

Guru Nanak - Sabad 45
lab kutaa kooR choohaRaa Thag khaadhaa muradhaar ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 15

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par ni(n)dhaa par mal mukh sudhee agan karodh cha(n)Daal ||
ras kas aap salaahanaa e karam mere karataar ||1||
baabaa boleeaai pat hoi ||
uootam se dhar uootam kahe'eeh neech karam beh roi ||1|| rahaau ||
ras suinaa ras rupaa kaaman ras paramal kee vaas ||
ras ghoRe ras seja ma(n)dhar ras meeThaa ras maas ||
ete ras sareer ke kai ghaT naam nivaas ||2||
jit boliaai pat paieeaai so boliaa paravaan ||
fikaa bol viguchanaa sun moorakh man ajaan ||
jo tis bhaaveh se bhale hor k kahan vakhaan ||3||
tin mat tin pat tin dhan palai jin hiradhai rahiaa samai ||
tin kaa kiaa saalaahanaa avar suaaliau kai ||
naanak nadharee baahare raacheh dhaan na nai ||4||4||

Summary: Pursuing nobility requires us to reflect deeply on our behavior, carefully examine our actions, and manage our desires with discipline. When we prioritize noble deeds, we foster positive intentions. Conversely, those who act negatively often carry the weight of regret. The journey of self-improvement thrives on the collaboration of knowledge drawn from the wisdom of the knowledgeable and our own experiences.

lab kutaa kooR choohaRaa Thag khaadhaa muradhaar ||
Greed is akin to a ravenous dog; deception is akin to the filth of a scavenger; cheating is akin to consuming a decaying carcass.

par ni(n)dhaa par mal mukh sudhee agan karodh cha(n)Daal ||
Slandering is akin to consuming the filth of others' thoughts. Anger is akin to the fire that burns a corpse ignited by the outcaste.

ras kas aap salaahanaa e karam mere karataar ||1||
Sweet and bitter characteristics are inherent in creation and valuable attributes of my creator. (1)

baabaa boleeaai pat hoi ||
O learned being, utter only those words that bring honor to self and others.

uootam se dhar uootam kahe'eeh neech karam beh roi ||1|| rahaau ||

Those who center their actions on noble deeds are supreme, while those who engage in negativity regret their actions upon reflection. (1)(Pause)

ras suinaa ras rupaa kaaman ras paramal kee vaas ||

People pursue enjoyment in material wealth such as gold and silver, the physical thrill of lust, the sensory delight of fragrance.

ras ghoRe ras seja ma(n)dhar ras meeThaa ras maas ||

People take pleasures in opulence, such as owning purebred horses, palatial palaces, and enjoying exquisite delicacies and meals.

ete ras sareer ke kai ghaT naam nivaas ||2||

The pleasures of the human body are abundant, so how can contemplation find space in the heart? (2)

jit boliaai pat paieeaai so boliaa paravaan ||

The spoken words that bring honor to oneself and others are acceptable.

fikaa bol viguchanaa sun moorakh man ajaan ||

Negative words only bring sorrow; internalize this in mind, which is unaware and ignorant.

jo tis bhaaveh se bhale hor k kahan vakhaan ||3||

What pleases one's consciousness is inherently good; there are no other words to adequately convey and express this truth. (3)

tin mat tin pat tin dhan palai jin hiradhai rahiaa samai ||

Wisdom, credibility, and prosperity are ordained to those whose minds are immersed in contemplation.

tin kaa kiaa saalaahanaa avar suaaliau kai ||

Why should those beings be eulogized or appreciated in any way?

naanak nadharee baahare raacheh dhaan na nai ||4||4||

Nanak says those bereft of compassion are not immersed in benevolence or contemplation. (4)(4)

Essence: Guru Nanak conveys that individuals who overlook the significance of kindness and self-reflection are missing a crucial aspect of life. This absence of compassion prevents them from engaging in meaningful contemplation and performing genuine acts of benevolence. Embracing these values is essential for a truly fulfilling existence and fostering a considerate society.

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Website: OnenessInDiversity.com

Email: onenessindiversityfoundation@gmail.com