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.

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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 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.

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-

Nitinem
Nitnem

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

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 Asraje who was one handed.)

Sloke M : 1
1) Bahlahi Gur apne diuharee sad vaar.
2) Jin manas te devte kie karaat 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)

Nitinm
1) Je sau chanda ugeh 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)

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)
1) Aapinai aap sajio aapinai rachio nau.

2) Dui kudrat saajia karia aasan ditho chau.

3) Data karta aap toon tusi devahi karki pasau.

4) Toon janoi sabhsai de laisahi jind kavau.

5) Kar aasan 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 these 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)

Nitnem
Slok M : 1

1) Sacha tere khand sache brahmund. 2) Sacha tere loa sache aakaar.
3) Sacha tere karne sarab bichaar. 4) Sachaa tara amar sachaa dibaan.
5) Sacha tere hukam sacha furmaan. 6) Sachaa tara karam sachaa nisaan.
7) Sache tudd 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)

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M: 1

1) Wadi wadiai ja wada naau. 2) Wadi wadiai ja sach niau. 3) Wadi wadiai ja nihchal thau. 4) Wadi wadiai janai aalaau. 5) Wadi wadiai bujhai sabh bhau. 6) Wadi wadiai ja puchhi na daati. 7) Wadi wadiai 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.

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 japaee ji kise
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.

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Pauri

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 his Will.

3) Thau na paian kuriar muh kalak dojak chaliaa.

4) Terai nai rate se jinni gae haari gae si thagan waliaa.

5) Likh nawe dharam bahaliaa.
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)

Slok M: 1.

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.

Nitnem (228)
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.

9) Wismad sanjog wismad vijog.
10) Wismad bhukh wismad bhog.
11) Wismad sifit wismad salah.
12) Wismad ujhah 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)
1) कुद्रत दिसाई कुद्रत सुनियाई कुद्रत भाँउ सुख सार।
2) कुद्रत पातली आकासी कुद्रत सराब आकार।
3) कुद्रत वेद पुराण कातेबा कुद्रत सराब विचार।
4) कुद्रत खाना पिना पाइना कुद्रत सराब पियार।
5) कुद्रत जाती जिनसी रंगी कुद्रत जिहां।
6) कुद्रत नेकिया कुद्रत बड़ी कुद्रत मान अब्हामान।
7) कुद्रत पाँइ पामी बाईंतार कुद्रत धारी कहाक।
8) साभ्ह तेरी कुद्रत तु कादिर कार्ता पाकी नाइ पाक।
9) नानाक हुक्म उंडेरी वेकहाइ वर्ताई तको ताक।

(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.
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)

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 paudiya hun suniyai kia rooaiia. 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)

\[ \text{Slok M: 1} \]

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 bhuu 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.

Nitinem ____________________________________________________________________________ (232)
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.)
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)
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)

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 ghari is a measure of time equal to 22.5
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)
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.
nachai subh koi. 23) Nachi nachi hasahi chalih se ro. 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)

Pauri

1) Nau tera Nirankar hai nai laiye narak na jaiye. 2) Jiu pind
Nitnem _______________________________ (238)
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 bhar衍ai 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)

1) Musalmanaa sift sariat pari pari karhi beechaar. 2) Bande se ji pavahi vich bandi vekhan kau didaar. 3) Hindu salahii 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 kiaa ka akaar.

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

Nitinem ________________________________ (239)
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.

7) Satia mun santokh upjai denai kai vichaar. 8) De de mangahi sahsa goona sobh kare sansaar. 9) Chora jara tai kuriara kharabra veekaar. 10) Ik hoda khai chahi aithau tina bhi kai kaar. 11) Jal that 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)

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M : 1.
1) Mitī Masalman 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 kia 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)

Pauri
1) Bin Satgur kinai na paio bin Satgur kinai na paiyaa. 2) Satgur vich aap rakhion kar pargat aakh sunaiyaa. 3) Satgur millyai sada mukut hai jin vichahu moh chukaiyaa. 4) Uttam eh beechaar hai jin sache siu chit laiyaa. 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)
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
Nitnem on page no. 67 of "Gospel of Sikh Gurus" available from Pingalwara or ask from soft copy from me.

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)
Mahalla 2
1) Haumai eha jati hai haumai karam kamaahi. 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 dearagh rogu hai daaru bhi is mahi. 6) Kirpa kare je aapnaa Gur ka sabad kamaahi. 7) Nanak kahai sunhu janh 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)
Pauri

1) Sev kiti santokhiyi jinnih sacho sach dhiayaa. 2) Onnih mande pair na rakhiyon kar sukrit dharan kamaayaa. 3) Onnih dunya tore bandhanaa unn paani thora khayaa. 4) Tu bakhiasi aglaa nit devihi charah savaiyaa. 5) Wadiayi wada paiaayaa. (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)
Sloke M : I
1) Purkh an birkh an tirthan tatan Meghan khetanh. 2) Deepan loan mandlan khandan varbandanh. 3) Andajeraujtbhuan khani setjanh. 4) So mitijane Nanaka saran meran juntah. 5) Nanak junt upai kai sumale sabhnaah. 6) Jin kartai karna kia chinta bhi karni tath. 7) So karta chinta kare jin upaiaajug. 8) Tis johari suasti 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)

mÚ1 ]
K n k IA w c M A ve IA w l K pW pr v w u j l K q p a pir q l r Q W s h j
j g b j w ] l K sBqx sMrw mx m C b ih pr w ] l K s sq l
l K ig A w n iDA w n pV IA ih p W p w w ] i j in k r q Y k r x w k I A w
i l iK A w A w x j w u ] n w n k m q l i mi QA w k r m us c w n l s w x u ]2 ]

mÚ 1 ]
l K n k IA w c M A ve IA w l K pW pr v w u j l K q p a pir
g l r Q W s h j j g b j w ] l K sBqx sMrw mx m C b ih pr w ] l K s sq l l K ig A w n iDA w n pV IA ih p W p w w ] i j in k r q Y k r x w k I A w
i l iK A w A w x j w u ] n w n k m q l i mi QA w k r m us c w n l s w x u ]2 ]
Nitinem (247)
1) Myriads of good actions and myriads of good virtues.
2) Myriads of austerities at holy places or practice of Sahaj 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)

1) O Lord! You are the only True Master who has manifested Truth.
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)

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*Nitnem*  
(249)
Nitnem

M: 1

1) Likh likh pariaa. 2) Teta kahiaa. 3) Bahu tirath bhaviaa. 4) Teto laviaa. 5) Bahu bhekh kia dehi dukh diaa. 6) Sahu ve jia apna kiaa. 7) Ann na kahiyaa sadu gavaiya. 8) Bahu dukh paiyaa dooja bhaiya. 9) Bastr na pahirai. 10) Ahinis kahiraai. 11) Moni vigoota. 12) Kiuj 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 egotistic 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 looses 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.

Nitnem

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)
Nitnem

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)
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 Kartaaar. 7) Kis nal kichai dosti sabh jug chalanhaar. 8) Koor mitha koor makhio koor dobe pooru. 9) Nanak wakhanai benati tuld 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)
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 piaar. 4) Nau sun mun rahsiai ta pae mokh duar. 5) Sach ta par janiai ja jugat janiai jiu. 6) Dharti kaia sadh kai vich dei karta biu. 7) Sach ta par janiai ja sikh sachilei. 8) Daia janiai 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 unifying 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)

Pauri

1) Daan mahinda tali khak je milai ta mastak layai. 2) Koora lalach chhadiyai hoi ik mun alakh dhiyai. 3) Phal teveho paiyai jevehi kar kamayai. 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)

Nitinem (255)
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 one’s heart when one’s mind is pure.

4) O Nanak! Just like mordant 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, one’s mind has to develop the fear of the Lord like

Nitinem (256)
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)

MÚ1]

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

Nitinem (258)
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)

Pauri
1) Dhur karm jina kau toud paia tani khasam dhaia. 2) Ena juntaa kai vas kichh nahi toud veki jagat upaia. 3) Ikna no tun mel laithi ik apahu toud khuaia. 4) Gur kirpa te jantia jithe toud 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.

Nitinem ——————————————————————————— (259)
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)

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

(Slokum 1)

[SILOKUM 1]

[SILOKUM 1]

Sloke M: 1
1) Dukh daru sukh rog bhaia ja sukh tam na hoi. 2) Tu karta karna mainahi ja hau kari na hoi. (1) 3) Balihari kudrat wasia. 4) Tera unt na jai lakhia. (1) (Rahau) 5) Jaat mahi joti mahi jata akl kala bharpoor rahia. 6) Tun sacha sahib sift suatio 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.)

Nitinm ___________ (260)
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)

mÚ2 ]

j g s bd M Ig A w n s bd M b y l s bd M b w h m x h j K q R s bd M s U s bd M s U R s bd M pr w ik @ h j s r b s bd M e k s bd M j y k o j w Y B y u j n w n k u q w k w d w u h Y s œ l i n r M n d ġ u ]3]

mÚ2 ]

j g s bd M Ig A w n s bd M b y l s bd M b w h m x h j K q R s bd M s U s bd M s U R s bd M pr w ik @ h j s r b s bd M e k s bd M j y k o j w Y B y u j n w n k u q w k w d w u h Y s œ l i n r M n d ġ u ]3]

M: 2

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

mÚ2 ]

e k i k s r b d y w d y d y w q A w q m w ] A w q m w b w d y i s ĵ y k o j w Y B y u j n w n k u q w k w d w u h Y s œ l i n r M n d ġ u ]4]

Nitinem (261)
Ek krishtang sarab deva deva ta aatma. 2) Aatma basudevai je ko jane bheu. 3) Nanak ta ka dos hai soi Niranjan dev. (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)

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)
Pauri

1) Parhia hovai gunahgaar ta omi sadhu na marai.
2) Jeha ghale ghalna teveho nau pachariai.
3) Aisi kala na khadij jit dargah gaiya haariai.
4) Parhia atai omia vecchar agai vecchariai.
5) Muhi chalai su agai maraii. (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)

Slok 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) Dwaper 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 Satayuga, 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.

(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 Nitnem

(264)
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! Everybody 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)
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)
1) Sinmal rukh saraira ut diragh ut muchu. 2) Oije aveh aas kar jahinirase kit. 3) Falike ful bakbake kunm na aveh putt. 4) Mihat neevi Nanaka gun changiaian tut. 5) Sabh ko nivai aap kau pur ko nivai na koi. 6) Dhari trajoi toliai nivai so gaura hoi. 7) Apradh doona nivai jo hunta mirgahi. 8) Sees nivai kia thiai ja ridai kusudhe jaahi. (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)
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)
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 terrorstriken.
5) Then one repents his sins. (14)
Slok M : I

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 jai na jai. 4) Dhun so manas Nanaka jo gali chale pai. 5) Chaukar muli anaia bahi chaude pai. 6) Sikha kunn charai gur Brahman thia. 7) Oh mua oh jhar pai a 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)
M: 1

1) Lakh choria lakh jaria lakh kooria lakh goal. 2) Lakh thagia pahinamia raat dinas jia naal. 3) Tug kapahuh katiai bahman vatte ai. 4) kuhi bakra rinn khaia sabh ko akhai pat. 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)

M: 1

1) Nau maniai pati upjai salah i sach sootu.
2) Dargah andar piai 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) The Brahman has not put any thread on his senses or on the women.

4) He is not able to control his evil intentions and gets insulted every day.

5) He has put no thread on his feet or hands.

6) He has not put any thread on his tongue or the eyes.

7) The Brahman goes about without the thread for controlling his own senses and he is putting threads on others.

8) He takes money for conducting marriages.

9) After reading horoscope he guides others.

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.
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 painsee. 4) Khasmai bavai so kare manhu chindia phal painsee. 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)
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)

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1) Gau Brahman kau kar lavahu gobar taran na jai. 2) Dhoti tikka tai jampali dhan malechha khai. 3) Antar pooja parih kateba sanjam turka bhai. 4) Chhodile pakhanda. 5) Naam laie jahi taranda. (1)
9) Mathai tikka ter dhoti kakhae. 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.


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 priests 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)

Pauri

1) Chitai underi sabh ko vekhi nadri heth chaalaindaa. 2) Ape de wadiian 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)

Slóku M: 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)
Nitnem

**M: I**
1) Jiu joru sirnavani awe varo vaar. 2) Jootai joota 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)

**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
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)

In the following verses, guru Nanak Dev has condemned the custom of impurity connected with birth 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)
နန်းတော်)

ဗှားကြီးပြီး တိုးတက်စေရန်အတွက် သင်္ဘောဖော်ပြထားသော သောအခါကို အများကြားသာ များပေးသည်။

M: 1.
1) Mun ka soot ak lobh hai jihwa sootak koor. 2) Akhi sootak vekhana par tria par dhan roop. 3) Kannee sootak Kannai pai laitbari khahi. 4) Nanak hansa adami badhe jum purijahi. (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)

M: 1
1) Sabho sootak baram hai dujai lagai jai. 2) Junman marna hukam hai bhanai awe jai. 3) Khana pina pawitr hai ditonu rijak sabahi. 4) Nanak jinni sootak bujia tinna sootak nahi. (3)

Nitinem ________________________________ (280)
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)

Pauri
1) Satigur wada kari salahiai jis vich wadia wadaiya. 2) Sahi mele ta nadri aiya. 3) Jat is bhana ta mun wasaiya. 4) Kari hukum mastic hath dhar vichahu mari kadhai buraiya. 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)
Slokas: 1)

1) Pahila suchaa aapi hoi suchai baithaa ai. 2) Suchhe agai rakhion koi na bhiiio jai. 3) Suchaa hoi kai jevja 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) Papri siu tun gadia thuka paia tit. 8) Jit mukhi naam na ucharhi bin n CWE rus khahi. 9) Nanak evai jantiai 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.

Nitinem ___________ (282)
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)

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(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.

Nitinem

(283)
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)

Pauri

1) In this world, everybody 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?

Nitinem (284)
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)

Sloke M: 1
1) Nanak phika bolaiatun mun phika hoi. 2) Phika phika sadiai philke phiki soi. 3) Phika dargah satiai muhi thuka phike pai. 4) Phika moo'akah akhiai pana labai 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)
1) Andarhu jhoota paeja bahar duniya undari phail. 2) Athsath tirath je naveh utre nahi mailu. 3) Jinh put underi bahar gudar te hale sansar. 4) Tinh nehu laga Rub seti dekhne veechar. 5) Rung haseh rung roveh chup bree kar jahi. 6) Parwah nahi kisai keri bajh sache nahi. 7) Dari wat upar kharach munga jabe dei ta khahi. 8) Dibam eko kalam eka hama tama 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)
Nitnem

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)

Sloke Mahalla 2
1) Eh kanehi aski doojai lagai jaae. 2) Nanak asku kandhiai

Nitinmemon
sud hi rahai samai. 3) Changai changa kari munna 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)

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M: 2

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

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Nitinm ___________________________ (288)
**Pauri**

1) Jit sevai suk h paai a i so sah i b sada samai a i a i. 2) Jit kita paai ai aapn a sa gh al buri kiu ghiai a i. 3) Mund a mool na keech yi de lu mi nad ir nihai a i a i. 4) Jiu sah ib naal na harai tehe paasa dhal ai. 5) Kich lahe upar ghiai a i. (21)

1) We must always re mem ber the Lord by serv ing 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) Ne ve r 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)

**Slok e M : 2**

1) Chakar lagai chakri naale garab vaadu. 2) Gala kare ghaneria khasam na pai saadu. 3) Aap gawai se a 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)

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)

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 sif vigaas. (3)

1) Friendship with a fool is never successful.

Nitinm ________________________ (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 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)

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)

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.

3) The servant that works according to the master's will.

4) He not only gets honour from the master but his emoluments are also doubled.

5) If a servant sets himself as the master's rival, he provokes the wrath of the master.

6) He not only looses his wages but also is beaten with shoes.

7) We must always praise the Lord who is sustaining us.

8) O Nanak! The command does not work with the Master. Only the prayers work. (22)


**Slote 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)

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**M : 2**

1) *Eh kinehi chakree jit bhaub 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)
Awpy BWy wj Anu Awpy Bux dyje iek n@d Dusmew@ Yieik c u Y rhin@ CVy iek in h w l pY svin@ iek a pir rhin K Vy] iqn@s v wvy nwnkwijn@ kaundir kry [1]

Slok 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

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

Mahlala 2
1) Aape saje kare aap jai bhī rokhāi aap. 2) Tis vich jant upai kai dekhāi thap uthap. 3) Kis no kahiāi 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)
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