



SGGSP-431

ਪੰਨਾ ੪੩੧

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

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aasaavaree mehlaa 5 ghar 3

ik-o<sup>N</sup>kaar satgur parsaad.

mayray man har si-o laagee pareet.  
 saaDhsang har har japat nirmal saachee reet. ||1|| rahaa-o.  
 darsan kee pi-aas ghaanee chitvat anik parkaar.  
 karahu anoograhu paarbarahm har kirpaa Dhaar muraar.  
 ||1||  
 man pardaysee aa-i-aa mili-o saaDh kai sang.  
 jis vakhar ka-o chaahtaa so paa-i-o naameh rang. ||2||  
 jaytay maa-i-aa rang ras binas jaahi khin maahi.  
 bhagat ratay tayray naam si-o sukh bhu<sup>N</sup>cheh sabh thaa-  
 ay.  
 ||3||  
 sabh jag chalta-o paykhee-ai nihchal har ko naa-o.  
 kar mitraa-ee saaDh si-o nihchal paavahi thaa-o. ||4||  
 meet saajan sut banDhpa ko-oo hot na saath.  
 ayk nivaahoo raam naam deenaa kaa parabh naath. ||5||  
 charan kamal bohith bha-ay lag saagar tari-o tayh.  
 bhayti-o pooraa satguroo saachaa parabh si-o nayh. ||6||  
 saaDh tayray kee jaachnaa visar na saas giraas.  
 jo tuDh bhaavai so bhalaay tayrai bhaanai kaaraj raas. ||7||  
 sukh saagar pareetam milay upjay mahaa anand.  
 kaho naanak sabh dukh mitay parabh bhaytay  
 parmaanand.  
 ||8||1||2||

Asawari Mohalla-5

Ghar-3

In this Shabad Guru Ji is sharing with us, what kind of joy and peace, that person enjoys, who falls in love with God. He also tells us, how any kind of attachment with worldly riches or relatives is short lived, and what kind of love can accompany us, even after our death.

Addressing his own mind, and indirectly ours, Guru Ji says: "O my mind, (he who is) imbued with the love of God, repeating God's Name, in the company of the saintly persons, becomes his true and immaculate way of life."(1-Pause)

Describing, what is the present state of his own mind, Guru Ji addresses God and says: "(O God), by thinking about Your many kinds of merits, an immense desire for (seeing) Your sight (has arisen in me. Therefore) O my God, the slayer of demons, show mercy, (and bless me with Your vision)."(1)

Stating the benefits of joining the congregation of saints, Guru Ji says: "When after wandering around in myriads of existences, a foreigner (like) mind comes and joins the company of saints, by imbuing himself with the love of (God's) Name, he obtains the commodity which he has been wishing for (so many births)."(2)

Guru Ji notes that all other kinds of worldly loves are very short-lived, therefore he humbly says: "(O God), as many are the kinds of worldly loves and relishes, they are all very short-lived. (But), imbued with the love Your Name, Your



devotees enjoy peace everywhere.”(3)

Therefore, Guru Ji advises us and says: “(O my friend), we see that the entire world is transitory. The only everlasting thing is God's Name. Therefore, (O man), make friendship with the saint (Guru), so that (by meditating on God's Name in his company) you may obtain an everlasting place (of rest).”(4)

Guru Ji also cautions: “(O man), whether it be your friends, mates, sons or relatives, none will accompany you (after death). It is only the Name of God, the Master of the meek, who is the everlasting companion (of any person).”(5)

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Stating the blessings received by a person, who seeks the shelter of the Guru, as if his lotus feet (represented by his Gurbani), are like a ship to help him cross the worldly ocean, Guru Ji says: “(O my friends), he for whom, the Guru’s lotus feet have become like a ship, riding that ship, he has crossed the world ocean. (In other words), he who has met the perfect true Guru, (and followed his advice), he has developed true love for God.”(6)

Therefore, expressing the earnest desire of true devotees of God, Guru Ji says: “(O God), the prayer of Your saints is always is, that You never go out of their minds, even when they are taking a breath, or putting a morsel (of food in their mouth).” (7)

In conclusion, Guru Ji says: “(O my friends), he who meets, beloved God, the ocean of comforts, in him arises great bliss. Nanak says, he who meets God, the embodiment of supreme bliss, all his sorrows get obliterated.”(8-1-2-39)

**The message of this Shabad is that if we seek the guidance of the Guru, act on his advice of meditating on God's Name with love and devotion, then God shows us His vision, all our pains are destroyed, and we enjoy eternal Bliss.**

*Detail of Shabads: AsaWari Ashtpadi M: 5=1, Asa Ashtpadi M:5=1, Sub total=2, M:1=22, M:3=15, Total=39*

ਆਸਾ ਮਹਲਾ ੫ ਬਿਰਹੜੇ ਘਰੁ ੪ ਛੰਤਾ ਕੀ ਜਤਿ

aasaa mehlāa 5 birharhay ghar 4 chhantāa kee jat

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur pargaad.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਪਿਆਰੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ ॥੧॥

paarbrahm parabh simree-ai pi-aaray darsan ka-o bal jaa-o. ||1||

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਬੀਸਰਹਿ ਪਿਆਰੇ ਸੇ ਕਿਉ ਤਜਣਾ ਜਾਇ ॥੨॥

jis simrat dukh beesrahi pi-aaray so ki-o tajnaa jaa-ay. ||2||  
ih tan vaychee sant peh pi-aaray pareetam day-ay milaa-ay. ||3||

ਇਹੁ ਤਨੁ ਵੇਚੀ ਸੰਤ ਪਹਿ ਪਿਆਰੇ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ ॥੩॥

sukh seegaar bikhi-aa kay feekay taj chhoday mayree maa-ay. ||4||  
kaam kroDh lobh taj ga-ay pi-aaray satgur charnee paa-ay. ||5||

ਸੁਖ ਸੀਗਾਰ ਬਿਖਿਆ ਕੇ ਫੀਕੇ ਤਜਿ ਛੋਡੇ ਮੇਰੀ ਮਾਇ ॥੪॥

jo jan raatay raam si-o pi-aaray anaj na kaahoo jaa-ay. ||6||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਜਿ ਗਏ ਪਿਆਰੇ ਸਤਿਗੁਰ ਚਰਨੀ ਪਾਇ ॥੫॥

har ras jin<sup>H</sup>ee chaakhi-aa pi-aaray taripat rahay aaghaa-ay. ||7||

ਜੋ ਜਨ ਰਾਤੇ ਰਾਮ ਸਿਉ ਪਿਆਰੇ ਅਨਤ ਨ ਕਾਹੂ ਜਾਇ ॥੬॥  
ਹਰਿ ਰਸੁ ਜਿਨੀ ਚਾਖਿਆ ਪਿਆਰੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ ॥੭॥

anchal gahi-aa saaDh kaa naanak bhai saagar paar paraa-ay. ||8||1||3||

ਅੰਚਲੁ ਗਹਿਆ ਸਾਧ ਕਾ ਨਾਨਕ ਭੈ ਸਾਗਰੁ ਪਾਰਿ ਪਰਾਇ ॥੮॥੧॥੩॥

**Asa Mohalla-5****Birharrey Ghar-4****(Separation hymns on the tune of meters)**

As per Dr. Bh. Vir Singh Ji this and the next Shabad are two of those Shabads which are sung at the time of “*Chaunki Sahib*”, or the practice of some Sikh groups to sing at night while walking in Golden temple complex Amritsar, starting with *Akal Bunga*, completing the bigger round, entering the gate to main temple, doing the small round and then ending with prayer before Guru Granth Sahib.

In this Shabad, addressing one of the sikhs in his congregation, Guru Ji says: “O my dear (friend), we should always meditate on the all pervading God. I am a sacrifice to His sight.”(1)

Guru Ji asks: “O my dear (friend), how can we forsake Him, contemplating whom all our sorrows depart?”(2)

Instead Guru Ji suggests: “O dear, (as for as I am concerned, I am ready) to sell my body to that saint (Guru), who may unite me with my beloved spouse.”(3)

Now as if addressing his mother, Guru Ji respectfully says: “O my mother, I have renounced the relishes of all worldly comforts, and decorations, because they all seem tasteless to me (as compared to the relish of God’s Name).”(4)

Describing, what happened, when he sought shelter of the true Guru, he says: “O my dear, (since the time, I have) sought the shelter of the Guru’s feet (his Gurbani, all such evil impulses as) lust, anger, and greed, have departed (from my body).”(5)

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Therefore, Guru Ji says: “O my dear, the persons, who are imbued with the love of God, (forsaking Him), they don’t go anywhere else.”(6)

Stating the reason, why, it is so, he says: “O my dear, they who have tasted the relish of God’s (Name), they get fully satiated, (and free from any worldly desires).”(7)

In conclusion, Guru Ji says: “O Nanak, they who have grasped onto the support of the saint (Guru), have crossed over the dreadful (worldly) ocean.”(8-1-3)

**The message of the Shabad is that, if we want to cross over the dreadful worldly ocean, then seeking the shelter of the saint (Guru Granth Sahib Ji), we should follow the advice given in his sacred Gurbani, and shedding our evil passions such as lust, anger and greed, meditate on God’s Name.**

ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਟੀਐ ਪਿਆਰੇ ਜਬ ਭੇਟੈ ਹਰਿ ਰਾਇ ॥੧॥

janam maran dukh katee-ai pi-aaray jab bhaytai har raa-ay. ||1||

ਸੁੰਦਰੁ ਸੁਖਰੁ ਸੁਜਾਣੁ ਪ੍ਰਭੁ ਮੇਰਾ ਜੀਵਨੁ ਦਰਸੁ ਦਿਖਾਇ ॥੨॥

sundar sughar sujaan parabh mayraa jeevan daras dikhaa-ay. ||2||

ਜੋ ਜੀਅ ਤੁਝ ਤੇ ਬੀਛੁਰੇ ਪਿਆਰੇ ਜਨਮਿ ਮਰਹਿ ਬਿਖੁ ਖਾਇ ॥੩॥

jo jee-a tujh tay beechhuray pi-aaray janam mareh bikh khaa-ay. ||3||

ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੋ ਮਿਲੈ ਪਿਆਰੇ ਤਿਸ ਕੈ ਲਾਗਉ ਪਾਇ ॥੪॥

jis too mayleh so milai pi-aaray tis kai laaga-o paa-ay. ||4||

ਜੋ ਸੁਖੁ ਦਰਸਨੁ ਪੇਖਤੇ ਪਿਆਰੇ ਮੁਖ ਤੇ ਕਹਣੁ ਨ ਜਾਇ ॥੫॥

jo sukh darsan paykh-tay pi-aaray mukh tay kahan na jaa-ay. ||5||

ਸਾਚੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਪਿਆਰੇ ਜੁਗੁ ਜੁਗੁ ਰਹੀ ਸਮਾਇ ॥੬॥

saachee pareet na tut-ee pi-aaray jug jug rahee samaa-ay. ||6||

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jo tuDh bhaavai so bhala pi-aaray tayree amar rajaa-ay.



ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਪਿਆਰੇ ਤੇਰੀ ਅਮਰੁ ਰਜਾਇ ॥੭॥

॥7॥

ਨਾਨਕ ਰੰਗਿ ਰਤੇ ਨਾਰਾਇਣੈ ਪਿਆਰੇ ਮਾਤੇ ਸਹਜਿ ਸੁਭਾਇ  
॥੮॥੨॥੪॥

naanak rang raṭay naaraa-inai pi-aaray maatay sahj  
subh<sup>h</sup>aa-ay.

#### Asa Mohalla-5

In the previous Shabad, Guru Ji stated the blessings received by a person, who seeks the shelter of the Guru, and follows his advice. One of the most important blessings of serving the Guru is that he unites us with our God. In this Shabad Guru Ji describes the blessings of meeting God.

He says: "O' my dear, when we meet God, the King, we are saved from the pain of (the rounds of) birth and death."(1)

Describing, some of the merits of his beloved God, Guru Ji says: "O my friend, handsome, virtuous and all-wise is my God. When He shows His vision, (I feel so rejuvenated, as if I have obtained a new lease of) life."(2)

Describing, the fate of those, who are separated from God, and do not remember Him, Guru Ji comments: "O' my dear God, those persons, who are separated from You, they keep on dying and taking birth, because they keep on eating the poison (of remaining engrossed in worldly riches and power)." (3)

But feeling compassion even for these separated ones, Guru Ji says: "O' dear God (these mortals are in a way helpless, because) only he gets united with You, whom You Yourself unite, and I bow to the feet of such (a united) person."(4)

Regarding the kind of pleasures, one gets on seeing the sight of God, Guru Ji says: "O' God, the happiness one receives upon seeing You, that pleasure cannot be described."(5)

Once again, describing the excellence of the love with God, Guru Ji says: "(O God), if one gets imbued with true love for You, that love never breaks, it remains enshrined (in the heart) ages after ages."(6)

Expressing, how much, he loves and likes, whatever pleases His beloved God, Guru Ji says: "(O my dear God), whatever pleases You, that is the best thing and Your command is unalterable."(7)

Guru Ji concludes, by describing the state of mind, of those, who are imbued with the love of God. He says: "O Nanak, they, who are imbued with the love of the dear God, they remain fully absorbed in His love in a state of peace and poise."(8-2-4)

**The message of this Shabad is that instead of love for worldly riches and powers, we should seek the guidance of the Guru and from him learn how to embrace the love for God and His Name. Then all our pains of future births and deaths will be ended, and we would enjoy an eternal state of peace and poise.**

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ਸਭ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨਤੇ ਪਿਆਰੇ ਕਿਸੁ ਪਹਿ ਕਹਉ ਸੁਨਾਇ  
॥੧॥

sabh biDh tum hee jaantay pi-aaray kis peh kaha-o sunaa-  
ay. ॥1॥

ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਤੇਰਾ ਦਿਤਾ ਪਹਿਰਹਿ ਖਾਇ ॥੨॥

toon<sup>N</sup> daataa jee-aa sabhnaa kaa tayraa diṭaa pahirahi khaa-  
ay. ॥2॥

ਸੁਖੁ ਦੁਖੁ ਤੇਰੀ ਆਗਿਆ ਪਿਆਰੇ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥੩॥

sukh dukh tayree aagi-aa pi-aaray doojee naahee jaa-ay.  
॥3॥

ਜੋ ਤੂੰ ਕਰਾਵਹਿ ਸੋ ਕਰੀ ਪਿਆਰੇ ਅਵਰੁ ਕਿਛੁ ਕਰਣੁ ਨ ਜਾਇ  
॥੪॥

jo toon<sup>N</sup> karaaveh so karee pi-aaray avar kichh karan na  
jaa-ay. ॥4॥

ਦਿਨੁ ਰੈਣਿ ਸਭ ਸੁਹਾਵਣੇ ਪਿਆਰੇ ਜਿਤੁ ਜਪੀਐ ਹਰਿ ਨਾਉ  
॥੫॥

din rain sabh suhaavanay pi-aaray jit japee-ai har naa-o.  
॥5॥

saa-ee kaar kamaavnee pi-aaray Dhur mastak laykh  
likh<sup>h</sup>aa-ay. ॥6॥

ayko aap varatdaa pi-aaray ghat ghat rahi-aa samaa-ay. ॥7॥  
sansaar koop tay uDhar lai pi-aaray naanak har sarna<sup>h</sup>-ay.



ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਪਿਆਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ ॥੬॥

ਏਕੋ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰੇ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਇ ॥੭॥  
ਸੰਸਾਰ ਕੁਪ ਤੇ ਉਧਰਿ ਲੈ ਪਿਆਰੇ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ ॥੮॥੩॥੨੨॥੧੫॥੨॥੪੨॥

#### Asa Mohalla-5

#### Ashtpadi

In stanza (7) of the previous Shabad, addressing God, Guru Ji said: “(O my dear God), whatever pleases You, that is the best thing and Your command is unalterable.” In this Shabad, he expounds further on this concept, and shows us, how we need to surrender ourselves completely to God, and believe, that everything is in His hands, we have to do, whatever He wants us to do, we cannot do against His will, because He knows all the conditions of our heart, what we are thinking inside.

So addressing God, he says: “O my dear (God), You know all the conditions (of my heart; in how much pain or pleasure, it is), so to whom may I narrate (the feelings of my heart).”(1)

Acknowledging, that whatever we get, it is as per His grace, Guru Ji says: “(O God), You are the Giver of all (creatures); they eat and wear whatever You have given them.”(2)

Not only, for what we eat and wear, Guru Ji acknowledges, that all our pain or pleasure are also as per His command, so he says: “O my dear (God, it is as per) Your command, that a person suffers pain, or enjoys pleasure, and there is no other place (from where, these things originate).”(3)

But that is not all, even regarding our actions, Guru Ji says: “O my dear (God), whatever (good or bad deed), You make me do, I do that, (because) nothing else could be done (against Your will).”(4)

Therefore, Guru Ji says: “O my dear (God), all those days and nights become beautiful, when we meditate on Your Name.”(5)

Now humbly, expressing our limitations, Guru Ji says: “O my dear (God), we have to engage only in that task, getting written which in our destiny from the very beginning, we have come (to this world).”(6)

Next, acknowledging, His omnipresence, Guru Ji says: “O my dear (God), You, alone, are pervading everywhere, and You are enshrined in each and every heart.”(7)

Guru Ji concludes, his prayer, by saying: “O my dear (God), Nanak has sought Your refuge, pull me out of the well of the world (which is so filled up wit worldly attachments and evils).”(8-3-22-15-2-42)

**The message of this Shabad is that we should always live in love and gratitude to God, for all the gifts He has given us to eat or wear. During times of happiness we should be even more thankful to Him, for His extra grace on us, and during adverse circumstances, we should accept it as God’s Will. Even when our mind waivers and feels depressed (due to some painful circumstances), we should go and seek His shelter, just like the child, who clings to his mother, even when she is punishing it.**

*Detail of Shabads: Birharrey =3, Ashtpadis M: 1 =22, M: 3 =15, M: 5 = 2, Total = 42.*

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਪਟੀ ਲਿਖੀ

raag aasaa mehlaa 1 patee likhee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaad.

ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ ॥

sasai so-ay sarisat jin saajee sabhnaa saahib ayk bha-i-aa. sayvat rahay chit jin<sup>H</sup> kaa laagaa aa-i-aa tin<sup>H</sup> kaa safal bha-i-aa. ||1||



ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨ੍ ਕਾ ਲਾਗਾ ਆਇਆ ਤਿਨ੍ ਕਾ ਸਫਲੁ  
ਭਇਆ ॥੧॥

ਮਨ ਕਾਹੇ ਭੂਲੇ ਮੂੜ ਮਨਾ ॥  
ਜਬ ਲੇਖਾ ਦੇਵਹਿ ਬੀਰਾ ਤਉ ਪੜਿਆ ॥੧॥ ਰਹਾਉ ॥  
ਈਵੜੀ ਆਦਿ ਪੁਰਖੁ ਹੈ ਦਾਤਾ ਆਪੇ ਸਚਾ ਸੋਈ ॥  
ਏਨਾ ਅਖਰਾ ਮਹਿ ਜੋ ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਿਸੁ ਸਿਰਿ ਲੇਖੁ ਨਹੋਈ  
॥੨॥

ਉਝੈ ਉਪਮਾ ਤਾ ਕੀ ਕੀਜੈ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥  
ਸੇਵਾ ਕਰਹਿ ਸੇਈ ਫਲੁ ਪਾਵਹਿ ਜਿਨ੍ ਸਚੁ ਕਮਾਇਆ ॥੩॥

ਛੰਡੈ ਛਿਆਨੁ ਬੂਝੈ ਜੇ ਕੋਈ ਪੜਿਆ ਪੰਡਿਤੁ ਸੋਈ ॥  
ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਈ ॥੪॥

man kaahay bhoalay moorh manaa.  
jab laykhaa dayveh beeraa ta-o parhi-aa. ||1|| rahaa-o.  
eevrhee aad purakh hai daataa aapay sachaa so-ee.  
aynaa akhraa meh jo gurmukh boojhai tis sir laykh na ho-  
ee. ||2||  
oorhai upmaa taa kee keejai jaa kaa ant na paa-i-aa.  
sayvaa karahi say-ee fal paavahi jin<sup>H</sup>ee sach kamaa-i-aa.  
||3||  
nyanyai nyi-aan boojhai jay ko-ee parhi-aa pandit so-ee.  
sarab jee-aa meh ayko jaanai taa ha-umai kahai na ko-ee.  
||4||

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**Raag Asa Mohalla-1  
Patti Likhi**

As per Dr. Bh. Vir Singh Ji, “it is believed that Guru Nanak Dev Ji, composed this Shabad when at the age of about 7 years, he was taken to the school teacher for his education. The teacher wrote the alphabet on a wooden tablet (or “Patti”) for the student to copy the words repeatedly. But Guru Nanak Ji wrote a whole new hymn in the poetic style of starting each new stanza, with a letter of the alphabet.”

**Personal Note-** In 1994 the author had the good fortune of visiting this place called Gurdwara Patti Sahib (near Nankana Sahib in Pakistan), where still poor Sikh children were learning Punjabi and Gurbani using Pattis (or wooden slates), sitting on bare brick floors, in the middle of summer season without having even cold water to soothe their dry throats.

Beginning with the letter Sassa – S of the Alphabet Guru Ji gives his sermon as under: -

**“Sassa**

The God, who created the universe, is the sole Master of all. Profitable became the advent of those persons into this world, who kept on remembering that God, and whose mind remained attuned to Him.”(1)

“O’ my foolish mind, why are you getting strayed (from the true path of the life), because, you will only be counted as educated, when you render account (of your deeds in God’s court, and you are declared having positive balance in the account of your good and bad deeds).”(1-Pause)

**“Ewarri**

The beneficent God, who is the primal source of all life, who is the Giver of all, He Himself is the eternal (God). The Guru wards person, who recognizes (that true One), in these letters (of the alphabet), in his destiny, doesn’t remain any account (of debt of evils).”(2)

**“Oorra**

We should sing praise of that God, whose limit could not be found. They, alone obtain the fruit (of achieving the object of human life), who serve Him (by meditating on His Name) and practicing truth.”(3)

**“Gangaan**

Only that person is a scholar and a Pundit, who understands the divine knowledge and he is really educated who understands that it is the one God alone who pervades all hearts and then he doesn’t utter any words of self-conceit.”  
(4)



ਕਕੈ ਕੇਸ ਪੁੰਡਰ ਜਬ ਹੂਏ ਵਿਣੁ ਸਾਬੂਣੈ ਉਜਲਿਆ ॥  
ਜਮ ਰਾਜੇ ਕੇ ਹੇਰੂ ਆਏ ਮਾਇਆ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ  
॥੫॥

ਖਖੈ ਖੁੰਦਕਾਰੁ ਸਾਹ ਆਲਮੁ ਕਰਿ ਖਰੀਦਿ ਜਿਨਿ ਖਰਚੁ ਦੀਆ  
॥  
ਬੰਧਨਿ ਜਾ ਕੈ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਅਵਰੀ ਕਾ ਨਹੀ ਹੁਕਮੁ  
ਪਇਆ ॥੬॥

ਗਗੈ ਗੋਇ ਗਾਇ ਜਿਨਿ ਛੋਡੀ ਗਲੀ ਗੋਬਿਦੁ ਗਰਬਿ ਭਇਆ ॥  
ਘੜਿ ਭਾਂਡੇ ਜਿਨਿ ਆਵੀ ਸਾਜੀ ਚਾੜਣ ਵਾਹੈ ਤਈ ਕੀਆ ॥੭॥  
ਘਘੈ ਘਾਲ ਸੇਵਕੁ ਜੇ ਘਾਲੈ ਸਬਦਿ ਗੁਰੂ ਕੈ ਲਾਗਿ ਰਹੈ ॥  
ਬੁਰਾ ਭਲਾ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ ਇਨ ਬਿਧਿ ਸਾਹਿਬੁ ਰਮਤੁ ਰਹੈ  
॥੮॥

kkY kys puMfr jb hUey ivxu swbUxY aujilAw ]  
jm rwjy ky hydrU Awey mwieAw kY sMgil bMiD lieAw  
]5]  
KKY KuMdkwru swh Awlmu kir KrIid ijin Krcu dIAw ]  
bMDin jw kY sBu jgu bwiDAw Avri kw nhI hukmu  
pieAw ]6]  
ggY goie gwie ijin CofI gII goibdu grib BieAw ]  
GiV BWfy ijin AwwI swjI cwVx vwhY qeI kIAw ]7]  
GGY Gwl syvku jy GwlY sbid gurU kY lwig rhY ]  
burw Blw jy sm kir jwxY ien ibiD swihbu rmqu rhY ]8]

#### “Kakka

Some people cheat themselves, by thinking that they can always do God’s worship, when they would become old, so they keep totally engrossed in worldly bonds, through out their youth and middle age, but when old age arrives still they find themselves bound in their worldly affairs. Describing this situation, Guru Ji says: “When (a person becomes old, and when his) hair become grey, and start shining without soap, then (even if a person wants to, he cannot meditate on God, because he finds, that health wise, he has become so weak, that his time of death has come near, and) the agents of the demon of death have come, ready to bound him in the chains of worldly bonds (to take him away).” (5)

#### “Khakha

Therefore, advising all of us, Guru Ji says: “(O man), that God, who is the king of the entire universe; He, who as if after purchasing, has provided for the sustenance of all, and in the bonds of whose (universal law), the entire universe is bound, (in His kingdom), no one else’s writ can run. (Therefore, we have to obey His command only, and no one else’s).” (6)

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#### “Gagga

(The mortal doesn’t remember that) God, who has created this universe, but with mere talk, becoming arrogant, he starts assuming himself as the supporter the earth. (But the truth is, that like a potter, that God), who after (creating the creatures like the potter), after molding the pots, has fashioned this universe like an oven to bake the pots (or purify the mortals).” (7)

#### “Ghagha

(O my friends, if instead of indulging in self- conceit and arrogance due to our riches, knowledge or penance), becoming a true servant, a person performs hard labor like the servants, if he remains attuned to the Guru’s word, if he deems both good and bad circumstance as equal, and in this way, he keeps contemplating the Master, (then he is approved in God’s court).” (8)

ਚਚੈ ਚਾਰਿ ਵੇਦ ਜਿਨਿ ਸਾਜੇ ਚਾਰੇ ਖਾਣੀ ਚਾਰਿ ਜੁਗਾ ॥  
ਚੁਗੁ ਜੁਗੁ ਜੋਗੀ ਖਾਣੀ ਭੋਗੀ ਪੜਿਆ ਪੰਡਿਤੁ ਆਪਿ ਥੀਆ  
॥੯॥

ਛਛੈ ਛਾਇਆ ਵਰਤੀ ਸਭ ਅੰਤਰਿ ਤੇਰਾ ਕੀਆ ਭਰਮੁ ਹੋਆ ॥

ਪੰਨਾ ੪੩੩

chachai char vayd jin saajay charay khaanee char  
jugaa.  
jug jug jogee khaanee bhogee parhi-aa pandit aap thee-aa.  
||9||  
chhachhai chhaa-i-aa vartee sabh antar tayraa kee-aa  
bharam ho-aa.

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ਭਰਮੁ ਉਪਾਇ ਭੁਲਾਈਅਨੁ ਆਪੇ ਤੇਰਾ ਕਰਮੁ ਹੋਆ ਤਿਨੁ ਗੁਰੂ  
ਮਿਲਿਆ ॥੧੦॥

bharam upaa-ay bhulaa-ee-an aapay tayraa karam ho-aa  
tin<sup>H</sup> guroo mili-aa. ||10||

“Chacha

He, who created the four “Vedas”, all the four sources of life (through eggs, placenta, perspiration, and earth), and the four ages; (that God has Himself been) the highest Yogi, the enjoyer of all things, and (the most learned) scholar, age after age. (Therefore, we should not feel proud of any little bit of education, a few worldly possessions or little divine knowledge etc.).”(8)

“Chhachha

Next addressing God, Guru Ji says: “(O' God, in a way, the mortals are helpless, because), as per Your doing, a kind of shadow (of illusion) has spread over the world, and Your created doubt has arisen (in the minds of the mortals. On Your own, You have strayed some in doubt, and some on whom has been bestowed Your grace, they have received (the guidance of) the Guru).”(9)

ਜਜੈ ਜਾਨੁ ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਲਖ ਚਉਰਾਸੀਹ ਭੀਖ ਭਵਿਆ ॥

jajai jaan mangat jan jaachai lakh cha-oraaseeh bheekh  
bhavi-aa.

ਏਕੋ ਲੇਵੈ ਏਕੋ ਦੇਵੈ ਅਵਰੁ ਨ ਦੂਜਾ ਮੈ ਸੁਣਿਆ ॥੧੧॥

ayko layvai ayko dayvai avar na doojaa mai suni-aa. ||11||

ਝੜੈ ਝੁਰਿ ਮਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਦੇਣਾ ਸੁ ਦੇ ਰਹਿਆ ॥

jhajhai jhoor marahu ki-aa paraanee jo kichh daynaa so

ਦੇ ਦੇ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਜਿਉ ਜੀਆ ਕਾ ਰਿਜਕੁ ਪਇਆ

day day vaykhai hukam chala-ay ji-o jee-aa kaa rijak pa-

॥੧੨॥

i-aa. ||12||

ਵੰਵੈ ਨਦਰਿ ਕਰੇ ਜਾ ਦੇਖਾ ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥

njanjai nadar karay jaa daykhaa doojaa ko-ee naahee.

ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਏਕੁ ਵਸਿਆ ਮਨ ਮਾਹੀ ॥੧੩॥

ayko rav rahi-aa sabh thaa-ee ayk vasi-aa man maahee.

||13||

“Jajja

Next commenting on the state of a mortal, Guru Ji says: “Thinking himself as a beggar, an ordinary human being begs (for so many things from God. In fact, he has been roaming around in myriad of existences begging (for one thing or the other. However, he needs to realize, that throughout all the ages, and existences), it is only that one (God), who receives He who gives (any thing). I have not heard any other second, (beside Him).”(11)

“Jhajha

Therefore, advising the mortals, not to keep complaining and crying for more and more wealth and possessions, Guru Ji asks: “O' human beings, why are you killing yourself in unnecessary worry (and keep begging for more and more. Remember that whatever He) has decided to give you, He is giving (without even your asking). Also while giving, He is looking at it, and executing His command, (to make sure, that) all the creatures are getting their destined sustenance.”(12)

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“Janian

However, even about his being able to realize this fact, Guru Ji humbly acknowledges, and says: “ (O my friends), only when (God) casts His glance of grace, that I am able to see (that except one God), there is no other second (Giver of creatures), and it is only one (God), who is pervading in all places, and it is that one (God), who is abiding in the hearts (of all).”(13)





ਟੈ ਟੰਚੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਉਠਿ ਚਲਣਾ ॥	tatai tanch karahu ki-aa paraanee gharhee ke muhat ke uth chalnaa.
ਜੂਐ ਜਨਮੁ ਨ ਹਾਰਹੁ ਅਪਣਾ ਭਾਜਿ ਪੜਹੁ ਤੁਮ ਹਰਿ ਸਰਣਾ ॥੧੪॥	joo-ai janam na haarahu apnaa bhaaj parhahu tum har sarna.   14
ਠਠੈ ਠਾਢਿ ਵਰਤੀ ਤਿਨ ਅੰਤਰਿ ਹਰਿ ਚਰਣੀ ਜਿਨ੍ ਕਾ ਚਿਤੁ ਲਾਗਾ ॥	thathai thaadh vartee tin antar har charnee jin <sup>H</sup> kaa chit laagaa.
ਚਿਤੁ ਲਾਗਾ ਸੇਈ ਜਨ ਨਿਸਤਰੇ ਤਉ ਪਰਸਾਦੀ ਸੁਖੁ ਪਾਇਆ ॥੧੫॥	chit laagaa say-ee jan nistaray ta-o parsaadee sukh paa-i- aa.   15

**“Tatta**

Now, advising us against wasting too much time and energy, in worldly ostentations, Guru Ji says: “O’ mortals, why do you indulge in all these ostentations (to gather and display your wealth and possessions)? In a moment or so, you have to depart (from this world. So), don’t lose (the game of) your human birth (in unnecessary involvements, instead) you should hasten to seek the shelter of God.”(14)

**“Thatha**

Now stating the benefit of seeking the shelter of God, Guru Ji says: “Calmness has pervaded in the hearts of those whose mind has got attached to God's feet (His Name). O God, only those persons have been saved, whose mind has been attuned (to You), and by Your grace, they have obtained peace.”(15)

ਡਡੈ ਡੰਫੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਸਭੁ ਚਲਣਾ ॥	dadai damf karahu ki-aa paraanee jo kichh ho-aa so sabh chalnaa.
ਤਿਸੈ ਸਰੇਵਹੁ ਤਾ ਸੁਖੁ ਪਾਵਹੁ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ॥੧੬॥	tisai sarayvhu taa sukh paavhu sarab nirantar rav rahi-aa.   16
ਢਢੈ ਢਾਹਿ ਉਸਾਰੈ ਆਪੇ ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਤਿਸੁ ਨਿਸਤਾਰੇ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥੧੭॥	dhadhhai dhaahi usaarai aapay ji-o tis bhaavai tivai karay. kar kar vaykhai hukam chalaay tis nistaaray jaa ka-o nadar karay.   17
ਣਾਣੈ ਰਵਤੁ ਰਹੈ ਘਟ ਅੰਤਰਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਈ ॥ ਆਪੇ ਆਪਿ ਮਿਲਾਏ ਕਰਤਾ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ ॥੧੮॥	naanai ravat rahai ghat antar har gun gaavai so-ee. aapay aap milaa-ay kartaa punrap janam na ho-ee.   18

**“Dadda**

Once again advising us against false show of our wealth, or possessions, Guru Ji says: “O’ mortals, why do you put up false shows, because whatever has been created (in this world), has to depart (from here). You can find peace only if you remember (that God), who is pervading within all.”(16)

**“Dhaddha**

Regarding this universe, Guru Ji says: “(O my friends, God) dismantles and builds (this universe) on His own. As it pleases Him, so does He do? After creating again and again, He watches over (His creatures), and executes His command, and He saves him, on whom He showers His grace.”(17)

**“Naana**

Now, telling another secret, about those, who instead of wasting their time in false worldly ostentations sing God’s praises, Guru Ji says: “(O my friends), only he sings praises of (God), in whose heart, He becomes manifest. The Creator, then Himself unites (that person) with Himself, and then he doesn’t go through (the round of) birth, and death again.”(18)



ਤਤੈ ਤਾਰੂ ਭਵਜਲੁ ਹੋਆ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥  
ਨਾ ਤਰ ਨਾ ਤੁਲਹਾ ਹਮ ਬੁਭਸਿ ਤਾਰਿ ਲੇਹਿ ਤਾਰਣ ਰਾਇਆ  
॥੧੯॥

tatai taaroo bhavjal ho-aa taa kaa ant na paa-i-aa.  
naa tar naa tulhaa ham boodas taar layhi taaran raa-i-aa.  
||19||  
thathai thaan thaanantar so-ee jaa kaa kee-aa sabh ho-aa.  
ki-aa bharam ki-aa maa-i-aa kahee-ai jo tis bhaavai so-ee  
bhalaa. ||20||

ਬਥੈ ਥਾਨਿ ਥਾਨੰਤਰਿ ਸੋਈ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਹੋਆ ॥  
ਕਿਆ ਭਰਮੁ ਕਿਆ ਮਾਇਆ ਕਰੀਐ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ  
ਭਲਾ ॥੨੦॥

#### “Tatta

Now praying to God, Guru Ji says: “(O God), this dreadful worldly ocean has become so deep, (that it can only be crossed over by swimming), and its other end cannot be found. We neither have any boat, nor any raft, so we are drowning in it, please help us swim across this ocean, O our savior, the king.”(19)

#### “Thatha

Through the letter, “*Thatha*”, Guru Ji tells us: “(O man, that God), by whose doing, everything has happened, that (God) is pervading in all places, and the inter spaces. The person, who believes, that whatever pleases Him, that alone is the best thing, (for him), neither any doubt, nor any worldly allurements has any meaning.”(20)

ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥  
ਜੇ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥  
ਧਯੈ ਧਾਰਿ ਕਲਾ ਜਿਨਿ ਛੋਡੀ ਹਰਿ ਚੀਜੀ ਜਿਨਿ ਰੰਗ ਕੀਆ ॥  
ਤਿਸ ਦਾ ਦੀਆ ਸਭਨੀ ਲੀਆ ਕਰਮੀ ਕਰਮੀ ਹੁਕਮੁ ਪਇਆ  
॥੨੨॥

ḍadai ḍos na ḍay-oo kisai ḍos karammaa aapni-aa.  
jo mai kee-aa so mai paa-i-aa ḍos na ḍeejai avar janaa.  
||21||  
DhaDhai Dhaar kalaa jin chhodee har cheejee jin rang  
kee-aa.  
tis ḍaa dee-aa sabhnee lee-aa karmee karmee hukam pa-i-  
aa. ||22||  
nannai naah bhog nit bhogai naa deethaa naa samli-aa.  
galee ha-o sohagan bhainay kant na kabahoo<sup>N</sup> mai mili-aa.  
||23||

ਨੰਨੈ ਨਾਹ ਭੋਗ ਨਿਤ ਭੋਗੈ ਨਾ ਡੀਠਾ ਨਾ ਸੰਮੁਲਿਆ ॥  
ਗਲੀ ਹਉ ਸੋਹਾਗਣਿ ਭੈਣੇ ਕੰਤੁ ਨ ਕਬਹੂੰ ਮੈ ਮਿਲਿਆ ॥੨੩॥

#### “Dadda

Often most of us blame others, for our problems, and suffering. But, with a few exceptions, all our pain and suffering is the result of our own past deeds (of this or the previous lives). Therefore, Guru Ji says: “I do not blame any other (for my problems, because I have realized, that) the fault lies with my own actions. Whatever, I did, I received its result, therefore, (I say, we shouldn’t) blame other persons (for any of our sorrows or losses).”(21)

#### “Dhadha

Mentioning one more factor, in the fate of the creatures, Guru Ji says: “(O my friends, that God), who after assuming His own power, has infused power (in His creatures), He, who has filled everything with some color (or beauty of its own), all have received, what He has given to them. (But, this giving was not arbitrary), it was according to the past deeds of each and every one, that His command was issued (regarding how much pain or pleasure, was to be assigned in each creature’s destiny).”(22)

#### “Nanna

Now putting himself in the place of some fake scholars and saints, who behave as if they daily see and enjoy the company of God, Guru Ji says: “That Groom (God), daily enjoys the company of the (united wedded brides. But even though, I have) neither seen, nor ever remembered (Him in my heart). O sister, just with my talks, (I behave as if I am His) wedded and united bride, (but the fact is that), the Groom has never met me.”(23)



ਪਪੈ ਪਾਤਿਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚੁ ਕੀਆ ॥  
ਦੇਖੈ ਬੁਝੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ  
॥੨੪॥

ਫਠੈ ਫਾਹੀ ਸਭੁ ਜਗੁ ਫਾਸਾ ਜਮ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਸੇ ਨਰ ਉਬਰੇ ਜਿ ਹਰਿ ਸਰਣਾਗਤਿ ਭਜਿ  
ਪਇਆ ॥੨੫॥

ਬਬੈ ਬਾਜੀ ਖੇਲਣ ਲਾਗਾ ਚਉਪੜਿ ਕੀਤੇ ਚਾਰਿ ਜੁਗਾ ॥

ਪੰਨਾ ੪੩੪

ਜੀਅ ਜੰਤ ਸਭ ਸਾਰੀ ਕੀਤੇ ਪਾਸਾ ਢਾਲਣਿ ਆਪਿ ਲਗਾ ॥੨੬॥

ਭਭੈ ਭਾਲਹਿ ਸੇ ਫਲੁ ਪਾਵਹਿ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨ੍ ਕਉ ਭਉ  
ਪਇਆ ॥

ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਚੇਤਹਿ ਮੂੜੇ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ  
॥੨੭॥

papai paatisaahu parmaysar vaykhan ka-o parpanch kee-  
aa.  
daykhai boojhai sabh kichh jaanai antar baahar rav rahi-  
aa. ||24||  
fafai faahee sabh jag faasaa jam kai sangal banDh la-i-aa.  
gur parsaadee say nar ubray je har sarnaagat bhaj pa-i-aa.  
||25||  
babai baajee khaylan laagaa cha-uparh keetay chaar jugaa.

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jee-a jant sabh saaree keetay paasaa dhaalan aap lagaa.  
||26||  
bhabhai bhaaleh say fal paavahi gur parsaadee jin<sup>H</sup> ka-o  
bha-o pa-i-aa.  
manmukh fireh na cheeteh moorhay lakh cha-oraaseeh  
fayr pa-i-aa. ||27||

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##### “Pappa

Regarding God, and this creation, Guru Ji says: “(O my friends), it is God, the king, who has created this expanse of the universe, for us to behold (and appreciate). He sees, and knows everything (about the state of our minds), because He is pervading everywhere, both outside, and inside (our hearts).” (24)

##### “Phapha

However, commenting on the state of the world Guru Ji says: “(O my friends), the entire world is caught in the noose of death, (because of its worldly attachments. Therefore), it has been bound in the chains of the demon of death. By Guru’s grace only those persons, have escaped (from this noose), who have hastened to the shelter of God.” (25)

##### “Babba

Comparing the working of this world, and the fate of the creatures, with the game of “*Chauparr*”, (a game like “Luddo” with four sides or tracks on the four sides of a square, in which the players throw the dice and move their individual pieces as per the throw of the dice. The piece which after going through all the four tracks ultimately reaches the central square or “home” is said to have completed its turn successfully). So using this illustration, Guru Ji says: “God is playing with the universe, like one plays the game of “*Chauparr*”. In this game, He has made the four ages like the four tracks of His game, the human beings serve as individual pieces and He Himself is engaged in throwing the dice, (and is enjoying the play, in which like the game pieces, some human beings are successfully completing their mortal journey, while others keep going around and around like the pieces of the “*Chauparr*” game).” (26)

##### “Bhabbha

Stating briefly, why some humans win, while others lose in the game of life, Guru Ji says: “By Guru’s grace, they in whose hearts has been enshrined the fear (of God), they try to find that God, and obtain the fruit of their efforts. But, the self-conceited fools, keep on wandering around in (different directions), and do not remember (God). So they keep going through the rounds of myriad of existences.” (27)

ਮੰਮੈ ਮੋਹੁ ਮਰਣੁ ਮਧੁਸੂਦਨੁ ਮਰਣੁ ਭਇਆ ਤਬ ਚੇਤਵਿਆ ॥

mammai moh maran maDhusoodan maran bha-i-aa tab  
chaytvi-aa.



ਕਾਇਆ ਭੀਤਰਿ ਅਵਰੋ ਪੜਿਆ ਮੰਮਾ ਅਖਰੁ ਵੀਸਰਿਆ ॥੨੮॥	kaa-i-aa bheetar avro parhi-aa mammaa akhar veesri-aa.   28
ਯਯੈ ਜਨਮੁ ਨ ਹੋਵੀ ਕਦ ਹੀ ਜੇ ਕਰਿ ਸਚੁ ਪਛਾਣੈ ॥ ਗੁਰਮੁਖਿ ਆਖੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਣੈ ॥੨੯॥	ya-yai janam na hovee kad hee jay kar sach pachhaanai. gurmukh aakhai gurmukh boojhai gurmukh ayko jaanai.   29
ਰਾਰੈ ਰਵਿ ਰਹਿਆ ਸਭ ਅੰਤਰਿ ਜੇਤੇ ਕੀਏ ਜੰਤਾ ਜੰਤ ਉਪਾਇ ਧੰਧੈ ਸਭ ਲਾਏ ਕਰਮੁ ਹੋਆ ਤਿਨ ਨਾਮੁ ਲਇਆ ॥੩੦॥	raarai rav rahi-aa sabh antar jaytay kee-ay jantaa. jant upaa-ay DhanDhai sabh laa-ay karam ho-aa tin naam la-i-aa.   30
ਲਲੈ ਲਾਇ ਧੰਧੈ ਜਿਨਿ ਛੋਡੀ ਮੀਠਾ ਮਾਇਆ ਮੋਹੁ ਕੀਆ ॥	lalai laa-ay DhanDhai jin chhodee meethaa maa-i-aa moh kee-aa.
ਖਾਣਾ ਪੀਣਾ ਸਮ ਕਰਿ ਸਹਣਾ ਭਾਣੈ ਤਾ ਕੈ ਹੁਕਮੁ ਪਇਆ ॥੩੧॥	khaanaa peenaa sam kar sahnaa bhaanai taa kai hukam pa- i-aa.   31
ਵਵੈ ਵਾਸੁਦੇਉ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਜਿਨਿ ਵੇਸੁ ਕੀਆ ॥ ਵੇਖੈ ਚਾਖੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ॥੩੨॥	vavai vaasuday-o parmaysar vaykhan ka-o jin vays kee-aa. vaykhai chaakhai sabh kichh jaanai antar baahar rav rahi- aa.   32
ੜਾੜੈ ਰਾੜਿ ਕਰਹਿ ਕਿਆ ਪ੍ਰਾਣੀ ਤਿਸਹਿ ਧਿਆਵਹੁ ਜਿ ਅਮਰੁ ਹੋਆ ॥ ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਓਸੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਕੀਆ ॥੩੩॥	rhaarhai raarh karahi ki-aa paraanee tiseh Dhi-aavahu je amar ho-aa. tiseh Dhi-aavahu sach samaavahu os vitahu kurbaan kee-aa.   33
ਹਾਰੈ ਹੋਰੁ ਨ ਕੋਈ ਦਾਤਾ ਜੀਅ ਉਪਾਇ ਜਿਨਿ ਰਿਜਕੁ ਦੀਆ ॥	haahai hor na ko-ee daataa jee-a upaa-ay jin rijak dee-aa. har naam Dhi-aavahu har naam samaavahu an-din laahaa har naam lee-aa.   34
ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਹਰਿ ਨਾਮਿ ਸਮਾਵਹੁ ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੀਆ ॥੩੪॥	aa-irhai aap karay jin chhodee jo kichh karnaa so kar rahi- aa.
ਆਇਝੈ ਆਪਿ ਕਰੇ ਜਿਨਿ ਛੋਡੀ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥	karay karaa-ay sabh kichh jaanai naanak saa-ir iv kahi-aa.   35  1
ਕਰੇ ਕਰਾਏ ਸਭ ਕਿਛੁ ਜਾਣੈ ਨਾਨਕ ਸਾਇਰ ਇਵ ਕਹਿਆ ॥੩੫॥੧॥	

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“Mamma

Commenting on the general human nature, Guru Ji also says: “Due to his worldly attachments, man remembers “*Maut*” and “*Madhusudan*” (or death and God), only when he realizes, that his time of departure from this world has come very near. Otherwise, he keeps on reading, (and filling his) body with all other miscellaneous things, as if he has completely forgotten about the letter “M” (for “*Maut*” and “*Madhusudan*”, or death and God).”(28)

“Yayya

Therefore, telling the way to avoid this circle of birth and death altogether, and what a Guru wards person actually does in this regard, Guru Ji says: “A person wouldn’t be born ever again, (and therefore also won’t die again), if he recognizes the true God (in this birth. For this reason) a Guru wards person always utters, understands, and knows that there is only one (God, who is pervading everywhere).”(29)

“Raara

Explaining, what he means by saying that a Guru wards person understands about God, Guru Ji says: “(A Guru wards person understands, that as many are the creatures, (God) is pervading in all of them. Further, after creating the



creatures, He has yoked them all to (their respective) jobs. But, those on whom has been bestowed His grace, they have meditated on (His) Name.”(30)

**“Lalla**

Now regarding the role of worldly attachments, and how a person ought to take the pains and pleasures of this world, Guru Ji says: “(That God), who has yoked this world to its different tasks, He has also made the worldly attachment seem sweet (or pleasing to the human being. In this situation, a person has to eat and drink, and also bear the pain and pleasure with equal regard, because it is as per His will, that an order (giving pleasure or pain) is issued.”(31)

**“Vaava**

Once again clarifying the concept about one God, who has created this universe, Guru Ji says: “(O my friends), it is the absolute and all pervading God, who has assumed this creative form to see (the play of the world). He sees and ponders over and knows everything, and is pervading both inside and out.” (32)

**“Raarra**

Now advising us against unnecessary squabbles and arguments, Guru Ji says: “O mortal, why do you enter into heated arguments or quarrels with others (regarding which god to worship. I say) worship (that God), who is immortal. If you meditate on Him, you would merge in that true (God). I have sacrificed myself for that (God).”(33)

**“Haaha**

Also making it clear that except the one God, who has created us, there is no other second, who is the Giver of any boons, Guru Ji says: “(O my friends, remember that) there is no other Giver, except that God, who after creating the creatures, has given them their daily sustenance. Therefore, you should meditate on God’s Name, and merge in God’s Name. (They who do like this) every day, have obtained the profit of God’s Name.”(34)

**“Aairra**

In conclusion, of this hymn of his, composed at such a young age of only seven years, Guru Ji says: “He who has Himself created (the universe), is doing what He has to do. (That God) does and causes everything done on His own. This is what, poet Nanak, has (understood and) proclaimed (to the world).”(35-1)

**The message of this whole chapter ‘Patti Likhi’ is that we should accept with grace whatever God does or causes to be done in His Will and we should always deem Him near and meditate on His Name.**

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੩ ਪਟੀ

raag aasaa mehlaa 3 patee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaad.

ਅਯੋ ਅੰਛੈ ਸਭੁ ਜਗੁ ਆਇਆ ਕਾਖੈ ਘੰਛੈ ਕਾਲੁ ਭਇਆ ॥  
ਰੀਰੀ ਲਲੀ ਪਾਪ ਕਮਾਣੇ ਪੜਿ ਅਵਗਣ ਗੁਣ ਵੀਸਰਿਆ ॥੧॥  
ਮਨ ਐਸਾ ਲੇਖਾ ਤੂੰ ਕੀ ਪੜਿਆ ॥  
ਲੇਖਾ ਦੇਣਾ ਤੇਰੈ ਸਿਰਿ ਰਹਿਆ ॥੧॥ ਰਹਾਉ ॥  
ਸਿਧੰਛਾਇਐ ਸਿਮਰਹਿ ਨਾਹੀ ਨੰਨੈ ਨਾ ਤੁਧੁ ਨਾਮੁ ਲਇਆ ॥

ayo anyai sabh jag aa-i-aa kaakhai ghanyai kaal bha-i-aa.  
reeree lalee paap kamaanay parh avgan gun veesri-aa. ||1||  
man aisaa laykhaa too<sup>N</sup> kee parhi-aa.  
laykhaa daynaa tayrai sir rahi-aa. ||1|| rahaa-o.  
siDha<sup>N</sup>nyaa-ee-ai simrahi naahee nannai naa tuDh naam  
la-i-aa.

ਛਛੈ ਛੀਜਹਿ ਅਹਿਨਿਸਿ ਮੂੜੇ ਕਿਉ ਛੂਟਹਿ ਜਮਿ ਪਾਕੜਿਆ  
॥੨॥

chhachhai chheejeh ahinis moorhay ki-o chhooteh jam  
paakrhi-aa. ||2||  
babai boojheh naahee moorhay bharam bhulay tayraa  
janam ga-i-aa.

ਬਬੈ ਬੂਝਹਿ ਨਾਹੀ ਮੂੜੇ ਭਰਮਿ ਭੁਲੇ ਤੇਰਾ ਜਨਮੁ ਗਇਆ ॥

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ਅਣਹੋਦਾ ਨਾਉ ਧਰਾਇਓ ਪਾਧਾ ਅਵਰਾ ਕਾ ਭਾਰੁ ਤੁਧੁ ਲਇਆ

anhodaa naa-o Dharaa-i-o paaDhaa avraa kaa bhaar tuDh  
la-i-aa. ||3||



॥੩॥

ਜਜੈ ਜੋਤਿ ਹਿਰਿ ਲਈ ਤੇਰੀ ਮੂੜੇ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਹਿਗਾ  
॥

ਏਕੁ ਸਬਦੁ ਤੂੰ ਚੀਨਹਿ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੁਨੀ ਆਵਹਿਗਾ  
॥੪॥

ਤੁਧੁ ਸਿਰਿ ਲਿਖਿਆ ਸੋ ਪੜੁ ਪੰਡਿਤ ਅਵਰਾ ਨੋ ਨ ਸਿਖਾਲਿ  
ਬਿਖਿਆ ॥

ਪਹਿਲਾ ਫਾਹਾ ਪਇਆ ਪਾਏ ਪਿਛੇ ਦੇ ਗਲਿ ਚਾਟੜਿਆ ॥੫॥

jajai jot hir la-ee tayree moorhay ant ga-i-aa  
pachhutaavhigaa.

ayk sabad too<sup>N</sup> cheeneh naahee fir fir joonee aavhigaa. ||4||  
tuDh sir likhi-aa so parh pandit avraa no na sikhaal bikhi-  
aa.

pahilaa faahaa pa-i-aa paaDhay pichho day gal chaatrhi-  
aa. ||5||

### Raag Asa Mohalla-3

#### “Patti”

It was the third Guru Amar Das Ji, who composed this hymn titled “Patti” (or wooden slate, similar to the previous “Patti” composed by the first Guru Nanak Dev Ji. But this time, instead of Gurmukhi (in which our Guru Granth Sahib Ji is composed), Guru Ji is using the alphabet similar to that of Hindi/Sanskrit. In the olden days, the Hindu accountants (or “Paadhas”) used to use this script. The messages associated with the different letters (or group of letters) of this “Alphabet” are as under:

#### “Ayo, Anghaaiy, Ka, Khaaiy, Kanghey, Riri, Lallie

Through the letters “Ayo” and “Anghaaiy”, Guru Ji tells us, that this world has come into existence, through the letters “Ka” “Khaaiy”, and “Kanghey” reveal that death is hovering over its head. The letters “Riri”, and “Lallie” remind us, that (forsaking death), a human being has started committing sins, and getting engrossed in faults, he has forgotten about virtues.”(1)

Therefore, addressing his mind, Guru Ji says: “O’ man, what kind of accounting you have learnt, that when you render account (to God, your account won’t be settled, and), you would be still responsible for rendering further account of your deeds).”(1-Pause)

#### “Sindh Ghanya, Nanna, Chhachha

Through the invocation “Sindh Ghanya” (or blessing), Guru Ji admonishes and asks: “(O man), you do not contemplate on (the Master of the world), and the letter “Nanna” says, that you have never meditated upon (God’s) Name. O fool, the letter “Chhachha”, should remind you that day after day, (your body) is becoming weak, (I wonder) how would you save yourself, when the demons (of death) come and catch hold of you?”(2)

Now directly addressing that “Paadha” (or the accounts teacher), Guru Ji says: “O fool, you do not understand (the right way of life). Being lost in doubt, your (entire human) birth has gone waste. Without having the desired merits, you have got yourself regarded as a “Paadha” (or an accounts teacher). In this way, you have assumed the false responsibility of teaching (accounts) to others.”(3)

#### “Jajja

Therefore, through the letter, “Jajja”, Guru Ji cautions us, and says: “O’ fool, (because of your ignorance), your divine light (or knowledge), has been taken away (by your sins). When in the end you go from here, you would repent. You do not meditate on the essence of the one word (of God); therefore you would fall into existences again and again.”(4)

Therefore addressing that pundit, Guru Ji says: “O’ pundit, first read what has been written in your destiny. Don’t teach



(this false knowledge) to others. (Because, the consequence of such teaching is that) the first of all, the noose (of death) is tied (around the neck of) the teacher, and after that around the necks of the disciples.”(5)

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ਪੰਨਾ ੪੩੫

ਸਸੈ ਸੰਜਮੁ ਗਇਓ ਮੂੜੇ ਏਕੁ ਦਾਨੁ ਤੁਧੁ ਕੁਥਾਇ ਲਇਆ ॥

ਸਾਈ ਪੁੜੀ ਜਜਮਾਨ ਕੀ ਸਾ ਤੇਰੀ ਏਤੁ ਧਾਨਿ ਖਾਧੈ ਤੇਰਾ  
ਜਨਮੁ ਗਇਆ ੬॥

ਮੰਮੈ ਮਤਿ ਹਿਰਿ ਲਈ ਤੇਰੀ ਮੂੜੇ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਪਇਆ ॥

ਅੰਤਰ ਆਤਮੈ ਬ੍ਰਹਮੁ ਨ ਚੀਨਿਆ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ  
ਭਇਆ ॥੭॥ਕਕੈ ਕਾਮਿ ਕ੍ਰੋਧਿ ਭਰਮਿਓਹੁ ਮੂੜੇ ਮਮਤਾ ਲਾਗੇ ਤੁਧੁ ਹਰਿ  
ਵਿਸਰਿਆ ॥ਪੜਹਿ ਗੁਣਹਿ ਤੂੰ ਬਹੁਤੁ ਪੁਕਾਰਹਿ ਵਿਣੁ ਬੂਝੇ ਤੂੰ ਫੂਬਿ ਮੁਆ  
॥੮॥ਤਤੈ ਤਾਮਸਿ ਜਲਿਓਹੁ ਮੂੜੇ ਬਥੈ ਬਾਨ ਭਰਿਸਟੁ ਹੋਆ ॥  
ਘਘੈ ਘਰਿ ਘਰਿ ਫਿਰਹਿ ਤੂੰ ਮੂੜੇ ਦਦੈ ਦਾਨੁ ਨ ਤੁਧੁ ਲਇਆ  
॥੯॥

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sasai sanjam ga-i-o moorhay ayk daan tuDh kuthaa-ay la-  
i-aa.saa-ee putree jajmaan kee saa tayree ayṭ Dhaan khaaDhai  
tayraa janam ga-i-aa. ||6||mammai maṭ hir la-ee tayree moorhay ha-umai vadaa rog  
pa-i-aa.anṭar aatmai barahm na cheen<sup>hi</sup>-aa maa-i-aa kaa muhtaaj  
bha-i-aa. ||7||kakai kaam kroDh bharmi-ohu moorhay mamtaa laagay  
tuDh har visri-aa.parheh guneḥ too<sup>N</sup> bahuṭ pukaareh vinṭ boojhay too<sup>N</sup> doob  
mu-aa. ||8||

ṭatai taamas jali-ohu moorhay thathai thaan bharisat ho-aa.

ghaghai ghar ghar fireh too<sup>N</sup> moorhay dadai daan na tuDh  
la-i-aa. ||9||



**“Sassa**

Now cautioning the pundit, against accepting monetary gifts from his host at the time of his daughter’s marriage, and eating at his house, Guru Ji says: “O’ fool, you have abandoned your self- control, and you have accepted charity at one undesirable occasion. See that the daughter of your host is also like your own daughter. (According to your own rules, any person, who lives at the expense of his daughter, loses the merit of all good deeds done in his life, therefore by accepting money at the time of the marriage of your host’s daughter), and eating out of this charity, your entire life has gone waste.”(6)

**“Mamma**

Therefore, commenting on the true character of the pundit, referred above, Guru Ji says: “O’ fool, (the truth is that) greed has robbed you of your intellect, and on top of that you have been afflicted with the chronic disease of ego, (that you are a great scholar). But you have not recognized the God residing in your mind, because, you have become dependant on money.”(7)

**“Kakka**

Continuing to tell truth to that pundit, Guru Ji says: “O’ fool, (you try to teach others, but) you yourself, have been strayed by lust and anger, and being attached to the desire for owning every thing for your self, you have forsaken God. (No doubt), you read, reflect and do too much lecturing (to others), but without understanding (the true way of life), you yourself are drowned (in this worldly ocean).”(8)

**“Tatta”, “Thatha”, “Ghagha”, “Dadda”**

But, that is not all, Guru Ji adds: O’ fool, you have been burnt inside with wrath. The place (of your heart, where God’s Name could reside) is polluted (with greed). You roam from one house to the other, asking for alms, but you have never obtained the (true) charity (of God’s Name from any body).”(9)

ਪਪੈ ਪਾਰਿ ਨ ਪਵਹੀ ਮੂੜੇ ਪਰਪੰਚਿ ਤੂੰ ਪਲਚਿ ਰਹਿਆ ॥	papai paar na pavhee moorhay parpanch too <sup>N</sup> palach rahi-aa.
ਸਚੈ ਆਪਿ ਖੁਆਇਓਹੁ ਮੂੜੇ ਇਹੁ ਸਿਰਿ ਤੇਰੈ ਲੇਖੁ ਪਇਆ ॥੧੦॥	sachai aap khu-aa-i-ohu moorhay ih sir tayrai laykh pa-i-aa.   10
ਭਭੈ ਭਵਜਲਿ ਡੁਬੋਹੁ ਮੂੜੇ ਮਾਇਆ ਵਿਚਿ ਗਲਤਾਨੁ ਭਇਆ ॥	bhabhai bhavjal dubohu moorhay maa-i-aa vich galtaan bha-i-aa.

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ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ਏਕ ਘੜੀ ਮਹਿ ਪਾਰਿ ਪਇਆ ॥੧੧॥	gur parsadee ayko jaanai ayk gharhee meh paar pa-i-aa.   11
ਵਵੈ ਵਾਰੀ ਆਈਆ ਮੂੜੇ ਵਾਸੁਦੇਉ ਤੁਧੁ ਵੀਸਰਿਆ ॥ ਏਹ ਵੇਲਾ ਨ ਲਹਸਹਿ ਮੂੜੇ ਫਿਰਿ ਤੂੰ ਜਮ ਕੈ ਵਸਿ ਪਇਆ ॥੧੨॥	vavai vaaree aa-ee-aa moorhay vaasuday-o tuDh veesri-aa. ayh vaylaa na lehsahi moorhay fir too <sup>N</sup> jam kai vas pa-i-aa.   12
ਝਝੈ ਕਦੇ ਨ ਬੁਰਹਿ ਮੂੜੇ ਸਤਿਗੁਰ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂੰ ਵਿਖਾ ॥	jhajhai kaday na jhooreh moorhay satgur kaa updays sun too <sup>N</sup> vikhaa.
ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ ॥੧੩॥	satgur baajhahu gur nahee ko-ee niguray kaa hai naa-o-buraa.   13
ਧਧੈ ਧਾਵਤ ਵਰਜਿ ਰਖੁ ਮੂੜੇ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਪਇਆ	DhaDhai Dhaavat varaj rakh moorhay antar tayrai niDhaan pa-i-aa. gurmukh hoveh taa har ras peeveh jugaa jugantar khaahi pa-i-aa.   14



ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਹਰਿ ਰਸੁ ਪੀਵਹਿ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹਿ  
ਪਇਆ ॥੧੪॥

**“Pappa**

Continuing to show the mirror of his true character to that pundit, Guru Ji says: “O fool, you will not swim across (the worldly ocean), because you are so much involved in the worldly affairs. (In accordance with your own past deeds) you have been punished by the true (God), and this is what has been written in your destiny, (that you would remain lost in false illusions).”(10)

**“Bhabha**

Guru Ji adds: “O’ fool, you are getting drowned in the dreadful (worldly) ocean, because, you are so much absorbed in worldly allurements, (that nothing else comes to your mind). But, by Guru's grace, the person, who realizes the one God alone, he swims across (the worldly ocean), in an instant.”(11)

**“Vavva**

Reminding the pundit, about the significance of this one opportunity, which he is not going to get again, Guru Ji says: “O’ fool, (it was by great good destiny, that) your turn (for human birth came, in which you could reunite with God), but that God has completely gone out of your mind. O fool, you are not going to get this opportunity (again), and you would be left at the mercy of the demon of death, (who may keep burning you in hell, or make you go through the pains of birth and death forever).”(12)

**“Jhajjha**

Therefore, advising him, Guru Ji says: “O fool, just listen, and try to follow the instruction of the true Guru. (I assure you, that if you do that), you would never have to repent. (However remember), that without the true Guru, there is no other Guru (in this world), and the person, who is without (the guidance of any) Guru, even his name is inauspicious.”(13)

**“Dhadha**

Advising him further, Guru Ji says: “O fool, restrain your wandering mind, (from searching for wealth in so many places, because) within you is present the treasure (of God’s Name). If you follow Guru's advice, then you can partake from this elixir of God, you could keep enjoying this (divine food) forever.”(14)

ਗਗੈ ਗੋਬਿੰਦੁ ਚਿਤਿ ਕਰਿ ਮੂੜੇ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥  
ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਇ ਮੂੜੇ ਪਿਛਲੇ ਗੁਨਹ ਸਭ ਬਖਸਿ  
ਲਇਆ ॥੧੫॥

gagai gobid̥ chit̥ kar moorhay̥ galee kinai na paa-i-aa.  
gur kay charan hirdai vasaa-ay moorhay̥ picchlay̥ gunah  
sabh̥ bakh̥has la-i-aa. ||15||

ਹਾਰੈ ਹਰਿ ਕਥਾ ਬੂਝੁ ਤੂੰ ਮੂੜੇ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥

haahai har kathaā boojh̥ too<sup>N</sup> moorhay̥ taa sadaa sukh̥ ho-  
ee.

ਮਨਮੁਖਿ ਪੜਹਿ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ  
ਹੋਈ ॥੧੬॥

manmukh̥ par̥heh̥ tay̥taa dukh̥ laagai vin̥ satgur̥ mukaṭ̥ na  
ho-ee. ||16||

ਰਾਰੈ ਰਾਮੁ ਚਿਤਿ ਕਰਿ ਮੂੜੇ ਹਿਰਦੈ ਜਿਨੁ ਕੈ ਰਵਿ ਰਹਿਆ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਰਾਮੁ ਪਛਾਤਾ ਨਿਰਗੁਣ ਰਾਮੁ ਤਿਨੀ ਬੂਝਿ  
ਲਹਿਆ ॥੧੭॥

raarai raam̥ chit̥ kar moorhay̥ hirdai jin<sup>H</sup> kai rav̥ rahi-aa.  
gur p̥arsaadee jin<sup>H</sup>ee raam̥ pachhaataḁ nirgun̥ raam̥ tin<sup>H</sup>ee  
boojh̥ lahi-aa. ||17||

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣੀ ਲਖਿਆ ਅਕਬੁ ਨ ਜਾਣੀ ਹਰਿ ਕਥਿਆ ॥

tayraa ant̥ na jaa-ee lakhi-aa akath na jaa-ee har kathi-aa.

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ਨਾਨਕ ਜਿਨੁ ਕਉ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਿਨੁ ਕਾ ਲੇਖਾ

naanak jin<sup>H</sup> ka-o satgur̥ mili-aa tin<sup>H</sup> kaa laykhaa nibrhi-aa.  
||18||1||2||



ਨਿਬੜਿਆ ॥੧੮॥੧॥੨॥

**“Gagga**

Telling him (and all of us), the most important thing, in this regard, Guru Ji says: “O foolish (man), enshrine God’s (Name) in your mind. (Remember that), no one has (ever) obtained to God by mere talk. By enshrining the Guru’s feet (his Gurbani) in your heart, you would get all your previous sins pardoned.”(15)

**“Haaha**

Guru Ji further advises and says: “O fool try to understand, (the essence in the discourse) of God. Then there would always be peace. But, more the self-conceited persons read about worldly riches, (instead of God), more they are afflicted with pain. (In short), without (the guidance of) the true Guru, a person cannot get emancipated.”(16)

**“Raara**

Suggesting a way to obtain some help and guidance in this matter, Guru Ji says: “O’ fool, meeting those, in whose minds, God is already pervading, enshrine God in your mind (also). Because, by Guru’s grace, they who have identified God, they have understood (His existence in the mind as well).”(17)

Guru Ji concludes this hymn, by addressing God, and stating the blessings obtained by those, who have met the true Guru. He says: “O’ God, Your limit cannot be comprehended. You are indescribable, and You cannot be described. But, O Nanak, they who have been blessed (with the guidance of) the true Guru, their account has been settled (in God’s court).”(18-2)

**The message of this chapter ‘Patti’ is that instead of involving ourselves in false pursuits of worldly riches, or following misguided paths, out of our Ego, we should try to seek and act on the guidance of true Guru (Guru Granth Sahib Ji), and meditate on God’s Name, only then we will find acceptance in God’s court.**

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੧

raag aasaa mehlā 1 chhant ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaad.

ਮੁੰਧ ਜੋਬਨਿ ਬਾਲੜੀਏ ਮੇਰਾ ਪਿਰੁ ਰਲੀਆਲਾ ਰਾਮ ॥  
ਧਨ ਪਿਰ ਨੇਹੁ ਘਣਾ ਰਸਿ ਪ੍ਰੀਤਿ ਦਇਆਲਾ ਰਾਮ ॥

munDh joban baalrhee-ay mayraa pir ralee-aalaa raam.  
Dhan pir nayhu ghaanaa ras pareet da-i-aalaa raam.

ਪੰਨਾ ੪੩੬

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ਧਨ ਪਿਰਹਿ ਮੇਲਾ ਹੋਇ ਸੁਆਮੀ ਆਪਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੇ ॥

Dhan pireh maylaa ho-ay su-aamee aap parabh kirpaa karay.

ਸੇਜਾ ਸੁਹਾਵੀ ਸੰਗਿ ਪਿਰ ਕੈ ਸਾਤ ਸਰ ਅੰਮ੍ਰਿਤ ਭਰੇ ॥  
ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ ਸਾਚੇ ਸਬਦਿ ਮਿਲਿ ਗੁਣ  
ਗਾਵਓ ॥

sayjaa suhaavee sang pir kai saat sar amrit bharay.  
kar da-i-aa ma-i-aa da-i-aal saachay sabaḍ mil gun gaava-o.

ਨਾਨਕਾ ਹਰਿ ਵਰੁ ਦੇਖਿ ਬਿਗਸੀ ਮੁੰਧ ਮਨਿ ਓਮਾਹਓ ॥੧॥  
ਮੁੰਧ ਸਹਜਿ ਸਲੋਨੜੀਏ ਇਕ ਪ੍ਰੇਮ ਬਿਨੰਤੀ ਰਾਮ ॥  
ਮੈ ਮਨਿ ਤਨਿ ਹਰਿ ਭਾਵੈ ਪ੍ਰਭ ਸੰਗਮਿ ਰਾਤੀ ਰਾਮ ॥  
ਪ੍ਰਭ ਪ੍ਰੇਮਿ ਰਾਤੀ ਹਰਿ ਬਿਨੰਤੀ ਨਾਮਿ ਹਰਿ ਕੈ ਸੁਖਿ ਵਸੈ ॥

naankaa har var daykh bigsee munDh man omaaha-o. ||1||  
munDh sahj salonrhee-ay ik paraym binantee raam.  
mai man tan har bhaavai parabh sangam raatee raam.  
parabh paraym raatee har binantee naam har kai sukh vasai.

ਤਉ ਗੁਣ ਪਛਾਣਹਿ ਤਾ ਪ੍ਰਭੁ ਜਾਣਹਿ ਗੁਣਹ ਵਸਿ ਅਵਗਣ ਨਸੈ  
॥

ta-o gun pachhaaneh ta parabh jaaneh gunah vas avgan nasai.

ਤੁਧੁ ਬਾਝੁ ਇਕੁ ਤਿਲੁ ਰਹਿ ਨ ਸਾਕਾ ਕਹਣਿ ਸੁਨਣਿ ਨ ਧੀਜਏ  
॥

tuDh baajh ik til reh na saakaa kahan sunan na Dheej-ay.  
naankaa pari-o pari-o kar pukaaray rasan ras man bheej-ay.

||2||  
sakheeho sahayrheeho mayraa pir vanjaaraa raam.



ਨਾਨਕਾ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰਿ ਪੁਕਾਰੇ ਰਸਨ ਰਸਿ ਮਨੁ ਭੀਜਏ  
॥੨॥

har naamo vananjrhi-aa ras mol apaaraa raam.  
mol amolo sach ghar dholo parabh bhaavai taa munDh  
bhalee.  
ik sang har kai karahi ralee-aa ha-o pukaaree dar khalee.

ਸਖੀਹੋ ਸਹੇਲੜੀਹੋ ਮੇਰਾ ਪਿਰੁ ਵਣਜਾਰਾ ਰਾਮ ॥  
ਹਰਿ ਨਾਮੁ ਵਣਜੜਿਆ ਰਸਿ ਮੋਲਿ ਅਪਾਰਾ ਰਾਮ ॥  
ਮੋਲਿ ਅਮੋਲੋ ਸਚ ਘਰਿ ਢੋਲੋ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਮੁੰਧ ਭਲੀ ॥

ਇਕਿ ਸੰਗਿ ਹਰਿ ਕੈ ਕਰਹਿ ਰਲੀਆ ਹਉ ਪੁਕਾਰੀ ਦਰਿ ਖਲੀ  
॥

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ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸ੍ਰੀਧਰ ਆਪਿ ਕਾਰਜੁ ਸਾਰਏ ॥  
ਨਾਨਕ ਨਦਰੀ ਧਨ ਸੋਹਾਗਣਿ ਸਬਦੁ ਅਭ ਸਾਧਾਰਏ ॥੩॥  
ਹਮ ਘਰਿ ਸਾਚਾ ਸੋਹਿਲੜਾ ਪ੍ਰਭ ਆਇਅੜੇ ਮੀਤਾ ਰਾਮ ॥

karān kaaran samrath sareeDhar aap kaaraj saar-ay.  
naanak nadree Dhan sohagan sabad abh saaDhaar-ay. ||3||  
ham ghar saachaa sohilrhaa parabh aa-i-arhay meetaa  
raam.

ਰਾਵੇ ਰੰਗਿ ਰਾਤੜਿਆ ਮਨੁ ਲੀਅੜਾ ਦੀਤਾ ਰਾਮ ॥  
ਆਪਣਾ ਮਨੁ ਦੀਆ ਹਰਿ ਵਰੁ ਲੀਆ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਵਏ  
॥

raavay rang raat-rhi-aa man lee-arhaa deetaa raam.  
aapnaa man dee-aa har var lee-aa ji-o bhaavai ti-o raav-ay.  
tan man pir aagai sabad sabhaagai ghar amrit fal paav-ay.

ਤਨੁ ਮਨੁ ਪਿਰ ਆਗੈ ਸਬਦਿ ਸਭਾਗੈ ਘਰਿ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਵਏ  
॥

buDh paath na paa-ee-ai baho chaturaa-ee-ai bhaa-ay  
milai

ਬੁਧਿ ਪਾਠਿ ਨ ਪਾਈਐ ਬਹੁ ਚਤੁਰਾਈਐ ਭਾਇ ਮਿਲੈ ਮਨਿ  
ਭਾਣੇ ॥

man  
naanak thaakur meet hamaaray ham naahee lokaanay.  
||4||1||

ਨਾਨਕ ਠਾਕੁਰ ਮੀਤ ਹਮਾਰੇ ਹਮ ਨਾਹੀ ਲੋਕਾਣੇ ॥੪॥੧॥

### Raag Asa Mohalla 1

#### Chant Ghar1

As per Dr. Bh. Vir Singh this Shabad is in the form of a dialogue between two girl friends. In which the elder one who is already happily married and is enjoying the immense love of her most charming spouse, is describing her happiness to her younger (and somewhat ignorant) friend. Hearing this talk of happiness the younger one also becomes eager to find such a youthful mate. But the elder happily married friend then clarifies, that she is not talking of ordinary mortal human being, but is talking about the immortal God Himself. The older friend may be a mature Gursikh, who knows, and practices the appropriate Sikh way of life, but the younger friend may be similar to a person, who is still learning and is not sure about, what it means to be a Gursikh.

So in this context, using the metaphor of a mature happily united bride, advising her younger teenager friend, who as per customs of those days, although married, but is still living in her parents' home, Guru Ji assumes the role of the older friend, says: "O' my youthful teenager bride, my spouse is very colorful and sportive. Just as there is immense love between the bride and the groom, similarly with the emotions of love, He is very kind (to His devotee). However, the union between the bride (soul) and the spouse (God) happens only when God Himself shows His mercy. Upon union with (God), her spouse, the couch (of the soul bride's mind) becomes embellished, and all the seven pools (the five sense faculties, mind, and intellect), get filled with the nectar (of God's) Name. (Therefore, I suggest that you should pray to God, and say, O the true merciful (God), show mercy and kindness (upon me, so that) getting attuned to the (divine) word, I may sing Your praises. O Nanak, (the bride, who keeps praying like that, one day she is blessed with the sight of God, and) upon seeing her spouse God, the (bride soul) blooms (with happiness), and in the mind of that immature teenager bride, arises an intense feeling of love."(1)

Next on behalf of the immature bride (soul), Guru Ji says to her elder friend: "O the calm and composed bride, with beautiful bewitching eyes, I have a loving submission to make. (Please teach me also, that God may look pleasing to my mind and body, and I may be imbued with love for union with God)."



Now answering that question on behalf the mature bride soul, Guru Ji says: “(O' my dear friend, I tell you, that the bride soul, who) gets imbued with God's love, and keeps on praying before Him, by attuning herself to God's Name, lives in a state of (spiritual) peace. If you comprehend His qualities, you would know God, and then (His) merits would also abide in you, and your faults would hasten away (and then you would say), O God, I cannot live even for a moment without You, and by merely saying or hearing (about You, my mind) doesn't get consoled. O Nanak, (then like a song bird, the bride soul keeps saying, O my beloved, O my beloved, and her mind and tongue get fully immersed in the love (of God, her beloved spouse).”(2)

Now Guru Ji addresses all his friends (the Gursikhs) and says: “O' my friends and mates, my spouse (God) is a dealer (of love. The bride soul), who has bought God's Name, she knows, that the price of its relish is limitless. Yes, that God is priceless, and that Beloved resides in the true home (of her heart), and if it so pleases God, the (merit less) bride soul also becomes virtuous. There are some (brides), who enjoy playful frolics in the company of God, while me a very insignificant woman, standing (outside His) door, am crying (to let me in also. But the fact is that) God Himself is competent to do and get anything done, and He Himself accomplishes the task (of anyone's union with Him). In short, O Nanak, blessed is that united bride (soul), who makes the word (of the Guru) as the support of her heart.”(3)

Finally, as if expressing her joy on behalf of the teenager human bride, on experiencing union with her beloved spouse (God), Guru Ji says: “(O my friends), in the home (of my heart is playing) the true song of happiness, (because in my heart) has come God, my (true) friend. Imbued with love, my Beloved is enjoying my company, and we have exchanged our hearts. Yes, I have given my heart, (and have) obtained God as my spouse, and now as it pleases Him, He enjoys (my company. (On the basis of my personal experience, I have concluded, that the bride soul who) through the auspicious word (of the Guru), surrenders her mind and body before her Groom (God), she obtains the immortalizing fruit (of God's Name) in her own heart. (O my friends), we do not obtain (God), by our wisdom, scriptural readings or too much cleverness; He meets us only that bride (soul) who loves Him, and who becomes pleasing to Him. Nanak says that, now (God my) Master has become my friend, and I (no longer am) dependant upon people (for any thing).”(4-1)

**The message of this Shabad is that, if we want to enjoy the bliss of union with God, then becoming like an innocent loving and faithful bride of God, and enshrining the advice of other saintly Gursikh souls, we should surrender our mind, body, and soul to our beloved groom (God), and keep lovingly praying at His door. One day showing His mercy, He would listen to our prayers, and let us enter His mansion, (in our own heart), and would accept us in His eternal union.**

ਆਸਾ ਮਹਲਾ ੧ ॥

ਅਨਹਦੇ ਅਨਹਦੁ ਵਾਜੈ ਰੁਣ ਝੁਣਕਾਰੇ ਰਾਮ ॥  
 ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਲਾਲ ਪਿਆਰੇ ਰਾਮ ॥  
 ਅਨਦਿਨੁ ਰਾਤਾ ਮਨੁ ਬੈਰਾਗੀ ਸੁੰਨ ਮੰਡਲਿ ਘਰੁ ਪਾਇਆ ॥  
 ਆਇ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਪਿਆਰਾ ਸਤਿਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥  
 ॥  
 ਆਸਣਿ ਬੈਸਣਿ ਥਿਰੁ ਨਾਰਾਇਣੁ ਤਿਤੁ ਮਨੁ ਰਾਤਾ ਵੀਚਾਰੇ ॥  
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੇ ॥੧॥  
 ਤਿਤੁ ਅਗਮ ਤਿਤੁ ਅਗਮ ਪੁਰੇ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ ਰਾਮ ॥  
 ॥  
 ਸਚੁ ਸੰਜਮੇ ਸਾਰਿ ਗੁਣਾ ਗੁਰ ਸਬਦੁ ਕਮਾਈਐ ਰਾਮ ॥  
 ਸਚੁ ਸਬਦੁ ਕਮਾਈਐ ਨਿਜ ਘਰਿ ਜਾਈਐ ਪਾਈਐ ਗੁਣੀ ॥  
 ਨਿਧਾਨਾ ॥  
 ਤਿਤੁ ਸਾਖਾ ਮੂਲੁ ਪਤੁ ਨਹੀ ਡਾਲੀ ਸਿਰਿ ਸਭਨਾ ਪਰਧਾਨਾ ॥  
 ਜਪੁ ਤਪੁ ਕਰਿ ਕਰਿ ਸੰਜਮ ਬਾਕੀ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨਹੀ ਪਾਈਐ ॥  
 ॥

aasaa mehlāa 1.

anhado anhad vaajai run jhunkaaray raam.  
 mayraa mano mayraa man raataa laal pi-aaray raam.  
 an-din raataa man bairaagee sunn mandal ghar paa-i-aa.  
 aad purakh aprampar pi-aaraa satgur alakh lakhaa-i-aa.  
 aasan baisan thir naaraa-in tit man raataa veechaaray.  
 naanak naam raay bairaagee anhad run jhunkaaray. ||1||  
 tit agam tit agam puray kaho kit biDh jaa-ee-ai raam.  
 sach sanjamo saar gunaa gur sabad kamaa-ee-ai raam.  
 sach sabad kamaa-ee-ai nij ghar jaa-ee-ai paa-ee-ai gunee  
 niDhaanaa.  
 tit saakhaa mool pat nahee daalee sir sabhnaa parDhaanaa.  
 jap tap kar kar sanjam thaakee hath nigrahi nahee paa-ee-  
 ai.  
 naanak sahj milay jagjeevan satgur boojh bujhaa-ee-ai. ||2||  
 gur saagro ratnaagar tit ratan ghanayray raam.

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ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗਜੀਵਨ ਸਤਿਗੁਰ ਬੂਝ ਬੁਝਾਈਐ ॥੨॥  
ਗੁਰੁ ਸਾਗਰੋ ਰਤਨਾਗਰੁ ਤਿਤੁ ਰਤਨ ਘਣੇਰੇ ਰਾਮ ॥

ਪੰਨਾ ੪੩੭

ਕਰਿ ਮਜਨੇ ਸਪਤ ਸਰੇ ਮਨ ਨਿਰਮਲ ਮੇਰੇ ਰਾਮ ॥  
ਨਿਰਮਲ ਜਲਿ ਨਾਏ ਜਾ ਪ੍ਰਭ ਭਾਏ ਪੰਚ ਮਿਲੇ ਵੀਚਾਰੇ ॥

ਕਾਮੁ ਕਰੇਧੁ ਕਪਟੁ ਬਿਖਿਆ ਤਜਿ ਸਚੁ ਨਾਮੁ ਉਰਿ ਧਾਰੇ ॥  
ਹਉਮੈ ਲੋਭ ਲਹਰਿ ਲਬ ਥਾਕੇ ਪਾਏ ਦੀਨ ਦਇਆਲਾ ॥  
ਨਾਨਕ ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਈ ਸਾਚੇ ਗੁਰ ਗੋਪਾਲਾ  
॥੩॥

ਹਉ ਬਨੁ ਬਨੇ ਦੇਖਿ ਰਹੀ ਤ੍ਰਿਣੁ ਦੇਖਿ ਸਬਾਇਆ ਰਾਮ ॥  
ਤ੍ਰਿਭਵਣੇ ਤੁਝਹਿ ਕੀਆ ਸਭੁ ਜਗਤੁ ਸਬਾਇਆ ਰਾਮ ॥  
ਤੇਰਾ ਸਭੁ ਕੀਆ ਤੂੰ ਬਿਠੁ ਥੀਆ ਤੁਧੁ ਸਮਾਨਿ ਕੋ ਨਾਹੀ ॥

ਤੂੰ ਦਾਤਾ ਸਭ ਜਾਚਿਕ ਤੇਰੇ ਤੁਧੁ ਬਿਨੁ ਕਿਸੁ ਸਾਲਾਹੀ ॥  
ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੀਜੈ ਦਾਤੇ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਨਾਨਕੁ ਕਹੈ ਵੀਚਾਰਾ  
॥੪॥੨॥

kar majno sapaṭ saray man nirmal mayray raam.  
nirmal jal n<sup>H</sup>aa-ay jaa parabh bh<sup>aa</sup>-ay panch milay  
veechaaray.  
kaam karoDh kapat bikhi-aa taj sach naam ur Dh<sup>aa</sup>aray.  
ha-umai lobh lahar lab thaakay paa-ay deen da-i-aalaa.  
naanak gur samaan tīrath nahee ko-ee saachay gur  
gopaalaa. ||3||  
ha-o ban bano daykh rahee tarin daykh sabaa-i-aa raam.  
taribh<sup>av</sup>no tuj<sup>h</sup>eh kee-aa sabh jagat sabaa-i-aa raam.  
tayraa sabh kee-aa too<sup>N</sup> thir thee-aa tuDh samaan ko  
naahee.  
too<sup>N</sup> daataa sabh jaachik tayray tuDh bin kis saalaahee.  
anmangi-aa daan deejai daatay tayree bhagat bharay  
bhandaaraa.  
raam naam bin mukat na ho-ee naanak kahai veechaaraa.  
||4||2||

#### Asa Mohalla 1

In the concluding stanza of the previous Shabad, using the metaphor of young innocent bride, experiencing the union of her beloved spouse, Guru Ji had said, “(O my friends), in the home (of my heart is playing) the true song of happiness, (because in my heart) has come God, my (true) friend. Continuing that same metaphor, in this Shabad, Guru Ji describes in much more detail, what kind of joys, such a bride experiences in her heart.

So once again, on behalf of that loving and fortunate bride, he says: “(O my Gursikh friends and mates, in my heart), is playing the unstuck music of the continuously ringing (divine) word, accompanied as if with the melodious music of bells and anklets. (Upon listening to this divine music), my mind is deeply imbued with love of my beloved (God). Yes, my detached mind is attuned night and day to my God and remains in the state of profound trance (where no thoughts arise in the mind). The true Guru has revealed to me that invisible God, who is the origin of everything, is pervading in all, is the beloved of all, and above whom, there is no higher power. By reflecting on the word (of the Guru), my mind remains absorbed in the meditation of that God, who remains eternally seated on His throne. O Nanak, those detached persons, who are imbued with the love of (God’s) Name, within them keep playing the melodious sounds of the unstuck (divine) melody.”(1)

Now, as if on behalf of another young bride, who has not yet experienced the joy of union with her beloved, Guru Ji says to this united bride: “(O my friend, please tell me), in what way, we can go to the unapproachable city of that unapproachable (God)?”

Answering on behalf of the united bride, Guru Ji says: “(O my friend, we can reach that city), by practicing truth, and self-discipline, and enshrining God’s virtues in the mind. Also, we have to lead our life in accordance with the word of the Guru. In this way, when we act in accordance with the eternal word of the Guru, we go and stay in our own home (which in fact is the home of God in our own heart), and find (God), the treasure of all virtues. (That God) has no stem, root, leaves, or branch, He is the supreme Master of all. (In other words, He has neither any lesser gods nor goddesses under Him, nor any authority above Him, therefore we need not pray before any other power except Him). The entire (world) has grown weary of practicing worship, penance, and self-discipline again and again, but no one has ever obtained Him through obstinacy or control of senses. O Nanak, whom the true Guru has imparted the right understanding, them God meets in a very unnoticeable natural way.”(2)





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Explaining further the above concept, Guru Ji says: “(O my friends), the Guru is like an ocean and a mine of jewels, in which are present innumerable jewels (of immaculate divine knowledge. Therefore, even to my own mind, I say), O' my mind, take a bath in (the holy congregation, which would bring you the merit of bathing in all) the seven auspicious oceans, and in this way, you would purify yourself, O my mind. (However, a person) can bathe in this pure water, only when it so pleases God; then he obtains all the five merits (of truth, contentment, compassion, righteousness, and patience), by reflecting on the word (of the Guru). Also shedding his lust, anger, deceit, and the poison (of worldly riches), he enshrines the true Name in his heart, and stilling the waves of ego, and greed (arising in the mind), he obtains the merciful Master of the meek. (In short), O Nanak, there is no pilgrimage place, which is equal (in merit, to the congregation of) the Guru). In fact, the Guru is the embodiment of the eternal God.”(3)

Guru Ji concludes the Shabad, by acknowledging God's omnipresence, and praying to Him for the charity of His Name. He says: “O' God, I have looked around all the woods and the forests, and have also looked at (all the vegetation including), the blades of grass. (I have concluded), that it is You who has created all the three worlds, and the entire universe. Everything is Your creation. (Even though, this world is perishable, but) You are eternal, and there is none equal to You. You are the Giver and all are Your beggars. So, then why should I praise any one else except You. O' the Giver, You bestow gifts, without asking, and Your storehouses are full with Your devotion. Nanak expresses this (profound) thought, that without, (meditation on) God's Name, no salvation is possible (from worldly attachments, and other evils).”(4-2)

**The message of this Shabad is that if we want to obtain salvation from our worldly attachments, and other evils in the world, want to enjoy such a supreme state of peace and happiness that within our mind we listen to the un-stuck melody of divine music, then we should reflect and act on the invaluable advice given in the Gurbani and cherish the Name of that God who is the creator and sustainer of the entire universe.**

ਆਸਾ ਮਹਲਾ ੧ ॥

ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਰਾਮ ਪਿਆਰੇ ਰਾਮ ॥  
ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੋ ਧਾਰੇ ਰਾਮ ॥  
ਅਗਮ ਅਗੋਚਰੁ ਅਪਰ ਅਪਾਰਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਧਾਨੋ ॥  
ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਅਵਰੁ ਝੂਠਾ ਸਭੁ ਮਾਨੋ ॥  
ਕਰਮ ਧਰਮ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਸੁਰਤਿ ਮੁਕਤਿ ਕਿਉ ਪਾਈਐ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ ਅਹਿਨਿਸਿ ਨਾਮੁ ਧਿਆਈਐ  
॥੧॥

ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ਨਾਮੁ ਸਖਾਈ ਰਾਮ ॥  
ਹਉਮੈ ਮਮਤਾ ਮਾਇਆ ਸੰਗਿ ਨ ਜਾਈ ਰਾਮ ॥  
ਮਾਤਾ ਪਿਤ ਭਾਈ ਸੁਤ ਚਤੁਰਾਈ ਸੰਗਿ ਨ ਸੰਪੈ ਨਾਰੇ ॥  
ਸਾਇਰ ਕੀ ਪੁਤ੍ਰੀ ਪਰਹਰਿ ਤਿਆਗੀ ਚਰਣ ਤਲੈ ਵੀਚਾਰੇ ॥  
ਆਦਿ ਪੁਰਖਿ ਇਕੁ ਚਲਤੁ ਦਿਖਾਇਆ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ ॥  
ਨਾਨਕ ਹਰਿ ਕੀ ਭਗਤਿ ਨ ਛੋਡਉ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੨॥

ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਨਿਰਮਲੁ ਸਾਚੁ ਸਮਾਲੇ ਰਾਮ ॥  
ਅਵਗਣ ਮੇਟਿ ਚਲੇ ਗੁਣ ਸੰਗਮ ਨਾਲੇ ਰਾਮ ॥  
ਅਵਗਣ ਪਰਹਰਿ ਕਰਣੀ ਸਾਰੀ ਦਰਿ ਸਚੈ ਸਚਿਆਰੇ ॥  
ਆਵਣੁ ਜਾਵਣੁ ਠਾਕਿ ਰਹਾਏ ਗੁਰਮੁਖਿ ਤਤੁ ਵੀਚਾਰੇ ॥  
ਸਾਜਨੁ ਮੀਤੁ ਸੁਜਾਣੁ ਸਖਾ ਤੂੰ ਸਚਿ ਮਿਲੈ ਵਡਿਆਈ ॥

aasaa mehlaa 1.

mayraa mano mayraa man raataa raam pi-aaray raam.  
sach saahibo aad purakh aprampro Dhaaray raam.  
agam agochar apar apaaraa paarbarahm parDhaano.  
aad jugaadee hai bhee hosee avar jhoothaa sabh maano.  
karam Dharam kee saar na jaanai surat mukat ki-o paa-ee-ai.  
naanak gurmukh sabad pachhaanai ahinis naam Dhi-aa-ee-ai. ||1||  
mayraa mano mayraa man maani-aa naam sakhaa-ee raam.  
ha-umai mamtaa maa-i-aa sang na jaa-ee raam.  
maataa pit bhaa-ee sut chaturaa-ee sang na sampai naaray.  
saa-ir kee putree parhar ti-aagee charan talai veechaaray.  
aad purakh ik chalat dikhaa-i-aa jah daykhaa tah so-ee.  
naanak har kee bhagat na chhoda-o sehjay ho-ay so ho-ee. ||2||  
mayraa mano mayraa man nirmal saach samaalay raam.  
avgan mayt chalay gun sangam naalay raam.  
avgan parhar karnee saaree dar sachai sachi-aaro.  
aavan jaavan thaak rahaa-ay gurmukh tat veechaaro.  
saajan meet sujaan sakhaa too<sup>N</sup> sach milai vadi-aa-ee.

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ਨਾਨਕ ਨਾਮੁ ਰਤਨੁ ਪਰਗਾਸਿਆ ਐਸੀ ਗੁਰਮਤਿ ਪਾਈ ॥੩॥	naanak naam ratan pargaasi-aa aisee gurmat paa-ee.   3
ਸਚੁ ਅੰਜਨੋ ਅੰਜਨੁ ਸਾਰਿ ਨਿਰੰਜਨਿ ਰਾਤਾ ਰਾਮ ॥	sach anjano anjan saar niranjan raataa raam.
ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਜਗਜੀਵਨੋ ਦਾਤਾ ਰਾਮ ॥	man tan rav rahi-aa jagjeevano daataa raam.
ਜਗਜੀਵਨੁ ਦਾਤਾ ਹਰਿ ਮਨਿ ਰਾਤਾ ਸਹਜਿ ਮਿਲੈ ਮੇਲਾਇਆ ॥	jagjeevan daataa har man raataa sahj milai maylaa-i-aa.
ਸਾਧ ਸਭਾ ਸੰਤਾ ਕੀ ਸੰਗਤਿ ਨਦਰਿ ਪ੍ਰਭੂ ਸੁਖੁ ਪਾਇਆ ॥	saaDh sabhaa santaa kee sangat nadar parabhoo sukh paa-i-aa.
ਹਰਿ ਕੀ ਭਗਤਿ ਰਤੇ ਬੈਰਾਗੀ ਚੂਕੇ ਮੋਹ ਪਿਆਸਾ ॥	har kee bhagat ratay bairaagee chookay moh pi-aasaa.
ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਪਤੀਠੇ ਵਿਚਲੇ ਦਾਸ ਉਦਾਸਾ ॥੪॥੩॥	naanak ha-umai maar pateenay viralay daas udaasaa.   4  3

### Asa Mohalla 1

In the previous Shabad, Guru Ji advised us that if we want to obtain salvation from our worldly attachments, and other evils in the world, want to enjoy such a supreme state of peace and happiness that within our mind we listen to the unstuck melody of divine music, then we should reflect and act on the invaluable advice given in the Gurbani and cherish the Name of that God who is the creator and sustainer of the entire universe. In this Shabad Guru Ji is sharing with us the kind of bliss, his mind is enjoying, by meditating on God's Name.

He says: “(O my friends, now) my mind has been imbued with the love of my beloved God, who is the eternal Master of all, has been in existence from the very beginning, is limitless, the supporter of all creatures, inaccessible, incomprehensible, and supreme all pervading God. He has been there, even before the beginning of the universe, and the ages, is present now, and will be there forever, and you should deem all else as false (or perishable. My mind) doesn't know any thing about the righteous deeds and rituals (as prescribed in “*Vedas*” or “*Shastras*”), nor it knows how to obtain the understanding about salvation. O Nanak, (it only knows), that under the guidance of the Guru, a person should understand that, day and night, we should meditate on God's Name.”(1)

Now Guru Ji describes the effect of understanding the Guru's word (or advice of Gurbani). He says: “My mind has come to believe that (only) God's Name is our (faithful) companion. (I also understand that our) ego, attachment and worldly wealth do not accompany us (after death). Even our mother, father, brother, son, our cleverness, or our wife will not accompany us. Therefore I have completely abandoned the (worldly wealth, which is believed to be) the daughter of the ocean); and now that poor thing is being trampled under my feet (because I do not pay any consideration to worldly riches). The primal God has shown me a wonder, that wherever I see, I see Him. Therefore, (I) Nanak, wouldn't forsake the worship of God. (I have realized that), whatever is happening, it is happening in its natural way.”(2)

Describing further the effect on his mind, by meditating on the eternal God, Guru Ji says: “(O my friends), by meditating on the eternal God my mind has become pure. Now, I have effaced my vices and, and always keep company with the virtues. The person, who by discarding the vices through the Guru, does the righteous deed (of meditating on God's Name), he is recognized true, in the court of the true (God). He puts a stop to his comings and goings (or rounds of birth and death), and reflects on the essence (of divine knowledge). Therefore, I say), O' God, You are my friend, mate, and all knowing companion. It is by getting attuned to Your true (Name), that honor is obtained at Your gate. O Nanak, such is the Guru's instruction, which I have obtained, that the jewel of (divine) knowledge has become manifest (in my mind).”(3)

Guru Ji concludes with the description of the bliss his mind is experiencing upon receiving the divine knowledge as stated above. He says: “(O my friends, I have now realized, that), the slaver of truth is the supreme slaver of all, (by applying which, my mind) has been imbed with the love of the immaculate God. Now, the Giver of life to the world is pervading in my body and mind. Yes, my mind is imbued with God, who is the Giver of life to the world, is unnoticeably obtained, when the Guru unites a person with Him. It is by joining the congregation of saints, and the company of holy persons, and through the grace of God, that we obtain peace. Those are the (truly) detached persons, who are imbued with the worship of God, and who shed their attachment and thirst for worldly riches and power. But, O Nanak, such real devotees are rare, who after stilling their ego, have become contented (with whatever God has given them).”(4-3)

**The message of this Shabad is that if by following Guru's advice we meditate upon God's Name with sincere devotion and humility, our mind becomes imbued with God's love, and shedding all the**



attachments, ego and vices it becomes immaculate and enjoys supreme bliss in union with God.

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ਪੰਨਾ ੪੩੮

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਰਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥

ਸਭਨਾ ਕਾ ਦਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਦੂਖ ਬਿਸਾਰਣਹਾਰੁ ਜੀਉ ॥

ਦੂਖ ਬਿਸਾਰਣਹਾਰੁ ਸੁਆਮੀ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

ਕੋਟ ਕੋਟੰਤਰ ਪਾਪਾ ਕੇਰੇ ਏਕ ਘੜੀ ਮਹਿ ਖੋਵੈ ॥

ਹੰਸ ਸਿ ਹੰਸਾ ਬਗ ਸਿ ਬਗਾ ਘਟ ਘਟ ਕਰੇ ਬੀਚਾਰੁ ਜੀਉ ॥

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਰਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ  
॥੧॥

ਜਿਨ੍ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨ੍ ਸੁਖੁ ਪਾਇਆ ਤੇ ਵਿਰਲੇ  
ਸੰਸਾਰਿ ਜੀਉ ॥

ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਗੁਰ ਸਬਦੁ ਕਮਾਵੈ ਕਬਹੁ ਨ ਆਵਹਿ  
ਹਾਰਿ ਜੀਉ ॥

ਤੇ ਕਬਹੁ ਨ ਹਾਰਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਸਾਰਹਿ ਤਿਨ੍ ਜਮੁ ਨੇੜਿ  
ਨ ਆਵੈ ॥

ਜੰਮਣੁ ਮਰਣੁ ਤਿਨ੍ ਕਾ ਚੂਕਾ ਜੋ ਹਰਿ ਲਾਗੇ ਪਾਵੈ ॥

ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਹਰਿ ਫਲੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਰ  
ਧਾਰਿ ਜੀਉ ॥

ਜਿਨ੍ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨ੍ ਸੁਖੁ ਪਾਇਆ ਤੇ ਵਿਰਲੇ  
ਸੰਸਾਰਿ ਜੀਉ ॥੨॥

ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ਧੰਧੈ ਲਾਇਆ ਤਿਸੈ ਵਿਟਹੁ ਕੁਰਬਾਣੁ  
ਜੀਉ ॥

ਤਾ ਕੀ ਸੇਵ ਕਰੀਜੈ ਲਾਹਾ ਲੀਜੈ ਹਰਿ ਦਰਗਹ ਪਾਈਐ ਮਾਣੁ  
ਜੀਉ ॥

ਹਰਿ ਦਰਗਹ ਮਾਣੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜੋ ਨਰੁ ਏਕੁ ਪਛਾਣੈ ॥

ਓਹੁ ਨਵ ਨਿਧਿ ਪਾਵੈ ਗੁਰਮਤਿ ਹਰਿ ਧਿਆਵੈ ਨਿਤ ਹਰਿ ਗੁਣ  
ਆਖਿ ਵਖਾਣੈ ॥

ਅਹਿਨਿਸਿ ਨਾਮੁ ਤਿਸੈ ਕਾ ਲੀਜੈ ਹਰਿ ਉਤਮੁ ਪੁਰਖੁ ਪਰਧਾਨੁ  
ਜੀਉ ॥

ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ਧੰਧੈ ਲਾਇਆ ਹਉ ਤਿਸੈ ਵਿਟਹੁ  
ਕੁਰਬਾਣੁ ਜੀਉ ॥੩॥

ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨ ਸੁਖ ਫਲ ਹੋਵਹਿ ਮਾਨਹਿ ਸੇ ਜਿਣਿ  
ਜਾਹਿ ਜੀਉ ॥

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raag aasaa mehlaa 1 chhant ghar 2

ik-o<sup>N</sup>kaar satgur parsaad.

too<sup>N</sup> sabhnee thaa-ee jithai ha-o jaa-ee saachaa sirjanhaar  
jee-o.

sabhnaa kaa daataa karam biDhaataa dookh bisaaranhaar  
jee-o.

dookh bisaaranhaar su-aamee keetaa jaa kaa hovai.

kot kotantar paapaa kayray ayk gharhee meh khovai.

hans se hansaa bag se bagaa ghat ghat karay beechar jee-  
o.

too<sup>N</sup> sabhnee thaa-ee jithai ha-o jaa-ee saachaa sirjanhaar  
jee-o. ||1||

jin<sup>H</sup> ik man Dhi-aa-i-aa tin<sup>H</sup> sukh paa-i-aa tay virlay  
sansaar jee-o.

tin jam nayrh na aavai gur sabad kamaavai kabahu na  
aavahi haar jee-o.

tay kabahu na haareh har har gun saareh tin<sup>H</sup> jam nayrh na  
aavai.

jaman maran tin<sup>H</sup> aa kaa chookaa jo har laagay paavai.

gurmat har ras har fal paa-i-aa har har naam ur Dhaar jee-  
o.

jin<sup>H</sup> ik man Dhi-aa-i-aa tin<sup>H</sup> sukh paa-i-aa tay virlay  
sansaar jee-o. ||2||

jin jagat upaa-i-aa DhanDhai laa-i-aa tisai vitahu kurbaan  
jee-o.

taa kee sayv kareejai laahaa leejai har dargeh paa-ee-ai  
maan jee-o.

har dargeh maan so-ee jan paavai jo nar ayk pachhaanai.

oh nav niDh paavai gurmat har Dhi-aavai nit har gun aakh  
vakhaanai.

ahinis naam tisai kaa leejai har ootam purakh parDhaan  
jee-o.

jin jagat upaa-i-aa DhanDhai laa-i-aa ha-o tisai vitahu  
kurbaan jee-o. ||3||

naam lain se soheh tin sukh fal hoveh maaneh say jin jaahi  
jee-o.

tin fal tot na aavai jaa tis bhaavai jay jug kaytay jaahi jee-  
o.

jay jug kaytay jaahi su-aamee tin fal tot na aavai.

tin<sup>H</sup> jaraa na marnaa narak na parnaa jo har naam Dhi-  
aavai.

har har karahi se sookeh naahee naanak peerh na khaahi  
jee-o.



ਤਿਨ ਫਲ ਤੋਟਿ ਨ ਆਵੈ ਜਾ ਤਿਸੁ ਭਾਵੈ ਜੇ ਜੁਗ ਕੇਤੇ ਜਾਹਿ  
ਜੀਉ ॥

naam laini<sup>H</sup> se soheh tin<sup>H</sup> sukh fal hoveh maaneh say jin  
jaahi jee-o. ||4||1||4||

ਜੇ ਜੁਗ ਕੇਤੇ ਜਾਹਿ ਸੁਆਮੀ ਤਿਨ ਫਲ ਤੋਟਿ ਨ ਆਵੈ ॥  
ਤਿਨੁ ਜਰਾ ਨ ਮਰਣਾ ਨਰਕਿ ਨ ਪਰਣਾ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ  
॥

ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਿ ਸੁਕਹਿ ਨਾਹੀ ਨਾਨਕ ਪੀੜ ਨ ਖਾਹਿ  
ਜੀਉ ॥

ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨੁ ਸੁਖ ਫਲ ਹੋਵਹਿ ਮਾਨਹਿ ਸੇ  
ਜਿਣਿ ਜਾਹਿ ਜੀਉ ॥੪॥੧॥੪॥

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**Raag Asa Mohalla 1**

**Chhant Ghar 2**

In the concluding stanza of the previous Shabad (4-2), while addressing God, Guru Ji had said: “O’ God, I have looked around all the woods and the forests, and have also looked at (all the vegetation including), the blades of grass. (I have concluded), that it is You who has created all the three worlds, and the entire universe. Everything is Your creation. (Even though, this world is perishable, but) You are eternal, and there is none equal to You. You are the Giver and all are Your beggars. So, then why should I praise any one else except You?” In this Shabad Guru Ji sings God’s praise, and shows us, how to pray to our Creator, and truly enshrine Him in our heart?

So once again addressing his beloved God, Guru Ji says: “O God, wherever I go, (I see), that You are present in all places: You are the eternal Creator. You are the Giver of all, and judge of the destiny of all, according to their past deeds. You are the Master; the dispeller of sorrows, and on whose doing everything is done. (O my friends), millions and millions of sins, He destroys in one moment. He can efface in an instant the millions upon millions of sins. (O God), from an ordinary virtuous person to the most immaculate one, and from a minor to the most heinous sinner, You reflect on (the condition of) each and every heart. Yes, O God, wherever I go, (I see), that You are present in all places: You are the eternal Creator.”(1)

Describing the blessings obtained by those, who have meditated on such a God, Next Guru Ji says: “ (O my friends, they), who have contemplated upon Him, with their single minded devotion, they have obtained peace, are rare in the world. He, who acts on the word of Guru, (in other words, leads his life in accordance with “Gurbani”), never suffers defeat (in the game of life), and even the demon (or fear) of death does not come near him. Yes, they never suffer defeat, because they meditate on the essence of God, and demon of death doesn’t come near them, and their birth and death is ended, who have taken the shelter of God. By following the Guru’s advice, they have obtained the fruit of the elixir of God and they have enshrined God’s Name in their heart. But once again, rare are the ones, who have meditated on God with a single minded devotion, they have obtained peace, but such persons are rare in the world.”(2)

Now Guru Ji expresses his gratitude to God and giving his advice to us, he says: “I am a sacrifice to that (God), who has created this world and assigned all to their tasks; we should gather the profit of serving Him, because in this way, we obtain glory in God’s court. Only that person obtains honor in God’s court, who realizes the one God. The person, who as per Guru’s instruction, meditates on God, and day after day, sings His praises, obtains all the (nine) treasure (of wealth). Therefore, day and night, we should also meditate on the Name of that (God) alone, who is the most supreme Being. I am a sacrifice to Him, who has created the world, and yoked everyone to his job.”(3)

In closing, describing the blessings obtained by those, who meditate on God’s Name, Guru Ji says: “(O my friends), they who meditate on God’s Name, are honored both in (this and the next) world, and obtain the fruits of (spiritual) peace. If it so pleases God, they never experience any shortage in the boons of comforts, even after passing of so many ages. Yes, they who meditate on God’s Name, there is neither the fear of old age, nor death for them, and they are never (made to suffer any mental tortures, like) being thrown into hell. O, Nanak, they who keep uttering God’s Name again and again, their inner peace never withers, and no pain ever devours (their inner happiness, because they believe, that



both pain and pleasure are God's gifts). Who meditate on God's Name, they look beautiful and reap the fruit of peace and comfort. In short, they who meditate on God's Name, are honored both in (this and the next) world, and obtain the fruits of (spiritual) peace and they depart from here, as winners (in the game of life)."(4-1-4)

The message of the Shabad is that we should have firm faith that God is pervading everywhere, and it is He who has created the universe, and has yoked every body to his role in life. They who meditate on His Name, they enjoy the fruits of peace, and glory in this and the next world, and depart from here as winners.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੩ ॥

ਤੂੰ ਸੁਣਿ ਹਰਣਾ ਕਾਲਿਆ ਕੀ ਵਾੜੀਐ ਰਾਤਾ ਰਾਮ ॥  
ਬਿਖੁ ਫਲੁ ਮੀਠਾ ਚਾਰਿ ਦਿਨ ਫਿਰਿ ਹੋਵੈ ਤਾਤਾ ਰਾਮ ॥  
ਫਿਰਿ ਹੋਇ ਤਾਤਾ ਖਰਾ ਮਾਤਾ ਨਾਮ ਬਿਨੁ ਪਰਤਾਪਏ ॥

ਪੰਨਾ ੪੩੯

ਓਹੁ ਜੇਵ ਸਾਇਰ ਦੇਇ ਲਹਰੀ ਬਿਜੁਲ ਜਿਵੈ ਚਮਕਏ ॥  
ਹਰਿ ਬਾਝੁ ਰਾਖਾ ਕੋਇ ਨਾਹੀ ਸੋਇ ਤੁਝਹਿ ਬਿਸਾਰਿਆ ॥  
ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਮਰਹਿ ਹਰਣਾ ਕਾਲਿਆ ॥੧॥

ਭਵਰਾ ਫੂਲਿ ਭਵੰਤਿਆ ਦੁਖੁ ਅਤਿ ਭਾਰੀ ਰਾਮ ॥  
ਮੈ ਗੁਰੁ ਪੂਛਿਆ ਆਪਣਾ ਸਾਚਾ ਬੀਚਾਰੀ ਰਾਮ ॥

ik-o<sup>N</sup>kaar satgur parsaad.

aasaa mehlaa 1 chhanṭ ghar 3.

too<sup>N</sup> sun harnaā kaali-aa kee vaarhee-ai raataa raam.  
bikh fal meethaa chaar din fir hovai taataa raam.  
fir ho-ay taataa kharaa maataa naam bin partaapa-ay.

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oh jayv saa-ir day-ay lahree bijul jivai chamka-ay.  
har baajh raakhaa ko-ay naahee so-ay tujheh bisaari-aa.  
sach kahai naanak chayt ray man mareh harnaā kaali-aa.  
||1||  
bhavraa fool bhavanti-aa dukh at bhaaree raam.  
mai gur poochhi-aa aapnaa saachaa beechaaree raam.

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ਬੀਚਾਰਿ ਸਤਿਗੁਰੁ ਮੁਝੈ ਪੂਛਿਆ ਭਵਰੁ ਬੋਲੀ ਰਾਤਓ ॥  
ਸੂਰਜੁ ਚੜਿਆ ਪਿੰਡੁ ਪੜਿਆ ਤੇਲੁ ਤਾਵਣਿ ਤਾਤਓ ॥  
ਜਮ ਮਗਿ ਬਾਧਾ ਖਾਹਿ ਚੋਟਾ ਸਬਦ ਬਿਨੁ ਬੇਤਾਲਿਆ ॥  
ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਮਰਹਿ ਭਵਰਾ ਕਾਲਿਆ ॥੨॥

ਮੇਰੇ ਜੀਅੜਿਆ ਪਰਦੇਸੀਆ ਕਿਤੁ ਪਵਹਿ ਜੰਜਾਲੇ ਰਾਮ ॥  
ਸਾਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਕੀ ਫਾਸਹਿ ਜਮ ਜਾਲੇ ਰਾਮ ॥  
ਮਫੂਲੀ ਵਿਛੁੰਨੀ ਨੈਣੁ ਰੁੰਨੀ ਜਾਲੁ ਬਧਿਕਿ ਪਾਇਆ ॥  
ਸੰਸਾਰੁ ਮਾਇਆ ਮੋਹੁ ਮੀਠਾ ਅੰਤਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥  
ਭਗਤਿ ਕਰਿ ਚਿਤੁ ਲਾਇ ਹਰਿ ਸਿਉ ਛੋਡਿ ਮਨਹੁ ਅੰਦੇਸਿਆ ॥  
ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਜੀਅੜਿਆ ਪਰਦੇਸੀਆ ॥੩॥

ਨਦੀਆ ਵਾਹ ਵਿਛੁੰਨਿਆ ਮੇਲਾ ਸੰਜੋਗੀ ਰਾਮ ॥  
ਜੁਗੁ ਜੁਗੁ ਮੀਠਾ ਵਿਸੁ ਭਰੇ ਕੇ ਜਾਣੈ ਜੋਗੀ ਰਾਮ ॥  
ਕੋਈ ਸਹਜਿ ਜਾਣੈ ਹਰਿ ਪਛਾਣੈ ਸਤਿਗੁਰੁ ਜਿਨਿ ਚੇਤਿਆ ॥  
ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਭਰਮਿ ਭੂਲੇ ਪਚਹਿ ਮੁਗਧ ਅਚੇਤਿਆ ॥

ਹਰਿ ਨਾਮੁ ਭਗਤਿ ਨ ਰਿਦੈ ਸਾਚਾ ਸੇ ਅੰਤਿ ਧਾਹੀ ਰੁੰਨਿਆ ॥

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸਬਦਿ ਸਾਚੈ ਮੇਲਿ ਚਿਰੀ ਵਿਛੁੰਨਿਆ  
॥੪॥੧॥੫॥

beechaar satgur mujhai poochhi-aa bhavar baylee raata-o.  
sooraj charhi-aa pind parhi-aa tayl taavan taata-o.  
jam mag baaDhaa khaahi chotaa sabad bin baytaali-aa.  
sach kahai naanak chayt ray man mareh bhavraa kaali-aa.  
||2||  
mayray jee-arhi-aa pardaysee-aa kit paveh janjaalay raam.  
saachaa saahib man vasai kee faaseh jam jaalay raam.  
machhulee vichhunnee nain runnee jaal baDhik paa-i-aa.  
sansaar maa-i-aa moh meethaa ant bharam chukaa-i-aa.  
bhagat kar chit laa-ay har si-o chhod manhu andaysi-aa.  
sach kahai naanak chayt ray man jee-arhi-aa pardaysee-aa.  
||3||  
nadee-aa vaah vichhunni-aa maylaa sanjogee raam.  
jug jug meethaa vis bharay ko jaanai jogee raam.  
ko-ee sahj jaanai har pachhaanai satguroo jin chayti-aa.  
bin naam har kay bharam bhoolay pacheh mugaDh  
achayti-aa.  
har naam bhagat na ridai saachaa say ant Dhaahee runni-  
aa.  
sach kahai naanak sabad saachai mayl chiree vichhunni-  
aa. ||4||1||5||

**Asa Mohalla Chhant**

In this Shabad Guru Ji uses very beautiful pictorial examples to instruct our mercurial mind to avoid being trapped in the temptations of worldly riches and power, and to remember that all these seemingly delightful pursuits will bring us into big trouble and ultimate death.

Calling his mind a black deer, jumping around in the forest of the world, which is full of so many entrapping bushes of poisonous pleasers, he says: “Listen O black deer, why are you in love with this (worldly) orchard? The poisonous fruit (of worldly riches) seems sweet, only for a few days, and then it becomes very troublesome. (Yes, this fruit, in the taste of which, you are truly intoxicated, without God’s Name, it becomes very painful.”

“(Even otherwise, like the) waves of the ocean, or just as the flashing of lightning, (this relish of worldly riches is) very short lived. Without God, there is no other savior, and you have forsaken the same. Nanak says the truth, O my black deer (like mind); you would get killed (in the pursuit of false worldly pleasures.”(1)

Next Guru Ji takes the example of a black bee, which flies from flower to flower to enjoy their relishes. Comparing our mind to this black bee which keeps on jumping from one worldly luxury to another in search of pleasures, Guru Ji says: “Hear O’ black bee (like my mind), you fly from one flower (like worldly pleasure) to the other, extremely severe pain (is awaiting you. Reflecting on your situation, I asked my Guru (about you). Yes after deep reflection, I asked my Guru, (what would happen to my mind)? Yes I have reflected on your condition and asked the Guru what will happen to this black bee (like mind), which is imbued with the love of creepers (of worldly pleasures. He replied that, when the night of life ends, and) sun rises, the body falls down like a pile of mud, and the soul suffers, so much pain, as if (it was) put in a cauldron of oil, which was being heated. (Yes O’ my flower like mind, without God’s Name), without the guidance of the word of the true Guru, like a ghost, bound in the chains of the devil, you would suffer pain. Nanak says: “O my mind, meditate on God, (otherwise like a foolish black bee), you would die (a painful death).”(2)

Now, addressing his soul (who is like an alien in this world), Guru Ji says: “O’ my stranger soul, why are you getting caught in (worldly) entanglements? If the true God comes to abide in the heart, then you will not be entrapped in the noose of Death. When, the fisherman casts his net (in the water, then due to its greed for the bait), the fish gets caught, and gets separated from the water (without which, it cannot survive, so it suffers so much pain, as if it is) crying with tearful eyes. Similarly, the attachment for the world appears pleasing (to human beings), and it is only in the end (or at the time of death, that one realizes the truth about worldly riches, and) his illusion is removed. (Therefore, O my friends), devote yourself to the worship (of God), with full concentration of your mind, and cast away the doubts of your mind. Nanak says, O my stranger soul, meditate on that eternal God.”(3)

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Guru Ji concludes the Shabad, with another beautiful example to make his point. He says: “(O my friends, just as) the rivers, which once get separated, their re- union occurs only by chance, (Similarly the souls which once separated, meet us, by a rare chance only). It is only a rare yogi, who understands that although the worldly attachment appears sweet, yet, it is always full of poison (and brings him spiritual death). But, only a rare person, who has remembered the true Guru, understands this truth in a state of equipoise. (But most of the people) without meditating on God’s Name remain beguiled in Doubt, and unknowingly are consumed in the poison (of worldly riches and power). Yes, those who do not meditate on God’s Name, and who do not enshrine the True (i.e. God) in their mind, they ultimately cry bitterly (and repent) in the end. Therefore, Nanak, simply says: “O’ God, I truly beseech You to reunite with You, through Your true word, because we have been separated from You for a long time.” (4-1-5)

**The message of this Shabad is that, the worldly pleasures, and relishes, which at this time appear so enticing to us, will bring us pain and suffering in the end. Therefore, instead of being entangled in such false worldly pleasures or conflicts, we should seek the guidance of The Guru, and meditate on God’s Name; otherwise we will keep suffering in the never-ending pain of birth and death.**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaad.



ਆਸਾ ਮਹਲਾ ੩ ਛੰਤ ਘਰੁ ੧ ॥

ਹਮ ਘਰੇ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ਰਾਮ ॥  
ਧਨ ਪਿਰ ਮੇਲੁ ਭਇਆ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ਰਾਮ ॥  
ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ਸਚੁ ਮੰਨਿ ਵਸਾਇਆ ਕਾਮਣਿ ਸਹਜੇ  
ਮਾਤੀ ॥

ਗੁਰ ਸਬਦਿ ਸੀਗਾਰੀ ਸਚਿ ਸਵਾਰੀ ਸਦਾ ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ ॥

ਆਪੁ ਗਵਾਏ ਹਰਿ ਵਰੁ ਪਾਏ ਤਾ ਹਰਿ ਰਸੁ ਮੰਨਿ ਵਸਾਇਆ ॥  
ਕਹੁ ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਸਵਾਰੀ ਸਫਲਿਉ ਜਨਮੁ ਸਬਾਇਆ  
॥੧॥

ਦੂਜੜੈ ਕਾਮਣਿ ਭਰਮਿ ਭੁਲੀ ਹਰਿ ਵਰੁ ਨ ਪਾਏ ਰਾਮ ॥  
ਕਾਮਣਿ ਗੁਣੁ ਨਾਹੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ਰਾਮ ॥  
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ਮਨਮੁਖਿ ਇਆਣੀ ਅਉਗਣਵੰਤੀ ਝੂਰੇ ॥

ਆਪਣਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਤਾ ਪਿਰੁ ਮਿਲਿਆ  
ਹਦੂਰੇ ॥

ਦੇਖਿ ਪਿਰੁ ਵਿਗਸੀ ਅੰਦਰਹੁ ਸਰਸੀ ਸਚੈ ਸਬਦਿ ਸੁਭਾਏ ॥  
ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਕਾਮਣਿ ਭਰਮਿ ਭੁਲਾਣੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ  
ਪਾਏ ॥੨॥

ਪੰਨਾ ੪੪੦

ਪਿਰੁ ਸੰਗਿ ਕਾਮਣਿ ਜਾਣਿਆ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ਰਾਮ ॥  
ਅੰਤਰਿ ਸਬਦਿ ਮਿਲੀ ਸਹਜੇ ਤਪਤਿ ਬੁਝਾਈ ਰਾਮ ॥  
ਸਬਦਿ ਤਪਤਿ ਬੁਝਾਈ ਅੰਤਰਿ ਸਾਂਤਿ ਆਈ ਸਹਜੇ ਹਰਿ ਰਸੁ  
ਚਾਖਿਆ ॥

ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਪਣੇ ਸਦਾ ਰੰਗੁ ਮਾਣੇ ਸਚੈ ਸਬਦਿ ਸੁਭਾਖਿਆ  
॥

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਾਕੇ ਭੇਖੀ ਮੁਕਤਿ ਨ ਪਾਈ ॥

ਨਾਨਕ ਬਿਨੁ ਭਗਤੀ ਜਗੁ ਬਉਰਾਨਾ ਸਚੈ ਸਬਦਿ ਮਿਲਾਈ ॥੩॥

ਸਾ ਧਨ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹਰਿ ਜੀਉ ਮੇਲਿ ਪਿਆਰੇ ਰਾਮ  
॥

ਸਾ ਧਨ ਹਰਿ ਕੈ ਰਸਿ ਰਸੀ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰੇ ਰਾਮ ॥  
ਸਬਦਿ ਅਪਾਰੇ ਮਿਲੇ ਪਿਆਰੇ ਸਦਾ ਗੁਣ ਸਾਰੇ ਮਨਿ ਵਸੇ ॥  
ਸੇਜ ਸੁਹਾਵੀ ਜਾ ਪਿਰਿ ਰਾਵੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਵਗਣ ਨਸੇ ॥  
ਜਿਤੁ ਘਰਿ ਨਾਮੁ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਸੋਹਿਲੜਾ ਜੁਗ ਚਾਰੇ  
॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਅਨਦੁ ਹੈ ਹਰਿ ਮਿਲਿਆ ਕਾਰਜ ਸਾਰੇ  
॥੪॥੧॥੬॥

aasaa mehlaa 3 chhant ghar 1.

ham gharay saachaa sohilaa saachai sabad suhaa-i-aa  
raam.

Dhan pir mayl bha-i-aa parabh aap milaa-i-aa raam.

parabh aap milaa-i-aa sach man vasaa-i-aa kaaman sehjay  
maatee.

gur sabad seegaaree sach savaaree sadaa raavay rang  
raatee.

aap gavaa-ay har var paa-ay taa har ras man vasaa-i-aa.

kaho naanak gur sabad savaaree safli-o janam sabaa-i-aa.  
||1||

doojrhai kaaman bharam bhulee har var na paa-ay raam.

kaaman gun naahee birthaa janam gavaa-ay raam.

birthaa janam gavaa-ay manmukh i-aanee a-uganvantee  
jhooray.

aapnaa satgur sayv sadaa sukh paa-i-aa taa pir mili-aa  
hadooray.

daykh pir vigsee andrahu sarsee sachai sabad subhaa-ay.

naanak vin naavai kaaman bharam bhulaanee mil  
pareetam sukh paa-ay. ||2||

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pir sang kaaman jaani-aa gur mayl milaa-ee raam.

antar sabad milee sehjay tapat bujhaa-ee raam.

sabad tapat bujhaa-ee antar saa<sup>N</sup>t aa-ee sehjay har ras  
chaakhi-aa.

mil pareetam apnay sadaa rang maanay sachai sabad  
subhaakhi-aa.

parh parh pandit monee thaakay bhaykhee mukat na paa-  
ee.

naanak bin bhagtee jag ba-uraanaa sachai sabad milaa-ee.  
||3||

saa Dhan man anad bha-i-aa har jee-o mayl pi-aaray raam.

saa Dhan har kai ras rasee gur kai sabad apaaray raam.

sabad apaaray milay pi-aaray sadaa gun saaray man vasay.

sayj suhaavee jaa pir raavee mil pareetam avgan nasay.

jit ghar naam har sadaa Dhi-aa-ee-ai sohilrhaa jug  
chaaray.

naanak naam ratay sadaa anad hai har mili-aa kaaraj

saaray. ||4||1||6||

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Asa Mohalla 3





In the previous Shabad (4-1-4), Guru Ji advised us that we should have firmly believe that God is pervading everywhere, and it is He who has created the universe, and has yoked every body to his role in life. They who meditate on His Name, enjoy the fruits of peace, and glory in this and the next world, and depart from here as winners. In this Shabad Guru Ji is telling from his personal experience, how we can meet God, and what kind of a bliss and ecstasy we enjoy when we are blessed with this union.

He says, “(O my friends), a true song of bliss is being sung in the home of my heart, which is adorned with the true word (of God). This bliss is due to the reason that the union of the bride (soul) and the spouse (God) has taken place. But it is God Himself who has brought about this union. The way, God has brought about this union is that first He enshrined truth in the mind (of the bride) and she was imperceptibly intoxicated with His love. Then embellished by (“*Gurbani*”), the Guru's word, she is adorned with truthful (living), and imbued with His love, only then she enshrines God's relish in her mind. So Nanak says, that the bride (soul), who is embellished through Guru's word, all her life becomes fruitful.”(1)

Next commenting, on the state of those brides, who remain in duality (or in love with worldly things instead of God), Guru Ji says: “In duality, the bride (soul) is lost in doubt, and she does not obtain union with her spouse (God). Such a woman has no merit and she wastes her life in vain. Yes, the foolish self- conceited bride, who is without any merits, she wastes her life in vain, and keeps repenting.”

“But when by serving her true Guru (by following his advice), she also finds eternal peace, she meets her God right in front of her. Then upon seeing her Spouse, she blooms forth with joy in her heart, and she gets absorbed in the beautiful word of the true (God). O Nanak, (we have to remember, that) without (meditating) on God's Name, the human bride remains strayed in doubts, and only upon meeting her spouse, she obtains peace.”(2)

Now Guru Ji describes the bliss enjoyed by the bride (soul) who has been united with her groom (God), through the Guru. He says: “(O my friend), the bride (soul) whom the Guru, after uniting with him, has united with (God), she has realized her spouse (God), in her company. Then through the word (of the Guru), her fire (of desire) is extinguished, and calmness prevails in her inside, and she imperceptibly enjoys the relish of God's (Name). Meeting her spouse (God), she always enjoys the bliss of love, and through the true word (of the Guru), utters only words in praise of God. (On the other hand), the scholars and silent sages have exhausted themselves out by continually reading (the scriptures, but simply by) adopting (holy) garbs have not obtained salvation. In short, O Nanak, without (true) worship, the world has gone crazy (in the love for worldly riches, and it is only) through the true word (of the Guru, that God) unites any (bride soul with Him).”(3)

Finally Guru Ji describes the blissful life of those Guru-wards souls, who get united with God. He says: “Bliss reigns in the mind of that bride (soul), whom God has united with Him. Through the infinite word of the Guru, that bride is enraptured in the relish of God. Yes, through the infinite word of the Guru, that bride is totally intoxicated in the relish of God's love. Through word of praise of the limitless God, she meets her beloved, and always keeps enshrined His merits in her mind. (These merits) keep embedded in her mind. Her couch (of mind) looks beauteous, when she enjoys her beloved God, and meeting the dear spouse all her faults are gone. (O my friend), the heart in which, there is always meditation on God's Name, there always keeps playing a song of joy. O Nanak, they who are imbued with the love of God's Name are always in bliss, and upon meeting God, all their tasks get accomplished.”(4-1-6)

**The message of this Shabad is that the bride soul, who has experienced the joy of the presence of God in her heart, she always remains in a state of peace, bliss, and happiness. But, the bride soul, who is caught in love of worldly riches and power, she is full of faults, and she cannot obtain to God, by mere outside rituals, studies, or holy garbs. The only way to experience union with God in our own heart is to meditate on His Name with true love and devotion.**