

Baba ShriChand Ji Maharaj Matra Sahib (Wani)

kaho re bale	dhyān ka batua 	trehgun chakamak
kina mūndaiyā kin mūndāyā	nirte ka suidān 	agan mat pai
kiska bhejeya	brahm anchlā 	dukh sukh dhūni
nagri yāya	la paihre sujan 	lai jalai
satguru mūndiyā	bahurang mor chhad 	sanyam (sayyam) kapali
lekh mūndāyā	nirlepa jishti 	sobha dhari
guru ka bhejeya	nirbhau (nirbhav) jange 	charane kamale me
anagari yāyā	dora nākū dushti 	surate hamari
chetahu nagari	jāp jangota	bhav bhojan
tarahu gām	sift udāni	amrit kare paya
alakhe purakata (purush) ka	singi shabda	bhala bura nahin
simrahu nām	anahad guruvāni	mann vasaya
guru avinasi (avinashi) 	sharam ki mudra	paatar vichare
khele rachaya 	shive vibhuta	farua bahuguna
agama nīgama ka 	haribhakte mirigani	karmandal tumba
panth bataya 	la pahre guruputa	kishti ghanna
gyāna ki godri 	santokha soote 	āmrita pyāla
khima ki topi 	viveka dhāgey 	udak mann daya
jata ka ārbande (ādbānd) 	aneka talli 	jo pīvey so
sheel langoti 	tahi lage 	seetal bhaya
akale khintha	surate ki suyi 	ida me aave
nirāshe jholi	la sadguru sīvey 	pingala me dhaave
jugate (yukti) ka tope	jo rākhey so 	sushumana ke ghare
gurmukhi boli	nirbhau thīvey 	sahaje (sehaj) samave
dharam ka chola	s(h)iyāh sufaid	nirās(h) smadhi
sate ki seli	jarde (zarad) surkhāyī	nirantar dhyān
maryada mekhali (mekhlā)	jo la pahire	nirbhau (brahm) nagri
la gale meli	so guru bhai	guru dīpak gyan

sthir | ridhi |
amarpad | danda |
dhīraj | fahuri |
tape kare khanda |

vase | kare āsā |
sumadrishte | chogān |
harakhe (harsh) | sog (shokh) |
mann meh | nahi aan |

guru avinas(h)i |
sukham | ved |
nirvāna | vidīya |
apar | bhed |

akhande | janeu |
nirmala | dhoti |
sohang | jaape |
sach maal | paroti |

toda | chūrha |
tora | janzir |
la pahre | nanake |
shaha | fakeer |
jatta | jūte |
mukut | ser hoi |
mukta | feere |
bandhan | nahi koi |

sahaj | vairagi |
kare | vairaagi |
maya | mohni |
sakal | tyāg |
nāma ki | pākhar |
pawana | ka ghora |
neh karma | jeena (tang) |
tate (tatva) ka | joda |

sikhiya | gurumantra |
(nām ka jāp)
gayatri | hari nām |
nihchal | āsan |
kare | visaram |

nanaike | pūta |
sri chandra bole |
jugate | pashane |
tat | virole |

aisee | matra |
la pahre | koi |
āvā | gamane |
mitave | soi |

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nirgun | dhāll |
gur shabad | kamaan |
akal | sanjog |
prīt | ke bān |

tilake | sampurane |
tarpane | jase (yash) |
pūja | prema |
bhog | maha ras |
nirvair | sandhya |
darshan | chhāppā |
vāde | vivāde |
mitavey | āpā |

nanaike | pūta |
sri chandra bole |
jugate | pashane |
tat | virole |

akal | ki barchhi |
guna ki | katāri |
man ko | māre |
karo | aswaari |

prīt | pitambar |
man me | mrigashāla |
cheet | chitambera |
runjhun | maala |

aisee | matra |
la pahre | koi |
āvā | gamane |
mitave | soi |

bikham garhe | tod |
nirbhau | kare aaya |
naubat | sankh |
nagara | bave |

budhe | balamber (baghambar) |
kulla | postīn |
khaunse | kharawan |
keh mat | leen |



Out of thirteen Matras of Baba Sri Chand, the first is considered to be the most important. Udāsî Sants and followers learn it by heart and daily recite it. Though it is brief in size but it has got a meaningful substance and conveys the essence of the whole context. The introductory part of the Matras conveys that Sri Chand was destined to be a Sanyasi and was initiated by the Satguru, who directed him to come to the Civic State of the world. The proof of the Udāsî claim is presented and explained in the main body of the Matra. The concluding part gives the reader the final thought on the subject. The feelings of National consciousness, social upliftment and the desire to uplift the village society can be seen in the writings of Sri Chandra's Matra Shastra. The Matra Shastras contains solution to many contemporary problems. This Shastra gives simple and understandable version of some complicated spiritual traditions and questions so that the general public may obtain fullest knowledge of complicated and hard to understand spiritual intentions, to attain eternal bliss and enjoy human life with full contentment.

This conversation makes it clear that when Baba Sri Chand went to celebrate Shiv Ratri at Achal Batala the aged Sidhas were inquired from Sri Chand about his Guru who gave him Guru Mantra (Moonda- initiated him into the sect) and had brought him into the Udāsî fold. (Moondaayaa). Sri Chand replied with great courage and humility ignoring the disrespectful uttering's of these aged ascetics that he had come to the city (Nagri) with the permission of his Guru (Sadguru and guide) who had asked him to proceed to the city keeping in mind the contemporary, disturbed environment and said that he was ready as per the dictates (Lekh) by his Sadguru. He removed all the misgivings from the minds of the Sidhas and assured his followers that he had come to fulfill three vows i.e. to alert (chetahu) the general public and the simple hearted people of the cities who were dozing in deep slumber; to help them swim across (tarahu) the ocean of worldly passions and illusions; and to meditate (Simrahu naam) and make people

meditate the sacred name of the Alakh Purush (formless God), the omnipotent and invisible God to remind people of his all invading presence. The purpose of his visit was to awaken the people to the realities of Nam. Baba Sri Chand devoted his long life to meditation, preaching Nam and morals, spiritual and religious uplift of society, helping the poor, the down-trodden and those in need.

This Universe has been created according to the will of Almighty, Avinashi (imperishable). He has set in motion all the play in this world and has engaged different actors for different roles to play. Sri Chand is thankful to his Guru for showing him the path of Agam (difficult to tread, where one cannot reach easily) and Nigam (Vedas).

One must put on godri (jacket made up of patched up cloth) of self knowledge, a cap(topi) of forgiveness (khima), and a tag of high character. The subjection of passion (yat) is my Aadband (cover). Sri Chand advises to wear Langoti or loin cloth (to cover private parts) made of Sheel (good conduct). In the above lines the stress is laid on implementation of gyan, khima, jat, sheel, and sat, by the devotee, a true attributes of a Udāsî Sadh.

God is Akal (indestructible), beyond the boundaries of death and time. He is the creator of time so out of bounds for time. Such Khintha (patched cloth) is for ever and is imperishable. This Khintha keeps me free from all bondages. Sidhas keep a bag or jholi to collect alms. Sri Chand says that his jholi is Niraash (desireless, empty) and a heart devoid of all desires. He has worn the tope (cap) of yukti (tactics) of being one with the creator. The language spoken by Guru is Gurmukhi boli (language) and not the Punjabi language.

Religion is my chola (attire/cloak), sat (righteous or truth) through mind thought and deeds, seli (sacred thread of black wool) around the neck by the Nirvana saints. Nothing is greater than the truth itself. Sri Chand said he had adopted Maryada (rules of good conduct), and Mekhlaa (griddle belt) in place of Kafni (shirt made of cloth). Decorum and self restriction is my griddle.

I keep the batua (purse) of dhian (meditation) always with me. He calls Brahma (God) as his Anchlaa (cover, protector). Sri Chand has explained ethics and morality as kafni, concentration (dhian) as Batua and detachment as Mor Chhad. Nirlep (Unattachedness) is my whisk, mor chhad (a whisk made of peacock feathers for flapping away flies). To tie up such a divine whisk one needs a Jang dora (a thread with which the peacock whisk is tied), of Nirbhav (without fear). This state of fearless love is our string to tie the mor chhad of divine nature. This mor chhad is free from Naakoo (worldly contamination) dushti (malice towards none).

To jaap (meditate) for welfare of others is my jangota (underwear of deer skin covering the thighs), and sift (praise) of God almighty is my Udaani (flight). Singi (blow made of animal horn) is the mystical sound or anahad shabd (unheard sound that the yogis try to hear in their Smadhi), and the teachings of my Guru is Guruvaani for me. The pleasure of attainment of one's self form

is my Mudra (ear ring)¹⁹. Sri Chand advised the seeker to wear the mudra of sharam (grace/modesty), the vibhoota (ash) of Shiva (welfare concept) which acts as mind soother. It purifies the innerself and marches towards the great life. Hari Bhakti (devotion to God) is my Mrigani (deer skin). Bhakti is the instrument to attain darshan. Sri Chand cautions that mere sitting on spread deer skin does not qualify a seeker to have a glimpse of almighty meaning the deer skin is the stair case of devotion which ascends towards almighty.

The Gyan godri (jacket made up of patched cloth of pure knowledge) is soot (cotton) woven with dhaagey (threads) of santokh (contentment) and renunciation of vivek (judicious assessment) of reasoning of good and bad aspects of life. The godri has anek (many) tallis (patches of rags) of different qualities sewn over it and which makes it look beautiful. It means a life full of contentment is that cotton cloth upon which the seeker of truth patches up different good qualities with the help of a thread of his judicious brain.

The suyi (needle) of surat (meditation or recollection) is procurable from the real sadguru with which godri of knowledge is stiched (seevey). The seeker who wears (raakhey) becomes (theevey) free of fears (nirbhau) of world, fear of rebirth and death. The sadhus wearing siyaah (black), sufaid (white), zarad (yellow or ochre colour) and surkhaayee (red) are four colours of four Varans (Brahmin, Kshatriya, Vaishya and Shudra) are all brothers by virtue of precept oral affinity. Means, a Sadhu may wear (pahire) any of these four colours may be from any caste or creed is welcome to Sri Chand's fraternity (Guru Bhai). His above Matra indicates towards idea of universal brotherhood and fraternity. According to him, God created man and society as a whole. He wanted to end up the bickerings of the society and to follow the path of humanity. For Him all are one. He desires that human being in the society should also live under the same terms and conditions without falling into the false beliefs of caste and creed. He believed that originally there existed no such difference between the human beings. It was man made and as such it should be done away with.

We lit (Jalai) the fire of Sukh (pleasures) and dukh (pains) within our deh (body) with the help of chakamak (striking fire stones) of the trehgun (three basic qualities) Rajo, Sato and Tamogun. In this sacred dhuni (fire) burn the pleasures and pain along with the seeds of earned deeds so that there remains no hope of future birth and death for you.

To work with sanyam (contentment or self control) is our kapali (begging bowl) and our surat (meditation or concentration) is always upon the charan-kamal (lotus feet) of my lord.

I have taken the bhojan (food) of good intentions and it has worked like amrit (nectar) for me. It has not given me the idea of being of good taste or bad taste. In the Matra, Sri Chand explains the importance of food. He says that one should take food for the body requirement and not for the sake of taste of the tongue. In other words it means the simplicity of man in life.

The utensils of Sadhs are made of wood and mud like Karmandal, Tumba and Kishti. The above utensils mentioned by Sri Chand are the symbols and real property of an ascetic. It helps him in his religious journey to prepare food and to accumulate water in time of need.

A pure mind is a pyalaa (a cup) for drinking amrit (nectar) of God's name.

Whosoever, jo peevey (drinks) the amrit of Guru's teachings is relieved of the worldly heat and is liberated. He attains eternal peace in a befitting manner.

The real power, the vital breath moves in ida and pingala and resides in shushumana (three important nerves described by the hathyogi). Thus describes the general theory of pranayaam. To let in the breadth through ida nerve to hold it for some time and then release it through the opening of pingala nerve. This way with the practice of purak (to fill in) and rechak (let out) one is able to open the door of sushman nerve. This practice helps the seeker to hold him in sehaj (equilibrium) position.

We should desirelessly contemplate in the pessimistic monastery of his name. the seeker lives in the Math (house) of mind, which is niraash (desireless calm), practices smadhi and dhian meditates continuously (nirantar) on the inseparable soul, resides in the city of God (Brahm nagri) devoid of darkness of ignorance and enlightened by the light provided (Gyan) by the Guru who has experienced God himself. Stability of mind (Sthir) is seekers prosperity (Ridhi). Immortality (amarpad) is our stuff made of wood (danda). Dheeraj (patience) is our (Fahuri) is our axe and penance (tap) is our khanda (a double edged sword).

To subdue the ten organs is our aasaa (wooden stuff), equanimity (sumdrishti) that negates the thoughts of jubilation and bereavement that equipoise is our support (chogaan) that puts to end the idea of joy and sadness (harsh shokh).

Mohini (alluring) maya (worldly attachments and attraction) makes man miserable. A detached person becomes happy after coming out of web of maya (tyaag). Only such person can work for the progress and welfare of the society and country. Worldly

desires, maya, lust for women and worldly possessions, laziness, anger and egoism were to be replaced by humility, sacrifice, truthfulness, kindness, contentment and strong will power.

The name of God works like Paakhar (a stick), a kavach (shield) or an amulet, for such a renounces. We should control the horse of breathing with the bridle of detachment from evil deeds. Karma (deeds) does not tie up a person but it is the desire behind that deed that proves to be a catch hold. Desireless deeds are like the saddle of the horse. In order to fix the bridle of detachment of deeds some kind of belt (tang) is needed. So we have to provide a belt of tatva- ka -joda (belt of leather which joins) the horse (of breath) and bridle (of detachment of deeds) and hold them together. God helps to keep them together. The nirgun (unattributed) God is our dhaal (shield) Guru's shabad (word) is our bow, Akal (intellect) acts as an amulet to save us from attacks of ignorance and preet (love) of god acts as a baan (arrow).

Using a barchhi (small dagger) of intelligence and kataari (stiletto) for self defense of qualities one can win over (man ko maar) the passions and allurements of mundane nature. All this war is against the mind, which has to be over powered with the help of the spiritual power.

Such a devotee breaks (tod) the visham (odd difficult to traverse) fortress (garh) of worldly illusion and returns to his ghar (his eternal home) fearlessly (nirbhau). He is greeted there with pomp and show and with the beat of naubat, shankh and nagara (beat of drums cunch shells and kettle drums).

Only the immoral preceptor (Avinashi) Guru knows all the secrets and intricacies of this knowledge of salvation the nirvana vidya. Our Janeu (sacred thread) is Akhand (unbreakable), our dhoti (lower cloth) is spotless. We worship the Sohng Mantra (the basic maxim of the Vedantic philosophy identifying the individual with the Supreme being on the beads of truth).

The teachings imparted by Guru is an important aspect of learning in the life of a Sadhu. It is the Guru who gives the name (Naam ka Jaap). The knowledge attained

though the learning and recitation of Gayatri Mantra will lead one to a blissful and permanent abode.

Concentration of mind in God's name is the ornamental religious tilak (vermillion mark) on our forehead. Yash (fame and glory) is offering of water to our deceased ancestors as tarpan (a mark of gratification). Prem (love) is our worship (puja). Maha Ras (eternal bliss) is our bhog (food).

Humanity is our Sandhya (prayer), Darshan (realization of God) is our Chhaapaa (holy imprint or stamp). After acquiring these qualities, a person becomes free from all kinds of controversies (vaad vivaad) and attains eternal bliss (mitavey aapaa).

Preet of God (love) is our Pitambar (yellow silken cloth) and Man (mind) is Mrigshaala (deer skin). Meditation in the void of one's mind (cheet) on the tunes of Runjhun is that unheard sound that Yogis try to hear in their Samadhi.

The intellect staying in the mental disposition is the Baghambar (tiger skin cloth), Kulla (high cap worn under the turban) and Posteen (a garment of leather covered with fine wool) Khauns Kharawan (wooden sandals) are the symbols of Sadhus or devotee.

Udāsî Munis could move about according to the time and the country of their choice wearing Choorha (a lock of hair on the top of head by an ascetic), and breaking (tora) all the bonds shackles (Janzir) of outer sectarian symbols. Sri Chand in this Matra refers to his father respectfully as Nanak Shah Faquir.

By locking his matted hair rolled up over the head (Jatta Joot) like a crown (Mukut). He undoes (Mukta) all the bondages (Bandhan) of rebirth and attain salvation.

By way of conclusion we can say that these words and Mantras for salvation (Jugat) have been spoken by Sri Chand, son of Guru

Nanak (Nanak Poota) for the salvation of mankind.

Whosoever worships this Matra with true devotion should surely attain Aava Gaman

(Nirvan- the extinction). Baba Sri Chand stressed that spiritualism and understanding oneself were essential for the uplift of humanity. Spiritual pursuit and self

improvement were especially stressed by Sri Chand.