

Aasaa Dee Vaar with Chhants

ਆਸਾ ਦੀ ਵਾਰ

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (448-17)

ik-o^Nkaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੪ ॥ (448-17)

aasaa mehlaa 4 chhant ghar 4.

Aasaa, Fourth Mehl, Chhant, Fourth House:

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੋਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ਰਾਮ ਰਾਜੇ ॥ (448-17)

har amrit bhinnay lo-inaa man paraym ratannaa raam raajay.

My eyes are wet with the Nectar of the Lord, and my mind is imbued with His Love, O Lord King.

ਮਨੁ ਰਾਮਿ ਕਸਵਟੀ ਲਾਇਆ ਕੰਚਨੁ ਸੋਵਿੰਨਾ ॥ (448-18)

man raam kasvatee laa-i-aa kanchan sovinnaa.

The Lord applied His touch-stone to my mind, and found it one hundred per cent gold.

ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲਿਆ ਮੇਰਾ ਮਨੁ ਤਨੋ ਭਿੰਨਾ ॥ (448-18)

gurmukh rang chalooli-aa mayraa man tano bhinnaa.

As Gurmukh, I am dyed in the deep red of the poppy, and my mind and body are drenched with His Love.

ਜਨੁ ਨਾਨਕੁ ਮੁਸਕਿ ਝਕੋਲਿਆ ਸਭੁ ਜਨਮੁ ਧਨੁ ਧੰਨਾ ॥੧॥ (449-1)

jan naanak musak jhakoli-aa sabh janam Dhan Dhannaa. ||1||

Servant Nanak is drenched with His Fragrance; blessed, blessed is his entire life. ||1||

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (462-17)

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

One Universal Creator God. Truth Is The Name. Creative Being Personified. No Fear. No Hatred. Image Of The Undying. Beyond Birth. Self-Existent. By Guru's Grace:

ਆਸਾ ਮਹਲਾ ੧ ॥ (462-18)

aasaa mehlaa 1.
Aasaa, First Mehl:

ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ ਟੁੰਡੇ ਅਸ ਰਾਜੈ ਕੀ ਧੁਨੀ ॥ (462-18)

vaar salokaa naal salok bhee mahlay pahilay kay likhay tunday as raajai kee Dhuneey.
Vaar With Shaloks, And Shaloks Written By The First Mehl. To Be Sung To The Tune Of 'Tunda-Asraajaa':

ਸਲੋਕੁ ਮਃ ੧ ॥ (462-19)

salok mehlaa 1.
Shalok, First Mehl:

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥ (462-19)

baliharee gur aapnay di-uhaarhee sad vaar.
A hundred times a day, I am a sacrifice to my Guru;

ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥੧॥ (462-19)

jini maanas tay dayvtay kee-ay karat na laagee vaar. ||1||
He made angels out of men, without delay. ||1||

ਮਹਲਾ ੨ ॥ (463-1)

mehlaa 2.
Second Mehl:

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥ (463-1)

jay sa-o chandaa ugvahi sooraj charheh hazaar.
If a hundred moons were to rise, and a thousand suns appeared,

ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥ (463-1)

aytay chaanan hidi-aa^N gur bin ghor anDhaar. ||2||
even with such light, there would still be pitch darkness without the Guru. ||2||

ਮਃ ੧ ॥ (463-2)

mehlaa 1.
First Mehl:

ਨਾਨਕ ਗੁਰੂ ਨ ਚੇਤਨੀ ਮਨਿ ਆਪਣੈ ਸੁਚੇਤ ॥ (463-2)

naanak guroo na chaytnee man aapnai suchayt.

O Nanak, those who do not think of the Guru, and who think of themselves as clever,

ਛੁਟੇ ਤਿਲ ਬੁਆੜ ਜਿਉ ਸੁੰਢੇ ਅੰਦਰਿ ਖੇਤ ॥ (463-2)

chhutay til boo-aarh ji-o sunjay andar khayt.

shall be left abandoned in the field, like the scattered sesame.

ਖੇਤੈ ਅੰਦਰਿ ਛੁਟਿਆ ਕਹੁ ਨਾਨਕ ਸਉ ਨਾਹ ॥ (463-3)

khaytai andar chhuti-aa kaho naanak sa-o naah.

They are abandoned in the field, says Nanak, and they have a hundred masters to please.

ਫਲੀਅਹਿ ਫੁਲੀਅਹਿ ਬਪੁੜੇ ਭੀ ਤਨ ਵਿਚਿ ਸੁਆਹ ॥੩॥ (463-3)

falee-ah fulee-ah bapurhay bhee tan vich su-aah. ||3||

The wretches bear fruit and flower, but within their bodies, they are filled with ashes.

||3||

ਪਉੜੀ ॥ (463-4)

pa-orhee.

Pauree:

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥ (463-4)

aapeen^hai aap saaji-o aapeen^hai rachi-o naa-o.

He Himself created Himself; He Himself assumed His Name.

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥ (463-4)

duyee kudrat saajee-ai kar aasan ditho chaa-o.

Secondly, He fashioned the creation; seated within the creation, He beholds it with delight.

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥ (463-5)

daataa kartaa aap too^N tus dayveh karahi pasaa-o.

You Yourself are the Giver and the Creator; by Your Pleasure, You bestow Your Mercy.

ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥ (463-5)

too^N jaano-ee sabhsai day laisahi jind kavaa-o.

You are the Knower of all; You give life, and take it away again with a word.

ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥੧॥ (463-5)

kar aasan̄ ditho chaa-o. ||1||

Seated within the creation, You behold it with delight. ||1||

ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ ਅਣੀਆਲੇ ਅਣੀਆ ਰਾਮ ਰਾਜੇ ॥ (449-1)

har paraym baṇee man maari-aa aṇee-aalay aṇee-aa raam raajay.

The Bani of the Lord's Love is the pointed arrow, which has pierced my mind, O Lord King.

ਜਿਸੁ ਲਾਗੀ ਪੀਰ ਪਿਰੰਮ ਕੀ ਸੋ ਜਾਣੈ ਜਰੀਆ ॥ (449-2)

jis laagee peer piramm kee so jaṇai jaree-aa.

Only those who feel the pain of this love, know how to endure it.

ਜੀਵਨ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ ॥ (449-2)

jeevan mukat̄ so aakḥee-ai mar jeevai maree-aa.

Those who die, and remain dead while yet alive, are said to be Jivan Mukta, liberated while yet alive.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਜਗੁ ਦੁਤਰੁ ਤਰੀਆ ॥੨॥ (449-3)

jan naanak satgur mayl har jag dutar̄ taree-aa. ||2||

O Lord, unite servant Nanak with the True Guru, that he may cross over the terrifying world-ocean. ||2||

ਸਲੋਕੁ ਮਃ ੧ ॥ (463-6)

salok mehlaa 1.

Shalok, First Mehl:

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥ (463-6)

sachay tayray khand sachay barahmand.

True are Your worlds, True are Your solar Systems.

ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥ (463-6)

sachay tayray lo-a sachay aakaar.

True are Your realms, True is Your creation.

ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥ (463-6)

sachay tayray karnay sarab beechaar.
True are Your actions, and all Your deliberations.

ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥ (463-7)

sachaa tayraa amar sachaa deebaan.
True is Your Command, and True is Your Court.

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥ (463-7)

sachaa tayraa hukam sachaa furmaan.
True is the Command of Your Will, True is Your Order.

ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥ (463-7)

sachaa tayraa karam sachaa neesaan.
True is Your Mercy, True is Your Insignia.

ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋੜਿ ॥ (463-8)

sachay tuDh aakhahi lakh karorh.
Hundreds of thousands and millions call You True.

ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥ (463-8)

sachai sabh taan sachai sabh jor.
In the True Lord is all power, in the True Lord is all might.

ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥ (463-8)

sachee tayree sifat sachee saalaah.
True is Your Praise, True is Your Adoration.

ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥ (463-9)

sachee tayree kudrat sachay paatisaah.
True is Your almighty creative power, True King.

ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥ (463-9)

naanak sach Dhi-aa-in sach.
O Nanak, true are those who meditate on the True One.

ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥੧॥ (463-9)

jo mar jammai so kach nikach. ||1||

Those who are subject to birth and death are totally false. ||1||

ਮਃ ੧ ॥ (463-10)

mehlaa 1.

First Mehl:

ਵਡੀ ਵਡਿਆਈ ਜਾ ਵਡਾ ਨਾਉ ॥ (463-10)

vadee vadi-aa-ee jaa vadaa naa-o.

Great is His greatness, as great as His Name.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ ॥ (463-10)

vadee vadi-aa-ee jaa sach ni-aa-o.

Great is His greatness, as True is His justice.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਨਿਹਚਲ ਥਾਉ ॥ (463-10)

vadee vadi-aa-ee jaa nihchal thaa-o.

Great is His greatness, as permanent as His Throne.

ਵਡੀ ਵਡਿਆਈ ਜਾਣੈ ਆਲਾਉ ॥ (463-11)

vadee vadi-aa-ee jaanai aalaa-o.

Great is His greatness, as He knows our utterances.

ਵਡੀ ਵਡਿਆਈ ਬੁਝੈ ਸਭਿ ਭਾਉ ॥ (463-11)

vadee vadi-aa-ee bujhai sabh bhaa-o.

Great is His greatness, as He understands all our affections.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਪੁਛਿ ਨ ਦਾਤਿ ॥ (463-11)

vadee vadi-aa-ee jaa puchh na daat.

Great is His greatness, as He gives without being asked.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਆਪੇ ਆਪਿ ॥ (463-12)

vadee vadi-aa-ee jaa aapay aap.

Great is His greatness, as He Himself is all-in-all.

ਨਾਨਕ ਕਾਰ ਨ ਕਥਨੀ ਜਾਇ ॥ (463-12)

naanak kaar na kathnee jaa-ay.
O Nanak, His actions cannot be described.

ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਇ ॥੨॥ (463-12)

keetaa karna sarab rajaa-ay. ||2||
Whatever He has done, or will do, is all by His Own Will. ||2||

ਮਹਲਾ ੨ ॥ (463-13)

mehlaa 2.
Second Mehl:

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥ (463-13)

ih jag sachai kee hai koth-rhee sachay kaa vich vaas.
This world is the room of the True Lord; within it is the dwelling of the True Lord.

ਇਕਨਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥ (463-13)

ikn^haa hukam samaa-ay la-ay ikn^haa hukmay karay vinaas.
By His Command, some are merged into Him, and some, by His Command, are destroyed.

ਇਕਨਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥ (463-14)

ikn^haa bhaanai kadh la-ay ikn^haa maa-i-aa vich nivaas.
Some, by the Pleasure of His Will, are lifted up out of Maya, while others are made to dwell within it.

ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ ॥ (463-14)

ayv bhe aakh na jaap-ee je kisai aanay raas.
No one can say who will be rescued.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥੩॥ (463-15)

naanak gurmukh jaanee-ai jaa ka-o aap karay pargaas. ||3||
O Nanak, he alone is known as Gurmukh, unto whom the Lord reveals Himself. ||3||

ਪਉੜੀ ॥ (463-16)

pa-orhee.
Pauree:

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥ (463-16)

naanak jee-a upaa-ay kai likh naavai Dharam bahaali-aa.

O Nanak, having created the souls, the Lord installed the Righteous Judge of Dharma to read and record their accounts.

ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥ (463-16)

othai sachay hee sach nibrhai chun vakh kadhay jajmaali-aa.

There, only the Truth is judged true; the sinners are picked out and separated.

ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥ (463-17)

thaa-o na paa-in koorhi-aar muh kaal^hai dojak chaali-aa.

The false find no place there, and they go to hell with their faces blackened.

ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥ (463-17)

tayrai naa-ay ratay say jin ga-ay haar ga-ay se thagan vaali-aa.

Those who are imbued with Your Name win, while the cheaters lose.

ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥੨॥ (463-18)

likh naavai Dharam bahaali-aa. ||2||

The Lord installed the Righteous Judge of Dharma to read and record the accounts.

||2||

ਹਮ ਮੂਰਖ ਮੁਗਧ ਸਰਣਾਗਤੀ ਮਿਲੁ ਗੋਵਿੰਦ ਰੰਗਾ ਰਾਮ ਰਾਜੇ ॥ (449-3)

ham moorakh mugaDh sarnaagatee mil govind rangaa raam raajay.

I am foolish and ignorant, but I have taken to His Sanctuary; may I merge in the Love of the Lord of the Universe, O Lord King.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪਾਇਆ ਹਰਿ ਭਗਤਿ ਇਕ ਮੰਗਾ ॥ (449-4)

gur poorai har paa-i-aa har bhagat ik mangaa.

Through the Perfect Guru, I have obtained the Lord, and I beg for the one blessing of devotion to the Lord.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਜਪਿ ਅਨਤ ਤਰੰਗਾ ॥ (449-4)

mayraa man tan sabaḍ vigaasi-aa jap anat tarangaa.

My mind and body blossom forth through the Word of the Shabad; I meditate on the Lord of infinite waves.

ਮਿਲਿ ਸੰਤ ਜਨਾ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਸਤਸੰਗਾ ॥੩॥ (449-5)

mil sant̄ janaa har paa-i-aa naanak saṯsangaa. ||3||

Meeting with the humble Saints, Nanak finds the Lord, in the Sat Sangat, the True Congregation. ||3||

ਸਲੋਕ ਮਃ ੧ ॥ (463-18)

salok mehlaa 1.

Shalok, First Mehl:

ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ ॥ (463-18)

vismaad̄ naad̄ vismaad̄ vayd̄.

Wonderful is the sound current of the Naad, wonderful is the knowledge of the Vedas.

ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥ (463-19)

vismaad̄ jee-a vismaad̄ bhayd̄.

Wonderful are the beings, wonderful are the species.

ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ ॥ (463-19)

vismaad̄ roop vismaad̄ rang.

Wonderful are the forms, wonderful are the colors.

ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤ ॥ (463-19)

vismaad̄ naagay fireh jant̄.

Wonderful are the beings who wander around naked.

ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥ (464-1)

vismaad̄ pa-un̄ vismaad̄ paaṇee.

Wonderful is the wind, wonderful is the water.

ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ ॥ (464-1)

vismaad̄ agnee khaydeh vidaaṇee.

Wonderful is fire, which works wonders.

ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ ॥ (464-1)

vismaad̄ Dharṭee vismaad̄ khaaṇee.

Wonderful is the earth, wonderful the sources of creation.

ਵਿਸਮਾਦੁ ਸਾਦਿ ਲਗਹਿ ਪਰਾਣੀ ॥ (464-2)

vismaad saad lageh paraanee.

Wonderful are the tastes to which mortals are attached.

ਵਿਸਮਾਦੁ ਸੰਜੋਗੁ ਵਿਸਮਾਦੁ ਵਿਜੋਗੁ ॥ (464-2)

vismaad sanjog vismaad vijog.

Wonderful is union, and wonderful is separation.

ਵਿਸਮਾਦੁ ਭੁਖ ਵਿਸਮਾਦੁ ਭੋਗੁ ॥ (464-2)

vismaad bhukh vismaad bhog.

Wonderful is hunger, wonderful is satisfaction.

ਵਿਸਮਾਦੁ ਸਿਫਤਿ ਵਿਸਮਾਦੁ ਸਾਲਾਹ ॥ (464-3)

vismaad sifath vismaad saalaah.

Wonderful is His Praise, wonderful is His adoration.

ਵਿਸਮਾਦੁ ਉਝੜ ਵਿਸਮਾਦੁ ਰਾਹ ॥ (464-3)

vismaad ujharh vismaad raah.

Wonderful is the wilderness, wonderful is the path.

ਵਿਸਮਾਦੁ ਨੇੜੈ ਵਿਸਮਾਦੁ ਦੂਰਿ ॥ (464-3)

vismaad nayrhai vismaad door.

Wonderful is closeness, wonderful is distance.

ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹਜੂਰਿ ॥ (464-4)

vismaad daykhai haajraa hajoor.

How wonderful to behold the Lord, ever-present here.

ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥ (464-4)

vaykh vidaan rahi-aa vismaad.

Beholding His wonders, I am wonder-struck.

ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥੧॥ (464-4)

naanak bujhan poorai bhaag. ||1||

O Nanak, those who understand this are blessed with perfect destiny. ||1||

ਮਃ ੧ ॥ (464-5)

mehlaa 1.

First Mehl:

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥ (464-5)

kudrat̪ disai kudrat̪ sunēe-ai kudrat̪ bha-o sukh saar.

By His Power we see, by His Power we hear; by His Power we have fear, and the essence of happiness.

ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥ (464-5)

kudrat̪ paataalee aakaasee kudrat̪ sarab aakaar.

By His Power the nether worlds exist, and the Akaashic ethers; by His Power the entire creation exists.

ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥ (464-6)

kudrat̪ vayd puraan̄ kataybaa kudrat̪ sarab veechaar.

By His Power the Vedas and the Puraanas exist, and the Holy Scriptures of the Jewish, Christian and Islamic religions. By His Power all deliberations exist.

ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨ੍ਹੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥ (464-6)

kudrat̪ khaanaa peenaa pain^han̄ kudrat̪ sarab pi-aar.

By His Power we eat, drink and dress; by His Power all love exists.

ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ ॥ (464-7)

kudrat̪ jaatee jinsee rangee kudrat̪ jee-a jahaan.

- By His Power come the species of all kinds and colors; by His Power the living beings of the world exist.

ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥ (464-7)

kudrat̪ naykee-aa kudrat̪ badee-aa kudrat̪ maan abhimaan.

By His Power virtues exist, and by His Power vices exist. By His Power come honor and dishonor.

ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥ (464-8)

kudrat̪ pa-un̄ paanee baisantar kudrat̪ Dhartee khaak.

By His Power wind, water and fire exist; by His Power earth and dust exist.

ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥ (464-8)

sabh̄ tayree kudrat̄ tū^N kaadir̄ kartaa paakee naa-ee paak.

Everything is in Your Power, Lord; You are the all-powerful Creator. Your Name is the Holiest of the Holy.

ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ ॥੨॥ (464-9)

naanak hukmai andar̄ vaykhai var̄tai taako taak. ||2||

O Nanak, through the Command of His Will, He beholds and pervades the creation; He is absolutely unrivalled. ||2||

ਪਉੜੀ ॥ (464-9)

pa-orhee.

Pauree:

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥ (464-9)

aapeen^Hai bhog bhog kai ho-ay bhasmarh̄ bha-ur siDhaa-i-aa.

Enjoying his pleasures, one is reduced to a pile of ashes, and the soul passes away.

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥ (464-10)

vadaa ho-aa duneedar̄ gal sangal̄ ghat̄ chalaai-aa.

He may be great, but when he dies, the chain is thrown around his neck, and he is led away.

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥ (464-10)

agai karnee keerat̄ vaachee-ai bahi laykhaa kar samjhaa-i-aa.

There, his good and bad deeds are added up; sitting there, his account is read.

ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ ॥ (464-11)

thaa-o na hovee pa-udee-ee hun̄ sunee-ai ki-aa roo-aa-i-aa.

He is whipped, but finds no place of rest, and no one hears his cries of pain.

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥ (464-12)

man anDhai janam̄ gavai-aa. ||3||

The blind man has wasted his life away. ||3||

ਦੀਨ ਦਇਆਲ ਸੁਣਿ ਬੇਨਤੀ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਰਾਇਆ ਰਾਮ ਰਾਜੇ ॥ (449-5)

dēen da-i-aal sun̄ bayntee har̄ parab̄h̄ har̄ raa-i-aa raam raajay.

O Merciful to the meek, hear my prayer, O Lord God; You are my Master, O Lord King.

ਹਉ ਮਾਗਉ ਸਰਣਿ ਹਰਿ ਨਾਮ ਕੀ ਹਰਿ ਹਰਿ ਮੁਖਿ ਪਾਇਆ ॥ (449-6)

ha-o maaga-o saraṅ har naam kee har har mukh paa-i-aa.

I beg for the Sanctuary of the Lord's Name, Har, Har; please, place it in my mouth.

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਹੈ ਹਰਿ ਲਾਜ ਰਖਾਇਆ ॥ (449-6)

bhagaṭ vachhal har birad hai har laaj rakhaa-i-aa.

It is the Lord's natural way to love His devotees; O Lord, please preserve my honor!

ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਹਰਿ ਨਾਮਿ ਤਰਾਇਆ ॥੪॥੮॥੧੫॥ (449-7)

jan naanak sarnaagatee har naam taraa-i-aa. ||4||8||15||

Servant Nanak has entered His Sanctuary, and has been saved by the Name of the Lord. ||4||8||15||

ਸਲੋਕ ਮਃ ੧ ॥ (464-12)

salok mehlaa 1.

Shalok, First Mehl:

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥ (464-12)

bhai vich pavan vahai sadvaa-o.

In the Fear of God, the wind and breezes ever blow.

ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥ (464-12)

bhai vich chaleh lakh daree-aa-o.

In the Fear of God, thousands of rivers flow.

ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ ॥ (464-13)

bhai vich agan kadhay vaygaar.

In the Fear of God, fire is forced to labor.

ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥ (464-13)

bhai vich Dhartee dabee bhaar.

In the Fear of God, the earth is crushed under its burden.

ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥ (464-13)

bhai vich ind firai sir bhaar.

In the Fear of God, the clouds move across the sky.

ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥ (464-14)

bhai vich raajaa Dharam du-aar.

In the Fear of God, the Righteous Judge of Dharma stands at His Door.

ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥ (464-14)

bhai vich sooraj bhai vich chand.

In the Fear of God, the sun shines, and in the Fear of God, the moon reflects.

ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥ (464-14)

koh karorhee chalat na ant.

They travel millions of miles, endlessly.

ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ ॥ (464-15)

bhai vich siDh buDh sur naath.

In the Fear of God, the Siddhas exist, as do the Buddhas, the demi-gods and Yogis.

ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ ॥ (464-15)

bhai vich aadaanay aakaas.

In the Fear of God, the Akaashic ethers are stretched across the sky.

ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ (464-15)

bhai vich joDh mahaabal soor.

In the Fear of God, the warriors and the most powerful heroes exist.

ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ ॥ (464-15)

bhai vich aavahi jaaveh poor.

In the Fear of God, multitudes come and go.

ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥ (464-16)

sagli-aa bha-o likhi-aa sir laykh.

God has inscribed the Inscription of His Fear upon the heads of all.

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ ॥੧॥ (464-16)

naanak nirbha-o nirankaar sach ayk. ||1||

O Nanak, the Fearless Lord, the Formless Lord, the True Lord, is One. ||1||

ਮਃ ੧ ॥ (464-16)

mehlaa 1.

First Mehl:

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ ॥ (464-17)

naanak nirbho-o nirankaar hor kaytay raam ravaal.

O Nanak, the Lord is fearless and formless; myriads of others, like Rama, are mere dust before Him.

ਕੇਤੀਆ ਕੰਨ੍ਹ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥ (464-17)

kaytee-aa kan^h kahaṇee-aa kaytay bayd beechaar.

There are so many stories of Krishna, so many who reflect over the Vedas.

ਕੇਤੇ ਨਚਹਿ ਮੰਗਤੇ ਗਿੜਿ ਮੁੜਿ ਪੂਰਹਿ ਤਾਲ ॥ (464-17)

kaytay nacheh mangtay girh murh pooreh taal.

So many beggars dance, spinning around to the beat.

ਬਾਜਾਰੀ ਬਾਜਾਰ ਮਹਿ ਆਇ ਕਢਹਿ ਬਾਜਾਰ ॥ (464-18)

baajaaree baajaar meh aa-ay kadheh baajaar.

The magicians perform their magic in the market place, creating a false illusion.

ਗਾਵਹਿ ਰਾਜੇ ਰਾਣੀਆ ਬੋਲਹਿ ਆਲ ਪਤਾਲ ॥ (464-18)

gaavahi raajay raṇee-aa boleh aal paṭaal.

They sing as kings and queens, and speak of this and that.

ਲਖ ਟਕਿਆ ਕੇ ਮੁੰਦੜੇ ਲਖ ਟਕਿਆ ਕੇ ਹਾਰ ॥ (464-19)

lakh taki-aa kay mund-rhay lakh taki-aa kay haar.

They wear earrings, and necklaces worth thousands of dollars.

ਜਿਤੁ ਤਨਿ ਪਾਈਅਹਿ ਨਾਨਕਾ ਸੇ ਤਨ ਹੋਵਹਿ ਛਾਰ ॥ (464-19)

jit tan paa-ee-ah naankaa say tan hoveh chhaar.

Those bodies on which they are worn, O Nanak, those bodies turn to ashes.

ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥ (465-1)

gi-aan na galee-ee dhoodhee-ai kathnaa karrhaa saar.

Wisdom cannot be found through mere words. To explain it is as hard as iron.

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ ॥੨॥ (465-1)

karam milai taa paa-ee-ai hor hikmat̄ hukam khu-aar. ||2||

When the Lord bestows His Grace, then alone it is received; other tricks and orders are useless. ||2||

ਪਉੜੀ ॥ (465-2)

pa-orhee.

Pauree:

ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥ (465-2)

nadar karahi jay aapnee taa nadree sat̄gur paa-i-aa.

If the Merciful Lord shows His Mercy, then the True Guru is found.

ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥ (465-2)

ayhu jee-o bahutay janam bharammi-aa taa sat̄gur sabad̄ sunaa-i-aa.

This soul wandered through countless incarnations, until the True Guru instructed it in the Word of the Shabad.

ਸਤਿਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਕੋ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਇਆ ॥ (465-3)

sat̄gur jayvad daata ko nahee sabh suni-ahu lok sabaa-i-aa.

There is no giver as great as the True Guru; hear this, all you people.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ਹੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥ (465-4)

sat̄gur mili-ai sach paa-i-aa jin^hee vichahu aap gavaa-i-aa.

Meeting the True Guru, the True Lord is found; He removes self-conceit from within,

ਜਿਨਿ ਸਚੇ ਸਚੁ ਬੁਝਾਇਆ ॥੪॥ (465-4)

jin sacho sach bujhaa-i-aa. ||4||

and instructs us in the Truth of Truths. ||4||

ਆਸਾ ਮਹਲਾ ੪ ॥ (449-8)

aasaa mehlaa 4.

Aasaa, Fourth Mehl:

ਗੁਰਮੁਖਿ ਢੂੰਢਿ ਢੂੰਢੇਦਿਆ ਹਰਿ ਸਜਣੁ ਲਧਾ ਰਾਮ ਰਾਜੇ ॥ (449-8)

gurmukh dhoondh dhoodhhaydi-aa har sajan̄ laDhaa raam raajay.

As Gurmukh, I searched and searched, and found the Lord, my Friend, my Sovereign Lord King.

ਕੰਚਨ ਕਾਇਆ ਕੋਟ ਗੜ ਵਿਚਿ ਹਰਿ ਹਰਿ ਸਿਧਾ ॥ (449-8)

kanchan kaa-i-aa kot garh vich har har siDhaa.

Within the walled fortress of my golden body, the Lord, Har, Har, is revealed.

ਹਰਿ ਹਰਿ ਹੀਰਾ ਰਤਨੁ ਹੈ ਮੇਰਾ ਮਨੁ ਤਨੁ ਵਿਧਾ ॥ (449-9)

har har heeraa ratan hai mayraa man tan viDhaa.

The Lord, Har, Har, is a jewel, a diamond; my mind and body are pierced through.

ਧੁਰਿ ਭਾਗ ਵਡੇ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਰਸਿ ਗੁਧਾ ॥੧॥ (449-9)

Dhur bhaag vaday har paa-i-aa naanak ras guDhaa. ||1||

By the great good fortune of pre-ordained destiny, I have found the Lord. Nanak is permeated with His sublime essence. ||1||

ਸਲੋਕ ਮਃ ੧ ॥ (465-5)

salok mehlaa 1.

Shalok, First Mehl:

ਘੜੀਆ ਸਭੇ ਗੋਪੀਆ ਪਹਰ ਕੰਨੁ ਗੋਪਾਲ ॥ (465-5)

gharhee-aa sabhay gopee-aa pahar kannu gopaal.

All the hours are the milk-maids, and the quarters of the day are the Krishnas.

ਗਹਣੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਚੰਦੁ ਸੂਰਜੁ ਅਵਤਾਰ ॥ (465-5)

gahnay pa-un paanee baisantar chand sooraj avtaar.

The wind, water and fire are the ornaments; the sun and moon are the incarnations.

ਸਗਲੀ ਧਰਤੀ ਮਾਲੁ ਧਨੁ ਵਰਤਣਿ ਸਰਬ ਜੰਜਾਲ ॥ (465-6)

saglee Dharatee maal Dhan vartan sarab janjaal.

All of the earth, property, wealth and articles are all entanglements.

ਨਾਨਕ ਮੁਸੈ ਗਿਆਨ ਵਿਹੂਣੀ ਖਾਇ ਗਇਆ ਜਮਕਾਲੁ ॥੧॥ (465-6)

naanak musai gi-aan vihoonee khaa-ay ga-i-aa jamkaal. ||1||

O Nanak, without divine knowledge, one is plundered, and devoured by the Messenger of Death. ||1||

ਮਃ ੧ ॥ (465-7)

mehlaa 1.

First Mehl:

ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ ॥ (465-7)

vaa-in chaylay nachan gur.

The disciples play the music, and the gurus dance.

ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨ੍ ਸਿਰ ॥ (465-7)

pair halaa-in fayrni^H sir.

They move their feet and roll their heads.

ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ ॥ (465-7)

ud ud raavaa jhaatai paa-ay.

The dust flies and falls upon their hair.

ਵੇਖੈ ਲੋਕੁ ਹਸੈ ਘਰਿ ਜਾਇ ॥ (465-8)

vaykhai lok hasai ghar jaa-ay.

Beholding them, the people laugh, and then go home.

ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ ॥ (465-8)

rotee-aa kaaran pooreh taal.

They beat the drums for the sake of bread.

ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ ॥ (465-8)

aap pachhaarheh Dhartee naal.

They throw themselves upon the ground.

ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ੍ ॥ (465-9)

gaavan gopee-aa gaavan kaan^H.

They sing of the milk-maids, they sing of the Krishnas.

ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ ॥ (465-9)

gaavan seeetaa raajay raam.

They sing of Sitas, and Ramas and kings.

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ ॥ (465-9)

nirbha-o nirankaar sach naam.

The Lord is fearless and formless; His Name is True.

ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ ॥ (465-10)

jaa kaa kee-aa sagal jahaan.
The entire universe is His Creation.

ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ ॥ (465-10)

sayvak sayveh karam char^haa-o.
Those servants, whose destiny is awakened, serve the Lord.

ਭਿੰਨੀ ਰੈਣਿ ਜਿਨ੍ਹਾ ਮਨਿ ਚਾਉ ॥ (465-10)

b^hinnee rain^h jin^haa man chaa-o.
The night of their lives is cool with dew; their minds are filled with love for the Lord.

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥ (465-10)

sik^hee sik^hi-aa gur veechaar.
Contemplating the Guru, I have been taught these teachings;

ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ ॥ (465-11)

nadree karam lag^haa-ay paar.
granting His Grace, He carries His servants across.

ਕੋਲੂ ਚਰਖਾ ਚਕੀ ਚਕੁ ॥ (465-11)

koloo char^haa chakee chak.
The oil-press, the spinning wheel, the grinding stones, the potter's wheel,

ਥਲ ਵਾਰੋਲੇ ਬਹੁਤੁ ਅਨੰਤੁ ॥ (465-11)

thal vaarolay bahut^h anant^h.
the numerous, countless whirlwinds in the desert,

ਲਾਟੂ ਮਾਧਾਣੀਆ ਅਨਗਾਹ ॥ (465-12)

laatoo maa^haa^hnee-aa angaah.
the spinning tops, the churning sticks, the threshers,

ਪੰਖੀ ਭਉਦੀਆ ਲੈਨਿ ਨ ਸਾਹ ॥ (465-12)

pank^hee b^haa-udee-aa lain na saah.
the breathless tumblings of the birds,

ਸੂਐ ਚਾੜਿ ਭਵਾਈਅਹਿ ਜੰਤ ॥ (465-12)

soo-ai chaarh bhavaa-ee-ah jant.
and the men moving round and round on spindles

ਨਾਨਕ ਭਉਦਿਆ ਗਣਤ ਨ ਅੰਤ ॥ (465-12)

naanak bha-udī-aa ganat na ant.
- O Nanak, the tumblers are countless and endless.

ਬੰਧਨ ਬੰਧਿ ਭਵਾਏ ਸੋਇ ॥ (465-13)

banDhan banDh bhavaa-ay so-ay.
The Lord binds us in bondage - so do we spin around.

ਪਇਐ ਕਿਰਤਿ ਨਚੈ ਸਭੁ ਕੋਇ ॥ (465-13)

pa-i-ai kirat nachai sabh ko-ay.
According to their actions, so do all people dance.

ਨਚਿ ਨਚਿ ਹਸਹਿ ਚਲਹਿ ਸੇ ਰੋਇ ॥ (465-13)

nach nach haseh chaleh say ro-ay.
Those who dance and dance and laugh, shall weep on their ultimate departure.

ਉਡਿ ਨ ਜਾਹੀ ਸਿਧ ਨ ਹੋਹਿ ॥ (465-14)

ud na jaahee siDh na hohi.
They do not fly to the heavens, nor do they become Siddhas.

ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ ॥ (465-14)

nachan kudan man kaa chaa-o.
They dance and jump around on the urgings of their minds.

ਨਾਨਕ ਜਿਨ੍ ਮਨਿ ਭਉ ਤਿਨ੍ ਮਨਿ ਭਾਉ ॥੨॥ (465-14)

naanak jin^H man bha-o tin^Haa man bhaa-o. ||2||
O Nanak, those whose minds are filled with the Fear of God, have the love of God in their minds as well. ||2||

ਪਉੜੀ ॥ (465-15)

pa-orhee.
Pauree:

ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ ॥ (465-15)

naa-o t̥ayraa nirankaar hai naa-ay la-i-ai narak na jaa-ee-ai.

Your Name is the Fearless Lord; chanting Your Name, one does not have to go to hell.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਦੇ ਖਾਜੈ ਆਖਿ ਗਵਾਈਐ ॥ (465-15)

jee-o pind sabh̄ tis daa day khaajai aakh̄ gavaa-ee-ai.

Soul and body all belong to Him; asking Him to give us sustenance is a waste.

ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰਿ ਪੁੰਨਹੁ ਨੀਚੁ ਸਦਾਈਐ ॥ (465-16)

jay lorheh changa aapnaa kar punnhu neech sadaa-ee-ai.

If you yearn for goodness, then perform good deeds and feel humble.

ਜੇ ਜਰਵਾਣਾ ਪਰਹਰੈ ਜਰੁ ਵੇਸ ਕਰੇਦੀ ਆਈਐ ॥ (465-16)

jay jarvaanaa parharai jar vays karaydee aa-ee-ai.

Even if you remove the signs of old age, old age shall still come in the guise of death.

ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈਐ ॥੫॥ (465-17)

ko rahai na bharee-ai paa-ee-ai. ||5||

No one remains here when the count of the breaths is full. ||5||

ਪੰਥੁ ਦਸਾਵਾ ਨਿਤ ਖੜੀ ਮੁੰਧ ਜੋਬਨਿ ਬਾਲੀ ਰਾਮ ਰਾਜੇ ॥ (449-10)

panth̄ dasaavaa nit̄ kharhee munDh̄ joban baalee raam raajay.

I stand by the roadside, and ask the way; I am just a youthful bride of the Lord King.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਚੇਤਾਇ ਗੁਰ ਹਰਿ ਮਾਰਗਿ ਚਾਲੀ ॥ (449-10)

har har naam chaytaa-ay gur har maarag chaalee.

The Guru has caused me to remember the Name of the Lord, Har, Har; I follow the Path to Him.

ਮੇਰੇ ਮਨਿ ਤਨਿ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਹਉਮੈ ਬਿਖੁ ਜਾਲੀ ॥ (449-11)

mayrai man tan naam aaDhaar hai ha-umai bikh̄ jaalee.

The Naam, the Name of the Lord, is the Support of my mind and body; I have burnt away the poison of ego.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਹਰਿ ਮਿਲਿਆ ਬਨਵਾਲੀ ॥੨॥ (449-11)

jan naanak satgur mayl har har mili-aa banvaalee. ||2||

O True Guru, unite me with the Lord, unite me with the Lord, adorned with garlands of flowers. ||2||

ਸਲੋਕ ਮਃ ੧ ॥ (465-17)

salok mehlaa 1.

Shalok, First Mehl:

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥ (465-17)

musalmaanaa sifaṭ saree-aṭ parh parh karahi beechaar.

The Muslims praise the Islamic law; they read and reflect upon it.

ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥ (465-18)

banday say je paveh vich bandee vaykhan ka-o deedaar.

The Lord's bound servants are those who bind themselves to see the Lord's Vision.

ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥ (465-18)

hindoo saalaahē saalaahan darsan roop apaar.

The Hindus praise the Praiseworthy Lord; the Blessed Vision of His Darshan, His form is incomparable.

ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥ (465-19)

tirath naaveh archaa poojaa agar vaas behkaar.

They bathe at sacred shrines of pilgrimage, making offerings of flowers, and burning incense before idols.

ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥ (465-19)

jogee sunn Dhi-aavni^H jayṭay alakh naam kartaar.

The Yogis meditate on the absolute Lord there; they call the Creator the Unseen Lord.

ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥ (466-1)

sookham mooraṭ naam niranjan kaa-i-aa kaa aakaar.

But to the subtle image of the Immaculate Name, they apply the form of a body.

ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥ (466-1)

saṭee-aa man sanṭokh upjai daynai kai veechaar.

In the minds of the virtuous, contentment is produced, thinking about their giving.

ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥ (466-2)

day day mangeh sahsaa goonaa sobh karay sansaar.

They give and give, but ask a thousand-fold more, and hope that the world will honor them.

ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ ॥ (466-2)

choraa jaaraa tai koorhi-aaraa khaaraabaa vaykaar.
The thieves, adulterers, perjurers, evil-doers and sinners

ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਉ ਤਿਨਾ ਭਿ ਕਾਈ ਕਾਰ ॥ (466-3)

ik hodaa khaa-ay chaleh aithaa-oo tinaa bhe kaa-ee kaar.
- after using up what good karma they had, they depart; have they done any good deeds here at all?

ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ ॥ (466-3)

jal thal jee-aa puree-aa lo-aa aakaaraa aakaar.
There are beings and creatures in the water and on the land, in the worlds and universes, form upon form.

ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ ॥ (466-4)

o-ay je aakhahi so too^Nhai jaaneh tinaa bhe tayree saar.
Whatever they say, You know; You care for them all.

ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥ (466-4)

naanak bhagtaa bhukh saalaahan sach naam aaDhaar.
O Nanak, the hunger of the devotees is to praise You; the True Name is their only support.

ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ ॥੧॥ (466-5)

sadaa anand raheh din raatee gunvanti-aa paa chhaar. ||1||
They live in eternal bliss, day and night; they are the dust of the feet of the virtuous.
||1||

ਮਃ ੧ ॥ (466-5)

mehlaa 1.
First Mehl:

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੇ ਪਈ ਕੁਮਿਆਰ ॥ (466-5)

mitee musalmaan kee payrhai pa-ee kum^Hi-aar.
The clay of the Muslim's grave becomes clay for the potter's wheel.

ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥ (466-6)

gharh bhaa^Nday itaa kee-aa jaldee karay pukaar.

Pots and bricks are fashioned from it, and it cries out as it burns.

ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥ (466-6)

jal jal rovai bapurhee jharh jharh paveh angi-aar.

The poor clay burns, burns and weeps, as the fiery coals fall upon it.

ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥ (466-7)

naanak jin kartai kaaran kee-aa so jaanai kartaar. ||2||

O Nanak, the Creator created the creation; the Creator Lord alone knows. ||2||

ਪਉੜੀ ॥ (466-7)

pa-orhee.

Pauree:

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ॥ (466-7)

bin satgur kinai na paa-i-o bin satgur kinai na paa-i-aa.

Without the True Guru, no one has obtained the Lord; without the True Guru, no one has obtained the Lord.

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ ॥ (466-8)

satgur vich aap rakhi-on kar pargat aakh sunaa-i-aa.

He has placed Himself within the True Guru; revealing Himself, He declares this openly.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ॥ (466-8)

satgur mili-ai sadaa mukat hai jin vichahu moh chukaa-i-aa.

Meeting the True Guru, eternal liberation is obtained; He has banished attachment from within.

ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥ (466-9)

utam ayhu beechaar hai jin sachay si-o chit laa-i-aa.

This is the highest thought, that one's consciousness is attached to the True Lord.

ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥੬॥ (466-10)

jagjeevan daataa paa-i-aa. ||6||

Thus the Lord of the World, the Great Giver is obtained. ||6||

ਗੁਰਮੁਖਿ ਪਿਆਰੇ ਆਇ ਮਿਲੁ ਮੈ ਚਿਰੀ ਵਿਛੁੰਨੇ ਰਾਮ ਰਾਜੇ ॥ (449-12)

gurmukh pi-aaray aa-ay mil mai chiree vichhunay raam raajay.

O my Love, come and meet me as Gurmukh; I have been separated from You for so long, Lord King.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਬਹੁਤੁ ਬੈਰਾਗਿਆ ਹਰਿ ਨੈਣ ਰਸਿ ਭਿੰਨੇ ॥ (449-12)

mayraa man tan bahut bairaagi-aa har nain ras bhinnay.

My mind and body are sad; my eyes are wet with the Lord's sublime essence.

ਮੈ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਦਸਿ ਗੁਰੁ ਮਿਲਿ ਹਰਿ ਮਨੁ ਮੰਨੇ ॥ (449-13)

mai har parabh pi-aaraa das gur mil har man manmay.

Show me my Lord God, my Love, O Guru; meeting the Lord, my mind is pleased.

ਹਉ ਮੂਰਖੁ ਕਾਰੈ ਲਾਈਆ ਨਾਨਕ ਹਰਿ ਕੰਮੇ ॥੩॥ (449-13)

ha-o moorakh kaarai laa-ee-aa naanak har kammay. ||3||

I am just a fool, O Nanak, but the Lord has appointed me to perform His service. ||3||

ਸਲੋਕ ਮਃ ੧ ॥ (466-10)

salok mehlaa 1.

Shalok, First Mehl:

ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥ (466-10)

ha-o vich aa-i-aa ha-o vich ga-i-aa.

In ego they come, and in ego they go.

ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥ (466-10)

ha-o vich jammi-aa ha-o vich mu-aa.

In ego they are born, and in ego they die.

ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ ॥ (466-11)

ha-o vich ditaa ha-o vich la-i-aa.

In ego they give, and in ego they take.

ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥ (466-11)

ha-o vich khati-aa ha-o vich ga-i-aa.

In ego they earn, and in ego they lose.

ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰੁ ॥ (466-12)

ha-o vich sachiaar koorhi-aar.
In ego they become truthful or false.

ਹਉ ਵਿਚਿ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰੁ ॥ (466-12)

ha-o vich paap punn veechaar.
In ego they reflect on virtue and sin.

ਹਉ ਵਿਚਿ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ ॥ (466-12)

ha-o vich narak surag avtaar.
In ego they go to heaven or hell.

ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ ॥ (466-12)

ha-o vich hasai ha-o vich rovai.
In ego they laugh, and in ego they weep.

ਹਉ ਵਿਚਿ ਭਰੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ ॥ (466-13)

ha-o vich bharee-ai ha-o vich Dhovai.
In ego they become dirty, and in ego they are washed clean.

ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ ॥ (466-13)

ha-o vich jaatee jinsee khovai.
In ego they lose social status and class.

ਹਉ ਵਿਚਿ ਮੂਰਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ ॥ (466-13)

ha-o vich moorakh ha-o vich si-aṅaa.
In ego they are ignorant, and in ego they are wise.

ਮੋਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ ॥ (466-14)

mokh mukatṭ kee saar na jaṅaa.
They do not know the value of salvation and liberation.

ਹਉ ਵਿਚਿ ਮਾਇਆ ਹਉ ਵਿਚਿ ਛਾਇਆ ॥ (466-14)

ha-o vich maa-i-aa ha-o vich chhaa-i-aa.
In ego they love Maya, and in ego they are kept in darkness by it.

ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥ (466-15)

ha-umai kar kar janṭ upaa-i-aa.
Living in ego, mortal beings are created.

ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥ (466-15)

ha-umai boojhaiṭaa dar soojhai.
When one understands ego, then the Lord's gate is known.

ਗਿਆਨ ਵਿਹੂਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥ (466-15)

gi-aan vihoonaa kath kath loojhai.
Without spiritual wisdom, they babble and argue.

ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖੁ ॥ (466-15)

naanak hukmee likee-ai laykh.
O Nanak, by the Lord's Command, destiny is recorded.

ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ ॥੧॥ (466-16)

jayhaa vaykhehṭayhaa vaykh. ||1||
As the Lord sees us, so are we seen. ||1||

ਮਹਲਾ ੨ ॥ (466-16)

mehlaa 2.
Second Mehl:

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥ (466-16)

ha-umai ayhaa jaatṭhai ha-umai karam kamaahi.
This is the nature of ego, that people perform their actions in ego.

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥ (466-17)

ha-umai ay-ee banḏhnaa fir fir jonee paahi.
This is the bondage of ego, that time and time again, they are reborn.

ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥ (466-17)

ha-umai kithhu oopjai kiṭ sanjam ih jaa-ay.
Where does ego come from? How can it be removed?

ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥ (466-17)

ha-umai ayho hukam hai pa-i-ai kirat̥ firaahi.

This ego exists by the Lord's Order; people wander according to their past actions.

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥ (466-18)

ha-umai deeragh rog hai daaroo bhee is maahi.

Ego is a chronic disease, but it contains its own cure as well.

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥ (466-18)

kirpaa karay jay aapnee taa gur kaa sabad̥ kamaahi.

If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad.

ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥੨॥ (466-19)

naanak kahai sunhu janhu it̥ sanjam dukh jaahi. ||2||

Nanak says, listen, people: in this way, troubles depart. ||2||

ਪਉੜੀ ॥ (466-19)

pa-orhee.

Pauree:

ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਏ ਿ ਜਿਨੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ ॥ (466-19)

sayv keetee santokhee-ee^N jin^Hee sacho sach Dhi-aa-i-aa.

Those who serve are content. They meditate on the Truest of the True.

ਓਨੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ ॥ (467-1)

on^Hee mandai pair na rakhi-o kar sukarit̥ Dharam kamaa-i-aa.

They do not place their feet in sin, but do good deeds and live righteously in Dharma.

ਓਨੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥ (467-1)

on^Hee dunee-aa torhay banDhnaa ann paanee thorhaa khaa-i-aa.

They burn away the bonds of the world, and eat a simple diet of grain and water.

ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥ (467-2)

too^N bakhseesee aglaa nit̥ dayveh charheh savaa-i-aa.

You are the Great Forgiver; You give continually, more and more each day.

ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ ॥੭॥ (467-3)

vadi-aa-ee vadaa paa-i-aa. ||7||

By His greatness, the Great Lord is obtained. ||7||

ਗੁਰ ਅੰਮ੍ਰਿਤ ਭਿੰਨੀ ਦੇਹੁਰੀ ਅੰਮ੍ਰਿਤੁ ਬੁਰਕੇ ਰਾਮ ਰਾਜੇ ॥ (449-14)

gur amriṭ bḥinnee ḍayhuree amriṭ burkay raam raajay.

The Guru's body is drenched with Ambrosial Nectar; He sprinkles it upon me, O Lord King.

ਜਿਨਾ ਗੁਰਬਾਣੀ ਮਨਿ ਭਾਈਆ ਅੰਮ੍ਰਿਤਿ ਛਕਿ ਛਕੇ ॥ (449-14)

jinaa gurbaanee man bḥaa-ee-aa amriṭ chhak chhakay.

Those whose minds are pleased with the Word of the Guru's Bani, drink in the Ambrosial Nectar again and again.

ਗੁਰ ਤੁਠੈ ਹਰਿ ਪਾਇਆ ਚੂਕੇ ਧਕ ਧਕੇ ॥ (449-15)

gur tuthai har paa-i-aa chookay Dhak Dhakay.

As the Guru is pleased, the Lord is obtained, and you shall not be pushed around any more.

ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਹੋਇਆ ਨਾਨਕੁ ਹਰਿ ਇਕੇ ॥੪॥੯॥੧੬॥ (449-15)

har jan har har ho-i-aa naanak har ikay. ||4||9||16||

The Lord's humble servant becomes the Lord, Har, Har; O Nanak, the Lord and His servant are one and the same. ||4||9||16||

ਸਲੋਕ ਮਃ ੧ ॥ (467-3)

salok mehlaa 1.

Shalok, First Mehl:

ਪੁਰਖਾਂ ਬਿਰਖਾਂ ਤੀਰਥਾਂ ਤਟਾਂ ਮੇਘਾਂ ਖੇਤਾਂਹ ॥ (467-3)

purkhaa^N birkhaa^N teerthaa^N tataa^N mayghaa^N khaytaa^Nh.

Men, trees, sacred shrines of pilgrimage, banks of sacred rivers, clouds, fields,

ਦੀਪਾਂ ਲੋਆਂ ਮੰਡਲਾਂ ਖੰਡਾਂ ਵਰਭੰਡਾਂਹ ॥ (467-3)

deepaa^N lo-aa^N mandlaa^N khandaa^N varbhandaa^Nh.

islands, continents, worlds, solar systems, and universes;

ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾਂ ਖਾਣੀ ਸੇਤਜਾਂਹ ॥ (467-4)

andaj jayraj ut-bhujaa^N khaanee saytjaa^{Nh}.

the four sources of creation - born of eggs, born of the womb, born of the earth and born of sweat;

ਸੋ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾਂ ਮੇਰਾਂ ਜੰਤਾਹ ॥ (467-4)

so mit̄ jaṅai naankaa saraa^N mayraa^N jant̄aah.

oceans, mountains, and all beings - O Nanak, He alone knows their condition.

ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਹ ॥ (467-5)

naanak jant̄ upaa-ay kai sammaalay sabhnaah.

O Nanak, having created the living beings, He cherishes them all.

ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਹ ॥ (467-5)

jini kart̄ai karṇaa kee-aa chint̄aa bhe karṇee taah.

The Creator who created the creation, takes care of it as well.

ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥ (467-5)

so kart̄aa chint̄aa karay jini upaa-i-aa jag.

He, the Creator who formed the world, cares for it.

ਤਿਸੁ ਜੋਹਾਰੀ ਸੁਆਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਣੁ ਅਭਗੁ ॥ (467-6)

t̄is johaaree su-asat̄ t̄is t̄is deebaan̄ abhag.

Unto Him I bow and offer my reverence; His Royal Court is eternal.

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ ॥੧॥ (467-6)

naanak sachay naam bin ki-aa tikaa ki-aa tag. ||1||

O Nanak, without the True Name, of what use is the frontal mark of the Hindus, or their sacred thread? ||1||

ਮਃ ੧ ॥ (467-7)

mehlaa 1.

First Mehl:

ਲਖ ਨੇਕੀਆ ਚੰਗਿਆਈਆ ਲਖ ਪੁੰਨਾ ਪਰਵਾਣੁ ॥ (467-7)

lakh̄ naykee-aa chang-aa-ee-aa lakh̄ punnaa parvaan̄.

Hundreds of thousands of virtues and good actions, and hundreds of thousands of blessed charities,

ਲਖ ਤਪ ਉਪਰਿ ਤੀਰਥਾਂ ਸਹਜ ਜੋਗ ਬੇਬਾਣ ॥ (467-7)

lakh tap upar teerthaa^N sahj jog baybaan.

hundreds of thousands of penances at sacred shrines, and the practice of Sejh Yoga in the wilderness,

ਲਖ ਸੂਰਤਣ ਸੰਗਰਾਮ ਰਣ ਮਹਿ ਛੁਟਹਿ ਪਰਾਣ ॥ (467-8)

lakh soortan sangraam ran meh chhuteh paraan.

hundreds of thousands of courageous actions and giving up the breath of life on the field of battle,

ਲਖ ਸੁਰਤੀ ਲਖ ਗਿਆਨ ਧਿਆਨ ਪੜੀਅਹਿ ਪਾਠ ਪੁਰਾਣ ॥ (467-8)

lakh surtee lakh gi-aan Dhi-aan parhee-ah paath puraan.

hundreds of thousands of divine understandings, hundreds of thousands of divine wisdoms and meditations and readings of the Vedas and the Puraanas

ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਲਿਖਿਆ ਆਵਣ ਜਾਣੁ ॥ (467-9)

jini kartai karnaa kee-aa likhi-aa aavan jaan.

- before the Creator who created the creation, and who ordained coming and going,

ਨਾਨਕ ਮਤੀ ਮਿਥਿਆ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥੨॥ (467-9)

naanak matee mithi-aa karam sachaa neesaan. ||2||

O Nanak, all these things are false. True is the Insignia of His Grace. ||2||

ਪਉੜੀ ॥ (467-10)

pa-orhee.

Pauree:

ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਤੂੰ ਜਿਨਿ ਸਚੇ ਸਚੁ ਵਰਤਾਇਆ ॥ (467-10)

sachaa saahib ayk too^N jin sacho sach vartaa-i-aa.

You alone are the True Lord. The Truth of Truths is pervading everywhere.

ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨੀ ਸਚੁ ਕਮਾਇਆ ॥ (467-10)

jis too^N deh tis milai sach taa tin^Hee sach kamaa-i-aa.

He alone receives the Truth, unto whom You give it; then, he practices Truth.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ ਕੈ ਹਿਰਦੈ ਸਚੁ ਵਸਾਇਆ ॥ (467-11)

satgur mili-ai sach paa-i-aa jin^H kai hirdai sach vasaa-i-aa.

Meeting the True Guru, Truth is found. In His Heart, Truth is abiding.

ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ ॥ (467-12)

moorakh sach na jaan^hee manmuk^hee janam gavaa-i-aa.

The fools do not know the Truth. The self-willed manmukhs waste their lives away in vain.

ਵਿਚਿ ਦੁਨੀਆ ਕਾਹੇ ਆਇਆ ॥੮॥ (467-12)

vich d^unee-aa kaahay aa-i-aa. ||8||

Why have they even come into the world? ||8||

ਆਸਾ ਮਹਲਾ ੪ ॥ (449-16)

aasaa mehlaa 4.

Aasaa, Fourth Mehl:

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਸੇ ਰਾਮ ਰਾਜੇ ॥ (449-16)

har amrit bhagat bhandaar hai gur satgur paasay raam raajay.

The treasure of Ambrosial Nectar, the Lord's devotional service, is found through the Guru, the True Guru, O Lord King.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਸਿਖ ਦੇਇ ਹਰਿ ਰਾਸੇ ॥ (449-17)

gur satgur sachaa saahu hai sikh day-ay har raasay.

The Guru, the True Guru, is the True Banker, who gives to His Sikh the capital of the Lord.

ਧਨੁ ਧੰਨੁ ਵਣਜਾਰਾ ਵਣਜੁ ਹੈ ਗੁਰੁ ਸਾਹੁ ਸਾਬਾਸੇ ॥ (449-17)

Dhan Dhan vanjaaraa vanaj hai gur saahu saabaasay.

Blessed, blessed is the trader and the trade; how wonderful is the Banker, the Guru!

ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਤਿਨੀ ਪਾਇਆ ਜਿਨ ਧੁਰਿ ਲਿਖਤੁ ਲਿਲਾਟਿ ਲਿਖਾਸੇ ॥੧॥ (449-18)

jan naanak gur tin^hee paa-i-aa jin Dhur likhat lilaat likhaasay. ||1||

O servant Nanak, they alone obtain the Guru, who have such pre-ordained destiny written upon their foreheads. ||1||

ਸਲੋਕੁ ਮਃ ੧ ॥ (467-13)

salok mehlaa 1.

Shalok, First Mehl:

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥ (467-13)

parh parh gadee ladee-ah parh parh bharee-ah saath.

You may read and read loads of books; you may read and study vast multitudes of books.

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥ (467-13)

parh parh bayrhee paa-ee-ai parh parh gadee-ah khaat.

You may read and read boat-loads of books; you may read and read and fill pits with them.

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥ (467-14)

parhee-ah jaytay baras baras parhee-ah jaytay maas.

You may read them year after year; you may read them as many months are there are.

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥ (467-14)

parhee-ai jaytee aarjaa parhee-ah jaytay saas.

You may read them all your life; you may read them with every breath.

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥ (467-15)

naanak laykhai ik gal hor ha-umai jhakh-naa jhaakh. ||1||

O Nanak, only one thing is of any account: everything else is useless babbling and idle talk in ego. ||1||

ਮਃ ੧ ॥ (467-15)

mehlaa 1.

First Mehl:

ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ॥ (467-15)

likh likh parhi-aa.

The more one write and reads,

ਤੇਤਾ ਕੜਿਆ ॥ (467-15)

taytaa karhi-aa.

the more one burns.

ਬਹੁ ਤੀਰਥ ਭਵਿਆ ॥ (467-15)

baho t̄irath bh̄avi-aa.

The more one wanders at sacred shrines of pilgrimage,

ਤੇਤੋ ਲਵਿਆ ॥ (467-16)

t̄ayt̄o lavi-aa.

the more one talks uselessly.

ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ ॥ (467-16)

baho bh̄aykh kee-aa dayhee dukh dee-aa.

The more one wears religious robes, the more pain he causes his body.

ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥ (467-16)

saho vay jee-aa ap̄naa kee-aa.

O my soul, you must endure the consequences of your own actions.

ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥ (467-16)

ann na k̄haa-i-aa saad̄ gavaa-i-aa.

One who does not eat the corn, misses out on the taste.

ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥ (467-17)

baho dukh paa-i-aa doojaa bh̄aa-i-aa.

One obtains great pain, in the love of duality.

ਬਸਤ੍ਰੁ ਨ ਪਹਿਰੈ ॥ (467-17)

bast̄ar na pahirai.

One who does not wear any clothes,

ਅਹਿਨਿਸਿ ਕਹਰੈ ॥ (467-17)

ahinis kahrai.

suffers night and day.

ਮੋਨਿ ਵਿਗੂਤਾ ॥ (467-17)

mon vigoot̄aa.

Through silence, he is ruined.

ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ ॥ (467-18)

ki-o jaagai gur bin sootaa.

How can the sleeping one be awakened without the Guru?

ਪਗ ਉਪੇਤਾਣਾ ॥ (467-18)

pag upaytaanaa.

One who goes barefoot

ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥ (467-18)

apnaa kee-aa kamaanaa.

suffers by his own actions.

ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥ (467-18)

al mal khaa-ee sir chhaa-ee paa-ee.

One who eats filth and throws ashes on his head

ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥ (467-19)

moorakh anDhai pat gavaa-ee.

- the blind fool loses his honor.

ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ ॥ (467-19)

vin naavai kichh thaa-ay na paa-ee.

Without the Name, nothing is of any use.

ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ ॥ (467-19)

rahai baybaanee marhee masaanee.

One who lives in the wilderness, in cemeteries and cremation grounds

ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥ (467-19)

anDh na jaanai fir pachhutaanee.

- that blind man does not know the Lord; he regrets and repents in the end.

ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ ॥ (468-1)

satgur bhaytay so sukh paa-ay.

One who meets the True Guru finds peace.

ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥ (468-1)

har kaa naam man vasaa-ay.

He enshrines the Name of the Lord in his mind.

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥ (468-1)

naanak nadar karay so paa-ay.

O Nanak, when the Lord grants His Grace, He is obtained.

ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥੨॥ (468-2)

aas andaysay tay nihkayval ha-umai sabaḍ jalaa-ay. ||2||

He becomes free of hope and fear, and burns away his ego with the Word of the Shabad. ||2||

ਪਉੜੀ ॥ (468-2)

pa-orhee.

Pauree:

ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਵਦੇ ਦਰਿ ਸੋਹਨਿ ਕੀਰਤਿ ਗਾਵਦੇ ॥ (468-2)

bhagaṭ tayrai man bhaavday dar sohan keeraṭ gaavday.

Your devotees are pleasing to Your Mind, Lord. They look beautiful at Your door, singing Your Praises.

ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਦਰਿ ਢੋਅ ਨ ਲਹਨੀ ਧਾਵਦੇ ॥ (468-3)

naanak karmaa baahray dar dho-a na lehn^hee Dhaavday.

O Nanak, those who are denied Your Grace, find no shelter at Your Door; they continue wandering.

ਇਕਿ ਮੂਲੁ ਨ ਬੁਝਨਿ ਆਪਣਾ ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ॥ (468-3)

ik mool na bujhni^h aapṇaa anhodaa aap ganaa-iday.

Some do not understand their origins, and without cause, they display their self-conceit.

ਹਉ ਢਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰਿ ਉਤਮ ਜਾਤਿ ਸਦਾਇਦੇ ॥ (468-4)

ha-o dhaadhee kaa neech jaat hor utam jaat sadaa-iday.

I am the Lord's minstrel, of low social status; others call themselves high caste.

ਤਿਨ੍ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ ॥੯॥ (468-4)

tin^H mangaa je tujhai Dhi-aa-iday. ||9||
I seek those who meditate on You. ||9||

ਸਚੁ ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਸਭੁ ਜਗਤੁ ਵਣਜਾਰਾ ਰਾਮ ਰਾਜੇ ॥ (449-18)

sach saahu hamaaraa too^N Dhaneē sabh jagat vanjaaraa raam raajay.
You are my True Banker, O Lord; the whole world is Your trader, O Lord King.

ਸਭ ਭਾਂਡੇ ਤੁਧੈ ਸਾਜਿਆ ਵਿਚਿ ਵਸਤੁ ਹਰਿ ਥਾਰਾ ॥ (449-19)

sabh bhaa^Nday tuDhai saaji-aa vich vasat har tharaa.
You fashioned all vessels, O Lord, and that which dwells within is also Yours.

ਜੋ ਪਾਵਹਿ ਭਾਂਡੇ ਵਿਚਿ ਵਸਤੁ ਸਾ ਨਿਕਲੈ ਕਿਆ ਕੋਈ ਕਰੇ ਵੇਚਾਰਾ ॥ (449-19)

jo paavahi bhaa^Nday vich vasat saa niklai ki-aa ko-ee karay vaychaaraa.
Whatever You place in that vessel, that alone comes out again. What can the poor creatures do?

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿਆ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰਾ ॥੨॥ (450-1)

jan naanak ka-o har bakhsi-aa har bhagat bhandaaraa. ||2||
The Lord has given the treasure of His devotional worship to servant Nanak. ||2||

ਸਲੋਕੁ ਮਃ ੧ ॥ (468-5)

salok mehlaa 1.
Shalok, First Mehl:

ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ ॥ (468-5)

koorh raajaa koorh parjaa koorh sabh sansaar.
False is the king, false are the subjects; false is the whole world.

ਕੂੜੁ ਮੰਡਪੁ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ ॥ (468-5)

koorh mandap koorh maarhee koorh baisanhaar.
False is the mansion, false are the skyscrapers; false are those who live in them.

ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨਣਹਾਰੁ ॥ (468-5)

koorh su-inaa koorh rupaa koorh pain^Hanhaar.
False is gold, and false is silver; false are those who wear them.

ਕੂੜ ਕਾਇਆ ਕੂੜ ਕਪੜ ਕੂੜ ਰੂਪੁ ਅਪਾਰੁ ॥ (468-6)

koorh kaa-i-aa koorh kaparh koorh roop apaar.

False is the body, false are the clothes; false is incomparable beauty.

ਕੂੜ ਮੀਆ ਕੂੜ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥ (468-6)

koorh mee-aa koorh beebie khap ho-ay khaar.

False is the husband, false is the wife; they mourn and waste away.

ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥ (468-7)

koorh koorhai nayhu lagaa visri-aa kartaar.

The false ones love falsehood, and forget their Creator.

ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥ (468-7)

kis naal keechai dostee sabh jag chalanhaar.

With whom should I become friends, if all the world shall pass away?

ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ ॥ (468-7)

koorh mithaa koorh maakhi-o koorh dobay poor.

False is sweetness, false is honey; through falsehood, boat-loads of men have drowned.

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੋ ਕੂੜੁ ॥੧॥ (468-8)

naanak vakhaanai bayntee tuDh baajh koorho koorh. ||1||

Nanak speaks this prayer: without You, Lord, everything is totally false. ||1||

ਮਃ ੧ ॥ (468-8)

mehlaa 1.

First Mehl:

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥ (468-8)

sach taa par jaanee-ai jaa ridai sachaa ho-ay.

One knows the Truth only when the Truth is in his heart.

ਕੂੜੁ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ ॥ (468-9)

koorh kee mal utrai tan karay hachhaa Dho-ay.

The filth of falsehood departs, and the body is washed clean.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥ (468-9)

sach taa par jaanee-ai jaa sach Dharay pi-aar.
One knows the Truth only when he bears love to the True Lord.

ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥ (468-9)

naa-o sun man rehsee-ai taa paa-ay mokh du-aar.
Hearing the Name, the mind is enraptured; then, he attains the gate of salvation.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥ (468-10)

sach taa par jaanee-ai jaa jugat jaanai jee-o.
One knows the Truth only when he knows the true way of life.

ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥ (468-10)

Dharat kaa-i-aa saaDh kai vich day-ay kartaa bee-o.
Preparing the field of the body, he plants the Seed of the Creator.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥ (468-11)

sach taa par jaanee-ai jaa sikh sachee lay-ay.
One knows the Truth only when he receives true instruction.

ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥ (468-11)

da-i-aa jaanai jee-a kee kichh punn daan karay-i.
Showing mercy to other beings, he makes donations to charities.

ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥ (468-12)

sach taa^N par jaanee-ai jaa aatam tirath karay nivaas.
One knows the Truth only when he dwells in the sacred shrine of pilgrimage of his own soul.

ਸਤਿਗੁਰੂ ਨੇ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥ (468-12)

satguroo no puchh kai bahi rahai karay nivaas.
He sits and receives instruction from the True Guru, and lives in accordance with His Will.

ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ ॥ (468-13)

sach sabhnaa ho-ay daaroo paap kadhai Dho-ay.
Truth is the medicine for all; it removes and washes away our sins.

ਨਾਨਕ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥੨॥ (468-13)

naanak vakhaanai bayntee jin sach palai ho-ay. ||2||

Nanak speaks this prayer to those who have Truth in their laps. ||2||

ਪਉੜੀ ॥ (468-13)

pa-orhee.

Pauree:

ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤ ਮਸਤਕਿ ਲਾਈਐ ॥ (468-14)

daan mahindaa talee khaak jay milai ta mastak laa-ee-ai.

The gift I seek is the dust of the feet of the Saints; if I were to obtain it, I would apply it to my forehead.

ਕੂੜਾ ਲਾਲਚੁ ਛਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ ॥ (468-14)

koorhaa laalach chhadee-ai ho-ay ik man alakh Dhi-aa-ee-ai.

Renounce false greed, and meditate single-mindedly on the unseen Lord.

ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ ॥ (468-15)

fal tayvayho paa-ee-ai jayvayhee kaar kamaa-ee-ai.

As are the actions we commit, so are the rewards we receive.

ਜੇ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਧੂੜਿ ਤਿਨ੍ਹਾ ਦੀ ਪਾਈਐ ॥ (468-15)

jay hovai poorab likhi-aa taa Dhoorh tin^Haa dee paa-ee-ai.

If it is so pre-ordained, then one obtains the dust of the feet of the Saints.

ਮਤਿ ਥੋੜੀ ਸੇਵ ਗਵਾਈਐ ॥੧੦॥ (468-16)

mat thorhee sayv gavaa-ee-ai. ||10||

But through small-mindedness, we forfeit the merits of selfless service. ||10||

ਹਮ ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਥਰਹ ਸੁਆਮੀ ਤੂੰ ਅਪਰ ਅਪਾਰੋ ਰਾਮ ਰਾਜੇ ॥ (450-2)

ham ki-aa gun tayray vithreh su-aamee too^N apar apaaro raam raajay.

What Glorious Virtues of Yours can I describe, O Lord and Master? You are the most infinite of the infinite, O Lord King.

ਹਰਿ ਨਾਮੁ ਸਾਲਾਹਹ ਦਿਨੁ ਰਾਤਿ ਏਹਾ ਆਸ ਆਧਾਰੋ ॥ (450-2)

har naam saalaahah din raat ayhaa aas aaDhaaro.

I praise the Lord's Name, day and night; this alone is my hope and support.

ਹਮ ਮੂਰਖ ਕਿਛੁਅ ਨ ਜਾਣਹਾ ਕਿਵ ਪਾਵਹ ਪਾਰੋ ॥ (450-3)

ham moorakh kichhoo-a na jaanhāa kiv paavah paaro.
I am a fool, and I know nothing. How can I find Your limits?

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸ ਪਨਿਹਾਰੋ ॥੩॥ (450-3)

jan naanak har kaa daas hai har daas panihaaro. ||3||
Servant Nanak is the slave of the Lord, the water-carrier of the slaves of the Lord.
||3||

ਸਲੋਕੁ ਮਃ ੧ ॥ (468-16)

salok mehlaa 1.
Shalok, First Mehl:

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥ (468-16)

sach kaal koorh vartī-aa kal kaalakh baytaal.
There is a famine of Truth; falsehood prevails, and the blackness of the Dark Age of Kali Yuga has turned men into demons.

ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥ (468-16)

bee-o beej pat̄ lai ga-ay ab ki-o ugvai daal.
Those who planted their seed have departed with honor; now, how can the shattered seed sprout?

ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ ॥ (468-17)

jay ik ho-ay ta ugvai ru_{tee} hoo ru_t ho-ay.
If the seed is whole, and it is the proper season, then the seed will sprout.

ਨਾਨਕ ਪਾਹੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ ॥ (468-17)

naanak paahai baahraa korai rang na so-ay.
O Nanak, without treatment, the raw fabric cannot be dyed.

ਭੈ ਵਿਚਿ ਖੁੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ ॥ (468-18)

bhai vich khumb charhāa-ee-ai saram paahu tan ho-ay.
In the Fear of God it is bleached white, if the treatment of modesty is applied to the cloth of the body.

ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੂੜੈ ਸੋਇ ਨ ਕੋਇ ॥੧॥ (468-18)

naanak bhagtee jay rapai koorhai so-ay na ko-ay. ||1||

O Nanak, if one is imbued with devotional worship, his reputation is not false. ||1||

ਮਃ ੧ ॥ (468-19)

mehlaa 1.

First Mehl:

ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥ (468-19)

lab paap du-ay raajaa mahtaa koorh ho-aa sikdaar.

Greed and sin are the king and prime minister; falsehood is the treasurer.

ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥ (468-19)

kaam nayb sad puchhee-ai bahi bahi karay beechaar.

Sexual desire, the chief advisor, is summoned and consulted; they all sit together and contemplate their plans.

ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੁਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥ (469-1)

anDhee rayat gi-aan vihoonee bhaahi bharay murdaar.

Their subjects are blind, and without wisdom, they try to please the will of the dead.

ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ ॥ (469-1)

gi-aanee nacheh vaajay vaaveh roop karahi seegaar.

The spiritually wise dance and play their musical instruments, adorning themselves with beautiful decorations.

ਉਚੇ ਕੂਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ ॥ (469-2)

oochay kookeh vaadaa gaavahi joDhaa kaa veechaar.

They shout out loud, and sing epic poems and heroic stories.

ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ ॥ (469-2)

moorakh pandit hikmat hujaat sanjai karahi pi-aar.

The fools call themselves spiritual scholars, and by their clever tricks, they love to gather wealth.

ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੋਖ ਦੁਆਰੁ ॥ (469-3)

Dharmee Dharam karahi gaavaaveh mangeh mokh du-aar.

The righteous waste their righteousness, by asking for the door of salvation.

ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰ ਬਾਰੁ ॥ (469-3)

jaṭee sadaaveh jugat̃ na jaaneh chhad baheh ghar baar.

They call themselves celibate, and abandon their homes, but they do not know the true way of life.

ਸਭੁ ਕੋ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ ॥ (469-4)

sabh ko pooraa aapay hovai ghat na ko-ee aakhai.

Everyone calls himself perfect; none call themselves imperfect.

ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਪੈ ॥੨॥ (469-4)

pat̃ parvaṇaa picchhai paa-ee-ai taa naanak toli-aa jaapai. ||2||

If the weight of honor is placed on the scale, then, O Nanak, one sees his true weight.

||2||

ਮਃ ੧ ॥ (469-5)

mehlaa 1.

First Mehl:

ਵਦੀ ਸੁ ਵਜਗਿ ਨਾਨਕਾ ਸਚਾ ਵੇਖੈ ਸੋਇ ॥ (469-5)

vadee so vajag naanaka sachaa vaykhai so-ay.

Evil actions become publicly known; O Nanak, the True Lord sees everything.

ਸਭਨੀ ਛਾਲਾ ਮਾਰੀਆ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥ (469-5)

sabhnee chhaalaa maaree-aa kartaa karay so ho-ay.

Everyone makes the attempt, but that alone happens which the Creator Lord does.

ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ ॥ (469-6)

agai jaat̃ na jor hai agai jee-o navay.

In the world hereafter, social status and power mean nothing; hereafter, the soul is new.

ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੋਇ ॥੩॥ (469-6)

jin kee laykhai pat̃ pavai changay say-ee kay-ay. ||3||

Those few, whose honor is confirmed, are good. ||3||

ਪਉੜੀ ॥ (469-6)

pa-orhee.

Pauree:

ਹੁਰਿ ਕਰਮੁ ਜਿਨਾ ਕਉ ਤੁਧੁ ਪਾਇਆ ਤਾ ਤਿਨੀ ਖਸਮੁ ਧਿਆਇਆ ॥ (469-7)

Dhur karam jinaa ka-o tuDh paa-i-aa taa tinee khasam Dhi-aa-i-aa.

Only those whose karma You have pre-ordained from the very beginning, O Lord, meditate on You.

ਏਨਾ ਜੰਤਾ ਕੈ ਵਸਿ ਕਿਛੁ ਨਾਹੀ ਤੁਧੁ ਵੇਕੀ ਜਗਤੁ ਉਪਾਇਆ ॥ (469-7)

aynaa jantaa kai vas kichh naahee tuDh vaykee jagat upaa-i-aa.

Nothing is in the power of these beings; You created the various worlds.

ਇਕਨਾ ਨੋ ਤੂੰ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ ॥ (469-8)

iknaa no too^N mayl laihi ik aaphu tuDh khu-aa-i-aa.

Some, You unite with Yourself, and some, You lead astray.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਜਾਣਿਆ ਜਿਥੈ ਤੁਧੁ ਆਪੁ ਬੁਝਾਇਆ ॥ (469-8)

gur kirpaa tay jaani-aa jithai tuDh aap bujhaa-i-aa.

By Guru's Grace You are known; through Him, You reveal Yourself.

ਸਹਜੇ ਹੀ ਸਚਿ ਸਮਾਇਆ ॥੧੧॥ (469-9)

sehjay hee sach samaa-i-aa. ||11||

We are easily absorbed in You. ||11||

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਿ ਲੈ ਹਮ ਸਰਣਿ ਪ੍ਰਭ ਆਏ ਰਾਮ ਰਾਜੇ ॥ (450-4)

ji-o bhaavai ti-o raakh lai ham saran parabh aa-ay raam raajay.

As it pleases You, You save me; I have come seeking Your Sanctuary, O God, O Lord King.

ਹਮ ਭੂਲਿ ਵਿਗਾੜਹ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਲਾਜ ਰਖਾਏ ॥ (450-4)

ham bhool vigaarhah dinas raat har laaj rakhaa-ay.

I am wandering around, ruining myself day and night; O Lord, please save my honor!

ਹਮ ਬਾਰਿਕ ਤੂੰ ਗੁਰੁ ਪਿਤਾ ਹੈ ਦੇ ਮਤਿ ਸਮਝਾਏ ॥ (450-5)

ham baarik too^N gur pitaa hai day mat samjhaa-ay.

I am just a child; You, O Guru, are my father. Please give me understanding and instruction.

ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ ਕਾਂਢਿਆ ਹਰਿ ਪੈਜ ਰਖਾਏ ॥੪॥੧੦॥੧੭॥ (450-5)

jan naanak daas har kaa^Ndhi-aa har paj rakhaa-ay. ||4||10||17||

Servant Nanak is known as the Lord's slave; O Lord, please preserve his honor!

||4||10||17||

ਸਲੋਕੁ ਮਃ ੧ ॥ (469-9)

salok mehlaa 1.

Shalok, First Mehl:

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥ (469-9)

dukh daaroo sukh rog bha-i-aa jaa sukh taam na ho-ee.

Suffering is the medicine, and pleasure the disease, because where there is pleasure, there is no desire for God.

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥੧॥ (469-10)

too^N kartaa karnaa mai naahee jaa ha-o karee na ho-ee. ||1||

You are the Creator Lord; I can do nothing. Even if I try, nothing happens. ||1||

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥ (469-10)

balihaaree kudrat vasi-aa.

I am a sacrifice to Your almighty creative power which is pervading everywhere.

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥ (469-11)

tayraa ant na jaa-ee lakhi-aa. ||1|| rahaa-o.

Your limits cannot be known. ||1||Pause||

ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ॥ (469-11)

jaat meh jot jot meh jaataa akal kalaa bharpoor rahi-aa.

Your Light is in Your creatures, and Your creatures are in Your Light; Your almighty power is pervading everywhere.

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਹੁਉ ਜਿਨਿ ਕੀਤੀ ਸੋ ਪਾਰਿ ਪਇਆ ॥ (469-12)

too^N sachaa saahib sifat su-aaliha-o jin keetee so paar pa-i-aa.

You are the True Lord and Master; Your Praise is so beautiful. One who sings it, is carried across.

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥੨॥ (469-12)

kaho naanak kartay kee-aa baataa jo kichh karnaa so kar rahi-aa. ||2||

Nanak speaks the stories of the Creator Lord; whatever He is to do, He does. ||2||

ਮਃ ੨ ॥ (469-13)

mehlaa 2.

Second Mehl:

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ ॥ (469-13)

jog sabda^N gi-aan sabda^N bayd sabda^N baraaahmaneh.

The Way of Yoga is the Way of spiritual wisdom; the Vedas are the Way of the Brahmins.

ਖੜੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥ (469-14)

khatrie sabda^N soor sabda^N soodar sabda^N paraa kirteh.

The Way of the Khshatriya is the Way of bravery; the Way of the Shudras is service to others.

ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥ (469-14)

sarab sabda^N ayk sabda^N jay ko jaanai bhay-o. naanak taa kaa daas hai so-ee niranjan day-o. ||3||

The Way of all is the Way of the One; Nanak is a slave to one who knows this secret; he himself is the Immaculate Divine Lord. ||3||

ਮਃ ੨ ॥ (469-15)

mehlaa 2.

Second Mehl:

ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ ॥ (469-15)

ayk krisan^N sarab dayvaa dayv dayvaa ta aatmaa.

The One Lord Krishna is the Divine Lord of all; He is the Divinity of the individual soul.

ਆਤਮਾ ਬਾਸੁਦੇਵਸਿ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੪॥ (469-15)

aatmaa baasdayvsi-y jay ko jaanai bhay-o. naanak taa kaa daas hai so-ee niranjan day-o. ||4||

Nanak is a slave to anyone who understands this mystery of the all-pervading Lord; he himself is the Immaculate Divine Lord. ||4||

ਮਃ ੧ ॥ (469-16)

mehlaa 1.

First Mehl:

ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ ॥ (469-16)

kumbhay baDhaa jal rahai jal bin kumbh na ho-ay.

Water remains confined within the pitcher, but without water, the pitcher could not have been formed;

ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥੫॥ (469-17)

gi-aan kaa baDhaa man rahai gur bin gi-aan na ho-ay. ||5||

just so, the mind is restrained by spiritual wisdom, but without the Guru, there is no spiritual wisdom. ||5||

ਪਉੜੀ ॥ (469-17)

pa-orhee.

Pauree:

ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ ॥ (469-17)

parhi-aa hovai gunahgaar taa omee saaDh na maaree-ai.

If an educated person is a sinner, then the illiterate holy man is not to be punished.

ਜੇਹਾ ਘਾਲੇ ਘਾਲਣਾ ਤੇਵੇਹੋ ਨਾਉ ਪਚਾਰੀਐ ॥ (469-18)

jayhaa ghaalay ghaalnaa tayvayho naa-o pachaaree-ai.

As are the deeds done, so is the reputation one acquires.

ਐਸੀ ਕਲਾ ਨ ਖੇਡੀਐ ਜਿਤੁ ਦਰਗਹ ਗਇਆ ਹਾਰੀਐ ॥ (469-18)

aisee kalaa na khaydee-ai jit dargeh ga-i-aa haaree-ai.

So do not play such a game, which will bring you to ruin at the Court of the Lord.

ਪੜਿਆ ਅਤੇ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ ॥ (469-19)

parhi-aa atai omee-aa veechaar agai veechaaree-ai.

The accounts of the educated and the illiterate shall be judged in the world hereafter.

ਮੁਹਿ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ ॥੧੨॥ (469-19)

muhi chalai so agai maaree-ai. ||12||

One who stubbornly follows his own mind shall suffer in the world hereafter. ||12||

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥ (450-6)

jin mastak Dhur har likhi-aa tinaa satgur mili-aa raam raajay.

Those who have the blessed pre-ordained destiny of the Lord written on their foreheads, meet the True Guru, the Lord King.

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ ਬਲਿਆ ॥ (450-7)

agi-aan anDhayraa kati-aa gur gi-aan ghat bali-aa.

The Guru removes the darkness of ignorance, and spiritual wisdom illuminates their hearts.

ਹਰਿ ਲਧਾ ਰਤਨੁ ਪਦਾਰਥੋ ਫਿਰਿ ਬਹੁੜਿ ਨ ਚਲਿਆ ॥ (450-7)

har laDhaa ratan padaaratho fir bahurh na chali-aa.

They find the wealth of the jewel of the Lord, and then, they do not wander any longer.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਆਰਾਧਿਆ ਆਰਾਧਿ ਹਰਿ ਮਿਲਿਆ ॥੧॥ (450-8)

jan naanak naam aaraaDhi-aa aaraaDh har mili-aa. ||1||

Servant Nanak meditates on the Naam, the Name of the Lord, and in meditation, he meets the Lord. ||1||

ਸਲੋਕੁ ਮਃ ੧ ॥ (470-1)

salok mehlaa 1.

Shalok, First Mehl:

ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥ (470-1)

naanak mayr sareer kaa ik rath ik rathvaahu.

O Nanak, the soul of the body has one chariot and one charioteer.

ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥ (470-1)

jug jug fayr vataa-ee-ah gi-aanee bujheh taahi.

In age after age they change; the spiritually wise understand this.

ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥ (470-2)

satjug rath santokh kaa Dharam agai rathvaahu.

In the Golden Age of Sat Yuga, contentment was the chariot and righteousness the charioteer.

ਤ੍ਰੈਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥ (470-2)

ṭrayṭai rath jāṭai kaa jor agai rathvaahu.

In the Silver Age of Traytaa Yuga, celibacy was the chariot and power the charioteer.

ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥ (470-3)

ḍu-aapur rath ṭapai kaa sat agai rathvaahu.

In the Brass Age of Dwaapar Yuga, penance was the chariot and truth the charioteer.

ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥੧॥ (470-3)

kaljug rath agan kaa koorh agai rathvaahu. ||1||

In the Iron Age of Kali Yuga, fire is the chariot and falsehood the charioteer. ||1||

ਮਃ ੧ ॥ (470-4)

mehlaa 1.

First Mehl:

ਸਾਮ ਕਹੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ ॥ ਸਭੁ ਕੋ ਸਚਿ ਸਮਾਵੈ ॥ (470-4)

saam kahai sayṭambar su-aamee sach meh aachhḥai saach rahay. sabh ko sach samaavai.

The Sama Veda says that the Lord Master is robed in white; in the Age of Truth, everyone desired Truth, abided in Truth, and was merged in the Truth.

ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥ (470-4)

rig kahai rahi-aa bharpoor.

The Rig Veda says that God is permeating and pervading everywhere;

ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ ॥ (470-5)

raam naam ḍayvaa meh soor.

among the deities, the Lord's Name is the most exalted.

ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ ॥ (470-5)

naa-ay la-i-ai paraachhat jaahi.

Chanting the Name, sins depart;

ਨਾਨਕ ਤਉ ਮੋਖੰਤਰੁ ਪਾਹਿ ॥ (470-5)

naanak ṭa-o mokhantar paahi.

O Nanak, then, one obtains salvation.

ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲਿ ਕਾਨ੍ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ ॥ (470-6)

juj meh jor chhalee chandraaval kaan^h krisan jaadam bha-i-aa.

In the Jujar Veda, Kaan Krishna of the Yaadva tribe seduced Chandraavali by force.

ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ ॥ (470-6)

paarjaaṭ gopee lai aa-i-aa bindraaban meh rang kee-aa.

He brought the Elysian Tree for his milk-maid, and revelled in Brindaaban.

ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਥਰਬਣੁ ਹੁਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹੁ ਭਇਆ ॥ (470-7)

kal meh bayḍ atharban̄ hoo-aa naa-o khudaa-ee alhu bha-i-aa.

In the Dark Age of Kali Yuga, the Atharva Veda became prominent; Allah became the Name of God.

ਨੀਲ ਬਸਤ੍ਰੁ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥ (470-7)

neel bast̄r lay kapr̄hay pahiray t̄urak path̄aaneē amal kee-aa.

Men began to wear blue robes and garments; Turks and Pat'haans assumed power.

ਚਾਰੇ ਵੇਦ ਹੋਏ ਸਚਿਆਰ ॥ (470-8)

chaaray vayd̄ ho-ay sachiaar.

The four Vedas each claim to be true.

ਪੜਹਿ ਗੁਣਹਿ ਤਿਨ੍ ਚਾਰ ਵੀਚਾਰ ॥ (470-8)

par̄heh guṇeh̄ tin^h chaar veechaar.

Reading and studying them, four doctrines are found.

ਭਾਉ ਭਗਤਿ ਕਰਿ ਨੀਚੁ ਸਦਾਏ ॥ ਤਉ ਨਾਨਕ ਮੋਖੰਤਰੁ ਪਾਏ ॥੨॥ (470-8)

bhaa-o bhagaṭ̣ kar neech sad̄aa-ay. ta-o naanak mok̄hant̄ar paa-ay. ||2||

With loving devotional worship, abiding in humility, O Nanak, salvation is attained.

||2||

ਪਉੜੀ ॥ (470-9)

pa-or̄hee.

Pauree:

ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਤੁ ਮਿਲਿਐ ਖਸਮੁ ਸਮਾਲਿਆ ॥ (470-9)

sat̄gur vitahu vaari-aa jit̄ mili-ai khasam samaali-aa.

I am a sacrifice to the True Guru; meeting Him, I have come to cherish the Lord Master.

ਜਿਨਿ ਕਰਿ ਉਪਦੇਸੁ ਗਿਆਨ ਅੰਜਨੁ ਦੀਆ ਇਨ੍ਹੀ ਨੇਤ੍ਰੀ ਜਗਤੁ ਨਿਹਾਲਿਆ ॥ (470-10)

jīn kar updays gi-aan anjan dee-aa in^hee naytree jagat nihaali-aa.

He has taught me and given me the healing ointment of spiritual wisdom, and with these eyes, I behold the world.

ਖਸਮੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਡੁਬੇ ਸੇ ਵਣਜਾਰਿਆ ॥ (470-10)

khasam chhod doojai lagay dubay say vanjaari-aa.

Those dealers who abandon their Lord and Master and attach themselves to another, are drowned.

ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ ॥ (470-11)

satguroo hai bohithaa virlai kinai veechaari-aa.

The True Guru is the boat, but few are those who realize this.

ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ ॥੧੩॥ (470-11)

kar kirpaa paar utaari-aa. ||13||

Granting His Grace, He carries them across. ||13||

ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ ਰਾਜੇ ॥ (450-8)

jinee aisaa har naam na chayti-o say kaahay jag aa-ay raam raajay.

Those who have not kept the Lord's Name in their consciousness - why did they bother to come into the world, O Lord King?

ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ ॥ (450-9)

ih maanas janam dulambh hai naam binaa birthaa sabh jaa-ay.

It is so difficult to obtain this human incarnation, and without the Naam, it is all futile and useless.

ਹੁਣਿ ਵਤੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ ॥ (450-9)

hun vatai har naam na beeji-o agai bhukhaa ki-aa khaa-ay.

Now, in this most fortunate season, he does not plant the seed of the Lord's Name; what will the hungry soul eat, in the world hereafter?

ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ ॥੨॥ (450-10)

manmukhaa no fir janam hai naanak har bhaa-ay. ||2||

The self-willed manmukhs are born again and again. O Nanak, such is the Lord's Will.

||2||

ਸਲੋਕੁ ਮਃ ੧ ॥ (470-12)

salok mehlaa 1.

Shalok, First Mehl:

ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ ॥ (470-12)

simmal rukh saraa-iraa at deeragh at much.

The simmal tree is straight as an arrow; it is very tall, and very thick.

ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ ॥ (470-12)

o-ay je aavahi aas kar jaahi niraasay kit.

But those birds which visit it hopefully, depart disappointed.

ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ ॥ (470-13)

fal fikay ful bakbakay kamm na aavahi pat.

Its fruits are tasteless, its flowers are nauseating, and its leaves are useless.

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥ (470-13)

mithat neevee naankaa gun chang-aa-ee-aa tat.

Sweetness and humility, O Nanak, are the essence of virtue and goodness.

ਸਭੁ ਕੇ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ ॥ (470-14)

sabh ko nivai aap ka-o par ka-o nivai na ko-ay.

Everyone bows down to himself; no one bows down to another.

ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ ॥ (470-14)

Dhar taaraajoo tolee-ai nivai so ga-uraa ho-ay.

When something is placed on the balancing scale and weighed, the side which descends is heavier.

ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੋ ਹੰਤਾ ਮਿਰਗਾਹਿ ॥ (470-15)

apraaDhee doonaa nivai jo hantaa miragaahi.

The sinner, like the deer hunter, bows down twice as much.

ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥੧॥ (470-15)

sees nivaa-i-ai ki-aa thee-ai jaa ridai kusuDhay jaahi. ||1||

But what can be achieved by bowing the head, when the heart is impure? ||1||

ਮਃ ੧ ॥ (470-16)

mehlaa 1.

First Mehl:

ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ ॥ (470-16)

parh pustak sanDhi-aa baada^N.

You read your books and say your prayers, and then engage in debate;

ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥ (470-16)

sil poojas bagul samaaDha^N.

you worship stones and sit like a stork, pretending to be in Samaadhi.

ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ ॥ (470-16)

mukh jhooth bibhookhan saara^N.

With your mouth you utter falsehood, and you adorn yourself with precious decorations;

ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ ॥ (470-16)

turaipaal tihaal bichaara^N.

you recite the three lines of the Gayatri three times a day.

ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ ॥ (470-17)

gal maalaa tilak lilaata^N.

Around your neck is a rosary, and on your forehead is a sacred mark;

ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥ (470-17)

du-ay Dhotee bastar kapaata^N.

upon your head is a turban, and you wear two loin cloths.

ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥ (470-17)

jay jaanas barahma^N karma^N.

If you knew the nature of God,

ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ ॥ (470-18)

sabh fokat nischa-o karma^N.

you would know that all of these beliefs and rituals are in vain.

ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ ॥ (470-18)

kaho naanak nihcha-o Dhi-aavai.
Says Nanak, meditate with deep faith;

ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ ॥੨॥ (470-18)

vin̄ satgur vaat na paavai. ||2||
without the True Guru, no one finds the Way. ||2||

ਪਉੜੀ ॥ (470-18)

pa-orhee.
Pauree:

ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ ॥ (470-19)

kaparh roop suhaavanāa chhad dunee-aa andar jaavnāa.
Abandoning the world of beauty, and beautiful clothes, one must depart.

ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥ (470-19)

mandaa changa aapnāa aapay hee keetāa paavnāa.
He obtains the rewards of his good and bad deeds.

ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ ॥ (470-19)

hukam kee-ay man bhaavday raahi bheerhai agai jaavnāa.
He may issue whatever commands he wishes, but he shall have to take to the narrow path hereafter.

ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥ (471-1)

nangaa dojak chaali-aa taa disai kharaa daraavanāa.
He goes to hell naked, and he looks hideous then.

ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ ॥੧੪॥ (471-1)

kar a-ugan pachhotavanāa. ||14||
He regrets the sins he committed. ||14||

ਤੂੰ ਹਰਿ ਤੇਰਾ ਸਭੁ ਕੋ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਰਾਮ ਰਾਜੇ ॥ (450-10)

too^N har tayraa sabh ko sabh tuDh upaa-ay raam raajay.
You, O Lord, belong to all, and all belong to You. You created all, O Lord King.

ਕਿਛੁ ਹਾਥਿ ਕਿਸੈ ਦੈ ਕਿਛੁ ਨਾਹੀ ਸਭਿ ਚਲਹਿ ਚਲਾਏ ॥ (450-11)

kichh haath kisai dai kichh naahee sabh chaleh chalaay.
Nothing is in anyone's hands; all walk as You cause them to walk.

ਜਿਨ੍ਹ ਤੂੰ ਮੇਲਹਿ ਪਿਆਰੇ ਸੇ ਤੁਧੁ ਮਿਲਹਿ ਜੋ ਹਰਿ ਮਨਿ ਭਾਏ ॥ (450-11)

jin^H tu^N mayleh pi-aaray say tuDh mileh jo har man bhaa-ay.
They alone are united with You, O Beloved, whom You cause to be so united; they alone are pleasing to Your Mind.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਹਰਿ ਨਾਮਿ ਤਰਾਏ ॥੩॥ (450-12)

jan naanak satgur bhayti-aa har naam taraa-ay. ||3||
Servant Nanak has met the True Guru, and through the Lord's Name, he has been carried across. ||3||

ਸਲੋਕੁ ਮਃ ੧ ॥ (471-2)

salok mehlā 1.
Shalok, First Mehl:

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥ (471-2)

da-i-aa kapaah santokh soot jat gandhee sat vat.
Make compassion the cotton, contentment the thread, modesty the knot and truth the twist.

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥ (471-2)

ayhu janay-oo jee-a kaa ha-ee ta paaday ghat.
This is the sacred thread of the soul; if you have it, then go ahead and put it on me.

ਨਾ ਏਹੁ ਤੁਟੈ ਨਾ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥ (471-3)

naa ayhu tutai naa mal lagai naa ayhu jalai na jaa-ay.
It does not break, it cannot be soiled by filth, it cannot be burnt, or lost.

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥ (471-3)

Dhan so maanas naankaa jo gal chalay paa-ay.
Blessed are those mortal beings, O Nanak, who wear such a thread around their necks.

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥ (471-4)

cha-ukarh mul aṇaa-i-aa bahi cha-ukai paa-i-aa.

You buy the thread for a few shells, and seated in your enclosure, you put it on.

ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥ (471-4)

sikhaa kann charhaa-ee-aa gur baraahmanṅ thi-aa.

Whispering instructions into others' ears, the Brahmin becomes a guru.

ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥ (471-5)

oh mu-aa oh jharh pa-i-aa vaytgaa ga-i-aa. ||1||

But he dies, and the sacred thread falls away, and the soul departs without it. ||1||

ਮਃ ੧ ॥ (471-5)

mehlaa 1.

First Mehl:

ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ ॥ (471-5)

lakh choree-aa lakh jaaree-aa lakh koorhee-aa lakh gaal.

He commits thousands of robberies, thousands of acts of adultery, thousands of falsehoods and thousands of abuses.

ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥ (471-6)

lakh thagee-aa pahinaamee-aa raatṅ dinas jee-a naal.

He practices thousands of deceptions and secret deeds, night and day, against his fellow beings.

ਤਗੁ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਮ੍ਹਣੁ ਵਟੇ ਆਇ ॥ (471-6)

ṭag kapaahahu katee-ai baam^Hanṅ vatay aa-ay.

The thread is spun from cotton, and the Brahmin comes and twists it.

ਕੁਹਿ ਬਕਰਾ ਰਿੰਨਿ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਪਾਇ ॥ (471-7)

kuhi bakraa rinni^H khaa-i-aa sabh ko aakhai paa-ay.

The goat is killed, cooked and eaten, and everyone then says, "Put on the sacred thread."

ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ ॥ (471-7)

ho-ay puraṅaa sutee-ai bhee fir paa-ee-ai hor.

When it wears out, it is thrown away, and another one is put on.

ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ ॥੨॥ (471-8)

naanak ṭag na ṭut-ee jay ṭag hovai jor. ||2||

O Nanak, the thread would not break, if it had any real strength. ||2||

ਮਃ ੧ ॥ (471-8)

mehlaa 1.

First Mehl:

ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਉਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੂਤੁ ॥ (471-8)

naa-ay mani-ai pat̃ oopjai saalaahee sach soot̃.

Believing in the Name, honor is obtained. The Lord's Praise is the true sacred thread.

ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੁਟਸਿ ਪੂਤ ॥੩॥ (471-9)

dargeh andar paa-ee-ai ṭag na tootas poot̃. ||3||

Such a sacred thread is worn in the Court of the Lord; it shall never break. ||3||

ਮਃ ੧ ॥ (471-9)

mehlaa 1.

First Mehl:

ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ ॥ (471-9)

ṭag na indree ṭag na naaree.

There is no sacred thread for the sexual organ, and no thread for woman.

ਭਲਕੇ ਥੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ ॥ (471-9)

bhalkay thuk pavai nit̃ daarhee.

The man's beard is spat upon daily.

ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ ॥ (471-10)

ṭag na pairee ṭag na hathee.

There is no sacred thread for the feet, and no thread for the hands;

ਤਗੁ ਨ ਜਿਹਵਾ ਤਗੁ ਨ ਅਖੀ ॥ (471-10)

ṭag na jihvaa ṭag na akhee.

no thread for the tongue, and no thread for the eyes.

ਵੇਤਗਾ ਆਪੇ ਵਤੈ ॥ (471-10)

vayt̥gaa aapay vat̥ai.

The Brahmin himself goes to the world hereafter without a sacred thread.

ਵਟਿ ਧਾਗੇ ਅਵਰਾ ਘਤੈ ॥ (471-10)

vat Dhaagay avraa ghatai.

Twisting the threads, he puts them on others.

ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ ॥ (471-11)

lai bhaarh karay vee-aahu.

He takes payment for performing marriages;

ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ ॥ (471-11)

kadh kaagal dasay raahu.

reading their horoscopes, he shows them the way.

ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਏਹੁ ਵਿਡਾਣੁ ॥ (471-11)

sun vaykhhu lokaa ayhu vidaan.

Hear, and see, O people, this wondrous thing.

ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ ॥੪॥ (471-12)

man anDhaa naa-o sujaan. ||4||

He is mentally blind, and yet his name is wisdom. ||4||

ਪਉੜੀ ॥ (471-12)

pa-orhee.

Pauree:

ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਾਈ ਕਾਰ ਕਰਾਇਸੀ ॥ (471-12)

saahib ho-ay da-i-aal kirpaa karay taa saa-ee kaar karaa-isee.

One, upon whom the Merciful Lord bestows His Grace, performs His service.

ਸੋ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਜਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਇਸੀ ॥ (471-12)

so sayvak sayvaa karay jis no hukam manaa-isee.

That servant, whom the Lord causes to obey the Order of His Will, serves Him.

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥ (471-13)

hukam mani-ai hovai parvaan̄ t̄aa k̄hasmai kaa mahal paa-isee.
Obeying the Order of His Will, he becomes acceptable, and then, he obtains the Mansion of the Lord's Presence.

ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੋ ਫਲੁ ਪਾਇਸੀ ॥ (471-14)

k̄hasmai b̄haavai so karay manhu chindī-aa so fal paa-isee.
One who acts to please His Lord and Master, obtains the fruits of his mind's desires.

ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ ॥੧੫॥ (471-14)

t̄aa d̄argeh paiD̄haa jaa-isee. ||15||
Then, he goes to the Court of the Lord, wearing robes of honor. ||15||

ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ ਨਹੀ ਹਰਿ ਹਰਿ ਭੀਜੈ ਰਾਮ ਰਾਜੇ ॥ (450-12)

ko-ee gaavai raagee naad̄ee bayd̄ee baho b̄haat̄ kar nahee har har b̄heejai raam raajay.
Some sing of the Lord, through musical Ragas and the sound current of the Naad, through the Vedas, and in so many ways. But the Lord, Har, Har, is not pleased by these, O Lord King.

ਜਿਨਾ ਅੰਤਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ ॥ (450-13)

jinaa an̄tar kapat vikaar hai t̄inaa ro-ay ki-aa keejai.
Those who are filled with fraud and corruption within - what good does it do for them to cry out?

ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗੁ ਹਥੁ ਦੀਜੈ ॥ (450-14)

har kart̄aa sab̄h kich̄h jaand̄aa sir rog hath d̄eejai.
The Creator Lord knows everything, although they may try to hide their sins and the causes of their diseases.

ਜਿਨਾ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਹਰਿ ਭਗਤਿ ਹਰਿ ਲੀਜੈ ॥੪॥੧੧॥੧੮॥ (450-14)

jinaa naanak gurmukh hird̄aa suD̄h hai har b̄hagat̄ har leejai. ||4||11||18||
O Nanak, those Gurmukhs whose hearts are pure, obtain the Lord, Har, Har, by devotional worship. ||4||11||18||

ਸਲੋਕ ਮਃ ੧ ॥ (471-14)

salok mehlaa 1.

Shalok, First Mehl:

ਗਊ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ ॥ (471-15)

ga-oo biraahman ka-o kar laavhu gobar taran na jaa-ee.

They tax the cows and the Brahmins, but the cow-dung they apply to their kitchen will not save them.

ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ ॥ (471-15)

Dhottee tikaa tai japmaalee Dhaan malaychhaa^N khaa-ee.

They wear their loin cloths, apply ritual frontal marks to their foreheads, and carry their rosaries, but they eat food with the Muslims.

ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ ॥ (471-16)

antar poojaa parheh kataybaa sanjam turkaa bhaa-ee.

O Siblings of Destiny, you perform devotional worship indoors, but read the Islamic sacred texts, and adopt the Muslim way of life.

ਛੋਡੀਲੇ ਪਾਖੰਡਾ ॥ (471-16)

chhodeelay paakhandaa.

Renounce your hypocrisy!

ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ ॥੧॥ (471-16)

naam la-i-ai jaahi tarandaa. ||1||

Taking the Naam, the Name of the Lord, you shall swim across. ||1||

ਮਃ ੧ ॥ (471-17)

mehlaa 1.

First Mehl:

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥ (471-17)

maanās khaanay karahi nivaaj.

The man-eaters say their prayers.

ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥ (471-17)

chhuree vagaa-in tin gal taag.

Those who wield the knife wear the sacred thread around their necks.

ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ ॥ (471-17)

tin ghar barahman pooreh naad.
In their homes, the Brahmins sound the conch.

ਉਨ੍ਹਾ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ ॥ (471-18)

un^haa bhe aavahi o-ee saad.
They too have the same taste.

ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ ॥ (471-18)

koorhee raas koorhaa vaapaar.
False is their capital, and false is their trade.

ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥ (471-18)

koorh bol karahi aahaar.
Speaking falsehood, they take their food.

ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ ॥ (471-18)

saram Dharam kaa dayraa door.
The home of modesty and Dharma is far from them.

ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥ (471-19)

naanak koorh rahi-aa bharpoor.
O Nanak, they are totally permeated with falsehood.

ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ ॥ (471-19)

mathai tikaa tayrh Dhottee kakhaa-ee.
The sacred marks are on their foreheads, and the saffron loin-cloths are around their waists;

ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ ॥ (471-19)

hath chhuree jagat kaasaa-ee.
in their hands they hold the knives - they are the butchers of the world!

ਨੀਲ ਵਸਤ੍ਰੁ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣੁ ॥ (472-1)

neel vastar pahir hoveh parvaan.
Wearing blue robes, they seek the approval of the Muslim rulers.

ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ ॥ (472-1)

malaychh Dhaan lay poojeh puraan.

Accepting bread from the Muslim rulers, they still worship the Puraanas.

ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥ (472-1)

abhaakhi-aa kaa kuthaa bakraa khaanaa.

They eat the meat of the goats, killed after the Muslim prayers are read over them,

ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ ॥ (472-2)

cha-ukay upar kisai na jaanaa.

but they do not allow anyone else to enter their kitchen areas.

ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥ (472-2)

day kai cha-ukaa kadhee kaar.

They draw lines around them, plastering the ground with cow-dung.

ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ ॥ (472-2)

upar aa-ay baihay koorhi-aar.

The false come and sit within them.

ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ ॥ ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ ॥ (472-3)

mat bhitai vay mat bhitai. ih ann asaadaa fitai.

They cry out, "Do not touch our food, or it will be polluted!"

ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ ॥ (472-3)

tan fitai fayrh karayn.

But with their polluted bodies, they commit evil deeds.

ਮਨਿ ਜੂਠੈ ਚੁਲੀ ਭਰੇਨਿ ॥ (472-3)

man joothai chulee bharayn.

With filthy minds, they try to cleanse their mouths.

ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ॥ (472-3)

kaho naanak sach Dhi-aa-ee-ai.

Says Nanak, meditate on the True Lord.

ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥੨॥ (472-4)

such hovai taa sach paa-ee-ai. ||2||

If you are pure, you will obtain the True Lord. ||2||

ਪਉੜੀ ॥ (472-4)

pa-orhee.

Pauree:

ਚਿਤੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਵੇਖਿ ਨਦਰੀ ਹੇਠਿ ਚਲਾਇਦਾ ॥ (472-4)

chitai andar sabh ko vaykh nadree hayth chalaa-idaa.

All are within Your mind; You see and move them under Your Glance of Grace, O Lord.

ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਆਪੇ ਹੀ ਕਰਮ ਕਰਾਇਦਾ ॥ (472-5)

aapay day vadi-aa-ee-aa aapay hee karam karaa-idaa.

You Yourself grant them glory, and You Yourself cause them to act.

ਵਡਹੁ ਵਡਾ ਵਡ ਮੇਦਨੀ ਸਿਰੇ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ ॥ (472-5)

vadahu vadaa vad maydnee siray sir DhanDhai laa-idaa.

The Lord is the greatest of the great; great is His world. He enjoins all to their tasks.

ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ ॥ (472-6)

nadar upthee jay karay sultaanaa ghaahu karaa-idaa.

If he should cast an angry glance, He can transform kings into blades of grass.

ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥੧੬॥ (472-6)

dar mangan bhikh na paa-idaa. ||16||

Even though they may beg from door to door, no one will give them charity. ||16||

ਆਸਾ ਮਹਲਾ ੪ ॥ (450-15)

aasaa mehlaa 4.

Aasaa, Fourth Mehl:

ਜਿਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਤੇ ਜਨ ਸੁਖੜ ਸਿਆਣੇ ਰਾਮ ਰਾਜੇ ॥ (450-15)

jिन antar har har preeṭ hai tay jan sugharh si-aanay raam raajay.

Those whose hearts are filled with the love of the Lord, Har, Har, are the wisest and most clever people, O Lord King.

ਜੇ ਬਾਹਰਹੁ ਭੁਲਿ ਚੁਕਿ ਬੋਲਦੇ ਭੀ ਖਰੇ ਹਰਿ ਭਾਣੇ ॥ (450-16)

jay baahrahu bhul chuk bolday bhee kharay har bhaanay.
Even if they misspeak outwardly, they are still very pleasing to the Lord.

ਹਰਿ ਸੰਤਾ ਨੋ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਹਰਿ ਮਾਣੁ ਨਿਮਾਣੇ ॥ (450-16)

har santaa no hor thaa-o naahee har maan nimaanay.
The Lord's Saints have no other place. The Lord is the honor of the dishonored.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਦੀਬਾਣੁ ਹੈ ਹਰਿ ਤਾਣੁ ਸਤਾਣੇ ॥੧॥ (450-17)

jan naanak naam deebaan hai har taan sataanay. ||1||
The Naam, the Name of the Lord, is the Royal Court for servant Nanak; the Lord's power is his only power. ||1||

ਸਲੋਕੁ ਮਃ ੧ ॥ (472-7)

salok mehlaa 1.
Shalok, First Mehl:

ਜੇ ਮੋਹਾਕਾ ਘਰੁ ਮੁਹੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ ॥ (472-7)

jay mohaakaa ghar muhai ghar muhi pitree day-ay.
The thief robs a house, and offers the stolen goods to his ancestors.

ਅਗੈ ਵਸਤੁ ਸਿਵਾਣੀਐ ਪਿਤਰੀ ਚੋਰ ਕਰੇਇ ॥ (472-7)

agai vasat sinjaanee-ai pitree chor karay-i.
In the world hereafter, this is recognized, and his ancestors are considered thieves as well.

ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ ॥ (472-8)

vadhee-ah hath dalaal kay musfee ayh karay-i.
The hands of the go-between are cut off; this is the Lord's justice.

ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥੧॥ (472-8)

naanak agai so milai je khatay ghaalay day-ay. ||1||
O Nanak, in the world hereafter, that alone is received, which one gives to the needy from his own earnings and labor. ||1||

ਮਃ ੧ ॥ (472-8)

mehlaa 1.
First Mehl:

ਜਿਉ ਜੋਰੂ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੋ ਵਾਰ ॥ (472-9)

ji-o joroo sirnaavaṇee aavai vaaro vaar.
As a woman has her periods, month after month,

ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥ (472-9)

jooṭhay jooṭhaa mukh vasai niṭ niṭ ho-ay khu-aar.
so does falsehood dwell in the mouth of the false; they suffer forever, again and again.

ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥ (472-9)

soochay ayhi na aakhee-ahi bahan je pindaa Dho-ay.
They are not called pure, who sit down after merely washing their bodies.

ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥ (472-10)

soochay say-ee naankaa jin man vasi-aa so-ay. ||2||
Only they are pure, O Nanak, within whose minds the Lord abides. ||2||

ਪਉੜੀ ॥ (472-10)

pa-orhee.
Pauree:

ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰ ਰੰਗੀ ਹਰਮ ਸਵਾਰਿਆ ॥ (472-10)

ṭuray palaanay pa-un vayg har rangee haram savaari-aa.
With saddled horses, as fast as the wind, and harems decorated in every way;

ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਲਾਇ ਬੈਠੇ ਕਰਿ ਪਾਸਾਰਿਆ ॥ (472-11)

kothay mandap maarhee-aa laa-ay baithay kar paasaari-aa.
in houses and pavilions and lofty mansions, they dwell, making ostentatious shows.

ਚੀਜ ਕਰਨਿ ਮਨਿ ਭਾਵਦੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ ॥ (472-12)

cheej karan man bhaavday har bujhan naahee haari-aa.
They act out their minds' desires, but they do not understand the Lord, and so they are ruined.

ਕਰਿ ਫੁਰਮਾਇਸਿ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ ॥ (472-12)

kar furmaa-is khaa-i-aa vaykh mahlat maraṇ visaari-aa.
Asserting their authority, they eat, and beholding their mansions, they forget about death.

ਜਰੁ ਆਈ ਜੋਬਨਿ ਹਾਰਿਆ ॥੧੭॥ (472-13)

jar aa-ee joban haari-aa. ||17||

But old age comes, and youth is lost. ||17||

ਜਿਥੈ ਜਾਇ ਬਹੈ ਮੇਰਾ ਸਤਿਗੁਰੂ ਸੋ ਥਾਨੁ ਸੁਹਾਵਾ ਰਾਮ ਰਾਜੇ ॥ (450-17)

jithai jaa-ay bahai mayraa satguroo so thaan suhaavaa raam raajay.

Wherever my True Guru goes and sits, that place is beautiful, O Lord King.

ਗੁਰਸਿਖਾਂ ਸੋ ਥਾਨੁ ਭਾਲਿਆ ਲੈ ਧੂਰਿ ਮੁਖਿ ਲਾਵਾ ॥ (450-18)

gusikh^Nee so thaan bhaali-aa lai Dhoor mukh laavaa.

The Guru's Sikhs seek out that place; they take the dust and apply it to their faces.

ਗੁਰਸਿਖਾ ਕੀ ਘਾਲ ਥਾਇ ਪਈ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ ॥ (450-18)

gursikhaa kee ghaal thaa-ay pa-ee jin har naam Dhi-aavaa.

The works of the Guru's Sikhs, who meditate on the Lord's Name, are approved.

ਜਿਨ੍ ਨਾਨਕੁ ਸਤਿਗੁਰੂ ਪੂਜਿਆ ਤਿਨ ਹਰਿ ਪੂਜ ਕਰਾਵਾ ॥੨॥ (450-19)

jin^H naanak satgur pooji-aa tin har pooj karaavaa. ||2||

Those who worship the True Guru, O Nanak - the Lord causes them to be worshipped in turn. ||2||

ਸਲੋਕੁ ਮਃ ੧ ॥ (472-13)

salok mehlaa 1.

Shalok, First Mehl:

ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥ (472-13)

jay kar sootak mannee-ai sabh tai sootak ho-ay.

If one accepts the concept of impurity, then there is impurity everywhere.

ਗੋਰੇ ਅਤੇ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥ (472-14)

gohay atai lakrhee andar keerhaa ho-ay.

In cow-dung and wood there are worms.

ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥ (472-14)

jaytay daanay ann kay jee-aa baajh na ko-ay.

As many as are the grains of corn, none is without life.

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥ (472-14)

pahilaa paanee jee-o hai jit̃ hari-aa sabh ko-ay.

First, there is life in the water, by which everything else is made green.

ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥ (472-15)

sootak ki-o kar rakhee-ai sootak pavai raso-ay.

How can it be protected from impurity? It touches our own kitchen.

ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥੧॥ (472-15)

naanak sootak ayv na utrai gi-aan utaaray Dho-ay. ||1||

O Nanak, impurity cannot be removed in this way; it is washed away only by spiritual wisdom. ||1||

ਮਃ ੧ ॥ (472-16)

mehlaa 1.

First Mehl:

ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ ॥ (472-16)

man kaa sootak lobh hai jihvaa sootak koorh.

The impurity of the mind is greed, and the impurity of the tongue is falsehood.

ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪੁ ॥ (472-16)

akhee sootak vaykh-naa par tari-a par Dhan roop.

The impurity of the eyes is to gaze upon the beauty of another man's wife, and his wealth.

ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ ॥ (472-17)

kannee sootak kann pai laa-itbaaree khaahi.

The impurity of the ears is to listen to the slander of others.

ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥੨॥ (472-17)

naanak hansaa aadmee baDhay jam pur jaahi. ||2||

O Nanak, the mortal's soul goes, bound and gagged to the city of Death. ||2||

ਮਃ ੧ ॥ (472-18)

mehlaa 1.

First Mehl:

ਸਭੋ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥ (472-18)

sabho sootak bharam hai doojai lagai jaa-ay.
All impurity comes from doubt and attachment to duality.

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥ (472-18)

jaman marna hukam hai bhaanai aavai jaa-ay.
Birth and death are subject to the Command of the Lord's Will; through His Will we come and go.

ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥ (472-19)

khaanaa peenaa pavitar hai diton rijak sambaaahi.
Eating and drinking are pure, since the Lord gives nourishment to all.

ਨਾਨਕ ਜਿਨ੍ਹੈ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨ੍ਹਾ ਸੂਤਕੁ ਨਾਹਿ ॥੩॥ (472-19)

naanak jin^hee gurmukh bujhi-aa tin^haa sootak naahi. ||3||
O Nanak, the Gurmukhs, who understand the Lord, are not stained by impurity. ||3||

ਪਉੜੀ ॥ (473-1)

pa-orhee.
Pauree:

ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ ॥ (473-1)

satgur vadaa kar salaah-ee-ai jis vich vadee-aa vadi-aa-ee-aa.
Praise the Great True Guru; within Him is the greatest greatness.

ਸਹਿ ਮੇਲੇ ਤਾ ਨਦਰੀ ਆਈਆ ॥ (473-1)

seh maylay taa nadree aa-ee-aa.
When the Lord causes us to meet the Guru, then we come to see them.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਮਨਿ ਵਸਾਈਆ ॥ (473-2)

jaa tis bhaanaa taa man vasaa-ee-aa.
When it pleases Him, they come to dwell in our minds.

ਕਰਿ ਹੁਕਮੁ ਮਸਤਕਿ ਹਥੁ ਧਰਿ ਵਿਚਰੁ ਮਾਰਿ ਕਢੀਆ ਬੁਰਿਆਈਆ ॥ (473-2)

kar hukam mastak hath Dhar vichahu maar kadhee-aa buri-aa-ee-aa.
By His Command, when He places His hand on our foreheads, wickedness departs from within.

ਸਹਿ ਤੁਠੈ ਨਉ ਨਿਧਿ ਪਾਈਆ ॥੧੮॥ (473-3)

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

When the Lord is thoroughly pleased, the nine treasures are obtained. ||18||

ਗੁਰਸਿਖਾ ਮਨਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਨਾਮ ਹਰਿ ਤੇਰੀ ਰਾਮ ਰਾਜੇ ॥ (450-19)

gursikhāa man har pareet hai har naam har tayree raam raajay.

The Guru's Sikh keeps the Love of the Lord, and the Name of the Lord, in his mind. He loves You, O Lord, O Lord King.

ਕਰਿ ਸੇਵਹਿ ਪੂਰਾ ਸਤਿਗੁਰੂ ਭੁਖ ਜਾਇ ਲਹਿ ਮੇਰੀ ॥ (451-1)

kar sayveh pooraa satguroo bhukh jaa-ay leh mayree.

He serves the Perfect True Guru, and his hunger and self-conceit are eliminated.

ਗੁਰਸਿਖਾ ਕੀ ਭੁਖ ਸਭ ਗਈ ਤਿਨ ਪਿਛੈ ਹੋਰ ਖਾਇ ਘਨੇਰੀ ॥ (451-1)

gursikhāa kee bhukh sabh ga-ee tin pichhai hor khaa-ay ghanayree.

The hunger of the Gursikh is totally eliminated; indeed, many others are satisfied through them.

ਜਨ ਨਾਨਕ ਹਰਿ ਪੁੰਨੁ ਬੀਜਿਆ ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ ਹਰਿ ਪੁੰਨ ਕੇਰੀ ॥੩॥ (451-2)

jan naanak har punn beeji-aa fir tot na aavai har punn kayree. ||3||

Servant Nanak has planted the Seed of the Lord's Goodness; this Goodness of the Lord shall never be exhausted. ||3||

ਸਲੋਕੁ ਮਃ ੧ ॥ (473-3)

salok mehlaa 1.

Shalok, First Mehl:

ਪਹਿਲਾ ਸੁਚਾ ਆਪਿ ਹੋਇ ਸੁਚੈ ਬੈਠਾ ਆਇ ॥ (473-3)

pahilaa suchaa aap ho-ay suchai baithaa aa-ay.

First, purifying himself, the Brahmin comes and sits in his purified enclosure.

ਸੁਚੈ ਅਗੈ ਰਖਿਓਨੁ ਕੋਇ ਨ ਭਿਟਿਓ ਜਾਇ ॥ (473-4)

suchay agai rakhi-on ko-ay na bhiti-o jaa-ay.

The pure foods, which no one else has touched, are placed before him.

ਸੁਚਾ ਹੋਇ ਕੈ ਜੇਵਿਆ ਲਗਾ ਪੜਣਿ ਸਲੋਕੁ ॥ (473-4)

suchaa ho-ay kai jayvi-aa lagaa parhan salok.

Being purified, he takes his food, and begins to read his sacred verses.

ਕੁਹਥੀ ਜਾਈ ਸਟਿਆ ਕਿਸੁ ਏਹੁ ਲਗਾ ਦੋਖੁ ॥ (473-5)

kuhthee jaa-ee sati-aa kis ayhu lagaa dokh.

But it is then thrown into a filthy place - whose fault is this?

ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ ਲੂਣੁ ਪੰਜਵਾ ਪਾਇਆ ਘਿਰਤੁ ॥ (473-5)

ann dayvtāa paanee dayvtāa baisantar dayvtāa loon panjvaa paa-i-aa ghirat.

The corn is sacred, the water is sacred; the fire and salt are sacred as well; when the fifth thing, the ghee, is added,

ਤਾ ਹੋਆ ਪਾਕੁ ਪਵਿਤੁ ॥ (473-6)

tāa ho-aa paak pavit.

then the food becomes pure and sanctified.

ਪਾਪੀ ਸਿਉ ਤਨੁ ਗਡਿਆ ਥੁਕਾ ਪਈਆ ਤਿਤੁ ॥ (473-6)

paapee si-o tan gadi-aa thukaa pa-ee-aa tit.

Coming into contact with the sinful human body, the food becomes so impure that is spat upon.

ਜਿਤੁ ਮੁਖਿ ਨਾਮੁ ਨ ਉਚਰਹਿ ਬਿਨੁ ਨਾਵੈ ਰਸ ਖਾਹਿ ॥ (473-6)

jit mukh naam na oochrahi bin naavai ras khaahi.

That mouth which does not chant the Naam, and without the Name eats tasty foods

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਤਿਤੁ ਮੁਖਿ ਥੁਕਾ ਪਾਹਿ ॥੧॥ (473-7)

naanak ayvai jaanee-ai tit mukh thukaa paahi. ||1||

- O Nanak, know this: such a mouth is to be spat upon. ||1||

ਮਃ ੧ ॥ (473-7)

mehlaa 1.

First Mehl:

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥ (473-8)

bhand jammee-ai bhand nimmee-ai bhand mangan vee-aahu.

From woman, man is born; within woman, man is conceived; to woman he is engaged and married.

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥ (473-8)

bhandahu hovai dostee bhandahu chalai raahu.

Woman becomes his friend; through woman, the future generations come.

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥ (473-8)

bhand mu-aa bhand bhaalee-ai bhand hovai banDhaan.

When his woman dies, he seeks another woman; to woman he is bound.

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ (473-9)

so ki-o mandaa aakhee-ai jit jameh raajaan.

So why call her bad? From her, kings are born.

ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੇ ਬਾਝੁ ਨ ਕੋਇ ॥ (473-9)

bhandahu hee bhand oopjai bhandai baajh na ko-ay.

From woman, woman is born; without woman, there would be no one at all.

ਨਾਨਕ ਭੰਡੇ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥ (473-10)

naanak bhandai baahraa ayko sachaa so-ay.

O Nanak, only the True Lord is without a woman.

ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥ (473-10)

jit mukh sadaa salaah-ee-ai bhaagaa ratee chaar.

That mouth which praises the Lord continually is blessed and beautiful.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੨॥ (473-10)

naanak tay mukh oojlay tit sachai darbaar. ||2||

O Nanak, those faces shall be radiant in the Court of the True Lord. ||2||

ਪਉੜੀ ॥ (473-11)

pa-orhee.

Pauree:

ਸਭੁ ਕੋ ਆਖੈ ਆਪਣਾ ਜਿਸੁ ਨਾਹੀ ਸੋ ਚੁਣਿ ਕਢੀਐ ॥ (473-11)

sabh ko aakhai aapnaa jis naahee so chun kadhee-ai.

All call You their own, Lord; one who does not own You, is picked up and thrown away.

ਕੀਤਾ ਆਪੋ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ ॥ (473-12)

keetaa aapo aapṇaa aapay hee laykḥaa sandḥee-ai.

Everyone receives the rewards of his own actions; his account is adjusted accordingly.

ਜਾ ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਗਿ ਤਾ ਕਾਇਤੁ ਗਾਰਬਿ ਹੰਢੀਐ ॥ (473-12)

jaa rahṇaa naahee aitṭ jagṭ taa kaa-itṭ gaarab handḥee-ai.

Since one is not destined to remain in this world anyway, why should he ruin himself in pride?

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥ (473-13)

mandaa kisai na aakḥee-ai parḥ akḥar ayho bujḥee-ai.

Do not call anyone bad; read these words, and understand.

ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ ॥੧੯॥ (473-13)

moorkḥai naal na lujḥee-ai. ||19||

Don't argue with fools. ||19||

ਗੁਰਸਿਖਾ ਮਨਿ ਵਾਧਾਈਆ ਜਿਨ ਮੇਰਾ ਸਤਿਗੁਰੁ ਡਿਠਾ ਰਾਮ ਰਾਜੇ ॥ (451-3)

gursikhāa man vaaDḥaa-ee-aa jin mayraa satguroo dithāa raam raajay.

The minds of the Gursikhs rejoice, because they have seen my True Guru, O Lord King.

ਕੋਈ ਕਰਿ ਗਲ ਸੁਣਾਵੈ ਹਰਿ ਨਾਮ ਕੀ ਸੋ ਲਗੈ ਗੁਰਸਿਖਾ ਮਨਿ ਮਿਠਾ ॥ (451-3)

ko-ee kar gal sunāavai har naam kee so lagai gursikhāa man mithāa.

If someone recites to them the story of the Lord's Name, it seems so sweet to the mind of those Gursikhs.

ਹਰਿ ਦਰਗਹ ਗੁਰਸਿਖ ਪੈਨਾਈਅਹਿ ਜਿਨ੍ਹਾ ਮੇਰਾ ਸਤਿਗੁਰੁ ਤੁਠਾ ॥ (451-4)

har dargeh gursikh painā-ee-ah jin^Haa mayraa satgur tuthāa.

The Gursikhs are robed in honor in the Court of the Lord; my True Guru is very pleased with them.

ਜਨ ਨਾਨਕੁ ਹਰਿ ਹਰਿ ਹੋਇਆ ਹਰਿ ਹਰਿ ਮਨਿ ਵੁਠਾ ॥੪॥੧੨॥੧੯॥ (451-4)

jan naanak har har ho-i-aa har har man vuthāa. ||4||12||19||

Servant Nanak has become the Lord, Har, Har; the Lord, Har, Har, abides within his mind. ||4||12||19||

ਸਲੋਕੁ ਮਃ ੧ ॥ (473-13)

salok mehlaa 1.

Shalok, First Mehl:

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥ (473-14)

naanak fikai boli-ai tan man fikaa ho-ay.

O Nanak, speaking insipid words, the body and mind become insipid.

ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ ॥ (473-14)

fiko fikaa satee-ai fikay fikee so-ay.

He is called the most insipid of the insipid; the most insipid of the insipid is his reputation.

ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਥੁਕਾ ਫਿਕੇ ਪਾਇ ॥ (473-14)

fikaa dargeh satee-ai muhi thukaa fikay paa-ay.

The insipid person is discarded in the Court of the Lord, and the insipid one's face is spat upon.

ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ ॥੧॥ (473-15)

fikaa moorakh aakhee-ai paana lahai sajaa-ay. ||1||

The insipid one is called a fool; he is beaten with shoes in punishment. ||1||

ਮਃ ੧ ॥ (473-15)

mehlaa 1.

First Mehl:

ਅੰਦਰਹੁ ਝੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥ (473-15)

andrahuh jhoothay paj baahar dune-aa andar fail.

Those who are false within, and honorable on the outside, are very common in this world.

ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥ (473-16)

athsath tirath jay naaveh utrai naahee mail.

Even though they may bathe at the sixty-eight sacred shrines of pilgrimage, still, their filth does not depart.

ਜਿਨ੍ ਪਟ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦੜ ਤੇ ਭਲੇ ਸੰਸਾਰਿ ॥ (473-16)

jin^h pat andar baahar gudarh tay bhalay sansaar.

Those who have silk on the inside and rags on the outside, are the good ones in this world.

ਤਿਨ੍ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਨੇ ਵੀਚਾਰਿ ॥ (473-17)

tin^h nayhu lagaa rab saytee daykhn^hay veechaar.

They embrace love for the Lord, and contemplate beholding Him.

ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥ (473-17)

rang haseh rang roveh chup bhee kar jaahi.

In the Lord's Love, they laugh, and in the Lord's Love, they weep, and also keep silent.

ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥ (473-18)

parvaah naahee kisai kayree baajh sachay naah.

They do not care for anything else, except their True Husband Lord.

ਦਰਿ ਵਾਟ ਉਪਰਿ ਖਰਚੁ ਮੰਗਾ ਜਬੈ ਦੇਇ ਤ ਖਾਹਿ ॥ (473-18)

dar vaat upar kharach mangaa jabai day-ay ta khaahi.

Sitting, waiting at the Lord's Door, they beg for food, and when He gives to them, they eat.

ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮਾ ਮੇਲੁ ॥ (473-19)

deebaan ayko kalam aykaa hama tum^haa mayl.

There is only One Court of the Lord, and He has only one pen; there, you and I shall meet.

ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ ॥੨॥ (473-19)

dar la-ay laykhaa peerh chhutai naankaa ji-o tayl. ||2||

In the Court of the Lord, the accounts are examined; O Nanak, the sinners are crushed, like oil seeds in the press. ||2||

ਪਉੜੀ ॥ (474-1)

pa-orhee.

Pauree:

ਆਪੇ ਹੀ ਕਰਣਾ ਕੀਓ ਕਲ ਆਪੇ ਹੀ ਤੈ ਧਾਰੀਐ ॥ (474-1)

aapay hee karnaa kee-o kal aapay hee tai Dhaaree-ai.
You Yourself created the creation; You Yourself infused Your power into it.

ਦੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਧਰਿ ਕਚੀ ਪਕੀ ਸਾਰੀਐ ॥ (474-1)

daykheh keetaa aapnaa Dhar kachee pakee saaree-ai.
You behold Your creation, like the losing and winning dice of the earth.

ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ ॥ (474-2)

jo aa-i-aa so chalsee sabh ko-ee aa-ee vaaree-ai.
Whoever has come, shall depart; all shall have their turn.

ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਰਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ (474-2)

jis kay jee-a paraan heh ki-o saahib manhu visaaree-ai.
He who owns our soul, and our very breath of life - why should we forget that Lord and Master from our minds?

ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥੨੦॥ (474-3)

aapan hathee aapnaa aapay hee kaaj savaaree-ai. ||20||
With our own hands, let us resolve our own affairs. ||20||

ਆਸਾ ਮਹਲਾ ੪ ॥ (451-5)

aasaa mehlaa 4.
Aasaa, Fourth Mehl:

ਜਿਨ੍ਹਾ ਭੇਟਿਆ ਮੇਰਾ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਿਨ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ ਰਾਜੇ ॥ (451-5)

jin^Haa bhayti-aa mayraa pooraa satguroo tin har naam darirh-aavai raam raajay.
Those who meet my Perfect True Guru - He implants within them the Name of the Lord, the Lord King.

ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਉਤਰੈ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ (451-6)

tis kee tarisnaa bhukh sabh utrai jo har naam Dhi-aavai.
Those who meditate on the Lord's Name have all of their desire and hunger removed.

ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਏ ਤਿਨ੍ਹ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥ (451-6)

jo har har naam Dhi-aa-iday tin^H jam nayrh na aavai.
Those who meditate on the Name of the Lord, Har, Har - the Messenger of Death cannot even approach them.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ ਨਿਤ ਜਪੈ ਹਰਿ ਨਾਮੁ ਹਰਿ ਨਾਮਿ ਤਰਾਵੈ ॥੧॥ (451-7)

jan naanak ka-o har kirpaa kar nit japai har naam har naam taraavai. ||1||

O Lord, shower Your Mercy upon servant Nanak, that he may ever chant the Name of the Lord; through the Name of the Lord, he is saved. ||1||

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥ (474-3)

salok mehlaa 2.

Shalok, Second Mehl:

ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥ (474-3)

ayh kinayhee aaskee doojai lagai jaa-ay.

What sort of love is this, which clings to duality?

ਨਾਨਕ ਆਸਕੁ ਕਾਂਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥ (474-4)

naanak aasak kaa^Ndhee-ai sad hee rahai samaa-ay.

O Nanak, he alone is called a lover, who remains forever immersed in absorption.

ਚੰਗੈ ਚੰਗਾ ਕਰਿ ਮੰਨੇ ਮੰਦੈ ਮੰਦਾ ਹੋਇ ॥ (474-4)

changai changa kar mannay mandai mandaa ho-ay.

But one who feels good only when good is done for him, and feels bad when things go badly

ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਰਤੈ ਸੋਇ ॥੧॥ (474-5)

aasak ayhu na aakhee-ai je laykhai vartai so-ay. ||1||

- do not call him a lover. He trades only for his own account. ||1||

ਮਹਲਾ ੨ ॥ (474-5)

mehlaa 2.

Second Mehl:

ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥ (474-5)

salaam jabaab dovai karay mundhhu ghuthaa jaa-ay.

One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning.

ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥੨॥ (474-6)

naanak ḍovai koorhee-aa thaa-ay na kaa-ee paa-ay. ||2||

O Nanak, both of his actions are false; he obtains no place in the Court of the Lord.

||2||

ਪਉੜੀ ॥ (474-6)

pa-orhee.

Pauree:

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮਾਲੀਐ ॥ (474-6)

jiṭ sayvi-ai sukh paa-ee-ai so saahib saḍaa sam^Haalee-ai.

Serving Him, peace is obtained; meditate and dwell upon that Lord and Master forever.

ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥ (474-7)

jiṭ keeṭaa paa-ee-ai aapṇaa saa ghaal buree ki-o ghaalee-ai.

Why do you do such evil deeds, that you shall have to suffer so?

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥ (474-7)

mandaa mool na keech-ee ḍay lammee naḍar nihaalee-ai.

Do not do any evil at all; look ahead to the future with foresight.

ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥ (474-8)

ji-o saahib naal na haaree-ai ṭavayhaa paasaa ḍhaalee-ai.

So throw the dice in such a way, that you shall not lose with your Lord and Master.

ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥੨੧॥ (474-8)

kichh laahay upar ghaalee-ai. ||21||

Do those deeds which shall bring you profit. ||21||

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨਾ ਫਿਰਿ ਬਿਘਨੁ ਨ ਹੋਈ ਰਾਮ ਰਾਜੇ ॥ (451-8)

jinee gurmukh naam Dhi-aa-i-aa ṭinaa fir bighan na ho-ee raam raajay.

Those who, as Gurmukh, meditate on the Naam, meet no obstacles in their path, O Lord King.

ਜਿਨੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਨਾਇਆ ਤਿਨ ਪੂਜੇ ਸਭੁ ਕੋਈ ॥ (451-8)

jinee satgur purakh manaa-i-aa ṭin poojay sabh ko-ee.

Those who are pleasing to the almighty True Guru are worshipped by everyone.

ਜਿਨ੍ਹੀ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਸੇਵਿਆ ਤਿਨ੍ਹਾ ਸੁਖੁ ਸਦ ਹੋਈ ॥ (451-9)

jin^hee satgur pi-aaraa sayvi-aa tin^haa sukh sad ho-ee.

Those who serve their Beloved True Guru obtain eternal peace.

ਜਿਨ੍ਹਾ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਤਿਨ੍ਹਾ ਮਿਲਿਆ ਹਰਿ ਸੋਈ ॥੨॥ (451-9)

jin^haa naanak satgur bhayti-aa tin^haa mili-aa har so-ee. ||2||

Those who meet the True Guru, O Nanak - the Lord Himself meets them. ||2||

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥ (474-9)

salok mehlaa 2.

Shalok, Second Mehl:

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥ (474-9)

chaakar lagai chaakree naalay gaarab vaad.

If a servant performs service, while being vain and argumentative,

ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥ (474-9)

galaa karay ghanayree-aa khasam na paa-ay saad.

he may talk as much as he wants, but he shall not be pleasing to his Master.

ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥ (474-10)

aap gavaa-ay sayvaa karay taa kichh paa-ay maan.

But if he eliminates his self-conceit and then performs service, he shall be honored.

ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ ॥੧॥ (474-10)

naanak jis no lagaa tis milai lagaa so parvaan. ||1||

O Nanak, if he merges with the one with whom he is attached, his attachment becomes acceptable. ||1||

ਮਹਲਾ ੨ ॥ (474-11)

mehlaa 2.

Second Mehl:

ਜੋ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥ (474-11)

jo jee-ay ho-ay so ugvai muh kaa kahi-aa vaa-o.

Whatever is in the mind, comes forth; spoken words by themselves are just wind.

ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥੨॥ (474-11)

beejay bikh mangai amrit vaykhu ayhu ni-aa-o. ||2||

He sows seeds of poison, and demands Ambrosial Nectar. Behold - what justice is this? ||2||

ਮਹਲਾ ੨ ॥ (474-12)

mehlaa 2.

Second Mehl:

ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਕਦੇ ਨ ਆਵੈ ਰਾਸਿ ॥ (474-12)

naal i-aanay dostee kaday na aavai raas.

Friendship with a fool never works out right.

ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ ॥ (474-12)

jayhaa jaanai tayho vartai vaykhu ko nirjaas.

As he knows, he acts; behold, and see that it is so.

ਵਸਤੂ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ ॥ (474-13)

vastoo andar vasat samaavai doojee hovai paas.

One thing can be absorbed into another thing, but duality keeps them apart.

ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥ (474-13)

saahib saytee hukam na chalai kahee banai ardaas.

No one can issue commands to the Lord Master; offer instead humble prayers.

ਕੂੜਿ ਕਮਾਣੈ ਕੂੜੇ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ ॥੩॥ (474-14)

koorh kamaanai koorho hovai naanak sifati vigaas. ||3||

Practicing falsehood, only falsehood is obtained. O Nanak, through the Lord's Praise, one blossoms forth. ||3||

ਮਹਲਾ ੨ ॥ (474-14)

mehlaa 2.

Second Mehl:

ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਵਡਾਰੂ ਸਿਉ ਨੇਹੁ ॥ (474-14)

naal i-aanay dostee vadaaroo si-o nayhu.

Friendship with a fool, and love with a pompous person,

ਪਾਣੀ ਅੰਦਰਿ ਲੀਕ ਜਿਉ ਤਿਸ ਦਾ ਥਾਉ ਨ ਥੇਹੁ ॥੪॥ (474-15)

paanee andar leek ji-o tis daa thaa-o na thayhu. ||4||
are like lines drawn in water, leaving no trace or mark. ||4||

ਮਹਲਾ ੨ ॥ (474-15)

mehlaa 2.
Second Mehl:

ਹੋਇ ਇਆਣਾ ਕਰੇ ਕੰਮੁ ਆਣਿ ਨ ਸਕੈ ਰਾਸਿ ॥ (474-15)

ho-ay i-aaṇaa karay kamm aāṇ na sakai raas.
If a fool does a job, he cannot do it right.

ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸਿ ॥੫॥ (474-16)

jay ik aDh changee karay doojee bhee vayraas. ||5||
Even if he does something right, he does the next thing wrong. ||5||

ਪਉੜੀ ॥ (474-16)

pa-orhee.
Pauree:

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਇ ॥ (474-16)

chaakar lagai chaakree jay chalai khasmai bhaa-ay.
If a servant, performing service, obeys the Will of his Master,

ਹੁਰਮਤਿ ਤਿਸ ਨੋ ਅਗਲੀ ਓਹੁ ਵਜਹੁ ਭਿ ਦੂਣਾ ਖਾਇ ॥ (474-17)

hurmatṯ tis no aglee oh vajahu bhe doonaa khaa-ay.
his honor increases, and he receives double his wages.

ਖਸਮੈ ਕਰੇ ਬਰਾਬਰੀ ਫਿਰਿ ਗੈਰਤਿ ਅੰਦਰਿ ਪਾਇ ॥ (474-17)

khasmai karay baraabaree fir gairatṯ andar paa-ay.
But if he claims to be equal to his Master, he earns his Master's displeasure.

ਵਜਹੁ ਗਵਾਏ ਅਗਲਾ ਮੁਹੇ ਮੁਹਿ ਪਾਣਾ ਖਾਇ ॥ (474-18)

vajahu gavaa-ay aglaa muhay muhi paṇaa khaa-ay.
He loses his entire salary, and is also beaten on his face with shoes.

ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥ (474-18)

jis daa dīṭaa khaavṇaa ṭis kahee-ai saabaas.

Let us all celebrate Him, from whom we receive our nourishment.

ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥੨੨॥ (474-19)

naanak hukam na chal-ee naal khasam chalai ardaas. ||22||

O Nanak, no one can issue commands to the Lord Master; let us offer prayers instead.

||22||

ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਹੈ ਤਿਨ੍ਹ ਹਰਿ ਰਖਣਹਾਰਾ ਰਾਮ ਰਾਜੇ ॥ (451-10)

jin^Haa anṭar gurmukh pareet hai ṭin^H har rakhanhaaraa raam raajay.

Those Gurmukhs, who are filled with His Love, have the Lord as their Saving Grace, O Lord King.

ਤਿਨ੍ਹ ਕੀ ਨਿੰਦਾ ਕੋਈ ਕਿਆ ਕਰੇ ਜਿਨ੍ਹ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ॥ (451-11)

ṭin^H kee nindaa ko-ee ki-aa karay jin^H har naam pi-aaraa.

How can anyone slander them? The Lord's Name is dear to them.

ਜਿਨ ਹਰਿ ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ ਸਭ ਦੁਸਟ ਝਖ ਮਾਰਾ ॥ (451-11)

jin har sayṭee man maani-aa sabh dusat jhakh maaraa.

Those whose minds are in harmony with the Lord - all their enemies attack them in vain.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਰਖਣਹਾਰਾ ॥੩॥ (451-12)

jan naanak naam Dhi-aa-i-aa har rakhanhaaraa. ||3||

Servant Nanak meditates on the Naam, the Name of the Lord, the Lord Protector.

||3||

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥ (474-19)

salok mehlaa 2.

Shalok, Second Mehl:

ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥ (474-19)

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

What sort of gift is this, which we receive only by our own asking?

ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ ॥੧॥ (475-1)

naanak saa karmaat̃ saahib t̃uthai jo milai. ||1||

O Nanak, that is the most wonderful gift, which is received from the Lord, when He is totally pleased. ||1||

ਮਹਲਾ ੨ ॥ (475-1)

mehlaa 2.

Second Mehl:

ਏਹ ਕਿਨੇਹੀ ਚਾਕਰੀ ਜਿਤੁ ਭਉ ਖਸਮ ਨ ਜਾਇ ॥ (475-1)

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

What sort of service is this, by which the fear of the Lord Master does not depart?

ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਜਿ ਸੇਤੀ ਖਸਮ ਸਮਾਇ ॥੨॥ (475-2)

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

O Nanak, he alone is called a servant, who merges with the Lord Master. ||2||

ਪਉੜੀ ॥ (475-2)

pa-orhee.

Pauree:

ਨਾਨਕ ਅੰਤ ਨ ਜਾਪਨੀ ਹਰਿ ਤਾ ਕੇ ਪਾਰਾਵਾਰ ॥ (475-3)

naanak ant̃ na jaapn^hee har̃ t̃aa kay paaraavaar.

O Nanak, the Lord's limits cannot be known; He has no end or limitation.

ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਫਿਰਿ ਆਪਿ ਕਰਾਏ ਮਾਰ ॥ (475-3)

aap karaa-ay saakh-tee fir aap karaa-ay maar.

He Himself creates, and then He Himself destroys.

ਇਕਨਾ ਗਲੀ ਜੰਜੀਰੀਆ ਇਕਿ ਤੁਰੀ ਚੜਹਿ ਬਿਸੀਆਰ ॥ (475-3)

ikn^haa galee janjeeree-aa ik̃ t̃uree charheh bisee-aar.

Some have chains around their necks, while some ride on many horses.

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥ (475-4)

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

He Himself acts, and He Himself causes us to act. Unto whom should I complain?

ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਫਿਰਿ ਤਿਸ ਹੀ ਕਰਣੀ ਸਾਰ ॥੨੩॥ (475-4)

naanak karṇaa jin kee-aa fir t̥is hee karṇee saar. ||23||

O Nanak, the One who created the creation - He Himself takes care of it. ||23||

ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ ॥ (451-12)

har jug jug bhagaṭ upaa-i-aa paij rakḥ-ḍaa aa-i-aa raam raajay.

In each and every age, He creates His devotees and preserves their honor, O Lord King.

ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ ॥ (451-13)

harṇaakḥas ḍusat har maari-aa parahlaad̥ taraa-i-aa.

The Lord killed the wicked Harnaakhash, and saved Prahlad.

ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮਦੇਉ ਮੁਖਿ ਲਾਇਆ ॥ (451-13)

aha^Nkaaree-aa nindkaa pith̥ ḍay-ay naamḍay-o mukḥ laa-i-aa.

He turned his back on the egotists and slanderers, and showed His Face to Naam Dayv.

ਜਨ ਨਾਨਕ ਐਸਾ ਹਰਿ ਸੇਵਿਆ ਅੰਤਿ ਲਏ ਛਡਾਇਆ ॥੪॥੧੩॥੨੦॥ (451-14)

jan naanak aisaa har sayvi-aa anṭ̥ la-ay chḥadaa-i-aa. ||4||13||20||

Servant Nanak has so served the Lord, that He will deliver him in the end.

||4||13||20||

ਸਲੋਕੁ ਮਃ ੧ ॥ (475-5)

salok mehlaa 1.

Shalok, First Mehl:

ਆਪੇ ਭਾਂਡੇ ਸਾਜਿਅਨੁ ਆਪੇ ਪੂਰਣੁ ਦੇਇ ॥ (475-5)

aapay bhaa^Nday saaji-an aapay pooran̥ ḍay-ay.

He Himself fashioned the vessel of the body, and He Himself fills it.

ਇਕਨੀ ਦੁਧੁ ਸਮਾਈਐ ਇਕਿ ਚੁਲੈ ਰਹਨਿ ਚੜੇ ॥ (475-6)

ikn^Hee ḍuḍḥ samaa-ee-ai ik chul^Hai rehni^H charḥay.

Into some, milk is poured, while others remain on the fire.

ਇਕਿ ਨਿਹਾਲੀ ਪੈ ਸਵਨਿ ਇਕਿ ਉਪਰਿ ਰਹਨਿ ਖੜੇ ॥ (475-6)

ik nihaalee pai savni^h ik upar rahan kharhay.

Some lie down and sleep on soft beds, while others remain watchful.

ਤਿਨ੍ਹਾ ਸਵਾਰੇ ਨਾਨਕਾ ਜਿਨ੍ ਕਉ ਨਦਰਿ ਕਰੇ ॥੧॥ (475-7)

tin^haa savaaray naankaa jin^h ka-o nadar karay. ||1||

He adorns those, O Nanak, upon whom He casts His Glance of Grace. ||1||

ਮਹਲਾ ੨ ॥ (475-7)

mehlaa 2.

Second Mehl:

ਆਪੇ ਸਾਜੇ ਕਰੇ ਆਪਿ ਜਾਈ ਭਿ ਰਖੇ ਆਪਿ ॥ (475-7)

aapay saajay karay aap jaa-ee bhe rakhai aap.

He Himself creates and fashions the world, and He Himself keeps it in order.

ਤਿਸੁ ਵਿਚਿ ਜੰਤ ਉਪਾਇ ਕੈ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ॥ (475-8)

tis vich jant upaa-ay kai daykhai thaap uthaap.

Having created the beings within it, He oversees their birth and death.

ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ॥੨॥ (475-8)

kis no kahee-ai naankaa sabh kichh aapay aap. ||2||

Unto whom should we speak, O Nanak, when He Himself is all-in-all? ||2||

ਪਉੜੀ ॥ (475-8)

pa-orhee.

Pauree:

ਵਡੇ ਕੀਆ ਵਡਿਆਈਆ ਕਿਛੁ ਕਹਣਾ ਕਹਣੁ ਨ ਜਾਇ ॥ (475-9)

vaday kee-aa vadi-aa-ee-aa kichh kahnaa kahan na jaa-ay.

The description of the greatness of the Great Lord cannot be described.

ਸੋ ਕਰਤਾ ਕਾਦਰ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥ (475-9)

so kartaa kaadar kareem day jee-aa rijak sambaahi.

He is the Creator, all-lowerful and benevolent; He gives sustenance to all beings.

ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੋਡੀ ਤਿੰਨੈ ਪਾਇ ॥ (475-10)

saa-ee kaar kamaavnee Dhur chhodee tinnai paa-ay.

The mortal does that work, which has been pre-destined from the very beginning.

ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥ (475-10)

naanak aykee baahree hor doojee naahee jaa-ay.

O Nanak, except for the One Lord, there is no other place at all.

ਸੋ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ ॥੨੪॥੧॥ ਸੁਧੁ (475-10)

so karay je tisai rajaa-ay. ||24||1|| suDhu

He does whatever He wills. ||24||1|| Sudh||