

(From SGGS Page 462 line 17 to page 475 line 10).

## CHAPTER 1

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੪੬੨-੧੭)

ik-o<sup>N</sup>kaar satnaam kartaa purakh nirbha-o nirvair akaal moorat ajoynee saibha<sup>N</sup> gur  
parsaad.

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

ਆਸਾ ਮਹਲਾ ੧ ॥ (੪੬੨-੧੮)

aasaa mehlaa 1.

Aasaa, First Mehl:

ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ ਟੁੰਡੇ ਅਸਰਾ ਜੈ ਕੀ ਧੁਨੀ ॥ (੪੬੨-੧੮)

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':

ਸਲੋਕ ਮਃ ੧ ॥ (੪੬੨-੧੯)

salok mehlaa 1.

Shalok, First Mehl:

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉ ਹਾੜੀ ਸਦ ਵਾਰ ॥ (੪੬੨-੧੯, ਆਸਾ, ਮਃ ੧)

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

ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵ ਤੇ ਕੀ ਏ ਕਰ ਤਨ ਲਾਗੀ ਵਾਰ ॥੧॥ (੪੬੨-੧੯, ਆਸਾ, ਮਃ ੧)

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

ਪੰਨਾ ੪੬੩

ਮਹਲਾ ੨ ॥ (੪੬੩-੧)

mehlaa 2.

Second Mehl:

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥ (੪੬੩-੧, ਆਸਾ, ਮਃ ੨)

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

ਏਤੋਚਾਨਣਹੋਦਿਆਗੁਰਬਿਨੁਘੋਰਅੰਧਾਰ ॥੨॥ (੪੬੩-੧, ਆਸਾ, ਮਃ ੨)

ayṭay chaanan̄ hidi-aa<sup>N</sup> gur bin ghor anDhaar. ||2||

even with such light, there would still be pitch darkness without the Guru. ||2||

ਮਃ ੧ ॥ (੪੬੩-੨)

mehlaa 1.

First Mehl:

ਨਾਨਕਗੁਰੂਨਚੇਤਨੀਮਨਿਆਪਣੈਸੁਚੇਤ ॥ (੪੬੩-੨, ਆਸਾ, ਮਃ ੧)

naanak guroo na chayṭnee man aapṇai suchayṭ.

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

ਛੁਟੇਤਿਲਬੂਆੜਜਿਉਸੁੰਵੇਅੰਦਰਿਖੇਤ ॥ (੪੬੩-੨, ਆਸਾ, ਮਃ ੧)

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

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

ਖੇਤੈਅੰਦਰਿਛੁਟਿਆਕਹੁਨਾਨਕਸਉਨਾਹ ॥ (੪੬੩-੩, ਆਸਾ, ਮਃ ੧)

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

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

ਫਲੀਅਹਿਫੁਲੀਅਹਿਬਪੁੜੇਭੀਤਨਵਿਚਿਸੁਆਹ ॥੩॥ (੪੬੩-੩, ਆਸਾ, ਮਃ ੧)

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

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

||3||

ਪਉੜੀ ॥ (੪੬੩-੪)

pa-orhee.

Pauree:

ਆਪੀਨੈਆਪੁਸਾਜਿਓਆਪੀਨੈਰਚਿਓਨਾਉ ॥ (੪੬੩-੪, ਆਸਾ, ਮਃ ੧)

aapeen<sup>H</sup>ai aap saaji-o aapeen<sup>H</sup>ai rachi-o naa-o.

He Himself created Himself; He Himself assumed His Name.

ਦੁਯੀਕੁਦਰਤਿਸਾਜੀਐਕਰਿਆਸਣੁਡਿਠੋਚਾਉ ॥ (੪੬੩-੪, ਆਸਾ, ਮਃ ੧)

duyee kudrat̄ saajee-ai kar aasan̄ ditho chaa-o.

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

ਦਾਤਾਕਰਤਾਆਪਿਤੂੰਤੁਸਿਦੇਵਹਿਕਰਹਿਪਸਾਉ ॥ (੪੬੩-੫, ਆਸਾ, ਮਃ ੧)

daataa kartaa aap̄ too<sup>N</sup> tus̄ dayveh karahi pasaa-o.

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

ਤੂੰਜਾਣੋਈਸਭਸੈਦੇਲੈਸਹਿਜਿੰਦੁਕਵਾਉ ॥ (੪੬੩-੫, ਆਸਾ, ਮਃ ੧)

tūo<sup>N</sup> 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.

ਕਰਿਆਸਣੁਡਿਠੋਚਾਉ ॥੧॥ (੪੬੩-੫, ਆਸਾ, ਮਃ ੧)

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

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

## CHAPTER 2

ਸਲੋਕੁਮਃ ੧ ॥ (੪੬੩-੬)

salok mehlaa 1.

Shalok, First Mehl:

ਸਚੇਤੇਰੇਖੰਡਸਚੇਬ੍ਰਹਮੰਡ ॥ (੪੬੩-੬, ਆਸਾ, ਮਃ ੧)

sachay tayray khand sachay barahmand.

True are Your worlds, True are Your solar Systems.

ਸਚੇਤੇਰੇਲੋਅਸਚੇਆਕਾਰ ॥ (੪੬੩-੬, ਆਸਾ, ਮਃ ੧)

sachay tayray lo-a sachay aakaar.

True are Your realms, True is Your creation.

ਸਚੇਤੇਰੇਕਰਣੇਸਰਬਬੀਚਾਰ ॥ (੪੬੩-੬, ਆਸਾ, ਮਃ ੧)

sachay tayray karnay sarab beechar.

True are Your actions, and all Your deliberations.

ਸਚਾਤੇਰਾਅਮਰੁਸਚਾਦੀਬਾਣੁ ॥ (੪੬੩-੭, ਆਸਾ, ਮਃ ੧)

sachaa tayraa amar sachaa deebaan.

True is Your Command, and True is Your Court.

ਸਚਾਤੇਰਾਹੁਕਮੁਸਚਾਫੁਰਮਾਣੁ ॥ (੪੬੩-੭, ਆਸਾ, ਮਃ ੧)

sachaa tayraa hukam sachaa furmaan.

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

ਸਚਾਤੇਰਾਕਰਮੁਸਚਾਨੀਸਾਣੁ ॥ (੪੬੩-੭, ਆਸਾ, ਮਃ ੧)

sachaa tayraa karam sachaa neesaan.

True is Your Mercy, True is Your Insignia.

ਸਚੇਤੁਧੁਆਖਹਿਲਖਕਰੋੜਿ ॥ (੪੬੩-੮, ਆਸਾ, ਮਃ ੧)

sachay tuDh aakhahi lakh karorh.

Hundreds of thousands and millions call You True.

ਸਚੈਸਭਿਤਾਣਿਸਚੈਸਭਿਜੋਰਿ ॥ (੪੬੩-੮, ਆਸਾ, ਮਃ ੧)

sachai sabh taan sachai sabh jor.

In the True Lord is all power, in the True Lord is all might.

ਸਚੀਤੇਰੀਸਿਫਤਿਸਚੀਸਾਲਾਹ ॥ (੪੬੩-੮, ਆਸਾ, ਮਃ ੧)

sachee tayree sifath sachee saalaah.

True is Your Praise, True is Your Adoration.

ਸਚੀਤੇਰੀਕੁਦਰਤਿਸਚੇਪਾਤਿਸਾਹ ॥ (੪੬੩-੯, ਆਸਾ, ਮਃ ੧)

sachee tayree kudrat sachay paatisaah.

True is Your almighty creative power, True King.

ਨਾਨਕਸਚੁਧਿਆਇਨਿਸਚੁ ॥ (੪੬੩-੯, ਆਸਾ, ਮਃ ੧)

naanak sach Dhi-aa-in sach.

O Nanak, true are those who meditate on the True One.

ਜੋਮਰਿਜੰਮੇਸੁਕਚੁਨਿਕਚੁ ॥੧॥ (੪੬੩-੯, ਆਸਾ, ਮਃ ੧)

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

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

ਮਃ ੧ ॥ (੪੬੩-੧੦)

mehlaa 1.

First Mehl:

ਵਡੀਵਡਿਆਈਜਾਵਡਾਨਾਉ ॥ (੪੬੩-੧੦, ਆਸਾ, ਮਃ ੧)

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

Great is His greatness, as great as His Name.

ਵਡੀਵਡਿਆਈਜਾਸਚੁਨਿਆਉ ॥ (੪੬੩-੧੦, ਆਸਾ, ਮਃ ੧)

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

Great is His greatness, as True is His justice.

ਵਡੀਵਡਿਆਈਜਾਨਿਹਚਲਥਾਉ ॥ (੪੬੩-੧੦, ਆਸਾ, ਮਃ ੧)

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

Great is His greatness, as permanent as His Throne.

ਵਡੀਵਡਿਆਈਜਾਣੈਆਲਾਉ ॥ (੪੬੩-੧੧, ਆਸਾ, ਮਃ ੧)

vadee vadi-aa-ee jaanai aalaa-o.

Great is His greatness, as He knows our utterances.

ਵਡੀਵਡਿਆਈਬੁਝੈਸਭਿਭਾਉ ॥ (੪੬੩-੧੧, ਆਸਾ, ਮਃ ੧)

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

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

ਵਡੀਵਡਿਆਈਜਾਪੁਛਿਨਦਾਤਿ ॥ (੪੬੩-੧੧, ਆਸਾ, ਮਃ ੧)

vadee vadi-aa-ee jaa puchh na daat.

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

ਵਡੀਵਡਿਆਈਜਾਪੇਆਪਿ ॥ (੪੬੩-੧੨, ਆਸਾ, ਮਃ ੧)

vadee vadi-aa-ee jaa aapay aap.

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

ਨਾਨਕਕਾਰਨਕਥਨੀਜਾਇ ॥ (੪੬੩-੧੨, ਆਸਾ, ਮਃ ੧)

naanak kaar na kathnee jaa-ay.

O Nanak, His actions cannot be described.

ਕੀਤਾਕਰਣਾਸਰਬਰਜਾਇ ॥੨॥ (੪੬੩-੧੨, ਆਸਾ, ਮਃ ੧)

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

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

ਮਹਲਾ ੨ ॥ (੪੬੩-੧੩)

mehlaa 2.

Second Mehl:

ਇਹੁਜਗੁਸਚੈਕੀਹੈਕੋਠੜੀਸਚੇਕਾਵਿਚਿਵਾਸੁ ॥ (੪੬੩-੧੩, ਆਸਾ, ਮਃ ੨)

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.

ਇਕਨ੍ਹਾਕਮਿਸਮਾਇਲਏਇਕਨ੍ਹਾਕਮੇਕਰੇਵਿਣਾਸੁ ॥ (੪੬੩-੧੩, ਆਸਾ, ਮਃ ੨)

ikn<sup>h</sup>aa hukam samaa-ay la-ay ikn<sup>h</sup>aa hukmay karay vinaas.

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

ਇਕਨ੍ਹਾਭਾਣੈਕਢਿਲਏਇਕਨ੍ਹਾਮਾਇਆਵਿਚਿਨਿਵਾਸੁ ॥ (੪੬੩-੧੪, ਆਸਾ, ਮਃ ੨)

ikn<sup>h</sup>aa bhaanai kadh la-ay ikn<sup>h</sup>aa maa-i-aa vich nivaas.

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

ਏਵਭਿਆਖਿਨਜਾਪਈਜਿਕਿਸੈਆਣੇਰਾਸਿ ॥ (੪੬੩-੧੪, ਆਸਾ, ਮਃ ੨)

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

No one can say who will be rescued.

ਨਾਨਕਗੁਰਮੁਖਿਜਾਣੀਐਜਾਕਉਆਪਿਕਰੇਪਰਗਾਸੁ ॥੩॥ (੪੬੩-੧੫, ਆਸਾ, ਮਃ ੨)

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

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

ਪਉੜੀ ॥ (੪੬੩-੧੬)

pa-orhee.

Pauree:

ਨਾਨਕਜੀਅਉਪਾਇਕੈਲਿਖਿਨਾਵੈਧਰਮੁਬਹਾਲਿਆ ॥ (੪੬੩-੧੬, ਆਸਾ, ਮਃ ੨)

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

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

ਓਥੈਸਚੇਹੀਸਚਿਨਿਬੜੈਚੁਣਿਵਖਿਕਢੇਜਮਾਲਿਆ ॥ (੪੬੩-੧੬, ਆਸਾ, ਮਃ ੨)

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

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

ਥਾਉਨਪਾਇਨਿਕੂੜਿਆਰਮੁਹਕਾਲੈਦੋਜਕਿਚਾਲਿਆ ॥ (੪੬੩-੧੭, ਆਸਾ, ਮਃ ੨)

thaa-o na paa-in koorhi-aar muh kaal<sup>h</sup>ai dojak chaali-aa.

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

ਤੇਰੈਨਾਇਰਤੇਸੇਜਿਣਿਗਏਹਾਰਿਗਏਸਿਠਗਣਵਾਲਿਆ ॥ (੪੬੩-੧੭, ਆਸਾ, ਮਃ ੨)

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

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

ਲਿਖਿਨਾਵੈਧਰਮੁਬਹਾਲਿਆ ॥੨॥ (੪੬੩-੧੮, ਆਸਾ, ਮਃ ੨)

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

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

||2||

## CHAPTER 3

ਸਲੋਕ ਮਃ ੧ ॥ (੪੬੩-੧੮)

salok mehlaa 1.

Shalok, First Mehl:

ਵਿਸਮਾਦੁਨਾਦਵਿਸਮਾਦੁਵੇਦ ॥ (੪੬੩-੧੮, ਆਸਾ, ਮਃ ੧)

vismaad naad vismaad vayd.

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

**ਵਿਸਮਾਦੁਜੀਅਵਿਸਮਾਦੁਭੇਦ** ॥ (੪੬੩-੧੯, ਆਸਾ, ਮਃ ੧)  
vismaad jee-a vismaad bhayd.  
Wonderful are the beings, wonderful are the species.

**ਵਿਸਮਾਦੁਰੂਪਵਿਸਮਾਦੁਰੰਗ** ॥ (੪੬੩-੧੯, ਆਸਾ, ਮਃ ੧)  
vismaad roop vismaad rang.  
Wonderful are the forms, wonderful are the colors.

**ਵਿਸਮਾਦੁਨਾਗੇਫਿਰਹਿਜੰਤ** ॥ (੪੬੩-੧੯, ਆਸਾ, ਮਃ ੧)  
vismaad naagay fireh jant.  
Wonderful are the beings who wander around naked.

ਪੰਨਾ ੪੬੪

**ਵਿਸਮਾਦੁਪਉਣੁਵਿਸਮਾਦੁਪਾਣੀ** ॥ (੪੬੪-੧, ਆਸਾ, ਮਃ ੧)  
vismaad pa-un vismaad paanee.  
Wonderful is the wind, wonderful is the water.

**ਵਿਸਮਾਦੁਅਗਨੀਖੇਡਹਿਵਿਡਾਣੀ** ॥ (੪੬੪-੧, ਆਸਾ, ਮਃ ੧)  
vismaad agnee khaydeh vidaanee.  
Wonderful is fire, which works wonders.

**ਵਿਸਮਾਦੁਧਰਤੀਵਿਸਮਾਦੁਖਾਣੀ** ॥ (੪੬੪-੧, ਆਸਾ, ਮਃ ੧)  
vismaad Dhartee vismaad khaanee.  
Wonderful is the earth, wonderful the sources of creation.

**ਵਿਸਮਾਦੁਸਾਦਿਲਗਹਿਪਰਾਣੀ** ॥ (੪੬੪-੨, ਆਸਾ, ਮਃ ੧)  
vismaad saad lageh paraanee.  
Wonderful are the tastes to which mortals are attached.

**ਵਿਸਮਾਦੁਸੰਜੋਗੁਵਿਸਮਾਦੁਵਿਜੋਗੁ** ॥ (੪੬੪-੨, ਆਸਾ, ਮਃ ੧)  
vismaad sanjog vismaad vijog.  
Wonderful is union, and wonderful is separation.

**ਵਿਸਮਾਦੁਭੁਖਵਿਸਮਾਦੁਭੋਗੁ** ॥ (੪੬੪-੨, ਆਸਾ, ਮਃ ੧)  
vismaad bhukh vismaad bhog.  
Wonderful is hunger, wonderful is satisfaction.

**ਵਿਸਮਾਦੁਸਿਫਤਿਵਿਸਮਾਦੁਸਾਲਾਹ** ॥ (੪੬੪-੩, ਆਸਾ, ਮਃ ੧)  
vismaad sifad vismaad saalaah.  
Wonderful is His Praise, wonderful is His adoration.

ਵਿਸਮਾਦੁਉਝੜਵਿਸਮਾਦੁਰਾਹ ॥ (੪੬੪-੩, ਆਸਾ, ਮਃ ੧)

vismaad ujharh vismaad raah.

Wonderful is the wilderness, wonderful is the path.

ਵਿਸਮਾਦੁਨੇੜੈਵਿਸਮਾਦੁਦੂਰਿ ॥ (੪੬੪-੩, ਆਸਾ, ਮਃ ੧)

vismaad nayrhai vismaad door.

Wonderful is closeness, wonderful is distance.

ਵਿਸਮਾਦੁਦੇਖੈਹਾਜਰਾਹਜੂਰਿ ॥ (੪੬੪-੪, ਆਸਾ, ਮਃ ੧)

vismaad daykhai haajraa hajoor.

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

ਵੇਖਿਵਿਡਾਣੁਰਹਿਆਵਿਸਮਾਦੁ ॥ (੪੬੪-੪, ਆਸਾ, ਮਃ ੧)

vaykh vidaan rahi-aa vismaad d.

Beholding His wonders, I am wonder-struck.

ਨਾਨਕਬੁਝਣੁਪੂਰੈਭਾਗਿ ॥੧॥ (੪੬੪-੪, ਆਸਾ, ਮਃ ੧)

naanak bujhan poorai bhaag. ||1||

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

ਮਃ ੧ ॥ (੪੬੪-੫)

mehlaa 1.

First Mehl:

ਕੁਦਰਤਿਦਿਸੈਕੁਦਰਤਿਸੁਣੀਐਕੁਦਰਤਿਭਉਸੁਖਸਾਰੁ ॥ (੪੬੪-੫, ਆਸਾ, ਮਃ ੧)

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

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

ਕੁਦਰਤਿਪਾਤਾਲੀਆਕਾਸੀਕੁਦਰਤਿਸਰਬਆਕਾਰੁ ॥ (੪੬੪-੫, ਆਸਾ, ਮਃ ੧)

kudrat paataalee aakaasee kudrat sarab aakaar.

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

ਕੁਦਰਤਿਵੇਦਪੁਰਾਣਕਤੇਬਾਕੁਦਰਤਿਸਰਬਵੀਚਾਰੁ ॥ (੪੬੪-੬, ਆਸਾ, ਮਃ ੧)

kudrat vayd puraan kataybaa kudrat sarab veechaar.

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

ਕੁਦਰਤਿਖਾਣਾਪੀਣਾਪੈਨੁਕੁਦਰਤਿਸਰਬਪਿਆਰੁ ॥ (੪੬੪-੬, ਆਸਾ, ਮਃ ੧)

kudrat khaanaa peenaa pain<sup>h</sup>an kudrat sarab pi-aar.

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

ਕੁਦਰਤਿਜਾਤੀਜਿਨਸੀਰੰਗੀਕੁਦਰਤਿਜੀਅਜਹਾਨ ॥ (੪੬੪-੭, ਆਸਾ, ਮਃ ੧)

kudrat̄ jāṭṭee jinsee rangee kudrat̄ jee-a jahaan.

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

ਕੁਦਰਤਿਨੇਕੀਆਕੁਦਰਤਿਬਦੀਆਕੁਦਰਤਿਮਾਨੁਅਭਿਮਾਨੁ ॥ (੪੬੪-੭, ਆਸਾ, ਮਃ ੧)

kudrat̄ naykee-aa kudrat̄ badee-aa kudrat̄ maan abhimaan.

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

ਕੁਦਰਤਿਪਉਣੁਪਾਣੀਬੈਸੰਤਰੁਕੁਦਰਤਿਧਰਤੀਖਾਕੁ ॥ (੪੬੪-੮, ਆਸਾ, ਮਃ ੧)

kudrat̄ pa-un paanee baisantar kudrat̄ Dharṭee khaak.

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

ਸਭਤੋਰੀਕੁਦਰਤਿਤੂੰਕਾਦਿਕੁਰਤਾਪਾਕੀਨਾਈਪਾਕੁ ॥ (੪੬੪-੮, ਆਸਾ, ਮਃ ੧)

sabh ṭayree kudrat̄ too<sup>N</sup> kaadir kartaa paakee naa-ee paak.

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

ਨਾਨਕਹੁਕਮੈਅੰਦਰਿਵੇਖੈਵਰਤੈਤਾਕੋਤਾਕੁ ॥੨॥ (੪੬੪-੯, ਆਸਾ, ਮਃ ੧)

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

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

ਪਉੜੀ ॥ (੪੬੪-੯)

pa-orhee.

Pauree:

ਆਪੀਨੈਭੋਗਭੋਗਿਕੈਹੋਇਭਸਮਝਿਭਉਰੁਸਿਧਾਇਆ ॥ (੪੬੪-੯, ਆਸਾ, ਮਃ ੧)

aapeen<sup>H</sup>ai 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.

ਵਡਾਹੋਆਦੁਨੀਦਾਰੁਗਲਿਸੰਗਲੁਘਤਿਚਲਾਇਆ ॥ (੪੬੪-੧੦, ਆਸਾ, ਮਃ ੧)

vadaa ho-aa duneedaar gal sangal ghat̄ chalaai-aa.

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

ਅਗੈਕਰਣੀਕੀਰਤਿਵਾਚੀਐਬਹਿਲੇਖਾਕਰਿਸਮਝਾਇਆ ॥ (੪੬੪-੧੦, ਆਸਾ, ਮਃ ੧)

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

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

ਥਾਉਨਹੋਵੀਪਉਦੀਈਹੁਣਿਸੁਣੀਐਕਿਆਰੂਆਇਆ ॥ (੪੬੪-੧੧, ਆਸਾ, ਮਃ ੧)

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

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

ਮਨਿਅੰਪੈਜਨਮੁਗਵਾਇਆ ॥੩॥ (੪੬੪-੧੨, ਆਸਾ, ਮਃ ੧)

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

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

## CHAPTER 4

ਸਲੋਕ ਮਃ ੧ ॥ (੪੬੪-੧੨)

salok mehlāa 1.

Shalok, First Mehl:

ਭੈਵਿਚਿਪਵਣੁਵਹੈਸਦਵਾਉ ॥ (੪੬੪-੧੨, ਆਸਾ, ਮਃ ੧)

bhai vich pavān vāhai sadvāa-o.

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

ਭੈਵਿਚਿਚਲਹਿਲਖਦਰੀਆਉ ॥ (੪੬੪-੧੨, ਆਸਾ, ਮਃ ੧)

bhai vich chaleh lakh dāree-aa-o.

In the Fear of God, thousands of rivers flow.

ਭੈਵਿਚਿਅਗਨਿਕਢੈਵੇਗਾਰਿ ॥ (੪੬੪-੧੩, ਆਸਾ, ਮਃ ੧)

bhai vich agan kadhai vaygaar.

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

ਭੈਵਿਚਿਧਰਤੀਦਬੀਭਾਰਿ ॥ (੪੬੪-੧੩, ਆਸਾ, ਮਃ ੧)

bhai vich Dhartee dabee bhaar.

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

ਭੈਵਿਚਿਇੰਦੁਫਿਰੈਸਿਰਭਾਰਿ ॥ (੪੬੪-੧੩, ਆਸਾ, ਮਃ ੧)

bhai vich ind firai sir bhaar.

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

ਭੈਵਿਚਿਰਾਜਾਧਰਮਦੁਆਰੁ ॥ (੪੬੪-੧੪, ਆਸਾ, ਮਃ ੧)

bhai vich raajaa Dharam du-aar.

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

ਭੈਵਿਚਿਸੂਰਜੁਭੈਵਿਚਿਚੰਦੁ ॥ (੪੬੪-੧੪, ਆਸਾ, ਮਃ ੧)

bhai vich sooraj bhai vich chand.

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

ਕੋਹਕਰੋੜੀਚਲਤਨਅੰਤੁ ॥ (੪੬੪-੧੪, ਆਸਾ, ਮਃ ੧)

koh karor<sup>h</sup>ee chala<sup>t</sup> na an<sup>t</sup>.  
They travel millions of miles, endlessly.

ਭੈਵਿਚਿਸਿਧਬੁਧਸੁਰਨਾਥ ॥ (੪੬੪-੧੫, ਆਸਾ, ਮਃ ੧)

b<sup>h</sup>ai vich si<sup>D</sup>h bu<sup>D</sup>h sur naath.  
In the Fear of God, the Siddhas exist, as do the Buddhas, the demi-gods and Yogis.

ਭੈਵਿਚਿਆਡਾਣੇਆਕਾਸ ॥ (੪੬੪-੧੫, ਆਸਾ, ਮਃ ੧)

b<sup>h</sup>ai vich aadaa<sup>n</sup>ay aakaas.  
In the Fear of God, the Akaashic ethers are stretched across the sky.

ਭੈਵਿਚਿਜੋਧਮਹਾਬਲਸੂਰ ॥ (੪੬੪-੧੫, ਆਸਾ, ਮਃ ੧)

b<sup>h</sup>ai vich jo<sup>D</sup>h mahaabal soor.  
In the Fear of God, the warriors and the most powerful heroes exist.

ਭੈਵਿਚਿਆਵਹਿਜਾਵਹਿਪੂਰ ॥ (੪੬੪-੧੫, ਆਸਾ, ਮਃ ੧)

b<sup>h</sup>ai vich aavahi jaaveh poor.  
In the Fear of God, multitudes come and go.

ਸਗਲਿਆਭਉਲਿਖਿਆਸਿਰਿਲੇਖੁ ॥ (੪੬੪-੧੬, ਆਸਾ, ਮਃ ੧)

sagli-aa b<sup>h</sup>a-o likhi-aa sir layk<sup>h</sup>.  
God has inscribed the Inscription of His Fear upon the heads of all.

ਨਾਨਕਨਿਰਭਉਨਿਰੰਕਾਰੁਸਚੁਏਕੁ ॥੧॥ (੪੬੪-੧੬, ਆਸਾ, ਮਃ ੧)

naanak nirb<sup>h</sup>a-o nirankaar sach ayk. ||1||  
O Nanak, the Fearless Lord, the Formless Lord, the True Lord, is One. ||1||

ਮਃ ੧ ॥ (੪੬੪-੧੬)

mehlaa 1.  
First Mehl:

ਨਾਨਕਨਿਰਭਉਨਿਰੰਕਾਰੁਹੋਰਿਕੇਤੇਰਾਮਰਵਾਲ ॥ (੪੬੪-੧੭, ਆਸਾ, ਮਃ ੧)

naanak nirb<sup>h</sup>a-o nirankaar hor kay<sup>t</sup>ay raam ravaal.  
O Nanak, the Lord is fearless and formless; myriads of others, like Rama, are mere dust before Him.

ਕੇਤੀਆਕੰਨ੍ਹਕਹਾਣੀਆਕੇਤੇਬੇਦਬੀਚਾਰ ॥ (੪੬੪-੧੭, ਆਸਾ, ਮਃ ੧)

kay<sup>t</sup>ee-aa kan<sup>h</sup> kahaanee-aa kay<sup>t</sup>ay bay<sup>d</sup> beechaar.  
There are so many stories of Krishna, so many who reflect over the Vedas.

ਕੇਤੇਨਚਹਿਮੰਗਤੇਗਿਤਿਮੁੜਿਪੂਰਹਿਤਾਲ ॥ (੪੬੪-੧੭, ਆਸਾ, ਮਃ ੧)

kaytay nacheh mangtay girh murh pooreh taal.  
So many beggars dance, spinning around to the beat.

ਬਾਜਾਰੀਬਾਜਾਰਮਹਿਆਇਕਢਹਿਬਾਜਾਰ ॥ (੪੬੪-੧੮, ਆਸਾ, ਮਃ ੧)

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

ਗਾਵਹਿਰਾਜੇਰਾਣੀਆਬੋਲਹਿਆਲਪਤਾਲ ॥ (੪੬੪-੧੯, ਆਸਾ, ਮਃ ੧)

gaavahi raajay raanee-aa boleh aal pataal.  
They sing as kings and queens, and speak of this and that.

ਲਖਟਕਿਆਕੇਮੁੰਦੜੇਲਖਟਕਿਆਕੇਹਾਰ ॥ (੪੬੪-੧੯, ਆਸਾ, ਮਃ ੧)

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

ਜਿਤੁਤਨਿਪਾਈਅਹਿਨਾਨਕਾਸੇਤਨਹੋਵਹਿਛਾਰ ॥ (੪੬੪-੧੯, ਆਸਾ, ਮਃ ੧)

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

ਪੰਨਾ ੪੬੫

ਗਿਆਨੁਨਗਲੀਈਢੂਢੀਐਕਥਨਾਕਰੜਾਸਾਰੁ ॥ (੪੬੫-੧, ਆਸਾ, ਮਃ ੧)

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.

ਕਰਮਿਮਿਲੈਤਾਪਾਈਐਹੋਰਹਿਕਮਤਿਹੁਕਮੁਖੁਆਰੁ ॥੨॥ (੪੬੫-੧, ਆਸਾ, ਮਃ ੧)

karam milai taa 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||

ਪਉੜੀ ॥ (੪੬੫-੨)

pa-orhee.  
Pauree:

ਨਦਰਿਕਰਹਿਜੇਆਪਣੀਤਾਨਦਰੀਸਤਿਗੁਰੁਪਾਇਆ ॥ (੪੬੫-੨, ਆਸਾ, ਮਃ ੧)

nadar karahi jay aapnee taa nadree satgur paa-i-aa.  
If the Merciful Lord shows His Mercy, then the True Guru is found.

ਏਹੁਜੀਉਬਹੁਤੇਜਨਮਭਰੰਮਿਆਤਾਸਤਿਗੁਰਿਸਬਦੁਸੁਣਾਇਆ ॥ (੪੬੫-੨, ਆਸਾ, ਮਃ ੧)

ayhu jee-o bahutay janam bharammi-aa taa satgur sabaḍ sunaa-i-aa.  
This soul wandered through countless incarnations, until the True Guru instructed it in the Word of the Shabad.

ਸਤਿਗੁਰਜੇਵਡੁਦਾਤਾਕੋਨਹੀਸਭਿਸੁਣਿਅਹੁਲੋਕਸਬਾਇਆ ॥ (੪੬੫-੩, ਆਸਾ, ਮਃ ੧)  
satgur jayvad daataa ko nahee sabh suni-ahu lok sabaa-i-aa.  
There is no giver as great as the True Guru; hear this, all you people.

ਸਤਿਗੁਰਿਮਿਲਿਐਸਚੁਪਾਇਆਜਿਨੀਵਿਚਹੁਆਪੁਗਵਾਇਆ ॥ (੪੬੫-੪, ਆਸਾ, ਮਃ ੧)  
satgur mili-ai sach paa-i-aa jin<sup>H</sup>ee vichahu aap gavaa-i-aa.  
Meeting the True Guru, the True Lord is found; He removes self-conceit from within,

ਜਿਨਿਸਚੋਸਚੁਬੁਝਾਇਆ ॥੪॥ (੪੬੫-੪, ਆਸਾ, ਮਃ ੧)  
jin sacho sach buj<sup>H</sup>aa-i-aa. ||4||  
and instructs us in the Truth of Truths. ||4||

## CHAPTER 5

ਸਲੋਕ ਮਃ ੧ ॥ (੪੬੫-੫)  
salok mehlaa 1.  
Shalok, First Mehl:

ਘੜੀਆਸਭੇਗੋਪੀਆਪਹਰਕੰਨ੍ਹਗੋਪਾਲ ॥ (੪੬੫-੫, ਆਸਾ, ਮਃ ੧)  
ghar<sup>H</sup>ee-aa sab<sup>H</sup>ay gopee-aa pahar kan<sup>H</sup> gopaal.  
All the hours are the milk-maids, and the quarters of the day are the Krishnas.

ਗਹਣੇਪਉਣੁਪਾਣੀਬੈਸੰਤਰੁਚੰਦ੍ਰਸੂਰਜੁਅਵਤਾਰ ॥ (੪੬੫-੫, ਆਸਾ, ਮਃ ੧)  
gahnay pa-un paanee baisantar chand sooraj avtaar.  
The wind, water and fire are the ornaments; the sun and moon are the incarnations.

ਸਗਲੀਧਰਤੀਮਾਲੁਪਨੁਵਰਤਣਿਸਰਬਜੰਜਾਲ ॥ (੪੬੫-੬, ਆਸਾ, ਮਃ ੧)  
saglee Dhartee maal Dhan vartan sarab janjaal.  
All of the earth, property, wealth and articles are all entanglements.

ਨਾਨਕਮੁਸੈਗਿਆਨਵਿਹੂਣੀਖਾਇਗਇਆਜਮਕਾਲੁ ॥੧॥ (੪੬੫-੬, ਆਸਾ, ਮਃ ੧)  
naanak musai gi-aan vihoonee khaa-ay ga-i-aa jamkaal. ||1||  
O Nanak, without divine knowledge, one is plundered, and devoured by the Messenger of Death. ||1||

ਮਃ ੧ ॥ (੪੬੫-੭)  
mehlaa 1.  
First Mehl:

ਵਾਇਨਿਚੇਲੇਨਚਨਿਗੁਰ ॥ (੪੬੫-੭, ਆਸਾ, ਮਃ ੧)  
vaa-in chaylay nachan gur.  
The disciples play the music, and the gurus dance.

ਪੈਰਹਲਾਇਨਿਫੇਰਨਿਸਿਰ ॥ (੪੬੫-੭, ਆਸਾ, ਮਃ ੧)  
pair halaa-in fayrni<sup>h</sup> sir.  
They move their feet and roll their heads.

ਉਡਿਉਡਿਰਾਵਾਝਾਟੈਪਾਇ ॥ (੪੬੫-੭, ਆਸਾ, ਮਃ ੧)  
ud ud raavaa jhaatai paa-ay.  
The dust flies and falls upon their hair.

ਵੇਖੈਲੋਕੁਹਸੈਘਰਿਜਾਇ ॥ (੪੬੫-੮, ਆਸਾ, ਮਃ ੧)  
vaykhai lok hasai ghar jaa-ay.  
Beholding them, the people laugh, and then go home.

ਰੋਟੀਆਕਾਰਣਿਪੂਰਹਿਤਾਲ ॥ (੪੬੫-੮, ਆਸਾ, ਮਃ ੧)  
rotee-aa kaaran pooreh taal.  
They beat the drums for the sake of bread.

ਆਪੁਪਛਾੜਹਿਧਰਤੀਨਾਲਿ ॥ (੪੬੫-੮, ਆਸਾ, ਮਃ ੧)  
aap pachhaarheh Dhartee naal.  
They throw themselves upon the ground.

ਗਾਵਨਿਗੋਪੀਆਗਾਵਨਿਕਾਨ੍ ॥ (੪੬੫-੯, ਆਸਾ, ਮਃ ੧)  
gaavan gopee-aa gaavan kaan<sup>h</sup>.  
They sing of the milk-maids, they sing of the Krishnas.

ਗਾਵਨਿਸੀਤਾਰਾਜੇਰਾਮ ॥ (੪੬੫-੯, ਆਸਾ, ਮਃ ੧)  
gaavan seetaa raajay raam.  
They sing of Sitas, and Ramas and kings.

ਨਿਰਭਉਨਿਰੰਕਾਰੁਸਚੁਨਾਮੁ ॥ (੪੬੫-੯, ਆਸਾ, ਮਃ ੧)  
nirbha-o nirankaar sach naam.  
The Lord is fearless and formless; His Name is True.

ਜਾਕਾਕੀਆਸਗਲਜਹਾਨੁ ॥ (੪੬੫-੧੦, ਆਸਾ, ਮਃ ੧)  
jaa kaa kee-aa sagal jahaan.  
The entire universe is His Creation.

ਸੇਵਕਸੇਵਹਿਕਰਮਿਚੜਾਉ ॥ (੪੬੫-੧੦, ਆਸਾ, ਮਃ ੧)  
sayvak sayveh karam charhaa-o.  
Those servants, whose destiny is awakened, serve the Lord.

ਭਿੰਨੀਰੈਣਿਜਿਨਾਮਨਿਚਾਉ ॥ (੪੬੫-੧੦, ਆਸਾ, ਮਃ ੧)

bhinnee rain jin<sup>h</sup>aa man chaa-o.

The night of their lives is cool with dew; their minds are filled with love for the Lord.

ਸਿਖੀਸਿਖਿਆਗੁਰਵੀਚਾਰਿ ॥ (੪੬੫-੧੦, ਆਸਾ, ਮਃ ੧)

sikhee sikhi-aa gur veechaar.

Contemplating the Guru, I have been taught these teachings;

ਨਦਰੀਕਰਮਿਲਘਾਏਪਾਰਿ ॥ (੪੬੫-੧੧, ਆਸਾ, ਮਃ ੧)

nadree karam lagh<sup>h</sup>aa-ay paar.

granting His Grace, He carries His servants across.

ਕੋਲੂਚਰਖਾਚਕੀਚਕੁ ॥ (੪੬੫-੧੧, ਆਸਾ, ਮਃ ੧)

koloo chark<sup>h</sup>aa chakee chak.

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

ਬਲਵਾਰੋਲੇਬਹੁਤੁਅਨੰਤੁ ॥ (੪੬੫-੧੧, ਆਸਾ, ਮਃ ੧)

thal vaarolay bahut<sup>t</sup> anant<sup>t</sup>.

the numerous, countless whirlwinds in the desert,

ਲਾਟੂਮਾਧਾਣੀਆਅਨਗਾਹ ॥ (੪੬੫-੧੨, ਆਸਾ, ਮਃ ੧)

laatoo maaD<sup>h</sup>haanee-aa angaah.

the spinning tops, the churning sticks, the threshers,

ਪੰਖੀਭਉਦੀਆਲੈਨਿਨਸਾਹ ॥ (੪੬੫-੧੨, ਆਸਾ, ਮਃ ੧)

pank<sup>h</sup>ee b<sup>h</sup>ha-udee-aa lain na saah.

the breathless tumblings of the birds,

ਸੂਐਚਾੜਿਭਵਾਈਅਹਿਜੰਤ ॥ (੪੬੫-੧੨, ਆਸਾ, ਮਃ ੧)

soo-ai chaar<sup>h</sup> bhavaa-ee-ah jant<sup>t</sup>.

and the men moving round and round on spindles

ਨਾਨਕਭਉਦਿਆਗਣਤਨਅੰਤ ॥ (੪੬੫-੧੨, ਆਸਾ, ਮਃ ੧)

naanak b<sup>h</sup>ha-udi-aa ganat<sup>t</sup> na ant<sup>t</sup>.

- O Nanak, the tumblers are countless and endless.

ਬੰਧਨਬੰਧਿਭਵਾਏਸੋਇ ॥ (੪੬੫-੧੩, ਆਸਾ, ਮਃ ੧)

banD<sup>h</sup>an banD<sup>h</sup> bhavaa-ay so-ay.

The Lord binds us in bondage - so do we spin around.

ਪਇਐਕਿਰਤਿਨਚੈਸਭੁਕੋਇ ॥ (੪੬੫-੧੩, ਆਸਾ, ਮਃ ੧)

pa-i-ai kirat<sup>t</sup> nachai sab<sup>h</sup> ko-ay.

According to their actions, so do all people dance.

ਨਚਿਨਚਿਹਸਹਿਚਲਹਿਸੇਰੋਇ ॥ (੪੬੫-੧੩, ਆਸਾ, ਮਃ ੧)

nach nach haseh chaleh say ro-ay.

Those who dance and dance and laugh, shall weep on their ultimate departure.

ਉਡਿਨਜਾਗੀਸਿਧਨਹੋਹਿ ॥ (੪੬੫-੧੪, ਆਸਾ, ਮਃ ੧)

ud na jaahee siDh na hohi.

They do not fly to the heavens, nor do they become Siddhas.

ਨਚਣੁਕੁਦਣੁਮਨਕਾਚਾਉ ॥ (੪੬੫-੧੪, ਆਸਾ, ਮਃ ੧)

nachan kudan man kaa chaa-o.

They dance and jump around on the urgings of their minds.

ਨਾਨਕਜਿਨਮਨਿਭਉਤਿਨਾਮਨਿਭਾਉ ॥੨॥ (੪੬੫-੧੪, ਆਸਾ, ਮਃ ੧)

naanak jin<sup>h</sup> man bha-o tin<sup>h</sup>aa man bhaa-o. ||2||

O Nanak, those whose minds are filled with the Fear of God, have the love of God in their minds as well. ||2||

ਪਉੜੀ ॥ (੪੬੫-੧੫)

pa-orhee.

Pauree:

ਨਾਉਤੇਰਾਨਿਰੰਕਾਰੁਹੈਨਾਇਲਇਐਨਰਕਿਨਜਾਈਐ ॥ (੪੬੫-੧੫, ਆਸਾ, ਮਃ ੧)

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

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

ਜੀਉਪਿੰਡੁਸਭੁਤਿਸਦਾਦੇਖਾਜੈਆਖਿਗਵਾਈਐ ॥ (੪੬੫-੧੫, ਆਸਾ, ਮਃ ੧)

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.

ਜੇਲੋੜਹਿਚੰਗਾਆਪਣਾਕਰਿਪੁੰਨਹੁਨੀਚੁਸਦਾਈਐ ॥ (੪੬੫-੧੬, ਆਸਾ, ਮਃ ੧)

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

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

ਜੇਜਰਵਾਣਾਪਰਹਰੈਜਰੁਵੇਸਕਰੇਦੀਆਈਐ ॥ (੪੬੫-੧੬, ਆਸਾ, ਮਃ ੧)

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

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

ਕੋਰਹੈਨਭਰੀਐਪਾਈਐ ॥੫॥ (੪੬੫-੧੭, ਆਸਾ, ਮਃ ੧)

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

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

## CHAPTER 6

ਸਲੋਕ ਮਃ ੧ ॥ (੪੬੫-੧੭)

salok mehlaa 1.  
Shalok, First Mehl:

ਮੁਸਲਮਾਨਾਸਿਫਤਿਸਰੀਅਤਿਪੜਿਕਰਹਿਬੀਚਾਰੁ ॥ (੪੬੫-੧੭, ਆਸਾ, ਮਃ ੧)

musalmaanaa sifaṭ saree-aṭ parh parh karahi beechaar.  
The Muslims praise the Islamic law; they read and reflect upon it.

ਬੰਦੇਸੇਜਿਪਵਹਿਵਿਚਿਬੰਦੀਵੇਖਣਕਉਦੀਦਾਰੁ ॥ (੪੬੫-੧੮, ਆਸਾ, ਮਃ ੧)

banday say je paveh vich bandee vaykhan ka-o deedaar.  
The Lord's bound servants are those who bind themselves to see the Lord's Vision.

ਹਿੰਦੂਸਾਲਾਹੀਸਾਲਾਹਨਿਦਰਸਨਿਰੂਪਿਅਪਾਰੁ ॥ (੪੬੫-੧੯, ਆਸਾ, ਮਃ ੧)

hindoo saalaahē saalaahan darsan roop apaar.  
The Hindus praise the Praiseworthy Lord; the Blessed Vision of His Darshan, His form is incomparable.

ਤੀਰਥਿਨਾਵਹਿਅਰਚਾਪੂਜਾਅਗਰਵਾਸੁਬਹਕਾਰੁ ॥ (੪੬੫-੧੯, ਆਸਾ, ਮਃ ੧)

tīrath naaveh archaa poojaa agar vaas behkaar.  
They bathe at sacred shrines of pilgrimage, making offerings of flowers, and burning incense before idols.

ਜੋਗੀਸੁੰਨਿਧਿਆਵਨਿਜੇਤੇਅਲਖਨਾਮੁਕਰਤਾਰੁ ॥ (੪੬੫-੧੯, ਆਸਾ, ਮਃ ੧)

jogee sunn Dhi-aavni<sup>h</sup> jaytay alakh naam kartaar.  
The Yogis meditate on the absolute Lord there; they call the Creator the Unseen Lord.

ਪੰਨਾ ੪੬੬

ਸੂਖਮਮੂਰਤਿਨਾਮੁਨਿਰੰਜਨਕਾਇਆਕਾਆਕਾਰੁ ॥ (੪੬੬-੧, ਆਸਾ, ਮਃ ੧)

sookham mooraṭ naam niranjan kaa-i-aa kaa aakaar.  
But to the subtle image of the Immaculate Name, they apply the form of a body.

ਸਤੀਆਮਨਿਸੰਤੋਖੁਉਪਜੈਦੇਣੈਕੈਵੀਚਾਰਿ ॥ (੪੬੬-੧, ਆਸਾ, ਮਃ ੧)

saṭee-aa man santokh upjai daynai kai veechaar.  
In the minds of the virtuous, contentment is produced, thinking about their giving.

ਦੇਦੇਮੰਗਹਿਸਹਸਾਗੁਣਾਸੋਭਕਰੇਸੰਸਾਰੁ ॥ (੪੬੬-੨, ਆਸਾ, ਮਃ ੧)

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

ਚੋਰਾਜਾਰਾਤੈਕੂੜਿਆਰਾਖਾਰਾਬਾਵੇਕਾਰ ॥ (੪੬੬-੨, ਆਸਾ, ਮਃ ੧)

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

ਇਕਿਹੋਦਾਖਾਇਚਲਹਿਐਥਾਉਤਿਨਾਭਿਕਾਈਕਾਰ ॥ (੪੬੬-੩, ਆਸਾ, ਮਃ ੧)

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

ਜਲਿਬਲਿਜੀਆਪੁਰੀਆਲੋਆਆਕਾਰਾਆਕਾਰ ॥ (੪੬੬-੩, ਆਸਾ, ਮਃ ੧)

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.

ਓਇਜਿਅਖਹਿਸੁਤੂੰਹੈਜਾਣਹਿਤਿਨਾਭਿਤੇਰੀਸਾਰ ॥ (੪੬੬-੪, ਆਸਾ, ਮਃ ੧)

o-ay je aakhahi so too<sup>N</sup>hai jaaneh tinaa bhe tayree saar.  
Whatever they say, You know; You care for them all.

ਨਾਨਕਭਗਤਾਭੁਖਸਾਲਾਹਣੁਸਚੁਨਾਮੁਆਧਾਰੁ ॥ (੪੬੬-੪, ਆਸਾ, ਮਃ ੧)

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

ਸਦਾਅਨੰਦਿਰਹਿਦਿਨੁਰਾਤੀਗੁਣਵੰਤਿਆਪਾਛਾਰੁ ॥੧॥ (੪੬੬-੫, ਆਸਾ, ਮਃ ੧)

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

ਮਃ ੧ ॥ (੪੬੬-੫)

mehlaa 1.  
First Mehl:

ਮਿਟੀਮੁਸਲਮਾਨਕੀਪੇੜੈਪਈਕੁਮ੍ਹਿਆਰ ॥ (੪੬੬-੫, ਆਸਾ, ਮਃ ੧)

mitee musalmaan kee payrhai pa-ee kum<sup>H</sup>i-aar.  
The clay of the Muslim's grave becomes clay for the potter's wheel.

ਘੜਿਭਾਡੇਇਟਾਕੀਆਜਲਦੀਕਰੇਪੁਕਾਰ ॥ (੪੬੬-੬, ਆਸਾ, ਮਃ ੧)

gharh bhaaday itaa kee-aa jaldee karay pukaar.  
Pots and bricks are fashioned from it, and it cries out as it burns.

ਜਲਿਜਲਿਰੋਵੈਬਪੁੜੀਝੜਿਝੜਿਪਵਹਿਅੰਗਿਆਰ ॥ (੪੬੬-੬, ਆਸਾ, ਮਃ ੧)

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

ਨਾਨਕਜਿਨਿਕਰਤੈਕਾਰਣੁਕੀਆਸੋਜਾਣੈਕਰਤਾਰੁ ॥੨॥ (੪੬੬-੨, ਆਸਾ, ਮਃ ੧)

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

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

ਪਉੜੀ ॥ (੪੬੬-੨)

pa-orhee.

Pauree:

ਬਿਨੁਸਤਿਗੁਰਕਿਨੈਨਪਾਇਓਬਿਨੁਸਤਿਗੁਰਕਿਨੈਨਪਾਇਆ ॥ (੪੬੬-੨, ਆਸਾ, ਮਃ ੧)

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.

ਸਤਿਗੁਰਵਿਚਿਆਪੁਰਖਿਓਨੁਕਰਿਪਰਗਟੁਆਖਿਸੁਣਾਇਆ ॥ (੪੬੬-੮, ਆਸਾ, ਮਃ ੧)

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

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

ਸਤਿਗੁਰਮਿਲਿਐਸਦਾਮੁਕਤੁਹੈਜਿਨਿਵਿਚਹੁਮੋਹੁਚੁਕਾਇਆ ॥ (੪੬੬-੮, ਆਸਾ, ਮਃ ੧)

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

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

ਉਤਮੁਏਹੁਬੀਚਾਰੁਹੈਜਿਨਿਸਚੇਸਿਉਚਿਤੁਲਾਇਆ ॥ (੪੬੬-੯, ਆਸਾ, ਮਃ ੧)

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

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

ਜਗਜੀਵਨੁਦਾਤਾਪਾਇਆ ॥੬॥ (੪੬੬-੧੦, ਆਸਾ, ਮਃ ੧)

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

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

## CHAPTER 7

ਸਲੋਕ ਮਃ ੧ ॥ (੪੬੬-੧੦)

salok mehlaa 1.

Shalok, First Mehl:

ਹਉਵਿਚਿਆਇਆਹਉਵਿਚਿਗਾਇਆ ॥ (੪੬੬-੧੦, ਆਸਾ, ਮਃ ੧)

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

In ego they come, and in ego they go.

ਹਉਵਿਚਿਜੰਮਿਆਹਉਵਿਚਿਮੁਆ ॥ (੪੬੬-੧੦, ਆਸਾ, ਮਃ ੧)

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

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

ਹਉਵਿਚਿਦਿਤਾਹਉਵਿਚਿਲਇਆ ॥ (੪੬੬-੧੧, ਆਸਾ, ਮਃ ੧)

ha-o vich dītaa ha-o vich la-i-aa.

In ego they give, and in ego they take.

ਹਉਵਿਚਿਖਟਿਆਹਉਵਿਚਿਗਇਆ ॥ (੪੬੬-੧੧, ਆਸਾ, ਮਃ ੧)

ha-o vich kḥati-aa ha-o vich ga-i-aa.

In ego they earn, and in ego they lose.

ਹਉਵਿਚਿਸਚਿਆਰੁਕੁੜਿਆਰੁ ॥ (੪੬੬-੧੨, ਆਸਾ, ਮਃ ੧)

ha-o vich sachiaar koorḥi-aar.

In ego they become truthful or false.

ਹਉਵਿਚਿਪਾਪਪੁੰਨਵੀਚਾਰੁ ॥ (੪੬੬-੧੨, ਆਸਾ, ਮਃ ੧)

ha-o vich paap punn veechaar.

In ego they reflect on virtue and sin.

ਹਉਵਿਚਿਨਰਕਿਸੁਰਗਿਅਵਤਾਰੁ ॥ (੪੬੬-੧੨, ਆਸਾ, ਮਃ ੧)

ha-o vich narak surag avṭaar.

In ego they go to heaven or hell.

ਹਉਵਿਚਿਹਸੈਹਉਵਿਚਿਰੋਵੈ ॥ (੪੬੬-੧੨, ਆਸਾ, ਮਃ ੧)

ha-o vich hasai ha-o vich rovai.

In ego they laugh, and in ego they weep.

ਹਉਵਿਚਿਭਰੀਐਹਉਵਿਚਿਧੋਵੈ ॥ (੪੬੬-੧੩, ਆਸਾ, ਮਃ ੧)

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

In ego they become dirty, and in ego they are washed clean.

ਹਉਵਿਚਿਜਾਤੀਜਿਨਸੀਖੋਵੈ ॥ (੪੬੬-੧੩, ਆਸਾ, ਮਃ ੧)

ha-o vich jaatēe jinsee khovai.

In ego they lose social status and class.

ਹਉਵਿਚਿਮੂਰਖੁਹਉਵਿਚਿਸਿਆਣਾ ॥ (੪੬੬-੧੩, ਆਸਾ, ਮਃ ੧)

ha-o vich moorakh ha-o vich si-aṇaa.

In ego they are ignorant, and in ego they are wise.

ਮੋਖਮੁਕਤਿਕੀਸਾਰਨਜਾਣਾ ॥ (੪੬੬-੧੪, ਆਸਾ, ਮਃ ੧)

mokḥ mukat kee saar na jaṇaa.

They do not know the value of salvation and liberation.

ਹਉਵਿਚਿਮਾਇਆਹਉਵਿਚਿਛਾਇਆ ॥ (੪੬੬-੧੪, ਆਸਾ, ਮਃ ੧)

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

In ego they love Maya, and in ego they are kept in darkness by it.

ਹਉਮੈਕਰਿਕਰਿਜੰਤਉਪਾਇਆ ॥ (੪੬੬-੧੫, ਆਸਾ, ਮਃ ੧)

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

Living in ego, mortal beings are created.

ਹਉਮੈਬੂਝੈਤਾਦਰੁਸੂਝੈ ॥ (੪੬੬-੧੫, ਆਸਾ, ਮਃ ੧)

ha-umai boojhai taa dar soojhai.

When one understands ego, then the Lord's gate is known.

ਗਿਆਨਵਿਹੂਣਾਕਥਿਕਥਿਲੂਝੈ ॥ (੪੬੬-੧੫, ਆਸਾ, ਮਃ ੧)

gi-aan vihoonaa kath kath loojhai.

Without spiritual wisdom, they babble and argue.

ਨਾਨਕਹੁਕਮੀਲਿਖੀਐਲੇਖੁ ॥ (੪੬੬-੧੫, ਆਸਾ, ਮਃ ੧)

naanak hukmee likee-ai laykh.

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

ਜੇਹਾਵੇਖਹਿਤੇਹਾਵੇਖੁ ॥੧॥ (੪੬੬-੧੬, ਆਸਾ, ਮਃ ੧)

jayhaa vaykheh tayhaa vaykh. ||1||

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

ਮਹਲਾ ੨ ॥ (੪੬੬-੧੬)

mehlaa 2.

Second Mehl:

ਹਉਮੈਏਹਾਜਾਤਿਹੈਹਉਮੈਕਰਮਕਮਾਹਿ ॥ (੪੬੬-੧੬, ਆਸਾ, ਮਃ ੨)

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

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

ਹਉਮੈਏਈਬੰਧਨਾਫਿਰਿਫਿਰਿਜੋਨੀਪਾਹਿ ॥ (੪੬੬-੧੭, ਆਸਾ, ਮਃ ੨)

ha-umai ay-ee banDhnaa fir fir jonee paahi.

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

ਹਉਮੈਕਿਥਹਉਪਜੈਕਿਤੁਸੰਜਮਿਏਹਜਾਇ ॥ (੪੬੬-੧੭, ਆਸਾ, ਮਃ ੨)

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

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

ਹਉਮੈਏਹੋਹੁਕਮੁਹੈਪਇਐਕਿਰਤਿਫਿਰਾਹਿ ॥ (੪੬੬-੧੭, ਆਸਾ, ਮਃ ੨)

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

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

ਹਉਮੈਦੀਰਘਰੋਗੁਹੈਦਾਰੂਭੀਇਸੁਮਾਹਿ ॥ (੪੬੬-੧੮, ਆਸਾ, ਮਃ ੨)

ha-umai deeragh rog hai daaroo bhee is maahi.

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

ਕਿਰਪਾਕਰੇਜੇਆਪਣੀਤਾਗੁਰਕਾਸਬਦੁਕਮਾਹਿ ॥ (੪੬੬-੧੮, ਆਸਾ, ਮਃ ੨)

kirpaa karay jay aapnee taa gur kaa sabadd kamaahi.

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

ਨਾਨਕੁਕਹੈਸੁਣਹੁਜਨਹੁਇਤੁਸੰਜਮਿਦੁਖਜਾਹਿ ॥੨॥ (੪੬੬-੧੯, ਆਸਾ, ਮਃ ੨)

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

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

ਪਉੜੀ ॥ (੪੬੬-੧੯)

pa-orhee.

Pauree:

ਸੇਵਕੀਤੀਸੰਤੋਖੀਈਜਿਨੀਸਚੋਸਚੁਧਿਆਇਆ ॥ (੪੬੬-੧੯, ਆਸਾ, ਮਃ ੨)

sayv keetee santokhee-ee jin<sup>H</sup>ee sacho sach Dhi-aa-i-aa.

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

ਪੰਨਾ ੪੬੭

ਓਨੀਮੰਦੈਪੈਰੁਨਰਖਿਓਕਰਿਸੁਕ੍ਰਿਤੁਧਰਮੁਕਮਾਇਆ ॥ (੪੬੭-੧, ਆਸਾ, ਮਃ ੨)

on<sup>H</sup>ee mandai pair na rakhi-o kar sukarit Dharam kamaa-i-aa.

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

ਓਨੀਦੁਨੀਆਤੋਤੇਬੰਧਨਾਅੰਨੁਪਾਣੀਬੋੜਾਖਾਇਆ ॥ (੪੬੭-੧, ਆਸਾ, ਮਃ ੨)

on<sup>H</sup>ee dunee-aa torhay banDhnaa ann panee thorhaa khaa-i-aa.

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

ਤੂੰਬਖਸੀਸੀਅਗਲਾਨਿਤਦੇਵਹਿਚੜਹਿਸਵਾਇਆ ॥ (੪੬੭-੨, ਆਸਾ, ਮਃ ੨)

too<sup>N</sup> bakhseese aglaa nit dayveh charheh savaa-i-aa.

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

ਵਡਿਆਈਵਡਾਪਾਇਆ ॥੭॥ (੪੬੭-੩, ਆਸਾ, ਮਃ ੨)

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

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

## CHAPTER 8

ਸਲੋਕ ਮਃ ੧ ॥ (੪੬੭-੩)

salok mehlaa 1.

Shalok, First Mehl:

ਪੁਰਖਾਂਬਿਰਖਾਂਤੀਰਥਾਂਤਟਾਂਮੇਘਾਂਖੇਤਾਂਗ ॥ (੪੬੭-੩, ਆਸਾ, ਮਃ ੧)

purkhaa<sup>N</sup> birkhaa<sup>N</sup> teerthaa<sup>N</sup> tataa<sup>N</sup> mayghaa<sup>N</sup> khaytaa<sup>N</sup>h.

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

ਦੀਪਾਂਲੋਆਂਮੰਡਲਾਂਖੰਡਾਂਵਰਭੰਡਾਂਗ ॥ (੪੬੭-੩, ਆਸਾ, ਮਃ ੧)

deepaa<sup>N</sup> lo-aa<sup>N</sup> mandlaa<sup>N</sup> khandaa<sup>N</sup> varbhandaa<sup>N</sup>h.

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

ਅੰਡਜਜੇਰਜਉਤਭੁਜਾਖਾਣੀਸੇਤਜਾਹ ॥ (੪੬੭-੪, ਆਸਾ, ਮਃ ੧)

andaj jayraj ut-bhujaa khaanee saytjaah.

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

ਸੋਮਿਤਿਜਾਣੈਨਾਨਕਾਸਰਾਮੇਰਾਜੰਤਾਹ ॥ (੪੬੭-੪, ਆਸਾ, ਮਃ ੧)

so mit jaanaai naankaa saraa mayraa jantaah.

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

ਨਾਨਕਜੰਤਉਪਾਇਕੈਸੰਮਾਲੇਸਭਨਾਹ ॥ (੪੬੭-੫, ਆਸਾ, ਮਃ ੧)

naanak jant upaa-ay kai sammaalay sabhnaah.

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

ਜਿਨਿਕਰਤੈਕਰਣਾਕੀਆਚਿੰਤਾਭਿਕਰਣੀਤਾਹ ॥ (੪੬੭-੫, ਆਸਾ, ਮਃ ੧)

jini kartai karna kee-aa chintaa bhe karnee taah.

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

ਸੋਕਰਤਾਚਿੰਤਾਕਰੇਜਿਨਿਉਪਾਇਆਜਗੁ ॥ (੪੬੭-੫, ਆਸਾ, ਮਃ ੧)

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

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

ਤਿਸੁਜੋਹਾਰੀਸੁਅਸਤਿਤਿਸੁਤਿਸੁਦੀਬਾਣੁਅਭਗੁ ॥ (੪੬੭-੬, ਆਸਾ, ਮਃ ੧)

tis johaaree su-asat tis tis deebaan abhag.

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

ਨਾਨਕਸਚੇਨਾਮਬਿਨੁਕਿਆਟਿਕਾਕਿਆਤਗੁ ॥੧॥ (੪੬੭-੬, ਆਸਾ, ਮਃ ੧)

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

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

ਮਃ ੧ ॥ (੪੬੭-੭)

mehlaa 1.

First Mehl:

ਲਖਨੇਕੀਆਚੰਗਿਆਈਆਲਖਪੁੰਨਾਪਰਵਾਣੁ ॥ (੪੬੭-੭, ਆਸਾ, ਮਃ ੧)

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

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

ਲਖਤਪਉਪਰਿਤੀਰਥਾਸਹਜੋਗਬੇਬਾਣੁ ॥ (੪੬੭-੭, ਆਸਾ, ਮਃ ੧)

lakh tap upar teerthaa<sup>N</sup> sahj jog baybaan.

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

ਲਖਸੂਰਤਣਸੰਗਰਾਮਰਣਮਹਿਛੁਟਹਿਪਰਾਣੁ ॥ (੪੬੭-੮, ਆਸਾ, ਮਃ ੧)

lakh soortan sangraam ran meh chhuteh paraan.

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

ਲਖਸੂਰਤੀਲਖਗਿਆਨਧਿਆਨਪੜੀਅਹਿਪਾਠਪੁਰਾਣੁ ॥ (੪੬੭-੮, ਆਸਾ, ਮਃ ੧)

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

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

ਜਿਨਿਕਰਤੈਕਰਣਾਕੀਆਲਿਖਿਆਆਵਣਜਾਣੁ ॥ (੪੬੭-੯, ਆਸਾ, ਮਃ ੧)

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

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

ਨਾਨਕਮਤੀਮਿਥਿਆਕਰਮੁਸਚਾਨੀਸਾਣੁ ॥੨॥ (੪੬੭-੯, ਆਸਾ, ਮਃ ੧)

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

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

ਪਉੜੀ ॥ (੪੬੭-੧੦)

pa-orhee.

Pauree:

ਸਚਾਸਾਹਿਬੁਏਕੁਤੂੰਜਿਨਿਸਚੋਸਚੁਵਰਤਾਇਆ ॥ (੪੬੭-੧੦, ਆਸਾ, ਮਃ ੧)

sachaa saahib ayk too<sup>N</sup> jin sachō sach vartaa-i-aa.

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

ਜਿਸੁਤੂੰਦੇਹਿਤਿਸੁਮਿਲੈਸਚੁਤਾਤਿਨੀਸਚੁਕਮਾਇਆ ॥ (੪੬੭-੧੦, ਆਸਾ, ਮਃ ੧)

jis too<sup>N</sup> deh tis milai sach taa tin<sup>H</sup>ee sach kamaa-i-aa.

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

ਸਤਿਗੁਰਿਮਿਲਿਐਸਚੁਪਾਇਆਜਿਨ੍ਕੈਹਿਰਦੈਸਚੁਵਸਾਇਆ ॥ (੪੬੭-੧੧, ਆਸਾ, ਮਃ ੧)

satgur mili-ai sach paa-i-aa jin<sup>H</sup> kai hirdai sach vasaa-i-aa.

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

ਮੂਰਖਸਚੁਨਜਾਣਨੀਮਨਮੁਖੀਜਨਮੁਗਵਾਇਆ ॥ (੪੬੭-੧੨, ਆਸਾ, ਮਃ ੧)

moorakh sach na jaanan<sup>H</sup>ee manmukhee janam gavaa-i-aa.

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

ਵਿਚਿਦੁਨੀਆਕਾਹੇਆਇਆ ॥੮॥ (੪੬੭-੧੨, ਆਸਾ, ਮਃ ੧)

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

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

## CHAPTER 9

ਸਲੋਕੁ ਮਃ ੧ ॥ (੪੬੭-੧੩)

salok mehlaa 1.

Shalok, First Mehl:

ਪੜਿਪੜਿਗਡੀਲਦੀਅਹਿਪੜਿਪੜਿਭਰੀਅਹਿਸਾਥ ॥ (੪੬੭-੧੩, ਆਸਾ, ਮਃ ੧)

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

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

ਪੜਿਪੜਿਬੋੜੀਪਾਈਐਪੜਿਪੜਿਗਡੀਅਹਿਖਾਤ ॥ (੪੬੭-੧੩, ਆਸਾ, ਮਃ ੧)

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

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

ਪੜੀਅਹਿਜੇਤੇਬਰਸਬਰਸਪੜੀਅਹਿਜੇਤੇਮਾਸ ॥ (੪੬੭-੧੪, ਆਸਾ, ਮਃ ੧)

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

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

ਪੜੀਐਜੇਤੀਆਰਜਾਪੜੀਅਹਿਜੇਤੇਸਾਸ ॥ (੪੬੭-੧੪, ਆਸਾ, ਮਃ ੧)

parhee-ai jaytee aarjaa parhee-ah jaytay saas.

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

ਨਾਨਕਲੇਖੈਇਕਗਲਹੋਰੁਉਮੈਝਖਣਾਝਾਖ ॥੧॥ (੪੬੭-੧੫, ਆਸਾ, ਮਃ ੧)

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

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

ਮਃ ੧ ॥ (੪੬੭-੧੫)

mehlaa 1.

First Mehl:

ਲਿਖਿਲਿਖਿਪੜਿਆ ॥ (੪੬੭-੧੫, ਆਸਾ, ਮਃ ੧)

likh likh parhi-aa.

The more one write and reads,

ਤੇਤਾਕੜਿਆ ॥ (੪੬੭-੧੫, ਆਸਾ, ਮਃ ੧)

taytaa karhi-aa.

the more one burns.

ਬਹੁਤੀਰਥਭਵਿਆ ॥ (੪੬੭-੧੫, ਆਸਾ, ਮਃ ੧)

baho tirath bhavi-aa.

The more one wanders at sacred shrines of pilgrimage,

ਤੇਤੋਲਵਿਆ ॥ (੪੬੭-੧੬, ਆਸਾ, ਮਃ ੧)

tayto lavi-aa.

the more one talks uselessly.

ਬਹੁਭੇਖਕੀਆਦੇਹੀਦੁਖੁਦੀਆ ॥ (੪੬੭-੧੬, ਆਸਾ, ਮਃ ੧)

baho bhaykh kee-aa dayhee dukh dee-aa.

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

ਸਹੁਵੇਜੀਆਅਪਣਾਕੀਆ ॥ (੪੬੭-੧੬, ਆਸਾ, ਮਃ ੧)

saho vay jee-aa apnaa kee-aa.

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

ਅੰਨੁਖਾਇਆਸਾਦੁਗਵਾਇਆ ॥ (੪੬੭-੧੬, ਆਸਾ, ਮਃ ੧)

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

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

ਬਹੁਦੁਖਪਾਇਆਦੁਜਾਭਾਇਆ ॥ (੪੬੭-੧੭, ਆਸਾ, ਮਃ ੧)

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

One obtains great pain, in the love of duality.

ਬਸਤ੍ਰਨਪਹਿਰੈ ॥ (੪੬੭-੧੭, ਆਸਾ, ਮਃ ੧)

bas̄tar na pahirai.

One who does not wear any clothes,

ਅਹਿਨਿਸਿਕਰੈ ॥ (੪੬੭-੧੭, ਆਸਾ, ਮਃ ੧)

ahinis kahrai.

suffers night and day.

ਮੋਨਿਵਿਗੂਤਾ ॥ (੪੬੭-੧੭, ਆਸਾ, ਮਃ ੧)

mon vigoot̄aa.

Through silence, he is ruined.

ਕਿਉਜਾਗੈਗੁਰਬਿਨਸੂਤਾ ॥ (੪੬੭-੧੮, ਆਸਾ, ਮਃ ੧)

ki-o jaagai gur bin soot̄aa.

How can the sleeping one be awakened without the Guru?

ਪਗਉਪੇਤਾਣਾ ॥ (੪੬੭-੧੮, ਆਸਾ, ਮਃ ੧)

pag upaȳtaṇaa.

One who goes barefoot

ਅਪਣਾਕੀਆਕਮਾਣਾ ॥ (੪੬੭-੧੮, ਆਸਾ, ਮਃ ੧)

apṇaa kee-aa kamaṇaa.

suffers by his own actions.

ਅਲੁਮਲੁਖਾਈਸਿਰਿਛਾਈਪਾਈ ॥ (੪੬੭-੧੮, ਆਸਾ, ਮਃ ੧)

al mal khaa-ee sir chh̄aa-ee paa-ee.

One who eats filth and throws ashes on his head

ਮੂਰਖਅੰਧੈਪਤਿਗਵਾਈ ॥ (੪੬੭-੧੯, ਆਸਾ, ਮਃ ੧)

moorakh andhai pat̄ gavaa-ee.

- the blind fool loses his honor.

ਵਿਣੁਨਾਵੈਕਿਛੁਥਾਇਨਪਾਈ ॥ (੪੬੭-੧੯, ਆਸਾ, ਮਃ ੧)

vin̄ naavai kichh̄ thaa-ay na paa-ee.

Without the Name, nothing is of any use.

ਰਹੈਬੇਬਾਣੀਮੜੀਮਸਾਣੀ ॥ (੪੬੭-੧੯, ਆਸਾ, ਮਃ ੧)

rahai baybaanee marhee masaanee.

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

ਅੰਧੁਨਜਾਣੈਫਿਰਿਪਛੁਤਾਣੀ ॥ (੪੬੭-੧੯, ਆਸਾ, ਮਃ ੧)

anDh na jaanai fir pachhutaanee.

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

ਪੰਨਾ ੪੬੮

ਸਤਿਗੁਰੁਭੇਟੇਸੋਸੁਖੁਪਾਏ ॥ (੪੬੮-੧, ਆਸਾ, ਮਃ ੧)

satgur bhaytay so sukh paa-ay.

One who meets the True Guru finds peace.

ਹਰਿਕਾਨਾਮੁਮੰਨਿਵਸਾਏ ॥ (੪੬੮-੧, ਆਸਾ, ਮਃ ੧)

har kaa naam man vasaa-ay.

He enshrines the Name of the Lord in his mind.

ਨਾਨਕਨਦਰਿਕਰੇਸੋਪਾਏ ॥ (੪੬੮-੧, ਆਸਾ, ਮਃ ੧)

naanak nadar karay so paa-ay.

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

ਆਸਅੰਦੇਸੇਤੇਨਿਹਕੇਵਲੁਹਉਮੈਸਬਦਿਜਲਾਏ ॥੨॥ (੪੬੮-੨, ਆਸਾ, ਮਃ ੧)

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

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

ਪਉੜੀ ॥ (੪੬੮-੨)

pa-orhee.

Pauree:

ਭਗਤਤੇਰੈਮਨਿਭਾਵਦੇਦਰਿਸੋਹਨਿਕੀਰਤਿਗਾਵਦੇ ॥ (੪੬੮-੨, ਆਸਾ, ਮਃ ੧)

bhagat tayrai man bhaavday dar sohan keerat gaavday.

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

ਨਾਨਕਕਰਮਾਬਾਹਰਦੇਦਰਿਓਅਨਲਹਨੀਧਾਵਦੇ ॥ (੪੬੮-੩, ਆਸਾ, ਮਃ ੧)

naanak karmaa baahray dar dho-a na lehn<sup>H</sup>ee Dhaavday.

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

ਇਕਿਮੂਲੁਨਬੁਝਨਿਆਪਣਾਅਣਹੋਦਾਆਪੁਗਣਾਇਦੇ ॥ (੪੬੮-੩, ਆਸਾ, ਮਃ ੧)

ik mool na bujhni<sup>h</sup> aapnaa anhodaa aap ganaa-iday.

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

ਹਉਢਾਢੀਕਾਨੀਚਜਾਤਿਹੋਰਿਉਤਮਜਾਤਿਸਦਾਇਦੇ ॥ (੪੬੮-੪, ਆਸਾ, ਮਃ ੧)

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

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

ਤਿਨ੍ਹੰਗਾਜਿਤੁਝੈਧਿਆਇਦੇ ॥੯॥ (੪੬੮-੪, ਆਸਾ, ਮਃ ੧)

tin<sup>h</sup> mangaa je tujhai Dhi-aa-iday. ||9||

I seek those who meditate on You. ||9||

## CHAPTER 10

ਸਲੋਕੁਮਃ ੧ ॥ (੪੬੮-੫)

salok mehlaa 1.

Shalok, First Mehl:

ਕੂੜੁਰਾਜਾਕੂੜੁਪਰਜਾਕੂੜੁਸਭੁਸੰਸਾਰੁ ॥ (੪੬੮-੫, ਆਸਾ, ਮਃ ੧)

koorh raajaa koorh parjaa koorh sabh sansaar.

False is the king, false are the subjects; false is the whole world.

ਕੂੜੁਮੰਡਪਕੂੜੁਮਾੜੀਕੂੜੁਬੈਸਣਹਾਰੁ ॥ (੪੬੮-੫, ਆਸਾ, ਮਃ ੧)

koorh mandap koorh maarhee koorh baisanhaar.

False is the mansion, false are the skyscrapers; false are those who live in them.

ਕੂੜੁਸੁਇਨਾਕੂੜੁਰੁਪਾਕੂੜੁਪੈਨਣਹਾਰੁ ॥ (੪੬੮-੫, ਆਸਾ, ਮਃ ੧)

koorh su-inaa koorh rupaa koorh pain<sup>h</sup>anhaar.

False is gold, and false is silver; false are those who wear them.

ਕੂੜੁਕਾਇਆਕੂੜੁਕਪੜੁਕੂੜੁਰੁਪੁਆਪਾਰੁ ॥ (੪੬੮-੬, ਆਸਾ, ਮਃ ੧)

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

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

ਕੂੜੁਮੀਆਕੂੜੁਬੀਬੀਖਪਿਹੋਏਖਾਰੁ ॥ (੪੬੮-੬, ਆਸਾ, ਮਃ ੧)

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

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

ਕੂੜਿਕੂੜੈਨੇਹੁਲਗਾਵਿਸਰਿਆਕਰਤਾਰੁ ॥ (੪੬੮-੭, ਆਸਾ, ਮਃ ੧)

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

ਕਿਸੁਨਾਲਿਕੀਚੈਦੋਸਤੀਸਭੁਜਗੁਚਲਣਹਾਰੁ ॥ (੪੬੮-੭, ਆਸਾ, ਮਃ ੧)

kis naal keechai dostee sabh jag chalanhaar.  
With whom should I become friends, if all the world shall pass away?

ਕੂੜੁਮਿਠਾਕੂੜੁਮਾਖਿਉਕੂੜੁਡੋਬੇਪੂਰੁ ॥ (੪੬੮-੭, ਆਸਾ, ਮਃ ੧)

koorh mithaa koorh maakhi-o koorh doby poor.  
False is sweetness, false is honey; through falsehood, boat-loads of men have drowned.

ਨਾਨਕੁਵਖਾਣੈਬੇਨਤੀਤੁਪੁਬਾਝੁਕੂੜੁਕੂੜੁ ॥੧॥ (੪੬੮-੮, ਆਸਾ, ਮਃ ੧)

naanak vakhaanai bayntee tuDh baajh koorho koorh. ||1||  
Nanak speaks this prayer: without You, Lord, everything is totally false. ||1||

ਮਃ ੧ ॥ (੪੬੮-੮)

mehlaa 1.  
First Mehl:

ਸਚੁਤਾਪਰੁਜਾਣੀਐਜਾਸਚਿਦੈਸਚਾਹੋਇ ॥ (੪੬੮-੮, ਆਸਾ, ਮਃ ੧)

sach taa par jaanee-ai jaa ridai sachaa ho-ay.  
One knows the Truth only when the Truth is in his heart.

ਕੂੜਕੀਮਲੁਉਤਰੈਤਨੁਕਰੇਹਛਾਧੋਇ ॥ (੪੬੮-੯, ਆਸਾ, ਮਃ ੧)

koorh kee mal utrai tan karay hachhaa Dho-ay.  
The filth of falsehood departs, and the body is washed clean.

ਸਚੁਤਾਪਰੁਜਾਣੀਐਜਾਸਚਿਧਰੇਪਿਆਰੁ ॥ (੪੬੮-੯, ਆਸਾ, ਮਃ ੧)

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

ਨਾਉਸੁਣਿਮਨੁਰਹਸੀਐਤਾਪਾਏਮੋਖਦੁਆਰੁ ॥ (੪੬੮-੯, ਆਸਾ, ਮਃ ੧)

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

ਸਚੁਤਾਪਰੁਜਾਣੀਐਜਾਜੁਗਤਿਜਾਣੈਜੀਉ ॥ (੪੬੮-੧੦, ਆਸਾ, ਮਃ ੧)

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

ਧਰਤਿਕਾਇਆਸਾਧਿਕੈਵਿਚਿਦੇਇਕਰਤਾਬੀਉ ॥ (੪੬੮-੧੦, ਆਸਾ, ਮਃ ੧)

Dharat̤ kaa-i-aa saaDh kai vich day-ay kart̤aa bee-o.

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

ਸਚਤਾਪਰੁਜਾਣੀਐਜਾਸਿਖਸਚੀਲੇਇ ॥ (੪੬੮-੧੧, ਆਸਾ, ਮਃ ੧)

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

One knows the Truth only when he receives true instruction.

ਦਇਆਜਾਣੈਜੀਅਕੀਕਿਛੁਪੁੰਨੁਦਾਨੁਕਰੇਇ ॥ (੪੬੮-੧੧, ਆਸਾ, ਮਃ ੧)

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

Showing mercy to other beings, he makes donations to charities.

ਸਚਤਾਪਰੁਜਾਣੀਐਜਾਆਤਮਤੀਰਥਿਕਰੇਨਿਵਾਸੁ ॥ (੪੬੮-੧੨, ਆਸਾ, ਮਃ ੧)

sach t̤aa par jaanee-ai jaa aat̤am t̤irath karay nivaas.

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

ਸਤਿਗੁਰੂਨੋਪੁਛਿਕੈਬਹਿਰਹੈਕਰੇਨਿਵਾਸੁ ॥ (੪੬੮-੧੨, ਆਸਾ, ਮਃ ੧)

sat̤guroo no puchh kai bahi rahai karay nivaas.

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

ਸਚੁਸਭਨਾਹੋਇਦਾਰੂਪਾਪਕਢੋਧੋਇ ॥ (੪੬੮-੧੩, ਆਸਾ, ਮਃ ੧)

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

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

ਨਾਨਕੁਵਖਾਣੈਬੇਨਤੀਜਿਨਸਚੁਪਲੈਹੋਇ ॥੨॥ (੪੬੮-੧੩, ਆਸਾ, ਮਃ ੧)

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

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

ਪਉੜੀ ॥ (੪੬੮-੧੩)

pa-orhee.

Pauree:

ਦਾਨੁਮਹਿੰਡਾਤਲੀਖਾਕੁਜੇਮਿਲੈਤਮਸਤਕਿਲਾਈਐ ॥ (੪੬੮-੧੪, ਆਸਾ, ਮਃ ੧)

daan mahindaa t̤alee khaak jay milai t̤a mast̤ak 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.

ਕੂੜਾਲਾਲਚੁਛਡੀਐਹੋਇਇਕਮਨਿਅਲਖੁਧਿਆਈਐ ॥ (੪੬੮-੧੪, ਆਸਾ, ਮਃ ੧)

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

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

ਫਲੁਤੇਵੇਹੋਪਾਈਐਜੇਵੇਹੀਕਾਰਕਮਾਈਐ ॥ (੪੬੮-੧੫, ਆਸਾ, ਮਃ ੧)

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

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

ਜੇਹੋਵੈਪੂਰਬਿਲਿਖਿਆਤਾਧੂੜਿਤਿਨਾਦੀਪਾਈਐ ॥ (੪੬੮-੧੫, ਆਸਾ, ਮਃ ੧)

jay hovai poorab likhi-aa taa Dhoorh tin<sup>h</sup>aa dee paa-ee-ai.

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

ਮਤਿਬੋੜੀਸੇਵਗਵਾਈਐ ॥੧੦॥ (੪੬੮-੧੬, ਆਸਾ, ਮਃ ੧)

mat<sup>t</sup> thor<sup>h</sup>ee sayv gavaa-ee-ai. ||10||

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

## CHAPTER 11

ਸਲੋਕੁਮਃ ੧ ॥ (੪੬੮-੧੬)

salok mehlaa 1.

Shalok, First Mehl:

ਸਚਿਕਾਲੁਕੂੜੁਵਰਤਿਆਕਲਿਕਾਲਖਬੋਤਾਲ ॥ (੪੬੮-੧੬, ਆਸਾ, ਮਃ ੧)

sach kaal koor<sup>h</sup> vart<sup>i</sup>-aa kal kaalakh bay<sup>t</sup>aal.

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

ਬੀਉਬੀਜਿਪਤਿਲੈਗਏਅਬਕਿਉਉਗਵੈਦਾਲਿ ॥ (੪੬੮-੧੬, ਆਸਾ, ਮਃ ੧)

bee-o beej pat<sup>t</sup> lai ga-ay ab ki-o ugvai <sup>d</sup>aal.

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

ਜੇਇਕੁਹੋਇਤਉਗਵੈਰੁਤੀਹੂਰੁਤਿਹੋਇ ॥ (੪੬੮-੧੭, ਆਸਾ, ਮਃ ੧)

jay ik ho-ay ta ugvai r<sup>u</sup>tee hoo ru<sup>t</sup> ho-ay.

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

ਨਾਨਕਪਾਹੈਬਾਹਰਾਕੋਰੈਰੰਗੁਨਸੋਇ ॥ (੪੬੮-੧੭, ਆਸਾ, ਮਃ ੧)

naanak paahai baahraa korai rang na so-ay.

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

ਭੈਵਿਚਿਖੰਬਿਚੜਾਈਐਸਰਮੁਪਾਹੁਤਨਿਹੋਇ ॥ (੪੬੮-੧੮, ਆਸਾ, ਮਃ ੧)

b<sup>h</sup>ai vich khumb char<sup>h</sup>aa-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.

ਨਾਨਕਭਗਤੀਜੇਰਪੈਕੂੜੈਸੋਇਨਕੋਇ ॥੧॥ (੪੬੮-੧੮, ਆਸਾ, ਮਃ ੧)

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

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

ਮਃ ੧ ॥ (੪੬੮-੧੯)

mehlaa 1.

First Mehl:

ਲਬਪਾਪੁਦੁਇਰਾਜਾਮਹਤਾਕੂੜੁਹੋਆਸਿਕਦਾਰੁ ॥ (੪੬੮-੧੯, ਆਸਾ, ਮਃ ੧)

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

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

ਕਾਮਨੇਬੁਸਦਿਪੁਛੀਐਬਹਿਬਹਿਕਰੇਬੀਚਾਰੁ ॥ (੪੬੮-੧੯, ਆਸਾ, ਮਃ ੧)

kaam nayb sad puchhee-ai bahi bahi karay beechaar.

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

ਪੰਨਾ ੪੬੯

ਅੰਧੀਰਯਤਿਗਿਆਨਵਿਹੂਣੀਭਾਹਿਭਰੇਮੁਰਦਾਰੁ ॥ (੪੬੯-੧, ਆਸਾ, ਮਃ ੧)

anDhee rayat gi-aan vihoonee bhaahi bharay murdaar.

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

ਗਿਆਨੀਨਚਹਿਵਾਜੇਵਾਵਹਿਰੂਪਕਰਹਿਸੀਗਾਰੁ ॥ (੪੬੯-੧, ਆਸਾ, ਮਃ ੧)

gi-aanee nacheh vaajay vaaveh roop karahi seegaar.

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

ਉਚੇਕੂਕਹਿਵਾਦਾਗਾਵਹਿਜੋਧਾਕਾਵੀਚਾਰੁ ॥ (੪੬੯-੨, ਆਸਾ, ਮਃ ੧)

oochay kookeh vaadaa gaavahi joDhaa kaa veechaar.

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

ਮੂਰਖਪੰਡਿਤਹਿਕਮਤਿਹੁਜਤਿਸੰਜੈਕਰਹਿਪਿਆਰੁ ॥ (੪੬੯-੨, ਆਸਾ, ਮਃ ੧)

moorakh pandit hikmat hujat sanjai karahi pi-aar.

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

ਧਰਮੀਧਰਮੁਕਰਹਿਗਾਵਾਵਹਿਮੰਗਹਿਮੋਖਦੁਆਰੁ ॥ (੪੬੯-੩, ਆਸਾ, ਮਃ ੧)

Dharmee Dharam karahi gaavaaveh mangeh mokh du-aar.

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

ਜਤੀਸਦਾਵਹਿਜੁਗਤਿਨਜਾਣਹਿਛਡਿਬਹਹਿਘਰਬਾਰੁ ॥ (੪੬੯-੩, ਆਸਾ, ਮਃ ੧)

jaṭee sadaaveh jugat na jaaneh chhad baheh ghar baar.

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

ਸਭੁਕੋਪੂਰਾਆਪੇਹੋਵੈਵਿਨਕੋਈਆਖੈ ॥ (੪੬੯-੪, ਆਸਾ, ਮਃ ੧)

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

Everyone calls himself perfect; none call themselves imperfect.

ਪਤਿਪਰਵਾਣਾਪਿਛੈਪਾਈਐਤਾਨਾਨਕਤੋਲਿਆਜਾਪੈ ॥੨॥ (੪੬੯-੪, ਆਸਾ, ਮਃ ੧)

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

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

||2||

ਮਃ ੧ ॥ (੪੬੯-੫)

mehlaa 1.

First Mehl:

ਵਦੀਸੁਵਜਗਿਨਾਨਕਾਸਚਾਵੇਖੈਸੋਇ ॥ (੪੬੯-੫, ਆਸਾ, ਮਃ ੧)

vadee so vajag naankaa sachaa vaykhai so-ay.

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

ਸਭਨੀਛਾਲਾਮਾਰੀਆਕਰਤਾਕਰੇਸੁਹੋਇ ॥ (੪੬੯-੫, ਆਸਾ, ਮਃ ੧)

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

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

ਅਗੈਜਾਤਿਨਜੋਰੁਹੈਅਗੈਜੀਉਨਵੇ ॥ (੪੬੯-੬, ਆਸਾ, ਮਃ ੧)

agai jaat na jor hai agai jee-o navay.

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

ਜਿਨਕੀਲੇਖੈਪਤਿਪਵੈਚੰਗੇਸੇਈਕੇਇ ॥੩॥ (੪੬੯-੬, ਆਸਾ, ਮਃ ੧)

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

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

ਪਉੜੀ ॥ (੪੬੯-੬)

pa-orhee.

Pauree:

ਪੁਰਿਕਰਮੁਜਿਨਾਕਉਤੁਪੁਪਾਇਆਤਾਤਿਨੀਖਸਮੁਧਿਆਇਆ ॥ (੪੬੯-੭, ਆਸਾ, ਮਃ ੧)

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

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

ਏਨਾਜੰਤਾਕੈਵਸਿਕਿਛਨਾਹੀਤੁਪੁਵੇਕੀਜਗਤੁਉਪਾਇਆ ॥ (੪੬੯-੨, ਆਸਾ, ਮਃ ੧)

aynaa jantaa kai vas kichh naahee tuDh vaykee jagat upaa-i-aa.  
Nothing is in the power of these beings; You created the various worlds.

ਇਕਨਾਨੋਤੂੰਮੇਲਿਲੈਹਿਇਕਿਆਪਹੁਤੁਪੁਖੁਆਇਆ ॥ (੪੬੯-੮, ਆਸਾ, ਮਃ ੧)

iknaa no too<sup>N</sup> mayl laihi ik aaphu tuDh khu-aa-i-aa.  
Some, You unite with Yourself, and some, You lead astray.

ਗੁਰਕਿਰਪਾਤੇਜਾਣਿਆਜਿਥੈਤੁਪੁਆਪੁਬੁਝਾਇਆ ॥ (੪੬੯-੮, ਆਸਾ, ਮਃ ੧)

gur kirpaa tay jaani-aa jithai tuDh aap bujhaa-i-aa.  
By Guru's Grace You are known; through Him, You reveal Yourself.

ਸਹਜੇਹੀਸਚਿਸਮਾਇਆ ॥੧੧॥ (੪੬੯-੯, ਆਸਾ, ਮਃ ੧)

sehjay hee sach samaa-i-aa. ||11||  
We are easily absorbed in You. ||11||

## CHAPTER 12

ਸਲੋਕੁਮਃ ੧ ॥ (੪੬੯-੯)

salok mehlaa 1.  
Shalok, First Mehl:

ਦੁਖਦਾਰੂਸੁਖਰੋਗੁਭਇਆਜਾਸੁਖੁਤਾਮਿਨਹੋਈ ॥ (੪੬੯-੯, ਆਸਾ, ਮਃ ੧)

dukh daaroo sukh rog bha-i-aa jaa sukh taam na ho-ee.  
Suffering is the medicine, and pleasure the disease, because where there is pleasure, there is no desire for God.

ਤੂੰਕਰਤਾਕਰਣਮੈਨਾਹੀਜਾਹਉਕਰੀਨਹੋਈ ॥੧॥ (੪੬੯-੧੦, ਆਸਾ, ਮਃ ੧)

too<sup>N</sup> kartaa karnaai mai naahee jaa ha-o karee na ho-ee. ||1||  
You are the Creator Lord; I can do nothing. Even if I try, nothing happens. ||1||

ਬਲਿਹਾਰੀਕੁਦਰਤਿਵਸਿਆ ॥ (੪੬੯-੧੦, ਆਸਾ, ਮਃ ੧)

balihaaree kudrat vasi-aa.  
I am a sacrifice to Your almighty creative power which is pervading everywhere.

ਤੇਰਾਅੰਤੁਨਜਾਈਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥ (੪੬੯-੧੧, ਆਸਾ, ਮਃ ੧)

tayraa ant na jaa-ee lakhi-aa. ||1|| rahaa-o.  
Your limits cannot be known. ||1||Pause||

ਜਾਤਿਮਹਿਜੋਤਿਜੋਤਿਮਹਿਜਾਤਾਅਕਲਕਲਾਭਰਪੂਰਿਰਹਿਆ ॥ (੪੬੯-੧੧, ਆਸਾ, ਮਃ ੧)

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

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

ਤੂੰਸਚਾਸਾਹਿਬੁਸਿਫਤਿਸੁਆਲਿਉਜਿਨਿਕੀਤੀਸੋਪਾਰਿਪਇਆ ॥ (੪੬੯-੧੨, ਆਸਾ, ਮਃ ੧)

too<sup>N</sup> sachaa saahib sifāt su-aaliha-o jin keetee so paar pa-i-aa.

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

ਕਹੁਨਾਨਕਕਰਤੇਕੀਆਬਾਤਾਜੋਕਿਛੁਕਰਣਾਸੁਕਰਿਰਹਿਆ ॥੨॥ (੪੬੯-੧੨, ਆਸਾ, ਮਃ ੧)

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

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

ਮਃ ੨ ॥ (੪੬੯-੧੩)

mehlaa 2.

Second Mehl:

ਜੋਗਸਬਦੰਗਿਆਨਸਬਦੰਬੇਦਸਬਦੰਬ੍ਰਾਹਮਣਹ ॥ (੪੬੯-੧੩, ਆਸਾ, ਮਃ ੨)

jog sabda<sup>N</sup> gi-aan sabda<sup>N</sup> bayd sabda<sup>N</sup> baraahmaneh.

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

ਖਤ੍ਰੀਸਬਦੰਸੂਰਸਬਦੰਸੂਦ੍ਰਸਬਦੰਪਰਾਕ੍ਰਿਤਹ ॥ (੪੬੯-੧੪, ਆਸਾ, ਮਃ ੨)

khatree sabda<sup>N</sup> soor sabda<sup>N</sup> soodar sabda<sup>N</sup> paraa kirteh.

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

ਸਰਬਸਬਦੰਏਕਸਬਦੰਜੋਕੋਜਾਣੈਭੇਉ ॥ ਨਾਨਕੁਤਾਕਾਦਾਸੁਹੈਸੋਈਨਿਰੰਜਨਦੇਉ ॥੩॥ (੪੬੯-੧੪, ਆਸਾ, ਮਃ ੨)

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

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

ਮਃ ੨ ॥ (੪੬੯-੧੫)

mehlaa 2.

Second Mehl:

ਏਕਕ੍ਰਿਸਨੰਸਰਬਦੇਵਾਦੇਵਦੇਵਾਤਾਅਤਮਾ ॥ (੪੬੯-੧੫, ਆਸਾ, ਮਃ ੨)

ayk krisan<sup>N</sup> sarab dayvaa dayv dayvaa ta aatmaa.

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

ਆਤਮਾਬਾਸੁਦੇਵਸਿਜੇਕੋਜਾਣੈਭੇਉ ॥ ਨਾਨਕੁਤਾਕਾਦਾਸੁਹੈਸੋਈਨਿਰੰਜਨਦੇਉ ॥੪॥ (੪੬੯-੧੫, ਆਸਾ, ਮਃ ੨)

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

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

ਮਃ ੧ ॥ (੪੬੯-੧੬)

mehlaa 1.  
First Mehl:

ਕੁੰਭੇਬਧਾਜਲੁਰਹੈਜਲਬਿਨੁਕੁੰਭੁਨਹੋਇ ॥ (੪੬੯-੧੬, ਆਸਾ, ਮਃ ੧)

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

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

ਗਿਆਨਕਾਬਧਾਮਨੁਰਹੈਗੁਰਬਿਨੁਗਿਆਨੁਨਹੋਇ ॥੫॥ (੪੬੯-੧੭, ਆਸਾ, ਮਃ ੧)

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

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

ਪਉੜੀ ॥ (੪੬੯-੧੭)

pa-orhee.  
Pauree:

ਪੜਿਆਹੋਵੈਗੁਨਗਾਰੁਤਾਓਮੀਸਾਧੁਨਮਾਰੀਐ ॥ (੪੬੯-੧੭, ਆਸਾ, ਮਃ ੧)

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

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

ਜੇਹਾਘਾਲੇਘਾਲਣਾਤੇਵੇਹੋਨਾਉਪਚਾਰੀਐ ॥ (੪੬੯-੧੮, ਆਸਾ, ਮਃ ੧)

jayhaa ghaalay ghaalnaa tayvayho naa-o pachaaree-ai.

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

ਐਸੀਕਲਾਨਖੇਡੀਐਜਿਤੁਦਰਗਗਇਆਹਾਰੀਐ ॥ (੪੬੯-੧੮, ਆਸਾ, ਮਃ ੧)

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

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

ਪੜਿਆਅਤੇਓਮੀਆਵੀਚਾਰੁਅਗੈਵੀਚਾਰੀਐ ॥ (੪੬੯-੧੯, ਆਸਾ, ਮਃ ੧)

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

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

ਮੁਹਿਚਲੈਸੁਅਗੈਮਾਰੀਐ ॥੧੨॥ (੪੬੯-੧੯, ਆਸਾ, ਮਃ ੧)

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

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

## CHAPTER 13

ਪੰਨਾ ੪੭੦

ਸਲੋਕੁਮਃ ੧ ॥ (੪੭੦-੧)

salok mehlaa 1.

Shalok, First Mehl:

ਨਾਨਕਮੇਰੁਸਰੀਰਕਾਇਕੁਰਥੁਇਕੁਰਥਵਾਹੁ ॥ (੪੭੦-੧, ਆਸਾ, ਮਃ ੧)

naanak mayr sareer kaa ik rath ik rathvaahu.

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

ਜੁਗਜੁਗਫੇਰਿਵਟਾਈਅਹਿਗਿਆਨੀਬੁਝਹਿਤਾਹਿ ॥ (੪੭੦-੧, ਆਸਾ, ਮਃ ੧)

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

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

ਸਤਜੁਗਿਰਥੁਸੰਤੋਖਕਾਧਰਮੁਅਗੈਰਥਵਾਹੁ ॥ (੪੭੦-੨, ਆਸਾ, ਮਃ ੧)

satjug rath santokh kaa Dharam agai rathvaahu.

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

ਤ੍ਰੈਤੈਰਥੁਜਤੈਕਾਜੋਰੁਅਗੈਰਥਵਾਹੁ ॥ (੪੭੦-੨, ਆਸਾ, ਮਃ ੧)

traytai rath jatai kaa jor agai rathvaahu.

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

ਦੁਆਪੁਰਿਰਥੁਤਪੈਕਾਸਤੁਅਗੈਰਥਵਾਹੁ ॥ (੪੭੦-੩, ਆਸਾ, ਮਃ ੧)

du-aapur rath tapai kaa sat agai rathvaahu.

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

ਕਲਜੁਗਿਰਥੁਅਗਨਿਕਾਕੂੜੁਅਗੈਰਥਵਾਹੁ ॥੧॥ (੪੭੦-੩, ਆਸਾ, ਮਃ ੧)

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

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

ਮਃ ੧ ॥ (੪੭੦-੪)

mehlaa 1.

First Mehl:

ਸਾਮਕਹੈਸੇਤੰਬਰੁਸੁਆਮੀਸਚਮਹਿਆਛੈਸਾਚਿਰਹੇ ॥ ਸਭੁਕੋਸਚਿਸਮਾਵੈ ॥ (੪੭੦-੪, ਆਸਾ, ਮਃ ੧)

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

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

ਰਿਗੁਕਹੈਰਹਿਆਭਰਪੂਰਿ ॥ (੪੭੦-੪, ਆਸਾ, ਮਃ ੧)

rig kahai rahi-aa bharpoor.

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

ਰਾਮਨਾਮੁਦੇਵਾਮਹਿਸੂਰੁ ॥ (੪੭੦-੫, ਆਸਾ, ਮਃ ੧)

raam naam dayvaa meh soor.

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

ਨਾਇਲਇਐਪਰਾਛਤਜਾਹਿ ॥ (੪੭੦-੫, ਆਸਾ, ਮਃ ੧)

naa-ay la-i-ai paraachhat jaahi.

Chanting the Name, sins depart;

ਨਾਨਕਤਉਮੋਖੰਤਰੁਪਾਹਿ ॥ (੪੭੦-੫, ਆਸਾ, ਮਃ ੧)

naanak ta-o mokhantar paahi.

O Nanak, then, one obtains salvation.

ਜੁਜਮਹਿਜੋਰਿਛਲੀਚੰਦ੍ਰਾਵਲਿਕਾਨ੍ਕ੍ਰਿਸਨੁਜਾਦਮੁਭਇਆ ॥ (੪੭੦-੬, ਆਸਾ, ਮਃ ੧)

juj meh jor chhalee chandraaaval kaan<sup>h</sup> krisan jaadam bha-i-aa.

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

ਪਾਰਜਾਤੁਗੋਪੀਲੈਆਇਆਬਿੰਦ੍ਰਾਬਨਮਹਿਰੰਗੁਕੀਆ ॥ (੪੭੦-੬, ਆਸਾ, ਮਃ ੧)

paarjaatu gopee lai aa-i-aa bindraan meh rang kee-aa.

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

ਕਲਿਮਹਿਬੇਦੁਅਥਰਬਣੁਹੁਆਨਾਉਖੁਦਾਈਅਲਹੁਭਇਆ ॥ (੪੭੦-੭, ਆਸਾ, ਮਃ ੧)

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.

ਨੀਲਬਸਤ੍ਰਲੇਕਪੜੇਪਹਿਰੇਤੁਰਕਪਠਾਣੀਅਮਲੁਕੀਆ ॥ (੪੭੦-੭, ਆਸਾ, ਮਃ ੧)

neel bastar lay kaprhay pahiray turak pathaane<sup>e</sup> amal kee-aa.

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

ਚਾਰੇਵੇਦਹੋਏਸਚਿਆਰ ॥ (੪੭੦-੮, ਆਸਾ, ਮਃ ੧)

chaaray vayd ho-ay sachiaar.

The four Vedas each claim to be true.

ਪੜਹਿਗੁਣਹਿਤਿਨ੍ਚਾਰਵੀਚਾਰ ॥ (੪੭੦-੮, ਆਸਾ, ਮਃ ੧)

parheh guneh tin<sup>h</sup> chaar veechaar.

Reading and studying them, four doctrines are found.

ਭਾਉਭਗਤਿਕਰਿਨੀਚੁਸਦਾਏ ॥ ਤਉਨਾਨਕਮੋਖੰਤਰੁਪਾਏ ॥੨॥ (੪੭੦-੮, ਆਸਾ, ਮਃ ੧)

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

With loving devotional worship, abiding in humility, O Nanak, salvation is attained.  
||2||

ਪਉੜੀ ॥ (੪੭੦-੯)

pa-orhee.

Pauree:

ਸਤਿਗੁਰਵਿਟਹੁਵਾਰਿਆਜਿਤੁਮਿਲਿਐਖਸਮੁਸਮਾਲਿਆ ॥ (੪੭੦-੯, ਆਸਾ, ਮਃ ੧)

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

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

ਜਿਨਿਕਰਿਉਪਦੇਸੁਗਿਆਨਅੰਜਨੁਦੀਆਇਨੀਨੇਤ੍ਰੀਜਗਤੁਨਿਹਾਲਿਆ ॥ (੪੭੦-੧੦, ਆਸਾ, ਮਃ ੧)

jin kar updays gi-aan anjan dee-aa in<sup>h</sup>ee naytree jagat nihaali-aa.

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

ਖਸਮੁਛੋਡਿਦੂਜੈਲਗੇਡੁਬੇਸੇਵਣਜਾਰਿਆ ॥ (੪੭੦-੧੦, ਆਸਾ, ਮਃ ੧)

khasam chhod doojai lagay dubay say vanjaari-aa.

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

ਸਤਿਗੁਰੁਹੈਬੋਹਿਥਾਵਿਰਲੈਕਿਨੈਵੀਚਾਰਿਆ ॥ (੪੭੦-੧੧, ਆਸਾ, ਮਃ ੧)

satguroo hai bohithaa virlai kinai veechaari-aa.

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

ਕਰਿਕਿਰਪਾਪਾਰਿਉਤਾਰਿਆ ॥੧੩॥ (੪੭੦-੧੧, ਆਸਾ, ਮਃ ੧)

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

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

## CHAPTER 14

ਸਲੋਕੁਮਃ ੧ ॥ (੪੭੦-੧੨)

salok mehlaa 1.

Shalok, First Mehl:

ਸਿੰਮਲਰੁਖੁਸਰਾਇਰਾਅਤਿਦੀਰਘਅਤਿਮੁਚੁ ॥ (੪੭੦-੧੨, ਆਸਾ, ਮਃ ੧)

simmal rukh saraa-iraa at deeragh at much.

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

ਓਇਜਿਆਵਹਿਆਸਕਰਿਜਾਹਿਨਿਰਾਸੇਕਿਤੁ ॥ (੪੭੦-੧੨, ਆਸਾ, ਮਃ ੧)

o-ay je aavahi aas kar jaahi niraasay kit.

But those birds which visit it hopefully, depart disappointed.

ਫਲਫਿਕੇਫੁਲਬਕਬਕੇਕੰਮਿਨਆਵਹਿਪਤ ॥ (੪੭੦-੧੩, ਆਸਾ, ਮਃ ੧)

fal fikay ful bakbakay kamm na aavahi pat.

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

ਮਿਠਤੁਨੀਵੀਨਾਨਕਾਗੁਣਚੰਗਿਆਈਆਤਤੁ ॥ (੪੭੦-੧੩, ਆਸਾ, ਮਃ ੧)

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

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

ਸਭੁਕੋਨਿਵੈਆਪਕਉਪਰਕਉਨਿਵੈਨਕੋਇ ॥ (੪੭੦-੧੪, ਆਸਾ, ਮਃ ੧)

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

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

ਧਰਿਤਾਰਾਜੂਤੋਲੀਐਨਿਵੈਸੁਗਉਰਾਹੋਇ ॥ (੪੭੦-੧੪, ਆਸਾ, ਮਃ ੧)

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.

ਅਪਰਾਧੀਦੁਣਾਨਿਵੈਜੋਹੰਤਾਮਿਰਗਾਹਿ ॥ (੪੭੦-੧੫, ਆਸਾ, ਮਃ ੧)

apraaDhee doonaa nivai jo hantaa miragaahi.

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

ਸੀਸਿਨਿਵਾਇਐਕਿਆਥੀਐਜਾਰਿਦੈਕੁਸੁਧੇਜਾਹਿ ॥੧॥ (੪੭੦-੧੫, ਆਸਾ, ਮਃ ੧)

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

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

ਮਃ ੧ ॥ (੪੭੦-੧੬)

mehlaa 1.

First Mehl:

ਪੜਿਪੁਸਤਕਸੰਧਿਆਬਾਦੰ ॥ (੪੭੦-੧੬, ਆਸਾ, ਮਃ ੧)

parh pustak sanDhi-aa baada<sup>N</sup>.

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

ਸਿਲਪੂਜਸਿਬਗੁਲਸਮਾਧੰ ॥ (੪੭੦-੧੬, ਆਸਾ, ਮਃ ੧)

sil poojas bagul samaaDha<sup>N</sup>.

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

ਮੁਖਿਝੂਠਬਿਭੂਖਣਸਾਰੰ ॥ (੪੭੦-੧੬, ਆਸਾ, ਮਃ ੧)

mukh jhooth bibhookhan saara<sup>N</sup>.

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

ਤ੍ਰੈਪਾਲਤਿਹਾਲਬਿਚਾਰੰ ॥ (੪੭੦-੧੬, ਆਸਾ, ਮਃ ੧)

taraipaal tihaal bichaara<sup>N</sup>.

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

ਗਲਿਮਾਲਾਤਿਲਕੁਲਿਲਾਟੰ ॥ (੪੭੦-੧੭, ਆਸਾ, ਮਃ ੧)

gal maalaa tilak lilaata<sup>N</sup>.

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

ਦੁਇਧੋਤੀਬਸਤ੍ਰਕਪਾਟੰ ॥ (੪੭੦-੧੭, ਆਸਾ, ਮਃ ੧)

du-ay Dhotee bastar kapaata<sup>N</sup>.

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

ਜੇਜਾਣਸਿਬ੍ਰਹਮੰਕਰਮੰ ॥ (੪੭੦-੧੭, ਆਸਾ, ਮਃ ੧)

jay jaanas barahma<sup>N</sup> karma<sup>N</sup>.

If you knew the nature of God,

ਸਭਿਫੋਕਟਨਿਸਚਉਕਰਮੰ ॥ (੪੭੦-੧੮, ਆਸਾ, ਮਃ ੧)

sabh fokat nisha-o karma<sup>N</sup>.

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

ਕਹੁਨਾਨਕਨਿਹਚਉਧਿਆਵੈ ॥ (੪੭੦-੧੮, ਆਸਾ, ਮਃ ੧)

kaho naanak nihcha-o Dhi-aavai.

Says Nanak, meditate with deep faith;

ਵਿਣੁਸਤਿਗੁਰਵਾਟਨਪਾਵੈ ॥੨॥ (੪੭੦-੧੮, ਆਸਾ, ਮਃ ੧)

vin satgur vaat na paavai. ||2||

without the True Guru, no one finds the Way. ||2||

ਪਉੜੀ ॥ (੪੭੦-੧੮)

pa-orhee.

Pauree:

ਕਪੜ੍ਹਪੁਸ਼ਹਾਵਣਾਛਡਿਦੁਨੀਆਅੰਦਰਿ ਜਾਵਣਾ ॥ (੪੭੦-੧੯, ਆਸਾ, ਮਃ ੧)

kaparh roop suhaavanaa chhad dunee-aa andar jaavnaa.

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

ਮੰਦਾਚੰਗਾਆਪਣਾਆਪੇਹੀਕੀਤਾਪਾਵਣਾ ॥ (੪੭੦-੧੯, ਆਸਾ, ਮਃ ੧)

mandaaa changa aapnaa aapay hee keetaa paavnaa.

He obtains the rewards of his good and bad deeds.

ਹੁਕਮਕੀਏਮਨਿਭਾਵਦੇਰਾਹਿਭੀਤੈਅਗੈਜਾਵਣਾ ॥ (੪੭੦-੧੯, ਆਸਾ, ਮਃ ੧)

hukam kee-ay man bhaavday raahi bheerhai agai jaavnaa.

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

ਪੰਨਾ ੪੭੧

ਨੰਗਾਦੋਜਕਿਚਾਲਿਆਤਾਦਿਸੈਖਰਾਡਰਾਵਣਾ ॥ (੪੭੧-੧, ਆਸਾ, ਮਃ ੧)

nangaa dojak chaali-aa taa disai kharaa daraavanaa.

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

ਕਰਿਅਉਗਣਪਛੋਤਾਵਣਾ ॥੧੪॥ (੪੭੧-੧, ਆਸਾ, ਮਃ ੧)

kar a-ugan pachhotaavanaa. ||14||

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

## CHAPTER 15

ਸਲੋਕਮਃ ੧ ॥ (੪੭੧-੨)

salok mehlaa 1.

Shalok, First Mehl:

ਦਇਆਕਪਾਹਸੰਤੋਖੁਸੂਤੁਜਤੁਗੰਢੀਸਤੁਵਟੁ ॥ (੪੭੧-੨, ਆਸਾ, ਮਃ ੧)

da-i-aa kapaah santokh sootu jatu gandhee satu vat.

Make compassion the cotton, contentment the thread, modesty the knot and truth the twist.

ਏਹੁਜਨੇਉਜੀਅਕਾਹਈਤਪਾਡੇਘਤੁ ॥ (੪੭੧-੨, ਆਸਾ, ਮਃ ੧)

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.

ਨਾਏਹੁਤੁਟੈਨਾਮਲੁਲਗੈਨਾਏਹੁਜਲੈਨਜਾਇ ॥ (੪੭੧-੩, ਆਸਾ, ਮਃ ੧)

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.

ਧੰਨੁਸੁਮਾਣਸਨਾਨਕਾਜੋਗਲਿਚਲੇਪਾਇ ॥ (੪੭੧-੩, ਆਸਾ, ਮਃ ੧)

Dhan so maanas naankaa jo gal chalay paa-ay.

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

ਚਉਕੜਿਮੁਲਿਅਣਾਇਆਬਹਿਚਉਕੈਪਾਇਆ ॥ (੪੭੧-੪, ਆਸਾ, ਮਃ ੧)

cha-ukarh mul anaa-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.

ਸਿਖਾਕੰਨਿਚੜਾਈਆਗੁਰੁਬ੍ਰਾਹਮਣੁਥਿਆ ॥ (੪੭੧-੪, ਆਸਾ, ਮਃ ੧)

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

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

ਓਹੁਮੁਆਓਹੁੜੜਿਪਇਆਵੇਤਗਾਗਇਆ ॥੧॥ (੪੭੧-੫, ਆਸਾ, ਮਃ ੧)

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

But he dies, and the sacred thread falls away, and the soul departs without it. ||1||

ਮਃ ੧ ॥ (੪੭੧-੫)

mehlaa 1.

First Mehl:

ਲਖਚੋਰੀਆਲਖਜਾਰੀਆਲਖਕੁੜੀਆਲਖਗਾਲਿ ॥ (੪੭੧-੫, ਆਸਾ, ਮਃ ੧)

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.

ਲਖਠਗੀਆਪਹਿਨਾਮੀਆਰਾਤਿਦਿਨਸੁਜੀਅਨਾਲਿ ॥ (੪੭੧-੬, ਆਸਾ, ਮਃ ੧)

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.

ਤਗੁਕਪਾਹੁਕੜੀਐਬਾਮੁਣੁਵਟੇਆਇ ॥ (੪੭੧-੬, ਆਸਾ, ਮਃ ੧)

tag kapaahahu kattee-ai baam<sup>h</sup>an vatay aa-ay.

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

ਕੁਹਿਬਕਰਾਰਿੰਨਿਖਾਇਆਸਭੁਕੋਆਖੈਪਾਇ ॥ (੪੭੧-੭, ਆਸਾ, ਮਃ ੧)

kuhi bakraa rinni<sup>h</sup> khaa-i-aa sabh ko aakhai paa-ay.

The goat is killed, cooked and eaten, and everyone then says, "Put on the sacred thread."

ਹੋਇਪੁਰਾਣਾਸੁਟੀਐਭੀਫਿਰਿਪਾਈਐਹੋਰੁ ॥ (੪੭੧-੭, ਆਸਾ, ਮਃ ੧)

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

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

ਨਾਨਕਤਗੁਨਤੁਟਈਜੇਤਗਿਹੋਵੈਜੋਰੁ ॥੨॥ (੪੭੧-੮, ਆਸਾ, ਮਃ ੧)

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

O Nanak, the thread would not break, if it had any real strength. ||2||

ਮਃ ੧ ॥ (੪੭੧-੮)

mehlaa 1.

First Mehl:

ਨਾਇਮੰਨਿਐਪਤਿਊਪਜੈਸਾਲਾਹੀਸਚੁਸੂਤੁ ॥ (੪੭੧-੮, ਆਸਾ, ਮਃ ੧)

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

Believing in the Name, honor is obtained. The Lord's Praise is the true sacred thread.

ਦਰਗਹਅੰਦਰਿਪਾਈਐਤਗੁਨਤੁਟਸਿਪੂਤੁ ॥੩॥ (੪੭੧-੯, ਆਸਾ, ਮਃ ੧)

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

Such a sacred thread is worn in the Court of the Lord; it shall never break. ||3||

ਮਃ ੧ ॥ (੪੭੧-੯)

mehlaa 1.

First Mehl:

ਤਗੁਨਇੰਦ੍ਰੀਤਗੁਨਨਾਰੀ ॥ (੪੭੧-੯, ਆਸਾ, ਮਃ ੧)

tag na indree tag na naaree.

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

ਭਲਕੇਥੁਕਪਵੈਨਿਤਦਾੜੀ ॥ (੪੭੧-੯, ਆਸਾ, ਮਃ ੧)

bhalkay thuk pavai nit daarhee.

The man's beard is spat upon daily.

ਤਗੁਨਪੈਰੀਤਗੁਨਹਥੀ ॥ (੪੭੧-੧੦, ਆਸਾ, ਮਃ ੧)

tag na pairee tag na hathee.

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

ਤਗੁਨਜਿਹਵਾਤਗੁਨਅਖੀ ॥ (੪੭੧-੧੦, ਆਸਾ, ਮਃ ੧)

tag na jihvaa tag na akhee.

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

ਵੇਤਗਾਆਪੇਵਤੈ ॥ (੪੭੧-੧੦, ਆਸਾ, ਮਃ ੧)

vaytgaa aapay vat'ai.

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

ਵਟਿਧਾਗੇਅਵਰਾਘਤੈ ॥ (੪੭੧-੧੦, ਆਸਾ, ਮਃ ੧)

vat Dhaagay avraa ghatai.

Twisting the threads, he puts them on others.

ਲੈਭਾੜਿਕਰੇਵੀਆਹੁ ॥ (੪੭੧-੧੧, ਆਸਾ, ਮਃ ੧)

lai bhaarh karay vee-aahu.

He takes payment for performing marriages;

ਕਢਿਕਾਗਲੁਦਸੇਰਾਹੁ ॥ (੪੭੧-੧੧, ਆਸਾ, ਮਃ ੧)

kadh kaagal dasay raahu.

reading their horoscopes, he shows them the way.

ਸੁਣਿਵੇਖਹੁਲੋਕਾਏਹੁਵਿਡਾਣੁ ॥ (੪੭੧-੧੧, ਆਸਾ, ਮਃ ੧)

sun vaykhhu lokaa ayhu vidaaṅ.

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

ਮਨਿਅੰਧਾਨਾਉਸੁਜਾਣੁ ॥੪॥ (੪੭੧-੧੨, ਆਸਾ, ਮਃ ੧)

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

He is mentally blind, and yet his name is wisdom. ||4||

ਪਉੜੀ ॥ (੪੭੧-੧੨)

pa-orhee.

Pauree:

ਸਾਹਿਬੁਹੋਇਦਇਆਲੁਕਿਰਪਾਕਰੇਤਾਸਾਈਕਾਰਕਰਾਇਸੀ ॥ (੪੭੧-੧੨, ਆਸਾ, ਮਃ ੧)

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

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

ਸੋਸੇਵਕੁਸੇਵਾਕਰੇਜਿਸਨੋਹੁਕਮੁਮਨਾਇਸੀ ॥ (੪੭੧-੧੨, ਆਸਾ, ਮਃ ੧)

so sayvak sayvaa karay jis no hukam manaa-isee.

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

ਹੁਕਮਿਮੰਨਿਐਹੋਵੈਪਰਵਾਣੁਤਾਖਸਮੈਕਾਮਹਲੁਪਾਇਸੀ ॥ (੪੭੧-੧੩, ਆਸਾ, ਮਃ ੧)

hukam mani-ai hovai parvaṅ 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.

ਖਸਮੈਭਾਵੈਸੋਕਰੇਮਨਹੁਚਿੰਦਿਆਸੋਫਲੁਪਾਇਸੀ ॥ (੪੭੧-੧੪, ਆਸਾ, ਮਃ ੧)

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

One who acts to please His Lord and Master, obtains the fruits of his mind's desires.

ਤਾਦਰਗਹਪੈਧਾਜਾਇਸੀ ॥੧੫॥ (੪੭੧-੧੪, ਆਸਾ, ਮਃ ੧)

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

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

## CHAPTER 16

ਸਲੋਕਮਃ ੧ ॥ (੪੭੧-੧੪)

salok mehlaa 1.

Shalok, First Mehl:

ਗਉਬਿਰਾਹਮਣਕਉਕਰੁਲਾਵਹੁਗੋਬਰਿਤਰਣੁਨਜਾਈ ॥ (੪੭੧-੧੫, ਆਸਾ, ਮਃ ੧)

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

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

ਧੋਤੀਟਿਕਾਤੈਜਪਮਾਲੀਧਾਨੁਮਲੇਛਾਂਖਾਈ ॥ (੪੭੧-੧੫, ਆਸਾ, ਮਃ ੧)

Dhotee tikaa tai japmaalee Dhaan malaychhaa<sup>N</sup> khaa-ee.

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

ਅੰਤਰਿਪੂਜਾਪੜਹਿਕਤੇਬਾਸੰਜਮੁਤੁਰਕਭਾਈ ॥ (੪੭੧-੧੬, ਆਸਾ, ਮਃ ੧)

antar poojaa parheh kataybaa sanjam turkaa bhaa-ee.

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

ਛੋਡੀਲੇਪਾਖੰਡਾ ॥ (੪੭੧-੧੬, ਆਸਾ, ਮਃ ੧)

chhodeelay paakhandaa.

Renounce your hypocrisy!

ਨਾਮਿਲਇਐਜਾਹਿਤਰੰਦਾ ॥੧॥ (੪੭੧-੧੬, ਆਸਾ, ਮਃ ੧)

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

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

ਮਃ ੧ ॥ (੪੭੧-੧੭)

mehlaa 1.

First Mehl:

ਮਾਣਸਖਾਣੇਕਰਹਿਨਿਵਾਜ ॥ (੪੭੧-੧੭, ਆਸਾ, ਮਃ ੧)

maan<sup>s</sup> khaanay karahi nivaaj.

The man-eaters say their prayers.

**ਛੁਰੀਵਗਾਇਨਿਤਿਨਗਲਿਤਾਗ ॥** (੪੭੧-੧੭, ਆਸਾ, ਮਃ ੧)

chhuree vagaa-in tin gal taag.

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

**ਤਿਨਘਰਿਬ੍ਰਹਮਣਪੂਰਹਿਨਾਦ ॥** (੪੭੧-੧੭, ਆਸਾ, ਮਃ ੧)

tin ghar barahman pooreh naad.

In their homes, the Brahmins sound the conch.

**ਉਨਾਭਿਆਵਹਿਓਈਸਾਦ ॥** (੪੭੧-੧੮, ਆਸਾ, ਮਃ ੧)

un<sup>h</sup>aa bhe aavahi o-ee saad.

They too have the same taste.

**ਕੂੜੀਰਾਸਿਕੂੜਾਵਾਪਾਰੁ ॥** (੪੭੧-੧੮, ਆਸਾ, ਮਃ ੧)

koor<sup>h</sup>ee raas koor<sup>h</sup>aa vaapaar.

False is their capital, and false is their trade.

**ਕੂੜੁਬੋਲਿਕਰਹਿਆਹਾਰੁ ॥** (੪੭੧-੧੮, ਆਸਾ, ਮਃ ੧)

koor<sup>h</sup> bol karahi aahaar.

Speaking falsehood, they take their food.

**ਸਰਮਧਰਮਕਾਡੇਰਾਦੂਰਿ ॥** (੪੭੧-੧੮, ਆਸਾ, ਮਃ ੧)

saram Dharam kaa dayraa door.

The home of modesty and Dharma is far from them.

**ਨਾਨਕਕੂੜੁਰਹਿਆਭਰਪੂਰਿ ॥** (੪੭੧-੧੯, ਆਸਾ, ਮਃ ੧)

naanak koor<sup>h</sup> rahi-aa bharpoor.

O Nanak, they are totally permeated with falsehood.

**ਮਥੈਟਿਕਾਤੇੜਿਧੋਤੀਕਖਾਈ ॥** (੪੭੧-੧੯, ਆਸਾ, ਮਃ ੧)

mathai tikaa tayr<sup>h</sup> Dhot<sup>ee</sup> kak<sup>h</sup>aa-ee.

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

**ਹਥਿਛੁਰੀਜਗਤਕਾਸਾਈ ॥** (੪੭੧-੧੯, ਆਸਾ, ਮਃ ੧)

hath chhuree jagat kaasaa-ee.

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

ਪੰਨਾ ੪੭੨

**ਨੀਲਵਸਤ੍ਰਪਹਿਰਿਹੋਵਹਿਪਰਵਾਣੁ ॥** (੪੭੨-੧, ਆਸਾ, ਮਃ ੧)

neel vastar pahir hoveh parvaan.

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

ਮਲੇਛਯਾਨੁਲੇਪੁਜਹਿਪੁਰਾਣੁ ॥ (੪੭੨-੧, ਆਸਾ, ਮਃ ੧)

malaychh Dhaan lay poojeh puraan.

Accepting bread from the Muslim rulers, they still worship the Puraanas.

ਅਭਾਖਿਆਕਾਕੁਠਾਬਕਰਾਖਾਣਾ ॥ (੪੭੨-੧, ਆਸਾ, ਮਃ ੧)

abhakhhi-aa kaa kuthaa bakraa khaanaa.

They eat the meat of the goats, killed after the Muslim prayers are read over them,

ਚਉਕੇਉਪਰਿਕਿਸੈਨਜਾਣਾ ॥ (੪੭੨-੨, ਆਸਾ, ਮਃ ੧)

cha-ukay upar kisai na jaanaa.

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

ਦੇਕੈਚਉਕਾਕਢੀਕਾਰ ॥ (੪੭੨-੨, ਆਸਾ, ਮਃ ੧)

day kai cha-ukaa kadhee kaar.

They draw lines around them, plastering the ground with cow-dung.

ਉਪਰਿਆਇਬੈਠੇਕੂੜਿਆਰ ॥ (੪੭੨-੨, ਆਸਾ, ਮਃ ੧)

upar aa-ay baiṭhay koorhi-aar.

The false come and sit within them.

ਮਤੁਭਿਟੈਵੇਮਤੁਭਿਟੈ ॥ ਇਹੁਅੰਨੁਆਸਾਡਾਫਿਟੈ ॥ (੪੭੨-੩, ਆਸਾ, ਮਃ ੧)

matṭ bhitai vay matṭ bhitai. ih ann asaadaa fitai.

They cry out, "Do not touch our food, or it will be polluted!"

ਤਨਿਫਿਟੈਫੇੜਕਰੇਨਿ ॥ (੪੭੨-੩, ਆਸਾ, ਮਃ ੧)

tan fitai fayrh karayn.

But with their polluted bodies, they commit evil deeds.

ਮਨਿਜੂਠੈਚੁਲੀਭਰੇਨਿ ॥ (੪੭੨-੩, ਆਸਾ, ਮਃ ੧)

man joothai chulee bharayn.

With filthy minds, they try to cleanse their mouths.

ਕਹੁਨਾਨਕਸਚੁਧਿਆਈਐ ॥ (੪੭੨-੩, ਆਸਾ, ਮਃ ੧)

kaho naanak sach Dhi-aa-ee-ai.

Says Nanak, meditate on the True Lord.

ਸੁਚਿਹੋਵੈਤਾਸਚੁਪਾਈਐ ॥੨॥ (੪੭੨-੪, ਆਸਾ, ਮਃ ੧)

such hovai ṭaa sach paa-ee-ai. ||2||

If you are pure, you will obtain the True Lord. ||2||

ਪਉੜੀ ॥ (੪੭੨-੪)

pa-orhee.

Pauree:

ਚਿਤੈਅੰਦਰਿਸਭੁਕੋਵੇਖਿਨਦਰੀਹੇਠਿਚਲਾਇਦਾ ॥ (੪੭੨-੪, ਆਸਾ, ਮਃ ੧)

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.

ਆਪੇਦੇਵਡਿਆਈਆਆਪੇਹੀਕਰਮਕਰਾਇਦਾ ॥ (੪੭੨-੫, ਆਸਾ, ਮਃ ੧)

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

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

ਵਡਹੁਵਡਾਵਡਮੇਦਨੀਸਿਰੇਸਿਰਿਪੰਪੈਲਾਇਦਾ ॥ (੪੭੨-੫, ਆਸਾ, ਮਃ ੧)

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.

ਨਦਰਿਉਪਠੀਜੇਕਰੇਸੁਲਤਾਨਾਘਾਹੁਕਰਾਇਦਾ ॥ (੪੭੨-੬, ਆਸਾ, ਮਃ ੧)

nadar upthee jay karay sultaanaa ghaahu karaa-idaa.

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

ਦਰਿਮੰਗਨਿਭਿਖਨਪਾਇਦਾ ॥੧੬॥ (੪੭੨-੬, ਆਸਾ, ਮਃ ੧)

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

Even though they may beg from door to door, no one will give them charity. ||16||

## CHAPTER 17

ਸਲੋਕੁਮਃ ੧ ॥ (੪੭੨-੭)

salok mehlaa 1.

Shalok, First Mehl:

ਜੇਮੋਹਾਕਾਘਰੁਮੁਹੈਘਰੁਮੁਹਿਪਿਤਰੀਦੇਇ ॥ (੪੭੨-੭, ਆਸਾ, ਮਃ ੧)

jay mohaakaa ghar muhai ghar muhi pitree day-ay.

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

ਅਗੈਵਸਤੁਸਿਵਾਣੀਐਪਿਤਰੀਚੋਰਕਰੇਇ ॥ (੪੭੨-੭, ਆਸਾ, ਮਃ ੧)

agai vasat sinjaanee-ai pitree chor karay-i.

In the world hereafter, this is recognized, and his ancestors are considered thieves as well.

ਵਢੀਅਹਿਹਥਦਲਾਲਕੇਮੁਸਫੀਏਹਕਰੇਇ ॥ (੪੭੨-੮, ਆਸਾ, ਮਃ ੧)

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

The hands of the go-between are cut off; this is the Lord's justice.

ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥੧॥ (੪੭੨-੮, ਆਸਾ, ਮਃ ੧)

naanak agai so milai je khatay ghaalay day-ay. ||1||

O Nanak, in the world hereafter, that alone is received, which one gives to the needy from his own earnings and labor. ||1||

ਮਃ ੧ ॥ (੪੭੨-੮)

mehlaa 1.

First Mehl:

ਜਿਉ ਜੋਰੂ ਸਿਰਨਾ ਵਣੀ ਆਵੈ ਵਾਰੋ ਵਾਰ ॥ (੪੭੨-੯, ਆਸਾ, ਮਃ ੧)

ji-o joroo sirnaavanee aavai vaaro vaar.

As a woman has her periods, month after month,

ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥ (੪੭੨-੯, ਆਸਾ, ਮਃ ੧)

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.

ਸੂਚੇ ਏਹਿ ਨ ਆਖੀ ਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥ (੪੭੨-੯, ਆਸਾ, ਮਃ ੧)

soochay ayhi na aakhee-ahi bahan je pindaa Dho-ay.

They are not called pure, who sit down after merely washing their bodies.

ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥ (੪੭੨-੧੦, ਆਸਾ, ਮਃ ੧)

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

Only they are pure, O Nanak, within whose minds the Lord abides. ||2||

ਪਉੜੀ ॥ (੪੭੨-੧੦)

pa-or<sup>h</sup>ee.

Pauree:

ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰੰਗੀ ਹਰ ਮਸਵਾਰਿਆ ॥ (੪੭੨-੧੦, ਆਸਾ, ਮਃ ੧)

turay palaanay pa-un<sup>u</sup> vayg har rangee haram savaari-aa.

With saddled horses, as fast as the wind, and harems decorated in every way;

ਕੋਠੇ ਮੰਡਪ ਮਾੜੀ ਆਲਾਇ ਬੈਠੇ ਕਰਿ ਪਾਸਾਰਿਆ ॥ (੪੭੨-੧੧, ਆਸਾ, ਮਃ ੧)

ko<sup>t</sup>hay mandap maar<sup>h</sup>ee-aa laa-ay bai<sup>t</sup>hay kar paasaari-aa.

in houses and pavilions and lofty mansions, they dwell, making ostentatious shows.

ਚੀਜ ਕਰਨਿ ਮਨਿ ਭਾਵੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ ॥ (੪੭੨-੧੨, ਆਸਾ, ਮਃ ੧)

cheej karan man bhaav<sup>d</sup>ay har buj<sup>h</sup>an naahee haari-aa.

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

ਕਰਿਫੁਰਮਾਇਸਿਖਾਇਆਵੇਖਿਮਹਲਤਿਮਰਣੁਵਿਸਾਰਿਆ ॥ (੪੭੨-੧੨, ਆਸਾ, ਮਃ ੧)

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

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

ਜਰੁਆਈਜੋਬਨਿਹਾਰਿਆ ॥੧੭॥ (੪੭੨-੧੩, ਆਸਾ, ਮਃ ੧)

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

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

## CHAPTER 18

ਸਲੋਕੁਮਃ ੧ ॥ (੪੭੨-੧੩)

salok mehlaa 1.

Shalok, First Mehl:

ਜੇਕਰਿਸੂਤਕੁਮੰਨੀਐਸਭਤੈਸੂਤਕੁਹੋਇ ॥ (੪੭੨-੧੩, ਆਸਾ, ਮਃ ੧)

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

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

ਗੋਹੇਅਤੈਲਕੜੀਅੰਦਰਿਕੀੜਾਹੋਇ ॥ (੪੭੨-੧੪, ਆਸਾ, ਮਃ ੧)

gohay atai lakrhee andar keerhaa ho-ay.

In cow-dung and wood there are worms.

ਜੇਤੇਦਾਣੇਅੰਨਕੇਜੀਆਬਾਝੁਨਕੋਇ ॥ (੪੭੨-੧੪, ਆਸਾ, ਮਃ ੧)

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

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

ਪਹਿਲਾਪਾਣੀਜੀਉਹੈਜਿਤੁਹਰਿਆਸਭੁਕੋਇ ॥ (੪੭੨-੧੪, ਆਸਾ, ਮਃ ੧)

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

First, there is life in the water, by which everything else is made green.

ਸੂਤਕੁਕਿਉਕਰਿਰਖੀਐਸੂਤਕੁਪਵੈਰਸੋਇ ॥ (੪੭੨-੧੫, ਆਸਾ, ਮਃ ੧)

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

How can it be protected from impurity? It touches our own kitchen.

ਨਾਨਕਸੂਤਕੁਏਵਨਉਤਰੈਗਿਆਨੁਉਤਾਰੇਧੋਇ ॥੧॥ (੪੭੨-੧੫, ਆਸਾ, ਮਃ ੧)

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

O Nanak, impurity cannot be removed in this way; it is washed away only by spiritual wisdom. ||1||

ਮਃ ੧ ॥ (੪੭੨-੧੬)

mehlaa 1.  
First Mehl:

ਮਨਕਾਸੂਤਕੁਲੋਭੁਹੈਜਿਹਵਾਸੂਤਕੁਕੁੜੁ ॥ (੪੭੨-੧੬, ਆਸਾ, ਮਃ ੧)

man kaa sootak lobh hai jihvaa sootak koorh.  
The impurity of the mind is greed, and the impurity of the tongue is falsehood.

ਅਖੀਸੂਤਕੁਵੇਖਣਾਪਰਤ੍ਰਿਅਪਰਧਨਰੂਪੁ ॥ (੪੭੨-੧੬, ਆਸਾ, ਮਃ ੧)

akhee sootak vaykh-naa par tari-a par Dhan roop.  
The impurity of the eyes is to gaze upon the beauty of another man's wife, and his wealth.

ਕੰਨੀਸੂਤਕੁਕੰਨਿਪੈਲਾਇਤਬਾਰੀਖਾਹਿ ॥ (੪੭੨-੧੭, ਆਸਾ, ਮਃ ੧)

kannee sootak kann pai laa-itbaaree khaahi.  
The impurity of the ears is to listen to the slander of others.

ਨਾਨਕਹੰਸਾਆਦਮੀਬਧੇਜਮਪੁਰਿਜਾਹਿ ॥੨॥ (੪੭੨-੧੭, ਆਸਾ, ਮਃ ੧)

naanak hansaa aadme baDhay jam pur jaahi. ||2||  
O Nanak, the mortal's soul goes, bound and gagged to the city of Death. ||2||

ਮਃ ੧ ॥ (੪੭੨-੧੮)

mehlaa 1.  
First Mehl:

ਸਭੋਸੂਤਕੁਭਰਮੁਹੈਦੂਜੈਲਗੈਜਾਇ ॥ (੪੭੨-੧੮, ਆਸਾ, ਮਃ ੧)

sabho sootak bharam hai doojai lagai jaa-ay.  
All impurity comes from doubt and attachment to duality.

ਜੰਮਣੁਮਰਣਾਹੁਕਮੁਹੈਭਾਣੈਆਵੈਜਾਇ ॥ (੪੭੨-੧੮, ਆਸਾ, ਮਃ ੧)

jaman marnaa hukam hai bhaanai aavai jaa-ay.  
Birth and death are subject to the Command of the Lord's Will; through His Will we come and go.

ਖਾਣਾਪੀਣਾਪਵਿਤ੍ਰੁਹੈਦਿਤੋਨੁਰਿਜਕੁਸੰਬਾਹਿ ॥ (੪੭੨-੧੯, ਆਸਾ, ਮਃ ੧)

khaanaa peenaa pavitar hai diton rijak sambaahi.  
Eating and drinking are pure, since the Lord gives nourishment to all.

ਨਾਨਕਜਿਨੀਗੁਰਮੁਖਿਬੁਝਿਆਤਿਨ੍ਹਾਸੂਤਕੁਨਾਹਿ ॥੩॥ (੪੭੨-੧੯, ਆਸਾ, ਮਃ ੧)

naanak jin<sup>h</sup>ee gurmukh bujhi-aa tin<sup>h</sup>aa sootak naahi. ||3||  
O Nanak, the Gurmukhs, who understand the Lord, are not stained by impurity. ||3||

ਪੰਨਾ ੪੭੩

ਪਉੜੀ ॥ (੪੭੩-੧)

pa-orhee.  
Pauree:

ਸਤਿਗੁਰੁਵਡਾਕਰਿਸਾਲਾਹੀਐਜਿਸੁਵਿਚਿਵਡੀਆਵਡਿਆਈਆ ॥ (੪੭੩-੧, ਆਸਾ, ਮਃ ੧)

satgur vadaa kar salaah-e-ai jis vich vadee-aa vadi-aa-ee-aa.  
Praise the Great True Guru; within Him is the greatest greatness.

ਸਹਿਮੇਲੇਤਾਨਦਰੀਆਈਆ ॥ (੪੭੩-੧, ਆਸਾ, ਮਃ ੧)

seh maylay taa nadree aa-ee-aa.  
When the Lord causes us to meet the Guru, then we come to see them.

ਜਾਤਿਸੁਭਾਣਾਤਮਨਿਵਸਾਈਆ ॥ (੪੭੩-੨, ਆਸਾ, ਮਃ ੧)

jaa tis bhaanaa taa man vasaa-ee-aa.  
When it pleases Him, they come to dwell in our minds.

ਕਰਿਹੁਕਮੁਮਸਤਕਿਹੁਥੁਪਰਿਵਿਚਹੁਮਾਰਿਕਢੀਆਬੁਰਿਆਈਆ ॥ (੪੭੩-੨, ਆਸਾ, ਮਃ ੧)

kar hukam mastak hath Dhar vichahu maar kadhee-aa buri-aa-ee-aa.  
By His Command, when He places His hand on our foreheads, wickedness departs from within.

ਸਹਿਤੁਠੈਨਉਨਿਧਿਪਾਈਆ ॥੧੮॥ (੪੭੩-੩, ਆਸਾ, ਮਃ ੧)

seh tuthai na-o niDh paa-ee-aa. ||18||  
When the Lord is thoroughly pleased, the nine treasures are obtained. ||18||

## CHAPTER 19

ਸਲੋਕੁਮਃ ੧ ॥ (੪੭੩-੩)

salok mehlaa 1.  
Shalok, First Mehl:

ਪਹਿਲਾਸੁਚਾਆਪਿਹੋਇਸੁਚੈਬੈਠਾਆਇ ॥ (੪੭੩-੩, ਆਸਾ, ਮਃ ੧)

pahilaa suchaa aap ho-ay suchai baithaa aa-ay.  
First, purifying himself, the Brahmin comes and sits in his purified enclosure.

ਸੁਚੇਅਗੈਰਖਿਓਨੁਕੋਇਨਭਿਟਿਓਜਾਇ ॥ (੪੭੩-੪, ਆਸਾ, ਮਃ ੧)

suchay agai rakhi-on ko-ay na bhiti-o jaa-ay.  
The pure foods, which no one else has touched, are placed before him.

ਸੁਚਾਹੋਇਕੈਜੇਵਿਆਲਗਾਪੜਣਿਸਲੋਕੁ ॥ (੪੭੩-੪, ਆਸਾ, ਮਃ ੧)

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

Being purified, he takes his food, and begins to read his sacred verses.

ਕੁਹਥੀਜਾਈਸਟਿਆਕਿਸੁਏਹਲਗਾਦੋਖੁ ॥ (੪੭੩-੫, ਆਸਾ, ਮਃ ੧)

kuhthee jaa-ee sati-aa kis ayhu lagaa dokh.

But it is then thrown into a filthy place - whose fault is this?

ਅੰਨੁਦੇਵਤਾਪਾਣੀਦੇਵਤਾਬੈਸੰਤਰੁਦੇਵਤਾਲੂਣੁਪੰਜਵਾਪਾਇਆਘਿਰਤੁ ॥ (੪੭੩-੫, ਆਸਾ, ਮਃ ੧)

ann dayvtaa paanee dayvtaa baisantar dayvtaa loon panjvaa paa-i-aa ghirat.

The corn is sacred, the water is sacred; the fire and salt are sacred as well; when the fifth thing, the ghee, is added,

ਤਾਹੋਆਪਾਕੁਪਵਿਤੁ ॥ (੪੭੩-੬, ਆਸਾ, ਮਃ ੧)

taa ho-aa paak pavit.

then the food becomes pure and sanctified.

ਪਾਪੀਸਿਉਤਨੁਗਡਿਆਥੁਕਾਪਈਆਤਿਤੁ ॥ (੪੭੩-੬, ਆਸਾ, ਮਃ ੧)

paapee si-o tan gadi-aa thukaa pa-ee-aa tit.

Coming into contact with the sinful human body, the food becomes so impure that is spat upon.

ਜਿਤੁਮੁਖਿਨਾਮੁਨਉਚਰਹਿਬਿਨੁਨਾਵੈਰਸਖਾਹਿ ॥ (੪੭੩-੬, ਆਸਾ, ਮਃ ੧)

jit mukh naam na oochrahi bin naavai ras khaahi.

That mouth which does not chant the Naam, and without the Name eats tasty foods

ਨਾਨਕਏਵੈਜਾਣੀਐਤਿਤੁਮੁਖਿਥੁਕਾਪਾਹਿ ॥੧॥ (੪੭੩-੭, ਆਸਾ, ਮਃ ੧)

naanak ayvai jaanee-ai tit mukh thukaa paahi. ||1||

- O Nanak, know this: such a mouth is to be spat upon. ||1||

ਮਃ ੧ ॥ (੪੭੩-੭)

mehlaa 1.

First Mehl:

ਭੰਡਿਜੰਮੀਐਭੰਡਿਨਿੰਮੀਐਭੰਡਿਮੰਗਣੁਵੀਆਹੁ ॥ (੪੭੩-੮, ਆਸਾ, ਮਃ ੧)

bhand jammee-ai bhand nimmee-ai bhand mangan vee-aahu.

From woman, man is born; within woman, man is conceived; to woman he is engaged and married.

ਭੰਡਹੁਹੋਵੈਦੋਸਤੀਭੰਡਹੁਚਲੈਰਾਹੁ ॥ (੪੭੩-੮, ਆਸਾ, ਮਃ ੧)

bhandahu hovai dostee bhandahu chalai raahu.

Woman becomes his friend; through woman, the future generations come.

ਭੰਡਮੁਆਭੰਡੁਭਾਲੀਐਭੰਡਿਹੋਵੈਬੰਧਾਨੁ ॥ (੪੭੩-੮, ਆਸਾ, ਮਃ ੧)

bhand mu-aa bhand bhaalee-ai bhand hovai banDhaan.

When his woman dies, he seeks another woman; to woman he is bound.

ਸੋਕਿਉਮੰਦਾਆਖੀਐਜਿਤੁਜੰਮਹਿਰਾਜਾਨ ॥ (੪੭੩-੯, ਆਸਾ, ਮਃ ੧)

so ki-o mandaa aakhee-ai jit jameh raajaan.

So why call her bad? From her, kings are born.

ਭੰਡਹੁਹੀਭੰਡੁਉਪਜੈਭੰਡੈਬਾਝੁਨਕੋਇ ॥ (੪੭੩-੯, ਆਸਾ, ਮਃ ੧)

bhandahu hee bhand oopjai bhandai baajh na ko-ay.

From woman, woman is born; without woman, there would be no one at all.

ਨਾਨਕਭੰਡੈਬਾਹਰਾਏਕੋਸਚਾਸੋਇ ॥ (੪੭੩-੧੦, ਆਸਾ, ਮਃ ੧)

naanak bhandai baahraa ayko sachaa so-ay.

O Nanak, only the True Lord is without a woman.

ਜਿਤੁਮੁਖਿਸਦਾਸਾਲਾਹੀਐਭਾਗਾਰਤੀਚਾਰਿ ॥ (੪੭੩-੧੦, ਆਸਾ, ਮਃ ੧)

jit mukh sadaa salaahee-ai bhaagaa raatee chaar.

That mouth which praises the Lord continually is blessed and beautiful.

ਨਾਨਕਤੇਮੁਖਉਜਲੇਤਿਤੁਸਚੈਦਰਬਾਰਿ ॥੨॥ (੪੭੩-੧੦, ਆਸਾ, ਮਃ ੧)

naanak tay mukh oojlay tit sachai darbaar. ||2||

O Nanak, those faces shall be radiant in the Court of the True Lord. ||2||

ਪਉੜੀ ॥ (੪੭੩-੧੧)

pa-orhee.

Pauree:

ਸਭੁਕੋਆਖੈਆਪਣਾਜਿਸੁਨਾਹੀਸੋਚੁਣਿਕਢੀਐ ॥ (੪੭੩-੧੧, ਆਸਾ, ਮਃ ੧)

sabh ko aakhai aapnaa jis naahee so chun kadhee-ai.

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

ਕੀਤਾਆਪੋਆਪਣਾਆਪੇਹੀਲੇਖਾਸੰਢੀਐ ॥ (੪੭੩-੧੨, ਆਸਾ, ਮਃ ੧)

keetaa aapo aapnaa aapay hee laykhaa sandhee-ai.

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

ਜਾਰਹਣਾਨਾਹੀਐਤੁਜਗਿਤਾਕਾਇਤੁਗਾਰਬਿਹੰਢੀਐ ॥ (੪੭੩-੧੨, ਆਸਾ, ਮਃ ੧)

jaa rahnaa 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?

ਮੰਦਾਕਿਸੈਨਾਖੀਐਪੜਿਅਖਰੁਏਹੋਬੁਝੀਐ ॥ (੪੭੩-੧੩, ਆਸਾ, ਮਃ ੧)  
mandaa kisai na aakhee-ai parh akhar ayho bujhee-ai.  
Do not call anyone bad; read these words, and understand.

ਮੂਰਖੈਨਾਲਿਨਲੁਝੀਐ ॥੧੯॥ (੪੭੩-੧੩, ਆਸਾ, ਮਃ ੧)  
moorkhai naal na lujhee-ai. ||19||  
Don't argue with fools. ||19||

## CHAPTER 20

ਸਲੋਕੁਮਃ ੧ ॥ (੪੭੩-੧੩)  
salok mehlaa 1.  
Shalok, First Mehl:

ਨਾਨਕਫਿਕੈਬੋਲਿਐਤਨੁਮਨੁਫਿਕਾਹੋਇ ॥ (੪੭੩-੧੪, ਆਸਾ, ਮਃ ੧)  
naanak fikai boli-ai tan man fikaa ho-ay.  
O Nanak, speaking insipid words, the body and mind become insipid.

ਫਿਕੋਫਿਕਾਸਦੀਐਫਿਕੋਫਿਕੀਸੋਇ ॥ (੪੭੩-੧੪, ਆਸਾ, ਮਃ ੧)  
fiko fikaa sadee-ai fikay fikee so-ay.  
He is called the most insipid of the insipid; the most insipid of the insipid is his reputation.

ਫਿਕਾਦਰਗਹਸਟੀਐਮੁਹਿਬੁਕਾਫਿਕੋਪਾਇ ॥ (੪੭੩-੧੪, ਆਸਾ, ਮਃ ੧)  
fikaa dargeh satee-ai muhi thukaa fikay paa-ay.  
The insipid person is discarded in the Court of the Lord, and the insipid one's face is spat upon.

ਫਿਕਾਮੂਰਖੁਆਖੀਐਪਾਣਾਲਹੈਸਜਾਇ ॥੧॥ (੪੭੩-੧੫, ਆਸਾ, ਮਃ ੧)  
fikaa moorakh aakhee-ai paanaa lahai sajaa-ay. ||1||  
The insipid one is called a fool; he is beaten with shoes in punishment. ||1||

ਮਃ ੧ ॥ (੪੭੩-੧੫)  
mehlaa 1.  
First Mehl:

ਅੰਦਰਹੁਝੁਠੇਪੈਜਬਾਹਰਿਦੁਨੀਆਅੰਦਰਿਫੈਲੁ ॥ (੪੭੩-੧੫, ਆਸਾ, ਮਃ ੧)  
andrahu jhoothay paj baahar dune-aa andar fail.  
Those who are false within, and honorable on the outside, are very common in this world.

ਅਠਸਠਿਤੀਰਥਜੇਨਾਵਹਿਉਤਰੈਨਾਹੀਮੈਲੁ ॥ (੪੭੩-੧੬, ਆਸਾ, ਮਃ ੧)

athsath tirath jay naaveh utrai naahee mail.

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

ਜਿਨ੍ਹਪਟਅੰਦਰਿਬਾਹਰਿਗੁਦੜੁਭਲੇਸੰਸਾਰਿ ॥ (੪੭੩-੧੬, ਆਸਾ, ਮਃ ੧)

jin<sup>h</sup> pat andar baahar gudarh tay bhalay sansaar.

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

ਤਿਨ੍ਹੇਹੁਲਗਾਰਬਸੇਤੀਦੇਖਨ੍ਹੇਵੀਚਾਰਿ ॥ (੪੭੩-੧੭, ਆਸਾ, ਮਃ ੧)

tin<sup>h</sup> nayhu lagaa rab saytee daykhn<sup>h</sup>ay veechaar.

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

ਰੰਗਿਹਸਹਿਰੰਗਿਰੋਵਹਿਚੁਪਭੀਕਰਿਜਾਹਿ ॥ (੪੭੩-੧੭, ਆਸਾ, ਮਃ ੧)

rang haseh rang roveh chup bhee kar jaahi.

In the Lord's Love, they laugh, and in the Lord's Love, they weep, and also keep silent.

ਪਰਵਾਹਨਾਹੀਕਿਸੈਕੇਰੀਬਾਝੁਸਚੇਨਾਹ ॥ (੪੭੩-੧੮, ਆਸਾ, ਮਃ ੧)

parvaah naahee kisai kayree baajh sachay naah.

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

ਦਰਿਵਾਟਉਪਰਿਖਰਚੁਮੰਗਾਜਬੈਦੇਇਤਖਾਹਿ ॥ (੪੭੩-੧੮, ਆਸਾ, ਮਃ ੧)

dar vaat upar kharach mangaa jabai day-ay ta khaahi.

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

ਦੀਬਾਨੁਏਕੋਕਲਮਏਕਾਹਮਾਤੁਮਾਮੇਲੁ ॥ (੪੭੩-੧੯, ਆਸਾ, ਮਃ ੧)

deebaan ayko kalam aykaa hamaa tum<sup>h</sup>aa mayl.

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

ਦਰਿਲਏਲੇਖਾਪੀਤਿਛੁਟੈਨਾਨਕਾਜਿਉਤੇਲੁ ॥੨॥ (੪੭੩-੧੯, ਆਸਾ, ਮਃ ੧)

dar la-ay laykhaa peerh chhutai naankaa ji-o tayl. ||2||

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

ਪੰਨਾ ੪੭੪

ਪਉੜੀ ॥ (੪੭੪-੧)

pa-orhee.

Pauree:

ਆਪੇਹੀਕਰਣਾਕੀਓਕਲਆਪੇਹੀਤੈਧਾਰੀਐ ॥ (੪੭੪-੧, ਆਸਾ, ਮਃ ੧)

aapay hee karnaa kee-o kal aapay hee tai Dhaaree-ai.  
You Yourself created the creation; You Yourself infused Your power into it.

ਦੇਖਹਿਕੀਤਾਆਪਣਾਧਰਿਕਚੀਪਕੀਸਾਰੀਐ ॥ (੪੭੪-੧, ਆਸਾ, ਮਃ ੧)

daykheh keetaa aapnaa Dhar kachee pakee saaree-ai.  
You behold Your creation, like the losing and winning dice of the earth.

ਜੋਆਇਆਸੋਚਲਸੀਸਭੁਕੋਈਆਈਵਾਰੀਐ ॥ (੪੭੪-੨, ਆਸਾ, ਮਃ ੧)

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

ਜਿਸਕੇਜੀਅਪਰਾਣਹਹਿਕਿਉਸਾਹਿਬੁਮਨਹੁਵਿਸਾਰੀਐ ॥ (੪੭੪-੨, ਆਸਾ, ਮਃ ੧)

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?

ਆਪਣਹਥੀਆਪਣਾਆਪੇਹੀਕਾਜੁਸਵਾਰੀਐ ॥੨੦॥ (੪੭੪-੩, ਆਸਾ, ਮਃ ੧)

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

## CHAPTER 21

ਸਲੋਕੁਮਹਲਾ ੨ ॥ (੪੭੪-੩)

salok mehlaa 2.  
Shalok, Second Mehl:

ਏਹਕਿਨੇਹੀਆਸਕੀਦੂਜੈਲਗੈਜਾਇ ॥ (੪੭੪-੩, ਆਸਾ, ਮਃ ੨)

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

ਨਾਨਕਆਸਕੁਕਾਂਢੀਐਸਦਹੀਰਹੈਸਮਾਇ ॥ (੪੭੪-੪, ਆਸਾ, ਮਃ ੨)

naanak aasak kaa<sup>N</sup>dhee-ai sad hee rahai samaa-ay.  
O Nanak, he alone is called a lover, who remains forever immersed in absorption.

ਚੰਗੈਚੰਗਾਕਰਿਮੰਨੇਮੰਦੈਮੰਦਾਹੋਇ ॥ (੪੭੪-੪, ਆਸਾ, ਮਃ ੨)

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

ਆਸਕੁਏਹੁਨਆਖੀਐਜਿਲੇਖੈਵਰਤੈਸੋਇ ॥੧॥ (੪੭੪-੫, ਆਸਾ, ਮਃ ੨)

aasak ayhu na aakhee-ai je laykhai vartai so-ay. ||1||

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

ਮਹਲਾ ੨ ॥ (੪੭੪-੫)

mehlaa 2.

Second Mehl:

ਸਲਾਮੁਜਬਾਬੁਦੋਵੈਕਰੇਮੁੰਦਹੁਘੁਥਾਜਾਇ ॥ (੪੭੪-੫, ਆਸਾ, ਮਃ ੨)

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.

ਨਾਨਕਦੋਵੈਕੂੜੀਆਥਾਇਨਕਾਈਪਾਇ ॥੨॥ (੪੭੪-੬, ਆਸਾ, ਮਃ ੨)

naanak dovai koorhee-aa thaa-ay na kaa-ee paa-ay. ||2||

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

ਪਉੜੀ ॥ (੪੭੪-੬)

pa-orhee.

Pauree:

ਜਿਤੁਸੇਵਿਐਸੁਖੁਪਾਈਐਸੋਸਾਹਿਬੁਸਦਾਸਮੁਲੀਐ ॥ (੪੭੪-੬, ਆਸਾ, ਮਃ ੨)

jit sayvi-ai sukh paa-ee-ai so saahib sadaaa sam<sup>h</sup>aalee-ai.

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

ਜਿਤੁਕੀਤਾਪਾਈਐਆਪਣਾਸਾਘਾਲਬੁਰੀਕਿਉਘਾਲੀਐ ॥ (੪੭੪-੭, ਆਸਾ, ਮਃ ੨)

jit keetaa paa-ee-ai aapnaa saa ghaal buree ki-o ghaalee-ai.

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

ਮੰਦਾਮੂਲਿਨਕੀਚਈਦੇਲੰਮੀਨਦਰਿਨਿਹਾਲੀਐ ॥ (੪੭੪-੭, ਆਸਾ, ਮਃ ੨)

mandaaa mool na keech-ee day lammee nadar nihaalee-ai.

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

ਜਿਉਸਾਹਿਬਨਾਲਿਨਹਾਰੀਐਤੇਵੇਹਾਪਾਸਾਢਾਲੀਐ ॥ (੪੭੪-੮, ਆਸਾ, ਮਃ ੨)

ji-o saahib naal na haaree-ai tvayhaa paasaa dhaalee-ai.

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

ਕਿਛੁਲਾਹੇਉਪਰਿਘਾਲੀਐ ॥੨੧॥ (੪੭੪-੮, ਆਸਾ, ਮਃ ੨)

kichh laahay upar ghaalee-ai. ||21||

Do those deeds which shall bring you profit. ||21||

## CHAPTER 22

ਸਲੋਕੁਮਹਲਾ ੨ ॥ (੪੭੪-੯)

salok mehlaa 2.

Shalok, Second Mehl:

ਚਾਕਰੁਲਗੈਚਾਕਰੀਨਾਲੇਗਾਰਬੁਵਾਦੁ ॥ (੪੭੪-੯, ਆਸਾ, ਮਃ ੨)

chaakar lagai chaakree naalay gaarab vaad.

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

ਗਲਾਕਰੇਘਣੇਰੀਆਖਸਮਨਪਾਏਸਾਦੁ ॥ (੪੭੪-੯, ਆਸਾ, ਮਃ ੨)

galaa karay ghanayree-aa khasam na paa-ay saad.

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

ਆਪੁਗਵਾਇਸੇਵਾਕਰੇਤਾਕਿਛੁਪਾਏਮਾਨੁ ॥ (੪੭੪-੧੦, ਆਸਾ, ਮਃ ੨)

aap gavaa-ay sayvaa karay taa kichh paa-ay maan.

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

ਨਾਨਕਜਿਸਨੋਲਗਾਤਿਸੁਮਿਲੈਲਗਾਸੋਪਰਵਾਨੁ ॥੧॥ (੪੭੪-੧੦, ਆਸਾ, ਮਃ ੨)

naanak jis no lagaa tis milai lagaa so parvaan. ||1||

O Nanak, if he merges with the one with whom he is attached, his attachment becomes acceptable. ||1||

ਮਹਲਾ ੨ ॥ (੪੭੪-੧੧)

mehlaa 2.

Second Mehl:

ਜੋਜੀਇਹੋਇਸੁਉਗਵੈਮੁਹਕਾਕਹਿਆਵਾਉ ॥ (੪੭੪-੧੧, ਆਸਾ, ਮਃ ੨)

jo jee-ay ho-ay so ugvai muh kaa kahi-aa vaa-o.

Whatever is in the mind, comes forth; spoken words by themselves are just wind.

ਬੀਜੇਬਿਖਮੰਗੈਅੰਮ੍ਰਿਤੁਵੇਖਹੁਏਹੁਨਿਆਉ ॥੨॥ (੪੭੪-੧੧, ਆਸਾ, ਮਃ ੨)

beejay bikh mangai amrit vaykhu ayhu ni-aa-o. ||2||

He sows seeds of poison, and demands Ambrosial Nectar. Behold - what justice is this? ||2||

ਮਹਲਾ ੨ ॥ (੪੭੪-੧੨)

mehlaa 2.

Second Mehl:

ਨਾਲਿਇਆਣੇਦੋਸਤੀਕਦੇਨਾਵੈਰਾਸਿ ॥ (੪੭੪-੧੨, ਆਸਾ, ਮਃ ੨)

naal i-aanay dostee kaday na aavai raas.  
Friendship with a fool never works out right.

ਜੇਹਾਜਾਣੈਤੇਹੋਵਰਤੈਵੇਖਹੁਕੋਨਿਰਜਾਸਿ ॥ (੪੭੪-੧੨, ਆਸਾ, ਮਃ ੨)

jayhaa jaanai tayho vartai vaykhu ko nirjaas.  
As he knows, he acts; behold, and see that it is so.

ਵਸਤੂਅੰਦਰਿਵਸਤੁਸਮਾਵੈਦੂਜੀਹੋਵੈਪਾਸਿ ॥ (੪੭੪-੧੩, ਆਸਾ, ਮਃ ੨)

vastoo andar vasat samaavai doojee hovai paas.  
One thing can be absorbed into another thing, but duality keeps them apart.

ਸਾਹਿਬਸੇਤੀਹੁਕਮੁਨਚਲੈਕਹੀਬਣੈਅਰਦਾਸਿ ॥ (੪੭੪-੧੩, ਆਸਾ, ਮਃ ੨)

saahib saytee hukam na chalai kahee banai ardaas.  
No one can issue commands to the Lord Master; offer instead humble prayers.

ਕੂੜਿਕਮਾਣੈਕੂੜੋਹੋਵੈਨਾਨਕਸਿਫਤਿਵਿਗਾਸਿ ॥੩॥ (੪੭੪-੧੪, ਆਸਾ, ਮਃ ੨)

koorh kamaanai koorho hovai naanak sifati vigaas. ||3||  
Practicing falsehood, only falsehood is obtained. O Nanak, through the Lord's Praise,  
one blossoms forth. ||3||

ਮਹਲਾ ੨ ॥ (੪੭੪-੧੪)

mehlaa 2.  
Second Mehl:

ਨਾਲਿਇਆਣੇਦੋਸਤੀਵਡਾਰੂਸਿਉਨੇਹੁ ॥ (੪੭੪-੧੪, ਆਸਾ, ਮਃ ੨)

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

ਪਾਣੀਅੰਦਰਿਲੀਕਜਿਉਤਿਸਦਾਥਾਉਨਥੇਹੁ ॥੪॥ (੪੭੪-੧੫, ਆਸਾ, ਮਃ ੨)

paanee andar leek ji-o tis daa thaa-o na thayhu. ||4||  
are like lines drawn in water, leaving no trace or mark. ||4||

ਮਹਲਾ ੨ ॥ (੪੭੪-੧੫)

mehlaa 2.  
Second Mehl:

ਹੋਇਇਆਣਾਕਰੇਕੰਮੁਆਣਿਨਸਕੈਰਾਸਿ ॥ (੪੭੪-੧੫, ਆਸਾ, ਮਃ ੨)

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

ਜੇਇਕਅਧਚੰਗੀਕਰੇਦੁਜੀਭੀਵੇਰਾਸਿ ॥੫॥ (੪੭੪-੧੬, ਆਸਾ, ਮਃ ੨)

jay ik aDh changee karay doojee bhee vayraas. ||5||

Even if he does something right, he does the next thing wrong. ||5||

ਪਉੜੀ ॥ (੪੭੪-੧੬)

pa-orhee.

Pauree:

ਚਾਕਰੁਲਗੈਚਾਕਰੀਜੇਚਲੈਖਸਮੈਭਾਇ ॥ (੪੭੪-੧੬, ਆਸਾ, ਮਃ ੨)

chaakar lagai chaakree jay chalai khasmai bhaa-ay.

If a servant, performing service, obeys the Will of his Master,

ਹੁਰਮਤਿਤਿਸਨੋਅਗਲੀਓਹੁਵਜਹੁਭਿਦੂਣਾਖਾਇ ॥ (੪੭੪-੧੭, ਆਸਾ, ਮਃ ੨)

hurmat̄ tis no aglee oh vajahu bhe doonaa khaa-ay.

his honor increases, and he receives double his wages.

ਖਸਮੈਕਰੇਬਰਾਬਰੀਫਿਰਗੈਰਤਿਅੰਦਰਿਪਾਇ ॥ (੪੭੪-੧੭, ਆਸਾ, ਮਃ ੨)

khasmai karay baraabaree fir gairat̄ andar paa-ay.

But if he claims to be equal to his Master, he earns his Master's displeasure.

ਵਜਹੁਗਵਾਏਅਗਲਾਮੁਹੇਮੁਹਿਪਾਣਾਖਾਇ ॥ (੪੭੪-੧੮, ਆਸਾ, ਮਃ ੨)

vajahu gavaa-ay aglaa muhay muhi paanaa khaa-ay.

He loses his entire salary, and is also beaten on his face with shoes.

ਜਿਸਦਾਦਿਤਾਖਾਵਣਾਤਿਸੁਕਹੀਐਸਾਬਾਸਿ ॥ (੪੭੪-੧੮, ਆਸਾ, ਮਃ ੨)

jis daa ditaa khaavn̄aa tis kahee-ai saabaas.

Let us all celebrate Him, from whom we receive our nourishment.

ਨਾਨਕਹੁਕਮੁਨਚਲਈਨਾਲਿਖਸਮਚਲੈਅਰਦਾਸਿ ॥੨੨॥ (੪੭੪-੧੯, ਆਸਾ, ਮਃ ੨)

naanak hukam na chal-ee naal khasam chalai ardaas. ||22||

O Nanak, no one can issue commands to the Lord Master; let us offer prayers instead.

||22||

## CHAPTER 23

ਸਲੋਕੁਮਹਲਾ ੨ ॥ (੪੭੪-੧੯)

salok mehlaa 2.

Shalok, Second Mehl:

ਏਹਕਿਨੇਹੀਦਾਤਿਆਪਸਤੇਜੋਪਾਈਐ ॥ (੪੭੪-੧੯, ਆਸਾ, ਮਃ ੨)

ayh kinayhee daat aapas tay jo paa-ee-ai.

What sort of gift is this, which we receive only by our own asking?

ਪੰਨਾ ੪੭੫

ਨਾਨਕਸਾਕਰਮਾਤਿਸਾਹਿਬਤੁਠੈਜੋਮਿਲੈ ॥੧॥ (੪੭੫-੧, ਆਸਾ, ਮਃ ੨)

naanak saa karmaat saahib tuthai jo milai. ||1||

O Nanak, that is the most wonderful gift, which is received from the Lord, when He is totally pleased. ||1||

ਮਹਲਾ ੨ ॥ (੪੭੫-੧)

mehlaa 2.

Second Mehl:

ਏਹਕਿਨੇਹੀਚਾਕਰੀਜਿਤੁਭਉਖਸਮਨਜਾਇ ॥ (੪੭੫-੧, ਆਸਾ, ਮਃ ੨)

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?

ਨਾਨਕਸੇਵਕੁਕਾਢੀਐਜਿਸੇਤੀਖਸਮਸਮਾਇ ॥੨॥ (੪੭੫-੨, ਆਸਾ, ਮਃ ੨)

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

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

ਪਉੜੀ ॥ (੪੭੫-੨)

pa-orhee.

Pauree:

ਨਾਨਕਅੰਤਨਜਾਪਨੀਹਰਿਤਾਕੇਪਾਰਾਵਾਰ ॥ (੪੭੫-੩, ਆਸਾ, ਮਃ ੨)

naanak ant na jaapn<sup>H</sup>ee har taa kay paaraavaar.

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

ਆਪਿਕਰਾਏਸਾਖਤੀਫਿਰਿਆਪਿਕਰਾਏਮਾਰ ॥ (੪੭੫-੩, ਆਸਾ, ਮਃ ੨)

aap karaa-ay saakh-tee fir aap karaa-ay maar.

He Himself creates, and then He Himself destroys.

ਇਕਨਾਗਲੀਜੰਜੀਰੀਆਇਕਿਤੁਰੀਚੜਹਿਬਿਸੀਆਰ ॥ (੪੭੫-੩, ਆਸਾ, ਮਃ ੨)

ikn<sup>H</sup>aa galee janjeeree-aa ik turee charheh bisee-aar.

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

ਆਪਿਕਰਾਏਕਰੇਆਪਿਹਉਕੈਸਿਉਕਰੀਪੁਕਾਰ ॥ (੪੭੫-੪, ਆਸਾ, ਮਃ ੨)

aap karaa-ay karay aap ha-o kai si-o karee pukaar.

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

ਨਾਨਕਕਰਣਾਜਿਨਿਕੀਆਫਿਰਿਤਿਸਹੀਕਰਣੀਸਾਰ ॥੨੩॥ (੪੭੫-੪, ਆਸਾ, ਮਃ ੨)

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

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

## CHAPTER 24

ਸਲੋਕੁਮਃ ੧ ॥ (੪੭੫-੫)

salok mehlaa 1.

Shalok, First Mehl:

ਆਪੇਭਾਡੇਸਾਜਿਅਨੁਆਪੇਪੂਰਣੁਦੇਇ ॥ (੪੭੫-੫, ਆਸਾ, ਮਃ ੧)

aapay bhaaday saaji-an aapay pooran day-ay.

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

ਇਕਨੀਦੁਪੁਸਮਾਈਐਇਕਿਚੁਲੈਰਹਨਿਚੜੇ ॥ (੪੭੫-੬, ਆਸਾ, ਮਃ ੧)

ikn<sup>H</sup>ee duDh samaa-ee-ai ik chul<sup>H</sup>ai rehni<sup>H</sup> charhay.

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

ਇਕਿਨਿਹਾਲੀਪੈਸਵਨਿਇਕਿਉਪਰਿਰਹਨਿਖੜੇ ॥ (੪੭੫-੬, ਆਸਾ, ਮਃ ੧)

ik nihaalee pai savni<sup>H</sup> ik upar rahan kharhay.

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

ਤਿਨ੍ਹਾਸਵਾਰੇਨਾਨਕਾਜਿਨ੍ਕਉਨਦਰਿਕਰੇ ॥੧॥ (੪੭੫-੭, ਆਸਾ, ਮਃ ੧)

tin<sup>H</sup>aa savaaray naankaa jin<sup>H</sup> ka-o nadar karay. ||1||

He adorns those, O Nanak, upon whom He casts His Glance of Grace. ||1||

ਮਹਲਾ ੨ ॥ (੪੭੫-੭)

mehlaa 2.

Second Mehl:

ਆਪੇਸਾਜੇਕਰੇਆਪਿਜਾਈਭਿਰਖੈਆਪਿ ॥ (੪੭੫-੭, ਆਸਾ, ਮਃ ੨)

aapay saajay karay aap jaa-ee bhe rakhai aap.

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

ਤਿਸੁਵਿਚਿਜੰਤੁਪਾਇਕੈਦੇਖੈਥਾਪਿਉਥਾਪਿ ॥ (੪੭੫-੮, ਆਸਾ, ਮਃ ੨)

tis vich jant upaa-ay kai daykhai thaap uthaap.

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

ਕਿਸਨੋਕਹੀਐਨਾਨਕਾਸਭੁਕਿਛੁਆਪੇਆਪਿ ॥੨॥ (੪੭੫-੮, ਆਸਾ, ਮਃ ੨)

kis no kahee-ai naankaa sabh kichh aapay aap. ||2||

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

ਪਉੜੀ ॥ (੪੭੫-੮)

pa-orhee.

Pauree:

ਵਡੇਕੀਆਵਡਿਆਈਆਕਿਛੁਕਹਣਾਕਹਣੁਨਜਾਇ ॥ (੪੭੫-੯, ਆਸਾ, ਮਃ ੨)

vaday kee-aa vadi-aa-ee-aa kichh kahnaa kahan na jaa-ay.

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

ਸੋਕਰਤਾਕਾਦਰਕਰੀਮੁਦੇਜੀਆਰਿਜਕੁਸੰਬਾਹਿ ॥ (੪੭੫-੯, ਆਸਾ, ਮਃ ੨)

so kartaa kaadar kareem day jee-aa rijak sambaahi.

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

ਸਾਈਕਾਰਕਮਾਵਣੀਧੁਰਿਛੋਡੀਤਿੰਨੈਪਾਇ ॥ (੪੭੫-੧੦, ਆਸਾ, ਮਃ ੨)

saa-ee kaar kamaavnee Dhur chhodee tinnai paa-ay.

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

ਨਾਨਕਏਕੀਬਾਹਰੀਹੋਰਦੂਜੀਨਾਹੀਜਾਇ ॥ (੪੭੫-੧੦, ਆਸਾ, ਮਃ ੨)

naanak aykee baahree hor doojee naahee jaa-ay.

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

ਸੋਕਰੇਜਿਤਿਸੈਰਜਾਇ ॥੨੪॥੧॥ ਸੁਧੁ (੪੭੫-੧੦, ਆਸਾ, ਮਃ ੨)

so karay je tisai rajaa-ay. ||24||1|| suDhu

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