

PROVERBIAL SAYINGS FROM
THE
ADI-GRANTH



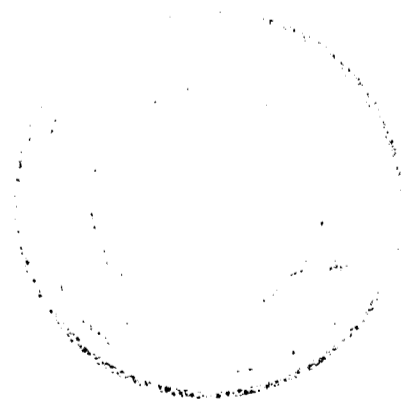
A TERM PAPER

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By

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A proverb is one man's
Wit and all men's
wisdom

— LORD JOHN RUSSEL —

AN APOLOGY

While transliterating the Proverbial sayings of the Adi-Granth from the original gurmukhi script into the Roman Script, I have not followed any accepted formula for fear of making the readability of the text too difficult for the lay reader. It was not at all difficult to evolve a phonetic script of my own, sufficiently responsive to the needs of my text but the absence of diacritical marks and other distinguishing symbols in the keys of the ordinary type writers, I was left with no option but to resort to the most unscholarly but readable method of transliteration, that just roughly approximates to the original pronunciation.

C_O_N_T_E_N_T_S

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I_N_T_R_O_D_U_C_T_I_O_N

A. Intensive research, conducted by Socio-Linguistic all over the world, has conclusively proved the existence of proverbs among all nations, big or small, and in what ever stage of civilization. In other words, it means that every nation of the world has its own wise men who try to express their varied life experiences in pithy, rhythmic and sometimes in rhymed sentences. It has been further observed by an intelligent critic that "when men begin to travel, when they came into contact with communities far removed in customs and outlook from their own, when they broaden their minds and extend their mental horizons with education and reading, the proverb tends to vanish from their midst," Henry H.Hart, seven hundred Chinese proverbs, p.xxiii-iv. That is to say, that the prevalence of proverbs is one of the surest proofs of comparatively backward nature of any social group. Many sociologists of consequence have corroborated, to a large extent, these findings of Mr. Henry H.Hart. Evidently proverbs have a tendency to lose currency with the passage of time.

Panjab is one of the most advanced states of Indian sub-continent and Panjabi being the main vehicle

of the expression of its people, it can not be called backward, yet as most of the recent material advancement of this state has been in the field of agriculture, its language, especially the spoken idiom, is still extremely rich in its rural flavour. Proverbs, now on the wane, in the writings of sophisticated Panjabi writers, abound in the language of conversation. They also abound in Panjabi literature which is 'folky' in form. Not many scholars have come forward to compile exhaustive collections of this readily available material and the fact is certainly disconcerting, as the material, important from the point of view of sociological, linguistic, literary, historical and practical study of man is being permitted to lapse into oblivion. It is my earnest hope that scholars will soon come on the scene, who will devote their lives to this noble, though difficult task of picking up proverbs from the lips of speakers in the East and West Panjab and compile comprehensive dictionaries for the benefit of all mankind.

However, the subject that has been assigned to me by my professor, Dr.J.S.Sharma, is easier, though only comparatively. I have been asked to compile a selection of proverbs or to be exact, proverbial saying from only one source, - that is the sacred book of Sikhs -The Adi Granth. On the face of it, it seems to be an easy job

as I have already hinted above, but very soon after my induction into this research I realized that the subject was quite hard and would not yield completely satisfactory results in spite of a number of attempts.

Here are some of the reasons :

- i. The whole of the Guru Granth Saheb is a metrical compilation and wherever an already prevalent proverb has been used by Gurus or other saints in their compositions, its form has been made to fall in line with the requirements of their metres. This results in the modification of essential vocabulary of a particular proverb also and one is not always clear whether an already existing proverb has been used or whether the prevalent proverb owes into origin to the specific word-formation of that particular verse. If Panjabi literature, earlier in time, than the Adi Granth, was available, this problem would not have been very acute, but as matters stand to-day it does, sometimes, become extremely difficult to brand such a verse as a proverb.
- ii. Poets of all ages have had the gift of phrase. It is not difficult for any poet to create a catchy, proverb like, beautiful word-formation. It is a real job for any research student to discriminate successfully between 'pure' proverbs and mere 'quotable quotes', as the Reader's Digest would put it. While I have no hesitation in pointing out that I have tried hard to do an honest job of my work, I can not, to be quite fair, claim that I was able to sift proverbs from proverb-like verses. However, the caption of this project, being 'proverbial sayings'

this difficulty was crossed over, though it does not absolve any future research-worker from the difficulty that he will hence to face, if he were to take up work on 'pure folk proverbs' in the Adi Granth.

- iii. While most proverbs are without known parentage, all the proverbs of the Adi Granth have the unqualified imprint of the authors upon them. This fact itself militates against the granthian verses being treated as real proverbs.
- iv. Added to these was the tedium and dogged labour inherent in the work of locating proverbs in the poetical works of a good number of medieval poets, extending over 1430 sprawling pages of the compilation called Guru Granth.
- v. But now, after having finished the job, I do not regret all the labour spent over the preparation of this monograph, especially because the literature on the proverbs or proverbial sayings in Panjabi is precious little. Indeed, when I came across a little booklet captioned "Gurmat Akhautan" by the late Venerable Bhai Mohan Singh Vaid, I had thought of leaving the subject for fear of duplication, but even a cursory glance made it clear to me that the old veteran did not subscribe to any standard definition of a proverb or proverbial saying and the only touchstone

which he had invariably used was his caprice, rather than any well-defined standard. His collection is neither scientifically satisfying nor handy for the purposes of reference. On the other hand it is full of matter not strictly relevant to its caption. Leaving this small, now scarce compilation, no other ready material has been available to me on the subject. The earlier compilation of proverbs, like :

1. Amrita Pritam:

A joki Panjabi Kavita.
In Panjab by M.S. Randhawa,
Patiala, language department,
1960. PP. 455- 478

2. Baldev Singh:

Viakaran Sikhya.
Amritsar, Stano Agency,
1945.

3. Bedi, Kishan Singh:

Agricultural proverbs
of the Panjab.
Panjab, The Public
Relation Department,
1962.

4. Bedi, Sohinder Singh:

Suhaj Parboth.
Delhi, National Book Shop,
1967.

5. Bedi, Wanzara:

Akhana bare akhan.

In Lok Akhde han.
Ludhiana, Panjabi
Sahit Academy, 1959
PP. 101- 102.

6. Bedi, Wanzara:

Akhana de bantar te
Chhandabandi.
In Lok Akhde han.
Ludhiana, Panjabi Sahit,
Academy, 1959.
PP. 56- 57.

7. Bedi, Wanzara:

Akhana de mahanata.
In Lok Akhde han.
Ludhiana, Panjabi Sahit Academy, n.d.
PP. 4- 9.

8. Bedi, Wanzara:

Akhan de pribhasha.
In Lok Akhde han.
Ludhiana, Panjabi Sahit Academy,
1959,
PP. 9- 16

9. Bedi, Wanzara:

Akhana da vargikaran.
In Lok Akhde han.
Ludhiana, Panjabi Sahit Academy,
1959,
PP. 83- 88.

10. Bedi Wanzara:

Akhana de varton da ghera.
In Lok Akhde han.
Ludhiana, Panjabi Sahit Academy
1959,
PP. 89- 92

11. Bedi, Wanzara:
 Akhautan de utpati te Vikas.
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Academy,
 1959,
 PP. 16- 23.
12. Bedi, Wanzara:
 Akhautan di Sambhal.
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Academy,
 1959,
 PP. 93- 98.
13. Bedi, Wanzara:
 Bhugolic Akhan.
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Academy,
 1959,
 PP. 106- 108
14. Bedi, Wanzara:
 Ithasik Akhan:
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Akademy,
 1959,
 PP. 109- 115.
15. Bedi, Wanzara:
 Lok Akhde han.
 Ludhiana, Panjabi Sahit Akademy,
 1959.
16. Bedi, Wanzara:
 Lok Wartawan.
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Akademy,
 1959,
 PP. 343- 410.

17. Bedi, Wanzara:
 Manuku te Jeewan.
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Academy,
 1959,
 PP. 139- 154.
18. Bedi, Wanzara:
 Panjab de Akhan di Vichardhara.
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Academy,
 1959,
 PP. 45- 55.
19. Bedi, Wanzara:
 Panjab desh.
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Academy,
 1959,
 PP. 103- 106.
20. Bedi, Wanzara:
 Panjabi Akhana de somein.
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Academy,
 1959,
 PP. 35- 44.
21. Bedi, Wanzara:
 Panjabi Akhana dian Visheshian.
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Academy,
 1959,
 PP. 78- 82.
22. Bedi, Wanzara:
 Parkirti, Ruttan te minh.
In Lok Akhde han.
 Ludhiana, Panjabi Sahit Academy,
 1959,
 PP. 126- 138.

23. Bedi, Wanzara:
Partakh Wachi te Parman Wachi Akhan.
In Lok Akhde han.
Ludhiana, Panjabi Sahit Academy,
1959,
PP. 24- 30
24. Bedi, Wanzara:
Rab te Manukh.
In Lok Akhde han.
Ludhiana, Panjabi Sahit Akademy,
1959,
PP. 118- 125.
25. Bedi, Wanzara:
Ranna Barei
In Lok Akhde han.
Ludhiana, Ludhiana Sahit Academy,
1959,
PP. 159- 163.
26. Bedi, Wanzara:
Sohaj te Gaurav Liaundian Wiontan.
In Lok Akhde han.
Ludhiana, Panjabi Sahit Academy,
1959.
PP. 68- 77.
27. Bedi, Wanzara:
Smajik te Bhaicharak Jeewan.
In Lok Akhde han.
Ludhiana, Panjabi Sahit Academy,
1959,
PP. 184- 221.
28. Bhanu datt:
Panjabi Akhautan.
Lahore, Karta,
1913.

29. Chakarwanti, Inder Singh:
Masle Saikh Farid ke.
Patiala, Language department,
1962.
30. Daler, Avtar Singh:
Panjabi Lok Naach.
Jullundur, New Book Company,
1961.
31. Gurdit Singh Gyani:
Mele de Tiuhar.
In Panjab by M.S. Randhawa,
Patiala, Language department,
1960,
PP. 193- 214.
32. Heirs, W.P:
Panjabi Proverbs and idiomatic Sentences:
Gojra, Church Mission,
1929.
33. Ibbetson, Denzil Charles:
Panjab Castes.
Lahore, Panjab Govt. publication,
1916.
34. Jehlmi, Mohamad Baksh:
Kissa Saifful-Malook.
Patiala, Language department,
1961.
35. Joginder Singh:
Lok Naach.
In Panjab by M.S. Randhawa,
Patiala, Language department,
1960.
PP. 111- 138

36. Kartar Singh:
Panjabi Viakaran ate Lekh Rachna.
Ludhiana, Lahore, Book Shop,
n.d.
37. Kishan Singh:
Dictionary of Panjabi Proverbs
with parallel English proverbs
or renderings.
Ludhiana, Gupta, L. Kunz Bihari Lal,
n.d.
38. Mann, Devinder Singh:
Naveen Jawahar Panjabi Viakaran
ate Lekh rachna.
Delhi, Gurdas Kapoor and Sons,
n.d.
39. Mehtab Singh Gyani:
Amrit Panjabi Viakaran.
Amritsar, Sikh Publishing House,
1952
40. Mohan Singh:
Gag pad rachna.
Amritsar, Hind publishers Ltd.
n.d.
41. Mohan Singh:
Sahit.
In Panjab by M.S. Randhawa.
Patiala, Language department,
1960,
PP. 411- 454.
42. Osborne, C-F:
Panjabi Lyrics and proverbs.
Lahore, Govt. of Panjab,
1918.

43. Pal Singh:
Akhan Muhavare.
Delhi, Eastern Panjab publishers,
n.d.
44. Prakaram Singh:
Panjabi Akhautan.
Lahore, Gurdial Singh,
1914.
45. Randhawa, M. S:
ed. Lok Kha Khaman.
In Panjab, Patiala,
Language department,
1960,
PP. 255- 330.
46. Sahib Singh:
Panjabi Suhaj Prakash by Sahib Singh and
Mehtab Singh,
Ludhiana, Lahore Book Shop,
n.d.
47. Sandhu, Gulzar Singh:
Har Singar te Pahrawah.
In Panjab by M. S. Randhawa,
Patiala, Language department,
1960,
PP. 95- 110.
48. Sandhu, Gulzar Singh:
Rasam Rivaz te Waham Bharam.
In Panjab by M. S. Randhawa,
Patiala, Language department,
1960,
PP. 149- 192.
49. Satyarthi, Devinder:
Lok Geet.

In Panjab by M.S.Randhawa,
Patiala, Language department,
1960,
PP. 215- 254.

50. Taran Singh:

Panjabi Muhavra Kosh by Taran Singh
and Jodh Singh.
Chandigarh, Panjab University Publication Bureau,
1964.

51. Temple, R.C:

Dhanna, The Bhagat.
In the legends of the Panjab.
Patiala, Language department,
1963.
PP. 82- 90.

52. Temple, Richard:

Dictionary of Hindustani Proverbs
by Richard Temple and S.W.Fallon.
Calcutta, Dent, 1886
PP. 114- 186.

53. Temple, R.C:

The legend of Guru Gugga.
In The legends of Punjab.
Patiala, Language department,
1963.
PP. 121- 210.

54. Temple, R.C:

Northern Indian Proverbs.
Calcutta, Dent,
1887.
PP. 86- 92.

55. Temple, R.C:

Some Panjabi and other proverbs.
Calcutta, Dent,
1897.

56. Vogel, J.P:

Historical Rbyms and proverbs
of the Panjab.
London, Routledge,
1923.

either confine themselves mostly to the idioms and proverbs of Panjabi language or tackle only a specific field, like proverbs relating to agriculture. I am, therefore, glad that my work has covered a hitherto untackled source, thereby avoiding almost all duplication of labour.

B. I have a feeling that the preparation of this compilation of proverbs from the Adi Granth will still bear some further professional justification also. It has been pointed out that proverbs have linguistic, literary and socio-culture importance. Proverbs are like pearls of wisdom-shining ingots of oralgold, which not only embellish the day-to-day speech but add weight and depth also to it. They are capsules experience and wisdom handed to us from our nameless forefathers. There is no denying the fact that when the printed word was non-existent, the uneducated mass got useful instruction, for successful living, through these well-worded sayings.

They served as free and roving teachers during times when education was confined to and reserved for the privileged few. Now-a-days when travel is easy and convenient, controls of the home and society have almost crumbled and authentic reference works on all possible subjects are so readily available, some aversion to the prescriptive authority of proverbs is understandable but it does not, at all, mean that these age-long pieces of human wisdom have lost any going to remain an essential part of our social fabric and shall be favourite quotes at certain levels of society, at times, their apt anticipatory wisdom and at othertimes for their warnings. Any compilation of proverbs or proverbial sayings should be welcome, therefore, to scholars of language, literature and sociology and seekers of wisdom. As a librarian-to-be, I consider it as one of my professional duties to provide a work of ready reference. The collection, compilation and dissemination of these products of wise folk-minds, -the proverbs-, has engaged the attention of greater minds but the Adi Granth being almost a closed book for many scholars of the world except those who know Panjabi in Gurmukhi script, I have enjoyed working on this monograph, in the hope that it will be possible for me to be professionally helpful to a section of readers, however, small they may seem to be, at the moment. My work, which required guidance at each

step, has been successfully completed with the expert advice that was so generously made available by my able professor, Dr.J.S.Sharma, M.A.,D.L.Sc.(Delhi), M.A.,Ph.D.Lib-Sc. (Michigan,USA); Librarian, and head department of Post-graduate Bachelor's Degree in Library Science, Panjab University Library, Chandigarh. He, in spite of his busy life, always helped me to unfold my problems whenever I approached him.

I am extremely indebted to S. Joginder Singh, M.A.,D.L.Sc., Deputy Librarian, for his generous help and timely suggestions for completing this project.

I am also deeply thankful to Shri V.S.Rastogi, Shri G.C.Bansal, Shri A.G.Ghan and S. Gurbachan Singh for their useful help and guidance which enriched my knowledge in Library Science.

It is my pleasant duty now to thank these gentle men for the unfailing courtesy and expert guidance that they gave me whenever I had occasion to refer any of my difficulties to them. I am not unmindful of the fact that but for their abundant assistance the present project would have remained at the level of an idea only while I declare my deep indebtedness to these teachers and other friends whom I may have consulted occasionally, I must also admit that I, alone, am responsible for every thing in this compilation that may smack amateurish and it is my

fervent prayer that the learned readers will be large hearted enough to overlook them and, if possible, bring them to my notice so that I may be able to make necessary improvements in this dissertation.

Panjab University Library,
Chandigarh.

Rupinder
Rupinder Kaur
February 5, 1969.

* ****
* CHAPTER I I *
* ****

As I busied myself with the present job, I came to realize very early during my research, that I could not make any progress till I settled in my own mind what exactly I meant by a "Proverb".

It has been observed by me already that the subject of this study had not been covered fully by any writer or compiler in Panjabi. I had, therefore, to fix for myself the whole frontier of my subject. I took resort to lexical authorities^{ti} and here is the result of my quest :

" Proverb", according to the Shorter Oxford Dictionary (1964) " is a short pithy saying in common use".

The Webster's Third New International Dictionary spells it out as " a brief epigrammatic saying that is a popular by-word".

It is interesting to know what the old masters have to say about Proverb. Chamber's Encyclopaedia (1865) has given a summary of the sayings of old masters about proverbs, which is well-worth quoting:

"Aristotle speaks of them as 'remnants which on account of their shortness and correctness have been saved out of the wreck and ruins of ancient philosophy'.

Agricola considers them 'Short sentences into which, as in rules, the ancients have compressed life.'

Erasmus holds them to be well-known and well-used dicta framed in somewhat out of the way form Or fashion"

Other masters like Cervantes, Dr. Johnson and Bacon have also to say something on proverbs, and it is not very different from what has been quoted above :

Cervantes: "Short Sentences drawn from long experience".
 Dr. Johnson: "Short Sentences frequently repeated by the people".
 Bacon: "Genius, wit and spirit of a nation".

Regretting the absence of a clear and exact definition of a proverb, Selwyn Gurney Champion in his compendium 'Racial Proverbs', Second Edition, London, Routledge and Kegan Paul (Ltd.), 1950, tries to give an all-inclusive definition:

"A proverb" says, Dr. Champion, "is a racial aphorism which has been or still is, in common use, conveying advice or council, invariably camouflaged figuratively, disguised in metaphor or allegory".

Dr. Champion had also drawn attention to the wonderful universal semantic similarity in the words that stand for proverbs in various languages and dialects of the world. I quote a few examples from his research :-

"In Arabic 'masal' (to make like) is essentially a similitude or parable describing human conduct in word-pictures".

The word for Proverb in Bulgarian and Serbo-Croatian is, as in Russian 'Poslovitsa' meaning 'by-word'. Chinese 'Yen' or 'Yen Yu' means elegant or accomplished words and 'Su Hua' "Common talk".

In Estonian 'Vana Sona' means 'Old word'. The German word, 'Spruchwörter' 'means a figure of speech'."

Greek 'paroemia' is a 'by-word'.

In Japanese we have 'koto- Waza' or 'Words that work'.

The etymology of the original Latin word for proverb is (Pro'-'publicity' and 'Verbum'- 'a word'.

A proverb in Sanskrit is called 'Subhashita' meaning 'Well-Spoken word' or 'fine saying'.

All these semantic implications inferred from lexical quotations, given above, when taken together emphasize three major aspects of a proverb:

- i. Its common currency among the people's speech.
- ii. The compact and concentrated nature of its linguistic frame, and ;
- iii. The tried utility or wisdom of its content.

Strictly speaking, the present compilation differs, in some respects from the requirements of the definitions of the proverb, as given above, because I have collected here not proverbs, but 'proverbial sayings'.

The major difference between the two is that authentic 'proverbs' have, so to say no parentage and can rarely be traced to their authors, while the sayings included in the compilation are the creations of well-known poets.

Another difference is that of the form, while there is no bar on the proverbs being expressed in a verse form, it is not their normal garb. In our case the whole of The Adi Granth is composed in a regular metres and every verse that has been included in the present work is metrical, but because in most of the cases only a part of a verse, or at the most the first or second verse of a couplet is taken up, the metrical form is not prominently displayed, except when a full couplet is given. In almost all other respects, and for all intents and purposes, the verses chosen here are like proverbs. They are already current among people, especially among the Panjab peasantry, like any other proverb. A few, which may not have found wide currency yet, have all the potentialities of currency. In fact, these sayings are so well couched in rhythmic words, are so economical in the use of vocabulary and contain so apt and useful universal advice that it is almost impossible, at times, to differentiate between a 'Proverb' and a 'Proverbiaal Saying'.

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* C H A P T E R I I I *
*

The Matter and the Method:

It has been made clear already that the present work is in no way an exhaustive Dictionary of Panjabi proverbs. It is not even a thesaurus of the proverbial sayings found in Panjabi Literature of the early Mughal period. Bhai Gurdas (who is incidently, the greatest single literary source, from the point of view of proverbs), Damodar Gulati^{and} Shah Hussain are among the stalwarts who flourished during the early Mughal period and were contemporaneous with the great Gurus. The present work does not envisage any research into the writings of these and other Panjabi writers. Our work is confined to one of the greatest compilation of all times, the Adi Granth (The first book), edited and compiled by Guru Arjan, the 5th Guru of the Sikhs, in 1604 A.D. Treated as the living Guru, its authentic version has 1430 pages and what ever the size, most of the prevalent editions are made to approximate to this number. It contains the full and authentic poetical works of six of the ten Sikh Gurus, namely:

1. Guru Nanak Dev
2. Guru Angat Dev
3. Guru Amar Dass
4. Guru Ram Dass
5. Guru Arjan Dev and
6. Guru Teg Bahadur.

Besides these, copious selections from the poetical works of the most important religious leaders current among the North Indian people of that time, are also found therein. A complete list of the poets included in the Adi Granth, which is popularly called the "Guru Granths" is given below :

The Gurus:

1. Guru Nanak Dev
2. Guru Angad Dev
3. Guru Amar Dass
4. Guru Ram Dass
5. Guru Arjan Dev
6. Guru Tegh Bahadur.

The Saints:

7. Bhagat Beni
8. Shri Bhikkan ji
9. Bhagat Dhanna
10. Bhagat Jai Dev
11. Bhagat Kabeer
12. Bhagat Namdev
13. Bhagat Parmanand
14. Bhagat Pipa
15. Bhagat Ramanand ji
16. Bhagat Ravi Dass

17. Bhagat Sadhna
18. Bhagat Sain
19. Bhagat Surdas
20. Bhagat Trilochan
21. Sheikh Farid.

The Bhatta and Doms:

22. Ballh
23. Balwand
24. Bhallh
25. Bhikha
26. Gayand
27. Haribans
28. Jalap
29. Kalas Har
30. Keerat
31. Mathura
32. Nallh
33. Sallh
34. Satta, and last of all
35. Sunder, Guru Amar Dass's son.

It may be stated here that all these poets did not belong to the Panjab alone, but come from distant regions as Maharashtra. In point of time also the range is from the 10th or 11th century to the 17th. It is evident from the number of poets and their geographical

and temporal distribution, that the proverbial sayings, culled from the great mine of medieval Indian literature, represent if not all, then certainly the North Indian psyche of at least seven centuries.

The selection of sayings has been a very difficult task indeed because the number of sayings that commanded attention was enormous. To begin with I prepared cards of all possibly eligible verses, or parts of verses. These were then grouped under subject heads in alphabetic order. A strict check was applied by putting emphasis on the proverbial nature of these sayings and in order to complete this process of elimination the collected material had to be studied again and again till what, in my opinion was absolutely retainable was left. I may have exercised the check a little too strictly, but I have done this screening so that I included only that which passes the test fully.

I have given the text of each saying in its original Gurmukhi script and given the English translation immediately below each. In the end I have also given an alphabetic index of all the sayings included under subject-heads.

As some quotations could be conveniently placed

under two different heads or were difficult enough to group them under one category, I have not refrained from including the same quotation under two heads. This has been done with a view to achieve better referential convenience.

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* C H A P T E R : I V *
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* P r o v e r b i a l S a y i n g s : *
* C l a s s i f i e d . *
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* **** *

| A_C_T_I_O_N_S |

1. Udam karat sital man bhae.
Activity brings coolness of mind.
2. Uttam karni shabad bichar.
Excellent actions follow consideration of the Shabda.
3. Ahkar kare so ahikar pai.
Tit for tat. (Like actions, like re-actions).
4. Avr updesai aap na kare.
He teaches others, but does not practice it himself.
5. Apan hathin apna appe hi kaaj savariye.
It is good to do one's job with one's own hands
6. Appe beej apne hi khah.
Sow it yourself to eat it yourself.
7. Esa kaam mule na kijai jit ant pachhotaie.
Do not act in a way that you have to repent later.
8. Esi kala na khediye jit dargah hariye.
Do not play the game which may cause your defeat in heaven.
9. Antar behkai karam kamavai so chauh kunti janiye.
A deed done even in camera is known all the world over.

10. Andhi kammi andh sajai.
Senseless actions invite senseless punishment.
11. Sahu ve jiya apna kiya.
Bear, O mind ! the result of your own actions.
12. Sacho ureh sabh ko upnar sach achar.
Nothing is greater than truth, except true conduct.
13. Sachah marg chaldiya ustut kare jahan.
He who traverses the true path will get all praise from the world.
14. Handeh un kataida painda lore patt.
He who goes about preparing wool tops will not wear silk.
15. Kartut pasu ki manas jaat.
Action of a beast, form of a human.
16. Karmi appo apni kiya nere kiya door.
Near or far, actions alone will help.
17. Kahe re man chitvia udam ja aahar, har jio paria.
When God Himself is busy for you, why should you worry for any initiative on your part?
18. Kita loriye kam so har pai akhiye.
Whatever work you want done, ask God for it.
19. Khatri so jo karam ka sur.
Brave in action is the real Khatri.
20. Ghal khae kichhu hathu dehi.
Work hard and share the produce.

21. Jeha bijai so lunai.
As you sow, so shall you reap.
22. Jehi mansa kar lagai teha phal pai.
The intention behind an action determines
the fruit.
23. Jaisa karam taisi liv lavai.
Give as much attention to it as the
business in hand deserves.
24. Jo bijai so ugvai.
Whatever you sow, that alone will grow.
25. Phal seveha paiye te vehi kar kamaiye.
Results are determined by the actions done.
26. Farida amal ji kite duni vich se dargah aye kam.
O Farid ! Good deeds done here will serve
you hereafter.
27. Fraida jini kami nahi gun te kamre visaru.
O Farid ! Do not indulge in useless actions.
28. Farida je toon akal latif kale likh na lekh.
O Farid ! If you are wise do not write your
fortune black.
29. Farida lorai dakh bij uriyan kikar bijai jat.
O Farid ! Only a foolish peasant sows
brambles to reap grapes.
30. Bijai bikh mangai amrit vekho eh niao.
Sowing poison, looking for nectar-what a
just expectation?

31. Mun ka andha andh kamavai.
Blind in mind will act blindly.
32. Manda changa anna ape hee^{kita} panna.
Deeds alone will determine good or
Evil results.
33. Rotian karan purhi taal.
All tit-bits are done for bread.
34. Bolat bolat vadheh bikara.
Excessive talking encourages evil action.

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I ACTIVITY I

1. Udam karat sital man bhae.

Activity brings coolness of mind.

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*

[A N G E R]

1. So sucha jo krodh nivare.

He alone is pure, who sheds anger.

2. Kam karodh kaiya ko galai.

Indulgence in sex and anger
destroy health.

+ [+] + [+] + [+]

(*) (*) (*)

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1. Mamta badha avai javai.

Transmigration is the result of greed.

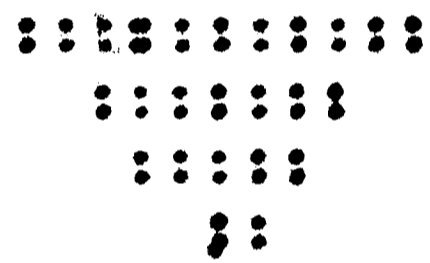
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{ A V A R I C E }

1. Labu vinairemansa jyon pani boor.
Greed spoils human soul, as saw dust
spoils water.
2. Lobhi ka vesah na kijai jeta paar vasai.
If possible, do not trust an avaricious
person.



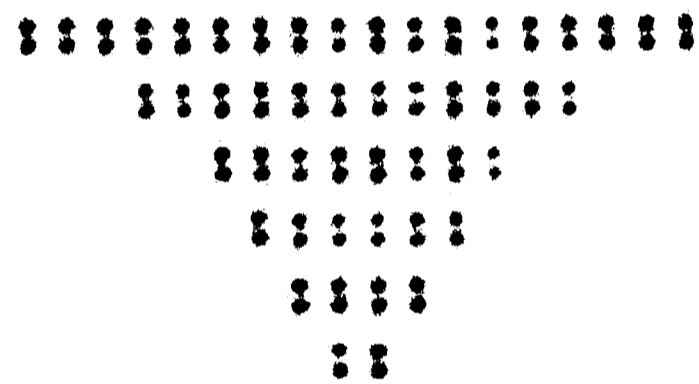
1. Anhonda bhar nindak sir dhara.
The backbiter carries the unnecessary burdens
on his head.
2. Avkhadh sabhe kitian nindak ka daru nahi.
All medicines have been tried, the backbiter
is immune to all.
3. Nindak kao phitke sansaar.
The backbiter is castigated by the whole
world.
4. Ninda hamra karai udhar.
Backbiting by others will lead me to
emancipation!
- 5 . Ninda kareh sir bhar uthai.
He who speaks ill of others, carries unnecessary
weight upon his head.
6. Ninda bhali kisai ki nahi manmukh mugandh karan.
Do not tell anybody's tales, only self
centred tools indulge in this pastime.

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| B E G G I N G |

1. Je ghar honde mangan jaiye fir ulahman mile tahi .
If a person who has enough of anything goes a begging for it, he is sure to receive a rebutt.
2. Bhikhia bhojan karai santaap.

Taking begged food leads to physical trouble.



1. Gurmukh ladha manmukh ganvaiya.

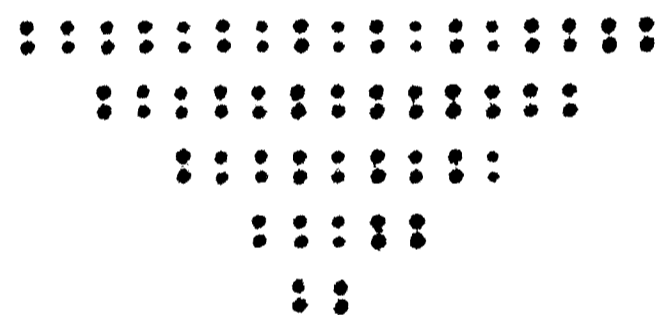
They attain who believe in the Guru,
They lose who are believers in self.

2. Ninda bhali kise ki nahin manmukh mugadh karan.

Do not tell anybody's tales, only self
centred tools indulge in this pastime.

3. Manmukh juthi na utrai je sau dhovan pai.

A hundred washings will not bleach the
soiled one who is a believer in self.



1. Surbir bachan ke bali.

The brave keep their words.

2. Sura so pehchaniye jo larai deen ke het.

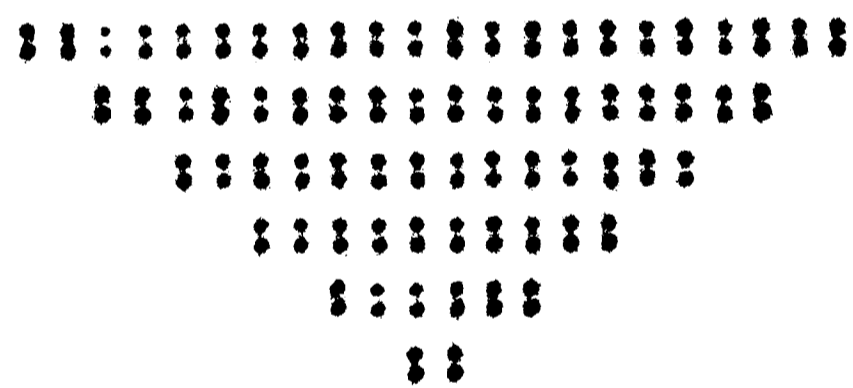
Brave is he, who fights for the down trodden.

3. Sure eh na akhiye ahnkar marai dukh pavai.

Those who live and die for pride are not at all
brave.

4. Jo sura tis hi hoye marna.

The brave alone die.



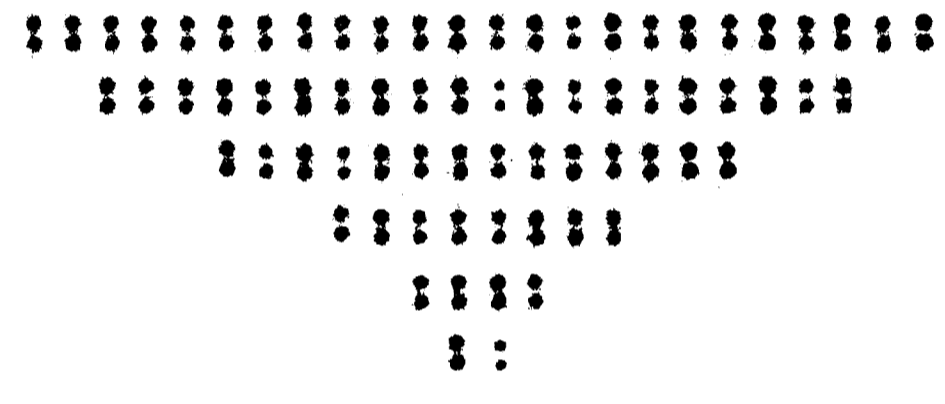
[C A S T E]

1. Fakar jati fakar nao.

Senseless is the caste and senseless the
(family) name.

2. Raj, mal, rup, jat jobanpanje thag.

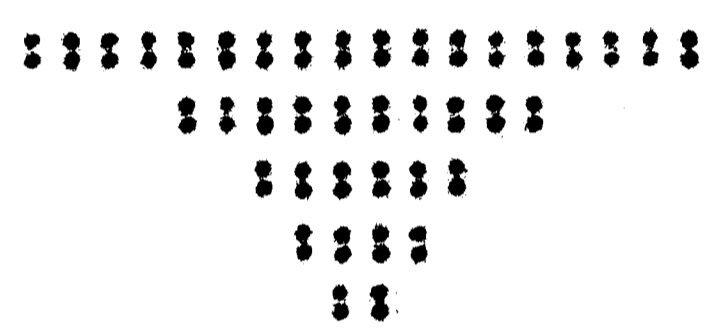
Authority, wealth, beauty, caste and youth
are Thugs all.



[C I R C U M C I S I O N]

1. Sunat kiye turak jo hoyega aurat ka kya kariye.

If circumcision were to make a musliman,
what about a woman.



[C O M F O R T]

1. Satigur sev sada sukh hoye.

Eternal happiness lies in the service of
the true preceptor.

2. Gur ki seva sada sukh paye.

Guru's Service is always soothing.

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] CONDUCT]

1. Avar updesai ap na karai.
He teaches others, but does not practice
it himself.
2. Aisa kam mule na kijai jit ant pachhutaiye.
Do not act in a way that you have to repent
later.
3. Aisi kala na khediye jit dargah gaya hariye.
Do not play the game which may cause your
defeat in heaven.
4. Sach urai sabh ko upar sach achar.
Nothing is greater than truth, except true
conduct.
5. Sache marg chaldiyan ustat kare jahan.
He who traverses the true path will get all
praise from the world.
6. Kartut pashu ki manas jaat.
Action of a beast, form of a human.
7. Ghal khai kichh hathon deh.
Work hard and share the produce.
8. Jeha bijai so lunai.
As you sow so shall you reap.

9. Jo bijai so ugvai.

Whatever you sow, that alone will grow.

10. Fal seveha paiya te vehi kar kamaiya.

Results are determined by the action done.

11. Farida amal je kite duni vich se dargah ave kam.

O Farid ! Good deeds done here will serve
you hereafter.

12. Farida je ton akal latif kale likh na lekh.

O Farid ! If you are wise do not write your
fortune black.

13. Farida lore dakh bijaurian kikkaar bijai jat.

O Farid ! Only a foolish peasant sows brambles
to reap grapes.

14. Bije bikh mange amrat-vekho eh niyao.

Sowing poison, looking for nectar- what a just
expectation ?

15. Manda changa apna appe hi kita pavna.

Deeds alone will determine good or evil results.

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[D E A T H]

1. Aur moye kya roiya jo apa thir na rahai.

Why weep on death when no existence is stable.

2. Agga nera aiya pichha riha dur.

Hereafter is close at hand, the past is left far
behind.

3. Aaj kal taj jahuge jyon kanchuri bhuyang.

You will soon leave this world behind, as a snake
leaves his skin.

4. Avai ant ~~the~~ na bhajiya jai.

You can-not run away from the end.

5. Aise mare je bahur na marna.

Die well to escape further deaths.

6. Hath kar marai na lekhai pavai.

He who dies wilfully, dies gainlessly.

7. Kandhi utte rukhra kichurak banne dhir.

How long can a tree on the river bank
expect to live ?

8. Ghat futai ko baat na puchhai
kadhoh kadhoh hoyi.

When the pitcher breaks, it is thrown out.

9. Jo upjai so binas hai pario aaj ke kaal.

**What ever is born shall die, may^{be} to-day, may
be tomorrow.**

10. Jo sura tishi hoye marna.

The brave alone die.

11. Nange payte gaye jin ke lakh karor.

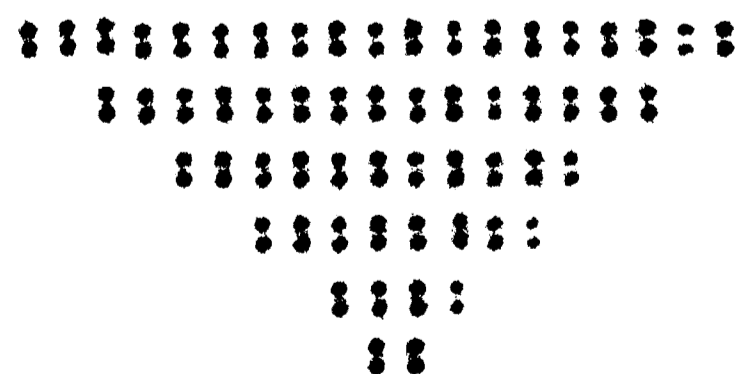
**Millionaires or billionaires, all will depart
with naked feet.**

12. Papan bajh hovai nahin,
moyan sath na jai.

**It (wealth) is not acquired without sin and it
accompanies no one after death.**

13. Marne te hi paiya puran parmanand.

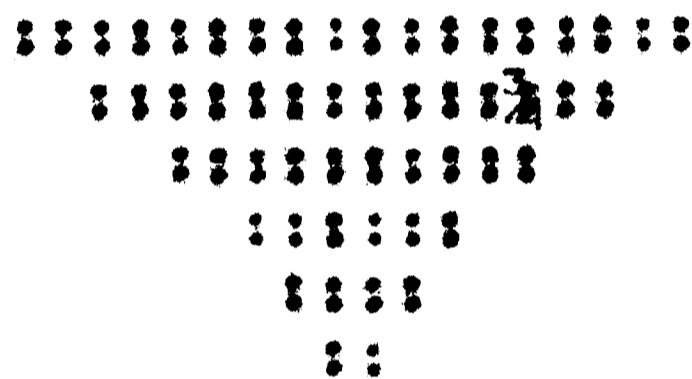
Death alone brings supreme and complete bliss.



[D E P E N D E N C E O N M A N]

1. Manukh kee tek birthi sabh jan.

Dependence on Man is very undependable.



[D I S C I P L E]

1. Uha sam thakur sum chera.

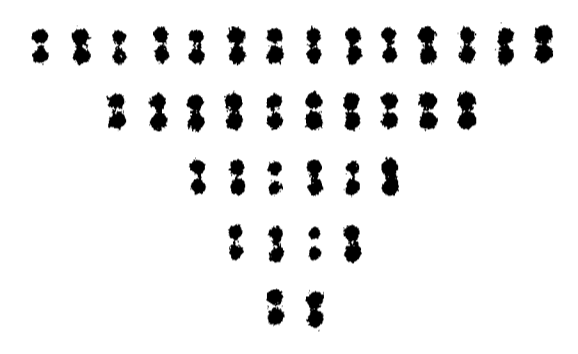
Like master, like disciple.

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! D I S C O R D - C O N F L I C T !

- 1. Kaleh buri sansaar vadai khapiyai.

Conflict is bad, (fruitless) discussion is
wasting.



1 • Andhe guru te bharam na jai.

A blind preceptor can not remove doubts.

2. Sahisai jiyo malin hai eh sanjam dhotta jai.

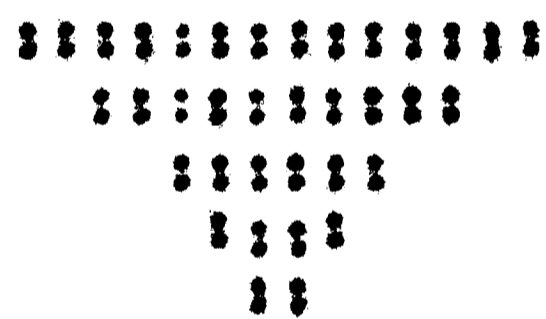
The mind is dirty with doubt, it can be washed
clean with self-control.

3. Bhajh guru sabh bharam bhalai.

Everyone gropes in doubt without the Guru.

4. Bharmen bhula daih dis dhavai.

He who is lost in doubt, runs aimlessly about.



[FALSEHOOD - UNTRUTH]

1. Kur na pahunche^{sach}/no sao gharat ghariye.

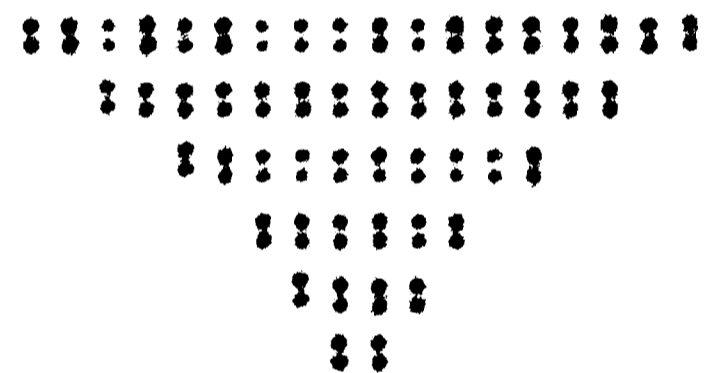
Falsehood can-not equal truth even with aid of
hundreds of excuses.

2. Kur nikhute Nanaka urak sach rahee.

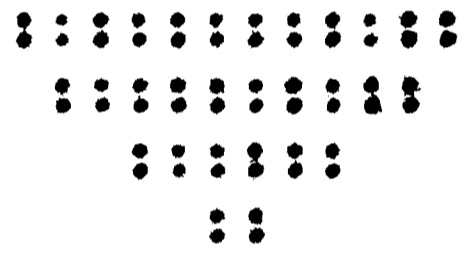
Falsehood will end, O Nanak ! Truth alone will
prevail.

3. Kur bol mardar khai.

False speech is like eating a dead body.



1. Se nirbhao jin bhao pia.
Fearless is he who fears the Lord.



| G O D |

1. Alla bhavai so bhala.
All that He wills is well.

2. Avar dujja kyon simriye ,
 jammen te mar jai.

Why remember him who is born to die ?

3. Aatar naam bin sansaar.

The World is restless without the Name.

4. Aap kiya sat sabh sat.

If He is true, His manufacture is also true.

5. Eh man chanchla chatrai kise na paiya.

O my smart mind ! God can not be reached
 by sharp practices.

6. Se kulvanta jo simrai swami.
Only he who remembers the Lord is a
 pedigreed person.

7. So jivai jis man vasiya soye.

He alone lives whose mind is God infused.

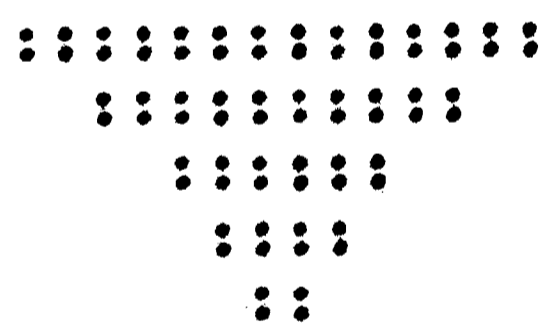
8. So brahman jo brahm bichare.

He who dwells on the Lord is the real
 Brahman.

9. Har bisrat sada khuvvari.
Forget the Lord and suffer.
10. Kabir soyi kul bhali jan kul har ko daas.
O Kabir ! That family is good which is slave
of God.
11. Kahe re man chitvia udam jan aahar har jeeo pariya.
When God Himself is busy for you, why should
You worry for any initiative on your part ?
12. Jo sar sain na nivai so sar kap uttar.
The head that bows not before God is well worth
cutting.
13. Dhrig dhrig greh kutumbh jit har preet na hoye.
Demned be they who have no love for God.
14. Parmeshvar te bhulian viapan sabhe rog.
All ills emanate from God- forgetfulness.
15. Bhulan andar sabh ko abhul guru kartar.
Everyone is liable to err except the Guru
and the God.
16. Mirtak kahiye Nanaka jih preet nahi bhagwant.
He who does not love God is a dead body indeed.

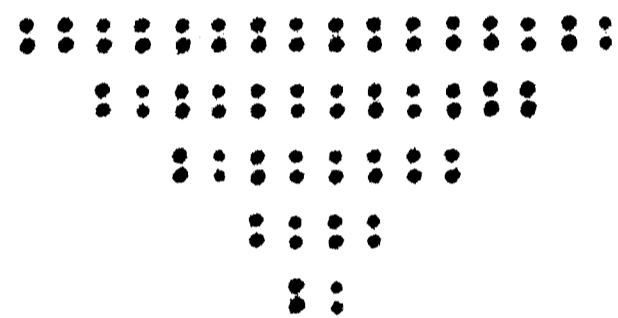
[G O D ' S W I L L]

1. Kira thaam deyi patshahi lashkar kare swah.
 God may decimate armies and place a worm on
 a throne.
2. Ghalle aye Nanka sadde uthi jahi
 We come because He sent us and go as
 soon as He calls us.
3. Nadar Upthi je kare Sultana Ghau karayeda.
 If He reverses His goodwill, emperors will
 become grass.
4. Nadia vich tibbe de-khale, thali kare asgha.
 He may produce islets in rivers and oceans
 in deserts.
5. Nar chahat kichhu aur aure ki aure bhai
 Man proposes, God disposes.



{ GRATEFULNESS }

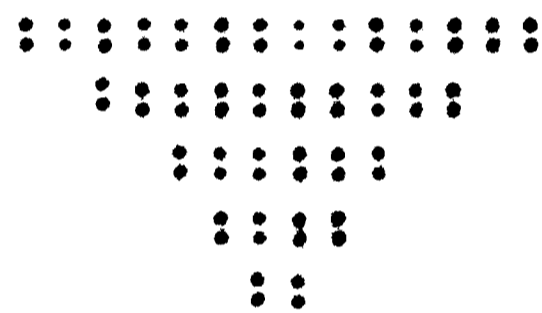
1. Jis ka ditta khavna, tis kahiye shabash.
Let us thank Him, who provides us our fill.
2. Pasu mile changiayan, khar khave amrit de
Even animals are better, they eat grass,
but yield milk.



[GREATNESS]

1. Jo- Jo deesai vadda vadera,
so- so khaku rul^osi.

All those who look big or great,
will soon become dust.



[G R E E D]

1. Bahar gyan dhyan ishnaan,
antar biyape lobh suan.

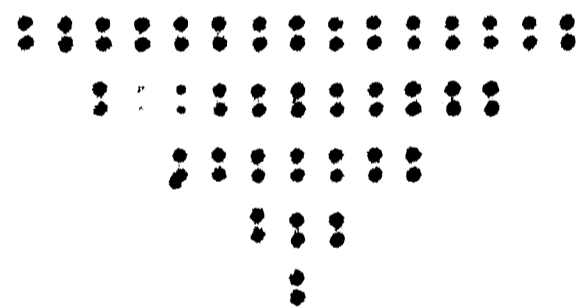
Knowledge, meditation and clean washings all are show, while the dog of greed resides inside.

2. Mamta badha avai javai.

Transmigration is the result of greed.

3. Labhu vinahe mansa jyon pani boor.

Greed spoils human soul as saw dust,
spoils water.



{ THE GURU }

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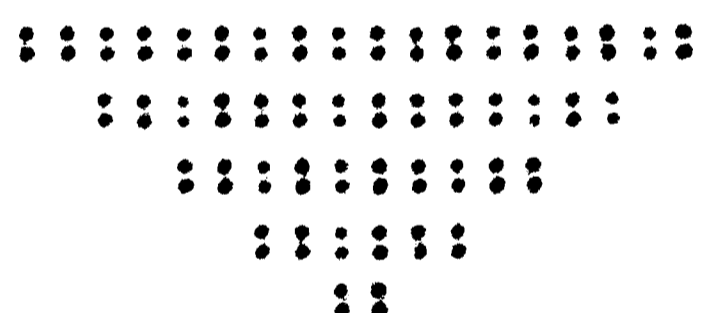
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1. Aap dubbe kyon pitra tarai.
He who is himself drowned can not help others swim.
2. Andha agu je thiye kyon padhru jane.
A blind leader can ^{not} lead you to the correct path.
3. Andhe Guru te Bharam na jayi.
A blind preceptor can not remove doubts.
4. Aphakhu bhakhe bhakh taje chhode andhu
Guru jin ke-rah.
Only they have blind Gurus will take forbidden food and leave the prescribed one.
5. Ete chanan hondian Gur bin ghor andhar.
With all the light around, it is pitch dark without the Guru.
6. Satigur sev sada sukh hoi.
Eternal happiness lies in service of the true preceptor.
7. Satgur sevai sojhi hoye.
Serve the true Guru to gain real knowledge.
8. Satigur bhetto sojhi paye.
If you want knowledge, meet the Guru.
9. So saniyasi jo satigur sevai.
He who serves the true Guru, is a sanyasi.

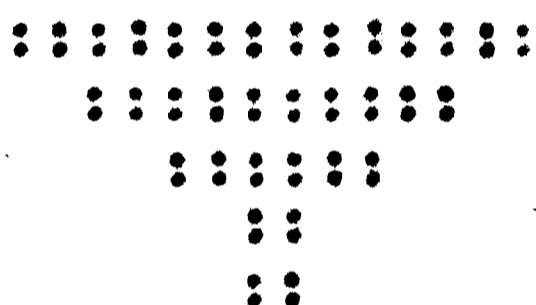
10. Gur sman teerath nahin koye.
No pilgrimage is better than a visit to Guru.
11. Gur ka sevak narak na jai.
Guru's servant never goes to hell.
12. Gur kee seva sada sukh pai.
Guru's service is always soothing.
13. Gur bin koye na uttarosi paari.
No one can cross (this ocean of fear)
without the Guru.
14. Guru jinah ka andhla chele nahin thao.
What place have the followers of the
blind Guru.
15. Je sau chanda ugvai, suraj chare hazar,
Ete chanan hondian gur binu ghore andhar.
A hundred moons or a thousand suns may arise
but without the Guru it will be pitch dark.
16. Jo dubando aapi so traye kinkhe.
He who is himself drowning can not save
the other.
17. Pure Gur te sojhi payi.
The complete Guru will awaken insight in you.
18. Bani Guru, Guru hai bani vich amrit sare.
The word is Guru and Guru is word and in the
world are found all the waters of life.
19. Bajh Guru sabh bharam bhulai.
Everyone gropes in the dark without the Guru.

20. Bin Gur koi na utarsi paar.
No one can cross (the ocean of fear) without the Guru.
21. Bin gur deekhia kaise gyan.
Without guru's teachings there can be no knowledge.
22. Bin Gur bhete mukti na hoye.
No salvation without the Guru.
23. Bere so kapar kiya kare je matan rahe suchet.
The storm will not stopple the boat, if the boat man is vigilant.
24. Bhulan andar sabh ko abhul guru kartar.
Everyone is liable to err except the Guru and the God.



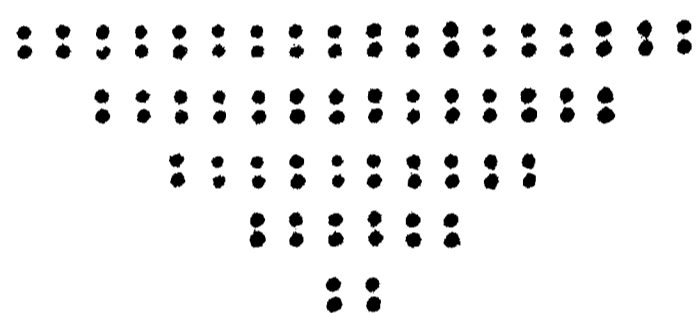
[H A B I T S]

1. Sappe dudh piyaie andar visho nikor.
Feed milk to a snake but he will store
pure poison within.
2. Saap kunch chhode bikho nahi chhadai.
The snake will cast its skin aside but
not its poison.



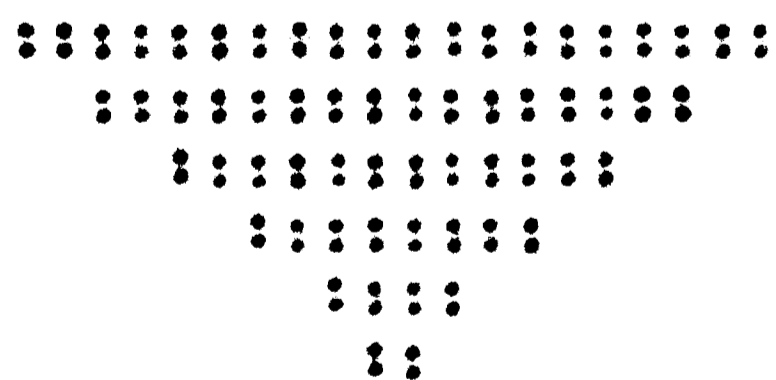
[H A P P I N E S S]

1. Dukha te sukh upjai sukhi hove dukhi.
Pains, happiness, happiness produces pain.
2. Marne hi te paiye puran parmanand.
Death alone brings supreme^{and} complete bliss.



] H U M I L I T Y]

1. Apas ko jo jane neecha, so giniye sabh se ucha.
The humblest^{is} the highest .
2. Kabir sabh te ham bure, ham taj bhalo sabh koye.
O Kabir ! I am the worst man alive, leaving me
everyone is good.
3. Gribi gadha hamari.
Humility is our main stay.
4. Dhar traju toliye niven so gaura hoye.
If you weigh in the balance you will find
that the one who bends is the weightier.
5. Nivanu so akharu khivnu gunu jihba mania mant,
Ae tre bhaine ves karu ta vas avi kantu.
Humility, pardon, sweet tongue- these three
qualities will enslave any sponse.
6. Mithat neevin Nanka, gun changiain tat.
The essence of moral excellance is sweetness
and humility.



[H Y P O C R A C Y]

1. Antar kapat phire betala.
If there is hypocrisy within, discordant
behaviour will result.

2. Antar biape lobh suan.
Knowledge, meditation and clean washings
all for show, while the dog of greed
 resides inside.

3. Antar bikhu mukhi amrit sunave.
There is poison within but the mouth pours
 out nectarine speech.

4. Sees nivaiya kya thiya ja ridhe ksudhai jai.
What is gained by bowing the head, if the
 heart remains unclean ?

5. Tirath nahta kya kare man me mailu guman.
What use are the sacred bathings if the mind
is full of the dirt of pride ?

6. Bahar disse channa dil andhiari raat.
Brilliant to look at pitch dark within.

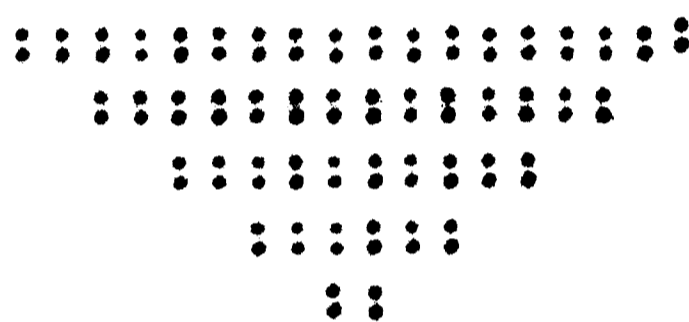
7. Bahar dhotti tumbri andar vish nakor.
All cleanliness outside, all poison within.

8. Bahar bhekh antar mal maya.
The prescribed dress on the body, the dirt
of maya in the heart.

9. Manas Khane kare nivaz.
Maneaters bend low in prayers !

[INTENTION]

1. Jehi mansa kar lagai teha phal pave.
The intention behind an action determines
the fruit.



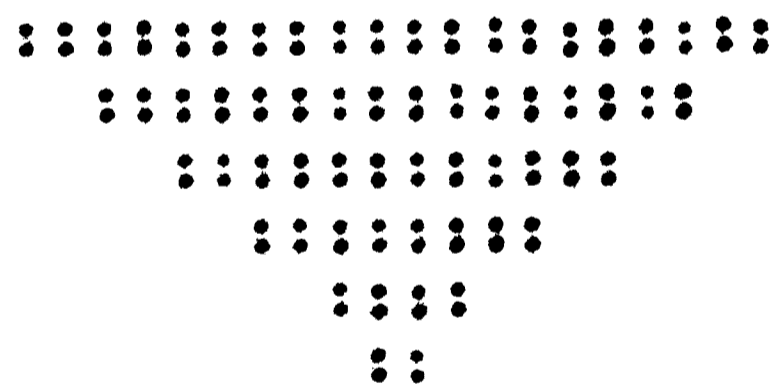
{ J E A L O U S Y A N D M A L I C E }

1. Sant ka dokhi antar te thotha.
A saint's enemy is hollow from within.

2. Sant ka dokhi kisse ka nahin mit.
He who harbours malice against a saint
 is no body's friend.

3. Jis andar taat prai hove tis ka kade na
 hove bhala.
He who nurtures jealousy will always be in the soup.

4. Par ka bura na rakho cheet.
Do not harbour malice against anybody
 in your heart.



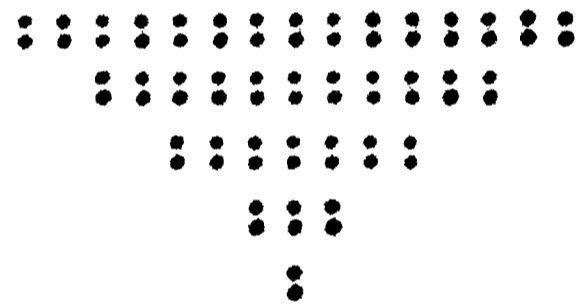
{ K A L Y U G }

1. Kal kaati raje kasai dharam pankh kar
udriya.

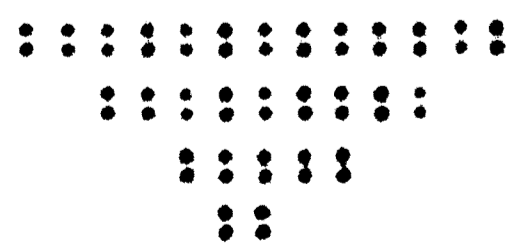
The Kalyug is a sharpknife, the rulers
are the butchers and dharma has flown
far away.

2. Kali andar Nanka jinna ka avtar.

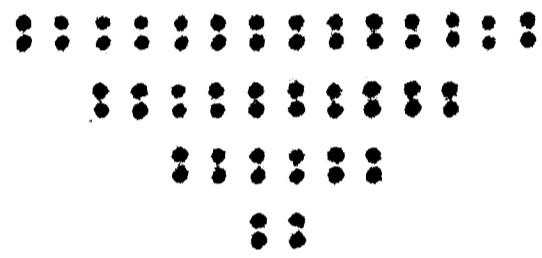
Kalyug is the age of dyins!



1. Agyani andha andhu andhara.
Sans knowledge, sans light.
2. Satgur sevai sojhi hoye.
Serve the true Guru to gain real knowledge.
3. Satgur bhetai sojhi pai.
If you want knowledge, meet the Guru.
4. Hindu Anah, Turak kana, dohan te gyani siana.
Hindu is blind of one eye, the muslim^a is totally
blind; it is the man of knowledge who is wise.
5. Gun vichare gyani soe.
He who cares for good qualities is a man of
knowledge.
6. Deeva bale andhera jai.
When the lamp is lighted, darkness departs.
7. Bin Gur dikhia kaise gyan.
Without Guru's teachings there can be no knowledge.
8. Bahar gyan dhian isnan, antar biape lobh soan.
Knowledge, meditation and clean washings all
for show, while the dog of greed resides inside.
9. Bin Bujhe pashu dhor.
Without knowledge the man is an animal.

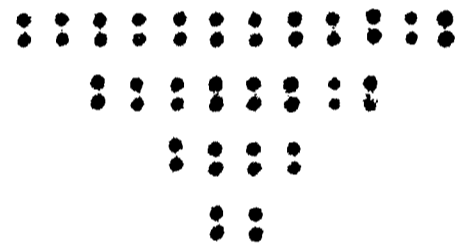


1. Udam karat seetal man bhai.
Activity brings coolness of mind.



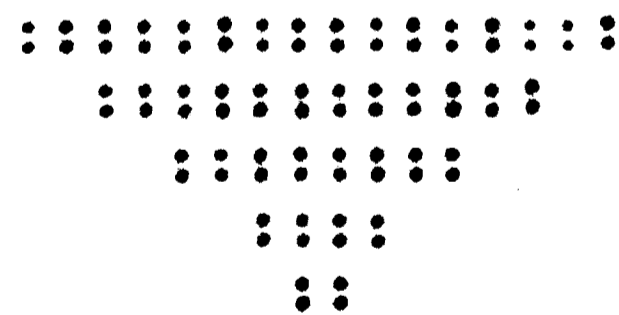
! THE LEARNED !

1. So pandat jo man par bodhe.
He who enlightens his mind is the real Pandit.
2. Paria hove gunahgar tan umi saadh na mariye.
If the learned one is the sinner, don't punish
unlettered saint instead.
3. Pandit mail na chukai je ved pare jug chaar.
O Pandit ! Millions of resitations of the
Veda can not wash your mind clean.



[L E A R N I N G]

1. So Pandit jo man par bodhai.
He who enlightened his mind is the real pandit.
2. Paria hovai gunahgar ta umi saadh na mariye.
If the learned one is the sinner, do not punish
the unlettered saint instead.
3. Pariya bujhai so parvaan.
That educated person alone who has knowledge
is acceptable.
4. Pariye mail na utrai.
Learning does not wash away dirt.
5. Pandit mail na chukai je Ved pare jug chaar.
O Pandit ! Millions of recitations of the Veda
can not wash your mind clean.
6. Bin vidya kaha koyi Pandit.
No Pandit without learning.

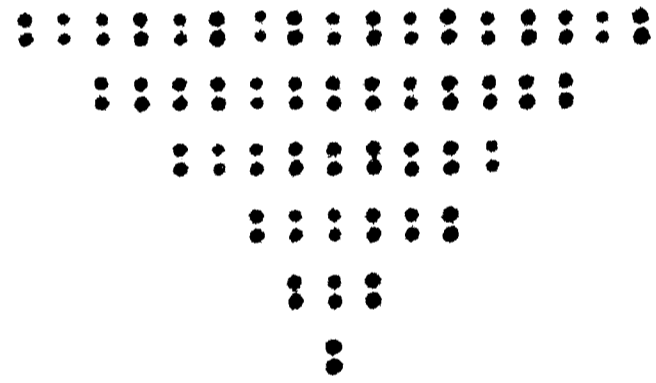


| T H E L O R D |

1. Kou har sman nahin raja.
 Thre is no king greater than the Lord.

2. Khasam Visare te kamjaat.
 Only they are low caste who forget their Lord.

3. Je Nirbhao jin Bhao paiya.
 Fearless is he who fears the Lord.



1. Jau tau prem khelan ka chau,
sir dhar tali gali meri aaou.

If you wish to play the game of
love, enter my street with your
head on your palm.

2. Jis pyare so neh tis agge mar chaliye.

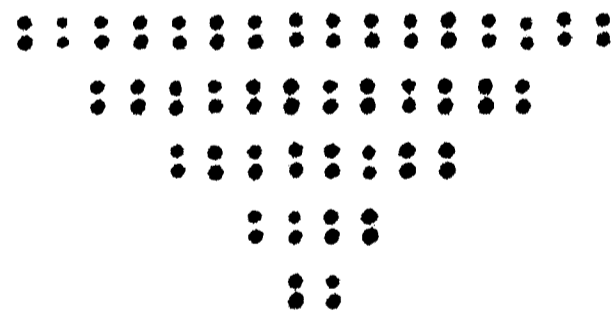
If you really love some one, die before
the beloved dies.

3. Jo suh kanth na lagia jalan se baharia

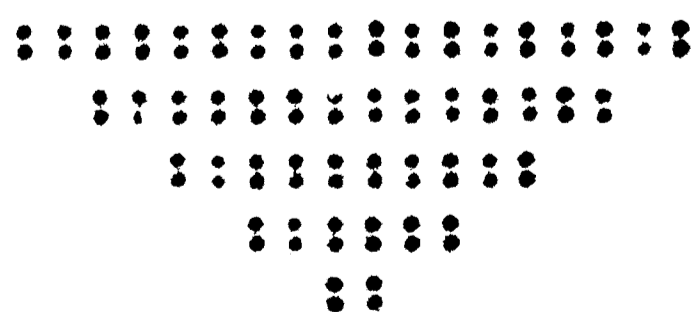
May the arms, which encircle not the
Beloved, be reduced to ashes.

4. Mirtak kahiye nanka jeh preet nahin bhagwant.

He who does not love God is a dead body indeed.



1. Uhaa sam thakur sam chera.
Like master, like disciple
2. Andhe soyi Nanka khasmo ghuthe jai.
Blind are they who know the path to God.
3. Saheb jis ka nanga bhukha hovai tis da nafar
kithuh raj khai.
If the master himself is hungry, how will the
slave eat to his fill ?
4. Kao hari sman nahin raja.
There is no king greater than the Lord.
5. Khasam Bisare te Kamjaat.
Only they are low caste who forget their master.
6. Je nirbhau jin bhau pyia.
Fearless is he who fears the Lord.
7. Jo hukam na bujhe khasam ka soi nar kaccha.
He who does not understand his master's behest
is a raw hand indeed.
8. Nak nath khasam hath kirath dhakke de.
The nose ring is in the hands of the
master and livelihood is pushing from
behind.



[M I N D]

1. Udam karat seetal man bhai.
Activity brings coolness of mind.
2. Aṭam cheene so tat bichare.
Exploration of self is the basic issue.
3. Aeso raj na kite kaaj jit nahin triptae.
To hell with a crown which yields no
satisfaction of mind.
4. Antar kapat phire betala.
If there is hypocrisy within, discordant
behaviour will result.
5. Antar chinta need na sovai.
An anxious mind sleeps not.
6. Antar chor kyon saad lahiye.
If there is thief within, how can you have
any enjoyment.
7. Antar jutha kyon such hoye.
If the mind is unclean, there can be no cleanliness.
8. Antar tamas aap naa pachhane.
If there is darkness within, you will not know
thyself.
9. Antar mail je tirath navai, tise baikunth na janna.
If there is dirt within, sacred baths will never
lead to paradise.

10. Antar bikh mukh amrit sunavai.
There is poison within but the mouth
pours out nectarine speech!
11. Andar seetal shant hai hirdai sada sukh hoye.
If there is peace within, the heart will be
happy.
12. Eh man chanchla chatrai kinhe na paya.
O my smart mind ! God can not be reached
by sharp practices.
13. Saih-Sai jeo malin hai eh sanjam dhotta jai.
The mind is dirty with doubt, it can be washed
clean with self-control.
14. So Pandit jo man par bodhai.
He who enlightens his mind, is the real pandit.
15. Bahu samjam shanti na pavai koye.
Many inhibitions do not produce peace of mind.
16. Bahar gian, dhian, isnaan antar biape lobh suan.
Knowledge, meditation and clean washings all for
show, while the dog of greed
resides inside.
17. Bahar dissai channa dil andhiari raat.
Brilliant to look at ; pitch dark within.
18. Bahar dhotti tonbri andar vis nakor.
All cleanliness inside, all poison within.
19. Bahar Bhekh antar mal maya.
The prescribed dress on the body, the dirt of maya
in the heart.

20. Bharie mat papan ke sang, oh dhope na aavai rang.

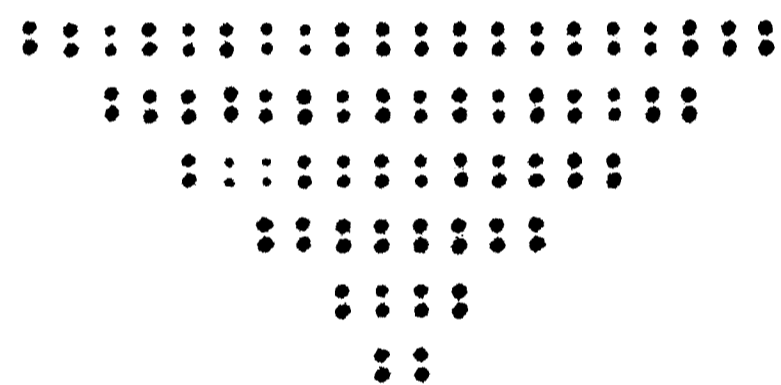
If you dirty your intellegence with sins, only
God's name will wash it clean.

21. Man ka andha andh kmavai.

Blind in mind, acts blindly.

22. Man triptano mite janjaal.

When the mind is at rest, all troubles vanish.



] T H E N A M E]

1. Aatar nam bin sansar.
The world is restless without Name.
2. Ek naam tare sansar.
Only the Name will ^a save the world.
3. Sagal mtant keval hari nam.
The end of all religions is the God's Name.
4. Sarab dharam mahi sareshat dharam, hari ko naam
jap nirmal karam.
The best of religion lies in repeating God's
Name and doing flawless deeds.
5. Sarab rog ka aukhad naam.
True name is the cure for all ailments.
6. Haomai naav naal virodh hai.
Pride is an enemy of Name.
7. Hari ka naam sada sukh dai.
God's name is always soothing.
8. Dhriti tinah ka jivia je likh likh veche naun.
Damned be they who sell the Name of God.
9. Nanak naam dhiaya karaj avai rass.
Remember the Name to achieve your objectives.

10. Naam na jappe te aatam ghatti.

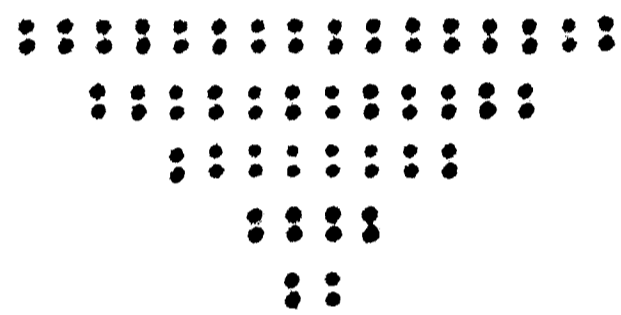
He who does not remember the Name
is His own killer.

11. Parjaat eh hari kaa naam.

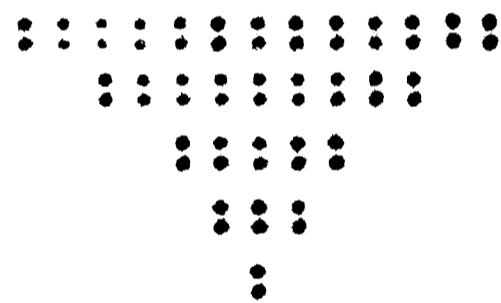
God's name is the wish fulfilling magic tree.

12. Bin naam hari ke mukat nahi kahe Nanak Das.

There is no salvation without true Name,
says Nanak Das.



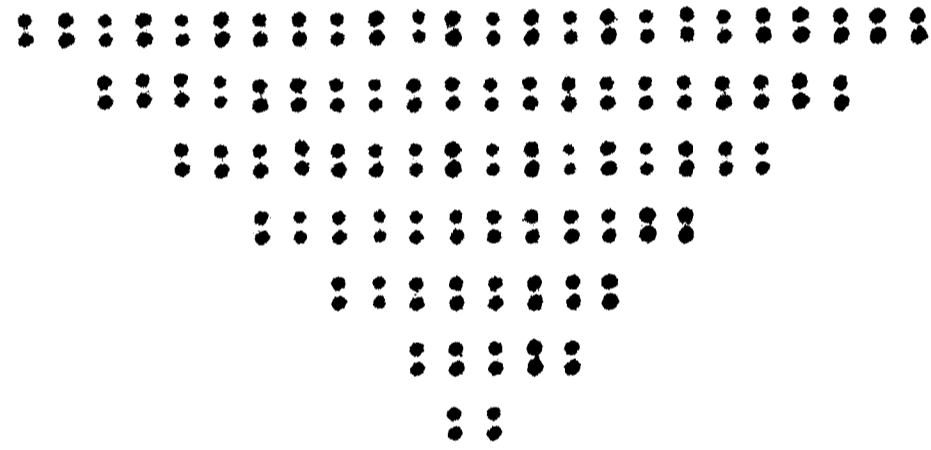
1. Ausar apna bujhe na iyana.
A fool has no eye for an opportunity.
2. Ausar beetio jaat he.
The opportune time is fleeting fast.
3. Agah ko tranghi, pichha pher na muhdra.
Look in front of you, do not look backwards.



I PAIN / SUFFERING / UNHAPPINESS I

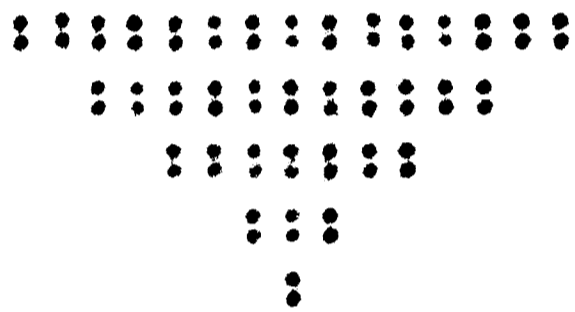
1. Sagal sharisht ko raja dukhia.
Even if He is emperor of all creation,
He will be unhappy.
2. Sukh main bahu sangi ^{bhai} dukh men sang koye.
Companions galore in happiness, not one
around in pain.
3. So jane jis vedan hovai.
Only he who suffers knows.
4. So rove jis bedan hoye.
Only he who suffers from pain weeps.
5. Hari bistat sada khuari.
Forget the Lord and suffer.
6. Jis sikdaari tishi khuari, chakar kehe darna.
He who has power suffers denigration why
should a servant ^bafraid?
7. Dukh na mite bin gur ki sarna.
Pain does not abate except in the refuge of
the Guru.
8. Dukha te sukh upje, sukhi hove dukh.
Pains produce happiness, happiness produces pain.

9. Nanak dukhia sabh sansaar.
O Nanak ! The whole world is full of suffering.
10. Farida main jania dukh mujh ko dokhi savaiya jag.
O Farid ! I thought I was the lone sufferer, Nay,
suffering is there all around.
11. Baho sado dukhi prapati hovai.
Many weaknesses breed suffering.



1. Nivan su akhar khivnu gun jihba mania mant,
Eh tre bhaine ves kar tan vas avie kant.

Humility, pardon, sweet tongue-these three
qualities will enslave any sponse.



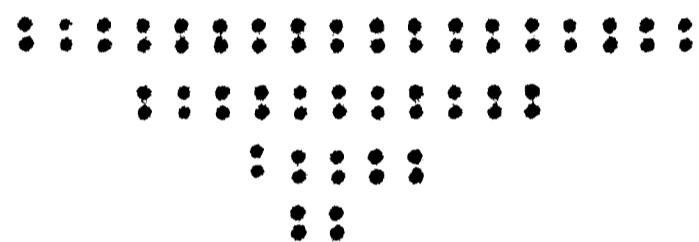
[P O W E R]

1. Jis sikdaari tishi khuari, chakar kehe darna.

He who has power suffers denigration why
should a servant be afraid?

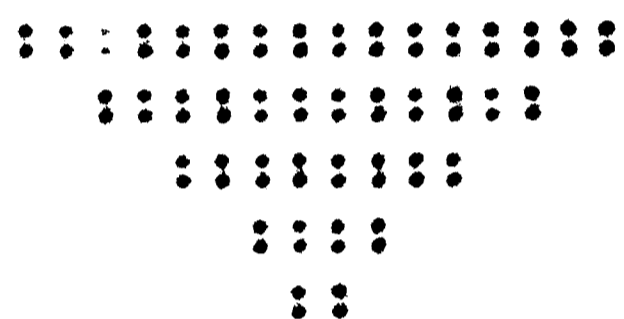
2. Je sakta sakte ko marehi tan man ros na hoyi.

If a powerful person beats an equal, I do not
get agitated.



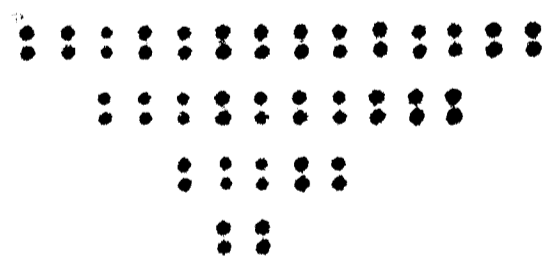
| P R O P E R T Y |

1. Dhan bhum ka jo kare guman, so murakh andha agian.
He who boasts of wealth and property is a blind
fool.



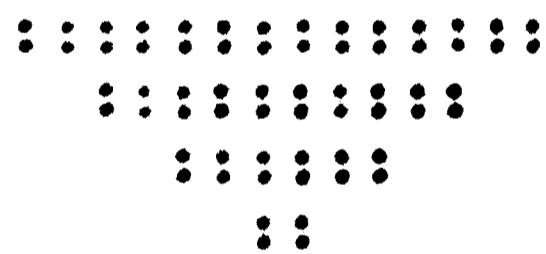
] P U R I T Y]

1. Antar juth kayon such hoye.
If the mind is unclean, there can be no cleanliness.
2. Antar mail ke teerath navai tise baikunth na jana.
If there is dirt within, sacred baths will never
 had to paradise.
3. Sach hovai tan sach paiye.
You will realise truth only if you have purity.
4. Saach bina sucha ko nahin.
He who cares for the content is a true man.
5. Jo rat pivhi mansa tin kyon nirmal cheet.
How can he, who drinks human blood, have a pure heart ?
6. Bhariye mat papan ke sang, oh dhope na avai rang.
If you dirty your intelligence with sins, only God's
 Name will wash it clean.



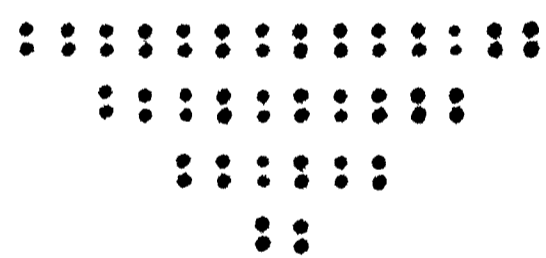
] Q U A L I T I E S - N E G A T I V E]

1. Augan sabh mitaika parupkaar kre.
Look not to the shortcomings of others, do only good to others.
2. Avgun chhod guna ko dhavo.
Acquire positive qualities and avoid bad ones.
3. Avgun badha mariye chhute gurmat nai.
One stricken by negative qualities will find salvation on the path of Guru only.
4. Sajh krijai gunhi keru chhod avgun chaliye.
You should share good qualities of others not bad ones.

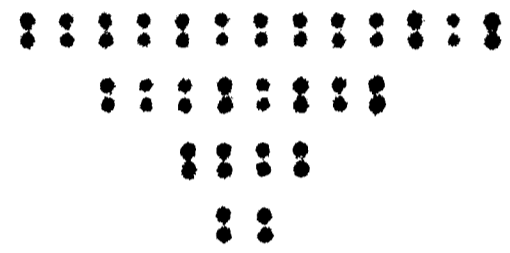


} Q U A L I T I E S - P O S I T I V E }

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One stricken by negative qualities will find salvation on the path of Guru.
4. Sajh krijai gunhi keru chhod avgun chaliye.
You should share good qualities of others not bad ones.



1. Aisa kaam mulai na keechai jit ant pachhotaiye.
Do not act in a way that you have to repent later.



1. Avgun badha mariye chhutte gurmat nai.

One stricken by negative qualities will find
salvation on the path of Guru only.

2. Gur bin koye na utراسi paar.

No one can cross (the ocean of fear)
without the Guru.

3. Nagan phirat jo paiye jog, ban ka mirg mukat sab hot.

If Yoga were possible with nudity, all the deer of
the forest would get salvation.

4. Fasan ki bidhi sabh ko jane chhutan ki ik koyi.

Everyone knows who to get enmeshed, a few only
know the way to release.

5. Bin gur bhete mukat na hoye.

No salvation without the Guru.

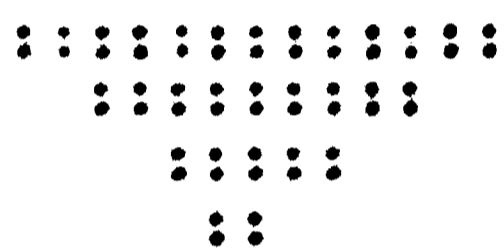
6. Bin naam hari ke mukat nahin kahe Nanak Dass.

There is no salvation without true Name,
says Nanak Dass.

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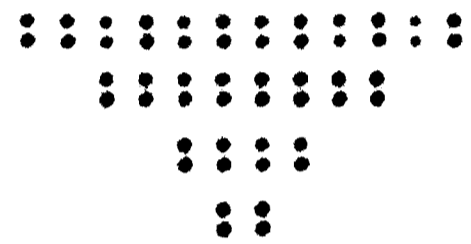
[S E E K E R]

1. Khoji upjai badi binsai.
The seeker wins, the debator loses.



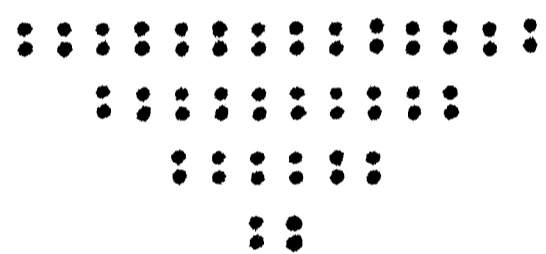
I SELF I

1. Haumain diragh rog hai, daaru bhee is mahin.
Self is a fell disease but in it also lies
its cure.



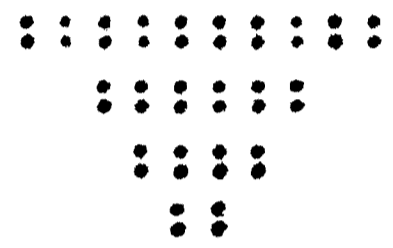
| S E L F - P R A I S E |

1. Aapas ko jo bhala kahave, tisai bhalai nikat na avai.
He who declares himself to be good, is anything but
that.
2. Aapan hathin apna aape hi kaaj svariye.
It is good to do one's' job with one's own hands.
3. Aape beej aape hi khah.
Sow it yourself to eat it yourself.

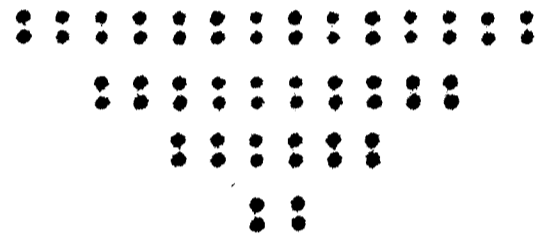


| SELFISHNESS |

1. Seva karat hoye nihkami.
Service makes one selfless.



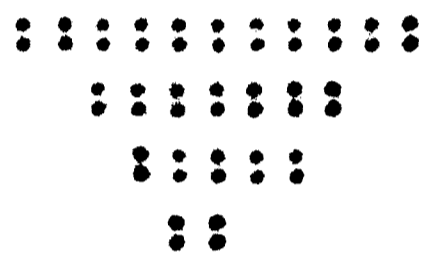
1. So patvanta ja aap pachhanai.
He who realizes himself deserves respect.



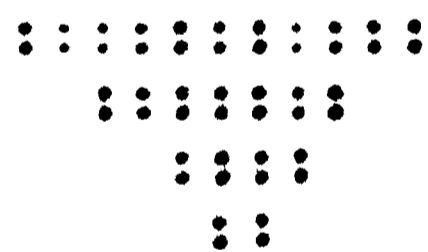
] SELF - SEEKER]

1. Dunia kerri dosti manmukh dajh maran.

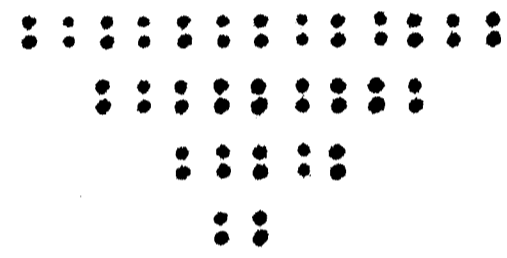
The self-seekers consume themselves
dead in the pursuit of material world.



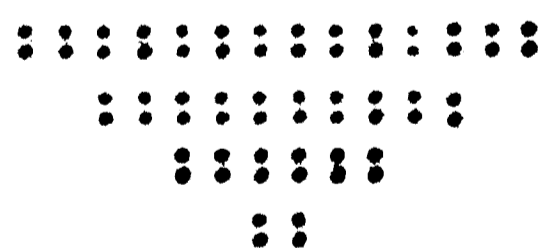
1. So patvanta je aap pachane.
He who realises himself deserves respect.
2. Ja pat lekai na pavai sabha pooj khavaar.
If it means loss of honour, all worship is
useless.
3. Jin jivandian pat nahin, moyan mandi soye.
If one has no respect while alive, how can
one expect otherwise, after death.
4. Je jive pat lathi jai, sabh haram jeta kuchh khai.
If you have to live without self respect,
all that you eat is irreligious.
5. Jhutte ko nahin pat nao.
Liars have no sense of honour.



1. Kaam, karodh kaya ko galai.
Indulgence in sex and anger destroy health.
2. Tripat na avai bikhiya saad.
Sensual pleasures have no satiation point.

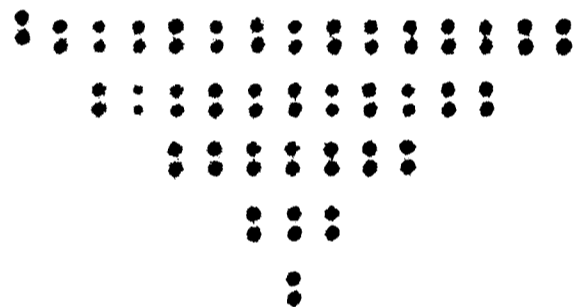


1. Apradhi duna nivain.
A sinner's obeisance is doubly cringing.
2. Sach sabhna hoye daaru, paap kadhai dhoye.
Truth is a medicine which flushes out all sin.
3. So dare jo paap kmanvda dharmi vigsete.
The sinner is afraid; the dutiful, happy.
4. Paap kradar sarpar muthe.
The sinner shall suffer without fail.
5. Paap bura pappi ko pyara.
Sin is bad, but the sinner loves it so.
6. Bhabia mat papan ke sang, oh dhope na-avaike rang.
If you sully your intelligence with sins, only
God's Name will wash it clean.



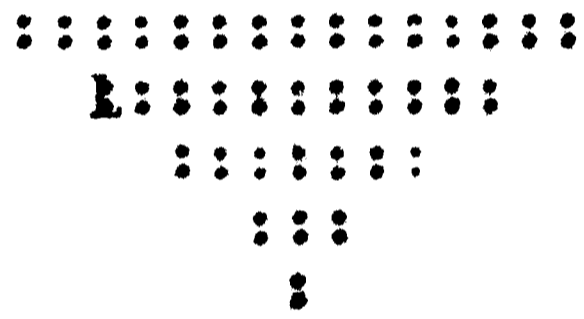
1. Uchi bani ucha hoye.
Lofty speech, lofty speaker.
2. Subh bachan bole gun amol.
Sweet speech is a rare quality.
3. Komal bani sabh ko santokai.
Mild speech pleases everyone.
4. Gali bhisat na jaiye chhute sach kamai.
No one can glib- talk himself into paradise,
acquisition of truth alone will help.
5. Gandh pareeti mithe bol.
Sweet words result in abiding friendships.
6. Jithe bolan hariye tithe changi chup
Where speech entails defeat, prefer silence.
7. Nanak gali kuria bajh pareet kare.
O Nanak ! All talk without sincerity is sheer
falsehood.
8. Nanak feeka boliye tan man feeka hoye.
O Nanak ! Bitter speech makes the body and mind bitter.
9. Bahuta bolan chakhan hoye.
Excessive talking leads to unnecessary strife.

10. Baatan hi asmaan girave.
He topples the sky with words, words and words.
11. Bolat bolat badhe bikara.
Excessive talking encourages evil action.
12. Mahanpurakh ka bolna hovai kite parthai.
A great man never speaks without context.
13. Manda kisai na akhiye jhagra paavna.
Save yourself troubles by not speaking ill of
anyone.

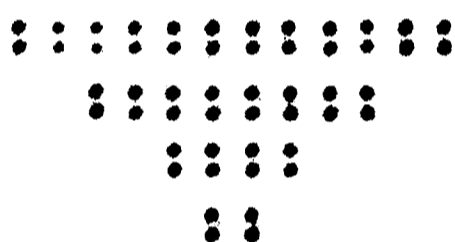


1. Antar saach sahij ghar avai.

If there is truth inside, steadiness will prevail.



1. Hath kar mareh na lekhe pavai.
He who dies wilfully, dies gainlessly.



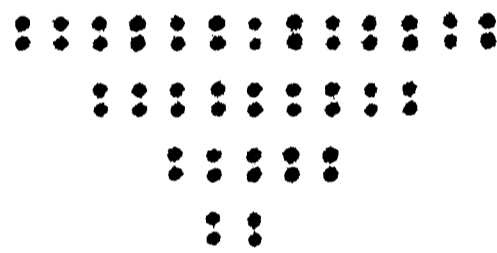
| S W E E T N E S S |

1. Navan so akhar khivan gun jihba mania mant,
Eh tre bhaine ves kar ta vas ave kant.

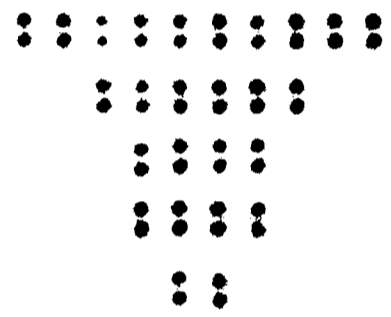
Humility, pardon, sweet tongue- these three
qualities will enslave any sponse.

2. Mithat neevin Nanka gun chhngiyain tat.

The essence of moral excellence is sweetness
and humility.

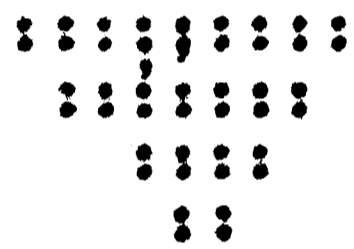


1. Chor ki haman bhare na koye.
Nobody owns a thief.



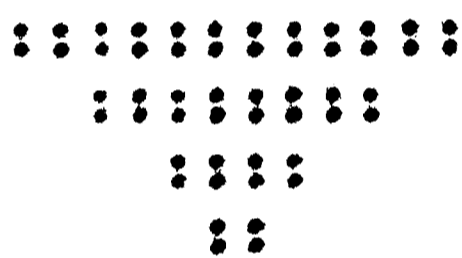
| T I M E |

1. Ausaar beetio jaat hai.
The opportune time is fleeting fast.
2. Agaha ko tragh, pichha pher na mohdra.
Look in front of you, do not look backwards.



[TRADE]

1. Iha khat chaloh har laha aage basan suhella.
If you earn Godly profits here you will live
happily hereafter.
2. Pahila vast sian ke ta keechai vapaar.
Trade only when you have full grasp over the wares.



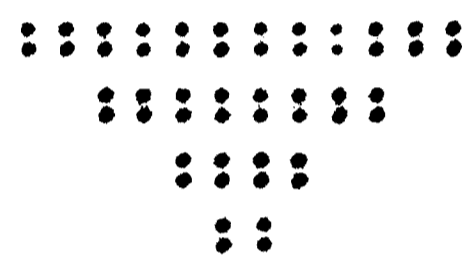
1. Aaj kali taj jahuge jyon kanchuri bhayang.
You will soon leave this world behind, as a
snake leaves his skin.
2. Aap sat kiya sabh sat.
If He is true, His manufacture is also true.
3. Aava gaun he sansara.
This world is a theatre of entrances and exits.
4. In maya jag mohiya virla bujhe koye.
This maya has enthralled the world but only a
few can claim its full knowledge.
5. Eh marg sansaar ka Nanak thir na ko.
This sansara, O Nanak ! has no stability.
6. Eh jag dhuyen ka pahaar.
This world is a mountain of smoke.
7. Eh sansaar sagal hai supna dekh kaha lobhavai.
This world is only a dream, why are you bewitched?
8. Sath tere challe nahin tis naal kayon chit laiya ?
Why set your heart on that which will not keep
your company ?
9. Supne seti chit murakh laiya.
Only fools are attached to dreams.

10. Surat dekh na bhul ganvarah.
Do not be misled, O fool ! by the external appearances.
11. Kabir deen ganvaya duni se duni na challi sath.
O Kabir ! religion was lost to the world, but
the world does not keep company
(to the next world)
12. Kaiya handi kaath ki na oh charai bahor.
This frame is a wooden pot, not destined ^{to} last long.
13. Kandhi utte rukhra kichruk banne dheer.
How long can a tree on the river bank expect to live ?
14. Jo up jeeo so bins hai pario aaj kai kaal.
Whatever is born shall die, may be today, may
be tomorrow.
15. Jo disai sabh aavana javna.
All phenomenon is fleeting.
16. Bahar bhekh antar mal maiya.
The prescribed dress on the body,
the dirt of maya in the heart.
17. Marig trisna jion jag rachna.
This world is like a mirage.

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1. Saché marg chaldiyan ustat kare jahaan.

If you follow the true path the world
will sing your praises.



1. Antar saach sahij ghar avai.
If there is truth inside, steadiness will prevail.
2. Sach sabhna hoyi daaru paap kadhai dhoyi.
Truth is a medicine which flushes out all sin.
3. Sach ta par janiye ja ride sach hoye.
Truthful is he, who is true at heart.
4. Sachu urai sabh ko upri sach aachar.
Nothing is greater than truth, except true conduct.
5. Sach kamavai soyi kaaji.
He alone is a Qazi, who practices truth.
6. Sach purana hovai naahin sita kade na patai.
Truth never gets old; once sewn it never gets torn.
7. Sache marg chaldiyan ustet kare jahaan.
If you follow the true path the world will sing
your praises.
8. Saach bina sucha ko nahin.
Without truth nobody can be pure.
9. Such hovai ta sach paiye.
You will realize truth only if you have purity.

10. Saar smalai sachh joi.

He who cares for the content is a true man.

11. Koor na pahunchai sach no sau gharat ghariye.

Falsehood can not equal truth even with the aid
of hundreds of excuses.

12. Koor nikhute Nanka orak sach rahi.

Falsehood will end, O Nanak ! truth alone will prevail.

13. Gali bhisat na jaiye chhutai sach kamai.

No one can glib-talk himself into

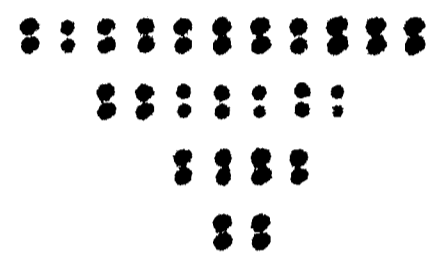
Pahila sach helaal duye tija khair khudai.

Of primary importance is truth, then comes rightful
earning, and thirdly we have charity in the name of God.

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1. Gande-diyaa chhia maah turetiyaan hiku khino.

It takes a moment to break what took six months to make.



1. Aage ko kachhu tulha bandho kiya bharvase dhan ka.
Do not depend upon wealth, do something for the
life to come.
2. Sukh nahin bahutai dhan khate.
More money does not bring more happiness.
3. So dhan sachha jo chalai naal.
Gather ye, the wealth, that will accompany you.
4. Jinha khadi chopri ghane sahinge dukh.
They who eat buttered bread will undergo heavy
sufferings.
5. Dunian kerī dosti manmukh *dujh maran*.
The self-seekers consume themselves dead in
the pursuit of material world.
6. Dhan bhum ka jo kare guman, so murakh andha agiyaa.
He who boasts of wealth and property is a blind fool.
7. Nange pavhu te gai jin ke laskh karor.
Millionaires or billionaires, all will depart
with naked feet.
8. Papa bajh hovai nahi moia sath na jai.
It (wealth) is not acquired without sin and
it accompanies no one after death.
9. Mayedhari ati anhan bolaa.
The capitalist is both stark blind and stark deaf.

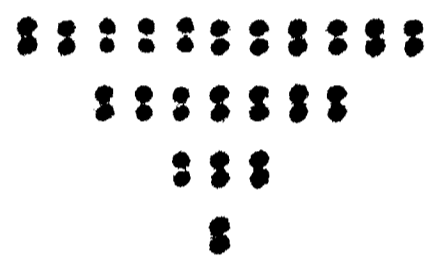
10. Raaj maal rup jaat joban eh panje thag.

Authority, wealth, beauty, caste and youth
are thugs all.

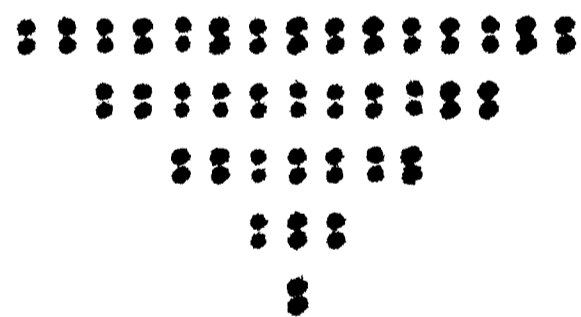
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1. Bani Guru Guru hai bani, vich amrit sare.

The word is the Guru and the Guru is the
word and in the word are found all the
waters of life.



1. Anter chinta need na soval.
An anxious mind sleeps not.
2. Soye achinta jaag achinta.
Sleep without worry, rise without worry.
3. Chinta taki kijiai jo unhoni hoye.
Worry only if something impossible happens.
4. Nanak chinta mat karo chinta tis hi hai.
O Nanak ! Worry not, because He worries for all.
5. Vadde vadde jo disse log tin ko biappe chinta rog.
All V.I.P.'s suffer from psychological tensions.

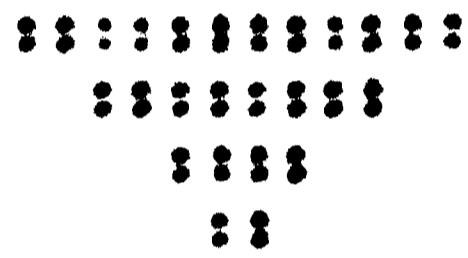


1. Gali jog na hoyi.

Do you want to practice yoga
by indulging merely in words ?

2. Nagan phirat jo paiye jog, Ban ka mirag mukat sabh hot.

If Yoga were possible with nudity, all the deer of the
forest would get salvation.



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1. Ucha chare so paye payala.
Higher the ascent, greater the fall.
2. Udhai bhandai tika na hoye.
Up turned containers will contain nothing.
3. Auganaeri kant na bhavai.
An evil wife is not liked by the husband.
4. Ak seo preet ak bhidda ak dalli baih khaye.
The locust loves the Ak plant but eats it up too.
5. Ath das bed sune kaih dora.
Sacred books means naught to a person who is
hard of hearing.
6. Apni kheti ape raakh.
Save your own harvest yourself.
7. Amlī jive amakh khai.
The Addict thrive on addiction.
8. Akhan tan ko jaiye je bhulra hoyi.
One may render advice provided it is a case of
inadvertance.
9. Aap dube kyon pitran tarai.
He who is himself drowned can not help others swim.

10. Anjan taisa anjiye jaisa pir pavai.

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Use only that collyrium which bewitches the sponse.

11. Andar hoye so nikle na chhape chhapaiya.

Whatever is inside will come outside; it can not be concealed.

12. Ete jal barsde tikh mare bhag, tinah ke nahin.

It is raining all around but luckless are dying of thirst.

13. Sabh ko nivain aap ko par ko nivain na koy.

Everyone bows to his own self, no one bows before others.

14. Sabh ko pura appe hovai ghat koi akhe.

Everyone considers himself perfect, rarely does anyone
claim imperfection.

15. Saih sianpa lakh hoye tan ik na chalai naal.

You may have hundred, thousand recipes of wisdom,
not one will go with you.

16. Saihje bhojan saihje bhao.

Eating and loving should be slow and steady.

17. Sakat bachan bichhua jyon dasie.

The words of a Shakt are like scorpion bites.

18. Sukhiye kao pekhia sabh sukhia rogi ko sabh rogi.

The happy find everyone happy, the sick find everyone sick.

19. Sun gallan askesh ki kita aayi rees.

Listening to the talk about skies, worms wish to
follow the trail.

20. Sune ghar ke parhauna jyon aya tyon jaye.

The entry and exist of a guest in a haunted house are the same.

21. Suli upar khelna gire tan thahr nahin.

There is no place for those play upon a cross and fall.

22. Suraj eko rut anek.

One sun, many seasons.

23. So ekanti jis ridda thal.

He whose mind is in still is the real seclusionist.

24. So kyon andha aakhiye ji hukamon andha hoye.

Do not call anyone blind if he is born so.

25. So girah jo nigrah kare.

A grahsati (familyman) is one who exercises control over his carnal self.

26. Hak paraiya Nanka us suar us gai.

If appropriation of anothers, right is pork for one and beef for the other.

27. Hire jaise janam hai kaudi badli jai.

The birth is a diamond, let it not go waste for a two pence

28. Hansa hira motti chugna bag dadda bhalan jave.

The royal swan seeks only pearls while the Heron is after frogs.

29. Hansa dekh trandiyan bagga bhi aiya chau.

Looking at the royal swans swim gracefully, the heron is also copying it.

30. Hoye sujakha nanke so kyon ujjar pai.

O Nanak ! Anyone with eyes open, will not choose
thy thorny path.

31. Kaun jane peer parai.

Who feels the others' pain?

32. Kaha kaha kapoor charai.

How can a crow bleach itself white ?

33. Kaha bujharat bujhe dora.

How can the deaf solve conundrums ?

34. Kabhi na ghatas pura tolo.

If you do not weigh less, you will never lose
anything.

35. Kabir sakt te sukar bhala rakhe sachha gao.

O Kabir ! A dog is better than a Sakt as it keeps
the village safe.

36. Kalar kheti bijiye kyon laha pavai.

Who profits by sowing is alkali.

37. Kago hoye na ujla lohe naev na paar.

A crow will not be bleached, a steel boat will
not be a float.

38. Ko kahu ko nahi.

No body is any body's.

39. Jar sayi joban haria.

When age sneaks in, youth departs.

40. Jan kuanri tan chao biyahi tan mamle.

All desires during spinsterhood,
all problems after marriage.

41. Jin pat andar bahar gudar te bhale sansaar.

Bravo to them who are silk within and tattered cloth
without.

42. Jeevte ko jeevta mile moye ko moye.

The living meet the living, the dead, the dead.

43. Ten sauhagan jan kantai bhavai.

A bride is a bride indeed if she is liked by the groom.

44. Dhenu dhud te bahri kittle na avai kaam.

A cow without milk is useless.

45. Naal eyane dosti vadaru so neh, pani andar leek jon
tis ka thaon na theh.

Friendship with an immature person and love with
an elder are like a non-existent demarcationⁱⁿ/waters.

46. Prai amaan kyon rakhiye ditti hi sukh hoye.

Why appropriate another's property kept in faith
with you ? Only giving back will give you happiness.

47. Pita ka janam ke jane put.

How can a son know the birth of his father ?

48. Kutti gand pave sansaar.
Children tie you up with the world.
49. Pandit mula chhade doye.
I have left alone both the Pandit and the Mulla.
50. Farida je tau pira di sik hiau na thahe kahida.
O Farid ! If you are found of the beloved, do not
break anybody's heart.
51. Bachan kare^{te} khisak jai bole sabh kacha.
He who wants to slip out of his promise
is a totally undependable person.
52. Bin bairag kaha bairagi.
No Bairagi without bairag.
53. But puj puj hindu muye turak muye sirnai.
The Hindus come to their end by worshiping idols,
the musal-mans by head washes.
54. Bharat bihun kaha sauhag.
No marriage without a groom.
55. Bharia hoye so kabhu na dolai.
If full to the brim it will not waver.
56. Bhi sau satian janie seel santokh rahan.
Women who live in peace and contentment are the
real satis.

57. Bhukhe khavat laaj na avai.

A hungry man is not ashamed of eating.

58. Bhole vaid na janai karak kareje maahi.

The poor physician knows not that the pain
is inside the heart.

59. Vin chakhe sadu kisse na aiya.

No taste without tasting.

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* C H A P T E R : V *
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A comparative analysis of the proverbs proper and the proverbial sayings included in this compilation, however sketchy and amateurish, can be justifiably expected from the compiler. I have, therefore, tried to give a couple of salient characteristics of these sayings.

1. The first point that forces itself upon the reader is that these sayings cover a comparatively limited field of the human activity. This is but natural because the saintly poets who were the authors of the contents of Guru Granth Saheb, were not concerned primarily with successful worldly living. They were neither pragmatic nor strictly speaking, worldly wise, the sort of persons who are expected to give expression to day-to-day proverbs. The concern of the writers of the Adi-Granth Saheb was spiritual, other worldly, if I may so, so and ethical. They were concerned with good living, true living, ethical and Godly living, rather than successful materialistic being. It can be easily expected that one would not come across in the pages of the Grnth and the sort of machiavillian philosophy or practical hints found in proverbs of all races. Not that all which pertains to wisdom and day-to-day living has been completely ostracised by the gurus and saints but

the over all picture that emerges out of a total evaluation of these sayings is that though proverbial in form and most of them already current among people in general, as proverbs these sayings do not cover the whole gamut of life. Thus the major difference between the main body of proverbs and these sayings relates to their content-^{one} directing on diverse areas of human experience, while the other contents itself almost exclusively with exploration of spiritual and ethical areas.

2. The second difference that impresses itself upon even a casual reader is the lack of emphasis on pictorial expressions in the sayings of the Granth included in this compilation. Proverbs of all nations are full of live pictures, appealing to the visual more than the oral, the concrete rather than the abstract. This is not so in the case of the majority of the sayings of the Adi-Granth as is evident from this compilation.
3. It has already been noted that the metrical pattern used by the poet in his particular composition, determines the form of the Granthian sayings.

In conclusion one may say that these sayings have stood the test of time and have planted themselves in the hearts of men and women. They are our cherished literary treasure and it is my hope that this compilation will make them available to all who may care to go through ~~these~~ pages.

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* APPENDIX : I . *
* BIBLIOGRAPHY *
* Pages : 134- 141. *
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* APPENDIX : II *
*
* ALPHABETICAL *
* INDEX *
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* Pages : 142- 172 *
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[URA]

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1. Udam karat seet-l man bhai.
Labour brings satisfaction to mind.
2. Uha sam thakur sam chera.
Like master, like disciple.
3. Uchi bani ucha hoe.
Lofty speech, lofty speaker.
4. Uttam sangat uttam hoye.
Good company will make one good.
5. Uttam karni sabad vichaar.
Good conduct follow meditation of word.
6. Oye bhi chandan tha hoye rahe base jo chandan pass.
Those who keep company of sandalwood will
turn into Sandalwood.

[AARA]

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7. Ausarapna bujhe na iyana.
A fool has no eye for an opportunity.
8. Ausar bitio jaat hai.
The opportune time is fleeting faot.
9. Augan sabh mitai kai parupkar kare.
Turn not to short comings, do only
good to others.
10. Aur muye kya roiya jo apa dhir na rahai.
Why weep on the death of anyone,
when your own existence is temporary ?

11. Ahai kar kare so ah^{ai} kar pai.
Like actions, like reactions.
12. Ahankar dube na pave maan.
Pride sinks unwept.
13. Agyani andha andh andhara.
Sans knowledge, sans light.
14. Agga nere aiya pichha riha door.
Here after is close at hand, the past is
left behind.
15. Anhundha bhaar nindak sir dhara.
A backbiter carries unnecessary burden
on his head.
16. Apradhi duna neevain.
A sinner's obeisance doubly low
17. Abhukh bhakhe bhakh taj chhode andh guru
jin kera.

Only those who have blind Gurus, take
forbidden food and leave what is prescribed.
18. Abhimani ki jar sar par jai.
The roots of the haughty are destroyed deep.
19. Alla bhavai so bhala.
All that He wills is well.
20. Avkhad sebh kitian nindak ka daru nahin.
All medicines have been tried, the back-
biter is immune to all of them.
21. Avgun chhod gunan ko dhavai.
Acquire positive qualities not bad ones.

22. Avgun badha mariye chhutai gumat nai.
One stricken by bad habits will find
salvation on the path of Guru.
23. Avar updesai aap na karai.
Offering advice, avoiding practice.
24. Avar duja kayon simriye jammen te mar jai.
Why remember the one who is born and dies ?
25. Agaha kon tragh pichha pher na muhdra
Look in front of you, do not look back.
26. Aage kayon kichhu tulha bandhu kiya bharwasa dhan ka.
Don't depend upon wealth, do something for
the life to come.
27. Ajj kaal taji jahge jiyu kinchur bhayung.
You will soon leave this world behind,
as a snake leaves his skin.
28. Aatam cheenai su tat bichare.
He who does the exploration of self is
tackling the basic issue.
29. Aatar nam bin sansaar.
This world is udderless without logos.
30. Aap sati kiya sabh sati.
If He is true, His manufacture is also true.
31. Apas to jo janai neecha, so maniye sabh te ucha.

He who is humble is indeed the highest.
32. Apas kau jo bhala kahave,
tise bhalai nikat na avai.

He who declares himself to be good, is
anything but that.

33. Aap dubbe kayon pitran tarai.
He who is drowned himself, can-not help others swim.
34. Apan hathin anna ape^{hi} kaaj savariye.
It is good to do one's job with one's own hands.
35. Appe beeje ape^{hi} khae.
Sow and eat.
36. Avai ant na bhajiya jai.
When the end comes, you can-not run away from it.
37. Ava gaun hai sansara.
This world is a theatre of enterances and exists.
38. Aisa kam mul na keejai jit ant pachtaiya.
Don't ever do anything for which you have to repent later.
39. Aisi kala na khediye jit dargah gya hariye.
Do not play the game for which you may face defeat in heaven.
40. Aise marhu ji bahur na marna.
Die well to escape further deaths.
41. Aise raaj na kite kaj jit nahin triptaiye.
To hell with sovereignty which yields no satisfaction of mind.
42. Antar saach sahij ghar aavai.
If there is truth inside, balance will prevail.
43. Antar kapat phirhi betala.
If there is duplicity within discordant behaviour will be the result.

44. Antar chinta neend na sovai.
An anxious mind can not sleep.
45. Antar chor kayon sadu lahijai.
If there is thief within, how can you enjoy ?
46. Antar jutha kayon such hoyi.
No cleanliness, if the mind is unclean.
47. Antar tamas aap na pachhane.
If there is darkness within, how can you
know thyself.
48. Antar bahke karam kamavai
so chau bhanti janiye.

A deed done even in camera is known
all the world over.
49. Antar mail je tirath nahavai,
tis baikunth na jana.

Sacred baths will not bring paradise near
if there is dirt within.
50. Andar seetal sant hai hirde sada sukh hoyi.
If there is peace within, the heart will
always be happy.
51. Andha agu je thihe kayon padhru janai.
If the blind man is the leader, how will he
find the path.
52. Andhe seyi Nanaka khasmu ghutke jahi.
Blind are they who know not the path to God.
53. Andhi kamin andh sajai.
Senseless action, severe punishments.
54. Andhe guru te bharmu na jai.
A blind preceptor (Guru) can not remove any doubts.

55. Antar bikh mukh amrit sunavai.
He is pisionous within but pour out life
giving speech.

[E] ੲ

56. Eh jag dhuen ka pahaar.
This world is a mountain of smoke.
57. Eh marg sansaar ko Nanak dhir na ko.
This sansar, O Nanak, has no stability.
58. En maya jag mohiya virla bujhe koye.
This maya has enthralled the world,
but only a few know this.
59. Iha khat chalo har laha aage basan suhela.
If you earn Godly profits here,
you will live happy life hereafter.
60. Eh sansaar sagal hai supna,
dekh kaha lobhavai.
This world is only a dream,
why are you bewitched ?
61. Ek naam tare sansaar.
One Name will save the^{whole} world.
62. Ete chanan hondian gur bin ghor andhaar.
With all the light around,
it is pitch dark without the preceptor (Guru).
63. Eh man chanchla chatrai kinai na paiya.
Look, my smart mind ! God can not be
reached by sharp practices.

64. Shuve jiya aapna kiye.
Eat the fruit of your action.
65. Sagal sarisht kayo raja dukhian.
Even the emperor of the whole universe
is unhappy.
66. Sagal matant keval hari nam.
The end of all religions is God's name.
67. Sachu kamavai soye Qazi.
He alone is a Qazi, who practices truth.
68. Sachu tan par janiye ja ridai sachu hoye.

Truthful is he, who is true in heart.
69. Sachu purana hovai nahin
Sita kade na patai.

Truth is never old, once sown it is never
torn.
70. Sachu urai sabh ko upar sach acharu.
All else is below truth, only true conduct
is above it.
71. Sache marg chaldiyan ustat kare jahan.
If you follow the path of truth, the world
will sing your praises.
72. Satigur sevai sojhi hoyi.
Serve the true preceptor to gain knowledge.
73. Satigur sevai sada sukh hoyi.
In the service of the true preceptor lies
happiness.
74. Satigur bhetai sojhi payi.
Seek nearness of the true Guru, you will be
blessed with knowledge.

75. Sappe dudh piyaiye andar vis nikor.
Feed milk to a snake, he will preserve
pure poison inside.
76. Sabh ko nivai aap ko par ko nivai na koyi.
Every one bows low before his own self,
no body bows before others.
77. Sabh ko pura appe hovai ghat koyi akhai.
Every one considers himself perfect,
rarely does any one claim imperfection.
78. Sahib jis ka nanga bhukha, hove,
tis ka naphar kithah raj khaye.

If the master himself is hungry, how will
the slave eat to his fill ?
79. Sakat sang na kijiye dur jaiye bhag.
Go not near Shakt, run away as fast as
you can from him.
80. Sakat bachan bichhua jayun 'dasiyai.
The words of a Shakt are like scorpion bites.
81. Sacha navan gur ki seva.
The real bath is service of the Guru.
82. Saach bina sucha ko nahin.
No body is pure without truth.
83. Sajh karijai gunhi keru ghhud avgun chaliye.

You should share good qualities of others
not defects.
84. Sath terai chalai nahin tis nal kayon chit laiya.

Why set your heart on that which will not
keep your company ?

85. Saap kunch chhodai bikh nahin chhadai.
The snake will cast its skin aside, not
its poison.
86. Saar masale sachha soyi.
Truthful is he, who cares for the content.
87. Sis nivaiye kia thiya,
ja ridai kasudhe jai.
What gain is the bent head, if the heart
remains unclean?
88. Sukhiye kao nekhai sabh sukha rogi
kai banai sabh rogi.
The happy find every one happy, the
sick find everyone sick.
89. Sukh nahi bahute dhan khaat.
More money does not mean happiness.
90. Sukh mein bahu sangi bhaye,
dukh mein sang na koyi.
Companion more in happiness, not one
around in pair.
91. Such hovai tan sach paiye.
Truth will be realized only if there
is purity.
92. Sunjhe ghar da parauhna jiyon aiya tayon jai.
The entry and exit of a guest in the
haunted home are the same.
93. Sun gallan akash di keeta aai Rees .
Listening to the talk about skies, worms
wish to follow the trail.

94. Supne seti chit murakh laiya.
Only fools dedicate their minds to dreams.
95. Sabh bachan bol gun amol.
Sweet speech is a priceless quality.
96. Suri upar khelna girait thahr nahi.
There is no place for those who play
upon a cross and fall.
97. Sure eh na akhihi ahankar mar dukh pavhi.
Brave are not they who pine and die for pride.
98. Sura so pahichaniye jo larai deen ke het.
Brave~~is~~ he who fights for the downtrodden.
99. Suraj eke rut anek.
One sun, many seasons
100. Surat dekh na bhul gavara.
Do not be misled, O Fool ! by the external
appearances.
101. Surbir bachan ke bali.
The brave keep their words.
102. Se nirbhao jin bhao paiya.
Fearless is he who fears the Lord.
103. Seva karat hoyi nihkami.
Service makes one selfless.
104. Seva thori mangun bahuta.
Little service, loud demands.
105. Soyi achint jaag achint.
Sleep without anxiety, rise without anxiety.

106. So ikanti jis rida thai.
He whos mind is in still is the real
seclusionist.
107. So sucha jo karodh nivare.
He alone is pure who sheds anger.
108. So saniasi jo satigur sevai.
He is a sanyasi who serves his true Guru.
109. So ko andha akhi ji hukamhu andha hoyi.
Do not call any one blind, if he is born so.
110. So kayon manda aakhiyai jit jamhi rajan.
Do not look down upon those who
give birth to princes of humanity.
111. So kat darai ji khasam samarai.
Why should he who remembers the Lord,
fear any body ?
112. So kulvanta ji simrai svami.
Only He who remembers the Lord is a pedigreed
person.
113. So girsi jo nirkah karai.
A grahasthi (family man) is one who excercises
control over his casual self.
114. So jane jis vedan jove.
Only he who suffers knows.
115. So jiviya jis man vasia soyi.
He alone lives who has God in his mind.
116. So darai ji pap kamavnda dhami vigset.
The sinner is afraid, the dutiful is happy.
117. So dhan sanchuh jo chalai nal.
Gather the wealth which will accompany you.

118. So Pandit jo man parbodhai.
He who teaches his mind is the real Pandit.
119. So pantvanta jee aap pachhanai.
He alone who has realized himself deserves respect.
120. So brahman jo barahm bicharai.
He who dwells on Brahm is the real Brahmin.
121. So rovai jis bedan hoyi.
Only he weeps who feels the pain.
122. Sarab dharam mahi saresat dharam,
har ko naam jap nimal karam.

The best religion lies in repeating God's
name and doing clean deeds.
123. Sarab rog ka aukhad naam.
True name is the cure for all ailments.
124. Sant ka dokhi antar te thotha.
The Saints' critic is hollow from within.
125. Sant ka dokhi sada bikari.
Saint's enemy stel is always full of evil.
126. Sant ka dokhi kisai ka nahi mit.
A saint's enemy is nobody's friend.
- I H I J**
127. Haumain diragh ROG Hai daru bhi is mahin.
Self is a disease but has its cure also.
128. Haumain nevai nai virodh hai
Self is the enemy of the Name.
129. Haunmain mar sada sukh paiya.
Kill self and be happy.

130. Hak parai Nanaka us suar us gai.
The appropriation of another's right
is pork for one and beef for the other.
131. Hath kar mare na lekhai pavai.
He who dies wilfully, dies gainfully.
132. Har ko naam sada sukh dai.
God's name is always soothing.
133. Har visrat sada khuari.
Foreget God and suffer.
134. Hindu anha turku kana dohan te
giani siana.
Hindus is blind of one eye, the Turk is blind
of both; it is the Giani alone who is wise.
135. Hire jaisa janam hai kaudi badle jai.
The birth is a diamond, let is not go waste for
a two pence.
136. Hoye ga khasam^{te} laiga rakh.
If there is master, he will protect.
137. Hansa hira moti chugna baghu dada bhalan
javai.
The royal swan seeks only pearls while the heron
is after frogs.
138. Hansa dekh tirandia bagga bhi aya chao.
Looking at the royal swans swim gracefully, the
heron is also conyng it.
139. Handai un kteida paindha lora pat.
He who combs wool will not wear silk.
140. [K] २
Kaoya kaha kapur charai.
How can a crow bleach itself white ?

141. Kaun jane peer parai.
Who feels the other's pain.
142. Kaha bujharat bujhai dora.
How can the deaf solve conundrums ?
143. Kabir soi kul bhali jai kul har ko daas.
O Kabir! That family is good which is the slave
of God.
144. Kabir sakat te sutar bhala rakhe achha gao.
O kabir ! A dog is better than a sakt
as it keeps the vil'age safe.
145. Kabir sabh te ham bure ham taj bhalo sabh koye.
O Kabir ! I am the worstman alive, leaving
me everyone is good.
146. Kabir deen gavaia duni seo, duni na chali sath.
O Kabir ! Religion was lost to the world
but the world did not keep company.
147. Kabir mari maro kusang ki,
kelle nikat jo ber.

O Kabir ! Bad company is as killing as Beri
tree is to a banana plant.
148. Kartut pasu ki manas jaat.
Beastly actions, human race form.
149. Karmi appo apni ke nere ke dur.
Near or far, action alone will help.
150. Kaleh buri sansar vade khapiye.
Discord is bad, why engage in fruitless
discussion.
151. Kalkaati raje kasai dharam pankh kar udria.
The Kaliyug is a sharp knife, the rulers
the butchers, Dharma has flown away.

152. Kalar kheti bijiye kayon laha pavai.
Who profits by sowing in alkali.
153. Kaiya handi kath ki na uh charai bahor.
This body is a wooden pot, not derlined last long.
154. Kahe re man chitvai udam,
ja aahar hak jayon paria.

Where God Himself is at it, why should at all
you worry ?
155. Kagou hoye na ujla lohe naav na paar.
A crow will not be bleached, a steel boat will
not be afloat.
156. Kaam, krodh kaya ko galai.
Sexual desire and anger destroy health.
157. Keeya garabh na avai.
Pride is never helpful.
158. Koor nikhute Nanaka urak sach rahi.
Falsehood will end, truth alone will prevail.
159. Koor bol murdaar khai.
False speech is like eating a dead body.
160. Kou har saman nahi raja.
There is no king greater than God.
161. Kandhi utte rukhra kichrak bandhe dheer.
How long will a tree on the river bank live ?
- [KH] ५
162. Khasam bisare te kamjaat.
They who forget their Lord are low caste fellows.

163. Khatri so jo kaman ka sur.
Anyone who is brave in actions is the real Khatri.
164. Khoji upjai badi binsai.
The seeker wins, the debator loses.
- | G | J
165. Garibi gadda hamari.
Humility is our main stay.
166. Gali jog na hoyi.
Yog does not lie in speech alone.
167. Gali bhisat na jaiye, chhutai sach kamai.
No one can glib-talk himself into paradise,
truthful actions alone will help ?
168. Gun vichare giyani soe.
A Gianā is one who deliberates on good qualities.
169. Gur saman tirath na koye. .
No pilgrimage is better than visiting the Guru.
170. Gur ki seva sada sukh paye.
Guru's service is always soothing.
171. Gur ka sevak narak na jai.
Guru's servant never goes to hell.
172. Guru jinhan ka andhla chelle nahin thao.
What face have the followers of a blind leader to go?
173. Gurmukh ladha manmukh gavaya.
Believers attain, self seekers lose.
174. Gandhedian chhiman manh turindian hik khino.
It takes a moment to break what took six months
to make.
175. Gandh priti mithe bol.
Sweet words result in abiding friendships.

176. Ghat phutai kou baat na puchhe kadho kadho hoyi.
When the pitcher breaks, no body wants to
retain it, it is thrown out.

177. Ghalai avai Nanaka sadde uthi jai.
We come as desired by Him and go at His call.

178. Ghal khae kichh hathon deh.
Work hard and give.

179. Ghor binah kaisa asvar.
There can be no rider without horse.

{ C H } च

180. Chinta taki kijiye jo anhani hoye.
Worry only if something impossible happens.

181. Chor ki haman bhare na koyi.
A thief has no friend.

{ J } ज

182. Jo tao prem khelan ka chao sar dhar tali gali meri ao.
If you want to play the game of love,
place your head on the palm and come to me.

183. Jar aai joban hariya.
When age sneaks in, Youth departs.

184. Jan kuari tan chao vivahi tan mamle.
All desires during spinsterhood, all problems
after marriage.

185. Jan pat lekhai na pavai sabha puj khuvar.
If it means the loss of honour, all worship
is useless.

186. Jis antar tat parai hovai, tis ka kade na hovi bhala.
He who nurtures jealousy will never do
good to himself.

187. Jis piyare so neh tis age mar chaliye.
Die earlier than the one whom you love.
188. Jithai bolan hariye tithai changi chup.
Where speech entails defeat, prefer silence.
189. Jinhan khadi chopri ghane sahenge dukh.
They who eat buttered bread, will undergo
heavy sufferings.
190. Jin pat andar bahar gudar te bhale sansar.
Bravo to them who are silk within and
tattered cloth without.
191. Jivte ko jivta mile muye ko mua.
The living meet the living, the dead, the dead.
192. Je sau chanda ugvai suraj chareh hazar,
ete chanan hondian gur bin ghor andhar.

A hundred moons or a thousands suns may
rise, but without the Guru there will
be pitch dark.
193. Je sankta sakte ko marhi ta
man ros na hoi.

If a powerful person beats an equal, I
do not mind.
194. Jeha bijai so lunai.
As you sow, so shall you reap.
195. Jehi mansa kar lage teha phal pai.
The intention behind an action determines
the fruit.
196. Je jivai pat lahi jai,
sabh haram jeta kuchh khai.

- If you have to give a dishonourable life
whatever you eat is unauthorised.
197. Je tau piria di sik hiyao na thahe kahida.
If you are fond of the beloved,
do not break anybody's heart.
198. Jaisa Karam taisi liv lavai.
Give as much attention as the business
deserves.
199. Jo upjayo so binsu hai pario aaj ke kal.
Whatever is born will die, may be to-day
may be tomorrow.
200. Jo sahu kanth na lagiye jalan se baharia.
May the arms which encircle not the
beloved be reduced to ashes.
201. Jo sir sain na nivain so sir kap utaar.
The head which bows not before God is
worth cutting.
202. Jo sura tishi hoye marna.
The brave alone die.
203. Je sau chanda ugvai suraj chare hazzar ete chanan honc
hondiangu bin ghor andhar.
A hundred moons or a thousands suns may rise
but without the Guru, there will be pitch dark.
204. Je sakta sakte ko marai tan man ros na hoyi.
If a powerful person beats an equal, I do not mind.
205. Jiha bijai so lunai.
As you sow, so shall you reap.
- 206- Jehi mansa kar lage teha phal pavai.
The intension behind an action determines the fruit.

207. Je jivai pat lathi jai, sabh haram jeta kuchh khai.
If you have to live dishonourable life,
what you eat is unauthorised.
208. Je tau piria di sik hiyao na thahe kahida.
If you are fond of the beloved do not
break anybody's heart.
209. Jaisa karam taisi liv lavai.
Give as much attention as the business
deserves.
210. Jo upjiyo so binsu hai pario aaj ke kal.
Whatever is born will die, may be to-day,
may be to-morrow.
211. Jo sahu kanth na lagiye jalan se bahria.
May the arms which encircle not the beloved
be reduced to ashes.
212. Jo sir sain na nivai so sir kap utar.
The head which bows not before God is
worth cutting.
213. Jo sura tishi hoye marna.
The brave alone die.
214. Jo hukam na ijyā bujhai khasam soyi nar kacha.
He who does not understand his master's
behest is raw person indeed.
215. Jo disai sabh avan jani.
All phenomenon is fleeting.
216. Jo sikdari tisai khuari chakar kehe darna.
Authority will suffer denigration, why
should the servants be afraid?
217. Jin jivandian pat nahin moyan mandi soye.
If you have no respect while alive, how can
you expect otherwise after death.

218. Je ghar hunde mangan jai,
phir ulahman mile bhari.
If a rich man goes a begging,
he is sure to receive a rebutt.
219. Jo jo disse vadda vadera so so khaku rulsi.
Howsoever big a person, he will soon become dust.
220. Jo bijai so ugvai.
Whatever is sown, that alone will grow.

I JH I ३

221. Jhutte ko nahin pat nahi.
The liar has no sense of honour.

I T I ३

222. Tirath nahta kiya kare man maeh mail guman.
To what end the sacred bathings when the mind
is full of dirt of pride?

I D I २

223. Deeva bale andhera jai.
When the lamp is lightened darkness departs.
224. Dudh bin dhen pankh bin pankhi,
jai bin utbhui kaam nahin.
Useless the cow without milk, the bird without wings
and vegetation without water.
225. Dunia kerī dosti manmukh daj maran.
The self seekers consume themselves dead in
the pursuit of material world.
226. Dukha te sukh upjai sukhi hove dukh.
Pains produce happiness,
happiness produces pain.

227. Dukh na mitte bin gur ki sarna.
Pain will not abate except in the refuge of
God.

{ DH } ५

228. Dhan bhum ka jo karai guman,
so murakh andha agian.

He who boasts of wealth and land is a
blind fool.

229. Dhar taraju toliye nivai so gaura hovai.
If you weigh in the balance; the bender will
be the weighter.

230. Dhrig tinhan ka jivia,
je likh likh veche nao.

Woe betide them who sell Name of God.

231. Dhrig dhrig grah kutumb,
jit har preet na hoe.

Condemned be the home and family where
there is no love of god.

232. Dhenu dudh te bahri kite na avai kaam.
A cow without milk is useless.

{ N } ६

233. Nak nath khasam hath kirath dhakke deh.
Nose ring is in the hands of the master and
livelihood pushes from behind.

234. Nagan phirat jo paiye jog, ban ka mirg mukat sabh hot.
If Yoga were possible midity, all the deer in
the forest would get salvation.

235. Nachiai tappiyia bhagat na hoe.
Dancing and trotting is no substitute
for Bhagti.
236. Nadianvich tibbe de khale thali kare asgahu.
He may produce islets in rivers and oceans
in desert.
237. Nadar upathi je kare sultana ghahu karaida.
If He turns His face, Emperor will see dust.
238. Nar chahat kichhu aur aure ki aure bhai.
Man wishes something, something all together
different happens.
239. Nange pavho te gae jin ke lakh karor.
Millionaires and billionaires depart with
naked feet.
240. Nanak gali kuria bajh pareet kare.
All talk without love is falsity.
241. Nanak chinta mat karo chinta tis hi hai.
O Nanak ! worry not, because He worries for all.
242. Nanak dukhia sabh sansaar.
O Nanak ! the whole world is suffering.
243. Nanak naam dhiyaiye karaj avai raas.
Remember the Name to set all things right.
244. Nanak phikka boliye tan man phikka hoe.
O Nanak ! bitter speech makes the body and
mind bitter.
245. Naam na jappe te atam ghati.
He who does not remember the Name
is a case of suicide.

246. Naal iyane dosti vadaru sayu nah,
paani andar leek jayon tis ka thau na theh.

Friedship with an immature person and
love with an elder are like a demar-
cating line in a water non-existent.

247. Ninda hamara kare udhar.

Backbiting is our emancipator.

248. Nindak ko phitke sansar.

The castigation of the whole world visits the
carrier of tales.

249. Ninda kare sir bhar uthai.

He who speaks ill of others, carries
unnecessary weight upon his head.

250. Ninda bhali kise kee nahin, manmukh mugadh krana.

Do not speak ill of any body, only self
centered fools indulge in this pastime.

251. Nivan so akhar khivan gun jihba mania mant,
eh trai bhaine ves kar ta vas ai kant.

Humility, pardon, sweet tongue- the-se three
will win over the spounse.

I P I U

252. Pasu mile changiaina, khar khavai amrat deh.

Even animals are better, they eat grass
and yield milk.

253. Pahila sach hallai duyee teeja khair khudai.

The first is the truth, second rightful
conduct and third charity in the name of
God.

254. Pahila vast sian ke tan keechai vapaar.

First understand the wares and then trade
in them.

255. Parai aman kayon rakhiye ditti hi sukh hoye.
Why appropriate another's property kept
in faith with you ? Only giving back will
give you happiness.
256. Par ka bura na rakho cheet.
Do not think ill of others.
257. Parmeshar te bhulian viapan sabbe rog.
All ills emanate from God- forgetfulness.
258. Paria hovai gunhagar tan onmi sadh na mariye.
If the educated one is accused, do not
beat an uneducated innocent fellow.
259. Paria mail na utrai.
Study alone does not wash away dirt.
260. Pap karedar sar par muthe.
The Sinner shall suffer in the end.
261. Papan bajhon hovai nahin moyan sath na jai.
It is not gathered without sin but
accompanies not after death.
262. Pap bura papi ko pyara.
The Sinner loves sin, though bad.
263. Parjaat eh har ka naam.
God's name is the magic tree which fulfills
wishes.
264. Pita ka janam ke jane putt.
How can a son know the birth of his father ?
265. Putti gandh pavai sansaar.
Children tie you up with the world.

266. Pandit mail na chukai je ved parai jug chaar.
O Pandit ! even if you go on repeating
Vedas for all the four Yugas you will
not be able to wash yourself clean.
267. Pandit mullan chhadde dou.
I have left alone both the Pandi and the Mulla.
268. [F] ॐ
268. Fakar jati fakar nao.
Senseless is the (pride of) caste, senseless
the surname.
269. Farida amal je kite duni vich dargah avai kam.
O Farid, Good deeds done here will serve you
hereafter.
270. Frida je ton akal latif hai kale likh na lekh.
O Farid ! If you are wise, do not write
your fortune black.
271. Farida jinhin kammin nahin gun te kamre visaar.
O Farid ! Leave alone the deeds which are
useless.
272. Farid mein jana dukh mujh ko dukh sabaia jag.
O Farid ! I thought I was the lone sufferer
but I find the whole world full of sufferings.
273. Farida lore dakh bijorian kikkar bije jatt.
O Farid ! The Jaat sows the thorny kikker tree
but expects grapes of the Bijaur.
274. Fasan ki bidhi sabh ko chhutan ki ik koye.
Everyone knows how to get involved few
indeed know the way to liberation.

275. Bah sanjam shant na pavai koye.
Inhibitions do not produce peace of mind.
276. Bahu sadho dukhi prapat hovai.
Falling a prey to many weaknesses.
277. Bahuta bolan chakhan hoe.
Volubility leads to unnecessary strifer.
278. Bachan kare te khisak jai, bole sabh kacha.
He who gives a promise and slips out of
it is totally undependable.
279. Bahar gian dhian isnaan, antar biape lobh suan.
Knowledge, meditation and clean washing outside,
the dog of greed inside.
280. Bahar disai chanana dil andhiari rat.
Brilliant light outside, pitch darkness in the
heart.
281. Bahar doti tombari andar vis nakor.
Cleanliness from without, poison from within.
282. Bahar bhekh antar mal maya.
The prescribed dress outside, the dirt of
Maya inside.
283. Bhajh guru sabh bharam bhulai.
Without the Guru all grope in doubt.
284. Batan hi asmaan giravai.
Toppling the sky with words.
285. Bin gur deekhia kaise gian.
Without Guru's blessings, what sort of
knowledge do you expect ?
286. Bin naam har ke mukti nahin kahe Nanak das.
There is no salvation without true Name,
Says Nanak Das.

287. Bin bidia kaha koi pandit.
No Pandit without education.
288. Bin bairag kaha bairagi.
No Vairagi without Bairag.
289. Beejai bikh mangai amrat, dekho eh nayao.
Sowing poison, looking for nectar
what a just expectation ?
290. But pooj pooj hindu moye, turak moye sir nai.
The Hindus come to their end by
worshipping their idols, the Muslim
by headwashes.
291. Bere no kappar kya kare je patan rahe suchet.
The storm will not topple the boat
if the boatman is vigilant.
292. Bolat bolat bade bakara.
Excessive talking leads to bad results.
- । BH । ३
293. Bhagta tai sansaria jor kade na aaiya.
The Bhagats and the worldly men
can not co-exist.
294. Bhagatan seti gos^{te} jo kino so labh.
The time given for conference with Bhagat
is well spent.
295. Bharat bihun kaha suhaag.
No marriage without a groom.
296. Bhariya hoye so kabhu na dolai.
If full to the brim, it will not waver.
297. Bhariye mat papan ke sang, oh dope na avai^{ke} rang.
If you dirty with your intelligence with sins,
only the Name will wash it clean.

298. Bharmai bhulla daih disi dhavai.
He who is lost in doubt, runs aimlessly about.
299. Bhikhia bhojan krai santaan.
Eating begged food leads to physical distraction.
300. Bhi sau satian janian seel santokh rahan.
Women who live in peace and contentment are the real satis.
301. Bhulan andar sabh ko abhul guru kartar.
Everyone is liable to err except the Guru and the God.
302. Bhukhe khavat laaj na avai.
A hungry man is not ashamed of eating.
303. Bhukai bhagti na kijai.
Who will practice Bhagti with an empty stomach ?
304. Bhole bhai mile raghurai.
God meets without efforts.
305. Bholi vaid na janai karakh kreje mahe.
The poor doctor does not understand that the trouble is in the heart.
- I M I H
306. Mahapurakh ka bolna hovai kite parthai.
A great man never speaks without relevant context.
307. Mun ka andha andh kamavai.
Blind in mind, acts blindly.
308. Mun triptanu mitai janjaal.
When the mind is satisfied, all troubles vanish.

309. Mamta badha avai javai.
Trans-migration is the result of greed.
310. Marnai hi tai paiye puran parmanand.
Death alone brings supreme and complete bliss.
311. Maiya dhari ati anhan bola.
The capitalist is both stark blind and stark deaf.
312. Mithat neevin Nanaka gun changiyain tat.
The essence of moral excellences is sweetness and humility.
313. Man mukh joth na utrai je sau dhovan pai.
Hundred washings will not clean the self centred.
314. Manukh ki tek brithi sab jaan.
Dependence on the man is all fake.
315. Manda kisai na aakhin jhagra pavna.
Save yourself from troubles by not speaking ill of anyone.
316. Manda changa apna ape hi kita pavna.
Whether it is good or bad, your deeds will determine the result.
317. Raj, mal, rup, jat joban panje thag.
Authority, wealth, beauty, caste and youth are deceivers all.
- [L] ४
318. Labu vinahe mansa jyon pani boor.
Greed spoils a man, as saw-dust spoils water.
319. Lobhi ka visah na keejai, je ka par visai.
If possible have no dependence at all upon an avaricious person.

320. Vadde vadde jo dishi log, tin kayo biaphe chinta rog.
The V.I.P.'s that we see are all
suffering from psychological tensions.
321. Vich dunia sev kamaiye.
While in this world, practice service.
322. Vin gun kite bhagtu na hoyi.
There can be no Bhagti without goodness.
323. Vin chakhe sad kise na aayiye.
No taste without tasting.

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