Aasaa Dee Vaar


Aasaa, First Mehl:

Vaar With Shaloks, And Shaloks Written By The First Mehl. To Be Sung To The Tune Of 'Tunda-Asraajaa':

Shalok, First Mehl:

He made angels out of men, without delay. ||1||
Second Mehl:

मेहाला २ ॥
मेहाला २ ॥
mehlaa 2.

जे सउ चंदा उगविह सूरज चड़िह हजार ॥
jay sa-o chandaa ugvahi sooraj charheh hajaar.
If a hundred moons were to rise, and a thousand suns appeared,

एते चानण होिदां गुर िबनु गृह अंधार ॥२॥
aytay chaanan hidi-aaN gur binu ghor anDhaar. ||2||
even with such light, there would still be pitch darkness without the Guru. ||2||

First Mehl:

मेहाला १ ॥
mehlaa 1.

नानक गुरू न चेतनी मिन आपणै सुचेत ॥
naanak guroo na chaytnee man aapnai suchayt.
O Nanak, those who do not think of the Guru, and who think of themselves as clever,

छुटे ितल बूआड़ िजउ सुंञे अंदिर खेत ॥
chhutay til boo-aarh ji-o sunjay andar khayt.
shall be left abandoned in the field, like the scattered sesame.

खेतै अंदिर छुिटा कहु नानक सउ नाह ॥
khaytai andar chhuti-aa kaho naanak sa-o naah.
They are abandoned in the field, says Nanak, and they have a hundred masters to please.

The wretches bear fruit and flower, but within their bodies, they are filled with ashes. ||3||
pa-orhee.
Pauree:

ਅਪੀਨਹਿ ਅਪੁ ਸਾਜਿੱਓ ਅਪੀਨਹਿ ਰਚਿੰਚੇ ਨਾਊ ॥
aapeenHai aap saaji-o aapeenHai rachi-o naa-o.
He Himself created Himself; He Himself assumed His Name.

ਦੁਯੀ ਕੁਦਰਿਤ ਸਾਜੈਐ ਕਿਰ ਆਸਣੁ ਿਡਠੋ ਚਾਊ ॥
duyee kudrat saajee-ai kar aasan ditho chaa-o.
Secondly, He fashioned the creation; seated within the creation, He beholds it with delight.

ਦਾਤਾ ਕਰਤਾ ਆਈ ਤੂੰ ਤੁਸ ਦੇਵਿਹ ਕਰਿਹ ਪਸਾਊ ॥
daataa kartaa aap tooN tus dayveh karahi pasaa-o.
You Yourself are the Giver and the Creator; by Your Pleasure, You bestow Your Mercy.

ਤੂੰ ਜਾਣੇਈ ਸਭਸੈ ਦੇ ਲਸਿਹ ਿਜੰਦੁ ਕਵਾਊ ॥
tooN jaano-ee sabhsai day laisahi jind kavaa-o.
You are the Knower of all; You give life, and take it away again with a word.

ਵਿਨ ਅਮਗੱਢ ਿਤਿੱਥ ਕਾਛੁ ॥
kar aasan ditho chaa-o. ||1||
Seated within the creation, You behold it with delight. ||1||

ਸਲੋਕੁ ਮਃ ੧ ॥
salok mehlaa 1.
Shalok, First Mehl:

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬਰਹੰਦੋ ॥
sachay tayray khand sachay barahmand.
True are Your worlds, True are Your solar Systems.
ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥
sachay tayray lo-a sachay aakaar.
True are Your realms, True is Your creation.

ਸਚੇ ਤੇਰੇ ਬਲਵਤ ਮਤਵ ਬੀਚਾਰ ॥
sachay tayray karay sarab beechaar.
True are Your actions, and all Your deliberations.

ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥
sachaa tayraa amar sachaa deebaan.
True is Your Command, and True is Your Court.

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਵਰਮਾਣੁ ॥
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 is Your Insignia.

ਸਚੇ ਤੁਧੁ ਆਖਿਹ ਲੰਕ ਕਰੋੜ੍ਹ ॥
sachay tuDh aakhahi lakh karorh.
Hundreds of thousands and millions call You True.

ਸਚੇ ਸੇਹਾਟ ਸਚੇ ਸੇਹਾਟ ਸੇਵੇਦਿਤ ॥
sachai sabh taan sachai sabh jor.
In the True Lord is all power, in the True Lord is all might.

ਸਚੀ ਤੇਰੀ ਿਸਫਿਤ ਸਚੀ ਸਾਲਾਹ ॥
sachee tayree sifat sachee saalaah.
True is Your Praise, True is Your Adoration.
ਸਚੀ ਤੇਰੀ ਕੁਦਰਿਤ ਸਚੇ ਪਾਿਤਸਾਹ ॥
sachee tayree kudrat sachay paatisaah.
True is Your almighty creative power, True King.

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

ਜੋ ਮਿਰ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥੧॥
jo mar jammay so kach nikach. ||1||
Those who are subject to birth and death are totally false. ||1||

ਮਃ ੧ ॥
mehlaa 1.
First Mehl:

ਵਡੀ ਵਿਡਆਈ ਜਾ ਵਡਾ ਨਾਉ ॥
vadee vadi-aa-ee jaa vadaa naa-o.
Great is His greatness, as great as His Name.

ਵਡੀ ਵਿਡਆਈ ਜਾ ਸਚੁ ਨਿਤਮਾਉ ॥
vadee vadi-aa-ee jaa sach ni-aa-o.
Great is His greatness, as True is His justice.

ਵਡੀ ਵਿਡਆਈ ਜਾ ਨਿਹਚਾਲ ਥਾਉ ॥
vadee vadi-aa-ee jaa nihchal thaa-o.
Great is His greatness, as permanent as His Throne.

ਵਡੀ ਵਿਡਆਈ ਜਾਣੈ ਆਲਾਉ ॥
vadee vadi-aa-ee jaanai aalaa-o.
Great is His greatness, as He knows our utterances.
Vadee vadi-aa-ee bujhai sabh bhaa-o.
Great is His greatness, as He understands all our affections.

Vadee vadi-aa-ee ja puuchh na daat.
Great is His greatness, as He gives without being asked.

Vadee vadi-aa-ee ja aapay aap.
Great is His greatness, as He Himself is all-in-all.

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

Keetaa karnaa sarab raja-ay.
Whatever He has done, or will do, is all by His Own Will.

Mehlaa 2.
Second Mehl:

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

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.
Some, by the Pleasure of His Will, are lifted up out of Maya, while others are made to dwell within it.

No one can say who will be rescued.

O Nanak, he alone is known as Gurmukh, unto whom the Lord reveals Himself. ||3||

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

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

Those who are imbued with Your Name win, while the cheaters lose.
The Lord installed the Righteous Judge of Dharma to read and record the accounts. ||2||

Shalok, First Mehl:

॥१॥

SLOK मः ॐ
salok mehlaa 1.

॥३॥

विसमादु नाद विसमादु वेद ||

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

॥३॥

विसमादु जीअ विसमादु भेद ||

vismaad jee-a vismaad bhayd.
Wonderful are the beings, wonderful are the species.

॥३॥

विसमादु रूप विसमादु रंग ||

vismaad roop vismaad rang.
Wonderful are the forms, wonderful are the colors.

॥३॥

विसमादु नागे विरंधि जंत ||

vismaad naagay fireh jant.
Wonderful are the beings who wander around naked.

॥३॥

विसमादु पउणु विसमादु पाणी ||

vismaad pa-un vismaad paanee.
Wonderful is the wind, wonderful is the water.

॥३॥

विसमादु अगनी खेड़िह विडाणी ||

vismaad agnee khaydeh vidaanee.
Wonderful is fire, which works wonders.
Wonderful is the earth, wonderful the sources of creation.

Wonderful are the tastes to which mortals are attached.

Wonderful is union, and wonderful is separation.

Wonderful is hunger, wonderful is satisfaction.

Wonderful is His Praise, wonderful is His adoration.

Wonderful is the wilderness, wonderful is the path.

Wonderful is closeness, wonderful is distance.

How wonderful to behold the Lord, ever-present here.
Beholding His wonders, I am wonder-struck.

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

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

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

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

By His Power come the species of all kinds and colors; by His Power the living beings of the world exist.
By His Power virtues exist, and by His Power vices exist. By His Power come honor and dishonor.

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

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

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

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

There, his good and bad deeds are added up; sitting there, his account is read.
He is whipped, but finds no place of rest, and no one hears his cries of pain.

The blind man has wasted his life away.

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

In the Fear of God, thousands of rivers flow.

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

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

In the Fear of God, the clouds move across the sky.
In the Fear of God, the Righteous Judge of Dharma stands at His Door.

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

They travel millions of miles, endlessly.

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

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

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

In the Fear of God, multitudes come and go.

God has inscribed the Inscription of His Fear upon the heads of all.
ਨਾਨਕ ਨਿਰਭਾਸੂ ਨਿਰਾਕਾਰੁ ਸਚੁ ਏਕੁ ॥੧॥

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

ਮੋਰ ਹੋਈ ਕੇਤੇ ਰਾਮ ਰਆਲ ॥

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

ਕੇਤੀਆ ਕੰਨਹ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥

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

ਲੱਕ਼ ਟਿਕਾਈ ਕੋਲਾਰ੍ਹ ਪੂਰਹ ਹਾਰ ॥

They wear earrings, and necklaces worth thousands of dollars.
ਜਿਨੂ ਲੱਡ ਸੁਣੀਅਲ ਸਰਹਨ ਹੋ ਸੱਖਾਨੀ ਹਰਕਰੀਂ ਹਨ
ਜਿਨੂ ਲੱਡ ਆਨੁੰ ਸੁਣੀਅਲ ਹੋ ਸੱਖਾਨੀ ਹਰਕਰੀਂ ਹਨ
Those bodies on which they are worn, O Nanak, those bodies turn to ashes.

ਜਗਾਨੁ ਨ ਗਲੀਐ ਇੱਕ ਹਰਕਰੀਂ ਕਰਸਨ ਕਰਕਾ ਸਤਾਰੁ ਹੁਕਮੁ ਖੁਆਰੁ ਹੁਕਮੁ ਖੁਆਰੁ
Wisdom cannot be found through mere words. To explain it is as hard as iron.

ਕਰਿਮ ਿਮਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਿਤ ਹੁਕਮੁ ਖੁਆਰੁ
When the Lord bestows His Grace, then alone it is received; other tricks and orders are useless.

ਨਦੀ ਕਰਿਹ ਜੇ ਆਪਣੀ ਤਾ ਨਦੀ ਸਿਤਗੁਰੁ ਸਿਤਗੁਰੁ ਪਾਇਆ
If the Merciful Lord shows His Mercy, then the True Guru is found.

ਏਹੁ ਜੀੱਉ ਬਹੁਤੇ ਜਨਮ ਭਰਤਤ ਤਾ ਸਿਤਗੁਰੁ ਸੁਣਾਇਆ
This soul wandered through countless incarnations, until the True Guru instructed it in the Word of the Shabad.

ਸਿਤਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਕਲ ਨਹੀ ਸਿਬ ਸੁਿਣਅਹੁ ਲੋਕ ਸਿਬਾਇਆ
Meeting the True Guru, the True Lord is found; He removes self-conceit from within,
ਿਜਿਨ
ਸਚੋ
ਸਚੁ
ਬੁਝਾਇਆ
॥੪॥
jin sacho sach bujhaa-i-aa. ||4||
and instructs us in the Truth of Truths. ||4||

ਸਲੋਕ
ਮਃ 
salok mehlaa 1.
Shalok, First Mehl:

ਪਾਣੀ
ਸਚੁ
ਬੁਝਾਇਆ
॥੪॥
gharhee-aa sabhay gopee-aa pahar kanH gopaal.
All the hours are the milk-maids, and the quarters of the day are the Krishnas.

ਘੜੀਆ
ਸਭੇ
ਗੋਪੀਆ
ਪਹਰ
ਕੰਨ
ਗੋਪਾਲ
॥
gharhee-aa sabhay gopee-aa pahar kanH gopaal.
The wind, water and fire are the ornaments; the sun and moon are the incarnations.

ਸਗਲੀ
ਪਾਣੀ
ਬਸੰਤਰੁ
ਚੰਦੁ
ਸੂਰਜੁ
ਅਵਤਾਰ
॥
saglee pa-un paanee baisantar chand sooraj avtaar.
All of the earth, property, wealth and articles are all entanglements.

ਨਾਨਕ
ਮੁਸै
ਿਗਾਨ
ਿਵਹੂਣੀ
ਖਾਇ
ਗਇਆ
ਜਮਕਾਲੁ
॥੧॥
naanak musai gi-aan vihoonee khaa-ay ga-i-aa jamkaal. ||1||
O Nanak, without divine knowledge, one is plundered, and devoured by the Messenger of Death. ||1||

ਮਃ 
m: 1
mehlaa 1.
First Mehl:

ਵਾਇਿਨ
ਚੇਲੇ
ਨਚਿਨ
ਗੁਰ
॥
vaa-in chaylay nachan gur.
The disciples play the music, and the gurus dance.
They move their feet and roll their heads.

The dust flies and falls upon their hair.

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

They beat the drums for the sake of bread.

They throw themselves upon the ground.

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

They sing of Sitas, and Ramas and kings.

The Lord is fearless and formless; His Name is True.
जा का कीआ सगल जहानु ॥
The entire universe is His Creation.

सेवक सेविह करिम चड़ाउ ॥
Those servants, whose destiny is awakened, serve the Lord.

सीवनी रैिण जिन्हा मिन चाउ ॥
The night of their lives is cool with dew; their minds are filled with love for the Lord.

सिखी सिखिआ गुर वीचािर ॥
Contemplating the Guru, I have been taught these teachings;

नदरी करिम लघाए पािर ॥
granting His Grace, He carries His servants across.

कोलू चरखा चकी चकु ॥
The oil-press, the spinning wheel, the grinding stones, the potter's wheel,

थल वारोले बहुत अनंतु ॥
the numerous, countless whirlwinds in the desert,

लाटू माधाणीआ अंगाह ॥
the spinning tops, the churning sticks, the threshers,
पंखी ब्लाठीला लेज़िक २ माग ॥
पंखी भाट्ल्या लैनि २ साह ॥
pankhee bha-udee-aa lain na saah.
the breathless tumblings of the birds,

मुये चाभी ब्लायिला तंदु ॥
सू-ए चािढ़ भवाईअह जंत ॥
soo-ai chaarh bhavaa-ee-ah jant.
and the men moving round and round on spindles -

नानक भाटिला गणत २ अंत ॥
naanak bha-udi-aa ganat na ant.
O Nanak, the tumblers are countless and endless.

बंधन बंधै भवाई सोइ ॥
banDhan banDh bhavaa-ay so-ay.
The Lord binds us in bondage - so do we spin around.

पिई सिरिलि तैँय महह बेंड ॥
paa-i-ai kirat nachai sabh ko-ay.
According to their actions, so do all people dance.

नच नचि धमि चलि मे बेंड ॥
nach nach haseh chaleh say ro-ay.
Those who dance and dance and laugh, shall weep on their ultimate departure.

उड़ि २ नखी मिय २ शेंड ॥
ud na jahee siDh na hohi.
They do not fly to the heavens, nor do they become Siddhas.

नचन कुदिय भन का चाह ॥
nachan kudan man kaa chaa-o.
They dance and jump around on the urgings of their minds.
O Nanak, those whose minds are filled with the Fear of God, have the love of God in their minds as well. ||2||

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

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

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

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

No one remains here when the count of the breaths is full. ||5||
The Muslims praise the Islamic law; they read and reflect upon it.

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

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

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

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

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

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

They give and give, but ask a thousand-fold more, and hope that the world will honor them.
The thieves, adulterers, perjurers, evil-doers and sinners -

The clay of the Muslim's grave becomes clay for the potter's wheel.
ਪੁਕਾਰ ॥
gharh bhaaNday itaa kee-aa jaldee karay pukaar.
Pots and bricks are fashioned from it, and it cries out as it burns.

ਜਿਲ ਜਿਲ ਰਵੈ ਬਪੁੜੀ ਝਿੰਡ ਝਿੰਡ ਪਵਹ ਅੰਗੀਆਰ ॥
jal jal rovai bapurhee jharh jharh paveh angi-aar.
The poor clay burns, burns and weeps, as the fiery coals fall upon it.

ਨਾਨਕ ਿਜਿਨ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥
aanak jin kartai kaaran kee-aa so jaanai kartaar. ||2||
O Nanak, the Creator created the creation; the Creator Lord alone knows. ||2||

ਪਉੜੀ ॥
pa-orhee.
Pauree:

ਰਵਾਵਾਂ ਵਿਚਓ ਰਿਖਓਨੁ ਕਿਰ ਪਰਗਟੁ ਆਖ ਸੁਣਾਇਆ ॥
He has placed Himself within the True Guru; revealing Himself, He declares this openly.

ਸਤਗੁਰ ਿਮਿਲਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਿਜਿਨ ਿਵਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ॥
Meeting the True Guru, eternal liberation is obtained; He has banished attachment from within.

ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਿਜਿਨ ਸਚੇ ਿਸੁ ਿਚਤੁ ਲਾਇਆ ॥
This is the highest thought, that one’s consciousness is attached to the True Lord.
Thus the Lord of the World, the Great Giver is obtained. ||6||

Shalok, First Mehl:

In ego they come, and in ego they go.

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

In ego they give, and in ego they take.

In ego they earn, and in ego they lose.

In ego they become truthful or false.

In ego they reflect on virtue and sin.
हउ विच नरिक सुरिग अवतारु र।
In ego they go to heaven or hell.

हउ विच हसै हउ विच रोवै र।
In ego they laugh, and in ego they weep.

हउ विच भरीए हउ विच धोवै र।
In ego they become dirty, and in ego they are washed clean.

हउ विच जाती जिनसी खोवै र।
In ego they lose social status and class.

हउ विच मूरक्ख मूरक्ख सिवाणा र।
In ego they are ignorant, and in ego they are wise.

मोख मुकट की सार न जाणा र।
They do not know the value of salvation and liberation.

हउ विच माईआ हउ विच छाइआ र।
In ego they love Maya, and in ego they are kept in darkness by it.

हउमै किर किर जंत उपाइआ र।
Living in ego, mortal beings are created.
When one understands ego, then the Lord's gate is known.

Without spiritual wisdom, they babble and argue.

O Nanak, by the Lord's Command, destiny is recorded.

As the Lord sees us, so are we seen.

This is the nature of ego, that people perform their actions in ego.

This is the bondage of ego, that time and time again, they are reborn.

Where does ego come from? How can it be removed?
This ego exists by the Lord's Order; people wander according to their past actions.

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

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

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

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

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

They burn away the bonds of the world, and eat a simple diet of grain and water.
You are the Great Forgiver; You give continually, more and more each day.

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

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

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

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

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

O Nanak, having created the living beings, He cherishes them all.
The Creator who created the creation, takes care of it as well.

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

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

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

First Mehl:

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

Hundreds of thousands of penances at sacred shrines, and the practice of Sehj Yoga in the wilderness,

Hundreds of thousands of courageous actions and giving up the breath of life on the field of battle,
ਲਖ ਸੁਰਤੀ
ਲਖ ਪ੍ਰਾਪਤ ਵਿਗਿਆਨ ਪਦਾਰਥ ਚੰਗੁ ਪਰਾਪਤ

lakh surtee lakh prapta vigian padarath chang purapta.
hundreds of thousands of divine understandings, hundreds of thousands of divine
wisdoms and meditations and readings of the Vedas and the Puraanas -

ਸਤਗੁਰ ਮੈਦਾਨ ਵਾਣੀ ਵਸਾਇਆ
ਸਤਗੁਰ ਮੈਦਾਨ ਵਾਣੀ ਵਸਾਇਆ

satgur meedaan vaani vaisaa-i-aa.
Meeting the True Guru, Truth is found. In His Heart, Truth is abiding.

ਪੁਰੁਸ਼ ਨਾਨਕ ਸਚਾ ਸਾਹਿਬ ਸਤੂ ਜਾਣਨਹੀ
ਪੁਰੁਸ਼ ਨਾਨਕ ਸਚਾ ਸਾਹਿਬ ਸਤੂ ਜਾਣਨਹੀ

purush nanak sach saahib aak tooN jaanHee.
The fools do not know the Truth. The self-willed manmukhs waste their lives away in vain.
Why have they even come into the world? ||8||

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

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

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

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

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

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

the more one burns.

The more one wanders at sacred shrines of pilgrimage,

the more one talks uselessly.

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

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

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

One obtains great pain, in the love of duality.
bastar na pahirai.
One who does not wear any clothes,

ahinis kahrai.
suffers night and day.

mon vigoota.
Through silence, he is ruined.

ki-o jaagai gur bin sootaa.
How can the sleeping one be awakened without the Guru?

pag upaytaanaa.
One who goes barefoot

apnaa kee-aa kamaanaa.
suffers by his own actions.

al mal khaa-ee sir chhaa-ee paa-ee.
One who eats filth and throws ashes on his head -

moorakh anDhai pat gavaa-ee.
the blind fool loses his honor.
Without the Name, nothing is of any use.

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

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

One who meets the True Guru finds peace.

He enshrines the Name of the Lord in his mind.

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

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

Pauree:

pa-ørhee.
भगत तेरै मिन भावदे दिर सोहिन कीरित गावदे ॥
bhagat tayrai man bhaavday dar sohan keerat gaavday.
Your devotees are pleasing to Your Mind, Lord. They look beautiful at Your door, singing Your Praises.

तानक कर्मा बाहरे दिर ढोअ न लहनी धावदे ॥
naanak karmaa baahray dar dho-a na lehnHee Dhaavday.
O Nanak, those who are denied Your Grace, find no shelter at Your Door; they continue wandering.

इिक मूलु न बुझिन्ह आपणा अणहोदा आपु गणाइदे ॥
ik mool na bujhniH aapnaa anhodaa aap ganaa-iday.
Some do not understand their origins, and without cause, they display their self-conceit.

इउ ढाढी का नीच जात होिर उतम जात सदाइदे ॥
ha-o dhaadhee kaa neech jaat hor utam jaat sadaa-iday.
I am the Lord's minstrel, of low social status; others call themselves high caste.

इिक मंगा ति उड़े पिघलिए ॥९॥
tinH mangaa je tujhaid Dhi-aa-iday. ||9||
I seek those who meditate on You. ||9||

सलोकु मः १ ॥
salok mehlaa 1.
Shalok, First Mehl:

कूढ़ राजा कूढ़ परजा कूढ़ सभु संसारु ॥
koorh raajaa koorh parjaa koorh sabh sansaar.
False is the king, false are the subjects; false is the whole world.

कूढ़ मंडप कूढ़ माड़ी कूढ़ बैसानहारु ॥
koorh mandap koorh maarhee koorh baisanhaar.
False is the mansion, false are the skyscrapers; false are those who live in them.
False is gold, and false is silver; false are those who wear them.

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

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

The false ones love falsehood, and forget their Creator.

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

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

Nanak speaks this prayer: without You, Lord, everything is totally false.
One knows the Truth only when the Truth is in his heart.

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

One knows the Truth only when he bears love to the True Lord.

Hearing the Name, the mind is enraptured; then, he attains the gate of salvation.

One knows the Truth only when he knows the true way of life.

Preparing the field of the body, he plants the Seed of the Creator.

One knows the Truth only when he receives true instruction.

Showing mercy to other beings, he makes donations to charities.
ਸਚੁ ਤਾ ਪਰ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥ ਕਰੇ ਨਵਾਸੁ ॥

One knows the Truth only when he dwells in the sacred shrine of pilgrimage of his own soul.

ਸਤਗੁਰੂ ਨੋ ਪੁਣਛ ਕੈ ਬਿਹ ਰਹੈ ਕਰੇ ਨਵਾਸੁ ॥

He sits and receives instruction from the True Guru, and lives in accordance with His Will.

ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੇ ਧੋਇ ॥

Truth is the medicine for all; it removes and washes away our sins.

ਨਾਨਕ ਵਖਆਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚ ਪਲਈ ਹੋਇ ॥੨॥

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

ਪਾਹੀਹੀ ॥

Pauree:

ਦਾਨੁ ਮਹੱਂਦਾ ਤਲੀ ਖਾਕੁ ਜਿ ਮਿਲੇ ਤ ਮਸਤਕ ਲਾਈਐ ॥

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

ਫਲੁ ਤੇਵੇਹਾ ਪਾਏਐ ਜੇ ਕਰ ਕਲਾਸੁ ਦਿਖਾਈਐ ॥

As are the actions we commit, so are the rewards we receive.
If it is so pre-ordained, then one obtains the dust of the feet of the Saints.

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

There is a famine of Truth; falsehood prevails, and the blackness of the Dark Age of Kali Yuga has turned men into demons.

Those who planted their seed have departed with honor; now, how can the shattered seed sprout?

If the seed is whole, and it is the proper season, then the seed will sprout.

O Nanak, without treatment, the raw fabric cannot be dyed.

In the Fear of God it is bleached white, if the treatment of modesty is applied to the cloth of the body.
O Nanak, if one is imbued with devotional worship, his reputation is not false. ||1||

First Mehl:

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

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

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

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

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

The fools call themselves spiritual scholars, and by their clever tricks, they love to gather wealth.
Dharmee Dharam karahi gaavaaveh mangeh mokh du-aar.
The righteous waste their righteousness, by asking for the door of salvation.

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

Everyone calls himself perfect; none call themselves imperfect.

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

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

In the world hereafter, social status and power mean nothing; hereafter, the soul is new.
Those few, whose honor is confirmed, are good. ||3||

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

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

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

Shalok, First Mehl:
दुखु दारू सुखु रोगु भइआ जा सुखु तामि न होई ॥

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

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

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

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

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

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

Second Mehl:
जोग सबधं गिजान सबधं बेर सबधं ब्राह्मणह ॥
jog sabdaN gi-aan sabdaN bayd sabdaN baraahmaneh.
The Way of Yoga is the Way of spiritual wisdom; the Vedas are the Way of the Brahmins.

खत्री सबधं मुं मध्य सबधं भट ह्रिण ॥
khatree sabdaN soor sabdaN soodar sabdaN paraa kirteh.
The Way of the Khshatriya is the Way of bravery; the Way of the Shudras is service to others.

सरब सबधं एक सबधं जेको जागै भेँ ॥
sarab sabdaN ayk sabdaN jay ko jaanai bhay-o.
One who knows this secret that the Way of all is the Way of the One;

नानकु ता का दास है सोई निरंजन देउ ॥3॥
naanak taa kaa daas hai so-ee niranjan day-o. ||3||
Nanak is a slave to him, he himself is the Immaculate Divine Lord. ||3||

मः २ ॥
mehlaa 2.
Second Mehl:

एक क्रिसनं सरब देवा देव देवा त आतमा ॥
ayk krisanN sarab dayvaa dayv dayvaa ta aatmaa.
The One Lord Krishna is the Divine Lord of all; He is the Divinity of the individual soul.

आतमा बासुदेविस्य जेको जागै भेँ ॥
aatmaa baasdayvsi-y jay ko jaanai bhay-o.
One who understands the mystery of all-pervading Lord;

नानकु ता का दास है सोई निरंजन देउ ॥4॥
naanak taa kaa daas hai so-ee niranjan day-o. ||4||
Nanak is a slave to him; he himself is the Immaculate Divine Lord. ||4||
First Mehl:

霖霖 यया तत्त्व तत्त्व विह तूंढ़ ते वैद्य ॥
कुम्भे वधा जलू रहे जल बिनु कुम्भू न होइ ॥
kumbhay baDhaa jal rahai jal bin kumbh na ho-ay.
Water remains confined within the pitcher, but without water, the pitcher could not have been formed;

विभाग वा यया भर वच विह विभाग ते वैद्य ॥
गियान का बधा मनू रहै गुर बिनु गियानू न होइ ॥५॥
gi-aan kaa baDhaa man rahai gur binu gi-aanu n ho-ay. ||5||
just so, the mind is restrained by spiritual wisdom, but without the Guru, there is no spiritual wisdom. ||5||

पउरी ॥
pauree.
Pauree:

पक्का देवे गुरुचारां त्र दभी मपू त भवीमे ॥
पक्का होवै गुम्हारू ता ओमी साधु न मारीए ॥
parhi-aa hovai gunahgaar taa omee saaDh na maaree-ai.
If an educated person is a sinner, then the illiterate holy man is not to be punished.

जेहा गहा ते वेभेहो रचुई भवकीमे ॥
जेहा घाले गालाना तेवेहो नाउ पचारीए ॥
jayhaa ghaalay ghaalnaa tayvayho naa-o pachaaree-ai.
As are the deeds done, so is the reputation one acquires.

आमी वलन त वेहेहो भक्त चवान वातिभाग वानीमे ॥
ऐसी कला न बेहेहो जित दरपाँ गईआ हारीए ॥
aisee kalaa na khaydee-ai jit dargeh ga-i-aa haaree-ai.
So do not play such a game, which will bring you to ruin at the Court of the Lord.

पक्का अतै दभीमा विचारा अतै वीचारौनीमे ॥
पक्का अतै आमी मा वीचार अगि वीचारौनीए ॥
parhi-aa atai omee-aa veechaar agai veechaaree-ai.
The accounts of the educated and the illiterate shall be judged in the world hereafter.
Muhir chala s maa maa mehri ||12||
mahi chalai so agai maari ai. ||12||
One who stubbornly follows his own mind shall suffer in the world hereafter. ||12||

Salok 1

Salok, First Mehl:

Naanak meer sarari kaa ik rathu ik rathvahau.
aanak mayr sarer kaa ik rath ik rathvaahu.
O Nanak, the soul of the body has one chariot and one charioteer.

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

Satjug rathu santokh kaa dharam agai rathvahau.
In the Golden Age of Sat Yuga, contentment was the chariot and righteousness the charioteer.

Duraapir rathu tapa kaa sat agai rathvahau.
In the Brass Age of Dwaapar Yuga, penance was the chariot and truth the charioteer.

Kaljug rathu agan kaa kooh agai rathvahau. ||1||
In the Iron Age of Kali Yuga, fire is the chariot and falsehood the charioteer. ||1||
First Mehl:

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

and was merged in the Truth.

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

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

Chanting the Name, sins depart;

O Nanak, then, one obtains salvation.

In the Jujar Veda, Kaan Krishna of the Yaadva tribe seduced Chandraavali by force.
पारजातु गोपी लै आइआ िबदर्ाबन मिह रंगु कीआ ॥
paarjaat gopee lai aa-i-aa bindraaban meh rang kee-aa.
He brought the Elysian Tree for his milk-maid, and revelled in Brindaaban.

वलि भि वेदु अववघड तुआ तपु बुरपी अलघ विठिया ॥
kal meh bayd atharban hoo-aa naa-o khudaa-ee alhu bha-i-aa.
In the Dark Age of Kali Yuga, the Atharva Veda became prominent; Allah became the Name of God.

नील बसत्र ले कपढ़े पिहरे तुरक पठाणी अमलु कीआ ॥
neel bastar lay kaprhay pahiray turak pathaanee amal kee-aa.
Men began to wear blue robes and garments; Turks and Pat'haans assumed power.

चचे वेद चेहे मविभाव ॥
chaaray vayd ho-ay sachiyaar.
The four Vedas each claim to be true.

भजि गुणि विच चार बीचार ॥
parheh guneh tinh chaar veechaar.
Reading and studying them, four doctrines are found.

बाँझ बनाई बत नीच मठये ॥
bhaa-o bhagat kar neech sadaa-ay.
With loving devotional worship, abiding in humility,

उठ उठव मैंसनर पाए ॥२॥
ta-o naanak mokhantar paa-ay. ||2||
O Nanak, salvation is attained. ||2||

पाउरी ॥
pa-orhee.
Pauree:
Satgur vitahu vaari-aa jit mili-ai khasam samaali-aa.
I am a sacrifice to the True Guru; meeting Him, I have come to cherish the Lord Master.

Jin kar updays gi-aan anjan deee-aa inHee naytree jagat nihaali-aa.
He has taught me and given me the healing ointment of spiritual wisdom, and with these eyes, I behold the world.

Khasam chhod doojai lagay dubay say vanjaari-aa.
Those dealers who abandon their Lord and Master and attach themselves to another, are drowned.

Satguroo hai bohithaa virlai kinai veechaari-aa.
The True Guru is the boat, but few are those who realize this.

Kar kirpaa paar utaari-aa. ||13||
Granting His Grace, He carries them across. ||13||

Simmal rukh sarraa-iraat deeragh at much.
The simmal tree is straight as an arrow; it is very tall, and very thick.

O-ay je aavahi aas kar jaahi niraasay kit.
But those birds which visit it hopefully, depart disappointed.
दल दिखे तुलक सबसे लोभ त अपरिव पत ॥
फल फिके फुल बकबके कमि न आवहि पत ॥
fal fikay ful bakkakay kamm na aavahi pat.
Its fruits are tasteless, its flowers are nauseating, and its leaves are useless.

भिन्धु तीरी तुलक बुलचिबागीथ उदु ॥
मिथतु नीवी नानका गुण चंगाईआ ततु ॥
mithat neevee naankaa gun chang-aa-ee-aa tat.
Sweetness and humility, O Nanak, are the essence of virtue and goodness.

मछे चिके आप बसु पड़ बड़े चिके त बेचि ॥
सभु को निवाय आप कउ पर कउ निवि न कोइ ॥
sabh ko nivai aap ka-o par ka-o nivai na ko-ay.
Everyone bows down to himself; no one bows down to another.

वाव दुबा उलेही चिके सु गउर रेचि ॥
धार ताराजू तोलीऐ निवै सु गउरा होइ ॥
Dhar taaraajoo tolee-ai nivai so ga-uraa ho-ay.
When something is placed on the balancing scale and weighed, the side which descends is heavier.

अपराधी दूना निवै जो हंता मिरागाहि ॥
apraaDhee doonaa nivai jo hantaa miragaahi.
The sinner, like the deer hunter, bows down twice as much.

सीस निवाइऐ किं वीं स चिके बसुपे ताकि ॥१॥
sees nivaa-i-ai ki-aa thee-ai jaa ri-dai kusuDhay jaahi. ||1||
But what can be achieved by bowing the head, when the heart is impure? ||1||

भः १ ॥
m: १ ॥
mehlaa 1.
First Mehl:

पर पुस्तक संधिं बादं ॥
parh pustak sanDhi-aa baadaN.
You read your books and say your prayers, and then engage in debate;
ਸਿਲ ਪੂਜਿਸ ਬੁਗਲ ਸਮਾਧੰ ॥
sil poojas bagul samaaDhaN.
you worship stones and sit like a stork, pretending to be in Samaadhi.

ਮੁਖ ਝੂਠ ਬਭੂਖਣ ਸਾਰੰ ॥
mukh jhooth bibhookhan saaraN.
With your mouth you utter falsehood, and you adorn yourself with precious decorations;

ਗਲ ਮਾਲਾ ਤਿਲਕ ਲਿਲਾਟੰ ॥
gal maalaa tilak lilaataN.
Around your neck is a rosary, and on your forehead is a sacred mark;

ਦੂ ਧੋਤੀ ਬਸਤਰਕ ਕਪਾਟੰ ॥
du-ay Dhotee bastar kapaataN.
upon your head is a turban, and you wear two loin cloths.

ਜੇ ਜਾਣਿਸ ਬਰਹਮ ਕਰਮ ॥
jay jaanas barahmaN karmaN.
If you knew the nature of God,

ਸਿਧ ਦੇਰਟ ਟਿਆਤਾ ਕਰਮ ॥
sabh fokat nischa-o karmaN.
you would know that all of these beliefs and rituals are in vain.

ਕਹੁ ਨਾਨਕ ਨਹਚਉ ਧਿਆਵੈ ॥
kaho naanak nihcha-o Dhi-aavai.
Says Nanak, meditate with deep faith;
vin satgur vaat na paavai. ||2||
without the True Guru, no one finds the Way. ||2||

Pauree:

Abandoning the world of beauty, and beautiful clothes, one must depart.

He obtains the rewards of his good and bad deeds.

He may issue whatever commands he wishes, but he shall have to take to the narrow path hereafter.

He goes to hell naked, and he looks hideous then.

He regrets the sins he committed. ||14||

He regrets the sins he committed. ||14||

Shalok, First Mehl:
Make compassion the cotton, contentment the thread, modesty the knot and truth the twist.

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

It does not break, it cannot be soiled by filth, it cannot be burnt, or lost.

Blessed are those mortal beings, O Nanak, who wear such a thread around their necks.

You buy the thread for a few shells, and seated in your enclosure, you put it on.

Whispering instructions into others' ears, the Brahmin becomes a guru.

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

First Mehl:
He commits thousands of robberies, thousands of acts of adultery, thousands of falsehoods and thousands of abuses.

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

The thread is spun from cotton, and the Brahmin comes and twists it. The goat is killed, cooked and eaten, and everyone then says, "Put on the sacred thread". When it wears out, it is thrown away, and another one is put on.

O Nanak, the thread would not break, if it had any real strength.
Such a sacred thread is worn in the Court of the Lord; it shall never break. ||3||

\[ \text{First Mehl:} \]

There is no sacred thread for the sexual organ, and no thread for woman.

The man's beard is spat upon daily.

There is no sacred thread for the feet, and no thread for the hands;

no thread for the tongue, and no thread for the eyes.

The Brahmin himself goes to the world hereafter without a sacred thread.

Twisting the threads, he puts them on others.
He takes payment for performing marriages;

reading their horoscopes, he shows them the way.

Hear, and see, O people, this wondrous thing.

He is mentally blind, and yet his name is wisdom.

One, upon whom the Merciful Lord bestows His Grace, performs His service.

That servant, whom the Lord causes to obey the Order of His Will, serves Him.

Obeying the Order of His Will, he becomes acceptable, and then, he obtains the Mansion of the Lord's Presence.
खसमै भावै सो करे मनहु चिंदिआ सो फलु पाइसी ॥
One who acts to please His Lord and Master, obtains the fruits of his mind’s desires.

ता दरगह पैठा जाइसी ॥१५॥
Then, he goes to the Court of the Lord, wearing robes of honor. ||15||

They tax the cows and the Brahmins, but the cow-dung they apply to their kitchen will not save them.

They wear their loin cloths, apply ritual frontal marks to their foreheads, and carry their rosaries, but they eat food with the Muslims.

O Siblings of Destiny, you perform devotional worship indoors, but read the Islamic sacred texts, and adopt the Muslim way of life.

Renounce your hypocrisy!

Taking the Naam, the Name of the Lord, you shall swim across.
First Mehl:

माणस खाणे करि हिनवाज
maanas khaanay karahi nivaaj.
The man-eaters say their prayers.

छुरी वगाइन तिन गलि ताग
chhuree vagaa-in tin gal taag.
Those who wield the knife wear the sacred thread around their necks.

तिन घरि ब्रह्मण पूरहि नाद
tin ghar barahman pooreh naad.
In their homes, the Brahmins sound the conch.

उन्हा बह आविह ओई साद
unHaa bhe aavahi o-ee saad.
They too have the same taste.

कूड़ी रासि कूड़ा वापार
koorhee raas koorhaa vaapaar.
False is their capital, and false is their trade.

कूड़ु बोनि करि हाहार
koorh bol karahi aahaar.
Speaking falsehood, they take their food.

सरम धरम का देहा दूरि
saram Dharam kaa dayraa door.
The home of modesty and Dharma is far from them.
ਨਾਨਕ ਕੂਰਹ ਰਹੀਆ ਭਰਪੂਰ ॥
naanak koorh rahi-aa bharpoor.
O Nanak, they are totally permeated with falsehood.

ਭਰੇ ਟਿਕਾ ਦੋਡ ਰੋਧੀ ਲੋਕਾਂ ॥
mathai tikaa daryaa doodeh roodeh khaa-ee.
The sacred marks are on their foreheads, and the saffron loin-cloths are around their waists;

ਵੀਦੀ ਢੁਚਾ ਨਾਲ ਲੋਕਾਂ ॥
hath chhuree jagat kasa-ee.
in their hands they hold the knives - they are the butchers of the world!

ਤੀਜਾ ਹੁਰਕੁਰ ਪੁਰਾਣਾਂ ॥
neel vastar pahir hovin puraan.
Wearing blue robes, they seek the approval of the Muslim rulers.

ਅਭਾਕਾ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥
abhaakhi-aa kaa kuthaa bakraa khaanaa.
They eat the meat of the goats, killed after the Muslim prayers are read over them,

ਚੁੱਤੇ ਦੁੱਖਵਿਤ ਤਰਾਂ ਤਾਨਾ ॥
cha-ukay upar kisai na jaanaa.
but they do not allow anyone else to enter their kitchen areas.

ਦੇ ਦੇ ਚੁੱਤਾ ਕਟਾ ਕਾਰ ॥
day kai cha-ukaa kadaa kaa.
They draw lines around them, plastering the ground with cow-dung.
उपर आइ बैठे कूड़ार ॥
mat bhitai vay mat bhitai.
They cry out, "Do not touch our food,

मतु िभटै वे मतु िभटै ॥
mat bhitai vay mat bhitai.
They cry out, "Do not touch our food,

इहु अंनु असाडा िफटै ॥
ih ann asaadaa fitai.
this food of ours will be polluted!

जनि फिटै फे ड़ करेिन ॥
tan fitai fayrh karayn.
But with their polluted bodies, they commit evil deeds.

मनि जूठै चुली भरेिन ॥
man joothai chulee bharayn.
With filthy minds, they try to cleanse their mouths.

कहु नानक सचु िधआईऐ ॥
kaho naanak sach Dhi-aa-ee-ai.
Says Nanak, meditate on the True Lord.

Such ho-va ta sach paa-ee-ai. ||2||
If you are pure, you will obtain the True Lord. ||2||

Pauree:
pa-orhee.
All are within Your mind; You see and move them under Your Glance of Grace, O Lord.

You Yourself grant them glory, and You Yourself cause them to act.

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

If he should cast an angry glance, He can transform kings into blades of grass.

Even though they may beg from door to door, no one will give them charity.

The thief robs a house, and offers the stolen goods to his ancestors.

In the world hereafter, this is recognized, and his ancestors are considered thieves as well.
The hands of the go-between are cut off; this is the Lord's justice.

O Nanak, in the world hereafter, that alone is received, which one gives to the needy from his own earnings and labor.

As a woman has her periods, month after month,

so does falsehood dwell in the mouth of the false; they suffer forever, again and again.

Only they are pure, O Nanak, within whose minds the Lord abides.

Pauree:


ਸਲੋਕੁ  ਮਃ ੧ ॥

ਸਾਲੋਕੁ ਮੇਲਾਕ ੧।
Shalok, First Mehl:

ਜੇ ਕਰੀ ਸੁਰੂਕੁ ਮਨੀਐ ਸਮੂ ਵੇੜ ਸੁਰੂਕੁ ਵੇੜੀ ਃ ॥

ਜੇ ਕਰੀ ਸੁਰੂਕੁ ਮਨੀਐ ਸਮੂ ਵੇੜ ਸੁਰੂਕੁ ਵੇੜੀ ॥
jay kar sootak mannee-ai sabh tai sootak ho-ay.
If one accepts the concept of impurity, then there is impurity everywhere.

ਗੋਹੇ ਅਤੈ ਲਕੌਕੋ ਅੰਦਰੀ ਕੀੰਡਾ ਹੋਇ ॥

gohay atai lakrhee andar keerhaa ho-ay.
In cow-dung and wood there are worms.
जेते दाणे अंन के जीआ बाझू न कोइ ॥
As many as are the grains of corn, none is without life.

पहिला पाणी जीउ है जितु हरिआ सभू कोइ ॥
First, there is life in the water, by which everything else is made green.

सूतकु रखीऐ सूतकु पवै रसोइ ॥
How can it be protected from impurity? It touches our own kitchen.

ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੰਡਾ ॥
The impurity of the mind is greed, and the impurity of the tongue is falsehood.

ਕ ਂਨੀ ਸੂਤਕੁ ਕਿੰਨ ਪਲਾਇਤਬਾਰੀ ਖਾਹੀ ॥
The impurity of the ears is to listen to the slander of others.
ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮ ਪੁਿਰ ਜਾਿਹ ॥੨॥

O Nanak, the mortal's soul goes, bound and gagged to the city of Death. ||2||

ਮੋ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥

All impurity comes from doubt and attachment to duality.

ਜਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥

Birth and death are subject to the Command of the Lord's Will; through His Will we come and go.

ਖਾਣਾ ਪੀਣਾ ਪਿਵਤ੍ਰੁ ਹੈ ਿਦਤੋਨ ਿਰਜਕੁ ਸੰਬਾਹ ॥

Eating and drinking are pure, since the Lord gives nourishment to all.

ਨਾਨਕ ਿਜਨਹੀ ਗੁਰਮੁਿਖ ਬੁਿਸਾਈ ਿਤਨਾ ਿਵਿਚ ਵਡੀਆ ਵਿਡਾਈਆ ॥

Praise the Great True Guru; within Him is the greatest greatness.
When the Lord causes us to meet the Guru, then we come to see them.

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

By His Command, when He places His hand on our foreheads, wickedness departs from within.

When the Lord is thoroughly pleased, the nine treasures are obtained.

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

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

Being purified, he takes his food, and begins to read his sacred verses.
ਕੁਹਥੀ ਜਾਈ ਸਿਟਆ ਕਿਸੁ ਲਗਾ ਦੋਖੁ ॥

khu-thee jaa-ee sati-aa kis ayhu lagaa dokh.
But it is then thrown into a filthy place - whose fault is this?

ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ ਲੂਣੁ ਪੰਜਵਾ ਪਾਇਆ ਘਿਰਤੁ ॥

ann dayvtaa paanee dayvtaa baisantar dayvtaa loon panjvaa paa-i-aa ghirat.
The corn is sacred, the water is sacred; the fire and salt are sacred as well; when the fifth thing, the ghee, is added,

ਤਾ ਹੋਾ ਪਾਕੁ ਪਿਵਤੁ ॥

taa ho-aa paak pavit.
then the food becomes pure and sanctified.

ਪਾਪੀ ਗਿਡਾ ਥੁਕਾ ਪਈਆ ਤਤਤੁ ॥

paapee gadi-aa thukaa pa-ee-aa tit.
Coming into contact with the sinful human body, the food becomes so impure that is is spat upon.

ਨਾਨਕ ਏਵਾ ਜਾਣੀਐ ਤਤਤੁ ਮੁਖ ਥੁਕਆ ਪਾਹਿ ॥੧॥

naanak ayvai jaanee-ai tit mukh thukaa paahi. ||1||
O Nanak, know this: such a mouth is to be spat upon. ||1||

ਮੇਲਾ ੧ ॥
mehlaa 1.
First Mehl:

ਭੰਡ ਜੰਮੀਐ ਭੰਡ ਿਨੰਮੀਐ ਭੰਡ ਮੰਗਣੁ ਵੀਆਹੁ ॥

bhand jammee-ai bhand nimmee-ai bhand mangan vee-aahu.
From woman, man is born; within woman, man is conceived; to woman he is engaged and married.
�ੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥
bhandahu hovai dostee bhandahu chalai raahu.
Woman becomes his friend; through woman, the future generations come.

ਭੰਡੁ ਭੰਡਨਾ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡੁ ਹੋਵੈ ਬੰਧਾਨੁ ॥
bhand mu-aa bhand bhaalee-ai bhand hovai banDhaan.
When his woman dies, he seeks another woman; to woman he is bound.

ਸੋ ਕੀੜੁ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜਮਹੀ ਰਾਜਾਨ ॥
so ki-o mandaa aakhee-ai jit jameh raajaan.
So why call her bad? From her, kings are born.

ਭੰਡਹੁ ਤੀ ਭੰਡਹੁ ਬਾਝੁ ਨ ਕੋਇ ॥
bhandahu hee bhand oopjai bhandai baajh na ko-ay.
From woman, woman is born; without woman, there would be no one at all.

ਨਾਨਕ ਭੰਡਹੁ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥
naanak bhandai baahraa ayko sachaa so-ay.
O Nanak, only the True Lord is without a woman.

ਜਿਤੁ ਮੁਖੀ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਿਰ ॥
jit mukh sadaa salaahee-ai bhaagaa ratee chaar.
That mouth which praises the Lord continually is blessed and beautiful.

ਨਾਨਕ ਤੇ ਮੁਖੁ ਊਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਿਰ ॥੨॥
naanak tay mukh oojlay titu sachai darbaar. ||2||
O Nanak, those faces shall be radiant in the Court of the True Lord. ||2||

ਪਉੜੀ ॥
pa-orhee.
Pauree:
ਸਭੁ ਕੋ ਆਖੈ ਆਪਨਾ ਜਿਸੁ ਨਾਹੀ ਸੋ ਚੁਣ ਕਢੀਐੜੀ ॥

All call You their own, Lord; one who does not own You, is picked up and thrown away.

ਕੀਤਾ ਆਪੋ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖ ਸੰਢੀਐੜੀ ॥

Everyone receives the rewards of his own actions; his account is adjusted accordingly.

ਜਾ ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਿਗ ਤਾ ਕਾਇਤੁ ਗਾਰਿਬ ਹੰਢੀਐੜੀ ॥

Since one is not destined to remain in this world anyway, why should he ruin himself in pride?

ਮੂਰਖੈ ਨਾਿਲ ਨ ਲੁਜੀਐੜੀ ॥੧੯॥

Don't argue with fools. ||19||

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, First Mehl:

ਨਾਨਕ ਿਫਕੈ ਬੋਿਲਐ ਤਨੁ ਮਨੁ ਿਫਕਾ ਹੋਇ ॥

O Nanak, speaking insipid words, the body and mind become insipid.

ਿਫਕੋ ਿਫਕਾ ਸੱਦੀਐ ਿਫਕੇ ਿਫਕੀ ਸੋਇ ॥

He is called the most insipid of the insipid; the most insipid of the insipid is his reputation.
The insipid person is discarded in the Court of the Lord, and the insipid one’s face is spat upon.

The insipid one is called a fool; he is beaten with shoes in punishment. ||1||

Those who are false within, and honorable on the outside, are very common in this world.

Even though they may bathe at the sixty-eight sacred shrines of pilgrimage, still, their filth does not depart.

Those who have silk on the inside and rags on the outside, are the good ones in this world.

They embrace love for the Lord, and contemplate beholding Him.

In the Lord's Love, they laugh, and in the Lord's Love, they weep, and also keep silent.
ਪਰਵਾਹ नਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਜੁ ਸਚੇ ਨਾਹ ॥

They do not care for anything else, except their True Husband Lord.

ਦਿਰ ਵਾਟ ਉਪਿਰ ਖਰਚੁ ਮੰਗਾ ਜਬੈ ਦੇਇ ਤ ਖਾਹੀ ॥

Sitting, waiting at the Lord's Door, they beg for food, and when He gives to them, they eat.

ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮਾ ਮੇਲੁ ॥

There is only One Court of the Lord, and He has only one pen; there, you and I shall meet.

ਦਿਰ ਲਏ ਲੇਖਾ ਪੀਟਾਛ ਛੁਟੈ ਨਾਨਕਾ ਿਜਉ ਤੇਲੁ ॥੨॥

In the Court of the Lord, the accounts are examined; O Nanak, the sinners are crushed, like oil seeds in the press. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਹੀ ਕਰਣਾ ਕੀਓ ਕਲ ਤੈ ਧਾਰੀਐ ॥

You Yourself created the creation; You Yourself infused Your power into it.

ਦੇਖਿਹ ਕੀਤਾ ਆਪਣਾ ਕਚੀ ਪਕੀ ਸਾਰੀਐ ॥

You behold Your creation, like the losing and winning dice of the earth.

ਜੋ ਆਇਆ ਸਭ ਕੋਈ ਆਈ ਵਾਰੀਐ ॥

Whoever has come, shall depart; all shall have their turn.
jis kay jee-a paraan heh ki-o saahib manhu visaaree-ai.
He who owns our soul, and our very breath of life - why should we forget that Lord and
Master from our minds?

He who owns our soul, and our very breath of life - why should we forget that Lord and
Master from our minds?

aapan hathee aapnaa aapay hee kaaj savaaree-ai. ||20||
With our own hands, let us resolve our own affairs. ||20||

With our own hands, let us resolve our own affairs. ||20||

salok mehlaa 2.
Shalok, Second Mehl:

What sort of love is this, which clings to duality?

O Nanak, he alone is called a lover, who remains forever immersed in absorption.

But one who feels good only when good is done for him, and feels bad when things go
badly -

do not call him a lover. He trades only for his own account. ||1||

do not call him a lover. He trades only for his own account. ||1||

Second Mehl:
One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning.

O Nanak, both of his actions are false; he obtains no place in the Court of the Lord. ||2||

Serving Him, peace is obtained; meditate and dwell upon that Lord and Master forever.

Why do you do such evil deeds, that you shall have to suffer so?

Do not do any evil at all; look ahead to the future with foresight.

So throw the dice in such a way, that you shall not lose with your Lord and Master.

Do those deeds which shall bring you profit. ||21||
Shalok, Second Mehl:

If a servant performs service, while being vain and argumentative,

he may talk as much as he wants, but he shall not be pleasing to his Master.

But if he eliminates his self-conceit and then performs service, he shall be honored.

O Nanak, if he merges with the one with whom he is attached, his attachment becomes acceptable.

He sows seeds of poison, and demands Ambrosial Nectar. Behold - what justice is this?
Second Mehl:

ललित हिमाली देवमी वचन व अर्जू श्रद्धा

नाथ हैं मोरवी कदन न आवें रास

naal i-aanay dostee kaday na aavai raas.

Friendship with a fool never works out right.

जेहाँ जानै तेहो वरतै वेखहु को निरजास

jayhha jaanai tayho vartai vaykhhu ko nirjaas.

As he knows, he acts; behold, and see that it is so.

वस्तू अंदरित वस्तु समावै दूजी होवै पास

vastoo andar vasat samaavai doojee hovai paas.

One thing can be absorbed into another thing, but duality keeps them apart.

साहिब सेती हुकमु न चलै कही बणै अरदास

saahib saytee hukam na chalai kahee banai ardaas.

No one can issue commands to the Lord Master; offer instead humble prayers.

कूर्ज कमाणै कूर्जो होवै नानक सिफति निगास

koorh kamaanai koorho hovai naanak sifat vigaas. ||3||

Practicing falsehood, only falsehood is obtained. O Nanak, through the Lord's Praise, one blossoms forth. ||3||

Second Mehl:

ललित हिमाली देवमी वचन व अर्जू श्रद्धा

नाथ हैं मोरवी वचन व अर्जू श्रद्धा

naal i-aanay dostee vadaaroo si-o nayhu.

Friendship with a fool, and love with a pompous person,
ਪਾਣੀ अੰਦਿਰ ਲੀਕ ਿਜਉ ਿਤਸ 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. ||4||

ਮਹਲਾ ੨ ॥
mehlaa 2.
Second Mehl:

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਇ ॥
chaakar lagai chaakree jay chalai khasmai bhaa-ay.
If a servant, performing service, obeys the Will of his Master,

ਹੁਰਮਿਤ ਿਤਸ ਨੋ ਅਗਲੀ ਓਹੁ ਵਜਹੁ ਿਭ ਦੂਣਾ ਖਾਇ ॥
hurmat tis no aglee oh vajahu bhe doonaa khaa-ay.
his honor increases, and he receives double his wages.

ਪਉੜੀ ॥
pa-orhee.
Pauree:

ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸੀ ॥੫॥
jay ik aDh changee karay doojee bhee vayraas. ||5||
Even if he does something right, he does the next thing wrong. ||5||

ਪਉੜੀ ॥
pa-orhee.
Pauree:

ਸਚਾਕਰੁ ਕਾਲ ਸਚਾਕਾਰੀ ਸੀ ਸਚਮੈ ਹੁਰਮਿਤ ਵਗਿੱਤ ॥
Sacha chaakar kaal sachaakree shi sacha khasmai hurmat vagit.
If a servant claims to be equal to his Master, he earns his Master’s displeasure.
ਵਜਹੁ ਗਵਾਏ ਅਗਲਾ ਮੁਹੇ ਮੁਿਹ ਪਾਣਾ ਖਾਇ ॥

vajahu gavaa-ay aglaa muhay muhi paanaa khaa-ay.
He loses his entire salary, and is also beaten on his face with shoes.

ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਟਿਸੁ ਕਹੀਐ ਸਾਬਾਸ ॥

jis daa ditaa khaavnaa tis kahee-ai saabaas.
Let us all celebrate Him, from whom we receive our nourishment.

ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਿਲ ਖਸਮ ਚਲੈ ਅਰਦਾਿਸ ॥੨੨॥

naanak hukam na chal-ee naal khasam chalai ardaas. ||22||
O Nanak, no one can issue commands to the Lord Master; let us offer prayers instead. ||22||

ਸਲੋਕੁ  ਮਹਲਾ ੨ ॥

salok mehlaa 2.
Shalok, Second Mehl:

ਏਹ ਿਕਨੇਹੀ ਦਾਿਤ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥

ayh kinayhee daat aapas tay jo paa-ee-ai.
What sort of gift is this, which we receive only by our own asking?

ਨਾਨਕ ਸਾ ਕਰਮਾਿਤ ਸਾਿਹਬ ਤੁਠੈ ਜਿਸ ਿਮਲੈ ॥੧॥

naanak saa karmaat saahib tuthai jo milai. ||1||
O Nanak, that is the most wonderful gift, which is received from the Lord, when He is totally pleased. ||1||

ਮਹਲਾ ੨ ॥

mehlaa 2.
Second Mehl:

ਏਹ ਿਕਨੇਹੀ ਚਾਕਰੀ ਿਜਤੁ 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 Lord Master does not depart?
ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਿਜ ਸੇਤੀ ਖਸਮ ਸਮਾਈ ॥੨॥

naanak sayvak kaadhee-ai je saytee khasam samaa-ay. ||2||

O Nanak, he alone is called a servant, who merges with the Lord Master. ||2||

ਪਾਉੜੀ ॥

pa-orhee.

Pauree:

ਨਾਨਕ ਅੰਤ ਨ ਜਾਪਨਹੀ ਹਿਰ ਤਾ ਕੇ ਪਾਰਾਵਾਰ ॥

naanak ant na jaapnHee har taa kay paraavaar.

O Nanak, the Lord's limits cannot be known; He has no end or limitation.

ਆਧਿ ਵਰਤੇ ਮਧਿਦੀ ਹੀ ਖਰੇਤਰ ਅਧਿ ਵਰਤੇ ਭਾਵ ॥

aap karaa-ay saakh-tee har dieh karee pukaar.

He Himself acts, and He Himself causes us to act. Unto whom should I complain?

ਐਕ ਿਲਦੀ ਜੰਜੀਰੀਆ ਿਲਦੀ ਚਰਦੀ ਵਿਮੋਧ ਾਰ ॥

iknHaa galee janjeeree-aa ik turee charheh bisee-aar.

Some have chains around their necks, while some ride on many horses.

ਆਧਿ ਵਰਤੇ ਬਸੇ ਅਧਿ ਉੱਤੇ ਸਵੀ ਕੁਲ ਭਾਜਾ ॥

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 ਿਜਿਨ ਕੀਆ ਿਫਿਰ ਹੀ ਕਰਣੀ ਸਾਰ ॥੨੩॥

naanak karnaa jin kee-aa fir tis hee kannee saar. ||23||

O Nanak, the One who created the creation - He Himself takes care of it. ||23||

ਸਲੋਕ ਮੱਠ ॥

salok mehlaa 1.

Shalok, First Mehl:
He Himself fashioned the vessel of the body, and He Himself fills it.

Into some, milk is poured, while others remain on the fire.

Some lie down and sleep on soft beds, while others remain watchful.

He adorns those, O Nanak, upon whom He casts His Glance of Grace.

He Himself creates and fashions the world, and He Himself keeps it in order.

Having created the beings within it, He oversees their birth and death.

Unto whom should we speak, O Nanak, when He Himself is all-in-all?
Pauree:

The description of the greatness of the Great Lord cannot be described.

He is the Creator, all-lowerful and benevolent; He gives sustenance to all beings.

The mortal does that work, which has been pre-destined from the very beginning.

O Nanak, except for the One Lord, there is no other place at all.

He does whatever He wills.