

Guru Nanak - Sabad 44
lekhai bolan bolanaa lekhai khaanaa khaau ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 15

lekhai bolan bolanaa lekhai khaanaa khaau ||
lekhai vaaT chalaieeaa lekhai sun vekhaau ||
lekhai saeh lavaie'eeh paRe ke puchhan jaau ||1||
baabaa maiaa rachanaa dhoh ||
a(n)dhai naam visaariaa naa tis eh na oh ||1|| rahaau ||
jeevan maranaa jai kai ethai khaajai kaal ||
jithai beh samajhaieeaa tithai koi na chalo naal ||
rovan vaale jetaRe sabh ba(n)neh pa(n)D paraal ||2||
sabh ko aakhai bahut bahut ghaT na aakhai koi ||
keemat kinai na paieeaa kahan na vaDaa hoi ||
saachaa saahab ek too hor jeeaa kete loa ||3||
neechaa a(n)dhari neech jaat neechee hoo at neech ||
naanak tin kai sa(n)g saath vaDiaa siao kiaa rees ||
jithai neech samaaleean tithai nadar teree bakhsees ||4||3||

Summary: Contemplation is a personal journey that involves exploration through observation, experiential learning, and self-reflection. It requires deep listening and inner silence to connect with others and oneself. For individuals facing dilemmas, contemplation can help them stay present in their consciousness, allowing them to clarify universal realities and the purpose of their lives.

lekhai bolan bolanaa lekhai khaanaa khaau ||
As ordained by one's intentions, one speaks one's thoughts. As ordained by one's efforts, one is nourished.

lekhai vaaT chalaieeaa lekhai sun vekhaau ||
As ordained by one's actions, the path is trodden. As ordained by one's thoughts, perceptions of what is heard and seen are formed.

lekhai saeh lavaie'eeh paRe ke puchhan jaau ||1||
As ordained by the law of the universe, one draws breath. What else should one seek about this eternal reality from the learned? (1)

baabaa maiaa rachanaa dhoh ||
O learned one, the allure of worldly desires is deceiving.

a(n)dhai naam visaariaa naa tis eh na oh ||1|| rahaau ||

The ignorant who have forgotten to practice contemplation remain in a state of confusion. (1)(Pause)

jeevan maranaa jai kai ethai khaajai kaal ||

Life and death are inseparable and come to all. Everything perishes in due time.

jithai beh samajhaieeaa tithai koi na chalio naal ||

One can only reflect on their deeds in their consciousness, a place where no one else can accompany after death.

rovan vaale jetaRe sabh ba(n)neh pa(n)D paraal ||2||

Upon death, the wailers, too, cannot help but only tie a pile of straw to dispose of the body. (2)

sabh ko aakhai bahut bahut ghaT na aakhai koi ||

The greatness of the infinite all-pervading divine energy is celebrated and respected; no one belittles it.

keemat kinai na paieeaa kahan na vaDaa hoi ||

However, no one can estimate the magnanimity of the infinite, all-pervading divine energy. Words expressing its magnanimity can't make it magnanimous.

saachaa saahab ek too hor jeeaa kete loa ||3||

The omnipresent divine energy is singular, which pervades in many forms in many regions. (3)

neechaa a(n)dhar neech jaat neechee hoo at neech ||

Even if one belongs to the lowliest of the lowly strata as defined by society.

naanak tin kai sa(n)g saath vaDiaa siau kiaa rees ||

Nanak says he cherishes their association. Why seek parity with those defined by society as the high strata?

jithai neech samaaleean tithai nadar teree bakhsees ||4||3||

In a mindful society where the underprivileged are cared for, such a conscious fair society is blessed and divine. (4)(3)

Essence: Guru Nanak highlights that societal injustices arise from entrenched discriminatory mindsets, which create environments of inequality. However, when individuals prioritize fairness, they foster mindfulness as catalysts for

positive change to build a just and harmonious society that treats everyone with dignity and respect.

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