Guru Nanak's

Asa di Var

G.S. RANDHAWA

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GURU NANAK'S
ASA DI VAR

Truth has never been, nor can or shall ever be the sole monopoly of any single creed.

GURU NANAK'S
ASA DI VAR

TEXT (TRILINGUAL)
TRANSLATION AND STUDY

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FOREWORD

Probably with the sole exception of the Authorized Version of the Holy Bible, the scriptural texts of most major religions of the world are couched in archaic languages and vaguely familiar idiom. As such these do not readily lend themselves to easy comprehension by the average modern reader. Hence, very often people have to rely upon the professional interpreters to reveal to them the 'veiled' meaning of these texts. This being so, the average uninitiated reader does not have easy access even to the true essence of his own creed—nothing to say of knowing well enough even the basic tenets of other faiths.

On the other hand, for inter-faith understanding and dialogue, it is felt imperative that a faithful presentation of these texts be made available in a currently familiar language and idiom. That would enable people not only to get to know a little better the vitals of the faith they happen to have been born in, but also have a better appreciation of other faiths. Such a situation would facilitate more effective inter-faith dialogue. This has been one of the primary reasons prompting this exercise.

Also, as was indicated in the Foreward to its sister volume—Guru Nanak's Japu ji—this rendition, apart from catering to the needs of more discerning of English readership, aims at meeting 'the needs of the second generation of emigrant Sikhs, who having stayed away from their native milieu a bit too long, have by now but only a nodding acquaintance with their ancestral language and tradition; and are perforce obliged to think and converse in English.' Besides, during my numerous visits abroad, I have come across very many elderly Sikh parents not only in the West, but also in countries like

Philippines, Thailand etc. who for sentimental and other reasons desparately seek to provide to their younger generations faithful presentations of their scriptural texts in English. To provide for them too has been an added reason prompting this venture.

Poetry, critics say, is untranslatable. This is all the more so, when treatises of profound philosophical and mystic import of a certain language and milieu are sought to be rendered into another altogether alien language. In the earlier part of Asa Di Var, the task is, as in the case of the entire text of Japu ji, rendered quite challenging because of the terseness of the language. Scrupulous care has however been taken to ensure that the tenor of the original may be preserved as far as possible.

Now, Guru Nanak's primary object was to drive his message home to the common folk, who had for centuries been nursed and saturated in the traditional Indian idiom and symbols. He has therefore had to invariably draw heavily upon its past folk and legendary heritage. This precludes examination of his composition and individual verses too literally or in isolation. The attempt has hence been there to interpret Asa Di Var in close confirmity with the broader framework of his philosophy. A conscious effort has also been there to bring out the true spirit of his utterances and yet adhere as close to the principal text as possible. Particular care has also been taken to ensure that the true purport of involved expressions and subtle nuances of the verses be made as explicit as possibe in the process of the translation itself. Little has in this regard been left vague and amenable to vague and ambiguous interpretations. As such, some dilations have been felt to be unavoidable.

Though there is not the remotest presumption that this has been anything in the nature of a verse-to-verse rendering, yet in order to ensure a minimum of flow and readability some

rhythm has been sought to be built in the lines and also a bit of rhyming, wherever it has been found possible. Ensuring a minimum of natural ease too has been attempted.

In the initial stages of this work, I received valuable assistance from my dear departed friend and colleague Dr. Piar Singh—Professor (retired) in the Department of Guru Nanak Studies at Guru Nanak Dev University, Amritsar. Apart from his profound scholarship, he was endowed with a rare critical acumen, an uncommon clarity of vision and an abiding love for Gurbani. I hope and pray that future years may throw up more and more scholars in his tradition and with his commitment.

My profound thanks are also due to my colleague Mr. J.S. Walia, Director, Press & Publications at the University . I fear, I taxed his patience a bit too far. Yet he was ever so pleasant and cooperative. I must place on record my unqualified appreciation of his professional competence and involvement.

Though last, but not the least, my sincere thanks are also due to S. Mohinder Singh, Asstt. Registrar at the University for his valuable secretarial assistance in the course of the preparation of the manuscripts for this book. He was so pleasant and readily inclined to help me every way. I owe him much.

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EDITORIAL NOTE

The original text of *Āsā dī Vār* in Gurmukhi and Devanagari appears in this volume stanza-wise (slokas included) on the page to the left, followed by transliteration in the Roman script, The rendering into English of the respective stanza, with the necessary explanatory notes, appears on the corresponding opposite page in each case.

2. To facilitate reference, every individual verse in all the four forms (Gurmukhi, Devanagari, Roman and its English rendering) has been numbered with a superior figure, so as the passage covered by the rendering from one figure to the other, marks as a whole, the import of the verse bearing that number in the original text.

3. Footnotes have been suffixed in respect of individual verses in the relevant stanzas; and for this purpose the abbreviation V for verse, St. for stanza, Sl. for *sloka* and P. for *pauri*. To facilitate reference progressive total (in parentheses) has been given to each *sloka*, at its head, have been used.

4. The word, phrase or sentence of the rendered version needing explanation, has been placed in double commas (inverted) to facilitate easy grasp of the subject under discussion; while its meaning, where necessary, has been put in single commas (inverted).

5. Attempt has been made to ensure that the transliteration of certain phonemes conforms to their current pronunciation in Gurbani, rather than to what their orthographic pattern suggests. For example, *hoi* (ਹੋਇ), *soi* (ਸੋਇ), *nāi* (ਨਾਇ), in transliteration at a number of places take the form of *hoe* (ਹੋਏ), *soe* (ਸੋਏ), *nae* (ਨਾਏ), etc. Similarly *nāu* (ਨਾਉ), *thāu* (ਥਾਉ), *chāu* (ਚਾਉ), etc. get transposed into *nāo* (ਨਾਓ), *thāo* (ਥਾਓ), *chāo* (ਚਾਓ), etc., of course with a nasal sound added where necessary. Such changes, it may be noted, have been made mostly in the case of end vowels only.

6. Care has been taken to ensure that the readers do not lose sight of the original orthographic pattern. It is to this end that the sounds dropped and introduced have been kept in square brackets and parentheses respectively. For example,

chhu[t]te til būāṛ jiu(ṅ) sunne andar[i] khet

Here dropped /u/ has been shown in square brackets and /t/ and /ṅ/ added in parentheses.

7. There has been very rare use of the nasal sound in Gurbani written in the Gurmukhi script. In all such situations the grapheme /ṅ/ placed in parentheses has been supplied to make the pronunciation clear. For instance,

nānak bhagatā(ṅ) bhukh sālāhaṇ[u]

8. In Gurbānī, the plural verb form usually ends in /hi/. In all such cases the aspirant /h/ has been retained at the end and /i/ attached to it has been shifted to place preceding it, so as to produce the conjunct sound /ai/ by joining /i/ with /a/ that is implicit in the preceding consonant.

Here is an example:

gyānī nachahi(ṅ) vaje vahahi(ṅ) (ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ)
(Sl. XXIV)

The vowel /a/ implicit in khand /v/ and /i/ attached to /h/ in both cases have, here, been brought together to give rise to the conjunct sound /ai/ or /ae/.

9. In some cases, preference has been given to standard forms in vogue in the long Indian tradition; for instance, *dayā, māyā, chhāyās gyān, dhyān, dharma, karma* (Skt. 'action' as distinguished from *karam*, 'grace' of Persian) etc.

10. Apart from the transliterated verses diacritical signs have been used in footnotes rather profusely, but in the English rendering rarely. This is intended to eliminate confusion. For that reason, god Brahmā in the English version has always figured with /ā/ and Brahma (Brahman, God) without the diacritical sign.

11. For easy reference, a Key to Transliteration has been added.

12. With regard to transliteration of the Gurmukhi text in Devanagari, it, to all intents and purposes, is a letter to letter transcription. It is not possible to discuss in details the salient features of the two orthographic systems, Gurmukhi and Devanagari—one in vogue for Punjabi, particularly Gurbānı, and the other for Hindi. To spare the Hindi-knowing reader from possible ambiguity, a few very pertinent hints are as below:

(a) Certain short vowels, to be clear, short /i/ and short /u/ that appear with words in Gurbani, are not pronounced. These are either indicative of certain grammatical formations, or are vestiges of older pronunciations discarded long ago by Punjabi, but still retained by Hindi. An instance is *ādi sachu*. A Hindi speaker would pronounce /i/ in *ādi* and /u/ in *sachu* both, whereas a Punjabi speaker will drop both the sounds.

(b) Punjabi has, for over long years, developed a practice to drop short /i/ or else change it into a longer one. Thus *surti* is pronounced as *surt/surat* or *surtı* and not with short vowel /i/. List of such words is very long. Only a few may be reproduced for the sake of elucidation of the point: *śuddhi* (Skt.), suddh or *suddhı* (Pbi.); *buddhi* (Skt.), *buddh* or *buddhı* (Pbi.); *dharti* (Skt.), *dhart or dhartı* (Pbi.); *kırati* (Skt.), *kırat* or *kırtı* (Pbi.), etc.

(c) Also, in some cases, short /i/ is indicative of assimilation of /ya/ by Punjabi. For example, *satya* of Sanskrit appears in Punjabi as *satı* with an /i/, but is always pronounced as *sat*. In assimilation of letters other than /ya/ the word in Punjabi is indicated with a short /u/, e.g. *sapta* of Sanskrit becomes *satt* in Punjabi and *satu* in Gurbānı.

(d) Following the practice of Sanskrit pronunciation, words indicative of feminine gender are often written with a short /i/ at the end, but it is not pronounced. Best examples of this phenomenon are *kudrat* in *kudrat[i] kavan kahān vichār[u], band* in *band[i] khalāsı bhāṇai hoe* and *sift* in *jis no bakhshe sift[i] salāh*. Likewise, words of masculine gender in the

singular case are often seen carrying a short /u/ in pursuance of some old practice, or to be in conformity with the grammatical pattern. These short /u/'s in Punjabi are not pronounced, whereas in Hindi these will invariably be pronounced. A ready instance is of *karma* in *bahutā karam[u] likhiā na jāe.*

(e) Conjuncts do not figure in Gurbani. These, for most part, undergo what, in philology, is called anaptyxis. For that reason, we have *sabad* in Gurbānī and not *sabda*; *jugat[i]* and not *yukti*, *bhagat* and not *bhakt; siraṭh[i]* and not *śristi; kalam* and not *kalm (qalm) mārag* and not *mārga; dharam* and not *dharma*; and so on.

(f) *Ya/* (ਯ) has scant use in Gurbani. If it figures in the beginning of a word and is used as a consonant, it invariably gives place to /j/ (ਜ), e.g. *jug* in place of *yuga*, *jas* for *yash* and *jodā* for *yodhā; sanjog* and not *samyoga, vijog* for *viyoga*. In case it be a conjunct vowel, it is seen split-up in its constituent parts, i.e., /a/ and /i/. For that reason, we have in Gurbani, *bhukhiā(ṅ), likhiā, pāiā, gaiā, daiā, kāiā, māiā* in place of Hindi *bhukhyā(ṅ), likhyā, pāyā, gayā, dayā, kāyā, māyā.*

To conclude, the readers may please note that to preserve the sanctity of the Scripture, the text in Devanagari has, for most part, been reproduced in its original form as current in Gurmukhi. The points detailed above may help the inquisitive reader reach the present day Hindised version with just a little effort.

KEY TO TRANSLITERATION

Gur-mukhi	Roman	Gur-mukhi	Roman	Gur-mukhi	Roman	Gur-mukhi	Roman
ਕ	ka	ਤ	ta	ਅ	a	ਹ	ha
ਖ	kha	ਥ	tha	ਆ	ā	ਰਿ (ਸ਼)	ri
ਗ	ga	ਦ	da	ਇ	i/y/e		
ਘ	gha	ਧ	dha	ਈ	ī	ਕਾਫ਼ (ਅਰਬੀ)	q/k
ਙ	ṅ	ਨ	na	ਉ	u/o	ਫ਼ (ਅਰਬੀ)	f
ਚ	cha/c	ਪ	pa	ਊ	ū		
ਛ	chha	ਫ	pha	ਏ	e	*Other Symbols*	
ਜ	ja	ਬ	ba	ਐ	ai/ae	P Pauri	
ਝ	jha	ਭ	bha	ਓ	o	St Stanza	
ਞ	ṅ	ਮ	ma	ਔ	au	Sl Sloka	
ਟ	ṭ	ਯ	ya	◌ਂ	ṁ/ṅ	V Verse	
ਠ	ṭha	ਰ	ra	◌.	ṅ	() Additional/ elucidatory information / sound added	
ਡ	ḍa	ਲ	la	ਸ	s		
ਢ	ḍha	ਵ	va	ਸ਼	ś	[] Sounds written but not pronounced in Gurbani	
ਣ	ṇ	ੜ	ṛa	ਖ਼	sh/ṣ		

INTRODUCTION

ĀSĀ DĪ VĀR

NOMENCLATURE

The *Vār* in Rāgā Āsā, popularly known as *Āsā dī Vār,* and inscribed in the Holy Scripture of the Sikhs as 'Āsā Mahalā 1, Vār, Slokāṅ Nāli' is a composition of Guru Nanak, the founder of the Sikh faith. It is usually sung in places of Sikh worship in the early hours of the morning as the very first service of the day. Unlike *Japu Jī,* which is recited individually by every devotee, *Āsā Dī Vār* is meant primarily for congregational recitation. It is sung in the musical mode Āsā, which is a *rāga* of pre-dawn hours. *Āsā* (Skt. *āśā*) connotes 'hope'. This specific composition has been earmarked to be sung in Rāga Āsā, which is believed to create an environment of hope and confidence and is believed to pave for the regeneration of man by the Grace of the Lord descending on him through the mediation of the Guru—the True Preceptor.

Vār is a popular genre of Punjabi poetry. It is, by tradition, akin to the heroic ballad of English Literature. Like its English counterpart, the *vār* in Punjabi is expected to depict the heroic exploits of a high personage or a knight, to shower praises on him and to extol him to a point of veneration. A typical product of the Punjabi genius, this poetic genre seems to have been much patronized in the pre-Nanak era. A number of *vārs* are set out in the *Adi Granth*—of course with the express injunction that these be sung in specific tunes, that were then very popular. One such tune happened to be that of the *Vār* of Tundā Asrājā, to which *Āsā Dī Vār* is suggested to be sung.

The ballad referred to above has had for its hero a prince by the name of Asrājā. He got the epithet *tundā* or 'the maimed

one', as he has had one of his hands severed at the instance of his royal father on a baseless charge of having made lustful advances to his step-mother. The ballad ends in the vindication of the cause of the innocent prince Asrājā. The original text of the ballad, to the tune of which the *Vār* is suggested to be sung, is no longer extant, except of course for a brief passage. Nor is its precise tune known with any degree of certainty.

Making use of the great popularity of this genre, the Sikh Gurus, it appears, thought it fit to use it for conveying their message and for extolling the virtues of the Supreme Master. The form they evolved did not depict physical encounters but the inner conflict that goes on in the human soul, between the forces of good and evil, and between the profane and the sacred. In Punjabi, this form of *Vār* is called the *adhyātmik vār* as distinct from the purely secular one. Such a type is usually replete with eulogy of God or the God-chosen Preceptor (the Guru), or a God-conscious being. Some connoisseurs of the Art of Poetry, therefore, choose to classify this genre of poetry as ode rather than as heroic ballad. Be it heroic ballad or ode, it is an extremely important poetic form used so aptly by the Sikh Gurus for their compositions.

The *adhyātmik vār* initiated by the Sikh Gurus and later used extensively by Bhai Gurdas, consists of stanzas called *paurīs* (stairs), the number of which may go up to any figure. The stanzas are called *paurīs*, because through them the action or the effect sought to be created rises gradually to a climax. Each stanza consists of not less than four lines, though there is no bar as to the upper limit. The last line of the *pauri* very often consists of half the measure employed therein. This is to enhance the effect of the message that is sought to be conveyed through it. Also, there are only certain specific metres suited to the needs of this poetic genre.

THE TRADITION

The *Janamsakhi* (life-accounts of Guru Nanak) tradition attributes the composition of this *Vār* to two possible occasions. The first is Guru Nanak's encounter with Sheikh Ibrahim known as Farīd-i-Sānī, the twelfth descendant of Sheikh Farid, Ganj-i-Shakar of the Chishti Order of Sufis at Pakpattan (now in Pakistan). Inspired by the verses of Guru Nanak which unequivocally stressed the Unicity of God, Sheikh Ibrahim, Farid-i-Sani, it is recorded, entreated Guru Nanak to compose a *vār* or a heroic ballad eulogizing the Supreme Creator. Himself a very pious and devoted soul, he wished to see how the Guru would focus on a central figure without creating a rival which is a prerequisite for a heroic ballad. The very technique of the *vār* normally demanded that there be a rival challenging the might of the hero, that there be a struggle for supremacy between the two and that there be a final and conclusive victory for the hero. The Guru, it is said, thereupon composed the first nine stanzas of the *Vār* bringing in two rival forces, the forces of good and the forces of evil, with the Lord God presiding over and watching them. The reference to the two rival forces in the *Vār* occurs in the very first stanza, where the Formless God is said to have first created His *nāoṅ* signifying 'the Spiritual Force' and then the *dūyī kudrat*, the Phenomenal World, connoting 'the detracting force'. The arena is to be the human soul and the trophy, its redemption. The setting is the vast panorama of the Creation enacted by the Will of God. In the final analysis, God signified by *nāon* is presented as The Supreme, Invincible, Omnipotent and the Peerless Hero.

The next fifteen stanzas enact the same struggle, with still more forces presented as being operating in the society to wean man away from the path of righteousness by tempting him into deceptive and ignoble pursuits, which have a patently anti-God stance. The tradition also has it that these stanzas were addressed to one Duni Chand of Lahore to convince him

of the futility of hoarding wealth instead of sharing it with genuinely needy people. This, according to the tradition, could be the occasion for the composition of this *Vār.*

Initially, *Āsā Dī Vār* comprised twenty-four stanzas. Later, it was supplemented with *slokas* interspersed in it. In its form as now extant, it has 59 *slokas* added to it. Of these, 45 are by Guru Nanak; and the remaining 14 are by Guru Angad. It appears, the minstrels, under the guidance of the Guru, while singing Gurus' *vārs* to the audience, added in between the *paurīs*—supportive *slokas* to elucidate the basic idea, and to heighten the effect; or else to supplement the main theme with ancillary topics. The link of the *slokas* with the adjoining *paurī* is, at places, very marked; but at other places, rather subtle. Yet everything remains subservient to the central theme—the regeneration of man with the help of the True Preceptor who is Omnipotent; and may, if so be His Will, in a trice transform ordinary humans into angels.

Āsā Dī Vār, as canonized in the Holy Scripture, conforms to the pattern that was adopted to make it a forceful liturgy. The full title of the *Vār* mentions this fact. It specifically mentions that the *Vār* stands recorded along with *slokas* of the First Guru, obviously in accordance with the form in which it was presented to the devotees. The present practice has gone a little further. The choir now suffixes one more hymn to each of the twenty-four chunks of *paurīs* and *slokas* of the First or the Second Master. This additional hymn is selected generally from amongst *chhakkās* (sextets) of the Fourth Master, Guru Ram Das and sometimes of the Fifth Master, Guru Arjun, though there is no bar to punctuate the singing with other illustrative passages from the Holy Granth itself.

GURU NANAK'S MAIN CONCERNS

Guru Nanak's concern for man is immense. Few poet-prophets of medieval India match him in this respect. He takes

cognizance of man's problem in varied spheres of life. He stands for the spiritual regeneration of man, which is his main concern; yet he fails not to take into account other facets of man's life. He feels intensely concerned for man's political subjugation, social degradation and moral degeneration. In the process, he exposes effectively the hypocrisy of contemporary life and does not spare even a powerful invader like Babur for his wanton destruction of human life and property. No other saint-poet of medieval India ever dared lodge such a soulful protest as did Guru Nanak in his 'Babur Vānī.'

Guru Nanak, with his profound spiritual vision, rational outlook and deep insight into matters even mundane, has something fresh to offer in whatever fields he turns to—religious, cultural, social, political and even economic. He, in his works, expounds his metaphysics, lays bare his typical sorteriology and explicates his philosophy of social justice. Each longer composition of his—*Japu Jī, Āsā Dī Vār, Siddha Goshti.* —is a treasure-trove of practical guidelines for the amelioration of man's total life.

THE *JAPU JI* AND THE *ASA DI VAR*

Of the more prominent compositions of Guru Nanak, the *Japu Ji* is a treatise explicating Sikh metaphysics. It dwells on Man's predicament and lays down hearkening and meditation of the Holy Word and loving adoration of the Lord, as the means to resolve it. It delineates the various states of consciousness, which the seeker's soul experiences in the course of its upward journey to its union with the Ultimate Reality. Being a conceptual composition, it makes demands on the reader's imagination and reflection. It is to be read and pondered over in isolation. Precisely for this reason, it seems to have been designated as the *Japu* and has not been assigned any specific musical mode, whereas *Āsā Dī Vār* has been designed for being sung in a specified musical mode. Besides,

the latter is earmarked for congregational prayer. Thus there is a marked difference in the intent, purpose and style of the two. Dwelling on the difference in the intent of the two compositions a Sikh savant writes : 'The intent of the *Jap(u)* is to help individuals to climb the spiritual ladder; that of the *Āsā Dī Vār* is to warn men against the tortuous penetration of the raw nature of man, which is hydra-headed egoism, into religious and social forms and institutions, transforming them into hypocritical and even Satanic perversions of themselves'.[1] The *Vār*, indeed, is in the nature of a powerful feed-back to the seeker of the true path. It gives him a lucid idea of the object of his search, his limitations, impediments that beset his path, and the forces that can help him in the attainment of his objective, which ofcourse is union with Lord God.

Since man is a social being and has to function while living in and interacting with other members of the society, the *Vār* takes due cognizance of the social conditions and institutions of Guru Nanak's age. It focusses forcefully on the moral degeneration that had set in in the contemporary society and had led to very many morbid perversions. This has made the *Vār* a unique religio-social-cum-political treatise of Guru Nanak. The *Vār's* distinction from *Japu Jī*, which is mainly philosophical, lies precisely in this single fact. As such, it can very aptly be viewed as a reflex mirror of Guru Nanak's teachings on various aspects of man's life—temporal as well as spiritual.

The various doctrines and values that are spelt out and reiterated in *Āsā Dī Vār* may be briefly set out as below :

GOD AND HIS CREATION

The *Vār* has the *Mūlmantra* or the creedal statement of the

[1] Sohan Singh, *The Ballad of God and Man*, Guru Nanak Dev University, Amritsar, 1982, p. 13.

Sikh faith placed at its head. This placement appears to be very significant, when it is observed that no other *vār*, not even any other sub-section of *Gurbānī*, has been accorded such a distinction. The *Mūlmantra*, no doubt, prefaces *Japu Jī* too; but in the case of Japu Ji it has had to be there, since it is the basic statement of the creed and has had to be assigned a distinctive position in the beginning of the Holy Scripture. So far as the rest of the Scripture is concerned, it appears only at the head of each of the musical modes, the only exception being *Āsā Dī Vār*. This indicates that the placing of the *Mūlmantra* here is for explicitly treating it as an integral part of the message of the *Vār*.

The *Ek Omkār* in the creedal statement points to the integrated manifestation of the Supreme Reality. It is a symbol suggesting in full the basic concept of the absolute Unicity of God. It embodies the three traditional and well-recognized aspects of the Supreme Reality; namely, (1) the Absolute God represented by integer '1'; (2) His Essence represented by Om (ॐ), the primordial sound supposed to be the efficient cause of creation and very often equated with *sabad* (Skt. *sabda*) and *näm* in religious parlance; and (3) world of appearances or forms represented in the Sikh symbol by *kār (akār)* suffixed with it in the form of an elliptical curve. The same idea is echoed prominently in the very first stanza *(paurī)* of *Āsā Dī Vār* which runs as below :

> The Formless Lord—manifested He Himself first;
> and unfolded He His *Noumenon* (essence) too.
> Created then He the phenomenal world;
> and permeating it He thence began
> enjoying its functioning in serene bliss.

The verse, very clearly, brings out the three aspects of the Supreme Reality referred to in the preceding discussion of the Sikh symbol, *ek omkār* (ੴ). It states that Formless God first manifested Himself. Then He brought into relief His *nām*

(Name or His Essence), which may be taken to mean something akin to the mystic term *Logos* or the Divine Word embodying the Divine Light. From this, God then created the phenomenal world and installed Himself therein to enjoy His handiwork, or what, in Sikh parlance is called His *līlā*.

On the doctrinal plane, *Āsā Dī Vār* reveals the following traits of God :

1) God is *Self-existent*. He does not owe His existence to any force other than His own self (*āpī nai āpu sājio - P.* I.1). Thus as Absolute, He is eternal and Immutable too.

2) He is the *Sole Creator*. *Nām* or Name owes its existence to Him (*āpī nai rachio nāon—P.* 1.1). The phenomenal world (*duyī kudrati - P.* I.2) is also His handiwork. He alone knows how things happen and why (*nānak jini kartai kāran kīā, so jānai kartār—Sl.* 14.4).

3) He is not only the Creator, but also the Sustainer and the Care-taker (*nānak jaṅt upāi kai sammāle sabhnāh - Sl.* 17.5).

4) In His sweet Will He merges some folk in His True Self and others He lets go astray (*ikanā hukami samāe lae, ikanā hukame kare vināsh—Sl.* 6.2).

5) He is Immanent and Infinite, Transcendent too (*balihārī kudrati vasia tera aṅt na jai lakhia—Sl.* 26.3).

6) He is Omniscient and Omnipotent (*tūn jānoī sabhsai—P.* I.4); and *sabh terī kudrati tūṅ kādiru kārtā—Sl.* 8.13).

7) He is the embodiment of Truth. He loves the Truthful: *sa(ch)chā sāhibu eku tūn jini sa(ch)cho sa(ch)chu vartāiā—P.* VIII.1). For that reason, devotion of the contented ones, as dwell on Truth alone, meets Divine approbation (*P.* VII).

8) God, the Creator, is all powerful, yet merciful too. He provides sustenance to all (*so kartā kādir karīmu de jīān rijaku sambhāhi—P.* XXIV.2).

9) For redemption of Man, i.e. for, Man's reunion with his Source, the Lord's Grace is a must. In fact, even meditation is not possible without His Grace (*tinā savāre nānakā jini kau nadari kare—Sl.* 58.4). It corresponds to what has been very aptly said, 'There is a God within us, and we glow once He stirs us. It is His Grace that does that job for us'.

NĀM OR NAME

Nām or Name (Greek, *Noumenon*) that has been referred to above as 'God's Essence', needs further elaboration; for it is a key concept of the Sikh faith. The path that it advocates is of *Nām-Simran.* There are verses in the Sikh Scripture, even in *Āsā Dī Vār* itself, that seem to extol its virtues as a sort of *mantrum.*[2] Yet, the Sikh thought does not countenance such a connotation. It does not endorse the mere repetition or utterance of some name or formula, whatever it be—Allah, Rama, Hare Krishna, Vahiguru or Satinamu—without any reference to the mental state that is sought to be attained; or to the personality of the seeker that is desired to be developed.[3] The Fifth Nanak, Guru Arjun, throws light on the point :

> Name with us is imbibing of all virtues;
> Name with us is a business clean and pure.[4]

This is what Name in *Āsā Dī Vār* is supposed to achieve. *Nām-simran* is thus to be viewed as a sublimating process, a powerful instrument for reconditioning of one's mind and heart. Besides, it is believed to be a means for attuning the individual soul to the Universal Soul. It helps create that loving adoration of the Lord, which, it is claimed, is the only

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[2] *nāon(ṅ) terā nirankār hai,*
nāo(ṅ) laiyai naraki na jāīai.

—Raga Asa, *Var, Sl* .5.

[3] *rāma rāma sabh ko kahai(ṅ)*
kahiā(ṅ) rām na hoī.

—Gujari, M3, *AG,* 491

[4] *nām hamāre sagal achār,*
nām hamāre nirmal biohār.

—Bhairau, M5, *AG,* 1146

effective way to reach him. The Holy Bible too affirms :

> God is love and he that dwelleth in love dwelleth in God and God in Him.
>
> (Old Testament)

The object of *nām-simran* is to accelerate the feeling of loving-adoration, that paves the way by striking a deeply personal and intimate relationship between the seeker and the Lord.

Loving adoration of the Lord, it is believed, in its turn, opens up vast vistas of nature's marvels and God's sublime manifestations before man. By striking awe and wonder, so postulates the Sikh faith, it rewards the seeker by arousing in him an aesthetic feeling of wonderment *(vismād)* which has great potential for further intensifying Man's yearning for God; and, thereby, for quickening the pace for communion with Him. The whole of *sloka* 7 prefixed to stanza III of *Asā Dī Vār* brings out that feeling of wonderment in a marked manner and gives a foretaste of the ecstasy that an aesthetically inclined soul may experience.

In such a state, something akin to the Sikh meditational formula, *vahigurū*, 'Wonder is Thine O Lord', spontaneously escapes the lips of the seeker; and he passes into a state of rapture and ecstasy that a Muslim Divine, Ziyād b. al-Arabī commends as below :

> The beginning of ecstasy is the lifting of veil and the vision of the Divine Guardian, and the presence of understanding, and the contemplation of the Invisible, and the discoursing on secret things and perceiving the non-existent, and it means that you pass away from where you are.[5]

This much about the meditational facet of *nām*. Thence to the one that is said to have been created by the Lord Himself *(āpī nai rachio nāoṅ)*. The connotation of *nāoṅ* here is somewhat different from the meditational formula. It is His

[5] *Readings from the Mystics of Islam.*

Essence—a metaphysical concept referred to by some as 'ideality'[6] that the Formless Lord has made known and on which rests His whole Creation. This connotation of *nām* is amply borne out by a verse in the *Japu Ji* as well as by a few verses in the *Sukhmani*. The one in *Japu Ji* runs—

To all Creation does Thy Name extend.
Beyond Thy Name doth nothing protend.[7]

The verse in the *Sukhmani* reads :

All living beings subsist in *nām.*
So do all regions and celestial spheres.[8]

This verse and the one quoted above allude to something deeper than a mere name assigned to Him or assumed by Him. These refer to His essence that pervades everything conceivable and permeates the whole Universe. And it is this that finds explication in *Āsā Dī Vār.*

SACHCHU (SATYA)

Nāmu in the *Mūlmantra*, is preceded by *sati* (Skt. *Satya*) and *sachchu* of Guru Nanak's parlance. *Satya* is that which does not undergo any change and is eternal and immutable. This attribute of God is so potent and unique that the Sikh Scripture has chosen to postulate it as His Name that existed long before anything conceivable took shape. It corresponds to the *haqq* attribute of the Muslim faith. The renowned Greek philosopher, Plato's description of God which Joseph Addison

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[6] American philosophers discern two aspects of Reality; the Existent and the Beyond Existent. The latter is sometimes referred to as 'ideality'.

—Sohan Singh, *The Ballad of God*, p.2

[7] *jetā kitā tetā nāo(n)*
bin nāvai nāhi koi thāo(n).

—*Japu Ji*, St XIX, *AG*, 4

[8] *nām ke dhāre sagale jant,*
nām ke dhāre khand brahmand.

—Gauri, M5, 'Sukhmani', *AG*, 284

calls 'sublime and fanciful', too emphasises this attribute of God, when he says that 'Truth is His body and light His shadow'. This concept of Truth, it may be borne in mind, relates to Absolute Truth and not to any semblance thereof, like 'relative truth', 'poetic truth', etc. Absolute Truth is illimitable and, therefore, by its very nature undefinable. It can only be experienced in its totality.

The traditional expositors of the Sikh Holy Word *(Gurbānī)* take the various units of the *Mūlmantra* in pairs, i.e., *ek omkār, sati nāmu, kartā purakhu* and so on. They rate *satināmu* as His primeval name[9], and recommend it for meditational purposes singly as *satināṁ*, or conjointly with *vāhigurū*, as *satināṁu vāhigurū*. A Sikh writer imbued with profound philosophical insight, regards *satināmu* as the central concept of the Highest Reality connoting Existence-cum-Logos. 'Indian philosophers', he writes, 'say that everything is an amalgam of *Nām* and *Rūp*, name and form'. Guru Nanak, says that 'even the highest Reality is such—it is Formless (*Nirankar*, i.e., *Nām*) and the realm of forms (*Sat*, i.e., existence, sum of all existents)'.[10] This, he points out, is in accordance with the distinction which modern philosophers make between 'the real as ideality' and 'the real as existent'. He, however, recalls the potentiality of this distinction, landing philosophy into dualism like that of *Purusha* and *prakriti* of the Saṁkhya School, or of soul and substance of modern philosophy. No such pifall, however, exists in the case of Guru Nanak's metaphysics; for it posits *nāoṅ* with the capacity to materialize into concrete forms, vide verses quoted in footnotes 8 and 9 above.

Anyway, the conjunct attribute, *satināmu*, is a very comprehensive term and connotes what is extent as also all what is beyond it.

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[9] *kiratam nām kathe teri jihbā*
satināṁ[u] terā parā pūrbalā

—Marū, M5, *AG*, 1083

[10] Sohan Singh, *op.cit*, p.5.

DUYI KUDRAT

(The Phenomenal World)

The Guru in the very first stanza of *Āsā Dı Vār* referred to above, mentions creation by God of another entity alongwith *nāon* (Name). This is *duyī kudrat* or the phenomenal world. Literally, *duyī kudrat* means 'second power' as against God's own—His Providence *(kudrat).* It is a power, for it contains vast allurements to seduce Man from the path of righteousness, as also to inspire him to seek passionately the Lord who, having created this marvel, watches its working unperturbed.

This Creation of God functions in constant fear of the Lord's Will. Water, air, rivers, fire, earth, the sun, the moon, the sky, angels, *siddhas*, valiant heroes all bow to the Lord's command. Yet He Himself is *sans*-fear and *sans-form* (*Sl.*9). Nature's power to excite wonderment is marvellous, for the Formless One through His Might pervades all beings and objects (*akal kalā bharpūr rahiā*—*Sl.* 26.4).

In the Indian philosophical parlance this *duyī kudrat* is equated with *prakriti* i.e., Primordial Substance or simply Nature. The Samkhya School of Indian Philosophy regards *prakriti* and *purusha* as the two co-eternal entities, the propinquity of which gives rise to the Phenomenal World. Guru Nanak does not subscribe to this view. He deems the Phenomenal World to be a creation of God himself. With him God is the Sole Creator. God Lord alone being True and Eternal, the natural corollary is that all else is transient and is of His own creation.

Yet, another Indian school of thought, that of the Vedantists, does not regard *prakriti* as eternal and co-creator. With it, the Absolute God or Brahma is the only Eternal Being and the Sole Creator of the Universe. Its adherents regard the Phenomenal World as something unreal, *maya* or illusion, since it is fleeting and transient. They consider it as a hindrance in man's pursuit of the Divine. They, therefore, advocate its

renunciation. Guru Nanak's view does not endorse this approach. For him, the world is as much real as is the 'Indweller' in it (*Sl.*4). This reminds one of the affirmation that an English Savant, H.W. Longfellow, was pleased to make in one of his verses :

Life is real! Life is earnest!
And the grave is not its goal.

Another verse in the *Vār* brings out the Guru's above assertion in very succinct terms :

This world is the abode of the True One;
And in it doth abide our Lord Eternal.

(Sloka 6.1)

'How can something be unreal when every bit of it is pervaded by the True Lord who is Himself Eternal' seems to be the Guru's reasoning. For him, the Universe with the Wonderful Lord-God lodged therein, is a source of Wonderment—a means to be one with Him emotionally. He is thus for full involvement in life; no renunciation, no escape from it. That is one point wherein the Sikh faith is so different from most other faiths of Indian origin. Sikhism firmly believes that renunciation and asceticism are escapist attitudes; and, for all practical purposes are tentamount to a denial of life itself.

Sloka 21 in the *Vār* which reads : 'False is the King, false his subjects', etc. may to a casual observer appear to be running counter to the line of thought propounded above, viz, the Universe and its constituents being real. However, it is not quite so. The seeming contradiction between the two utterances gets resolved when we refer to the contexts in which these have been made. The first declaring various constituents of the Universe as real, is an utterance propounding a creedal doctrine; whereas the second is in the nature of a comment on the contemporary situation. For a variety of reasons, primarily political subjugation and cultural inroads by the ruling class, social morality in Guru Nanak's time had become so de-

graded that it drew this comment from a person who preached and lived by Truth. His scathing attack on all-round degradation of character and values of his times, a discussion of which shall follow at length in subsequent pages, seems to have provoked Guru Nanak to denounce them. Thus, in terms of doctrinal utterance the point of focus is Truth; and in the other case it is a comment on contemporary situation. In the latter case it is a denunciation of 'false values'. The cry of disgust rings in :

> Those given to falsehood are enamoured of the false.
> They are utterly unmindful of the Grace of the Lord.
>
> (Sloka 21.6)

MAN IN DIVINE DISPENSATION

Āsā Dī Vār takes cognizance of man's position in God's dispensation. It observes that God, apart from other objects, created human beings too and endowed them with specific individualities to run their courses and make them pursue their assigned tasks as best as they could. The injunction is to shun falsehood and strive for Truth; for Truth alone prevails with the True One (*P.*II). This reminds one of the objective that is made paramount in the *Japu Jī* too, that of *sachchiar*, of demolishing the pall of sham and untruth; and thence move steadily closer to the vision of Reality. The answer 'by surrendering to the Will of God', which the question 'how to be *sachchiār*' in the *Japu Jī* evoked, finds its echo in *Āsā Dī Vār* too. One of its stanzas reaffirming meek submission to the Lord-God's Will, reiterates that a person whose actions conform to the Lord-God's Will, does have his heart's desire fulfilled and is himself received at the Lord's Court with such honour as be his due. (P.XV.3-5).

Humble submission to Lord's Will is thus the first demand that is made on the seeker of Truth. It is needed to suppress man's ego which breeds untruth. Thus, in the final analysis, it is ego or *haumai* which stands in the way of Man becoming truthful and attaining union with the Lord.

HAUMAI (EGOTISM)

Study of *haumai* is very intriguing and interesting in Sikhism. While the subject has been dealt at length in the author's study of Guru Nanak's *Japu Ji*,[12] a few observations may be of interest here.

Man's individuation may be viewed as ego in its concrete manifestation. Sufis hold this individuation, which is but another name for man's conditioned life *(hastī)*, as tragic; for they believe that, but for this individuation, their real self would have been a part of the Universal Soul. Sheikh Farid bemoans in one of his *slokas :*

O Farid, the day my navel-cord was cut,
Had but my throat itself been slashed,
I would not have had to suffer so many afflictions,
And could have been spared so much agony.[13]

The Sikh Gurus, however, do not subscribe to this view of life. For that reason, the Fifth Guru, shri Arjun Dev, rejoined as follows :

O Farid, the World is a beautiful garden,
Though it has some prickly briars too;
Yet, one blessed by an enlightened guide,
May steer quite clear of these.[14]

Sikhism categorically decries escapism or renunciation. It pleads for a fuller involvement in life. Asserting that human life is a rare gift from the Divine Father, it holds that life on earth is an occasion and an arena for man to so conduct himself as to justify God's Grace on him. This is achieved through his (man's) piety of thought and conduct. Man in the thick of his family and social commitments is hence under obligation to be true *(sachchiār)* to his very being and justify his Creator's trust in him.

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[12] See Appendix. (Page . . .)
[13] of Farid, *AG*, 1381.
[14] Ramkali, *Var* M5, *AG*, 966.

As for abstract manifestation of Individuation, this relates to the exhibition of passions and emotions by man's self. Of these some may be life-promoting and others life-debasing. In the former category may be placed the determination to fight for a good cause, the urge to seek and practise righteousness, to preserve one's self-respect and to reach a desired end, provided no under-hand methods or deceit be involved. However the latter category manifests itself in pride, anger, animosity, jealousy, rancour and all that. In a broader context, it disturbs man's own peace and through him the very fabric of contemporary social life. It is anti-God and therefore finds expression in the form of life-debasing ego. It is this self-projecting and self-promoting ego that is condemned by the Sikh Gurus and is viewed as a grave malady.

The *Var* takes full cognizance of this malady in *sloka* 15. It brings out ego's widely debasing nature. It delineates that man's birth and death, his urges and ambitions, his actions and reactions—all take place in egotism. It is in this state that man can be either truth-loving or otherwise be false and debased. Indeed, it is in this state, that he can apprehend what is virtue and what is evil; and thereby, it is in this state that he can pave for heaven or for hell. Again, it is in this state that he may attain happiness or sink deeper in sorrow; get further debased or be cleansed; take pride in his noble heritage, or altogether lose cognition thereof. The wonder of it all is, that in this state, man stays steeped in gross ignorance and yet considers himself to be wise and liberated. He heeds not his prospects for redemption or salvation. He lives caught in the clutches of *māyā* (illusion) and moves under unreal shadows *(chhāyā)*.

Man's redemption lies in understanding the true nature of ego, or individuation, that has come his way by the very fact of his existence; and it is a situation that cannot be wished away. Yet, it can be so moulded as to keep him as near the state that he was in prior to finding his individual entity. This he can

accomplish by taking to the regimen laid down by the True Teacher. That regimen, concerned as it must be with the totality of human beings, envisages contentment as the bed-rock of human endeavour to free oneself of the clutches of *haumai.* Accordingly, it requires :

a) performance of the task that has been assigned to one in accordance with one's station in life, of course with the proviso that it helps establish a tension-free society; and

b) absence of heedless covetousness in meeting one's own needs and ambitions, whatever be their nature.

It is this regimen of contentment, *santokh* in Sikh parlance, that, to a very great extent, helps one to eradicate the malignant egotism.

Sloka 16 that follows also dwells on egotism. Recalling that it is individuation that has relegated the divine spark in the individual soul to its individual human status, it holds that he continues to function in it throughout his life, and because of it he gets enmeshed in the cycle of birth and death. Its genesis is God's Will, in which man goes on performing his deeds. Egotism is recognized to be a grave malady; yet its cure too lies within its own self. It lies in sublimating one's animal instincts, submitting one's-self completely to the commandments of the Guru, subduing one's self and endeavouring to act as per the guidance of one's True Teacher.

Ego as a bane of Man's soul has been taken notice of with extreme disapprobation in the Holy Bible too. It is trenchantly asked :

> For what is a man profited, if he shall gain
> the whole world, and lose his own soul?
> Or, what shall a man give in exchange for his soul.
>
> (New Testament)

The Guru's indictment of ego may be seen echoed in the sayings of a modern-day religious leader too :

> Egotism is a terrible malady; it deprives man of the acquaintance of God and bereaves him of the Son's assurance.[15]

Another writer observes :

> Religion is in no way an obliteration or suppression of the ego . . . but a conscious rational and ethical relationship of the ego to what transcends not only the ego but the whole cosmos.[16]

The remedy thus is to transcend the bonds of ego and not to decry or bemoan its depredations as inevitable.

TRUTH APPREHENDED

Truth, which is claimed to be an antidote to all sins, finds its full explication in a *sloka* appended to stanza X. It says that Truth may be apprehended when the heart is pure; when it brushes off all falsehood and renders the body and soul free of grime. Truth may be admitted when its host harbours love for it, when the mind feels rejoiced at the mere hearing of Name, and the human soul feels within reach of the door of deliverance. Presence of Truth may be admitted when the soul apprehends the right course; when the seeker attuning his corporeal frame to the Divine presence strives for a vision of the Lord Divine. Truth may be vouchsafed when the seeker opts for the right piece of advice; yes, when he values compassion and inclines towards charity. Truth may be perceived when man begins to delve deep and dwell in his own pure self, of course under the guidance and with the blessings of the enlightened Preceptor. Truth, no doubt, is the real panacea for all ills, declares Nanak (*SI.* 22.11).

IGNORANCE

The Indian sages of yore were much troubled by the factor of suffering *(dukha)* in man's life and his helplessness vis-a-

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15 Baha Ullah, *Epistle to the Son of the Wolf.*
16 Victor White, *Soul and Psyche* (1960).

vis the powers of Nature. They tried to discover its cause and sought a remedy to remove it. Their deep reflection taught them, that it is sheer ignorance *(avidyā)* that lies at the root of all that is unwholesome. Ignorance, they contended, lay in taking the unreal for the real, fake for the true, transient for the lasting and irrational for the rational. Besides, they found that man's corporeal frame was subject to the trepidations of various ailments, causes of some of which defied man's understanding. Apart from this, they observed that man's mind, amenable as he is to the pulls and pressures of various urges and instincts, is also an enigma and needs to be controlled. The compendium of knowledge they developed in that effort, is vast and varied. It is termed *Gyān* or *Parā-vidyā* in the Indian religious parlance. Since *Parā-vidyā* stands for Metaphysics in the jargon of Indian philosophical thought, *Gyān*, very often, is rendered into English as 'True knowledge'; whereas *vigyān* is taken to mean 'science'—knowledge about some physical or material phenomena.

Of the various philosophies propounded by the Indian schools of thought, insights provided by the two have a very firm hold on the minds of the Indian expounders of their creeds. One is Yoga and the other is Vedant. The first regards ravings of mind as the main cause of man's ills; and, therefore, advocates attaining the state of *kaivalya* by controlling psycho-mental states *(chitta vritti nirodha)*.

Sikhism accepts the diagnosis, but does not accept the remedy involving *āsanas*, *mudrās* and other Haṭh Yogic practices undertaken for arousing *kundalini*, etc. As against these, Sikhism has its own system of exercising control over mind—that of Nām-Simran-yoga.

The other philosophy, the Vedant, regards *Brahma*, the Absolute God, as the only Reality. It considers the Phenomenal World as unreal, *Maya*, or illusion, and has, therefore, to be discarded. Here, the Sikh thought altogether disagrees with

the *Gyān-margis.* It considers the Phenomenal World something as real as its Creator; for He, having created it, aslo abides in it. For that reason Sikhism is for full involvement in life, Secondly, the Vedantists see God permeating each and every bit of His creation—man's soul too being a part of it. This insight is, of course, accepted by Sikh thought.

The ignorance-dispelling knowledge is not easy to acquire. The Guru tells us in the *Vār* that True knowledge may not be acquired through casual pranks. Its acquisition is as hard as it is to munch steel. It can be acquired only through the Grace of the Lord—that too, if so be His Will. All other devices are destined to prove futile (*Sl.* 10). What the Guru seems to emphasise is that *Gyān* to be really effective, must become a part of man's vision. Unless that stage is reached, acquisition of spiritual knowledge is neither complete nor wholesome.

FAKE RELIGIOUS PRACTICES : PANTOMIMES

Āsā Dī Vār is quite critical of some of the shallow practices that had, due to sheer ignorance of the masses, crept in and come to stay among the Indian people in the name of religion. One such practice that was then and still is in vogue in some parts of India is the act of picking up anecdotes from the life-accounts of Lords Rama and Krishna, and presenting these through pantomimes. These are enacted in public and are hailed as acts of great merit (*Sl.* 10). The Guru takes notice of these and considers them misconceived forms of worship. These are not and can never be a substitute for true religion. While enacting these plays, the players gyrate and talk garrulously presenting silly stuff. All this, the Guru tells us, is a mere show of religion; for inwardly the players are only craving for a mere pittance by way of offerings. Thus they cater more to the need to humour the audience than to impart unto them anything in the nature of true religion. These pantomimes are, therefore, fruitless exercises, so far as true religion is concerned. The deities, they try to extol through

their pantomimes are incarnate and mere dust *(rawāl)* compared to the Formless God who is unincarnate, *sans*-fear *sans*-enmity and is self-existent. It is only He who need be worshipped. Mere puppets are no substitutes for Him, asserts the Guru (*Sl.* 12)

The Guru picks up the same theme in another *sloka* prefixed to stanza V to stress that all those who are incarnate and are subject to birth and death, how-so-ever acclaimed they may be in their times, cannot be objects of worship. What do their pantomimes invite? The Guru draws a vivid picture of what transpires. The fake *gurus* and the disciples *(chelās)* gather at public places. The disciples play music and the fake gurus dance and frolick. They move their legs and gyrate their heads. The dust kicked up by their feet settles on their gaily dressed hair. Alas, this dust is all that they gain! The people casually watch all this farce, laugh at it, gibe and wend their way. All this leaning back and forward, swaying to and fro, gyrating and playing Gopis and Krishna, Rama and Sita, no doubt, is to earn bare bread and not for meeting any inner and higher urge to have a vision of the Lord Divine; and therefore, cannot be commended. Again, the gyrations of these people, the Guru adds, are in no way different from those of the oil-presses, the spinning wheels, the hand-mills, the potter's wheels, the whirl-winds, the tops, and myriad other things that are incessantly swirling and twirling. These do all this being bound in God's dispensation and certainly by way of performing their assigned tasks. So far as any bit of spiritual realization is concerned, such dancing and laughing, nay even weeping, would be of no avail (*Sl.* 12.) These are mere diversions of the mind and, therefore, totally removed from any serious attempts at realization of God or for having a vision of the Being Divine.

SUPERSTITIONS

Ignorance breeds superstitions; and these in their turn further thrive on ignorance. This is the view of the Guru and he adds that man can free himself from their clutches only by

acquiring knowledge. Out of numerous sorts of superstitions, the Guru picks up pertinently one that is associated with the birth and death of a person. This sort of superstition breeds what in some Indian dialects is known as *sutak*. We may call it 'birth and death impurity.' It may be equated with taboos prevalent among other people. Taboos are inhibitions associated with things that are considered unholy or impure. Among Hindu families that are a particularly superstitious sort, both birth and death, are looked upon as sources of impurity. People avoid all interaction with the members of the infected family. The infected families themselves avoid visit by others and view their visits as ill-omens. Evidently, such superstitions are a legacy of some primitive beliefs. These are hardly anything in the nature of a higher religion based on rational thinking. Guru Nanak does not compromise with such beliefs. Slokas 42, 43 and 44 prefixed to stanza XVIII are a sharp satire on these facile beliefs and practices.

The Guru through homely examples points out that birth and death are ubiquitous phenomena. Were one to subscribe to the notions of birth and death impurity *(sutak)*, one would find everything around oneself unclean and infected and hence impure. The cow-dung and the wood that one uses as fuel, are not without some sort of life in them. The most vital element, water, supporting all life, is not without living organisms. This being the case, how can the facile beliefs regarding birth-death-impurity be justified? This impurity, declares Nanak, can be got rid off only by acquiring sound knowledge of things and seeing them in the right perspective *(gyān)* (*Sl.* 42.6).

Another *sloka* in the *Vār* lists agents that give rise to real impurity and which a seeker of God needs to shun. These are covetousness and falsehood that infect man's mind; lustful glances at other people's wealth and women-folk and hearing and relishing slander affecting others. Those infected with

these impurities, warns Nanak, are doomed beyond redemption (*Sl.* 43). The Guru then clinches the issue thus : 'All impurity supposedly connected whether with birth or with death, is born of superstition'. 'Birth and death', he asserts, 'take place in God's Will and the whole life goes on as per His decree. Belief in such superstitions, therefore, is tentamount to having no faith in God's dispensation and to harbouring duality' (*Sl.* 44.)

Thinkers of other faiths too have expressed themselves on this very common phenomenon. Joseph Hall, an English writer of repute says, 'superstition is Godless religion of devout impiety'. Yet another English writer observes, 'Religion worships God, while superstition profanes that worship'. Martin Luther, when confronted with the same question, chose to remark that 'superstition, idolatory and hypocrisy have ample wages, but truth goes abegging'!

Food and drinks that have been bestowed upon man by God are tokens of His benevolence and all these are pious and wholesome. 'The God-conscious beings, who have this insight, are, indeed, free of such impurities', is the Guru's dictum (*Sl.* 44).

OTHER DETESTABLE PRACTICES

Guru Nanak's religion, which has Truth as its goal, draws its strength from clean living, rational thinking and cultivation of socio-moral virtues. The Guru expresses his disapprobation of various practices passing off as religion. *Āsā Dī Vār* dwells on some of these at length. The Guru begins by recalling that how-so-ever learned one may be, one is doomed unless true knowledge comes to one's rescue in resolving conflicts in one's mind. He holds that visiting numerous holy places may end in making one merely a babbler and a boastful person; wearing no clothes may only mean tormenting one's own body and soul; forsaking food may deprive one of quite a harmless satisfaction in life. Likewise, remaining dumb in prolonged silence, walking bare-foot, subsisting on

un-wholesome food and covering one's body with ash—all these are tentamount to degrading one's self and causing insult to human dignity. 'Without recourse to the Almighty's Name', Gurū Nanak asserts, 'there is nothing to sustain one in life' (*SI.* 20).

Similar is the fate of those who live in wilderness, or abide in graveyards in the hope of thus realizing God. They find themselves sorely disappointed in the end. The Guru affirms that it is meditation of God's Name alone that may bear fruit—that too when God's Grace alights on one; and one is able to seek light from the True teacher to curb one's ego (*SI.* 20).

CANT AND HYPOCRISY

Guru Nanak takes serious notice of cant, hypocrisy and corruption that had permeated the lives of the contemporary priestly and ruling classes—all this in the name of religion. He draws a vivid picture of the degradation that had permeated the life of the people, that were supposed to give them protection and guidance. Talking of the general deterioration that had set in, he deplores that greed and sin have assumed the roles of the king and the minister; whereas falsehood is their prime cringing functionary. The duties of their deputies have been taken over by 'lust'. All these conspire to deprive the common people even of what is their due. The people are shockingly ignorant and are morally and spiritually dead as dodo. Those who profess themselves to be gnostic are given to dancing, playing music and decking themselves in all frippery (*SI.* 24). They shout and sing heroic deeds of the knights of yore. The foolish pundits feigning wisdom contrive odd tricks to beguile people with an eye on material gains. There are others who profess to practise continence; yet, do not know how to go about it. All these people regard themselves to be perfect, but actually are far short of what is expected of them (*SI.* 24).

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Elsewhere, the Guru has a dig at the Brahminic priestly classes, who claimed exclusive privilege of reading and interpreting the holy Scriptures. They worship idols blindly and deliberately choose to tell lies—thus passing fake jewellery as pure gold. They recite *Gayatri Mantra* thrice a day, paint the holy saffron mark on their forehead, wear rosary and carry two *dhotis* and a towel on their persons quite in the fashion of a true Brahman. Yet, they are grossly ignorant and unmindful of a true Brahman's job. All their actions, thus, prove to be hollow (*Sl.* 33).

Guru Nanak also goes hard on people who had lost moral courage. He derides people who practised, in private, things that they dared not profess in public.

The Hindu officials used cow-dung to sanctify their cooking-squares and also wore *dhotis* and rosaries. They did apply *tilak* on their foreheads too and yet hestitated not to subsist on the crumbs thrown down by the people whom they chose to call *malechchas* or the 'evil-mongers'. At home, they performed Hindu form of worship, but outwardly swore by the sacred Scriptures of the ruling community and tamely abided by their code (*Sl.* 38). 'Why all this hypocrisy and pretence?'—the Guru asks.

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Still another sharp satire on the conduct of the Muslim rulers and their Hindu subalterns. The former, notorious for sucking blood of their subjects, the Guru tells us, are seen offering prayers, while their officials with the sacred thread on them, were seen busy exploiting innocent people to ingratiate themselves with their rulers. They subsisted on ill-gotten gains, eat mutton butchered the Muslim way, and yet cry themselves hoarse to keep others off their cooking squares, lest their food should get defiled. The irony is that Brahmans as *purohits* visit their Hindu clients' homes, bless them by blowing conch-shells and receive offerings in return. Evi-

dently, the Brahmans too must be relishing the blood thus sucked. All this amounts to dealing in falsehood. 'Sense of moral obligation and of one's own honour seems to have totally vanished', regrets Guru Nanak (*Sl.* 39)

THE SACRED THREAD

The *dhotī*, *tikkā* (the saffron mark) and the *japmālī* (rosary)—apparent symbols of religious men—all these come under strong censure of the Guru. While he is entirely for a life of purity and piety which the sacred thread symbolises, yet to wear the thread as a symbol only, and not to imbibe its spirit, is what he fails to countenance. Wearing of the sacred thread, one of the eighteen *saṁskārs* of a devout Hindu was, in Guru Nanak's time, gone in for with elaborate ceremonies. Great festivity accompanied it. A he-goat would be slaughtered and the guests entertained with its meat. All those who participated in the ceremony hailed it as a significant event. Yet, with the passage of time, the thread would get worn out and it needed replacement by a new one. This fragility of the traditional sacred thread and hence its futility has been brought out vividly by the Guru in *slokas* 34 and 35 of the *Vār*.

Recalling the need for self-control, that the wearing of the sacred thread enjoined upon its wearer, the Guru chastises the Brahman who not imbibing its spirit himself went the whole hog to thrust it upon others. The Guru points out to him that he has no thread (control) on his own lust for sex, none on his other instincts or senses, nor any even on his hands, feet, tongue or eyes; and thus, recknoned from the viewpoint of symbol's significance, he is threadless. 'Under the circumstances, what right has he to furnish others with the sacred thread', asks the Guru? 'And, what else does he do? By charging a fee he binds others in matrimonial alliances. He claims to solve other people's problems by reading their horoscopes. All this shows that he is 'blind' of mind and soul, though his honorific is 'pundit' (*Sl.* 36).

Stressing thus the futility of the fragile cotton-thread the Guru, in another verse, enjoins upon the Pundit to have his clients wear a sacred thread, that should have compassion and contentment as the fibre, continence as the knot and truth as its worsting. Such a sacred thread, the Guru vouchsafes, can alone prove lasting and be immune from the ravages of time and fire. 'Blessed, indeed is one who wears such a thread', is Guru's considered view (*SI.* 34).

THE COURSE COMMENDED

It is time, the course commended by Guru Nanak in *Āsā Dī Vār* be apprehended in some depth. A few things have already been referred to above. It has been seen that Man's basic problem, as postulated in *Āsā Dī Vār*, is the same as is propounded in *Japu Jī*, i.e., Man's predicament in the course of becoming *sachchiār* (Truthful or a God's man). The impediment that lies in the way of the attainment of the goal is also the same, the pall of sham and untruth (Punjabi, *kūṛ*). The *Japu Jī*, true to its nature of being a philosophical treatise, diagnoses Man's ego self or *haumai* to be its basic cause. *Āsā Dī Vār* too takes notice of this basic cause but goes a little farther uncovering various facets of sham and untruth; as they are in evidence in actual life. In this attempt pantomimes, superstitions, pilgrimages, fasts, penances, cant and hypocrisy—all such fake things that pass off as religion, come under review and meet a strong censure. The Guru attributes their origin and practice to gross ignorance on the part of the ignorant 'seeker of Truth'. He is therefore advised to strive incessantly for the acquisition of *Gyān* or true knowledge; and for this purpose seek the guidance of the true Teacher. 'True knowledge cannot be had by mere *prattle*' is his advice to those who mindlessly dance sing and enact pantomimes in public places (*SI.* 10.8). 'Failure to acquire *Gyān*' says Nanak, 'makes one a prey to the Demon of Death' (*SI.* 11). 'Proximity to the benign Grace of the

Lord can be reached only by subduing one's unhealthy instincts, for which acquisition of knowledge is the prime requisite (*Sl.*21). On the top of it is his admonition that the mind can be controlled through knowledge Divine; and knowledge Divine may not be had without the Guru, the Enlightener (*Sl.* 29). Again, impurity that is foolishly associated with birth and death, cannot be wished away except through the acquisition of True knowledge (*Sl.*42.6). Such is the emphasis that has repeatedly been laid on the acquisition of knowledge, on disabusing the individual mind of cant, hypocrisy and superstition and on purifying the individual soul through piety in thought and action. Hence, to free oneself of *haumai*, and to acquire communion with the Lord, the Guru first advocates the apprehension of its nature by acquiring true knowledge (*Sl.* 15.15) and then by surrendering oneself totally to the Lord's Will (*P.* XV.3).

Loving adoration of the Lord, meditation of His Name and honest earning of one's livelihood are other prerequisites of the path that Guru Nanak recommends in *Āsā Dī Vār.* He suggests that devotees given to loving adoration of the Lord are held dear by the Lord (*P.* IX.1). Their's is the glory when they sing hymns in praise of *Him* (*P.* IX.1). These devotees thirst for singing praises of the Lord and view His True Name as their sole prop. It is the irresistible yearning of their spirits to surge upward and God-ward (*Sl.* 13.13). The efficacy of the loving adoration is indeed such that who-so-ever gets imbued with it does not get deluded by any fake or deceptive guide.

Loving adoration has to be supported by meditation on God's Name; for only those depart vindicated in life as are saturated in His Name (*P.* II.4). Nothing matters as much as meditation on the True Name. (*Sl.* 17.9). The sacred thread, the sacred mark on the forehead, pilgrimages, penances, fasts and prolonged silence, all these are of no avail. Indeed, without

having recourse to the Almighty's Name, there is nothing to sustain one in life (*Sl.* 20.12). Yet, this may not be achieved without the guidance of the True Preceptor. It is he, who implants love for Lord's Name in the seeker's heart—but that too only if God's Grace were to ordain it so (*Sl.* 20.15-17).

Acquisition of knowledge, subjugation of *haumai*, loving adoration and meditation on God's Name, are the achievements related to man's individual self. These are commendable, but much more commendable are the moral values that *Āsā Dī Vār* enjoins upon the seeker of Truth. These are : (1) forsaking of falsehood and cultivating instead the virtue of truth; (2) abstaining from cant and hypocrisy; (3) doing good to others and yet abiding in total humility (*P.* V.3); (4) softness of speech and humbleness of conduct (*Sl.* 32.4); (5) forsaking of double standards (*St.* 50.1); (6) cultivating love and devotion (*Sl.* 31.13); (7) shunning evil (*P.* VII.2); (8) earning one's bread through honest means, and (9) showing compassion by sharing it with others (*Sl.* 22.8).

This emphasis on moral values is a unique feature of Guru Nanak's teachings. He envisages the uplift of the individual through practice of these values and a resurgence in society through the sublimation of the individual soul. This is so, because most of the qualities enumerated above have their value and relevance in a social context only and not in isolation. Precisely for this reason, there are repeat-reminders that one has ultimately to reap the fruits of the seeds one sows (*P.* X.3). The end-product of the *Āsā Dī Vār* in the form of a regenerated man finds its expression in *Pauri* VII where it has been stated that 'devotion of only such contented souls meets approval as have it couched in simple truth. They avoid doing anything bad, earn their bread through honest means, shun all worldly allurements and subsist on frugal diet. Such folks bask in the sunshine of God's benevolence which knows no bounds.

Grace finds as frequent a mention in *Āsā Dī Vār* as it finds in the *Japu Ji.* The *Var* states unequivocally that those alone are really privileged as are blessed by the Lord's Benign Grace (*SI.* 58.4). Again, only those meditate on the Lord as, in His benign Grace, are preordained to do so (*P.* XI.1). Besides, the guidance of the True Guru becomes available only if Gods Grace so ordains (*P.* 4-1). Grace may thus be deemed the over-riding factor in Guru Nanak's sorteriology.

It will be pertinent in this regard to refer in this discussion to one of Vianney's beautiful affirmation :

As the earth can produce nothing,
unless it is fertilized by the sun,
so we can do nothing without the grace of God.

And the Old Testament too affirms—

He giveth grace unto the lowly.

THE GURU (THE TRUE PRECEPTOR)

The Guru, as explained elsewhere, is a multi-dimensional term. Of its many etymologies, that which accords well with Guru Nanak's thought and is accepted by the Sikh savants, is *gu* 'darkness', and *ru* 'light'. Put together, the word *Guru* so formed, means one who leads people from darkness to light; from the unreal to the real, from death to immortality. This they may do by imparting unto the people their message based on some religious authority, e.g., the *Vedas,* the *Bhagavadgita* or any other sacred text. Yet there may be Gurus who base their message on their personal experience—people as themselves have had the divine vision and can lead others to the realization of that vision. Such people are very much respected and are greatly sought after. It is men of such a stature as come to be known as prophets and messengers of God. The Sikh Gurus fall in the last category. Whatever they taught was the result of their personal experience and direct communion with the Spirit Divine.

Āsā Dī Vār is replete with directions to the seekers to seek the blessings of the Guru in their journey from the phenomenal world to the 'Abode Eternal'. The opening *sloka* pays rich tributes to the Guru, who could, if he so wished, turn mortal human beings into angels—that too just in a trice. The next *sloka* stresses the indispensability of the Guru who alone can dispel darkness of nescience. The injunction does not end here. It finds repetition, burden-like, at many other places too:

(a) Truth may be imbibed only through
initiation by the True Guru;
For, it is he, in whose heart Thou, O Lord,
hast planted Truth

(*P.* V III.3)

(b) One who seeks guidance of the True Guru
alone finds peace and happiness.

(*Sl.* 20.15)

(c) Knowledge Divine disciplines the human mind.
But knowledge itself may not be had save through
the aegis of the Guru—the Enlightener.

(*Sl.* 29.2)

(d) The True Guru is the raft,
that may ferry one across the ocean of life.

(*P.* XIII.4)

(e) With purity of mind and heart, O Nanak,
need one pray to the Lord.
And for the right path one need look up to the
True Guru.

(*Sl.* 33.9)

Apart from injunctions culled from *slokas* and *pauris* quoted above, two *pauris* (IV and VI) of *Var* proper, deal solely with the status and function of the Guru. The first of these *pauris* states that the Benevolent Lord's Grace being descending on one, one may be led on to the True Guru, who may mercifully initiate one into the Divine Lore. Indeed, it is only after meandering through many many a life that one is blessed with a word from the lips of such a Teacher. 'Listen ye people,

no being is as benevolent as the True Teacher. The True Guru alone through his benign grace may expel one's ego and help one realize Truth Absolute' (St. IV).

The other *pauri* (VI) warns that without recourse to the True Teacher, no one has ever got anywhere near God. God himself radiates His Essence to the True Guru. Treading the path shown by him, indeed, brings one close to salvation. This, the Guru does by getting his disciple rid of all infatuations for things mundane.

With this stress on the Guru by the first Master himself, a question arises as to who the *Satiguru* referred to in *pauris* above could be? It could not be Guru Nanak himself for that status has nowhere been assumed by the Guru in his *bānī*. At the most, he had proclaimed himself to be a *dhādhī* (bard) engaged in singing Lord-God's praises and in spreading the Lord's message.

Alternatively, it could be a reference to Guru Nanak's own teacher—if there was any. This possibility stands negated, for Guru Nanak has nowhere referred to his Teacher. In fact, it is a queer mystery that stalwarts of the Sant tradition—Namdeva, Kabir and Guru Nanak—have nowhere disclosed the names of their Preceptors. It would, as a distinguished writer says, 'be illogical to expect these sants to have human gurus, for one of the greatest stresses in their *sampradaya* (orders) was upon the immanence of the Divine and self-disclosure of God'[18]—in plain words, the transmission of the message direct by the Lord through them. All of them claim to have a direct vision of God at one or the other stage of their lives. One of Guru Nanak's hymns is very revealing in this respect. It recalls how he, an unemployed minstrel, was one day summoned into Lord God's presence, offered a cup of nectar to drink and then sent back to the preach the Lord's Word.[19] The inspiration in

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[18] W. Owencole, *The Guru in Sikhism*, p. 14

[19] *dhādhī sachai mahali khasam bulāeā,*

. . . . . .

dhādhī kare pasāo sabadu vajāia

—Var Majh, M1, *AG.*, 150

this case thus came direct from God, and from no human teacher. The fifth Master, Guru Arjun, vouchsafes this fact in a hymn by declaring that Guru Nanak has had, as his teacher, the Infinite Lord himself.[20] Should the reference in *Asa Di Var* be attributed to Guru Nanak's preceptor, that would mean God Himself; and this is what certain expositors of *Gurbani* mean when they equate Satiguru with God.

This view when examined minutely suffers from one inconsistency. There are verses, as quoted above, in which the Guru and God, both, figure as separate entities. For example, the following—

> May I be a sacrifice unto my Guru,
> whose grace has inducted me to the Spirit Divine.
>
> (P. XIII.1)

Here the Guru and the Spirit Divine *(khasam)* are clearly two separate entities. Guru Arjun too treats them as separate entities. In one of his hymns he states :

> The True Teacher is one who has realized
> the Truthful Lord.
>
> It is but in such a one's company that I, Nanak,
> have been liberated, singing God's praises.

The inconsistency can be resolved by reverting to the account of Guru Nanak's close glimpe of the Lord as reported in the *Puratan Janamsakhi.* It is stated, that after having entrusted the mission of propagating His Name to the Young bard, Nanak, God blessed him with the words : "Go Ye, Nanak, and teach the people to meditate on my Name. I bless you as also all such as you would seek to be blessed. Henceforth, I should be known as the *Parbrahma Peramesar* (the Absolute Lord) and you as the *Guru Parmesvar,* i.e., the Teacher, par excellence, God Himself.[21] In this way, Gurū or

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[20] *aparmpar parbrahma parmesar,*
nānak gur milca soi jio

—*AG*, 599

[21] *Puratan Janamsakhi* (ed. Vir Singh) 3rd Edition, p. 15.

satigurū is a reference to that aspect of the Divinity which is engaged in the act of dispelling ignorance. It is to this facet of the Lord that Guru Nanak seems to refer to as *satigurū.* Besides, there are clear injunctions in the holy Scripture to regard Gurū much the same as *Parameswar.* The fourth Nanak's injunction on the point is :

Differentiate not ye between satiguru and the Master Eternal, for satiguru leads one to Lord God's sweet devotion.[22]

Whatever the antecedants of the Guru, whether duly commissioned by God or inspired by a direct vision of His Providence, Guru's indispensability has again and again been stressed in *Asa Di Var*, and the role of the fake *gurus* been decried.

THE REGENERATED MAN

Guru Nanak does not believe in any inherent superiority of one class of people over the other. The Indian system of dividing people in terms of birth into castes—higher and lower—is an anathema to him. He stresses in one of his verses in *Asa Di Var* that neither caste nor might will prevail in the world hereafter (*Sl.*25.3). Only those shall acquit with grace as have deeds of honour to their credit *(ibid).* He regards all people as human beings *(mānas).* Most human beings, given to sham and untruth, as they are, need regeneration. This transformation can be brought about by the Guru alone; for it is he who has the power to turn in a trice humans into angels (*Sl.* 1.2). This dual nature of man is often referred to as *Gurmukh* (the God-oriented) and *Manmukh* (the self-oriented) in the Sikh parlance. The ideal man that the Sikh religion seeks to create is the *Gurmukh.* Whereas other compositions of Guru Nanak, particularly the *Siddha Goshti,* refer to that concept very frequently, *Asa-di-Var* finds

[22] *Gur satigur soāmī bhed na janaī*
jit(u) mil(i) hari bhagati sukhdāī

mention of it *(Gurmukh)* only once, wherein he is stated to be one to whom Lord God Himself radiates His light (*Sl.* 6.5). Likewise, its counter concept, *manmukh* too is recalled only once; wherein he is said to be foolishly wasting his precious human life (*P.* VIII.4). Yet the traits of both are made amply clear. The Gurmukhs are those that dwell on Truth (*Sl.* 4.11), are redeemed by God in His Grace (*Sl.* 6.3), are imbued in His Name (*P.* 2.4); have had their ego diluted (*P.* IV.4), accept willingly the Lord's bondage (*Sl.* 13.2), thirst for His adoration (*Sl.* 13.13) all the time, abide in serene joy of propinquity to Him (*Sl.* 13.14), shun the evil path, earn their bread through honest means (*P.* VII.2); and choose to dwell ever in their own purer selves (*Sl.* 22.9).

As against this, the *manmukhs* are those that 'seek not light from the True Guru and deem themselves wise all-seeing', (*Sl.* 3.1) are given to Mammon (*Sl.* 6.3), are blind of mind *(mani andhai)* and devoid of True knowledge. Such ones, the Guru tells us, suffer the lot of the spurious sesame abandoned forlorn on the farm, with no one caring to own them (*Sl.* 3.2-4).

SOCIO-RELIGIOUS CUM POLITICAL PANORAMA

Unlike most of the saints and religious preachers of medieval times, Guru Nanak's concern for man did not stay confined to his spiritual regeneration. It extended also to other aspects of his life. Indeed, he did not hesitate to express himself on anything that concerned man's life. *Āsā Dī Vār* is a document rich in this respect. It mirrors socio-religious-cum-political life of the age. It exposes the popular image of the plays (pantomimes), skits and dances enacted in public places, which people viewed more for entertainment than for exposition of religion or for any moral or spiritual values. The vivid description of beggars playing kings and queens with fake ornaments on their persons and dancing in charmful measures depicted in his verses is quite meaningful. The same sort of pleasure was derived from pantomimes of

classical heroes like Rama or Krishna. The pantomimes, showing Krishna dance and frolic with *gopis* (milk-maids) were very popular and were frequently enacted.

On the religious panorama could be seen pilgrims moving towards their traditional holy places, mendicants stalking the earth in various garbs, *sadhus* claiming to be *pavanāhāri*, the naked mendicants, the *munīs* that were under vow of observing silence, the bare-foot beggars, those who professed to live on other people's left-overs and such as chose to dwell in wilderness or in graveyards.

On the political plane, the rulers and their functionaries are seen to have gone totally corrupt—consumed with lust for pelf and power. The subjects on their part appeared to be shockingly ignorant and utterly helpless—without even the will or strength to protest. The priestly class feigned wisdom, professed to observe their rituals and perform other services, always with an eye on material gains. Cant and hypocrisy prevailed all around.

Critical notice has also been taken of the wearing of the sacred thread and superstitions regarding *sūtak* or contagious impurity. To the conduct of the Brahman, who bound couples in wedlock in consideration of a mere pittance, has also been recalled with strong disapproval. The giving of lavish food and the slaughtering of he-goats on the sacred-thread-wearing ceremony brings to mind how common and significant these ceremonies were in Guru Nanak's times.

The menstruation period of the womenfolk was considered impure and they were shunned and discriminated during this time. The menstruating females were obliged to go in for ritual bathing and had perforce to observe certain absurd taboos.

The womenfolk, it appears, were subjected to serious disabilities. They were generally looked down upon. It was a usual practise with their male counterparts to blame them even for their own weaknesses. They were often branded as seduc-

ers, caring little to peep into men's own selves where actually the real seducer (lust) lay. Guru Nanak raised a strong voice in their favour, and this is one very distinctive feature of his teaching in a male-dominated social setup. No other saint of medieval times is on record having said any thing matching Guru Nanak's defence of the weaker sex.

On the political plane, the non-Muslims suffered from a discriminating rather a humiliating treatment. A tax was imposed upon the higher caste Hindus, particularly Brahmans; and yet another was levied on each head of cow. The irony of the situation is that the task of collecting these taxes was entrusted to Hindu officials. Hence, the epithets flesh-eaters *(māns khāne)* for the Muslim rulers and butchers *(chhurī vagāin)* for the Hindus. Besides, the Hindu officials did not hesitate wearing the Muslim dress to ingratiate themselves with their ruling masters. It was not out of any liking for the garb, but through sheer expediency and with a view to currying favour with their political masters. The Hindu functionaries thus hoped to humour their rulers. Still worse, the Hindu officials did not shirk eating meat of the goat slaughtered in accordance with the Muslim tradition. Guru Nanak did not relish this compromising of their self-respect by the Hindu officials.

The *Var* lends an insight into the penal code prevalent during Guru Nanak's time e.g. the punishment for the crime of theft was severance of the hand of not only the thief but also of the abbetter of theft.

Most Muslim rulers led luxurious, indeed voluptuous lives. They had steeds swifter than the winds and large well-embellished harems. The mansions in which they lived presented spectacles of splendid palaces furnished with every sort of luxury.

The servants being faithful, they were duly honoured and doubly rewarded. However slightest lapse in personal loyalty

invited severest punishment. This was very natural in a feudal society, wherein palace-intrigues and conspiracies were frequent occurences engineerd by buying up confidantes of adversaries.

BITS OF PRACTICAL WISDOM

Though chiefly concerned with the spiritual regeneration of man, Āsā Dī Vār also has a few tips of practical wisdom to offer. One such tip is the injunction against talking ill of others and entering into argument with a fool. This attitude is considered to be the hall-mark of good sense and practical wisdom (*P.*XIX). Similar is the injunction against entering into loose talk regarding others; for it ultimately recoils on one's own self; and one often has to face ignominy (*SI.*47). As regards the master-servant relationship, it behoves not a servant to bow to his master and at much the same time, to cavil too. The two attitudes, we are told, go ill together. Indeed, it behoves not one to do what the master may disapprove of (*P.*XXVI). A master never approves of the conduct of a servant who is a bit too garrulous. Instead one who effaces one's own self and serves one's master assiduously, alone may win the master's approbation (*SI.* 51). Such a one acquires high credit with his master and earns higher wages too (*P.* XXII).

AXIOMATIC VERSES

Though every verse appearing in the holy scripture has the potential of being quoted in support of some proposition, and is quoted very often, some utterances of the Guru have come to be accepted almost as maxims. Here is a list of such utterances in Punjabi gleaned up from *Āsā Di Var.*

1) *āpan hathī apanā*
āpe hī kāju sawāriai

Confer:God helps those who help themselves.

(Old Proverb)

2) *dhari taraju toliai*
nivai so gaura hoe

Confer : Trees like the poplar, lift upward all their boughs, give no shade and no shelter, whatever be their height. Trees that most lovingly shelter and offer us shade are the one's like willow—the higher they soar, the lower drop their boughs (Bulawa)

3) *haumai diragh rogu hai*

Confer:Egotism is a chronic malady; it deprives man of the feel of God. (Bahaullah)

4) *jin pat andari bahar guddaru*
te bhale samsar

Confer : Men are not to be judged by their looks, habits and appearances, but by the character of their lives and conversation and by their actions (L' Estrange)

5) *manda changa apana*
ape hi kita pawana

Confer:As you sow, so shall you reap.

(Old Proverb)

6) *kītā āpo āpanā, ape hī lekhā sandhiai*

Confer : God's mill grinds slow but sure.

7) *mithat nivīn nānkā*
gun changiāīān tatu

Confer : Who-so-ever shall exalt himself,
Shall be abased, and he
that humbleth himself
shall be exalted.

(New Testament)

8) *nadar upathi je kare*
sultānan ghāu karāinda

Confer : He hath put down the mighty from their seat; and hath exalted those of low degree.

(A Common Prayer)

9) *sach chu sabhnā hoe dārū*
pāp kadhe dhoe

Confer : Evil thoughts, lusts and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgement, if virtue and truth build a strong defence.

(Mary Baker Eddy)

10) *Mandā kisai na akhīai*
par(h)i akhar ehu bujhīai
murhai nāi na bujhīai

Gist : 'Speak not ill of others' is the lesson which learning imparts; besides, 'pick up not a row with a fool, lest you should come to grief'.

THE TENOR OF THE VAR

Guru Nanak lived and preached in times which can by any standard be called 'dark'. The people were enmeshed in gross ignorance; and those, who were expected to lead them, were corrupt and selfish. Guru Nanak roused the people from this stupor. He condemned blind adherence to tradition and upheld the supremacy of reason and moral values in every-day life. He asked people to strive for Truth and nothing but Truth; because the Divine Being Himself was All Truth. He laid great stress on sane and honest worship,and purity of thought and conduct. He stood for internal purity of soul and not merely external cleanliness of the body. He, thus, brought logic, understanding and genuine Divine experience in his religion.

Reason demands religion to be pragmatic and not dogmatic. So did Guru Nanak believe. That is why he did not approve of fasts, penances and self-mortification for spiritual attainments, etc. He believed and preached that the highest bliss could be experienced by getting in tune with God's wonderful Creation. The Lord was to be apprehended through His Creation.

AS A HEROIC BALLAD

Āsā-dī-Vār has the basic ingredients of a traditional heroic ballad. It has the Supreme Lord as the hero; but in a heroic ballad there must be a rival too. However, the acceptance of a rival would falsify Guru Nanak's basic thesis as to the unicity and absolute supremacy of God, who indeed is one, and has no rival (peer). The conflict between the doctrine and the technique of the genre thus seems to present a formidable problem. The very first stanza of the Var however, provides a clue to its solution. It runs : 'The formless God first manifested Himself. He then unfolded his *nāon* (Noumenon). Thereafter, he created the phenomenal world or *'duyi kudrat'*. It is these two forces the spiritual represented by nāon ad the temporal embodying the phenomenal world that are in conflict with each other. The arena is the mind of man and the soul is the recipient of the ultimate reward—victory over defeat. God is only an imperturbable yet benign supreme witness to the whole spectacle.

Nāoṅ or Name, being the Essence of God, it represents all those virtues and qualities that we call 'spiritual'. These are recalled and shown in conflict with their counterparts. First, there is the conflict between light *(gyān)* and darkness (nescience). This may be resolved by seeking the help and guidance of the Guru. The second, the most powerful encounter is between truth arrayed against falsehood *(kūr)*, cant and hypocrisy. The third formidable foe is *haumai* which is shown pitted against God's *hukam* or Will. The fourth is evil that stalks challenging virtue; and there is arrogance that militates against genuine pride. Hunger and penury constitute the fifth enemy which is shown playing havoc with moral and spiritual values. The sixth is antagonism that subsists between the contented folk and the greedy ones. These are not the only conflicts that find mention in *Āsā-dī-Vār*. There are several others too brought home by phrases like

iknā hukam samāi laye	—	*iknā hukami kare vināś*
iknā bhanai kadh laye	—	*ik māyā vichi niwās*
santokhīn	—	*mankukhīn*
bhagat	—	*dunīdār*, etc.

The conflict is foreshadowed to end in victory for those who side with the forces of *nāon* or Name. In Pauri II, it is stipulated that, at Dharma's court, truth alone must prevail. Those stained with accursed sin are cast away, with their faces tarred with the guilt of sin and to suffer in Hell. Those that are imbued in God's name do finally depart vindicated in life while the knaves are dammed beyond recovery.

The Vār thus has all the ingredients of a heroic ballad, should one choose to call it so.

AS AN ODE

However, some connoisseurs of the art of poetry prefer to call *Āsā Dī Vār* an 'Ode'. Defined as a poem to be sung, an ode is an elaborate lyric, often of some length, generally addressed to somebody or something. *Āsā Dī Vār* is a liturgical composition intended to be sung in the small hours of the morning. It is lyrical in character, because many of its passages are fine examples of subjective poetry portraying inner feelings, aspirations and yearnings of the human soul. It is a passionate cry of the human heart to find peace in life full of distractions and tribulations. The opening *slokas* invoke the help of the True Guru by reposng unqualified confidence in his benign guidance and faith in his potency to see the seeker through the maze of infatuations. Then begins the Vār addressing the Lord in the very first stanza :

> O Lord, Thou art our Creator and Bounteous
> Master too;
> It is Thee, who bestoweth all on us; aye, verily
> it is Thee,

who with Thy sweet compassion redeemeth us—
the sinners that we be!
Thou art Omniscient—Thou dost give us life.
And yet, in Thy Will, may Ye any moment withdraw
it too.
Pervading Thy Creation, Thou, O Lord,
enjoyeth Thy handiwork to Thy fill.1.

Soon after this follows the long eulogy, 'Thou art true and true art indeed the worlds Thou hast created'. Stanza II describing the dispensation He has created, closes with this address to Him, 'Such as are imbued with Thy Name, do finally depart vindicated in life while the knaves are damned beyond recovery'. This criterion of the ode i.e. its being addressed to somebody, is sustained in quite a large number of passages that follow. One such passage is the one that describes God's Providence, pays him the tribute recalling, 'All that we see and hear, O Lord is of Thy Providence; Thou art the Almighty Creator, Holiest of the Holy and One with no peer to match Thy might.' Pauri V again addresses the Lord Almighty directly vouchsafing 'Thy Name is The Formless; dwelling on it one is verily saved from the fires of hell'. The next sloka again implores, 'Whatever the truth-loving say, Thou alone doth know, and they too have full knowledge of Thee'. Pauri VII again pays tribute to the Lord by addressing Him thus, 'Thou art the Supreme, Thou dost bestow on us ever ever more'. This direct rapport with the Almighty at numerous other points too places it very neatly in the category of an ode.

There is yet another consideration. The ode proper usually deals with the feelings of love and adoration for one's object of love. The *Āsā-dī-Vār* abounds in love, explicit and implicit of the human soul for the Lord of the Universe. It adores Him with loving devotion. The Wonderful Universe He has created and the way in which He looks after every bit of it are brought into relief. Contemplation of His Dispensation fills one's heart with awe and wonder. The bliss it provides surpasses all

human experiences on earth. The ode ends with the assertion that greatness of the Matchless Lord is beyond description. With this tone and tenor this composition, no doubt, could also be deemed an ode.

CONCLUSION

Āsā Dī Vār, is thus a multidimensional composition. Its sweep is wide and rich. Taking into cognizance the spiritual as well as social and cultural aspects of life, it lays stress on *Nām Simran* as its sorteriology for Man's regeneration. This, however, is to be reinforced with intellectual awareness of all things around him. The first requisite is to be free from the cobwebs of superstition and irrational practices. This can be accomplished by acquiring knowledge. Cultivation of virtue also is to be insisted upon. This takes Man actively into other fields of corporate life, for virtue cannot be practised in isolation. It is to be sure, a corporate function. For that reason *Āsā Dī Vār* has to say a lot about the social and political deterioration of the contemporary life. This, it does very effectively which has made it a mirror of its times. In the face of all this, the Guru's emphasis is on the God-oriented being,— i.e. one who may conduct oneself as spiritually a living and dynamic force and not be dead as dodo. Āsā-dī-Vār also pleads forcefully for the down-trodden women folk. It also has many words of practical wisdom to offer.

ĀSĀ DĪ VĀR

TEXT (TRILINGUAL) TRANSLATION
AND ANNOTATIONS

[1]ੴ

[2]ਸਤਿ ਨਾਮੁ [3]ਕਰਤਾ ਪੁਰਖੁ [4]ਨਿਰਭਉ [5]ਨਿਰਵੈਰੁ
[6]ਅਕਾਲ ਮੂਰਤਿ [7]ਅਜੂਨੀ [8]ਸੈਭੰ [9]ਗੁਰ ਪ੍ਰਸਾਦਿ॥

[1]१ ओंकार

[2]सति नामु [3]करता पुरखु [4]निरभउ [5]निरवैरु
[6]अकाल मूरति [7]अजूनी [8]सैभं [9]गुर प्रसादि।।

[1]*ek omkār*

[2]*sat[i] nām[u]* [3]*kartā purakh[u]*
[4]*nirbhau* [5]*nirvair[u]* [6]*akāl mūrat[i]*
[7]*ajūnī* [8]*saibhaṅg* [9]*gurprasād[i].*

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[8] *"saibhaṅg"* is written as '*saibhaṁ*' but is pronounced as '*saibaṅg*'.
[9] In some old manuscripts *gurprasād[i]* reads as *gurūprasād[i].*

(MULMANTRA)
(Ek Omkar)

[1] Lord God is One—Absolute and Supreme.
Peer hath He none, in His Cosmic Scheme.
Transcendent He is, yet Immanent too.
[2] Truth Eternal is His Name True.
[3] Sole Creator—He pervades all Creation.
[4-5] He knows no fear; is at enmity with no one.
[6-7] Timeless and Formless—not incarnate is He.
[8] Self-existent too—Being He is of His Own Being.
[9] Guru's grace alone may us unto Him attain,
(That too, if the Lord's Will does so ordain.)

V.[1] "Lord God is One". The numeral 1 in the original text (pronounced as *ekamkar*) connotes Unicity, while *omkār* stands for His Essence.

V.[2] "Truth . . . Name true", *sat[i] nām[u] Sat[i]* connotes eternity and immutability, while *nām[u]* connotes 'the spirit' or 'the essence'.

V.[3] "Sole Creator", *kartā-purakh[u]. Kartā*, Creator and *purakh[u]* (Skt. *purusha)*, the Universal Spirit—Fountain head of all souls and all Creation. *Purakh[u]* added to *Karta* implies that, in Sikh thought, *prakirti* has no place in the creation of the phenomenal world. God is thus the sole Creator.

V.[4-5] "Knows no fear . . . no one", *nirbhau nirvair*. In certain theological systems anger or annoyance is attributed to God. However, Guru Nanak believes nothing but 'boundless love' to be flowing from God's Being. The total absence of anger and enmity in God's Being also implies His Unquestioned superiority over all else; and hence no grounds for annoyance or jealousy on His part.

V.[8] "self existent", *saibhang*.

ਆਸਾ ਮਹਲਾ ੧॥
ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ
ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ
ਟੁੰਡੇ ਅਸ ਰਾਜੈ ਕੀ ਧੁਨੀ॥

ਸਲੋਕੁ ਮ:੧ [੧]
[1] ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ॥
[2] ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ॥੧॥

आसा महला १
वार सलोका नालि,
सलोक भी महले पहिले के लिखे
टुंडे अस राजै की धुनी।।

सलोकु मः१ [१]
[1] बलिहारी गुर आपणे दिउहाडी सद वार।।
[2] जिनि माणस ते देवते किए करत न लागी वार।।१।।

Āsā Mahal(l)ā 1
Vār Slokā(ṅ) Nāl[i]
Sloka bhī mahal(1)e pahile ke likhe
Tunde Ass Rājai kī Dhunī

Sloka(u) M1 [1]
[1] *bal(i)hārī gur āpṇe diohāṛī sad vār,*
jin(i) māṇas te devate kīe karat na lāgī vār.1.

RĀGA ĀSĀ, M1

Vār with *Slokas* too of M1
To be sung to the tune of Ballad of Tundā Asrājā.

Sloka M1 [1]

[1] May I be a sacrifice unto my Guru
a hundred times a day,
[2] Who, if so be His Will,
may in a trice turn humans into angels.1.

Gist : Guru has the potential to turn ordinary human beings into angels (demi-gods).

V.[1] "a day", *dioharī*, each day.

ਸਲੋਕ ਮ:੨ [੨]

[1] ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ॥
[2] ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ॥੨॥

ਸਲੋਕ ਮ:੧ [੩]

[1] ਨਾਨਕ ਗੁਰੂ ਨ ਚੇਤਨੀ ਮਨਿ ਆਪਣੈ ਸੁਚੇਤ॥
[2] ਛੁਟੇ ਤਿਲ ਬੂਆੜ ਜਿਉ ਸੁੰਞੇ ਅੰਦਰਿ ਖੇਤ॥
[3] ਖੇਤੈ ਅੰਦਰਿ ਛੁਟਿਆ ਕਹੁ ਨਾਨਕ ਸਉ ਨਾਹ॥
[4] ਫਲੀਅਹਿ ਫੁਲੀਅਹਿ ਬਪੁੜੇ ਭੀ ਤਨ ਵਿਚਿ ਸੁਆਹ॥੩॥

सलोक मः२ [२]

[1] जे सउ चनदा उगवहि सूरज चडहि हजार।
[2] एते चानण होदिआं गुर बिनु घोर अंधार।।२।।

सलोक मः१ [३]

[1] नानक गुर न चेतनी मनि आपणै सुचेत।
[2] छुटे तिल बुआड जिउ सुन्ने अंदरि खेत।।
[3] खेतै अंदरि छुटिआ कहु नानक सउ नाह।
[4] फलीअहि फुलीअहि बपुडे भी तन विचि सुआह।।३।।

Sloka M2 [2]

[1] je sau chandā ugavaih sūraj chaṛaih hajār;
[2] ete chānaṇ ho(ṅ)diān gur bin(u) ghor andhār.2

Sloka M1 [3]

[1] nānak gurū na chetanī man(i) āpṇai suchet,
[2] chhu[t]te til būāṛ jiū[ṅ] sunne andar(i) khet.
[3] khetai andar(i) chu[t]tiā[ṅ] kaho nānak sau nāh,
[4] phalīaih phulīaih bapuṛe bhī tan vich(i) suāh.3

Sloka M2 [2]

[1] Were a hundred moons to rise,
and a thousand suns to blaze;
[2] without the Guru's guidance
it would still be stark gloom,
in dazzling bright a day.2.

Sloka M1 [3]

[1] Nanak, such as seek not light from the Guru,
and deem themselves wise all-seeing,
[2] are much like the spurious sesame plants,
abandoned forlorn on the farm.
[3] In that forlorn state they have
O Nanak, no one to claim them (sesame).
[4] This is so, for the wretches while blossoming full
may yet carry nothing but ash in their pods.3.

Sloka M2. . . .[2]

Theme : Guru's guidance is indispensable for spiritual progress.

V.[2] "stark gloom", *ghor andhār*, utter darkness.

Sloka M1. . . .[3]

Central idea : Without the guidance of the Guru, the gloom of ne-science cannot be removed'.

V.[1] "deem. . .all-seeing". *man apne suchet;* literally 'are conscious of their selves'.

V.[2] "spurious sesame", *til būār.* "spurious" for they have no seeds in their pods.

V.[3] "no one to claim". *sau nah*, without any owner. Evidently *sau* here refers to *sahu* and not 'hundred' for it conforms to the punjabi idiom *koi vi khasm nahi.*

ਪਉੜੀ ੧

[1]ਅਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥
[2]ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥
[3]ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ॥
[4]ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ॥
[5]ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥੧॥

पउडी १

[1]आपीनहै आपु साजिओ आपीनहै रचिओ नाउ।
[2]दुयी कुदरति साजीऐ करि आसणु डिठी चाउ।।
[3]दाता करता आपि तूं तुसि देवहि करहि पसाउ।
[4]तूं जाणोई सभसै दे लैसहि जिंदु कवाउ।।
[5]करि आसणु डिठो चाउ।।१।।

PAURI I

[1] āpīnai āp(u) sājio āpīnai rachio nāo;
[2] duyī kudrat(i) sājīai kar(i) āsaṇ(u) diṭho chāo.
[3] dātā kartā āp(i) tūṅ tus(i) dėvai(ṅ)h karai(n)h pasāo;
[4] tūn jānoī sabhsai de laisai[ṅ]h jiṅd(u) kavāo;
[5] kar(i) āsaṇ(u) diṭho chāo.1.

Stanza I

[1] The Formless Lord—manifested He Himself first.
And unfolded He His Noumenon (essence) too.
[2] Created He then the phenomenal world.
And permeating it, He began thence
enjoying its functioning in serene bliss.
[3] O Lord, Thou art our Creator and Bounteous Master too.
It is Thee, who bestoweth all on us.
Aye, verily it is Thee, who through Thy sweet compassion,
redeemeth us—the sinners that we be!
[4] Thou art Omniscient—Thou dost give us life.
And yet, in Thy Will, may any moment withdraw it too.
[5] Pervading Thy Creation, Thou, O Lord,
enjoyeth Thy handiwork to Thy fill.1.

Stanza I

Gist: God has manifested Himself in *nām* and *kudrat*, and this activity goes on ever and anon in His pleasure.

V.[1] "The Formless Lord", *api*, He Himself.

V.[2] "the phenomenal world", *duyi kudrat;* literally 'the second nature', *maya*, anything that is 'other than God's Being'.

V.[3] "who through Thy compassion redeemeth us", *devai(n)h karai(n)h* pasao. (*pasao*, *prasad*, compassion).

V.[4] "withdraw it". "It" here refers to life for which the metaphor used in Punjabi is *jind[u] kavao*, the physical robe that life wears, i.e., human body.

ਸਲੋਕੁ ਮ:੧ [੪]

[1] ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ॥
[2] ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ॥
[3] ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ॥
[4] ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ॥
[5] ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ॥
[6] ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ॥
[7] ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋੜਿ॥
[8] ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ॥

सलोकु मः१ [४]

[1] सचे तेरे खंड सचे बह्मंड।।
[2] सचे तेरे लोअ सचे आकार।।
[3] सचे तेरे करणे सरब वीचार।।
[4] सचा तेरा अमर सचा दीबाणु।।
[5] सचा तेरा हुकमु सचा फुरमाणु।।
[6] सचा तेरा करमु सचा नीसाणु।।
[7] सचे तुधु आखहि लख करोडि।।
[8] सचै सभि ताणि सचै सभि जोरि।।

Sloka(u) M1 [4]

[1] *sach(ch)e tere khanḍ sach(ch)e brahmanḍ*
[2] *sach(ch)e tere loa sach(ch)e ākār*
[3] *sach(ch)e tere karṇe sarab bīchār*
[4] *sach(ch)ā terā amar[u] sach(ch)ā dībāṇ[u]*
[5] *sach(ch)ā terā hukam[u] sach(ch)ā phurmāṇ[u]*
[6] *sach(ch)ā terā karam[u] sach(ch)ā nisāṇ[u]*
[7] *sach(ch)ā tudh[u] ākhai[ṅ] lakh karoṛ[i]*
[8] *sach(ch)ai sabh[i] tāṇ[i] sach(ch)ai sabh[i] joṛ[i]*

contd. on p.76

Sloka M1 [4]

[1] True, O Lord, art Thy cosmic regions;
True Thy celestial spheres too.
[2] True art Thy domains; True Thy forms and
shapes too.
[3] True art Thy plans; and True is their conception too.
[4] True is Thy Order; True Thy Canons too.
[5] True is Thy Dispensation; and True Thy decrees too.
[6] True is Thy Benevolent Grace; and True is
Thy Mark too.
[7] Millions and trillions adore Thee as True.
[8] True is Thy Might, and True art its operations too.

contd. on p. 77

Sloka M1. . . . [4]

Theme : The Universe God has created, is not illusory, but real; for the Lord God Himself doth abide in it.

V.[1] "celestial spheres", *brahmand.* Some commentators have chosen to translate it as 'universe' which, because of the totality that the term 'Universe' implies, seems erroneous.

V.[3] "plans", *karne;* literally 'deeds'.

V.[4] "dispensation", *amar*, order.

V.[8] "operations", *jor[i];* literally 'force'.

contd. from p. 74

[9] ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ॥
[10] ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ॥
[11] ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ॥
[12] ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ॥੧॥

[9] सची तेरी सिफति सची सालाह।।
[10] सची तेरी कुदरति सचे पातिसाह।।
[11] नानक सचु धिआइनि सचु।।
[12] जो मरि जंमे सु कचु निकचु।।१।।

[9] sach(ch)ī terī sipht[i] sach(ch)ī sālāh.
[10] sach(ch)ī terī kudrat[i] sach(ch) pat(i)sāh.
[11] nānak sach(ch)[u] dhiāin[i] sach(ch)[u].
[12] jo mar[i] jamme su kach(ch)[u] nikach(ch) [u].1.

contd. from p. 75

[9] True is Thy praise, True is Thy adoration too.
[10] True is Thy Providence, O Ye True Lord.
[11] Such as dwell on Truth, O Nanak, indeed art True.
[12] But such as are subject to birth and death,
false and rawest of the raw art they.11.

V.[10] "Providence". *kudrat[i];* literally 'nature'.
V.[12] "rawest of the raw", *kach[u] nikach[u]*, most fragile.

(ਸਲੋਕ) ਮ:੧ [੫]

[1]ਵਡੀ ਵਡਿਆਈ ਜਾ ਵਡਾ ਨਾਉ॥
[2]ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ॥
[3]ਵਡੀ ਵਡਿਆਈ ਜਾ ਨਿਹਚਲ ਥਾਉ॥
[4]ਵਡੀ ਵਡਿਆਈ ਜਾਣੈ ਆਲਾਉ॥
[5]ਵਡੀ ਵਡਿਆਈ ਬੁਝੈ ਸ੍ਰਭਿ ਭਾਉ॥
[6]ਵਡੀ ਵਡਿਆਈ ਜਾ ਪੁਛਿ ਨ ਦਾਤਿ॥
[7]ਵਡੀ ਵਡਿਆਈ ਜਾ ਆਪੇ ਆਪਿ॥
[8]ਨਾਨਕ ਕਾਰ ਨ ਕਥਨੀ ਜਾਇ॥
[9]ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਇ॥੨॥

(सलोक) मः१ [५]

[1]वडी वडिआई जा वडा नाउ।।
[2]वडी वडिआई जा सचु निआउ।।
[3]वडी वडिआई निहचल थाउ।।
[4]वडी वडिआई जाणै आलाउ।।
[5]वडी वडिआई बुझै सभि भाउ।।
[6]वडी वडिआई जा पुछि न दाति।।
[7]वडी वडिआई जा आपे आपि।।
[8]नानक कार न कथनी जाइ।।
[9]कीता करणा सरब रजाइ।।२।।

(Sloka) M1 [5]

[1] *vaḍī vaḍiāī jā vaḍā nāo(ṅ)*
[2] *vaḍī vaḍiāī jā sach(ch)[u] niāo(ṅ)*
[3] *vaḍī vaḍiāī jā nihchal thāo(ṅ)*
[4] *vaḍī vaḍiāī jāṇai ālāo*
[5] *vaḍī vaḍiāī bujhai sabh[i] bhāo*
[6] *vaḍī vaḍiāī jā puchhe na dāt[i]*
[7] *vaḍī vaḍiāī jā āpe āp[i]*
[8] *nānak kār na kathanī jāi*
[9] *kītā karnā sarab rajāī.2.*

Sloka M1 [5]

[1] Great is the Lord's glory, for Sublime is His Name.
[2] Great is His glory, for Eternally True is His Justice.
[3] Great is His glory, for eternal is His seat.
[4] Great is His benevolence, for He doth heed even humblest of our supplications.
[5] Great is His glory, for our innermost urges He doth know.
[6] Great is His glory, for He bestoweth unasked, His bounties on us all.
[7] Great is His glory, for all-in-all is He.
[8] To describe Him, O Nanak, is simply beyond me.
[9] All that He hath done, and all that He shalt do, hast been, and shall ever ever in His sweet will be.2.

Sloka M1. . . . [5]

Gist : God's greatness is inexplicable. (Note : *jā* in this *sloka* means 'whose' and not *jā(n)*, when.

V.[3] "eternal". *nihchal;* literally 'steadfast'.

V.[4] "supplications", *alao*, calls.

V.[8] "To describe Him", *kar kathani*, to speak of one's accomplishments.

(ਸਲੋਕ) ਮ:੨ [੬]

[1]ਇਹ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ॥
[2]ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ॥
[3]ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ॥
[4]ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ॥
[5]ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ॥੩॥

(सलोक) मः२ [६]

[1]इह जगु सचै की है कोठडी सचे का विचि वासु।।
[2]इकनहा हुकमि समाइ लए इकनहा हुकमे करे विणासु।।
[3]इकनहा भाणै कढि लए इकनहा माइआ विचि निवासु।।
[4]एव भि आखि न जापई जि किसै आणे रासि।।
[5]नानक गुरमुखि जाणीऐ जा कउ आपि करे परगासु।।३।।

(Sloka) M2 [6]

[1] *ih[u] jag[u] sa(ch)chai kī hai koṭharī*
sa(ch)che kā vich[i] vās[u]
[2] *iknā hukam[i] samāi lae*
iknā hukame kare viṇās[u]
[3] *iknā bhāṇai kaḍh[i] lae*
iknā māyā vich[i] nivās[u]
[4] *eva bh[i] ākh[i] na jāpaī ji kisai āṇe rās[i]*
[5] *nānak gurmukh[i] jaṇīai*
jā kau āp[i] kare pargās[u].3.

Sloka M2 [6]

[1] This world is the abode of the True One;
and in it doth abide He—our Lord Eternal.
[2] In His sweet Will, some blessed few,
He doth merge in His Own True self;
and others He lets go astray.
[3] Some blessed few He redeems, through
His Grace Benign.
Others He forsakes, deluded in *Maya* to pine.
[4] No one could say, whom His Grace may bless.
[5] Nanak, it is only the blessed God-oriented souls,
to whom Lord God may radiate His Light Benign.3.

Sloka M2. . . .[6]

Gist : The world which has been created by Him, and in which He abides, moves as it be His Will.

V.[2] "lets go astray", *kare vināṣ[u];* literally 'destroys'.

ਪਉੜੀ ੨

[1]ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥
[2]ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ॥
[3]ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ॥
[4]ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ॥
[5]ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥੨॥

पउडी २

[1]नानक जीअ उपाइ कै लिखि नावै धरमु बहालिआ।।
[2]ओथै सचे ही सचि निबडै चुणि वखि कढे जजमालिआ।।
[3]थाउ न पाइनि कूडिआर मुह कालहै दोजकि चालिआ।।
[4]तेरै नाइ रते से जिणि गए हारि गए सि ठगण वालिआ।।
[5]लिखि नावै धरमु बहालिआ।।२।।

PAURI II

[1]*nānak jīa upāi kai*
likh[i] nāvaï dharma[u] bahāliā.
[2]*othai sach(ch)e hī sach[i] nibaṛai*
chuṇ[i] vakh[i] kaḍhe jajmāliā.
[3]*thāo(ṅ)na pāin[i] kūṛiār*
mu(ṅ)h kālai dojak[i] chāliā.
[4]*terai nāi rate se jiṇ[i] gae*
hār[i] gae si ṭhagan vāliā.
[5]*likh[i] nāvai dharm[u] bahāliā.2.*

Stanza II

[1] Nanak, our Lord God created us, the human beings;
He assigned us all our tasks too.
Ordained He Dharma to act as Judge thereon.
[2] At the Dharma's Court Truth alone doth prevail.
Those stained with accursed sins are cast away.
[3] The false ones find no place therein.
Their faces being tarred with the guilt of sin,
They are pushed into Hell, to suffer therein.
[4] Yet such, as are imbued with Thy Name,
finally depart vindicated in life;
Yet the knaves are beyond recovery damned.
[5] This is how, actions of human beings having been arraigned,
Dharma has been ordained to act as Judge thereon.

Stansa II

Gist : All the beings created by God are bound by *Dharma* through the tasks assigned by Him.

V.[1] "stricken with accursed sin", *jajmalia;* literally 'stricken with leprosy'.

V.[4] "depart vindicated in life", *jin(i) gae;* literally 'depart as winners'.

ਸਲੋਕ ਮ:੧ [੭]

[1]ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ॥
[2]ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ॥
[3]ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ॥
[4]ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤ॥
[5]ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ॥
[6]ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ॥
[7]ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ॥
[8]ਵਿਸਮਾਦੁ ਸਾਦਿ ਲਗਹਿ ਪਰਾਣੀ॥

सलोक मः१ [७]

[1]विसमादु नाद विसमादु वेद।।
[2]विसमादु जीअ विसमादु भेद।।
[3]विसमादु रुप विसमादु रंग।।
[4]विसमादु नागे फिरहि जंत।।
[5]विसमादु पउणु विसमादु पाणी।।
[6]विसमादु अगनी खेडहि विडाणी।।
[7]विसमादु धरती विसमादु खाणी।।
[8]विसमादु सादि लगहि पराणी।।

Sloka M1 [7]

[1] *vismād[u] nād vismād[u] ved.*
[2] *vismād[u] jīa vismād[u] bhed.*
[3] *vismād[u] rūp vismād[u] raṅg.*
[4] *vismād[u] nā(ṅ)ge phirai(ṅ)h jant.*
[5] *vismād[u] pauṇ vismād[u] pāṅī.*
[6] *vismād[u] agnī kheḍeh[i] viḍānī.*
[7] *vismād[u] dhartī vismād[u] khāṅī.*
[8] *vismād[u] sād[i] lagah[i] prāṇī.*

contd. on p. 86

Sloka M1 [7]

[1] Wondrous are the melodies in Thy Cosmic Order!
Wondrous too is all knowledge radiated by Thee!
[2] Wondrous, O Lord, art Thy Creatures!
Wondrous too are the species thereof!
[3] Wondrous are the forms of Thy Creation!
Wondrous are their hues too!
[4] Wondrous the creatures that
in stark nakedness abide!
[5] Wondrous are the properties of air!
Wondrous those of water too!
[6] Wondrous is the fire that works such wonders!
[7] Wondrous too is Mother Earth itself!
And wondrous, indeed, are the sources of life thereon!
[8] Wondrous too are the lusts that lure we folk!

contd. on p. 87

Sloka M1. . . .[7]

Purport : The Universe that God has created, is a source of great wonderment.

V.[1] "melodies", *nād.* "knowledge", *ved.*
V.[2] "species", *bhed*, kinds.
V.[6] "works such wonders", *khed[i] vidāni.*
V.[8] "lusts", *sād[i].*

contd. from p. 84

[9]ਵਿਸਮਾਦੁ ਸੰਜੋਗੁ ਵਿਸਮਾਦੁ ਵਿਜੋਗੁ॥
[10]ਵਿਸਮਾਦੁ ਭੁਖ ਵਿਸਮਾਦੁ ਭੋਗੁ॥
[11]ਵਿਸਮਾਦੁ ਸਿਫਤਿ ਵਿਸਮਾਦੁ ਸਾਲਾਹ॥
[12]ਵਿਸਮਾਦੁ ਉਝੜ ਵਿਸਮਾਦੁ ਰਾਹ॥
[13]ਵਿਸਮਾਦੁ ਨੇੜੈ ਵਿਸਮਾਦੁ ਦੂਰਿ॥
[14]ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹੋਜੂਰਿ॥
[15]ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ॥
[16]ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ॥੧॥

[9]विसमादु संजोगु विसमादु विजोगु।।
[10]विसमादु भुख विसमादु भोगु।।
[11]विसमादु सिफति विसमादु सालाह।।
[12]विसमादु उझड विसमादु राह।।
[13]विसमादु नेडै विसमादु दूरि।।
[14]विसमादु देखै हाजरा हजूरि।।
[15]वेखि विडाणु रहिआ विसमादु।।
[16]नानक बुझणु पूरे भागि।।१।।

[9] vismād[u] sanjog[u] vismād[u] vijog[u].
[10] vismād[u] bhukh vismād bhog[u].
[11] vismād[u] sipht[i] vismād[u] sālāh.
[12] vismād[u] ujhaṛ vismād[u] rāh.
[13] vismād[u] neṛai vismād[u] dūr[i].
[14] vismād[u] dekhai hājarā hajūr[i].
[15] vekh[i] viḍāṇ[u] rahiā vismād[u].
[16] nānak bujhaṇ[u] pūrai bhāg[i].1.

contd. from p. 85

[9] Wondrous are the states of union!
Wondrous are those of separation too!
[10] Wondrous are the pangs of hunger!
Wondrous the states of satiety too!
[11] Wondrously inspiring is Thy praise, O Lord!
Wondrously elevating is Thy adoration too!
[12] While wondrous are the wildernesses in
Thy domain;
Wondrous too through them are paths to Thee!
[13] Wondrous is all that is placed so near!
Wondrous too is all that is far removed!
[14] Wonderful is it to feel Thee pervading every where!
[15] Wonder-struck am I, O Lord, to see
Thy astounding marvels!

[16] Nanak, through rare luck alone,
May One be blessed with a glimpse of the mysteries
of the Lord.1.

V.[10] "saticty", *bhog*.

(ਸਲੋਕ) ਮ:੧ [੮]

[1] ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ॥
[2] ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ॥
[3] ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ॥
[4] ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨ੍ਹਣ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ॥
[5] ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ॥
[6] ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ॥

(सलोक) मः१ [८]

[1] कुदरति दिसै कुदरति सुणीऐ कुदरति भउ सुख सारु।।
[2] कुदरति पाताली आकासी कुदरति सरब आकारु।।
[3] कुदरति वेद पुराण कतेबा कुदरति सरब वीचार।।
[4] कुदरति खाणा पीणा पैनहणु कुदरति सरब पिआरु।।
[5] कुदरति जाती जिनसी रंगी कुदरति जीअ जहान।।
[6] कुदरति नेकीआ कुदरति बदीआ कुदरति मानु अभिमानु।।

(Sloka) M1 [8]

[1] *kudrat[i] disai kudrat[i] suṇiai*
kudrat[i] bhau sukh sār[u].
[2] *kudrat[i] pātālī(ṅ) ākāsī(ṅ)*
kudrat[i] sarab ākār[u].
[3] *kudrat[i] ved purāṇ katebā(ṅ)*
kudrat[i] sarab vīchār[u].
[4] *kudrat[i] khāṇā pīṇā painaṇ*
kudrat[i] sarab piār[u].
[5] *kudrat[i] jātī jinasī raṅgī*
kudrat[i] jīa jahān.
[6] *kudrat[i] nekīā(ṅ) kudrat[i] badīā(ṅ)*
kudrat[i] mān[u] abhimān[u].

contd. on p. 90

Sloka M1 [8]

[1] Of Thy Providence is all that we see and hear, O Lord.
So too is Thy fear—the fountain-head of
our happiness.
[2] Thy Providence covers heavens and nether regions.
It, indeed, covers all that has form and shape.
[3] Vedas, Puranas and Semitic texts
Thy Providence reveal,
As so do also sundry flights of human intellect.
[4] Foods and robes—all these from Thy
Providence flow.
So do all sports and forms of loving ties too.
[5] In Thy Providence abide races, species and beings
of sundry hues,
[6] Vices, conceits, honours and calumnies.
All these too are in Thy Providence, O Lord.

contd. on p. 91

Sloka M1. . . .[8]

Gist : Every phenomenon in the Universe reveals the Lord's Providence.

V.[1] "Providence", *kudrat[i]*, nature.

"fountain-head of our happiness", *sukh sār[u];* literally 'the essence of all comforts'.

V.[3] "flights of human intellect", *sarab vichār[u].*

V.[6] "Vices, conceits, honours and calumnies", *nekīā(n) badīā(n), man[u] abhiman[u].*

contd. from p. 88

[7]ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ॥
[8]ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ॥
[9]ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ॥2॥

[7]कुदरति पउणु पाणी बैसंतरु कुदरति धरती खाकु।।
[8]सभ तेरी कुदरति तूं कादिरु करता पाकी नाई पाकु।।
[9]नानक हुकमै अंदरि वेखै वरतै ताको ताकु।।२।।

[7]kudrat[i] pauṇ[i] pāṇī baisantar[u]
kudrat[i] dhartī khāk[u].
[8]sabh terī kudrat[i] tūṅ
kādir[u] kartā pākī nāī pāk[u];
[9]nānak hukmai andar[i]
vekhai vartai tāko tāk[u].2.

contd. from p. 89

[7] Same way, in Thy Providence do abide all
elements—earth, air, water and fire.

[8] All these reveal Thy wonderful Providence, O Lord.
In sooth, Thou art the Mighty Creator;
Thy Name is the Holiest of the holies.

[9] Nanak, the Almighty sees things function, as be
His Will;
And He Himself is the Sole Dispenser,
With just no peer to match His might.2.

V.[9] "Sole", *tako tak[u], 'single'.*

ਪਉੜੀ ੩

[1]ਆਪੀਨੈ੍ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮਡਿ ਭਉਰੁ ਸਿਧਾਇਆ॥
[2]ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ॥
[3]ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ॥
[4]ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੁਆਇਆ॥
[5]ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ॥੩॥

पउडी ३

[1]आपीनै भोग भोगि कै होइ भसमडि भउरु सिधाइआ।।
[2]वडा होआ दुनीदारु गलि संगलु घति चलाइआ।।
[3]अगै करणी कीरति वाचीऐ बहि लेखा करि समझाइआ।।
[4]थाउ न होवी पउदीई हुणि सुणीऐ किआ रुआइआ।।
[5]मनि अंधै जनमु गवाइआ।।३।।

PAURI III

[1] āpīnai bhog bhog[i] kai
hoi bhasmaṛ[i] bhaur[u] sidhāiā.
[2] vaḍā hoā dunīdār[u]
gal[i] sangal[u] ghat[i] chalāiā.
[3] agai karṃi kīrat[i] vāchīai
bah[i] lekhā kar[i] samajhāiā.
[4] thāo(ṅ)na hovī pau[ṅ]dī[ī]
huṇ[i] suṇīai kiā rūāiā.
[5] man[i] andhai janam[u] gavāiā.3.

Stanza III

[1] One given to a life of self-indulgence,
finally ends up in a mere heap of ashes.
Thus does depart the individual soul.
[2] No matter how mighty and wealthy one be,
Death does chain and drag one to oblivion.
[3] Beyond Death, one's deeds, good and bad,
are weighed; and judgement is passed thereon.
[4] Such a one finds no refuge.
No one heeds his cries, as his bitter due he receives.
[5] Thus goes he in utter disgrace—one blind of
mind and soul.3.

Stanza III

Gist : People given to self-indulgence prove losers in the end.

V.[1] "self-indulgence", *bhog.* "heap of ashes", *bhasmar;* "soul" *bhaur*, literally 'the moth'.

V.[2] "mighty and wealthy individual", *dunidār[u];* literally 'man of the world'.

V.[4] "finds no refuge", *thāo(ṅ) na hovi pau(ṅ)dī[i].*

ਸਲੋਕ ਮ:੧ [੯]

[1]ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ॥
[2]ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ॥
[3]ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ॥
[4]ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ॥
[5]ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ॥
[6]ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ॥
[7]ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ॥

सलोक मः१ [९]

[1] भै विचि पवणु वहै सदवाउ।।
[2] भै विचि चलहि लख दरीआउ।।
[3] भै विचि अगनि कढै वेगारि।।
[4] भै विचि धरती दबी भारि।।
[5] भै विचि इंदु फिरै सिर भारि।।
[6] भै विचि राजा धरम दुआरु।।
[7] भै विचि सूरजु भै विचि चंदु।।

Sloka M1 [9]

[1] *bhai vich[i] pavaṇ[u] vahai sadvāo.*
[2] *bhai vich[i] chalai[ṅ]h lakh dariāo.*
[3] *bhai vich[i] agan[i] kaḍhai vegār[i].*
[4] *bhai vich[i] dhartī dab[b]ī bhār[i].*
[5] *bhai vich[i] ind[u] phirai sir bhār[i].*
[6] *bhai vich[i] rājā dharma duār[u].*
[7] *bhai vich[i] sūraj[u] bhai vich[i] chaṅd[u].*

contd. on p. 96

Sloka M1 [9]

[1] In awe (of the Lord), blows the wind with its myriad gusts.
[2] In awe of Him, flow rivers with their myriad torrents.
[3] In awe of Him, Fire runs its errands;
[4] In awe of Him, the earth ungrudingly carries its mighty loads.
[5] In awe of Him, float the sky and the clouds ever inclined down to pour.
[6] In awe of Him, does Dharma stand at the Lord's gate.
[7] In awe of the Almighty, the Sun and the Moon traverse.

contd. on p. 97

Sloka M1. . . .[9]

Gist : The whole Cosmos functions in awe of the Almighty Lord.

V.[1] "awe", *bhai*. "Awe", apart from fear, has in it an element of reverence. Hence our preference for 'awe' over 'fear'which most commentators have adopted.

"myriad gusts", *sad vāo*; literally 'a hundred gusts of wind'.

V.[3] "errands", *vegār[i]*; literally 'forced labour'.

V.[5] "clouds", *Ind[u]*, god of rain.

contd. from p. 94

[8]ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ॥
[9]ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ॥
[10]ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ॥
[11]ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰ॥
[12]ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ॥
[13]ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ॥
[14]ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ॥੧॥

[8]कोह् करोडी चलत न अंतु।।
[9]भै विचि सिध्र बुध सुर नाथ।।
[10]भै विचि आडाणे आकास।।
[11]भै विचि जोध महाबल सूर।।
[12]भै विचि आवहि जावहि पूर।।
[13]सगलिआ भउ लिखिआ सिरि लेखु।।
[14]नानक निरभउ निरंकारु सचु एकु।।१।।

[8] *koh karoṛī chalat na aṅt[u].*
[9] *bhai vich[i] sid(d)h budh(d)h sur nāth.*
[10] *bhai vich[i] āḍāne ākās.*
[11] *bhai vich[i] jodh mahābal sūr.*
[12] *bhai vich[i] āvai[ṅ] jāvai[ṅ]h pūr.*
[13] *sagaliā[ṅ] bhau likhiā sir[i] lekh[u];*
[14] *nānak nirbhau nirankār[u] sa(ch)ch[u] ek[u].1.*

contd. from p. 95

[8] Endlessly, million and trillions of leagues they trudge.
[9] In awe of Him, abide the Siddhas, the Buddhas and
the reverend Nathas.
[10] In awe of Him, the sky holds aloft its vault
over the earth.
[11] In awe of Him, move warriors, knights,
valiant heroes too.
[12] In awe of Him, are born myriad folk;
and in His awe do they depart.
[13] All have His awe writ large on their faces.
[14] Nanak, the Lord Absolute alone is *sans*-fear.1.

V.[10] "holds aloft", *ādānc ākās.*
V.[11] "valiant heroes", *mahābal sūr.*

(ਸਲੋਕ) ਮ:੧ [੧੦]

[1]ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ॥
[2]ਕੇਤੀਆ ਕੰਨ੍ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ॥
[3]ਕੇਤੇ ਨਚਹਿ ਮੰਗਤੇ ਗਿੜਿ ਮੁੜਿ ਪੂਰਹਿ ਤਾਲ॥
[4]ਬਾਜਾਰੀ ਬਾਜਾਰ ਮਹਿ ਆਇ ਕਢਹਿ ਬਾਜਾਰ॥
[5]ਗਾਵਹਿ ਰਾਜੇ ਰਾਣੀਆ ਬੋਲਹਿ ਆਲ ਪਤਾਲ॥
[6]ਲਖ ਟਕਿਆ ਕੇ ਮੁੰਦੜੇ ਲਖ ਟਕਿਆ ਕੇ ਹਾਰ॥
[7] ਜਿਤੁ ਤਨਿ ਪਾਇਅਹਿ ਨਾਨਕਾ ਸੇ ਤਨ ਹੋਵਹਿ ਛਾਰ॥
[8] ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥
[9]ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ॥੨॥

(सलोक) मः१ [१०]

[1]नानक निरभउ निरंकारु होरि केते राम रवाल।।
[2]केतीआ कनह कहाणीआ केते बेद बीचार।।
[3]केते नचहि मंगते गिडि मुडि पूरहि ताल।।
[4]बाजारी बाजार महि आइ कढहि बाजार।।
[5]गावहि राजे राणीआ बोलहि आल पताल।।
[6]लख टकिआ के मुंदडे लख टकिआ के हार।।
[7]जितु तनि पाईअहि नानका से तन होवहि छार।।
[8]गिआनु न गलीई ढूढीऐ कथना करडा सारु।।
[9]करमि मिलै ता पाईऐ होर हिकमति हुकमु खुआरु।।२।।

Sloka M1 [10]

[1] *nānak nirbhau nirankār[u] hor[i] kete rām ravāl;*
[2] *ketīā(ṅ) kaṅnh kahāṇīā(ṅ) kete bed bīchār;*
[3] *kete nachai(ṅ)h mangate giṛ[i] muṛ[i] pūrai(ṅ)h tāl;*
[4] *bājārī bājār mahi(ṅ) āi kaḍhai[ṅ]h bājār;*
[5] *gāvai(ṅ)h rāje rāṇīā(ṅ) bolai(ṅ)h āl patāl;*
[6] *lakh ṭakiā(ṅ)ke muṅdaṛe lakh ṭakiā(ṅ) ke hār;*
[7] *jit[u] tan[i] pāīaih nānakā se tan hovaih chhār.*
[8] *giān[u] na galī[ī](ṅ) ḍhuḍhīai kathnā karaṛā sār[u];*
[9] *karam[i] milai tā pāīai hor hikmat[i]*
hukam[u] khuār[u].2.

Sloka M1 [10]

[1] Nanak, only the Formless and Absolute
Lord is *sans*-fear.
Weighed against Him, innumerable gods
(Ramās) are mere dirt.
[2] Of little substance are myriad tales of Lord Krishna;
and myriad flights of *Vedas* too.
[3] Myriad beggars dance and whirl around.
They fall and rise and in measured steps they rock.
[4] Professional actors enact their plays in public parks.
[5] They act as kings and queens;
and chatter much that makes little sense.
[6] Costly are the ear-rings they wear;
precious too the necklaces that adorn them.
[7] The very human frames that they bear,
O Nanak, finally end up in dust.

[8] True knowledge cannot be had through such
casual pranks.
Its acquisition is as hard as munching of steel.
[9] Verily, it can be had only through the
Grace of the Lord.
All other devices are futile pranks.2.

Gist : Gnosis cannot be had by indulging in useless actions or idle talk.

V.[1] "innumerable gods", *kete rama*. 'Rama' alludes to Sita's spouse who is considered an incarnation of Vishnu.

V.[2] "tales of Lord Krishna", *kannh kahania*(ṅ)
"flights of vedas", bed bichar.

V.[3] "fall . . . measured steps", *purai(ṅ)h tal.*

V.[4] "public parks, *bazars.*

V.[5] "chatter . . . little sense", *bolai(ṅ)h al patal.*

V.[7] "dust", *chhar.*

V.[8] "casual pranks, *gal(l)i[i](ṅ).* "steel", sar.

V.[9] "All other devices", *hor hikmat[i] hukam[u] khuar[u].*

ਪਉੜੀ ੪

¹ ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ॥
² ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ॥
³ ਸਤਿਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਕੋ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਇਆ॥
⁴ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ॥
⁵ ਜਿਨਿ ਸਚੋ ਸਚੁ ਬੁਝਾਇਆ॥੪॥

पउडी ४

¹ नदरि करहि जे आपणी ता नदरी सतिगुरु पाइआ।।
² एहु जीउ बहुते जनम भरंमिआ ता सतिगुरि सबदु सुणाइआ।।
³ सतिगुर जेवडु दाता को नही सभि सुणिअहु लोक सबाइआ।।
⁴ सतिगुरि मिलिऐ सचु पाइआ जिनही विचहु आपु गवाइआ।।
⁵ जिनि सचो सचु बुझाइआ।।४।।

PAURI IV

¹ *nadar[i] karaih je āpṇī*
ta nadarī sat[i]gur[u] pāiā.
² *eh[u] jīo bahute janam bhrammiā*
tā sat[i]gur[i] sabad[u] suṇāiā.
³ *sat[i]gur jevaḍ[u] dātā ko nahī*
sabh[i] suṇiauh lok sabāiā.
⁴ *sat[i]gur[i] milīai sa(ch)ch[u] pāiā*
jinī vichahu[ṅ] āp[u] gavāiā.
⁵ *jin[i] sa(ch)cho sa(ch)ch[u] bujhāiā.4.*

Stanza IV

[1] Were the Benevolent Lord be ever so inclined;
to the True Guru may His Grace lead one on.
[2] After meandering through many many a life, indeed,
may the Enlightened Guru initiate the seeker to the
Word Divine.
[3] No being is as benevolent as the True Guru—
Let that be firmly borne in mind.
[4] The True Guru alone may through his Grace Benign
rid one of one's ego.
[5] And help one realize Truth—Aye, sterling Truth.4.

Stanza IV

Gist : Coming across a True teacher is a boon from God Himself.

V.[2] "meandering", *bhrammia.*

V.[4] "ego", *ap[u].*

ਸਲੋਕ ਮ:੧ [੧੧]

[1] ਘੜੀਆ ਸਭੇ ਗੋਪੀਆ ਪਹਰ ਕੰਨ੍ ਗੋਪਾਲ॥
[2] ਗਹਣੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਚੰਦੁ ਸੂਰਜੁ ਅਵਤਾਰ॥
[3] ਸਗਲੀ ਧਰਤੀ ਮਾਲੁ ਧਨੁ ਵਰਤਣਿ ਸਰਬ ਜੰਜਾਲ॥
[4] ਨਾਨਕ ਮੁਸੈ ਗਿਆਨ ਵਿਹੂਣੀ ਖਾਇ ਗਇਆ ਜਮਕਾਲੁ॥੧॥

सलोक मः१ [११]

[1] घडीआ सभे गोपीआ पहर कनह गोपाल।।
[2] गहणै पउणु पाणी बैसंतरु चंदु सूरजु अवतार।।
[3] सगली धरती मालु धनु वरतणि सरब जंजाल।।
[4] नानक मुसै गिआन विहूणी खाइ गइआ जमकालु।।१।।

Sloka M1 [11]

[1] *ghaṛīā(ṅ) sabhe gopīā(ṅ) pahar kaṅn gopāl*
[2] *gahṇe pauṇ[u] pāṇī baisantar[u] chand[u] sūraj[u] avatār*
[3] *sagalī dhartī māl[u] dhan[u] vartaṇ[i] sarab janjāl*
[4] *nānak mūsai giān vihūṇī khāi gaiā jamkāl[u].1.*

Sloka M1 [11]

[1] Hours are the dancing milk-maids.
Quarters of the day are Krishna and the herdsmen.
[2] Elements of air, water and fire bedeck these.
They dance to their gods, the Sun and the Moon—
the two symbolising time.
[3] The whole of the Earth with its wealth and charms is a veritable snare for man.
[4] Nanak one devoid of True knowledge gets entangled in it and is effectively doomed.1.

Sloka M1. . . .[11]

Lesson : Without True knowledge, undue involvement of man in the affairs of the fleeting world paves for his total doom.

V.[1] "quarters", *pahar*, one fourth of a day of twelve hours, i.e., three hours.

V.[2] "bedeck these", serve as *gahne* (ornaments).

V.[3] "a veritable snare", *janjāl.*

V.[4] "is virtually doomed", *khāi gaiā jamkāl;* literally 'falls prey to the angel of death'.

(ਸਲੋਕ) ਮ:੧ [੧੨]

[1] ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ॥
[2] ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨ੍ਹਿ ਸਿਰ॥
[3] ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ॥
[4] ਵੇਖੈ ਲੋਕੁ ਹਸੈ ਘਰਿ ਜਾਇ॥
[5] ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ॥
[6] ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ॥
[7] ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ੍॥
[8] ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ॥
[9] ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ॥

(सलोक) मः१ [१२]

[1] वाइनि चेले नचनि गुर।।
[2] पैर हलाइनि फेरनिह सिर।।
[3] उडि उडि रावा झाटै पाइ।।
[4] वेखै लोकु हसै घरि जाइ।।
[5] रोटीआ कारणि पुरहि ताल।।
[6] आपु पछाडहि धरती नालि।।
[7] गावनि गोपीआ गावनि कानह।।
[8] गावनि सीता राजे राम।।
[9] निरभउ निरंकारु सचु नामु।।

(Sloka) M1 [12]

[1] *vāin[i] chele nachan[i] gur,*
[2] *pair halāin[i] pheran[i] sir.*
[3] *uḍ[i] uḍ[i] rāvā jhātai pāi,*
[4] *vekhai(ṅ) lok[u] hasai(ṅ) ghar[i] jāi.*
[5] *roṭīā(ṅ) kāran[i] pūrai(ṅ)h tāl,*
[6] *āp[u] pachhārai(ṅ)h dharṭī nāl[i].*
[7] *gāvan[i] gopīā(ṅ) gāvan kāhn,*
[8] *gāvan[i] sītā rāje rām.*
[9] *nirbhau nirankār[u] sach(ch)[u] nām[u],*

contd. on p. 106

Sloka M1 [12]

[1] Disciples play music, and gurus dance to their tunes.
[2] Keeping time with their steps, they wave their heads.
[3] The performers kick up dust,
which settles over their well-dressed hair.
[4] People, just amused at this, laugh, gibe and wend their way.
[5] All this (farce) is there merely to earn a few loaves of bread.
[6] For bare bread they strike their heads against the ground.
[7] The milkmaids sing; and so do the masked Krishnas too.
[8] Sitas play their roles, and the royal Ramas too.
(While silly idolators enact such pantomimes as these; the genuine devotees meekly adore only the Lord Supreme),
[9] Who is sans-fear, sans-form and eternally True.

contd. on p. 107

Sloka M1. . . .[12]

Gist : Worship of One's deity by enacting pantomimes can fetch one little merit. These are mere pastimes.

V.[1] "play music", *vāin[i].*
V.[3] "dust", *rawal.* "bedecked hair", *jhātai.*
V.[11] "(pious) actions", *karm[i].*
"offerings", *char(h)āo.*
V.12 "superbly sweet", *bhinnī.*

contd. on p. 107

contd. from p. 104

[10] ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ॥
[11] ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ॥
[12] ਭਿੰਨੀ ਰੈਣਿ ਜਿਨ੍ਹਾ ਮਨਿ ਚਾਉ॥
[13] ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ॥
[14] ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ॥
[15] ਕੋਲੂ ਚਰਖਾ ਚਕੀ ਚਕੁ॥
[16] ਥਲ ਵਾਰੋਲੇ ਬਹੁਤੁ ਅਨੰਤੁ॥
[17] ਲਾਟੂ ਮਾਧਾਣੀਆ ਅਨਗਾਹ॥
[18] ਪੰਖੀ ਭਉਦਿਆ ਲੈਨਿ ਨ ਸਾਹ॥

[10] जा का कीआ सगल जहानु।।
[11] सेवक सेवहि करमि चडाउ।।
[12] भिंनी रैणि जिनहा मनि चाउ।।
[13] सिखी सिखिआ गुर वीचारि।।
[14] नदरी करमि लघाए पारि।।
[15] कोलू चरखा चकी चकु।।
[16] थल वारोले बहुतु अनंतु।।
[17] लाटू माधाणीआ अनगाह।।
[18] पंखी भउदिआ लैनि न साह।।

[10] jā kā kīā sagal jahān[u].
[11] sevak sevai(ṅ)h karam[i] chaṛ(h)āo;
[12] bhinnī rain[i] jinā man[i] chāo.
[13] sikhī sikhiā gur vichār[i],
[14] nadarī karam[i] la(ṅ)ghāe pār[i],
[15] ko[h]lū charkhā chak[k]ī chak[u],
[16] thal vārole bahut[u] anaṅt[u],
[17] lātū mādhānīā(ṅ) angāh,
[18] paṅkhī bhau(ṅ)dīā(ṅ) lain[i] na sāh,

contd. on p. 108

contd. from p.105

[10] The Sole Creator of the Universe is He.
[11] Their pious actions are the offerings of devotees to Him.
[12] The nights, the loving devotees spend in meditation, are superbly sweet.
[13] But, such a spiritual awakening comes only through the light imparted by the Guru.
[14] Yet all this is in the Will of the Gracious Lord who may redeem Man.
[15] Oil-presses, spinning wheels, grinding-stones, and potter's wheels,
[16] endless whirlwinds in the deserts,
[17] the spinning-tops, the churning staves, the threshing frames,
[18] birds roving nonstop in the sky,

contd. on p. 109

contd. from p. 106

[19] ਸ੍ਹੁਐ ਚਾੜਿ ਭਵਾਈਅਹਿ ਜੰਤ॥
[20] ਨਾਨਕ ਭਉਦਿਆ ਗਣਤ ਨ ਅੰਤ॥
[21] ਬੰਧਨ ਬੰਧਿ ਭਵਾਏ ਸੋਇ॥
[22] ਪਇਐ ਕਿਰਤਿ ਨਚੈ ਸਭੁ ਕੋਇ॥
[23] ਨਚਿ ਨਚਿ ਹਸਹਿ ਚਲਹਿ ਸੇ ਰੋਇ॥
[24] ਉਡਿ ਨ ਜਾਹੀ ਸਿਧ ਨ ਹੋਹਿ॥
[25] ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ॥
[26] ਨਾਨਕ ਜਿਨ੍ ਮਨਿ ਭਉ ਤਿਨ੍ਾ ਮਨਿ ਭਾਉ॥੨॥

[19] सूऐ चाडि भवाईअहि जंत।।
[20] नानक भउदिआ गणत न अंत।।
[21] बंधन बंधि भवाए सोइ।।
[22] पइऐ किरति नचै सभु कोइ।।
[23] नचि नचि हसहि चलहि से रोइ।।
[24] उडि न जाही सिध न होहि।।
[25] नचणु कुदणु मन का चाउ।।
[26] नानक जिनह मनि भउ तिनहा मनि भाउ।।२।।

[19] *sūai chāṛ[h][i] bhavāyaih jaṅt,*
[20] *nānak bhau(ṅ)diā(ṅ) gaṇat na aṅt.*
[21] *baṅdhan bandh[i] bhavāe soi,*
[22] *paīai kirat[i] nachai sabh[u] koi.*
[23] *nach[i] nach[i] hasai(ṅ)h challai(ṅ)h se roi,*
[24] *uḍ[i] na jāhī si(d)dh na hohi.*
[25] *nachaṇ[u] kudaṇ(u) man kā chāo,*
[26] *nānak jin man[i] bhau tinā man[i] bhāo.2.*

contd. from p. 107

[19] And creatures made to whirl on stakes—
[20] All these, O Nanak, ceaselessly whirl.
[21] The bonds in which people are bound, make them swirl.
[22] Bound to the shackles of their trade all people swing around.
[23] Those who mindlessly make merry here—in acute agony shall they finally depart.
[24] These pranks will fetch them no spiritual merit.
[25] Dancing and frolicking make only for pleasant diversions;
Such pranks as these, are surely no food for the soul.
[26] Nanak love for the Lord-God is nurtured,
only by those who ever abide in awe of Him.

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contd. from p. 105

V.[19] "on stakes", *suai chār(h)[i].*

V.[24] "fetch . . . spiritual merit", *sid(d)ha nà hohi;* literally 'does not turn one a *siddha* —a man with occult power.

ਪਉੜੀ ੫

[1] ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ॥
[2] ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਦੇ ਖਾਜੈ ਆਖਿ ਗਵਾਈਐ॥
[3] ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰਿ ਪੁੰਨਹੁ ਨੀਚੁ ਸਦਾਈਐ॥
[4] ਜੇ ਜਰਵਾਣਾ ਪਰਹਰੈ ਜਰੁ ਵੇਸ ਕਰੇਦੀ ਆਈਐ॥
[5] ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈਐ!॥੫॥

पउडी ५

[1] नाउ तेरा निरंकारु है नाइ लइऐ नरकि न जाईऐ।।
[2] जीउ पिंडु सभु तिस दा दे खाजै आखि गवाईऐ।।
[3] जे लोडहि चंगा आपणा करि पुंनहु नीच सदाईऐ।।
[4] जे जरवाणा परहरै जरु वेस करेदी आईऐ।।
[5] को रहै न भरीऐ पाईऐ।।५।।

PAURI V

[1] *nāo(ṅ) terā niraṅkār[u] hai*
nāi laīai narak[i] na jāīai.
[2] *jio piṇḍ[u] sabh[u] tis dā*
de khājai ākh[i] gavāīai.
[3] *je loṛaih chaṅgā āpṇā*
kar[i] puṅnahu(ṅ) nīch[u] sadāīai;
[4] *je jarvāṇā parharai jar[u] ves kare(ṅ)dī āīai.*
[5] *ko rahai na bharīai pāīai.5.*

Stanza V

[1] 'Formless' is Thy Name, O Lord!
Dwelling on it, saves one from the Fires of Hell.

[2] Our body and soul belong to Him.
Whatever He bestows, we all do subsist on it.
To say even this much, is tentamount to denying
the Lord's boundless bounties.
[3] Should one seek good for oneself,
one should do good to others;
And yet abide in total humility.
[4] However hard may one strive to put off the
inexorable Death,
It shall still come disguised—if nothing else,
at least through sheer old age;
[5] Indeed, once one's days are over,
no one shall abide here thereafter.5.

Stanza V

Gist : Man subsists only on Lord's bounties and on nobody else's charities.

V.[2] "doth bestow . . . subsist on", *de khājai;* literally 'he gives, then we eat'.

V.[4] "inexorable Death", *jarwana.* "old age", *jar.*

V.[5] "when one's . . . over", *bharīai pāīai. Pāī* a small utensil that was used for measuring grains in transactions, in rustic economy.

ਸਲੋਕ ਮ:੧ [੧੩]

[1] ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ॥
[2] ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ॥
[3] ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ॥
[4] ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ॥
[5] ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ॥
[6] ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ॥
[7] ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ॥

सलोक मः१ [१३]

[1] मुसलमाना सिफति सरीअति पडि पडि करहि बीचारु।।
[2] बंदे से जि पवहि विचि बंदी वेखण कउ दीदारु।।
[3] हिंदू सालाही सालाहनि दरसनि रुपि अपारु।।
[4] तीरथि नावहि अरचा पूजा अगरुवासु बहकारु।।
[5] जोगी सुंनि धिआवनि जेते अलख नामु करतारु।।
[6] सूखम मूरति नामु निरंजन काइआ का आकारु।।
[7] सतीआ मनि संतोखु उपजै देणै कै वीचारि।।

Sloka M1 [13]

[1] *musalmānā(ṅ) sipht(i) sarīat[i]*
paṛ(h)[i] paṛ(h)[i] karai(ṅ)h bīchār[u];
[2] *baṅde se jī pavai(ṅ)h vich[i] baṅdī vekhaṇ kau dīdār[u].*
[3] *hindū sālāhī sālāhan[i] darshan[i] rūp[i] apār[u];*
[4] *tīrath[i] nāvai(ṅ)h archā pūjā agar vās[u] bahkār[u].*
[5] *jogī suṅn[i] dhiāvan[i] jete alakh nām[u] kartār[u],*
[6] *sūkham mūrat[i] nām[u] niraṅjan kāyā kā ākār[u].*
[7] *satīā(ṅ) man[i] saṅtokh[u] upjai deṇai kai vīchār[i],*

contd. on p. 114

Sloka M1 [13]

[1] The Muslims extol their sacred law;
Over and over again they read and reflect over it.
[2] Lord's chosen few are those who willingly welcome,
His bondage to have a glimpse of His Grace Divine.
[3] The Hindus adore Him for His peerless essence—
His matchless beauty too.
[4] For winning His Grace they bathe at holies all.
They make offerings to their deities;
and before their idols do they burn myrrh
and incense.
[5] The Yogis dwell on the void and reflect on
the Creator,
Ever calling Him *Alakh*—the Unknowable.
[6] Yet to cater to their limited vision,
they invest the Immaculate and Formless Lord.
with a palpable human form.
[7] The compassionate ones are content
with offering alms.

contd. on p. 115

Sloka M1. . . .[13]

Gist : The devotees opt for the Path of Adoration of the Truthful in preference to that of empty rituals.

V.[1] "sacred law", *shariat.*
V.[3] "peerless . . . beauty", *darsan[i]rūp[i] apār[u].*
V.[4] "myrrh and incense", *agar vās[u] bahkār;*
'bahkār', 'mahkār, incense.
V.[7] "The compassionate ones", *satīa(n).*

contd. from p. 112

[8] ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ॥
[9] ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ॥
[10] ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਊ ਤਿਨਾ ਭਿ ਕਾਈ ਕਾਰ॥
[11] ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ॥
[12] ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ॥
[13] ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ॥
[14] ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ॥੧॥

[8] दे दे मंगहि सहसा गूणा सोभ करे संसारु।।
[9] चोरा जारा तै कूडिआरा खाराबा वेकार।।
[10] इकि होदा खाइ चलहि ऐथाऊ तिना भी काई कार।।
[11] जलि थलि जीआ पुरीआ लोआ आकारा आकार।।
[12] ओइ जि आखहि सु तूंहै जाणहि तिना भि तेरी सार।।
[13] नानक भगता भुख सालाहणु सचु नामु आधारु।।
[14] सदा अनंदि रहहि दिनु राती गुणवंतिआ पा छारु।।१।।

[8] de de maṅgai[ṅ]h sahasā gūṇā sobh kare saṅsār[u].
[9] chorā(ṅ) jārā(ṅ) tai kūṛiārā(ṅ) khārābā(ṅ) vekār,
[10] ik[u] ho(ṅ)dā khāi chal(l)ai(ṅ)h
aithāū(ṅ) tinā bhi kāī kār.
[11] jal[i] thal[i] jiā(ṅ) purīā(ṅ) loā(ṅ) ākārā(ṅ) ākār,
[12] oi jī ākhai(ṅ)h su tūṅhai jāṇāi(ṅ)h tinā bhi terī sār.
[13] nānak bhagtā(ṅ) bhukh sālāhaṇ[u]
sach(ch)[u] nām[u] ādhār[u],
[14] sadā anaṅd[i] rahahi(ṅ) din[u] rātī(ṅ)
guṇavaṅtiā(ṅ) pā chhār[u].1.

contd. from p. 113

[8] They give some paltry stuff in charity.
In return whereof they expect of the Lord
multifold returns,
and further crave to be warmly eulogised
by the people.
[9] There are, besides, the thieves, the enticers,
the liars and the wicked sinners.
[10] Yet there are people who squander here itself
whatever little merit they may have earned.
[11] Is it of any worth—a life such as theirs?

[12] Life exists in water, on land,
And in the regions all three;
Nay in all spheres and in myriad forms.
[13] Whatever Thy creatures seek, Thou alone doth
know, O Lord.
For they, too depend solely on Thy limitless Bounty.

[14] 'Thy true devotees ever seek to adore
Thee, O Lord', says Nanak,
'Thy True Name, indeed, is their sole prop.
[15] Anon and ever they abide in joy serene;
and crave to be the dust at the feet of those
that Thou hath blessed'.1.

V.[9] "The wicked sinners, *khārābā(ṅ) vekār.*

ਸਲੋਕ ਮ:੧ [੧੪]

[1] ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਆਰ॥
[2] ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ॥
[3] ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ॥
[4] ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ॥੨॥

सलोक मः१ [१४]

[1] मिटी मुसलमान की पेडै पई कुमिहआर।।
[2] घडि भांडे इटा कीआ जलदी करे पुकार।।
[3] जलि जलि रोवै बपुडी झडि झडि पवहि अंगिआर।।
[4] नानक जिनि करतै कारणु कीआ सो जाणै करतारु।।२।।

Sloka M1 [14]

[1] *mi(t)tī musalmān kī peṛai paī kum(m)iār;*
[2] *ghaṛ[i] bhānde iṭ(t)a(ṅ) kiā(ṅ) jaladī kare pukār;*
[3] *jal[i] jal[i] rovai bapuṛī jhaṛ[i] jhaṛ[i] pavahi(ṅ) angiār;*
[4] *nānak jin[i] kartai kāraṇ[u] kīā so jāṇai kartār[u].2.*

Sloka M1 [14]

[1] The clay from a Muslim's grave is mounted
on the potter's wheel.
[2] Of it are shaped pots and bricks.
These, when baked, cry for water.
[3] Then, as this hapless clay is baked,
sparks from it fly around,
as if these were its (clay) very tears.
[4] Nanak, Lord God, the Creator,
who has ordained it so;
He alone may know what is in store for man
and why? 2.

Sloka M1. . . .[14]

Gist : God alone knows how and on whom to shower His dispensation.
V.[1] "is mounted", *perai pai;* literally 'fallen in the hands of'.
V.[4] "ordained it so", *kāran kīā.*

ਪਉੜੀ ੬

[1]ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ॥
[2]ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ॥
[3]ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ॥
[4]ਉਤਮੁ ਏਹੁ ਬੀਚਾਰ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ॥
[5]ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ॥੬॥

पउडी ६

[1]बिनु सतिगुर किनै न पाइओ बिनु सतिगुर किनै न पाइआ।।
[2]सतिगुर विचि आपु रखिओनु करि परगटु आखि सुणाइआ।।
[3]सतिगुर मिलिऐ सदा मुकतु है जिनि विचहु मोहु चुकाइआ।।
[4]उतमु एहु बीचारु है जिनि सचे सिउ चितु लाइआ।।
[5] जगजीवनु दाता पाइआ।।६।।

PAURI VI

[1] *bin[u] sat[i]gur kinai nā pāio*
bin[u] sat[i]gur kinai na pāiā.
[2] *sat[i]gur vich[i] āp[u] rakhion[u]*
kar[i] pargat[u] ākh[i] suṇāiā.
[3] *sat[i]gur miliai sadā mukt[u] hai*
jin[i] vich(ch)aho(ṅ) moh[u] chūkāiā.
[4] *ut(t)am[u] eh[u] bīchār[u] hai*
jin[i] sach(ch)e sio(ṅ) chit[u] lāiā.
[5] *jagjivan[u] dātā pāiā.6.*

Stanza VI

[1] Without recourse to the True Guru,
no one has ever got anywhere near God—
Of course, nowhere close to the Lord.
[2] God himself radiates His Essence to the True Guru.
And Himself has He made it known to all.
[3] Meeting the True Guru brings salvation;
This He does by ridding men of all infatuations.
[4] The highest ideal hence is to seek
communion with the Lord that is eternally True.
[5] For it enables one to attain to the Lord Most High,
One who is the Sole Bestower of all life.6.

Stanza VI

Gist : The True Teacher leads one to one's ultimate destination.

V.[3] "infatuations", *moh(u).*

V.[5] "the Sole Bestower of life", *jagjiwan-data*, God.

ਸਲੋਕ ਮ:੧ [੧੫]

[1]ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ॥
[2]ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ॥
[3]ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ॥
[4]ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ॥
[5]ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰੁ॥
[6]ਹਉ ਵਿਚਿ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰੁ॥
[7]ਹਉ ਵਿਚਿ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ॥
[8]ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ॥
[9]ਹਉ ਵਿਚਿ ਭਰੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ॥

सलोक मः१ [१५]

[1]हउ विचि आइआ हउ विचि गइआ।।
[2]हउ विचि जंमिआ हउ विचि मुआ।।
[3]हउ विचि दिता हउ विचि लइआ।।
[4]हउ विचि खटिआ हउ विचि गइआ।।
[5]हउ विचि सचिआरु कूडिआरु।।
[6]हउ विचि पाप पुंन वीचारु।।
[7]हउ विचि नरकि सुरगि अवतारु।।
[8]हउ विचि हसै हउ विचि रोवै।।
[9]हउ विचि भरीऐ इउ विचि धोवै।।

Sloka M1 [15]

[1] *hau(ṅ) vich[i] āiā hau{ṅ) vich[i] gaiā;*
[2] *hau(ṅ) vich[i] jammiā hau(ṅ) vich[i] muā;*
[3] *hau(ṅ) vich[i] di(t)tā hau(ṅ) vich[i] laiā;*
[4] *hau(ṅ) vich[i] khatiā hau(ṅ) vich[i] gaiā;*
[5] *hau(ṅ) vich[i] sach(ch)iār[u] kūṛiār[u];*
[6] *hau(ṅ) vich[i] pāp puṅn vichār[u].*
[7] *hau(ṅ) vich[i] narak[i] surag[i] avatār[u];*
[8] *hau(ṅ) vich[i] hasai hau(ṅ) vich[i] rovai;*
[9] *hau(ṅ) vich[i] bharīai hau(ṅ) vich[i] dhovai;*

contd. on p. 122

Sloka M1 [15]

[1] In ego does one come; in ego itself does one depart.
[2] In ego is one born; in ego does one pass away.
[3] In ego it is one gives; in ego does one take.
[4] Ego prompts one to earn; yet ego it is that spurs
one to spend.
[5] In ego one feigns truthfulness;
In ego does one become a bragging liar.
[6] In ego it is one ponders over virtue;
In ego does one reflect on sin.
[7] Ego, it is that drags one to Hell;
Ego, it is that leads one to Heaven.
[8] Ego, it is that makes one cry;
Ego, it is that prompts one's laughter too.
[9] Ego, it is that pollutes one's soul;
Ego, it is that prompts one to stay clean.

contd. on p. 123

Sloka M1. . . .[15]

Theme : Egotism is the inevitable fall out of Man's Individuation. The feeling of 'I am-ness' detracts man from the good of people at large, and makes him self-centred. Yet it is upto him to subdue his ego and attain once again the station lost by him of proximity to his Primal Home—the Lord God's presence Divine.

V.[5] "a bragging liar", *kuriār[u].*

contd. from p. 122

[10]ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ॥
[11]ਹਉ ਵਿਚਿ ਮੂਰਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ॥
[12]ਮੋਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ॥
[13]ਹਉ ਵਿਚਿ ਮਾਇਆ ਹਉ ਵਿਚਿ ਛਾਇਆ॥
[14]ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ॥
[15]ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ॥
[16]ਗਿਆਨ ਵਿਹੂਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ॥
[17]ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖੁ॥
[18]ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ॥੧॥

[10]हउ विचि जाती जिनसी खोवै।।
[11]हउ विचि मूरखु हउ विचि सिआणा।।
[12]मोख मुकति की सार न जाणा।।
[13]हउ विचि माइआ हउ विचि छाइआ।।
[14]हउमै करि करि जंत उपाइआ।।
[15]हउमै बूझै ता दर सूझै।।
[16]गिआन विहूणा कथि कथि लूझै।।
[17]नानक हुकमी लिखीऐ लेखु।।
[18]जेहा वेखहि तेहा वेखु।।१।।

[10]hau(ṅ) vich[i] jātī jinasī khovai;
[11]hau(ṅ) vich[i] mūrakh[u] hau(ṅ) vich[i] siāṇā;
[12]mokh mukt[i] kī sār na jāṇā;
[13]hau(ṅ) vich[i] māyā hau(ṅ) vich[i] chhāyā;
[14]haumai kar[i] kar[i] jaṅt upāiā;
[15]haumai būjhai tā dar[u] sūjhāi,
[16]giān vihūṇā kath[i] kath[i] lūjhai.
[17]nānak hukamī likhīai lekh[u],
[18]jehā vekhai tehā vekh[u].1.

contd. from 121

[10] Ego breeds prejudices of caste and race;
And ego it is, that rids one of these.
[11] Ego breeds all follies vain;
Yet ego it is that paves for wisdom.
[12] Ego deprives one of all hope of deliverance.
[13] Ego involves one in *maya;*
In Ego does one stay deluded.
[14] Ego lets not one be free of the cycle of birth and death.
[15] Were one to discern the snares of ego,
thence would one reach the portals of salvation.
[16] Devoid of gnosis, one simply prattles and wrangles.
[17] O Nanak, it is in God's Will, that one's
destiny is shaped;
[18] Yet, as one wishes oneself to be—ego-inflated
or ego-free—one may opt oneself to be.1.

V.[10] "caste and race", *jātī jinsī.*

V.[17] "destiny"—*lekh. Lekh,* literally 'a write-up'. Here it refers to individuation of soul by God in His Will. 'I am-ness' is but a powerful facade of man's individuation commonly known as 'ego'.

V.[18] "Yet-as . . . may opt be", *jehā vekhai tehā vekha.*

The idea is that though God has given man individuation which inevitably leads him to 'I, me, mine' syndrome, yet he can still, by subduing one's ego to God's Will, attain the original station which he once enjoyed.

(ਸਲੋਕ) ਮ:੨ [੧੬]

[1]ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ॥
[2]ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ॥
[3]ਹਉਮੈ ਕਿਥਹੁ ਊਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ॥
[4]ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ॥
[5]ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ॥
[6]ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥
[7]ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ॥੨॥

(सलोक) मः२ [१६]

[1]हउमै एहा जाति है हउमै करम कमाहि।।
[2]हउमै एई बनधना फिरि फिरि जोनी पाहि।।
[3]हउमै किथहु उपजे कितु संजमि इह जाइ।।
[4]हउमै एहो हुकमु है पइऐ किरति फिराहि।।
[5]हउमै दीरघु रोग है दार भी इसु माहि।।
[6]किरपा करे जे आपणी ता गुर का सबदु कमाहि।।
[7]नानकु कहै सुणहु जनहु इतु संजमि दुःख जाहि।।२।।

(Sloka) M2 [16]

[1] haumai ehā jāt[i] hai haumai karam kamāhi,
[2] haumai eī baṅdhanā phir[i] phir[i] jonī pāhi,
[3] haumai kithahu(ṅ) ūpajai kit[u] sanjam[i] ih jāi,
[4] haumai eho hukam[u] hai payai kirat[i] phirāhi,
[5] haumai dīragh rog[u] hai dārū bhī is[u] māhi,
[6] kirpā kare je āpṇī tā(ṅ) gur kā sabad[u] kamāhi,
[7] nānak[u] kahai suṇahu janahu
it[u] saṅjam[i] dukh jāhi.2.

Sloka M2 [16]

[1] It is the inherent trait of ego
that one does irresistibly get involved in it.
[2] It is the bondage of ego that gets one
enmeshed in the cycle of life and death.
[3] What is ego begot of? How may it be shed too?
[4] Ego is there, as God's Will His *Hukam*.
It shapes one's course of action that be.

[5] Ego is, indeed, a chronic malady
Yet within itself does its cure too lie.
[6] When Lord's Grace blesses one so,
one is attuned to the Word Divine.
[7] Then alone, listen ye, O folk, says Nanak,
the malady of ego is cured.2.

V.[1] "inherent trait", *jāti.*
V.[2] "bondage", *bandhanā.8*
V.[4] "God's Will", *hukam(u).*
V.[5] "chronic malady, *dīragh rog.*

ਪਉੜੀ ੭

[1]ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਈ ਜਿਨ੍ਹੀ ਸਚੋ ਸਚੁ ਧਿਆਇਆ॥
[2]ਓਨ੍ਹੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ॥
[3]ਓਨ੍ਹੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ॥
[4]ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ॥
[5]ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ॥੭॥

ਪਉਡੀ ੭

[1]सेव कीती संतोखीई जिनिह् सचो सचु धिआइआ।।
[2]ओनही मंदै पैरु न रखिओ करि सुकितु धरमु कमाइआ।।
[3]ओनही दुनीआ तोडे बंधना अंनु पाणी थोडा खाइआ।।
[4]तू बखसीसी अगला नित देवहि चडहि सवाइआ।।
[5]वडिआई वडा पाइआ।।७।।

PAURI VII

[1] sev kiṯi saṅtokhīn[ī] jinī sa(ch)cho sa(ch)ch[u] dhiāiā.
[2] ohnī maṅdai pair[u] na rakhio
kar[i] sukrit[u] dharm[u] kamāiā.
[3] ohnī dunīā toṛe baṅdhanā aṅn[u] pāṇī thoṛā khāiā.
[4] tūṅ bakhsīsī agalā nit devai(ṅ)h chaṛaih savāiā.
[5] vaḍiāī vaḍā pāiā.7.

Stanza VII

[1] Devotion of the contented ones alone meets
approval;
As the same rests on Truth—aye nothing save Truth.
[2] These truthful folk tread not the evil path.
They earn their bread through honest means.
[3] They shun all worldly allurements;
and subsist on frugal fare.

[4] Thou, O Lord, art mighty bountiful!
Ever ever more do Ye bestow Thy bounties on us.
[5] By cultivating virtues such as these,
Thy devotees get so close unto Thee.7.

Stanza VII

Gist : Contentment acts as a lever to subdue ego. The contented lot, imbibing Truth in them, find ready access to Lord God, the True.

V.[1] "contented ones", *santokhī(ṅ).*
V.[2] "honest means", *sukrit[u] dharam[u]*:
V.[3] "allurements", *bandhanā.*
V.[4] "mighty bountiful", *bakhsisī agalā.*

ਸਲੋਕ ਮ:੧ [੧੭]

[1]ਪੁਰਖਾਂ ਬਿਰਖਾਂ ਤੀਰਥਾਂ ਤਟਾਂ ਮੇਘਾਂ ਖੇਤਾਂਹ॥
[2]ਦੀਪਾਂ ਲੋਆਂ ਮੰਡਲਾਂ ਖੰਡਾਂ ਵਰਭੰਡਾਂਹ॥
[3]ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾਂ ਖਾਣੀ ਸੇਤਜਾਂਹ॥
[4]ਸੋ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾਂ ਮੇਰਾਂ ਜੰਤਾਹ॥
[5]ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਹ॥
[6]ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਹ॥
[7]ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ॥
[8]ਤਿਸੁ ਜੋਹਾਰੀ ਸੁਅਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਣੁ ਅਭਗੁ॥
[9]ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ॥੧॥

सलोक मः१ [१७]

[1]पुरखां बिरखां तीरथां तटां मेघां खेतांह।।
[2]दीपां लोआं मंडलां खंडां वरभंडांह।।
[3]अंडज जेरज उतभुजां खाणी सेतजांह।।
[4]सो मिति जाणै नानका सरां मेरां जंताह।।
[5]नानक जंत उपाइ कै संमालै सभनाह।।
[6]जिनि करतै करणा कीआ चिंता भि करणी ताह।।
[7]सो करता चिंता करे जिनि उपाइआ जगु।।
[8]तिसु जोहारी सुअसति तिसु तिसु दीबाणु अभगु।।
[9]नानक सचे नाम बिनु किआ टिका किआ तगु।।१।।

Sloka M1 [17]

[1] *purkhāṅ birkhāṅ tīrthāṅ ta(t)ṭāṅ meghāṅ khetāṅh,*
[2] *dipāṅ loāṅ loāṅ maṅḍalāṅ khaṅḍāṅ varbhaṅḍānh,*
[3] *aṅḍaj jeraj utbhujāṅ khāṅī setajāṅh,*
[4] *so mit[i] jāṇai naṅakā saṙāṅ merāṅ jantā(ṅ)h,*
[5] *nānak jaṅt upāi kai sammāle sabhnāh.*
[6] *jin[i] kartai karṇā kiā chintā bhi karṇi tā(ṅ)h,*
[7] *so kartā chintā kare jin[i] upāiā jag[u],*
[8] *tis[u] johārī suast[i] tis[u] tis[u] dībaṇ[u] abhag[u],*
[9] *nānak sach(ch)e nām bin[u] kiā ti(k)kā kiā tag[u].1*

Sloka M1 [17]

[1] Of men, trees, holy places, sea shores, clouds and
all vegetation,
[2] of islands, varied regions, spheres—nay the
whole universe;
[3] of all sources from whence comes life—
(the egg, the womb, the sweat and the seed)—
[4] Their bounds He alone doth know; as also
of lakes, of mountains and all creatures therein.
[5] Nanak, having created these beings,
He doth sustain and tend them all.
[6] For He who hath created the Cosmos,
hath had it upon Himself with fond care to
tend it too.
[7] The very Creator whose handiwork is this Universe,
hath it upon Himself also to look after it.
[8] To Him do I bow; for His Grace I pray;
For eternal is His State.
[9] Nanak without true devotion to the True Lord,
what use is the sacred mark on the forehead;
or the sacred thread on one's body?1.

Gist : God who has created this vast and varied world also takes loving care of it. Man should seek rapport with Him through adoration of His Name.

V.[4] "bounds", *mit[i]*, capacity. "lakes", *saran.*
"mountains", *meran.*
V.[5] "doth sustain", *sammale*, looks after.
V.[6] "cosmos", *karna*, the Creation.
V.[8] "I bow", *johari(n);* "Eternal", *abhag*, indivisible.
"state", *diban[u].*

(ਸਲੋਕ) ਮ:੧ [੧੮]

[1]ਲਖ ਨੇਕੀਆ ਚੰਗਿਆਈਆ ਲਖ ਪੁੰਨਾ ਪਰਵਾਣੁ॥
[2]ਲਖ ਤਪ ਉਪਰਿ ਤੀਰਥਾਂ ਸਹਜ ਜੋਗ ਬੇਬਾਣ॥
[3]ਲਖ ਸੂਰਤਣ ਸੰਗਰਾਮ ਰਣ ਮਹਿ ਛੁਟਹਿ ਪਰਾਣ॥
[4]ਲਖ ਸੁਰਤੀ ਲਖ ਗਿਆਨ ਧਿਆਨ ਪੜੀਅਹਿ ਪਾਠ ਪੁਰਾਣ॥
[5]ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਲਿਖਿਆ ਆਵਣ ਜਾਣੁ॥
[6]ਨਾਨਕ ਮਤੀ ਮਿਥਿਆ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ॥੨॥

(सलोक) मः१ [१८]

[1]लख नेकीआ चंगिआईआ लख पुंना परवाणु।।
[2]लख तप उपरि तीरथां सहज जोग बेबाण।।
[3]लख सूरतण संगराम रण महि छुटहि पराण।।
[4]लख सुरती लख गिआन धिआन पडीअहि पाठ पुराण।।
[5]जिनि करतै करणा कीआ लिखिआ आवण जाणु।।
[6]नानक मती मिथिआ करमु सचा नीसाणु।।२।।

(Sloka) M1 [18]

[1] lakh nekīā(ṅ) chaṅgiāīā(ṅ) lakh puṅnā parvāṇ[u],
[2] lakh tap upar[i] tīrthāṇ sahaj jog bebāṇ,
[3] lakh sūrtaṇ saṅgrām raṇ mahi(ṅ) chhutaih prāṇ,
[4] lakh surtī lakh giān dhiān paṛ(h)iaih pāṭh purāṇ,
[5] jin[i] kartai karṇā kiā likhiā āvaṇ jāṇ[u],
[6] nānak matī[ṅ] mithiā[ṅ] karam[u]
sach(ch)ā nisāṇ[u].2.

Sloka M1 [18]

[1] Myriad good deeds and acts of piety,
myriad charities of approved merit,
[2] myriad penances performed at holy places,
myriad feats of yoga performed in wilderness,
[3] myriad warriors fighting and dying on the battlefield,
[4] myriad feats of concentration of mind,
myriad pursuits of knowledge and
recitation of *Puranas*—
[5] All these, to our Creator,
the Ordainer of our birth and death,
[6] O Nanak, are mere prattle.
His Grace Benign is all that matters.2.

Central idea : It is Lord God's Grace that gets one proximity to Him and not meaningless rituals.

V.[1] "acts of piety", *punnā.*
"of approved merit", *parvān[u].*
V.[2] "wilderness, *bebān* (Persian, *biyābān).*
v.[3] "warriors", *sūrtan.*
V.[6] "mere prattle", *mati(n) mithiā(n).*
"is all that matters", *sach[ch]ā nishān.*

ਪਉੜੀ ੮

[1]ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਤੂੰ ਜਿਨਿ ਸਚੋ ਸਚੁ ਵਰਤਾਇਆ॥
[2]ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨੀ ਸਚੁ ਕਮਾਇਆ॥
[3]ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ ਕੈ ਹਿਰਦੈ ਸਚੁ ਵਸਾਇਆ॥
[4]ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨ੍ਹੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ॥
[5]ਵਿਚਿ ਦੁਨੀਆ ਕਾਹੇ ਆਇਆ॥੮॥

पउडी ८

[1]सचा साहिबु एकु तूं जिनि सचो सचु वरताइआ॥
[2]जिसु तूं देहि तिसु मिलै सचु ता तिनही सचु कमाइआ॥
[3]सतिगुरि मिलिऐ सचु पाइआ जिनह कै हिरदै सचु वसाइआ॥
[4]भूरख सचु न जाणनही मनमुखी जनमु गवाइआ॥
[5]विचि दुनीआ काहे आइआ॥८॥

PAURI VIII

[1] *sach(ch)ā sāhib[u] ek[u] tūṅ*
jin[i] sach(ch)o sach(ch)u vartāiā.
[2] *jis[u] tūṅ dehi(ṅ) tis[u] milai sach(ch)u*
tā tinī sach(ch)u kamāiā.
[3] *sat[i] gur[i] miliai sach(ch)u pāiā*
jin kai hirdai sach(ch)u vasāiā.
[4] *mūrakh sach(ch)u na jāṇanī*
manmukhĪ(ṅ) janam[u] gavāiā,
[5] *vich[i] dunīā kāhe āiā.8.*

Stanza VIII

[1] O Lord, Thou alone art True; it is, indeed, Thee—
Thee who hast ordained Truth to prevail everywhere.
[2] He alone abides in Truth, whom Thou dost bless.
Such a blessed one alone imbibes Truth.
[3] Truth itself may be imbibed only through initiation
by the True Guru.
For it is he in whose heart Thou, O Lord,
hath planted Truth.
[4] The fools taste not of Truth.
The conceits too lay waste their lives.
[5] Their sojourn on earth is thus laid waste.8.

Stanza VIII

Comments : God can be apprehended through Truth only.

V.[1] "prevail", *vartāiā.*

V.[3] "planted", *vasāiā.*

ਸਲੋਕੁ ਮ:੧ [੧੯]

[1]ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ॥
[2]ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ॥
[3]ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ॥
[4]ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ॥
[5]ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥੧॥

सलोकु मः१ [१९]

[1]पडि पडि गडी लदीअहि पडि पडि भरीअहि साथ।।
[2]पडि पडि बेडी पाईऐ पडि पडि गडीअहि खात।।
[3]पडीअहि जेते बरस बरस।। पडीअहि जेते मास।।
[4]पडीऐ जेती आरजा पडीअहि जेते सास।।
[5]नानक लेखै इक गल होरु हउमै झखणा झाख।।१।।

Sloka(u) M1 [19]

[1] paṛ(h)[i] par(h)[i] ga(ḍ)ı ladīaih paṛ(h)[i] paṛ(h)[i] bharīaih sāth,
[2] paṛ(h)[i] paṛ(h)[i] beṛı pāīai paṛ(h)[i] paṛ(h)[i] ga(ḍ)ḍīaih khāt,
[3] paṛ(h)īai jete baras baras, paṛ(h)īai jete mās,
[4] paṛ(h)īai jetī ārjā paṛ(h)aih jete sās,
[5] nānak lekhai ik gal(l) hor[u] haumai jhakhṇā jhākh.

Sloka M1 [19]

[1] One may peruse cart-loads of books;
Piles upon piles of treatises may one scan;
[2] Yea, one may read boat-loads of volumes;
and may fill up cellars with books thus read.
[3] Indeed, one may read ceaselessly for months—
Nay, even for years and years;
[4] Even for a whole life-time to the count of one's
last breath
(Yet, all this is an exercise in vain).
[5] Nanak one thing alone matters with the dear Lord;
(It is the love and sweet remembrance of His
Sublime Name.
For all else is sheer prattle of the vain.1.

Gist : Bookish knowledge not leading to an insight into Univcrsal Reality, is of no avail.

V.[2] "fill up cellars", *gadıaih khat; khat*, 'cellars'.
V.[4] "to the count . . . breath", *jete sas.*
V.[5] "sheer prattle of the vain", *jhakhna jhakh.*

(ਸਲੋਕ) ਮ:੧ [੨੦]

[1]ਲਿਖ ਲਿਖਿ ਪੜਿਆ।। ਤੇਤਾ ਕੜਿਆ।।
[2]ਬਹੁ ਤੀਰਥ ਭਵਿਆ।। ਤੇਤੋ ਲਵਿਆ।!
[3]ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ।।
[4]ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ।।
[5]ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ।।
[6]ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ।।
[7]ਬਸਤ੍ ਨ ਪਹਿਰੈ।। ਅਹਿਨਿਸਿ ਕਹਰੈ।।
[8]ਮੋਨਿ ਵਿਗੂਤਾ।। ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ।।

(सलोक) मः१ [२०]

[1]लिखि लिखि पडिआ।। तेता कडिआ।।
[2]बहु तीरथ भविआ।। तेतो लविआ।।
[3]बहु भेख कीआ।। देही दुखु दीआ।।
[4]सहु वे जीआ अपणा कीआ।।
[5]अंनु न खाइआ सादु गवाइआ।।
[6]बहु दुखु पाइआ दूजा भाइआ।।
[7]बसत्र न पहिरै।। अहिनिसि कहरै।।
[8]मोनि विगूता।। किउ जागै गुर बिनु सूता।।

(Sloka) M1 [20]

[1] likh[i] likh[i] paṛ(h)iā tetā kaṛ(h)iā,
[2] bahu tīrath bhaviā teto laviā.
[3] bahu bhekh kiā, dehī dukh[u] diā,
[4] sah[u] ve jīā ap̣nā kīā.
[5] aṅn[u] na khāiā sād[u] gavāiā,
[6] bah[u] dukh[u] pāiā dūjā bhāiā.
[7] bastra na paihrai ah[i]nis[i] kaharai,
[8] mon[i] vigūtā kio(ṅ) jāgai gur bin[u] sūtā,

contd. on p. 138

Sloka M1 [20]

[1] The more one reads and writes,
the worse torn with doubts is one within oneself.
[2] The more one visits the holy places,
the worse babbler does one grow.
[3] The more one strays from cult to cult,
the worse does one torment oneself.
[4] Such as indulge in these, suffer consequences thereof.
[5] One who forsakes food, denies oneself
an innocent joy of life.
[6] Much the same way, one suffers a lot,
if lost in duality.
[7] One who wears not clothes, only torments one's
own self each day.
[8] One who stays dumb in prolonged silence,
wakes not from the stupor, without the
blessings of the Guru.

contd. on p. 139

Sloka M1. . . .[20]

Gist : Ascetic and hermitic practices bring only self-inflicted suffering. They do not get man anywhere near God.

V.[1] "torn", *kaṛiā;* literally 'boiled'.
V.[2] "babbler . . . grow", *tetā laviā.*
V.[6] "duality", *dūjā bhāv*, attachment with things other than God.

contd. from p. 136

[9]ਪਗ ਉਪੇਤਾਣਾ।। ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ।।
[10]ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ।।
[11]ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ।।
[12]ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ।।
[13]ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ।।
[14]ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ।।
[15]ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ।।
[16]ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ।।
[17]ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ।।
[18]ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ।।੨।।

[9]पग उपेताणा।। अपणा कीआ कमाणा।।
[10]अलु मलु खाई सिरि छाई पाई।।
[11]मूरखि अंधै पति गवाई।।
[12]विणु नावै किछु थाइ न पाई।।
[13]रहै बेबाणी मडी मसाणी।।
[14]अंधु न जाणै फिरि पछुताणी।।
[15]सतिगुर भेटे सो सुखु पाए।।
[16]हरि का नामु मंनि बसाए।।
[17]नानक नदरि करे सो पाए।।
[18]आस अंदेसे ते निहकेवलु हउमै सबदि जलाए।।२।।

[9]pag upetāṇā apṇā kīā kamāṇa.
[10]al[u] mal[u] khāī sir[i] chhāī pāī,
[11]mūrakh[i] aṅdhai pat[i] gavāī,
[12]viṇ[u] nāvai kichh[u] thāi na pāī.
[13]rahai bebānī maṛ(h)ī masāṇī,
[14]aṅdh[u] na jānai phir[i] pachh[u] tāṇī.
[15]sat[i]gur[u] bhete so sukh[u] pāe,
[16]har[i] kā nām[u] maṅn[i] vasāe.
[17]nānak nadar[i] kare so pāe,
[18]ās aṅdese te nihkeval[u] haumai sabad[i] jalāe.

contd. from p. 137

[9] One who moves barefoot, does suffer in remorse.
[10] One who eats unwholesome stuff, disgraces
one's human form.
[11] Such a one is an ignorant fool;
and verily loses all dignity of life.
[12] Without recourse to the Almighty's Name,
there is nothing to sustain one in life.
[13] One who lives in wilderness, or in graveyards,
[14] is blind of mind and rues this in the end.
[15] One who seeks guidance of the True Guru,
alone finds peace and happiness.
[16] This the Guru does by planting in One's heart,
the spark of the Name Divine.
[17] Yet this may not come about without the Grace of
the Lord Almighty.
[18] Freed from vain hopes and fears, such a one
curbs one's ego;
and in the Holy Word alone finds solace.

V.[9] "barefoot", *pag upetana.*

V.[10] "eats unwholesome food", *al mall;* literally 'rubbish'. The reference is to certain sects who do not hesitate to go in for unwholesome feed—even such as is repugnant to sight.

V.[11] "loses all dignity of life", *sir chhai pai;* literally 'cast dust over their heads'.

ਪਉੜੀ ੯

[1]ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਵਦੇ ਦਰਿ ਸੋਹਨਿ ਕੀਰਤਿ ਗਾਵਦੇ॥
[2]ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਦਰਿ ਢੋਅ ਨ ਲਹਨ੍ਹੀ ਧਾਵਦੇ॥
[3]ਇਕਿ ਮੂਲੁ ਨ ਬੁਝਨ੍ਹਿ ਆਪਣਾ ਅਣਹੋਦਾ ਆਪ ਗਣਾਇਦੇ॥
[4]ਹਉ ਢਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰਿ ਉਤਮ ਜਾਤਿ ਸਦਾਇਦੇ॥
[5]ਤਿਨ੍ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ॥੯॥

पउडी ९

[1]भगत तेरै मनि भावदे दरि सोहनि कीरति गावदे।।
[2]नानक करमा बाहरे दरि ढोअ न लहनही धावदे।।
[3]इकि मूलु न बुझनिह आपणा अणहोदा आपु गणाइदे।।
[4]हउ ढाढी का नीच जाति होरि उतम जाति सदाइदे।।
[5]तिनह मंगा जि तुझै धिआइदे।।९।।

PAURI IX

[1] *bhagat terai man[i] bhāv(ṅ)de*
dar[i] sohan[i] kīrat[i] gāva(ṅ)de
[2] *nānak karmā bāhre dar[i]*
ḍhoa na lahanī dhā(ṅ)vade
[3] *ik[i] mūl[u] na bujhan[i] āpnā*
anaho(ṅ)dā āp[u] gaṅāi(ṅ)de
[4] *hau(ṅ) ḍhādhī kā nīch jāt[i]*
hor[i] uttam jāt[i] sadā(ṅ)de
[5] *tinā maṅgā(ṅ) ji tujhai dhiāi(ṅ)de.9.*

Stanza IX

[1] Thy devotees, O Lord, are dear to Thee.
They look graceful as they sing of Thy praises.
[2] Says Nanak, such as fail to receive Thy Grace,
find no place at Thy gate, O Lord.
[3] Such, as these, know not of their own true essence;
and yet make pretence of being what they are not!
[4] O Master, I Thy petty bard, am of a low caste;
whereas others be of high degrees.
[5] My sole ambition is to beseech such ones,
as love Thee, O Lord.9.

Stanza IX

Gist : God's adoration is an act supremely graceful.

V.[1] "look graceful", *dar[i] sohan[i].*

V.[2] "last . . . stray", *dar[i] dhoa na lahanı dhā(n) vade;* literally, 'running they find not refuge at any door'.

V.[3] "essence, *mūl.*

V.[4] "petty bard", *dhādhıkā* is a diminutive form of *dhodhı*

ਸਲੋਕੁ ਮ:੧ [੨੧]

[1]ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ॥
[2]ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ॥
[3]ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨ੍ਣਹਾਰੁ॥
[4]ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ॥
[5]ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ॥
[6]ਕੂੜੁ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ॥
[7]ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ॥
[8]ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ॥
[9]ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੋ ਕੂੜੁ॥੧॥

सलोकु मः१ [२१]

[1]कूडु राजा कूडु परजा कूडु सभु संसारु।।
[2]कूडु मंडप कूडु माडी कूडु बैसणहारु।।
[3]कूडु सुइना कूडु रुपा कुडु पैनहणहारु।।
[4]कूडु काइआ कूडु कपडु कूडु रुपु अपारु।।
[5]कूडु मीआ कूडु बीबी खपि होए खारु।।
[6]कूडि कूडै नेह्ड लगा विसरिआ करतारु।।
[7]किसु नालि कीचै दोसती सभु जगु चलणहारु।।
[8]कूडु मिठा कूडु माखिउ कूडु डोबे पूरु।।
[9]नानकु वखाणै बेनती तुधु बाझु कूडो कूडु।।१।।

Sloka[u] M1 [21]

[1] kūṛ[u] rājā kūṛ[u] parjā kūṛ[u] sabh[u] saṅsār[u];
[2] kūṛ[u] maṇḍap kūṛ[u] māṛī kūṛ[u] baisanhār[u];
[3] kūṛ[u] suinā kūṛ[u] rupā kūṛ[u] painaṁhār[u],
[4] kūṛ[u] kāyā kūṛ[u] kapaṛ[u] kūṛ[u] rūp[u] apār[u],
[5] kūr[u] mīā(ṅ) kūṛ[u] bībī khap[i] hoe khār[u],
[6] kūṛ[i] kūṛai nehu(ṅ) lagā visariā kartār[u],
[7] kis[u] nāl[i] kīchai dostī sabh[u] jag[u] chalaṇhār[u].
[8] kūṛ[u] miṭhā kūṛ[u] mākhio(ṅ) kūṛ[u] ḍobe pūr[u],
[9] nānak vakhāṇai benatī tudh[u] bājh[u] kūṛo kūṛ[u].1.

Sloka M1 [21]

[1] False is the king; false his subjects too.
False, indeed, is all else around.
[2] False are the mansions, false the palaces,
false also those who dwell in these.
[3] False is the gold, false the silver,
and false the very users thereof.
[4] False is the body, false the robes,
and vain is their exqisite beauty too.
[5] False are the spouses, false the consorts;
Straying from the true path they stray disgraced.
[6] Those given to falsehood are enamoured of the false;
and are unmindful of the Grace of the Lord.
[7] To whom may I then turn?
For, the whole world is given to falsehood?
[8] To them Falsehood tastes sweet as honey.
Yet in falsehood are multitudes doomed.
[9] Nanak submits humbly to Thee alone, O Lord;
for all else is false and fleeting.1.

Caution : The *sloka* is to be taken as a commentary on the false values of the prevailing situation and not as a doctrinal statement, for for Guru Nanak everything that God has created is true, vide *sloka* 4 above.

V.[4] "their exquisite beauty", *rūp[u] apār[u].*
V.[5] "straying . . . disgraced", *khap[i] hoe khār[u].*
V.[7] "given to delusion", *chal(l)anhār[u].*
V.[8] "multitudes", *pūr[u].*

(ਸਲੋਕ) ਮ:੧ [੨੨]

[1]ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ॥
[2]ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ॥
[3]ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ॥
[4]ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥
[5]ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ॥
[6]ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ॥
[7]ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ॥
[8]ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ॥

(सलोक) मः१ [२२]

[1]सचु ता पर जाणीऐ जा रिदै सचा होइ।।
[2]कूड की मलु उतरै तनु करे हछा धोइ।।
[3]सचु ता पर जाणीऐ जा सचि धरे पिआरु।।
[4]नाउ सुणि मनु रहसीऐ ता पाए मोख दुआरु।।
[5]सचु ता पर जाणीऐ जा जुगति जाणै जीउ।।
[6]धरति काइआ साधि कै विचि देइ करता बीउ।।
[7]सचु ता पर जाणीऐ जा सिख सची लेइ।।
[8]दइआ जाणै जीअ की किछु पुंनु दानु करेइ।।

(Sloka) M1 [22]

[1] *sach(ch)[u] tā(ṅ) par[u] jaṇīai jā ridai sach(ch)ā hoe,*
[2] *kūṛ kī mal[u] utrai tan[u] kare ha(ch)chā dhoe.*
[3] *sach(ch)[u] tā(ṅ) par[u] jāṇīai*
jā sach(ch)[i] dhare piār[u],
[4] *nāo(ṅ) suṇ[i] man[u] rahsīai ta(ṅ) pāe mokh duār[u].*
[5] *sach(ch)[u] tā(ṅ) par[u] jāṇīai jā jugat[i] jāṇai jīo,*
[6] *dhart[i] kāyā sādh[i] kai vich[i] dei kartā bīo.*
[7] *sach(ch)[u] tā(ṅ) par[u] jāṇīai jā sikh sach(ch)ī lei,*
[8] *dayā jāṇai jīo kī kichh[u]*
puṅn[u] dān[u] karei.

contd. on p. 146

Sloka M1 [22]

[1] Truth does abide in it, when the human heart is pure;
[2] Aye, when it shakes off all falsehood;
and of all grime is rendered free.
[3] Truth does prevail when one's heart and soul
are imbued with it,
[4] When one inwardly responds to Lord God's Name,
and thence is within reach of the door of deliverance.
[5] Truth is within reach, as and when,
the soul apprehends the course that is right;
[6] And the human soul welcomes the love of the Lord,
as the earth does nourish the seed to have it sprout.
[7] Truth is within reach, when one is in readiness
to imbibe its essence.
[8] Again, when one is compassionate too.
Besides, may offer one's little mite in charity.

contd. on p. 147

Sloka M1. . . .[22]

Central idea : With Truth being lodged in one's heart all vanities vanish.

V.[3] "heart and soul are imbued", *sach[i] dhare piār[u].*

V.[4] "inwardly responds", *rahasiai.*

V.[5] "apprehends the course", *jugat[i] jānai.*

contd. on p. 147

contd. from p. 144

[9]ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ॥
[10]ਸਤਿਗੁਰੂ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ॥
[11]ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ॥
[12]ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ॥੨॥

[9]सचु तां पर जाणीऐ जा आतम तीरथि करे निवासु।।
[10]सतिगुर नो पुछि कै बहि रहै करे निवासु।।
[11]सचु सभना होइ दारु पाप कढै धोइ।।
[12]नानकु वखाणै बेनती जिन सचु पलै होइ।।२।।

[9] sach(ch)[u] tā(ṅ) par[u] jāṇīai
jā ātam tīrath[i] kare nivās[u],
[10] sat[i]gurū no puch(ch)[i] kai
bah[i] rahai kare nivās[u].
[11] sach(ch)[u] sabhnā hoi dārū
pāp kaḍhai dhoe,
[12] nānak[u] vakhāṇai benatī
jin sach(ch)[u] palai hoe.2.

contd. from p. 145

[9] Truth may be perceived when one begins
to delve into one's own purer self,
[10] And settles firmly in one's heart the light of the Lord.
[11] Truth is the real panacea; it washes away all sins.
[12] Nanak, bow ye to all such, as be saturated in Truth.2.

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contd. from p. 145

V.[9] "One's own purer self", *ātam tīrath.*
V.[11] "panacea", *dārū, elixir.*

ਪਉੜੀ ੧੦

[1]ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤ ਮਸਤਕਿ ਲਾਈਐ॥
[2]ਕੂੜਾ ਲਾਲਚੁ ਛਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ॥
[3]ਫਲੁ ਤੇਵੇਂਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ॥
[4]ਜੇ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਧੂੜਿ ਤਿਨੋ ਦੀ ਪਾਈਐ॥
[5]ਮਤਿ ਥੋੜੀ ਸੇਵ ਗਵਾਈਐ॥੧੦॥

पउडी १०

[1]दानु महिंडा तली खाकु जे मिलै त मसतकि लाईऐ।।
[2]कूडा लालचु छडीऐ होइ इक मनि अलखु धिआईऐ।।
[3]फलु तेवेहो पाईऐ जेवेही कार कमाईऐ।।
[4]जे होवै पूरबि लिखिआ ता धूडि तिना दी पाईऐ।।
[5]मति थोडी सेव गवाईऐ।।१०।।

PAURi X

[1] *dān[u] mahiṅdā talī khāk[u]*
je milai ta mastak[i] lāīai.
[2] *kūṛā lālach[u] chhadīai*
hoe ik man[i] alakh[u] dhiāiai.
[3] *phal[u] teveho pāīai*
jevehī kār kamāīai.
[4] *je hovai pūrab[u] likhiā*
tā(ṅ) dhūṛ[i] tinā dī pāīai.
[5] *mat[i] thoṛī sev gavāīai.10.*

Stanza X

[1] Most cherished gift for me is
the dust consecrated by the feet of the saints.
Were I but to get at it, I would apply it to my forehead.
[2] We need to forsake blind avarice,
and meditate deep on the Word of the Ineffable Lord.

[3] "As one sows, so does one reap" is the dictum wise.
[4] Verily one attains to the dust at the feet of the saints,
only if such luck be pre-ordained.

[5] When vision is clouded with our petty ego,
we lose sight even of the merit of selfless service.10.

Gist : Proximity to Men of Truth (saints) pays spiritual dividends.

V.[2] "blind avarice", *kūṛā lālach[u].*

V.[5] "petty ego", *mat[i] ṭhoṛī.*

ਸਲੋਕੁ ਮ:੧ [੨੩]

[1]ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ॥
[2]ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ॥
[3]ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ॥
[4]ਨਾਨਕ ਪਾਹੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ॥
[5]ਭੈ ਵਿਚਿ ਖੁੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ॥
[6]ਨਾਨਕ ਭਗਤੀ ਜੇ ਰੰਪੈ ਕੂੜੈ ਸੋਇ ਨਾ ਕੋਇ॥੧॥

सलोकु मः१ [२३]

[1]सचि कालु कूडु वरतिआ कलि कालख बेताल।।
[2]बीउ बीजि पति लै गए अब किउ उगवै दालि।।
[3]जे इकु होइ त उगवै रुती हू रुति होइ।।
[4]नानक पाहै बाहरा कोरै रंगु न सोइ।।
[5]भै विचि खुंबि चडाईऐ सरमु पाहु तनि होइ।।
[6]नानक भगती जे रपै कूडै सोइ न कोइ।।१।।

Sloka(u) M1 [23]

[1] *sach(ch)[i] kāl[u] kuṛ[u] vartiā kal[i] kālakh betāl,*
[2] *bīo bīj[i] pat[i] lai gae ab kio(ṅ) ugavai dāl[i].*
[3] *je ik[u] hoi ta(ṅ) ugavai rutī(ṅ) hu(ṅ) rut[i] hoi,*
[4] *nānak pāhai bāharā korai raṅg[u] na soi.*
[5] *bhai vich[i] khuṁb[i] chaṛ(h)āīai*
sarm[u] pāh[u] tan[i] hoi,
[6] *nānak bhagtī je rapai kūṛai soi nā koi.1.*

Sloka M1 [23]

[1] Truth has become a rare commodity.
Falsehood freely rules the roost.
People smeared with the soot of evil times,
are wildly dancing the Devil's dance.
[2] Earlier those that sowed the wholesome seed,
relaxed with honour as its fruit.
Now, that the seed has lost its embryonic cell,
how may the sterile seed sprout?
[3] For it could do so, if only it were whole;
and the season too were favourable.
[4] Nanak, just as the unbleached cloth
without due processing would take no colouring;
much the same way the unprepared human soul,
may accept not the colouring of Truth.
[5] Being imbued with the fear of the Lord,
the soul need be further seasoned with humility.
[6] Once man, O Nanak, gets saturated in the love of the Lord; of all falsehood is he purged.1.

Gist : Imbibing of the Love of the Lord purges one of falsehood.

V.[1] "rare", *kāl[u];* literally, 'famine'.

"Devil", *betāl,* 'one who is out of tune with oneself'; literally a deranged person.

V.[2] "embryonic cell", *pat[i],* i.e., the cover of the seed.

V.[4] "due processing", application of *pāh[u]* or *mān* to the unbleached cloth.

V.[5] "Being . . . . Lord", *bhai vich[i] khumb[i] char(h)āīai;* literally 'having bleached it white with the detergent of Lord's fear'.

"seasoned with humility", *saram pah[u] tan[i] hoe.*

V.[6] "saturated", rape; literally 'gets coloured'.

(ਸਲੋਕ) ਮ:੧ [੨੪]

[1]ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ॥
[2]ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ॥
[3]ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ॥
[4]ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ॥
[5]ਊਚੇ ਕੂਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ॥
[6]ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ॥

(सलोक) मः१ [२४]

[1]लबु पापु दुइ राजा महता कूडु होआ सिकदारु।।
[2]कामु नेबु सदि पुछीऐ बहि बहि करे बीचारु।।
[3]अंधी रयति गिआन विहूणी भाहि भरे मुरदारु।।
[4]गिआनी नचहि वाजे वावहि रूप करहि सीगारु।।
[5]ऊचे कूकहि वादा गावहि जोधा का वीचारु।।
[6]मूरख पंडित हिकमति हुजति संजै करहि पिआरु।।

(Sloka) M1 [24]

[1] lab[u] pāp[u] doi rājā mehtā kūṛ[u] hoā sikdār[u];
[2] kām[u] neb[u] sad[i] puchhīai bah[i]
bah[i] kare bīchār[u];
[3] aṅdhī rayat[i] giān vihūṇī bhāh[i] bhare murdār[u];
[4] giānī nachahi(ṅ) vāje vavah(ṅ) rūp karahi(ṅ) sīgār[u];
[5] ūche kūkahi(ṅ) vādā gavahi(ṅ) jodhā kā vichār[u];
[6] mūrakh pundit hikmat[i] hujat(i)
saṅjai karahi(ṅ) piār[u];

contd. on p. 154

Sloka M1 [24]

(In these evil times)

[1] Greed and Sin, the two are the king and the minister;
with falsehood itself their prime functionary.
[2] Lust, their deputy, is the chief counsellor.
He is called far conselling on every account.
[3] The subjects too are shockingly ignorant.
They have no awareness whatsoever.
Dead as dodo are they.
[4] The so-called gnostics dance, play music,
and deck themselves with much fine frippery.
[5] They shout and sing aloud the heroic deeds of the
knights of yore.
[6] The foolish pundit too feigns wisdom.
He contrives odd tricks; yet is mad for
material gains.

contd. on p. 155

Sloka M1. . . .[24]

Gist : The degree of honour earned by one is *sine qua non* of one's achievements.

V.[1] "minister", *mehtā*, counsellor.
"functionary", *sikdār*, 'a feudal chief'.

V.[2] "deputy", *neb[u]*, Persian, *nāib*.

V.[3] "dead as dodo", *bhāh bhare murdār*. *Bhāh* here seems to be a variation of *bho* (Hindi, *bhūsā*).

V.[4] "Deck . . . . frippery", *rūp karhe(ṅ) sigār[u] (śringār)*.

V.[5] "heroic deeds", *vādā;* literally 'accounts of skirmishes'.

V.[6] "feigns wisdom", *hikmat[i] hujat[i] sañjai*.

cqntd. on p. 155

contd. from p. 152

[7]ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੋਖ ਦੁਆਰੁ॥
[8]ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰ ਬਾਰੁ॥
[9]ਸਭੁ ਕੋ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ॥
[10]ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਪੈ॥੨॥

[7]धरमी धरमु करहि गावावहि मंगहि मोख दुआरु।।
[8]जती सदावहि जुगति न जाणहि छडि बहहि घर बारु।।
[9]सभु को पूरा आपे होवै घटि न कोई आखै।।
[10]पति परवाणा पिछै पाईऐ ता नानक तोलिआ जापै।।२।।

[7] dharmī dharam[u] karahi(ṅ) gāvāvahi(ṅ)
mangahi(ṅ) mokh[u] duār[u];
[8] jatī sadāvahi(ṅ) jugat[i] na jāṇahi(ṅ)
chhaḍ[i] bahi(ṅ) ghar bār[u];
[9] sabh[u] ko pūrā āpe hovai ghaṭ[i] na koī ākhai;
[10] pat[i] parvāṇā pichhai pāīai tā(ṅ) nānak toliā jāpai.2.

contd. from p. 153

[7] The religious guys practise their various cults;
But spoil this exercise by *a priori* setting their hearts
on salvation.
[8] There are others who profess to practise continence,
yet know they not how to go about it.
Unthinkingly they resort to escapist renunciation.
[9] All do deem themselves perfect.
No one is content to deem himself any less.
[10] Yet, one will acquit with grace at the Lord's Court,
Only when one receives an approving nod.2.

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contd. from p. 153

V.[10] "an approving nod", *pat[i] parwāna;* literally 'the approved measure of honour".

(ਸਲੋਕ) ਮ:੧ [੨੫]

[1]ਵਦੀ ਸੁ ਵਜਗਿ ਨਾਨਕਾ ਸਚਾ ਵੇਖੈ ਸੋਇ॥
[2]ਸਭਨੀ ਛਾਲਾ ਮਾਰੀਆ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ॥
[3]ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੈ॥
[4]ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੇਇ॥੩॥

(सलोक) मः१ [२५]

[1]वदी सु वजगि नानका सचा वेखै सोइ।।
[2]सभनी छाला मारीआ करता करे सु होइ।।
[3]अगै जाति न जोरु है अगै जीउ नवे।।
[4]जिन की लेखै पति पवै चंगे सेई केइ।।३।।

(Sloka) M1 [25]

[1] vadī su vajag[i] nānakā sach(ch)ā vekhai soi.
[2] sabhni chhālā(ṅ) mārīā(ṅ) kartā kare su hoi.
[3] agai jāt[i] na jor[u] hai agai jīo nave.
[4] jin kī lekhai pat[i] pavai chaṅge sei kei.3.

Sloka M1 [25]

[1] Whatever is ordained shall, for sure, come to pass;
Nanak, the True Lord observes all that one does.
[2] Howsoever hard one may try,
it is the Lord God's Will that shall be the final arbiter.
[3] Neither caste nor might shall prevail in the world
hereafter.
For, there shall folks of a different order be.
[4] Only those shall acquit with grace hereafter,
as have to their credit pious deeds of honour.3.

V.[1] "whatever is ordained", *vadi.*
V.[4] "credit", *lekhe pat[i].*

ਪਉੜੀ ੧੧

[1]ਧੁਰਿ ਕਰਮੁ ਜਿਨਾ ਕਉ ਤੁਧੁ ਪਾਇਆ ਤਾ ਤਿਨੀ ਖਸਮੁ ਧਿਆਇਆ॥
[2]ਏਨਾ ਜੰਤਾ ਕੈ ਵਸਿ ਕਿਛੁ ਨਾਹੀ ਤੁਧੁ ਵੇਕੀ ਜਗਤੁ ਉਪਾਇਆ॥
[3]ਇਕਨਾ ਨੋ ਤੂੰ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ॥
[4]ਗੁਰ ਕਿਰਪਾ ਤੇ ਜਾਣਿਆ ਜਿਥੈ ਤੁਧੁ ਆਪ ਬੁਝਾਇਆ॥
[5]ਸਹਜੇ ਹੀ ਸਚਿ ਸਮਾਇਆ॥੧੧॥

पउडी ११

[1]धुरि करमु जिना कउ तुधु पाइआ ता तिनी खसमु धिआइआ।।
[2]एना जंता कै वसि किछु नाही तुधु वेकी जगतु उपाइआ।।
[3]इकना नो तूं मेलि लैहि इकि आपहु तुधु खुआइआ।।
[4]गुर किरपा ते जाणिआ जिथै तुधु आपु बुझाइआ।।
[5]सहजे ही सचि समाइआ।।११।।

PAURI XI

[1] *dhur[i] karam[u] jinā kau tudh[u]*
pāiā ta(ṅ) tinī khasm[u] dhiāiā,
[2] *enā jaṅtā(ṅ) kai vas[i] kichh[u] nāhī*
tudh(u) vekī jagat[u] upāiā,
[3] *iknā no tū(ṅ) mel[i] laihi(ṅ) ik[i]*
āpahu(ṅ) tudh[u] khuāiā,
[4] *gur kirpā te jāṇiā jithai tudh[u] āp[u] bujhāiā;*
[5] *sahaje hī sach(ch)[i] samāiā.11.*

Stanza XI

[1] Only such meditate on Thee, O Lord,
as Thy benign Grace hath preordained to do.
[2] Thy creatures have little worth in them.
It is Thou who hath created the world of myriad hues.
[3] Thou dost ordain for some to be close to Thee.
Others Thou doth forsake to let go astray.
[4] O Lord, Ye may be realized through the
medium of the Guru;
and that too provided so be Thy Will.
[5] In the state thus attained they, with ease,
are absorbed in Thee.11.

Stanza XI

V.[1] "pre-ordained to do", *dhur[i] karam[u] . . . tudh[u] pāiā.*
V.[2] "of myriad hues", *vekī*, of different varieties.

ਸਲੋਕੁ ਮ:੧ [੨੬]

[1]ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ॥
[2]ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ॥੧॥
[3]ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ॥੧॥ਰਹਾਉ॥
[4]ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ॥
[5]ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ ਜਿਨਿ ਕੀਤੀ ਸੋ ਪਾਰਿ ਪਇਆ॥
[6]ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ॥੨॥

सलोकु मः१ [२६]

[1]दुखु दारु सुखु रोगु भइआ जा सुखु तामि न होई।।
[2]तूं करता करणा मै नाही जा हउ करी न होई।।१।।
[3]बलिहारी कुदरति वसिआ।। तेरा अंतु न जाई लखिआ।।१।।रहाउ।।
[4]जाति महि जोति जोति महि जाता अकल कला भरपूरि रहिआ।।
[5]तूं सचा साहिबु सिफति सुआलिउ जिनि कीती सो पारि पइआ।।
[6]कहु नानक करते कीआ बाता जो किछु करणा सु करि रहिआ।।२।।

Sloka M1 [26]

[1] *dukh[u] dārū sukh[u] rog[u] bhaiā*
jā sukh[u] tām[i] na hoī.
[2] *tūṅ kartā karṇā mai(ṅ) nāhī*
jā hau(ṅ) karī(ṅ) na hoī.
[3] *bal[i]hārī kudrat[i] vasiā*
terā aṅt[u] na jāī lakhiā.1. Refrain.
[4] *jāt[i] mahi(ṅ) jot[i] jot[i] mahi(ṅ) jātā*
akal kalā bharpūr[i] rahiā.
[5] *tūṅ sach(ch)ā sāhib[u] sipht[i] suālio*
jin[i] kītī so pār[i] paiā.
[6] *kahu nānak karte kīā(ṅ) bātā(ṅ)*
jo kichh[u] karṇā so kar[i] rahiā.1.

Sloka M1 [26]

[1] Pain is a blessing, while pleasure is a malady sore.
For when comforts abound, craving for the
Lord God is lost.

[2] Thou art the Sole Creator, I count not for aught, Lord.
The feeble me—if ever I yearn to achieve aught, I fail.

[3] I am a sacrifice unto Thee—Thee, O Master,
Who abideth in all Creation Thine.
I know not Thy bounds, O Lord, nor can I
apprehend these.

[4] In all Thy Creation doth abide Thy Light;
And through that Light do we perceive Thee.
For, Ye the Formless One, through Thy might
pervadeth all beings and objects—animates
and inanimate.

[5] Thou, O Lord, art True; and
inspiring, indeed, is sweet adoration of Thee.
Verily, redeemed is one who is immersed in the same.

[6] Dwell ye, O Nanak, on the Majesty of the Creator,
for, all that He wills, doth come to pass.1.

Sloka M1. . . . [26]

Central idea : Suffering becomes a cure because it leads one to see one's helplessness and then seek guidance of the True Guru.

V.[1] "blessing", *dārū;* literally, 'a medicine'.
"craving", *tām[i].*

V.[4] "The Formless One", *akal;* literally 'the Inconceivable'.
"might", *kalā,* literally art.

V.[5] "sweet adoration, *sipht[i] suālio.* *Sipht* (Persian, sift.)

(ਸਲੋਕ) ਮ:੨ [੨੭]

[1]ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ॥
[2]ਖਤ੍ਰੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ॥
[3]ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ॥
[4]ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥੩॥

(सलोक) मः२ [२७]

[1]जोग सबदं गिआन सबदं बेद सबदं बहमणह।।
[2]खत्री सबदं सूर सबदं सूद सबदं परा कितह।।
[3]सरब सबदं एक सबदं जे को जाणै भेउ।।
[4]नानकु ता का दासु है सोई निरंजन देउ।।

(Sloka) M2 [27]

[1] *jog sabdaṁ giān sabdaṁ bed sabdaṁ brahmaṇah.*
[2] *khatrī sabdaṁ sūr sabdaṁ sūdra sabdaṁ prākritah.*
[3] *sarab sabdaṁ ek sabdaṁ je ko jāṇai bheo.*
[4] *nānak[u] tā kā dās[u] hai soī niraṅjan deo.2.*

Sloka M2 [27]

[1] The Yogi's pursuit is the knowledge of the Esoteric;
the Brahman's duty is reflection on the *Vedas*.
[2] The Khatri's duty is action bold and chivalrous.
The Sudra's job (they insist) is the service of the rest.

[3] The essence of all cultures, verily, is the
Word Divine.
Only one needs to realize this primal Truth.
[4] Nanak is a slave unto one who realizes this;
for such a one is immersed in the Spirit
Immaculate.2.

Sloka M2. . . .[27]

Comments : The Word *sabda* used in the original text, has been translated by different scholars as 'duty' (Macauliff), 'way' (Dardi) and 'creed' (Talib). To meet the requirement of the text it has, here, been interpretted as 'culture'. The idea imparted in the *sloka* is that true culture is that which binds man with the Universal Soul through the Lord's *Noumenon*.

V.[1] "the Esoteric", *sabad*, 'anhad nād'.

V.[3] "basic truth", *bheo*, literally 'secret'.

(ਸਲੋਕ) ਮ:੨ [੨੮]

[1]ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ॥
[2]ਆਤਮਾ ਬਾਸੁਦੇਵਸ੍ਯ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ॥
[3]ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥੪॥

(सलोक) मः२ [२८]

[1]एक किसनं सरब देवा देव देवा त आतमा॥
[2]आतमा बासुदेवसि् जे को जाणै भेउ॥
[3]नानकु ता का दासु है सोई निरंजन देउ॥४॥

(Sloka) M2 [28]

[1] ek krisham sarab devā deva devāt ātmā.
[2] ātmā bāsudevasy[i] je ko jāṇai bheo.
[3] nānak[u] tā kā dās[u] hai soi niraṅjan deo.3.

Sloka M2 [28]

[1] There is one God, the Master of all gods,
And of all else that there be.
He is, no doubt, the Master of all souls.

[2] One as knows the secret—
'that Soul and God in essence are one',
[3] Nanak, is a slave unto him;
and, to Nanak, He is Lord Immaculate.

Sloka M2. . . .[28]

V.[1] "One God", *ek Krishnam*. 'Krishna' here has been used metaphorically and not as an allusion to the legendry Krishna of the *Mahābhārata* fame. It refers to Lord God, the Absolute.

"The Master . . . that there be", *sarab devādeva*.

Master of all souls", *devāt ātmā*.

V.[2] "That soul , . . are one", *ātmā bāsū devasya*.

(ਸਲੋਕ) ਮ:੧ [੨੯]

[1] ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ॥

[2] ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥੫॥

(सलोक) मः१ [२९]

[1] कुंभे बधा जलु रहै जल बिनु कुंभु न होइ।।

[2] गिआन का बधा मनु रहै गुर बिनु गिआनु न होइ।।५।।

(Sloka) M1 [29]

[1] kuṁbhe badhā jal[i] rahai
jal bin[u] kuṁbh[u] na hoi.

[2] giān kā badhā man[u] rahai
gur bin[u] giān[u] na hoi.

Sloka M1 [29]

[1] The pitcher holds water;
yet the pitcher itself would not without
water be shaped.
[2] Likewise, the knowledge Divine disciplines the
human mind.
But knowledge itself may not be had
save through the aegis of the Guru—
the Enlightener.4.

V.[1] "The pitcher", *kumbh.*

ਪਉੜੀ ੧੨

[1]ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ॥
[2]ਜੇਹਾ ਘਾਲੇ ਘਾਲਣਾ ਤੇਵੇਂਹ ਨਾਉ ਪਚਾਰੀਐ॥
[3]ਐਸੀ ਕਲਾ ਨ ਖੇਡੀਐ ਜਿਤੁ ਦਰਗਹ ਗਇਆ ਹਾਰੀਐ॥
[4]ਪੜਿਆ ਅਤੈ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ॥
[5]ਮੁਹਿ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ॥੧੨॥

पउडी १२

[1]पडिआ होवै गुनहगारु ता ओमी साधु न मारीऐ।।
[2]जेहा घाले घालणा तेवेहो नाउ पचारीऐ।।
[3]ऐसी कला न खेडीऐ जितु दरगह गइआ हारीऐ।।
[4]पडिआ अतै ओमीआ वीचारु अगै वीचारीऐ।।
[5]मुहि चलै सु अगै मारीऐ।।१२।।

PAURi XII

[1] *paṛ(h)iā hovai gunahgār[u]*
tā(ṅ) omī sādh[u] na mārīai.
[2] *jehā ghāle ghālṇā teveho nāo(ṅ) pachārīai.*
[3] *aisī kalā na kheḍīai jit[u] dargah gaiā hārīai.*
[4] *par(h)iā atai omīā vīchar[u] agai vichārīai.*
[5] *mu(ṅ)[i] chal(l)ai so agai mārīai.12.*

Stanza XII

[1] If a literate person be a sinner,
it is not meet that an illiterate saint be punished.
[2] As one acts, so does one receive the meed.
[3] Hence, one should not act in a manner wherefore,
one may lose face at the Court Divine.
[4] Judgement on the knowledge-able and the ignorant
shall be spelt in the life-hereafter.
[5] The headstrong shall receive rebuffs in the
World to follow.12.

Stanza XII

V.[1] "illiterate", *omī.*
V.[2] "receive the meed", *nāo(ṅ) pacharīai;* literally 'earns a name'.
V.[5] "the headstrong", *mu(ṅ)h[i] chal(l)ai.*

ਸਲੋਕੁ ਮ:੧ [੩੦]

[1]ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ॥
[2]ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ॥
[3]ਸਤਿਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ॥
[4]ਤ੍ਰੈਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ॥
[5]ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ॥
[6]ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ॥੧॥

सलोकु मः१ [३०]

[1]नानक मेरु सरीर का इकु रथु इकु रथवाहु।।
[2]जुगु जुगु फेरि वटाईअहि गिआनी बुझहि ताहि।।
[3]सतजुगि रथु संतोख का धरमु अगै रथवाहु।।
[4]त्रेतै रथु जतै का जोर अगै रथवाहु।।
[5]दुआपुरि रथु तपै का सतु अगै रथवाहु।।
[6]कलजुगि रथु अगनि का कूडु अगै रथवाहु।।१।।

Sloka(u) M1 [30]

[1] nānak mer[u] sarīr kā ik[u] rath[u] ik[u] rathavāh[u],
[2] jug[u] jug[u] pher[i] vaṭāīaih giānī bujhaih tāh[i].
[3] sat[i]jug[i] rath[u] santokh kā
dharam[u] agai rathavāh[u],
[4] tretai rath[u] jatai kā jor[u] agai rathavāh[u],
[5] duāpur[i] rath[u] tapai kā sat[u] agai rathavāh[u],
[6] kaljug[i] rath[u] agan[i] kā kūṛ[u] agai rathavāh[u].1.

Sloka M1 [30]

[1] Nanak, human life is borne by a chariot
and a charioteer.
[2] These have been changing in every Age—
the wise do know it to be so.
[3] In the *Satya* Age, the chariot was Contentment,
and the charioteer was Dharma.
[4] In the *Treta* Age, the chariot was Continence
and Power was the Charioteer.
[5] In the *Dvapar* Age the chariot was Austerity,
and the Purity of life, the driving force.
[6] In the current *Kali* Age, the chariot is the flame of
Passion and Falsehood is its charioteer.1.

Sloka M1. . . .[30]

Central idea : As man moves away from Truth *(Satya)*, the disposition *(rath)* and the quality of leadership *(rathvahu)* both continue deteriorating.

V.1 "human life", *meru sarir ka*; literally 'the head-bead in a rosary; metaphorically 'the Master of the body'; "Age", *jug(u)* (Skt. *yuga*). The Indian ephimeral system envisages four Ages through which human being has passed. They are the *Satya*, the *Treta*, the *Dwapar* and the *Kali*—of which the last is currently on.

(ਸਲੋਕ) ਮ:੧ [੩੧]

[1]ਸਾਮ ਕਹੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ॥
[2]ਸਭੁ ਕੋ ਸਚਿ ਸਮਾਵੈ॥
[3]ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ॥
[4]ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ॥
[5]ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ॥
[6]ਨਾਨਕ ਤਉ ਮੋਖੰਤਰੁ ਪਾਹਿ॥

(सलोक) मः१ [३१]

[1]साम कहै सेतंबरु सुआमी सच महि आछै साचि रहे।।
[2]सभु को सचि समावै।।
[3]रिगु कहै रहिआ भरपुरि।।
[4]राम नामु देवा महि सूर।।
[5]नाइ लइए पराछत जाहि।।
[6]नानक तउ मोखतंरु पाहि।।

(Sloka) M1 [31]

[1] *sām kahai setaṁbar[u] suāmī*
sach(ch) mahi(ṅ) āchhai sāch(ch)[i] rahe,
[2] *sabh[u] ko sach(ch)[i] samāvai.*
[3] *rig[u] kahai rahiā bharpūr[i],*
[4] *rām nām[u] devā mahi(ṅ) sūr[u];*
[5] *nāi laiai prāchhat jāhi,*
[6] *nānak tau mokhaṅtar[u] pāhi.*

contd. on p. 174

Sloka M1 [31]

[1] The *Sām Veda* affirms that in the Satya Age,
the White Apparelled Lord abided in Truth,
[2] And Truth prevailed everywhere;
Saturated then were people in sterling Truth.
[3] The *Rig Veda* affirms that (in the *Tretā* Age)
[4] God as Rama, shone like the Sun among
other lesser gods.
[5] His Name, it is believed, wipes off all sins;
[6] and one is led to the gates of redemption.

contd. on p. 175

Sloka M1. . . .[31]

Theme : Degradation that has crept in the social ethos on account of loss of the right perspective of Truth.

V.[1] "The White-Apparelled Lord", *svetāmbar suāmi;* literally 'the Lord of the White Robe'.

V.[3] "Like the Sun . . . God's, *devā mai(n)h sūr.*

V.[5] "sins", *prāchhat.*

contd. on p. 175

contd. from p. 172

[7]ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲਿ ਕਾਨ੍ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ॥
[8]ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ॥
[9]ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਥਰਬਣੁ ਹੂਆ ਨਾਉ ਖ਼ੁਦਾਈ ਅਲਹੁ ਭਇਆ॥
[10]ਨੀਲ ਬਸਤ੍ਰ ਲੈ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ॥
[11]ਚਾਰੇ ਵੇਦ ਹੋਇ ਸਚਿਆਰ॥
[12]ਪੜਹਿ ਗੁਣਹਿ ਤਿਨ੍ ਚਾਰ ਵੀਚਾਰ॥
[13]ਭਾਉ ਭਗਤਿ ਕਰਿ ਨੀਚੁ ਸਦਾਏ॥
[14]ਤਉ ਨਾਨਕ ਮੋਖੰਤਰੁ ਪਾਏ॥੨॥

[7]जुज महि जोरि छली चंदावलि कान किसनु जादमु भइआ।।
[8]पारजातु गोपी लै आइआ बिंदाबन महि रंगु कीआ।।
[9]कलि महि बेदु अथरबणु हूआ नाउ खुदाई अलहु भइआ।।
[10]नील बसत्र ले कपडे पहिरे तुरक पठाणी अमलु कीआ।।
[11]चारे वेद होइ सचिआर।।
[12]पडहि गुणहि तिनह चार वीचार।।
[13]भाउ भगति करि नीचु सदाए।।
[14]तउ नानक मोखंतरु पाए।।२।।

[7] juj mahi(ṅ) jor[i] chhalī chaṅdrāval[ī]
kā(h)n krisan[u] jādam[u] bẖaiā,
[8] pārajāt[u] gopī lai āiā biṅdrāban mahi(ṅ) raṅg[u] kīā;
[9] kal[i] mahi(ṅ) bed[u] atharbaṇ[u] hūā
nāo(ṅ) kẖudāī alahu bhaiā,
[10] nīl bastra le kapaṛe pahire turk paṭhānī amal[u] kīā;
[11] chāre ved hoe sach(ch)iār,
[12] paṛ(h)ai guṇai tin chār vichār.
[13] bhāo bhagat[i] kar[i] nīch[i] sadāe,
[14] tau nānak mokhaṅtar[u] pāe.2.

contd. from p. 173

[7] (In the *Dvāpar* Age), the age of the *Yayur* Veda,
one Kahn, the Krishna of the Yadav tribe,
seduced Chandravali;
[8] And fetched Satya Bhama to be his consort.
Parajat Tree too from the Heavens did he fetch.
And thence in Vrindaban he dwelt in gay revelry.1.
[9] In the *Kali* Age, the *Atharvan Veda,* held sway.
The Lord-God came to be known as Khudā or Allāh.
[10] The people in this Age wore blue robes and
Adopted the stance of the Turks and the Pathans.
[11] All the four Vedas, thus affirm things
their own different ways.
[12] Those that read and delve deep,
discover four types of affirmations in these.
[13] (Yet the vital Truth is)
That one given to loving adoration of the Lord,
and passing as humblest of the humble,
[14] alone may attain salvation.2.

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contd. from p. 173

V.[7] "Chandrāvāli", the name of a cowherd's maid who was in love with Krishna.

V.[8] "The *Pārajāt Tree.* A wonder tree said to have been obtained from churning of the Cosmic Ocean by gods and demons. It was in the custody of Indra wherefrom it was procured by Krishna for his consort, Satyabhama.

V.[10] "stance", *amal*, 'dress'.

V.[12] "affirmation", *sach(ch)* referred to by *sach(ch)iar.*

ਪਉੜੀ ੧੩

[1]ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਤੁ ਮਿਲਿਐ ਖਸਮੁ ਸਮਾਲਿਆ॥
[2]ਜਿਨਿ ਕਰਿ ਉਪਦੇਸੁ ਗਿਆਨ ਅੰਜਨੁ ਦੀਆ
ਇਨੀ ਨੇਤ੍ਰੀ ਜਗਤੁ ਨਿਹਾਲਿਆ॥
[3]ਖਸਮੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਡੁਬੇ ਸੇ ਵਣਜਾਰਿਆ॥
[4]ਸਤਿਗੁਰੁ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ॥
[5]ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ॥੧੩॥

ਪਉਡੀ ੧੩

[1]सतिगुर विटहु वारिआ जितु मिलिऐ खसमु समालिआ।।
[2]जिनि करि उपदेसु गिआन अंजनु दीआ
इनही नेत्री जगतु निहालिआ।।
[3]खसमु छोडि दूजै लगे डुबे से वणजारिआ।।
[4]सतिगुर है बोहिथा विरलै किनै वीचारिआ।।
[5]करि किरपा पारि उतारिआ।।१३।।

PAURI XIII

[1] *sat[i]gur viṭahu(ṅ) vāriā jit[u] miliai*
khasam[u] samāliā.
[2] *jin[i] kar[i] updes[u] giān aṅjan[u] dīā*
inI netrI(ṅ) jagat[u] nihāliā.
[3] *khasam[u] chhoḍ[i] dūjai lage ḍube se vaṅjāriā.*
[4] *sat[i]gurū hai bohithā virlai kinai vichāriā.*
[5] *kar[i] kirpā pār[i] utāriā.13.*

Stanza XIII

[1] May I be a sacrifice unto my True Guru,
whose grace has inducted me to the Spirit Divine;
[2] whose sermon has lent me the collyrium of gnosis;
and who has enabled me to have true vision of this
phenomenal world.
[3] I now know that such, as have forsaken their Real
Master and have turned to Mammon,
are all but doomed.

[4] The True Guru is the raft that may ferry
One across the turbulent ocean of life.
[5] Few know that only such are redeemed,
As are blessed by His Grace Benign.13.

Stanza XIII

Central idea : Redemption may be had by seeking refuge in the gnosis imparted by the True Guru.

V.[2] "the Spirit Divine", *jagat*, the Essence pervading in the *jagat* (world).

V.[4] "raft", *bohithā*, ship.

ਸਲੋਕੁ ਮ:੧ [੩੨]

[1] ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ॥
[2] ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ॥
[3] ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ॥
[4] ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ॥
[5] ਸਭੁ ਕੋ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ॥
[6] ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ॥
[7] ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੋ ਹੰਤਾ ਮਿਰਗਾਹਿ॥
[8] ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ॥੧॥

सलोकु मः१ [३२]

[1] सिंमल रुखु सराइरा अति दीरघ अति मुचु।।
[2] ओइ जि आवहि आस करि जाहि निरासे कितु।।
[3] फल फिके फुल बकबके कंमि न आवहि पत।।
[4] मिठतु नीवी नानका गुण चंगिंआईआ ततु।।
[5] सभु को निवै आप कउ पर कउ निवै न कोइ।।
[6] धरि ताराजू तोलीऐ निवै सु गउरा होइ।।
[7] अपराधी दूणा निवै जो हंता मिरगाहि।।
[8] सीसि निवाइऐ किआ थीऐ जा रिदै कुसुधे जाहि।।१।।

Sloka M1 [32]

[1] *simmal rukh[u] sarāirā at[i] dīragh at[i] much[u];*
[2] *oi ji āvahi(ṅ) ās kar[i] jāhi(ṅ) nirāse kit[u]?*
[3] *phal phike phul bakabake kamm[i] na āvahi(ṅ) pat.*
[4] *miṭhat[u] nīvī nānakā guṅ changiāīā(ṅ) tat[u].*
[5] *sabh[u] ko nivai āp kau par kau nivai na koi,*
[6] *dhar[i] tārājū toliai nivai so gaurā hoi.*
[7] *aprādhī dūṇā nivai jo haṅtā mirgāh[i],*
[8] *sīs[i] nivāiai kiā thīai jā ridai kusudhe jāh[i].1.*

Sloka M1 [32]

[1] The simmal tree is straight as an arrow—
tall and tufty too.
It beckous one as a way-side inn.
[2] Yet those that approach it in fond hope of shelter,
go back dismayed, with all hopes belied.
[3] For its fruit is insipid, flowers nauseous,
and leaves quite useless—every way.
[4] Sweetness and humility, O Nanak, are
sterling qualities;
These, indeed, are the essence of all virtues.
[5] Yet some pretend to be humble
to promote their own interests, not to serve others.
[6] Still, it is a common experience that
of the two scales of a balance, one that dips lower,
is surely heavier than the other.
[7] (Yet, a word of caution)—
A sinner may bow twice as much.
Just as a hunter bows low to aim at the deer;
[8] So bowing alone may not mean anything;
in case the heart continues to be impure.1.

Sloka M1. . . .[32]

Central idea : Hypocrisy cannot pass for sterling virtue.

V.[1] "The *simmal* tree", Skt. *Shalamb*, Latin *Bombax*
Heptaphyllum. Popularly the silk-cotton tree.
"tall and thick", *dīragh* and *much.*
"way fare inn", *sarāirā* (Per. *Sarāi-rāh)*

V.[3] "insipid", *phikke.* "nauseous", *bakbake*, i.e., repulsive in taste.

V.[6] "heavier", *gaurā.*

V.[8] "impure, *kusudhā*, of evil intention.

(ਸਲੋਕ) ਮ:੧ [੩੩]

[1]ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ॥
[2]ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ॥
[3]ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ॥
[4]ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ॥
[5]ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ॥
[6]ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ॥

(सलोक) मः१ [३३]

[1]पडि पुसतक संधिआ बादं।।
[2]सिल पूजसि बगुल समाधं।।
[3]मुखि झूठ विभुखण सारं।।
[4]त्रैपाल तिहाल बिचारं।।
[5]गलि माला तिलकु लिलाटं।।
[6]दुई धोती बसत्र कपाटं।।

(Sloka) M1 [33]

[1] *par(h)[i] pustak sanḍhiā bādaṁ.*
[2] *sil pūjas[i] bagul samādhaṁ.*
[3] *mukh[i] jhūṭh bibhūkhaṇ sāraṁ,*
[4] *traipāl tihāl bichāraṁ.*
[5] *gal[i] mālā tilak[u] lilāṭaṁ.*
[6] *doi dhoti bastra kapāṭaṁ.*

contd. on p. 182

Sloka M1 [33]

1 The pretentious pundit reads books, says his prayers,
and is ever inclined to argue.
2 Worships he his idols, and sits he before them in
seeming trance, much as a crane would do.
3 Harbours he lies in his mind, thus counterfeiting fake
jewellery as pure gold.
4 Recites he, as ordained, the holy *Gayatri Mantra*
thrice a day.
5 Wears he the rosary and applies he on his
forehead the holy saffron mark too.
6 Aye, carries he with him two *dhotis* and a towel to
cover his head.

contd. on p. 183

Sloka M1. . . .[33]

Theme : Faith sustains religion and not fake religious practices.

V.2 "seeming trance much as a crane", *bagal samādham.*

V.3 "jewellery", *bibhūkhaṇ.*
"fake", *sāram*, literally of gold.

V.6 "a towel", *bastra kapātam*. A piece of cloth to cover one's head.

contd. from p. 180

[7]ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ॥
[8]ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ॥
[9]ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ॥
[10]ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ॥੨॥

[7]जे जाणसि बह्मं करमं।।
[8]सभि फोकट निसचउ करमं।।
[9]कह्ु नानक निह्चउ धिआवै।।
[10]विणु सतिगुर वाट न पावै।।२।।

[7] je jānas[i] brahmaṁ karmaṁ.
[8] sabh[i] phokaṭ nischau karmaṁ.
[9] kah[u] nānak nihachau dhiāvai.
[10] vin[u] sat[i]gur vāṭ na pāvai.2.

contd. from p. 181

[7] Were he to know a Brahman's true vocation,
[8] he would for certain find hollow all
these actions of his.
[9] One need pray to the Lord;with purity of mind
and heart, O Nanak;
[10] And for the right course one need look to the
True Guru alone.2.

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contd. from p. 181

V.[8] "hollow", *phokat.*

ਪਉੜੀ ੧੪

[1]ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ॥
[2]ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ॥
[3]ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ॥
[4]ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ॥
[5]ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ॥੧੪॥

पउडी १४

[1]कपडु रपु सुहावणा छडि दुनीआ अंदरि जावणा।।
[2]मंदा चंगा आपणा आपे ही कीता पावणा।।
[3]हुकमु कीए मनि भावदे राहि भीडै अगै जावणा।।
[4]नंगा दोजकि चालिआ ता दिसै खरा डरावणा।।
[5]करि अउगण पछोतावणा।।१४।।

PAURI XIV

[1] *kapaṛ[u] rūp[u] suhāvaṇā*
chhaḍ[i] dunīā aṅdar[i] jāvaṅā.
[2] *maṅdā chaṅgā āpṅā āpe hī kitā pāvaṇā.*
[3] *hukam kie man[i] bha(ṅ)vade rāh[i] bhīṛai jāvaṇā.*
[4] *naṅgā dojak[i] chāliā tā(ṅ) disai kharā ḍrāvaṅā.*
[5] *kar[i] augaṅ pachhotāvaṅā.14.*

Stanza XIV

[1] This beauteous human frame, perforce,
one has to finally forsake.
[2] And one, no doubt, has to reap good or ill
according as one's actions be.
[3] Such, as have had their way here, shall have to
traverse the narrow ledge in the realm hereafter.
[4] One despatched to Hell and exposed there,
shall, indeed, have a terrible experience.
[5] Such a one would sorely repent one's
transgressions then.14.

Stanza XIV

V.[3] "Such as have had their way", *hukam kie man bhā(ṅ)vande.*
"the narrow ledge", *rah[i] bhiṛai.* The allusion in this verse may be to *vitarani nadi* of the Hindu conception and to *pul-sirāt* of the Muslim.
v.[4] "exposed", *nāngā;* literally 'naked'.

ਸਲੋਕੁ ਮ:੧ [੩੪]

[1]ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ॥
[2]ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ॥
[3]ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ॥
[4]ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ॥
[5]ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ॥
[6]ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ॥
[7]ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ॥੧॥

सलोकु मः१ [३५]

[1]दइआ कपाह संतोखु सूतु जतु गंढी सतु वटु।।
[2]एहु जनेऊ जीअ का हई त पाडे घतु।।
[3]ना एहु तुटै न मलु लगै न एहु जलै न जाइ।।
[4]धंनु सु माणस नानका जो गलि चले पाइ।।
[5]चउकडि मुलि अणाइआ बहि चउकै पाइआ।।
[6]सिखा कंनि चडाईआ गुर बाहमणु थिआ।।
[7]ओहु मुआ ओहु झडि पइआ वेतगा गइआ।।१।।

Sloka M1 [34]

[1] dayā kapāh saṅtokh[u] sūt[u] jat[u] gaṅḍhī sat vaṭ[u];
[2] eh[u] janeū jīa kā hai tā(ṅ) pa(ṅ)de ghat[u].
[3] nā eh[u] tuṭai na mal[u] lagai nā eh[u] jalai na jāi,
[4] dhaṅn[u] so māṇas nānakā jo gal[i] chal(l)e pāi.
[5] chaukaṛ[i] mul[i] aṇāiā bah[i] chaukai pāiā,
[6] sikhā kaṅn[i] chaṛ(h)āīā(ṅ) gur[u] brāhmaṇ[u] thiā,
[7] oh[u] muā oh[u] jhaṛ[i] paiā vetagā gaiā.1.

Sloka M1 [34]

[1] O Brahmin, In case you have, the sacred thread spun
of compassion as its cotton-fibre,
contentment as its yarn, continence its knot and
truth as its twist,
[2] then only, reverend Pundit,
may you have me wear it.
But certainly not, if this be not so.
[3] Such a thread, evidently, would not break, neither get
soiled, nor burn, nor even be worn away.
[4] Blessed, indeed, is a being who retires to his
Heavenly home with such a thread on.
[5] The thread you have brought, is not worth a pittance;
though you make a person wear it, seated in
the sanctified square.
[6] Besides, you put your 'word of wisdom' into his ear;
And as a professional Brahman, you style
yourself his Guru.
[7] In course of time, the wearer dies; the thread on
him is burnt.
And the wearer goes to the next world without the
frail sacred thread on.1.

Sloka M1. . . .[34]

Theme : Moral virtues are the real check on Man's anti-God activities.

V.[1] "compassion", *daya*. "continence", *jat[u]*.
"twist", *vat[u]*.

V.[5] "a pittance", *chaukaṛ*; Punjabi *chār kaudiā(n)*.
"sanctified square", *chaukā*, a place marked and sanctified by plastering cow-dung -mixed earth to seat the revered guest.

V.[6] "word of wisdom", *sikhā*, advice.

(ਸਲੋਕ) ਮ:੧ [੩੫]

[1]ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ॥
[2]ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ॥
[3]ਤਗੁ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਮ੍ਹਣੁ ਵਟੇ ਆਇ॥
[4]ਕੁਹਿ ਬਕਰਾ ਰਿੰਨਿ੍ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਪਾਇ॥
[5]ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ॥
[6]ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ॥੨॥

(सलोक) मः१ [३५]

[1]लख चोरीआ लख जारीआ लख कूडीआ लख गालि।।
[2]लख ठगीआ पहिनामीआ राति दिनसु जीअ नालि।।
[3]तगु कपाहहु कतीऐ बामंणु वटे आइ।।
[4]कुहि बकरा रिनिह खाइआ सभु को आखै पाइ।।
[5]होइ पुराणा सुटीऐ भी फिरि पाइऐ होरु।।
[6]नानक तगु न तुटई जे तगि होवै जीरु।।२।।

(Sloka) M1 [35]

[1] lakh chorīā(ṅ) lakh jārīā(ṅ) lakh kūṛīā(ṅ) lakh gāl[i];
[2] lakh ṭhagīā(ṅ) paihnāmīā(ṅ) rāt[i] dinas[u] jīa nāl[i],
[3] tag[u] kapāhahu(ṅ) katīai bāmaṅ[u] vaṭe āi,
[4] kuh[i] bakrā rinn[i] khāiā sabh[u] ko ākhai pāi,
[5] hoi purānā suṭīai bhī phir[i] pāīai hor[u],
[6] nānak tag[u] na tuṭai je tag[i] hovai jor[u].2.

Sloka M1 [35]

(With no purity at heart and with only the sacred thread on)

[1] A person could yet be guilty of a myriad thefts,
myriad adulteries, myriad falsehoods and myriad calumnies,

[2] yea, myriad deceits, and myriad stigmas
of ceaseless swindling.

[3] After all, it is just a bit of cotton spun by the Brahman.

[4] The ceremony is accompanied by the slaughtering and eating of a he-goat.
Those present bless and felicitate the wearer.

[5] When it is worn out, it is cast away and is replaced by another.

[6] Nanak, the thread will not wear off,
were it to be of some sterling worth.2.

Sloka M1. . . .[35]

Central idea : The sacred thread is useless when it cannot keep its wearer from a host of vices and evil practices.

V.[1] "adulteries", *jāṛiā(ṅ)*, intimacies.

V.[2] "stigmas of swindling", *pahnāmiā(ṅ)*.

V.[4] "bless and felicitate", *ākhai pāi, say 'āmein'*.

(ਸਲੋਕ) ਮ:੧ [੩੬]

[1] ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਊਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੂਤੁ॥

[2] ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੂਟਸਿ ਪੂਤ॥੩॥

(सलोक) मः१ [३६]

[1] नाइ मंनिऐ पति ऊपजै सालाही सचु सूतु।।

[2] दरगह अंदरि पाईऐ तगु न तूटसि पूत।।३।।

(Sloka) M1 [36]

[1] *nāi manniai pat[i] ūpajai sālāhī sach(ch)[u] sūt[u].*

[2] *dargah aṅdar[i] pāīai tag[u] na tūṭas[i] pūt.3.*

Sloka M1 [36]

[1] Implicit faith in Lord-God's Name brings
one honour.
Loving adoration of His benign Grace alone forms
the genuine sacred thread.
[2] A thread, such as this, is not worn out.
It leads man to Lord-God's court.3.

Sloka M1. . . .[36]

Central idea : Loving adoration of the Lord counts with Him and not the showy sacred thread.

V.[1] "implicit faith", *nāi mannɪai.* "honour", *pat[i].*

(ਸਲੋਕ) ਮ:੧ [੩੭]

[1]ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ॥
[2]ਭਲਕੇ ਥੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ॥
[3]ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ॥
[4]ਤਗੁ ਨ ਜਿਹਵਾ ਤਗੁ ਨ ਅਖੀ॥
[5]ਵੇਤਗਾ ਆਪੇ ਵਤੈ॥
[6]ਵਟਿ ਧਾਗੇ ਅਵਹਾ ਘਤੈ॥

(सलोक) मः१ [३७]

[1]तगु न इंदी तगु न नारी।।
[2]भलके थुक पवै नित दाढी।।
[3]तगु न पैरी तगु न हथी।।
[4]तगु न जिह्वा तगु न अखी।।
[5]वेतगा आपे वतै।।
[6]वटि धागे अवरा घतै।।

(Sloka) M1 [37]

[1] *tag[u] na indrī tag[u] nā nārī,*
[2] *bhalke thuk pavai nit dāṛ(h)i.*
[3] *tag[u] na pairī(ṅ) tag[u] na hathī(ṅ),*
[4] *tag[u] na jihvā tag[u] na akhī(ṅ),*
[5] *vetagā āpe vatai,*
[6] *vaṭ[i] dhāge avarā ghatai;*

contd. on p. 194

Sloka M1 [37]

[1] The Brahman has no thread (check)
on his lust for sex.
Nor has he any on his other baser instincts.
[2] Every morn that dawns, exposes him in
worse colours.
[3] Again, there is no thread (check) on such a one's
feet (wayward movement);
nor any on his hands (actions).
[4] Also, none either on his tongue or eyes.
[5] Himself he goes around in life without any real
thread (moral restraint).
[6] Yet goes on furnishing others with sacred threads
as these.

contd. on p. 195

Sloka M1. . . .[37]

Theme : Moral degradation rampant in the Hindu priestly class.

V.[1] "Other senses", *nāri/narɪ*, literally 'veins'.

V.[2] "brings . . . dishonour", *thuk pavai nit dāɾ(h)ɪ*.

contd. on p. 195

contd. from p. 192

[7]ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ॥
[8]ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ॥
[9]ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਏਹੁ ਵਿਡਾਣੁ॥
[10]ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ॥੪॥

[7]लै भाडि करे बीआहु।।
[8]कढि कागलु दसे राहु।।
[9]सुणि वेखहु लोका एहु विडाणु।।
[10]मनि अंधा नाउ सुजाणु।।४।।

[7] lai bhāṛ[i] kare vīāh[u],
[8] kaḍh[i] kāgal[u] dase rāh[u].
[9] suṅ[i] vekhahu lokā ed[u] viḍān[u],
[10] man[i] andhā nod(ṅ) sujāṅ[u].4.

contd. from p. 193

[7] The Brahman conducts marriage ceremonies
for material gains.
[8] He reads the horoscope and guides others.
[9] Hear ye folk, and note the wonder of wonders!
[10] Only in name, is he a Pundit.
For he is purblind of mind and soul.

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contd. from p. 193

V.[7] "material gains", *bhar[i]*, wages.
V.[8] "horoscope", *kāgal (kāghaz)*; literally a piece of paper.
V.[9] "wonder of wonders", *vidān[u]*.
V.[10] "Pundit", *sujān*, literally 'a man with knowledge'.

ਪਉੜੀ ੧੫

[1]ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਾਈ ਕਾਰ ਕਰਾਇਸੀ॥
[2]ਸੋ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਜਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਇਸੀ॥
[3]ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ॥
[4]ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੋ ਫਲੁ ਪਾਇਸੀ॥
[5]ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ॥੧੫॥

पउडी १५

[1]साहिबु होइ दइआलु किरपा करे ता साईं कार कराइसी।।
[2]सो सेवकु सेवा करे जिस नो हुकमु मनाइसी।।
[3]हुकमि मनिऐ होवै परवाणु ता खसमै का महलु पाइसी।।
[4]खसमै भावै सो करे मनहु चिंदिआ सो फलु पाइसी।।
[5]ता दरगह पैधा जाइसी।।१५।।

PAURI XV

[1] *sāhib[u] hoi dayāl[u] kirpā kare tā(ṅ) sāī kār karāisī.*
[2] *so sevak[u] sevā kare jis no hukam[u] manāisī.*
[3] *hukam[i] manniai hovai parvāṇ[u]*
tā(ṅ) khasmai kā mahal[u] paīsī.
[4] *khasmai bhāvai so kare manhu(ṅ)*
chindiā so phal[u] paīsī;
[5] *tā dargah paidhā jāisī.15.*

Stanza XV

[1] Should Lord's Grace bless a person,
The same would goad him to do what be
the Lord's Will.
[2] Such a one serves God as
the Lord's Will prompts him.
One who submits to Lord-God's Will,
[3] meets Lord's approbation and finds
a place in the Presence Divine.
[4] A person whose actions conform to Lord-God's Will,
has his heart's desire fulfilled.
[5] He is received at the Lord's Court with such honour
as be his due.15.

Stanza XV

V.[3] "Is blessed . . . . approbation", *hovai parvān[u]*, is accepted.
V.[4] "heart's desire", *manhu(ṅ) chindiā*.

ਸਲੋਕ ਮ:੧ [੩੮]

[1]ਗਊ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ॥
[2]ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ॥
[3]ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ॥
[4]ਛੋਡੀਲੇ ਪਾਖੰਡਾ॥ ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ॥੧॥

सलोकं मः१ [३८]

[1]गऊ बिराहमण कउ कर लावहु गोबरि तरणु न जाई।।
[2]धोती टिका तै जमपाली धानु मलेछां खाई।।
[3]अंतरि पूजा पडहि कतेबा संजमु तुरका भाई।।
[4]छोडीले पाखंडा।। नामि लइऐ जाहि तरंदा।।१।।

Sloka M1 [38]

[1] gaū birāhman kau kar[u] lāvahu
gobar[i] taraṇ[u] jāī;
[2] dhoti ṭik(k)ā tai japmālī
dhān[u] malechhā(ṅ) khāī;
[3] aṅtar[i] pūjā paṛ(ẖ)ai katebā(ṅ)
saṅjam[u] turkā(ṅ) bhāī;
[4] chhodīle pākhaṅḍā
nām[i] laīai jāhi taṅdā.1.

Sloka M1 [38]

(As Revenue official of the Muslim Administration)

[1] You levy tax on the cow and the Brahman;
Yet use the cow-dung to sanctify your cooking square.
Know ye, that plastering of your cooking-place
with cow-dung,
will help you not to ferry across the ocean of life.

[2] Nor will the *dhoti*, the saffron-mark and the rosary,
Ensure for you a safe passage beyond.
All this, while you hesitate not to pick crumbs from
the evil-mongers.

[3] At home you worship idols; while outside you
read the Quran
And observe the code of the Muslim Turks.

[4] Why all this hypocrisy demeaning thy self?

[5] Leave it, for you will be redeemed only if your imbibe
the essence of the Name.1.

Sloka M1. . . .[38]

Theme : The Hindu officials with split personalities.

V.[1] "tax", *kar.*

V.[2] "picking crumbs . . . evil mongers", *dhān(u) malechhā(n) khāi.*

V.[3] "the Qurān *kateba(n)*, the religious texts of the Muslims;
"Code of the Muslim Turks", *sanjam*, discipline.

(ਸਲੋਕ) ਮ:੧ [੩੯]

[1]ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ॥
[2]ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ॥
[3]ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ॥
[4]ਉਨ੍ਹਾ ਭਿ ਆਵਹਿ ਓਈ ਸ੍ਵਾਦ॥
[5]ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ॥
[6]ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ॥
[7]ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ॥
[8]ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ॥

(सलोक) मः१ [३८]

[1]माणस खाणे करहि निवाज।।
[2]छुरी वगाइनि तिन गलि ताग।।
[3]तिन घरि बहमण पूरहि नाद।।
[4]उनहा भी आवहि ओई साद।।
[5]कूडी रासि कूडा वापार।।
[6]कूडु बोलि करहि आहार।।
[7]सरम धरम का डेरा दूरि।।
[8]नानक कूडु रहिआ भरपूरि।।

(Sloka) M1 [39]

[1] *maṇas khāṇe karahi(ṅ) nivāj,*
[2] *chhurī vagāin[i] tin gal[i] tāg;*
[3] *tin ghar[i] brahmaṇ pūrahi(ṅ) nād,*
[4] *unā bhi āvaih oī sād.*
[5] *kūṛī rās[i] kūṛā vāpār[u],*
[6] *kūṛ[u] bol[i] karahi(ṅ) āhār[u].*
[7] *saram dharam kā ḍerā dūr[i],*
[8] *nānak kūṛ[u] rahiā bharpūr[i].*

contd. on p. 202

Sloka M1 [39]

(How very strange!)

[1] Muslim rulers are suckers of human blood;
and yet profess to offer prayers full five times a day.

[2] Their Hindu officials hesitate not to butcher
innocent people;
and yet they profess to wear the sacred thread.
(Stranger still is it that)

[3] The Brahmans visit the officials' houses, blow conch
shells to seek alms.

[4] They appear to relish the same forbidden food.

[5] Ill-gotten are the gains of these people;
false too their dealings.

[6] They tell lies and sustain themselves on deceit.

[7] They have no sense of shame, nor any moral
scruples either.

[8] Nanak, falsehood has gripped their souls.

contd. on p. 203

Sloka M1. . . .[39]

Theme : The same as above

V.[1] "suckers of human blood" *mānas khāne.*

V.[3] "blow their conch-shells", *pūrai(ṅ)h hād.*

V.[5] "ill-gotten gains", *kūri rās(i).*

V.[9] "dhotis . . . style", *dhotī kākhāi.*

V.[13] "butchered . . . way", *abhākhia;* literally 'not belonging the the Indian language'. The reference is to the Arabic incantation which the Muslims utter at the time of slaughtering an animal. Such a meat they regard as *halāl* (duly sanctified) and the rest as *harām* (forbidden).

V.[16] "the hypocrites", *kūriār,* the false ones.

V.[19] "act in . . . profane", *tan(i) phitai phet karen(i)*

V.[20] "rinsing of mouth", *chulī bharen.* This act alongwith washing of hands is believed to remove petty impurities.

contd. from p. 200

[9]ਮਥੈ ਟਿਕਾ ਤੇਡਿ ਧੋਤੀ ਕਖਾਈ॥
[10]ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ॥
[11]ਨੀਲ ਵਸਤ੍ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣੁ॥
[12]ਮਲੇਛ ਧਾਨੁ ਲੈ ਪੂਜਹਿ ਪੁਰਾਣੁ॥
[13]ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ॥
[14]ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ॥
[15]ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ॥
[16]ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ॥

[9]मथै टिका तेडि धोती कखाई।।
[10]हथि छुरी जगत कासाई।।
[11]नील वसत्र पहिरि होवहि परवाणु।।
[12]मलेछ धानु ले पूजहि पुराणु।।
[13]अभाखिआ का कुठा बकरा खाणा।।
[14]चउके उपरि किसै न जाणा।।
[15]दे कै चउका कढी कार।।
[16]उपरि आइ बैठे कूडिआर।।

[9]mathai ṭi(k)kā teṛ[i] dhoṭī kakhāī,
[10]hath[i] chhurī jagat kāsāī,
[11]nīl vastra pahir[i] hovah[i] parvāṇ[u],
[12]malechh dhān[u] le pūjah[i] purāṇ[u],
[13]abhākhiā kā kuṭhā bakrā khāṇā,
[14]chauke upar[i] kisai na jāṇā,
[15]de kai chaukā kaḍhī kār,
[16]upar[i] āi baiṭhe kūṛiār,

contd. on p. 204

contd. from p. 201

[9] They have, on their foreheads, the saffron marks.
And around their loins the dhotis they tie in the
typical Brahmanic style.
[10] With knives in their hands, they are virtual butchers.
[11] With blue robes on, they ingratiate themselves
with their Muslim rulers.
[12] They subsist on ill-gotten gains and yet recite
the Puranas.
[13] They eat mutton butchered the Muslim way.
[14] They bar all others from their cooking squares;
[15] the bounds of which they firmly mark.
[16] In cooking squares sit these hypocrites to cook
their food.

contd. on p. 205

contd. from p. 202

[17]ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ॥
[18]ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ॥
[19]ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ॥
[20]ਮਨਿ ਜੂਠੈ ਚੁਲੀ ਭਰੇਨਿ॥
[21]ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ॥
[22]ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ॥੨॥

[17]मतु भिटै वे मतु भिटै।।
[18]इहु अंनु आसाडा फिटै।।
[19]तनि फिटै फेड करेनि।।
[20]मनि जूठै चुली भरेनि।।
[21]कहु नानक सचु धिआईऐ।।
[22]सुचि होवै ता सचु पाईऐ।।२।।

[17] mat[u] bhiṭai ve mat[u] bhiṭai,
[18] ih[u] aṅn[u] asāḍā phiṭai,
[19] tan[i] phiṭai pheṛ karen[i],
[20] man[i] jūṭhai chulī bharen[i].
[21] kah[u] nānak sach(ch)[u] dhiāīai,
[22] such[i] hovai tā(ṅ) sach(ch)[u] pāīai.2.

contd. from p. 203

[17] And all the time they cry themselves hoarse :
"Please enter not this marked square,
[18] lest our food be defiled!"
[19] Being themselves defiled they act in a way,
that is simply repugnant and profane.
[20] Impure of mind, they feign purity by repeat rinsing
of their mouths.
[21] Sayeth Nanak, "One should meditate on the
True Name;
[22] for one will receive God's benign vision,
only if one is pure at heart".

ਪਉੜੀ ੧੬

[1]ਚਿਤੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਵੇਖਿ ਨਦਰੀ ਹੇਠਿ ਚਲਾਇਦਾ॥
[2]ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਆਪੇ ਹੀ ਕਰਮ ਕਰਾਇਦਾ॥
[3]ਵਡਹੁ ਵਡਾ ਵਡ ਮੇਦਨੀ ਸਿਰੇ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ॥
[4]ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ॥
[5]ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ॥੧੬॥

पउडी १६

[1]चितै अंदरि सभु को वेखि नदरी हेठि चलाइदा।।
[2]आपे दे वडिआईआ आपे ही करम कराइदा।।
[3]वडहु वडा वड मेदनी सिरे सिरि धंधै लाइदा।।
[4]नदरि उपठी जे करे सुलताना घाहु कराइदा।।
[5]दरि मंगनि भिख न पाइदा।।१६।।

PAURI XVI

[1] *chitai aṅdar[i] sabh[u] ko*
vekh[i] nadarī heṭh[i] chalāi(ṅ)dā.
[2] *āpe de vaḍiāīā(ṅ) ape hī karam karāi(ṅ)dā.*
[3] *vaḍahu(ṅ) vaḍā vaḍ medanī*
sire sir[i] dhandhai lāi(ṅ)dā.
[4] *nadar[i] upaṭhī je kare sulṭānā ghāh[u] karāi(ṅ)dā.*
[5] *dar[i] mangan[i] bhikh na pāi(ṅ)dā.16.*

Stanza XVI

[1] The Lord has every being in His mind;
Everyone does he watch and tend.
[2] He Himself bestows honours.
Himself He makes one act as be His Will.
[3] Greatest of the great is He.
His domain is immeasureably vast.
[4] Were He to look askance for a moment,
of kings would he make beggars—
[5] such as would ever be conceded no alms;
even as they go abegging from door to door.

Stanza XVI

Theme : All honours accrue through His benign grace.

V.[1] "in His mind" *chitai andar(i).*

V.[3] "His domain", *medani*, the Earth, the Universe.

ਸਲੋਕੁ ਮ:੧ [੪੦]

[1]ਜੇ ਮੋਹਾਕਾ ਘਰੁ ਮੁਹੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ॥
[2]ਅਗੈ ਵਸਤੁ ਸਿਞਾਣੀਐ ਪਿਤਰੀ ਚੋਰ ਕਰੇਇ॥
[3]ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ॥
[4]ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ॥

सलोकु मः१ [४०]

[1]जे मोहाका घरु मुहै घरु मुहि पितरी देइ।।
[2]अगै वसतु सिञाणीऐ पितरी चोर करेइ।।
[3]वढीअहि हथ दलाल के मुसफी एह करेइ।।
[4]नानक अगै सो मिले जि खटे घाले देइ।।१।।

Sloka(u) M1 [40]

[1] *je mohākā ghar[u] muhai ghar[u] muh(i) pitrī(ṅ) dei,*
[2] *agai vast[u] siṅānīai pitri(ṅ) chor karei;*
[3] *vaḍhīaih hath dalāl ke musphī eh karei,*
[4] *nānak agai so milai ji khat(ṭ)e ghāle dei.1.*

Sloka M1 [40]

[1] Were a thief to break into a house,
and thereafter offer the stolenware
as offerings to propitiate his ancestors;
[2] the stolen goods, on identification,
shall have branded even his ancestors as thieves.
[3] Traditional justice will then require chopping off the
hands of the abetter too.
[4] Nanak, verily, one receives in the world hereafter,
only what one shares here with the needy—
again only what one can spare from one's own
honest earnings.

Sloka M1. . . .[40]

Central idea : Ill-gotten wealth spoils the grace of so good an action as charity is.

V.[1] "a thief", *mohaka.*
"ancestors", *pitrī(n)*
"justice", *musfī.*

V.[3] "mediator", *dalāl.* The reference is to the priest who receives offerings to pripiate the thief's ancestors.

(ਸਲੋਕ) ਮ:੧ [੪੧]

[1]ਜਿਉ ਜੋਰੁ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੋ ਵਾਰ॥
[2]ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ॥
[3]ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ॥
[4]ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ॥੨॥

(सलोक) मः१ [४१]

[1]जिउ जोर सिरनावणी आवै वारो वार।।
[2]जूठे जूठा मुखि वसै नित नित होइ खुआर।।
[3]सूचे एहि न आखीअहि बहनि जि पिंडा धोइ।।
[4]सूचे सेइ नानका जिन मनि वसिआ सोइ।।२।।

(Sloka) M1 [41]

[1] jio(ṅ) jorū sirn(h)āvaṇī āvai vāro vār,
[2] juthe juthā mukh[i] vasai nit nit hoi khuār[u].
[3] sūche eh[i] na ākhīah[i] bahan[i] jī piṇḍā dhoi,
[4] sūche seī nānakā jin man[i] vasiā soi.2.

Sloka M1 [41]

[1] They deem a woman defiled for her menstrual flow every month.

[2] But a similar impurity abides in the mouth of a liar, for which he suffers disgrace ever and anon.

[3] Pure are not merely the ones who regularly wash their bodies clean.

[4] Pure are, in fact, those in whose hearts ever abides the love of the Lord.2.

Sloka M1. . . .[41]

Gist : Ritualistic baths and other practices cannot ensure purity of mind.

V.[1] "a woman", *jorū*, wife.

"menstrual flow" *sir nāvainī*, literally, the ritual of bathing and washing her head by a woman immediately she begins to menstruate every month.

V.[2] "ever and anon", *nit nit.*

ਪਉੜੀ ੧੭

[1]ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰ ਰੰਗੀ ਹਰਮ ਸਵਾਰਿਆ॥
[2]ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਲਾਇ ਬੈਠੇ ਕਰਿ ਪਾਸਾਰਿਆ॥
[3]ਚੀਜ ਕਰਨਿ ਮਨਿ ਭਾਵਦੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ॥
[4]ਕਰਿ ਫੁਰਮਾਇਸਿ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ॥
[5]ਜਰੁ ਆਈ ਜੋਬਨਿ ਹਾਰਿਆ॥੧੭॥

पउडी १७

[1]तुरे पलाणे पउणु वेग हर रंगी हरम सवारिआ।।
[2]कोठे मंडप माडीआ लाइ बैठे करि पासारिआ।।
[3]चीज करनि मनि भावदे हरि बुझनि नाही हारिआ।।
[4]करि फुरमाइसि खाइआ वेखि महलति मरणु विसारिआ।।
[5]जर आई जोबनि हारिआ।।१७।

PAURI XVII

[1] *ture palāṇe pauṇ veg har raṅgī haram savāriā;*
[2] *koṭhe manḍap māṛīā(ṅ) lāi baiṭhe kar[i] pāsāriā;*
[3] *chīj karan[i] man[i] bhā(ṅ)vde*
har[i] bujhan[i] nāhī hāriā;
[4] *kar[i] phurmāis[i] khāiā*
vekh[i] maha(l)lat[i] maraṇ[u] visāriā;
[5] *jar[u] āī joban[i] hāriā.18.*

Stanza XVII

[1] There be folk that may have fleets of caparisoned
horses swift as the wind;
And may have big *harems* furnished in taste.
[2] They may have palaces, mansions and huge pavilions
displaying their vast sway.
[3] And, indeed, may have every pleasure to enjoy.
Yet, if they have not lodged Lord's Name in their
hearts; they are losers in the end.
[4] People as have had taste of authority,
get obsessed with their status;
and become oblivious of the phantom of Death,
[5] Yet when past that radiant age of youth,
They painfully realize the oncoming ravages of age.

Stanza XVII

V.[1] "fleets of . . . horses", *ture.*

"harems" separate part of a Muslim grandee's house, wherein his wives are lodged. Collectively, 'the number of wives a Muslim noble has'.

V.[2] "vast sway", *kar(i) pasāriā.*

V.[4] "authority", *phurmais(i)*, "status of a ruler/master.

"status", *mahallat.*

V.[5] old age, *jar.*

ਸਲੋਕੁ ਮ:੧ [੪੨]

[1]ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ॥
[2]ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ॥
[3]ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ॥
[4]ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ॥
[5]ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ॥
[6]ਨਾਨਕ ਸੂਤਕੁ ਏਵੈ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ॥੧॥

सलोकु मः१ [४२]

[1]जे करि सूतकु मंनीऐ सभ तै सूतकु होइ।।
[2]गोहे अतै लकडी अंदरि कीडा होइ।।
[3]जेते दाणे अंन के जीआ बाझु न कोइ।।
[4]पहला पाणी जीउ है जितु हरिआ सभु कोइ।।
[5]सूतकु किउ करि रखीऐ सूतकु पवै रसोइ।।
[6]नानक सूतकु एव न उतरै गिआनु उतारे धोइ।।१।।

Sloka M1 [42]

[1] *jekar[i] sūtak[u] mannīai sabh tai sūtak[u] hoi,*
[2] *gohe atai lakaṛī aṅdar[i] kīṛā hoi.*
[3] *jete dāṇe aṅn ke jīā(ṅ) bājh[u] na koi,*
[4] *pahilā pānī jīo hai jit[u] hariā sabh[u] koi.*
[5] *sūtak[u] kio(ṅ) kar[i] rakhīai sūtak[u] pavai rasoi,*
[6] *nānak sūtak[u] ev na utarai gīān[u] utāre dhoi.1.*

Sloka M1 [42]

[1] If the notion of impurity be linked with birth,
every living being would be found impure.
[2] The cow-dung and all forms of fuel harbour
varied forms of life.
[3] In fact every grain of corn has life in it.
[4] Even water that sustains all life, is itself
not without many forms of life in it.
[5] How can then one keep out this supposed impurity,
since it is there in every crumb one consumes?
[6] Nanak, the notion of impurity so foolishly held,
cannot be wished away.
True knowledge alone may expel such notions.1.

Sloka M1. . . .[42]

Theme : Superstitions lead man away from the right and wholesome path and prove a bane on social and spiritual progress of the human being.

V.[1] "notion of impurity", *sūtak[u].*

V.[5] "crumb", *rasoi*, kitchen.

(ਸਲੋਕ) ਮ:੧ [੪੩]

[1]ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ॥
[2]ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪੁ॥
[3]ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ॥
[4]ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮ ਪੁਰਿ ਜਾਹਿ॥੨॥

(सलोक) मः१ [४३]

[1]मन का सूतकु लोभु है जिह्वा सूतकु कूड़ु।।
[2]अखी सूतकु वेखणा पर त्रिअ पर धन रुपु।।
[3]कनी सूतकु कनि पै लाइतबारी खाहि।।
[4]नानक हंसा आदमी बंधे जम पुरि जाहि।।२।।

(Sloka) M1 [43]

[1] man kā sūtak[u] lobh[u] hai jihvā sūtak[u] kūṛ[u].
[2] akhī(ṅ) sūtak[u] vekhaṇā par triа par dhan rūp[u].
[3] kaṅnī sūtak[u] kaṅn[i] pai lāitbārī khāh[i].
[4] nānak haṅsā ādamī badhe jampur[i] jāh[i].2.

Sloka M1 [43]

[1] Impurity of mind lies in our covetousness.
Of tongue, it is in the falsehood we utter.
[2] Of eyes, it is in our lustful glance at other people's wealth and women-folk.
[3] Impurity of the ears is in hearing and relishing all slander.
[4] Folks guilty of these, O Nanak, are led to hell in chains.2.

Sloka M1. . . .[43]

V.[1] "covetousness", *lobh.*
V.[2] "others . . . . women-folk", *partriā pardhan rūp[u].*
V.[3] "slander", *lā-itbārī*, literally 'not trustworthy'.

(ਸਲੋਕ) ਮ:੧ [੪੪]

[1]ਸਭੋ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੇ ਲਗੈ ਜਾਇ॥
[2]ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ॥
[3]ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ॥
[4]ਨਾਨਕ ਜਿਨ੍ਹੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨ੍ਹਾ ਸੂਤਕੁ ਨਾਹਿ॥੩॥

(सलोक) मः१ [४४]

[1]सभो सूतकु भरमु है दूजै लगै जाइ।।
[2]जंमणु मरणा हुकमु है भाणै आवै जाइ।।
[3]खाणा पीणा पवित्रु है दितोनु रिजकु संबाहि।।
[4]नानक जिनही गुरमुखि बुझिआ तिनहा सूतकु नाहि।।३।।

(Sloka) M1 [44]

[1] sabho sūtak[u] bharam[u] hai dujai lagai jāi,
[2] jammaṇ[u] marṇā hukam[u] hai bhāṇai āvai jāi,
[3] khāṇā pīṇā pavitr[u] hai diton[u] rijak[u] sambāh[i],
[4] nānak jinI gurmukh[i] bujhiā tinā sūtak[u] nāh[i].3.

Sloka M1 [44]

[1] The notions of impurity, whatever be the forms,
are rank superstition.
Belief in these is much like being embroiled
in duality.
[2] For birth and death are in Lord-God's Will.
Man comes in and departs from the world,
as be the Lord's scheme of things.
[3] Food and drinks, that Lord-God bestows on us,
are all pure.
God-conscious beings such as have realized
this truth,
[4] are, verily, O Nanak, free of impurity.3.

V.[1] "duality", *dūja*, all that is anti-God; things mundane.

ਪਉੜੀ ੧੮

[1] ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ॥
[2] ਸਹਿ ਮੇਲੇ ਤਾ ਨਦਰੀ ਆਈਆ॥
[3] ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਮਨਿ ਵਸਾਈਆ॥
[4] ਕਰਿ ਹੁਕਮੁ ਮਸਤਕਿ ਹਥੁ ਧਰਿ ਵਿਚਹੁ ਮਾਰਿ ਕਢੀਆ ਬੁਰਿਆਈਆ॥
[5] ਸਹਿ ਤੁਠੈ ਨਉ ਨਿਧਿ ਪਾਈਆ॥੧੮॥

पउडी १८

[1] सतिगुरु वडा करि सालाहीऐ जिसु विचि वडीआ वडिआईआ।।
[2] सहि मेले ता नदरी आईआ।।
[3] जा तिसु भाणा ता मनि वसाईआ।।
[4] करि हुकमु मसतकि हथु घरि विचहु मारि कढीआ बुरिआईआ।।
[5] सहि तुठै नउ निधि पाईआ।।१८।।

PAURI XVIII

[1] *sat[i]gur[u] vadā kar[i] sālāhīai*
jis[u] vich[i] vadīāṅ vadiāīā(ṅ).
[2] *sah[i] mele tā(ṅ) nadarī āīā(ṅ).*
[3] *jā tis[u] bhāṇā ta man[i] vasāīā(ṅ).*
[4] *kar[i] hukam[u] mastak[i] hath[u] dhar[i]*
vichahu(ṅ) mār[i] kaḍhīā(ṅ) burāīā(ṅ).
[5] *sah[i] tuṭhai nau nidh(i) pāīā(ṅ).18.*

Stanza XVIII

[1] All praise be to the True Guru,
for He is the embodiment of all that is good.
[2] His qualities manifest themselves
when he leads his ward to union with God.
[3] God willing, the same virtues then
are imparted to the loving devotee too.
[4] As the Guru blesses his ward,
He banishes all evil from his mind.
[5] The humble loving soul is then enriched
with all virtues that flow from the Master's Grace.18.

V.[1] "embodiment of good", *jis vich(ch) vadıā(ṅ) vad(d)iaıā(ṅ).*
V.[4] "blessed his ward", *mastak[i] hath[u] dhar[i].*
V.[5] "virtues all", *nau nidhi,* literally 'nine treasures'.

ਸਲੋਕੁ ਮ:੧ [੪੫]

[1]ਪਹਿਲਾ ਸੁਚਾ ਆਪਿ ਹੋਇ ਸੁਚੈ ਬੈਠਾ ਆਇ॥
[2]ਸੁਚੇ ਅਗੈ ਰਖਿਓਨੁ ਕੋਇ ਨ ਭਿਟਿਓ ਜਾਇ॥
[3]ਸੁਚਾ ਹੋਇ ਕੈ ਜੇਵਿਆ ਲਗਾ ਪੜਣਿ ਸਲੋਕੁ॥
[4]ਕੁਹਥੀ ਜਾਈ ਸਟਿਆ ਕਿਸੁ ਏਹੁ ਲਗਾ ਦੋਖੁ॥
[5]ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ
ਲੂਣੁ ਪੰਜਵਾ ਪਾਇਆ ਘਿਰਤੁ॥
[6]ਤਾ ਹੋਆ ਪਾਕੁ ਪਵਿਤੁ॥
[7]ਪਾਪੀ ਸਿਉ ਤਨੁ ਗਡਿਆ ਥੁਕਾ ਪਈਆ ਤਿਤੁ॥
[8]ਜਿਤੁ ਮੁਖਿ ਨਾਮੁ ਨ ਊਚਰਹਿ ਬਿਨੁ ਨਾਵੈ ਰਸ ਖਾਹਿ॥
[9]ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਤਿਤੁ ਮੁਖਿ ਥੁਕਾ ਪਾਹਿ॥੧॥

सलोकु मः१ [४५]

[1]पहिला सुचा आपि होइ सुचै बैठा आइ।।
[2]सुचे अगै रखिओनु कोइ न मिटिओ जाइ।।
[3]सुचा होइ कै जेविआ लगा पडणि सलोकु।।
[4]कुहथी जाइ सटिआ किसु एहु लगा दोखु।।
[5]अंनु देवता पाणी देवता बैसतंरु देवता लूणु पंजवा पाइआ धिरतु।।
[6]ता होआ पाकु पवितु।।
[7]पापी सिउ तनु गडिआ थुका पईआ तितु।।
[8]जितु मुखि नामु न ऊचरहि बिनु नावै रस खाहि।।
[9]नानक एवै जाणीऐ तितु मुखि थुका पाहि।।१।।

Sloka(u) M1 [45]

[1] pahilā(ṅ) such(ch)ā āp[i] hoi such(ch)ai baiṯhā āi,
[2] such(ch)e agai rakhion[u] koi na bhiṯio jāi;
[3] such(ch)ā hoi kai jeviā lagā paṟ(h)aṇ[i] slok[u],
[4] kuhathī jāī saṯia kis[u] eh(h) lagā dokh[u]?
[5] aṅn[u] devatā pāṇī devatā baisaṅtar[u] devatā lūṇ[u],
[6] panjvā(ṅ) pāiā ghirt[u] tā(ṅ) hoā pāk[u] pavit[u],
[7] pāpī sio(ṅ) tan[u] gaḍiā thukā(n) paiā(ṅ) tit[u].
[8] jit[u] mukh[i] nām[u] na ūcharahi
bin[u] nāvai ras khāhi,
[9] nānak evai jāṇīai tit[u] mukh[i] thukā(ṅ) pāhi.1.

Sloka M1 [45]

[1] The Brahman first bathes himself.
Enters he then the ritually sanctified cooking-square.
[2] Therein, he is served food, which no one is
allowed to touch.
[3] This he eats to the recitation of the sacred texts.
[4] Later, he discharges the intake as excreta
at a place removed.
Whom to blame for this defilement?
[5] The corn was holy; the water was holy;
So was the fifth ingredient, the butter.
[6] All these had mixed to make wholesome
nourishing food.
[7] Yet association of these pure ingredients with the
sinful man,
turned these into stuff at once repugnant to sight.

[8] The mouth that utters not Lord's Name.
And yet enjoys all these delicacies
[9] Such a one, O Nanak, is altogether accursed and
fit to be scorned.1.

Sloka M1. . . .[45]

Gist : Irrational taboos, superstitions and superiority complexes need be shunned and suppressed.

V.[1] "bathes", *such(ch)ā hoe.*
V.[3] "eats", *jeviā.*
V.[4] "place removed", *kuhathī jāī.*
V.[6] "wholesome and sanctified, *pāk[u] pavit[u].*
V.[8] "delicacies", *ras.*
V.[9] "fit to be scorned", *thukā(ṅ) pāhi,*
'fit for spitting at'.

(ਸਲੋਕ) ਮ:੧ [੪੬]

[1]ਭੰਡਿ ਜੰਮਿਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ॥
[2]ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ॥
[3]ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ॥
[4]ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥
[5]ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਊਪ੍ਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ॥
[6]ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ॥
[7]ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤਾ ਚਾਰਿ॥
[8]ਨਾਨਕ ਤੇ ਮੁਖ ਊਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥੨॥

(सलोक) मः१ [४६]

[1]भंडि जंमीऐ भंडि निमीऐ भंडि मंगणु वीआहु॥
[2]भंडहु होवै दोसती भंडहु चलै राहु॥
[3]भंडु मुआ भंडु भालीऐ भंडि होवै बंधानु॥
[4]सो किउ मंदा आखीऐ जितु जंमहि राजान॥
[5]भंडहु ही भंडु ऊपजै भंडै बाझु न कोइ॥
[6]नानक भंडै बाहरा एको सचा सोइ॥
[7]जितु मुखि सदा सालाहीऐ भागा रती चारि॥
[8]नानक ते मुख ऊजले तितु सचै दरबारि॥

(Sloka) M1 [46]

[1] *bhaḍ[i] jammīai bhaṅḍ[i] nimmīai*
bhaṅḍ[i] maṅgaṅ[u] viāh[u],
[2] *bhaṅḍahu(ṅ) hovai dostī bhaṅḍahu(ṅ) chal(l)ai rāh[u].*
[3] *bhaṅḍ[u] muā bhaṅḍ[u] bhālīai*
bhaṇḍ[i] hovai baṅdhān[u],
[4] *so kiu(ṅ) maṅdā ākhīai jit[u] jammah[i] rājān.*
[5] *bhaṅḍahu[ṅ) hī bhaṅḍ[u] ūpjai*
bhaṅḍai bājh[u] na koi,
[6] *nānak bhaṅḍai bāharā eko sach(ch)ā soi.*
[7] *jit[u] mukh[i] sadā sālāhīai bhāgā ratī chār[i],*
[8] *nānak te mukh ūjale tit[u] sachai darbār[i] 2.*

Sloka M1 [46]

[1] It is the woman, who conceives and gives
birth to man.
It is the woman, who nourishes the foetus
in her womb;
and thereafter tends the new-born baby.
It is the woman whom one seeks as a
mate and then marries.
[2] It is the woman who makes for loving relationships.
It is the woman who holds the promise of
future progeny.
[3] In sooth, there is no doing without a woman.
When one's wife dies, one seeks another mate.
For inconveivable is community-life
without a woman.
[4] Why then decry the woman who gives birth
To the greatest of the great?
[5] Again, it is of a woman that a woman is born.
Human life thus is not possible without her.
[6] Only the True Lord's Being
(Unborn and Unicarnate)
is independent of the woman.
[7] Blessed and gracious is the tongue that utters
His Name.
[8] Such a one would be welcome in the
True-Lord's Court.2.

Sloka M1. . . .[46]

V.[1] "woman", *bhand[i]*, literally 'a vessel'.
V.[3] "community life", *bandhān*, 'kinship and social ties'.
V.[4] Greatest of the great", *rājān;* literally 'kings'.

ਪਉੜੀ ੧੯

[1]ਸਭੁ ਕੋ ਆਖੈ ਆਪਣਾ ਜਿਸੁ ਨਾਹੀ ਸੋ ਚੁਣਿ ਕਢੀਐ॥
[2]ਕੀਤਾ ਆਪੋ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ॥
[3]ਜਾ ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਗਿ ਤਾ ਕਾਇਤੁ ਗਾਰਬਿ ਹੰਢੀਐ॥
[4]ਮੰਦਾ ਕਿਸੈ ਨਾ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ॥
[5]ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ॥੧੯॥

पउडी १९

[1]सभु को आखै आपणा जिसु नाही सो चुणि कढीऐ।।
[2]कीता आपो आपणा आपे ही लेखा संढीऐ।।
[3]जा रहणा नाही ऐतु जगि ता काइतु गारबि हंढीऐ।।
[4]मंदा किसै न आखीऐ पडि अखरु एहो बुझीऐ।।
[5]मूरखै नालि न लुझीऐ।।१९।।

PAURI XIX

[1] sabh[u] ko ākhai āpṇā jis[u] nāhī so chuṇ[i] kaḍhīai,
[2] kītā āpo āpṇā āpe hī lekhā saṇḍhīaī.
[3] jā rahaṇā nāhī ait[u] jag[i] tā kāit[u] gārab[i] haṅḍhīai.
[4] maṅdā kisai na ākhīai par(h)[i] ākhar[u] eho bujhīai.
[5] mūrakhai nāl[i] na lujhīai.19.

Stanza XIX

[1] Every body is obsessed with the accursed notion of
"me", "my" and "mine";
Show me even one, who is free of this 'I-am-ness'.
[2] Every one must reap the consequences of one's
own actions.
[3] Since man is not destined to be here for ever,
why need he be obsessed with notions of "me", "my"
and "mine"?
[4] Also let not one speak ill of others.
This virtue one need to imbibe through good sense.
[5] Besides, let not one "argue with a fool".19.

Stanza XIX

V.[1] "me", "my" and "mine", *āpnā.*
V.[2] "reap the consequences", *lekhā sandhiai.*
V.[3] "notions of . . . . "mine, *gārab;* literally 'ego'.

ਸਲੋਕ ਮ:੧ [੪੭]

[1]ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ॥
[2]ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ॥
[3]ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਥੁਕਾ ਫਿਕੇ ਪਾਇ॥
[4]ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ॥੧॥

सलोकु मः१ [४७]

[1]नानक फिकै बोलिऐ तनु मनु फिका होइ।।
[2]फिको फिका सदीऐ फिके फिकी सोइ।।
[3]फिका दरगह सटीऐ मुहि थुका फिके पाइ।।
[4]फिका मूरखु आखीऐ पाणा लहै सजाइ।।१।।

Sloka(u) M1 [47]

[1] nānak phikai boliai tan[u] man[u] phikā hoi,
[2] phiko phikā sadīai phike phikī soi.
[3] phikā dargah saṯīai mu(ṅ)h[i] thukā(ṅ) phike pāi,
[4] phikā mūrakh[u] ākhīai pāṇā lahai sajāi.

Sloka M1 [47]

[1] Nanak, talking ill of others
pollutes one's own mind and soul.
[2] One indulging in it is called "a follish prattler".
His ill-repute spreads far and wide.
[3] Welcome he is not at the Lord's Court.
And spurned is he by one and all.
[4] Such a one is branded "a fool".
And there comes his way nothing but studied scorn.1.

Sloka M1. . . .[47]

Theme " The need to inculcate moral virtues.

V.[1] "talking ill", *phikā bolnā.*
V.[2] "ill repute", *soi.*
V.[4] "comes his way . . . scorn",
pānā lahai sajāi, literally 'show-beating'.

(ਸਲੋਕ) ਮ:੧ [੪੮]

[1]ਅੰਦਰਹੁ ਝੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ॥
[2]ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ॥
[3]ਜਿਨ੍ ਪਟੁ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦੜੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ॥
[4]ਤਿਨ੍ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਨ੍ਹੇ ਵੀਚਾਰਿ॥
[5]ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ॥
[6]ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ॥
[7]ਦਰਿ ਵਾਟ ਉਪਰਿ ਖਰਚੁ ਮੰਗਾ ਜਬੈ ਦੇਇ ਤ ਖਾਹਿ॥
[8]ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮ੍ਹਾ ਮੇਲੁ॥
[9]ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ॥੨॥

(सलोक) मः१ [४८]

[1] अंदरह्ु झूठे पैज बाहरि दुनीआ अंदरि फैलु।।
[2] अठसठि तीरथ जे नावहि उतरै नाही मैलु।।
[3] जिनह् पटु अंदरि बाहरि गुदडु ते भले संसारि।।
[4] तिनह् नेह्ु लगा रब सेती देखनहे वीचारि।।
[5] रंगि हसहि रंगि रोवहि चुप भी करि जाहि।।
[6] परवाह् नाही किसै केरी बाझु सचे नाह।।
[7] दरि वाट उपरि खरचु मंगा जबै देइ त खाहि।।
[8] दीबानु एको कलम एका हमा तुमहा मेलु।।
[9] दरि लए लेखा पीडि छुटै नानका जिउ तेलु।।२।।

(Sloka) M1 [48]

[1] *andarhu(ṅ) jhuthe paij bāhar[i] dunīā aṅdar[i] phail[u],*
[2] *aṭh saṭh[i] tīrath je nāvaih uṭarai nāhī mail[u].*
[3] *jin paṭ[u] aṅdar[i] bāhar[i] gud(d)aṛ[u]*
te bhale saṅsār[i],
[4] *tin neho(ṅ) lagā rab setī dekhane vichār[i],*
[5] *raṅg[i] hasaih raṅg rovaih chup bhī kar[i] jāhi,*
[6] *parvāh nāhī kisai kerī bājh[u] sach(ch)e nāh[i].*
[7] *dar[i] vāṭ upar[i] kharch[u] maṅgā jabai dei ta khāhi.*
[8] *dibān[u] eko kalam ekā hamā tumā mel[u],*
[9] *dar[i] lae lekhā pīṛ[i] chhut(t)ai nānakā jiu(ṅ) tel[u].*

Sloka M1 [48]

[1] Such ones as are false within
but seemingly honorable without,
and have their reputation spread far and wide,
[2] shall not get rid of their grime
even if they were to wash themselves
at holies all sixty-eight.
[3] In contrast, such as have a wholesome interior,
and present only a rough exterior without,
are, indeed, real worthies of mankind.
[4] They are imbued with the Love of the Lord,
and crave only for a vision of His Being Benign.
[5] In states of trance they sometimes laugh,
sometimes weep and may sometimes even turn dumb.
[6] They are unmindful of everything around them,
except the sweet remembrance of the True Lord.
[7] Ever ever do they wait at the Lord's door.
And whatever be the Lord decree, is welcome
unto them.
[8] The Lord's Court is One, His judgement is Supreme.
In His presence all humans are equal.
[9] At His seat of judgement,
all will receive what ever be their due,
The sinners having earned harsh punishment
shall be crushed like oil-seeds.
And then they will cry, and rue the day.2.

Pauri XX

V.[1] "the Universe", *karmā*,
"sustain", *Kal dhāriai;*

V.[2] "chessmen", sārɪai, 'nard in Persian'.

Kach(ch)ɪ pak(k)i refers respectively to persons as have 'ill performance' and 'good performance'.

V.[4] "oblivious", *manho(n) visārɪai;* as have effaced from their minds.

ਪਉੜੀ ੨੦

[1]ਆਪੇ ਹੀ ਕਰਣਾ ਕੀਓ ਕਲ ਆਪੇ ਹੀ ਤੈ ਧਾਰੀਐ॥
[2]ਦੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਧਰਿ ਕਚੀ ਪਕੀ ਸਾਰੀਐ॥
[3]ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ॥
[4]ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਹਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ॥
[5]ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ॥੨੦॥

पउडी २०

[1]आपे ही करणा कीओ कल आपे ही तै धारीऐ।।
[2]देखहि कीता आपणा धरि कची पकी सारीऐ।।
[3]जो आइआ सो चलसी सभु कोई आई वारीऐ।।
[4]जिस के जीअ पराण हहि किउ साहिबु मनहु विसारीऐ।।
[5]आपण हथी आपणा आपे ही काजु सवारीऐ।।२०।।

PAURI XX

[1] āpe hī karṇā kīo kal āpe hī tai(ṅ) dhārīai.
[2] dekhai kītā āpṇā dhar[i] kach(ch)ī pa(k)kī sārīai.
[3] jo āiā so chalasī sabh[u] koī āī vārīai.
[4] jis ke jīa prāṇ hai(ṅ) kiu(ṅ) sāhib[u] manahu(ṅ) visārīai.
[5] āpaṅ hathi(ṅ) āpṇā āpe hī kāj[u] savārīai.20.

Stanza XX

[1] O Lord, thou by thyself hast created the Universe.
And thou sustainest it in Thine own Will.
[2] Thou Thyself relishest this mysterious game of Thine
by plying we chess-men as be Thy Will.
[3] Every one appearing in this phenomenal World
Shall depart when it be his turn.
[4] Since Lord God is to man the giver of his life,
why should man be oblivious of the Lord?
[5] One must accomplish one's assigned task
with one's own efforts.
That alone is the right course for man.20.

Stanza XX

V.[1] "the Universe", *karnā,*
"sustain", *Kal dhariai;*
V.[2] "chessmen", *sariai*, '*nard* in Persian'.
Kach(ch)ı pak(k)i refers respectively to persons as have 'ill performance' and 'good performance'.
V.[4] "oblivious", *manho(n) visariai;* as have effaced from their minds.

ਸਲੋਕੁ ਮ:੨ [੪੯]

[1]ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ॥
[2]ਨਾਨਕ ਆਸਕੁ ਕਾਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ॥
[3]ਚੰਗੈ ਚੰਗਾ ਕਰਿ ਮੰਨੇ ਮੰਦੈ ਮੰਦਾ ਹੋਇ॥
[4]ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਰਤੈ ਸੋਇ॥੧॥

सलोकु मः२ [४९]

[1]एह किनेही आसकी दूजै लगै जाइ।।
[2]नानक आसकु काढीऐ सद ही रहै समाइ।।
[3]चंगै चंगा करि मंने मंदै मंदा होइ।।
[4]आसकु एहु न आखीऐ जि लेखै वरतै सोइ।।१।।

Sloka(u) M2 [49]

[1] *eh kinehī āsakī dūjai lagai jāi?*
[2] *nānak āsak[u] kāṇḍhīai sad hī rahai samāi.*
[3] *chaṅgai chaṅgā kar[i] maṅne maṅdai maṅdā hoi;*
[4] *āsak[u] eh[u] na ākhīai ji lekhai vartai soi.*

Sloka M2 [49]

[1] What sort of love is it, when one forsakes the Lord
and runs after things mundane.
[2] Nanak, True lovers are the ones, that ever remain
attuned to Supernal Symphony.
[3] Should the worst befall them, they still must welcome
it as a boon from the Lord.
[4] In sooth, one is not a true lover if one were
to vacillate and calculate in love.1.

Sloka M2. . . .[49]

Theme : Constancy and sincerity in love and service of God are pre-requisite for a life of religious disposition.

V.[1] "Things . . . mundane", *dūjai.*

V.[4] "calculates in love", *lekhai vartai soi.*

(ਸਲੋਕ) ਮ:੨ [੫੦]

[1] ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ॥

[2] ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ॥੨॥

(सलोक) मः२ [५०]

[1] सलामु जवाबु दोवै करे मुंढहु घुथा जाइ।।

[2] नानक दोवै कूडीआ थाइ न काई पाइ।।२।।

(Sloka) M2 [50]

[1] *salām[u] jabāb[u] dovai(ṅ) kare*
muṅdhahu{ṅ) ghuthā jāi;

[2] *nānak dovai(ṅ) kūṛīā thāi na kāi pāi.*

Sloka M2 [50]

[1] It behoves not a servant to bow to his Master;
and much the same time cavil too.
[2] Nanak, the two attitudes go ill together.
Never never would the Master approve of such
a dubious conduct.2.

Sloka M2. . . .[50]

V.[1] "bow to", *salām.*
"cavil", *jawāb dcnā*, complain.
V.[2] "fit ill with each other", *kūriā(n)*, false, wrong.

ਪਉੜੀ ੨੧

[1]ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮ੍ਹਾਲੀਐ॥
[2]ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ॥
[3]ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ॥
[4]ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ॥
[5]ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ॥੨੧॥

पउडी २१

[1]जितु सेविऐ सुखु पाईऐ सो साहिबु सदा समहालीऐ।।
[2]जितु कीता पाईऐ आपणा सा घाल बुरी किउ घालीऐ।।
[3]मंदा मूलि न कीचई दे लंमी नदरि निहालीऐ।।
[4]जिउ साहिब नालि न हारीऐ तेवेहा पासा ढालीऐ।।
[5]किछु लाहे उपरि घालीऐ।।२१।।

PAURI I XXI

[1] jit[u] sevīai sukh[u] pāīai so sāhib[u] sadā samhālīai.
[2] jit[u] kītā pāīai āpṅā sā ghāl burī kio(ṅ) ghālīai.
[3] maṅdā mūl[i] na kīchaī de lammī nadar[i] nihālīai.
[4] jio(ṅ) sāhib nāl[i] na hārīai tevehā pāsā ḍhālīai.
[5] kichh[u] lāhe upar[i] ghālīai.21.

Stanza XXI

[1] The Master, service to whom brings us abiding joy,
why not remember Him ever and anon.
[2] Why indulge in the evil which
we may perforce have later to regret.
[3] Indeed, one should not stray into evil.
Rather let one act with due discretion.

[4] It behoves not one to do,
what may not meet the Master's approval.
[5] Let the expectation of the Supreme
Master's approval,
direct all human endeavour.21.

Stanza XXI

V.[1] "joy", *sukh*, "remember" samaliai.
V.[2] "ill deed", *ghal buri*.
V.[3] "discretion", *lammi nadar[i]*.
V.[5] "reward", *laha*.

ਸਲੋਕੁ ਮ:੨ [੫੧]

[1]ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ॥
[2]ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ॥
[3]ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ॥
[4]ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ॥

सलोकु मः२ [५१]

[1]चाकर लगै चाकरी नाले गारबु वादु।।
[2]गला करे घणेरीआ खसम न पाए सादु।।
[3]आपु गवाइ सेवा करे ता किछु पाए मानु।।
[4]नानक जिस नो लगा तिसु मिलै लगा सो परवानु।।१।।

Sloka(u) M2 [51]

[1] *chākar[u] lagai chākarī nāle gārab[u] vād[u];*
[2] *gal(l)ā(ṅ) kare ghaṇerīā(ṅ) khasm na pāe sād[u];*
[3] *āp[u] gavāi sevā kare tā kich(ch)[u] pāe mān[u];*
[4] *nānak jis no lagā tis[u] milai lagā so paravāṇ[u].*

Sloka M2 [51]

[1] In case a servant, while performing his duty,
be arrogant and quarrelsome,
[2] and also chatter ever so garrulously,
that would not meet his master's approval.
[3] Yet if he effaces his self and serves well the Master,
that alone would earn him the master's favour.
[4] Approved is one, O Nanak, who is,
absorbed with the one whom one loves.1.

V.[1] "arrogant and quarrelsome", *gārab[u] vād[u].*

V.[2] "approval", *sād[u].* It refers to the first letter of the Arabic Word *sahih* used to mark 'correctness of some thing.'

V.[3] *"man[u]"*, literaly 'honour.

(ਸਲੋਕ) ਮ:੨ [੫੨]

[1]ਜੋ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ॥
[2]ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ॥

(सलोक) मः१ [५२]

[1]जो जीइ होइ सु उगवै मुह का कहिआ वाउ।।
[2]बीजे बिखु मंगै अंमतु वेखहु एहु निआउ।।२।।

(Sloka) M1 [52]

[1] *jo jīi hoi su ugavai mu(ṅ)h kā kahiā vāo,*
[2] *bīje bikh[u] maṅgai a(ṅ)mrit[u]*
vekhah[u] eh[u] nião.

Sloka M2 [52]

[1] Whatever be in one's mind, it does ultimately
come out;
though one's outward professions may be so
different.

[2] Man sows seeds of poison and yet longs for nectar.
Judge, Ye O folk, the irony of such a hope!2.

Sloka M2. . . .[52]

V.[1] "comes out", *ugave*, 'sprouts.
"outward professions", *mu(ṅ)h kā kahiā.*
"so different", *vāo;* literally, 'a puff of wind'.

(ਸਲੋਕ) ਮ:੨ [੫੩]

[1]ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਕਦੇ ਨ ਆਵੈ ਰਾਸਿ॥
[2]ਜੇਹਾ ਜਾਣੈ ਤੇਂਹ ਵਰਤੈ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ॥
[3]ਵਸਤੂ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ॥
[4]ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ॥
[5]ਕੂੜਿ ਕਮਾਣੈ ਕੂੜੋ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ॥੩॥

(सलोक) मः१ [५३]

[1]नालि इआणे दोसती कदे न आवै रासि।।
[2]जेहा जाणै तेहो वरतै वेखहु को निरजासि।।
[3]वसतू अंदरि वसतु समावै दूजी होवै पासि।।
[4]साहिब सेती हुकमु न चलै कही बणै अरदासि।।
[5]कूडि कमाणै कूडो होवै नानक सिफति विगासि।।३।।

(Sloka) M2 [53]

[1] nāl iāṇe dostī kade na āvai rās[i],
[2] jehā jāṇai teho vartai vekhahu ko nirjās[i].
[3] vastū aṅdar[i] vast[u] samāvai dūjī hovai pās[i],
[4] sāhib setī hukam[u] na chalai kahī baṇai ardās[i].
[5] kūṛ kamāṇai kūṛo hovai nānak sipht[i] vigās[i].

Sloka M2 [53]

[1] Friendship with a fool does never never pay.
[2] The fool, in any case responds as be his
wayword wont;
though one may still try it if one so wishes.
[3] The kind may merge with its kind.
But the unlike shall ever stand apart.
[4] No impertinence would do with the Master.
Gentle supplication is alone that may avail.
[5] Falsehood begets falsehood.
But, loving adoration of the Lord,
O Nanak, brings one joy serene.3.

V.[1] "a fool", *iāna;* literally immature.
V.[2] "try" *nirjāas(i)*, put to test.
V.[3] "impertinence", *hukam(u)*, order.
V.[4] "supplication", *ardās*, request.
V.[5] "loving adoration", *sift[i].*
"joy serene", *vigās[i].*

(ਸਲੋਕ) ਮ:੨ [੫੪]

[1]ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਵਡਾਰੂ ਸਿਉ ਨੇਹੁ॥

[2]ਪਾਣੀ ਅੰਦਰਿ ਲੀਕ ਜਿਉ ਤਿਸ ਦਾ ਥਾਉ ਨ ਥੇਹੁ॥੪॥

(सलोक) मः२ [५४]

[1]नालि इआणे दोसती वडार. सिउ नेह्।।

[2]पाणी अंदरि लीक जिउ तिस दा थाउ न थेह्।।४।।

(Sloka) M2 [54]

[1] nāl[i] iāṇe dostī vaḍārū siu(ṅ) neh[u],

[2] pāṇī aṅdar[i] likk jio(ṅ) tis dā thāo(ṅ) na theh[u].

Sloka M2 [54]

[1] Friendship with a fool,
or ties with one placed too high;
[2] both are as futile as a line drawn on water.
These leave no trace behind.4.

—

V.[1] "one too high", *vadārū*.

(ਸਲੋਕ) ਮ:੨ [੫੫]

[1]ਹੋਇ ਇਆਣਾ ਕਰੇ ਕੰਮੁ ਆਣਿ ਨ ਸਕੈ ਰਾਸਿ॥
[2]ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸਿ॥੫॥

(सलोक) मः२ [५५]

[1]होइ इआणा करे कंमु आणि न सकै रासि।।
[2]जे इक अध चंगी करे दूजी भी वेरासि।।५।।

(Sloka) M2 [55]

[1] hoi iāṇā kare kamm[u] āṇ[i] na sakai rās[i],
[2] je ik adh chaṅgī kare dūjī bhī verās[i].

Sloka M2 [55]

[1] If a raw hand undertakes a job,
he may not do it too well.
[2] If he does succeed in doing one thing aright;
in the next, one may he go awry.5.

Sloka M2. . . .[55]

"go away", *virās[i].*

ਪਉੜੀ ੨੨

[1]ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਇ॥
[2]ਹੁਰਮਤਿ ਤਿਸ ਨੋ ਅਗਲੀ ਓਹੁ ਵਜਹੁ ਭਿ ਦੂਣਾ ਖਾਇ॥
[3]ਖਸਮੈ ਕਰੇ ਬਰਾਬਰੀ ਫਿਰਿ ਗੈਰਤਿ ਅੰਦਰਿ ਪਾਇ॥
[4]ਵਜਹੁ ਗਵਾਏ ਅਗਲਾ ਮੁਹੇ ਮੁਹਿ ਪਾਣਾ ਖਾਇ॥
[5]ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ॥
[6]ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ॥੨੨॥

पउडी २२

[1]चाकरु लगै चाकरी जे चलै खसमै भाइ।।
[2]हुरमति तिस नो अगली ओहु वजहु भि दूणा खाइ।।
[3]खसमै करे बराबरी फिरि गैरति अंदरि पाइ।।
[4]वजहु गवाए अगला मुहे मुहि पाणा खाइ।।
[5]जिस दा दिता खावणा तिसु कहीऐ साबासि।।
[6]नानक हुकमु न चलई नालि खसम चलै अरदासि।।२२।।

PAURI XXII

[1] *chākar[u] lagai chākarī je chalai khasmai bhāi,*
[2] *hurmat[i] tis no agalī ohu vajahu bhi dūṇā khāi.*
[3] *khasmai kare barābarī phir[i] g(h)airat[i] aṅdar[i] pāi,*
[4] *vajahu gavāe agalā mu(ṅ)he mu(ṅ)h[i] pāṇā khāi.*
[5] *jis dā di(t)tā khāvṇā tis[u] kahiai sābās[i],*
[6] *nānak hukam[u] na chal(l)ai nāl[i]*
khasm chal(l)ai ardās.22.

Stanza XXII

[1] If one, in the service of a master
acts as be the master's will,
[2] high shall be his credit;
and he may receive handsome wages too.
[3] Yet, if he sets himself up as a rival,
master's annoyance alone may he earn.
[4] He may lose his due wages;
and in the bargain suffer ignominy too.

[5] The Great master, whose munificence sustains us,
must always be held in high honour that is His due.
[6] Nanak, with Lord-God True, defiance simply
never pays.
Instead prayer and supplication are doubly rewarded.

Stanza XXII

V.[2] "Credit" *hurmat*, literally 'honour'.
"emoluments", *vajoh*, wages.
V.[3] "annoyance", *ghairat[i].*
V.[4] "ignominy", *pānā;* literally 'shoe-beating'.
V.[5] "munifiscence", *dittā*, bestowels.

ਸਲੋਕੁ ਮ:੨ [੫੬]

[1]ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ॥

[2]ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ॥੧॥

सलोकु मः२ [५६]

[1]एह किनेही दाति आपस ते जो पाईऐ।।

[2]नानक सा करमाति साहिब तुठै जो मिलै।।

Sloka(u) M2 [56]

[1]*eh kinehī dāt[i] āpas te jo pāīai,*

[2]*nānak sā karamāt[i] sāhib tuṭhai jo milai.*

Sloka M2 [56]

[1] Gift is not something that one earns
through one's own labours.
[2] Nanak, real gifts, indeed are the ones that we
receive of the Master's Bounteous Grace.1.

Sloka M2. . . .[56]

Gist : Lord's grace is immensely more valuable than merit earned through one's actions.

V.[1] "gift", *dat[i]*, bestowel.
V.[2] "real gift", *karmāt*, boon from the God.

(ਸਲੋਕ) ਮ:੨ [੫੭]

[1]ਏਹ ਕਿਨੇਹੀ ਚਾਕਰੀ ਜਿਤੁ ਭਉ ਖਸਮ ਨ ਜਾਇ॥
[2]ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਜਿ ਸੇਤੀ ਖਸਮ ਸਮਾਇ॥੨॥

(सलोक) मः२ [५७]

[1]एह किनेही चाकरी जितु भउ खसम न जाइ।।
[2]नानक सेवकु काढीऐ जि सेती खसम समाइ।।२।।

(Sloka) M2 [57]

[1] *eh kinehī chākarī jit[u] bhau khasm na jāi,*
[2] *nānak sevak[u] kāḍhīai ji seṯī khasm samāi.*

Sloka M2 [57]

[1] What devotion is it that drives not away
Lord's fear from one's heart?
[2] Nanak, real devotees are those that are totally
involved with the Lord.2.

Sloka M2. . . .[57]

Gist : True love fructifies when the lovers lose their identity in each other.

V.[2] "get totally involved with", *seti-khasam smai.*

ਪਉੜੀ ੨੩

[1]ਨਾਨਕ ਅੰਤ ਨ ਜਾਪਨੀ ਹਰਿ ਤਾ ਕੇ ਪਾਰਾਵਾਰ॥
[2]ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਫਿਰਿ ਆਪਿ ਕਰਾਏ ਮਾਰ॥
[3]ਇਕਨ੍ਹਾ ਗਲੀ ਜੰਜੀਰੀਆ ਇਕਿ ਤੁਰੀ ਚੜਹਿ ਬਿਸੀਆਰ॥
[4]ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ॥
[5]ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਫਿਰਿ ਤਿਸ ਹੀ ਕਰਣੀ ਸਾਰ॥੨੩॥

पउडी २३

[1]नानक अंत न जापनी हरि ता के पारावार।।
[2]आपि कराए साखती फिरि आपि कराए मार।।
[3]इकनहा गली जंजीरीआ इकि तुरी चडहि बिसीआर।।
[4]आपि कराए करे आपि हउ कै सिउ करी पुकार।।
[5]नानक करणा जिनि कीआ फिरि तिस ही करणी सार।।२३।।

PAURI XXIII

[1] *nānak aṅt na jāpanī har[i] tā ke pārāvār;*
[2] *āp[i] karāe sākhtī phir[i] āp[i] karāe mār.*
[3] *ikanā galī(ṅ) jaṅjīrīā(ṅ) ik[i] turī charai(ṅ)h bisīār,*
[4] *āp[i] karāe kare āp[i] hau(ṅ) kai sio(ṅ) karī pukār.*
[5] *nānak karṇā jin[i] kīā phir[i] tis hī karṇī sār.23.*

Stanza XXIII

[1] Nanak, Lord God's limits are beyond the farthest
reaches we know.
[2] He is the Creator; yet Destroyer too is He.
[3] Some He suffers in chains;
Others He exalts to high degree.
[4] Since He alone is one who ordains every thing,
before whom else shall I rue and complain?
[5] Nanak, He who created the Cosmos,
doth, verily, tend it too.23.

Stanza XXIII

V.[1] "limits", *pārāvār.*
V.[2] "creation", *sākhatī*, construction.
V.[3] "chains", *janjiriā(ṅ).*
"exalts to high degree", *turi*(ṅ) *char*(h)i(ṅ) *basiār*, literally, 'ride on horses'.
V.[5] "created the cosmos", *karnā jin[i] kiā.*
"tend it too", *karni sār*, literally, 'takes care of'.

ਸਲੋਕੁ ਮ:੧ [੫੮]

[1]ਆਪੇ ਭਾਂਡੇ ਸਾਜਿਅਨੁ ਆਪੇ ਪੂਰਣੁ ਦੇਇ॥
[2]ਇਕਨੀ ਦੁਧੁ ਸਮਾਈਐ ਇਕਿ ਚੁਲੈ ਰਹਨਿ ਚੜੈ॥
[3]ਇਕ ਨਿਹਾਲੀ ਪੈ ਸਵਨਿ ਇਕਿ ਉਪਰਿ ਰਹਨਿ ਖੜੇ॥
[4]ਤਿਨ੍ਹਾ ਸਵਾਰੇ ਨਾਨਕਾ ਜਿਨ੍ ਕਉ ਨਦਰਿ ਕਰੇ॥੧॥

सलोकु मः१ [५८]

[1]आपे भांडे साजिअनु आपे पूरणु देइ।।
[2]इकनही दुधु समाइऐ इकि चुलहै रहनिह चडे।।
[3]इकि निहाली पे सवनिह इकि उपरि रहनि खडे।।
[4]तिनहा सवारे नानका जिनह कउ नदरि करे।।१।।

Sloka(u) M1 [58]

[1] āpe bhāṇḍe sājian[u] āpe pūraṇ[u] dei,
[2] ikanī dhdh[u] samāīai ik[i] chulai(h) rahan[i] chaṛ(h)e,
[3] ik[i] nihālī pai savan[i] ik[i] upar[i] rahan[i] khaṛe,
[4] tinā savāre nānakā jin kau nadar[i] kare.

Sloka M1 [58]

[1] God creates His vessels—the human beings;
He provides them scope to attain perfection.
[2] Some are privileged to have the best of it in life.
While others are there to ever suffer in pain.
[3] There are some who slumber in cosy comfort.
yet others in abject penury ever suffer.
[4] Nanak, such alone are really privileged,
as His Benign Grace hath blessed.1.

Sloka M1. . . .[58]

Central idea : Man's accomplishment is linked with God's mercy.

V.[1] "vessels", *bhānde*, i.e. 'human frames'.

V.[1] "perfection", *pūran*, literally 'to be filled'.

V.[2] "best of it in life", *ikna dudh[u]*, literally 'having the privilege to contain milk'.

"suffer in pain", *chul(h)ai rahan[i] char(h)ai*, literally 'having the fate of a hot plate'.

V.[3] "slumber in cosy comfort", *nuhālī pai sawan[i]*.

(ਸਲੋਕ) ਮ:੨ [੫੯]

[1]ਆਪੇ ਸਾਜੇ ਕਰੇ ਆਪਿ ਜਾਈ ਭਿ ਰਖੈ ਆਪਿ॥
[2]ਤਿਸੁ ਵਿਚਿ ਜੰਤ ਉਪਾਇ ਕੈ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ॥
[3]ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ॥੨॥

(सलोक) मः२ [५९]

[1]आपे साजे करे आपि जाई भि रखै आपि।।
[2]तिसु विचि जंत उपाइ कै देखै थापि उथापि।।
[3]किस नो कहीऐ नानका सभु किछु आपे आपि।।२।।

(Sloka) M2 [59]

[1] āpe sāje kare āp[i] jāī bhi rakhai āp[i],
[2] tis[u] vich[i] jaṅt upāi kai dekhai thāp[i] uthāp[i],
[3] kis no kahīai nānakā sabh[u] kichh[u] āpe āp[i].

Sloka M2 [59]

[1] Lord-God, the Creator, of His own, He doth create the
Phenomenal World.
And He Himself keeps it in wholesome shape.
[2] Having, created all life in it,
He doth Himself demolish it too.
[3] Whom to blame, O Nanak, since He in
Himself is All-in-All.2.

V.[1] "keeps in whole shape", *jai bhi rakhai ap[i].*
V.[2] "demolish", *thap[i] uthap[i].*

ਪਉੜੀ ੨੪

[1]ਵਡੇ ਕੀਆ ਵਡਿਆਈਆ ਕਿਛੁ ਕਹਣਾ ਕਹਣੁ ਨ ਜਾਇ॥
[2]ਸੋ ਕਰਤਾ ਕਾਦਰ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ॥
[3]ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੋਡੀ ਤਿੰਨੈ ਪਾਇ॥
[4]ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥
[5]ਸੋ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ॥੨੪॥

पउडी २४

[1]वडे कीआ वडिआईआ किछु कहणा कहणु न जाइ।।
[2]सो करता कादर करीमु दे जीआ रिजकु संबाहि।।
[3]साई कार कमावणी धुरि छोडी तिनंनै पाइ।।
[4]नानक एकी बाहरी होर दूजी नाही जाइ।।
[5]सो करे जि तिसै रजाइ।।२४।।

PAURI XXIV

[1] *vaḍe kīā(ṅ) vaḍiāīā(ṅ) kichh[u]*
kahṇā kahaṇ[u] na jāi,
[2] *so kartā kādar karīm[u] de*
jiā(ṅ) rijak[u] sambāh[i],
[3] *sāī kār kamāvaṇī dhur[i] chhoḍī tinnai pāi,*
[4] *nānak ekī bāharī hor dūjī nāhī jāi,*
[5] *so kare ji tisai rajāi.24.*

Stanza XXIV

[1] Great is our Lord; beyond me is it to say aught of him.
[2] He the Almighty Creator is All-Merciful too.
He provides sustenance to us one and all.
[3] One is destined to do, what He doth ordain.
[4] There is no refuge for us, O Nanak,
save it be in His Will.
[5] Our Sublime Arbiter is He.

Stanza XXIV

Central Idea : God is man's last resort in all his predicaments.

V.[2] "The Almighty", *kādir* "all merciful", *karim.*
provides sustenance", *rijak sambāhi.*

V.[4] "no refuge", *hor dūji nāhi jāi.*

APPENDIX

EGO *(Haumai)*

Haumai or ego lends itself to a very interesting study in Sikhism. It iș a firm belief with all the major faiths in the world that Man's segregation from the Universal Soul resulted in giving him a distinct individuation. The Sufis hold this individuation, which is but another name for man's very existence *(hasti),* responsible for all his woes on earth. They, therefore, decry life and claim that, but for this existence on the *terra-firma,* man would have been part and parcel of the Universal Soul, i.e., the Divine Spirit.[1]

The Sufis denounced life *(hastī)* to such an extent that at one point Sheikh Farid, one of the foremost of them, bemoans :

> O Farid, the day my naval-cord was cut,
> Had, but my throat too been slashed,
> I would then not have had to suffer
> so many afflictions,
> And would have been spared so much agony.[2]

---

1. The renowned Urdu poet, Ghalib, has expressed this thought very beautifully in the following couplet :
   na thā kuchh to khudā thā kuchh na hotā to khudā hotā
   daboyā mujh ko hone ne, na hotā main to kiyā hotā?
   (When nothing existed, God did exist,
   If nothing had come into being,
   God's Being would have still been there.
   My relegation to the human form has spelt my undoing
   For, had it not been so,
   I would have been one with the Spirit Divine.)
2. *farīdā jih dihi(ṇ) nalā kapiā, je gal[u] kapah[i] chukh,*
   pawaṇ[i] na itī mamale, sahāṇ na itī dukh.

   (ਫਰੀਦਾ ਜਿ ਦਿਹਿ ਨਾਲਾ ਕਪਿਆ ਜੇ ਗਲੁ ਕਪਹਿ ਚੁਖ
   ਪਵਨਿ ਨ ਇਤੀ ਮਾਮਲੇ ਸਹਾਂ ਨ ਇਤੀ ਦੁਖ॥)

   —Sloka Farid, *AG*, 1381

The Sikh Gurus, however, do not subscribe to such a view of life as this. The fifth Nanak, the compiler of the Sikh Scripture, the Guru Granth, far from subscribing to such a negative view, rebuts it when he says:

O Farid, this world is a beautiful garden,
Though it has some prickly briars too.
Yet, one blessed by an enlightened guide,
May steer quite clear of these.[3]

Sikh thought, thus, does not decry life. Instead, it pleads for a fuller involvement in it; and at the same time cautions Man against losing his balance and sight of a higher purpose in life and indulging in baser animal pleasures. It takes note of two facets of the concept of ego *(haumai)*—the life-promoting and the life-debasing. The first facet manifests itself in Man asserting his individuality towards a nobler end; and the other in succumbing to his morbid passions; and thus being susceptible to all that is demeaning and degenerating. Sikhism has all the use for the former, but altogether decries the latter.

Yet, it does not require much probing to discover that much of the progress in human thought and action in world-history has been on account of individuals who, in response to an irresistible call from within, took it upon themselves to influence, shape and divert human energy and thought on to a certain higher end. Certainly, this could not have been possible unless these leaders of human thought and action had not had the potential and the will to project themselves and impose their will on others. What could it be if not a highly assertive projection of their selves with a very live, healthy and vigorous ego. This sort of an ego is life-promoting. It does not render its holder a 'pariah'. If anything, society is richer for the assertion of the irrepressible ego of such people.

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3. *farīdā bhūm[i] rangāwalī, manjh[i] visūlā bāgh[u],*
jo nar pīr[i] niwājiā, tinhā(ṅ) anch na lāg.

(ਫਰੀਦਾ ਭੂਮਿ ਰੰਗਾਵਲੀ, ਮੰਝਿ ਵਿਸੂਲਾ ਬਾਗੁ॥
ਜੋ ਨਰ ਪੀਰਿ ਨਿਵਾਜਿਆ, ਤਿਨਾਂ ਅੰਚ ਨ ਲਾਗ)

—Ramkali, Var, M5, *AG*, 966

On the other hand, total suppression of ego or self in man would mean a negation of all that is assertive, innovative and dynamic in the human spirit. An individual with such a suppressed ego would lack the will and the confidence for self-assertion. He would be in no position to contribute anything worthwhile towards his personal or to social good; and would, at best, be something in the nature of a 'living vegetable'.

It is also interesting to observe that all human action is goaded by two animal instincts inherent in man's very being: sex and pugnacity. Pugnacity is fighting or combative instinct, which goads man to strive, to excel over others as also to face situations and accept challenges around him. Now, one is too well aware that most of world's conflicts on individual, communal or international plane have been there because of these two driving forces, which, when given free-play, have led to jealousies, conflicts, wars, destruction and bloodshed. Yet, when held in check and sublimated, these have given birth to man's finest, achievements in art, painting, sculpture, scientific discovery and even to the emergence and propagation of new faiths and ideologies.

However, when *haumai* or ego, which is an expression of these two instincts is not bridled and channelised into a higher purpose, it tends to sink into a degenerative process and makes man self-loving, conceited, unduly ambitious, exploitative and even aggressive. This is the life-debasing or morbid ego. It is to somewhat of this state that the two dicta in the New Testament refer :

> God resisteth the proud, but giveth grace unto the humble.
>
> Whosoever shall exalt himself shall be abashed; and he that humbleth himself shall be exalted.
>
> (St. Luke, 14:11)

The above-mentioned two facets of Man's ego—a healthy or life-promoting one and a debasing or the morbid sort—help us to understand a paradoxical dictum of the second Nanak, Guru Angad. This states that *haumai* is a chronic malady; and

yet its cure too lies within its own self.[4] What the Guru seems to stress, is that unhealthy *haumai* or self-love or self-centredness leads to denial of God, of His Will, and of all that flows from the Lord's boundless love and benevolence. This causes man's further alienation from his Creator. Such an ego-centric person *(manmukh)* lives in a world of his own. He thinks of his own self only, and of his own advancement in a ruthless race for personal satisfaction and advancement in every sphere. He raises a wall between himself and others and even between himself and his Creator; and therefore turns oblivious of the feelings and interests of others. He, thus, not only distances himself from his fellow-beings but also from his Supreme Master.

Such a person has no inhibitions in his dealings with others and is prone to unbridled indulgence in the five traditional vices which flow from his two basic instincts—sex and pugnacity. These vices are traditionally believed to be: lust *(kām)*, anger *(krodh*), greed *(lobh)*, infatuation *(moh)* and arrogance (*ahāṁkār*). The *manmukh* or ego-centric individual mars his own peace and spiritual health as also the peace and harmony of others. Rather than promote the peace, progress and moral well-being of the society, such an individual becomes a malignant element. Like a lower animal he unhesitatingly caters to his baser corporeal instincts and remains oblivious of the questionings and calls of reason. In fact, mentally and spiritually he remains un-evolved. This is how the materialistic and animalistic ego, if not channelised properly, becomes a malignant affliction.

Haumai or ego is however not an unmitigated evil, for its cure also lies within *haumai* itself, i.e., in its sublimation, or in subduing the life-debasing ego. Once the morbid ego is curbed and harnessed, its healthier counterpart automatically receives an impetus and improves the very quality of man's

4. *haumai dīragh rog[u] hai dārū bhī is[u] mahi(ṇ)*
(ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ॥)
—Vār Ragu Asa, Sloka M2, *AG*, 466.

moral and spiritual life. This can, however, be brought about by man becoming God-conscious. As one sheds one's baser self, the higher traits find environment conducive to the evolution of a nobler and more purposeful life.

Man, thus, has to be God-centred *(gurmukh)* rather than be self-centred *(manmukh)*. The need is for an individual to consciously surrender himself to the Divine Will and seek in the Lord's Will a nobler purpose of life. This would ensure a 'sublimation' of the self-same ego, and its diversion and harnessing for individual amelioration and social good. It is, no doubt, likely to prove to be a prelude to experiencing once again that bliss, which Man stands bereft of because of his segregation from his Real Self—from a life in close communion with the Supreme Master, Man's Sole Creator. To recall a savant, Samuel Rutherford, 'We are as near to Heaven (that man has lost) as we are far from self and far from the love of sinful world'. Confucius makes it even more explicit when he says, 'Heaven means to be one with God'. Yet another statement reads, 'Heaven is (nothing) but the presence of God'.

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