



SGGSP-471

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salok mehlā 1.

da-i-aa kapaah santokh soot jat gandhee sat vat.  
 ayhu janay-oo jee-a kaa ha-ee ta paaday ghat.  
 naa ayhu tutai naa mal lagai naa ayhu jalai na jaa-ay.  
 Dhan so maanas naankaa jo gal chalay paa-ay.  
 cha-ukarh mul anaa-i-aa bahi cha-ukai paa-i-aa.  
 sikhaa kann charhaa-ee-aa gur baraahman thi-aa.  
 oh mu-aa oh jharh pa-i-aa vaytgaa ga-i-aa. ||1||

mehlā 1.

lakh choree-aa lakh jaaree-aa lakh koorhee-aa lakh gaal.  
 lakh thagee-aa pahinaamee-aa raat dinas jee-a naal.  
 tag kapaahahu kattee-ai baam<sup>H</sup>an vatay aa-ay.  
 kuhi bakraa rinni<sup>H</sup> khaa-i-aa sabh ko aakhai paa-ay.  
 ho-ay puraanaa sutee-ai bhee fir paa-ee-ai hor.  
 naanak tag na tut-ee jay tag hovai jor. ||2||

mehlā 1.

naa-ay mani-ai pat oopjai saalaahsee sach soot.  
 dargeh andar paa-ee-ai tag na tootas poot. ||3||

mehlā 1.

tag na indree tag na naaree.  
 bhalkay thuk pavai nit daarhee.  
 tag na pairee tag na hathee.  
 tag na jihvaa tag na akhee.  
 vaytgaa aapay vatai.  
 vat Dhaagay avraa ghatai.  
 lai bhaarth karay vee-aahu.  
 kadh kaagal dasay raahu.  
 sun vaykhhu lokaa ayhu vidaan.  
 man anDhaa naa-o sujaan. ||4||

pa-orhee.

saahib ho-ay da-i-aal kirpaa karay taa saa-ee kaar karaa-isee.  
 so sayvak sayvaa karay jis no hukam manaa-isee.  
 hukam mani-ai hovai parvaan taa khasmai kaa mahal paa-isee.  
 khasmai bhaavai so karay manhu chindi-aa so fal paa-isee.  
 taa dargeh paiDhaa jaa-isee. ||15||

**SGGSP-471****Shalok Mohalla-1**

It is believed, that Guru Ji uttered this Salok, when as per Hindu custom, and a pundit came to put a sacred thread called "*janaeou*" around his neck. Guru Ji being very much against superstitions and false show of religiosity refused to wear that thread.

So addressing, that Pundit, Guru Ji said: "(O Pundit), if you have a "*janaeou*", which instead of cotton, is made out of compassion, with the thread of contentment, the knots of celibacy, and the twist of high moral character, only then put it around my neck. Because, such a thread neither breaks, nor gets dirty, nor gets burnt, and is never lost. Nanak (says), blessed is that person, who departs from here, wearing such a "*janaeou*". (In other words, he didn't believe in outer symbols, and in his view, it is more important for a person to be compassionate, contended, and of good moral character, rather than just limiting himself to such outer shows of piety or holiness, and believing that by simply wearing these outer symbols, he would go to heaven)."

Explaining further, why he doesn't believe in the usefulness of the thread which the pundit wanted to put around Guru Ji's neck, he says: "(O Pundit), you buy this thread for four pennies from the market, sitting in the court yard of the host, you put it around (his neck). Then you whisper in his ears, (that from now on he), the "*Brahmin*" has become his Guru. But, when the man dies, that thread gets burnt down, and the person goes to (God's court), without the thread, (which was believed to be his passport to heaven)."(1)

**Mohalla-1**

Commenting further on the uselessness of this ordinary thread, Guru Ji says: "(Upon, wearing it people think that they have become pure and sanctified). However, millions of thefts, illicit love affairs, falsehoods, abuses and millions of unknown deceits stick to, (man's) soul night and day. Yet (when a "*Brahmin*", comes to the house, he) twists some thread spun out of cotton and after killing and cooking, a goat is eaten, and then he asks everybody to wear (the thread). But, on getting old, this (thread) is thrown away, and we put another (in its place). O Nanak, if this thread had any (supernatural) power it would not break at all."(2)

**Mohalla-1**

Now Guru Ji tells what kind of thread we need to wear which should be of real help to our soul. He says: "(O my friends, there is no use of wearing this ordinary thread and considering yourself sacred and hoping that by just wearing this thread you will go to heaven). We get honor (in God's court only) when we enshrine the Name (of God in our heart), because singing praises of God is the true ("*janaeou*" or the sacred) thread. (Wearing, such a thread, we) get honor in God's court, and this sacred thread never breaks."(3)

**Mohalla-1**

So far Guru Ji has been commenting on the *janaeou* or the sacred thread, now he comments on the pundit who makes this thread and puts around other people's necks. He points out: "(The Pundit, hasn't) any thread (or restraint) around his sex organ. (As per Hindu custom, there is no "*Janaeou*" or) thread for a woman. Every day, he is (committing sins, and therefore), being dishonored. (There is) no thread, (which restrains him from committing any sins, with his) hands or feet. (Similarly, there is no restraint or) thread on one's tongue or eyes, (to stop him from slandering others, or looking at the wives of others, with evil intent. Therefore, the Pundit himself) is roaming around, without (any such moral restraint or) thread, but twisting (some thread), he is putting on others. (Not only this, he is such a hypocrite, that) by charging fee, he performs the marriage, and taking out a piece of paper, (which he calls the almanac) he tells them the way (or auspicious day for marriage). O people, look and listen to this astonishing play, that (in his mind, the Pundit himself is ignorant and) blind, but he calls himself the wise (one)."(4)

**Paurri**

Finally Guru Ji tells us how a man gets honor, and reaches the mansion of God. He says: "When the Master becomes gracious, and shows kindness (on some one), He makes him do only that deed, (which pleases Him). Only, that servant



(truly) serves Him, whom He makes to obey His command. When by obeying (God's) command, He is approved (in God's court); he obtains to the mansion of the Master. (When a servant) does, only that, which pleases the Master, he obtains the fruit of his heart's desire, and then he goes to (God's) court, wearing the robe of honor."(15)

The message of this Paurri, and the preceding saloks is that instead of thinking that by wearing holy cloths or outer symbols, we have become pure and will go to heaven, we should stress more upon our actions and our intentions. We should have love and compassion for our fellow man. We should do the righteous deeds, follow the Guru's instructions, and learn to live in accordance with God's will and command, only then we will be received with honor in God's court.

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ਗਉ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ ॥  
ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾ ਖਾਈ ॥  
ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ ॥  
ਛੋਡੀਲੇ ਪਾਖੰਡਾ ॥  
ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ ॥੧॥

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ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥  
ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ ॥  
ਉਨ੍ਹਾ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ ॥  
ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ ॥  
ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥  
ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ ॥  
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ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ ॥  
ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ ॥

ਪੰਨਾ ੪੭੨

ਨੀਲ ਵਸਤੁ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਨੁ ॥  
ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਨੁ ॥  
ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥  
ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ ॥  
ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥  
ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ ॥  
ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ ॥  
ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ ॥  
ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ ॥  
ਮਨਿ ਜੂਠੈ ਚੁਲੀ ਭਰੇਨਿ ॥  
ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ॥  
ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥੨॥

ਪਉੜੀ ॥

ਚਿਤੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਵੇਖਿ ਨਦਰੀ ਹੇਠਿ ਚਲਾਇਦਾ ॥

salok mehlāa 1.

ga-oo biraahman ka-o kar laavhu gobar taran na jaa-ee.  
Dhotee tikaa tai japmaalee Dhaan malaychhaa<sup>N</sup> khaa-ee.  
antar poojaa parheh kataybaa sanjam turkaa bhaa-ee.  
chhodeelay paakhanda.  
naam la-i-ai jaahi tarandaa. ||1||

mehlāa 1.

maanas khaanay karahi nivaaj.  
chhuree vagaa-in tin gal taag.  
tin ghar barahman pooreh naad.  
un<sup>H</sup>aa bhe aavahi o-ee saad.  
koorhee raas koorhaa vaapaar.  
koorh bol karahi aahaar.  
saram Dharam kaa dayraa door.  
naanak koorh rahi-aa bharpoor.  
mathai tikaa tayrh Dhotee kakhaa-ee.  
hath chhuree jagat kaasaa-ee.

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neel vastar pahir hoveh parvaan.  
malaychh Dhaan lay poojeh puraan.  
abhaakhi-aa kaa kuthaa bakraa khaanaa.  
cha-ukay upar kisai na jaanaa.  
day kai cha-ukaa kadhee kaar.  
upar aa-ay baithay koorhi-aar.  
mat bhilai vay mat bhilai.  
ih ann asaadaa fitai.  
tan fitai fayrh karayn.  
man joothai chulee bharayn.  
kaho naanak sach Dhi-aa-ee-ai.  
such hovai taa sach paa-ee-ai. ||2||

pa-orhee.

chitai andar sabh ko vaykh nadree hayth chalaai-idaa.  
aapay day vadi-aa-ee-aa aapay hee karam karaa-idaa.



ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਆਪੇ ਹੀ ਕਰਮ ਕਰਾਇਦਾ ॥  
 ਵਡਹੁ ਵਡਾ ਵਡ ਮੇਦਨੀ ਸਿਰੇ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ ॥  
 ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ ॥  
 ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥੧੬॥

vadahu vadaa vad maydnee siray sir DhanDhai laa-idaa.  
 nadar upthee jay karay sultaanaa ghaahu karaa-idaa.  
 dar mangan bhikh na paa-idaa. ||16||

#### Shalok Mohalla-1

In this Shabad, Guru Ji is once again exposing the duplicity and crookedness of pundits of those days, who had joined hands with the Muslim rulers. On one hand, they were charging toll tax even from the poor “*Brahmins*”, before letting their cows cross a bridge, but in their homes, they would plaster their mud kitchen floors with cow dung, believing that this would purify their kitchens.

Addressing such pundits, who had become cahoots with their corrupt Muslim rulers, Guru Ji says: "(O my friends, when), you impose taxes on cows, and “*Brahmins*”, (but remember that, by simply) applying cow dung (to your court yards, the worldly ocean) cannot be crossed. You wear a loin cloth, put a frontal mark and carry a rosary, but you eat the provisions supplied by those (Muslims, whom you call) “*Malechh*” (or the “polluted” ones). In your homes, you secretly worship (your deities), but outside, you read the Semitic books, and observe Muslim austerities, (such as observing fasts in particular month. (O man), give up this hypocrisy, because it is only by remembering God's Name, that you will swim across (the worldly ocean).”(1)

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##### Mohalla-1

In this Salok, commenting further on the oppression, hypocrisy and deceit being perpetuated on the poor common people both by Muslims rulers and their Hindu quislings, Guru Ji says: “(The corrupt Muslim rulers, even though) say their daily prayers, (yet are oppressing their subjects like) man eaters. (They who extract the money from the poor, as if) wielding the knife, (on behalf of their butcher like Muslim masters, are those Hindu “*Kashatryas*”, who) wear sacred threads (or “*Janeou* to portray themselves as righteous Hindus. In the houses of these cruel *Kashatryas*), the “*Brahmans*” go (to perform sacred ceremonies, and) sound conchs, and they too enjoy the same relish of (ill-gotten wealth). False is the capital and false is the trade (of these people). It is by telling lies that they earn their livelihood. The sense of shame and righteousness from them is far removed. O Nanak, it is falsehood, which is pervading all around. (They profess holiness from outside), with saffron mark on their foreheads, and ochre colored (fine cloth called) “*Dhoti*” on their wastes, (but in real life, they are like) world butchers, wielding knives, in their hands (as if ready to slaughter their victims).”

Commenting further, on the hypocrisy of the Hindu officials of those days, Guru Ji says: “In order to be approved by their Muslim rulers, these people wear blue cloths. To worship (their holy books), the “*Puranaas*, they ask for money from those (whom they call the polluted ones or) “*Malechh*”. They eat (the meat cooked by the Muslims, which is prepared, by killing a) goat, after reading the foreign (“*kalima*”, and therefore absolutely un holy for a Hindu, and yet, they ask), that no one should enter their kitchen (lest their food becomes polluted). After plastering the ground, a boundary line is drawn around it; these false pundits come and sit upon it; (and start crying again and again), “don’t come near, and pollute (our kitchen), lest our food become unfit for eating.” (But in reality, these very people) indulge in corrupt practices, with their polluted bodies. In their minds is falsehood, but outwardly, they wash their mouths (to profess their holiness). Nanak says, we should meditate on the true God, (and remember, that when there is) purity (in our mind, only) then we obtain to that true (God).”(2)

##### Paurri

Finally Guru Ji comments on the power of that true God and says: “(That true God) keeps all in His mind, and makes all to act as per His grace. He Himself bestows honors, and He Himself makes them do (different) deeds. He is greater than the greatest, and great (is His) universe. He yokes each and every one to His job. If He becomes angry, then even the kings, He makes penniless like grass cutters (and beggars), whom no one gives alms, even when they go begging from door to door.”(16)



The message of this Paurri, and preceding saloks is that we should not try to exploit the poor and the needy in collaboration with unholy company of the wicked or dishonest rulers. God is watching all our conduct, and evil deeds, even if we are doing these in secret. No matter whether we ourselves are kings or rulers or the agents of the rulers, if we are participating in corruption or oppression, then God can immediately take away all our power and wealth and reduce us to most degraded and penniless status.

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ਜੇ ਮੋਹਾਕਾ ਘਰੁ ਮੁਹੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ ॥  
ਅਗੈ ਵਸਤੁ ਸਿਵਾਣੀਐ ਪਿਤਰੀ ਚੋਰ ਕਰੇਇ ॥  
ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ ॥  
ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥੧॥

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ਜਿਉ ਜੋਰੂ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੋ ਵਾਰ ॥  
ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥  
ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥  
ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥

ਪਉੜੀ ॥

ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰ ਰੰਗੀ ਹਰਮ ਸਵਾਰਿਆ ॥

salok mehlā 1.

jay mohaakaa ghar muhai ghar muhi piṭree day-ay.  
agai vasaṭ sinjāanee-ai piṭree chor karay-i.  
vadhee-ah hath dalaal kay musfee ayh karay-i.  
naanak agai so milai je khatay ghaalay day-ay. ||1||

mehlā 1.

Ji-o joroo sirnaavaneē aavai vaaro vaar.  
joothay joothaa mukh vasai niṭ niṭ ho-ay khu-aar.  
soochay ayhi na aakhee-ahi bahan je pindaa Dho-ay.  
soochay say-ee naankaa jin man vasi-aa so-ay. ||2||

pa-orhee.

turay palaanay pa-uṇ vayg har rangee haram savaari-aa.

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ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਲਾਇ ਬੈਠੇ ਕਰਿ ਪਾਸਾਰਿਆ ॥  
ਚੀਜ ਕਰਨਿ ਮਨਿ ਭਾਵਦੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ ॥  
ਕਰਿ ਫੁਰਮਾਇਸਿ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ ॥  
ਜਰੁ ਆਈ ਜੋਬਨਿ ਹਾਰਿਆ ॥੧੭॥

koṭhay mandap maarhee-aa laa-ay baiṭhay kar paasaari-aa.  
cheej karan man bhaavday har bujhan naahee haari-aa.  
kar furmaa-is khaa-i-aa vaykh mahlat maran visaari-aa.  
jar aa-ee joban haari-aa. ||17||

#### Shalok Mohalla -1

In the previous Paurri, Guru Ji advised us that we should not try to exploit the poor and the needy in collaboration with unholy company of the wicked or dishonest rulers. God is watching all our conduct, and evil deeds, even if we are doing these in secret. In this Salok, he illustrates, with a vivid example, what happens to those, who after stealing or earning some wealth by corrupt means, hold special feasts or “*sharaads*” for the “*Brahmins*”, and give them gifts in cash and kind, believing that these things would reach their dead ancestors, in the other world.

Commenting on the emptiness of such a belief, Guru Ji says: “(Even if for the sake of argument, we may believe, that) if by robbing a house, a thief gives some thing out of it for his dead ancestors, (to a “*Brahmin*”, who is kind of a broker, between this and the next world, would actually reach his ancestors, then do you know what would happen? The obvious thing is that), in the next (world), this (stolen) thing would be recognized, (and it would automatically) make the ancestors as thieves, (because a stolen thing is recovered from their possession. As a result not only they would be severely punished, but “*Dharam raj*”, or) the judge of righteousness, would also do this thing, that he would order, that hands of the broker (“*Brahmin*”), should also be chopped off, (for dealing with stolen goods). O Nanak, (the fact is, that after death no one gets anything given by others, in the) next world, one gets only, what he himself earns by his own efforts, or gives (to others).”(1)

Mohalla-1



Next Guru Ji advises us against telling lies at any time. Giving an example, he says: “Just as month after month, when a woman is going through her periods, (she is considered polluted by many, similarly), falsehood always remains dominant in the mouth of a false person, and he keeps suffering in distress, every day. Therefore, they are not called the pure, who only sit and wash their bodies. O, Nanak the pure ones are, only those within whose (minds) has come to abide that (true God).”(2)

### Paurri

Now Guru Ji describes the end fate of those who indulge in all kinds of false pleasure and sinful life styles.

He says: “Those who may have saddled horses, swift like wind, (luxurious cars and SUV’s); have decorated their harems (and luxurious houses for their wives and mistresses) in many colors; are sitting (proudly) in their palaces, and mansions, with all the ostentations; indulge in merry making to their hearts’ content, but do not think of God, they end up losing (the objective of their human life. They who have made it their habit) to eat by issuing commands (to the poor helpless people, and) seeing (their lofty mansions) have forsaken from their minds, (the thought of) death; when old age comes, they lose the vitality of youth, (and ultimately die losing the game of life).”(17)

**The message of the Paurri is that we should not fool ourselves by thinking that, it is alright to keep indulging in false pleasures, lies, or deceits, and then save ourselves or our ancestors, by giving any kinds of charities or rituals at the end. It is only when during our own life time, we conduct ourselves in a truth full way, help some needy with our honest earnings and meditate on God’s Name, that we can hope to obtain honor in God’s court.**

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ਸਲੋਕੁ ਮਃ ੧ ॥

ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥  
ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥  
ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥  
ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥  
ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥  
ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥੧॥

ਮਃ ੧ ॥

ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ ॥  
ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪੁ ॥  
ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ ॥  
ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥੨॥

ਮਃ ੧ ॥

ਸਭੇ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥  
ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥  
ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥  
ਨਾਨਕ ਜਿਨ੍ਹੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨ੍ਹਾ ਸੂਤਕੁ ਨਾਹਿ ॥੩॥

ਪੰਨਾ ੪੭੩

ਪਉੜੀ ॥

ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ

### salok mehlāa 1.

jay kar sootak mannee-ai sabh tai sootak ho-ay.  
gohay atai lakrhee andar keerhaa ho-ay.  
jaytay daanay ann kay jee-aa baajh na ko-ay.  
pahilaa paanee jee-o hai jit hari-aa sabh ko-ay.  
sootak ki-o kar rakhee-ai sootak pavai raso-ay.  
naanak sootak ayv na utrai gi-aan utaaray Dho-ay. ||1||

### mehlāa 1.

man kaa sootak lobh hai jihvaa sootak koorh.  
akhee sootak vaykh-naa par tari-a par Dhan roop.  
kannee sootak kann pai laa-itbaaree khaahi.  
naanak hansaa aadmee baDhay jam pur jaahi. ||2||

### mehlāa 1.

sabho sootak bharam hai doojai lagai jaa-ay.  
jamaan marnaa hukam hai bhaanaai aavai jaa-ay.  
khaanaa peenaa pavitar hai diton rijak sambaaahi.  
naanak jin<sup>H</sup>ee gurmukh bujhi-aa tin<sup>H</sup>aa sootak naahi. ||3||

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### pa-orhee.

satgur vadaa kar salaah-ee-ai jis vich vadee-aa vadi-aa-ee-aa.





ਵਡਿਆਈਆ ॥

seh maylay taa nadree aa-ee-aa.

ਸਹਿ ਮੇਲੇ ਤਾ ਨਦਰੀ ਆਈਆ ॥

jaa tis bhaanaa taa man vasaa-ee-aa.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਮਨਿ ਵਸਾਈਆ ॥

kar hukam mastak hath Dhar vichahu maar kadhee-aa  
buri-aa-ee-aa.

ਕਰਿ ਹੁਕਮੁ ਮਸਤਕਿ ਹਥੁ ਧਰਿ ਵਿਚਹੁ ਮਾਰਿ ਕਵੀਆ  
ਬੁਰਿਆਈਆ ॥

seh tuthai na-o niDh paa-ee-aa. ||18||

ਸਹਿ ਤੁਠੈ ਨਉ ਨਿਧਿ ਪਾਈਆ ॥੧੮॥

### Shalok Mohalla -1

In this Salok Guru Ji comments on the superstitions and false beliefs about being contaminated in various ways. One of the worst contamination, which people of those days, used to fear was coming in contact with a woman during her menstrual periods, eating with those families in which there has been a recent birth or death, or coming into contact with a low cast person.

Commenting on all such superstitions regarding contamination, Guru Ji says: “ If we believe in (such superstitious thoughts of contamination), then there is pollution every here. See even within cow dung and wood (with which people cook food), there are so many insects. As many are the grains of food, none is without living beings (or bacteria) in them. First of all the water (which is the essential constituent of all foods) is itself a living thing, through which everything (gets life and) becomes green. How can we save ourselves from pollution, when this pollution is right in our kitchen? O’ Nanak, the contamination is not warded off in this way (of having false beliefs or superstitions), it is only the true divine knowledge which removes and washes it off.”(1)

### Mohalla –1

Next Guru Ji tells us what real pollution or impurity is. He says: “(O my friends), the impurity of the mind is greed, and falsehood is the impurity for the tongue. The pollution for the eyes is to look at some body else’s wife, wealth, or beauty (with an evil intent). Similarly we pollute our ears, when we listen to the slanderous words (about any body). O Nanak, (it is because of these kinds of contaminations that even otherwise pure like) swan human beings, are bound and driven to the city of death.”(2)

### Mohalla –1

Now Guru Ji removes all our doubts and superstitions about the false beliefs about pollution. He says: “All this (talk about) pollution, which you think contaminates others is a false belief, it afflicts him, who gets attached to the (loves of things, other than God). Death and birth are subject to His command. (It is as per) His will that a person comes (into this world), and as per His will, he departs (from here). To eat or drink is pure, because (God) has given sustenance to all. O Nanak they, who through the Guru have understood (the above concept), for them there is no pollution.”(3)

### Paurri

In the last Shalok, Guru Ji advised us that those, who through the Guru have understood (the above concept), for them there is no pollution. Therefore Guru Ji wants us to praise and appreciate our true Guru, who helps us get rid of all kinds of false beliefs, and evil thoughts. He says: “We should elevate and praise the true Guru, who has driven out all kinds of evils (out of the minds of those, who have listened and acted on his advice). It is only when God unites (us with the true Guru), that these (merits in the Guru), become apparent, (not only that), when it pleases (God), these (qualities) are enshrined in our minds. Then placing his hand on our foreheads, (the Guru), beats out the evils (from our mind). In short, when, the Master becomes gracious, we receive all the nine treasures (of life).”(18)

**The message of this Paurri and preceding saloks, is that all these thoughts about pollution regarding coming into contact with women during their menstrual periods, bereaved family members, or ordinary eats and drinks are**



mere false superstitions. The real polluting things, which we need to avoid, are telling lies, indulging in slander or doing evil deeds out of our greed and lust. If we listen and act on such good advice of our Guru, God will bless us.

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ਸਲੋਕੁ ਮਃ ੧ ॥

ਪਹਿਲਾ ਸੁਚਾ ਆਪਿ ਹੋਇ ਸੁਚੈ ਬੈਠਾ ਆਇ ॥  
 ਸੁਚੈ ਅਗੈ ਰਖਿਓਨੁ ਕੋਇ ਨ ਭਿਟਿਓ ਜਾਇ ॥  
 ਸੁਚਾ ਹੋਇ ਕੈ ਜੇਵਿਆ ਲਗਾ ਪੜਣਿ ਸਲੋਕੁ ॥  
 ਕੁਹਥੀ ਜਾਈ ਸਟਿਆ ਕਿਸੁ ਏਹੁ ਲਗਾ ਦੋਖੁ ॥  
 ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ ਲੂਣੁ ਪੰਜਵਾ  
 ਪਾਇਆ ਘਿਰਤੁ ॥

ਤਾ ਹੋਆ ਪਾਕੁ ਪਵਿਤੁ ॥  
 ਪਾਪੀ ਸਿਉ ਤਨੁ ਗਡਿਆ ਬੁਕਾ ਪਈਆ ਤਿਤੁ ॥  
 ਜਿਤੁ ਮੁਖਿ ਨਾਮੁ ਨ ਉਚਰਹਿ ਬਿਨੁ ਨਾਵੈ ਰਸ ਖਾਹਿ ॥  
 ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਤਿਤੁ ਮੁਖਿ ਬੁਕਾ ਪਾਹਿ ॥੧॥

ਮਃ ੧ ॥

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥  
 ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥  
 ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥  
 ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥  
 ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥  
 ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥  
 ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੨॥

ਪਉੜੀ ॥

ਸਭੁ ਕੋ ਆਖੈ ਆਪਣਾ ਜਿਸੁ ਨਾਹੀ ਸੋ ਚੁਣਿ ਕਢੀਐ ॥  
 ਕੀਤਾ ਆਪੇ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ ॥  
 ਜਾ ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਗਿ ਤਾ ਕਾਇਤੁ ਗਾਰਬਿ ਹੰਢੀਐ ॥  
 ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥  
 ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ ॥੧੯॥

salok mehlā 1.

pahilaa suchaa aap ho-ay suchai baithaa aa-ay.  
 suchay agai rakhi-on ko-ay na bhiti-o jaa-ay.  
 suchaa ho-ay kai jayvi-aa lagaa parhan salok.  
 kuhthee jaa-ee sati-aa kis ayhu lagaa dokh.  
 ann dayvtaa paanee dayvtaa baisantar dayvtaa loon  
 panjvaa paa-i-aa ghirat.  
 taa ho-aa paak pavit.  
 paapee si-o tan gadi-aa thukaa pa-ee-aa tit.  
 jit mukh naam na oochrahi bin naavai ras khaahi.  
 naanak ayvai jaanee-ai tit mukh thukaa paahi. ||1||

mehlā 1.

bhand jammee-ai bhand nimmee-ai bhand mangan vee-  
 aahu.  
 bhandahu hovai dostee bhandahu chalai raahu.  
 bhand mu-aa bhand bhaalee-ai bhand hovai banDhaan.  
 so ki-o mandaa akhee-ai jit jameh raajaan.  
 bhandahu hee bhand oopjai bhandai baajh na ko-ay.  
 naanak bhandai baahraa ayko sachaa so-ay.  
 jit mukh sadaa salaah-ai bhaagaa ratee chaar.  
 naanak tay mukh oojlay tit sachai darbaar. ||2||

pa-orhee.

sabh ko akhai aapnaa jis naahee so chun kadhee-ai.  
 keetaa aapo aapnaa aapay hee laykhaa sandhee-ai.  
 jaa rahnaa naahee ait jag taa kaa-it gaarab handhee-ai.  
 mandaa kisai na akhee-ai parh akhar ayho bujhee-ai.  
 moorkhai naal na luhee-ai. ||19||

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## Shalok Mohalla -1

In the previous Paurri, Guru Ji advised us that all these thoughts about pollution, regarding coming into contact with women during their menstrual periods, bereaved family members, or ordinary eats and drinks are mere false superstitions. The real polluting things, which we need to avoid, are telling lies, indulging in slander or doing evil deeds, out of our greed and lust. If we listen and act on such good advice of our Guru, God will bless us. In this Shalok, Guru Ji comments on the conduct of those pundits, who make a false show of purity by first taking a bath themselves, and then going to their hosts, doing some rituals, and sitting down to eat the sanctified food, and he tells us what is the real pollution or contamination for a human being.





He says: “First of all, after thoroughly bathing and washing his body, and thus (supposedly) becoming “pure”, (a pundit), comes and sits down in the “purified” (kitchen of his host). Then “pure” meals are placed before him, which no one has touched before. In this way, becoming pure, (the “*Brahmin*”) eats this food, and starts reading some mantras. (But, now think, when this food goes inside the body), it is thrown into a very undesirable place (where it becomes stool), so who would bear the blame (for polluting such a “pure” meal? Because according to “*Brahmin*’s” own belief), the food grain, the water, the air, and the salt, (all the four ingredients are pure things like) gods, and when the fifth (god like pure ingredient), the clarified butter is put (in this food), then it becomes pure and sanctified (food. But when such a “pure and immaculate” food) is put into the body of a sinful person, it is being spat upon (as the most impure and polluted thing). Similarly, O Nanak, the mouth, (of that person is accursed), and is spat upon with which people don’t utter God’s Name, and without meditating on (God’s) Name, eat relishing (meals).”(1)

#### Mohalla –1

Next Guru Ji makes his famous comment, regarding women, who in those days were very much degraded by the society.

As if addressing the entire society, Guru Ji points out and asks: “It is from the woman (whom we defame), that we are born, it is (in her body), that we are formed, it is the woman, whom we betroth, and are with whom, we are married. It is with the woman that we make (intimate) friendship, and it is from the woman, that one’s dynasty goes forward. When the first wife dies, we search for another woman, and it is through the woman, that we are bonded (with the world). How can we call that (woman), evil, who has given birth to all the kings, (saints and other great persons. In fact), it is from the woman, that another woman is born, and no body is born, except through a woman. O Nanak, it is only the one true God, who exists outside (the womb of) a woman. (Therefore), that mouth is fortunate like a precious jewel, with which we praise (that God), and O’ Nanak, such faces would shine in the court of the true God, (because these persons would be received with honor there).”(2)

#### Paurri

Now Guru Ji gives us another piece of advice, regarding our attitudes towards other people. He says: “Every one (is so attached to his family, friends, and his possessions, that he always) keeps on saying (this is) mine, (that is mine, and for the sake of his relatives and possessions, he keeps on blaming others, and even quarreling with them). We should single out, that person, who is not afflicted (with this disease. We should remember, that in the end, when we go to God’s court), we would bear the consequences of our deeds, and we would have to settle our own accounts. So, when we don’t have to remain in this world (forever), then why should we consume ourselves in arrogance. After reading all the words, we should learn (this lesson) that, we should not call any one bad, and should not argue with a fool.”(19)

**The message of this Paurri, and preceding saloks is that we should not make false shows of purity, and sanctity, and should not consider women as impure, or unsanctified. Rather we should remember, that excepting God Himself all have come out of a woman. Finally, we should remember that every body would have to reap the fruit of his own actions; therefore we should not call any one bad, and argue with a fool.**

ਸਲੋਕੁ ਮਃ ੧ ॥

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥  
ਫਿਕੈ ਫਿਕਾ ਸਦੀਐ ਫਿਕੈ ਫਿਕੀ ਸੋਇ ॥  
ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੈ ਪਾਇ ॥  
ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ ॥੧॥

ਮਃ ੧ ॥

ਅੰਦਰਹੁ ਝੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥  
ਅਠਸਥਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥

salok mehlā 1.

naanak fikai boli-ai tan man fikaa ho-ay.  
fiko fikaa satee-ai fikay fikee so-ay.  
fikaa dargah satee-ai muhi thukaa fikay paa-ay.  
fikaa moorakh aakhee-ai paana lahai saajaa-ay. ||1||

mehlā 1.

andrahū jhoothay paij baahar dune-aa andar fail.  
athasath tirath jay naaveh utrai naahee mail.



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ਜਿਨ੍ ਪਟੁ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦੜੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ ॥  
 ਤਿਨ੍ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਨੇ ਵੀਚਾਰਿ ॥  
 ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥  
 ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥  
 ਦਰਿ ਵਾਟ ਉਪਰਿ ਖਰਚੁ ਮੰਗਾ ਜਬੈ ਦੇਇ ਤ ਖਾਹਿ ॥  
 ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮ੍ਹਾ ਮੇਲੁ ॥  
 ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ ॥੨॥

ਪੰਨਾ ੪੭੪

ਪਉੜੀ ॥

ਆਪੇ ਹੀ ਕਰਣਾ ਕੀਓ ਕਲ ਆਪੇ ਹੀ ਤੈ ਧਾਰੀਐ ॥  
 ਦੇਖਿਹ ਕੀਤਾ ਆਪਣਾ ਧਰਿ ਕਚੀ ਪਕੀ ਸਾਰੀਐ ॥  
 ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ ॥  
 ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਰਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥  
 ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥੨੦॥

jin<sup>H</sup> pat andar baahar gudarh tay bhalay sansaar.  
 tin<sup>H</sup> nayhu lagaa rab saytee daykhn<sup>H</sup>ay veechaar.  
 rang haseh rang roveh chup bhee kar jaahi.  
 parvaah naahee kisai kayree baajh sachay naah.  
 dar vaat upar kharach mangaa jabai day-ay ta khaahi.  
 deebaan ayko kalam aykaa hamaa tum<sup>H</sup>aa mayl.  
 dar la-ay laykhaa peerh chhutai naankaa Ji-o tayl. ||2||

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pa-orhee.

aapay hee karna kee-o kal aapay hee tai Dhaaree-ai.  
 daykheh keetaa aapnaa Dhar kachee pakee saaree-ai.  
 jo aa-i-aa so chalsee sabh ko-ee aa-ee vaaree-ai.  
 jis kay jee-a paraan heh ki-o saahib manhu visaaree-ai.  
 aapan hathee aapnaa aapay hee kaaj savaaree-ai. ||20||

## Shalok Mohalla-1

In the previous Paurri, Guru Ji advised us that we should not make false shows of purity, and sanctity, and should not consider women as impure, or unsanctified. Rather we should remember, that excepting God Himself all have come out of a woman. Finally, we should remember that every body would have to reap the fruit of his own actions; therefore we should not call any one bad, and argue with a fool. In this salok, he tells us, what are the consequences, when many times in our haste, carelessness or anger; we utter harsh or insipid words, which hurt the feelings of the listener.

He says: "O Nanak, when we utter insipid words, both our body and mind become insipid (or rude). Such a rude person is called the rude, and his reputation becomes that of rudeness. Such an insipid person is thrown out of God's court, (and is so dishonored, as if he) is being spat on his face. In short, a person with a rude tongue is called a fool, (and is disgraced at every place, as if), he is being given a shoe- beating everywhere." (1)

## Mohalla-1

As per Dr. Bh. Vir Singh Ji, Guru Ji seems to have uttered this salok, observing a group of false saints, roaming around some holy places. He says: "In this world, (many such persons have) spread over, who from inside are false (hypocrites), but from outside, they have managed to establish their honor (as the true or holy persons. Even if such false people go and) bathe at all the (so-called) sixty-eight holy places, still the dirt (of their minds), will not be removed. On the other hand, they who (are so compassionate and kind, as if within them is soft) silk, but are wearing (cheap) coarse clothes from outside, they are the virtuous ones of the world. They are imbued with the love of God, and they (always) keep thinking about seeing Him. (Imbued in the love of God, they sometimes) laugh, and some times cry, and sometimes they become silent also. Except the true Master, they don't care for anybody else. On the journey of life, they beg for the provisions (of God's Name only, and when (God gives this food for their soul), they partake of it. (They have full faith in this thing, that) there is only one Judge (and He judges every one with same true justice, as if) He has only one pen. We all high and low persons would meet there (in His court). But, when in His court, He asks for the account (of our deeds), then O Nanak, the guilty ones are so severely punished, (that their tears) come out, like the coming out (of oil, when seeds are pressed in an oil press)." (2)

## Paurri

Now Guru Ji comments upon the nature of the world, and what is the best thing for a man to do. Addressing God, he says: "(O God), You Yourself have created this creation, and You Yourself have supported it with Your power. (Like a child playing by himself with his Loodo game), He looks at his creation, and sees, which of his (mortal) pieces, have



become perfect (and are ready to reenter its Home), and which one is still imperfect, (or still needs to go through the world for some more rounds). But one thing is sure, who so ever has come into (this world), will have to depart; every one will have his turn (for departure from this world). Therefore, we should not forget (that God), to whom belong our life and breath, (and as long as there is life in us), we should try to accomplish our task (of reaching God, by meditating on His Name).”(20)

**The message of this Paurri, and preceding saloks is that we should remember that this world is but a stage created by God for the human beings to play our assigned roles, and perfect ourselves. Therefore, we should not say any unkind words to any body, or make a false show of our piety. Instead we should do righteous deeds, imbue ourselves with God's Love, and meditate on His Name, so that one day, He may show mercy on us, and accepts us also in His eternal union.**

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ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥  
ਨਾਨਕ ਆਸਕੁ ਕਾਂਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥  
ਚੰਗੈ ਚੰਗਾ ਕਰਿ ਮੰਨੇ ਮੰਦੇ ਮੰਦਾ ਹੋਇ ॥  
ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਰਤੈ ਸੋਇ ॥੧॥

ਮਹਲਾ ੨ ॥

ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥  
ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮੁਲੀਐ ॥  
ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥  
ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥  
ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥  
ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥੨੧॥

salok mehlā 2.

ayh kinayhee aaskee doojai lagai jaa-ay.  
naanak aasak kaa<sup>N</sup>dhee-ai sad hee rahai samaa-ay.  
changai changa kar mannay mandai mandaa ho-ay.  
aasak ayhu na aak<sup>h</sup>hee-ai je layk<sup>h</sup>hai vartai so-ay. ||1||

mehlā 2.

salaam jabaab dovai karay mund<sup>h</sup>hu ghuthaa jaa-ay.  
naanak dovai koor<sup>h</sup>hee-aa thaa-ay na kaa-ee paa-ay. ||2||

pa-or<sup>h</sup>hee.

jit sayvi-ai suk<sup>h</sup>h paa-ee-ai so saahib sadaa sam<sup>H</sup>aalee-ai.  
jit keetaa paa-ee-ai aap<sup>n</sup>aa saa ghaal buree ki-o ghaalee-ai.  
mandaa mool na keech-ee day lamme nadar nihaalee-ai.  
Ji-o saahib naal na haaree-ai tavayhaa paasaa dhaalee-ai.  
kich<sup>h</sup>h laahay upar ghaalee-ai. ||21||

#### Shalok Mohalla-2

In the previous Paurri, Guru Ji advised us that we should remember that this world is but a stage created by God for the human beings to play our assigned roles, and perfect ourselves. Therefore, we should not say any unkind words to any body, or make a false show of our piety. Instead we should do righteous deeds, imbue ourselves with God's love, and meditate on His Name, so that one day He may show mercy on us and accept us also, in His eternal union. In this Salok, Guru Ji teaches us, that we need to be true lovers of God, and not dualistic or seasonal lovers, and love God only when it is convenient for us, or only when God does things, which we like and not otherwise.

He says: “This is no true love, (which beside one's own lover), attaches him to some other. O Nanak, only that person is considered a true lover, who always remains absorbed (in the love of his Beloved. The person), who deems good, (only what seems) good to him, and rejects the apparent bad (happening) as bad, and who deals with (God) in such business like fashion, is not called a true lover (of God).”(1)

#### Mohalla-2

Guru Ji now takes us one step further, and tells us that not only we have to have true love for God, but also we have to fear, respect, and obey Him like our Master. Commenting on the person, who carries out the commands of His Master, which he likes, but rejects others he doesn't like, Guru Ji says: “The person who both salutes his Master, and also refuses (to obey His command), is fundamentally going astray. O Nanak, both these attitudes are false, and none of these is accounted (for or approved in God's court).”(2)

#### Paurri



Now Guru Ji gives us some specific advices, regarding our total life perspective. He says: “We should serve that (Master), serving whom we always find peace and happiness. When we know that we are going to reap the fruit of our own actions, then why should we start or do any bad deed, (because this is going to bring us its own punishment. Therefore, before initiating any action, we should) consider its consequences, with a far sight, and we shouldn’t do any evil deed at all, (because it is going to bring bad results. Lastly, we should do such deeds, that in the game of love with God, we), throw our dice in such a way, that we don’t lose, before our Master, and invest in something, which brings us profit (in our life; meditation on God’s Name, is only such safe investment).”(21)

**The message of this Paurri, and preceding saloks is that, we should try to become true devotees of God, and keep loving, and obeying His command, both in happy and adverse circumstances, and should not do any thing which may have bad consequences, and is not approved in God’s court; finally, we should always meditate on God’s Name, with true love and devotion, which alone is the most profitable thing to do in the human birth.**

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

salok mehlāa 2.

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥

chaakar lagai chaakree naalay gaarab vaad.

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ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥  
ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥  
ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ ॥੧॥

galaa karay ghaṇayree-aa khasam na paa-ay saad.  
aap gavaa-ay sayvaa karay taa kichh paa-ay maan.  
naanak jis no lagaa tis milai lagaa so parvaan. ||1||

ਮਹਲਾ ੨ ॥

mehlāa 2.

ਜੇ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥  
ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥੨॥

jo jee-ay ho-ay so ugvai muh kaa kahi-aa vaa-o.  
beejay bikh mangai amrit̃ vaykhhu ayhu ni-aa-o. ||2||

ਮਹਲਾ ੨ ॥

mehlāa 2.

ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਕਦੇ ਨ ਆਵੈ ਰਾਸਿ ॥  
ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ ॥  
ਵਸਤੁ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ ॥  
ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥  
ਕੂੜਿ ਕਮਾਣੈ ਕੂੜੇ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ ॥੩॥

naal i-aanay dost̃ee kaḍay na aavai raas.  
jayhāa jaanai tayho vartai vaykhhu ko nirjaas.  
vastoo andar̃ vasat̃ samaavai doojee hovai paas.  
saahib saytee hukam na chalai kahee banai ardaas.  
koorh kamaanai koorho hovai naanak sifāt̃ vigaas. ||3||

ਮਹਲਾ ੨ ॥

mehlāa 2.

ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਵਡਾਰੂ ਸਿਉ ਨੇਹੁ ॥  
ਪਾਣੀ ਅੰਦਰਿ ਲੀਕ ਜਿਉ ਤਿਸ ਦਾ ਥਾਉ ਨ ਥੇਹੁ ॥੪॥

naal i-aanay dost̃ee vadaaroo si-o nayhu.  
paan̄ee andar̃ leek Ji-o tis daa thaa-o na thayhu. ||4||

ਮਹਲਾ ੨ ॥

mehlāa 2.

ਹੋਇ ਇਆਣਾ ਕਰੇ ਕੰਮੁ ਆਣਿ ਨ ਸਕੈ ਰਾਸਿ ॥  
ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸਿ ॥੫॥

ho-ay i-aanaaa karay kamm aan̄ na sakai raas.  
jay ik aDh changee karay doojee bhee vayraas. ||5||

ਪਉੜੀ ॥

pa-orhee.

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਇ ॥  
ਹੁਰਮਤਿ ਤਿਸ ਨੋ ਅਗਲੀ ਓਹੁ ਵਜਹੁ ਭਿ ਦੂਣਾ ਖਾਇ ॥  
ਖਸਮੈ ਕਰੇ ਬਰਾਬਰੀ ਫਿਰਿ ਗੈਰਤਿ ਅੰਦਰਿ ਪਾਇ ॥  
ਵਜਹੁ ਗਵਾਏ ਅਗਲਾ ਮੁਹੇ ਮੁਹਿ ਪਾਣਾ ਖਾਇ ॥  
ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥  
ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥੨੨॥

chaakar lagai chaakree jay chalai khasmai bhaa-ay.  
hurmat̃ tis no aglee oh vajahu bhe doonaa khaa-ay.  
khasmai karay baraabaree fir̃ gairat̃ andar̃ paa-ay.  
vajahu gavaa-ay aglaa muhay muhi paan̄aa khaa-ay.  
jis daa dit̄aa khaav̄naa tis kahee-ai saabaas.  
naanak hukam na chal-ee naal khasam chalai ardaas. ||22||

**Shalok Mohalla-2**

In the Salok preceding the previous Paurri, Guru Ji stated that the person who both salutes his Master, and also refuses (to obey His command), is fundamentally going astray. Both these attitudes are false, and none of these is accounted for or approved in God's court). In this Salok, he further advises us, that not only, we should always obey our Master's command, but also do this service with humility, and never feel arrogant about it.

Guru Ji says: "If a person, while accepting the job of a servant, also arrogantly argues with him, and talks too much, he doesn't earn the pleasure of his master. When shedding his self- conceit, he serves (the master), only then he obtains some recognition (from the master), and O' Nanak, he becomes one with him, in whose service, he is engaged. (Similarly, the person, who is so humbly engaged in God's service), he is approved (in God's court)."(1)

**Mohalla-2**

Next Guru Ji tells us another secret in a very beautiful couplet and that secret is about our intentions, such as when we might be saying good words outwardly but inside we have all kinds of evil thoughts or passions in our mind about the other person to whom we are speaking so nicely. Ultimately those evil thoughts or bad intentions come out and negate whatever sweet words we are speaking outwardly.

Therefore, Guru Ji says: "Whatever is in the mind, that becomes manifest. (Therefore, simply) to say something from the tongue is (useless, like blowing hot) air. Look at what (kind of) justice, (a person expects), that he sows poison, but expects nectar (in return)."(2)

**Mohalla-2**

Now Guru Ji gives us some more pointers for the betterment of our life and how to deal with different persons. Firstly Guru Ji says: "Friendship with an immature person is never fruitful, because, whatever any person knows, he acts accordingly. Anyone can objectively try this for himself. (Similarly, if we follow the dictates of our foolish mind, then we wouldn't gain anything). Further, just as a thing can only get mixed up in another, if we have the second thing with us, (similarly, good thoughts can get enshrined in our mind only, if we have first obtained such thoughts from the Guru. Secondly we have to remember, that with God, our) Master, command doesn't work; it is (humble) prayer, which works with that Master. Lastly, the result of practicing falsehood is falsehood; O Nanak, it is only praise (of God), which brings true delight."(3)

**Mohalla-2**

Next Guru Ji gives us another advice, cautioning us against having friendships with ignorant persons or those who are in higher status than us. Guru Ji says: "Friendship with the ignorant, or love with a person of higher status than us, is like a line drawn across water, of which there is neither any sign nor mark (left)."(4)

**Mohalla-2**

Guru Ji now gives another reason why we should not have friendship with an ignorant or unwise person. He says: "If an immature person does any task, he cannot bring it to successful conclusion, because even if he does one small thing right, he would mess up the rest."(5)

**Paurri-22**

Finally Guru Ji gives the definition of a good servant or a good devotee and also of a person who is not. He says: "Only that servant is the true servant who while engaged in the service of his Master works according to the will of his Master. By doing so, his respect multiplies, and he also enjoys double the wages. (On the other hand, if a servant, indulges in insubordination, and) claims equality with his master, he has to bear disgrace. He loses his previous wages, and (hears taunts from others, as if he is) receiving shoe beatings from each and every one. Therefore we should always speak well of Him on who's given sustenance we survive. Finally O Nanak, it is not command, which works with Him, it is humble prayer which works with the Master."(22)

**The message of the Paurri, and preceding saloks is that we should be careful in selecting our friends, and shouldn't develop friendship with ignorant persons or those, who hold much higher status than us. Secondly, if we are engaged in any kind of service or devotion of God, we should never feel self- conceited or arrogant. We**



should always remain humble, and whatever favors we need from God, we should beg from Him, with due respect and love, and never adopt any kind of arrogant or rude attitude towards Him.

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥

ਪੰਨਾ ੪੭੫

ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ ॥੧॥

ਮਹਲਾ ੨ ॥

ਏਹ ਕਿਨੇਹੀ ਚਾਕਰੀ ਜਿਤੁ ਭਉ ਖਸਮ ਨ ਜਾਇ ॥

ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਜਿ ਸੇਤੀ ਖਸਮ ਸਮਾਇ ॥੨॥

ਪਉੜੀ ॥

ਨਾਨਕ ਅੰਤ ਨ ਜਾਪਨੀ ਹਰਿ ਤਾ ਕੇ ਪਾਰਾਵਾਰ ॥

ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਫਿਰਿ ਆਪਿ ਕਰਾਏ ਮਾਰ ॥

ਇਕਨਾ ਗਲੀ ਜੰਜੀਰੀਆ ਇਕਿ ਤੁਰੀ ਚੜਹਿ ਬਿਸੀਆਰ ॥

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥

ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਫਿਰਿ ਤਿਸ ਹੀ ਕਰਣੀ ਸਾਰ ॥੨੩॥

salok mehlā 2.

ayh kinayhee daat aapas tay jo paa-ee-ai.

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naanak saa karmaat saahib tuthai jo milai. ||1||

mehlā 2.

ayh kinayhee chaakree jīt bha-o khasam na jaa-ay.

naanak sayvak kaadhee-ai je saytee khasam samaa-ay. ||2||

pa-orhee.

naanak ant na jaapn<sup>H</sup>ee har taa kay paaraavaar.

aap karaa-ay saakh<sup>H</sup>-tee fir aap karaa-ay maar.

ikn<sup>H</sup>aa galee janjeeree-aa ik turee chareheh bisee-aar.

aap karaa-ay karay aap ha-o kai si-o karee pukaar.

naanak karnaa jin kee-aa fir tis hee karnee saar. ||23||

### Shalok Mohalla 2

In the previous Paurri, Guru Ji advised us that we should always remain humble, and whatever favors we need from God, we should beg from Him, with due respect and love, and never adopt any kind of arrogant or rude attitude towards Him. Guru Ji now tells us that what is really God's grace, because he has already made it clear that it is by God's grace that we can meet or unite with God. So he wants us to understand clearly what that grace is?

He says: "What sort of grace is that, which we obtain by dint of our own hard work or efforts? O' Nanak, the real grace is that which we obtain, when (God), our Master becoming pleased, (bestows upon us)."(1)

### Mohalla-2

In this Salok, Guru Ji describes the high spiritual state, which a true servant or devotee of God reaches, when after continuous service and devotion to His Master, with due love and fear, he becomes so immersed in his Master, that one day he becomes one with Him, just as 2nd Guru Angad Dev Ji, who served his Master Guru Nanak so much so that ultimately his Master took him into his embrace, and made him the next Guru. That is the sign of reaching the state of true service, and if a servant or devotee has not yet reached that state, in Guru Ji's view that is not yet true service. Therefore, he says: "What sort of that service is, if the fear of the Master doesn't go (out of our mind)? O' Nanak, he alone is called a (true) servant, who so merges in the (service of his) Master (that he becomes one with Him)."(2)

### Paurri

While talking about the servants, and masters, naturally a question arises, why some are masters, and why some are servants? Referring to this question, Guru Ji frankly acknowledges, that we cannot understand the limit of God's creation, or His ways. Therefore, he says: "O' Nanak, there is no limit or end to God's this or that side. He Himself creates the universe and everything, and then He Himself destroys it. (It is in His will that some are working like bonded slaves, as if they) are having chains around their necks, while some (are so extremely rich, that they) are riding fast horses, (enjoying most luxurious cars and mansions. It is God), who Himself does and gets done (all these shows of wealth and poverty, or good and bad things, and I don't know), before whom, I could go and complain (against this situation? However) Nanak (knows this thing, that) who has created (this world), He is going to take care of it also."(23)





The message of this Paurri and preceding saloks is that we should accept, and realize that God is the supreme creator and Master, and He does whatever pleases Him. Instead of arguing with Him or griping about any thing, we should try to serve, remember and praise that God, with so much love and devotion, that one day becoming pleased, He unites us with Him, and we enjoy the eternal bliss of His union.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਆਪੇ ਭਾਂਡੇ ਸਾਜਿਅਨੁ ਆਪੇ ਪੂਰਨੁ ਦੇਇ ॥  
ਇਕਨੀ ਦੁਧੁ ਸਮਾਈਐ ਇਕਿ ਚੁਲ੍ਹੈ ਰਹਨਿ ਚੜੇ ॥  
ਇਕਿ ਨਿਹਾਲੀ ਪੈ ਸਵਨਿ ਇਕਿ ਉਪਰਿ ਰਹਨਿ ਖੜੇ ॥  
ਤਿਨ੍ਹਾ ਸਵਾਰੇ ਨਾਨਕਾ ਜਿਨ੍ਹ ਕਉ ਨਦਰਿ ਕਰੇ ॥੧॥

ਮਹਲਾ ੨ ॥

ਆਪੇ ਸਾਜੇ ਕਰੇ ਆਪਿ ਜਾਈ ਭਿ ਰਖੈ ਆਪਿ ॥  
ਤਿਸੁ ਵਿਚਿ ਜੰਤੁ ਉਪਾਇ ਕੈ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ॥  
ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ॥੨॥

ਪਉੜੀ ॥

ਵਡੇ ਕੀਆ ਵਡਿਆਈਆ ਕਿਛੁ ਕਹਣਾ ਕਹਣੁ ਨ ਜਾਇ ॥  
ਸੋ ਕਰਤਾ ਕਾਦਰ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥  
ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੋਡੀ ਤਿਨੈ ਪਾਇ ॥  
ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥  
ਸੋ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ ॥੨੪॥੧॥ ਸੁਧੁ

salok mehlāa 1.

aapay bhaa<sup>N</sup>day saaji-an aapay pooran day-ay.  
ikn<sup>H</sup>ee duDh samaa-ee-ai ik chul<sup>H</sup>ai rehni<sup>H</sup> charhay.  
ik nihaalee pai savni<sup>H</sup> ik upar rahan kharhay.  
tin<sup>H</sup>aa savaaray naankaa jin<sup>H</sup> ka-o nadar karay. ||1||

mehlāa 2.

aapay saajay karay aap jaa-ee bhe rakhai aap.  
tis vich jant upaa-ay kai daykhai thaap uthaap.  
kis no kahee-ai naankaa sabh kichh aapay aap. ||2||

pa-orhee.

vaday kee-aa vadi-aa-ee-aa kichh kahnaa kahan na jaa-ay.  
so kartaa kaadar kareem day jee-aa rijak sambaahi.  
saa-ee kaar kamaavnee Dhur chhodee tinnai paa-ay.  
naanak aykee baahree hor doojee naahee jaa-ay.  
so karay je tisai rajaa-ay. ||24||1|| suDhu

#### Shalok Mohalla-1

Guru Ji concluded the last Paurri, with the remarks, that “in His will, some are working like bonded slaves, as if they are having chains around their necks, while some are so extremely rich, that they are riding fast horses. It is God), who Himself does and gets done all these shows of wealth and poverty, or good and bad things, and I don’t know), before whom, I could go and complain, against this situation? However, Nanak knows this thing that, He, who has created this world, is going to take care of it also?

In this last Paurri of “*Asa Di Vaar*” Guru Ji continues the thought of the previous Paurri, and says: “It is God who fashions these (body) vessels and it is He who brings them to perfection. (In the destinies of some, He writes all comforts, while others are doomed to continuously suffer in pain and poverty, as if) in some He puts milk and others remain always on the stove. Some (fortunate ones) sleep in cozy quilts, while others keep standing beside (them as their guards). But O’ Nanak, God embellishes (the life of only those), on whom He casts His glance of grace.”(1)

#### Mohalla-2

As concluded in the previous Paurri, Guru Ji reiterates: “It is God, who Himself creates (the universe), and takes care of His creation. Having created the beings therein, He Himself establishes, and destroys, (His creation). O Nanak, to whom could we say, (anything about this, when) He Himself is (the cause and doer of) everything?”(2)

#### Paurri

In conclusion of this Paurri, and the entire “*Asa Di Vaar*”, Guru Ji says: “Nothing can be said about the greatness of the great (God). That merciful Creator, and Master of creation, gives sustenance to all the beings. (All the creatures) have to do that task, which He has prescribed (in their destinies), from the very beginning. O’ Nanak, except the one (God),



there is no other place (for the creatures to go for support, and we have to remember, that He only) does, what He wills.”(24-1-Corrected)

As per Dr. Bhai Sahib Ji the main message of the epic of “*Asa Di Vaar*” is that: “God has created the human being to meditate on His Name, but instead of doing that, they remain busy in amassing, and enjoying wealth and unnecessarily wasting their lives. However, the person upon whom God shows mercy, him He unites with the Guru. Then such a person receives the gift of Name, his life conduct becomes pure and immaculate and he understands that to be proud of worldly wealth or power is of no use. He considers God as his one and only support. So he starts remembering, and serving Him with so much love and devotion, that one day, He becomes one with God.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satnaam kartaa purakh<sup>N</sup> nirbhā-o nirvair  
akaal moorat<sup>N</sup> ajoonee saibhā<sup>N</sup> gurparsaad<sup>N</sup>.

ਰਾਗੁ ਆਸਾ ਬਾਣੀ ਭਗਤਾ ਕੀ ॥

raag aasaa banee bhagtaa kee.

ਕਬੀਰ ਜੀਉ ਨਾਮਦੇਉ ਜੀਉ ਰਵਿਦਾਸ ਜੀਉ ॥

kabeer jee-o naamday-o jee-o ravidas jee-o.

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ॥

aasaa saree kabeer jee-o.

ਗੁਰ ਚਰਣ ਲਾਗਿ ਹਮ ਬਿਨਵਤਾ ਪੂਛਤ ਕਹ ਜੀਉ ਪਾਇਆ ॥  
ਕਵਨ ਕਾਜਿ ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਕਹਹੁ ਮੋਹਿ ਸਮਝਾਇਆ ॥੧॥

gur charan laag ham binvataa poochhat kah jee-o paa-i-aa.  
kavan kaaj jag upjai binsai kahhu mohi samjhaa-i-aa. ||1||  
dayv karahu da-i-aa mohi maarag laavhu jit<sup>N</sup> bhai banDhan<sup>N</sup>  
tootai.

ਦੇਵ ਕਰਹੁ ਦਇਆ ਮੋਹਿ ਮਾਰਗਿ ਲਾਵਹੁ ਜਿਤੁ ਭੈ ਬੰਧਨ ਤੂਟੈ ॥

janam maran dukh fayr<sup>N</sup> karam sukh<sup>N</sup> jee-a janam tay  
chhootai. ||1|| rahaa-o.

ਜਨਮ ਮਰਨ ਦੁਖ ਫੇੜ ਕਰਮ ਸੁਖ ਜੀਅ ਜਨਮ ਤੇ ਛੂਟੈ ॥੧॥  
ਰਹਾਉ ॥

maa-i-aa faas banDh<sup>N</sup> nahee faarai ar man sunn na lookay.  
aapaa pad<sup>N</sup> nirbaan<sup>N</sup> na cheen<sup>H</sup>i-aa in biDh<sup>N</sup> abhi-o na  
chookay. ||2||

ਮਾਇਆ ਫਾਸ ਬੰਧ ਨਹੀ ਫਾਰੈ ਅਰੁ ਮਨ ਸੁੰਨਿ ਨ ਲੂਕੇ ॥  
ਆਪਾ ਪਦੁ ਨਿਰਬਾਣੁ ਨ ਚੀਨਿਆ ਇਨ ਬਿਧਿ ਅਭਿਉ ਨ ਚੂਕੇ ॥੨॥

kahee na upjai upjee jaanai bhaav abhaav bihoonaa.  
udai asat<sup>N</sup> kee man buDh<sup>N</sup> naasee ta-o sadaa sahj liv leenaa.  
||3||

ਕਹੀ ਨ ਉਪਜੈ ਉਪਜੀ ਜਾਣੈ ਭਾਵ ਅਭਾਵ ਬਿਹੂਣਾ ॥  
ਉਦੈ ਅਸਤ ਕੀ ਮਨ ਬੁਧਿ ਨਾਸੀ ਤਉ ਸਦਾ ਸਹਜਿ ਲਿਵ ਲੀਣਾ ॥੩॥

Ji-o partibimb bimb ka-o milee hai udak kumbh<sup>N</sup> bigraanaa.  
kaho kabeer aisaa gun<sup>N</sup> bharam bhaagaa ta-o man sunn  
samaanaa<sup>N</sup>. ||4||1||

ਜਿਉ ਪ੍ਰਤਿਬਿੰਬੁ ਬਿੰਬ ਕਉ ਮਿਲੀ ਹੈ ਉਦਕ ਕੁੰਭੁ ਬਿਗਰਾਨਾ ॥  
ਕਹੁ ਕਬੀਰ ਐਸਾ ਗੁਣ ਭ੍ਰਮੁ ਭਾਗਾ ਤਉ ਮਨੁ ਸੁੰਨਿ ਸਮਾਨਾ ॥੪॥੧॥

#### Rag Asa Baani Bhagtaan Ki

#### Kabir Jeo, Nam Deo jeo, Ravi Das Jeo

It is the beauty of the Sikh scriptures that it not only contains the Shabads (or hymns) uttered by the Sikh Gurus, but it also includes many hymns composed by the devotees of God from other faiths as well. Kabir Ji who was perhaps a Hindu orphan boy but was taken care of by some Muslim parents uttered this particular Shabad, which describes some questions asked by him from his Guru, and the answers provided by the latter.

Kabir Ji says: “Bowling to the feet of the Guru, I humbly ask him, why the creature was created at all? For what purpose, the world was created, and then destroyed? Please make me understand this mystery?”(1)

Addressing his Guru again, Kabir Ji says: “O' my (Guru) God, have mercy on me and put me on the (right) path, so that



my fear (of death), and bonds (of worldly attachment) are broken, and I am liberated from the pains of births and deaths, due to the bad deeds, or comforts due to good deeds.”(1-Pause)

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His Guru answers: “(Unless and until) one tears off the bonds of worldly attachments, his mind doesn’t take refuge in the absolute (God). Till, one doesn’t realize one’s desire less true state, in such ways, one’s (spiritual) emptiness doesn’t end.”(2)

His Guru further tells him: “(Such is the state of an ordinary human being, that the thing, which) is never born, he thinks it to be born, and he remains without knowledge and ignorance (or the sense of discrimination between good and bad). It is only, when the intellect of his mind, regarding day and night (or birth and death) departs, then he always remains absorbed in a state of equipoise, (attuned to God).”(3)

Kabir Ji concludes the Shabad, by stating what kind of effect the Guru’s guidance had on him. He says: “Just as upon breaking of a pitcher of water, the reflection (of any thing in it), gets absorbed in that thing itself, (and it loses its separate identity), Kabir says, similarly my habit of doubt has fled away, and my mind has got absorbed in the absolute (God).”(4-1)

**The message of this Shabad is that until we understand, that this world is a mere illusion, and in reality nothing is being created or destroyed, our worldly bonds, and rounds of birth and death, won’t end. Only when, we seek the guidance of the Guru, and understand such things, that our doubts and ignorance would end, and then we would be merged in the meditation of God’s Name, and would become one with the absolute (God).**

ਪੰਨਾ ੪੭੬

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ਆਸਾ ॥

ਗਜ ਸਾਵੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥  
ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥  
ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥੧॥  
ਐਸੇ ਸੰਤ ਨ ਮੋ ਕਉ ਭਾਵਹਿ ॥  
ਡਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ ॥੧॥ ਰਹਾਉ ॥  
ਬਾਸਨ ਮਾਂਜਿ ਚਰਾਵਹਿ ਉਪਰਿ ਕਾਠੀ ਧੋਇ ਜਲਾਵਹਿ ॥  
ਬਸੁਧਾ ਖੋਇ ਕਰਹਿ ਦੁਇ ਚੂਲੇ ਸਾਰੇ ਮਾਣਸ ਖਾਵਹਿ ॥੨॥  
ਓਇ ਪਾਪੀ ਸਦਾ ਫਿਰਹਿ ਅਪਰਾਧੀ ਮੁਖਹੁ ਅਪਰਸ ਕਹਾਵਹਿ ॥  
ਸਦਾ ਸਦਾ ਫਿਰਹਿ ਅਭਿਮਾਨੀ ਸਗਲ ਕੁਟੰਬ ਫੁਬਾਵਹਿ ॥੩॥  
ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਕਰਮ ਕਮਾਵੈ ॥  
ਕਹੁ ਕਬੀਰ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟੈ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਵੈ ॥੪॥੨॥

aasaa.

gaj saad<sup>h</sup>ay tai tai D<sup>h</sup>otee-aa tihray paa-in tag.  
galee jin<sup>h</sup>aa japmaalee-aa lotay hath nibag.  
o-ay har kay sant na aak<sup>h</sup>ee-ahi baanaaras kay thag. ||1||  
aisay sant na mo ka-o b<sup>h</sup>aaaveh.  
daalaa si-o paydaa gatkaavahi. ||1|| rahaa-o.  
baasan maa<sup>n</sup>j charaaveh oopar kaat<sup>h</sup>ee D<sup>h</sup>o-ay jalaaveh.  
basu<sup>D</sup>haa k<sup>h</sup>od karahi du-ay choo<sup>h</sup>ay saaray maan<sup>s</sup>  
k<sup>h</sup>aaaveh. ||2||  
o-ay paapee sad<sup>a</sup>aa fireh apraaD<sup>h</sup>ee muk<sup>h</sup>ahu apras  
kahaaveh.  
sad<sup>a</sup>aa sad<sup>a</sup>aa fireh ab<sup>h</sup>imaanee sagal kutamb dubaaveh. ||3||  
jit ko laa-i-aa tit hee laagaa taisay karam kamaavai.  
kaho kabeer jis satgur b<sup>h</sup>aytai punrap janam na aavai.  
||4||2||

Aasa

In the previous Shabad, Kabir Ji told us that until we understand, that this world is a mere illusion, and in reality nothing is being created or destroyed, our worldly bonds, and rounds of birth and death, won’t end. Only when, we seek the guidance of the Guru, and understand such things, that our doubts and ignorance would end; then we would be merged in the meditation of God’s Name, and would become one with the absolute (God). However, in this Shabad, Kabir Ji is warning us against those hypocrites who dress and pose like saints but in reality are cheats out there ready to rob us of



our money, our belongings, and even our life.

Particularly commenting on the con artists of those days, who used to roam around sacred places, such as “Banaras” (or Kashi), dressed as holy “*Brahmins*”, Kabir Ji says: “These people may be wearing three and a half yard long loin clothes, triple threaded (Juneau’s), around their necks, rosaries around their necks, and shining white jugs in their hands, (in my dictionary, they are not called) the saints of God, (because in reality they are) the cheats of “*Banaras*”, (the holiest Hindu city in India).”(1)

Regarding such fake saints, Kabir Ji says: “Such (hypocrite) saints are not at all pleasing to me, (who rob their victims, so thoroughly, as if) along with a branch, they gulp down, the entire tree.”(1-Pause)

Commenting further on their outer shows of piety and holiness, Kabir Ji says: “(To show other people, how holy and pure, they are, they dig earth, and make two hearths; after thoroughly scrubbing their cooking pots, they place these on their hearths, and then they would even wash the sticks, before they would light them and place under the pots. (But in their real life, they are such cruel and heartless thieves, that they would not only rob their victims of all their money, jewelry, and other valuables, but often would kill them and dispose off their dead bodies in such ways, as if, they have) devoured the entire human bodies.”(2)

Describing, the conduct of such swindlers, and their end fate, Kabir Ji says: “Such sinners always keep roaming around (looking for more such innocent victims, but they try, that in the eyes of the people, they are considered so sacred, that they are) called those saints, who don’t even touch (the worldly wealth or valuables). These arrogant people always keep roaming around, in their arrogance, (with the result, that not only themselves, but also) drown their entire lineage (in this life of sin).”(3)

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But Kabir Ji being a true saint, shows compassion, acknowledging the root cause, behind people’s conduct, says: “(These people are also in a way helpless, because, in) whatever profession, (a person has been yoked by God), he is engaged in that profession, and he does the deeds accordingly. But Kabir says, the person, who meets the (true) saint Guru, (following his advice, he meditates on God, so sincerely that), he doesn’t go through birth (or death) again.”(4-2)

**The message of this Shabad is that although there are many thugs and cheats roaming around in this world in the guise of holy persons or saints, yet we should not waste our time in passing judgment on others, instead we should concentrate on and follow the advice of the true Guru (Granth Sahib Ji), and meditate on God’s Name, with true devotion, so that we may be emancipated from the circle of births and deaths.**

ਆਸਾ ॥

aasaa.

ਬਾਪਿ ਦਿਲਾਸਾ ਮੇਰੇ ਕੀਨਾ ॥  
ਸੇਜ ਸੁਖਾਲੀ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਦੀਨਾ ॥  
ਤਿਸੁ ਬਾਪ ਕਉ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀ ॥  
ਆਗੈ ਗਇਆ ਨ ਬਾਜੀ ਹਾਰੀ ॥੧॥  
ਮੁਈ ਮੇਰੀ ਮਾਈ ਹਉ ਖਰਾ ਸੁਖਾਲਾ ॥  
ਪਹਿਰਉ ਨਹੀ ਦਗਲੀ ਲਗੈ ਨ ਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥  
ਬਲਿ ਤਿਸੁ ਬਾਪੈ ਜਿਨਿ ਹਉ ਜਾਇਆ ॥  
ਪੰਚਾ ਤੇ ਮੇਰਾ ਸੰਗੁ ਚੁਕਾਇਆ ॥  
ਪੰਚ ਮਾਰਿ ਪਾਵਾ ਤਲਿ ਦੀਨੇ ॥  
ਹਰਿ ਸਿਮਰਨਿ ਮੇਰਾ ਮਨੁ ਤਨੁ ਭੀਨੇ ॥੨॥  
ਪਿਤਾ ਹਮਾਰੇ ਵਡ ਗੋਸਾਈ ॥  
ਤਿਸੁ ਪਿਤਾ ਪਹਿ ਹਉ ਕਿਉ ਕਰਿ ਜਾਈ ॥  
ਸਤਿਗੁਰ ਮਿਲੇ ਤ ਮਾਰਗੁ ਦਿਖਾਇਆ ॥  
ਜਗਤ ਪਿਤਾ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥੩॥

baap dilaasaa mayro keen<sup>H</sup>aa.  
sayj sukhaalee mukh amrit deen<sup>H</sup>aa.  
tis baap ka-o ki-o manhu visaaree.  
aagai ga-i-aa na baajee haaree. ||1||  
mu-ee mayree maa-ee ha-o kharaa sukhaalaa.  
pahira-o nahee daglee lagai na paalaa. ||1|| rahaa-o.  
bal tis baapai jin ha-o jaa-i-aa.  
panchaa tay mayraa sang chukaa-i-aa.  
panch maar paavaa tal deenay.  
har simran mayraa man tan bheenay. ||2||  
pitaa hamaaro vad gosaa-ee.  
tis pitaa peh ha-o ki-o kar jaa-ee.  
satgur milay ta maarag dikhaa-i-aa.  
jagat pitaa mayrai man bhaa-i-aa. ||3||



ਹਉ ਪੂਤੁ ਤੇਰਾ ਤੂੰ ਬਾਪੁ ਮੇਰਾ ॥	ha-o poot̃ t̃ayraa too <sup>N</sup> baap mayraa.
ਏਕੈ ਠਾਹਰ ਦੁਹਾ ਬਸੇਰਾ ॥	aykai <u>th</u> aahar <u>du</u> haa basayraa.
ਕਹੁ ਕਬੀਰ ਜਨਿ ਏਕੋ ਬੁਝਿਆ ॥	kaho kabeer jan ayko booj̃hi-aa.
ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਸਭੁ ਕਿਛੁ ਸੁਝਿਆ ॥੪॥੩॥	gur parsaa <u>d</u> mai sab <u>h</u> kich <u>h</u> sooj̃hi-aa.   4  3

## Aasa

In the previous Shabad, Guru Ji advised us that although there are many thugs and cheats roaming around in this world in the guise of holy persons or saints, yet we should not waste our time in passing judgment on others, instead we should concentrate on and follow the advice of the true Guru and meditate on God's Name, with true devotion, so that we may be emancipated from the circle of births and deaths. In this Shabad, Kabir Ji is sharing with us, what kind of blessings, he received from God, whom he now calls his Father, who helped him reach Him, and what kind of difficulties he used to experience, before reaching his Father, and what is his present state of mind.

First of all sharing with us, what kind of consolations, and blessings he received from God his father, Kabir Ji says: "My Father has consoled (my mind. For my meditation), He has put, the nectar (like mantra of) Name in my mouth, (as a result of which, my mind has become like a) cozy bed. Therefore, how could I ever forsake, such a Father from my mind, (by whose blessings), I am not going to lose the game (of life)." (1)

Next, in a beautiful metaphor of comparing Maya (the attachment of worldly riches and power), to his unwanted mother, Kabir Ji says: "(I am now so free from the problems and fears of worldly attachments, as if Maya, whom I used to love like) my mother has died, (and instead of being in trouble on account of her death), I am truly at ease. (Not only that, I am no longer in fear, that I would have to take human birth again, as if), I don't need to wear any cotton filled jacket, because I no longer feel any cold." (1-Pause)

Expressing his gratitude to his father (like God), for his new gained moral strength, Kabir Ji says: "I am a sacrifice to my Father, who gave me birth (as a human being), and liberated me from the company of the five (evil impulses of lust, greed, anger, attachment, and ego). After subduing these five (passions. I have so controlled these five passions, as if), defeating these five, I have put them under my feet, and now my body and mind are immersed in God's meditation." (2)

Now relating the story of his first getting re- united with his father God, Kabir Ji says: "(When I realized, that God) my father, is the great Master of the earth, (I wondered), how could I reach Him. But, when I met the true Guru, he showed me the way. (Following his guidance, I reached Him, and when I saw Him), that Master of the universe, sounded very pleasing to my mind." (3)

Kabir Ji concludes, the Shabad, by sharing with us his loving dialogue with God, and a general comment for our guidance. He tells: "(I said to Him, O God), I am Your son, and You are my father. Both of us live at the same place (in my heart). Kabir says, that the devotee has realized that there is only one (God), and by Guru's grace, I have (now) understood everything." (4-3)

**The message of this Shabad is that if we want to free ourselves from the evil impulses of lust, anger, and greed etc. and liberate ourselves from the worldly pains and sufferings, we should seek the guidance of the true Guru, who will teach us how to get united with our true Father, (residing within our own body), and then we will enjoy a supreme state of peace and bliss.**

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ਆਸਾ ॥	aasaa.
ਇਕਤੁ ਪਤਰਿ ਭਰਿ ਉਰਕਟ ਕੁਰਕਟ ਇਕਤੁ ਪਤਰਿ ਭਰਿ ਪਾਨੀ ॥	ikaṭ p̃atar <u>b</u> har urkat kurkat ikaṭ p̃atar <u>b</u> har paanee. aas paas panch jogee-aa bai <u>th</u> ay beech nakat <u>d</u> ay raanee.



ਆਸਿ ਪਾਸਿ ਪੰਚ ਜੋਗੀਆ ਬੈਠੇ ਬੀਚਿ ਨਕਟ ਦੇ ਰਾਨੀ ॥੧॥

ਨਕਟੀ ਕੋ ਠਨਗਨੁ ਬਾਡਾ ਭੂੰ ॥

ਕਿਨਹਿ ਬਿਬੇਕੀ ਕਾਟੀ ਭੂੰ ॥੧॥ ਰਹਾਉ ॥

ਸਗਲ ਮਾਹਿ ਨਕਟੀ ਕਾ ਵਾਸਾ ਸਗਲ ਮਾਰਿ ਅਉਹੇਰੀ ॥

ਸਗਲਿਆ ਕੀ ਹਉ ਬਹਿਨ ਭਾਨਜੀ ਜਿਨਹਿ ਬਰੀ ਤਿਸੁ ਚੇਰੀ  
॥੨॥

ਹਮਰੇ ਭਰਤਾ ਬਡੇ ਬਿਬੇਕੀ ਆਪੇ ਸੰਤੁ ਕਹਾਵੈ ॥

ਓਹੁ ਹਮਾਰੈ ਮਾਥੈ ਕਾਇਮੁ ਅਉਰੁ ਹਮਰੈ ਨਿਕਟਿ ਨ ਆਵੈ  
॥੩॥

ਨਾਕਹੁ ਕਾਟੀ ਕਾਨਹੁ ਕਾਟੀ ਕਾਟਿ ਕੂਟਿ ਕੈ ਡਾਰੀ ॥

ਕਹੁ ਕਬੀਰ ਸੰਤਨ ਕੀ ਬੈਰਨਿ ਤੀਨਿ ਲੋਕ ਕੀ ਪਿਆਰੀ  
॥੪॥੪॥

॥1॥

naktee ko thangan baadaa doo<sup>N</sup>.

kineh bibaykee kaatee too<sup>N</sup>. ॥1॥ rahaa-o.

sagal maahi naktee kaa vaasaa sagal maar a-uhayree.

sagli-aa kee ha-o bahin bhaanjee jineh baree tis chayree.

॥2॥

hamro bhartaa bado bibaykee aapay sant kahaavai.

oh hamaarai maathai kaa-im a-or hamrai nikat na aavai.

॥3॥

naakahu kaatee kaanahu kaatee kaat koot kai daaree.

kaho kabeer santan kee bairan teen lok kee pi-aaree. ॥4॥4॥

#### Aasa

In the lines preceding pause, in the previous Shabad, Kabir Ji compared Maya, the attachment for worldly riches and power to an un wanted mother, on whose death, or separation from whom, he felt much at ease, and free from many fears and problems of the world. In this Shabad Kabir Ji is using another beautiful metaphor to explain, how Maya looks so very attractive and alluring to ordinary people, but the saints of God, consider her as their enemy number one, and don't let it afflict them at all.

Imagining all the flesh, bones and blood as one part of the human body as one pot, and mind as another pot, Kabir Ji says: "In one pot is meat of animals and chicken, the other pot (or mind) is full of water, (or thoughts and counter thoughts regarding different worldly problems). Nearby are sitting five yogis (the five impulses of lust, anger, greed, attachment, and ego), in the midst of which is sitting (Maya, like a) shameless queen."(1)

Addressing this Maya, Kabir Ji says: "O shameless woman, (no doubt, you are having your evil influence all over the world, as if) your horn is blowing all over. But there are some awakened persons also, who have completely rejected you."(1-Pause)

As if, responding to Kabir Ji's comment, and as if proposing him to marry her, Maya replies and says: "All are under my influence, whom you call the shameless one. (Like a hunter), killing (the spiritual life of) all my victims, I look at them carefully. I am (loved by all like) their sister or niece, but I am a slave to that person, who has (so overpowered me as if he has) wed me."(2)

As if, rejecting her marriage proposal, Kabir Ji tells her: "(O' woman, I am already married), and my groom (God) is profoundly wise, He Himself is known as a saint. He is still alive, and is present like a crown over my forehead, therefore no one dare come near me (and try to allure me away from Him)."(3)

Kabir Ji concludes this Shabad, by commenting, how firmly he and other saintly people have rejected the influence of Maya. He says: "I have (so thoroughly rejected and cast away the influence of worldly riches and power, as if I have) chopped off her nose, chopped of her ears, and after cutting her into many pieces like that, I have thrown her out (of the house of my heart). Therefore, Kabir says, (Maya) may be the beloved of all the three worlds, but for the saints, she is their enemy."(4-4)

**The message of this Shabad is that, no doubt allurements of Maya (or worldly riches and power), has its evil influence on all human beings, and it is very difficult to escape its attraction, but we have to remember, it is this race after Maya, which leads us into many evil deeds, and keeps us from remembering our true groom (God). Therefore, while doing our duty to take care of our family, we should not allow Maya to so overpower our mind,**





that it makes us forget even God. Instead, while living a family life, and providing for it, our main focus should be meditating on God's Name.

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ਆਸਾ ॥

ਜੋਗੀ ਜਤੀ ਤਪੀ ਸੰਨਿਆਸੀ ਬਹੁ ਤੀਰਥ ਭ੍ਰਮਨਾ ॥  
ਲੁੰਜਿਤ ਮੁੰਜਿਤ ਮੋਨਿ ਜਟਾਧਰ ਅੰਤਿ ਤਉ ਮਰਨਾ ॥੧॥  
ਤਾ ਤੇ ਸੇਵੀਅਲੇ ਰਾਮਨਾ ॥  
ਰਸਨਾ ਰਾਮ ਨਾਮ ਹਿਤੁ ਜਾ ਕੈ ਕਹਾ ਕਰੈ ਜਮਨਾ ॥੧॥ ਰਹਾਉ  
॥

ਆਗਮ ਨਿਰਗਮ ਜੋਤਿਕ ਜਾਨਹਿ ਬਹੁ ਬਹੁ ਬਿਆਕਰਨਾ ॥

ਪੰਨਾ ੪੭੭

ਤੰਤ ਮੰਤ੍ਰ ਸਭ ਅਉਖਧ ਜਾਨਹਿ ਅੰਤਿ ਤਉ ਮਰਨਾ ॥੨॥  
ਰਾਜ ਭੋਗ ਅਰੁ ਛਤ੍ਰ ਸਿੰਘਾਸਨ ਬਹੁ ਸੁੰਦਰਿ ਰਮਨਾ ॥  
ਪਾਨ ਕਪੂਰ ਸੁਬਾਸਕ ਚੰਦਨ ਅੰਤਿ ਤਉ ਮਰਨਾ ॥੩॥  
ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸਭ ਖੋਜੇ ਕਹੂ ਨ ਉਬਰਨਾ ॥  
ਕਹੁ ਕਬੀਰ ਇਉ ਰਾਮਹਿ ਜੰਪਉ ਮੇਟਿ ਜਨਮ ਮਰਨਾ ॥੪॥੫॥

aasaa.

jogee jātee tapee sani-aasee baho tirath bharmanaa.  
lu<sup>N</sup>jiṭ mu<sup>N</sup>jiṭ mon jātaaDhar ant̃ ṭa-oo marnaa. ||1||  
ṭaa ṭay sayvee-alay raamnaa.  
rasnaa raam naam hiṭ jaa kai kahaa karai jamnaa. ||1||  
rahaa-o.  
aagam nirgam joṭik jaaneh baho baho bi-aakarnaa.

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ṭant̃ mant̃ar sabh a-ukhaDh jaaneh ant̃ ṭa-oo marnaa. ||2||  
raaj bhog ar chhaṭar singhaasan baho suṇḍar ramnaa.  
paan kapoor subaasak chandan ant̃ ṭa-oo marnaa. ||3||  
bayḍ puraan simrit̃ sabh khojay kahoo na oobarnaa.  
kaho kabeer i-o raameh jampa-o mayt janam marnaa.  
||4||5||

Aasa

In the previous Shabad, Guru Ji advised us, that while doing our duty to take care of our family, we should not allow Maya to so overpower our mind, that it makes us forget even God. Instead, while living a family life, and providing for it, our main focus should be meditating on God's Name. In this Shabad, Kabir Ji draws our attention to another obsession of many people, who apparently, may not be interested in worldly riches and power, but are making all kinds of efforts, and trying their level best that they should never die. But, Kabir Ji wants to point out, that no matter, what all these people may do, they all will have to die one day, and not only that, they would keep going through these pains of birth and death again and again. Therefore, he suggests, a way following which, we can end this circle of birth and death forever.

First commenting on the fate of recluses, yogis, and other similar mendicants, Kabir Ji says: “(O my friends, all the) yogis, celibates, penitents, recluses, frequent visitors of pilgrimage places, recluses with cropped hair, wearers of loin cloth made of hemp, silent sages, and wearers of long matted hair, have to die in the end.”(1)

Therefore Kabir Ji advises us all and says: “(O my friends, the best thing is that) we should meditate on God's Name. Because, he in whose heart is the love of God, and who with his tongue, meditates on God's Name, (no longer goes through the rounds of birth and death, so even) the demon of death cannot do anything (to such a person).”(1-Pause)

Now, commenting on the fate of those, who read and expound on “*Vedas*” (and other such holy books), or know astrology, and many kinds of charms and mantras, Kabir Ji says: “ Even those, who know “*Vedas*”, “*Shastras*”, “*Astrology*”, and many grammars, or those, who know all kinds of charms, mantras, and herbal concoctions, have to die in the end.”(2)

Next commenting on the end results of all the so called rich and powerful people including kings, who embellish their bodies with all kinds of costly clothes, and precious perfumes, Kabir Ji says: “(Even those, who are) enjoying kingdoms, wearing crowns, sit on a thrones, enjoy the company of many beautiful women, who chew betel leaves, apply fragrant scents of “*Chandan*” (or sandal), have to die in the end.”(3)



In conclusion, Kabir Ji says: “I have searched through all the “*Vedas*,” “*Puranaas*” and “*Simrities*”, (and have concluded), that none of them can save (us from the rounds of birth and death). Therefore, Kabir says, that I (only) meditate on God’s (Name, which alone), can erase (the continuous cycle of) birth and death.”(4-5)

**The message of this Shabad is that neither by enjoying all kinds of riches and power, nor by reading or expounding any kinds of religious books, and nor by any kind of astrological, or medical knowledge we can end our rounds of births and deaths. It is only by meditating on God’s Name alone, that we can end this vicious cycle.**

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ਆਸਾ ॥

aasaa.

ਫੀਲੁ ਰਬਾਬੀ ਬਲਦੁ ਪਖਾਵਜ ਕਉਆ ਤਾਲ ਬਜਾਵੈ ॥  
ਪਹਿਰਿ ਚੋਲਨਾ ਗਦਹਾ ਨਾਚੈ ਭੈਸਾ ਭਗਤਿ ਕਰਾਵੈ ॥੧॥  
ਰਾਜਾ ਰਾਮ ਕਕਰੀਆ ਬਰੇ ਪਕਾਏ ॥  
ਕਿਨੈ ਬੂਝਨਹਾਰੈ ਖਾਏ ॥੧॥ ਰਹਾਉ ॥  
ਬੈਠਿ ਸਿੰਘ ਘਰਿ ਪਾਨ ਲਗਾਵੈ ਘੀਸ ਗਲਉਰੇ ਲਿਆਵੈ ॥  
ਘਰਿ ਘਰਿ ਮੁਸਰੀ ਮੰਗਲੁ ਗਾਵਹਿ ਕਛੂਆ ਸੰਖੁ ਬਜਾਵੈ ॥੨॥  
ਬੰਸ ਕੋ ਪੂਤੁ ਬੀਆਹਨ ਚਲਿਆ ਸੁਇਨੇ ਮੰਡਪ ਛਾਏ ॥  
ਰੂਪ ਕੰਨਿਆ ਸੁੰਦਰਿ ਬੇਧੀ ਸਸੈ ਸਿੰਘ ਗੁਨ ਗਾਏ ॥੩॥  
ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਕੀਟੀ ਪਰਬਤੁ ਖਾਇਆ ॥  
ਕਛੂਆ ਕਹੈ ਅੰਗਾਰ ਭਿ ਲੋਰਉ ਲੂਕੀ ਸਬਦੁ ਸੁਨਾਇਆ ॥੪॥੬॥

feel rabaabee balaḁ pakhaavaj ka-oo-aa taal bajaavai.  
pahir cholnaa gadhaa naachai bhaaisaa bhagaṁ karaavai. ||1||  
raajaa raam kakree-aa baray pakaa-ay.  
kinai boojhanhaarai khaa-ay. ||1|| rahaa-o.  
baitḥ singh ghar paan lagaavai ghees gal-uray li-aavai.  
ghar ghar musree mangal gaavahi kachhoo-aa sankh  
bajaavai. ||2||  
bans ko pooṭ bee-aahan chali-aa su-inay mandap chhaa-ay.  
roop kanniaa sundar bayDhee sasai singh gun gaa-ay. ||3||  
kahaṭ kabeer sunhu ray santahu keetee parbaṭ khaa-i-aa.  
kachhoo-aa kahai angaar bhe lora-o lookee sabad sunaa-i-  
aa. ||4||6||

Aasa

In the previous Shabad, Kabir Ji advised us that neither by enjoying all kinds of riches and power, nor by reading or expounding on any kinds of religious books, and nor by any astrological, or medical knowledge we can end our rounds of births and deaths. It is only by meditating on God’s Name alone, that we can end this vicious cycle. In this Shabad, which outwardly seems to be a marriage party celebration, in which different animals are playing different parts including playing on instruments, singing, dancing, and reception of the marriage party, Kabir Ji indirectly describes the complete turning around of his mind from all kind of evil and sinful tendencies to virtuous, and saintly habits, as a result of which his mind is feeling immense pleasure, as if it is enjoying its marriage, and all other inner faculties are also joining in this celebration.

Using the above indirect metaphor in the background, Kabir Ji says: “(My mind which used to be arrogant like) the elephant has become like a rebock player (singing praises of God. After joining the holy congregation, from a stubborn bull, it has become like a base player, (and instead of going after the filth of slander and useless prattle, like a) crow, it is playing cymbals (in the holy congregation. Instead of its previous foolish donkey like habits, is now so absorbed in singing God’s praises, as if) wearing a special gown, it is dancing (in God’s love, and its buffalo like habit of revenge has also gone, and now) is singing like devotee.”(1)

So expressing his thanks to God, for making possible, the impossible, Kabir Ji says: “O’ God the king, (You have brought so many seemingly impossible changes in my mind, and turned so many of its faults into virtues, as if You have) cooked tasty fried patties out of the fruits of “*Akk*” (a small Indian plant, which yields very bitter mango like fruit). But only some knowledgeable persons have eaten these, (and enjoyed the blessings of meditating on God’s Name).”(1-Pause)

Continuing to describe the changes in the animal like habits of the mind, Kabir Ji says: “(My mind, which used to be cruel like a), lion (has now become so hospitable, as if), it now prepares betel leaves (for the guests, and instead of running after, its worldly desires, like a big rat, now) it is bringing and serving those leaves to the guests. All my faculties are so satiated, as if in every house, the rat like mind is singing (praises of God), and instead of hiding like a



turtle, it is now blowing horns (in praise of God).”(2)

Now Kabir Ji uses another metaphor to describe these wonderful positive changes in the mind. He says: “(O God, by Your grace, my mind has so changed, as if the son of the sterile mother (Maya) has set out to marry (the immaculate intellect, and there is such an atmosphere of joy, as if for its welcome), canopies of gold have been put up. (The mind has now obtained divine wisdom, as if, it has) married a very beautiful bride, and now (the mind which, was timid) like a hare, is now singing songs in praise of lion (like fearless God).”(3)

In conclusion, Kabir Ji says: “Listen O’ saints, (my mind has now become so humble, as if) an ant has eaten a mountain). Now my turtle (like mind, which previously wanted to hide itself in water, now) is looking for some warmth (of holy congregation also, and the evil seeking tendency of the mind is now reciting the loving word (of the Guru).”(4-6)

**The message of the Shabad is that if God shows His grace upon any body, his mind, which may be previously foolish, stubborn and has dreadful habits like those of many animals, completely turns a corner, and starts to change its whole attitude, and his intellect becomes immaculate, wise and holy. He starts singing God’s praise, and all his sense organs also are in tune with this divine song, as if they are in a marriage party.**

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ਆਸਾ ॥

aasaa.

ਬਟੂਆ ਏਕੁ ਬਹਤਰਿ ਆਧਾਰੀ ਏਕੋ ਜਿਸਹਿ ਦੁਆਰਾ ॥  
ਨਵੈ ਖੰਡ ਕੀ ਪ੍ਰਿਥਮੀ ਮਾਗੈ ਸੋ ਜੋਗੀ ਜਗਿ ਸਾਰਾ ॥੧॥  
ਐਸਾ ਜੋਗੀ ਨਉ ਨਿਧਿ ਪਾਵੈ ॥  
ਤਲ ਕਾ ਬ੍ਰਹਮੁ ਲੇ ਗਗਨਿ ਚਰਾਵੈ ॥੧॥ ਰਹਾਉ ॥  
ਖਿੰਬਾ ਗਿਆਨ ਧਿਆਨ ਕਰਿ ਸੁਣੀ ਸਬਦੁ ਤਾਗਾ ਮਥਿ ਘਾਲੈ ॥  
ਪੰਚ ਤਤੁ ਕੀ ਕਰਿ ਮਿਰਗਾਣੀ ਗੁਰ ਕੈ ਮਾਰਗਿ ਚਾਲੈ ॥੨॥  
ਦਇਆ ਫਾਹੁਰੀ ਕਾਇਆ ਕਰਿ ਧੁਈ ਦ੍ਰਿਸਟਿ ਕੀ ਅਗਨਿ  
ਜਲਾਵੈ ॥  
ਤਿਸ ਕਾ ਭਾਉ ਲਏ ਰਿਦ ਅੰਤਰਿ ਚਹੁ ਜੁਗ ਤਾੜੀ ਲਾਵੈ ॥੩॥  
ਸਭ ਜੋਗਤਣ ਰਾਮ ਨਾਮੁ ਹੈ ਜਿਸ ਕਾ ਪਿੰਡੁ ਪਰਾਨਾ ॥  
ਕਹੁ ਕਬੀਰ ਜੇ ਕਿਰਪਾ ਧਾਰੈ ਦੇਇ ਸਚਾ ਨੀਸਾਨਾ ॥੪॥੨॥

batoo-aa ayk bahtar aaDhaaree ayko jisahi du-aaraa.  
navai khand kee parithmee maagai so jogee jag saaraa. ||1||  
aisaa jogee na-o niDh paavai.  
tal kaa barahm lay gagan charaavai. ||1|| rahaa-o.  
khintha gi-aan Dhi-aan kar soo-ee sabad taagaa math  
ghaalai.  
panch tat kee kar mirgaanee gur kai maarag chaalai. ||2||  
da-i-aa faahuree kaa-i-aa kar Dhoo-ee darisat kee agan  
jalaavai.  
tis kaa bhaa-o la-ay rid antar chahu jug taarhee laavai. ||3||  
sabh jogtan raam naam hai jis kaa pind paraanaa.  
kaho kabeer jay kirpaa Dhaarai day-ay sachaa neesaanaa.  
||4||7||

Aasa

Just as Guru Nanak Dev Ji, had a long discussion with yogis (in *Sidh Goasht*), and told them what was true Yoga, similarly it appears, Kabir Ji had a discussion with a yogi of “*Gorakh Nath*” cult, the members of which keep roaming around begging for food and clothes, wearing a mendicant jacket, with a bag full of ashes, and other such symbols, and consider them as a very superior kind of yogi. In this discussion, Kabir Ji tells, who in his view is the highest kind of yogi.

He says: “(O my friend, in my view), that person is a the highest yogi in the world, who considers his body, which is supported by seventy two (main arteries), as his wallet (for keeping the holy ashes of God’s Name), and considers, that there is only one door of the brain in this body, through which one can go and meet God residing in it, and who instead of roaming around the regions of the earth, begs for the food of Name, in this body of nine main joints.”(1)

Describing the kind of spiritual heights attained by such a yogi, Kabir Ji says: “(O my friend), such a yogi obtains all the



nine treasures (of happiness), and liberating his soul (from the worldly entanglements), he uplifts to (his tenth gate or the entrance to) God's abode.”(1-Pause)

Now referring to the other yogic garbs and symbols, Kabir Ji says: “(O my friend, a true yogi) makes divine knowledge as his mendicant coat, meditation his needle, and repeated reflection on the Word (or Guru's advice) as the thread, and (controlling his five sense organs of speech, sight, smell, taste, and touch, as if) making the deer skin of five elements, (as his sitting cushion), he follows the path shown by his Guru.”(2)

Continuing to describe the ways of a true yogi, Kabir Ji says: “(O my friend, a true yogi), should consider compassion as his rake, his body as the fireplace, and he should burn in it such a fire, so that he looks upon all with the same one view of equality. He then imbues himself with the love of that (God), in his mind, and in this way always remains in a state of meditation (upon God).”(3)

In conclusion, Kabir Ji says: “(O my friend), the essence of all Yoga is (to meditate on) the Name of God, to whom belongs all our body and soul. Kabir says if God shows His mercy (on some one), He blesses him with the everlasting mark (of His Name).”(4-7)

**The message of the Shabad is that true yoga (or union), with God is not obtained by superficial outer garbs, rituals, or practices; it is obtained only when following Guru's advice, we develop true divinely qualities (such as truth, compassion, and continence) in our daily conduct, and meditate on God with true love and devotion, and God ultimately shows His grace upon us and blesses us with the mark of His Name.**

#### SGGSP-477

ਆਸਾ ॥

ਹਿੰਦੂ ਤੁਰਕ ਕਹਾ ਤੇ ਆਏ ਕਿਨਿ ਏਹ ਰਾਹ ਚਲਾਈ ॥  
ਦਿਲ ਮਹਿ ਸੋਚਿ ਬਿਚਾਰਿ ਕਵਾਏ ਭਿਸਤ ਦੋਜਕ ਕਿਨਿ ਪਾਈ ॥੧॥

ਕਾਜੀ ਤੈ ਕਵਨ ਕਤੇਬ ਬਖਾਨੀ ॥  
ਪੜ੍ਹਤ ਗੁਨਤ ਐਸੇ ਸਭ ਮਾਰੇ ਕਿਨਹੂੰ ਖਬਰਿ ਨ ਜਾਨੀ ॥੧॥  
ਰਹਾਉ ॥

ਸਕਤਿ ਸਨੇਹੁ ਕਰਿ ਸੁੰਨਤਿ ਕਰੀਐ ਮੈ ਨ ਬਦਉਗਾ ਭਾਈ ॥  
ਜਉ ਰੇ ਖੁਦਾਇ ਮੋਹਿ ਤੁਰਕੁ ਕਰੈਗਾ ਆਪਨ ਹੀ ਕਟਿ ਜਾਈ ॥੨॥

ਸੁੰਨਤਿ ਕੀਏ ਤੁਰਕੁ ਜੇ ਹੋਇਗਾ ਅਉਰਤ ਕਾ ਕਿਆ ਕਰੀਐ ॥  
ਅਰਧ ਸਰੀਰੀ ਨਾਰਿ ਨ ਛੋਡੈ ਤਾ ਤੇ ਹਿੰਦੂ ਹੀ ਰਹੀਐ ॥੩॥

ਛਾਡਿ ਕਤੇਬ ਰਾਮੁ ਭਜੁ ਬਉਰੇ ਜੁਲਮ ਕਰਤ ਹੈ ਭਾਰੀ ॥  
ਕਬੀਰੈ ਪਕਰੀ ਟੇਕ ਰਾਮ ਕੀ ਤੁਰਕ ਰਹੇ ਪਚਿਹਾਰੀ ॥੪॥੮॥

aasaa.

hindoo turak kahaa tay aa-ay kin ayh raah chala-ee.  
dil meh soch bichaar kavaaday bhisat dojak kin paa-ee.  
||1||  
kaajee tai kavan katayb bakhaanee.  
parh<sup>H</sup>at gunat aisay sabh<sup>H</sup> maaray kinhoo<sup>N</sup> khabar na  
jaanee. ||1|| rahaa-o.  
sakat sanayhu kar sunat karee-ai mai na bad-ugaa bhaa-ee.  
a-o ray khudaa-ay mohi turak karaigaa aapan hee kat jaa-  
ee. ||2||  
sunat kee-ay turak jay ho-igaa a-urat kaa ki-aa karee-ai.  
araDh<sup>H</sup> sareere naar na chhodai<sup>H</sup> taa tay hindoo hee rahee-  
ai. ||3||  
chhaad katayb raam bhaj ba-uray julam karat hai bhaaree.  
kabeerai pakree tayk raam kee turak rahay pachihaaree.  
||4||8||

Aasa

As per Dr. Bh. Vir Singh Ji this Shabad, appears to be uttered by Kabir Ji in response to the criticism of some (Muslim priest or) qazi, for following a Hindu Guru, even when he was considered a Muslim, in his social circles. That “qazi” started lecturing him about the superiority of Muslims over Hindus, and also started telling him, how some of the Muslim ways of life. In this Shabad, Kabir Ji responds to such lectures from the qazi, particularly regarding the item of circumcision.



So addressing that “qazi”, Kabir Ji says: “O argumentative (“qazi”), objectively reflect in your heart, and tell from where have the Hindus and Muslims come? Who has started these (different) ways, and who has established (this system of) heaven and hell, (and laid out that only Muslims could go to heaven, and all Hindus must go to hell)?”(1)

Further questioning, Qazi’s religious scholar ship, and pointing out to him, how fanatics like him suffer ultimately, Kabir Ji says: (“O’ “qazi”), which Semitic books, you are quoting (which says such fanatic things)? All such (persons, who) read and listen to such fanatic things are wasted away; none of them have understood the truth.”(1-Pause)

Telling the “qazi” in plain words, that he is not going to be convinced by his false or wrongly interpreted references to the Semitic books, regarding the compulsion of circumcision for a Muslim, Kabir Ji says: “(O my friend, this) is only for the sake of love for one’s wife, that we do the circumcision. I won’t be convinced, at all, that (it is in any way connected with God’s union). If God has to make me a Muslim, then on its own, my sex organ would be cut (and circumcised).”(2)

Now, Kabir Ji questions, the necessity of circumcision in another way. He says: “If it is only by having circumcision done, a man becomes a Muslim, then what are we going to do about the woman, (who being uncircumcised remains a non- Muslim), and since one cannot abandon his other half, (so rather than becoming half Muslim), it will be better, if we remain (full) Hindu.”(3)

In conclusion, Kabir Ji admonishes that “qazi” against all such false beliefs on the basis of which, he and many others like him used to oppress the non –Muslims, and says: “O ignorant man, cast off such Semitic books (which give you such false beliefs, and on the basis of which), you are committing serious oppression, and instead worship the all pervading God. Kabir has simply grasped on to the support of that all- pervading God, and Muslims (like you), have been consumed (by their fruitless strife).”(4-8)

**The message of this Shabad is that we should not have the false notion that only those who follow our particular faith and observe our customs and practices will go to heaven or reach God. Instead we should love all human beings as children of the same God, and we should keep remembering Him with true love and devotion.**

ਆਸਾ ॥	aasaa.
ਜਬ ਲਗੁ ਤੇਲੁ ਦੀਵੇ ਮੁਖਿ ਬਾਤੀ ਤਬ ਸੂਝੈ ਸਭੁ ਕੋਈ ॥	jab lag tayl deevay mukh baatee tab soojhai sabh ko-ee.
ਪੰਨਾ ੪੭੮	SGGSP-478
ਤੇਲ ਜਲੇ ਬਾਤੀ ਠਹਰਾਨੀ ਸੁੰਨਾ ਮੰਦਰੁ ਹੋਈ ॥੧॥	tayl jalay baatee thehraanee soonnaa mandar ho-ee.   1
ਰੇ ਬਉਰੇ ਤੁਹਿ ਘਰੀ ਨ ਰਾਖੈ ਕੋਈ ॥	ray ba-uray tuhi gharee na raakhai ko-ee.
ਤੂੰ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥	tooN raam naam jap so-ee.   1   rahaa-o.
ਕਾ ਕੀ ਮਾਤ ਪਿਤਾ ਕਹੁ ਕਾ ਕੋ ਕਵਨ ਪੁਰਖ ਕੀ ਜੋਈ ॥	kaa kee maat pitaa kaho kaa ko kavan purakh kee jo-ee.
SGGSP-478	
ਘਟ ਫੂਟੇ ਕੋਊ ਬਾਤ ਨ ਪੂਛੈ ਕਾਵਹੁ ਕਾਵਹੁ ਹੋਈ ॥੨॥	ghat footay ko-oo baat na poochhai kaadhahu kaadhahu ho-ee.   2
ਦੇਹੁਰੀ ਬੈਠੀ ਮਾਤਾ ਰੋਵੈ ਖਟੀਆ ਲੇ ਗਏ ਭਾਈ ॥	dayhuree baithee maataa rovai khatee-aa lay ga-ay bhaa-ee.
ਲਟ ਛਿਟਕਾਏ ਤਿਰੀਆ ਰੋਵੈ ਹੰਸੁ ਇਕੋਲਾ ਜਾਈ ॥੩॥	lat chhitkaa-ay tiree-aa rovai hans ikaylaa jaa-ee.   3
ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਭੈ ਸਾਗਰ ਕੈ ਤਾਈ ॥	kahat kabeer sunhu ray santahu bhai saagar kai taa-ee.
ਇਸੁ ਬੰਦੇ ਸਿਰਿ ਜੁਲਮੁ ਹੋਤ ਹੈ ਜਮੁ ਨਹੀ ਹਟੈ ਗੁਸਾਈ ॥੪॥੯॥	is banday sir julam hot hai jam nahee hatai gusaa-ee.   4  9

#### Aasa

In this Shabad Kabir Ji is reminding us about our imminent death, and cautions us against being absorbed in the attachment of our friends and relatives, and committing any sins or evil deeds on account of them.



Comparing our body to a lamp, and life breaths as the oil, and the wick, Kabir Ji addresses us and says: “(O man, just), as long there is oil, and the wick in the lamp, till then every thing is visible. But when, the oil gets burnt, and the wick is extinguished, then the house becomes dark, (and lonely. Similarly, as long as there are breaths in the body, and one is alive, everything appears to be his own to a mortal. But when one stops breathing, man’s body becomes lifeless, and cannot see or do anything).”(1)

Referring to man’s loneliness after death, Kabir Ji advises: “(O man, after death), no body wants to keep you (in the house) even for a moment. Therefore, meditate on that God’s Name, (which alone would go along with you).”(1-Pause)

Describing the funeral scene after death, Kabir Ji says: “When the pitcher (of life of a person) breaks down (and he dies, immediately, there is a concern on every body’s mind to dispose off the body. Tell me, who at that time thinks about, (such things), as whose mother, father, or spouse is this (dead body).”(2)

Commenting upon the state of the near and dear relatives, and the soul of the dead person, Kabir Ji says: “Sitting in the porch, the mother wails, while the brothers (and other relatives and friends) take away the coffin for cremation, the wife weeps with her disheveled hair, while the (poor) soul is going alone (into the next world).”(3)

Seeing such a heart wrenching scene which happens again and again to the human beings, Kabir Ji passionately urges: “Kabir says, listen, O’ saints, regarding this dreadful (worldly ocean, which you love so much, upon death, according to his misdeeds in life), a person is very cruelly punished by the demon of death sent by the Master of the universe.”(4-9-two phrase stanzas)

**The message of this Shabad is that, all our friends and relatives may love and care about us, as long as there is life in the body, but as soon as we breathe our last, no one would own us, and our soul would go alone, and suffer through the punishment for all the sins and evil deeds committed by us, for our own sake, or for our family and friends. Therefore, instead of involving too much in the worldly affairs, and committing sins for our near and dear ones, we should meditate on God’s Name, which alone would accompany and help us in the end.**

ਦੁਤੁਕੇ

dutukay

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur parsaad.

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਚਉਪਦੇ ਇਕਤੁਕੇ ॥

aasaa saree kabeer jee-o kay cha-upday iktukay.

ਸਨਕ ਸਨੰਦ ਅੰਤੁ ਨਹੀ ਪਾਇਆ ॥

sanak sanand ant nahee paa-i-aa.

ਬੇਦ ਪੜੇ ਪੜਿ ਬ੍ਰਹਮੇ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

bayd parhay parh barahmay janam gavaa-i-aa. ||1||

ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਬਿਲੋਵਹੁ ਮੇਰੇ ਭਾਈ ॥

har kaa bilovanaa bilovahu mayray bhaa-ee.

ਸਹਜਿ ਬਿਲੋਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

sahj bilovahu jaisay tat na jaa-ee. ||1|| rahaa-o.

ਤਨੁ ਕਰਿ ਮਟੁਕੀ ਮਨ ਮਾਹਿ ਬਿਲੋਈ ॥

tan kar matukee man maahi bilo-ee.

ਇਸੁ ਮਟੁਕੀ ਮਹਿ ਸਬਦੁ ਸੰਜੋਈ ॥੨॥

is matukee meh sabad sanjo-ee. ||2||

ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਮਨ ਕਾ ਬੀਚਾਰਾ ॥

har kaa bilovanaa man kaa beechaaraa.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਵੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥੩॥

gur parsaad paavai amrit Dhaaraa. ||3||

ਕਹੁ ਕਬੀਰ ਨਦਰਿ ਕਰੇ ਜੇ ਮੀਰਾ ॥

kaho kabeer nadar karay jay meeNraa.

ਰਾਮ ਨਾਮ ਲਗਿ ਉਤਰੇ ਤੀਰਾ ॥੪॥੧॥੧੦॥

raam naam lag utray teeraa. ||4||1||10||

#### Aasa Siri Kabir Jeo Kaiy Chopadaiy Ikktukaiy

In the previous Shabad Kabir Ji told us that instead of involving too much in the worldly affairs, and committing sins for our near and dear ones, we should meditate on God’s Name, which alone would accompany and help us in the end. In this Shabad, he tells us, how slowly, steadily and lovingly; we have to meditate on God’s Name, and not to go out on a scholarly search to find God, and His limits, or rapidly utter certain words, for this purpose.





Regarding the efforts of those who tried to find the limits of God, Kabir Ji says: “(What to speak of others), *Sanak*, and *Sanand* (the sons of god *Brahma*), could not find His end; even god *Brahma* himself, wasted his whole life, reading and searched out the “*Vedas*”, again and again, (in search of God’s limits, but he failed).”(1)

Therefore, Kabir Ji advises us: “O my dear brothers, just as you (churn yogurt), with such a slow speed, that its essence (or butter) may not disappear, (similarly) repeat God’s Name, with such an ease and steady pace, that you may not lose the essence (or union with God).”(1-Pause)

Continuing to use the above analogy of churning milk, as used to be done in olden days India, Kabir Ji suggests: “Make your body as the clay churning pot, and your mind as the churning spindle, and apply the yeast of (Guru’s) word to this pot (of the body, so that it may help you in obtaining the essence or God’s union).”(2)

Describing the next stage in the process, Kabir Ji says: “(Listen O’ my friends), churning for the (butter) of God consists of reflecting (about God) in one’s mind again and again. It is in this way (that a person), obtains the stream of nectar (of God’s Name), through Guru’s grace.”(3)

In conclusion, Kabir Ji says: “If (God), the king, shows His grace, then getting attuned to God’s Name, one swims across (the worldly ocean), says so Kabir.”(4-1-10)

**The message of this Shabad is that if we want to reach God, then instead of trying to find Him through study of books, or searching Him in different places, we should slowly and steadily keep meditating on His Name, and reflecting on Guru’s word in our mind; then one day by Guru’s grace we will meet Him, and swim across the worldly ocean.**

ਆਸਾ ॥

aasaa.

ਬਾਤੀ ਸੁਕੀ ਤੇਲੁ ਨਿਖੂਟਾ ॥

baatee sookee tayl nikhootaa.

ਮੰਦਲੁ ਨ ਬਾਜੈ ਨਟੁ ਪੈ ਸੂਤਾ ॥੧॥

mandal na baajai nat pai sootaa. ||1||

ਬੁਝਿ ਗਈ ਅਗਨਿ ਨ ਨਿਕਸਿਓ ਧੂੰਆ ॥

bujh ga-ee agan na niksi-o DhooN-aa.

ਰਵਿ ਰਹਿਆ ਏਕੁ ਅਵਰੁ ਨਹੀ ਦੂਆ ॥੧॥ ਰਹਾਉ ॥

rav rahi-aa ayk avar nahee doo-aa. ||1|| rahaa-o.

ਟੂਟੀ ਤੰਤੁ ਨ ਬਜੈ ਰਬਾਬੁ ॥

tootee tant na bajai rabaab.

ਭੂਲਿ ਬਿਗਾਰਿਓ ਅਪਨਾ ਕਾਜੁ ॥੨॥

bhool bigaari-o apnaa kaaj. ||2||

ਕਥਨੀ ਬਦਨੀ ਕਹਨੁ ਕਹਾਵਨੁ ॥

kathnee badnee kahan kahaavan.

ਸਮਝਿ ਪਰੀ ਤਉ ਬਿਸਰਿਓ ਗਾਵਨੁ ॥੩॥

samajh paree ta-o bisri-o gaavan. ||3||

ਕਹਤ ਕਬੀਰ ਪੰਚ ਜੋ ਚੂਰੇ ॥

kahat kabeer panch jo chooray.

ਤਿਨ ਤੇ ਨਾਹਿ ਪਰਮ ਪਦੁ ਦੂਰੇ ॥੪॥੨॥੧੧॥

tin tay naahi param pad dooray. ||4||2||11||

Aasa

In many of previous Shabads, Guru Ji has been advising us to die to erase our self- conceit, and die to self, meaning that we need to so erase and overcome our worldly desires, as if we are dead. In this Shabad Kabir Ji illustrates with a metaphor, what this dying to self really means, and what kinds of blessings, we obtain, when we reach such a stage. In this metaphor, he compares the body to a lamp, constant worldly desire its wick, worldly attachment as the oil, and mind as the drummer, who used to beat the drum of envy, and jealousy.

With the above metaphor in mind, Kabir Ji says: “(Now), the wick (of my worldly desires) has gone dry, because the oil (of worldly attachment) is finished. No longer any drum (of worldly desires) is playing, because the juggler (like mind, is no longer) dancing (to the beat of this drum of worldly desires), and is now enjoying a sound sleep (of peace and contentment).”(1)

Describing his present state of mind, Kabir Ji says: “(Now), the fire (of my desires) has extinguished so completely, that there is no longer even the smoke (of worldly thoughts). Now I see the one God, and none other pervading every



where.”(1-Pause)

Commenting on the completeness of this transformation, and why it did not happen before, Kabir Ji says: “Just as when the string breaks, the rebock cannot emit any sound (similarly, now the chain of my worldly desires has broken, no such thought comes to my mind, and I have realized that), it was by my own mistake, I had spoiled my own task.”(2)

Describing, the present peaceful state of his mind, and dis-interestedness in any kind of worldly debates or lectures, Kabir Ji says: “Now when I have understood (the true purpose of human life), I have forsaken all kinds of useless talks, gossips, preaching or arguing.”(3)

In conclusion, Kabir Ji says: “He who smashes the five (passions of lust, anger, greed, attachment, and ego), Kabir says, he is not far from (achieving the) supreme status (of salvation).”(4-2-11)

**The message of this Shabad is that if want to obtain the supreme status (or salvation), we need to so control our five impulses of lust, anger, and worldly attachments, as if our fire of worldly desires has been completely extinguished, and our mind is totally disinterested in any kind of worldly attachment or ego.**

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ਆਸਾ ॥

aasaa.

ਸੁਤੁ ਅਪਰਾਧ ਕਰਤ ਹੈ ਜੇਤੇ ॥  
ਜਨਨੀ ਚੀਤਿ ਨ ਰਾਖਸਿ ਤੇਤੇ ॥੧॥  
ਰਾਮਈਆ ਹਉ ਬਾਰਿਕੁ ਤੇਰਾ ॥  
ਕਾਹੇ ਨ ਖੰਡਸਿ ਅਵਗਨੁ ਮੇਰਾ ॥੧॥ ਰਹਾਉ ॥  
ਜੇ ਅਤਿ ਕ੍ਰੋਧ ਕਰੇ ਕਰਿ ਧਾਇਆ ॥  
ਤਾ ਭੀ ਚੀਤਿ ਨ ਰਾਖਸਿ ਮਾਇਆ ॥੨॥  
ਚਿੰਤ ਭਵਨਿ ਮਨੁ ਪਰਿਓ ਹਮਾਰਾ ॥  
ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਾ ॥੩॥  
ਦੇਹਿ ਬਿਮਲ ਮਤਿ ਸਦਾ ਸਰੀਰਾ ॥  
ਸਹਜਿ ਸਹਜਿ ਗੁਨ ਰਵੈ ਕਬੀਰਾ ॥੪॥੩॥੧੨॥

sut apraaDh karat hai jaytay.  
jannee cheet na raakhas taytay. ||1||  
raam-ee-aa ha-o baarik tayraa.  
kaahay na khandas avgan mayraa. ||1|| rahaa-o.  
jay at karop karay kar Dhaa-i-aa.  
taa bhee cheet na raakhas maa-i-aa. ||2||  
chint bhavan man pari-o hamaaraa.  
naam binaa kaisay utras paaraa. ||3||  
deh bimal mat sadaa sareeraa.  
sahj sahj gun ravai kabeeraa. ||4||3||12||

Aasa

In this Shabad Kabir Ji is showing us, how to approach God, with sincere, and immaculate childlike love, rather than any kind of egoistic or arrogant attitude on account of our presumed holiness or ways of works, and rituals.

So addressing God in an endearing, and affectionate manner, Kabir Ji says: “(O God, no matter, how many), misdeeds a son may do, (his) mother doesn’t bear (grudge) in her mind.”(1)

So continuing his address, Kabir Ji says: “O my all beauteous all-pervading God, I am (also like) Your (little) son, so why don’t you (forgive me, and) eradicate my fault?”(1-Pause)

Once again stressing upon the example of mother’s forgiving nature for her child, Kabir Ji says: “(O God), even if becoming extremely mad, (the son) may run away (from home), still the mother, doesn’t keep (a grudge) in her mind.”(2)

Now describing, his worry, Kabir Ji says: “(O God, due to my past mistakes), I am extremely worried, how without (meditating) on Your Name, I would swim across (the worldly ocean)?”(3)

Therefore Kabir Ji prays to God and says: “(O God), give this body (of mine) such immaculate intellect that slowly and



steadily, Kabir may continue singing (Your) praise forever.”(4-3-12)

The message of this Shabad is that God is very compassionate, and large hearted. Just as a mother would not keep a grudge, even when her child has done something terribly wrong our, similarly God doesn't keep a grudge against us either. Only thing we need to do is to approach God like a child and pray to Him in all humility to pardon our previous sins and to give us immaculate understanding, so that we may love and meditate on His Name forever.

ਆਸਾ ॥

aasaa.

ਹਜ ਹਮਾਰੀ ਗੋਮਤੀ ਤੀਰ ॥

haj hamaaree gomtee teer.

ਜਹਾ ਬਸਹਿ ਪੀਤੰਬਰ ਪੀਰ ॥੧॥

jahaa baseh peetambar peer. ||1||

ਵਾਹੁ ਵਾਹੁ ਕਿਆ ਖੂਬੁ ਗਾਵਤਾ ਹੈ ॥

vaahu vaahu ki-aa khoob gaavtaa hai.

ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਵਤਾ ਹੈ ॥੧॥ ਰਹਾਉ ॥

har kaa naam mayrai man bhaavtaa hai. ||1|| rahaa-o.

ਪੰਨਾ ੪੭੯

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ਨਾਰਦ ਸਾਰਦ ਕਰਹਿ ਖਵਾਸੀ ॥

naarad saarad karahi khavaasee.

ਪਾਸਿ ਬੈਠੀ ਬੀਬੀ ਕਵਲਾ ਦਾਸੀ ॥੨॥

paas baithee beebie kavlaa daasee. ||2||

ਕੰਠੇ ਮਾਲਾ ਜਿਹਵਾ ਰਾਮੁ ॥

kanthay maalaa jihvaa raam.

ਸਹੰਸ ਨਾਮੁ ਲੈ ਲੈ ਕਰਉ ਸਲਾਮੁ ॥੩॥

sahaNs naam lai lai kara-o salaam. ||3||

ਕਹਤ ਕਬੀਰ ਰਾਮ ਗੁਨ ਗਾਵਉ ॥

Says Kabeer, I sing the Glorious Praises of God;

ਹਿੰਦੂ ਤੁਰਕ ਦੋਊ ਸਮਝਾਵਉ ॥੪॥੪॥੧੩॥

hindoo turak do-oo samjhaava-o. ||4||4||13||

#### Aasa

In this Shabad Kabir Ji is telling us, what is the best place, or best way to go and pray to God. Most of the Muslims believe that one should go to “Hajj” (and visit) Mecca, while Hindus believe, that one should visit some “Teerath” (or holy place) situated on sacred rivers like “Ganges”, “Yamuna”, or “Gomati”. But, Kabir Ji has quite a different idea.

He says: “My place of “Hajj” or the “Teerath” (more sacred than river) “Gomti” is (my mind itself), where abides my Guru God of yellow robes.”(1)

Describing, how much his mind enjoys singing God's praises, Kabir Ji says: “How wonderfully and nicely my mind sings. It appears God's Name is very pleasing to my mind.”(1-Pause)

Now referring to prime gods and goddesses, whom many Hindus worship with great respect and zeal, Kabir Ji says: “(What to speak of ordinary people, in that holy place of the mind, even such prime gods and goddesses like) “Narad”, and goddess “Sharda” are doing service, and beside them is sitting the goddess “Lakshmi” like a maid servant.”(2)

Regarding, his own participation in this session, Kabir Ji says: “On my neck is the rosary, on my tongue the Name of God, and by repeating His Name thousands of times I am saluting Him.”(3)

In conclusion, he says: “(I) Kabir say, I only sing God's praises, (and) advise both Hindus and Muslims (that the best way to do any “Hajj” or visit a “Teerath” is to meditate on God's Name in your mind itself).”(4-4-130)

**The message of this Shabad is that for worshipping God and seeking union with Him we need not go to any holy place of any religion. We need to simply meditate on God in our own mind and try to find Him there.**

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਪੰਚਪਦੇ ੯ ਦੁਤੁਕੇ ੫

aasaa saree kabeer jee-o kay panchpaday 9 dutukay 5



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਾਤੀ ਤੋਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ ॥  
 ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੈ ਸੋ ਪਾਹਨ ਨਿਰਜੀਉ ॥੧॥  
 ਭੂਲੀ ਮਾਲਨੀ ਹੈ ਏਉ ॥  
 ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੈ ਏਉ ॥੧॥ ਰਹਾਉ ॥  
 ਬ੍ਰਹਮ ਪਾਤੀ ਬਿਸਨੁ ਡਾਰੀ ਫੂਲ ਸੰਕਰਦੇਉ ॥  
 ਤੀਨਿ ਦੇਵ ਪ੍ਰਤਖਿ ਤੋਰਹਿ ਕਰਹਿ ਕਿਸ ਕੀ ਸੇਉ ॥੨॥  
 ਪਾਖਾਨ ਗਵਿ ਕੈ ਮੂਰਤਿ ਕੀਨੀ ਦੇ ਕੈ ਛਾਤੀ ਪਾਉ ॥

ਜੇ ਏਹ ਮੂਰਤਿ ਸਾਚੀ ਹੈ ਤਉ ਗੜ੍ਹਣਹਾਰੇ ਖਾਉ ॥੩॥

ਭਾਤੁ ਪਹਿਤਿ ਅਰੁ ਲਾਪਸੀ ਕਰਕਰਾ ਕਾਸਾਰੁ ॥  
 ਭੋਗਨਹਾਰੇ ਭੋਗਿਆ ਇਸੁ ਮੂਰਤਿ ਕੇ ਮੁਖ ਛਾਰੁ ॥੪॥  
 ਮਾਲਿਨਿ ਭੂਲੀ ਜਗੁ ਭੁਲਾਨਾ ਹਮ ਭੁਲਾਨੇ ਨਾਹਿ ॥  
 ਕਹੁ ਕਬੀਰ ਹਮ ਰਾਮ ਰਾਖੇ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਰਾਇ  
 ॥੫॥੧॥੧੪॥

ik-oNkaar satgur parsaad.

paatee torai maalini paatee paatee jee-o.  
 jis paahan ka-o paatee torai so paahan nirjee-o. ||1||  
 bhoolee maalnee hai ay-o.  
 satgur jaagtaa hai day-o. ||1|| rahaa-o.  
 barahm paatee bisan daaree fool sankarday-o.  
 teen dayv partakh toreh karahi kis kee say-o. ||2||  
 paakhaan gadh kai moorat keenHee day kai chhaatee paa-o.  
 jay ayh moorat saachee hai ta-o garhHanhaaray khaa-o.  
 ||3||  
 bhaat pahit ar laapsee karkaraa kaasaar.  
 bhoganhaaray bhogi-aa is moorat kay mukh chhaar. ||4||  
 maalin bhoolee jag bhulaanaa ham bhulaanay naahi.  
 kaho kabeer ham raam raakhay kirpaa kar har raa-ay.  
 ||5||1||14||

## Asa Sri Kabir Ji, 9 Panch Padas, 5 Do Tukaas

In the previous Shabad, Kabir Ji told us that for worshipping God and seeking union with Him we need not go to any holy place. We need to simply meditate on God in our own mind and try to find Him there. In this Shabad he comments on the practice of worshiping statues. He takes the example of a female gardener who is plucking some leaves from special plants, considered holy in Hindu faith, in order to offer these to a statue of her god such as “Vishnu”, “Krishna” or “Rama”.

Referring to that scene of a gardener plucking the leaves for offering to a statue, Kabir Ji says: “The gardener is plucking these leaves from plant to plant. But, she doesn’t know that in every leaf there is life, on the other hand the stone (statue) for which she is plucking these leaves is life-less.”(1)

Therefore Kabir Ji says: “In this way this gardener is really mistaken, because the true Guru is the living god.”(1-Pause)

Now, as if addressing the gardener herself, Kabir Ji says: “(O lady, just think, the leaves which you are plucking, being the primary creation are like god) “Brahma”, the branches (which give nourishment to these leaves are like god) “Vishnu”, and flowers (being the final product of these plants are like) god “Shankar”. (So in this way), you are obviously shattering three gods, (I wonder, then) whom are you serving?”(2).

Next, Kabir Ji points out the mistake of worshiping statues from another angle. He says: “(Any body, who has observed, how the statue is made, knows that the sculptor) had carved the stone and fashioned it into a statue by placing his feet on his breast. If this stone were really a true god (possessing any power, then first thing it would do) is to devour the sculptor, (for insulting and torturing him in such a way).”(3)

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Kabir Ji brings out another fact about the different foods being offered to the statues and how that it self is a mistake. He says: “(All this) rice, pulse, semi liquid sweets, pancake and pudding (offered to the stone gods) are actually being enjoyed by the priests, and nothing goes into the mouth of the stone (god, so how could it be considered worship of any god).”(4)

Finally, referring to the criticism of people, for not following the traditional path (of idol worship), Kabir Ji says: “This gardener is mistaken and so is the entire world; Kabir says, bestowing His grace God the king has saved him.”(5-1-14)

**The message of this Shabad is that instead of indulging any kind of statue worship, and trying to please**



different gods, by offerings flowers, sweets, and money etc. to the statues, we should worship God within our own mind.

ਆਸਾ ॥

ਬਾਰਹ ਬਰਸ ਬਾਲਪਨ ਬੀਤੇ ਬੀਸ ਬਰਸ ਕਛੁ ਤਪੁ ਨ ਕੀਓ ॥  
ਤੀਸ ਬਰਸ ਕਛੁ ਦੇਵ ਨ ਪੂਜਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ਬਿਰਧਿ ਭਇਓ  
॥੧॥

ਮੇਰੀ ਮੇਰੀ ਕਰਤੇ ਜਨਮੁ ਗਇਓ ॥  
ਸਾਇਰੁ ਸੋਖਿ ਭੁਜੰ ਬਲਇਓ ॥੧॥ ਰਹਾਉ ॥  
ਸੂਕੇ ਸਰਵਰਿ ਪਾਲਿ ਬੰਧਾਵੈ ਲੂਣੈ ਖੇਤਿ ਹਥ ਵਾਰਿ ਕਰੈ ॥

ਆਇਓ ਚੋਰੁ ਤੁਰੰਤਹ ਲੇ ਗਇਓ ਮੇਰੀ ਰਾਖਤ ਮੁਗਧੁ ਫਿਰੈ  
॥੨॥

ਚਰਨ ਸੀਸੁ ਕਰ ਕੰਪਨ ਲਾਗੇ ਨੈਨੀ ਨੀਰੁ ਅਸਾਰ ਬਹੈ ॥  
ਜਿਹਵਾ ਬਚਨੁ ਸੁਧੁ ਨਹੀ ਨਿਕਸੈ ਤਬ ਰੇ ਧਰਮ ਕੀ ਆਸ ਕਰੈ  
॥੩॥

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੈ ਲਿਵ ਲਾਵੈ ਲਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਲੀਓ  
॥  
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਧਨੁ ਪਾਇਓ ਅੰਤੇ ਚਲਦਿਆ ਨਾਲਿ ਚਲਿਓ  
॥੪॥

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਨੁ ਧਨੁ ਕਛੁਐ ਲੈ ਨ ਗਇਓ  
॥

ਆਈ ਤਲਬ ਗੋਪਾਲ ਰਾਇ ਕੀ ਮਾਇਆ ਮੰਦਰ ਛੋਡਿ ਚਲਿਓ  
॥੫॥੨॥੧੫॥

asaa.

baarah baras baalpan beetay bees baras kachh tap na kee-o.

tees baras kachh dayv na poojaa fir pachhutaanaa biraDh bha-i-o. ||1||

mayree mayree kartay janam ga-i-o.

saa-ir sokh bhujaN bali-o. ||1|| rahaa-o.

sookay sarvar paal banDhaavai loonai khayt hath vaar karai.

aa-i-o chor turantah lay ga-i-o mayree raakhat mugaDh firai. ||2||

charan sees kar kampan laagay nainee neer asaar bahai.

jihvaa bachan suDh nahee niksai tab ray Dharam kee aas karai. ||3||

har jee-o kirpaa karai liv laavai laahaa har har naam lee-o.

gur parsadee har Dhan paa-i-o antay chaldi-aa naal chali-o. ||4||

kahat kabeer sunhu ray santahu an Dhan kachhoo-ai lai na ga-i-o.

aa-ee talab gopaal raa-ay kee maa-i-aa mandar chhod chali-o. ||5||2||15||

#### Aasa

In this Shabad Kabir Ji is commenting on the general attitude of human beings who do not worship God till they are old because, they think that only at that time they will do whatever worship they need to do. Before that, they keep on wasting their time on other things. But the problem is that, when one gets older than sixty or so, then his faculties, his sense organs, and his capacity to worship God also diminish very much and it is also very possible that a person might die even before reaching the old age.

So keeping these things in mind, Kabir Ji comments on the general attitude and says: “(About first) twelve years (of a person) pass away in child hood, and for another twenty years, he doesn’t do any kind of penance (or true worship). Even for next thirty years, he does not do any worship of God. But when he becomes old, he repents; (because now he has become so weak, and distressed by so many mental and physical ailments, that he cannot do any real worship, and have any hope of salvation).”(1)

Therefore Kabir Ji observes: “(In this way a man’s entire) life passes in egoistic pursuits, like a dried out pool, (his body loses its strength), and the power of his arms is gone. (So now the man is unable to do any worship, even if he wants to do).”(1-Pause)

Regarding man’s efforts to worship God, during old age, Kabir Ji says: “(At this old age trying to do any worship is like a person) putting a dam across a dried up lake, or erecting a fence around a farm, already harvested. (Because when without any notice, death) strikes like a thief, right then it takes away (life), which the foolish (human being), tries so



hard to preserve as his own.”(2)

Next Kabir Ji asks in a satirical way: “(O’ ignorant fool), when your feet, head, and hands begin to tremble, water is flowing from the eyes on its own, and no word comes out right from the tongue, at that time you hope to practice faith (worship)?”(3)

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Now stating, who are the fortunate persons, who do not follow this foolish path, and start doing the right things, and devoting themselves to God’s worship from the very beginning, Kabir Ji says: “He, on whom God shows mercy, attunes his mind towards Him, and obtains the profit of (meditation on) God’s Name. By Guru’s grace, he obtains the wealth of God’s Name, which accompanies him on his journey (to the yond), at the end (of his life).”(4)

Lastly Kabir Ji says: “Listen, O’ dear saints, this is what Kabir says, that (upon death) a man takes none of the food or worldly wealth with him. When the summons from God the king arrive, (man) leaves behind all his wealth, and palaces.”(5-2-15)

**The message of this Shabad is that we should not live under the false dream that when we become old, we will worship God and do all other good deeds at that time; so let us now spend our time in playing, or earning and enjoying worldly wealth. We never know, when death may strike us. Therefore, the right thing to do is that while earning reasonable living for upkeep of our family and ourselves, we should not waste time in enjoyment of false worldly pleasures, or filling our banks, just for the sake of our ego. Instead we should meditate on God's Name at every available opportunity, which alone will help us in the end.**

*(Personal note: right now i.e. 9.7.03, author's sister in- law is counting her last breaths, and every body is feeling sad for her for recently spending lot of her energy, time and resources in building her marble floor house, which she had not been able to live in more than a few months).*

ਆਸਾ ॥

ਕਾਹੂ ਦੀਨੇ ਪਾਟ ਪਟੰਬਰ ਕਾਹੂ ਪਲਘ ਨਿਵਾਰਾ ॥  
ਕਾਹੂ ਗਰੀ ਗੋਦਰੀ ਨਾਹੀ ਕਾਹੂ ਖਾਨ ਪਰਾਰਾ ॥੧॥  
ਅਹਿਰਖ ਵਾਦੁ ਨ ਕੀਜੈ ਰੇ ਮਨ ॥  
ਸੁਕ੍ਰਿਤੁ ਕਰਿ ਕਰਿ ਲੀਜੈ ਰੇ ਮਨ ॥੧॥ ਰਹਾਉ ॥  
ਕੁਮ੍ਹਾਰੈ ਏਕ ਜੁ ਮਾਟੀ ਗੁੰਧੀ ਬਹੁ ਬਿਧਿ ਬਾਨੀ ਲਾਈ ॥

ਕਾਹੂ ਮਹਿ ਮੋਤੀ ਮੁਕਤਾਹਲ ਕਾਹੂ ਬਿਆਧਿ ਲਗਾਈ ॥੨॥

ਸੂਮਹਿ ਧਨੁ ਰਾਖਨ ਕਉ ਦੀਆ ਮੁਗਧੁ ਕਹੈ ਧਨੁ ਮੇਰਾ ॥

ਪੰਨਾ ੪੮੦

ਜਮ ਕਾ ਡੰਡੁ ਮੂੰਡ ਮਹਿ ਲਾਗੈ ਖਿਨ ਮਹਿ ਕਰੈ ਨਿਬੇਰਾ ॥੩॥

ਹਰਿ ਜਨੁ ਉਤਮੁ ਭਗਤੁ ਸਦਾਵੈ ਆਗਿਆ ਮਨਿ ਸੁਖੁ ਪਾਈ ॥  
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸਤਿ ਕਰਿ ਮਾਨੈ ਭਾਣਾ ਮੰਨਿ ਵਸਾਈ ॥੪॥  
ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਮੇਰੀ ਮੇਰੀ ਝੂਠੀ ॥  
ਚਿਰਗਟ ਫਾਰਿ ਚਟਾਰਾ ਲੈ ਗਇਓ ਤਰੀ ਤਾਗਰੀ ਝੂਠੀ  
॥੫॥੩॥੧੬॥

aasaa.

kaahoo deenHay paat patambar kaahoo palagh nivaaraa.  
kaahoo garee godree naahee kaahoo khaan paraaraa. ||1||  
ahirakh vaad na keejai ray man.  
sukarit kar kar leejai ray man. ||1|| rahaa-o.  
kumHaarai ayk jo maatee goonDhee baho biDh baanee  
laa-ee.  
kaahoo meh motee muktaahal kaahoo bi-aaDh lagaa-ee.  
||2||  
soomeh Dhan raakhan ka-o dee-aa mugaDh kahai Dhan  
mayraa.

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jam kaa dand moond meh laagai khin meh karai nibayraa.  
||3||  
har jan ootam bhagat sadaavai aagi-aa man sukh paa-ee.  
jo tis bhaavai sat kar maanai bhaanaa man vasaa-ee. ||4||  
kahai kabeer sunhu ray santahu mayree mayree jhoothee.  
chirgat faar chataaraa lai ga-i-o taree taagree chhootee.  
||5||3||16||

Aasa





In the previous Shabad, Kabir Sahib told us that we should not live under the false dream that when we become old, we will worship God and do all other good deeds at that time; so let us now spend our time in playing, or earning and enjoying worldly wealth. We never know, when death may strike us.

Therefore, he advised us, that the right thing to do is that while earning reasonable living for upkeep of our family and ourselves, we should not waste time in enjoyment of false worldly pleasures, or filling our banks, just for the sake of our ego. Instead we should meditate on God's Name at every available opportunity, which alone will help us in the end. In this Shabad Kabir Ji wants give us a lesson in leading a contended and thankful life and not troubling ourselves unnecessarily by seeing the riches of other persons.

He says: “(It is God’s will) that to some, He has given satins and silk clothes, and to some beds woven with cotton tapes, while others do not have even a rotten patched coat, and in some houses, there is just dried hay (to sleep on).”(1)

Instead of feeling jealous seeing some one enjoying much more luxuries than us, Kabir Ji advises his own mind, and says: O’ my mind do not indulge in jealousy or grumbling, instead what ever God gives to you, receive it with repeated thanks.”(1-Pause)

Kabir Ji now explains, why there is so much difference in the fate of men or the wealth they possess by giving a beautiful example. He says: “A potter takes the same clay and fashions pots and vessels of different colors and kinds. It so happens that in some (pots), pearls, and pearl necklaces are placed, while the other, he has put some defect (and therefore, in them is put useless stuff).”(2)

Describing, often what happens to those misers, who simply keep hoarding money, Kabir Ji says: “(Often God) blesses a miser with wealth, for safe keeping (and helping the needy), however the fool thinks that all this wealth is his alone. But when his head is hit by the strike of the demon of death, then in an instant, it is settled (that the wealth doesn’t belong to him at all).”(3)

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Therefore Kabir Ji tells us what should be the attitude of a true devotee of God. He says: “The person, who lives like a servant of God, and feels pleasure in obeying God’ will, he enjoys peace, and is called a virtuous devotee (of God). Whatever pleases Him, (the devotee) accepts it as true (and for his best), and enshrines (God’s) will in his mind.”(4)

In conclusion, Kabir Ji says: “Listen, O’ (my dear) saints, this is what Kabir has to say, that this (obsession) of claiming that this thing is mine, or that thing is mine is false, (and cannot last forever. Because, just as) tearing down the cage, a cat takes away a small bird, and its water and food are left behind, (similarly, when conquering the body, the death takes away one’s soul, all one’s possessions and wealth are left behind).”(5-3-16)

**The message of this Shabad is that we should not bother how much any body else is earning or what kind of luxuries, he is enjoying. We should simply be thankful to God for what ever He has given us, share our blessings with the less fortunate ones, and always meditate on His Name. Because, in the end, it is only God’s Name which will accompany us, and nothing else.**

ਆਸਾ ॥

aasaa.

ਹਮ ਮਸਕੀਨ ਖੁਦਾਈ ਬੰਦੇ ਤੁਮ ਰਾਜਸੁ ਮਨਿ ਭਾਵੈ ॥  
ਅਲਹ ਅਵਲਿ ਦੀਨ ਕੋ ਸਾਹਿਬੁ ਜੋਰੁ ਨਹੀ ਫੁਰਮਾਵੈ ॥੧॥  
ਕਾਜੀ ਬੋਲਿਆ ਬਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥  
ਰੋਜਾ ਧਰੈ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਲਮਾ ਭਿਸਤਿ ਨ ਹੋਈ ॥  
ਸਤਰਿ ਕਾਬਾ ਘਟ ਹੀ ਭੀਤਰਿ ਜੇ ਕਰਿ ਜਾਨੈ ਕੋਈ ॥੨॥  
ਨਿਵਾਜ ਸੋਈ ਜੋ ਨਿਆਉ ਬਿਚਾਰੈ ਕਲਮਾ ਅਕਲਹਿ ਜਾਨੈ ॥  
ਪਾਚਹੁ ਮੁਸਿ ਮੁਸਲਾ ਬਿਛਾਵੈ ਤਬ ਤਉ ਦੀਨੁ ਪਛਾਨੈ ॥੩॥

ham maskeen khudaa-ee banday tum raajas man bhaavai.  
alah aval deen ko saahib jor nahee furmaavai. ||1||  
kaajee boli-aa ban nahee aavai. ||1|| rahaa-o.  
rojaa Dharai nivaaj gujaarai kalmaa bhisat na ho-ee.  
satar kaabaa ghat hee bheetar jay kar jaanai ko-ee. ||2||  
nivaaj so-ee jo ni-aa-o bichaarai kalmaa aklahi jaanai.  
paachahu mus muslaa bichhaavai tab ta-o deen  
pachhaanai. ||3||  
khasam pachhaan taras kar jee-a meh maar manee kar  
feekee.

ਖਸਮੁ ਪਛਾਨਿ ਤਰਸ ਕਰਿ ਜੀਅ ਮਹਿ ਮਾਰਿ ਮਣੀ ਕਰਿ ਫੀਕੀ  
॥



ਆਪੁ ਜਨਾਇ ਅਵਰ ਕਉ ਜਾਨੈ ਤਬ ਹੋਇ ਭਿਸਤ ਸਰੀਕੀ  
॥੪॥

ਮਾਟੀ ਏਕ ਭੇਖ ਧਰਿ ਨਾਨਾ ਤਾ ਮਹਿ ਬ੍ਰਹਮ ਪਛਾਨਾ ॥

ਕਹੈ ਕਬੀਰਾ ਭਿਸਤ ਛੋਡਿ ਕਰਿ ਦੋਜਕ ਸਿਉ ਮਨੁ ਮਾਨਾ  
॥੫॥੪॥੧੭॥

aap janaa-ay avar ka-o jaanai tab ho-ay bhisat sareekhee.  
॥4॥  
maatee ayk bhaykh Dhar naanaa taa meh barahm  
pachhaanaa.  
kahai kabeeraa bhisat chhod kar dojak si-o man maanaa.  
॥5॥4॥17॥

#### Asa Kabir Ji Chaupada

In this Shabad Kabir Ji is addressing one of the “*qazis*” (the muslim judges who during the Muslim rule used to exploit, and oppress the poor non- muslims, take away their property and many times forced them to convert to Islam on pain of death, and then they used to justify all their acts on the basis of their scriptures. It is possible Kabir Ji uttered this Shabad, when he himself was being tortured for following the non-muslim ways.

Addressing one such “*qazi*”, Kabir Ji says: “(O “*qazi*”), I am but a humble servant of God, while to your mind, ruling people with oppression, seems pleasing. (But) God, who is the number one Master of (any) faith, doesn’t permit any one to rule by oppression.”(1)

Therefore, telling that *qazi*, plainly that he doesn’t like at all, what he has said, Kabir Ji says: “(O *qazi*), whatever, you have said, doesn’t sound pleasing to my mind.”(1-Pause)

Now Kabir Ji tells him about the futility of his rituals and ceremonies, without caring for truth, justice, and compassion. He says: “(O *qazi*, simply), by observing fast, performing (Muslim prayer called) *Namaaz*, or uttering the (holy word, called) “*Kalima*”, a person doesn’t reach heaven: (actually), if some one understands (the true spirit of faith, then) the hidden “*Kaaba*” (or the abode of God), is right within (a person).”(2)

Kabir Ji now tells that *qazi* what is the real *namaz* (or prayer) and what is the way to realize, God through religion. He says: “(O *qazi*, only that person) is saying the (true prayer) or “*Namaaz*”, who practices justice, and understands “*Kalima*” (the holy word) through wisdom, and spreads the “*Musalla*” (or prayer mat of) controlling all his five (impulses of lust, anger, ego, greed, and worldly attachment).”(3)

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Next advising that *qazi* directly, Kabir Ji says: “(O’ *qazi*), recognize (God), the true Master, have compassion for all creatures in your heart, and deeming the ego in your mind as insipid, shed it. Because when a person, after understanding himself, deems others like him, only then he becomes worthy of going to heaven.”(4)

In conclusion, Kabir Ji says: “(O *qazi*), it is the same clay, which has been shaped into countless forms (of creatures). I have recognized the same one (God) in them. I Kabir say, that forsaking (your concept of) heaven, my mind is pleased and happy (in that state, which you may call) hell.”(5-4-17)

**The message of this Shabad is that we should not try to take advantage of our wealth or power and try to oppress and exploit others. We should have compassion for our fellow beings as being the children of the same God who has made us all. We should be compassionate to them. Only then our prayers and our rituals will be accepted in the court of God and we could hope for entry into the heaven.**

ਆਸਾ ॥

ਗਗਨ ਨਗਰਿ ਇਕ ਬੂੰਦ ਨ ਬਰਖੈ ਨਾਦੁ ਕਹਾ ਜੁ ਸਮਾਨਾ ॥  
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਮਾਧੋ ਪਰਮ ਹੰਸੁ ਲੇ ਸਿਧਾਨਾ ॥੧॥

ਬਾਬਾ ਬੋਲਤੇ ਤੇ ਕਹਾ ਗਏ ਦੇਹੀ ਕੇ ਸੰਗਿ ਰਹਤੇ ॥  
ਸੁਰਤਿ ਮਾਹਿ ਜੋ ਨਿਰਤੇ ਕਰਤੇ ਕਥਾ ਬਾਰਤਾ ਕਹਤੇ ॥੧॥

aasaa.

gagan nagar ik boond na barkhai naad kahaa jo samaanaa.  
paarbarahm parmaysur maaDho param hans lay  
siDhaanaa. ॥1॥  
baabaa boltay tay kahaa ga-ay dayhee kay sang rahtay.  
surat maahi jo nirtay kartay kathaa baartaa kahtay. ॥1॥  
rahaa-o.



ਰਹਾਉ ॥ ਬਜਾਵਨਹਾਰੋ ਕਹਾ ਗਇਓ ਜਿਨਿ ਇਹੁ ਮੰਦਰੁ ਕੀਨ੍ਹਾ ॥	bajaavanhaaro kahaa ga-i-o jin ih mandar keenHaa. saakhee sabad surat nahee upjai khinch tayj sabh leenHaa.   2
ਸਾਖੀ ਸਬਦੁ ਸੁਰਤਿ ਨਹੀ ਉਪਜੈ ਖਿੰਚਿ ਤੇਜੁ ਸਭੁ ਲੀਨ੍ਹਾ ॥੨॥	saravnan bikal bha-ay sang tayray indree kaa bal thaakaa. charan rahay kar dharak paray hai mukhahu na niksai baataa.   3
ਸ੍ਵਨਨ ਬਿਕਲ ਭਏ ਸੰਗਿ ਤੇਰੇ ਇੰਦ੍ਰੀ ਕਾ ਬਲੁ ਥਾਕਾ ॥ ਚਰਨ ਰਹੇ ਕਰ ਢਰਕਿ ਪਰੇ ਹੈ ਮੁਖਹੁ ਨ ਨਿਕਸੈ ਬਾਤਾ ॥੩॥	thaakay panch doot sabh taskar aap aapnai bharamtay. thaakaa man kunchar ur thaakaa tayj soot Dhar ramtay.   4
ਥਾਕੇ ਪੰਚ ਦੂਤ ਸਭ ਤਸਕਰ ਆਪ ਆਪਣੈ ਭ੍ਰਮਤੇ ॥ ਥਾਕਾ ਮਨੁ ਕੁੰਚਰ ਉਰੁ ਥਾਕਾ ਤੇਜੁ ਸੂਤੁ ਧਰਿ ਰਮਤੇ ॥੪॥ ਮਿਰਤਕ ਭਏ ਦਸੈ ਬੰਦ ਛੂਟੇ ਮਿਤ੍ਰ ਭਾਈ ਸਭ ਛੋਰੇ ॥	mirtak bha-ay dasai band chhootay mitar bhaa-ee sabh chhoray. kahat kabeeraa jo har Dhi-aavai jeevat banDhan toray.   5  5  18
ਕਹਤ ਕਬੀਰਾ ਜੋ ਹਰਿ ਧਿਆਵੈ ਜੀਵਤ ਬੰਧਨ ਤੋਰੇ ॥੫॥੫॥੧੮॥	

### Aasa

As per Dr. Bhai Vir Singh Ji, Kabir Ji probably uttered this Shabad, on the occasion when he went to see a yogi friend of his, and found him dead. This yogi used to do all kinds of yoga asanas and different breathing exercises, and used to claim that when in certain poses, he could experience rain of nectar drops falling from the sky of his mind.

So now seeing his dead body, Kabir Ji reflects on his death, and as if addressing another respectable person standing there says: “Now not even a single drop (of nectar) rains from the sky (of his mind, and no one knows), where that “Naad” (or tune) has gone, (which he used to hear? I also wonder, has the transcendent supreme God (who used to reside within him), has gone away taking the immaculate swan soul (of the yogi) along with Him?”(1)

Now as if addressing that person standing nearby, Kabir Ji says: “O’ my respected friend, (I wonder), where have those (faculties) gone who used to speak? Where are those (faculties), who used to live with the body, who used to dance in the mind, and used to sing and talk about different spiritual matters?”(1-Pause)

Continuing to reflect on the effect of death, Kabir Ji asks: “Where has gone (that mind), who used to play this body like a drum? Now no stories or words are coming out of the mind, as if all its energy has been pulled out (by death).”2)

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Commenting further on the complete stoppage or ending of all the faculties, Kabir Ji says: “(O yogi), now your companion ears, which used to hear, have become powerless. Similarly, power has gone out of all other faculties, and becoming powerless, your feet have become lose (and unable to walk), and no words come out of your mouth.”(3)

What to speak of the ordinary faculties, Kabir Ji says: “(O man look, now) even the five demonic thieves (the passions of lust, anger, greed, attachment, and ego), who used to wander around for (fulfilling their individual) motives are exhausted, and also exhausted is the intoxicated elephant like mind which wandered according to its own will within your body. Also exhausted is your heart, depending upon whose power, and clout, these (passions) used to go around (here and there).”(4)

Reflecting on the whole situation, Kabir Ji draws his conclusion and says: “When a person dies then all his bonds with his ten sense organs are loosened, and he has to lose also all his friends and brothers. But Kabir says, one who contemplates on God, breaks these bonds while still alive (or in other words rises above the false attachment for his friends and relatives, while still alive).”(5-5-18)

**The message of this Shabad is that we need to remember that at the time of death, all the faculties of our body will cease their functions, and all our relations and friends will become strangers for us. Therefore instead of spending all our time and energy in pleasing our body or our friends and relatives, we should spend some time in remembering God, and meditating on His Name, because this is the only thing that will accompany and help us in the end.**



ਆਸਾ ਇਕਤੁਕੇ ੪ ॥

ਸਰਪਨੀ ਤੇ ਊਪਰਿ ਨਹੀ ਬਲੀਆ ॥  
ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਛਲੀਆ ॥੧॥  
ਮਾਰੁ ਮਾਰੁ ਸ੍ਰਪਨੀ ਨਿਰਮਲ ਜਲਿ ਪੈਠੀ ॥  
ਜਿਨਿ ਤ੍ਰਿਭਵਣੁ ਡਸੀਅਲੇ ਗੁਰ ਪ੍ਰਸਾਦਿ ਡੀਠੀ ॥੧॥ ਰਹਾਉ ॥  
ਸ੍ਰਪਨੀ ਸ੍ਰਪਨੀ ਕਿਆ ਕਹਹੁ ਭਾਈ ॥  
ਜਿਨਿ ਸਾਚੁ ਪਛਾਨਿਆ ਤਿਨਿ ਸ੍ਰਪਨੀ ਖਾਈ ॥੨॥  
ਸ੍ਰਪਨੀ ਤੇ ਆਨ ਛੂਛ ਨਹੀ ਅਵਰਾ ॥  
ਸ੍ਰਪਨੀ ਜੀਤੀ ਕਹਾ ਕਰੈ ਜਮਰਾ ॥੩॥

ਪੰਨਾ ੪੮੧

ਇਹ ਸ੍ਰਪਨੀ ਤਾ ਕੀ ਕੀਤੀ ਹੋਈ ॥  
ਬਲੁ ਅਬਲੁ ਕਿਆ ਇਸ ਤੇ ਹੋਈ ॥੪॥  
ਇਹ ਬਸਤੀ ਤਾ ਬਸਤ ਸਰੀਰਾ ॥  
ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਹਜਿ ਤਰੇ ਕਬੀਰਾ ॥੫॥੬॥੧੯॥

aasaa iktukay 4.

sarpanee tay oopar nahee balee-aa.  
jin barahmaa bisan mahaaday-o chhalee-aa. ||1||  
maar maar sarpanee nirmal jal paithee.  
jin taribhavan dasee-alay gur parsaad deethee. ||1|| rahaa-o.  
sarpanee sarpanee ki-aa kahhu bhaa-ee.  
jin saach pachhaani-aa tin sarpanee khaa-ee. ||2||  
sarpanee tay aan chhoochh nahee avraa.  
sarpanee jeetee kahaa karai jamraa. ||3||

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ih sarpanee taa kee keetee ho-ee.  
bal abal ki-aa is tay ho-ee. ||4||  
ih bastee taa basat sareeraa.  
gur parsaad sahj taray kabeeraa. ||5||6||19||

Asa Kabir Ji

Ik Tukay-4

In the previous Shabad, Kabir Ji had advised us to loosen our bonds with bodily impulses, and our friends and relatives, while still alive. In other words, he advised us, to free our selves from the bonds of “*Maya*”, which has been compared to a powerful and poisonous snake. In this Shabad Kabir Ji tells us how to kill or control this enemy of ours.

First of all Kabir Ji recognizes the power of this snake like “*Maya*”, and says: “(Without doubt), no one is more powerful than this snake (the “*Maya*”), because it has deceived even (the most powerful gods like) “*Brahma*”, “*Vishnu*”, and “*Shiva*”.”(1)

Commenting further on the huge and all pervasive power of “*Maya*”, Kabir Ji says: “On its round of death and destruction this she serpent has come to abide even in immaculate waters, (in other words, what to speak of ordinary persons, it is even spoiling the peace and tranquility of holy congregations, as is so commonly seen in many sacred places). But, by the grace of my Guru I have understood the reality (of this “*Maya*”) which has bitten (and deceived) all the three worlds.”(1-Pause)

Having understood the true nature of “*Maya*”, Kabir Ji addresses ordinary people like us and says: “(O’ brothers), why do you keep talking about this snake “*Maya*” again and again, (why are you so much afraid of it? The simple fact is that) they who have realized the true (God, they have so completely controlled it, as if), they have killed this snake.”(2)

Stating, what kind of people, have been able to overpower it, Kabir Ji says: “(O my friends, except those, who have realized the eternal God), no one is without the effect (of “*Maya*”). But, they who have conquered this serpent (and controlled their passion for *Maya*), even the demon of death cannot do any (harm) to them.”(3)

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Referring to the true source of power of “*Maya*”, Kabir Ji says: “This snake ( “*Maya*”) has been created by that (God, who has created the entire universe). So on its own, it is neither powerful, nor or powerless (and without God’s command, it cannot do anything).”(4)

In conclusion, Kabir Ji says: “ (O’ my friends), as long as this ( “*Maya*”) resides in our mind, (and we are swayed by its influence), we keep residing in bodily form (and keep going through birth and death). But by Guru’s grace, Kabir has easily crossed over (this whirl pool of births and deaths).”(5-6-19)

**The message of this Shabad is that instead of feeling ourselves helpless before the huge influence of**



***“Maya”* (or worldly attachment), which has spoiled the peace of even the saintly congregations, we should realize the truth that this *“Maya”* has been created by God and obtains all its power from Him. So if we directly realize God in our own mind, then we need not be afraid of *“Maya”* or anything else created by Him.**