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ਆਸਾ ਮਹਲਾ ੪ ॥

ਜਿਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਤੇ ਜਨ ਸੁਘੜ ਸਿਆਣੇ ਰਾਮ
ਰਾਜੇ ॥

ਜੇ ਬਾਹਰਹੁ ਭੁਲਿ ਚੁਕਿ ਬੋਲਦੇ ਭੀ ਖਰੇ ਹਰਿ ਭਾਣੇ ॥
ਹਰਿ ਸੰਤਾ ਨੇ ਹੋਰੁ ਬਾਉ ਨਾਹੀ ਹਰਿ ਮਾਣੁ ਨਿਮਾਣੇ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਦੀਬਾਣੁ ਹੈ ਹਰਿ ਤਾਣੁ ਸਤਾਣੇ ॥੧॥
ਜਿਥੈ ਜਾਇ ਬਹੈ ਮੇਰਾ ਸਤਿਗੁਰੂ ਸੋ ਬਾਨੁ ਸੁਹਾਵਾ ਰਾਮ ਰਾਜੇ ॥

ਗੁਰਸਿਖੀ ਸੋ ਬਾਨੁ ਭਾਲਿਆ ਲੈ ਧੂਰਿ ਮੁਖਿ ਲਾਵਾ ॥
ਗੁਰਸਿਖਾ ਕੀ ਘਾਲ ਬਾਇ ਪਈ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ ॥
ਜਿਨ ਨਾਨਕੁ ਸਤਿਗੁਰੂ ਪੂਜਿਆ ਤਿਨ ਹਰਿ ਪੂਜ ਕਰਾਵਾ ॥੨॥
ਗੁਰਸਿਖਾ ਮਨਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਨਾਮ ਹਰਿ ਤੇਰੀ ਰਾਮ
ਰਾਜੇ ॥

ਪੰਨਾ ੪੫੧

ਕਰਿ ਸੇਵਹਿ ਪੂਰਾ ਸਤਿਗੁਰੂ ਭੁਖ ਜਾਇ ਲਹਿ ਮੇਰੀ ॥
ਗੁਰਸਿਖਾ ਕੀ ਭੁਖ ਸਭ ਗਈ ਤਿਨ ਪਿਛੈ ਹੋਰ ਖਾਇ ਘਨੇਰੀ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਪੁੰਨੁ ਬੀਜਿਆ ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ ਹਰਿ
ਪੁੰਨ ਕੇਰੀ ॥੩॥

ਗੁਰਸਿਖਾ ਮਨਿ ਵਾਧਾਈਆ ਜਿਨ ਮੇਰਾ ਸਤਿਗੁਰੂ ਡਿਠਾ ਰਾਮ
ਰਾਜੇ ॥

ਕੋਈ ਕਰਿ ਗਲ ਸੁਣਾਵੈ ਹਰਿ ਨਾਮ ਕੀ ਸੋ ਲਗੈ ਗੁਰਸਿਖਾ ਮਨਿ
ਮਿਠਾ ॥

ਹਰਿ ਦਰਗਹ ਗੁਰਸਿਖ ਪੈਨਾਈਅਹਿ ਜਿਨ੍ਹਾ ਮੇਰਾ ਸਤਿਗੁਰੂ ਤੁਠਾ
॥

ਜਨ ਨਾਨਕੁ ਹਰਿ ਹਰਿ ਹੋਇਆ ਹਰਿ ਹਰਿ ਮਨਿ ਵੁਠਾ
॥੪॥੧੨॥੧੯॥

aasaa mehlā 4.

jin antar har har pareet hai tay jan sugharh si-aanay raam
raajay.
jay baahrahu bhul chuk bolday bhee kharay har bhaanay.
har santaa no hor thaa-o naahee har maan nimaanay.
jan naanak naam deebaan hai har taan sataanay. ||1||
jithai jaa-ay bahai mayraa satguroo so thaana suhaavaa
raam raajay.
gusikhee^N so thaana bhaali-aa lai Dhoor mukh laavaa.
gursikhaa kee ghaal thaa-ay pa-ee jin har naam Dhi-aavaa.
jin^H naanak satgur pooji-aa tin har pooj karaavaa. ||2||
gursikhaa man har pareet hai har naam har tayree raam
raajay.

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kar sayveh pooraa satguroo bhukh jaa-ay leh mayree.
gursikhaa kee bhukh sabh ga-ee tin pichhai hor khaa-ay
ghanayree.
jan naanak har punn beeji-aa fir tot na aavai har punn
kayree. ||3||
gursikhaa man vaaDhaa-ee-aa jin mayraa satguroo dithaa
raam raajay.
ko-ee kar gal sunaavai har naam kee so lagai gursikhaa
man mithaa.
har dargeh gursikh painaa-ee-ah jin^Haa mayraa satgur
tuthaa.
jan naanak har har ho-i-aa har har man vuthaa. ||4||12||19||

Asa Mohalla-4

In the previous Shabad, Guru Ji told us that only they persons meet God who, meditate on God, with true love and devotion, as per Guru's instruction. In this Shabad, he describes the merits and traits of they Guru-ward persons who have imbued their hearts with true love for God, and what kinds of blessings they receive from God.

He says: "They in whose heart is enshrined (true) love for God, are the most wise and prudent persons. Even if, they happen to utter some wrong words, still they remain very dear to God. (In fact), God's saints have no other place (or person) to go for support. The devotees of God, have this faith (in their minds, that) God preserves the honor of the meek. (In short), O Nanak, God's Name is their support, and God is their stronghold." (1)

As per Dr. Bh. Vir Singh Ji, this stanza appears to refer to the incident when due to the jealousy of "Daatoo, the son of Guru Angad Dev Ji, the third Guru Amardas Ji left "Goendwaal", for "Basarke" and hid himself in a secluded place. But his devotees led by "Bh. Buddha Ji" successfully searched him out, for the Sikhs the place, where Guru Ji sat,



became so sacred, that they applied its dust to their foreheads. In the process they also became worthy of great respect.

Therefore, Guru Ji says: “Blessed and beautiful is the place, where my true Guru goes and sits down, (for his devotees) becomes very pleasing. The Guru-wards have found out that (auspicious) place and have applied its dust to their foreheads. The hard work of the “Gurusikhs”, who have meditated on God’s Name, has been approved (in God’s court). O Nanak, God (makes them worthy of respect, and honor by others, who have (developed so much love and respect) for the true Guru, (in their hearts, as if they) have worshipped him.”(2)

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Now describing the state of mind of the Gursikhs, and how much they love God, he says: “O God, the Guru's disciples enshrine love for God and God's Name in their minds. Deeming their Guru as infallible, they keep serving him (by doing, whatever he says. By virtue of which), all their hunger for (worldly things), and their sense of mine ness gets removed. Yes, all the hunger (for worldly things) of the Gurusikhs goes away, (and getting inspired by their example); many others also partake (this divine food of God’s Name). In short, O Nanak they, who have sown the seed (of inspiring others to meditate on God's Name), never feel shortage (of their desire for such virtuous deeds).” (3)

Guru Ji concludes the Shabad, by describing the sense of bliss and delight in the minds of Gursikhs. He says: “(Always a sense of joy and an atmosphere of) greetings prevails in the minds of they Gursikhs, who have seen my true Guru (and followed his advice). “Felicitations abide in the minds of they Gur-sikhs, who have met (and followed the advice of) my true Guru, God and king. Any body, who talks about God's Name, he looks very endearing to the mind of the Gursikhs. They, on whom my true Guru has become gracious, are honored in God's court. O Nanak, the devotee in whose mind, God has come to reside, has become the embodiment of God.”(4-5-12)

The message of this Shabad is that we should always meditate on God, with true love and devotion. We should also follow the advice of our true Guru (Granth Sahib Ji), with reverence and complete faith in its infallibility. By doing so, not only our own hunger for worldly things, and sense of ego would go away, but also getting inspiration from us, others would honor, and follow our example.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਜਿਨ੍ਹਾ ਭੇਟਿਆ ਮੇਰਾ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਿਨ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ
ਰਾਮ ਰਾਜੇ ॥

ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਉਤਰੈ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਏ ਤਿਨ੍ਹ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥
ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ ਨਿਤ ਜਪੈ ਹਰਿ ਨਾਮੁ ਹਰਿ
ਨਾਮਿ ਤਰਾਵੈ ॥੧॥

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨਾ ਫਿਰਿ ਬਿਘਨੁ ਨ
ਹੋਈ ਰਾਮ ਰਾਜੇ ॥

ਜਿਨੀ ਸਤਿਗੁਰੂ ਪੁਰਖੁ ਮਨਾਇਆ ਤਿਨ ਪੂਜੇ ਸਭੁ ਕੋਈ ॥
ਜਿਨ੍ਹੀ ਸਤਿਗੁਰੂ ਪਿਆਰਾ ਸੇਵਿਆ ਤਿਨ੍ਹਾ ਸੁਖੁ ਸਦ ਹੋਈ ॥
ਜਿਨ੍ਹਾ ਨਾਨਕੁ ਸਤਿਗੁਰੂ ਭੇਟਿਆ ਤਿਨ੍ਹਾ ਮਿਲਿਆ ਹਰਿ ਸੋਈ
॥੨॥

ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਹੈ ਤਿਨ੍ਹ ਹਰਿ ਰਖਣਹਾਰਾ ਰਾਮ
ਰਾਜੇ ॥

ਤਿਨ੍ਹ ਕੀ ਨਿੰਦਾ ਕੋਈ ਕਿਆ ਕਰੇ ਜਿਨ੍ਹ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ॥
ਜਿਨ ਹਰਿ ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ ਸਭ ਦੁਸਟ ਝਖ ਮਾਰਾ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਰਖਣਹਾਰਾ ॥੩॥
ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ
ਰਾਜੇ ॥

aasaa mehlāa 4.

jin^Haa bhayti-aa mayraa pooraa satguroo tin har naam
darirh-aavai raam raajay.

tis kee tarisnaa bhukh sabh utrai jo har naam Dhi-aavai.
jo har har naam Dhi-aa-iday tin^Hjam nayrh na aavai.

jan naanak ka-o har kirpaa kar nit japai har naam har naam
taraavai. ||1||

jinee gurmukh naam Dhi-aa-i-aa tinaa fir bighan na ho-ee
raam raajay.

jinee satgur purakh manaa-i-aa tin poojay sabh ko-ee.

jin^Hee satgur pi-aaraa sayvi-aa tin^Haa sukh sad ho-ee.

jin^Haa naanak satgur bhayti-aa tin^Haa mili-aa har so-ee.
||2||

jin^Haa antar gurmukh pareet hai tin^H har rakhanhaaraa
raam raajay.

tin^H kee nindaa ko-ee ki-aa karay jin^H har naam pi-aaraa.

jin har saytee man maani-aa sabh dusat jhakh maaraa.

jan naanak naam Dhi-aa-i-aa har rakhanhaaraa. ||3||

har jug jug bhagat upaa-i-aa paij rakh-daa aa-i-aa raam
raajay.

harnaakhas dusat har maari-aa parahlaad taraa-i-aa.

aha^Nkaaree-aa nindkaa pith day-ay naamday-o mukh laa-i-
aa.

jan naanak aisaa har sayvi-aa ant la-ay chhadaa-i-aa.



ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ ॥ ||4||13||20||
ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮਦੇਉ ਮੁਖਿ ਲਾਇਆ ॥

ਜਨ ਨਾਨਕ ਐਸਾ ਹਰਿ ਸੇਵਿਆ ਅੰਤਿ ਲਏ ਛਡਾਇਆ
॥੪॥੧੩॥੨੦॥

Asa Mohalla-4

In the previous Shabad, Guru Ji advised us that we should always meditate on God, with true love and devotion. We should also follow the advice of our true Guru, with reverence and complete faith in its infallibility. By doing so, our own hunger for worldly things, and sense of ego would go away, others would honor us, and follow our example. In this Shabad Guru Ji elaborates on the blessings received by those, who sincerely follow the advice of the true Guru, and meditate on God's Name.

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He says: "They, who have gone to my true Guru, (with true devotion), he motivate them into meditating upon God's Name, and he who meditates on God's Name, all his thirst and hunger (for worldly things) goes away. Even the (fear of) demon of death does not come near them, who meditate on God's Name. O' God, show this kindness on slave Nanak, that every day, he keeps contemplating on God's Name, (because) God's Name helps (a person) to swim across (the dreadful worldly ocean)." (1)

Listing the blessings enjoyed by those who meditate on the Name, through the Guru, he says: "They, who by Guru's grace meditate on the Name, no obstruction comes (in their tasks) again. In fact, they who (by following Guru's advice) have won the approval of the true Guru, then everyone (respects and) venerates. They, who have served the dear true Guru, always enjoy peace. O, Nanak, they who have met the true Guru (and followed his advice), then God Himself comes to meet." (2)

Describing, how God protects the lovers of God, from the jealousies and slander of the self-conceited and evil persons, Guru Jo says: "They within whom is God's love, God is their savior. How can anyone slander them, to whom God's Name is so dear, (and which has eradicated all their faults)? They whose minds are convinced about God's (protection, any attempts) by the evildoers against them become in vain. In short O Nanak, God is the savior of those, who have meditated on God's Name." (3)

Guru Ji concludes this Shabad, by referring to the legendary stories, how God the life and honor of His devotees. First, he refers to the devotee "*Parahalad*", who always wanted to meditate on God, but his own father "*Harnakash*" wanted him to abandon God and instead worship him. After all his efforts and threats to make "*Parahalad*" abandon his faith failed, "*Harnakash*" tried to kill his own son, by tying him to a red-hot iron pillar. Just at the right moment God emerged out of the pillar in the form of "*Nar Singh*" (half man, half lion), killed "*Harnakash*", and saved "*Parahalad*". The second story relates to devotee "*Namdev*" – a low caste cloth printer, whom the local self-conceited pundits, had kicked out of a temple. But still, he kept on sitting at the back of this temple and singing God's praise. Ultimately God appeared and turned the face of the temple towards "*Namdev*", and His back towards the pundits and thus humiliated them.

Referring to these and other such examples, Guru Ji says: "Throughout all ages, God has been creating devotees, and saving their honor. (For example), God killed the villain "*Harnakash*" and saved "*Parahalad*". (Similarly He turned His back towards the egoistic slanderers) and His face toward "*Namdev*". In short, O Nanak, the devotees, who have served such God (by meditating on His Name), ultimately He has got them liberated (from the grip of their enemies)." (4-6-13-20)

The message of this Shabad is that if we follow the advice of the true Guru and meditate on God's Name with love and devotion, then all our thirst and hunger for worldly things will cease, God will ultimately save our honor and respect, and protect us from the efforts of our enemies to harm us in any way.

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੫

aasaa mehlāa 4 chhant ghar 5



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੇ ਮਨ ਪਰਦੇਸੀ ਵੇ ਪਿਆਰੇ ਆਉ ਘਰੇ ॥
ਹਰਿ ਗੁਰੂ ਮਿਲਾਵਹੁ ਮੇਰੇ ਪਿਆਰੇ ਘਰਿ ਵਸੈ ਹਰੇ ॥
ਰੰਗਿ ਰਲੀਆ ਮਾਣਹੁ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਕਿਰਪਾ ਕਰੇ ॥
ਗੁਰੂ ਨਾਨਕੁ ਤੁਠਾ ਮੇਰੇ ਪਿਆਰੇ ਮੇਲੇ ਹਰੇ ॥੧॥
ਮੈ ਪ੍ਰੇਮੁ ਨ ਚਾਖਿਆ ਮੇਰੇ ਪਿਆਰੇ ਭਾਉ ਕਰੇ ॥
ਮਨਿ ਤ੍ਰਿਸਨਾ ਨ ਬੁਝੀ ਮੇਰੇ ਪਿਆਰੇ ਨਿਤ ਆਸ ਕਰੇ ॥
ਨਿਤ ਜੋਬਨੁ ਜਾਵੈ ਮੇਰੇ ਪਿਆਰੇ ਜਮੁ ਸਾਸ ਹਿਰੇ ॥
ਭਾਗ ਮਣੀ ਸੋਹਾਗਣਿ ਮੇਰੇ ਪਿਆਰੇ ਨਾਨਕ ਹਰਿ ਉਰਿ ਧਾਰੇ ॥੨॥

ਪੰਨਾ ੪੫੨

ਪਿਰ ਰਤਿਅੜੇ ਮੈਡੇ ਲੋਇਣ ਮੇਰੇ ਪਿਆਰੇ ਚਾਤ੍ਰਕ ਬੂੰਦ ਜਿਵੈ ॥

ਮਨੁ ਸੀਤਲੁ ਹੋਆ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਬੂੰਦ ਪੀਵੈ ॥
ਤਨਿ ਬਿਰਹੁ ਜਗਾਵੈ ਮੇਰੇ ਪਿਆਰੇ ਨੀਦ ਨ ਪਵੈ ਕਿਵੈ ॥

ik-o^Nkaar satgur parsaad.

mayray man pardaysee vay pi-aaray aa-o gharay.
har guroo milaavhu mayray pi-aaray ghar vasai haray.
rang ralee-aa maanhu mayray pi-aaray har kirpaa karay.
gur naanak tuthaa mayray pi-aaray maylay haray. ||1||
mai paraym na chaakh^{hi}-aa mayray pi-aaray bhaa-o karay.
man tarisnaa na bujhee mayray pi-aaray nit aas karay.
nit joban jaavai mayray pi-aaray jam saas hiray.
bhaag manee sohagan mayray pi-aaray naanak har ur
Dhaaray. ||2||

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pir ratⁱ-arhay maiday lo-in mayray pi-aaray chaatrik boond
jivai.
man seetal ho-aa mayray pi-aaray har boond peevai.
tan birahu jagaavai mayray pi-aaray need na pavai kivi.

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ਹਰਿ ਸਜਣੁ ਲਧਾ ਮੇਰੇ ਪਿਆਰੇ ਨਾਨਕ ਗੁਰੂ ਲਿਵੈ ॥੩॥
ਚੜਿ ਚੇਤੁ ਬਸੰਤੁ ਮੇਰੇ ਪਿਆਰੇ ਭਲੀਅ ਰੁਤੇ ॥
ਪਿਰ ਬਾਝੜਿਅਹੁ ਮੇਰੇ ਪਿਆਰੇ ਆਂਗਣਿ ਧੁੜਿ ਲੁਤੇ ॥
ਮਨਿ ਆਸ ਉਡੀਣੀ ਮੇਰੇ ਪਿਆਰੇ ਦੁਇ ਨੈਨ ਜੁਤੇ ॥
ਗੁਰੂ ਨਾਨਕੁ ਦੇਖਿ ਵਿਗਸੀ ਮੇਰੇ ਪਿਆਰੇ ਜਿਉ ਮਾਤ ਸੁਤੇ ॥੪॥

ਹਰਿ ਕੀਆ ਕਥਾ ਕਹਾਣੀਆ ਮੇਰੇ ਪਿਆਰੇ ਸਤਿਗੁਰੂ
ਸੁਣਾਈਆ ॥

ਗੁਰ ਵਿਟੜਿਅਹੁ ਹਉ ਘੋਲੀ ਮੇਰੇ ਪਿਆਰੇ ਜਿਨਿ ਹਰਿ
ਮੇਲਾਈਆ ॥

ਸਭਿ ਆਸਾ ਹਰਿ ਪੂਰੀਆ ਮੇਰੇ ਪਿਆਰੇ ਮਨਿ ਚਿੰਦਿਅੜਾ ਫਲੁ
ਪਾਇਆ ॥

ਹਰਿ ਤੁਠੜਾ ਮੇਰੇ ਪਿਆਰੇ ਜਨੁ ਨਾਨਕੁ ਨਾਮਿ ਸਮਾਇਆ ॥੫॥

ਪਿਆਰੇ ਹਰਿ ਬਿਨੁ ਪ੍ਰੇਮੁ ਨ ਖੋਲਸਾ ॥
ਕਿਉ ਪਾਈ ਗੁਰੂ ਜਿਤੁ ਲਗਿ ਪਿਆਰਾ ਦੇਖਸਾ ॥
ਹਰਿ ਦਾਤੜੇ ਮੇਲਿ ਗੁਰੂ ਮੁਖਿ ਗੁਰਮੁਖਿ ਮੇਲਸਾ ॥
ਗੁਰੂ ਨਾਨਕੁ ਪਾਇਆ ਮੇਰੇ ਪਿਆਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਸਾ ॥੬॥੧੪॥੨੧॥

har sajan laDhaa mayray pi-aaray naanak guroo livai. ||3||
charh chayt basant mayray pi-aaray bhalee-a rutay.
pir baajh-rhi-ahu mayray pi-aaray aa^Ngan Dhoorh lutay.
man aas udeene mayray pi-aaray du-ay nain jutay.
gur naanak daykh vigsee mayray pi-aaray ji-o maat sutay.
||4||
har kee-aa katha kahaanee-aa mayray pi-aaray satguroo
sunaa-ee-aa.
gur vitrhi-ahu ha-o gholee mayray pi-aaray jin har maylaa-
ee-aa.
sabh aasaa har pooree-aa mayray pi-aaray man chindi-
arhaa fal
har tuth-rhaa mayray pi-aaray jan naanak naam samaa-i-
aa. ||5||
pi-aaray har bin paraym na khaylsaa.
ki-o paa-ee gur jit lag pi-aaraa daykhsaa.
har daat-rhay mayl guroo mukh gurmukh maylsaa.
gur naanak paa-i-aa mayray pi-aaray Dhur mastak laykh
saa. ||6||14||21||

Asa Mohalla-4

Chhant Ghar-5

This Shabad is another example of the heights of Guru Ji's poetry, in which he compares the longing and loneliness felt by the human soul, when separated from God, and the ecstasy enjoyed by it on meeting God, to the love filled feelings, and pain felt by a bride separated from her groom, and the happiness enjoyed by her when she does meet her beloved



spouse.

Guru Ji begins by affectionately addressing his own mind and his saintly friends and says: “O' my wandering mind, come back to your own home, (and instead of thinking about worldly things, think about God inside you). O' my dear friend, unite me with the Guru God, so that God may keep residing in the house (of my heart). May God be gracious to you, so that imbued with the love of God you may enjoy pleasures of life. O my dear friends, if the Guru got pleased with you, he would unite you with God.”(1)

Now humbly blaming himself for his separation, Guru Ji describes the state of his mind, and says: “O' my dear, I have not tasted the love of God, with full dedication of my mind. Therefore, the thirst of my mind (for worldly pleasures) has not been quenched, and it keeps on building new worldly desires every day. O my dear, every day my youth is being wasted and the demon of death is covetously looking forward to steal away my life breaths. O Nanak, fortunate is that (soul) bride, who keeps God enshrined in her heart.”(2)

Comparing himself to that bride whose eyes are wet with tears on account of her separation from her beloved groom, Guru Ji says: “O' my dear, my eyes are imbued with the love of my beloved, just like “*a papeeha*” (the pied cuckoo), keeps on chirping for that special (*swanti*) drop of rain. O my dear, my mind feels consoled, when it drinks that (*swanti*) drop of God's (Name). O' my dear, the pangs of separation keep my body awake, howsoever I may try, I cannot fall asleep. But, lo my dear, by Guru's grace, Nanak, has (suddenly) found beloved God, (within himself)!”(3)

Next Guru Ji draws the picture of this bride in the month of *Chait* (approx. March), which is a sign of beginning of spring season. In this season the withered leaves and grass start turning green and this is the fore binger of a season for joy, union and happiness. But if the bride is separated from her spouse, she still feels sad and gloomy. Using this metaphor, Guru Ji expresses the feelings of that love filled bride by saying: “O' my dear, the month of *Chait* has begun, and the pleasant season of spring has arrived. But, without my beloved (God, instead of greenery), dust is blowing in the courtyard (of my heart, and I am feeling choked). In my mind is the craving to see my beloved (God), and without seeing Him, I remain sad. (Therefore, instead of feasting on the pleasant scenery of spring season), both my eyes are closed (as if they don't want to see anything else except my beloved Groom. But) upon seeing Guru Nanak, my soul feels delighted like a mother seeing her son, (because now I know, that he would surely unite me with my beloved God).”(4)

So that we may also draw some inspiration from the story of his union with his beloved God, Guru Ji describes how he got imbued with the love of his God, and ultimately obtained the bliss of His union.

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He says: “O my dear, my true Guru narrated the tales and legends of God to me. I am a sacrifice to the Guru, who has (imbued me with the love of God) and has united me with that God. (On meeting Him), all my wishes have been fulfilled and I have obtained the fruits of my heart's desire. O my dear, God has become gracious on me, and slave Nanak has merged in His Name.”(5)

Guru Ji concludes the Shabad, by pledging, not to seek any other love, except the love of God, and addressing both his friend and God Himself, Guru Ji says: “O' my dear, except God, I wouldn't play the game of love with anybody else. O my dear, tell me how can I find the Guru, following whom I could see my beloved (God). O' my benefactor God, unite me with the Guru, through whom, I could unite with You. O' my beloved (by Your grace), I have obtained Guru Nanak, (because) such was my pre-ordained destiny (written by You).”(6-1-14-21)

The message of this Shabad is, that if like the love of a faithful bride for her beloved spouse, we have a deep and sincere longing for God, and if by good fortune we meet such a true Guru who guides us on the right path, then we are united with our beloved God and enjoy the bliss of His company.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੧ ॥

raag aasaa mehlāa 5 chhant ghar 1.

ando anad ghanaa mai so parabh deethaa raam.



ਅਨਦੋ ਅਨਦੁ ਘਣਾ ਮੈ ਸੋ ਪ੍ਰਭੁ ਡੀਠਾ ਰਾਮ ॥
ਚਾਖਿਅੜਾ ਚਾਖਿਅੜਾ ਮੈ ਹਰਿ ਰਸੁ ਮੀਠਾ ਰਾਮ ॥
ਹਰਿ ਰਸੁ ਮੀਠਾ ਮਨ ਮਹਿ ਵੂਠਾ ਸਤਿਗੁਰੁ ਤੂਠਾ ਸਹਜੁ ਭਇਆ ॥

ਗੁਰੁ ਵਸਿ ਆਇਆ ਮੰਗਲੁ ਗਾਇਆ ਪੰਚ ਦੁਸਟ ਓਇ ਭਾਗਿ
ਗਇਆ ॥

ਸੀਤਲ ਆਖਾਣੇ ਅੰਮ੍ਰਿਤ ਬਾਣੇ ਸਾਜਨ ਸੰਤ ਬਸੀਠਾ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਸੋ ਪ੍ਰਭੁ ਨੈਣੀ ਡੀਠਾ ॥੧॥

ਸੋਹਿਅੜੇ ਸੋਹਿਅੜੇ ਮੇਰੇ ਬੰਕ ਦੁਆਰੇ ਰਾਮ ॥
ਪਾਹੁਨੜੇ ਪਾਹੁਨੜੇ ਮੇਰੇ ਸੰਤ ਪਿਆਰੇ ਰਾਮ ॥
ਸੰਤ ਪਿਆਰੇ ਕਾਰਜ ਸਾਰੇ ਨਮਸਕਾਰ ਕਰਿ ਲਗੇ ਸੇਵਾ ॥
ਆਪੇ ਜਾਵੀ ਆਪੇ ਮਾਵੀ ਆਪਿ ਸੁਆਮੀ ਆਪਿ ਦੇਵਾ ॥
ਅਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਆਪੇ ਧਾਰਨ ਧਾਰੇ ॥
ਕਹੁ ਨਾਨਕ ਸਹੁ ਘਰ ਮਹਿ ਬੈਠਾ ਸੋਹੇ ਬੰਕ ਦੁਆਰੇ ॥੨॥

ਨਵ ਨਿਧੇ ਨਉ ਨਿਧੇ ਮੇਰੇ ਘਰ ਮਹਿ ਆਈ ਰਾਮ ॥
ਸਭੁ ਕਿਛੁ ਮੈ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ਨਾਮੁ ਧਿਆਈ ਰਾਮ ॥
ਨਾਮੁ ਧਿਆਈ ਸਦਾ ਸਖਾਈ ਸਹਜ ਸੁਭਾਈ ਗੋਵਿੰਦਾ ॥
ਗਣਤ ਮਿਟਾਈ ਚੂਕੀ ਧਾਈ ਕਦੇ ਨ ਵਿਆਪੈ ਮਨ ਚਿੰਦਾ ॥

ਗੋਵਿੰਦ ਗਾਜੇ ਅਨਹਦ ਵਾਜੇ ਅਚਰਜ ਸੋਭ ਬਣਾਈ ॥
ਕਹੁ ਨਾਨਕ ਪਿਰੁ ਮੇਰੇ ਸੰਗੇ ਤਾ ਮੈ ਨਵ ਨਿਧਿ ਪਾਈ ॥੩॥

ਸਰਸਿਅੜੇ ਸਰਸਿਅੜੇ ਮੇਰੇ ਭਾਈ ਸਭ ਮੀਤਾ ਰਾਮ ॥

ਪੰਨਾ ੪੫੩

ਬਿਖਮੋ ਬਿਖਮੁ ਅਖਾੜਾ ਮੈ ਗੁਰ ਮਿਲਿ ਜੀਤਾ ਰਾਮ ॥
ਗੁਰ ਮਿਲਿ ਜੀਤਾ ਹਰਿ ਹਰਿ ਕੀਤਾ ਤੂਟੀ ਭੀਤਾ ਭਰਮ ਗੜਾ ॥

ਪਾਇਆ ਖਜਾਨਾ ਬਹੁਤੁ ਨਿਧਾਨਾ ਸਾਣਥ ਮੇਰੀ ਆਪਿ ਖੜਾ ॥

chaakhi-arhaa chaakhi-arhaa mai har ras meethaa raam.
har ras meethaa man meh voothaa satgur toothaa sahj bha-
i-aa.
garihu vas aa-i-aa mangal gaa-i-aa panch dusat o-ay bhaag
ga-i-aa.
seetal aaghaanay amrit baanay saajan sant baseethaa.
kaho naanak har si-o man maani-aa so parabh nainee
deethaa. ||1||
sohi-arhay sohi-arhay mayray bank du-aaray raam.
paahunarhay paahunarhay mayray sant pi-aaray raam.
sant pi-aaray kaaraj saaray namaskaar kar lagay sayvaa.
aapay jaanjee aapay maanjee aap su-aamee aap dayvaa.
apnaa kaaraj aap savaaray aapay Dhaaran Dhaaray.
kaho naanak saho ghar meh baithaa sohay bank du-aaray.
||2||
nav niDhay na-o niDhay mayray ghar meh aa-ee raam.
sabh kichh mai sabh kichh paa-i-aa naam Dhi-aa-ee raam.
naam Dhi-aa-ee sadaa sakhaa-ee sahj subhaa-ee govindaa.
ganat mitaa-ee chookee Dhaa-ee kaday na vi-aapai man
chindaa.
govind gaajay anhad vaajay achraj sobh banaa-ee.
kaho naanak pir mayrai sangay taa mai nav niDh paa-ee.
||3||
sarsi-arhay sarsi-arhay mayray bhaa-ee sabh meetaa raam.

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bikhmo bikham akhaarhaa mai gur mil jeetaa raam.
gur mil jeetaa har har keetaa tootee bheetaa bharam
garhaa.
paa-i-aa khajaanaa bahut niDhaanaa saanath mayree aap
kharhaa.

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ਸੋਈ ਸੁਗਿਆਨਾ ਸੋ ਪਰਧਾਨਾ ਜੋ ਪ੍ਰਭਿ ਅਪਨਾ ਕੀਤਾ ॥
ਕਹੁ ਨਾਨਕ ਜਾਂ ਵਲਿ ਸੁਆਮੀ ਤਾ ਸਰਸੇ ਭਾਈ ਮੀਤਾ ॥੪॥੧॥

so-ee sugi-aanaa so parDhaanaa jo parabh apnaa keetaa.
kaho naanak jaaN val su-aamee taa sarsay bhaa-ee meetaa.
||4||1||

Asa Mohalla-5

Chhant

In the previous Shabad Guru Ji had depicted the picture of a lonely bride who was feeling the pangs of separation. Now Guru Ji uses the metaphor of extreme sense of happiness and ecstasy enjoyed by this bride, when she discovers that her beloved groom is coming to wed her, and describes the bliss being experienced by the soul bride, on being united with her groom (God).

In this context, Guru Ji speaks for that happy soul bride and says: "I am feeling great joy because I have seen that God of mine. Yes, I have tasted the sweet relish of God's (Name). This sweet relish of God's (Name) has been enshrined in



my mind, (because) the true Guru has become merciful on me, and my mind is now in equipoise. My mind has now come under control; it is now singing songs of joy, because the five evil passions (of lust, anger, greed, attachment and self-conceit), which used to mislead and trouble it, have fled away. Since the time, my friendly saint (Guru) has become the intermediary, (between me and God, my sense faculties) have become cool and calm, with his immortalizing words. Nanak says, “my mind has become intimate with God, and I have seen that God with my own eyes.”(1)

Metaphorically describing the scene of his marriage or union with God, Guru Ji says: “(O my friends, my sense faculties), the beautiful gates of my mind look gorgeous, because my beloved saints have arrived as guests. These dear saints are getting all my tasks accomplished. Therefore, after bowing to (that Guru God), all my sense faculties are engaged in serving Him. (In this marriage), God Himself is (leading) the groom’s party and Himself the bride’s party; He Himself is the bridegroom and Himself the deity. His task, He Himself accomplishes and He Himself sustains the union. Nanak says that my groom (God) is residing in my heart, and its gates are looking beautiful.”(2)

Now Guru Ji describes the blessings being enjoyed by him on enshrining God in his mind. He says: “(O my friends, now) I only meditate on God’s Name, because, I have received (all the) nine treasures (of the world), in the house (of my mind). Yes, by meditating on (God’s) Name I have obtained everything, and in a matter of fact way, I have even met God. (That God) has erased all the accounts (of my good or bad deeds, therefore all) my wanderings, have ceased, and now no worry can ever afflict me. Within me, God’s is resounding (and I am fully enjoying the relish of meditating on God’s Name. Because within me) is playing the melody of unstuck music, which has created a scene of astonishing glory. Nanak says when my spouse is with me, I feel that I have obtained all the nine treasures (of happiness).”(3)

Finally Guru Ji describes what kinds of blessings, this marriage (or union) with God has brought with it. He says: “(O my friends, all my sense faculties which are now like my) brothers and friends have been very much pleased. Joining with the Guru, I have won over the most difficult battlefield (of worldly life. What I did is that) joining with the Guru, I repeated God’s Name, and won over the battlefield, because the wall of the fortress of doubt was demolished. (As a result of this victory), I have obtained an in-exhaustible treasure of many virtues, and (now) God Himself is standing as my helper. (All these blessings are not due to my wisdom or special status, but I say, that) he alone is most knowledgeable and distinguished, whom God makes His own. Nanak says when our Master (the God) is on is on our side, all our brothers and friends are also pleased (with us).”(4-1)

The message of this Shabad is that when we long to meet God like the young faithful bride separated from her beloved groom, God does come to reside in our heart. Then we enjoy an extremely wonderful sense of happiness and ecstasy, as if God has come and wedded us like His beautiful Bride. This union not only makes us happy but pleases all our friends and relatives as well, and we enjoy every kind of happiness.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਅਕਥਾ ਹਰਿ ਅਕਥ ਕਥਾ ਕਿਛੁ ਜਾਇ ਨ ਜਾਣੀ ਰਾਮ ॥
ਸੁਰਿ ਨਰ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸਹਜਿ ਵਖਾਣੀ ਰਾਮ ॥
ਸਹਜੇ ਵਖਾਣੀ ਅਮਿਉ ਬਾਣੀ ਚਰਣ ਕਮਲ ਰੰਗੁ ਲਾਇਆ ॥
ਜਪਿ ਏਕੁ ਅਲਖੁ ਪ੍ਰਭੁ ਨਿਰੰਜਨੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥
ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ॥

akthaa har akath kathaa kichh jaa-ay na jaanee raam.
sur nar sur nar mun jan sahj vakhaanee raam.
sehjay vakhaanee ami-o bane charan kamal rang laa-i-aa.
jap ayk alakh parabh niranjan man chindī-aa fal paa-i-aa.
taj maan moh vikaar doojaa jotee jot samaanee.

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ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰ ਪ੍ਰਸਾਦੀ ਸਦਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀ ॥੧॥
ਹਰਿ ਸੰਤਾ ਹਰਿ ਸੰਤ ਸਜਨ ਮੇਰੇ ਮੀਤ ਸਹਾਈ ਰਾਮ ॥
ਵਡਭਾਗੀ ਵਡਭਾਗੀ ਸਤਸੰਗਤਿ ਪਾਈ ਰਾਮ ॥
ਵਡਭਾਗੀ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਲਾਭੇ ਦੂਖ ਸੰਤਾਪੈ ॥

binvant naanak gur parsaadee sadaa har rang maanee. ||1||
har santaa har sant sajan mayray meet sahaa-ee raam.
vadbhaagee vadbhaagee satsangat paa-ee raam.
vadbhaagee paa-ay naam Dhi-aa-ay laathay dookh
santaapai.
gur charnee laagay bharam bha-o bhaagay aap mitaa-i-aa
aapai.
kar kirpaa maylay parabh apunai vichhuh kah na jaa-ee.



ਕਰਿ ਕਿਰਪਾ ਮੇਲੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਵਿਛੜਿ ਕਤਹਿ ਨ ਜਾਈ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾ ਸਦਾ ਹਰਿ ਸਰਣਾਈ ॥੨॥
 ਹਰਿ ਦਰੇ ਹਰਿ ਦਰਿ ਸੋਹਨਿ ਤੇਰੇ ਭਗਤ ਪਿਆਰੇ ਰਾਮ ॥
 ਵਾਰੀ ਤਿਨ ਵਾਰੀ ਜਾਵਾ ਸਦ ਬਲਿਹਾਰੇ ਰਾਮ ॥
 ਸਦ ਬਲਿਹਾਰੇ ਕਰਿ ਨਮਸਕਾਰੇ ਜਿਨ ਭੇਟਤ ਪ੍ਰਭੁ ਜਾਤਾ ॥
 ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥

ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਨਾਮੁ ਧਿਆਇਆ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੇ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਰਾਖੁ ਕਿਰਪਾ ਧਾਰੇ ॥੩॥
 ਬੇਅੰਤਾ ਬੇਅੰਤ ਗੁਣ ਤੇਰੇ ਕੇਤਕ ਗਾਵਾ ਰਾਮ ॥
 ਤੇਰੇ ਚਰਣਾ ਤੇਰੇ ਚਰਣ ਧੂੜਿ ਵਡਭਾਗੀ ਪਾਵਾ ਰਾਮ ॥

ਹਰਿ ਧੂੜੀ ਨਾਈਐ ਮੈਲੁ ਗਵਾਈਐ ਜਨਮ ਮਰਣ ਦੁਖ ਲਾਥੇ ॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਹਦੂਰੇ ਪਰਮੇਸਰੁ ਪ੍ਰਭੁ ਸਾਥੇ ॥
 ਮਿਟੇ ਦੂਖ ਕਲਿਆਣ ਕੀਰਤਨ ਬਹੁੜਿ ਜੋਨਿ ਨ ਪਾਵਾ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰ ਸਰਣਿ ਤਰੀਐ ਆਪਣੇ ਪ੍ਰਭ ਭਾਵਾ ॥੪॥੨॥

binvant naanak daas tayraa sadaa har sarnaa-ee. ||2||
 har daray har dar sohan tayray bhagat pi-aaray raam.
 vaaree tin vaaree jaavaa sad balihaaray raam.
 sad balihaaray kar namaskaaray jin bhayat parabh jaataa.
 ghat ghat rav rahi-aa sabh thaa-ee pooran purakh
 biDhaataa.
 gur pooraa paa-i-aa naam Dhi-aa-i-aa joo-ai janam na
 haaray.
 binvant naanak saran tayree raakh kirpaa Dhaaray. ||3||
 bay-antaa bay-ant gun tayray kaytak gaavaa raam.
 tayray charnaa tayray charan Dhoorh vadbhaagee paavaa
 raam.
 har Dhoorhee n^haa-ee-ai mail gavaa-ee-ai janam maran
 dukh laathay.
 antar baahar sadaa hadooray parmaysar parabh saathay.
 mitay dookh kali-aan keertan baurh jon na paavaa.
 binvant naanak gur saran taree-ai aapnay parabh bhaavaa.
 ||4||2||

Asa Mohalla-5

In the opening lines of second stanza of the previous Shabad, Guru Ji stated “that his sense faculties, the gates of his heart look gorgeous, because his beloved saints have arrived as guests. These dear saints are getting all his tasks accomplished. Therefore, after bowing to that Guru God, all his sense faculties are engaged in serving Him.” In other words, he is expressing his deep gratitude to his saint (Guru) for uniting him with his beloved God. In this Shabad Guru Ji is describing to us how the saints or other devotees of God help us unite with God.

He says: “(O my friends), the indescribable discourse of God, cannot be described, (through our own ego, or cleverness). It is only, the persons with angelic disposition, and sagely devotees, who have discoursed on this matter, while in a state of peace and poise. (These saints and sages, who) in a state of equipoise have given this divine discourse with their nectar like words, they have (first) imbued themselves with the love of God’s lotus feet. By meditating on the one unknowable and immaculate God they obtained the fruit of their heart’s desire. Shedding its ego, attachment, sin and the sense of duality, their light has merged in the supreme light (of God). Nanak humbly submits that now by the grace of Guru, they enjoy the love of God forever.”(1)

Guru Ji now describes how direct association with the saints helps a person to unite with God. Talking from his own experience he says: “(O my friends), God’s saints are my friends, mates and supporters. It is by great good fortune that I have found the company of such holy persons. The person, who by good fortune finds (such a holy company), he meditates on the (God’s) Name, and all his pains and sorrows are removed. Yes, they who have resorted to the shelter of the Guru, their doubts and dreads have vanished, and through their own mind, they have erased their self (conceit). Then showing His grace God has united them with Him and after that they never get separated (from Him). Therefore, Nanak prays, O God, (I am) Your servant, please always keep me in Your refuge.”(2)

Continuing his prayer, Guru Ji says: “O’ God, (standing at) Your gate, Your devotees are looking beauteous. May I always be a sacrifice to them. (Yes, I wish, that), I may salute and be a sacrifice to them, meeting whom I have realized God. (Now I know that God), the perfect architect of destiny is pervading each and every heart. The person, who meets the perfect Guru, meditates on (God’s) Name, and he doesn’t lose (his human) birth in gamble. O God, Nanak, prays, showing mercy, save him (too from losing his human birth in gamble).”(3)

Finally Guru Ji shows us how to pray to God and what kinds of gifts to ask from Him. He says: “O’ limitless God, innumerable are Your merits, how many of these could I sing? It would be my great good fortune if I could simply obtain the dust of Your feet (and perform the most humble service of Yours). Because, by bathing in the dust of Your



feet, we can wash off all the dirt (of evil tendencies), and end our pains of birth and death. (We also realize that) both within and without, God is always in front of us. (In short, O my friends, the person), who sings God's praise, within him develops a sense of peace and bliss, his pains and sufferings are removed, and he doesn't go through existences again. Nanak prays that by seeking the shelter of the Guru, we swim across (the worldly ocean. I too could) become pleasing to my God (and swim across, if I am also blessed with the guidance of the Guru).”(4-2)

The message of this Shabad is that if we sing God's praises through the hymns and sermons composed by His devotees in their moments of love, peace, and poise, or join the company of holy saints and meditate on God's Name, then all our evil tendencies will be dispelled and showing His mercy God would unite us with Himself.

ਆਸਾ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਚਰਨ ਕਮਲ ਮਨੁ ਬੇਧਿਆ ਕਿਛੁ ਆਨ ਨ ਮੀਠਾ ਰਾਮ
ਰਾਜੇ ॥

ਮਿਲਿ ਸੰਤਸੰਗਤਿ ਆਰਾਧਿਆ ਹਰਿ ਘਟਿ ਘਟੇ ਡੀਠਾ ਰਾਮ
ਰਾਜੇ ॥

ਹਰਿ ਘਟਿ ਘਟੇ ਡੀਠਾ ਅੰਮ੍ਰਿਤੁ ਵੂਠਾ ਜਨਮ ਮਰਨ ਦੁਖ ਨਾਠੇ ॥

ਗੁਣ ਨਿਧਿ ਗਾਇਆ ਸਭ ਦੂਖ ਮਿਟਾਇਆ ਹਉਮੈ ਬਿਨਸੀ
ਗਾਠੇ ॥

ਪੰਨਾ ੪੫੪

ਪ੍ਰਿਉ ਸਹਜ ਸੁਭਾਈ ਛੋਡਿ ਨ ਜਾਈ ਮਨਿ ਲਾਗਾ ਰੰਗੁ ਮਜੀਠਾ
॥

ਹਰਿ ਨਾਨਕ ਬੇਧੇ ਚਰਨ ਕਮਲ ਕਿਛੁ ਆਨ ਨ ਮੀਠਾ ॥੧॥

ਜਿਉ ਰਾਤੀ ਜਲਿ ਮਾਛੁਲੀ ਤਿਉ ਰਾਮ ਰਸਿ ਮਾਤੇ ਰਾਮ ਰਾਜੇ ॥

ਗੁਰ ਪੂਰੈ ਉਪਦੇਸਿਆ ਜੀਵਨ ਗਤਿ ਭਾਤੇ ਰਾਮ ਰਾਜੇ ॥
ਜੀਵਨ ਗਤਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਏ ॥
ਹਰਿ ਰਤਨ ਪਦਾਰਥੇ ਪਰਗਟੇ ਪੂਰਨੇ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਏ ॥

ਪ੍ਰਭੁ ਸੁਘਰੁ ਸਰੂਪੁ ਸੁਜਾਨੁ ਸੁਆਮੀ ਤਾ ਕੀ ਮਿਟੈ ਨ ਦਾਤੇ ॥

ਜਲ ਸੰਗਿ ਰਾਤੀ ਮਾਛੁਲੀ ਨਾਨਕ ਹਰਿ ਮਾਤੇ ॥੨॥
ਚਾਤ੍ਰਕੁ ਜਾਚੈ ਬੁੰਦ ਜਿਉ ਹਰਿ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ ਰਾਜੇ ॥

ਮਾਲੁ ਖਜੀਨਾ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਸਭਹੂੰ ਤੇ ਪਿਆਰਾ ਰਾਮ ਰਾਜੇ ॥

ਸਭਹੂੰ ਤੇ ਪਿਆਰਾ ਪੁਰਖੁ ਨਿਰਾਰਾ ਤਾ ਕੀ ਗਤਿ ਨਹੀ ਜਾਣੀਐ
॥

ਹਰਿ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਬਿਸਰੈ ਕਬਹੂੰ ਗੁਰ ਸਬਦੀ ਰੰਗੁ
ਮਾਣੀਐ ॥

aasaa chhant mehlāa 5 ghar 4

ik-o^Nkaar satgur parsaad.

har charan kamal man bayDhi-aa kichh aan na meethaa
raam raajay.

mil santsangat aaraaDhi-aa har ghat ghatay deethaa raam
raajay.

har ghat ghatay deethaa amrito voothaa janam maran dukh
naathay.

gun niDh gaa-i-aa sabh dookh mitaa-i-aa ha-umai binsee
gaathay.

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pari-o sahj subhaa-ee chhod na jaa-ee man laagaa rang
majeethaa.

har naanak bayDhay charan kamal kichh aan na meethaa.
||1||

ji-o raatee jal maachhulee ti-o raam ras maatay raam
raajay.

gur poorai updaysi-aa jeevan gat bhaatay raam raajay.
jeevan gat su-aamee antarjaamee aap lee-ay larh laa-ay.

har ratan padaaratho pargato poorno chhod na kathoo jaa-
ay.

parabh sughar saroop sujaan su-aamee taa kee mitai na
daatay.

jal sang raatee maachhulee naanak har maatay. ||2||

chaatrik jaachai boond ji-o har paraan aDhaaraa raam
raajay.

maal khajeenaa sut bharaat meet sabhahoo^N tay pi-aaraa
raam raajay.

sabhahoo^N tay pi-aaraa purakh niraaraa taa kee gat nahee
jaanee-ai.

har saas giraas na bisrai kabahoo^N gur sabdee rang
maanee-ai.

parabh purakh jagjeevano sant ras peevno jap bharam moh
dukh daaraa.

chaatrik jaachai boond ji-o naanak har pi-aaraa. ||3||
milay naraa-in aapay maanoratho pooraa raam raajay.

dhaathe bheet bharamm kee bhayat gur sooraa raam
raajay.



ਪ੍ਰਭੁ ਪੁਰਖੁ ਜਗਜੀਵਨੋ ਸੰਤ ਰਸੁ ਪੀਵਨੋ ਜਪਿ ਭਰਮ ਮੋਹ ਦੁਖ
ਡਾਰਾ ॥

ਚਾਤ੍ਰਕੁ ਜਾਚੈ ਬੁੰਦ ਜਿਉ ਨਾਨਕ ਹਰਿ ਪਿਆਰਾ ॥੩॥
ਮਿਲੇ ਨਰਾਇਣ ਆਪਣੇ ਮਾਨੋਰਥੇ ਪੂਰਾ ਰਾਮ ਰਾਜੇ ॥
ਢਾਠੀ ਭੀਤਿ ਭਰੰਮ ਕੀ ਭੇਟਤ ਗੁਰੁ ਸੂਰਾ ਰਾਮ ਰਾਜੇ ॥

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ਪੂਰਨ ਗੁਰ ਪਾਏ ਪੁਰਬਿ ਲਿਖਾਏ ਸਭ ਨਿਧਿ ਦੀਨ ਦਇਆਲਾ
॥

ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਸੁੰਦਰ ਗੁਰ ਗੋਪਾਲਾ ॥
ਸੁਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਪਤਿਤ ਪਾਵਨ ਸਾਧੂ ਧੂਰਾ ॥

ਹਰਿ ਮਿਲੇ ਨਰਾਇਣ ਨਾਨਕਾ ਮਾਨੋਰਥੇ ਪੂਰਾ ॥੪॥੧॥੩॥

pooran gur paa-ay purab likhaa-ay sabh niDh deen da-i-
aala.

aad maDh ant parabh so-ee sundar gur gopaalaa.

sookh sahj aanand ghanayray patit paavan saaDhoo
Dhooraa.

har milay naraa-in naankaa maanoratho pooraa. ||4||1||3||

Asa Chhant Mohalla-5

Ghar-4

In the previous Shabad, Guru Ji told us that if we sing God's praises through the hymns and sermons composed by His devotees in their moments of love, peace, and poise, or join the company of holy saints and meditate on God's Name, then all our evil tendencies will be dispelled and showing His mercy God would unite us with Himself. In this Shabad he describes the state of mind of the devotees, whose mind is totally imbued with the love of God and what kind of bliss and comforts they enjoy?

He says: "(O my friends, he whose) mind has been pierced by (the immaculate love of the lotus feet) of God, nothing else seems pleasing to him. Joining the society of saints, he meditates on God, and is able to see Him present in every heart. When, he is able to see (God) in every heart, immortalizing nectar of God's Name comes to abide in him, and (all his pains including) pain of birth and death goes away. By singing praises of God, the treasure of all virtues, he dispels all his pain and the knot (like presence) of ego within him is destroyed. In a very natural sort of way, God always remains with him, and never abandons him. Like the deep red color of "*Majeeth*" his mind is imbued with fast love of God. In short, O Nanak, he whose mind gets pierced with (the immaculate love) of God's lotus feet, nothing else seems pleasing (to him)." (1)

Illustrating the embellishing effect on the minds of those, whom the Guru has graced with his divine message, Guru Ji says: "(O my friends, they whom) the perfect Guru has embellished with the instruction (of meditation on God's Name), they are intoxicated with the relish of God's Name, just as a fish is deeply imbued with the love for water. The perfect Guru teaches them, the way to obtain salvation in life. God the Giver of salvation is the inner knower of all hearts. He Himself unites (such Guru wards persons) with Him. That all-pervading God reveals the jewel (of God's Name) in them, and never goes anywhere, abandoning them. God is accomplished, beauteous and sagacious Master, His gifts never exhaust. Therefore O Nanak, just as the fish is imbued with the love of water, such persons remain imbued with the love of God." (2)

Illustrating the love of Guru wards persons for God's Name with another beautiful example, Guru Ji says: "(O my friends), Just as a "*Papeeha*", (the pied-cuckoo) craves for the drop of rain, God's (Name) is the support of (a Guru ward's life) breaths. To them, (God) is dearer than all the wealth, treasures, sons, brothers and friends. Yes, the detached God is dearer (to them) than all others, whose state cannot be known. With each breath, and morsel of food, God doesn't go out of their minds, and through the word of the Guru, they enjoy His love. The saints drink the nectar of Name of that God, that supreme Being, who is the life of the universe, and by so meditating (On His Name), they have cast away the pain of doubt and (worldly) attachment. In short, O Nanak, just as a "*Papeeha*" craves for the special drop of rain, similarly, God is dear (to His devotees)." (3)



Guru Ji concludes the Shabad, by saying: “(O my friends), they who get united with their life-object is accomplished. Upon meeting the brave Guru (and comprehending his message), their wall of doubt crumbles down. However, only those persons meet the perfect Guru, in whose destiny, it has been so prescribed before, by the treasure of all (virtues), and merciful master of the meek. (They firmly believe, that) beauteous Guru God is present in the beginning, the middle, and the end. They, who are blessed with the (most humble service, or the) dust of the feet of saints, which can sanctify even the sinners, enjoy peace, poise, and immense bliss. In short, O Nanak, he who gets united with the immaculate God, his life object is accomplished.”(4-1-3)

The message of this Shabad is that they who imbue themselves with the love of the lotus feet of God (or the immaculate words uttered by the saints in praise of God), they achieve the object of their life, union with that God, from whom they had been separated for a long time.

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੬

aasaa mehlāa 5 chhant ghar 6

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḁ.

ਸਲੋਕੁ ॥

salok.

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸੇਈ ਜਪਾਤ ॥
ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨ੍ ਰਾਮ ਸਿਉ ਭੇਟਤ ਸਾਧ ਸੰਗਾਤ ॥੧॥

jaa ka-o bha-ay kirpaal parabh har har say-ee japaat.
naanak pareet lagee tin^H raam si-o bhaytat saaDh sangaat.
||1||

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ਛੰਤੁ ॥

chhant.

ਜਲ ਦੁਧ ਨਿਆਈ ਰੀਤਿ ਅਬ ਦੁਧ ਆਚ ਨਹੀ ਮਨ ਐਸੀ
ਪ੍ਰੀਤਿ ਹਰੇ ॥

jal duDh ni-aa-ee reet ab duDh aach nahee man aisee
pareet haray.

ਅਬ ਉਰਝਿਓ ਅਲਿ ਕਮਲੇਹ ਬਾਸਨ ਮਾਹਿ ਮਗਨ ਇਕੁ ਖਿਨੁ
ਭੀ ਨਾਹਿ ਟਰੈ ॥
ਖਿਨੁ ਨਾਹਿ ਟਰੀਐ ਪ੍ਰੀਤਿ ਹਰੀਐ ਸੀਗਾਰ ਹਭਿ ਰਸ ਅਰਪੀਐ
॥

ab urjhi-o al kamlayh baasan maahi magan ik khin bhee
naahi tarai.
khin naahi taree-ai pareet haree-ai seegaar habh ras arpee-
ai.

ਜਹ ਦੂਖੁ ਸੁਣੀਐ ਜਮ ਪੰਥੁ ਭਣੀਐ ਤਹ ਸਾਧਸੰਗਿ ਨ ਡਰਪੀਐ
॥

jah doorkh sunee-ai jam panth bhanee-ai tah saaDhsang na
darpee-ai.

ਕਰਿ ਕੀਰਤਿ ਗੋਵਿੰਦ ਗੁਣੀਐ ਸਗਲ ਪ੍ਰਾਛਤ ਦੁਖ ਹਰੇ ॥
ਕਹੁ ਨਾਨਕ ਛੰਤ ਗੋਵਿੰਦ ਹਰਿ ਕੇ ਮਨ ਹਰਿ ਸਿਉ ਨੇਹੁ ਕਰੇਹੁ
ਐਸੀ ਮਨ ਪ੍ਰੀਤਿ ਹਰੇ ॥੧॥

kar keerat govind gunee-ai sagal paraachhat dukh haray.
kaho naanak chhant govind har kay man har si-o nayhu
karayhu aisee man pareet haray. ||1||

ਜੈਸੀ ਮਛਲੀ ਨੀਰ ਇਕੁ ਖਿਨੁ ਭੀ ਨਾ ਧੀਰੇ ਮਨ ਐਸਾ ਨੇਹੁ
ਕਰੇਹੁ ॥

jaisee machhulee neer ik khin bhee naa Dheeray man aisaa
nayhu karayhu.

ਪੰਨਾ ੪੫੫

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ਜੈਸੀ ਚਾਤ੍ਰਕ ਪਿਆਸ ਖਿਨੁ ਖਿਨੁ ਬੂੰਦ ਚਵੈ ਬਰਸੁ ਸੁਹਾਵੇ ਮੇਹੁ
॥

jaisee chaatrik pi-aas khin khin boond chavai baras
suhaavay mayhu.

ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ ਇਹੁ ਮਨੁ ਦੀਜੈ ਅਤਿ ਲਾਈਐ ਚਿਤੁ
ਮੁਰਾਰੀ ॥

har pareet kareejai ih man deejai at laa-ee-ai chit
muraaree.
maan na keejai saran pareejai darsan ka-o balihaaree.
gur suparsannay mil naah vichhunay Dhan daydee saach
sanayhaa.
kaho naanak chhant anant thaakur kay har si-o keejai
nayhaa man aisaa nayhu karayhu. ||2||



ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰੀ ॥
ਗੁਰ ਸੁਪ੍ਰਸੰਨੇ ਮਿਲੁ ਨਾਹਿ ਵਿਛੁੰਨੇ ਧਨ ਦੇਦੀ ਸਾਚੁ ਸਨੇਹਾ ॥

ਕਹੁ ਨਾਨਕ ਛੰਤ ਅਨੰਤ ਠਾਕੁਰ ਕੇ ਹਰਿ ਸਿਉ ਕੀਜੈ ਨੇਹਾ ਮਨ
ਐਸਾ ਨੇਹੁ ਕਰੇਹੁ ॥੨॥
ਚਕਵੀ ਸੂਰ ਸਨੇਹੁ ਚਿਤਵੈ ਆਸ ਘਣੀ ਕਦਿ ਦਿਨੀਅਰੁ ਦੇਖੀਐ
॥

ਕੋਕਿਲ ਅੰਬ ਪਰੀਤਿ ਚਵੈ ਸੁਹਾਵੀਆ ਮਨ ਹਰਿ ਰੰਗੁ ਕੀਜੀਐ
॥

ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ ਮਾਨੁ ਨ ਕੀਜੈ ਇਕ ਰਾਤੀ ਕੇ ਹਭਿ
ਪਾਹੁਣਿਆ ॥

ਅਬ ਕਿਆ ਰੰਗੁ ਲਾਇਓ ਮੋਹੁ ਰਚਾਇਓ ਨਾਗੇ ਆਵਣ
ਜਾਵਣਿਆ ॥

ਬਿਰੁ ਸਾਧੂ ਸਰਣੀ ਪੜੀਐ ਚਰਣੀ ਅਬ ਟੂਟਸਿ ਮੋਹੁ ਜੁ ਕਿਤੀਐ
॥

ਕਹੁ ਨਾਨਕ ਛੰਤ ਦਇਆਲ ਪੁਰਖ ਕੇ ਮਨ ਹਰਿ ਲਾਇ ਪਰੀਤਿ
ਕਬ ਦਿਨੀਅਰੁ ਦੇਖੀਐ ॥੩॥
ਨਿਸਿ ਕੁਰੰਕ ਜੈਸੇ ਨਾਦ ਸੁਣਿ ਸ੍ਵਣੀ ਹੀਉ ਡਿਵੈ ਮਨ ਐਸੀ
ਪ੍ਰੀਤਿ ਕੀਜੈ ॥

ਜੈਸੀ ਤਰੁਣਿ ਭਤਾਰ ਉਰਝੀ ਪਿਰਹਿ ਸਿਵੈ ਇਹੁ ਮਨੁ ਲਾਲ
ਦੀਜੈ ॥
ਮਨੁ ਲਾਲਹਿ ਦੀਜੈ ਭੋਗ ਕਰੀਜੈ ਹਭਿ ਖੁਸੀਆ ਰੰਗ ਮਾਣੇ ॥

ਪਿਰੁ ਅਪਨਾ ਪਾਇਆ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ ਅਤਿ ਮਿਲਿਓ
ਮਿਤ੍ਰ ਚਿਰਾਣੇ ॥
ਗੁਰੁ ਬੀਆ ਸਾਖੀ ਤਾ ਡਿਠਮੁ ਆਖੀ ਪਿਰ ਜੇਹਾ ਅਵਰੁ ਨ ਦੀਜੈ
॥

ਕਹੁ ਨਾਨਕ ਛੰਤ ਦਇਆਲ ਮੋਹਨ ਕੇ ਮਨ ਹਰਿ ਚਰਣ ਗਹੀਜੈ
ਐਸੀ ਮਨ ਪ੍ਰੀਤਿ ਕੀਜੈ ॥੪॥੧॥੪॥

chakvee soor sanayhu chitvai aas ghanee kad dinee-ar
daykhee-ai.
kokil amb pareet chavai suhaavee-aa man har rang keejee-
ai.
har pareet kareejai maan na keejai ik raate kay habh
paahun-aa.
ab ki-aa rang laa-i-o moh rachaa-i-o naagay aavan jaavan-
aa.
thir saaDhoo sarnee parhee-ai charnee ab tootas moh jo
kitee-ai.
kaho naanak chhant da-i-aal purakh kay man har laa-ay
pareet kab dinee-ar daykhee-ai. ||3||
nis kurank jaisay naad sun sarvane hee-o divai man aisee
pareet keejai.
jaisee tarun bhataar urjhee pihir siva ih man laal deejai.
man laaleh deejai bhog kareejai habh khusee-aa rang
maanay.
pir apnaa paa-i-aa rang laal banaa-i-aa at mili-o mitar
chiraanay.
gur thee-aa saakhee taa ditham aakhee pir jayhaa avar na
deesai.
kaho naanak chhant da-i-aal mohan kay man har charan
gaheejai aisee man pareet keejai. ||4||1||4||

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Asa Mohalla-5

Chhant Ghar-6

In this Shabad Guru Ji is apparently instructing his own mind, but actually advising us to develop a real deep sincere love for God. He illustrates his advice with very common day to day, beautiful examples of love, starting with life less objects, such as milk and water, and progressively advances to live objects such as the flower and the sun, fish and water, and finally the young bride and her beloved groom. But every body is not blessed with this gift of love with God, therefore Guru Ji begins as follows:

“Shalok_

He says: “On whom God showers His Grace, only they meditate on God’s Name. But O Nanak, it is only upon joining



the company of the saint (Guru), that they are imbued with God's love.”(1)

“Chhant –

Citing examples of such true love, Guru Ji says: “(O' my friends), the tradition of love between God, and (human soul) is like the love between milk and water. (When water becomes one with milk), it doesn't let milk get burnt (until it is itself finished). O my mind, love of God (for the human soul is like that of water for the milk. He doesn't allow the devotee's soul to be tainted by any kind of evil tendencies). Now (another thing, you may note, is that when a lotus flower opens up in bloom), the bumblebee gets entangled in the lotus. It remains so absorbed in (enjoying its) fragrance that it doesn't go away from it, even for a moment. (Similarly O' my friends), we shouldn't desist from the love of God, and sacrifice all our bodily decorations, and worldly pleasures, for the sake of this divine love. (The result of such a sacrifice would be that by joining the company of saint (Guru), we wouldn't feel afraid at all after death), where it is said, that one has to tread on a painful path laid out by the demon of death. Therefore, we should keep praising the merits of God, because He destroys all our sins and sorrows. Therefore, Nanak (says), O my mind keep singing songs in praise of God, and keep loving God. O my mind such is God's love (that it doesn't let the devotee be tainted by any sinful tendencies, and doesn't let the soul be tortured by demons of death).”(1)

Guru Ji now proceeds to the next stage of examples of love. He says: “O' my mind develop such a love for God as a fish (has for water, when separated) from water, it does not rest even for a moment. (Or develop such a love for God), as the pied-cuckoo (has for the drop of rain. Even when it is thirsty, it doesn't drink any other water), but again and again, it keeps chirping for drop of rain, (as if saying to the cloud), “O pleasing cloud, please come down as rain.”

“Yes, we should imbue ourselves with God's love, (and for the sake of this divine love), we should surrender, our mind and body to Him. We should so attune our mind to that Slayer of pride that we never indulge in arrogance; instead we should seek His refuge, and be a sacrifice to His sight. We should also not feel any pride (on account of this love), we should simply seek His shelter and be a sacrifice to His vision. (O my friends, the soul) bride on whom the Guru is very much pleased, she (meditates on God,) sends her prayers to the eternal Being, and begs Him to come and meet her). Therefore, O Nanak, you too should utter countless songs in praise of the Master, and imbue yourself with love of God, (like the love of a fish for water, or of a pied cuckoo for the drop of rain).”(2)

Citing, more beautiful examples of love, Guru Ji says: “(O' my mind, love your God), just as a Sheldrake (*Chakwi*) loves the sun and with a great craving she keeps on wondering when she will be able to see the sun. Or just as a cuckoo (*koel*) loves the mango (and sitting on the mango tree), sings sweetly. O my mind, we should imbue ourselves with God's love, and we shouldn't feel proud (of any thing, because, in this world we are all) guests for (a very short period) of one night (only. O my mind, why have) you imbued yourself (with worldly love, remember that we came) naked and we would go naked (from this world. O my mind, only) the shelter of the saint (Guru) is permanent, therefore, we should seek his refuge, only then, your attachment which you have developed (for the world) would be removed. O, Nanak, keep singing songs in praise of the merciful Being, just as “*Chakwi*” keeps longing for the time, when she would see the sun, similarly develop such a love for God in your mind.”(3)

Guru Ji concludes this Shabad, with still some more beautiful examples, touching the heights of poetic imagery. He says: “O my mind, imbue yourself with love of God, like a deer, who upon hearing the music of the (hunter's) horn with its ears at night, surrenders its heart (so completely, that without caring for its life, it runs towards the hunter, and lets itself be mortally wounded, by the hunter's arrow). Or as the young bride imbued with the love for her groom, serves him (day and night), similarly, we should surrender our mind to our beloved God, and enjoy the relish of His love. (The bride soul, who surrenders her mind to the groom God, she) enjoys all the pleasures, and all blessings of His union. She finds her Spouse (God) within herself, and imbues herself with the fast red pigment of love, (like the wearing of a deep red colored robe by a wedded bride), and she finds out her long separated dear friend. (O my friend, since the time), the Guru has become my intercessor, I have seen my groom God with my own eyes, and no one seems to be (as handsome) as my Spouse. Therefore Nanak says, O my mind, grasp the lotus feet of God, and keep singing songs in praise of the captivating merciful (Master). Yes O my mind imbue yourself with such (deep) love (for God, as a young bride has for her beloved Groom).”(4-1-4)

The message of this Shabad is that if we want to meet God and enjoy the bliss of His union, then we should make Guru our intercessor, i.e. follow his advice and love our God with such a sincere, undiluted and



intense love as is the love of water for milk, *Chakwi* for the Sun, Fish for water, deer for the Music and a young faithful bride for her spouse.

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ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਲੋਕੁ ॥

ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਖੋਜਤੀ ਹਾਰੀ ਬਹੁ ਅਵਗਾਹਿ ॥
ਨਾਨਕ ਭੇਟੇ ਸਾਧ ਜਬ ਹਰਿ ਪਾਇਆ ਮਨ ਮਾਹਿ ॥੧॥

ਛੰਤ ॥

ਜਾ ਕਉ ਖੋਜਹਿ ਅਸੰਖ ਮੁਨੀ ਅਨੇਕ ਤਪੇ ॥
ਬ੍ਰਹਮੇ ਕੋਟਿ ਅਰਾਧਹਿ ਗਿਆਨੀ ਜਾਪ ਜਪੇ ॥
ਜਪ ਤਾਪ ਸੰਜਮ ਕਿਰਿਆ ਪੂਜਾ ਅਨਿਕ ਸੋਧਨ ਬੰਦਨਾ ॥
ਕਰਿ ਗਵਨੁ ਬਸੁਧਾ ਤੀਰਥਹ ਮਜਨੁ ਮਿਲਨ ਕਉ ਨਿਰੰਜਨਾ ॥
ਮਾਨੁਖ ਬਨੁ ਤਿਨੁ ਪਸੁ ਪੰਖੀ ਸਗਲ ਤੁਝਹਿ ਅਰਾਧਤੇ ॥
ਦਇਆਲ ਲਾਲ ਗੋਬਿੰਦ ਨਾਨਕ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਹੋਇ ਗਤੇ ॥੧॥

ਕੋਟਿ ਬਿਸਨ ਅਵਤਾਰ ਸੰਕਰ ਜਟਾਧਾਰ ॥
ਚਾਹਹਿ ਤੁਝਹਿ ਦਇਆਰ ਮਨਿ ਤਨਿ ਰੁਚ ਅਪਾਰ ॥
ਅਪਾਰ ਅਗਮ ਗੋਬਿੰਦ ਠਾਕੁਰ ਸਗਲ ਪੂਰਕ ਪ੍ਰਭ ਧਨੀ ॥
ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਧਿਆਵਹਿ ਜਖ ਕਿੰਨਰ ਗੁਣ ਭਨੀ ॥

ਕੋਟਿ ਇੰਦ੍ਰ ਅਨੇਕ ਦੇਵਾ ਜਪਤ ਸੁਆਮੀ ਜੈ ਜੈ ਕਾਰ ॥
ਅਨਾਥ ਨਾਥ ਦਇਆਲ ਨਾਨਕ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਉਧਾਰ ॥੨॥
ਕੋਟਿ ਦੇਵੀ ਜਾ ਕਉ ਸੇਵਹਿ ਲਖਿਮੀ ਅਨਿਕ ਭਾਤਿ ॥

ਪੰਨਾ ੪੫੬

ਗੁਪਤ ਪ੍ਰਗਟ ਜਾ ਕਉ ਅਰਾਧਹਿ ਪਉਣ ਪਾਣੀ ਦਿਨਸੁ ਰਾਤਿ ॥
ਨਖਿਅਤ੍ਰੁ ਸਸੀਅਰ ਸੂਰ ਧਿਆਵਹਿ ਬਸੁਧ ਗਗਨਾ ਗਾਵਟੇ ॥

ਸਗਲ ਖਾਣੀ ਸਗਲ ਬਾਣੀ ਸਦਾ ਸਦਾ ਧਿਆਵਟੇ ॥
ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਣ ਚਤੁਰ ਬੇਦਹ ਖਟੁ ਸਾਸਤ੍ਰੁ ਜਾ ਕਉ ਜਪਾਤਿ ॥
ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਵਛਲ ਨਾਨਕ ਮਿਲੀਐ ਸੰਗਿ ਸਾਤਿ ॥੩॥
ਜੇਤੀ ਪ੍ਰਭੂ ਜਨਾਣੀ ਰਸਨਾ ਤੇਤ ਭਨੀ ॥
ਅਨਜਾਨਤ ਜੋ ਸੇਵੈ ਤੇਤੀ ਨਹ ਜਾਇ ਗਨੀ ॥
ਅਵਿਗਤ ਅਗਨਤ ਅਥਾਹ ਠਾਕੁਰ ਸਗਲ ਮੰਝੇ ਬਾਹਰਾ ॥
ਸਰਬ ਜਾਚਿਕ ਏਕੁ ਦਾਤਾ ਨਹ ਦੂਰਿ ਸੰਗੀ ਜਾਹਰਾ ॥
ਵਸਿ ਭਗਤ ਥੀਆ ਮਿਲੇ ਜੀਆ ਤਾ ਕੀ ਉਪਮਾ ਕਿਤ ਗਨੀ ॥
ਇਹੁ ਦਾਨੁ ਮਾਨੁ ਨਾਨਕੁ ਪਾਏ ਸੀਸੁ ਸਾਧਹ ਧਰਿ ਚਰਨੀ ॥੪॥੨॥੫॥

aasaa mehlāa 5.

salok.

ban ban firtee khojtee haaree baho avgaahi.
naanak bhaytay saaDh jab har paa-i-aa man maahi. ||1||

chhant.

jaa ka-o khojeh asa^Nkh muneey anayk tapay.
barahmay kot araaDheh gi-aanee jaap japay.
jap taap sanjam kiri-aa poojaa anik soDhan bandnaa.
kar gavan basuDhaa teerthah majan milan ka-o niranjanaa.
maanukh ban tin pasoo pankhee sagal tujheh araaDhatay.
da-i-aal laal gobind naanak mil saaDhsangat ho-ay gatay.
||1||
kot bisan avtaar sankar jataaDhaar.
chaaheh tujheh da-i-aar man tan ruch apaar.
apaar agam gobind thaakur sagal poorak parabh Dhanee.
sur siDh gan ganDharab Dhi-aavahi jakh kinnar gun
bhanee.
kot indar anayk dayvaa japat su-aamee jai jai kaar.
anaath naath da-i-aal naanak saaDhsangat mil uDhaar. ||2||
kot dayvee jaa ka-o sayveh lakhimee anik bhaat.

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gupat pargat jaa ka-o araaDheh pa-un paanee dinas raat.
nakhi-atar sasee-ar soor Dhi-aavahi basuDh gagnaa gaav-ay.
sagal khaanee sagal banee sadaa sadaa Dhi-aav-ay.
simrit puran chatur baydah khat saastar jaa ka-o japaat.
patit paavan bhagat vachhal naanak milee-ai sang saat. ||3||
jaytee parabhoo janaa-ee rasnaa tayt bhanee.
anjaanat jo sayvai taytee nah jaa-ay ganee.
avigat agnat athaah thaakur sagal manjhay baahraa.
sarab jaachik ayk daataa nah door sangee jaahraa.
vas bhagat thee-aa milay jee-aa taa kee upmaa kit ganee.
ih daan maan naanak paa-ay sees saaDhah Dhar charnee.
||4||2||5||

Asa Mohalla-5

Shalok

As per Dr. Bh. Vir Singh Ji, in this Shabad Guru Ji is observing that all the creation is engaged in praising the Creator. Some worship is happening with a conscious effort such as that being done by saints, angels, gods and goddesses etc.



Some is happening by itself such as being done by the sun, moon and other stars etc. But the most auspicious worship is that which is done through praising God in the company of saints and holy persons. Perhaps that is why Guru Ji says as follows: -

“Shalok

I got tired of searching Him from forest to forest and in many different ways, (such as fasting, bathing at holy places and performing many rituals), but did not meet my God. However, when I met with the saint (Guru), I found Him within my heart itself.”(1)

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“Chhant –

Guru Ji, therefore prays to God, and says: “(That God), whom search myriad of ascetics and innumerable penitents, whom worship millions of “*Bahamas*” (the gods of creation), upon whom meditate men of wisdom, to meet to meet the immaculate God, people do many kinds of meditation, penitence, austerities, perform innumerable rituals and recitations, go through countless purifications, roam around the earth, and bathe at holy places. (O God), the mortals, the blades of grass in the forests, the animals, and all the birds contemplate upon You. O the merciful beloved Master of the meek, O God of the universe, please meet Nanak, (in the) the company of saintly persons, so that I too may be saved.”(1)

Continuing his praise and prayer, Guru Ji says: “O merciful God, myriads of incarnations of (Hindu gods) Vishnu, and matted hair “*Shiva*”, with deep sense of love in their body and mind long (to meet You). O' the limitless, incomprehensible God, the Master, the wish fulfiller of all, the angels, the attendants of *Shiva*, the heavenly musicians, the minor gods, and the dancers, all sing Your praises.”

“O Master, millions of “*Indaras*” (the gods of rain), and countless gods, meditate upon and hail Your victory. But O Nanak, it is only by meeting that merciful Master, that Support of the support less, through the company of the saints, that one is emancipated.”(2)

Therefore Guru Ji advises us and says: “(O my friends), He whom serve myriads of goddesses of wealth in many different ways; He whom worship day and night, the air and water, in visible and invisible ways; He, whose praises sing the stars, moon, sun, earth and sky; He, whom all the sources of production and languages sing ever and forever; He, whom worship the *Simrities*, *Puranaas*, the four *Vedas* and six *Shastras* (the books on religion and philosophy), O', Nanak, that purifier of the sinners, the savior of the devotees, we can meet only through the company of the saints.” (3)

Concluding the Shabad, with a humble submission, Guru Ji says: “(O my friends), as much as (God) made known, only that much (of the creation), my tongue has described. But, the rest (of the creation), which serves (and worships God), without my knowing, that cannot be accounted for. That Master is invisible, incalculable, and unfathomable. He is both within and without every body. All are the beggars, but only He the one is the Giver. He is not far off. He, our companion, is right in front of us. He has allowed Himself be under the control of His devotees, and meets those mortals (who love Him). What can I say about the praise of such (persons)? Nanak only wishes, that he may be bestowed with this gift and honor, that he may place his head on the feet of such saints (of God).”(4-2-5)

The message of this Shabad is that all the creation including human beings, gods, and angels, the entire universe including the sky, the earth, the sun, the moon, and the stars are singing God's praise. Many people try to meet Him through rituals, ceremonies, fasts and baths at holy places or try to find Him through reading of various books on religion and philosophy, but God only loves His devotees, who meditate on His Name with sincere love and devotion. Therefore, the easiest way, to find Him is through the service and company of His true saints and singing His praises in their company.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਸਲੋਕ ॥

salok.

ਉਦਮੁ ਕਰਹੁ ਵਡਭਾਗੀਹੋ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥

uḁam karahu vadḁhaageeho simrahu har har raa-ay.

ਨਾਨਕ ਜਿਸੁ ਸਿਮਰਤ ਸਭ ਸੁਖ ਹੋਵਹਿ ਦੂਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਜਾਇ

naanak jis simrat sabḁ sukh hoveh ḁookh darad ḁharam



<p>॥੧॥</p> <p>ਛੰਤੁ ॥</p> <p>ਨਾਮੁ ਜਪਤ ਗੋਬਿੰਦ ਨਹ ਅਲਸਾਈਐ ॥ ਭੇਟਤ ਸਾਧੂ ਸੰਗ ਜਮ ਪੁਰਿ ਨਹ ਜਾਈਐ ॥ ਦੂਖ ਦਰਦ ਨ ਭਉ ਬਿਆਪੈ ਨਾਮੁ ਸਿਮਰਤ ਸਦ ਸੁਖੀ ॥ ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਿ ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੋ ਪ੍ਰਭੁ ਮਨਿ ਮੁਖੀ ॥</p> <p>ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਰਸਾਲ ਗੁਣ ਨਿਧਿ ਕਰਿ ਦਇਆ ਸੇਵਾ ਲਾਈਐ ॥</p>	<p>jaa-ay. 1 </p> <p>chhant.</p> <p>naam japat̃ gobind̃ nah alsaa-ee-ai. bhaytat̃ saaDhoo sang jam pur nah jaa-ee-ai. dookh darad̃ na bha-o bi-aapai naam simrat̃ sad̃ sukhee. saas saas araaDh har har Dhi-aa-ay so parabh man mukhee. kirpaal da-i-aal rasaal guñ niDh kar da-i-aa sayvaa laa-ee-ai.</p>
<p>SGGSP-456</p> <p>ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਨਾਮੁ ਜਪਤ ਗੋਬਿੰਦ ਨਹ ਅਲਸਾਈਐ ॥੧॥</p> <p>ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਨਾਮ ਨਿਰੰਜਨਾ ॥ ਭਰਮ ਅੰਧੇਰ ਬਿਨਾਸ ਗਿਆਨ ਗੁਰ ਅੰਜਨਾ ॥ ਗੁਰ ਗਿਆਨ ਅੰਜਨ ਪ੍ਰਭ ਨਿਰੰਜਨ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ॥ ਇਕ ਨਿਮਖ ਜਾ ਕੈ ਰਿਦੈ ਵਸਿਆ ਮਿਟੇ ਤਿਸਹਿ ਵਿਸੁਰਿਆ ॥ ਅਗਾਧਿ ਬੋਧ ਸਮਰਥ ਸੁਆਮੀ ਸਰਬ ਕਾ ਭਉ ਭੰਜਨਾ ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਨਾਮ ਨਿਰੰਜਨਾ ॥੨॥</p> <p>ਓਟ ਗਹੀ ਗੋਪਾਲ ਦਇਆਲ ਕ੍ਰਿਪਾ ਨਿਧੇ ॥ ਮੋਹਿ ਆਸਰ ਤੁਅ ਚਰਨ ਤੁਮਾਰੀ ਸਰਨਿ ਸਿਧੇ ॥ ਹਰਿ ਚਰਨ ਕਾਰਨ ਕਰਨ ਸੁਆਮੀ ਪਤਿਤ ਉਧਰਨ ਹਰਿ ਹਰੇ ॥ ਸਾਗਰ ਸੰਸਾਰ ਭਵ ਉਤਾਰ ਨਾਮੁ ਸਿਮਰਤ ਬਹੁ ਤਰੇ ॥ ਆਦਿ ਅੰਤਿ ਬੇਅੰਤ ਖੋਜਹਿ ਸੁਨੀ ਉਧਰਨ ਸੰਤਸੰਗ ਬਿਧੇ ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਓਟ ਗਹੀ ਗੋਪਾਲ ਦਇਆਲ ਕ੍ਰਿਪਾ ਨਿਧੇ ॥੩॥</p> <p>ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਆਪਿ ਬਨਾਇਆ ॥ ਜਹ ਜਹ ਸੰਤ ਅਰਾਧਹਿ ਤਹ ਤਹ ਪ੍ਰਗਟਾਇਆ ॥ ਪ੍ਰਭਿ ਆਪਿ ਲੀਏ ਸਮਾਇ ਸਹਜਿ ਸੁਭਾਇ ਭਗਤ ਕਾਰਜ ਸਾਰਿਆ ॥</p> <p>ਆਨੰਦ ਹਰਿ ਜਸ ਮਹਾ ਮੰਗਲ ਸਰਬ ਦੂਖ ਵਿਸਾਰਿਆ ॥</p> <p>ਪੰਨਾ ੪੫੭</p> <p>ਚਮਤਕਾਰ ਪ੍ਰਗਾਸੁ ਦਹ ਦਿਸ ਏਕੁ ਤਹ ਦ੍ਰਿਸਟਾਇਆ ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਆਪਿ ਬਨਾਇਆ ॥੪॥੩॥੬॥</p>	<p>naanak pa-i-ampai charañ jampai naam japat̃ gobind̃ nah alsaa-ee-ai. 1 </p> <p>paavan patit̃ puneet̃ naam niranjanaa. bharam anDhayr binaas gi-aan gur anjnaa. gur gi-aan anjan parabh niranjan jal thal mahee-al poori-aa. ik nimakh̃ jaa kai ridai vasi-aa mitay tiseh visoori-aa. agaaDh boDh samrath su-aamee sarab kaa bha-o bhanjanaa. naanak pa-i-ampai charañ jampai paavan patit̃ puneet̃ naam niranjanaa. 2 </p> <p>ot gahee gopaal da-i-aal kirpaa niDhay. mohi aasar tu-a charan tumaaree saran siDhay. har charan kaaran karan su-aamee patit̃ uDhran har haray. saagar sansaar bhav utaar naam simrat̃ baho taray. aad̃ ant̃ bay-ant̃ kхоjeh sunee uDhran sat̃sang biDhay. naanak pa-i-ampai charañ jampai ot gahee gopaal da-i-aal kirpaa niDhay. 3 </p> <p>bhagat̃ vachchal̃ har birad̃ aap banaa-i-aa. jah jah sant̃ araaDheh tah̃ tah̃ paragtaa-i-aa. parabh̃ aap lee-ay samaa-ay sahj subh̃aa-ay bhagat̃ kaaraj saari-aa. aanand̃ har jas mahaa mangal sarab dookh̃ visaari-aa.</p> <p>SGGSP-457</p> <p>chamatkaar pargaas dah̃ dis̃ ayk̃ tah̃ daristaa-i-aa. naanak pa-i-ampai charañ jampai bhagat̃ vachchal̃ har birad̃ aap banaa-i-aa. 4 3 6 </p>
<p style="text-align: center;">Asa Mohalla-5</p> <p>In the previous Shabad (4-2) Guru Ji advised us that if we sing God's praises through the hymns and sermons composed by His devotees in their moments of love, peace, and poise, or join the company of holy saints and meditate on God's</p>	



Name, then all our evil tendencies will be dispelled and showing His mercy God would unite us with Himself. In this Shabad, he once again advises us to contemplate on God's Name and tells us about many of the blessings, which we enjoy by doing so. He says:

“Shalok: -

O' fortunate ones, Nanak says, make an effort to meditate on God the king, by remembering whom there will be peace all around, and pain, sorrow and doubt will go away.”

“Chhant: -

Guru Ji repeats: “(O my friends), we should never delay meditating on God's Name, because (by meditating on the Name) in the company of saints, we do not (suffer from any fear, as if) we don't have to go to the city of death. Yes, by meditating on the Name, no sorrow, pain or fear afflicts us, and we are always in peace. (O my friends), remember God with every breath, and utter His Name from your mouth.”

Therefore, even for himself, Guru Ji prays to God, and says: “O' kind, and merciful (God), the storehouse of nectar, and treasure of virtues, show mercy, and yoke me in Your service. Nanak, humbly requests, that he may always keep meditating on Your lotus feet (and says that) that we should never display any sloth in meditating on God's Name.”(1)

Guru Ji now explains some of the virtues of God's Name. He says: “(O my friends), Name of the immaculate God is very sacred, it is purifier of the sinners. The divine wisdom imparted by the Guru is like a slaver, which dispels the darkness of doubt (in our mind). This slaver of Guru's (divine) wisdom, (gives us the understanding), that even though God is detached (from the world, yet He) is pervading everywhere in all waters, lands, and the sky. In whose heart, He abides even for a moment, all his sufferings, and worries are removed. That all- powerful Master is the holder of unfathomable knowledge, and destroyer of the fears of all. While bowing to His feet, Nana submits that sacred is the Name of the immaculate God, and it is purifier of the sinners.”(2)

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Next, showing us, how to make a humble supplication before such a God, Guru Ji says: “O' the Sustainer of the universe, the Treasure of mercy, I have sought Your refuge. (Your Name, which for me is like) Your feet, is my only support. To remain in Your refuge is the fulfillment (of my life object). O' God, O Master, the cause of all causes, the support of Your feet is the savior of sinners, and can help the mortals to swim across the whirlpool of the world-ocean. By meditating on Your Name, innumerable persons are swimming across (the worldly ocean). Countless people try to find out Your beginning and end, (but they cannot find these limits). I have heard, that the company of saints is the only way, (following which); one can obtain emancipation (from worldly problems). Therefore, while bowing to Your feet, Nanak makes this supplication, that O' merciful God, the treasure of mercy, I have sought Your refuge, (save me as You please).”(3)

Guru Ji concludes the Shabad, by commenting on the tradition of God to always save His devotees (so that people like us, may not give up hope, obtain some solace in spite of all our past sins, and always seek His help in time of difficulties). He says: “(O my friends), God Himself has set the tradition, of loving (and saving) His devotees. Wherever the saints invoke God, there He reveals Himself. God has Himself imperceptibly attuned His devotees to (remembering) Him, and He Himself accomplishes the tasks of the devotees. Therefore, blissfully the devotees keep singing praises of God, enjoy great pleasures, and forget about all their sorrows. (O my friends, that one God), the miracle of whose light is spread in all the ten directions, to the devotees, seems pervading all hearts. (Therefore, once again), while bowing to His feet, Nanak submits, that God Himself, has set the tradition of loving (and saving) His devotees.”(4-3-6)

The message of this Shabad is that we should never delay in seeking His refuge and meditating on His Name, because His Name is most immaculate and purifier of the sinners and it is the self established tradition of God to protect His devotees from all kinds of sorrows and sufferings.

ਅਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਥਿਰੁ ਸੰਤਨ ਸੋਹਾਗੁ ਮਰੈ ਨ ਜਾਵਏ ॥

thir santan sohaag marai na jaav-ay.

ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਹਰਿ ਨਾਹੁ ਸੁ ਸਦ ਹੀ ਰਾਵਏ ॥

jaa kai grihi har naahu so sad hee raav-ay.



ਅਵਿਨਾਸੀ ਅਵਿਗਤੁ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਨਵਤਨੁ ਨਿਰਮਲਾ ॥
ਨਹ ਦੂਰਿ ਸਦਾ ਹਦੂਰਿ ਠਾਕੁਰੁ ਦਹ ਦਿਸ ਪੂਰਨੁ ਸਦ ਸਦਾ ॥
ਪ੍ਰਾਨਪਤਿ ਗਤਿ ਮਤਿ ਜਾ ਤੇ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪ੍ਰੀਤਮੁ ਭਾਵਏ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਬਿਰੁ ਸੰਤਨ ਸੋਹਾਗੁ ਮਰੈ ਨ
ਜਾਵਏ ॥੧॥

ਜਾ ਕਉ ਰਾਮ ਭਤਾਰੁ ਤਾ ਕੈ ਅਨਦੁ ਘਣਾ ॥
ਸੁਖਵੰਤੀ ਸਾ ਨਾਰਿ ਸੋਭਾ ਪੂਰਿ ਬਣਾ ॥
ਮਾਣੁ ਮਹਤੁ ਕਲਿਆਣੁ ਹਰਿ ਜਸੁ ਸੰਗਿ ਸੁਰਜਨੁ ਸੋ ਪ੍ਰਭੁ ॥
ਸਰਬ ਸਿਧਿ ਨਵ ਨਿਧਿ ਤਿਤੁ ਗ੍ਰਿਹਿ ਨਹੀ ਊਨਾ ਸਭੁ ਕਛੁ ॥
ਮਧੁਰ ਬਾਨੀ ਪਿਰਹਿ ਮਾਨੀ ਬਿਰੁ ਸੋਹਾਗੁ ਤਾ ਕਾ ਬਣਾ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਜਾ ਕੋ ਰਾਮੁ ਭਤਾਰੁ ਤਾ ਕੈ
ਅਨਦੁ ਘਣਾ ॥੨॥
ਆਉ ਸਖੀ ਸੰਤ ਪਾਸਿ ਸੇਵਾ ਲਾਗੀਐ ॥
ਪੀਸਉ ਚਰਣ ਪਖਾਰਿ ਆਪੁ ਤਿਆਗੀਐ ॥
ਤਜਿ ਆਪੁ ਮਿਟੈ ਸੰਤਾਪੁ ਆਪੁ ਨਹ ਜਾਣਾਈਐ ॥
ਸਰਣਿ ਗਹੀਜੈ ਮਾਨਿ ਲੀਜੈ ਕਰੇ ਸੋ ਸੁਖੁ ਪਾਈਐ ॥
ਕਰਿ ਦਾਸ ਦਾਸੀ ਤਜਿ ਉਦਾਸੀ ਕਰ ਜੋਤਿ ਦਿਨੁ ਰੈਣਿ ਜਾਗੀਐ
॥
ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਆਉ ਸਖੀ ਸੰਤ ਪਾਸਿ ਸੇਵਾ
ਲਾਗੀਐ ॥੩॥
ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗ ਸਿ ਸੇਵਾ ਲਾਇਆ ॥
ਤਾ ਕੀ ਪੂਰਨ ਆਸ ਜਿਨ੍ਹ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੈ ਰੰਗਿ ਗੋਬਿੰਦ ਸਿਮਰਣ ਲਾਗਿਆ ॥
ਭਰਮੁ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਸਗਲ ਤਿਨਹਿ ਤਿਆਗਿਆ ॥

avinaasee avigaṭ so parabḥ sādāa navṭan nirmalaa.
nah door sādāa haḍoor ṭhaakur dah dis pooran sad sādāa.
paraanpat̃ gaṭ mat̃ jaa ṭay pari-a pareet̃ pareet̃am bḥaav-ay.
naanak vakḥaanaṭai gur bachan jaanaṭai thir santan sohaag
marai na jaav-ay. ||1||
jaa ka-o raam bḥataar ṭaa kai anad̃ gḥanaa.
sukḥvanṭee saa naar sobḥaa poor banaa.
maan mahat̃ kali-aan har jas sang surjan so parabḥoo.
sarab siDh nav niDh ṭit̃ garihi nahee oonaa sabḥ kachḥoo.
maDhur baanee pīreh maanee thir sohaag ṭaa kaa banaa.
naanak vakḥaanaṭai gur bachan jaanaṭai jaa ko raam bḥataar
ṭaa kai anad̃ gḥanaa. ||2||
aa-o sakḥee sant̃ paas sayvaa laagee-ai.
peesaa-o charan pakḥaar aap ṭi-aagee-ai.
ṭaj aap mitai sant̃aap aap nah jaanaa-ee-ai.
saran gaḥeejai maan leejai karay so sukḥ paa-ee-ai.
kar d̃aas d̃aasee ṭaj uḍaasee kar jorḥ d̃in rain jaagee-ai.
naanak vakḥaanaṭai gur bachan jaanaṭai aa-o sakḥee sant̃ paas
sayvaa laagee-ai. ||3||
jaa kai mastak bḥaag se sayvaa laa-i-aa.
ṭaa kee pooran aas jin^H saaDhsang paa-i-aa.
saaDhsang har kai rang gobind̃ simran laagi-aa.
bharam moh vikaar doojaa sagal ṭineh ṭi-aagi-aa.

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ਮਨਿ ਸਾਂਤਿ ਸਹਜੁ ਸੁਭਾਉ ਵੂਠਾ ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਇਆ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗ ਸਿ
ਸੇਵਾ ਲਾਇਆ ॥੪॥੪॥੭॥

man saa^Nṭ sahj subḥaa-o vooṭḥaa anad̃ mangal gun gaa-i-
aa.
naanak vakḥaanaṭai gur bachan jaanaṭai jaa kai mastak bḥaag
se sayvaa laa-i-aa. ||4||4||7||

Asa Mohalla-5

One of the most beautiful metaphors used by Guru Ji, for comparing the relationship between humans and God is that of beautiful young brides (human souls) with their spouses, on whom they used to depend for everything including economic and social survival. In this Shabad, Guru Ji uses this metaphor to illustrate, how we the human brides can get happily wedded and remain united with our groom God, through the help and guidance of the saints and devotees of God.

So using this metaphor Guru Ji says: “(O my friends, God), the groom of saintly (brides) is immortal. He never dies or goes away (deserting them). Therefore, in the house of whose (mind), the groom God comes to reside, she always enjoys (the pleasure of His company). That God is imperishable and invisible, and is always young at heart and immaculate. That Master is not far (from anyone), always accompanies us, and always pervades in all the ten directions. He is the master of life of all creatures, who receive all the wisdom and salvation from Him. The love of (the devotees) is pleasing to that dear Spouse (of all). Through the words of the Guru, Nanak knows and utters this thing, that eternal is the Groom of the saints, He never dies or goes away (deserting them).” (1)

Now Guru Ji gives some details of the blessings enjoyed by that human soul, who has so enshrined God in her mind, as if God is her spouse. He says: “(That bride soul), who is blessed with God as her spouse, a state of bliss keeps prevailing in the home (of her heart). Peaceful is the life of that woman, and perfect is her glory. She enjoys honor,



respect, salvation, and appreciation from her great God, who is the master of sublime virtues. In the mind of that bride abide all perfections, and the nine treasures (of peace and happiness). There is no dearth of anything, and everything is available (to her). Sweet becomes the speech (of such a bride soul); she is respected by her spouse (God), and eternal remains her wedded state. Through the words of the Guru, Nanak knows and says this thing, that (the soul bride), who has, God as her spouse, enjoys immense bliss.”(2)

Therefore, Guru Ji affectionately invites us all to join him in service of the saints, who can help us in uniting with our spouse (God). He says: “Come, O' my dear mates, let us join together, and engage in the service of the saint (Guru. I wish that I might) grind corn (for the Guru's kitchen), wash (Guru's) feet, and we should shed our entire ego. (Because) by abandoning our self-conceit, the strife (of our mind) goes away, and we do not try to assert our self (conceit). Let us grasp the shelter (of the Guru), obey whatever (he says), and whatever (the Guru does), we should deem it as for our own welfare. O my friends, deeming ourselves as the maid servant of the servants of God, and shedding any kind of sadness (on this account), day and night, with folded hands, we should remain awake (and present in their) service. Through the words of the Guru, Nanak knows and says come O my friends and mates, let us engage ourselves in the service of the saint (Guru).”(3)

Finally Guru Ji tells us, who get this opportunity to serve the saint (Guru) and what kind of boons do they enjoy on account of this service of the saints. Guru Ji says: “(O my friends), they in whose destiny is so scribed, them God yokes into the service (of the saints). They, who obtain the society of saints, all their desires are fulfilled. Because joining the company of saints imbued with the love God, they start meditating on Him. They shed away all their doubt, attachment, sin and duality. (In their) mind, prevails peace and poise; in a very natural sort of way, (God) comes to reside in their hearts, and they start-singing songs of (divine) bliss and joy. Through the words of the Guru, Nanak knows and says this thing, that they in whose destiny is so scribed, them God yokes into the service (of the saints).”(4-4-7)

The message of this Shabad is that if we human souls want to enjoy eternal peace and happiness in the company of our immortal, imperishable and ever young God, we should dedicate ourselves to the service of the saints, shed our ego, and meditate on God's Name with love and devotion.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਸਲੋਕੁ ॥

salok.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕਛੁ ਨ ਕਹੈ ਜਮਕਾਲੁ ॥
ਨਾਨਕ ਮਨੁ ਤਨੁ ਸੁਖੀ ਹੋਇ ਅੰਤੈ ਮਿਲੈ ਗੋਪਾਲੁ ॥੧॥

har har naam japantī-aa kachh na kahai jamkaal.
naanak man tan sukhee ho-ay antay milai gopaal. ||1||

ਛੰਤ ॥

chhant.

ਮਿਲਉ ਸੰਤਨ ਕੈ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰਿ ਲੇਹੁ ॥

mila-o santan kai sang mohi uDhaar layho.

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ਬਿਨਉ ਕਰਉ ਕਰ ਜੋੜਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਹੁ ॥
ਹਰਿ ਨਾਮੁ ਮਾਗਉ ਚਰਣ ਲਾਗਉ ਮਾਨੁ ਤਿਆਗਉ ਤੁਮ੍ਹ ਦਇਆ ॥

bin-o kara-o kar jorh har har naam dayh.
har naam maaga-o charan laaga-o maan ti-aaga-o tum^H da-i-aa.

ਕਤਹੂੰ ਨ ਧਾਵਉ ਸਰਣਿ ਪਾਵਉ ਕਰੁਣਾ ਮੈ ਪ੍ਰਭ ਕਰਿ ਮਇਆ ॥

katāhoo^N na Dhaava-o saran paava-o karunaa mai parabh kar ma-i-aa.

ਸਮਰਥ ਅਗਥ ਅਪਾਰ ਨਿਰਮਲ ਸੁਣਹੁ ਸੁਆਮੀ ਬਿਨਉ ਏਹੁ ॥
ਕਰ ਜੋੜਿ ਨਾਨਕ ਦਾਨੁ ਮਾਗੈ ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਲੇਹੁ ॥੧॥

samrath agath apaar nirmal sunhu su-aamee bin-o ayhu.
kar jorh naanak daan maagai janam maran nivaar layho. ||1||

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ਪੰਨਾ ੪੫੮

ਅਪਰਾਧੀ ਮਤਿਹੀਨੁ ਨਿਰਗੁਨੁ ਅਨਾਥੁ ਨੀਚੁ ॥
ਸਠ ਕਠੋਰੁ ਕੁਲਹੀਨੁ ਬਿਆਪਤ ਮੋਹ ਕੀਚੁ ॥
ਮਲ ਭਰਮ ਕਰਮ ਅਹੰ ਮਮਤਾ ਮਰਣੁ ਚੀਤਿ ਨ ਆਵਏ ॥

apraaDhee matihēen nirgun anaath neech.
sath kathor kulheen bi-apat moh keech.
mal bharam karam aha^N mamtaa maran cheet na aav-ay.
banitaa binod anand maa-i-aa agi-aantaa laptav-ay.
khisai joban baDhai jaroo-aa din nihaaray sang meech.



ਬਨਿਤਾ ਬਿਨੋਦ ਅਨੰਦ ਮਾਇਆ ਅਗਿਆਨਤਾ ਲਪਟਾਵਏ ॥
 ਖਿਸੈ ਜੋਬਨੁ ਬਧੈ ਜਰੂਆ ਦਿਨ ਨਿਹਾਰੇ ਸੰਗਿ ਮੀਚੁ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਆਸ ਤੇਰੀ ਸਰਣਿ ਸਾਧੂ ਰਾਖੁ ਨੀਚੁ ॥੨॥
 ਭਰਮੇ ਜਨਮ ਅਨੇਕ ਸੰਕਟ ਮਹਾ ਜੋਨ ॥
 ਲਪਟਿ ਰਹਿਓ ਤਿਹ ਸੰਗਿ ਮੀਠੇ ਭੋਗ ਸੋਨ ॥
 ਕ੍ਰਮਤ ਭਾਰ ਅਗਨਤ ਆਇਓ ਬਹੁ ਪ੍ਰਦੇਸਹ ਧਾਇਓ ॥
 ਅਬ ਓਟ ਧਾਰੀ ਪ੍ਰਭ ਮੁਰਾਰੀ ਸਰਬ ਸੁਖ ਹਰਿ ਨਾਇਓ ॥
 ਰਾਖਨਹਾਰੇ ਪ੍ਰਭ ਪਿਆਰੇ ਮੁਝ ਤੇ ਕਛੂ ਨ ਹੋਆ ਹੋਨ ॥

ਸੁਖ ਸਹਜ ਆਨੰਦ ਨਾਨਕ ਕ੍ਰਿਪਾ ਤੇਰੀ ਤਰੈ ਭਉਨ ॥੩॥
 ਨਾਮ ਧਾਰੀਕ ਉਧਾਰੇ ਭਗਤਹ ਸੰਸਾ ਕਉਨ ॥
 ਜੇਨ ਕੇਨ ਪਰਕਾਰੇ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਨਹੁ ਸ੍ਰਵਨ ॥
 ਸੁਨਿ ਸ੍ਰਵਨ ਬਾਨੀ ਪੁਰਖ ਗਿਆਨੀ ਮਨਿ ਨਿਧਾਨਾ ਪਾਵਰੇ ॥

ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਪ੍ਰਭ ਬਿਧਾਤੇ ਰਾਮ ਕੇ ਗੁਣ ਗਾਵਰੇ ॥
 ਬਸੁਧ ਕਾਗਦ ਬਨਰਾਜ ਕਲਮਾ ਲਿਖਣ ਕਉ ਜੇ ਹੋਇ ਪਵਨ ॥

ਬੇਅੰਤ ਅੰਤੁ ਨ ਜਾਇ ਪਾਇਆ ਗਹੀ ਨਾਨਕ ਚਰਣ ਸਰਨ
 ॥੪॥੫॥੮॥

binvaṁt naanak aas ṭayree saran saaDhoo raakh neech. ||2||
 bharmay janam anayk sankat mahaa jon.
 lapat rahi-o tih sang meethay bhog son.
 bharmat bhaar agnat aa-i-o baho pardayseh Dhaa-i-o.
 ab ot Dhaaree parabh muraaree sarab sukh har naa-i-o.
 raakhanhaaray parabh pi-aaray mujh ṭay kachhoo na ho-aa
 hon.
 sookh sahj aanand naanak kirpaa ṭayree ṭarai bha-un. ||3||
 naam Dhaareek uDhaaray bhagtah sansaa ka-un.
 jayn kayn parkaaray har har jas sunhu sarvan.
 sun sarvan baanee purakh gi-aanee man niDhaanaa
 paavhay.
 har rang raatay parabh biDhaatay raam kay gun gaavhay.
 basuDh kaagad banraaj kalmaa likhan ka-o jay ho-ay
 pavan.
 bay-ant ant na jaa-ay paa-i-aa gahee naanak charan saran.
 ||4||5||8||

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that if we want to enjoy eternal peace and happiness in the company of our immortal, imperishable and ever young God, we should dedicate ourselves to the service of the saints, shed our ego, and meditate on God's Name with love and devotion. In this Shabad Guru Ji summarizes the blessings obtained by meditating on God's Name and shows us with what kind of humility, love and devotion we should pray to God to bless us with the gift of His Name. He says:

“*Shalok* –

(O my friends, if we are) meditating on God's Name demon of death says nothing to us, (and we do not have any fear of death). O' Nanak, (by meditating on the Name), one's body and mind obtain peace and ultimately one meets God of the universe as well.”

Therefore, Guru Ji approaches God and praying to Him in utmost humility, says:

“*Chhant* –

O' God, with folded hands, I beg You to meet me in the society of saints, and save me. With folded hands, I pray to You to bless me with the boon of Your Name. O' merciful God, I beg You for Your Name, show Your mercy (and bless me, that) I may attune my mind to Your feet, shed my (self) conceit. O merciful God, show Your mercy, (that forsaking Your support, I may not go anywhere else. O all powerful, unfathomable, limitless, and immaculate Master, listen to this prayer, with folded hands, Nanak begs for this charity, that save him from (the rounds of) birth and death.”(1)

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Next Guru Ji shows us, how instead of feeling proud of our merits, we need to approach God in extreme humility. He says: “O' God, I am a sinner, devoid of any wisdom, merit less, support less and of low character. (O God), I am evil, stone hearted, of low caste, and afflicted with the mud of attachment. I am struck in the filth of doubt, superficial deeds, (rites and rituals), arrogance, and worldly attachment, the thought of death, doesn't enter my mind (at all). I am involved in enjoyment of erotic plays by women, and enjoying the pleasures of wealth, and am wrapped with ignorance (of the consequences of such activities). My youth is wearing off, old age is creeping on me, and the demon of death is looking



forward (to the day of my death, so that, he may have the pleasure of torturing me for my evil ways. O' God, Your slave Nanak, prays to You, that he depends only on Your support, please keep this lowly person in the company (of Your saints).”(2)

Continuing his humble and touching prayer, Guru Ji says: “(O God), I have wandered through many births and suffered pangs of (going through many) wombs. I have been clinging to the pleasing joys of material things. Due to loads of unaccountable sins (on my head), I have been wandering through many foreign lands, (and have been going through births in many species). But now, I have taken Your refuge, O' my God, I have found all comforts in Your Name. O' God the savior, up till now, I couldn't do anything (to cross over the worldly ocean), nor can I do anything now. (O God), Nanak says, he on whom is bestowed Your grace, he obtains peace poise, and bliss, and by Your grace, he swims across the dreadful (worldly) ocean.”(3)

Finally Guru Ji gives encouragement even to the sinners like us and says: “(O my friends, God has saved even those persons who were His devotees only in Name, so why should His true devotees have any doubt (about God's support for them? Therefore, howsoever possible, we should listen to the praises of God with our ears. Because just by listening to the immaculate discourse of the divinely wise persons, one finds the treasure (of God) in the mind (itself). Fortunate are those persons, who are imbued with the love of God, the architect of our destiny, and who sing praises of God. Because even if the entire earth could become the paper, the entire forestry the writing pen, and the air becomes the writer, even then the limit of the virtues of the limitless God could not be found. Therefore, Nanak, says, he has grasped the protection of God's feet (His immaculate Name).”(4-5-8)

The message of this Shabad is that even if we have been doing all the evil and sinful things, we should not feel disheartened, instead we should immediately seek the refuge of the saint (Guru) and dedicate ourselves to the listening of God's praise, and meditating on His Name, so that showing His mercy, God may save us also from any further pains of births and deaths.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਪੁਰਖ ਪਤੇ ਭਗਵਾਨ ਤਾ ਕੀ ਸਰਣਿ ਗਹੀ ॥
ਨਿਰਭਉ ਭਏ ਪਰਾਨ ਚਿੰਤਾ ਸਗਲ ਲਹੀ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਸੁਰਿਜਨ ਇਸਟ ਬੰਧ ਜਾਣਿਆ ॥
ਗਹਿ ਕੰਠਿ ਲਾਇਆ ਗੁਰਿ ਮਿਲਾਇਆ ਜਸੁ ਬਿਮਲ ਸੰਤ
ਵਖਾਣਿਆ ॥
ਬੇਅੰਤ ਗੁਣ ਅਨੇਕ ਮਹਿਮਾ ਕੀਮਤਿ ਕਛੂ ਨ ਜਾਇ ਕਹੀ ॥
ਪ੍ਰਭ ਏਕ ਅਨਿਕ ਅਲਖ ਠਾਕੁਰ ਓਟ ਨਾਨਕ ਤਿਸੁ ਗਹੀ ॥੧॥
ਅੰਮ੍ਰਿਤ ਬਨੁ ਸੰਸਾਰੁ ਸਹਾਈ ਆਪਿ ਭਏ ॥
ਰਾਮ ਨਾਮੁ ਉਰ ਹਾਰੁ ਬਿਖੁ ਕੇ ਦਿਵਸ ਗਏ ॥
ਗਤੁ ਭਰਮ ਮੋਹ ਬਿਕਾਰ ਬਿਨਸੇ ਜੋਨਿ ਆਵਣ ਸਭ ਰਹੇ ॥
ਅਗਨਿ ਸਾਗਰ ਭਏ ਸੀਤਲ ਸਾਧ ਅੰਚਲ ਗਹਿ ਰਹੇ ॥
ਗੋਵਿੰਦ ਗੁਪਾਲ ਦਇਆਲ ਸੰਮ੍ਰਿਥ ਬੋਲਿ ਸਾਧੂ ਹਰਿ ਜੈ ਜਏ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਪੂਰਨ ਸਾਧਸੰਗਿ ਪਾਈ ਪਰਮ ਗਤੇ ॥੨॥
ਜਹ ਦੇਖਉ ਤਹ ਸੰਗਿ ਏਕੋ ਰਵਿ ਰਹਿਆ ॥
ਘਟ ਘਟ ਵਾਸੀ ਆਪਿ ਵਿਰਲੈ ਕਿਨੈ ਲਹਿਆ ॥
ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਪੂਰਨ ਕੀਟ ਹਸਤਿ ਸਮਾਨਿਆ ॥

aasaa mehlāa 5.

purakh patay bhagvaan taa kee saran gahee.
nirbha-o bha-ay paraan chintaa sagal lahee.
maat pitaa sut meet surijan isat banDhap jaani-aa.
geh kanth laa-i-aa gur milaa-i-aa jas bimal sant vakhaani-
aa.
bay-ant gun anayk mahimaa keemat kachhoo na jaa-ay
kahee.
parabh ayk anik alakh thaakur ot naanak tis gahee. ||1||
amrit ban sansaar sahaa-ee aap bha-ay.
raam naam ur haar bikh kay divas ga-ay.
gat bharam moh bikaar binsay jon aavan sabh rahay.
agan saagar bha-ay seetal saaDh anchal geh rahay.
govind gupaal da-i-aal sammrith bol saaDhoo har jai ja-ay.
naanak naam Dhi-aa-ay pooran saaDhsang paa-ee param
gatay. ||2||
jah daykh-a-u tah sang ayko rav rahi-aa.
ghat ghat vaasee aap virlai kinai lahi-aa.
jal thal mahee-al poor pooran keet hasat samaani-aa.

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ਆਦਿ ਅੰਤੇ ਮਧਿ ਸੋਈ ਗੁਰ ਪ੍ਰਸਾਦੀ ਜਾਨਿਆ ॥
ਬ੍ਰਹਮੁ ਪਸਰਿਆ ਬ੍ਰਹਮ ਲੀਲਾ ਗੋਵਿੰਦ ਗੁਣ ਨਿਧਿ ਜਨਿ
ਕਹਿਆ ॥

aad antay maDh so-ee gur parsadee jaani-aa.
barahm pasri-aa barahm leelaa govind gun niDh jan kahi-
aa.
simar su-aamee antarjaamee har ayk naanak rav rahi-aa.



ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਹਰਿ ਏਕੁ ਨਾਨਕ ਰਵਿ ਰਹਿਆ
॥੩॥

॥3॥

din rain suhaavarhee aa-ee simrat naam haray.

ਦਿਨੁ ਰੈਣਿ ਸੁਹਾਵੜੀ ਆਈ ਸਿਮਰਤ ਨਾਮੁ ਹਰੇ ॥

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ਪੰਨਾ ੪੫੯

charan kamal sang pareet kalmal paap taray.

ਚਰਣ ਕਮਲ ਸੰਗਿ ਪ੍ਰੀਤਿ ਕਲਮਲ ਪਾਪ ਟਰੇ ॥

dookh bhookh daridar naathay pargat mag dikhaa-i-aa.

ਦੂਖ ਭੂਖ ਦਾਰਿਦ੍ਰ ਨਾਠੇ ਪ੍ਰਗਟੁ ਮਗੁ ਦਿਖਾਇਆ ॥

mil saaDhsangay naam rangay man lorheeda paa-i-aa.

ਮਿਲਿ ਸਾਧਸੰਗੇ ਨਾਮ ਰੰਗੇ ਮਨਿ ਲੋੜੀਦਾ ਪਾਇਆ ॥

har daykh darsan ichh punnee kul samboohaa sabh taray.

ਹਰਿ ਦੇਖਿ ਦਰਸਨੁ ਇਛ ਪੁੰਨੀ ਕੁਲ ਸੰਬੂਹਾ ਸਭਿ ਤਰੇ ॥

dinas rain anand an-din simrant naanak har haray. ॥4॥6॥9॥

ਦਿਨਸੁ ਰੈਣਿ ਅਨੰਦ ਅਨਦਿਨੁ ਸਿਮਰੰਤ ਨਾਨਕ ਹਰਿ ਹਰੇ

॥੪॥੬॥੯॥

Asa Mohalla-5

In the previous Shabad, Guru Ji advised us that even if we have been doing all the evil and sinful things, we should not feel disheartened, instead we should immediately seek the refuge of the saint (Guru) and dedicate ourselves to the listening of God's praise, and meditating on His Name. So that showing His mercy, God may save us also from any further pains of births and deaths. In this Shabad Guru Ji tells us what kind of blessings one obtains, and what high spiritual state one may attain, by seeking the protection of God, and meditating on His Name.

He says: "(O my friends, they who), have sought the refuge of God, who is the Master of all human beings, their lives have become fear free, and all my their anxiety has been removed. They look upon God, as their mother, father, son, friend, relative, and well-wisher. The Guru has united them (with God), and holding (them by their hands, God) has embraced them, and the saints have uttered His immaculate praise. (O my friends), countless are the glories (of God); their worth cannot be described. From His one form, God has adopted myriads of forms, and Nanak has grasped on to the shelter of that indescribable Master."(1)

Guru Ji now describes what kind of miraculous things happen, when God becomes the helper of His devotees. He says: "(O my friends, when) God Himself becomes the helper of a person, the world (which is otherwise so full of pains and sufferings, becomes full of pleasures and comforts, as if from a pool of poison, it has become) a pool of nectar for him."

"(Then he so lovingly and continuously remembers God, as if for him), God's Name has become the necklace around his heart. Therefore for him the days (of pain and suffering, which are like eating poison) go away. His doubts, worldly attachments, and evil ways are destroyed, and all his coming and going into existences come to an end. By holding on to the shelter of the saint (Guru, this world which is otherwise so full of pains and sufferings, as if it is an), ocean of fire becomes calm and peaceful for him, like a pool of cool and refreshing water. Therefore, O' my friends), seeking the shelter of the saint (Guru) keep proclaiming the victory of that merciful, and all powerful Sustainer of the earth. Nanak says, that by obtaining the company of the congregation of the perfect saint (Guru), and meditating on (God's) Name, one obtains the supreme (spiritual) status."(2)

Now Guru Ji describes, what kind of supreme spiritual state, he himself has obtained, by following the above advice. He says: "(O my friends, in this state), wherever I see, I see the one God pervading with me everywhere. That (God) resides in each and every heart, but rare is the person, who has realized this thing. That all pervading (God) is fully permeating all waters, lands and the interspaces. He is equally present in (the tiniest) insect, (to the mightiest) elephant. He was there in the beginning, (is present, now in) the middle, and will be there in the end. But, it is (only) through the Guru's grace, that one understands (this thing). In short, O my friends), God is spread through (everywhere), all creation is the play of God, and the servants (of God), have called Him the treasure of merits. Therefore O', Nanak, we should meditate on that one God, the inner knower of hearts, who is contained in all."(3)

Guru Ji concludes the Shabad, by summarizing the blessings, experienced by him by meditating on God's Name. He says: "(O my friends), by meditating on God's Name, my days and nights have become beauteous (and full of happiness). I am imbued with the love of (God's Name, His) lotus feet, and my troubles and sinful tendencies have



vanished. All my thirst, and hunger (for worldly things), and pain of poverty, has departed and (the saint Guru) has shown me the straight path (for salvation). By joining the company of saints, I have been imbued with the love of (God's) Name, and I have found (God), whom my mind was searching (for so long). Seeing God, all my wishes were fulfilled, and all my kindred were saved. (Therefore), Nanak (says), they who keep meditating on God's Name, all their days and nights pass in a state of (peace) and bliss.”(4-6-9)

The message of the Shabad is that when by Guru's grace, we meditate on God's Name and he unites with God, we see Him pervading everywhere and every heart. Then all our troubles and anxieties are ended. In their place we find complete calmness and we pass all our days and nights in peace and bliss.

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ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੭

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕੁ ॥

ਸੁਭ ਚਿੰਤਨ ਗੋਬਿੰਦ ਰਮਣ ਨਿਰਮਲ ਸਾਧੂ ਸੰਗ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕ ਘੜੀ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤ
॥੧॥

ਛੰਤ ॥

ਭਿੰਨੀ ਰੈਨੜੀਐ ਚਾਮਕਨਿ ਤਾਰੇ ॥
ਜਾਗਹਿ ਸੰਤ ਜਨਾ ਮੇਰੇ ਰਾਮ ਪਿਆਰੇ ॥
ਰਾਮ ਪਿਆਰੇ ਸਦਾ ਜਾਗਹਿ ਨਾਮੁ ਸਿਮਰਹਿ ਅਨਦਿਨੇ ॥
ਚਰਣ ਕਮਲ ਧਿਆਨੁ ਹਿਰਦੈ ਪ੍ਰਭ ਬਿਸਰੁ ਨਾਹੀ ਇਕੁ ਖਿਨੇ ॥
ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਮਨ ਕਾ ਕਲਮਲਾ ਦੁਖ ਜਾਰੇ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਜਾਗਹਿ ਹਰਿ ਦਾਸ ਸੰਤ ਪਿਆਰੇ ॥੧॥
ਮੇਰੀ ਸੇਜੜੀਐ ਆਡੰਬਰੁ ਬਣਿਆ ॥
ਮਨਿ ਅਨਦੁ ਭਇਆ ਪ੍ਰਭੁ ਆਵਤ ਸੁਣਿਆ ॥
ਪ੍ਰਭ ਮਿਲੇ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਚਾਵ ਮੰਗਲ ਰਸ ਭਰੇ ॥

ਅੰਗ ਸੰਗਿ ਲਾਗੇ ਦੂਖ ਭਾਗੇ ਪ੍ਰਾਣ ਮਨ ਤਨ ਸਭਿ ਹਰੇ ॥

ਮਨ ਇਛ ਪਾਈ ਪ੍ਰਭ ਧਿਆਈ ਸੰਜੋਗੁ ਸਾਹਾ ਸੁਭ ਗਣਿਆ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲੇ ਸ੍ਰੀਧਰ ਸਗਲ ਆਨੰਦ ਰਸੁ ਬਣਿਆ
॥੨॥

ਮਿਲਿ ਸਖੀਆ ਪੁਛਹਿ ਕਹੁ ਕੰਤ ਨੀਸਾਣੀ ॥
ਰਸਿ ਪ੍ਰੇਮ ਭਰੀ ਕਛੁ ਬੋਲਿ ਨ ਜਾਣੀ ॥
ਗੁਣ ਗੂੜ ਗੁਪਤ ਅਪਾਰ ਕਰਤੇ ਨਿਗਮ ਅੰਤੁ ਨ ਪਾਵਹੇ ॥
ਭਗਤਿ ਭਾਇ ਧਿਆਇ ਸੁਆਮੀ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਵਹੇ ॥

ਸਗਲ ਗੁਣ ਸੁਗਿਆਨ ਪੂਰਨ ਆਪਣੇ ਪ੍ਰਭ ਭਾਣੀ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਰੰਗਿ ਰਾਤੀ ਪ੍ਰੇਮ ਸਹਜਿ ਸਮਾਣੀ ॥੩॥
ਸੁਖ ਸੋਹਿਲੜੇ ਹਰਿ ਗਾਵਣ ਲਾਗੇ ॥ ਸਾਜਨ ਸਰਸਿਅੜੇ ਦੁਖ
ਦੁਸਮਨ ਭਾਗੇ ॥

ਸੁਖ ਸਹਜ ਸਰਸੇ ਹਰਿ ਨਾਮਿ ਰਹਸੇ ਪ੍ਰਭਿ ਆਪਿ ਕਿਰਪਾ

aasaa mehlaa 5 chhant ghar 7

ik-oNkaar satgur parsaad.

salok.

subh chintan gobind raman nirmal saaDhoo sang.
naanak naam na visra-o ik gharhee kar kirpaa bhagvant.
॥1॥

chhant.

bhinnee rainrhee-ai chaamkan taaray.
jaageh sant janaa mayray raam pi-aaray.
raam pi-aaray sadaa jaageh naam simrahi andino.
charan kamal Dhi-aan hirdai parabh bisar naahee ik khino.
taj maan moh bikaar man kaa kalmalaa dukh jaaray.
binvant naanak sadaa jaageh har daas sant pi-aaray. ॥1॥
mayree sayjrhee-ai aadambar bani-aa.
man anad bha-i-aa parabh aavat suni-aa.
parabh milay su-aamee sukhah gaamee chaav mangal ras
bharay.
ang sang laagay dookh bhaagay paraan man tan sabh
haray.
man ichh paa-ee parabh Dhi-aa-ee sanjog saahaa subh
gani-aa.
binvant naanak milay sareeDhar sagal aanand ras bani-aa.
॥2॥
mil sakhee-aa puchheh kaho kant neesaanee.
ras paraym bharee kachh bol na jaanee.
gun goorh gupat apaar kartay nigam ant na paavhay.
bhagat bhaa-ay Dhi-aa-ay su-aamee sadaa har gun
gaavhay.
sagal gun sugi-aan pooran aapnay parabh bhaanee.
binvant naanak rang raatee paraym sahj samaanee. ॥3॥
sukh sohilrhay har gaavan laagay. saajan sarsi-arhay dukh
dusman bhaagay.
sukh sahj sarsay har naam rahsay parabh aap kirpaa
Dhaaree-aa.
har charan laagay sadaa jaagay milay parabh banvaaree-
aa.



ਧਾਰੀਆ ॥

subh divas aa-ay sahj paa-ay sagal niDh parabh paagay.

binvant naanak saran su-aamee sadaa har jan taagay.

॥4॥1॥10॥

ਹਰਿ ਚਰਣ ਲਾਗੇ ਸਦਾ ਜਾਗੇ ਮਿਲੇ ਪ੍ਰਭ ਬਨਵਾਰੀਆ ॥

ਸੁਭ ਦਿਵਸ ਆਏ ਸਹਜਿ ਪਾਏ ਸਗਲ ਨਿਧਿ ਪ੍ਰਭ ਪਾਗੇ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਸਦਾ ਹਰਿ ਜਨ ਤਾਗੇ

॥੪॥੧॥੧੦॥

Asa Mohalla-5**Chhant Ghar-7**

In the previous Shabad, Guru Ji told us that when by Guru's grace, we meditate on God's Name and he unites us with God, we see Him pervading everywhere and every heart. Then all our troubles and anxieties are ended. In our hearts we find complete calmness and we pass all our days and nights in peace and bliss. Therefore, in this Shabad Guru Ji, prays to God to make him always meditate on His Name, and remember Him at all times. He also describes the state of mind of those dear saints of God, who meditate on His Name day and night. He says: _

“Shalok –

O’ God, Nanak prays, be merciful to me so that I may not forget Your Name, even for a moment. I may always keep deliberating on good thoughts, keep uttering God's Name, and keep enjoying the immaculate company of the saint (Guru).”(1)

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Next, Guru Ji describes the daily routine and conduct of saintly people. Visualizing a starlit night when the dew is shining on the leaves, Guru Ji says:

“Chhant: -

“When the stars are twinkling in the sky, and grass leaves are moist with dew, saintly people, the lovers my dear God wake up, (and meditate on God’s Name). The lovers of God always remain awake (to the onslaughts of false worldly allurements), and meditate on the Name day and night. They always keep their attention fixed on the lotus feet (the divine Name) of God and do not forsake Him even for a moment. Shedding their ego, attachment and evil thoughts of their mind, they burn away all their sins and sorrows. Nanak submits, that the dear servants of God always remain awake (in His Name).”(1)

Guru Ji now compares the state of his mind to the welcoming bed made by a young bride, upon hearing the coming arrival of her beloved spouse. As if talking to her girl friend, he says: “(O my friend), the bed (of my mind) is embellished (with the decoration of divine virtues). Upon hearing the coming of God, my mind has gone into ecstasy. (Because, I know that, they who) meet the bliss giving Master; their hearts are filled with songs of joy and delight. They always remain united to God’s (feet), all their sorrows vanish, and their soul, mind and body all flower in (divine) bloom. By remembering God, every desire of their heart gets fulfilled, and auspicious becomes this moment of their (divine) union. Nanak submits, that they whom God, the Master of the goddess of wealth does meet, relish of all kinds of bliss pervades in their hearts.”(2)

Now describing the bliss of his own meeting with God in the poetic imagery of the meeting of a young bride with her beloved groom, Guru Ji says: “Joining together, my (girl) friends, ask me to describe some sign of (meeting) the spouse (God. But even though) filled with the ecstasy of His Union, I do not know what to say, because His attributes are so profound, fathomless, subtle and mysterious that even the Vedas do not know their limit. Imbued in His love and devotion, (His devotees), keep meditating on that Master, and always keep singing praises of that God. (That bride soul), who becomes pleasing to her God, the Master, she is blessed with all virtues, and obtains sublime wisdom. Nanak submits that (the bride), who is imbued with the love (of God), she easily merges in her beloved God.”(3)

Guru Ji concludes the Shabad by recapitulating the stages of progression to the union with God. He says: “(O my friends, when the devotees), start singing peace giving songs of joy in praise (of God), then like friends, virtues start



flourishing (in their minds). Their enemies like evils flee away. The comforts of (spiritual) peace and poise bloom (in their hearts, and by virtue of) God's Name; they always remain delighted, because (God) has Himself shown mercy on them. (These devotees) remain attuned to God's Feet, and they always remain awake (to the onslaughts of worldly allurements), and meet God of the Universe. (O my friends, for the saints, this means, that) their auspicious days have come, and in a state of (natural) poise, they keep meditating on the Name of the treasure of all virtues. (In short) Nanak submits, that in the shelter of the Master, the devotees of God always remain steadfast in His love."(4-1-10)

The messages of this Shabad is, that if we want to meet God, and enjoy the bliss of His Union, then like His devoted saints, we should wake up in the middle of the nights and remember God with love and devotion and always remain attuned to His divine Word (the God's Name).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਉਠਿ ਵੰਞ ਵਟਾਊੜਿਆ ਤੈ ਕਿਆ ਚਿਰੁ ਲਾਇਆ ॥
ਮੁਹਲਤਿ ਪੁੰਨਤੀਆ ਕਿਤੁ ਕੂੜਿ ਲੋਭਾਇਆ ॥
ਕੂੜੇ ਲੁਭਾਇਆ ਧੋਹੁ ਮਾਇਆ ਕਰਹਿ ਪਾਪ ਅਮਿਤਿਆ ॥
ਤਨੁ ਭਸਮ ਢੇਰੀ ਜਮਹਿ ਹੇਰੀ ਕਾਲਿ ਬਪੁੜੈ ਜਿਤਿਆ ॥

uth vanj vataa-oorhi-aa tai ki-aa chir laa-i-aa.
muhlat punrhee-aa kit koorh lobhaa-i-aa.
koorhay lubhaa-i-aa Dhohu maa-i-aa karahi paap amiti-aa.
tan bhasam dhayree jameh hayree kaal bapurhai jiti-aa.

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ਮਾਲੁ ਜੋਬਨੁ ਛੋਡਿ ਵੈਸੀ ਰਹਿਓ ਪੈਨਣੁ ਖਾਇਆ ॥
ਨਾਨਕ ਕਮਾਣਾ ਸੰਗਿ ਜੁਲਿਆ ਨਹ ਜਾਇ ਕਿਰਤੁ ਮਿਟਾਇਆ ॥੧॥

maal joban chhod vaisee rahi-o painan khaa-i-aa.
naanak kamaanaa sang juli-aa nah jaa-ay kirat mitaa-i-aa.
||1||
faathohu mirag jivai paykh rain chandaraa-in.
sookhahu dookh bha-ay nit paap kamaa-in.
paapaa kamaanay chhadeh naahee lai chalay ghat galaavi-aa.
harichand-uree daykh moothaa koorh sayjaa raavi-aa.

ਫਾਬੋਹੁ ਮਿਰਗ ਜਿਵੈ ਪੇਖਿ ਰੈਣਿ ਚੰਦ੍ਰਾਇਣੁ ॥
ਸੂਖਹੁ ਦੂਖ ਭਏ ਨਿਤ ਪਾਪ ਕਮਾਇਣੁ ॥
ਪਾਪਾ ਕਮਾਣੇ ਛਡਹਿ ਨਾਹੀ ਲੈ ਚਲੇ ਘਤਿ ਗਲਾਵਿਆ ॥
ਹਰਿਚੰਦਉਰੀ ਦੇਖਿ ਮੂਠਾ ਕੂੜੁ ਸੇਜਾ ਰਾਵਿਆ ॥

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ਲਬਿ ਲੋਭਿ ਅਹੰਕਾਰਿ ਮਾਤਾ ਗਰਬਿ ਭਇਆ ਸਮਾਇਣੁ ॥
ਨਾਨਕ ਮ੍ਰਿਗ ਅਗਿਆਨਿ ਬਿਨਸੇ ਨਹ ਮਿਟੈ ਆਵਣੁ ਜਾਇਣੁ ॥੨॥
ਮਿਠੈ ਮਖੁ ਮੁਆ ਕਿਉ ਲਏ ਓਡਾਰੀ ॥
ਹਸਤੀ ਗਰਤਿ ਪਇਆ ਕਿਉ ਤਰੀਐ ਤਾਰੀ ॥
ਤਰਣੁ ਦੁਹੇਲਾ ਭਇਆ ਖਿਨ ਮਹਿ ਖਸਮੁ ਚਿਤਿ ਨ ਆਇਓ ॥
ਦੂਖਾ ਸਜਾਈ ਗਣਤ ਨਾਹੀ ਕੀਆ ਅਪਣਾ ਪਾਇਓ ॥
ਗੁਝਾ ਕਮਾਣਾ ਪ੍ਰਗਟੁ ਹੋਆ ਈਤ ਉਤਹਿ ਖੁਆਰੀ ॥
ਨਾਨਕ ਸਤਿਗੁਰ ਬਾਝੁ ਮੂਠਾ ਮਨਮੁਖੇ ਅਹੰਕਾਰੀ ॥੩॥
ਹਰਿ ਕੇ ਦਾਸ ਜੀਵੇ ਲਗਿ ਪ੍ਰਭ ਕੀ ਚਰਣੀ ॥
ਕੰਠਿ ਲਗਾਇ ਲੀਏ ਤਿਸੁ ਠਾਕੁਰ ਸਰਣੀ ॥
ਬਲ ਬੁਧਿ ਗਿਆਨੁ ਧਿਆਨੁ ਅਪਣਾ ਆਪਿ ਨਾਮੁ ਜਪਾਇਆ ॥
ਸਾਧਸੰਗਤਿ ਆਪਿ ਹੋਆ ਆਪਿ ਜਗਤੁ ਤਰਾਇਆ ॥
ਰਾਖਿ ਲੀਏ ਰਖਣਹਾਰੈ ਸਦਾ ਨਿਰਮਲ ਕਰਣੀ ॥
ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਹਿ ਕਬਹੂੰ ਹਰਿ ਸੰਤ ਹਰਿ ਕੀ ਸਰਣੀ ॥੪॥੨॥੧੧॥

lab lobh ahaNkaar maataa garab bha-i-aa samaa-in.
naanak marig agi-aan binsay nah mitai aavan jaa-in. ||2||
mithai makh mu-aa ki-o la-ay odaaree.
hastee garat pa-i-aa ki-o taree-ai taaree.
taran duhaylaa bha-i-aa khin meh khasam chit na aa-i-o.
dookhaa sajaa-ee ganat naahee kee-aa apnaa paa-i-o.
gujhaa kamaanaa pargat ho-aa eet uteh khu-aaree.
naanak satgur baajh moothaa manmukho ahaNkaaree. ||3||
har kay daas jeevay lag parabh kee charnee.
kanth lagaa-ay lee-ay tis thaakur sarnee.
bal buDh gi-aan Dhi-aan apnaa aap naam japaa-i-aa.
saaDhsangat aap ho-aa aap jagat taraa-i-aa.
raakh lee-ay rakhanhaarai sadaa nirmal karnee.
naanak narak na jaahi kabahooN har sant har kee sarnee.
||4||2||11||

Asa Mohalla-5

In this Shabad Guru Ji is trying to awaken us from the slumber of Maya (or involvement in worldly affairs) and is



advising us to earn the profit of Name, which alone can save us from the continuous pain of births and death. He reminds us that our stay in this world is like that of a traveler in a foreign land, and is of a very short duration. So like that traveler, our main goal should be to achieve the objective (of re-uniting with our Master, by meditating on His Name), and not to get lost in the tempting riches or revilements of this “foreign land”.

Guru Ji therefore, addresses us and says: “Rise up O' traveler, (and resume your march towards your destination); why are you delaying? (Don't you see), that your assigned time (in this world) is almost over? (I wonder, in) what kind of false temptation, you are caught? (It looks like that) you are enticed by the deceit of Maya (the worldly riches and power, and for which) you are committing countless sins. (But remember that, ultimately this) body will become a heap of dust, the demon of death has his eye on it, and death will soon win over the poor (human being). Then he would forsake all his youth and wealth, and his eating and wearing will cease, and O Nanak, earning (of his good and bad deeds) would accompany him, because, (the record of his) deeds cannot be erased.”(1)

Now Guru Ji illustrates his sermon with some very beautiful examples. First he gives the example of a deer who upon mistaking the artificial light of a hunter's torch for genuine moon light runs towards it, and thus easily becomes the target of the hunter's arrow. Then he quotes the example, of a false beautiful city, which some times, seems to be formed on the seashores, or vast stretches of sand. He says: “O' man, just as a deer who is caught, by being dazzled by the artificial light of a hunter, (similarly you are caught in the false glare and attachment of worldly riches and power. The pleasures and comforts for the sake of which you get caught, these) comforts turn into pains and sorrows, (but still you keep) committing sins, (for their sake) every day. The sins committed by you do not spare you and (because of these, the demons of death), will drive you away putting a rope around your neck (and these sins will become the source of your suffering and death). O' man, like seeing an imaginary city in the skies, you are being deceived (by the false glitter of worldly riches), and are enjoying the false bed of (worldly comforts). Intoxicated with lust, greed and ego, you are being consumed in self-conceit. O' Nanak, like the deer, men are perishing due to their ignorance, and their rounds of birth and deaths do not come to an end.”(2)

Guru Ji next cites the examples of an ordinary fly, which in the greed of sweets gets stuck in brown sugar, and of an elephant, which lured by the false model of a female elephant, falls in a pit, and gets caught. He says: “Just as a fly stuck in sweets, cannot fly (and ultimately loses its life, similarly, a human being trapped by worldly attachments, gets stuck in these, and dies spiritually). (Or just as), an elephant (lured by the false statue of a female elephant) falls into a pit, cannot swim across or get out of it, similarly the person who does not remember God even for a moment finds it difficult to swim across the worldly ocean. Then, there is no end to his pains and punishments, because he reaps the reward of his own deeds. Whatever sins he had committed in secrecy, become manifest and he suffers both here and hereafter. O' Nanak, without (repairing to) the true Guru, the self willed egoist is deceived, and he loses his (spiritual life) to evils.” (3)

Guru Ji concludes this Shabad by describing the life conduct of the Guru-ward persons and how unlike the self-conceited persons described above, they obtain bliss and pleasure.

He says: “By remaining attached to God's feet (His Name), the devotees of God, live (high spiritual life). That Master embraces such devotees to His bosom. Then God Himself blesses them with (His spiritual) power, wisdom, meditation, and makes them contemplate on His Name. He Himself becomes the holy congregation of the saint (Guru), and helps them cross over the worldly ocean. In short, O Nanak, the savior (God) Himself saves His devotee (from evils). For always being in the shelter of God, their deeds remain immaculate, therefore (His saints) never fall into hell.”(4-2-11)

The message of this Shabad is that our stay in this world is of a very short duration. Therefore, instead of wasting our time in the pursuit of worldly riches and power, we should devote ourselves to good deeds and love of God's Name, so that we may save ourselves from perpetual pains of birth and death.

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ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਵੰਞੁ ਮੇਰੇ ਆਲਸਾ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ ॥

vanj mayray aalsaa har paas baynantee.

ਰਾਵਉ ਸਹੁ ਆਪਨੜਾ ਪ੍ਰਭ ਸੰਗਿ ਸੋਹੰਤੀ ॥

raava-o saho aapnarhaa parabh sang sohantee.



ਸੰਗੇ ਸੋਹੰਤੀ ਕੰਤ ਸੁਆਮੀ ਦਿਨਸੁ ਰੈਣੀ ਰਾਵੀਐ ॥
ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰਿ ਜੀਵਾ ਪ੍ਰਭੁ ਪੇਖਿ ਹਰਿ ਗੁਣ ਗਾਵੀਐ ॥
ਬਿਰਹਾ ਲਜਾਇਆ ਦਰਸੁ ਪਾਇਆ ਅਮਿਉ ਦ੍ਰਿਸਟਿ ਸਿੰਚੰਤੀ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਮੇਰੀ ਇਛ ਪੁੰਨੀ ਮਿਲੇ ਜਿਸੁ ਖੋਜੰਤੀ ॥੧॥

ਨਸਿ ਵੰਵਹੁ ਕਿਲਵਿਖਹੁ ਕਰਤਾ ਘਰਿ ਆਇਆ ॥
ਦੂਤਹ ਦਹਨੁ ਭਇਆ ਗੋਵਿੰਦੁ ਪ੍ਰਗਟਾਇਆ ॥
ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਗੋਬਿੰਦ ਲਾਲਨ ਸਾਧਸੰਗਿ ਵਖਾਣਿਆ ॥
ਆਚਰਜੁ ਭੀਠਾ ਅਮਿਉ ਵੂਠਾ ਗੁਰ ਪ੍ਰਸਾਦੀ ਜਾਣਿਆ ॥
ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਨਹ ਅੰਤੁ ਜਾਈ ਪਾਇਆ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਖ ਸਹਜਿ ਮੇਲਾ ਪ੍ਰਭੁ ਆਪਿ ਬਣਾਇਆ ॥੨॥

ਨਰਕ ਨ ਭੀਠੜਿਆ ਸਿਮਰਤ ਨਾਰਾਇਣ ॥
ਜੈ ਜੈ ਧਰਮੁ ਕਰੇ ਦੂਤ ਭਏ ਪਲਾਇਣ ॥
ਧਰਮ ਧੀਰਜ ਸਹਜ ਸੁਖੀਏ ਸਾਧਸੰਗਤਿ ਹਰਿ ਭਜੇ ॥
ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਰਾਖਿ ਲੀਨੇ ਮੋਹ ਮਮਤਾ ਸਭ ਤਜੇ ॥
ਗਹਿ ਕੰਠਿ ਲਾਏ ਗੁਰਿ ਮਿਲਾਏ ਗੋਵਿੰਦ ਜਪਤ ਅਘਾਇਣ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਿਮਰਿ ਸੁਆਮੀ ਸਗਲ ਆਸ ਪੁਜਾਇਣ ॥੩॥

ਪੰਨਾ ੪੬੧

ਨਿਧਿ ਸਿਧਿ ਚਰਣ ਗਹੇ ਤਾ ਕੇਹਾ ਕਾੜਾ ॥
ਸਭੁ ਕਿਛੁ ਵਸਿ ਜਿਸੈ ਸੇ ਪ੍ਰਭੁ ਅਸਾੜਾ ॥
ਗਹਿ ਭੁਜਾ ਲੀਨੇ ਨਾਮ ਦੀਨੇ ਕਰੁ ਧਾਰਿ ਮਸਤਕਿ ਰਾਖਿਆ ॥

ਸੰਸਾਰ ਸਾਗਰੁ ਨਹ ਵਿਆਪੈ ਅਮਿਉ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ॥
ਸਾਧਸੰਗੇ ਨਾਮ ਰੰਗੇ ਰਣੁ ਜੀਤਿ ਵਡਾ ਅਖਾੜਾ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਬਹੁੜਿ ਜਮਿ ਨ ਉਪਾੜਾ ॥੪॥੩॥੧੨॥

sangay sohantee kant su-aamee dinas rainee raavee-ai.
saas saas chitaar jeevaa parabh paykh har gun gaavee-ai.
birhaa lajaa-i-aa daras paa-i-aa ami-o darisat siNchantee.
binvant naanak mayree ichh punnee milay jis khojantee.
||1||
nas vanjahu kilvikhahu kartaa ghar aa-i-aa.
dootah dahan bha-i-aa govind paragtaa-i-aa.
pargatay gupaal gobind laalan saaDhsang vakhaani-aa.
aacharaj deethaa ami-o voothaa gur parsaadee jaani-aa.
man saaNt aa-ee vajee vaDhaa-ee nah ant jaa-ee paa-i-aa.
binvant naanak sukh sahj maylaa parabhoo aap banaa-i-aa.
||2||
narak na deeth-rhi-aa simrat naaraa-in.
jai jai Dharam karay doot bha-ay palaa-in.
Dharam Dheeraj sahj sukhee-ay saaDhsangat har bhajay.
kar anoograhau raakh leenay moh mamtaa sabh tajay.
geh kanth laa-ay gur milaa-ay govind japat aghaa-in.
binvant naanak simar su-aamee sagal aas pujaa-in. ||3||

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niDh siDh charan gahay taa kayhaa kaarhaa.
sabh kichh vas jisai so parabhoo asaarhaa.
geh bhuja leenay naam deenay kar Dhaar mastak raakhi-
aa.
sansaar saagar nah vi-aapai ami-o har ras chaakhi-aa.
saaDhsangay naam rangay ran jeet vadaa akhaarhaa.
binvant naanak saran su-aamee bahurh jam na upaarhaa.
||4||3||12||

Asa Mohalla-5

In the previous Shabad, Guru Ji wanted to awaken us from the slumber of Maya (or involvement in worldly affairs) and advised us to earn the profit of Name, which alone can save us from the continuous pain of births and death.

In this beautiful Shabad, he draws the picture of a love entrenched soul, who has now no tolerance for any sloth or laziness in meditating on God's Name, and describes the blessings showered upon her, as a result of this effort.

As if addressing himself, and then talking to his friend, Guru Ji says: "Go away, O' sloth, that I may pray to my God. Now I am enjoying my spouse and look beauteous in His Company. Yes, I am looking beauteous in the company of my spouse and master and am enjoying His (company) day and night. (O my friend), day and night, we should remember Him, I wish that I live remembering Him with each and every breath, and seeing God, we should sing His praises. (When God) showered me with His nectar like glance, my separation went away and I obtained His sight. Nanak submits that my desire has been fulfilled, and I have met whom I was searching for." (1)

Next Guru Ji depicts the confidence of this happily united soul (bride) and says: "Hasten away, O' my sins and evil thoughts, because my Creator has come into the house (of my heart). Now when God has become manifest (in my heart), the demons (of lust, anger, greed, attachment and ego), have been burnt down. Yes, when I deliberated on Him, in the company of the saints, the beloved Guru God, became manifest (in my heart). Then I observed a wonder, that the



nectar of (God's Name) came to reside in my heart, and by Guru's grace, I came to know (Him). Now, peace has prevailed in my mind; I am feeling in such high spirits, whose limit cannot be known. Nanak submits, that (it is) God Himself, who has arranged this union of peace and bliss (with Him).”(2)

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Now Guru Ji describes in general the benefits of meditating on God's Name. He says: “They who meditate on the immaculate God, they never go to hell. Even “*Dharam Raja*” (the judge of righteousness, who decides the fate of the individual souls after death), proclaims their victory, and the demons of death flee away from them. By worshipping God, in the company of saints, they acquire righteousness, contentment, poise and peace. Showing His mercy, God saves them, and they shed away all their attachment and infatuation. They, whom God unites with Him through the Guru, then He embraces to His bosom. By meditating on God's (Name) they are satiated (from the hunger for worldly riches). Nanak submits, that by remembering God, (such persons) get all their desires fulfilled.”(3)

Guru Ji concludes the Shabad, by describing the kind of confidence gained by the person who is imbued with the firm faith in God. He says: “Now when I have grasped the feet of God (and have put my faith in His shelter), who is the Master of all treasures and miraculous powers, then why should have I fear of any kind? Yes, I now belong to that God, in whose power is every thing. Holding me by the hand He has blessed me with His Name, and placing His hand on my forehead, (and thus showering His blessings on me), He has saved me. Now the worldly sea of existence bothers me no more, because I have tasted the relish of divine nectar. In the company of saints, imbued with God's Name, I have won victory in the great battlefield of life, (and I have gained control over my passions for lust, greed, anger, infatuation and self conceit). Therefore Nanak submits that he who remains in the refuge of God, he is not uprooted (and troubled) by the demon of death again.”(4-3-12)

The message of this Shabad is that if we seek the shelter of God and meditate on His Name, then all our sloth and laziness of mind goes away. Our bad intellect is destroyed. In its place peace, poise and contentment come into the mind and God Himself blesses us with His Grace and becomes our savior. Then we no longer suffer the pangs of birth and death and cross the dreadful sea of worldly existence.