Asa Dee Vaar

I am the universal creator God. By the grace of the true Guru:

Aa sa mehlaa 4 chhant ghar 4.
Aasaa, Fourth Mehl, Chhant, Fourth House.

I am the amrit lo-inaa man paraym ratannaa raam raajay.
My eyes are wet with the Nectar of the Lord, and my mind is imbued with
His Love, O Lord King.

Man raam kasvatee laa-i-aa kanchan sovinnaa.
The Lord applied His touch-stone to my mind, and found it one hundred
per cent gold.

Gurmukh rang chalooli-aa mayraa man tano bhinnah.
As Gurmukh, I am dyed in the deep red of the poppy, and my mind and
body are drenched with His Love.

Jan naanak musak jhakoli-aa sabh janam Dhan Dhannaa.
Servant Nanak is drenched with His Fragrance; blessed, blessed is his
entire life.

I am the universal creator God. Truth Is The Name. Creative Being Personified. No Fear.
Aasaa mehlaa 1.
Aasaa, First Mehl:

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

salok mehlaa 1.
Shalok, First Mehl:

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

jin maanay kay dayty kay kee-ay karat na laagee vaar. ||1||
He made angels out of men, without delay. ||1||

mehlaa 2.
Second Mehl:

jay sa-o chaudaa ughahi sooraj charheh hajaar.
If a hundred moons were to rise, and a thousand suns appeared,

ayty chaanaaN hidiaaN gur bin ghor anDhaar. ||2||
even with such light, there would still be pitch darkness without the Guru. ||2||

mehlaa 1.
First Mehl:

naanak guroo na chaytnee man aapnai suchayt.
O Nanak, those who do not think of the Guru, and who think of themselves as clever,
chhutay til boo-aarh ji-o sunjay andar khayt.
shall be left abandoned in the field, like the scattered sesame.

khaytai andar chhuti-aa kaho naanak sa-o naah.
They are abandoned in the field, says Nanak, and they have a hundred masters to please.

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

pa-orhee.
Pauree:
aapeen"ai aap saaji-o aapeen"ai rachi-o naa-o.
He Himself created Himself; He Himself assumed His Name.

duyee kudrat saajee-ai kar aasan ditho chaa-o.
Secondly, He fashioned the creation; seated within the creation, He beholds it with delight.

daat-taa kar-taa aap tooN tus dayveh karahi pasaa-o.
You Yourself are the Giver and the Creator; by Your Pleasure, You bestow Your Mercy.
	ooN jaano-ee sabhsai day laisahi jind kavaa-o.
You are the Knower of all; You give life, and take it away again with a word.

kar aasan ditho chaa-o. ||1||
Seated within the creation, You behold it with delight. ||1||
sachay ta'ray khand sachay barahmand.  
True are Your worlds, True are Your solar Systems.

sachay ta'ray lo-a sachay aakaar.  
True are Your realms, True is Your creation.

sachay ta'ray karnay sarab beechara.  
True are Your actions, and all Your deliberations.

sachaa ta'raa amar sachaa deebaan.  
True is Your Command, and True is Your Court.

sachaa ta'raa hukam sachaa furmaan.  
True is the Command of Your Will, True is Your Order.

sachaa ta'raa karam sachaa neesaan.  
True is Your Mercy, True is Your Insignia.

sachay tuDh aakhaahi lakh karoh.  
Hundreds of thousands and millions call You True.

sachai sabh ta'an sachai sabh jor.  
In the True Lord is all power, in the True Lord is all might.

sachee ta'rey si'at sachee saalah.  
True is Your Praise, True is Your Adoration.

sachee ta'rey ku'drat sachay paa'tisaah.  
True is Your almighty creative power, True King.

naanak sach Dhi-aa-in sach.  
O Nanak, true are those who meditate on the True One.
Those who are subject to birth and death are totally false. ||1||

Mā 9 || (॥4॥-१०)
mehlaa 1.
First Mehl:

कंडी बड़हासी मां वड़ा हट्टा || (॥4॥-१०, अग्मा, मं 1)
vadee vadi-aa-ee jaa vadaa naa-o.
Great is His greatness, as great as His Name.

कंडी बड़हासी मां मथु रहिमापु || (॥4॥-१०, अग्मा, मं 1)
vadee vadi-aa-ee jaa sach ni-aa-o.
Great is His greatness, as True is His justice.

कंडी बड़हासी मां निहरच रहिमापु || (॥4॥-१०, अग्मा, मं 1)
vadee vadi-aa-ee jaa nihchal thaa-o.
Great is His greatness, as permanent as His Throne.

कंडी बड़हासी तहेई आरूमु || (॥4॥-११, अग्मा, मं 1)
vadee vadi-aa-ee jaanai aala-o.
Great is His greatness, as He knows our utterances.

कंडी बड़हासी तुझे महि रहिमापु || (॥4॥-११, अग्मा, मं 1)
vadee vadi-aa-ee bujhai sabh bhaa-o.
Great is His greatness, as He understands all our affections.

कंडी बड़हासी मां भूढ़ि म चांढ़ || (॥4॥-११, अग्मा, मं 1)
vadee vadi-aa-ee jaa puchh na daat.
Great is His greatness, as He gives without being asked.

कंडी बड़हासी मां यथे आरूमु || (॥4॥-१२, अग्मा, मं 1)
vadee vadi-aa-ee jaa aapay aap.
Great is His greatness, as He Himself is all-in-all.

नन्दक नूण न नंदी मांहिम || (॥4॥-१२, अग्मा, मं 1)
naanak kaar na kathnee jaa-ay.
O Nanak, His actions cannot be described.

वीर बलकर वर्धण नन्दिं || (॥4॥-१२, अग्मा, मं 1)
keetaa karñaar sarab rajaa-ay. ||2||
Whatever He has done, or will do, is all by His Own Will. ||2||
Mehr 2 ॥ (॥4॥-॥1॥)
mehla 2.
Second Mehl:

ਹਿੱਠ ਨਨਾ ਮੈਣ ਦੀ ਦੀ ਕੋਠੀ ਮੈਣ ਦੀ ਵਿਧੀ ਰਾਸ ॥ (॥4॥-॥1॥, ਆਸਾ, ਮੰ ॥)
ih jag sachai kee hai koth-rhee sachay kaa vich vaas.
This world is the room of the True Lord; within it is the dwelling of the True Lord.

ਫਿਰਕਰ ਤਰਨੀ ਸਮਰੱਧੋ ਕੰਤੀ ਫਿਰਕਰ ਤਰਨੀ ਚਰੇ ਵਿਕਰਮ ॥ (॥4॥-॥1॥, ਆਸਾ, ਮੰ ॥)
ikhnaa hukam samaa-ay la-ay ikhanaa hukmey karay vinaas.
By His Command, some are merged into Him, and some, by His Command, are destroyed.

ਫਿਰਕਰ ਤਰਨੀ ਸਮਰੱਧੋ ਕੰਤੀ ਫਿਰਕਰ ਤਰਨੀ ਚਰੇ ਵਿਕਰਮ ॥ (॥4॥-॥1॥, ਆਸਾ, ਮੰ ॥)
ikhnaa bhaanai kadh la-ay ikhanaa maai-aa vich nivaaas.
Some, by the Pleasure of His Will, are lifted up out of Maya, while others are made to
dwell within it.

ਦੇਵ ਤੀ ਆਧਿਨ ਤ ਸਥਿਰੀ ਤੀ ਦੀਆਂ ਆਧਿਨ ਕਮਿਆ ॥ (॥4॥-॥1॥, ਆਸਾ, ਮੰ ॥)
avv bhe aakh na jaap-ee je kisai aanaay raas.
No one can say who will be rescued.

ਨਨਾਕ ਗੁਰਮੁਖੀ ਜਾਣੀਐ ਆ ਆਧਿਨ ਕਰੇ ਪਦੰਤ ॥੩॥ (॥4॥-॥1॥, ਆਸਾ, ਮੰ ॥)
aanak gurumukh jaanea-ai jaa ka-o aap karay pargaas. ||3||
O Nanak, he alone is known as Gurumukh, unto whom the Lord reveals Himself. ||3||

ਪੂਰੀਕ ਂ (॥4॥-॥1॥)
pa-orhee.
Pauree:

ਨਨਾਕ ਸੀਅ ਘਰਾਇਬ ਵੇਹਿ ਵੀ ਕਰੁ ਗਤਮੁ ਸ਼ਕਿਆਗਾ ॥ (॥4॥-॥1॥, ਆਸਾ, ਮੰ ॥)
aanak jee-a upaa-ay kai likh naavai Dharam bahaali-aa.
O Nanak, having created the souls, the Lord installed the Righteous Judge of Dharma
to read and record their accounts.

ਦੇਵੇ ਬੰਧੇ ਦੀ ਵਿਧੀ ਦੇਵੇ ਵੈਕਟ ਬੰਧੇ ਤਤਕਲਿਆ ॥ (॥4॥-॥1॥, ਆਸਾ, ਮੰ ॥)
othai sachay hee sach nibhrai chun vakh kadhay jajmali-aa.
There, only the Truth is judged true; the sinners are picked out and separated.

ਵੰਧੂ ਤ ਪਿਰਦੀ ਬੁਧਾਰੇ ਮੁਹ ਕਰੇ ਤੇਜਾਵਾ ਚਲਿਕਾ ॥ (॥4॥-॥1॥, ਆਸਾ, ਮੰ ॥)
thaa-o na paa-in koorhi-aar muh kaali-ai dojak chaali-aa.
The false find no place there, and they go to hell with their faces blackened.
Those who are imbued with Your Name win, while the cheaters lose.

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

salok mehlaa 1.
Shalok, First Mehl:

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

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

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

vismaad naagay fireh jan't.
Wonderful are the beings who wander around naked.

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

vismaad agnee khaydeh vidaanee.
Wonderful is fire, which works wonders.

vismaad Dharteer vismaad khaanee.
Wonderful is the earth, wonderful the sources of creation.
vismaad saad legeh paraanee.
Wonderful are the tastes to which mortals are attached.

vismaad sanjog vismaad vijog.
Wonderful is union, and wonderful is separation.

vismaad bhukh vismaad bhog.
Wonderful is hunger, wonderful is satisfaction.

vismaad sifat vismaad saalaah.
Wonderful is His Praise, wonderful is His adoration.

vismaad ujjharh vismaad raah.
Wonderful is the wilderness, wonderful is the path.

vismaad nayrhai vismaad door.
Wonderful is closeness, wonderful is distance.

vismaad daykhai haajraa hajoor.
How wonderful to behold the Lord, ever-present here.

vaykh vidaan rahi-aa vismaad.
Beholding His wonders, I am wonder-struck.

naanak bujhan pooraai bhaag. ||1||
O Nanak, those who understand this are blessed with perfect destiny. ||1||

mehlaa 1.
First Mehl:
By His Power we see, by His Power we hear; by His Power we have fear, and the essence of happiness.

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

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

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

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

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

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

O Nanak, through the Command of His Will, He beholds and pervades the creation; He is absolutely unrivalled. ||2||
पहुंची II (४८४-५)
pa-orhee.
Paureen:

आपेते देख देख जै देख कमाकन बहु सिक्किया II (४८४-५, आगम, मं १)
aapeen’a’i bhog bhog kai ho-ay bhasmarh bha-ur siDhaa-i-aa.
Enjoying his pleasures, one is reduced to a pile of ashes, and the soul passes away.

बड़ा वेश सुतीर्णु बालि संगलु बालि चक्रातिया II (४८४-६०, आगम, मं १)
vadaa ho-aa duneedaar gal sangal ghat chalaai-aa.
He may be great, but when he dies, the chain is thrown around his neck, and he is led away.

भो बारी मीठति बनीये धरि लेका बालि मसातिया II (४८४-६०, आगम, मं १)
agai karan keerat vaachee-aai bahi laykhaa kar samjhaa-i-aa.
There, his good and bad deeds are added up; sitting there, his account is read.

बसू न चेही पहुंचीदी तुषिअ लिय बाजनतिया II (४८४-६१, आगम, मं १)
thaa-o na hoviee pa-udhee-ee hun sunee-aai ki-aa roo-aa-i-aa.
He is whipped, but finds no place of rest, and no one hears his cries of pain.

भिट अंचे मरम मजरतिया ||३|| (४८४-६२, आगम, मं १)
man anDhajy janam gavaa-i-aa. ||3||
The blind man has wasted his life away. ||3||

सलंक मं १ II (४८४-६२)
salok mehlaa 1.
Shalok, First Mehl:

है विदिग बर्ऻ सै मत्सिया II (४८४-६२, आगम, मं १)
bhai vich pavan vahai sadvaa-o.
In the Fear of God, the wind and breezes ever blow.

है विदिग चलिंग रूह बेलीआधिया II (४८४-६२, आगम, मं १)
bhai vich chaleh lakh daree-aa-o.
In the Fear of God, thousands of rivers flow.

है विदिग अगाजि लचे एल्सारि II (४८४-६२, आगम, मं १)
bhai vich agan kadhai vaygaar.
In the Fear of God, fire is forced to labor.
bhai vich Dhartee dabee bhaar.
In the Fear of God, the earth is crushed under its burden.

bhai vich ind firaq sir bhaar.
In the Fear of God, the clouds move across the sky.

bhai vich raajaa Dharam du-aar.
In the Fear of God, the Righteous Judge of Dharma stands at His Door.

bhai vich sooraj bhai vich chand.
In the Fear of God, the sun shines, and in the Fear of God, the moon reflects.

koh karorhee chalat na ant.
They travel millions of miles, endlessly.

bhai vich siDh buDh sur naath.
In the Fear of God, the Siddhas exist, as do the Buddhas, the demi-gods and Yogis.

bhai vich aadaaṇṇay aakaas.
In the Fear of God, the Akaashic ethers are stretched across the sky.

bhai vich joDh mahaabal soor.
In the Fear of God, the warriors and the most powerful heroes exist.

bhai vich avahi jaaveh poor.
In the Fear of God, multitudes come and go.

sagli-aa bha-o likhi-aa sir laykh.
God has inscribed the Inscription of His Fear upon the heads of all.

naanak nirbha-o nirankaar sach ayyk. ||1||
O Nanak, the Fearless Lord, the Formless Lord, the True Lord, is One. ||1||
Mélaa 1.
First Mehl:


naanak nirbha-o nirankaar hór kätay rám ravaal.
O Nanak, the Lord is fearless and formless; myriads of others, like Rama, are mere dust before Him.

kaytee-aa känI kahaan-ee-aa kätay báyd beechar.
There are so many stories of Krishna, so many who reflect over the Vedas.

kätay nacheh mängtay gírh murh pooreh táal.
So many beggars dance, spinning around to the beat.

baajaaree baajaar meh aa-ay kádhéh baajaar.
The magicians perform their magic in the market place, creating a false illusion.

gaaVahí raaJaay raañee-aa boleh aal pataal.
They sing as kings and queens, and speak of this and that.

lakh taki-aa kay múng-thay lakh taki-aa kay haar.
They wear earrings, and necklaces worth thousands of dollars.

jit tan paa-ee-ah naankaa say tan hovaeh chhaar.
Those bodies on which they are worn, O Nanak, those bodies turn to ashes.

Ghéa 5

gi-aan na galee-ee dhoodhee-ai kathnaa karrhaa saar.
Wisdom cannot be found through mere words. To explain it is as hard as iron.

karam milai taah paa-ee-ai hor hikmat hukam khu-aar. ||2||
When the Lord bestows His Grace, then alone it is received; other tricks and orders are useless. ||2||
Pauree:

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

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

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

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

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

salok mehlaa 1.

Shalok, First Mehl:

gharhee-aa sabhay gopee-aa pahar kanH gopaal.
All the hours are the milk-maidens, and the quarters of the day are the Krishnas.

gahny pa-un paanee baisantar chand sooraj avtaar.
The wind, water and fire are the ornaments; the sun and moon are the incarnations.

All of the earth, property, wealth and articles are all entanglements.
naanak musai gi-aan vihoonee khaa-ay ga-i-aa jamkaal. ||1||
O Nanak, without divine knowledge, one is plundered, and devoured by the Messenger of Death. ||1||

M� 1 (ਧੀ ਦੁਆਰੀਆਂ)

ਮੱਲਾ ਦੇਹ.
First Mehl:

ਰੱਖਦੀ ਚੇਲੇ ਨਤਿਜ਼ ਪੁਁਦਰੀ (ਧੀ ਦੁਆਰੀਆਂ, ਮੱਲਾ 1)

Vaa-in chaylay nachan gur.
The disciples play the music, and the gurus dance.

ਪੇਠ ਵਲਕਾਠਿਆ ਦੇਵਾਂ ਮਿਖਾਏ (ਧੀ ਦੁਆਰੀਆਂ, ਮੱਲਾ 1)

Pair halaa-in faynii sir.
They move their feet and roll their heads.

ੱਢੀ ਪੱਢੀ ਘੱਤਾ ਘੱਤੇ ਪ੍ਰਿੱਤੀ (ਧੀ ਦੁਆਰੀਆਂ, ਮੱਲਾ 1)

Ud ud raavaa jhaatai paa-ay.
The dust flies and falls upon their hair.

ਬੇਧੇ ਬੇਧ ਦੇਸੇ ਦਰਜ਼ਿ ਦੇਹ (ਧੀ ਦੁਆਰੀਆਂ, ਮੱਲਾ 1)

Vaykhai lok hasai ghar jaa-ay.
Beholding them, the people laugh, and then go home.

ਬੇਠੀਆ ਲਗਦੀ ਪੁਰਾਣੀ ਉਤੰ (ਧੀ ਦੁਆਰੀਆਂ, ਮੱਲਾ 1)

Rotee-aa kaaran pooreh taal.
They beat the drums for the sake of bread.

ਆਪੁ ਪਾਕਆਂ ਪੈਡੀ ਕਰਿ ਦੇਹ (ਧੀ ਦੁਆਰੀਆਂ, ਮੱਲਾ 1)

Aap pachhaarheh Dhartee naal.
They throw themselves upon the ground.

ਗਾਵਵਾਂ ਗੋਪੀਆਂ ਗਾਵਵਾਂ ਵਾਰੇ (ਧੀ ਦੁਆਰੀਆਂ, ਮੱਲਾ 1)

Gaavan gopee-aa gaavan kaanii.
They sing of the milk-maids, they sing of the Krishnas.

ਗਾਵਵਾਂ ਸੈਤਾ ਰਾਜਯ ਰਾਮ (ਧੀ ਦੁਆਰੀਆਂ, ਮੱਲਾ 1)

Gaavan seetaa raajay raam.
They sing of Sitas, and Ramas and kings.
nirbha-o nirankaar sach naam.
The Lord is fearless and formless; His Name is True.

jaa kaa kee-aa sagal jahaan.
The entire universe is His Creation.
sayvak sayvih karam charhaa-o.
Those servants, whose destiny is awakened, serve the Lord.
bhinnee rain jin"aa man cha-o.
The night of their lives is cool with dew; their minds are filled with love for the Lord.
sikhee sikh-aa gur veechaar.
Contemplating the Guru, I have been taught these teachings;
nadree karam laghaa-ay paar.
granting His Grace, He carries His servants across.
kolo charkha chakhe chak.
The oil-press, the spinning wheel, the grinding stones, the potter's wheel,
thal vaarolay bahut ananţ.
the numerous, countless whirlwinds in the desert,
laatoo maaDhaaane-aaangaah.
the spinning tops, the churning sticks, the threshers,
pankhee bha-udee-aa lain na saah.
the breathless tumults of the birds,
soo-ai charar bhavaa-ee-ah jant.
and the men moving round and round on spindles
naanak bha-udi-aa ganat na ant.
- O Nanak, the tumblers are countless and endless.

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

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

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

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

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

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

pa-orhee.
Pauree:

naa-o tayraa nirankaar hai naa-ay lai-ai narak na jaa-ee-ai.
Your Name is the Fearless Lord; chanting Your Name, one does not have to go to hell.

jee-o pind sabh tis daa day khaajai aakh gavaa-ee-ai.
Soul and body all belong to Him; asking Him to give us sustenance is a waste.
Sar Kehdi Cheema Aapnā Vabhe Bhūtu Shīr Shaktī Aujey II (407-14, AS, Mā 1)
Jay loheh changa aapnā kar punnu neech sadāa-ee-ai.
If you yearn for goodness, then perform good deeds and feel humble.

Sar Kehdi Cheema Aapnā Vabhe Bhūtu Shīr Shaktī Aujey II (407-14, AS, Mā 1)
Jay jarvānaa parharai jar vays karaydee aa-ee-ai.
Even if you remove the signs of old age, old age shall still come in the guise of death.

Ke Chhe Te Bāhī Aujey II (407-12, AS, Mā 1)
Ko rahai na bheer-ai paa-ee-ai. ||5||
No one remains here when the count of the breaths is full. ||5||

Mālā Mā 1 II (407-12)
Salok mehlaa 1.
Shalok, First Mehl:

Mūrśaqrāal Mīrīdī Shavīragī Pathe Pathe Bāhī Vīchāṛu II (407-12, AS, Mā 1)
Musla amanāa sifāt saree-āt pārh pārh karahī beechar.
The Muslims praise the Islamic law; they read and reflect upon it.

Bhandey Me Tā Bāhī Vabhe Bhūtu Shīr Shaktī Aujey II (407-13, AS, Mā 1)
Bhanday say je paveh vich bandee vaykhan kā-o ādeēaar.
The Lord's bound servants are those who bind themselves to see the Lord's Vision.

Dīnāvīr Bāhī Vabhe Bhūtu Pūrṇā Aakār Sam Vāchāṛu II (407-15, AS, Mā 1)
Hindo saalaahāhe saalaahan ārsan roop apaar.
The Hindus praise the Praiseworthy Lord; the Blessed Vision of His Darshan, His form is incomparable.

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

Sairī Mūntē Fīllāādhī Neyre Aakār Bhūtu Vabhe Bhūtu II (407-16, AS, Mā 1)
Jogee sunn Dhi-aavīṁhī jaytāv alakhs nam kartaar.
The Yogis meditate on the absolute Lord there; they call the Creator the Unseen Lord.

Mūkehrīvīr

Sūkh Pūrṇā Vabhe Bhūtu Vānīśām Kāhīa Aujey Bhūtu II (407-1, AS, Mā 1)
Sookhām moorāt nam niranjan kaa-i-aa kaa aakāar.
But to the subtle image of the Immaculate Name, they apply the form of a body.
satee-aa man san tokh upjai daynai kai veechar.
In the minds of the virtuous, contentment is produced, thinking about their giving.

day day mangheh sahsaa goonaa sobh karay sansaar.
They give and give, but ask a thousand-fold more, and hope that the world will honor them.

choraajaa taai koorhi-aaaraa khaaraabaa vaykaar.
The thieves, adulterers, perjurers, evil-doers and sinners

ik hologia khao-ay chaleh aithaao-oo tinai bhe kaao-ee kaar.
- after using up what good karma they had, they depart; have they done any good deeds here at all?

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

o-ay je aakhaahi so tooo’hai jaaneh tinai bhe tayree saar.
Whatever they say, You know; You care for them all.

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

They live in eternal bliss, day and night; they are the dust of the feet of the virtuous.

First Mehl:

�੪ ੧ (੭੭੭-੪)
mehlaa 1.
mitee musalmaan kee payrhai pa-ee kumh'-aar.
The clay of the Muslim's grave becomes clay for the potter's wheel.

gharh bhaa'day itaa kee-aa jaldar karay pukaar.
Pots and bricks are fashioned from it, and it cries out as it burns.

jal jal rovai bapurheee jharh jharh paveh angi-aa.
The poor clay burns, burns and weeps, as the fiery coals fall upon it.

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

bin satgur kinai na paa-i-o bin satgur kinai na paa-i-aa.
Without the True Guru, no one has obtained the Lord; without the True Guru, no one has obtained the Lord.

satgur vich aap rakhi-on kar pargat aakh suhaa-i-aa.
He has placed Himself within the True Guru; revealing Himself, He declares this openly.

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

utam ayhu beecharaa hai jin sachay si-o chit laa-i-aa.
This is the highest thought, that one's consciousness is attached to the True Lord.

Thus the Lord of the World, the Great Giver is obtained.
सलोक में २ (४५४-१०)
salok mehlaa 1.
Shalok, First Mehl:

रघु विचि अशिमार रघु विचि अशिमार ॥ (४५४-१०, आम, मं ९)
hao vich aa-i-aa Hao vich ga-i-aa.
In ego they come, and in ego they go.

रघु विचि सिंहार रघु विचि सिंहार ॥ (४५४-१०, आम, मं ९)
hao vich jammi-aa Hao vich mu-aa.
In ego they are born, and in ego they die.

रघु विचि डिता रघु विचि डिता ॥ (४५४-११, आम, मं ९)
hao vich dita-aa Hao vich la-i-aa.
In ego they give, and in ego they take.

रघु विचि धरम रघु विचि धरम ॥ (४५४-११, आम, मं ९)
hao vich khati-aa Hao vich ga-i-aa.
In ego they earn, and in ego they lose.

रघु विचि मधुमात्र तुकिमात्र ॥ (४५४-१२, आम, मं ९)
hao vich sachiaar koorhi-aa.
In ego they become truthful or false.

रघु विचि पप पूंछ बीरतु ॥ (४५४-१२, आम, मं ९)
hao vich paap punn veechaar.
In ego they reflect on virtue and sin.

रघु विचि राबर मुबलज अहकतु ॥ (४५४-१२, आम, मं ९)
hao vich narak surag avtaar.
In ego they go to heaven or hell.

रघु विचि गमे रघु विचि गमे ॥ (४५४-१२, आम, मं ९)
hao vich hasai Hao vich rovai.
In ego they laugh, and in ego they weep.

रघु विचि बहारी रघु विचि बहारी ॥ (४५४-१३, आम, मं ९)
hao vich bharee-ai Hao vich Dhowai.
In ego they become dirty, and in ego they are washed clean.

रघु विचि नाही निरसी घेरे ॥ (४५४-१३, आम, मं ९)
hao vich jaatsee jinsee khovai.
In ego they lose social status and class.
ha-o vich moorakh ha-o vich si-aañaa.
In ego they are ignorant, and in ego they are wise.

mokh mukat kee saar na jaanaa.
They do not know the value of salvation and liberation.

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

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

ha-umai boojhia taa dar soojhia.
When one understands ego, then the Lord's gate is known.

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

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

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

mehlaa 2.
Second Mehl:

ha-umai ayyaa jaat hai ha-umai karam kamaahi.
This is the nature of ego, that people perform their actions in ego.

ha-umai ay-ee banDhnaa fir fir jonee paahi.
This is the bondage of ego, that time and time again, they are reborn.
ha-umai kithhu oopjai kit sanjam ih jaa-ay.
Where does ego come from? How can it be removed?

ha-umai ayho hukam hai pa-i-ai kirat firaaahi.
This ego exists by the Lord's Order; people wander according to their past actions.

ha-umai dearagh rog hai daaroo bhee is maahi.
Ego is a chronic disease, but it contains its own cure as well.

kirpa karay jay aapnaa taa gur kaa sabad kamaahi.
If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad.

naanak kahai sunhu janhu it sanjam dukh jaahi. ||2||
Nanak says, listen, people: in this way, troubles depart. ||2||

pa-orhee.
Pauree:

sayv keetee santokhee-eeN jinH ee sacho sach Dhi-aa-i-aa.
Those who serve are content. They meditate on the Truest of the True.

onH ee mandai pair na rakh-i-o kar sukarit Dharam kamaa-i-aa.
They do not place their feet in sin, but do good deeds and live righteously in Dharma.

onH ee dunnee-aa thorhay banDhnaa ann paanee thorhaa khaa-i-aa.
They burn away the bonds of the world, and eat a simple diet of grain and water.

tooN bakhseesee aglaa nit dayveh charheh savaa-i-aa.
You are the Great Forgiver; You give continually, more and more each day.
vadi-aa-ee vadaa paa-i-aa. ||7||
By His greatness, the Great Lord is obtained. ||7||

salok mehlaa 1.
Shalok, First Mehl:

purkhaaN birkhaaN teerthaaN tataaN mayghaaN khaytaaNh.
Men, trees, sacred shrines of pilgrimage, banks of sacred rivers, clouds, fields,

deepaaN lo-aaN mandlaaN khandaaN varbhandaaNh.
islands, continents, worlds, solar systems, and universes;

andaj jayraj ut-bhujaaN khaane saytjaaNh.
the four sources of creation - born of eggs, born of the womb, born of the earth and
born of sweat;

so mit jaanaI naankaa saraaN mayraaN jaantaah.
oceans, mountains, and all beings - O Nanak, He alone knows their condition.

naanak jaanta upaa-ay kai sammaalay sabhaaah.
O Nanak, having created the living beings, He cherishes them all.

jin kartai karNaa kee-aa chintha bhe karnee taah.
The Creator who created the creation, takes care of it as well.

so kartaa chinthaa karay jin upaa-i-aa jag.
He, the Creator who formed the world, cares for it.

tis johaaree su-asat tis tis deebaan abhaa.
Unto Him I bow and offer my reveryence; His Royal Court is eternal.
O Nanak, without the True Name, of what use is the frontal mark of the Hindus, or their sacred thread? ||1||

First Mehl:

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

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

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

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

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

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

pa-orhee.
Pauree:
You alone are the True Lord. The Truth of Truths is pervading everywhere.

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

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

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

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

Shalok, First Mehl:

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

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

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

You may read them all your life; you may read them with every breath.
O Nanak, only one thing is of any account: everything else is useless babbling and idle talk in ego. ||1||

First Mehl:

The more one write and reads,

The more one burns.

The more one wanders at sacred shrines of pilgrimage,

the more one talks uselessly.

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

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

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

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

Ahinis kahrai.
suffers night and day.

Mon vigootaa.
Through silence, he is ruined.

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

Pag upaytaanaa.
One who goes barefoot

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

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

Moorakh andhai pat gavaa-ee.
- the blind fool loses his honor.

Vin naavai kichh thaa-ay na paa-ee.
Without the Name, nothing is of any use.

Rahai baaybaanee marheee masaanee.
One who lives in the wilderness, in cemeteries and cremation grounds

Andh na jaanai fir pachhutaanee.
- that blind man does not know the Lord; he regrets and repents in the end.
One who meets the True Guru finds peace.

He enshrines the Name of the Lord in his mind.

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

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

Pauree:

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

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

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

I am the Lord's minstrel, of low social status; others call themselves high caste.
I seek those who meditate on You. ||9||

salok mehlaa 1.
Shalok, First Mehl:

koorh raajaa koorh parja koorh sakh sansaar.
False is the king, false are the subjects; false is the whole world.

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

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

koorh kaa-i-aa koorh kaparh koorh roop apaar.
False is the body, false are the clothes; false is incomparable beauty.

koorh mee-aa koorh beebee khap ho-ay khaar.
False is the husband, false is the wife; they mourn and waste away.

koorh koorhai nayhu lagaal visri-aa kartaar.
The false ones love falsehood, and forget their Creator.

kis naal keechai doostee sakh jag chalaanhaar.
With whom should I become friends, if all the world shall pass away?

koorh mithaa koorh maakh-i-o koorh dobay poor.
False is sweetness, false is honey; through falsehood, boat-loads of men have drowned.
Nanak speaks this prayer: without You, Lord, everything is totally false. ||1||

Mehl 1
First Mehl:

Sach dha par jaaneaee jaa ridaai sacha ho-ay.
One knows the Truth only when the Truth is in his heart.

Koorh ke mal utrai tan karay haachhaa Dho-ay.
The filth of falsehood departs, and the body is washed clean.

Sach dha par jaaneaee jaa sach Dharay pi-aa.
One knows the Truth only when he bears love to the True Lord.

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

Sach dha par jaaneaee jaa jugat jaanaai jee-oo.
One knows the Truth only when he knows the true way of life.

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

Sach dha par jaaneaee jaa sikh sachee lay-ay.
One knows the Truth only when he receives true instruction.

Da-i-aa jaanaai jee-ay kichh punn dii aan karay-i.
Showing mercy to other beings, he makes donations to charities.
sach taa par jaanee-ai jaa aatam tirath karay nivaas.
One knows the Truth only when he dwells in the sacred shrine of pilgrimage of his own soul.

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

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

naanak vakhaanai baynte jin sach palai ho-ay. ||2||
Nanak speaks this prayer to those who have Truth in their laps. ||2||

pa-orhee.
Pauree:

daan mahindaa thee khaak jay milai ta mastak laa-ee-ai.
The gift I seek is the dust of the feet of the Saints; if I were to obtain it, I would apply it to my forehead.

koorhaa laalch chhade-ai ho-ay ik man alakh Dhi-aa-ee-ai.
Renounce false greed, and meditate single-mindedly on the unseen Lord.

fal tayvayho paa-ee-ai jayvayhee kaar kamaa-ee-ai.
As are the actions we commit, so are the rewards we receive.

jay hovai poorab likhi-aa taa Dhoorh tinnaa dee paa-ee-ai.
If it is so pre-ordained, then one obtains the dust of the feet of the Saints.

mat thorhee sayv gavaa-ee-ai. ||10||
But through small-mindedness, we forfeit the merits of selfless service. ||10||
में १ (४४४-९५)
salok mehlaa 1.
Shalok, First Mehl:

मंत्र २०६ तु दशकाम वृक्ष कालम बेहोल है (४४४-९५, आमा, मं १)
sach kaal koorh varti-aa kal kaalakh baityaal.
There is a famine of Truth; falsehood prevails, and the blackness of the Dark Age of Kali Yuga has turned men into demons.

बीड़ि ही भीड़ि भड़ड़ि गै गए अव विंदे उदाय बेहोल है (४४१-९५, आमा, मं १)
bee-o beej pat lai ga-ay ab ki-o ugvai daal.
Those who planted their seed have departed with honor; now, how can the shattered seed sprout?

ते हिंदू हेतु उ उदाये वुड़ी पु वहिड़ि गैिंद (४४२-९५, आमा, मं १)
jay ik ho-ay ta ugvai rutee hoo rut ho-ay.
If the seed is whole, and it is the proper season, then the seed will sprout.

नोरख पाने वनाने बेहोल कौता न मंदिर है (४४१-९५, आमा, मं १)
naanak paahai baahraa korai rang na so-ay.
O Nanak, without treatment, the raw fabric cannot be dyed.

केल बिंदु दुर्आ भारहा लाहु दमन गैिंद (४४२-९५, आमा, मं १)
bhai vich khumb charhah-ee-ai saram paahu tan ho-ay.
In the Fear of God it is bleached white, if the treatment of modesty is applied to the cloth of the body.

लग बड़ी ने के वें लाहु मंदिर न बेहोल है (४४२-९५, आमा, मं १)
naanak bhagteee jay rapai koorhai so-ay na ko-ay. ||1||
O Nanak, if one is imbued with devotional worship, his reputation is not false. ||1||

मं २ (४४५-९५)
mehlaa 1.
First Mehl:

रघु नाय लाहु दाना माहो लाहु मेघ मिलफान है (४४५-९५, आमा, मं १)
lab paap du-ay raajaa mahta koorh ho-aa sikdaar.
Greed and sin are the king and prime minister; falsehood is the treasurer.

मं २ (४४५-९५, आमा, मं १)
kaam nayb saag puchhe-i bahi bahi karay beechar.
Sexual desire, the chief advisor, is summoned and consulted; they all sit together and contemplate their plans.
They are blind and without wisdom; they try to please the will of the dead.

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

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

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

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

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

Everyone calls himself perfect; none call themselves imperfect.

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

First Mehl:
Badhi si dastaib surakh sash tuhe meraa IV (॥४॥, अमर, मं १)
vaadee so vajag naankaa sachaa vaykhai so-ay.
Evil actions become publicly known; O Nanak, the True Lord sees everything.

Mahaai hans kahaa vaadu lage si vee IV (॥४॥, अमर, मं १)
sabhnee chhaala maaree-aa kartaa karay so ho-ay.
Everyone makes the attempt, but that alone happens which the Creator Lord does.

Khale safar kai graa hamee si deehu lagee IV (॥४॥, अमर, मं १)
agai jaat na jor hai agai jee-o navay.
In the world hereafter, social status and power mean nothing; hereafter, the soul is new.

Mli di shey phatte phatte chhe saare dehut II IV (॥५॥, अमर, मं १)
jin kee laykhai paid pavai changay say-ee kay-ay. ||3||
Those few, whose honor is confirmed, are good. ||3||

Shehree II (॥५॥)
paa-orthee.
Pauree:

Purva vaama mlii ladhi tuh peryaa da hiti chamal peryaa II (॥५॥, अमर, मं १)
Dhur karam jinaa ka-o tuDh paa-ia-ta tahe thiaa khasam Dhi-ia-ia.
Only those whose karma You have pre-ordained from the very beginning, O Lord, meditate on You.

Eeru sahej jai kai kihkh naahee tuDh vaykee jagat upaa-ia-ia.
Nothing is in the power of these beings; You created the various worlds.

Dukh kai kri pya amil tayit hiti Aapa tuh peryaa II (॥५॥, अमर, मं १)
ikea no too mayl laihi ik aaphu tuDh khu-aia-ia.
Some, You unite with Yourself, and some, You lead astray.

Gur kripya tay jai-ia jithai tuDh aap bujha-aia-ia.
By Guru's Grace You are known; through Him, You reveal Yourself.

Chhae jee mili peryaa II (॥५॥, अमर, मं १)
sehjey hee sah sami-ia-ia. ||11||
We are easily absorbed in You. ||11||
Salok, First Mehl:

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

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

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

Your limits cannot be known.

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

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

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

Second Mehl:

The Way of Yoga is the Way of spiritual wisdom; the Vedas are the Way of the Brahmins.
The Way of the Khshatriya is the Way of bravery; the Way of the Shudras is service to others.

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

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

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

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

just so, the mind is restrained by spiritual wisdom, but without the Guru, there is no spiritual wisdom.
parhi-aa hovai gunahgaar taa ome saaDh na maaree-ai.
If an educated person is a sinner, then the illiterate holy man is not to be punished.

Jayhaa ghaalnaa tayvayho naa-o pachaaree-ai.
As are the deeds done, so is the reputation one acquires.

Aisee kalaa na khaydee-ai jit jargeh ga-i-aa haaree-ai.
So do not play such a game, which will bring you to ruin at the Court of the Lord.

Parhi-aa aatii omeaa veechara aagai veechaaaree-ai.
The accounts of the educated and the illiterate shall be judged in the world hereafter.

Muhid chalai so aagai maaree-ai. ||12||
One who stubbornly follows his own mind shall suffer in the world hereafter. ||12||

Shalok

Salok Mehlaa 1.
Shalok, First Mehl:

Naanak mayr sareer kaa ik rath ik rathvaahu.
O Nanak, the soul of the body has one chariot and one charioteer.

Jug jug fayr vataa-ee-ah gi-aanee bujheh taahi.
In age after age they change; the spiritually wise understand this.

Satjug rath santoohon kaa Dharam aagai rathvaahu.
In the Golden Age of Sat Yuga, contentment was the chariot and righteousness the charioteer.

Taraytai rath jatii kaa jor aagai rathvaahu.
In the Silver Age of Traytta Yuga, celibacy was the chariot and power the charioteer.
du-aapur rath tapai kaa sat agai rathvauhu.
In the Brass Age of Dwaapar Yuga, penance was the chariot and truth the charioteer.

kaljug rath agan kaa koorh agai rathvauhu. ||1||
In the Iron Age of Kali Yuga, fire is the chariot and falsehood the charioteer. ||1||

mehlaa 1.
First Mehl:

saam kahai saytambur su-aamee saach meh aachhai saach rahay. sabb ko sach samaavai.
The Sama Veda says that the Lord Master is robed in white; in the Age of Truth, everyone desired Truth, abided in Truth, and was merged in the Truth.

rig kahai rahi-aa bharpoor.
The Rig Veda says that God is permeating and pervading everywhere;

raam naam dayvaa meh soor.
among the deities, the Lord's Name is the most exalted.

naa-ay la-i-ai paraachhat jaahi.
Chanting the Name, sins depart;

naanak ta-o mokhantar paahi.
O Nanak, then, one obtains salvation.

juj meh jor chhalee chandraavaal kaan1 krisan jaadam bha-i-aa.
In the Jujar Veda, Kaan Krishna of the Yaadva tribe seduced Chandraavali by force.

paarjaat gopee lai aa-i-aa bingraaban meh rang kee-aa.
He brought the Elysian Tree for his milk-maid, and revelled in Brindaaban.
kal meh bayd atharban hoo-aa naa-o khudaa-ee alhu bha-i-aa.
In the Dark Age of Kali Yuga, the Atharva Veda became prominent; Allah became the Name of God.
Men began to wear blue robes and garments; Turks and Pat’haans assumed power.

The Four Vedas each claim to be true.

Reading and studying them, four doctrines are found.

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

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

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

Those dealers who abandon their Lord and Master and attach themselves to another, are drowned.
satguruo hai bohithaa virlai kinaai veechaari-aa.  
The True Guru is the boat, but few are those who realize this.

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

salok mehlaa 1.  
Shalok, First Mehl:

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

o-ay je aavahi aas kar jaahi niraasay kit.  
But those birds which visit it hopefully, depart disappointed.

fal fikay ful bakhbaky kamm na aavahi pat.  
Its fruits are tasteless, its flowers are nauseating, and its leaves are useless.

mithat neevaa naankaa guu chang-aa-ee-aa tat.  
Sweetness and humility, O Nanak, are the essence of virtue and goodness.

sabh ko nivai aap ka-o par ka-o nivai na ko-ay.  
Everyone bows down to himself; no one bows down to another.

Dhar taaraajoo tolee-ai nivai so ga-uraa ho-ay.  
When something is placed on the balancing scale and weighed, the side which descends is heavier.

apraaDhee doonaai nivai jo hantha miragaahi.  
The sinner, like the deer hunter, bows down twice as much.
Mehl sees nivāra-i-ai ki-aa thee-i jaa ridai kusūdhay jaahi. ||1||
But what can be achieved by bowing the head, when the heart is impure? ||1||

Mang || (420-96)
mehlaa 1.
First Mehl:

पहिर पुस्तक मंगल मार्थ || (420-96, आगम, मं 9)
parih pusţak samDhi-aa baadaN.
You read your books and say your prayers, and then engage in debate;

सिल पूजा बसाल मार्थ || (420-96, आगम, मं 9)
sil poojas bagul samaaDheN.
you worship stones and sit like a stork, pretending to be in Samaadhi.

मूर्त जुठ किश्मिथ मार्थ || (420-96, आगम, मं 9)
mukh jhooth bibhookhan saaraN.
With your mouth you utter falsehood, and you adorn yourself with precious decorations;

त्रैपण विचार बिचार || (420-96, आगम, मं 9)
taraipal tihaal bichaaraN.
you recite the three lines of the Gayatri three times a day.

वास भाल फिलख फिलख || (420-92, आगम, मं 9)
gal maalaa tilak ilaataN.
Around your neck is a rosary, and on your forehead is a sacred mark;

दृढ़ पेशी समधू कपड़ || (420-92, आगम, मं 9)
du-ay Dhoţee bastar kapaataN.
upon your head is a turban, and you wear two loin cloths.

मे सततम शराम वर्ष || (420-92, आगम, मं 9)
jay jaanas barahmam karmaN.
If you knew the nature of God,

मह देवत निश्चल वर्ष || (420-96, आगम, मं 9)
sabh fokat nischa-o karmaN.
you would know that all of these beliefs and rituals are in vain.
kaho naanak nihcha-o Dhi-aavi.
Says Nanak, meditate with deep faith;

vin satgur vaat na paavi. ||2||
without the True Guru, no one finds the Way. ||2||

pa-orhee.
Pauree:

kaparh roop suhaavanaa chhad主宰-aa andar jaavnnaa.
Abandoning the world of beauty, and beautiful clothes, one must depart.

mandaa changa aapnaa aapay hee keetaa paavnaa.
He obtains the rewards of his good and bad deeds.

hukam kee-ay man bhaavday raahi bheerhai agai jaavnnaa.
He may issue whatever commands he wishes, but he shall have to take to the narrow path hereafter.

nangaa dojak chaali-aa taal disai kharaa daraavnaa.
He goes to hell naked, and he looks hideous then.

kar a-ugan pachho'taavnaa. ||14||
He regrets the sins he committed. ||14||

salok mehlaa 1.
Shalok, First Mehl:

da-i-aa kapaah santakh soot jat gandhee sat vat.
Make compassion the cotton, contentment the thread, modesty the knot and truth the twist.
ayhu janay-oo jee-a kaa ha-ee ta paaday ghat.
This is the sacred thread of the soul; if you have it, then go ahead and put it on me.

naa ayhu tutai naa mal lagai naa ayhu jalai na jaa-ay.
It does not break, it cannot be soiled by filth, it cannot be burnt, or lost.

Dhan so maanas naankaa jo gal chalay paa-ay.
Blessed are those mortal beings, O Nanak, who wear such a thread around their necks.

cha-ukarh mul aqaa-i-aa bahi cha-ukai paa-i-aa.
You buy the thread for a few shells, and seated in your enclosure, you put it on.

sikhaa kann charhaa-ee-aa gur baraahmaan thi-aa.
Whispering instructions into others' ears, the Brahmin becomes a guru.

oh mu-aa oh jhaarh pa-i-aa vaytaa ga-i-aa. ||1||
But he dies, and the sacred thread falls away, and the soul departs without it. ||1||

mehlaa 1.
First Mehl:

lakh choree-aa lakh jaaree-aa lakh koorhee-aa lakh gaal.
He commits thousands of robberies, thousands of acts of adultery, thousands of falsehoods and thousands of abuses.

lakh thagee-aa pahinaamee-aa raat dinas jee-a naal.
He practices thousands of deceptions and secret deeds, night and day, against his fellow beings.

The thread is spun from cotton, and the Brahmin comes and twists it.
kuhi bakraa rinn\n khaa-i-aa sabh ko aakhai paa-ay.
The goat is killed, cooked and eaten, and everyone then says, "Put on the sacred thread."

ho-ay puraa\n su\nee-ai bhee fir paa-ee-ai hor.
When it wears out, it is thrown away, and another one is put on.

naa\n tag na tut\nee jaa\n tag ho\n\n jor. ||2||
O Nanak, the thread would not break, if it had any real strength. ||2||

mehlaa 1.
First Mehl:

naa-ay ma\n\n ni-ai pa\n oojai saala\n ahee sach soo\n.
Believing in the Name, honor is obtained. The Lord's Praise is the true sacred thread.

dar\n d\n paa-ee-ai tag na toots poo\n. ||3||
Such a sacred thread is worn in the Court of the Lord; it shall never break. ||3||

mehlaa 1.
First Mehl:

tag na indree tag na naaree.
There is no sacred thread for the sexual organ, and no thread for woman.

bhalkay thuk pavai ni\n daar\n ee.
The man's beard is spat upon daily.

tag na pairee tag na hatheee.
There is no sacred thread for the feet, and no thread for the hands;
उत्त्र तन सिखत ुत्त्र त अभिआँ (४२९-१०, अभा, मं १)
tag na jhivaa tag na akhee.
no thread for the tongue, and no thread for the eyes.

बेवरका अर्घे हड़े (४२९-५०, अभा, मं १)
vaytga lalap vatai.
The Brahmin himself goes to the world hereafter without a sacred thread.

वट घाले अबर खड़े (४२९-३०, अभा, मं १)
vat Dhaagay avra ghaṭai.
Twisting the threads, he puts them on others.

लै भारी वरे बीरवरु (४२९-९१, अभा, मं १)
lai bhaar karay vee-aahu.
He takes payment for performing marriages;

कधि दसाल दमे रटू (४२९-९९, अभा, मं १)
kadh kaagal dasay raahu.
reading their horoscopes, he shows them the way.

सूत श्रेष्ठ लेख पेय बिड़ाऊ (४२९-९९, अभा, मं १)
sun vaykhu lokaa ayhu vidaan.
Hear, and see, O people, this wondrous thing.

भूल अच्छ रन्थू मुराड़ (४२९-९२, अभा, मं १)
man anDhaa naa-o sujaan. ||4||
He is mentally blind, and yet his name is wisdom. ||4||

पदिकी (४२९-९२)
paa-orhee.
Pauree:

साहिब देवर रघुराम विकास बदरे उ मरी बाद वन्धिमी (४२९-५२, अभा, मं १)
saahib ho-ay da-i-aal kirpa karay taa saa-ee kaar karaa-isee.
One, upon whom the Merciful Lord bestows His Grace, performs His service.

मे मेत्तू मेक वरे निस ते पुष्प भारभिमी (४२९-५२, अभा, मं १)
so sayvak sayvaa karay jis no hukam manaa-isee.
That servant, whom the Lord causes to obey the Order of His Will, serves Him.
hukam mani-ai hovai parvaan taa khasmai kaa mahal paa-isee.  
Obeying the Order of His Will, he becomes acceptable, and then, he obtains the  
Mansion of the Lord's Presence.

khasmai bhaavai so karay manhu chingi-aa so fal paa-isee.  
One who acts to please His Lord and Master, obtains the fruits of his mind's desires.

Then, he goes to the Court of the Lord, wearing robes of honor. ||15||

salok mehlaa 1.  
Shalok, First Mehl:

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

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

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

Renounce your hypocrisy!

Taking the Naam, the Name of the Lord, you shall swim across. ||1||

mehlaa 1.  
First Mehl:
man-eaters say their prayers.

Those who wield the knife wear the sacred thread around their necks.

In their homes, the Brahmins sound the conch.

They too have the same taste.

False is their capital, and false is their trade.

Speaking falsehood, they take their food.

The home of modesty and Dharma is far from them.

O Nanak, they are totally permeated with falsehood.

The sacred marks are on their foreheads, and the saffron loin-cloths are around their waists;

in their hands they hold the knives - they are the butchers of the world!
verses 422

Teej bhum bharangi veete bhagat (422-1, Amma, M. 1)
neel vastar pahir hoveh parvaan.
Wearing blue robes, they seek the approval of the Muslim rulers.

Malaychh Dhaan lay poojheh puraan.
Accepting bread from the Muslim rulers, they still worship the Puraanas.

Abhaakhie kaa kuthaa bakraa khaanaa.
They eat the meat of the goats, killed after the Muslim prayers are read over them,

Cha-ukay upar kisi na jaanaa.
but they do not allow anyone else to enter their kitchen areas.

Day kai cha-ukaa kadheh kaar.
They draw lines around them, plastering the ground with cow-dung.

Upar aay baithay koorhi-aar.
The false come and sit within them.

Mat bhitai vay mat bhitai.
They cry out, "Do not touch our food, or it will be polluted!"

Tan bhitai fayri karayn.
But with their polluted bodies, they commit evil deeds.

Man jothai chulee bharayn.
With filthy minds, they try to cleanse their mouths.

Kaho naanak sach Dhi-aa-ee-ai.
Says Nanak, meditate on the True Lord.
such hoval taa sach paa-ee-ai. ||2||
If you are pure, you will obtain the True Lord. ||2||

pa-orhee.
Pauree:

chitai andar sabh ko vaykh nadree hayth chalaa-idaa.
All are within Your mind; You see and move them under Your Glance of Grace, O Lord.

aapay day vadi-aa-ee-aa aapay hee karam karaa-idaa.
You Yourself grant them glory, and You Yourself cause them to act.

vadahu vadaa vad maydnee siray sir DhanDhai laa-idaa.
The Lord is the greatest of the great; great is His world. He enjoins all to their tasks.

nadar upthee jay karay sulthaanaa ghaahu karaa-idaa.
If he should cast an angry glance, He can transform kings into blades of grass.

dar mangan bhikh na paa-idaa. ||16||
Even though they may beg from door to door, no one will give them charity. ||16||

salok mehlaa 1.
Shalok, First Mehl:

jay mohaakaa ghar muhai ghar muhi ptree day-ay.
The thief robs a house, and offers the stolen goods to his ancestors.

agai vasat sinjaane-ai ptree chor karay-i.
In the world hereafter, this is recognized, and his ancestors are considered thieves as well.
vadheee-ah hath dalaal kay musfee ayh karay-i.
The hands of the go-between are cut off; this is the Lord's justice.

naanak agai so milai je khatay ghaalay day-ay. ||1||
O Nanak, in the world hereafter, that alone is received, which one gives to the needy
from his own earnings and labor. ||1||

mehlaa 1.
First Mehl:

ji-o joroo sirnaaavanee aavai vaaro vaar.
As a woman has her periods, month after month,

joothay joothaa mukh vasai nit nit ho-ay khu-aar.
so does falsehood dwell in the mouth of the false; they suffer forever, again and again.

soochay ayhi na aakheee-ahi bahan je pindaa Dho-ay.
They are not called pure, who sit down after merely washing their bodies.

soochay say ee naankaa jin man vas-aa so-ay. ||2||
Only they are pure, O Nanak, within whose minds the Lord abides. ||2||

pa-orhe.
Pauree:

turay palaanay pa-un vayg har rangee haram savaari-aa.
With saddled horses, as fast as the wind, and harems decorated in every way;

kothay mandap maarheee-aa laa-ay baithay kar paasaari-aa.
in houses and pavilions and lofty mansions, they dwell, making ostentatious shows.
chee j karan mân bhâvadyâ har bujhan naheê haari-aa.

They act out their minds' desires, but they do not understand the Lord, and so they are ruined.

kar furmaa-is khâa-i-aa vâykh mahlât maran visaari-aa.

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

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

But old age comes, and youth is lost. ||17||

salok mehlaa 1.

Shalok, First Mehl:

jây kar sooâk mannee-ai sabh tê sooâk ho-ay.
If one accepts the concept of impurity, then there is impurity everywhere.

gohay atai lârhe amandar keerhâ ho-ay.
In cow-dung and wood there are worms.

jâytae âanâ gheê dêe seêa haar tê bérhê ||422-14, âamã, mâ 9||
As many as are the grains of corn, none is without life.

pahiila paa-nee jee-o hai jît hari-aa sabh ko-ay.
First, there is life in the water, by which everything else is made green.

sootk ki-o kar rakheê-ai sootk pavaî raso-ay.
How can it be protected from impurity? It touches our own kitchen.

naanak sootk avy na utraî gi-aan utaaray Dho-ay. ||1||
O Nanak, impurity cannot be removed in this way; it is washed away only by spiritual wisdom. ||1||
ਮੂਲੀ ਮੂਲੀ ਇੱਕਦੇ ਹੈ ਨਿਜਾਕ ਮੂਲੀ ਡਰੁੱਤੀ (੪੨੨-੧੪, ਅਮਾਲ, ਮੋ ੮)
man kaa sootak lobh hai jihvaa sootak kooh.
The impurity of the mind is greed, and the impurity of the tongue is falsehood.

ਅਧੀ ਮੂਲੀ ਕੇਵਾਲ ਭਾਵ ਦਿਸ਼ਾ ਵਿਚ ਵਲੁੱਤੀ (੪੨੨-੧੪, ਅਮਾਲ, ਮੋ ੮)
akhee sootak vaykh-aa par tari-a par Dhan roop.
The impurity of the eyes is to gaze upon the beauty of another man's wife, and his wealth.

ਵਖੀ ਮੂਲੀ ਈੱਕਦੇ ਹੈ ਟਾਗਿਅਵਾਈ ਧਰਤੀ (੪੨੨-੧੫, ਅਮਾਲ, ਮੋ ੮)
kannee sootak kann pai laa-itbaaree khaahi.
The impurity of the ears is to listen to the slander of others.

ਲੰਝ ਪੀਨੀ ਆਉਂਦੀ ਹਵੇ ਸੰਘ ਪੁਰਨੀ ਤਲਕਨੀ (੪੨੨-੧੫, ਅਮਾਲ, ਮੋ ੮)
naanak hansaa aadmeee baDhay jam pur jaahi. ||2||
O Nanak, the mortal's soul goes, bound and gagged to the city of Death. ||2||

ਮੋ ੮ (੪੨੨-੧੪)
mehlaa 1.
First Mehl:

ਮੰਭੂ ਮੂਲੀ ਕਰੁੱਤੀ ਹੈ ਦੁਰੀ ਜੋੜੇ ਨਾਗਰੀ (੪੨੨-੧੫, ਅਮਾਲ, ਮੋ ੮)
sabho sootak bharam hai doojai lagai jaa-ay.
All impurity comes from doubt and attachment to duality.

ਸਮ੍ਹਣ ਸਕਾਰ ਸਾਸਜੀ ਕਰੁੱਤੀ ਆਉਂਦੀ ਤਲਕਨੀ (੪੨੨-੧੫, ਅਮਾਲ, ਮੋ ੮)
jamaa maraana hukam hai bhaanaai aavai jaa-ay.
Birth and death are subject to the Command of the Lord's Will; through His Will we
come and go.

ਧਰਾਣ ਧੀ ਧਿਰੀ ਹੁਕਮੁੱਕ ਹੀ ਹੀਜ਼ ਤਾਜ਼ਾ ਮੂਲੀ ਤਲਕਨੀ (੪੨੨-੧੫, ਅਮਾਲ, ਮੋ ੮)
khaananaa peenaa pavitar hai diton rijak sambaahi.
Eating and drinking are pure, since the Lord gives nourishment to all.

ਲਾਖ ਜਿੰਹੀ ਖਾਸੀਦ ਦੀਵਾਡ ਵੀਜ਼ਾ ਮੂਲੀ ਤਲਕਨੀ (੪੨੨-੧੫, ਅਮਾਲ, ਮੋ ੮)
naanak jin'hie gurmukh bujhi-aa tin'hia sootak naahi. ||3||
O Nanak, the Gurmukhs, who understand the Lord, are not stained by impurity. ||3||
Praise the Great True Guru; within Him is the greatest greatness.

When the Lord causes us to meet the Guru, then we come to see them.

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

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

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

salok mehlaa 1.

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

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

Being purified, he takes his food, and begins to read his sacred verses.
kuhthee jaa-ee sati-aa kis ayhu lagaa dikh.
But it is then thrown into a filthy place - whose fault is this?

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

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

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

jit mukh naam na oochhraa bin naavai ras khaahi.
That mouth which does not chant the Naam, and without the Name eats tasty foods

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

meela 1.
First Mehl:

bhand jamme-ai bhand nimmee-ai bhand mangan vee-aahu.
From woman, man is born; within woman, man is conceived; to woman he is engaged
and married.

bhandahu hovai dostee bhandahu chalai raahu.
Woman becomes his friend; through woman, the future generations come

bhand mu-aa bhand bhaalee-ai bhand hovai banDhaan.
When his woman dies, he seeks another woman; to woman he is bound.
so ki-o mandaa aakhee-ai jit jameh raajaan.
So why call her bad? From her, kings are born.

bhandahu hee bhand oopjai bhandai baaj na ko-ay.
From woman, woman is born; without woman, there would be no one at all.

naanak bhandai baahraa ayko sachaa so-ay.
O Nanak, only the True Lord is without a woman.

jit mukh saa ga salahee-ai bhaagaa ratee char.
That mouth which praises the Lord continually is blessed and beautiful.

naanak tay mukh ooljai tib sachai darbaar. ||2||
O Nanak, those faces shall be radiant in the Court of the True Lord. ||2||

pa-orhee.
Pauree:

sab ko aakhee aapnaa jis naahee so chun kadhee-ai.
All call You their own, Lord; one who does not own You, is picked up and thrown away.

keetaa aap aapnaa aapay hee laykhaa sandhee-ai.
Everyone receives the rewards of his own actions; his account is adjusted accordingly.

jaa raahnaa naahee ait jag taa kaa-it gaarab handhee-ai.
Since one is not destined to remain in this world anyway, why should he ruin himself in pride?

mandaa kisi naa aakhee-ai parh akhar ayho bujhee-ai.
Do not call anyone bad; read these words, and understand.
moorkhai naal na lujhee-ai. |||19||
Don't argue with fools. |||19||

salok mehlaa 1.
Shalok, First Mehl:

naanak fikai boli-ai tan man fikaa ho-ay.
o Nanak, speaking insipid words, the body and mind become insipid.

fikaa dargeh saatee-ai muhi thukaa fikay paa-ay.
He is called the most insipid of the insipid; the most insipid of the insipid is his reputation.

fikaa Moorakh aakhee-ai paanjaa lahai saajaa-ay. ||1||
The insipid one is called a fool; he is beaten with shoes in punishment. ||1||

mehlaa 1.
First Mehl:

andrahu jhoothay paij baahar dunee-aa angar fail.
those who are false within, and honorable on the outside, are very common in this world.

Even though they may bathe at the sixty-eight sacred shrines of pilgrimage, still, their filth does not depart.
Those who have silk on the inside and rags on the outside, are the good ones in this world.

They embrace love for the Lord, and contemplate beholding Him. In the Lord's Love, they laugh, and in the Lord's Love, they weep, and also keep silent. They do not care for anything else, except their True Husband Lord.

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

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

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

You Yourself created the creation; You Yourself infused Your power into it.
daykhe keetaa aapnaa Dhar kachee pakee saaree.ai.
You behold Your creation, like the losing and winning dice of the earth.

jo aa-i aa so chalsee sabh ko-ee aa-ee vaaree.ai.
Whoever has come, shall depart; all shall have their turn.

jis kay jee-a paraan heh ki-o saahib manhu visaaree.ai.
He who owns our soul, and our very breath of life - why should we forget that Lord and Master from our minds?

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

salok mehlaa 2.
Shalok, Second Mehl:

ayh kinayhee aaskee doojai lagai jaa-ay.
What sort of love is this, which clings to duality?

naanak aasak kaa^N dheerai saq hee rahai samaa-ay.
O Nanak, he alone is called a lover, who remains forever immersed in absorption.

changai changa kar manney mandai mandaa ho-ay.
But one who feels good only when good is done for him, and feels bad when things go badly

aasak ayhu na aakhee.ai je laykhai vartai so-ay. ||1||
do not call him a lover. He trades only for his own account. ||1||

mehlaa 2 || (824-4)
Second Mehl:
salaam jabaab dovai karay mundhhu ghuthaa jaa-ay.
One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning.

naanak dovai koorthee-aa thee-jay na kaa-eu paa-ay. ||2||
O Nanak, both of his actions are false; he obtains no place in the Court of the Lord. ||2||

pa-orthee.
Pauree:

jit sayvi-ai sukh paa-ee-ei so saahib saaa santhaalee-ai.
Serving Him, peace is obtained; meditate and dwell upon that Lord and Master forever.

jit keetaa paa-ee-ei aapnaa saa qhaal buree ki-o qhaalee-ai.
Why do you do such evil deeds, that you shall have to suffer so?

mandaa mool na keech-eu day lammee nadar nihaalee-ai.
Do not do any evil at all; look ahead to the future with foresight.

ji-o saahib naal na haeree-ei tavayhhaa paaasaa dhaalee-ai.
So throw the dice in such a way, that you shall not lose with your Lord and Master.

kichh laahay upar qhaalee-ai. ||21||
Do those deeds which shall bring you profit. ||21||

salok mehlaa 2.
Shalok, Second Mehl:

chaakar lagai chaakree naalay gaarab vaad.
If a servant performs service, while being vain and argumentative,


\textbf{Mehla 2} \(\text{॥} \ (428-91)

\text{mehla 2.}\\
\text{Second Mehl:}\\

\text{ते ही ते ही मुख ने बूढ़े मुह ने बूढ़े बूढ़े} \ (428-91, \ आम, \ मं 2)\\
\text{jo jee-ay ho-ay so ugvai muh kaa kahi-aa vaa-o.}\\
\text{Whatever is in the mind, comes forth; spoken words by themselves are just wind.}\\

\text{बीज बिख मंग अमृत वायक्षु अय्य नियाखु} \ ॥ ॥ \ (428-91, \ आम, \ मं 2)\\
\text{beejay bikh mangai amrit vaykhhu ayhu ni-aa-o.} \ |2|\\
\text{He sows seeds of poison, and demands Ambrosial Nectar. Behold - what justice is this?} \ |2|\\


\textbf{Mehla 2} \ (428-92)

\text{mehla 2.}\\
\text{Second Mehl:}\\

\text{लगि दिखाए देमड़ी बढ़े त आदि मनि} \ (428-92, \ आम, \ मं 2)\\
\text{naal i-aanay dostee kajdaj na aavai raas.}\\
\text{Friendship with a fool never works out right.}\\

\text{जायहाँ जानै ताय होत वायक्षु को निता} \ (428-92, \ आम, \ मं 2)\\
\text{Jayhaa jaanai tyho vartai vaykhhu ko nirjaas.}\\
\text{As he knows, he acts; behold, and see that it is so.}\\

\text{बम्बु अंसरी बम्बु समाप्त तेरी तेरी चरमि} \ (428-92, \ आम, \ मं 2)\\
\text{vastoo andar vasaat samaavai doojee hovai paas.}\\
\text{One thing can be absorbed into another thing, but duality keeps them apart.}
saahib saytee hukam na chalai kahee banai ardaas.
No one can issue commands to the Lord Master; offer instead humble prayers.

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

mehlaa 2. Second Mehl:

naal i-aanay doostee vadaaroo si-o nayhu.
Friendship with a fool, and love with a pompous person,

are like lines drawn in water, leaving no trace or mark. ||4||

mehlaa 2. Second Mehl:

ho-ay i-aanaa karay kamm aan na sakai raas.
If a fool does a job, he cannot do it right.

Jay ik aDh changee karay doojee bhee vayraas. ||5||
Even if he does something right, he does the next thing wrong. ||5||

pa-orhee. Pauree:

chaakar lagai chaakree jay chalai khasmai bhaa-ay.
If a servant, performing service, obeys the Will of his Master,
hurmat ʈis no aglee oh vajahu bhe doonaa khaa-ay.
his honor increases, and he receives double his wages.

khasmai karay baraabaree fir gairat andar paa-ay.
But if he claims to be equal to his Master, he earns his Master's displeasure.

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

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

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

salok mehlaa 2.
Shalok, Second Mehl:

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

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

mehlaa 2. ||(828-1)||
Second Mehl:

ayh kinayhee chaakree jit bha-o khasam na jaa-ay.
What sort of service is this, by which the fear of the Lord Master does not depart?
O Nanak, he alone is called a servant, who merges with the Lord Master. ||2||

Pauree:

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

He Himself creates, and then He Himself destroys.

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

Unto whom should I complain?

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

salok mehla 1.

Shalok, First Mehl:

He Himself fashioned the vessel of the body, and He Himself fills it.

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

Some lie down and sleep on soft beds, while others remain watchful.
He adorns those, O Nanak, upon whom He casts His Glance of Grace. ||1||

Second Mehl:

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

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

Unto whom should we speak, O Nanak, when He Himself is all-in-all? ||2||

Pa-orhee.

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

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

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

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

He does whatever He wills. ||24||1|| Sudh||