritual and moral values, and what method or "Mantra" people have been using for salvation, in different ages, and how the "mantra" of God's Name stands out as the most effective method throughout all ages, and particularly the present age called "Kalyug".

Starting with the very first period of human history, which was called 'Sat Jug' or the age of Truth, Guru Ji says; "In the Sat Jug, (they say, that the faith within) the bodies, was being supported on four legs (or pillars of compassion, charity, penance, and truth), which are necessary for contentment, complete faith, and contemplation (of God. Therefore, with full concentration of their) minds and bodies, they used to sing praises of God, and enjoyed supreme state of bliss, and within their hearts were enshrined God, and divine knowledge. (Yes, they who secured) the commodity of divine knowledge, they became successful (in achieving their life object), by singing praises of God, and by Guru's grace, they were honored everywhere. Both inside and out, (they saw) only one God, and no other second. They had attuned their mind to God, and for them God's Name, was their constant companion, so they used to obtain honor in God's court. Yes, in the "Satyug" (or the age of Truth), there was contentment in all (human) bodies, and (their faith was being



supported) on all the four legs (or pillars) and contemplation (upon God).”(1)

Commenting on the next age called “*Treta*”, Guru Ji says: “When *Treta* (or the third age) came, (many differences exerted their influence) on the (minds of people), and they started practicing deeds of celibacy, and self discipline. In this age the fourth foot (or pillar) slipped away, and faith was supported (only on) three pillars, and the minds (of men) were being burnt by anger. In this age men’s hearts and minds were inflamed by anger. This anger in the minds (of people) was like the most dangerous poison of a scorpion, (because of which), the kings rushed to wage battles and suffered in pain. Their inner self was diseased with the malady of selfhood, which multiplied their arrogance and ego. (But, they on whom), God, my Master showed mercy, their poison used to get removed, by meditating on God’s Name, by meditating on God’s Name, under Guru’s guidance. (Yes, when,) the “*Treta*” age came, (many kinds of differences, dominated the minds of people), and they started practicing deeds of celibacy and self discipline.”(2)

Moving on to the third age called “*Duappar*”, Guru Ji says: “When the “*Duappar* age”, came, men were strayed in doubt and God created (great persons) like “*Krishna*” and “*Gopies*” (the milk maids, who used to sport with him. (In that age people) engaged in penances, they initiated sacred feasts, charities and performed many kinds of rites and rituals. (When in this way, the people) performed, these rites and rituals, two (more) pillars (of faith) slipped away, and it was left standing on (remaining) two pillars. (So in this age, many) great warriors waged many wars, and in their ego, they destroyed (others), and got destroyed themselves. (But even in that age), those whom merciful Master of the meek, united with the Guru saint, on meeting with that true Guru, the dirt (of their ego) would get washed off, (and they would obtain) salvation. So when the *Duappar* age came, men were lured by doubt, God created beings like “*Krishna*” and “*Gopies*”, (the milk maids).”(3)

Finally commenting on the fourth or present age, called “*Kalyug*”, Guru Ji says: “When God ushered the (present) era of “*Kalyug*”, (the situation became so bad, as if) three pillars (of) faith slipped away, and it was left standing only on the fourth pillar. (But even in that age, they who) act upon the word (or advice) of the Guru, they obtain the medicine of God’s (Name), and sing praises of God; He blesses them with (spiritual) peace. Yes now has come the season for praise of God, and God’s Name has been granted glory.”

(In other words, in this age only that person obtains glory who) grows the field of God’s Name. (But, any person, who indulges in any kind of rituals in the present age, or in other words) grows any seed, other than that of God’s Name, in “*Kalyug*”, he loses both the profit, and the principle. However, slave Nanak has found the perfect Guru, who has made him realize God’s Name in his heart. Yes, when God ushered in the age of “*Kalyug*”, three pillars (of faith) slipped away, and it has been left supporting itself on the fourth pillar only.”(4-4-11)

The message of the Shabad is that with the passage of time our spiritual and moral values have degenerated so much, that truth, righteousness, and other such qualities have become very scarce, and we are all kind of burning in our ego, attachment, and anger etc. But even in such circumstances, we can find true solace and peace, if we follow our Guru’s guidance, sing God’s praises, and meditate on God’s Name, with true love and devotion.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlāa 4.

ਹਰਿ ਕੀਰਤਿ ਮਨਿ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਮਨਿ ਤਨਿ
ਮੀਠ ਲਗਾਨ ਜੀਉ ॥

har keeraṭ man bhāa-ee param gaṭ paa-ee har man ṭan
meethḥ lagaan jee-o.

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ਹਰਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਗੁਰਮਤਿ ਹਰਿ ਧਿਆਇਆ ਧੁਰਿ
ਮਸਤਕਿ ਭਾਗੁ ਪੁਰਾਨ ਜੀਉ ॥
ਧੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਹਰਿ ਨਾਮਿ ਸੁਹਾਗੁ ਹਰਿ ਨਾਮੈ ਹਰਿ ਗੁਣ
ਗਾਇਆ ॥

har har ras paa-i-aa gurmatḥ har Dhi-aa-i-aa Dhur mastak
bhaag puraana jee-o.

Dhur mastak bhaag har naam suhaag har naamai har gun
gaa-i-aa.

ਮਸਤਕਿ ਮਣੀ ਪ੍ਰੀਤਿ ਬਹੁ ਪ੍ਰਗਟੀ ਹਰਿ ਨਾਮੈ ਹਰਿ ਸੋਹਾਇਆ
॥

mastak manee pareetḥ baho pargatee har naamai har sohaa-
i-aa.

jotee joṭ milee parabḥ paa-i-aa mil satgur manoo-aa maan
jee-o.

har keeraṭ man bhāa-ee param gaṭ paa-ee har man ṭan



ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਪ੍ਰਭੁ ਪਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਨੁਆ ਮਾਨ
ਜੀਉ ॥

ਹਰਿ ਕੀਰਤਿ ਮਨਿ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਮਨਿ ਤਨਿ
ਮੀਠ ਲਗਾਨ ਜੀਉ ॥੧॥

ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਤੇ ਉਤਮ ਜਨ
ਪਰਧਾਨ ਜੀਉ ॥

ਤਿਨ੍ ਹਮ ਚਰਣ ਸਰੋਵਰ ਖਿਨੁ ਖਿਨੁ ਪਗ ਧੋਵਹ ਜਿਨ ਹਰਿ
ਮੀਠ ਲਗਾਨ ਜੀਉ ॥

ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਪਰਮ ਸੁਖ ਪਾਇਆ ਮੁਖਿ ਭਾਗਾ ਰਤੀ
ਚਾਰੇ ॥

ਗੁਰਮਤਿ ਹਰਿ ਗਾਇਆ ਹਰਿ ਹਾਰੁ ਉਰਿ ਪਾਇਆ ਹਰਿ ਨਾਮਾ
ਕੰਠਿ ਧਾਰੇ ॥

ਸਭ ਏਕ ਦ੍ਰਿਸਟਿ ਸਮਤੁ ਕਰਿ ਦੇਖੈ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨ
ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਤੇ ਉਤਮ ਜਨ
ਪਰਧਾਨ ਜੀਉ ॥੨॥

ਸਤਸੰਗਤਿ ਮਨਿ ਭਾਈ ਹਰਿ ਰਸਨ ਰਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ
ਰਸੁ ਹੋਇ ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਆਰਾਧਿਆ ਗੁਰ ਸਬਦਿ ਵਿਗਾਸਿਆ ਬੀਜਾ ਅਵਰੁ
ਨ ਕੋਇ ਜੀਉ ॥

ਅਵਰੁ ਨ ਕੋਇ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਇ ਜਿਨਿ ਪੀਆ ਸੋ ਬਿਧਿ
ਜਾਣੈ ॥

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਪੂਰਾ ਪ੍ਰਭੁ ਪਾਇਆ ਲਗਿ ਸੰਗਤਿ ਨਾਮੁ ਪਛਾਣੈ
॥

ਨਾਮੋ ਸੇਵਿ ਨਾਮੋ ਆਰਾਧੈ ਬਿਨੁ ਨਾਮੈ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ ॥

ਸਤਸੰਗਤਿ ਮਨਿ ਭਾਈ ਹਰਿ ਰਸਨ ਰਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ
ਰਸੁ ਹੋਇ ਜੀਉ ॥੩॥

ਹਰਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਪਾਖਣ ਹਮ ਤਾਰਹੁ ਕਢਿ ਲੇਵਹੁ
ਸਬਦਿ ਸੁਭਾਇ ਜੀਉ ॥

ਮੋਹ ਚੀਕੜਿ ਫਾਬੇ ਨਿਘਰਤ ਹਮ ਜਾਤੇ ਹਰਿ ਬਾਂਹ ਪ੍ਰਭੁ
ਪਕਰਾਇ ਜੀਉ ॥

ਪ੍ਰਭਿ ਬਾਂਹ ਪਕਰਾਈ ਉਤਮ ਮਤਿ ਪਾਈ ਗੁਰ ਚਰਣੀ ਜਨੁ ਲਾਗਾ
॥

ਪੰਨਾ ੪੪੭

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਆਰਾਧਿਆ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ
ਸਭਾਗਾ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇ
ਜੀਉ ॥

ਹਰਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਪਾਖਣ ਹਮ ਤਾਰਹੁ ਕਢਿ ਲੇਵਹੁ

meeth lagaan jee-o. ||1||

har har jas gaa-i-aa param pad paa-i-aa tay ootam jan
parDhaan jee-o.

tin^H ham charan sarayveh khin khin pag Dhovah jin har
meeth lagaan jee-o.

har meethaa laa-i-aa param sukh paa-i-aa mukh bhaagaa
rafee chaaray.

gurmat har gaa-i-aa har haar ur paa-i-aa har naamaa kanth
Dhaaray.

sabh ayk darisat samat kar daykhai sabh aatam raam
pachhaan jee-o.

har har jas gaa-i-aa param pad paa-i-aa tay ootam jan
parDhaan jee-o. ||2||

satsangat man bhaa-ee har rasan rasaa-ee vich sangat har
ras ho-ay jee-o.

har har aaraaDhi-aa gur sabaq vigaasi-aa beejaa avar na
ko-ay jee-o.

avar na ko-ay har amrit so-ay jin pee-aa so biDh jaanai.
Dhan Dhan guroo poora parabh paa-i-aa lag sangat naam
pachhaanai.

naamo sayv naamo aaraaDhai bin naamai avar na ko-ay
jee-o.

satsangat man bhaa-ee har rasan rasaa-ee vich sangat har
ras ho-ay jee-o. ||3||

har da-i-aa parabh Dhaarahu paakhan ham taarahu kadh
layvhu sabaq subhaa-ay jee-o.

moh cheekarh faathay nighrat ham jaatay har baa^{Nh}
parabhoo pakraa-ay jee-o.

parabh baa^{Nh} pakraa-ee ootam mat paa-ee gur charnee jan
laagaa.

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har har naam japi-aa aaraaDhi-aa mukh mastak bhaag
sabhaagaa.

jan naanak har kirpaa Dhaaree man har har meethaa laa-ay
jee-o.

har da-i-aa parabh Dhaarahu paakhan ham taarahu kadh
layvhu sabaq subhaa-ay jee-o. ||4||5||12||



ਸਬਦਿ ਸੁਭਾਇ ਜੀਉ ॥੪॥੫॥੧੨॥

Asa Mohalla-4

In the previous Shabad, Guru Ji described, how with the passage of time our spiritual and moral values have degenerated so much, that truth, righteousness, and other such qualities have become very scarce, and we are all kind of burning in our ego, attachment, and anger etc. But even in such circumstances, we can find true solace and peace; if we follow our Guru's guidance, sing God's praises and meditate on God's Name, with true love and devotion. In this Shabad, Guru Ji elaborates further on the benefits received from praising God and meditating on His Name.

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Guru Ji says: "(O my friends), he to whom the praise of God has become pleasing, he has obtained the highest (spiritual) state, and God becomes pleasing to his body and mind. Through the Guru's instruction, he who has meditated on God, and tasted the relish God's Name, his pre-ordained destiny gets awakened. By attuning his mind to God's Name, he obtains God as his Master he always remains absorbed in God's Name, and keeps singing God's praises. On his forehead becomes manifest the shining jewels of (God's) love, and through God's Name, he looks divinely beautiful. His soul unites with the (Prime) soul, he obtains God, and upon meeting the true Guru, his mind gets convinced, (and becomes used to remembering God). Yes, he to whom the praise of God became pleasing, he obtained the highest (spiritual) state, and God becomes pleasing to his body and mind."(1)

Elaborating on the merits of God's praise, Guru Ji says: "They who have sing God's praise, obtain the supreme (spiritual) rank, and they are considered as the most distinguished persons (in the world). They, to whom, God seems sweet, (them I respect so much, that I won't mind) serving at their feet, and washing them again and again. Yes, they to whom, God has seemed pleasing, they have enjoyed the highest state of bliss, (and they look so beautiful, as if) on their face has started shining the beautiful jewel of (good) fortune. (O my friends), who following Guru's instruction, sings praises of God, and has enshrined God's Name in his heart, (as if, he has) put a necklace of God's Name around his heart, he looks upon all with the same one glance (of love), and realizes God in all. Yes, they who sing God's praise obtain the supreme (spiritual) rank and they are the most distinguished persons (in the world)."(2)

Next Guru Ji describes the excellence of the society of saints or those persons who gather together and sing God's praise with utmost sincerity and concentration of mind. He says: "(O my friends), he to whose mind, the society of saints seems pleasing, his tongue gets imbued with the love of the relish of God's Name, because the holy society abounds in God's relish. He, who has meditated on God's Name, his heart blooms in joy, through the Guru's word, and except God he sees no one else (anywhere). Yes, to him, except God, no one else is visible (anywhere), and he always drinks the (spiritual) life giving nectar of God's Name. He alone knows about his (spiritual) state, who has partaken (this nectar. At all times, he says), blessed again and again is the Guru, (through whom), he has obtained the perfect God, and getting united with the congregation (of the Guru), he becomes intimate with God. He always meditates on (God's) Name, and contemplates only on God's Name, except God's Name, nothing else exists for him. Yes, he to whose mind, the society of saints seems pleasing, his tongue gets imbued with the love of the relish of God's Name, because the holy society abounds in God's relish."(3)

Finally Guru Ji shows us, how we should pray to God, and describes the result of such a sincere prayer. So praying on our behalf, he says: "O' God, show mercy on us, and help us, the stone like sinners, cross (the dreadful worldly ocean), and by uniting us with the beautiful word (of the Guru) pull us out. Because, we are stuck in the mud of (worldly) attachment, and we are sinking fast, O God, hold out Your hand to us. (Hearing such a prayer, he to whom), God has held out His hand, he has obtained the sublime wisdom, and he has sought the Guru's shelter. Then he has started meditating and contemplating on God's Name, as if on his face and forehead, good fortune has been awakened. Slave Nanak says, he on whom, God has become merciful; to his mind God's Name has become sweet. (Therefore, we all should pray and say to God), "O' God, show mercy on us, and help us the stone like sinners, cross (the dreadful worldly ocean), and by uniting us with the beautiful word (of the Guru) pull us out."(4-5-12)

The message of this Shabad is that if we want to enjoy true bliss and ecstasy, and in spite of all our previous misdeeds and sins plead for God's mercy and be ferried across this worldly ocean, we should sing the praises of



God in the company of the holy saints and meditate on His Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਮਨਿ ਨਾਮੁ ਜਪਾਨਾ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਨਾ ਹਰਿ ਭਗਤ ਜਨਾ
ਮਨਿ ਚਾਉ ਜੀਉ ॥
ਜੋ ਜਨ ਮਰਿ ਜੀਵੇ ਤਿਨ੍ ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ਮਨਿ ਲਾਗਾ ਗੁਰਮਤਿ
ਭਾਉ ਜੀਉ ॥

ਮਨਿ ਹਰਿ ਹਰਿ ਭਾਉ ਗੁਰੁ ਕਰੇ ਪਸਾਉ ਜੀਵਨ ਮੁਕਤੁ ਸੁਖੁ
ਹੋਈ ॥

ਜੀਵਣਿ ਮਰਣਿ ਹਰਿ ਨਾਮਿ ਸੁਹੇਲੇ ਮਨਿ ਹਰਿ ਹਰਿ ਹਿਰਦੈ
ਸੋਈ ॥
ਮਨਿ ਹਰਿ ਹਰਿ ਵਸਿਆ ਗੁਰਮਤਿ ਹਰਿ ਰਸਿਆ ਹਰਿ ਹਰਿ ਰਸ
ਗਟਾਕ ਪੀਆਉ ਜੀਉ ॥
ਮਨਿ ਨਾਮੁ ਜਪਾਨਾ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਨਾ ਹਰਿ ਭਗਤ ਜਨਾ
ਮਨਿ ਚਾਉ ਜੀਉ ॥੧॥

aasaa mehlāa 4.

man naam japaanaa har har man bhaanaa har bhagat janaa
man chaa-o jee-o.
jo jan mar jeevay tin^H amrit peevay man laagaa gurmat
bhaa-o jee-o.
man har har bhaa-o gur karay pasaa-o jeevan mukat sukh
ho-ee.
jeevan maran har naam suhaylay man har har hirdai so-ee.
man har har vasi-aa gurmat har rasi-aa har har ras gataak
pee-aa-o jee-o.
man naam japaanaa har har man bhaanaa har bhagat janaa
man chaa-o jee-o. ||1||

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ਜਗਿ ਮਰਣੁ ਨ ਭਾਇਆ ਨਿਤ ਆਪੁ ਲੁਕਾਇਆ ਮਤ ਜਮੁ
ਪਕਰੈ ਲੈ ਜਾਇ ਜੀਉ ॥
ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਇਹੁ ਜੀਅੜਾ ਰਖਿਆ ਨ
ਜਾਇ ਜੀਉ ॥
ਕਿਉ ਜੀਉ ਰਖੀਜੈ ਹਰਿ ਵਸਤੁ ਲੋੜੀਜੈ ਜਿਸ ਕੀ ਵਸਤੁ ਸੋ ਲੈ
ਜਾਇ ਜੀਉ ॥

ਮਨਮੁਖ ਕਰਣ ਪਲਾਵ ਕਰਿ ਭਰਮੇ ਸਭਿ ਅਉਖਧ ਦਾਰੂ ਲਾਇ
ਜੀਉ ॥

ਜਿਸ ਕੀ ਵਸਤੁ ਪ੍ਰਭੁ ਲਏ ਸੁਆਮੀ ਜਨ ਉਬਰੇ ਸਬਦੁ ਕਮਾਇ
ਜੀਉ ॥

ਜਗਿ ਮਰਣੁ ਨ ਭਾਇਆ ਨਿਤ ਆਪੁ ਲੁਕਾਇਆ ਮਤ ਜਮੁ
ਪਕਰੈ ਲੈ ਜਾਇ ਜੀਉ ॥੨॥
ਧੁਰਿ ਮਰਣੁ ਲਿਖਾਇਆ ਗੁਰਮੁਖਿ ਸੋਹਾਇਆ ਜਨ ਉਬਰੇ ਹਰਿ
ਹਰਿ ਧਿਆਨਿ ਜੀਉ ॥
ਹਰਿ ਸੋਭਾ ਪਾਈ ਹਰਿ ਨਾਮਿ ਵਡਿਆਈ ਹਰਿ ਦਰਗਹ ਪੈਧੇ
ਜਾਨਿ ਜੀਉ ॥

ਹਰਿ ਦਰਗਹ ਪੈਧੇ ਹਰਿ ਨਾਮੇ ਸੀਧੇ ਹਰਿ ਨਾਮੇ ਤੇ ਸੁਖੁ
ਪਾਇਆ ॥

ਜਨਮ ਮਰਣ ਦੋਵੈ ਦੁਖ ਮੇਟੇ ਹਰਿ ਰਾਮੇ ਨਾਮਿ ਸਮਾਇਆ ॥

ਹਰਿ ਜਨ ਪ੍ਰਭੁ ਰਲਿ ਏਕੋ ਹੋਏ ਹਰਿ ਜਨ ਪ੍ਰਭੁ ਏਕ ਸਮਾਨਿ
ਜੀਉ ॥

ਧੁਰਿ ਮਰਣੁ ਲਿਖਾਇਆ ਗੁਰਮੁਖਿ ਸੋਹਾਇਆ ਜਨ ਉਬਰੇ ਹਰਿ
ਹਰਿ ਧਿਆਨਿ ਜੀਉ ॥੩॥

jag maran na bhaa-i-aa nit aap lukaa-i-aa mat jam pakrai
lai jaa-ay jee-o.

har antar baahar har parab h ayko ih jee-arhaa rakhi-aa na
jaa-ay jee-o.

ki-o jee-o rakheejai har vasat lorheejai jis kee vasat so lai
jaa-ay jee-o.

manmukh karan palaav kar bharmay sabh a-ukhaDh
daaroo laa-ay jee-o.

jis kee vasat parab h la-ay su-aamee jan ubray sabad
kamaa-ay jee-o.

jag maran na bhaa-i-aa nit aap lukaa-i-aa mat jam pakrai
lai jaa-ay jee-o. ||2||

Dhur maran likhaa-i-aa gurmukh sohaa-i-aa jan ubray har
har Dhi-aan jee-o.

har sobhaa paa-ee har naam vadi-aa-ee har dargeh
paiDhay jaan jee-o.

har dargeh paiDhay har naamai seeDhay har naamai tay
sukh paa-i-aa.

janam maran dovai dukh maytay har raamai naam samaa-
i-aa.

har jan parab h ral ayko ho-ay har jan parab h ayk samaan
jee-o.

Dhur maran likhaa-i-aa gurmukh sohaa-i-aa jan ubray har
har Dhi-aan jee-o. ||3||

jag upjai binsai binas binaasai lag gurmukh asthir ho-ay
jee-o.

gur mantar drirh-aa-ay har rasak rasaa-ay har amrit har
mukh cho-ay jee-o.

har amrit ras paa-i-aa mu-aa jeevaa-i-aa fir baahur h maran
na ho-ee.

har har naam amar pad paa-i-aa har naam samaavai so-ee.



ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਬਿਨਸਿ ਬਿਨਸੈ ਲਗਿ ਗੁਰਮੁਖਿ ਅਸਥਿਰੁ
ਹੋਇ ਜੀਉ ॥

jan naanak naam aDhaar tayk hai bin naavai avar na ko-ay
jee-o.

ਗੁਰੁ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਏ ਹਰਿ ਰਸਕਿ ਰਸਾਏ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ
ਮੁਖਿ ਚੋਇ ਜੀਉ ॥

jag upjai binsai binas binaasai lag gurmukh asthir ho-ay
jee-o. ||4||6||13||

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ ਮੁਆ ਜੀਵਾਇਆ ਫਿਰਿ ਬਾਹੁੜਿ
ਮਰਣੁ ਨ ਹੋਈ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮਰ ਪਦੁ ਪਾਇਆ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ਸੋਈ
॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ ਨ ਕੋਇ
ਜੀਉ ॥

ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਬਿਨਸਿ ਬਿਨਸੈ ਲਗਿ ਗੁਰਮੁਖਿ ਅਸਥਿਰੁ
ਹੋਇ ਜੀਉ ॥੪॥੬॥੧੩॥

Asa mohalla-4

Chhant

This Shabad is a commentary on the world, which is subject to the continuous process of birth and death. So in this Shabad Guru Ji describes the (life conduct) of those Guru-ward Sikhs, who by meditating on God's Name get out of this circle of birth and death and obtain an eternal status of bliss in union with God.

Talking about such “*Gursikhs*”, Guru Ji says: “(O my friends, the devotees), always meditate on (God’s) Name in their mind, God’s Name seems sweet to their mind, and in their mind, there always remains a desire to meditate on God’s Name. Those persons, who live, completely subduing their ego, they drink the (spiritual) life giving nectar, because through Guru’s instruction, their mind gets imbued with the love (of God). Yes, he on whom, Guru shows grace, in his mind develops love for God, and such a person, while still performing his worldly duties, gets emancipated (from worldly bonds), and lives in peace. By meditating on God’s Name, (such persons, both) in their lifetime, and at the time of death remain in peace, because in their minds, and hearts, always remains that God. In their minds, God comes to reside, and through Guru’s instruction, God’s Name always permeates in their hearts, as if they drink the nectar of God’s relish, with great zeal and in big gulps. (Yes, the devotees), always meditate on (God’s) Name in their mind, God’s Name seems sweet to their mind, and in their mind, there always remains a desire to meditate on God’s Name.”(1)

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Commenting on the universal tendency of the world to avoid death, Guru Ji says: “In the whole world no person likes to die; everyone always tries to hide himself, lest the demon of death may catch hold of him, and take him away. But, the same one God abides both within and without the body, and this soul cannot be hidden from Him. But, how could we keep this soul, because when God needs this soul (for some other purpose), He to whom this thing belongs, He takes it away. The self-conceited persons (do not understand this simple fact, and they) wander about in pathetic lamentations, and try all kinds of cures and remedies (to avoid death). But still, to whom this thing belongs, that God takes it away. However, by following Guru’s word, the devotees are saved from (the pain of the fear of death). Yes, in the whole world no person likes to die; everyone always tries to hide himself, lest the demon of death may catch hold of him, and take him away.”(2)

As against the general tendencies of ordinary human beings to hide from death, Guru Ji describes the life conduct and general attitude of Guru-ward persons on this whole matter. He says: “(O my friends, The Guru-wards know) that every body in the world is predestined to die, (therefore to them, this predestined death) seems sweet, so these devotees are saved (from the dread of death, by remaining attuned) to meditation on God. By meditating on God's Name, they obtain glory, and go to God’s court, with honor. Yes, they are honored in God's court, through God's Name they are perfected, and through God's Name they obtain peace. Their pains of both birth and death are erased, and they merge in God's Name. In this way, Joining together, God's slaves and God become one, and the slave and God become alike. (Yes, the Guru-wards know) that every body in the world is predestined to die, (therefore to them, this predestined death) seems



sweet, so these devotees are saved (from the dread of death, by remaining attuned) to meditation on God.”(3)

Guru Ji concludes the Shabad by saying: “(O my friends, this world) keeps on being born, dying, and getting destroyed again and again. But by following Guru's advice, a person becomes immortal. The person, in whom, the Guru implants the mantra (of God's Name), and on whose tongue he enshrines, the relish of God's nectar, he permeates this divine relish in his heart. He, in whose heart, the Guru has put the relish of God, (deem that), he has given new life to a (spiritually) dead person, and such a person doesn't have to die (spiritually) again. Because, through God's Name, he obtains immortal status, and always remains absorbed in God's Name. O salve Nanak, (for such a person), God's Name is his only support and prop, and except God's Name, he doesn't depend on anything else. Yes, the world is born to die and is ultimately destroyed, but by following Guru's advice, one becomes eternal.”(4-4-6)

The message of this Shabad is that we should not hide from the fact that the whole world, is in the continuous process of being born and dying. The only way to end this painful process is by following Guru's advice, singing God's praises, and meditating on God's Name with so much love and devotion, that one day God shows His grace on us and unites us with Him, and then like Him, we also become immortal.

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ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ॥

aasaa mehlāa 4 chhant.

ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ ਜੀਉ ॥

vadaa mayraa govind agam agochar aad niranjan nirankaar jee-o.

ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਈ ਅਮਿਤਿ ਵਡਿਆਈ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਲਖ ਅਪਾਰ ਜੀਉ ॥

taa kee gat kahee na jaa-ee amit vadi-aa-ee mayraa govind alakh apaar jee-o.

ਗੋਵਿੰਦੁ ਅਲਖ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਆਪੁ ਆਪਣਾ ਜਾਣੈ ॥
ਕਿਆ ਇਹ ਜੰਤ ਵਿਚਾਰੇ ਕਹੀਅਹਿ ਜੋ ਤੁਧੁ ਆਖਿ ਵਖਾਣੈ ॥
ਜਿਸ ਨੇ ਨਦਰਿ ਕਰਹਿ ਤੂੰ ਅਪਣੀ ਸੋ ਗੁਰਮੁਖਿ ਕਰੇ ਵੀਚਾਰੁ ਜੀਉ ॥

govind alakh apaar aprampar aap aapnaa jaanai.

ki-aa ih jant vichaaray kahee-ahi jo tuDh aakh vakhaanai. jis no nadar karahi too^N apnee so gurmukh karay veechaar jee-o.

ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ ਜੀਉ ॥੧॥

vadaa mayraa govind agam agochar aad niranjan nirankaar jee-o. ||1||

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ ਜਾਇ ਜੀਉ ॥

too^N aad purakh aprampar kartaa tayraa paar na paa-i-aa jaa-ay jee-o.

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ਜੀਉ ॥

too^N ghat ghat antar sarab niranter sabh meh rahi-aa samaa-ay jee-o.

ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ॥
ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਇਆ ॥

ghat antar paarbarahm parmaysar taa kaa ant na paa-i-aa. tis roop na raykh adisat agochar gurmukh alakh lakhaa-i-aa.

sadaa anand rahai din raatee sehjay naam samaa-ay jee-o. too^N aad purakh aprampar kartaa tayraa paar na paa-i-aa jaa-ay jee-o. ||2||

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ਜੀਉ ॥
ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ ਜਾਇ ਜੀਉ ॥੨॥

too^N sat parmaysar sadaa abhinaasee har har gunee niDhaan jee-o.

ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਗੁਣੀ ਨਿਧਾਨੁ ਜੀਉ ॥

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ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਅਵਰੁ ਨ ਕੋਈ ਤੂੰ ਆਪੇ ਪੁਰਖੁ ਸੁਜਾਨੁ ਜੀਉ ॥

har har parabh ayko avar na ko-ee too^N aapay purakh sujaan jee-o.



ਪੁਰਖੁ ਸੁਜਾਨੁ ਤੂੰ ਪਰਧਾਨੁ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥
ਤੇਰਾ ਸਬਦੁ ਸਭੁ ਤੂੰਹੈ ਵਰਤਹਿ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥

ਹਰਿ ਸਭ ਮਹਿ ਰਵਿਆ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਲਖਿਆ ਹਰਿ
ਨਾਮੁ ਜੀਉ ॥

ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਗੁਣੀ ਨਿਧਾਨੁ
ਜੀਉ ॥੩॥

ਸਭੁ ਤੂੰਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ
ਚਲਾਇ ਜੀਉ ॥

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਸਭ ਤੇਰੇ ਸਬਦਿ ਸਮਾਇ ਜੀਉ
॥

ਸਭ ਸਬਦਿ ਸਮਾਵੈ ਜਾਂ ਤੁਧੁ ਭਾਵੈ ਤੇਰੇ ਸਬਦਿ ਵਡਿਆਈ ॥

ਗੁਰਮੁਖਿ ਬੁਧਿ ਪਾਈਐ ਆਪੁ ਗਵਾਈਐ ਸਬਦੇ ਰਹਿਆ
ਸਮਾਈ ॥

ਤੇਰਾ ਸਬਦੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ
ਜੀਉ ॥

ਸਭੁ ਤੂੰਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ
ਚਲਾਇ ਜੀਉ ॥੪॥੭॥੧੪॥

purakh sujaan too^N parDhaan tuDh jayvad avar na ko-ee.
tayraa sabad sabh too^Nhai varteh too^N aapay karahi so ho-
ee.

har sabh meh ravi-aa ayko so-ee gurmukh lakhi-aa har
naam jee-o.

too^N sat parmaysar sadaa abhinaasee har har gunee
niDhaan jee-o. ||3||

sabh too^Nhai kartaa sabh tayree vadi-aa-ee ji-o bhaavai
tivai chalaay jee-o.

tuDh aapay bhaavai tivai chalaaveh sabh tayrai sabad
samaa-ay jee-o.

sabh sabad samaavai jaa^N tuDh bhaavai tayrai sabad vadi-
aa-ee.

gurmukh buDh paa-ee-ai aap gavaa-ee-ai sabday rahi-aa
samaa-ee.

tayraa sabad agochar gurmukh paa-ee-ai naanak naam
samaa-ay jee-o.

sabh too^Nhai kartaa sabh tayree vadi-aa-ee ji-o bhaavai
tivai chalaay jee-o. ||4||7||14||

Asa Mohalla-4

In the previous Shabad, Guru Ji advised us that we should not hide from the fact that the entire world, is in the continuous process of being born and dying. The only way to end this painful process is by following Guru's advice, singing God's praises, and meditating on God's Name with so much love and devotion, that one day God shows His grace on us and unites us with Him, and then like Him, we also become immortal. In this Shabad Guru Ji is beautifully showing us, how to sing praises of God, and meditate on His Name.

First addressing us, he says: "(O my friends), supreme is my God. He is in accessible, beyond the grasp of our sense faculties, the root of all creation, untarnished by the filth of worldly attachment, and formless. His state cannot be described, His glory is immeasurable; my God is incomprehensible and limitless, and only He knows about Himself. (O God), what can be said about these poor (human) creatures, who try to say or describe You. (O God), he on whom, You caste Your glance of grace, only that person reflects on You through Guru's instruction. Yes supreme is my God. He is in accessible, beyond the grasp of our sense faculties, the root of all creation, untarnished by the filth of worldly attachment, and formless."(1)

Now Guru Ji directly addresses God and says: "'O' God, You are the primal person, the limitless creator, Your limit cannot be found. You pervade each and every heart and pervade in all. Yes, the transcendent God who abides in all hearts, His limit no one could find. (Because), He does not have any shape or form, is invisible, and incomprehensible. However through Guru's grace the unknowable (God) is known. Such a person always remains in a state of bliss, and imperceptibly merges in His Name."(2)

Continuing his address to God, Guru Ji says: "'O' God, You are the eternal supreme Master, always imperishable, and the treasure of all virtues. You are the only one God and Master, and You Yourself are the sagacious supreme Being. Yes, You are the sagacious Being, You are supreme, and there is no one equal to You. It is Your command, and only



You pervade everywhere, and whatever You Yourself do, that alone happens. That one God is pervading in all, and a Guru wards person, has understood, what is God's Name. (Yes, O God), You are the eternal supreme Master, always imperishable, and the treasure of all virtues.”(3)

In conclusion, Guru Ji says: “(O God), You are the creator of all, all is Your glory, and as You wish, You run (the universe) accordingly. Yes, You run the world as it pleases You and all remain attuned to Your word (of command). But, the entire (universe) gets attuned to Your command only when it so pleases You, and it is as per Your word (or command, that any one obtains) honor. But only when, we obtain virtuous intellect, by seeking the shelter of the Guru, and shed our self (conceit), only then through the Guru's word, that Creator seems pervading everywhere. Yes, (O God), You are the creator of all, all is Your glory, and as You wish, You run (the universe) accordingly.”(4-5-7-14)

The message of this Shabad is that we should recognize that it is God who is the creator of the universe and whatever happens is as per His Will or Command. For us the best thing to do is to try to understand His Will through the Guru's word and always accept it gracefully and remain merged in His Name.

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੪ ॥

aasaa mehlāa 4 chhant ghar 4.

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੋਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਰਤਨਾ ਰਾਮ ਰਾਜੇ ॥

har amṛit bhinnay lo-inaa man paraym raṭannāa raam raajay.

ਮਨੁ ਰਾਮਿ ਕਸਵਟੀ ਲਾਇਆ ਕੰਚਨੁ ਸੋਵਿੰਨਾ ॥

man raam kasvatee laa-i-aa kanchan sovinnaa.

ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲਿਆ ਮੇਰਾ ਮਨੁ ਤਨੋ ਭਿੰਨਾ ॥

gurmukh rang chalooli-aa mayraa man tano bhinnaa.

ਪੰਨਾ ੪੪੯

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ਜਨੁ ਨਾਨਕੁ ਮੁਸਕਿ ਝਕੋਲਿਆ ਸਭੁ ਜਨਮੁ ਧਨੁ ਧੰਨਾ ॥੧॥

jan naanak musak jhakoli-aa sabh janam Dhan Dhannaa. ||1||

ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ ਅਣੀਆਲੇ ਅਣੀਆ ਰਾਮ ਰਾਜੇ ॥

har paraym bane man maari-aa anee-aalay anee-aa raam raajay.

ਜਿਸੁ ਲਾਗੀ ਪੀਰ ਪਿਰੰਮ ਕੀ ਸੋ ਜਾਣੈ ਜਰੀਆ ॥

jis laagee peer piramm kee so jaanai jaree-aa.

ਜੀਵਨ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ ॥

jeevan mukat so aakhee-ai mar jeevai maree-aa.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਜਗੁ ਦੁਤਰੁ ਤਰੀਆ ॥੨॥

jan naanak satgur mayl har jag dutar taree-aa. ||2||

ਹਮ ਮੂਰਖ ਮੁਗਧ ਸਰਣਾਗਤੀ ਮਿਲੁ ਗੋਵਿੰਦ ਰੰਗਾ ਰਾਮ ਰਾਜੇ ॥

ham moorakh mugaDh sarnaagatee mil govind rangaa raam raajay.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪਾਇਆ ਹਰਿ ਭਗਤਿ ਇਕ ਮੰਗਾ ॥

gur poorai har paa-i-aa har bhagat ik mangaa.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਜਪਿ ਅਨਤ ਤਰੰਗਾ ॥

mayraa man tan sabad vigaasi-aa jap anat tarangaa.

ਮਿਲਿ ਸੰਤ ਜਨਾ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਸਤਸੰਗਾ ॥੩॥

mil sant janaa har paa-i-aa naanak satsangaa. ||3||

ਦੀਨ ਦਇਆਲ ਸੁਣਿ ਬੇਨਤੀ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਰਾਇਆ ਰਾਮ ਰਾਜੇ ॥

deen da-i-aal sun bayntee har parabh har raa-i-aa raam raajay.

ਹਉ ਮਾਗਉ ਸਰਣਿ ਹਰਿ ਨਾਮ ਕੀ ਹਰਿ ਹਰਿ ਮੁਖਿ ਪਾਇਆ ॥

ha-o maaga-o saran har naam kee har har mukh paa-i-aa.

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਹੈ ਹਰਿ ਲਾਜ ਰਖਾਇਆ ॥

bhagat vachhal har birad hai har laaj rakhaa-i-aa.

ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਹਰਿ ਨਾਮਿ ਤਰਾਇਆ ॥੪॥੮॥੧੫॥

jan naanak sarnaagatee har naam taraa-i-aa. ||4||8||15||

Asa Mohalla-4

Chhant Ghar-4

In the previous Shabad, Guru Ji advised us that we should recognize that it is God who is the creator of the universe and whatever happens is as per His will or command. For us the best thing to do is to try to understand His will through the Guru's word and always accept it gracefully and remain merged in His Name. As explained elsewhere, God's Name is



God's love. Therefore, in this Shabad Guru Ji is sharing with us the sublime bliss he is experiencing on being imbued with the love of God. He is feeling that not only his mind, but also each and every part of his body is enjoying the sweet soft touch and fragrance of God's love, just as every flower, every petal and every blade of grass looks so pretty with the shining dew drops in the morning.

Guru Ji says: "(O my friends), my eyes are wet with the dew like drops of God's elixir and my mind is imbued with the love of God, the king. God rubbed my mind on the touchstone (of the love of His Name), and found it (immaculate like) pure gold. By Guru's grace, it was (imbued with such pure love for God, as if it has been) dyed deep red, and both my body and mind were infused (with God's) love. (In other words, by Guru's grace) Nanak's life (has been so embellished, as if, some one has) perfumed it with the fragrance of "*Sandal*" scent, and his (human) birth has been completely blessed."(1)

Now Guru Ji is comparing himself to that lover, who feels as if he has been struck with the arrows of love of the cupid, which give an exquisite kind of pain and yet seem most sweet. He says: "God has struck me with the sharp arrows of His sweet loving words. These shafts of love are so pointed and sharp, that only the person, who has suffered the pangs of love, knows what does the enduring of these shafts of love mean. He alone is called "saved while alive), who while still living (in the world, so frees himself from worldly attachments, as if he has) come to life (again) after death. (Therefore, I pray), O God, unite slave Nanak with the true Guru, (so that, by following his instruction, and meditating on Your Name, I may) swim across the dreadful worldly ocean."(2)

Next Guru Ji shares with us, his story, how he obtained that supreme state. But again while telling this story, he does not claim any credit for himself, instead he tells, I said to God: "O' God, we the pure blind fools, have come to Your shelter, (pray), O the colorful God, the king, come and meet us. It was through the perfect Guru, that I found God, and I asked Him only for the (loving) devotion of God. Through the word of the Guru, by meditating (on God, who is like an) ocean with limitless waves, my mind and body were delighted. In short, by meeting with the saintly people, Nanak obtained God, in he company of saints."(3)

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But even after obtaining that supreme state of bliss, Guru Ji remains humble and still prays: "O God, the king, the merciful master of the meek, listen to our prayer. I seek the refuge of Your Name. O God, (if You bestow Your grace, only then, I can utter Your Name. (O my friends, it is God's) ancient tradition, that He loves the devotees, and saves the honor of His devotees. (Therefore, O God), slave Nanak has come to (Your) shelter, (showing Your mercy, help him) swim across (the worldly ocean)."(4-8-1)

The message of this Shabad is that if we want to enjoy the supreme bliss and the taste of sharp arrows of God's love, then we should first humbly pray to God and ask Him, to unite us with the true Guru, who may enshrine the true love of God's Name in us, and through his divine word unite us with Him. But, even when we are able to meet God and enjoy the bliss of the nectar of His love and Name, we should not feel proud, instead deem it as the grace of our Guru, who imparted in us the right instruction, and we should keep praying to God to keep us united with Him in spite of our so many mistakes and shortcomings.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਗੁਰਮੁਖਿ ਫੂਢਿ ਫੂਢੇਦਿਆ ਹਰਿ ਸਜਣੁ ਲਧਾ ਰਾਮ ਰਾਜੇ ॥

ਕੰਚਨ ਕਾਇਆ ਕੋਟ ਗੜ ਵਿਚਿ ਹਰਿ ਹਰਿ ਸਿਧਾ ॥

ਹਰਿ ਹਰਿ ਹੀਰਾ ਰਤਨੁ ਹੈ ਮੇਰਾ ਮਨੁ ਤਨੁ ਵਿਧਾ ॥

ਧੁਰਿ ਭਾਗ ਵਡੇ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਰਸਿ ਗੁਧਾ ॥੧॥

ਪੰਥੁ ਦਸਾਵਾ ਨਿਤ ਖੜੀ ਮੁੰਧ ਜੋਬਨਿ ਬਾਲੀ ਰਾਮ ਰਾਜੇ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਚੇਤਾਇ ਗੁਰ ਹਰਿ ਮਾਰਗਿ ਚਾਲੀ ॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਹਉਮੈ ਬਿਖੁ ਜਾਲੀ ॥

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਹਰਿ ਮਿਲਿਆ ਬਨਵਾਲੀ

॥੨॥

aasaa mehlāa 4.

gurmukh dhoondh dhoodhaydi-aa har sajan laDhaa raam raajay.

kanchan kaa-i-aa kot garh vich har har siDhaa.

har har heeraa ratan hai mayraa man tan viDhaa.

Dhur bhaag vaday har paa-i-aa naanak ras guDhaa. ||1||

panth dasaavaa nit kharhee munDh joban baalee raam raajay.

har har naam chaytaa-ay gur har maarag chaalee.

mayrai man tan naam aaDhaar hai ha-umai bikh jaalee.

jan naanak satgur mayl har har mili-aa banvaalee. ||2||

gurmukh pi-aaray aa-ay mil mai chiree vichhunay raam raajay.



ਗੁਰਮੁਖਿ ਪਿਆਰੇ ਆਇ ਮਿਲੁ ਮੈ ਚਿਰੀ ਵਿਛੁੰਨੇ ਰਾਮ ਰਾਜੇ ॥
 ਮੇਰਾ ਮਨੁ ਤਨੁ ਬਹੁਤੁ ਬੈਰਾਗਿਆ ਹਰਿ ਨੈਣ ਰਸਿ ਭਿੰਨੇ ॥
 ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਦਸਿ ਗੁਰੁ ਮਿਲਿ ਹਰਿ ਮਨੁ ਮੰਨੇ ॥
 ਹਉ ਮੂਰਖੁ ਕਾਰੈ ਲਾਈਆ ਨਾਨਕ ਹਰਿ ਕੰਮੇ ॥੩॥
 ਗੁਰ ਅੰਮ੍ਰਿਤ ਭਿੰਨੀ ਦੇਹੁਰੀ ਅੰਮ੍ਰਿਤੁ ਬੁਰਕੇ ਰਾਮ ਰਾਜੇ ॥
 ਜਿਨਾ ਗੁਰਬਾਣੀ ਮਨਿ ਭਾਈਆ ਅੰਮ੍ਰਿਤਿ ਛਕਿ ਛਕੇ ॥
 ਗੁਰ ਤੁਠੈ ਹਰਿ ਪਾਇਆ ਚੂਕੇ ਧਕ ਧਕੇ ॥
 ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਹੋਇਆ ਨਾਨਕੁ ਹਰਿ ਇਕੇ ॥੪॥੯॥੧੬॥

mayraa man tan bahuṭ bairaagi-aa har nain ras bhinnay.
 mai har parabḥ pi-aaraa das gur mil har man mannay.
 ha-o moorakh kaarai laa-ee-aa naanak har kammay. ||3||
 gur amrit bhinnee dayhuree amrit burkay raam raajay.
 jinaa gurbaanee man bhaa-ee-aa amrit chhak chhakay.
 gur tuthai har paa-i-aa chookay Dhak Dhakay.
 har jan har har ho-i-aa naanak har ikay. ||4||9||16||

Asa Mohalla-4

In the previous Shabad, Guru Ji advised us that if we want to enjoy the supreme bliss and the taste of sharp arrows of God's love, then we should first humbly pray to God and ask Him, to unite us with the true Guru, who may enshrine the true love of God's Name in us, and through his divine word unite us with Him. In this Shabad Guru Ji shares his own experience, how his Guru united him with God, and what kind of bliss he is enjoying on finding God within his own body. He uses a very beautiful metaphor of comparing the body to a solid castle of gold in which God abides like a priceless diamond, and tells us, how the Guru can help us also to become one with God.

Guru Ji says: "(O my friends), after searching and seeking, through the Guru, I have found my friend God the king, (within my own body). So, this body has become like the fortress of gold, because God has become manifest in it. (O my friends), I find that, God is like a jewel and diamond, who has pierced my mind and body (with His love. I feel, that) by great good predestined fortune, I have found God, and now Nanak is saturated with the relish of God's (Name)."(1)

Now Guru Ji uses the metaphor of a young bride standing by the roadside to find the whereabouts of her beloved from the passing strangers, to express his keen longing to see God. He says: "'O' God, like an young and ignorant bride, I am always standing (by the roadside), asking (the passers by), the way to (Your mansion. I keep praying to my Guru, and saying to him), O Guru, make me remember God's Name, so that I may tread on the path (leading to) God. (O God), Your Name is the mainstay of my mind and body, (by virtue of which); I may burn away the poison of ego. (O God) unite slave Nanak, with You, through the true Guru, (because, I know, that it is only through the Guru, that anyone has) met (You), the Master of this (worldly) forest.'"(2)

Continuing to express his craving for his beloved God, and making his love filled prayers, Guru Ji once again addresses God, and says: "'(O' God), through the Guru, come and meet me, I have been separated from You) for a very long time, O my God, the king, my body and mind are feeling very lonesome, and my eyes are wet in the relish of God's love. O God, tell me about the Guru, (so that by meeting him), my mind may get convinced (about the need of Your love, O) God. Nanak says, (it looks like, that the Guru) has yoked me a fool, to a divine assignment (of meditating on God's Name myself, and inspiring others to do the same)."(3)

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In conclusion, Guru Ji says: "(The Guru is filled so much, with the divine love, that he keeps on profusely inspiring his disciples with it, as if), the nectar infused body of the Guru, keeps sprinkling its handfuls on all, (who come near him). They to whose mind the Guru's words seem sweet; are satiated by drinking the nectar (of God's Name)."

"They, on whom the Guru has become gracious, have obtained God, and their ups and downs (of life) are ended. Because, O Nanak, by repeating God's Name, the God's devotee becomes (the embodiment of) God, and becomes one with Him."(4-2-9)

The message of this Shabad is that our body is the fortress of God. If we love Him with an intense emotion, like the young bride separated from the beloved and meditate on His Name as instructed by the Guru, all our worldly problems come to an end, we find Him in our body, and become one with Him.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlāa 4.

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਪਾਸੇ ਰਾਮ ਰਾਜੇ

har amrit bhagat bhandaar hai gur satgur paasay raam



॥

ਗੁਰੂ ਸਤਿਗੁਰੂ ਸਚਾ ਸਾਹੁ ਹੈ ਸਿਖ ਦੇਇ ਹਰਿ ਰਾਸੇ ॥
ਧਨੁ ਧੰਨੁ ਵਣਜਾਰਾ ਵਣਜੁ ਹੈ ਗੁਰੂ ਸਾਹੁ ਸਾਬਾਸੇ ॥
ਜਨੁ ਨਾਨਕੁ ਗੁਰੂ ਤਿਨ੍ਹੀ ਪਾਇਆ ਜਿਨ ਧੁਰਿ ਲਿਖਤੁ ਲਿਲਾਟਿ
ਲਿਖਾਸੇ ॥੧॥

ਸਚੁ ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਸਭੁ ਜਗਤੁ ਵਣਜਾਰਾ ਰਾਮ ਰਾਜੇ ॥

ਸਭ ਭਾਂਡੇ ਤੁਧੈ ਸਾਜਿਆ ਵਿਚਿ ਵਸਤੁ ਹਰਿ ਬਾਰਾ ॥
ਜੇ ਪਾਵਹਿ ਭਾਂਡੇ ਵਿਚਿ ਵਸਤੁ ਸਾ ਨਿਕਲੈ ਕਿਆ ਕੋਈ ਕਰੇ
ਵੇਚਾਰਾ ॥

ਪੰਨਾ ੪੫੦

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿਆ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰਾ ॥੨॥
ਹਮ ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਬਰਹ ਸੁਆਮੀ ਤੂੰ ਅਪਰ ਅਪਾਰੇ ਰਾਮ
ਰਾਜੇ ॥

ਹਰਿ ਨਾਮੁ ਸਾਲਾਹਹੁ ਦਿਨੁ ਰਾਤਿ ਏਹਾ ਆਸ ਆਧਾਰੇ ॥
ਹਮ ਮੂਰਖ ਕਿਛੁ ਅਨ ਜਾਣਹਾ ਕਿਵ ਪਾਵਹ ਪਾਰੇ ॥
ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸ ਪਨਿਹਾਰੇ ॥੩॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਿ ਲੈ ਹਮ ਸਰਣਿ ਪ੍ਰਭ ਆਏ ਰਾਮ ਰਾਜੇ
॥

ਹਮ ਭੂਲਿ ਵਿਗਾੜਹੁ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਲਾਜ ਰਖਾਏ ॥
ਹਮ ਬਾਰਿਕ ਤੂੰ ਗੁਰੂ ਪਿਤਾ ਹੈ ਦੇ ਮਤਿ ਸਮਝਾਏ ॥
ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ ਕਾਂਢਿਆ ਹਰਿ ਪੈਜ ਰਖਾਏ
॥੪॥੧੦॥੧੭॥

raajay.

gur satgur sachaa saahu hai sikh day-ay har raasay.

Dhan Dhan vanjaaraa vanaj hai gur saahu saabaasay.
jan naanak gur tin^Hee paa-i-aa jin D^hur likhat lilaat
likhaasay. ||1||

sach saahu hamaaraa too^N D^hanee sabh jagat vanjaaraa
raam raajay.

sabh bhaa^Nday tuDhai saaji-aa vich vasat har thaaraa.

jo paavahi bhaa^Nday vich vasat saa niklai ki-aa ko-ee
karay

vaychaaraa.

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jan naanak ka-o har bakh^hsi-aa har bhagat bhandaaraa. ||2||

ham ki-aa gun tayray vithreh su-aamee too^N apar apaaro
raam raajay.

har naam saalaahah din raat ayhaa aas aaDhaaro.

ham moorakh kichhoo-a na jaan^hhaa kiv paavah paaro.

jan naanak har kaa daas hai har daas panihaaro. ||3||

ji-o bhaavai ti-o raakh lai ham saran parabh aa-ay raam
raajay.

ham bhool vigaar^hah dinas raat har laaj rakhaa-ay.ham baarik too^N gur pitaa hai day mat samihaa-ay.jan naanak daas har kaa^Ndhi-aa har pajj rakhaa-ay.

||4||10||17||

Asa mohalla-4

Chhant

In the previous Shabad, Guru Ji advised us that our body is the fortress of God. If we love Him with an intense emotion, like the young bride separated from the beloved and meditate on His Name as instructed by the Guru, all our worldly problems come to an end, we find Him in our body, and become one with Him. Naturally, the question arises, why it is essential to obtain instruction from the Guru, for meditating on God's Name, why can't we do it on our own? In this Shabad, Guru Ji answers that question, and also tells us, how we need to pray to God, to bless us also with this charity.

He says: "(O my friends), the storehouse of the nectar of God's devotion is with the true Guru only. The true Guru is the eternal merchant (of this treasure), and he gives this capital of God's (Name) to his disciples. Blessed is the trader who trades in this (consecrated) commodity. The merchant Guru applauds (that person), who deals in this trade. However, O slave Nanak, only they have obtained the Guru, in whose (destiny), it was so written from the beginning."(1)

Then, going into the prayer mode, on behalf of all humans, Guru Ji says: "'O' God, You are our true banker and the entire world is a peddler of Yours. All these (creature like) vessels, You have fashioned; Whatever thing (or intellect) is within them is all Yours. Whatever thing (or intellect, you put) in a vessel, only that comes out, so what else can the poor (creature) do. However upon slave Nanak, God has bestowed the storehouse of (His) devotion."(2)

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Continuing to express his gratitude, and his humble prayer, Guru Ji says: “O' God, which of Your merits we can describe, because You are beyond any end or limit. Day and night, we sing praises of God's Name, (because, in this lies) our only hope and this is our support. We foolish persons do not know anything, how can we find Your limit? Slave Nanak is but a servant of God, nay the water carrier of God's servants.”(3)

Concluding his prayer, Guru Ji says: “O' God, we have come to Your refuse. Now save us, howsoever it pleases You. Day and night, we make mistakes and harm ourselves, O God, save our honor. O God, we are (Your) children; You are our Guru and father, and rectify us, by giving (right) instruction. Slave Nanak is called, God's servant, may God save his honor.”(4-3-17)

The message of this Shabad is that no doubt, we are full of shortcomings and faults, but if we truly and humbly follow the Guru's advice, and approach God like an innocent child, confess our faults, humbly pray to Him to forgive our previous sins, and put us on the right track from now on, then surely like a kind father and Master, God will shower His grace upon us, forgive all our past misdeeds, and will embrace us in His union.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ
ਰਾਮ ਰਾਜੇ ॥

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ ਬਲਿਆ ॥
ਹਰਿ ਲਧਾ ਰਤਨੁ ਪਦਾਰਥੇ ਫਿਰਿ ਬਹੁੜਿ ਨ ਚਲਿਆ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਆਰਾਧਿਆ ਆਰਾਧਿ ਹਰਿ ਮਿਲਿਆ ॥੧॥
ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ
ਰਾਜੇ ॥

ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ ॥

ਹੁਣਿ ਵਡੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ ॥
ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ ॥੨॥
ਤੂੰ ਹਰਿ ਤੇਰਾ ਸਭੁ ਕੋ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਰਾਮ ਰਾਜੇ ॥
ਕਿਛੁ ਹਾਥਿ ਕਿਸੈ ਦੇ ਕਿਛੁ ਨਾਹੀ ਸਭਿ ਚਲਹਿ ਚਲਾਏ ॥
ਜਿਨ੍ਹ ਤੂੰ ਮੇਲਹਿ ਪਿਆਰੇ ਸੇ ਤੁਧੁ ਮਿਲਹਿ ਜੋ ਹਰਿ ਮਨਿ ਭਾਏ
॥

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਹਰਿ ਨਾਮਿ ਤਰਾਏ ॥੩॥
ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ ਨਹੀ ਹਰਿ ਹਰਿ
ਭੀਜੈ ਰਾਮ ਰਾਜੇ ॥
ਜਿਨਾ ਅੰਤਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ ॥
ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗ ਹਥੁ ਦੀਜੈ ॥
ਜਿਨਾ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਹਰਿ ਭਗਤਿ ਹਰਿ ਲੀਜੈ
॥੪॥੧੧॥੧੮॥

aasaa mehlāa 4.

jin mastak Dhur har likhi-aa ṭinaa satgur mili-aa raam
raajay.
agi-aan anDhayraa kati-aa gur gi-aan ghat bali-aa.
har laDhaa raṭan paḍaaratho fir bahurḥ na chali-aa.
jan naanak naam aaraaDhi-aa aaraaDh har mili-aa. ||1||
jinee aisaa har naam na chayṭi-o say kaahay jag aa-ay
raam raajay.
ih maanas janam dulambh hai naam binaa birthaa sabh
jaa-
ay.
hun vaṭai har naam na beeji-o agai bhukhaa ki-aa khaa-ay.
manmukhaa no fir janam hai naanak har bhaa-ay. ||2||
too^N har tayraa sabh ko sabh tuDh upaa-ay raam raajay.
kichh haath kisai dai kichh naahee sabh chaleh chalaay-ay.
jin^H too^N mayleh pi-aaray say tuDh mileh jo har man
bhaa-ay.
jan naanak satgur bhayti-aa har naam ṭaraa-ay. ||3||
ko-ee gaavai raagee naadee baydee baho bhaat kar nahee
har har bheejai raam raajay.
jinaa antar kapat vikaar hai ṭinaa ro-ay ki-aa keejai.
har kartaa sabh kichh jaandaa sir rog hath deejai.
jinaa naanak gurmukh hirdaa suDh hai har bhagat har
leejai. ||4||11||18||

Asa mohalla-4

Chhant

Guru Ji concluded the first stanza of the previous Shabad, with the remark that “only they have obtained the Guru, in whose (destiny), it was so written from the beginning.” Guru Ji begins this Shabad, with the same premise, and tells us, how unfortunate, are they who miss this opportunity of human birth to meditate on God's Name, and how important, it is to sing God's praises, not just formally, but with true loving devotion from the core of one's heart.



He says: “(O my friends, only) they in whose destiny it was so written from the very beginning, meet the true Guru. (By Guru’s grace), their darkness of ignorance is dispelled, (and their minds), are illuminated with the wisdom of the Guru. They find, the precious jewel of (God’s) Name, (which once enshrined in their mind), doesn’t get lost again, and O slave Nanak, they who have meditated on God’s Name, have met God through meditation.”(1)

Commenting on the state and fate of such persons, who don’t care to meditate on such a valuable Name, Guru Ji says: “O’ God, they who have not cherished such a (meritorious) Name, why have they come to this world (at all)? This human birth is so extremely difficult to obtain, but without (meditating on) the Name, it all goes to waste. (Just as, if a farmer doesn’t sow the seeds of a crop, when the earth is in the right state of moisture, his crop doesn’t grow well, and he has not much to eat, similarly), if now during the right opportunity, (a person) doesn’t sow (the seed of God’s), Name, then what shall, that (spiritually) hungry person survive (on later in the next life)? O Nanak, the self-conceited persons (who do not care for the Guru’s advice and meditate on the Name), keep on suffering the pains of birth and death again and again, that is God’s command for such people.” (2)

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But, Guru Ji takes pity even on these self-conceited persons and prays to God on their behalf and says: “O’ God, every one is Yours, O my God, the king, You have created all (beings). Nothing is in the hands of any body; all do, howsoever, they are driven (by Your will). O’ my Beloved, only they who are pleasing to (Your) mind, whom You unite (with Yourself), get united with You. Slave Nanak says, (they) who have met the Guru (and followed his advice, them the true Guru), has got saved through (meditation on God’s) Name.”(3)

Finally Guru Ji comments on the different modes of worship by different persons such as through singing, discoursing or reading sacred books. He says: “(O my friends), some one sings praises of God to the accompaniment of music, some one blows the horn, some reads scriptures, (and tries to please God) in many different ways, (but) God, the king is not pleased (unless, there is sincerity in one’s heart). Therefore, they within whom is fraud and sin, what good does their (outwards) “crying” does (to them? Just as, even if), we may try to cover our wound with our hand, (but it soon becomes apparent to everyone, similarly even if we try to hide our evils), God, the Creator knows everything. Therefore, O Nanak, by following Guru’s instruction, whose heart becomes pure, only they obtain (the precious commodity) of God’s devotion.”(4-11-18)

The message of this Shabad is that it is by great good fortune that one meets the true Guru and obtains the gift of God's Name. So without wasting any time, we should engage ourselves in meditating on God's Name through the Guru, because if we do not avail of this precious opportunity of human birth, then we shall have nothing to depend upon after our death. However, we should never dream of impressing God with scholarly discourses or great musical songs, without the true inner love of God in our heart, because God knows everything including the tiniest thought in our mind. In short only those persons meet God, who meditate on God, with true love and devotion, as per Guru's instruction.