

ASSA DI VAAR

Sri Guru Nanak Dev the First Master and founder of Sikh faith is the main composer of *Assa di vaar*. While compiling Sri Guru Granth Sahib, Guru Arjan Dev interpolated some compositions of the second Master Guru Angad Dev. *Vaar* is the Punjabi version of ballad, which is sung in praise of great warriors. The *vaars* included in Sri Guru Granth Sahib are the ballads sung describing the great battles that the human mind fights against the five enemies i.e. lust, anger, greed, attachment and ego or pride. Holy congregations as well as people in the Gurudwaras sing *Assa di vaar* in the early morning.

Here Sri Guru Nanak Dev has described undesirable social customs and traditions, which are not ethically correct. Here the Guru reminds the devotees about these sinful and wrong customs early in the morning every day so that they are alert, aware and well prepared to fight them during the day.

Some of the main issues dealt with in this composition are-

- 1) Every body needs a Perfect Master because only a Perfect Master can bless one with the God's Word, Divine Knowledge and dispel the ignorance and evil karmas collected due to actions of the past lives.
- 2) The human beings have to get absorbed in the God's Name by following the instructions of the Perfect Master.
- 3) The Lord is the creator of the entire universe and He is present in it. He abides in every heart. All visible worlds are His. This is how wonderful and unique his creation is.
- 4) The entire universe is working as per His design.
- 5) The view of the Muslims that if a corpse is burned, that person goes to hell is a misconception.

- 6) Reciting of scriptures without understanding their inner meanings is of no value.
- 7) The entire visible world is perishable. Humility is the highest virtue.
- 8) The holy thread given by the Brahmin does not accompany one in the next world. Only noble actions help one after death in the Lord's court.
- 9) The concept of impurity of women after the childbirth is a superstition. Nobody becomes pure by external purity. Only those persons in whose mind the Lord resides are pure.
- 10) It is wrong to degrade females. We must hold women in high esteem in our society.
- 11) Those who use bad words in their language, get a bad reputation.
- 12) A true lover (devotee) does not argue with the beloved (Lord) He accepts the Lord's Will without any hesitation and then the Lord's court shall honour him.
- 13) The Lord has created the universe in different forms and He is the nurturer. Therefore, we should only seek His protection.

O I dAVjqp wi aj fji tp dVi FRp dVi rfp bwjv qil da
buMg l f. eji ftjds nm

**1 vldkj s iqnwu krq wpaKu inrBau inrv YuAkvt mliq
Aj HI s BMgr pBvid]**

***Ik Oankaar Satnaam Karta Purakh Nirbhau Nirvair
Akal Moorat Ajuni Saibhang Gur Parsaadi.***

There is only One God. He is both unmanifest and manifest. He is eternal and His Name is eternal. He is the creator of everything. He resides in His creation. He is beyond fear. He is beyond enmity. He is beyond the time. He is existence. He is beyond birth and death. He is self-

created. He is the True Teacher. Only by His Grace and not any human effort can help us attain Him.

Amṣw mhl w 1]

vvr sl kw nwl sl k BI mhl y pihl y ky il Ky
tffy As rj Y kl Dnl]

Amṣw mhl w 1]

vvr sl kw nwl sl k BI mhl y pihl y ky il Ky
tffy As rj Y kl Dnl]

Assa Mahalla 1.

*Vaar sloka naali sloke bhi mahalle pahile ke likhe.
Tunde Asraje ki dhuni.*

(This composition is by Guru Nanak Dev. This ballad also includes slokas written by him. It is sung to the tune of the ballad of brave king Asraj who was one handed.)

sl kum 1]

bil hwl gr Apxy idahwl sd vvr]
ij in mwx qy dyqy kley krq n l wgl vvr]1]

sl kum 1]

bil hwl gr Apxy idahwl sd vvr]
ij in mwx qy dyqy kley krq n l wgl vvr]1]

Sloke M: 1

1) Balihari Gur apne diuharee sad vaar.

2) Jin manas te devte kie karat na laagi vaar (1)

- 1) I sacrifice myself over my Lord hundred times every day.
- 2) It was He who elevated the humans to the level of angels and it took no time to accomplish this (1)

mhl w 2]

jy sau clw agvih slj cvih hjvr]
epq cwx hidwl gr ibnu Gr ADur]2]

mhl w 2]
 j ysaucMwagvih sHj cVih hj w]
 egyptwax hoidAWgr ibnuGr AMw]2]

Mahalla 2

- 1) *Je sau chanda ugveh sooraj chare hajaar.*
 2) *Ete chanan hundian Gur bin ghore andhaar (2)*

- 1) Even if hundreds of moons rise and thousands of suns shine.
 2) In spite of all this illumination, the darkness of ignorance does not go away without the Perfect Master. (2)

mU 1]

nwnk grUn cgnl min AwpxYscq] CuyiqI bAW ij ausMyAMir
 Kq] KqYAMir CitAw khunwnk saunw] Pl IAih Pl IAih bpW/
 BI qn ivic sAw]3]

mU 1]

nwk grUn cgnI min AwpxYscq] CuyiqI bAW ij ausMy
 AMir Kq] KqYAMir CitAw khunwk saunw] Pl IAih
 Pl IAih bpWYBI qn ivic sAw]3]

M: 1

- 1) *Nanak Guru na chetni mun apne suchet.* 2) *Chhute til buaar
 jiu sunje undir khet.* 3) *Khetai undri chhutia kahu Nanak siu
 naah.* 4) *Phaliah phuliah bapure bhi tun vichi suah.* (3)

- 1) and 2) Guru Nanak Dev says that those people who think that they are very clever and do not remember their True Teacher, are like the rotten sesame plants which the farmer leaves behind after cropping.
 3) Any body can take away and own these left over plants.
 4) These plants though grow like other good plants; their seedpods do not contain the sesame seeds but only some ash like powder. (3)

paMl]

AwplnAwpu sij E AwplnEricE nwaU] dKI kdriq sij IAY kir
 Awpxu ifTo cwaU] dncw krqw Awip qllqis dyih krih pswau]
 Nitnem _____ (223)

qMj uxeI sBsY dyI Ših ij Mu kvuau] kir Awsx uifTo cwau]1]

paŪI]

AwpInŪAwpus vj AoAwpInŪricE nvau] dŪI kdriq sy IAYkir
Aws x uifTo cwau] dŪwkrq wAwp qMj is dyih krih ps vau]
qMj w œI sBs YdyI Ših ij Mu kvuau] kir Aws x uifTo cwau] 1]

Pauri.

1) Aapinai aap sajio aapinai rachio nau. 2) Dui kudrat saajiai kari aasan ditho chau. 3) Data karta aap toon tusi devahi karhi pasau. 4) Toon janoi sabhsai de laisahi jind kavau. 5) Kar asan ditho chau. (1)

- 1) The Lord created Himself and His Name.
- 2) After that He created nature, resided in His nature and saw the play of the universe or creation.
- 3) O Lord! You are the creator of all the objects and it is only You who can bless us with theses objects.
- 4) You alone are aware what is in everybody's mind. It is You who give the body and life to everybody and then take it back.
- 5) You watch the play of Your creation by residing in it. (1)

sI ku mŪ 1]

scy qry Klif scy bhmf] scy qry I A scy Aukur] scy qry krxy
srb blcw] scw qrw Amruscw dlbu] scw qrw hkmuscw Prmwu]
scw qrw krmu scw nlsu] scy qDu AvKih I K krŪV] scY siB
qix scY siB j ōr] scl qrl isPiq scl sw ūh] scl qrl kdriq
scypwqsūh] nwk scuiDAwein scu] j omir j Mysukcuinkcu]1]

sI dkumŪ 1]

scyqyyKM scyBmM] scyqyyI ōA scyAvkw] scyqyy
kix ys rb blcw] scwqywAmruscw dlbu] scwqywhkmu
scwPmwu] scwqywkrmuscwnIsu] scyqDuAvKih
I K krŪV] scY siB qix scY siB j ōr] scl qyl
isPiq scl sw ūh] scl qyl kdriq scypwqsūh] nwk
scuiDAwein scu] j omir j Mysukcuinkcu] 1]

Sloke M: 1

1) Sache tere khand sache brahmund. 2) Sache tere loa sache aakaar. 3) Sache tere karne sarab bichhaar. 4) Sachaa tera amar sachaa dibaana. 5) Sacha tera hukam sachaa furmaan. 6) Sachaa tera karam sachaa nisaan. 7) Sache tudh akhahi lakh crore. 8) Sache sabh taan sache sabh jore. 9) Sachi teri sift sachi salah. 10) Sachi teri kudrat sache patishah. 11) Nanak sach dhiain sach. 12) Jo mar jame so kach nikach. (1)

- 1) O Lord! The regions and universes created by You are true.
- 2) The metaphysical worlds and the forms created by you are true.
- 3) All your plans and actions are true.
- 4) O Lord! Your kingdom and Your court are true.
- 5) Your Will and the directions are also true.
- 6) Your Grace and seal of approval are also true.
- 7) O True One! Lakhs of crores of persons are worshipping you.
- 8) All Your creation is deriving their strength from your forces.
- 9) To praise You is the true and correct action.
- 10) O True Lord! The nature created by you is also true.
- 11) O Lord! All the beings who worship You are true.
- 12) The living beings that are born and die are not true. (1)

mÚ 1]

vfl vifAveI j w vfw nwaau] vfl vifAveI j w scu inAwaau] vfl
vifAveI j w inhcl Qwaau] vfl vifAveI j w xYAwaau] vfl vifAveI
buYsiB Bwaau] vfl vifAveI j w piC n dwaq] vfl vifAveI j w
ApyAwp] nunk kw n kQnl j wie] klqw krxw srb rj wie]2]

mÚ 1]

vfl vifAveI j w vfw nwaau] vfl vifAveI j w scu inAwaau] vfl
vifAveI j w inhcl Qwaau] vfl vifAveI j w YAwaau] vfl
vifAveI buYsiB Bwaau] vfl vifAveI j w piC n dwaq] vfl
vifAveI j w ApyAwp] nunk kw n kQnl j wie] klqw krxw
srb rj wie]2]

M: 1

1) Wadi wadai ja wada naau. 2) Wadi wadai ja sach niau. 3) Wadi wadai ja nihchal thau. 4) Wadi wadai janai aalaau. 5) Wadi wadai bujhai sabh bhau. 6) Wadi wadai ja puchhi na daati. 7) Wadi wadai ja aape aap. 8) Nanak kaar na kathani jai. 9) Kita karna sarab rajai. (2)

- 1) O Lord! Your praise and Name are great.
- 2) The Lord's praise is great because his justice is great.
- 3) The Lord's praise is great because his state is tranquil.
- 4) His praise is great because he knows everybody's prayers.
- 5) His praise is great because he knows the inner feelings of everybody.
- 6) His praise is great because he does not consult anybody before granting his boons.
- 7) His praise is great because he takes all his actions by himself.
- 8) Guru Nanak Dev says that humans cannot describe his actions and nature.
- 9) Whatever happens, it happens only as per His Will.

mhl w 2]

**iehu j gu scY kI hY kdVI scy kw ivic vwsu] iekn@ hkim smwie
l ey iekn@ hkmy kry ivxwsu] iekn@ BwY kiF l ey iekn@ mieAw
ivic invwsu] ey iB AwK n j wpeI ij iksY Awyrnis] nwk gmiK
j w IAYj w kau Awip kry prgwsu]3]**

mhl w 2]

**iehu j gu scY kI hY kdVI scy kw ivic vwsu] iekn@
hkim smwie l ey iekn@ hkmy kry ivxwsu] iekn@ BwY
kiF l ey iekn@ mieAw ivic invwsu] ey iB AwK n
j wpeI ij iksY Awyrnis] nwk gmiK j w IAYj w kau
Awip kry prgwsu]3]**

Mahalla 2.

1) Ih jag sachai ki hai kothari sache ka vich vaas. 2) Ikna hukam samai lae ikna hukme kare vinaas. 3) Ikna bhane kadh lae ikna maaiya vich nivaas. 4) Ev bhi aakh na japae ji kise Nitnem _____ (226)

aane raas. 5) Nanak Gurmukh jaanie ja kau aapi kare pargas. (3)

- 1) This world is the place of residence of the True Lord and he is living here.
- 2) He unites some people with Him according to His Will and many others are made to absorb in the lust and greed of maya and are destroyed.
- 3) He, according to his Will, removes the attachment to the worldly objects for some, whereas many are made to remain entangled the net of God's illusive powers i.e. Maya.
- 4) No body can say as to who shall be liberated at the end.
- 5) The person to whom He bestows the light of Divine Knowledge understands the Lord's Will. (3)

paVI]

nunk j IA apvie kYil iK nWYDrMubhwiI Aw] EQYscyhl sic inbVI
 cix viK kFyj j mwiI Aw] Qwaun pvein kVAw mh kwI dJ ik
 cwil Aw] qyYnwie rQysyij ix geyhwir gey is Tgx vwiI Aw]
 il iK nWYDrmu bhwiI Aw]2]

paVI]

nunk j IA apvie kYil iK nWYDrMubhwiI Aw] AQYscyhl
 sic inbVYcix viK kFyj j mwiI Aw] Qwaun pvein kVAw
 mh kwI dJ ik cwil Aw] qyYnwie rQysyij ix geyhwir gey
 is Tgx vwiI Aw] il iK nWYDrMubhwiI Aw]2]

Pauri

1) Nanak jia upai kai likhi naawe dharam bahaliaa. 2) Othai sache hi sach nibrai chuni vakhi kadhe jajmaliaa. 3) Thau na paian kuriar muh kalai dojak chaliaa. 4) Terai nai rate se jinni gae haari gae si thagan waliaa. 5) Likh nawe dharam bahaliaa. (2)

- 1) O Nanak! God, after creating the beings; has appointed Dharam Raj to keep account of their good and bad karma.
- 2) In the court of the Lord, the karma is decided according

to truth. The people with bad karma are segregated very carefully.

- 3) The untruthful people find no place in his court. Their faces are blackened and they are sent to hell.
- 4) O Lord! Those people who are absorbed in the Lord's Name leave the world after winning their battle. Those people who indulge in cheating and looting others with their cleverness lose their battle of life.
- 5) O Lord! You have appointed Dharam Raj to keep account of people's karma. (2)

sl k mŪ 1]

ivsmidunid ivsmiduvp] ivsmiduj IA ivsmiduBy] ivsmidurp
ivsmidurM] ivsmidunvgiPrih j M] ivsmidupauiivsmidupwI]
ivsmiduAgnI Kfih ivfwI] ivsmiduDrqI ivsmiduKwI] ivsmidu
swid l gih prwI]

sl dk mŪ 1]

ivsmidunvd ivsmiduvy] ivsmiduj IA ivsmiduBy] ivsmidu
rp ivsmidurM] ivsmidunvgiPrih j M] ivsmidupauiivsmidu
pwI] ivsmiduAgnI Kfih ivfwI] ivsmiduDrqI ivsmidu
KwI] ivsmiduswid l gih prwI]

Sloke M: 1.

*1) Wismad naad wismad Ved. 2) Wismad jia wismad bhed. 3)
Wismad roop wismad rung. 4) Wismad nage phirih jant. 5)
Wismad paun wismad paani. 6) Wismad agni khed vidaani. 7)
Wismad dharti wismad khani. 8) Wismad saadi laghi prani.*

- 1) The Lord's word is marvellous and his Divine Knowledge is marvellous.
- 2) The forms and the secrets of these forms created by the Lord are marvellous.
- 3) The forms and colours of the life forms created by the Lord are marvellous.
- 4) The fact that a very large number of the Lord's creation go about bare bodied is also marvellous.
- 5) The air and water created by the Lord are marvellous.

- 6) The fire created by him is also marvellous. The fire displays its power in a number of ways.
- 7) The earth and the four sources of creation (eggs, mammals, sweat and seed) are all marvellous.
- 8) The tastes in which all living beings are absorbed are also marvellous.

ivsmīdu sṛjṅgu ivsmīdu ivj ḡgu] ivsmīdu BK ivsmīdu Bḡgu] ivsmīdu
isPīq ivsmīdu sml vḥ] ivsmīdu auV ivsmīdu ruh] ivsmīdu nṛY
ivsmīduḥ] ivsmīdu KYhvj rw hj ḥr] vjK ivfūxurīhAw ivsmīdu]
nwk buxupṬYBvḡ]1]

ivsmīdu sṛjṅgu ivsmīdu ivj ḡgu] ivsmīdu BK ivsmīdu Bḡgu]
ivsmīdu isPīq ivsmīdu sml vḥ] ivsmīdu auV ivsmīdu ruh]
ivsmīdu nṛY ivsmīduḥ] ivsmīdu KYhvj rw hj ḥr] vjK
ivfūxurīhAw ivsmīdu] nwk buxupṬYBvḡ]1]

9) *Wismad sanjog wismad vijog.* 10) *Wismad bhukh wismad bhog.* 11) *Wismad sifit wismad salah.* 12) *Wismad ujhar wismad raah.* 13) *Wismad nerai wismad doori.* 14) *Wismad dekhai hazra hazoor.* 15) *Vaikh vidan rahia wismad.* 16) *Nanak bujhan purai bhag, (1)*

- 9) The meeting and separation of the beings with the Lord is a marvellous happening.
- 10) The hunger and enjoyment of variety of foods is marvellous.
- 11) The Lord's qualities and His praise is a marvellous thing.
- 12) The trackless wasteland and the easy path are marvellous.
- 13) The Lord's nearness and His remoteness both are marvellous.
- 14) Seeing of the Lord in perceptible form is most marvellous.
- 15) Seeing of the Lord's wonderful actions is marvellous.
- 16) Only the lucky ones can understand the marvellous actions of the Lord. (1)

mū 1]

kḍriq idṣṭ kḍriq sṛkṛiAṣṭ kḍriq BausK sṛru] kḍriq pṛqṛṣṭ I
Ankṛṣṭ kḍriq srb Ankṛṣṭ] kḍriq vṛṣṭ pṛvṛṣṭ kḍriq srb

vlcwru] kdriq Kuxw plxw phokudriq srb ipAuru] kdriq j wqI
 ij nsl rMjI kdriq j IA j hwn] kdriq nKIAw kdriq bdIAw
 kdriq mwnuAiBmwnu] kdriq pakupuxI bSMrudriq DrqI Kuku]
 sB qrl kdriq qMkwidrukraqw puki nvel puku] nunk hkmYAMir
 vKY vrqY qvko qvku]2]

mU 1]

kdriq idsYkdriq s n IAYkdriq BausK swu] kdriq pwwI
 AwksI kdriq srb Awkwu] kdriq vY pww kqjowkdriq
 srb vlcwru] kdriq Kw wplx wpy@ukdriq srb ipAwu]
 kdriq j wI ij nsl rMjI kdriq j IA j hwn] kdriq nKIAwkdriq
 bdIAwkdriq mwnuAiBmwnu] kdriq pan upw I bS Mrudriq
 DrqI Kuku] sB qrl kdriq qMkwidrukraqw puki nvel puku]
 nunk hkmYAMir vKY vrqY qvko qvku]2]

M: 1

1) Kudrat disai kudrat suniai kudrat bhau sukh saar. 2) Kudrat patali aakasi kudrat sarab aakaar. 3) Kudrat Ved puran kateba kudrat sarab vichaar. 4) Kudrat khana pina painan kudrat sarab piaar. 5) Kudrat jaati jinsee rangee kudrat jia jahan. 6) Kudrat nekia kudrat badia kudrat maan abhimaan. 7) Kudrat paun paani baisantar kudrat dharti khaak. 8) Sabh teri kudrat tu kadir karta paaki nai paak. 9) Nanak hukmai underi wekhai vartai tako taak. (2)

- 1) All the visible world is His creation. Whatever we hear is also His nature. The knowledge of fear and happiness is also His nature.
- 2) The underworld and the sky are His nature. All visible forms are also His nature.
- 3) The Vedas, Puranas, and other holy books of other religions as well as all the philosophies are all His nature.
- 4) All that we eat and wear as well as the love prevailing in the world are His nature.
- 5) The categories, types, colours of all the live bodies in the world are all his nature.
- 6) The good and bad deeds taking place in the world are His

nature. The honour and the pride of the people is also His nature.

- 7) The air, water, fire as well as the dust of the earth is all His nature.
- 8) O Lord! All the nature is Your creation and You are the creator. Your qualities and praise are all very pure.
- 9) O Nanak! The Lord runs and keeps watch over His creation to nurture it. He is prevailing everywhere. (2)

pañI]

AapInBog Big kYhie BsmiV BaruisDwieAw] vfw hAw dndwru
gil sñI uGiq cl wieAw] AgYkrxl kIriq vñclAYbih I Kw kir
smJwieAw] Qwaun hwl padlel hix sñIAYikAw rñwieAw] min
AMj nmu gvñwieAw]3]

pañI]

AapInBog Big kYhde BsmiV BaruisDwieAw] vfw hAw
dndwru gil sñI uGiq cl wieAw] AgYkrxl kIriq vñclAYbih
I Kw kir smJwieAw] Qwaun hwl padlel hix sñIAYikAw
rñwieAw] min AMj nmu gvñwieAw]3]

Pauri

1) Aapinai bhog bhogi kai hoi bhasmar bhaur sidhaia. 2) Wada hoa dunidaar gali sangal ghati chalaia. 3) Agai karni kirti wachie bahi lekha kar samjaia. 4) Thau na hovi pauidiyi hun suniyai kia rooaia. 5) Mun andhai Janam gawaia. (3)

- 1) The human being enjoys the worldly objects as his own; and at the end dies, is burnt and is reduced to a heap of ashes.
- 2) The human being grows, becomes worldly wise and the chain of desires and evil actions is put on his neck.
- 3) After death, when one goes to the court of Dharam Raja, the record of one's good and bad karma is carefully explained to him.
- 4) For the bad karma, when one is punished and he cries; there is no body to listen to and sympathise with him.
- 5) Thus a spiritually blind human being who acts according

to the wishes and desires of his mind wastes his precious human life. (3)

sl k mU 1]

BYivic pvxu v hYsdv wau] BYivic cl ih l K drlAwau] BYivic Agin kFYvgvir] BYivic Drql dbl Bvir] BYivic ieMuiPrY isr Bvir] BYivic rj w DrmudAwru] BYivic s t j u BYivic cMu] kh krVI cl q n AMu] BYivic isD bD sr n nQ] BYivic Awfuxy Ankws] BYivic j D mhvbl s t] BYivic Awih j wih p t] sgil Aw Bauil iKAw isir l Ku] n n k inrBau inrKuru scu eku] 1]

sl k mU 1]

BYivic pvx uvhYsdv wau] BYivic cl ih l K drlAwau] BYivic Agin kFYvgvir] BYivic Drql dbl Bvir] BYivic ieMuiPrY isr Bvir] BYivic rj w DrmudAwru] BYivic s t j u BYivic cMu] kh krVI cl q n AMu] BYivic isD bD sr n nQ] BYivic Awfuxy Ankws] BYivic j D mhvbl s t] BYivic Awih j wih p t] sgil Aw Bauil iKAw isir l Ku] n n k inrBau inrKuru scu eku] 1]

Sloke M: 1.

1) Bhai vich pavan vahai sadvau. 2) Bhai vich chalih lakh dariau. 3) Bhai vich agan kadhe vegar. 4) Bhai vich dharti dabi bhaar. 5) Bhai vich Indu phire sir bhar. 6) Bhai vich raja Dharam duar. 7) Bhai vich sooraj bhai vich chand. 8) Koh karori chalet na unt. 9) Bhai vich sidh, budh, sur, nath. 10) Bhai vich aadaane aakaas. 11) Bhai vich jodh mahabal soor. 12) Bhai vich aavahi jaavahi poore. 13) Saglia bhau likhia siri lekh. 14) Nanak nirbhau Nirankar sach Ek. (1)

- 1) The air flows as per His laws due fear of the Lord.
- 2) Lakhs of rivers flow as per His laws due to fear of the Lord.
- 3) The fire is serving His creation due to fear of the Lord.
- 4) The earth is carrying the weight of all the creation due to fear of the Lord.
- 5) The lord Indira is going about on his head due fear of the Lord.

- 6) Dharam Raja the king delivering justice in his court is also working in the fear of the Lord.
- 7) The sun and the moon are working in the fear of the Lord.
- 8) They are travelling tens of millions of kosas in the fear of the Lord. There is no end to their journey. (One kosa is about 1.6 mile)
- 9) All the Sidhas, Buddhas, gods and yogis are in the fear of the Lord.
- 10) The skies, which are endless, are also in the fear of the Lord.
- 11) All the great warriors and strong fighters are in the fear of the Lord.
- 12) Batches of all living beings take birth and die in the fear of the lord.
- 13) All the living beings are bound to follow the fate decided for them by the Lord.
- 14) O Nanak! Only the True One the Unmanifest Lord is without any fear. (1)

(Note: this is the explanation of Nirbhau in the Mool Mantra.)

mÚ 1]

nwnk inrBau inrBau hór kyy rwm rvwl] kyiAw khh khwIAw
 kyy bñ bñw] kyy ncih mgy igiV miV pñih qwl] byj wñ
 byj wñ mih Awie kFih byj wñ] gwih rñj yrwIAw bñ ih Awl pqwl]
 I K tikAw kymVyl K tikAw kyhw] ij qu qin pñeIAih nwnkw
 syqn hñih Cw] igAwun gl lel FFIAYkQnw krVw swru] krim
 iml Y qw pñeIAY hñ ihkmiq hkmw KAwru]2]

mÚ 1]

nwnk inrBau inrBau hór kyy rwm rvwl] kyiAw kM khw IAw
 kyy bñ bñw] kyy ncih mgy igiV miV pñih qwl] byj wñ
 byj wñ mih Awie kFih byj wñ] gwih rñj yrw IAwbñ ih Awl
 pqwl] I K tikAw kymVyl K tikAw kyhw] ij qu qin
 pñeIAih nwnkw syqn hñih Cw] igAwun gl lel FFIAY
 kQnwkrVwswru] krim iml Yqw pñeIAY hñ ihkmiq hkmw KAwru
]2]

M: 1

1) Nanak Nirbhau Nirankar hore kete Ram raval. 2) Keti kunnh kahania kete bed bichaar. 3) Kete nachahi mangate gir mur poorahi taal. 4) Bajaari bazaar mahi ai kadhe bazaar. 5) Gavaih raje rania boleh aal pataal. 6) Lakh takia ke mundare lakh takia ke haar. 7) Jit tun paaie Nanaka se tun hoveh chhaar. 8) Gyan na galiyee dhoondie kathana karara saar. 9) Karam mile ta paaie hore hikmit hukum khuaar. (2)

- 1) O Nanak! Only the Unmanifest Lord is beyond fear. Myriads of incarnations like Rama are nothing before Him.
- 2) As compared to the Divine Knowledge of the Lord, the myriads of stories of Krishna and philosophies of Vedas are nothing.
- 3) Myriads of people dance to many steps and tunes before the door of the Lord.
- 4) The street dancers perform their religious dance plays in the market places.
- 5) These street dancers assume the roles of kings and queens and say meaningless things.
- 6) These people wear rings and necklaces costing lakhs of rupees.
- 7) Yet the bodies that wear these costly jewels are reduced to ashes at the end.
- 8) The Lord's Divine Knowledge cannot be found by mere talk, describing it is as hard as steel.
- 9) The Lord's Divine knowledge can be attained only if He is pleased to bestow it on somebody. Other cleverness and techniques are useless. (2)

paŋI]

ndir krih j yAŋpxl qw ndrI siqgrupŋieAw] ehu j laubhŋy j nm
BrllnAw qw siqgir sbdusŋŋieAw] siqgr j yfudŋqw konhl siB
sixAhuI k sbŋieAw] siqgir imil AŋscuŋŋieAw ij nll ivchuAŋpu
gvŋieAw] ij in sco scu buŋŋieAw]4]

paŋI]

ndir krih j yAŋpx I qwndrI siqgrupŋieAw] ehu j laubhŋy
Nitnem _____ (234)

**j nm BrhmAwqws i q gir s b d u s u v i e A w] s i q g r j y f u d w w
konh I s i B s i k A h u l d k s b v i e A w] s i q g i r i m i l A Y s c u p v i e A w
i j n I : i v c h u A v p u g v i e A w] i j i n s c o s c u b u v i e A w] 4]**

Pauri

1) Nadari kare je aapani ta nadaree Satgur paiaia. 2) Eh jiu bahute janam bharumia ta Satgur sabad sunaia. 3) Satgur jevad data ko nahin sabh sunieh loke sabaia. 4) Satgur milie sachu paia jinnih vichahu aap gavaia. 5) Jin sacho sach bujhaia. (4)

- 1) O Lord! If you shower your grace, only then the humans are able to meet the True Master.
- 2) The humans live through many lives and only then, if the True Master is pleased; gives them the True Word.
- 3) O people of the world! Listen; there is nobody as generous as the Lord is.
- 4) The True Master bestows the knowledge of Truth only after one sheds his small self or ego.
- 5) The True Master makes one realize the Truth. (4)

s l k m l 1]

**G V I A w s B y g p I A w p h r k m h g p w] g h x y p a k u p a x l b s k r u c m u
s t j u A v q w r] s g l I D r q l m w l u D n u v r q i x s r b j j w l] n a n k
m s Y i g A w i v h k l K v i e g i e A w j m k w l u] 1]**

s l k m U 1]

**G V I A w s B y g p I A w p h r k m : g p w] g h x y p a u p w I b s k r u
c m u s t j u A v q w r] s g l I D r q I m w l u D n u v r q i x s r b j j w l]
n a n k m s Y i g A w i v h k l K v i e g i e A w j m k w l u] 1]**

Sloke M: 1

1) Ghariaa sabhe gopiaa pahar kannh Gopal. 2) Gahne paun pani baisantar chand sooraj awtaar. 3) Sagli dharti maal dhan vartan sarab janjaal. 4) Nanak musai gyan vihuni khai gaya jamkaal. (1)

- 1) The gharis (ghari is a measure of time equal to 22.5 Nitnem _____ (235)

minutes) are the gopies and the pahar (pahar is a measure of time equal to three hours) is the Lord Krishna. (Here Guru Ji describes the celestial dance where the time as a dancer dances to the tune of the God.)

- 2) The air, water and fire are the ornaments and the moon and sun are the incarnations (whom the street dancers imitate)
- 3) The entire earth, along with its wealth and the worldly occupations are used in this Lord's play.
- 4) (On the other hand) in the worldly play of Maya, the people are being cheated and are becoming prey to death. It is happening because they have not attained True Knowledge. So says Guru Nanak Dev. (1)

mÚ 1]

vúein c] yncin gr] pŕ hl úein Pŕin@isr] airf airf rww
 JwYpúie] vKYI kuhsYGir j úie] rúIAw kwrix pŕih qú] Awpú
 pCúWih DrqI núil] gúvin gúIAw gúvin kúnh] gúvin slqú rúj y
 rúw] inrBauinrkúruscúnuú] j w kw kIAw sgl j húnu] syk
 syih krim cVúau] iBúMl rŕx ij nŕ min cúau] isKI isiKAw gr
 vlcúir] ndrI krim l Gúeypúir]

mÚ 1]

vúein c] yncin gr] pŕ hl úein Pŕin@isr] airf airf rww
 JwYpúie] vKYI dkuhsYGir j úie] rú IAkwrix pŕih qú]
 Awpú pCúWih DrqI núil] gúwin gúIAwgúwin kw:] gúwin
 slqúwŕj yŕw] inrBauinrkúruscúnuú] j wkwkIAws gl
 j húu] syk syih krim cVúau] iBúMl rŕx ij nw min cúau]
 isKI isiKAw gr vlcúir] ndrI krim l Gúeypúir]

M: 1

- 1) Waain chele nachan gur. 2) Pair halayin ferin sir. 3) Ud ud rava jhatai paye. 4) Waikhe loke hasai ghar jaye. 5) Rotian karan poorah taal. 6) Aap pachhareh dharti naal. 7) Gavan gopian gavan kannh 8) Gavan Sita raje Ram. 9) Nirbhau Nirankar such Naam. 10) Ja ka kia sagal jahaan. 11) Sevak sevahi karam charau. 12) Bhinni raini jinnah mun chau. 13)

Sikhi sikhia Gur vichaar. 14) Nadri karam laghaye paar.

- 1) In the street play, the disciples play music and the teachers dance.
- 2) During the dances, they move their feet and their heads.
- 3) The dust raised by their feet falls on their heads.
- 4) The spectators laugh at the show and return to their homes.
- 5) These street players do all this to earn for their bread.
- 6) During sad episodes, they fall down with thud on the earth.
- 7) & 8) They sing and dance in the roles of gopies, Krishna, Rama and Sita.
- 9) & 10) The Name of the fearless and formless Lord is only True who created the entire universe.
- 11) & 12) Only such devotees meditate on the Lord who are blessed by Him and are always in high spirits. Their nights pass in ecstasy because they possess euphoria for the Lord's Name.
- 13) & 14) Those devotees who with the grace of the Lord have learnt the true knowledge, the Lord shall make them cross this ocean of Maya.

kI UcrKwckI cku] QI vwrI ybhquAniqu] I wtUmDuxIAw Anguh]
pMI BadIAw I In n svh] sIAYcwV BvwelAih j M]] nwk BaidAw
gxq n AM]] bDn bD Bvweysie] pieAYikriq ncYsBukie]
nic nic hsih cl ih syrie] aif n j whI isD n hih] ncxukdxu
mn kw cwau] nwk ij nHmin BauiqnH min Bwau]2]

kd UcrKwckI cku] QI vwrI ybhquAniqu] I w UmDw IAw
Angu] pMI BadIAwI In n svh] sIAYcwV BvwelAih j M]]
nwk BaidAwgxq n AM]] bDn bD Bvweysie] pieAY
ikriq ncYsBukie] nic nic hsih cl ih syrie] aif
n j whI isD n hch] ncxukdxumm kwcwau] nwk ij n:
min Bauiqnw min Bwau]2]

***15) Kolu charkha chaki chuk. 16) Thul varole bahut anant.
17) Latoo madhania angaah. 18) Pankhi bhaundia lain na
saah. 19) Suai chaar bhavaiye junt. 20) Nanak bhaundian
ganat na unt. 21) Bandhan bundh bhavai soi. 22) Paiye kirit
Nitnem _____ (237)***

nachai subh koi. 23) Nachi nachi hasahi chalih se roi. 24) Udi na jahi sidh na hohi. 25) Nachan kudan mun ka chau. 26) Nanak jinnh mun bhau tinnah mun bhau. (2)

- 15) to 18) The oil-man's press, spinning wheel, grinding stones, potter's wheel, the endless whirl winds in the desert, the spinning tops, churning sticks, and the threshers, the birds and butterflies are constantly and breathlessly whirling.
- 19) The humans are rotated on the rotating wheel.
- 20) Guru Nanak Dev says that there is no end to the rotating objects.
- 21) & 22) The Lord is rotating everybody by tying them in the string of actions and their fruit.
- 23) The humans dance and laugh in their life but cry while departing from the world at the time of death.
- 24) The actions of jumping, dancing etc do not elevate them to any higher levels nor do they achieve any higher psychic powers.
- 25) The jumping and dancing only serves to please their mind.
- 26) Those that have developed fear of the Lord, only they have attained the love for Him. (2)

paVI]

nvaugywinrMruhYnwie l ieAYnrik n j veIAY] j laupMusBu
iqs dw dy Kyj YAwik gvveIAY] j yl d'ih c'hwAvpx wkir p'hu
nIcusdveIAY] j yj rvw wprhYj ruvs kryI AveIAY] ko rhYn BrIAY
pveIAY]5]

paVI]

nvaugywinrMruhYnwie l ieAYnrik n j veIAY] j laupMusBu
iqs dw dy Kyj YAwik gvveIAY] j yl d'ih c'hwAvpx wkir p'hu
nIcusdveIAY] j yj rvw wprhYj ruvs kryI AveIAY] ko
rhYn BrIAY pveIAY] 5]

Pauri

1) Nau tera Nirankar hai nai laiye narak na jaiye. 2) Jiu pind

sabh tis da de khaajai aakhi gavaiye. 3) Je lorhi changa aapna kari punhu neech sadaiye. 4) Je jarwana parharai jar ves karedi aaiye. 5) Ko rahai na bhariyai paiye. (5)

- 1) O Lord! Your Name is formless. By meditating on Your Name, one does not go to hell.
- 2) The body and the soul are the gifts of the God, and He provides the food to everybody. To estimate His gifts is a waste of time.
- 3) O being! If you want your good, do good to others and remain humble.
- 4) If somebody takes steps to avoid old age and the powerful death, it is futile because death shall come in one form or the other.
- 5) No one survives when one's numbers of predestined breaths are over. (5)

sl k mU 1]

msl mww isPiq srIAiq piV piV krih blcuru] bMysy ij pvih
ivic bMl vKx kaudldwru] ihplUsul whl swl whin drsin rlp Apuru]
qlriQ nwhi Arcw pJ w Agr vusubhkuru] j gI sMh iDAwin@j gy
Al K nwwu krquru] sK m mtiq nwwu inrjn kieAw kw Awkuru]

sl dk mU 1]

msl mww isPiq srIAiq piV piV krih blcwru] bMysy
ij pvih ivic bMl vKx kau dldwru] ihMU swl whI
swl whin drsin rlp Apwru] qlriQ nwhi Arcw pJ w Agr
vsubhkuru] j gI sM iDAwin@j gyAl K nwwu krquru]
sK m mtiq nwwu inrjn kieAw kw Awkuru]

Sloke M: 1

1) Musalmanaa sift sariat pari pari karhi beechaar. 2) Bande se ji pavahi vich bandi vekhan kau didaar. 3) Hindu salahi salahani darsan roop apaar. 4) Tirath navahi archa pooja agar vas bahkaar. 5) Jogi sunn dhiavan jete alakh naam kartaar. 6) Sookham moorat naam Niranjan kaiaa ka akaar.

- 1) The Muslims like their religious laws; they read and dwell on it.

- 2) According to them, only those persons can have glimpse of God who follow their religious laws.
- 3) The Hindus praise the Lord whose presence and forms are infinite.
- 4) The Hindus take pilgrimages and take holy dips in holy rivers, offer flowers etc to the idols and burn incense sticks to make it fragrant.
- 5) The yogis dwell on the void and name the Lord as "Unknowable".
- 6) They say that the Lord has subtle body. According to them, the whole universe is His body.

sqIAw min sMkuapjYdyYkYvIcwr] dydymgh shsw gkw sB
 krysburu] caw j wv qYkVAwv Kwrbw vkr] ieik hdw kwe
 cl ih AqwaUiqnwBI kwel kw] j il Qil j IAw prIAw I Aw Ankwv
 Ankw] Eie ij AwKih su qMYjwxih iqnw iB qyl swr] nunk
 Bgqw BK swl wxu scu nmu AvDuru] sdw Anjd rhih idnu rwql
 gkvIqAw pw Curu]1]

sqIAw min sMkuapjYdyYkYvIcwr] dydymgh shsw
 ghwsB krysburu] caw j wv qYkVAwv Kwrbw vkr]
 ieik hdw kwe cl ih AqwaUiqnwBI kwel kw] j il Qil
 j IAwprIAwI AwAnkwvAnkw] Eie ij AwKih su qMYjwxih
 iqnw iB qyl swr] nunk BgqwBK swl wxu scu nmu AvDuru
 sdw Anjd rhih idnu rwql gkvIqAw pw Curu]1]

7) *Satia mun santokh upjai denai kai vichaar.* 8) *De de mangahi sahsa goona sobh kare sansaar.* 9) *Chora jara tai kuriaara kharaba vekaar.* 10) *Ik hoda khai chalhi aithau tina bhi kai kaar.* 11) *Jal thal jia puria loa akara akaar.* 12) *Oi je akhahi su tunhai janhi tina bhi teri saar.* 13) *Nanak bhagta bhukh salahen sachu naam adhaar.* 14) *Sada anand rahahi din rati gunwantia pa chhaar . (1)*

- 7) The generous people feel happy to give charity.
- 8) These donors give in charity but ask for thousand times in return from the God; they also desire that others should praise them for their generosity.

- 9) There are countless number of people in the world who are thieves, enticers, liars, and sinners.
- 10) Such people spend all their good deeds of the past lives here in this world and thus carry nothing of merit for the next life.
- 11) There is life upon life in waters, on land, in the three worlds and on the spheres.
- 12) Those lives praise You and say O Lord! You know everything and are taking care of them.
- 13) O Nanak! Your saints have only the hunger for your praise. Your Name is their only support.
- 14) They are always in bliss and consider themselves as dust of the feet of the men of merit. (1)

mÚ 1]

imtI msl mwn kI pY/pel kImAw] GiV BWfyietw kIAw j l dI
krypkw] j il j il rY/bpVI JiV JiV pvih AMAw] nwnk
ij in krqY kwrxu kIAw so j wxY krqwu] 2]

mÚ 1]

imtI msl mwn kI pY/pel kImAw] GiV BWfyietw kIAwj l dI
krypkw] j il j il rY/bpVI JiV JiV pvih AMAw] nwnk
ij in krqYkwx ukIAw so j wxYkrqwu] 2]

M: 1.

*1) Miti Musalman ki perai pai ghumiaar. 2) Ghari bhande itaa
kia jaldi kare pukaar. 3) Jali jali rowe bapuri jhari jhari paweh
angiaar. 4) Nanak jinn kartai karan kiasa so jane kartaar. (2)*

- 1) The Muslims who bury their dead argue that if a dead body is burnt; the person shall go to hell. However, the potter may use the same earth.
- 2) He will make pots and bricks out of it. When put on fire this earth containing remains of the dead body shall cry while burning.
- 3) The hapless clay will burn and cry as fiery coals continuously fall on it.

- 4) O Nanak! The Lord who created this world, alone knows what happens to us after death. (2)

paŋI]

ibnu siqgr iknYn pŋieE ibnu siqgr iknYn pŋieAw] siqgr
ivic AwpuriKEnu kir prgtuAwK sŋwieAw] siqgr imil AYsdw
mkquhYij in ivchumhuckwieAw] aqmuehpublcwuhYij in scyisau
icqu l wieAw] j gj lvnu dŋqŋ pŋieAw] 6]

paŋI]

ibnus iqgr iknYn pŋieAo ibnus iqgr iknYn pŋieAw] siqgr
ivic AwpuriKAŋukir prgt uAwK sŋwieAw] siqgr imil AY
sdwmkquhYij in ivchumhuckwieAw] aqmuehpublcwuhY
ij in scyisauicqu l wieAw] j gj lvnu dŋqŋ pŋieAw] 6]

Pauri

1) Bin Satgur kinai na paio bin Satgur kinai na paiyaa. 2) Satgur vich aap rakhion kar pargat aakh sunaiyaa. 3) Satgur miliyai sada mukut hai jin vichahu moh chukaiyaa. 4) Uttam eh bechaar hai jin sache siu chit laiyyaa. 5) Jagjiwan data paiyaa. (6)

- 1) No body has attained the Lord without instructions by the True Teacher.
- 2) The Lord put His essence in the True Teacher who reveals it to the disciple.
- 3) On meeting the True Teacher, one loses all attachments to Maya, and gets liberated.
- 4) One who has attached his mind to the Lord has done the best.
- 5) Only he has attained the Lord, the source of all life in the entire creation. (6)

sl k mŋ 1]

hauivic AwieAw hauivic gieAw] hauivic j ŋnAw hauivic mŋAw]
hauivic idqŋ hauivic l ieAw] hauivic KitAw hauivic gieAw]
hauivic sicAwru kŋVAwru] hauivic pŋp pŋh vlcwru] hauivic
nrik srig Avqŋru] hauivic hsYhauivic rŋY] hauivic BriAY
hauivic DŋY] hauivic j ŋql ij nsl KŋY]

s l d k m Ū 1]

hauiv ic AweAw h auiv ic gieAw] hauiv ic j MaAw h auiv ic
mAw] hauiv ic idqwh auiv ic l ieAw] hauiv ic Kit Aw h au
iv ic gieAw] hauiv ic sicAw uk WAwu] hauiv ic p p p m
v Icwu] hauiv ic n rik s wig Avqw u] hauiv ic hsYh auiv ic
rōY] hauiv ic BrAY h auiv ic DōY] hauiv ic j w I ij ns I
KōY]

Sloke M: 1

1) *Hau vich aaiya hau vich gaiyaa.* 2) *Hau vich junmia hau vich muua.* 3) *Hau vich ditaa hau vich laiyya.* 4) *Hau vich khatia hau vich gaiyaa.* 5) *Hau vich sachiyar kuriaar.* 6) *Hau vich paap pun veechaar.* 7) *Hau vich narak surag avtaar.* 8) *Hau vich hasseai hau vich rovai.* 9) *Hau vich bhariyai hau vich dhovai.* 10) *Hau vich jaati jinsi khovai.*

- 1) A human being comes into the world with ego or small self and leaves it as such.
- 2) He is born with ego and dies with it.
- 3) He gives charity to others under the influence of ego and receives something from others under its influence.
- 4) The humans earn with ego and waste in ego.
- 5) Sometimes, one is truthful and then lies influenced by ego.
- 6) Influenced by ego, one considers one's actions as virtue at times and as a sin at the other times.
- 7) While working with ego, one sometimes goes to hell and other time to heaven.
- 8) While working with ego, one sometimes is happy and laughs while at other times is unhappy and cries.
- 9) While working with ego, one is filled with impurity of sins and at other times is purified of the sins (by virtuous actions.)
- 10) Due to ego, one loses one's distinction of caste and class.

Note: - When actions are performed under the influence of ego, the sins and virtues are rewarded both separately. This explains line 7. For more details on this subject, please refer to para 6.14

on page no. 67 of "Gospel of Sikh Gurus" available from Pingalwara or ask from soft copy from me.

hauivic mKuhauivic isAw w] mK mkiq kI sw n j w w] hau
ivic mwieAw hauivic CwieAw] hamYkir kir j h apwieAw] hamY
bUYqw drusUY] igAw ivhkw kiQ kiQ l UY] nunk hkml il KIA
l Ku] j h vKih qhw vKu] 1]

hauivic mKuhauivic isAw w] mK mkiq kI sw n j w w]
hauivic mwieAw hauivic CwieAw] hamYkir kir j h apwieAw]
hamYbUYqw drusUY] igAw ivhkw kiQ kiQ l UY] nunk
hkml il KIA l Ku] j h vKih qhw vKu] 1]

11) Hau vich moorakh hau vich sianaa. 12) Mokh mukt ki saar na janaa. 13) Hau vich maya hau vich chhayaa. 14) Haumai kari kari junt upayaa. 15) Haumai bujhai ta daru soojhai. 16) Gyan vihuna kathi kathi loojhai. 17) Nanak hukami likhiai lekh. 18) Jeha vekhahi teha vekh. (1)

- 11) While working with ego, one sometimes behaves wisely and at other times foolishly.
- 12) Thus in ego, one does not understand the essence of deliverance.
- 13) Due to working with ego, Maya totally engulfs and influences one at all times.
- 14) It is the effect of ego that one is born repeatedly.
- 15) When one understands that one is under the influence of ego, only then one gets wise about the Lord.
- 16) Without proper knowledge, one is lost in wasteful sermons.
- 17) One's destiny is written only according to Lord's will.
- 18) One's way of life forms the way one looks at the world.(1)

mhl w 2]

hamYehw j wiq hYhamYkrm kmih] hamYepI bDnw iPir iPir j nI
pwiH] hamY ikQhu aBj Yikqu sJIm ieh j wie] hamY ehO htkmu hY
pieAYikriq iPwiH] hamYdlrG rguhYdwrUBI iesumih] ikrpw
kryjY Awpxl qw gr kw sbdu kmih] nunku khY sXhu j nhu iequ
sJIm dK j wih] 2]

mhl w 2]

hamYeyrwj vq hYhamYkrm kmvñ] hamYeyI bMnw iPir
iPir j onI pvñ] hamYikQhuañj YikqusMim ieh j vie]
hamYeyro hkmuhYpieAYikriq iPrvñ] hamYdIrG roguhY
dwUBI ies umvñ] ikrpwkryj yAvpx I qwgr kws bduk mvñ]
nwkukhYsñ huj nhuiequsMim dñK j vñ]2]

Mahalla 2

1) Haumai eha jati hai haumai karam kamahi. 2) Haumai eyi bandhana phir phir joni pahi. 3)Haumai kithhu upjai kit sanjam ih jai. 4) Haumai eho hukum hai paiyai kirt phirahi. 5) Haumai deeragh rogu hai daaru bhi is mahi. 6) Kirpa kare je aapni ta Gur ka sabad kamahi. 7) Nanak kahai sunhu janhu it sanjam dukh jahi. (2)

- 1) The nature of ego is such that it draws one away from the Lord and makes one indulge in wasteful actions under ego's influence.
- 2) Due to ego, one is bound to the worldly actions and is born repeatedly.
- 3) Now, the question arises as to what is the source of ego and how to banish it ?
- 4) The Lord's will is that, one who is working with ego shall incarnate in various life forms repeatedly.
- 5) Ego is a chronic malady, but its medicine is also in it.
- 6) If the Lord in His kindness bestows grace, then the egoistic person shall start following the True Teacher's advice.
- 7) Guru Nanak Dev says, O men! Listen; the malady of ego is cured in this way alone. (2)

pañI]

sy klql sñKleñ ij nñ sco scu iDAñeAw] Enñ mñY pñu n riKE
kir sikñu Drmu kmñeAw] Enñ dñI Aw qñy bññw Aññu pñxl Qñw
KñeAw] qññKsñsñ Agl w inq dñyih cñvih svññeAw] vifAñel
vñw pññeAw]7]

pañI]

sy klql sñKleñ ij nñ sco scu iDAñeAw] Aññe mñY

pYun riKAWkir sik@uDrnukmveAw] AaI: duIAwqdy
bMhwAMupw I Qd/wKveAw] qMbKsIsI Agl winq dyih
cVih svveAw] vifAveI vfwpvieAw] 7]

Pauri

1) Sev kiti santokhiyi jinnih sach sach dhiayaa. 2) Onnih mande pair na rakhion kar sukrit dharam kamaiyaa. 3) Onnih dunya tore bandhanaa unn paani thora khayaa. 4) Tu bakhasisi aglaa nit devihi charahi savaiyaa. 5) Wadiayi wada paiyaa. (7)

- 1) Persons with contentment, who meditate on the Lord, serve the Lord.
- 2) They never perform sinful actions, always commit virtuous actions and thus practice the dharma.
- 3) These virtuous people are not bound to the false worldly bonds. They eat and drink sparingly.
- 4) O God! You bless them generously and give more and more.
- 5) Such persons, the saints commit noble actions, praise and attain the great Lord. (7)

sl k mU 1]

prKWibrKWqlrQWqtWmGWKpVh] dlpWI AWmFI WKfWvrBfVh]
AIfj j rj aqBj WKwxI spj Vh] soimiq j wxYrnwkw srWmyWj Mvh]
nwk j M apvie kYsMwI ysBnw] ij in krqYkrxw kIAw ichtw
iB krxI qvh] sokrqw ichtw kryij in apvieAw j gu] iqsuj hwl
sAsiq iqsuiqsudlbw uABgu] nwk scynw ibnuikAw itkw ikAw
qgu] 1]

sl dk mU 1]

prKWibrKWqIrQWqt WmGWKpVh] dlpWI AWmFI WKfW
vrBfVh] AIfj j rj aqBj WKwI spj Vh] so imiq j w Y
nwkwsrWmyWj Mh] nwk j M apvie kYsMwI ysBnw]
ij in krqYkrxw kIAwicMwIB krxI qvh] sokrqwicMwkry
ij in apvieAwj gu] iqsuj hwl sAsiq iqsuiqsudlbw uABgu
] nwk scynw ibnuikAw itkw ikAw qgu] 1]

Sloke M: 1

1) Purkhan birkhan tirthan tatan Meghan khetanh. 2) Deepan loan mandlan khandan varbhandanh. 3) Andaj jeraj utbhujan khani setjanh. 4) So miti jane Nanaka saran meran juntah. 5) Nanak junt upai kai sumale sabhnah. 6) Jin kartai karna kia chinta bhi karni tah. 7) So karta chinta kare jin upaiaa jug. 8) Tis johari suasti tis tis dibaan abhag. 9) Nanak sache naam bin kia tika kia tug. (1)

- 1) Of humans, trees, pilgrim centres, riverbanks, clouds and the fields.
- 2) Of islands, spheres, regions and universes.
- 3) Of the egg born, the womb born, the earth born and the sweat born.
- 4) Of the seas, mountains and creatures, the Lord alone knows the limit.
- 5) O Nanak! He, who creates them, looks after them all.
- 6) The Lord who created everything, alone takes care of it.
- 7) It is the Lord only who created the creation and nurtures it.
- 8) (Guru Ji says) he greets and pays obeisance to Him, since His court is eternal.
- 9) O Nanak! Without the True Name of the Lord, the formal religious signs like the sandalwood mark on the forehead and the holy thread are of no use. (1)

mú 1]

I K n̄kIAw c̄lgAveIAw I K p̄m̄w pr̄v̄w̄u] I K qp̄ ap̄ir q̄lrQWshj
j̄ḡ b̄p̄w̄] I K s̄t̄q̄x s̄t̄m̄w̄ rx̄ mih Ct̄ih pr̄w̄] I K sr̄q̄l
I K iḡAwn̄ iDAwn̄ p̄VIAih̄ p̄w̄T̄ pr̄w̄] ij̄ in̄ kr̄q̄Ȳ kr̄x̄w̄ kIAw̄
il̄ iKAw̄ Aw̄v̄x̄ j̄w̄x̄u] n̄w̄k̄ m̄q̄l̄ imiQAwn̄ k̄rm̄u sc̄w̄ n̄Is̄w̄u]2]

mÚ 1]

I K n̄kIAw c̄lgAveIAw I K p̄m̄w pr̄v̄w̄ u] I K qp̄ ap̄ir
q̄lrQWshj j̄ḡ b̄p̄w̄] I K s̄t̄q̄x s̄t̄m̄w̄ rx̄ mih Ct̄ih pr̄w̄
] I K sr̄q̄l̄ I K iḡAwn̄ iDAwn̄ p̄VIAih̄ p̄w̄T̄ pr̄w̄] ij̄ in̄ kr̄q̄Ȳ
kr̄x̄ wk̄IAwil̄ iKAw̄Aw̄x̄ j̄w̄ u] n̄w̄k̄ m̄q̄l̄ imiQAwn̄ k̄rm̄u sc̄w̄
n̄Is̄w̄ u]2]

M: 1

1) Lakh nekian changiaian lakh puna parwan. 2) Lakh tup upar tirthan sahaj jog beban. 3) Lakh soortan sangram run mahi chhutahi paraan. 4) Lakh surti lakh gyan dhiyan pariah path puraan. 5) Jin kartai karna kia likhia awan jaan .6) Nanak matee mithya karam sacha nisaan. (2)

- 1) Myriads of good actions and myriads of good virtues.
- 2) Myriads of austerities at holy places or practice of Sehaj yoga in the wilderness.
- 3) Myriads of heroic deeds and dying in the battlefields.
- 4) Myriads of meditations, myriads of knowledge, concentration and study of religious scriptures.
- 5) The Lord who created all has decided the coming to and going from the world for all.
- 6) O Nanak! All the worldly cleverness and knowledge is false. Only the Lord's Grace is the true sign of approval in His court. (2)

paŪI]

*scw swihbueku qMij in sco scu vrqwieAw] ij su qMdh iqsu iml Y
scuqw iqnl scukmieAw] siqgir imil AYscupwieAw ij nllkYihrdY
scuvswieAw] mŪK scun j wxn@mmKl j nmugvwieAw] ivic dnIAw
kwhy AwieAw]8]*

paŪI]

*scw swihbueku qMij in sco scu vrqwieAw] ij su qMdh iqsu
iml Yscuqw iqnl scukmieAw] siqgir imil AYscupwieAw
ij n: kYihrdYscuvswieAw] mŪK scun j wxn@mmKl j nmugv
wieAw] ivic dnIAw kwhy AwieAw]8]*

Pauri

1) Sacha Sahib ek tu jin sacho sach vartaiaa. 2) Jis tu deh tis milai sach ta tinih sach kamaiaa.3) Satguri milie sachu paia jinh kai hirdai sach vasaia. 4) Moorakh sach na jananee manmukhi Janam gawaiaa. 5) Vich dunia kahe aiyaa. (8)

- 1) O Lord! You are the only True Master who has manifested Truth.
- Nitnem _____ (248)

- 2) Those that are blessed by Him,attain this Truth. After that, they practice only the Truth.
- 3) In whose heart truth resides; meet the True Teacher who gives them the Truth.
- 4) The fools do not know the Truth and being self-willed, they waste their lives.
- 5) O man! Why did you come to this world? (8)

sI kumū 1]

piV piV gfI l dIAih piV piV BrIAih sūQ] piV piV byI pweIAI
 piV piV gfIAih Kūq] pVIAih j pybrs brs pVIAih j pyms]
 pVIAIj qI Awj w pVIAih j pyss] nūnk l KYiek gl hruhamI
 JKxw JwK]1]

sI dkumū 1]

piV piV gfI l dIAih piV piV BrIAih sūQ] piV piV byI
 pweIAIpiV piV gfIAih Kūq] pVIAih j pybrs brs pVIAih
 j pyms] pVIAIj qI Awj wpVIAih j pyss] nūnk l KY
 iek gl hruhamYJKxw JwK]1]

Sloke M: 1

1) Pari pari gadi ladiah pari pari bhariah sath. 2) Pari pari beri paiyai pari pari gadiah khat. 3) Pariah jete baras baras pariah jete maas. 4) Pariah jete arja pariah jete saas. 5) Nanak lekhai ik gal hore haumai jhakhana jhaakh. (1)

- 1) If we study cartloads of books and our caravan carries nothing but the books.
- 2) If we study boat loads of books and enough of them to fill up all hollows and caverns too.
- 3) And read those books month upon month and year upon year.
- 4) And read those books life after life and breath after breath.
- 5) (All this study of books under the influence of ego is of no use.) O Nanak! Only the Truth is accepted in the Lords court. All other actions under the influence of ego are a waste of time (1)

mŪ 1]

il iK il iK piVAw] qqw kiVAw] bhUqIrQ BivAw] qqoI ivAw]
bhU Bk kIAw dhl dKu dIAw] shU vyj IAw Apxw kIAw] AMu n
KwieAw swdugvieAw] bhudKupwieAw dJ w BwieAw] bsqRn pihry]
Aihinis khrY] mŃn ivgtw] ikauj wgy gr ibnu stw]

mŪ 1]

il iK il iK piVAw] qqw kiVAw] bhUqIrQ BivAw] qyo
l ivAw] bhUBk kIAw dhl dKudIAw] shU vyj IAw Apx w
kIAw] AMun KwieAws w dugvieAw] bhudKupwieAw dJ w
BwieAw] bsqRn pihry] Aihinis khrY] mŃn ivgtw] ikau
j wgy gr ibnus tw]

M: 1

1) Likh likh pariaa. 2) Teta karhial. 3) Bahu tirath bhavial.
4) Teto lavial. 5) Bahu bhekh kia dehi dukh diaa. 6) Sahu ve
jia apna kiaa. 7) Ann na khaiyaa sadu gavaiyaa. 8) Bahu dukh
paiyaa dooja bhaiyaa. 9) Bastr na pahirai. 10) Ahinis kahirai.
11) Moni vigoota. 12) Kiu jagai Gur bin soota.

- 1) and 2) The more one reads and writes; the more one is entangled in the egos net.
- 3) and 4) The more one visits the pilgrim centres, the more proud and egoistic one becomes.
- 5) Many people put on many types of distinctive dresses and punish their bodies.
- 6) O man! Suffer for your actions.
- 7) and 8) A person who does not eat grains loses the taste of the tongue. He suffers because he is entangled in other things i.e. other than the Truth.
- 9) and 10) Those persons who do not wear clothes, (nanga sadhus) suffer from heat and cold day and night.
- 11) & 12) Those who take the vow of silence, they have drifted from the path of Truth. They are asleep in ignorance and only a True Teacher can arouse them from their slumber.

pg appw] Apxw kIAw kmw] Al uml uKiel isir Cuel pwel]

mfiK AMYpiq gvael] ivxu ninvikCuQwie n pael] rhY bpixl
 mVI msuxl] ADu n j wYiPir pCqixl] siqgru Byty so sKu pwey]
 hir kw nnu mlh vswey] nunk ndir kry so pwey] Ams AMsy qy
 inhkyl u hamY sbid j l wey]2]

pg apy w] Apx wkIAwkmw w] Al uml uKvEI is ir CvEI
 pveI] mfiK AMYpiq gvael] ivx unwYikCuQwie n pael]
 rhYbpx I mVI ms w I] ADun j w YiPir pCq w I] siqgru
 Bytsos Kupwey] hir kwnnu mlh vswey] nunk ndir kry
 so pwey] Ams AMsy qy inhkyl u hamY sbid j l wey]2]

*13) Pug upetana. 14) Apna kia kamanaa. 15) Al mal khai sir
 chhai pai 16) Moorakh andhe pati gavai. 17) Vin navai kichh
 hath na pai. 18) Rahai bebani mari masani. 19) Andh na janai
 phir pachhtani. 20) Satgur bhete so sukh paye 21) Hari ka
 naam mun vasai. 22) Nanak nadari kare so payi. 23) Aas
 andese te nihkeval haumai sabd jalae. (2)*

- 13) and 14) Some people walk without shoes and suffer from self inflicted pain.
- 15) and 16) Some ignorant persons eat stale, rejected food and roam about with ashes in their head, they are fools and blind to the Truth; they loose their honour.
- 17) Lord's court accepts nothing but the True Lord's Name.
- 18) and 19) The blind ignorant people reside in cremation grounds and wilderness. They do not know that they will have to repent afterwards.
- 20) and 21) Those lucky ones who have met the True Teacher, they have attained peace and the teacher's wisdom resides in their heart.
- 22) and 23) O Nanak! Only those lucky ones who are blessed by the Lord attain the True Teacher. They are thereafter free from worries and anxiety. They burn their ego by following the Master's teachings. (2)

paVI]

Bgq qry min Bwvdy dir shin klriq gwvdy] nunk krmw bhry
 dir FA n I hn@Dwvdy] ieik mll un bulin@Apxw Axhdw Aupu

gxwiedy] hauFwFI kw nlc jwiq hór aqm jwiq sdwiedy] iqnl
mhw ij quY iDAwiedy]9]

paWI]

Bgq qymin Bwdydir sdin kIriq gwdy] nwak krmw
bwrydir FcA n lhn@Dwdy] ieik mUn bujin@Apxw
Ax hólw Apxgxwiedy] hauFwFI kw nlc jwiq hór aqm
jwiq sdwiedy] iqnl: mhw ij quY iDAwiedy]9]

Pauri

*1) Bhagat terai mun bhavade dari sohan kirat gavade. 2)
Nanak karma bahare dari dhoa na lahni dhavade. 3) Ik mool
na bujhan apna anhonda aap ganainde. 4) Hau dhadi ka
neech jaat hore uttam jaat sadaide. 5) Tinh manga ji tujhe
dhiainde.(9)*

- 1) O Lord! The devotees please you. Those who sing your praise look beautiful in Your court.
- 2) O Nanak! The unlucky ones, devoid of your grace get no refuge and wander about aimlessly.
- 3) Some do not know the God, their origin; and assert their ego without cause.
- 4) I, a bard of the Lord am of low caste; others all call themselves of high birth.
- 5) O Lord! I seek the company of those who dwell upon you and request them for Your Name. (9)

sl kumú 1]

kVurwj w kVuprj w kVusBuswru] kVumfp kVumwI kVubšxhru]
kVusienw kVurpw kVuphšhru] kVukwieAw kVukpvu kVurpu
Apuru] kVumIAw kVublbi Kip heyKuru] kV kVYnhul gw ivsirAw
krquru] iksu nil klc' dsqI sBu j gu cl xhru] kVumTw kVum
miKau kVufby pŕu] nunku vKux' byqI qDu buJu kVokVu]1]

sl dkumŰ 1]

kVuryj wkVuprj wkVusBuswru] kVumfp kVumwI kVubšx
hru] kVusienwkVurpwkVuphšhru] kVukwieAwkVukpvu
kVurpuApuru] kVumIAw kVublbi Kip hœyKuru]

kW kUYnyul gwivsiAwkrqwu] iksunwi kIcYdcsqI sBu
 j gucl xhwu] kUuimIw kUumwiKaukUufdbyphu] naku
 vKw YbyqI qDubwJukVo kUu] 1]

Sloke M: 1.

1) Koor raja koor parja koor sabh sansaar. 2) Koor mandap
 koor mari koor baisanhaar. 3) Koor suina koor rupa koor
 painanhaar. 4) Koor kaia koor kapar koor roop apaar. 5)
 Koor mia koor bibi khup hoe khuaar. 6) Koor koore nehu laga
 visria Kartaar. 7) Kis nal kichai dosti sabh jug chalanhaar. 8)
 Koor mitha koor makhio koor dobe pooru. 9) Nanak
 wakhanai benati tudh bajh kooro koor. (1)

- 1) The king, his subjects and the whole world are false.
 - 2) The palaces, big buildings, and the indwellers are all false.
 - 3) The gold, silver, and those who adorn themselves with ornaments are false.
 - 4) The body, the garments, the infinite beauty are all false.
 - 5) The husband, the wife are all wasted away in useless activity.
 - 6) The mortal humans are attached to false worldly objects and have forgotten the creator Lord.
 - 7) Whom should we befriend when the whole world will pass away?
 - 8) The sweets, the honey are all false and through falsehood boat loads of people have drowned.
 - 9) O Lord! Nanak prays that without You everything is false.
- (1)

mU 1]

scuqw pruj wxIAYj w irdY scw hie] kW kl ml u aqrY qnu kry
 hCw Die] scuqw pruj wxIAYj w sic Dry ipAuru] nuau six mru
 rhslAYqw pweymK dAuru] scuqw pruj wxIAYj w j gij j wxYj lau]
 Driq kwieAw suD kYivic dje krqw blau] scuqw pruj wxIAYj w
 isK scl I je] dieAw j wxyj IA kl ikCu pMhu dnu krje] scuqw
 pruj wxIAYj w Awqm qlriQ kryinvisu] siqgrUnopiC kYbih rhY
 kryinvisu] scusBnw hie dnrUpup kFYDie] nuuku vKwY byqI
 ij n scu pl Y hie] 2]

mÚ 1]

scuqwpurj w IAYj wírdYscwhde] kV kI ml uaqrYqnu
kryhCwDde] scuqwpurj w IAYj w sic DryipAwu] nvau
sík mmurhs IAYqwpwýmK dAwu] scuqwpurj w IAYj w
j gíq j w Yj lauj Driq kwieAwsW kYivic dje krqwbIau]
scuqwpurj w IAYj w isK scI l je] dieAwj w yj IA kI
ikCupMudwukrje] scuqWpurj w IAYj w Awm qIriQ kry
invwu] siqgUo piC kYbih rhYkryinvwu] scusBnw
hde dwUpw kFYDde] nwakuvKwYbyqI ij n scupl Y
hde] 2]

M: 1

1) Sach ta par janiai ja ridai sacha hoi. 2) Koor ki mul utrai
tun kare hachha dhoi. 3) Sach ta par janiai ja sach dhare
pjaar. 4) Nau sun mun rahsiai ta pae mokh duar. 5) Sach ta
par janiai ja jugat janai jiu. 6) Dharti kaia sadh kai vich dei
karta biu. 7) Sach ta par janiai ja sikh sachi lei. 8) Daia janai
jia ki kichh punn daan karei. 9) Sach ta par janiai ja atam
tirath kare niwas. 10) Satgur no puchh kai bahi rahai kare
niwas. 11) Sach sabhana hoi daru paap kadhe dhoi. 12) Nanak
wakhane benti jin sach palle hoi. (2)

- 1) We know the Truth only when our heart is pure.
- 2) By making ones heart the abode of the Lord, the dirt of pretence is washed away and the body is purified.
- 3) One understands about Truth only when one develops love for the Truth.
- 4) When ones mind is pleased with listening to the Lord's Name, ones bondage of Maya is broken and one attains Divine Knowledge.
- 5) One understands about Truth only when one masters the technique of uniting with the Lord's Word.
- 6) After cultivating the earth of our bodies, the Lord sows the seed of his Name.
- 7) One understands about the Truth when one receives the knowledge about Truth from one's True Master.

- 8) After receiving the knowledge, one should learn to bestow mercy and give charity to the needy.
- 9) One can understand about Truth only when one resides at the pilgrim centre of one's soul.
- 10) After receiving the knowledge from one's master, one should reside at the pilgrim centre of one's soul all the time.
- 11) The Truth is the remedy for all the maladies and expels all the negative effects of sins.
- 12) Guru Nanak Dev prays to all those holy sages who have Truth with them. (2)

paVI]

dwumihwqI I Kvkuj yiml Yq msqik l veIAY] kUw l wI cu CfIAY
 hie iek min Al KuiDAveIAY] Pl uqyhopveIAYj yhl kur kmveIAY]
 j y hwI pIib il iKAw qw DW iqnl di pveIAY] miq QVI sy
 gvveIAY]10]

paVI]

dwumihwqI I Kvkuj yiml Yq msqik l veIAY] kUwl wI cu
 CfIAYhie iek min Al KuiDAveIAY] Pl uqyhopveIAYj yhl
 kw kmveIAY] j yhwI pIib il iKAwqwDW iqnw dI pveIAY]
 miq QdVI sy gvveIAY] 10]

Pauri

1) Daan mahinda tali khak je milai ta mastak laiyai. 2) Koora lalach chhadiyai hoi ik mun alakh dhiaiyai. 3) Phal teveho paiyai jevehi kar kamaiyai. 4) Je hove poorab likhia ta dhoor tinah di paiyai. 5) Mati thori sev gavaiyai. (10)

- 1) My mind is keen for the gift of dust of the saint's feet. If I get it, I shall apply it on my forehead.
- 2) Leave aside false greed for worldly objects and meditate on the incomprehensible Lord's Name.
- 3) Humans are rewarded for their actions accordingly (whether they are good or bad.)
- 4) One gets the dust of the saint's feet only if it in one's destiny.
- 5) If one follows one's limited mind, all the good deeds are wasted. (10)

sl kumū 1]

sic kw u kw v riq Aw kil kw K b q w l] blaublij piq l Y gey
Ab ikau agv d w l] j y i e k u h i e q a g v l r i q l h l r i q h i e] n u n k
p w h y b w r w k a y r m u n s i e] B Y i v i c K m b c V w e l A Y s r m u p w h u q i n
h i e] n u n k B g q l j y r p Y k w Y s i e n k i e] 1]

sl dkumū 1]

sic kw uk u v r i q A w k i l k w K b y w l] blaublij piq l Y
gey Ab ikau agv d w l] j y i e k u h i e q a g v Y r q l h U
r i q h i e] n w k p w h y b w r w k a y r m u n s i e] B Y i v i c
K m b c V w e l A Y s r m u p w h u q i n h i e] n w k B g q l j y r p Y
k w Y s i e n k i e] 1]

Sloke M: 1

1) Sach kaal koor vartia kali kalakh betaal. 2) Biu beej pati
lai gae ab kiu ugvai daal. 3) Je ik hoi ta ugvai ruti hu rut hoi.
4) Nanak pahai bahera korai rung na soi. 5) Bhai vich khumb
charaiyai saram pah tan hoi. 6) Nanak bhagtee je rapai koorai
soi na koi. (1)

- 1) The truth has vanished from the hearts of the worldly people. Falsehood is ruling everywhere. Due to the black or negative effect of the Kaliyuga or the dark age, humans are behaving like ghosts.
- 2) Those persons who have sown the seed of the Lord's Name in their hearts, they leave the world with honour. Those people whose minds have become like split seeds of lentils due to negative effects of the Dark Age; just as the split seeds do not grow, the Lord's Name does not take roots in their hearts.
- 3) The seed grows only when it is whole and when the weather is compatible. Similarly, the Lord's Name also settles in ones heart when ones mind is pure.
- 4) O Nanak! Just like modant is applied before dying a new cloth to make the colour fast; one's heart needs to be purified so that the Lord's Name attaches to it properly.
- 5) First, ones mind has to develop the fear of the Lord like

the heat of the washer man's copper oven; then the mordant of hard labour is applied.

- 6) O Nanak! If one is coloured in the Lord's devotion like above, then the transient objects of the world cannot entice one's mind. (1)

mÚ 1]

I bu pwpudie rñj w mhq w kVuhAw iskduru] kmmu nþu sid pCIAI
bih bih kryblcuru] AMI rXiq igAwn ivhkl Bñih Brymirduru]
igAwnI ncñih vñj yvwih rþ krih slguru] aþykkih vñdw gwih
j Ðw kw vlcwru] mþK pñf q ihkmiq hñ iq sñjYkrih ipAwru] Drml
Drmkrih gwvwih mññih mK dAwru] j qI sdwih j gñiq n j wñih
Cif bhñih Gr bwru] sBu ko pñw Awpy hñYGit n kæl AwKY] piq
prvñw ipCY pñelAY qw nwnk qñl Aw j wñY] 2]

mÚ 1]

I bu pwpudie rñj w mhq w kVuhAw iskduru] kmmunþus id
pCIAI bih bih kryblcru] AMI rXiq igAwn ivhkl Bñih Bry
mirduru] igAwnI ncñih vñj yvwih rþ krih slguru] aþykkih
vñdw gwih j Ðw kw vlcwru] mþK pñf q ihkmiq hñ iq sñjY
krih ipAwru] Drml Drmkrih gwvwih mññih mK dAwru]
j qI sdwih j gñiq n j wñih Cif bhñih Gr bwru] sBuko pñw
Awpy hñYGit n kæl AwKY] piq prvñw wipCY pñelAY qwnw k
qñl Aw j wñY] 2]

M: 1

Lub pap dui raja mehta koor hoa sikdaar. 2) Kaam neb sadi puchhiyai bahi bahi kare bichaar. 3) Andhi rayat gyan vihuni bhahi bhare murdaar. 4) Gyani nacheh waje vavehi roop kare seegaar. 5) Ooche kooke vada gaveh jodha ka veechaar. 6) Moorakh pandit hikmat hujat sanjai kareh piaar. 7) Dharmi dharam kareh gavavehi mangeh mokh duaar. 8) Jati sadavehi jugat na janehi chhadi bahih ghar baar. 9) Sabh ko poora ape howai ghat na koi aakhai. 10) Pati parvana pichhai paiyai ta Nanak tolia japai. (2)

In this sloka, Guru Ji is describing the condition of the
Nitnem _____ (257)

society in India in his times. Those were bad times. The Muslim invaders from the west were plundering the country and forcing people to convert to Islam. Survival was a difficult. The intellectuals and the priests had to sing to the ruler's tune.

- 1) Greed and sin are the king and the minister; the untruth is their chief official.
- 2) In the court of greed and sin, lust is their advisor. Therefore, they all confabulate.
- 3) Their subjects too are blind to the true knowledge, and burning in the fire of worldly desires, dancing to their tune.
- 4) The so-called wise ones dance and make music and deck themselves as beauties.
- 5) They scream and shout out confusion about their heroes.
- 6) The foolish Pundits revel in false arguments; they cherish their set codes.
- 7) The virtuous practice virtues, but with ego, thus they lose its merit; yet they ask for deliverance.
- 8) Some, calling themselves men of continence but because they do not know the correct way, they abandon their homes.
- 9) (Because of this prevailing sin and confusion,) everybody thinks himself to be complete. Nobody considers himself lacking in anything.
- 10) O Nanak! One is complete only if found as such and is honoured in the Lord's court. (2)

mú 1]

vdI suvj ig nankw scw vKysie] sBnI Cw w mwrIAw krqw kry
suhie] AgYj wq n j ru hY AgYj launvy] ij n kI l KY piq pvY
cby sgl kje]3]

mÚ 1]

vdI suvj ig nankw scw vKYsde] sBnI Cw w mwrIAw
krqw kry suhde] AgYj wq n j ru hY AgYj launvy]
ij n kI l KY piq pvY cby sgl kje]3]

M: 1

1) Vadi su vajag Nanka sacha vekhai soi. 2) Sabhani chhala

maria karta kare so hoi. 3) Agai jat na jore hai agai jiu nave. 4) jin ki lekhai pat pavai change sei kei. (3)

- 1) O Nanak! Whatever is predestined to happen by the Lord only that shall happen? The True Lord is observing every happening.
- 2) All beings try their best for advancement, but only that happens what the Lord wills.
- 3) In the Lord's court, the caste or any other powers or pressures do not count. Therefore, one should bow to the Lord's will and be humble.
- 4) Only those persons who are honoured in the Lord's court are considered noble. (3)

paMl]

Dir krmu ij nw kau qDupwieAw qw iqnl Ksmu iDAwieAw] eyw j kw
kYvis ikCunhl qDuvkl j gquapwieAw] ieknw no qMyl I Yh
ieik Awphu qDu KAwieAw] gr ikrpw qy j wixAw ij QY qDu Awpu
bwwieAw] shj yhl sic smwieAw]11]

paMl]

Dir krmu ij nw kau qDu pwieAw qw iqnl Ksmu iDAwieAw
] eywj kwYvis ikCunhl qDuvkl j gquapwieAw] ieknw
no qMyl I Yh ieik Awphu qDu KAwieAw] gr ikrpwqy j wix Aw
ij QYqDu Awpu bwwieAw] shj yhl sic smwieAw] 11]

Pauri

1) Dhur karm jina kau tudh paia ta tini khasam dhiaia. 2) Ena juntaa kai vas kichh nahi tudh veki jagat upaia. 3) Ikna no tun mel laihi ik apahu tudh khuaia. 4) Gur kirpa te jania jithe tudh aap bujhaia. 5) Sahje hi sach samaia. (11)

- 1) Only those who have been blessed by You with the Name, dwell on Your Name.
- 2) The humans are powerless; it is the Lord, who has created the universe in varied colours.
- 3) The lucky ones who are blessed by You merge in You while the others are wasted away.

- 4) O Lord! Only those, whom You have blessed with Divine knowledge, know You.
 - 5) Those lucky ones get absorbed in the Lord effortlessly.
- (11)

sI ku mU 1]

dKu dvrUs sKu rgu BieAw j w sKu qvIm n hœI] qMkrqw krxw mY
 nwhI j w hau krl n hœI]1] bil hwI kdriq visAw] qrw AMu
 n j wEl l iKAw]1] rhvau] j wiq mih j œq j œq mih j wqw AKI
 kl w BrpIr rihAw] qMscw swihbu isPiq sAwI @u ij in klql so
 pwr pieAw] khu nwnk krqy kIAw bwqw j o ikCu krxw su kir
 rihAw]2]

sI dkumU 1]

dKudvrUs Kurgu BieAw j ws Kuq vIm n hœI] qMkrqw krxw
 mYnwhI j whau krl n hœI]1] bil hwI kdriq visAw] qrw
 AMu j wEl l iKAw]1] rhvau] j wiq mih j œq j œq mih j wqw
 AKI kl w BrpIr rihAw] qMscw swihbu isPiq sAwI @u ij in
 kIql sopwr pieAw] khunwk krqy kIAw bwqw j o ikCu krxw
 su kir rihAw]2]

Sloke M: 1

1) Dukh daru sukh rog bhaia ja sukh tam na hoi. 2) Tu karta karna mai nahi ja hau kari na hoi. (1) 3) Balihari kudrat wasia. 4) Tera unt na jai lakhia. (1) (Rahau) 5) Jaat mahi joti joti mahi jata akl kala bharpoor rahia. 6) Tun sacha sahib sift sualio jin kiti so paar paia. 7) Kahu Nanak karte kia bata jo kichh karna so kari rahia. (2) (1)

- 1) The Lord's ways are strange, sometimes the pain is the cure and the pleasure is the cause of a malady. When one receives the spiritual pleasure, after that there is no pain for him.
- 2) O Lord! You are the creator. I have no understanding of your play. I am incapable of doing and achieving anything.
- 3) & 4) O Lord! Your abode is in the nature, I sacrifice myself over You. No one knows Your limits. (Pause and ponder.)

- 5) O Lord! You are prevailing in the entire universe. You are the soul of all the living beings. You are present everywhere complete in all respects.
- 6) O Lord! You are the True Master. You are worthy of praise and your praise is beautiful. Whoever has praised You has crossed the ocean of Maya.
- 7) O Nanak! You praise the Lord. Whatever the Lord has to do, He is doing without anybody's advice. (2) (1)

mú 2]

j g s b d M i g A w n s b d M b y s b d M b h m x h] K q R s b d M s t s b d M s t R
s b d M p r w i k @ h] s r b s b d M e k s b d M j y k o j w x Y B y u] n w n k u q w
k w d w s u h Y s e l i n r j n d y u] 3]

mú 2]

j g s b d M i g A w n s b d M b y s b d M b h m x h] K q R s b d M s t
s b d M s t R s b d M p r w i k @ h] s r b s b d M e k s b d M j y k o j w x Y
B y u] n w n k u q w k w d w s u h Y s e l i n r j n d y u] 3]

M: 2

1) Jog sabdang gyan sabdang bed sabdang brahmanah. 2)
Khatri sabdang soor sabdang soodar sabdang pra kritah. 3)
Sarab sabdang ek sabdang je ko jane bheu. 4) Nanak ta ka
das hai soi niranjan deu. (2)

- 1) The creed of the yogis is to get knowledge and that of the Brahmins is study of the Vedas.
- 2) The creed of the Kshatriya is heroism and that of the Shudras is service of the others.
- 3) The creed of all the humans is to remember the One Lord. Only very, few know this secret.
- 4) Guru Nanak Dev says that he is the servant of such lucky ones. Those persons become the image of the Immaculate Lord. (2)

mú 2]

e k i k s n p s r b d y w d y d y w q A w q m w] A w q m w b u s i d y i s ' j y k o
j w x Y B y u] n w n k u q w k w d w s u h Y s e l i n r j n d y u] 4]

mÚ 2]

ek ik᳚n: srb dywdy dywq Awmw] Awmw bws dyis ´
j yko j w YB᳚u] n wakuqwkwdwuhYsœI in᳚m d᳚u]4]

M: 2

1) Ek krishnang sarab deva dev deva ta aatma. 2) Aatma basudevasi je ko jane bheu. 3) Nanak ta ka das hai soi Niranjan deu. (3)

- 1) O Lord! You are the Supreme God and soul of all the gods.
- 2) And a person who understands the secret that the Atma (soul) is the Lord.
- 3) He himself is manifestation of the Immaculate Lord and Nanak is his servant. (3)

mÚ 1]

k᳚y bDw j l u rhY j l ibnu k᳚u n hie]
igAw n kw bDw mnu rhY gr ibnu igAw n n hie]5]

mÚ 1]

k᳚y bDw j l u rhY j l ibnu k᳚u n hie]
igAw kw bDw mnu rhY gr ibnu igAw n n hie]5]

M: 1.

1) Kumbhe badha jal rahe jal bin kumbh na hoi.
2) Gyan ka badha mun rahai Gur bin gyan na hoi. (4)

- 1) A pitcher contains water and it is held in the pitcher, but the pitcher cannot be made without water.
- 2) Similarly, wisdom is contained in the mind but it does not come without the True Teacher. (4)

paVI]

piVAw h᳚Y gn h᳚g w ru qw Eml s᳚Dun m᳚rIAY] j ᳚w Gw y Gw xw q᳚᳚o
n᳚a᳚p c᳚rIAY] A᳚I kl w n K᳚fIAY ij q᳚drgh gieAw h᳚rIAY] piVAw
Aq᳚ EmlAw vlc᳚ru Ag᳚ vlc᳚rIAY] mih cl Y su Ag᳚ m᳚rIAY]12]

paVI]

piVAw h᳚Y gn h᳚g w ru qw AomI s᳚Dun m᳚rIAY] j ᳚w Gw y
Nitnem _____ (262)

Gw x wqy r on v a p c w I A Y] A \$ I k l w n K f I A Y j q u d r g h g i e A w
h w I A Y] p i V A w A q Y A o m I A w v l c w u A g Y v l c w I A Y] m i h c l Y s u
A g Y m w I A Y] 12]

Pauri

1) Parhia hovai gunahgaar ta omi sadhu na mariaai. 2) Jeha ghale ghalna teveho nau pachariaai. 3) Aisi kala na khadiai jit dargah gaiya haariai. 4) Parhia atai omia veechar agai veechariaai. 5) Muhi chalai su agai mariaai. (12)

- 1) If an educated person commits crime, then an uneducated saint is not punished in lieu of him.
- 2) A person is recognized by his deeds.
- 3) Therefore, we should not commit acts by which we lose the game of our life.
- 4) A person may be educated or uneducated, in the Lord's court, only his actions shall be evaluated.
- 5) A person who does not follow the God's will but acts as per his own will get punished in the Lord's court. (12)

sl kumū 1]

n w n k m y r u s r l r k w i e k u r Q u i e k u r Q v v h u] j g u j g u P j r v t v e l A i h
i g A w n l b u i h q u i h] s q j i g r Q u s t k k u k w D r m u A g Y r Q v v h u] q p j
r Q u j q Y k w j r u A g Y r Q v v h u] d A v p i r r Q u q p Y k w s q u A g Y r Q v v h u]
k l j i g r Q u A g i n k w k u A g Y r Q v v h u] 1]

sl dkumū 1]

n w n k m y r u s r l r k w i e k u r Q u i e k u r Q v v h u] j g u j g u P j r v t v e l A i h
i g A w n l b u i h q u i h] s q j i g r Q u s t k k u k w D r m u A g Y r Q v v h u]
q p j r Q u j q Y k w j r u A g Y r Q v v h u] d A v p i r r Q u q p Y k w s q u A g Y r Q v v h u]
k l j i g r Q u A g i n k w k u A g Y r Q v v h u] 1]

Sloke M: 1

1) Nanak meru sarir ka ik rath ik rathvahu. 2) Jug jug pher vataieh gyani bujhehi tahi. 3) Satyug rath santokh ka dharam agai rathvahu. 4) Tretai rath jatai ka jore agai rathvah. 5) Dwapar rath tapai ka sut agai rathvah. 6) Kaljugi rath agan ka koor agai rathvahu. (1)

- 1) O Nanak! The highest form of creation the human being is like a chariot. It has a charioteer.
 - 2) In every period of time or Yuga the chariot and the charioteer are changing. Only the wise one knows it.
 - 3) In Satyayuga, the contentment is the chariot and the religion is the driver.
 - 4) In Treta Yuga, continence is the chariot and the power is the charioteer.
 - 5) In Dwapar Yuga, austerity is the chariot and compassion or the truth is the driver.
 - 6) In Kaliyuga, fire is the chariot and untruth is the charioteer.
- (1)

mÚ 1]

swm khYspBrsAwml sc mih AwCYswic rhy] sBukosic smwY]
 irgukhYrihAw BrpUr] rwm nmudyw mih sBw] nwie l ieAYpruCq
 j wih] nwnk qau mKMrupwih] jj mih j ir Cl I cMw il kw@
 ikSnuj wdmuBieAw] pwj wugqpl l YAwieAw ibMbn mih rBukIAw]
 kil mih bpu AQrbxu hIAw nwau Kudw el Al hu BieAw] nll bsqR
 l y kpVypihry qnk pTwxl Aml u kIAw] cwry vpl hœysicAw]
 pVih gwih iqn@cw vlcw] Bau Bgiq kir nlcu sdwey] qau
 nwnk mKMrupwey] 2]

mÚ 1]

swm khYspBrsAwml sc mih AwCYswic rhy] sBukosic
 smwY] irgukhYrihAw BrpUr] rwm nmudyw mih sBw] nwie
 l ieAYpruCq j wih] nwnk qau mKMrupwih] jj mih j ir
 Cl I cMw il kw@kSnuj wdmuBieAw] pwj wugqpl l YAwieAw
 ibMbn mih rBukIAw] kil mih bpu AQrbxu hIAw nwau Kudw el
 Al hu BieAw] nll bsqR l y kpVypihry qnk pTwxl Aml u kIAw]
 cwry vpl hœysicAw] pVih gwih iqn@cw vlcw] Bau
 Bgiq kir nlcu sdwey] qau nwnk mKMrupwey] 2]

M: 1

- 1) Sam kahai setumber suami sach mahi aachhai sachi rahe.
- 2) Sabh ko sach samavai. 3) Rig kahai rahia bharpoor. 4) Ram Naam deva mahi soor. 5) Nai laiai prachhat jahi. 6) Nanak

tau mokhantar pahi. 7) Juj mahi jore chhali chandrawali kann krisan jadam bhaia. 8) Parjaat gopi lai aia Bindraban mahi rung kia. 9) Kali mahi Bed atharban hua nau khudae Alahu bhaia. 10) Neel bastr le kapre pahire turk pathani amul kia. 11) Chare ved hoi sachiar. 12) Parih gunahi tin char veechar. 13) Bhau bhagat kar neech sadai. 14) Tau Nanak mokhantar pai. (2)

- 1) and 2) In the time of Sam Veda, it is said that the Lord was decked in white. In those times everybody was truthful and one's coming and going were in the Truth.
- 3) and 4) During the times of Rig Veda, they say the Lord's name was Rama (all pervading) This name was highest among all gods.
- 5) and 6) O Nanak! Every body was of the opinion that by meditating on Ram's name, one shall be liberated.
- 7) According to the Yajur Veda, in Dwapar Yuga the Lord's name was Krishna of Yadva tribe who seduced Chandravali by force.
- 8) He brought the Parijat (wish fulfilling tree) from the heavens for his Gopis and revelled in Vrindavan (a town in Uttar Pradesh near Mathura)
- 9) In the Kaliyuga it was the age of Athar Veda and the name of the God was Allah.
- 10) He was decked in blue according to Muslim tradition and the Turks and Pathans ruled the country.
- 11) All the four Vedas thus proclaim their own truths.
- 12) Those who study them, they develop good thinking.
- 13) and 14) O Nanak! One, who practices loving devotion and remains humble, gets liberated. (2)

pa/I]

siqgr ivthuvirAw ij quimil AIKsmusmwil Aw] ij in kir apdpsu
igAw n AjlnudlAw ienll nqrl j gquinhil Aw] Ksmu Cof djl Yl gy
fby sy vxj virAw] siqgrll hyl bihQw ivrll YiknY vlcwirAw] kir
ikrpw pvir aqvirAw]13]

paŪI]

s iqgr ivt huvŵrAw ij quimil AYKsmusmvŵl Aw] ij in kir
apdyuigAw AmudIAwien: nŵR j gquinhŵl Aw] Ksmu
Cdf dŪYl gyf bŵys yvx j ŵrAw] s iqgrUhYbchQwivrl YiknY
vIcŵrAw] kir ikrpwŵir aqŵrAw] 13]

Pauri

*1) Satgur vitahu varia jit miliai khasam smalia. 2) Jin kar
updes gyan anjan dia inih netrri jagat nihalia.3) Khasam
chhod dujai lage dube se wanjaria. 4) Satgur hai bohitha virlai
kinai veecharia. 5) Kari kirpa paari utaria. (13)*

- 1) I surrender myself to my Satguru after meeting whom I am meditating on the God.
- 2) The Satguru has blessed me with the collyrium of gyan or Divine Knowledge. Now I am able to see the world in its reality.
- 3) Those people who abandon the God and are engaged in other worldly affairs, those traders have drowned in the ocean of Maya.
- 4) The Satguru is the ship to cross us across the ocean of Maya. Only a few have realized this fact.
- 5) My Satguru has very kindly crossed me across the ocean of Maya. (13)

sl ku mŪ 1]

isMl rKusrvierw Aiq dlrG Aiq mŵu] Eie ij Awih Aws kir
j ŵih inrŵsyikqu] Pl iPkyPl bkbkykMh n Awih pq] imTqu
nlvl nŵnkŵ gŵk clŵAŵelAw qqu] sBu ko invŵ Awp kau pr kau
invŵn kie] Dir qŵrŵj Ūqŵ IAY invŵ sugarŵ hie] ApruDI dŵkŵ
invŵj ohMŵ imrgŵih] slis invŵieAYikAw QIAj w irdYksDj ŵih]1]

sl dku mŪ 1]

isMl rKusrvierw Aiq dlrG Aiq mŵu] Ade ij Awih
Aws kir j ŵih inrŵsyikqu] Pl iPkyPl bkbkykMh
n Awih pq] imTqunlvI nŵnkŵ gŵk clŵAŵelAw qqu]
sBu ko invYAwp kau pr kau invYn kie] Dir qŵrŵj U

q d IAYinv Ysugawhde] AprDI dHwinvYj ohMwimrgvñ]
 s lis invieAYikAw QIAYj w irdYks Dvj vñ] 1]

Sloke M: 1

1) Sinmal rukh saraira ut diragh ut muchu. 2) Oi je aveh aas kar jahi nirase kit. 3) Fal fike ful bakbake kunm na aveh putt. 4) Mithat neevi Nanaka gun changiaian tut. 5) Sabh ko nivai aap kau pur ko nivai na koi. 6) Dhari trajoo toliai nivai so gaura hoi. 7) Apradhi doona nivai jo hunta mirgahi. 8) Sees nivai kia thiai ja ridai kusudhe jahi. (1)

- 1) The silk cotton tree thick and tall like an arrow goes very high.
 - 2) The birds that come to it for some edible fruit have to go back sadly disappointed.
 - 3) For its fruits are insipid, flowers are tasteless and its leaves are useless.
 - 4) O Nanak! Humility is a sweet quality. It is the best of all the virtues.
 - 5) Everybody bows due his selfishness. Nobody bows to others.
 - 6) When you weigh on the balance, it is the heavier side, which is lower. Thus, the humble are considered worthy.
 - 7) However the one should not be fooled by one appearing to be humble, just like a hunter who bows low not in humility but to kill a deer.
 - 8) Hence bowing ones head is of no use if the heart is impure.
- (1)

mÚ 1]

piV p̄sqk s̄DAw b̄wM] isl p̄j is b̄gñ s̄m̄DM] miK J̄T̄ ibBKx
 s̄w̄M] q̄p̄w̄ iq̄h̄w̄ ibc̄w̄M] gil m̄w̄ w̄ iql kuil l̄w̄t̄M] die D̄q̄l
 bs̄q̄R̄kp̄w̄t̄M] j̄ȳj̄ w̄xis b̄h̄m̄M̄kr̄m̄M] siB P̄kt̄ ins̄caūkr̄m̄M] khu
 n̄w̄nk̄ inh̄caūiD̄Aw̄Y] iv̄xūsiq̄ḡr̄ v̄w̄t̄ n̄ p̄w̄v̄Y] 2]

mÚ 1]

piV p̄sqk s̄DAw b̄wM] isl p̄j is b̄gñ s̄m̄DM] miK
 Nitnem _____ (267)

JU ibBKx swM] qBv iqv i bcvM] gil mvw iql ku
 illwM die DqI bsqRkpwM] jyjw is bRmMkrmM]
 siB Pdk inscaukrmM] khunwk inhcauidAwY] ivxu
 siqgr vw n pwY]2]

M: 1

1) Parhi pustak sandhia badang. 2) Sil poojasi bagul samadhang. 3) Mukh jhooth bibhookhan sarang. 4) Trepal tihal bicharang. 5) Gal mala tilak lilatang. 6) Doi dhoti bastar kapatang. 7) Je janas brahmang karmang. 8) Sabh phokat nischau karmang. 9) Kahu Nanak nihchau dhiavai. 10) Vin Satgur vaat na pavai. (2)

In this composition, Guru Ji has described the way the selfish priests act and deceive devotees at the places of pilgrimages.

- 1) The Brahmin reads from the Holy Scriptures, performs ritual worship and indulges in arguments.
- 2) He worships the stone idols and enters into pseudo-trance like a heron.
- 3) He tells lies but his body is decked in piety.
- 4) He recites Gayatri mantra three times a day and discusses it with the clients.
- 5) He has a rosary around his neck and a sandal wood mark on the forehead.
- 6) He keeps two dhoti garments with him and covers his head while praying.
- 7) and 8) A Brahmin who knows the True Lord's praise, for him all these activities and formal worship is not necessary.
- 9) and 10) O Nanak! If somebody remembers the Lord with full devotion, he realizes the Lord. However, the True teacher only shows this path. (2)

paMl]

kpVurpshwvxw Cif dnIAw AMir j wvxw] mplw clw Awpxw Awpy
 hl klqw pwxw] hkm kleymin Bwvdyrwh BIVYAgYj wvxw] ngw
 Nitnem _____ (268)

dj ik cwi Aw qw idsYKrw frwxw] kir Aagx pCqwxw]14]

paŪI]

kpVurpus hwx wCif duIAwANir j wx w] midwcmwAvpx w
AvpYhIkIqwpwx w] hkmkleymn Bwdyrw BIVYAgY wx w]
nŕgw dj ik cwi Aw qw idsYKrw frwxw] kir Aagx
pCqwxw] 14]

Pauri

1) Kapar roop suhavana chhadi dunia undari javana. 2) Manda changa aapana aape hi kita pavana. 3) Hukum kiye mun bhavade rah bheerai age javana. 4) Nanga dojak chalia ta disai khara dravana. 5) Kar augan pachhotavana. (14)

- 1) Beautiful garments and the bodies have to be left behind in this world.
- 2) All beings experience the fruit of their actions, good or bad.
- 3) Here in this world, one may give commands as per his will, but in the next world, he will have to pass through narrow paths.
- 4) (In the next world) when one is disrobed and pushed to the hell, he is terrorstricken.
- 5) Then one repents his sins. (14)

sl kumŪ 1]

dieAw kpw sMkustuj qugMI squvtu] ehuj nŕUj IA kw hel
q pwyGqu] nw ehuruqtYn ml ul gYnw ehuj lYn jwie] DMusum
mwx nwk wjo gil clypwie] cakiv mil AxwieAw bih cakY
pwieAw] isKw kMh cVveIAw grubhmxiQAw] EhumAw EhuJiV
pieAw vŕgw gieAw]1]

sl kumŪ 1]

dieAw kpw sMkustuj qugMI squvtu] ehuj nŕUj IA
kw hel q pwyGqu] nw ehuruqtYn ml ul gYnw ehuj lYn
jwie] DMusumwx nwk wjo gil clypwie] cakiv
mil AxwieAw bih cakYpwieAw] isKw kMh cVveIAw grub
hmxiu iQAw] EhumAw EhuJiV pieAw vŕgw gieAw] 1]

Sloke M: 1

1) Daiya kapah santokh sootu jat gandhi sut vatt. 2) Ehu janeu jia ka hai ta Pade ghut. 3) Na eh tute na mul lagai na jalai na jai. 4) Dhun so manas Nanaka jo gali chale pai. 5) Chaukar muli anaia bahi chauke paia. 6) Sikha kunn charaia gur Brahman thia. 7) Oh mua oh jhar paia vetaga gaia. (1)

In this and the next few stanzas, Guru Ji has explained the real holy thread which should be worn by an individual and the ineffectiveness of the formal cotton thread given by the Brahman priest.

- 1) Make compassion into the cotton, contentment into the thread, moderation and self-restraint into the knot and twist it with truth.
- 2) Then it will be the real sacred thread for the soul. O Brahman! If you have such a thread, then put it on me.
- 3) Such a thread then shall not break, be soiled, burnt or get lost.
- 4) Those persons who wear such a thread around their necks are great souls.
- 5) While the Brahmin priest's sacred thread has been purchased for four cowries and is worn in the sanctified square. (In those days, seashells or cowries were the accepted currency)
- 6) Some wisdom is whispered in the ears of the receiver of the thread and the Brahman becomes his guru.
- 7) However when the man dies, the thread is also burnt along with the body. Therefore, he goes without the thread from this world. (1)

mŪ 1]

I K cŕIAw I K j wŕIAw I K kŪIAw I K gwil] I K TgIAw pihnwmlAw
rwiq idnsuj IA nwil] qgu kpuhhu kqIAy bwmku vty Awie] kih
bkrw irihhKwieAw sBukoAwKYpwie] hie pŕwxxw stIAyBI iPir pŕelAy
hru] nwnk qg n qtel j y qig hwYj ru]2]

mŪ 1]

I K cŕIAw I K j wŕIAw I K kŪIAw I K gwil] I K TgIAw

Nitnem _____ (270)

pihnwIAw rvi idnsuj IA nwl] qgukpvahukqIAYbun@u
 vt yAvie] kuh bkrwirM: KvieAwsBukoAvKYpvie] hie
 pwwstIAYBI iPir pveIAYhcu] nwk qg n qteI j yqig
 hOYj cu] 2]

M: 1

1) *Lakh choria lakh jaria lakh kooria lakh gaal. 2) Lakh
 thagia pahinamia raat dinas jia naal. 3) Tug kapahuh katiai
 bahman vatte ai. 4) kuhi bakra rinn khaia sabh ko akhai pai.
 5) Hoi purana sutiai bhi phir payiai hore. 6) Nanak tagu na
 tutai je tugi hove jore. (2)*

- 1) One indulges in lakhs of thefts, illicit love, falsehood and abuses.
- 2) Lakhs of deceits and dishonest dealings remain in one's mind day and night.
- 3) The sacred thread is made by spinning the cotton. The Brahman twists it and it becomes the sacred thread.
- 4) At the sacred thread ceremony, a goat is sacrificed and the guests are served its meat. Every body says that the sacred thread has been worn.
- 5) When the thread becomes old, it is thrown away and a new one is put on.
- 6) O Nanak! If the thread had some power, it would not have broken. (2)

mU 1]

nwie mihAY piq aBjYswl whI scu sBqu]
 drgh ANir pveIAY qgu n qttis pBq]3]

mU 1]

nwie mMAY piq aBjYswl whI scu sBqu]
 drgh ANir pveIAY qgu n qUis pBq]3]

M: 1

1) *Nau maniai pati upjai salahi sach sootu.*
 2) *Dargah andar paiai tug na toots poot. (3)*

- 1) By believing in the Lord's Name, one attains honour. The Lord's praise is the real holy thread.
- 2) This thread never breaks and one is blessed in the Lord's court. (3)

mŪ 1]

qgun iemR qgun nwi] Bl kyQk pvYinq dwi] qgun pŕi
 qgun hQi] qgun ij hvw qgun AKI] vŕgW Aŕpyvqŕ] vit
 DŕgyAvrw Gqŕ] lYBwV kryvIAhu] kiF kwgl udsyrhu] six
 vKhul kw ehvifw u] min Adw nŕau sj w u] 4]

mŪ 1]

qgun iemR qgun nwi] Bl kyQk pvYinq dwi] qgun
 pŕi qgun hQi] qgun ij hvw qgun AKI] vŕgW Aŕpyvqŕ]
 vit DŕgyAvrw Gqŕ] lYBwV kryvIAhu] kiF kwgl udsy
 rhu] six vKhul kw ehvifw u] min Adw nŕau sj w u] 4]

M: 1

1) Tug na indri tug na nari. 2) Bhalke thuk pawe nit dari. 3) Tug na pairi tug na hathi. 4) Tug na jihwa tug na akhi. 5) Wetaga ape watai. 6) Vatt dhagai ape ghatai. 7) Lai bhari karai viah. 8) Kadhi kagal dse raah. 9) Suni vekhahu loka eh vidan. 10) Mun andha nau sujan. (4)

- 1) The Brahman has not put any thread on his senses or on the women.
- 2) So he is not able to control his evil intentions and gets insulted every day.
- 3) He has put no thread on his feet or hands.
- 4) He has not put any thread on his tongue or the eyes.
- 5) and 6) The Brahman goes about without the thread for controlling his own senses and he is putting threads on others.
- 7) He takes money for conducting marriages.
- 8) After reading horoscope he guides others.
- 9) and 10) O People! Listen, what a strange thing that the Brahman who is himself blind; is guiding others on the path and is called a wise man. (4)

paVI]

swhbuhie dieAw uikrpw kryqw swel kw kriesI] so sykusyw
kryj s nohkumnwiesI] hkim mlhAYhwYprvwuqw KsmYkw mhl u
pwiesI] KsmY BwY so krymhu icMIAw so Pl u pwiesI] qw drgh
pDw j wiesI]15]

paVI]

swhbuhie dieAw uikrpw kryqw swel kw kriesI]
so sykusyw kryj s no hkumnwiesI] hkim mlhAY
hwYprvwuqw KsmY kw mhl u pwiesI] KsmY BwY so
krymhu icMIAw so Pl u pwiesI] qw drgh pDw j wiesI
] 15]

Pauri

1) Sahib hoi daial kirpa kare ta sai kaar kraisee. 2) So sevak
seva kare jis no hukum manaisee. 3) Hukum maniai hovai
parwan ta khasmai ka mahal paisee. 4) Khasmai bhavai so
kare manhu chindia phal paisee. 5) Ta dargah paidha jaisee.
(15)

- 1) If the Lord shows mercy, He blesses a person and makes him do the noble deeds.
- 2) Only those whom he wishes will serve Him.
- 3) Those who submit to His Will are approved and are taken to the Lord's Palace.
- 4) Those that follow his Will get their heart's desires fulfilled.
- 5) Then those devotees are blessed with the robe of honour in the Lord's court. (15)

sl kumU 1]

galibrvumx kaukrul whugbir qrxun j vel] DqI itkw qYj pmw I
Dwuml CWKwEI] Amir pUw pVih kqpw sJlmuqrkw BwEI] CfIl y
pwKfW] nwm l ieAYj vih qrdw]1]

sl dku mU 1]

gaUibrvumx kaukrul whugbir qrxun j vel] DqI itkw
qYj pmw I Dwuml CWKwEI] Amir pUw pVih kqpw sJlmu
qrkw BwEI] CfIl ypwKfW] nwm l ieAYj vih qrdw]1]

Sloke M: 1

1) Gau Brahman kau kar lavahu gobar taran na jai. 2) Dhoti tikka tai japmali dhan malechha khai. 3) Antar pooja parih kateba sanjam turka bhai. 4) Chhodile pakhandanda. 5) Naam laie jahi taranda. (1)

- 1) In those days, they used to charge tax for crossing cows and Brahmans across the river. However, they want to cross the ocean of Maya by spreading cow dung in their holy place.
- 2) O Brahman! You wear dhoti, put on sandal wood mark on the forehead and serve the Muslim tyrants.
- 3) You study your holy books in secret but outside you read Quran and live like Turks.
- 4) Leave all this duplicity.
- 5) Worship the Lord and you shall cross the ocean of the world. (1)

mU 1]

mwx Kxykrih invij] Crl vgwiein iqn gil qwg] iqn Gir
bRmx plih nvd] anI iB Awih Eel swd] kVI rvis kVw vwpw
kVubal krih Awuru] srm Dm kw fyw dlr] nwk kVurhAw
Brplr] mQYitkw qjV DqI kKveI] hiQ Crl j gq kwswel] nll
vsqRpihir hvih prvxu] ml C Dnu l y p j ih prvxu]

mU 1]

mws Kwykrih invij] Crl vgwiein iqn gil qwg] iqn
Gir bRmx plih nvd] anw iB Awih Ael swd] kVI rvis
kVw vwpw] kVubal krih Awuru] srm Dm kw fyw
dlr] nwk kVurhAwBrplr] mQYitkwqjV DqI kKveI
] hiQ Crl j gq kwswel] nll vsqRpihir hvih prvxu
] ml C Dnu l y p j ih prvxu]

M: 1

*1) Manas khane kareh niwaj. 2) Chhuri vagain tin gali tag.
3) Tin ghar Brahman poorahi naad. 4) Onna bi awe oi saad.
5) Koori raas koora wapaar. 6) Koor bol karih aahaar. 7)
Saram dharam ka dera door. 8) Nanak koor rahia bharpoor.*

9) Mathai tikka ter dhoti kakhaee. 10) Hath chhuri jagat kasai. 11) Neel vastr pahir hovahi parvan. 12) Malechh dhaan le poojehi puran.

- 1) and 2) The Muslim officials (of those days) got bribes and said Muslim prayers called Namaz. Their Hindu associates had sacred threads around their necks and they cut the throats of the poor subjects.
- 3) and 4) The Brahmans blew the conch shells in the houses of merciless Muslims. They (Brahmins) also tasted the same food in their houses.
- 5) and 6) Their capital is falsehood and their business is based on untruth. They earn their bread by speaking untruth.
- 7) and 8) The sense of shame and honour has vanished in the people. O Nanak! Untruth is prevailing everywhere.
- 9) and 10) These people wear a forehead mark and an orange dhoti. They have a knife in their hands and they kill innocent masses like butchers.
- 11) & 12) They wear blue clothes while approaching Muslim rulers. They get money from the barbarian rulers and worship the Puranas.

ABwKAw kw kŭw bkrw Kw w] cakypir iksYn j w w] dykY cakw kFI kw] apir Awie bYkVAVw] mqu iBtY vymqu iBtY] iehuAMu Aswfw iPtY] qin iPtY PŶ krjn] min j WY cŭ I Brjn] khu nŭk scu iDAwEIAy] sic hŭY qw scu pŭeIAy] 2]

ABwKAwkwkŭwbkrwKw w] cakypir iksYn j w w] dykY cakw kFI kw] apir Awie bYkVAVw] mqu iBtY vymqu iBtY] iehuAMu Aswfw iPtY] qin iPtY PŶ krjn] min j WY cŭ I Brjn] khu nŭk scu iDAwEIAy] sic hŭY qw scu pŭeIAy] 2]

13) Abhakhia ka kutha bakra khana. 14) Chauke upar kise na jana. 15) De ke chauka kadhi kaar. 16) Upar ai baithe kuriaar. 17) Mut bhitai ve mut bhitai. 18) Ih unn asada fitai. 19) Tun fitai fer karain. 20) Mun joothai chuli bharen. 21)

Kahu Nanak sach dhiaiai. 22) Such hovai ta sach paiai. (2)

- 13) and 14) The Hindu preists eat the halal meat after reading Muslim prayers. Still they insist that no body should enter their sanctified kitchen square.
- 15) and 16) They draw the line around the sanctified kitchen but the person who sits inside (the Brahman) is most impure.
- 17) and 18) They shout to everybody not to defile their sanctified place lest their food becomes impure.
- 19) and 20) With their impure bodies their minds are defiled. Their minds are dirty though they clean their mouth with water.
- 21) and 22) O Nanak! If one meditates on the True Lord, then only the mind will become pure and the Lord shall be attained. (2)

paŃI]

icqŃ AMir sBu ko vjK ndrI hŃT cl wíedw] Apy dy vífAwelAw
ApyhI krm krwíedw] vfhu vfw vf mŃnl isryisir DŃŃI wíedw]
ndir apTI j y kry sŃ qurw GŃhu krwíedw] dir mŃŃin iBK n
pwíedw]16]

paŃI]

icqŃ AMir sBukovjK ndrI hŃT cl wíedw] Apydy vífAwelAw
ApyhI krm krwíedw] vfhu vfw vf mŃnl isryisir DŃŃI wíedw]
ndir apTI j ykrys hŃ qurw GŃhu krwíedw] dir mŃŃin iBK n
pwíedw] 16]

Pauri

1) Chitai underi sabh ko vekhi nadri heth chaalaindaa. 2) Ape de wadiaian ape hi karam karaindaa. 3) Wadahu wada wad medani sire sir dhande laida. 4) Nadir upathi je kare sultana ghahu karainda. 5) Dar mangan bhikh na painda. (16)

- 1) All are in the Lord's mind. He is watching everybody and makes every body work under His mercy.
- 2) He Himself delegates work to the beings and then blesses them with the honour of having done the work. (We should therefore always thank Him for giving us the opportunity to

work, the means and wisdom to complete it successfully.
Gratitude is the essential quality of a spiritual person.)

- 3) He is higher than the highest and His creations are endless.
He engages all beings in different engagements.
- 4) If one earns His displeasure, He shall make even the emperors into mere grass cutters.
- 5) They shall be degraded to such a low level that even if they go from house to house for alms, they shall be turned away in disgrace. (16)

sl kumū 1]

j ymhkw Grumh/Grumih ipqri dje] AgYvsquis\wxIAI ipqri
cō krje] vFAih hQ dl w kymPI eh krje] nwk AgYso
iml Yij Kty Gw y dje]1]

sl dkumū 1]

j ymdkw GrumhYGrumih ipqri dje] AgYvsquis\w IAY
ipqri cō krje] vFAih hQ dl w kymPI eh krje]
nwk AgYso iml Yij KtyGwydye]1]

Sloke M: 1

*1) Je mohaka gharu muhi gharu muhe pitri dei. 2) Agai vasat
sinjaniai pitri chore karei. 3) Wadhiahi hath dalal ke musfi eh
karei. 4) Nanak agai so milai ji khate ghale dei. (1)*

- 1) If some thief steals money and performs the rites to propitiate his ancestors with the stolen money.
- 2) It is recognised in the next world and the dead souls are charged with theft.
- 3) Then the Lord shall do justice and cut the hands of the mediator Brahmin who performed the ceremony.
- 4) O Nanak! One gets credit in the next world only for that which is donated from the hard earned money. (1)

mū 1]

ij auj rUisrnwxl AwYvurovur] j UYj Uw miK vsYinq inq hie
KAwru] styejh n AwKIAih bhin ij ipfw Die] styspl nwk
ij n min visAw sie]2]

mÚ 1]

ij au j rU is mwx I AwY vwo vvr] j Uyj Uw miK vsY
inq inq hde KAwu] sÛyeyh n AwKIAih bhin ij ipWw
Dde] sÛysÿI nwkw ij n min visAw sde]2]

M: 1

1) Jiu joru sirnavani awe varo vaar. 2) Joothai jootha mukh
wasai nit nit hoi khuaar. 3) Sooche eh na akhiahi bahin jo
pinda dhoi. 4) Sooche sei Nanaka jin mun wasia soi. (2)

- 1) Just like women menstruate month after month.
- 2) Similarly impure people are periodically prone to lie.
- 3) Those people who claim to be pure by washing their
bodies are not the pure ones.
- 4) O Nanak! Only those people are pure in whose mind the
Lord resides. (2)

paM]

qypl w xypax vg hr rM hrm svirAw] kÛymMf mWIAw l vie
bÛykir pwsvirAw] cÛj krin min Bwdyhir bulin nwhl hvirAw]
kir Pmwieis KwieAw vjK mhl iq mrxuivsvirAw] j ruAwel j bin
hvirAw]17]

paM]

qypl w ypan vg hr rM hrm svirAw] kÛymMf mWIAw
l vie bÛykir pwsvirAw] cÛj krin min Bwdyhir bulin nwhl
hvirAw] kir Pmwieis KwieAw vjK mhl iq mrx uivsvirAw]
j ru AveI j bin hvirAw]17]

Pauri

1) Ture Plaane paun weg har rungi haram savaria. 2) Kothe
mandap mariaa lai baithe kari pasaria. 3) Cheej karan mun
bhavade Hari bujhan nahi haria. 4) Kari furmaisi khaia vekh
mahlat maran wisaria. 5) Jaru aai joban haaria. (17)

- 1) Those who possess saddled horses which run at the speed of
wind and have harems well decorated in beautiful colours.
- 2) Those that possess houses, halls and mansions and are
enjoying their wealth without any worries.
- 3) They who indulge in activities, which please them, but do

- not remember the Lord have wasted their invaluable lives.
- 4) They enjoy possessions and palaces while in power as rulers and forget their death.
 - 5) When their youth passes away and old age arrives, then they repent. (17)

sl kumú 1]

**j ykir sġkumMIAySB qYsġkuhġe] gġyAqYI kVI AMir kIVw
hġe] j ydyAM kyj IAw buJun kġe] pihl w pwxI j lauhYij qu
hirAw sBukġe] sġkuikaukir rKIAySġkupvYrsġe] nwnk sġku
ey n aqrYigAwu aqwy Dġe]1]**

sl dkumú 1]

**j ykir sġkumMIAySB qYsġkuhġe] gġyAqYI kVI AMir
kIVwhġe] j ydyAM kyj IAw buJun kġe] pihl w pwxI
j lauhYij quhirAwsBukġe] sġkuikaukir rKIAySġku
pvYrsġe] nwnk sġku ey n aqrYigAwu aqwy Dġe]1]**

Sloke M: 1

**1) Je kar sootak maniai sabh te sootak hoi. 2) Gohe atai lakri
andari kira hoi. 3) Jete dane unn ke jia bajh na koi. 4) Pahila
pani jiu hai jit haria sabh koi. 5) Sootak kiu kar rakhiai sootak
pawai rasoi. 6) Nanak sootak eve na utrai gyan utarai dhoi.
(1)**

In the following verses, guru Nanak Dev has condemned the custom of impurity connected with childbirth in Hindu houses.

- 1) If we attach impurity to childbirth, then there is impurity everywhere.
- 2) There are worms with life in the wood and animal dung.
- 3) All grains of food have life.
- 4) First of all, the water itself has life and it gives life to all living beings and greenery to vegetation.
- 5) How can one escape this impurity connected with birth? It is always there in our kitchens.
- 6) O Nanak! This misconception about impurity can be eliminated in only one way. The Knowledge of the Lord can wash it away. (1)

mú 1]

mn kw st̥ku l BuhYij hvw st̥kukUu] AKI st̥kuvKxw pr iqR
pr Dn r̥pu] kMl st̥kukUu pYl wieqbwl Kvih] nwnk hMw Awml
bDyj m pir j vih]2]

mÚ 1]

mm kws̥kukul BuhYij hvws̥kukUu] AKI s̥kuvKxw
pr iqR pr Dn r̥pu] kMl s̥kukUu pYl wieqbwl Kvih]
nwnk hMwAwml bDyj m pir j vih]2]

M: 1.

1) Mun ka sootak lobh hai jihwa sootak koor. 2) Akhi sootak
vekhana par tria par dhan roop. 3) Kannee sootak Kanni pai
laitbari khahi. 4) Nanak hansa adami badhe jum puri jahi. (2)

- 1) The impurity of the mind is greed and that of the tongue are lies.
- 2) To see the beauty of others' wives and wealth is the impurity of the eyes.
- 3) The impurity of the ears is to hear and carry tales.
- 4) O Nanak! Those persons having misconceptions about this impurity but giving appearance of wise swans go to the hell after death. (2)

mú 1]

sBost̥kuBrmuhYdYl gYj wie] j Mxumrxw hkmuhYBwYAwYj wie]
Kwxw plxw pivqR hYidqnuirj kusMvih] nwnk ij nll gumiK biJAw
iqnH st̥ku nvih]3]

mÚ 1]

sBo s̥kuBrmu hYdYl gYj wie] j Mx u mx w hkmuhY
BwYAwYj wie] Kw wpLx w pivqRhYidqnuirj kusMvih]
nwnk ij nE: gumiK biJAw iqnw s̥ku nvih]3]

M: 1

1) Sabho sootak bharam hai dujai lagai jai. 2) Junman
marnaa hukam hai bhanai awe jai. 3) Khana pina pawitr hai
ditonu rijak sabahi. 4) Nanak jinni sootak bujhia tinna sootak
nahi. (3)

- 1) All conception of impurity is misconception. This is attached to persons in the grip of dualism.
- 2) All the births and deaths of beings take place as per the Lord's plans.
- 3) All food and drink are pure, as these have been granted by the Lord Himself.
- 4) O Nanak! Such wise ones who have understood the reality of this impurity do not become impure. (3)

paMl]

siqgruvfw kir swl whIAYij suivic vfIAw vifAveIAw] sih my y
 qw ndrI AveIAw] j w iqsuBwxw qw min vsveIAw] kir hkmumsqik
 hQu Dir ivchu mwr kFIAw birAveIAw] sih qY nau iniD
 pveIAw] 18]

paMl]

s iqgruvfw kir swl whIAYij suivic vfIAw vifAveIAw] sih
 myyqw ndrI AveIAw] j w iqsuBwxw qw min vsveIAw] kir
 hkmumsqik hQu Dir ivchumwr kFIAw birAveIAw] sih qY
 nau iniD pveIAw] 18]

Pauri

1) Satigur wada kari salahiai jis vich wadia wadiyaiya. 2) Sahi mele ta nadri aiya. 3) Ja tis bhana ta mun wasaia. 4) Kari hukum mastic hath dhar vichahu mari kadhia buriyaiya. 5) Sahi tuthai nau nidh paiya. (18)

- 1) We should praise the True Master as the greatest of the great because he possesses all the great qualities.
- 2) When the Lord is pleased and takes us to the True Teacher, only then we realise the greatness of the Lord.
- 3) When the Lord wills, His greatness shall dwell in ones mind.
- 4) Then the Lord places His blessing hand on one's forehead and expels all the faults.
- 5) When the Lord is pleased, one attains all the wealth and treasures of the world. (18)

sl kumū 1]

pihl w sūw Awip hie sūybtw Awie] sūyAgYriKENukie n iBitE
j wie] sūw hie kYj jvAw l gw pVix sl ku] khQl j wel sitAw
iksuehul gw dKu] Ahudyrqw pwxl dyqw bSthrudyrqw l tku pj vw
pwieAw iGrqu] qw hAw pku pivqu] pwp l isau qnu gifAw Qkw
pelAw iqqu] ij qumik nwnun altrih ibnunwYrs Kwih] nwnk
eyYj wxIAY iqqumik Qkw pwh]1]

sl dkumū 1]

pihl w sūw Awip hie sūybtw Awie] sūyAgYriKENukie
n iBitE j wie] sūwhie kYj jvAw l gwpVix sl dku] khQl
j wel sit Awiksuehul gw dKu] Amudyqwpw l dyqw bSthru
dyqwl hupij vwpw Aw iGrqu] qwh Aw pku pivqu] pwp l
isauq nugifAw Qkw pelAw iqqu] ij qumik nwnun altrih
ibnunwYrs Kwih] nwnk eyYj wxIAY iqqumik Qkw pwh]1]

Sloke M: 1

1) Pahila suchaa aapi hoi suchai baithaa ai. 2) Suche agai
rakhion koi na bhitio jai. 3) Suchaa hoi kai jevia laga paran
sloke 4) Kuhathi jai satia kis eh laga dokh. 5) Ann devta pani
devta baisanter devta loon punjwa paia ghirat. 6) Ta hoa pak
pawit. 7) Papi siu tun gadia thuka paia tit. 8) Jit mukhi naam
na ucharhi bin nawe rus khahi. 9) Nanak evai janiai tit mukh
thuka pahi. (1)

- 1) First of all the Brahman takes bath and then sits in the sanctified (plastered with cow dung) place.
- 2) The untouched offerings of food are placed before the Brahman.
- 3) The purified Brahman eats the food and starts reading slokas.
- 4) The pure food reaches the Brahman's abdomen, which is very dirty. Now who is the culprit?
- 5) and 6) The grains, water, fire and the salt are all gods. The fifth is clarified butter (ghee) When the ghee is added, all food becomes pure.
- 7) The pure food enters the sinner's body and it is transformed into garbage, which deserves to be spat upon.

- 8) Those mouths, which enjoy tasty foods but do not repeat the Lord's Name.
- 9) O Nanak! Know that such mouths, which do not repeat the Lord's Name, are spat upon. (1)

mÚ 1]

Bf j MIAYBf inMIAYBf mhxuvIAhu] BfhuhvYdsqI BfhucI Y
 rvhu] BfumiAw BfuBw IAYBf hvYbDnu] soikaumw AwKIAYij qu
 j Mih rvj w] Bfhuhl Bfuapj YBfYbwJun kie] nwk BfYbhrw
 ekoscw sie] ij qumk sdw swl vhlAYBwgw rql cwr] nwk qy
 mk aj l yiqqu scY drbwir]2]

mÚ 1]

Bf j MIAYBf inMIAYBf mhx uvIAhu] BfhuhvYdsqI
 BfhucI Yrvhu] BfumiAw BfuBw IAYBf hvYbDnu] so
 ikaumw AwKIAYij quj Mih rvj w] Bfhuhl Bfuapj YBfY
 bwJun kie] nwk BfYbhrwekoscwscw de] ij qumk
 sdwsw vhlAYBwgw rql cwr] nwk qymk aj l yiqqu scY
 drbwir]2]

M: 1

1) Bhandi junmiai bhandi nimmiai bhandi mangan veeahu. 2) Bhandhu hovai dostee bhandau chale rahu. 3) Bhand mua bhand bhali ai bhandi hovai bandhan. 4) So kiu manda akhiai jis junmhi rajan. 5) Bhandhu hi bhand upjai bhandai bajh na koi. 6) Nanak bhandai bahra eko sacha soi. 7) Jit mukh sada salahiai bhaga ratee chari. 8) Nanak te mukh ujale tit sachai darbari. (2)

(In those days, due to influence of the yogis and sanyasis, people thought the females were the cause of man's degradation and therefore should be shunned. In some areas, the practice of killing the female child at birth was prevalent. So the Guru has explained the importance of the female sex to the society.)

- 1) One is born from the woman, one's body is formed in the female womb, and one is engaged and married to a woman.

- 2) One becomes friendly with a woman and she is the source of all bonds in the society.
- 3) If one woman dies, another is looked for and she is the cause of all relationships.
- 4) Why should we call the woman an evil, even the kings are born to her?
- 5) A woman gives birth to a woman. No body can be born without a woman.
- 6) O Nanak! Only the God is the one who is not born to the woman.
- 7) The mouth that praises the Lord is fortunate, gracious and pearl like pure.
- 8) O Nanak! The mouths that remember the Lord are luminescent and sparkle in the Lord's court. (2)

paVI]

sBuko AwKYApxw ij sunvhl so cix kFIAY] klqw AwoApxw Apy
 hl I Kw sFIAY] j w rhxw nvlh Atuj ig qw kwiequgwrib hFIAY]
 mrdw iksYn AwKIAYpiV AKruehobvIAY] mIKYnvl n l vIAY] 19]

paVI]

sBuko AwKYApxw ij sunvhl so cix kFIAY] klqw Awo
 Apxw ApyhI I Kw sFIAY] j w rhxw nvlh Atuj ig qw
 kwiequgwrib hFIAY] mrdw iksYn AwKIAYpiV AKruehobvIAY]
 mIKYnvl n l vIAY] 19]

Pauri

1) Sabh ko akhai aapna jis nahi so chun kadhai. 2) Kita apo aapna ape hi lekha sundhai. 3) Ja rahina nahi aitu jugi ta kait garb hundhai. 4) Munda kisai na akhai pari akhar eho bujhiai. 5) Moorkhai nal na lujhiai. (19)

- 1) In this world, every body is under the influence of Maya and therefore considers everything as his own. There is not even one person who does not think so.
- 2) All beings have to live out the fruit of their actions.
- 3) When the beings are not destined to live in the world forever, why then are they quarrelling under the influence of pride?

- 4) The essence of all the learning is that we should not call anybody bad.
- 5) Moreover, one should never argue with the fools. (19)

sI kumú 1]

nwnk iPkY bñl AY qnu mnu iPkW hie] iPko iPkW sdIAY iPkY iPkI
sñe] iPkW drgh stIAY mñh Qkw iPkY pwie] iPkW mñKu AwKIAY
pñxw l hY sj ñie]1]

sI dkumú 1]

nwnk iPkY bñl AY qnumnu iPkW hie] iPko iPkW sdIAY iPkY
iPkI sñe] iPkW drgh stIAY mñh Qkw iPkY pwie] iPkW
mñKu AwKIAY pñw l hY sj ñie]1]

Sloke M: 1

1) Nanak phika boliai tun mun phika hoi. 2) Phiko phika sadiiai phike phiki soi. 3) Phika dargah satiai muhi thuka phike pai. 4) Phika moorakh akhiai pana lahai sajai. (1)

- 1) O Nanak! If one speaks characterless words, ones mind and the body become characterless.
- 2) Such a person is called rude and his reputation is spoiled.
- 3) Such a person is devoid of love and is discarded from the Lord's court. He is spat at by others i.e. hated by all.
- 4) Such a characterless person is called a fool, is punished and beaten with shoes. (1)

mú 1]

AMñrhU JTy pñ bñhir dnIAw AMñir PY u] ATsiT qñrQ j ynwnih
aqry nwhl mñ u] ij nñptu AMñir bñhir gñV u qy Bl ysññir] iqññ
nñhu l gw rb sqñ dñKny vñcñir] rññg hññh rññg rññh cp Bl kir
j ññh] prvñh nññh iksY kyñl bññu scynñh] dir vñt apñr Krcu
mññg j bññ dñe q Kññh] dññbññu eñko kl m eñkw hññw qñññ mññ u] dir
l ey l Kññ pññV CññY nññkw ij au qññ u]2]

mú 1]

AMñrhU JTy pñ bñhir dnIAw AMñir PY u] ATsññ qñrQ j ynwnih
aqry nññh l mññ u] ij nñ: pt u AMñir bññhir gññV u qy Bl ysñññir]

iqn: nryul gwrb syI dKnoVlcwr] rlg hsih rlg roih cp
 BI kir jvñ] prvñ nvl I iksYkyl bwJuscynvñ] dir vñ
 apir Krcumlgwj bYdje q Kvñ] dlbwuek k l m ekwhmw
 qm@nyu] dir l eyl Kwpliv CuYnwk w ij auqyu] 2]

M: 1

1) Andarhu jhoothe paj bahari dunia undari phail. 2) Athsath tirath je naveh utre nahi mailu. 3) Jinh put underi bahar gudar te bhale sansar. 4) Tinh nehu laga Rub seti dekhne veechar. 5) Rung haseh rung roveh chup bhee kar jahi. 6) Parwah nahi kisai kerī bajh sache nahi. 7) Dari wat upar kharach munga jabe dei ta khahi. 8) Diban eko kalam eka hama tuma melu. 9) Dari lai lekha peer chhutai Nanaka jiu telu. (2)

- 1) Some people are false from within but are honourable on the outside. They are deceiving the world.
- 2) Even if they bathe at sixty-eight pilgrimage centers, the dirt on their mind shall not go away.
- 3) Those that are silk soft inside but coarse on the outside; they are the good ones in the world.
- 4) These people are attuned to the love of the Lord and are connected with thoughts of the Lord all the time.
- 5) These people, being always lost in the love of the Lord; in their pleasure, sometimes laugh, some time cry and some time become silent.
- 6) They do not care for any worldly authority; i.e. no body except the Lord.
- 7) They wait on the Lord's door for the food of the Lord's Name and delight in it when they get it.
- 8) There is only one court of the Lord and He writes the fate of all with the same pen. The good and the evil meet there only.
- 9) The Lord asks for the details of actions from each one. The evil are hard-pressed like seeds in the oilman's press and they weep for the sins they committed. (2)

paVI]

Ampyhl krxw kIE kl Ampyhl qYDwriAY] dKih klqw Ampxw Dir
 kcl pkl swriAY] j oAwieAw soCl sl sBukel Awel vwrIAY] ij s

kyj IA prwx hih ikau sũhbumhuivswrIAy] AwpX hQI AwpXw
AwpY hI kuj u svwrIAy] 20]

paŪI]

AwpYhI krx wkIAokI AwpYhI qYDwIAy] dKih kIq wAwpX w
Dir kcI pkI swrIAy] j o AwieAwso cl sI sBukœI AveI
vwIAy] ijs kyj IA prw hih ikau sũhbumhuivswrIAy]
AwpX hQI AwpX wAwpYhI kyj u svwrIAy] 20]

Pauri

*1) Aape hi karna kio kal aape hi tai dharai. 2) Dekhahi kita
aapna dhari kach paki sariai. 3) Jo aia so chalsee sabh koi
aai wariai. 4) Jis ke jia pran hahi kiu sahib manhu visariai.
5) Aapan hathi aapna aape hi kaaj swariai. (20)*

- 1) O Lord! You created the universe and your powers are prevailing everywhere in the manifest form.
- 2) You created good and bad beings and you are taking everybody's care.
- 3) All beings that are born shall leave the world in their own turn.
- 4) Why forget the Lord who has blessed us with the body and the breath?
- 5) Therefore we should remember the Lord as we perform our duties. We alone can work towards our salvation by remembering the Lord's Name (20)

sl kumhl w 2]

eh iknhI AskI dYI gYj vie] nwnk AskukIFIAy sd hI rhY
smwie] cly clyw kir mhy mNY mNw hie] Askuehu n AwKIAy ij
l KY vrqY sie] 1]

sl dku mhl w 2]

eh iknhI AskI dYI gYj vie] nwnk AskukIFIAy
sd hI rhY smwie] cly clyw kir mhy mNY mNw hie]
Askuehu n AwKIAy ij l KY vrqY sde] 1]

Sloke Mahalla 2

*1) Eh kanehi aski doojai lagai jaae. 2) Nanak asku kandhiaj
Nitnem _____ (287)*

sud hi rahai samai. 3) Changai changa kari munnai mundai munda hoi. 4) Asku eh na akhiai ji lekhai vartai soi. (1)

- 1) What kind of a love is it, if one gets attracted to others?
- 2) O Nanak! A true lover is one who is always absorbed in the beloved's thoughts.
- 3) If a lover is good only when good is done to him and becomes adverse in adversity.
- 4) The lover who indulges in such trade is not a true lover. (1)

mh1 w 2]

s l wmu j b wbu d wY kry m Fhu G Qw j wie]
n wnk d wY k W IAw Q wie n k w e l p w i e] 2]

mh1 w 2]

s l wmu j b wbu d wY kry m Fhu G Qw j wie]
n wnk d wY k W IAw Q wie n k w e l p w i e] 2]

M: 2

- 1) *Salam jabab dovai kare mundhhu ghutha jai.*
- 2) *Nanak dovai kooria thai na kai paai. (2)*

- 1) He who greets with respect but is also indecorous (to the master) strikes no roots.
- 2) O Nanak! Both actions of such person i.e. salutations and impudence are false. None of these is accepted with the master. (2)

pa w l]

ij qus j v A Y s k u p w e l A Y s o s w i h b u s d w s m l l I A Y] ij q u k l q w p w e l A Y A w p x w
s w G w l b r l i k a u G w l I A Y] m p l w m l l n k l c e l d y l m l n d i r i n h w l I A Y]
ij a u s w i h b n w l n h w l A Y q y j w p w s w F w l I A Y] i k C u l w y a p i r
G w l I A Y] 2 1]

pa w l]

ij qus j v A Y s k u p w e l A Y s o s w i h b u s d w s m l l I A Y] ij q u k l q w
p w e l A Y A w p x w s w G w l b r l i k a u G w l I A Y] m l l w m l l n k l c e l
d y l m l n d i r i n h w l I A Y] ij a u s w i h b n w l n h w l A Y q y j w p w s w
F w l I A Y] i k C u l w y a p i r G w l I A Y] 2 1]

Pauri

1) *Jit seviai sukh paai ai so sahib sada samaliai.* 2) *Jit kita paai ai aapna sa ghal buri kiu ghaliai.* 3) *Munda mool na keechyi de lumi nadir nihaliai.* 4) *Jiu sahib naal na harai teveha paasa dhaliai.* 5) *Kichh lahe upar ghaliai.* (21)

- 1) We must always remember the Lord by serving Him, from whom we get all the happiness and pleasures.
- 2) Why should we perform evil deeds when we have to suffer its results?
- 3) Never carry out evil deeds. Before any action, we must think about its long-term impact or result.
- 4) We must perform only those deeds that do not put us on the wrong side of the Lord.
- 5) (After having obtained the human birth,) we must perform only such deeds that are favourable to us in the long term. (21)

sl ku mhl w 2]

ckrnl gYckrl nwl ygrbu vldu] gl w kryGxylAw Ksm n pwey
sldu] Awpugvnie syw kryqw ikCu pweymnu] nwk ij s no l gw
iqsu iml Yl gw so prvnu] 1]

sl dku mhl w 2]

ckrnl gYckrl nwl ygrbu vldu] gl w kryGxylAw Ksm n
pwey vldu] Awpugvnie syw kryqw ikCu pweymnu] nwk ij s
no l gw iqsu iml Yl gw so prvnu] 1]

Sloke M: 2

1) *Chakar lagai chakri naale garab vaadu.* 2) *Gala kare ghaneria khasam na pai saadu.* 3) *Aap gawai sewa kare ta kichh pae maan.* 4) *Nanak jis no laga tis milai laga so parwan.* (1)

- 1) If somebody serves a master but talks to him with arrogance, and indulges in disputations.
- 2) And if he talks tall too, he can never get the master's approval.
- 3) One who serves the master in an egoless manner only he can get the master's respect.

- 4) O Nanak! Such a servant not only attains the Master (Lord's) approval but also attains the Master (the Lord) Himself. (1)

mh1 w 2]
 j o j lie hie su agvYmh kw kihAw vau]
 blj y ibKu mby Alhbu vKhu eh inAau]2]

mh1 w 2]
 j o j lie hde su agvYmh kw kihAwvau]
 blj y ibKumby Alhbu vKhu eh inAau]2]

M: 2

- 1) *Jo jiai hoi so ugwai muh ka kahia vau.*
 2) *Bije bikh munge amrit vekho ih niau.* (2)

- 1) Whatever is in one's mind bears fruit? What comes out of the mouth is just wind.
 2) See the expectations of the humans! They sow the poison but desire the fruit of nectar. (2)

mh1 w 2]
 nwl ieAwxy dsqI kdyn AwYrvis] j jw j wxYqho vrqY vKhu ko
 inrj vis] vsqUAMir vsqusmwYdji hYpvis] swihb sqI hkmun
 n cl YkhI bxYArvis] kV kmwYkVohvYnwk isPiq ivgvis]3]

mh1 w 2]
 nwl ieAw ydsqI kdyn AwYrvis] j jw j w Yqho vrqY
 vKhu ko inrj vis] vsqUAMir vsqusmwYdji hYpvis
] swihb sqI hkmun cl YkhI bxYArvis] kV kmwY
 kVohvYnwk isPiq ivgvis]3]

M: 2

- 1) *Naal iane dosti kade na ave raas.* 2) *Jeha janai teha vartai vekhahu ko nirjas.* 3) *Wastu underi wast samavai duji hovai paasi.* 4) *Sahib seti hukum na chalai kahee banai ardaas.* 5) *Koor kamanai kooro hovai Nanak sift vigaas.* (3)

- 1) Friendship with a fool is never successful.
 Nitnem _____ (290)

- 2) The fool shall act only in the way he knows. You can try and can see for yourself.
- 3) Anything of value can be added only if the useless things are removed. Similarly, we must remove the the worldly evil thoughts from our mind before the Lord can reside there.
- 4) With the Master a command shall not work. Only the request shall work. You must only pray to him.
- 5) So long one is engaged in evil deeds, he shall earn only evil. Guru Nanak Dev says that one must praise the Lord and it will result in bliss. (3)

mhl w 2]
 nwl ieAwxy dsgl vfwU isau nju]
 pwxl AMir l lk ij au iqs dw Qwau n Qhu]4]

mhl w 2]
 nwl ieAw y dsgl vfwU is au nju]
 pw I AMir l lk ij au iqs dw Qwau n Qju]4]

M: 2

- 1) Naal iyane dosti wadaru siu nehu. 2)
- Paani underi leek jiu tis da thau na thehu. (4)*

- 1) and 2) Friendship with a fool and love with the egoist are like a line drawn in the water. Both leave no sign later. (4)

mhl w 2]
 hie ieAw w kry kMu Awx n skYrwis]
 j yiek AD cgl kry dji BI vrwis]5]

mhl w 2]
 hde ieAw w kry kMu Awx n skYrwis]
 j yiek AD cgl kry dji BI vrwis]5]

M: 2

- 1) Hoi iyana kare kunmu aani na sake raasi.
- 2) *Je ik adh changee kare dooji bhi vairas. (5)*

- 1) If a person performs a job he does not know, it shall not come right.
- 2) In case one thing comes right, the other shall be spoilt.
(5)

paVI]

cvkrul gYcvkrl jycl YKsmYBvie] hrmiq iqs noAgl I Ehuvj hu
iB dkw Kvie] KsmYkrybrbrl iPir gYiq ANir pvie] vj hugvvey
Agl w mhymih pwxw Kvie] ij s dw idqw Kwxw iqsukhIAYsabis]
nwk hkmun cl el nwl Ksm clY Ardis]22]

paVI]

cvkrul gYcvkrl jycl YKsmYBvie] hrmiq iqs noAgl I
Aduvj huiB dkw Kvie] KsmYkrybrbrl iPir gYiq ANir
pvie] vj hugvveyAgl w mhymih pwxw Kvie] ij s dw idqw
Kwxw iqsukhIAYsabis] nwk hkmun cl el nwl
Ksm clY Ardis]22]

Pauri

1) Chaakar lagai chaakree je chalai khasmai bhai. 2) Hukmut tis no agli oh vajhu bhi doona khai. 3) Khasmai kare brabree phiri gairati underi paai. 4) Vajhu gawai ugla muho muhi paana khai. 5) Jis da ditta khavana tis kahiai sabasi. 6) Nanak hukum na chalayi naal Khasam chalai ardas. (22)

- 1) The servant that works according to the master's will.
- 2) He not only gets honour from the master but his emoluments are also doubled.
- 3) If a servant sets himself as the master's rival, he provokes the wrath of the master.
- 4) He not only loses his wages but also is beaten with shoes.
- 5) We must always praise the Lord who is sustaining us.
- 6) O Nanak! The command does not work with the Master. Only the prayers work. (22)

sl kumhl w 2]

eh iknhl dwiq Aaps qyj o pweIAY]
nwk sw krmniq swihb qvY jo iml Y]1]

sl dkumhl w2]
 ey iknyI dviq Avps qyj o pveIAY]
 nwk swkrvviq svhb qYj o iml Y] 1]

Sloke M: 2

- 1) *Eh kanehi dat aapas te jo paiai.*
- 2) *Nanak sa karmati Sahib tuthai jo milai. (1)*

- 1) What is that gift which is obtained with one's own efforts like undergoing austerities?
- 2) O Nanak! The gift is that which our Lord blesses with when He is pleased. (1)

mhl w 2]
 eh iknhI cwkrl ij quBauKsm n jwie]
 nwnk sykukwFIAYij syI Ksm smwie]2]

mhl w 2]
 ey iknyI cwkrl ij quBauKsm n jwie]
 nwk sykukwFIAYij syI Ksm smwie]2]

M: 2

- 1) *Eh kinehi chakree jit bhau khasam na jai.*
- 2) *Nanak sewak kadhiai ji seti khasam samai. (2)*

- 1) What is that type of service if one does not get rid of the fear of the Lord?
- 2) O Nanak! That person is called a true servant who is always absorbed in the love of the Master. (2)

paVI]
 nwnk Ap n j wpn@ hir qw kypwvwv] Avip krweyswKqI iPir
 Avip krweymv] iekn@gl I j MirIAw ieik qrl cVih ibsIAw]
 Avip krwey kry Avip hau kY isau krl pkv] nwnk krxw ij in
 kIAw iPir iqs hl krxl sw]23]

paVI]
 nwk AM n j wpn@ hir qw kypwvwv] Avip krweyswKqI iPir
 Avip krweymv] iekn@gl I j MirIAw ieik qrl cVih ibsIAw]

**Awip krveykryAwip haukYis aukrI pkrw] nwk krx wij in
kIAwIpir iqs hI krx I sw]23]**

Pauri

1) Nanak unt na japani Hari ta ke paravaar. 2) Aap karai sakhati phir aap karai maar. 3) Ikna gali janjirian ik turi chare bisaar. 4) Aap karai kare aap hau kai siu karee pukaar. 5) Nanak karna jin kia phir tis hi karnee saar. (23)

- 1) O Nanak! The Lord is infinite and mysterious. Nobody can find His limits.
- 2) He himself creates the universe and then he himself destroys it.
- 3) Many are serving as slaves with chains around their necks while others are going about riding the horses i.e. enjoying the wealth.
- 4) When He himself is doing all this, in front of whom should I cry and complain?
- 5) O Nanak! The Lord who created this world is taking care of and sustaining it. (23)

sI ku mU 1]

**Awpy Bwfy sui j Anu Awpy pfxu dje] iekn dDu smelAY iek cI
rhin@cVy] iek inhI I pYsvin@iek apir rhin KVy] iqn@svry
nwnkw ij n@kau ndir kry]1]**

sI dkumU 1]

**Awpy Bwfy sui j Anu Awpy pfxu dje] iekn dDus mveIAY iek
cIY rhin@cVy] iek inhI I pYsvin@iek apir rhin
KVy] iqn@svry nwnkw ij n@kau ndir kry]1]**

Sloke M: 1

1) Aape bhande sajian aape pooran dei. 2) Ikni dudh samaiyai ik chulhai rahan chare. 3) Ik nihali pai savan ik upar rahani khare. 4) Tina savare Nanaka jin kau nadri kare. (1)

- 1) The Lord has created the beings (vessels) and He fills them (sustains them)
- 2) Some vessels are containing milk while others are always

burning on the fire (some people are enjoying pleasures and wealth while others are always working and suffering hardships)

- 3) Some people are sleeping comfortably on the cushions while others keep a watch over them like guards.
- 4) O Nanak! The Lord, whom He loves blesses them with His Grace . (1)

mh1 w 2]

Apyswj ykryAwp j wel iB rKYAwp] iqsuivic j M apwie kYdKY
Qwp aQwp] iks no khIAY nwnk w sBu ikCu Awp Awp]2]

mh1 w 2]

Apyswj ykryAwp j wel iB rKYAwp] iqsuivic j M apwie kY
dKYQwp aQwp] iks nokhIAY nwnk w sBu ikCu Awp Awp]2]

Mahalla 2

1) Aape saje kare aap jai bhi rakhai aap. 2) Tis vich jant upai kai dekhai thap uthap. 3) Kis no kahiai Nanaka sabh kichh aape aap. (2)

- 1) The Lord Himself creates the elements, and then from them creates the world. He Himself sustains the world.
- 2) In the world, he creates the beings and sustains them. His play includes both the creation and its destruction.
- 3) The Lord is omnipresent. Therefore, do not pray to anybody else. The Lord can do everything. (2)

paVI]

vfy kIAw vifAweIAw ikCu khxw khxu nw j wie] so krqw kwdr
krImudyj IAw irj kusMih] swel kur kmwxI Dir CfI iqMYpwie]
nwnk ekI bwhrl hr dJ I nwhI j wie] sokryij iqsYrj wie]24]1] sDu

paVI]

vfy kIAw vifAweIAw ikCu khxw khxu nw j wie] so krqw kwdr
krImudyj IAw irj kusMih] swel kur kmwxI Dir CfI iqMYpwie]
nwnk ekI bwhrl hr dJ I nwhI j wie] sokryij iqsYrj wie]24]1] sDu

Pauri

1) Wade kia wadiaian kichh kahna kahan na jai. 2) So karta kadir kareem de jia rijak sabai. 3) Sai kaar kamawani dhuri chhodi tinai pai. 4) Nanak eki bahri hore dooji nahi jai. 5) So kare ji tisai rajai. (24) (1) Sudhu.

- 1) The Lord is great. However, how great is He? No one can tell.
- 2) The Lord Himself is the creator, master of the nature and the kind sustainer of all the creation.
- 3) The beings perform actions as assigned to them by the Lord.
- 4) Apart from the Lord, there is no other place to seek solace.
- 5) The Lord does whatever is His Will. (24) (1) Complete

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