Guru Angad Dev Ji

Page 8

ਸਲੋਕੁ  ॥
salok.
Shalok:

ਪਵਣੁ  ਗੁਰੂ  ਪਾਣੀ  ਿਪਤਾ  ਮਾਤਾ  ਧਰਿਤ  ਮਹਤੁ  ॥
pavan guroo paanee pitaa maataa Dharat mahat.
Air is the Guru, Water is the Father, and Earth is the Great Mother of all.

ਦਿਵਸੁ  ਰਾਿਤ  ਦੁਇ  ਦਾਈ  ਦਾਇਆ  ਖੇਲੈ  ਸਗਲ  ਜਗਤੁ  ॥
divas raat du-ay daa-ee daa-i-aa khaylai sagal jagat.
Day and night are the two nurses, in whose lap all the world is at play.

ਚਾਂਗਾਈਆ  ਬੁਿਰਾਈਆ  ਵਾਚੈ  ਧਰਮੁ  ਹਦੂਿਰ  ॥
chang-aa-ee-aa buri-aa-ee-aa vaachai Dharam hadoor.
Good deeds and bad deeds-the record is read out in the Presence of the Lord of Dharma.

ਕਰਮੀ  ਆਪੋ  ਆਪਣੀ  ਕੇ  ਨੇੜੈ  ਕੇ  ਦੂਿਰ  ॥
karmee aapo aapnee kay nayrhai kay door.
According to their own actions, some are drawn closer, and some are driven farther away.

ਜਿਨੀ  ਨਾਮੁ  ਿਧਾਇਆ  ਗਏ  ਮਸਕਿਤ  ਘਾਿਲ  ॥
jinee naam Dhi-aa-i-aa ga-ay maskat ghaal.
Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows -
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲੀ ॥੧॥

O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them! ||1||

Page 83

ਮੇਲਾ ੩

ਮੇਲਾ 3.

Second Mehl:

ਿਸੀ ਿਨੀ ਰੋ ਜਵਾਣੁ ਸੰਸਾਰ ਤਾ ਕੈ ਪਾਛਈ ਜੀਵਣਾ ॥੨॥

Die before the one whom you love;

dharig jeevan sansaar taa kai paachhai jeevnaa. ||2|| to live after he dies is to live a worthless life in this world. ||2||

Page 89

ਸਲੋਕ ਮੇਲਾ ੩

Salok, Second Mehl:

ਚੋ ਿਸਰੁ ਸੇ ਨਾ ਿਨਵੈ ਸੋ ਿਸਰੁ ਦੀਜਾਈ ਡਾਿਰ ॥

Chop off that head which does not bow to the Lord.

Page 138

ਨਾਨਕ ਜਿਸੀ ਪਿਜਰ ਮਹਿ ਵਿਰਹਾ ਤੋਂ ਸੀ ਪੀਜਰ ਲੈ ਜਾਿਰ ॥੧॥

O Nanak, that human body, in which there is no pain of separation from the Lord-take that body and burn it. ||1||
Second Mehl:

They prefer the gift, instead of the Giver; such is the way of the self-willed manmukhs.

What can anyone say about their intelligence, their understanding or their cleverness?

The deeds which one commits, while sitting in one's own home, are known far and wide, in the four directions.

One who lives righteously is known as righteous; one who commits sins is known as a sinner.

As long as Your Light is within the body, You speak through that Light. Without Your Light, who can do anything? Show me any such cleverness!

O Nanak, the Lord alone is Perfect and All-knowing; He is revealed to the Gurmukh.
Salok, Second Mehl:

अखी बाझहु वेखणा कण्ना सुनणा ॥
akhee baajhahu vaykh-naa vin kanna sunnaa.
To see without eyes; to hear without ears;

पैरा बाझहु चलणा हथा करणा ॥
pairaa baajhahu chalnaa vin hathaa karnaa.
to walk without feet; to work without hands;

जीभै बाझहु बोलणा इउ जीवत मरणा ॥
jeebhai baajhahu bolnaa i-o jeevat marna.
to speak without a tongue-like this, one remains dead while yet alive.

O Nanak, recognize the Hukam of the Lord's Command, and merge with your Lord and Master. ||1||

Ruhlaa tunda anDhulaa ki-o gal lagai Dhaa-ay.
How can the lame, armless and blind person run to embrace the Lord?
Let the Fear of God be your feet, and let His Love be your hands; let His Understanding be your eyes.

Says Nanak, in this way, O wise soul-bride, you shall be united with your Husband Lord.

They are the perfect kings, who have found the Perfect Lord.

Twenty-four hours a day, they remain unconcerned, imbued with the Love of the One Lord.

Only a few obtain the Darshan, the Blessed Vision of the Unimaginably Beauteous Lord.

Through the perfect karma of good deeds, one meets the Perfect Guru, whose speech is perfect.
O Nanak, when the Guru makes one perfect, one’s weight does not decrease. ||2||

Shalok, Second Mehl:

Twenty-four hours a day, destroy the eight things, and in the ninth place, conquer the body.

Within the body are the nine treasures of the Name of the Lord—seek the depths of these virtues.

Those blessed with the karma of good actions praise the Lord. O Nanak, they make the Guru their spiritual teacher.

In the fourth watch of the early morning hours, a longing arises in their higher consciousness.

They are attuned to the river of life; the True Name is in their minds and on their lips.

The Ambrosial Nectar is distributed, and those with good karma receive this gift.
ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜਾ ਚਡਾਊ।
Their bodies become golden, and take on the color of spirituality.

ਜੇ ਹੋਵੈ ਨਦਿਰ ਸਰਾਫ ਕੀ ਬਹੁਿੜ ਨ ਪਾਈ ਤਾਉ॥
If the Jeweler casts His Glance of Grace, they are not placed in the fire again.

ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ਬਹੀਐ ਪਿੜਆ ਪਾਸ॥
Throughout the other seven watches of the day, it is good to speak the Truth, and sit with the spiritually wise.

ਓਥੈ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੀਐ ਕੂੰਡੈ ਘਟੈ ਰਾਸ॥
There, vice and virtue are distinguished, and the capital of falsehood is decreased.

Speech is vain and useless. O Nanak, pain and pleasure are in the power of our Lord and Master. ||1||

Second Mehl:

ਪਾਊਣੁ ਗੁਰੂ ਪਾਣੀ ਿਪਤਾ ਮਾਤਾ ਧਰਿਤ ਮਹਤੁ॥
Air is the Guru, Water is the Father, and Earth is the Great Mother of all.
Day and night are the two nurses, in whose lap all the world is at play.

Good deeds and bad deeds-the record is read out in the Presence of the Lord of Dharma.

According to their own actions, some are drawn closer, and some are driven farther away.

Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brow -

O Nanak, their faces are radiant in the Court of the Lord, and many others are saved along with them! ||2||

The mouth is not satisfied by speaking, and the ears are not satisfied by hearing.

The eyes are not satisfied by seeing-each organ seeks out one sensory quality.
The hunger of the hungry is not appeased; by mere words, hunger is not relieved.

O Nanak, hunger is relieved only when one utters the Glorious Praises of the Praiseworthy Lord.

Those who charm scorpions and handle snakes, only brand themselves with their own hands.

By the pre-ordained Order of our Lord and Master, they are beaten badly, and struck down.

If the self-willed manmukhs fight with the Gurmukh, they are condemned by the Lord, the True Judge.
He Himself is the Lord and Master of both worlds. He beholds all and makes the exact
determination.

O Nanak, know this well: everything is in accordance with His Will.

Second Mehl:

O Nanak, if someone judges himself, only then is he known as a real judge.

If someone understands both the disease and the medicine, only then is he a wise
physician.

Do not involve yourself in idle business on the way; remember that you are only a guest
here.

Speak with those who know the Primal Lord, and renounce your evil ways.

That virtuous person who does not walk in the way of greed, and who abides in Truth, is
accepted and famous.
sar sanDhay aagaas ka-o ki-o pahuchai baan.
If an arrow is shot at the sky, how can it reach there?

agai oh agamm hai vaahaydarh jaan. ||2||
The sky above is unreachable-know this well, O archer! ||2||

The creation is subject to the Creator, who sustains it by His Almighty Power. ||2||
What can the cold do to the fire? How can the night affect the sun?

What can the darkness do to the moon? What can social status do to air and water?

What are personal possessions to the earth, from which all things are produced?

O Nanak, he alone is known as honorable, whose honor the Lord preserves.

What teachings can be imparted to those who have the Divine Guru Nanak as their Guru?
If a hundred moons were to rise, and a thousand suns appeared,
even with such light, there would still be pitch darkness without the Guru.

This world is the room of the True Lord; within it is the dwelling of the True Lord.

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

No one can say who will be rescued.

O Nanak, he alone is known as Gurmukh, unto whom the Lord reveals Himself.
Second Mehl:

Third Mehl:

ਹਉਮੈ

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

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

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

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

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

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

Nanak says, listen, people: in this way, troubles depart. ||2||
The Way of Yoga is the Way of spiritual wisdom; the Vedas are the Way of the Brahmins.

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

One who knows this secret that the Way of all is the Way of the One;

Nanak is a slave to him, he himself is the Immaculate Divine Lord. ||3||

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

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

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

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

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

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

One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning.
O Nanak, both of his actions are false; he obtains no place in the Court of the Lord. ||2||

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

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

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

O Nanak, if he merges with the one with whom he is attached, his attachment becomes acceptable. ||1||

Whatever is in the mind, comes forth; spoken words by themselves are just wind.
He sows seeds of poison, and demands Ambrosial Nectar. Behold - what justice is this?

Friendship with a fool never works out right.

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

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

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

Practicing falsehood, only falsehood is obtained. O Nanak, through the Lord's Praise, one blossoms forth.
Friendship with a fool, and love with a pompous person,

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

If a fool does a job, he cannot do it right.

Even if he does something right, he does the next thing wrong.

What sort of gift is this, which we receive only by our own asking?

O Nanak, that is the most wonderful gift, which is received from the Lord, when He is totally pleased.
What sort of service is this, by which the fear of the Lord Master does not depart?

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

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

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

Unto whom should we speak, O Nanak, when He Himself is all-in-all?
The string through the nose is in the hands of the Lord Master; one’s own actions drive him on.

Wherever his food is, there he eats it; O Nanak, this is the Truth.

They know that they will have to depart, so why do they make such ostentatious displays?

Those who do not know that they will have to depart, continue to arrange their affairs.

He accumulates wealth during the night of his life, but in the morning, he must depart.

O Nanak, it shall not go along with him, and so he regrets.
Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:

Second Mehl:
ਨਾਨਕ ਏਹੁ ਪਟੰਤਰਾ ਿਤਤੁ ਦੀਬਾਿਣ ਗਇਆਹ ॥੧॥
naanak ayhu patantaraa tit deebaan ga-i-aah. ||1||
O Nanak, this mystery is revealed at the Court of the Lord. ||1||

ਮਃ ੨ ॥
mehlaa 2.
Second Mehl:

ਤੁਰਦੇ ਕਉ ਤੁਰਦਾ ਿਮਲੈ ਉਡਤੇ ਕਉ ਉਡਤਾ ॥
turday ka-o turdaa milai udtay ka-o udtaa. 
That which flows, mingles with that which flows; that which blows, mingles with that which blows.

ਜੀਵਤੇ ਕਉ ਜੀਵਤਾ ਿਮਲੈ ਮੂਏ ਕਉ ਮੂਆ ॥
jeevtay ka-o jeevtaa milai moo-ay ka-o moo-aa. 
The living mingle with the living, and the dead mingle with the dead.

ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਿਜਿਨ ਕਾਰਣੁ ਕੀਆ ॥੨॥
aanak so salaahee-ai jin kaaran kee-aa. ||2||
O Nanak, praise the One who created the creation. ||2||

Page 791

ਮਹਲਾ ੨ ॥
mehlaa 2.
Second Mehl:

ਨਾਨਕ ਿਤਨਾ ਬਸੰਤੁ ਹੈ ਿਜਨ ਘਿਰ ਵਿਸਆ ਕੰਤੁ ॥
aanak tinaa basant hai jinH ghar vasi-aa kant. 
O Nanak, it is the spring season for those, within whose homes their Husband Lord abides.
jen kay kant disaapuree say ahinis fireh jalant. ||2||
But those, whose Husband Lord is far away in distant lands, continue burning, day and night. ||2||

mehlaa 2.
Second Mehl:

pahil basantai aagman tis kaa karahu beechar.
He blossoms forth even earlier than the spring; reflect upon Him.

naanak so salaahee-ai je sabhsai day aaDhaar. ||2||
O Nanak, praise the One who gives Support to all. ||2||

mehlaa 2.
Second Mehl:

mili-ai mili-aa naa milai milai mili-aa jay ho-ay.
By uniting, the united one is not united; he unites, only if he is united.

antar aatmai jo milai mili-aa kahee-ai so-ay. ||3||
But if he unites deep within his soul, then he is said to be united. ||3||
किस ही कोई कोई मंञु निमाणी इकू तू ॥
Some people have others, but I am forlorn and dishonored; I have only You, Lord.

Page 792

किस ही कोई कोई मंञु निमाणी इकू तू ॥

I might as well just die crying, if You will not come into my mind. ||1||

मः २ ॥

mehlaa 2.
Second Mehl:

जां सुखु ता महु राविओ दुङ्ख भी सम्हालोই ॥
When there is peace and pleasure, that is the time to remember your Husband Lord. In times of suffering and pain, remember Him then as well.

Page 954

मः २ ॥

mehlaa 2.
Second Mehl:

मधु तपु मझू विषदः भिन्नो भवति जप मझू विषदः ॥
Meditation, austerity and everything come through belief in the Lord’s Name. All other actions are useless.
ਨਾਨਕ ਮੰਿਨਆ ਮੰਨੀਐ ਬੁਜੀਐ ਗੁਰ ਪਰਸਾਿਦ ॥੨॥
naanak mani-aa mannee-ai bujhee-ai gur parsaad. ||2||
O Nanak, believe in the One who is worth believing in. By Guru's Grace, he is realized. ||2||

ਸਲੋਕ ਮੇਲਾ ॥
salok mehlaa 2.
Shalok, Second Mehl:

ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਆਵੈ ਆਪੁ ਲਖਾਈ ॥੧॥
ratnaa saar na jaan-ee aavai aap lakhaa-ay. ||1||
but he will not know their value; he will return home after exposing his ignorance. ||1||

ਮੇਲਾ ॥
mehlaa 2.
Second Mehl:

ਰਤਨਾ ਕੇ ਗੁਥਲੀ ਰਤਨੀ ਖੋਲੀ ਆਇ ॥
ratnaa kayree guthlee ratnee kholee aa-ay.
The Jeweller has come, and opened up the bag of jewels.

ਰਤਨ ਤੇ ਬਾਰਤਵਾਣੀ ਹੁਣ ਵਤੀ ਸਮਾਣੀ ॥
vakhar tai vanjaari-aa duhaa rahee samaa-ay.
The merchandise and the merchant are merged together.

ਜਿਨ ਗੁਣ ਪਲੈ ਨਾਨਕਾ ਮਾਣਕ ਬਣਜਿਹ ਸੇਇ ॥
jin gun palai naankaa maanak vanjahi say-ay.
They alone purchase the gem, O Nanak, who have virtue in their purse.
Those who do not appreciate the value of the jewels, wander like blind men in the world.

He is truly blind, who follows the way shown by the blind man.

O Nanak, why should the one who can see, get lost?

They alone are blind, O Nanak, who wander away from their Lord and Master.

One whom the Lord has made blind - the Lord can make him see again.
He acts only as he knows, although he may be spoken to a hundred times.

Where the real thing is not seen, self-conceit prevails there - know this well.

O Nanak, how can the purshaser purchase the real thing, if he cannot recognize it? ||2||

O Nanak, don't be anxious; the Lord will take care of you.
जल महि जंत उपाइनु निता भि रोजी देइ ॥
He created the creatures in water, and He gives them their nourishment.

ओथै हटु न चलई ना को फिरस करेइ ॥
There are no stores open there, and no one farms there.

सउदा मूल न होवई ना को लए न देइ ॥
No business is ever transacted there, and no one buys or sells.

जीआ का आहारु जीअ खाणा एहु करेइ ॥
Animals eat other animals; this is what the Lord has given them as food.

विच उपाए महिन दिल भि मह लकेइ ॥
He created them in the oceans, and He provides for them as well.

Naanak chintaa mat karahu chintaa tis hee hay-ay. ||1||
O Nanak, don't be anxious; the Lord will take care of you. ||1||

Shalok, Second Mehl:

आपे ताटे वडे बढ़ि आपे नाटे बढ़ि ॥
aapay jaanai karay aap aapay aanai raas.
He Himself knows, He Himself acts, and He Himself does it right.
So stand before Him, O Nanak, and offer your prayers. ||1||

The key of the Guru opens the lock of attachment, in the house of the mind, under the roof of the body.

O Nanak, without the Guru, the door of the mind cannot be opened. No one else holds the key in hand. ||1||

He Himself creates, O Nanak; He establishes the various creatures.

How can anyone be called bad? We have only One Lord and Master.
There is One Lord and Master of all; He watches over all, and assigns all to their tasks.

Some have less, and some have more; no one is allowed to leave empty.

Naked we come, and naked we go; in between, we put on a show.

O Nanak, one who does not understand the Hukam of God's Command - what will he have to do in the world hereafter?

On the basis of their accounts, He issues the Hukam of His Command, and they are left to take care of their merchandise.

The merchants have purchased their merchandise and packed up their cargo.
Some depart after having earned a good profit, while others leave, having lost their investment altogether.

No one asks to have less; who should be celebrated?

The Lord casts His Glance of Grace, O Nanak, upon those who have preserved their capital investment.

Those who are blessed with the glorious greatness of Your Name - their minds are imbued with Your Love.

O Nanak, there is only One Ambrosial Nectar; there is no other nectar at all.

They alone drink it in with love, who have such pre-ordained destiny.
Mehla 2

Second Mehl:

ਕੀਤਾ ਿਕਾ ਸਾਲਾਹੀਐ ਕਰੇ ਸੋੜ ਸਾਲਾਹੀ॥

keetaa ki-aa salaahee-ai karay so-ay saalaahi.
Why praise the created being? Praise the One who created all.

ਨਾਨਕ ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ ਦਾਤਾ ਨਹੀ॥

naanak aykee baahraa doojaa daataa naahi.
O Nanak, there is no other Giver, except the One Lord.

ਕਰਤਾ ਸੋ ਸਾਲਾਹੀਐ ਿਜਜਨ ਕੀਤਾ ਆਕਾਰ॥

kartaa so salaahee-ai jin keetaa aakaar.
Praise the Creator Lord, who created the creation.

ਦਾਤਾ ਸੋ ਸਾਲਾਹੀਐ ਿਜ ਸਮਸੈ ਦੇ ਆਧਾਰ॥

daataa so salahe-ai je sabhsai day aaDhaar.
Praise the Great Giver, who gives sustenance to all.

ਨਾਨਕ ਆਪ ਸਦੀਵ ਹੈ ਪੂਰਾ ਿਜਸੁ ਭੰਡਾਰ॥

naanak aap sadeev hai pooraa jis bhandaar.
O Nanak, the treasure of the Eternal Lord is over-flowing.

ਵਡਾ ਕਿਰ ਸਾਲਾਹੀਐ ਅੰਤ ਨ ਪਾਰਾਵਾਰ॥ 2॥

vadaa kar salaahee-ai ant na paaraavaar. ||2||
Praise and honor the One, who has no end or limitation. ||2||

Shalok, Second Mehl:

salok mehlaa 2.
Shalok, Second Mehl:
How can we speak of Him? Only He knows Himself.

His decree cannot be challenged; He is our Supreme Lord and Master.

By His Decree, even kings, nobles and commanders must step down.

Whatever is pleasing to His Will, O Nanak, is a good deed.

By His Decree, we walk; nothing rests in our hands.

When the Order comes from our Lord and Master, all must rise up and take to the road.

As His Decree is issued, so is His Command obeyed.

Those who are sent, come, O Nanak; when they are called back, they depart and go.
Those whom the Lord blesses with His Praises, are the true keepers of the treasure.

Those who are blessed with the key - they alone receive the treasure.

That treasure, from which virtue wells up - that treasure is approved.

Those who are blessed by His Glance of Grace, O Nanak, bear the Insignia of the Naam.

The Vedas bring forth stories and legends, and thoughts of vice and virtue.

What is given, they receive, and what is received, they give. They are reincarnated in heaven and hell.
High and low, social class and status - the world wanders lost in superstition.

The Ambrosial Word of Gurbani proclaims the essence of reality. Spiritual wisdom and meditation are contained within it.

Mortals are known by their actions; this is the way it has to be.
They should show goodness, and not be deformed by their actions; this is how they are called beautiful.

Whatever they desire, they shall receive; O Nanak, they become the very image of God.

O physician, you are a competent physician, if you first diagnose the disease.

Prescribe such a remedy, by which all sorts of illnesses may be cured.

Administer that medicine, which will cure the disease, and allow peace to come and dwell in the body.

Only when you are rid of your own disease, O Nanak, will you be known as a physician.
ਸਲੋਕ ਮਃ ੨ ॥

The month of Saawan has come, O my companions; think of your Husband Lord.

The month of Saawan has come, O my companions; the clouds have burst forth with rain.

The month of Saawan has come, O my companions; the clouds have burst forth with rain.

The beggar is known as an emperor, and the fool is known as a religious scholar.
The blind man is known as a seer; this is how people talk.

The trouble-maker is called a leader, and the liar is seated with honor.

O Nanak, the Gurmukhs know that this is justice in the Dark Age of Kali Yuga.

These burnt offerings have caused mortals to forget the Naam, the Name of the Lord. Not even one of them will go along with you in the end.