



# **Asa Di Vaar**

A journey towards spirituality  
English Translation

# Gutka – Asa Di Vaar

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# Asa Di Vaar

**ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

ik-oNkaar satnaam kartaa purakh nirbha-o nirvair akaal moorat ajonee saibhaN gur parsaad.

One Eternal God. His Name is the Truth (exists for ever), He is the Creator, all-pervading. He has no fear, no hatred. His existence is beyond time. He is beyond the cycle of birth and death. He is self-illuminated. He can be realized by the Guru's Grace.

**ਆਸਾ ਮਹਲਾ ੧ ॥**

aasaa mehlaa 1.

Raag Aasaa, First Guru:

**ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ ਟੁੰਡੇ ਅਸ ਰਾਜੈ ਕੀ ਧੁਨੀ ॥**

vaar salokaa naal salok bhee mahlay pahilay kay likhay tunday as raajai kee Dhunee.

Vaar with slokas, slokas also written by the First Guru, to be sung to the tune of 'Tunda-As Raajaa':

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥**

balihaaree gur aapnay di-uhaarhee sad vaar.

I lovingly surrender myself to my Guru forever;

**ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥੧॥**

jin maanas tay dayvtay kee-ay karat na laagee vaar. ||1||

who has spiritually elevated humans to angels and in doing this, he took no time.

**ਮਹਲਾ ੨ ॥**

mehlaa 2.

Salok, Second Guru:

**ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥**

jay sa-o chandaa ugvahi sooraj charheh hjaar.

If a hundred moons were to rise and a thousand suns appeared,

**ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥**

aytay chaanan hidi-aaN gur bin ghor anDhaar. ||2||

even with so much light, there would still be pitch darkness without the Guru. (meaning no matter how much knowledge we may obtain from other sources, without the Guru we can not get the true enlightenment or divine wisdom).

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਨਾਨਕ ਗੁਰੂ ਨ ਚੇਤਨੀ ਮਨਿ ਆਪਣੈ ਸੁਚੇਤ ॥**

naanak guroo na chaytnee man aapnai suchayt.

O' Nanak, those who do not remember the Guru and who think of themselves to be very clever.

**ਛੁਟੇ ਤਿਲ ਬੁਆੜ ਜਿਉ ਸੁੰਢੇ ਅੰਦਰਿ ਖੇਤ ॥**

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

They are unwanted like the fake sesame plants which remain abandoned in the farm.

**ਖੇਤੈ ਅੰਦਰਿ ਛੁਟਿਆ ਕਹੁ ਨਾਨਕ ਸਉ ਨਾਹ ॥**

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

O' Nanak, thus left alone, they look miserable like those who instead of one master have hundreds of masters (and therefore no real master)

**ਫਲੀਅਹਿ ਫੁਲੀਅਹਿ ਬਪੁੜੇ ਭੀ ਤਨ ਵਿਚਿ ਸੁਆਹ ॥੩॥**

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

The fake sesame plants seem to be flowering and flourishing but are filled with nothing but ashes. Similarly those, who do not follow the Guru's teachings, are spiritually dead in spite of being prosperous.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਆਪੀਨ੍ਹਰੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨ੍ਹਰੈ ਰਚਿਓ ਨਾਉ ॥**

aapeenHai aap saaji-o aapeenHai rachi-o naa-o.

God Himself created Himself, and He Himself created His glory.

**ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥**

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

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

**ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥**

daataa kartaa aap tooN tus dayveh karahi pasaa-o.

O' God, You Yourself are the benefactor and the Creator of all beings, and by Your Pleasure, You bestow Your grace upon them.

**ਤੂੰ ਜਾਣੇਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥**

tooN jaano-ee sabhsai day laisahi jind kavaa-o.

You are the Knower of all ; You give life, and take it away by Your mere word.

**ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥੧॥**

kar aasan ditho chaa-o. ||1||

Pervading within the creation, You are eagerly watching the play (of the world)

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥**

sachay tayray khand sachay barahmand.

O' Almighty God, True (Eternal) are Your continents, and True is Your Universe.

**ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥**

sachay tayray lo-a sachay aakaar.

True (Eternal) are Your worlds, and True is Your creation.

**ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥**

sachay tayray karnay sarab beechar.

True are Your actions and all Your thoughts.

**ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥**

sachaa tayraa amar sachaa deebaan.

True is Your Command, and True is Your Court.

**ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥**

sachaa tayraa hukam sachaa furmaan.

True is the Command of Your Will, True is Your Order.

**ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥**

sachaa tayraa karam sachaa neesaan.

True is Your Mercy, True are Your gifts (the sign of Your grace).

**ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋੜਿ ॥**

sachay tuDh aakhahi lakh karorh.

Millions of people who meditate upon You are also true.

**ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥**

sachai sabh taan sachai sabh jor.

The entire creation is supported by Your power and might.

**ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥**

sachee tayree sifat sachee saalaah.

True is Your Praise, True is Your Adoration.

**ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥**

sachee tayree kudrat sachay paatisaah.

O' True King, everlasting is Your creation.

**ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥**

naanak sach Dhi-aa-in sach.

O Nanak, those who meditate on the True One with loving devotion become True themselves (merge with God)

**ਜੇ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥੧॥**

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

But those who are going through the cycle of birth and death are entangled in falsehood and cannot merge with God.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਵਡੀ ਵਡਿਆਈ ਜਾ ਵਡਾ ਨਾਉ ॥**

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

Great is His greatness, as great as His Glory.

**ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ ॥**

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

Great is His greatness, as true is His justice.

**ਵਡੀ ਵਡਿਆਈ ਜਾ ਨਿਹਚਲ ਥਾਉ ॥**

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

Great is His Greatness, as permanent as His abode.

**ਵਡੀ ਵਡਿਆਈ ਜਾਣੈ ਆਲਾਉ ॥**

vadee vadi-aa-ee jaanai aalaa-o.

Great is His greatness, as He knows our prayers.

**ਵਡੀ ਵਡਿਆਈ ਬੁਝੈ ਸਭਿ ਭਾਉ ॥**

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

Great is His glory, as He understands all our emotions.

**ਵਡੀ ਵਡਿਆਈ ਜਾ ਪੁਛਿ ਨ ਦਾਤਿ ॥**

vadee vadi-aa-ee jaa puchh na daat.

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

**ਵਡੀ ਵਡਿਆਈ ਜਾ ਆਪੇ ਆਪਿ ॥**

vadee vadi-aa-ee jaa aapay aap.

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

**ਨਾਨਕ ਕਾਰ ਨ ਕਥਨੀ ਜਾਇ ॥**

naanak kaar na kathnee jaa-ay.

O' Nanak, His actions cannot be described.

**ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਇ ॥੨॥**

keetaa karnaa sarab rajaa-ay. ||2||

Whatever He has done, or will do, is all by His Own Will. ||2||

**ਮਹਲਾ ੨ ॥**

mehlaa 2.

Salok, Second Guru:

**ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥**

ih jag sachai kee hai koth-rhee sachay kaa vich vaas.

This world is the abode of the Eternal God and He dwells in it.

**ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥**

iknHaa hukam samaa-ay la-ay iknHaa hukmay karay vinaas.

By His Command, some are merged into Him, and some, by His Command, are destroyed.

**ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥**

iknHaa bhaanai kadh la-ay iknHaa maa-i-aa vich nivaas.

Some, by the Pleasure of His Will, are saved from the worldly attachments, while others are made to remain absorbed in them.

**ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ ॥**

ayv bhe aakh na jaap-ee je kisai aanay raas.

No one can say who will be rescued from the worldly attachments.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥੩॥**

naanak gurmukh jaanee-ai jaa ka-o aap karay pargaas. ||3||

O' Nanak, only that Guru's follower comes to know about this secret whom He enlightens with the Divine knowledge.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥**

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

O' Nanak, having created the souls, God has assigned the judge of Righteousness to record the accounts of their deeds.

**ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥**

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

There, the mortals are judged solely on the bases of truth and the truth alone; the false (evil persons) are marked out and separated from the true ones.



**ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੁ ਹੈ ਦੇਜਕਿ ਚਾਲਿਆ ॥**

thaa-o na paa-in koorhi-aar muh kaalHai dojak chaali-aa.

The false ones find no place in God's court and are driven out to suffer in great disgrace.

**ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥**

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

Those who are imbued with the love of Your Name go as winners from here, while the dishonest lose the game of life.

**ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥੨॥**

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

O' God, You have appointed the Righteous Judge to record the accounts of the deeds of the humans.

**ਸਲੋਕ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ ॥**

vismaad naad vismaad vayd.

Amazing are the many sound currents, amazing is the knowledge of the Vedas.

**ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥**

vismaad jee-a vismaad bhayd.

Wonderful are the beings, wonderful are the species.

**ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ ॥**

vismaad roop vismaad rang.

Wonderful are the forms, wonderful are the colors.

**ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿਜੰਤ ॥**

vismaad naagay fireh jant.

Watching so many creatures wandering around naked, I am in state amazement.

**ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥**

vismaad pa-un vismaad paanee.

I am wonderstruck observing that somewhere the wind is blowing and somewhere water is flowing,

**ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ ॥**

vismaad agnee khaydeh vidaanee.

It is amazing, how the fire is displaying its own astonishing plays.

**ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ ॥**

vismaad Dhartee vismaad khaanee.

I am wonderfully astonished upon looking at this earth sustaining the creatures from all sources of life.

**ਵਿਸਮਾਦੁ ਸਾਦਿ ਲਗਹਿ ਪਰਾਣੀ ॥**

vismaad saad lageh paraanee.

It is amazing, how the mortals are involved in the enjoyment of Your bounties.

**ਵਿਸਮਾਦੁ ਸੰਜੋਗੁ ਵਿਸਮਾਦੁ ਵਿਜੋਗੁ ॥**

vismaad sanjog vismaad vijog.

Astonishing is the process through which people are being united or separated.

**ਵਿਸਮਾਦੁ ਭੁਖ ਵਿਸਮਾਦੁ ਭੋਗੁ ॥**

vismaad bhukh vismaad bhog.

O' God, it is hard to believe that somewhere there is so much hunger and at other places things are being enjoyed in plenty.

**ਵਿਸਮਾਦੁ ਸਿਫਤਿ ਵਿਸਮਾਦੁ ਸਾਲਾਹ ॥**

vismaad sifat vismaad saalaah.

Somewhere The Creator is being praised and eulogized,

**ਵਿਸਮਾਦੁ ਉਝੜ ਵਿਸਮਾਦੁ ਰਾਹ ॥**

vismaad ujharh vismaad raah.

somewhere there is wilderness and at other places there are nicely laid out paths. It is just astonishing to see this wondrous play of Yours.

**ਵਿਸਮਾਦੁ ਨੇੜੈ ਵਿਸਮਾਦੁ ਦੂਰਿ ॥**

vismaad nayrhai vismaad door.

It is amazing that some-one says that You are near; another says that You are far off,

**ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹਜੂਰਿ ॥**

vismaad daykhai haajraa hajoor.

while still others see You right besides them (pervading everywhere).

**ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥**

vaykh vidaan rahi-aa vismaad.

Beholding these wonders, I am wonderstruck.

**ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥੧॥**

naanak bujhan poorai bhaag. ||1||

O' Nanak, those who understand theseastounding wonders of Yours are blessed with perfect destiny.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, by the First Guru:

**ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥**

kudrat disai kudrat sunee-ai kudrat bha-o sukh saar.

Whatever is seen, or whatever is heard in the nature is all the wonder of Your power. The revered fear of Yours which is the essence of peace, is all Your play.

**ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥**

kudrat paataalee aakaasee kudrat sarab aakaar.

It is Your power, which is being displayed in the nether worlds and the skies, and all the forms of the universe.

**ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥**

kudrat vayd puraan kataybaa kudrat sarab veechaar.

The vedas, the puranas, the semitic books and the thoughts expressed in these, have been possible by Your power.

**ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨ੍ਹਹਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥**

kudrat khaanaa peenaa painHan kudrat sarab pi-aar.

It is Your underlying energy, which is working behind the phenomena of eating, drinking, dressing up and the feeling of love in the living beings.

**ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ ॥**

kudrat jaatee jinsee rangee kudrat jee-a jahaan.

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

**ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥**

kudrat naykee-aa kudrat badee-aa kudrat maan abhimaan.

Even all the virtues, the evils, the honors and dishonors are happening as per Your power and will.

**ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥**

kudrat pa-un paanee baisantar kudrat Dhartee khaak.

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

**ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥**

sabh tayree kudrat tooN kaadir kartaa paakee naa-ee paak.

O' God, everything is in Your Power, You are the all-powerful Creator. Your Name is the Holiest of the Holy.

**ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ ॥੨॥**

naanak hukmai andar vaykhai vartai taako taak. ||2||

O' Nanak, He cherishes the creation as per His command, and pervades everywhere all by Himself.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਆਪੀਨ੍ਹਰੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥**

aapeenHai bhog bhog kai ho-ay bhasmarh bha-ur siDhaa-i-aa.

After living through the pains and pleasures of life, mortal's body is reduced to a pile of dust and the soul departs.

**ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥**

vadaa ho-aa duneedaar gal sangal ghatchalaa-i-aa.

When a person entangled in worldly affairs dies, he is led away to the court of the righteous Judge.

**ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥**

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

There, the account of his good and bad deeds is added up and explained to him.

**ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ ॥**

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

He finds no place to hide and no one hears his cries of pain.

**ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥**

man anDhai janam gavaa-i-aa. ||3||

Due to the ignorance he has wasted the human birth in vain.

**ਸਲੋਕ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥**

bhai vich pavan vahai sadvaa-o.

In the revered fear of God, the wind and breeze keeps blowing forever.

**ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥**

bhai vich chaleh lakh daree-aa-o.

In the revered fear (under the will) of God, thousands of rivers flow.

**ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ ॥**

bhai vich agan kadhai vaygaar.

In the revered fear of God, fire is performing assigned tasks.

**ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥**

bhai vich Dhartee dabee bhaar.

In the revered fear of God, the earth is bearing the load of the creation.

**ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥**

bhai vich ind firai sir bhaar.

In the revered fear of God (under His command), king Indra, the god of rain in the form of cloud is hanging upside down, as if it is walking on its head.

**ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥**

bhai vich raajaa Dharam du-aar.

In the Fear of God, the Righteous Judge of Dharma stands at His door-step.

**ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥**

bhai vich sooraj bhai vich chand.

Under His Command, the sun shines and the moon reflects.

**ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥**

koh karorhee chalatna ant.

They travel millions of miles, endlessly.

**ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ ॥**

bhai vich siDhbuDhsur naath.

In the revered fear of God (under His command), live the Siddhas, the Buddhas, the demi-gods and Yogis.

**ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ ॥**

bhai vich aadaanay aakaas.

It is in His revered fear that the sky is stretched over the earth

**ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥**

bhai vich joDhmahaabal soor.

In the will of God, are the warriors and the most powerful heroes.

**ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ ॥**

bhai vich aavahi jaaveh poor.

In His revered fear, multitudes of humans and creatures take birth and die.

**ਸਗਲਿਆ ਤਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥**

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

The entire creation is functioning under His revered fear (command).

**ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ ॥੧॥**

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

O' Nanak, only the eternal and formless God is without any fear.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ ॥**

naanak nirbha-o nirankaar hor kaytay raam ravaal.

O' Nanak, it is only the formless God alone, who is fearless; myriads of other gods are insignificant before Him.

**ਕੇਤੀਆ ਕੰਨ੍ਹੁ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥**

kaytee-aa kanHkahaanee-aa kaytay baydbeechaar.

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

**ਕੇਤੇ ਨਚਹਿ ਮੰਗਤੇ ਗਿੜਿ ਮੁੜਿ ਪੂਰਹਿ ਤਾਲ ॥**

kaytay nacheh mangtay girh-murhpooreh taal.

So many beggars dance, spinning around to the beat of drum.

**ਬਾਜਾਰੀ ਬਾਜਾਰ ਮਹਿ ਆਇ ਕਢਹਿ ਬਾਜਾਰ ॥**

baajaaree baajaar meh aa-ay kadheh baajaar.

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

**ਗਾਵਹਿ ਰਾਜੇ ਰਾਣੀਆ ਬੋਲਹਿ ਆਲ ਪਤਾਲ ॥**

gaavahi raajay raanee-aa boleh aal pataal.

They sing about kings and queens, and narrate irrelevant stories.

**ਲਖ ਟਕਿਆ ਕੇ ਮੁੰਦੜੇ ਲਖ ਟਕਿਆ ਕੇ ਹਾਰ ॥**

lakhtaki-aa kay mund-rhay lakhtaki-aa kay haar.

They wear expansive earrings and necklaces.

**ਜਿਤੁ ਤਨਿ ਪਾਈਅਹਿ ਨਾਨਕਾ ਸੇ ਤਨ ਹੋਵਹਿ ਛਾਰ ॥**

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

O' Nanak, the bodies, on which the jewellery is worn, ultimately turn to ashes.

**ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥**

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

Divine wisdom cannot be obtained through mere words. To explain how to obtain divine knowledge is extremely difficult like chewing steel.

**ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ ॥੨॥**

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

It is only when we are blessed with His Grace, that we obtain divine wisdom; all other effort and command lead to nothing but frustration.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥**

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

O' God, only when You cast Your Glance Of Grace, then by Your Grace one meets the true Guru.

**ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥**

ayhu jee-o bahutay janam bharammi-aa taa satgur sabad sunaa-i-aa.

This soul wandered through many births, until the True Guru uttered to it him the Divine Word.

**ਸਤਿਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਕੇ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਇਆ ॥**

satgur jayvad daataa ko nahee sabh suni-ahu lok sabaa-i-aa.

O' all people listen carefully, there is no benefactor as great as the true Guru.

**ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ਹਰੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥**

satgur mili-ai sach paa-i-aa jinHee vichahu aap gavaa-i-aa.

They who have shed their self-conceit from within, upon meeting the true Guru, have realized God.

**ਜਿਨਿ ਸਚੇ ਸਚੁ ਬੁਝਾਇਆ ॥੪॥**

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

Only the true Guru reveals the understanding about the Eternal God.

**ਸਲੋਕ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:



**ਘੜੀਆ ਸਭੇ ਗੋਪੀਆ ਪਹਰ ਕੰਨ੍ਹੁ ਗੋਪਾਲ ॥**

gharhee-aa sabhay gopee-aa pahar kanH gopaal.

This world is like a play of God in which all the Gharian (time period of 24 minutes) are like the Gopis or milkmaids and all the Pehars (time period of three hours) are like the Krishana.

**ਗਹਣੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਚੰਦੁ ਸੂਰਜੁ ਅਵਤਾਰ ॥**

gahnay pa-un paanee baisantar chand sooraj avtaar.

In this worldly play, wind, water and fire are like the ornaments worn by the Gopis. The sun and moon are like two incarnations.

**ਸਗਲੀ ਧਰਤੀ ਮਾਲੁ ਧਨੁ ਵਰਤਣਿ ਸਰਬ ਜੰਜਾਲ ॥**

saglee Dhartee maal Dhan vartan sarab janjaal.

The entire earth provides the necessary resources, and the worldly entanglements are the needed supplies for staging this play.

**ਨਾਨਕ ਮੁਸੈ ਗਿਆਨ ਵਿਹੂਣੀ ਖਾਇ ਗਇਆ ਜਮਕਾਲੁ ॥੧॥**

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

(In this play of worldly illusions) O' Nanak, without the divine knowledge, the entire humanity is being deceived and devoured by the demon of death.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ ॥**

vaa-in chaylay nachan gur.

While staging these shows, The disciples play the music, and the gurus dance.

**ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨ੍ਹਿ ਸਿਰ ॥**

pair halaa-in fayrniH sir.

While dancing they kick around their feet and turn around their heads.

**ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ ॥**

ud ud raavaa jhaatai paa-ay.

The dust flies and falls upon their heads.

**ਵੇਖੈ ਲੋਕੁ ਹਸੈ ਘਰਿ ਜਾਇ ॥**

vaykhai lok hasai ghar jaa-ay.

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

**ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ ॥**

rotee-aa kaaran pooreh taal.

They beat the drums for the sake of bread (to earn their living).

**ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ ॥**

aap pachhaarheh Dhartee naal.

They throw themselves upon the ground.

**ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ੍ਹੁ ॥**

gaavan gopee-aa gaavan kaanH.

They sing disguised as the milkmaids and Krishnas.

**ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ ॥**

gaavan seetaa raajay raam.

They sing disguised as the Sitas, Ramas and other kings.

**ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ ॥**

nirbha-o nirankaar sach naam.

God is fearless and formless; His Name is True.

**ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ ॥**

jaa kaa kee-aa sagal jahaan.

The entire universe is His Creation.

**ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ ॥**

sayvak sayveh karam charhaa-o.

Only those devotees remember Him with loving devotion, who, by His Grace are in high spirits.

**ਭਿੰਨੀ ਰੈਣਿ ਜਿਨ੍ਹਾ ਮਨਿ ਚਾਉ ॥**

bhinnee rain jinHaa man chaa-o.

They, in whose mind is the intense desire to please God; their life is embellished with Divine relish.

**ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥**

sikhee sikhi-aa gur veechaar.

Contemplating the Guru, they who have learnt these teachings;

**ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ ॥**

nadree karam laghaa-ay paar.

granting His Grace, God helps them cross over the worldly ocean of vices.

**ਕੋਲੂ ਚਰਖਾ ਚਕੀ ਚਕੁ ॥**

koloo charkhaa chakee chak.

The oil-press, the spinning wheel, the grinding stones, the potter's wheel,

**ਥਲ ਵਾਰੋਲੇ ਬਹੁਤੁ ਅਨੰਤੁ ॥**

thal vaarolay bahut anant.

the numerous, countless whirlwinds in the desert.

**ਲਾਟੂ ਮਾਧਾਣੀਆ ਅਨਗਾਹ ॥**

laatoo maaDhaanee-aa angaah.

the spinning tops, the churning sticks, the threshers,

**ਪੰਖੀ ਭਉਦੀਆ ਲੈਨਿ ਨ ਸਾਹ ॥**

pankhee bha-udee-aa lain na saah.

the breathless tumblings of the birds,

**ਸੂਐ ਚਾੜਿ ਭਵਾਈਅਹਿ ਜੰਤ ॥**

soo-ai charh bhavaa-ee-ah jant.

and the creatures moving round and round on spindles,

**ਨਾਨਕ ਭਉਦਿਆ ਗਣਤ ਨ ਅੰਤ ॥**

naanak bha-udi-aa ganat na ant.

O Nanak, there is no limit to the number of things and beings, who are being so whirled around.

**ਬੰਧਨ ਬੰਧਿ ਭਵਾਏ ਸੋਇ ॥**

banDhan banDh bhavaa-ay so-ay.

Binding the beings in Bonds of Maya, God spins them around.

**ਪਇਐ ਕਿਰਤਿ ਨਚੈ ਸਭੁ ਕੋਇ ॥**

pa-i-ai kirat nachai sabh ko-ay.

Everybody is running around according to the destiny based on his past deeds.

**ਨਚਿ ਨਚਿ ਹਸਹਿ ਚਲਹਿ ਸੇ ਰੋਇ ॥**

nach nach haseh chaleh say ro-ay.

Those who run around all their life shall weep on their ultimate departure.

**ਉਡਿ ਨ ਜਾਹੀ ਸਿਧ ਨ ਹੋਹਿ ॥**

ud na jaahee siDh na hohi.

They do not achieve higher spiritual state, nor do they become proficient in worldly affairs.

**ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ ॥**

nachan kudan man kaa chaa-o.

All their dancing and jumping around is merely an amusement of mind.

**ਨਾਨਕ ਜਿਨ੍ਹਰ ਮਨਿ ਭਉ ਤਿਨ੍ਹਰਾ ਮਨਿ ਭਾਉ ॥੨॥**

naanak jinH man bha-o tinHaa man bhaa-o. ||2||

O' Nanak, they alone have the love for God in their mind, who have the revered fear of God.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ ॥**

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

O' God, Your Name is the formless One, and if we remember You with loving devotion then we escape all the sufferings.

**ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਦੇ ਖਾਜੈ ਆਖਿ ਗਵਾਈਐ ॥**

jee-o pind sabh tis daa day khaajai aakh 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 ॥**

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

If you yearn for your welfare, then perform virtuous deeds and feel humble.

**ਜੇ ਜਰਵਾਣਾ ਪਰਹਰੈ ਜਰੁ ਵੇਸ ਕਰੇਦੀ ਆਈਐ ॥**

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

Even if a powerful person tries to push away the signs old age, still the old age comes disguised in different ways.

**ਕੇ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈਐ ॥੫॥**

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

No one can stay in this world when the preordained breaths are used up.

**ਸਲੋਕ ਮਃ ੧ ॥**

salok mehlaa 1.

Shalok, by the First Guru:

**ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥**

musalmaanaa sifat saree-at 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 ॥**

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

According to them, God's servants are only those who strictly follow the Islamic law to see God's Vision.

**ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥**

hindoo saalaahee saalaahan darsan roop apaar.

The Hindus praise the praiseworthy, beautiful and limitless God through their scriptures.

**ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥**

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 ਧਿਆਵਨ੍ਰਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥**

jogee sunn Dhi-aavniH jaytay alakh naam kartaar.

The yogis contemplate on the cosmic void and the Name of the Creator as Alakh (the incomprehensible)

**ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥**

satee-aa man santokh upjai daynai kai veechaar.

The thought of charity brings contentment in the minds of charitable people.

**ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥**

day day mangeh sahsaa goonaa sobh karay sansaar.

They give charity with selfish intentions, because they ask God for thousand-fold more than what they give, and they expect the world to glorify their giving.

**ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ ॥**

choraa jaaraa tai koorhi-aaraa khaaraabaa vaykaar.

On the other hand, the thieves, adulterers, liars, evil doers and the wicked,

**ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਉ ਤਿਨਾ ਭਿ ਕਾਈ ਕਾਰ ॥**

ik hodaa khaa-ay chaleh aithaa-oo tinaa bhe kaa-ee kaar.

depart empty handed from the world after using up the merits of their past deeds by indulging in sinful acts. What kind of useless task is theirs?

**ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ ॥**

jal thal jee-aa puree-aa lo-aa aakaaraa aakaar.

In various worlds and galaxies, there are so many kinds of creatures living in the water and on the land.

**ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ ॥**

o-ay je aakhahi so tooNhai jaaneh tinaa bhe tayree saar.

O' God, only You know what those creatures ask for. They depend upon You for their sustenance.

**ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥**

naanak bhagtaa bhukh saalaahan sach naam aaDhaar.

O' Nanak, the devotees always have the longing to praise God and the eternal Name is their only support.

**ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ ॥੧॥**

sadaa anand raheh din raatee gunvanti-aa paa chhaar. ||1||

They always live in eternal bliss, and are very humble to the virtuous people.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਹਆਰ ॥**

mitee musalmaan kee payrhai pa-ee kumHi-aar.

The remains of a Muslim, end up as clay on the potter's wheel.

**ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥**

gharh bhaaNday itaa kee-aa jaldee karay pukaar.

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

**ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥**

jal jal rovai bapurhee jharh jharh paveh angi-aar.

While burning in the kiln, this clay (remains of the muslim) crackles as if it is burning in Hell.

**ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੇ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥**

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

O' Nanak, the Creator who caused the creation; alone knows who goes to heaven or hell. (Going to hell or heaven does not depend on the method of disposal of remains).

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ॥**

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

Without following the True Guru's teachings, no one has ever realized God, yes without following the teachings of the True Guru, no one has realized God.

**ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ ॥**

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

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

**ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ॥**

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

Upon meeting the True Guru, the person, who banishes attachment to worldly riches and power is liberated forever.

**ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥ ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥੬॥**  
utam ayhu beechaar hai jin sachay sio chit laaiye. jagjeevan data paa-i-aa. ||6||  
Most sublime is this thought, that the one who has attuned his mind to God, has realized Him, the Giver of life to the world.

**ਸਲੋਕ ਮਃ ੧ ॥**  
salok mehlaa 1.  
Salok, First Guru:

**ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥**  
ha-o vich aa-i-aa ha-o vich ga-i-aa.  
In ego (state in which one considers oneself separate from God) a person comes into the world, and in ego he departs from this world.

**ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥**  
ha-o vich jammi-aa ha-o vich mu-aa.  
In ego one is born, and in ego one dies.

**ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ ॥**  
ha-o vich ditaa ha-o vich la-i-aa.  
To maintain ego (separate identity), one gives and accepts charity.

**ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥**  
ha-o vich khati-aa ha-o vich ga-i-aa.  
In ego one earns, and in ego one loses.

**ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰੁ ॥**  
ha-o vich sachiaar koorhi-aar.  
In ego one become truthful or false.

**ਹਉ ਵਿਚਿ ਪਾਪੁ ਪੁੰਨ ਵੀਚਾਰੁ ॥**  
ha-o vich paap punn veechaar.  
In ego one reflects on sinful and noble deeds.

**ਹਉ ਵਿਚਿ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ ॥**  
ha-o vich narak surag avtaar.  
It is because of ego that sometimes one is in all comforts and at other times suffers in pains.



**ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ ॥**

ha-o vich hasai ha-o vich rovai.

In ego one feels happy, and in ego one wails.

**ਹਉ ਵਿਚਿ ਭਰੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ ॥**

ha-o vich bharee-ai ha-o vich Dhovai.

In ego sometimes one's mind is filled with the dirt of vices, and at other times one makes efforts in ego to wash this dirt off.

**ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ ॥**

ha-o vich jaatee jinsee khovai.

In ego sometimes one loses social status and class.

**ਹਉ ਵਿਚਿ ਮੂਰਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ ॥**

ha-o vich moorakh ha-o vich si-aanaa.

In ego, sometimes one act as ignorant, and at other times act as a wise person.

**ਮੇਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ ॥**

mokh mukat kee saar na jaanaa.

He does not know the value of salvation or liberation.

**ਹਉ ਵਿਚਿ ਮਾਇਆ ਹਉ ਵਿਚਿ ਛਾਇਆ ॥**

ha-o vich maa-i-aa ha-o vich chhaa-i-aa.

Being in ego one is either involved in the love for worldly riches and power, or remains in the darkness of ignorance.

**ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥**

ha-umai kar kar jant upaa-i-aa.

Living in ego, mortal takes birth again and again.

**ਹਉਮੈ ਬੁਝੈ ਤਾ ਦਰੁ ਸੂਝੈ**

llha-umai boojhai taa dar soojhai.

When one understands ego, then one comes to know the way to God's court.

**ਗਿਆਨ ਵਿਹੁਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥**

gi-aan vihoonaa kath kath loojhai.

Without spiritual wisdom, one keeps suffering in useless talks and arguments.

**ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖੁ ॥**

naanak hukmee likee-ai laykh.

O' Nanak, it is by God's Command that one's destiny is written.

**ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ ॥੧॥**

jayhaa vaykheh tayhaa vaykh. ||1||

As one sees (considers) others, after sometime one develops the traits like them.

**ਮਹਲਾ ੨ ॥**

mehlaa 2.

Salok, Second Guru:

**ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥**

ha-umai ayhaa jaat hai ha-umai karam kamaahi.

This is the nature of ego, that people keep doing their deeds in ego.

**ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥**

ha-umai ay-ee banDhnaa 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 ॥**

ha-umai kithhu oopjai kit sanjam ih jaa-ay.

Where does ego come from? How can it be removed?

**ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥**

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

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

**ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥**

ha-umai deeragh rog hai daaroo bhee is maahi.

Ego is a chronic disease, but its remedy is also within it.

**ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥**

kirpaa karay jay aapnee taa gur kaa sabad kamaahi.

If God grants His Grace, one acts according to the Teachings of the Guru.

**ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥੨॥**

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

Nanak says, listen, O' people: in this way (by meditating on God's Name), the sorrows due to the disease of ego depart.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਈ ਜਿਨ੍ਹਰੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ ॥**

sayv keetee santokhee-eeN jinHee sach sach Dhi-aa-i-aa.

Only those contented persons, who meditate on the Eternal (God) with love and devotion, truly serve Him.

**ਓਨ੍ਹਰੀ ਦੁਨੀਆ ਤੇੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥**

onHee dunee-aa torhay banDhnaa ann paanee thorhaa khaa-i-aa.

They have broken away from the worldly bonds, and consume food and water in moderation (enough for survival).

**ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥**

tooN bakhseese aglaa nit dayveh charheh savaa-i-aa.

O' God, You are the greatest benefactor, You give continually, more and more.

**ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ ॥੭॥**

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

By glorifying Him, they realize the Great God.

**ਸਲੋਕ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru :

**ਪੁਰਖਾਂ ਬਿਰਖਾਂ ਤੀਰਥਾਂ ਤਟਾਂ ਮੇਘਾਂ ਖੇਤਾਂਹ ॥**

purkhaaN birkhaaN teerthaaN tataaN mayghaaN khaytaaNh.

It is God alone who knows the count and condition of all the human beings, trees, sacred shrines of pilgrimage, banks of sacred rivers, clouds and fields.

**ਦੀਪਾਂ ਲੋਆਂ ਮੰਡਲਾਂ ਖੰਡਾਂ ਵਰਭੰਡਾਂਹ ॥**

deepaaN lo-aaN mandlaaN khandaaN varbhandaaNh.

Only He knows how many islands, continents, worlds and solar systems are there in the universes.

**ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾਂ ਖਾਣੀ ਸੇਤਜਾਂਹ ॥**

andaj jayraj ut-bhujaaN khaanee saytjaaNh.

Only He knows about the creatures born through the four sources of creation such as eggs, the womb, the earth and sweat.

**ਸੇ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾਂ ਮੇਰਾਂ ਜੰਤਾਹ ॥**

so mit jaanai naankaa saraaN mayraaN jantaah.

O' Nanak, only God knows about the count of all the seas, mountains and condition of the creatures living in them.

**ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਹ ॥**

naanak jant upaa-ay kai sammaalay sabhnaah.

O' Nanak, having created these beings, He cherishes them all.

**ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਹ ॥**

jini kartai karnaa kee-aa chintaa bhe karnee taah.

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

**ਸੇ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥**

so kartaa chintaa karay jini upaa-i-aa jag.

Yes, that Creator who has created the world, cares for it as well.

**ਤਿਸੁ ਜੇਹਾਰੀ ਸੁਅਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਣੁ ਅਭਗੁ ॥**

tis johaaree su-asat tis tis deebaan abhag.

Unto Him I bow and offer my reverence, whose support system is eternal.

**ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ ॥੧॥**

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

O' Nanak, without meditating on His Name, all other outer religious symbols such as Janeu (sacred thread) and Tikka (dot on the forehead) means nothing

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਲਖ ਨੇਕੀਆ ਚੰਗਿਆਈਆ ਲਖ ਪੁੰਨਾ ਪਰਵਾਣੁ ॥**

lakh naykee-aa chang-aa-ee-aa lakh punnaa parvaan.

One may perform millions of good and virtuous deeds and myriad of acts of charities which are acceptable to the society.

**ਲਖ ਤਪ ਉਪਰਿ ਤੀਰਥਾਂ ਸਹਜ ਜੋਗ ਬੇਬਾਣ ॥**

lakh tap upar teerthaaN sahj jog baybaan.

One may perform millions of penances at sacred shrines, and goes in the wilderness to practice yoga in a state of poise.

**ਲਖ ਸੂਰਤਣ ਸੰਗਰਾਮ ਰਣ ਮਹਿ ਛੁਟਹਿ ਪਰਾਣ ॥**

lakh soortan sangraam ran meh chhuteh paraan.

One may go to the battlefield and exhibit millions of acts of bravery, and even lose his life there.

**ਲਖ ਸੁਰਤੀ ਲਖ ਗਿਆਨ ਧਿਆਨ ਪੜੀਅਹਿ ਪਾਠ ਪੁਰਾਣ ॥**

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

One may acquire lots of divine understanding and divine wisdom by performing meditations and readings of the Vedas and the Puranas,

**ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਲਿਖਿਆ ਆਵਣ ਜਾਣੁ ॥**

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

The Creator, Who has created this creation and has preordained the time of one's birth and death.

**ਨਾਨਕ ਮਤੀ ਮਿਥਿਆ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥੨॥**

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

O' Nanak, all these clever tricks are false and useless .

Only His Grace is the true stamp or mark for acceptance in His court.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਤੂੰ ਜਿਨਿ ਸਚੇ ਸਚੁ ਵਰਤਾਇਆ ॥**

sachaa saahib ayk tooN jin sacho sach vartaa-i-aa.

O' God, you are the only True Master, who has dispensed Truth (righteousness) everywhere.

**ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨ੍ਹਰੀ ਸਚੁ ਕਮਾਇਆ ॥**

jis tooN deh tis milai sach taa tinHee sach kamaa-i-aa.

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

**ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ਹ ਕੈ ਹਿਰਦੈ ਸਚੁ ਵਸਾਇਆ ॥**

satgur mili-ai sach paa-i-aa jinH kai hirdai sach vasaa-i-aa.

It is only upon meeting and following the teachings of the True Guru that people have realized the Truth. The Guru enshrines the Truth in their heart.

**ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨ੍ਹੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ ॥**

moorakh sach na jaananHee manmukhee janam gavaa-i-aa.

The foolish self-willed people do not know, what is Truth and they waste away their lives in vain.

**ਵਿਚਿ ਦੁਨੀਆ ਕਾਹੇ ਆਇਆ ॥੮॥**

vich dunee-aa kaahay aa-i-aa. ||8||

Why have they even come into the world?

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥**

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

Even if we read and study cartloads of books and after studying make heaps upon heaps of books.

**ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥**

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

If we read so many books that a boat or many pits can be filled with them.

**ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥**

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

We may read them year after year; we may read them as many months that there are in a year.

**ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥**

parhee-ai jaytee aarjaa parhee-ah jaytay saas.

We may read them all our life; we may read them with every breath.

**ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥**

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

O' Nanak, the only one thing, which counts in His court is singing His praises and meditating on His Name. All else is like wandering in one's ego.

ਮਃ ੧ ॥

mehlaa 1.

Salok, First Guru:

ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ॥ ਤੇਤਾ ਕੜਿਆ ॥

likh likh parhi-aa. taytaa karhi-aa.

The more one write and reads, the more he becomes egoistic and arrogant.

ਬਹੁ ਤੀਰਥ ਭਵਿਆ ॥ ਤੇਤੇ ਲਵਿਆ ॥

baho tirath bhavi-aa. tayto lavi-aa.

More one wanders on sacred shrines of pilgrimage, the more one talks uselessly (like a crow).

ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ ॥

baho bhaykh kee-aa dayhee dukh dee-aa.

The more one wears religious robe, the more stress he causes to himself.

ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥

saho vay jee-aa apnaa kee-aa.

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

ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥

ann na khaa-i-aa saad gavaa-i-aa.

By not eating food, a person has not gained any spiritual merits, he has simply lost the opportunity of enjoying its relish.

ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥

baho dukh paa-i-aa doojaa bhaa-i-aa.

Because of his love of duality (practices other than loving and remembering God), he has suffered much Pain.

ਬਸਤ੍ਰੁ ਨ ਪਹਿਰੈ ॥ ਅਹਿਨਿਸਿ ਕਹਰੈ ॥

bastar na pahirai. ahinis kahrai.

One who does not wear any clothes, suffers night and day by subjecting his body to extremes of weather.

ਮੇਨਿ ਵਿਗੂਤਾ ॥ ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ ॥

mon vigootaa. ki-o jaagai gur bin sootaa.

Absorbed in silence, one is gone astray (from the righteous path). How can he be awakened from the slumber of ignorance without the Guru's teachings?

**ਪਗ ਉਪੇਤਾਣਾ ॥ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥**

pag upaytaanaa. apnaa kee-aa kamaanaa.

One who goes barefoot, suffers from his own actions by hurting his feet.

**ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥**

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

One who eats filthy leftovers and throws ashes on his head,

**ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥**

moorakh anDhai pat gavaa-ee.

the blind foolish (ignorant) person has lost his honor.

**ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ ॥**

vin naavai kichh thaa-ay na paa-ee.

Without meditation on God's Name, nothing is approved in His court.

**ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ ॥**

rahai baybaanee marhee masaanee.

One may live in the wilderness, in the cemeteries or in the cremation grounds,

**ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥**

anDh na jaanai fir pachhutaanee.

such a spiritually blind person does not know the right way to realize God, he regrets and repents in the end.

**ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੇ ਸੁਖੁ ਪਾਏ ॥**

satgur bhaytay so sukh paa-ay.

Only he, who meets the True Guru, enjoys peace.

**ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥**

har kaa naam man vasaa-ay.

Because he enshrines God's Name in his mind.

**ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੇ ਪਾਏ ॥**

naanak nadar karay so paa-ay.

O' Nanak, only he on Whom God bestows His grace, meets the Guru.



**ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥੨॥**

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

Then becoming unaffected by any kind of hopes and worries, and following the Guru's word, he burns away his ego.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਵਦੇ ਦਰਿ ਸੋਹਨਿ ਕੀਰਤਿ ਗਾਵਦੇ ॥**

bhagat tayrai man bhaavday dar sohan keerat gaavday.

O' God, Your devotees are pleasing to Your mind. They look beautiful at Your doorstep, singing Your Praises.

**ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਦਰਿ ਢੇਅ ਨ ਲਹਨ੍ਹੀ ਧਾਵਦੇ ॥**

naanak karmaa baahray dar dho-a na lehnHee Dhaavday.

O' Nanak, they who are deprived of God's Grace, find no shelter in His Court and keep wandering aimlessly.

**ਇਕਿ ਮੂਲੁ ਨ ਬੁਝਨ੍ਹਿ ਆਪਣਾ ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ॥**

ik mool na bujhniH aapnaa anhodaa aap ganaa-iday.

There are some who do not understand their roots, and without any spiritual merit, they call themselves great.

**ਹਉ ਢਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰਿ ਉਤਮ ਜਾਤਿ ਸਦਾਇਦੇ ॥**

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

O' God, while others claim themselves belonging to high social status, I am only a minstrel of low social status.

**ਤਿਨ੍ਹੁ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ ॥੯॥**

tinH mangaa je tujhai Dhi-aa-iday. ||9||

I only seek the company of those who meditate upon You.

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ ॥**

koorh raajaa koorh parjaa koorh sabh sansaar.

This entire world is an illusion like the act of a magician. In this false world, false (short lived) is the king and false are his subjects.

**ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ ॥**

koorh mandap koorh maarhee koorh baisanhaar.

False are the palaces and mansions and perishable are those who live in them.

**ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨ੍ਹੁਣਹਾਰੁ ॥**

koorh su-inaa koorh rupaa koorh painHanhaar.

False are the gold and silver ornaments, and false are those who wear them.

**ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ ॥**

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

False is the body, false are the dresses and illusory is the extreme beauty.

**ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥**

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

The relationship between a husband and a wife is of very short duration and they are being wasted away in false conflicts.

**ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥**

koorh koorhai nayhu lagaa visri-aa kartaar.

The false ones love falsehood, and forget their Creator.

**ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੇਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥**

kis naal keechai dostee sabh jag chalanhaar.

With whom should we become friends, when the entire world is transitory?

**ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ ॥**

koorh mithaa koorh maakhi-o koorh dobay poor.

To the mortals this illusory world seems sweet like honey and that is why this false illusion is destroying multitudes of people.

**ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੈ ਕੂੜੁ ॥੧॥**

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

O' God, Nanak makes this supplication, that without You, everything is totally false and illusory.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥**

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

One knows the Truth only when God dwells in one's heart.

**ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ ॥**

koorh kee mal utrai tan karay hachhaa Dho-ay.

The filth of falsehood is removed and the mind and body is freed from the vices.

**ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰ**

sach taa par jaanee-ai jaa sach Dharay pi-aar.

One comes to know the truth about the world only when he bears love for God.

**ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥**

naa-o sun man rehsee-ai taa paa-ay mokh du-aar.

Hearing God's Name, mind is pleased; then, one attains freedom from the worldly entanglements.

**ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥**

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 ॥**

Dharat kaa-i-aa saaDh kai vich day-ay kartaa bee-o.

Preparing the body like a farm, he plants the Seed of God's Name.

**ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥**

sach taa par jaanee-ai jaa sikh sachee lay-ay.

One knows the Truth only when he receives true teachings from the Guru.

**ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥**

da-i-aa jaanai jee-a kee kichh punn daan karay-i.

Showing mercy to other beings, and does some acts of charity and kindness.

**ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥**

sach taaN par jaanee-ai jaa aatam tirath karay nivaas.

One knows the Truth only when he dwells in the sacred shrine of the self.

**ਸਤਿਗੁਰੂ ਨੇ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥ ॥**

satguroo no puchh kai bahi rahai karay nivaas.

Obtaining teachings from the True Guru, he keeps focusing on the inner self.

**ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ ॥**

sach sabhnaa ho-ay daaroo paap kadhai Dho-ay.

God Himself becomes the remedy of all the ailments; and drives out all the sins.

**ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥੨॥**

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

Nanak humbly seeks those who have Truth (God) dwelling in their heart.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤ ਮਸਤਕਿ ਲਾਈਐ ॥**

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

The gift I seek is the humility; if I were to obtain it, I would consider myself very fortunate.

**ਕੂੜਾ ਲਾਲਚੁ ਛਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ ॥**

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

Renounce false greed, and meditate single-mindedly on the incomprehensible God.

**ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ ॥**

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 ਯੂੜਿ ਤਿਨ੍ਹੁਹਾ ਦੀ ਪਾਈਐ ॥**

jay hovai poorab likhi-aa taa Dhoorh tinHaa dee paa-ee-ai.

If it is so preordained, then one gets to humbly serve the Saints.

**ਮਤਿ ਥੋੜੀ ਸੇਵ ਗਵਾਈਐ ॥੧੦॥**

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

Because of our limited intellect, we forfeit the merits of selfless service.

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥**

sach kaal koorh varti-aa kal kaalakh baytaal.

Righteous living has become rare, falsehood is permeating everywhere and people are behaving like demons because of the sins and evils of Kalyug.

**ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥**

bee-o beej pat lai ga-ay ab ki-o ugvai daal.

They who lived righteously (planted the seed of righteousness in their mind) have departed with honor. Those whose mind is split in duality, how can the seed of righteousness sprout in their mind?

**ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੁ ਰੁਤਿ ਹੋਇ ॥**

jay ik ho-ay ta ugvai rutee hoo rut ho-ay.

The seed of love for God will sprout if the mind is not split in duality and there is proper atmosphere such as the cool and calm atmosphere of early morning.

**ਨਾਨਕ ਪਾਹੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ ॥**

naanak paahai baahraa korai rang na so-ay

O' Nanak, just as without a pre-treatment, a raw cloth doesn't get beautifully dyed.

**ਭੈ ਵਿਚਿ ਖੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ ॥**

bhai vich khumb charhaa-ee-ai saram paahu tan ho-ay

Similarly, to imbue the mind in the love of God, the pre-treatment (for the mind is) developing fear of God by hard work.

**ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੂੜੈ ਸੋਇ ਨ ਕੋਇ ॥੧॥**

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

O' Nanak, when in this way the mind is imbued with God's love and devotion, then no thought of falsehood arises in it.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥**

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

(The conditions in the world are miserable, it seems as if) both greed and sin have become the king and his helper; and falsehood is the chief executive.

**ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥**

kaam nayb sad puchhee-ai bahi bahi karay beechaar.

Lust is like their chief advisor, they ask for his advice and then sitting together they deliberate over different ways to befool the public.

**ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥**

anDhee rayat gi-aan vihoonee bhaahi bharay murdaar.

Their subjects are ignorant due to lack of knowledge, they are filled with the fire of worldly desires, and they are spiritually dead.

**ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ ॥**

gi-aanee nacheh vaajay vaaveh roop karahi seegaar.

The so called wise, simply dance and play their musical instruments, adorning themselves with beautiful decorations.

**ਉਚੇ ਕੂਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ ॥**

oochay kookeh vaadaa gaavahi joDhaa kaa veechaar.

They shout out loud, while sing about the past battles and epics of the heros.

**ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ ॥**

moorakh pandit hikmat hujat sanjai karahi pi-aar

The foolish scholars and pundits love to gather worldly wealth by clever arguments and tricks.

**ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੇਖ ਦੁਆਰੁ ॥**

Dharmee Dharam karahi gaavaaveh mangeh mokh du-aar.

The righteous people lose the merit of their righteousness by asking God for salvation in return.

**ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰ ਬਾਰੁ ॥**

*jatee sadaaveh jugat 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 ਕੇ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ ॥**

*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॥**

*pat parvaanaa pichhai paa-ee-ai taa naanak toli-aa jaapai. ||2||*

O' Nanak, a person's true merit would be known only when that person is judged against the measure of his honor received in God's court.

**ਮਃ ੧ ॥**

*mehlaa 1.*

Salok, By the First Guru:

**ਵਦੀ ਸੁ ਵਜਗਿ ਨਾਨਕਾ ਸਚਾ ਵੇਖੈ ਸੋਇ ॥**

*vadee so vajag naankaa sachaa vaykhai so-ay.*

O' Nanak, what God has ordained would certainly happen because He himself is seeing to it (that everything is happening according to His command).

**ਸਭਨੀ ਛਾਲਾ ਮਾਰੀਆ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥**

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

Everyone makes great efforts to do things according to their wishes, but that alone happens which the Creator does.

**ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ ॥**

*agai jaat na jor hai agai jee-o navay.*

In the God's court, social status and power means nothing, because there, one has to deal with entirely new persons.(who are not swayed by anybody's status)

**ਜਿਨ ਕੀ ਲੇਖੇ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੇਇ ॥੩॥**

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

Only those few are considered good or virtuous, who are bestowed with honor when their account is examined in God's court.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਧੁਰਿ ਕਰਮੁ ਜਿਨਾ ਕਉ ਤੁਧੁ ਪਾਇਆ ਤਾ ਤਿਨੀ ਖਸਮੁ ਧਿਆਇਆ ॥**

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

O' God, only those have meditated on You with loving devotion, who are so preordained.

**ਏਨਾ ਜੰਤਾ ਕੈ ਵਸਿ ਕਿਛੁ ਨਾਹੀ ਤੁਧੁ ਵੇਕੀ ਜਗਤੁ ਉਪਾਇਆ ॥**

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

Nothing is in the power of these beings; You have created this world with people of diverse capabilities and inclinations.

**ਇਕਨਾ ਨੇ ਤੂੰ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ ॥**

iknaa no tooN mayl laihi ik aaphu tuDh khu-aa-i-aa.

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

**ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਜਾਣਿਆ ਜਿਥੈ ਤੁਧੁ ਆਪੁ ਬੁਝਾਇਆ ॥**

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

The one to whom You have revealed Yourself, has realized You through the Guru's grace.

**ਸਹਜੇ ਹੀ ਸਚਿ ਸਮਾਇਆ ॥੧੧॥**

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

He has imperceptibly merged in You.

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥**

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

O' God, how strange is this world of Yours, where suffering becomes the remedy, and pleasure becomes an ailment. Where there is bliss, there is no sorrow.



**ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥੧॥**

tooN kartaa karnaa mai naahee jaa ha-o karee na ho-ee. ||1||

O' God, You are the creator and doer of everything, I am nothing. Even if I try, nothing happens.

**ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥**

balihaaree kudrat vasi-aa.

O' all pervading Creator, I dedicate myself to You.

**ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥**

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

Your limits cannot be known.

**ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ॥**

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

Your Light is pervading throughout the universe, and You are seen as the Light in all the creatures. Your almighty power is pervading in all.

**ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਹਉ ਜਿਨਿ ਕੀਤੀ ਸੇ ਪਾਰਿ ਪਇਆ ॥**

tooN sachaa saahib sifat su-aaliha-o jin keetee so paar pa-i-aa.

O' God, You are the True Master; Your Praise is so beautiful. One who sings Your praises, is carried across the world ocean of vices.

**ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥੨॥**

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

O' Nanak, sing the praises of the Creator; whatever He likes to do, He is doing.

**ਮਃ ੨ ॥**

mehlaa 2.

Salok, Second Guru:

**ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ ॥**

jog sabdaN gi-aan sabdaN bayd sabdaN baraahmaneh.

The real duty of a Yogi is to obtain divine wisdom; and the duty of a Brahmin (The Hindu priest) is to study and reflect on Vedas.

**ਖੜੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥**

khatree sabdaN soor sabdaN soodar sabdaN paraa kirteh.

The duty of the Kshatriya is to fight bravely in the battlefield, and the duty of the Shudras is to serve others.

**ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੇ ਜਾਣੈ ਭੇਉ ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥**

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

But the duty of all is to meditate on God's Name. Nanak is the servant of that one who knows this secret because he is the embodiment of immaculate God.

**ਮਃ ੨ ॥**

mehlaa 2.

Salok, Second Guru:

**ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ ॥**

ayk krisanN sarab dayvaa dayv dayvaa ta aatmaa.

The one God is the supreme soul of all gods.

**ਆਤਮਾ ਬਾਸੁਦੇਵਸਿਜਯ ਜੇ ਕੇ ਜਾਣੈ ਭੇਉ ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੪॥**

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

One who understands the mystery, that the soul itself is God, he is the embodiment of Immaculate God and Nanak is servant to him.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ ॥**

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

Just as 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॥**

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

Similarly, the mind is kept away from the vices by the divine knowledge, but the divine knowledge cannot be obtained without the teachings of the Guru.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ ॥**

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

If an educated person is a sinner, he will be punished, but a virtuous person, though illiterate, cannot be punished.

**ਜੇਹਾ ਘਾਲੇ ਘਾਲਣਾ ਤੇਵੇਹੋ ਨਾਉ ਪਚਾਰੀਐ ॥**

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 ॥**

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

So do not play such a game, which will bring you to lose the game of human birth in God's court.

**ਪੜਿਆ ਅਤੈ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ ॥**

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

The accounts of the educated and the illiterate shall be judged in God's court.

**ਮੁਹਿ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ ॥੧੨॥**

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

The person who instead of following the Guru's teaching, stubbornly follows his own mind is punished in God's court.

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, by the First Guru:

**ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥**

naanak mayr sareer kaa ik rath ik rathvaahu.

O' Nanak, the human body, which is the supreme amongst all the species, has a chariot (moral values) and a charioteer (guiding principles).

**ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥**

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

In each age these values and guiding principles keep changing; only the wise people understand this.

**ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥**

satjug rath santokh kaa Dharam agai rathvaahu.

In Sat jug, contentment was the chariot (moral value) and righteousness was the charioteer (guiding principle).

**ਤ੍ਰੇਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥**

taraytai rath jatai kaa jor agai rathvaahu.

In the Age of Treta, celibacy was the chariot and will power the charioteer.

**ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥**

du-aapur rath tapai kaa sat agai rathvaahu.

In the Age of Duapar, penance was the chariot and high moral character was the charioteer.

**ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥੧॥**

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

In this Age of Kaljug, fire of desires for worldly wealth and power is the chariot and falsehood the charioteer.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਸਾਮ ਕਹੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ ॥ ਸਭੁ ਕੋ ਸਚਿ ਸਮਾਵੈ ॥**

saam kahai saytambar su-aamee sach meh aachhai saach rahay. sabh ko sach samaavai.

Saam Veda says that (in Sat Jug) the Master of the World (God) was known as Saytambar. In that Age everyone desired truth, abided by truth and lived righteously.

**ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ ॥**

rig kahai rahi-aa bharpoor. raam naam dayvaa meh soor.

Rig Veda says that (in Treta jug), God is pervading everywhere and among the deities, the name of Lord Rama is the most exalted, shining like the sun.

**ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ ॥ ਨਾਨਕ ਤਉ ਮੋਖੰਤਰੁ ਪਾਹਿ ॥**

naa-ay la-i-ai paraachhat jaahi. Naanak ta-o mokhantar paahi.

O' Nanak, (according to Rig veda), all sins are destroyed by chanting the Name of Lord Rama, then the mortal achieves salvation.

**ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲਿ ਕਾਨ੍ਹੁ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ ॥**

juj meh jor chhalee chandraaval kaanH krisan jaadam bha-i-aa.

Yajur Veda says that (in Dwapar Jug), the master of the world was known as Lord Krishna of the Yadava tribe, who deceived princess Chandravali by his divine power,

**ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ ॥**

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

he brought the mythical wish-fulfilling tree named Parjaat for his Gopi (female devotee) and revelled in Vrindavan.

**ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਥਰਬਣੁ ਹੂਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹੁ ਭਇਆ ॥**

kal meh bayd atharban hoo-aa naa-o khudaa-ee alhu bha-i-aa.

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

**ਨੀਲ ਬਸਤ੍ਰੁ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥**

neel bastar lay kaprhay pahiray turak pathaanee amal kee-aa.

Turks and Pathans assumed power and they began to wear blue clothes.

**ਚਾਰੇ ਵੇਦ ਹੋਏ ਸਚਿਆਰ ॥**

chaaray vayd ho-ay sachiaar.

In this way all the four Vedas claim their own truth in accordance with their respective times.

**ਪੜਹਿ ਗੁਣਹਿ ਤਿਨ੍ਹੁ ਚਾਰ ਵੀਚਾਰ ॥**

parheh guneh tinH chaar veechaar.

By reading and reflecting on these vedas, people develop good thoughts in their mind.

**ਭਾਉ ਭਗਤਿ ਕਰਿ ਨੀਚੁ ਸਦਾਏ ॥ ਤਉ ਨਾਨਕ ਮੋਖੰਤਰੁ ਪਾਏ ॥੨॥**

bhaa-o bhagat kar neech sadaa-ay. ta-o naanak mokhantar paa-ay. ||2||

But, O' Nanak, only he who does loving adoration of God and remains humble, attains emancipation.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਤੁ ਮਿਲਿਐ ਖਸਮੁ ਸਮਾਲਿਆ ॥**

satgur vitahu vaari-aa jit mili-ai khasam samaali-aa.

I dedicate my life to the True Guru; meeting whom, I have come to cherish God.

**ਜਿਨਿ ਕਰਿ ਉਪਦੇਸੁ ਗਿਆਨ ਅੰਜਨੁ ਦੀਆ ਇਨ੍ਹਰੀ ਨੇਤ੍ਰੀ ਜਗਤੁ ਨਿਹਾਲਿਆ ॥**

jin kar updays gi-aan anjan dee-aa inHee naytree jagat nihaali-aa.

The True Guru who has so illuminated my mind by his teachings as if he has put an ointment of divine knowledge in my eyes, by virtue of which I behold the truth about the world.

**ਖਸਮੁ ਛੇਡਿ ਦੂਜੈ ਲਗੇ ਡੁਬੇ ਸੇ ਵਣਜਾਰਿਆ ॥**

khasam chhod doojai lagay dubay say vanjaari-aa.

Those who abandon their true Master and attach themselves to another, are drowned in the worldly ocean of vices.

**ਸਤਿਗੁਰੁ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ ॥**

satguroo hai bohithaa virilai kinai veechaari-aa.

Only a few realize that the True Guru is like a ship (to take us across the ocean of worldly vices)

**ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ ॥੧੩॥**

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

Granting His Grace, He has helped me cross over the worldly ocean of vices.

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ ॥**

simmal rukh saraa-iraa at deeragh at much.

The simmal tree is straight like an arrow; it is very tall, and very wide.

**ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ ॥**

o-ay je aavahi aas kar jaahi niraasay kit.

But the birds that come and sit on it with the hope of eating its fruit, why do they depart disappointed?

**ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ ॥**

*fal fikay ful bakbakay kamm na aavahi pat.*

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

**ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥**

*mithat neevae naankaa gun chang-aa-ee-aa tat.*

(similarly without sweetness and humility, all the show of greatness is of no use). O' Nanak, the quality of sweetness with humility is the essence of all virtues.

**ਸਭੁ ਕੇ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ ॥**

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

Everyone bends down for one's own sake, and not for the sake of others.

**ਧਰਿ ਤਾਰਾਜੂ ਤੇਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ ॥**

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

we should note that when something is placed on the weighing scale, the side that is lower is considered heavier (similarly, he who shows humility is deemed a better person)

**ਅਪਰਾਧੀ ਦੁਣਾ ਨਿਵੈ ਜੇ ਹੰਤਾ ਮਿਰਗਾਹਿ ॥**

*apraaDhee doonaa nivai jo hantaa miragaahi.*

A sinner, like the deer hunter, bends down twice as much for the sake of his selfish purpose.

**ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥੧॥**

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

But what can be achieved by showing humility by bowing one's head down if the heart remains filled with falsehood and deceit.

**ਮਃ ੧ ॥**

*mehlaa 1.*

Salok, First Guru:

**ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ ॥**

*parh pustak sanDhi-aa baadaN.*

A pandit reads holy books and says daily prayers, and then engages in debate.

**ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥**

*sil poojas bagul samaaDhaN.*

He worships stones and then sits like a stork, pretending to be in Samadhi.

**ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ ॥**

*mukh jhooth bibhookhan saaraN.*

He utters falsehood, and embellishes his lies like beautiful ornaments,

**ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ ॥**

*taraipaal tihaal bichaaraN.*

He recites the three lines of the Gayatri mantra three times a day.

**ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ ॥**

*gal maalaa tilak lilaataN.*

Around his neck is a rosary, and on his forehead is tilak-the sacred mark;

**ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥**

*du-ay Dhotee bastar kapaataN.*

he always keep two loincloths and wears a turban on his head while praying.

**ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥**

*jay jaanas barahmaN karmaN.*

But if he knew the divine deeds (God's praises),

**ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ ॥**

*sabh fokat nischa-o karmaN.*

then he would surely realize that all of these beliefs and rituals are in vain.

**ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ ॥**

*kaho naanak nihcha-o Dhi-aavai.*

O' Nanak, meditate on God with full faith.

**ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ ॥੨॥**

*vin satgur vaat na paavai. ||2||*

Without the teachings of the True Guru, no one finds the right path.

**ਪਉੜੀ ॥**

*pa-orhee.*

Pauree:



**ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ ॥**

kaparh roop suhaavanaa chhad dune-aa andar jaavnaa.

One will depart from the world leaving the beautiful body here.

**ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥**

mandaa changa aapnaa aapay hee keetaa paavnaa.

He will bear the consequences of his good and bad deeds.

**ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ ॥**

hukam kee-ay man bhaavday raahi bheerhai agai jaavnaa.

The person, who has lived life as per his whims (issued orders as per his whims without caring how much suffering he has caused to others), would have to bear such tortures, as if being squeezed through a narrow path hereafter.

**ਨੰਗਾ ਦੇਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥**

hangaa dojak chaali-aa taa disai kharaa daraavanaa.

When his sinful deeds are exposed, he looks very hideous while suffering.

**ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ ॥੧੪॥**

kar a-ugan pachhotaavanaa. ||14||

Then, he regrets the sins he committed.

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥**

da-i-and kapaah santokh soot jat gandhee sat vat.

O' Pundit, a thread made out of compassion, contentment, celibacy and high moral character instead of cotton,

**ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥**

ayhu janay-oo jee-a kaa ha-ee ta paaday ghat.

is the sacred thread of the soul; if you have it, then go ahead and put it on me.

**ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥**

na ayhu tutai na mal lagai na 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 ॥**

Dhan so maanas naankaa jo gal chalay paa-ay.

O' Nanak, Blessed are those mortals, who has such a thread around their necks.

**ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥**

cha-ukarh mul anaa-i-aa bahi cha-ukai paa-i-aa.

You buy this thread for four pennies, sitting in the kitchen of the host, you put it around his neck.

**ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥**

sikhaa kann charhaa-ee-aa gur baraaahman thi-aa.

Then you whisper in his ear that from now on the Brahman is your guru.

**ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥**

oh mu-aa oh jharh pa-i-aa vaytgaa ga-i-aa. ||1||

But when he dies, the sacred thread falls away, and the soul departs without it.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਲਖ ਚੇਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ ॥**

lakh choree-aa lakh jaaree-aa lakh koorhee-aa lakh gaal.

A human being commits thousands of robberies, thousands of acts of adultery, thousands of falsehoods and thousands of verbal abuses.

**ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥**

lakh thagee-aa pahinaamee-aa raat dinas jee-a naal.

He practices thousands of deceptions and secret deeds, night and day, against his fellow beings.

**ਤਗੁ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਮੁਹਣੁ ਵਟੇ ਆਇ ॥**

tag kapaahahu katee-ai baamHan vatay aa-ay

The sacred thread is spun from cotton, and the Brahmin comes and twists it.

**ਕੁਹਿ ਬਕਰਾ ਰਿੰਨ੍ਹੁ ਖਾਇਆ ਸਭੁ ਕੇ ਆਖੈ ਪਾਇ ॥**

kuhi bakraa rinnih khaa-i-aa sabh ko aakhai paa-ay.

The goat is killed, cooked and eaten by all, and everyone then says, sacred thread has been worn.

**ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ ॥**

ho-ay puraanaa sutee-ai bhee fir paa-ee-ai hor.

When sacred thread wears out, it is thrown away, and another one is put on.

**ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ ॥੨॥**

naanak tag na tut-ee jay tag hovai jor. ||2||

O Nanak, the thread would not break if it had the strength of compassion, contentment and high moral character.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਉਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੂਤੁ ॥**

naa-ay mani-ai pat oopjai saalaahie sach soot.

We get honor in God's court only when we enshrine His Name in our heart, because singing praises of God is the true sacred thread.

**ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੂਟਸਿ ਪੂਤੁ ॥੩॥**

dargeh andar paa-ee-ai tag na tootas poot. ||3||

By wearing such a sacred thread, honor is obtained in God's court. This sacred thread never breaks.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, by the First Guru:

**ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ ॥**

tag na indree tag na naaree.

Pandit wears no thread to restrain his senses and body from the vices.

**ਭਲਕੇ ਥੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ ॥**

bhalkay thuk pavai nit daarhee.

Every day he is committing sins, and therefore being humiliated.

**ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ ॥**

tag na pairee tag na hathee.

He wears no sacred thread on his feet to prevent him going to bad places, and no thread on his hands to restrain him from committing any evil deeds.

**ਤਗੁ ਨ ਜਿਹਵਾ ਤਗੁ ਨ ਅਖੀ ॥**

tag na jihvaa tag na akhee.

He has no thread for his tongue to prevent slandering, and no thread for his eyes to stop looking with evil intent.

**ਵੇਤਗਾ ਆਪੇ ਵਤੈ ॥ ਵਟਿ ਧਾਗੇ ਅਵਰਾ ਘਤੈ ॥**

vaytgaa aapay vatai.vat Dhaagay avraa ghatai. vat Dhaagay avraa ghatai.

Although he himself is roaming around without any thread of moral restraint, he makes and puts threads on others.

**ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ ॥**

lai bhaarh karay vee-aahu.

He takes payment for performing marriages;

**ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ ॥**

kadh kaagal dasay raahu.

reading their horoscopes, he shows them the way.

**ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਏਹੁ ਵਿਡਾਣੁ ॥**

sun vaykhhu lokaa ayhu vidaan.

O' people, look and listen to this astonishing play,

**ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ ॥੪॥**

man anDhaa naa-o sujaan. ||4||

that pandit himself is ignorant, and yet he calls himself the wise one.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਾਈ ਕਾਰ ਕਰਾਇਸੀ ॥**

saahib ho-ay da-i-aal kirpaa karay taa saa-ee kaar karaa-isee.

When the Master becomes gracious and bestows mercy on someone, He makes him do only that deed which pleases Him.

**ਸੇ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਜਿਸ ਨੇ ਹੁਕਮੁ ਮਨਾਇਸੀ ॥**

so sayvak sayvaa karay jis no hukam manaa-isee.

That servant, whom God causes to obey His Command, truly serves Him.

**ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥**

*hukam mani-ai hovai parvaan taa khasmai kaa mahal paa-isee.*

Obeying His Command, he becomes acceptable in God's court, and then, he merges with Him.

**ਖਸਮੈ ਭਾਵੈ ਸੇ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੇ ਫਲੁ ਪਾਇਸੀ ॥**

*khasmai bhaavai so karay manhu chindi-aa so fal paa-isee.*

When one does what pleases His Master, obtains the fruits of his mind's desires.

**ਤਾ ਦਰਗਹ ਪੈਯਾ ਜਾਇਸੀ ॥੧੫॥**

*taa dargeh paiDhaa jaa-isee. ||15||*

Then, he goes to God's Court in honor.

**ਸਲੋਕ ਮਃ ੧ ॥**

*salok mehlaa 1.*

Salok, First Guru:

**ਗਉ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ ॥**

*ga-oo biraahman ka-o kar laavhu gobar taran na jaa-ee.*

O Pandit, on one hand you impose tax on the cows and the Brahmins and on the other hand you apply cow-dung to the kitchen floor for purification. Remember that this will not help you cross the world ocean of vices.

**ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ ॥**

*Dhotee tikaa tai japmaalee Dhaan malaychhaaN khaa-ee.*

You wear loin-cloth, apply a frontal mark, and carry the rosaries, but you eat the grains supplied by the Malech (the polluted ones).

**ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ ॥**

*antar poojaa parheh kataybaa sanjam turkaa bhaa-ee.*

O' brother, inside your home, you perform devotional worship, but outside you read the Semitic books, and observe Muslim austerities.

**ਛੋਡੀਲੇ ਪਾਖੰਡਾ ॥**

*chhodeelay paakhandaa.*

Renounce your hypocrisy,

**ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ ॥੧॥**

naam la-i-ai jaahi tarandaa. ||1||

because it is only by remembering God's Name, that you will swim across the worldly ocean of vices.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥**

maanas khaanay karahi nivaaj.

The corrupt rulers, say their daily prayers, but oppress their subjects.

**ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥**

chhuree vagaa-in tin gal taag.

Wearing the sacred thread around their necks, they torture the poor.

**ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ ॥**

tin ghar barahman pooreh naad.

In their homes, the Brahmins sound the shankh (conch) to get rewarded.

**ਉਨ੍ਹਾ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ ॥**

unHaa bhe aavahi o-ee saad.

The Brahmins too enjoy the taste of ill-gotten wealth.

**ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ ॥**

koorhee raas koorhaa vaapaar.

False is their capital, and false is their trade.

**ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥**

koorh bol karahi aahaar.

They earn their livelihood by telling lies.

**ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ ॥**

saram Dharam kaa dayraa door

They have no sense of shame and they do not perform any righteous deeds.

**ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥**

naanak koorh rahi-aa bharpoor.

O' Nanak, falsehood is prevailing all around.

**ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ ॥**

mathai tikaa tayrh Dhotee kakhaa-ee.

With sacred marks on their foreheads, and the saffron colored loin-cloth around their waists (profess holiness from outside).

**ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ ॥**

hath chhuree jagat kaasaa-ee.

But in real life, they are the most corrupt officials ready to torture the entire world, as if they are the butchers of the world with knives in their hands.

**ਨੀਲ ਵਸਤ੍ਰ ਪਹਿਰਿ ਹੇਵਹਿ ਪਰਵਾਣੁ ॥**

neel vastar pahir hoveh parvaan.

Wearing blue robes, they seek the approval of their Muslim rulers.

**ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ ॥**

malaychh Dhaan lay poojeh puraan.

They accept money from the Muslim rulers, but still worship the Puranas.

**ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥**

abhaakhi-aa kaa kuthaa bakraa khaanaa.

They eat the meat of the goats, killed (mercilessly) after the Muslim prayers are read over them.

**ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ ॥**

cha-ukay upar kisai na jaanaa.

and yet they do not allow anyone else to enter their kitchen areas.

**ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥**

day kai cha-ukaa kadhee kaar.

After purifying the kitchen floor with cow-dung they draw boundary line.

**ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ ॥**

upar aa-ay baithay koorhi-aar.

The false pundits come and sit on the kitchen floor.

**ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ ॥ ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ ॥**

mat bhитай vay mat bhитай. ih ann asaadaa fitai.

They tell others, do not come near our kitchen, lest our kitchen and food will be polluted.

**ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ ॥**

tan fitai fayrh karayn.

But with their polluted bodies, they commit evil deeds.

**ਮਨਿ ਜੁਠੈ ਚੁਲੀ ਭਰੇਨਿ ॥**

man joothai chulee bharayn.

Their minds are filthy with vices, but they try to clean their mouths by rinsing.

**ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ॥**

kaho naanak sach Dhi-aa-ee-ai.

Nanak says, meditate on God with love and devotion.

**ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥੨॥**

such hovai taa sach paa-ee-ai. ||2||

God is realized, only when our mind is pure (free from vices and evil thoughts).

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਚਿਤੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਵੇਖਿ ਨਦਰੀ ਹੇਠਿ ਚਲਾਇਦਾ ॥**

chitai andar sabh ko vaykh nadree hayth chalaa-idaa.

God keeps everyone within His mind and makes all to act as per His grace.

**ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਆਪੇ ਹੀ ਕਰਮ ਕਰਾਇਦਾ ॥**

aapay day vadi-aa-ee-aa aapay hee karam karaa-idaa.

He Himself bestows honors, and He Himself causes them to act.

**ਵਡਹੁ ਵਡਾ ਵਡ ਮੇਦਨੀ ਸਿਰੇ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ ॥**

vadahu vadaa vad maydnee siray sir DhanDhai laa-idaa.

He is the greatest of the great; great is His world. He enjoins all to their tasks.

**ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ ॥**

nadar upthee jay karay sultaanaa ghaahu karaa-idaa.

If He withdraws His grace, then He can make even the kings penniless like the grass cutters.

**ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥੧੬॥**

dar mangan bhikh na paa-idaa. ||16||

Even when they go begging from door to door, no one will give them charity.



**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਜੇ ਮੇਹਾਕਾ ਘਰੁ ਮੁਰੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ ॥**

jay mohaakaa ghar muhai ghar muhi pitree day-ay.

If a thief robs a house, and offers the stolen goods to a brahmin, believing that he would deliver to his dead ancestors.

**ਅਗੈ ਵਸਤੁ ਸਿਵਾਣੀਐ ਪਿਤਰੀ ਚੇਰ ਕਰੇਇ ॥**

agai vasat sinjaanee-ai pitree chor karay-i.

In the world hereafter, these stolen goods are recognized, and his ancestors are considered thieves as well.

**ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ ॥**

vadhee-ah hath dalaal kay musfee ayh karay-i.

The hands of the go-between (Brahmin) are cut off; this is the justice of the righteous judge.

**ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥੧॥**

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.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਜਿਉ ਜੇਰੂ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੇ ਵਾਰ ॥**

ji-o joroo sirnaavaneer aavai vaaro vaar.

Just as month after month, when a woman is going through her periods.

**ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥**

joothay joothaa mukh vasai nit nit ho-ay khu-aar.

similarly falsehood always remains dominant in the mouth of the false persons, and they keep suffering in distress every day.

**ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥**

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॥**

soochay say-ee naankaa jin man vasi-aa so-ay. ||2||

O' Nanak, only they are pure, within whose minds God dwells.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰ ਰੰਗੀ ਹਰਮ ਸਵਾਰਿਆ ॥**

turay 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 ॥**

kothay mandap maarhee-aa laa-ay baithay kar paasaari-aa.

in houses and pavilions and lofty mansions, they dwell, making elaborate show.

**ਚੀਜ ਕਰਨਿ ਮਨਿ ਭਾਵਦੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ ॥**

cheej karan man bhaavday har bujhan naahee haari-aa.

They who indulge in merry making to their heart's content, but do not think of God, they lose the objective of their human life.

**ਕਰਿ ਫੁਰਮਾਇਸਿ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ ॥**

kar furmaa-is khaa-i-aa vaykh mahlat maran visaari-aa.

Asserting their authority, they earn their livelihood and beholding their mansions, they forget about death.

**ਜਰੁ ਆਈ ਜੋਬਨਿ ਹਾਰਿਆ ॥੧੭॥**

jar aa-ee joban haari-aa. ||17||

When old age comes, they lose the vitality of youth.

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥**

jay kar sootak mannee-ai sabh tai sootak ho-ay.

If one accepts the concept of impurity, then there is impurity everywhere.

**ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥**

gohay atai lakrhee andar keerhaa ho-ay.

In cow-dung and wood there are worms.

**ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥**

jaytay daanay ann kay jee-aa baajh na ko-ay.

As many are the grains of food, none is without life.

**ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥**

pahilaa paanee jee-o hai jit hari-aa sabh ko-ay.

First, there is life in the water, by which everything gets life and becomes green.

**ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥**

sootak ki-o kar rakhee-ai sootak pavai raso-ay.

How can we protect ourselves from impurity, because this impurity is always right there in our kitchen?

**ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥੧॥**

naanak sootak ayv na utrai gi-aan utaaray Dho-ay. ||1||

O' Nanak, impurity cannot be removed by these false beliefs; it is washed away only by spiritual wisdom.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ ॥**

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 ॥**

akhee sootak vaykh-naa par tari-a par Dhan roop.

The impurity of the eyes is to look upon the beauty of another man's wife, and his wealth with evil intent.

**ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ ॥**

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॥**

naanak hansaa aadmee baDhay jam pur jaahi. ||2||

O, Nanak, It is because of these beliefs of impurities that even swan like beautiful people are bound and taken to hell.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਸਭੇ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥**

sabho sootak bharam hai doojai lagai jaa-ay.

All impurity comes from doubt and attachment to duality.

**ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥**

jaman marnaa hukam hai bhaanai aavai jaa-ay.

Birth and death are subject to His Command; through God's Will we come into this world and depart from here.

**ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੇਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥**

khaanaa peenaa pavitar hai diton rijak sambaahi.

Eating and drinking are pure, since God gives sustenance to all.

**ਨਾਨਕ ਜਿਨ੍ਹਰੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨ੍ਹਰਾ ਸੂਤਕੁ ਨਾਹਿ ॥੩॥**

naanak jinHee gurmukh bujhi-aa tinHaa sootak naahi. ||3||

O' Nanak, they who through the Guru's teaching have understood this concept of false beliefs, for them there is no impurity.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ ॥**

satgur vadaa kar salaahee-ai jis vich vadee-aa vadi-aa-ee-aa.

We should praise the True Guru considering him as the greatest; within whom are the greatest virtues.

**ਸਹਿ ਮੇਲੇ ਤਾ ਨਦਰੀ ਆਈਆ ॥**

seh maylaytaa nadree aa-ee-aa.

When God causes us to meet the Guru, then we come to see these virtue.

**ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਮਨਿ ਵਸਾਈਆ ॥**

Jaa tis bhaanaa taa man vasaa-ee-aa.

When it pleases Him, these virtues come to dwell in our minds.

**ਕਰਿ ਹੁਕਮੁ ਮਸਤਕਿ ਹਥੁ ਧਰਿ ਵਿਚਹੁ ਮਾਰਿ ਕਢੀਆ ਬੁਰਿਆਈਆ ॥**

kar hukam mastak hathDhar vichahu maar kadhee-aa buri-aa-ee-aa.

Becoming merciful, The Guru removes the evils from our mind.

**ਸਹਿ ਤੁਠੈ ਨਉ ਨਿਧਿ ਪਾਈਆ ॥੧੮॥**

She tuthai na-o niDh paa-ee-aa. ||18||

When God is thoroughly pleased, all the treasures of life are obtained.

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਪਹਿਲਾ ਸੁਚਾ ਆਪਿ ਹੋਇ ਸੁਚੈ ਬੈਠਾ ਆਇ ॥**

pahilaa suchaa aap ho-ay suchai baithaa aa-ay.

First, purifying himself, the Brahman comes and sits in his purified enclosure.

**ਸੁਚੇ ਅਗੈ ਰਖਿਓਨੁ ਕੋਇ ਨ ਭਿਟਿਓ ਜਾਇ ॥**

suchay agai rakhi-on ko-ay nabhiti-o jaa-ay.

The pure meals, which no one else has touched, are placed before him.

**ਸੁਚਾ ਹੋਇ ਕੈ ਜੇਵਿਆ ਲਗਾ ਪੜਣਿ ਸਲੋਕੁ ॥**

suchaa ho-ay kai jayvi-aa lagaa parhan salok.

Being purified, he eats this food, and begins to read some sacred verses.

**ਕੁਹਥੀ ਜਾਈ ਸਟਿਆ ਕਿਸੁ ਏਹੁ ਲਗਾ ਦੇਖੁ ॥**

kuhthee jaa-ee sati-aa kis ayhu lagaadokh.

This pure food is thrown into a filthy place (his stomach), so who would bear the blame for polluting such a pure meal?

**ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ ਲੂਣੁ ਪੰਜਵਾ ਪਾਇਆ ਘਿਰਤੁ ॥ ਤਾ ਹੋਆ ਪਾਕੁ ਪਵਿਤੁ ॥**

anndayvtaa paaneedayvtaa baisantardayvtaa loon panjvaa paa-i-aaghirat.taa ho-aa paak pavit.

(According to brahmin's own belief), the grain is sacred, the water is sacred; the fire and salt are sacred as well; when the fifth thing, the ghee, is added, then the food becomes pure and sanctified.

**ਪਾਪੀ ਸਿਉ ਤਨੁ ਗਡਿਆ ਥੁਕਾ ਪਈਆ ਤਿਤੁ ॥**

paapee si-otan gadi-aa thukaa pa-ee-aatit.

when this pure food comes in contact with the sinful human body, the pure and immaculate food becomes so impure (human waste) that it stinks.

**ਜਿਤੁ ਮੁਖਿ ਨਾਮੁ ਨ ਉਚਰਹਿ ਬਿਨੁ ਨਾਵੈ ਰਸ ਖਾਹਿ ॥**

jit mukh naam na oochrahi bin naavai raskhaahi.

A person, who eats tasty foods without meditating on God's Name,

**ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਤਿਤੁ ਮੁਖਿ ਥੁਕਾ ਪਾਹਿ ॥੧॥**

naanak ayvai jaanee-aitit mukh thukaa paahi. ॥

O' Nanak, know this: that such a person is disgraced.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥**

bhand jammee-aibhand nimmee-aibhand mangan vee-aahu.

A man is conceived within a woman and is born from a woman; to a woman he is engaged and married.

**ਭੰਡਹੁ ਹੋਵੈ ਦੇਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥**

bhandahu hovaidosteebhandahu chalai raahu.

Woman becomes his friend; through woman, the future generations come.

**ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥**

bhand mu-aabhandbhaalee-aibhand hovai banDhaan.

When his woman dies, he seeks another woman; it is through the woman that we are bounded with the world.

**ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥**

so ki-o mandaa aakhee-ai jit jameh raajaan.

So why call her bad? From whom kings are born.

**ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥**

bhandahu heebhand oopjaibhandai baajh na ko-ay.

From woman, woman is born; without woman, there would be no one at all.

**ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥**

Naanak bhandai baahraa ayko sachaa so-ay.

O Nanak, it is only God who has been there without going through the womb of a woman.

**ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥**

jit mukh sadaa salaah-ee-aibhaagaa ratee chaar.

That person who praises God continually is blessed and beautiful.

**ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੨॥**

naanaktay mukh oojlaytit sachaidarbaar. ||2||

O' Nanak, those faces shall be radiant with honor in the Court of God.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਸਭੁ ਕੋ ਆਖੈ ਆਪਣਾ ਜਿਸੁ ਨਾਹੀ ਸੇ ਚੁਣਿ ਕਢੀਐ ॥**

sabh ko aakhai aapnaa jis naahee so chun kadhee-ai.

Everyone Has emotional attachments in this world, single out the one who does not have these attachments.

**ਕੀਤਾ ਆਪੇ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ ॥**

keetaa aapo aapnaa aapay hee laykhaa sandhee-ai.

(In the end), everyone bears the consequences of his deeds.

**ਜਾ ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਗਿ ਤਾ ਕਾਇਤੁ ਗਾਰਬਿ ਹੰਢੀਐ ॥**

jaa rahnaa naahee ait jagtaa kaa-it gaarab handhee-ai.

Since one is not destined to remain in this world forever, why should one ruin himself in arrogance?

**ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥ ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ ॥੧੯॥**

mandaa kisai na aakhee-ai parh akhar ayho bujhee-ai, moorkhai naal na lujhee-ai. ||19||

Read and understand these words of wisdom that we should not call anyone bad, and should not argue with fools.

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥**

naanak fikai boli-aitan man fikaa ho-ay.

O' Nanak, one who always speaks rudely, becomes rude.

**ਫਿਕੇ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ ॥**

fiko fikaa sadee-ai fikay fikee so

He is called rude by all and such becomes his reputation.

**ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਥੁਕਾ ਫਿਕੇ ਪਾਇ ॥**

fikaadargeh satee-ai muhi thukaa fikay paa

The rude person is disgraced, and he is not accepted in God's court.

**ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ ॥੧॥**

fikaa moorakh aakhee-ai paanaa lahai sajaa-ay. ||1||

The rude one is called a fool and he is humiliated everywhere.

**ਮਃ ੧ ॥**

mehlaa 1.

Salok, First Guru:

**ਅੰਦਰਹੁ ਝੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥**

andrahujhoothay paj baahardunee-aa andar fail.

In this world there are many persons who from inside are false, but from outside they have managed to established their honor.

**ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥**

athsath tirath jay naaveh utrai naahee mail.

Even though they may bathe at the sixty-eight sacred shrines of pilgrimage, still the filth of vices from their mind does not depart.

**ਜਿਨ੍ਹ ਪਟੁ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦੜੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ ॥**

jinH pat andar baahar gudarh taybhalay sansaar.

Those who have compassion and kindness inside but may appear rude from the outside, are the virtuous people in this world.

**ਤਿਨ੍ਹ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਨ੍ਹੇ ਵੀਚਾਰਿ ॥**

tinH nayhu lagaa rab sayteedaykhnHay veechaar.

They embrace love for God, and contemplate beholding Him.



**ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥**

rang haseh rang roveh chupbhee kar jaahi.

In God's Love, they laugh, and in God's Love, they weep, and also keep silent.

**ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥**

parvaah naahee kisai kayree baajh sachay naah.

They do not depend on anyone else, except their True Master.

**ਦਰਿ ਵਾਟ ਉਪਰਿ ਖਰਚੁ ਮੰਗਾ ਜਬੈ ਦੇਇ ਤ ਖਾਹਿ ॥**

dar vaat uparkharach mangaa jabaiday-aytakhaahi.

They ask for Naam as food for their soul, and when He gives they partake of it.

**ਦੀਬਾਨੁ ਏਕੇ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮ੍ਹਰਾ ਮੇਲੁ ॥**

deebaan ayko kalam aykaa hamaatumHaa mayl.

There is only one judge and one justice system for everyone and all people with good or bad deeds ultimately meet there in His court.

**ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ ॥੨॥**

dar la-ay laykhaa peerh chhutai naankaa ji-otayl. ||2||

O' Nanak, in God's court, the account of everyone is examined and the sinners are severely punished like oil seeds are crushed in the oil press.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਆਪੇ ਹੀ ਕਰਣਾ ਕੀਓ ਕਲ ਆਪੇ ਹੀ ਤੈ ਧਾਰੀਐ ॥**

aapay hee karnaa kee-o kal aapay hee tai Dhaaree-ai.

O' God, You Yourself have created the creation, and You Yourself have infused Your power into it.

**ਦੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਧਰਿ ਕਚੀ ਪਕੀ ਸਾਰੀਐ ॥**

daykheh keetaa aapnaa Dhar kachee pakee saaree-ai.

You behold Your creation like a board game and decide which pieces (mortals) are true (who have achieved their purpose of human life) and which are false.

**ਜੇ ਆਇਆ ਸੇ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ ॥**

jo aa-i-aa so chalsee sabh ko-ee aa-ee vaaree-ai.

Whoever has come into this world, shall depart; all shall have their turn.

**ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਰਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥**

*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 Master from our minds?

**ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥੨੦॥**

*aapan hathee aapnaa aapay hee kaaj savaaree-ai. ||20||*

We should accomplish our task of merging with God ourselves, by meditating on his Name.

**ਸਲੋਕੁ ਮਹਲਾ ੨ ॥**

*salok mehlaa 2.*

Salok, by Second Guru:

**ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥**

*ayh kinayhee aaskee doojai lagai jaa-ay.*

What sort of love is this, which clings to duality (loving someone other than God)?

**ਨਾਨਕ ਆਸਕੁ ਕਾਂਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥**

*naanak aasak kaaNdhee-ai sad hee rahai samaa-ay.*

O' Nanak, he alone is considered a true lover, who remains forever absorbed in the love of his beloved (God).

**ਚੰਗੈ ਚੰਗਾ ਕਰਿ ਮੰਨੇ ਮੰਦੈ ਮੰਦਾ ਹੋਇ ॥**

*changai changa kar mannay mandai mandaa ho-ay.*

But one who feels happy only when good things happen, and rejects when things go badly,

**ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਰਤੈ ਸੇਇ ॥੧॥**

*aasak ayhu na aakhee-ai je laykhai vartai so-ay. ||1||*

should not be called a true lover of God, as he is dealing with God in such a business like fashion.

**ਮਹਲਾ ੨ ॥**

*mehlaa 2.*

Salok, Second Guru:

**ਸਲਾਮੁ ਜਬਾਬੁ ਦੇਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥**

salaam jabaab dovai karay mundhhu ghuthaa jaa-ay.

One who offers both respectful greetings and rude refusal to his Master, is fundamentally going astray from the very beginning.

**ਨਾਨਕ ਦੇਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥੨॥**

naanak dovai koorhee-aa thaa-ay na kaa-ee paa-ay. ||2||

O' Nanak, both these attitudes are false, and are not accepted in God's court.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੇ ਸਾਹਿਬੁ ਸਦਾ ਸਮੁਹਾਲੀਐ ॥**

jit sayvi-ai sukh paa-ee-ai so saahib sadaa samHaalee-ai.

Meditating on whom peace is obtained; that Master should always be remembered.

**ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥**

jit keetaa paa-ee-ai aapnaa saa ghaal buree ki-o ghaalee-ai.

When we know that we have to bear the consequences of our deeds, then why should we do evil deeds?

**ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥**

mandaa mool na keech-ee day lammee nadar nihaalee-ai.

We should not do any evil at all; we should consider its consequences with foresight.

**ਜਿਉ ਸਾਹਿਬੁ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥**

ji-o saahib naal na haaree-ai tavayhaa paasaa dhaalee-ai.

We should Play the game of life in such a way that we are not considered losers before our Master.

**ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥੨੧॥**

kichh laahay upar ghaalee-ai. ||21||

(In this precious human life), we should do those deeds that will bring us honor in God's court.

## ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

salok mehlaa 2.

Salok, Second Guru:

## ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥

chaakar lagai chaakree naalay gaarab vaad.

If a servant performs service, while being egotistic and argumentative,

## ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥

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 ॥

aap gavaa-ay sayvaa karay taa kichh paa-ay maan.

But if he serves without ego, then he receives recognition.

## ਨਾਨਕ ਜਿਸ ਨੇ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੇ ਪਰਵਾਨੁ ॥੧॥

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.

## ਮਹਲਾ ੨ ॥

mehlaa 2.

Salok, Second Guru:

## ਜੇ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥

jo jee-ay ho-ay so ugvai muh kaa kahi-aa vaa-o.

Whatever is in the mind becomes apparent on face; spoken words by themselves can be false expressions.

## ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥੨॥

beejay bikh mangai amrit vaykhhu ayhu ni-aa-o. ||2||

Look at what kind of justice one expects, that he sows poison, but asks for Nectar in return? (doing bad deeds and expecting good result).

## ਮਹਲਾ ੨ ॥

mehlaa 2.

Salok, Second Guru:

**ਨਾਲਿ ਇਆਣੇ ਦੇਸਤੀ ਕਦੇ ਨ ਆਵੈ ਰਾਸਿ ॥**

naal i-aanay dostee kaday na aavai raas.

Friendship with a person with immature mind never works out.

**ਜੇਹਾ ਜਾਣੈ ਤੇਹੇ ਵਰਤੈ ਵੇਖਹੁ ਕੇ ਨਿਰਜਾਸਿ ॥**

jayhaa jaanai tayho vartai vaykhhu ko nirjaas.

As he knows, he acts; anyone can objectively try this for himself.

**ਵਸਤੂ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ ॥**

vastoo andar vasat samaavai doojee hovai paas.

One thing can be absorbed into another thing only if the thing already in it is first put aside (similarly, one can enshrine God in one's heart only if one first takes out the ego and vices from the mind)

**ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥**

saahib saytee hukam na chalai kahee banai ardaas.

It is not the command, but the humble prayer, which works with the Master.

**ਕੂੜਿ ਕਮਾਣੈ ਕੂੜੇ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ ॥੩॥**

koorh kamaanai koorho hovai naanak sifat vigaas. ||3||

O' Nanak, the result of practicing falsehood is falsehood. only the praise of God, brings delight.

**ਮਹਲਾ ੨ ॥**

mehlaa 2.

Salok, Second Guru:

**ਨਾਲਿ ਇਆਣੇ ਦੇਸਤੀ ਵਡਾਰੂ ਸਿਉ ਨੇਹੁ ॥**

naal i-aanay dostee vadaaroo si-o nayhu.

Friendship with an immature, and love with a pompous person,

**ਪਾਣੀ ਅੰਦਰਿ ਲੀਕ ਜਿਉ ਤਿਸ ਦਾ ਥਾਉ ਨ ਥੇਹੁ ॥੪॥**

paanee andar leek ji-o tis daa thaa-o na thayhu. ||4||

are like lines drawn in water, leaving no trace or mark.

**ਮਹਲਾ ੨ ॥**

mehlaa 2.

Salok, Second Guru:

**ਹੋਇ ਇਆਣਾ ਕਰੇ ਕੰਮੁ ਆਣਿ ਨ ਸਕੈ ਰਾਸਿ ॥**

ho-ay i-aanaa karay kamm aan na sakai raas.

If an immature person does a job, he cannot do it right.

**ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸਿ ॥੫॥**

jay ik aDh changee karay doojee bhee vayraas. ||5||

Even if he does something right, he does the next thing wrong.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਇ ॥**

chaakar lagai chaakree jay chalai khasmai bhaa-ay.

If a servant, while performing service, obeys the Will of his Master,

**ਹੁਰਮਤਿ ਤਿਸ ਨੇ ਅਗਲੀ ਓਹੁ ਵਜਹੁ ਭਿ ਦੂਣਾ ਖਾਇ ॥**

hurmat tis no aglee oh vajahu bhe doonaa khaa-ay.

his honor increases, and he receives double reward.

**ਖਸਮੈ ਕਰੇ ਬਰਾਬਰੀ ਫਿਰਿ ਗੈਰਤਿ ਅੰਦਰਿ ਪਾਇ ॥**

khasmai karay baraabaree fir gairat 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 ॥**

vajahu gavaa-ay aglaa muhay muhi paanaa khaa-ay.

He loses even his earned salary (reward), and faces humiliation.

**ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥**

jis daa ditaa khaavnaa tis kahee-ai saabaas.

Therefore, let us all applause God, from whom we receive our sustenance.

**ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥੨੨॥**

naanak hukam na chal-ee naal khasam chalai ardaas. ||22||

O' Nanak, it is not the command, but a humble prayer which works with the Master.

**ਸਲੋਕੁ ਮਹਲਾ ੨ ॥**

salok mehlaa 2.

Salok, Second Guru:

**ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥**

ayh kinayhee daat aapas tay jo paa-ee-ai.

what kind of a gift is that if we claim that we obtained it by our own effort ?

**ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ ॥੧॥**

naanak saa karmaat saahib tuthai jo milai. ||1||

O Nanak, that is the most wonderful gift, which is received from God, when He is totally pleased.

**ਮਹਲਾ ੨ ॥**

mehlaa 2.

Salok, Second Guru:

**ਏਹ ਕਿਨੇਹੀ ਚਾਕਰੀ ਜਿਤੁ ਭਉ ਖਸਮ ਨ ਜਾਇ ॥**

ayh kinayhee chaakree jit bha-o khasam na jaa-ay.

What sort of service is this, by which the fear of the Master does not depart?

**ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਜਿ ਸੇਤੀ ਖਸਮ ਸਮਾਇ ॥੨॥**

naanak sayvak kaadhee-ai je saytee khasam samaa-ay. ||2||

O' Nanak, he alone is called a true servant who merges and becomes one with the Master (God).

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਨਾਨਕ ਅੰਤ ਨ ਜਾਪਨ੍ਹੀ ਹਰਿ ਤਾ ਕੇ ਪਾਰਾਵਾਰ ॥**

naanak ant na jaapnHee har taa kay paaraavaar.

O' Nanak, God's limits cannot be known; He has no end or limitation.

**ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਫਿਰਿ ਆਪਿ ਕਰਾਏ ਮਾਰ ॥**

aap karaa-ay saakh-tee fir aap karaa-ay maar.

He Himself creates, and then He Himself destroys.

**ਇਕਨ੍ਹਾ ਗਲੀ ਜੰਜੀਰੀਆ ਇਕਿ ਤੁਰੀ ਚੜਹਿ ਬਿਸੀਆਰ ॥**

iknHaa galee janjeeree-aa ik turee charheh bisee-aar.

Some are working like bonded servants, as if they having chains around their necks, while some are so extremely rich, they are riding fast horses.

**ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥**

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॥**

naanak karnaa jin kee-aa fir tis hee karnee saar. ||23||

O Nanak, the One who created the creation – He Himself takes care of it.

**ਸਲੋਕੁ ਮਃ ੧ ॥**

salok mehlaa 1.

Salok, First Guru:

**ਆਪੇ ਭਾਂਡੇ ਸਾਜਿਅਨੁ ਆਪੇ ਪੂਰਣੁ ਦੇਇ ॥**

aapay bhaaNday saaji-an aapay pooran day-ay.

God Himself creates human bodies and He Himself bestows peace or suffering to them.

**ਇਕਨ੍ਹਰੀ ਦੁਧੁ ਸਮਾਈਐ ਇਕਿ ਚੁਲ੍ਹਰੈ ਰਹਨ੍ਹਿ ਚੜੇ ॥**

iknHee duDh samaa-ee-ai ik chulHai rehniH charhay.

In the destinies of some, He writes all comforts, while others are doomed to suffer in agony

**ਇਕਿ ਨਿਹਾਲੀ ਪੈ ਸਵਨ੍ਹਿ ਇਕਿ ਉਪਰਿ ਰਹਨਿ ਖੜੇ ॥**

ik nihaalee pai savniH ik upar rahan kharhay.

Some lie down and sleep on soft beds, while others keep standing besides them as their guards.

**ਤਿਨ੍ਹਾ ਸਵਾਰੇ ਨਾਨਕਾ ਜਿਨ੍ਹ ਕਉ ਨਦਰਿ ਕਰੇ ॥੧॥**

tinHaa savaaray naankaa jinH ka-o nadar karay. ||1||

O' Nanak, He adorns the life of only those, upon whom He casts His Glance of Grace.

**ਮਹਲਾ ੨ ॥**

mehlaa 2.

Salok, Second Guru:

**ਆਪੇ ਸਾਜੇ ਕਰੇ ਆਪਿ ਜਾਈ ਭਿ ਰਖੈ ਆਪਿ ॥**

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 ॥**

tis vich jant upaa-ay kai daykhai thaap uthaap.

Having created the beings within it, He oversees their growth and destruction.

**ਕਿਸ ਨੇ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ॥੨॥**

kis no kahee-ai naankaa sabh kichh aapay aap. ||2||

O' nanak, unto whom could we say anything about this. He Himself is the cause and doer of everything.

**ਪਉੜੀ ॥**

pa-orhee.

Pauree:

**ਵਡੇ ਕੀਆ ਵਡਿਆਈਆ ਕਿਛੁ ਕਹਣਾ ਕਹਣੁ ਨ ਜਾਇ ॥**

vaday kee-aa vadi-aa-ee-aa kichh kahnaa kahan na jaa-ay.

Nothing can be said about the greatness of the Great (God).

**ਸੇ ਕਰਤਾ ਕਾਦਰ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥**

so kartaa kaadar kareem day jee-aa rijak sambaaahi.

He is the Creator, all-powerful and benevolent; He gives sustenance to all beings.

**ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੋਡੀ ਤਿੰਨੈ ਪਾਇ ॥**

saa-ee kaar kamaavnee Dhur chhodee tinnai paa-ay.

The mortals do those deeds which have been predestined for them by God.

**ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥**

naanak aykee baahree hor doojee naahee jaa-ay.

O' Nanak, except for the support of God, there is no other support for the creature.

**ਸੇ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ ॥੨੪॥੧॥ ਸੁਧੁ**

so karay je tisai rajaa-ay. ||24||1|| suDhu

He does whatever He wills.

**ਅਰਦਾਸ**  
**ARDAS**  
Prayer

**ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥**

Ek-Oankar. Waheguroo Ji Ki Fateh

God is One. All victory is of the Wondrous Guru (God).

**ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ।**

Sri Bhagouti ji Sahai

May the respected sword (God in the form of the Destroyer of evil doers) help us!

**ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦॥**

Vaar Sri Bhagouti Ji Ki Paatshaahee Dasvee

Ode of the respected sword recited by the Tenth Guru.

**ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈ ਧਿਆਇ ॥**

Pritham Bhagouti Simar Kai, Guru Naanak Layee Dhiyae

First remember the sword (God in the form of Destroyer of evil doers); then remember Nanak (dwell on his spiritual contribution).

**ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ ॥**

Angad Gur Te Amar Das, Raamdaasai Hoye Sahai

Then remember and meditate upon Guru Angad, Guru Amar Das and Guru Ram Das; May they help us! (dwell on their spiritual contribution)

**ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੇ ਸਿਮਰੋ ਸ੍ਰੀ ਹਰਿਰਾਇ ॥**

Arjan Hargobind No Simrou Sri Har Rai

Remember and meditate upon Guru Arjan, Guru Hargobind and Respected Guru Har Rai. (dwell on their spiritual contribution)

**ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੈ ਸਭਿ ਦੁਖ ਜਾਇ ॥**

Sri HarKrishan Dhiyaa-eeai Jis Dhithi Sabh Dukh Jaye

Remember and meditate upon respected Guru Har Krishan, by having the sight of whom, all pains vanish. (dwell on their spiritual contribution)

**ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥**

Teg Bahadur Simareeai Ghar No Nidh Avai Dhai

Remember Guru Tegh Bahadur and then nine sources of spiritual wealth will come hastening to your home.

**ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ ॥**

Sabh Thai Ho-e Sahaai

Oh God! kindly help us everywhere by *showing us the path*.

**ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ ॥**

Dasvaa Paatshaah Guru Gobind Singh Ji Sabh Thai Ho-e Sahaai

Remember the respected Tenth Guru Gobind Singh (*dwelling on his spiritual contribution*). Oh God! kindly help us everywhere by *showing us the path*.

**ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ  
ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!**

Dasa Paatsaaheea Di Jot Sri Guru Granth Sahib Ji, De Paath Deedaar Daa  
Dhiyaan Dhar Ke Bolo Ji Waheguroo

Think and meditate upon the divine light of the Ten Kings contained in the respected Guru Granth Sahib and turn your thoughts to the divine teachings of and get pleasure by the sight of Guru Granth Sahib; Utter Wahe Guru (*Wondrous God*)!

**ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ ਜਪੀਆਂ, ਤਪੀਆਂ,  
ਜਿਨ੍ਹਾ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ,  
ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ! ਬੋਲੇ ਜੀ  
ਵਾਹਿਗੁਰੂ!**

Panja Piyariya, Chauhaa Sahibzadiya, Chaliya Mukhtiya, Huthiya, Jupiya,  
Tupiya, Jina Nam Jupiya, Vand Shakiya, Deg Chalaeee, Teg Vaahee, Dekh  
Ke Andhith Keetaa, Tinhaa Piariyaa, Sachiaariyaa Dee Kamaeee, Da Dhiyaan  
Dhar Ke Bolo Ji Waheguroo

Think of the deeds of the Five Beloved Ones, of the four sons (*of Guru Gobind Singh*); of the Forty Martyrs; of the brave Sikhs of indomitable determination; of the devotees steeped in the colour of the Naam; of those who were absorbed in the Naam; of those who remembered the Naam and shared their food in companionship; of those who started free kitchens; of those who wielded their swords (*for preserving truth*); of those who overlooked others shortcomings; All the aforesaid were pure and truly devoted ones; Utter Wahe Guru (*Wondrous God*)!

**ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੜੀਆਂ ਤੇ ਚੜ੍ਹੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!**

Jinaa Singhaa Singhneeyaa Ne Dharam Het Sees Dithe, Bund Bund Kuttai, Khopriya Luhaiya, Charukriya Te Churhe, Aariaa Naal Chiraae Ge, Gurdwaraiya Di Seva Layee Kurbaniya Keethiya, Dharam Nehee Haariye, Sikhi Kesaa Suwaasaa Naal Nibaahee, Tina Dee Kamaaee Daa Dhiyaan Dhar Ke Bolo Ji Waheguroo

Think of and remember the unique service rendered by those brave Sikh men as well as women, who sacrificed their heads but did not surrender their Sikh Religion; Who got themselves cut to pieces from each of the joints of the body; Who got their scalps removed; Who were tied and rotated on the wheels and broken into pieces; Who were cut by saws; Who were flayed alive; Who sacrificed themselves to upkeep the dignity of the Gurdwaras; Who did not abandon their Sikh faith; Who kept their Sikh Religion and saved their long hair till their last breath; Utter Wahe Guru (*Wondrous God*)!

**ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!**

Saarey Takhta Sarbat Gurdwariya Daa Dhiyaan Dhur Ke Bolo Ji Waheguroo

Turn your thoughts to all of the seats of Sikh Religion and all the Gurdwaras; utter Wahe Guru (*Wondrous God*)!

**ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੇ ਵਾਹਿਗੁਰੂ,  
ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ।**

Prithme Sarbat Khaalsaa Ji Ki Ardaas Hai Ji, Sarbat Khaalsaa Ji Ko  
Waheguroo Waheguroo Waheguroo Chit Aavai Chit Aavan Ka Sadkaa  
Surab Sukh Hovai

First the entire respected Khalsa make this supplication that may they meditate on Your Name; and may all pleasures and comforts come through such meditation.

**ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫਤਹਿ,  
ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੇ ਜੀ  
ਵਾਹਿਗੁਰੂ!**

Jahaa Jahaa Khaalsaa Ji Saahib, Tahaa Tahaa Ruchhiya Riyaa-it, Deg Teg  
Fateh, Bira Ki Paij, Panth Ki Jeet, Sree Saahib Ji Sahaai Khaalse Ji Ko Bol  
Baaley, Bolo Ji Waheguroo

Wherever respected Khalsa is present, give Your protection and grace; May the free kitchen and sword never fail; Maintain the honour of your devotees; Confer victory upon the Sikh people; May the respected sword always come to our assistance; May the Khalsa always get honours; Utter Wahe Guru (Wondrous God)!

**ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ,  
ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਂਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ  
ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!!!**

Sikhaa Noo Sikhee Daan, Kesh Daan, Rehit Daan, Bibek Daan, Bharosaa  
Daan, Daanaa Sir Daan Naam Daan, Chounkiyaa Jhande Bunge Jugo Jug  
Attal, Dharam Ka Jai Kaar Bolo Ji Waheguroo

Kindly confer upon the Sikhs the gift of Sikhism, the gift of long hair, the gift of observing Sikh laws, the gift of divine knowledge, the gift of firm faith, the gift of belief and the biggest gift of Name. O God! May the choirs, the mansion and the banners exist forever; may the truth ever triumph; utter Wahe Guru (Wondrous God)!

**ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ।**

Sikhaa Daa Man Neevaa, Mat Uchee, Mat Pat Daa Raakhaa Aap  
Waheguroo

May the minds of all the Sikhs remain humble and their wisdom exalted; O  
God! You are the protector of wisdom.

**ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸੱਚੇ ਪਿਤਾ, ਵਾਹਿਗੁਰੂ!  
ਆਪ ਦੇ ਹਜ਼ੂਰ.....ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ।**

Hey Nimaneeaa De Maan, Nitaneeaa De Taan, Nioteeaa Di Ot, Sachey Pita  
Waheguroo (Aap Di Hazoor....Di Aardas hai Ji)

O True Father, Wahe Guru! you are the honour of the meek, the Power of  
the helpless ones, the shelter of the shelterless, we humbly make prayer in  
your presence.....(*substitute the occasion or prayer made here*).

**ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ ਕਰਨੀ। ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ।**

Akhar Vaadhaa Ghaataa Bhul Chuk Maaf Karnee, Sarbat De Kaaraj Raas  
Karney.

Kindly pardon our errors and shortcomings in reciting the above Prayer.  
Kindly fulfill the objects of all.

**ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨ ਚਿੱਤਆਵੇ। ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ  
ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।**

Seyee Piyare Mel, Jina Miliya Teraa Naam Chit Aavai, Naanak Naam Chardi  
Kala, Tere Bhaaney Sarbat Daa Bhalaa

Kindly cause us to meet those true devotees by meeting whom, we may  
remember and meditate upon Your Name. O God! through the True Guru  
Nanak, may Your Name be exalted, and may all prosper according to Your  
will.

**ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ**

Waheguroo Ji Ka Khaalsaa Waheguroo Ji Ki Fateh

The Khalsa belongs to God; all victory is the victory of God.

## Philosophy for the Journey

Philosophy of Sikhism is characterized by logic, comprehensiveness and its "without frills" approach to the spiritual and material world. Its theology is marked by simplicity. In Sikh ethics there is no conflict between the individual's duty to the self and that towards society (sangat).

Sikhism is the youngest world religion founded by Guru Nanak some 500 years ago. It emphasizes the belief in One Supreme Being and the Creator (Waheguru) of the universe. It offers a simple straight path to eternal bliss and spreads a message of love and universal brotherhood. Sikhism is strictly a monotheistic faith and recognizes God as the only One who is not subject to limits of time or space. Sikhism believes that there is only one God, who is the Creator, Sustainer, Destroyer and does not take human form. The theory of incarnation has no place in Sikhism. It does not attach any value to gods and goddesses and other deities.

In Sikhism the ethics and religion go together. One must inculcate moral qualities and practice virtues in everyday life in order to step towards spiritual development. Qualities such as honesty, compassion, generosity, patience and humility can only be built up by efforts and perseverance. The lives of our Great Gurus are a source of inspiration in this direction.

The Sikh religion teaches that the goal of human life is to break the cycle of birth and death and merge with God. This can be accomplished by following the teachings of the Guru, meditation on the Holy Name (Naam) and performance of acts of service and charity.

Naam Marg emphasizes daily devotion to the remembrance of God. One has to control the five feelings, viz., Kam (Desire), Krodh (anger), Loabh (greed), Moh (worldly attachment) and Ahankar (pride) to achieve salvation. The rituals and routine practices like fasting and pilgrimage, omens and austerities are rejected in Sikh religion. The goal of human life is to merge with God and this is accomplished by following the teachings of Guru Granth Sahib. Sikhism emphasizes Bhagti Marg or the path of devotion. It does,

however, recognize the importance of Gian Marg (Path of Knowledge) and Karam Marg (Path of Action). It lays greatest stress on the need for earning God's Grace in order to reach the spiritual goal.

Sikhism is a modern, logical, and practical religion. It believes that normal family-life (Grahast) is no barrier to salvation. Celibacy or renunciation of the world is not necessary to achieve salvation. It is possible to live detached in the midst of worldly ills and temptations. A devotee must live in the world and yet keep his head above the usual tension and turmoil. He must be a scholarly soldier, and saint for God.

Sikhism is a cosmopolitan and a "secular religion" and thus rejects all distinctions based on caste, creed, race or sex. It believes all human beings are equal in the eyes of God. The Gurus stressed on equality of women and rejected female infanticide and Sati (widow burning) practice. They also actively propagated widow remarriage and rejected purdah system (women wearing veils). In order to keep the mind focused on Him one must meditate on the holy Name (Naam) and perform the acts of service and charity. It is considered honorable to earn one's livelihood through honest work (Kirat Karna) and not by begging or dishonest means. Vand Chhakna, sharing with others, is also a social responsibility. The individual is expected to help those in need, through the Daswandh (10% of his earnings). Seva, community service is also an integral part of Sikhism. The free community kitchen (langar) found at every gurdwara and open to people of all religions is one expression of this community service.

Sikh religion advocates optimism and hope. It does not accept the ideology of pessimism. The Gurus believed that this life has a purpose and a goal. It offers an opportunity for self and God realization. Moreover man is responsible for his own actions. He cannot claim immunity from the results of his actions. He must therefore be very vigilant in what he does.

The Sikh Scripture, Guru Granth Sahib, is the Eternal Guru. This is the only religion which has given the Holy Book the status of a religious preceptor. There is no place for a living human Guru (Dehdhari) in Sikh religion.

Courtesy [www.sikhpoint.com](http://www.sikhpoint.com).



# Role Of Women

The principles of Sikhism state that women have the same souls as men and possess an equal right to cultivate their spirituality. They can lead religious congregations, take part in the Akhand Path (the continuous recitation of the Holy Scriptures), perform *Kirtan* (congregational singing of hymns), work as Granthis (priests). They can participate in all religious, cultural, social, and secular activities. Sikhism was the first major world religions giving equality to men and women. Guru Nanak, preached gender-based equality, and the gurus who succeeded him encouraged women to take a full part in all the activities of Sikh worship and practice.

## **The Guru Granth Sahib states,**

***"Women and men, all are created by God. All this is God's play. Says Nanak, all thy creation is good and Holy" -SGGS p.304***

Sikh history has recorded the role of women portraying them as equal in service, devotion, sacrifice, and bravery to men. Many examples of women's moral dignity, service, and self-sacrifice are written in the Sikh tradition.

According to Sikhism, men and women are two sides of the same coin. In the system of interrelations and interdependence where man takes birth from woman, and woman is born of man's seed. According to Sikhism a man cannot feel secure and complete in his life without a woman, and a man's success is related to the love and support of the woman who shares her life with him, and vice versa. Guru Nanak said:

***"[it] is a woman who keeps the race going" and that we should not "consider woman cursed and condemned, [when] from woman are born leaders and kings." SGGS Page 473.***

**Salvation:** An important point to raise is whether a religion considers women capable of achieving salvation, realisation of God here or the highest spiritual realm. The Guru Granth Sahib states,

***“In all beings is the Lord pervasive, the Lord pervades all forms male and female” (Guru Granth Sahib, p.605).***

From the above statement from the Guru Granth Sahib, the light of God rests equally with both sexes. Both men and women can therefore attain equally salvation by following Guru’s teachings. In many religions, a woman is considered a hindrance to man’s spirituality, but not in Sikhism. The Guru rejects this. In ‘Current Thoughts on Sikhism’, Alice Basarke states,

***“the first Guru put woman on a par with man...woman was not a hindrance to man, but a partner in serving God and seeking salvation”.***

**Marriage:** Guru Nanak recommended *grhastha*—the life of a householder, instead of celibacy and renunciation, Husband and wife were equal partners and fidelity was enjoined upon both. In the sacred verses, domestic happiness is presented as a cherished ideal and marriage provided a running metaphor for the expression of love for the Divine. Bhai Gurdas, poet of early Sikhism and an authoritative interpreter of the Sikh doctrine, pays high tribute to women. He says:

***“A woman, is the favourite in her parental home, loved dearly by her father and mother. In the home of her in-laws, she is the pillar of the family, the guarantee of its good fortune... Sharing in spiritual wisdom and enlightenment and with noble qualities endowed, a woman, the other half of man, escorts him to the door of liberation.” (Varan, V.16)***

**Equal Status:** To ensure equal status between men and women, the Gurus made no distinction between the sexes in matters of initiation, instruction or participation in *sangat* (holy fellowship) and *pangat* (eating together) activities. According to Sarup Das Bhalla, Mahima Prakash, Guru Amar Das disfavoured the use of the veil by women. He assigned women to supervise some communities in disciples and preached against the custom of *sati*. Sikh history records the names of several women, such as Mata Gujri Mai Bhago, Mata Sundari, Rani Sahib Kaur, Rani Sada Kaur and Maharani Jind Kaur, who played important roles in the events of their time

**Education:** Education is considered very important in Sikhism. It is the key to anyone's success. It is a process of personal development and it is the reason why the 3rd Guru set up many schools. The Guru Granth Sahib states, ***"All divine knowledge and contemplation is obtained through the Guru"*** (Guru Granth Sahib, p.831). Education for all is essential and everyone must work to be the best they can be. Fifty two of the Sikh missionaries sent out by the 3rd Guru were women. In, 'The Role and Status of Sikh Women', Dr Mohinder Kaur Gill writes, ***"Guru Amar Das was convinced that no teachings can take root until and unless they are accepted by women folk"***.

**Restrictions on Clothes:** Apart from requiring women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender. The Guru Granth Sahib states, ***"Avoid wearing those clothes in which the body is uncomfortable and mind is filled with evil thoughts."*** SGGs, Page 16

Thus, the Sikhs will realise what type of clothes fill the mind with evil thoughts and should avoid them. Sikh women are expected to defend themselves with Kirpan (sword) and others, this is unique for women because it is the first time in history when women were expected to defend themselves and they are not expected to be dependent on men for physical protection.

**SGGS Quotes:** ***"In the earth and in the sky, I do not see any second. Among all the women and the men, His Light is shining. " Sggs Page 223. From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all. Guru Nanak, SGGs Page 473***

**In regard to dowry:** "O my Lord, give me thy name as my wedding gift and dowry." Shri Guru Ram Das ji, Page 78, line 18 SGGs

**Regarding the practice of Purdah:** "Stay, stay, O daughter-in-law - do not cover your face with a veil. In the end, this shall not bring you even half a shell. The one before you used to veil her face; do not follow in her footsteps. The only merit in veiling your face is that for a few days, people will say, "What a noble bride has come". Your veil shall be true only if you skip, dance and sing the Glorious praises of God. -P. 484, SGGS

**Women and indeed all souls were strongly encouraged to lead a spiritual life: "Come, my dear sisters and spiritual companions; hug me close in your embrace. Let's join together, and tell stories of our All-powerful Husband Lord."-Guru Nanak, pg 17, SGGS.**

**"Friend, all other wear ruins happiness, the wear that to the limbs is torment, and with foul thinking fills the mind"-SGGS Page 16.**

## Importance Of Turban

Turban is and has always been an inseparable part of a Sikh. Since about 1500 A.D and the time of Guru Nanak, the founder of Sikhism, Sikhs have been wearing the turban.

The turban or "*pagri*" often shortened to "*pag*" or "*dastar*" are different words in various dialect for the same article. All these words refer to the garment worn by both men and women to cover their heads. It is a headdress consisting of a long scarf-like single piece of cloth wound round the head or sometimes an inner "hat" or patka. Traditionally in India, the turban was only worn by men of high status in society; men of low status or of lower castes were not allowed to wear a turban.

Although the keeping of unshorn hair was mandated by Guru Gobind Singh as one of the Five K's or five articles of faith, it has long been closely associated with Sikhism since the very beginning of Sikhi in 1469. Sikhism is the only religion in the world in which wearing a turban is mandatory for all adult males. Vast majority of people who wear turbans in the Western countries are Sikhs. The Sikh *pagdi* is also called *dastaar*. '*Dastar*' is a Persian word. It means 'Hand of God' implying His Blessing.

Sikhs are famous for their many and distinctive turbans. Traditionally, the turban represents respectability, and has long been an item once reserved for nobility only. During the Mughal domination of India, only the Muslims were allowed to wear a turban. All non-muslims were strictly barred from wearing one.

Guru Gobind Singh, in defiance of this infringement by the Mughals asked all of his Sikhs to wear the turban. This was to be worn in recognition of the high moral standards that he had charted for his Khalsa followers. He wanted his Khalsa to be distinct and be determined "to stand out from the rest of the world". He wanted them to follow the unique path that had been set out by the Sikh Gurus. Thus, a turbaned Sikh has always stood out from the crowd, as the Guru intended; for he wanted his 'Saint-Soldiers' to not only be easily recognizable, but easily found as well.

When a Sikh man or woman dons a turban, the turban ceases to be just a band of cloth; for it becomes one and the same with the Sikh's head. The turban, as well as the four other articles of faith worn by Sikhs, has an

immense spiritual and temporal significance. While the symbolism associated with wearing a turban are many — sovereignty, dedication, self-respect, courage and piety, but!, the main reason that Sikhs wear a turban is to show--their love, obedience and respect for the founder of the Khalsa Guru Gobind Singh. The above high-lighted words need to be replaced by something else. Could be 'reasons for'

*"The turban is our Guru's gift to us. It is how we crown ourselves as the Singhs and Kauras who sit on the throne of commitment to our own higher consciousness. For men and women alike, this projective identity conveys royalty, grace, and uniqueness. It is a signal to others that we live in the image of Infinity and are dedicated to serving all. The turban doesn't represent anything except complete commitment. When you choose to stand out by tying your turban, you stand fearlessly as one single person standing out from six billion people. It is a most outstanding act." (Quoted from Sikhnet).*

## Humility key Essence In Your Journey

Humility is an important aspect of Sikhism. According to this, Sikhs must bow in humility before God. Humility or Nimrata, in Punjabi are closely related words. **Nimrata** is a virtue that is vigorously promoted in Gurbani. The translation of this Punjabi word is "**Humility**", "**Benevolence**" or "**Humbleness**." Someone whose mind is not distracted by the thought that he or she is better or more important than someone. Problem area - not a correct sentence above

This is an important quality for all humans to nurture and one that is an essential part of a Sikh's mind set and this quality must accompany the Sikh at all times. The other four qualities in the Sikh arsenal are: *Truth (Sat), Contentment (Santokh), Compassion (Daya) and Love(Pyaar)*. These five qualities are essential to a Sikh and it is their duty to meditate and recite Gurbani to inculcate these virtues and make them a part of their personality.

### **What Gurbani tells us:**

"The fruit of humility is intuitive peace and pleasure. With Humility they continue to meditate on God, the Treasure of excellence. The God-conscious being is steeped in humility. One whose heart is mercifully blessed with abiding humility. Sikhism deal Humility as begging bowl before the god,"

### **Guru Nanak, First Guru Of Sikhism:**

*"Listening and believing with love and humility in your mind cleanse yourself with the Name, at the sacred shrine deep within."- SGGGS Page 4.*

*"Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body."-SGGS Page 6.*

*"In the realm of humility, the Word is Beauty. Forms of incomparable beauty are fashioned there." SGGGS Page 8.*

*"Modesty, humility and intuitive understanding are my mother-in-law and father-in-law" -SGGS Page 152.*

# Journey towards Spirituality

Guru Granth Sahib is an eternal living Guru, a poetic composition of Sikh Gurus, Hindu and Muslim Saints. The compilation is a gift from God through them to all mankind. The vision in the Guru Granth Sahib is of a society based on Divine justice without oppression of any kind. While the Granth acknowledges and respects the scriptures of Hinduism and Islam, it does not imply a moral reconciliation with either of these religions. In Guru Granth Sahib women are highly respected with equal roles as men. Women have the same souls as men and thus possess an equal right to cultivate their spirituality with equal chance of achieving liberation. Women can participate in all religious, cultural, social, and secular activities including leading religious congregations.

Sikhism advocates equality, social justice, service to humanity, and tolerance for other religions. The essential message of Sikhism is spiritual devotion and reverence of God at all times while practicing the ideals of compassion, honesty, humility and generosity in everyday life. The three core tenets of the Sikh religion are meditating and remembering God, Working for Honest living and sharing with others.

Congratulations for making an effort to go on this Spiritual Journey for the soul. The translation can never be close to original, especially when the complete Guru Granth Sahib is in poetry and the use of metaphors makes the task exceedingly difficult. In the Divine message, Hindu & Muslim mythological stories are often used Pralahad , Harnakash, laxmi, Brahma etc. Please do not read them literally but understand their underlying message. The focus is on the fact that God is one and to have union with Him is the goal of human life.

This work has been done over years by several volunteers, to get to you the Divine message in your language. If you have any questions, please feel free to email [walnut@gmail.com](mailto:walnut@gmail.com) and we would love to join you on this journey.