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ਆਸਾ ॥

aasaa.

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kahaa su-aan ka-o simriti sunaa-ay.
 kahaa saakat peh har gun gaa-ay. ||1||
 raam raam raam ramay ram rahee-ai.
 saakat si-o bhool nahee kahee-ai. ||1|| rahaa-o.
 ka-oo-aa kahaa kapoor charaa-ay.
 kah bisee-ar ka-o dooDh pee-aa-ay. ||2||
 satsangat mil bibayk buDh ho-ee.
 paaras paras lohaa kanchan so-ee. ||3||
 saakat su-aan sabh karay karaa-i-aa.
 jo Dhur likhi-aa so karam kamaa-i-aa. ||4||
 amrit lai lai neem sinchaa-ee.
 khat kabeer u-aa ko sahj na jaa-ee. ||5||7||20||

Aasa

In the previous Shabad, Kabir Ji had commented on the power and evil nature of “*Maya*” (the allurements for worldly riches and power). In this Shabad, he comments on “*Saakats*” or those persons who are always so obsessed with amassing more and more riches and power, as if they are worshipers of “*Maya*”, and he tells us how useless it is to talk to them about spiritual matters, or try to mold their character towards God or Guru.

He says: “Just as there is no use of reciting “*simritis*” (the Hindu scriptures) to a dog, similarly there is no use of singing praises of God before the *Saakats* (or the worshipers of “*Maya*”).”(1)

Therefore Kabir Ji advises us and says: “(O my friends, instead of wasting our time in arguing with the lovers of riches and power, we should ourselves) remain completely absorbed in the repeating God’s Name, and even by mistake, should not talk of God or His praise to a lover of “*Maya*”).”(1-Pause)

Now Kabir Ji gives some more beautiful examples, showing how useless it is, to try to bring a worshiper of “*Maya*” to the holy path. He says: “What is the use of feeding camphor to a crow, (when it doesn’t care for any fragrance, and always goes and sits on dirt and filth). Or what is the use of offering milk to a snake, (because even after drinking milk it still tries to bite and sting the presenter with poison. Similarly what is the use of talking about God, with a “*saakat*”)?”(2)

Kabir Ji however tells, one place where even these worshipers of “*Maya*” may benefit, and start treading on the righteous path. He says: “Just as upon coming in contact with a philosopher’s stone, a piece of iron becomes gold, (similarly), by joining the holy congregation, one’s intellect becomes discriminating (and it realizes, what is truly good, and what is bad or evil, and even a “*Saakat*” becomes a pious and compassionate person).”(3)

Kabir Ji now shows compassion and also cautioning us not to be too much proud of our own conduct, or to hate these people. He says: “Both “*Saakat*”, and a dog, do whatever they have been made to do (by God). Because, they do the deed, which has been written from the very beginning, (in their destiny based on their past deeds).”(4)

In conclusion, Kabir Ji says: “Even if you irrigate a “*Neem*” tree, with nectar, its (bitter) taste will not go. (Similarly even if you recite, the most profound holy word to a “*Saakat*”, his obsession for “*Maya*” won’t go.”(5-7-20)

The message of this Shabad is that everybody is behaving and continuing to do the deeds, as has been pre ordained in his destiny on the basis of his past deeds. Therefore, we shouldn’t waste our time in advising the worshippers of riches and power to think about spiritual matters. Only, if some how they happen to join the holy congregation, they would mend their ways, and start to tread on the path of righteousness,



and God's worship.

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ਲੰਕਾ ਸਾ ਕੋਟੁ ਸਮੁੰਦ ਸੀ ਖਾਈ ॥
ਤਿਹ ਰਾਵਨ ਘਰ ਖਬਰਿ ਨ ਪਾਈ ॥੧॥
ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਬਿਰੁ ਨ ਰਹਾਈ ॥
ਦੇਖਤ ਨੈਨ ਚਲਿਓ ਜਗੁ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥
ਇਕੁ ਲਖੁ ਪੂਤ ਸਵਾ ਲਖੁ ਨਾਤੀ ॥
ਤਿਹ ਰਾਵਨ ਘਰ ਦੀਆ ਨ ਬਾਤੀ ॥੨॥
ਚੰਦੁ ਸੂਰਜੁ ਜਾ ਕੇ ਤਪਤ ਰਸੋਈ ॥
ਬੈਸੰਤਰੁ ਜਾ ਕੇ ਕਪਰੇ ਧੋਈ ॥੩॥
ਗੁਰਮਤਿ ਰਾਮੈ ਨਾਮਿ ਬਸਾਈ ॥
ਅਸਥਿਰੁ ਰਹੈ ਨ ਕਤਹੂੰ ਜਾਈ ॥੪॥
ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਲੋਈ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ॥੫॥੮॥੨੧॥

aasaa.

lankaa saa kot samund see khaa-ee.
ti^h raavan ghar khabar na paa-ee. ||1||
ki-aa maaga-o kich^h thir na rahaa-ee.
daykha^t nain chali-o jag jaa-ee. ||1|| rahaa-o.
ik lakh poot savaa lakh naa^tee.
ti^h raavan ghar dee-aa na ba^tee. ||2||
chand sooraj jaa kay tapa^t raso-ee.
baisan^tar jaa kay kapray Dho-ee. ||3||
gurmat raamai naam basaa-ee.
asthir rahai na ka^tahoo^N jaa-ee. ||4||
kaha^t kabeer sunhu ray lo-ee.
raam naam bin muka^t na ho-ee. ||5||8||21||

Aasa

In the previous Shabad Kabir Ji had commented on the uselessness of trying to advice and correct the *Saakats* or the worshipers of wealth and power. In this shabad Kabir Ji uses the example of legendary king “*Raavan*”, from the Hindu epic *Raamaayan* to illustrate his point. According to this story, “*Raavan*” had immense power, wealth and a huge family (of one hundred thousand sons and grandsons). It is believed, that even gods like “*Sun*”, “*Wind*” and “*Fire*”, worked for him, like servants.

Referring to the above story, Kabir Ji says: “(The king “*Raavan*”), who had the fortress like that of (“*Sri*”) “*Lanka*”, around which was a sealike (wide and deep moat). But there is no trace or news about that house of “*Raavan*”.”(1)

Therefore Kabir Ji says: “(O my friends, that is why I wonder), What may I ask (or pray for)? Because, before my very eyes, the entire world is passing by?”(1-Pause)

Resuming his thoughts on the example of king “*Raavan*”, Kabir Ji says: “That king (“*Raavan*”), who had one hundred thousand sons and hundred and twenty five thousand grand sons; (but a time came, when all his family, and armies were annihilated, and there was no body to) light, even a small lamp in his house.”(2)

Commenting further on the influence and power of “*Raavan*”, Kabir Ji says: “(Yes, even that king in whose house it is said that gods like) “*Moon*” and the “*Sun*” used to cook in his kitchen, and (god) “*Fire*” used to wash his clothes (had to depart from this world, so who or what else can stay here for ever)?”(3)

Now, answering his own question, Kabir Ji says: “(o my friends, the person), who by following Guru’s instruction, has enshrined God’s Name (in his mind), he (becomes, one with God, and therefore) remains eternal, and never goes away.”(4)

Therefore Kabir Ji proclaims: “Listen O people, this is what, Kabir has to say, that without meditating on God’s Name, salvation is not obtained.”(5-8-21)

The message of this Shabad is that even by gathering enormous wealth, power or families we cannot, become immortal, or obtain salvation. It is only by following Guru’s advice, and meditating on God’s Name, that we can obtain salvation or become one with God, who is eternal.

ਆਸਾ ॥

aasaa.



ਪਹਿਲਾ ਪੂਤੁ ਪਿਛੈਰੀ ਮਾਈ ॥	pahilaa poot̃ pichhāiree maa-ee.
ਗੁਰੁ ਲਾਗੇ ਚੇਲੇ ਕੀ ਪਾਈ ॥੧॥	gur laago chaylay kee paa-ee. 1
ਏਕੁ ਅਚੰਭਉ ਸੁਨਹੁ ਤੁਮੁ ਭਾਈ ॥	ayk achambhā-o sunhu tum̃ ^H bhāa-ee.
ਦੇਖਤ ਸਿੰਘੁ ਚਰਾਵਤ ਗਾਈ ॥੧॥ ਰਹਾਉ ॥	daykhat̃ singh charaavat̃ gaa-ee. 1 rahaa-o.
ਜਲ ਕੀ ਮਛਲੀ ਤਰਵਰਿ ਬਿਆਈ ॥	jal kee machhulee tarvar bi-aa-ee.
ਦੇਖਤ ਕੁਤਰਾ ਲੈ ਗਈ ਬਿਲਾਈ ॥੨॥	daykhat̃ kutraa lai ga-ee bilaa-ee. 2
ਤਲੈ ਰੇ ਬੈਸਾ ਉਪਰਿ ਸੂਲਾ ॥	talai ray baisaa oopar soolaa.

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ਤਿਸ ਕੈ ਪੇਡਿ ਲਗੇ ਫਲ ਫੂਲਾ ॥੩॥	tis kai payd lagay fal foolaa. 3
ਘੋਰੈ ਚਰਿ ਭੈਸ ਚਰਾਵਨ ਜਾਈ ॥	ghorai char bhais charaavan jaa-ee.
ਬਾਹਰਿ ਬੈਲੁ ਗੋਨਿ ਘਰਿ ਆਈ ॥੪॥	baahar bail gon ghar aa-ee. 4
ਕਹਤ ਕਬੀਰ ਜੁ ਇਸ ਪਦ ਬੂਝੈ ॥	khat̃ kabeer jo is pad̃ boojhai.
ਰਾਮ ਰਮਤ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ॥੫॥੯॥੨੨॥	raam ramat̃ tis sabh kichh̃ soojhai. 5 9 22

AASA

In this Shabad, which is in the form of a riddle, Kabir Ji indirectly tells us how the ordinary person, who being the progeny of almighty God, should have been pure, immaculate, and brave like Him, but being badly influenced by worldly riches and power (or “*Maya*”), has become an impure and coward person.

First drawing our attention, to this seemingly reverse order of things, Kabir Ji says: “(Look O’ my friends, being the essence of God), the human being came out first, and (“*Maya*” whom, a mortal treats like his) mother came later. (Moreover, the soul, which emanated from God, started bowing to the mind, instead of the other way around, as if) the Guru was bowing to the disciple.”(1)

Therefore, trying to relate this strange thing to the world, Kabir Ji says: “Listen O’ my brothers, about this astonishing happening. I am seeing, that the human being, (whom his faculties are supposed to serve and please, is actually trying to satisfy and please them, as if the mortal, who being the essence of God, should have been brave like a) lion is timidly going out to graze the cows.”(1-Pause)

Hinting at other strange things, Kabir Ji says: “(Look O’ my friends, the soul which was, playing in the ocean of its prime soul, God, has left that connection, and is now clinging to worldly pleasures), as if the fish living in water, has climbed a tree, (and man’s worldly desire has taken away, and killed his sense of service, as if), a cat has carted away a puppy to eat.”(2)

Pointing to yet another strange thing, Kabir Ji says: “(I have seen) a tree, whose branches are below, and the root is above, and fruits and flowers are coming out of its trunk (In other words, the divinely virtues have been dominated, and evils are reigning supreme in this world, and the man has to bear the consequences of his actions).”(3)

But that is not all, Kabir Ji says: “(Because the human soul has weakened), the buffalo (of desire) is now riding the horse (of the mind and this way this human desire is driving the man crazy in pursuit of lust and temptation, and now the situation is,) that the bull of compassion has gone out, and as the load (of worldly desire) has now been transferred (on to the soul of the man).”(4)

Finally Kabir Ji says: “The person who understands this riddle, by meditating on God's Name understands everything (about the right conduct of life)”. (5-9-22-Twenty two chaupadas and panchpades)

The message of this Shabad is that we the human beings in reality are part and parcel of the supreme immaculate God, but coming into this world we have forgotten our true source and have let our selves be driven by materialistic desires, jealousies and evil thoughts. So if we realize our reality that we have originated from the pure, immaculate, and fearless God, and remember His Name with love and devotion, we will soon be reunited with Him.



ਬਾਈਸ ਚਉਪਦੇ ਤਬਾ ਪੰਚਪਦੇ ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਤਿਪਦੇ ੮ ਦੁਤੁਕੇ ੭ ਇਕਤੁਕਾ ੧ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	baa-ees cha-upday tathaa panchpaday aasaa saree kabeer jee-o kay tipday 8 dutukay 7 iktukaa 1 ik-o ^N kaar satgur parsaad.
ਬਿੰਦੁ ਤੇ ਜਿਨਿ ਪਿੰਡੁ ਕੀਆ ਅਗਨਿ ਕੁੰਡ ਰਹਾਇਆ ॥ ਦਸ ਮਾਸ ਮਾਤਾ ਉਦਰਿ ਰਾਖਿਆ ਬਹੁਰਿ ਲਾਗੀ ਮਾਇਆ ॥੧॥ ਪ੍ਰਾਨੀ ਕਾਹੇ ਕਉ ਲੋਭਿ ਲਾਗੇ ਰਤਨ ਜਨਮੁ ਖੋਇਆ ॥ ਪੂਰਬ ਜਨਮਿ ਕਰਮ ਭੂਮਿ ਬੀਜੁ ਨਾਹੀ ਬੋਇਆ ॥੧॥ ਰਹਾਉ ॥	bind tay jin pind kee-aa agan kund rahaa-i-aa. das maas maatāa udar raakhi-aa baur laagee maa-i-aa. 1 paraanee kaahay ka-o lobh laagay ratan janam kho-i-aa. poorab janam karam bhoom beej naahee bo-i-aa. 1 rahaa-o. baarik tay biraDh bha-i-aa honaa so ho-i-aa. jaa jam aa-ay jhot pakrai tabeh kaahay ro-i-aa. 2
ਬਾਰਿਕ ਤੇ ਬਿਰਧਿ ਭਇਆ ਹੋਨਾ ਸੋ ਹੋਇਆ ॥ ਜਾ ਜਮੁ ਆਇ ਝੋਟ ਪਕਰੈ ਤਬਹਿ ਕਾਹੇ ਰੋਇਆ ॥੨॥ ਪੰਨਾ ੪੮੨	
ਜੀਵਨੈ ਕੀ ਆਸ ਕਰਹਿ ਜਮੁ ਨਿਹਾਰੈ ਸਾਸਾ ॥ ਬਾਜੀਗਰੀ ਸੰਸਾਰੁ ਕਬੀਰਾ ਚੇਤਿ ਢਾਲਿ ਪਾਸਾ ॥੩॥੧॥੨੩॥	SGGSP-482 jeevnai kee aas karahi jam nihaarai saasaa. baajeeegaree sansaar kabeeraa chayt dhhaal paasaa. 3 1 23

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Assa, Sri Kabir Ji

Tipadas 8, Do-Tukas 7, Ikk Tukka 1

In this Shabad Kabir Ji is talking about the reality of our life in a very brief and abbreviated form and is advising us not to waste this opportunity of human life and meditate on God's Name so that we may get rid of the rounds of births and deaths.

Addressing us, Kabir Ji says: “(O' man, God created your) body from a drop of (father's sperm) and protected you in the cauldron of fire (of your mother's womb), and for ten months, (protected you), in your mother's womb. (But as soon as you came out (of your mother's womb, you forgot Him, therefore) you have been afflicted by “*Maya*” (the worldly attachment).”(1)

Therefore, Kabir Ji admonishes us, and asks: “(O' man), why attaching yourself to greed, you have wasted your jewel (like precious human) birth? (It appears that) in your previous life, you didn't sow the seed of God's Name, in the field of your deeds (your body).”(1-Pause)

Now warning us, that if we still continue our present life style, and do not attune ourselves to meditation on God's Name, Kabir Ji says: “(O' man), from a child, you have become an old person. Whatever had to happen has happened, (so don't grieve over your past mistakes, but if you don't remember God's Name even now, then what would happen is that when suddenly), the demon of death comes and seizes you from your forelocks, then at that time there won't be any use of your crying (or repenting).”(2)

Finally Kabir Ji warns us, against hoping to live much longer life, even after becoming so old. He says: “(O' man, even after becoming so old), you are hoping for living (a long time), but the demon of death is counting your (few remaining) breaths. Kabir says, (O man), this world is like the play of a juggler, (therefore) throw your dice with full attention (and play your turn cautiously, so that you may not lose the game of your life, and keep going the rounds of births and deaths).”(3-1-23)

The message of this Shabad is that even though we have been wasting our previous lives or this birth up to this time in false worldly pursuits and pleasures, we should realize that any time death can come and seize us therefore, we should take every opportunity to meditate on God's Name and live a pious and virtuous life, so that this opportunity of life given to us by God, also does not go waste like the previous ones, and we keep suffering through the painful rounds of births and deaths.

ਆਸਾ ॥

aasaa.



ਤਨੁ ਰੈਨੀ ਮਨੁ ਪੁਨ ਰਪਿ ਕਰਿ ਹਉ ਪਾਚਉ ਤਤ ਬਰਾਤੀ ॥
 ਰਾਮ ਰਾਇ ਸਿਉ ਭਾਵਰਿ ਲੈਹਉ ਆਤਮ ਤਿਹ ਰੰਗਿ ਰਾਤੀ
 ॥੧॥
 ਗਾਉ ਗਾਉ ਰੀ ਦੁਲਹਨੀ ਮੰਗਲਚਾਰਾ ॥
 ਮੇਰੇ ਗ੍ਰਿਹ ਆਏ ਰਾਜਾ ਰਾਮ ਭਤਾਰਾ ॥੧॥ ਰਹਾਉ ॥
 ਨਾਭਿ ਕਮਲ ਮਹਿ ਬੇਦੀ ਰਚਿ ਲੇ ਬ੍ਰਹਮ ਗਿਆਨ ਉਚਾਰਾ ॥
 ਰਾਮ ਰਾਇ ਸੋ ਦੂਲਹੁ ਪਾਇਓ ਅਸ ਬਡਭਾਗ ਹਮਾਰਾ ॥੨॥
 ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਕਉਤਕ ਆਏ ਕੋਟਿ ਤੇਤੀਸ ਉਜਾਨਾ ॥
 ਕਹਿ ਕਬੀਰ ਮੋਹਿ ਬਿਆਹਿ ਚਲੇ ਹੈ ਪੁਰਖ ਏਕ ਭਗਵਾਨਾ
 ॥੩॥੨॥੨੪॥

tan rainee man pun rap kar ha-o paacha-o tat baraate.
 raam raa-ay si-o bhaavar laiha-o aatam tih rang raatee. ||1||
 gaa-o gaa-o ree dulhanee mangalchaaraa.
 mayray garih aa-ay raajaa raam bhataaraa. ||1|| rahaa-o.
 naabh kamal meh baydee rach lay barahm gi-aan
 uchaaraa.
 raam raa-ay so doolahu paa-i-o as badbhaag hamaaraa. ||2||
 sur nar mun jan ka-utak aa-ay kot taytees ujaanaa^N.
 kahi kabeer mohi bi-aahi chalay hai purakh ayk
 bhagvaanaa. ||3||2||24||

Aasa

In this Shabad Kabir Ji is using the metaphor of marriage for his union with God. This is a very common metaphor used in Guru Granth Sahib by Sikh Gurus as well, in which the Gurus have even said that all humans in this world are the brides and God is the bridegroom and it is the purpose or life object of the human brides to be wedded, and get reunited with God. So here Kabir Ji describes, the scene of his own marriage or union with God.

He says: "I have made my body like the dyer's vat, and adding the dye of virtues, I am dying (the cloth of) my mind (with the color of God's love). The five (essences of truth, contentment, compassion, righteousness, and spiritual virtues) are the members of the marriage party. I am now taking marriage rounds with God the king, and my soul is imbued with His love."(1)

Calling his sense faculties (of sight and sound etc. as his girl friends), Kabir Ji says to them: "Come O' my friends and mates, and sing songs of joy, because in the home of my (heart), has come my groom, God the king."(1-Pause)

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According to the Hindu ceremonies of those days, there used to be a platform with small poles on all its four corners and on this platform the bride and bridegroom used to sit while the Pundit or the priest used to utter mantras from the scriptures and then the couple used to circle seven times around the "Bedi", (a special platform in the middle of which a small fire keeps burning).

With this metaphor in mind, Kabir Ji says: "In the lotus of my naval, I have built the "Bedi", (so that with every breath, I may keep remembering Him), and am uttering the mantra of divine knowledge (instead of the ordinary marriage mantras uttered by the tongue). Such great is my fortune, that I have obtained a groom like God the king."(2)

Describing, how magnificent is the scene of his marriage or union with God, Kabir Ji says: "(O my friends, I feel so happy at this marriage, as if) the men of heaven, the sages, and three hundred thirty million gods have come in their heavenly chariots to see the spectacle of this marriage. Therefore, (I) Kabir say, this is how that one supreme God is taking me (along with Him), after wedding me (with this kind of spiritual pomp and show)."(3-2-24)

The message of this Shabad is, that we should be so much imbued with the love of God and make, ourselves so holy, pure and meritorious that one day God may accept us as His bride and re-unite us with Himself.



ਆਸਾ ॥

ਸਾਸੁ ਕੀ ਦੁਖੀ ਸਸੁਰ ਕੀ ਪਿਆਰੀ ਜੇਠ ਕੇ ਨਾਮਿ ਡਰਉ ਰੇ ॥

ਸਖੀ ਸਹੇਲੀ ਨਨਦ ਗਹੇਲੀ ਦੇਵਰ ਕੈ ਬਿਰਹਿ ਜਰਉ ਰੇ ॥੧॥

ਮੇਰੀ ਮਤਿ ਬਉਰੀ ਮੈ ਰਾਮੁ ਬਿਸਾਰਿਓ ਕਿਨ ਬਿਧਿ ਰਹਨਿ
ਰਹਉ ਰੇ ॥ਸੇਜੈ ਰਮਤੁ ਨੈਨ ਨਹੀ ਪੇਖਉ ਇਹੁ ਦੁਖੁ ਕਾ ਸਉ ਕਹਉ ਰੇ
॥੧॥ ਰਹਾਉ ॥ਬਾਪੁ ਸਾਵਕਾ ਕਰੈ ਲਰਾਈ ਮਾਇਆ ਸਦ ਮਤਵਾਰੀ ॥
ਬਡੇ ਭਾਈ ਕੈ ਜਬ ਸੰਗਿ ਹੋਤੀ ਤਬ ਹਉ ਨਾਹ ਪਿਆਰੀ ॥੨॥ਕਹਤ ਕਬੀਰ ਪੰਚ ਕੋ ਝਗਰਾ ਝਗਰਤ ਜਨਮੁ ਗਵਾਇਆ ॥
ਬੂਠੀ ਮਾਇਆ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਮੈ ਰਾਮ ਰਮਤ ਸੁਖੁ
ਪਾਇਆ ॥੩॥੩॥੨੫॥

aasaa.

saas kee dukhee sasur kee pi-aaree jayth kay naam dara-o
ray.sakh^{ee} sahaylee nanad gahaylee dayvar kai bireh jara-o
ray. ||1||mayree mat ba-uree mai raam bisaari-o kin biDh rahan
raha-o ray.sayjai ramat nain nahee paykha-o ih dukh kaa sa-o kaha-o
ray. ||1|| rahaa-o.

baap saavkaa karai laraa-ee maa-i-aa sad matvaaree.

baday bhaa-ee kai jab sang hot^{ee} tab ha-o naah pi-aaree.
||2||kahat kabeer panch ko jhagraa jhagrat janam gavaa-i-aa.jhoothee maa-i-aa sabh jag baaDhi-aa mai raam ramat
sukh paa-i-aa. ||3||3||25||

Aasa

In the previous Shabad Kabir Ji described the joyous occasion of his marriage or union with God. In this Shabad, he describes the worldly scene, which generally happens, when the new bride comes in the house with all kinds of high hopes and desires, but is generally put to great test and is harassed by her in-laws, particularly by her mother in law. In the process the bride becomes distanced even from her groom and suffers great physical pain and mental anguish. Using this metaphor Kabir Ji is commenting on the human beings in general, who are suffering due to their worldly attachment, and the strains and stresses caused by the society, and the world in general, and because of their forsaking God.

Speaking on behalf of one such human bride, Kabir Ji says: “(O' my friends even though), I am being severely tortured by my mother- in- law (the worldly attachments), but being the beloved of my father-in-law, (my body), I tremble at the very thought of my elder brother-in- law (the death). O' my friends and mates, my husband's sisters (the sense faculties) have caught me in their grip, and I am suffering due to the separation of my younger- brother- in law (the divine knowledge).”(1)

Now as if worrying, how she is going to spend the rest of her life, being separated from her beloved spouse (God), Kabir Ji says (on her behalf): “I have lost my senses because I have forsaken (my groom), God. (I am worrying) how am I going to spend my life (in this separation)? (I wonder), to whom may I narrate this pain of mine, that my groom abides right there on my bed, but I am unable to recognize Him?”(1-Pause)

Continuing the metaphor of this suffering human bride, Kabir Ji says: “My step father, (the body born with me), always keeps fighting with me (and keeps asking for something to eat and drink), and my mother- in law (the intoxication for money) makes me completely crazy. (But, when I used to be in my mother's womb,) with my elder brother (the spiritual knowledge, and meditation on God's Name), then I was dear to my groom (God).”(2)

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In conclusion, Kabir Ji says: “(In this way, all human beings are entangled in this) strife of the five (impulses of lust, anger, greed, attachment, and ego), and a mortal has wasted his human birth fighting with these five (impulses). The entire world is caught in the grip of false “*Maya*” (or worldly riches and power), but by meditating on God, I have obtained peace.”(3-3-25)

The message of this Shabad is that all humanity is in a way suffering from the five evil passions of lust, anger, greed, attachment, and ego, and they are wasting their lives in unnecessary fights and struggles for



money or power. The only way to find peace, and poise is to get reunited with God, by remembering Him with love and affection day and night.

ਆਸਾ ॥

aasaa.

ਹਮ ਘਰਿ ਸੂਤੁ ਤਨਹਿ ਨਿਤ ਤਾਨਾ ਕੰਠਿ ਜਨੇਊ ਤੁਮਾਰੇ ॥
ਤੁਮੁ ਤਉ ਬੇਦ ਪੜਹੁ ਗਾਇਤ੍ਰੀ ਗੋਬਿੰਦੁ ਰਿਦੈ ਹਮਾਰੇ ॥੧॥

ham ghar soot taneh nit taanaa kanth janay-oo tumaaray.
tum^H ta-o bayd parhahu gaa-itaree gobind ridai hamaaray.
||1||

ਮੇਰੀ ਜਿਹਬਾ ਬਿਸਨੁ ਨੈਨ ਨਾਰਾਇਨ ਹਿਰਦੈ ਬਸਹਿ ਗੋਬਿੰਦਾ ॥
ਜਮ ਦੁਆਰ ਜਬ ਪੂਛਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਕਹਸਿ ਮੁਕੰਦਾ
॥੧॥ ਰਹਾਉ ॥

mayree jihbaa bisan nain naaraa-in hirdai baseh gobindaa.
jam du-aar jab poochhas bavray tab ki-aa kahas mukandaa. ||1|| rahaa-o.

ਹਮ ਗੋਰੂ ਤੁਮ ਗੁਆਰ ਗੁਸਾਈ ਜਨਮ ਜਨਮ ਰਖਵਾਰੇ ॥
ਕਬਹੂੰ ਨ ਪਾਰਿ ਉਤਾਰਿ ਚਰਾਇਹੁ ਕੈਸੇ ਖਸਮ ਹਮਾਰੇ ॥੨॥

ham goroo tum gu-aar gusaa-ee janam janam rakhvaaray.
kabahoo^N na paar utaar charaa-ihu kaisay khasam hamaaray. ||2||
too^N baam^H an mai kaaseek julhaa boojhu mor gi-aanaa.
tum^H ta-o jaachay bhoopai raajay har sa-o mor Dhi-aanaa.
||3||4||26||

ਤੂੰ ਬਾਮਨੁ ਮੈ ਕਾਸੀਕ ਜੁਲਹਾ ਬੂਝਹੁ ਮੋਰ ਗਿਆਨਾ ॥
ਤੁਮੁ ਤਉ ਜਾਚੇ ਭੂਪਤਿ ਰਾਜੇ ਹਰਿ ਸਉ ਮੋਰ ਧਿਆਨਾ
॥੩॥੪॥੨੬॥

Aasa

In this Shabad Kabir Ji gives a very terse reply to the insults and cutting remarks many times made by the Pandits or Brahmins of those days on persons like Kabir belonging to lower caste. These pundits used to be very proud of the “Janaiyu” (the sacred thread around their necks) or their right to say “Gayatri” mantra (one of the Hindu’s very sacred mantra) and of their knowledge of Vedaas and other Hindu scriptures.

So taking all these items one by one Kabir Ji says: “(O’ Brahmin, you are proud of) this small thread round your neck which you call “Janaiyu”, (but I being a weaver), loads of this thread are lying around in my house, with which I daily weave. You (feel proud that you) read the “Gayatri” matra from the “Vedaas”, but, God resides in our hearts.”(1)

Describing further, how close is he to God, Kabir Ji says: “(God is s near and dear to me, as if), on my tongue resides Vishnu, in my eyes is Narayan, and in my heart resides “Gobinda”. But tell me what will be your answer when in the court of the demon of death, you will be asked, (what have you been doing your entire life)?”(1-Pause)

Now Kabir Ji comments on the oppression and deceit, which these Brahmins have been playing on the poor people from ages after ages. He says: “From birth after birth we have been like your cows and you have been like our cowherds and protectors, but you have never let us graze across (the stream, or never helped us to swim across the worldly ocean). So what kind of cowherds are you?”(2)

Ending the conversation here, Kabir Ji says: “(Agreed that), you are a Brahmin, and I am but a weaver from “Kashi” (and you are proud of your bookish knowledge), but understand, my (innate) wisdom, that you go and beg fro the kings and emperors, but I am attuned to God Himself.”(3-4-26)

The message of this Shabad is that we should not be arrogant or proud of our religious garbs, knowledge of the religious books, or our mechanically uttering of few passages from these books. Instead we should try to remember God in every aspect of our life. God should be on our tongue, in our heart and our eyes should always be seeing God in everyone, and everywhere.

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ਆਸਾ ॥

aasaa.

ਜਗਿ ਜੀਵਨੁ ਐਸਾ ਸੁਪਨੇ ਜੈਸਾ ਜੀਵਨੁ ਸੁਪਨ ਸਮਾਨੰ ॥
ਸਾਚੁ ਕਰਿ ਹਮ ਗਾਠਿ ਦੀਨੀ ਛੋਡਿ ਪਰਮ ਨਿਧਾਨੰ ॥੧॥
ਬਾਬਾ ਮਾਇਆ ਮੋਹ ਹਿਤੁ ਕੀਨੁ ॥

jag jeevan aisaa supnay jaisaa jeevan supan samaana^N.
saach kar ham gaath deenee chhod param niDhaana^N. ||1||
baabaa maa-i-aa moh hit keen^H.
jin gi-aan raatan hir leen^H. ||1|| rahaa-o.



ਜਿਨਿ ਗਿਆਨੁ ਰਤਨੁ ਹਿਰਿ ਲੀਨੁ ॥੧॥ ਰਹਾਉ ॥
 ਨੈਨ ਦੇਖਿ ਪਤੰਗੁ ਉਰਝੈ ਪਸੁ ਨ ਦੇਖੈ ਆਗਿ ॥
 ਕਾਲ ਫਾਸ ਨ ਮੁਗਧੁ ਚੇਤੇ ਕਨਿਕ ਕਾਮਿਨਿ ਲਾਗਿ ॥੨॥
 ਕਰਿ ਬਿਚਾਰੁ ਬਿਕਾਰ ਪਰਹਰਿ ਤਰਨ ਤਾਰਨ ਸੋਇ ॥
 ਕਹਿ ਕਬੀਰ ਜਗਜੀਵਨੁ ਐਸਾ ਦੁਤੀਅ ਨਾਹੀ ਕੋਇ
 ॥੩॥੫॥੨੭॥

nain daykh paṅg urjhai pas na daykhai aag.
 kaal faas na mugaDh chaytai kanik kaamin laag. ||2||
 kar bichaar bikaar parhar taran taaran so-ay.
 kahi kabeer jagjeevan aisaa duṭee-a naahee ko-ay.
 ||3||5||27||

Aasa

In the previous Shabad (3-3-25), Kabir Ji told us that all humanity is in a way suffering from the five evil passions of lust, anger, greed, attachment, and ego, and mortals are wasting their lives in unnecessary fights and struggles for money or power. The only way to find peace, and poise is to get reunited with God, by remembering Him with love and affection day and night. In this Shabad, Kabir Ji again reminds us about the reality of life in this world, and cites beautiful examples to warn us against the false temptations, and also tells us, how can we obtain true and lasting happiness.

He says: “(O my friends), life in this world is like a dream, yes the life is just like a dream. But forsaking (God), the supreme treasure, (assuming the short lived dream, to be) everlasting, (we are so attached to it, as if) we have tied a (tight) knot with it.”(1)

Saying the same thing in plain words, Kabir Ji says: “O' my respected friends, we have imbued ourselves with the love of “*Maya*” (the worldly riches and power), which has stolen from us the jewel of divine wisdom.”(1-Pause)

Now, Kabir Ji cites a beautiful example, to awaken us to the dangerous nature of our worldly pursuits. He says: “Just as a moth is attracted by the light but the foolish insect doesn't see the fire (which is going to burn it). Similarly, the foolish man does not realize that the infatuation with wealth or women would ensnare him in the noose of death.”(2)

Finally Kabir Ji addresses us and says: “O' man, forsaking the evil pursuits, think about this thing, that it is only that (God, is like) the ship, which can help us swim across (the worldly ocean). Kabir says, that life of the world, is such a Being, like whom there is no other.”(3-5-27)

The message of this Shabad is that we should realize that this life, which we are passing through this world, is short lived like a dream. Therefore we should not be infatuated with worldly riches or power, which can keep us involved in a life of sin, and therefore subject us to perpetual pains of births and deaths. Instead we should remember that God, who is the only one who can save us from all this suffering, and grant us permanent peace and happiness.

ਆਸਾ ॥

aasaa.

ਪੰਨਾ ੪੮੩

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ਜਉ ਮੈ ਰੂਪ ਕੀਏ ਬਹੁਤੇਰੇ ਅਬ ਫੁਨਿ ਰੂਪੁ ਨ ਹੋਈ ॥
 ਤਾਗਾ ਤੰਤੁ ਸਾਜੁ ਸਭੁ ਥਾਕਾ ਰਾਮ ਨਾਮ ਬਸਿ ਹੋਈ ॥੧॥
 ਅਬ ਮੋਹਿ ਨਾਚਨੋ ਨ ਆਵੈ ॥
 ਮੇਰਾ ਮਨੁ ਮੰਦਰੀਆ ਨ ਬਜਾਵੈ ॥੧॥ ਰਹਾਉ ॥
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਾਇਆ ਲੈ ਜਾਰੀ ਤ੍ਰਿਸਨਾ ਗਾਗਰਿ ਫੂਟੀ ॥
 ਕਾਮ ਚੋਲਨਾ ਭਇਆ ਹੈ ਪੁਰਾਨਾ ਗਇਆ ਭਰਮੁ ਸਭੁ ਫੂਟੀ
 ॥੨॥

ja-o mai roop kee-ay bahutayray ab fun roop na ho-ee.
 taagaa tant saaj sabh thaakaa raam naam bas ho-ee. ||1||
 ab mohi naachno na aavai.
 mayraa man mandaree-aa na bajaavai. ||1|| rahaa-o.
 kaam kroDh maa-i-aa lai jaaree tarisnaa gaagar footee.
 kaam cholnaa bha-i-aa hai puraanaa ga-i-aa bharam sabh
 chhootee. ||2||
 sarab bhoot aykai kar jaani-aa chookay baad bibaadaa.
 kahi kabeer mai poora paa-i-aa bha-ay raam parsaadaa.
 ||3||6||28||

ਸਰਬ ਭੂਤ ਏਕੈ ਕਰਿ ਜਾਨਿਆ ਚੂਕੇ ਬਾਦ ਬਿਬਾਦਾ ॥
 ਕਹਿ ਕਬੀਰ ਮੈ ਪੂਰਾ ਪਾਇਆ ਭਏ ਰਾਮ ਪਰਸਾਦਾ
 ॥੩॥੬॥੨੮॥

**Aasa**

In the previous Shabad, Kabir Ji advised us that we should realize that this life, which we are passing through this world, is short lived like a dream. Therefore we should not be infatuated with worldly riches or power, which can keep us involved in a life of sin, and therefore subject us to perpetual pains of births and deaths. Instead we should remember that God, who is the only one who can save us from all this suffering, and grant us permanent peace and happiness. In this shabad Kabir Ji shares with us the state of his mind after he realized the above fact.

Referring to his previous births, and roles he played in those lives, Kabir Ji says: “Even if I have (played many roles in the previous lives, and swayed by “*Maya*” or worldly attachment and power), assumed different forms, I am not going to adopt any new form. (Because, now) all my thread, the string, and infact the instrument (of worldly attachment), has all broken down, and (my mind has become completely under) the control of God’s Name.”(1)

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Summarising the state of his mind, Kabir Ji says: “(By God’s grace, now) I no longer like to dance (to the tune of worldly attachments, and in fact) my mind does not beat the drum (of false worldly allurements).”(1-Pause)

Describing explicitly, his state of mind, Kabir Ji says: “I have burnt away all my lust, anger and the influence of “*Maya*”, and the pitcher of (worldly) desires within me has been smashed, and the garb of my lust is now too old, and all the wandering of my mind has ended.”(2)

In conclusion, Kabir Ji says: “Now I see the one God pervading equally in all the beings, and my enmities and jealousies with others have ended. (In short), I Kabir say that God has showered His grace on me, and I have obtained (God) the perfect (Being).”(3-6-28)

The message of the Shabad is that when by God’s grace, our mind is attuned with God, and it truly meditates on God’s Name, then all our evil passions such as lust, anger, and greed are ended, and our mind no longer runs after worldly temptations or attachments, and we obtain the bliss of true union with God.

ਆਸਾ ॥

ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥
ਆਪਾ ਦੇਖਿ ਅਵਰ ਨਹੀ ਦੇਖੈ ਕਾਹੇ ਕਉ ਝਖ ਮਾਰੈ ॥੧॥

ਕਾਜੀ ਸਾਹਿਬੁ ਏਕੁ ਤੋਹੀ ਮਹਿ ਤੇਰਾ ਸੋਚਿ ਬਿਚਾਰਿ ਨ ਦੇਖੈ ॥

ਖਬਰਿ ਨ ਕਰਹਿ ਦੀਨ ਕੇ ਬਉਰੇ ਤਾ ਤੇ ਜਨਮੁ ਅਲੇਖੈ ॥੧॥
ਰਹਾਉ ॥

ਸਾਚੁ ਕਤੇਬ ਬਖਾਨੈ ਅਲਹੁ ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਕੋਈ ॥
ਪਢੇ ਗੁਨੇ ਨਾਹੀ ਕਛੁ ਬਉਰੇ ਜਉ ਦਿਲ ਮਹਿ ਖਬਰਿ ਨ ਹੋਈ ॥੨॥

ਅਲਹੁ ਗੈਬੁ ਸਗਲ ਘਟ ਭੀਤਰਿ ਹਿਰਦੈ ਲੇਹੁ ਬਿਚਾਰੀ ॥
ਹਿੰਦੂ ਤੁਰਕ ਦੁਹੂ ਮਹਿ ਏਕੈ ਕਹੈ ਕਬੀਰ ਪੁਕਾਰੀ ॥੩॥੨੯॥

aasaa.

rojaa Dharai manaavai alhu su-aadat jee-a sanghaarai.
aapaa daykh avar nahee daykhai kaahay ka-o jhakh
maarai. ||1||
kaajee saahib ayk tohee meh tayraa soch bichaar na
daykhai.
khabar na karahi deen kay ba-uray taa tay janam alaykhai.
||1|| rahaa-o.
saach katayb bakhaanai alhu naar purakh nahee ko-ee.
padhay gunay naahee kachh ba-uray ja-o dil meh khabar
na ho-ee. ||2||
alhu gaib sagal ghat bheetar hirdai layho bichaaree.
hindoo turak duhoo-aN meh aykai kahai kabeer pukaaree.
||3||7||29||

Aasa

In the previous Shabad (3-4-26) Kabir Ji gave a very terse reply to the insults and cutting remarks, many times made by the Pundits or Brahmins of those days on persons like Kabir belonging to lower caste. These pundits used to be very proud of the “*Janaiu*” (the sacred thread around their necks) or their right to say the sacred “*Gyatri*” mantra, and their



knowledge of “*Vedas*” and other Hindu scriptures. In this Shabad, Kabir Ji addresses the Muslim scholars and judges (or “*qazis*”) of those days, and tells them in equally forceful way, the futility of their customs and rituals, without the real love of God in their minds, and not believing that God lives equally in all beings, irrespective of faith, caste, creed, race or color.

Kabir Ji says: “(At the time of “*Eed*”, the holiest Muslim festival, a “*qazi*”), observes fasts, and kills living beings for his own enjoyment, (but thinks, that he is) pleasing God. (In fact, he is) caring for his self, and not others. (I wonder), why does he do all this ostentation?”(1)

Now directly addressing, such a “*qazi*”, Kabir Ji says: “O’ “*qazi*”, there is only one Master (of the entire world. That Master) is residing in you also. But, you don’t reflect on this thing, and see (for yourself). Being fanatic about your own faith, you do not give (right) information (to your mind), therefore your human birth is going waste.”(1-Pause)

Next pointing to his own holy book “*Quran*”, and other Semitic books, such as Bible, and Torah, Kabir Ji says: “(O’ “*qazi*”), even your own Semitic books say that God is eternal, and no male nor female is without Him. O ignorant fool, simply reading or reflecting on this books does not do any thing, unless you feel His presence in your heart.”(2)

Kabir Ji concludes the Shabad, by saying: “(O’ “*qazi*”), Kabir loudly proclaims, that invisibly God resides in all beings, (and if you objectively) reflect in your heart, you would also conclude, that) the same one (God resides) in both Hindus and Muslims.”(3-7-29)

The message of this Shabad is that we should not be fanatic about our own faith or philosophy and should not consider that those who do not follow the same faith as we follow are going to hell, or are inferior in any ways. Instead we should realize that the same God is pervading in all hearts and all human beings and we should try to love them as our brothers and sisters.

ਆਸਾ ॥

aasaa.

ਤਿਪਦਾ ॥ ਇਕਤੁਕਾ ॥

tipdaa. iktukaa.

ਕੀਓ ਸਿੰਗਾਰੁ ਮਿਲਨ ਕੇ ਤਾਈ ॥

kee-o singaar milan kay taa-ee.

ਹਰਿ ਨ ਮਿਲੇ ਜਗਜੀਵਨ ਗੁਸਾਈ ॥੧॥

har na milay jagjeevan gusaa-ee. ||1||

ਹਰਿ ਮੇਰੇ ਪਿਰੁ ਹਉ ਹਰਿ ਕੀ ਬਹੁਰੀਆ ॥

har mayro pir ha-o har kee bahuree-aa.

ਰਾਮ ਬਡੇ ਮੈ ਤਨਕ ਲਹੁਰੀਆ ॥੧॥ ਰਹਾਉ ॥

raam baday mai tanak lahuree-aa. ||1|| rahaa-o.

ਧਨ ਪਿਰ ਏਕੈ ਸੰਗਿ ਬਸੇਰਾ ॥

Dhan pir aykai sang basayraa.

ਸੇਜ ਏਕ ਪੈ ਮਿਲਨੁ ਦੁਹੇਰਾ ॥੨॥

sayj ayk pai milan duhayraa. ||2||

ਧੰਨਿ ਸੁਹਾਗਨਿ ਜੋ ਪੀਅ ਭਾਵੈ ॥

Dhan suhaagan jo pee-a bhaavai.

ਕਹਿ ਕਬੀਰ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵੈ ॥੩॥੮॥੩੦॥

kahi kabeer fir janam na aavai. ||3||8||30||

Aasa

Tipada Ik-tuka

In the previous Shabad (3-4-26), Kabir Ji advised us that we should not be arrogant or proud of our religious garbs, knowledge of the religious books, or our mechanically uttering of few passages from these books. In this Shabad Kabir Ji illustrates the futility of adorning different religious garbs, without having true love of God in one’s heart. Assuming himself as a poor little ignorant, young bride, and God as the bridegroom, Kabir Ji shows us, how important, it is for a human being to be humble and passionately to be in love with God, and what kinds of blessings, he obtains, if he becomes pleasing to God.

In the metaphor of that young, ignorant bride, he says: “To meet Him, I decked myself in many ways (with religious garbs, and symbols), but still (God), the Master of earth didn’t (come to) meet me.”(1)

Showing his complete humility, Kabir Ji adds: “God is (like) my husband, and I am God’s ignorant bride. God is so great, I am only a poor little young bride (of His).”(1-Pause)



But describing the irony of the situation, Kabir Ji says: “Both the groom and the bride are residing together. (Both) share the same one bed (the bride’s heart), but still, their meeting has become very difficult.”(2)

Therefore, Kabir Ji says: “Blessed is that bride who is pleasing to God. Kabir says, (such a soul bride) doesn’t go through births (and deaths again, because she is forever united with eternal God).”(3-8-30)

The message of this Shabad is that there is no use of adopting different religious garbs and doing all those rituals and ceremonies, unless we love Him, with true love and humility in our heart. Only, then we would become pleasing to Him, would be blessed with His union, and get out of the rounds of birth and death.

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹੀਰੈ ਹੀਰਾ ਬੇਧਿ ਪਵਨ ਮਨੁ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ ॥

ਸਗਲ ਜੋਤਿ ਇਨਿ ਹੀਰੈ ਬੇਧੀ ਸਤਿਗੁਰ ਬਚਨੀ ਮੈ ਪਾਈ ॥੧॥

ਹਰਿ ਕੀ ਕਥਾ ਅਨਾਹਦ ਬਾਨੀ ॥

ਹੰਸੁ ਹੁਇ ਹੀਰਾ ਲੇਇ ਪਛਾਨੀ ॥੧॥ ਰਹਾਉ ॥

ਕਹਿ ਕਬੀਰ ਹੀਰਾ ਅਸ ਦੇਖਿਓ ਜਗ ਮਹ ਰਹਾ ਸਮਾਈ ॥

ਗੁਪਤਾ ਹੀਰਾ ਪ੍ਰਗਟ ਭਇਓ ਜਬ ਗੁਰ ਗਮ ਦੀਆ ਦਿਖਾਈ

॥੨॥੧॥੩੧॥

aasaa saree kabeer jee-o kay dupday

ik-oNkaar satgur parsaad.

heerai heeraa bayDh pavan man sehjay rahi-aa samaa-ee.

sagal jot in heerai bayDhee satgur bachnee mai paa-ee. ||1||

har kee kathaanaahad baanee.

hans hu-ay heeraa lay-ay pachhaanee. ||1|| rahaa-o.

kahi kabeer heeraa as daykhi-o jag mah rahaa samaa-ee.

guptaa heeraa pargat bha-i-o jab gur gam dee-aa dikhaa-ee.

||2||1||31||

Asa Sri Kabir Ji,

Dupadas.

In the previous Shabad (3-6-28), Kabir Ji told us that when by God’s grace, our mind is attuned with God, and it truly meditates on God’s Name, then all our evil passions such as lust, anger, and greed are ended, and our mind no longer runs after worldly temptations or attachments, and we obtain the bliss of true union with God. In this Shabad Kabir Ji uses a very beautiful metaphor, of comparing God’s Name to the supreme or primal diamond, and our mind to a small speck of the same diamond, but being surrounded by the dust of false worldly riches and power, it looks like an ordinary stone, regains its original beauty and value, when it is pierced by (God’s Name), the source diamond.

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He says: “When the (primal divine diamond of God’s Name) pierced the diamond of my mind, which had become fast (and mercurial like) air, easily became (poised and) stable. (In fact), I have obtained this understanding from the words of the true Guru, that all the light (of divine knowledge) in this world has been obtained upon being pierced (and enlightened) by this diamond (of God’s Name).”(1)

Now Kabir Ji tells from where we can obtain this diamond of God’s Name. He says: “The gospel of this diamond (of God’s Name) is the unstuck melody (of bliss), and wherever this gospel is being described that place or holy congregation is like a lake of diamonds). The person who becomes pure and immaculate, like the swan (of that lake of holy congregation) he recognizes this diamond (of God’s Name).”(1-Pause)

In conclusion, Kabir Ji says: “When, the Guru, who knew the secret (of this diamond), showed it to me, this secret diamond became visible, Kabir says, (at that time, I) saw such a diamond, which is pervading in the entire world, (but is apparent to only a few fortunate persons, through the grace of the Guru).”(2-1-31)

The message of this Shabad is that God’s Name is like the most precious diamond, which is secretly pervading the entire world, and our mind also is also a tiny part of this diamond. But, being surrounded by worldly allurements, its true luster and nature has been obscure. When by joining the holy congregation, under the guidance of the Guru, we pierce the diamond of our mind; with the diamond of God’s Name we are able to see the secret diamond of God’s Name, illuminating the entire world.



ਆਸਾ ॥

ਪਹਿਲੀ ਕਰੂਪਿ ਕੁਜਾਤਿ ਕੁਲਖਨੀ ਸਾਹੁਰੈ ਪੇਈਐ ਬੁਰੀ ॥
 ਅਬ ਕੀ ਸਰੂਪਿ ਸੁਜਾਨਿ ਸੁਲਖਨੀ ਸਹਜੇ ਉਦਰਿ ਧਰੀ ॥੧॥
 ਭਲੀ ਸਰੀ ਮੁਈ ਮੇਰੀ ਪਹਿਲੀ ਬਰੀ ॥
 ਜੁਗੁ ਜੁਗੁ ਜੀਵਉ ਮੇਰੀ ਅਬ ਕੀ ਧਰੀ ॥੧॥ ਰਹਾਉ ॥
 ਕਹੁ ਕਬੀਰ ਜਬ ਲਹੁਰੀ ਆਈ ਬਡੀ ਕਾ ਸੁਹਾਗੁ ਟਰਿਓ ॥
 ਲਹੁਰੀ ਸੰਗਿ ਭਈ ਅਬ ਮੇਰੈ ਜੇਠੀ ਅਉਰੁ ਧਰਿਓ
 ॥੨॥੨॥੩੨॥

aasaa.

pahilee karoop kujaat kulakhnee saahurai pay-ee-ai buree.
 ab kee saroop sujaan sulakhnee sehjay udar Dharee. ||1||
 bhalee saree mu-ee mayree pahilee baree.
 jug jug jeeva-o mayree ab kee Dharee. ||1|| rahaa-o.
 kaho kabeer jab lahuree aa-ee badee kaa suhaag tari-o.
 lahuree sang bha-ee ab mayrai jaythee a-or Dhari-o.
 ||2||2||32||

Aasa

In this Shabad Kabir Ji uses another very beautiful example to tell us about his present awakened state of mind as compared to his previous state of ignorance. He compares his previous ignorant state of mind to his first wife and the awakened understanding to his new second wedded wife.

Using the above metaphor, Kabir Ji says: “(My previous state of ignorance and misunderstanding), was like my first, ugly, low caste, bad character woman, who was considered evil both in her parent’s and in-laws’ house. My present (awakened understanding) is like the beautiful, wise (new bride) of superb merits, and I have easily enshrined her in my heart.”(1)

Expressing, how happy, he feels about getting rid of his previous state of ignorance, Kabir Ji says: “It is good, that I got rid of my previous (bad intellect, as if), my previous evil wife has died, (and now I pray) that may my newly wedded bride, (this new awakened state of understanding and knowledge) may live and last for ages after ages.”(1-Pause)

He concludes the Shabad, with the remarks: “Kabir says, that when the younger wife came, the older bride (became so irrelevant to him, as if) her spouse was dead, (because), now the younger one, always remains with me, and the older one has married some other person. (In other words, Kabir is now fully enjoying his awakened, and virtuous state of mind, and the old bad intellect is now afflicting some one else, but not him).”(2-2-32)

The message of this Shabad is that if we want to gain any profit of this human life, we should discard our ignorance, and pride and instead we should obtain the true knowledge and understanding from our Guru. Only then we will obtain the fruit of this human life or union with God.

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ਪੰਨਾ ੪੮੪

ਆਸਾ ॥

ਮੇਰੀ ਬਹੁਰੀਆ ਕੋ ਧਨੀਆ ਨਾਉ ॥
 ਲੇ ਰਾਖਿਓ ਰਾਮ ਜਨੀਆ ਨਾਉ ॥੧॥
 ਇਨ੍ ਮੁੰਡੀਅਨ ਮੇਰਾ ਘਰੁ ਧੁੰਧਰਾਵਾ ॥
 ਬਿਟਵਹਿ ਰਾਮ ਰਮਊਆ ਲਾਵਾ ॥੧॥ ਰਹਾਉ ॥
 ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਮੇਰੀ ਮਾਈ ॥
 ਇਨ੍ ਮੁੰਡੀਅਨ ਮੇਰੀ ਜਾਤਿ ਗਵਾਈ ॥੨॥੩॥੩੩॥

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aasaa.

mayree bahuree-aa ko Dhanee-aa naa-o.
 lay raakhi-o raam janee-aa naa-o. ||1||
 in^H munde-an mayraa ghar DhunDhraavaa.
 bitvahi raam ram-oo-aa laavaa. ||1|| rahaa-o.
 kahaṭ kabeer sunhu mayree maa-ee.
 in^H munde-an mayree jaaṭ gavaa-ee. ||2||3||33||

Aasa

In the previous Shabad Kabir Ji used the metaphor of divorcing his first wife and marrying a second and better wife for replacing his old intellect of ignorance and evil thoughts with the new intellect of divine, wisdom and contentment. In this Shabad Kabir Ji uses a similar metaphor of changing the very nature of his present wife, including her intellect, attitude, and mode of thinking. Kabir Ji also uses the metaphor of his mother complaining that in her view, the company of saintly looking people, has destroyed her entire household and her daughter-in-law is being called “*Ram Jania*”,



considered a sort of prostitute in those parts of the country. In this Shabad, Kabir Ji seems to be sharing this situation with other people, and tells how actually the company of saintly people has elevated him spiritually, and has also raised his social status.

First, metaphorically expressing the views of his mother, in this matter, Kabir Ji says: "The name of my daughter-in-law was *"Dhania"* (or the woman of wealth and fortune), but now she is known as *"Ramjania"*, (the maid servant in a temple, mostly treated as a prostitute, by the Pundits and Brahmins in charge of that temple. But, Kabir Ji actually wants to convey, that previously his intellect was only interested in worldly riches, but now it is more interested in serving God and meditating on His Name)." (1)

Going further, Kabir Ji imagines that like other mothers, his mother does not really blame her son also, but she blames the "bad" company of this son, for the lack of his interest in his job, and their consequent poor economic situation. So she says: "These shaven headed (saints) have ruined my home, and now my little ignorant son, always remains noisily uttering God's Name again and again (and has lost interest in doing his job, and earning any money for our household)." (1-Pause)

Kabir Ji replies to these imagined thoughts of his mother and says: "Listen O' my mother, Kabir says, these shaven headed saints (have done me no harm, actually they) have destroyed my (low) caste (because now I am considered a devotee, belonging to the lineage of God Himself, who is above any caste or color)." (2-3-33)

The message of this Shabad is that whenever by God's grace we are attuned to Him, and when joining holy company we spend some time in meditating on His Name, we should not let such thoughts come to our mind, that we are wasting our time, by not using the same in looking after our business, and earning more money. Because, it is only the wealth of God's Name which will accompany us in the end, and save us from all future pains of births and deaths, and not worldly wealth or power.

ਆਸਾ ॥

aasaa.

ਰਹੁ ਰਹੁ ਰੀ ਬਹੁਰੀਆ ਘੁੰਘਟੁ ਜਿਨਿ ਕਾਢੈ ॥
ਅੰਤ ਕੀ ਬਾਰ ਲਹੈਗੀ ਨ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥

rahu rahu ree bahuree-aa ghoonghat jin kaadh^{ai}.
ant^{ee} kee baar lahaigee na aad^{hai}. ||1|| rahaa-o.

ਘੁੰਘਟੁ ਕਾਢਿ ਗਈ ਤੇਰੀ ਆਗੈ ॥
ਉਨ ਕੀ ਗੈਲਿ ਤੋਹਿ ਜਿਨਿ ਲਾਗੈ ॥੧॥

ghoonghat kaadh^{ai} ga-ee tayree aagai.

ਘੁੰਘਟੁ ਕਾਢੈ ਕੀ ਇਹੈ ਬਡਾਈ ॥
ਦਿਨ ਦਸ ਪਾਂਚ ਬਹੁ ਭਲੇ ਆਈ ॥੨॥

un kee gail tohi jin laagai. ||1||

ghoonghat kaadhay kee ihai badaa-ee.

ਘੁੰਘਟੁ ਤੇਰੇ ਤਉ ਪਰਿ ਸਾਚੈ ॥
ਹਰਿ ਗੁਨ ਗਾਇ ਕੁਦਹਿ ਅਰੁ ਨਾਚੈ ॥੩॥

din das paaⁿch bahoo bhalay aa-ee. ||2||

ghoonghat tayro ta-o par saachai.

ਕਹਤ ਕਬੀਰ ਬਹੁ ਤਬ ਜੀਤੈ ॥

har gun gaa-ay koodeh ar naachai. ||3||

kahat kabeer bahoo tab jeetai.

ਹਰਿ ਗੁਨ ਗਾਵਤ ਜਨਮੁ ਬਿਤੀਤੈ ॥੪॥੧॥੩੪॥

har gun gaavat janam biteetai. ||4||1||34||

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Aasa

In this Shabad again Kabir Ji is using the example of his newly wedded wife who out of respect for the in-laws used to put a long veil on her face as per the custom of those days and which is prevalent to some extent even during these days in Indian families. But Kabir Ji is using the metaphor of the this shy wife with a veil to his intellect who is now inclined more towards meditating on God's name, but is kind of shy and is trying to hide her diversion towards God's Name, but wants to hide this change from others.

So addressing his intellect or soul in the metaphor of this shy newly wedded wife, Kabir Ji says: "Stop, O' my dear bride stop, and don't put this veil on your face. (In other words, O' my mind, don't try to hide, your love for God, or going to holy congregation, lest people may make fun of you). Because, if in this way, you kept hiding your love for God, (and for the sake of pleasing other people, you kept wasting your time in worldly riches), in the end, you won't earn even a



penny's worth (of spiritual) profit.”(1-Pause)

Cautioning his own intellect, against copying those, who tried to hode their love for God, Kabir Ji says: "(O' my intellect, before you, there have been many bride souls, who tried to hde their love for God, (but in the end, they didn't benefit from this practice, and in fact lost many opportunities to meditate on God's Name. So make sure, that), you don't follow their example.”(1-Pause)

Commenting on the short lived apparant benefit of adorning the veil, or hiding one's devotion to God, Kabir Ji says: "The only limited benefit of putting the veil on one's face (or hiding one's devotion to God) is that, for five or ten days, (people might say, that this new bride), has come from a good family. (In other words, the limited benefit of trying to conceal one's participation in going to join the holy congregation, or participation in singing God's praises) is that for a few days, people may think, that the person is not wasting his time in useless spiritual matters).” (2)

Instead of trying to conceal, Kabir Ji says to his intellect: “(O my intellect), this veil of yours can be only considered true, (if instead of hiding your love for God, you hide from the love of worldly allurements), and dance and jump, while singinging God's praises. (In other words, openly participate in the holy congregations, and sing God's praises.”(3)

Giving the reason for his above advice to his own intellect, (and indirectly us), he proclaims: "(O my friends), Kabir says that a bride (soul), wins (the game of life, only), when she spends all her life singing praises of God.”(4-1-34)

The message of this Shabad is that if that if we are devoted towards God and are meditating on His Name, then we should not feel any shame in it, and try to hide our devotion or love for God. We should just be on our own and without any sense of pride or ego, keep doing our worship, without worrying about people making fun of us, or criticizing us.

Personal Note: - The truth of this advice is evident to the author himself because during his college days while living in a survey camp, the author used to try to do evening prayer i.e. Rehraas, but tried to hide and even used to lie about this thing. Many times, while going out for a walk, with his room mates, he would suddely make an excuse, that he has to go back to his room, to pick up something, and will rejoin them later. Then he would come back, and do his daily Rehraas. But one day his friends came back and discovered that the author was doing his Rehraas. At this, they gave him a hard time, and asked why when he was doing this right thing he tried to hide this like a thief. Rather he should have told them openly and they might have also joined him. From that day the author felt more kind of brave and good about him rather than being a coward while doing his worship.

ਆਸਾ ॥

aasaa.

ਕਰਵਤੁ ਭਲਾ ਨ ਕਰਵਟ ਤੇਰੀ ॥

karvat̃ bhalaa na karvat̃ tayree.

ਲਾਗੁ ਗਲੇ ਸੁਨੁ ਬਿਨਤੀ ਮੇਰੀ ॥੧॥

laag galay sun bintee mayree. ||1||

ਹਉ ਵਾਰੀ ਮੁਖੁ ਫੇਰਿ ਪਿਆਰੇ ॥

ha-o vaaree mukh fayr pi-aaray.

ਕਰਵਟੁ ਦੇ ਮੋ ਕਉ ਕਾਹੇ ਕਉ ਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

karvat̃ day mo ka-o kaahay ka-o maaray. ||1|| rahaa-o.

ਜਉ ਤਨੁ ਚੀਰਹਿ ਅੰਗੁ ਨ ਮੋਰਉ ॥

ja-o tan cheereh ang na mora-o.

ਪਿੰਡੁ ਪਰੈ ਤਉ ਪ੍ਰੀਤਿ ਨ ਤੋਰਉ ॥੨॥

pind parai ta-o pareet̃ na tora-o. ||2||

ਹਮ ਤੁਮ ਬੀਚੁ ਭਇਓ ਨਹੀ ਕੋਈ ॥

ham tum beech bha-i-o nahee ko-ee.

ਤੁਮਹਿ ਸੁ ਕੰਤ ਨਾਰਿ ਹਮ ਸੋਈ ॥੩॥

tumeh so kant̃ naar ham so-ee. ||3||

ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੋਈ ॥

kahat̃ kabeer sunhu ray lo-ee.

ਅਬ ਤੁਮਰੀ ਪਰਤੀਤਿ ਨ ਹੋਈ ॥੪॥੨॥੩੫॥

ab tumree parteeet̃ na ho-ee. ||4||2||35||

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Aasa

In this Shabad Kabir Ji imagines himself as a bride, and God as the bridegroom, and he feels as if God is not speaking to him, or is indifferent to him, and that indifference is more painful to him than anything else.



Therefore addressing God in a most humble, sincere, and heart wrenching manner, Kabir Ji says: "(O' God, for me) it is less painful to be cut under a saw, than (bear Your indifference, or) back towards me. Please listen to my supplication, and hug me (to Your bosom)."(1)

Continuing his love filled entreaty, Kabir Ji says: "'O' my Beloved, I am a sacrifice to You, please turn Your face towards me. Why are You killing me by turning away from me (and thus showing Your indifference)?"(1-Pause)

Describing the extent of his love for God, Kabir Ji says: "'O' God, even if You cut my body (into pieces), I would not turn away any limb of mine, (in order to save it). Even when my body is in great danger, I wouldn't break (the bonds of my) love (for You)."(2)

Like a faithful wife, Kabir Ji further wants to assure God, that there is no other worldly love or consideration between him and God, therefore he says: "'(O' God), no one else has come between You and me. You are my same husband, and I am that same bride of Yours. (You are my eternal Master, and I am Your eternal servant)."(3)

After, describing the extent of his love, and the sacrifices, he is ready to make, Kabir Ji says: "Listen O' Light of the world, Kabir says, are You still not convinced (about my true love and devotion for You)?"(4-2-35)

The message of this Shabad is that we should have such a sincere and faithful love for God that even if we have to undergo lots of criticism, ridicule and torture for loving God or meditating on His Name we should not abandon our love for Him and should always pray to Him to accept us in His union.

ਆਸਾ ॥

aasaa.

ਕੋਰੀ ਕੋ ਕਾਹੂ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥
 ਸਭੁ ਜਗੁ ਆਨਿ ਤਨਾਇਓ ਤਾਨਾਂ ॥੧॥ ਰਹਾਉ ॥
 ਜਬ ਤੁਮ ਸੁਨਿ ਲੇ ਬੇਦ ਪੁਰਾਨਾਂ ॥
 ਤਬ ਹਮ ਇਤਨਕੁ ਪਸਰਿਓ ਤਾਨਾਂ ॥੧॥
 ਧਰਨਿ ਅਕਾਸ ਕੀ ਕਰਗਹ ਬਨਾਈ ॥
 ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਸਾਥ ਚਲਾਈ ॥੨॥
 ਪਾਈ ਜੋਰਿ ਬਾਤ ਇਕ ਕੀਨੀ ਤਹ ਤਾਂਤੀ ਮਨੁ ਮਾਨਾਂ ॥
 ਜੋਲਾਹੇ ਘਰੁ ਅਪਨਾ ਚੀਨ੍ਹਾਂ ਘਟ ਹੀ ਰਾਮੁ ਪਛਾਨਾਂ ॥੩॥
 ਕਹਤੁ ਕਬੀਰੁ ਕਾਰਗਹ ਤੋਰੀ ॥
 ਸੂਤੈ ਸੂਤ ਮਿਲਾਏ ਕੋਰੀ ॥੪॥੩॥੩੬॥

koree ko kaahoo maram na jaanaa^N.
 sabh jag aan tanaa-i-o taanaa^N. ||1|| rahaa-o.
 jab tum sun lay bayd puraanaa^N.
 tab ham itnak pasri-o taanaa^N. ||1||
 Dharan akaas kee kargah banaa-ee.
 chand sooraj du-ay saath chala-ee. ||2||
 paa-ee jor baat ik keenee tah taa^Ntee man maanaa^N.
 jolaahay ghar apnaa cheen^Haa^N ghat hee raam
 pachhaanaa^N. ||3||
 kahaṭ kabeer kaargah toree.
 sootai soot milaa-ay koree. ||4||3||36||

Aasa

Kabir Ji was a weaver by profession and as per Hindu caste system the all the weavers used to be considered as a low caste, and many high caste Brahmins used to hate, and ridicule these low caste people. Kabir Ji answers to this kind of criticism and ridicule, and tells them, that what to speak of him, in a way God Himself is a grand weaver who has weaved this entire web of life, and the universe.

Addressing the people in general, and those high caste Brahmins in particular, Kabir Ji says: "(O' people, you consider me as a low caste weaver), but no one has understood the mystery of (God, the grand) Weaver, who by bringing (into existence), has woven the web of the entire world."(1-Pause)

In order to illustrate, how there is not much difference, between his profession, and that of the Brahmins, Kabir Ji says: "(O Pundits, there is not much difference, between you and me. Because), the time in which you listen to the "Vedas", or "Puranaas", (and recite to your clients), in that time, I complete little bit of warp (in my loom)."(1)

Now, describing, how God is acting like a weaver, Kabir Ji says: "(O my friends), The earth and the sky, God has made His loom, and moon and the sun, He has moved as the two bobbins (in this loom)."(2)

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To complete his analogy, Kabir Ji says: "(In this loom, which God is weaving, He is using death and birth) as his two foot pedals, and in that Weaver, my mind has developed (full) faith. When me, the weaver, searched within my home, I realized the all pervading God in my heart itself."(3)

Finally, addressing God, Kabir Ji says: "O God, Kabir says this world is like Your (weaving) workshop, but when this Weaver (destroys this workshop, He merges all the threads (or souls) into one thread (His prime soul)."(4-3-36)

The message of this Shabad is that we should not be ashamed of any honest profession whether it is weaving clothes, making shoes or doing anything else because in a way it is God who is the grandest weaver, engineer, doctor or whatever. So we should have simply faith and love for Him and thank Him for granting us the opportunity to do whatever job, He has assigned us to do.

ਆਸਾ ॥

aasaa.

ਅੰਤਰਿ ਮੈਲੁ ਜੇ ਤੀਰਥ ਨਾਵੈ ਤਿਸੁ ਬੈਕੁੰਠ ਨ ਜਾਨਾਂ ॥
ਲੋਕ ਪਤੀਣੇ ਕਛੂ ਨ ਹੋਵੈ ਨਾਹੀ ਰਾਮੁ ਅਯਾਨਾ ॥੧॥
ਪੂਜਹੁ ਰਾਮੁ ਏਕੁ ਹੀ ਦੇਵਾ ॥
ਸਾਚਾ ਨਾਵਣੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥੧॥ ਰਹਾਉ ॥
ਜਲ ਕੈ ਮਜਨਿ ਜੇ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੇਂਡੁਕ ਨਾਵਹਿ ॥
ਜੈਸੇ ਮੇਂਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਆਵਹਿ ॥੨॥
ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਸਿ ਨਰਕੁ ਨ ਬਾਂਚਿਆ ਜਾਈ ॥
ਹਰਿ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾੜੀਬੈ ਤ ਸਗਲੀ ਸੈਨ ਤਰਾਈ ॥੩॥
ਦਿਨਸੁ ਨ ਰੈਨਿ ਬੇਦੁ ਨਹੀ ਸਾਸਤ੍ਰ ਤਹਾ ਬਸੈ ਨਿਰੰਕਾਰਾ ॥
ਕਹਿ ਕਬੀਰ ਨਰ ਤਿਸਹਿ ਧਿਆਵਹੁ ਬਾਵਰਿਆ ਸੰਸਾਰਾ
॥੪॥੪॥੩੭॥

antar mail jay tīrath naavai tis baikunth na jaanaa^N.
lok paṭēṇay kacchhoo na hovai naahee raam ayaanaa. ||1||
poojahu raam ayk hee dayvaa.
saachaa naavan gur kee sayvaa. ||1|| rahaa-o.
jal kai majan jay gat hovai nit nit may^Nduk naaveh.
jaisay may^Nduk taisay o-ay nar fir fir jonee aavahi. ||2||
manhu kathor marai baanaaras narak na baa^Nchi-aa jaa-ee.
har kaa sant marai haarhambai ta saglee sain taraa-ee. ||3||
dinas na rain bayd nahee saastar tahaa basai nirankaaraa.
kahi kabeer nar tiseh Dhi-aavahu baavri-aa sansaaraa.
||4||4||37||

Aasa

In the previous Shabad, Kabir Ji advised us, against having any kind of false pride in our high caste, or profession. In this Shabad, he cautions us against the false beliefs, that simply by bathing at some holy places, without first purifying our minds, we could obtain salvation, or by dying in any particular city or town, we might go to hell.

He says: "If a person bathes at holy places, while his mind there is the dirt (of evil thoughts), in his mind, he will not go to heaven. Nothing (substantial) happens, by some people being impressed (about his outer ablutions or show of religiosity, and) neither is God so naive."(1)

Therefore, Kabir Ji advises and says: "(O' friends), please worship the one God alone. He is the only God and the true holy bath lies in serving the Guru (i.e. following the Guru's advice)."(1-pause)

Now Kabir Ji illustrates his advice by giving a very simple example. He says: "If (it were true, that) by taking a bath at holy places one obtains salvation, then all the frogs living in those waters at the holy place would have obtained salvation (i.e. they would be free from from any births and deaths. But the truth is this that) just as those frogs die and take birth again and again, similarly, (those people who take baths at the holy places with unclean minds) also keep on suffering the rounds of births and deaths."(2)

Now Kabir Ji takes another superstition and comments on that. Some Hindus think that if a person dies in Benaras (their holiest place) then he finds place in heaven and on the other hand if a person dies in Maghar (a cursed place) then he is reborn in the life of a donkey. So referring to this superstition Kabir Ji says: "If a man's mind is stone hearted (i.e. he has no compassion in his heart) and he dies even in Benaras he cannot still avoid the pain of hell. (On the other hand), if a true saint of God dies in (that cursed place called Maghar or) Harramba, he not only saves himself, but also his whole lineage."(3)

Finally Kabir Ji tells where God actually resides because people think that God resides at this or that holy place. He comments on this concept and says: "Where there is no day or night, where there is no Shastra no holy books, God



resides there. Kabir says: “O’ human beings, please meditate on that God, but it is a pity that the world has gone crazy (and is worshipping wrong gods and goddesses or human beings, and searching Him in wrong places).”(4-4-37)

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The message of this Shabad is that we cannot find God by visiting holy places or doing other rituals if our mind is still unclean but if we remember God with true, sincere love, and with a pure mind, then we can find God residing in our own heart.

ਪੰਨਾ ੪੮੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਨਾਮਦੇਉ ਜੀ ਕੀ

ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ ॥
ਮਾਇਆ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਿਮੋਹਿਤ ਬਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥੧॥
ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥
ਸੂਤੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸੋਈ ॥੧॥
ਰਹਾਉ ॥

ਜਲ ਤਰੰਗ ਅਰੁ ਫੇਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨ ਨ ਹੋਈ ॥
ਇਹੁ ਪਰਪੰਚੁ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨ ਨ ਹੋਈ ॥੨॥

ਮਿਥਿਆ ਭਰਮੁ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਸਤਿ ਪਦਾਰਥੁ ਜਾਨਿਆ ॥
ਸੁਕ੍ਰਿਤ ਮਨਸਾ ਗੁਰ ਉਪਦੇਸੀ ਜਾਗਤ ਹੀ ਮਨੁ ਮਾਨਿਆ ॥੩॥
ਕਹਤ ਨਾਮਦੇਉ ਹਰਿ ਕੀ ਰਚਨਾ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੀ ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ ॥੪॥੧॥

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ik-o^Nkaar satgur parsaaḁ.

aasaa baṇee saree naamday-o jee kee

ayk anayk bi-aapak poorak jaṭ daykh-a-u taṭ so-ee.
maa-i-aa chīṭar bachīṭar bimohiṭ birlaa boojhai ko-ee. ||1||
sabh gobind hai sabh gobind hai gobind bin nahee ko-ee.
soot ayk man sat saha^Ns jaisay ot pot parabh so-ee. ||1||
rahaa-o.
jal tarang ar fayn budbudaḁ jal tay bhinn na ho-ee.
ih parpanch paarbarahm kee leelaa bichraṭ aan na ho-ee.
||2||
mithi-aa bharam ar supan manorath sat padaarath jaani-aa.
sukarīṭ mansaa gur updaysee jaagaṭ hee man maani-aa. ||3||
kahaṭ naamday-o har kee rachnaa daykhu ridai
beechaaree.
ghat ghat antar sarab niranṭar kayval ayk muraaree. ||4||1||

Aasa: Word Of Sri Namdev Ji

The devotee Namdev who was a poor calico printer uttered this Shabad, to tell all the high caste arrogant Brahmins of those days, that God is pervading everywhere and in every heart, which means that all human beings are equal. In this Shabad Namdev Ji is describing how he sees and experiences one God pervading everywhere and in everything.

He says: "The one God is in many manifestations and wherever I look, I see Him pervading there. But because of the illusion created by the fascinating “Maya” (or worldly riches and power), we are mislead by its many different forms (and manifestations, therefore), only a very rare person realizes and understands this truth.”(1)

So Namdev Ji emphasizes: “There is one God in everything and everywhere and there is nothing else beside God’s manifestation. Just as there may be many hundred thousands beads on one thread, similarly that, (God) is intertwined in all creatures like warp and woof.”(1-Pause)

Citing some more examples to help us understand this concept, Namdev Ji says: "Just as the waves on water, the foam, or the bubbles are not different than water itself, similarly by reflecting carefully (on this matter, you would understand, that) this show of the world is just a play of the all-pervading God, and nothing is different than Him.”(2)

Now Namdev Ji tells us why we don’t realize this truth of God pervading everywhere, and how we can rectify this situation. He says: “(By looking at this show of the world, people) are under the false notion, that (our association, with this world is an everlasting thing. But in reality) all these things are mind’s creations in a dream. (But, the person), who is blessed with right instruction of the Guru, he gets awakened (to this false belief), and his mind is convinced, (that our companionship with these worldly things is not everlasting).”(3)

Namdev Ji concludes the Shabad by saying: "(O my friends), Namdev says, that you may think about it, in your heart, and see for yourself, that (all this universe) is a play created by God; in each and every heart, and in all places, only one



God resides.”(4-1)

The message of this Shabad is that even though different places, dissimilar phenomenon or the diverse human beings may apparently appear different and strange, but in reality, they are all the manifestations of the one God, who is pervading in all of them like a thread which has thousand and thousands of beads strung on to it. Therefore we should try to love all human beings as our brothers, and sisters, and all places and phenomena, as different forms, manifestations, or wonders of the same one God.

ਆਸਾ ॥

aasaa.

ਆਨੀਲੇ ਕੁੰਭ ਭਰਾਈਲੇ ਉਦਕ ਠਾਕੁਰ ਕਉ ਇਸਨਾਨੁ ਕਰਉ ॥

aaneelay kumbh**h** bharaa-eelay oodak **th**aakur ka-o isnaan kara-o.

ਬਇਆਲੀਸ ਲਖ ਜੀ ਜਲ ਮਹਿ ਹੋਤੇ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੧॥

ba-i-aalees lakh jee jal meh hotay beethal**h** bhailaa kaa-ay kara-o. ||1||

jatar jaa-o tat beethal**h** bhailaa.

ਜਤ੍ਰ ਜਾਉ ਤਤ ਬੀਠਲੁ ਭੈਲਾ ॥

mahaa anand karay sad kaylaa. ||1|| rahaa-o.

ਮਹਾ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥੧॥ ਰਹਾਉ ॥

aaneelay fool paro-eelay maalaa **th**aakur kee ha-o pooj kara-o.

ਆਨੀਲੇ ਫੂਲ ਪਰੋਈਲੇ ਮਾਲਾ ਠਾਕੁਰ ਕੀ ਹਉ ਪੂਜ ਕਰਉ ॥

pahilay baas la-ee hai bhavrah beethal**h** bhailaa kaa-ay kara-o. ||2||

ਪਹਿਲੇ ਬਾਸੁ ਲਈ ਹੈ ਭਵਰਹ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੨॥

aaneelay doo**Dh** ree**Dh**aa-eelay kheera^N **th**aakur ka-o naivayd kara-o.

ਆਨੀਲੇ ਦੂਧੁ ਰੀਧਾਈਲੇ ਖੀਰੰ ਠਾਕੁਰ ਕਉ ਨੈਵੇਦੁ ਕਰਉ ॥

pahilay doo**Dh** bitaari-o bachhrai beethal**h** bhailaa kaa-ay kara-o. ||3||

ਪਹਿਲੇ ਦੂਧੁ ਬਿਟਾਰਿਓ ਬਛਰੈ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੩॥

ee**bh**ai beethal oob**h**ai beethal beethal bin sansaar nahee. thaana thanantar naamaa paranv**ai** poor rahi-o too^N sarab mahee. ||4||2||

ਈਭੈ ਬੀਠਲੁ ਉਭੈ ਬੀਠਲੁ ਬੀਠਲੁ ਬਿਨੁ ਸੰਸਾਰੁ ਨਹੀ ॥

ਬਾਨ ਬਨੰਤਰਿ ਨਾਮਾ ਪ੍ਰਣਵੈ ਪੂਰਿ ਰਹਿਓ ਤੂੰ ਸਰਬ ਮਹੀ

॥੪॥੨॥

Aasa

In this Shabad Namdev Ji is commenting on the practice of statue worship and how he thinks it is not the right thing to do, but without criticizing other people or their beliefs, he takes this example on himself, as if he is trying to pray and worship before a statue which in those days was also called a “*Thaakur*”.

With this thing in mind, Namdev Ji says: "(A thought, came into my mind, that) I may bring a pitcher, and fill it with water to bathe my “*Thaakur*” (the stone-god. But then a doubt arose in my mind that this water is not pure, and unacceptable, because) millions of living beings live in water, and my “*Beethal*”, (the all pervading God, already abides in those beings, and is bathing Himself, so then) what for, I need to bathe Him?"(1)

For a moment, Namdev Ji stops to reflect, and says: "(The fact is that), wherever I go, I see God pervading there (in all creatures), and always enjoying immense bliss, doing fun and frolics.”(1-Pause)

Next, thinking about doing some worship of his God, Namdev Ji says: "(Then a thought came to me, that may be, I should) bring some flowers, and weave a garland to worship the “*Thaakur*”. (But, then I thought that) already the black bee has smelled it, (and my “*Beethal*” being already in it, was also enjoying it), so what is the point in my worshipping the (stone) “*Thaakur*” (with these flowers)?"(2)

Then trying to think of something else to present to the stone-god, Namdev Ji says: “(Then I thought, that may be), I should bring milk and make a milk and rice pudding. (But, then the doubt arose, that) already, the calf has made the milk impure, (by sucking on the cow, and since my “*Beethal*” already resides in that calf also, has already enjoyed the milk), then why should I make an offering (of impure milk to the stone) “*Thaakur*”?"(3)

Ultimately, Namdev Ji comes to the conclusion, and says: "(O my friends), both in this and that direction, (my God),



“Beethal” is present, and there is no place in the world, where that “Beethal” is not there. Therefore, Namdev make a supplication, and says (O’ my God”, You are pervading in every nook and corner of the entire universe, and in all creatures.”(4-2)

The message of this Shabad is that the thought of worshipping the statues with anything whether flowers, milk or water is not the right worship, because it is in fact an insult to that deity because those things are already impure. Instead we should worship that God, who is pervading everywhere and in every heart and is not bound by any limitations or boundaries.

ਆਸਾ ॥

aasaa.

ਮਨੁ ਮੇਰੇ ਗਜੁ ਜਿਹਬਾ ਮੇਰੀ ਕਾਤੀ ॥
ਮਪਿ ਮਪਿ ਕਾਟਉ ਜਮ ਕੀ ਫਾਸੀ ॥੧॥
ਕਹਾ ਕਰਉ ਜਾਤੀ ਕਹ ਕਰਉ ਪਾਤੀ ॥
ਰਾਮ ਕੇ ਨਾਮੁ ਜਪਉ ਦਿਨ ਰਾਤੀ ॥੧॥ ਰਹਾਉ ॥
ਰਾਂਗਨਿ ਰਾਂਗਉ ਸੀਵਨਿ ਸੀਵਉ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਘਰੀਅ ਨ ਜੀਵਉ ॥੨॥
ਭਗਤਿ ਕਰਉ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ ॥
ਆਠ ਪਹਰ ਅਪਨਾ ਖਸਮੁ ਧਿਆਵਉ ॥੩॥
ਸੁਇਨੇ ਕੀ ਸੁਈ ਰੁਪੇ ਕਾ ਧਾਗਾ ॥
ਨਾਮੇ ਕਾ ਚਿਤੁ ਹਰਿ ਸਉ ਲਾਗਾ ॥੪॥੩॥

man mayro gaj jihbaa mayree kaaṭee.
map map kaata-o jam kee faasee. ||1||
kahaa kara-o jaṭee kah kara-o paṭee.
raam ko naam japa-o din raṭee. ||1|| rahaa-o.
raa^Ngan raa^Nga-o seevan seeva-o.
raam naam bin gharee-a na jeeva-o. ||2||
bhagaṭ kara-o har kay gun gaava-o.
aath pahar apnaa khasam Dhi-aava-o. ||3||
su-inay kee soo-ee rupay kaa Dhaagaa.
naamay kaa chit har sa-o laagaa. ||4||3||

Aasa

In this Shabad Namdev Ji uses the metaphor of his own profession of calico printers, who in those days used to wash clothes, dye them, and also sow them. Using this metaphor, Namdev Ji describes, how he is meditating on God’s Name, and thus ending his rounds of birth and death.

He says: "My mind has become (like) a yard stick, my tongue (like a pair of) scissors, and sizing (with these tools), I am cutting (the cloth of) the noose of death (and thus by meditating on God’s Name, I am get rid of the fear of births and deaths)."(1)

Next, commenting on the custom of those days in which people like Namdev were not allowed to worship God or meditate on His Name because of their low caste, Namdev Ji questions: “Why do I have to bother about my caste, and why do I have to care about my lineage (because, I don’t care about any such restrictions on account one’s caste or lineage), and I simply meditate on God’s Name day and night.”(1-Pause)

Describing, how ceaselessly, he is meditating on God, and always thinking about Him, Namdev Ji says: “Whether I am dying clothes in my coloring vat or am sowing them, (I am always meditating on God’s Name, and) I don’t live without (remembering) God even for a moment.”(2)

Again emphasizing, how continuously, he is worshipping God, Namdev Ji says: “I keep worshipping Him, and singing praises of God (all the time). In this way, I contemplate on my Master all the eight watches (of day and night).”(3)

As if not wanting to let his way of worship considered inferior, to the worships performed by Brahmins of those days, with all kind of gold and silver platters and lighted lamps, Namdev Ji says: "With me, I have the (the immaculate word of the Guru, as my) needle of gold, and (my immaculate intellect, has become like) the thread of silver. (With this kind of arrangement), Namdev’s mind has got attuned to God.”(4-3)

The message of this Shabad is that for union with God, man's race, caste, wealth or power does not count; what counts is man's true and un-interrupted love for his creator God, and meditation on His Name.

ਆਸਾ ॥

aasaa.

ਸਾਪੁ ਕੁੰਚ ਫੋਡੈ ਬਿਖੁ ਨਹੀ ਛਾਡੈ ॥

saap kunch chhodai bikh nahee chhaadai.



ਉਦਕ ਮਾਹਿ ਜੈਸੇ ਬਗੁ ਧਿਆਨੁ ਮਾਡੈ ॥੧॥
 ਕਾਹੇ ਕਉ ਕੀਜੈ ਧਿਆਨੁ ਜਪੰਨਾ ॥
 ਜਬ ਤੇ ਸੁਧੁ ਨਾਹੀ ਮਨੁ ਅਪਨਾ ॥੧॥ ਰਹਾਉ ॥
 ਸਿੰਘਚ ਭੋਜਨੁ ਜੋ ਨਹੁ ਜਾਨੈ ॥
 ਐਸੇ ਹੀ ਠਗਦੇਉ ਬਖਾਨੈ ॥੨॥
 ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਲਾਹਿ ਲੇ ਝਗਰਾ ॥

ਪੰਨਾ ੪੮੬

ਰਾਮ ਰਸਾਇਨ ਪੀਉ ਰੇ ਦਗਰਾ ॥੩॥੪॥

udak maahi jaisay bag Dhi-aan maadai. ||1||
 kaahay ka-o keejai Dhi-aan japannaa.
 jab tay suDh naahee man apnaa. ||1|| rahaa-o.
 singhach bhojan jo nar jaanai.
 aisay hee thagday-o bakhaanai. ||2||
 naamay kay su-aamee laahi lay jhagraa.

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raam rasaa-in pee-o ray dagraa. ||3||4||

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Aasa

In the previous Shabad, Namdev Ji advised us that for union with God, man's race, caste, wealth or power does not count; what counts is man's true love for his creator God, and meditation on His Name. In this Shabad Namdev Ji is commenting on the life conduct of those cheats and deceiving people who adorn the garb of holiness, by dressing like saints, and acting like holy persons, but from their inside they are still the same kind of liars and deceivers. But like all other godly people Namdev Ji doesn't attack those persons. He includes himself into those categories and in this way indirectly advises us all against such pretensions, or insincere worship of God.

First Namdev Ji gives a couple of examples, of false pretensions. He says: "A snake sheds off its outer thin skin but not its venom. (Similarly, a person might be sitting with his eyes closed, as if meditating, but actually he may be like) a crane, who sits motionless in water, but its concentration (is on its prey) in the water."(1)

Therefore, stressing on the purification of mind, for true meditation, Namdev Ji says: "(O my friends), what is the use of such meditation, if we have not purified our mind first?"(1-Pause)

Namdev Ji further illustrates this point and says: "A person who knows to earn his living by oppression and cruelty only, just as a lion eats its food, such a person is called the god of "Thugs" (or gangsters)."(2)

Finally, Namdev Ji shares with us, the results of his honest confession before God, and how, He has blessed Namdev, with true guidance, and the nectar of Name. He says: "Namdev's Master has ended all his inner strife, (regarding earning his living, and affectionately blessing him with His Name, has said: "Go ahead, and you too drink this nectar of God's Name, O my little trickster."(3-4)

The message of this Shabad is that we should not enter into any unholy or dishonest profession, and try to pretend holiness on the outside, while inside our ways and thoughts are like those of evil persons. However if we remember God with sincere intentions, then God gives us the gift of the Name, that will help us purify whatever inner weaknesses we might have.

ਆਸਾ ॥

ਪਾਰਬ੍ਰਹਮੁ ਜਿ ਚੀਨ੍ਰਸੀ ਆਸਾ ਤੇ ਨ ਭਾਵਸੀ ॥
 ਰਾਮਾ ਭਗਤਹ ਚੇਤੀਅਲੇ ਅਚਿੰਤ ਮਨੁ ਰਾਖਸੀ ॥੧॥
 ਕੈਸੇ ਮਨ ਤਰਹਿਗਾ ਰੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਬਿਖੈ ਕੋ ਬਨਾ ॥
 ਝੂਠੀ ਮਾਇਆ ਦੇਖਿ ਕੈ ਝੂਲਾ ਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

ਛੀਪੇ ਕੇ ਘਰਿ ਜਨਮੁ ਦੈਲਾ ਗੁਰ ਉਪਦੇਸੁ ਭੈਲਾ ॥
 ਸੰਤਹ ਕੈ ਪਰਸਾਦਿ ਨਾਮਾ ਹਰਿ ਭੇਟੁਲਾ ॥੨॥੫॥

aasaa.

paarbarahm je cheen^Hsee aasaa tay na bhaavsee.
 raamaa bhagtah chaytee-alay achint man raakhsee. ||1||
 kaisay man tarhigaa ray sansaar saagar bikhai ko banaa.
jhoothee maa-i-aa daykh kai bhoolaa ray manaa. ||1||
 rahaa-
 o.
chheepay kay ghar janam dailaa gur updays bhailaa.
 sant^Heh kai p^Harsaad naamaa har bhaytulaa. ||2||5||

Aasa

In the previous Shabad, Namdev Ji advised us that we should not enter into any unholy or dishonest profession, and try to pretend holiness on the outside, while inside our ways and thoughts are like those of evil persons. However if we



remember God with sincere intentions, then God gives us the gift of the Name, that will help us purify whatever inner weaknesses we might have. In this Shabad Namdev Ji is describing the ups and downs of a human mind, and how in spite of so many limitations, and handicaps, one can emancipate him, while still living among the illusions, and evils of the world.

First describing the blessings obtained by those, who meditate on God's Name, Namdev Ji says: "He who realizes the supreme God, he will not care for other (worldly) hopes and desires. Yes he, who like a devotee, keeps God in his mind, (God) will keep his mind free from any kind of (worldly) worries." (1)

But now doing his own introspection (and indirectly advising us to do the same), Namdev Ji, humbly says to himself: "O' my mind, how will you swim across the worldly sea of existence, which is filled with water of evils? O' my mind, seeing this false "Maya" (or short lived worldly riches and power), you have gone astray." (1-Pause)

But then expressing his gratitude for being blessed by God, with the divine instruction of the Guru, Namdev Ji says: "(Even though God) gave me birth in the house of a ("low caste"), calico printer, (but by His grace), I obtained the instruction of the Guru, and now with the grace of that saint (Guru, I), Namdev has seen God." (2-5)

The message of this Shabad is that if in spite of our limitation and station in life, and living in the midst of worldly temptations, we want to obtain emancipation, we should pray to God to bless us with the guidance of the Guru. So that by meditating on God's Name under his guidance, we may be able to save ourselves.

ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

aasaa baaṇee saree ravidāas jee-o kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੇਖ ਬਿਨਾਸ ॥

marig meen b̥haring paṭang kunchar ayk dōkh binaas.

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ਪੰਚ ਦੇਖ ਅਸਾਧ ਜਾ ਮਹਿ ਤਾ ਕੀ ਕੇਤਕ ਆਸ ॥੧॥

panch dōkh asaaDh jaa meh taa kee kayṭak aas. ||1||

ਮਾਧੋ ਅਬਿਦਿਆ ਹਿਤ ਕੀਨ ॥

maaDho abidi-aa hiṭ keen.

ਬਿਬੇਕ ਦੀਪ ਮਲੀਨ ॥੧॥ ਰਹਾਉ ॥

bibayk dēep maleen. ||1|| rahaa-o.

ਤ੍ਰਿਗਦ ਜੋਨਿ ਅਚੇਤ ਸੰਭਵ ਪੁੰਨ ਪਾਪ ਅਸੋਚ ॥

ṭarigaḍ jon achayṭ sam̥bhav punn paap asoch.

ਮਾਨੁਖਾ ਅਵਤਾਰ ਦੁਲਭ ਤਿਹੀ ਸੰਗਤਿ ਪੋਚ ॥੨॥

maanukhaa avṭaar ḍulabh̥ tihee sangat̥ poch. ||2||

ਜੀਅ ਜੰਤ ਜਹਾ ਜਹਾ ਲਗੁ ਕਰਮ ਕੇ ਬਸਿ ਜਾਇ ॥

jee-a jant̥ jahaa jahaa lag karam kay bas jaa-ay.

ਕਾਲ ਫਾਸ ਅਬਧ ਲਾਗੇ ਕਛੁ ਨ ਚਲੈ ਉਪਾਇ ॥੩॥

kaal faas abaDh laagay kachh̥ na chalai upaa-ay. ||3||

ਰਵਿਦਾਸ ਦਾਸ ਉਦਾਸ ਤਜੁ ਭ੍ਰਮੁ ਤਪਨ ਤਪੁ ਗੁਰ ਗਿਆਨ ॥

ravidāas ḍaas uḍaas ṭaj b̥haram ṭapan ṭap gur gi-aan.

ਭਗਤ ਜਨ ਭੈ ਹਰਨ ਪਰਮਾਨੰਦ ਕਰਹੁ ਨਿਦਾਨ ॥੪॥੧॥

b̥hagaṭ jan b̥hai haran parmaanand̥ karahu niḍaan. ||4||1||

Aasa

(The word Of Sri Ravidas)

In this Shabad devotee Ravidas Ji observes, that just for the sake of one weakness or fault, the birds, and animals have to suffer serious, and often-fatal consequences; he wonders, what kind of fate awaits the ordinary human beings, who have many such shortcomings in them.

He says: "A deer, a fish, a black bee, a moth and an elephant, are all destroyed by a single fault (deer for its fondness of hunter's music, the fish for its taste, the black bee for smell, the moth for light, and the elephant for lust). So what hope is there for the redemption of a human being, who is suffering from all the five incurable maladies (of lust, anger, greed, arrogance and attachment)." (1)

Therefore Ravidas Ji prays to God on behalf of all human beings, and says: "O' God, (we human beings) are in love



with ignorance. Our ability to discriminate between good and bad has become foggy (and we are unable to differentiate, between right and wrong)."(1-Pause)

Noting another big difference, between human and non-human beings, Ravidas Ji, says: "(The animals, birds, insects, and all other beings like snakes), which creep in a zigzag fashion, are without the power to think, and so it is natural for them to be unaware of vice or virtue. With great difficulty, a human being has obtained this life, (in which he can think about all such matters), but still he remains in the company of (those, who have all these animal like) evil tendencies."(2)

However, Ravidas Ji observes: "All humans and other living beings, wherever they are, are born in accordance with their destiny based on their past deeds. One day, the un-perishable noose of death, does fall around their necks, and no attempt to try to ward it off ever succeeds."(3)

Therefore, instructing himself (and us) Ravidas Ji says: "O' Ravidas, at least you should be detached (from these vices), remove your doubt, and work as per the knowledge given by the Guru. This is the supreme penance among all penances. O' the destroyer of the fears of the devotees, in these last days (of my life), give me the charity of supreme bliss." (4-1)

The message of this Shabad is that just one vice, or one weakness proves fatal for the animals and other creatures, and keeps them suffering in the rounds of births and deaths. But a human being has multiple vices in him. So how can he find salvation? The answer is that he can save himself only by following the Guru's instruction and seeking the refuge of God in great humility, love and devotion.

ਆਸਾ ॥	aasaa.
ਸੰਤ ਤੁਝੀ ਤਨੁ ਸੰਗਤਿ ਪ੍ਰਾਨ ॥	sant̃ tuj̃hee tan sangat̃ paraan.
ਸਤਿਗੁਰ ਗਿਆਨ ਜਾਨੈ ਸੰਤ ਦੇਵਾ ਦੇਵ ॥੧॥	satgur gi-aan jaanai sant̃ dayvaa dayv. 1
ਸੰਤ ਚੀ ਸੰਗਤਿ ਸੰਤ ਕਥਾ ਰਸੁ ॥	sant̃ chee sangat̃ sant̃ kathaa ras.
ਸੰਤ ਪ੍ਰੇਮ ਮਾਝੈ ਦੀਜੈ ਦੇਵਾ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥	sant̃ paraym maaḥjai deejai dayvaa dayv. 1 rahaa-o.
ਸੰਤ ਆਚਰਣ ਸੰਤ ਚੋ ਮਾਰਗੁ ਸੰਤ ਚ ਓਲ੍ਹਗ ਓਲ੍ਹਗਣੀ ॥੨॥	sant̃ aachran̄ sant̃ cho maarag sant̃ cha olahg olahgne. 2
ਅਉਰ ਇਕ ਮਾਗਉ ਭਗਤਿ ਚਿੰਤਾਮਣਿ ॥	a-or ik maaga-o bhagat̃ chintāman̄.
ਜਣੀ ਲਖਾਵਹੁ ਅਸੰਤ ਪਾਪੀ ਸਣਿ ॥੩॥	janee likhaavahu asant̃ paapee san̄. 3
ਰਵਿਦਾਸੁ ਭਣੈ ਜੋ ਜਾਣੈ ਸੋ ਜਾਣੁ ॥	ravidāas bhan̄ai jo jaan̄ai so jaan̄.
ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਰੁ ਨਾਹੀ ॥੪॥੨॥	sant̃ ana ^N teh ant̄ar naahee. 4 2

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Aasa

Ravidas Ji

In the previous Shabad, Ravidas Ji told us that a human being has multiple vices in him. He can save himself only by following the (saint) Guru's instruction and by seeking the refuge of God with great humility, love and devotion. Therefore, in this Shabad he shows us, how to beg God for the service and company of saintly persons.

He says: "O' God, Your saints are Your bodily (manifestation), and their association is (like) one's life breaths. Through the (divine) knowledge of the true Guru, one comes to know, that the saints are like the supreme god of all gods."(1)

Therefore, Ravidas Ji prays: "O' God of all gods, please grant me the society of the saints, the relish of discourses by the saints, and love of saints."(1-Pause)

Ravidas Ji further prays to God and says: "O' God bless me with the character of saints, the way of life of saints, and the opportunity to serve in the service of saints."(2)

But that is not all, Ravidas Ji adds: "(O God), I ask for one more thing, the wish fulfilling jewel of Your devotion, and please never let me see the un-saintly sinners."(3)



He concludes the Shabad, with the remark: "Ravidas says, the person, who knows that there is no difference between a (true) saint, and the limitless (God), he is truly a knowledgeable person."(4-2)

The message of this Shabad is that we should always pray to God to keep us away from the company of unholy sinners, and bless us with the company of saints (Guru), and, so that by following the saints and serving them, we may also become true devotees of God.

ਆਸਾ ॥

aasaa.

ਤੁਮ ਚੰਦਨ ਹਮ ਇਰੰਡ ਬਾਪੁਰੇ ਸੰਗਿ ਤੁਮਾਰੇ ਬਾਸਾ ॥
ਨੀਚ ਰੂਖ ਤੇ ਉਚ ਭਏ ਹੈ ਗੰਧ ਸੁਗੰਧ ਨਿਵਾਸਾ ॥੧॥

tum chandan ham irand baapuray sang tumaaray baasaa.
neech rookh tay ooch bha-ay hai ganDh suganDh
nivaasaa. ||1||

ਮਾਧਉ ਸਤਸੰਗਤਿ ਸਰਨਿ ਤੁਮਾਰੀ ॥
ਹਮ ਅਉਗਨ ਤੁਮ ਉਪਕਾਰੀ ॥੧॥ ਰਹਾਉ ॥
ਤੁਮ ਮਖੜੁਲ ਸੁਪੇਦ ਸਪੀਅਲ ਹਮ ਬਪੁਰੇ ਜਸ ਕੀਰਾ ॥
ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ਮਾਧਉ ਜੈਸੇ ਮਧੁਪ ਮਖੀਰਾ ॥੨॥

maaDha-o satsangat saran tum^Haaree.
ham a-ugan tum^H upkaaree. ||1|| rahaa-o.
tum makh-tool supayd sapee-al ham bapuray jas keeraa.
satsangat mil rahee-ai maaDha-o jaisay maDhup
makheeraa. ||2||

ਜਾਤੀ ਓਛਾ ਪਾਤੀ ਓਛਾ ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥
ਰਾਜਾ ਰਾਮ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੩॥੩॥

jaatee ochhaa paatee ochhaa ochhaa janam hamaaraa.
raajaa raam kee sayv na keenee kahi ravidas chamaaraa.
||3||3||

Aasa

In the previous Shabad Ravidas Ji showed us, how to pray to God to keep us away from the company of unholy sinners, and bless us with the company of saints, so that by following the saints and serving them, we may also become true devotees of God. In this Shabad, he illustrates with examples, how and in what sense of humility we need to go and pray to God.

Addressing God, Ravidas Ji says: "O' God, You are like the fragrant sandal tree (which has so much fragrance that any other small plants which are in its vicinity also become fragrant). But I am kind of a small castor plant, residing in Your company. (Therefore, just by virtue of this company) from a lowly (undesirable) plant, I also have become like a high (fragrant) tree, because Your fragrance has entered in me and replaced my smell. (In other words, by meditating on You, and trying to feel Your closeness, from a low caste untouchable, I have become a devotee, whose company people seek)."(1)

But instead of claiming any credit to himself, Ravidas Ji humbly and gratefully submits: "O' God, (all this fragrance in me has come) from (the blessings of) Your holy company. I am full of sins, but You are the beneficent (One)."(1-Pause)

Citing another example, to show how to approach God in all humility, Ravidas Ji says: "O' God, You are like the pure, whitish yellow silk, and I am like that small silk worm (who leaving the silk goes out, and dies. Therefore, please show mercy on me and bless me that I may continue to associate with the society of Your saints) just as bees remain attached to the honey-comb."(2)

Concluding, the Shabad, with continued sense of humility, Ravidas Ji says: "O' God, I am of low caste, low lineage and even my birth was in a low (caste family). Now, the shoe-maker Ravidas says, that I have not served God the king (but I seek Your refuge, and beg for Your mercy)."(3-3)

The message of this Shabad is that we should always pray very humbly to God to show His mercy on us, and bless us with the company of His saints, so that we may meditate on His Name.

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ਆਸਾ ॥

aasaa.

ਕਹਾ ਭਇਓ ਜਉ ਤਨੁ ਭਇਓ ਛਿਨੁ ਛਿਨੁ ॥

kahaa bha-i-o ja-o tan bha-i-o chhin chhin.



ਪ੍ਰੇਮੁ ਜਾਇ ਤਉ ਡਰਪੈ ਤੇਰੇ ਜਨੁ ॥੧॥	paraym jaa-ay ta-o darpai tayro jan. 1
ਤੁਝਹਿ ਚਰਨ ਅਰਬਿੰਦ ਭਵਨ ਮਨੁ ॥	tujeh charan arbind bhavan man.
ਪਾਨ ਕਰਤ ਪਾਇਓ ਪਾਇਓ ਰਾਮਈਆ ਧਨੁ ॥੧॥ ਰਹਾਉ ॥	paan karat paa-i-o paa-i-o raam-ee-aa Dhan. 1 rahaa-o.
ਸੰਪਤਿ ਬਿਪਤਿ ਪਟਲ ਮਾਇਆ ਧਨੁ ॥	sampat bipat patal maa-i-aa Dhan.
ਪੰਨਾ ੪੮੭	SGGSP-487
ਤਾ ਮਹਿ ਮਗਨ ਹੋਤ ਨ ਤੇਰੇ ਜਨੁ ॥੨॥	taa meh magan hot na tayro jan. 2
ਪ੍ਰੇਮ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ਤੇਰੇ ਜਨ ॥	paraym kee jayvree baaDhi-o tayro jan.
ਕਹਿ ਰਵਿਦਾਸ ਛੂਟਿਬੋ ਕਵਨ ਗੁਨ ॥੩॥੪॥	kahi ravidas chootibo kavan gun. 3 4

Aasa

As per Dr. Bh. Vir Singh Ji, it appears that Ravidas Ji uttered this Shabad, at the time of some serious physical problem, or some unfortunate bodily harm, and shows us, how even in the most difficult and trying times, we shouldn't let our faith and love for God waiver at all.

So, expressing his unlimited love and faith in God, Ravidas Ji says: "O' God, how does it matter that my body is now very feeble and weak, (I am not afraid of that). But, Your devotee, is only afraid of losing Your love."(1)

Showing his humility and love for God, Ravidas Ji says: "O' God, like a lotus, Your feet have become the abode for (my bee like) mind. Drinking the nectar (from Your lotus feet), I have obtained the wealth of God's Name."(1-Pause)

Now, devotee Ravidas Ji describes a big quality of devotees of God. He says: "(O' God, Your devotee knows that) worldly wealth, possessions, and worldly problems, are like curtains (of "Maya" or worldly affairs, on the human mind, which hide You from him). Therefore, your slave does not get involved in any such (worldly curtains)."(2)

In conclusion, Ravidas Ji says: "O' God, Your slave is bound with the string of Your love, and Ravidas asks, (his mind, what is the use of getting deliverance from this chain of love (when he so much likes these bonds))"(3-4)

The message of the Shabad is that the person who falls in true love of God, he does not care about the worldly pain or pleasures and his love remains steady both in good and bad circumstances.

ਆਸਾ ॥	aasaa.
ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥	har har har har har har haray.
ਹਰਿ ਸਿਮਰਤ ਜਨ ਗਏ ਨਿਸਤਰਿ ਤਰੇ ॥੧॥ ਰਹਾਉ ॥	har simrat jan ga-ay nistar taray. 1 rahaa-o.
ਹਰਿ ਕੇ ਨਾਮ ਕਬੀਰ ਉਜਾਗਰ ॥	har kay naam kabeer ujaagar.
ਜਨਮ ਜਨਮ ਕੇ ਕਾਟੇ ਕਾਗਰ ॥੧॥	janam janam kay kaatay kaagar. 1
ਨਿਮਤ ਨਾਮਦੇਉ ਦੂਧੁ ਪੀਆਇਆ ॥	nimat naamday-o dooDh pee-aa-i-aa.
ਤਉ ਜਗ ਜਨਮ ਸੰਕਟ ਨਹੀ ਆਇਆ ॥੨॥	ta-o jag janam sankat nahee aa-i-aa. 2
ਜਨ ਰਵਿਦਾਸ ਰਾਮ ਰੰਗਿ ਰਾਤਾ ॥	jan ravidas raam rang raataa.
ਇਉ ਗੁਰ ਪਰਸਾਦਿ ਨਰਕ ਨਹੀ ਜਾਤਾ ॥੩॥੪॥	i-o gur parsaad narak nahee jaataa. 3 5

Aasa

In this Shabad Ravidas Ji is citing many examples, to describe how by meditating on God's Name again, many devotees before him, have been saved. Therefore, he feels confident, that by doing so he too would be emancipated from the rounds of births and deaths.

He says: "(O my friends, by repeating and) meditating on God's Name, many devotees have crossed over (the worldly ocean, and have been emancipated from the rounds of births and deaths)."(1-Pause)

Citing one historical example to prove his point, Ravidas Ji says: "(By meditating on) God's Name, Kabir became famous, and the accounts of deeds done by him birth after birth, were simply crossed over (by the judge of righteousness)."(1)



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Giving another example, Ravidas Ji says: "For the sake (of his love for God), Namdev made (God) to drink milk, (through the statue of a "Thaakur"). That is why, he didn't go through the pain of births and deaths (in the world)." (2)

So expressing his confidence also, Ravidas Ji says: "The slave Ravidas is (also) imbued with the love of God. (Therefore, he hopes, that in this way), by Guru's grace, he will also not have to go o hell." (3-5)

The message of this Shabad is that by meditating on God's Name, with sincere love and devotion, many people have been saved before, so we should also be confident that if we do the same thing, by Guru's grace, we may also be saved from the pains of births and deaths, or suffering like hell.

ਆਸਾ ॥

aasaa.

ਮਾਣੀ ਕੋ ਪੁਤਰਾ ਕੈਸੇ ਨਚਤੁ ਹੈ ॥

maatee ko putraa kaisay nachat hai.

ਦੇਖੇ ਦੇਖੇ ਸੁਨੈ ਬੋਲੈ ਦਉਰਿਓ ਫਿਰਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

daykhai daykhai sunai bolai da-ori-o firat hai. ||1|| rahaa-o.

ਜਬ ਕਛੁ ਪਾਵੈ ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ ॥

jab kachh paavai tab garab karat hai.

ਮਾਇਆ ਗਈ ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ ॥੧॥

maa-i-aa ga-ee tab rovan lagat hai. ||1||

ਮਨ ਬਚ ਕ੍ਰਮ ਰਸ ਕਸਹਿ ਲੁਭਾਨਾ ॥

man bach karam ras kaseh lubhaanaa.

ਬਿਨਸਿ ਗਇਆ ਜਾਇ ਕਹੂੰ ਸਮਾਨਾ ॥੨॥

binas ga-i-aa jaa-ay kahoo-a^N samaanaa. ||2||

ਕਹਿ ਰਵਿਦਾਸ ਬਾਜੀ ਜਗੁ ਭਾਈ ॥

kahi ravidas baajee jag bhaa-ee.

ਬਾਜੀਗਰ ਸਉ ਮੁਹਿ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥੩॥੬॥

baajeegar sa-o mohi pareet ban aa-ee. ||3||6||

Aasa

In the previous Shabad (3-4) Ravidas Ji told us, that the person who falls in true love of God, he does not care about the worldly pain or pleasures and his love remains steady both in good and bad circumstances. However, he notes, how a human being is dancing around in pursuit of worldly riches and power, like a puppet, whose thread is in the hands of God, who is executing the worldly drama, and Ravidas Ji expresses his love for that Juggler.

Commenting on the laughable situation of an ordinary person, in pursuit of his worldly affairs, Ravidas Ji says: "(O my friends, look, how like a) puppet of clay (a human being) is dancing around. Some times, ho looks (in this, and sometimes in that direction. Sometimes he) listens, (something, and sometimes he) says something, (but in fact, he is) running around (for the sake of worldly riches and power)." (1-Pause)

Describing mortal's states of mind, when he makes or loses wealth, Ravidas Ji says: "When a man obtains some (wealth), he indulges in ego (or self pride), but when (some) wealth goes away, he starts crying." (1)

Next summarizing, man's overall life story, Ravidas Ji says: "(Throughout, his life), whether in thought, deeds or actions, (a human being) remains attached to worldly pleasures or relishes. But when (his body) is destroyed, (then instead of merging in God, his soul) gets absorbed (in some other) existence." (2)

Sharing his conclusion, about this world, and what is his own state of mind, Ravidas Ji says: "O' brothers, Ravidas says, this world is (like the street) show set up by a juggler, and I have fallen in love with that Juggler." (3-6)

The message of this Shabad is that, instead of being in love with the worldly wealth or power, we should fall in love with God who has created this world, so that we may be saved from the rounds of births and deaths.

ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ

aasaa bancee bhagaṭ Dhannay jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਭ੍ਰਮਤ ਫਿਰਤ ਬਹੁ ਜਨਮ ਬਿਲਾਨੇ ਤਨੁ ਮਨੁ ਧਨੁ ਨਹੀ ਧੀਰੇ ॥

bharmat firat baho janam bilaanay tan man Dhan nahee Dheeray.laalach bikh kaam lubaDh raataa man bisray parabh



ਲਾਲਚ ਬਿਖੁ ਕਾਮ ਲੁਬਧ ਰਾਤਾ ਮਨਿ ਬਿਸਰੇ ਪ੍ਰਭ ਹੀਰੇ ॥੧॥
ਰਹਾਉ ॥

ਬਿਖੁ ਫਲ ਮੀਠ ਲਗੇ ਮਨ ਬਉਰੇ ਚਾਰ ਬਿਚਾਰ ਨ ਜਾਨਿਆ ॥

ਗੁਨ ਤੇ ਪ੍ਰੀਤਿ ਬਢੀ ਅਨ ਭਾਂਤੀ ਜਨਮ ਮਰਨ ਫਿਰਿ ਤਾਨਿਆ ॥੧॥

ਜੁਗਤਿ ਜਾਨਿ ਨਹੀ ਰਿਦੈ ਨਿਵਾਸੀ ਜਲਤ ਜਾਲ ਜਮ ਫੰਧ ਪਰੇ ॥

heeray. ||1|| rahaa-o.

bikh fal meeth lagay man ba-uray chaar bichaar na jaani-aa.

gun tay pareet badhee an bhaa^Ntee janam maran fir taani-aa. ||1||

jugat jaan nahee ridai nivaasee jalat jaal jam fanDh paray.

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ਬਿਖੁ ਫਲ ਸੰਚਿ ਭਰੇ ਮਨ ਐਸੇ ਪਰਮ ਪੁਰਖ ਪ੍ਰਭ ਮਨ ਬਿਸਰੇ ॥੨॥

ਗਿਆਨ ਪ੍ਰਵੇਸੁ ਗੁਰਹਿ ਧਨੁ ਦੀਆ ਧਿਆਨੁ ਮਾਨੁ ਮਨ ਏਕ ਮਏ ॥

ਪ੍ਰੇਮ ਭਗਤਿ ਮਾਨੀ ਸੁਖੁ ਜਾਨਿਆ ਤ੍ਰਿਪਤਿ ਅਘਾਨੇ ਮੁਕਤਿ ਭਏ ॥੩॥

ਜੋਤਿ ਸਮਾਇ ਸਮਾਨੀ ਜਾ ਕੈ ਅਛਲੀ ਪ੍ਰਭੁ ਪਹਿਚਾਨਿਆ ॥

ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀਧਰੁ ਮਿਲਿ ਜਨ ਸੰਤ ਸਮਾਨਿਆ ॥੪॥੧॥

bikh fal sanch bharay man aisay param purakh parabh man bisray. ||2||

gi-aan parvays gureh Dhan dee-aa Dhi-aan maan man ayk ma-ay.

paraym bhagat maanee sukh jaani-aa taripat aghaanay mukat bha-ay. ||3||

jot samaa-ay samaanee jaa kai achhlee parabh pehchaani-aa.

Dhannai Dhan paa-i-aa DharneeDhar mil jan sant samaani-aa. ||4||1||

Aasa

(Word of Bhagat Dhanna Ji)

In this Shabad, devotee Dhanna Ji is bringing to our attention, how we are wandering about aimlessly and wasting our lives in worldly matters. On the basis of his own experience, he tells us the way to make this life profitable and achieve salvation or union with God.

He says: "(Wandering around in worldly attachments), a soul's many existences pass away, but still, its body, mind, and wealth don't find rest. (Because, with every new birth, the body gets destroyed, the mind keeps wandering, and those, who inherit it, after a person's death, squander the wealth away. The reason is that man's soul is) imbued with the greed of poisonous worldly things, and lust, so his mind completely forgets about the jewel like valuable God."(1-Pause)

Therefore addressing his mind (and indirectly us), Dhanna Ji says: "O foolish mind, these poisonous (worldly) fruits sound sweet to you, and you haven't understood the way to embellish (your life). Instead of virtues, your love for other things is multiplying, (as a result of which, once again) a web of births and deaths is being woven."(1)

Continuing his observations, Dhanna Ji says: "(O my mind), you didn't enshrine in your heart (the right) way of life after understanding it. Therefore, while still burning in the fire of worldly desires, you were caught in the webs and nooses of the demon of death. Yes, O my mind you have been amassing such poisonous worldly fruits, that you (completely) forgot about the supreme Being."(2)

Now telling us, who were those persons, who have been saved from the bonds of birth and death, Dhanna Ji says: "(O my friends), they whom the Guru blessed with the entry of (divine) knowledge (in their minds), and the wealth (of God's Name), their mind's attention was so turned towards God, that from their mind, they became one (with God). Then they enjoyed the peace and comfort of loving devotion (of God), and getting satiated (from worldly desires), they were emancipated (from the bonds of birth and death)."(3)

In conclusion, Dhanna Ji says: "(In this way), he within whom, the divine light (of God) got defused and enshrined, he



recognized the un-deceivable God, and Dhanna (too) obtained the riches of (the Name of) God, the support of the earth and meeting with the saints, he merged in God.”(4-1)

The message of this Shabad is that we have been wasting so many lives in the pursuit of worldly wealth and pleasures. If we want to end this circle of pains of births and deaths and re-unite with God, then we should follow the Guru's instruction, and meditate on God's Name with love and devotion. One day by Guru's grace, we might also be accepted by God and become one with Him.

ਮਹਲਾ ੫ ॥

mehlā 5.

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ ॥
ਆਵ ਦਾਮ ਕੇ ਛੀਪਰੇ ਹੋਇਓ ਲਾਖੀਣਾ ॥੧॥ ਰਹਾਉ ॥
ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥
ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ ॥੧॥
ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਇਆ ॥
ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ ॥੨॥
ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥
ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ ॥੩॥

gobind gobind gobind sang naamday-o man leenaa.
aadh daam ko chheepro ho-i-o laakheenaa. ||1|| rahaa-o.
bunnaa tannaa ti-aag kai pareet charan kabeeraa.
neech kulaa jolaaharaa bha-i-o guneeey gaheeraa. ||1||
ravidas dhuvantaa dhor neet tin ti-aagee maa-i-aa.
pargat ho-aa saaDhsang har darsan paa-i-aa. ||2||
sain naa-ee butkaaree-aa oh ghar ghar suni-aa.
hirday vasi-aa paarbarahm bhagtaa meh gani-aa. ||3||

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ਪੰਨਾ ੪੮੮

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ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥
ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥੪॥੨॥

ih biDh sun kai jaatro uth bhagtee laagaa.
milay partakh gusaa-ee-aa Dhannaa vadbhaagaa. ||4||2||

Mohalla-5

In the previous Shabad, devotee Dhanna Ji cautioned us that we have been wasting so many lives in the pursuit of worldly wealth and pleasures. If we want to end this circle of pains of births and deaths and re-unite with God, then we should follow the Guru's instruction, and meditate on God's Name with love and devotion. One day by Guru's grace, we might also be accepted by God and become one with Him. In this Shabad, fifth Guru Arjun Dev Ji tells us, how did Dhanna Ji, (a low caste “Jaat”), was motivated to meditate on God's Name, and what kind of blessings, he obtained, as a result of his true devotion.

To answer the above question, Guru Ji refers to some episodes in Dhanna Ji's life. Beginning with the example of Namdev Guru Ji says: ““(Dhanna Ji heard from others, that), Namdev's mind was attuned to repeating God's Name; the result was that, this low caste calico printer, whose worth in the society was only half a penny; became so highly regarded, as if he was a rich person having hundreds of thousands of rupees.”(1-Pause)

Now Guru Ji gives the example of Kabir Ji. He says: “Kabir (who was a weaver) abandoning his weaving and stretching of cotton thread, imbued himself with the love for God's (Name, His) feet; (with the result, that) a low caste weaver, (acquired so many merits, as if he) became an ocean of virtues.”(1)

Next, giving the example of Ravidas Ji, Guru Ji says: “(O my friends), Ravidas, who used to carry the dead animals every day, abandoned the worldly affairs (and attuned himself to the devotion of God). He also became renowned in the society of the saints, as the one, who had obtained the sight of God.”(2)

Finally giving the example of Sain barber, Guru Ji says: “Sain, the barber who used to do odd little jobs, became known in each and every house, when he enshrined the transcendent God in his mind, and he was acknowledged among the devotees of God.”(3)

Concluding this Shabad, Guru Ji tells, what effect these stories, had on the mind, of Dhanna, Guru Ji says: “After listening (to the true stories, regarding) this technique (of meditating on God's Name, Dhanna), the “Jaat”, also got



inspired, and he engaged himself in devotion of God. (The result was that), he met God of the universe in person, and Dhanna became the most fortunate person."(4-2)

The message of this Shabad is that whosoever has devoted himself to God, and has meditated on God's Name with true love and devotion he has succeeded in uniting with God and has gained renown in the world.

ਰੇ ਚਿਤ ਚੇਤਸਿ ਕੀ ਨ ਦਯਾਲ ਦਮੋਦਰ ਬਿਬਹਿ ਨ ਜਾਨਸਿ
ਕੋਈ ॥

ਜੇ ਧਾਵਹਿ ਬ੍ਰਹਮੰਡ ਖੰਡ ਕਉ ਕਰਤਾ ਕਰੈ ਸੁ ਹੋਈ ॥੧॥
ਰਹਾਉ ॥

ਜਨਨੀ ਕੇਰੇ ਉਦਰ ਉਦਕ ਮਹਿ ਪਿੰਡੁ ਕੀਆ ਦਸ ਦੁਆਰਾ ॥
ਦੇਇ ਅਹਾਰੁ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ਐਸਾ ਖਸਮੁ ਹਮਾਰਾ ॥੧॥

ਕੁੰਮੀ ਜਲ ਮਾਹਿ ਤਨ ਤਿਸੁ ਬਾਹਰਿ ਪੰਖ ਖੀਰੁ ਤਿਨ ਨਾਹੀ ॥
ਪੂਰਨ ਪਰਮਾਨੰਦ ਮਨੋਹਰ ਸਮਝਿ ਦੇਖੁ ਮਨ ਮਾਹੀ ॥੨॥

ਪਾਖਣਿ ਕੀਟੁ ਗੁਪਤੁ ਹੋਇ ਰਹਤਾ ਤਾ ਚੋ ਮਾਰਗੁ ਨਾਹੀ ॥
ਕਹੈ ਧੰਨਾ ਪੂਰਨ ਤਾਹੁ ਕੋ ਮਤ ਰੇ ਜੀਅ ਡਰਾਂਹੀ ॥੩॥੩॥

ray chit chaytas kee na da-yaal damodar bibahi na jaanas
ko-ee.
jay Dhaaveh barahmand khand ka-o kartaa karai so ho-ee.
||1||
jannee kayray udar udak meh pind kee-aa das du-aaraa.
day-ay ahaar agan meh raakhai aisaa khasam hamaaraa.
||1||
kummee jal maahi tan tis baahar pankh kheer tin naahee.
pooran parmaanand manohar samajh daykh man maahee.
||2||
paakhan keet gupat ho-ay rahtaa taa cho maarag naahee.
kahai Dhannaa pooran taahoo ko mat ray jee-a daraa^Nhee.
||3||3||

Aasa Dhanna Ji

In the previous Shabad (4-1), Dhanna Ji pointed to us that we have been wasting so many lives in the pursuit of worldly wealth and pleasures. He advised us, that if we want to end this circle of pains of births and deaths and re-unite with God, then we should follow the Guru's instruction, and meditate on God's Name, with love and devotion. But still many of us, keep running after worldly wealth, by rationalizing to ourselves and others, that we have to provide for the food and shelter for our children, and even spending a little bit time in meditation on God's Name, is a waste. In this Shabad, Dhanna Ji is describing how God protects different species and provides sustenance to those humans and creatures that apparently have no means of sustenance or livelihood. Therefore, we don't need to worry too much on that account, and devote at least some time in remembering God.

He says: "O' my mind, why don't you meditate on the compassionate God, because no one except Him, knows the state of your mind. Even if you roam around all the continents of the universe, (you would find that), whatever the Creator does, that alone happens."(1-Pause)

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Now Dhanna Ji illustrates, with an example, how God sustains and protects us, even in those places, where we are most vulnerable, and helpless. He says: "(O' my mind, see how God has) built your body with ten gates (2 ears, 2 eyes, 2 nostrils, 1 mouth, 1 anus, 1 sex organ, and 1 secret opening) in the water of your mother's womb, and giving the needed sustenance, He protects you in the fire (of mother's womb); such great is our Master."(1)

Giving another beautiful example, he says: "(O my mind, you know that generally), a female tortoise remains in the water, while her young ones remain outside (in the sands on the banks); these young ones have neither wings (so that they could fly away to find some food), nor they have (the sustenance) of mother's milk. (O my mind), if you reflect, you will understand that), it is the perfect God of all bliss (who, somehow provides them with food and protection)." (2)

Dhanna Ji concludes, this Shabad, by giving yet another example. He says: "(There is one kind of) worm, which lives (hidden) in stone, in which there is no way of escape. Dhanna says, the perfect (God protects) them also, (therefore, O man), you should not also let your mind have any fear (about the protection or sustenance of your dependants)." (3-3)

The message of this Shabad is that while we should do honest work, in whatever profession we are and



provide for our family, the reasonable means of sustenance, yet we shouldn't get so much engrossed in running after worldly riches and power, that we completely forget God. We should have at least this much faith, that He who has given us our families, He would provide for their food and protection also.

ਆਸਾ ਸੇਖ ਫਰੀਦ ਜੀਉ ਕੀ ਬਾਣੀ

aasaa saykh fareed jee-o kee bane

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḁ.

ਦਿਲਹੁ ਮੁਹਬਤਿ ਜਿਨ੍ ਸੇਈ ਸਚਿਆ ॥

dilahu muhabat jin^H say-ee sachi-aa.

ਜਿਨ੍ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਂਢੇ ਕਚਿਆ ॥੧॥

jin^H man hor mukh hor se kaa^Ndhay kachi-aa. ||1||

ਰਤੇ ਇਸਕ ਖੁਦਾਇ ਰੰਗਿ ਦੀਦਾਰ ਕੇ ॥

ratay isak khudaa-ay rang deedaar kay.

ਵਿਸਰਿਆ ਜਿਨ੍ ਨਾਮੁ ਤੇ ਭੁਇ ਭਾਰੁ ਥੀਏ ॥੧॥ ਰਹਾਉ ॥

visri-aa jin^H naam tay bhu-ay bhaar thee-ay. ||1|| rahaa-o.

ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਇ ਦਰਿ ਦਰਵੇਸ ਸੇ ॥

aap lee-ay larh laa-ay dar darvays say.

ਤਿਨ ਧੰਨੁ ਜਣੇਦੀ ਮਾਉ ਆਏ ਸਫਲੁ ਸੇ ॥੨॥

tin Dhan janaydee maa-o aa-ay safal say. ||2||

ਪਰਵਦਗਾਰ ਅਪਾਰ ਅਗਮ ਬੇਅੰਤ ਤੂ ॥

parvardagaar apaar agam bay-ant too.

ਜਿਨਾ ਪਛਾਤਾ ਸਚੁ ਚੁੰਮਾ ਪੈਰ ਮੂੰ ॥੩॥

jinaa pachhaataa sach chummaa pair moo^N. ||3||

ਤੇਰੀ ਪਨਹ ਖੁਦਾਇ ਤੂ ਬਖਸੰਦਗੀ ॥

tayree panah khudaa-ay too bakhсандgee.

ਸੇਖ ਫਰੀਦੈ ਖੈਰੁ ਦੀਜੈ ਬੰਦਗੀ ॥੪॥੧॥

saykh fareedai khair deejai bandagee. ||4||1||

Aasa

(Word of Sheikh Farid Ji)

Farid Ji was a Muslim mystic who had intense love and devotion for *Allah*. His poetry is full of most beautiful couplets showing the intensity and the passion of his love and devotion to God. In this Shabad Farid Ji is telling us who are the true lovers of God, and how much he respects them.

He says: "They alone are the true lovers (of God), who love Him from (the core of their) heart. But they, within whose heart is something else other than, what they (utter) from their mouths, are called the fake (lovers)." (1)

Commenting further on the significance of having true love for God, Farid Ji says: "They alone (have the moral right to live on this earth), who are truly imbued with the love of God, and are imbued with the love of His sight. But, they who have forsaken the Creator, have become (unnecessary) burden on this earth." (1-Pause)

Now Farid Ji describes, how God blesses such true lovers, and how fortunate are they. He says: "(God), Himself has attuned to His (Name, such true lovers, who have) come as (humble beggars or) "Dervishes" at His door. Blessed is their mother, who has given birth (to such true devotees), and fruitful is their advent (in this world)." (2)

Showing, how much he respects such devotees, Farid Ji says: "O' Sustainer of the world, You are infinite and unfathomable. I kiss the feet of those who have realized You, the eternal (God)." (3)

Concluding his prayer, Farid Ji says: "O' supreme Being, I have sought Your refuge. You are the embodiment of forgiveness, please bless *Sheikh* Farid with Your worship." (4-1)

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The message of this Shabad is that we should not be a fake worshipper of God to show off our piousness or virtues to others. We should have true love and devotion for God from the inner core of our heart; then and only then He will accept us as His own.

ਆਸਾ ॥

aasaa.

ਬੋਲੈ ਸੇਖ ਫਰੀਦੁ ਪਿਆਰੇ ਅਲਹ ਲਗੇ ॥

bolai saykh fareed pi-aaray alah lagay.

ਇਹੁ ਤਨੁ ਹੋਸੀ ਖਾਕ ਨਿਮਾਣੀ ਗੋਰ ਘਰੇ ॥੧॥

ih tan hosee khaak nimaanee gor gharay. ||1||

ਆਜੁ ਮਿਲਾਵਾ ਸੇਖ ਫਰੀਦ ਟਾਕਿਮ ਕੂੰਜੜੀਆ ਮਨਹੁ

aaj milaavaa saykh fareed taakim koonjarhee-aa manhu

ਮਚਿੰਦੜੀਆ ॥੧॥ ਰਹਾਉ ॥

machind-rhee-aa. ||1|| rahaa-o.



ਜੇ ਜਾਣਾ ਮਰਿ ਜਾਈਐ ਘੁਮਿ ਨ ਆਈਐ ॥
 ਝੂਠੀ ਦੁਨੀਆ ਲਗਿ ਨ ਆਪੁ ਵਢਾਈਐ ॥੨॥
 ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੂਠੁ ਨ ਬੋਲੀਐ ॥
 ਜੇ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ ॥੩॥
 ਛੈਲ ਲੰਘੰਦੇ ਪਾਰਿ ਗੋਰੀ ਮਨੁ ਧੀਰਿਆ ॥
 ਕੰਚਨ ਵੰਨੇ ਪਾਸੇ ਕਲਵਤਿ ਚੀਰਿਆ ॥੪॥
 ਸੇਖ ਹੈਯਾਤੀ ਜਗਿ ਨ ਕੋਈ ਬਿਰੁ ਰਹਿਆ ॥
 ਜਿਸੁ ਆਸਣਿ ਹਮ ਬੈਠੇ ਕੇਤੇ ਬੈਸਿ ਗਇਆ ॥੫॥
 ਕਤਿਕ ਕੂੰਜਾਂ ਚੇਤਿ ਡਉ ਸਾਵਣਿ ਬਿਜੁਲੀਆਂ ॥
 ਸੀਆਲੇ ਸੋਹੰਦੀਆਂ ਪਿਰ ਗਲਿ ਬਾਹੜੀਆਂ ॥੬॥
 ਚਲੇ ਚਲਣਹਾਰ ਵਿਚਾਰਾ ਲੇਇ ਮਨੇ ॥
 ਗੰਢੇਦਿਆਂ ਛਿਅ ਮਾਹ ਤੁੜੰਦਿਆ ਹਿਕੁ ਖਿਨੇ ॥੭॥
 ਜਿਮੀ ਪੁਛੈ ਅਸਮਾਨ ਫਰੀਦਾ ਖੇਵਟ ਕਿੰਨਿ ਗਏ ॥
 ਜਾਲਣ ਗੋਰਾਂ ਨਾਲਿ ਉਲਾਮੇ ਜੀਅ ਸਹੇ ॥੮॥੨॥

jay jaanaa mar jaa-ee-ai ghum na aa-ee-ai.
 jhooth^{ee} dune^e-aa lag na aap vanj^{aa}-ee-ai. ||2||
 bolee-ai sach Dharam jhooth na bolee-ai.
 jo gur dasai vaat mureed^{aa} jolee-ai. ||3||
 chhail langhanday paar goree man Dheeri-aa.
 kanchan vannay paasay kalvatⁱ cheeri-aa. ||4||
 saykh haiyaat^{ee} jag na ko-ee thir rahi-aa.
 jis aasan ham baithay kaytay bais ga-i-aa. ||5||
 katik koo^N jaa^N chayt da-o saavan bijulee-aa^N.
 see-aalay sohandee-aa^N pir gal baahr^{ee}-aa^N. ||6||
 chalay chalanhaar vichaaraa lay-ay mano.
 gandhaydi-aa^N chhi-a maah turhandi-aa hik khino. ||7||
 jimee puchhai asmaan fareed^{aa} khayvat kinn ga-ay.
 jaalan goraa^N naal ulaamay jee-a sahay. ||8||2||

Aasa

In the previous Shabad, Farid Ji advised us that we should not be a fake worshipper of God to show off our piousness or virtues to others. We should have true love and devotion for God from the inner core of our heart; then and only then He will accept us as His own. In this Shabad, Farid Ji draws our attention to the transient nature of the human body and after giving many examples he again exhorts us to have true love and devotion for God.

Farid Ji says: "O' my dear friend, "*Sheikh*" Farid suggests that you should attune yourself to "*Allah*". (Because, one day as per Muslim customs, your) body shall become dust, in the humble home of your grave."(1)

Now describing, a simple way to meet God in this human life itself, Farid Ji says: "(O' man), you can meet God even today (in this birth), if you can control your sense organs, which make the mind mercurial, (by alluring it towards worldly wealth and pleasures)."(1-Pause)

Elaborating further on the above technique, and referring to the Muslim belief, that after death, we don't come back, Farid Ji says: "If we know, that one day we will die, and are not going to come back to this world, then we shouldn't let ourselves ruined, by being attached to this false world."(2)

Describing, what else, we need to do, in this regard, Farid Ji says: "We should always tell the truth and utter righteous (words), and should not tell a lie. Whatever way the Guru guides us, like disciples, we should follow (that path)."(3)

Farid Ji adds: "(Just as), upon seeing young boys crossing (a river), a lady's mind also gets encouraged, (to cross the river, similarly seeing the saints cross over the worldly ocean, ordinary people are also inspired to follow their example). But those, who remain inclined towards gold (and amassing worldly wealth, they suffer so much pain, as if they are being) sawn (in two)." (4)

Farid Ji further warns us about the transient nature of human life, and says: "O' Sheikh, no one has been able to live forever in this world. Who knows, that the place where we are sitting now, how many have already sat on it, and have gone away?"(5)

To illustrate his point, Farid Ji gives more beautiful examples. He says: "(For example) in the month of *Katik* (September-October) the swallows come, (and then they depart). In the month of *Chait* (March-April) there are generally fires in the jungles (but then that period passes away), and in the month of *Saavan* (June-July) there are rains and lightening (but soon that period ends too). Finally during winter season, young brides look beautiful while hugging their bridegrooms (but soon the winter season also passes away)."(6).

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Therefore, Farid Ji advises us and says: "(O my friends), we should realize in our mind, that the transitory (human



beings), keep departing from this world, and the (body), which takes six months to be formed, takes only a moment to fall down (and die)." 7)

Farid Ji concludes this Shabad with a question and answer session between the earth and the sky. He says: "O Farid, the earth asks the sky: "Where have gone those captains of the ships (or those who called themselves the leaders of the world)? (The earth replies). Their bodies are rotting (in their tombs), and their souls are suffering the consequences of their deeds. (In other words, even those who used to call themselves the great leaders, have departed and their bodies, according to Muslim beliefs, are simply rotting in the graves while their souls suffer admonition)." (8-2)

The message of this Shabad is that we should realize that we are here for a very short time. Many people have come and gone before us. So we should realize this fact that one-day, we too will have to go, therefore we should make use of this opportunity to meditate on God and be one with Him again.

ਪੰਨਾ ੪੮੯

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar sat naam kartaa purakh nirbha-o nirvair
akaal moorat ajoonee saibha^N gur parsaad.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧ ॥

raag goojree mehlaa 1 cha-upday ghar 1.

ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ ॥
ਕਰਣੀ ਕੰਗੂ ਜੇ ਰਲੈ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਹੋਇ ॥੧॥
ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

tayraa naam karee channaa^{thee}-aa jay man ursaa ho-ay.
kar^{nee} kungoo jay ralai ghat antar poojaa ho-ay. ||1||
poojaa keechai naam Dhi-aa-ee-ai bin naavai pooj na ho-
ay. ||1|| rahaa-o.
baahar dayv pakhaalee-ah jay man Dhovai ko-ay.
jooth lahai jee-o maajee-ai mokh pa-i-aanaa ho-ay. ||2||
pasoo mileh chang-aa-ee-aa kharh khaaveh amrit deh.
naam vihoonay aadmee Dharig jeevan karam karayhi. ||3||
nayrhaa hai door na jaani-ahu nit saaray sam^Haalay.
jo dayvai so khaavnaa kaho naanak saachaa hay. ||4||1||

ਬਾਹਰਿ ਦੇਵ ਪਖਾਲੀਅਹਿ ਜੇ ਮਨੁ ਧੋਵੈ ਕੋਇ ॥
ਜੂਠਿ ਲਹੈ ਜੀਉ ਮਾਜੀਐ ਮੋਖ ਪਇਆਣਾ ਹੋਇ ॥੨॥
ਪਸੂ ਮਿਲਹਿ ਚੰਗਿਆਈਆ ਖੜੁ ਖਾਵਹਿ ਅੰਮ੍ਰਿਤੁ ਦੇਹਿ ॥
ਨਾਮ ਵਿਹੂਣੇ ਆਦਮੀ ਧ੍ਰਿਗੁ ਜੀਵਣ ਕਰਮ ਕਰੇਹਿ ॥੩॥
ਨੇੜਾ ਹੈ ਦੂਰਿ ਨ ਜਾਣਿਅਹੁ ਨਿਤ ਸਾਰੇ ਸੰਮੁਲੇ ॥
ਜੋ ਦੇਵੈ ਸੋ ਖਾਵਣਾ ਕਹੁ ਨਾਨਕ ਸਾਚਾ ਹੇ ॥੪॥੧॥

Raag Goojri Mohalla-1

Chaupadey Ghar-1

According to Dr. Bhai Vir Singh Ji, this Shabad appears to have been uttered by the Guru Ji on seeing a Hindu devotee rubbing small pieces of sandalwood on a stone for making a paste for anointing the statue of his god.

Keeping that picture in mind Guru Ji addresses God and says: "(O God), If I could make Your Name the sandalwood and my mind the stone, on which I could rub that wood, and mix in it the saffron of good deeds, then within my heart itself, Your worship would be performed." (1)

Therefore, Guru Ji advises us and says: " (O friends), If we want to serve or worship Him, we should meditate on His Name, because without meditating on His Name there is no (other true) worship of God." (1-Pause)

Telling, the difference, between washing a stone statue from outside, and the mind from inside, Guru Ji says: "(If instead of) washing the stone god from outside, somebody washes his mind (from inside), then just as by scrubbing a pot, its filth gets removed, (similarly the filth of evils gets removed from the mind, and) one starts treading on the path of salvation." (2)

Now commenting on those, who don't meditate on God's Name, Guru Ji says: "Even the animals, (which are considered of much lower species than man), are praised, when just by eating grass, they yield nectar (sweet milk), but cursed is the life of those, who forsaking God's Name, do all other kinds of (useless) deeds." (3)



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Guru Ji concludes the Shabad, by saying: " (O my friends, that God) is near us, don't deem Him far off (from you). Every day, He remembers us, and takes our care. Nanak says, that whatever He gives us, only that we have to consume. He is our eternal (Master)." (4-1)

The message of the Shabad is that instead of performing outer worship, rituals, and ceremonies we should meditate on God within our own heart and try to purify the mind with God's Name. In addition we should do good deeds, only then we will be on our way to salvation.

ਗੂਜਰੀ ਮਹਲਾ ੧ ॥

ਨਾਭਿ ਕਮਲ ਤੇ ਬ੍ਰਹਮਾ ਉਪਜੇ ਬੇਦ ਪੜਹਿ ਮੁਖਿ ਕੰਠਿ ਸਵਾਰਿ ॥

ਤਾ ਕੋ ਅੰਤੁ ਨ ਜਾਣੀ ਲਖਣਾ ਆਵਤ ਜਾਤ ਰਹੈ ਗੁਬਾਰਿ ॥੧॥

ਪ੍ਰੀਤਮ ਕਿਉ ਬਿਸਰਹਿ ਮੇਰੇ ਪ੍ਰਾਣ ਅਧਾਰ ॥

ਜਾ ਕੀ ਭਗਤਿ ਕਰਹਿ ਜਨ ਪੂਰੇ ਮੁਨਿ ਜਨ ਸੇਵਹਿ ਗੁਰ

ਵੀਚਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਰਵਿ ਸਸਿ ਦੀਪਕ ਜਾ ਕੇ ਤ੍ਰਿਭਵਣਿ ਏਕਾ ਜੋਤਿ ਮੁਰਾਰਿ ॥

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਮਨਮੁਖਿ ਰੈਣਿ ਅੰਧਾਰਿ ॥੨॥

ਸਿਧ ਸਮਾਧਿ ਕਰਹਿ ਨਿਤ ਝਗਰਾ ਦੁਹੁ ਲੋਚਨ ਕਿਆ ਹੋਰੈ ॥

ਅੰਤਰਿ ਜੋਤਿ ਸਬਦੁ ਧੁਨਿ ਜਾਗੈ ਸਤਿਗੁਰੁ ਝਗਰੁ ਨਿਬੇਰੈ ॥੩॥

ਸੁਰਿ ਨਰ ਨਾਥ ਬੇਅੰਤ ਅਜੋਨੀ ਸਾਚੈ ਮਹਲਿ ਅਪਾਰਾ ॥

ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗਜੀਵਨ ਨਦਰਿ ਕਰਹੁ ਨਿਸਤਾਰਾ

॥੪॥੨॥

goojree mehlā 1.

naabh kamal tay barahmaa upjay bayd parheh mukh kanth savaar.

taa ko ant na jaa-ee lakh-naa aavat jaat rahai gubaar. ||1||

pareetam ki-o bisrahi mayray paraan aDhaar.

jaa kee bhagat karahi jan pooray mun jan sayveh gur

veechaar. ||1|| rahaa-o.

rav sas deepak jaa kay taribhavan aykaa jot muraar.

gurmukh ho-ay so ahinis nirmal manmukh rain anDhaar.

||2||

siDh samaaDh karahi nit jhagraa duhu lochan ki-aa hayrai.

antar jot sabad Dhun jaagai satgur jhagar nibayray. ||3||

sur nar naath bay-ant ajonee saachai mahal apaaraa.

naanak sahj milay jagjeevan nadar karahu nistaaraa. ||4||2||

Goojri Mohalla-1

In the previous Shabad, Guru Ji advised us that instead of performing outer worship, rituals, and ceremonies we should meditate on God within our own heart and try to purify the mind with God's Name. In addition we should do good deeds, only then we will be on our way to salvation. In this Shabad, Guru Ji cautions us against indulging in unnecessary pursuits, such as trying to find the end or limits of God. Instead he advises us to simply try to meditate on His Name with true love and devotion.

Referring the legend of Hindu god, Brahma, who is believed to be born out of a lotus plant, and tried to find the ultimate source, from where he came, Guru Ji says: "God Brahma, who was born out of a lotus growing in the naval of (god Vishnu), started uttering Vedas from his tongue with great care. (But when he tried to find), the end limits (of God, out of whom, he was created), he could not succeed, and in the process of coming and going into (that lotus plant), he remained in darkness (for many ages)." (1)

Therefore, Guru Ji says to himself (and indirectly all of us): "Why should I forget my beloved (God), who is the mainstay of my life breaths. Yes, (how could I forget that God), whose worship perform the perfect persons and whom even the silent sages serve through Guru's instructions." (1-Pause)

Commenting on God's greatness, and who can benefit from it, Guru Ji says: "That (God) is so great, that his light pervades all the three worlds and the sun and moon are kind of lamps for this light. If a person becomes Guru-wards and follows Guru's instructions he becomes immaculate day and night (and is able to realize the light of God), but the self-ward or egocentric person remains in the dark as if (there is always the darkness of) night for him." (2)

Regarding those "sidhas", and adapts or "perfect persons", who make false claims about their miraculous achievements,



Guru Ji says: "These adapts or *Sidhas*, (close their eyes and) show as if they are meditating in a trance, but every day they fight (among themselves and make false claims, about their enlightenment. But I wonder), what do they see with their two eyes? (Because, God is not realized with these physical eyes. The person, who is Guru ward), the Guru ends the conflict in his mind, and in him awakens the sweet melody of the divine word."(3)

Finally Guru Ji shows us the way to pray to God, and how to ask Him to bless us with His light. He says: "Oh, the Master of angels, the infinite, unborn, and the true One, who resides in the eternal mansion, Nanak prays that he may be imperceptibly blessed with Your vision. Further, please show Your grace, and emancipate him."(4-2)

The messages of this Shabad is that instead of entering into discussions about the limits of God, or making false claims about His realization, on the basis of our meditations, we should simply pray to God with true devotion and humility and ask Him for His favor of enshrining His Name into our minds and thus uniting us with Himself.

ਪੰਨਾ ੪੯੦

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ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੩ ਘਰੁ ੧

raag goojree mehlāa 3 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaaḍ.

ਪ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਣਾ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਪਾਇ ॥

Dharig ivayhaa jeevṇaa jīt har pareet na paa-ay.

ਜਿਤੁ ਕੰਮਿ ਹਰਿ ਵੀਸਰੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥੧॥

jīt kamm har veesrai doojai lagai jaa-ay. ||1||

ਐਸਾ ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਮਨਾ ਜਿਤੁ ਸੇਵੀਐ ਗੋਵਿੰਦ ਪ੍ਰੀਤਿ

aisaa satgur sayvee-ai manaa jīt sayvi-ai govind pareet

ਉਪਜੈ ਅਵਰ ਵਿਸਰਿ ਸਭ ਜਾਇ ॥

oopjai avar visar sabh jaa-ay.

ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਗਹਿ ਰਹੈ ਜਰਾ ਕਾ ਭਉ ਨ ਹੋਵਈ ਜੀਵਨ

har saytee chit geh rahai jaraa kaa bha-o na hova-ee jeevan

ਪਦਵੀ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

padvee paa-ay. ||1|| rahaa-o.

ਗੋਬਿੰਦ ਪ੍ਰੀਤਿ ਸਿਉ ਇਕੁ ਸਹਜੁ ਉਪਜਿਆ ਵੇਖੁ ਜੈਸੀ ਭਗਤਿ

gobind pareet si-o ik sahj upji-aa vaykh jaisee bhagat

ਬਨੀ ॥

banee.

ਆਪ ਸੇਤੀ ਆਪੁ ਖਾਇਆ ਤਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਜੋਤੀ ਜੋਤਿ

aap saytee aap khaa-i-aa taa man nirmal ho-aa jotee jot

ਸਮਈ ॥੨॥

sam-ee. ||2||

ਬਿਨੁ ਭਾਗਾ ਐਸਾ ਸਤਿਗੁਰੁ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

bin bhaagaa aisaa satgur na paa-ee-ai jay lochai sabh ko-

ਕੂੜੈ ਕੀ ਪਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੩॥

ay. koorhai kee paal vichahu niklai taa sadaa sukh ho-ay. ||3||

ਨਾਨਕ ਐਸੇ ਸਤਿਗੁਰ ਕੀ ਕਿਆ ਓਹੁ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਗੁਰ

naanak aisay satgur kee ki-aa oh sayvak sayvaa karay gur

ਆਗੈ ਜੀਉ ਧਰੇਇ ॥

aagai jee-o Dharay-ay.

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਕਰੇ ਸਤਿਗੁਰੁ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇਇ

satgur kaa bhaanaa chit karay satgur aapay kirpaa karay-i.

॥੪॥੧॥੩॥

||4||1||3||

Goojri Mohalla-3

In the previous Shabad, Guru Ji advised us that we should pray to God to enshrine His Name in our minds. In this Shabad, he tells us how important it is to remember Him, and how to serve the Guru, who helps us in this regard.

Guru Ji first starts with a comment and says: "Accursed is that life in which one is not imbued with the love of God. Also accursed is that occupation in which one forgets God and becomes attached to things other than God."(1)

Guru Ji now suggests, the way to avoid forgetting God. Addressing his own mind, (and us), he says: "Oh, my mind we should serve (and follow) such a true Guru, serving whom the love for God arises in our mind, everything else gets forsaken, the mind remains attuned to God, and we obtain such a spiritual status, that fear of old age doesn't arise."(1-Pause)

Now Guru Ji shares with us his own experience and tells us what happened when he followed the advice of his Guru.



He says: "(The Guru made me fall in love with God) and I was imbued with such astonishing devotion, that through the love of God, a poise arose in my mind, (and when), by my own will, I subdued my self- (conceit), my mind became immaculate, and my light merged into the light (of God)." (20)

Cautioning us against taking our Guru lightly, he says: "(O my friends), even if everyone may strongly crave for, without good fortune such a true Guru is not obtained. (Upon meeting the Guru), the wall between (the soul and the prime soul) gets removed, and then there is peace forever." (3)

Finally Guru Ji tells us, how we should serve such a true Guru who brings us closer to God, and unites us with Him. He says: "(If you ask), O Nanak, what kind of service, a servant of the Guru, may perform for such a true Guru, who unites him with God? The answer is that) he should surrender his very life before the Guru. He should always keep in mind the true Guru's will, then the true Guru (would) himself show mercy (and would guide him to peacefully merge in God)." (4-1-3)

The message of this Shabad is that when we have true love for God, our mind obtains peace and bliss, but this true love is only enshrined through the guidance of the true Guru, to whom we should surrender ourselves completely, and follow his advice, with full faith and devotion.

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥

goojree mehlā 3.

ਹਰਿ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰਹੁ ਦੂਜੀ ਸੇਵਾ ਕਰਹੁ ਨ ਕੋਇ ਜੀ ॥

har kee tum sayvaa karahu doojee sayvaa karahu na ko-ay jee.

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ਹਰਿ ਕੀ ਸੇਵਾ ਤੇ ਮਨਹੁ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ਦੂਜੀ ਸੇਵਾ
ਜਨਮੁ ਬਿਰਥਾ ਜਾਇ ਜੀ ॥੧॥

har kee sayvaa tay manhu chindi-aa fal paa-ee-ai doojee
sayvaa janam birthaa jaa-ay jee. ||1||

ਹਰਿ ਮੇਰੀ ਪ੍ਰੀਤਿ ਰੀਤਿ ਹੈ ਹਰਿ ਮੇਰੀ ਹਰਿ ਮੇਰੀ ਕਥਾ ਕਹਾਣੀ
ਜੀ ॥

har mayree pareet reet hai har mayree har mayree kathaa
kahaanee jee.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੇਰਾ ਮਨੁ ਭੀਜੈ ਏਹਾ ਸੇਵ ਬਨੀ ਜੀਉ ॥੧॥
ਰਹਾਉ ॥

gur pargaad mayraa man bheejai ayhaa sayv banee jee-o.
||1|| rahaa-o.

ਹਰਿ ਮੇਰਾ ਸਿਮ੍ਰਿਤਿ ਹਰਿ ਮੇਰਾ ਸਾਸਤ੍ਰ ਹਰਿ ਮੇਰਾ ਬੰਧਪੁ ਹਰਿ
ਮੇਰਾ ਭਾਈ ॥

har mayraa simrit har mayraa saastar har mayraa banDhap
har mayraa bhaa-ee.

ਹਰਿ ਕੀ ਮੈ ਭੂਖ ਲਾਗੈ ਹਰਿ ਨਾਮਿ ਮੇਰਾ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ
ਮੇਰਾ ਸਾਕੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥੨॥

har kee mai bhookh laagai har naam mayraa man triptai
har mayraa saak ant ho-ay sakhaa-ee. ||2||

ਹਰਿ ਬਿਨੁ ਹੋਰ ਰਾਸਿ ਕੂੜੀ ਹੈ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ ॥
ਹਰਿ ਮੇਰਾ ਧਨੁ ਮੇਰੈ ਸਾਥਿ ਚਾਲੈ ਜਹਾ ਹਉ ਜਾਉ ਤਹ ਜਾਈ
॥੩॥

har bin hor raas koorhee hai chaldi-aa naal na jaa-ee.
har mayraa Dhan mayrai saath chaalai jahaa ha-o jaa-o tah
jaa-ee. ||3||

ਸੋ ਬੂਠਾ ਜੋ ਬੂਠੇ ਲਾਗੈ ਬੂਠੇ ਕਰਮ ਕਮਾਈ ॥

so jhoothaa jo jhoothay laagai jhoothay karam kamaa-ee.
kahai naanak har kaa bhaanaa ho-aa kahnnaa kachhoo na
jaa-ee. ||4||2||4||

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਕਾ ਭਾਣਾ ਹੋਆ ਕਹਣਾ ਕਛੂ ਨ ਜਾਈ
॥੪॥੨॥੪॥

Goojri Mohalla-3

In the previous Shabad, Guru Ji advised us that when we have true love for God, our mind obtains peace and bliss, but this true love is only enshrined through the guidance of the true Guru, to whom we should surrender ourselves completely, and follow his advice, with full faith and devotion. In this Shabad Guru Ji, gives us the first important lesson in this regard, and tells us unequivocally, whom we should really serve and worship, so that our hard work and effort may not go waste, and we may have to continue suffering the pains of births and deaths.



So right at the outset, Guru Ji says: "(O my friends), serve (and worship) only the all pervading God, and don't serve (or worship) any other (lesser god, goddess, or human being). Because by serving God, we will obtain the fruit of our heart's desire, but by serving others, our (entire human) birth goes in vain."(1)

Therefore, Guru Ji says: "(As for as, I am concerned), God is my love, (to serve) God is my way of life, to talk and hear about God's gospel and stories is my entertainment. In short, I like this kind of service and worship, that by Guru's grace, my mind may remain imbued (with the loving devotion of God)."(1-Pause)

Explaining, how he is totally committed to worshipping God, and His Name, and not caring for any other kinds of ritual worships, Guru Ji says: "(O my friends, for me to remember), God is (following the) "*Simritis*", (to remember) God, (is my deliberation of) "*Shastras*", God is my relative and God is my brother. I always hunger for God's (Name), because only with God's Name, my mind gets sated (with worldly desires), and it is my relative God who will be my helper in the end."(2)

Continuing to describe his total faith in God, Guru Ji says: "(O my friends), except (the wealth of the Name of) God all other kind of wealth is false (and short lived), while departing (from the world), this doesn't go with us. (On the other hand, my wealth of God's (Name) goes with me, wherever I go)."(3)

In conclusion, Guru Ji says: "(O my friends), false is that (person), who gets attached to false (gods or short lived) things, and does false deeds (and rituals). However Nanak says, that such is God's will (that some are attached to the true God, and are doing His true worship, while others are praying to false gods, and keep doing false worship), and nothing else can be said."(4-2-4)

The message of this Shabad is that we should serve and worship God alone, and no other god or goddess or any human being. Further we should remember, that it is His Name alone, which will accompany us and help us in the end, and nothing else. So instead of wasting all our time in false worldly affairs or amassing false worldly wealth, we should devote some time to collect true wealth of God's Name.

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥

ਜੁਗ ਮਾਹਿ ਨਾਮੁ ਦੁਲੰਭੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥
ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਵੇਖਹੁ ਕੋ ਵਿਉਪਾਇ ॥੧॥
ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥
ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥੧॥
ਰਹਾਉ ॥

ਜਾਂ ਭਉ ਪਾਏ ਆਪਣਾ ਬੈਰਾਗੁ ਉਪਜੈ ਮਨਿ ਆਇ ॥
ਬੈਰਾਗੈ ਤੇ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੨॥
ਸੇਇ ਮੁਕਤ ਜਿ ਮਨੁ ਜਿਣਹਿ ਫਿਰਿ ਧਾਤੁ ਨ ਲਾਗੈ ਆਇ ॥
ਦਸਵੈ ਦੁਆਰਿ ਰਹਤ ਕਰੇ ਤ੍ਰਿਭਵਣੁ ਸੋਝੀ ਪਾਇ ॥੩॥

goojree mehlā 3.

jug maahi naam ḁulambh hai gurmukh paa-i-aa jaa-ay.
bin naavai mukat na hova-ee vaykhhu ko vi-upaa-ay. ||1||
balihaaree gur aapṇay sad balihaarai jaa-o.
satgur mili-ai har man vasai sehjay rahai samaa-ay. ||1||
rahaa-o.
jaa^N bha-o paa-ay aapṇaa bairaag upjai man aa-ay.
bairaagai ṭay har paa-ee-ai har si-o rahai samaa-ay. ||2||
say-ay mukat je man jineh fir Dhaat na laagai aa-ay.
ḁasvai ḁu-aar rahaṭ karay ṭaribhavan sojhee paa-ay. ||3||

SGGSP-490

ਨਾਨਕ ਗੁਰ ਤੇ ਗੁਰੁ ਹੋਇਆ ਵੇਖਹੁ ਤਿਸ ਕੀ ਰਜਾਇ ॥

naanak gur ṭay gur ho-i-aa vaykhhu ṭis kee rajaa-ay.

ਪੰਨਾ ੪੯੧

SGGSP-491

ਇਹੁ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੩॥੫॥

ih kaaran karta karay joṭee joṭ samaa-ay. ||4||3||5||

Goojri Mohalla-3

In the previous Shabad, Guru Ji told us that it is God's Name alone, which will accompany us and help us in the end, and nothing else. So instead of wasting our time in false worldly affairs or amassing false worldly wealth, we should devote some time to collect true wealth of God's Name. In this Shabad Guru Amardas Ji is sharing



with us his own experience, how by following the advice of his Guru (Angaddev Ji), he got the gift of God's Name, which was enshrined, in his mind and he was blessed with the Guru ship and union with God.

Guru Ji starts with the comment and says: "(O my friends), in this age, it is awfully difficult to obtain God's Name. It is only obtained through the Guru's grace, and without the Name, one never obtains salvation (from worldly entanglements), let someone try howsoever he wants to try, and find out (for himself)." (1)

Therefore, Guru Ji thanks his Guru and says: "I am a sacrifice to my Guru, and I always sacrifice myself to him, because upon meeting the true Guru, God comes to abide in the mind, and one easily remains absorbed in a state of poise." (1-Pause)

Now Guru Ji shares with us what are the stages through which a true devotee passes before he obtains union with God. He says: "When, God instills His fear (and respect in a person), then a sense of detachedness (from worldly affairs) arises in his mind. It is from this state of detachedness, that we attain to God, and one remains absorbed in (the meditation of) God." (2)

Next commenting on the importance of controlling our mind, and instead of letting it be led by worldly attractions, making it meditate on God, and thus obtaining victory over it, Guru Ji says: "(O my friends), emancipated are those, who conquer their mind, they are not afflicted with (the malady of) worldly attachment again. Their mind remains in tenth gate (where they experience the presence of God), and they obtain understanding about all the three worlds." (3)

Finally, for our inspiration, Guru Ji shares with us in the most humble way, the process of his own elevation from an ordinary sikh to the status of the Guru. He says: "Look at the will of God, that by Guru's grace (this humble disciple), Nanak, also became the Guru. It is the Creator, who causes everything to happen, and this is how man's light merges in the light (of God)." (4-3-5)

The message of this Shabad is that if we truly follow the direction and advice of the Guru, then he would inculcate the fear and love of God in us. This will motivate us to get detached from the worldly affairs, and we would remain absorbed in the love or Name of God. Ultimately, a stage may come, when God is so much pleased with us, that He may bless us with the highest of honors.