

VĀRĀN BHĀĪ GURDĀS

Text, Transliteration and Translation

Volume Two



DR. JODH SINGH

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TEXT, TRANSLITERATION AND TRANSLATION

-- VOLUME TWO

DR. JODH SINGH



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Amritsar

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A NOTE ON TRANSLITERATION

While transliterating the text of Vārāṇ into English I have made the following changes in the generally accepted method of transliteration:

- Unlongated last 'a' has been dropped wherever it was desired to avoid confusion and wrong pronunciation as the people are doing with Gupta, Rāma by pronouncing them Guptā and Rāmā instead of Gupt and Rām.
- Sound Ch : च and consequently
Chh : छ
- ऋ : ॠ
- Thouth 'i' and 'u' have been retained for 'f' (*sihāri*) and '-' (*auṇkar*) in the end respectively where used but since these are grammatical usages their pronunciation is not desired.

PREFACE

In fact there is no thematic divide between volume one and two of the *Vārāṇ*. Virtues of a *gurmukh* and the bad deeds of ill-natured *manmukh*, have been discussed in all the *Vārāṇ* but Bhāī Gurdās as usual is optimistic about the regeneration of even the most degenerate, and says that an apostate can turn out to be a religious and useful person for the society if he becomes Guru-oriented, i.e. *gurmukh*. To bring home his thesis the great Bhāī Gurdās uses all urban, colloquial, folkloric, mythological symbols and imagery in a very spontaneous manner.

Earlier we had planned to publish both the volumes one after the other. But then M/s. Vision and Venture thought it in the fitness of things that the whole text, transliteration and translation of *Vārāṇ* should go in the hands of readers all at once. And we started working on the project with renewed vigour. I feel happy that the technical know-how of Dr. G.B. Singh and the willing co-operation rendered by Mr. Rattan Singh Rānā could make our dream come true in such a short span of time. My heartfelt thanks are due to them. Publishing of both the volumes together has made this work more useful and handy for the readers and the researchers on Bhāī Gurdās and his exegesis of the Sikh tenets and way of life in the background of Indian cultural ethos.

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Professor of Sikhism

*Dedicated to
Sri Akāl Takhat Sāhib
where
Bhāi Gurdās
serving the cause of Sikh Panth
did most of his scholarly work.*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ, ਵਾਹਿਗੁਰੂ ਤੇ ਸਤਿਗੁਰੂ ਦੀ ਮਹਿਮਾ)

ਪਾਤਿਸਾਹਾ ਪਾਤਿਸਾਹੁ ਸਤਿ ਸੁਹਾਣੀਐ ।
 ਵਡਾ ਬੇ ਪਰਵਾਹ ਅੰਤੁ ਨ ਜਾਣੀਐ ।
 ਲਉਬਾਲੀ ਦਰਗਾਹ ਆਖਿ ਵਖਾਣੀਐ ।
 ਕੁਦਰਤ ਅਗਮੁ ਅਥਾਹੁ ਚੋਜ ਵਿਡਾਣੀਐ ।
 ਸਚੀ ਸਿਫਤਿ ਸਲਾਹੁ ਅਕਥ ਕਹਾਣੀਐ ।
 ਸਤਿਗੁਰ ਸਚੇ ਵਾਹੁ ਸਦ ਕੁਰਬਾਣੀਐ ॥ ੧ ॥

1 Oaṅkār satigur prasādi

Paurī 1 (Maṅgalācharaṇ, vāhigurū te satigurū dī mahimā)

Pātisāhā pātisāhu sati suhāṇīai.
Vaḍā beparavāh antu na jāṇīai.
Laubālī daragāh ākhi vakhāṇīai.
Kudarat agamu athāhu choj viḍāṇīai.
Sachī siphati salāh akath kahāṇīai.
Satigur sache vāhu sad kurabāṇīai.

***One Oaṅkār, the primal energy, realized through
 the grace of divine preceptor***

Paurī 1 (Invocation, the praise of the true Guru)

The Lord is the emperor of the emperors, the truth and the beautiful. He, the great, is nonchalant and his mystery cannot be understood. His court is also anxiety free. The feats of His powers are unfathomable and impervious. His praise is true and the story of His eulogisation is undescrivable. I accept the true Guru wondrous and offer my life (for His truth).

ਪਉੜੀ ੨ (ਆਦਿ ਪੁਰਖ ਦੀ ਮਹਿਮਾ)

ਬ੍ਰਹਮੇ ਬਿਸਨ ਮਹੇਸ ਲਖ ਧਿਆਇਏ।
 ਨਾਰਦ ਸਾਰਦ ਸੇਸ ਕੀਰਤਿ ਗਾਇਏ।
 ਗਣ ਗੰਧਰਬ ਗਣੇਸ ਨਾਦ ਵਜਾਇਏ।
 ਛਿਅ ਦਰਸਨ ਕਰਿ ਵੇਸ ਸਾਂਗ ਬਣਾਇਏ।
 ਗੁਰ ਚੇਲੇ ਉਪਦੇਸ ਕਰਮ ਕਮਾਇਏ।
 ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਪਾਰੁ ਨ ਪਾਇਏ ॥ ੨ ॥

Paurī 2 (Ādi purakh dī mahimā)

Brahme bisan mahes lakh dhiāide.
Nārad sārād ses kīrati gāide.
Gaṇ gandharab gaṇes nād vajāide.
Chhia darasan kari ves sāṅg baṇāide.
Gur chele upades karam kamāide.
Ādi purakhu ādesu pāru na pāide.

Paurī 2 (Grandeur of the Primeval Lord)

Millions of Brahmās, Viṣṇus and Maheśas adore the Lord. Nārad, Śaradā and Śeṣanāg eulogise Him. The *gaṇas*, *gandharvas* and *Gaṇeś et al.* play instruments (for Him). The six philosophies also propound different garbs (for reaching Him). The gurus sermonize the disciples and the disciples act accordingly. Salute to the primeval Lord who is unfathomable.

ਪਉੜੀ ੩ (ਆਦਿ ਪੁਰਖ ਦੀ ਮਹਿਮਾ)

ਪੀਰ ਪੈਕੰਬਰ ਹੋਇ ਕਰਦੇ ਬੰਦਗੀ।
 ਸੇਖ ਮਸਾਇਕ ਹੋਇ ਕਰਿ ਮੁਹਛੰਦਗੀ।
 ਗਉਸ ਕੁਤਬ ਕਈ ਲੋਇ ਦਰ ਬਖਸੰਦਗੀ।
 ਦਰ ਦਰਵੇਸ' ਖਲੋਇ ਮਸਤ ਮਸੰਦਗੀ।
 ਵਲੀ-ਉਲਹ ਸੁਣਿ ਸੋਇ ਕਰਨਿ ਪਸੰਦਗੀ।
 ਦਰਗਹ ਵਿਰਲਾ ਕੋਇ ਬਖਤ ਬਿਲੰਦਗੀ ॥ ੩ ॥

Paurī 3 (Ādi Purakh dī mahimā)

*Pīr paikambar hoi karade bandagī.
 Sekh masāik hoi kari muhachhandagī.
 Gaus kutab kaī loi dar bakhsandagī.
 Dar darves khaloi masat masandagī.
 Walī-ulah suni soi karani pasandagī.
 Daragah viralā koi bakhat bilandagī.*

Paurī 3 (Grandeur of the Primeval Lord)

The *pīrs* and *paigambars* (messengers of Lord) worship Him. The *shaikhs* and many other worshippers remain in His shelter. The *gaurs* and *qutabs* (spiritualists of Islām) of many places beg for His grace at His door. Dervishs in their trance stand at His gate to receive (alms from Him). Listening to the praises of that Lord many *walīs* also love Him. A rare person of high fortune reaches His court.

ਪਉੜੀ ੪ (ਕਾਦਰ ਦੇ ਕੀਤੇ ਨੂੰ ਨਹੀਂ ਜਾਣਦੇ)

ਸੁਣਿ ਆਖਾਣਿ ਵਖਾਣੁ ਆਖਿ ਵਖਾਣਿਆ।
 ਹਿੰਦੂ ਮੁਸਲਮਾਣੁ ਨ ਸਚੁ ਸਿਵਾਣਿਆ।
 ਦਰਗਹ ਪਤਿ ਪਰਵਾਣੁ ਮਾਣੁ ਨਿਮਾਣਿਆ।
 ਵੇਦ ਕਤੇਬ ਕੁਰਾਣੁ ਨ ਅਖਰ ਜਾਣਿਆ।
 ਦੀਨ ਦੁਨੀ ਹੈਰਾਣੁ ਚੋਜ ਵਿਡਾਣਿਆ।
 ਕਾਦਰ ਨੋ ਕੁਰਬਾਣੁ ਕੁਦਰਤਿ ਮਾਣਿਆ ॥ ੪ ॥

Paurī 4 (Kādar de kīte nūn nahī janade)

Suṇi ākhāṇi vakhāṇu ākhi vakhāṇiā.
Hindū Musalmāṇu na sach siṇāṇiā.
Daragah pati paravāṇu māṇu nimāṇiā.
Ved kateb Qurāṇu na akhar jāṇiā.
Dīn dunī hairāṇu choj vidāṇiā.
Kādar no kurabāṇu kudarati māṇiā.

Pāurī 4 (People know not the works of creator)

People go on explaining disconnected rumours but none of the Hindus and Muslims has identified the truth. Only an humble person is accepted respectfully in the court of the Lord. The Vedas, *katebas* and the *Qurān* (i.e. all the scriptures of world) also know not even a single word about Him. The whole world is wonder-struck to see his wondrous deeds. I am sacrifice unto that creator who Himself is the basic grandeur of His creation.

ਪਉੜੀ ੫ (ਰਸਾਂ ਦੇ ਪਿਆਰੇ ਮਹਲ ਤੋਂ ਦੂਰ ਹਨ)

ਲਖ	ਲਖ	ਰੂਪ	ਸਰੂਪ	ਅਨੂਪ	ਸਿਧਾਵਹੀ ।
ਰੰਗ	ਬਿਰੰਗ	ਸੁਰੰਗ	ਤਰੰਗ		ਬਣਾਵਹੀ ।
ਰਾਗ	ਨਾਦ	ਵਿਸਮਾਦ	ਗੁਣ	ਨਿਧਿ	ਗਾਵਹੀ ।
ਰਸ	ਕਸ	ਲਖ	ਸੁਆਦ	ਚਖਿ	ਚਖਾਵਹੀ ।
ਗੰਧ	ਸੁਗੰਧ	ਕਰੋੜਿ	ਮਹਿ		ਮਹਕਾਵਈ ।

ਗੈਰ ਮਹਲਿ ਸੁਲਤਾਨ ਮਹਲੁ ਨ ਪਾਵਹੀ ॥ ੫ ॥

Paurī 5 (Rasān de piāre mahal toñ dūr han)

*Lakh lakh rūp sarūp anūp sidhāvahī.
 Raṅg birāṅg suraṅg taraṅg baṇāvahī.
 Rāg nād visamād guṇ nidhi gāvahī.
 Ras kas lakh suād chakhi chakhāvahī.
 Gandh sugandh karorī mahi mahakāvaī.
 Gair mahali sultatān mahalu na pāvahī.*

Paurī 5 (Pleasure seekers are away from His abode)

Millions of beautiful persons come to and go from this world and perform variegated activities. The *rāgs* (melodies) and *nāds* (sounds) also being wonder-struck eulogise that ocean of attributes (the Lord). Millions taste and make others taste the edibles and inedibles. Crores of people manage to make others enjoy the fragrance and varied smells. But those who consider the Lord of this (body) mansion as an alien, they all cannot attain His mansion.

ਪਉੜੀ ੬ (ਦੁੰਦੁ ਤੇ ਏਕਤਾ)

ਸਿਵ ਸਕਤੀ ਦਾ ਮੇਲੁ ਦੁਬਿਧਾ ਹੋਵਈ।
 ਤੈ ਗੁਣ ਮਾਇਆ ਖੇਲੁ ਭਰਿ ਭਰਿ ਧੋਵਈ।
 ਚਾਰ ਪਦਾਰਥ ਭੇਲੁ ਹਾਰ ਪਰੇਵਈ।
 ਪੰਜਿ ਤਤ ਪਰਵੇਲ ਅੰਤਿ ਵਿਗੋਵਈ।
 ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹੇ ਹਸਿ ਹਸਿ ਰੋਵਈ।
 ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਨੀਤ ਨ ਸੋਵਈ॥੬॥

Paurī 6 (Dvand te ekatā)

Siv sakatī dā melu dubidhā hovaī.
Traiguṇ māiā khelu bharibhari dhovaī.
Chāri padārath bhelu hār parovaī.
Pañji tat paravel ant vigovaī.
Chhia ruti bārah māh hasi hasi rovaī.
Ridhi sidhi nav nidhi nīd na sovaī.

Paurī 6 (Duality and unity)

The confluence of Śiva and the Śakti is the root cause of this creation full of duality. The maya with her three *guṇas* (qualities – *rajas*, *tamas* and *sattv*) plays her games and sometimes fills the man (with hopes and desires) and at another time empties him totally frustrating his plans. Maya deludes people through the cyclic garlands of dharma, *arth*, *kām* and *mokṣ* (four supposed ideals of life) offered by her to man. But man, the sum total of five elements, perishes ultimately. The *jīv* (creature), laughs, weeps and wails during all the six seasons and twelve months of his life and imbued with the pleasures of the miraculous powers (given him by the Lord) never attains peace and equipoise.

ਪਉੜੀ ੭ (ਭਾਉ-ਭਗਤਿ ਤੋਂ ਬਿਨਾਂ ਸਭ ਫੋਕਟ ਹੈ)
 ਸਹਸ ਸਿਆਣਪ ਲਖ ਕੰਮਿ ਨ ਆਵਹੀ।
 ਗਿਆਨ ਧਿਆਨ ਉਨਮਾਨੁ ਅੰਤੁ ਨਾ ਪਾਵਹੀ।
 ਲਖ ਸਸੀਅਰ ਲਖ ਭਾਨੁ ਅਹਿਨਿਸਿ ਧਯਾਵਹੀ।
 ਲਖ ਪਰਕਿਰਤਿ ਪਰਾਣ ਕਰਮ ਕਮਾਵਹੀ।
 ਲਖ ਲਖ ਗਰਬ ਗੁਮਾਨ ਲਜ ਲਜਾਵਹੀ।
 ਲਖ ਲਖ ਦੀਨ ਈਮਾਨ ਤਾੜੀ ਲਾਵਹੀ।
 ਭਾਉ ਭਗਤਿ ਭਗਵਾਨ ਸਚਿ ਸਮਾਵਹੀ ॥ ੭ ॥

Paurī 7 (Bhāu-bhagati toñ binā sabh fokat hai)

Sahas siāṇap lakh kammi na āvahī.
Giān dhiān unamānu antu nā pāvahī.
Lakh sasīar lakh bhānu ahinisi dhyāvahī.
Lakh parkirati parāṇ karam kamāvahī.
Lakh lakh garab gumān laj lajāvahī.
Lakh lakh dīn īman taṛī lāvahī.
Bhau bhagati bhagavān sachi samāvahī.

Paurī 7 (Everything futile without loving devotion)

Millions of skills make no avail. Myriads of knowledges, concentrations and inferences are unable to know the mysteries of Lord. Millions of moons and suns adore Him day and night. And millions of people remain imbued with humility. Millions are worshipping the Lord according to their own religious traditions. Only through loving devotion one can merge in the Lord, the absolute truth.

ਪਉਣੀ ੮ (ਭਾਉ-ਭਗਤਿ ਤੋਂ ਬਿਨਾਂ ਪਰਚੇ)

ਲਖ ਪੀਰ ਪਤਿਸਾਹ ਪਰਚੇ ਲਾਵਹੀ।
 ਜੋਗ ਭੋਗ ਲਖ ਰਾਹ ਸੰਗਿ ਚਲਾਵਹੀ।
 ਦੀਨ ਦੁਨੀ ਅਸਗਾਹ ਹਾਥਿ ਨ ਪਾਵਹੀ।
 ਕਟਕ ਮੁਰੀਦ ਪਨਾਹ ਸੇਵ ਕਮਾਵਹੀ।
 ਅੰਤੁ ਨ ਸਿਫਤਿ ਸਲਾਹ ਆਖਿ ਸੁਣਾਵਹੀ।
 ਲਉਬਾਲੀ ਦਰਗਾਹ ਖੜੇ ਧਿਆਵਹੀ ॥ ੮ ॥

Paurī 8 (Bhāu-bhagati ton binā parache)

*Lakh pīr pātisāh parache lāvahī.
 Jog bhog lakh rāh saṅgi chalāvahī.
 Dīn duni asagāh hāthi na pāvahī.
 Katak murīd panāh sev kamāvahī.
 Antu na siphati salāh ākhi suṇāvahī.
 Laubālī daragāh khare dhiāvahī.*

Paurī 8 (With loving devotion, all is futile)

Millions of spiritualists and emperors confuse the public. Millions adopt yoga and *bhog* (enjoyment) simultaneously but they cannot fathom the divine who is beyond all the religions and the world. Myriads of servants serve him but their praises and eulogies cannot know his extent. All standing at His court adore that anxiety-free Lord.

ਪਉੜੀ ੯ (ਭਾਉ-ਭਗਤਿ ਤੋਂ ਬਿਨਾਂ ਪਰਚੇ)

ਲਖ ਸਾਹਿਬਿ ਸਿਰਦਾਰ ਆਵਣ ਜਾਵਣੇ।
 ਲਖ ਵਡੇ ਦਰਬਾਰ ਬਣਤ ਬਣਾਵਣੇ।
 ਦਰਬ ਭਰੇ ਭੰਡਾਰ ਗਣਤ ਗਣਾਵਣੇ।
 ਪਰਵਾਰੈ ਸਾਧਾਰ ਬਿਰਦ ਸਦਾਵਣੇ।
 ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ਧੋਹ ਕਮਾਵਣੇ।
 ਕਰਦੇ ਚਾਰੁ ਵੀਚਾਰਿ ਦਹ ਦਿਸਿ ਧਾਵਣੇ
 ਲਖ ਲਖ ਬੁਜਰਕਵਾਰ ਮਨ ਪਰਚਾਵਣੇ ॥ ੯ ॥

Paurī 9 (Bhāu-bhagati toñ binā parache)

Lakh sāhibi sirdār āvaṇ jāvaṇe.
Lakh vaḍe darabār baṇat baṇāvaṇe.
Darab bhare bhaṇḍār gaṇat gaṇāvaṇe.
Paravārai sādhar birad sadāvaṇe.
Lobh moh ahaṅkār dhoh kamāvaṇe.
Karade chāru vīchāri dah disi dhāvaṇe
Lakh lakh bujarakavār man parachāvaṇe.

Paurī 9 (With-loving devotion, all is futile)

Many masters and leaders come and go. Many majestic courts exist and their stores are so full of wealth that continuous counting goes on there (to avoid any deficiency). Many becoming helping hand to many families are sticking to their words and protect their reputation. Many, controlled by greed, infatuation and ego, go on swindling and cheating. Many are there who talking and discoursing sweetly wander in all the ten directions. Millions are old people who are still swinging their mind in the hopes and desires.

ਪਉੜੀ ੧੦ (ਭਾਉ ਭਗਤਿ ਤੋਂ ਛੁਟ ਹੋਰ ਪਰਚੇ)
 ਲਖ ਦਾਤੇ ਦਾਤਾਰ ਮੰਗਿ ਮੰਗਿ ਦੇਵਹੀ।
 ਅਉਤਰਿ ਲਖ ਅਵਤਾਰ ਕਾਰ ਕਰੇਵਹੀ।
 ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ਖੇਵਟ ਖੇਵਹੀ।
 ਵੀਚਾਰੀ ਵੀਚਾਰਿ ਭੇਤੁ ਨ ਦੇਵਹੀ।
 ਕਰਤੂਤੀ ਆਚਾਰਿ ਕਰਿ ਜਸੁ ਲੇਵਹੀ।
 ਲਖ ਲਖ ਜੇਵਣਹਾਰ ਜੇਵਣ ਜੇਵਹੀ।
 ਲਖ ਦਰਗਹ ਦਰਬਾਰ ਸੇਵਕ ਸੇਵਹੀ ॥ ੧੦॥

Paurī 10 (Bhāu bhagati toñ chhuṭ hor parache)

*Lakh dāte dātār maṅgi maṅgi devahī.
 Autari lakh avatār kār karevahi.
 Antu na pārāvāru khevaṭ khevahī.
 Vīchārī vīchāri bhetu na devahī.
 Karatūtī āchāri kari jasū levahī.
 Lakh lakh jevaṇahār jevaṇ jevahī.
 Lakh daragah darbār sevak sevahī.*

Paurī 10 (Without loving devotion all else is futile)

Millions are the generous persons who beg and bestow upon others. Millions are incarnations (of gods) who having born have performed many acts. Many boatmen have rowed but none could know the extent and end of the world ocean. The thinkers also could know nothing about His mystery. Millions are eating and feeding others and millions are there who are serving the transcendental Lord and also in the courts of worldly kings.

ਪਉੜੀ ੧੧ (ਭਾਉ-ਭਗਤਿ ਤੋਂ ਛੁਟ ਹੋਰ ਪਰਚੇ)

ਸੂਰ ਵੀਰ ਵਰੀਆਮ ਜੋਰੁ ਜਣਾਵਹੀ।
 ਸੁਣਿ ਸੁਣਿ ਸੁਰਤੇ ਲਖ ਆਖਿ ਸੁਣਾਵਹੀ।
 ਖੋਜੀ ਖੋਜਨਿ ਖੋਜਿ ਦਹਿ ਦਿਸਿ ਧਾਵਹੀ।
 ਚਿਰ ਜੀਵੈ ਲਖ ਹੋਇ ਨ ਓੜਕੁ ਪਾਵਹੀ।
 ਖਰੇ ਸਿਆਣੇ ਹੋਇ ਨ ਮਨੁ ਸਮਝਾਵਹੀ।
 ਲਉਬਾਲੀ ਦਰਗਾਹ ਚੋਟਾਂ ਖਾਵਹੀ ॥ ੧੧ ॥

Paurī 11 (Bhau-bhagati toñ chhuṭ hor parache)

Sūr vīr varīām jorū jaṇāvahī.
Suṇi suṇi surate lakh ākhi suṇāvahī.
Khojī khojani khoji dahidisi dhāvahī.
Chirajīvai lakh hoi na oraku dhāvahī.
Khare siāṇe hoi nā mānu samajhāvahī.
Laubālī daragāh chotāñ khāvahī.

Paurī 11 (Nothing without loving devotion)

The valiant soldiers show their powers. Millions of the listeners explain His praises. Researchers also run in all the ten directions. Millions of long-lived ones have happened but none could know the mystery of that Lord. Even being clever, people do not make their minds understand (the futility of rituals and other allied hypocrisies) and ultimately get punished at the court of the Lord.

ਪਉੜੀ ੧੨ (ਖੁਦੀ ਦੇ ਦੁੱਖ ਤੇ ਸਬਰ ਦੇ ਸੁਖ)
 ਹਿਕਮਤਿ ਲਖ ਹਕੀਮ ਚਲਤ ਬਣਾਵਹੀ।
 ਆਕਲ ਹੋਇ ਫਹੀਮ ਮਤੇ ਮਤਾਵਹੀ।
 ਗਾਫਲ ਹੋਇ ਗਨੀਮ ਵਾਦ ਵਧਾਵਹੀ।
 ਲੜਿ ਲੜਿ ਕਰਨਿ ਮੁਹੀਮ ਆਪੁ ਗਣਾਵਹੀ।
 ਹੋਇ ਜਦੀਦ ਕਦੀਮ ਨ ਖੁਦੀ ਮਿਟਾਵਹੀ।
 ਸਾਬਰੁ ਹੋਇ ਹਲੀਮ ਆਪੁ ਗਵਾਵਹੀ ॥ ੧੨ ॥

Paurī 12 (Khudī de dukh te sabar de sukh)

Hikamati lakh hakīm chalat baṇāvahī.

Ākal hoi phahīm mate matāvahī.

Gāphal hoi gānīm vād vadhāvahī.

Laṛi laṛi karani muhīm āpu gaṇāvahī.

Hoi jadīd kadīm na khudī miṭāvahī.

Sābaru hoi halīm āpu gavāvahī.

Paurī 12 (Sufferings of ego and delights of contentment)

Physicians prepare myriads of prescriptions. Millions of people full of wisdom adopt many a resolution. Many enemies unwittingly go on increasing their enmity. They march for fightings and thus show their ego. From youth, though, they step in old age yet their egotism is not effaced. Only the contented and the humble lose their sense of egocentricity.

ਪਉੜੀ ੧੩ (ਖੁਦੀ ਮਿਟੇ ਤਾਂ ਗਤੀ ਹੈ)

ਲਖ ਲਖ ਪੀਰ ਮੁਰੀਦ ਮੇਲ ਮਿਲਾਵਹੀ।
 ਸੁਹਦੇ ਲਖ ਸਹੀਦ ਜਾਰਤ ਲਾਵਹੀ।
 ਲਖ ਰੋਜੇ ਲਖ ਈਦ ਨਿਵਾਜ ਕਰਾਵਹੀ।
 ਕਰਿ ਕਰਿ ਗੁਫਤ ਸੁਨੀਦ ਮਨ ਪਰਚਾਵਹੀ।
 ਹੁਜਰੇ ਕੁਲਫ ਕਲੀਦ ਜੁਹਦ ਕਮਾਵਹੀ।
 ਦਰਿ ਦਰਵੇਸ ਰਸੀਦ ਆਪੁ ਜਣਾਵਹੀ ॥ ੧੩ ॥

Paurī 13 (Khudī miṭe tān gatī hai)

*Lakh lakh pīr murīd mel milāvahī.
 Suhade lakh sahīd jārat lāvahī.
 Lakh roje lakh īd nivāj karāvahī.
 Kari kari guphat sunīd man parachāvahī.
 Hujare kulaph kalīd juhad kamāvahī.
 Dari darves rasīd āpu jaṇāvahī.*

Paurī 13 (Negation of self conceit is the salvation)

Lacs of spiritualists and their disciples assemble. Myriads of beggars have pilgrimages at the martyries. Millions of people observe fasts (*rozā*) and offer *namāz* (prayer) of *īd*. Many entice their minds by being busy in questioning and answering. Many are engaged in preparing the key of devotion for opening the lock of mind's temple. But those who by becoming dervish at the door of Lord have become acceptable, never show their individuality.

ਪਉੜੀ ੧੪ (ਮਾਇਆਧਾਰੀ ਡਰਾਵਣੇ ਹਨ)

ਉਚੇ ਮਹਲ ਉਸਾਰਿ ਵਿਛਾਇ ਵਿਛਾਵਣੇ।
 ਵਡੇ ਦੁਨੀਆਦਾਰ ਨਾਉ ਗਣਾਵਣੇ।
 ਕਰਿ ਗੜ ਕੋਟ ਹਜ਼ਾਰ ਰਾਜ ਕਮਾਵਣੇ।
 ਲਖ ਲਖ ਮਨਸਬਦਾਰ ਵਜਹ ਵਧਾਵਣੇ।
 ਪੂਰ ਭਰੇ ਅਹੰਕਾਰ ਆਵਨ ਜਾਵਣੇ।
 ਤਿਤੁ ਸਚੇ ਦਰਬਾਰ ਖਰੇ ਡਰਾਵਣੇ ॥ ੧੪ ॥

Paurī 14 (Māiā dhārī ḍarāvane han)

Uche mahal usāri vichhāi vichhāvaṇe.
Vaḍe duniādār nāu gaṇāvaṇe.
Kari gaṛ koṭ hajār rāj kamāvaṇe.
Lakh lakh manasabdār vajah vadhāvaṇe.
Pūr bhare ahaṅkār āvan jāvaṇe.
Titu sache darabār khare ḍarāvane.

Paurī 14 (Ugly are the people indulged in delusions)

Tall palaces are erected and carpets are spread therein, to get counted amongst the high-ups. Constructing thousands of forts people rule over them and millions of officers sing panegyrics in the honour of their rulers. Such people full of their self-esteem go on transmigrating from and to this world and look uglier in the true court of the Lord.

ਪਉੜੀ ੧੫ (ਉਥੇ ਪਖੰਡ ਨਹੀਂ ਚਲਦਾ)

ਤੀਰਥ ਲਖ ਕਰੋੜਿ ਪੁਰਬੀ ਨਾਵਣਾ ।
 ਦੇਵੀ ਦੇਵ ਸਥਾਨ ਸੇਵ ਕਰਾਵਣਾ ।
 ਜਪ ਤਪ ਸੰਜਮ ਲਖ ਸਾਧਿ ਸਧਾਵਣਾ ।
 ਹੋਮ ਜਗ ਨਈਵੇਦ ਭੋਗ ਲਗਾਵਣਾ ।
 ਵਰਤ ਨੇਮ ਲਖ ਦਾਨ ਕਰਮ ਕਮਾਵਣਾ ।
 ਲਉਬਾਲੀ ਦਰਗਾਹ ਪਖੰਡ ਨ ਜਾਵਣਾ ॥ ੧੫ ॥

Paurī 15 (Uthe pakhaṇḍ nahīn chaladā)*Tīrath lakh karorī purabī nāvaṇā.**Devi dev sathān sev karāvaṇā.**Jap tap sañjam lakh sādhi sadhāvaṇā.**Hom jag naīved bhog lagāvaṇā.**Varat nem lakh dān karam kamāvaṇā.**Laubālī daragāh pakhaṇḍ na jāvaṇā.****Paurī 15 (Hypocrisy does not avail there)***

Millions of bathings at pilgrimage centres on auspicious occasions; serving at the places of gods and goddesses; observance of austerities and millions of praxis by being meditative and full of continence; offerings through *yajñ* and *homs* etc; fasts, dos and donots and millions of charities (for the sake of show business) have absolutely no meaning in that true court of the Lord.

ਪਉੜੀ ੧੬ (ਦਰਗਾਹ ਦਾ ਬੰਦਾ ਸਭ ਤੋਂ ਉੱਚਾ ਹੈ)
 ਪੋਪਲੀਆਂ ਭਰਨਾਲਿ ਲਖ ਤਰੰਦੀਆਂ।
 ਓੜਕ ਓੜਕ ਭਾਲਿ ਸੁਧਿ ਨ ਲਹੰਦੀਆਂ।
 ਅਨਲ ਮਨਲ ਕਰਿ ਖਿਆਲ ਉਮਗਿ ਉਡੰਦੀਆਂ।
 ਉਛਲਿ ਕਰਨਿ ਉਛਾਲ ਨ ਉਭਿ ਚੜ੍ਹੰਦੀਆਂ।
 ਲਖ ਅਗਾਸ ਪਤਾਲ ਕਰਿ ਮੁਹਛੰਦੀਆਂ।
 ਦਰਗਾਹ ਇਕ ਰਵਾਲ ਬੰਦੇ ਬੰਦੀਆਂ ॥ ੧੬ ॥

Paurī 16 (Daragāh dā bandā sabh toñ uchā hai)

Popaliāñ bharanāli lakh tarandīāñ.
Orak orak bhāli sudhi na lahandīāñ.
Anal manal kari khiāl umagi udandīāñ.
Uchhali karani uchhāl na ubhi charhandīāñ.
Lakh agās patāl kari muhchhandīāñ.
Daragah ik ravāl bande bandīāñ.

Paurī 16 (Man of the Lord's court is the highest)

Millions of leather bags (boats) go on floating on water but even searching the vast ocean they do not find possible to know the ends of the ocean. The lines of *anil* birds fly high to know about the sky but their jumps and upward flights do not take them to the highest borders of sky. Millions of skies and nether worlds (and their inhabitants) are beggars before Him and before the servants of God's court are nothing more than a particle of dust.

ਪਉੜੀ ੧੭ (ਵਾਹਿਗੁਰੂ ਦੀ ਸ੍ਰਿਸ਼ਟੀ)

ਤੈ ਗੁਣ ਮਾਇਆ ਖੇਲੁ ਕਰਿ ਦੇਖਾਲਿਆ।
 ਖਾਣੀ ਬਾਣੀ ਚਾਰਿ ਚਲਤੁ ਉਠਾਲਿਆ।
 ਪੰਜਿ ਤਤ ਉਤਪਤਿ ਬੰਧਿ ਬਹਾਲਿਆ।
 ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਸਿਰਜਿ ਸਮਾਲਿਆ।
 ਅਹਿਨਿਸਿ ਸੂਰਜ ਚੰਦੁ ਦੀਵੇ ਬਾਲਿਆ।
 ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥ ੧੭ ॥

Paurī 17 (Vāhigurū dī sariṣṭī)

Traī guṇ māiā khelu kari dekhālīā.
Khāṇī bāṇī chāri chaluṭu uṭhālīā.
Pañji tat utapati bandhi bahālīā.
Chhia ruti bārah māh siraji samhālīā.
Ahinisi sūraj chandu dīve bālīā.
Iku kavāu pasāu nadari nihālīā.

Paurī 17 (Creation of the wondrous Lord-Vāhigurū)

The Lord has produced this world as the play of the three dimensional maya. He has accomplished the feat of (the creation of) four life mines (egg, foetus, sweat, vegetation) and four speeches (*parā*, *paśyanti*, *madhyamā* and *vaikhari*). Creating from the five elements he bound them all in a divine law. He created and sustained the six seasons and the twelve months. For day and night He lit the sun and the moon as lamps. With one vibrational throb he expanded the whole creation and delighted it through his graceful glance.

ਪਉੜੀ ੧੮ (ਆਪ ਅਲੇਪ ਹੈ)

ਕੁਦਰਤਿ ਇਕੁ ਕਵਾਉ ਥਾਪ ਉਥਾਪਦਾ।
 ਤਿਦੁ ਲਖ ਦਰੀਆਉ ਨ ਓੜਕੁ ਜਾਪਦਾ।
 ਲਖ ਬ੍ਰਹਮੰਡ ਸਮਾਉ ਨ ਲਹਰਿ ਵਿਆਪਦਾ।
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਚਾਉ ਲਖ ਪਰਤਾਪਦਾ।
 ਕਉਣੁ ਕਰੈ ਅਰਥਾਉ ਵਰ ਨ ਸਰਾਪ ਦਾ।
 ਲਹੈ ਨ ਪਛੋਤਾਉ ਪੁੰਨੁ ਨ ਪਾਪ ਦਾ ॥ ੧੮ ॥

Paurī 18 (Āp alep hai)

*Kudarati iku kavāu thāp uthāpadā.
 Tidū lakh dariāu na oraku jāpadā.
 Lakh brahamanḍ samāu na lahari viāpadā.
 Kari kari vekhai chāu lakh paratāpadā.
 Kaunū karai arathāu var na sarāp dā.
 Lahai na pachhotāu punnu na pāp dā.*

Paurī 18 (He is detached)

With one word (sound) the Lord creates the universe and destroys it. From that very Lord myriads of life streams have emerged and there is no end to them. Millions of universes subsume in Him but He is uninfluenced by any of them. He sees His own activities with great enthusiasm and makes many a man glorious. Who can decode the mystery and meaning of the principle of His boons and curses? He accepts not only the (mental) repentance of sins and virtues (and accepts the good deeds).

ਪਉੜੀ ੧੯ (ਕੁਦਰਤ ਤੇ ਕਾਦਰ ਬੇਅੰਤ ਅਸਗਾਹ ਹੈ)
 ਕੁਦਰਤਿ ਅਗਮੁ ਅਥਾਹੁ ਅੰਤੁ ਨ ਪਾਈਐ।
 ਕਾਦਰੁ ਬੇਪਰਵਾਹੁ ਕਿਨ ਪਰਚਾਈਐ।
 ਕੇਵਡੁ ਹੈ ਦਰਗਾਹੁ ਆਖਿ ਸੁਣਾਈਐ।
 ਕੋਇ ਨ ਦਸੈ ਰਾਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ।
 ਕੇਵਡੁ ਸਿਫਤਿ ਸਲਾਹੁ ਕਿਉ ਕਰਿ ਧਿਆਈਐ।
 ਅਬਿਗਤਿ ਗਤਿ ਅਸਗਾਹੁ ਨ ਅਲਖੁ ਲਖਾਈਐ ॥ ੧੯ ॥

Paurī 19 (Kudarat te kādar beant asagāh hai)
Kudarati agamu athāhu antu na pāīai.
Kādaru beparavāhu kin parachāīai.
Kevadu hai daragāh ākhi sunāīai.
Koi na dasai rāhu kitu bidhi jāīai.
Kevad siphati salāh kiu kari dhiāīai.
Abigati gati asagāhu na alakhu lakhāīai.

Paurī 19 (The creator and His creation are infinite)

Creation, the power of the Lord is unapproachable and unfathomable. Nobody can know its extent. That creator is without any anxiety; how could He be persuaded and amused. How the majesty of His court could be described. None is there to tell the way and means leading to Him. This is also incomprehensible that how infinite are his eulogies and how should He be concentrated upon. The dynamics of the Lord is unmanifest, deep and unfathomable; it cannot be known.

ਪਉੜੀ ੨੦ (ਕੇਵਲ ਗੁਰਪ੍ਰਸਾਦਿ ਦੀ ਇੱਛਾ)

ਆਦਿ ਪੁਰਖੁ ਪਰਮਾਦਿ ਅਚਰਜੁ ਆਖੀਐ ।
 ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਸਬਦੁ ਨ ਸਾਖੀਐ ।
 ਵਰਤੇ ਆਦਿ ਜੁਗਾਦਿ ਨ ਗਲੀ ਗਾਖੀਐ ।
 ਭਗਤਿ ਵਛਲੁ ਅਛਲਾਦਿ ਸਹਿਜੁ ਸੁਭਾਖੀਐ ।
 ਉਨਮਨਿ ਅਨਹਦਿ ਨਾਦਿ ਲਿਵ ਅਭਿਲਾਖੀਐ ।
 ਵਿਸਮਾਦੈ ਵਿਸਮਾਦ ਪੂਰਨੁ ਪਾਖੀਐ ।
 ਪੂਰੈ ਗੁਰ ਪਰਸਾਦਿ ਕੇਵਲ ਕਾਖੀਐ ॥ ੨੦ ॥ ੨੧ ॥ ਇਕੀਹ ॥

Paurī 20 (Kaval gurprasādi dī ichhā)

Ādi purakhu paramādi acharaju ākhīai.
Adi anīlu anādi sabadu na sākhīai.
Varatai ādi jugādi na galī gākhīai.
Bhagat vachhalu achhalādi sahaji subhākhīai.
Unamani anahadi nādi liv abhilākhīai.
Visamādai visamād pūran pākhīai.
Pūrai gurparasādi keval kākhīai.

Paurī 20 (Only grace of the Lord desired)

The primeval Lord is said to be the supreme wonder. The words also fail to tell about the beginning of that beginningless. He operates in the time and even before the time primordial and mere discussions cannot explain Him. He, the protector and lover of the devotees is undeceivable known by the name of the equipoise. The desire of the consciousness is to remain merged in His unstruck melody heard in the trance. He, being full of all dimensions, is the wonder of the wonders. Now the only desire remains that the grace of the perfect Guru be with me (so that I may realise the Lord).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ।

ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ ਈਸ਼੍ਵਰੀ ਰਚਨਾ)

ਨਿਰਾਧਾਰ ਨਿਰੰਕਾਰੁ ਨ ਅਲਖੁ ਲਖਾਇਆ ।
 ਹੋਆ ਏਕੰਕਾਰੁ ਆਪੁ ਉਪਾਇਆ ।
 ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਚਲਿਤੁ ਰਚਾਇਆ ।
 ਸਚੁ ਨਾਉ ਕਰਤਾਰੁ ਬਿਰਦੁ ਸਦਾਇਆ ।
 ਸਚਾ ਪਰਵਦਗਾਰੁ ਤੈ ਗੁਣ ਮਾਇਆ ।
 ਸਿਰਠੀ ਸਿਰਜਣਹਾਰੁ ਲੇਖੁ ਲਿਖਾਇਆ ।
 ਸਭਸੈ ਦੇ ਆਧਾਰੁ ਨ ਤੋਲਿ ਤੁਲਾਇਆ ।
 ਲਖਿਆ ਥਿਤਿ ਨ ਵਾਰੁ ਨ ਮਾਹੁ ਜਣਾਇਆ ।
 ਵੇਦ ਕਤੇਬ ਵੀਚਾਰੁ ਨ ਆਖਿ ਸੁਣਾਇਆ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Maṅgalacharaṇ Īśvarī rāchanā)

Nirādhār niraṅkāru na alakhu lakhāiā.

Hoā ekaṅkāru āpu upāiā.

Oaṅkāri akāru chalitu rachāiā.

Sachu nāu karatāru biradu sadāiā.

Sachā paravadagāru trai guṇ māiā.

Sirathī sirajāṇahāru lekhu likhāiā.

Sabhasai de ādhāru na toli tulāiā.

Lakhiā thiti na vāru na māhu jaṇāiā.

Ved kateb vīchāru na ākhi sunāiā.

**One Oaṅkār, the primal energy, realized through
 the grace of divine preceptor**

Paurī 1 (In praisé of Divinity and divine création)

That formless Lord who is without any anchor and is imperceptible, has not made himself fully known to anyone. From unembodiment He assumed the form by himself and becoming Oaṅkār He created infinite wondrous forms. In the form of the true name (*nām*) and becoming the creator, He came to be known as the protector of His own reputation. Through three dimensional maya He nourishes one and all. He is the creator of the cosmos and prescribes its destiny. He is the basis of all, the incomparable One. None has ever disclosed the date, the day and month (of creation). Even the Vedas and other scriptures could not fully explain His thoughts.

ਪਉੜੀ ੨ (ਈਸ਼੍ਵਰੀ ਬਲ)

ਨਿਰਾਲੰਬੁ ਨਿਰਬਾਣੁ ਬਾਣੁ ਚਲਾਇਆ।
 ਉਡੈ ਹੰਸ ਉਚਾਣੁ ਕਿਨਿ ਪਹੁਚਾਇਆ।
 ਖੰਭੀ ਚੋਜ ਵਿਡਾਣੁ ਆਣਿ ਮਿਲਾਇਆ।
 ਧੂ ਚੜਿਆ ਅਸਮਾਣਿ ਨ ਟਲੈ ਟਲਾਇਆ।
 ਮਿਲੈ ਨਿਮਾਣੈ ਮਾਣੁ ਆਪੁ ਗਵਾਇਆ।
 ਦਰਗਹ ਪਤਿ ਪਰਵਾਣੁ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ॥੨॥

Paurī 2 (Īśvarī bal)

Nirālambu nirabāṇu bāṇu chalāiā.
Uḏai haṁs uchāṇ kini pahuchāiā.
Khambhī choj vidāṇu āṇi milāiā.
Dhrū chariā asamāṇi na ṭalai ṭalāiā.
Milai nimāṇai māṇu āpu gavāiā.
Daragah pati paravāṇu gurmukhi dhiāiā.

Paurī 2 (Divine power)

Who without any props, and uncontrolled by habit has created behavioural patterns? How the swan reaches the heights of sky? Wondrous is the mystery of wings which made the swan to soar at such heights. How did Dhruv in the form of immovable star mount the sky? It is a mystery how a humble eschewing ego acquires honour in life. Only the *gurmukh* who has meditated upon Lord is accepted in His court.

ਪਉੜੀ ੩ (ਈਸ਼੍ਵਰੀ ਬਲ)

ਓੜਕੁ ਓੜਕੁ ਭਾਲਿ ਨ ਓੜਕੁ ਪਾਇਆ।
 ਓੜਕੁ ਭਾਲਣਿ ਗਏ ਸਿ ਫੇਰ ਨ ਆਇਆ।
 ਓੜਕੁ ਲਖ ਕਰੋੜਿ ਭਰਮਿ ਭੁਲਾਇਆ।
 ਆਦੁ ਵਡਾ ਵਿਸਮਾਦੁ ਨ ਅੰਤੁ ਸੁਣਾਇਆ।
 ਹਾਥਿ ਨ ਪਾਰਾਵਰੁ ਲਹਰੀ ਛਾਇਆ।
 ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਨ ਅਲਖੁ ਲਖਾਇਆ।
 ਕਾਦਰੁ ਨੋ ਕੁਰਬਾਣੁ ਕੁਦਰਤਿ ਮਾਇਆ।
 ਆਪੇ ਜਾਣੈ ਆਪੁ ਗੁਰਿ ਸਮਝਾਇਆ ॥੩॥

Paurī 3 (Īśvarī bal)

*Oraku oraku bhālī na oraku pāiā.
 Oraku bhālani gae si pher na āiā.
 Oraku lakh karorī bharami bhulāiā.
 Ādu vadā visāmadu na antu sunāiā.
 Hāthi na pārāvāru laharī chhāiā.
 Iku kavāu pasāu na alakhu lakhāiā.
 Kādaru no kurabāṇu kudarati māiā.
 Āpe jāṇai āpu gur samajhāiā.*

Paurī 3 (Divine power)

In order to know Him, people put in extreme efforts but could not know His extant. Those who went out to know His bounds could never return. To know Him, myriads of people have remained wandering in illusions. That primeval Lord is the grand wonder whose mystery cannot be understood by mere listening. His waves, shades etc are limitless. The imperceptible Lord who has created all through His single vibration cannot be perceived. I am sacrifice unto that creator, whose maya is this creation. The Guru has made me understand that God alone knows about His own self (none else can know Him).

ਪਉੜੀ ੪ (ਸ੍ਰਿਸ਼ਟੀ ਰਚਨਾ)

ਸਚਾ ਸਿਰਜਣਿਹਾਰੁ ਸਚਿ ਸਮਾਇਆ ।
 ਸਚਹੁ ਪਉਣੁ ਉਪਾਇ ਘਟਿ ਘਟਿ ਛਾਇਆ ।
 ਪਵਣਹੁ ਪਾਣੀ ਸਾਜਿ ਸੀਸੁ ਨਿਵਾਇਆ ।
 ਤੁਲਹਾ ਧਰਤਿ ਬਣਾਇ ਨੀਰ ਤਰਾਇਆ ।
 ਨੀਰਹੁ ਉਪਜੀ ਅਗਿ ਵਣਖੰਡੁ ਛਾਇਆ ।
 ਅਗੀ ਹੋਦੀ ਬਿਰਖੁ ਸੁਫਲ ਫਲਾਇਆ ।
 ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਮੇਲਿ ਮਿਲਾਇਆ ।
 ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਖੇਲੁ ਰਚਾਇਆ ॥੪॥

Paurī 4 (Sriṣṭī rachanā)

Sachā sirajāṇihāru sachi samāiā.
Sachahu paṇu upāi ghaṭi ghaṭi chhāiā.
Pavaṇahu pāṇī sāji sīsu nivāiā
Tulahā dharati baṇāi nīr tarāiā.
Nīrahu upajī agi vaṇakhaṇḍu chhāiā.
Agī hodī birakhu suphal phalāiā.
Paṇu pāṇī baisantaru meli milāiā.
Ādi purakhu ādesu khelu rachāiā.

Paurī 4 (The creation)

The true Creator as the Truth is pervading one and all. Out of Truth He created air and (in the form of vital air) is residing in all. From air was created water which always remains humble i.e. it. always moves downwards. Earth as a raft is made to float on water. From water emerged fire which spread throughout the whole vegetation. By virtue of this very fire (heat) the trees became full of fruits. In this way, air, water and fire were integrated under the order of that primaeval Lord and thus was this game of creation arranged.

ਪਉੜੀ ੫ (ਰਚਨਾ)

ਕੇਵਡੁ ਆਖਾ ਸਚੁ ਸਚੇ ਭਾਇਆ।
 ਕੇਵਡੁ ਹੋਆ ਪਉਣੁ ਫਿਰੈ ਚਉਵਾਇਆ।
 ਚੰਦਣ ਵਾਸੁ ਨਿਵਾਸੁ ਬਿਰਖ ਬੋਹਾਇਆ।
 ਖਹਿ ਖਹਿ ਵੰਸੁ ਗਵਾਇ ਵਾਸੁ ਜਲਾਇਆ।
 ਸਿਵ ਸਕਤੀ ਸਹਲੰਗੁ ਅੰਗੁ ਜਣਾਇਆ।
 ਕੋਇਲ ਕਾਉ ਨਿਆਉ ਬਚਨ ਸੁਣਾਇਆ।
 ਖਾਣੀ ਬਾਣੀ ਚਾਰਿ ਸਾਹ ਗਣਾਇਆ।
 ਪੰਜਿ ਸਬਦ ਪਰਵਾਣੁ ਨੀਸਾਣੁ ਬਜਾਇਆ ॥੫॥

Paurī 5 (Rachanā)

Kevaḍu ākhā sachu sache bhāiā.
Kevaḍu hoā pauṇu phirai chauvāiā.
Chandan vāsu nivāsu birakh boḥāiā.
Khahi khahi vaṇsu gavāi vāṇsu jalāiā.
Siv sakatī sahalāngu aṅgu jaṇāiā.
Koīl kāu niāu bachan suṇāiā.
Khāṇī bāṇī chāri sāh gaṇāiā.
Pañji sabad paravāṇu nīsaṇu bajāiā.

Paurī 5 (Creation)

How great is the truth that it is liked by that true One (God). How vast is the air that moves in all the four directions. Fragrance is placed in sandal which makes other trees also fragrant. Bamboos burn by their own friction and destroy their own abode. The forms of the bodies have become visible by the association of Śiva and Śakti. One distinguishes between the cuckoo and the crow by listening to their voice. He created the four life-mines and endowed them worthy speech and judiciously gifted breaths. He made the *jīvs* accept the five gross varieties of the (subtle) unstruck Word and thus on the beat of drum He pronounced His supremacy over all.

ਪਉੜੀ ੬ (ਸਾਧ ਲੱਖਣ)

ਰਾਗ ਨਾਦ ਸੰਬਾਦ ਗਿਆਨੁ ਚੇਤਾਇਆ।
 ਨਉ ਦਰਵਾਜੇ ਸਾਧਿ ਸਾਧੁ ਸਦਾਇਆ।
 ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਨਿਜ ਘਰਿ ਆਇਆ।
 ਪੂਰਕ ਕੁੰਭਕ ਰੇਚਕ ਤ੍ਰਾਟਕ ਧਾਇਆ।
 ਨਿਉਲੀ ਕਰਮ ਭੁਯੰਗੁ ਆਸਣ ਲਾਇਆ।
 ਇੜਾ ਪਿੰਗੁਲਾ ਝਾਗ ਸੁਖਮਨਿ ਛਾਇਆ।
 ਖੇਚਰ ਭੂਚਰ ਚਾਚਰ ਸਾਧਿ ਸਧਾਇਆ।
 ਸਾਧ ਅਗੋਚਰ ਖੇਲੁ ਉਨਮਨਿ ਆਇਆ ॥੬॥

Paurī 6 (Sādh lakhkhaṇ)

*Rāg nād sambād giānu chetāiā.
 Nau daravāje sādhi sādhu sadāiā.
 Vīh ikīh ulaṅghi nij ghari āiā.
 Pūrak kumbhak rechak trāṭak dhāiā.
 Niulī karam bhuyaṅgu āsaṇ lāiā.
 Irā piṅgula jhāg sukhamani chhāiā.
 Khechar bhūchar chāchar sādhi sadhāiā.
 Sādh agochar khelu unamani āiā.*

Paurī 6 (Qualities of a sadhu)

Music, melody, dialogue and knowledge make man a conscious being. By disciplining the nine gates of the body one is called a sadhu. Transcending the worldly illusions he stabilizes within his self. Prior to this, he was running after various practices of *haṭh yoga*, such as the *rechak*, *pūrak*, *kumbhak*, *trāṭak*, *nyolī* and *bhujāṅg āsan*. He practised different processes of breathing like *irā*, *piṅgalā* and *suṣumnā*. He perfected their *khecharī* and *chācharī* postures. Through such mysterious sport he establishes himself in the equipoise.

ਪਉੜੀ ੭ (ਜੋਗ)

ਤੈ ਸਤੁ ਅੰਗੁਲ ਲੈ ਮਨੁ ਪਵਣੁ ਮਿਲਾਇਆ।
 ਸੋਹੰ ਸਹਜਿ ਸੁਭਾਇ ਅਲਖ ਲਖਾਇਆ।
 ਨਿਝਰਿ ਧਾਰਿ ਚੁਆਇ ਅਪਿਉ ਪੀਆਇਆ।
 ਅਨਹਦ ਧੁਨਿ ਲਿਵ ਲਾਇ ਨਾਦ ਵਜਾਇਆ।
 ਅਜਪਾ ਜਾਪੁ ਜਪਾਇ ਸੁੰਨ ਸਮਾਇਆ।
 ਸੁੰਨਿ ਸਮਾਧਿ ਸਮਾਇ ਆਪੁ ਗਵਾਇਆ।
 ਗੁਰਮੁਖ ਪਿਰਮੁ ਚਖਾਇ ਨਿਜ ਘਰੁ ਛਾਇਆ।
 ਗੁਰਸਿਖਿ ਸੰਧਿ ਮਿਲਾਇ ਪੂਰਾ ਪਾਇਆ ॥੭॥

Paurī 7 (Jog)

*Trai satu aṅgul lai manu pavanu milāiā.
 Soham sahaji subhāi alakh lakhāiā.
 Nijhari dhāri chuāi apiu pīāiā.
 Anahad dhuni liv lāi nād vajāiā.
 Ajapā jāpu japāi sunn samāiā.
 Sunni samādhi samāi āpu gavāiā.
 Gurmukhi piramu chakhāi nij gharu chhāiā.
 Gursikhi sandhi milāi pūrā pāiā.*

Paurī 7 (Yoga)

In the breath going ten fingers out the mind is associated with the vital air and the practice is completed. The imperceptible *soham* (I am He) is visualised in equipoise. In this state of equipoise, the rare drink of ever-flowing cascade is quaffed. Getting absorbed in the unstruck melody a mysterious sound is heard. Through silent prayer, one merges in the Śuny (Lord) and in that perfect mental tranquillity egoism is done away with. The *gurmukhs* drink from the cup of love and establish themselves in their own real self. Meeting the Guru, the Sikh achieves the perfect completeness.

ਪਉੜੀ ੮ (ਗੁਰੂ ਅਤੇ ਸਿੱਖ)

ਜੋਤੀ ਜੋਤਿ ਜਗਾਇ ਦੀਵਾ ਬਾਲਿਆ।
 ਚੰਦਨ ਵਾਸੁ ਨਿਵਾਸੁ ਵਣਾਸਪਤਿ ਫਾਲਿਆ।
 ਸਲਲੈ ਸਲਲਿ ਸੰਜੋਗੁ ਤ੍ਰਿਬੇਣੀ ਚਾਲਿਆ।
 ਪਵਣੈ ਪਵਣੁ ਸਮਾਇ ਅਨਹਦੁ ਭਾਲਿਆ।
 ਹੀਰੈ ਹੀਰਾ ਬੇਧਿ ਪਰੋਇ ਦਿਖਾਲਿਆ।
 ਪਥਰੁ ਪਾਰਸੁ ਹੋਇ ਪਾਰਸੁ ਪਾਲਿਆ।
 ਅਨਲ ਪੰਖਿ ਪੁਤੁ ਹੋਇ ਪਿਤਾ ਸਮੁਲਿਆ।
 ਬ੍ਰਹਮੈ ਬ੍ਰਹਮੁ ਮਿਲਾਇ ਸਹਜਿ ਸੁਖਾਲਿਆ ॥੮॥

Paurī 8 (Guru ate Sikh)

Jotī jotī jagāi dīvā bālīā.
Chandan vāsu nivāsu vaṇāsapati phālīā
Salalai salali Sañjogū tribenī chālīā.
Pavaṇai pavaṇu samāi anahadu bhālīā.
Hīrai hīrā bedhi paroi dikhālīā.
Patharu pārasu hoi pārasu pālīā.
Anal paṅkhi putu hoi pitā samhālīā.
Brahamai brahamu milāi sahaji sukhālīā.

Paurī 8 (The Guru and the Sikh)

As the lamp is lit from the flame of another lamp; as sandal's fragrance makes the whole vegetation fragrant; as the water mixing with water acquires the status of *trivenī* (the confluence of three rivers - Gaṅgā, Yamunā and Sarasvatī); as air after meeting the vital air becomes unstruck melody; as a diamond being perforated by another diamond gets stringed into a necklace; a stone by becoming the philosopher's stone performs its feat and as an *anil* bird getting birth in the sky promotes the work of its father; likewise the Guru making the Sikh meet the Lord establishes him in the equipoise.

ਪਉੜੀ ੯ (ਈਸ਼੍ਵਰੀ ਉਸਤਤੀ)

ਕੇਵਡੁ ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਾਇਆ ।
 ਕੇਵਡੁ ਕੰਡਾ ਤੋਲੁ ਤੋਲਿ ਤੁਲਾਇਆ ।
 ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਕਵਾਉ ਵਧਾਇਆ ।
 ਲਖ ਲਖ ਧਰਤਿ ਅਗਾਸਿ ਅਧਰ ਧਰਾਇਆ ।
 ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਲਖ ਉਪਾਇਆ ।
 ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਖੇਲੁ ਰਚਾਇਆ ।
 ਜੋਨਿ ਜੋਨਿ ਜੀਅ ਜੰਤ ਅੰਤੁ ਨ ਪਾਇਆ ।
 ਸਿਰਿ ਸਿਰਿ ਲੇਖੁ ਲਿਖਾਇ ਅਲੇਖੁ ਧਿਆਇਆ ॥੯॥

Paurī 9 (Īśavarī usatati)

Kevadu iku kavāu pasāu karāiā.
Kevadu kaṇḍā tolu toli tulāiā.
Kari brahmaṇḍ karorī kavāu vadhāiā.
Lakh lakh dharati agāsi adhar dharāiā.
Paṇu pāṇī baisantaru lakh upāiā.
Lakh chaurāsīh joni khelu rachāiā.
Joni joni jīa jant antu na pāiā.
Siri siri lekhu likhāi alekhu dhiāiā.

Paurī 9 (Praises of the Lord)

How great is His one vibration which has created the whole expanse of the world! How big is His weighing hook that it has sustained the whole creation! Creating crores of universes He has spread around His power of speech. Lakhs of earths and skies He kept hanging without support. Million types of airs, waters and fires He created. He created the game of eighty four lakhs of species. No end is known of the creatures of even one species. He has engraved writ on the forehead of all so that they all meditate upon the Lord who is beyond writ.

ਪਉੜੀ ੧੦ (ਗੁਰਮੁਖ ਮਾਰਗ)

ਸਤਿਗੁਰ ਸਚਾ ਨਾਉ ਆਖਿ ਸੁਣਾਇਆ।
 ਗੁਰ ਮੂਰਤਿ ਸਚੁ ਥਾਉ ਧਿਆਨੁ ਧਰਾਇਆ।
 ਸਾਧਸੰਗਤਿ ਅਸਰਾਉ ਸਚਿ ਸੁਹਾਇਆ।
 ਦਰਗਹ ਸਚੁ ਨਿਆਉ ਹੁਕਮੁ ਚਲਾਇਆ।
 ਗੁਰਮੁਖਿ ਸਚੁ ਗਿਰਾਉ ਸਬਦ ਵਸਾਇਆ।
 ਮਿਟਿਆ ਗਰਬੁ ਗੁਆਉ ਗਰੀਬੀ ਛਾਇਆ।
 ਗੁਰਮਤਿ ਸਚੁ ਹਿਆਉ ਅਜਰੁ ਜਰਾਇਆ।
 ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਾਉ ਸੁ ਭਾਣਾ ਭਾਇਆ ॥੧੦॥

Paurī 10 (Gurmukh mārāg)

Satigur sachā nāu ākhi suṇāiā.
Gur mūrati sachu thāu dhiānu dhārāiā.
Sādh saṅgati asarāu sachi suhāiā.
Daragah sachu niāu hukamu chalāiā.
Gurmukhi sachu girāu sabad vasāiā.
Miṭiā garabu guāu garībī chhāiā.
Gurmati sach hiāu ajaru jarāiā.
Tisu balihārai jāu su bhāṇā bhāiā.

Paurī 10 (The way of Gurmukhs)

The true Guru has recited (to the disciples) the true name. *Gurmūrati*, the word of the Guru is the real object to meditate upon. The holy congregation is such a refuge where the truth adorns the place. In the court of the true justice, the order of the Lord prevails. The village (abode) of the Gurmukhs is the truth which has been habitated with the Word (Sabad). The ego is decimated there and the (pleasure giving) shade of humility is obtained there. Through the wisdom of Guru (Gurmati) the unbearable truth is instilled into the heart. I am sacrifice unto him who loves the Will of the Lord.

ਪਉੜੀ ੧੧ (ਗੁਰਮੁਖ ਪਰਮ-ਪਦ)

ਸਚੀ ਖਸਮ ਰਜਾਇ ਭਾਣਾ ਭਾਵਣਾ।
 ਸਤਿਗੁਰ ਪੈਰੀ ਪਾਇ ਆਪੁ ਗੁਵਾਵਣਾ।
 ਗੁਰ ਚੇਲਾ ਪਰਚਾਇ ਮਨੁ ਪਤੀਆਵਣਾ।
 ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ ਨ ਅਲਖ ਲਖਾਵਣਾ।
 ਗੁਰਸਿਖ ਤਿਲ ਨ ਤਮਾਇ ਕਾਰ ਕਮਾਵਣਾ।
 ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਾਇ ਹੁਕਮੁ ਮਨਾਵਣਾ।
 ਵੀਹ ਇਕੀਹ ਲੰਘਾਇ ਨਿਜ ਘਰਿ ਜਾਵਣਾ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਾਇ ਸਹਜਿ ਸਮਾਵਣਾ ॥੧੧॥

Paurī 11 (Gurmukh param-pad)

Sachī khasam rajāi bhāṇā bhāvaṇā.
Satigur pairī pāi āpu guvāvaṇā.
Gur chelā parachāi manu patīāvaṇā.
Gurmukhi sahaji subhāi na alakh lakhāvaṇā.
Gursikh til na tamāi kār kamāvaṇā.
Sabad surati liv lāi hukam manāvaṇā.
Vīh ikīh langhāi nij ghari jāvaṇā.
Gurmukhi sukh phal pāi sahaji samāvaṇā.

Paurī 11 (Gurmukh, the supreme stage)

Gurmukhs accept the will of that Lord as truth and they love His will. Bowing at the feet of the true Guru, they shed their sense of ego. As disciples, they please the Guru and the heart of the Guru becomes happy. The *gurmukh* realises the imperceptible Lord spontaneously. The Sikh of Guru has no greed at all and he earns his livelihood by the labour of his hands. Merging his consciousness into the word he obeys the commands of the Lord. Crossing beyond the worldly illusions he abides in his own real self. This way, the *gurmukhs* having attained the pleasure fruit absorb themselves in equipoise.

ਪਉੜੀ ੧੨ (ਗੁਰੂ ਅੰਗਦ ਦੇਵ)

ਇਕੁ ਗੁਰੂ ਇਕੁ ਸਿਖੁ ਗੁਰਮੁਖਿ ਜਾਣਿਆ।
 ਗੁਰ ਚੇਲਾ ਗੁਰ ਸਿਖੁ ਸਚਿ ਸਮਾਣਿਆ।
 ਸੋ ਸਤਿਗੁਰੁ ਸੋ ਸਿਖੁ ਸਬਦੁ ਵਖਾਣਿਆ।
 ਅਚਰਜ ਭੂਰ ਭਵਿਖ ਸਚੁ ਸੁਹਾਣਿਆ।
 ਲੇਖੁ ਅਲੇਖੁ ਅਲਿਖੁ ਮਾਣੁ ਨਿਮਾਣਿਆ।
 ਸਮਸਰਿ ਅੰਮ੍ਰਿਤੁ ਵਿਖੁ ਨ ਆਵਣ ਜਾਣਿਆ।
 ਨੀਸਾਣਾ ਹੋਇ ਲਿਖੁ ਹਦ ਨੀਸਾਣਿਆ।
 ਗੁਰ ਸਿਖਹੁ ਗੁਰ ਸਿਖੁ ਹੋਇ ਹੈਰਾਣਿਆ ॥੧੨॥

Paurī 12 (Guru Angad Dev)

*Iku Gurū iku sikhu gurmukhi jāṇiā.
 Gur chelā gur sikh sachi samāṇiā.
 So satigur so sikhu sabadu vakhāṇiā.
 Acharaj bhūr bhavikh sachu suhāṇiā.
 Lekhu alekhu alikhu māṇu nimāṇiā.
 Samasari amritu vikhu na āvaṇ jāṇiā.
 Nīsāṇā hoi likhu had nīsāṇiā.
 Gur sikhahu gur sikh hoi hairāṇiā.*

Paurī 12 (Guru Angad Dev)

Gurmukhs knew very well about the one Guru (Nānak) and one disciple (Guru Angad). By becoming the true Sikh of the Guru, this disciple virtually merged himself into the latter. The true Guru and the disciple were identical (in spirit) and their Word was also one. This is the wonder of the past and the future that they (both) loved the truth. They were beyond all accounts and were honour of the humble ones. For them, the nectar and poison were the same and they had got liberated from the cycle of transmigration. Recorded as the model of special virtues, they are known as the extremely honourable ones. The wonderful fact is that the Sikh of the Guru became the Guru.

ਪਉੜੀ ੧੩ (ਗੁਰਮੁਖਾਂ ਦੇ ਲੱਛਣ ਤੇ ਧੂੜ ਦਾ ਪ੍ਰਤਾਪ)

ਪਿਰਮ ਪਿਆਲਾ ਪੂਰਿ ਅਪਿਓ ਪੀਆਵਣਾ ।
 ਮਹਰਮੁ ਹਕੁ ਹਜੂਰਿ ਅਲਖੁ ਲਖਾਵਣਾ ।
 ਘਟ ਅਵਘਟ ਭਰਪੂਰਿ ਰਿਦੈ ਸਮਾਵਣਾ ।
 ਬੀਅਹੁ ਹੋਇ ਅੰਗੂਰੁ ਸੁਫਲਿ ਸਮਾਵਣਾ ।
 ਬਾਵਨ ਹੋਇ ਠਰੂਰ ਮਹਿ ਮਹਿਕਾਵਣਾ ।
 ਚੰਦਨ ਚੰਦ ਕਪੂਰ ਮੇਲਿ ਮਿਲਾਵਣਾ ।
 ਸਸੀਅਰ ਅੰਦਰਿ ਸੂਰ ਤਪਤਿ ਬੁਝਾਵਣਾ ।
 ਚਰਣ ਕਵਲ ਦੀ ਧੂਰਿ ਮਸਤਕਿ ਲਾਵਣਾ ।
 ਕਾਰਣ ਲਖ ਅੰਕੂਰ ਕਰਣੁ ਕਰਾਵਣਾ ।
 ਵਜਨਿ ਅਨਹਦ ਤੂਰ ਜੋਤਿ ਜਗਾਵਣਾ ॥੧੩॥

Paurī 13 (Gurmukhān de lachchhaṇ te dhūr dā pratāp)

*Piram piālā pūri apio piāvaṇā.
 Maharamu haku hajūri alakhu lakhāvaṇā.
 Ghaṭ avaghaṭ bharapūri ridai samāvaṇā.
 Bīahu hoi aṅgūru suphali samāvaṇā.
 Bāvan hoi ṭharūr mahi mahikāvaṇā.
 Chandan chand kapūr meli milāvaṇā.
 Sasīar andari sūr tapati bujhāvaṇā.
 Charaṇ kaval dī dhūri masataki lāvaṇā.
 Kāraṇ lakh ankūr karaṇu karāvaṇā.
 Vajani anahad tūr jotī jagāvaṇā.*

Paurī 13 (Virtues of the gurmukhs and the glory of the dust)

Gurmukhs drink the unbearable cup of love filled to the brims and being in the presence of the all-pervading Lord they perceive the imperceptible. The one who resides in all hearts is dwelling in their hearts. The love creeper of their's has become full of fruits as the seedling of grape turns out to be fruitful vine. Becoming sandal, they provide coolness to one and all. Their cool is like the coolness of sandal, moon, and camphor. Associating the sun (*rajas*) with the moon (*sattv*) they assuage its heat. They put on their forehead the dust of the lotus feet and come to know the creator as the root cause of all the causes. When flame (of knowledge) flashes in their heart, the unstruck melody starts ringing.

ਪਉੜੀ ੧੪ (ਗੁਰਮੁਖਾਂ ਦੇ ਲੱਛਣ ਤੇ ਧੂੜ ਦਾ ਪ੍ਰਤਾਪ)

ਇਕੁ ਕਵਾਉ ਅਤੋਲੁ ਕੁਦਰਤਿ ਜਾਣੀਐ ।
 ਓਅੰਕਾਰੁ ਅਬੋਲੁ ਚੋਜ ਵਿਡਾਣੀਐ ।
 ਲਖ ਦਰੀਆਵ ਅਲੋਲੁ ਪਾਣੀ ਆਣੀਐ ।
 ਹੀਰੇ ਲਾਲ ਅਮੋਲੁ ਗੁਰਸਿਖ ਜਾਣੀਐ ।
 ਗੁਰਮਤਿ ਅਚਲ ਅਡੋਲ ਪਤਿ ਪਰਵਾਣੀਐ ।
 ਗੁਰਮੁਖਿ ਪੰਥੁ ਨਿਰੋਲੁ ਸਚੁ ਸੁਹਾਣੀਐ ।
 ਸਾਇਰ ਲਖ ਢੰਢੋਲੁ ਸਬਦੁ ਨੀਸਾਣੀਐ ।
 ਚਰਣ ਕਵਲ ਰਜ ਘੋਲਿ ਅੰਮ੍ਰਿਤ ਵਾਣੀਐ ।
 ਗੁਰਮੁਖਿ ਪੀਤਾ ਰਜਿ ਅਕਥ ਕਹਾਣੀਐ ॥੧੪॥

Paurī 14 (Gurmukhān de lachchhaṇ te dhūr dā pratāp)

Iku kavāu atolu kudarati jāṇīai.
Oaṅkāru abolu choj vidāṇīai.
Lakh dariāv alolu pāṇī āṇīai.
Hīre lāl amolu gursikh jāṇīai.
Gurmati achal aḍol pati paravāṇīai.
Gurmukhi panthu nirolu sachu suhāṇīai.
Sāir lakh ḍhaṇḍhol sabadu nīsāṇīai.
Charaṇ kaval raj̄ gholi amrit vāṇīai.
Gurmukhi pītā raji akath kahāṇīai.

Paurī 14 (Virtues of the gurmukhs and the glory of the dust)

The power of the one vibration of the Lord transcends all limits. The wonder and power of Oaṅkār is indescribable. It is with His support that millions of rivers carrying life water go on flowing. In His creation, the *gurmukhs* are known as invaluable diamonds and rubies and they remain steadfast in *gurmati* and are accepted with honour in the court of the Lord. The path of the *gurmukhs* is straight and clear and they reflect the truth. Myriad poets desire to know the mystery of His Word. The *gurmukhs* have quaffed the dust of the feet of Guru like *amrit*. This tale is also ineffable.

ਪਉੜੀ ੧੫ (ਵਾਹਿਗੁਰੂ ਅਕਥ ਹੈ)

ਕਾਦਰੁ ਨੋ ਕੁਰਬਾਣੁ ਕੀਮ ਨ ਜਾਣੀਐ ।
 ਕੇਵਡੁ ਵਡਾ ਹਾਣੁ ਆਖਿ ਵਖਾਣੀਐ ।
 ਕੇਵਡੁ ਆਖਾ ਤਾਣੁ ਮਾਣੁ ਨਿਮਾਣੀਐ ।
 ਲਖ ਜਿਮੀ ਅਸਮਾਣੁ ਤਿਲੁ ਨ ਤੁਲਾਣੀਐ ।
 ਕੁਦਰਤਿ ਲਖ ਜਹਾਨੁ ਹੋਇ ਹੈਰਾਣੀਐ ।
 ਸੁਲਤਾਨਾ ਸੁਲਤਾਨ ਹੁਕਮੁ ਨੀਸਾਣੀਐ ।
 ਲਖ ਸਾਇਰ ਨੈਸਾਣ ਬੁੰਦ ਸਮਾਣੀਐ ।
 ਕੂੜ ਅਖਾਣ ਵਖਾਣ ਅਕਥ ਕਹਾਣੀਐ ॥੧੫॥

Paurī 15 (Vāhigurū akath hai)

Kādaru no kurabāṇu kīm na jāṇīai.
Kevaḍu vadā hāṇu ākhi vakhāṇīai.
Kevaḍu ākhā tāṇu mān nimāṇīai.
Lakh jimī asamāṇu tilu na tulāṇīai.
Kudarati lakh jahānu hoi hairāṇīai.
Sulatānā sulatān hukamu nīsāṇīai.
Lakh sāir naisāṇ būnd samāṇīai.
Kūr akhāṇ vakhāṇ akath kahāṇīai.

Paurī 15 (Vāhigurū, the wondrous Lord is ineffable)

I am sacrifice unto that creator whose value cannot be estimated. How could anybody tell how old is He? What could I tell about the powers of the Lord who enhances the honour of the humble ones. Myriads of earths and skies are not equal to an iota of His. Millions of universes are wonderstruck to see His power. He is king of the kings and His ordinance is obvious. Millions of oceans subsume in His one drop. Explanations and elaborations pertaining to Him are incomplete (and fake) because His story is ineffable.

ਪਉੜੀ ੧੬ (ਗੁਰਮੁਖਾਂ ਦੀ ਰਹਿਣੀ)

ਚਲਣੁ ਹੁਕਮੁ ਰਜਾਇ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ।
 ਗੁਰਮੁਖਿ ਪੰਥਿ ਚਲਾਇ ਚਲਣੁ ਭਾਣਿਆ ।
 ਸਿਦਕੁ ਸਬੂਰੀ ਪਾਇ ਕਰਿ ਸੁਕਰਾਣਿਆ ।
 ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਇ ਚੋਜ ਵਿਡਾਣਿਆ ।
 ਵਰਤਣ ਬਾਲ ਸੁਭਾਇ ਆਦਿ ਵਖਾਣਿਆ ।
 ਸਾਧਸੰਗਤਿ ਲਿਵ ਲਾਇ ਸਚੁ ਸੁਹਾਣਿਆ ।
 ਜੀਵਨ ਮੁਕਤਿ ਕਰਾਇ ਸਬਦੁ ਸਿਵਾਣਿਆ ।
 ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਆਪੁ ਪਛਾਣਿਆ ॥੧੬॥

Paurī 16 (Gurmukhān dī rahinī)

Chalaṇu hukamu rajāi gurmukhi jāṇiā.
Gurmukhi panthi chalāi chalaṇu bhāṇiā.
Sidaku sabūrī pāi kari sukarāṇiā.
Gurmukhi alakhu lakhāi choj vidāṇiā.
Varataṇ bāl subhāi ādi vakhāṇiā.
Sādh saṅgati liv lāi sachu suhāṇiā.
Jīvan mukati karāi sabadu siṇāṇiā.
Gurmukhi āpu gavāi āpu pachhāṇiā.

Paurī 16 (Conduct of the gurmukhs)

Gurmukhs know well how to move according to the command, *hukam* of the Lord. *Gurmukh* has ordained that community (*panth*), who moves in the will of Lord. Becoming contented and true to faith they gratefully thank the Lord. *Gurmukhs* perceive His wondrous sport. They behave innocently like children and eulogize the primaeval Lord. They merge their consciousness in the holy congregation and truth do they love. Identifying the word they get liberated and loosing their sense of ego they perceive their inner selves.

ਪਉੜੀ ੧੭ (ਸਤਿਗੁਰ ਮਹਿਮਾ)

ਅਬਿਗਤਿ ਗਤਿ ਅਸਗਾਹ ਆਖਿ ਵਖਾਣੀਐ ।
ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹ ਹਾਥਿ ਨ ਆਣੀਐ ।
ਬੂੰਦ ਲਖ ਪਰਵਾਹ ਹੁਲੜ ਵਾਣੀਐ ।
ਗੁਰਮੁਖਿ ਸਿਫਤਿ ਸਲਾਹ ਅਕਥ ਕਹਾਣੀਐ ।
ਪਾਰਾਵਾਰੁ ਨ ਰਾਹੁ ਬਿਅੰਤੁ ਸੁਹਾਣੀਐ ।
ਲਉਬਾਲੀ ਦਰਗਾਹ ਨ ਆਵਣ ਜਾਣੀਐ ।
ਵਡਾ ਵੇਪਰਵਾਹੁ ਤਾਣੁ ਨਿਤਾਣੀਐ ।
ਸਤਿਗੁਰ ਸਚੇ ਵਾਹੁ ਹੋਇ ਹੈਰਾਣੀਐ॥੧੭॥

Paurī 17 (Satigur mahimā)

Abigati gati asagāh ākhi vakhāṇīai.
Gahir gambhīr athāh hāthi na āṇīai.
Būnd lakh paravāh hulaṛ vāṇīai.
Gurmukhi siphati salāh akath kahāṇīai.
Pārāvāru na rāhu biantu suhāṇīai.
Laubālī daragāh na āvaṇ jāṇīai.
Vaḍā veparavāhu tāṇu nitāṇīai.
Satigur sāche vāhu hoi hairāṇīai.

Paurī 17 (Glory of the true Guru)

The dynamism of the Guru is unmanifest and unfathomable. It is so deep and sublime that its extent cannot be known. As from each drop become many tumultuous rivulets, likewise the ever-growing glory of *gurmukhs* becomes ineffable. His shores near and far cannot be known and He is adorned in infinite ways. The comings and goings cease after entering the court of the Lord i.e. one becomes liberated from the bondage of transmigration. The true Guru is totally carefree yet He is the power of the powerless ones. Blest is the true Guru, seeing whom all feel wonderstruck.

ਪਉੜੀ ੧੮ (ਸਾਧ ਸੰਗਤਿ ਸੱਚ ਖੰਡ ਹੈ)

ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡੁ ਗੁਰਮੁਖਿ ਜਾਈਐ ।
 ਸਚੁ ਨਾਉ ਬਲਵੰਡੁ ਗੁਰਮੁਖਿ ਧਿਆਈਐ ।
 ਪਰਮ ਜੋਤਿ ਪਰਚੰਡੁ ਜੁਗਤਿ ਜਗਾਈਐ ।
 ਸੋਧਿ ਡਿਠਾ ਬ੍ਰਹਮੰਡੁ ਲਵੈ ਨ ਲਾਈਐ ।
 ਤਿਸੁ ਨਾਹੀ ਜਮ ਡੰਡੁ ਸਰਣਿ ਸਮਾਈਐ ।
 ਘੋਰ ਪਾਪ ਕਰਿ ਖੰਡੁ ਨਰਕਿ ਨ ਪਾਈਐ ।
 ਚਾਵਲ ਅੰਦਰਿ ਵੰਡੁ ਉਬਰਿ ਜਾਈਐ ।
 ਸਚਹੁ ਸਚੁ ਅਖੰਡੁ ਕੂੜੁ ਛੁਡਾਈਐ ॥੧੮॥

Paurī 18 (Sādh saṅgati sach khaṇḍ hai)

Sādh saṅgti sach khaṇḍu gurmukhi jāīai.
Sachu nau balavaṇḍu gurmukhi dhiāīai.
Param joti parachanḍu jugati jagāīai.
Sodhi ḍiṭhā brahamanḍu lavai na lāīai.
Tis nāhī jam ḍanḍu saraṇi samāīai.
Ghor pāp kari khaṇḍu naraki na pāīai.
Chāval andari vaṇḍu ubari jāīai.
Sachahu sachu akhaṇḍu kūṛu chhudāīai.

Paurī 18 (Holy congregation is the abode of truth)

Holy congregation is the abode of truth where *gurmukhs* go to reside. *Gurmukhs* adore the grand and powerful true name (of the Lord). There skillfully they enhance their inner flame (of knowledge). Having seen the whole universe I have found that none reaches His grandeur. He who has come to the shelter of the holy congregation has no longer the fear of death. Even the horrible sins are decimated and one escapes going to the hell. As the rice comes out of husk, similarly whosoever goes to the holy congregation gets liberated. There, homogenous truth prevails and falsehood remains far behind.

ਪਉੜੀ ੧੯ (ਗੁਰ ਸਿੱਖ ਦੀ ਰਹਿਣੀ)

ਗੁਰਸਿਖਾ ਸਾਬਾਸ ਜਨਮੁ ਸਵਾਰਿਆ।
 ਗੁਰਸਿਖਾਂ ਰਹਰਾਸਿ ਗੁਰੂ ਪਿਆਰਿਆ।
 ਗੁਰਮੁਖਿ ਸਾਸਿ ਗਿਰਾਸਿ ਨਾਉ ਚਿਤਾਰਿਆ।
 ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਗਰਬੁ ਨਿਵਾਰਿਆ।
 ਗੁਰਮੁਖਿ ਦਾਸਨਿ ਦਾਸ ਸੇਵ ਸੁਚਾਰਿਆ।
 ਵਰਤਨਿ ਆਸ ਨਿਰਾਸ ਸਬਦੁ ਵੀਚਾਰਿਆ।
 ਗੁਰਮੁਖਿ ਸਹਜਿ ਨਿਵਾਸੁ ਮਨ ਹਠ ਮਾਰਿਆ।
 ਗੁਰਮੁਖਿ ਮਨਿ ਪਰਗਾਸੁ ਪਤਿਤ ਉਧਾਰਿਆ ॥੧੯॥

Paurī 19 (Gursikh si rahini)

Gursikhā sābās janamu savāriā.
Gursikhān raharāsi gurū piāriā.
Gurmukhi sāsī girāsi nām chitāriā.
Māiā vichi udāsu garabu nivāriā.
Gurmukhi dāsani dās sev suchāriā.
Varatani ās nirās sabadu vīchāriā.
Gurmukhi sahaji nivāsu man haṭh māriā.
Gurmukhi manī paragāsu patit udhāriā.

Paurī 19 (Conduct of the gursikhs)

Bravo to the Sikhs of Guru who have refined their lives. The right living of the Sikhs of the Guru is that they love the Guru. *Gurumukhs* remember the name of the Lord with every breath and every morsel. Repudiating pride they remain detached amidst *maya*. *Gurmukhs* consider themselves as the servant of the servants and service only is their true conduct. Pondering upon the Word, they remain neutral towards hopes. Eschewing stubbornness of mind, *gurmukhs* reside in equipoise. Enlightened mind of *gurmukhs* salvages many a fallen one.

ਪਉੜੀ ੨੦ (ਗੁਰਮੁਖ ਰਹਿਣੀ)

ਗੁਰਸਿਖਾ ਜੈਕਾਰੁ ਸਤਿਗੁਰ ਪਾਇਆ।
 ਪਰਵਾਰੈ ਸਾਧਾਰੁ ਸਬਦੁ ਕਮਾਇਆ।
 ਗੁਰਮੁਖਿ ਸਚੁ ਆਚਾਰੁ ਭਾਣਾ ਭਾਇਆ।
 ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰੁ ਆਪ ਗਵਾਇਆ।
 ਗੁਰਮੁਖਿ ਪਰਉਪਕਾਰ ਮਨੁ ਸਮਝਾਇਆ।
 ਗੁਰਮੁਖਿ ਸਚੁ ਆਧਾਰੁ ਸਚਿ ਸਮਾਇਆ।
 ਗੁਰਮੁਖਾ ਲੋਕਾਰੁ ਲੇਖੁ ਨ ਲਾਇਆ।
 ਗੁਰਮੁਖਿ ਏਕੰਕਾਰੁ ਅਲਖੁ ਲਖਾਇਆ ॥੨੦॥

Paurī 20 (Gurmukh rahinī)

Gursikhā jaikāru satigur pāiā.
Paravārai sādharu sabadu kamāiā.
Gurmukhi sachu āchāru bhāṇā bhāiā.
Gurmukhi mokh duāru āp gavāiā.
Gurmukhi paraupakār manu samajhāiā.
Gurmukhi sachu ādhāru sachī samāiā.
Gurmukhā lokāru lepu na lāiā.
Gurmukhi ekaṅkāru alakhu lakhāiā.

Paurī 20 (Conduct of the gurmukhs)

Those *gurmukhs* are acclaimed who have found the true Guru. Practising the Word, they have emancipated their whole families. *Gurmukhs* have the Will of God and they work according to the truth. Eschewing ego, they obtain the door of liberation. The *gurmukhs* have made the mind understand the principle of altruism. The base of *gurmukhs* is truth and they (finally) get absorbed into truth. *Gurmukhs* are not scared of public opinion and this way they visualise that imperceptible Lord.

ਪਉੜੀ ੨੧ (ਗੁਰਮੁਖ ਸਰੂਪ)

ਗੁਰਮੁਖਿ ਸਸੀਅਰ ਜੋਤਿ ਅੰਮ੍ਰਿਤ ਵਰਸਣਾ ।
 ਅਸਟ ਧਾਤੁ ਇਕ ਧਾਤੁ ਪਾਰਸੁ ਪਰਸਣਾ ।
 ਚੰਦਨ ਵਾਸੁ ਨਿਵਾਸੁ ਬਿਰਖ ਸੁਦਰਸਣਾ ।
 ਗੰਗ ਤਰੰਗ ਮਿਲਾਪੁ ਨਦੀਆਂ ਸਰਸਣਾ ।
 ਮਾਨ ਸਰੋਵਰ ਹੰਸ ਨ ਤ੍ਰਿਸਨਾ ਤਰਸਣਾ ।
 ਪਰਮ ਹੰਸ ਗੁਰਸਿਖ ਦਰਸ ਅਦਰਸਣਾ ।
 ਚਰਣ ਸਰਣ ਗੁਰਦੇਵ ਪਰਸ ਅਪਰਸਣਾ ।
 ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡੁ ਅਮਰ ਨ ਮਰਸਣਾ ॥੨੧॥੨੨॥ਬਾਈ॥

Paurī 21 (Gurmukh sarūp)

Gurmukhi sasiār jotī amrit varasaṇā.
Asaṭ dhātu ik dhātu pārasu parasaṇā.
Chandan vāsu nivāsu birakh sudarasaṇā.
Gaṅg taraṅg milāpu nadiāṅ sarasaṇā.
Mānasarovar haṅs na trisaṇā tarasaṇā.
Param haṅs gursikh daras adarasaṇā.
Charaṇ saraṇ gurudev paras aparasaṇā.
Sādhsaṅgati sach khaṇḍ amar na marasaṇā.

Paurī 21 (Nature of gurmukhs)

Gurmukhs shower nectar-rays like the moon. Touching the philosopher's stone in the form of *gurmukh* all the eight metals transform into gold i.e. all the people become pure. Like the fragrance of sandal they permeate all the trees i.e. they adopt one and all as their own. They are like Ganges in which all the rivers and rivulets merge and become full of vitality. *Gurmukhs* are the swans of Mānasarovar who are not perturbed by other cravings. The Sikhs of the Guru are the *paramhaṅsas*, the swans of the highest order who do not mix up with ordinary ones and their sight is not easily available. Having reposed in the shelter of Guru, even the so called untouchables become honourable. The company of the holy, forms the regime of Truth everlasting.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ ਗੁਰੂ)

ਸਤਿ ਰੂਪ ਗੁਰੁ ਦਰਸਨੋ ਪੂਰਨ ਬ੍ਰਹਮੁ ਅਚਰਜੁ ਦਿਖਾਇਆ ।
 ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਧਿਆਇਆ ।
 ਸਤਿਗੁਰ ਸਬਦ ਗਿਆਨੁ ਸਚੁ ਅਨਹਦ ਧੁਨਿ ਵਿਸਮਾਦੁ ਸੁਣਾਇਆ ।
 ਗੁਰਮੁਖਿ ਪੰਥੁ ਚਲਾਇਓਨੁ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜਾਇਆ ।
 ਗੁਰ ਸਿਖੁ ਦੇ ਗੁਰਸਿਖ ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਚੁ ਖੰਡੁ ਵਸਾਇਆ ।
 ਸਚੁ ਰਾਸ ਰਹਰਾਸਿ ਦੇ ਸਤਿਗੁਰ ਗੁਰਸਿਖ ਪੈਰੀ ਪਾਇਆ ।
 ਚਰਣ ਕਵਲ ਪਰਤਾਪੁ ਜਣਾਇਆ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Maṅgalacharaṇ Gurū)

Sati rūp guru darasano pūran brāhamu acharaju dikhāiā.
Sati nāmu karatā purakhu pārabrahamu paramesaru dhiāiā.
Satigur sabad giānu sachu anahad dhuni visamādu suṇāiā.
Gurmukhi panthu chalāionu nāmu dānu isanānu dṛiṛāiā.
Gur sikhu de gursikh kari sādḥ saṅgati sachu khaṇḍu vasāiā.
Sachu rās raharāsi de satigur gursikh pairī pāiā.
Charaṇ kaval paratāpu jaṇāiā.

**One Oaṅkār, the primal energy, realized through
 the grace of divine preceptor**

Paurī 1 (Invocation)

The glimpse of the Guru (Nanak Dev) is in the form of truth which has brought me face to face with the perfect and wondrous Brahm. Bestowing upon the people the mantra of true Name and the creator Lord, he has made the people remember the transcendent Brahm. The knowledge of truth is the Word of the Guru, through which the wonder inspiring unstruck melody is heard. Initiating the *gurmukh-panth*, (Sikhism, the highway for *gurmukhs*) the Guru inspired one and all to be steadfastly absorbed in the remembrance of the Name, charity and ablutions. Educating the people and making them his disciples, the Guru has founded holy congregation, the abode of truth. Handing over the capital of truth to the people, the Guru made them bow at the (lotus) feet (of the Lord). He made people understand the glory of the feet (of the Lord).

ਪਉੜੀ ੨ (ਤੀਰਥ ਸਾਧੁ)

ਤੀਰਥ ਨ੍ਹਾਤੈ ਪਾਪ ਜਾਨਿ ਪਤਿਤ ਉਧਾਰਣ ਨਾਉ ਧਰਾਇਆ ।
 ਤੀਰਥ ਹੋਨ ਸਕਾਰਥੇ ਸਾਧ ਜਨਾਂ ਦਾ ਦਰਸਨੁ ਪਾਇਆ ।
 ਸਾਧ ਹੋਏ ਮਨ ਸਾਧਿ ਕੈ ਚਰਣ ਕਵਲ ਗੁਰ ਚਿਤਿ ਵਸਾਇਆ ।
 ਉਪਮਾ ਸਾਧ ਅਗਾਧਿ ਬੋਧ ਕੋਟ ਮਧੋ ਕੇ ਸਾਧੁ ਸੁਣਾਇਆ ।
 ਗੁਰਸਿਖ ਸਾਧ ਅਸੰਖ ਜਗਿ ਧਰਮਸਾਲ ਥਾਇ ਥਾਇ ਸੁਹਾਇਆ ।
 ਪੈਰੀ ਪੈ ਪੈਰ ਧੋਵਣੇ ਚਰਣੋਦਕੁ ਲੈ ਪੈਰੁ ਪੁਜਾਇਆ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਇਆ ॥੨॥

Paurī 2 (Tīrath sādhu)

Tīrath nhātai pāp jāni patit udhāraṇ nāun dharāiā.
Tīrath hon skārathe sādhan janān dā darasanu pāiā.
Sādhan hoe man sādhi kai charaṇ kaval gur chiti vasāiā.
Upamā sādhan agādhi bodh koṭ madhe ko sādhu sunāiā.
Gursikh sādhan asaṅkh jagi dharamasāl thāi thāi suhāiā.
Pairī pai pair dhovane charaṇodaku lai pairu pujāiā.
Gurmukhi sukh phalu alakhu lakhāiā.

Paurī 2 (Pilgrimage centres and sadhus)

Since the sins are obliterated at the pilgrimage centres, people have given them the Name of uplifters of the fallen ones. But pilgrimage centres become meaningful only by the sight of the sadhus there. Sadhus are they, who having disciplined the mind have put it in the lotus feet of the Guru. Glory of sadhu is unfathomable and unknowable; one out of crores may be said to be a (true) sadhu. However sadhus in the form of the Sikhs of Guru (Nānak) are innumerable because the *dharamsālās*, holy centres, flourish everywhere. People bowing at the feet of the Sikhs of the Guru take wash - nectar of their feet and worship the same. *Gurmukh* has had the glimpse of the imperceptible Lord and pleasure fruit there of.

ਪਉੜੀ ੩ (ਧੂੜੀ)

ਪੰਜਿ ਤਤ ਉਤਪਤਿ ਕਰਿ ਗੁਰਮੁਖਿ ਧਰਤੀ ਆਪੁ ਗਵਾਇਆ ।
 ਚਰਣ ਕਵਲ ਸਰਣਾਗਤੀ ਸਭ ਨਿਧਾਨ ਸਭੇ ਫਲ ਪਾਇਆ ।
 ਲੋਕ ਵੇਦ ਗੁਰ ਗਿਆਨ ਵਿਚਿ ਸਾਧੂ ਧੂੜਿ ਜਗਤ ਤਰਾਇਆ ।
 ਪਤਿਤ ਪੁਨੀਤ ਕਰਾਇ ਕੈ ਪਾਵਨ ਪੁਰਖ ਪਵਿਤ੍ਰ ਕਰਾਇਆ ।
 ਚਰਣੋਦਕ ਮਹਿਮਾ ਅਮਿਤ ਸੇਖ ਸਹਸ ਮੁਖਿ ਅੰਤੁ ਨ ਪਾਇਆ ।
 ਧੂੜੀ ਲੇਖੁ ਮਿਟਾਇਆ ਚਰਣੋਦਕ ਮਨੁ ਵਸਿਗਤਿ ਆਇਆ ।
 ਪੈਰੀ ਪੈ ਜਗੁ ਚਰਨੀ ਲਾਇਆ ॥੩॥

Paurī 3 (Dhūrī)

*Pañj tat utapati kari gurmukhi dharatī āpu gavāiā.
 Charaṇ kaval saraṇāgatī sabh nidhān sabhe phal pāiā.
 Lok ved gur giān vichi sādhu dhūrī jagat tarāiā.
 Patit punīt karāikai pāvan purakh pavitr karāiā.
 Charaṇodak mahimā amit sekh sahas mukhi antu na pāiā.
 Dhūrī lekhu mitāiā charaṇodak manu vasigati āiā.
 Pairī pai jagu charanī lāiā.*

Paurī 3 (Dust)

Cultivating the virtues of all the five elements in their hearts, the *gurmukhs* like earth have lost the sense of ego. They have come to the shelter of the Guru's feet and from that store - house they get all sorts of benefits. From convention and the knowledge given by the Guru also the same (conclusion) emerges that the dust of the (feet of) sadhu takes one across the world (ocean). The fallen ones are made meritorious and the meritorious ones are further transformed into sacred ones. The glory of the wash nectar of the feet of sadhus is limitless; even Śeṣanāg (thousand hooded mythological snake) while eulogizing the Lord by its many a mouth could not know it. The dust of sadhu's feet has erased all debts and because of that feet-wash nectar, the mind has also come under control. *Gurmukh* first himself bowed at the feet and then he made the whole world fall at his feet.

ਪਉੜੀ ੪ (ਗੰਗਾ ਦੇ ਦ੍ਰਿਸ਼ਟਾਂਤ ਤੋਂ ਉਪਦੇਸ਼)

ਚਰਣੇਦਕ ਹੋਇ ਸੁਰਸਰੀ ਤਕਿ ਬੈਕੁੰਠ ਧਰਤਿ ਵਿਚਿ ਆਈ ।
 ਨਉ ਸੈ ਨਦੀ ਨੜਿੰਨਵੈ ਅਠਸਠਿ ਤੀਰਥਿ ਅੰਗਿ ਸਮਾਈ ।
 ਤਿਹੁ ਲੋਈ ਪਰਵਾਣੁ ਹੈ ਮਹਾਦੇਵ ਲੈ ਸੀਸ ਚੜ੍ਹਾਈ ।
 ਦੇਵੀ ਦੇਵ ਸਰੇਵਦੇ ਜੈ ਜੈ ਕਾਰ ਵਡੀ ਵਡਿਆਈ ।
 ਸਣੁ ਗੰਗਾ ਬੈਕੁੰਠ ਲਖ ਲਖ ਬੈਕੁੰਠ ਨਾਥਿ ਲਿਵ ਲਾਈ ।
 ਸਾਧੂ ਧੂੜਿ ਦੁਲੰਭ ਹੈ ਸਾਧਸੰਗਤਿ ਸਤਿਗੁਰੁ ਸਰਣਾਈ ।
 ਚਰਨ ਕਵਲ ਦਲ ਕੀਮ ਨ ਪਾਈ ॥੪॥

Paurī 4 (Gaṅgā de dṛiṣṭānt toṇ upades')

*Charaṇodaku hoi surasari taji baikunṭh dharati vichi āi.
 Nau sai nadi narinnvai aṭhasaṭh tīrathi aṅgi samāi.
 Tihu loī paravāṇu hai Mahādev lai sīs charhāi.
 Devī dev sarevade jai jaikār vadī vadiāi.
 Saṇu Gaṅgā baikunṭh lakh lakh baikunṭh nāthi liv lāi.
 Sādhū dhūṛi dulambh hai sādhsaṅgati satiguru saraṇāi.
 Charan kaval dal kīm na pāi.*

Paurī 4 (Teachings from the example of Ganges)

Ganges, the wash of the Lords' feet, left heavens and came down to earth. Nine hundred ninety nine rivers and sixty eight pilgrimage centres merged in it. In all the three worlds, it is accepted as authentic and Mahādev (Śiva) has borne it on his head. Gods and goddesses all worship it and hail its greatness. Myriads of heavens and the master of heavens including the Ganges, absorbed in meditation declare, that the dust of the feet of sadhu is rare and is obtainable only by coming under the shelter of the true Guru. Value of even the one petal of the lotus feet is beyond assessment.

ਪਉੜੀ ੫ (ਗੁਰਮੁਖਾਂ ਦੇ ਸੁਖ-ਫਲ ਦੀ ਵਡਿਆਈ)

ਚਰਣ ਸਰਣਿ ਜਿਸੁ ਲਖਮੀ ਲਖ ਕਲਾ ਹੋਇ ਲਖੀ ਨ ਜਾਈ।
 ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਸਭ ਗੋਲੀਆਂ ਸਾਧਿਕ ਸਿਧ ਰਹੇ ਲਪਟਾਈ।
 ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨਾਂ ਜਤੀ ਸਤੀ ਨਉ ਨਾਥ ਨਿਵਾਈ।
 ਤਿੰਨ ਲੋਅ ਚੌਦਹ ਭਵਨ ਜਲਿ ਥਲਿ ਮਹੀਅਲ ਛਲੁ ਕਰਿ ਛਾਈ।
 ਕਵਲਾਸਣੁ ਕਵਲਾਪਤੀ ਸਾਧਸੰਗਤਿ ਸਰਣਾਗਤਿ ਆਈ।
 ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਈ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਵਡੀ ਵਡਿਆਈ ॥੫॥

Paurī 5 (Gurmukhān de sukh-phal dī vadiāi)

*Charan sarani jisu lakhamī lakh kalā hoi lakhī na jāī.
 Ridhi sidhi nidhi sabh goliān sādhiḱ sidh rahe lapaṭāī.
 Chāri varan chhia darasanān jatī satī nau nāth nivāī.
 Tinn loa chaudah bhavan jali thali mahīāl chhalu kari chhāī.
 Kavalāsanu Kavalāpatī sādhsaṅgati saraṇāgati āī.
 Pairī pai pākhāk hoi āpu gavāi na āpu gaṇāī.
 Gurmukhi sukh phalu vadī vadiāī.*

Paurī 5 (Grandeur of the pleasure-fruit of gurmukhs)

Lakhs of invisible powers adorn the shelter of the feet of goddess of wealth (Lakṣmī); all prosperities, miraculous powers and treasures are her servants and many an accomplished person is engrossed in her. All the four varnas, six philosophies, celebrities, suttees and nine *nāths* have been made to bow by her. Deceptively she is pervading all the three worlds, fourteen abodes, land, sea and the nether worlds. That goddess Kamalā (Lakṣmī) alongwith her husband (Viṣṇu) seeks the shelter of holy congregation wherein the *gurmukhs* bowing at the feet of holy persons have lost their ego and still have kept themselves unnoticed. The grandeur of the pleasure-fruit of the *gurmukhs* is very great.

ਪਉੜੀ ੬ (ਰਾਜਾ ਬਲਿ ਦੇ ਕਥਾ-ਪ੍ਰਸੰਗ ਤੇ ਚਰਨ-ਕਮਲਾਂ ਦੀ ਮਹਿਮਾ)

ਬਾਵਨ ਰੂਪੀ ਹੋਇ ਕੈ ਬਲਿ ਛਲਿ ਅਛਲਿ ਆਪੁ ਛਲਾਇਆ।
 ਕਰੋਂ ਅਢਾਈ ਧਰਤਿ ਮੰਗਿ ਪਿਛੋਂ ਦੇ ਵਡ ਪਿੰਡੁ ਵਧਾਇਆ।
 ਦੁਇ ਕਰੁਵਾ ਕਰਿ ਤਿੰਨਿਲੋਅ ਬਲਿਰਾਜੇ ਫਿਰਿ ਮਗਰੁ ਮਿਣਾਇਆ।
 ਸੁਰਗਹੁ ਚੰਗਾ ਜਾਣਿ ਕੈ ਰਾਜੁ ਪਤਾਲ ਲੋਕ ਦਾ ਪਾਇਆ।
 ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਭਗਤਿ ਵਛਲ ਦਰਵਾਨ ਸਦਾਇਆ।
 ਬਾਵਨ ਲਖ ਸੁ ਪਾਵਨਾ ਸਾਧਸੰਗਤਿ ਰਜ ਇਛ ਇਛਾਇਆ।
 ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਚਰਨ ਧਿਆਇਆ ॥੬॥

*Paurī 6 (Rājā Bali de kathā prasaṅg ton
 charan-kamalāṅ dī mahimā)*

*Bāvan rūpī hoi kai Bali chhali achhali āpu chhalāiā.
 Karaun adhāi dharati maṅgi pichhoṅ de vad piṇḍu vadhāiā.
 Dui karuvā kari tinni lca Bali rāje phiri magaru miṇāiā.
 Surgahu chaṅgā jāni kai rāju patāl lok dā pāiā.
 Brahmā, Bisanu, Mahesu trai bhagati vachhal daravān sadāiā.
 Bāvan lakh su pāvanā sādḥ saṅgati raj ichh ichhāiā.
 Sādḥ saṅgati gur charan dhiāiā.*

*Paurī 6 (Grandeur of the lotus feet
 in context with king Bali story)*

Assuming the form of *Vāman* (short statured brahmin) and remaining unsuccessful in beguiling king Bali He Himself got beguiled. Having asked for two and a half steps of land, *Vāman*, afterwards enlarged His body. In two steps He measured all the three worlds and in a half step He measured the body of king Bali. Accepting the kingdom of netherworld better than heavens Bali started ruling it. Now the Lord, in whom subsume *Brahmā*, *Viṣṇu* and *Maheśa*, becoming lover of His devotees, served as a door keeper of king Bali. Many sacred incarnations like *Vāman* also have the wish of having the dust of the feet of holy congregation. They also contemplate the feet of the Guru in the company of holy ones.

ਪਉੜੀ ੭ (ਪਰਸੁਰਾਮ ਅਵਤਾਰ

ਚਰਣ ਕਮਲਾਂ ਦੇ ਰਸ ਤੋਂ ਵਾਂਝਿਆ ਰਿਹਾ)

ਸਹਸਬਾਹੁ ਜਮਦਗਨਿ ਘਰਿ ਹੋਇ ਪਰਾਹੁਣਚਾਰੀ ਆਇਆ।
ਕਾਮਧੇਨੁ ਲੋਭਾਇ ਕੈ ਜਮਦਗਨੈ ਦਾ ਸਿਰੁ ਵਢਵਾਇਆ।
ਪਿਟਦੀ ਸੁਣਿ ਕੈ ਰੇਣੁਕਾ ਪਰਸਰਾਮ ਧਾਈ ਕਰਿ ਧਾਇਆ।
ਇਕੀਹ ਵਾਰ ਕਰੇਧ ਕਰਿ ਖੜੀ ਮਾਰਿ ਨਿਖੜੁ ਗਵਾਇਆ।
ਚਰਣ ਸਰਣਿ ਫੜਿ ਉਬਰੇ ਦੂਜੈ ਕਿਸੈ ਨ ਖੜਗੁ ਉਚਾਇਆ।
ਹਉਮੈ ਮਾਰਿ ਨ ਸਕੀਆ ਚਿਰੰਜੀਵ ਹੁਇ ਆਪੁ ਜਣਾਇਆ।
ਚਰਣ ਕਵਲ ਮਕਰੰਦੁ ਨ ਪਾਇਆ ॥੭॥

Paurī 7 (Parasu Rām avatār

charaṇ-kamalān dē ras toṇ vāñjiā rihā)

*Sahasabāhu Jamadagani ghari hoi parāhuṇachārē āiā.
Kāmadheṇu lobhāi kai jamadaganai dā siru vadhavāiā.
Piṭadī suni kai Reṇukā Paras Rām dhāi kari dhāiā.
Ikīh vār karodh kari khatrī māri nikhatr gavāiā.
Charaṇ saraṇi phari ubare dūjai kisai na kharagu uchāiā.
Haumai māri na saktā chirañjiv hui āpu jaṇāiā.
Charaṇ kaval makarandu na pāiā.*

Paurī 7 (Parśu Rām remained

devoid of the delight of the lotus feet)

A king named Sahasrbāhu came to Jamadagni rishi as a guest. Seeing wish-ful-filling cow with the rishi he became greedy and killed Jamdagni. Hearing the wails of Reṇukā, his mother, Parasū Rām came running to her. Becoming full of anger he cleared this earth of the kshatriyas twenty-one time i.e. he killed all the kashatriyas. Only those who fell at the feet of Parasū Rām were saved; none else could raise arms against him. He also could not obliterate his ego and though he became *chirañjiv* i.e. ever living person, he always made show of his ego and could never receive the pollen of the lotus feet (of Lord).

ਪਉੜੀ ੮ (ਰਾਮ ਚੰਦਰ ਤੋਂ ਪਗ-ਧੂੜੀ ਦਾ ਉਪਦੇਸ਼)

ਰੰਗ ਮਹਲ ਰੰਗ ਰੰਗ ਵਿਚਿ ਦਸਰਥ ਕਉਸਲਿਆ ਰਲੀਆਲੇ ।
 ਮਤਾ ਮਤਾਇਨਿ ਆਪ ਵਿਚਿ ਚਾਇ ਚਈਲੇ ਖਰੇ ਸੁਖਾਲੇ ।
 ਘਰਿ ਅਸਾੜੈ ਪੁਤੁ ਹੋਇ ਨਾਉ ਕਿ ਧਰੀਐ ਬਾਲਕ ਬਾਲੇ ।
 ਰਾਮ ਚੰਦੁ ਨਾਉ ਲੈਂਦਿਆ ਤਿੰਨਿ ਹਤਿਆ ਤੇ ਹੋਇ ਨਿਰਾਲੇ ।
 ਰਾਮ ਰਾਜ ਪਰਵਾਣ ਜਗਿ ਸਤ ਸੰਤੋਖ ਧਰਮ ਰਖਵਾਲੇ ।
 ਮਾਇਆ ਵਿਚਿ ਉਦਾਸ ਹੋਇ ਸੁਣੈ ਪੁਰਾਣੁ ਬਸਿਸਟੁ ਬਹਾਲੇ ।
 ਰਾਮਾਇਣੁ ਵਰਤਾਇਆ ਸਿਲਾ ਤਰੀ ਪਗ ਛੁਹਿ ਤਤਕਾਲੇ ।
 ਸਾਧਸੰਗਤਿ ਪਗ ਧੂੜਿ ਨਿਹਾਲੇ ॥੮॥

Paurī 8 (Rām Chandar ton-pag-dhūrī dā upades)

Raṅg mahal raṅg raṅg vichi Dasarathu Kausaliā raliāle.
Mata matāini āp vichi chāi chaile khare sukhāle.
Ghari asārai putu hoi nāu ki dharīai bālak bāle.
Rām chandu nāu laindiān tinni hatiā te hoi nirāle.
Rām rāj paravāṇ jagi sat santokh dharam rakhavāle.
Māiā vichi udās hoi sunai purāṇu Basisatu bahāle.
Rāmāiṇu varatāiā silā tarī pag chhuhi tatakāle.
Sādh saṅgati pag dhūrī nihāle.

Paurī 8 (From Ramchandr teachings of dust of feet)

In their pleasure palace, Daśarath and Kauśalyā were absorbed in their joys. In their exultations they were planning as to what should be the name of their son yet to be born. They thought that the name should be Rām Chandr because just reciting the name of Rām they would get rid of three killings (embroy and its parents murder). The Rām Rāj (kingdom of Rām) in which truth, contentement and dharma were protected, was acknowledged throughout the world. Rām remained detached from maya and sitting near Vasiṣṭh listened to the tales of the Purāṇas. Through the Rāmāyaṇ people came to know that the stone (Ahalyā) was restored to life by the touch of the feet of Rām. That Rām also fell happy to attain the dust of the congregations of the sadhus (and went to forest to wash the feet of anchorites).

ਪਉੜੀ ੯ (ਕ੍ਰਿਸ਼ਨ ਚੰਦ੍ਰਾਵਤਾਰ)

ਕਿਸਨ ਲੈਆ ਅਵਤਾਰੁ ਜਗਿ ਮਹਮਾ ਦਸਮ ਸਕੰਧੁ ਵਖਾਣੈ।
 ਲੀਲਾ ਚਲਤ ਅਚਰਜ ਕਰਿ ਜੋਗੁ ਭੋਗੁ ਰਸ ਰਲੀਆ ਮਾਣੈ।
 ਮਹਾ ਭਾਰਥੁ ਕਰਵਾਇਓਨੁ ਕੈਰੋ ਪਾਡੇ ਕਰਿ ਹੈਰਾਣੈ।
 ਇੰਦ੍ਰਾਦਿਕ ਬ੍ਰਹਮਾਦਿਕਾ ਮਹਿਮਾ ਮਿਤਿ ਮਿਰਜਾਦ ਨ ਜਾਣੈ।
 ਮਿਲੀਆ ਟਹਲਾ ਵੰਡਿ ਕੈ ਜਗਿ ਰਾਜਸੂ ਰਾਜੇ ਰਾਣੈ।
 ਮੰਗ ਲਈ ਹਰਿ ਟਹਲ ਏਹ ਪੈਰ ਧੋਇ ਚਰਣੋਦਕੁ ਮਾਣੈ।
 ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸਿਵਾਣੈ ॥੯॥

Paurī 9 (Kṛiṣan candraṭatār)

Kisan laiā avatāru jagi mahamā dasam sakandhu vakhāṇai.
Lilā chalat acharaj kari jogu bhogu ras raliā māṇai.
Mahābhārath karavāionu kairo pādo kari hairāṇai.
Miliā ṭahalā vāṇḍi kai jagi rājasū rāje rāṇai.
Maṅg lai hari ṭahal eh pair dhoe charaṇodaku māṇai.
Sādh saṅgati gur sabadu siṇānai.

Paurī 9 (Kṛṣṇachandrāṭatār)

The tenth chapter of the *Bhāgavat* defines the glory of incarnation of Kṛṣṇa in the world. He performed many wonderful acts of *bhog* (merriment) and *yoga* (renunciation). Making *Kauravs* (sons of Dhṛtrāṣṭṛ) and *Pāṇḍavs* to fight against each other he further made them wonder struck. Indr and Brahmā et al. donot know the limits of his grandeur. When Rājsūy *yajñ* was arranged by Yudhiṣṭhar, all were allotted their duties. Kṛṣṇa himself tookover the duty of washing of the feet of all so that through this service he could realise the importance of the service of the holy congregation and the Word of the Guru.

ਪਉੜੀ ੧੦ (ਅਵਤਾਰ ਸੁਲਭ, ਚਰਨ ਗੁਰ ਦੁਰਲੱਭ)

ਮਛ ਰੂਪ ਅਵਤਾਰੁ ਧਰਿ ਪੁਰਖਾਰਥੁ ਕਰਿ ਵੇਦ ਉਧਾਰੇ ।
 ਕਛ ਰੂਪ ਹੁਇ ਅਵਤਾਰੇ ਸਾਗਰੁ ਮਥਿ ਜਗਿ ਰਤਨ ਪਸਾਰੇ ।
 ਤੀਜਾ ਕਰਿ ਬੈਰਾਹ ਰੂਪੁ ਧਰਤਿ ਉਧਾਰੀ ਦੈਤ ਸੰਘਾਰੇ ।
 ਚਉਥਾ ਕਰਿ ਨਰਸਿੰਘ ਰੂਪੁ ਅਸੁਰੁ ਮਾਰਿ ਪ੍ਰਹਿਲਾਦਿ ਉਬਾਰੇ ।
 ਇਕਸੈ ਹੀ ਬ੍ਰਹਮੰਡ ਵਿਚਿ ਦਸ ਅਵਤਾਰ ਲਏ ਅਹੰਕਾਰੇ ।
 ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਜਿਨਿ ਲੁੰਅ ਲੁੰਅ ਅੰਦਰਿ ਸੰਜਾਰੇ ।
 ਲਖ ਕਰੋੜਿ ਇਵੇਹਿਆ ਓਅੰਕਾਰ ਅਕਾਰ ਸਵਾਰੇ ।
 ਚਰਣ ਕਮਲ ਗੁਰ ਅਗਮ ਅਪਾਰੇ ॥੧੦॥

Paurī 10 (Avatār sulabh, charan Gur duralabh).

*Machh rūp avatār dhari purakhārathu kari ved udhāre.
 Kachhu rūp hui avatare sāgaru mathi jagi ratan pasāre.
 Tījā kari bairāh rūpu dharati udhārī dait saṅghāre.
 Chauthā kari nar siṅgh rūpu asuru māri prahilād ubāre.
 Iksai hī brahamanḍ vichi dās avatār lae ahṅkāre.
 Kari brahamanḍ karorī jini lūṇa lūṇa andari sañjāre.
 Lakh karorī ivehiā Oaṅkār akār savāre.
 Charan kamal gur agam apāre.*

Paurī 10 (Incarnation of Lord is easily available but the feet of Guru are rare)

It is said that in the form of (great) fish Viṣṇu incarnated himself and by his valour salvaged the Vedas. Then in the form of tortoise he churned the ocean and brought jewels out of it. In the form of third incarnation Vārāh, he decimated demons and liberated the earth. In fourth incarnation he assumed the form of man-lion and killing demon (Hiraṇyakaśipu) saved Prahalād. Incarnating ten times in this one world Viṣṇu also became egotist. But, the Lord Oaṅkār who has subsumed crores of worlds in His each trichome has managed myriads of such individuals. Nevertheless, the lotus feet of Guru are unapproachable and beyond all limits.

ਪਉੜੀ ੧੧ (ਗੁਰੁ ਚਰਨ ਸਭ ਤੋਂ ਸ੍ਰੇਸ਼ਟ)

ਸਾਸਤ੍ਰ ਵੇਦ ਪੁਰਾਣ ਸਭ ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖ ਸੁਣਾਵਹਿ ।
 ਰਾਗ ਨਾਦ ਸੰਗਤਿ ਲਖ ਅਨਹਦ ਧੁਨਿ ਸੁਣਿ ਸੁਣਿ ਗੁਣ ਗਾਵਹਿ ।
 ਸੇਖ ਨਾਗ ਲਖ ਲੋਮਸਾ ਅਬਿਗਤਿ ਗਤਿ ਅੰਦਰਿ ਲਿਵ ਲਾਵਹਿ ।
 ਬ੍ਰਹਮੇ ਬਿਸਨੁ ਮਹੇਸ ਲਖ ਗਿਆਨੁ ਧਿਆਨੁ ਤਿਲੁ ਅੰਤੁ ਨ ਪਾਵਹਿ ।
 ਦੇਵੀ ਦੇਵ ਸਰੇਵਦੇ ਅਲਖ ਅਭੇਵ ਨ ਸੇਵ ਪੁਜਾਵਹਿ ।
 ਗੋਰਖ ਨਾਥ ਮਛੰਦ੍ਰ ਲਖ ਸਾਧਿਕ ਸਿਧਿ ਨੇਤ ਕਰਿ ਧਿਆਵਹਿ ।
 ਚਰਨ ਕਮਲ ਗੁਰੁ ਅਗਮ ਅਲਾਵਹਿ ॥੧੧॥

Paurī 11 (Gur charan sabh toñ sreṣaṭ)

Sāsatr ved purān sabh suṇi suṇi ākhaṇu ākh suṇāvahi.
Rāg nād saṅgati lakh anahad dhuni suṇi suṇi guṇ gāvahi.
Sekh nāg lakh lomasā abigati gati andari liv lāvahi.
Brahame Bisanu Mahes lakh giānu dhiānu tilu antu na pāvahi.
Devī dev sarevade alakh abhev na sev pujāvahi.
Gorakh nāth Machhandr lakh sādhiḱ sidhi net kari dhiāvahi.
Charan kamal guru agam alāvahi.

Paurī 11 (Feet of Guru are the best ones)

Having listened to the Shastras, Vedas and *Purāṇas* people further recite and listen to them. Millions of people listen to the *rāg-nād* (musical measures) and the unstruck melody and sing the same. Śeṣanāg and millions of Lomas rishis concentrate to know the dynamism of that unmanifest Lord. Millions of Brahmās, Viṣṇus and Śivas who concentrate upon and talk of Him, are still ignorant about even an iota of His mystery. Gods and goddesses adore that Lord but their service does not take them to His mystery. Millions of Machhendr nāths (Matsyendranāth), Gorakhnāths and the *siddhs* (the ascetics of high orders) concentrate upon Him through their yogic practices (of *dhauti* and *neti* etc). They all declare the feet of Guru as unapproachable

ਪਉੜੀ ੧੨ (ਕੇਵਲ ਉੱਚਾ ਆਦਰ ਯੋਗ ਨਹੀਂ)

ਮਥੈ ਤਿਵੜੀ ਬਾਮਣੈ ਸਉਹੇ ਆਏ ਮਸਲਤਿ ਫੇਰੀ।
 ਸਿਰੁ ਉਚਾ ਅਹੰਕਾਰ ਕਰਿ ਵਲ ਦੇ ਪਗ ਵਲਾਏ ਡੇਰੀ।
 ਅਖੀਂ ਮੂਲਿ ਨ ਪੂਜੀਅਨਿ ਕਰਿ ਕਰਿ ਵੇਖਨਿ ਮੇਰੀ ਤੇਰੀ।
 ਨਕੁ ਨ ਕੋਈ ਪੂਜਦਾ ਖਾਇ ਮਰੋੜੀ ਮਣੀ ਘਨੇਰੀ।
 ਉਚੇ ਕੰਨ ਨ ਪੂਜੀਅਨਿ ਉਸਤਤਿ ਨਿੰਦਾ ਭਲੀ ਭਲੇਰੀ।
 ਬੋਲਹੁ ਜੀਭ ਨ ਪੂਜੀਐ ਰਸ ਕਸ ਬਹੁ ਚਖੀ ਦੰਦਿ ਘੇਰੀ।
 ਨੀਵੇਂ ਚਰਣ ਪੂਜ ਹਥ ਕੇਰੀ ॥੧੨॥

Paurī 12 (Keval uchchā ādar yog nahīn)

Mathai tivarī bāmanai sauhe āe masalati pherī.
Siru uchā ahñakār kari val de pag valāe derī.
Akhīn mūli na pūjīani kari kari vekhani merī terī.
Naku na koī pūjadā khāi maroṛī maṇī ghanerī.
Uche kann na pūjīani usatati nindā bhalī bhalerī.
Bolahu jībh na pūjīai ras kas bahu chakhī dandi gherī.
Nīven charaṇ pūj hath kerī.

Paurī 12 (The higher one alone is not respectable)

If going out doors one comes across a brahmin (who is proud of his high caste in India), the traditional people consider it as a bad omen and cancel their intended journey. The head being proud of its high place is tied with turban. Eyes are also not adored because they see with the sense of duality. Nose is also not worshipped because on seeing a low person the nose is turned up to show disdain. Though placed higher, the ears are also not worshipped because they listen to the eulogy as well as slander. Tongue is also not worshipped because it is also surrounded by teeth and tastes both edibles and inedibles. Only because of being the lowest, the feet are touched with hands in worshipful reverence.

ਪਉੜੀ ੧੩ (ਬਕਰੀ ਦੇ ਅਲੰਕਾਰ ਤੋਂ ਉਪਦੇਸ਼)

ਹਸਤਿ ਅਖਾਜੁ ਗੁਮਾਨ ਕਰਿ ਸੀਹੁ ਸਤਾਣਾ ਕੋਇ ਨ ਖਾਈ।
 ਹੋਇ ਨਿਮਾਣੀ ਬਕਰੀ ਦੀਨ ਦੁਨੀ ਵਡਿਆਈ ਪਾਈ।
 ਮਰਣੈ ਪਰਣੈ ਮੰਨੀਐ ਜਗਿ ਭੋਗਿ ਪਰਵਾਣੁ ਕਰਾਈ।
 ਮਾਸੁ ਪਵਿਤ੍ਰ ਗ੍ਰਿਹਸਤ ਨੇ ਆਂਦਹੁ ਤਾਰ ਵੀਚਾਰਿ ਵਜਾਈ।
 ਚਮੜੇ ਦੀਆਂ ਕਰਿ ਜੁਤੀਆ ਸਾਧੂ ਚਰਣ ਸਰਣਿ ਲਿਵ ਲਾਈ।
 ਤੂਰ ਪਖਾਵਜ ਮੜੀਦੇ ਕੀਰਤਨੁ ਸਾਧਸੰਗਤਿ ਸੁਖਦਾਈ।
 ਸਾਧਸੰਗਤਿ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੧੩॥

Paurī 13 (Bakārī de alaṅkāṛ toṅ upades')

*Hasati akhāju gumān kari sīhu satāṇā koi na khāi.
 Hoi nimāṇī bakarī dīn duni vḍiāi pāi.
 Marāṇai paraṇai manīai jag bhog paravāṇu karāi.
 Māsu pavitr grihast ne āndahu tār vīchāri vajāi.
 Chamare dīān kari jutīā sādhu charaṇ saraṇ liv lāi.
 Tūr pakhāvaj marīde kīratanu sādḥ saṅgati sukhadāi.
 Sādḥ saṅgati satigur saraṇāi.*

Paurī 13 (Lesson from goat)

The proud elephant is inedible and none eats the mighty lion. Goat is humble and hence it is respected everywhere. On occasions of death, joy, marriage, *yajña*, etc only its meat is accepted. Among the householders its meat is acknowledged as sacred and with its gut stringed instruments are made. From its leather the shoes are made to be used by the saints merged in their meditation upon the Lord. Drums are mounted by its skin and then in the holy congregation the delight-giving *kīrtan*, eulogy of the Lord, is sung. In fact, going to the holy congregation is the same as going to the shelter of the true Guru.

ਪਉੜੀ ੧੪ (ਮਾਣਸ ਦੇਹੀ)

ਸਭ ਸਰੀਰ ਸਕਾਰਥੇ ਅਤਿ ਅਪਵਿਤ੍ਰ ਸੁ ਮਾਣਸ ਦੇਹੀ ।
 ਬਹੁ ਬਿੰਜਨ ਮਿਸਟਾਨ ਪਾਨ ਹੁਇ ਮਲ ਮੂਤ੍ਰ ਕੁਸੂਤ੍ਰ ਇਵੇਹੀ ।
 ਪਾਟ ਪਟੰਬਰ ਵਿਗੜਦੇ ਪਾਨ ਕਪੂਰ ਕੁਸੰਗ ਸਨੇਹੀ ।
 ਚੋਆ ਚੰਦਨੁ ਅਰਗਜਾ ਹੁਇ ਦੁਰਗੰਧ ਸੁਗੰਧ ਹੁਰੇਹੀ ।
 ਰਾਜੇ ਰਾਜ ਕਮਾਂਵਦੇ ਪਾਤਿਸਾਹ ਖਹਿ ਮੁਏ ਸਭੇ ਹੀ ।
 ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਰਣਿ ਵਿਣੁ ਨਿਹਫਲੁ ਮਾਣਸ ਦੇਹ ਇਵੇਹੀ ।
 ਚਰਨ ਸਰਣਿ ਮਸਕੀਨੀ ਜੇਹੀ ॥੧੪॥

Paurī 14 (Māṇas dehī)

*Sabh sarīr sakārathe ati apavitr su māṇas dehī.
 Bahu biñjan misatān pān hui mal mūtr kusūtr ivehī.
 Pāṭ paṭambar vigaṛade pān kapūr kursaṅg sanehī.
 Choā chandanu aragajā hui duragandh sugandh hurehī.
 Rāje rāj kamānvade pātisāh khahi mue sabhe hī.
 Sādh saṅgati guru saraṇi viṇu nihaphalu māṇas deh ivehī.
 Charan saraṇi masakīnī jehī.*

Paurī 14 (Human body)

All the bodies are useful but the human body is the most useless and defiled one. In its company many a delicious food, sweet etc change into urine and faeces. In its evil company silken robes, betel, comphor etc, also get spoiled. Sandal scent, and joss sticks etc also get converted into fowl smell. Kings rule gheir kingdoms and die of their fights with one another. Withoug going to the holy congregation and to the shelter of Guru, this human body is also fruitless. Only that body is meaningful which has come to the Guru's fold in humility.

ਪਉੜੀ ੧੫ (ਭਗਤਾਂ ਦੇ ਨਾਮ)

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇਆ ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਰਣੀ ਆਏ ।
 ਧੂ ਪ੍ਰਹਿਲਾਦੁ ਵਖਾਣੀਅਨਿ ਅੰਬਰੀਕੁ ਬਲਿ ਭਗਤਿ ਸਬਾਏ ।
 ਜਨਕਾਦਿਕ ਜੈਦੇਉ ਜਗਿ ਬਾਲਮੀਕੁ ਸਤਿਸੰਗਿ ਤਰਾਏ ।
 ਬੇਣੁ ਤਿਲੋਚਨੁ ਨਾਮਦੇਉ ਧੰਨਾ ਸਧਨਾ ਭਗਤ ਸਦਾਏ ।
 ਭਗਤੁ ਕਬੀਰੁ ਵਖਾਣੀਐ ਜਨ ਰਵਿਦਾਸੁ ਬਿਦਰ ਗੁਰ ਭਾਏ ।
 ਜਾਤਿ ਅਜਾਤਿ ਸਨਾਤਿ ਵਿਚਿ ਗੁਰਮੁਖਿ ਚਰਣ ਕਵਲ ਚਿਤੁ ਲਾਏ ।।
 ਹਉਮੈ ਮਾਰੀ ਪ੍ਰਗਟੀ ਆਏ॥੧੫॥

Paurī 15 (Bhagatān de nām)

Gurmukhi sukh phalu pāiā sādhsaṅgati gur saraṇī āe.
Dhrū Prahilādu vakhāṇīāni Ambarīku Bali bhagati sabāe.
Janakādik Jaideu jagi Bālamīk satisaṅgi tarāe.
Beṇu Tilochanu Nāmdeu Dhannā Sadhanā bhagat sadāe.
Bhagatu kabīru vakhāṇīai jan Ravidāsu Bidar guru bhāe.
Jāti ajāti sanāti vichi gurmukhi charaṇ kamal chit lāe.
Haumai mārē pragatī āe.

Paurī 15 (Names of the devotees — bhagats)

Those *gurmukhs* who have gone into the shelter of the holy congregation have attained the pleasure fruit. These devotees are Dhruv, Prahalād, Ambarīṣ, Bali, Janak, Jaidev, Vālmīki et al. They have gone across through the holy congregation. Beṇī, Trilochan, Nāmdev, Dhannā, Sadhanā have also been called saints. Kabīr is accepted as *bhagat*, the devotee, and Ravidās, Vidur et al. have also been loved by the Lord. Whether born in high or the low caste, the *gurmukh* who has adopted the lotus feet in his heart, decimating his ego has come to be known (as dovotee).

ਪਉੜੀ ੧੬ (ਹਿੰਦੂ ਮੁਸਲਮਾਨਾਂ ਦੀ ਫੱਕੜ)

ਲੋਕ ਵੇਦ ਸੁਣਿ ਆਖਦਾ ਸੁਣਿ ਸੁਣਿ ਗਿਆਨੀ ਗਿਆਨੁ ਵਖਾਣੈ ।
 ਸੁਰਗ ਲੋਕ ਸਣੁ ਮਾਤ ਲੋਕ ਸੁਣਿ ਸੁਣਿ ਸਾਤ ਪਤਾਲੁ ਨ ਜਾਣੈ ।
 ਭੂਤ ਭਵਿਖ ਨ ਵਰਤਮਾਨ ਆਦਿ ਮਧਿ ਅੰਤ ਹੋਏ ਹੈਰਾਣੈ ।
 ਉਤਮ ਮਧਮ ਨੀਚ ਹੋਇ ਸਮਝਿ ਨ ਸਕਣਿ ਚੇਜ ਵਿਡਾਣੈ ।
 ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਆਖੀਐ ਸਤਿ ਗੁਣ ਸੁਣ ਆਖਾਣ ਵਖਾਣੈ ।
 ਮਨ ਬਚ ਕਰਮ ਸਿ ਭਰਮਦੇ ਸਾਧ ਸੰਗਤਿ ਸਤਿਗੁਰ ਨ ਸਿਵਾਣੈ ।
 ਫਕੜੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ॥੧੬॥

Paurī 16 (Hindū Musalamānān dī phakar)

Lok Ved suni ākhdā suni suni giānī giānu vakhānai.
Surag lok saṇu māt lok suni suni sāt patālu na jānai.
Bhūt bhavikh na varatamān ādi madhi ant hoe hairāṇai.
Utam madham nīch hoi samajhi na sakanī choj vidāṇai.
Raj guṇ tam guṇ ākhīai sati guṇ sun ākhān vakhānai.
Man bach karam si bharamade sādḥ saṅgati satigur na siṇāṇai.
Phakarū hindū musalamāṇai.

Paurī 16 (Futility of Hindus and Muslims)

The so - called knowledgeable persons having listened to the Vedas explains their knowledge about the world on the basis of hearsay. The listeners also learn about heavens, mother earth and all the seven netherworlds, but still they do not know the real truth. Neither do they understand the past future and the present, nor the mystery of the beginning and the middle, but are simply wonderstruck. Through their classifications of high, medium and low *varnas* they cannot understand the great play. People engrossed in actions (*rajogunī*), inertia (*tamogunī*) and tranquillity (*satogunī*) also talk and listen, but without understanding the holy congregation and the true Guru, they wander through the activities of their mind, speech and actions. Thus the (classifications of) Muslims and Hindus are futile.

ਪਉੜੀ ੧੭ (ਜੁਗਾਂ ਦੇ ਧਰਮ)

ਸਤਿਜੁਗਿ ਇਕੁ ਵਿਗਾੜਦਾ ਤਿਸੁ ਪਿਛੈ ਫੜਿ ਦੇਸੁ ਪੀੜਾਏ ।
 ਤੇਤੈ ਨਗਰੀ ਵਗਲੀਐ ਦੁਆਪੁਰਿ ਵੰਸੁ ਨਰਕਿ ਸਹਮਾਏ ।
 ਜੇ ਫੇੜੈ ਸੋ ਫੜੀਦਾ ਕਲਿਜੁਗਿ ਸਚਾ ਨਿਆਉ ਕਰਾਏ ।
 ਸਤਿਜੁਗ ਸਤੁ ਤੇਤੈ ਜੁਗਾ ਦੁਆਪੁਰਿ ਪੂਜਾ ਚਾਰਿ ਦਿੜਾਏ ।
 ਕਲਿਜੁਗਿ ਨਾਉ ਅਰਾਧਣਾ ਹੋਰ ਕਰਮ ਕਰਿ ਮੁਕਤਿ ਨ ਪਾਏ ।
 ਜੁਗਿ ਜੁਗਿ ਲੁਣੀਐ ਬੀਜਿਆ ਪਾਪੁ ਪੁੰਨ ਕਰਿ ਦੁਖ ਸੁਖ ਪਾਏ ।
 ਕਲਿਜੁਗਿ ਚਿਤਵੈ ਪੁੰਨ ਫਲ ਪਾਪਹੁ ਲੇਪੁ ਅਧਰਮ ਕਮਾਏ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਆਪੁ ਗਵਾਏ ॥੧੭॥

Paurī 17 (Jugān de dharam)

Satijugi iku vigāradā tis pichhai phari desu pīṛāe.
Tretai nagarī vagalīai duāpuri vaṇsu naraki sahamāe.
Jo pherai so pharīdā kalijugi sachā niāu karāe.
Satijug satu tretai jugā duāpuri pūjā chāri diṛāe.
Kalijugi nāu arādhāṇā hor karam kari mukati na pāe.
Jugi jugi luṇīai bījiā pāpu punnu kari dukh sukh pāe.
Kalijugi chitavai punn phal pāpahu lepu adharam kamāe.
Gurmukh sukh phalu āpu gavāe.

Paurī 17 (Duties of the yugs — the time periods)

In the Satyug the whole country suffered because of the evil deeds of one wrong-doer. In Tretā the whole city was surrounded and in Dvāpar, the whole family was to suffer hell. The justice of Kaliyug is true because only he suffers who does the evil deeds. In Satyug, the truth, in Tretā the *yajñ*, in Dvāpar ritualistic worship were accomplished. In Kaliyug through no action other than constant remembering the Lord's name could attain liberation. In all the *yugs* (ages) the individual reaps what he has sown and earns sufferings and delights in accordance with his demerits and merits. In Kaliyug, the individual desires to have the fruits of meritorious actions though he remains absorbed in the sinful deeds. *Gurmukhs* attain the pleasure fruit only by losing their sense of ego.

ਪਉੜੀ ੧੮ (ਧਰਮ ਧਉਲ ਦਾ ਅਲੰਕਾਰ)

ਸਤਜੁਗ ਦਾ ਅਨਿਆਉ ਵੇਖਿ ਧਉਲ ਧਰਮੁ ਹੋਆ ਉਡੀਣਾ ।
 ਸੁਰਪਤਿ ਨਰਪਤਿ ਚਕ੍ਰਵੈ ਰਖਿ ਨ ਹੰਘਨਿ ਬਲ ਮਤਿ ਹੀਣਾ ।
 ਤੇਤੇ ਖਿਸਿਆ ਪੈਰੁ ਇਕੁ ਹੋਮ ਜਗ ਜਗੁ ਥਾਪਿ ਪਤੀਣਾ ।
 ਦੁਆਪਰਿ ਦੁਇ ਜਗ ਧਰਮ ਦੇ ਪੂਜਾ ਚਾਰ ਪਖੰਡੁ ਅਲੀਣਾ ।
 ਕਲਿਕੁਗ ਰਹਿਆ ਪੈਰ ਇਕੁ ਹੋਇ ਨਿਮਾਣਾ ਧਰਮ ਅਧੀਣਾ ।
 ਮਾਣੁ ਨਿਮਾਣੈ ਸਤਿਗੁਰੂ ਸਾਧਸੰਗਤਿ ਪਰਗਟ ਪਰਬੀਣਾ ।
 ਗੁਰਮੁਖ ਧਰਮ ਸਪੂਰਣੁ ਰੀਣਾ ॥੧੮॥

Paurī 18 (Dharam dhaul dā alaṅkāṛ)

Satjug dā aniāu vekhi dhaul dharamu hoā uḍīṇā.
Surapati narapati chakravai rakhi na hanghani bal mati hīṇā.
Trete khisiā pairu iku hom jag jagu thāp patīṇā.
Duāpuri dui pag dharam de pūjā chār pakhaṇḍu alīṇā.
Kalijug rahia pair iku hoi nimāṇā dharam adhiṇā.
Māṇu nimāṇai satigurū sadhsaṅgati paragaṭi parabīṇā.
Gurmukh dharam sapūraṇu rīṇā.

Paurī 18 (Example of the Dharma Bull)

Seeing the injustice of Satyug, dharma in the form of a bull got sad. Even the king of gods, Indr, and other kings with vast empires, engrossed in egoism, devoid of power and wisdom could not sustain it. In Tretā its one foot slipped and now religious people started feeling satisfied by mere performance of the ceremonies of burnt offerings (*hom, yajñ*). In Dvāpar remained only two feet of dharma and now people began to remain absorbed in only ritualistic worship. In Kaliyug, the dharma has only one foot and consequently has become quite feeble. True Guru, the power of the powerless, has made it (dharma) manifest by and through creating the holy congregations. The *gurmukhs* have brought to perfection the dharma earlier reduced to dust.

ਪਉੜੀ ੧੯ (ਗੁਰਮੁਖ ਪੰਥ)

ਚਾਰਿ ਵਰਨਿ ਇਕ ਵਰਨਿ ਕਰਿ ਵਰਨ ਅਵਰਨ ਸਾਧਸੰਗੁ ਜਾਪੈ ।
 ਛਿਅ ਰੁਤੀ ਛਿਅ ਦਰਸਨਾ ਗੁਰਮੁਖਿ ਦਰਸਨੁ ਸੂਰਜੁ ਥਾਪੈ ।
 ਬਾਰਹ ਪੰਥ ਮਿਟਾਇ ਕੈ ਗੁਰਮੁਖਿ ਪੰਥ ਵਡਾ ਪਰਤਾਪੈ ।
 ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਅਨਹਦ ਸਬਦੁ ਅਗੰਮ ਅਲਾਪੈ ।
 ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਗੁਰਸਿਖਾ ਰਹਰਾਸਿ ਪਛਾਪੈ ।
 ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਕਰਿ ਆਪੁ ਗਵਾਏ ਜਪੈ ਅਜਾਪੈ ।
 ਲੰਘ ਨਿਕਥੈ ਵਰੈ ਸਰਾਪੈ ॥੧੯॥

Paurī 19 (Gurmukh panth)

Chāri varan ik varan kari varan avaran sādḥ saṅgu jāpai.
Chia rutī chhia darasanā gurmukhi darasanu sūraju thāpai.
Bārah panth mitāi kai gurmukhi panth vadā paratāpai.
Ved Katebahu bāharā anahad sabadu agamm alāpai.
Pairī pai pā khāk hoi gursikhā raharāsi pachhāpai.
Māiā vichi udāsu kari āpu gavāe jāpai ajāpai.
Laṅgh nikathai varai sarāpai.

Paurī 19 (The Gurmukh-way)

Since the true Guru integrated all the four *varnas* into one, this assemblage of *varnas* has come to be known as the holy congregation. Among six seasons and six philosophies, the Gurmukh-philosophy has been established like the Sun (among the planets). Wiping out all the twelve ways (of yogis) the Guru has created the mighty Gurmukh-way (*panth*). This *panth* keeps itself away from the boundaries of the Vedas and the *Katebas* and always remembers as well as sings the unstruck word (Brahm). On this Way of absolute humility and becoming dust of the feet of the Guru, the disciple learns the right conduct. This *panth* remains detached amidst maya and obliterating the sense of ego remembers the Lord spontaneously i.e. always remains attuned to the Lord. It has gone far beyond the influence of boons and curses.

ਪਉੜੀ ੨੦ (ਰਾਜਾ ਰੰਕ ਬਰਾਬਰ)

ਮਿਲਦੇ ਮੁਸਲਮਾਨ ਦੁਇ ਮਿਲਿ ਮਿਲਿ ਕਰਨਿ ਸਲਾਮਾਲੇਕੀ ।
 ਜੋਗੀ ਕਰਨਿ ਅਦੇਸ ਮਿਲਿ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਵਿਸੇਖੀ ।
 ਸੰਨਿਆਸੀ ਕਰਿ ਓਨਮੋ ਓਨਮ ਨਾਰਾਇਣੁ ਬਹੁ ਭੇਖੀ ।
 ਬਾਮੁਣ ਨੋ ਕਰਿ ਨਮਸਕਾਰ ਕਰਿ ਆਸੀਰ ਵਚਨ ਮੁਹੁ ਦੇਖੀ ।
 ਪੈਰੀ ਪਵਣਾ ਸਤਿਗੁਰੂ ਗੁਰਸਿਖਾ ਰਹਰਾਸਿ ਸਰੇਖੀ ।
 ਰਾਜਾ ਰੰਕੁ ਬਰਾਬਰੀ ਬਾਲਕ ਬਿਰਧਿ ਨ ਭੇਦੁ ਨਿਮੇਖੀ ।
 ਚੰਦਨ ਭਗਤਾ ਰੂਪ ਨ ਰੇਖੀ ॥੨੦॥

Paurī 20 (Rājā raṅk barābar)

Milade musalamān dui mili mili karani salamā lekī.
Jogī karani ades mili ādi purakh ādesu visekhī.
Sannīāsī kari onamo onam nārāiṇ bahu bhekhī.
Bāmhaṇ no kari namasakār kari āsīr vachan muhu dekhī.
Pairī pavaṇā satigurū gursikhā raharāsi sarekhī.
Rājā raṅku barābarī bālak biradhi na bhedu nimekhī.
Chandan bhagatā rūp na rekhī.

Paurī 20 (The King and the poor are equal)

When two Muslims meet they greet each other by saying 'Salām' (salāmālaikum). When yogis meet they exchange 'ādes' salute to that primaeval Lord. *Sannyasis* of different garbs say 'On namah', 'om namah nārāyaṇah'. When one bows before a brahmin, he also in view of the station of the person gives blessings accordingly. Among the Sikhs, on meeting, the tradition of salutation by touching feet is there, and this is the best one. In this act the king and the poor are equal and no distinction of young and old is observed. The devotees like sandal wood make no discrimination (while spreading their fragrance).

ਪਉੜੀ ੨੧ (ਨਿੰਮ੍ਰਤਾ ਦੇ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਨੀਚਹੁ ਨੀਚੁ ਸਦਾਵਣਾ ਗੁਰ ਉਪਦੇਸੁ ਕਮਾਵੈ ਕੋਈ।
 ਤੈ ਵੀਹਾਂ ਦੇ ਦੰਮ ਲੈ ਇਕੁ ਰੁਪਈਆ ਹੋਛਾ ਹੋਈ।
 ਦਸੀ ਰੁਪਯੀਂ ਲਈਦਾ ਇਕੁ ਸੁਨਈਆ ਹਉਲਾ ਸੋਈ।
 ਸਹਸ ਸੁਨਈਏ ਮੁਲੁ ਕਰਿ ਲਯੈ ਹੀਰਾ ਹਾਰ ਪਰੋਈ
 ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਮਨ ਬਚ ਕਰਮ ਭਰਮ ਭਉ ਖੋਈ।
 ਹੋਇ ਪੰਚਾਇਣੁ ਪੰਜਿ ਮਾਰ ਬਾਹਰਿ ਜਾਦਾ ਰਖਿ ਸਗੋਈ।
 ਬੋਲ ਅਬੋਲੁ ਸਾਧ ਜਨ ਓਈ ॥੨੧॥੨੩॥ਤੈਈ ॥

Paurī 21 (Nimmratā de dṛiṣṭānt)

*Nīchahu nīchu sadāvaṇā gur upadesu kamāvai koī.
 Trai vīhān de damm lai iku rupaiā hochhā hoī.
 Dasī rupayīn laiḍā iku sunaiā haulā soī.
 Sahas sunaiē mulu kari layai hīrā hār paroī.
 Pairī pai pā khāk hoi man bach karam bharam bhau khoī.
 Hoi pañchāiṇu pañjī mār bāhar jādā rakhi sagoī.
 Bol abolu sādḥ jan oī.*

Paurī 21 (Examples of humility)

Any rare one practises the Guru's teaching of calling oneself the lowest among the lowly ones. When a rupee is changed into sixty paisas, its power is scattered and it becomes weak. If gold-muhar (coin) is changed for ten rupees, it loses its value. And if a diamond is obtained for one thousand coins, it becomes so light that it is stringed in a necklace (and is worn). The man who by touching the feet and by becoming dust of the feet (of Guru) erases the illusions and fears of speech and actions from his mind and in the holy congregation wipes out the five evil propensities, he further restrains the mind going astray. Such a one is a real sadhu (Gurmukh) and his words are ineffable.

ੴ ਸਤਿਗੁਰੂ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ)

ਨਾਰਾਇਣ ਨਿਜ ਰੂਪਿ ਧਰਿ ਨਾਥਾ ਨਾਥ ਸਨਾਥ ਕਰਾਇਆ ।
ਨਰਪਤਿ ਨਰਹ ਨਰਿੰਦੁ ਹੈ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਬਣਾਇਆ ।
ਕਰਤਾ ਪੁਰਖੁ ਵਖਾਣੀਐ ਕਾਰਣੁ ਕਰਣੁ ਬਿਰਦੁ ਬਿਰਦਾਇਆ ।
ਦੇਵੀ ਦੇਵ ਦੇਵਾਧਿ ਦੇਵ ਅਲਖ ਅਭੇਵ ਨ ਅਲਖੁ ਲਖਾਇਆ ।
ਸਤਿ ਰੂਪੁ ਸਤਿ ਨਾਮੁ ਕਰਿ ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਜਪਾਇਆ ।
ਧਰਮਸਾਲ ਕਰਤਾਰ ਪੁਰੁ ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡੁ ਵਸਾਇਆ ।
ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Maṅgalācharaṇ)

Nārāiṇ nij rūpi dhari nāthā nāth sanāth karāiā.
Narapati narah narindu hai nīraṅkār ākaru baṇāiā.
Karatā purakhu vakhāṇīai kāraṇu karaṇu biradu biradāiā.
Devī dev devādhi dev alakh abhev na alakhu lakhāiā.
Sati rūpu satināmu kari satigur Nānak Deu japāiā.
Dharamasāl Karatārpuru sādhsaṅgati sach khaṇḍ vasāiā.
Vāhigurū gur sabadu suṇāiā.

**One Oaṅkār, the primal energy, realized through
the grace of divine preceptor**

Paurī 1 (Invocation)

Narāyaṇ, the lord of the destitutes, assuming forms has established mastery over all. He is the formless king of all men and kings who created various forms. As is creator of all the causes He is true to His reputation. Gods and goddesses also could not know the extent of that Lord, the imperceptible and beyond all mysteries. The true Guru Nānak Dev inspired people to remember the true name of the Lord whose form is truth. Founding *dharamsālā*, the place for dharma, at Kartārpur, it was inhabited by the holy congregation as the abode of truth. Word 'Vāhigurū' was imparted (by Guru Nānak) to the people.

ਪਉੜੀ ੨ (ਜਗਤ ਗੁਰੂ)

ਨਿਹਚਲ ਨੀਉ ਧਰਾਈਓਨੁ ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡ ਸਮੇਉ ।
 ਗੁਰਮੁਖਿ ਪੰਥੁ ਚਲਾਇਓਨੁ ਸੁਖ ਸਾਗਰੁ ਬੇਅੰਤੁ ਅਮੇਉ ।
 ਸਚਿ ਸਬਦਿ ਆਰਾਧੀਐ ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਭੇਉ ।
 ਚਹੁ ਵਰਨਾ ਓਪਦੇਸ ਦਾ ਛਿਅ ਦਰਸਨ ਸਭਿ ਸੇਵਕ ਸੇਉ ।
 ਮਿਠਾ ਬੋਲਣੁ ਨਿਵ ਚਲਣੁ ਗੁਰਮੁਖਿ ਭਾਉ ਭਗਤਿ ਅਰਥੇਉ ।
 ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਹੈ ਅਬਿਨਾਸੀ ਅਤਿ ਅਛਲ ਅਛੇਉ ।
 ਜਗਤੁ ਗੁਰੁ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥੨॥

Paurī 2 (Jagat gurū)

Nihachal nīu dharāionu sādhsaṅgati sachkhaṇḍ sameu.
Gurmukhi panthu chalāionu sukh sāgaru beantu ameu.
Sachi sabadi ārādhiāi agam agocharu alakh abheu.
Chahu varanā upadesadā chhia darasan sabhi sevak seu.
Mithā bolānu niv chalaṇu gurmukhi bhāu bhagati aratheu.
Ādi purakhu ādesu hai abināsī ati achhal achheu.
Jagatgurū Guru Nānak Deu.

Paurī 2 (Guru of the world)

The steadfast foundation of the abode of truth in the form of holy congregation was laid thoughtfully (by Guru Nānak Dev) and he promulgated *gurmukh-panth* (Sikhism) which is ocean of infinite pleasures. There, true word is practised which is unapproachable, imperceptible and mystical. That abode of truth preaches to all the four varnas and all the six philosophies (of Indian origin) remain absorbed in its service. *Gurmukhs* (there) speak sweetly, move humbly and are seekers of devotion. Salutations are due to that primal Lord who is undestructible, undeceivable and unending. Gur Nānak is the enlightener (Guru) of the entire world.

ਪਉੜੀ ੩ (ਸੱਚਾ ਪਾਤਿਸ਼ਾਹ)

ਸਤਿਗੁਰੁ ਸਚਾ ਪਾਤਿਸ਼ਾਹੁ ਬੇਪਰਵਾਹੁ ਅਥਾਹੁ ਸਹਾਬਾ ।
 ਨਾਉ ਗਰੀਬ ਨਿਵਾਜੁ ਹੈ ਬੇਮੁਹਤਾਜ ਨ ਮੋਹੁ ਮੁਹਾਬਾ ।
 ਬੇਸੁਮਾਰੁ ਨਿਰੰਕਾਰੁ ਹੈ ਅਲਖ ਅਪਾਰੁ ਸਲਾਹ ਸਿਵਾਬਾ ।
 ਕਾਇਮੁ ਦਾਇਮੁ ਸਾਹਿਬੀ ਹਾਜਰੁ ਨਾਜਰੁ ਵੇਦ ਕਿਤਾਬਾ ।
 ਅਗਮੁ ਅਡੋਲੁ ਅਤੇਲੁ ਹੈ ਤੇਲਣਹਾਰੁ ਨ ਡੰਡੀ ਛਾਬਾ ।
 ਇਕੁ ਛਤਿ ਰਾਜੁ ਕਮਾਵਦਾ ਦੁਸਮਣੁ ਦੂਤੁ ਨ ਸੋਰ ਸਰਾਬਾ ।
 ਆਦਲੁ ਅਦਲੁ ਚਲਾਇਅਦਾ ਜਾਲਮੁ ਜੁਲਮੁ ਨ ਜੋਰ ਜਰਾਬਾ ।
 ਜਾਹਰ ਪੀਰ ਜਗਤੁ ਗੁਰੁ ਬਾਬਾ ॥੩॥

Paurī 3 (Sachā pātisāh)

*Satigur sachā pātisāhu beparavāhu athāhu sahābā.
 Nāu garīb nivāju hai bemuhatāj na mohu muhābā.
 Besumāru nirāṅkāru hai alakh apāru salāh siñābā.
 Kāim dāimu sāhibī hājaru nājaru ved kitābā.
 Agamu adolu atolu hai tolaṇahāru na ḍaṇḍī chhābā.
 Iku chhati rāju kamānvadā dusamaṇu dūtu na sor sarābā.
 Ādalu adalu chalāidā jālami julamu na jor jarābā.
 Jāhar pīr jagatu guru bābā.*

Paurī 3 (The true emperor)

The true Guru is the carefree emperor, unfathomable and full of all qualities of a master. His name is cherisher of the poor; neither He has attachment with any one nor He is dependent on anybody. Formless, infinite and impeceptible, He is having all the attributes which deserve eulogization. The mastery of the true Guru is eternal because all the Vedas etc. are always present before Him (for His praises). The true Guru is beyond all measuses; He cannot be weighed on any scale. Uniform is His kingdom wherein there is no enemy, no friend and no noisy clamour. The true Guru is judicious; dispenses justice and in His kingdom no atrocity and tyranny is exacted. Such a grand Guru (Nānak) is the manifest spiritual teacher of the whole world.

ਪਉੜੀ ੪ (ਸੱਚਾ ਪਾਤਿਸ਼ਾਹ)

ਗੰਗਾ ਬਨਾਰਸ ਹਿੰਦੂਆਂ ਮੁਸਲਮਾਣਾਂ ਮਕਾ ਕਾਬਾ ।
 ਘਰਿ ਘਰਿ ਬਾਬਾ ਗਾਵੀਐ ਵਜਨਿ ਤਾਲ ਮ੍ਰਿਦੰਗੁ ਰਬਾਬਾ ।
 ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਆਇਆ ਪਤਿਤ ਉਧਾਰਣੁ ਅਜਬੁ ਅਜਾਬਾ ।
 ਚਾਰਿ ਵਰਨ ਇਕ ਵਰਨ ਹੋਇ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਹੋਇ ਤਰਾਬਾ ।
 ਚੰਦਨੁ ਵਾਸੁ ਵਣਾਸਪਤਿ ਅਵਲਿ ਦੇਮ ਨ ਸੇਮ ਖਰਾਬਾ ।
 ਹੁਕਮੈ ਅੰਦਰਿ ਸਭ ਕੇ ਕੁਦਰਤਿ ਕਿਸ ਦੀ ਕਰੈ ਜਵਾਬਾ ।
 ਜਾਹਰ ਪੀਰੁ ਜਗਤੁ ਗੁਰ ਬਾਬਾ ॥੪॥

Paurī 4 (Sachā pātisāh)

*Gaṅg Banāras Hindūāṅ Musalamāṅā Meccā Kābā.
 Ghar ghar bābā gāvīai vajani tāl mridaṅgu rabābā.
 Bhagati vachhal hoi āiā patit udhāraṅu ajabu ajābā.
 Chāri varan ik varan hoi sādhsaṅgati mili hoi tarābā.
 Chandanu vās vaṇāsapati avalī dom na sem kharābā.
 Hukamai andari sabh ko kudarati kis dī karai javābā.
 Jāhar pīru jagatu gur bābā.*

Paurī 4 (True emperor)

Hindūs adore Ganges and Banāras and Muslims consider Mecca-Kābā as a holy place. But to the accompaniment of *mṛdaṅg* (drum) and *rabād* (stringed instrument) the praises (of Bābā Nānak) are sung in every home. Lover of the devotees, he has come to uplift the down trodden ones. He himself is wonderful (because in spite of his powers he is egoless). By his efforts all the four varnas have become one and now the individual gets liberated in the holy congregation. Like the fragranc of sandal, he without any discrimination makes every one fragrant. All act as ordained by him and no one has the power to say no to him. Such grand Guru (Nānak) is the manifest spiritual teacher of the whole world.

ਪਉੜੀ ੫ (ਗੁਰੂ ਅੰਗਦ ਜੀ ਆਗਮਨ)

ਅੰਗਹੁ ਅੰਗੁ ਉਪਾਇਓਨੁ ਗੰਗਹੁ ਜਾਣੁ ਤਰੰਗੁ ਉਠਾਇਆ।
 ਗਹਿਰ ਗੰਭੀਰੁ ਗਹੀਰੁ ਗੁਣੁ ਗੁਰਮੁਖਿ ਗੁਰੁ ਗੋਬਿੰਦੁ ਸਦਾਇਆ।
 ਦੁਖ ਸੁਖ ਦਾਤਾ ਦੇਣਿਹਾਰੁ ਦੁਖ ਸੁਖ ਸਮਸਰਿ ਲੇਪੁ ਨ ਲਾਇਆ।
 ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਗੁਰਚੇਲਾ ਪਰਚਾ ਪਰਚਾਇਆ।
 ਬਿਰਖਹੁ ਫਲੁ ਫਲ ਤੇ ਬਿਰਖੁ ਪਿਉਪੁਤਹੁ ਪੁਤੁਪਿਉ ਪਤੀਆਇਆ।
 ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨੁ ਬ੍ਰਹਮੁ ਸਬਦੁ ਸਰਤਿ ਲਿਵ ਅਲਖ ਲਖਾਇਆ।
 ਬਾਬਾਣੇ ਗੁਰ ਅੰਗਦੁ ਆਇਆ ॥੫॥

Paurī 5 (Gurū Aṅgad jī āgaman)

Aṅgahu aṅgu upāionu gaṅgahu jāṇu taraṅgu uṭhāiā.
Gahir gambīru gahīru guṇu gurmukhi guru gobindu sadāiā.
Dukh sukh dātā deṇihāru dukh sukh samasari lepu na lāiā.
Gur chelā chelā gurū guru chele parachā parachāiā.
Birakhahu phalu phal te birakhu piu putahu putu piu patīiā.
Pārbrahamu pūran brahamu sabadu surati liv alakh lakhāiā.
Bābāṇe gur Aṅgad āiā.

Paurī 5 (Advent of Guru Aṅgad)

Guru Nānak created him (Guru Aṅgad) from his limbs as the waves are produced by Ganges out of itself. Embodied with deep and sublime attributes he (Aṅgad) was known by *gurmukhs* as the form of the (imperceptible) supreme soul (*paramātmā*). He himself is bestower of pleasures and pains but remains always without any blot. The love between the Guru and the disciple was such that the disciple became Guru and the Guru disciple. It happened in the same manner as tree creates fruit and from fruit is created tree, or as father becomes happy over son and son feels happy in obeying the orders of father. His consciousness merged into word and the perfect transcendental Brahm made him see the imperceptible (Lord). Now Guru Aṅgad got established as (the extended form of) Bābā Nānak.

ਪਉੜੀ ੬ (ਗੁਰੂ ਅੰਗਦ-ਪ੍ਰਕਾਸ਼)

ਪਾਰਸੁ ਹੋਆ ਪਾਰਸਹੁ ਸਤਿਗੁਰ ਪਰਚੇ ਸਤਿਗੁਰੁ ਕਹਣਾ ।
 ਚੰਦਨੁ ਹੋਇਆ ਚੰਦਨਹੁ ਗੁਰ ਉਪਦੇਸ ਰਹਤ ਵਿਚਿ ਰਹਣਾ ।
 ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਵਿਚਿ ਗੁਰਮਤਿ ਸੁਖੁ ਦੁਰਮਤਿ ਦੁਖ ਦਹਣਾ ।
 ਅਚਰਜ ਨੇ ਅਰਚਜੁ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਸਮਹਣਾ ।
 ਅਪਿਉ ਪੀਅਣ ਨਿਝਰੁ ਝਰਣੁ ਅਜਰੁਜਰਣੁ ਅਸਹੀਅਣੁ ਸਹਣਾ ।
 ਸਚੁ ਸਮਾਣਾ ਸਚੁ ਵਿਚਿ ਗਾਡੀ ਰਾਹੁ ਸਾਧਸੰਗਿ ਵਹਣਾ ।
 ਬਾਬਾਣੈ ਘਰਿ ਚਾਨਣੁ ਲਹਣਾ ॥੬॥

Paurī 6 (Gurū Aṅgad-prakāś')

*Pārasu hoā pārasahu satigur parache satiguru kahanā.
 Chandanu hoiā chandanahu gur upades rahat vichi rahanā.
 Joti samāṇī joti vichi gurmatī sukhu duramati dukh dahanā.
 Acharaj no acharaju milai visamāдай visamādu samahanā.
 Apiu pīaṇ nijharu jharanu ajaru jaranu asahīanu sahanā.
 Sachu sāmāṇā sachu vichi gāḍī rāhu sādhsaṅgi vahanā.
 Bābā ghari chānaṇu lahanā.*

Paurī 6 (Induction of Gurū Aṅgad)

Meeting *pāras* (the philosopher's stone Guru Nānak) Gurū Aṅgad became *pāras* himself and because of his love for the Guru he was called the true Guru. Living according to the preachings and code of conduct laid down by the Guru, he became sandal by meeting the sandal (Guru Nānak). The light immersed in the light; the delight of the wisdom of Guru (*gurmat*) was attained and the sufferings of evil-mindedness got burnt and wiped out. The wonder met the wonder and becoming wondrous got imbued with the wonder (Guru Nānak). After quaffing the nectar the fountain of joy emerges to flow and then the power of bearing the unbearable is obtained. Moving on the highway of the holy congregation, the truth has merged into the truth. In fact Lahanā became the light of Bābā Nānak's house.

ਪਉੜੀ ੭ (ਸੁਪੁੱਤ੍ਰ ਗੁਰ ਅੰਗਦ)

ਸਬਦੈ ਸਬਦੁ ਮਿਲਾਇਆ ਗੁਰਮੁਖਿ ਅਘੜੁ ਘੜਾਏ ਗਹਣਾ ।
 ਭਾਇ ਭਗਤਿ ਭੈ ਚਲਣਾ ਆਪੁ ਗਣਾਇ ਨ ਖਲਹਲੁ ਖਹਣਾ ।
 ਦੀਨ ਦੁਨੀ ਦੀ ਸਾਹਿਬੀ ਗੁਰਮੁਖਿ ਗੋਸ ਨਸੀਨੀ ਬਹਣਾ ।
 ਕਰਣ ਕਰਣ ਸਮਰਥ ਹੈ ਹੋਇ ਅਛਲੁ ਛਲ ਅੰਦਰਿ ਛਹਣਾ ।
 ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮ ਅਰਥ ਵੀਚਾਰਿ ਸਹਜਿ ਘਰਿ ਘਹਣਾ ।
 ਕਾਮ ਕ੍ਰੋਧੁ ਵਿਰੋਧੁ ਛਡਿ ਲੋਭ ਮੋਹੁ ਅਹੰਕਾਰਹੁ ਤਹਣਾ ।
 ਪੁਤੁ ਸਪੁਤੁ ਬਬਾਣੇ ਲਹਣਾ ॥੭॥

Paurī 7 (Suputr Gur Aṅgad)

Sabadai sabadu milāiā gurmukhi agharū gharāe gahanā.
Bhāi bhagati bhāi chalanā āpu ganāi na khalahalu khahanā.
Dīn dunī dī sāhibī gurmukhi gos nasīnī bahānā.
Kāraṇ karaṇ samarath hai hoi achhalu chhal andari chhahanā.
Satu santokhu daiā dharam arath vīchāri sahaji ghari ghahanā.
Kām krodhu virodhu chhaḍi lobh mohu ahaṅkārahu tahanā.
Putu saputu babāṇe Lahanā.

Paurī 7 (The worthy son Guru Aṅgad)

Gurumukh (Aṅgad) attuning his *sabad* (word) to the Śābad has chiselled his clumsy mind to make it an ornament. He has disciplined himself in the fear of loving devotion and losing the sense of ego has saved himself from all sorts of imbroglios. Achieving mastery over spirituality as well as temporarily, the *gurmukh* has resided in the loneliness. Even being cause of all effects and all powerfull he remains in the world full of deceptions. Adopting truth, contentment, compassion dharma, richness and discriminatory wisdom(Vīchār) he has made peace his abode. Shedding lust, anger and opposition he has repudiated greed, infatuation and ego. Such a worthy son Lahanā (Aṅgad) is born in the family of Bābā (Nānak).

ਪਉੜੀ ੮ (ਸੁਪੁਤ੍ਰ ਗੁਰ ਅੰਗਦ)

ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗੁਤੇ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਅੰਮ੍ਰਿਤ ਫਲ ਫਲਿਆ।
 ਜੋਤੀ ਜੋਤਿ ਜਗਾਈਅਨੁ ਦੀਵੇ ਤੇ ਜਿਉ ਦੀਵਾ ਬਲਿਆ।
 ਹੀਰੈ ਹੀਰਾ ਬੇਧਿਆ ਛਲੁ ਕਰਿ ਅਛਲੀ ਅਛਲੁ ਛਲਿਆ।
 ਕੋਇ ਬੁਝਿ ਨ ਹੰਘਈ ਪਾਣੀ ਅੰਦਰਿ ਪਾਣੀ ਰਲਿਆ।
 ਸਚਾ ਸਚੁ ਸੁਹਾਵੜਾ ਸਚੁ ਅੰਦਰਿ ਸਚੁ ਸਚਹੁ ਢਲਿਆ।
 ਨਿਹਚਲੁ ਸਚਾ ਤਖਤੁ ਹੈ ਅਬਿਚਲ ਰਾਜ ਨ ਹਲੈ ਹਲਿਆ।
 ਸਚ ਸਬਦੁ ਗੁਰਿ ਸਉਪਿਆ ਸਚ ਟਕਸਾਲਹੁ ਸਿਕਾ ਚਲਿਆ।
 ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਸਭ ਹਥ ਜੋੜਿ ਕੈ ਹੋਏ ਖਲਿਆ।
 ਸਚਾ ਹੁਕਮੁ ਸੁ ਅਟਲੁ ਨ ਟਲਿਆ ॥੮॥

Paurī 8 (Suputr Gur Aṅgad)

*Guru Aṅgadu guru aṅgute amrit birakhu amrit phal phaliā.
 Jotī jotī jagāīanu dīvē te jiu dīvā baliā.
 Hīrai hīrā bedhiā chhalu kari achhulī achhal chhaliā.
 Koī bujhi na haṅghai pāṇī andari pāṇī raliā.
 Sachā sachu suhāvaṛā sachu andari sachu sachahu ḍhaliā.
 Nihachalu sachā takhat hai abichal rāj na halai haliā.
 Sach sabadu guri saupīā sach ṭakasālahu sikā chaliā.
 Sidh nāth avatār sabh hath joṛī kai hoe khaliā.
 Sachā hukamu su aṭalu na ṭaliā.*

Paurī 8 (Worthy son, Guru Aṅgad)

From the limb of Guru (Nānak) the tree of nector fruits in the name of Guru Aṅgad has flourished. As a lamp lits another lamp, with the light (of Guru Nānak), the flame (of Guru Aṅgad) has been lit. The diamond has cut (to shape) the diamond as if through magic, the undeceivable (Bāba Nānak) has brought under control the simple-minded one (Guru Aṅgad). Now they cannot be distinguished as if water has mingled with water. The Truth is always beautiful and in the die of truth he (Guru Aṅgad) has moulded himself. His throne is immovable and kingdom everlasting ; they cannot be moved in spite of efforts. The true word has been handed over (to Guru Aṅgad) by the Guru (Nānak) as if the coin has been issued from the mint. Now *siddhs nāths* and incarnations (of gods) etc have stood before him with folded hands and this command is true, immutable and inevitable.

ਪਉੜੀ ੯ (ਗੁਰੂ ਅਮਰਦਾਸ)

ਅਛਲੁ ਅਛੇਦੁ ਅਭੇਦੁ ਹੈ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਅਛਲ ਛਲਾਇਆ ।
 ਮਹਿਮਾ ਮਿਤਿ ਮਿਰਜਾਦ ਲੰਘਿ ਪਰਮਿਤਿ ਪਾਰਾਵਾਰੁ ਨ ਪਾਇਆ ।
 ਰਹਰਾਸੀ ਰਹਰਾਸਿ ਹੈ ਪੈਰੀ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਇਆ ।
 ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਅਮਰਪਦੁਅੰਮ੍ਰਿਤ ਬ੍ਰਿਖਿਅੰਮ੍ਰਿਤ ਫਲ ਲਾਇਆ ।
 ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਪੁਰਖਹੁ ਪੁਰਖ ਉਪਾਇ ਸਮਾਇਆ ।
 ਵਰਤਮਾਨ ਵੀਹਿ ਵਿਸਵੇ ਹੋਇ ਇਕੀਹ ਸਹਜਿ ਘਰਿ ਆਇਆ ।
 ਸਚਾ ਅਮਰੁ ਅਮਰਿ ਵਰਤਾਇਆ ॥੯॥

Paurī 9 (Gurū Amar Dās)

Achhalu achhedu abhedu hai bhagati vachhal hoi achhal chhalāiā.
Mahimā miti mirajād laṅghi parmiti pārāvāru na pāiā.
Raharāsi raharāsi hai pairī pai jagu pairī pāiā.
Gurmukhi sukh phalu amarpadu amrit brikhi amrit phal lāiā.
Gur chelā chelā gurū purakhahu purakh upāi samāiā.
Varatamān vihi visave hoi ikīh sahaji ghari āiā.
Sachā amaru amari varatāiā.

Paurī 9 (Guru Amar Dās)

The Lord is undeceivable, indestructible and non-dual, but because of His love for His devotees He is sometimes deluded by them (as in the case of Guru Amar Dās). His grandeur has crossed all the limits and being beyond all the boundaries none could know about his extent. Among all the codes of conduct, the code of conduct of the Guru is the best one; he falling at the feet of Guru (Aṅgad) has made the whole world bow at his own feet. The pleasure fruit of the *gurmukhs* is the state of immortality and on the tree of nectar (Guru Aṅgad) Guru Amar Dās, the nectar fruit has grown. From the Guru emerged the disciple and the disciple became the Gurū. Guru Aṅgad the Cosmic spirit (Purakh) having manifested the supreme spirit, (Guru Amar Dās), himself merged in the supreme light. Going beyond the perceptible world, he established himself in equipoise. Thus, Guru Amar Dās has spread the true message.

ਪਉੜੀ ੧੦ (ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਦੀ ਦਾ ਪੋਤਾ ਸ੍ਰੀ ਅਮਰਦਾਸ)
 ਸਬਦੁ ਸੁਰਤਿ ਪਰਚਾਇ ਕੈ ਚੇਲੇ ਤੇ ਗੁਰੁ ਗੁਰੁ ਤੇ ਚੇਲਾ ।
 ਵਾਣਾ ਤਾਣਾ ਆਖੀਐ ਸੂਤੁ ਇਕੁ ਹੋਇ ਕਪੜੁ ਮੇਲਾ ।
 ਦੁਧਹੁ ਦਹੀ ਵਖਾਣੀਐ ਦਹੀਅਹੁ ਮਖਣੁ ਕਾਜੁ ਸੁਹੇਲਾ ।
 ਮਿਸਰੀ ਖੰਡੁ ਵਖਾਣੀਐ ਜਾਣੁ ਕਮਾਦਹੁ ਰੇਲਾ ਪੇਲਾ ।
 ਖੀਰਿ ਖੰਡੁ ਘਿਉ ਮੇਲਿ ਕਰਿ ਅਤਿ ਵਿਸਮਾਦੁ ਸਾਦ ਰਸ ਕੇਲਾ ।
 ਪਾਨ ਸੁਪਾਰੀ ਕਬੁ ਮਿਲਿ ਚੂਨੇ ਰੰਗੁ ਸੁਰੰਗੁ ਸੁਹੇਲਾ ।
 ਪੋਤਾ ਪਰਵਾਣੀਕੁ ਨਵੇਲਾ ॥੧੦॥

Paurī 10 (Gurū Nānak ji dā potā Srī Amār Dās)

*Sabadu surati parachāi kai chele te guru guru te chelā.
 Vāṇā tāṇā akhīai sūtu iku hoi kapaṛu melā.
 Dudahu dahī vakhāṇīai dahīahu makhaṇu kāju suhelā.
 Misarī khaṇḍu vakhāṇīai jāṇu kamādahu relā pelā.
 Khīri khaṇḍu ghiu meli kari ati visamādu sād ras kelā.
 Pān supārī kathu mili chūne raṅgu suraṅg suhelā.
 Potā paravāṇiku navelā.*

Paurī 10 (AmarDās, the grandson of Guru Nānak)

Absorbing consciousness in the Word, the disciple became Guru and the Guru disciple. Ward and weft are separate names but in the form of yarn they are one and are known as the one, cloth. The same milk becomes curd and from curd is made butter to be used variously. From the sugar cane juice are prepared the lump sugar and other forms of sugar. Mixing the milk, sugar, ghee etc. many dainty dishes are prepared. Likewise when betal, betel nut, catechu and lime are mixed, they produce a beautiful colour. In the same way the grandson Guru Amar Dās has been authentically established.

ਪਉੜੀ ੧੧ (ਗੁਰੂ ਅਮਰਦਾਸ)

ਤਿਲਿ ਮਿਲਿ ਫੁਲ ਅਮੁਲ ਜਿਉ ਗੁਰਸਿਖ ਸੰਧਿ ਸੁਗੰਧ ਫੁਲੇਲਾ ।
 ਖਾਸਾ ਮਲਮਲਿ ਸਿਰੀਸਾਫੁ ਸਾਹ ਕਪਾਹ ਚਲਤ ਬਹੁ ਖੇਲਾ ।
 ਗੁਰ ਮੂਰਤਿ ਗੁਰ ਸਬਦੁ ਹੈ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ।
 ਦੁਨੀਆ ਕੂੜੀ ਸਾਹਿਬੀ ਸਚ ਮਣੀ ਸਚ ਗਰਬਿ ਗਹੇਲਾ ।
 ਦੇਵੀ ਦੇਵ ਦੁੜਾਇਅਨੁ ਜਿਉ ਮਿਰਗਾਵਲਿ ਦੇਖਿ ਬਘੇਲਾ ।
 ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਪਿਛੇ ਲਗੇ ਨਕਿ ਨਕੇਲਾ ।
 ਗੁਰਮੁਖਿ ਸਚਾ ਅਮਰਿ ਸੁਹੇਲਾ ॥੧੧॥

Paurī 11 (Gurū Amar Dās)

*Tili mili phul amul jiu gursikh sandhi sugandh phulelā.
 Khāsā malamali sirīsāphu sāh kapāh chalat bahu khelā.
 Guru mūrati gur sabadu hai sādḥ saṅgati mili amrit velā.
 Dunīā kūṛī sāhibī sach maṇī sach garabi gahelā.
 Devī dev duṛāianu jiu miragāvali dekhi baghelā.
 Hukami rajāī chalanā pichhe lage naki nakelā.
 Gurumukhi sachā amari suhelā.*

Paurī 11 (Guru Amar Dās)

As sesame mixed with flower becomes scented oil, likewise the meeting of the Guru and the disciple makes a new personality. Cotton also after passing through many processes becomes cloth of different varieties (similarly the disciple after meeting the Guru obtains a high position) . Only the Guru's word is the idol of Guru and this word is received in the holy congregation in the ambrosial hours of the day. The lordship of the world is false and the truth must be caught hold of proudly. Before such a truthful person, the gods and goddesses run as a group of deer take to their heels on seeing a tiger. People, accepting the will of the lord and wearing the nose bar (of love) move (calmly) with Guru Amar Dās. Guru Amar Dās is the truth incarnate, blest one *gurmukh*, the Guru oriented.

ਪਉੜੀ ੧੨ (ਗੁਰ ਅਮਰ ਦਾਸ)

ਸਤਿਗੁਰ ਹੋਆ ਸਤਿਗੁਰਹੁ ਅਚਰਜੁ ਅਮਰ ਅਮਰਿ ਵਰਤਾਇਆ ।
 ਸੋ ਟਿਕਾ ਸੋ ਬੈਹਣਾ ਸੋਈ ਸਚਾ ਹੁਕਮੁ ਚਲਾਇਆ ।
 ਖੋਲਿ ਖਜਾਨਾ ਸਬਦੁ ਦਾ ਸਾਧਸੰਗਤਿ ਸਚੁ ਮੇਲਿ ਮਿਲਾਇਆ ।
 ਗੁਰ ਚੇਲਾ ਪਰਵਾਣੁ ਕਰਿ ਚਾਰਿ ਵਰਨ ਲੈ ਪੈਰੀ ਪਾਇਆ ।
 ਗੁਰਮੁਖਿ ਇਕੁ ਧਿਆਈਐ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ ।
 ਕੁਲਾ ਧਰਮ ਗੁਰਸਿਖ ਸਭ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹਾਇਆ ।
 ਪੂਰੇ ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ ॥੧੨॥

Paurī 12 (Gurū Amar Dās)

*Satigur hoā satigurahu acharaju amar amari varatāiā.
 So ṭikā so baihaṇā soī sachā hukamu chalāiā.
 Kholi khajānā sabadu dā sādhsaṅgati sachu meli milāiā.
 Gur chelā paravāṇu kari chāri varan lai pairī pāiā.
 Gurmukhi iku dhiāiāi duramati dūjā bhāu miṭāiā.
 Kulā dharam gursikh sabh māiā vichi udāsu rahāiā.
 Pūre purā thātu baṇāiā.*

Paurī 12 (Guru Amar Dās)

From the true Guru (Aṅgad Dev) becoming the truthful Guru, Amar Dās has enacted a wondrous feat. The same light, the same seat and the same will of Lord is being spread by him. He has opened up the storehouse of word and has made the truth manifest through the holy congregation. Making the disciple authentic, the Guru has put all the four varnas at his feet. Now all becoming *gurmukhs* adore the one Lord and evil wisdom and duality have been wiped out of them. Now the duty of the family and the teaching of the Guru is that one should be detached while living amidst maya. The perfect Guru has created the perfect grandeur.

ਪਉੜੀ ੧੩ (ਗੁਰ ਅਮਰ ਦਾਸ)

ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਿ ਆਦਿ ਜੁਗਾਦਿ ਸਬਦ ਵਰਤਾਇਆ ।
 ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜੁ ਗੁਰੁ ਸਿਖ ਦੇ ਸੈਸਾਰੁ ਤਰਾਇਆ ।
 ਕਲੀਕਾਲ ਇਕ ਪੈਰ ਹੁਇ ਚਾਰ ਚਰਨ ਕਰਿ ਧਰਮੁ ਧਰਾਇਆ ।
 ਭਲਾ ਭਲਾ ਭਲਿਆਈਅਹੁ ਪਿਉ ਦਾਦੇ ਦਾ ਰਾਹੁ ਚਲਾਇਆ ।
 ਅਗਮ ਅਗੋਚਰ ਗਹਣ ਗਤਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਲਖੁ ਲਖਾਇਆ ।
 ਅਪਰੰਪਰ ਆਗਾਧਿ ਬੋਧਿ ਪਰਮਿਤਿ ਪਾਰਾਵਾਰ ਨ ਪਾਇਆ ।
 ਆਪੇ ਆਪਿ ਨ ਆਪੁ ਜਣਾਇਆ ॥੧੩॥

Paurī 13 (Guru Amar Dās)

*Ādi purakhu ādesu kari ādi jugādi sabad varatāiā.
 Nāmu dānu isanānu diṛu guru sikh de saiṁsāru tarāiā.
 Kalī kal ik pair hui chār charan kari dharamu dharāiā.
 Bhalā bhalā bhaliāiāhu piu dāde dā rāhu chalāiā.
 Agam agochar gahan gati sabad surati liv alakhu lakhāiā.
 Aparampar āgādhi bodhi paramiti pārāvār na pāiā.
 Āpe āpi na āpu janāiā.*

Paurī 13 (Guru Amar Dās)

Having worshipped the primal Lord he made the word pervade all the *yugs* and even before the *yugs* i.e. before the advent of time. Instructing people and teaching about the remembrance of *nām* (Lord), charity and ablutions, the Guru has taken them across the world (ocean). The Guru provided four legs to dharma which had remained one legged earlier. From the point of view of public weal this was good and this way he further extended the way shown by his (spiritual) father and grand father (Guru Āngad and Guru Nānak). Teaching the skill of merging the consciousness in the word, he has brought people face to face with that imperceptible (Lord). His glory is unapproachable, invisible and deep; its limits cannot be known. He has known his real self but even then he has never attributed any importance to himself.

ਪਉੜੀ ੧੪ (ਗੁਰੂ ਰਾਮਦਾਸ)

ਰਾਗ ਦੇਖ ਨਿਰਦੋਖੁ ਹੈ ਰਾਜੁ ਜੋਗ ਵਰਤੈ ਵਰਤਾਰਾ ।
 ਮਨਸਾ ਵਾਚਾ ਕਰਮਣਾ ਮਰਮੁ ਨ ਜਾਪੈ ਅਪਰ ਅਪਾਰਾ ।
 ਦਾਤਾ ਭੁਗਤਾ ਦੈਆ ਦਾਨਿ ਦੇਵ ਸਥਲੁ ਸਤਿਸੰਗੁ ਉਧਾਰਾ ।
 ਸਹਜ ਸਮਾਧਿ ਅਗਾਧਿ ਬੋਧਿ ਸਤਿਗੁਰੁ ਸਚਾ ਸਵਾਰਣਹਾਰਾ ।
 ਗੁਰੁ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ਜੋਤੀ ਜੋਤਿ ਜਗਾਇ ਜੁਹਾਰਾ ।
 ਸਬਦ ਸੁਰਤਿ ਗੁਰ ਸਿਖੁ ਹੋਇ ਅਨਹਦ ਬਾਣੀ ਨਿਝਰਧਾਰਾ ।
 ਤਖਤੁ ਬਖਤੁ ਪਰਗਟੁ ਪਾਹਾਰਾ ॥੧੪॥

Paurī 14 (Gurū Rām Dās)

*Rāg dokh niradokhu hai rāju jog varatai varatārā.
 Manasā vāchā karamaṇā maram na jāpai apar apārā.
 Dātā bhugatā daiā dāni devasathalu satisaṅgu udhārā.
 Sahaj samādhi agādhi bodhi satiguru sachā savāraṇahārā.
 Guru Amarahu Guru Rām Dāsu jotī jotī jagāi juhārā.
 Sabad surati gur sikhu hoi anahad bāṇī nijhar dhārā.
 Takhatu bhakhatu paragaṭu pāhārā.*

Paurī 14 (Guru Rām Dās)

Away from attachment and jealousies he has adopted *rājyoga* (The supreme yoga). None can know the mystery of his mind, speech and actions. He is bestower (unattached) enjoyer, and he has created holy congregation which is equal to the abode of gods. He remains absorbed in innate poise; the master of unfathomable intellect, and being the true Guru he sets every one's disordered life in order. From the flame of Guru Amar Dās the flame of Guru Rām Dās has been lighted. I salute him. Becoming disciple of Guru and merging consciousness into word he has quaffed the eternally flowing current of the unstruck melody. Sitting on the throne of Guru, he has become manifest in the world.

ਪਉੜੀ ੧੫ (ਗੁਰੂ ਰਾਮਦਾਸ)

ਪੀਉ ਦਾਦੇ ਜੇਵੇਹਾ ਪੜਦਾਦੇ ਪਰਵਾਣੁ ਪੜੋਤਾ ।
 ਗੁਰਮਤਿ ਜਾਗਿ ਜਗਾਇਦਾ ਕਲਿਜੁਗ ਅੰਦਰਿ ਕੋੜਾ ਸੋਤਾ ।
 ਦੀਨ ਦੁਨੀ ਦਾ ਥੰਮ੍ਹ ਹੋਇ ਭਾਰੁ ਅਥਰਬਣ ਥੰਮ੍ਹਿ ਖਲੋਤਾ ।
 ਭਉਜਲੁ ਭਉ ਨ ਵਿਆਪਈ ਗੁਰ ਬੋਹਿਬ ਚੜਿ ਖਾਇ ਨ ਗੋਤਾ ।
 ਅਵਗੁਣ ਲੈ ਗੁਣ ਵਿਕਣੈ ਗੁਰ ਹਟ ਨਾਲੈ ਵਣਜ ਸਓਤਾ ।
 ਮਿਲਿਆ ਮੂਲਿ ਨ ਵਿਛੁੜੈ ਰਤਨ ਪਦਾਰਥ ਹਾਰੁ ਪਰੋਤਾ ।
 ਮੈਲਾ ਕਦੇ ਨ ਹੋਵਈ ਗੁਰ ਸਰਵਰਿ ਨਿਰਮਲ ਜਲ ਧੋਤਾ ।
 ਬਾਬਾਣੈ ਕੁਲਿ ਕਵਲੁ ਅਛੋਤਾ ॥੧੫॥

Paurī 15 (Gurū Rām Dās)

*Pīu dāde jevehā paṛadāde paravāṇu paṛotā.
 Gurmatī jāgi jagāidā kalijug andari kauṛā sotā.
 Dīn dunī dā thammu hui bhāru atharabaṇ thammhi khalotā.
 Bhaujālī bhau na viāpaī gur bohith chaṛī khāi na gotā.
 Avagun lai gun vikaṇai gur haṭ nālai vaṇaj saotā.
 Miliā mūli na vichhurai ratan padārath hāru parotā.
 Mailā kade na hovaī gur saravari niramal jal dhotā.
 Bābāṇai kuli kavalu achhotā.*

Paurī 15 (Guru Rām Dās)

Like (spiritual) father Guru AmarDās, grand father Guru Aṅgad and great grand father Guru Nānak, the grand son (Guru Rām Dās) has become accepted (by *saṅgat*). Having been awakened by Guru's instruction, he in turn awakens the dark age (Kaliyug) from deep slumber. For dharma and the world he stands like a supporting pillar. Whosoever has mounted the vessel of the Guru, is not scared of the world world ocean; and he is not to drown in it. Here virtues are sold for evils – such is the profitable shop of the Guru. Once visited none gets separated from him who has put on the garland of the pearls of virtues. Washed himself in the pure water of the tank of the Guru's love, one never gets soiled again. In the family of great grand father (Guru Nānak) he (Guru Rām Dās) stands like a detached lotus.

ਪਉੜੀ ੧੬ (ਗੁਰੂ ਰਾਮਦਾਸ)

ਗੁਰਮੁਖਿ ਮੇਲਾ ਸਚ ਦਾ ਸਚਿ ਮਿਲੈ ਸਚਿਆਰ ਸੰਜੋਗੀ।
 ਘਰਬਾਰੀ ਪਰਵਾਰ ਵਿਚਿ ਭੋਗ ਭੁਗਤਿ ਰਾਜੇ ਰਸੁ ਭੋਗੀ।
 ਆਸਾ ਵਿਚਿ ਨਿਰਾਸ ਹੁਇ ਜੋਗ ਜੁਗਤਿ ਜੋਗੀਸਰੁ ਜੋਗੀ।
 ਦੇਦਾ ਰਹੈ ਨ ਮੰਗੀਐ ਮਰੈ ਨ ਹੋਇ ਵਿਜੋਗ ਵਿਜੋਗੀ।
 ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਹੈ ਵਾਇ ਪਿਤ ਕਛੁ ਰੋਗ ਅਰੋਗੀ।
 ਦੁਖੁ ਸੁਖੁ ਸਮਸਰਿ ਗੁਰਮਤੀ ਸੰਪੈ ਹਰਖ ਨ ਅਪਦਾ ਸੋਗੀ।
 ਦੇਹ ਬਿਦੇਹੀ ਲੋਗ ਅਲੋਗੀ ॥੧੬॥

Paurī 16 (Gurū Rām Dās)

*Gurmukhi melā sach dā sachi milai sachiār sañjogī.
 Gharabārī paravār vichi bhog bhugati rāje rasu bhogī.
 Āsā vichi nirās hui jog jugati jogīsaru jogī.
 Dedā rahai na maṅgīai marai na hoi vijog vijogī.
 Ādhi biādhi upādhi hai vāi pit kaphu rog arogī.
 Dukhu sukhu samasari gurmātī sampai harakh na apadā sogī.
 Deh bidehī log alogī.*

Paurī 16 (Guru Rām Dās)

Gurmukh longs for the glimpse of truth and the truth is obtained only by providentially meeting an adopter of the truth. Living in the family, the *gurmukh* like a dutiful householder enjoys all materials and like kings tastes all delights. He remains detached amidst all hopes and, knowing the technique of yoga, is known as the king of yogis. He always bestows and begs nothing. Neither he dies nor he suffers the pangs of the separation from the Lord. He is not troubled by pains and maladies and he remains free from the diseases of air, cough and heat. He accepts sufferings and joys alike; wisdom of the Guru is his wealth and he is uninfluenced by joy and sorrows. Being embodied he is yet beyond the body and while living in the world he is beyond the world.

ਪਉੜੀ ੧੭ (ਗੁਰੂ ਰਾਮਦਾਸ)

ਸਭਨਾ ਸਾਹਿਬੁ ਇਕੁ ਹੈ ਦੂਜੀ ਜਾਇ ਨ ਹੋਇ ਨ ਹੋਗੀ ।
 ਸਹਜ ਸਰੋਵਰਿ ਪਰਮਹੰਸੁ ਗੁਰਮਤਿ ਮੋਤੀ ਮਾਣਕ ਚੋਗੀ ।
 ਪੀਰ ਨੀਰ ਜਿਉ ਕੂੜੁ ਸਚੁ ਤਜਣੁ ਭਜਣੁ ਗੁਰ ਗਿਆਨ ਅਧੋਗੀ ।
 ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਨਾ ਪਰਿਹਰਿ ਦੂਜਾ ਭਾਉ ਦਰੋਗੀ ।
 ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗਿ ਸਹਜਿ ਸਮਾਧਿ ਅਗਾਧਿ ਘਰੋਗੀ ।
 ਜੰਮਣੁ ਮਰਣਹੁ ਬਾਹਰੇ ਪਰਉਪਕਾਰ ਪਰਮਪਰ ਜੋਗੀ ।
 ਰਾਮਦਾਸ ਗੁਰ ਅਮਰ ਸਮੋਗੀ ॥੧੭॥

Paurī 17 (Gurū Rām Dās)

Sabhanā sāhibu iku hai dūjī jāi na hoi na hogī.
Sahaj sarovari param han̄su gurmati motī māṇak chogī.
Khīr nīr jiu kūṛu sachu tajaṇu bhajaṇu gur giān adhogī.
Ik mani iku arādhanā parihari dūjā bhāu darogī.
Sabad surati liv sād̄h saṅgi sahaji samād̄hi agād̄hi gharogī.
Jammanu maraṇahu bāhare paraupakār paramapar jogī.
Rām Dās gur amar samogī.

Paurī 17 (Guru Rām Dās)

The master of all is one; any body else has neither existed nor ever shall be in future. The creatures living in the tank of equipoise of the wisdom of Guru are known as *param han̄s* (swans of highest order) and they pick up only rubies and pearls i.e. they always adopt goodness in their life. Becoming authorised of the knowledge of the Guru, they separate falsehood from truth as *han̄sas* are supposed to separate water from milk. Repudiating the sense of duality they adore the one Lord with single mindedness. Although house holders, they, merging their consciousness in Word, in the holy congregation remain established in effortless concentration. Such perfect yogis are benevolent and free from transmigration. Among such persons is Guru Rām Dās who is fully absorbed in Guru Amar Dās i.e. he is his constituent.

ਪਉੜੀ ੧੮ (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

ਅਲਖ ਨਿਰੰਜਨੁ ਆਖੀਐ ਅਕਲ ਅਜੋਨਿ ਅਕਾਲ ਅਪਾਰਾ ।
 ਰਵਿ ਸਸਿ ਜੋਤਿ ਉਦੋਤ ਲੰਘਿ ਪਰਮ ਜੋਤਿ ਪਰਮੇਸਰੁ ਪਿਆਰਾ ।
 ਜਗ ਮਗ ਜੋਤਿ ਨਿਰੰਤਰੀ ਜਗ ਜੀਵਨ ਜਗ ਜੈ ਜੈ ਕਾਰਾ ।
 ਨਮਸਕਾਰ ਸੰਸਾਰ ਵਿਚਿ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਉਧਾਰਾ ।
 ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨਾ ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਸਚੁ ਅਚਾਰਾ ।
 ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਿ ਗੁਰਮੁਖਿ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ।
 ਗੁਰੂ ਅਰਜਨੁ ਸਚੁ ਸਿਰਜਣਹਾਰਾ ॥੧੮॥

Paurī 18 (Gurū Arjan Dev)

*Alakh nirañjanu akhīai akal ajoni akāl apārā.
 Ravi sasi jotī udot langhī param jotī paramesaru piārā.
 Jag mag jotī nirantari jag jīvan jag jai jai kārā.
 Namasakār saṁsār vichi ādi purakh ādesu udhārā.
 Chāri varan chhia darasanān gurmukhi mārāgi sachu achārā.
 Nāmudānu isanānu ḍiṛi gurmukh bhāi bhagati nisatārā.
 Gurū Arajanu sachu sirajāṇahārā.*

Paurī 18 (Guru Arjan Dev)

That Lord is without blemish, beyond birth, beyond time and is infinite. Crossing the lights of sun and the moon, Guru Arjan Dev loves the supreme light of the Lord. His light is ever effulgent. He is the life of the world and the whole world acclaims him. All in the world salute him and he, ordained by the primal Lord, liberates one and all. Amidst the four varnas and six philosophies the way of the *gurmukh* is the way of adoption of truth. Adopting the remembrance of the name (of Lord), charity and ablution steadfastly and with loving devotion, he (Guru Arjan Dev) gets the devotees across (the world ocean). Guru Arjan is the builder (of the Panth).

ਪਉੜੀ ੧੯ (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

ਪਿਉ ਦਾਦਾ ਪੜਦਾਦਿਅਹੁ ਕੁਲ ਦੀਪਕੁ ਅਜਰਾਵਰ ਨਤਾ ।
 ਤਖਤੁ ਬਖਤੁ ਲੈ ਮਲਿਆ ਸਬਦ ਸੁਰਤਿ ਵਾਪਾਰਿ ਸਪਤਾ ।
 ਗੁਰਬਾਣੀ ਭੰਡਾਰ ਭਰਿ ਕੀਰਤਨੁ ਕਥਾ ਰਹੈ ਰੰਗ ਰਤਾ ।
 ਧੁਨਿ ਅਨਹਦਿ ਨਿਝਰੁ ਝਰੈ ਪੂਰਨ ਪ੍ਰੇਮਿ ਅਮਿਓ ਰਸ ਮਤਾ ।
 ਸਾਧਸੰਗਤਿ ਹੈ ਗੁਰੁ ਸਭਾ ਰਤਨ ਪਦਾਰਥ ਵਣਜ ਸਹਤਾ ।
 ਸਚੁ ਨੀਸਾਣੁ ਦੀਬਾਣੁ ਸਚੁ ਸਚੁ ਤਾਣੁ ਸਚੁ ਮਾਣੁ ਮਹਤਾ ।
 ਅਬਚਲੁ ਰਾਜੁ ਹੋਆ ਸਣਖਤਾ ॥੧੯॥

Paurī 19 (Gurū Arjan Dev)

*Piu dādā paṛadādiahu kul dīpaku ajarāvar natā.
 Takhatu bakhatu lai maliā sabad surati vāpāri sapatā.
 Gurbāṇī bhaṇḍāru bhari kīratanu kathā rahai raṅg ratā.
 Dhuni anahadi nijharu jharai pūran premī amio ras matā.
 Sādh saṅgati hai guru sabhā ratan padārath vaṇaj sahatā.
 Sachu nīsāṇu dībāṇu sachu sachu tāṇu sachu māṇu mahatā.
 Abachalu rāju hoā saṅakhata.*

Paurī 19 (Guru Arjan Dev)

Guru Arjan Dev is the lamp of the line of his father, grand father and great grand father. Having merged his consciousness into Word he in a dignified way has undertaken the task (of Guruship) and being blest one, has assumed the authority of the throne (of the Lord). He is the storehouse of *gurbāni* (divine hymns) and remains absorbed in the eulogization (of the Lord). He allows the fountain of unstruck melody flow unabated and remains immersed in the nectar of perfect love. When the court of Guru assumes the form of holy congregation, the exchange of jewels and gems of wisdom takes place. The true court of Guru Arjan Dev is the true mark (of grandeur) and he has attained the true honour and greatness. The kingdom of knowledgeable (Guru Arjan Dev) is immutable.

ਪਉੜੀ ੨੦ (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

ਚਾਰੇ ਚਕ ਨਿਵਾਇਓਨੁ ਸਿਖ ਸੰਗਤਿ ਆਵੈ ਅਗਣਤਾ ।
 ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਪੂਰੇ ਪੂਰੀ ਬਣੀ ਬਣਤਾ ।
 ਗੁਰਮੁਖਿ ਛਤ੍ਰ ਨਿਰੰਜਨੀ ਪੂਰਨ ਬ੍ਰਹਮ ਪਰਮਪਦ ਪਤਾ ।
 ਵੇਦ ਕਤੇਬ ਅਗੋਚਰਾ ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਾਧ ਸੰਗੁ ਸਤਾ ।
 ਮਾਇਆ ਵਿਚਿ ਉਦਾਸ ਕਰਿ ਗੁਰੁ ਸਿਖ ਜਨਕ ਅਸੰਖ ਭਗਤਾ ।
 ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਅਕਥ ਕਥਾ ਅਬਿਗਤ ਅਬਿਗਤਾ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਹਜ ਜੁਗਤਾ ॥੨੦॥

Paurī 20 (Gurū Arjan Dev)

*Chāre chak nīvāionu sikh saṅgati āvai aganaṭā.
 Laṅgaru chalai gur sabadi pūre pūrī banī banatā.
 Gurmukhi chhatru nirañjanī pūran braham param pad patā.
 Ved kateb agocharā gurmukhi sabadu sādḥ saṅgu satā.
 Māiā vichi udāsu kari guru sikh janak asaṅkh bhagatā.
 Kudarati kīm na janīai akath kathā abigat abigatā.
 Gurmukhi sukh phalu sahaj jugatā.*

Paurī 20 (Guru Arjan Dev)

He has conquered all the four directions and the Sikh devotees come to him in countless number. The free kitchen (*laṅgar*) wherein the word of the Guru is served runs unabated there and this is the perfect creation(arrangement) of the perfect Guru. Under the canopy of the Lord, the *gurmukhs* attain the supreme state bestowed by the perfect Lord. In the holy congregation, the Word Brahm, which is beyond the Vedas and the *Ketebas*, is attained by *gurmukhs*. The Guru has created myriad Janak-like devotees who remain detached amidst maya. The mystery of the power of His creation cannot be known and ineffable is the story of that unmanifest (Lord). The *gurmukhs* receive their pleasure fruit without any effort.

ਪਉੜੀ ੨੧ (ਗੁਰੂ ਅਰਜਨ ਜੀ ਤੋਂ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ)
 ਹਰਖਹੁ ਸੋਗਹੁ ਬਾਹਰਾ ਹਰਣ ਭਰਣ ਸਮਰਥੁ ਸਰੰਦਾ ।
 ਰਸ ਕਸ ਰੂਪ ਨ ਰੇਖਿ ਵਿਚਿ ਰਾਗ ਰੰਗ ਨਿਰਲੇਪੁ ਰਹੰਦਾ ।
 ਗੋਸਟਿ ਗਿਆਨ ਅਗੋਚਰਾ ਬੁਧਿ ਬਲ ਬਚਨ ਬਿਬੇਕ ਨ ਛੰਦਾ ।
 ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹਰਿਗੋਵਿੰਦੁ ਸਦਾ ਵਿਗਸੰਦਾ ।
 ਅਚਰਜ ਨੇ ਅਚਰਜ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦ ਮਿਲੰਦਾ ।
 ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਖੰਡੇ ਧਾਰ ਕਾਰ ਨਿਬਹੰਦਾ ।
 ਗੁਰ ਸਿਖ ਲੈ ਗੁਰ ਸਿਖੁ ਚਲੰਦਾ ॥21॥

Paurī 21 (Gurū Arjan ji toṇ Gurū Harigobind)

*Harakhahu sogahu bāharā haraṇ bharan samarathu sarandā.
 Ras kas rūp na rekhi vichi rāg raṅg niralepu rahandā.
 Gosatī giān agocharā budhi bal bachan bibek na chhandā.
 Gur govindu govindu guru Harigovindu sadā vigasandā.
 Acharaj no acharaj milai visamādai visamād milandā.
 Gurmukhi mārangi chalanā khaṇḍe dhār kār nibahandā.
 Gursikh lai gur sikhu chalandā.*

Paurī 21 (Guru Hargobind from Guru Arjan Dev)

Beyond pleasures and sorrows he is creator, sustainer and destroyer. He is away from enjoyments, repulsions, forms and even being amidst festivities, he remains detached and stabilized. Unapproachable through discussions, he is beyond the powers of intellect, speech, wisdom and praise. Accepting Guru (Arjan Dev) as God and God as Guru, Hargobind (the Guru) remains ever elated. Being full of wonder he is absorbed in the supreme wonder and thus being awe inspired he remains immersed in supreme rapture. Moving on the way of *gurmukhs* is like treading on the edge of double-edged sword. Accepting the teachings of the Guru, the disciple adopts them in his life.

ਪਉੜੀ ੨੨ (ਗੁਰੂ ਦੀ ਮਹਿਮਾ, ਸਿੱਖ ਨੂੰ ਉਪਦੇਸ਼)

ਹੰਸਹੁ ਹੰਸ ਗਿਆਨੁ ਕਰਿ ਦੁਪੈ ਵਿਚਹੁ ਕਢੈ ਪਾਣੀ ।
 ਕਛਹੁ ਕਛੁ ਧਿਆਨਿ ਧਰਿ ਲਹਰਿ ਨ ਵਿਆਪੈ ਘੁੰਮਣਵਾਣੀ ।
 ਕੂੰਜਹੁ ਕੂੰਜੁ ਵਖਾਣੀਐ ਸਿਮਰੁ ਕਰਿ ਉਡੈ ਅਸਮਾਣੀ ।
 ਗੁਰਪਰਚੈ ਗੁਰ ਜਾਣੀਐ ਗਿਆਨਿ ਧਿਆਨਿ ਸਿਮਰਣਿ ਗੁਰਬਾਣੀ ।
 ਗੁਰ ਸਿਖ ਲੈ ਗੁਰਸਿਖ ਹੋਣਿ ਸਾਧਸੰਗਤਿ ਜਗ ਅੰਦਰਿ ਜਾਣੀ ।
 ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਗਰਬੁ ਨਿਵਾਰਿ ਗਰੀਬੀ ਆਣੀ ।
 ਪੀ ਚਰਣੋਦਕੁ ਅੰਮ੍ਰਿਤੁ ਵਾਣੀ ॥੨੨॥

Paurī 22 (Gurū dī mahimā, sikh nūn upades)

*Haṁsahu haṁs giānu kari dudhai vichahu kaḍhai pāṇī.
 Kachhahu kachhu dhiāni dhari lahari na viāpai ghummanāvāṇī.
 Kūñjahu kūñju vakhāṇīai simaraṇu kari uḍai asamāṇī.
 Gur parachai gur jāṇīai giāni dhiāni simaraṇi gurbāṇī.
 Gursikh lai gursikh hoṇi sādḥ saṅgati jag andari jāṇī.
 Pairī pai pākhāk hoi garabu nivāri garībī āṇī.
 Pī charaṇodaku amrit vāṇī.*

Paurī 22 (Glory of the Guru, teaching for the Sikh)

The *gurmukhs* are those swans who on the basis of their knowledge sift water (falsehood) from milk (truth). Among turtles, they are such ones who remain uninfluenced by waves and whirlpools. They are like siberian cranes who go on remembering the Lord while flying high. Only by loving the Guru, the Sikh knows, understands and learns the knowledge, meditation and Gurbāṇī, the holy hymns. Having adopted the teachings of the Guru, the Sikhs become *gursikhs*, the Sikhs of the Guru, and join the holy congregation wherever they find it. The humility could be cultivated only by bowing at the feet, becoming the dust of feet of the Guru and by deleting ego from the self. Only such persons take feet-wash of the Guru and their speech becomes nectar (for others).

ਪਉੜੀ ੨੩ (ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਦੀ ਦਾ ਜੋਤੀ ਜੋਤਿ)

ਰਹਿਦੇ ਗੁਰੂ ਦਰੀਆਉ ਵਿਚਿ ਮੀਨ ਕੁਲੀਨ ਹੇਤੁ ਨਿਰਬਾਣੀ ।
 ਦਰਸਨੁ ਦੇਖਿ ਪਤੰਗ ਜਿਉ ਜੋਤੀ ਅੰਦਰਿ ਜੋਤਿ ਸਮਾਣੀ ।
 ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਮਿਰਗ ਜਿਉ ਭੀੜ ਪਈ ਵਿਚਿ ਅਵਰੁ ਨ ਆਣੀ ।
 ਚਰਣਕਵਲ ਮਿਲਿ ਭਵਰ ਜਿਉ ਸੁਖ ਸੰਪਟ ਵਿਚਿ ਰੈਣਿ ਵਿਹਾਣੀ ।
 ਗੁਰੂ ਉਪਦੇਸੁ ਨ ਵਿਸਰੈ ਬਾਬੀਹੇ ਜਿਉ ਆਖ ਵਖਾਣੀ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਸਹਜ ਸਮਾਧਿ ਸਾਧ ਸੰਗਿ ਜਾਣੀ ।
 ਗੁਰ ਅਰਜਨ ਵਿਟਹੁ ਕੁਰਬਾਣੀ ॥੨੩॥

Paurī 23 (Gurū Arjan Dev jī dā jotī jotī)

*Rahide guru dariāu vichi mīn kulīn hetu nirabāṇī.
 Darasanu dekhi pataṅg jiu jotī andari jotī samāṇī.
 Sabadu surati liv mirag jiu bhīṛ paī chiti avaru na āṇī.
 Charaṅ kaval mili bhavar jiu sukh sampat vichi raini vihāṇī.
 Guru upadesu na visarai bābīhe jiu ākh vakhāṇī.
 Gurumukhi sukh phalu piram rasu sahaj samādhi sādḥ saṅgi jāṇī.
 Guru Arjan vitahu kurabāṇī.*

**Paurī 23 (Mingling of the light of
 Guru Arjan Dev with the eternal light)**

Liberating the soul from the body, Guru (Arjan Dev) stabilized himself in the water of river as the fish remains in water. As the moth throws itself into the flame, his light mingled with light of the Lord. Caring not for life, as the deer keeps its consciousness concentrated when in peril, the Guru also, when undergoing suffering kept none else except the Lord in his consciousness. As the black bee remains enrapt in the petals of flower to enjoy fragrance, the Guru also spent night of suffering by keeping joyfully his concentration on the feet of Lord. The Guru like a rainbird spoke to his disciples that the teachings of the Guru should not be forgotten. The pleasure fruit of the Gurmukh (Guru Arjan Dev) is the delight of love and he accepts the holy congregation as the natural state of meditation. I am sacrifice unto Guru Arjan Dev.

ਪਉੜੀ ੨੪ (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ)

ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮਿ ਸਤਿਗੁਰ ਆਪੇ ਆਪੁ ਉਪਾਇਆ ।
 ਗੁਰੁ ਗੋਬਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਜੋਤਿ ਇਕ ਦੁਇ ਨਾਵ ਧਰਾਇਆ ।
 ਪੁਤੁ ਪਿਅਹੁ ਪਿਉ ਪੁਤ ਤੇ ਵਿਸਮਾਦਹੁ ਵਿਸਮਾਦੁ ਸੁਣਾਇਆ ।
 ਬਿਰਖਹੁ ਫਲੁ ਫਲ ਤੇ ਬਿਰਖੁ ਆਚਰਜਹੁ ਆਚਰਜੁ ਸੁਹਾਇਆ ।
 ਨਦੀ ਕਿਨਾਰੇ ਆਖੀਅਨਿ ਪੁਛੇ ਪਾਰਾਵਾਰੁ ਨ ਪਾਇਆ ।
 ਹੋਰਨਿ ਅਲਖੁ ਨ ਲਖੀਐ ਗੁਰੁ ਚੇਲੇ ਮਿਲਿ ਅਲਖੁ ਲਖਾਇਆ ।
 ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਰੁ ਗੁਰੁ ਭਾਇਆ ॥੨੪॥

Paurī 24 (Gurū Harigobind)

Pārbrahamu pūran brahami satigur āpe āpu upāiā.
Guru gobindu govindu guru jotī ik dui nāv dharāiā.
Putu piāhu piu put te visamādahu visamādu suṇāiā.
Birakhahu phalu phal te birakhu ācharajahu ācharaju suhāiā.
Nadī kināre ākhīāni puchhe pārāvār na pāiā.
Horani alakhu na lakhīai guru chele mili alakhu lakhāiā.
Hari govindu gurū guru bhāiā.

Paurī 24 (Guru Hargobind)

The true Guru has been created in the form of perfect Brahm by the transcendent Brahm. Guru is God and God is the Guru; two names are of the same supreme reality. The son for the father and the father for the son created wonder by receiving the wondrous Word. A wonderful beauty has been created in the action of tree becoming fruit and fruit the tree. From the two banks of a river its true extent cannot be understood simply by saying that the one is far and the other near bank. Guru Arjan Dev and Guru Hargobind are in fact one and the same. None else can perceive the imperceptible Lord but the disciple (Hargobind) having met the Guru (Arjan Dev) has visualised the imperceptible Lord. Guru Hargobind is dear to the Lord who is the Guru of the Gurus.

ਪਉੜੀ ੨੫ (ਛੇਵੇਂ ਗੁਰੂ ਜੀ ਦਾ ਵਰਣਨ)

ਨਿਰੰਕਾਰੁ ਨਾਨਕ ਦੇਉ ਨਿਰੰਕਾਰਿ ਆਕਾਰ ਬਣਾਇਆ ।
ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗ ਤੇ ਗੰਗਹੁ ਜਾਣੁ ਤਰੰਗ ਉਠਾਇਆ ।
ਅਮਰਦਾਸੁ ਗੁਰੁ ਅੰਗਦਹੁ ਜੋਤਿ ਸਰੂਪ ਚਲਤੁ ਵਰਤਾਇਆ ।
ਗੁਰੁ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ਅਨਹਦ ਨਾਦਹੁ ਸਬਦੁ ਸੁਣਾਇਆ ।
ਰਾਮਦਾਸਹੁ ਅਰਜਨੁ ਗੁਰੁ ਦਰਸਨੁ ਦਰਪਨਿ ਵਿਚਿ ਦਿਖਾਇਆ ।
ਹਰਿਗੋਬਿੰਦ ਗੁਰੁ ਅਰਜਨਹੁ ਗੁਰੁ ਗੋਬਿੰਦ ਨਾਉ ਸਦਵਾਇਆ ।
ਗੁਰੁ ਮੂਰਤਿ ਗੁਰੁ ਸਬਦੁ ਹੈ ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਪਰਗਟੀ ਆਇਆ ।
ਪੈਰੀ ਪਾਇ ਸਭ ਜਗਤੁ ਤਰਾਇਆ ॥੨੫॥੨੪॥ਚਉਵੀਹ॥

Paurī 25 (Chheven gurū jī dā varāṇan)

Niraṅkāru Nānak Deu niraṅkāri ākār baṇāiā.
Guru Aṅgadu gur aṅg te gaṅgahu jāṇu taraṅg uṭhāiā.
Amar Dāsu guru Aṅgdahu jotī sarūp chaluṭu varatāiā.
Guru Amarahu guru Rām Dāsu anahad nādāhu sabadu sunāiā.
Rām Dāsahu Arjanu gurū darasanu darapani vichi dikhāiā.
Gur mūrati gur sabadu hai sādḥ saṅgati vichi paragaṭī āiā.
Pairī pāi sabh jagatu tarāiā.

Paurī 25 (Description of the sixth Guru)

The formless Lord assumed the form of Guru Nānak Dev who is beyond all forms. In turn, he created Aṅgad from his limbs as the waves are created by Ganges. From Guru Aṅgad came Guru Amar Dās and the miracle of the transference of the light was seen by one and all. From Guru Amar Das Rām Dās came into being in such a way as if the Word was created from the unstruck sounds. Guru Arjan Dev by Guru Rām Dās was created as if he is the image of the latter in the mirror. Being created by Guru Arjan Dev, Guru Hargobind made himself famous as the form of the Lord. In fact the physical body of the Guru is 'Word' of the Guru which becomes perceptible only in the form of holy congregation. Thus, the true has liberated the whole world making people bow at the Lord's feet.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਛੇਵੇਂ ਸਤਿਗੁਰੂ ਦਾ ਮੰਗਲਾਚਰਣ)

ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਿ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ ।
 ਏਕੰਕਾਰ ਅਕਾਰੁ ਕਰਿ ਗੁਰੁ ਗੋਵਿੰਦੁ ਨਾਉ ਸਦਵਾਇਆ ।
 ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਨਿਰਗੁਣ ਸਰਗੁਣ ਅਲਖੁ ਲਖਾਇਆ ।
 ਸਾਧਸੰਗਤਿ ਆਰਾਧਿਆ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਅਛਲੁ ਛਲਾਇਆ ।
 ਓਅੰਕਾਰ ਅਕਾਰੁ ਕਰਿ ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਪਸਾਇਆ ।
 ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਬ੍ਰਹਮੰਡੁ ਕਰੋੜਿ ਸਮਾਇਆ ।
 ਸਾਧ ਜਨਾ ਗੁਰ ਚਰਨ ਧਿਆਇਆ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Chheven satigurū dā maṅgalācharaṇ)

Ādi purakhu ādesu kari ādi purakh ādesu karāiā.

Ekaṅkār akāru kari guru govindu nāu sadavāiā.

Pārabrahamu pūran brahamu nirguṇ sarguṇ alakhu lakhāiā.

Sādh saṅgati ārādhiā bhagati vachhalu hoi achhalu chhalāiā.

Oaṅkār akār kari iku kavāu pasāu pasāiā.

Rom rom vichi rakhionu kari brahamanḍu karorī samāiā.

Sādh janā gur charan dhiāiā.

**One Oaṅkār, the primal energy, realized through
 the grace of divine preceptor**

Paurī 1 (Invocation to the sixth Guru)

The Guru bowed before the Lord and the primal Lord made the whole world bow before the Guru. The formless Brahm assuming (human) form has got himself called Guru (Har) Gobind. Assuming form and being formless at the same time, the transcendental perfect Brahm has made His unmanifest form manifest. The holy congregation adored Him; and being in love with the devotees He, the undeceivable, got deluded (and became manifest in the form of Guru). The Oaṅkār assuming form created the whole world by His one commanding vibration. In His each trichome He contained millions of universes. The sadhus adore the Lord in the form of the Guru's feet.

ਪਉੜੀ ੨ (ਗੁਰਮੁਖ ਦਾ ਮਾਰਗ)

ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਪੈਰੁਧਰਿ ਦਹਿਦਿਸਿ ਬਾਰਹ ਵਾਟ ਨ ਧਾਇਆ ।
 ਗੁਰਮੁਰਤਿ ਗੁਰ ਧਿਆਨੁ ਧਰਿ ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ।
 ਸਬਦ ਸੁਰਤਿ ਉਪਦੇਸੁ ਲਿਵ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਗਿਆਨੁ ਜਣਾਇਆ ।
 ਸਿਲਾ ਅਲੂਣੀ ਚਟਣੀ ਚਰਣ ਕਵਲ ਚਰਣੇਦਕੁ ਪਿਆਇਆ ।
 ਗੁਰਮਤਿ ਨਿਹਚਲੁ ਚਿਤੁ ਕਰਿ ਸੁਖ ਸੰਪਟ ਵਿਚਿ ਨਿਜ ਘਰੁ ਛਾਇਆ ।
 ਪਰ ਤਨ ਪਰ ਧਨਿ ਪਰ ਹਰੇ ਪਾਰਸਿ ਪਰਸਿ ਅਪਰਸੁ ਰਹਾਇਆ ।
 ਸਾਧ ਅਸਾਧਿ ਸਾਧ ਸੰਗਿ ਆਇਆ ॥੨॥

Paurī 2 (Gurmukh dā mārāg)

Gurmukhi mārāgi pairu dhari dahidisi bārah vāt na dhāiā.
Gurmūrati gur dhiānu dhari ghaṭi ghaṭi pūran brahamu dikhāiā.
Sabad surati upadesu liv pārabrahamu gur giānu jaṇāiā.
Silā alūṇī chaṭaṇī charan kaval charaṇodak piāiā.
Gurmati nihachalu chitu kari sukh sampat vichi nij gharu chhāiā.
Par tan par dhan par hare pārasi parasi aparasu rahāiā.
Sādh asādhī sādhi saṅgi āiā.

Paurī 2 (The way of the gurmukh)

The guru-oriented treading the path leading towards the Guru does not stray into the paths of the twelve sects of the yogis. Concentrating on the form of Guru i.e. Word of the Guru, he adopts it in life and comes face to face with the perfect Brahm. Concentration of consciousness on the word of the Guru and knowledge bestowed by the Guru provides the awareness about the transcendental Brahm. Only such a person quaffs the nectar of feet-wash of the Guru. This however is nothing less than licking of the tasteless stone. He stabilizes his mind in the wisdom of the Guru and reclines comfortably in the chamber of his inner self. Touching the philosopher's stone in the form of the Guru, he repudiating the wealth and physical body of others remains detached from all. For curing his chronic maladies (of evil propensities) he goes to the holy congregation.

ਪਉੜੀ ੩ (ਗੁਰਮੁਖਾਂ ਦੀ ਉੱਨਤੀ)

ਜਿਉ ਵੜ ਬੀਉ ਸਜੀਉ ਹੋਇ ਕਰਿ ਵਿਸਥਾਰੁ ਬਿਰਖੁ ਉਪਜਾਇਆ।
 ਬਿਰਖਹੁ ਹੋਇ ਸਹੰਸ ਫਲ ਫਲ ਫਲ ਵਿਚਿ ਬਹੁ ਬੀਅ ਸਮਾਇਆ।
 ਦੁਤੀਆ ਚੰਦੁ ਅਗਾਸ ਜਿਉ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ।
 ਤਾਰੇ ਮੰਡਲੁ ਸੰਤ ਜਨ ਧਰਮਸਾਲ ਸਚ ਖੰਡ ਵਸਾਇਆ।
 ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਜਣਾਇਆ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪੂ ਜਿਵੈ ਨਿਹਚਲ ਵਾਸੁ ਅਗਾਸੁ ਚੜ੍ਹਾਇਆ।
 ਸਭ ਤਾਰੇ ਚਉਫੇਰਿ ਫਿਰਾਇਆ ॥੩॥

Paurī 3 (Gurmukhān dī unatī)

*Jiu var bīu sajīu hoi kari visathāru birakhu upajāiā.
 Birakhahu hoi sahaṁs phal phal phal vichi bahu bīa samāiā.
 Dutīā chandu agās jiu ādi purakh ādesu karāiā.
 Tāre maṇḍalu sant jan dharamasāl sach khaṇḍ vasāiā.
 Pairī pai pākḥāk hoi āpu gavāi na āpu jaṇāiā.
 Gurmukhi sukh phalu dhrū jivai nihachal vāsu agāsu chaṛhāiā.
 Sabh tāre chaupheri phīrāiā.*

Paurī 3 (Uplift of the gurmukhs)

As the seed of banyan tree getting developed extends itself in the form of a large tree and then on that very tree grow thousands of fruits containing myriad seeds (likewise *gurmukh* makes others like his own self). That primal Lord, like the second day's moon in the sky, gets himself worshipped by one and all. The saints are constellation inhabiting the abode of truth in the form of religious places. They bowing at the feet and becoming dust of the feet lose there ego and never allow themselves to be noticed by any one. Attainer of the pleasure fruit, the *gurmukh* lives steadfastly like the pole star in the sky. All the stars revolve around him.

ਪਉੜੀ ੪ (ਭਗਤ ਨਾਮਦੇਵ)

ਨਾਮਾ ਛੀਬਾ ਆਖੀਐ ਗੁਰਮੁਖਿ ਭਾਇ ਭਗਤਿ ਲਿਵ ਲਾਈ ।
 ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣ ਦੇਹੁਰੈ ਉਤਮ ਜਾਤਿ ਕਰਨਿ ਵਡਿਆਈ ।
 ਨਾਮਾ ਪਕੜਿ ਉਠਾਲਿਆ ਬਹਿ ਪਛਵਾੜੈ ਹਰਿ ਗੁਣ ਗਾਈ ।
 ਭਗਤ ਵਛਲੁ ਆਖਾਇਦਾ ਫੇਰਿ ਦੇਹੁਰਾ ਪੈਜਿ ਰਖਾਈ ।
 ਦਰਗਹ ਮਾਣੁ ਨਿਮਾਣਿਆ ਸਾਧਸੰਗਤਿ ਸਤਿਗੁਰ ਸਰਣਾਈ ।
 ਉਤਮੁ ਪਦਵੀ ਨੀਚ ਜਾਤਿ ਚਾਰੇ ਵਰਣ ਪਏ ਪਰਿਗ ਆਈ ।
 ਜਿਉ ਨੀਵਾਨਿ ਨੀਰੁ ਚਲਿ ਜਾਈ ॥੪॥

Paurī 4 (Bhagat Nāmdev)

Nāmā chhīmbā ākhīai gurmukhi bhāi bhagati liv lāi.
Khatrī brāhaman dehurai utam jāti karani vadiāi.
Nāmā pakari uthāliā bahi pachhavārai hari guṇ gāi.
Bhaghat vachhalu ākhāidā pheri dehurā paiji rakhāi.
Daragah māṇu nimāṇiā sādḥ saṅgati satigur saraṇāi.
Utamu padavī nīch jāti chāre varan pae pagi āi.
Jiu nīvāni nīru chali jāi.

Paurī 4 (Nāmdev, the saint)

Nāmdev, the calico printer having become *gurmukh* merged his consciousness in loving devotion. High caste kshatriyas and brahmins who went to temple to eulogize the Lord caught hold and ousted Nāmdev. While sitting in the back yard of the temple, he started singing the praises of the Lord. The Lord known as kind to devotees turned the face of the temple towards him and maintained His own reputation. In the shelter of holy congregation, the true Guru and the Lord, the humble ones also get honour. High ranking as well as the so-called low castes i.e. all the four varnas fell at the feet of Nāmdev just as the water flows down towards low places.

ਪਉੜੀ ੫ (ਭਗਤਾਂ ਦੀ ਜਾਤਿ ਨਹੀਂ)

ਅਸੁਰ ਭਭੀਖਣੁ ਭਗਤੁ ਹੈ ਬਿਦਰੁ ਸੁ ਵਿਖਲੀ ਪਤ ਸਰਣਾਈ ।
 ਧੰਨਾ ਜਟੁ ਵਖਾਣੀਐ ਸਧਨਾ ਜਾਤਿ ਅਜਾਤਿ ਕਸਾਈ ।
 ਭਗਤੁ ਕਬੀਰੁ ਜੁਲਾਹੜਾ ਨਾਮਾ ਛੀਂਬਾ ਹਰਿ ਗੁਣ ਗਾਈ ।
 ਕੁਲਿ ਰਵਿਦਾਸੁ ਚਮਾਰੁ ਹੈ ਸੈਣੁ ਸਨਾਤੀ ਅੰਦਰਿ ਨਾਈ ।
 ਕੋਇਲ ਪਾਲੈ ਕਾਵਣੀ ਅੰਤਿ ਮਿਲੈ ਅਪਣੇ ਕੁਲ ਜਾਈ ।
 ਕਿਸਨੁ ਜਸੋਧਾ ਪਾਲਿਆ ਵਾਸਦੇਵ ਕੁਲ ਕਵਲ ਸਦਾਈ ।
 ਘਿਅ ਭਾਂਡਾ ਨ ਵਿਚਾਰੀਐ ਭਗਤਾ ਜਾਤਿ ਸਨਾਤਿ ਨ ਕਾਈ ।
 ਚਰਣ ਕਵਲ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੫॥

Paurī 5 (Bhagatān dī jāti nahīn)

*Asur bhabhikhāṇu bhagatu hai Bidar su vikhalī pat saraṇāī.
 Dhannā jaṭu vakhāṇīai Sadhanā jāti ajāti kasāī.
 Bhagatu Kabīru julāharā Nāmā chhīmbā hari guṇ gāī.
 Kuli Ravidāsu chamāru hai Saiṇu sanātī andari nāī.
 Koil pālai kāvaṇī anti milai apane kul jāī.
 Kisanu Jasodhā pālīā Vāsadev kul kaval sadāī.
 Ghia bhāṇḍā na vichārīai bhagatā jāti sanāti na kāī.
 Charaṇ kaval satigur saraṇāī.*

Paurī 5 (The saints have no caste)

Saint Vibhīṣaṇ a demon, and Vidur son of maid servant came in the shelter of the Lord. Dhannā is known as a *jaṭ* and Sadhanā was an out caste butcher. Saint Kabir was a weaver and Nāmdev a calicoprinter who sang the praises of the Lord. Ravidās was a cobbler and saint Saiṇ belonged to (the so-called) low barber caste. Female crow takes care of the fledgelings of nightingale but they ultimately meet their own family. Though Yaśodā nurtured Kṛṣṇa, yet he came to be known as the lotus (son) of the family of Vāsudev. As the pot of any type containing ghee is not said to be bad, likewise, the saints also have no high or low caste whatsoever. They all remain in the shelter of the lotus feet of the true Guru.

ਪਉੜੀ ੬ (ਨੀਚ ਥਾਵਾਂ ਉੱਤਮ ਵਸਤਾਂ ਦੇ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਡੇਮੂ ਖਖਰਿ ਮਿਸਰੀ ਮਖੀ ਮੇਲੁ ਮਖੀਰੁ ਉਪਾਇਆ।
ਪਾਟ ਪਟੰਬਰ ਕੀੜਿਅਹੁ ਕੁਟਿ ਕੁਟਿ ਸਣੁ ਕਿਰਤਾਸੁ ਬਣਾਇਆ।
ਮਲਮਲ ਹੋਇ ਵੜੇਵਿਅਹੁ ਚਿਕੜਿ ਕਵਲੁ ਭਵਰੁ ਲੋਭਾਇਆ।
ਜਿਉ ਮਣਿ ਕਾਲੇ ਸਪ ਸਿਰਿ ਪਥਰੁ ਹੀਰੇ ਮਾਣਕ ਛਾਇਆ।
ਜਾਣੁ ਕਥੂਰੀ ਮਿਰਗ ਤਨਿ ਨਾਉ ਭਗਉਤੀ ਲੋਹੁ ਘੜਾਇਆ।
ਮੁਸਕੁ ਬਿਲੀਅਹੁ ਮੇਦੁ ਕਰਿ ਮਜਲਸ ਅੰਦਰਿ ਮਹ ਮਹਕਾਇਆ।
ਨੀਚ ਜੋਨਿ ਉਤਮੁ ਫਲੁ ਪਾਇਆ॥੬॥

Paurī 6 (Nīch thāvān uttam vasatān de dṛiṣatānt)

*Demūn khakharī misarī makhī melu makhīru upāiā.
Pāt paṭambar kīṛīāhu kuṭi kuṭi saṇu kiratāsu baṇāiā.
Malamal hoi vaṛeviahū chikarī kavalu bhavaru lobhāiā.
Jiu maṇi kāle sap siri patharu hīre māṇak chhāiā.
Jānu kathūrī mirag tani nāu bhagautī lohu gharāiā.
Musaku bilīāhu medu kari majals andari mah mahakāiā.
Nīch joni utamu phalu pāiā.*

Paurī 6 (Examples of the lowly places and the best articles)

From hornets' nest lump sugar and by honey bees the honey hive is produced. From worms is produced silk and by pounding the hemp, paper is prepared. Muslin is prepared from cotton seed and in the mire grows the lotus on which the black bee gets enamoured. A gem remains in the hood of black snake, and among the stones are found diamonds and rubies. The musk is found in the navel of deer and from ordinary iron the powerful sword is produced. The brain marrow of musk cat makes the whole gathering fragrant. Thus the creatures and materials of lower species give and attain the highest fruits.

ਪਉੜੀ ੭ (ਰਾਜਾ ਬਲਿ ਦਾ ਪ੍ਰਸੰਗ)

ਬਲਿ ਪੋਤਾ ਪ੍ਰਹਿਲਾਦ ਦਾ ਇੰਦਰ ਪੁਰੀ ਦੀ ਇਛਾ ਇਛੰਦਾ।
 ਕਰਿ ਸੰਪੂਰਣ ਜਗੁ ਸਉ ਇਕ ਇਕੋਤਰੁ ਜਗੁ ਕਰੰਦਾ।
 ਬਾਵਨ ਰੂਪੀ ਆਇ ਕੈ ਗਰਬੁ ਨਿਵਾਰਿ ਭਗਤ ਉਧਰੰਦਾ।
 ਇੰਦ੍ਰਾਸਣ ਨੇ ਪਰਹਰੈ ਜਾਇ ਪਤਾਲਿ ਸੁ ਹੁਕਮੀ ਬੰਦਾ।
 ਬਲਿ ਛਲਿ ਆਪੁ ਛਲਾਇਓਨੁ ਦਰਵਾਜੇ ਦਰਵਾਨ ਹੋਵੰਦਾ।
 ਸਵਾਤਿ ਬੂੰਦ ਲੈ ਸਿਪ ਜਿਉ ਮੋਤੀ ਚੁਭੀ ਮਾਰਿ ਸੁਹੰਦਾ।
 ਹੀਰੈ ਹੀਰਾ ਬੇਧਿ ਮਿਲੰਦਾ ॥੭॥

Paurī 7 (Rājā Bali dā prasaṅg)

*Bali potā Prahilād dā Indar purī di ichh ichhandā.
 Kari sampūrāṇu jagu sau ik ikotaru jagu karandā.
 Bāvan rūpī āi kai garabu nivāri bhagat udharandā.
 Indrāsāṇ no paraharai jāi patālī su hukamī bandā.
 Bali chhali āpu chhalāionu daravāje daravān hovandā.
 Svati bünd lai sip jiu motī chubhī māri suhandā.
 Hīrai hīrā bedhi milandā.*

Paurī 7 (Tale of Bali, the king)

Son of Virochan and grand son of Prahalad, king Bali, had a desire of ruling the abode of Indr. He had accomplished hundred *yajñs* (burnt offerings) and his other hundred *yajñs* were in progress. Lord in the form of a dwarf came to remove his ego and thus liberated him. He repudiated the throne of Indr and like an obedient servant went to the nether world. The Lord Himself got enamoured of Bali and had to stay as a door keeper of Bali. Bali, the king is like that shell which in the *svāti nakṣatr* (a special star formation) receiving a drop and making it a pearl dives deep at the bottom of the sea. The diamond heart of devotee Bali, cut by the diamond Lord was finally subsumed in Him.

ਪਉੜੀ ੮ (ਕੀੜੀ ਦਾ ਉਦਾਹਰਣ)

ਨੀਚਹੁ ਨੀਚ ਸਦਾਵਣਾ ਕੀੜੀ ਹੋਇ ਨ ਆਪੁ ਗਣਾਏ ।
 ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਇਕਤੁ ਖਡੂ ਸਹੰਸ ਸਮਾਏ ।
 ਘਿਅ ਸਕਰ ਦੀ ਵਾਸੁ ਲੈ ਜਿਥੈ ਧਰੀ ਤਿਥੈ ਚਲਿ ਜਾਏ ।
 ਡੁਲੈ ਖੰਡੁ ਜੁ ਰੇਤੁ ਵਿਚਿ ਖੰਡੁ ਦਾਣਾ ਚੁਣਿ ਚੁਣਿ ਖਾਏ ।
 ਭਿੰਗੀ ਦੇ ਭੈ ਜਾਇ ਮਰਿ ਹੋਵੈ ਭਿੰਗੀ ਮਾਰਿ ਜੀਵਾਏ ।
 ਅੰਡਾ ਕਛੁ ਕੂਜ ਦਾ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਏ ।
 ਗੁਰਮੁਖਿ ਗੁਰਸਿਖੁ ਸੁਖ ਫਲੁ ਪਾਏ॥੮॥

Paurī 8 (Kīrī dā udāharan)

Nīchahu nīch sadāvaṇā kīrī hoi na āpu gaṇāe.
Gurmukhi mārāgi chalaṇā ikatu khaḍu sahaṁs samāe.
Ghia sakar dī vāsu lai jithai dharī tithai chali jāe.
Dulai khaṇḍu ju retu vichi khaṇḍū dāṇā chuṇi chuṇi khāe.
Bhringī de bhai jāi mari hovai bhringī māri jīvāe.
Aṇḍā kachhū kūñj dā āsā vichi nirāsu valāe.
Gurmukhi gursikhu sukh phalu pāe.

Paurī 8 (Example of an ant)

Aunts never make themselves noticed and are known lowest among the lowly. They follow the path of *gurmukhs* and due to their broad mindedness they live in thousands, in a small hole. Only by smelling ghee and sugar, they reach the place where these things are kept (*gurmukhs* also search out the holy congregations). They pick up the sugar bits scattered in sand similarly as a *gurmukh* cherishes the virtues. Dying of the fear of worm *bhringī*, the ant itself becomes *bhringī* and makes others also like itself. Like the eggs of heron and tortoise, it (ant) remains detached amidst hopes. Similarly, *gurmukhs* also getting educated attain the pleasure fruits.

ਪਉੜੀ ੯ (ਨਿੱਕੇ ਹੋਣ ਪੁਰ ਲੋਕਾ-ਲੋਕ ਪ੍ਰਸਿਧ ਪ੍ਰਸੰਗ)
 ਸੂਰਜ ਪਾਸਿ ਬਿਆਸੁ ਜਾਇ ਹੋਇ ਭੁਣਹਣਾ ਕੰਨਿ ਸਮਾਣਾ ।
 ਪੜਿ ਵਿਦਿਆ ਘਰਿ ਆਇਆ ਗੁਰਮੁਖਿ ਬਾਲਮੀਕ ਮਨਿ ਭਾਣਾ ।
 ਆਦਿ ਬਿਆਸ ਵਖਾਣੀਐ ਕਥਿ ਕਥਿ ਸਾਸਤ੍ਰ ਵੇਦ ਪੁਰਾਣਾ ।
 ਨਾਰਦਿ ਮੁਨਿ ਉਪਦੇਸਿਆ ਭਗਤਿ ਭਾਗਵਤੁ ਪੜ੍ਹਿ ਪਤੀਆਣਾ ।
 ਚਉਦਹ ਵਿਦਿਆ ਸੋਧਿ ਕੈ ਪਰਉਪਕਾਰੁ ਅਚਾਰੁ ਸੁਖਾਣਾ ।
 ਪਰਉਪਕਾਰੀ ਸਾਧਸੰਗੁ ਪਤਿਤ ਉਧਾਰਣੁ ਬਿਰਦੁ ਵਖਾਣਾ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਤਿ ਪਰਵਾਣਾ ॥੯॥

Paurī 9 (Nikke hon pur lokā-lok prasidh prasaṅg)

*Sūraj pāsi Biāsu jāi hoi bhūṇahāṇa kanni samāṇā.
 Parī vidiā ghari āiā gurmukhi Bālamīk mani bhāṇā.
 Ādi Biās vakhāṇīai kathi kathi sāsatr ved purāṇā.
 Nāradi muni upadesiā bhagati bhāgavatu parhi patīāṇā.
 Chāudah vidiā sodhi kai paraupakāru achāru sukhāṇā.
 Paraupakārī sādḥ saṅgu patit udhāraṇu biradu vakhāṇā.
 Gurmukhi sukh phalu pati parvāṇā.*

Paurī 9 (Many a story of becoming humble)

Rishi Vyās went to sun and becoming a small insect entered into his ear i.e. most humbly he remained with him and got educated by sun). Vālmīki also only becoming guru- oriented attained knowledge and then he returned home. The exponent of many stories of the Vedas, Shastras and the Puranas Vālmīki is known as the primal poet. Sage Nārād preached to him and only after reading the Bhāgavat of devotion he could attain peace. He researched the fourteen skills but ultimately he got happiness due to his benevolent conduct. Association with such humble sadhus is altruistic and makes one habitual liberator of the fallen ones. *Gurmukhs* attain pleasure fruits in it and get dignified acceptance in the court of the Lord.

ਪਉੜੀ ੧੦ (ਸੁਕਦੇਵ)

ਬਾਰਹ ਵਰ੍ਹੇ ਗਰਭਾਸਿ ਵਸਿ ਜਮਦੇ ਹੀ ਸੁਕਿ ਲਈ ਉਦਾਸੀ ।
 ਮਾਇਆ ਵਿਚਿ ਅਤੀਤ ਹੋਇ ਮਨ ਹਠ ਬੁਧਿ ਨ ਬੰਦਿ ਖਲਾਸੀ ।
 ਪਿਆ ਬਿਆਸ ਪਰਬੋਧਿਆ ਗੁਰ ਕਰਿ ਜਨਕ ਸਹਜ ਅਭਿਆਸੀ ।
 ਤਜਿ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਲਈ ਸਿਰ ਧਰਿ ਜੂਠਿ ਮਿਲੀ ਸਾਬਾਸੀ ।
 ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਗਰਬਿ ਨਿਵਾਰਿ ਜਗਤਿ ਗੁਰਦਾਸੀ ।
 ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਗੁਰਮਤਿ ਭਾਉ ਭਗਤਿ ਪਰਗਾਸੀ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਹਜ ਨਿਵਾਸੀ ॥੧੦॥

Paurī 10 (Sukadev)

*Bārah varhe garabhāsi vasi jamade hī Suki lai udāsī.
 Māiā vichi atīṭ hoi man hath budhi na bandi khalāsī.
 Piā Biās parabodhiā gur kari Janak sahaj abhīāsī.
 Taji duramati gurmati lai sir dhari jūṭhi milī sābāsī.
 Gur upadesu avesu kari garabi nivāri jāgati guradāsī.
 Pairī pai pā khāk hoi gurmati bhāu bhagati paragāsī.
 Gurmukhi sukh phalu sahaj nivāsī.*

Paurī 10 (Sukadev)

Having remained in his mother's womb for twelve years, Sukadev adopted detachedness right from the very time of his birth. Though he went beyond maya yet because of his intellect pushed by stubbornness of mind, he could not attain liberation. His father Vyās made him understand that he should adopt king Janak as his guru who is well grounded in the art of remaining in equipoise. Doing so, and divesting himself of the evil wisdom, he acquired the wisdom of Guru and as ordered by his guru he carried left overs on his head and thus earned pats from the guru. When inspired by the teachings of the guru he repudiated ego, the whole world accepted him as guru and became his servant. By falling at the feet, by becoming dust of the feet and by the wisdom of the guru, loving devotion came up in him. As a *gurmukh* attaining pleasure fruit he got himself lodged in equipoise.

ਪਉੜੀ ੧੧ (ਗੁਰ ਸਿੱਖਾਂ ਦੀ ਵਿਸ਼ੇਸ਼ਤਾ)

ਰਾਜ ਜੋਗ ਹੈ ਜਨਕ ਦੇ ਵਡਾ ਭਗਤੁ ਕਰਿ ਵੇਦੁ ਵਖਾਣੈ।
 ਸਨਕਾਦਿਕ ਨਾਰਦ ਉਦਾਸ ਬਾਲ ਸੁਭਾਇ ਅਤੀਤੁ ਸੁਹਾਣੈ।
 ਜੋਗ ਭੋਗ ਲਖ ਲੰਘਿ ਕੈ ਗੁਰਸਿਖ ਸਾਧਸੰਗਤਿ ਨਿਰਬਾਣੈ।
 ਆਪੁ ਗਣਾਇ ਵਿਗੁਚਣਾ ਆਪੁ ਗਵਾਏ ਆਪੁ ਸਿਵਾਣੈ।
 ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਸਚ ਦਾ ਪੈਰੀ ਪਵਣਾ ਰਾਜੇ ਰਾਣੈ।
 ਗਰਬੁ ਗੁਮਾਨੁ ਵਿਸਾਰਿ ਕੈ ਗੁਰਮਤਿ ਰਿਦੈ ਗਰੀਬੀ ਆਣੈ।
 ਸਚੀ ਦਰਗਹ ਮਾਣੁ ਨਿਮਾਣੈ ॥੧੧॥

Paurī 11 (Gursikhān dī visēṣatā)

Rāj jogu hai Janak de vaḍā bhagatu kari vedu vakhāṇai.
Sanakādik Nārad udās bāl subhāi atītu suhāṇai.
Jog bhog lakh laṅghi kai gursikh sādḥ saṅgati nirabāṇai.
Āpu gaṇāi viguchanā āpu gavāe āpu siṇāṇai.
Gurmukhi mārāgu sach dā pairī pavaṇā rāje rāṇai.
Garabu gumānu visāri kai gurmati ridai garībī āṇai.
Sachī daragah māṇu nimāṇai.

Paurī 11 (Virtues of the Sikhs of Guru)

Janak is a king as well as a yogi and the books of knowledge describe him as great devotee. Sanaks and Nārad from their very childhood were of detached nature and adorned themselves with indifference to all. Going beyond millions of detachments and enjoyments, the Sikhs of Guru also remain humble in the holy congregation. He who gets himself counted or noticed goes astray in illusions; but he who loses his ego infact identifies his self. *Gurmukh's* way is the way of truth whereby all the kings and emperors fall on his feet. Treader of this path, forgetting his ego and pride cherishes humility in his heart through the wisdom of the Guru. Such an humble person gets respects and regards in the true court.

ਪਉੜੀ ੧੨ (ਚਰਣੇਦਕ ਦੀ ਵਿਸ਼ੇਸ਼ਤਾ)

ਸਿਰੁ ਉਚਾ ਅਭਿਮਾਨੁ ਵਿਚਿ ਕਾਲਖ ਭਰਿਆ ਕਾਲੇ ਵਾਲਾ ।
 ਭਰਵਟੇ ਕਾਲਖ ਭਰੇ ਪਿਪਣੀਆ ਕਾਲਖ ਸੂਰਾਲਾ ।
 ਲੋਇਣ ਕਾਲੇ ਜਾਣੀਅਨਿ ਦਾੜੀ ਮੁਛਾ ਕਰਿ ਮੁਹ ਕਾਲਾ ।
 ਨਕ ਅੰਦਰਿ ਨਕ ਵਾਲ ਬਹੁ ਲੁੰਇ ਲੁੰਇ ਕਾਲਖ ਬੇਤਾਲਾ ।
 ਉਚੈ ਅੰਗ ਨ ਪੂਜੀਅਨਿ ਚਰਣ ਧੂੜਿ ਗੁਰਮੁਖਿ ਧਰਮਸਾਲਾ ।
 ਪੈਰਾ ਨਖ ਮੁਖ ਉਜਲੇ ਭਾਰੁ ਉਚਾਇਨਿ ਦੇਹੁ ਦੁਰਾਲਾ ।
 ਸਿਰ ਧੋਵਣੁ ਅਪਵਿਤ੍ਰੁ ਹੈ ਗੁਰਮੁਖਿ ਚਰਣੇਦਕ ਜਗਿ ਭਾਲਾ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਹਜੁ ਸੁਖਾਲਾ ॥੧੨॥

Paurī 12 (Charaṇodak dī viśeṣatā)

*Siru uchā abhimānu vichi kālakh bhariā kāle vālā.
 Bharavate kālakh bhare pipanīā kālakh sūrālā.
 Loīṇ kāle jāṇīāni dārī muchhā kari muh kālā.
 Nak andari nak vāl bahu lūni lūni kālakh betālā.
 Uchai aṅg na pūjīāni charaṇ dhūṛi gurmukhi dharamasālā.
 Sir dhovaṇu apavitr hai gurmukhi charaṇodak jagi bhālā.
 Gurmukhi sukh phalu sahaju sukhālā.*

Paurī 12 (Virtues of the feet wash)

Proud head remains erect and high yet it is covered by the blackness of hair. Eyebrows are full of blackness and the eye lashes are also like black thorns. Eyes are black (in India) and like wise beards and moustaches are also black. Many trichomes are there in the nose and all of them are black. Organs placed higher are not worshipped and the dust of the feet of *gurmukhs* is adorable like holy places. Feet and nails are blessed because they carry the load of the whole body. The head wash is considered dirty but the feet wash of the *gurmukhs* is sought after by the whole world. Attaining the pleasure fruit the *gurmukhs* in their equipoise, remain as the store house of all delights.

ਪਉੜੀ ੧੩ (ਈਸ਼੍ਵਰੀਯ ਰਚਨਾ)

ਜਲ ਵਿਚਿ ਧਰਤੀ ਧਰਮਸਾਲ ਧਰਤੀ ਅੰਦਰਿ ਨੀਰ ਨਿਵਾਸਾ ।
 ਚਰਨ ਕਵਲ ਸਰਣਾਗਤੀ ਨਿਹਚਲ ਧੀਰਜੁ ਧਰਮੁ ਸੁਵਾਸਾ ।
 ਕਿਰਖ ਬਿਰਖ ਕੁਸਮਾਵਲੀ ਬੂਟੀ ਜੜੀ ਘਾਹ ਅਬਿਨਾਸਾ ।
 ਸਰ ਸਾਇਰ ਗਿਰਿ ਮੇਰੁ ਬਹੁ ਰਤਨ ਪਦਾਰਥ ਭੋਗ ਬਿਲਾਸਾ ।
 ਦੇਵ ਸਥਲ ਤੀਰਥ ਘਣੇ ਰੰਗ ਰੂਪ ਰਸ ਕਸ ਪਰਗਾਸਾ ।
 ਗੁਰ ਚੇਲੇ ਰਹਰਾਸਿ ਕਰਿ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਗੁਣਤਾਸਾ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਆਸ ਨਿਰਾਸਾ ॥੧੩॥

Paurī 13 (Īsavarīy rachanā)

Jal vichi dharatī dharamasāl dharatī andari nīr nivāsā.
Charan kamal saraṇāgatī nihachal dhīrajū dharamu suvāsā.
Kirakh birakh kusamāvalī būṭī jaṛī ghāh abināsā.
Sar sāir giri meru bahu ratan padārath bhog bilāsā.
Dev sathal tīrath ghaṇe raṅg rūp ras kas paragāsā.
Gur chela raharāsi kari gurmukhi sādḥ saṅgati guṇatāsā.
Gurmukhi sukh phalu ās nirāsā.

Paurī 13 (Godly creation)

Earth, the abode for the conduct of dharma is supported by water and inside earth too, resides water. Coming into the shelter of the lotus feet (of the Guru), the earth is pervaded by the fragrance of firm fortitude, and dharma. On it (earth) grow trees, lines of flowers, herbs and grass which never exhaust. Many a pond, ocean, mountain, jewel and pleasure giving material are there on it. Many godly places, pilgrimage centres, hues, forms, edibles and inedibles come forth from it. Owing to the tradition of the Guru-disciple, the holy congregation of the *gurmukhs* is also a similar ocean of virtues. Remaining detached amidst hopes and desires is the pleasure fruit for the *gurmukhs*.

ਪਉੜੀ ੧੪ (ਸਾਧੂ ਦੀ ਚਰਣ-ਪੂਜਾ)

ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਸਮਾਈ ।
 ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਤਿ ਪੁਰਖ ਸਤਿਗੁਰੁ ਸੁਖਦਾਈ ।
 ਚਾਰਿ ਵਰਨ ਗੁਰਸਿਖ ਹੋਇ ਸਾਧਸੰਗਤਿ ਸਤਿਗੁਰ ਸਰਣਾਈ ।
 ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਣਿ ਸਦਾ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਰਤਿ ਲਿਵ ਲਾਈ ।
 ਭਾਇ ਭਗਤਿ ਭਉ ਪਿਰਮ ਰਸ ਸਤਿਗੁਰੁ ਮੂਰਤਿ ਰਿਦੇ ਵਸਾਈ ।
 ਏਵਡੁ ਭਾਰੁ ਉਚਾਇੰਦੇ ਸਾਧ ਚਰਣ ਪੂਜਾ ਗੁਰ ਭਾਈ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਕੀਮ ਨ ਪਾਈ ॥੧੪॥

Paurī 14 (Sādhū dī charaṇ-pūjā)

Rom rom vichi rakhionu kari brahamaṇḍ karorī samāī.
Pārabrahamu pūran brahamu sati purakh satiguru sukhadāī.
Chāri varan gursikh hoi sādḥ saṅgati satigur saraṇāī.
Giān dhiān simaraṇi sadā gurmukhi sabadi surati liv lāī.
Bhāī bhagati bhau piram ras satiguru mūrati ride vasāī.
Evaḍu bhāru uchāinde sādḥ charaṇ pūjā gur bhāī.
Gurmukhi sukh phalu kīm na pāī.

Paurī 14 (Worship of the feet of sadhu)

The Lord has subsumed crores of universes in His each trichome. The true Guru form of that primal perfect and transcendental Brahm is bestower of delights. All the four varnas come to the shelter of the true Guru in the form of holy congregation and the *gurmukhs* there merge their consciousness in the Word through learning, meditation and prayer. Fear of the Lord loving devotion and the delight of love, for them, is the idol of the true Guru whom they cherish in their heart. The feet of the true Guru in the form of sadhu bear so much load (mental as well as spiritual) of the disciples that, O my brothers you ought to worship them. The value of the pleasure fruit of the *gurmukhs* cannot be estimated.

ਪਉੜੀ ੧੫ (ਅਨਿਆਈ ਰਾਜੇ)

ਵਸੈ ਛਹਬਰ ਲਾਇ ਕੈ ਪਰਨਾਲੀਂ ਹੁਇ ਵੀਹੀ ਆਵੈ ।
 ਲਖ ਨਾਲੇ ਉਛਲ ਚਲਨਿ ਲਖ ਪਰਵਾਹੀ ਵਾਹ ਵਹਾਵੈ ।
 ਲਖ ਨਾਲੇ ਲਖ ਵਾਹਿ ਵਹਿ ਨਦੀਆ ਅੰਦਰਿ ਰਲੇ ਰਲਾਵੈ ।
 ਨਉ ਸੈ ਨਦੀ ਨੜਿੰਨਵੈ ਪੂਰਬਿ ਪਛਮਿ ਹੋਇ ਚਲਾਵੈ ।
 ਨਦੀਆ ਜਾਇ ਸਮੁੰਦ ਵਿਚਿ ਸਾਗਰ ਸੰਗਮੁ ਹੋਇ ਮਿਲਾਵੈ ।
 ਸਤਿ ਸਮੁੰਦ ਗੜਾੜ ਮਹਿ ਜਾਇ ਸਮਾਹਿ ਨ ਪੇਟੁ ਭਰਾਵੈ ।
 ਜਾਇ ਗੜਾੜੁ ਪਤਾਲ ਹੇਠਿ ਹੋਇ ਤਵੇ ਦੀ ਬੂੰਦ ਸਮਾਵੈ ।
 ਸਿਰ ਪਤਿਸਾਹਾਂ ਲਖ ਲਖ ਇੰਨਣੁ ਜਾਲਿ ਤਵੇ ਨੋ ਤਾਵੈ ।
 ਮਰਦੇ ਖਹਿ ਖਹਿ ਦੁਨੀਆ ਦਾਵੈ ॥੧੫॥

Paurī 15 (Aniāi rāje)

Vasai chhahabar lāi kai paranālīn hui vīhī āvai.
Lakh nāle uchhal chalani lakh paravāhī vāh vahāvai.
Lakh nāle lakh vāhi vahi nadīā andari rale ralāvai.
Nau sai nadī narinnvai pūrabi pachhami hoi chalāvai.
Nadīā jāi samund vichi sāgar saṅgamu hoi milāvai.
Sati samund gaṛār mahi jāi samāhi na peṭu bharāvai.
Jāi gaṛārū patāl heṭhi hoi tavai dī būnd samāvai.
Sir patisāhān lakh lakh innanu jāl tave no tāvai.
Marade khahi khahi duniā dāvai.

Paurī 15 (Unjust kings)

When it rains cats and dogs, the water flowing through gargoyles comes down in the streets. Millions of streams overflowing become millions of currents. Millions of rivulets join the currents of rivers. Nine hundred and ninety nine rivers flow in the east and the west directions. Rivers go to meet the sea. Seven such seas merge into the oceans but still the oceans are not satiated. In the nether world, such oceans also look like a drop of water on a hot plate. To heat this plate, millions of heads of the emperors are used as fuel. And these emperors staking their claims on this earth go on fighting and dying.

ਪਉੜੀ ੧੬ (ਦੋ ਪਾਤਿਸ਼ਾਹ ਤੇ ਵੀਹ ਫਕੀਰ)

ਇਕਤੁ ਥੇਕੈ ਦੁਇ ਖੜਗੁ ਦੁਇ ਪਤਿਸਾਹ ਨ ਮੁਲਕਿ ਸਮਾਣੈ ।
 ਵੀਹ ਫਕੀਰ ਮਸੀਤਿ ਵਿਚਿ ਖਿੰਥ ਖਿੰਧੋਲੀ ਹੇਠਿ ਲੁਕਾਣੈ ।
 ਜੰਗਲ ਅੰਦਰਿ ਸੀਹ ਦੁਇ ਪੋਸਤ ਡੋਡੇ ਖਸਖਸ ਦਾਣੈ ।
 ਸੂਲੀ ਉਪਰਿ ਖੇਲਣਾ ਸਿਰਿ ਧਰਿ ਛਤ੍ਰ ਬਜਾਰ ਵਿਕਾਣੈ ।
 ਕੋਲੂ ਅੰਦਰਿ ਪੀੜੀਅਨਿ ਪੋਸਤਿ ਪੀਹਿ ਪਿਆਲੇ ਛਾਣੈ ।
 ਲਉਬਾਲੀ ਦਰਗਾਹ ਵਿਚਿ ਗਰਬੁ ਗੁਨਾਹੀ ਮਾਣੁ ਨਿਮਾਣੈ ।
 ਗੁਰਮੁਖਿ ਹੋਂਦੇ ਤਾਣਿ ਨਿਤਾਣੈ॥੧੬॥

Paurī 16 (Do pātisāh te vīch phakīr)

Ikatu thekai dui kharagu dui patisāh na mulaki samāṇai.
Vīh phakīr masīti vichi khinth khindholī hethi lukāṇai.
Jaṅgal andari sīh dui posat ḍoḍe khasakhas dāṇai.
Sūlī upari khelaṇā siri dhari chhatr bajār vikāṇai.
Kolū andari pīṛīāni posat pīhi piāle chhāṇai.
Laubālī daragāh vichi garabu gunāhī māṇu nimāṇai.
Gurmukhi honde tāni nitāṇai.

Paurī 16 (Two Kings and twenty faquirs)

In one sheath two swords and two emperors in one country cannot be accommodated; but twenty faquirs in one mosque under one patched blanket can remain (comfortably). Emperors are like two lions in a jungle whereas the faquirs are like the opium seeds in one pod. These seeds play on the bed of thorns before they get the honour of selling in the market. They are crushed in the press with water before they are strained into the cup. In the court of the fearless Lord, the proud ones are called sinners and the humble get respects and regards. That is why the *gurmukhs* though powerful behave as the meek ones.

ਪਉੜੀ ੧੭ (ਬਕਰੀ)

ਸੀਹ ਪਜੂਤੀ ਬਕਰੀ ਮਰਦੀ ਹੋਈ ਹੜ ਹੜ ਹਸੀ।
 ਸੀਹੁ ਪੁਛੈ ਵਿਸਮਾਦੁ ਹੋਇ ਇਤੁ ਅਉਸਰਿ ਕਿਤੁ ਰਹਸਿ ਰਹਸੀ।
 ਬਿਨਉ ਕਰੋਦੀ ਬਕਰੀ ਪੁਤ੍ਰ ਅਸਾਡੇ ਕੀਚਨਿ ਖਸੀ।
 ਅਕ ਧਤੂਰਾ ਖਾਧਿਆਂ ਕੁਹਿ ਕੁਹਿ ਖਲ ਉਖਲਿ ਵਿਣਸੀ।
 ਮਾਸੁ ਖਾਨਿ ਗਲ ਵਢਿ ਕੈ ਹਾਲੁ ਤਿਨਾੜਾ ਕਉਣੁ ਹੋਵਸੀ।
 ਗਰਬੁ ਗਰੀਬੀ ਦੇਹ ਖੇਹ ਖਾਜੁ ਅਖਾਜੁ ਅਕਾਜੁ ਕਰਸੀ।
 ਜਗਿ ਆਇਆ ਸਭ ਕੋਇ ਮਰਸੀ ॥੧੭॥

Paurī 17 (Bakari)

Sīh pajūtī bakarī maradī hoī haṛ haṛ hasī.
Sīhu puchhai visamādu hoi itu ausari kitu rahasi rahasī.
Bināu karendī bakarī putr asāde kīchani khasī.
Ak dhatūrā khādhiān kuhi kuhi khal ukhali viṇasī.
Māsu khāni gal vadhi kai hālu tinārā kauṇu hovasī.
Garabu garībī deh kheh khāju akhāju akāju karasī.
Jagi āiā sabh koi marasī.

Paurī 17 (She goat)

A goat was caught by a lion and while about to die, it gave out a horse-laugh. The surprised lion asked why it was so happy at such a moment (of its death). Humbly the goat replied that the testicals of our male progeny are crushed in order to castrate them. We eat only wild plants of arid regions yet our skin is peeled and pounded. I think about the plight of those (like you) who cut the throat of others and eat their flesh. The body of both of the proud and the humble will become dust ultimately, but, even then the body of the arrogant (lion) is inedible and that of the humble (goat) attains the status of edible. All who came to this world have to die ultimately.

ਪਉੜੀ ੧੮ (ਗੁਰਮੁਖ)

ਚਰਣ ਕਵਲ ਰਹਰਾਸਿ ਕਰਿ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਪਰਗਾਸੀ ।
 ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਲੇਖ ਅਲੇਖ ਅਮਰ ਅਬਿਨਾਸੀ ।
 ਕਰਿ ਚਰਣੋਦਕੁ ਆਚਮਾਨ ਆਪਿ ਬਿਆਪਿ ਉਪਾਪਿ ਖਲਾਸੀ ।
 ਗੁਰਮਤਿ ਆਪੁ ਗਵਾਇਆ ਮਾਇਆ ਅੰਦਰਿ ਕਰਨਿ ਉਦਾਸੀ ।
 ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਨਿਰੰਕਾਰ ਸਚ ਖੰਡਿ ਨਿਵਾਸੀ ।
 ਅਬਿਗਤਿ ਗਤਿ ਅਗਾਪਿ ਬੋਧਿ ਅਕਥ ਕਥਾ ਅਚਰਜ ਗੁਰਦਾਸੀ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਆਸ ਨਿਰਾਸੀ ॥੧੮॥

Paurī 18 (Gurmukh)

Charaṇ kamal raharāsi kari gurmukhi sādḥ saṅgati paragāsī.
Pairī pai pākhāk hoi lekh alekh amar abināsī.
Kari charaṇodaku āchamān ādhi biādhi upādhi khalāsī.
Gurmati āpu gavāiā māiā andari karani udāsī.
Sabad suratī liv līnu hoi niraṅkār sach khaṇḍi nivāsī.
Abigati gati agādhi bodhi akath kathā acharaj guradāsī.
Gurmukhi sukh phalu ās nirāsī.

Paurī 18 (Gurmukh)

By remaining in and around the lotus feet, the *gurmukh* receives the light of the holy congregation. Worshipping the feet and becoming the dust of the feet one becomes detached, immortal and indestructible. Drinking the wash of the feet of *gurmukhs*, freedom from all physical mental and spiritual ailments is attained. Through the wisdom of the Guru they lose their ego and do not get absorbed in maya. Absorbing their consciousness in the word, they reside in the true abode (holy congregation) of the formless One. The tale of the servants of the Lord is unfathomable ineffable and unmanifest. Remaining indifferent to hopes is the pleasure fruit of the *gurmukhs*.

ਪਉੜੀ ੧੯ (ਸਤਿਸੰਗ ਨਿਰਦੋਖ ਨੂੰ ਵੀ ਤਾਰਦਾ ਹੈ)

ਸਣ ਵਣ ਵਾੜੀ ਖੇਤੁ ਇਕੁ ਪਰਉਪਕਾਰੁ ਵਿਕਾਰੁ ਜਣਾਵੈ।
 ਖਲ ਕਢਾਹਿ ਵਟਾਇ ਸਣ ਰਸਾ ਬੰਧਨੁ ਹੋਇ ਬਨਾਵੈ।
 ਖਾਸਾ ਮਲਮਲ ਸਿਰੀਸਾਫੁ ਸੂਤੁ ਕਤਾਇ ਕਪਾਹੁ ਵਣਾਵੈ।
 ਲਜਣੁ ਕਜਣੁ ਹੋਇ ਕੈ ਸਾਧੁ ਅਸਾਧੁ ਬਿਰਦੁ ਬਿਰਦਾਵੈ।
 ਸੰਗ ਦੋਖ ਨਿਰਦੋਖ ਮੋਖ ਸੰਗ ਸੁਭਾਉ ਨ ਸਾਧੁ ਮਿਟਾਵੈ।
 ਤ੍ਰਪੜੁ ਹੋਵੈ ਧਰਮਸਾਲ ਸਾਧਸੰਗਤਿ ਪਗ ਧੂੜਿ ਧੁਮਾਵੈ।
 ਕਟਿ ਕੁਟਿ ਸਣ ਕਿਰਤਾਸੁ ਕਰਿ ਹਰਿ ਜਸੁ ਲਿਖਿ ਪੁਰਾਣ ਸੁਣਾਵੈ।
 ਪਤਿਤ ਪੁਨੀਤ ਕਰੈ ਜਨ ਭਾਵੈ॥੧੯॥

Paurī 19 (Satisaṅg niradokh nūn vī tāradā hai)

*San van vārī khetu iku paraupakār vikāru jaṇāvai.
 Khal kaḍhāhi vaṭāi saṅ rasā bandhanu hoi banhāvai.
 Khāsā malamal sirīsāphu sūtu katāi kapāh vaṇāvai.
 Lajaṇu kajaṇu hoi kai sādhu asādhu biradu biradāvai.
 Saṅg dokh niradokh mokh saṅg subhāu na sādhu miṭāvai.
 Traṭarū hovai dharamasāl sādḥ saṅgati pag dhūrī dhumāvai.
 Kaṭi kuṭi saṅ kiratāsu kari hari jasu likhi purāṇ suṇāvai.
 Patit punīt karai jan bhāvai.*

Paurī 19 (Holy congregation liberates even the knaves)

Hemp and cotton grow in the same field but the use of one is benevolent while the other one is put to evil use. After peeling off the hemp plant rope is made whose nooses are used to tie people in bondage. On the other hand, from cotton are made coarse cloth muslin and *sirīsāf*. Cotton in the form of cloth covers the modesty of others and protects the dharma of sadhus as well as wicked persons. The sadhus even when they associate with the evil never repudiate their saintly nature. When the hemp transformed into coarse cloth is brought to the holy places for spreading in the holy congregation, it also becomes blest after coming in touch with the dust of the feet of the sadhus. Also, when after getting a thorough beating paper is made of it, the holy men write praises of the Lord on it and recite the same for others. The holy congregation makes the fallen ones also holy.

ਪਉੜੀ ੨੦ (ਸੰਗਤਿ ਦੇ ਗੁਣ)

ਪਥਰ ਚਿਤੁ ਕਠੋਰੁ ਹੈ ਚੂਨਾ ਹੋਵੈ ਅਗੀਂ ਦਧਾ ।
 ਅਗ ਬੁਝੈ ਜਲੁ ਛਿੜਕਿਐ ਚੂਨਾ ਅਗਿ ਉਠੇ ਅਤਿ ਵਧਾ ।
 ਪਾਣੀ ਪਾਏ ਵਿਹੁ ਨ ਜਾਇ ਅਗਨਿ ਨ ਛੁਟੈ ਅਵਗੁਣ ਬਧਾ ।
 ਜੀਭੈ ਉਤੈ ਰਖਿਆ ਛਾਲੇ ਪਵਨਿ ਸੰਗਿ ਦੁਖ ਲਧਾ ।
 ਪਾਨ ਸੁਪਾਰੀ ਕਬੁ ਮਿਲਿ ਰੰਗੁ ਸੁਰੰਗੁ ਸੰਪੂਰਣੁ ਸਧਾ ।
 ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਸਾਧੁ ਹੋਇ ਗੁਰਮੁਖਿ ਮਹਾ ਅਸਾਧ ਸਮਧਾ ।
 ਆਪੁ ਗਵਾਇ ਮਿਲੈ ਪਲੁ ਅਧਾ ॥੨੦॥੨੫॥ ਪੰਝੀਹ॥

Paurī 20 (Saṅgati de guṇ)

*Pathar chitu kathoru hai chūnā hovai agīṁ dadhā.
 Ag bujhai jali chhīrakiai chūnā agi uthe ati vadhā.
 Pāṇī pāe vihu na jāi agani na chhuṭai avaguṇ badhā.
 Jībhai utai rakhiā chhāle pavani saṅgi dukh ladhā.
 Pān suparī kathu mili raṅg suraṅgu sampūraṇu sadhā.
 Sādh saṅgati mili sādhu hoi gurmukhi mahā asādh samadhā.
 Āpu gavāi milai palu adhā.*

Paurī 20 (virtues of the holy congregation)

When the hard hearted stone is burnt, it turns into lime stone. sprinkling of water extinguishes fire but in the case of lime water produces great heat. Its poison does not go away even if water is thrown on it and its foul fire also remains in it. If put on tongue, it creates painful blisters. But getting the company of betel leaf, betel nut and catechu its colour becomes bright, beautiful and completely refined. Similarly joining the holy congregation and becoming holy men, the *gurmukhs* get rid of even the chronic ailments. When the ego is lost, God is visualized even in half a moment.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ)

ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪਾਤਿਸਾਹਾ ਪਾਤਿਸਾਹੁ ਸਿਰੰਦਾ ।
 ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਹੈ ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡਿ ਵਸੰਦਾ ।
 ਸਚੁ ਫੁਰਮਾਣੁ ਨੀਸਾਣੁ ਸਚੁ ਸਚਾ ਹੁਕਮੁ ਨ ਮੂਲਿ ਫਿਰੰਦਾ ।
 ਸਚੁ ਸਬਦੁ ਟਕਸਾਲ ਸਚੁ ਗੁਰ ਤੇ ਗੁਰ ਹੁਇ ਸਬਦ ਮਿਲੰਦਾ ।
 ਸਚੀ ਭਗਤਿ ਭੰਡਾਰ ਸਚੁ ਰਾਗ ਰਤਨ ਕੀਰਤਨੁ ਭਾਵੰਦਾ ।
 ਗੁਰਮੁਖਿ ਸਚਾ ਪੰਥੁ ਹੈ ਸਚੁ ਦੇਹੀ ਸਚੁ ਰਾਜੁ ਕਰੰਦਾ ।
 ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਚੜ੍ਹੰਦਾ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Maṅgalācharaṇ)

Satigur sachā pātisāhu pātisāhā pātisāhu sirandā.
Sachai takhati nivāsu hai sādḥ saṅgati sach khaṇḍi vasandā.
Sachu phuramāṇu nīsāṇu sachu sachā hukamu na mūli phirandā.
Sachu sabadu ṭakasāl sachu gur te gur hui sabad milandā.
Sachī bhagati bhaṇḍār sachu rāg ratan kīratanu bhāvandā.
Gurumukhi sachā panthu hai sachu dohī sachu rāju karandā.
Vīh ikīh charḥāu charḥandā.

**One Oaṅkār, the primal energy, realized through
 the grace of divine preceptor**

Paurī 1 (Invocation)

The true Guru is true emperor and He is creator of the emperor of the emperors. He sits on the throne of truth and resides in holy congregation, the abode of truth. Truth is His mark and truth He utters and His command is irrefutable. He whose Word is true and whose treasure is true, is attainable in the form of the word of the Guru. His devotion is true, His warehouse is true and He likes love and praise. The way of the *gurmukhs* is also true, their slogan is truth and their kingdom is also the kingdom of truth. The treader on this path, crossing the world goes on to meet the Lord.

ਪਉੜੀ ੨ (ਮੰਗਲਾਚਰਣ)

ਗੁਰ ਪਰਮੇਸਰੁ ਜਾਣੀਐ ਸਚੇ ਸਚਾ ਨਾਉ ਧਰਾਇਆ ।
 ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੋਇ ਏਕੰਕਾਰੁ ਅਪਾਰੁ ਸਦਾਇਆ ।
 ਏਕੰਕਾਰੁ ਸਬਦ ਧੁਨਿ ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਬਣਾਇਆ ।
 ਇਕਦੂ ਹੋਇ ਤਿਨਿ ਦੇਵ ਤਿਹੁ ਮਿਲਿ ਦਸ ਅਵਤਾਰ ਗਣਾਇਆ ।
 ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਹੈ ਓਹੁ ਵੇਖੈ ਓਨ੍ਹਾ ਨਦਰਿ ਨ ਆਇਆ ।
 ਸੇਖ ਨਾਗ ਸਿਮਰਣੁ ਕਰੈ ਨਾਵਾ ਅੰਤੁ ਬਿਅੰਤੁ ਨ ਪਾਇਆ ।
 ਗੁਰਮੁਖਿ ਸਚੁ ਨਾਉ ਮਨਿ ਭਾਇਆ ॥੨॥

Paurī 2 (Maṅgalācharaṇ)

*Gur paramesaru jāṇīai sache sachā nāu dharāiā.
 Nirāṅkāru ākāru hoi ekaṅkāru apāru sadāiā.
 Ekaṅkārahu sabad dhuni Oaṅkāṛ akāru baṇāiā.
 Ikdū hoi tini dev tihu mili das avatār gaṇāiā.
 Ādi pūrakhu ādesu hai ohu vekhai onā nadari na āiā.
 Sekh nāg simaraṇu karai nāvā antu biantu na pāiā.
 Gurmukhi sachu nāu mani bhāiā.*

Paurī 2 (Invocation)

The Guru ought to be known as the Supreme Lord because only that true being has adopted the true name (of the Lord). The formless Lord has made His self known in the form of Ekaṅkāṛ, the one boundless Being. From Ekaṅkāṛ came up Oaṅkāṛ, the Word vibration which further came to be known as the world, full of names and forms. From the one Lord came out three gods (Brahmā, Viṣṇu and Maheśa) who further got themselves counted among the ten incarnations (of the supreme Being). I salute this primal Being who sees them all but is Himself invisible. The mythical snake (Śeṣanāg) recites and remembers Him through His myriad names but even then knows nothing about His ultimate extent. The true name of the same Lord is loved by *gurmukhs*.

ਪਉੜੀ ੩(ਵਾਹਿਗੁਰੂ ਦੀ ਉਸਤਤਿ)

ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿਅਨੁ ਕੁਦਰਤਿ ਕਰਿ ਕਰਤਾਰ ਕਹਾਇਆ ।
 ਧਰਤੀ ਅੰਦਰਿ ਪਾਣੀਐ ਵਿਣੁ ਥੰਮਾਂ ਆਗਾਸੁ ਰਹਾਇਆ ।
 ਇੰਨ੍ਹਣ ਅੰਦਰਿ ਅਗਿ ਧਰਿ ਅਹਿਨਿਸਿ ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇਆ ।
 ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਕਰਿ ਖਾਣੀ ਬਾਣੀ ਚਲਤੁ ਰਚਾਇਆ ।
 ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਸਫਲੁ ਜਨਮੁ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ।
 ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਸਹਜਿ ਸਮਾਇਆ ॥੩॥

Paurī 3 (Vāhigurū dī usatati)

Ambaru dharati vichhoṛianu kudarati kari karatār kahāiā.
Dharatī andari paṇīai viṇu thammān āgāsu rahāiā.
Innhaṇ andari agi dhari ahinis sūraju chandu upāiā.
Chhia ruti bārah māh kari khāṇī bāṇi chalu rachhāiā.
Māṇas janamu dulambhu hai saphal janamu guru pūrā pāiā.
Sādh saṅgati mili sahaji samāiā.

Paurī 3 (Praises of the Wondrous Guru – the Lord)

God has stabilized earth and sky separately and for His this power He is known as the creator. He has settled earth in water and without props the sky He has placed in a stable position. Putting fire in the fuel He has created sun and moon shining day and night. Making six seasons and twelve months He has undertaken the sport of creating four mines and four speeches. Human life is rare and whosoever has found the perfect Guru, his life has become blessed. Meeting the holy congregation man is absorbed in equipoise.

ਪਉੜੀ ੪ (ਸਤਿਗੁਰੁ ਦਾ ਉਪਕਾਰ)

ਸਤਿਗੁਰੁ ਸਚੁ ਦਾਤਾਰੁ ਹੈ ਮਾਣਸ ਜਨਮੁ ਅਮੋਲੁ ਦਿਵਾਇਆ।
 ਮੂੰਹੁ ਅਖੀ ਨਕੁ ਕੰਨੁ ਕਰਿ ਹਥ ਪੈਰ ਦੇ ਚਲੈ ਚਲਾਇਆ।
 ਭਾਉ ਭਗਤਿ ਉਪਦੇਸੁ ਕਰਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ।
 ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਨਾਵਣਾ ਗੁਰਮੁਖਿ ਜਪੁ ਗੁਰਮੰਤ੍ਰੁ ਜਪਾਇਆ।
 ਰਾਤਿ ਆਰਤੀ ਸੋਹਿਲਾ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹਾਇਆ।
 ਮਿਠਾ ਬੋਲਣੁ ਨਿਵਿ ਚਲਣੁ ਹਥਹੁ ਦੇਇ ਨ ਆਪੁ ਗਣਾਇਆ।
 ਚਾਰਿ ਪਦਾਰਥ ਪਿਛੈ ਲਾਇਆ ॥੪॥

Paurī 4 (Satiguru dā upakār)

*Satiguru sachu dātāru hai māṇas janamu amolu divāiā.
 Mūhu akhī naku kannu kari hath pair de chalai chalāiā.
 Bhāu bhagati upadesu kari nāmu dānu isanānu dīṛāiā.
 Amrit velai nāvaṇā gurmukhi japu gurmantu japāiā.
 Rātī āratī sohilā māiā vichi udāsu rahāiā.
 Mithā bolāṇu nivī chalaṇu hathahu dei na āpu gaṇāiā.
 Chāri padhārathī pichhai pāiā.*

Paurī 4 (Benevolence of the true Guru)

The true Guru is truly benevolent as he has granted us the human life. Mouth, eyes, nose, ears He created and has given feet so that the individual could move around. Preaching loving devotion, the true Guru has bestowed on the people steadfastness in remembering the Lord, ablution and charity. In ambrosial hours the *gurmukhs* undertake to inspire themselves and others to bathe and recite the mantra of the Guru. In the evening, instructing the recitation of *Āratī* and *Sohilā*, the true Guru has inspired people to remain detached even amidst maya. The Guru has preached people to speak mildly, to conduct themselves humbly and to not to get noticed even after giving something to others. This way the true Guru has made all the four ideals (*dharma*, *arth*, *kām* and *mokṣ*) of life to follow him.

ਪਉੜੀ ੫ (ਗੁਰੂ ਉਸਤਤਿ)

ਸਤਿਗੁਰੁ ਵਡਾ ਆਖੀਐ ਵਡੇ ਦੀ ਵਡੀ ਵਡਿਆਈ।
 ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਕਰਿ ਲਖ ਦਰੀਆਉ ਨ ਕੀਮਤਿ ਪਾਈ।
 ਇਕ ਵਰਭੰਡੁ ਅਖੰਡੁ ਹੈ ਜੀਅ ਜੰਤ ਕਰਿ ਰਿਜਕੁ ਦਿਵਾਈ।
 ਲੁੰਅ ਲੁੰਅ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਵਰਭੰਡੁ ਕਰੋੜਿ ਸਮਾਈ।
 ਕੇਵਡੁ ਵਡਾ ਆਖੀਐ ਕਵਣੁ ਥਾਉ ਕਿਸੁ ਪੁਛਾ ਜਾਈ।
 ਅਪੜਿ ਕੋਇ ਨ ਹੰਘਈ ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਿ ਸੁਣਾਈ।
 ਸਤਿਗੁਰੁ ਮੂਰਤਿ ਪਰਗਟੀ ਆਈ ॥੫॥

Paurī 5 (Guru usatati)

Satiguru vadā ākhīai vadē dī vadī vadiāi.
Oaṅkāri akāri kari lakh dariāu na kīmati pāi.
Ik varabhaṇḍu akhaṇḍu hai jīa jant kari rijaku divāi.
Kevaḍu vadā ākhīai kavaṇ thāu kisu puchhān jāi.
Apaṛi koi na haṅghai suṇi suṇi ākhaṇ ākhi suṇāi.
Satiguru mūrati paragaṭī ai.

Paurī 5 (Praises of the Guru)

The true Guru is called great and the glory of the great is also great. *Oaṅkār* has assumed the form of the world and millions of life-streams could not know about His grandeur. The One Lord uninterruptedly is pervading the whole universe and provides livelihood to all creatures. That Lord has subsumed crores of universes in His each trichome. How His expanse may be explained and whom should one ask as to where He resides. None can reach Him; all talk about Him is on the basis of hearsay. That Lord has become manifest in the form of the true Guru.

ਪਉੜੀ ੬ (ਗੁਰੁ ਉਸਤਤਿ)

ਧਿਆਨੁ ਮੂਲੁ ਗੁਰੁ ਦਰਸਨੋ ਪੂਰਨ ਬ੍ਰਹਮੁ ਜਾਣਿ ਜਾਣੇਈ।
 ਪੂਜ ਮੂਲੁ ਸਤਿਗੁਰੁ ਚਰਣ ਕਰਿ ਗੁਰਦੇਵ ਸੇਵ ਸੁਖ ਹੋਈ।
 ਮੰਤ੍ਰ ਮੂਲੁ ਸਤਿਗੁਰੁ ਬਚਨ ਇਕ ਮਨਿ ਹੋਇ ਅਰਾਧੈ ਕੋਈ।
 ਮੋਖ ਮੂਲੁ ਕਿਰਪਾ ਗੁਰੂ ਜੀਵਨੁ ਮੁਕਤਿ ਸਾਧ ਸੰਗਿ ਸੋਈ।
 ਆਪੁ ਗਣਾਇ ਨ ਪਾਈਐ ਆਪੁ ਗਵਾਇ ਮਿਲੈ ਵਿਰਲੋਈ।
 ਆਪੁ ਗਵਾਏ ਆਪ ਹੈ ਸਭ ਕੇ ਆਪਿ ਆਪੇ ਸਭੁ ਕੋਈ।
 ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਹੋਈ ॥੬॥

Paurī 6 (Guru usatati)

Dhīānu mūlu gur darasano pūran brahamu jāni jānoī.
Pūj mūl satiguru charaṇ kari gurdev sev sukh hoī.
Mantr mūlu satiguru bachan ik mani hoi arādhai koī.
Mokh mūlu kirapā gurū jīvanu mukati sādḥ saṅgi soī.
Āpu gaṇāi na pāīāī āpu gavāi milai viraloī.
Āpu gavāi āp hai sabh ko āpi āpe sabhu koī.
Guru chelā chelā guru hoī.

Paurī 6 (Praises of the Guru)

The glimpse of the Guru is the basis of meditation because Guru is Brahm and this fact is known to a rare one. The feet of true Guru, the root of all delights, should be worshipped and only then the delight would be attained. The instructions of the true Guru is the basic formula (mantra) whose adoration with single minded devotion is undertaken by rare one. The basis of liberation is the grace of the Guru and one attains liberation in life in the holy congregation alone. Making oneself noticed none can attain the Lord and even shedding the ego any rare one meets Him. He who annihilates his ego, in fact, is the Lord Himself; he knows everyone as his form and all accept him as their form. This way that individual in the form of Guru becomes disciple and the disciple is turned to be Guru.

ਪਉੜੀ ੭ (ਚਾਰ ਜੁਗਾਂ ਦੇ ਧਰਮ)

ਸਤਿਜੁਗਿ ਪਾਪ ਕਮਾਣਿਆ ਇਕਸ ਪਿਛੈ ਦੇਸੁ ਦੁਖਾਲਾ ।
 ਤੇਤੈ ਨਗਰੀ ਪੀੜੀਐ ਦੁਆਪੁਰਿ ਪਾਪੁ ਵੰਸੁ ਕੋ ਦਾਲਾ ।
 ਕਲਿਜੁਗਿ ਬੀਜੈ ਸੋ ਲੁਣੈ ਵਰਤੈ ਧਰਮ ਨਿਆਉ ਸੁਖਾਲਾ ।
 ਫਲੈ ਕਮਾਣਾ ਤਿਹੁ ਜੁਗੀ ਕਲਿਜੁਗਿ ਸਫਲੁ ਧਰਮੁ ਤਤਕਾਲਾ ।
 ਪਾਪ ਕਮਾਣੈ ਲੇਪੁ ਹੈ ਚਿਤਵੈ ਧਰਮ ਸੁਫਲੁ ਫਲ ਵਾਲਾ ।
 ਭਾਇ ਭਗਤਿ ਗੁਰਪੁਰਖ ਕਰਿ ਬੀਜਨਿ ਬੀਜੁ ਸਚੀ ਧਰਮਸਾਲਾ ।
 ਸਫਲ ਮਨੋਰਥ ਪੂਰਣ ਘਾਲਾ ॥੭॥

Paurī 7 (Chār jugāñ de dharam)

Satijugi pāp kamāñiā ikas pichhai desu dukhālā.
Tretai nagarī pīṛīai duāpuri pāpu vañsu ko dālā.
Kalijugi bījai so luṇai varatai dharam niāu sukhālā.
Phalai kamāñā tihu jugīñ kalijugi saphal dharamu tatakālā.
Pāp kamāñai lepu hai chitavai dharam suphālu phal vālā.
Bhāi bhagati gur pūrāb kari bījani bīju sachī dharamasālā.
Saphal manorath pūrañ ghālā.

Paurī 7 (Conduct of the four Ages)

In *sātyug*, the whole country suffered due to the evil deeds of even one individual. In *tretayug*, the evil committed by one, made the whole city suffer and in *dvāpar* the whole family underwent the pains. Simple is the justice of *kaliyug*; here only he reaps who sows. In other three *yugs*, the fruit of the action was earned and accumulated but in *kaliyug*, one gets the fruit of dharma immediately. Something happens only after doing something in the *kaliyug* but even the thought of dharma gives the happy fruit in it. The *gurmukhs*, contemplating on the wisdom of Guru and the loving devotion, sow the seed in earth, the true abode of truth. They succeed in their practice and objective.

ਪਉੜੀ ੮ (ਕਲਿਜੁਗ ਦਾ ਧਰਮ)

ਸਤਿਜੁਗਿ ਸਤਿ ਤੇਤੈ ਜੁਗਾ ਦੁਆਪਰਿ ਪੂਜਾ ਬਹਲੀ ਘਾਲਾ।
 ਕਲਿਜੁਗਿ ਗੁਰਮੁਖਿ ਨਾਉਂ ਲੈ ਪਾਰਿ ਪਵੈ ਭਵਜਲ ਭਰਨਾਲਾ।
 ਚਾਰਿ ਚਰਣ ਸਤਿਜੁਗੈ ਵਿਚਿ ਤੇਤੈ ਚਉਥੈ ਚਰਣ ਉਕਾਲਾ।
 ਦੁਆਪੁਰਿ ਹੋਇ ਪੈਰ ਦੁਇ ਇਕਤੈ ਪੈਰ ਧਰੰਮੁ ਦੁਖਾਲਾ।
 ਮਾਣੁ ਨਿਮਾਣੈ ਜਾਣਿ ਕੈ ਬਿਨਉ ਕਰੈ ਕਰਿ ਨਦਰਿ ਨਿਹਾਲਾ।
 ਗੁਰ ਪੂਰੇ ਪਰਗਾਸੁ ਕਰਿ ਧੀਰਜੁ ਧਰਮ ਸਚੀ ਧਰਮਸਾਲਾ।
 ਆਪੇ ਖੇਤੁ ਆਪੇ ਰਖਵਾਲਾ ॥੮॥

Paurī 8 (Kalijug dā dharam)

Satijugi sati tretai jugā duāpari pūjā bahalī ghālā.
Kalijugi gurmukhi nāuñ lai pāri pavai bhavajal bharanālā.
Chāri charaṇ satijugai vichi tretai chauthai charaṇ ukālā.
Duāpuri hoe pair dui ikatai pair dharammu dukhālā.
Māṇu nimāṇai jāṇi kai binau karai kari nadari nihālā.
Guru pūrai paragāsu kari dhīraju dharam sachī dharamasālā.
Āpe khetu āpe rakhavālā.

Paurī 8 (Conduct in the Kaliyug)

In *satyug* the truth, in *tretā* and *dvāpar* worship and ascetice discipline were in vogue. The *gurmukhs*, in *kaliyug* go across the world-ocean by repeating the name of the Lord. Dharma had four feet in the *satyug* but in *tretā*, the fourth foot of dharma was made cripple. In *dvāpar* only two feet of dharma survived and in *kaliyug* the dharma stands only on one foot to undergo the sufferings. Considering the Lord as the strength of the powerless ones, it (dharma) started praying for the liberation through the grace of the Lord. The Lord manifesting in the form of the perfect Guru created the true abode of fortitude and the dharma. Himself is the field (of creation) and Himself its protector.

ਪਉੜੀ ੯ (ਜਿੱਤ ਕੇ ਹਾਰਨਾ)

ਜਿਨ੍ਹਾਂ ਭਾਉ ਤਿਨ ਨਾਹਿ ਭਉ ਮੁਚੁ ਭਉ ਅਗੈ ਨਿਭਵਿਆਹਾ ।
 ਅਗਿ ਤਤੀ ਜਲ ਸੀਅਲਾ ਨਿਵ ਚਲੈ ਸਿਰੁ ਕਰੈ ਉਤਾਹਾ ।
 ਭਰਿ ਡੁਬੈ ਖਾਲੀ ਤਰੈ ਵਜਿ ਨ ਵਜੈ ਘੜੈ ਜਿਵਾਹਾ ।
 ਅੰਬ ਸੁਫਲ ਫਲਿ ਝੁਕਿ ਲਹੈ ਦੁਖ ਫਲੁ ਅਰੰਭੁ ਨ ਨਿਵੈ ਤਲਾਹਾ ।
 ਮਨੁ ਪੰਖੇਰੂਧਾਵਦਾ ਸੰਗਿ ਸੁਭਾਇ ਜਾਇ ਫਲ ਖਾਹਾ ।
 ਧਰ ਤਰਾਜੂ ਤੋਲੀਐ ਹਉਲਾ ਭਾਰਾ ਤੋਲੁ ਤੁਲਾਹਾ ।
 ਜਿਣਿ ਹਾਰੈ ਹਾਰੈ ਜਿਣੈ ਪੈਰਾ ਉਤੇ ਸੀਸੁ ਧਰਾਹਾ ।
 ਪੈਰੀ ਪੈ ਜਗ ਪੈਰੀ ਪਾਹਾ ॥੯॥

Paurī 9 (Jitt ke hāranā)

Jinhān bhāu tin nāhi bhau muchu bhau agai nibhaviāhā.
Agi tatī jal sīālā niv chalai siru karai utāhā.
Bhari dubai khālī tarai vaji na vajai gharai jivāhā.
Amb suphal phali jhuki lahai dukh phalu arandū na nivai talāhā.
Manu pañkherū dhāvadā saṅgi subhāi jāi phal khāhā.
Dhari tārājū toliāi haulā bhārā tolu tulāhā.
Jiṇi hārai hārai jinaī pairā ute sīsu dharāhā.
Pairī pai jag pairī pāhā.

Paurī 9 (Winning by losing)

They are not scared of anybody who have cherished the love of the Lord and those who are devoid of the fear of Lord remain scared in the court of Lord. Since it keeps its head high, the fire is hot and because the water flows downwards, it is cold. The filled up pitcher drowns and makes no sound and the empty one not only goes on swimming, it rather makes the noise also (likewise is the egotist and the egoless one, the latter absorbing in loving devotion gets liberated and the former goes on tossing upon the waves of the world ocean). Being full of fruits, the mango tree bends down in humility but the castor tree being full of bitter fruits never bows in humility. The mind-bird keeps flying and according to its nature picks up the fruits. On the scale of justice, the light and the heavy are weighed (and good and bad are differentiated). He who looks to be winning here loses in the court of the Lord and likewise the loser here wins there. All bow at his feet. The individual first falls at the feet (of Guru) and then he makes all to fall at his feet.

ਪਉੜੀ ੧੦ (ਜੇਹਾ ਭਾਉ ਤੇਹਾ ਫਲ)

ਸਚੁ ਹੁਕਮੁ ਸਚੁ ਲੇਖੁ ਹੈ ਸਚੁ ਕਾਰਣੁ ਕਰਿ ਖੇਲੁ ਰਚਾਇਆ।
 ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਵਿਰਲੈ ਦਾ ਓਹੁ ਕਰੈ ਕਰਾਇਆ।
 ਸੇ ਕਿਹੇ ਹੋਰੁ ਨ ਮੰਗਈ ਖਸਮੈ ਦਾ ਭਾਣਾ ਤਿਸੁ ਭਾਇਆ।
 ਖਸਮੈ ਏਵੈ ਭਾਵਦਾ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਬਿਰਦੁ ਸਦਾਇਆ।
 ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਲਿਵ ਕਾਰਣੁ ਕਰਤਾ ਕਰਦਾ ਆਇਆ।
 ਬਾਲ ਸੁਭਾਇ ਅਤੀਤ ਜਗਿ ਵਰ ਸਰਾਪ ਦਾ ਭਰਮੁ ਚੁਕਾਇਆ।
 ਜੇਹਾ ਭਾਉ ਤੇਹੋ ਫਲੁ ਪਾਇਆ ॥੧੦॥

Paurī 10 (Jehā bhāu tehā phal)

*Sachu hukamu sachu lekhu hai sachu kāraṇu kari kheli rachāiā.
 Kāraṇu karate vasi hai viralai dā ohu karai karāiā.
 So kihu horu na maṅgai khasamai dā bhāṇā tisu bhāiā.
 Khasamai evai bhāvadā bhagati vachhalu hui biradu sadāiā.
 Sādh saṅgati gur sabadu liv kāraṇu karatā karadā aiā.
 Bāl subhāi atit jagi var sarāp dā bharamu chukāiā
 Jehā bhāu teho phalu pāiā.*

Paurī 10 (One gets what one desires)

The order of the Lord is true, His writ is true and from the true cause He has created the creation as His sport. All the causes are under the control of the creator but He accepts the deeds of any rare devotee. The devotee who has loved the will of the Lord, does not beg anything from any one else. Now the Lord also loves to accept the prayer of the devotee because protection of the devotee is His nature. The devotees who keep their consciousness absorbed in the Word in the holy congregation, know well that the creator Lord is the perennial cause of all causes. The devotee like the innocent child remains detached from the world and keeps himself free from delusions of boons and curses. He receives the fruit in accordance with his desert.

ਪਉੜੀ ੧੧ (ਔਗਣ ਦਾ ਗੁਣ ਕਰਨਾ)

ਅਉਗੁਣ ਕੀਤੇ ਗੁਣ ਕਰੈ ਸਹਜਿ ਸੁਭਾਉ ਤਰੇਵਰ ਹੰਦਾ।
 ਵਢਣ ਵਾਲਾ ਛਾਉ ਬਹਿ ਚੰਗੇ ਦਾ ਮੰਦਾ ਚਿਤਵੰਦਾ।
 ਫਲ ਦੇ ਵਟ ਵਗਾਇਆਂ ਵਢਣ ਵਾਲੇ ਤਾਰਿ ਤਰੰਦਾ।
 ਬੇਮੁਖ ਫਲ ਨਾ ਪਾਇਦੇ ਸੇਵਕ ਫਲ ਅਣਗਣਤ ਫਲੰਦਾ।
 ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਜਾਣੀਐ ਸੇਵਕੁ ਸੇਵਕ ਸੇਵਕ ਸੰਦਾ।
 ਜਗੁ ਜੋਹਾਰੇ ਚੰਦ ਨੇ ਸਾਇਰ ਲਹਰਿ ਅਨੰਦੁ ਵਧੰਦਾ।
 ਜੇ ਤੇਰਾ ਜਗੁ ਤਿਸ ਦਾ ਬੰਦਾ ॥੧੧॥

Paurī 11 (Auguṇ dā guṇ karanā)

*Auguṇ kīte guṇ karai sahaji subhāu tarovar handā.
 Vadhaṇ vālā chhāu bahi chaṅge dā mandā chitavandā.
 Phal de vaṭ vagāiāṇ vadhaṇ vāle tāri tarandā.
 Bemukh phal na pāide sevak phal aṇaganat phalandā.
 Gurumukhi viralā jāṇīai sevak sevak sevak sandā.
 Jagu johāre chand no sāir lahari anandu vadhandā.
 Jo terā jagu tis dā bandā.*

Paurī 11 (Making of the virtue from the evil)

The tree being in equipoise does good even to the evil doer. The tree cutter sits under the shade of the same and thinks evil of that benevolent one. It gives fruits to the stone throwers and boat to the cutters to get them across. The individuals opposed to the Guru do not get fruit and the servants receive infinite reward. Any rare *gurmukh* is known in this world who serves the servants of the Lord's servants. The second day moon is saluted by all and the ocean also becoming glad throws its waves towards it. O Lord! the whole world becomes his who is yours own.

ਪਉੜੀ ੧੨ (ਕਮਾਦ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਜਿਉ ਵਿਸਮਾਦੁ ਕਮਾਦੁ ਹੈ ਸਿਰ ਤਲਵਾਇਆ ਹੋਇ ਉਪੰਨਾ।
 ਪਹਿਲੇ ਖਲ ਉਖਲਿਕੈ ਟੋਟੇ ਕਰਿ ਕਰਿ ਭੰਨਣਿ ਭੰਨਾ।
 ਕੋਲੂ ਪਾਇ ਪੀੜਾਇਆ ਰਸ ਟਟਰਿ ਕਸ ਇੰਨਣ ਵੰਨਾ।
 ਦੁਖ ਸੁਖ ਅੰਦਰਿ ਸਬਰੁ ਕਰਿ ਖਾਏ ਅਵਟਣੁ ਜਗ ਧੰਨ ਧੰਨਾ।
 ਗੁੜੁ ਸਕਰੁ ਖੰਡੁ ਮਿਸਰੀ ਗੁਰਮੁਖ ਸੁਖ ਫਲੁ ਸਭ ਰਸ ਬੰਨਾ।
 ਪਿਰਮ ਪਿਆਲਾ ਪੀਵਣਾ ਮਰਿ ਮਰਿ ਜੀਵਣੁ ਥੀਵਣੁ ਗੰਨਾ।
 ਗੁਰਮੁਖਿ ਬੋਲ ਅਮੋਲ ਰਤੰਨਾ ॥੧੨॥

Paurī 12 (Kamād dā dṛiṣṭānt)

*Jiu visamādu kamādu hai sir talavāiā hoi upannā.
 Pahile khal ukhalikai ṭoṭe kari kari bhannaṇi bhannā.
 Kolū pāi pīṛāiā ras ṭaṭari kas innan vannā.
 Dukh sukh andari sabaru kari khāe avaṭanu jag dhann dhannā.
 Gurū sakaru khaṇḍu misarī gurmukh sukh phalu sabh ras bannā.
 Pīram piālā pīvaṇā mari mari jīvaṇu thīvaṇu gannā.
 Gurmukhi bol amol ratannā.*

Paurī 12 (The example of the sugarcane)

Nature of sugarcane is wondrous: it takes birth head down. First its skin is peeled off and it is cut into pieces. Then it is crushed in cane crusher; its juice is boiled in a cauldren and the bagasse is burnt as fuel. It remains contented in joys and sufferings alike and after getting boiled is called blest in the world. Attaining the pleasure fruit, like *gurmukh*, it becomes the base of jaggery, sugar and crystal sugar. Death after quaffing the cup of love is similar to the life of sugarcane which after getting crushed becomes alive. Sayings of *gurmukhs* are invaluable like jewels.

ਪਉੜੀ ੧੩ (ਗੁਰ ਦਰੀਆਉ)

ਗੁਰ ਦਰੀਆਉ ਅਮਾਉ ਹੈ ਲਖ ਦਰੀਆਉ ਸਮਾਉ ਕਰੰਦਾ।
 ਇਕਸ ਇਕਸ ਦਰੀਆਉ ਵਿਚਿ ਲਖ ਤੀਰਥ ਦਰੀਆਉ ਵਹੰਦਾ।
 ਇਕਤੁ ਇਕਤੁ ਵਾਹੜੈ ਕੁਦਰਤਿ ਲਖ ਤਰੰਗ ਉਠੰਦਾ।
 ਸਾਇਰ ਸਣੁ ਰਤਨਾਵਲੀ ਚਾਰਿ ਪਦਾਰਥੁ ਮੀਨ ਤਰੰਦਾ।
 ਇਕਤੁ ਲਹਿਰ ਨ ਪੁਜਨੀ ਕੁਦਰਤਿ ਅੰਤੁ ਨ ਅੰਤ ਲਹੰਦਾ।
 ਪਿਰਮ ਪਿਆਲੇ ਇਕ ਬੂੰਦ ਗੁਰਮੁਖ ਵਿਰਲਾ ਅਜਰੁ ਜਰੰਦਾ।
 ਅਲਖ ਲਖਾਇ ਨ ਅਲਖੁ ਲਖੰਦਾ॥੧੩॥

Paurī 13 (Gur dariāu)

*Guru dariāu amāu hai lakh dariāu samāu karandā.
 Ikaṣ ikaṣ dariāu vichi lakh tīrath dāriāu vahandā.
 Ikatu ikatu vāharai kudarati lakh taraṅg uṭhandā.
 Sāir sanu ratanāvali chāri padārathu mīn tarandā.
 Ikatu lahir na pujanī kudarati antu na antu lahandā.
 Pīram piāle ik būnd gurmukh viralā ajaru jarandā.
 Alakh lakhāi na alakhu lakhandā.*

Paurī 13 (Guru ocean)

Guru is such an immeasurable ocean that millions of rivers are absorbed in it. Millions of pilgrimage centres are there on each river and in each stream millions of waves are raised by nature. In that Guru-ocean myriad jewels and all the four ideals (dharma, arth, kām and mokṣ) moves around in the form of fish. All these things are not equal even to one wave (one sentence) of the Guru-ocean. The mystery of the extent of His power is unknowable. The unbearable drop of the cup of love can be cherished by any rare *gurmukh*. The Guru himself sees that imperceptible Lord, who is not visible to others.

ਪਉੜੀ ੧੪ (ਈਸ਼ਵਰ ਬੇਅੰਤ ਹੈ)

ਬ੍ਰਹਮੇ ਥਕੇ ਬੇਦ ਪੜਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣ ਰਾਜੁ ਕਰੰਦੇ ।
 ਮਹਾਂਦੇਵ ਅਵਧੂਤ ਹੋਇ ਦਸ ਅਵਤਾਰੀ ਬਿਸਨੁ ਭਵੰਦੇ ।
 ਸਿਧ ਨਾਥ ਜੋਗੀਸਰਾਂ ਦੇਵੀ ਦੇਵ ਨ ਭੇਵ ਲਹੰਦੇ ।
 ਤਪੇ ਤਪੀਸੁਰ ਤੀਰਥਾਂ ਜਤੀ ਸਤੀ ਦੇਹ ਦੁਖ ਸਹੰਦੇ ।
 ਸੇਖਨਾਗ ਸਭ ਰਾਗ ਮਿਲਿ ਸਿਮਰਣੁ ਕਰਿ ਨਿਤਿ ਗੁਣ ਗਾਵੰਦੇ ।
 ਵਡਭਾਗੀ ਗੁਰਸਿਖ ਜਗਿ ਸਬਦੁ ਸੁਰਤਿ ਸਤਸੰਗਿ ਮਿਲੰਦੇ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖੰਦੇ ॥੧੪॥

Paurī 14 (Īśvar beant hai)

*Brahme thake bed paṛi Indr indrāsaṇ rāju karande.
 Mahādev avadhūt hoī das avatārī Bisanu bhavande.
 Sidh nāth jogīsarān devī dev na bhev lahande.
 Tape tapīsar tīrathān jāṭī satī deh dukh sahande.
 Śekhānāg sabh rāg mili simaraṇu kari nit guṇ gāvande.
 Vḍabhāgī gursikh jagi sabadu surati satsaṅgi milande.
 Gurmukhi sukh phal alakhu lakhande.*

Paurī 14 (God is infinite)

Many Brahmās reciting Vedas and many Indrs ruling the kingdoms got tired. Mahādev becoming recluse and Viṣṇu assuming ten incarnations roamed hither and thither. *Siddhs*, *nāths*, chiefs of the yogis, gods and goddesses could not know the mystery of that Lord. Ascetics, the people going to pilgrimage centres, celebrities and numerous satis in order to know Him suffer through their bodies. Śeṣanāg also along with all musical measures remembers and praises Him. In this world only *gurmukhs* are fortunate who merging their consciousness in the Word gather in holy congregation. *Gurmukhs* only, become face to face with that imperceptible Lord and attain the fruit of delight.

ਪਉੜੀ ੧੫ (ਨਿੰਮ੍ਰਤਾ ਦਾ ਗੁਣ)

ਸਿਰ ਤਲਵਾਇਆ ਬਿਰਖੁ ਹੈ ਹੋਇ ਸਹਸ ਫਲ ਸੁਫਲ ਫਲੰਦਾ ।
 ਨਿਰਮਲੁ ਨੀਰੁ ਵਖਾਣੀਐ ਸਿਰੁ ਨੀਵਾਂ ਨੀਵਾਣਿ ਚਲੰਦਾ ।
 ਸਿਰੁ ਉਚਾ ਨੀਵੇਂ ਚਰਣ ਗੁਰਮੁਖਿ ਪੈਰੀ ਸੀਸੁ ਪਵੰਦਾ ।
 ਸਭਦੂ ਨੀਵੀ ਧਰਤਿ ਹੋਇ ਅਨੁ ਧਨੁ ਸਭੁ ਸੈਸਾਰੁ ਸਹੰਦਾ ।
 ਧੰਨੁ ਧਰਤੀ ਓਹੁ ਥਾਉ ਧੰਨੁ ਗੁਰੁ ਸਿਖ ਸਾਧੂ ਪੈਰੁ ਧਰੰਦਾ ।
 ਚਰਣ ਧੂੜਿ ਪਰਧਾਨ ਕਰਿ ਸੰਤ ਵੇਦ ਜਸੁ ਗਾਵਿ ਸੁਣੰਦਾ ।
 ਵਡਭਾਗੀ ਪਾਖਾਕ ਲਹੰਦਾ ॥੧੫॥

Paurī 15 (Nimratā dā guṇ)

Sir talavāiā birakhu hai hoi sahas phal suphal phalandā.
Niramalu nīru vakhāṇīai siru nīvāṇ nīvāṇi chalandā.
Siru uchā nīvēṇ charaṇ gurmukhi pairī sīsu pavandā.
Sabhadū nīvī dharati hoi anu dhanu sabhu saisāru sahandā.
Dhannu dharatī ohu thāu dhannu gurusikh sādhu pāir dharandā.
Charaṇ dhūri paradhān kari sant ved jasu gāvi suṇandā.
Vaḍabhāgī pākhāk lahandā.

Paurī 15 (Merits of humility)

The head (root) of the tree remains downwards and there for it is laden with flowers and fruit. The water is known as pure because it flows downward. The head is higher and the feet lower but even then the head bows on the feet of the *gurmukh*. The lowest is the earth which bears the burden of the whole world and of the wealth in it. That land and that place is blest where the Guru, the Sikh and the holymen put their feet. That the dust of the feet of the saints is the highest is told even by the Vedas. Any fortunate one attains the dust of the feet.

ਪਉੜੀ ੧੬ (ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਪੁਰਣ ਗੁਰੂ ਹੈ)

ਪੂਰਾ ਸਤਿਗੁਰੁ ਜਾਣੀਐ ਪੂਰੇ ਪੂਰਾ ਠਾਟੁ ਬਣਾਇਆ।
 ਪੂਰੇ ਪੂਰਾ ਤੋਲ ਹੈ ਘਟੈ ਨ ਵਧੈ ਘਟਾਇ ਵਧਾਇਆ।
 ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਹੋਰਸੁ ਪੁਛਿ ਨ ਮਤਾ ਪਕਾਇਆ।
 ਪੂਰੇ ਪੂਰਾ ਮੰਤੁ ਹੈ ਪੂਰਾ ਬਚਨੁ ਨ ਟਲੈ ਟਲਾਇਆ।
 ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਪੂਰਾ ਪਾਇਆ।
 ਵੀਹ ਇਕੀਹ ਉਲੰਘਿਕੈ ਪਤਿ ਪਉੜੀ ਚੜ੍ਹਿ ਨਿਜ ਘਰਿ ਆਇਆ।
 ਪੂਰੇ ਪੂਰਾ ਹੋਇ ਸਮਾਇਆ ॥੧੬॥

Paurī 16 (Gurū Nānak Dev pūran gurū hai)

*Purā satiguru jāṇīai pūre pūrā ṭhātu baṇāiā.
 Pūre pūrā tolu hai ghaṭai na vadhai ghaṭai vadhāiā.
 Pūre pūrī mati hai horasu puchhi na matā pakāiā.
 Pūre pūrā mantu hai pūrā bachanu na ṭalai ṭalāiā.
 Sabhe ichhā pūrīā sādḥ saṅgati mili pūrā pāiā.
 Vīh ikīh ulaṅghikai pati paurī charhi nij ghari āiā.
 Pūre pūrā hoi samāiā.*

Paurī 16 (The perfect Guru)

The perfect true Guru is known in his majestic form. Perfect is the justice of the perfect Guru to which nothing can be added nor reduced from. The wisdom of the perfect Guru is perfect and he makes up his mind with out asking for other's counsel . The mantra of the perfect is perfect and his command cannot be avoided. All desires are fulfilled when joining the holy congregation, one meets the perfect Guru . Crossing all calculations the Guru has climbed the ladder of honour to reach his own loft. Becoming perfect he has merged in that perfect Lord.

ਪਉੜੀ ੧੭ (ਸਤਿਗੁਰੂ ਜਾਗਤਾ ਹੈ ਦੇਵ)

ਸਿਧ ਸਾਧਿਕ ਮਿਲਿ ਜਾਗਦੇ ਕਰਿ ਸਿਵਰਾਤੀ ਜਾਤੀ ਮੇਲਾ।
 ਮਹਾਦੇਉ ਅਉਧੂਤੁ ਹੈ ਕਵਲਾਸਣਿ ਆਸਣਿ ਰਸਕੇਲਾ।
 ਗੋਰਖੁ ਜੋਗੀ ਜਾਗਦਾ ਗੁਰਿ ਮਾਛਿੰਦ੍ਰ ਧਰੀ ਸੁ ਧਰੇਲਾ।
 ਸਤਿਗੁਰੂ ਜਾਗਿ ਜਗਾਇਦਾ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲਾ।
 ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਈਅਨੁ ਅਨਹਦ ਸਬਦ ਪਿਰਮ ਰਸ ਖੇਲਾ।
 ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਹੈ ਅਲਖ ਨਿਰੰਜਨ ਨੇਹੁ ਨਵੇਲਾ।
 ਚੇਲੇ ਤੇ ਗੁਰੁ ਗੁਰੁ ਤੇ ਚੇਲਾ ॥੧੭॥

Paurī 17 (Satigur jāgatā hai dev)

*Sidh sādhiḥ mili jāgade kari sivarātī jāṭī melā.
 Mahādev audhūtu hai kavalāsani āsani rasakelā.
 Gorakhu jogī jāgadā guri Māchhindr dharī su dharelā.
 Satiguru jāgi jagāidā sādḥ saṅgati mili amrit velā.
 Nij ghari tāṛī lāīanu anahad sabad pīram ras khelā.
 Ādi pūrakh ādesu hai alakh nirañjan nehu navelā.
 Chele te guru guru te chelā.*

Paurī 17 (The true Guru is the knowing god)

The *siddhs* and other performer of austerities by remaining awake celebrate the Śivarātri fair. Mahādev is a recluse and Brahmā is absorbed in the delight of the seat of lotus. That Gorakh the yogi is also awake whose teacher Machhendr had kept a beautiful concubine. The true Guru is awake and he in the holy congregation in ambrosial hours makes others also awake (from the sleep of infatuation). In the holy congregation, the *jīvs* concentrate upon their self and remain absorbed in the loving delight of the unstruck word. I salute the primal person, the Guru whose love and affection for the imperceptible Lord is ever fresh. From disciple, the devotee becomes Guru and the Guru becomes disciple.

ਪਉੜੀ ੧੮ (ਸੱਚ ਸੱਚਾ ਹੈ, ਕੂੜ ਕੂੜਾ ਹੈ)

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤੈ ਸੈਸਾਰੀ ਭੰਡਾਰੀ ਰਾਜੇ ।
ਚਾਰਿ ਵਰਨ ਘਰਬਾਰੀਆ ਜਾਤਿ ਪਾਤਿ ਮਾਇਆ ਮੁਹਤਾਜੇ ।
ਛਿਅ ਦਰਸਨ ਛਿਅ ਸਾਸਤ੍ਰਾ ਪਾਖੰਡਿ ਕਰਮ ਕਰਨਿ ਦੇਵਾਜੇ ।
ਸੰਨਿਆਸੀ ਦਸ ਨਾਮ ਧਰਿ ਜੋਗੀ ਬਾਰਹ ਪੰਥ ਨਿਵਾਜੇ ।
ਦਹਦਿਸਿ ਬਾਰਹ ਵਾਟ ਹੋਇ ਪਰ ਘਰ ਮੰਗਨਿ ਖਾਜ ਅਖਾਜੇ ।
ਚਾਰਿ ਵਰਨ ਗੁਰੁ ਸਿਖ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਅਨਹਦ ਵਾਜੇ ।
ਗੁਰਮੁਖਿ ਵਰਨ ਅਵਰਨ ਹੋਇ ਦਰਸਨੁ ਨਾਉਂ ਪੰਥ ਸੁਖ ਸਾਜੇ ।
ਸਚੁ ਸਚਾ ਕੂੜਿ ਕੂੜੇ ਪਾਜੇ ॥੧੮॥

Paurī 18 (Sach sachā hai, kūr kūrā hai)

*Brahmā Bisanu Mahesu trai saisārī bhaṇḍārī rāje.
Chārī varan gharabārīā jāti pāti māiā muhatāje.
Chhia darasan chhia sāsatrā pākhaṇḍ karam karani devāje.
Sanniāsī das nām dhari jogī bārah panth nivāje.
Dahadisi bārah vāt hoi par ghar maṅgani khāj akhāje.
Chārī varan guru sikh mili sādḥ saṅgati vichi anahad vāje.
Gurmukhi varan avāran hoi darasanu nāuṅ panth sukh sāje.
Sachu sachā kūrī kūrē pāje.*

Paurī 18 (The truth is true and the false hood is false)

Brahmā Viṣṇu and Maheśa all the three are creator, sustainer and dispenser of justice respectively. The house holders of all the four varnas depend upon caste-*gotra* the lineage and maya. People perform hypocritical rituals pretending to follow the six philosophies of six shastras. Likewise the sannyasis assuming ten names and yogis creating their twelve sects are moving around. They are all going astray in ten directions and twelve sects go on begging edibles and non edibles. The *gursikhs* of all the four varnas jointly recite and listen to the unstruck melody in the holy cangregation. *Gurmukh* going beyond all varnas follows the philosophy of *nām* and the path of spiritual delight made for him. The truth is always true and falsehood is altogether false.

ਪਉੜੀ ੧੯ (ਸਤਿਗੁਰ ਮਹਿਮਾ)

ਸਤਿਗੁਰ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਗੁਣ ਕਰਿ ਬਖਸੈ ਅਵਗੁਣਿਆਰੇ ।
 ਸਤਿਗੁਰ ਪੂਰਾ ਵੈਦੁ ਹੈ ਪੰਜੇ ਰੋਗ ਅਸਾਧ ਨਿਵਾਰੇ ।
 ਸੁਖ ਸਾਗਰੁ ਗੁਰਦੇਉ ਹੈ ਸੁਖ ਦੇ ਮੇਲਿ ਲਏ ਦੁਖਿਆਰੇ ।
 ਗੁਰ ਪੂਰਾ ਨਿਰਵੈਰੁ ਹੈ ਨਿੰਦਕ ਦੋਖੀ ਬੇਮੁਖ ਤਾਰੇ ।
 ਗੁਰੁ ਪੂਰਾ ਨਿਰਭਉ ਸਦਾ ਜਨਮ ਮਰਣ ਜਮ ਡਰੈ ਉਤਾਰੇ ।
 ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ਹੈ ਵਡੇ ਅਜਾਣ ਮੁਗਧ ਨਿਸਤਾਰੇ ।
 ਸਤਿਗੁਰੁ ਆਗੂ ਜਾਣੀਐ ਬਾਹ ਪਕੜਿ ਅੰਧਲੇ ਉਧਾਰੇ ।
 ਮਾਣੁ ਨਿਮਾਣੇ ਸਦ ਬਲਿਹਾਰੇ ॥੧੯॥

Paurī 19 (Satigur mahimā)

Satigur guṇī nidhānu hai guṇ kari bakhasai avaguṇiāre.
Satiguru pūrā vaidu hai pañje rog asādh nivāre.
Sukh sāgaru gurdeu hai sukh de meli lae dukhiāre.
Gur pūrā niravairu hai nindak dokhī bemukh tāre.
Guru pūrā nirabhau sadā janam maraṇ jam ḍarai utāre.
Satiguru purakhu sujānu hai vade ajāṇ mugadh nisatāre.
Satiguru āgū jāṇīai bāh pakari andhale udhāre.
Mānu nimāṇe sad balihāre.

Paurī 19 (Glory of the true Guru)

The true Guru is the store house of virtues who out of his benevolence blesses even the wicked ones. The true Guru is a perfect physician who cures all the five chronic ailments. Guru is ocean of pleasures who happily absorbs in him the sufferers. The perfect Guru is away from enmity and He liberates even the slanderers, envious ones and the apostates. The perfect Guru is fearless who always dispels the fear of transmigration and Yama, the god of death. The true Guru is that enlightened one who saves ignorant fools and even the unknown ones. The true Guru is known as such a leader who catching hold from the arm takes the blind also across (the world ocean). I am sacrifice unto that true Guru who is the pride of the humble ones.

ਪਉੜੀ ੨੦ (ਸਤਿਗੁਰ)

ਸਤਿਗੁਰੁ ਪਾਰਸਿ ਪਰਸਿਐ ਕੰਚਨੁ ਕਰੈ ਮਨੂਰ ਮਲੀਣਾ।
 ਸਤਿਗੁਰੁ ਬਾਵਨੁ ਚੰਦਨੋ ਵਾਸੁ ਸੁਵਾਸੁ ਕਰੈ ਲਾਖੀਣਾ।
 ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਰਿਜਾਤੁ ਸਿੰਮਲੁ ਸਫਲੁ ਕਰੈ ਸੰਗਿ ਲੀਣਾ।
 ਮਾਨ ਸਰੋਵਰੁ ਸਤਿਗੁਰੁ ਕਾਗਹੁ ਹੰਸੁ ਜਲਹੁ ਦੁਧੁ ਪੀਣਾ।
 ਗੁਰ ਤੀਰਥੁ ਦਰੀਆਉ ਹੈ ਪਸੂ ਪਰੇਤ ਕਰੈ ਪਰਬੀਣਾ।
 ਸਤਿਗੁਰ ਬੰਦੀਛੋੜੁ ਹੈ ਜੀਵਣ ਮੁਕਤਿ ਕਰੈ ਓਡੀਣਾ।
 ਗੁਰਮੁਖਿ ਮਨ ਅਪਤੀਜੁ ਪਤੀਣਾ ॥੨੦॥

Paurī 20 (Satigur)

Satiguru pārasī parasiāi kañchanu karai manūr malīṇā.
Satiguru bāvanu chandano vāsu suvāsu karai lākhīṇā.
Satiguru pūrā pārijātu simmalu saphalu karai saṅgi līṇā.
Mānasarovaru satigurū kāgahu haṁsu jalahu dudhu pīṇā.
Gur tīrathu dariāu hai pasū paret karai parabīṇā.
Satigur bandīchhoṛu hai jīvaṇ mukati karai oḍīṇā.
Gurmukhi man apatīju patīṇā.

Paurī 20 (The true Guru)

The true Guru is such a philosopher's stone by whose touch dross transforms into gold. The true Guru is that sandalwood which makes every thing fragrant and million times more precious. The true Guru is that wish fulfilling tree which makes the cotton silk tree full of fruit. The true Guru is that Mānasarovar, the sacred lake in Hindu mythology, which transforms crows into swans, who drink milk out of mixture of water and milk. The Guru is that holy river which makes the animals and the ghosts knowledgeable and skilful. The true Guru is giver of freedom from bondages and makes the detached ones liberated in life. The wavering mind of the Guru-oriented individual becomes steadfast and full of confidence.

ਪਉੜੀ ੨੧ (ਸਤਿਗੁਰੁ ਨਾਨਕ ਦੇਵ ਜੀ)

ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਸਭ ਗੋਸਟਿ ਕਰਿ ਕਰਿ ਕੰਨ ਫੜਾਇਆ।
 ਬਾਬਰ ਕੇ ਬਾਬੇ ਮਿਲੇ ਨਿਵਿ ਨਿਵਿ ਸਭ ਨਬਾਬੁ ਨਿਵਾਇਆ।
 ਪਤਿਸਾਹਾ ਮਿਲਿ ਵਿਛੜੇ ਜੋਗ ਭੋਗ ਛਡਿ ਚਲਿਤੁ ਰਚਾਇਆ।
 ਦੀਨ ਦੁਨੀਆ ਦਾ ਪਾਤਿਸਾਹੁ ਬੇਮੁਹਤਾਜੁ ਰਾਜੁ ਘਰਿ ਆਇਆ।
 ਕਾਦਰ ਹੋਇ ਕੁਦਰਤਿ ਕਰੇ ਏਹ ਭਿ ਕੁਦਰਤਿ ਸਾਗੁ ਬਣਾਇਆ।
 ਇਕਨਾ ਜੋੜਿ ਵਿਛੋੜਿਦਾ ਚਿਰੀ ਵਿਛੁੰਨੇ ਆਣਿ ਮਿਲਾਇਆ।
 ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਅਲਖੁ ਲਖਾਇਆ ॥੨੧॥

Paurī 21 (Satigur Nānak Dev Jī)

*Sidh nāth avatār sabh gosāṭi kari kari kann pharāiā.
 Bābar ke bābe mile nivi nivi sabh nabābu nivāiā.
 Patisāhā mili vichhure jog bhog chhaḍi chalitū rachāiā.
 Dīn duniā dā pātīsāhu bemuhatāju rāju ghari āiā.
 Kādar hoi kudarati kare eh bhi kudarati sāngu banāiā.
 Ikanā jorī vichhoridā chirī vichhune āṇi milāiā.
 Sādh saṅgati vichi alakhu lakhāiā.*

Paurī 21 (Guru Nānak Dev)

In discussions he (Guru Nanak Dev) worsted the *siddhs nāths* and the incarnations of gods. Men of Babur came to Bābā Nānak and the latter made them bow in humility. Guru Nānak met the emperors as well and becoming detached from the enjoyments and renunciation he performed a wonderful feat. Self reliant king of the spiritual and the temporal world (Guru Nānak) moved around in the world. The nature enacted a masquerade that he becoming creator created (a new way life- Sikhism). He makes many meet, separates others and further reunites the ones separated long back. In the holy congregation, he arranges the glimpse of the invisible Lord.

ਪਉੜੀ ੨੨ (ਸਤਿਗੁਰੁ ਨਾਨਕ ਦੇਵ ਜੀ)

ਸਤਿਗੁਰੁ ਪੂਰਾ ਸਾਹੁ ਹੈ ਤ੍ਰਿਭਵਣੁ ਜਗੁ ਤਿਸ ਦਾ ਵਣਜਾਰਾ।
 ਰਤਨ ਪਦਾਰਥ ਬੇਸੁਮਾਰ ਭਾਉ ਭਗਤਿ ਲਖ ਭਰੇ ਭੰਡਾਰਾ।
 ਪਾਰਿਜਾਤ ਲਖ ਬਾਗਵਿਚਿ ਕਾਮਧੇਨੁ ਦੇ ਵਗ ਹਜਾਰਾ।
 ਲਖਮੀਆਂ ਲਖ ਗੋਲੀਆਂ ਪਾਰਸ ਦੇ ਪਰਬਤੁ ਅਪਾਰਾ।
 ਲਖ ਅੰਮ੍ਰਿਤ ਲਖ ਇੰਦ੍ਰ ਲੈ ਹੁਇ ਸਕੈ ਛਿੜਕਨਿ ਦਰਬਾਰਾ।
 ਸੂਰਜ ਚੰਦ ਚਰਾਗ ਲਖ ਰਿਪਿ ਸਿਪਿ ਨਿਪਿ ਬੋਹਲ ਅੰਬਾਰਾ।
 ਸਭੇ ਵੰਡ ਵੰਡਿ ਦਿਤੀਓਨੁ ਭਾਉ ਭਗਤਿ ਕਰਿ ਸਚੁ ਪਿਆਰਾ।
 ਭਗਤਿ ਵਛਲੁ ਸਤਿਗੁਰੁ ਨਿਰੰਕਾਰਾ ॥੨੨॥

Paurī 22 (Satigur Nānak Dev Jī)

*Satiguru pūrā sāhu hai tribhavan jagu tis dā vanajārā.
 Ratan padārath besumār bhāu bhagati lakh bhare bhaṇḍārā.
 Pārijāt lakh bāg vichi kāmādheṇu the vag hajārā.
 Lakhamiāṇ lakh gōliāṇ pāras de parabatu apārā.
 Lakh amrit lakh Indr lai hui sakai chhirakani darabārā.
 Sūraj chand charāg lakh ridhi sidhi nidhi bohal ambārā.
 Sabhe vaṇḍ vaṇḍi ditiōnu bhāu bhagati kari sachu piārā.
 Bhagati vachhalu satiguru nirāṅkārā.*

Paurī 22 (Guru Nānak Dev)

The true Guru is a perfect banker and the three worlds are his travelling salesmen. He has the treasure of infinite jewels in the form of loving devotion. In his garden, he keeps millions of wishfulfilling trees and thousands of herds of wishfulfilling cows. He has millions of Lakṣamīs as servants and many mountains of philosopher's stones. Millions of Indrs having millions types of nectars sprinkle in his court. Millions of lamps like suns and moons are there and the heaps of miraculous powers are also with him. The true Guru has distributed all these stores among those who love the truth and are absorbed in loving devotion. The true Guru, who himself is the Lord, loves his devotees (deeply).

ਪਉੜੀ ੨੩ (ਚੌਦਾਂ ਰਤਨ)

ਖੀਰ ਸਮੁੰਦ ਵਿਰੋਲਿ ਕੈ ਕਢਿ ਰਤਨ ਚਉਦਹ ਵੰਡਿ ਲੀਤੇ ।
 ਮਣਿ ਲਖਮੀ ਪਾਰਿਜਾਤ ਸੰਖੁ ਸਾਰੰਗ ਧਣਖੁ ਬਿਸਨੁ ਵਸਿ ਕੀਤੇ ।
 ਕਾਮਧੇਨੁ ਤੇ ਅਪਛਰਾਂ ਐਰਾਪਤਿ ਇੰਦ੍ਰਾਸਣਿ ਸੀਤੇ ।
 ਕਾਲਕੂਟ ਤੇ ਅਰਧ ਚੰਦ ਮਹਾਂਦੇਵ ਮਸਤਕਿ ਧਰਿ ਪੀਤੇ ।
 ਘੋੜਾ ਮਿਲਿਆ ਸੂਰਜੈ ਮਦੁ ਅੰਮ੍ਰਿਤੁ ਦੇਵ ਦਾਨਵ ਰੀਤੇ ।
 ਕਰੇ ਧਨੰਤਰੁ ਵੈਦਗੀ ਡਸਿਆ ਤਛਕਿ ਮਤਿ ਬਿਪਰੀਤੇ ।
 ਗੁਰ ਉਪਦੇਸੁ ਅਮੋਲਕਾ ਰਤਨ ਪਦਾਰਥ ਨਿਧਿ ਅਗਣੀਤੇ ।
 ਸਤਿਗੁਰ ਸਿਖਾਂ ਸਚੁ ਪਰੀਤੇ ॥੨੩॥

Paurī 23 (Chaudān ratan)

*Khīr samundū virolī kai kaḍhi ratan chaudah vaṇḍi līte.
 Maṇi Lakhamī pārijāt saṅkhu sārāṅg dhanakhu Bisanu vasi kīte.
 Kāmdhenu te apachharān airāpati indrāsani sīte.
 Kālakūt te aradh chand Mahāndev masataki dhari pīte.
 Ghorā miliā sūrajai madu amritu dev dānav rīte.
 Kare Dhanantaru vaidagī ḍasiā Tachhaki mati biparīte.
 Gur upadesu amolakā ratan padārath nidhi agañite.
 Satigur sikhān sachu parīte.*

Paurī 23 (fourteen jewels)

Having churned the ocean the fourteen jewels were taken out and were distributed (among the gods and demons). Viṣṇu got hold of gem, Lakṣamī, wishfulfilling tree-*pārijāt*, conch, bow named *sārāṅg*. Wishfulfilling cow nymphs, Airāvāt elephant were attached to the throne of Indr i.e. they were given him. Mahādev drank the deadly poison and adorned crescent moon on his forehead. Sun got the horse and the wine and *amrit* were emptied by the gods and demons jointly. Dhanvantrī used to practise medicine but stung by Takṣak, the snake, his wisdom got inverted. In the ocean of the teachings of the Guru, exist innumerable invaluable jewels. The Sikh's true love is for the Guru alone.

ਪਉੜੀ ੨੪ (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਬਾਰੇ ਹਕੀਕਤ)
 ਧਰਮਸਾਲ ਕਰਿ ਬਹੀਦਾ ਇਕਤ ਥਾਉਂ ਨ ਟਿਕੈ ਟਿਕਾਇਆ।
 ਪਾਤਿਸਾਹ ਘਰਿ ਆਵਦੇ ਗੜਿ ਚੜਿਆ ਪਾਤਿਸਾਹ ਚੜਾਇਆ।
 ਉਮਤਿ ਮਹਲੁ ਨ ਪਾਵਦੀ ਨਠਾ ਫਿਰੈ ਨ ਡਰੈ ਡਰਾਇਆ।
 ਮੰਜੀ ਬਹਿ ਸੰਤੋਖਦਾ ਕੁਤੇ ਰਖਿ ਸਿਕਾਰੁ ਖਿਲਾਇਆ।
 ਬਾਣੀ ਕਰਿ ਸੁਣਿ ਗਾਵਦਾ ਕਥੈ ਨ ਸੁਣੈ ਨ ਗਾਵਿ ਸੁਣਾਇਆ।
 ਸੇਵਕ ਪਾਸ ਨ ਰਖੀਅਨਿ ਦੇਖੀ ਦੁਸਟ ਆਗੂ ਮੁਹਿ ਲਾਇਆ।
 ਸਚੁ ਨ ਲੁਕੈ ਲੁਕਾਇਆ ਚਰਣ ਕਵਲ ਸਿਖ ਭਵਰ ਲੁਭਾਇਆ।
 ਅਜਰੁ ਜਰੈ ਨ ਆਪੁ ਜਣਾਇਆ ॥੨੪॥

Paurī 24 (Guru Hargobind Sahib ji bāre hakikat)

Dharamasāl kari bahīdā īkat thāuṁ na ṭikai ṭikāiā.

Pātisāh ghar āvade garī chariā pātisāh charāiā.

Umatī mahalu na pāvadī naṭhā phirai na ḍarai ḍarāiā.

Mañjī bahi śantokhadā kute rakhi sikāru khilāiā.

Bāñī kari suṇi gāṁvadā kathai na suṇai na gāvi suṇāiā.

Sevak pās na rakhīāni dokhī dusat āgū muhi lāiā.

Sachu na lukai lukāiā charaṇ kaval sikh bhavar lubhāiā.

Ajaru jarai na āpu jaṇāiā.

Paurī 24 (The facts about Guru Hargobind)

The earlier Gurus considered that to give instructions and to preach to the people, one has to sit at one place known as *dharamsālā*, but this Guru (Hargobind) does not stick to one place. Earlier emperors would visit the house of the Guru, but this Guru has been interned by the king in a fort. The *saṅgat* coming to have his glimpse cannot find him in the palace (because generally he is not available). Neither he is scared of anybody nor does he scare any one yet he is always on the move. Earlier Gurus sitting on the seat instructed people to be content but this Guru rears dogs and goes out for hunting. The Gurus used to listen to Gurbānī but this Guru neither recites nor (regularly) listens to hymn-singing. He does not keep his follower servants with him and rather maintains nearness with the wicked and the envious ones (Guru had kept Painde Khan nearby). But the truth is never concealed and that is why on the lotus feet of the Guru, the mind of Sikhs hover like a greedy black-bee. Guru Hargobind has borne the unbearable and he has not made himself manifest.

ਪਉੜੀ ੨੫ (ਪਿਰਮ ਰਸ ਬਹੁਤ ਐਖਾ ਮਿਲਦਾ ਹੈ)

ਖੇਤੀ ਵਾੜਿ ਸੁ ਢਿੰਗਰੀ ਕਿਕਰ ਆਸ ਪਾਸ ਜਿਉ ਬਾਗੈ ।
 ਸਪ ਪਲੇਟੇ ਚੰਨਣੈ ਬੂਹੇ ਜੰਦਾ ਕੁਤਾ ਜਾਗੈ ।
 ਕਵਲੈ ਕੰਡੇ ਜਾਣੀਅਨਿ ਸਿਆਣਾ ਇਕੁ ਕੋਈ ਵਿਚਿ ਫਾਗੈ ।
 ਜਿਉ ਪਾਰਸੁ ਵਿਚਿ ਪਥਰਾਂ ਮਣਿ ਮਸਤਕਿ ਜਿਉ ਕਾਲੈ ਨਾਗੈ ।
 ਰਤਨੁ ਸੋਹੈ ਗਲਿ ਪੋਤ ਵਿਚਿ ਮੈਗਲੁ ਬਧਾ ਕਚੈ ਧਾਗੈ ।
 ਭਾਵ ਭਗਤਿ ਭੁਖ ਜਾਇ ਘਰਿ ਬਿਦਰੁ ਖਵਾਲੈ ਪਿੰਨੀ ਸਾਗੈ ।
 ਚਰਣ ਕਵਲ ਗੁਰ ਸਿਖ ਭਉਰ ਸਾਧਸੰਗਤਿ ਸਹਲੰਗੁ ਸਭਾਗੈ ।
 ਪਿਰਮ ਪਿਆਲੇ ਦੁਤਰੁ ਝਾਗੈ ॥੨੫॥

Paurī 25 (Piram ras bahut aukhā miladā hai)

Khetī vāri su ḍhiṅgarī kīkar ās pās jiu bāgai.

Sap paleṭe channaṇai būhe jandā kutā jāgai.

Kavalai kaṇḍe jāṇīāni siāṇā iku koī vichi phāgai.

Jiu pārasu vichi patharān maṇi masataki jiu kālai nāgai.

Ratanu sohai gali pot vichi maigalu badhā kachai dhāgai.

Bhāv bhagati bhukh jāi ghari Bidaru khavālai pinnī sāgai.

Charaṇ kaval guru sikh bhaur sādḥ saṅgati sahalaṅgu sabhāgai.

Piram piāle dutaru jhāgai.

Paurī 25 (Joy of love is attained after great hardship)

Around the agricultural field the bushes are kept as fence and around the garden acacia trees (for its safety) are planted. The sandalwood tree is entwined by snakes and for the safety of treasure the lock is used and the dog also remains awake. Thorns are known to live near flowers and during the *holī* revelry among the turbulent crowd one or two wise men also remain persent. As the jewel remains in the head of black cobra the philosopher's stone remains surrounded by stones. In the garland of jewels on both the side of a jewel glass is kept to protect it and the elephant remains tied with the thread of love. Lord Kṛṣṇa for his love for the devotees goes to Vidur's home when hungry and the latter offers him beans of *sāg*, a green leafy vegetable. The Sikh of the Guru becoming black bee of the lotus feet of the Guru, ought to attain good fortune in the holy congregation. He should further know that cup of the love of the Lord is got after very hard labour.

ਪਉੜੀ ੨੬ (ਗੁਰੂ ਗੋਰ ਵਿੱਚ ਮੁਰਦਾ ਮੁਰੀਦ)

ਭਵਜਲ ਅੰਦਰਿ ਮਾਨਸਰੁ ਸਤ ਸਮੁੰਦੀ ਗਹਿਰ ਗੰਭੀਰਾ ।
 ਨਾ ਪਤਣੁ ਨਾ ਪਾਤਣੀ ਪਾਰਾਵਰੁ ਨ ਅੰਤੁ ਨ ਚੀਰਾ ।
 ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਵੰਝੀ ਹਾਥਿ ਨ ਧੀਰਕ ਧੀਰਾ ।
 ਹੋਰੁ ਨ ਕੋਈ ਅਪੜੈ ਹੰਸ ਚੁਗੰਦੇ ਮੋਤੀ ਹੀਰਾ ।
 ਸਤਿਗੁਰੁ ਸਾਂਗਿ ਵਰਤਦਾ ਪਿੰਡੁ ਵਸਾਇਆ ਫੇਰਿ ਅਹੀਰਾ ।
 ਚੰਦੁ ਅਮਾਵਸ ਰਾਤਿ ਜਿਉ ਅਲਖੁ ਨ ਲਖੀਐ ਮਛਲੀ ਨੀਰਾ ।
 ਮੁਏ ਮੁਰੀਦ ਗੋਰਿ ਗੁਰ ਪੀਰਾ ॥੨੬॥

Paurī 26 (Gurū gor vich muradā murīd)

*Bhavajal andari mānasaru sat samundī gahir gambhīrā.
 Nā patanu nā pātāṇī parāvāru na antu na chīrā.
 Nā beṛī na tulahaṛā vañjhī hāthi na dhīrak dhīrā.
 Hor na koī aparai haṁs chugande motī hīrā.
 Satiguru sāṅgi varatadā piṇḍu vasāiā pheri ahīrā.
 Chandu amāvas rāti jiu alakhu na lakhīai machhulī nīrā.
 Mue murīd gori gur pīrā.*

Paurī 26 (The dead disciple in the Guru-grave)

Deeper than the seven seas of the world is the mental world ocean known as Mānasarovar which has no wharf no boatman and no end or bound. To go across it there is neither vessel nor raft; neither barge pole no any one to console. None else can reach there except the swans who pick up pearls from there. The true Guru enacts his play and populates desolate places. Sometimes He hides himself like moon in *amāvasyā* (no moon night) or fish in water. Those who have become dead to their ego, they only absorb in the eternal trance in the from of the Guru.

ਪਉੜੀ ੨੭ (ਗੁਰਸਿੱਖਾਂ ਦੀ ਵੰਸ)

ਮਛੀ ਦੇ ਪਰਵਾਰ ਵਾਂਗਿ ਜੀਵਣਿ ਮਰਣਿ ਨ ਵਿਸਰੈ ਪਾਣੀ ।
 ਜਿਉ ਪਰਵਾਰੁ ਪਤੰਗ ਦਾ ਦੀਪਕ ਬਾਝੁ ਨ ਹੋਰ ਸੁ ਜਾਣੀ ।
 ਜਿਉ ਜਲ ਕਵਲੁ ਪਿਆਰੁ ਹੈ ਭਵਰ ਕਵਲ ਕੁਲ ਪ੍ਰੀਤਿ ਵਖਾਣੀ ।
 ਬੂੰਦ ਬਬੀਹੇ ਮਿਰਗ ਨਾਦੋਂ ਕੋਇਲ ਜਿਉ ਫਲ ਅੰਬਿ ਲੁਭਾਣੀ ।
 ਮਾਨ ਸਰੋਵਰੁ ਹੰਸੁਲਾ ਓਹੁ ਅਮੋਲਕ ਰਤਨਾ ਖਾਣੀ ।
 ਚਕਵੀ ਸੂਰਜ ਹੇਤੁ ਹੈ ਚੰਦ ਚਕੋਰੈ ਚੋਜ ਵਿਡਾਣੀ ।
 ਗੁਰਸਿਖ ਵੰਸੀ ਪਰਮ ਹੰਸ ਸਤਿਗੁਰ ਸਹਜਿ ਸਰੋਵਰੁ ਜਾਣੀ ।
 ਮੁਰਗਾਈ ਨੀਸਾਣੁ ਨੀਸਾਣੀ ॥੨੭॥

Paurī 27 (Gursikhān dī vaṁs)

*Machhī de paravār vāṅgi jīvaṇ maraṇi na visarai pāṇī.
 Jiu paravāru pataṅg dā dīpak bājhu na hor su jāṇī.
 Jiu jal kavalu piāru hai bhavar kaval kul prīti vakhāṇī.
 Būnd babihe mirag nād koil jiu phal ambi lubhāṇī.
 Mān sarovarū hansulā ohu amolak ratanā khāṇī.
 Chakavī sūraj het haī chand chakorai choj vidāṇī.
 Gursikh vaṁsī param haṁs satigur sahaji sarovarū jāṇī.
 Muragāī nīsāṇu nīsāṇī.*

Paurī 27 (Progeny of the Sikhs of Guru)

Gursikh is like the family of fish who whether dead or alive never forgets water. similarly to the moth family nothing but the flame of lamp is visible. As the water and the lotus love each other and the tales are told of the love between the black bee and the lotus; as the rain bird with the rain-drop of *svāti nakṣtr*, deer with music and the nightingale with mango fruit is attached; for swans the Mānasarovar is the mine of jewels; female reddy sheldrake loves sun; Indian red legged partidge's love with moon is praised; like wise, the Sikh of the Guru being the progeny of the swan of high order (*paramhaṁs*) accepts the true Guru as the tank of equipoise and like a waterfowl goes to face the world ocean (and goes across unwet).

ਪਉੜੀ ੨੮ (ਗੁਰਸਿੱਖਾਂ ਦੀ ਵੰਸ)

ਕਛੂ ਅੰਡਾ ਸੇਵਦਾ ਜਲ ਬਾਹਰਿ ਧਰਿ ਧਿਆਨੁ ਧਰੰਦਾ।
 ਕੂੰਜ ਕਰੇਂਦੀ ਸਿਮਰਣੇ ਪੂਰਣ ਬਚਾ ਹੋਇ ਉਡੰਦਾ।
 ਕੁਕੜੀ ਬਚਾ ਪਾਲਦੀ ਮੁਰਗਾਈ ਨੋ ਜਾਇ ਮਿਲੰਦਾ।
 ਕੋਇਲ ਪਾਲੈ ਕਾਵਣੀ ਲੋਹੁ ਲੋਹੁ ਰਲੈ ਰਲੰਦਾ।
 ਚਕਵੀ ਅਤੇ ਚਕੋਰ ਕੁਲ ਸਿਵ ਸਕਤੀ ਮਿਲਿ ਮੇਲੁ ਕਰੰਦਾ।
 ਚੰਦ ਸੂਰਜੁ ਸੇ ਜਾਣੀਅਨਿ ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਦਿਸੰਦਾ।
 ਗੁਰਮੁਖਿ ਮੇਲਾ ਸਚ ਦਾ ਕਵੀਆਂ ਕਵਲ ਭਵਰੁ ਵਿਗਸੰਦਾ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖੰਦਾ ॥੨੮॥

Paurī 28 (Gursikhān dī vaṁs)

*Kachhū aṇḍā seṁvadā jal bāhari dhari dhiānu dharandā.
 Kūñj karendī simaraṇo pūraṇ bachā hoi uḍandā.
 Kukarī bachā pālādī muragāī no jāi milandā.
 Koil pālai kāvaṇī lohū lohū ralai ralandā.
 Chakavī ate chakor kul siv sakatī mili melu karanda.
 Chand sūrajū se jaṇīani chhia ruti bārah māh disandā.
 Gurmukhi melā sach dā kavīān kaval bhavarī: vigasandā.
 Gurmukhi sukh phalu alakhu lakhandā.*

Paurī 28 (progeny of the Sikhs of Guru)

Tortoise hatches its eggs out side water and keeping track of those rears them up. By virtue of the mother's remembrance the young one of the heron bird starts flying in the sky. The kid of waterfowl is reared up by hen but ultimately it goes to meet its mother (waterfowl). The offsprings of nightingale are nurtured by female crow but finally the blood goes to meet the blood. Moving around in the illusions of Śiva and Śakti (maya) the female ruddy sheldrake and Indian red legged partridge also ultimately meet their beloved ones. Among the stars, the sun and the moon are perceptible throughout the six seasons and the twelve months. As the black bee is happy among lilies and lotuses, the *gurmukhs* get delighted to perceive the truth and attain the fruit of pleasures.

ਪਉੜੀ ੨੬ (ਦਾਵਾ ਕੋਕਾ)

ਪਾਰਸਵੰਸੀ ਕੋਇ ਕੈ ਸਭਨਾ ਧਾਤੂ ਮੇਲਿ ਮਿਲੰਦਾ।
 ਚੰਦਨ ਵਾਸੁ ਸੁਭਾਉ ਹੈ ਅਫਲ ਸਫਲ ਵਿਚਿ ਵਾਸੁ ਧਰੰਦਾ।
 ਲਖ ਤਰੰਗੀ ਗੰਗ ਹੋਇ ਨਦੀਆ ਨਾਲੇ ਗੰਗ ਹੋਵੰਦਾ।
 ਦਾਵਾ ਦੁਧੁ ਪੀਆਲਿਆ ਪਾਤਿਸਾਹਾ ਕੋਕਾ ਭਾਵੰਦਾ।
 ਲੂਣ ਖਾਇ ਪਾਤਿਸਾਹ ਦਾ ਕੋਕਾ ਚਾਕਰ ਹੋਇ ਵਲੰਦਾ।
 ਸਤਿਗੁਰ ਵੰਸੀ ਪਰਮ ਹੰਸੁ ਗੁਰੁ ਸਿਖ ਹੰਸ ਵੰਸੁ ਨਿਬਹੰਦਾ।
 ਪਿਅ ਦਾਦੇ ਦੇ ਰਾਹਿ ਚਲੰਦਾ ॥੨੬॥

Paurī 29 (Dāvā Kokā)

*Pāras vaṁsī hoi kai sabhanā dhātū meli milandā.
 Chandan vāsu subhāu hai aphal saphal vichi vāsu dharandā.
 Lakh taraṅgī Gaṅg hoi nadiā nāle Gaṅg havandā.
 Dāvā dudhu pīaliā pātisāhā kokā bhāvandā.
 Lūṇ khāi pātisāh da kokā chākar hoi valandā.
 Satigur vaṁsī param haṁsu guru sikh haṁs vaṁsu nibahandā.
 Pia dāde de rāhi chalandā.*

Paurī 29 (The claim of Kokā, the male nurse)

Being of a noble family, the philosopher's stone meets all the metals (and makes them gold). The nature of the sandal is fragrant and it makes all fruitless as well as fruitful trees fragrant. The Ganges is formed of many tributaries but meeting the Ganges they all become Ganges. Kokā's claim of having served as the milk giver to the king is liked by the king and Kokā also having eaten the salt of the royal household hovers around the king to serve him. The true Guru is of the lineage of the swans of high order and the Sikhs of the Guru also abide by the tradition of the swan family. Both follow the path shown by their forefathers.

ਪਉੜੀ ੩੦ (ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਪਰਖ ਵਿੱਚ ਸਿੱਖ ਪੂਰੇ ਉਤਰਦੇ ਹਨ)

ਜਿਉ ਲਖ ਤਾਰੇ ਚਮਕਦੇ ਨੇੜਿ ਨ ਦਿਸੈ ਰਾਤਿ ਅਨੇਰੇ ।
 ਸੂਰਜੁ ਬਦਲ ਛਾਇਆ ਰਾਤਿ ਨ ਪੁਜੈ ਦਿਹਸੈ ਫੇਰੇ ।
 ਜੇ ਗੁਰ ਸਾਂਗਿ ਵਰਤਦਾ ਦੁਬਿਧਾ ਚਿਤਿ ਨ ਸਿਖਾਂ ਕੇਰੇ ।
 ਛਿਅ ਰੁਤੀ ਇਕੁ ਸੁਝੁ ਹੈ ਘੁਘੁ ਸੁਝ ਨ ਸੁਝੈ ਹੇਰੇ ।
 ਚੰਦਮੁਖੀ ਸੂਰਜਮੁਖੀ ਕਵਲੈ ਭਵਰ ਮਿਲਨਿ ਚਉਫੇਰੇ ।
 ਸਿਵ ਸਕਤੀ ਨੇ ਲੰਘਿ ਕੈ ਸਾਧਸੰਗਤਿ ਜਾਇ ਮਿਲਨਿ ਸਵੇਰੇ ।
 ਪੈਰੀ ਪਵਣਾ ਭਲੇ ਭਲੇਰੇ ॥੩੦॥

***Paurī 30 (Satigurū jī dī parakh vich
 Sikh pūre utarade han)***

*Jiu lakh tāre chamakade nerī na disai rāti anere.
 Sūraju badal chhāiā rāti na pujai dihasai phere.
 Je gur sāngi varatadā dubidhā chiti na sikhān kere.
 Chhia rutī iku sujhu hai ghughū sujh na sujhai here.
 Chandamukhī sūrajamukhī kavalai bhavar milani chauphere.
 Siv sakatī no laṅghi kai sādh saṅgati jāi milani savere.
 Pairī pavanā bhale bhalere.*

Paurī 30 (The Sikhs pass the test given by the true Guru)

Despite millions of stars shine in the sky in the darkness of night yet things are not visible even if they are kept near by. On the other hand even coming of the sun under the clouds, their shadow can't change day into night. Even if the Guru enacts any sham, the doubts are not created in the mind of the Sikhs. In all the six seasons, the same sun remains in the sky but the owl cannot see it. But lotus blossoms in the sunlight as well as in the moonlit night and the black bee starts hovering around it (because they love lotus and not the sun or the moon). Despite the illusive phenomena created by maya (i.e. Śiva and Śakti) the Sikhs of the Guru, come to join the holy congregation in the ambrosial hours. Reaching there they touch the feet of one and all good and the better one.

ਪਉੜੀ ੩੧ (ਦੁਨਿਆਵੀ ਪਾਤਸ਼ਾਹ ਤੇ ਸਚੇ ਪਾਤਿਸ਼ਾਹ ਵਿੱਚ ਫਰਕ)

ਦੁਨੀਆਵਾ ਪਾਤਿਸ਼ਾਹੁ ਹੋਇ ਦੇਇ ਮਰੈ ਪੁਤੈ ਪਾਤਿਸ਼ਾਹੀ ।
 ਦੋਹੀ ਫੇਰੈ ਆਪਣੀ ਹੁਕਮੀ ਬੰਦੇ ਸਭ ਸਿਪਾਹੀ ।
 ਕੁਤਬਾ ਜਾਇ ਪੜਾਇਦਾ ਕਾਜੀ ਮੁਲਾਂ ਕਰੈ ਉਗਾਹੀ ।
 ਟਕਸਾਲੈ ਸਿਕਾ ਪਵੈ ਹੁਕਮੈ ਵਿਚਿ ਸੁਪੇਦੀ ਸਿਆਹੀ ।
 ਮਾਲੁ ਮੁਲਕੁ ਅਪਣਾਇਦਾ ਤਖਤ ਬਖਤ ਚੜ੍ਹਿ ਬੇਪਰਵਾਹੀ ।
 ਬਾਬਾਣੈ ਘਰਿ ਚਾਲ ਹੈ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਨਿਬਾਹੀ ।
 ਇਕ ਦੋਹੀ ਟਕਸਾਲ ਇਕ ਕੁਤਬਾ ਤਖਤੁ ਸਚਾ ਦਰਗਾਹੀ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਦਾਇ ਇਲਾਹੀ ॥੩੧॥

**Paurī 31 (Duniāvī pātasāh te
 sache pātisāh vich pharak)**

*Duniāvā pātisāhu hoi dei marai putai pātisāhī.
 Dohī pherai āpanī hukamī bande sabh sipāhī.
 Kutabā jāi parāidā kājī mulān karai ugāhī.
 Takasālai sikā pavai hukamai vichi supedī siāhī.
 Mālu mulaku apanāidā takhat bakhat charhī beparavāhī.
 Bābānai ghari chāl hai gurmukhi gādī rāhu nibāhī.
 Ik dohī takasāl ik kutabā takhatu sachā daragāhī.
 Gurmukhi sukh phalu dādi ilāhī.*

**Paurī 31 (The difference between
 the spiritual and the temporal kings)**

The temporal king dies after handing over the kingdom to his son. He establishes his sway over the world and all his soldiers obey him. In the mosque he orders prayers to be said in his name and *qāzīs* and the *mullahs* (spiritual persons in the religious orders of Islām) testify for him. From the mint comes out the coin in his name and every right and wrong is committed at his order. He controls the property and wealth of the country and sits on the throne caring for none. (However) The tradition of the House of the Guru is that the high way shown by earlier Gurus is followed. In this tradition only the one primal Lord is applauded; the mint (holy congregation) is one here; the sermon (of Nām) is one and the true throne (the spiritual seat) is also one here. Justice of the Lord is such that this fruit of pleasure is given to the *gurmukhs* by the supreme Lord.

ਪਉੜੀ ੩੨ (ਗੁਰੂ ਤੋਂ ਬਾਗੀ ਦੀ ਦੁਰਦਸ਼ਾ)

ਜੇ ਕੋ ਆਪੁ ਗਣਾਇ ਕੇ ਪਾਤਿਸਾਹਾਂ ਤੇ ਆਕੀ ਹੋਵੈ ।
 ਹੁਇ ਕਤਲਾਮੁ ਹਰਾਮਖੋਰੁ ਕਾਨੁ ਨ ਖਫਣੁ ਚਿਤਾ ਨ ਟੋਵੈ ।
 ਟਕਸਾਲਹੁ ਬਾਹਰਿ ਘੜੈ ਖੋਟੈਹਾਰਾ ਜਨਮੁ ਵਿਗੋਵੈ ।
 ਲਿਬਾਸੀ ਫੁਰਮਾਣੁ ਲਿਖਿ ਹੋਇ ਨੁਕਸਾਨੀ ਅੰਝੁ ਰੋਵੈ ।
 ਗਿਦੜ ਦੀ ਕਰਿ ਸਾਹਿਬੀ ਬੋਲਿ ਕੁਬੋਲੁ ਨ ਅਬਿਚਲੁ ਹੋਵੈ ।
 ਮੁਹਿ ਕਾਲੈ ਗਦਹਿ ਚੜ੍ਹੈ ਰਾਉ ਪੜੇ ਵੀ ਭਰਿਆ ਧੋਵੈ ।
 ਦੂਜੈ ਭਾਇ ਕੁਥਾਇ ਖਲੋਵੈ ॥੩੨॥

Paurī 32 (Guru ton bāgī dī durdaśā)

*Je ko āpu ganāi kai pātisāhān te ākī hovai.
 Hui katalāmu harāmkhōru kāṭhu na khaphaṇu chitā na ṭovai.
 Takasālahu bāhari gharai khoṭaihārā janamu vigovai.
 Libāsī phuramāṇu likhi hoi nukasānī añjhū rovai.
 Gidaṛ dī kari sāhibī boli kubolu na abichalu hovai.
 Muhi kālai gadahi charhai rāu paṛe vī bhariā dhovai.
 Dūjai bhāi kuthāi khalovai.*

Paurī 32 (Miserable plight of the apostate)

If someone in his pride stands opposed to the king, he is killed and considering him a bastard pyre, coffin or grave are not available to him. Out side the mint one who is coining fake coins is losing his life in vain (because when caught he will be punished). Giver of the false commands also weeps tearfully when caught. A jackal pretending to be a lion may pose to be a commander but cannot hide his true howl (and is caught). Similarly, the liar when caught is made to mount the ass and dust is thrown on his head. He washes himself in his tears. This way, the man absorbed in the duality reaches the wrong place.

ਪਉੜੀ ੩੩ (ਗੁਰੂ-ਬੰਸਾਵਲੀ ਦੀ ਹਉਮੈ)

ਬਾਲ ਜਤੀ ਹੈ ਸਿਰੀਚੰਦੁ ਬਾਬਾਣਾ ਦੇਹੁਰਾ ਬਣਾਇਆ ।
 ਲਖਮੀਦਾਸਹੁ ਧਰਮਚੰਦ ਪੋਤਾ ਹੁਇ ਕੈ ਆਪੁ ਗਣਾਇਆ ।
 ਮੰਜੀ ਦਾਸੁ ਬਹਾਲਿਆ ਦਾਤਾ ਸਿਧਾਸਣ ਸਿਖਿ ਆਇਆ ।
 ਮੋਹਣੁ ਕਮਲਾ ਹੋਇਆ ਚਉਬਾਰਾ ਮੋਹਰੀ ਮਨਾਇਆ ।
 ਮੀਣਾ ਹੋਆ ਪਿਰਥੀਆ ਕਰਿ ਕਰਿ ਤੋਢਕ ਬਰਲ ਚਲਾਇਆ ।
 ਮਹਾਦੇਉ ਅਹੰਮੇਉ ਕਰਿ ਕਰਿ ਬੇਮੁਖੁ ਪੁਤਾ ਭਉਕਾਇਆ ।
 ਚੰਦਨ ਵਾਸੁ ਨ ਵਾਸ ਬੋਹਾਇਆ ॥੩੩॥

Paurī 33 (Gurū baṁsāvalī dī haumai)

*Bāl jatī hai Sirīchandu bābāṇā dehurā baṇāiā.
 Lakhamīdāsahu Dharam Chand potā hui kai āpu gaṇāiā.
 Mañjī dās bahāliā dātā sidhāsaṁ sikhi āiā.
 Mohaṇu kamalā hoiā chaubārā Moharī manāiā.
 Mīṇā hoā pirathīā kari kari toṇḍhak baralu chalāiā.
 Mahādeu ahameu kari kari bemukhu putāṁ bhaukāiā.
 Chanadan vāsu na vās bohāiā.*

Paurī 33 (The ego of the Guru's progeny)

Sirīchand (the elder son of Guru Nānak) is celebrate since childhood who has constructed the monument (in memory) of Guru Nānak. Dharam chand son of Lakṣamī Dās (second son of Guru Nānak) also made display of his egotism. Guru Aṅgad's one son Dāsū was made to sit on the seat of Guruship and the second son Dātū also learnt to sit in the *siddh* posture i.e. both the sons of Guru Aṅgad Dev were pretender Guru and during the time of third Guru Amar Dās they tried their best to attract the devotees of the House of the Guru. Mohan (son of Guru Amar Dās) got afflicted and Moharī (the second son) lived in a lofty house and started getting served by the people. Prithīchand (son of Guru Rām Dās) came out as dissembling scoundrel and using his oblique nature spread his mental sickness all round. Mahādev (another son of Guru Rām Dās) was egotist who was also led astray. They all were like bamboos who though lived near sandal – Guru, yet could not become fragrant.

ਪਉੜੀ ੩੪ (ਗੁਰਿਆਈ ਦੀ ਪੀਹੜੀ)

ਬਾਬਾਣੀ ਪੀੜੀ ਚਲੀ ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ।
 ਗੁਰ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗੁ ਤੇ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਭਾਇਆ।
 ਅਮਰਦਾਸੁ ਗੁਰ ਅੰਗਦਹੁ ਸਤਿਗੁਰੁ ਤੇ ਸਤਿਗੁਰੁ ਸਦਾਇਆ।
 ਗੁਰੁਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ਗੁਰੁ ਸੇਵਾ ਗੁਰੁ ਹੋਇ ਸਮਾਇਆ।
 ਰਾਮਦਾਸਹੁ ਅਰਜਨੁ ਗੁਰੁ ਅੰਮ੍ਰਿਤ ਬ੍ਰਿਖਿ ਅੰਮ੍ਰਿਤ ਫਲੁ ਲਾਇਆ।
 ਹਰਿਗੋਵਿੰਦੁ ਗੁਰੁ ਅਰਜਨਹੁ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ।
 ਸੁਝੈ ਸੁਝ ਨ ਲੁਕੈ ਲੁਕਾਇਆ ॥੩੪॥

Paurī 34 (Guriāī dī pīharī)

*Bābāṇī pīṛī chālī gur chelā parachā parachāiā.
 Guru Aṅgadu guru aṅgu te guru chelā chelā guru bhāiā.
 Amar Dāsu gur Aṅgadahu satiguru te satigurū sadāiā.
 Guru Amrahu guru Rām Dāsu gur sevā guru hoi samāiā.
 Rām Dāsahu Arjanu gurū amrit brikhi amrit phalu lāiā.
 Hargovindu guru Arjanahu ādi purakh ādesu karāiā.
 Sujhai sujh na lukai lukāiā.*

Paurī 34 (Lineage of the Guruship)

The line of Bābā Nānak increased and the love between Guru and disciples further developed. Guru Aṅgad came of the limb of Guru Nānak and the disciple became fond of Guru and the Guru of the disciple. From Guru Aṅgad came out Amar Dās who was accepted Guru after Guru Aṅgad Dev. From Guru Amar Dās came Guru Rām Dās who through his service to the Guru absorbed in the Guru himself. From Guru Rām Dās emerged Guru Arjan Dev as if from the ambrosial tree was produced ambrosia. Then from Guru Arjan Dev was born Guru Hargobind who also preached and spread the message of the primal Lord. The sun is ever perceptible; it cannot be concealed by any one.

ਪਉੜੀ ੩੫ (ਕੁਦਰਤ ਵਰਣਨ)

ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰਿ ਕੀਆ ਪਾਸਾਰਾ ।
 ਕੁਦਰਤਿ ਅਤੁਲ ਨ ਤੋਲੀਐ ਤੁਲਿ ਨ ਤੋਲ ਨ ਤੋਲਣਹਾਰਾ ।
 ਸਿਰਿ ਸਿਰਿ ਲੇਖੁ ਅਲੇਖ ਦਾ ਦਾਤਿ ਜੋਤਿ ਵਡਿਆਈ ਕਾਰਾ ।
 ਲੇਖੁ ਅਲਖੁ ਨ ਲਖੀਐ ਮਸੁ ਨ ਲੇਖਣਿ ਲਿਖਣਿਹਾਰਾ ।
 ਰਾਗ ਨਾਦ ਅਨਹਦੁ ਧੁਨੀ ਓਅੰਕਾਰੁ ਨ ਗਾਵਣਹਾਰਾ ।
 ਖਾਣੀ ਬਾਣੀ ਜੀਅ ਜੰਤੁ ਨਾਵ ਥਾਵ ਅਣਗਣਤ ਅਪਾਰਾ ।
 ਇਕੁ ਕਵਾਉ ਅਮਾਉ ਹੈ ਕੇਵਡੁ ਵਡਾ ਸਿਰਜਣਹਾਰਾ ।
 ਸਾਧਸੰਗਤਿ ਸਤਿਗੁਰ ਨਿਰੰਕਾਰਾ ॥੩੫॥੨੬॥ਛਵੀਹ॥

Paurī 35 (Kudarat varāṇan)

*Ik kavāu pasāu kari Oaṅkāri kiā pāsārā.
 Kudarati atul na tolīai tuli na tol na tolaṇahārā.
 Siri siri lekhu alekh dā dāti jotī vadiāi kārā.
 Lekhu alakhu na lakhīai masu na lekhaṇi likhaṇi hārā.
 Rāg nād anahadu dhunī Oaṅkāru na gāvaṇahārā.
 Khāṇī bāṇī jīa jantu nāv thāv aṇagaṇat apārā.
 Iku kavāu amāu hai kevaḍu vḍā sirajāṇahārā.
 Sādh saṅgati satigur niraṅkāra.*

Paurī 35 (Description of the power of the Lord)

From one sound, the Oaṅkar created the entire creation. His sport of creation is immeasurable. None is there who can take its measure. The writ has been inscribed on the forehead of each creature; light, grandeur and actions are all due to His grace. His writ is imperceptible; the writer and His ink are also invisible. Various musics, tones and rhythms are ever on but even then the Oaṅkar cannot be properly serenaded. Mines, speeches, creatures, names and places are infinite and uncountable. His one sound is beyond all limits; how expansive that creator is cannot be explained. That true Guru, formless Lord is there and available in the holy congregation (alone).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਲੇਲਾ ਮਜਨੂੰ ਆਦਿ ਪ੍ਰੇਮੀ)

ਲੇਲੈ ਮਜਨੂੰ ਆਸਕੀ ਚਹੁ ਚਕੀ ਜਾਤੀ ।
 ਸੋਰਠਿ ਬੀਜਾ ਗਾਵੀਐ ਜਸੁ ਸੁਘੜਾ ਵਾਤੀ ।
 ਸਸੀ ਪੁੰਨੂੰ ਦੋਸਤੀ ਹੁਇ ਜਾਤਿ ਅਜਾਤੀ ।
 ਮੇਹੀਵਾਲ ਨੇ ਸੋਹਣੀ ਨੈ ਤਰਦੀ ਰਾਤੀ ।
 ਰਾਝਾ ਹੀਰ ਵਖਾਣੀਐ ਓਹੁ ਪਿਰਮ ਪਰਾਤੀ ।
 ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਗਾਵਨਿ ਪਰਭਾਤੀ ॥ ੧ ॥

1 Oaṅkār satigur prasādi

Paurī 1 (Lelā Majanūn ādi premī)

Lelai Majanūn āsaki chahu chaki jāti.
Sorathi Bījā gāvīai jasu sugharā vātī.
Sasī Punnun dosatī hui jāti ajātī.
Mehivāl no Sohanī nai taradī rātī.
Rāñjhā Hīr vakhāñīai ohu pīram parātī.
Pīr muridā pīraharī gāvani parabhātī.

*One Oaṅkār, the primal energy, realized through
 the grace of divine preceptor*

Paurī 1 (Lailā Majanū, the lovers)

The lovers Lailā and Majanū are well known in all the quarters of the world. The excellent song of Sorath and Bījā is sung in every direction. The love of Sassī and Punnūn, though of different castes, is everywhere spoken of. The fame of Sohanī who used to swim the Chenāb river in the night to meet Mahivāl is well known. Rāñjhā and Hīr are renowned for the love they bore each other. But superior to all is the love the disciples bear for their Guru. They sing it at the ambrosial hour of morning.

ਪਉੜੀ ੨ (ਮੁਰੀਦਾਂ ਦੀ ਪ੍ਰੀਤਿ)

ਅਮਲੀ ਅਮਲੁ ਨ ਛਡਨੀ ਹੁਇ ਬਹਨਿ ਇਕਠੇ ।
ਜਿਉ ਜੁਏ ਜੁਆਰੀਆ ਲਗਿ ਦਾਵ ਉਪਠੇ ।
ਚੋਰੀ ਚੋਰ ਨ ਪਲਰਹਿ ਦੁਖ ਸਹਨਿ ਗਰਠੇ ।
ਰਹਨਿ ਨ ਗਣਿਕਾ ਵਾੜਿਅਹੁ ਵੇਕਰਮੀ ਲਠੇ ।
ਪਾਪੀ ਪਾਪੁ ਕਮਾਵਦੇ ਹੋਇ ਫਿਰਦੇ ਨਠੇ ।
ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਸਭ ਪਾਪ ਪਣਠੇ ॥ ੨ ॥

Paurī 2 (Murīdā dī prīti)

Amalī amalu na chhadanī hui bahani ikat̥he.

Jiū jūe jūārīā lagi dāv upat̥he.

Chorī chor na palarahi dukh sahani garat̥he.

Rahani na ganikā vāṛiahu vekaramī lat̥he.

Pāpī pāpu kamāvade hoi phirade nat̥he.

Pīr murīdā pirahṛī sabh pāp paṇat̥he.

Paurī 2 (Love of the disciples)

Opium-eaters eschew not opium and sit down together to eat it. Gamblers indulge in play and lose their stakes. Thieves do not abandon thieving and suffer punishment when caught. The evil-doers do not remain away from the house of the ill-repute women though they sell off even their clothes to provide for them. Sinners commit sin and abscond to avoid punishment. But, contrary to all these, the Sikhs of the Guru, (whose companionship is far from being injurious) love their Gurū, and he absolves them of all their sins.

ਪਉੜੀ ੩ (ਮੁਰੀਦਾਂ ਦੀ ਪ੍ਰੀਤਿ)

ਭਵਰੈ ਵਾਸੁ ਵਿਣਾਸੁ ਹੈ ਫਿਰਦਾ ਫੁਲਵਾੜੀ ।
 ਜਲੈ ਪਤੰਗੁ ਨਿਸੰਗੁ ਹੋਇ ਕਰਿ ਅਖਿ ਉਘਾੜੀ ।
 ਮਿਰਗ ਨਾਦਿ ਬਿਸਮਾਦੁ ਹੋਇ ਫਿਰਦਾ ਉਜਾੜੀ ।
 ਕੁੰਡੀ ਫਾਥੇ ਮਛ ਜਿਉ ਰਸਿ ਜੀਭ ਵਿਗਾੜੀ ।
 ਹਾਥਣਿ ਹਾਥੀ ਫਾਹਿਆ ਦੁਖ ਸਹੈ ਦਿਹਾੜੀ ।
 ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਲਾਇ ਨਿਜ ਘਰਿ ਤਾੜੀ ॥ ੩ ॥

Paurī 3 (Murīdān dī prīti)

Bhavarai vāsu viṇāsu hai phiradā phulavārī.
Jalai pataṅgu nisaṅgu hoi kari akhi ughārī.
Mirag nādi bisamādu hoi phiradā ujārī.
Kuṇḍī phāthe machh jiu rasi jībh vigārī.
Hāthani hāthī phāhiā dúkh sahai dihārī.
Pīr murīdā pirahārī lāi nij ghari tāṛī.

Paurī 3 (Love of the disciples)

The black bee gets perished while enjoying the fragrance in the garden.
 Moth fearlessly burns itself on the flame but goes on beholding in the face
 of the flame up to last. Overwhelmed by melody, the deer goes on
 wandering in the forests. Overpowered by the taste of tongue, the fish
 itself catches the hook. Out of lust for its female, the male elephant gets
 caught and bears sufferings for the rest of life. Likewise, the Sikhs of the
 Guru love their Guru and stabilize themselves in their true selves.

ਪਉੜੀ ੪ (ਗੁਰ ਸਿੱਖ ਪ੍ਰੀਤਿ)

ਚੰਦ ਚਕੋਰ ਪਰੀਤ ਹੈ ਲਾਇ ਤਾਰ ਨਿਹਾਲੇ ।
 ਚਕਵੀ ਸੂਰਜ ਹੇਤ ਹੈ ਮਿਲਿ ਹੋਨਿ ਸੁਖਾਲੇ ।
 ਨੇਹੁ ਕਵਲ ਜਲ ਜਾਣੀਐ ਖਿੜਿ ਮੁਹ ਵੇਖਾਲੇ ।
 ਮੋਰ ਬਬੀਹੇ ਬੋਲਦੇ ਵੇਖਿ ਬਦਲ ਕਾਲੇ ।
 ਨਾਰਿ ਭਤਾਰ ਪਿਆਰੁ ਹੈ ਮਾਂ ਪੁਤ ਸਮਾਲੇ ।
 ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਓਹੁ ਨਿਬਹੈ ਨਾਲੇ ॥ ੪ ॥

Paurī 4 (Gursikh prīti)

Chand chakor parī hai lāi tār nihāle.
Chakavī sūraj het hai mili honi sukhāle.
Nehu kaval jal jāṇīai khīṛ muh vekhāle.
Mor babihe bolade vekhi badal kāle.
Nārī bhatār piāru hai mān put samhāle.
Pīr murīdā piraharī ohu nibhahai nāle.

Paurī 4 (Love of a Gursikh)

Red-legged partridge (*chakor*) loves moon and hence stares at it without even losing its glance. Ruddy sheldrake (*chakavī*) loves sun, and in sunlight, meeting its beloved feels elated. Lotus loves water and shows the water its blossomed face. Rain birds and peacocks also shriek when they see the clouds. Wife loves her husband and mother takes care of the son. Similarly the Sikh loves Guru and this love accompanies him to the end.

ਪਉੜੀ ੫ (ਪੀਰ ਮੁਰੀਦ ਦੀ ਪ੍ਰੀਤਿ)

ਰੂਪੈ ਕਾਮੈ ਦੋਸਤੀ ਜਗ ਅੰਦਰਿ ਜਾਣੀ ।
 ਭੁਖੈ ਸਾਦੈ ਗੰਢੁ ਹੈ ਓਹੁ ਵਿਰਤੀ ਹਾਣੀ ।
 ਘੁਲਿ ਮਿਲਿ ਮਿਚਲਿ ਲਬਿ ਮਾਲਿ ਇਤੁ ਭਰਮਿ ਭੁਲਾਣੀ ।
 ਉਘੈ ਸਉੜਿ ਪਲੰਘ ਜਿਉ ਸਭਿ ਰੈਣਿ ਵਿਹਾਣੀ ।
 ਸੁਹਣੇ ਸਭ ਰੰਗ ਮਾਣੀਅਨਿ ਕਰਿ ਚੋਜ ਵਿਡਾਣੀ ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਓਹੁ ਅਕਥ ਕਹਾਣੀ ॥ ੫ ॥

Paurī 5 (Pīr murīd dī prīti)

Rūpai kāmāi dosatī jag andari jāṇī.
Bhukhai sādai gaṇḍu hai ohu viratī hāṇī.
Ghulimili michali labi māli itu bharami bhulāṇī.
Ughai saurī palāṅgh jiu sabhi raini vihāṇī.
Suḥaṇe sabh raṅg māṇīāni kari choj vidāṇī.
Pīr murīdān pīraharī ohu akath kahāṇī.

Paurī 5 (Love between Sikh and the Guru)

Friendship of beauty and lust is known all over the world. And this is very practical that hunger and taste are complementry. Greed and wealth also mix up with each other and remain deluded. For a dozing person, even a small cot is a pleasure to pass the night. In the dream, one enjoys every colour of events. Likewise, indescribable is the story of the love of the Sikh and the Guru.

ਪਉੜੀ ੬ (ਪੀਰ ਮੁਰੀਦ ਦੀ ਪ੍ਰੀਤ)

ਮਾਨ ਸਰੋਵਰ ਹੰਸਲਾ ਖਾਇ ਮਾਣਕ ਮੋਤੀ ।
 ਕੋਇਲ ਅੰਬ ਪਰੀਤਿ ਹੈ ਮਿਲ ਬੋਲ ਸਰੋਤੀ ।
 ਚੰਦਨ ਵਾਸੁ ਵਣਾਸੁਪਤਿ ਹੋਇ ਪਾਸ ਖਲੋਤੀ ।
 ਲੋਹਾ ਪਾਰਸਿ ਭੇਟਿਐ ਹੋਇ ਕੰਚਨ ਜੋਤੀ ।
 ਨਦੀਆਂ ਨਾਲੇ ਗੰਗ ਮਿਲਿ ਹੋਨਿ ਛੋਤ ਅਛੋਤੀ ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਇਹ ਖੋਪ ਸਓਤੀ ॥ ੬ ॥

Paurī 6 (Pīr murīd dī prīti)

Mānasarovar haṁsalā khāi māṇak motī.
Koīl amb parītī hai mil bol sarotī.
Chandan vāsu vaṇāsupatī hoi pās khalotī.
Lohā pārasī bhetīai hoi kañchan jotī.
Nadīā nāle Gaṅg mili honi chhot achhotī.
Pīr murīdān pīraharī ih khep saotī.

Paurī 6 (Love between the Sikh and the Guru)

The swan of Mānsarovar picks up only pearls and jewels. The nightingale and mango tree bear love for each other, and hence it sings thereupon. The sandal loves whole vegetation, and whosoever is near it, becomes fragrant. Touching the philosopher's stone the iron brightens like gold. Even the defiled streams, meeting the Ganges, become sacred. Such is also the love between the Sikh and the Guru, and to a Sikh, this is most priceless commodity.

ਪਉੜੀ ੭ (ਸੱਚਾ ਸਾਕ)

ਸਾਹੁਰੁ ਪੀਹਰੁ ਪਖ ਤ੍ਰੈ ਘਰੁ ਨਾਨੇਹਾਲਾ ।
 ਸਹੁਰਾ ਸਸੁ ਵਖਾਣੀਐ ਸਾਲੀ ਤੈ ਸਾਲਾ ।
 ਤਾ ਪਿਉ ਭੈਣਾ ਭਾਇਰਾ ਪਰਵਾਰੁ ਦੁਰਾਲਾ ।
 ਨਾਨਾ ਨਾਨੀ ਮਾਸੀਆ ਮਾਮੇ ਜੰਜਾਲਾ ।
 ਸੁਇਨਾ ਰੁਪਾ ਸੰਜੀਐ ਹੀਰਾ ਪਰਵਾਲਾ ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਏਹੁ ਸਾਕੁ ਸੁਖਾਲਾ ॥ ੭ ॥

Paurī 7 (Sachā sāk)

Sāhur pīhar pakh trai gharu nānehālā.
Sahurā sasu vakhāṇīai sālī tai sālā.
Mā piu bhainā bhāirā paravāru durālā.
Nānā nānī māsīā māme jañjālā.
Suinā rupā sañjīai hīrā paravālā.
Pīr murīdān piraharī ehu sāku sukhālā.

Paurī 7 (True relationship)

There are three types of relationship - first those of father, mother, sister, brother and their offspring and alliances; second, mother's father, mother's mother, mother's sisters, mother's brothers; third, father-in-law, mother-in-law, brother-in-law, and sister-in-law. For them, gold, silver, diamonds, and corals are amassed. But dearer than all is the love of the Guru's Sikhs for the Guru, and, this is the relationship which brings happiness.

ਪਉੜੀ ੮ (ਸੱਚਾ ਕੰਮ)

ਵਣਜੁ ਕਰੈ ਵਾਪਾਰੀਆਂ ਤਿਤੁ ਲਾਹਾ ਤੇਟਾ।
 ਕਿਰਸਾਣੀ ਕਿਰਸਾਣੁ ਕਰਿ ਹੋਇ ਦੁਬਲਾ ਮੋਟਾ।
 ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਰਣਿ ਖਾਂਦਾ ਚੋਟਾ।
 ਰਾਜੁ ਜੋਗੁ ਸੰਸਾਰੁ ਵਿਚਿ ਵਣ ਖੰਡ ਗੜ ਕੋਟਾ।
 ਅੰਤਿ ਕਾਲਿ ਜਮ ਜਾਲੁ ਪੈ ਪਾਏ ਫਲ ਫੋਟਾ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਹੁਇ ਕਦੇ ਨ ਤੇਟਾ ॥ ੮ ॥

Paurī 8 (Sachā kamm)

*Vaṇaj karai vāpārīā titu lāhā toṭā.
 Kirasāṇṇi kirasāṇu kari hoi dubalā moṭā.
 Chākaru lagai chākarī raṇi khāṇḍā choṭā.
 Rāj jogu saṁsāru vichī vaṇ khaṇḍi gaṛ koṭā.
 Anti kāli jam jālu pāi pāe phal photoṭā.
 Pīr murīdān pīraharī hui kade na toṭā.*

Paurī 8 (The true business)

The trader trades and he earns profits as well as loss. The farmer cultivates and thus increases or decreases. The servant serves and gets blows in the battlefield. The results of ruling, living as a yogi, residing in the world, forest and forts are such that ultimately man is caught in the web of *yama* i.e. he goes on transmigrating. But such is love between the Sikh and his Guru that loss is never suffered.

ਪਉੜੀ ੯ (ਸੱਚਾ ਭੋਗ)

ਅਖੀ ਵੇਖਿ ਨ ਰਜੀਆ ਬਹੁ ਰੰਗ ਤਮਾਸੇ।
 ਉਸਤਤਿ ਨਿੰਦਾ ਕੰਨਿ ਸੁਣਿ ਰੋਵਣਿ ਤੈ ਹਾਸੇ।
 ਸਾਦੀ ਜੀਭ ਨ ਰਜੀਆ ਕਰਿ ਭੋਗ ਬਿਲਾਸੇ।
 ਨਕ ਨ ਰਜਾ ਵਾਸੁ ਲੈ ਦੁਰਗੰਧ ਸੁਵਾਸੇ।
 ਰਜਿ ਨ ਕੋਈ ਜੀਵਿਆ ਕੂੜੇ ਭਰਵਾਸੇ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸਚੀ ਰਹਰਾਸੇ ॥ ੯ ॥

Paurī 9 (Sachā bhog)

Akhī vekhi na rajīā bahu raṅg tamāse.
Usatati nindā kani suṇi rovaṇi tai hāse.
Sādīn jībh na rajīā kari bhog bilāse.
Nak na rajā vāsu lai duragandh suvāse.
Raji na koī jīviā kūṛe bharavāse.
Pīr murīdān pīraharī sachī raharāse.

Paurī 9 (True enjoyment)

The eyes are not satisfied with beholding sights and exhibitions; the ears are not satisfied with hearing praise or blame, mourning or rejoicing; the tongue is not satisfied with eating what affords pleasure and delight; the nose is not contented with good or evil odour; nobody is satisfied with his span of life, and everyone entertains false hopes. But the Sikhs are satisfied with the Guru and theirs is the true love and delight.

ਪਉੜੀ ੧੦ (ਸੱਚੀ ਅੰਗ ਸਫਲਤਾ)

ਪ੍ਰਿਗੁ ਸਿਰੁ ਜੋ ਗੁਰ ਨ ਨਿਵੈ ਗੁਰ ਲਗੈ ਨ ਚਰਣੀ।
 ਪ੍ਰਿਗੁ ਲੋਇਣਿ ਗੁਰ ਦਰਸ ਵਿਣੁ ਵੇਖੈ ਪਰ ਤਰਣੀ।
 ਪ੍ਰਿਗੁ ਸਰਵਣਿ ਉਪਦੇਸ ਵਿਣੁ ਸੁਣਿ ਸੁਰਤਿ ਨ ਧਰਣੀ।
 ਪ੍ਰਿਗੁ ਜਿਹਬਾ ਗੁਰ ਸਬਦ ਵਿਣੁ ਹੋਰ ਮੰਤ੍ਰ ਸਿਮਰਣੀ।
 ਵਿਣੁ ਸੇਵਾ ਪ੍ਰਿਗੁ ਹਥ ਪੈਰ ਹੋਰ ਨਿਹਫਲ ਕਰਣੀ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸੁਖ ਸਤਿਗੁਰ ਸਰਣੀ ॥ ੧੦ ॥

Paurī 10 (Sachī aṅg saphalatā)

Dhrigu siru jo gur na nivai gur lagai na charaṇī.
Dhrigu loiṇi gur daras viṇu vekhai par taraṇī.
Dhrig saravaṇi upades viṇu suṇi surati na dharāṇī.
Dhrigu jīhabā gur sabad viṇu hor mantr simaraṇī.
Viṇu sevā dhrigu hath pair hor nihaphal karaṇī.
Pīr murīdāṅ piraharī sukh satigur saraṇī.

Paurī 10 (Worth of the limbs)

Cursed is the head that bows not before the Guru and touches not his feet. Cursed are the eyes who instead of beholding the Guru behold another's wife. Those ears are (also) cursed which do not listen to the sermon of the Guru and do not concentrate upon it. Cursed is that tongue which recites mantras other than the word of the Guru. Without service, cursed are the heads, and feet, and useless are other deeds. The (true) love is there between the Sikh and the Guru and the real delight is there in the shelter of the Guru.

ਪਉੜੀ ੧੧ (ਸੱਚੀ ਲਗਨ)

ਹੋਰਤੁ ਰੰਗਿ ਨ ਰਚੀਐ ਸਭੁ ਕੂੜੁ ਦਿਸੰਦਾ ।
 ਹੋਰਤੁ ਸਾਦਿ ਨ ਲਗੀਐ ਹੋਇ ਵਿਸੁ ਲਗੰਦਾ ।
 ਹੋਰਤੁ ਰਾਗ ਨ ਰੀਝੀਐ ਸੁਣਿ ਸੁਖ ਨ ਲਹੰਦਾ ।
 ਹੋਰਤੁ ਬੁਰੀ ਕਰਤੂਤਿ ਹੈ ਲਗੈ ਫਲੁ ਮੰਦਾ ।
 ਹੋਰਤੁ ਪੰਥਿ ਨ ਚਲੀਐ ਠਗੁ ਚੋਰੁ ਮੁਹੰਦਾ ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸਚੁ ਸਚਿ ਮਿਲੰਦਾ ॥ ੧੧ ॥

Paurī 11 (Sachī lagan)

Horatu raṅg na rachīai sabh kūru disandā.
Horatu sādi na lagīai hoi visu lagandā.
Horatu rāg na rījhīai suṇi sukh na lahandā.
Horu burī karatūti hai lagai phalu mandā.
Horatu panthi na chalīai ṭhagu choru muhandā.
Pīr murīdān piraharī sachu sachi milandā.

Paurī 11 (The true devotion)

Love none but the Guru; all other love is false. Enjoy no other relish than his, for it would be poisonous. Be not pleased with any one else's singing, for listening to it would bring no happiness. All acts not in conformity with the Guru's teaching, are evil, and bear evil fruit. Walk only in the way of the true Guru, because in all other ways, there are thieves who cheat and rob. The love of the Guru's Sikhs for the Guru causes their soul to blend their truth with the Truth.

ਪਉੜੀ ੧੨ (ਸੱਚੀ ਲਗਨ)

ਦੂਜੀ ਆਸ ਵਿਣਾਸੁ ਹੈ ਪੂਰੀ ਕਿਉ ਹੋਵੈ ।
 ਦੂਜਾ ਮੋਹ ਸੁ ਧੋਹ ਸਭੁ ਓਹੁ ਅੰਤਿ ਵਿਗੋਵੈ ।
 ਦੂਜਾ ਕਰਮੁ ਸੁਭਰਮੁ ਹੈ ਕਰਿ ਅਵਗੁਣੁ ਰੋਵੈ ।
 ਦੂਜਾ ਸੰਗੁ ਕੁਢੰਗੁ ਹੈ ਕਿਉ ਭਰਿਆ ਧੋਵੈ ।
 ਦੂਜਾ ਭਾਉ ਕੁਦਾਉ ਹੈ ਹਾਰਿ ਜਨਮੁ ਖਲੋਵੈ ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਗੁਣ ਗੁਣੀ ਪਰੋਵੈ ॥ ੧੨ ॥

Paurī 12 (Sachī lagan)

Dūjī ās viṇāsu hai pūrī kiu hovai.
Dūjā moh su dhroh sabhi ohu anti vigovai.
Dūjā karamu subharam hai kari avagun rovai.
Dūjā saṅgu kuḍhaṅgu hai kiu bhariā dhovai.
Dūjā bhāu kudāu hai hāri janamu khalovai.
Pīr murīdān piraharī gun gunī parovai.

Paurī 12 (The true devotion)

Other hopes (except Lord's) are ruination; how could they be accomplished. Other infatuations are delusion which ultimately lead (man) astray. Other actions are deceits by which man cultivates demerits and suffers. The company of the sense of otherness is a perfidious way of living; and how it could wash away the sinful life. The otherness is a wrong stake which ultimately makes one lose the (battle of) life. The love between the Sikhs and the Guru, brings the meritorious people closer and makes them one (*saṅgat*).

ਪਉੜੀ ੧੩ (ਗੁਰੂ ਜੀ ਦੀ ਪ੍ਰੀਤਿ ਦਾ ਰੂਪ)

ਅਮਿਓ ਦਿਸਟਿ ਕਰਿ ਕਛੁ ਵਾਂਗਿ ਭਵਜਲ ਵਿਚਿ ਰਖੈ।
ਗਿਆਨ ਅੰਸ ਦੇ ਹੰਸ ਵਾਂਗਿ ਬੁਝਿ ਭਖ ਅਭਖੈ।
ਸਿਮਰਣ ਕਰਦੇ ਕੁੰਜ ਵਾਂਗਿ ਉਡਿ ਲਖੈ ਅਲਖੈ।
ਮਾਤਾ ਬਾਲਕ ਹੇਤੁ ਕਰਿ ਓਹੁ ਸਾਉ ਨ ਚਖੈ।
ਸਤਿਗੁਰ ਪੁਰਖੁ ਦਇਆਲੁ ਹੈ ਗੁਰਸਿਖ ਪਰਖੈ।
ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਲਖ ਮੁਲੀਅਨਿ ਕਖੈ ॥ ੧੩ ॥

Paurī 13 (Guru jī dī prīti dā rūp)

Amio disaṭi kari kachhu vāṅg bhavajal vichi rakhai.
Giān aṅs de haṅs vāṅgi bujh bhakh abhakhai.
Simaraṇ karade kūṅj vāṅgi uḍi lakhai alakhai.
Mātā bālāk hetu kari ohu sāu na chakhai.
Satgur purakhu daiālu hai gursikh parakhai.
Pīr murīdān piraharī lakh muliāni kakhai.

Paurī 13 (The nature of the love of Guru)

As the contraction of limbs saves the tortoise, the ambrosial vision of the Guru saves the Sikh from the world ocean. Like a swan having discriminatory knowledge (of sifting water from milk), this vision of Guru provides wisdom about the edible and the inedible. Like a Siberian crane which keeps in mind its off-springs, the Guru also always takes care of the disciples, and (through his spiritual powers) foresees the invisible. As the mother shares not the pleasures of her son, the Guru also has no demand of the Sikh. The true Guru is kind and (sometime) tests also the Sikhs. The love between the Guru and the Sikh makes the latter invaluable like a blade of grass made worthy of million (coins)

ਪਉੜੀ ੧੪ (ਗੁਰੂ ਨਾਲ ਸਿੱਖ ਦੀ ਪ੍ਰੀਤਿ ਦਾ ਰੂਪ)

ਦਰਸਨੁ ਦੇਖਿ ਪਤੰਗ ਜਿਉ ਜੋਤੀ ਜੋਤਿ ਸਮਾਵੈ।
 ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਮਿਰਗ ਜਿਉ ਅਨਹਦ ਲਿਵ ਲਾਵੈ।
 ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਮੀਨੁ ਹੋਇ ਗੁਰਮਤਿ ਸੁਖ ਪਾਵੈ।
 ਚਰਣ ਕਵਲ ਵਿਚਿ ਭਵਰੁ ਹੋਇ ਸੁਖ ਰੈਣਿ ਵਿਹਾਵੈ।
 ਗੁਰ ਉਪਦੇਸ ਨ ਵਿਸਰੈ ਬਾਬੀਹਾ ਧਿਆਵੈ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਦੁਬਿਧਾ ਨਾ ਸੁਖਾਵੈ ॥ ੧੪ ॥

Paurī 14 (Gurū nālī Sikh dī prīti dā rūp)

Darasanu dekhi pataṅg jiu jotī jotī samāvai.
Sabad surati liv mirag jiu anahad liv lāvai.
Sādh saṅgati vichi mīnu hoi gurmati sukh pāvai.
Charaṇ kaval vichi bhavaru hoi sukh rainī vihāvai.
Gur upades na visarai bābīhā dhiāvai.
Pīr murīdān pirahaṛī dubidhā nā sukhāvai.

Paurī 14 (Nature of the Love of Sikh with Guru)

Beholding the flame (of the lamp), as the moth mingles with the flame and deer absorbs its consciousness in the melodious Word, likewise in the river of holy congregation, the Sikh becoming fish and adopting the way of the wisdom of the Guru, enjoys the life. By becoming black bee of the lotus feet (of the Lord), the Sikh spends his night ecstatically. He never forgets the teaching of the Guru and repeats it as the rainbird does in the rainy season. The love between the Guru and the disciple is such that they do not like the sense of duality.

ਪਉੜੀ ੧੫ (ਗੁਰੂ ਸਭਨਾਂ ਤੋਂ ਸਮਰੱਥ ਹੈ)

ਦਾਤਾ ਓਹੁ ਨ ਮੰਗੀਐ ਫਿਰਿ ਮੰਗਣਿ ਜਾਈਐ ।
 ਹੋਛਾ ਸਾਹੁ ਨ ਕੀਚਈ ਫਿਰਿ ਪਛੋਤਾਈਐ ।
 ਸਾਹਿਬੁ ਓਹੁ ਨ ਸੇਵੀਐ ਜਮ ਡੰਡੁ ਸਹਾਈਐ ।
 ਹਉਮੈ ਰੋਗੁ ਨ ਕਟਈ ਓਹੁ ਵੈਦੁ ਨ ਲਾਈਐ ।
 ਦੁਰਮਤਿ ਮੈਲੁ ਨ ਉਤਰੈ ਕਿਉਂ ਤੀਰਥਿ ਨਾਈਐ ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸੁਖ ਸਹਜਿ ਸਮਾਈਐ ॥ ੧੫ ॥

Paurī 15 (Guru sabhanā toṇ samarath hai)

Dātā ohu na maṅgīai phiri maṅgaṇi jāīai.
Hochhā sāhu na kīchāi phiri pachhotāīai.
Sāhibu ohu na sevīai jam ḍaṇḍi sahāīai.
Haumai rogu na kaṭai ohu vaidu na lāīai.
Duramati mailu na utarai kiun tīrathi nāīai.
Pīr murīdāṇ piraharī sukh sahaj samāīai.

Paurī 15 (The Guru is all powerful)

Ask not for a giver from whom you shall have to appeal to another. Employ not a brusque banker who will afterwords make you repent. Serve not such a master as will render you liable to death's punishment. Engage not a physician who cannot cure the malady of pride. What is the use of bathing the body at the places of pilgrimages if the filth of evil inclinations is not cleansed. The love between the Guru and the disciples brings happiness and composure.

ਪਉੜੀ ੧੬ (ਗੁਰੂ-ਪ੍ਰੀਤਿ ਸਭ ਤੋਂ ਉੱਚੀ ਹੈ)

ਮਾਲੁ ਮੁਲਕੁ ਚਤੁਰੰਗ ਦਲ ਦੁਨੀਆਂ ਪਤਿਸਾਹੀ ।
 ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਬਹੁ ਕਰਾਮਾਤਿ ਸਭ ਖਲਕ ਉਮਾਹੀ ।
 ਚਿਰੁ ਜੀਵਣੁ ਬਹੁ ਹੰਢਣਾ ਗੁਣ ਗਿਆਨ ਉਗਾਹੀ ।
 ਹੋਰਸੁ ਕਿਸੈ ਨ ਜਾਣਈ ਚਿਤਿ ਬੇਪਰਵਾਹੀ ।
 ਦਰਗਹ ਢੋਈ ਨ ਲਹੈ ਦੁਬਿਧਾ ਬਦਰਾਹੀ ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਪਰਵਾਣੁ ਸੁ ਘਾਹੀ ॥ ੧੬ ॥

Paurī 16 (Guru prīti sabh toñ uchī hai)

*Mālu mulaku chaturang dal duniā patisāhī.
 ridhi sidhi nidhi bahu karāmāti sabh khalak umāhī.
 Chiru jīvanu bahu hanḍhanā guṇ giān ugāhī.
 Horasu kisai na jāṇai chiti beparavāhī.
 Daragah ḍhoī na lahai dubidhā badarāhī.
 Pīr murīdān piraharī paravāṇu su ghāhī.*

Paurī 16 (Highest is the love for Guru)

If being master of army having four divisions (elephant, chariot, horse and infantry), country and the wealth; if having attraction for others due to possession of miracles through *reddhīs* and *siddhīs*; if living a long life full of qualities and knowledge and if being enough powerful to care for nobody is still engrossed in dilemma, he cannot have shelter in the court of Lord. Due to love for his Guru, even an ordinary grass cutter Sikh becomes acceptable.

ਪਉੜੀ ੧੭ (ਗੁਰੂ ਪ੍ਰੇਮ ਤੋਂ ਬਿਨਾਂ ਸਭ ਬਿਅਰਥ)

ਵਿਣੁ ਗੁਰੁ ਹੋਰੁ ਧਿਆਨੁ ਹੈ ਸਭ ਦੂਜਾ ਭਾਉ ।
 ਵਿਣੁ ਗੁਰੁ ਸਬਦ ਗਿਆਨੁ ਹੈ ਫਿਕਾ ਆਲਾਉ ।
 ਵਿਣੁ ਗੁਰੁ ਚਰਣਾਂ ਪੂਜਣਾ ਸਭ ਕੂੜਾ ਸੁਆਉ ।
 ਵਿਣੁ ਗੁਰੁ ਬਚਨੁ ਜੁ ਮੰਨਣਾ ਉਰਾ ਪਰਥਾਉ ।
 ਸਾਧਸੰਗਤਿ ਵਿਣੁ ਸੰਗੁ ਹੈ ਸਭ ਕਚਾ ਚਾਉ ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਜਿਣਿ ਜਾਣਨਿ ਦਾਉ ॥ ੧੭ ॥

Paurī 17 (Gurū prem toñ binā sabh biarath)

Viṇu guru horu dhiānu hai sabh dūjā bhāu.
Viṇu gur sabad giānu hai phikā ālāu.
Viṇu gur charaṇāñ pūjanā sabhu kūṛā suāu.
Viṇu gur bachanu ju mannañā ūrā parathāu.
Sādh saṅgati viṇu saṅgu hai sabhu kachā chāu.
Pīr murīdāñ piraharī jini jāṇani dāu.

Paurī 17 (Everything futile except love for the Guru)

The concentration except on Guru is all duality. The knowledge except the knowledge of the Guru-word is a cry in vain. Worship except the Guru feet is all false and selfishness. Except the acceptance of the teaching of the Guru, all other means are incomplete. Except the meeting in the holy congregation, all other assemblages are fragile. The Sikhs loving their Guru, know well to win the game (of life).

ਪਉੜੀ ੧੮ (ਗੁਰੂ-ਪ੍ਰੀਤਿ ਹਉਮੈ ਨੂੰ ਤੋੜਦੀ ਹੈ)

ਲਖ ਸਿਆਣਪ ਸੁਰਤਿ ਲਖ ਲਖ ਗੁਣ ਚਤੁਰਾਈ।
 ਲਖ ਮਤਿ ਬੁਧਿ ਸੁਧਿ ਗਿਆਨ ਧਿਆਨ ਲਖ ਪਤਿ ਵਡਿਆਈ।
 ਲਖ ਜਪ ਤਪ ਲਖ ਸੰਜਮਾਂ ਲਖ ਤੀਰਥ ਨ੍ਹਾਈ।
 ਕਰਮ ਧਰਮ ਲਖ ਜੋਗ ਭੋਗ ਲਖ ਪਾਠ ਪੜ੍ਹਾਈ।
 ਆਪੁ ਗਣਾਇ ਵਿਗੁਚਣਾ ਓਹੁ ਥਾਇ ਨ ਪਾਈ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਹੋਇ ਆਪੁ ਗਵਾਈ ॥ ੧੮ ॥

Paurī 18 (Gurū-prīti haumai nūn toradī hai)

Lakh siāṇap surati lakh lakh guṇ chaturāī.
Lakh mati budhi sudhi giān dhiān lakh pati vaḍiāī.
Lakh jap tap lakh sañjamān lakh tīrath nhāī.
Karam dharam lakh jog bhog lakh pāṭh paṛhāī.
Āpu gaṇāi viguchanā ohu thāi na pāī.
Pīr murīdān piraharī hoi āpu gavāī.

Paurī 18 (Love for the Guru decimates ego)

One may have millions of wisdoms, consciousness, qualities, meditations, honours, *jāps*, penances, continences, bathings on pilgrimage centres, karmas, dharmas yogas, enjoyments and recitations of holy scriptures to his credit. But still, if such a person controlled by ego wishes to be noticed by others, he has gone astray and cannot fathom the Lord (and His creation). If the love prevails between the Guru and the disciple, the sense of ego vanishes (in the thin air).

ਪਉੜੀ ੧੯ (ਮੁਰੀਦਾਂ ਦੀ ਸੇਵਾ ਦਾ ਰੂਪ)

ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਛਡਿ ਮਣੀ ਮਨੁਰੀ ।
 ਪਾਣੀ ਪਖਾ ਪੀਹਣਾ ਨਿਤ ਕਰੈ ਮਜੂਰੀ ।
 ਤਪੜ ਝਾੜਿ ਵਿਛਾਇੰਦਾ ਚੁਲਿ ਝੋਕਿ ਨ ਝੂਰੀ ।
 ਮੁਰਦੇ ਵਾਂਗਿ ਮੁਰੀਦੁ ਹੋਇ ਕਰਿ ਸਿਦਕ ਸਬੂਰੀ ।
 ਚੰਦਨੁ ਹੋਵੈ ਸਿੰਮਲਹੁ ਫਲੁ ਵਾਸੁ ਹਜੂਰੀ ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਗੁਰਮੁਖਿ ਮਤਿ ਪੂਰੀ ॥ ੧੯ ॥

Paurī 19 (Murīdān dī sevā dā rūp)

Pairī pai pā khāk hoi chhaḍi manī manūrī.
Pāṇī pakhā pīhaṇā nit karai majūrī.
Trapar jhārī vichhāindā chuli jhoki na jhūrī.
Murade vāṅgi murīdu hoi kari sidak sabūrī.
Chandanu hovai simmalahu phalu vāsu hajūrī.
Pīr murīdān piraharī gurmukhi mati pūrī.

Paurī 19 (Nature of service by the disciples)

The Sikh of the Guru, falling at the feet (of Guru) forswears his ego and desires of mind. He fetches water, fans the congregation, grinds flour (for *ar*) and does all manual jobs. He cleanses and spreads the sheets and not dejected while putting fire in the hearth. He adopts the treatment like a dead person does. He gets such a fruit of living near Guru, as the silk-cotton tree gets by being near the sandal tree i.e. it becomes fragrant. The Sikhs loving the Guru make their wisdom etc.

ਪਉੜੀ ੨੦ (ਗੁਰ ਸੇਵਾ ਦਾ ਫਲ)

ਗੁਰ ਸੇਵਾ ਦਾ ਫਲੁ ਘਣਾ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ ।
 ਰੰਗੁ ਸੁਰੰਗੁ ਅਚਰਜੁ ਹੈ ਵੇਖਾਲੇ ਸੋਈ ।
 ਸਾਦੁ ਵਡਾ ਵਿਸਮਾਦੁ ਹੈ ਰਸੁ ਗੁੰਗੇ ਗੋਈ ।
 ਉਤਭੁਜ ਵਾਸੁ ਨਿਵਾਸੁ ਹੈ ਕਰਿ ਚਲਤੁ ਸਮੋਈ ।
 ਤੇਲੁ ਅਤੇਲੁ ਅਮੋਲੁ ਹੈ ਜਰੈ ਅਜਰੁ ਕੋਈ ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਜਾਣੈ ਜਾਣੇਈ ॥ ੨੦ ॥

Paurī 20 (Gur sevā dā phal)

Gur sevā dā phal ghaṇā kini kīmatī hoī.
Raṅgu suraṅgu acharaju hai vekhāle soī.
Sādu vaḍā visamādu hai rasu guṅge goī.
Utabhuj vāsu nivāsu hai kari chalatanu samoī.
Tolu atolu amolu hai jarai ajaru koī.
Pīr murīdān pīraharī jāṇai jāṇoī.

Paurī 20 (Fruit of Guru-service)

Immense is the fruit of the service to the Guru; who can understand its worth. From among the wondrous shades (of life) it makes one see the most wonderful one. The taste of the service is as awesome as the sweet is to the dumb person. It is a great feat (of God) that the fragrance is there in the trees. The service is invaluable and incomparable; any rare endures this unendurable faculty. Only God, the omniscient knows the mystery of the service.

ਪਉੜੀ ੨੧ (ਮੁਰੀਦ ਤਦਰੂਪ ਕਿੱਥੁੰ ਹੁੰਦਾ ਹੈ)

ਚੰਨਣੁ ਹੋਵੈ ਚੰਨਣਹੁ ਕੇ ਚਲਿਤੁ ਨ ਜਾਣੈ।
 ਦੀਵਾ ਬਲਦਾ ਦੀਵਿਅਹੁ ਸਮਸਰਿ ਪਰਵਾਣੈ।
 ਪਾਣੀ ਰਲਦਾ ਪਾਣੀਐ ਤਿਸੁ ਕੇ ਨ ਸਿਵਾਣੈ।
 ਭਿੰਗੀ ਹੋਵੈ ਕੀੜਿਅਹੁ ਕਿਵ ਆਖਿ ਵਖਾਣੈ।
 ਸਪੁ ਛੁਡੰਦਾ ਕੁੰਜ ਨੇ ਕਰਿ ਚੋਜ ਵਿਡਾਣੈ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਹੈਰਾਣੁ ਹੈਰਾਣੈ ॥ ੨੧ ॥

Paurī 21 (Murīd tadrūp kikūn hundā hai)

Channaṇu hovai channaṇahu ko chalitu na jāṇai.

Dīvā baladā dīviahu samasari paravāṇai.

Pāṇī raladā paṇīai tisu ko na siṇāṇai.

Bhrīngī hovai kīṛiahu kiv ākhi vakhāṇai.

Sapu chhudandā kuñj no kari choj vidāṇai.

Pīr murīdān pīraharī hairāṇu hairāṇe.

Paurī 21 (How disciple becomes one with Guru)

None knows the mystery how in the association of sandal, other trees transform into sandal. From lamp is illumined the lamp and looks identical. No one can identify that water which mixes into water. The small aunt turns into *bhrīngī* insect; none can tell about it. The snake leaves its slough and this is again a wonderful feat. Similarly, the love between the Guru and disciple is wondrous.

ਪਉੜੀ ੨੨ (ਆਤਮ ਪਰਾਪਤੀ ਦੀ ਜੁਗਤੀ)

ਫੁਲੀ ਵਾਸੁ ਨਿਵਾਸੁ ਹੈ ਕਿਤੁ ਜੁਗਤਿ ਸਮਾਣੀ।
 ਫੁਲਾਂ ਅੰਦਰਿ ਜਿਉ ਸਾਦੁ ਬਹੁ ਸਿੰਜੇ ਇਕ ਪਾਣੀ।
 ਘਿਉ ਦੁਧੁ ਵਿਚਿ ਵਖਾਣੀਐ ਕੋ ਮਰਮੁ ਨ ਜਾਣੀ।
 ਜਿਉ ਬੈਸੰਤਰੁ ਕਾਠ ਵਿਚਿ ਓਹੁ ਅਲਖ ਵਿਡਾਣੀ।
 ਗੁਰਮੁਖਿ ਸੰਜਮਿ ਨਿਕਲੈ ਪਰਗਟੁ ਪਰਵਾਣੀ।
 ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸੰਗਤਿ ਗੁਰਬਾਣੀ ॥ ੨੨ ॥

Paurī 22 (Ātam parāpatī dī jugatī)

Phulī vāsu nivāsu hai kitu jugatī samāṇī.
Phulān andari jiu sādu bahu siñje ik pāṇī.
Ghiu dudhu vichī vakhāṇīai ko maramu na jāṇī.
Jiu baisantaru kāṭh vichī ohu alakh vidāṇī.
Gurmukhi sañjami nikalai paragaṭu paravāṇī.
Pīr murīdān piraharī saṅgati gurbāṇī.

Paurī 22 (Technique of self realization)

The fragrance resides in the flowers but none knows how it takes place there. Tastes of the fruits are varied, though the same water irrigates them. Butter remains in the milk but none understands this mystery. In the *gurmukhs*, due to their discipline the realization of authentic self takes place. For this all, the *gurmukh* applies the method of love for Guru, *saṅgati* and the hymns of the Guru, *Gurbāṇī*.

ਪਉੜੀ ੨੩ (ਸਿਰ ਦੀਜੈ ਕਾਣ ਨ ਕੀਜੈ)

ਦੀਪਕ ਜਲੈ ਪਤੰਗ ਵੰਸੁ ਫਿਰਿ ਦੇਖ ਨ ਹਟੈ।
 ਜਲ ਵਿਚਹੁ ਫੜਿ ਕਢੀਐ ਮਛ ਨੇਹੁ ਨ ਘਟੈ।
 ਘੰਡਾ ਹੇੜੈ ਮਿਰਗ ਜਿਉ ਸੁਣਿ ਨਾਦ ਪਲਟੈ।
 ਭਵਰੈ ਵਾਸੁ ਵਿਣਾਸੁ ਹੈ ਫੜਿ ਕਵਲੁ ਸੰਘਟੈ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਬਹੁ ਬੰਧਨ ਕਟੈ।
 ਧੰਨੁ ਧੰਨੁ ਗੁਰਸਿਖ ਵੰਸੁ ਹੈ ਧੰਨੁ ਗੁਰਮਤਿ ਨਿਧਿ ਖਟੈ ॥੨੩॥੨੭॥
 ਸਤਾਈ ॥

Paurī 23 (Sir dījai kāṇ na kījai)

Dīpak jalai patang vaṁsu phiri dekh na haṭai.
Jal vichahu pharī kaḍhīai machh nehu na ghaṭai.
Ghaṇḍā herai mirag jiu suni nād palatai.
Bhavarai vāsu viṇāsu hai pharī kavalu saṅghaṭai.
Gurmukhi sukh phalu piram rasu bahu bandhan kaṭai.
Dhannu dhannu gursikh vaṁsu hai dhannu gurmati nidhi khaṭai.

Paurī 23 (Never hesitate in sacrifice)

Seeing the burning flame of the lamp the moths cannot withhold themselves. The fish is taken out of water but still it does not give up its love for water. As listening to the drum beat of the hunter, the deer turns towards the sound, and the black bee by entering the flower perishes itself for enjoying the fragrance. Similarly, the *gurmukhs* enjoy the delight of love and liberate themselves from all the bondages. The family lineage of the Guru and the Sikhs is blessed who following the wisdom of Guru realize the self.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਸਿੱਖੀ ਐਖੀ ਪਰ ਅਮੋਲਕ ਹੈ)

ਵਾਲਹੁ ਨਿਕੀ ਆਖੀਐ ਖੰਡੇ ਧਾਰਹੁ ਸੁਣੀਐ ਤਿਖੀ ।
 ਆਖਣਿ ਆਖਿ ਨ ਸਕੀਐ ਲੇਖ ਅਲੇਖ ਨ ਜਾਈ ਲਿਖੀ ।
 ਗੁਰਮੁਖਿ ਪੰਥੁ ਵਖਾਣੀਐ ਅਪੜਿ ਨ ਸਕੈ ਇਕਤੁ ਵਿਖੀ ।
 ਸਿਲ ਅਲੂਣੀ ਚਟਣੀ ਤੁਲਿ ਨ ਲਖ ਅਮਿਅ ਰਸ ਇਖੀ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇਆ ਭਾਇ ਭਗਤਿ ਵਿਰਲੀ ਜੁ ਬਿਰਖੀ ।
 ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਈਐ ਸਾਧਸੰਗਤਿ ਗੁਰਮਤਿ ਗੁਰਸਿਖੀ ।
 ਚਾਰਿ ਪਦਾਰਥ ਭਿਖਕ ਭਿਖੀ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Sikhī aukhī par amolak hai)

Vālahu nikī ākhīai khaṇḍe dhārahu suṇīai tikhī.
Ākhaṇi ākhi na sakīai lekh alekh na jāi likhī.
Gurmukhī panthu vakhāṇīai aparī na sakai ikatu vikhī.
Sil ālūṇī chaṭaṇī tul na lakh amia ras ikhī.
Gurmukhi sukh phalu pāiā bhāi bhagati viralī ju birakhī.
Satigur tuṭhai pāīai sādḥ saṅgati gurmati gursikhī.
chāri padārath bhikkhak bhikhī.

**One Oaṅkār, the primal energy, realized
 through the grace of divine preceptor**

Paurī 1 (Sikh spirit is difficult but invaluable)

Sikh spirit is subtler than a trichome and sharper than the edge of sword. Nothing can be said or explained about it and its indescribable account cannot be written. Defined as the way of the Gurmukhs, it cannot be attained by a single step. It is like licking a tasteless stone but the joy of even the juice of millions of sweet sugar cane, cannot be compared with it. The *gurmukhs* have attained the pleasure-fruit of loving devotion which grows on rare trees. By the grace of the true Guru, following the wisdom of the Guru and in the holy congregation alone the Sikh spirit is attained. Four ideals (*dharma*, *arth*, *kām* and *mokṣ*) of life are begged by the beggars.

ਪਉੜੀ ੨ (ਸਿੱਖੀ ਨਿਸ਼ਕਾਮ ਹੈ)

ਚਾਰਿ ਪਦਾਰਥ ਆਖੀਅਨਿ ਸਤਿਗੁਰ ਦੇਇ ਨ ਗੁਰਸਿਖੁ ਮੰਗੈ ।
 ਅਠ ਸਿਧੀ ਨਿਧੀ ਨਵੈ ਰਿਧਿ ਨ ਗੁਰੁ ਸਿਖੁ ਢਾਕੈ ਟੰਗੈ ।
 ਕਾਮਧੇਨੁ ਲਖ ਲਖਮੀ ਪਹੁੰਚ ਨ ਹੰਘੈ ਢੰਗਿ ਸੁਢੰਗੈ ।
 ਲਖ ਪਾਰਸ ਲਖ ਪਾਰਿਜਾਤ ਹਥਿ ਨ ਛੁਹਦਾ ਫਲ ਨ ਅਭੰਗੈ ।
 ਤੰਤ ਮੰਤ ਪਾਖੰਡ ਲਖ ਬਾਜੀਗਰ ਬਾਜਾਰੀ ਨੰਗੈ ।
 ਪੀਰ ਮੁਰੀਦੀ ਗਾਖੜੀ ਇਕਸ ਅੰਗਿ ਨ ਅੰਗਣਿ ਅੰਗੈ ।
 ਗੁਰਸਿਖੁ ਦੂਜੇ ਭਾਵਹੁ ਸੰਗੈ ॥੨॥

Paurī 2 (Sikhī niṣakām hai)

Chāri padarath ākhiani satigur dei na gursikh maṅgai.
Aṭh sidhī nidhī navai ridhi na guru sikhu ḍhākai ṭaṅgai.
Kāmadhenu lakh lakhamī pahuñch na haṅghai ḍhaṅgi suḍhaṅgai.
Lakh pāras lakh pārijāti hathi na chhuhadā phal na abhaṅgai.
Tant mant pākhaṇḍ lakh bājīgar bājārī naṅgai.
Pīr murīdī gākhaṛī ikas aṅgi na aṅgaṇi aṅgai.
Gursikh dūje bhāvahu saṅgai.

Paurī 2 (Sikh life is without desires)

The true Guru himself bestows the four ideals; the Sikh of the Guru does not ask for them. The *gurmukh* never carries on his back the nine treasures and eight miraculous powers. Wish fulfilling cow and millions of Lakṣamīs, with their fine gestures cannot reach a *gursikh* — Sikh of the Guru. The Sikh of the Guru never touches the philosopher's stone or transitory fruits of millions of wishfulfilling trees. Millions of tantrists knowing mantras and tantras are mere naked acrobats for a Sikh of the Guru. The Guru-disciple relationship is very complex because many are its laws and byelaws. The Sikh of the Guru is ever shy of the sense of duality.

ਪਉੜੀ ੩ (ਸਿੱਖੀ ਦੀ ਅਮੋਲਕਤਾ)

ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਖਣਾ ਨਾਦੁ ਨ ਵੇਦ ਨ ਆਖਿ ਵਖਾਣੈ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਲਿਖਣਾ ਲਖ ਨ ਚਿਤ੍ਰ ਗੁਪਤਿ ਲਿਖਿ ਜਾਣੈ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਮਰਣੇ ਸੇਖ ਅਸੰਖ ਨ ਰੇਖ ਸਿਵਾਣੈ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਵਰਤਮਾਨੁ ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਪਛਾਣੈ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਬੁਝਣਾ ਗਿਆਨ ਧਿਆਨ ਅੰਦਰਿ ਕਿਵ ਆਣੈ।
 ਗੁਰ ਪਰਸਾਦੀ ਸਾਧਸੰਗਿ ਸਬਦ ਸੁਰਤਿ ਹੋਇ ਮਾਣੁ ਨਿਮਾਣੈ।
 ਭਾਇ ਭਗਤਿ ਵਿਰਲਾ ਰੰਗੁ ਮਾਣੈ ॥੩॥

Paurī 3 (Sikhī dī amolakatā)

Gursikhī dā sikhaṇā nādu na ved na ākhi vakhāṇai.
Gursikhī dā likhaṇā lakh na chitr gupati likhi jāṇai.
Gursikhī dā simaraṇon sekh asankh na rekh siṇāṇai.
Gursikhī dā varatamānu vīh ikīh ulaṅghi pachhāṇai.
Gursikhī dā bujhaṇā giān dhiān andari kiv āṇai.
Gur parasādī sādḥ saṅgi sabadu surati hoi māṇu nimāṇai.
Bhāi bhagati viralā raṅgu māṇai.

Paurī 3 (Invaluableness of Sikh life)

The discipline of the discipleship of the Guru is inestimable for the Vedas and all the melodies. Even Chirāṅgupt, the writer of the accounts of the actions of the people, does not know how to write about the spirit of Sikh life. The glory of *simaran*, remembrance of the name of the Lord, cannot be known by myriad Śeṣanāgs (thousand hooded mythical snake). The conduct of the Sikh spirit can be known only by going beyond the worldly phenomena. How can anybody understand the Sikh way of life or Gursikhī through learning and contemplation alone? By the grace of the Guru, in the holy congregation, the *gursikh* concentrating his consciousness in the Word sheds pride and becomes humble. A rare one may enjoy the pleasure of loving devotion.

ਪਉੜੀ ੪ (ਸਿੱਖੀ ਦੀ ਸਿੱਖਿਆ ਤੇ ਰਸ)

ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਖਣਾ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਦੀ ਸੇਵਾ ।
 ਦਸ ਅਵਤਾਰ ਨ ਸਿਖਿਆ ਗੀਤਾ ਗੋਸਟਿ ਅਲਖ ਅਭੇਵਾ ।
 ਵੇਦ ਨ ਜਾਣਨ ਭੇਦ ਕਿਹੁ ਲਿਖਿ ਪੜਿ ਸੁਣਿ ਸਣੁ ਦੇਵੀ ਦੇਵਾ ।
 ਸਿਧ ਨਾਥ ਨ ਸਮਾਧਿ ਵਿਚਿ ਤੰਤ ਨ ਮੰਤ ਲੰਘਾਇਨਿ ਖੇਵਾ ।
 ਲਖ ਭਗਤਿ ਜਗਤ ਵਿਚਿ ਲਿਖਿ ਨ ਗਏ ਗੁਰੁ ਸਿਖੀ ਟੇਵਾ ।
 ਸਿਲਾ ਅਲੂਣੀ ਚਟਣੀ ਸਾਦਿ ਨ ਪੁਜੈ ਲਖ ਲਖ ਮੇਵਾ ।
 ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦ ਸਮੇਵਾ ॥੪॥

Paurī 4 (Sikhi dī sikhiā te ras)

*Gursikhī dā sikhanā gurmukhi sādḥ saṅgati dī sevā.
 Das avatār na sikhiā Gītā gosatī alakh abhevā.
 Ved na jāṇani bhedu kihū likhi paṛi suni sanu devī devā.
 Sidh nāth na samādhi vichi tant na mant laṅghāin khevā.
 Lakh bhagati jagat vichi likhi na gae guru sikhī ṭevā.
 Silā alūṇī chatanī sādī na pujai lakh lakh mevā.
 Sādḥ saṅgati gur sabad samevā.*

Paurī 4 (Joy and teachings of the Sikh life)

The way of learning the conduct of a Sikh of the Guru is that one should serve the holy congregation. This mystery was not known even to the ten incarnations (of Viṣṇu); this mystery is beyond the Gītā and discussions. Even the Vedas know not its secret though they are studied by gods and goddesses. The deep meditations of the *siddhs*, *naths* and even the tantra-mantras could not cross the teachings and practices of Sikh way of life. Millions of devotees flourished in this World but they also could not understand the life-discipline of the Sikhs of the Guru. This life is similar to the licking of the saltless stone but its taste is incomparable even to the millions of fruits. Absorption in the word of the Guru in the holy congregation is the accomplishment of the life of a *gursikh*.

ਪਉੜੀ ੫ (ਸਿੱਖੀ ਦੀ ਪ੍ਰਾਪਤੀ ਦਾ ਪ੍ਰਕਾਰ)

ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਖਣਾ ਸਬਦਿ ਸੁਰਤਿ ਸਤਿਸੰਗਤਿ ਸਿਖੈ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਲਿਖਣਾ ਗੁਰਬਾਣੀ ਸੁਣਿ ਸਮਝੈ ਲਿਖੈ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਮਰਣੇ ਸਤਿਗੁਰੁ ਮੰਤ੍ਰੁ ਕੋਲੁ ਰਸੁ ਇਖੈ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਵਰਤਮਾਨੁ ਚੰਦਨ ਵਾਸੁ ਨਿਵਾਸੁ ਬਿਰਿਖੈ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਬੁਝਣਾ ਬੁਝਿ ਅਬੁਝਿ ਹੋਵੈ ਲੈ ਭਿਖੈ।
 ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਸਰਿਖੈ।
 ਵਰਤਮਾਨੁ ਲੰਘਿ ਭੂਤ ਭਵਿਖੈ ॥੫॥

Paurī 5 (Sikhī dī prāpatī dā prakār)

Gur sikhi dā sikhaṇā sabadi surati satisaṅgati sikhai.
Gur sikhi dā likhaṇā gurbāṇī suṇi samajhai likhai.
Gur sikhī dā simaraṇo satiguru mantū kolū rasu ikhai.
Gur sikhī dā varatamānu chandan vāsu nivāsu birikhai.
Gur sikhī dā bujhaṇā bujhi abujhi hovai lai bhikhai.
Sādh saṅgati gur sabadu suṇi nāmu dānu isanānu sarikhai.
Varatamānu laṅghi bhūt bhavikhai.

Paurī 5 (Practices for attainment of Sikh-life)

To learn about Sikh-life, one ought to merge one's consciousness in the Word in the holy congregation. Writing about Sikh life is to go on listening, understanding and continuously writing. *Simran*, meditation in Sikh life is learning the Guru-mantra (Vāhigurū) which is sweet like sugarcane juice. The spirit of the Sikhism is like fragrance residing in sandalwood trees. The understanding of a Sikh of the Guru consists in the fact that even after having received the gifted alms (of *nām*) and being fully knowledgeable, he considered himself as ignorant. The Sikh of the Guru, in the holy congregation listens to the word of the Guru and practises meditation, charity and ablution, and thus goes across the past present to a new the future.

ਪਉੜੀ ੬ (ਸਿੱਖੀ ਪ੍ਰਾਪਤੀ ਦਾ ਪ੍ਰਕਾਰ)

ਗੁਰ ਸਿਖੀ ਦਾ ਬੋਲਣਾ ਹੁਇ ਮਿਠ ਬੋਲਾ ਲਿਖੈ ਨ ਲੇਖੈ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਚਲਣਾ ਚਲੈ ਭੈ ਵਿਚਿ ਲੀਤੇ ਭੇਖੈ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਰਾਹੁ ਏਹੁ ਗੁਰਮੁਖਿ ਚਾਲ ਚਲੈ ਸੇ ਦੇਖੈ।
 ਘਾਲਿ ਖਾਇ ਸੇਵਾ ਕਰੈ ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਵਿਸੇਖੈ।
 ਆਪੁ ਗਣਾਇ ਨ ਅਪੜੈ ਆਪੁ ਗਵਾਏ ਰੂਪ ਨ ਰੇਖੈ।
 ਮੁਰਦੇ ਵਾਗੁ ਮੁਰੀਦ ਹੋਇ ਗੁਰ ਗੋਰੀ ਵੜਿ ਅਲਖ ਅਲੇਖੈ।
 ਅੰਤੁ ਨ ਮੰਤੁ ਨ ਸੇਖ ਸਰੇਖੈ ॥੬॥

Paurī 6 (Sikhī prāpatī dā prakār)

Gur sikhī dā bolāṇā hui miṭh bolā likhai nā lekhai.
Gur sikhī dā chalaṇā chalai bhai vichi līte bhekhai.
Gur sikhī dā rāhu ehu gurmukhi chāl chalai so dekhai.
Ghālī khāi sevā karai gur upadesu avesu visekhai.
Āpu gaṇāi nā aparai āpu gavāe rūp nā rekhai.
Murade vāṅgu murīd hoi gur gorī varī alakh alekhai.
Antu na mantu na sekh sarekhai.

Paurī 6 (Conduct of the Sikh life)

In the Sikh life one speaks mildly and never gets oneself noticed i.e. ego is repudiated. Maintaining the Sikh form and moving in the fear of the Lord constitute the Sikh way of living. Sikh living means following the footsteps of *gursikhs*. One should eat the fruit of one's own labour, do service and should always remain inspired by the teachings of the Guru. The supreme Lord is not attained through egotism and only after losing the sense of ego one can identify oneself with the formless and limitless Lord. A disciple becoming like a dead person and entering into the guru-grave can merge in that imperceptible Lord who is beyond all writs. Śeṣanāgs could not understand the mystery of His mantra.

ਪਉੜੀ ੭ (ਸਿੱਖੀ ਦੀ ਅਮੋਲਕਤਾ)

ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਖਣਾ ਗੁਰੁ ਸਿਖ ਸਿਖਣ ਬਜਰੁ ਭਾਰਾ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਲਿਖਣਾ ਲੇਖੁ ਅਲੇਖੁ ਨ ਲਿਖਣਹਾਰਾ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਤੋਲਣਾ ਤੁਲਿ ਨ ਤੋਲਿ ਤੁਲੈ ਤੁਲਧਾਰਾ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਦੇਖਣਾ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਗੁਰਦੁਆਰਾ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਚਖਣਾ ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਵੀਚਾਰਾ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਸਮਝਣਾ ਜੋਤੀ ਜੋਤਿ ਜਗਾਵਣਹਾਰਾ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮੁ ਪਿਆਰਾ ॥੭॥

Paurī 7 (Sikhī dī amolakatā)

Gur sikhī dā sikhaṇā guru sikh sikhāṇ bajar bhārā.
Gur sikhī dā likhaṇā lekhu alekhu na likhaṇahārā.
Gur sikhī dā tolaṇā tuli na toli tulai tuladhārā.
Gur sikhī dā dekhaṇā gurmukhi sādḥ saṅgati gurduārā.
Gur sikhī dā chakhaṇā sādḥ saṅgati gur sabadu vīchārā.
Gur sikhī dā samajhaṇā jotī jotī jagāvaṇahārā.
Gurmukhi sukh phalu piramu piārā.

Paurī 7 (Invaluability of Sikh life)

Learning of the Sikh way of life is as tough as the thunderbolt and only the Sikhs of the Guru learn it. Writing about the Sikh-life is also beyond all accounts; none can write. No scale can weigh the Sikh way of life. The glimpse of the Sikh life can be had only in the holy congregation and the Gurdvārā, the door of the Lord. Pondering upon the word of Guru in the holy congregation is like tasting of the Sikh way of life. Understanding of the Sikh life is like kindling the flame of the Lord. The pleasure-fruit of the Gurmukhs is the love of the dear Lord.

ਪਉੜੀ ੮ (ਸਿੱਖੀ ਪਾ ਕੇ ਉੱਚੇ ਹੋਈਦਾ ਹੈ)

ਗੁਰ ਸਿਖੀ ਦਾ ਰੂਪ ਦੇਖਿ ਇਕਸੁ ਬਾਝੁ ਨ ਹੋਰਸੁ ਦੇਖੈ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਚਖਣਾ ਲਖ ਅੰਮ੍ਰਿਤੁ ਫਲ ਫਿਕੈ ਲੇਖੈ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਨਾਦੁ ਸੁਣਿ ਲਖ ਅਨਹਦ ਵਿਸਮਾਦ ਅਲੇਖੈ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਪਰਸਣਾ ਠੰਢਾ ਤਤਾ ਭੇਖ ਅਭੇਖੈ ।
 ਗੁਰ ਸਿਖੀ ਦੀ ਵਾਸੁ ਲੈ ਹੁਇ ਦੁਰਗੰਧ ਸੁਗੰਧ ਸਰੇਖੈ ।
 ਗੁਰ ਸਿਖੀ ਮਰ ਜੀਵਣਾ ਭਾਇ ਭਗਤਿ ਭੈ ਨਿਮਖ ਨਮੇਖੈ ।
 ਅਲਪਿ ਰਹੈ ਗੁਰ ਸਬਦਿ ਵਿਸੇਖੈ ॥੮॥

Paurī 8 (Sikhī pā ke uche hoīdā hai)

Gur sikhī dā rūp dekhi ikas bājhu na horasu dekhai.
Gur sikhī dā chakhaṇā lakh amrit phal phikai lekhai.
Gur sikhī dā nādu suṇi lakh anahad visamād alekhai.
Gur sikhī dā parasaṇā ṭhaṇḍhā tatā bhekh abhekhai.
Gur sikhī dī vāsu lai hui duragandh sugandh sarekhai.
Gur sikhī mar jīvaṇā bhāi bhagati bhai nimakh namekhai.
Alapi rahai gur sabadi visekhai.

Paurī 8 (One becomes truthful after attaining the Sikh-life)

One who has attained Sikh-life does not wish to have glimpse of any (god, goddess) except the Lord. To one who has tasted the Sikh-life, million of ambrosial fruits taste mawkish. Listening to the melody of Sikh-life, one enjoys the wondrous delight of millions of unstruck melodies. Those who have come in touch with the Sikh spirit have gone beyond the impacts of hot and cold, guise and disguise. Having inhaled the fragrance of Sikh life, one feels all other fragrances as a smell. One who has started living the Sikh way of life, lives every moment in loving devotion. Subsumed in the word of Guru, he remains detached from the world.

ਪਉੜੀ ੯ (ਸਿੱਖੀ ਦਾ ਕਰਤੱਬ)

ਗੁਰਮੁਖਿ ਸਚਾ ਪੰਥੁ ਹੈ ਸਿਖੁ ਸਹਜ ਘਰਿ ਜਾਇ ਖਲੋਵੈ ।
 ਗੁਰਮੁਖਿ ਸਚੁ ਰਹਰਾਸਿ ਹੈ ਪੈਰੀਂ ਪੈ ਪਾਖਾਕੁ ਜੁ ਹੋਵੈ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਨਾਵਣਾ ਗੁਰਮਤਿ ਲੈ ਦੁਰਮਤਿ ਮਲੁ ਧੋਵੈ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਪੂਜਣਾ ਗੁਰਸਿਖ ਪੂਜ ਪਿਰਮ ਰਸੁ ਭੋਵੈ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਮੰਨਣਾ ਗੁਰ ਬਚਨੀ ਗਲਿ ਹਾਰੁ ਪਰੋਵੈ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਜੀਵਣਾ ਜੀਵਦਿਆਂ ਮਰਿ ਹਉਮੈ ਖੋਵੈ ।
 ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦ ਵਿਲੋਵੈ ॥੯॥

Paurī 9 (Sikhī dā karattab)

Gurmukhi sachā panthu hai sikhu sahaj ghari jāi khalovai.
Gurmukhi sachu raharāsi hai pairīn pai pākhāku ju hovai.
Gur sikhī dā nāvaṇā gurmatai lai durmatī malu dhovai.
Gur sikhī dā pūjaṇā gursikh pūj piram rasu bhovai.
Gur sikhī dā mannaṇā gur bachanī gali hāru parovai.
Gur sikhī dā jīvaṇā jīvadiān mari haumai khovai.
Sādh saṅgatī gur sabad vilovai.

Paurī 9 (Activity in the Sikh-life)

The way of *gurmukhs* is that way of truth treading which, the Sikh automatically stabilizes in his innate nature. The conduct of *gurmukhs* is true; touching of the feet and becoming of dust of the feet i.e. getting most humble is their active behaviour. The ablution in Sikh-life is washing away of evil propensities by adopting the wisdom of the Guru (*gurmat*). Worship in Sikh-life is the worship (service) to the Sikhs of the Guru and getting drenched in the shower of love of the dear Lord. Wearing the words of the Guru like garland, is the accepting of the will of the Lord. Life of a *gursikh* is being dead i.e. losing one's ego while alive. In such a life the word of the Guru is churned in the holy congregation.

ਪਉੜੀ ੧੦ (ਸਿੱਖੀ ਦੀ ਕਾਰ)

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਖਾਵਣਾ ਦੁਖੁ ਸੁਖੁ ਸਮਕਰਿ ਅਉਚਰ ਚਰਣਾ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਗਾਵਣਾ ਅੰਮ੍ਰਿਤੁ ਬਾਦੀ ਨਿਝਰੁ ਝਰਣਾ ।
 ਗੁਰ ਸਿਖੀ ਧੀਰਜੁ ਧਰਮੁ ਪਿਰਮੁ ਪਿਆਲਾ ਅਜਰੁ ਜਰਣਾ ।
 ਗੁਰ ਸਿਖੀਦਾ ਸੰਜਮੇ ਡਰਿ ਨਿਡਰੁ ਨਿਡਰ ਮੁਚ ਡਰਣਾ ।
 ਗੁਰ ਸਿਖੀ ਮਿਲਿ ਸਾਧਸੰਗਿ ਸਬਦ ਸੁਰਤਿ ਜਗੁ ਦੁਤਰੁ ਤਰਣਾ ।
 ਗੁਰ ਸਿਖੀ ਦਾ ਕਰਮੁ ਏਹੁ ਗੁਰ ਫੁਰਮਾਏ ਗੁਰਸਿਖ ਕਰਣਾ ।
 ਗੁਰ ਕਿਰਪਾ ਗੁਰ ਸਿਖੁ ਗੁਰੁ ਸਰਣਾ ॥੧੦॥

Paurī 10 (Sikhī dī kār)

Gurmukhi sukh phalu khāvaṇā dukhu sukhu samakari auchar charaṇā.
Gur sikhī dā gāvaṇā amrit bāṇī nijharu jharaṇā.
Gur sikhī dhīraju dharamu pīram piālā ajaru jaraṇā.
Gur sikhī dā sañjamo dari niḍaru niḍar much ḍaraṇā.
Gur sikhī mili sādḥ saṅgi sabad surati jagu dutaru taraṇā.
Gur sikhī dā karamu ehu gur phuramāe gursikh karaṇā.
Gur kirapā guru sikhu guru saraṇā.

Paurī 10 (Performance of Sikh life)

Adopting pleasure and pain equally, the *gurmukhs* eat the fruit of delight. Music in the Sikh way of life is the continuous flow (singing) of ambrosial hymns of the Guru. Fortitude and duty in Sikh life is the bearing of the unbearable power of the cup of love. The practice of continence in Sikhism is getting fearless in this scaring world and moving always in the fear of the Lord. Another doctrine of the Sikh life is that joining the holy congregation and concentrating the mind in the word, man goes across the world ocean. Acting according the instructions of the Guru is the performance of the Sikh life. By the grace of the Guru, the disciple (Sikh) remains in the shelter of the Guru.

ਪਉੜੀ ੧੧ (ਗੁਰੂ ਦੀ ਸ਼ਕਤੀ ਤੇ ਗੁਣ)

ਵਾਸਿ ਸੁਵਾਸੁ ਨਿਵਾਸੁ ਕਰਿ ਸਿੰਮਲਿ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਲਾਏ।
 ਪਾਰਸੁ ਹੋਇ ਮਨੂਰੁ ਮਲੁ ਕਾਗਹੁ ਪਰਮ ਹੰਸੁ ਕਰਵਾਏ।
 ਪਸੁ ਪਰੇਤਹੁ ਦੇਵ ਕਰਿ ਸਤਿਗੁਰ ਦੇਵ ਸੇਵ ਭੈ ਪਾਏ।
 ਸਭ ਨਿਧਾਨ ਰਖਿ ਸੰਖ ਵਿਚਿ ਹਰਿ ਜੀ ਲੈ ਲੈ ਹਥਿ ਵਜਾਏ।
 ਪਤਿਤ ਉਧਾਰਣੁ ਆਖੀਐ ਭਗਤਿ ਵਛਲ ਹੋਇ ਆਪੁ ਛਲਾਏ।
 ਗੁਣ ਕੀਤੇ ਗੁਣ ਕਰੇ ਜਗ ਅਵਗੁਣ ਕੀਤੇ ਗੁਣ ਗੁਰ ਭਾਏ।
 ਪਰਉਪਕਾਰੀ ਜਗ ਵਿਚਿ ਆਏ ॥੧੧॥

Paurī 11 (Guru dī śakati te guṇ)

*Vāsi suvāsu nivāsu kari simmali gurmukhi sukh phal lāe.
 Pāras hoi manūru malu kāgahu param haṁsu karavāe.
 Pasū paretahu dev kari satigur dev sev bhai pāe.
 Sabh nidhān rakhi saṅkh vichi harijī lai lai hathi vajāe.
 Patit udhāraṇu ākhīai bhagati vachhal hoi āpu chhalāe.
 Guṇ kīte guṇ kare jag avaguṇ kīte guṇ gur bhāe.
 Paraupakārī jagi vichi āe.*

Paurī 11 (Powers and virtues of the Guru)

Diffusing in all the places like fragrance, the *gurmukh* makes even the mind oriented, *manmukh*, fragrant by giving him pleasure-fruit. He transforms iron slag into gold and the crows into the swans of highest order (*param haṁs*). Consequent to the service of the true Guru, animals and ghosts also become gods. Having all the treasures in His hand (conch) He goes on distributing them with his hand among the people day and night. Called as the redeemer of the sinners, the Lord, loving to the devotees, gets Himself deluded by the devotees. The whole world is good towards the wellwisher alone, but, the Guru loves to do good even to the evil doer. Guru has come to the world as a benevolent entity.

ਪਉੜੀ ੧੨ (ਸਿੱਖ ਪਰਉਪਕਾਰੀ)

ਫਲ ਦੇ ਵਟ ਵਗਾਇਆਂ ਤਛਣਹਾਰੇ ਤਾਰਿ ਤਰੰਦਾ।
 ਤਛੇ ਪੁਤ ਨ ਡੋਬਈ ਪੁਤ ਵੈਰੁ ਜਲ ਜੀ ਨ ਧਰੰਦਾ।
 ਵਰਸੈ ਹੋਇ ਸਹੰਸ ਧਾਰ ਮਿਲਿ ਗਿਲ ਜਲੁ ਨੀਵਾਣਿ ਚਲੰਦਾ।
 ਡੋਬੈ ਡੋਬੈ ਅਗਰ ਨੋ ਆਪੁ ਛਡਿ ਪੁਤ ਪੈਜ ਰਖੰਦਾ।
 ਤਰਿ ਡੁਬੈ ਡੁਬਾ ਤਰੈ ਜਿਣਿ ਹਾਰੈ ਹਾਰੈ ਸੁ ਜਿਣੰਦਾ।
 ਉਲਟਾ ਖੇਲੁ ਪਿਰੰਮ ਦਾ ਪੈਰਾਂ ਉਪਰਿ ਸੀਸੁ ਨਿਵੰਦਾ।
 ਆਪਹੁ ਕਿਸੈ ਨ ਜਾਣੈ ਮੰਦਾ ॥੧੨॥

Paurī 12 (Sikh paraupakārī)

*Phal de vaṭ vagāiāṅ tachhaṇahāre tāri tarandā.
 Tachhe put na ḍobai put vaiṛu jal jī na dharandā.
 Varasai hoi sahaṅs dhār miligil jalu nīvāṇi chalandā.
 Dobai ḍabai agar no āpu chhaḍi put paij rakhandā.
 Tari ḍubai ḍubā tarai jini hārai hārai su jinandā.
 Ulatā khelu piramm dā pairāṅ upari sīsu nivandā.
 Āpahu kisai na jāṇai mandā.*

Paurī 12 (Sikh, the altruist)

A tree gives fruits to stone thrower and wooden boat to the cutter to get him across. Water, the father (of tree) not remembering the evil deeds (of carpenter) does not drown the boat along with carpenter. Becoming thousands of currents when it rains, water in thousand streams flows towards the lower places. Wood of *agar* tree is drowned but repudiating ego, water saves the honour of its son, wood of the tree [in fact *agar*(eaglewood) floats under water surface]. He who goes on swimming upon the water (of love) may be understood as drowned and he who drowns in love, may be considered as having swum across. Similarly, winner in the world loses and becoming detached and the loser, one wins (ultimately). Inverse is the tradition of love which makes the head bow to the feet. The altruist Sikh considers none as the bad or the worse.

ਪਉੜੀ ੧੩ (ਸਿੱਖ ਸਨਿਮ੍ ਤੇ ਪਰਉਪਕਾਰੀ ਹੈ)

ਧਰਤੀ ਪੈਰਾਂ ਹੇਠਿ ਹੈ ਧਰਤੀ ਹੇਠਿ ਵਸੰਦਾ ਪਾਣੀ ।
ਪਾਣੀ ਚਲੈ ਨੀਵਾਣ ਨੇ ਨਿਰਮਲੁ ਸੀਤਲੁ ਸੁਧੁ ਪਰਾਣੀ ।
ਬਹੁ ਰੰਗੀ ਇਕ ਰੰਗੁ ਹੈ ਸਭਨਾਂ ਅੰਦਰਿ ਇਕੋ ਜਾਣੀ ।
ਤਤਾ ਹੋਵੈ ਧੁਪ ਵਿਚਿ ਛਾਵੈ ਠੰਡਾ ਵਿਰਤੀ ਹਾਣੀ ।
ਤਪਦਾ ਪਰਉਪਕਾਰ ਨੇ ਠੰਢੇ ਪਰਉਪਕਾਰ ਵਿਹਾਣੀ ।
ਅਗਨਿ ਬੁਝਾਏ ਤਪਤਿ ਵਿਚਿ ਠੰਢਾ ਹੋਵੈ ਬਿਲਮੁ ਨ ਆਣੀ ।
ਗੁਰ ਸਿਖੀ ਦੀ ਏਹੁ ਨੀਸਾਣੀ ॥੧੩॥

Paurī 13 (Sikh sanimr te paraupakārī hai)

*Dharatī pairān heṭhi hai dharatī heṭhi vasandā pāṇī.
Pāṇī chalai nīvāṇ no niramalu sīṭalu sudhu parāṇī.
Bahu raṅgī ik raṅgu hai sabhanā andari iko jāṇī.
Tatā hovai dhup vichi chhāvai ṭhaṇḍhā viratī hāṇī.
Tapadā paraupakār no ṭhaṇḍhe paraupakār vihāṇī.
Agani bujhāe tapati vichi ṭhaṇḍhā hovai bilamu na āṇī.
Guru sikhī dī ehu nīsāṇī.*

Paurī 13 (Sikh, the humble and the benevolent)

The earth is under our feet but under the earth is water. Water flows downward and makes others cool and clean. Mixed with various colours it assumes those colours but in itself it is colourless common to all. It becomes hot in the sun and cool in the shade, that is it acts in consonance with its companions (sun and shade). Whethger hot or cold its purpose always is other's good. Though itself warm it extinguishes the fire and takes no time to get cold again. These are the virtuous marks of the Sikh culture.

ਪਉੜੀ ੧੪ (ਸਿੱਖ ਸਨਿਮ੍ ਤੇ ਪਰਉਪਕਾਰੀ ਹੈ)

ਪਾਣੀ ਅੰਦਰਿ ਧਰਤਿ ਹੈ ਧਰਤੀ ਅੰਦਰਿ ਪਾਣੀ ਵਸੈ ।
 ਧਰਤੀ ਰੰਗੁ ਨ ਰੰਗ ਸਭ ਧਰਤੀ ਸਾਉ ਨ ਸਭ ਰਸ ਰਸੈ ।
 ਧਰਤੀ ਗੰਧੁ ਨ ਗੰਧ ਬਹੁ ਧਰਤਿ ਨ ਰੂਪ ਅਨੂਪ ਤਰਸੈ ।
 ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਿ ਭੂਮਿ ਸਭ ਕੋਈ ਦਸੈ ।
 ਚੰਦਨ ਲੇਪੁ ਨ ਲੇਪੁ ਹੈ ਕਰਿ ਮਲ ਮੂਤ ਕਸੂਤੁ ਨ ਧਸੈ ।
 ਵੁਠੇ ਮੀਹ ਜਮਾਇਦੇ ਡਵਿ ਲਗੈ ਅੰਗੂਰੁ ਵਿਗਸੈ ।
 ਦੁਖਿ ਨ ਰੋਵੈ ਸੁਖਿ ਨ ਹਸੈ ॥੧੪॥

Paurī 14 (Sikh sanimr te paraupakārī hai)

Pāṇī andari dharati hai dharatī andari pāṇī vasai.
Dharatī rangū na rang sabh dharatī sāu na sabh ras rasai.
Dharatī gandhu na gandhu bahu dharati na rūp anūp tarasai.
Jehā bījai so luṇai karami bhūmi sabh koī dasai.
Chandan lepu na lepu hai kari mal mūt kasūtī na dhasai.
Vuṭhe mīh jamāide ḍavi lagai aṅgūru vigasai.
Dukhi na rovai sukhi na hasai.

Paurī 14 (Sikh, the humble and the benevolent)

Earth is in water and in the earth also is water. Earth has no colour yet it has all colours (in the form of different vegetation) in it. Earth has no taste yet all the tastes are contained in it. No smell is there in the earth, yet all the fragrances reside in it. Earth is a field for actions; here one reaps what one sows. Plastered with sandal paste, it does not get attached to it and fouled up by creatures' excreta it does not sink with anger and shame. After rains people sow corn in it and even after (getting heat) fire new seedlings sprout from it. It does not wail in suffering nor laughs in pleasure.

ਪਉੜੀ ੧੫ (ਸਿੱਖ ਦੀ ਨਿੱਤ ਕਮਾਈ)

ਪਿਛਲ ਰਾਤੀ ਜਾਗਣਾ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਏ।
 ਮਿਠਾ ਬੋਲਣੁ ਨਿਵ ਚਲਣੁ ਹਥਹੁ ਦੇਕੈ ਭਲਾ ਮਨਾਏ।
 ਥੋੜਾ ਸਵਣਾ ਖਾਵਣਾ ਥੋੜਾ ਬੋਲਣੁ ਗੁਰਮਤਿ ਪਾਏ।
 ਘਾਲਿ ਖਾਇ ਸੁਕ੍ਰਿਤੁ ਕਰੈ ਵਡਾ ਹੋਇ ਨ ਆਪੁ ਗਣਾਏ।
 ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਗਾਂਵਦੇ ਰਾਤਿ ਦਿਹੈ ਨਿਤ ਚਲਿ ਚਲਿ ਜਾਏ।
 ਸਬਦ ਸੁਰਤਿ ਪਰਚਾ ਕਰੈ ਸਤਿਗੁਰੁ ਪਰਚੈ ਮਨੁ ਪਰਚਾਏ।
 ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਏ ॥੧੫॥

Paurī 15 (Sikh dī nit kamāī)

Pichhal rāṭīṁ jāgaṇā nāmu dānu isanānu diṛāe.
Miṭhā bolāṇu niv chalaṇu hathahu de kai bhalā manāe.
Thorā savaṇā khāvaṇā thorā bolānu gurmatī pāe.
Ghālī khāi sukṛitu karai vadā hoi na āpu gaṇāe.
Sādh saṅgati mili gānvade rāti dihaiṁ nit chali chali jāe.
Sabad surati parachā karai satiguru parachai manu parachāe.
Āsā vichi nirāsu valāe.

Paurī 15 (Daily conduct of the Sikh)

The Sikh awakes in the pre-dawn hour and meditating upon Nām, he becomes alert for ablution and charity. He speaks sweetly, moves humbly and giving away something by his hands for the well being of others feels happy. Sleeping and eating moderately he, according to the teachings of the Guru, also does not speak much. He toils to earn, performs good deeds and though being great never gets his greatness noticed. Walking for day and night he reaches where Gurbāṇī is sung in the congregation. He keeps his consciousness merged in the Word and maintains in the mind love for the true Guru. Amid hopes and desires, he remains detached.

ਪਉੜੀ ੧੬ (ਸਿੱਖ ਦੀ ਨਿੱਤ ਕਮਾਈ)

ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਗੁਰੁ ਸਿਖ ਸੁਣਿ ਗੁਰਸਿਖੁ ਸਦਾਵੈ ।
 ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਣਾ ਬਾਹਰਿ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਵੈ ।
 ਹੁਕਮੀ ਬੰਦਾ ਹੋਇ ਕੈ ਖਸਮੈ ਦਾ ਭਾਣਾ ਤਿਸੁ ਭਾਵੈ ।
 ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਸੋਇ ਕੋ ਵਿਰਲਾ ਗੁਰਿ ਗੋਰਿ ਸਮਾਵੈ ।
 ਪੈਰੀ ਪੈ ਪਾ ਖਾਕੁ ਹੋਇ ਪੈਰਾਂ ਉਪਰਿ ਸੀਸੁ ਧਰਾਵੈ ।
 ਆਪੁ ਗਵਾਏ ਆਪੁ ਹੋਇ ਦੂਜਾ ਭਾਉ ਨ ਨਦਰੀ ਆਵੈ ।
 ਗੁਰੁ ਸਿਖੀ ਗੁਰੁ ਸਿਖੁ ਕਮਾਵੈ ॥੧੬॥

Paurī 16 (Sikh dī nit kamāi)

Gur chelā chelā gurū guru sikh suṇi gursikhu sadāvai.
Ik mani iku arādhaṇā bāhari jāndā varaji rahāvai.
Hukamī bandā hoi kai khasamai dā bhānā tis bhāvai.
Muradā hoi murīd soi ko viralā gur gori samāvai.
Pairī pai pākhāku hoi pairān upari sīsu dharāvai.
Āpu gavāe āpu hoi dūjā bhāu na nadarī āvai.
Gur sikhī guru sikhu kamāvai.

Paurī 16 (Daily conduct of the Sikh)

Having listened to the teachings of the Guru the disciple and the Guru become one (in form and spirit). He with single mind adores the one Lord and keeps his straying mind under control. He becomes obedient servant of the Lord and loves His will and command. Any rare Sikh becoming disciple like a dead person enters the guru-grave. Falling on the feet and becoming dust of the feet, he reposes his head on the feet of the Guru. Becoming one with Him he loses his ego and now the sense of duality is nowhere visible with him. Such an accomplishment is had only by Sikh of the Guru.

ਪਉੜੀ ੧੭ (ਵਿਰਲੇ ਸਿੱਖ)

ਤੇ ਵਿਰਲੇ ਸੈਸਾਰ ਵਿਚਿ ਦਰਸਨ ਜੋਤਿ ਪਤੰਗ ਮਿਲੰਦੇ।
 ਤੇ ਵਿਰਲੇ ਸੈਸਾਰ ਵਿਚਿ ਸਬਦ ਸੁਰਤਿ ਹੋਇ ਮਿਰਗ ਮਰੰਦੇ।
 ਤੇ ਵਿਰਲੇ ਸੈਸਾਰ ਵਿਚਿ ਚਰਣ ਕਵਲ ਹੁਇ ਭਵਰ ਵਸੰਦੇ।
 ਤੇ ਵਿਰਲੇ ਸੈਸਾਰ ਵਿਚਿ ਪਿਰਮ ਸਨੇਹੀ ਮੀਨ ਤਰੰਦੇ।
 ਤੇ ਵਿਰਲੇ ਸੈਸਾਰ ਵਿਚਿਗੁਰ ਸਿਖੁ ਗੁਰੁ ਸਿਖ ਸੇਵ ਕਰੰਦੇ।
 ਭੈ ਵਿਚਿ ਜੰਮਨਿ ਭੈ ਰਹਨਿ ਭੈ ਵਿਚਿ ਮਰਿ ਗੁਰੁ ਸਿਖ ਜੀਵੰਦੇ।
 ਗੁਰਮੁਖ ਸੁਖ ਫਲੁ ਪਿਰਮੁ ਚਖੰਦੇ ॥੧੭॥

Paurī 17 (Virale sikh)

Te virale saīnsār vichi darasan jotī patāṅ milande.
Te virale saīnsār vichi sabad suratī hoi mirag marande.
Te virale saīnsār vichi charaṇ kaval hui bhavar vasande.
Te virale saīnsār vichi piram sanehī mīn tarande.
Te virale saīnsār vichi guru sikh guru sikh sev karande.
Bhai vichi jammani bhai rahani bhai vichi mari guru sikh jīvande.
Gurmukh sukh phalu piramu chakhande.

Paurī 17 (Rare Sikh)

Rare are those people who like a moth rush toward the flame of the glimpse (of the Lord). They are also rare in the world who merging their consciousness in the Word die like a deer. Rare are they in this world who like black bee adore lotus feet of the Guru. Rare are (the Sikhs) in the world who becoming full of love swim like fish. Such Sikhs of the Guru are also rare who serve other Sikhs of the Guru. Taking birth and sustaining in His order (fear), the Sikhs of the Guru who die while alive (are also rare). Thus becoming *gurmukhs* they taste the fruit of joy.

ਪਉੜੀ ੧੮ (ਸਿੱਖੀ ਸਭ ਤੋਂ ਸ਼ਿਰੋਮਣੀ ਹੈ)

ਲਖ ਜਪ ਤਪ ਲਖ ਸੰਜਮਾਂ ਹੋਮ ਜਗ ਲਖ ਵਰਤ ਕਰੰਦੇ ।
 ਲਖ ਤੀਰਥ ਲਖ ਉਲਖਾ ਲਖ ਪੁਰੀਆ ਲਖ ਪੁਰਬ ਲਗੰਦੇ ।
 ਦੇਵੀ ਦੇਵਲ ਦੇਹੁਰੇ ਲਖ ਪੁਜਾਰੀ ਪੂਜ ਕਰੰਦੇ ।
 ਜਲ ਥਲ ਮਹੀਅਲ ਭਰਮਦੇ ਕਰਮ ਧਰਮ ਲਖ ਫੇਰਿ ਫਿਰੰਦੇ ।
 ਲਖ ਪਰਬਤ ਵਣ ਖੰਡ ਲਖ ਲਖ ਉਦਾਸੀ ਹੋਇ ਭਵੰਦੇ ।
 ਅਗਨੀ ਅੰਗੁ ਜਲਾਇਦੇ ਲਖ ਹਿਮੰਚਲਿ ਜਾਇ ਗਲੰਦੇ ।
 ਗੁਰੁ ਸਿਖੀ ਸੁਖੁ ਤਿਲੁ ਨ ਲਹੰਦੇ ॥੧੮॥

Paurī 18 (Sikhī sabh ton̄ śiromanī hai)

Lakh jap tap lakh sañjamā hom jag lakh varat karande.
Lakh tīrath lakh ūlakhā lakh purīā lakh purab lagande.
Devī deval dehure lakh pujārī pūj. karande.
Jal thal mahīal bharamade karam dharam lakh pheri phirande.
Lakh parabat vaṇ khaṇḍ lakh lakh udāsī hoi bhavande.
Aganī aṅgu jalāinde lakh himañchali jāi galande.
Guru sikhī sukhu tilu na lahande.

Paurī 18 (Sikh life is supreme)

Millions of recitations, disciplines, continences, burnt oblations and fasts are performed. Millions of holy journeys, charities are undertaken and millions of holy occasions are celebrated. In the abodes of goddesses, and the temples, millions of priests perform worship. Moving on earth and in the sky, millions practitioners of dharma-oriented activities run hither and thither. Millions of people becoming unconcerned with worldly affairs go on moving in the mountains and forests. Millions are there who die by burning themselves and millions are there who die by freezing themselves in the snowy mountains. But they all cannot take even a fraction of joy attainable in the life of a Sikh of the Guru.

ਪਉੜੀ ੧੯ (ਪੂਰੇ ਗੁਰੂ – ਨਾਨਕ ਬਿਨਾ ਗਤੀ ਨਹੀਂ)

ਚਰਿ ਵਰਣ ਕਰਿ ਵਰਤਿਆ ਵਰਨੁ ਚਿਹਨੁ ਕਿਹੁ ਨਦਰਿ ਨ ਆਇਆ ।
 ਛਿਅ ਦਰਸਨੁ ਭੇਖਧਾਰੀਆਂ ਦਰਸਨ ਵਿਚਿ ਨ ਦਰਸਨੁ ਪਾਇਆ ।
 ਸੰਨਿਆਸੀ ਦਸ ਨਾਵ ਧਰਿ ਨਾਉ ਗਣਾਇ ਨ ਨਾਉ ਧਿਆਇਆ ।
 ਰਾਵਲ ਬਾਰਹ ਪੰਥ ਕਰਿ ਗੁਰਮੁਖ ਪੰਥੁ ਨ ਅਲਖੁ ਲਖਾਇਆ ।
 ਬਹੁ ਰੂਪੀ ਬਹੁ ਰੂਪੀਏ ਰੂਪੁ ਨ ਰੇਖੁ ਨ ਲੇਖੁ ਮਿਟਾਇਆ ।
 ਮਿਲਿ ਮਿਲਿ ਚਲਦੇ ਸੰਗ ਲਖ ਸਾਧੂ ਸੰਗਿ ਨ ਰੰਗ ਰੰਗਾਇਆ ।
 ਵਿਣ ਗੁਰੂ ਪੂਰੇ ਮੋਹੇ ਮਾਇਆ ॥੧੯॥

Paurī 19 (Pūre gurū – Nānak binā gatī nahīn)

*Chāri varan kari varatiā varanu chihanu kihū nadari na āiā.
 Chhia darasanu bhekhadhārīān darasan vichi na darasanu pāiā.
 Saniāsī das nāv dhari nāu gaṇāi na nāu dhiāiā.
 Rāval bārah panth kari gurmukh panth na alakhu lakhāiā.
 Bahu rūpī bahu rūpīe rup nā rekh nā lekh mitāiā.
 Mili mili chalade saṅg lakh sādhu saṅgi na raṅg raṅgāiā.
 Viṇ guru pūre mohe māiā.*

Paurī 19 (No liberation without the perfect Guru)

That Lord is diffused in all the four varnas, but , His own colour and mark are imperceptible. The followers of the six philosophical orders (of India) could not see Him in their philosophies. Sannyasis giving ten names to their sects, counted His many names but donnot contemplate the Nām. Rāvals (yogis) made their twelve sects but the imperceptible way of the *gurmukhs* could not be known by them. The mimics assumed many forms but even then they could not wipe out the writ (inscribed by the Lord) i.e. they could not attain liberation from transmigration. Though millions of people move jointly creating various leagues and sects but they also could not dye their minds in the (steadfast) colour of holy congregation. Without the perfect Guru, they all are infatuated by *maya*.

ਪਉੜੀ ੨੦ (ਗੁਰਮਤਿ ਤੇ ਚਲਦੇ ਵਿਰਲੇ ਬੰਦੇ)

ਕਿਰਸਾਣੀ ਕਿਰਸਾਣ ਕਰਿ ਖੇਤ ਬੀਜਿ ਸੁਖ ਫਲੁ ਨ ਲਹੰਦੇ।
 ਵਣਜੁ ਕਰਨਿ ਵਾਪਾਰੀਏ ਲੈ ਲਾਹਾ ਨਿਜ ਘਰਿ ਨ ਵਸੰਦੇ।
 ਚਾਕਰ ਕਰਿ ਕਰਿ ਚਾਕਰੀ ਹਉਮੈ ਮਾਰਿ ਨ ਸੁਲਹ ਕਰੰਦੇ।
 ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆਂ ਕਰਿ ਕਰਿ ਕਰਤਬ ਥਿਰੁ ਨ ਰਹੰਦੇ।
 ਰਾਜੇ ਪਰਜੇ ਹੋਇ ਕੇ ਕਰਿ ਕਰਿ ਵਾਦੁ ਨ ਪਾਰਿ ਪਵੰਦੇ।
 ਗੁਰਸਿਖ ਸੁਣਿ ਗੁਰੁ ਸਿਖ ਹੋਇ ਸਾਧਸੰਗਤਿ ਕਰਿ ਮੇਲ ਮਿਲੰਦੇ।
 ਗੁਰਮਤਿ ਚਲਦੇ ਵਿਰਲੇ ਬੰਦੇ ॥੨੦॥

Paurī 20 (Gurmatī te chalade virale bande)

Kirasāṇī kirasāṇ kari khet bīji sukh phalu na lahande.
Vaṇaju karani vāpārīe lai lāhā nij ghari na vasande.
Chākar kari kari chākarī haumai māri na sulah karande.
Punn dān chaṅgiāīān kari kari karatab thiru na rahande.
Rāje paraje hoi kai kari kari vādu na pāri pavande.
Gursikh suṇi guru sikh hoi sādḥ saṅgati kari meli milande.
Gurmatī chalade virale bande.

Paurī 20 (Rare behave according to the wisdom of the Guru)

Farmers even having done their farming donot attain the fruit of spiritual pleasure. The traders engaged in profitable trading donot remain stablized in themselves. The servants go on doing their jobs but not eschewing ego they donot meet the Lord. People, despite their virtues and charities and even performing many duties donot remain stablized. Becoming rulers and subjects, people undertake many quarrels but donot go across the world ocean. Sikhs of the Guru, adopt teachings of the Guru, and joining the holy congregation attain that supreme Lord. Only rare ones behave in accordance with the wisdom of the Guru, the Gurmatī.

ਪਉੜੀ ੨੧ (ਬਿਨ ਗੁਣ ਗੁਰੂ)

ਗੁੰਗਾ ਗਾਵਿ ਨ ਜਾਣਈ ਬੋਲਾ ਸੁਣੈ ਨ ਅੰਦਰਿ ਆਣੈ।
 ਅੰਨੈ ਦਿਸਿ ਨ ਆਵਈ ਰਾਤਿ ਅਨ੍ਹੇਰੀ ਘਰੁ ਨ ਸਿਵਾਣੈ।
 ਚਲਿ ਨ ਸਕੈ ਪਿੰਗੁਲਾ ਲੂਲ੍ਹਾ ਗਲਿ ਮਿਲਿ ਹੇਤੁ ਨ ਜਾਣੈ।
 ਸੰਢਿ ਸੁਪੁਤੀ ਨ ਥੀਐ ਖੁਸਰੇ ਨਾਲਿ ਨ ਰਲੀਆਂ ਮਾਣੈ।
 ਜਣਿ ਜਣਿ ਪੁਤਾ ਮਾਈਆਂ ਡਲੇ ਨਾਵ ਧਰੇਨਿ ਧਿਛਾਣੈ।
 ਗੁਰਸਿਖੀ ਸਤਿਗੁਰੂ ਵਿਣੁ ਸੂਰਜੁ ਜੋਤਿ ਨ ਹੋਇ ਟਟਾਣੈ।
 ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਵਖਾਣੈ ॥੨੧॥

Paurī 21 (Bin guṇ gurū)

Guṅgā gāvi na jāṇaī bolā sunai na andari āṇai.
Anhai disi na āvaī rāti anherī gharu na siṇāṇai.
Chali na sakai piṅgulā lūlhā gali mili hetu na jāṇai.
Saṇḍhi suputī na thīai khusare nāli na raliān māṇai.
Jani jani putān māiān ḍale nānv dhareni dhiṇāṇai.
Gur sikhī satigurū viṇu sūraju jotī na hoi ṭaṭāṇai.
Sādh saṅgati gur sabadu vakhāṇai.

Paurī 21 (Guru without virtues)

The dumb person cannot sing and the deaf cannot hear so that nothing enters their understanding. The blind cannot see and in the dark and he cannot identify the house (he lives in). A cripple cannot keep pace and a handicapped cannot embrace to show his love. A barren woman cannot have a son, nor can she enjoy coition with a eunuch. The mothers giving births to their sons give them pet names lovingly (but mere good names cannot make a good man). Sikh life without the true Guru is impossible as a glow worm cannot enlighten the sun. In the holy congregation the word of the Guru is explained (and the *jīv* cultivates understanding).

ਪਉੜੀ ੨੨ (ਸਿੱਖੀ ਸਰਬ ਸ਼ਿਰੋਮਣੀ ਹੈ)

ਲਖ ਧਿਆਨ ਸਮਾਧਿ ਲਾਇ ਗੁਰਮੁਖਿ ਰੂਪਿ ਨ ਅਪੜਿ ਸਕੈ।
 ਲਖ ਗਿਆਨ ਵਖਾਣਿ ਕਰ ਸਬਦ ਸੁਰਤਿ ਉਡਾਰੀ ਥਕੈ।
 ਬੁਧਿ ਬਲ ਬਚਨ ਬਿਬੇਕ ਲਖ ਢਹਿਢਹਿ ਪਵਨਿ ਪਿਰਮ ਦਰਿ ਧਕੈ।
 ਜੇਗ ਭੋਗ ਬੈਰਾਗ ਲਖ ਸਹਿ ਨ ਸਕਹਿ ਗੁਣ ਵਾਸੁ ਮਹਕੈ।
 ਲਖ ਅਚਰਜ ਅਚਰਜ ਹੋਇ ਅਬਿਗਤਿ ਗਤਿ ਅਬਿਗਤਿ ਵਿਚਿ ਅਕੈ।
 ਵਿਸਮਾਦੀ ਵਿਸਮਾਦੁ ਲਖ ਅਕਥ ਕਥਾ ਵਿਚਿ ਸਹਮਿ ਸਹਕੈ।
 ਗੁਰਸਿਖੀ ਦੈ ਅਖਿ ਫਰਕੈ ॥੨੨॥ ਅਠਾਈ॥

Paurī 22 (Sikhī sarab śiromanī hai)

Lakh dhiān samādhī lāi gurmukhi rūpi na apar sakai.
Lakh gīan vakhāṇi kar sabad surati udārī thakai.
Budhi bal bachan bibek lakh dhahi dhahi pavani piram dari dhakai.
Jog bhog bairāg lakh sahi na sakahi guṇ vāsu mahakai.
Lakh acharaj acharaj hoi abigati gati abigati vichi akai.
Visamādī visamādu lakh akath kathā vichi sahami sahakai.
Gursikhī dai akhi pharakai.

Paurī 22 (Sikh life is supreme)

Millions of meditational postures and concentrations cannot equal the form of the *gurmukh*. Millions got tired with learning and elaborations and with flights of consciousness to reach the divine Word. Millions of people using their intellect and powers talk of discerning wisdom but they fall and stagger, and, at the door of the Lord they get jolts and blows. Millions of yogis, pleasure seekers and recluses cannot bear the passions and fragrance of the three qualities of nature (*sattv*, *rajas* and *tamas*). Millions of wonderstruck people have got tired of the unmanifest nature of the unmanifest Lord. Millions are awe-struck, with the ineffable story of that wondrous Lord. They all are equal to the delight of one moment of the life of a Sikh of the Guru.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ)

ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਹੈ ਸਤਿਗੁਰੁ ਸਚੁ ਨਾਉ ਸਦਵਾਇਆ ।
ਚਾਰਿ ਵਰਨ ਗੁਰਸਿਖ ਕਰਿ ਗੁਰਮੁਖਿ ਸਚਾ ਪੰਥੁ ਚਲਾਇਆ ।
ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਗਾਂਵਦੇ ਸਤਿਗੁਰੁ ਸਬਦੁ ਅਨਾਹਦੁ ਵਾਇਆ ।
ਗੁਰ ਸਾਖੀ ਉਪਦੇਸੁ ਕਰਿ ਆਪਿ ਤਰੈ ਸੈਸਾਰੁ ਤਰਾਇਆ ।
ਪਾਨ ਸੁਪਾਰੀ ਕਬੁ ਮਿਲਿ ਚੂਨੈ ਰੰਗੁ ਸੁਰੰਗ ਚੜ੍ਹਾਇਆ ।
ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣਿ ਜੁਗਤਿ ਗੁਰਮਤਿ ਮਿਲਿ ਗੁਰ ਪੂਰਾ ਪਾਇਆ ।
ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡੁ ਵਸਾਇਆ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Maṅgalācharaṇ)

*Ādi purakh ādesu hai satiguru sachu nāu sadavāiā.
Chāri varan gursikh kari gurmukhi sachā panthu chalāiā.
Sādh saṅgati mili gānvade satigur sabadu anāhadu vāiā.
Guru sākhi upadesu kari āpi tarai saisāru tarāiā.
Pān supārī kathu mili chūne raṅgu suraṅg charḥāiā.
Giānu dhiānu simaraṇi jugati gurmati mili gur pūrā pāiā.
Sādh saṅgati sach khaṇḍu vasāiā.*

**One Oaṅkār, the primal energy, realized through
the grace of divine preceptor**

Paurī 1 (Invocation)

Salutation to that primal Lord who is known by the true name of *Satiguru*. Transforming all the four varnas into the Sikhs of the Guru, that true Guru (Guru Nānak Dev) has initiated a true way for the Gurmukhs. The true Guru has vibrated such an unstruck word which is sung in the holy congregation by one and all. The Gurmukhs recite the teachings of the Guru; they go across and make the world go across (the world ocean). As in betel leaf mixing of catechu, lime and betel nut makes a nice colour, similarly, *gurmukh* way of life consisting of all the four varnas is beautiful. He, who having met the perfect Guru has attained Gurmati; the wisdom of the Guru, has in fact identified the technique of knowledge, concentration and meditation. The true Guru has established the abode of truth in the form of holy congregation.

ਪਉੜੀ ੨ (ਸਤਿਗੁਰੂ ਨੇ ਅਲਖ ਲਖਾ ਦਿੱਤਾ)

ਪਰਤਨ ਪਰਧਨ ਪਰਨਿੰਦ ਮੇਟਿ ਨਾਮੁਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ।
 ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇ ਕੈ ਬਾਹਰਿ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਇਆ।
 ਮਨਿ ਜਿਤੈ ਜਗੁ ਜਿਣਿ ਲਇਆ ਅਸਟਧਾਤੁ ਇਕ ਧਾਤੁਕਰਾਇਆ।
 ਪਾਰਸ ਹੋਇ ਪਾਰਸਹੁ ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਦਿਖਾਇਆ।
 ਜੋਗ ਭੋਗ ਜਿਣਿ ਜੁਗਤਿ ਕਰਿ ਭਾਇ ਭਗਤਿ ਭੈ ਆਪੁ ਗਵਾਇਆ।
 ਆਪੁ ਗਾਇਆ ਆਪਿ ਵਰਤਿਆ ਭਗਤਿ ਵਛਲ ਹੋਇ ਵਸਗਤਿ ਆਇਆ।
 ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਅਲਖੁ ਲਖਾਇਆ ॥੨॥

Paurī 2 (Satigurū ne alakh lakhā dītā)

*Par tan par dhan par nind meṭi nāmu dānu isanānu diṛāiā.
 Gurmati manu samajhāi kai bāhar jāndā varaji rahāiā.
 Mani jitai jagu jini laiā asat dhātu ik dhātu karāiā.
 Pāras hōe pārasahu gur upadesu avesu dikhāiā.
 Jog bhog jini jugati kari bhāi bhagati bhai āpu gavāiā.
 Āpu gaiā āpi varatiā bhagati vachhal hoi vasagati aiā.
 Sādh saṅgati vīchi alakhu lakhāiā.*

Paurī 2 (The true Guru arranged the glimpse of the imperceptible)

Holding (me) back from other's body, wealth and slander, the true Guru, has made me resolute for the practice of meditation on Lord's name, ablution and charity. People also making their minds understand through the teaching of the Guru have restrained it from going astray. As the eight metals touching the philosopher's stone become gold, similarly, the *gurmukhs*, having conquered their mind have conquered the whole world. Such is the effect of the Guru's teaching that the Sikh acquires the same qualities as if a stone by touching a philosopher's stone has itself become another philosopher's stone. Systematically, having won yoga as well as pleasures and getting immersed in devotion they have lost their fears. When the ego vanished, God was not only realized as diffused all around, but also because of love for His devotees He came under their control.

ਪਉੜੀ ੩ (ਅਸਾਧ ਵਿਸਿਆਂ ਨੂੰ ਸਾਧ ਲਿਆ)

ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ ਸਾਧਸੰਗਿ ਗੁਰਮੁਖਿ ਦੁਖਸੁਖ ਸਮਕਰਿ ਸਾਧੇ ।
 ਹਉਮੈ ਦੁਰਮਤਿ ਪਰਹਰੀ ਗੁਰਮਤਿ ਸਤਿਗੁਰ ਪੁਰਖੁ ਆਰਾਧੇ ।
 ਸਿਵ ਸਕਤੀ ਨੇ ਲੰਘਿ ਕੈ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਹਜ ਸਮਾਧੇ ।
 ਗੁਰ ਪਰਮੇਸਰੁ ਏਕੁ ਜਾਣਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇ ਉਪਾਧੇ ।
 ਜੰਮਣ ਮਰਣਹੁ ਬਾਹਰੇ ਅਜਰਾਵਰਿ ਮਿਲਿ ਅਗਮ ਅਗਾਧੇ ।
 ਆਸ ਨ ਤ੍ਰਾਸ ਉਦਾਸ ਘਰਿ ਹਰਖ ਸੋਗ ਵਿਹੁ ਅੰਮ੍ਰਿਤ ਖਾਧੇ ।
 ਮਹਾ ਅਸਾਧ ਸਾਧਸੰਗ ਸਾਧੇ ॥੩॥

Paurī 3 (Asādh viṣiāṅ nū sādḥ liā)

Sabad surati mili sādḥ saṅgi gurmukhi dukh sukh sam kari sādhe.
Haumai durmati paraharī gurmāti satigur purakhu ārādhe.
Siv sakatī no laṅghi kai gurmukhi sukh phalu sahaj samādhe.
Guru paramesaru eku jāṇi dūjā bhāu mitāi upādhe.
Jamman maraṇahu bāhare ajarāvari mili agam agādhe.
Ās na trās udās ghari harakh sog vihu amrit khādhe.
Mahā asādh sādḥ saṅg sādhe.

Paurī 3 (Chronic ailments cured)

In the holy congregation, getting attuned to the Word, the *gurmukh* treats pains and joys in the same vein. He renounces egotist ill thoughts and adopting the teachings of the true Guru adores the Timeless Lord. Going beyond the phenomena of the Śiva-Śakti (maya), the *Gurmukh* calmly merges in the fruits of delight. Considering Guru and God as one, he decimates the ills of the sense of duality. Gurmukhs go out of the cycle of transmigration and meeting that unapproachable and unfathomable Lord go away from the impacts of time (oldage). Hopes and fears do not torture them. They reside in home while being detached and to them nectar or poison, happiness and sorrows are all the same. In the holy congregation, the frightening chronic ailments are also cured.

ਪਉੜੀ ੪ (ਸਿੱਖ ਦੀ ਕਰਨੀ)

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੇ ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਜਿਤਾ ।
 ਮਨ ਬਚ ਕਰਮ ਸੰਕਲਪ ਕਰਿ ਇਕ ਮਨਿ ਹੋਇ ਵਿਗੋਇ ਦੁਚਿਤਾ ।
 ਲੋਕ ਵੇਦ ਗੁਰ ਗਿਆਨ ਲਿਵ ਅੰਦਰਿ ਇਕੁ ਬਾਹਰਿ ਬਹੁ ਭਿਤਾ ।
 ਮਾਤ ਲੋਕ ਪਾਤਾਲ ਜਿਣਿ ਸੁਰਗ ਲੋਕ ਵਿਚਿ ਹੋਇ ਅਥਿਤਾ ।
 ਮਿਠਾ ਬੋਲਣੁ ਨਿਵਿ ਚਲਣੁ ਹਥਹੁ ਦੇ ਕਰਿ ਪਤਿਤ ਪਵਿਤਾ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇਆ ਅਤੁਲੁ ਅਡੋਲੁ ਅਮੋਲੁ ਅਮਿਤਾ ।
 ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਪੀੜ ਨਪਿਤਾ ॥੪॥

Paurī 4 (Sikh dī karani)

*Paunu pāṇī baisantaro raj guṇu tam guṇu sat guṇu jitā.
 Man bach karam sankalap kari ik mani hoi vigoī duchitā.
 Lok ved gur giān liv andari iku bāhari bahu bhitā.
 Māt lok pātāl jini surag lok vichi hoi athitā.
 Miṭhā bolāṇu nivi chalaṇu hathahu de kari patit pavitā.
 Gurmukhi sukh phalu pāiā atulu aḍolu amolu amitā.
 Sādh saṅgati mili pīṛi napitā.*

Paurī 4 (Conduct of a Sikh)

Air, water, fire and the three qualities – tranquillity, activity and inertness have been conquered by the Sikh. With the concentration of mind, speech, action and meditating upon the One, he has lost the sense of duality. Absorption in the knowledge of the Guru is his conduct in the world. In his innerself he is One (with the Lord) while he performs diverse duties in the world. Conquering the earth and the nether world he establishes himself in heavens. By speaking sweetly, behaving humbly and bestowing charities with one's own hands, even the fallen ones have become pure. Thus, the *gurmukh* attains incomparable and invaluable fruits of delight. Associating with the holy congregation he squeezes out the ego (from the mind).

ਪਉੜੀ ੫ (ਸਾਧਸੰਗਤਿ ਵਿੱਚ ਸਫਲ ਵਣਜ ਕਰਦੇ ਹਨ)

ਚਾਰਿ ਪਦਾਰਥ ਹਥ ਜੋੜਿ ਹੁਕਮੀ ਬੰਦੇ ਰਹਨਿ ਖੜੋਤੇ ।
 ਚਾਰੇ ਚਕ ਨਿਵਾਇਆ ਪੈਰੀ ਪੈ ਇਕ ਸੂਤਿ ਪਰੋਤੇ ।
 ਵੇਦ ਨ ਪਾਇਨਿ ਭੇਦੁ ਕਿਹੁ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਸੁਣਿ ਸੁਣਿ ਸੋਤੇ ।
 ਚਹੁ ਜੁਗਿ ਅੰਦਰ ਜਾਗਦੀ ਓਤਿ ਪੋਤਿ ਮਿਲਿ ਜਗਮਗ ਜੋਤੇ ।
 ਚਾਰਿਵਰਨ ਇਕ ਵਰਨ ਹੋਇ ਗੁਰਸਿਖ ਵੜੀਅਨਿ ਗੁਰਮੁਖਿ ਗੋਤੇ ।
 ਧਰਮਸਾਲ ਵਿਚਿ ਬੀਜਦੇ ਕਰਿ ਗੁਰਪੁਰਬ ਸੁ ਵਣਜ ਸਓਤੇ ।
 ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਦਾਦੇ ਪੋਤੇ॥੫॥

Paurī 5 (Sādh saṅgati vich saphal vaṇaj karade han)

Chāri padārath hath joṛi hukamī bande rahani kharote.

Chāre chak nivāiā pairī pai ik sūti parote.

Ved na pāini bhedu kihū paṛi paṛi paṇḍit suni suni srote.

Chahu jugi andar jāgadī oti poti mili jagamag jote.

Chāri varan ik varan hoi gursikh vaṛīāni gurmukhi gote.

Dharamasāl vichi bījade kari gurapurab su vaṇaj saote.

Sādh saṅgati mili dāde pote.

Paurī 5 (Successful transaction they do in the holy congregation)

The four ideals (*dharma, arth, kām, mokṣ*) stand with folded hands around the obedient servant (of the Lord). This servant has made the four directions bow to him by bowing to One who has strung one and all into one thread. The Vedas, the reciter pandits of the Vedas and their audience cannot understand His mystery. His ever radiant flame glows in all the four *yugs*, ages. The Sikhs of all the four varnas became one varna and they have entered the (larger) clan of Gurmukhs. They at the abodes of dharma (Gurdvārās) celebrate anniversaries of the Gurus and thus sow the seeds of virtuous actions. In the holy congregation the grandson and the grandfather (i.e. young and old) are equal to each other.

ਪਉੜੀ ੬ (ਸਾਧਸੰਗਤਿ ਵਿੱਚ ਗੁਰ ਭਾਈ ਸੋਭਦੇ ਹਨ)

ਕਾਮੁ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਸਾਧਿ ਲੋਭ ਮੋਹ ਦੀ ਜੋਹ ਮਿਟਾਈ।
 ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਅਰਥੁ ਸਮਰਥੁ ਸੁਗਰਥੁ ਸਮਾਈ।
 ਪੰਜੇ ਤਤ ਉਲੰਘਿਆ ਪੰਜਿ ਸਬਦ ਵਜੀ ਵਾਧਾਈ।
 ਪੰਜੇ ਮੁਦ੍ਰਾ ਵਸਿ ਕਰਿ ਪੰਚਾਇਣੁ ਹੁਇ ਦੇਸ ਦੁਹਾਈ।
 ਪਰਮੇਸਰ ਹੈ ਪੰਜ ਮਿਲਿ ਲੇਖ ਅਲੇਖ ਨ ਕੀਮਤਿ ਪਾਈ।
 ਪੰਜ ਮਿਲੇ ਪਰਪੰਚ ਤਜਿ ਅਨਹਦ ਸਬਦ ਸਬਦਿ ਲਿਵ ਲਾਈ।
 ਸਾਧਸੰਗਤਿ ਸੋਹਨਿ ਗੁਰ ਭਾਈ ॥੬॥

Paurī 6 (Sādh saṅgati vich gurbhāi sobhade han)

*Kāmu krodhu ahaṅkār sādhi lobh moh dī joh miṭāi.
 Satu santokhu daiā dharamu arathu samarathu sugarathu samāi.
 Pañje tat ulanghiā pañj sabad vajī vādhāi.
 Pañje mudrā vasi kari pañchāianu hui des duhāi.
 Paramesar hai pañj mili lekh alekh na kīmati pāi.
 Pañj mile parapañch taji anahad sabad sabadi liv lāi.
 Sādh saṅgati sohani gur bhāi.*

Paurī 6 (Holy congregation is adorned by the fellow disciples)

Sikhs in *sādh saṅgat* (holy company) controlling the *kām* (lust) *krodh* (anger), *ahaṅkār* ego), decimate their greed and infatuation. In the holy congregation, truth contentment, compassion, dharma, wealth, power all are subsumed. Crossing the five elements, the felicitation of the five words (instruments) are played there. Having controlled five yogic postures, the respectable member of the congregation become famous all around. Where the five persons sit together, Lord God, is there; this mystery of indescribable Lord cannot be known. But only those five meet (to sit together) who repudiating hypocrisy have merged their consciousness in the unstruck melody of the Word. Such fellow-disciples adorne the holy congregation.

ਪਉੜੀ ੭ (ਗੁਰਮੁਖ, ਸਾਧ ਸੰਗ — ਛੇ ਗਿਣਤੀ)

ਛਿਅ ਦਰਸਨ ਤਰਸਨਿ ਘਣੇ ਗੁਰਮੁਖਿ ਸਤਿਗੁਰੁ ਦਰਸਨੁ ਪਾਇਆ ।
 ਛਿਅ ਸਾਸਤ੍ਰੁ ਸਮਝਾਵਣੀ ਗੁਰਮੁਖਿ ਗੁਰੁ ਉਪਦੇਸੁ ਦਿੜਾਇਆ ।
 ਰਾਗਨਾਦ ਵਿਸਮਾਦ ਵਿਚਿ ਗੁਰਮਤਿ ਸਤਿਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ।
 ਛਿਅ ਰੁਤੀ ਕਰਿ ਵਰਤਮਾਨ ਸੂਰਜ ਇਕੁ ਚਲਤ ਵਰਤਾਇਆ ।
 ਛਿਅ ਰਸੁ ਸਾਉ ਨ ਪਾਇਨੀ ਗੁਰਮੁਖਿ ਸੁਖੁ ਫਲੁ ਪਿਰਮੁ ਚਖਾਇਆ ।
 ਜਤੀ ਸਤੀ ਚਿਰੁ ਜੀਵਣੇ ਚਕ੍ਰਵਰਤਿ ਹੋਇ ਮੋਹੇ ਮਾਇਆ ।
 ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਸਹਜਿ ਸਮਾਇਆ ॥੭॥

Paurī 7 (Gurmukh, sādḥ saṅg—chhe gīṇatī)

Chhia darasan tarasani ghaṇe gurmukhi satiguru darasanu pāiā.
Chhia sāsatr samajhāvaṇī gurmukhi guru upadesu dirāiā.
Rāg nād visamād vichi gurmati satigur sabadu suṇāiā.
Chhia rutī kari varatamān sūraj iku chalatanu varatāiā.
Chhia ras sāu na pāinī gurmukhi sukh phalu piram chakhāiā.
Jatī satī chiru jīvaṇe chakravarati hoi mohe māiā.
Sādḥ saṅgati mili sahaji samāiā.

Paurī 7 (Gurmukh, association with the saints — count of six)

Followers of six (Indian philosophies) crave intensely but only *gurmukh* gets the glimpse of the Lord. The six Shastras make one understand in a round about manner but *gurmukhs* make the teachings of the Guru firmly lodged in the heart. All the musical measures and melodies are wonder-struck to feel that the true Guru is such as the one sun remains stabilized in all the six seasons. Such a pleasure-fruit has been attained by Gurmukhs, the taste of which could not be known by six pleasures. Anchorites, followers of truth, long lived ones and universally acclaimed ones are all engrossed in delusions. Only joining the holy congregation, one could be absorbed in one's innate nature.

ਪਉੜੀ ੮ (ਸ਼ਬਦ ਕਮਾਈ, ਸਾਧ ਸੰਗ ਸੱਤ ਗਿਣਤੀ)

ਸਤ ਸਮੁੰਦ ਸਮਾਇ ਲੈ ਭਵਜਲ ਅੰਦਰਿ ਰਹੇ ਨਿਰਾਲਾ ।
 ਸਤੇ ਦੀਪ ਅਨੋਰੁ ਹੈ ਗੁਰਮੁਖਿ ਦੀਪਕੁ ਸਬਦ ਉਜਾਲਾ ।
 ਸਤੇ ਪੁਰੀਆ ਸੋਧੀਆ ਸਹਜ ਪੁਰੀ ਸਚੀ ਧਰਮਸਾਲਾ ।
 ਸਤੇ ਰੋਹਣਿ ਸਤ ਵਾਰ ਸਾਧੇ ਫੜਿ ਫੜਿ ਮਥੇ ਵਾਲਾ ।
 ਤੈ ਸਤੇ ਬ੍ਰਹਮੰਡਿ ਕਰਿ ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਸੁਖਾਲਾ ।
 ਸਤੇ ਸੁਰ ਭਰਪੂਰੁ ਕਰਿ ਸਤੀ ਧਾਰੀ ਪਾਰਿ ਪਿਆਲਾ ।
 ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦ ਸਮਾਲਾ ॥੮॥

Paurī 8 (Śabad kamāī, sādḥ saṅg-sat gīṇatī)

*Sat samund samāi lai bhavajal andari rahe nirālā.
 Sate dīp anheru hai gurmukh dīpaku sabad ujālā.
 Sate purīā sodhīā sahaj purī sachī dharamasālā.
 Sate rohaṇi sat vār sādhe pharī pharī mathe vālā.
 Trai sate brahamanḍi kari vīh ikīh ulaṅghi sukhālā.
 Sate sur bharapūru kari satī dhārī pāri piālā.
 Sādḥ saṅgati gur sabad samālā.*

Paurī 8 (Discipline of Word, association with saints — the count of seven)

Gurmukhs moving in the holy congregation and having controlled the seven seas remain detached in this world ocean. All the seven continents are in darkness; *gurmukh* enlightenes them by lamp of Word. The *gurmukh* has reformed all the seven *purīs* (abodes of gods), and has found that only the state of equipoise is the real abode of truth. All the major *nakṣtrs* such as Rohiṇī, Svātī etc. and the seven days, he has controlled by holding them from their heads i.e. he has gone beyond their deceptions. Twenty-one cities and their ostentations he has crossed and he lives happily (in his self). He has known the comprehensiveness of the seven melodies (of music) and he has crossed the seven streams of the mountains. This could be possible because he has sustained and accomplished the Word of the Guru in the holy congregation.

ਪਉੜੀ ੯ (ਮਨਵਸ,ਸਾਧ ਸੰਗ ਅੱਠ ਗਿਣਤੀ)

ਅਠ ਖੰਡਿ ਪਾਖੰਡ ਮਤਿ ਗੁਰਮਤਿ ਇਕ ਮਨਿ ਇਕ ਧਿਆਇਆ।
 ਅਸਟ ਧਾਤੁ ਪਾਰਸ ਮਿਲੀ ਗੁਰਮੁਖਿ ਕੰਚਨੁ ਜੋਤਿ ਜਗਾਇਆ।
 ਰਿਧਿ ਸਿਧਿ ਸਿਧ ਸਾਧਿਕਾਂ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ।
 ਅਠੈ ਪਹਰ ਅਰਾਧੀਐ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਲਖੁ ਲਖਾਇਆ।
 ਅਸਟ ਕੁਲੀ ਵਿਹੁ ਉਤਰੀ ਸਤਿਗੁਰ ਮਤਿ ਨ ਮੋਹੇ ਮਾਇਆ।
 ਮਨੁ ਅਸਾਧੁ ਨ ਸਾਧੀਐ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧਿ ਸਧਾਇਆ।
 ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਮਨ ਵਸਿ ਆਇਆ ॥੯॥

Paurī 9 (Manavas, sādḥ saṅg – aṭḥ ginaṭi)

Aṭḥ khaṇḍi pākhaṇḍ mati gurmati ik mani ik dhiāiā.
Asaṭ dhātu pāras milī gurmukhi kañchanu joti jagāiā.
Ridhi sidhi sidh sādḥikān ādipurakh ādesu karāiā.
Aṭhai pahar arādhīai sabad surati liv alakhu lakhāiā.
Asaṭ kulī vihu utarī satigur mati na mohe māiā.
Manu asādhu na sādḥīai gurmukhi sukh phalu sādhi sadhāiā.
Sādḥ saṅgati mili man vasi āiā.

Paurī 9 (Association with the saints — the count of eight)

The person conducting in accordance with the wisdom of the Guru, goes beyond the hypocrisies of eight division (of four *varnas* and four *ashramas*) and adores the Lord with single minded devotion. Eight metals in the form of four *varnas* and four religions having met the philosopher's stone in the form of Guru have converted themselves into gold, the *gurmukh*, the enlightened one. The *siddhs* and other miraculous practitioners have saluted to that primal Lord alone. That Lord ought to be adored all the eight watches of time; by merger of the consciousness in the Word, the imperceptible is perceived. By adopting the advice of the true Guru, the poison (stigma) of the eight generations is wiped out and now the intellect does not get deluded due to maya. The *gurmukhs* by their loving devotion have refined the incorrigible mind. The mind is controlled only by meeting the holy congregation.

ਪਉੜੀ ੧੦ (ਗੁਰਮਤਿ ਸਾਧ ਸੰਗ ਨੇ ਗਿਣਤੀ)

ਨਉ ਪਰਕਾਰੀ ਭਗਤਿ ਕਰਿ ਸਾਧੈ ਨਵੈ ਦੁਆਰ ਗੁਰਮਤੀ ।
 ਗੁਰਮੁਖਿ ਪਿਰਮੁ ਚਖਾਇਆ ਗਾਵੈ ਜੀਭ ਰਸਾਇਣਿ ਰਤੀ ।
 ਨਵੀ ਖੰਡੀ ਜਾਣਾਇਆ ਰਾਜੁ ਜੋਗ ਜਿਣਿ ਸਤੀ ਅਸਤੀ ।
 ਨਉ ਕਰਿ ਨਉ ਘਰ ਸਾਧਿਆ ਵਰਤਮਾਨ ਪਰਲਉ ਉਤਪਤੀ ।
 ਨਵ ਨਿਧਿ ਪਿਛਲਗਣੀ ਨਾਥ ਅਨਾਥ ਸਨਾਥ ਜੁਗਤੀ ।
 ਨਉ ਉਖਲ ਵਿਚਿ ਉਖਲੀ ਮਿਠੀ ਕਉੜੀ ਠੰਢੀ ਤਤੀ ।
 ਸਾਧ ਸੰਗਤਿ ਗੁਰਮਤਿ ਸਣਖਤੀ ॥੧੦॥

Paurī 10 (Gurmatī sādḥ saṅg--naun giṇatī)

*Nau parakārī bhagati kari sādhai navai duār gurmatī.
 Gurmukhi piramu chakhāiā gāvai jībh rasaiṇi ratī.
 Navī khaṇḍī jāṇāiā rāju jog jini satī asatī.
 Nau kari nau ghar sādhiā varatamān paralau utapatī.
 Nav nidhi pichhalagaṇī nāth anāth sanāth jugatī.
 Nau ukhal vichi ukhalī mīṭhī kaurī ṭhaṇḍhī tatī.
 Sādḥ saṅgati gurmatī saṅakhatī.*

Paurī 10 (Gurmat, association with saint — the count of nine)

People adopt ninefold devotion but the *gurmukh* while adopting the wisdom of Guru accomplishes the nine doors. Tasting the joy of love, the *Gurmukh* with full attachment, recites the praises of the Lord. Through Rājyoga, the *gurmukh* has conquered both the truth and the falsehood and thus he is known all over the nine regions of the earth. Becoming humble he has disciplined the nine doors and besides he has diffused himself in creation and dissolution. The nine treasures follow him earnestly and the *gurmukh* unfolds to the nine *naths*, the technique of getting liberated. Among the nine sockets (in the humanbody), the tongue which was bitter, sweet, hot and cool, now due to the association with the holy congregation and the wisdom of Guru, has become blest and full of delights.

ਪਉੜੀ ੧੧ (ਸਿੱਖ ਕੀਹ ਕਰੇ)

ਦੇਖਿ ਪਰਾਈਆਂ ਚੰਗੀਆਂ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ ।
 ਉਸੁ ਸੁਅਰੁ ਉਸੁ ਗਾਇ ਹੈ ਪਰ ਧਨ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ।
 ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕੁਟੰਬੁ ਦੇਖਿ ਮੋਹੇ ਮੋਹਿ ਨ ਧੋਹਿ ਧਿਛਾਣੈ ।
 ਉਸਤਤਿ ਨਿੰਦਾ ਕੰਨਿ ਸੁਣਿ ਆਪਹੁ ਬੁਰਾ ਨ ਆਖਿ ਵਖਾਣੈ ।
 ਵਡ ਪਰਤਾਪੁ ਨ ਆਪੁ ਗਣਿ ਕਰਿ ਅਹੰਮੇਉ ਨ ਕਿਸੈ ਰਵਾਣੈ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਾਇਆ ਰਾਜੁ ਜੋਗੁ ਰਸ ਰਲੀਆ ਮਾਣੈ ।
 ਸਾਧਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੈ॥੧੧॥

Paurī 11 (Sikh kīh kare)

Dekhi parāīān chaṅgiān māvān bhaiṇā dhīān jāṇai.
Usu sūaru usu gāi hai par dhan Hindu Musalamāṇai.
Putr kalatr kutambu dekhi mohe mohi na dhohi dhiṇāṇai.
Usatati nindā kanni suṇi āpahu buṛa na ākhi vakhāṇai.
Vaḍ paratāpu na āpu gaṇi kari ahammēu na kisai raṇāṇai.
Gurmukh sukh phal pāiā rāju jogu ras raliā māṇai.
Sādh saṅgati viṭahu kurabāṇai.

Paurī 11 (What a Sikh ought to do)

The Sikh ought to treat beautiful women of others as his mothers, sisters, and daughters. Others' wealth for him is as beef for Hindu and pork for a Muslim. Out of infatuation for his son, wife or family, he should not betray and deceive anyone. While listening to the praises and slander of others, he should not talk ill of anybody. Neither he should count himself as great and glorious nor should he out of his ego, snub anybody. *Gurmukh* of such a nature practises Rāj yoga (the highest yoga), lives peacefully and goes to sacrifice his self unto the holy congregation.

ਪਉੜੀ ੧੨ (ਗੁਰਮੁਖ ਦੀ ਅਵਸਥਾ)

ਗੁਰਮੁਖਿ ਪਿਰਮੁ ਚਖਾਇਆ ਭੁਖ ਨ ਖਾਣੁ ਪੀਅਣੁ ਅੰਨੁ ਪਾਣੀ ।
 ਸਬਦ ਸੁਰਤਿ ਨੀਂਦ ਉਘੜੀ ਜਾਗਦਿਆਂ ਸੁਖ ਰੈਣਿ ਵਿਹਾਣੀ ।
 ਸਾਹੇ ਬਧੇ ਸੋਹਦੇ ਮੈਲਾਪੜ ਪਰਵਾਣੁ ਪਰਾਣੀ ।
 ਚਲਣੁ ਜਾਣਿ ਸੁਜਾਣੁ ਹੋਇ ਜਗ ਮਿਹਮਾਨ ਆਏ ਮਿਹਮਾਣੀ ।
 ਸਚੁ ਵਣਜਿ ਖੋਪ ਲੈ ਚਲੇ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਨੀਸਾਣੀ ।
 ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਗੁਰ ਸਿਖ ਗੁਰਸਿਖਾਂ ਮਨਿ ਭਾਣੀ ।
 ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਅਕਥ ਕਹਾਣੀ॥੧੨॥

Paurī 12 (Gurmukh dī avasathā)

Gurmukh piramu chakhāiā bhukh na khānu pīānu annu pānī.
Sabad surati nīnd ugharī jāgadiān sukh raini vihanī.
Sāhe badhe sohade mailāpaṛ paravānu parānī.
Chalaṇu jāni sujāni hoi jag mihamān āe mihamānī.
Sachu vaṇaj khep lai chale gurmukhi gāḍī rāhu nīsānī.
Halati palati mukh ujale gursikh gursikhān mani bhānī.
Sādh saṅgati vichi akath kahānī.

Paurī 12 (The state of a Gurmukh)

The *gurmukh* having tasted the joy of love feels no desire for food and drink. Due to the merger of his consciousness in the Word, he gets no sleep and by getting awake, he spends his night delightfully. As for a few days before marriage, the bride and the bridegroom look beautiful even in rags, the *gurmukhs* also remain adorned. Since they understand the mystery of going from the world, they live like guests in the world (who must sooner or later go). Being familiar with the highway of the wisdom of the Guru, *Gurmukhs* move on it with full load of the truthful merchandise. The Sikhs love the teachings of the Guru and their faces remain bright in this and in the world hereafter. Always in the holy congregation, the ineffable story of (the grandeur of) the Lord is told.

ਪਉੜੀ ੧੩ (ਸਾਧਸੰਗਤਿ ਵਿੱਚ ਮਿਲ ਕੇ ਭਾਣਾ ਮੰਨੇ)

ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀਐ ਗੁਰਮੁਖਿ ਰਿਦੈ ਗਰੀਬੀ ਆਵੈ ।
ਗਿਆਨ ਮਤੀ ਘਟਿ ਚਾਨਣਾ ਭਰਮ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਮਿਟਾਵੈ ।
ਹੋਇ ਨਿਮਾਣਾ ਢਹਿ ਪਵੈ ਦਰਗਹ ਮਾਣੁ ਨਿਮਾਣਾ ਪਾਵੈ ।
ਖਸਮੈ ਸੋਈ ਭਾਂਵਦਾ ਖਸਮੈ ਦਾ ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ ।
ਭਾਣਾ ਮੰਨੈ ਮੰਨੀਐ ਅਪਣਾ ਭਾਣਾ ਆਪਿ ਮਨਾਵੈ ।
ਦੁਨੀਆ ਵਿਚਿ ਪਰਾਹੁਣਾ ਦਾਵਾਂ ਛਡਿ ਰਹੈ ਲਾ ਦਾਵੈ ।
ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਹੁਕਮਿ ਕਮਾਵੈ॥੧੩॥

Paurī 13 (Sādh saṅgati vichi mil ke bhāṇā manno)

*Haumai garabu nivārīai gurmukhi ridai garībī āvai.
Giān matī ghaṭi chāṇanā bharam agiānu andheru miṭāvai.
Hoi nimāṇā ḍhahi pavai daragah māṇu nimāṇā pāvai.
Khasamai soī bhāṇvadā khasamai dā jisū bhāṇā bhāvai.
Bhāṇā mannai mannīai apaṇā bhāṇā āpi manāvai.
Dunīa vichī parāhunā dāvā chhaḍi rahai lā dāvai.
Sādh saṅgati mili hukami kamāvai.*

Paurī 13 (Accept the will of the Lord in the holy congregation)

Repudiating pride and ego a gurmukh should be humble. With the light of knowledge in his mind he should dispel darkness of ignorance and delusions. He should fall on the feet (of Lord) in humility because only the humble are honoured in the court of the Lord. Master also loves that man who loves the will of the master. One who accepts the will of God is accepted by one and all and then the Lord himself helps people accept His will. The *gurmukh* understands that he is a guest in this world; that is why foregoing all claims, he lives without making any claim for himself. Being in the holy congregation, he acts in consonance with the commands of the Lord.

ਪਉੜੀ ੧੪ (ਸਾਧਸੰਗਤਿ ਵਿੱਚ ਇਕ ਦੀ ਅਰਾਧਨਾ)

ਗੁਰੁ ਪਰਮੇਸਰੁ ਇਕੁ ਜਾਨਿ ਗੁਰਮੁਖਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ ।
 ਹਉਮੈ ਪਾਲਿ ਢਹਾਇ ਕੈ ਤਾਲ ਨਦੀ ਦਾ ਨੀਰੁ ਮਿਲਾਇਆ ।
 ਨਦੀ ਕਿਨਾਰੈ ਦੁਹ ਵਲੀ ਇਕ ਦੂ ਪਾਰਾਵਾਰੁ ਨ ਪਾਇਆ ।
 ਰੁਖਹੁ ਫਲੁ ਤੈ ਫਲਹੁ ਰੁਖੁ ਇਕੁ ਨਾਉ ਫਲੁ ਰੁਖੁ ਸਦਾਇਆ ।
 ਛਿਅ ਰੁਤੀ ਇਕੁ ਸੁਝ ਹੈ ਸੁਝੈ ਸੁਝੁ ਨ ਹੋਰੁ ਦਿਖਾਇਆ ।
 ਰਾਤੀਂ ਤਾਰੇ ਚਮਕਦੇ ਦਿਹ ਚੜਿਐ ਕਿਨਿ ਆਖੁ ਲੁਕਾਇਆ ।
 ਸਾਧਸੰਗਤਿ ਇਕ ਮਨਿ ਇਕੁ ਧਿਆਇਆ ॥੧੪॥

Paurī 14 (Sādh saṅgati vich ik dī arāadhanā)

Guru paramesaru iku jāni gurmukhi dūjā bhāu miṭiāi.
Haumai pāli dhahāi kai tāl nadī dā nīru milāiā.
Nadī kinārai duh valī ik dū pārvāru na pāiā.
Rukhahu phalu tai phalahu rukhu iku nāu phalu rukh sadāiā.
Chhia rutī iku sujh hai sujhai sujhu na horu dikhāiā.
Rātīn tāre chamakade dih chariāi kini akhu lukāiā.
Sādh saṅgati ik mani iku dhiāiā.

Paurī 14 (Only one Lord adored in the holy congregation)

Accepting Guru and God as one, the *gurmukh* has erased the sense of duality. Knocking down the wall of ego, the *gurmukh* has united the pond (self) with the river (Brahm). Undoubtedly the river remains contained within its two banks neither one knowing the other. From tree the fruit and from fruit the tree are born and in fact both are one though they have different names. The sun is one in all the six seasons; knowing this, one does not think of different suns. At night the stars twinkle but with the break of day under whose command they hide themselves? (they automatically go and likewise with light of knowledge the darkness of ignorance is dispelled of its own). In the holy congregation, the *gurmukhs* adore the Lord with single-minded devotion.

ਪਉੜੀ ੧੫ (ਗੁਰਸਿੱਖ ਜੋਗੀ)

ਗੁਰਸਿਖ ਜੋਗੀ ਜਾਗਦੇ ਮਾਇਆ ਅੰਦਰਿ ਕਰਨਿ ਉਦਾਸੀ।
 ਕੰਨੀ ਮੁੰਦਰਾਂ ਮੰਤ੍ਰੁ ਗੁਰ ਸੰਤਾਂ ਧੂੜਿ ਬਿਭੂਤ ਸੁ ਲਾਸੀ।
 ਖਿੰਥਾ ਖਿਮਾ ਹੰਢਾਵਣੀ ਪ੍ਰੇਮ ਪਤ੍ਰੁ ਭਾਉ ਭੁਗਤਿ ਬਿਲਾਸੀ।
 ਸਬਦ ਸੁਰਤਿ ਸਿੰਝੀ ਵਜੈ ਡੰਡੇ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰ ਦਾਸੀ।
 ਸਾਧਸੰਗਤਿ ਗੁਰ ਗੁਫੈ ਬਹਿ ਸਹਜਿ ਸਮਾਧਿ ਅਗਾਧਿ ਨਿਵਾਸੀ।
 ਹਉਮੈ ਰੋਗ ਅਰੋਗ ਹੋਇ ਕਰਿ ਸੰਜੋਗੁ ਵਿਜੋਗ ਖਲਾਸੀ।
 ਸਾਧਸੰਗਤਿ ਦੁਰਮਤਿ ਸਾਬਾਸੀ ॥੧੫॥

Paurī 15 (Gursikh jogī)

*Gursikh jogī jāgade māiā andari karani udāsī.
 Kannīṁ mundarān mantr gur santān dhūṛi bibhūt su lāsī.
 Khinthā khimā haṇḍhāvaṇī prem patr bhāu bhugati bilāsī.
 Sabad surati siñhī vajai ḍaṇḍā giānu dhiānu gur dāsī.
 Sādh saṅgati gur guphai bahi sahaji samādhi agādhi nivāsī.
 Haumai rog arog hoi kari sañjogu vijog khalāsī.
 Sādh saṅgati duramati sābāsī.*

Paurī 15 ((Gursikh a yogi)

Yogi Sikhs of the Guru are ever awake and remain detached amidst maya. *Gurumantr* for them is the earring and the dust of the feet of saints is ashes for them. Forgiveness is their patched blanket, love their begging bowl and devotion is their trumpet (*siṅgī*), knowledge is their staff, and obedience to the Guru is their meditation. Sitting in the cave in the form of holy congregation, they reside in unfathomable equipoise. Getting cured of the ailment of ego, they are liberated from the bonds of comings and goings (birth and death). Holy congregation is applauded because of the wisdom of the Guru that resides in it.

ਪਉੜੀ 16 (ਸਾਧਸੰਗਤਿ ਵਿੱਚ ਆਸ਼ਕ ਹੋ ਕੇ ਦੇਖੋ)

ਲਖ ਬ੍ਰਹਮੇ ਲਖ ਵੇਦ ਪੜਿ ਨੇਤ ਨੇਤ ਕਰਿ ਕਰਿ ਸਭ ਥਕੇ ।
 ਮਹਾਦੇਵ ਅਵਧੂਤ ਲਖ ਜੋਗ ਧਿਆਨ ਉਣੀਦੈ ਅਕੇ ।
 ਲਖ ਬਿਸਨ ਅਵਤਾਰ ਲੈ ਗਿਆਨ ਖੜਗੁ ਫੜਿ ਪਹੁਚਿ ਨ ਸਕੇ ।
 ਲਖ ਲੋਮਸੁ ਚਿਰ ਜੀਵਣੇ ਆਦਿ ਅੰਤਿ ਵਿਚਿ ਧੀਰਕ ਧਕੇ ।
 ਤਿਨਿ ਲੋਅ ਜੁਗ ਚਾਰਿ ਕਰਿ ਲਖ ਬ੍ਰਹਮੰਡ ਖੰਡਕਰ ਢਕੇ ।
 ਲਖ ਪਰਲਉ ਉਤਪਤਿ ਲਖ ਹਰਹਟ ਮਾਲਾ ਅਖਿ ਫਰਕੇ ।
 ਸਾਧਸੰਗਤਿ ਆਸਕੁ ਹੋਇ ਤਕੇ ॥16॥

Paurī 16 (Sādh saṅgatī vich āśak hoke dekhe)

Lakh brahame lakh ved paṛi net net kari kari sabh thake.
Mahādev avadhūt lakh jog dhiān uṇīdai ake.
Lakh Bisan avatār lai giān kharagu phaṛi pahuchi na sake.
Lakh Lomasu chir jīvaṇe ādi anti vichi dhīrak dhake.
Tini loa jug chāri kari lakh brahamand khand kar dhake.
Lakh paralau utapati lakh harahat mālā ākhi pharake.
Sādh saṅgati āsaku hoi take.

Paurī 16 (See yourself as lover of the holy congregation)

Millions of Brahmas, reciting millions of Vedas got tired saying *neti neti* (this is not, this is not). Mahādev and millions of recluses are also fed up with sleeplessness of yogic practice. Becoming millions of incarnations, Viṣṇu even catching hold of the double edged sword of knowledge could not reach Him. Millions of long lived rishi such as Lomas despite their fortitude are, ultimately jostled about. That Lord has covered with His self, all the three worlds, four ages, millions of universes and their divisions, i.e. He is bigger than these all. Millions of creations and dissolutions go on moving like the chain of pots on persian wheel and all this is enacted within the time of the fall of an eyelid. If someone becomes lover of the holy congregation, only then he can understand this mystery.

ਪਉੜੀ ੧੭ (ਮਨੁ ਜੀਤੈ ਜਗੁ ਜੀਤੁ)

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਆਦਿ ਪੁਰਖੁ ਹੈ ਸਤਿਗੁਰ ਸੋਈ।
 ਜੋਗ ਧਿਆਨੁ ਹੈਰਾਨੁ ਹੋਇ ਵੇਦ ਗਿਆਨ ਪਰਵਾਹ ਨ ਹੋਈ।
 ਦੇਵੀ ਦੇਵ ਸਰੋਵਦੇ ਜਲ ਥਲ ਮਹੀਅਲ ਭਵਦੇ ਲੋਈ।
 ਹੋਮ ਜਗ ਜਪ ਤਪ ਘਣੇ ਕਰਿ ਕਰਿ ਕਰਮ ਧਰਮ ਦੁਖ ਰੋਈ।
 ਵਸਿ ਨ ਆਵੈ ਧਾਂਵਦਾ ਅਨੁ ਖੰਡਿ ਪਾਖੰਡ ਵਿਗੋਈ।
 ਗੁਰਮੁਖਿ ਮਨੁ ਜਿਣਿ ਜਗੁ ਜਿਣੈ ਆਪੁ ਗਵਾਇ ਆਪੇ ਸਭ ਕੋਈ।
 ਸਾਧਸੰਗਤਿ ਗੁਣ ਹਾਰੁ ਪਰੋਈ ॥੧੭॥

Paurī 17 (Manu jītai jagu jītu)

*Pārabrahamu pūran brahamu ādi purakhu hai satiguru soī.
 Jog dhiānu hairānu hoi ved giān paravāh na hoī.
 Devī dev sarevade jal thal mahīal bhavade loī.
 Hom jag jap tap ghaṇe kari kari karam dharam dukh roī.
 Vasi na āvai dhānvadā aṭhu khaṇḍi pākhaṇḍ vigoī.
 Gurmukhi manu jini jagu jinaī āpu gavāi āpe sabh koī.
 Sādh saṅgati guṇ hāru paroī.*

Paurī 17 (The world is conquered only by conquering the mind)

Transcendental Brahm is the perfect Brahm; He is the primal cosmic spirit (*purakh*) and the true Guru. Yogis became awestruck in meditation for He does not care for knowledge of the Vedas. Adoring the gods and goddesses, people go on roaming (in different lives) in water on earth and in the sky. They perform many burnt offerings, oblations and ascetic disciplines and still weep while performing the so-called ritualistic activities (because their sufferings are not removed). Ever-running mind does not come under control and the mind has spoiled all the eight divisions of life (four varnas and four ashrams). The *gurmukhs* after conquering the mind have won the whole world and losing their ego, they have seen themselves in one and all. The *gurmukhs* have prepared the garland of virtues in the holy congregation.

ਪਉੜੀ ੧੮ (ਗੁਰੂ ਮਲਾਹ, ਸਾਧ ਸੰਗ)

ਅਲਖ ਨਿਰੰਜਨੁ ਆਖੀਐ ਰੂਪ ਨ ਰੇਖ ਅਲੇਖ ਅਪਾਰਾ ।
 ਅਬਿਗਤਿ ਗਤਿ ਅਬਿਗਤਿ ਘਣੀ ਸਿਮਰਣਿ ਸੇਖ ਨ ਆਵੈ ਵਾਰਾ ।
 ਅਕਥ ਕਥਾ ਕਿਉ ਜਾਣੀਐ ਕੋਇ ਨ ਆਖਿ ਸੁਣਾਵਣਹਾਰਾ ।
 ਅਚਰਜੁ ਨੋ ਆਚਰਜੁ ਹੋਇ ਵਿਸਮਾਦੇ ਵਿਸਮਾਦੁ ਸੁਮਾਰਾ ।
 ਚਾਰਿ ਵਰਨ ਗੁਰੁ ਸਿਖ ਹੋਇ ਘਰ ਬਾਰੀ ਬਹੁ ਵਣਜ ਵਪਾਰਾ ।
 ਸਾਧਸੰਗਤਿ ਆਰਾਧਿਆ ਭਗਤਿ ਵਛਲੁ ਗੁਰੁ ਰੂਪੁ ਮੁਰਾਰਾ ।
 ਭਵ ਸਾਗਰੁ ਗੁਰਿ ਸਾਗਰ ਤਾਰਾ ॥੧੮॥

Paurī 18 (Gurū malāh, sādḥ saṅg)

*Alakh nirañjanu ākhīai rūp na sekh alekh apārā.
 Abigati gati abigati ghaṇī simaraṇ sekh na āvai vārā.
 Akath kathā kiu jāṇīai koi na ākhi suṇāvaṇahārā.
 Acharaj no ācharaju hoi visamādai visamādu sumārā.
 Chāri varan guru sikh hoi ghar bārī bahu vaṇaj vapārā.
 Sādḥ saṅgati ārādhiā bhagati vachhalu guru rūpu murārā.
 Bhav sāgaru guri sāgar tārā.*

Paurī 18 (Guru, the boat man and association with the saints)

The imperceptible and blemishless Lord is said to be beyond all the forms and writs. The nature of that unmanifest Lord is also deeply unmanifest, and in spite of continuous recitations by Śeṣanāg His mystery could not be understood. How can His ineffable story be known because none is there to tell it. Thinking about Him, the wonder also feels itself full of wonder and the awe also becomes awe struck. Becoming the Sikh of the Guru the people of all the four varnas leading the household life, have undertaken to perform various types of business and trade. In the holy congregations, they adore the Guru-God, affectionate towards the devotees, and the Guru gets them go across the world-ocean.

ਪਉੜੀ ੧੯ (ਗੁਰੂ ਨੂੰ ਸੋਝੀ ਪਾਈ)

ਨਿਰੰਕਾਰੁ ਏਕੰਕਾਰੁ ਹੋਇ ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਅਪਾਰਾ ।
 ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਪਸਾਰਾ ।
 ਕੇਤੜਿਆਂ ਜੁਗ ਵਰਤਿਆ ਅਗਮ ਅਗੋਚਰੁ ਧੁੰਧੁਕਾਰਾ ।
 ਕੇਤੜਿਆਂ ਜੁਗ ਵਰਤਿਆ ਕਰਿਕਰਿ ਕੇਤੜਿਆਂ ਅਵਤਾਰਾ ।
 ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਆਇਆ ਕਲੀ ਕਾਲ ਪਰਗਟ ਪਾਹਾਰਾ ।
 ਸਾਧਸੰਗਤਿ ਵਸਗਤਿ ਹੋਆ ਓਤਿ ਪੋਤਿ ਕਰਿ ਪਿਰਮ ਪਿਆਰਾ ।
 ਗੁਰਮੁਖਿ ਸੁਝੈ ਸਿਰਜਣਹਾਰਾ ॥੧੯॥

Paurī 19 (Gurū nūn sojhī pāī)

*Niraṅkāru ekaṅkāru hoi Oaṅkāri akāru apārā.
 Rom rom vichi rakhionu kari brahamand krori pasārā.
 Ketariān jug varatiā agam agocharu dhundhūkārā.
 Ketariān jug varatiā kari kari ketariān avatārā.
 Bhagati vachhalu hoi āiā kalī kāl paragaṭ pāhārā.
 Sādh saṅgati vasagati hoā oti poti kari pīram piārā.
 Gurmukhi sujhai sirajanahārā.*

Paurī 19 (Gurmukh attains the wisdom of understanding)

The formless Lord assuming the form of *ekaṅkāṛ* created myriad names and forms out of *Oaṅkāṛ*. In His each trichome He has kept the expanse of crores of universes. None knows for how many *yugs*, ages, there was imperceptible and impenetrable mist. For many ages continued the activities of many an incarnation (of God). The same God, for the sake of his love for the devotees, has appeared in *Kalijug* (in the form of *Guru*). Being like warp and weft and the lover and the beloved one He, controlled by the holy congregation, resides there in. Only *gurmukh* possesses the knowledge of that creator Lord.

ਪਉੜੀ ੨੦ (ਸਤਿਗੁਰ ਤੇ ਸਿੱਖ, ਸਾਧ ਸੰਗ)

ਸਤਿਗੁਰ ਮੂਰਤਿ ਪਰਗਟੀ ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਸਬਦੁ ਵਿਚਾਰਾ।
 ਇਕਦੂ ਹੋਇ ਸਹਸ ਫਲੁ ਗੁਰੁ ਸਿਖ ਸਾਧਸੰਗਤਿ ਓਅੰਕਾਰਾ।
 ਡਿਠਾ ਸੁਣਿਆ ਮੰਨਿਆ ਸਨਮੁਖਿ ਸੇ ਵਿਰਲੇ ਸੈਸਾਰਾ।
 ਪਹਿਲੇ ਦੇ ਪਾ ਖਾਕ ਹੋਇ ਪਿਛਹੁ ਜਗੁ ਮੰਗੈ ਪਗ ਛਾਰਾ।
 ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਚਲਿਆ ਸਚੁ ਵਨਜੁ ਕਰਿ ਪਾਰਿ ਉਤਾਰਾ।
 ਕੀਮਤਿ ਕੋਇ ਨ ਜਾਣਈ ਆਖਣਿ ਸੁਣਨਿ ਨ ਲਿਖਣਿਹਾਰਾ।
 ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਪਿਆਰਾ॥੨੦॥

Paurī 20 (Satigur te sikh, sādḥ saṅg)

Satigur mūrati paragaṭī gurmukhi sukhphalu sabad vichārā.
Ikadū hoi sahas phalu guru sikh sādḥ saṅgati Oaṅkārā.
Dīṭhā suṇiā manīā sanamukhi se virale saisārā.
Pahilo de pā khāk hoi pichhahu jagu maṅgai pag chhārā.
Gurmukhi māragu chaliā sachu vanaju kari pāriūtārā.
Kīmati koi na jāṇai ākhaṇi suṇani na likhaṇihārā.
Sādḥ saṅgati gur sabadu piārā.

Paurī 20 (The true Guru and the Sikh, association with the saints)

With the emergence of the true Guru, the *gurmukhs* got the pleasure fruit of the pondering upon the Word. From that one Oaṅkar, thousands of fruits emerged in the form of Guru, Sikh, and holy congregation. Rare are the Gurmukhs who being face to face with the Guru have seen him, listened to him and have obeyed his commands. First, they become the dust of the feet of the Guru and later on, the whole world desires the dust of their feet. Treading the path of Gurmukhs and transacting in truth, one goes across (the world ocean). None knows the glory of such persons nor can it be written, listened to and talked about. In the holy congregation, only the word of the Guru, is loved.

ਪਉੜੀ ੨੧ (ਗੁਰ-ਚੇਲੇ ਦਾ ਮੇਲ)

ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦ ਲਿਵ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮੁ ਚਖਾਇਆ ।
 ਸਭ ਨਿਧਾਨ ਕੁਰਬਾਨ ਕਰਿ ਸਭੇ ਫਲ ਬਲਿਹਾਰ ਕਰਾਇਆ ।
 ਤ੍ਰਿਸਨਾ ਜਲਣਿ ਬੁਝਾਈਆਂ ਸਾਂਤਿ ਸਹਜ ਸੰਤੋਖੁ ਦਿੜਾਇਆ ।
 ਸਭੇ ਆਸਾ ਪੁਰੀਆ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਇਆ ।
 ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ਲੈ ਮਨ ਕਾਮਨ ਨਿਹਕਾਮ ਨ ਧਾਇਆ ।
 ਕਰਮ ਕਾਲ ਜਮ ਜਾਲ ਕਟਿ ਕਰਮ ਕਰੇ ਨਿਹਕਰਮ ਰਹਾਇਆ ।
 ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਪੈਰੀ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਇਆ ।
 ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ ॥੨੧॥੨੯॥ਉਣੱਤੀਹ॥

Paurī 21 (Gur-chele dā mel)

Sādh saṅgati guru sabad liv gurmukhi sukh phalu piramu chakhāiā.
Sabh nidhān kurabān kari sabhe phal balihār karāiā.
Trisanā jalani bujhāiān sānti sahaj santokhu diṛāiā.
Sabhe āsā puriā āsā vichi nirāsu valāiā.
Manasā manahi samāi lai man kāman nihakām na dhāiā.
Karam kāl jam jāl kaṭi karam kare nihakaram rahāiā.
Gur upadesu avesu kari pairī pai jagu pairī pāiā.
Gur chele parachā parachāiā.

Paurī 21 (Union of Guru and disciple)

After merging their consciousness in the word of the Guru and the holy congregation, the *gurmukhs* have tasted the pleasure fruit in the form of contemplation of the Sabad. For this fruit, they have offered all the treasures and other fruits also have been sacrificed for the same. This fruit has quenched all desires and fires and has further firmed up the feeling of peace, equipoise and contentment. All the hopes have been fulfilled and now the feeling of detachment towards them has come up. The waves of mind have been subsumed in the mind itself and mind now having become free of desires does not run in any direction. Cutting asunder the rituals and the noose of death, the mind while becoming active has become free of desires for reward. Getting inspired by the teachings of the Guru, first, the *gurmukh* fell on the feet of the Guru and then he made the whole world fall on his feet. This way, being with the Guru, the disciple has identified Love.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ, ਸੱਚ ਤੇ ਕੂੜ)

ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਗੁਰਮੁਖਿ ਸਚਾ ਪੰਥੁ ਸੁਹੇਲਾ।
ਮਨਮੁਖ ਕਰਮ ਕਮਾਂਵਦੇ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਦੁਹੇਲਾ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧਸੰਗ ਭਾਇ ਭਗਤਿ ਕਰਿ ਗੁਰਮੁਖਿ ਮੇਲਾ।
ਕੂੜੁ ਕੁਸਤੁ ਅਸਾਧ ਸੰਗੁ ਮਨਮੁਖ ਦੁਖ ਫਲੁ ਹੈ ਵਿਹੁ ਵੇਲਾ।
ਗੁਰਮੁਖਿ ਆਪੁ ਗਣਾਵਣਾ ਪੈਰੀ ਪਉਣਾ ਨੇਹੁ ਨਵੇਲਾ।
ਮਨਮੁਖ ਆਪੁ ਗਣਾਵਣਾ ਗੁਰਮਤਿ ਗੁਰ ਤੇ ਉਕੜੁ ਚੇਲਾ।
ਕੂੜੁ ਸਚੁ ਸੀਹ ਬਕਰ ਖੇਲਾ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Maṅgalācharaṇ, sach te kūr)

*Satigur sachā pātisāhu gurmukhi sachā panthu suhelā.
Manmukh karam kamānvade durmati dūjā bhāu duhelā.
Gurmukhi sukh phalu sādhsaṅg bhāi bhagati kari gurmukhi melā.
Kūru kusatu asādh saṅgu manmukh dukh phalu hai vihu velā.
Gurmukhi āpu gaṇāvaṇā gurmati gur te ukaru chelā.
Kūru sachu sih bakar khelā.*

**One Oaṅkār, the primal energy, realized through
the grace of divine preceptor**

Paurī 1 (Invocation, truth and falsehood)

The true Guru is the true emperor and the way of *gurmukhs* is the way of happiness. Mind-oriented, *manmukhs*, act controlled by ill intellect and tread on painful path of duality. *Gurmukhs* attain the fruit of delight in the holy congregation and with loving devotion meet the *gurmukhs*. In the company of falsehood and the wicked, the fruit of sufferings of the *manmukhs* grows like a poisonous creeper. Losing the ego and falling on the feet is a new path of love followed by *gurmukhs*. The *manmukh* makes himself noticed and moves away from the Guru and the wisdom of the Guru. The game of truth and falsehood is similar to (impossible) meeting of the lion and the goat.

ਪਉੜੀ ੨ (ਗੁਰਮੁਖ, ਮਨਮੁਖ, ਸੱਚ ਤੇ ਕੂੜਾ)

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਚੁ ਹੈ ਮਨਮੁਖ ਦੁਖ ਫਲੁ ਕੂੜੁ ਕੂੜਾਵਾ।
 ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਤੋਖੁ ਰੁਖੁ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਪਛਾਵਾ।
 ਗੁਰਮੁਖਿ ਸਚੁ ਅਡੋਲੁ ਹੈ ਮਨਮੁਖ ਫੇਰਿ ਫਿਰੰਦੀ ਛਾਵਾ।
 ਗੁਰਮੁਖਿ ਕੋਇਲ ਅੰਬ ਵਣ ਮਨਮੁਖ ਵਣਿ ਵਣਿ ਹੰਢਨਿ ਕਾਵਾ।
 ਸਾਧਸੰਗਤਿ ਸਚੁ ਬਾਗ ਹੈ ਸਬਦ ਸੁਰਤਿ ਗੁਰ ਮੰਤੁ ਸਚਾਵਾ।
 ਵਿਹੁ ਵਣੁ ਵਲਿ ਅਸਾਧ ਸੰਗਿ ਬਹੁਤੁ ਸਿਆਣਪ ਨਿਗੋਸਾਵਾ।
 ਜਿਉ ਕਰਿ ਵੇਸੁਆ ਵੰਸੁ ਨਿਨਾਵਾ ॥੨॥

Paurī 2 (Gurmukh, manmukh, sach te kūr)

*Gurmukhi sukh phalu sachu hai manmukh dukh phalu kūr kūrāvā.
 Gurmukhi sachu santokhu rukhu durmati dūjā bhāu pachhāvā.
 Gurmukhi sachu adolu hai manmukh pheri phirandī chhāvān.
 Gurmukhi koil amb vaṇ manmukh vaṇi vaṇi haṇḍhani kāvān.
 Sādh saṅgati sachu bāg hai sabad surati gur-mantu sachāvān.
 Vihu vaṇ vali asādh saṅgi bahutu siāṇap nigosāvān.
 Jiu kari vesuā vaṇsu nināvān.*

Paurī 2 (Gurmukh, manmukh, truth and falsehood)

The *gurmukh* attains the pleasure fruit of truth and the *manmukh* receives the bitter fruit of falsehood. *Gurmukh* is tree of truth and contentment and the wicked person is the unstable shade of duality. *Gurmukh* is firm like truth and *manmukh*, the mind oriented is like ever shifting shade. *Gurmukh* is like nightingale which resides in mango groves but *manmukh* is like a crow which wanders in forests from place to place. The holy congregation is the true garden where *gurmantr* inspires the consciousness to merge in the Word, the true shade. Company of the wicked is like a wild poisonous creeper and the *manmukh* in order to develop it goes on playing many tricks. He is like the son of a prostitute who goes without a family name.

ਪਉੜੀ ੩ (ਗੁਰਮੁਖ, ਮਨਮੁਖ, ਸੱਚ ਤੇ ਕੂੜ)

ਗੁਰਮੁਖਿ ਹੋਇ ਵੀਆਹੀਐ ਦੁਹੀ ਵਲੀ ਮਿਲਿ ਮੰਗਲ ਚਾਰਾ ।
 ਦੁਹੁ ਮਿਲਿ ਜੰਮੈ ਜਾਣੀਐ ਪਿਤਾ ਜਾਤਿ ਪਰਵਾਰ ਸਧਾਰਾ ।
 ਜੰਮਦਿਆਂ ਰੁਣਝੰਝਣਾ ਵੰਸਿ ਵਧਾਈ ਰੁਣ ਝੁਣਕਾਰਾ ।
 ਨਾਨਕ ਦਾਦਕ ਸੋਹਿਲੇ ਵਿਰਤੀਸਰ ਬਹੁ ਦਾਨ ਦਤਾਰਾ ।
 ਬਹੁ ਮਿਤੀ ਹੋਇ ਵੇਸੁਆ ਨਾ ਪਿਉ ਨਾਉ ਨਿਨਾਉ ਪੁਕਾਰਾ ।
 ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਮ ਹੰਸ ਮਨਮੁਖਿ ਠਗ ਬਗ ਵੰਸ ਹਤਿਆਰਾ ।
 ਸਚਿ ਸਚਿਆਰ ਕੂੜਹੁ ਕੂੜਿਆਰਾ ॥੩॥

Paurī 3 (Gurmukh, manmukh, sach te kūr)

*Gurmukhi hoi vīāhīai duhī valī mili maṅgal chārā.
 Duhu mili jammai jāṇīai pitā jāti paravār sadhārā.
 Jammadiān ruṇajhuṇṇjhaṇā vaṇsi vadhāi ruṇ jhuṇakārā.
 Nānak dādak sohile viratīsar bahu dān datārā.
 Bahu mitī hoi vesuā nā piu nāuṇ nināuṇ pukārā.
 Gurmukhi vaṇsī paramhaṇs manmukhi ṭhag bag vaṇs hatiārā.
 Sachī sachiār kūṛahu kūṛiārā.*

Paurī 3 (Gurmukh, Manmukh, truth and falsehood)

Gurmukhs are such as the marriage of two families where sweet songs are sung on both sides and pleasures is attained. They are such as the son born of the union of mother and father gives happiness to the parents because the lineage and family of the father gets increased. Clarionets are played upon the birth of a child and celebrations are arranged on the further development of the family. In the homes of mother and father songs of joy are sung and the servants are given many a gift. Son of a prostitute, friendly to everyone, has no name of his father and he is known as nameless. The family of *gurmukhs* is like *paramhaṇs* (the swans of high order which can sift milk from water i.e. truth from falsehood) and the family of the mind-oriented ones is like hypocrite cranes who kill others. From truth the truthful and from falsehood the liars are begotten.

ਪਉੜੀ ੪ (ਗੁਰਮੁਖ, ਮਨਮੁਖ, ਸੱਚ ਤੇ ਕੂੜ)

ਮਾਨ ਸਰੋਵਰੁ ਸਾਧਸੰਗੁ ਮਾਣਕ ਮੋਤੀ ਰਤਨ ਅਮੋਲਾ।
 ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਮ ਹੰਸ ਸਬਦ ਸੁਰਤਿ ਗੁਰਮਤਿ ਅਡੋਲਾ।
 ਖੀਰਹੁ ਨੀਰ ਨਿਕਾਲਦੇ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ ਨਿਰੋਲਾ।
 ਗੁਰਮੁਖਿ ਸਚੁ ਸਲਾਹੀਐ ਤੋਲੁ ਨ ਤੋਲਣਹਾਰੁ ਅਤੋਲਾ।
 ਮਨਮੁਖ ਬਗੁਲ ਸਮਾਧਿ ਹੈ ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਇ ਅਬੋਲਾ।
 ਹੋਇ ਲਖਾਉ ਟਿਕਾਇ ਜਾਇ ਛਪੜਿ ਉਹੁ ਪੜੈ ਮੁਹਚੋਲਾ।
 ਸਚੁ ਸਾਉ ਕੂੜ ਗਹਿਲਾ ਗੋਲਾ ॥੪॥

Paurī 4 (Gurmukh, manmukh, sach te kūr)

*Mān sarovarū sādḥ saṅgu māṇak motī ratan amolā.
 Gurmukhi vaṇsī param haṇs sabad surati gurmati aḍolā.
 Khīrahu nīr nikālade gurmukhi giānu dhiānu nirolā.
 Gurmukhi sachu salāhīai tolu na tolaṇahāru atolā.
 Manmukhi bagul samādhī hai ghuṭi ghuṭi jiān khāi abolā.
 Hoi lakhāu ṭikāi jāi chhaparī ūhu parai muhacholā.
 Sachu sāu kūrū gahilā golā.*

Paurī 4 (Gurmukh, Manmukh, truth and falsehood)

Mānasarovar (lake) in the form of holy congregation contains in it many invaluable rubies, pearls and jewels. *Gurmukhs* too belong to the family of swans of highest order who merging their consciousness in the Word remain stabilized. Due to their power of knowledge and meditation, the *gurmukhs* sift milk from water (i.e. truth from falsehood). Eulogising the truth, *gurmukhs* become incomparable and their glory cannot be measured by any one. *Manmukh*, the mind-oriented, is like a crane who silently strangulates the creatures and eats them up. Seeing it sitting at a pond, the creatures therein create an uproar and cries of distress. Truth is noble whereas falsehood is lowly slave.

ਪਉੜੀ ੫ (ਗੁਰਮੁਖ, ਮਨਮੁਖ, ਸੱਚ ਤੇ ਕੂੜ)

ਗੁਰਮੁਖ ਸਚੁ ਸੁਲਖਣਾ ਸਭਿ ਸੁਲਖਣ ਸਚੁ ਸੁਹਾਵਾ ।
 ਮਨਮੁਖ ਕੂੜੁ ਕੁਲਖਣਾ ਸਭ ਕੁਲਖਣ ਕੂੜੁ ਕੁਦਾਵਾ ।
 ਸਚੁ ਸੁਇਨਾ ਕੂੜੁ ਕਚੁ ਹੈ ਕਚੁ ਨ ਕੰਚਨ ਮੁਲਿ ਮੁਲਾਵਾ ।
 ਸਚੁ ਭਾਰਾ ਕੂੜੁ ਹਉਲੜਾ ਪਵੈ ਨ ਰਤਕ ਰਤਨ ਭੁਲਾਵਾ ।
 ਸਚੁ ਹੀਰਾ ਕੂੜੁ ਫਟਕੁ ਹੈ ਜੜੈ ਜੜਾਵ ਨ ਜੁੜੈ ਜੁੜਾਵਾ ।
 ਸਚ ਦਾਤਾ ਕੂੜੁ ਮੰਗਤਾ ਦਿਹੁ ਰਾਤੀ ਚੋਰ ਸਾਹ ਮਿਲਾਵਾ ।
 ਸਚੁ ਸਾਬਤੁ ਕੂੜਿ ਫਿਰਦਾ ਫਾਵਾ ॥੫॥

Paurī 5 (Gurmukh, manmukh, sach te kūr)

*Gurmukh sachu sulakhaṇā sabhi sulakhaṇ sachu suhāvā.
 Manmukh kūrū kulakhaṇā sabh kulakhaṇ kūrū kudāvā.
 Sachu Suinā kūr kachu hai kachu na kañchan muli mulāvā
 Sachu bhārā kūrū haularā pavai na ratak ratan bhulāvā.
 Sachu hīrā kūrū phatakū hai jarai jarāv na jurai jurāvā.
 Sachu dātā kūrū maṅgatā dihu rātī chor sāh milāvā.
 Sachu sābatu kūrī phiradā phāvā.*

Paurī 5 (Gurmukh, Manmukh, truth and falsehood)

The true *gurmukh* possesses auspicious characteristics and all good marks adorn him. *Manmukh*, the self-willed, keeps false marks and besides all bad characteristics in him, he possesses all deceptive tricks. Truth is gold and falsehood is like glass. Glass cannot be priced as gold. Truth is invariably heavy and the falsehood light; there is not the least doubt in this. The truth is diamond and the falsehood stone which cannot be studded in a string. The truth is bestower whereas falsehood is a beggar; like a thief and a rich person or the day and the night they never meet. The truth is perfect and the falsehood a loser gambler running from pillar to post.

ਪਉੜੀ ੬ (ਸੱਚ ਤੇ ਕੂੜ)

ਗੁਰਮੁਖਿ ਸਚੁ ਸੁਰੰਗੁ ਹੈ ਮੂਲੁ ਮਜੀਠ ਨ ਟਲੈ ਟਲੰਦਾ।
 ਮਨਮੁਖੁ ਕੂੜੁ ਕੁਰੰਗੁ ਹੈ ਫੁਲੁ ਕੁਸੰਭੈ ਥਿਰ ਨ ਰਹੰਦਾ।
 ਬੋਮ ਕਥੂਰੀ ਵਾਸੁ ਲੈ ਨਕੁ ਮਰੋੜੈ ਮਨਿ ਭਾਵੰਦਾ।
 ਕੂੜੁ ਸਚੁ ਅਕ ਅੰਬ ਫਲੁ ਕਉੜਾ ਮਿਠਾ ਸਾਉ ਲਹੰਦਾ।
 ਸਾਹ ਚੋਰ ਸਚੁ ਕੂੜੁ ਹੈ ਸਾਹੁ ਸਵੈ ਚੋਰੁ ਫਿਰੈ ਭਵੰਦਾ।
 ਸਾਹ ਫੜੈ ਉਠਿ ਚੋਰ ਨੋ ਤਿਸੁ ਨੁਕਸਾਨੁ ਦੀਬਾਣੁ ਕਰੰਦਾ।
 ਸਚੁ ਕੂੜੈ ਲੈ ਨਿਹਣਿ ਬਹੰਦਾ ॥੬॥

Paurī 6 (Sach te kūr)

Gurmukhi sachu suraṅgu hai mūlu majīṭh na ṭalai ṭalandā.
Manmukhu kūrū kuraṅg hai phul kusambhai thir na rahandā.
Thom kathūrī vāsu lai naku maroṛai mani bhāvandā.
Kūr sachu ak amb phal kaurā miṭhā sāu lahandā.
Sāh chor sach kūrū hai sāhu savai choru phirai bhavandā.
Sāh pharai uṭhi chor no tisu nukasānu dībāṇu karandā.
Sachu kūrāi lai nihaṇi bahandā.

Paurī 6 (Truth and falsehood)

Truth in the form of *gurmukhs* is such a beautiful madder colour which never fades. The colour of mind oriented, *manmukh*, is like the colour of safflower which soon fades away. The falsehood, as against truth, is like garlic contrasted to musk. At the smell of the former the nose is turned away whereas the latter's fragrance is pleasing to mind. Falsehood and truth are like *akk*, the wild plant of sandy region and mango tree which bear bitter and sweet fruits respectively. Truth and falsehood are like the banker and the thief; the banker sleeps comfortably whereas the thief roams about hither and thither. The banker catches hold of the thief and gets him further punished in the courts. The truth ultimately puts shackles around the falsehood.

ਪਉੜੀ ੭ (ਸੱਚ ਤੇ ਕੂੜ)

ਸਚੁ ਸੋਹੈ ਸਿਰ ਪਗ ਜਿਉ ਕੋਝਾ ਕੂੜੁ ਕੁਥਾਇ ਕਛੋਟਾ।
 ਸਚੁ ਸਤਾਣਾ ਸਾਰਦੂਲੁ ਕੂੜੁ ਜਿਵੈ ਹੀਣਾ ਹਰਣੋਟਾ।
 ਲਾਹਾ ਸਚੁ ਵਣਜੀਐ ਕੂੜੁ ਕਿ ਵਣਜਹੁ ਆਵੈ ਤੋਟਾ।
 ਸਚੁ ਖਰਾ ਸਾਬਾਸਿ ਹੈ ਕੂੜੁ ਨ ਚਲੈ ਦਮੜਾ ਖੋਟਾ।
 ਤਾਰੇ ਲਖ ਅਮਾਵਸੈ ਘੇਰਿ ਅਨੇਰਿ ਚਨਾਇਣੁ ਹੋਟਾ।
 ਸੂਰਜ ਇਕੁ ਚੜ੍ਹਦਿਆ ਹੋਇ ਅਠ ਖੰਡ ਪਵੈ ਫਲਫੋਟਾ।
 ਕੂੜੁ ਸਚੁ ਜਿਉ ਵਟੁ ਘੜੋਟਾ ॥੭॥

Paurī 7 (Sach te kūr)

Sachu sohai sir pag jiu kojhā kūrū kuthāi kachhotā.
Sachu satāṇā sārḍūlu kūrū jivai hīṇā haraṇotā.
Lāhā sachu vaṇañjīai kūrū ki vaṇajahu āvai toṭā.
Sachu kharā sābāsi hai kūrū na chalai damarā khotā.
Tāre lakh amāvasai gheri aneri chanāinu hotā.
Sūraj iku charhandiā hoi aṭh khaṇḍ pavai phal photā.
Kūrū sachu jiun vaṭu gharotā.

Paurī 7 (Truth and falsehood)

The truth adorns the head like a turban but the falsehood is like a loincloth which remains in an untidy place. The truth is a potent lion and the falsehood is like an abased deer. Transactions of truth bring gains whereas the trading in falsehood brings nothing but loss. Truth being pure earns applause but the falsehood like a counter coin does not get circulated. In the no-moon night, millions of stars remain there (in the sky) but the scarcity of light persists and pitch darkness prevails. With the rise of the sun the darkness dispells in all the eight directions. The relationship between the false hood and the truth is similar to the relation of the pitcher and the stone.

ਪਉੜੀ ੮ (ਸੱਚ ਅਤੇ ਕੂੜ)

ਸੁਹਣੇ ਸਾਮਰਤਖ ਜਿਉ ਕੂੜੁ ਸਚੁ ਵਰਤੈ ਵਰਤਾਰਾ।
 ਹਰਿ ਚੰਦਉਰੀ ਨਗਰ ਵਾਂਗ ਕੂੜੁ ਸਚੁ ਪਰਗਟੁ ਪਾਹਾਰਾ।
 ਨਦੀ ਪਛਾਵਾਂ ਮਾਣਸਾ ਸਿਰ ਤਲਵਾਇਆ ਅੰਬਰੁ ਤਾਰਾ।
 ਧੂਅਰੁ ਧੁੰਧੂਕਾਰ ਹੋਇ ਤੁਲਿ ਨ ਘਣਹਰਿ ਵਰਸਣਹਾਰਾ।
 ਸਾਉ ਨ ਸਿਮਰਣਿ ਸੰਕਰੈ ਦੀਪਕ ਬਾਝੁ ਨ ਮਿਟੈ ਅੰਧਾਰਾ।
 ਲੜੈ ਨ ਕਾਗਲਿ ਲਿਖਿਆ ਚਿਤੁ ਚਿਤੇਰੇ ਸੈ ਹਥੀਆਰਾ।
 ਸਚੁ ਕੂੜੁ ਕਰਤੂਤਿ ਵੀਚਾਰਾ ॥੮॥

Paurī 8 (Sach ate kūṛ)

*Suḥaṇe sāmāratakh jiu kūṛu sachu varatai varatārā.
 Hari chandaurī nagar vāṅgu kūṛu sachu paragaṭu pāhārā.
 Nadī pachhāvān māṇasā sir talavāiā ambaru tāṛā.
 Dhūaru dhundhūkāru hoi tuli na ghaṇahari varasaṇahārā.
 Sāu na simaraṇi saṅkarai dīpak bājhu na mitai andhārā.
 Larai na kāgali likhiā chitu chitere sai hathiārā.
 Sachu kūṛu karatūti vīchārā.*

Paurī 8 (Truth and the falsehood)

Falsehood to truth is the same as dream to reality. The falsehood is like imaginary city in the sky whereas the truth is like manifest world. Falsehood is like the shadow of men in the river, where the image of trees, stars is inverted. Smoke also creates mist but this darkness is not similar to the darkness caused by rain clouds. As remembrance of sugar does not bring forth the sweet taste, the darkness cannot be dispelled without lamp. The warrior can never fight adopting the weapons printed on paper. Such are the actions of the truth and the falsehood.

ਪਉੜੀ ੯ (ਸੱਚ ਅਤੇ ਕੂੜ)

ਸਚੁ ਸਮਾਇਣੁ ਦੁਧ ਵਿਚਿ ਕੂੜ ਵਿਗਾੜੁ ਕਾਂਜੀ ਦੀ ਚੁਖੈ ।
 ਸਚੁ ਭੋਜਨੁ ਮੁਹਿ ਖਾਵਣਾ ਇਕੁ ਦਾਣਾ ਨਕੈ ਵਲਿ ਦੁਖੈ ।
 ਫਲਹੁ ਰੁਖ ਰੁਖਹੁ ਸੁ ਫਲੁ ਅੰਤਿ ਕਾਲਿ ਖਉ ਲਾਖਹੁ ਰੁਖੈ ।
 ਸਉ ਵਰਿਆ ਅਗਿ ਰੁਖ ਵਿਚਿ ਭਸਮ ਕਰੈ ਅਗਿ ਬਿੰਦਕੁ ਧੁਖੈ ।
 ਸਚੁ ਦਾਰੁ ਕੂੜ ਰੋਗੁ ਹੈ ਵਿਣੁ ਗੁਰ ਵੈਦ ਵੇਦਨਿ ਮਨਮੁਖੈ ।
 ਸਚੁ ਸਥੋਈ ਕੂੜ ਠਗੁ ਲਗੈ ਦੁਖੁ ਨ ਗੁਰਮੁਖਿ ਸੁਖੈ ।
 ਕੂੜ ਪਚੈ ਸਚੈ ਦੀ ਭੁਖੈ ॥੯॥

Paurī 9 (Sach ate kūr)

Sachu samāiṇu dukh vichi kūr vigāṛu kāñjī di chukhai.
Sachu bhojanu muhi khāvaṇā iku dāṇā nakai vali dukhai.
Phalahu rukh rukhahu su phalu anti kāli khau lākhahu rukhai.
Sau variā agi rukh vichi bhasam karai agi bindaku dhukhai.
Sachu dārū kūrū rogu hai viṇu gur vaid vedani manmukhai.
Sachu sathoī kūr ṭhagu lagai dukhu na gurmukhi sukhai.
Kūrū pachai sachai dī bhukhai.

Paurī 9 (Truth and falsehood)

The truth is the rennet in the milk whereas falsehood is like the spoiling vinegar. The truth is like eating the food through mouth but the falsehood is painful as if a grain has gone into the nose. From fruit emerges tree and from tree the fruit; but if shellac attacks the tree, the latter is destroyed (similarly falsehood decimates the individual). For hundreds of years, the fire remains latent in the tree, but enraged by a small spark, it destroys the tree (similarly the falsehood ever remaining in the mind, ultimately destroys the man). The truth is medicine whereas the falsehood is a disease which inflicts the *manmukhs* who are without physician in the form of Guru. Truth is companion and the falsehood a cheat who cannot make the *gurmukh* suffer (because they ever abide in the pleasure of truth). Falsehood perishes and the truth is ever desired.

ਪਉੜੀ ੧੦ (ਸੱਚ ਤੇ ਕੂੜ)

ਕੂੜ ਕਪਟ ਹਥਿਆਰ ਜਿਉ ਸਚੁ ਰਖਵਾਲਾ ਸਿਲਹ ਸੰਜੋਆ।
 ਕੂੜ ਵੈਰੀ ਨਿਤ ਜੋਹਦਾ ਸਚੁ ਸੁਮਿਤੁ ਹਿਮਾਇਤਿ ਹੋਆ।
 ਸੂਰਵੀਰੁ ਵਰੀਆਮੁ ਸਚੁ ਕੂੜੁ ਕੁੜਾਵਾ ਕਰਦਾ ਢੋਆ।
 ਨਿਹਚਲੁ ਸਚੁ ਸੁਥਾਇ ਹੈ ਲਰਜੈ ਕੂੜੁ ਕੁਥਾਇ ਖੜੋਆ।
 ਸਚਿ ਫੜਿ ਕੂੜੁ ਪਛਾੜਿਆ ਚਾਰਿ ਚਕ ਵੇਖਨ ਤੈ ਲੋਆ।
 ਕੂੜੁ ਕਪਟੁ ਰੋਗੀ ਸਦਾ ਸਚੁ ਸਦਾ ਹੀ ਨਵਾਂ ਨਿਰੋਆ।
 ਸਚੁ ਸਚਾ ਕੂੜੁ ਕੂੜੁ ਵਿਖੋਆ ॥੧੦॥

Paurī 10 (Sach te kūr)

*Kūru kapaṭ hathiār jiu sach rakhavālā silah sañjoā.
 Kūru vairī nit johadā sachu sumitu himāiti hoā.
 Sūravīru varīāmu sachu kūru kuṛāvā karadā ḍhoā.
 Nihachal sachu suthāi hai larajai kūru kuthāi kharōā.
 Sachī pharī kūru pachhārīā chāri chak vekhan traī loā.
 Kūru kapaṭu rogī sadā sachu sadā hī navān niroā.
 Sachu sachā kūru kūru vikhoā.*

Paurī 10 (Truth and falsehood)

Falsehood is a fake weapon whereas the truth is protector like an iron-armour. Like enemy, falsehood always lies in ambush but the truth, like a friend is ever ready to help and support. The truth is truly a brave warrior who meets the truthful ones whereas the liar meets liars alone. At good places, the truth stands firmly but being in the wrong places, falsehood always shakes and trembles. The four directions and the three worlds are witness (to the fact) that the truth catching hold of falsehood has thrashed it. Deceptive falsehood is ever diseased and the truth is always hale and hearty. The adopter of truth is ever known as truthful and the follower of falsehood is ever considered a liar.

ਪਉੜੀ ੧੧ (ਸੱਚ-ਕੂੜ ਦਾ ਨਿਰਣਯ)

ਸਚੁ ਸੂਰਜੁ ਪਰਗਾਸੁ ਹੈ ਕੂੜਹੁ ਘੁਘੁ ਕੁਝੁ ਨ ਸੁਝੈ ।
 ਸਚ ਵਣਸਪਤਿ ਬੋਹੀਐ ਕੂੜਹੁ ਵਾਸ ਨ ਚੰਦਨ ਬੁਝੈ ।
 ਸਚਹੁ ਸਫਲ ਤਰੋਵਰਾ ਸਿੰਮਲੁ ਅਫਲੁ ਵਡਾਈ ਲੁਝੈ ।
 ਸਾਵਣਿ ਵਣ ਹਰੀਆਵਲੇ ਸੁਕੈ ਅਕੁ ਜਵਾਹਾਂ ਰੁਝੈ ।
 ਮਾਣਕ ਮੋਤੀ ਮਾਨਸਰਿ ਸੰਖਿ ਨਿਸਖਣ ਹਸਤਨ ਦੁਝੈ ।
 ਸਚੁ ਗੰਗੋਦਕੁ ਨਿਰਮਲਾ ਕੂੜਿ ਰਲੈ ਮਦ ਪਰਗਟੁ ਗੁਝੈ ।
 ਸਚੁ ਸਚਾ ਕੂੜੁ ਕੂੜਹੁ ਖੁਝੈ ॥੧੧॥

Paurī 11 (Sach-kūr dā niraṇay)

Sachu sūraju paragāsu hai kūṛahu ghughū kujh na sujhai.
Sach vaṇasapati bohīai kūṛahu vās na chandan bujhai.
Sachahu saphal tarovarā simmalu aphalu vadāi lujhai..
Sāvaṇi vaṇ hariāvale sukai aku javāhān rujhai.
Mānak motī mānasari saṅkhi nisakhaṇ hasatan dujhai.
Sachu gaṅgodaku niramalā kūṛi ralai mad paragatu gujhai.
Sachu sachā kūṛu kūṛahu khujhai.

Paurī 11 (Judgement about the truth and falsehood)

The truth is sun-light and falsehood is owl which cannot see anything. The fragrance of truth diffuses in the whole vegetation but falsehood in the form of bamboo does not identify sandal. Truth makes a fruitful tree where as the proud silk cotton tree being fruitless is ever anguished. In the month of *sāvan* all the forests go green but *akk*, the wild plant of sandy region, and *javās*, the camel-thorn, remain dry. Rubies and pearls are there in the Mānasarovar but the conch being empty within is pressed by hands. Truth is pure like the water of the Ganges but the wine of falsehood, even if hidden, makes its foul smell manifest. Truth is truthful and falsehood remains false.

ਪਉੜੀ ੧੨ (ਸੱਚ ਅਤੇ ਕੂੜ ਦਾ ਅੰਤ)

ਸਚੁ ਕੂੜ ਦੁਇ ਝਾਗੜੁ ਝਗੜਾ ਕਰਦਾ ਚਉਤੈ ਆਇਆ।
 ਅਗੇ ਸਚਾ ਸਚਿ ਨਿਆਇ ਆਪ ਹਜੂਰਿ ਦੇਵੈ ਝਗੜਾਇਆ।
 ਸਚੁ ਸਚਾ ਕੂੜਿ ਕੂੜਿਆਰੁ ਪੰਚਾ ਵਿਚਿ ਦੇ ਕਰਿ ਸਮਝਾਇਆ।
 ਸਚਿ ਜਿਤਾ ਕੂੜਿ ਹਾਰਿਆ ਕੂੜੁ ਕੂੜਾ ਕਰਿ ਸਹਰਿ ਫਿਰਾਇਆ।
 ਸਚਿਆਰੈ ਸਾਬਾਸਿ ਹੈ ਕੂੜਿਆਰੈ ਫਿਟੁ ਫਿਟੁ ਕਰਾਇਆ।
 ਸਚ ਲਹਣਾ ਕੂੜਿ ਦੇਵਣਾ ਖਤੁ ਸਤਾਗਲੁ ਲਿਖਿ ਦੇਵਾਇਆ।
 ਆਪ ਠਗਾਇ ਨ ਠਗੀਐ ਠਗਣਹਾਰੈ ਆਪੁ ਠਗਾਇਆ।
 ਵਿਰਲਾ ਸਚੁ ਵਿਹਾਝਣ ਆਇਆ ॥੧੨॥

Paurī 12 (Sach ate kūṛ dā ant)

Sachu kūṛ dui jhāgarū jhagarā kārādā chaute āiā.
Age sachā sachi niāi āp hajūri dovai jhagarāiā.
Sachu sachā kūṛi kūṛiāru pañchā vichī do kari samajhāiā.
Sachi jitā kūṛi hāriā kūṛu kūṛā kari sahari phirāiā.
Sachaiārai sābāsi hai kūrīārai phītu phītu karāiā.
Sach lahanā kūṛi devanā khatu satāgalu likhi devāiā.
Āp ṭhagāi na ṭhagīai ṭhaganahārai āpu ṭhagāiā.
Viralā sachu vihājhan āiā.

Paurī 12 (End of the truth and falsehood)

Truth and falsehood had a tiff and quarrelling they came to the dias of justice. Dispenser of the true justice made them to debate their points there. The wise mediators concluded that the truth is true and the falsehood liar. The truth triumphed and the falsehood lost and being labeled untrue, was paraded in the whole city. The truthfull was applauded but the untrue incurred opprobrium. This was written on a piece of paper that the truth is creditory and the falsehood debtor. He who allows himself to be cheated is never deceived and he who cheats others gets himself cheated. Any rare one is a buyer of truth.

ਪਉੜੀ ੧੩ (ਸੱਚ ਕੂੜ ਦਾ ਅੰਤ)

ਕੂੜ ਸੁਤਾ ਸਚੁ ਜਾਗਦਾ ਸਚੁ ਸਾਹਿਬ ਦੇ ਮਨਿ ਭਾਇਆ ।
 ਸਚੁ ਸਚੈ ਕਰਿ ਪਾਹਰੂ ਸਚ ਭੰਡਾਰ ਉਤੇ ਬਹਿਲਾਇਆ ।
 ਸਚੁ ਆਗੂ ਆਨ੍ਹੇਰ ਕੂੜ ਉਝੜਿ ਦੂਜਾ ਭਾਉ ਚਲਾਇਆ ।
 ਸਚੁ ਸਚੈ ਕਰਿ ਫਉਜਦਾਰੁ ਰਾਹੁ ਚਲਾਵਣੁ ਜੋਗੁ ਪਠਾਇਆ ।
 ਜਗ ਭਵਜਲੁ ਮਿਲਿ ਸਾਧਸੰਗਿ ਗੁਰ ਬੇਹਿਤੈ ਚਾੜ੍ਹਿ ਤਰਾਇਆ ।
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਫੜਿ ਅਹੰਕਾਰੁ ਗਰਦਨਿ ਮਰਵਾਇਆ ।
 ਪਾਰਿ ਪਏ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥੧੩॥

Paurī 13 (Sach kūr dā ant)

*Kūru sutā sachu jāgadā sachu sāhib de mani bhāiā.
 Sachu sachai kari pāharū sach bhaṇḍār utē bahilāiā.
 Sachu āgū ānher kūr ujharī dūjā bhāu chalāiā.
 Sachu sache kari phaujadāru rāhu chalāvaṇu jogu paṭhāiā.
 Jag bhavajalū mili sādḥ saṅgi gur bohithai chārhi tarāiā.
 Kāmu krodhu lobhu mohu pharī ahaṅkār garadani maravāiā.
 Pārī pae guru pūrā pāiā.*

Paurī 13 (End of the truth and falsehood)

Since the falsehood sleeps while the truth remains awake, the truth is loved by that Lord God. The true Lord has appointed truth as the watchman and has made it to sit at the store of truth. The truth is the guide and the falsehood is the darkness which causes people to wander in the jungle of duality. Appointing truth as the commander, the true Lord has made it competent to take people along path of righteousness. To get people across the world ocean, the truth as Guru, has taken the people across in the vessel as the holy congregation. Lust, anger, greed, infatuation and ego have been killed by holding them from their necks. Those who have got the perfect Guru, have gone across (the world ocean).

ਪਉੜੀ ੧੪ (ਸੱਚ, ਸੱਚਾ ਸਿੱਖ, ਸੱਚਾ ਗੁਰੂ)

ਲੂਣੁ ਸਾਹਿਬ ਦਾ ਖਾਇ ਕੈ ਰਣ ਅੰਦਰਿ ਲੜਿ ਮਰੈ ਸੁ ਜਾਪੈ ।
 ਸਿਰ ਵਢੈ ਹਥੀਆਰੁ ਕਰਿ ਵਰੀਆਮਾ ਵਰਿਆਮੁ ਸਿਵਾਪੈ ।
 ਤਿਸੁ ਪਿਛੈ ਜੋ ਇਸਤਰੀ ਥਪਿ ਥੇਈ ਦੇ ਵਰੈ ਸਰਾਪੈ ।
 ਪੋਤੈ ਪੁਤ ਵਡੀਰੀਅਨਿ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ਪਰਾਪੈ ।
 ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮਰੈ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਸਬਦੁ ਅਲਾਪੈ ।
 ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਜਾਇ ਕੈ ਹਉਮੈ ਮਾਰਿ ਮਰੈ ਆਪੁ ਆਪੈ ।
 ਲੜਿ ਮਰਣਾ ਤੈ ਸਤੀ ਹੋਣੁ ਗੁਰਮੁਖਿ ਪੰਥੁ ਪੂਰਣ ਪਰਤਾਪੈ ।
 ਸਚਿ ਸਿਦਕ ਸਚ ਪੀਰੁ ਪਛਾਪੈ ॥੧੪॥

Paurī 14 (Sach, sachā sikh, sachā gurū)

Lūṇu sāhib dā khāi kai raṇ andari laṛi marai su jāpai.
Sir vadhai hathiāru kari variāmā variāmu siñāpai.
Tisu pichai jo isatarī thapi theī de varai sarāpai.
Potai put vadīrīāni paravārai sādihāru parāpai.
Vakhatai upari laṛi marai amrit velai sabadu alāpai.
Sādh saṅgati vichi jāi kai haumai māri marai āpu āpai.
Laṛi maraṇā tai satī hoṇu gurmukhi panthu pūraṇ paratāpai.
Sachi sidak sach pīru pachhāpai.

Paurī 14 (Truth, the true Sikh, the true Guru)

True is he who is true to the salt of his master and dies fighting for him in the battelfield. One who beheads the enemy with his weapon is known as brave among the warriors. His bereaved woman is established as *sati* capable of granting boons and curses. Sons and grandsons are praised and the whole family becomes exalted. One who dies fighting in the hour of peril and recites the Word in the ambrosial hour is known as the true warrior. Going to the holy congregation and effacing his desires, he wipes out his ego. Dying while fighting in battle and maintaining of the controle over the senses is the grand path of the *gurmukhs*. In whom you repose your full faith is known as the true Guru.

ਪਉੜੀ ੧੫ (ਸਾਧਸੰਗਤਿ)

ਨਿਹਚਲੁ ਸਚਾ ਥੇਹੁ ਹੈ ਸਾਧਸੰਗੁ ਪੰਜੇ ਪਰਧਾਨਾ।
 ਸਤਿ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਅਰਥੁ ਸਮਰਥੁ ਸਭੇ ਬੰਧਾਨਾ।
 ਗੁਰ ਉਪਦੇਸੁ ਕਮਾਵਣਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨਾ।
 ਮਿਠਾ ਬੋਲਣੁ ਨਿਵਿ ਚਲਣੁ ਹਥਹੁ ਦੇਣ ਭਗਤਿ ਗੁਰ ਗਿਆਨਾ।
 ਦੁਹੀ ਸਰਾਈ ਸੁਰਖਰੂ ਸਚੁ ਸਬਦੁ ਵਜੈ ਨੀਸਾਨਾ।
 ਚਲਣੁ ਜਿੰਨ੍ਹੀ ਜਾਣਿਆ ਜਗ ਅੰਦਰਿ ਵਿਰਲੇ ਮਿਹਮਾਨਾ।
 ਆਪ ਗਵਾਏ ਤਿਸੁ ਕੁਰਬਾਨਾ ॥੧੫॥

Paurī 15 (Sādh saṅgati)

*Nihachalu sachā thehu hai sādḥ saṅgu pañje paradhānā.
 Sati santokhu daiā dharamu arathu samarathu sabho bandhānā.
 Gur upadesu kamāvaṇā gurmukhi nāmu dānu isanānā.
 Miṭhā bolānu niv chalaṇu hathahu deṇ bhagati gur giānā.
 Duḥī sarāī surakharū sachu sabadu vajai nīsānā.
 Chalaṇu jinḥī jāṇiā jag andari virale mihamānā.
 Āp gavāe tisu kurabānā.*

Paurī 15 (The holy congregation)

The city in the form of holy congregation is true and immovable because in it reside all the five chiefs (virtues). Truth, contentment, compassion, dharma and lucre are capable of all control. Here, the *gurmukhs* practise the teachings of the Guru and observe meditation on *nām*, charity and ablution. People speak sweet here, walk humbly, give away charities and attain knowledge through devotion to the Guru. They remain free from any anxiety in this world and the world hereafter, and for them, the drums of true Word are struck upon. Rare are the guests who have accepted the going away from this world, as true. I am sacrifice unto them who have eschewed their ego.

ਪਉੜੀ ੧੬ (ਝੁਠਾ ਪਿੰਡ)

ਕੂੜ ਅਹੀਰਾਂ ਪਿੰਡੁ ਹੈ ਪੰਜ ਦੂਤ ਵਸਨਿ ਬੁਰਿਆਰਾ।
 ਕਾਮ ਕਰੋਧੁ ਵਿਰੋਧੁ ਨਿਤ ਲੋਭ ਮੋਹ ਧ੍ਰੋਹੁ ਅਹੰਕਾਰਾ।
 ਖਿੰਜੋਤਾਣੁ ਅਸਾਧੁ ਸੰਗੁ ਵਰਤੈ ਪਾਪੈ ਦਾ ਵਰਤਾਰਾ।
 ਪਰ ਧਨ ਪਰ ਨਿੰਦਾ ਪਿਆਰੁ ਪਰ ਨਾਰੀ ਸਿਉ ਵਡੇ ਵਿਕਾਰਾ।
 ਖਲੁਹਲੁ ਮੂਲਿ ਨ ਚੁਕਈ ਰਾਜ ਡੰਡੁ ਜਮ ਡੰਡੁ ਕਰਾਰਾ।
 ਦੁਹੀ ਸਰਾਈ ਜਰਦ ਰੂ ਜੰਮਣ ਮਰਣ ਨਰਕਿ ਅਵਤਾਰਾ।
 ਅਗੀ ਫਲ ਹੋਵਨਿ ਅੰਗਿਆਰਾ ॥੧੬॥

Paurī 16 (Jhūṭhā piṇḍ)

*Kūr ahīrāṇ piṇḍu hai pañj dūt vasani buriārā.
 Kām karodhu virodhu nit lobh moh dhrohu ahaṅkāṛā.
 Khiñjotāṇu asādh saṅgu varatai pāpai dā varatārā.
 Par dhan par nindā piāru par nārī siu vaḍe vikārā.
 Khalu halu mūli na chukaī rāj daṇḍu jam daṇḍu karārā.
 Duhī sarāī jarad rū jammaṇu maraṇ narak avatārā.
 Agī phal hovani aṅgiārā.*

Paurī 16 (The false village)

Falsehood is the village of robbers where reside the five evil legates. These couriers are lust, anger, disputation, greed, infatuation, treachery and ego. In this village of wicked company pulls, pushes and sinful conduct always operate. Attachment to the others' wealth, slander and woman always persist here. Confusions and commotions are ever there and people always undergo punishments of state as well as of death. The residents of this village are always shameful in both the worlds and go on transmigrating in the hell. The fruits of fire are the sparks only.

ਪਉੜੀ ੧੭ (ਸੱਚ ਵਿੱਚ ਕੂੜ ਦੀ ਸਮਾਈ ਨਹੀਂ)

ਸਚੁ ਸਪੁਰਣ ਨਿਰਮਲਾ ਤਿਸੁ ਵਿਚਿ ਕੂੜੁ ਨ ਰਲਦਾ ਰਾਈ।
 ਅਖੀ ਕਤੁ ਨ ਸੰਜਰੈ ਤਿਨੁ ਅਉਖਾ ਦੁਖਿ ਰੈਣਿ ਵਿਹਾਈ।
 ਭੋਜਣ ਅੰਦਰਿ ਮਖਿ ਜਿਉ ਹੋਇ ਦੁਕੁਧਾ ਫੇਰਿ ਕਢਾਈ।
 ਰੂਈ ਅੰਦਰਿ ਚਿਣਗ ਵਾਂਗ ਦਾਹਿ ਭਸਮੰਤੁ ਕਰੇ ਦੁਖਦਾਈ।
 ਕਾਂਜੀ ਦੁਧੁ ਕੁਸੁਧ ਹੋਇ ਫਿਟੈ ਸਾਦਹੁ ਵੰਨਹੁ ਜਾਈ।
 ਮਹੁਰਾ ਚੁਖਕੁ ਚਖਿਆ ਪਾਤਿਸਾਹਾ ਮਾਰੈ ਸਹਮਾਈ।
 ਸਚਿ ਅੰਦਰਿ ਕਿਉ ਕੂੜੁ ਸਮਾਈ ॥੧੭॥

Paurī 17 (Sach vich kūr dī samāī nahīn)

*Sach sapūran niramalā tisu vichi kūrū na raladā rāī.
 Akhī katu na sañjarai tiṇu aukhā dukhi rainī vihāī.
 Bhojan andari makhi jīu hoi dukudhā pheri kaḥāī.
 Rūī andari chinag vāng dāhi bhasamantu kare dukhadāī.
 Kāñjī dudhu kusudh hoi phitai sādahu vannahu jāī.
 Mahurā chukhaku chakhiā pātisāhā mārāi sahamāī.
 Sachi andari kiu kūrū samāī.*

Paurī 17 (Falsehood cannot merge in truth)

The truth being perfectly pure, falsehood cannot mix in it as a piece of straw gone into the eye cannot be held there and the whole night is spent in suffering. Fly in the meal also is vomited out (by body). One spark in a load of cotton creates trouble for it, and burning the whole lot converts it into ashes. Vinegar in milk spoils its taste and makes it discoloured. Even a little bit of poison tasted kills emperors instantly. Then how can truth mix up in falsenood?

ਪਉੜੀ ੧੮ (ਸੱਚ ਨੂੰ ਕੂੜ ਮਿਟਾ ਨਹੀਂ ਸਕਦਾ)

ਗੁਰਮੁਖਿ ਸਚੁ ਅਲਿਪਤੁ ਹੈ ਕੂੜਹੁ ਲੇਪੁ ਨ ਲਗੈ ਭਾਈ ।
ਚੰਦਨ ਸਪੀਂ ਵੇੜਿਆ ਚੜ੍ਹੈ ਨ ਵਿਸੁ ਨ ਵਾਸੁ ਘਟਾਈ ।
ਪਾਰਸੁ ਅੰਦਰਿ ਪਥਰਾਂ ਅਸਟ ਧਾਤੁ ਮਿਲਿ ਵਿਗੜਿ ਨ ਜਾਈ ।
ਗੰਗ ਸੰਗਿ ਅਪਵਿਤ੍ਰੁ ਜਲੁ ਕਰਿ ਨ ਸਕੈ ਅਪਵਿਤ੍ਰੁ ਮਿਲਾਈ ।
ਸਾਇਰ ਅਗਿ ਨ ਲਗਈ ਮੇਰੁ ਸੁਮੇਰੁ ਨ ਵਾਉ ਡੁਲਾਈ ।
ਬਾਣੁ ਨ ਧੁਰਿ ਅਸਮਾਣਿ ਜਾਇ ਵਾਹੋਂਦੜੁ ਪਿਛੈ ਪਛੁਤਾਈ ।
ਓੜਕਿ ਕੂੜੁ ਕੂੜੇ ਹੁਇ ਜਾਈ ॥੧੮॥

Paurī 18 (Sach nūn kūr miṭā nahīn sakadā)

*Gurmukhi sachu alipatu hai kūṛahu lepu na lagai bhāī.
Chandan sapīn verīā charḥai na visu na vāsu ghaṭāī.
Pārasu andari pātharān asaṭ dhātu mili vigarī na jāī.
Gaṅg saṅgi apavitr jalu kari na sakai apavitr milāī.
Sāir agi na lagaī meru sumeru na vāu ḍulāī.
Bāṇu na dhuri asamāṇi jāi vāhendaru pichhai pachhutāī.
Oraki kūṛu kūṛo hui jāī.*

Paurī 18 (Falsehood cannot efface truth)

Truth in the form of *gurmukh* ever remains detached and the falsehood has no impact on it. Sandal wood tree is surrounded by snakes but neither the poison affects it nor its fragrance is lessened. Amid the stones resides the philosopher's stone but even meeting the eight metals it does not get spoiled. Polluted water mixing into the Ganges cannot pollute it. Seas are never burnt by fire and air cannot shake mountains. The arrow can never touch the sky and the shooter repents afterwards. The falsehood ultimately is false.

ਪਉੜੀ ੧੯ (ਕੂੜ ਅੰਤ ਪ੍ਰਗਟ ਹੋ ਜਾਂਦਾ ਹੈ)

ਸਚੁ ਸਚਾਵਾ ਮਾਣੁ ਹੈ ਕੂੜ ਕੂੜਾਵੀ ਮਣੀ ਮਨੂਰੀ।
 ਕੂੜੈ ਕੂੜੀ ਪਾਇ ਹੈ ਸਚੁ ਸਚਾਵੀ ਗੁਰਮਤਿ ਪੂਰੀ।
 ਕੂੜੈ ਕੂੜਾ ਜੋਰਿ ਹੈ ਸਚਿ ਸਤਾਣੀ ਗਰਬ ਗਰੂਰੀ।
 ਕੂੜੁ ਨ ਦਰਗਹ ਮੰਨੀਐ ਸਚੁ ਸੁਹਾਵਾ ਸਦਾ ਹਜੂਰੀ।
 ਸੁਕਰਾਨਾ ਹੈ ਸਚੁ ਘਰਿ ਕੂੜੁ ਕੁਫਰ ਘਰਿ ਨ ਸਾਬੂਰੀ।
 ਹਸਤਿ ਚਾਲ ਹੈ ਸਚ ਦੀ ਕੂੜਿ ਕੁਢੰਗੀ ਚਾਲ ਭੇਡੂਰੀ।
 ਮੂਲੀ ਪਾਨ ਡਿਕਾਰ ਜਿਉ ਮੁਲਿ ਨ ਤੁਲਿ ਲਸਣੁ ਕਸਤੂਰੀ।
 ਬੀਜੈ ਵਿਸੁ ਨ ਖਾਵੈ ਚੂਰੀ ॥੧੯॥

Paurī 19 (Kūr ant pragat ho jāndā hai)

*Sachu sachāvā māṇu hai kūr kūrāvī maṇī manūrī.
 Kūre kūrī pāi hai sachu sachāvī gurmatī pūrī.
 Kūrai kūrā jori hai sachi satāṇī garab garūrī.
 Kūru na daragah mannīai sachu suhāvā sadā hajūrī.
 Sukarānā hai sachu ghari kūrū kuphar ghari na sābūrī.
 Hasati chāl hai sach dī kūrī kudhaṅgī chāl bhedūrī.
 Mūlī pān ḍikār jiu muli na tuli lasaṇu kasatūrī.
 Bījai visu na khāvai chūrī.*

Paurī 19 (The falsehood comes out ultimately)

The regards for truth are always genuine and falsehood is always identified as fake. Respect of the falsehood is also artificial but the wisdom of Guru given to truth is perfect one. The power of a liar is also counterfeit and even the pious ego of truth is deep and full of gravity. Falsehood is not recognised in the court of the Lord whereas truth always adorns His court. In the home of truth, there is always a sense of gratefulness but falsehood never feels contented. The gait of truth is like that of elephant whereas falsehood moves clumsily like sheep. The value of musk and garlic cannot be kept at par and same is the case of the eructation of radish and betel. He who sows poison cannot eat delicious meal made with crushed bread mixed with butter and sugar (*chūrī*).

ਪਉੜੀ ੨੦ (ਕੂੜ ਦਾ ਅੰਤ ਬੜਾ ਬੁਰਾ ਹੁੰਦਾ ਹੈ)

ਸਚੁ ਸੁਭਾਉ ਮਜੀਠ ਦਾ ਸਹੈ ਅਵਟਣ ਰੰਗੁ ਚੜ੍ਹਾਏ ।
 ਸਣ ਜਿਉ ਕੂੜੁ ਸੁਭਾਉ ਹੈ ਖਲ ਕਢਾਇ ਵਟਾਇ ਬਨਾਏ ।
 ਚੰਨਣ ਪਰਉਪਕਾਰ ਕਰਿ ਅਫਲ ਸਫਲ ਵਿਚਿ ਵਾਸੁ ਵਸਾਏ ।
 ਵਡਾ ਵਿਕਾਰੀ ਵਾਸੁ ਹੈ ਹਉਮੈ ਜਲੈ ਗਵਾਂਢੁ ਜਲਾਏ ।
 ਜਾਣ ਅਮਿਓ ਰਸੁ ਕਾਲਕੂਟੁ ਖਾਧੈ ਮਰੈ ਮੁਏ ਜੀਵਾਏ ।
 ਦਰਗਹ ਸਚੁ ਕਬੂਲੁ ਹੈ ਕੂੜਹੁ ਦਰਗਹ ਮਿਲੈ ਸਜਾਏ ।
 ਜੇ ਬੀਜੈ ਸੋਈ ਫਲੁ ਖਾਏ ॥੨੦॥੩੦॥ ਤੀਹ ॥

Paurī 20 (Kūr dā ant barā burā hundā hai)

Sachu subhāu majīṭh dā sahai avatāṇ rangū charḥāe.
San jiu kūṛu subhāu hai khal kadḥāi vaṭāi banāe.
Chanaṇ paraupakār kari aphal saphal vichī vāsu vasāe.
Vaḍā vikārī vānsu hai haumai jalai gavāṇḍhu jalāe.
Jān amio rasu-kālakūṭu khāḍhai marai mue jīvāe.
Daragah sachu kabūlu hai kūṛahu daragah milai sajāe.
Jo bījai soī phalu khāe.

Paurī 20 (The end of the falsehood is very bad)

The nature of truth is like madder which itself bears the heat of boiling but makes the dye fast. The nature of falsehood is like that of jute whose skin is peeled off and then twisting it, its ropes are prepared. Sandal being benevolent makes all the trees, be they with or without fruits, fragrant. Bamboo being full of evil, burns in its own ego and at the out break of fire, burns its other neighbourly trees also. The nectar makes the dead alive and deadly poison kills the living. Truth is accepted in the court of the Lord, but, the falsehood is punished in the same court. One reaps what one sows.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਗੁਣਾਂ-ਅਵਗੁਣਾਂ ਦੀ ਗਤੀ)

ਸਾਇਰ ਵਿਚਹੁ ਨਿਕਲੈ ਕਾਲਕੂਟ ਤੇ ਅੰਮ੍ਰਿਤ ਵਾਣੀ।
ਉਤ ਖਾਧੈ ਮਰਿ ਮੁਕੀਐ ਉਤ ਖਾਧੈ ਹੋਇ ਅਮਰੁ ਪਰਾਣੀ।
ਵਿਸੁ ਵਸੈ ਮੁਹਿ ਸਪ ਦੈ ਗਰਝ ਦੁਗਾਰਿ ਅਮਿਅ ਰਸ ਜਾਣੀ।
ਕਾਉ ਨ ਭਾਵੈ ਬੋਲਿਆ ਕੋਇਲ ਬੋਲੀ ਸਭਨਾਂ ਭਾਣੀ।
ਬੁਰਬੋਲਾ ਨ ਸੁਖਾਵਈ ਮਿਠ ਬੋਲਾ ਜਗਿ ਮਿਤੁ ਵਿਡਾਣੀ।
ਬੁਰਾ ਭਲਾ ਸੈਸਾਰ ਵਿਚਿ ਪਰਉਪਕਾਰ ਵਿਕਾਰ ਨਿਸਾਣੀ।
ਗੁਣ ਅਵਗੁਣ ਗਤਿ ਆਖਿ ਵਖਾਣੀ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Guṇāṅ avagunāṅ dī gatī)

*Sāir vichahu nikalāi kālakūt tai amrit vāṇī.
Ut khādhai mari mukṭai utu khādhai hoi amaru parāṇī.
Visu vasai muhi sap dai garaz dugāri amia ras jāṇī.
Kāu na bhāvai boliā koil bolī sabhanāṅ bhāṇī.
Burabolā na sukhāvaī miṭh bolā jagi mitu vidāṇī.
Burā bhalā saisār vichi paraupakār vikār nisāṇī.
Guṇ avagun gatī ākhi vakhāṇī.*

**One Oaṅkār, the primal energy, realized through
the grace of divine preceptor**

Paurī 1 (Position of the merits and demerits)

Deadly poison and nectar both were churned out of the ocean. Taking poison, one, dies whereas taking the other, (nectar) man becomes immortal. Poison resides in the mouth of snake and the jewel eructed by the blue jay (the eater of snakes) is known to be life-giving nectar. Crowing of the crow is disliked but the sound of nightingale is loved by all. Evil speaker is not liked but the sweet tongued is praised all over the world. Evil and good persons live in the same world but they are distinguished by their qualities of benevolent and perverted actions. We have here exposed the position of merits and demerits.

ਪਉੜੀ ੨ (ਖੋਜੀ ਅਤੇ ਵਾਦੀ)

ਸੁਝਹੁ ਸੁਝਨਿ ਤਿਨਿ ਲੋਅ ਅੰਨ੍ਹੇ ਘੁਘੁ ਸੁਝੁ ਨ ਸੁਝੈ ।
 ਚਕਵੀ ਸੂਰਜ ਹੇਤੁ ਹੈ ਕੰਤੁ ਮਿਲੈ ਵਿਰਤੰਤੁ ਸੁ ਬੁਝੈ ।
 ਰਾਤਿ ਅਨ੍ਹੇਰਾ ਪੰਖੀਆਂ ਚਕਵੀ ਚਿਤੁ ਅਨ੍ਹੇਰਿ ਨ ਰੁਝੈ ।
 ਬਿੰਬ ਅੰਦਰਿ ਪ੍ਰਿਤਬਿੰਬੁ ਦੇਖਿ ਭਰਤਾ ਜਾਣਿ ਸੁਜਾਣਿ ਸਮੁਝੈ ।
 ਦੇਖਿ ਪਛਾਵਾ ਪਵੇ ਖੂਹਿ ਡੁਬਿ ਮਰੈ ਸੀਹੁ ਲੋਇਨ ਲੁਝੈ ।
 ਖੋਜੀ ਖੋਜੈ ਖੋਜੁ ਲੈ ਵਾਦੀ ਵਾਦੁ ਕਰੇਂਦੜ ਖੁਝੈ ।
 ਗੋਰਸੁ ਗਾਈਂ ਹਸਤਿਨਿ ਦੁਝੈ ॥੨॥

Paurī 2 (Khojī ate vādī)

Sujhahu sujhani tini loa annhe ghughū sujh na sujhai.
Chakavī sūraj hetu hai kantu milai viratantu su bujhai.
Rāti anherā pañkhīāñ chakavī chitu anheri na rujhai.
Bimb andari pritbimbū dekhi bharatā jāñi sujāñi samujhai.
Dekhi pachhāvā pave khūhi ḍubi marai sīhu loin lujhai.
Khojī khojai khoju lai vādī vādu karendar khujhai.
Gorasu gāñi hasatini dujhai.

Paurī 2 (Researcher and the disputant)

With sun's light all the three worlds are visible but the blind and the owl can not see the sun. The female ruddy sheldrake loves the sun, and meeting the beloved they tell and listen to the love story of each other. For all other birds the night is dark (and they sleep) but ruddy sheldrake's mind has no rest in that darkness (its mind is ever attuned to sun). An intelligent woman recognises her husband even by seeing his shadow in water, but the foolish lion, seeing its own shadow in the well jumps in it and dies and then blames its own eyes. The researcher discovers the import of the above description but the disputant is led astray and expects to get cow-milk from a female elephant (which in fact is impossible).

ਪਉੜੀ ੩ (ਖੋਟੇ ਪੁਰਸ ਸੁਖਦਾਈ ਸਮਿਆਂ ਪੁਰ ਵੀ ਦੁਖੀ ਰਹਿੰਦੇ ਹਨ)
 ਸਾਵਣ ਵਣ ਹਰੀਆਵਲੇ ਵੁਠੇ ਸੁਕੈ ਅਕੁ ਜਵਾਹਾ ।
 ਚੇਤਿ ਵਣਸਪਤਿ ਮਉਲੀਐ ਅਪਤ ਕਰੀਰ ਨ ਕਰੈ ਉਸਾਹਾ ।
 ਸੁਫਲ ਫਲੰਦੇ ਬਿਰਖ ਸਭ ਸਿੰਮਲੁ ਅਫਲੁ ਰਹੈ ਅਵਿਸਾਹਾ ।
 ਚੰਨਣ ਵਾਸੁ ਵਣਾਸਪਤਿ ਵਾਂਸ ਨਿਵਾਸਿ ਨ ਉਭੇ ਸਾਹਾ ।
 ਸੰਖੁ ਸਮੁੰਦਹੁ ਸਖਣਾ ਦੁਖਿਆਰਾ ਰੋਵੈ ਦੇ ਧਾਹਾ ।
 ਬਗੁਲ ਸਮਾਧੀ ਗੰਗ ਵਿਚਿ ਝੀਰੈ ਚੁਣਿ ਚੁਣਿ ਖਾਇ ਭਿਛਾਹਾ ।
 ਸਾਧ ਵਿਛੁੰਨੇ ਮਿਲਦਾ ਫਾਹਾ ॥੩॥

Paurī 3 (Khotē puras sukhadāī samīān pur vī dukhī rahinde han)

Sāvan vaṇ hariāvale vuṭhe sukai aku javāhā.

Cheti vaṇasapati maulīai apat karīr na karai usāhā.

Suphal phalnde birakh sabh simmalu aphalu rahai avisāhā.

Channaṇ vāsu vaṇāsapati vāns nivāsi na ubhe sāhā.

Sanṅhu samundahu sakhaṇā dukhiārā rovai de dhāhā.

Bagul samadhī Gaṅg vich jhīgai chuṇi chuṇi khāi bhichhāhā.

Sāth vichhunne miladā phāhā.

Paurī 3 (Wicked persons remain unhappy even in happiness)

In the month of *Sāvan* forests go green but *akk*, a wild plant of sandy region, and *javāh*, the camel thorn, wither. In the month of *Chaitr*, the vegetation blooms but leafless *karīr* (a wild caper) remains totally uninspired. All the trees become full of fruits but the silk cotton tree remains devoid of fruit. The whole vegetation is made fragrant by sandal wood but bamboo gets no impact of it and goes on sobbing and sighing. Even being in the ocean, the conch remains empty and cries bitterly when blown. The crane even looking to be meditating upon the banks of Ganges, like a beggar picks up the fish and eats them up. Separation from good company brings noose for the individual.

ਪਉੜੀ ੪ (ਭਲਾ ਤੇ ਬੁਰਾ)

ਆਪਿ ਭਲਾ ਸਭੁ ਜਗੁ ਭਲਾ ਭਲਾ ਭਲਾ ਸਭਨਾ ਕਰਿ ਦੇਖੈ।
 ਆਪਿ ਬੁਰਾ ਸਭੁ ਜਗੁ ਬੁਰਾ ਸਭ ਕੋ ਬੁਰਾ ਬੁਰੇ ਦੇ ਲੇਖੈ।
 ਕਿਸਨੁ ਸਹਾਈ ਪਾਂਡਵਾ ਭਾਇ ਭਗਤਿ ਕਰਤੂਤਿ ਵਿਸੇਖੈ।
 ਵੈਰ ਭਾਉ ਚਿਤਿ ਕੈਰਵਾਂ ਗਣਤੀ ਗਣਨਿ ਅੰਦਰਿ ਕਾਲੇਖੈ।
 ਭਲਾ ਬੁਰਾ ਪਰਵੰਨਿਆ ਭਾਲਣ ਗਏ ਨ ਦਿਸਟਿ ਸਰੇਖੈ।
 ਬੁਰਾ ਨ ਕੋਈ ਜੁਧਿਸਟਰੈ ਦੁਰਜੋਧਨ ਕੋ ਭਲਾ ਨ ਭੇਖੈ।
 ਕਰਵੈ ਹੋਇ ਸੁ ਟੋਟੀ ਰੇਖੈ ॥੪॥

Paurī 4 (Bhalā te burā)

Āpi bhalā sabhu jagu bhalā bhalā bhalā sabhanā kari dekhai.
Āpi burā sabhu jagu burā sabh ko burā bure de lekhai.
Kisanu sahāī pāṇḍavā bhāi bhagati karatūti visekhai.
Vair bhāu chiti kairavān gaṇati gaṇani andari kālekhai.
Bhalā burā paravanniā bhālaṇ gae na disaṭi sarekhai.
Burā na koī Judhisatarai Durajodhan ko bhalā na bhekhai.
Karavai hoi su ṭoṭī rekhai.

Paurī 4 (Good and bad)

One's good mind finds everybody good in the world. A gentleman beholds everyone as gentle. If one is bad himself, for him the whole world is bad and all is bad on his account. Lord Kṛṣṇa helped Pāṇḍavs because they had in them profuse sense of devotion and morality. *Kauravs* had enmity in their heart and they always calculated the dark side of things. Two princes went out to find a good and a wicked person but their views were different. None was bad for Yudhiṣṭhar and Duryodhan did not find any good person. Whatever (sweet or bitter) is there in the pot is known when it comes out through the spout.

ਪਉੜੀ ੫ (ਧਰਮ ਰਾਜ ਦੀ ਪ੍ਰਸਿੱਧ ਕਥਾ)

ਸੂਰਜ ਘਰਿ ਅਵਤਾਰੁ ਲੈ ਧਰਮ ਵੀਚਾਰਣਿ ਜਾਇ ਬਹਿਠਾ।
 ਮੂਰਤਿ ਇਕਾ ਨਾਉ ਦੁਇ ਧਰਮ ਰਾਇ ਜਮ ਦੇਖਿ ਸਰਿਠਾ।
 ਧਰਮੀ ਡਿਠਾ ਧਰਮ ਰਾਇ ਪਾਪੁ ਕਮਾਇ ਪਾਪੀ ਜਮ ਡਿਠਾ।
 ਪਾਪੀ ਨੋ ਪਛੜਾਇੰਦਾ ਧਰਮੀ ਨਾਲਿ ਬੁਲੇੰਦਾ ਮਿਠਾ।
 ਵੈਰੀ ਦੇਖਨਿ ਵੈਰ ਭਾਇ ਮਿਤ੍ਰ ਭਾਇ ਕਰਿ ਦੇਖਨਿ ਇਠਾ।
 ਨਰਕ ਸੁਰਗ ਵਿਚਿ ਪੁੰਨ ਪਾਪ ਵਰ ਸਰਾਪ ਜਾਣਨਿ ਅਭਰਿਠਾ।
 ਦਰਪਣਿ ਰੂਪ ਜਿਵੇਹੀ ਪਿਠਾ ॥੫॥

Paurī 5 (Dharamarāj dī prasidh kathā)

*Sūraj ghari avatāru lai dharam vīchārāṇi jāi bahiṭhā.
 Mūrati ikā nāu dui dharam rāi jam dekhi sariṭhā.
 Dharamī ḍiṭhā dharam rāi pāpu kamāi pāpī jam ḍiṭhā.
 Pāpī no pachharāindā dharamī nālī bulendā miṭhā.
 Vairī dekhanī vair bhāi mitr bhāi kari dekhanī iṭhā.
 Narak surag vichi punn pāp var sarāp jāṇani abhariṭhā.
 Darapaṇi rūp jivehī piṭhā.*

Paurī 5 (Famous tale of Dharmarāj)

Born in the family of Sun, he (Dharmarāj) adorned the seat of the dispenser of justice. He is one but the creation knows him by two names-Dharmarāj and Yama. People see him pious and righteous in the form of Dharmarāj but the wicked sinner as Yama. He also thrashes the evil doer but speaks sweetly to the religious person. Enemy sees him with enmity and the friendly people know him as loving one. Sin and merit, boon and curse, heaven and hell are known and realised according to one's own feelings (of love and enmity). Mirror reflects the shadow according to the object before it.

ਪਉੜੀ ੬ (ਸੁੱਧ ਆਰਸੀ)

ਜਿਉਂ ਕਰਿ ਨਿਰਮਲ ਆਰਸੀ ਸਭਾ ਸੁਧ ਸਭ ਕੋਈ ਦੇਖੈ ।
 ਗੋਰਾ ਗੋਰੇ ਦਿਸਦਾ ਕਾਲਾ ਕਾਲੇ ਵੰਨੁ ਵਿਸੇਖੈ ।
 ਹਸਿ ਹਸਿ ਦੇਖੈ ਹਸਤ ਮੁਖ ਰੋਂਦਾ ਰੋਵਣਹਾਰੁ ਸੁਲੇਖੈ ।
 ਲੇਪੁ ਨ ਲਗੈ ਆਰਸੀ ਛਿਅ ਦਰਸਨੁ ਦਿਸਨਿ ਬਹੁ ਭੇਖੈ ।
 ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਹੈ ਵੈਰੁ ਵਿਰੋਧੁ ਕਰੋਧੁ ਕੁਲੇਖੈ ।
 ਗੁਰਮਤਿ ਨਿਰਮਲੁ ਨਿਰਮਲਾ ਸਮਦਰਸੀ ਸਮਦਰਸ ਸਰੇਖੈ ।
 ਭਲਾ ਬੁਰਾ ਹੋਇ ਰੂਪੁ ਨ ਰੇਖੈ ॥੬॥

Paurī 6 (Sūdh ārasī)

Jiun karī niramal ārasī sabhā sudh sabh koī dekhai.
Gorā goro disadā kālā kālo vannu visekhai.
Hasi hasi dekhai hasat mukh rondā rovanahāru sulekhai.
Lepu na lagai ārasī chhia darasanu disani bahu bhekhai.
Duramati dūjā bhāu hai vairu virodhu karodhu kulekhai.
Gurmati niramalu niramalā samadarasī samadars sarekhai.
Bhalā burā hoi rūpu na rekhai.

Paurī 6 (Clean mirror)

In the clean mirror everybody sees his correct shape. Fair complexion is reflected fair and black one specifically black in it. A laughing person finds his face laughing and weeping one as weeping in it. The followers of six philosophies wearing different guises see in it, but the mirror remains detached to them all. Sense of duality is the evil intellect which is the another name of enmity, opposition and anger. Pious followers of the wisdom of Guru always remain pure and egalitarian. Otherwise, there is no other distinction of the good and the bad person.

ਪਉੜੀ ੭ (ਗੁਰੂ ਪਾਹਰੂ)

ਇਕਤੁ ਸੂਰਜਿ ਆਥਵੈ ਰਾਤਿ ਅਨੇਰੀ ਚਮਕਨਿ ਤਾਰੇ ।
 ਸਾਹ ਸਵਨਿ ਘਰਿ ਆਪਣੈ ਚੋਰ ਫਿਰਨਿ ਘਰਿ ਮੁਹਣੈਹਾਰੇ ।
 ਜਾਗਨਿ ਵਿਰਲੇ ਪਾਹਰੂ ਰੂਆਇਨਿ ਹੁਸੀਆਰ ਬਿਦਾਰੇ ।
 ਜਾਗਿ ਜਗਾਇਨਿ ਸੁਤਿਆਂ ਸਾਹ ਫੜੰਦੇ ਚੋਰ ਚਗਾਰੇ ।
 ਜਾਗਦਿਆਂ ਘਰੁ ਰਖਿਆ ਸਤੇ ਘਰ ਮੁਸਨਿ ਵੇਚਾਰੇ ।
 ਸਾਹ ਆਏ ਘਰਿ ਆਪਣੈ ਚੋਰ ਜਾਰਿ ਲੈ ਗਰਦਨਿ ਮਾਰੇ ।
 ਭਲੇ ਬੁਰੇ ਵਰਤਨਿ ਸੈਸਾਰੇ ॥੭॥

Paurī 7 (Gurū pāharū)

Ikatu sūraji āthavai rāti anerī chamakani tāre.
Sāh savani ghari āpaṇai chor phirani ghari muhaṇaiharē.
Jāgan virale pāharū rūāini husiār bidāre.
Jāgi jagāini sutīān sāh phaṇande chor chagāre.
Jāgadiān gharu rakhiā sute ghar musani vehchāre.
Sāh āe ghari āpaṇai chor jāri lai garadani māre.
Bhale bure varatani saisāre.

Paurī 7 (Guru, the caretaker guard)

Once the sun sets in the evening stars twinkle in the dark night. Rich people sleep in their homes but the thieves move around to commit thefts. A few guards remain awake and go on shouting to alert others. Those awakened watchmen make sleeping people awake and this way they catch hold of thieves and vagabonds. Those who remain awake protect their homes but the house is looted of those who go on sleeping. The rich men handing over the thieves (to the authorities), happily return home but caught from their necks the thieves are beaten hollow. The evil and the meritorious both are active in this world.

ਪਉੜੀ ੮ (ਸੰਗ ਸੁਭਾਉ)

ਮਉਲੇ ਅੰਬ ਬਸੰਤ ਰੁਤਿ ਅਉੜੀ ਅਕੁ ਸੁ ਫੁਲੀ ਭਰਿਆ।
 ਅੰਬਿ ਨ ਲਗੈ ਖਖੜੀ ਅਕਿ ਨ ਲਗੈ ਅੰਬੁ ਅਫਰਿਆ।
 ਕਾਲੀ ਕੋਇਲ ਅੰਬ ਵਣਿ ਅਕਿਤਿਡੁ ਚਿਤੁ ਮਿਤਾਲਾ ਹਰਿਆ।
 ਮਨ ਪੰਖੇਰੂ ਬਿਰਖ ਭੇਦੁ ਸੰਗ ਸੁਭਾਉ ਸੋਈ ਫਲੁ ਧਰਿਆ।
 ਗੁਰਮਤਿ ਡਰਦਾ ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ ਸੰਗਿ ਅਸਾਧ ਨ ਡਰਿਆ।
 ਭਗਤਿ ਵਛਲੁ ਭੀ ਆਖੀਐ ਪਤਿਤ ਉਧਾਰਣਿ ਪਤਿਤ ਉਧਰਿਆ।
 ਜੇ ਤਿਸੁ ਭਾਣਾ ਸੋਈ ਤਰਿਆ ॥੮॥

Paurī 8 (Saṅg subhāu)

*Maule amb basant ruti aurī aku su phulī bhariā.
 Ambi na lagai khakharī aki na lagai ambu aphariā.
 Kālī koil amb vaṇi akitiḍu chitu mitālā hariā.
 Man pankherū birakh bhedu saṅg subhāu soī phalu dhariā.
 Gurmati ḍaradā sādḥ saṅgi durmati saṅg asādḥ na ḍariā.
 Bhagati vachhalu bhī ākhīai patit udhāraṇi patit udhariā.
 Jo tisu bhāṇā soī tariā.*

Paurī 8 (Nature of the company)

In spring season, the mangoes blossom and *akk* the bitter wild plant of sandy region also becomes full of flowers. The pod of *akk* cannot produce mango and fruitless *akk* cannot grow on mango tree. Nightingale sitting on mango tree is black and the grosshopper of *akk* is speckled one or green. Mind is a bird and due to difference of the results of different company, it gets the fruit of the tree it chooses to sit upon. Mind is scared of holy congregation and the wisdom of the Guru but is not afraid of evil company and evil intellect i.e. it does not want to go in good company and takes interest in the evil company. God is said to be loving towards saints and liberator of the fallen ones. He has salvaged many fallen people and only he gets across who is accepted by Him.

ਪਉੜੀ ੯ (ਪੂਤਨਾ)

ਜੇ ਕਰਿ ਉਧਰੀ ਪੂਤਨਾ ਵਿਹੁ ਪੀਆਲਣੁ ਕੰਮੁ ਨ ਚੰਗਾ ।
ਗਨਿਕਾ ਉਧਰੀ ਆਖੀਐ ਪਰ ਘਰਿ ਜਾਇ ਨ ਲਈਐ ਪੰਗਾ ।
ਬਾਲਮੀਕੁ ਨਿਸਤਾਰਿਆ ਮਾਰੈ ਵਾਟ ਨ ਹੋਇ ਨਿਸੰਗਾ ।
ਫੰਧਕਿ ਉਧਰੈ ਆਖੀਅਨਿ ਫਾਹੀ ਪਾਇ ਨ ਫੜੀਐ ਟੰਗਾ ।
ਜੇ ਕਾਸਾਈ ਉਧਰਿਆ ਜੀਆ ਘਾਇ ਨ ਖਾਈਐ ਭੰਗਾ ।
ਪਾਰਿ ਉਤਾਰੈ ਬੋਹਿਥਾ ਸੁਇਨਾ ਲੋਹੁ ਨਾਹੀ ਇਕ ਰੰਗਾ ।
ਇਤੁ ਭਰਵਾਸੈ ਰਹਣੁ ਕੁਢੰਗਾ ॥੯॥

Paurī 9 (Pūtanā)

*Je kari udharī Pūtanā vihu pīālaṇu kammu na chaṅgā.
Ganikā udharī ākhīai par ghar jāi na laīai paṅgā.
Bālamiku nisatāriā mārāi vāṭ na hoi nisaṅgā.
Phandhaki udharai ākhīani phāhī pāi na pharīai taṅgā.
Je kāsāi udhariā jīā ghāi na khāīai bhaṅgā.
Pāri utārai bohithā suinā lohu nāhī ik raṅgā.
Itu bharavāsai rahanu kuḍhaṅgā.*

Paurī 9 (Pūtanā)

If even Pūtanā (female demon) got liberated that does not mean that poisoning some one is a good act. *Ganikā* (a prostitute) was liberated but one should not enter other's house and invite trouble. Since Vālmiki got blest, one should not adopt the way of highway robbery. One bird catcher is also said to be liberated, but we should not catch hold of the leg of others by using snares. If Sadhanā, the butcher got across (the world ocean), we should not put ourselves to harm by killing others. Ship takes across both iron and gold but still their forms and colours are not the same. In fact, living on such hopes is a bad life style.

ਪਉੜੀ ੧੦ (ਪਾਪ ਦੀ ਰੀਸ ਬੁਰੀ ਹੈ)

ਪੈ ਖਾਜੂਰੀ ਜੀਵੀਐ ਚੜ੍ਹ ਖਾਜੂਰੀ ਝੜਉ ਨ ਕੋਈ।
ਉਝੜਿ ਪਇਆ ਨ ਮਾਰੀਐ ਉਝੜ ਰਾਹੁ ਨ ਚੰਗਾ ਹੋਈ।
ਜੇ ਸਪ ਖਾਧਾ ਉਬਰੇ ਸਪੁ ਨ ਫੜੀਐ ਅੰਤਿ ਵਿਗੋਈ।
ਵਹਣਿ ਵਹੰਦਾ ਨਿਕਲੈ ਵਿਣੁ ਤੁਲਹੇ ਡੁਬਿ ਮਰੈ ਭਲੋਈ।
ਪਤਿਤ ਉਧਾਰਣੁ ਆਖੀਐ ਵਿਰਤੀਹਾਣੁ ਜਾਣੁ ਜਾਣੋਈ।
ਭਾਉ ਭਗਤਿ ਗੁਰਮਤਿ ਹੈ ਦੁਰਮਤਿ ਦਰਗਹ ਲਹੈ ਨ ਢੋਈ।
ਅੰਤਿ ਕਮਾਣਾ ਹੋਇ ਸਥੋਈ ॥੧੦॥

Paurī 10 (Pāp dī rīs burī hai)

*Pai khājūrī jīvīai charhi khājūrī jharau na koī.
Ujharī paiā na mārīai ujhar rāhu na chaṅga hoī.
Je sap khādhā ubare sapu na pharīai ant vigoī.
Vahanī vahandā nikalai viṇu tulahe ḍub marai bhaloī.
Patit udhāraṇu ākhīai viratī hānu jānu jānoī.
Bhāu bhagati gurmati hai durmati daragah lahai na ḍhoī.
Anti kamāṇā hoi sathoī.*

Paurī 10 (It is always bad to imitate evil)

Surviving the fall from the palm tree does not mean that one should climb the tree to fall from it. Even if one is not killed in desolate places and ways, moving on deserted places is not safe. One may survive even when bitten by a snake even then catching the snake will be harmful ultimately. Getting washed away by the current of river if someone comes out of it alone, even then in entering the river without a raft there is more possibility of drowning. People of all inclinations know very well that God is liberator of the fallen ones. Precept of the Guru (Gurmat) is the loving devotion and the people having evil intellect do not get shelter in the court of the Lord. The deeds done in life are the only companions in the end.

ਪਉੜੀ ੧੧ (ਗੁਰਮੁਖ ਮਨਮੁਖ ਦਾ ਫ਼ਰਕ ਗੁਣਾਂ ਕਰ ਕੇ)

ਥੋਮ ਕਥੂਰੀ ਵਾਸੁ ਜਿਉਂ ਕੰਚਨੁ ਲੋਹੁ ਨਹੀਂ ਇਕ ਵੰਨਾ।
ਫਟਕ ਨ ਹੀਰੇ ਤੁਲਿ ਹੈ ਸਮਸਰਿ ਨੜੀ ਨ ਵੜੀਐ ਗੰਨਾ।
ਤੁਲਿ ਨ ਰਤਨਾ ਰਤਕਾਂ ਮੁਲਿ ਨ ਕਚੁ ਵਿਕਾਵੈ ਪੰਨਾ।
ਦੁਰਮਤਿ ਘੁੰਮਣ ਵਾਣੀਐ ਗੁਰਮਤਿ ਸੁਕ੍ਰਿਤੁ ਬੇਹਿਥੁ ਬੰਨਾ।
ਨਿੰਦਾ ਹੋਵੈ ਬੁਰੇ ਦੀ ਜੈ ਜੈ ਕਾਰ ਭਲੇ ਧੰਨੁ ਧੰਨਾ।
ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਜਾਣੀਐ ਮਨਮੁਖ ਸਚੁ ਰਹੈ ਪਰਛੰਨਾ।
ਕੰਮਿ ਨ ਆਵੈ ਭਾਂਡਾ ਭੰਨਾ ॥੧੧॥

Paurī 11 (Gurmukh manmukh dā pharak guṇān karake)

*Thom kathūrī vās jiuṅ kañchanu lohu nahīn ik vannā.
Phatak na hīre tuli hai samasari naṛī na vaṛīai gannā.
Tuli na ratanā ratakān muli na kachu vikāvai pannā.
Durmati ghumman vāṇīai gurmati sukritu bohithu bannā.
Nindā hovai bure dī jai jai kār bhale dhannu dhannā.
Gurmukhi paragaṭu jāṇīai manmukh sachu rahai parachhannā.
Kammi na āvai bhāṇḍā bhannā.*

Paurī 11 (Different qualities of Gurmukh and Manmukh)

As the smell of the garlic and musk is different, the gold and iron are also not the same. Glass crystal is not equal to diamond and likewise, the sugarcane and a hollow reed are not the same. Red and black seed (*rattī*) is not equal to jewel and glass cannot sell at the price of emerald. Evil intellect is a whirlpool but the wisdom of Guru (*gurmat*) is the ship of good deeds that takes across. Evil person is always condemned and the good person is applauded by all. Through the *gurmukhs*, the truth becomes manifest and thus is known by one and all, but in the *manmukhs*, the same truth is pressed and concealed. Like a broken pot, it is of no use.

ਪਉੜੀ ੧੨ (ਕਰਨੀ ਕਰ ਕੇ ਜਸ ਤੇ ਅਪ-ਜਸ)

ਇਕ ਵੇਚਨਿ ਹਥੀਆਰ ਘੜਿ ਇਕ ਸਵਾਰਨਿ ਸਿਲਾ ਸੰਜੋਆ।
 ਰਣਵਿਚਿ ਘਾਉ ਬਚਾਉ ਕਰਿ ਦੁਇ ਦਲ ਨਿਤਿ ਉਠਿ ਕਰਦੇ ਢੋਆ।
 ਘਾਇਲੁ ਹੋਇ ਨੰਗਾਸਣਾ ਬਖਤਰ ਵਾਲਾ ਨਵਾਂ ਨਿਰੋਆ।
 ਕਰਨਿ ਗੁਮਾਨੁ ਕਮਾਨਗਰ ਖਾਨਜਰਾਦੀ ਬਹੁਤੁ ਬਖੋਆ।
 ਜਗ ਵਿਚਿ ਸਾਧ ਅਸਾਧ ਸੰਗੁ ਸੰਗ ਸੁਭਾਇ ਜਾਇ ਫਲੁ ਭੋਆ।
 ਕਰਮ ਸੁ ਧਰਮ ਅਧਰਮ ਕਰਿ ਸੁਖ ਦੁਖ ਅੰਦਰਿ ਆਇ ਪਰੋਆ।
 ਭਲੇ ਬੁਰੇ ਜਸੁ ਅਪਜਸੁ ਹੋਆ ॥੧੨॥

Paurī 12 (Karanī karake jas te ap-jas)

*Ik vechani hathiār gharī ik savārani silā sañjoā.
 Raṇ vichi ghāu bachāu kari dui dal niti uṭhi karade ḍhoā.
 Ghāilu hoi naṅgāsaṇā bakhatar vālā navāñ niroā.
 Karanī gumānu kamānagar khānajarādī bahutu bakhoā.
 Jag vichi sādḥ asādḥ saṅgu saṅg subhāi jāi phalu bhoā.
 Karam su dharam adharam kari sukh dukh andari āi paroā.
 Bhale bure jasu apajasu hoā.*

Paurī 12 (Fame and disrepute according to the actions)

Many a man prepare arms and sell them out and many cleanse armours. In the battle the arms inflict wounds and armours protect as the warriors of both the armies clash time and again. Those uncovered are wounded but those who have worn the armour remain well and intact. Bow makers also feel proud of their special bows. Two types of associations, one of the sadhus and the other of the wicked ones are there in this world and meeting them different results are produced. That is why, the individual because of his good and bad conduct remains absorbed in his pleasures or sufferings. The good and bad receive fame and infamy respectively.

ਪਉੜੀ ੧੩ (ਕਰਨੀ ਕਰ ਕੇ ਜਸ ਤੇ ਅਪ-ਜਸ)

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਅਰਥ ਸੁਗਰਥੁ ਸਾਧਸੰਗਿ ਆਵੈ ।
 ਕਾਮੁ ਕਰੋਧੁ ਅਸਾਧ ਸੰਗਿ ਲੋਭਿ ਮੋਹੁ ਅਹੰਕਾਰ ਮਚਾਵੈ ।
 ਦੁਕ੍ਰਿਤੁ ਸੁਕ੍ਰਿਤੁ ਕਰਮ ਕਰਿ ਬੁਰਾ ਭਲਾ ਹੁਇ ਨਾਉਂ ਧਰਾਵੈ ।
 ਗੋਰਸੁ ਗਾਈ ਖਾਇ ਖੜੁ ਇਕੁ ਇਕੁ ਜਣਦੀ ਵਗੁ ਵਧਾਵੈ ।
 ਦੁਧਿ ਪੀਤੈ ਵਿਹੁ ਦੇਇ ਸਪ ਜਣਿ ਜਣਿ ਬਹਲੇ ਬਚੇ ਖਾਵੈ ।
 ਸੰਗ ਸੁਭਾਉ ਅਸਾਧ ਸਾਧੁ ਪਾਪੁ ਪੁੰਨੁ ਦੁਖੁ ਸੁਖੁ ਫਲੁ ਪਾਵੈ ।
 ਪਰਉਪਕਾਰ ਵਿਕਾਰੁ ਕਮਾਵੈ ॥੧੩॥

Paurī 13 (Karanī karake jas te ap-jas)

Satu santokhu daiā dharamu arath sugarathu sādḥ saṅgi āvai.
Kāmu karodhu asādḥ saṅgi lobhi mohu ahaṅkāṛ machāvai.
Dukritu sukritu karam kari burā bhala hui nāuṅ dharāvai.
Gorasu gāīn khāi kharu iku iku jaṇadī vagu vadhāvai.
Dudhi pītai visu dei sap jaṇi jaṇi bahale bache khāvai.
Saṅg subhāu asādḥ sādhu pāpu punnu dukhu sukhu phalu pāvai.
Paraupakār vikār kamāvai.

Paurī 13 (Fame and disrepute according to the actions)

Truth, contentment, compassion, dharma, wealth, and other best things are attained in the holy congregation. Association with the wicked increases lust, anger, greed, infatuation and ego. A good or a bad name is earned on account of good or bad deeds respectively. Eating grass and oilcakes, the cow gives milk and giving birth to calves increases the herd. Drinking milk, the snake vomits poison and eats up its own progeny. The association with the sadhus and wicked produces sin and meirits, sorrows and pleasures. The *jīv*, inculcates benevolence or evil propensities.

ਪਉੜੀ ੧੪ (ਭਲਾ-ਬੁਰਾ)

ਚੰਨਣੁ ਬਿਰਖੁ ਸੁਬਾਸੁ ਦੇ ਚੰਨਣੁ ਕਰਦਾ ਬਿਰਖ ਸਬਾਏ ।
 ਖਹਦੇ ਵਾਂਸਹੁ ਅਗਿ ਧੁਖਿ ਆਪਿ ਜਲੈ ਪਰਵਾਰੁ ਜਲਾਏ ।
 ਮੁਲਹ ਜਿਵੇਂ ਪੰਖੇਰੁਆ ਫਾਸੈ ਆਪਿ ਕੁਟੰਬ ਫਹਾਏ ।
 ਅਸਟ ਧਾਤੁ ਹੁਇ ਪਰਬਤਹੁ ਪਾਰਸੁ ਕਰਿ ਕੰਚਨੁ ਦਿਖਲਾਏ ।
 ਗਣਿਕਾ ਵਾੜੈ ਜਾਇ ਕੈ ਹੋਵਨਿ ਰੋਗੀ ਪਾਪ ਕਮਾਏ ।
 ਦੁਖੀਏ ਆਵਨਿ ਵੈਦ ਘਰ ਦਾਰੁ ਦੇ ਦੇ ਰੋਗੁ ਮਿਟਾਏ ।
 ਭਲਾ ਬੁਰਾ ਦੁਇ ਸੰਗ ਸੁਭਾਏ ॥੧੪॥

Paurī 14 (Bhalā burā)

Channanu birakhu subāsu de channanu karadā birakh sabāe.
Khahade vānsahu agi dhukhi āpi jalai paravāru jalāe.
Mulah jivai pañkherūā phāsai āpi kuṭambi phahāe.
Asaṭ dhātu hui parabatahu pāras kari kañchanu dikhalāe.
Gaṇikā vārai jāi kai hovani rogī pāp kamāe
Dukhiē āvani vaid ghar dārū de de rogu miṭāe
Bhalā burā dui saṅg subhāe.

Paurī 14 (Good and bad one)

Giving fragrance to all trees, the sandalwood tree makes them fragrant. By the friction of the bamboos (on the other hand) the bamboo itself gets burnt and burns the whole family (of bamboos). Twithering quail not only gets caught but also makes the whole family ensnared. The eight metals found in the mountains are converted into gold by the philosopher's stone. The people going to the prostitutes earn sins besides contagious diseases. The sufferers from a disease come to the physician and he giving medicine cures them. Because of the nature of the company kept, one becomes good or bad.

ਪਉੜੀ ੧੫ (ਭਲਾ-ਬੁਰਾ)

ਭਲਾ ਸੁਭਾਉ ਮਜੀਠ ਦਾ ਸਹੈ ਅਵਟਣੁ ਰੰਗੁ ਚੜ੍ਹਾਏ ।
 ਗੰਨਾ ਕੋਲੁ ਪੀੜੀਐ ਟਟਰਿ ਪਇਆ ਮਿਠਾਸੁ ਵਧਾਏ ।
 ਤੁੰਮੇ ਅੰਮ੍ਰਿਤੁ ਸਿੰਜੀਐ ਕਉੜਤਣ ਦੀ ਬਾਣਿ ਨ ਜਾਏ ।
 ਅਵਗੁਣ ਕੀਤੇ ਗੁਣ ਕਰੈ ਭਲਾ ਨ ਅਵਗੁਣ ਚਿਤਿ ਵਸਾਏ ।
 ਗੁਣ ਕੀਤੇ ਅਉਗੁਣੁ ਕਰੈ ਬੁਰਾ ਨ ਮੰਨ ਅੰਦਰਿ ਗੁਣ ਪਾਏ ।
 ਜੇ ਬੀਜੈ ਸੋਈ ਫਲੁ ਖਾਏ ॥੧੫॥

Paurī 15 (Bhalā burā)

Bhalā subhāu majīṭh dā sahāi avaṭanu raṅgu chaṛhāe.
Gannā kolū pīṛīai ṭṭari paiā mīṭhāsu vadhāe.
Tumme amritu siñjīai kauṛatan di bāṇi na jāe.
Avagun kīte gun karai bhalā na avaganu chiti vasāe.
Gunū kīte augunū karai burā na mann andari gun pāe.
Jo bījai soī phalu khāe.

Paurī 15 (Good and bad)

The nature of madder is gentle; it bears the heat but dyes others in fast colour. Sugarcane is first crushed in crusher and then put on fire in a cauldron where it further increases its sweetness when baking soda is put into it. Colocynth even if irrigated with nectar, does not shed its bitterness. A noble person does not adopt demerits in his heart and does good to the evil doer. But the evil doer does not adopt virtues in his heart, and does evil to the benevolent. One reaps what one sows.

ਪਉੜੀ ੧੬ (ਭਲੇ-ਬੁਰੇ ਦੀ ਸੁਭਾਵਿਕ ਨੇਕੀ-ਬਦੀ)

ਪਾਣੀ ਪਥਰੁ ਲੀਕ ਜਿਉਂ ਭਲਾ ਬੁਰਾ ਪਰਕਿਰਤਿ ਸੁਭਾਏ ।
 ਵੈਰ ਨ ਟਿਕਦਾ ਭਲੇ ਚਿਤਿ ਹੇਤੁ ਨ ਟਿਕੈ ਬੁਰੈ ਮਨਿ ਆਏ ।
 ਭਲਾ ਨ ਹੇਤੁ ਵਿਸਾਰਦਾ ਬੁਰਾ ਨ ਵੈਰੁ ਮਨਹੁ ਵਿਸਰਾਏ ।
 ਆਸ ਨ ਪੁਜੈ ਦੁਹਾਂ ਦੀ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਅੰਤਿ ਲਖਾਏ ।
 ਭਲਿਅਹੁ ਬੁਰਾ ਨ ਹੋਵਈ ਬੁਰਿਅਹੁ ਭਲਾ ਨ ਭਲਾ ਮਨਾਏ ।
 ਵਿਰਤੀਹਾਣੁ ਵਖਾਣਿਆ ਸਈ ਸਿਆਣੀ ਸਿਖ ਸੁਣਾਏ ।
 ਪਰਉਪਕਾਰੁ ਵਿਕਾਰੁ ਕਮਾਏ ॥੧੬॥

Paurī 16 (Bhale bure dī subhāvik nekī badī)

*Pāṇī patharu lik jiun bhalā burā parakirati subhāe.
 Vair na ṭikadā bhale chiti hetu na ṭikai burai manī āe.
 Bhalā na hetu visāradā burā na vairu manahu visarāe.
 Ās na pujai duhān dī durmati gurmati anti lakhāe.
 Bhaliahu burā na hovaī buriahu bhalā na bhalā manāe.
 Viratīhāṇu vakhāṇiā saī siāṇī sikh suṇāe.
 Paraupakāru vikāru kamāe.*

Paurī 16 (Natural evil or goodness of the bad and the noble)

As is the case with water and stone, things are good or bad according to their nature. A noble heart carries no enmity, and love does not abide in an evil heart. The noble one never forgets good done to him whereas the evil doer does not forget enmity. Both find in the end their desires unfulfilled because the evil still wants to commit evil and the noble wants to go on spreading benevolence. The noble cannot commit evil but the noble should not expect nobility in an evil person. This is the essence of the wisdom of hundreds of people and accordingly I have explained the thoughts in vogue around. Benevolence may (at times) be repaid in the form of evil.

ਪਉੜੀ ੧੭ (ਭਲੇ-ਬੁਰੇ ਦੀ ਕਹਾਣੀ)

ਵਿਰਤੀਹਾਣੁ ਵਖਾਣਿਆ ਭਲੇ ਬੁਰੇ ਦੀ ਸੁਣੀ ਕਹਾਣੀ।
 ਭਲਾ ਬੁਰਾ ਦੁਇ ਚਲੇ ਰਾਹਿ ਉਸ ਥੈ ਤੋਸਾ ਉਸ ਥੈ ਪਾਣੀ।
 ਤੋਸਾ ਅਗੈ ਰਖਿਆ ਭਲੇ ਭਲਾਈ ਅੰਦਰਿ ਆਣੀ।
 ਬੁਰਾ ਬੁਰਾਈ ਕਰਿ ਗਇਆ ਹਥੀਂ ਕਢਿ ਨ ਦਿਤੋ ਪਾਣੀ।
 ਭਲਾ ਭਲਾਈਅਹੁ ਸਿਝਿਆ ਬੁਰੇ ਬੁਰਾਈਅਹੁ ਵੈਣਿ ਵਿਹਾਣੀ।
 ਸਚਾ ਸਾਹਿਬੁ ਨਿਆਉ ਸਚੁ ਜੀਆਂ ਦਾ ਜਾਣੇਈ ਜਾਣੀ।
 ਕੁਦਰਤਿ ਕਾਦਰ ਨੇ ਕੁਰਬਾਣੀ ॥੧੭॥

Paurī 17 (Bhale bure dī kahāṇī)

*Viratīhāṇu vakhāṇiā bhale bure dī suṇī kahāṇī.
 Bhalā burā dui chale rāhi us thai tosā us thai pāṇī.
 Tosā agai rakhiā bhale bhalāi andari āṇī.
 Burā burāi kari gaiā hathīn kadhi na dīto pāṇī.
 Bhalā bhalāiahun sīhiā bure burāihun vain vihanī.
 Sachā sāhibu niāu sachu jān dā jānoī jānī.
 Kudarati kādar no kurabāṇī.*

Paurī 17 (The tale of the noble and bad one)

On the basis of the stories listened to, I have described the present state of affairs. A bad and a noble man went on a journey. The noble one had bread and the evil had water with him. Being noble-natured, the good person laid out bread to eat. The evil minded performed his wickedness (and ate up his bread) but did not offer water to him. The noble got the fruit of his nobility (and got liberated) but the evil person had to spend this night of life, weeping and wailing. That omniscient Lord is true and His justice is also true. I am sacrifice unto the creator and His creation (because different are the natures of the two children of the same Lord).

ਪਉੜੀ ੧੮ (ਰਾਮ ਅਤੇ ਰਾਵਣ)

ਭਲਾ ਬੁਰਾ ਸੈਸਾਰ ਵਿਚਿ ਜੋ ਆਇਆ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ।
 ਰਾਵਣ ਤੈ ਰਾਮਚੰਦ ਵਾਂਗਿ ਮਹਾਂ ਬਲੀ ਲੜਿ ਕਾਰਣੁ ਕਰਣਾ।
 ਜਰੁ ਜਰਵਾਣਾ ਵਸਿ ਕਰਿ ਅੰਤਿ ਅਧਰਮ ਰਾਵਣਿ ਮਨ ਧਰਣਾ।
 ਰਾਮਚੰਦੁ ਨਿਰਮਲੁ ਪੁਰਖੁ ਧਰਮਹੁ ਸਾਇਰ ਪਥਰ ਤਰਣਾ।
 ਬੁਰਿਆਈਅਹੁ ਰਾਵਣੁ ਗਇਆ ਕਾਲਾ ਟਿਕਾ ਪਰ ਤ੍ਰਿਅ ਹਰਣਾ।
 ਰਾਮਾਇਣੁ ਜੁਗਿ ਜੁਗਿ ਅਟਲੁ ਸੇ ਉਧਰੇ ਜੋ ਆਏ ਸਰਣਾ।
 ਜਸ ਅਪਜਸ ਵਿਚਿ ਨਿਡਰ ਡਰਣਾ ॥੧੮॥

Paurī 18 (Rām ate Rāvaṇ)

*Bhalā burā saisār vichi jo āiā tisu sarapar maraṇā.
 Rāvaṇ tai Rām chand vāṅgi mahānbālī laṛi kāraṇu karaṇā.
 Jarū jaravāṇā vasi kari anti adharam Rāvaṇi man dharaṇā.
 Rām chandu niramalu purakhu dharamahu sāir pathar taraṇā.
 Buriāīahun Rāvaṇ gaiā kālā ṭikā par tria haraṇā.
 Rāmāiṇu jugi jugi aṭalu se udhare jo āe saraṇā.
 Jas apajas vichi niḍar ḍaraṇā.*

Paurī 18 (Rām and Rāvaṇ).

The evil and noble exist in this world and whosoever came here, has to die one day. The brave persons like Rāvaṇ and Rām also became the cause and doers of wars. Controlling the mighty age, i.e. conquering the time, Rāvaṇ adopted evil in his heart (and stole Sītā). Rām was a spotless person and due to his sense of dharma (responsibility), even the stones floated in ocean. On account of wickedness Rāvaṇ went away (was killed) with the stigma of stealing another's wife. *Rāmāyaṇ* (the story of Rām) is ever firm (in the mind of people) and whosoever seeks shelter (in it) goes across (the world ocean). Dharma-abiding people earn glory in the world and those who undertake evil adventures get infamy.

ਪਉੜੀ ੧੯ (ਰਾਵਣ ਦੀ ਜਗਤ ਪ੍ਰਸਿੱਧ ਕਥਾ)

ਸੋਇਨ ਲੰਕਾ ਵਡਾ ਗੜ੍ਹ ਖਾਰ ਸਮੁੰਦ ਜਿਵੇਹੀ ਖਾਈ।
 ਲਖ ਪੁਤ੍ਰ ਪੋਤੇ ਸਵਾ ਲਖ ਕੁੰਭਰਕਣੁ ਮਹਿਰਾਵਣੁ ਭਾਈ।
 ਪਵਣੁ ਬੁਹਾਰੀ ਦੇਇ ਨਿਤਿ ਇੰਦ੍ਰ ਭਰੈ ਪਾਣੀ ਵਰ੍ਹਿਆਈ।
 ਬੈਸੰਤਰੁ ਰਾਸੋਈਆ ਸੂਰਜੁ ਚੰਦ੍ਰ ਚਰਾਗ ਦੀਪਾਈ।
 ਬਹੁ ਖੂਹਣਿ ਚਤੁਰੰਗ ਦਲ ਦੇਸ ਨ ਵੇਸ ਨ ਕੀਮਤਿ ਪਾਈ।
 ਮਹਾਦੇਵ ਦੀ ਸੇਵ ਕਰਿ ਦੇਵ ਦਾਨਵ ਰਹੰਦੇ ਸਰਣਾਈ।
 ਅਪਜਸੁ ਲੈ ਦੁਰਮਤਿ ਬੁਰਿਆਈ ॥੧੯॥

Paurī 19 (Rāvaṇ dī jagat prasidh kathā)

Soin Laṅkā vadā gaṛu khār samund jivehī khāī.
Lakh putu pote savā lakhu Kumbhakarāṇu Mahirāvaṇu bhāī.
Pavaṇu buhārī dei nit Indr bharai pāṇī varhiāī.
Baisantaru rāsoīā sūraju chandru charāg dīpāī.
Bahu khūhaṇī chaturāṅg dal des na ves na kīmati pāī.
Mahādev dī sev kari dev dānav rahande saraṇāī.
Apajasu lai durmati buriāī.

Paurī 19 (Famous tale of Rām and Rāvaṇ)

Golden Laṅkā was a grand fort and the ocean around it was like a vast moat. Rāvaṇ had one lac sons, one and a quarter lac grand sons and brothers like Kumbhakarāṇ and Mahirāvaṇ. Air would broom his palaces whereas Indr through rains carried water for him. Fire was his cook and the sun and the moon his lamp burners. His huge army of horses, elephants, chariots and infantry comprising many *khūhaṇīs* (*akṣauhaṇīs*, one *akṣauhaṇī* is known as a mixed force of 21870 elephants, 21870 chariots, 65610 horse and 109350 foot soldiers) was such whose power and grandeur cannot be evaluated. He (Rāvaṇ) had served Mahādev (Śiva) and due to this all the gods and demons were under his shelter. But evil intellect and actions earned him infamy.

ਪਉੜੀ ੨੦ (ਸ੍ਰੀ ਰਾਮ ਚੰਦ ਦੀ ਲੋਕ ਪ੍ਰਸਿੱਧ ਕਥਾ)

ਰਾਮਚੰਦੁ ਕਾਰਣ ਕਰਣ ਕਾਰਣ ਵਸਿ ਹੋਆ ਦੇਹਿਧਾਰੀ।
 ਮੰਨਿ ਮਤੇਈ ਆਗਿਆ ਲੈ ਵਣਵਾਸੁ ਵਡਾਈ ਚਾਰੀ।
 ਪਰਸਰਾਮੁ ਦਾ ਬਲੁ ਹਰੈ ਦੀਨ ਦਇਆਲੁ ਗਰਬ ਪਰਹਾਰੀ।
 ਸੀਤਾ ਲਖਮਣ ਸੇਵ ਕਰਿ ਜਤੀ ਸਤੀ ਸੇਵਾ ਹਿਤਕਾਰੀ।
 ਰਾਮਾਇਣੁ ਵਰਤਾਇਆ ਰਾਮ ਰਾਜੁ ਕਰਿ ਸ੍ਰਿਸਟਿ ਉਧਾਰੀ।
 ਮਰਣੁ ਮੁਣਸਾ ਸਚੁ ਹੈ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਪੈਜ ਸਵਾਰੀ।
 ਭਲਿਆਈ ਸਤਿਗੁਰ ਮਤਿ ਸਾਰੀ ॥੨੦॥੩੧॥ਇਕਤੀਹ॥

Paurī 20 (Sri Rām Chand dī lok prasidh kathā)

*Rām chandu kāraṇ karan kāraṇ vasi hoā dehidhārī.
 Manni mateī āgiā lai vaṇavāsu vadāī. chārī.
 Paras Rām dā balu harai dīn daiālu garab parahārī.
 Sītā Lakhaman sev kari jatī satī sevā hitakārī.
 Rāmāiṇ varatāiā rām rāju kari srisaṭi udhārī.
 Maraṇu muṇasā sachu hai sādḥ saṅgati mili paj savārī.
 Bhaliāī satigur mati sārī.*

Paurī 20 (Famous story of Rāmchandr)

Due to some reason, Lord, the cause of all the causes assumed the form of Rāmchandr. Accepting the orders of his step mother he went in exile and earned greatness. Compassionate for the poor and decimator of the proud ones Rām effaced the power and pride of Parsū Rām. Serving Rām, Lakṣaman became *yati*, the subduer of all passions and Sītā also with all the virtues of a *sati*, remained totally devoted to Rām and served him. Rāmāyaṇ spread far and wide as the story establishing Rām-Rājy, a virtuous kingdom. Rām had liberated the whole world. Death for them is a truth who, having come to the holy congregation, have fulfilled their commitment to life. Benevolence is the perfect teaching of the Guru.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਗੁਰਮੁਖ ਦੇ ਲੱਛਣ)

ਪਹਿਲਾ ਗੁਰਮੁਖਿ ਜਨਮੁ ਲੈ ਭੈ ਵਿਚਿ ਵਰਤੈ ਹੋਇ ਇਆਣਾ ।
ਗੁਰ ਸਿਖ ਲੈ ਗੁਰਸਿਖੁ ਹੋਇ ਭਾਇ ਭਗਤਿ ਵਿਚਿ ਖਰਾ ਸਿਆਣਾ ।
ਗੁਰ ਸਿਖ ਸੁਣਿ ਮੰਨੈ ਸਮਝਿ ਮਾਣਿ ਮਹਤਿ ਵਿਚਿ ਰਹੈ ਨਿਮਾਣਾ ।
ਗੁਰ ਸਿਖ ਗੁਰਸਿਖੁ ਪੂਜਦਾ ਪੈਰੀ ਪੈ ਰਹਰਾਸਿ ਲੁਭਾਣਾ ।
ਗੁਰ ਸਿਖ ਮਨਹੁ ਨ ਵਿਸਰੈ ਚਲਣੁ ਜਾਣਿ ਜੁਗਤਿ ਮਿਹਮਾਣਾ ।
ਗੁਰ ਸਿਖ ਮਿਠਾ ਬੋਲਣਾ ਨਿਵਿ ਚਲਣਾ ਗੁਰਸਿਖੁ ਪਰਵਾਣਾ ।
ਘਾਲਿ ਖਾਇ ਗੁਰਸਿਖ ਮਿਲਿ ਖਾਣਾ ॥੧॥

1(IK) Oaṅkār satigur prasādi

Paurī 1 (Gurmukh de lachhaṇ)

*Pahilā gurmukhi janamu lai bhai vichi varatai hoi iāṇā.
Gursikh lai gursikhu hoi bhāi bhagati vichi kharā siāṇā.
Gursikh suṇi mannai samajhi māṇi mahati vichi rahai nimāṇā.
Gursikh gursikhu pūjadā pairī pai raharāsi lubhāṇā.
Gursikh manahu na visarai chalaṇu jāni jugati mihamāṇā.
Gursikh miṭhā bolāṇā nivi chalaṇā gursikhu paravāṇā.
Ghāli khāi gursikh mili khāṇā.*

**One Oaṅkār, the primal energy, realized through
the grace of divine preceptor**

Paurī 1 (Characteristics of a gurmukh)

Having been born in this world, the *gurmukh* becoming innocent and ignorant conducts himself in the fear of the Lord. Adopting the teaching of the Guru he becomes the Sikh of the Guru and sustaining himself in the loving devotion, he leads a pure and intelligent life. After listening to and understanding it, he accepts the teachings of the Guru and even earning the glories continues to be humble. In accordance with the teachings of the Guru, he worships the true Sikhs and touching their feet and, following their virtuous path, he becomes favourite of all. Guru's instruction is never forgotten by the Sikh and he having learnt the way of considering himself as a passing guest, spends his life (purposefully) here. The Sikh of the Guru speaks sweetly and accepts humility as the proper way of life. The *Gurmukh*, guru-oriented person earns his livelihood by hard labour and shares his victuals with other Sikhs of the Guru.

ਪਉੜੀ ੨ (ਗੁਰਮੁਖ-ਤਾਣ ਹੋਏ ਹੋਏ ਨਿਤਾਣਾ)

ਦਿਸਟਿ ਦਰਸ ਲਿਵ ਸਾਵਧਾਨੁ ਸਬਦ ਸੁਰਤਿ ਚੇਤੰਨੁ ਸਿਆਣਾ।
 ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿਤੁ ਮਨ ਬਚ ਕਰਮ ਕਰੈ ਮੇਲਾਣਾ।
 ਗੁਰਸਿਖ ਥੋੜਾ ਬੋਲਣਾ ਥੋੜਾ ਸਉਣਾ ਥੋੜਾ ਖਾਣਾ।
 ਪਰ ਤਨ ਪਰ ਧਨ ਪਰਹਰੈ ਪਰ ਨਿੰਦਾ ਸੁਣਿ ਮਨਿ ਸਰਮਾਣਾ।
 ਗੁਰ ਮੂਰਤਿ ਸਤਿਗੁਰ ਸਬਦੁ ਸਾਧਸੰਗਤਿ ਸਮਸਰਿ ਪਰਵਾਣਾ।
 ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਣਾ ਦੁਤੀਆ ਨਾਸਤਿ ਭਾਵੈ ਭਾਣਾ।
 ਗੁਰਮੁਖਿ ਹੋਏ ਤਾਣਿ ਨਿਤਾਣਾ ॥੨॥

Paurī 2 (Gurmukh – tāṇ honde hoi nitāṇā)

*Disaṭi daras liv sāvadhānu sabad surati chetanu siāṇā.
 Nāmu dānu isanānu diṛu man bach karam karai melāṇā.
 Gursikh thorā bolāṇā thorā saunā thorā khāṇā.
 Par tan par dhan paraharai par nindā suṇi manī saramāṇā.
 Gur mūrati satigur sabadu sādḥ saṅgati samasari paravāṇā.
 Ik manī iku arādhaṇā dutiā nāsati bhāvai bhāṇā.
 Gurmukhi hodai tāṇi nitāṇā.*

Paurī 2 (Gurmukh – strong yet humble)

The vision of a *gurmukh* remains seated in his desire for the glimpse of the Lord, and by virtue of his watchful realization of the *sabad*, he acquires wisdom. Being steadfast in meditation upon *nām*, charity, and ablution, he maintains co-ordination in his mind, speech and actions. The Sikh of the Guru speaks less, sleeps less and eats little. Repudiating other's body (woman) and other's wealth he avoids listening to the slander of others. He accepts the presence of Guru equally in the *sabad* (Word) and the holy congregation. With single-mindedness he adores the one Lord, and having no sense of duality, he rejoices in the will of the Lord. Despite his all powers the *gurmukh* considers himself meek and humble.

ਪਉੜੀ ੩ (ਮਨਮੁਖ, ਮੂਰਖ, ਹੀਣਾ ਤੇ ਇਕੱਲਾ ਹੈ)

ਗੁਰਮੁਖਿ ਰੰਗੁ ਨ ਦਿਸਈ ਹੋਂਦੀ ਅਖੀਂ ਅੰਨ੍ਹਾ ਸੋਈ।
 ਗੁਰਮੁਖਿ ਸਮਝਿ ਨ ਸਕਈ ਹੋਂਦੀ ਕੰਨੀ ਬੋਲਾ ਹੋਈ।
 ਗੁਰਮੁਖਿ ਸਬਦੁ ਨ ਗਾਵਈ ਹੋਂਦੀ ਜੀਭੈ ਗੁੰਗਾ ਗੋਈ।
 ਚਰਣ ਕਵਲ ਦੀ ਵਾਸ ਵਿਣੁ ਨਕਟਾ ਹੋਂਦੇ ਨਕਿ ਅਲੋਈ।
 ਗੁਰਮੁਖਿ ਕਾਰ ਵਿਹੁਣਿਆ ਹੋਂਦੀ ਕਰੀਂ ਲੁੰਜਾ ਦੁਖ ਰੋਈ।
 ਗੁਰਮਤਿ ਚਿਤਿ ਨ ਵਸਈ ਸੇ ਮਤਿ ਹੀਣੁ ਨ ਲਹੰਦਾ ਢੋਈ।
 ਮੂਰਖ ਨਾਲਿ ਨ ਕੋਇ ਸਥੇਈ ॥੩॥

Paurī 3 (Manmukh, mūrakh, hīṇā te ikalā hai)

*Gurmukhi rangū na disaī hondī akhīṇ annhā soī.
 Gurmukhi samajhi na sakaī hondī kannīṇ bolā hoī.
 Gurmukhi sabadu na gāvaiṇ hondī jībhai guṅgā goī.
 Charaṇ kaval dī vās viṇu nakaṭā honde naki aloī.
 Gurmukhi kār vihuṇiā hondī karīṇ luṅjā dukh roī.
 Gurmati chiti na vasaī so mati hīṇu na lahandā ḍhoī.
 Mūrakh nālī na koi sathoī.*

Paurī 3 (The self-willed one is a fool, deprived and alone)

He who cannot see the grandeur of *gurmukhs* is blind despite his eyes. He who does not understand the idea of a *gurmukh* is deaf despite his ears. He who does not sing the hymns of Gurmukh is dumb though having a tongue. Devoid of the fragrance of the lotus feet of the Guru, he is supposed to be with a clipped nose (brazen-faced) despite his lovely nose. A person devoid of Gurmukh's sense of service is a wailing cripple, his healthy hands notwithstanding and he goes on weeping. One in whose heart, the wisdom of the Guru is not sustained, is a fool who gets no shelter anywhere. The idiot has no companion.

ਪਉੜੀ ੪ (ਮੂਰਖ ਘੁੱਗੂ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਘੁਘੂ ਸੁਝ ਨ ਸੁਝਈ ਵਸਦੀ ਛਡਿ ਰਹੈ ਓਜਾੜੀ।
 ਇਲਿ ਪੜਾਈ ਨ ਪੜੈ ਚੂਹੇ ਖਾਇ ਉਡੇ ਦੇਹਾੜੀ।
 ਵਾਸੁ ਨ ਆਵੈ ਵਾਂਸ ਨੋ ਹਉਮੈ ਅੰਗਿ ਨ ਚੰਨਣ ਵਾੜੀ।
 ਸੰਖੁ ਸਮੁੰਦਹੁ ਸਖਣਾ ਗੁਰਮਤਿ ਹੀਣਾ ਦੇਹ ਵਿਗਾੜੀ।
 ਸਿੰਮਲੁ ਬਿਰਖੁ ਨ ਸਫਲੁ ਹੋਇ ਆਪੁ ਗਣਾਏ ਵਡਾ ਅਨਾੜੀ।
 ਮੂਰਖੁ ਫਕਤਿ ਪਵੈ ਰਿਹਾੜੀ ॥੪॥

Paurī 4 (Mūrakh ghugū dā dṛiṣṭānt)

Ghughū sujhu na sujhaiṁ vasadī chhadi rahai ojārī.
Ili pṛahāi na pṛhai chūhe khāi uḍe dehārī.
Vāsu nā āvai vāns no haumai aṅgi na chanaṇ vārī.
Saṅkhu samundahu sakhaṇā gurmatī hīṇā deh vigārī.
Simmalu birakhu na saphalu hoi āpu gaṇāe vadā anārī.
Mūrakhu phakarī pavai rihārī.

Paurī 4 (Fool compared to owl)

Owl does not have any thoughtful understanding and leaving habitats lives in deserted places. Kite cannot be taught texts and eating rats keeps on flying the whole day. Even being in the garden of sandal wood, the egotist bamboo does not get fragrant. As the conch remains empty though living in sea, the person devoid of the wisdom of Guru (*gurmatī*) is spoiling his body. The cotton-silk tree does not bear fruit howsoever much that colourless may brag of its greatness. Only fools quarrel over trivialities.

ਪਉੜੀ ੫ (ਮੂਰਖ ਅੰਨ੍ਹੇ ਦੀ ਆਰਸੀ)

ਅੰਨ੍ਹੇ ਅਗੈ ਆਰਸੀ ਨਾਈ ਧਰਿ ਨ ਵਧਾਈ ਪਾਵੈ ।
 ਬੋਲੈ ਅਗੈ ਗਾਵੀਐ ਸੂਮੁ ਨ ਡੂਮੁ ਕਵਾਇ ਪੈਨ੍ਹਾਵੈ ।
 ਪੁਛੈ ਮਸਲਤਿ ਗੁੰਗਿਅਹੁ ਵਿਗੜੈ ਕੰਮੁ ਜਵਾਬੁ ਨ ਆਵੈ ।
 ਫੁਲਵਾੜੀ ਵੜਿ ਗੁਣਗੁਣਾ ਮਾਲੀ ਨੋ ਨ ਇਨਾਮੁ ਦਿਵਾਵੈ ।
 ਲੂਲੇ ਨਾਲਿ ਵਿਆਹੀਐ ਕਿਵ ਗਲਿ ਮਿਲਿ ਕਾਮਣਿ ਗਲਿ ਲਾਵੈ ।
 ਸਭਨਾ ਚਾਲ ਸੁਹਾਵਣੀ ਲੰਗੜਾ ਕਰੇ ਲਖਾਉ ਲੰਗਾਵੈ ।
 ਲੁਕੈ ਮੂਰਖੁ ਆਪੁ ਲਖਾਵੈ ॥੫॥

Paurī 5 (Mūrakh annhe dī ārasī)

Annhe agai ārasī nāī dhari na vadhāī pāvai.
Bolai agai gāvīai sūmu na ḍūmu kavāi painhāvai.
Puchhai masalati guṅgiāhu vigaṛai kammu javābu na āvai.
Phulavārī varī guṇaguṇā mālī no na ināmu divāvai.
Lūle nālī viāhīai kiv gali mili kāmāṇi gali lāvai.
Sabhanā chāl suhāvāṇī laṅgarā kare lakhāu laṅgāvai.
Lukai na mūrakhu āpu lakhāvai.

Paurī 5 (Mirror before a blind fool)

A barber showing mirror to a blind person never gets the reward. Singing before a deaf person is in vain and likewise a miser does not present a robe to his minstrel as a gift. If the dumb is consulted on any issue, the issue will go worse and he will not be able to answer. If a person devoid of the sense of smell goes to a garden, he cannot recommend the gardener for award. How could a woman married to a cripple embrace him. Where all others have a fair gait, the lame however he may pretend, would definitely be seen limping. Thus, the fool never remains hidden, and he definitely exposes himself.

ਪਉੜੀ ੬ (ਮੂਰਖ ਦਾ ਸੋਰਨਾ)

ਪਥਰੁ ਮੂਲਿ ਨ ਭਿਜਈ ਸਉ ਵਰ੍ਹਿਆ ਜਲਿ ਅੰਦਰਿ ਵਸੈ ।
 ਪਥਰ ਖੇਤੁ ਨ ਜੰਮਈ ਚਾਰਿ ਮਹੀਨੇ ਇੰਦਰੁ ਵਰਸੈ ।
 ਪਥਰਿ ਚੰਨਣੁ ਰਗੜੀਏ ਚੰਨਣੁ ਵਾਂਗਿ ਨ ਪਥਰੁ ਘਸੈ ।
 ਸਿਲ ਵਟੇ ਨਿਤ ਪੀਸਦੇ ਰਸ ਕਸ ਜਾਣੇ ਵਾਸੁ ਨ ਰਸੈ ।
 ਚਕੀ ਫਿਰੈ ਸਹੰਸ ਵਾਰ ਖਾਇ ਨ ਪੀਐ ਭੁਖ ਨ ਤਸੈ ।
 ਪਥਰ ਘੜੈ ਵਰਤਣਾ ਹੇਠਿ ਉਤੇ ਹੋਇ ਘੜਾ ਵਿਣਸੈ ।
 ਮੂਰਖ ਸੁਰਤਿ ਨ ਜਸ ਅਪਜਸੈ ॥੬॥

Paurī 6 (Mūrakh dā sauranā)

Patharu mūli na bhijai sau varhiān jali andari vasai.
Pathar khetu na jammai chāri mahīne Indaru varasai.
Pathari channanu ragarīe channan vāngi na patharu ghasai.
Sil vaṭe nit pīsade ras kas jāne vāsu na rasai.
Chakī phirai sahaṁs vār khāi na pīai bhukh na tasai.
Pathar gharai varatanā hethi ute hoi gharā vinasai.
Mūrakh surati na jas apajasai.

Paurī 6 (Reclamation of a fool)

Even after remaining in water for a hundred years the stone would not get wet at all. It may rain for four months continuously, but a stone would not sprout in the field. A stone grinding sandal, never gets worn off like sandal. Grinding stones always grind the material but never know about the taste and virtues of the things ground. The grinding stone moves around thousands of times but it never feels hunger or thirst. The relationship between the stone and the pitcher is such that pitcher has to perish whether the stone strikes the pitcher or vice versa. The stupid does not understand the difference between fame and infamy.

ਪਉੜੀ ੭ (ਮੂਰਖ ਪੱਥਰ ਹੈ, ਸੰਗਤਿ ਵਿੱਚ ਰਹਿ ਕੇ ਵੀ ਕੁਸੰਗੀ ਰਹਿੰਦਾ ਹੈ)
 ਪਾਰਸ ਪਥਰ ਸੰਗੁ ਹੈ ਪਾਰਸ ਪਰਸਿ ਨ ਕੰਚਨੁ ਹੋਵੈ ।
 ਹੀਰੇ ਮਾਣਕ ਪਥਰਹੁ ਪਥਰ ਕੋਇ ਨ ਹਾਰਿ ਪਰੋਵੈ ।
 ਵਟਿ ਜਵਾਹਰੁ ਤੋਲੀਐ ਮੁਲਿ ਨ ਤੁਲਿ ਵਿਕਾਇ ਸਮੋਵੈ ।
 ਪਥਰ ਅੰਦਰਿ ਅਸਟ ਧਾਤੁ ਪਾਰਸੁ ਪਰਸਿ ਸੁਵੰਨੁ ਅਲੋਵੈ ।
 ਪਥਰੁ ਫਟਕ ਝਲਕਣਾ ਬਹੁ ਰੰਗੀ ਹੋਇ ਰੰਗੁ ਨ ਗੋਵੈ ।
 ਪਥਰ ਵਾਸੁ ਨ ਸਾਉ ਹੈ ਮਨ ਕਠੋਰੁ ਹੋਇ ਆਪੁ ਵਿਗੋਵੈ ।
 ਕਰਿ ਮੂਰਖਾਈ ਮੂਰਖੁ ਰੋਵੈ ॥੭॥

**Paurī 7 (Mūrakh pathar hai, saṅgati vich
 rahi ke vī kusaṅgī rahindā hai)**

*Pāras pathar saṅgu hai pāras parasi na kañchanu hovai.
 Hīrai māṇak patharahu pathar koi na hāri parovai.
 Vaṭi javāhar tolīai muli na tuli vikāi samovai.
 Pathar andari asaṭ dhātu pārasu parasi sūvanu alovai.
 Patharu phatak jhalakaṇā bahu raṅgī hoi raṅgu na govai.
 Pathar vās na sāu hai man kaṭhoru hoi āpu vigovai.
 Kari mūrakhāī mūrakhu rovai.*

Paurī 7 (The fool is a stone; he remains adamant in any company)
 Ordinary stone may be in contact with the philosopher's stone but it does not get transformed into gold. Diamonds and rubies are extracted from the stones but the latter cannot be strung as a necklace. The jewels are weighed with weights but the latter cannot equate in value with the jewels. Eight metals (alloys) remain amidst stones but they convert into gold by the touch of philosopher's stone alone. Crystal stone shines in many colours but still remains a mere stone. Stone has neither fragrance nor taste; the hard-hearted one simply destroys itself. The foolish goes on lamenting his own stupidity.

ਪਉੜੀ ੮ (ਮੂਰਖ ਦਾ ਸੰਗ ਨਾ ਕਰੋ)

ਜਿਉਂ ਮਣਿ ਕਾਲੇ ਸਪ ਸਿਰਿ ਸਾਰ ਨ ਜਾਣੈ ਵਿਸੁ ਭਰਿਆ।
 ਜਾਣੁ ਕਥੂਰੀ ਮਿਰਗ ਤਨਿ ਝਾੜਾਂ ਸਿੰਛਦਾ ਫਿਰੈ ਅਫਰਿਆ।
 ਜਿਉਂ ਕਰਿ ਮੋਤੀ ਸਿਪ ਵਿਚਿ ਮਰਮੁ ਨ ਜਾਣੈ ਅੰਦਰਿ ਧਰਿਆ।
 ਜਿਉਂ ਗਾਈਂ ਥਣਿ ਚਿਚੁੜੀ ਦੁਧੁ ਨ ਪੀਐ ਲੋਹੁ ਜਰਿਆ।
 ਬਗਲਾ ਤਰਣਿ ਨ ਸਿਖਿਓ ਤੀਰਥਿ ਨ੍ਹਾਇ ਨ ਪਥਰੁ ਤਰਿਆ।
 ਨਾਲਿ ਸਿਆਣੇ ਭਲੀ ਭਿਖ ਮੂਰਖ ਰਾਜਹੁ ਕਾਜੁ ਨ ਸਰਿਆ।
 ਮੇਖੀ ਹੋਇ ਵਿਗਾੜੈ ਖਰਿਆ ॥੮॥

Paurī 8 (Mūrakh dā saṅg na karo)

*Jiunṁ maṇi kāle sap siri sār na jāṇai visū bhariā.
 Jāṇu kathūrī mirag tani jhārāṇ siṅhadā phirai aphariā.
 Jiunṁ kari motī sip vichi maramu na jāṇai andari dhariā.
 Jiunṁ gāīṁ thaṇi chichuṛī dudhu na pīai lohū jariā.
 Bagalā taraṇi na sikhio tīrath nhāi na patharu tariā.
 Nāli siāṇe bhalī bhikh mūrakh rājahu kāju na sariā.
 Mekhī hoi vigārāi khariā.*

Paurī 8 (Do not keep company with a foolish one)

Having jewel in its head and knowing it not, the snake remains filled with poison. It is known that musk remains in the body of deer, but it goes on smelling it frantically in the bushes. The pearl dwells in the shell but the shell does not know the mystery. The tick stuck with the teats of cow, takes not its milk but sucks the blood only. Living in water the crane never learns how to swim and the stone, in spite of its ablutions at various pilgrimage centres cannot swim and go across. That is why, begging in the company of wise people is better than ruling over a kingdom alongwith fools. Because he who himself is fake, will also spoil the pure one.

ਪਉੜੀ ੯ (ਮੁਰਖ ਨਾਲ ਓਪਰੇ ਰਹੋ)

ਕਟਣੁ ਚਟਣੁ ਕੁਤਿਆਂ ਕੁਤੈ ਹਲਕ ਤੈ ਮਨੁ ਸੁਗਾਵੈ ।
 ਠੰਢਾ ਤਤਾ ਕੋਇਲਾ ਕਾਲਾ ਕਰਿ ਕੈ ਹਥੁ ਜਲਾਵੈ ।
 ਜਿਉ ਚਕਚੁਧਰ ਸਪ ਦੀ ਅੰਨ੍ਹਾ ਕੋੜੀ ਕਰਿ ਦਿਖਲਾਵੈ ।
 ਜਾਣੁ ਰਸਉਲੀ ਦੇਹ ਵਿਚਿ ਵਢੀ ਪੀੜ ਰਖੀ ਸਰਮਾਵੈ ।
 ਵੰਸਿ ਕਪੂਤੁ ਕੁਲਛਣਾ ਛਡੈ ਬਣੈ ਨ ਵਿਚਿ ਸਮਾਵੈ ।
 ਮੁਰਖ ਹੇਤੁ ਨ ਲਾਈਐ ਪਰਹਰਿ ਵੈਰੁ ਅਲਿਪਤੁ ਵਲਾਵੈ ।
 ਦੁਹੀ ਪਵਾੜੀ ਦੁਖਿ ਵਿਹਾਵੈ ॥੯॥

Paurī 9 (Mūrakh nāl opare raho)

Kaṭaṇu chataṇu kutiāṇ kutai halak tai manu sūgāvai.
Ṭhaṇdhā tāṭā koilā kālā kari kai hathu jalāvai.
Jiu chakachūndhar sap dī anhā koṛhī kari dikhalāvai.
Jāṇu rasaulī deh vichi vadhī pīṛ rakhī saramāvai.
Varisi kapūtu kulachhaṇā chhaḍai baṇai na vichi samāvai.
Mūrakh hetu na lāīai parahari vairu alipatu valāvai.
Duhīn pavārīn dukhi vihāvai.

Paurī 9 (Be indifferent to the company of fools)

The dog, only bites and licks but if it goes mad, one's mind becomes scared of it. Coal whether cold or hot makes the hand black or burns it. Mole caught by snake makes it blind or leper. Tumor in the body when operated upon gives pain and if it is kept untouched it is a cause for embarrassment. A wicked son can neither be repudiated nor he can adjust in the family. Therefore, the stupid should not be loved and while enmity towards him should be avoided, detachment towards him should be maintained. Otherwise, both the ways, suffering is bound to occur.

ਪਉੜੀ ੧੦ (ਮੂਰਖ ਬੇਥਵਾ ਤੇ ਐਗੁਣ ਗਰਾਹੀ ਹੈ)

ਜਿਉ ਹਾਥੀ ਦਾ ਨ੍ਹਾਵਣਾ ਬਾਹਰਿ ਨਿਕਲਿ ਖੇਹ ਉਡਾਵੈ ।
 ਜਿਉ ਉਠੈ ਦਾ ਖਾਵਣਾ ਪਰਹਰਿ ਕਣਕ ਜਵਾਹਾਂ ਖਾਵੈ ।
 ਕਮਲੇ ਦਾ ਕਛੋਟੜਾ ਕਦੇ ਲਕ ਕਦੇ ਸੀਸਿ ਵਲਾਵੈ ।
 ਜਿਉ ਕਰਿ ਟੁੰਡੇ ਹਥੜਾ ਸੇ ਚੁਤੀ ਸੇ ਵਾਤਿ ਵਤਾਵੈ ।
 ਸੰਨ੍ਹੀ ਜਾਣੁ ਲੁਹਾਰ ਦੀ ਖਿਣੁ ਜਲਿ ਵਿਚਿ ਖਿਨ ਅਗਨਿ ਸਮਾਵੈ ।
 ਮਖੀ ਬਾਣੁ ਕੁਬਾਣੁ ਹੈ ਲੈ ਦੁਰਗੰਧੁ ਸੁਗੰਧੁ ਨ ਭਾਵੈ ।
 ਮੂਰਖ ਦਾ ਕਿਹੁ ਹਥਿ ਨ ਆਵੈ ॥੧੦॥

Paurī 10 (Mūrakh bethavhā te augaṇ grāhī hai)

*Jiu hāthī dā nhāvanā bāhari nikali kheh udāvai.
 Jiu ūṭhai dā khāvanā parahari kaṇak javāhān khāvai.
 Kamale dā kachhotarā kade lak kade sīsi valāvai.
 Jiun kari ṭuṇḍe hatharā so chutīn so vāti vatāvai.
 Sanhī jānu luhār dī khiṇu jali vichi khin agani samāvai.
 Makhī bānu kubānu hai lai durgandh sugandh na bhāvai.
 Mūrakh dā kihu hathi na āvai.*

Paurī 10 (The fool is absurd and chooses evils)

As the elephant washes its body and coming out of water, it throws mud over it; as the camel avoiding wheat eats low variety of corn named *javās*; the loin cloth of mad man is sometimes worn by him around his waist and sometimes on his head; the hand of a cripple sometime goes to his buttocks and the same one sometimes to his mouth when yawning; blacksmith's pincers are sometimes put in fire and the next moment in water; evil is the nature of fly, it prefers foul smell to fragrance; likewise, the fool gets nothing.

ਪਉੜੀ ੧੧ (ਮੂਰਖ ਆਪੇ ਫਸਦੇ ਤੇ ਕੁਛਕੜੀ ਹਨ)

ਤੋਤਾ ਨਲੀ ਨ ਛਡਈ ਆਪਣ ਹਥੀ ਫਾਥਾ ਚੀਕੈ ।
 ਬਾਂਦਰੁ ਮੁਠਿ ਨ ਛਡਈ ਘਰਿ ਘਰਿ ਨਚੈ ਝੀਕਣੁ ਝੀਕੈ ।
 ਗਦਹੁ ਅੜੀ ਨ ਛਡਈ ਰੀਘੀ ਪਉਦੀ ਹੀਕਣਿ ਹੀਕੈ ।
 ਕੁਤੇ ਚਕੀ ਨ ਚਟਣੀ ਪੂਛ ਨ ਸਿਧੀ ਧੀਕਣਿ ਧੀਕੈ ।
 ਕਰਨਿ ਕੁਛਕੜ ਮੂਰਖਾਂ ਸਪ ਗਏ ਫੜਿ ਫਾਟਨਿ ਲੀਕੈ ।
 ਪਗ ਲਹਾਇ ਗਣਾਇ ਸਰੀਕੈ ॥੧੧॥

Paurī 11 (Mūrakh āpe phasade te kuphakarī han)

Totā nalī na chhadaī āpaṇ hathīn phāthā chikai.
Bāndaru muṭhi na chhadaī ghari ghari nachai jhikaṇu jhikai.
Gadahu aṛī na chhadaī rīghī paudī hīkaṇi hikai.
Kute chakī na chatanī pūchh na sidhī dhrikaṇi dhrikai.
Karani kuphakar mūrakhān sap gae pharī phātani likai.
Pag lahāi ganāi sarikai.

Paurī 11 (Foolish gets himself entrapped and is a liar)

The parrot does not leave the rod and caught in it cries and wails. Monkey too does not leave the handful of corn (in the pitcher) and suffers dancing and gritting its teeth from door to door. The donkey also when beaten, kicks and brays loudly but does not shed its stubbornness. The dog does not leave licking the flour mill and its tail though pulled, never turns straight. The foolish ones boast foolishly and beat the track while the snake has gone away. Even when humiliated by their turbans taken off their heads, they count themselves superior to their collaterals.

ਪਉੜੀ ੧੨ (ਮੂਰਖ ਸੱਚ ਦਾ ਯਾਰ ਨਹੀਂ)

ਅੰਨ੍ਹਾ ਆਖੇ ਲੜਿ ਮਰੈ ਖੁਸੀ ਹੋਵੇ ਸੁਣਿ ਨਾਉ ਸੁਜਾਖਾ।
 ਭੋਲਾ ਆਖੇ ਭਲਾ ਮੰਨਿ ਅਹਮਕੁ ਜਾਣਿ ਅਜਾਣਿ ਨ ਭਾਖਾ।
 ਧੋਰੀ ਆਖੇ ਹਸਿ ਦੇ ਬਲਦ ਵਖਾਣਿ ਕਰੈ ਮਨਿ ਮਾਖਾ।
 ਕਾਉਂ ਸਿਆਣਪ ਜਾਣਦਾ ਵਿਸਟਾ ਖਾਇ ਨ ਭਾਖ ਸੁਭਾਖਾ।
 ਨਾਉ ਸੁਰੀਤ ਕੁਰੀਤ ਦਾ ਮੁਸਕ ਬਿਲਾਈ ਗਾਂਡੀ ਸਾਖਾ।
 ਹੇਠਿ ਖੜਾ ਥੂ ਥੂ ਕਰੈ ਗਿਦੜ ਹਥਿ ਨ ਆਵੈ ਦਾਖਾ।
 ਬੋਲ ਵਿਗਾੜੁ ਮੂਰਖੁ ਭੇਡਾਖਾ ॥੧੨॥

Paurī 12 (Mūrakh sach dā yār nahīn)

*Anhā ākhe larī marai khusī hovai suni nāu sujākhā.
 Bholā ākhe bhalā manni ahamaku jāni ajāni na bhākhā.
 Dhorī ākhai hasi de balad vakhāni karai mani mākhā.
 Kāun siāṇap jānadā visatā khāi na bhākh subhākhā.
 Nāu surit kurit dā musak bilāi gāṇḍī sākā.
 Heṭhi kharā thū thū karai gidar hathi na āvai dākhā.
 Bol vigārū mūrakh bheḍākhā.*

Paurī 12 (Stupid is not friendly to truth)

The blind stupid one fights to the finish if he is called blind (intellectually) and feels flattered if called eyed (a wise one). Calling him simple minded makes him feel good but he would not talk to one who tells him that he is a silly person. He smiles at being called a carrier of the burden (of all) but feels angry when told that he is just an ox. The crow knows many skills but it crows jarringly and eats faeces. To the bad customs the stupid refers as good conduct and calls the indurated faeces of cat, fragrant. As the jackal unable to reach and eat grapes on tree, spits over them, so is the case of a fool. The foolish person is a blind follower like sheep and his obdurate talk spoils his relationship with every one.

ਪਉੜੀ ੧੩ (ਮੂਰਖ ਬਿਨ ਗੁਣ ਗਰਬ ਕਰਦਾ ਹੈ)

ਰੁਖਾਂ ਵਿਚਿ ਕੁਰੁਖੁ ਹੈ ਅਰੰਡੁ ਅਵਾਈ ਆਪੁ ਗਣਾਏ ।
 ਪਿਦਾ ਜਿਉ ਪੰਖੇਰੂਆਂ ਬਹਿ ਬਹਿ ਡਾਲੀ ਬਹੁਤੁ ਬਛਾਏ ।
 ਭੇਡ ਭਿਵੰਗਾ ਮੁਹੁ ਕਰੈ ਤਰਣਾਪੈ ਦਿਹਿ ਚਾਰਿ ਵਲਾਏ ।
 ਮੁਹੁ ਅਖੀ ਨਕੁ ਕਨ ਜਿਉਂ ਇੰਦ੍ਰੀਆਂ ਵਿਚਿ ਗਾਂਡਿ ਸਦਾਏ ।
 ਮੀਆ ਘਰਹੁ ਨਿਕਾਲੀਐ ਤਰਕਸੁ ਦਰਵਾਜੇ ਟੰਗਵਾਏ ।
 ਮੂਰਖ ਅੰਦਰਿ ਮਾਣਸਾਂ ਵਿਣੁ ਗੁਣ ਗਰਬੁ ਕਰੈ ਆਖਾਏ ।
 ਮਜਲ ਬੈਠਾ ਆਪੁ ਲਖਾਏ ॥੧੩॥

Paurī 13 (Mūrakh bin guṇ garab karadā hai)

*Rukhān vichi kurukhu hai arāṇḍu avāī āpu gaṇāe.
 Pida jiu paṅkherūān bahi bahi dālī bahut baphāe.
 Bheḍ bhiviṅgā muhu karai taraṇāpai dihi chāri valāe.
 Muhu akhī naku kan jiun indriān vichi gāṇḍi sadāe.
 Mīā gharahu nikālīai tarakasu daravāje taṅgavāe.
 Mūrakhi andari māṇasān viṇu guṇ garabu karai ākhāe.
 Majalas baiṭhā āpu lakhāe.*

Paurī 13 (Devoid of virtues, the stupid is arrogant)

The worst possible among the trees is castor tree which undesrvedly makes itself noticed. *Piddī*, a very small among the birds goes an jumping from one branch to another and feels much inflated. The sheep, too, during its brief youth bleats loudly (proudly). Anus also feels proud of being called one of the organs like eye, ear, nose and mouth. The husband even while kicked out of home by wife hangs his quiver at the door (to show his masculinity). Similarly among the human beings, the stupid one devoid of all virtues feels proud of himself and persistently tries to get noticed. In an assembly, he beholds only his ownself (and not the wisdom of others).

ਪਉੜੀ ੧੪ (ਮੂਰਖ ਕੌਣ ਹੈ)

ਮੂਰਖ ਤਿਸ ਨੇ ਆਖੀਐ ਬੋਲੁ ਨ ਸਮਝੈ ਬੋਲਿ ਨਜਾਣੈ ।
 ਹੋਰੋ ਕਿਹੁ ਕਰਿ ਪੁਛੀਐ ਹੋਰੋ ਕਿਹੁ ਕਰਿ ਆਖਿ ਵਖਾਣੈ ।
 ਸਿਖ ਦੇਇ ਸਮਝਾਈਐ ਅਰਥੁ ਅਨਰਥੁ ਮਨੈ ਵਿਚਿ ਆਣੈ ।
 ਵਡਾ ਅਸਮਝੁ ਨ ਸਮਝਈ ਸੁਰਤਿ ਵਿਹੂਣਾ ਹੋਇ ਹੈਰਾਣੈ ।
 ਗੁਰਮਤਿ ਚਿਤਿ ਨ ਆਣਈ ਦੁਰਮਤਿ ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਪਰਵਾਣੈ ।
 ਅਗਨੀ ਸਪਹੁੰ ਵਰਜੀਐ ਗੁਣ ਵਿਚਿ ਅਵਗੁਣ ਕਰੈ ਧਿਛਾਣੈ ।
 ਮੂਤੈ ਰੋਵੈ ਮਾ ਨ ਸਿਵਾਣੈ ॥੧੪॥

Paurī 14 (Mūrakh kauṇ hai)

Mūrakh tis no ākhīai bolu na samajhai boli nā jāṇai.
Horo kihu kari puchhīai horo kihu kari ākhi vakhāṇai.
Sikh dei samajhāīai arathu anarathu manai vichi āṇai.
Vadā asamajhu na samajhaī surati viḥūṇā hoi hairāṇai.
Gurmati chiti na āṇai durmati mitr satr paravāṇai.
Aganī sapahuṇ varajīai guṇ vichi avaguṇ karai dhiṇāṇai.
Mūtai rovai mā na siṇāṇai.

Paurī 14 (Who is a fool?)

Foolish is he who neither understands the matter in hand nor speaks well. He is asked something else and he replies altogether about something different. Ill advised, he misinterprets it and brings forth from his mind the contrary meaning. He is a big idiot who does not understand and being devoid of consciousness is ever surprised and confused. He never cherishes in his heart the wisdom of the Guru and due to his evil intellect considers his friend as a foe. The wisdom of not going near snake and fire he takes otherwise and forcibly turns virtue into vice. He behaves like an infant who does not recognise his mother and goes on crying and pissing.

ਪਉੜੀ ੧੫ (ਮੂਰਖ ਦੀ ਪਛਾਣ)

ਰਾਹੁ ਛਡਿ ਉਝੜਿ ਪਵੈ ਆਗੂ ਨੋ ਭੁਲਾ ਕਰਿ ਜਾਣੈ ।
 ਬੇੜੇ ਵਿਚਿ ਬਹਾਲੀਐ ਕੁਦਿ ਪਵੈ ਵਿਚਿ ਵਹਣੁ ਧਿਛਾਣੈ ।
 ਸੁਘੜਾਂ ਵਿਚਿ ਬਹਿਠਿਆਂ ਬੋਲਿਵਿਗਾੜਿ ਉਘਾੜਿ ਵਖਾਣੈ ।
 ਸੁਘੜਾਂ ਮੂਰਖ ਜਾਣਦਾ ਆਪਿ ਸੁਘੜੁ ਹੋਇ ਵਿਰਤੀਹਾਣੈ ।
 ਦਿਹ ਨੋ ਰਾਤਿ ਵਖਾਣਦਾ ਚਾਮਚੜਿਕ ਜਿਵੈ ਟਾਨਾਣੈ ।
 ਗੁਰਮਤਿ ਮੂਰਖੁ ਚਿਤਿ ਨ ਆਣੈ ॥੧੫॥

Paurī 15 (Mūrakh dī pachhāṇ)

Rāhu chhaḍi ujhaṛi pavai āgū no bhulā kari jāṇai.
Bere vichi bahālīai kudi pavai vichi vahan dhiñāṇai.
Sugharāṇ vichi bahiṭhīāṇ boli vigāri ughāri vakhāṇai.
Sugharāṇ mūrakh jāṇdā āpi sugharu hoi viratīhāṇai.
Dih no rāti vakhāṇadā chāmacharik jivei ṭāṇāṇai.
Gurmati mūrakhu chiti na āṇai.

Paurī 15 (Identification of a fool)

He who leaving the path away follows a trackless waste and considers his leader gone astray, is a fool. Seated in the boat he jumps impulsively into the current. Sitting among the noble ones he, due to his ill talk stands exposed. The wise he considers stupid and hids his own conduct as a clever one. Like a bat and a glow worm he describes the day as night. The wisdom of Guru never resides in the heart of a foolish person.

ਪਉੜੀ ੧੬ (ਮੂਰਖ ਦਾ ਅੰਤ)

ਵੈਦਿ ਚੰਗੇਰੀ ਉਠਣੀ ਲੈ ਸਿਲ ਵਟਾ ਕਚਰਾ ਭੰਨਾ।
 ਸੇਵਕਿ ਸਿਖੀ ਵੈਦਗੀ ਮਾਰੀ ਬੁਢੀ ਰੋਵਨਿ ਰੰਨਾ।
 ਪਕੜਿ ਚਲਾਇਆ ਰਾਵਲੈ ਪਉਦੀ ਉਘੜਿ ਗਏ ਸੁ ਕੰਨਾ।
 ਪੁਛੈ ਆਖਿ ਵਖਾਣਿਉਨੁ ਉਘੜਿ ਗਇਆ ਪਾਜੁ ਪਰਛੰਨਾ।
 ਪਾਰਖੁਆ ਚੁਣਿ ਕਢਿਆ ਜਿਉ ਕਚਕੜਾ ਨ ਰਲੈ ਰਤੰਨਾ।
 ਮੂਰਖੁ ਅਕਲੀ ਬਾਹਰਾ ਵਾਂਸਹੁ ਮੂਲਿ ਨ ਹੋਵੀ ਗੰਨਾ।
 ਮਾਣਸ ਦੇਹੀ ਪਸੂ ਉਪੰਨਾ ॥੧੬॥

Paurī 16 (Mūrakh dā ant)

*Vaidi changerī ūṭhanī lai sil vatā kacharā bhannā.
 Sevaki sikhī vaidagī mārī buḍhī rovani rannā.
 Pakarī chalāiā rāvalai paudī ugharī gae su kannā.
 Puchhai ākhi vakhāṇionu ughrī gaiā pāju parachhanā.
 Pārakhūā chuni kadhiā jiu kachakarā na ralai ratannā.
 Mūrakh akalī bāharā vāṇsahu mūli na hovī gannā.
 Māṇas dehī pasū upannā.*

Paurī 16 (The end of a fool)

A physician in order to cure a female camel, of a melon stuck in its throat, crushed the melon in its throat by hitting out side the neck with his pestle and mortar. His servant (who was watching) thought he had mastered the art and killed an old ill woman by the same process, causing general lamentation among women. The people seized the pretending physician and produced him before the king who ordered for him a thorough beating, upon which he came to his senses. When questioned he confessed the whole circumstance and his imposture was thus exposed. The wise men threw him out as a piece of glass cannot rank with jewels. A fool has no sense as a bamboo could never equal sugar-cane. He in fact, is an animal born in the form of a man.

ਪਉੜੀ ੧੭ (ਮੁਰਖ ਰੀਸ ਦਾ ਫਲ ਭੋਗਦਾ ਹੈ)

ਮਹਾ ਦੇਵ ਦੀ ਸੇਵ ਕਰਿ ਵਰੁ ਪਾਇਆ ਸਾਹੈ ਦੇ ਪੁਤੈ ।
 ਦਰਬੁ ਸਰੂਪੁ ਸਰੇਵੜੈ ਆਏ ਵੜੇ ਘਰਿ ਅੰਦਰਿ ਉਤੈ ।
 ਜਿਉ ਹਥਿਆਰੀ ਮਾਰੀਅਨਿ ਤਿਉ ਤਿਉ ਦਰਬ ਹੋਇ ਧੜਪੁਤੈ ।
 ਬੁਤੀ ਕਰਦੇ ਡਿਠਿਓਨੁ ਨਾਈ ਚੈਨੁ ਨ ਬੈਠੇ ਸੁਤੈ ।
 ਮਾਰੇ ਆਣਿ ਸਰੇਵੜੇ ਸੁਣਿ ਦੀਬਾਣਿ ਮਸਾਣਿ ਅਛੁਤੈ ।
 ਮਥੈ ਵਾਲਿ ਪਛਾੜਿਆ ਵਾਲ ਛਡਾਇਅਨਿ ਕਿਸ ਦੇ ਬੁਤੈ ।
 ਮੁਰਖ ਬੀਜੈ ਬੀਉ ਕੁਰੁਤੈ ॥੧੭॥

Paurī 17 (Mūrakh rīs dā phal bhogadā hai)

*Mahādev dī sev kari varu pāiā sahai dai putai.
 Darab sarūp sarevarai āe varē ghari andari utai.
 Jiu hathiārī mārīāni tiu tiu darab hoi dharaolhutai.
 Butī karade diṭhionu nāī chainu na baithe sutai.
 Māre āni sarevarē suṇi dībāni masāni achhutai.
 Mathai vāli pachhārīā vāl chhadāīani kis dai butai.
 Mūrakhu bījai biū kurute.*

Paurī 17 (The foolish undergoes the results of imitation)

The son of a banker served Mahādev and got a boon (of attaining wealth). Wealth came to his house in the guise of sadhus of Śramaṇic tradition. As they were beaten, heaps of money emerged there in his house. A barber working in the house also saw this scene and he becoming restive lost his sleep. Availing an opportunity he killed all the sadhus and the matter of the innocent victims came to the court of law. Catching hold from his hair he was thrashed. Now by what power he will get rescued from that clutch. The foolish sows seeds out of season (and suffers loss).

ਪਉੜੀ ੧੮ (ਪੰਡਿਤ ਵੀ ਮੂਰਖ ਹੋ ਸਕਦਾ ਹੈ)

ਗੋਸਟਿ ਗਾਂਗੇ ਤੇਲੀਐ ਪੰਡਿਤ ਨਾਲਿ ਹੋਵੈ ਜਗੁ ਦੇਖੈ ।
 ਖੜੀ ਕਰੈ ਇਕ ਅੰਗੁਲੀ ਗਾਂਗਾ ਦੁਇ ਵੇਖਾਲੈ ਰੇਖੈ ।
 ਵੇਰਿ ਉਚਾਇ ਪੰਜਾਂਗੁਲਾ ਗਾਂਗਾ ਮੁਠਿ ਹਲਾਇ ਅਲੇਖੈ ।
 ਪੈਰੀਂ ਪੈ ਉਠਿ ਚਲਿਆ ਪੰਡਿਤੁ ਹਾਰਿ ਭੁਲਾਵੈ ਭੇਖੈ ।
 ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਅੰਗ ਦੁਇ ਪਰਮੇਸਰੁ ਪੰਜਿ ਮਿਲਨਿ ਸਰੇਖੈ ।
 ਅਖੀਂ ਦੋਵੈ ਭਨਸਾਂ ਮੁਕੀ ਲਾਇ ਹਲਾਇ ਨਿਮੇਖੈ ।
 ਮੂਰਖ ਪੰਡਿਤੁ ਸੁਰਤਿ ਵਿਸੇਖੈ ॥੧੮॥

Paurī 18 (Paṇḍit vī mūrakh ho sakadā hai)

*Gosaṭi Gāṅge telīai paṇḍit nāli hovai jagu dekhai.
 Kharī karai ik aṅgulī Gāṅgā dui vekhālai rekhai.
 Pheri uchāi pañjāgulā Gāṅgā muṭhi halāi alekhai.
 Pairīn pai uṭhi chaliā paṇḍitu hāri bhulāvai bhekhai.
 Niraguṇu saraguṇu aṅg dui paramesaru pañji milani sarekhai.
 Akhīn dovain bhanasān mukī lāi halāi nimekhai.
 Mūrakh paṇḍitu surati visekhai.*

Paurī 18 (Even a pandit could be a fool)

A discussion between Gaṅgū, the oilman and a pandit was being witnessed by one and all. Showing one finger to Gaṅgū the pandit indicated that the Lord is one. But Gaṅgū thought that he wanted to extract his (Gaṅgū's) one eye and hence he showed two fingers indicating that he will bring out both of his (pandit's) eyes. But the pandit thought that Gaṅgū is hinting at the two dimensions of Lord - *nirguṇ* (beyond all virtues) and *saguṇ*, (with all virtues). Pandit now raised five fingers to show that His two forms are due to the five elements, but, considering the pandit as indicating that with five fingers he would scratch the face of Gaṅgū, Gaṅgū brandished his fist showing that he would kill him by the stroke of his fist. Now pandit felt that he was being made to understand that unity of five elements was the cause of the creation. Mistakingly the pandit accepted his defeat and fell at his opponent's feet and left the place. In fact the fool had meant that he would bring out his eyes and attack with a tight fist but this was interpreted differently by the pandit. Thus because of his specific thinking even the pandit was also proved a fool.

ਪਉੜੀ ੧੯ (ਮੂਰਖ ਦੀ ਸੰਗਤਿ ਦਾ ਫਲ)

ਠੰਢੇ ਖੁਹਹੁ ਨ੍ਹਾਇ ਕੈ ਪਗ ਵਿਸਾਰਿ ਆਇਆ ਸਿਰਿ ਨੰਗੈ ।
 ਘਰ ਵਿਚਿ ਰੰਨਾਂ ਕਮਲੀਆਂ ਧੁਸੀ ਲੀਤੀ ਦੇਖਿ ਕੁਢੰਗੈ ।
 ਰੰਨਾਂ ਦੇਖਿ ਪਿਟੰਦੀਆਂ ਢਾਹਾਂ ਮਾਰੈ ਹੋਇ ਨਿਸੰਗੈ ।
 ਲੋਕ ਸਿਆਪੇ ਆਇਆ ਰੰਨਾਂ ਪੁਰਸ ਜੁੜੇ ਲੈ ਪੰਗੈ ।
 ਨਾਇਣ ਪੁਛਦੀ ਪਿਟਦੀਆਂ ਕਿਸ ਦੈ ਨਾਇ ਅਲ੍ਹਾਣੀ ਅੰਗੈ ।
 ਸਹੁਰੇ ਪੁਛਹੁ ਜਾਇ ਕੈ ਕਉਣ ਮੁਆ ਨੂਹ ਉਤਰੁ ਮੰਗੈ ।
 ਕਾਵਾਂ ਰੋਲਾ ਮੂਰਖੁ ਸੰਗੈ ॥੧੯॥

Paurī 19 (Mūrakh dī saṅgati dā phal)

Thandhe khūhahun nhāi kai pag visāri āiā siri naṅgai.
Ghar vichi rannā kamaliān dhusī lītī dekhi kudhaṅgai
Rannā dekhi piṭandīā dhāhān mārāin hoi nisaṅgai
Lok siāpe āiā rannā puras jure lai paṅgai.
Nāin puchhadī piṭadiān kis dai nāi alhānī aṅgai
Sahure puchhahu jāi kai kauṇ muā nūh utaru maṅgai.
Kāvaṇ raulā mūrakhu saṅgai.

Paurī 19 (The result of association with the stupid one)

Having taken bath on the well, a person forgot his turban and returned home bare headed. Seeing his improper conduct (of being bare headed) the silly women started weeping and wailing (Seeing turbanless master of the house they conjectured the death of some one in the family). Seeing the weeping women, others too, began mourning. People gathered and sitting in lines started condoling with the family. Now the barber woman who leads the mourning on occasions asked as to who is to be wept and whose dirge she should lead, i.e. what is the name of the dead. The daughter-in-law of family hinted towards father-in-law to elicit answer of this question (because he was found bare headed. Then the fact was disclosed by him that he just forgot to wear turban). In the assembly of the fools such cawing takes place (because crows also listening to one voice start cawing jointly).

ਪਉੜੀ 20 (ਮੂਰਖ ਨਾਲ ਕਿੱਕਰ ਵਰਤੀਏ)

ਜੇ ਮੂਰਖੁ ਸਮਝਾਈਐ ਸਮਝੈ ਨਾਹੀ ਛਾਂਵ ਨ ਧੁਪਾ।
 ਅਖੀਂ ਪਰਖਿ ਨ ਜਾਣਈ ਪਿਤਲ ਸੁਇਨਾ ਕੈਹਾਂ ਰੁਪਾ।
 ਸਾਉ ਨ ਜਾਣੈ ਤੇਲ ਘਿਅ ਧਰਿਆ ਕੋਲਿ ਘੜੋਲਾ ਕੁਪਾ।
 ਸੁਰਤਿ ਵਿਹੁਣਾ ਰਾਤਿ ਦਿਹੁ ਚਾਨਣੁ ਤੁਲਿ ਅਨ੍ਹੇਰਾ ਘੁਪਾ।
 ਵਾਸੁ ਕਥੂਰੀ ਥੋਮ ਦੀ ਮਿਹਰ ਕੁਲੀ ਅਧਉੜੀ ਤੁਪਾ।
 ਵੈਰੀ ਮਿਤ੍ਰੁ ਨ ਸਮਝਈ ਰੰਗੁ ਸੁਰੰਗੁ ਕੁਰੰਗੁ ਅਛੁਪਾ।
 ਮੂਰਖ ਨਾਲਿ ਚੰਗੇਰੀ ਚੁਪਾ ॥੨੦॥ ੩੨॥ ਬੱਤੀਹ॥

Paurī 20 (Mūrakh nāl kīkur varatīai)

*Je mūrakhū samajhāī samajhai nāhī chhānv na dhupā.
 Akhīn parakhi na jāṇai pital suinā kaihān rupā.
 Sāu na jāṇai tel ghia dhariā koli gharolā kupā.
 Surati vihunā rāti dihu chānaṇu tuli anherā ghupā.
 Vāsu kathūrī thom dī mihar kulī adhaurī tupā.
 Vairī mitr na samajhai raṅgu suraṅg kuraṅgu achhupā.
 Mūrakh nālī chaṅgerī chupā.*

Paurī 20 (How to deal with a fool)

Even if told about the shade and the sunshine, the fool does not understand it. With his eyes he cannot distinguish between brass and bronze or gold and silver. He can not know the difference of taste between the pot of ghee and an oil vessel. Day and night he is devoid of consciousness and to him light and darkness are the same. Fragrance of musk and odour of garlic or stiching of velvet and hide are the same for him. He does not identify a friend and an enemy and remains completely unconcerned towards the bad or good colour (of life). Silence is the best in the company of fool.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਪਉੜੀ ੧ (ਗੁਰਮੁਖ ਮਨਮੁਖ)

ਗੁਰਮੁਖਿ ਮਨਮੁਖਿ ਜਾਣੀਅਨਿ ਸਾਧ ਅਸਾਧ ਜਗਤ ਵਰਤਾਰਾ।
 ਦੁਹ ਵਿਚਿ ਦੁਖੀ ਦੁਬਾਜਰੇ ਖਰਬੜ ਹੋਏ ਖੁਦੀ ਖੁਆਰਾ।
 ਦੁਹੀ ਸਰਾਈਂ ਜਰਦ ਰੂ ਦਗੇ ਦੁਰਾਹੇ ਚੋਰ ਚੁਗਾਰਾ।
 ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ਹੈ ਗੋਤੇ ਖਾਨਿ ਭਰਮੁ ਸਿਰਿ ਭਾਰਾ।
 ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਵਿਚਿ ਗੁਰਮੁਖਿ ਮਨਮੁਖਿ ਵਿਚਿ ਗੁਬਾਰਾ।
 ਜੰਮਣੁ ਮਰਣੁ ਸਦਾ ਸਿਰਿ ਭਾਰਾ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Gurmukh, Manmukh)

*Gurmukhi manmukhi jāṇīani sādḥ asādḥ jagat varatārā.
 Duh vichi dukhī dubājare kharabar hoe khudī khuārā.
 Duhī sarāīṅ jarad rū dage durāhe chor chugārā.
 Nā uravāru na pāru hai gotē khāni bharamu siri bhārā.
 Hindū Musalamān vichi gurmukhi manmukhi vich gubārā.
 Jammaṇu maraṇu sadā siri bhārā.*

**One Oaṅkār, the primal energy, realized through
 the grace of divine preceptor**

Paurī 1 (Gurmukh, Manmukh)

From their conduct in the world, the Guru-oriented, *gurmukhs* and mind oriented *manmukhs* are known sadhus and wicked ones respectively. Out of these two, the mongrels--apparently sadhus but internally thieves--are always in wavering state and, suffering for their ego, go astray. Such double-faced thieves, backbiters and cheats remain pale-faced due to their bewilderment in both the worlds. They are neither here nor there and, burdened with the load of delusions go on drowning in between and getting suffocated. Whether Muslim or the Hindu, the *manmukh* among the *gurmukhs* is the utter darkness. His head is always loaded with the comings and goings through transmigration of his soul.

ਪਉੜੀ ੨ (ਹਿੰਦੂ ਮੁਸਲਮਾਨ)

ਦੁਹੁ ਮਿਲਿ ਜੰਮੇ ਦੁਇ ਜਣੇ ਦੁਹੁ ਜਣਿਆਂ ਦੁਇ ਰਾਹ ਚਲਾਏ ।
 ਹਿੰਦੂ ਆਖਨਿ ਰਾਮ ਰਾਮੁ ਮੁਸਲਮਾਣਾਂ ਨਾਉ ਖੁਦਾਏ ।
 ਹਿੰਦੂ ਪੂਰਬਿ ਸਉਹਿਆਂ ਪਛਮਿ ਮੁਸਲਮਾਣੁ ਨਿਵਾਏ ।
 ਗੰਗ ਬਨਾਰਸਿ ਹਿੰਦੂਆਂ ਮਕਾ ਮੁਸਲਮਾਣੁ ਮਨਾਏ ।
 ਵੇਦ ਕਤੇਬਾਂ ਚਾਰਿ ਚਾਰਿ ਚਾਰ ਵਰਨ ਚਾਰਿ ਮਜਹਬ ਚਲਾਏ ।
 ਪੰਜ ਤਤ ਦੇਵੈ ਜਣੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਛਾਏ ।
 ਇਕ ਥਾਉਂ ਦੁਇ ਨਾਉਂ ਧਰਾਏ ॥੨॥

Paurī 2 (Hindū Musalamān)

Duhu mili jamme dui jāṇe duhu jāṇiāṇ dui rāh chalāe.
Hindū ākhanī rām rām musalamāṇā nāu khudāe.
Hindū pūrabi sauhiāṇ pachham musalamāṇu nivāe.
Gaṅg Banārasi hinduāṇ Makā musalamāṇu manāe.
Ved katebāṇ chāri chāri chār varan chāri majahab chalāe.
Pañj tat dovai jāṇe paṇu pāṇī baisantaru chhāe.
Ik thāuṇ dui nāuṇ dharāe.

Paurī 2 (Hindu-Muslim)

Consequent to the confluence of male and female both (Hindu and Muslim) were born; but both initiated separate ways (sects). Hindus remember Rām-Rām and the Muslims named Him Khudā. Hindus perform their worship facing East and Muslims bow towards the West. Hindus adore Ganges and Banāras, whereas Muslims celebrate Mecca. They have four scriptures each—four Vedas and four Katebas. Hindus created four varnas (castes) and Muslims the four sects (Hanīfīs, Śāfīs, Mālikīs, and Hambalis). But in fact, the same air, water and fire exist in them all. The ultimate shelter for both is the same one; only they have given different names to it.

ਪਉੜੀ ੩ (ਦੁਬਾਜ਼ਰੇ ਪੁਰ ਆਰਸੀ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਦੇਖਿ ਦੁਭਿਤੀ ਆਰਸੀ ਮਜਲਸ ਹਥੋਂ ਹਥੀ ਨਚੈ ।
 ਦੁਖੇ ਦੁਖੁ ਦੁਬਾਜ਼ਰੀ ਘਰਿ ਘਰਿ ਫਿਰੈ ਪਰਾਈ ਖਚੈ ।
 ਅਗੈ ਹੋਇ ਸੁਹਾਵਣੀ ਮੁਹਿ ਡਿਠੈ ਮਾਣਸ ਚਹਮਚੈ ।
 ਪਿਛਹੁ ਦੇਖਿ ਡਰਾਵਣੀ ਇਕੋ ਮੁਹੁ ਦੁਹੁ ਜਿਨਸਿ ਵਿਰਚੈ ।
 ਖੇਹਿ ਪਾਇ ਮੁਹੁ ਮਾਂਜੀਐ ਫਿਰਿ ਫਿਰਿ ਮੈਲੁ ਭਰੈ ਰੰਗਿ ਕਚੈ ।
 ਧਰਮਰਾਇ ਜਮੁ ਇਕੁ ਹੈ ਧਰਮੁ ਅਧਰਮੁ ਨ ਭਰਮੁ ਪਰਚੈ ।
 ਗੁਰਮੁਖਿ ਜਾਇ ਮਿਲੈ ਸਚੁ ਸਚੈ ॥੩॥

Paurī 3 (Dubājare pur ārasī dā dṛiṣṭānt)

Dekhi dubhitī ārasī majalas hatho hathī nachai.
Dukho dukhu dubājari ghari ghari phirai parāī khachai.
Agai hoi suhāvaṇī muhi ḍiṭhai māṇas chahamachai.
Pichhahu dekhi ḍarāvaṇī iko muhu duhu jinasi virachai.
Khehi pāi muhu māñjīai phiri phiri mailu bharai raṅgi kachai.
Dharamrāi jamu iku hai dharamu adharamu na bharamu parachai.
Gurmukhi jāi milai sachu sachai.

Paurī 3 (Example of double-talker and the double-faced mirror)

Double-faced i.e. uneven mirror moves hand to hand in the assembly (because nobody likes it). Similarly a double-talker like a prostitute engrossed in other's homes moves from door to door. At first she looks pretty and men are pleased to see her face but later she is found to be dreadful because her single face possesses two images. Even cleaned with ashes, such double-faced mirror becomes filthy again. *Yama*, the Lord of dharma is one; he accepts dharma but does not get pleased by the delusions of wickedness. Truthful *gurmukhs* ultimately attain the truth.

ਪਉੜੀ ੪ (ਗੁਰਸਿੱਖ ਪ੍ਰਧਾਨ ਹੈ)

ਵੁਣੈ ਜੁਲਾਹਾ ਤੰਦੁ ਗੰਢਿ ਇਕੁ ਸੂਤੁ ਕਰਿ ਤਾਣਾ ਵਾਣਾ।
 ਦਰਜੀ ਪਾੜਿ ਵਿਗਾੜਦਾ ਪਾਟਾ ਮੁਲ ਨ ਲਹੈ ਵਿਕਾਣਾ।
 ਕਤਰਣਿ ਕਤਰੈ ਕਤਰਣੀ ਹੋਇ ਦੁਮੁਹੀ ਚੜ੍ਹਦੀ ਸਾਣਾ।
 ਸੂਈ ਸੀਵੈ ਜੋੜਿ ਕੈ ਵਿਛੁੜਿਆਂ ਕਰਿ ਮੇਲਿ ਮਿਲਾਣਾ।
 ਸਾਹਿਬੁ ਇਕੋ ਰਾਹਿ ਦੁਇ ਜਗ ਵਿਚਿ ਹਿੰਦੂ ਮੁਸਲਮਾਣਾ।
 ਗੁਰਸਿਖੀ ਪਰਧਾਨੁ ਹੈ ਪੀਰ ਮੁਰੀਦੀ ਹੈ ਪਰਵਾਣਾ।
 ਦੁਖੀ ਦੁਬਾਜਰਿਆਂ ਹੈਰਾਣਾ ॥੪॥

Paurī 4 (Gursikh pradhān hai)

Vuṇai julāhā tandu gaṇḍhi iku sūtu kari tāṇā vāṇā.
Darajī pāṛi vigāṛadā pātā mul na lahai vikāṇā.
Kataranī katarai kataranī hoi dumūhī charḥadī sāṇā.
Sūī sīvai jorī kai vichhuṛiāṇ kari meli milāṇā.
Sāhibu iko rāhi dui jag vichi hindū musalamāṇā.
Gursikhī paradhānu hai pīr murīdī hai paravāṇā.
Dukhī dubājariāṇ hairāṇā.

Paurī 4 (Sikh of the Guru is superior)

By tying the threads, weaver weaves huge warp and weft with a single yarn. Tailor tears and spoils cloth and torn cloth cannot be sold. His double-blade honed scissors cuts the cloth. On the other hand, his needle stitches and the separated pieces are thus reunited. That Lord is one but different ways have been created by Hindus and Muslims. The path of Sikhism is superior to both because it accepts an intimate relation between the Guru and the Sikh. The double-minded are always perplexed and thus they suffer.

ਪਉੜੀ ੫ (ਦੁਬਾਜ਼ਰੇ ਪੁਰ ਚਰਖੇ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਜਿਉ ਚਰਖਾ ਅਠਖੰਭੀਆ ਦੁਹਿ ਲਠੀ ਦੇ ਮੰਝਿ ਮੰਝੇਰੂ ।
 ਦੁਇ ਸਿਰਿ ਧਰਿ ਦੁਹੁ ਖੁੰਢ ਵਿਚਿ ਸਿਰ ਗਿਰਦਾਨ ਫਿਰੈ ਲਖਫੇਰੂ ।
 ਬਾਇੜ ਪਾਇ ਪਲੇਟੀਐ ਮਾਲੁ ਵਟਾਇ ਪਾਇਆ ਘਟ ਘੇਰੂ ।
 ਦੁਹੁ ਚਰਮਖ ਵਿਚਿ ਤ੍ਰਕੁਲਾ ਕਤਨਿ ਕੁੜੀਆਂ ਚੜੀਆਂ ਹੇਰੂ ।
 ਤਿੰਵਣਿ ਬਹਿ ਉਠ ਜਾਂਦੀਆਂ ਜਿਉ ਬਿਰਖਹੁ ਉਡਿ ਜਾਨਿ ਪੰਖੇਰੂ ।
 ਓੜਿ ਨਿਬਾਹੂ ਨਾ ਥੀਐ ਕਚਾ ਰੰਗੁ ਰੰਗਾਇਆ ਗੇਰੂ ।
 ਘੁੰਮਿ ਘੁੰਮਦੀ ਛਾਉ ਘਵੇਰੂ ॥੫॥

Paurī 5 (Dubājare pur charakhe dā dṛiṣṭānt)

*Jiu charakhā athakhambhīā duhi lathī de mañjhi mañjherū.
 Dui sirī dhari duhu khunḍh vichi sir giradān phirai lakh pherū.
 Bāiṛ pāi paletīāi mālḥ vaṭāi pāiā ghaṭ gherū.
 Duhu charamakh vichi trakulā katani kuṛīān chīṛīān herū.
 Triññāṇi bahi uṭh jāndīān jiu birakhahu uḍi jāni pañkherū.
 Oṛi nibāhū nā thīāi kachā raṅgu raṅgāiā gerū.
 Ghummi ghummandī chhāu ghaverū.*

Paurī 5 (The-double-talter compared with the spinningwheel)

The eight board spinningwheel moves between two upright posts. Both ends of its axle are thrust in the holes in the middle of two post and on the force of its neck the wheel is turned innumerable times. The two sides are secured by a fastening cord and a string belt encircles the wheel and the spindle. Two pieces of leather hold the spindle around which the girls spin sitting in groups. Sometimes they would suddenly stop spinning and leave as birds fly from the tree (the double-minded person is also like these girls or birds and changes his mind abruptly). Ochre colour which is temporary one, does not give company up to the last i.e. it fades away after sometime. The double-minded person (also) is like a moving shadow which does not stick to one place.

ਪਉੜੀ ੬ (ਦੁਜਾਬਰਾ ਤੇ ਵਿਭਚਾਰਣਿ ਇਸਤਰੀ)

ਸਾਹੁਰੁ ਪੀਹਰੁ ਪਲਰੈ ਹੋਇ ਨਿਲਜ ਨ ਲਜਾ ਧੋਵੈ ।
 ਰਾਵੈ ਜਾਰੁ ਭਤਾਰੁ ਤਜਿ ਖਿਜੋਤਾਣਿ ਖੁਸੀ ਕਿਉ ਹੋਵੈ ।
 ਸਮਝਾਈ ਨਾ ਸਮਝਈ ਮਰਣੇ ਪਰਣੇ ਲੋਕੁ ਵਿਗੋਵੈ ।
 ਧਿਰਿ ਧਿਰਿ ਮਿਲਦੇ ਮੋਹਣੇ ਹੁਇ ਸਰਮਿੰਦੀ ਅੰਝੁ ਰੋਵੈ ।
 ਪਾਪ ਕਮਾਣੇ ਪਕੜੀਐ ਹਾਣਿ ਕਾਣਿ ਦੀਬਾਣਿ ਖੜੋਵੈ ।
 ਮਰੈ ਨ ਜੀਵੈ ਦੁਖ ਸਹੈ ਰਹੈ ਨ ਘਰਿ ਵਿਚਿ ਪਰ ਘਰ ਜੋਵੈ ।
 ਦੁਬਿਧਾ ਅਉਗੁਣ ਹਾਰੁ ਪਰੋਵੈ ॥੬॥

Paūrī 6 (Dubājarā te vibhachārāṇi isatārī)

Sāhuru pīharu palarai hoi nilaj na lajā dhovai.
Rāvai jāru bhatāru taji khiñjotāṇī khusī kiu hovai.
Samajhāī na samajhāī maraṇe paraṇe loku vigovai.
Dhiri dhiri milade mehaṇe hui saramindī anjhu rovai.
Pāp kamāṇe pakarīai hāṇi kāṇi dībāṇi kharovai.
Marai na jīvai dukh sahai rahai na ghari vichi par ghar jovai.
Dubidhā auguṇ hāru parovai.

Paūrī 6 (The fickle-minded and the adulteress woman)

Abandoning both the families of father and father-in-laws, the shameless woman cares not for modesty and does not wish to wash away her immoral reputation. Deserting her husband, if she enjoys the company of her paramour, how can she, moving in different lustful directions, be happy? No advice prevails upon her and she is despised at all social gatherings of mourning and rejoicing. She weeps in contrition because she is disdainfully reproached at every door. For her sins, she is arrested and punished by the court where she loses every iota of honour that she had. She is miserable because now she is neither dead nor alive; she still looks for another house to ruin because she does not like to live in her own home. Similarly doubt or double-mindedness weaves for it the garland of vices.

ਪਉੜੀ ੭ (ਦ੍ਵੈਤ ਤੇ ਸਿੱਖ)

ਜਿਉ ਬੇਸੀਵੈ ਬੇਹੁ ਕਰਿ ਪਛੋਤਾਵੈ ਸੁਖਿ ਨਾ ਵਸੈ ।
 ਚੜਿ ਚੜਿ ਲੜਦੇ ਭੂਮੀਏ ਧਾੜਾ ਪੇੜਾ ਖਸਣ ਖਸੈ ।
 ਦੁਹ ਨਾਰੀ ਦਾ ਵਲਹਾ ਦੁਹ ਮੁਣਸਾ ਦੀ ਨਾਰਿ ਵਿਣਸੈ ।
 ਹੁਇ ਉਜਾੜਾ ਖੇਤੀਐ ਦੁਹਿ ਹਾਕਮ ਦੁਇ ਹੁਕਮੁ ਖੁਣਸੈ ।
 ਦੁਖ ਦੁਇ ਚਿੰਤਾ ਰਾਤਿ ਦਿਹੁ ਘਰੁ ਛਿਜੈ ਵੈਰਾਇਣੁ ਹਸੈ ।
 ਦੁਹੁ ਖੁੰਢਾਂ ਵਿਚਿ ਰਖਿ ਸਿਰੁ ਵਸਦੀ ਵਸੈ ਨ ਨਸਦੀ ਨਸੈ ।
 ਦੂਜਾ ਭਾਉ ਭੁਇਅੰਗਮੁ ਡਸੈ ॥੭॥

Paurī 7 (Dvait te Sikh)

Jiu besivai thehu kari pachhotāvai sukhi nā vasai.
Charī charī larade bhūmīe dhārā perā khasan khasai.
Duh nārī dā valahā duhu muṇasā dī nari viṇasai.
Hui ujārā khetīai duhi hākam dui hukamu khuṇasai.
Dukh dui chintā rāti dihu gharu chhijai vairāiṇu hasai.
Duhu khunḍhā vichi rakhi siru vasadī vasai na nasadi nasai.
Dūjā bhāu bhuiaṅgamu ḍasai.

Paurī 7 (Sense of duality and Sikh)

Inhabiting in other's lands brings repentance and takes away happiness; daily the land lords quarrel, loot and extort. Husband of two women and the wife of two husbands are bound to perish; tillage under the orders of two mutually antagonist masters would go waste. Where suffering and anxiety dwell day and night i.e. all the time, that house gets destroyed and the neighbourhood women laugh derisively. If one gets one's head stuck in two cavities, one can neither stay nor run away. Likewise, the sense of duality is a virtual snake-bite.

ਪਉੜੀ ੮ (ਮਨਮੁਖ ਤੇ ਸਰਪ)

ਦੁਖੀਆ ਦੁਸਟੁ ਦੁਬਾਜਰਾ ਸਪੁ ਦੁਮੁਹਾ ਬੁਰਾ ਬੁਰਿਆਈ।
 ਸਭ ਦੁੰ ਮੰਦੀ ਸਪ ਜੋਨਿ ਸਪਾਂ ਵਿਚਿ ਕੁਜਾਤਿ ਕੁਭਾਈ।
 ਕੋੜੀ ਹੋਆ ਗੋਪਿ ਗੁਰ ਨਿਗੁਰੇ ਤੰਤੁ ਨ ਮੰਤੁ ਸੁਖਾਈ।
 ਕੋੜੀ ਹੋਵੈ ਲੜੈ ਜਿਸ ਵਿਗੜ ਰੂਪਿ ਹੋਇ ਮਰਿ ਸਹਮਾਈ।
 ਗੁਰਮੁਖਿ ਮਨਮੁਖਿ ਬਾਹਰਾ ਲਾਤੋ ਲਾਵਾ ਲਾਇ ਬੁਝਾਈ।
 ਤਿਸੁ ਵਿਹੁ ਵਾਤਿ ਕੁਲਾਤਿ ਮਨਿ ਅੰਦਰਿ ਗਣਤੀ ਤਾਤਿ ਪਰਾਈ।
 ਸਿਰ ਚਿਥੈ ਵਿਹੁ ਬਾਣਿ ਨ ਜਾਈ ॥੮॥

Paurī 8 (Manmukh te sarap)

Dukhīā dusaṭu dubājarā sapu dumūhā burā buriāī.
Sabh dūn mandī sap joni sapān vichi kujāti kubhāī.
Korī hoā gopi gur nigure tantu na mant sukhāī.
Korī hovai larai jis vigaṛ rūpi hoi mari sahamāī.
Gurmukhi manmukhi bāharā lāto lāvā lāi bujhāī.
Tisu vihu vāti kulāti mani andari gaṇatī tāti parāī.
Sir chithai vihu bāṇi na jāī.

Paurī 8 (Manmukh and a snake)

The wicked and unhappy is the betrayer who is like two headed snake which is also undesirable. Snake's is the worst species and out of that also the two-headed snake is a bad and wicked variety. Its master remains unknown and on this unprincipled creature no *mantra* works. Any one whom it bites becomes leper. His face is deformed and he dies of its fear. *Manmukh*, the mind-oriented one does not accept the advice of *gurmukhs* and creates quarrel here and there. His speech is poisonous and in his mind are cherished sordid plans and jealousies. His poisonous habit does not go even when his head is crushed.

ਪਉੜੀ ੯ (ਵੇਸਵਾ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਜਿਉ ਬਹੁ ਮਿਤੀ ਵੇਸੁਆ ਛਡੈ ਖਸਮੁ ਨਿਖਸਮੀ ਹੋਈ।
 ਪੁਤੁ ਜਣੇ ਜੇ ਵੇਸੁਆ ਨਾਨਕਿ ਦਾਦਕਿ ਨਾਉਂ ਨ ਕੋਈ।
 ਨਰਕਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ ਰਾਗ ਰੰਗ ਛਲਿ ਛਲੈ ਛਲੇਈ।
 ਘੰਡਾਹੇੜੁ ਅਹੇੜੀਆਂ ਮਾਣਸ ਮਿਰਗ ਵਿਣਾਹੁ ਸਥੋਈ।
 ਏਥੈ ਮਰੈ ਹਰਾਮ ਹੋਇ ਅਗੈ ਦਰਗਹ ਮਿਲੈ ਨ ਢੋਈ।
 ਦੁਖੀਆ ਦੁਸਟ ਦੁਬਾਜਰਾ ਜਾਣ ਰੁਪਈਆ ਮੇਖੀ ਸੋਈ।
 ਵਿਗੜੈ ਆਪਿ ਵਿਗੜੈ ਲੋਈ ॥੯॥

Paurī 9 (Vesavā dā dṛiṣṭānt)

*Jiu bahu mitī vesuā chhaḍai khasamu nikhasamī hoī.
 Putu jāṇe jē vesuā nānaki dādaki nāuñ na koī.
 Naraki savāri sīgāriā rāg raṅg chhali chhalai chhaloī.
 Ghaṇḍāheru aherīāñ māṇas mirag viṇāhu sathoī.
 Ethai marai harām hoī agai daragah milai na ḍhoī.
 Dukhiā dusṭu dubājarā jāṇ rupaiā mekhī soī.
 Vigarai āpi vigarai loī.*

Paurī 9 (Example of a prostitute)

A prostitute having many lovers leaves her husband and thus becomes unclaimed masterless. If she gives birth to a son, he carries no maternal or paternal name with him. She is a decorated and ornamental hell which deceives people by loving apparent charm and grace. As the hunter's pipe attracts the deer, so do the songs of a prostitute allure men to their destruction. Here in this world she dies an evil death and hereafter obtains no entrance into God's court. Similar to her, who adheres not to one person, the double-talker cunningly following two religious masters is always unhappy and like a fake rupee is exposed at the counter. Ruined himself he ruins others.

ਪਉੜੀ ੧੦ (ਦੁਬਾਜਾਰਾ)

ਵਣਿ ਵਣਿ ਕਾਉਂ ਨ ਸੋਹਈ ਖਰਾ ਸਿਆਣਾ ਹੋਇ ਵਿਗੁਤਾ।
 ਚੁਤੜਿ ਮਿਟੀ ਜਿਸੁ ਲਗੈ ਜਾਣੈ ਖਸਮ ਕੁਮੁਹਾਰਾਂ ਕੁਤਾ।
 ਬਾਬਾਣੀਆਂ ਕਹਾਣੀਆਂ ਘਰਿ ਘਰਿ ਬਹਿ ਬਹਿ ਕਰਨਿ ਕੁਪੁਤਾ।
 ਆਗੂ ਹੋਇ ਮੁਹਾਇਦਾ ਸਾਥੁ ਛਡਿ ਚਉਰਾਹੇ ਸੁਤਾ।
 ਜੰਮੀ ਸਾਖ ਉਜਾੜਦਾ ਗਲਿਆਂ ਸੇਤੀ ਮੋਹੁ ਕੁਰੁਤਾ।
 ਦੁਖੀਆ ਦੁਸਟੁ ਦੁਬਜਰਾ ਖਟਰੁ ਬਲਦੁ ਜਿਵੈ ਹਲਿ ਜੁਤਾ।
 ਡਮਿ ਡਮਿ ਸਾਨੁ ਉਜਾੜੀ ਮੁਤਾ ॥੧੦॥

Paurī 10 (Dubājarā)

*Vaṇi vaṇi kāuṇ na sohaī kharā siāṇā hoi vigutā.
 Chutarī miṭī jisū lagai jāṇai khasam kumhārāṇ kutā.
 Bābāṇīāṇ kahāṇīāṇ ghari ghari bahi bahi karani kuputā.
 Āgū hoi muhāidā sāthu chhaḍi chaurāhe sutā.
 Jammī sākh ujāṛadā galiāṇ setī menhu kurutā.
 Dukhīā dusatū dubājarā khaṭaru baladu jivai hali jutā.
 Dami ḍami sānu ujāṛī mutā.*

Paurī 10 (The dual-natured)

For crow wandering from forest to forest is no merit though it considers itself very clever. Dog having mud spots on the buttocks is at once recognised as a potter's pet. Unworthy sons tell everywhere about the feats of forefathers (but do nothing themselves). A leader who goes to sleep at the crossroads, gets his companions robbed (of their belongings). Unseasonal rain and hail destroy the well rooted crop. The suffering double talker is similar to a stubborn ploughing ox (who always gets whipped). Ultimately such an ox is branded and abandoned in desolate places.

ਪਉੜੀ ੧੧ (ਦੁਬਾਜਰਾ ਦੁਖੀਆ ਹੈ)

ਦੁਖੀਆ ਦੁਸਟੁ ਦੁਬਾਜਰਾ ਤਾਮੇ ਰੰਗਹੁ ਕੈਹਾਂ ਹੋਵੈ ।
 ਬਾਹਰੁ ਦਿਸੈ ਉਜਲਾ ਅੰਦਰਿ ਮਸੁ ਨ ਧੋਪੈ ਧੋਵੈ ।
 ਸੰਨੀ ਜਾਣੁ ਲੁਹਾਰ ਦੀ ਹੋਇ ਦੁਮੁਹੀਂ ਕੁਸੰਗ ਵਿਗੋਵੈ ।
 ਖਣੁ ਤਤੀ ਆਰਣਿ ਵੜੈ ਖਣੁ ਠੰਢੀ ਜਲੁ ਅੰਦਰਿ ਟੋਵੈ ।
 ਤੁਮਾ ਦਿਸੇ ਸੋਹਣਾ ਚਿਤ੍ਰਮਿਤਾਲਾ ਵਿਸੁ ਵਿਲੋਵੈ ।
 ਸਾਉ ਨ ਕਉੜਾ ਸਹਿ ਸਕੈ ਜੀਭੈ ਛਾਲੈ ਅੰਝੁ ਰੋਵੈ ।
 ਕਲੀ ਕਨੇਰ ਨ ਹਾਰਿ ਪਰੋਵੈ ॥੧੧॥

Paurī 11 (Dubājarā dukhīā hai)

Dukhīā dusaṭu dubājarā tāme raṅgahu kaihān hovai.
Bāhar disai ujalā andari masu na dhopai dhovai.
Sannī jānu luhār dī hoi dumūhīn kusaṅg vīgovai.
Khaṇu tatī āraṇi vaṛai khaṇu ṭhaṇḍhī jalu andari ṭovai.
Tumā dise sohaṇā chitramitālā visu vilovai.
Sāu na kauṛā sahi sakai jibhai chhālai añjhū rovai.
Kalī kaner na hāri parovai.

Paurī 11 (Double talker is sorrowful)

The evil double-talker is copper which looks like bronze. Apparently, the bronze looks bright but even persisting washing cannot clean its inner blackness. The pliers of blacksmith is double mouthed but being in the bad company (of the blacksmith) it destroys itself. It goes in the hot furnace and the next moment it is put in cold water. The colocynth gives a beautiful, piebald look but inside it remains poison. Its bitter taste cannot be tolerated; it blisters the tongue and causes tears to trickle. No garland is prepared of the oleander buds (for their being devoid of fragrance).

ਪਉੜੀ ੧੨ (ਦੁਜਾ ਭਾਉ ਹਾਰ ਦਿਵਾਉਂਦਾ ਹੈ)

ਦੁਖੀ ਦੁਸਟ ਦੁਬਾਜਰਾ ਸੁਤਰ ਮੁਰਗੁ ਹੋਇ ਕੰਮਿ ਨ ਆਵੈ ।
 ਉਡਣਿ ਉਡੈ ਨ ਲਦੀਐ ਪੁਰਸੁਸ ਹੋਈ ਆਪੁ ਲਖਾਵੈ ।
 ਹਸਤੀ ਦੰਦ ਵਖਾਣੀਅਨਿ ਹੋਰੁ ਦਿਖਾਲੈ ਹੋਰਤੁ ਖਾਵੈ ।
 ਬਕਰੀਆਂ ਨੇ ਚਾਰ ਥਣੁ ਦੁਇ ਗਲ ਵਿਚਿ ਦੁਇ ਲੇਵੈ ਲਾਵੈ ।
 ਇਕਨੀ ਦੁਧੁ ਸਮਾਵਦਾ ਇਕ ਠਗਾਉ ਠਗਿ ਠਗਾਵੈ ।
 ਮੋਰਾਂ ਅਖੀ ਚਾਰਿ ਚਾਰਿ ਉਇ ਦੇਖਨਿ ਓਨੀ ਦਿਸਿ ਨ ਆਵੈ ।
 ਦੁਜਾ ਭਾਉ ਕੁਦਾਉ ਹਰਾਵੈ ॥੧੨॥

Paurī 12 (Dūjā bhāu hār divāundā hai)

Dukhī dusatū dubājarā sutar muragu hoi kammi na āvai.
Uḍaṇi uḍai na ladīai purasus hoī āpu lakhāvai.
Hasatī dand vikhāṇīāṇi horu dikhālai horatu khāvai.
Bakariāṇ no chār thaṇu dui gali vichi dui levai lāvai.
Ikanī dudhu samāvadā ik ṭhagāū ṭhagi ṭhagāvai.
Morāṇ akhī chāri chāri ui dekhanī onī disī na āvai.
Dūjā bhāu kudāu harāvai.

Paurī 12 (Sense of duality brings defeat)

The evil person who is double-talker is always unhappy and is useless like an ostrich. An ostrich can neither fly nor can be laden, but it struts ostentatiously. The elephant has one set of teeth for display and another for eating. Goats have four teats, two on their necks and two attached to their udders. The latter contain milk, the former deceive those who expect milk from them. Peacocks have four eyes through which they behold but others know nothing about them. So turning one's attention to two masters (religions) leads to disastrous failure.

ਪਉੜੀ ੧੩ (ਦ੍ਵੈਤ ਤੇ ਸਾੜਾ)

ਦੰਮਲੁ ਵਜੈ ਦੁਹੁ ਧਿਰੀ ਖਾਇ ਤਮਾਚੇ ਬੰਧਨਿ ਜੜਿਆ।
 ਵਜਨਿ ਰਾਗ ਰਬਾਬ ਵਿਚਿ ਕੰਨ ਮਰੋੜੀ ਫਿਰਿ ਫਿਰਿ ਫੜਿਆ।
 ਖਾਨ ਮਜੀਰੇ ਟਕਰਾਂ ਸਿਰਿ ਤਨ ਭੰਨਿ ਮਰਦੇ ਕਰਿ ਧੜਿਆ।
 ਖਾਲੀ ਵਜੈ ਵੰਝੁਲੀ ਦੇ ਸੂਲਾਕ ਨ ਅੰਦਰਿ ਵੜਿਆ।
 ਸੁਇਨੇ ਕਲਸੁ ਸਵਾਰੀਐ ਭੰਨਾ ਘੜਾ ਨ ਜਾਈ ਘੜਿਆ।
 ਦੁਜਾ ਭਾਉ ਸੜਾਣੈ ਸੜਿਆ ॥੧੩॥

Paurī 13 (Dvait to sārā)

Dammalu vajai duhu dhiri khāi tamāche bandhani jariā.
Vajani rāg rabāb vichi kann marorī phiri phiri phariā.
Khān majīre ṭakarān siri tan bhanni marade kar dhariā.
Khālī vajai vañjhulī de sūlāk na andari varīā.
Suine kalasu savārīai bhannā gharā na jāi gharīā.
Dūjā bhāu sarāṇai sariā.

Paurī 13 (The duality scorches one and all)

Two-faced drum roped all around is beaten from both the sides. Musical measures are played on rebeck but time and again its pegs are twisted. Cymbals being paired strike each other and smash their heads and bodies. The flute when empty from inside definitely chimes but when any other object enters into it (i.e. when duality enters it) an iron rod is pushed in it to clear it (it is put to trouble). The golden vessel is got repaired but broken mud-pitcher is not formed again. Engrossed in duality the individual putrefies and is scorched for ever.

ਪਉੜੀ ੧੪ (ਦੁਬਾਜਰਾ ਸੁਧਰਦਾ ਨਹੀਂ)

ਦੁਖੀਆ ਦੁਸਟ ਦੁਬਾਜਰਾ ਬਗੁਲ ਸਮਾਧਿ ਰਹੈ ਇਕ ਟੰਗਾ ।
 ਬਜਰ ਪਾਪ ਨ ਉਤਰਨਿ ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਇ ਵਿਚਿ ਗੰਗਾ ।
 ਤੀਰਥ ਨਾਵੈ ਤੂਬੜੀ ਤਰਿ ਤਰਿ ਤਨੁ ਧੋਵੈ ਕਰਿ ਨੰਗਾ ।
 ਮਨ ਵਿਚਿ ਵਸੈ ਕਾਲਕੂਟੁ ਭਰਮੁ ਨ ਉਤਰੈ ਕਰਮੁ ਕੁਢੰਗਾ ।
 ਵਰਮੀ ਮਾਰੀ ਨਾ ਮਰੈ ਬੈਠਾ ਜਾਇ ਪਤਾਲਿ ਭੁਇਅੰਗਾ ।
 ਹਸਤੀ ਨੀਰਿ ਨਵਾਲੀਐ ਨਿਕਲਿ ਖੇਹ ਉਡਾਏ ਅੰਗਾ ।
 ਦੂਜਾ ਭਾਉ ਸੁਆਓ ਨ ਚੰਗਾ ॥੧੪॥

Paurī 14 (Dubājarā sudharadhā nahīn)

*Dukhīā dusatū dubājarā bagul samādhi rahai ik taṅgā.
 Bajar pāp na utaranī ghutī ghutī jīān khāi vichi Gaṅgā.
 Tīrath nāvai tūmbarī tari tari tanu dhovai kari naṅgā.
 Man vichi vasai kālakūṭu bharam na utarai karamu kuḍhaṅgā.
 Varamī mārī na marai baiṭhā jai patāli bhuiaṅgā.
 Hasatī nīri navālīai nikali kheh udāe aṅgā.
 Dūjā bhāu suāo na chaṅgā.*

Paurī 14 (Dual-minded never improves)

An evil and dual-minded person suffers like the crane standing on one leg. Standing in Ganges, it strangulates creatures to eat them and its sins are never washed out. Colocynth may swim naked and bath at one pilgrimage centre after another, but its action are so crooked that the poison in its heart never goes. Beating the hole of a snake does not kill it, for it remains (safe) in the nether world. The elephant coming out of water after a bath, again blows dust around its limbs. The sense of duality is not at all a good sense.

ਪਉੜੀ ੧੫ (ਦੁਬਾਜ਼ਰੇ ਦਾ ਅੰਤ)

ਦੂਜਾ ਭਾਉ ਦੁਬਾਜ਼ਰਾ ਮਨ ਪਾਟੈ ਖਰਬਾੜੁ ਖੀਰਾ।
 ਅਗਹੁ ਮਿਠਾ ਹੋਇ ਮਿਲੈ ਪਿਛਹੁ ਕਉੜਾ ਦੋਖੁ ਸਰੀਰਾ।
 ਜਿਉ ਬਹੁ ਮਿਤਾ ਕਵਲ ਫੁਲੁ ਬਹੁ ਰੰਗੀ ਬੰਨ੍ਹਿ ਪਿੰਡੁ ਅਹੀਰਾ।
 ਹਰਿਆ ਤਿਲੁ ਬੁਆੜ ਜਿਉ ਕਲੀ ਕਨੇਰ ਦੁਰੰਗ ਨ ਧੀਰਾ।
 ਜੇ ਸਉ ਹਥਾ ਨੜੁ ਵਧੈ ਅੰਦਰੁ ਖਾਲੀ ਵਾਜੁ ਨਫੀਰਾ।
 ਚੰਨਣ ਵਾਸ ਨ ਬੋਹੀਅਨਿ ਖਹਿ ਖਹਿ ਵਾਸ ਜਲਨਿ ਬੇਪੀਰਾ।
 ਜਮ ਦਰ ਚੋਟਾ ਸਹਾ ਵਹੀਰਾ ॥੧੫॥

Paurī 15 (Dubājare dā ant)

*Dūja bhāu dubājarā man pāṭai kharabārū khīrā.
 Agahu miṭhā hoi milai pichhahu kauṛā dokhu sarīrā.
 Jiu bahu mitā kaval phulu bahu raṅgī banhi piṇḍu ahīrā.
 Hariā tilu buār jiu kalī kaner duraṅg na dhīrā.
 Je sau hathā narū vadhāi andari khālī vāju naphīrā.
 Chananaṇ vās na bohīani khahi khahi vāns jalani bepīrā.
 Jam dar choṭā sahā vahīrā.*

Paurī 15 (The end of the dual-minded)

Mind of the dual-faced is like useless sour milk. On drinking it at first it tastes sweet but then its taste is bitter and it makes body diseased. The double talker is that black bee which is friend of flowers but like fools supposes those flowers to be its permanent home. Green but internally hallo sesame seed and the oleander bud have neither true beauty and colour nor any sensible person considers them of any use. If reed grows up to the length of hundred hands even then it remains hollow internally producing noisy sound. Despite their juxtaposition with sandal wood tree bamboos donot become fragrant, and destroy themselves by their mutual friction. Such person at the door of Yama, the god of death, bear many a stroke of his rod.

ਪਉੜੀ ੧੬ (ਦੁਬਾਜ਼ਰੇ ਦੀ ਨਿੰਮ੍ਰਤਾ ਵੀ ਬੁਰੀ ਹੈ)

ਦੂਜਾ ਭਾਉ ਦੁਬਾਜ਼ਰਾ ਬਧਾ ਕਰੈ ਸਲਾਮੁ ਨ ਭਾਵੈ ।
 ਢੀਂਗ ਜੁਹਾਰੀ ਢੀਂਗੁਲੀ ਗਲਿ ਬਧੇ ਓਹੁ ਸੀਸੁ ਨਿਵਾਵੈ ।
 ਗਲਿ ਬਧੈ ਜਿਉ ਨਿਕਲੈ ਖੂਹਹੁ ਪਾਣੀ ਉਪਰਿ ਆਵੈ ।
 ਬਧਾ ਚਟੀ ਜੋ ਭਰੈ ਨਾ ਗੁਣ ਨਾ ਉਪਕਾਰੁ ਚੜ੍ਹਾਵੈ ।
 ਨਿਵੈ ਕਮਾਣ ਦੁਬਾਜ਼ਰੀ ਜਿਹ ਫੜਿਦੇ ਇਕ ਸੀਸ ਸਹਾਵੈ ।
 ਨਿਵੈ ਅਹੇੜੀ ਮਿਰਗੁ ਦੇਖਿ ਕਰੈ ਵਿਸਾਹ ਧੋਹੁ ਸਰੁ ਲਾਵੈ ।
 ਅਪਰਾਧੀ ਅਪਰਾਧੁ ਕਮਾਵੈ ॥੧੬॥

Paurī 16 (Dubājare dī nimmratā vī burī hai)

Dūjā bhāu dubājarā badhā karai salāmu na bhāvai.
Dhīng juhārī dhīngulī gali badhe ohu sīsu nivāvai.
Gali badhai jiu nikalai khūhahu pāṇī upari āvai.
Badhā chatī jo bharai na guṇ nā upakāru charhāvai.
Nivai kamāṇ dubājari jih pharide ik sīs sahāvai.
Nivai aherī miragu dekhi karai visāh dhrohu saru lāvai.
Aparādhī aparādhū kamāvai.

Paurī 16 (Even the humility of a double talker is evil)

The double-talker salutes bound by his compulsions, yet his posture is disliked. *Dhīngālī*, a contraption to draw water from a pit or well comprising a wooden pole, bows only when a stone (as a counterweight) is tied to it. On the other hand leather bag when tied only, brings out water from the well. Working under some compulsion is neither a merit nor a benevolence. The two ended bow with an arrow on it, bends when pulled, but immediately on release, the arrow discharged strikes the head of someone. Similarly, the hunter also bows on the sight of a deer and treacherously kills it with his arrow. The criminal, thus, goes on committing crimes.

ਪਉੜੀ 17 (ਦੁਬਾਜ਼ਰਾ ਆਪੇ ਨਹੀਂ ਨਿਉਂਦਾ)

ਨਿਵੈ ਨ ਤੀਰ ਦੁਬਾਜ਼ਰਾ ਗਾਡੀ ਖੰਭ ਮੁਖੀ ਮੁਹਿ ਲਾਏ ।
 ਨਿਵੈ ਨ ਨੇਜਾ ਦੁਮੁਹਾ ਰਣ ਵਿਚਿ ਉਚਾ ਆਪੁ ਗਣਾਏ ।
 ਅਸਟ ਧਾਤੁ ਦਾ ਜਬਰ ਜੰਗੁ ਨਿਵੈ ਨ ਫੁਟੈ ਕੋਟ ਢਹਾਏ ।
 ਨਿਵੈ ਨ ਖੰਡਾ ਸਾਰ ਦਾ ਹੋਇ ਦੁਧਾਰਾ ਖੂਨ ਕਰਾਏ ।
 ਨਿਵੈ ਨ ਸੂਲੀ ਘੋਰਣੀ ਕਰਿ ਅਸਵਾਰ ਫਾਹੇ ਦਿਵਾਏ ।
 ਨਿਵਣਿ ਨ ਸੀਖਾਂ ਸਖਤ ਹੋਇ ਮਾਸੁ ਪਰੋਇ ਕਬਾਬੁ ਭੁਨਾਏ ।
 ਜਿਉਂ ਕਰਿ ਆਰਾ ਰੁਖੁ ਤਛਾਏ॥੧੭॥

Paurī 17 (Dubājarā āpe nahīn niundā)

Nivai na tīr dubājarā gāḍī khambh mukhī muhi lāe.
Nivai na nejā dumuhā raṇ vichi uchā āpu gaṇāe.
Asaṭ dhātu dā jabar jaṅgu nivai na phuṭai koṭ ḍhahāe.
Nivai na khaṇḍā sār dā hoi dudhārā khūn karāe.
Nivai na sūlī gheraṇī kari asavār phāhe divāe.
Nivaṇi na sikhān sakhat hoi māsū paroi kabāb bhunāe.
Jiun kari ārā rukhu tachhāe.

Paurī 17 (Double-talker does not bow of his own)

The double-headed arrow with tip at its head and feathers at the tail does not bend. Double-faced spear also never bows and in the war gets itself arrogantly noticed. Cannon made of eight metals neither bends nor explodes but demolishes the fort. Double-edged sword of steel does not break and kills with both edges. The encircling noose does not bow but ensnares many a horse-rider. Iron rod being hard does not bend but meat pieces stringed on it are roasted. Likewise, the straight saw cuts the trees.

ਪਉੜੀ ੧੮ (ਦੁਬਾਜਰਾ ਦੁਖਦਾਈ)

ਅਕੁ ਧਤੂਰਾ ਝਟੁਲਾ ਨੀਵਾ ਹੋਇ ਨ ਦੁਬਿਧਾ ਖੋਈ।
 ਫੁਲਿ ਫੁਲਿ ਫੁਲੇ ਦੁਬਾਜਰੇ ਬਿਖੁ ਫਲ ਫਲਿ ਫਲਿ ਮੰਦੀ ਸੋਈ।
 ਪੀਐ ਨ ਕੋਈ ਅਕੁ ਦੁਧੁ ਪੀਤੇ ਮਰੀਐ ਦੁਧੁ ਨ ਹੋਈ।
 ਖਖੜੀਆਂ ਵਿਚਿ ਬੁਢੀਆਂ ਫਟਿ ਫਟਿ ਛੁਟਿ ਛੁਟਿ ਉਡਨਿ ਓਈ।
 ਚਿਤਮਿਤਾਲਾ ਅਕ ਤਿਡੁ ਮਿਲੈ ਦੁਬਾਜਰਿਆਂ ਕਿਉ ਢੋਈ।
 ਖਾਇ ਧਤੂਰਾ ਬਰਲੀਐ ਕਖ ਚੁਣਿੰਦਾ ਵਤੈ ਲੋਈ।
 ਕਉੜੀ ਰਤਕ ਜੇਲ ਪਰੋਈ ॥੧੮॥

Paurī 18 (Dubājarā dukhadāī)

*Aku dhatūrā jhatulā nīvā hoi na dubidhā khoī.
 Phuli phuli phule dubājare bikhu phal phali phali mandī soī.
 Pīai na koī aku dudhu pīte marīai dudhu na hoī.
 Khakharīān vichi buḍhīān phaṭi phaṭi chhuṭi chhuṭi uḍani oī.
 Chitamitālā ak tiḍu milai dubājariān kiu ḍhoī.
 Khāi dhatūrā baralīai kakh chuṇindā vatai loī.
 Kaurī rataḥ jel paroī.*

Paurī 18 (Double cross is painfull)

The *akk*, a poisonous plant of sandy region and thorn-apple though with branches lowered, yet do not discard their dubiety. The hybrid plants apparently look blossomed but they have poisonous flowers and fruits which make them ill-reputed. Drinking *akk*-milk, man dies. How could such secretion be called milk? Out of their parts cotton-like pieces burst out and fly about. *Akk*hoppers are also piebald; they too like the double-minded, are nowhere sheltered. Eating thorn-apple man goes mad and people see him gathering straw in the world. *Ratak*, small red and black seeds, also get pierced through for making garlands.

ਪਉੜੀ ੧੯ (ਚੀਲ੍ਹ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ ਦੁਸ਼ਟਤਾ ਦਾ)

ਵਧੈ ਚੀਲ ਉਜਾੜ ਵਿਚਿ ਉਚੈ ਉਪਰਿ ਉਚੀ ਹੋਈ।
 ਗੰਢੀ ਜਲਨਿ ਮੁਸਾਹਰੇ ਪਤ ਅਪਤ ਨ ਛੁਹਦਾ ਕੋਈ।
 ਛਾਂਉ ਨ ਬਹਨਿ ਪੰਧਾਣੂਆਂ ਪਵੈ ਪਛਾਵਾਂ ਟਿਬੀਂ ਟੋਈ।
 ਫਿੰਡ ਜਿਵੈ ਫਲੁ ਫਾਟੀਅਨਿ ਘੁੰਘਰਿਆਲੇ ਰੁਲਨਿ ਪਲੋਈ।
 ਕਾਠੁ ਕੁਕਾਠੁ ਨ ਸਹਿ ਸਕੈ ਪਾਣੀ ਪਵਨੁ ਨ ਧੁਪੁ ਨ ਲੋਈ।
 ਲਗੀ ਮੂਲਿ ਨ ਵਿਝਵੈ ਜਲਦੀ ਹਉਮੈ ਅਗਿ ਖੜੋਈ।
 ਵਡਿਆਈ ਕਰਿ ਦਈ ਵਿਗੋਈ ॥੧੯॥

Paurī 19 (Chīlh dā dṛiṣṭānt duṣṭatā dā)

*Vadhai chīl ujār vichi uchai upari uchī hoī.
 Gaṇdhī jalani musāhare pat apat na chhuhandā koī.
 Chhānu na bahani pandhānūān pavai pachhāvān ṭibīn toī.
 Phīṇḍ jivai phalu phāṭiāni ghunghariāle rulan paloī.
 Kāṭhu kukāṭhu na sahi sakai pāṇī pavānu na dhup na loī.
 Lagī mūli na vijhavai jaladī haumain agi kharoī.
 Vadiāi kari dai vigoī.*

Paurī 19 (Example of the knavery of pine tree)

Pine tree grows in a forest and goes high and higher. Its nodes burn in torches and none touches its scorned leaves. No passerby sits under its shade because its long shadow falls over rough ground. Its fruit also bursts forth in curly pieces like that of a ball made of rags and moves around. Its wood is also not a good one, because it cannot bear water, air, sunshine and heat. If fire breaks out in pine forest it does not extinguish soon and it further goes on burning itself in the fire of ego. Giving it big size, God has made it useless and liable to destruction.

ਪਉੜੀ ੨੦ (ਦੁਸ਼ਟਤਾ ਤੇ ਭਲਿਆਈ ਪੁਰ ਦ੍ਰਿਸ਼ਟਾਂਤ-ਤਿਲ, ਸਣ ਤੇ ਕਪਾਹ)

ਤਿਲੁ ਕਾਲਾ ਫੁਲੁ ਉਜਲਾ ਹਰਿਆ ਬੂਟਾ ਕਿਆ ਨੀਸਾਣੀ।
 ਮੁਢਹੁ ਵਢਿ ਬਣਾਈਐ ਸਿਰ ਤਲਵਾਇਆ ਮਝਿ ਬਿਬਾਣੀ।
 ਕਰਿ ਕਟਿ ਪਾਈ ਝੰਬੀਐ ਤੇਲੁ ਤਿਲੀਹੂੰ ਪੀੜੇ ਘਾਣੀ।
 ਸਣ ਕਪਾਹ ਦੁਇ ਰਾਹ ਕਰਿ ਪਰਉਪਕਾਰ ਵਿਕਾਰ ਵਿਡਾਣੀ।
 ਵੇਲਿ ਕਤਾਇ ਵੁਣਾਈਐ ਪੜਦਾ ਕਜਣ ਕਪੜੁ ਪ੍ਰਾਣੀ।
 ਖਲ ਕਢਾਇ ਵਟਾਇ ਸਣ ਰਸੇ ਬੰਨ੍ਹਨਿ ਮਨਿ ਸਰਮਾਣੀ।
 ਦੁਸਟਾਂ ਦੁਸਟਾਈ ਮਿਹਮਾਣੀ ॥੨੦॥

**Paurī 20 (Duṣatātā te bhaliāi pur
 driṣatānt--til, saṇ te kapāh)**

*Tilu kālā phulu ujalā hariā būṭā kiā nīsāṇī.
 Mudhahu vadhi baṇāīai sir talavāīā majhi bibāṇī.
 Kari kaṭi pāi jhambīai telu tilīhūn pīṛe ghāṇī.
 Saṇ kāpah dui rāh kari paraupakār vikār vidāṇī.
 Veli katāi vūṇāīai paṛadā kajan kaparu prāṇī.
 Khal kaḍhāi vaṭāi saṇ rase bannhani manī saramāṇī.
 Dusatān dusatāi mihamāṇī.*

**Paurī 20 (Examples on knavery and
 goodness-sesame seed, hemp and cotton)**

How wonderful it is that the sesame seed is black its flower white and plant is green. Cutting it from near the root, it is put upsidedown in heap out in the field. First it is thrashed on stone and then the sesame seeds are crushed through an oil press. Hemp and cotton have two ways. One undertakes to perform benevolence and the other feels greatness in adopting evil propensities. From cotton, after ginning and spinning, cloth is prepared which covers nudity of the people. Hemp gets its skin peeled off and then ropes are made of it which feel no shame in binding the people. Knavery of the knaves is just like guests. It has to depart soon.

ਪਉੜੀ ੨੧ (ਦੁਜਾ ਭਾਉ ਕਿੱਕਰ ਤੇ ਧਰੇਕ ਵਾਂਗੂੰ ਹੈ)

ਕਿਕਰ ਕੰਡੇ ਧਰੇਕ ਫਲ ਫਲੀ ਨ ਫਲਿਆ ਨਿਹਫਲ ਦੇਹੀ ।
 ਰੰਗ ਬਿਰੰਗੀ ਦੁਹਾਂ ਫੁਲ ਦਾਖ ਨਾ ਗੁਛਾ ਕਪਟ ਸਨੇਹੀ ।
 ਚਿਤਮਿਤਾਲਾ ਅਰਿੰਡ ਫਲੁ ਬੋਥੀ ਬੋਹਰਿ ਆਸ ਕਿਨੇਹੀ ।
 ਰਤਾ ਫੁਲ ਨ ਤੁਲੁ ਅਢੁ ਨਿਹਫਲ ਸਿਮਲ ਛਾਂਵ ਜਿਵੇਹੀ ।
 ਜਿਉ ਨਲੀਏਰ ਕਠੋਰ ਫਲੁ ਮੁਹੁ ਭੰਨੇ ਦੇ ਗਰੀ ਤਿਵੇਹੀ ।
 ਸੂਤੁ ਕਪੂਤੁ ਸਪੂਤ ਦੂਤ ਕਾਲੇ ਧਉਲੇ ਤੂਤ ਇਵੇਹੀ ।
 ਦੁਜਾ ਭਾਉ ਕੁਦਾਉ ਧਰੇਹੀ ॥੨੧॥

Paurī 21 (Dūjā bhāu kikkar te dharek vāngūn hai)

*Kikar kaṇḍe dharek phal phaliñ na phaliā nihaphal dehi.
 Raṅg birāṅgi duhān phul dākh na guchhā kapat sanehi.
 Chitamitāla arinḍ phalu thothī thohari ās kinehi.
 Ratā phul na mulu adhu nihaphal simal chhānv jivehi.
 Jiu naliēr kaṭhor phalu muhu bhanne de garī tivehi.
 Sūtu kapūtu supūtu dūt kāle dhaule tūt ivehi.
 Dūjā bhāu kudāu dharehi.*

Paurī 21 (Duality is like acacia and china-berry)

Thorns grow on acacia and flowers and fruits on china-berry but they all are useless. Both have colourful fruits but they cannot be mistaken for a bunch of grapes. Fruit of castor is also beautiful and piebald but what can one expect from a vacuous cactus? Its red fruit is worthless just like the useless shade of silk-cotton tree. The hard coconut yields its kernel only after its mouth is smashed. Mulberries are of white and black variety and their tastes are also different. Similarly, the worthy and the unworthy sons are obedient and rebellious respectively, i.e. one provides happiness whereas the other one gives suffering. Duality is always a bad policy of life.

ਪਉੜੀ ੨੨ (ਦੁਬਾਜ਼ਰਾ-ਪਨ ਦਾ ਇਲਾਜ)

ਜਿਉ ਮਣਿ ਕਾਲੇ ਸਪ ਸਿਰਿ ਹਸਿ ਹਸਿ ਰਸਿ ਰਸਿ ਦੇਇ ਨ ਜਾਣੈ ।
 ਜਾਣੁ ਕਬੂਰੀ ਮਿਰਗ ਤਨਿ ਜੀਵਦਆਂ ਕਿਉਂ ਕੋਈ ਆਣੈ ।
 ਆਰਣਿ ਲੋਹਾ ਤਾਈਐ ਘੜੀਐ ਜਿਉ ਵਗਦੇ ਵਾਦਾਣੈ ।
 ਸੂਰਣੁ ਮਾਰਣਿ ਸਾਧੀਐ ਖਾਹਿ ਸਲਾਹਿ ਪੁਰਖ ਪਰਵਾਣੈ ।
 ਪਾਨ ਸੁਪਾਰੀ ਕਥੁ ਮਿਲਿ ਚੂਨੇਰੰਗੁ ਸੁਰੰਗੁ ਸਿਵਾਣੈ ।
 ਅਉਖਧੁ ਹੋਵੈ ਕਾਲਕੂਟੁ ਮਾਰਿ ਜੀਵਾਲਨਿ ਵੈਦ ਸੁਜਾਣੈ ।
 ਮਨੁ ਪਾਰਾ ਗੁਰਮੁਖਿ ਵਸਿ ਆਣੈ ॥੨੨॥੩੩॥ ਤੇਤੀ॥

Paurī 22 (Dubājarā-pan dā ilāj)

Jiu maṇi kāle sap siri hasi hasi rasi rasi dei na jāṇai.
Jāṇu kathūri mirag tani jīvadīāṇ kīuṇ koī āṇai.
Āraṇi lohā tāīai gharīai jiu vagade vādāṇai.
Sūraṇu māraṇi sādhiāi khāhi salāhi purakh paravāṇai.
Pān supārī kathu mili chūne raṅgu suraṅgu siñāṇai.
Aukhadhu hovai kālakūṭu māri jīvālani vaid sujāṇai.
Manu pārā gurmukhi vasi āṇai.

Paurī 22 (Cure for duality)

The snake has jewel in its head but it knows not to yield it willingly i.e. for getting it, it has to be killed.. Likewise how can the musk of a deer be obtained while it is alive. The furnace, only heats the iron, but a desired and fixed shape is given to iron only by hammering it. Tuberous root yam becomes acceptable to the eaters and praised only after it has been refined with spices. Betal leaf, betelnut, catechu and lime, when mixed together are identified by the beautiful colour of the mixture. Poison in the hands of a physician becomes a medicine and animates the dead ones. Unstable mercurial mind can be controlled by *gurmukh* alone.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਪਉੜੀ ੧ (ਸਤਿਗੁਰ ਦੀ ਮਹਿਮਾ, ਸਨਮੁਖ ਤੇ ਬੇਮੁਖ ਦਾ ਨਤੀਜਾ)

ਸਤਿਗੁਰ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰੁ ਨਿਰਾਲਾ ।
 ਜਾਣਹੁ ਧਰਤੀ ਧਰਮ ਕੀ ਸਚੀ ਧਰਮਸਾਲਾ ।
 ਜੇਹਾ ਬੀਜੈ ਸੇ ਲੁਣੈ ਫਲੁ ਕਰਮ ਸਮੂਲਾ ।
 ਜਿਉ ਕਰਿ ਨਿਰਮਲੁ ਆਰਸੀ ਜਗੁ ਵੇਖਣਿ ਵਾਲਾ ।
 ਜੇਹਾ ਮੁਹੁ ਕਰਿ ਭਾਲੀਐ ਤੇਹੋ ਵੇਖਾਲਾ,
 ਸੇਵਕੁ ਦਰਗਹ ਸੁਰਖਰੂ ਵੇਖੁ ਮੁਹੁ ਕਾਲਾ॥੧॥

1 Oaṅkār satigur prasādi

Paurī 1 (Satigur dī mahimā, sanamukh te bemukh)

Satigur purakhu agammu hai niravair nirālā.
 Jāṇahu dharatī dharam kī sachī dharamsālā.
 Jehā bījai so luṇai phalu karam samhālā.
 Jiu kari nirmal ārasī jagu vekhaṇi vālā.
 Jehā muhu kari bhālīai teho vekhālā.
 Sevaku daragah surkharū vemukhu muhu kālā.

*One Oaṅkār, the primal energy, realized through
 the grace of divine preceptor*

**Paurī 1 (Praise of the true Guru, Guru-oriented and
 fate of the renegade)**

The true Guru is inaccessible, without rancour and extraordinary. Consider earth as the true abode of dharma. Here karmas take care of the fruits i.e. one reaps what he sows. He (the Lord) is the mirror in which the world can see its face reflected. One would see the same face he will carry before the mirror. The servants of God remain red faced and triumphant whereas the apostates keep their faces blackened.

ਪਉੜੀ ੨ (ਗੁਰ ਗੋਪੂ ਚੇਲਾ)

ਜੇ ਗੁਰ ਗੋਪੈ ਆਪਣਾ ਕਿਉ ਸਿਝੈ ਚੇਲਾ ।
 ਸੰਗਲੁ ਘਤਿ ਚਲਾਈਐ ਜਮ ਪੰਥਿ ਇਕੇਲਾ ।
 ਲਹੈ ਸਜਾਈਂ ਨਰਕ ਵਿਚਿ ਉਹੁ ਖਰਾ ਦੁਹੇਲਾ ।
 ਲਖ ਚਉਰਾਸੀਹ ਭਉਦਿਆਂ ਫਿਰਿ ਹੋਇ ਨ ਮੇਲਾ ।
 ਜਨਮੁ ਪਦਾਰਥੁ ਹਾਰਿਆ ਜਿਉ ਜੂਏ ਖੇਲਾ ।
 ਹਥ ਮਰੋੜੈ ਸਿਰੁ ਧੁਨੈ ਉਹੁ ਲਹੈ ਨ ਵੇਲਾ॥੨॥

Paurī 2 (Gur gopū chelā)

*Jo gur gopai āpaṇā kiu sijhai chelā.
 Saṅgalu ghati chalāīai jam panthi ikelā.
 Lahai sajāīn narak vichi uhu kharā duhelā.
 Lakh chaurāsīh bhaudīān phiri hoi na melā.
 Janamu padārath hāriā jiu jūe khelā.
 Hath marorai siru dhunai uhu lahai na velā.*

Paurī 2 (The disciple hiding the Guru)

If the disciple does not know (tell) about his guru, how could he get liberated. Bound in chains, he is forced to walk alone on the way of the Yama, death. In dilemma he stands and suffers hell. Though he transmigrates in the eighty four lac species of life yet he does not meet the Lord. Like the playing of gamble, he loses the invaluable stake of life in this game. At the end (of life) he has jitters and lamentations but the time gone never returns.

ਪਉੜੀ ੩ (ਗੁਰ ਗੋਪੂ ਬੇ-ਮੁਖ ਹੈ)

ਆਪਿ ਨ ਵੰਞੈ ਸਾਹੁਰੇ ਸਿਖ ਲੋਕ ਸੁਣਾਵੈ।
 ਕੰਤ ਨ ਪੁਛੈ ਵਾਤੜੀ ਸੁਹਾਗੁ ਗਣਾਵੈ।
 ਚੂਹਾ ਖਡ ਨ ਮਾਵਈ ਲਕਿ ਛਜੁ ਵਲਾਵੈ।
 ਮੰਤੁ ਨ ਹੋਇ ਅਠੂਹਿਆਂ ਹਥੁ ਸਪੀ ਪਾਵੈ।
 ਸਰੁ ਸੰਨੈ ਆਗਾਸ ਨੇ ਫਿਰਿ ਮਥੈ ਆਵੈ।
 ਦੁਹੀ ਸਰਾਈ ਜਰਦ ਰੂ ਬੇਮੁਖ ਪਛੁਤਾਵੈ॥੩॥

Paurī 3 (Gur gopū bemukh hai)

Āpu na vaññai sāhure sikh lok sunāvai.
Kant na pūchhai vātārī suhāgu gaṇāvai.
Chūhā khaḍ na māvaī laki chhaju valāvai.
Mantu na hoi aṭhūhiāñ hathu sapī pāvai.
Saru sannhai āgās no phiri mathai āvai.
Duhī sarāīñ jaradrū bemukh pachhatāvai.

Paurī 3 (Guru prevaricator is apostate)

The Guru prevaricator is similar to a girl who herself goes not to the father-in law's house and gives precepts to others. Her husband never cares for her and she sings paeans of her happy married life. It is such as the rat itself cannot enter the hole but roams tied winnowing tray to its waist. It is such a person as not knowing even the mantra of a centipede lays his hand on a snake. The person who facing towards sky shoots the arrow receives the arrow on his own face. The apostate is yellow faced, frightened in both the worlds and repents.

ਪਉੜੀ ੪ (ਬੇ-ਮੁਖ ਰਸ ਨਹੀਂ ਲੈਂਦਾ)

ਰਤਨ ਮਣੀ ਗਲਿ ਬਾਂਦਰੈ ਕਿਹੁ ਕੀਮ ਨ ਜਾਣੈ।
 ਕੜਛੀ ਸਾਉ ਨ ਸੰਮੁਲੈ ਭੋਜਨ ਰਸੁ ਖਾਣੈ।
 ਡਡੂ ਚਿਕੜਿ ਵਾਸੁ ਹੈ ਕਵਲੈ ਨ ਸਿਵਾਣੈ।
 ਨਾਭਿ ਕਥੂਰੀ ਮਿਰਗ ਦੈ ਫਿਰਦਾ ਹੈਰਾਣੈ।
 ਗੁਜਰੁ ਗੋਰਸੁ ਵੇਚਿ ਕੈ ਖਲਿ ਸੂੜੀ ਆਣੈ।
 ਬੇਮੁਖ ਮੂਲਹੁ ਘੁਥਿਆ ਦੁਖ ਸਹੈ ਜਮਾਣੈ॥੪॥

Paurī 4 (Bemukh ras nahīn laindā)

Ratan maṇī gali bāndarai kihū kīm na jāṇai.
Kaṛachhī sāu na samhalai bhojan rasu khāṇai.
Daḍū chikarī vāsu hai kavalai na siṇāṇai.
Nābhi kathūrī mirag dai phiradā hairāṇai.
Gujaru gorasu vechi kai khali sūrī āṇai.
Bemukh mūlahu ghuthiā dukh sahai jamāṇai.

Paurī 4 (The apostate cannot enjoy)

The monkey knows no worth of the jewellery tied to its neck. Even being in the food, the ladle does not know the taste of the dishes. The frog always lives in mire but still knows not the lotus. Having musk in its navel the deer runs around confused. The cattle breeder puts the milk on sale but fetches home, the oil cakes and husk. The apostate is a person basically gone astray and he undergoes the sufferings given by the Yama.

ਪਉੜੀ ੫ (ਬੇ-ਮੁਖ ਸਭ ਕੁਝ ਹੁੰਦਿਆਂ ਸੁੰਦਿਆਂ ਦੁਖੀ)

ਸਾਵਣਿ ਵਣਿ ਹਰੀਆਵਲੇ ਸੁਕੈ ਜਾਵਾਹਾ ।
 ਸਭ ਕੇ ਸਰਸਾ ਵਰਸਦੈ ਝੂਰੈ ਜੋਲਾਹਾ ।
 ਸਭਨਾ ਰਾਤਿ ਮਿਲਾਵੜਾ ਚਕਵੀ ਦੋਰਾਹਾ ।
 ਸੰਖੁ ਸਮੁੰਦਹੁ ਸਖਣਾ ਰੋਵੈ ਦੇ ਧਾਹਾ ।
 ਰਾਹਹੁ ਉਝੜਿ ਜੋ ਪਵੈ ਮੁਸੈ ਦੇ ਫਾਹਾ ।
 ਤਿਉ ਜਗ ਅੰਦਰਿ ਬੇਮੁਖਾਂ ਨਿਤ ਉਭੇ ਸਾਹਾ॥੫॥

Paurī 5 (Bemukh sabh kujh hundiān vī dukhī)

Sāvaṇi vaṇi hariāvale sukai jāvāhā.
Sabh ko sarasā varasadaī jhūrai jolāhā.
Sabhanā rāti milāvaṛā chakavī dorāhā.
Saṅkhu samundahu sakhaṇā rovai de dhāhā.
Rāhahu ujharī jo pavai musai de phāhā.
Tiun jag andari bemukhān nit ubhe sāhā.

Paurī 5 (The apostate possesses everything but still is unhappy)

In the month of *sāvan*, the whole forest becomes green but *javās*, a prickly plant remains dry. During rains every one feels delighted but the weaver is seen gloomy. In the night all the pairs meet but for *chakavī*, that is the time of separation. The conch remains empty even in the ocean and cries when blown. The man gone astray will definitely be robbed by putting rope around his neck. Similarly, the apostates go on sobbing in this world.

ਪਉੜੀ ੬ (ਬੇ-ਮੁਖ ਗਿੱਦੜ ਦਾਖ ਹੈ, ਆਪਣਾ ਦੇਸ਼ ਦੂਜੇ ਨੂੰ)

ਗਿਦੜ ਦਾਖ ਨ ਅਪੜੈ ਆਖੈ ਬੂਹ ਕਉੜੀ ।
 ਨਚਣੁ ਨਚਿ ਨ ਜਾਣਈ ਆਖੈ ਭੁਇ ਸਉੜੀ ।
 ਬੋਲੈ ਅਗੈ ਗਾਵੀਐ ਭੈਰਉ ਸੇ ਗਉੜੀ ।
 ਹੰਸਾਂ ਨਾਲਿ ਟਟੀਹਰੀ ਕਿਉ ਪਹੁਚੈ ਦਉੜੀ ।
 ਸਾਵਣਿ ਵਣ ਹਰੀਆਵਲੇ ਅਕੁ ਜੰਮੈ ਅਉੜੀ ।
 ਬੇਮੁਖ ਸੁਖੁ ਨ ਦੇਖਈ ਜਿਉ ਛੁਟੜਿ ਛਉੜੀ॥੬॥

Paurī 6 (Bemukh gidar dākh hai āpaṇā doś dūje nūn)

*Gidar dākh na apare ākhai thūh kaurī.
 Nachaṇu nachī na jāṇai ākhai bhui saurī.
 Bole agai gavīai bhairau so gaurī.
 Haṁsān nālī ṭaṭīharī kiu pahuchai daurī.
 Sāvaṇi vaṇ hariāvale aku jammai aurī.
 Bemukh sukhu na dekhai jiu chhutari chhaurī.*

Paurī 6 (The apostate puts blame on others)

The jackal cannot reach the grapes and says disdainfully that grapes are sour. The dancer knows no dance but says that the place is narrow. Before a deaf person singing in measure Bhairav or Gaurī is the same. How a plover can fly equal to a swan. The whole of the forest goes green in rainy season (*sāvan*) but *akk*, the wild plant of sandy region (*calotropis procera*) grows in the period of drought. The apostate cannot have happiness like an abandoned woman.

ਪਉੜੀ ੭ (ਬੇ-ਮੁਖ ਦੀ ਸੰਗਤਿ ਦਾ ਫਲ)

ਭੇਡੈ ਪੁਛਲਿ ਲਗਿਆਂ ਕਿਉ ਪਾਰਿ ਲੰਘੀਐ ।
 ਭੂਤੈ ਕੇਰੀ ਦੋਸਤੀ ਨਿਤ ਸਹਸਾ ਜੀਐ ।
 ਨਦੀ ਕਿਨਾਰੈ ਰੁਖੜਾ ਵੇਸਾਹੁ ਨ ਕੀਐ ।
 ਮਿਰਤਕ ਨਾਲਿ ਵੀਆਹੀਐ ਸੋਹਾਗੁ ਨ ਥੀਐ ।
 ਵਿਸੁ ਹਲਾਹਲ ਬੀਜਿ ਕੈ ਕਿਉ ਅਮਿਉ ਲਹੀਐ ।
 ਬੇਮੁਖ ਸੇਤੀ ਪਿਰਹੜੀ ਜਮ ਡੰਡੁ ਸਹੀਐ॥੭॥

Paurī 7 (Bemukh dī saṅgati dā phal)

Bhedai pūchhali lagiān kiu pār lonḡhīai.
Bhūtai kerī dosatī nit sahasā jīai.
Nadī kinārai rukharā vesāhu na kīai.
Miratak nālī viāhīai sohāgu na thīai.
Visu halāhal bīji kai kiu amiu lahīai.
Bemukh setī piraharī jam ḍaṇḍu sahīai.

Paurī 7 (The result of company of an apostate)

How one could get across the water by catching hold of the tail of a sheep.
 Friendship with a ghost is always a source of suspicious life. The tree on a
 river bank cannot have the faith (that the river will not perish it). How a
 woman married to a dead person could be said to be a *suhāgin*, i.e one
 whose husband is alive. How nectar could be obtained by sowing poison.
 The friendship with an apostate brings the sufferings of the rod of Yama.

ਪਉੜੀ ੮ (ਬੇ-ਮੁਖ ਆਪ ਦੇਸ਼ੀ ਹੈ)

ਕੋਰੜੁ ਮੋਠੁ ਨ ਰਿਝਈ ਕਰਿ ਅਗਨੀ ਜੋਸੁ।
 ਸਹਸ ਫਲਹੁ ਇਕੁ ਵਿਗੜੈ ਤਰਵਰ ਕੀ ਦੇਸੁ।
 ਟਿਬੈ ਨੀਰੁ ਨ ਠਾਹਰੈ ਘਣਿ ਵਰਸਿ ਗਇਓਸੁ।
 ਵਿਣੁ ਸੰਜਮਿ ਰੋਗੀ ਮਰੈ ਚਿਤਿ ਵੈਦ ਨ ਰੋਸੁ।
 ਅਵਿਆਵਰ ਨ ਵਿਆਪਈ ਮਸਤਕਿ ਲਿਖਿਓਸੁ।
 ਬੇਮੁਖ ਪੜੈ ਨ ਇਲਮ ਜਿਉ ਅਵਗੁਣ ਸਭਿ ਓਸੁ॥੮॥

Paurī 8 (Bemukh āp doṣī hai)

Koraṛu moṭhu na rijhai kari agani josu.
Sahas phalahu iku vigarai taravar kī dosu.
Tibai nīru na ṭhāharai ghaṇi varasi gaiosu.
Viṇu sañjami rogī marai chiti vaid na rosu.
Aviāvar na viāpai masataki likhiosu.
Bemukh parhe na ilam jiun avaguṇ sabhi osu.

Paurī 8 (The apostate himself is a culprit)

When *moṭh*, an Indian pulse is cooked over the fire some grains being hard remain uncooked. This is not the fault of the fire. If one fruit out of a thousand go bad, it is not the fault of the tree. It is not the fault of water that it will not rest on a hill. If a sick person die from not observing the regimen prescribed for him, it is not the fault of the doctor. If a barren woman have no offspring, it is her destiny and not the fault of her husband. In the same way if a perverse man accept not the Guru's instruction, it is his own fault and not the Guru's.

ਪਉੜੀ ੯ (ਬੇ-ਮੁਖ ਦੀ ਕਮਾਈ ਦੇਸ਼ੀ ਹੈ)

ਅੰਨ੍ਹੇ ਚੰਦੁ ਨ ਦਿਸਈ ਜਗਿ ਜੋਤਿ ਸਬਾਈ।
 ਬੋਲਾ ਰਾਗੁ ਨ ਸਮਝਈ ਕਿਹੁ ਘਟਿ ਨ ਜਾਈ।
 ਵਾਸੁ ਨ ਆਵੈ ਗੁਣਗੁਣੈ ਪਰਮਲੁ ਮਹਿਕਾਈ।
 ਗੁੰਗੈ ਜੀਵ ਨ ਉਘੜੈ ਸਭਿ ਸਬਦਿ ਸੁਹਾਈ।
 ਸਤਿਗੁਰੁ ਸਾਗਰੁ ਸੇਵਿ ਕੈ ਨਿਧਿ ਸਭਨਾ ਪਾਈ।
 ਬੇਮੁਖ ਹਥਿ ਘਘੂਟਿਆ ਤਿਸੁ ਦੇਸੁ ਕਮਾਈ॥੯॥

Paurī 9 (Bemukh dī kamāī dośī hai)

Annhai chandu na disai jagi joti sabāī.
Bolā rāgu na samajhai kihū ghaṭi nā jāī.
Vāsu na āvai guṇgunai paramalu mahikāī.
Guṅgai jīv na ugharai sabhi sabadi suhāī.
Satiguru sāgaru sevi kai nidhi sabhanān pāī.
Bemukh hathi ghaghūṭiān tisu dosu kamāī.

Paurī 9 (The earning of an apostate is defective)

The blind cannot see the moon though its light scatters all around. The music loses not its melody if a deaf cannot understand it. In spite of plenty of fragrance, the person without power of smell cannot enjoy the same. The word resides in one and all, but the dumb cannot move his tongue (to pronounce it). The true Guru is an ocean and the true servants receive treasures out of it. The apostates get the shells only because their cultivation and labour is defective.

ਪਉੜੀ ੧੦ (ਬੇ-ਮੁਖ ਦੇ ਮਸਤਕ ਦਾ ਰੂਪ)

ਰਤਨ ਉਪੰਨੇ ਸਾਇਰਹੁ ਭੀ ਪਾਣੀ ਖਾਰਾ ।
 ਸੁਝਹੁ ਸੁਝਨਿ ਤਿਨਿ ਲੋਅ ਅਉਲੰਗੁ ਵਿਚਿਕਾਰਾ ।
 ਧਰਤੀ ਉਪਜੈ ਅੰਨੁ ਧਨੁ ਵਿਚਿ ਕਲਰੁ ਭਾਰਾ ।
 ਈਸਰੁ ਤੁਸੈ ਹੋਰਨਾ ਘਰਿ ਖਪਰੁ ਛਾਰਾ ।
 ਜਿਉਂ ਹਣਵੀਤਿ ਕਛੋਟੜਾ ਕਿਆ ਕਰੈ ਵਿਚਾਰਾ ।
 ਬੇਮੁਖ ਮਸਤਕਿ ਲਿਖਿਆ ਕਉਣੁ ਮੇਟਣਹਾਰਾ॥੧੦॥

Paurī 10 (Bemukh de masatak dā rūp)

Ratan upanne sāirahu bhī pāṇī khārā.
Sujhahu sujhani tini loa aulāngu vichikārā.
Dharaṭī upajai annu dhanu vichi kalaru bhārā.
Īsaru tusai horanā ghari khaparu chhārā.
Jiun Hanavanti kachhotṛā kiā karai vichārā.
Bemukh masatak likhiā kauṇu meṭaṇahārā.

Paurī 10 (Nature of the apostate)

Jewels have come out of sea but still its water is brackish. In the light of moon, the three worlds are seen, yet the stigma on moon persists. The earth produces the corn but still alkaline earth is also there. Śiva, getting happy, grants boons to others but in his own home only ashes and begging bowl are found. The powerful Hanumān can do a lot for others but has only a loincloth to wear. Who can efface the words of destiny of the apostate.

ਪਉੜੀ ੧੧ (ਬੇ-ਮੁਖ ਝੂਠਾ ਹੈ)

ਗਾਂਈ ਘਰਿ ਗੋਸਾਂਈਆਂ ਮਾਧਾਣੁ ਘੜਾਏ ।
 ਘੋੜੇ ਸੁਣਿ ਸਉਦਾਗਰਾਂ ਚਾਬਕ ਮੁਲਿ ਆਏ ।
 ਦੇਖਿ ਪਰਾਏ ਭਾਜਵਾੜ ਘਰਿ ਗਾਹੁ ਘਤਾਏ ।
 ਸੁਇਨਾ ਹਟਿ ਸਰਾਫ ਦੇ ਸੁਨਿਆਰ ਸਦਾਏ ।
 ਅੰਦਰਿ ਢੋਈ ਨਾ ਲਹੈ ਬਾਹਰਿ ਬਾਫਾਏ ।
 ਬੇਮੁਖ ਬਦਲ ਚਾਲ ਹੈ ਕੂੜੇ ਆਲਾਏ॥੧੧॥

Paurī 11 (Bemukh jhūṭhā hai)

Gānī ghari gosāīān mādhanu gharāe.
Ghorē suṇi saudāgarān chābak muli āe.
Dekhi parāe bhājavār ghari gāhu ghatāe.
Suinā haṭi sarāph de suniār sadāe.
Andari dhoī nā lahai bāhari bāphāe.
Bemukh badal chāl hai kūṛo ālāe.

Paurī 11 (The apostate is a liar)

The cow herds are there in the house of the master, the foolish person continues getting the churning sticks made for his own home. The horses are with the merchants and the foolish person roams around purchasing the whips. Foolish person creates stampede at his home only by seeing the harvest of others around the threshing floor. The gold is with the gold merchant but the foolish calls for the goldsmith at his own home for preparing the jewellery. He has no place at home, but goes on boasting outside. The apostate is unstable like the speedy cloud and goes on telling lies.

ਪਉੜੀ ੧੨ (ਬੇ-ਮੁਖ ਖਾਲੀ ਹੋ ਗਿਆ)

ਮਖਣੁ ਲਇਆ ਵਿਰੋਲਿ ਕੈ ਛਾਹਿ ਛੁਟਤਿ ਹੋਈ।
 ਪੀੜ ਲਈ ਰਸੁ ਗੰਨਿਅਹੁ ਛਿਲੁ ਛੁਹੈ ਨ ਕੋਈ।
 ਰੰਗੁ ਮਜੀਠਹੁ ਨਿਕਲੈ ਅਢੁ ਲਹੈ ਨ ਸੋਈ।
 ਵਾਸੁ ਲਈ ਫੁਲਵਾੜੀਅਹੁ ਫਿਰਿ ਮਿਲੈ ਨ ਢੋਈ।
 ਕਾਇਆ ਹੰਸੁ ਵਿਛੁੰਨਿਆ ਤਿਸੁ ਕੇ ਨ ਸਬੋਈ।
 ਬੇਮੁਖ ਸੁਕੇ ਰੁਖ ਜਿਉ ਵੇਖੈ ਸਭ ਲੋਈ॥੧੨॥

Paurī 12 (Bemukh khālī ho giā)

Makhṇu laiā viroli kai chhāh chhutari hoī.
Pīṛ lai rasu ganniahū chhilu chhuhai na koī.
Raṅgu majīṭhahū nikalai aḍhū lahai na soī.
Vāsu lai phulvārīāhū phiri milai na ḍhoī.
Kāiā haṁsu vichhunniā tisu ko na sabhoī.
Bemukh suke rukh jiun vekhai sabh loī.

Paurī 12 (The apostate is empty)

When the butter is churned and taken away, the butter milk (*lassi*) is abandoned. When the juice of sugarcane is extracted out, nobody touches the bagasse. When the fast colour of *Rubia munjista* is taken away then nobody cares for it even worth a penny. When the fragrance of flowers is exhausted, no more shelter they get. When the *ātman* separates from the body, no companion of the body remains. It is clear to everyone that the apostate is like drywood (which can only be pushed into fire).

ਪਉੜੀ ੧੩ (ਬੇ-ਮੁਖ ਕਿਕੂੰ ਸਾਧੀਦਾ ਹੈ)

ਜਿਉ ਕਰਿ ਖੁਹੁ ਨਿਕਲੈ ਗਲਿ ਬਧੇ ਪਾਣੀ ।
 ਜਿਉ ਮਣਿ ਕਾਲੇ ਸਪ ਸਿਰਿ ਹਸਿ ਦੇਇ ਨ ਜਾਣੀ ।
 ਜਾਣ ਕਬੂਰੀ ਮਿਰਗ ਤਨਿ ਮਰਿ ਮੁਕੈ ਆਣੀ ।
 ਤੇਲ ਤਿਲਹੁ ਕਿਉ ਨਿਕਲੈ ਵਿਣੁ ਪੀੜੇ ਘਾਣੀ ।
 ਕਿਉ ਮੁਹੁ ਭੰਨੇ ਗਰੀ ਦੇ ਨਲੀਏਰੁ ਨਿਸਾਣੀ ।
 ਬੇਮੁਖ ਲੋਹਾ ਸਾਧੀਐ ਵਗਦੀ ਵਾਦਾਣੀ॥੧੩॥

Paurī 13 (Bemukh kikūṇ sadhīdā hai)

*Jiu kari khūhahu nikalai gali badhe pāṇī.
 Jiu maṇi kāle sap siri hasi dei na jāṇī.
 Jāṇ kathūrī mirag tani mari mukai āṇī.
 Tel tilahu kiu nikalai viṇu pīṛe ghāṇī.
 Jiu muhū bhanne garī de nalīeru nisāṇī.
 Bemukh lohā sadhīai vagadī vādāṇī.*

Paurī 13 (How the apostate could be set right)

The water is drawn out of well only when the pitcher is tied from the neck (with rope). The cobra does not happily give away the jewel in the head (it gives only after getting killed). The deer also gives musk only after its death. The kernel of coconut can be got only when its mouth is broken. The apostate is such an iron that can be given desired shape only with the strokes of hammer.

ਪਉੜੀ ੧੪ (ਬੇ-ਮੁਖ ਦਾ ਸਭ ਕੁਝ ਪੁੱਠਾ ਹੈ)

ਮਹੁਰਾ ਮਿਠਾ ਆਖੀਐ ਰੁਠੀ ਨੇ ਤੁਠੀ।
 ਬੁਝਿਆ ਵਡਾ ਵਖਾਣੀਐ ਸਵਾਰੀ ਕੁਠੀ।
 ਜਲਿਆ ਠੰਢਾ ਗਈ ਨੇ ਆਈ ਤੇ ਉਠੀ।
 ਅਹਮਕੁ ਭੋਲਾ ਆਖੀਐ ਸਭ ਗਲਿ ਅਪੁਠੀ।
 ਉਜੜੁ ਤੁਟੀ ਬੇਮੁਖਾਂ ਤਿਸੁ ਆਖਨਿ ਵੁਠੀ।
 ਚੇਰੈ ਸੰਦੀ ਮਾਉ ਜਿਉ ਲੁਕਿ ਰੋਵੈ ਮੁਠੀ॥੧੪॥

Paurī 14 (Bemukh dā sabh kujh puṭhā hai)

Mahurā miṭhā ākhīai ruṭhī no tuṭhī.
Bujhiā vadā vakhāṇīai savārī kuṭhī.
Jaliā ṭhaṇḍhā gai no āi te uṭhī.
Ahamaku bholā ākhīai sabh gal apuṭhī.
Ujaru traṭī bemukhān tisu ākhani vuṭhī.
Chorai sandī mauri jiun luki rovai muṭhī.

Paurī 14 (The apostate is always inverted)

The foolish would say the poison sweet and the angry person a happy one. To the extinguished lamp he says the enlarged one and a killed goat to him is dressed one. To burnt he would say the cooled one; the 'gone' for him is 'come' and the 'come' one for him is eloped one i.e. if something sets in the eye, the eye is said to be soaring and if a widow settles in someone's house by marrying him, she is said to have eloped. To moron he would say simple, and his all talks will be contrary to normal. To the ruining person, the foolish would say that he is leaving everything of his own sweet will. Such people are like the mother of a thief who weeps hiding in a corner (lest she is detected and possibility of catching hold of her son increases).

ਪਉੜੀ ੧੫ (ਬੇ-ਮੁਖ ਦੀ ਸੰਗਤਿ ਦਾ ਫਲ)

ਵੜੀਐ ਕਜਲ ਕੋਠੜੀ ਮੁਹੁ ਕਾਲਖ ਭਰੀਐ ।
 ਕਲਰਿ ਖੇਤੀ ਬੀਜੀਐ ਕਿਹੁ ਕਾਜੁ ਨ ਸਰੀਐ ।
 ਟੁਟੀ ਪੀਘੈ ਪੀਘੀਐ ਪੈ ਟੇਏ ਮਰੀਐ ।
 ਕੰਨਾਂ ਫੜਿ ਮਨਤਾਰੂਆਂ ਕਿਉ ਦੁਤਰੁ ਤਰੀਐ ।
 ਅਗਿ ਲਾਇ ਮੰਦਰਿ ਸਵੈ ਤਿਸੁ ਨਾਲਿ ਨ ਫਰੀਐ ।
 ਤਿਉ ਠਗ ਸੰਗਤਿ ਬੇਮੁਖਾਂ ਜੀਅ ਜੋਖਹੁ ਡਰੀਐ॥੧੫॥

Paurī 15 (Bemukh dī saṅgati dā phal)

Varīai kajal koṭharī muhu kālakh bhariāi.

Kalari khetī bījīai kihū kāju na sarīai.

Tuṭī pīṅghai pīṅghīai pai ṭoe marīai.

Kannā pharī mantārūān kiu dutaru tarīai.

Agi lāi mandari savai tisu nali na pharīai.

Tiun ṭhag saṅgati bemukhān jā jekhahu ḍarīai.

Paurī 15 (Result of the association of apostates)

If someone enters a room full of soot his face is sure to be blackened. If seed be sown in the alkaline field, that will go useless. If somebody swings in a broken swing, he will fall and kill himself. If a man who does not know how to swim, leans on the shoulders of another equally ignorant, how shall he cross a deep river? Move not with him who sets fire to his own house and then goes to sleep. Such is the society of the deceitful and apostates wherein man is ever in fear of his life.

ਪਉੜੀ ੧੬ (ਬੇ-ਮੁਖ ਘੋਰ ਪਾਪੀ ਹਨ)

ਬਾਮੁਣ ਗਾਂਈ ਵੰਸ ਘਾਤ ਅਪਰਾਧ ਕਰਾਰੇ।
 ਮਦੁ ਪੀ ਜੂਏ ਖੇਲਦੇ ਜੋਹਨਿ ਪਰ ਨਾਰੇ।
 ਮੁਹਨਿ ਪਰਾਈ ਲਖਿਮੀ ਠਗ ਚੋਰ ਚਗਾਰੇ।
 ਵਿਸਾਸ ਧ੍ਰੋਹੀ ਅਕਿਰਤਘਣਿ ਪਾਪੀ ਹਤਿਆਰੇ।
 ਲਖ ਕਰੋੜੀ ਜੋੜੀਅਨਿ ਅਣਗਣਤ ਅਪਾਰੇ।
 ਇਕਤੁ ਲੂਇ ਨ ਪੁਜਨੀ ਬੇਮੁਖ ਗੁਰਦੁਆਰੇ॥੧੬॥

Paurī 16 (Bemukh ghor pāpī han)

Bāhmaṇ gānī vaṇs ghāt aparādh karāre.
madu pī jūe khelade johani par nāre.
Muhani parāī lakhimī ṭhag chor chagāre.
Visās dharohī akiratghaṇi pāpī hatiāre.
Lakh karorī jorīāni aṇagaṇat apāre.
Ikatu lūi na pujanī bemukh gurduāre.

Paurī 16 (The apostate is a big sinner)

(It is said that) The killing of brahmin, cow and the man of one's own family is a deadly sin. The drunkards gamble and look at the wives of others. The thieves and decoits loot other's wealth. These all are treacherous, ungrateful, sinners and killers. If such persons are gathered in infinite number; even they all are not equal to the single hair of the apostate.

ਪਉੜੀ ੧੭ (ਬੇ-ਮੁਖ ਦੀ ਹੱਤਿਆ ਲਹਿੰਦੀ ਨਹੀਂ)

ਗੰਗਾ ਜਮੁਨ ਗੋਦਾਵਰੀ ਕੁਲਖੇਤ ਸਿਧਾਰੇ ।
 ਮਥੁਰਾ ਮਾਇਆ ਅਯੁਧਿਆ ਕਾਸੀ ਕੇਦਾਰੇ ।
 ਗਇਆ ਪਿਰਾਗ ਸਰਸੁਤੀ ਗੋਮਤੀ ਦੁਆਰੇ ।
 ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹੋਮ ਜਗਿ ਸਭ ਦੇਵ ਜੁਹਾਰੇ ।
 ਅਖੀ ਪਰਣੈ ਕੇ ਭਵੈ ਤਿਹੁ ਲੋਅ ਮਝਾਰੇ ।
 ਮੂਲਿ ਨ ਉਤਰੈ ਹਤਿਆ ਬੇਮੁਖ ਗੁਰਦੁਆਰੇ॥੧੭॥

Paurī 17 (Bemukh dī hatiā lahindī nahin)

Gaṅg Jamun Godāvarī Kulakhet sidhāre.

Mathurā Māiā Ayudhiā Kāsī Kedāre.

Gaiā Pirāg Sarasutī Gomatī duāre.

Japu tapu sañjam hom jagi sabh dev juhāre.

Akhī paranai je bhavai tihu loa majhāre.

Mūli na utarai hatiā bemukh guraduāre.

Paurī 17 (The sin of apostasy does not get off)

If one goes to the Ganges, Yamunā, Godāvarī or Kurukshetr; Mathurā, Māyāpurī, Ayodhyā, Kāśī, Kedārnāth are also visited; the door of Gomatī, Sarasvatī, Prayāg, Gayā is too approached; all sorts of recitations, penances, continences, *yajñs*, *homs* are practised and all the gods are eulogised; the eyes putting on earth if even the three worlds are visited, even then, the sin of apostasy never fades out.

ਪਉੜੀ ੧੮ (ਸਤਿਗੁਰੂ ਬਾਝ ਸੁਖ ਨਹੀਂ)

ਕੋਟੀਂ	ਸਾਦੀਂ	ਕੇਤੜੇ	ਜੰਗਲ	ਭੂਪਾਲਾ ।
ਥਲੀਂ	ਵਰੋਲੇ	ਕੇਤੜੇ	ਪਰਬਤ	ਬੇਤਾਲਾ ।
ਨਦੀਆਂ	ਨਾਲੇ	ਕੇਤੜੇ	ਸਰਵਰ	ਅਸਰਾਲਾ ।
ਅੰਬਰਿ	ਤਾਰੇ	ਕੇਤੜੇ	ਬਿਸੀਅਰੁ	ਪਾਤਾਲਾ ।
ਭੰਭਲ	ਭੂਸੇ	ਭੁਲਿਆਂ	ਭਵਜਲ	ਭਰਨਾਲਾ ।

ਇਕਸੁ ਸਤਿਗੁਰ ਬਾਹਰੇ ਸਭਿ ਆਲ ਜੰਜਾਲਾ॥੧੮॥

Paurī 18 (Satigurū bājh sukh nahīn)

Koṭīn sādīn ketarē jaṅgal bhūpālā.

Thalīn varole ketarē parabat betālā.

Nadīān nāle ketarē saravar asarālā.

Ambari tāre ketarē bisīaru pātālā.

Bhambhal bhūse bhuliān bhavajal bharanālā.

Ikasu satigur bāhare sabhi āl jañjālā.

Paurī 18 (No happiness without true Guru)

Many are engrossed in myriad of tastes, and many are the kings of the forests. Many are the places, whirlwinds, mountains and the ghosts. Many are the rivers, streams and the deep tanks. The sky has many a star and in the nether world innumerable are the serpents. Many are wandering confused in the labyrinth of world. Without one true Guru all else are perplexities.

ਪਉੜੀ ੧੯ (ਬੇ-ਮੁਖ ਕੇਂਦਰ ਹੀਨ ਹਨ)

ਬਹੁਤੀ ਘਰੀਂ ਪਰਾਹੁਣਾ ਜਿਉ ਰਹੰਦਾ ਭੁਖਾ ।
 ਸਾਂਝਾ ਬਬੁ ਨਾ ਰੋਈਐ ਚਿਤਿ ਚਿੰਤ ਨਾ ਚੁਖਾ ।
 ਬਹਲੀ ਡੂਮੀ ਢਢਿ ਜਿਉ ਓਹੁ ਕਿਸੈ ਨ ਧੁਖਾ ।
 ਵਣਿ ਵਣਿ ਕਾਉਂ ਨ ਸੋਹਈ ਕਿਉਂ ਮਾਣੈ ਸੁਖਾ ।
 ਜਿਉ ਸਹੁ ਮਿਤੀ ਵੇਸੁਆ ਤਨਿ ਵੇਦਨਿ ਦੁਖਾ ।
 ਵਿਣੁ ਗੁਰ ਪੂਜਨਿ ਹੋਰਨਾ ਬਰਨੇ ਬੇਮੁਖਾ ।

Paurī 19 (Bemukh kendar hīn han)

Bahutīn gharīn parāhunā jiu rahandā bhukhā.
Sāñjhā babu na roīai chiti chint na chukhā.
Bahalī dūmī dhadhi jiu ohu kisai na dhukhā.
Vaṇi vaṇi kāuṇ na sohai kiun māṇai sukhā.
Jiu bahu mitī vesuā tani vedani dukhā.
Viṇu gur pūjani horanā barane bemukhā.

Paurī 19 (The apostate is centreless)

A guest of many houses remains hungry. On the loss of common father of many, scant are the weeping and mental anxieties. When many drummers strike a drum, no one is pleased with the discordant voices. How could a crow wandering from forest to forest be happy and honourable. As a prostitute's body suffers from having many lovers, those who worship others than the Guru are unhappy in their apostasy.

ਪਉੜੀ ੨੦ (ਅਣਹੋਂਦਾ ਅਹੰਕਾਰ ਕਰਨ ਵਾਲੇ ਭੂਤ ਹਨ)

ਵਾਇ ਸੁਣਾਏ ਛਾਣਨੀ ਤਿਸੁ ਉਠ ਉਠਾਲੇ ।
 ਤਾੜੀ ਮਾਰਿ ਡਰਾਇੰਦਾ ਮੈਂਗਲ ਮਤਵਾਲੇ ।
 ਬਾਸਕਿ ਨਾਗੈ ਸਾਮ੍ਹਣਾ ਜਿਉਂ ਦੀਵਾ ਬਾਲੇ ।
 ਸੀਹੁੰ ਸਰਜੈ ਸਹਾ ਜਿਉਂ ਅਖੀਂ ਵੇਖਾਲੇ ।
 ਸਾਇਰ ਲਹਰਿ ਨ ਪੁਜਨੀ ਪਾਣੀ ਪਰਨਾਲੇ ।
 ਅਣਹੋਂਦਾ ਆਪੁ ਗਣਾਇੰਦੇ ਬੇਮੁਖ ਬੇਤਾਲੇ॥੨੦॥

Paurī 20 (Aṇahondā ahaṅkār karan vāle bhūt han)

Vāi sunāe chhāṇanī tisu uṭh uṭhāle.
Tārī māri ḍarāindā maiṅgal matavāle.
Bāsaki nāgai sāhmaṇā jiun dīvā bāle.
Sihun sarajai sahā jiun akhīn vekhāle.
Sāir lahari na pujanī pāṇī paranāle.
Aṇahondā āpu gaṇāinde bemukh betāle.

Paurī 20 (The egotist is a ghost)

With the sound of the seive it is vain to cause the camel to get up. Frightening the elephant with the clappings of the hands is as futile as burning of the lamp before a Vāsukī cobra (in the hope that it will run away). If rabbit looking into the eyes wishes to frighten the lion (it is nothing but a deathwish). Small water conduit pipes can not be equal to the ocean. Like ghost, the apostate being nothing goes on expressing his ego.

ਪਉੜੀ ੨੧ (ਬੇ-ਮੁਖਾਂ ਨਾਲ ਅੜਨਾ ਨਿਸਫਲ ਹੈ)

ਨਾਰਿ ਭਤਾਰਹੁ ਬਾਹਰੀ ਸੁਖਿ ਸੇਜ ਨ ਚੜੀਐ ।
 ਪੁਤੁ ਨ ਮੰਨੈ ਮਾਪਿਆਂ ਕਮਜਾਤੀ ਵੜੀਐ ।
 ਵਣਜਾਰਾ ਸਾਹਹੁ ਫਿਰੈ ਵੇਸਾਹੁ ਨ ਜੜੀਐ ।
 ਸਾਹਿਬੁ ਸਉਹੈ ਆਪਣੇ ਹਥਿਆਰੁ ਨ ਫੜੀਐ ।
 ਕੂੜੁ ਨ ਪਹੁੰਚੈ ਸਚ ਨੋ ਸਉ ਘਾੜਤ ਘੜੀਐ ।
 ਮੰਦ੍ਰਾਂ ਕੰਨਿ ਜਿਨਾੜੀਆਂ ਤਿਨ ਨਾਲਿ ਨ ਅੜੀਐ॥੨੧॥੩੪॥

Paurī 21 (Bemukhān nāl aṛanā nisaphal hai)

Nāri bhatārahu bāharī sukhi sej na chaṛīai.
Putu na mannai māpiān kamajātīn vaṛīai.
Vaṇajārā sāhahū phirai vesāhu na jaṛīai.
Sāhib sauhai āpanai hathiāru na phaṛīai.
Kūru na pahuñchai sach no sau ghāṛat ghaṛīai.
Mundrān kanni jināṛīān tin nālī na aṛīai.

Paurī 21 (It is useless to quarrel with the apostates)

Without husband a woman cannot enjoy pleasures of bed. If the son disobeys the parents, he is considered a bastard. If a merchant does not keep his word given to his banker, he loses his faith. Take not arms against your master. The falsehood can never reach the truth even if hundred excuses are made. One should not behave stubbornly before the people wearing earrings (because they are most obdurate ones).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਨਿੰਦਕ)

ਕੁਤਾ ਰਾਜਿ ਬਹਾਲੀਐ ਫਿਰਿ ਚਕੀ ਚਟੈ ।
 ਸਪੈ ਦੁਧੁ ਪੀਆਲੀਐ ਵਿਹੁ ਮੁਖਹੁ ਸਟੈ ।
 ਪਥਰੁ ਪਾਣੀ ਰਖੀਐ ਮਨਿ ਹਠੁ ਨ ਘਟੈ ।
 ਚੋਆ ਚੰਦਨੁ ਪਰਿਹਰੈ ਖਰੁ ਖੇਹੁ ਪਲਟੈ ।
 ਤਿਉ ਨਿੰਦਕੁ ਪਰ ਨਿੰਦਹੁ ਹਥਿ ਮੂਲਿ ਨ ਹਟੈ ।
 ਆਪਣੁ ਹਥੀ ਆਪਣੀ ਜੜ ਆਪਿ ਉਪਟੈ ॥ ੧ ॥

1 Oaṅkār satigur prasādi

Paurī 1 (Nindak)

Kutā rāji bahālīai phiri chakī chatai.
Sapai dudhu pīālīai vihu mukhahu satai.
Patharu pāṇī rakhīai mani haṭhu na ghatai.
Choā chandanu pariharai kharu kheh palatai.
Tiu nindak parnindahūn haṭhi mūli na hatai.
Āpaṇ hathī āpaṇī jar āpi upatai.

*One Oaṅkār, the primal energy, realized through
 the grace of divine preceptor*

Paurī 1 (The backbiter)

If a dog is seated on the throne even then it will (like to) lick the flour mill. If a snake is fed on milk even then it will pour out poison from its mouth. If a stone is kept in water even then its hardness does not soften. Repudiating the perfume and sandalwood-fragrance, the donkey rolls its body in the dust. Similarly the backbiter never gives up (his habit of) backbiting and uproots himself to destroy his very existence.

ਪਉੜੀ ੨ (ਨਿੰਦਕ)

ਕਾਉਂ ਕਪੂਰ ਨ ਚਖਈ ਦੁਰਗੰਧਿ ਸੁਖਾਵੈ ।
 ਹਾਥੀ ਨੀਰਿ ਨੁਵਾਲੀਐ ਸਿਰਿ ਛਾਰੁ ਉਡਾਵੈ ।
 ਤੁੰਮੇ ਅੰਮ੍ਰਿਤ ਸਿੰਜੀਐ ਕਉੜਤੁ ਨ ਜਾਵੈ ।
 ਸਿਮਲੁ ਰੁਖੁ ਸਰੇਵੀਐ ਫਲੁ ਹਥਿ ਨ ਆਵੈ ।
 ਨਿੰਦਕੁ ਨਾਮ ਵਿਹੂਣਿਆ ਸਤਿਸੰਗ ਨ ਭਾਵੈ ।
 ਅੰਨ੍ਹਾ ਆਗੂ ਜੇ ਥੀਐ ਸਭੁ ਸਾਥੁ ਮੁਹਾਵੈ ॥ ੨ ॥

Paurī 2 (Nindak)

Kāuṁ kapūr na chakhaī durgandhi sukhāvai.
Hāthī nīri nahvālīai siri chhāru uḍāvai.
Tumme amrit siñjīai kauratu na jāvai.
Simalu rukhu sarevīai phalu hathi na āvai.
Nindaku nām vihūṇiā satsaṅg na bhāvai.
Annhā āgū je thīai sabhu sāthu muhāvai.

Paurī 2 (The backbiter)

Crow never picks up camphor; it likes to have garbage around. The elephant even bathed in water puts dust on its head. The colocynth (*tummā*) even if irrigated with nectar does not part with its bitterness. Even if the silk-cotton tree is well served (with water and manure etc.), no fruit is gained from it. The backbiters being devoid of the *nām* of the Lord, do not like the holy congregation. If the leader is blind, the whole company is bound to be robbed of (their valuables).

ਪਉੜੀ ੩ (ਨਿੰਦਕ)

ਲਸਣੁ ਲੁਕਾਇਆ ਨਾ ਲੁਕੈ ਬਹਿ ਖਾਜੈ ਕੂਣੈ ।
 ਕਾਲਾ ਕੰਬਲੁ ਉਜਲਾ ਕਿਉ ਹੋਇ ਸਬੂਣੈ ।
 ਡੇਮੁ ਖਖਰ ਜੋ ਛੁਹੈ ਦਿਸੈ ਮੁਹਿ ਸੂਣੈ ।
 ਕਿਤੈ ਕੰਮਿ ਨ ਆਵਈ ਲਾਵਣੁ ਬਿਨੁ ਲੂਣੈ ।
 ਨਿੰਦਕਿ ਨਾਮ ਵਿਸਾਰਿਆ ਗੁਰ ਗਿਆਨ ਵਿਹੂਣੈ ।
 ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਨਾ ਲਹੈ ਦੁਖੀਆ ਸਿਰੁ ਝੂਣੈ ॥ ੩ ॥

Paurī 3 (Nindak)

Lasāṇu lukāiā nā lukai bahi khājai kūṇai.
Kālā kambalu ujalā kiun hoi sabūṇai.
Ḍemu khakkar jo chhuhai disai muhi sūṇai.
Kitai kammi na āvai lāvaṇu binu lūṇai.
Nindaki nām visāriā gurgiānu vihūṇai.
Halati palati sukhu nā lahai dukhīā siru jhūṇai.

Paurī 3 (The backbiter)

The smell of garlic cannot be concealed even if it is eaten in a remote corner. No soap how so much applied, can turn the black blanket into white. Whosoever will touch the hive of poisonous wasps will find his face swollen. The cooked vegetable devoid of salt is absolutely useless. Without the knowledge of the true Guru, the backbiter has neglected the name of the Lord. He gets happiness neither here nor there and always laments and repents.

ਪਉੜੀ ੪ (ਗੁਰ-ਨਿੰਦਾ)

ਡਾਇਣੁ ਮਾਣਸ ਖਾਵਣੀ ਪੁਤੁ ਬੁਰਾ ਨ ਮੰਗੈ।
 ਵਡਾ ਵਿਕਰਮੀ ਆਖੀਐ ਧੀ ਭੈਣਹੁ ਸੰਗੈ।
 ਰਾਜੇ ਪ੍ਰੇਹੁ ਕਮਾਵਦੇ ਰੈਬਾਰ ਸੁਰੰਗੈ।
 ਬਜਰ ਪਾਪ ਨ ਉਤਰਨਿ ਜਾਇ ਕੀਚਨਿ ਗੰਗੈ।
 ਥਰਹਰ ਕੰਬੈ ਨਰਕੁ ਜਮੁ ਸੁਣਿ ਨਿੰਦਕ ਨੰਗੈ।
 ਨਿੰਦਾ ਭਲੀ ਨ ਕਿਸੈ ਦੀ ਗੁਰ ਨਿੰਦ ਕੁਢੰਗੈ ॥ ੪ ॥

Paurī 4 (Gur nindā)

Dāiṇu māṇas khāvaṇī putu burā na maṅgai.
vaḍā vikaramī ākhīai dhī bhaināhu saṅgai.
Rāje dhohu kamāvande raibār suraṅgai.
Bajar pāp na utarani jāi kīchani gaṅgai.
Tharahar kambai naraku jamu suṇi nindak naṅgai.
Nindā bhalī na kisai dī gurnind kuḍhaṅgai.

Paurī 4 (Vilification of the Guru)

The witch is man eater but she also does not contemplate wrong for her son. Even known as the most vicious man, he also feels ashamed before his daughter and sister. The kings, treacherous for each other, put no harm to the amabassadors (and they live comfortably). The sins committed at Ganges (the religious places) are as hard as the thunderbolt and never fade out. Listening to the naked meanness of the slanderer, Yama of the hell also trembles. Backbiting of any one is bad but the vilification of the Guru is the worst (way of life).

ਪਉੜੀ ੫ (ਗੁਰ-ਨਿੰਦਾ ਦੇ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਨਿੰਦਾ ਕਰਿ ਹਰਣਾਖਸੈ ਵੇਖਹੁ ਫਲੁ ਵਟੈ।
 ਲੰਕਾ ਲੁਟਾਈ ਰਾਵਣੇ ਮਸਤਕਿ ਦਸ ਕਟੈ।
 ਕੰਸੁ ਗਇਆ ਸਣ ਲਸਕਰੈ ਸਭ ਦੈਤ ਸੰਘਟੈ।
 ਵੰਸੁ ਗਵਾਇਆ ਕੈਰਵਾਂ ਖੂਹਣਿ ਲਖ ਫਟੈ।
 ਦੰਤ ਬਕਤ੍ਰੁ ਸਿਸਪਾਲ ਦੇ ਦੰਦ ਹੋਏ ਖਟੈ।
 ਨਿੰਦਾ ਕੋਇ ਨ ਸਿਝਿਓ ਇਉ ਵੇਦ ਉਘਟੈ।
 ਦੁਰਥਾਸੇ ਨੇ ਸਰਾਪ ਦੇ ਯਾਦਵ ਸਭਿ ਤਟੈ ॥ ੫ ॥

Paurī 5 (Gur nindā de dṛiṣṭānt)

Nindā kari haraṇākhasai vekhahu phalu vaṭe.
Laṅk luṭāī Rāvaṇai masataki das kaṭe.
Kaṅs gaiā saṇ lasakarai sabh dait saṅghaṭe.
Vaṅsu gavāiā kairavā khūhaṇi lakh phaṭe.
Dant bakatr Sisapāl de dand hoe khaṭe.
Nindā koi na sijhio iu ved ughaṭe.
Durabāse ne sarāp de yādav sabh taṭe.

Paurī 5 (Examples of Guru's vilification)

Hirnyakśyapu talked adversely about God and the result gained is clear that he eventually got killed. Rāvaṇ also for the same reason got Laṅkā looted and his ten heads slayed. Kaṅs was killed along with his full army and his all the demons perished. The Kauravas lost their dynasty and got their myriads of army destroyed. For the same reason, Dantavaktr and Śiśupāl got crushing defeat. The Vedas also delineate that no success is possible through back-biting. (Due to this vilification) Durvāsā cursed Yādavs and vanquished them all.

ਪਉੜੀ ੬ (ਗੁਰੂ ਨੂੰ ਦੇਸ਼ ਦੇਣ ਵਾਲਾ ਦੁਖੀ ਰਹਿੰਦਾ ਹੈ)

ਸਭਨਾਂ ਦੇ ਸਿਰ ਗੁੰਦੀਅਨਿ ਗੰਜੀ ਗੁਰੜਾਵੈ ।
 ਕੰਨਿ ਤਨਉੜੇ ਕਾਮਣੀ ਬੂੜੀ ਬਰਿੜਾਵੈ ।
 ਨਥਾਂ ਨਕਿ ਨਵੇਲੀਆਂ ਨਕਟੀ ਨ ਸੁਖਾਵੈ ।
 ਕਜਲ ਅਖੀਂ ਹਰਣਾਖੀਆਂ ਕਾਣੀ ਕੁਰਲਾਵੈ ।
 ਸਭਨਾਂ ਚਾਲ ਸੁਹਾਵਣੀ ਲੰਗੜੀ ਲੰਗੜਾਵੈ ।
 ਗਣਤ ਗਣੈ ਗੁਰਦੇਵ ਦੀ ਤਿਸੁ ਦੁਖਿ ਵਿਹਾਵੈ ॥ ੬ ॥

Paurī 6 (Gurū nūn doś deṇ vālā dukhī rahindā hai)

Sabhanā de sir gundīāni gañjī gurṛāvai.
Kanni tanaure kāmaṇī būṛī barirāvai.
Nathān naki naveliān nakaṭī na sukhāvai.
Kajal akhī haraṇākhīā kāṇī kuralāvai.
Sabhanā chāl suhāvaṇī laṅgarī laṅgarāvai.
Gaṇat gaṇai gurdev dī tisu dukhi vihāvai.

Paurī 6 (Guru's fault finder always suffers)

The hairs of all are dressed but the bald lady mumbles. The beautiful woman wears the earnings but the earless one grumbles. The newly wed girls wear nose rings but the noseless feels uncomfortable (for not being able to wear nose ring). The deer-eyed ladies put in the collyrium but the one-eyed wails and cries. All have a pleasing gait but the lame limps. Those who slander the Guru, spend their life in sorrows.

ਪਉੜੀ ੭ (ਗੁਰ ਨਿੰਦਕ ਦਾ ਜਨਮ ਅਕਾਰਥ ਹੈ)

ਅਪਤੁ ਕਰੀਰੁ ਨ ਮਉਲੀਐ ਦੇ ਦੇਸੁ ਬਸੰਤੈ ।
 ਸੰਢਿ ਸਪੁਤੀ ਨ ਥੀਐ ਕਣਤਾਵੈ ਕੰਤੈ ।
 ਕਲਰਿ ਖੇਤੁ ਨ ਜੰਮਈ ਘਣਹਰੁ ਵਰਸੰਤੈ ।
 ਪੰਗਾ ਪਿਛੈ ਚੰਗਿਆਂ ਅਵਗੁਣ ਗੁਣਵੰਤੈ ।
 ਸਾਇਰੁ ਵਿਚਿ ਘੰਘੂਟਿਆਂ ਬਹੁ ਰਤਨ ਅਨੰਤੈ ।
 ਜਨਮ ਗਵਾਇ ਅਕਾਰਥਾ ਗੁਰੁ ਗਣਤ ਗਣੰਤੈ ॥ ੭ ॥

Paurī 7 (Gur nindak dā janam akārath hai)

Apatu karīru na maulīai de dosu basantai.
Saṇḍhi saputī na thīai kaṇatāvai kantai.
Kalari khetu na jamaī ghaṇaharu varasantai.
Paṅgā pichhai chaṅgiāṇ avaguṇ guṇavantai.
Sāiru vichi ghaṅghūṭiāṇ bahu ratan anantai.
Janam gavāi akārathā guru gaṇat gaṇantai.

Paurī 7 (The life of Guru-slanderer is meaningless)

The leafless wild caper (*Karīr*) does not grow green but it blames the spring season. The barren women does not bear the child but she blames her husband. The rains of the clouds cannot make alkaline field grow and produce. The meritorious people get evils and embarrassments in the company of vicious people. In the ocean, one gets many a pearl even from the shells, i.e. the association with the good produces good results. Slandering the Guru, the whole life elapses in vain.

ਪਉੜੀ ੮ (ਅਕਿਰਤਘਣ)

ਨਾ ਤਿਸੁ ਭਾਰੇ ਪਰਬਤਾਂ ਅਸਮਾਨ ਖਹੰਦੇ।
 ਨਾ ਤਿਸੁ ਭਾਰੇ ਕੋਟ ਗੜ੍ਹ ਘਰ ਬਾਰ ਦਿਸੰਦੇ।
 ਨਾ ਤਿਸੁ ਭਾਰੇ ਸਾਇਰਾਂ ਨਦ ਵਾਹ ਵਹੰਦੇ।
 ਨਾ ਤਿਸੁ ਭਾਰੇ ਤਰੁਵਰਾਂ ਫਲ ਸੁਫਲ ਫਲੰਦੇ।
 ਨਾ ਤਿਸੁ ਭਾਰੇ ਜੀਅ ਜੰਤ ਅਣਗਣਤ ਫਿਰੰਦੇ।
 ਭਾਰੇ ਭੁਈ ਅਕਿਰਤਘਣ ਮੰਦੀ ਹੂ ਮੰਦੇ।

Paurī 8 (Akirataghan)

Nā tisu bhāre parabatān asamān khahande.
Nā tisu bhāre koṭ garh gharabār disande.
Nā tisu bhāre sāirān nad vāh vahande.
Nā tisu bhāre taruvarān phal suphal phalande.
Nā tisu bhāre jājant anaganat phirande.
Bhāre bhuī akirataghan mandī hū mande.

Paurī 8 (The ungrateful)

The sky-touching mountains also are not of much weight (than the ungrateful person). The visible forts are also not as weighty as he (the ungrateful person) is; those oceans in which will the rivers merge are also not as heavy as he is; the fruit laden trees are also not as heavy as he is and nor those innumerable creatures are as heavy as he is. In fact the ungrateful person is burden on earth and he is evil of evils.

ਪਉੜੀ ੯ (ਅਕਿਰਤਘਣ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਮਦ ਵਿਚਿ ਰਿਧਾ ਪਾਇ ਕੈ ਕੁਤੇ ਦਾ ਮਾਸੁ ।
ਧਰਿਆ ਮਾਣਸ ਖੋਪਰੀ ਤਿਸੁ ਮੰਦੀ ਵਾਸੁ ।
ਰਤੂ ਭਰਿਆ ਕਪੜਾ ਕਰਿ ਕਜਣੁ ਤਾਸੁ ।
ਢਕਿ ਲੈ ਚਲੀ ਚੂਹੜੀ ਕਰਿ ਭੋਗ ਬਿਲਾਸੁ ।
ਆਖਿ ਸੁਣਾਏ ਪੁਛਿਆ ਲਾਹੇ ਵਿਸਵਾਸੁ ।
ਨਦਰੀ ਪਵੈ ਅਕਿਰਤਘਣੁ ਮਤੁ ਹੋਇ ਵਿਣਾਸੁ ॥ ੯ ॥

Paurī 9 (Akirataghan da driṣṭānt)

*Mad vichi ridhā pāikāi kute dā māsu.
dhariā māṇas khoparī tisu mandī vāsu.
Ratū bhariā kapaṛā kari kajaṇu tāsu.
Ḍhaki lai chalī chūhaṛī kari bhog bilāsu.
Ākhi suṇāe puchhiā lāhe visavāsu.
Nadarī pavai akirataghanu matu hoi viṇāsu.*

Paurī 9 (Example of an ungrateful)

The meat of dog cooked in the wine was, along with its foul smell, kept in the human skull. It was covered with the blood stained cloth. Covering thus, the scavenger woman (*chūhaṛī*) after appeasing her lust was carrying that bowl. On being asked about (the abominable covered material) she cleared the doubt by saying that she had covered the meat to hide it from the sight of an ungrateful person to avoid its pollution.

ਪਉੜੀ ੧੦ (ਲੂਣ ਹਰਾਮੀ)

ਚੋਰੁ ਗਇਆ ਘਰਿ ਸਾਹੁ ਦੇ ਘਰ ਅੰਦਰਿ ਵੜਿਆ।
 ਕੁਛਾ ਕੂਣੈ ਭਾਲਦਾ ਚਉਬਾਰੇ ਚੜ੍ਹਿਆ।
 ਸੁਇਨਾ ਰੁਪਾ ਪੰਡ ਬੰਨ੍ਹਿ ਅਗਲਾਈ ਅੜਿਆ।
 ਲੋਭ ਲਹਰਿ ਹਲਕਾਇਆ ਲੂਣ ਹਾਂਡਾ ਫੜਿਆ।
 ਚੁਖਕੁ ਲੈ ਕੇ ਚਖਿਆ ਤਿਸੁ ਕਖੁ ਨ ਖੜਿਆ।
 ਲੂਣ ਹਰਾਮੀ ਗੁਨਹਗਾਰੁ ਧੜੁ ਧੰਮੜ ਧੜਿਆ ॥ ੧੦ ॥

Paurī 10 (Lūṇ harāmī)

Choru gaiā ghari sāh dai ghar andari varīā.
Kuchhā kūṇai bhāladā chaubāre charhiā.
Suinā rupā paṇḍ bannhi agalāī aṛiā.
Lobh lahari halakāiā lūṇ hāṇḍā phariā.
Chukhku laike chakhiā tisu kakhu na khariā.
Lūṇ harāmī gunahagāru dharu dhammar dharīā.

Paurī 10 (The ungrateful)

A thief entered the house of a rich person. Carefully watching the four corners he came to the upper room. He gathered the money and gold and tied them in a bundle; but still his greed delayed him. Getting impatient in greed he caught hold of a salt-pot. A bit of it he took out and tasted; he left every thing there and came out. That thief also knew, that an ungrateful person is beaten like a drum (in the Lord's court).

ਪਉੜੀ ੧੧ (ਲੂਣ ਖਾਣਿਆਂ ਦੀ ਗਿਣਤੀ)

ਖਾਧੇ ਲੂਣ ਗੁਲਾਮ ਹੋਇ ਪੀਹਿ ਪਾਣੀ ਢੇਵੈ।
 ਲੂਣ ਖਾਇ ਕਰਿ ਚਾਕਰੀ ਰਣਿ ਟੁਕ ਟੁਕ ਹੋਵੈ।
 ਲੂਣ ਖਾਇ ਧੀ ਪੁਤੁ ਹੋਇ ਸਭ ਲਜਾ ਧੋਵੈ।
 ਲੂਣ ਵਣੇਟਾ ਖਾਇ ਕੈ ਹਥ ਜੋੜਿ ਖੜੋਵੈ।
 ਵਾਟ ਵਟਾਉ ਲੂਣ ਖਾਇ ਗੁਣ ਕੰਠਿ ਪਰੋਵੈ।
 ਲੂਣ ਹਰਾਮੀ ਗੁਨਹਗਾਰ ਮਰਿ ਜਨਮੁ ਵਿਗੋਵੈ ॥ ੧੧ ॥

Paurī 11 (Lūṇ khāṇiā dī gīṇatī)

Khādhe lūṇ gulām hoi pīhi pāṇī dhovai.
Lūṇ khāi kari chākarī raṇi tuk tuk hovai.
Lūṇ khāi dhī putu hoi sabh lajā dhovai.
Lūṇ vaṇotā khāikai hath joṛi kharovai.
Vāṭ vaṭāū lūṇu khāi guṇu kaṇṭhi parovai.
Lūṇ harāmī gunahagār mari janamu vigovai.

Paurī 11 (The number of the faithful ones)

Having eaten the salt (of a person), man becoming servant fetches water and grinds the corn. Such a faithful, in the battlefield gets killed piece to piece for the master. The faithful sons and daughters wash all the shames of the family. The salt eater servant always stands with folded hands. The passerby eulogizes the person whose salt he has eaten. But the ungrateful person commits sins and he loses his life in vain and dies.

ਪਉੜੀ ੧੨ (ਧਰਮਸਾਲ ਦੀ ਝਾਕ)

ਜਿਉ ਮਿਰਯਾਦਾ ਹਿੰਦੂਆ ਗਉ ਮਾਸੁ ਅਖਾਜੁ ।
 ਮੁਸਲਮਾਣਾਂ ਸੁਅਰਹੁ ਸਉਗੰਦ ਵਿਆਜੁ ।
 ਸਹੁਰਾ ਘਰਿ ਜਾਵਾਈਐ ਪਾਣੀ ਮਦਰਾਜੁ ।
 ਸਹਾ ਨ ਖਾਈ ਚੂਹੜਾ ਮਾਇਆ ਮੁਹਤਾਜੁ ।
 ਜਿਉ ਮਿਠੈ ਮਖੀ ਮਰੈ ਤਿਸੁ ਹੋਇ ਅਕਾਜੁ ।
 ਤਿਉ ਧਰਮਸਾਲ ਦੀ ਝਾਕ ਹੈ ਵਿਹੁ ਖੰਡੂਪਾਜੁ ॥ ੧੨ ॥

Paurī 12 (Dharamsāl dī jhāk)

Jiu mirayādā Hindūā gaū māsu akhāju.
Musalamāṇā sūarahu saugand viāju.
Sahurā ghari jāvāīai pāṇī madarāju.
Sahā na khāī chūharā māīā muhatāju.
Jiu miṭhai makhī marai tisū hoi akāju.
Tiū dharamasāl dī jhāk hai vihu khaṇḍūpāju.

Paurī 12 (Expectation from a religious place)

As the cow meat is forbidden in Hindu code of conduct; the Musalmāns pledge against the pork and the interest on money; for father-in-law, even the water of the house of son-in-law is prohibited like the wine; the scavenger eats not rabbit, though he be hard of money; as the dead fly makes the taste of sweet bad and the sweet getting poisonous becomes useless, similarly to set one's eye upon the earning of the religious place is like eating of sugar coated poison.

ਪਉੜੀ ੧੩ (ਝਾਕ-ਪੂਜਾ ਦਾ ਧਾਨ)

ਖਰਾ ਦੁਹੇਲਾ ਜਗ ਵਿਚਿ ਜਿਸ ਅੰਦਰਿ ਝਾਕੁ ।
 ਸੋਇਨੇ ਨੇ ਹਥੁ ਪਾਇਦਾ ਹੁਇ ਵੰਞੈ ਖਾਕੁ ।
 ਇਠ ਮਿਤ ਪੁਤ ਭਾਇਰਾ ਵਿਹਰਨਿ ਸਭ ਸਾਕੁ ।
 ਸੋਗੁ ਵਿਜੋਗੁ ਸਰਾਪੁ ਹੈ ਦੁਰਮਤਿ ਨਾਪਾਕੁ ।
 ਵਤੈ ਮੁਤੜਿ ਰੰਨ ਜਿਉ ਦਰਿ ਮਿਲੈ ਤਲਾਕੁ ।
 ਦੁਖੁ ਭੁਖੁ ਦਾਲਿਦ ਘਣਾ ਦੇਜਕ ਅਉਤਾਕੁ ॥ ੧੩ ॥

Paurī 13 (Jhāk-pūjā dā dhān)

Kharā duhelā jag vichi jis andari jhāku.
Soine no hathu pāidā hui vaññai khāku.
Iṭh mit put bhāirā viharan sabh sāk.
Sogu vijogu sarāpu hai duramati nāpāku.
Vatai mutarī ranni jiu dari milai talāku.
Dukhu bhukhu dālid ghaṇā dojak autāku.

Paurī 13 (Desire from the earning of the religious place)

He is ever sorrowful who has craving in his mind. He touches the gold and that turns into the lump of soil. Dear friends, sons, brothers, and all other relatives become unhappy with him. Such evil-minded person ever suffers the curse of meeting and separation i.e. he undergoes the sufferings of transmigration. He wanders like an abandoned woman and stands divorced from the door (of the Lod). He gets distress, hunger, profuse poverty and reaches hell after the (bodily) death.

ਪਉੜੀ ੧੪ (ਪੂਜਾ ਦਾ ਧਾਨ)

ਵਿਗੜੈ ਚਾਟਾ ਦੁਧ ਦਾ ਕਾਂਜੀ ਦੀ ਚੁਖੈ।
 ਸਹਸ ਮਣਾ ਰੁਈ ਜਲੈ ਚਿਣਗਾਰੀ ਧੁਖੈ।
 ਬੂਰੁ ਵਿਣਾਹੇ ਪਾਣੀਐ ਖਉ ਲਾਖਹੁ ਰੁਖੈ।
 ਜਿਉ ਉਦਮਾਦੀ ਅਤੀਸਾਰੁ ਖਈ ਰੋਗੁ ਮਨੁਖੈ।
 ਜਿਉ ਜਾਲਿ ਪੰਖੇਰੁ ਫਾਸਦੇ ਚੁਗਣ ਦੀ ਭੁਖੈ।
 ਤਿਉ ਅਜਰੁ ਝਾਕ ਭੰਡਾਰ ਦੀ ਵਿਆਪੇ ਵੇਮੁਖੈ ॥ ੧੪ ॥

Paurī 14 (Pūjā dā dhān)

Vigaraī chāṭā dudh dā kāñjī dī chukhai.
Sahas maṇā rūī jalai chinagārī dhukhai.
Būru viṇāhe paṇīai khau lākhahu rukhai.
Jiu udmādī atīsāru khai rogu manukhai.
Jiu jāli pañkherū phāsade chugaṇ dī bhukhai.
Tiu ajaru jhāk bhaṇḍār dī viāpe vemukhai.

Paurī 14 (Earnings of worship)

The full pot of milk gets spoiled by a drop of vinegar. The thousand mounds of cotton are burnt by one spark. The water gossamer spoils water and the shellac becomes the reason for the destruction of the tree. The mad man is ruined by diarrhoea and the common man is destroyed by tuberculosis (consumption). As the birds get entangled in the net out of their greed for seeds, the desire for the storage of unendurable (earning from the religious place) persists in the heart of the apostate.

ਪਉੜੀ ੧੫ (ਪੂਜਾ ਦਾ ਧਾਨ ਕਿਥੂੰ ਪਚੇ?)

ਅਉਚਰੁ ਝਾਕ ਭੰਡਾਰ ਦੀ ਚੁਖੁ ਲਗੈ ਚਖੀ।
 ਹੋਇ ਦੁਕਥਾ ਨਿਕਲੈ ਭੋਜਨੁ ਮਿਲਿ ਮਖੀ।
 ਰਾਤਿ ਸੁਖਾਲਾ ਕਿਉ ਸਵੈ ਤਿਨੁ ਅੰਦਰਿ ਅਖੀ।
 ਕਖਾ ਦਬੀ ਅਗਿ ਜਿਉ ਓਹੁ ਰਹੈ ਨ ਰਖੀ।
 ਝਾਕ ਝਕਾਈਐ ਝਾਕਵਾਲੁ ਕਰਿ ਭਖ ਅਭਖੀ।
 ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਗੁਰ ਸਿਖਾ ਲਖੀ ॥ ੧੫ ॥

Paurī 15 (Pūjā dā dhān kikūn pache)

Aucharu jhāk bhaṇḍār dī chukhu lagai chakhī.
Hoi dukūdhā nikalai bhojanu mili makhī.
Rāti sukhālā kiu savai tiṇu andari akhī.
Kakhā dabī agi jiu ohu rahai na rakhī.
Jhāk jhakāīai jhākvāl kari bhakh abhakhī.
Gur parasādī ubare gur sikhā lakhī.

Paurī 15 (How earnings of worship could be digested)

To crave for the material of store (for the Sikhs) is improper. But those who have such a desire, have to return the material, as the fly gone inside with food is vomited out by the body. How could he sleep peacefully who has the grass blade in his eye. As the fire cannot be kept pressed under the dry grass, similarly, the cravings of the craving person cannot be controlled and for him the inedible becomes edible. The Sikhs of the Guru are millions but only those who attain the grace of the Lord get across (the world ocean).

ਪਉੜੀ ੧੬ (ਧਰਮਸਾਲ ਦੀ ਝਾਕ ਰਖਣ ਵਾਲਿਆਂ ਦਾ ਲੱਛਣ)

ਜਿਉ ਘੁਣ ਖਾਧੀ ਲਕੜੀ ਵਿਣੁ ਤਾਣਿ ਨਿਤਾਣੀ।
 ਜਾਣੁ ਡਰਾਵਾ ਖੇਤ ਵਿਚਿ ਨਿਰਜੀਤੁ ਪਰਾਣੀ।
 ਜਿਉ ਧੂਅਰੁ ਝੜਵਾਲ ਦੀ ਕਿਉ ਵਰਸੈ ਪਾਣੀ।
 ਜਿਉ ਥਣ ਗਲ ਵਿਚਿ ਬਕਰੀ ਦੁਹਿ ਦੁਧੁ ਨ ਆਣੀ।
 ਝਾਕੇ ਅੰਦਰਿ ਝਾਕਵਾਲੁ ਤਿਸ ਕਿਆ ਨੀਸਾਣੀ।
 ਜਿਉ ਚਮੁ ਚਟੈ ਗਾਇ ਮਹਿ ਉਹ ਭਰਮਿ ਭੁਲਾਣੀ ॥ ੧੬ ॥

Paurī 16 (Dharamasāl dī jhāk rakhaṇ valiān dā lachhaṇ)

*Jiu ghuṇ khādhī lakaṛī viṇu tāṇi nitāṇī.
 Jāṇu ḍarāvā khet vichī nirajītu parāṇī.
 Jiu dhūaru jhaṛvāl dī kiu varasai pāṇī.
 Jiu thaṇ gal vichī bakarī duhi dudhu na āṇī.
 Jhāke andari jhākavālu tis kiā nīsāṇī.
 Jiu chamu chaṭai gāi mahi uh bharami bhulāṇī.*

Paurī 16 (The marks of the religious-earning-grabbers)

He (the apostate) becomes feeble and powerless as the weevil-eaten wood. He is similar to the life-less scarecrow put up in the field to frighten (the birds). How out of clouds of smoke rain could take place. As the teat of a goat in the neck cannot give milk, likewise the grabber of religious earning of a religious place roams hither and thither in the craving of the same. What is the exact mark of such a man. Such a man remains deluded like that cow who considering its dead offspiring alive goes on licking it.

ਪਉੜੀ ੧੭ (ਸਾਧ ਅਸਾਧ ਪਰੀਖਿਆ)

ਗੁਛਾ ਹੋਇ ਪ੍ਰਿਕਾਨੁਆ ਕਿਉ ਵੜੀਐ ਦਾਖੈ।
 ਅਕੈ ਕੇਰੀ ਖਖੜੀ ਕੋਈ ਅੰਬੁ ਨ ਆਖੈ।
 ਗਹਣੇ ਜਿਉ ਜਰਪੋਸ ਦੇ ਨਹੀ ਸੋਇਨਾ ਸਾਖੈ।
 ਫਟਕ ਨ ਪੁਜਨਿ ਹੀਰਿਆ ਓਇ ਭਰੇ ਬਿਆਖੈ।
 ਧਉਲੇ ਦਿਸਨਿ ਛਾਹਿ ਦੁਧੁ ਸਾਦਹੁ ਗੁਣ ਗਾਖੈ।
 ਤਿਉ ਸਾਧ ਅਸਾਧ ਪਰਖੀਅਨਿ ਕਰਤੂਤਿ ਸੁ ਭਾਖੈ ॥ ੧੭ ॥

Paurī 17 (Sādh asādh prikhīā)

Guchhā hoi dhrikānūā kiu varīai dākhai.
Akai kerī khakharī koī ambu na ākhai.
Gahāṇe jiu jaraposu de nahī soinā sākhai.
Phatak na pujani hīriā oi bhare biākhai.
Dhaule disani chhāhi dudhu sādahu guṇ gākhai.
Tiu sādḥ asādh parakhīāni kartūti su bhākhai.

Paurī 17 (Test of the saint and the renegade)

Why should the bunch of the bead tree be compared with grapes. No one calls the *akk* berries, mango. Gift ornaments are not like golden ornaments. Crystals are not equal to diamonds because the diamonds are costlier. Butter milk and milk are both white but of different quality and taste. Similarly, the holy and unholy are distinguished by their attributes and activities.

ਪਉੜੀ ੧੮ (ਚਾਰ ਵਰਣ ਵਿਚ ਸਾਧ)

ਸਾਵੇ ਪੀਲੇ ਪਾਨ ਹਹਿ ਓਇ ਵੇਲਹੁ ਤੁਟੇ।
 ਚਿਤਮਿਤਾਲੇ ਫੋਫਲੇ ਫਲ ਬਿਰਖਹੁ ਛੁਟੇ।
 ਕਥ ਹਰੇਹੀ ਭੂਸਲੀ ਦੇ ਚਾਵਲ ਚੁਟੇ।
 ਚੂਨਾ ਦਿਸੈ ਉਜਲਾ ਦਹਿ ਪਥਰੁ ਕੁਟੇ।
 ਆਪੁ ਗਵਾਇ ਸਮਾਇ ਮਿਲਿ ਰੰਗੁਚੀਚ ਵਹੁਟੇ।
 ਤਿਉ ਚਹੁ ਵਰਨਾ ਵਿਚਿ ਸਾਧ ਹਨਿ ਗੁਰਮੁਖਿ ਮੁਹ ਜੁਟੇ ॥ ੧੮ ॥

Paurī 18 (Chār varan vich sādḥ)

Sāve pīle pān hahi oi velahu tuṭai.
Chitamitāle phophale phal birakhahu chhuṭai.
Kath hurehī bhūsālī de chāval chuṭai.
Chūnā disai ujalā dahi patharu kuṭai.
Āpu gavāi samāi mili raṅguchīch vahuṭai.
Tiu chahu varanā vichi sādḥ hani gurmukhi muh juṭai.

Paurī 18 (The saints among the four varnas)

The betel leaves when plucked from the branch are of green and yellow colour. The betel nut getting pie bald colour is plucked from the tree. The catechu is of brown colour and light and a pinch of it is used. The lime is white and is burnt and thrashed. When losing their ego (they meet) they informally become of red colour. Likewise are the saints, who adopting the qualities of the four varnas, live in mutual love like *gurmukhs*, the Guru oriented.

ਪਉੜੀ ੧੯ (ਸਾਂਗੀ ਸਾਧ)

ਚਾਕਰ ਸਭ ਸਦਾਇੰਦੇ ਸਾਹਿਬ ਦਰਬਾਰੇ।
 ਨਿਵਿ ਨਿਵਿ ਕਰਨਿ ਜੁਹਾਰੀਆ ਸਭ ਸੈ ਹਥੀਆਰੇ।
 ਮਜਲਸ ਬਹਿ ਬਾਫਾਇੰਦੇ ਬੋਲ ਬੋਲਨਿ ਭਾਰੇ।
 ਗਲੀਏ ਤੁਰੇ ਨਚਾਇੰਦੇ ਗਜਗਾਹ ਸਵਾਰੇ।
 ਰਣ ਵਿਚਿ ਪਇਆ ਜਾਣੀਅਨਿ ਜੋਧ ਭਜਣਹਾਰੇ।
 ਤਿਉ ਸਾਂਗਿ ਸਿਵਾਪਨਿ ਸਨਮੁਖਾਂ ਬੇਮੁਖ ਹਤਿਆਰੇ ॥ ੧੯ ॥

Paurī 19 (Sāngī sādḥ)

Chākar sabh sadāinde sāhib darabāre.
Nivi nivi karani juhārīā sabh sai hathīāre.
Majalas bahi bāphāinde bol bolani bhāre.
Galīe ture nachāinde gajagāh savāre.
Raṇ vichi pāiān jāṇīani jodh bhajanḥāre.
Tiu sāngi siṇāpani sanamukhān bemukh hatiāre.

Paurī 19 (Hypocrite saint)

In the court of the emperor all are known as servants. Armed well, they bow most humbly. In the social and cultural gatherings they boast and brag. They have their elephants decorated and in the streets and bazars they roam with their horses dancing. But only in the battle field is known who is a valiant fighter and who is to take to his heels. Similar are the apostates, the assassins who disguised as close to the Lord remain around, but ultimately are identified.

ਪਉੜੀ ੨੦ (ਗੁਰੂ ਸਾਂਗ)

ਜੇ ਮਾਂ ਹੋਵੈ ਜਾਰਨੀ ਕਿਉ ਪੁਤੁ ਪਤਾਰੇ।
 ਗਾਈ ਮਾਣਕੁ ਨਿਗਲਿਆ ਪੇਟੁ ਪਾੜਿ ਨ ਮਾਰੇ।
 ਜੇ ਪਿਰੁ ਬਹੁ ਘਰੁ ਹੰਢਣਾ ਸਤੁ ਰਖੈ ਨਾਰੇ।
 ਅਮਰੁ ਚਲਾਵੈ ਚੰਮ ਦੇ ਚਾਕਰ ਵੇਚਾਰੇ।
 ਜੇ ਮਦੁ ਪੀਤਾ ਬਾਮਣੀ ਲੋਇ ਲੁਝਣਿ ਸਾਰੇ।
 ਜੇ ਗੁਰ ਸਾਂਗਿ ਵਰਤਦਾ ਸਿਖੁ ਸਿਦਕੁ ਨ ਹਾਰੇ ॥ ੨੦ ॥

Paurī 20 (Gurū-sāṅg)

Je mān hovai jāranī kiu putu patāre.
Gāī māṇaku nigaliā peṭu pāṛi na māre.
Je piru bahu gharu haṇḍhaṇā satu rakhe nāre.
Amaru chalāvai chammu de chākar vechāre.
Je madu pītā bāmaṇī loi lujhaṇi sāre.
Je gur sāṅg varatadā Sikhu sidaku na hāre.

Paurī 20 (The test by the Guru)

If the mother is adulteress why should son speak ill of her. If a gem is swallowed by a cow, nobody rips its stomach to get it out. If the husband enjoys (immorally) at many houses, the wife should preserve her chastity. If the king exercises dictatorial powers, the servants are helpless before him. If a brahmin woman is drunk, all feel ashamed and do not look up in her face. If the Guru performs a sham, the Sikh should not give up his forbearance.

ਪਉੜੀ ੨੧ (ਸਾਂਗ ਵਿਚ ਸਾਬਤ ਵਿਰਲੇ)

ਧਰਤੀ ਉਪਰਿ ਕੋਟ ਗੜ ਭੁਇਚਾਲ ਕਮੰਦੇ ।
 ਝਖੜਿ ਆਏ ਤਰੁਵਰਾ ਸਰਬਤ ਹਲੰਦੇ ।
 ਡਵਿ ਲਗੈ ਉਜਾੜਿ ਵਿਚਿ ਸਭ ਘਾਹ ਜਲੰਦੇ ।
 ਹੜ ਆਏ ਕਿਨਿ ਥੰਮੀਅਨਿ ਦਰੀਆਉ ਵਹੰਦੇ ।
 ਅੰਬਰਿ ਪਾਟੇ ਥਿਗਲੀ ਕੂੜਿਆਰ ਕਰੰਦੇ ।
 ਸਾਂਗੈ ਅੰਦਰਿ ਸਾਬਤੇ ਸੇ ਵਿਰਲੇ ਬੰਦੇ ॥ ੨੧ ॥

Paurī 21 (Sāṅg vich sābat virale)*Dharatī uparī koṭaḡar bhuichāl kammande.**Jhakhari āe taruvarā sarabat ḥalande.**Davi laghai ujāri vichi sabh ghāh jalande.**Har āe kini thammiāni dariāu vahande.**Ambari pāṭe thigalī kūṛiār karande.**Sāṅgai andari sābate se virale bande.****Paurī 21 (Rare pass the test)***

During the earth quake millions of forts on earth shake and crumble. During the storm, all the trees oscillate. During fire, all sorts of grass in the forests get burnt. Who can obstruct flood in the flowing river. The difficult and foolish task of sewing the torn sky like cloth could be done only by adepts in gossiping. Rare are the people who remain completely poised during the sham.

ਪਉੜੀ ੨੨ (ਜੇ ਗੁਰੂ ਸਾਂਗ ਵਰਤਾਏ ਤਾਂ ਸਿਖ ਵਿਚਾਰਾ ਕੀ ਕਰ ਸਕਦਾ ਹੈ?)

ਜੇ ਮਾਉ ਪੁਤੈ ਵਿਸੁ ਦੇ ਤਿਸ ਤੇ ਕਿਸੁ ਪਿਆਰਾ।
 ਜੇ ਘਰੁ ਭੰਨੈ ਪਾਹਰੁ ਕਉਣੁ ਰਖਣਹਾਰਾ।
 ਬੇੜਾ ਡੋਬੈ ਪਾਤਲੀ ਕਿਉ ਪਾਰਿ ਉਤਾਰਾ।
 ਆਗੂ ਲੈ ਉਝੜਿ ਪਵੇ ਕਿਸੁ ਕਰੈ ਪੁਕਾਰਾ।
 ਜੇ ਕਰਿ ਖੇਤੈ ਖਾਇ ਵਾੜਿ ਕੇ ਲਹੈ ਨ ਸਾਰਾ।
 ਜੇ ਗੁਰ ਭਰਮਾਏ ਸਾਂਗੁ ਕਰਿ ਕਿਆ ਸਿਖੁ ਵਿਚਾਰਾ ॥ ੨੨ ॥

Paurī 22 (Sikh vichārā kī kar sakadā hai ?)

*Je māu putai visu de tisate kisu piārā.
 Je gharu bhannai pāharū kauṇu rakhaṇahārā.
 Berī ḍobai pātāṇī kiu pāri utārā.
 Āgū lai ujharī pavai kisu karai pukārā.
 Jekari khetai khāi vāṛi ko lahai na sārā.
 Je gur bharamāe sāṅgu kari kiā Sikhu vichārā.*

Paurī 22 (If the Guru performs a sham what a Sikh can do ?)

If a mother administers poison to son then to whom else that son could be more dear. If the watchman breaks open the house, then, who else could be a protector. If the boatman makes the boat sink, how one could get across. If the leader himself makes the people go astray, who else could be called for help. And if the protecting fence starts eating the crops who else will take care of the fields. Similarly, if the Guru deludes a Sikh through a sham, what a poor Sikh could do.

ਪਉੜੀ ੨੩ (ਸਾਂਗ ਵਿਚ ਸਾਬਤ ਉਹ ਰਹਿੰਦਾ ਹੈ ਜਿਸ ਤੇ ਗੁਰੂ ਕਿਰਪਾ ਹੋਵੇ)

ਜਲ ਵਿਚਿ ਕਾਗਦ ਲੂਣ ਜਿਉ ਘਿਅ ਚੋਪੜਿ ਪਾਏ।
 ਦੀਵੇ ਵਟੀ ਤੇਲੁ ਦੇ ਸਭ ਰਾਤਿ ਜਲਾਏ।
 ਵਾਇ ਮੰਡਲ ਜਿਉ ਡੋਰ ਫੜਿ ਗੁਡੀ ਓਡਾਏ।
 ਮੁਹ ਵਿਚਿ ਗਰੜ ਦੁਗਾਰੁ ਪਾਇ ਜਿਉ ਸਪੁ ਲੜਾਏ।
 ਰਾਜਾ ਫਿਰੈ ਫਕੀਰੁ ਹੋਇ ਸੁਣਿ ਦੁਖਿ ਮਿਟਾਏ।
 ਸਾਂਗੈ ਅੰਦਰਿ ਸਾਬਤਾ ਜਿਸੁ ਗੁਰੂ ਸਹਾਏ ॥ ੨੩ ॥ ੩੫ ॥ ਪੈਤੀਹ ॥

Paurī 23 (Sāṅg vich sābat uh rahindā hai jis te gurū kirapā hove)

*Jal vichi kāgad lūṇ jiu ghia choparī pāe.
 Dīve vaṭī telu de sabh rāti jalāe.
 Vāi maṇḍal jiu ḍor pharī guḍī oḍāe.
 Muh vichi gararṛ dugāru pāi jiu sapu larāe.
 Rājā phirai phakīr hoi suṇi dukhi miṭāe.
 Sāṅge andari sābatā jisū Guru sahāe.*

Paurī 23 (Only he remains poised in a sham whom the Guru is graceful)

Applying butter to the paper and salt they can be put into water (they will take longer time to dissolve). With the help of oil, the wick of the lamp goes on burning the whole night. Catching hold of the string, the kite could be made to fly in the sky. By keeping an herb in the mouth, one could get bitten by serpent. If the king goes out in the guise of a faqure, he could listen to the sufferings of people and remove them. In such a feat only he passes the test who is helped by the Guru.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਮੀਣਾ-ਮੂੰਹ ਕਾਲਾ)

ਤੀਰਥ ਮੰਝਿ ਨਿਵਾਸੁ ਹੈ ਬਗੁਲਾ ਅਪਤੀਣਾ।
ਲਵੈ ਬਬੀਹਾ ਵਰਸਦੈ ਜਲ ਜਾਇ ਨ ਪੀਣਾ।
ਵਾਂਸੁ ਸੁਗੰਧਿ ਨ ਹੋਵਈ ਪਰਮਲ ਸੰਗਿ ਲੀਣਾ।
ਘੁਘੁ ਸੁਝੁ ਨ ਸੁਝਈ ਕਰਮਾ ਦਾ ਹੀਣਾ।
ਨਾਭਿ ਕਬੂਰੀ ਮਿਰਗ ਦੇ ਵਤੈ ਓਡੀਣਾ।
ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਮੁਹੁ ਕਾਲੈ ਮੀਣਾ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Mīṇā- mūṁh kālā)

*Tīrath mañjhi nivāsu hai bagulā apatīṇā.
Lavai babīhā varasadaī jal jāi na pīṇā.
Vānsu sugandhi na hovaī paramal saṅgi līṇā.
Ghughū sujhu na sujhaī karamā dā hīṇā.
Nābhi kathūrī mirag de vatai oḍīṇā.
Satigur sachā pātisāhu muhu kāle mīṇā.*

**One Oaṅkār, the primal energy, realized through
the grace of divine preceptor**

Paurī 1 (Dissembler blackened face)

Crane though living at a pilgrimage centre remains without faith. The rain-bird goes on crying during rain but does not know how to drink water. Bamboo may be engrossed in sandalwood but cannot take its fragrance. So unfortunate is owl that it never beholds sun. Though musk remains in the navel of deer, yet it goes on running around in search of it. The true Guru is the true emperor and the faces of the dissemblers are blackened.

ਪਉੜੀ ੨ (ਮੀਣੇ ਦਾ ਝੂਠਾ ਪਾਜ ਉਘੜ ਜਾਵੇਗਾ)

ਨੀਲਾਰੀ ਦੇ ਮਟ ਵਿਚਿ ਪੈ ਗਿਦੜੁ ਰਤਾ।
 ਜੰਗਲ ਅੰਦਰਿ ਜਾਇ ਕੈ ਪਾਖੰਡੁ ਕਮਤਾ।
 ਦਰਿ ਸੇਵੈ ਮਿਰਗਾਵਲੀ ਹੋਇ ਬਹੈ ਅਵਤਾ।
 ਕਰੈ ਹਕੂਮਤਿ ਅਗਲੀ ਕੂੜੈ ਮਦਿ ਮਤਾ।
 ਬੋਲਣਿ ਪਾਜ ਉਘਾੜਿਆ ਜਿਉ ਮੂਲੀਪਤਾ।
 ਤਿਉ ਦਰਗਹਿ ਮੀਣਾ ਮਾਰੀਐ ਕਰਿ ਕੂੜੁ ਕੁਪਤਾ ॥੨॥

Paurī 2 (Mīṇe dā jhūṭhā pāj ughar jāvegā)

*Nilārī de maṭ vichī pai gidaṛu ratā.
 Jaṅgal andari jāi kai pākhaṇḍu kamatā.
 Dari sevai miragāvalī hoi bahai avatā.
 Karai hakūmati agalī kūṛai madi matā.
 Bolāṇi pāj ughārīā jiu mūlī patā.
 Tiu daragahi mīṇā mārīai kari kūṛu kupatā.*

Paurī 2 (Pretentions of dissembler are exposed)

Once a jackal fell into a dyer's vāt and got dyed. Taking advantage of its changed colour, it went into the jungle and started dissembling (the animals there). Sitting arrogantly in its lair, it would frighten the deer into serving it. Intoxicated by false pride it started ruling (over the animals) with great pomp. As eructation indicates the eating of radish leaf, it also got exposed when it (having listened to the howls of other jackals) also started howling. Thus, the dissembler out of his own hypocrisis is beaten hollow in the court of the Lord.

ਪਉੜੀ ੩ (ਮੀਣਾ-ਸਚੀ ਸੰਗਤ ਨਹੀਂ ਬਣਾ ਸਕਦਾ)
 ਚੋਰੁ ਕਰੈ ਨਿਤ ਚੋਰੀਆ ਓੜਕਿ ਦੁਖ ਭਾਰੀ।
 ਨਕੁ ਕੰਨੁ ਫੜਿ ਵਢੀਐ ਰਾਵੈ ਪਰ ਨਾਰੀ।
 ਅਉਘਟ ਰੁਧੇ ਮਿਰਗ ਜਿਉ ਵਿਤੁ ਹਾਰਿ ਜੁਆਰੀ।
 ਲੰਛੀ ਕੁਹਲਿ ਨ ਆਵਈ ਪਰ ਵੇਲਿ ਪਿਆਰੀ।
 ਵਗ ਨ ਹੋਵਨਿ ਕੁਤੀਆ ਮੀਣੇ ਮੁਰਦਾਰੀ।
 ਪਾਪਹੁ ਮੁਲਿ ਨ ਤਰੀਐ ਹੋਇ ਅੰਤਿ ਖੁਆਰੀ ॥੩॥

Paurī 3 (Mīṇā sachī saṅgat nahīn baṇā sakadā)

Choru karai nit choriā oṛaki dukh bhārī.

Naku kannu pharī vadhīai rāvai par nārī.

Aughat rudhe mirag jiu vitu hāri jūārī.

Laññī kuhali na āvai par veli piārī.

Vag na hovani kutīa mīne muradārī.

Pāpahu mūli na tagīai hoi anti khūārī.

Paurī 3 (A dissembler cannot create a holy congregation)

A thief commits thefts daily but ultimately has to suffer heavily. The ears and nose are chopped of the man who ravishes an other's wife. The position of the losing gambler is similar to the deer caught in a trap. A lame woman may not move properly, but being other's wife she looks lovable. Bitches not being there in droves the dissemblers eat the carrion. Through evil actions liberation can never be attained and ultimately one becomes wretched.

ਪਉੜੀ ੪ (ਮੀਣਾ ਅੰਤ ਜਮ ਪੁਰ ਜਾਏਗਾ)

ਚਾਨਣਿ ਚੰਦ ਨ ਪੁਜਈ ਚਮਕੈ ਟਾਨਾਣਾ।
 ਸਾਇਰ ਬੁੰਦ ਬਰਾਬਰੀ ਕਿਉ ਆਖਿ ਵਖਾਣਾ।
 ਕੀੜੀ ਇਭ ਨ ਅਪੜੈ ਕੂੜਾ ਤਿਸੁ ਮਾਣਾ।
 ਨਾਨੇਹਾਲੁ ਵਖਾਣ ਦਾ ਮਾ ਪਾਸਿ ਇਆਣਾ।
 ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਨਿਵਾਜਿਆ ਦੇ ਪਿੰਡੁ ਪਰਾਣਾ।
 ਮੁਢਹੁ ਘੁਥਹੁ ਮੀਣਿਆ ਤੁਧੁ ਜਮ ਪੁਰਿ ਜਾਣਾ ॥੪॥

Paurī 4 (Mīṇā ant nū jam pur jāegā)

Chānaṇi chand na pujaī chamakai ṭānāṇā.

Sāir būnd barābarī kiu ākhi vakhāṇā.

Kīṛī ibh na aparai kūrā tisu māṇā.

Nāne hālu vakhaṇadā mā pāsi iāṇā.

Jini tūn sājī nivājiā de piṇḍu parāṇā.

Muḍhahu ghuthahu mīṇiā tudhu jam puri jāṇā.

Paurī 4 (Dissembler will ultimately go to the hell)

The glow-worm may glow as much as it likes but its shine cannot reach the brightness of moon. How it could be said that the ocean and a drop of water are equal. An ant can never equal an elephant; its pride is false. A child's describing his maternal grand father's house to his mother is futile. O dissembler ! if you have totallly forgotten that Lord who has bestowed body and soul upon you, you will go straight to the abode of Yama

ਪਉੜੀ ੫ (ਮੀਣੇ ਦੀ ਸੰਗਤ ਖੋਟੀ ਤੇ ਦੁਖਦਾਈ ਹੈ)

ਕੈਹਾ ਦਿਸੈ ਉਜਲਾ ਮਸੁ ਅੰਦਰਿ ਚਿਤੈ ।
 ਹਰਿਆ ਤਿਲੁ ਬੁਆੜ ਜਿਉ ਫਲੁ ਕੰਮ ਨ ਕਿਤੈ ।
 ਜੇਹੀ ਕਲੀ ਕਨੇਰ ਦੀ ਮਨਿ ਤਨਿ ਦੁਹੁ ਭਿਤੈ ।
 ਪੇਂਝੁ ਦਿਸਨਿ ਰੰਗੁਲੇ ਮਰੀਐ ਅਗਲਿਤੈ ।
 ਖਰੀ ਸੁਆਲਿਓ ਵੇਸੁਆ ਜੀਅ ਬਝਾ ਇਤੈ ।
 ਖੋਟੀ ਸੰਗਤਿ ਮੀਣਿਆ ਦੁਖ ਦੇਂਦੀ ਮਿਤੈ॥੫॥

Paurī 5 (Mīṇe dī saṅgaṭī khoṭī te dukhadāi hai)

Kaihā disai ujalā masu andari chitai.

Hariā tilu būār jiu phalu kamm na kitai.

Jehī kalī kaner dī manī tani duhu bhitai.

Peñjhū disani raṅgule marīai agalitai.

Khari suālio vesuā jīa bajhā itai.

Khoṭī saṅgaṭi mīniā dukh dendī mitai.

Paurī 5 (Association with the dissembler is bad as well as painful)

The bronze appears bright but inside it remains blackness. *Būār* weed plant in a field of sesame may be lush green but its fruit is worthless. The oleander bud has two aspects; externally it is beautiful but internally it is poisonous. *Peñjhū*, the ripe fruit of wild caper looks colourful but over eating it man dies instantly. Prostitute looks very beautiful but she ensnares the mind (and ultimately man stands finished). Similarly, dissembler's company causes suffering for their friends.

ਪਉੜੀ ੬ (ਮੀਣੇ ਦਾ ਪੰਥ ਨਰਕ ਨੂੰ ਲਿਜਾਂਦਾ ਹੈ)

ਬਧਿਕੁ ਨਾਦੁ ਸੁਣਾਇ ਕੈ ਜਿਉ ਮਿਰਗੁ ਵਿਣਾਹੈ ।
 ਝੀਵਰੁ ਕੁੰਡੀ ਮਾਸੁ ਲਾਇ ਜਿਉ ਮਛੀ ਫਾਹੈ ।
 ਕਵਲੁ ਦਿਖਾਲੈ ਮੁਹੁ ਖਿੜਾਇ ਭਵਰੈ ਵੇਸਾਹੈ ।
 ਦੀਪਕ ਜੋਤਿ ਪਤੰਗ ਨੇ ਦੁਰਜਨ ਜਿਉ ਦਾਹੈ ।
 ਕਲਾ ਰੂਪ ਹੋਇ ਹਸਤਨੀ ਮੈਗਲੁ ਓਮਾਹੈ ।
 ਤਿਉ ਨਕਟ ਪੰਥੁ ਹੈ ਮੀਣਿਆ ਮਿਲਿ ਨਰਕਿ ਨਿਬਾਹੈ॥੬॥

Paurī 6 (Mīṇe dā panth narak nūṁ lijāndā hai)

Badhiku nādu suṇāi kai jiu miragu viṇāhai.

Jhīvar kuṇḍī māsu lāi jiu machhī phāhai.

Kavalu dikhālai muhu khiṛāi bhavarai vesāhai.

Dīpak jotī pataṅg no durajan jiu dāhai.

Kalā rūp hoi hasatanī maigalu omāhai.

Tiu nakat panthu hai mīṇiā mili naraki nībāhai.

Paurī 6 (The way of dissembler leads to hell)

As a hunter inveigles the deer with music and entraps it; as the fisherman putting meat on hook catches hold of the fish; as the lotus showing its blossomed face beguiles the black-bee; as the flame of lamp burns moth like an enemy; as the paper-model of a female elephant makes the male counterpart erotomaniac; similarly the way of brazen-faced dissemblers leads towards hell.

ਪਉੜੀ ੭ (ਮੀਣੇ ਦੀ ਸੰਗਤ ਨਿਰਾਸ ਕਰਦੀ ਹੈ)

ਹਰਿ ਚੰਦ੍ਰਉਰੀ ਦੇਖਿ ਕੈ ਕਰਦੇ ਭਰਵਾਸਾ।
 ਥਲ ਵਿਚ ਤਪਨਿ ਭਠੀਆ ਕਿਉ ਲਹੈ ਪਿਆਸਾ।
 ਸੁਹਣੇ ਰਾਜੁ ਕਮਾਈਐ ਕਰਿ ਭੋਗ ਬਿਲਾਸਾ।
 ਛਾਇਆ ਬਿਰਖੁ ਨ ਰਹੈ ਥਿਰੁ ਪੁਜੈ ਕਿਉ ਆਸਾ।
 ਬਾਜੀਗਰ ਦੀ ਖੇਡ ਜਿਉ ਸਭੁ ਕੂੜੁ ਤਮਾਸਾ।
 ਰਲੈ ਜੁ ਸੰਗਤਿ ਮੀਣਿਆ ਉਠਿ ਚਲੈ ਨਿਰਾਸਾ ॥੭॥

Paurī 7 (Mīne dī saṅgat nirās karadī hai)

*Hari chandaurī dekhi kai karade bharavāsā.
 Thal vich tapani bhathīā kiu lahai piāsā.
 Suhane rāju kamāīai kari bhog bilāsā.
 Chhāīā birakhu na rahai thiru pujai kiu āsā.
 Bājīgar dī khed jiu sabhu kūru tamāsā.
 Ralai ju saṅgati mīniā uṭhi chalai nirāsā.*

Paurī 7 (Dissembler's association disappoints)

Seeing a city of smoke some people believe it. How can mirage in desert quench the thirst? People, in dreams enjoy by becoming kings (but in the morning they possess nothing). How can one hope that the shade of a tree would remain stationary? All this is a fake show like that of an acrobat's. One who keeps association with dissemblers, ultimately goes (from this world) disappointed.

ਪਉੜੀ ੮ (ਮੀਣੇ, ਗੁਰੂ ਫਿਟਕੇ ਹਨ)

ਕੋਇਲ ਕਾਂਉ ਰਲਾਈਅਨਿ ਕਿਉ ਹੋਵਨਿ ਇਕੈ ।
 ਤਿਉ ਨਿੰਦਕ ਜਗ ਜਾਣੀਅਨਿ ਬੋਲਿ ਬੋਲਣਿ ਫਿਕੈ ।
 ਬਗੁਲੇ ਹੰਸੁ ਬਰਾਬਰੀ ਕਿਉ ਮਿਕਨਿ ਮਿਕੈ ।
 ਤਿਉ ਬੇਮੁਖ ਚੁਣਿ ਕਢੀਅਨਿ ਮੁਹਿ ਕਾਲੇ ਟਿਕੈ ।
 ਕਿਆ ਨੀਸਾਣੀ ਮੀਣਿਆ ਖੋਟੁ ਸਾਲੀ ਸਿਕੈ ।
 ਸਿਰਿ ਸਿਰਿ ਪਾਹਣੀ ਮਾਰੀਅਨਿ ਓਇ ਪੀਰ ਫਿਟਿਕੈ ॥੮॥

Paurī 8 (Mīṇe gurū phīṭake han)

Koil kāṇu ralāīāni kiu hovani ikai.
Tiu nindak jag jāṇīān boli bolāṇi phikai.
Bagule haṇsu barābarī kiu mikani mikai.
Tiu bemukh chuṇi kaḍhīāni muhi kāle ṭikai.
Kiā nīsāṇī mīṇiā khotu sālī sikai.
Siri siri pāhaṇī marīān oi pīr phīṭikai.

Paurī 8 (Dissemblers are accurst by the Guru)

Crows and cuckoos however mixed, cannot be one. Likewise the slanderers are distinguished in the world by their cheap and low talk. How can a crane and a swan be equated by the same measurement? Similarly the apostates are picked up, separated and stigmatized. What is the hall mark of dissemblers? They are like counter-feit coins of a fake mint. Shoe beating is given on their heads and they are cursed by the preceptor.

ਪਉੜੀ ੯ (ਗੁਰੂ ਹੀਨ ਹੋ ਕੇ ਗੁਰੂ ਸਦਾਉਣਾ)

ਰਾਤੀ ਨੀਂਗਰ ਖੇਲਦੇ ਸਭ ਹੋਇ ਇਕਠੇ ।
 ਰਾਜਾ ਪਰਜਾ ਹੋਵਦੇ ਕਰਿ ਸਾਂਗ ਉਪਠੇ ।
 ਇਕਿ ਲਸਕਰ ਲੈ ਧਾਵਦੇ ਇਕਿ ਫਿਰਦੇ ਨਠੇ ।
 ਠੀਕਰੀਆਂ ਹਾਲੇ ਭਰਨਿ ਉਇ ਖਰੇ ਅਸਠੇ ।
 ਖਿਨ ਵਿਚਿ ਖੇਡ ਉਜਾੜਦੇ ਘਰੁ ਘਰੁ ਨੂੰ ਤੂਠੇ ।
 ਵਿਣ ਗੁਣੁ ਗੁਰੂ ਸਦਾਇਦੇ ਓਇ ਖੋਟੇ ਮਠੇ ॥ ੯ ॥

Paurī 9 (Gurū hīn ho ke gurū sadāuṇā)

*Rātī nīngar khelade sabh hoi ikatḥe.
 Rājā parajā hovade kari sāṅg upatḥe.
 Iki lasakar lai dhāvade iki phirade natḥe.
 Thīkarīān hāle bharani ui khare asatḥe.
 Khin vichi khed ujāṛide gharu gharu nūn traṭhe.
 Viṇu guṇu gurū sadāide oi khoṭe matḥe.*

Paurī 9 (Being without Guru but getting called the Guru)

Children play getting together in the evening. Someone disguised as King and the rest as subjects, they enact ridiculous scenes. Some of them leading the army rush from place to place and some getting defeated flee helter-skelter. They pay tax by offering potshreds and thus become wise. Within few moments they ruin their game and run for their homes. Those who without merit call themselves Guru, are sluggish dissemblers.

ਪਉੜੀ ੧੦ (ਗੁਰੂ ਹੀਣਿਆਂ ਦੇ ਚੇਲੇ ਨਿਰਾਸ ਹੋ ਜਾਂਦੇ ਹਨ)
ਉਚਾ ਲੰਮਾ ਝਾਟੁਲਾ ਵਿਚਿ ਬਾਗ ਦਿਸੰਦਾ।
ਮੋਟਾ ਮੁਢੁ ਪਤਾਲਿ ਜੜਿ ਬਹੁ ਗਰਬ ਕਰੰਦਾ।
ਪਤ ਸੁਪਤਰ ਸੋਹਣੇ ਵਿਸਥਾਰੁ ਬਣੰਦਾ।
ਫੁਲ ਰਤੇ ਫਲ ਬਕਬਕੇ ਹੋਇ ਅਫਲ ਫਲੰਦਾ।
ਸਾਵਾ ਤੋਤਾ ਚੁਹਚੁਹਾ ਤਿਸੁ ਦੇਖਿ ਭੁਲੰਦਾ।
ਪਿਛੇ ਦੇ ਪਛੁਤਾਇਦਾ ਓਹੁ ਫਲੁ ਨ ਲਹੰਦਾ ॥੧੦॥

***Paurī 10 (Gurū hīṇīān de chele
nirās ho jānde han)***

*Uchā lammā jhāṭulā vichi bāg disandā.
Motā muḍhu patālī jarī bahu garab karandā.
Pat supatar sohaṇe visathāru baṇandā.
Phul rate phal bakabake hoi aphal phalandā.
Sāvā totā chuhachuhā tisu dekhi bhulandā.
Pichho de pachhutāidā ohu phalu na lahandā.*

Paurī 10 (Disciples of the persons without Guru get disappointed)

Tall, high and luxuriant, the silk cotton tree is seen in the garden. It is proud of its stout trunk and deep roots. Its beautiful green leaves enhance its spread. But because of its red flowers and insipid fruit it fructifies in vain. Seeing it, the chirping green parrot gets deluded but repents afterwards because it gets no fruit on that tree.

ਪਉੜੀ 11 (ਗੁਰੂ ਹੀਨ ਹਿਜੜੇ ਹਨ)

ਪਹਿਨੈ ਪੰਜੇ ਕਪੜੇ ਪੁਰਸਾਵਾਂ ਵੇਸੁ ।
 ਮੁਛਾਂ ਦਾੜ੍ਹੀ ਸੋਹਣੀ ਬਹੁ ਦੁਰਬਲ ਵੇਸੁ ।
 ਸੈ ਹਥਿਆਰੀ ਸੂਰਮਾ ਪੰਚੀਂ ਪਰਵੇਸੁ ।
 ਮਾਹਰੁ ਦੜ ਦੀਬਾਣੁ ਵਿਚਿ ਜਾਣੈ ਸਭੁ ਦੇਸੁ ।
 ਪੁਰਖੁ ਨ ਗਣਿ ਪੁਰਖਤੁ ਵਿਣੁ ਕਾਮਣਿ ਕਿ ਕਰੇਸੁ ।
 ਵਿਣੁ ਗੁਰੁ ਗੁਰੁ ਸਦਾਇਏ ਕਉਣੁ ਕਰੈ ਅਦੇਸੁ ॥੧੧॥

Paurī 11 (Gurū hīn hijarē han)

Pahinai pañje kaparē purasāvān vesu.
Muchhān dārhi sohanī bahu durabal vesu.
Sai hathiārī sūramā panchiñ paravesu.
Māharu dar dībāṇ vichi jāṇai sabhu desu.
Purakhu na gaṇi purkhatu viṇ kāmāṇi ki karesu.
Viṇu gur gurū sadāide kauṇ karai adesu.

Paurī 11 (Impotent are they who have no Guru)

Wearing five garments one may assume the garb of a male person. He may have beautiful beard and moustaches and a slim body. Wielder of a hundred weapons he may be counted among prominent knights. He may be an adept courtier and widely known throughout the country. But without masculinity, of what use is he to a woman? Who would bow before those who are without merit and get themselves called Guru?

ਪਉੜੀ ੧੨ (ਸ਼ਹੁ ਸੇਵਾ ਕਰਨ ਨਾਲ ਮਿਲਦਾ ਹੈ)
 ਗਲੀਂ ਜੇ ਸਹੁ ਪਾਈਐ ਤੋਤਾ ਕਿਉ ਫਾਸੈ ।
 ਮਿਲੈ ਨ ਬਹੁਤੁ ਸਿਆਣਪੈ ਕਾਉ ਗੂਹੁ ਗਿਰਾਸੈ ।
 ਜੋਰਾਵਰੀ ਨ ਜਿਪਈ ਸੀਹ ਸਹਾ ਵਿਣਾਸੈ ।
 ਗੀਤ ਕਵਿਤੁ ਨ ਭਿਜਈ ਭਟ ਭੇਖ ਉਦਾਸੈ ।
 ਜੋਬਨ ਰੂਪੁ ਨ ਮੋਹੀਐ ਰੰਗੁ ਕੁਸੰਭ ਦੁਰਾਸੈ ।
 ਵਿਣੁ ਸੇਵਾ ਦੋਹਾਗਣੀ ਪਿਰੁ ਮਿਲੈ ਨ ਹਾਸੈ ॥੧੨॥

Paurī 12 (Śahu sevā karan nāl miladā hai)

Galīñ je sahu pāīai totā kiu phāsai.

Milai na bahutu siāñapai kāu gūhu girāsai.

Jorāvarī na jipaī sīh sahā viñāsai.

Git kavitu na bhijaī bhaṭ bhekh udāsai.

Joban rūpu na mohīai rāngu kusambh durāsai.

Viñu sevā dohāgañī piru milai na hāsai.

Paurī 12 (Beloved is attained through service)

If mere chatter could help meet the beloved, why should a parrot remain encaged? He is not attained by over-cleverness and the clever crow ultimately eats faeces. The power also does not win (the intellect wins) because an hare caused a lion killed (by showing its reflection and making it jump into the well). The beloved is not lured by lyrics and poems, otherwise why should minstrels adopt the garb of sannyasis. He is not attracted by youth and beauty because the colour of safflower is not permanent. Without service (to the Lord and His creation) this soul is deserted woman and the beloved is not attained merely by laughing (foolishly). He is attained through service.

ਪਉੜੀ ੧੩ (ਮੁਕਤੀ ਦੇ ਸਾਰੇ ਸਾਧਨ ਨਿਸਫਲ ਹਨ)
 ਸਿਰ ਤਲਵਾਏ ਪਾਈਐ ਚਮਗਿਦੜ ਜੂਹੈ ।
 ਮੜੀ ਮਸਾਣੀ ਜੇ ਮਿਲੈ ਵਿਚਿ ਖੁਡਾਂ ਚੂਹੈ ।
 ਮਿਲੇ ਨ ਵਡੀ ਆਰਜਾ ਬਿਸੀਅਰੁ ਵਿਹੁ ਲੂਹੇ ।
 ਹੋਇ ਕੁਚੀਲੁ ਵਰਤੀਐ ਖਰ ਸੂਰ ਭਸੂਹੇ ।
 ਕੰਦ ਮੂਲ ਚਿਤੁ ਲਾਈਐ ਅਈਅੜ ਵਣੁ ਧੂਹੇ ।
 ਵਿਣੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਉ ਘਰੁ ਵਿਣੁ ਬੂਹੇ ॥੧੩॥

Paurī 13 (Mukati de sāre sādhan nisaphal han)

Sir talavāe pāīai chamagidar jūhai.

Marī masāṇī je milai vichi khudān chūhai.

Milai na vadī ārajā bistāru vihu lūhai.

Hoi kuchīlu varatīai khar sūr bhasūhai.

Kand mūl chitu lāīai āīar vanu dhūhai.

Viṇu gur mukati na hovaī jiun gharu viṇu būhai.

Paurī 13 (All the means for liberation are useless)

If bowing only could grant liberation then the bats in the forests hang from trees upside down. If liberation were achieved in the loneliness of crematories then rats should get it in their holes. Longevity also does not bring it because snake during its whole long life goes on smouldering in its own poison. If dirt could make it attainable, asses and swines always remain dirty and muddy. If relishing over tubers and roots could provide it (liberation), then herd of animals go on hauling and eating them (they should also have attained liberation). As a house (in fact) is useless without door, one cannot attain liberation without Guru.

ਪਉੜੀ ੧੪ (ਤਪਾਂ, ਹਠਾਂ ਤੇ ਭੇਖਾਂ ਨਾਲ ਮੁਕਤਿ ਨਹੀਂ)
 ਮਿਲੈ ਜਿ ਤੀਰਥਿ ਨਾਤਿਆਂ ਡਡਾਂ ਜਲ ਵਾਸੀ।
 ਵਾਲ ਵਧਾਇਆਂ ਪਾਈਐ ਬੜ ਜਟਾਂ ਪਲਾਸੀ।
 ਨੰਗੇ ਰਹਿਆਂ ਜੇ ਮਿਲੈ ਵਣਿ ਮਿਰਗ ਉਦਾਸੀ।
 ਭਸਮ ਲਾਇ ਜੇ ਪਾਈਐ ਖਰੁ ਖੇਹ ਨਿਵਾਸੀ।
 ਜੇ ਪਾਈਐ ਚੁਪ ਕੀਤਿਆਂ ਪਸ਼ੂਆਂ ਜੜ ਹਾਸੀ।
 ਵਿਣੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਵਈ ਗੁਰ ਮਿਲੈ ਖਲਾਸੀ ॥੧੪॥

Paurī 14 (Tapān hathān te bhekhān nālī mukati nahīn)

*Milai jī tīrath nātīān ḍaḍān jal vāsī.
 Vāl vadhāiān pāīai bar̄ jatān palāsī.
 Naṅge rahiān je milai vaṇi mirag udāsī.
 Bhasam lāi je pāīai kharu kheh nivāsī.
 Je pāīai chup kītiān pasuān jar̄ hāsī.
 Vinu gur mukati na hovaī gur milai khalāsī.*

Paurī 14 (No liberation through auterities, guises and asceticism)

If one could attain liberation by taking bath at pilgrimage centres then (we know that) the frogs always live in water. If growing long hair could make it available then the banyan has long roots hanging from it. If going naked gets it, all the deer in the forest can be called detached ones. If it is attained by smearing ashes on body, the ass always rolls in dust. If muteness could bring it, the animals and inert objects are certainly speechless. No liberation is attained without Guru and bondages are shattered only after meeting the Guru.

ਪਉੜੀ ੧੫ (ਮੁਕਤੀ ਦੇ ਆਪਣੇ ਸਾਧਨ ਨਿਸਫਲ ਹਨ)
 ਜੜੀ ਬੂਟੀ ਜੇ ਜੀਵੀਐ ਕਿਉ ਮਰੈ ਧਨੰਤਰੁ ।
 ਤੰਤੁ ਮੰਤੁ ਬਾਜੀਗਰਾਂ ਓਇ ਭਵਹਿ ਦਿਸੰਤਰੁ ।
 ਰੁਖੀਂ ਬਿਰਖੀਂ ਪਾਈਐ ਕਾਸਟ ਬੈਸੰਤਰੁ ।
 ਮਿਲੈ ਨ ਵੀਰਾਰਾਧੁ ਕਰਿ ਠਗ ਚੋਰ ਨ ਅੰਤਰੁ ।
 ਮਿਲੈ ਨ ਰਾਤੀ ਜਾਗਿਆਂ ਅਪਰਾਧ ਭਵੰਤਰੁ ।
 ਵਿਣੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਵਈ ਗੁਰਮੁਖਿ ਅਮਰੰਤਰੁ ॥੧੫॥

***Paurī 15 (Mukati de āpaṇe sādhan
 nisaphal han)***

*Jarī būṭī je jīvīai kiu marai dhanantaru.
 Tantu mantu bājīgarān oi bhavahi disantaru.
 Rukhīn birakhīn pāīai kāsaṭ baisantaru.
 Milai na vīrārādhu kari ṭhag chor na antaru.
 Milai na rātī jāgiān aparādh bhavantaru.
 Viṇu gur mukati na hovaī gurmukhi amarantaru.*

Paurī 15 (One's own means are of no avail for liberation)

If herbal medicines could keep one alive, why did Dhanvantri (the father of Indian system of medicine) die? Conjurers know many tantras and mantras yet they roam about hither and thither in the country. If worship of trees could make it available, why should trees themselves get burnt (by their own fire)? Adoration of evil and ferocious spirits also does not bring liberation because there is no basic difference between a thief and a cheat. Liberation cannot be attained through sleepless nights because criminals too remain awake at night wandering here and there. Without Guru no liberation is achieved and the Guru-oriented, *gurmukhs* become immortal and make others so too.

ਪਉੜੀ ੧੬ (ਗੁਰੂ ਬਿਨ ਮੁਕਤੀ ਅਸੰਭਵ)

ਘੰਟੁ ਘੜਾਇਆ ਚੁਹਿਆਂ ਗਲਿ ਬਿਲੀ ਪਾਈਐ ।
 ਮਤਾ ਮਤਾਇਆ ਮਖੀਆਂ ਘਿਅ ਅੰਦਰਿ ਨਾਈਐ ।
 ਸੂਤਕੁ ਲਹੈ ਨ ਕੀੜਿਆਂ ਕਿਉ ਝਬੁ ਲੰਘਾਈਐ ।
 ਸਾਵਣਿ ਰਹਣ ਭੰਬੀਰੀਆਂ ਜੇ ਪਾਰਿ ਵਸਾਈਐ ।
 ਕੂੰਜੜੀਆਂ ਵੈਸਾਖ ਵਿਚਿ ਜਿਉ ਜੂਹ ਪਰਾਈਐ ।
 ਵਿਣੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਵਈ ਫਿਰਿ ਆਈਐ ਜਾਈਐ ॥੧੬॥

Paurī 16 (Gurū bin mukatī asambhav)

Ghaṇṭu gharāiā chūhiān gali bilī pāīai.
Matā matāiā makhīān ghia andari nāīai.
Sūtak lahai na kīṛiān kiu jhathu laṅghāīai.
Sāvaṇi rahan bhambīriān je pāri vasāīai.
Kūñjarīān vaisākh vichi jiu jūh parāīai.
Viṇu gur mukati na hovaī phiri āīai jāīai.

Paurī 16 (Liberation impossible without Guru)

Rats got a bell made so that it could be hung from the neck of the cat (but it could not materialise). The flies thought of taking bath in ghee (but all got killed). The defilement of worms and moth never ends then how should they spend their time? Insects keep hovering over water surfaces in *Sāvan* (rainy month) howsoever one might try to drive them away. As in the month of *Vaisākh* migratory heron birds fly over foreign lands. Man without the Guru is not liberated and suffers transmigration.

ਪਉੜੀ ੧੭ (ਕੂੜ ਦਾ ਪਾਜ ਕੂੜ ਹੈ)

ਜੇ ਖੁਥੀ ਬਿੰਡਾ ਬਹੈ ਕਿਉ ਹੋਇ ਬਜਾਜੁ ।
 ਕੁਤੇ ਗਲ ਵਾਸਣੀ ਨ ਸਰਾਫੀ ਸਾਜੁ ।
 ਰਤਨਮਣੀ ਗਲਿ ਬਾਂਦਰੈ ਜਉਹਰੀ ਨਹਿ ਕਾਜੁ ।
 ਗਦਹੁ ਚੰਦਨ ਲਦੀਐ ਨਹਿ ਗਾਂਧੀ ਗਾਜੁ ।
 ਜੇ ਮਖੀ ਮੁਹਿ ਮਕੜੀ ਕਿਉ ਹੋਵੈ ਬਾਜੁ ।
 ਸਚੁ ਸਚਾਵਾਂ ਕਾਂਢੀਐ ਕੂੜਿ ਕੂੜਾ ਪਾਜੁ ॥੧੭॥

Paurī 17 (Kūr dā pāj kūr hai)

Je khuthī biṇḍā bahai kiu hoi bajāju.
Kute gal vāsani na sarāphī sāju.
Ratan maṇī gali bāndarai jauharī nahi kāju.
Gadahu chandan ladiāi nahin gāndhī gāju.
Je makhī muhi makarī kiu hovai bāju.
Sachu sachāvān kāṇḍhīai kūrī kūrā pāju.

Paurī 17 (The lie is hollow)

A cricket sitting on the heap of cloth does not become a draper. If a money belt is tied around the neck of a dog, it does not become a gold merchant. Tying of rubies and jewels around the neck of monkey does not make it behave like a jeweller. Laden with sandalwood, the donkey cannot be called a perfumer. If per chance a fly goes into the mouth of a spider, the latter does not become a hawk. The truth is always true and the falsehood always fake.

ਪਉੜੀ ੧੮ (ਜੋ ਅਣਹੋਂਦਾ ਆਪ ਗਣਾਵੇ ਸੇ ਮੂਰਖ ਹੈ)
 ਅੰਛਣਿ ਪੁਤੁ ਗਵਾਂਢਣੀ ਕੂੜਾਵਾ ਮਾਣੁ ।
 ਪਾਲੀ ਚਉਣਾ ਚਾਰਦਾ ਘਰ ਵਿਤੁ ਨ ਜਾਣੁ ।
 ਬਦਰਾ ਸਿਰਿ ਵੇਗਾਰੀਐ ਨਿਰਧਨੁ ਹੈਰਾਣੁ ।
 ਜਿਉ ਕਰਿ ਰਾਖਾ ਖੇਤ ਵਿਚਿ ਨਾਹੀ ਕਿਰਸਾਣੁ ।
 ਪਰ ਘਰੁ ਜਾਣੈ ਆਪਣਾ ਮੂਰਖੁ ਮਿਹਮਾਣੁ ।
 ਅਣਹੋਂਦਾ ਆਪੁ ਗਣਾਇੰਦਾ ਓਹੁ ਵਡਾ ਅਜਾਣੁ ॥੧੮॥

Paurī 18 (Jo aṇahondā āp gaṇāvai so mūrakh hai)

*Añṇaṇi putu gavāṇḍhaṇī kūṛāvā māṇu.
 Pālī chaunā chāradā ghar vitu na jāṇu.
 Badarā siri vegārīai niradhan hairāṇu.
 Jiu kari rākhā khet vichi nāhī kirasāṇu.
 Par gharu jāṇai āpaṇā mūrakhu mihamāṇu.
 Aṇahondā āpu gaṇāindā ohu vadā ajāṇu.*

**Paurī 18 (Fool is he who though devoid of
 virtues counts his merits)**

Pride on account of a neighbour's son who has come to your courtyard is false and vain. A cowherd grazing animals cannot consider them as his property. A bonded labourer carrying a bag full of money on his head, would still remain poor and wonderstruck. As caretaker of the crop is not its owner, similarly the guest who considers other's house as his own is a stupid one. He is the biggest ignorant fool who having nothing of his own pretends to be master of everything.

ਪਉੜੀ ੧੯ (ਅਣਹੋਂਦਾ ਆਪ ਗਣਾਉ ਗਵਾਰ ਹੈ)
 ਕੀੜੀ ਵਾਕ ਨ ਥੰਮੀਐ ਹਸਤੀ ਦਾ ਭਾਰੁ ।
 ਹਥ ਮਰੋੜੇ ਮਖੁ ਕਿਉ ਹੋਵੈ ਸੀਂਹ ਮਾਰੁ ।
 ਮਛਰੁ ਡੰਗੁ ਨ ਪੁਜਈ ਬਿਸੀਅਰੁ ਬੁਰਿਆਰੁ ।
 ਚਿਤ੍ਰੇ ਲਖ ਮਕਉੜਿਆਂ ਕਿਉ ਹੋਇ ਸਿਕਾਰੁ ।
 ਜੇ ਜੂਹ ਸਉੜੀ ਸੰਜਰੀ ਰਾਜਾ ਨ ਭਤਾਰੁ ।
 ਅਣਹੋਂਦਾ ਆਪੁ ਗਣਾਇੰਦਾ ਉਹੁ ਵਡਾ ਗਵਾਰੁ ॥੧੯॥

Paurī 19 (Anahondā ap gaṇāū gavār hai)
Kīṛī vāk na thammīai hasatī dā bhāru.
Hath maroṛe makhu kiu hovai sīnh māru.
Machharu ḍaṅgu na pujaī bisīar buriāru.
Chitre lakh makauriān kiu hoi sikāru.
Je jūh saurī sanjarī rājā na bhatāru.
Anahondā āpu gaṇāindā uhu vadā gavāru.

Paurī 19 (Fool is he who though devoid of virtues counts his merits)
 An ant cannot bear the weight of an elephant. How can a fly turning and twisting its limbs be a killer of lions? Mosquito's sting can never equate itself with the poison of a serpent. How can even millions of large black ants hunt a leopard? Owner of a quilt infected with millions of lice, cannot be called their King or master. He who devoid of everything still pretends to have everything is the biggest fool.

ਪਉੜੀ ੨੦ (ਗੁਰੂ ਦੀ ਪਰਖ ਸੱਚ ਹੈ)

ਪੁਤ੍ਰ ਜਣੈ ਵੜਿ ਕੋਠੜੀ ਬਾਹਰਿ ਜਗੁ ਜਾਣੈ ।
 ਧਨੁ ਧਰਤੀ ਵਿਚਿ ਦਬੀਐ ਮਸਤਕਿ ਪਰਵਾਣੈ ।
 ਵਾਟ ਵਟਾਊ ਆਖਦੇ ਵੂਠੈ ਇੰਦ੍ਰਾਣੈ ।
 ਸਭੁ ਕੋ ਸੀਸੁ ਨਿਵਾਇਦਾ ਚੜ੍ਹੀਐ ਚੰਦ੍ਰਾਣੈ ।
 ਗੋਰਖ ਦੇ ਗਲਿ ਗੋਦੜੀ ਜਗੁ ਨਾਥੁ ਵਖਾਣੈ ।
 ਗੁਰ ਪਰਚੈ ਗੁਰੁ ਆਖੀਐ ਸਚਿ ਸਚੁ ਸਿਵਾਣੈ ॥੨੦॥

Paurī 20 (Gurū dī parakh sach hai)

Putu janai varī koṭharī bāhari jagu jāṇai.
Dhanu dharati vichi dabīai masataki paravāṇai.
Vāt vātāū ākhade vūṭhai Indrāṇai.
Sabhu ko sīsu nivāidā chaṛḥiai chandrāṇai.
Gorakh de gali godarī jagu nāthu vakhāṇai.
Gur parachai guru ākhīai sachi sachu siṇāṇai.

Paurī 20 (Truth is the test of a Guru)

A son is given birth in a closed room but all the people outside come to know of it. The wealth even buried in the earth is revealed through facial expressions of the owner. Even an ordinary passerby can tell that it has already rained. All bow towards it as the new moon rises. Gorakh has a patched blanket around his neck but the world knows him as *nāth*, the great master. Knowledge of the Guru is called the Guru; only the truth identifies the truth.

ਪਉੜੀ ੨੧ (ਮੇਰੇ ਵਿਚ ਸਾਰੇ ਅਓਗੁਣ ਹਨ)

ਹਉ ਅਪਰਾਧੀ ਗੁਨਹਗਾਰ ਹਉ ਬੇਮੁਖ ਮੰਦਾ।
 ਚੋਰੁ ਯਾਰੁ ਜੁਆਰਿ ਹਉ ਪਰ ਘਰਿ ਜੋਹੰਦਾ।
 ਨਿੰਦਕੁ ਦੁਸਟੁ ਹਰਾਮਖੋਰੁ ਠਗੁ ਦੇਸ ਠਗੰਦਾ।
 ਕਾਮ ਕ੍ਰੋਧੁ ਮਦੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ ਕਰੰਦਾ।
 ਬਿਸਾਸਘਾਤੀ ਅਕਿਰਤਘਣ ਮੈ ਕੇ ਨ ਰਖੰਦਾ।
 ਸਿਮਰਿ ਮੁਰੀਦਾ ਢਾਢੀਆ ਸਤਿਗੁਰ ਬਖਸੰਦਾ ॥੨੧॥ ੩੬॥ ਛੱਤੀ॥

Paurī 21 (Mere vich sāre augaṇ han)

*Hau aparādhī gunahagār hau bemukh mandā.
 Choru yāru jūārī hau par ghari johandā.
 Nindaku dusatū haramakhoru ṭhagu des ṭhagandā.
 Kām krodhu madu lobhu mohu ahaṅkāru karandā.
 Bisāsaghātī akirataghaṇ mai ko na rakhandā.
 Simari muridā ḍhāḍhīā satigur bakhasandā.*

Paurī 21 (I have all the demerits)

I am a criminal, a sinner, evil and apostate. I am a thief, adulterer, gambler who always keeps his eye upon other's household. I am a slanderer, knave, venal and a swindler who goes on cheating the whole world. I feel proud of my sexual urges, anger, greed, infatuations and other intoxications. I am treacherous and ungrateful; none likes to keep me with him. Remember, O singing disciple! that the true Guru, alone is competent to grant pardon (for your sins).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ , ਕਾਦਰ ਦੇ ਚੋਜ)

ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਬਣਾਇਆ ।
ਅੰਬਰਿ ਧਰਤਿ ਵਿਛੋੜਿ ਕੈ ਵਿਣੁ ਥੀਮਾਂ ਆਗਾਸੁ ਰਹਾਇਆ ।
ਜਲ ਵਿਚਿ ਧਰਤੀ ਰਖੀਅਨਿ ਧਰਤੀ ਅੰਦਰਿ ਨੀਰੁ ਧਰਾਇਆ ।
ਕਾਠੈ ਅੰਦਰਿ ਅਗਿ ਧਰਿ ਅਗੀ ਹੋਂਦੀ ਸੁਫਲੁ ਫਲਾਇਆ ।
ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੇ ਤਿੰਨੇ ਵੈਰੀ ਮੇਲਿ ਮਿਲਾਇਆ ।
ਰਾਜਸ ਸਾਤਕ ਤਾਮਸੇ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਇਆ ।
ਚੋਜ ਵਿਡਾਣੁ ਚਲਿਤੁ ਵਰਤਾਇਆ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Maṅgalācharaṇ, kādar de choj)

*Iku kavāu pasāu kari Oaṅkāri akāru baṇāiā.
Ambari dharati vichhoṛi kai viṇu thammān āgāsu rahāiā.
Jal vichi dharatī rakhīāni dharatī andari nīru dharāiā.
Kāṭhai andari agi dhari agī hondī suphalu phalāiā.
Pauṇ pāṇī baisantaro tinne vairī meli milāiā.
Rājas sātak tāmaso Brahmā Bisanu Mahesu upāiā.
Choj vidāṇu chalitu varatāiā.*

**One Oaṅkār, the primal energy, realized through
the grace of divine preceptor**

Paurī 1 (In praise of the creator's mystique)

Diffusing His one vibration (*vāk*, sound), Oaṅkār has become manifest in the forms (of the whole creation). Separating earth from sky, the Oaṅkār has sustained sky without the support of any pillar. He placed earth in water and water in the earth. Fire was put into wood and fire notwithstanding, the trees laden with beautiful fruits were created. Air, water and fire are enemies of one another but He made them meet harmoniously (and created the world). He created Brahmā, Viṣṇu and Maheśa who cherish the qualities of action (*rajas*), sustenance (*sattv*) and dissolution (*tamas*). Accomplisher of wondrous feats, that Lord created the wonderful creation.

ਪਉੜੀ ੨ (ਈਸ਼ਵਰੀ ਸ਼ਕਤੀ)

ਸਿਵ ਸਕਤੀ ਦਾ ਰੂਪ ਕਰਿ ਸੂਰਜ ਚੰਦੁ ਚਰਾਗੁ ਬਲਾਇਆ ।
 ਰਾਤੀ ਤਾਰੇ ਚਮਕਦੇ ਘਰਿ ਘਰਿ ਦੀਪਕ ਜੋਤਿ ਜਗਾਇਆ ।
 ਸੂਰਜੁ ਏਕੰਕਾਰੁ ਦਿਹਿ ਤਾਰੇ ਦੀਪਕ ਰੂਪੁ ਲੁਕਾਇਆ ।
 ਲਖ ਦਰੀਆਉ ਕਵਾਉ ਵਿਚਿ ਤੋਲਿ ਅਤੇਲੁ ਨ ਤੋਲਿ ਤੁਲਾਇਆ ।
 ਓਅੰਕਾਰ ਅਕਾਰੁ ਜਿਸਿ ਪਰਵਦਗਾਰੁ ਅਪਾਰੁ ਅਲਾਇਆ ।
 ਅਬਗਤਿ ਗਤਿ ਅਤਿ ਅਗਮ ਹੈ ਅਕਥ ਕਥਾ ਨਹਿ ਅਲਖੁ ਲਖਾਇਆ ।
 ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਿ ਸੁਣਾਇਆ ॥੨॥

Paūrī 2 (Īśāvarī śakti)

Siv sakatī dā rūp kari sūrajū chandū charāgu balāiā.
Rātī tāre chamakade ghari ghari dīpak joti jagāiā.
Sūrajū ekañkāru dihi tāre dīpak rūpu lukāiā.
Lakh dariāu kavāu vichī toli atolu na toli tulāiā.
Oaṅkāru akāru jisi paravadagāru apāru alāiā.
Abagati gati ati agam hai akath kathā nahi alakh lakhāiā.
Suṇi suni ākhaṇu ākhi suṇāiā.

Paūrī 2 (Divine Power)

Śiva and Śakti i.e. the supreme element in the form of consciousness and *prakṛti*, the matter containing dynamic power in it were joined to create the world, and sun and moon were made its lamps. Shining stars in the night give the look of lamps lit in each house. In day time with the rise of one great sun, the stars in the form of lamps go into hiding. His one vibration (*vāk*) contains millions of rivers (of life) and His matchless grandeurs cannot be measured. The benevolent sustainer Lord has also manifested His form as Oaṅkār. His dynamism is latent, unapproachable and His story is ineffable. The basis of talk about the Lord is simply hearsay (and not the first hand experience).

ਪਉੜੀ ੩ (ਰਚਨਾ ਦੀ ਵਿਚਿਤ੍ਰਤਾ)

ਖਾਣੀ ਬਾਣੀ ਚਾਰਿ ਜੁਗ ਜਲ ਥਲ ਤਰੁਵਰੁ ਪਰਬਤ ਸਾਜੇ ।
 ਤਿੰਨ ਲੋਅ ਚਉਦਹ ਭਵਣ ਕਰਿ ਇਕੀਹ ਬ੍ਰਹਮੰਡ ਨਿਵਾਜੇ ।
 ਚਾਰੇ ਕੁੰਡਾ ਦੀਪ ਸਤ ਨਉ ਖੰਡ ਦਹ ਦਿਸਿ ਵਜਣਿ ਵਾਜੇ ।
 ਇਕਸ ਇਕਸ ਖਾਣਿ ਵਿਚਿ ਇਕੀਹ ਇਕੀਹ ਲਖ ਉਪਾਜੇ ।
 ਇਕਤ ਇਕਤ ਜੂਨਿ ਵਿਚਿ ਜੀਅ ਜੰਤੁ ਅਣਗਣਤ ਬਿਰਾਜੇ ।
 ਰੂਪ ਅਨੂਪ ਸਰੂਪ ਕਰਿ ਰੰਗ ਬਿਰੰਗ ਤਰੰਗ ਅਗਾਜੇ ।
 ਪਉਣੁ ਪਾਣੀ ਘਰੁ ਨਉ ਦਰਵਾਜੇ ॥੩॥

Paurī 3 (Rachanā dī vichitrā)

Khāṇī bāṇī chāri jug jal thal taruvaru parabat sāje.
Tinn loa chaudah bhavan kari ikīh brahamanḍ nivāje.
Chāre kuṇḍā dīp sat nau khaṇḍ dah disi vajani vāje.
Ikas ikas khāṇi vichi ikīh ikīh lakh upāje.
Ikat ikat jūni vichi jīa jantu aṅgaṇt birāje.
Rūp anūp sarūp kari raṅg biraṅg taraṅg agāje.
Paunu pāṇī ghari nau daravāje.

Paurī 3 (Wonder of creation)

Four mines of life, four speeches and four Ages included, the Lord created water, earth, trees, and mountains. The one Lord created the three worlds, fourteen spheres and many universes. For Him the musical instruments are being played at in all the ten directions, seven continents and nine divisions of the universe. From each originating source, twenty-one lacs of creatures have been produced. Then in each species innumerable creatures exist. Incomparable forms and hues then appeared in variegated waves (of life). Bodies formed by the association of air and water, have nine doors each.

ਪਉੜੀ ੪ (ਰਚਨਾ ਦੀ ਵਿਚਿਤ੍ਰਤਾ)

ਕਾਲਾ ਧਉਲਾ ਰਤੜਾ ਨੀਲਾ ਪੀਲਾ ਹਰਿਆ ਸਾਜੇ ।
 ਰਸੁ ਕਸੁ ਕਰਿ ਵਿਸਮਾਦੁ ਸਾਦੁ ਜੀਭਹੁੰ ਜਾਪ ਨ ਖਾਜ ਅਖਾਜੇ ।
 ਮਿਠਾ ਕਉੜਾ ਖਟੁ ਤੁਰਸੁ ਫਿਕਾ ਸਾਉ ਸਲੂਣਾ ਛਾਜੇ ।
 ਗੰਧ ਸੁਗੰਧਿ ਅਵੇਸੁ ਕਰਿ ਚੋਆ ਚੰਦਨੁ ਕੇਸਰੁ ਕਾਜੇ ।
 ਮੇਦੁ ਕਬੂਰੀ ਪਾਨ ਫੁਲੁ ਅੰਬਰੁ ਚੂਰ ਕਪੂਰ ਅੰਦਾਜੇ ।
 ਰਾਗ ਨਾਦ ਸੰਬਾਦ ਬਹੁ ਚਉਦਹ ਵਿਦਿਆ ਅਨਹਦ ਗਾਜੇ ।
 ਲਖ ਦਰੀਆਉ ਕਰੋੜ ਜਹਾਜੇ ॥੪॥

Paurī 4 (Rachanā dī vichitratā)

Kālā dhaulā rataṛā nīlā pīlā hariā sāje.
Rasu kasu kari visamādu sādu jībhaḥuñ jāp na khāj akhāje.
Mīṭhā kaurā khaṭu turasu phikā sāu salūṇā chhāje.
Gandh sugandhi avesu kari choā chandanu kesaru kāje.
Medu kathūrī pān phulu ambaru chūr kapūr andāje.
Rāg nād sambād bahu chaudah vidiā anahad gāje.
Lakh dariāu karor jahāje.

Paurī 4 (Wonder of creation)

Black, white, red, blue, yellow and green colours are adorning (the creation). Wondrous tastes of edible and inedible objects have been made which are known through the tongue. These tastes are sweet, bitter, sour, salty and insipid. Mixing many fragrances, the camphor, sandal and saffron have been created. Others such as musk cat, musk, betel, flowers, incense, camphors etc are also held to be similar. Many are the musical measures, vibrations and dialogues, and through fourteen skills the unstruck melody rings. Lacs of rivers are there on which crores of ships ply.

ਪਉੜੀ ੫ (ਰਚਨਾ ਵਿੱਚ ਮਨੁੱਖ ਦੇਹ ਦਾ ਹੀ ਪਾਰ ਉਤਾਰਾ ਹੈ)
 ਸਤ ਸਮੁੰਦ ਅਥਾਹ ਕਰਿ ਰਤਨ ਪਦਾਰਥ ਭਰੇ ਭੰਡਾਰਾ।
 ਮਹੀਅਲ ਖੇਤੀ ਅਉਖਧੀ ਛਾਦਨ ਭੋਜਨ ਬਹੁ ਬਿਸਥਾਰਾ।
 ਤਰੁਵਰ ਛਾਇਆ ਫੁਲ ਫਲ ਸਾਖਾ ਪਤ ਮੂਲ ਬਹੁ ਭਾਰਾ।
 ਪਰਬਤ ਅੰਦਰਿ ਅਸਟ ਧਾਤੁ ਲਾਲੁ ਜਵਾਹਰੁ ਪਾਰਸਿ ਪਾਰਾ।
 ਚਉਰਾਸੀਹ ਲਖ ਜੋਨਿ ਵਿਚਿ ਮਿਲਿ ਮਿਲਿ ਵਿਛੁੜੇ ਵਡ ਪਰਵਾਰਾ।
 ਜੰਮਣੁ ਜੀਵਣੁ ਮਰਣੁ ਵਿਚਿ ਭਵਜਲ ਪੂਰ ਭਰਾਇ ਹਜਾਰਾ।
 ਮਾਣਸ ਦੇਹੀ ਪਾਰਿ ਉਤਾਰਾ ॥੫॥

Paurī 5 (Rachanā vichi manukh deh dā hī pār utārā hai)
Sat samund athāh kari ratan padārath bhare bhaṇḍārā.
Mahīal khetī aukhadhī chhādan bhojan bahu bisathārā.
Taruvār chhāiā phul phal sākḥā pat mūl bahu bhārā.
Parabat andari asaṭ dhātu lālu javāharu pārasi pārā.
Chaurāsīh lakh joni vichi mili mili vichhure vād paravārā.
Jammanu jīvanu maran vichi bhavajal pūr bharāi hajārā.
Mānas dehī pāri utārā.

**Paurī 5 (Among the entire creation
 only human beings attain liberation)**

Having created unfathomable seven seas, the Lord filled them with treasures of precious materials. Variegated forms of agricultural products, medicines, clothings and foods have been created on earth. Shady trees, flowers, fruits, branches, leaves, roots exist there. In the mountains are eight metals, rubies, jewels, philosopher's stone and mercury. Among the eighty four lacs of species of life, large families meet only to part i.e. they take birth and die. In the cycle of transmigration the herds of creatures in this world - ocean come and go in thousands. Only through the human body one can get across.

ਪਉੜੀ ੬ (ਮਾਣਸ ਜਨਮ ਤੇ ਭੁੱਲ)

ਮਾਣਸ ਜਨਮ ਦੁਲੰਭੁ ਹੈ ਛਿਣ ਭੰਗਰੁ ਛਲ ਦੇਹੀ ਛਾਰਾ ।
 ਪਾਣੀ ਦਾ ਕਰਿ ਪੁਤਲਾ ਉਡੈ ਨ ਪਉਣੁ ਖੁਲੇ ਨਉ ਦੁਆਰਾ ।
 ਅਗਨਿ ਕੁੰਡ ਵਿਚਿ ਰਖੀਅਨਿ ਨਰਕ ਘੋਰ ਮਹਿੰ ਉਦਰੁ ਮਝਾਰਾ ।
 ਕਰੈ ਉਰਧ ਤਪੁ ਗਰਭ ਵਿਚਿ ਚਸਾ ਨ ਵਿਸਰੈ ਸਿਰਜਣਹਾਰਾ ।
 ਦਸੀ ਮਹੀਨੀ ਜੰਮਿਆਂ ਸਿਮਰਣ ਕਰੀ ਕਰੇ ਨਿਸਤਾਰਾ ।
 ਜੰਮਦੇ ਮਾਇਆ ਮੋਹਿਆ ਨਦਰਿ ਨ ਆਵੈ ਰਖਣਹਾਰਾ ।
 ਸਾਹੋ ਵਿਛੜਿਆ ਵਣਜਾਰਾ ॥੬॥

Paurī 6 (Māṇas janam te bhull)

*Māṇas jaṇam dulambhu hai chhiṇ bhaṅgaru chhal dehī chhārā.
 Pāṇī dā kari putalā uḍai na pauṇu khule nauṇ dūārā.
 Aganī kuṇḍ vichī rakhīāni narak ghor mahiṇ udar majhārā.
 Karai uradh tapu garabh vichī chasā na visarai sirajāṇahārā.
 Dasī mahīnī jāmīān simaraṇ karī kare nīsatārā.
 Jammado māiā mohiā nadari na āvai rakhaṇahārā.
 Sāhoṇ vichhūṛiā vaṇajārā.*

Paurī 6 (Human birth and error of life)

Though human birth is a rare gift, yet this body being made of clay is momentary. Made from ovum and semen, this airtight body has nine doors. That Lord saves this body even in the hellish fire of the mother's womb. During pregnancy the creature hangs upside down in the mother's womb and continuously meditates. After ten months the *jīv* takes birth when because of that meditation it is liberated from that pool of fire. Right from the time of birth he gets engrossed in maya and now that protector Lord is not beheld by him. *Jīv* the travelling trader thus gets separated from the Lord, the great banker.

ਪਉੜੀ ੭ (ਮਾਨਸ ਜਨਮ – ਮਾਇਆ ਜਾਲ)

ਰੋਵੈ ਰਤਨੁ ਗਵਾਇ ਕੈ ਮਾਇਆ ਮੋਹੁ ਅਨੇਹੁ ਗੁਬਾਰਾ ।
 ਓਹੁ ਰੋਵੈ ਦੁਖੁ ਆਪਣਾ ਹਸਿ ਹਸਿ ਗਾਵੈ ਸਭ ਪਰਵਾਰਾ ।
 ਸਭਨਾਂ ਮਨਿ ਵਾਧਾਈਆਂ ਰੁਣ ਝੁੰਝਨੜਾ ਰੁਣ ਝੁਣਕਾਰਾ ।
 ਨਾਨਕੁ ਦਾਦਕੁ ਸੋਹਲੇ ਦੇਨਿ ਅਸੀਸਾਂ ਬਾਲੁ ਪਿਆਰਾ ।
 ਚੁਖਹੁ ਬਿੰਦਕ ਬਿੰਦੁ ਕਰਿ ਬਿੰਦਹੁ ਕੀਤਾ ਪਰਬਤ ਭਾਰਾ ।
 ਸਤਿ ਸੰਤੋਖ ਦਇਆ ਧਰਮੁ ਅਰਥ ਸੁਗਰਥ ਵਿਸਾਰਿ ਵਿਸਾਰਾ ।
 ਕਾਮ ਕਰੋਧੁ ਵਿਰੋਧੁ ਵਿਚਿ ਲੋਭੁ ਮੋਹੁ ਧਰੋਹੁ ਅਹੰਕਾਰਾ ।
 ਮਹਾਂ ਜਾਲ ਫਾਥਾ ਵੇਚਾਰਾ ॥੭॥

Paurī 7 (Mānas janam-māiā jāl)

*Rovai ratanu gavāi kai māiā mohu aneur gubārā.
 Ohu rovai dukhu āpaṇā hasi hasi gāvai sabh paravārā.
 Sabhanān manī vādhāīān ruṇ jhuñjhanaṛā ruṇ jhuṇakārā.
 Nānaku dādaku sohale deni āsīsān bālu piārā.
 Chukhahuṇ bindak bindu kari bindahuṇ kītā parabat bhārā.
 Sati santokh daia dharamu arathu sugarath visāri visārā.
 Kām karodhu virodhu vichi lobhu mohu dharoh ahaṅkārā.
 Mahājal phāthā vechārā.*

Paurī 7 (Human birth--a web of maya)

Losing the jewel (in the form of the name of the Lord) the creature (on his birth) wails and weeps in utter darkness of maya and infatuation. He cries because of his own suffering but the whole family sings merrily. The heart of all is full of happiness and musical sound of drums is heard all around. Singing songs of happiness maternal and paternal families bless the beloved child. From a small drop it increased and now that drop looks like a mountain. Having grown up, he has with pride forgotten the truth, contentment, compassion, dharma and higher values. He started living among desires, anger, oppositions, greed, infatuation, treachery and pride, and thus the poor fellow got entangled in the large web of maya.

ਪਉੜੀ ੮ (ਬਾਲਕ ਬੁਧਿ ਅਚੇਤ)

ਹੋਇ ਸੁਚੇਤ ਅਚੇਤ ਇਵ ਅਖੀਂ ਹੋਂਦੀ ਅੰਨ੍ਹਾ ਹੋਆ।
 ਵੈਰੀ ਮਿਤ੍ਰ ਨ ਜਾਣਦਾ ਡਾਇਣੁ ਮਾਉ ਸੁਭਾਉ ਸਮੋਆ।
 ਬੋਲਾ ਕੰਨੀ ਹੋਵਦੀ ਜਸੁ ਅਪਜਸੁ ਮੋਹੁ ਧੋਹੁ ਨ ਸੋਆ।
 ਗੁੰਗਾ ਜੀਭੈ ਹੁੰਦੀਐ ਦੁਧੁ ਵਿਚਿ ਵਿਸੁ ਘੋਲਿ ਮੁਹਿ ਚੋਆ।
 ਵਿਹੁ ਅੰਮ੍ਰਿਤ ਸਮਸਰ ਪੀਐ ਮਰਨ ਜੀਵਨ ਆਸ ਤ੍ਰਾਸ ਨ ਢੋਆ।
 ਸਰਪੁ ਅਗਨਿ ਵਲਿ ਹਥੁ ਪਾਇ ਕਰੈ ਮਨੋਰਥ ਪਕੜਿ ਖਲੋਆ।
 ਸਮਝੈ ਨਾਹੀ ਟਿਬਾ ਟੋਆ ॥੮॥

Paurī 8 (Bālak budhi achet)

*Hoi suchet achet iv akhīn hondī annhā hoā.
 Vairī mitu na jāṇadā ḍāiṇu māu subhāu samoā.
 Bolā kannī hovandī jasu apajasu mohu dhohu na soā.
 Guṅgā jibhai hundīai dudhu vichi visu gholi muhi choā.
 Vihu amritu samasar pīai mārān jīvan ās trās na ḍhoā.
 Sarapu agani vali hathu pāi karai manorath pakar khaloā.
 Samajhai nāhī ṭibā ṭoā.*

Paurī 8 (Child's intellect is unconscious)

The *Jīv* though consciousness incarnate is so much unconscious (of his aim in life) as if he is blind though having the eyes; does not distinguish between a friend and a foe; and according to him the nature of a mother and a witch is identical. He is deaf despite ears and does not distinguish between glory and infamy or between love and treachery. He is dumb despite tongue and drinks poison mixed in milk. Considering poison and nectar identical he drinks them and for his ignorance about life and death, hopes and desires, he gets no refuge anywhere. He stretches his desires towards snake and fire and catching hold of them does not distinguish between a pit and a mound.

ਪਉੜੀ ੯ (ਬਾਲਕ ਵਿਚਾਰ ਹੀਨਤਾ)

ਲੂਲਾ ਪੈਰੀ ਹੋਵਦੀ ਟੰਗਾਂ ਮਾਰਿ ਨ ਉਠਿ ਖਲੋਆ।
 ਹਥੇ ਹਥੁ ਨਚਾਈਐ ਆਸਾ ਬੰਧੀ ਹਾਰੁ ਪਰੋਆ।
 ਉਦਮ ਉਕਤਿ ਨ ਆਵਈ ਦੇਹਿ ਬਿਦੇਹਿ ਨ ਨਵਾਂ ਨਿਰੋਆ।
 ਹਗਣ ਮੂਤਣ ਛਡਣਾ ਰੋਗੁ ਸੋਗੁ ਵਿਚਿ ਦੁਖੀਆ ਰੋਆ।
 ਘੁਟੀ ਪੀਐ ਨ ਖੁਸੀ ਹੋਇ ਸਪਹੁ ਰਖਿਅੜਾ ਅਣਖੋਆ।
 ਗੁਣੁ ਅਵਗੁਣੁ ਨ ਵਿਚਾਰਦਾ ਨ ਉਪਕਾਰੁ ਵਿਕਾਰੁ ਅਲੋਆ।
 ਸਮਸਰਿ ਤਿਸੁ ਹਥੀਆਰੁ ਸੰਜੋਆ ॥੯॥

Paurī 9 (Bālak vichār hīnatā)

*Lūlā pairī hoṇvadī ṭaṅgān māri na ūṭhi khaloā.
 Hatho hathu nachāīai āsā bandhī hāru paroā.
 udam ukati na āvaī dehi bidehi na navān niroā.
 Hagan mūtan chhadāṇā rogu sōgu vichi dukhiā roā.
 Ghuṭī pīai na khusī hoī sapahuṇ rakhiarā anakhoā.
 Guṇu avaguṇ na vichāradā na upakāru vikāru aloā.
 Samasari tisu hathīāru sañjoā.*

Paurī 9 (Child's thoughtlessness):

Though with feet, a child (man) is cripple and cannot stand upon his legs. Wearing the garland of hopes and desires he dances in the arms of others. He knows neither technique nor enterprise, and being careless toward the body, he does not keep fit and healthy. Having no control over his excretory organs of urinating and defecation he cries of disease and suffering. He does not take the first food (of the name of the Lord) happily and goes on catching snakes (in the form of passions and desires) stubbornly. Never pondering upon merits and demerits and not becoming benevolent, he always looks at evil propensities. For such a (foolish) person, the weapon and the armour are identical.

ਪਉੜੀ ੧੦ (ਮਾਤਾ ਦੇ ਉਪਕਾਰ)

ਮਾਤ ਪਿਤਾ ਮਿਲਿ ਨਿੰਮਿਆ ਆਸਾਵੰਤੀ ਉਦਰੁ ਮਝਾਰੇ ।
 ਰਸ ਕਸ ਖਾਇ ਨਿਲਜ ਹੋਇ ਛੁਹ ਛੁਹ ਧਰਣਿ ਧਰੈ ਪਗ ਧਾਰੇ ।
 ਪੇਟ ਵਿਚਿ ਦਸ ਮਾਹ ਰਖਿ ਪੀੜਾ ਖਾਇ ਜਣੈ ਪੁਤੁ ਪਿਆਰੇ ।
 ਜਣ ਕੈ ਪਾਲੈ ਕਸਟ ਕਰਿ ਖਾਨ ਪਾਨ ਵਿਚਿ ਸੰਜਮ ਸਾਰੇ ।
 ਗੁੜੁਤੀ ਦੇਇ ਪਿਆਲਿ ਦੁਧੁ ਘੁਟੀ ਵਟੀ ਦੇਇ ਨਿਹਾਰੇ ।
 ਛਾਦਨੁ ਭੋਜਨੁ ਪੋਖਿਆ ਭਦਣਿ ਮੰਗਣਿ ਪੜੁਨਿ ਚਿਤਾਰੇ ।
 ਪਾਧੇ ਪਾਸਿ ਪੜ੍ਹਾਇਆ ਖਟਿ ਲੁਟਾਇ ਹੋਇ ਸੁਚਿਆਰੇ ।
 ਉਰਿਣਤ ਹੋਇ ਭਾਰੁ ਉਤਾਰੇ ॥੧੦॥

Paurī 10 (Mātā de upakār)

Māt pitā mili nimmiā āsāvanti udaru majhāre.
Ras kas khāi nilaj hoi chhuh chhuh dharani dharai pag dhāre.
Peṭ vichi das māh rakhi pīṛā khāi janai putu piāre.
Jan kai pālai kasat kari khān pān vichi sañjam sāre.
Gurhatī dei piāli dudhu ghutī vaṭī dei nihāre.
Chhādanu bhojanu pokhiā bhadani māngani parhani chitāre.
Pāndhe pāsi parhāiā khat luṭai hoi suchiāre.
Urinat hoi bhāru utāre.

Paurī 10 (Benefactions of mother)

Meeting and mating of mother and father makes the mother pregnant who becoming hopeful keeps the child in her womb. She enjoys edibles and unedibles without any inhibition and moves carefully with measured steps on the earth. She gives birth to her dear son after bearing the pain of carrying him in her womb for ten months. Having delivered, the mother nourishes the child and herself remains moderate in eating and drinking. Having ministered the customary first food, and milk, she stares at him with deep love. She thinks about his food, clothes, tonsure, betrothal, education etc. Throwing handful of coins over his head and giving him a proper bath she sends him to the pundit for education. This way she clears the debt (of her motherhood).

ਪਉੜੀ ੧੧ (ਮਾਤਾ ਦਾ ਉਪਾਕਾਰ ਤੇ ਪੁੱਤ੍ਰ ਦਾ ਅਪਕਾਰ)
 ਮਾਤਾ ਪਿਤਾ ਅਨੰਦ ਵਿਚਿ ਪੁਤੈ ਦੀ ਕੁੜਮਾਈ ਹੋਈ।
 ਰਹਸੀ ਅੰਗ ਨ ਮਾਵਈ ਗਾਵੈ ਸੋਹਿਲੜੇ ਸੁਖ ਸੋਈ।
 ਵਿਗਸੀ ਪੁਤ ਵਿਆਹਿਐ ਘੋੜੀ ਲਾਵਾਂ ਗਾਵ ਭਲੋਈ।
 ਸੁਖਾਂ ਸੁਖੈ ਮਾਵੜੀ ਪੁਤ੍ਰ ਨੂੰ ਦਾ ਮੇਲ ਅਲੋਈ।
 ਨੁਹੁ ਨਿਤ ਕੰਤ ਕੁਮੰਤੁ ਦੇਇ ਵਿਹਰੇ ਹੋਵਹ ਸਸੁ ਵਿਗੋਈ।
 ਲਖ ਉਪਾਕਾਰੁ ਵਿਸਾਰਿ ਕੈ ਪੁਤ ਕੁਪੁਤਿ ਚਕੀ ਉਠਿ ਝੋਈ।
 ਹੋਵੈ ਸਰਵਣ ਵਿਰਲਾ ਕੋਈ ॥੧੧॥

Paurī 11 (Mātā dā upakār te putr dā apakār)
Mātā pitā anand vichi putai dī kuṛamāī hoī.
Rahasī aṅg na māvaī gāvai sohilare sukh soī.
Vigasī put viāhiai ghorī lāvāṅ gāv bhaloī.
Sukhāṅ sukhai māvaṛī putu nūṅh dā mel aloī.
Nuhu nit kant kumantu dei vihare hovah sasu vigoī.
Lakh upakāru visāri kai put kuputi chakī uṭhi jhoī.
Hovai Saravan viralā koī.

Paurī 11 (Benefaction of mother and maltreatment of son)

Parents are happy that the betrothal ceremony of their son has been solemnized. Mother becomes overjoyed and sings songs of happiness. Singing eulogies of bridegroom, and praying for the welfare of the couple she feels very happy that her son got married. For the well-being and harmony of bride and bridegroom the mother makes vows of offerings (before the deities). Now, the bride starts ill-advising the son, goading him to get separate from the parents, and consequently the mother-in-law becomes sorrowful. Forgetting lacs of benefactions (of mother) the son becomes disloyal and sets himself at logger-heads with his parents. Rare is any obedient son like Śraavan of mythology who was most obedient to his blind parents.

ਪਉੜੀ ੧੨ (ਮਾਪਿਆਂ ਦਾ ਉਪਕਾਰ ਵਿਸਾਰਨਾ ਪਾਪ ਹੈ)
 ਕਾਮਣਿ ਕਾਮਣਿਆਰੀਐ ਕੀਤੇ ਕਾਮਣੁ ਕੰਤ ਪਿਆਰੇ ।
 ਜੰਮੇ ਸਾਈਂ ਵਿਸਾਰਿਆ ਵੀਵਾਹਿਆਂ ਮਾਂ ਪਿਅ ਵਿਸਾਰੇ ।
 ਸੁਖਾਂ ਸੁਖਿ ਵਿਵਾਹਿਆ ਸਉਣੁ ਸੰਜੋਗੁ ਵਿਚਾਰਿ ਵਿਚਾਰੇ ।
 ਪੁਤ ਨੂਹੈ ਦਾ ਮੇਲੁ ਵੇਖਿ ਅੰਗ ਨਾ ਮਾਥਨਿ ਮਾਂ ਪਿਉ ਵਾਰੇ ।
 ਨੂੰਹ ਨਿਤ ਮੰਤ ਕੁਮੰਤ ਦੇਇ ਮਾਂ ਪਿਉ ਛਡਿ ਵਡੇ ਹਤਿਆਰੇ ।
 ਵਖ ਹੋਵੈ ਪੁਤੁ ਰੰਨਿ ਲੈ ਮਾਂ ਪਿਉ ਦੇ ਉਪਕਾਰੁ ਵਿਸਾਰੇ ।
 ਲੋਕਾਚਾਰਿ ਹੋਇ ਵਡੇ ਕੁਚਾਰੇ ॥੧੨॥

Paurī 12 (Māpiān da upakār visāranā pāp hai)
Kāmaṇi kamaṇiārīai kīto kāmaṇu kaṇṭ piāre.
Jamme sāīn visāriā vīvāhiān mān pia visāre.
Sukhān sukhi vivāhiā sauṇu sañjogu vichāri vichāre.
Putu nūhaiṇ dā melu vekhi aṅg nā māthani mān piu vāre.
Nūnh nit mant kumant dei mān piu chhaḍi vade hatiāre.
Vakh hovai putu ranni lai mān piu de upakāru visāre.
Lokāchāri hoi vade kuchāre.

Paurī 12 (It is sin to forget the benefactions of parents)

The enchantress wife with her charms made the husband dote on her. He forgot the parents who had given him birth and had got him married. Having made vows of offerings and considered many good and bad omens and auspicious combinations, his marriage had been arranged by them. Seeing at the meetings of the son and the daughter-in-law, the parents had felt overjoyed. The bride then started continuously advising the husband to desert his parents instigating that they had been tyrants. Forgetting the benefactions of parents, the son alongwith his wife got separated from them. Now the way of the world has become grossly immoral.

ਪਉੜੀ ੧੩ (ਮਾਪਿਆਂ ਦੇ ਅਪਕਾਰੀ ਦੇ ਜਪ ਤਪ ਨਿਸਫਲ ਹਨ)

ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਸੁਣੈ ਵੇਦੁ ਭੇਦੁ ਨ ਜਾਣੈ ਕਹਾਣੀ।
 ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਕਰੈ ਤਪੁ ਵਣਖੰਡਿ ਭੁਲਾ ਫਿਰੈ ਬਿਬਾਣੀ।
 ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਕਰੈ ਪੂਜੁ ਦੇਵੀ ਦੇਵ ਨ ਸੇਵ ਕਮਾਣੀ।
 ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਨ੍ਰਾਵਣਾ ਅਠਸਠਿ ਤੀਰਥ ਘੁੰਮਣ ਵਾਣੀ।
 ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਕਰੈ ਦਾਨ ਬੇਈਮਾਨ ਅਗਿਆਨ ਪਰਾਣੀ।
 ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਵਰਤ ਕਰਿ ਮਰਿ ਮਰਿ ਜੰਮੈ ਭਰਮਿ ਭੁਲਾਣੀ।
 ਗੁਰੁ ਪਰਮੇਸਰੁ ਸਾਰੁ ਨ ਜਾਣੀ ॥੧੩॥

Paurī 13 (Māpiāṇ de apakārī de jap tap nisaphal han)

Mān piu parahari sunai vedu bhedu na jāṇai kahāṇī.
 Mān piu parahari karai tapu vaṇakhaṇḍi bhulā phirai bibāṇī.
 Mān piu parahari karai pūju devi dev na sev kamāṇī.
 Mān piu parahari nhāvaṇā athasathī tīrath ghumman vāṇī.
 Mān piu parahari karai dān beīmān agiān parāṇī.
 Mān piu parahari varat kari mari mari jammai bharami bhulāṇī.
 Guru paramesaru sāru na jāṇī.

Paurī 13 (Pities of one who ill-treated the parents are in vain)

Renouncing the parents, the listener of Vedas cannot understand their mystery. Repudiating the parents, meditation in the forest is similar to the wanderings at deserted places. The service and worship to the gods and goddesses are useless if one has renounced his parents. Without service to the parents, bath at the sixty-eight pilgrimage centres is nothing but gyrating in a whirlpool. The person who having deserted his parents performs charities, is corrupt and ignorant. He who repudiating the parents undertakes fasts, goes on to wander in the cycle of births and deaths. That man (in fact) has not understood the essence of Guru and God.

ਪਉੜੀ ੧੪ (ਉਪਕਾਰੀ ਕਰਤਾਰ ਨੂੰ ਸੰਭਾਲ)

ਕਾਦਰੁ ਮਨਹੁੰ ਵਿਸਾਰਿਆ ਕੁਦਰਤਿ ਅੰਦਰਿ ਕਾਦਰੁ ਦਿਸੈ।
ਜੀਉ ਪਿਛੰ ਦੇ ਸਾਜਿਆ ਸਾਸ ਮਾਸ ਦੇ ਜਿਸੈ ਕਿਸੈ।
ਅਖੀ ਮੁਹੁ ਨਕੁ ਕੰਨੁ ਦੇਇ ਹਥੁ ਪੈਰੁ ਸਭਿ ਦਾਤ ਸੁ ਤਿਸੈ।
ਅਖੀ ਦੇਖੈ ਰੂਪ ਰੰਗੁ ਸਬਦ ਸੁਰਤਿ ਮੁਹਿ ਕੰਨ ਸਰਿਸੈ।
ਨਕਿ ਵਾਸੁ ਹਥੀ ਕਿਰਤਿ ਪੈਰੀ ਚਲਣੁ ਪਲ ਪਲ ਖਿਸੈ।
ਵਾਲ ਦੰਦ ਨਹੁੰ ਰੋਮ ਰੋਮ ਸਾਸਿ ਗਿਰਾਸਿ ਸਮਾਲਿ ਸਲਿਸੈ।
ਸਾਦੀ ਲਬੈ ਸਾਹਿਬੋ ਤਿਸ ਤੂੰ ਸੰਮਲ ਸੈਵੈ ਹਿਸੈ।
ਲੂਣੁ ਪਾਇ ਕਰਿ ਆਟੈ ਮਿਸੈ ॥੧੪॥

Paurī 14 (Upakārī karatār nūn sambhāl)

Kādar manhuṁ visāriā kudarati andari kādaru disai.
Jīu piṇḍ de sājiā sās mās de jisai kisai.
Akhī muhu naku kannu dei hathu pairu sabhi dāt su tisai.
Akhīn dekhai rūp raṅgu sabad surati muhi kann sarisai.
Naki vāsū hathīn kirati pairī chalaṇ pal pal khisai.
Vāl dand nahuṁ rom rom sāsi girāsi samāli salisai.
Sādī labai sāhibo tis tūn sammal saivaiṁ hisai.
Lūṇu pāi kari āṭai misai.

Paurī 14 (Cherish in heart the benevolent Creator)

In nature that creator is beheld but the *jīv* has forgotten him. Bestowing body, vital air, flesh and breath upon every one, He has created one and all. As gifts, eyes, mouth, nose, ears, hands, and feet have been given by Him. Man beholds form and colour through eyes and through mouth and ears he speaks and listens to the Word respectively. Smelling through nose and working with hands, he slides on his feet slowly. He carefully keeps his hair, teeth, nails, trichomes, breath and food. *Jīv*, you getting controlled by the taste and greed always remember the worldly masters. Do remember that Lord too just one hundredth part of it. Put salt of devotion in the flour of life and make it tasteful.

ਪਉੜੀ ੧੫ (ਜੇਹੀ ਜਾਗਦਿਆਂ ਸੁਰਤ ਤੇਹੀ ਸੁਪਨ ਵਿੱਚ)
 ਦੇਹੀ ਵਿਚਿ ਨ ਜਾਪਈ ਨੀਂਦ ਭੁਖੁ ਤੇਹ ਕਿਥੈ ਵਸੈ।
 ਹਸਣੁ ਰੋਵਣੁ ਗਾਵਣਾ ਛਿਕ ਡਿਕਾਰੁ ਖੰਗੂਰਣੁ ਦਸੈ।
 ਆਲਕ ਤੇ ਅੰਗਵਾੜੀਆਂ ਹਿਡਕੀ ਖੁਰਕਣੁ ਪਰਸ ਪਰਸੈ।
 ਉਭੇ ਸਾਹ ਉਬਾਸੀਆਂ ਚੁਟਕਾਰੀ ਤਾੜੀ ਸੁਣਿ ਕਿਸੈ।
 ਆਸਾ ਮਨਸਾ ਹਰਖੁ ਸੋਗੁ ਜੋਗੁ ਭੋਗੁ ਦੁਖੁ ਸੁਖੁ ਨ ਵਿਣਸੈ।
 ਜਾਗਦਿਆਂ ਲਖੁ ਚਿਤਵਣੀ ਸੁਤਾ ਸੁਹਣੇ ਅੰਦਰਿ ਧਸੈ।
 ਸੁਤਾ ਹੀ ਬਰੜਾਂਵਦਾ ਕਿਰਤਿ ਵਿਰਤਿ ਵਿਚਿ ਜਸ ਅਪਜਸੈ।
 ਤਿਸਨਾ ਅੰਦਰਿ ਘਣਾ ਤਰਸੈ ॥੧੫॥

Paurī 15 (Jehī jāgadiān surat tehī svapan vichi)
Dehī vichi na jāpai nīnd bhukhu teh kithai vasai.
Hasanu rovan gāvanā chhik ḍikāru khaṅgūrānu dasai.
Ālak te aṅgavārīān hiḍakī khurakaṅu paras parasai.
Ubhai sāh ubāsīān chuṭakārī tāṛī suṇi kisai.
Āsā manasā harakhu sogu jogu bhogu dukh sukh na viṇasai.
Jāgadiān lakhu chitavanī sutā suhaṇe andari dhasai.
Sutā hī bararānvadā kīrat virat vichi jas apajasai.
Tisanā andari ghaṇā tarasai.

**Paurī 15 (Same consciousness while
 waking as well as in dreaming)**

None knows the residing place of sleep and hunger in the body. Let somebody tell where live the laughter, weeping, singing, sneezing, eructation and cough in the body. Whence idleness, yawning, hiccough, itch, gaping, sighing, snapping and clapping? Hope, desire, happiness, sorrow, renunciation, enjoyment, suffering, pleasure, etc. are indestructible emotions. Millions of thoughts and worries are there during waking hours and the same get deeply rooted in mind while one is asleep and dreaming. Whatever fame and infamy have been earned by man in his conscious state, he goes on muttering in sleep also. Man controlled by desires, goes on intensely longing and yearning.

ਪਉੜੀ ੧੬ (ਦੁਰਮਤੀ ਉਪਕਾਰ ਕੀਤਿਆਂ ਵੀ ਨਹੀਂ ਸੋਰਦਾ)
 ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਵਰਤਣਾ ਸਾਧੁ ਅਸਾਧੁ ਸੰਗਤਿ ਵਿਚਿ ਵਸੈ ।
 ਤਿੰਨ ਵੇਸ ਜਮਵਾਰ ਵਿਚਿ ਹੋਇ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਮੁਣਸੈ ।
 ਸਹਸ ਕੁਬਾਣ ਨ ਵਿਸਰੈ ਸਿਰਜਣਹਾਰੁ ਵਿਸਾਰਿ ਵਿਗਸੈ ।
 ਪਰ ਨਾਰੀ ਪਰ ਦਰਬੁ ਹੇਤੁ ਪਰ ਨਿੰਦਾ ਪਰਪੰਚ ਰਹਸੈ ।
 ਨਾਮ ਦਾਨ ਇਸਨਾਨੁ ਤਜਿ ਕੀਰਤਨ ਕਥਾ ਨ ਸਾਧੁ ਪਰਸੈ ।
 ਕੁਤਾ ਚਉਕ ਚੜ੍ਹਾਈਆ ਚਕੀ ਚਟਣਿ ਕਾਰਣ ਨਸੈ ।
 ਅਵਗੁਣਿਆਰਾ ਗੁਣ ਨ ਸਰਸੈ ॥੧੬॥

Paurī 16 (Durmati upakār kītiān vī nahī saurdā)

*Gurmati durmati varataṇā sādhu asādhu saṅgati vichi vasai.
 Tinn ves jamavār vichi hoi sañjogu vijogu muṇasai.
 Sahas kubāṇ na visarai sirajāṇahāru visāri vigasai.
 Par nārī par darabu hetu par nindā par pañch rahasai.
 Nām dān isanānu taji kīrtan kathā na sādhu parasai.
 Kutā chauk charhāīai chakī chatani kāraṇ nasai.
 Avagunīārā guṇ na sarasai.*

Paurī 16 (Even benevolence does not reclaim the evil person)

Persons keeping company of sadhus and evilmen act according to the wisdom of Guru, *gurmat*, and illwill respectively. Man acts according to three states of life (childhood, youth, oldage) subject to *sañjog*, meeting, and *vijog*, separation. Thousands of bad habits are not forgotten but the creature, *Jīv* feels happy forgetting the Lord. He enjoys in being with other's woman, other's wealth, and other's slander. He has renounced remembrance of the Lord's name, charity and ablution and does not go to holy congregation to listen to discourses and *kīrtan*, eulogies of the Lord. He is like that dog who though placed in a high position, yet runs for licking the flourmills. Evil person never appreciates values of life.

ਪਉੜੀ ੧੭ (ਅਨੇਕਤਾ ਵਿੱਚ ਇਕ ਵਿਆਪਕ ਚੇਤੇ)

ਜਿਉ ਬਹੁ ਵਰਨ ਵਣਾਸਪਤਿ ਮੂਲ ਪਤ੍ਰ ਫਲ ਫਲ ਘਨੇਰੇ।
ਇਕ ਵਰਨੁ ਬੈਸੰਤਰੈ ਸਭਨਾ ਅੰਦਰਿ ਕਰਦਾ ਡੇਰੇ।
ਰੂਪੁ ਅਨੂਪੁ ਅਨੇਕ ਹੋਇ ਰੰਗੁ ਸੁਰੰਗੁ ਸੁ ਵਾਸੁ ਚੰਗੇਰੇ।
ਵਾਸਹੁ ਉਠਿ ਉਪੰਨਿ ਕਰਿ ਜਾਲਿ ਕਰਦਾ ਭਸਮੈ ਢੇਰੇ।
ਰੰਗ ਬਿਰੰਗੀ ਗਊ ਵੰਸ ਅੰਗੁ ਅੰਗੁ ਧਰਿ ਨਾਉ ਲਵੇਰੇ।
ਸਦੀ ਆਵੈ ਨਾਉ ਸੁਣਿ ਪਾਲੀ ਚਾਰੈ ਮੇਰੇ ਤੇਰੇ।
ਸਭਨਾ ਦਾ ਇਕੁ ਰੰਗੁ ਦੁਧੁ ਘਿਅ ਪਟ ਭਾਂਡੈ ਦੇਖ ਨ ਹੇਰੇ।
ਚਿਤੈ ਅੰਦਰਿ ਚੇਤੁ ਚਿਤੇਰੇ ॥੧੭॥

Paurī 17 (Anekatā vich ik viāpak nūn cheto)

*Jiu bahu varan vanāsapati mūl patr phalu phulu ghanere.
Ik varanu baisantarai sabhanā andari karadā dēre.
Rūpu anūpu anek hoi raṅgu suraṅgu su vāsu chaṅgere.
Vānsahu uṭhi upanni kari jāli karandā bhasamai dhere.
Raṅg biraṅgī gaū vaṅs aṅgu aṅgu dhari nāu lavere.
Sadī āvai nāu suni pālī chārai mere tere.
Sabhanā dā iku raṅgu dudhu ghia paṭ bhāṇḍai dokh na here.
Chitai andari chetu chitere.*

Paurī 17 (Remember the One pervading the many)

One vegetation universally maintains of roots, leaves, flowers and fruits. The same one fire resides in variegated objects. The fragrance is the same which remains there in the materials of various hues and forms. Fire emerges from within the bamboos and burns the whole vegetation to reduce it to ashes. Cows of different colours are given different names. The milkman grazes them all but every cow listening to its name moves towards the caller. Colour of the milk of every cow is the same (white). Faults are not seen in ghee and silk i.e. one should not go for classes castes and varieties; only true humanity should be identified. O man, remember the artist of this artistic creation!

ਪਉੜੀ ੧੮ (ਅਨੇਕਤਾ ਵਿੱਚ ਇਕ ਕਰਤੇ ਨੂੰ ਕੀਤਾ ਨਹੀਂ ਚੇਤਦਾ)

ਧਰਤੀ ਪਾਣੀ ਵਾਸੁ ਹੈ ਫੁਲੀ ਵਾਸੁ ਨਿਵਾਸੁ ਚੰਗੇਰੀ।
ਤਿਲ ਫੁਲਾਂ ਦੇ ਸੰਗਿ ਮਿਲਿ ਪਤਿਤੁ ਪੁਨੀਤੁ ਫੁਲੇਲੁ ਘਵੇਰੀ।
ਅਖੀ ਦੇਖਿ ਅਨੇਰੁ ਕਰਿ ਮਨਿ ਅੰਧੇ ਤਨਿ ਅੰਧੁ ਅੰਧੇਰੀ।
ਛਿਅ ਰੁਤ ਬਾਰਹ ਮਾਹ ਵਿਚਿ ਸੂਰਜੁ ਇਕੁ ਨ ਘੁਘੁ ਹੇਰੀ।
ਸਿਮਰਣਿ ਕੂੰਜ ਧਿਆਨੁ ਕਛੁ ਪਥਰ ਕੀੜੇ ਰਿਜਕੁ ਸਵੇਰੀ।
ਕਰਤੇ ਨੋ ਕੀਤਾ ਨ ਚਿਤੇਰੀ ॥੧੮॥

Paurī 18 (Anekatā vich 'ik' karate nūn kītā nahīn chetadā)

*Dharatī pānī vāsu hai phulī vāsu nivāsu chaṅgerī.
Til phulān de saṅgi mili patitu punītu phulelu ghaverī.
Akhī dekhi anheru kari mani andhe tan andhu andherī.
Chhia rut bārah māh vichi sūragu iku na ghughū herī.
Simaraṇi kūñj dhiānu kachhu pathar kīre rijaku saverī.
Karate no kītā na chiterī.*

**Paurī 18 (The creature does not remember
unity in divesity of the creator)**

Earth resides in water and fragrance resides in flowers. The degraded sesame seed mixing with the essence of flowers becomes sanctified as fragrant scent. The blind mind even after beholding through the physical eyes, behaves like a creature living in darkness, i.e. man is spiritually blind though he beholds physically. In all the six seasons and twelve months, the same one sun operates but the owl does not see it. Remembrance and meditation nurture the offsprings of florican and tortoise and that Lord provides livelihood to the worms of the stones as well. Even then the creature (man) does not remember that Creator.

ਪਉੜੀ ੧੯ (ਮਨਮੁਖ ਅੰਨ੍ਹੇ ਹਨ)

ਘੁਘੂ ਚਾਮਚਿੜਕ ਨੇ ਦੇਹੁੰ ਨ ਸੁਝੈ ਚਾਨਣ ਹੋਂਦੇ ।
 ਰਾਤਿ ਅਨ੍ਹੇਰੀ ਦੇਖਦੇ ਬੋਲੁ ਕੁਬੋਲ ਅਬੋਲੁ ਖਲੋਂਦੇ ।
 ਮਨਮੁਖ ਅੰਨ੍ਹੇ ਰਾਤਿ ਦਿਹੁੰ ਸੁਰਤਿ ਵਿਹੁਣੇ ਚਕੀ ਝੋਂਦੇ ।
 ਅਉਗੁਣ ਚੁਣਿ ਚੁਣਿ ਛਡਿ ਗੁਣ ਪਰਹਰਿ ਹੀਰੇ ਫਟਕ ਪਰੋਂਦੇ ।
 ਨਾਉ ਸੁਜਾਖੇ ਅੰਨ੍ਹਿਆਂ ਮਾਇਆ ਮਦ ਮਤਵਾਲੇਰੋਂਦੇ ।
 ਕਾਮ ਕਰੋਧ ਵਿਰੋਧ ਵਿਚਿ ਚਾਰੇ ਪਲੇ ਭਰਿ ਭਰਿ ਧੋਂਦੇ ।
 ਪਥਰ ਪਾਪ ਨ ਛੁਟਹਿ ਢੋਂਦੇ ॥੧੯॥

Paurī 19 (Manmukh annhe han)

Ghughū chāmachirak no dehuñ na sujhai chānañ honde.
Rāti anherī dekhade bolu kubol abolu khalonde.
Manmukh annhe rāti dihuñ surati vihuṇe chakī jhonde.
Auguṇ chuṇi chuṇi chhaḍi guṇ parahar hīre phatak paronde.
Nāu sujākhe annhiāñ māiā mad matavāle ronde.
Kām karodh virodh vichi chāre pale bhari bhari dhonde.
Pathar pāp na chhutahi dhonde.

Paurī 19 (Manmukhs, the mind-oriented, are blind)

Nothing can be seen by bat and owl in the day light. They see only in the dark night. They keep silent but as and when they speak their sound is evil. *Manmukhs* also remain blind day and night and being devoid of consciousness go on operating the quern of discord. They pick up demerits and leave out merits; they reject the diamond and prepare the string of stones. These blind ones are called *sujāns*, the learned and intelligent ones. Inebriated with the pride of their wealth they wail and weep. Engrossed in lust, anger and antagonism they wash the four corners of their stained sheet. They never get liberated from carrying the load of their stony sins.

ਪਉੜੀ 20 (ਮਨਮੁਖ ਗੁਣ ਕੀਤਿਆਂ, ਅਵਗੁਣ ਕਰਦਾ ਹੈ)
 ਥਲਾਂ ਅੰਦਰਿ ਅਕੁ ਉਗਵਨਿ ਵੁਠੇ ਮੀਹਿ ਪਵੈ ਮੁਹਿ ਮੋਆ।
 ਪਤਿ ਟੁਟੈ ਦੁਧੁ ਵਹਿ ਚਲੈ ਪੀਤੈ ਕਾਲਕੂਟੁ ਓਹੁ ਹੋਆ।
 ਅਕਹੁੰ ਫਲ ਹੋਇ ਖਖੜੀ ਨਿਹਫਲੁ ਸੇ ਫਲੁ ਅਕਤਿਭੁ ਭੋਆ।
 ਵਿਹੁੰ ਨਸੈ ਅਕ ਦੁਧ ਤੇ ਸਪੁ ਖਾਧਾ ਖਾਇ ਅਕ ਨਰੋਆ।
 ਸੇ ਅਕ ਚਰਿ ਕੈ ਬਕਰੀ ਦੇਇ ਦੁਧੁ ਅੰਮ੍ਰਿਤ ਮੋਹਿ ਚੋਆ।
 ਸਪੈ ਦੁਧੁ ਪੀਆਲੀਐ ਵਿਸੁ ਉਗਾਲੈ ਪਾਸਿ ਖੜੋਆ।
 ਗੁਣ ਕੀਤੇ ਅਵਗੁਣੁ ਕਰਿ ਢੋਆ ॥੨੦॥

Paurī 20 (Manmukh guṇ kītiāṇ avaguṇ karadā hai)

*Thalāṇ andari aku ugavani vuṭhe mīṇh pavai muhi moā.
 Pati ṭuṭai dudhu vahi chalai pītai kālakūṭu oḥu hoā.
 Akahuṇ phal hoi khakharī nihaphalu so phalu akatiḍu bhoā.
 Vihuṇ nasai ak dudh te sapu khādhā khāi ak naroā.
 So ak chari kai bakarī dei dudhu amrit mohi choā.
 Sapai dudhu pīālīai visu ugālai pāsi kharōā.
 Guṇ kīte avaguṇu kari ḍhoā.*

Paurī 20 (Manmukh returns evil for good done to him)

Akk plant grows in sandy regions and during rain it falls on its face. Milk oozes out of it when its leaf is plucked but it turns out to be poison when drunk. The pod is a useless fruit of *akk* liked only by grasshoppers. The poison gets diluted by *akk*-milk and (sometimes) a person bitten by snake gets cured of its poison. When a goat grazes the same *akk*, it yields nectar-like drinkable milk. Milk given to snake is belched out by it instantly in the form of poison. The wicked person returns evil for good done to him.

ਪਉੜੀ ੨੧ (ਨਿਗੁਰਾ ਮਨਮੁਖ ਵਸ ਵਿਚ ਨਹੀਂ ਆ ਸਕਦਾ)
 ਕੁਹੈ ਕਸਾਈ ਬਕਰੀ ਲਾਇ ਲੂਣ ਸੀਖ ਮਾਸੁ ਪਰੋਆ।
 ਹਸਿ ਹਸਿ ਬੋਲੇ ਕੁਹੀਂਦੀ ਖਾਧੇ ਅਕਿ ਹਾਲੁ ਇਹੁ ਹੋਆ।
 ਮਾਸ ਖਾਨਿ ਗਲਿ ਛੁਰੀਦੇ ਹਾਲੁ ਤਿਨਾੜਾ ਕਉਣੁ ਅਲੋਆ।
 ਜੀਭੈ ਹੰਦਾ ਫੇੜਿਆ ਖਉ ਦੰਦਾਂ ਮੁਹੁ ਭੰਨਿ ਵਿਗੋਆ।
 ਪਰ ਤਨ ਪਰ ਧਨ ਨਿੰਦ ਕਰਿ ਹੋਇ ਦੁਜੀਭਾ ਬਿਸੀਆ ਭੋਆ।
 ਵਸਿ ਆਵੈ ਗੁਰਮੰਤ ਸਪੁ ਨਿਗੁਰਾ ਮਨਮੁਖੁ ਸੁਣੈ ਨ ਸੋਆ।
 ਵੇਖਿ ਨ ਚਲੈ ਅਗੈ ਟੋਆ ॥੨੧॥

Paurī 21 (Nigurā manmukh vas vich nahīñ ā sakadā)

*Kuhai kasāī bakarī lāi lūṇ sīkh māsū paroā.
 Hasi hasi bole kuhīndī khādhe aki hālu ihu hoā.
 Mās khāni gali chhurī de hālu tinārā kauṇu aloā.
 Jibhai handā pherīā khau dandāñ muhu bhanni vigoā.
 Par tan par dhan nind kari hoi dujibhā bisīaru bhoā.
 Vasi āvai gurumant sapu nigurā manmukhu suṇai na soā.
 Vekhi na chalai agai ṭoā.*

Paurī 21 (Man having no Guru is uncontrollable)

The butcher slaughters goat and its meats is salted and strung on a skewer. Laughingly, the goat says while being killed that I have come to this condition only for grazing leaves of *akk* plant. But what will be the plight of those who cutting the throat with knife eat flesh (of animal). The perverted taste of the tongue is harmful for the teeth and damages the mouth. The enjoyer of other's wealth, body and slander becomes a poisonous amphisbaena. This snake is controlled by the mantra of the Guru but *manmukh*, devoid of Guru, never listens to the glory of such mantra. While moving ahead, he never beholds the pit before him.

ਪਉੜੀ ੨੨ (ਦੂਜਾ ਭਾਉ ਖੋਟਾ ਦਾਉ ਹੈ)

ਆਪਿ ਨ ਵੰਵੈ ਸਾਹੁਰੈ ਲੋਕਾ ਮਤੀ ਦੇ ਸਮਝਾਏ ।
 ਚਾਨਣੁ ਘਰਿ ਵਿਚਿ ਦੀਵਿਅਹੁ ਹੇਠ ਅੰਨੇਰੁ ਨ ਸਕੈ ਮਿਟਾਏ ।
 ਹਥੁ ਦੀਵਾ ਫੜ ਆਖੁੜੈ ਹੁਇ ਚਕਚਉਧੀ ਪੈਰੁ ਥਿੜਾਏ ।
 ਹਥ ਕੰਛਣੁ ਲੈ ਆਰਸੀ ਅਉਖਾ ਹੋਵੈ ਦੇਖਿ ਦਿਖਾਏ ।
 ਦੀਵਾ ਇਕਤੂ ਹਥੁ ਲੈ ਆਰਸੀ ਦੂਜੈ ਹਥਿ ਫੜਾਏ ।
 ਹੁੰਦੇ ਦੀਵੈ ਆਰਸੀ ਆਖੁੜਿ ਟੋਏ ਪਾਉ ਦਾ ਜਾਏ ।
 ਦੂਜਾ ਭਾਉ ਕੁਦਾਏ ਹਰਾਏ॥੨੨॥

Paurī 22 (Dūjā bhāu khoṭa dāu hai)

*Āpi na vaññai sāhurai lokā matī de samajhāe.
 Chānaṇu ghari vichi dīviahu heṭi anneru na sakai miṭāe.
 Hathu dīvā pharī ākhurāi hui chakachaudhī pair thirāe.
 Hath kañṇaṇu lai ārasī aukhā hovai dekhi dikhāe.
 Dīvā ikatū hathu lai ārasī dūjai hathi pharāe.
 Hunde dīve ārasī ākhurī ṭoe pāundā jāe.
 Dūjā bhāu kudāe harāe.*

Paurī 22 (The sense of duality is a wrong bet)

The wicked girl herself does not go to her father-in-law's house but teaches others how to behave at in-laws' house. Lamp can enlighten the house but it cannot dispel the darkness underneath itself. The man walking with lamp in hand stumbles because he is dazzled by its flame. He who tries to see the reflection of his bracelet in a *ārasī*, mirror worn on the thumb of the same hand can hardly see it or show it to other. Now if he catches hold of a mirror in one hand and lamp in the other even then he would stumble into a pit. Double-mindedness is an evil stake which ultimately causes defeat.

ਪਉੜੀ ੨੩ (ਮਨਮੁਖ ਅਕ੍ਰਿਤਘਣ ਹੈ)

ਅਮਿਅ ਸਰੋਵਰਿ ਮਰੈ ਡੁਬਿ ਤਰੈ ਨ ਮਨਤਾਰੂ ਸੁ ਅਵਾਈ।
 ਪਾਰਸੁ ਪਰਸਿ ਨ ਪਥਰਹੁ ਕੰਚਨੁ ਹੋਇ ਨ ਅਘੜੁ ਘੜਾਈ।
 ਬਿਸੀਅਰੁ ਵਿਸੁ ਨ ਪਰਹਰੈ ਅਠ ਪਹਰ ਚੰਨਣਿ ਲਪਟਾਈ।
 ਸੰਖ ਸਮੁੰਦਹੁੰ ਸਖਣਾ ਰੋਵੈ ਧਾਹਾਂ ਮਾਰਿ ਸੁਣਾਈ।
 ਘੁਘੁ ਸੁਝੁ ਨ ਸੁਝਈ ਸੂਰਜੁ ਜੋਤਿ ਨ ਲੁਕੈ ਲੁਕਾਈ।
 ਮਨਮੁਖ ਵਡਾ ਅਕ੍ਰਿਤਘਣੁ ਦੂਜੈ ਭਾਇ ਸੁਆਇ ਲੁਭਾਈ।
 ਸਿਰਜਨਹਾਰ ਨ ਚਿਤਿ ਵਸਾਈ ॥੨੩॥

Paurī 23 (Manmukh akritaghaṇ hai)

Amia sarovari marai ḍubi tarai na manatārū su avāī.
Pārasu parasi na patharahu kañchanu hoi na agharū gharāī.
Bisīaru visu na paraharai aṭh pahar channanī lapatāī.
Saṅkh samundahuṁ sakhaṇā rovai dhāhāṁ māri suṇāī.
Ghughū sujhu na sujhaī sūraj joti na lukai lukāī.
Manmukh vadā akritaghaṇu dūjai bhāi suāi lubhāī.
Sirajanahār na chiti vasāī.

Paurī 23 (Manmukh is ungrateful)

A headstrong non swimmer would drown and die even in the tank of nectar. Touching the philosopher's stone another stone does not transform into gold nor can it be chiselled into an ornament. Snake does not shed its poison though it may remain entwined with sandalwood all the eight watches (day and night). In spite of living in the sea, the conch remains empty and hollow and cries bitterly (when blown). Owl beholds nothing while nothing is hidden in sunshine. *Manmukh*, the mind-oriented, is very ungrateful and always likes to enjoy the sense of otherness. He never cherishes that creator Lord in his heart.

ਪਉੜੀ ੨੪ (ਨਿਗੁਰਾ ਪ੍ਰਾਣੀ ਸਭ ਤੋਂ ਬੁਰਾ)

ਮਾ ਗਭਣਿ ਜੀਅ ਜਾਣਦੀ ਪੁਤ੍ਰੁ ਸਪੁਤ੍ਰੁ ਹੋਵੈ ਸੁਖਦਾਈ ।
 ਕੁਪੁਤ੍ਰੁ ਧੀ ਚੰਗੇਰੜੀ ਪਰ ਘਰ ਜਾਇ ਵਸਾਇ ਨ ਆਈ ।
 ਧੀਅਹੁ ਸਪ ਸਕਾਰਥਾ ਜਾਉ ਜਣੇਂਦੀ ਜਣਿ ਜਣਿ ਖਾਈ ।
 ਮਾਂ ਡਾਇਣ ਧੰਨੁ ਧੰਨੁ ਹੈ ਕਪਟੀ ਪੁਤ੍ਰੈ ਖਾਇ ਅਘਾਈ ।
 ਬਾਮੁਣ ਗਾਈਖਾਇ ਸਪੁ ਫੜਿ ਗੁਰ ਮੰਤ੍ਰੁ ਪਵਾਇ ਪਿੜਾਈ ।
 ਨਿਗੁਰੇ ਤੁਲਿ ਨ ਹੋਰੁ ਕੇ ਸਿਰਜਣਹਾਰੈ ਸਿਰਠਿ ਉਪਾਈ ।
 ਮਾਤਾਪਿਤਾ ਨ ਗੁਰੁ ਸਰਣਾਈ ॥੨੪॥

Paurī 24 (Nigurā prāṇī sabh toṇ burā)

*Mān gabhaṇi jīa jāṇadī putu saputu hovai sukhadāi.
 Kuputuhun dhī chaṅgeraṇī par ghar jāi vasāi na āi.
 Dhīahun sap sakārathā jāu jaṇendī jaṇi jaṇi khāi.
 Mān ḍāiṇ dhannu dhannu hai kapaṭī putai khāi aghāi.
 Bāmhaṇ gāi khāi sapu phaṛi gur mantr pavāi pīṛāi.
 Nigure tuli na horu ko sirajāṇahārai sirathī upāi.
 Mātā pitā na guru saraṇāi.*

Paurī 24 (Man without Guru is the worst)

A pregnant mother feels that a comfort giving worthy son will be born by her. Better is a daughter than an unworthy son, she atleast would set up another's home and would not come back (to put her mother to trouble). Than wicked daughter, a female snake is better who eats its progeny at its birth (so that more snakes will not be there to put others to harm). Than female snake a witch is better who feels satiated after eating her treacherous son. Even a snake, the biter of brahmins and cows, listening to the mantra of the Guru would quietly sit in a basket. But none is comparable (in wickedness) to a Guruless man in the whole universe created by the Creator. He never comes to the shelter of his parents or of the Guru.

ਪਉੜੀ ੨੫ (ਨਿਗੁਰਾ ਸਭ ਤੋਂ ਬੁਰਾ ਹੈ)

ਨਿਗੁਰੇ ਲਖ ਨ ਤੁਲ ਤਿਸ ਨਿਗੁਰੇ ਸਤਿਗੁਰ ਸਰਣਿ ਨ ਆਏ ।
 ਜੇ ਗੁਰ ਗੋਪੈ ਆਪਣਾ ਤਿਸੁ ਡਿਠੇ ਨਿਗੁਰੇ ਸਰਮਾਏ ।
 ਸੀਹ ਸਉਹਾਂ ਜਾਣਾ ਭਲਾ ਨਾ ਤਿਸੁ ਬੇਮੁਖ ਸਉਹਾਂ ਜਾਏ ।
 ਸਤਿਗੁਰ ਤੇ ਜੇ ਮੁਹੁ ਫਿਰੈ ਤਿਸੁ ਮੁਹਿ ਲਗਣੁ ਵਡੀ ਬੁਲਾਏ ।
 ਜੇ ਤਿਸੁ ਮਾਰੈ ਧਰਮ ਹੈ ਮਾਰਿ ਨ ਹੰਘੈ ਆਪੁ ਹਟਾਏ ।
 ਸੁਆਮਿ ਧੋਹੀ ਅਕਿਰਤਘਣੁ ਬਾਮਣ ਗਊ ਵਿਸਾਹਿ ਮਰਾਏ ।
 ਬੇਮੁਖ ਲੁੰਅ ਨ ਤੁਲ ਤੁਲਾਇ ॥੨੫॥

Paurī 25 (Nigurā sabh toñ burā hai)

*Nigure lakh na tul tis nigure satigur sarañ na āe.
 Jo gur gopai āpaṇā tisu ḍiṭhe nigure saramāe.
 Sīñh sauhāñ jāṇā bhalā nā tisu bemukh sauhāñ jāe.
 Satiguru te jo muhu phirai tisu muhi lagaṇu vadī bulāe.
 Je tisu mārai dharam hai māri na hañghai āpu haṭāe.
 Suāmi dhrohī akirataghaṇu bāmaṇ gaū visāhi marāe.
 Bemukh lūña na tuli tulāe.*

Paurī 25 (Man without Guru is the worst)

He who comes not in the shelter of the Lord God is incomparable even with millions of persons without Guru. Even the Guruless people feel shy of seeing the man who talks ill of his Guru. It is better to face a lion than to meet that renegade man. To deal with a person who turns away from the true Guru is to invite disaster. To kill such a person is a righteous act. If that cannot be done then one should oneself move away. Ungrateful person betrays his master and treacherously kills brahmins and cows. Such renegade is not equal in value to one trichome.

ਪਉੜੀ ੨੬ (ਜੁਆਰੀਏ ਦਾ ਜਨਮ ਹਾਰਨਾ)

ਮਾਣਸ ਦੇਹਿ ਦੁਲੰਭੁ ਹੈ ਜੁਗਹ ਜੁਗੰਤਰਿ ਆਵੈ ਵਾਰੀ ।
ਉਤਮੁ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਇਕ ਵਾਕੀ ਕੋੜਮਾ ਵੀਚਾਰੀ ।
ਦੇਹਿ ਅਰੋਗ ਦੁਲੰਭੁ ਹੈ ਭਾਗਨੁ ਮਾਤ ਪਿਤਾ ਹਿਤਕਾਰੀ ।
ਸਾਧੂ ਸੰਗਿ ਦੁਲੰਭੁ ਹੈ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਭਗਤਿ ਪਿਆਰੀ ।
ਫਾਥਾ ਮਾਇਆ ਮਹਾਂ ਜਾਲਿ ਪੰਜਿ ਦੂਤ ਜਮਕਾਲੁ ਸੁ ਭਾਰੀ ।
ਜਿਉ ਕਰਿ ਸਹਾ ਵਹੀਰ ਵਿਚਿ ਪਰ ਹਥਿ ਪਾਸਾ ਪਉਛਕਿ ਸਾਰੀ ।
ਦੂਜੈ ਭਾਇ ਕੁਦਾਇਅੜਿ ਜਮ ਜੰਦਾਰੁ ਸਾਰ ਸਿਰਿ ਮਾਰੀ ।
ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਭਵਜਲੁ ਅੰਦਰਿ ਹੋਇ ਖੁਆਰੀ ।
ਹਾਰੈ ਜਨਮੁ ਅਮੋਲੁ ਜੁਆਰੀ ॥੨੬॥

Paurī 26 (Juārīe dā janam hāranā)

*Māṇas dehi dulambhu hai jugah jugantari āvai vārī.
Utamu janamu dulambhu hai ik vākī koṛamā vīchārī.
Dehi arog dulambhu hai bhāgaṭhu māt pitā hitakārī.
Sādhū saṅgi dulambhu hai gurmukhi sukh phalu bhagati piārī.
Phāthā māiā mahān jāli pañji dūt jamakālu su bhārī.
Jiu kari sahā vahīr vichi par hathi pāsā pauchhaki sārī.
Dūjai bhāi kudāiari jam jandāru sār siri mārī.
Āvai jāi bhavāīai bhavajal andari hoi khuārī.
Hārai janamu amolu juārī.*

Paurī 26 (Wasting the life by the gambler)

After many ages comes the turn of assuming the human body. It is a rare boon to be born in a family of truthful and intelligent people. Almost rare to be healthy and to have beneficent and fortunate parents who can take care of the well-being of the child. Also rare is the holy congregation and loving devotion, the pleasure fruit of *gurmukhs*. But the *Jīv*, caught in the web of five evil propensities bears the heavy punishment of Yama, the god of death. The state of *Jīv* becomes the same as that of a hare caught in a crowd. The dice being in other's hand the whole game goes topsyturvy. The mace of Yama falls on the head of a *Jīv* who gambles about in duality. Such a creature entangled in the cycle of the transmigration goes on suffering disgrace in the world-ocean. Like a gambler he loses and wastes his precious life.

ਪਉੜੀ ੨੭ (ਚਉਪੜ ਦੀ ਖੇਲ ਵਾਂਗੂੰ ਗੁਰਮੁਖ ਪੁਗਦੇ ਹਨ)
 ਇਹੁ ਜਗੁ ਚਉਪੜਿ ਖੇਲੁ ਹੈ ਆਵਾ ਗਉਣ ਭਉਜਲ ਸੈਸਾਰੇ।
 ਗੁਰਮੁਖਿ ਜੋੜਾ ਸਾਧਸੰਗਿ ਪੂਰਾ ਸਤਿਗੁਰ ਪਾਰਿ ਉਤਾਰੇ।
 ਲਗਿ ਜਾਇ ਸੇ ਪੁਗਿ ਜਾਇ ਗੁਰ ਪਰਸਾਦੀ ਪੰਜਿ ਨਿਵਾਰੇ।
 ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਉ ਹੈ ਆਪਹੁੰ ਬੁਰਾ ਨ ਕਿਸੈ ਵਿਚਾਰੇ।
 ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਵਧਾਨ ਗੁਰਮੁਖਿ ਪੰਥ ਚਲੈ ਪਗੁ ਧਾਰੇ।
 ਲੋਕ ਵੇਦ ਗੁਰੁ ਗਿਆਨ ਮਤਿ ਭਾਇ ਭਗਤਿ ਗੁਰੁ ਸਿਖ ਪਿਆਰੇ।
 ਨਿਜ ਘਰਿ ਜਾਇ ਵਸੈ ਗੁਰੁ ਦੁਆਰੇ ॥੨੭॥

***Paurī 27 (Chaupar dī khel vāṅgū
 gurmukh pugade han)***

*Ihu jagu chaupari khelu hai āvāgaun bhaujal sainṣāre.
 Gurmukhi jorā sādḥ saṅgi pūrā satigur pāri utāre.
 Lagi jāi so pugī jāi gur parasādī pañji nivāre.
 Gurmukhi sahajī subhāu hai āpahun burā na kisai vichāre.
 Sabad surati liv sāvadhān gurmukhi panth chalai pagu dhāre.
 Lok ved guru giān mati bhāi bhagati guru sikh piāre.
 Nij ghari jāi vasai guru duāre.*

Paurī 27 (Gurmukhs win as in a game of oblong dice)

This world is a game of oblong dice and the creatures go on moving in and out of the world-ocean. *Gurmukhs* join the association of the holy men and from there the perfect Guru (God) takes them across. He who devotes his self to the Guru, becomes acceptable and the Guru dispels away his five evil propensities. The *gurmukh* remains in a state of spiritual calm and he never thinks ill of anybody. Attuning consciousness with the Word, the *gurmukhs* alertly move with firm feet on the path of the Guru. Those Sikhs, dear to the Lord Guru, behave in accordance with morality, religious scriptures and the wisdom of the Guru. Through the means of the Guru, they stabilize in their own self.

ਪਉੜੀ ੨੮ (ਅੰਨ੍ਹਾਂ ਆਗੂ ਜੇ ਥੀਐ)

ਵਾਸ ਸੁਗੰਧਿ ਨ ਹੋਵਈ ਚਰਣੋਦਕ ਬਾਵਨ ਬੋਹਾਏ ।
 ਕਚਹੁ ਕੰਚਨ ਨ ਥੀਐ ਕਚਹੁ ਕੰਚਨ ਪਾਰਸ ਲਾਏ ।
 ਨਿਫਲੁ ਸਿੰਮਲੁ ਜਾਣੀਐ ਅਫਲੁ ਸਫਲੁ ਕਰਿ ਸਭ ਫਲੁ ਪਾਏ ।
 ਕਾਉਂ ਨ ਹੋਵਨਿ ਉਜਲੇ ਕਾਲੀ ਹੂੰ ਧਉਲੇ ਸਿਰਿ ਆਏ ।
 ਕਾਗਹੁ ਹੰਸ ਹੁਇ ਪਰਮ ਹੰਸੁ ਨਿਰਮੋਲਕੁ ਮੋਤੀ ਚੁਣਿ ਖਾਏ ।
 ਪਸੁ ਪਰੇਤਹੁੰ ਦੇਵ ਕਰਿ ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦਿ ਕਮਾਏ ।
 ਤਿਸ ਗੁਰੁ ਸਾਰ ਨ ਜਾਤੀਆ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਇ ਸਭਾਏ ।
 ਅੰਨਾ ਆਗੂ ਸਾਥੁ ਮੁਹਾਏ ॥੨੮॥

Paurī 28 (Annhān āgu je thīai)

*Vās sugandhi na hovaī charaṇodak bāvan bohāe.
 Kachahu kañchan na thīai kachahu kañchan pāras lāe.
 Nihaphalu simmalu jāṇīai aphalu saphalu kari sabh phalu pāe.
 Kāuñ na hovani ujale kālī hūñ dhaule siri āe.
 Kāgahu haṇs hui param haṇsu niramolaku motī chuṇi khāe.
 Pasū paretahuñ dev kari sādḥ saṅgati gur sabadi kamāe.
 Tis guru sār na jatiā durmati dūjā bhāi sabhāe.
 Annā āgū sāth muhāe.*

Paurī 28 (If a blind becomes a leader)

Bamboo does not become fragrant but by the wash of Guru's feet, this also becomes possible. Glass does not become gold but with the impact of philosopher's stone in the form of Guru, glass also transforms into gold. Silk-cotton tree is supposed to be fruitless but that too (by the grace of Guru) becomes fruitful and gives all sorts of fruits. However, *manmukhs* like crows never change into white from black even if their black hair become white i.e. they never leave their nature even in old age. But (by the grace of the Guru) the crow changes into swan and picks up invaluable pearls to eat. The holy congregation transforming beasts and ghosts into gods, causes them to realize the word of the Guru. Those wicked ones who are engrossed in the sense of duality have not known the glory of the Guru. If the leader is blind, his companions are bound to be robbed of their belongings.

ਪਉੜੀ ੨੯ (ਨਿੰਮ੍ਰਤਾ ਦਾ ਉੱਤਮ ਉਪਦੇਸ਼)

ਮੈ ਜੇਹਾ ਨ ਅਕਿਰਤਿਘਣੁ ਹੈ ਭਿ ਨ ਹੋਆ ਹੋਵਣਿਹਾਰਾ ।
 ਮੈ ਜੇਹਾ ਨ ਹਰਾਮਖੋਰੁ ਹੋਰੁ ਨ ਕੋਈ ਅਵਗੁਣਿਆਰਾ ।
 ਮੈ ਜੇਹਾ ਨਿੰਦਕੁ ਨ ਕੋਇ ਗੁਰੁ ਨਿੰਦਾ ਸਿਰਿ ਬਜਰੁ ਭਾਰਾ ।
 ਮੈ ਜੇਹਾ ਬੇਮੁਖੁ ਨ ਕੋਇ ਸਤਿਗੁਰੁ ਤੇ ਬੇਮੁਖ ਹਤਿਆਰਾ ।
 ਮੈ ਜੇਹਾ ਕੇ ਦੁਸਟ ਨਾਹਿ ਨਿਰਵੈਰੈ ਸਿਉ ਵੈਰ ਵਿਕਾਰਾ ।
 ਮੈ ਜੇਹਾ ਨ ਵਿਸਾਹੁ ਧੋਹੁ ਸਗਲ ਸਮਾਧੀ ਮੀਨ ਅਹਾਰਾ ।
 ਬਜਰੁ ਲੇਪੁ ਨ ਉਤਰੈ ਪਿੰਡੁ ਅਪਰਚੇ ਅਉਚਰਿ ਚਾਰਾ ।
 ਮੈ ਜੇਹਾ ਨ ਦੁਬਾਜਰਾ ਤਜਿ ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਹਿਤਕਾਰਾ ।
 ਨਾਉ ਮੁਰੀਦ ਨ ਸਬਦਿ ਵੀਚਾਰਾ ॥੨੯॥

Paurī 29 (Nimmratā dā uttam upades)

*Mai jehā na akiratighaṇu hai bhi na hoā hovaṇihārā.
 Mai jehā na harāmakhōru horu na koī avagūṇiārā.
 Mai jehā nindaku na koī guru nindā siri bajaran bhārā.
 Mai jehā bemukhu na koī satiguru te bemukh hatīārā.
 Mai jehā ko dusat nāhi niravairai siu vair vikārā.
 Mai jehā na visāhu dhrohu sagal samadhī mīn ahārā.
 Bajaran lepu na utarai piṇḍu aparache auchari chārā.
 Mai jehā na dubājarā taji gurmati durmati hitakārā.
 Nāu murīd na sabadi vīchārā.*

Paurī 29 (Humility the best teaching)

Neither there is, nor there will be an ungrateful person like me. None is there subsisting on evil means and a wicked person like me. No slanderer is there like me carrying on his head the heavy stone of the slander of the Guru. No one is a savage apostate like me turning away from the Guru. None other is an evil person like me who has enmity with persons having no hostility. No treacherous person equals me whose trance is like crane's who picks up fish for food. My body, ignorant of Lord's name, eats inedibles and the layer of stony sins on it cannot be taken off. No bastard is like me who repudiating the wisdom of the Guru has deep attachment with wickedness. Though my name is disciple, I have never reflected upon the Word (of the Guru).

ਪਉੜੀ ੩੦ (ਨਿੰਮ੍ਰਤਾ ਦਾ ਉੱਤਮ ਉਪਦੇਸ਼)

ਬੇਮੁਖ ਹੋਵਨਿ ਬੇਮੁਖਾਂ ਮੈ ਜੇਹੇ ਬੇਮੁਖਿ ਮੁਖਿ ਡਿਠੇ ।
 ਬਜਰ ਪਾਪਾਂ ਬਜਰ ਪਾਪ ਮੈ ਜੇਹੇ ਕਰਿ ਵੈਰੀ ਇਠੇ ।
 ਕਰਿ ਕਰਿ ਸਿਠਾਂ ਬੇਮੁਖਾਂ ਆਪਹੁੰ ਬੁਰੇ ਜਾਨਿ ਕੈ ਸਿਠੇ ।
 ਲਿਖ ਨ ਸਕਨਿ ਚਿਤ੍ਰ ਗੁਪਤਿ ਸਤ ਸਮੁੰਦ ਏਮਾਵਨਿ ਚਿਠੇ ।
 ਚਿਠੀ ਹੂੰ ਤੁਮਾਰ ਲਿਖਿ ਲਖ ਲਖ ਇਕਦੂੰ ਇਕ ਦੁਧਿਠੇ ।
 ਕਰਿ ਕਰਿ ਸਾਂਗ ਹੁਰੇਹਿਆਂ ਹੁਇ ਮਸਕਰਾ ਸਭ ਸਭਿ ਰਿਠੇ ।
 ਮੈਥਹੁ ਬੁਰਾ ਨ ਕੋਇ ਸਰਿਠੇ ॥੩੦॥

Paurī 30 (Nimratā dā uttam upades)

Bemukh hovani bemukhān mai jehe bemukhi mukhi ḍiṭhe.
Bajar pāpān bajar pāp mai jehe kari vairī iṭhe.
Kari kari sithān bemukhān āpahuṁ bure jāni kai siṭhe.
Likh na sakani chitr gupati sat samund imāvani chitṭhe.
Chitṭī huṁ tumār likhi lakh lakh ikadūn ik dudhiṭhe.
Kari kari saṅg hurehiān hui masakarā sabh sabhi riṭhe.
Maithahu burā na koi sariṭhe.

Paurī 30 (Humility, the best teaching)

Seeing the face of an apostate like me, the apostates beome more deep - rooted apostates. The worst sins have become my beloved ideals. Considering them apostates I taunted them (though I am worse than them). The story of my sins cannot be written even by Yama's scribes because the record of my sins would fill the seven seas. My stories would get multiplied further into lacs each one doubly shameful than the other. So much I have mimed others so often that all buffoons feel ashamed before me. None is worse than me in the whole creation.

ਪਉੜੀ ੩੧ (ਗੁਰੂ-ਦਰਗਾਹ ਦਾ ਕੁੱਤਾ)

ਲੈਲੇ ਦੀ ਦਰਗਾਹ ਦਾ ਕੁਤਾ ਮਜਨੂੰ ਦੇਖਿ ਲੁਭਾਣਾ ।
 ਕੁਤੇ ਦੀ ਪੈਰੀ ਪਵੈ ਹੜਿ ਹੜਿ ਹਸੈ ਲੋਕ ਵਿਡਾਣਾ ।
 ਮੀਰਾਸੀ ਮੀਰਾਸੀਆਂ ਨਾਮ ਧਰੀਕੁ ਮੁਰੀਦੁ ਬਿਬਾਣਾ ।
 ਕੁਤਾ ਡੂਮ ਵਖਾਣੀਐ ਕੁਤਾ ਵਿਚਿ ਕੁਤਿਆਂ ਨਿਮਾਣਾ ।
 ਗੁਰਸਿਖ ਆਸਕੁ ਸਬਦ ਦੇ ਕੁਤੇ ਦਾ ਪੜਕੁਤਾ ਭਾਣਾ ।
 ਕਟਣੁ ਚਟਣੁ ਕੁਤਿਆਂ ਮੋਹੁ ਨ ਧੋਹੁ ਧ੍ਰਿਗਸਟੁ ਕਮਾਣਾ ।
 ਅਵਗੁਣਿਆਰੇ ਗੁਣੁ ਕਰਨਿ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਕੁਰਬਾਣਾ ।
 ਪਤਿਤ ਉਧਾਰਣੁ ਬਿਰਦੁ ਵਖਾਣਾ ॥੩੧॥੩੭॥ ਸੈਤੀ॥

Paurī 31 (Gurū - daragāh dā kutā)

*Laile dī daragāh dā kutā majanūn dekhi lubhāṇā.
 Kute dī pairī pavai harī harī hasai lok viḍāṇā.
 Mīrāsī mīrāsīān nām dharīku murīdu bibāṇā.
 Kutā ḍūm vakhāṇīai kutā vichi kutiān nimāṇā.
 Gursikh āsaku sabad de kute dā parakutā bhāṇā.
 Kaṭaṇu chaṭaṇu kutiān mohu na dhohu dhrigasatu kamāṇā.
 Avaguṇīāre guṇu karaṇi gurmukhi sādḥ saṅgati kurabāṇā.
 Patit udhāraṇu biradu vakhāṇā.*

Paurī 31 (A dog of the Guru's court)

Beholding the dog of Lailā's house, Majanū was charmed. He fell at the feet of dog seeing which people laughed roarily. Out of (Muslim) bards one bard became disciple of Bābā (Nānak). His companions called him a dog-bard, even among dogs a lowly one. The Sikhs of the Guru who were suitors of the Word (the Brhm) took a fancy to that so-called dog of dogs. Biting and licking is the nature of dogs but they have no infatuation, treachery or cursedness. The *gurmukhs* are sacrifice unto the holy congregation because it is benevolent even to the evil and wicked persons. Holy congregation is known for its reputation as uplifter of the fallen ones.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰ-ਸਿੱਖੀ ਦਾ ਵਰਣਨ

ਪਉੜੀ ੧ (ਵਿਕਾਰ ਗੁਰਸਿੱਖ ਨੂੰ ਨਹੀਂ ਪੋਹਦੇ)

ਕਾਮ ਲਖ ਕਰਿ ਕਾਮਨਾ ਬਹੁ ਰੂਪੀ ਸੋਹੈ ।
ਲਖ ਕਰੋਧ ਕਰੋਧ ਕਰਿ ਦੁਸਮਨ ਹੋਇ ਜੋਹੈ ।
ਲਖ ਲੋਭ ਲਖ ਲਖਮੀ ਹੋਇ ਧੋਹਣ ਧੋਹੈ ।
ਮਾਇਆ ਮੋਹਿ ਕਰੋੜ ਮਿਲਿ ਹੋ ਬਹੁ ਰੁਣ ਸੋਹੈ ।
ਅਸੁਰ ਸੰਘਾਰਿ ਹੰਕਾਰ ਲਖ ਹਉਮੈ ਕਰਿ ਛੋਹੈ ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਿਖ ਸੁਣਿ ਗੁਰੁ ਸਿਖ ਨ ਪੋਹੈ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Vikār gursikh nūn nahīn pohande)

*Kām lakh kari kāmanā bahu rūpī sohai.
Lakh karodh karodh kari dusamanī hoi johai.
Lakh lobh lakh lakhamī hoi dhohan dhohai.
Māiā mohi karor mili ho bahu guṇ sohai.
Asur saṅghāri haṅkār lakh haumai kari chhohai.
Sādh saṅgati guru sikh suni guru sikh na pohai.*

**One Oaṅkār, the primal energy, realized through
the grace of divine preceptor**

Paurī 1 (Evil propensities do not touch the Sikh of the Guru)

Passionate urges in the form of lacs of desires may appear in many forms. Lacs of enemies may stare in anger; temptations in lacs and lacs of mammons may inveigle and deceive; maya and infatuation pretending to be virtuous may in crores of ways adorne (the world); and ego, full of pride for having killed lacs of demons, may touch a *gursikh*; but to the Sikh of the Guru, who listens to the teachings of the Guru in the holy congregation, they all cannot affect the least.

ਪਉੜੀ ੨ (ਗੁਰਸਿੱਖ ਨੂੰ ਕਾਮ ਨਹੀਂ ਪੋਹਦਾ)

ਲਖ ਕਾਮਣਿ ਲਖ ਕਾਵਰੂ ਲਖ ਕਾਮਣਿਆਰੀ।
 ਸਿੰਗਲਦੀਪਹੁੰ ਪਦਮਣੀ ਬਹੁ ਰੂਪਿ ਸੀਗਾਰੀ।
 ਮੋਹਣੀਆਂ ਇੰਦ੍ਰਾ ਪੁਰੀ ਅਪਛਰਾ ਸੁਚਾਰੀ।
 ਹੂਰਾਂ ਪਰੀਆਂ ਲਖ ਲਖ ਲਖ ਬਹਿਸਤ ਸਵਾਰੀ।
 ਲਖ ਕਉਲਾਂ ਨਵ ਜੋਬਨੀ ਲਖ ਕਾਮ ਕਰਾਰੀ।
 ਗੁਰਮੁਖਿ ਪੋਹਿ ਨ ਸਕਨੀ ਸਾਧਸੰਗਤਿ ਭਾਰੀ ॥੨॥

Paurī 2 (*Gursikh nūn kām nahīn pohandā*)

*Lakh kāmāṇi lakh kāvarū lakh kamaṇiārī.
 Siṅgal dīpahūṇ padamaṇī bahu rūpi sīgārī.
 Mohaṇiāṇ Indrā purī apachharā suchārī.
 Hūrān pariāṇ lakh lakh lakh bahisat savārī.
 Lakh kaulāṇ nav jobanī lakh kām karārī.
 Gurmukhi pohi na sakanī sādḥ saṅgati bhārī.*

Paurī 2 (Sexual urges do not touch the Sikh of the Guru)

Lacs of magician women of lacs of *kāmarūps* (a state in east India where women were supposed to be very beautiful); the best category of women (Padminī) of Siṅhaldvīp (modern Sri Lanka) adept in embellishments; chaste nymphs of Indralok (the abode of Indr, the Vedic god), houris of paradise and fairies in lacs; lacs of young girls adept in sexual arts also cannot touch the *gurmukh* who resides in the grand holy congregation.

ਪਉੜੀ ੩ (ਗੁਰਸਿੱਖ ਹੰਕਾਰ ਦੀ ਮਾਰੋਂ ਪਰੇ ਹਨ)
 ਲਖ ਦੁਰਯੋਜਨ ਕੰਸ ਲਖ ਲਖ ਦੈਤ ਲੜੰਦੇ ।
 ਲਖ ਰਾਵਣ ਕੁੰਭਕਰਣ ਲਖ ਲਖ ਰਾਕਸ ਮੰਦੇ ।
 ਪਰਸਰਾਮ ਲਖ ਸਹੰਸਬਾਹੁ ਕਰਿ ਖੁਦੀ ਖਹੰਦੇ ।
 ਹਰਨਾਕਸ ਬਹੁ ਹਰਣਾਕਸਾ ਨਰ ਸਿੰਘ ਬੁਕੰਦੇ ।
 ਲਖ ਕਰੋਧ ਵਿਰੋਧ ਲਖ ਲਖ ਵੈਰੁ ਕਰੰਦੇ ।
 ਗੁਰੁ ਸਿਖ ਪੋਹਿ ਨ ਸਕਈ ਸਾਧਸੰਗਿ ਮਿਲੰਦੇ ॥੩॥

***Paurī 3 (Gursikh haṅkār dī
māron̄ parhe han)***

*Lakh Durayodhan kaṁs lakh lakh dait laṛande.
 Lakh Rāvaṇ Kumbhakarāṇ lakh lakh rākas mande.
 Paras Rām lakh Sahaṁsabāhu kari khudī khahande.
 Haranākas bahu haraṇākasā Nar-singh bukande.
 Lakh karodh virodh lakh lakh vairu karande.
 Gurusikh pōhi na sakāī sād̄h saṅgi milande.*

***Paurī 3 (The Sikh of Guru is beyond
the sway of ego)***

Lacs of Duryodhan, Kāns and lacs of demons may be there who keep fighting; lacs of Rāvaṇs, Kumbhakarāṇs and other evil demons there may be; lacs of Parsū Rāms and Sahr̄bāhus may be wrangling in ego with one another; many may be there like Hiranyakaśipu and the roaring man-lion Narsiṅhs; lacs of angry people with lacs of antagonisms and lacs of enmities may be there. They all cannot put any harm to the Sikhs of the Guru who gather in the holy congregation.

ਪਉੜੀ ੪ (ਗੁਰਸਿੱਖ ਲੋਭ ਦੇ ਵਸ ਨਹੀਂ ਹੁੰਦਾ)
 ਸੋਇਨਾ ਰੁਪਾ ਲਖ ਮਣਾ ਲਖ ਭਰੇ ਭੰਡਾਰਾ।
 ਮੋਤੀ ਮਾਣਿਕ ਹੀਰਿਆਂ ਬਹੁ ਮੋਲ ਅਪਾਰਾ।
 ਦੇਸ ਵੇਸ ਲਖ ਰਾਜ ਭਾਗ ਪਰਗਣੇ ਹਜ਼ਾਰਾ।
 ਰਿਧੀ ਸਿਧੀ ਜੋਗ ਭੋਗ ਅਭਰਣ ਸੀਗਾਰਾ।
 ਕਾਮਧੇਨੁ ਲਖ ਪਾਰਿਜਾਤਿ ਚਿੰਤਾਮਣਿ ਪਾਰਾ।
 ਚਾਰ ਪਦਾਰਥ ਸਗਲ ਫਲ ਲਖ ਲੋਭ ਲੁਭਾਰਾ।
 ਗੁਰ ਸਿਖ ਪੋਹ ਨ ਹੰਘਨੀ ਸਾਧਸੰਗਿ ਉਧਾਰਾ ॥੪॥

***Paurī 4 (Gursikh lobh de vas
nahīn hundā)***

*Soinā rupā lakh maṇā lakh bhare bhaṇḍārā.
 Motī maṇik hīriāṇ bahu mol apārā.
 Des ves lakh rāj bhāg paragaṇe hajārā.
 Ridhī sidhī jog bhog abharaṇ sīgārā.
 Kāmadhenu lakh pārijāti chintāmaṇi pārā.
 Char padārath sagal phāl lakh lobh lubhārā.
 Gursikh poh na haṅghanī sādḥ saṅgi udhārā.*

***Paurī 4 (The Sikh of the Guru does not
fall a prey to greed)***

Lacs of mounds of gold and rupees and lacs of filled up store houses; invaluable pearls, rubies and diamonds; lacs of kingdoms, countries and thousands of paraganas (districts); *riddhis*, *siddhis* (miraculous powers), renunciations, enjoyments, ornaments, embellishments; *Kāmdhenu*, the wishfulfilling cows, lacs of wishfulfilling trees (*pārijāts*) and fabulous gems; all the four ideals of life (*dharma*, *artha*, *Kāma* and *mokṣa*); and lacs of attractive fruits and other temptations cannot even touch that Sikh of the Guru who has got liberated in the holy congregation.

ਪਉੜੀ ੫ (ਗੁਰਸਿੱਖ ਮੋਹ ਰਹਿਤ ਹੈ)

ਪਿਉ ਪੁਤੁ ਮਾਵੜ ਧੀਅੜੀ ਹੋਇ ਭੈਣ ਭਿਰਾਵਾ ।
 ਨਾਰਿ ਭਤਾਰੁ ਪਿਆਰ ਲਖ ਮਨ ਮੇਲਿ ਮਿਲਾਵਾ ।
 ਸੁੰਦਰ ਮੰਦਰ ਚਿਤ੍ਰਸਾਲ ਬਾਗ ਫੁਲ ਸੁਹਾਵਾ ।
 ਰਾਗ ਰੰਗ ਰਸ ਰੂਪ ਲਖ ਬਹੁ ਭੋਗ ਭੁਲਾਵਾ ।
 ਲਖ ਮਾਇਆ ਲਖ ਮੋਹਿ ਮਿਲਿ ਹੋਇ ਮੁਦਈ ਦਾਵਾ ।
 ਗੁਰ ਸਿਖ ਪੋਹਿ ਨ ਹੰਘਨੀ ਸਾਧਸੰਗੁ ਸੁਹਾਵਾ ॥੫॥

Paurī 5 (Gursikh moh rahit hai)

*Piu putu māvar dhīārī hoi bhain bhirāvā.
 Nāri bhatāru pīar lakh man meli milāvā.
 Sundar mandar chitrasāl bāg phul suhāvā.
 Rāg raṅg ras rūp lakh bahu bhog bhulāvā.
 Lakh māiā lakh mohi mili hoi mudai dāvā.
 Gurusikh pohi na haṅghanī sādḥ saṅgu suhāvā.*

Paurī 5 (Gursikh is devoid of infatuation)

Father, son, mother, daughter, sister, brother are there. Husband and wife love each other profusely with their hearts. Pleasure-giving beautiful palaces, art galleries, gardens and flowers are all delightful. Lacs of sounds, colours, flowers and forms delude people in enjoyments. Getting engrossed in millions types of infatuations people have manyfold claims (over each other). To the Sikhs of the Guru, adorning the holy congregation, even all these cannot affect in any way.

ਪਉੜੀ ੬ (ਗੁਰਸਿੱਖ ਖੁਦੀ ਤੋਂ ਖਾਲੀ ਹੈ)

ਵਰਨਾ ਵਰਨ ਨ ਭਾਵਨੀ ਕਰਿ ਖੁਦੀ ਖਹੰਦੇ ।
 ਜੰਗਲ ਅੰਦਰਿ ਸੀਂਹ ਦੁਇ ਬਲਵੰਤਿ ਬੁਕੰਦੇ ।
 ਹਾਥੀ ਹਥਿਆਈ ਕਰਨਿ ਮਤਵਾਲੇ ਹੁਇ ਅੜੀ ਅੜੰਦੇ ।
 ਰਾਜ ਭੂਪ ਰਾਜੇ ਵਡੇ ਮਲ ਦੇਸ ਲੜੰਦੇ ।
 ਮੁਲਕ ਅੰਦਰਿ ਪਾਤਿਸਾਹ ਦੁਇ ਜਾਇ ਜੰਗ ਜੁੜੰਦੇ ।
 ਹਉਮੈ ਕਰਿ ਹੰਕਾਰ ਲਖ ਮਲ ਮਲ ਘੁਲੰਦੇ ।
 ਗੁਰੁ ਸਿਖ ਪੋਹਿ ਨ ਸਕਨੀ ਸਾਧੁ ਸੰਗਿ ਵਸੰਦੇ ॥੬॥

Paurī 6 (Gursikh khudī toñ khālī hai)

Varanā varan na bhāvanī kari khudī khahande.
Jaṅgal andari sīñh dui balavanti bukande.
Hāthī hathiāī karani matavāle hui aṛī aṛande.
Rāj bhūp rāje vaḍe mal des laṛande.
Mulak andari pātisāh dui jāi jaṅg jurande.
Haumai kari haṅkāṛ lakh mal mal ghulande.
Gurusikh pōhi na sākanī sadhu saṅgi vasande.

Paurī 6 (The Sikh of the Guru is devoid of ego)

All the varnas (castes) do not love one another and quarrel among themselves in ego; if there are two lions in a jungle they roar mightily at each other. They all are like those intoxicated elephants which stubbornly fight each other. The mighty kings capture large territories and fight with each other. Two emperors in a country will go at war with each another. Guided and controlled by ego lacs of wrestlers wrestle with one another. But ego cannot touch the Sikhs of the Guru residing in the holy congregation.

ਪਉੜੀ ੭ (ਗੁਰ ਸਿੱਖ ਨਿਰਹੰਕਾਰ ਜਤੀ ਹੈ)

ਗੋਰਖ ਜਤੀ ਸਦਾਇੰਦਾ ਤਿਸੁ ਗੁਰੁ ਘਰਿਬਾਰੀ।
 ਸੁਕਰ ਕਾਣਾ ਹੋਇਆ ਮੰਤੀ ਅਵਿਚਾਰੀ।
 ਲਖਮਣ ਸਾਧੀ ਭੁਖ ਤੇਹ ਹਉਮੈ ਅਹੰਕਾਰੀ।
 ਹਨੂੰਮਤ ਬਲਵੰਤ ਆਖੀਐ ਚੰਚਲ ਮਤਿ ਖਾਰੀ।
 ਭੈਰਉ ਭੂਤ ਕੁਸੂਤ ਸੰਗਿ ਦੁਰਮਤਿ ਉਰਧਾਰੀ।
 ਗੁਰਸਿਖ ਜਤੀ ਸਲਾਹੀਅਨਿ ਜਿਨਿ ਹਉਮੈ ਮਾਰੀ ॥੭॥

Paurī 7 (Gursikh nirahāṅkār jatī hai)

*Gorakh jatī sadāindā tisu guru gharibārī.
 Sukar kāṇā hoiā mantī avichārī.
 Lakṣmaṇ sādhi bhukh teh haumai ahaṅkārī.
 Hanūmat balavant ākhīai chañchal mati khārī.
 Bhairau bhūt kusūt saṅgi duramati uradhārī.
 Gursikh jatī salāhīani jini haumai mārī.*

Paurī 7 (The Sikh of the Guru is prideless)

Gorakh claimed to be a celebate but his teacher Machhandar (Matsyendr) lived like a virtual householder. Śukrāchāry too was stigmatised for his evil mantra. Lakṣmaṇ disciplined his hunger and thirst and was proud on this account. Hanumān (monkey god) is known to be very powerful but his mind was quite volatile. Bhairav also because of his association with evil spirits maintained his evil-mindedness. Sikhs of the Guru who have effaced their ego are praised as (really) virtuous persons.

ਪਉੜੀ ੮ (ਗੁਰਸਿੱਖ ਸਤੀ ਹੈ)

ਹਰੀ ਚੰਦ ਸਤਿ ਰਖਿਆ ਨਿਖਾਸ ਵਿਕਾਣਾ ।
 ਬਲ ਛਲਿਆ ਸਤੁ ਪਾਲਦਾ ਪਾਤਾਲਿ ਸਿਧਾਣਾ ।
 ਕਰਨੁ ਸੁ ਕੰਚਨ ਦਾਨ ਕਰਿ ਅੰਤੁ ਪਛੋਤਾਣਾ ।
 ਸਤਿਵਾਦੀ ਹੁਇ ਧਰਮਪੁਤ੍ਰ ਕੂੜ ਜਮਪੁਰਿ ਜਾਣਾ ।
 ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਹਉਮੈ ਗਰਬਾਣਾ ।
 ਗੁਰਸਿਖ ਰੋਮ ਨ ਪੁਜਨੀ ਬਹੁ ਮਾਣੁ ਨਿਮਾਣਾ ॥੮॥

Paurī 8 (Gursikh satī hai)

*Harī chand sati rakhiā nikhās vikāṇā.
 Bal chhaliā satu pālādā pātālī sidhāṇā.
 Karanu su kañchan dān kari antu pachhotāṇā.
 Sativādī hui dharam putu kūṛ jam puri jāṇā.
 Jatī satī santokhiā haumai garabāṇā.
 Gursikh rom na pujanī bahu māṇu nimāṇā.*

Paurī 8 (The Sikh of the Guru is the follower of truth)

Hariśchandr abided by truth and got himself sold in the market place. Though duped (by Viṣṇu), King Bali observed truth and went to the netherworld. Karṇ would also give gold in charity but he had to repent ultimately (because god Indr demanded his armour and ear-rings of him which he readily gave and lost his powers). The truthful Yudhiṣṭhar, son of Yama, for his one lie had to go to hell. Many celebrities, truthful and contented people have flourished but they all were proud of their conduct. Such a humble one is the Sikh of the Guru that all these are not equal to his one trichome.

ਪਉੜੀ ੯ (ਗੁਰਸਿੱਖ ਹਿੰਦੂਆਂ ਮੁਸਲਮਾਨਾਂ ਤੋਂ ਉੱਚਾ ਹੈ)

ਮੁਸਲਮਾਣਾ ਹਿੰਦੂਆਂ ਦੁਇ ਰਾਹ ਚਲਾਏ ।
 ਮਜਹਬ ਵਰਣ ਗਣਾਇੰਦੇ ਗੁਰੂ ਪੀਰੁ ਸਦਾਏ ।
 ਸਿਖ ਮੁਰੀਦ ਪਖੰਡ ਕਰਿ ਉਪਦੇਸ ਦਿੜਾਏ ।
 ਰਾਮ ਰਹੀਮ ਧਿਆਇੰਦੇ ਹਉਮੈ ਗਰਬਾਏ ।
 ਮਕਾ ਗੰਗ ਬਨਾਰਸੀ ਪੂਜ ਜਾਰਤ ਆਏ ।
 ਰੋਜੇ ਵਰਤ ਨਮਾਜ ਕਰਿ ਡੰਡਉਤਿ ਕਰਾਏ ।
 ਗੁਰ ਸਿਖ ਰੋਮ ਨ ਪੁਜਨੀ ਜੋ ਆਪੁ ਗਵਾਏ ॥੯॥

**Paurī 9 (Gursikh hindūān musalamānān
 toñ uchā hai)**

*Musalamānā hindūān dui rāh chalāe.
 Majahab varan gaṇāinde guru pīru sadāe.
 Sikh murīd pakhaṇḍ kari upades dīṛāe.
 Rām Rahīm dhiāinde haumai garabāe.
 Makā Gaṅg Banārasī pūj jārat āe.
 Roje varat namāj kari ḍaṇḍaut karāe.
 Gurusikh rom na pujanī jo āpu gavāe.*

Paurī 9 (Gursikh is above the feelings of Hindu and Muslim)

Hindus and Muslims have started two separate ways (of life). Muslims count their *mazahabs* (sects) and Hindus count their *varnas* (castes) and call themselves *pīrs* and *gurus* respectively. Through pretension and hypocrisy they make people their followers (Sikhs and *murīds*) whom they give instruction. Adoring Rām and Rahīm they remain conceited in their sense of ego. Separately, they go for pilgrimage and worship to Mecca, Ganges and Banāras. They observe *rozās*, *vrats* (fasts), *namaz* and prostrations (Muslim and Hindu way of worship). They all are not equal to even one trichome of a Guru's Sikh who has effaced his sense of ego.

ਪਉੜੀ ੧੦ (ਗੁਰਸਿੱਖ ਸਭ ਮਤ ਮਤਾਂਤਰਾਂ ਤੋਂ ਉੱਚਾ ਹੈ)

ਛਿਅ ਦਰਸਨ ਵਰਤਾਇਆ ਚਉਦਹ ਖਨਵਾਦੇ ।
 ਘਰੈ ਘੁੰਮਿ ਘਰਬਾਰੀਆ ਅਸਵਾਰ ਪਿਆਦੇ ।
 ਸੰਨਿਆਸੀ ਦਸ ਨਾਮ ਧਰਿ ਕਰਿ ਵਾਦ ਕਵਾਦੇ ।
 ਰਾਵਲ ਬਾਰਹ ਪੰਥ ਕਰਿ ਫਿਰਦੇ ਉਦਮਾਦੇ ।
 ਜੈਨੀ ਜੂਠ ਨ ਉਤਰੈ ਜੂਠੇ ਪਰਸਾਦੇ ।
 ਗੁਰੁ ਸਿਖ ਰੋਮ ਨ ਪੁਜਨੀ ਧੁਰਿ ਆਦਿ ਜੁਗਾਦੇ ॥੧੦॥

**Paurī 10 (Gursikh sabh mat matāntarāṅ
 toṅ uchchā hai)**

*Chhia darasan varatāiā chaudah khanavāde.
 Gharai ghūmmi gharabārīā asavār piāde.
 Sanniāsī das nām dhari kari vād kavāde.
 Rāval bārah panth kari phirade udamāde.
 Jainī jūṭh na utarai jūṭhai parasāde.
 Gurusikh rom na pujanī dhuri ādi jugāde.*

**Paurī 10 (Gursikh is above all
 religions and sects)**

There are six schools of philosophy and fourteen lineages (of the Sufis). Householders, riders and foot soldiers move about in circles in the world. Maintaining ten names, the sanyasi sects go on debating among themselves. *Rāvals*, the yogis, also split in twelve sects and roam mad with pride. Leftover is grace for Jains and their contamination is never removed. They all are not equal to one trichome of that Gursikh who has attuned himself with that great primeval Lord.

ਪਉੜੀ ੧੧ (ਗੁਰਸਿੱਖ ਅਨਯ ਦੇਸ਼ੀ ਤੇ ਅਨਯ ਧਰਮੀਆਂ ਤੋਂ ਉੱਚਾ ਹੈ)

ਬਹੁ ਸੁੰਨੀ ਸੀਅ ਰਾਫਜੀ ਮਜਹਬ ਮਨਿ ਭਾਣੇ ।
 ਮੁਲਹਿਦ ਹੋਇ ਮੁਨਾਫਕਾ ਸਭ ਭਰਮਿ ਭੁਲਾਣੇ ।
 ਈਸਾਈ ਮੁਸਾਈਆਂ ਹਉਮੈ ਹੈਰਾਣੇ ।
 ਹੋਇ ਫਿਰੰਗੀ ਅਰਮਨੀ ਰੂਮੀ ਗਰਬਾਣੇ ।
 ਕਾਲੀ ਪੋਸ ਕਲੰਦਰਾਂ ਦਰਵੇਸ ਦੁਗਾਣੇ ।
 ਗੁਰੁ ਸਿਖ ਰੋਮ ਨ ਪੁਜਨੀ ਗੁਰ ਹਟਿ ਵਿਕਾਣੇ ॥੧੧॥

***Paurī 11 (Gursikh anay desī te anay
 dharamiān toṇ uchchā hai)***

*Bahu sunnī sīa rāphajī majahab mani bhāṇe.
 Mulahid hoi munāphakā sabh bharami bhulāṇe.
 Isāī mūsāīān haumai hairāṇai.
 Hoi phiraṅgī aramanī rūmī garabāṇe.
 Kālī pos kalandarān daraves dugāṇe.
 Gurusikh rom na pujanī gur haṭi vikāṇe.*

***Paurī 11 (Gursikh is above other
 indigenous and foreign religions)***

Many people are there of attractive sects of Sunnis, Śīās and Rāfazīs. Many hypocrites becoming atheists and deluded by illusions go on wandering here and there. Followers of Jesus and Moses are also many who are confounded in their own pride. Some are blackclad recluses and dervishes wearing bunches of cowaries around their arms who move about here and there. They all are not equal to even a trichome of those Gursikhs who have sold themselves at the hands of the Guru.

ਪਉੜੀ ੧੨ (ਗੁਰ ਸਿੱਖ ਕਰਮ ਧਰਮ ਤੋਂ ਉੱਚਾ ਸੁਖ ਫਲ ਵਿਚ ਹੈ)

ਜਪ ਤਪ ਸੰਜਮ ਸਾਧਨਾ ਹਠ ਨਿਗ੍ਰਹ ਕਰਣੇ ।
 ਵਰਤ ਨੇਮ ਤੀਰਥ ਘਣੇ ਅਧਿਆਤਮ ਧਰਣੇ ।
 ਦੇਵੀ ਦੇਵਾ ਦੇਹੁਰੇ ਪੂਜਾ ਪਰਵਰਣੇ ।
 ਹੋਮ ਜਗ ਬਹੁ ਦਾਨ ਕਰਿ ਮੁਖ ਵੇਦ ਉਚਰਣੇ ।
 ਕਰਮ ਧਰਮ ਭੈ ਭਰਮ ਵਿਚਿ ਬਹੁ ਜੰਮਣ ਮਰਣੇ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਾਧਸੰਗਿ ਮਿਲਿ ਦੁਤਰੁ ਤਰਣੇ ॥੧੨॥

***Paurī 12 (Gursikh karam dharam toñ
 uchchā sukh phal vich hai)***

*Jap tap sañjam sādhanā hath nigrāh karaṇe
 Varat nem tīrath ghaṇe adhiātam dharāṇe.
 Devī devā dehure pūjā paravarāṇe.
 Hom jag bahu dān kari mukh ved ucharāṇe.
 Karam dharam bhai bharam vichi bahu jamman maranai.
 Gurmukhi sukh phal sādhsaṅgi mili dutaru tarāṇe.*

***Paurī 12 (Gursikh is above ritualism
 and lives in the pleasure-fruit)***

Actions such as recitations, austerities, continence, devotion, perseverance, control over senses, etc. are performed. For spirituality, fasts, observances, pilgrimages are undertaken. One gets inclined towards temples for the worship of gods and goddesses. Besides burnt offerings and charities of many kinds, Vedic hymns are chanted. Getting stuck in such religious, ritualistic illusions, fear and doubt only leads to transmigration. The pleasure fruit of *gurmukhs* is the holy congregation meeting which the arduous world-ocean is crossed.

ਪਉੜੀ ੧੩ (ਗੁਰ ਸਿੱਖ ਪ੍ਰਤਾਪੀਆਂ
ਚਿਰ ਜੀਵੀਆਂ ਤੋਂ ਉੱਚਾ, ਸੁਖ ਫਲ ਵਿਚ ਹੈ)
ਉਦੇ ਅਸਤਿ ਵਿਚਿ ਰਾਜ ਕਰਿ ਚਕ੍ਰਵਰਤਿ ਘਨੇਰੇ ।
ਅਰਬ ਖਰਬ ਲੈ ਦਰਬ ਨਿਧਿ ਰਸ ਭੋਗਿ ਚੰਗੇਰੇ ।
ਨਰਪਤਿ ਸੁਰਪਤਿ ਛਤ੍ਰਪਤਿ ਹਉਮੈ ਵਿਚਿ ਘੇਰੇ ।
ਸਿਵ ਲੋਕਹੁ ਚੜ੍ਹਿ ਬ੍ਰਹਮ ਲੋਕ ਬੈਕੁੰਠ ਵਸੇਰੇ ।
ਚਿਰ ਜੀਵਣੁ ਬਹੁ ਹੰਢਣਾ ਹੋਹਿ ਵਡੇ ਵਡੇਰੇ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਗਮੁ ਹੈ ਹੋਇ ਭਲੇ ਭਲੇਰੇ ॥੧੩॥

**Paurī 13 (Gursikh pratāpīāṁ, chir-jīvīāṁ
toṁ uchchā sukh phal vich hai)**

*Ude asati vichi rāj kari chakravarati ghanere.
Arab kharab lai darab nidhi ras bhogi chaṅgere.
Narapati surapati chhatrapati haumai vichi ghere.
Siv lokahuṁ chaṛhi braham lok baikunṭh vasere.
Chir jīvaṇu bahu haṇḍhaṇā hohi vaḍe vaḍere.
Gurmukhi sukh phalu agamu hai hoi bhale bhalere.*

**Paurī 13 (Gursikh living in delights is above
great and long-lived people)**

Many such kings are there whose kingdom extends from the point of sunrise to the point of sunset. They have wealth worth billions and choice luxuries to enjoy. All these kings of mortals and gods are engrossed in their ego. Rising from the abode of Śiva they attain the abode of Brahmā and Vaikuṇṭh, the heavens; many other long-lived have also flourished, but the pleasure fruit of *gurmukhs* is unapproachable and better than the best one.

ਪਉੜੀ ੧੪ (ਗੁਰਸਿੱਖ ਇੰਦ੍ਰਿਯ ਸੁੱਖਾਂ ਤੋਂ ਉਚੇ ਸੁੱਖ ਫਲ ਵਿੱਚ ਹੈ)

ਰੂਪੁ ਅਨੂਪ ਸਰੂਪ ਲਖ ਹੋਇ ਰੰਗ ਬਿਰੰਗੀ ।
 ਰਾਗ ਨਾਦ ਸੰਬਾਦ ਲਖ ਸੰਗੀਤ ਅਭੰਗੀ ।
 ਗੰਧ ਸੁਗੰਧਿ ਮਿਲਾਪ ਲਖ ਅਰਗਜੇ ਅਦੰਗੀ ।
 ਛਤੀਹ ਭੋਜਨ ਪਾਕਸਾਲ ਰਸ ਭੋਗ ਸੁਢੰਗੀ ।
 ਪਾਟ ਪਟੰਬਰ ਗਹਣਿਆਂ ਸੋਹਹਿੰ ਸਰਬੰਗੀ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਗੰਮੁ ਹੈ ਗੁਰਸਿਖ ਸਹਲੰਗੀ ॥੧੪॥

**Paurī 14 (Gursikh indriy sukhān ton
 uchche sukh phal vich hai)**

*Rūpu anūp sarūp lakh hoi raṅg birāṅgī.
 Rāg nād sambād lakh sangī abhaṅgī.
 Gandh sugandhi milāp lakh aragaje adaṅgī.
 Chhatīh bhojan pākasāl ras bhog suḍhaṅgī.
 Pāt paṭambar gahaṇiān sohaṇi sarabaṅgī.
 Gurmukhi sukh phalu agammu hai gursikh sahalāṅgī.*

**Paurī 14 (Gursikh's pleasure fruit
 transcends sensual pleasures)**

Millions of variegated creatures of unparallel beauty are there in this world. Likewise millions of vibrations, dialogues and their constant music is there. Mixing many scents millions of pure essences are prepared. Similarly in cook houses thirtysix types of delicious dishes are there. The fully grown up women are there decorated with silken robes and ornaments. But association with the *gurmukhs* is a pleasure fruit which is unapproachable.

ਪਉੜੀ ੧੫ (ਗੁਰਸਿੱਖ ਮਨ ਬੁੱਧੀ ਦੇ ਸੁੱਖ ਵਿੱਚ ਹੈ)
 ਲਖ ਮਤਿ ਬੁਧਿ ਸੁਧਿ ਉਕਤਿ ਲਖ ਲਖ ਲਖ ਚਤੁਰਾਈ ।
 ਲਖ ਬਲ ਬਚਨ ਬਿਬੇਕ ਲਖ ਪਰਕਿਰਤਿ ਕਮਾਈ ।
 ਲਖ ਸਿਆਣਪ ਸੁਰਤਿ ਲਖ ਲਖ ਸੁਰਤਿ ਸੁਘੜਾਈ ।
 ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਣਿ ਸਹੰਸ ਲਖ ਪਤਿ ਵਡਿਆਈ ।
 ਹਉਮੈ ਅੰਦਰਿ ਵਰਤਣਾ ਦਰਿ ਥਾਇ ਨ ਪਾਈ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਅਗਮ ਹੈ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੧੫॥

***Paurī 15 (Gursikh man budhī de sukhān
 toñ uchche sukh vich hai)***

*Lakh mati budhi sudhi ukati lakh lakh lakh chaturāī.
 Lakh bal bachan bibek lakh parakirati kamāī.
 Lakh siāṇap surati lakh lakh surati sughaṛāī.
 Giān dhiān simaraṇi sahaṇs lakh pati vaḍiāī.
 Haumai andari varataṇā dari thāi na pāī.
 Gurmukhi sukh phal agam hai satigur saraṇāī.*

***Paurī 15 (Gursikh enjoys the delight higher
 than the pleasures of mind and intellect)***

Plenty of practical arts, spiritual wisdom, wise sayings and skills are extent (upto day). Lacs of powers, discretions, discourses and physical services are known. Plenty of cleverness, consciousness and knowledge of skills are available. Similarly knowledges, meditations, remembrances and eulogies are there in thousands. Having all this and behaving in arrogant manner, one does not get place at the door of the Lord. The pleasure fruit of *gurmukh's* coming in the shelter of Guru is unapproachable.

ਪਉੜੀ ੧੬ (ਗੁਰਸਿੱਖ ਸਤੋਗੁਣੀ ਸੁੱਖਾਂ ਤੋਂ ਉੱਚਾ,
ਪਿਰਮ ਰਸ ਵਿਚ ਹੈ)

ਸਤਿ ਸੰਤੋਖ ਦਇਆ ਧਰਮੁ ਲਖ ਅਰਥ ਮਿਲਾਹੀ ।
ਧਰਤਿ ਅਗਾਸ ਪਾਣੀ ਪਵਣ ਲਖ ਤੇਜ ਤਪਾਹੀ ।
ਖਿਮਾਂ ਧੀਰਜ ਲਖ ਲਜਿ ਮਿਲਿ ਸੇਭਾ ਸਰਮਾਹੀ ।
ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਸੁਕ੍ਰਿਤਾ ਭਾਉ ਭਗਤਿ ਕਰਾਹੀ ।
ਸਗਲ ਪਦਾਰਥ ਸਗਲ ਫਲ ਆਨੰਦ ਵਧਾਹੀ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮਿ ਰਸੁ ਇਕੁ ਤਿਲੁ ਨ ਪੁਜਾਹੀ ॥੧੬॥

**Paurī 16 (Gursikh satogunī sukhāñ
ton uchchā piram ras vich hai)**

*Sati santokh daiā dharamu lakh arath milāhī.
Dharati agās pāñī pavan.lakh tej tapāhī.
Khimāñ dhīraj lakh laji mili sobhā saramāhī.
Sānti sahaj sukh sukritā bhāu bhagati karāhī.
Sagal padarath sagal phal ānand vadhāhī.
Gurmukhi sukhphal pirami rasu iku tilu na pujāhī.*

**Paurī 16 (Gursikh transcending pure
pleasures remains in the delight of love)**

If truth, contentment, compassion, dharma and wealth worth lacs are combined; if earth, sky, water, air and immensely bright heat are there; if the combination of forgiveness, patience and myriad modesties put grandeur to shame; if peace, equipoise, good actions motivate for the loving devotion; and if they all join to increase the delight further, even then they cannot approach an iota of the pleasure fruit in the form of loving devotional sentiment of the *gurmukhs*.

ਪਉੜੀ ੧੭ (ਗੁਰਸਿੱਖ ਆਤਮ ਸੁੱਖਾਂ ਤੋਂ ਉੱਚਾ,
ਪਿਰਮ ਰਸ ਵਿੱਚ ਹੈ)

ਲਖ ਲਖ ਜੋਗ ਧਿਆਨ ਮਿਲਿ ਧਰਿ ਧਿਆਨੁ ਬਹੰਦੇ ।
ਲਖ ਲਖ ਸੁੰਨ ਸਮਾਧਿ ਸਾਧਿ ਨਿਜ ਆਸਣ ਸੰਦੇ ।
ਲਖ ਸੇਖ ਸਿਮਰਣਿ ਕਰਨਿ ਗੁਣ ਗਿਆਨ ਗਣੰਦੇ ।
ਮਹਿਮਾਂ ਲਖ ਮਹਾਤਮਾਂ ਜੈਕਾਰ ਕਰੰਦੇ ।
ਉਸਤਤਿ ਉਪਮਾਂ ਲਖ ਲਖ ਲਖ ਭਗਤਿ ਜਪੰਦੇ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਇਕ ਪਲੁ ਨ ਲਹੰਦੇ ॥੧੭॥

***Paurī 17 (Gursikh ātam sukhān ton
uchchā piram ras vich hai)***

*Lakh lakh jog dhiān mili dhari dhiānu bahande.
Lakh lakh sunn samādhi sādhi nij āsan sande.
Lakh sekh simaraṇi karahin guṇ giān gaṇande.
Mahimā lakh mahātamān jaikār karande.
Usatati upamān lakh lakh lakh bhagati japande.
Gurmukhi sukh phalu piram rasu ik palu na lahande.*

***Paurī 17 (Gursikh lives in the sentiment
of love above all the spiritual pleasures)***

If lacs of yogis sit in meditation jointly; if lacs of sadhus in meditation of postures go into tranquil trances; if lacs of Śeṣanāgs keep remembering and eulogizing the Lord; if lacs of great souls cheerfully applaud Him; if lacs of devotees eulogize His glories and perform lacs of recitations of His name, even then they all cannot withstand the one moment of loving delight of a *gurmukh*.

ਪਉੜੀ ੧੮ (ਗੁਰਸਿੱਖ ਪਿਰਮ ਰਸ ਵਿਸਮਾਦ ਤੋਂ ਉੱਚਾ ਹੈ)
 ਅਚਰਜ ਨੇ ਆਚਰਜੁ ਹੈ ਅਚਰਜੁ ਹੋਵੰਦਾ।
 ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਹੈ ਵਿਸਮਾਦੁ ਰਹੰਦਾ।
 ਹੈਰਾਣੈ ਹੈਰਾਣੁ ਹੈ ਹੈਰਾਣੁ ਕਰੰਦਾ।
 ਅਬਿਗਤਹੁ ਅਬਿਗਤੁ ਹੈ ਨਹਿ ਅਲਖੁ ਲਖੰਦਾ।
 ਅਕਥਹੁ ਅਕਥ ਅਲੇਖੁ ਹੈ ਨੇਤਿ ਨੇਤਿ ਸੁਣੰਦਾ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਵਾਹੁ ਵਾਹੁ ਚਵੰਦਾ ॥੧੮॥

***Paurī 18 (Gursikh piram ras
 visamād toñ uchchā hai)***

*Acharaj no ācharaju hai acharaju hovandā.
 Visamādai visamādu hai visamādu rahandā.
 Hairāṇai hairāṇu hai hairāṇu karandā.
 Abigatahuñ abigatu hai nahin alakhu lakhandā.
 Akathahuñ akath alekhu hai neti neti suṇandā.
 Gurmukhi sukh phalu piram rasu vāhu vāhu chavandā.*

***Paurī 18 (The loving delight of
 gurmukh is above all wonders)***

Even the most wonderful wonder becomes full of wonder in the presence of loving delight. Before love, awe also feels itself full of awe. Love makes even the surprise full of surprise. Unmanifest to unmanifestation, that unperceptible Lord cannot be perceived. He is beyond all descriptions and is known as *neti neti*, this is not, this is not. The pleasure fruit of *gurmukhs* is delight of love which causes him to say wondrous, wonderful!

ਪਉੜੀ ੧੯ (ਪਿਰਮ ਰਸ ਪ੍ਰਾਪਤੀ ਦਾ ਵਸੀਲਾ ਗੁਰੂ .

ਸਤਿਸੰਗ, ਨਾਮ ਹਉਮੈ ਤਿਆਗ)

ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਬ੍ਰਹਮੰਡ ਪਸਾਰੇ ।
 ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜ ਲਖ ਰੋਮ ਰੋਮ ਸੰਜਾਰੇ ।
 ਪਾਰਬ੍ਰਹਮ ਪੂਰਣ ਬ੍ਰਹਮ ਗੁਰੁ ਰੂਪੁ ਮੁਰਾਰੇ ।
 ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ ।
 ਸਾਧਸੰਗਤਿ ਸਚੁ ਖੰਡ ਹੈ ਵਾਸਾ ਨਿਰੰਕਾਰੇ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਦੇ ਹਉਮੈ ਮਾਰੇ ॥੧੯॥

Paurī 19 (Piram ras prāpatī dā vasīlā

Guru, satisaṅg, nām, haumai tiāg)

*Iku kavāu pasāu kari brahamanḍ pasāre.
 Kari brahamanḍ karor lakh rom rom sañjāre.
 Pār braham pūraṇ braham gur rūpu murāre.
 Guru chelā chelā gurū gur sabadu vīchāre.
 Sādh saṅgati sachu khaṇḍ hai vāsā niraṅkāre.
 Gurmukhi sukh phalu piram rasu de haumai māre.*

**Paurī 19 (Guru, holy congregation, nām
 and shedding of ego are the means for the
 attainment of the loving delight)**

The Lord spreading His one vibration, created all the universes. Having created lacs and crores of universes He subsumes them in His each trichome. That Murārī, killer of Mur demon, the transcendent Brahm is the perfect Guru Brahm. Under His influence the Guru becoming disciple and the disciple becoming Guru, they ponder upon the word of the Guru, i.e. the Guru and the disciple have subsumed in each other. Holy congregation is the abode of truth wherein resides the word of the formless One. Bestowing loving delight on the *gurmukhs*, this holy congregation wipes out their ego.

ਪਉੜੀ ੨੦ (ਛੇ ਗੁਰ ਉਸਤਤਿ)

ਸਤਿਗੁਰੁ ਨਾਨਕ ਦੇਉ ਹੈ ਪਰਮੇਸਰੁ ਸੋਈ।
 ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗ ਤੇ ਜੋਤੀ ਜੋਤਿ ਸਮੋਈ।
 ਅਮਰਾਪਦੁ ਗੁਰੁ ਅੰਗਦਹੁ ਹੁਇ ਜਾਣੁ ਜਣੇਈ।
 ਗੁਰੁ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭੋਈ।
 ਰਾਮਦਾਸਹੁ ਅਰਜਨੁ ਗੁਰੁ ਗੁਰੁ ਸਬਦ ਸਬੋਈ।
 ਹਰਿਗੋਵਿੰਦ ਗੁਰੁ ਅਰਜਨਹੁ ਗੁਰੁ ਗੋਵਿੰਦੁ ਹੋਈ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸੁ ਸਤਿਸੰਗ ਅਲੋਈ।
 ਗੁਰੁ ਗੋਵਿੰਦਹੁ ਬਾਹਿਰਾ ਦੂਜਾ ਨਹੀ ਕੋਈ ॥੨੦॥੩੮॥ਅਠਤੀਹ॥

Paurī 20 (Chhe gur-usatati)

*Satiguru Nānak Deu hai paramesaru soī.
 Guru Aṅgadu guru aṅg te jotī jotī samōī.
 Amarāpadu Guru Angadahūṅ hui jāṇu jaṇōī.
 Guru Amarahūṅ Guru Rām Dās amrit rasu bhoī.
 Rām Dāsahūṅ Arajanu Gurū guru sabad sathōī.
 Harigovind guru Arjanahūṅ guru govindu hoī.
 Gurmukhi sukh phal piram rasu satisaṅg aloī.
 Guru govindahūṅ bāharā dūjā nahī koī.*

Paurī 20 (Praises of the six Gurus)

Guru Nānak is the true Guru and is God Himself. From the limb of this Guru was created Guru Aṅgad and his flame merged in his (Guru Aṅgad's) flame. From Guru Aṅgad the omniscient Guru Amar Dās emerged who was given the status of Guru. From Amar Dās came into being Guru Rām Dās who was quaffer of the nectar. From Rām Dās came Guru Arjan Dev, the companion of the Guru's word. From Guru Arjan emerged Guru Hargobind, Guru and God in one. The *gurmukhs* in the holy congregation came face to face of the pleasure fruit of loving delight. Nothing in this world is outside the Guru and God.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ)

ਏਕੰਕਾਰੁ ਇਕਾਂਗ ਲਿਖਿ ਉੜਾ ਓਅੰਕਾਰੁ ਲਿਖਾਇਆ ।
 ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਹੋਇ ਨਿਰਵੈਰੁ ਸਦਾਇਆ ।
 ਅਕਾਲ ਮੂਰਤਿ ਪਰਤਖਿ ਹੋਇ ਨਾਉ ਅਜੂਨੀ ਸੈਭੰ ਭਾਇਆ ।
 ਗੁਰ ਪਰਸਾਦਿ ਸੁ ਆਦਿ ਸਚੁ ਜੁਗਹ ਜੁਗੰਤਰਿ ਹੋਦਾ ਆਇਆ ।
 ਹੈਭੀ ਹੋਸੀ ਸਚੁ ਨਾਉ ਸਚੁ ਦਰਸਣੁ ਸਤਿਗੁਰੁ ਦਿਖਾਇਆ ।
 ਸਬਦੁ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਗੁਰੁ ਚੇਲਾ ਪਰਚਾ ਪਰਚਾਇਆ ।
 ਗੁਰੁ ਚੇਲਾ ਰਹਰਾਸਿ ਕਰਿ ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਚੜ੍ਹਾਇਆ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਇਆ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Maṅgalācharaṇ)

Ekaṅkāru ikāṅg likhi ūṛā Oaṅkāru likhāiā.
Satināmu karatā purakhu nirabhau hoi niravairu sadāiā.
Akāl mūrati paratakhi hoi nāu ajunī saibhaṇ bhāiā.
Gur prasādi su ādi sachu jugah jugantari hondā āiā.
Hai bhī hosī sachu nāu sachu darasaṇu satigurū dikhāiā.
Sabadu surati liv liṇu hoi guru chelā parachā parachāiā.
Guru chēla raharāsi kari vīh ikīh chaṛhāu chaṛhāiā.
Gurmukhi sukh phalu alakhu lakhāiā.

**One Oaṅkār, the primal energy, realized through
 the grace of divine preceptor**

Paurī 1 (Invocation)

That homogenous supreme reality (God) first was written as numeral one (in *mūlmantr* – the credal formula) and then He was inscribed as *Ūṛā* syllable of Gurmukhi, further pronounced as Oaṅkār. Then He was called *satināmu*, the truth by name, *Kartāpurakh*, the creator Lord, *nirbhau*, the fearless one, and *nirvair*, without rancour. Then emerging as the timeless *akāl mūrati* to be called as unborn and self-existent. Realized through the grace of Guru, the divine preceptor, the current of this primeval truth (God) has continuously been moving since before the beginning and throughout the Ages. He is verily the truth and will continue to be the truth for ever. The true Guru has made available (for me) the glimpse of this truth. One who merging his consciousness in the Word establishes a relationship of Guru and disciple, only that disciple devoting himself to the Guru and progressing from worldliness attunes his consciousness in and with the Lord. The *gurmukhs* have had the glimpse of imperceptible Lord who is the fruit of delights.

ਪਉੜੀ ੨ (ਪੰਜ ਗੁਰੂ)

ਨਿਰੰਕਾਰੁ ਅਕਾਰੁ ਕਰਿ ਏਕੰਕਾਰੁ ਅਪਾਰੁ ਸਦਾਇਆ ।
 ਓਅੰਕਾਰੁ ਅਕਾਰੁ ਕਰਿ ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਾਇਆ ।
 ਪੰਜ ਤਤ ਪਰਵਾਣੁ ਕਰਿ ਪੰਜ ਮਿਤ੍ਰ ਪੰਜ ਸਤ੍ਰੁ ਮਿਲਾਇਆ ।
 ਪੰਜੇ ਤਿਨਿ ਅਸਾਧ ਸਾਧਿ ਸਾਧੁ ਸਦਾਇ ਸਾਧੁ ਬਿਰਦਾਇਆ ।
 ਪੰਜੇ ਏਕੰਕਾਰ ਲਿਖਿ ਅਗੋਂ ਪਿਛੀਂ ਸਹਸ ਫਲਾਇਆ ।
 ਪੰਜੇ ਅਖਰ ਪਰਧਾਨ ਕਰਿ ਪਰਮੇਸਰੁ ਹੋਇ ਨਾਉ ਧਰਾਇਆ ।
 ਸਤਿਗੁਰੁ ਨਾਨਕ ਦੇਉ ਹੈ ਗੁਰੁ ਅੰਗਦੁ ਅੰਗਹੁੰ ਉਪਜਾਇਆ ।
 ਅੰਗਦ ਤੇ ਗੁਰੁ ਅਮਰਪਦ ਅੰਮ੍ਰਿਤੁ ਰਾਮ ਨਾਮੁ ਗੁਰੁ ਭਾਇਆ ।
 ਰਾਮਦਾਸ ਗੁਰੁ ਅਰਜਨ ਛਾਇਆ ॥੨॥

Paurī 2 (Pañj Gurū)

Niraṅkāru akāru kari ekaṅkāru apār sadāiā.
Oaṅkāru akāru kari iku kavāu pasāu karāiā.
Pañj tat paravāṇu kari pañj mitr pañj satru milāiā.
Pañje tini asādh sādhi sādhu sadāi sādhu biradāiā.
Pañje ekaṅkār likhi agoṅ pichhīṅ sahas phalāiā.
Pañje akhar paradhān kari paramesaru hoi nāu dharāiā.
Satiguru Nānak Deu hai guru Aṅgadu aṅgahuṅ upajāiā.
Aṅgad te guru Amarpad amrit Rām nāmu guru bhāiā.
Rām Dās guru Arjan chhāiā.

Paurī 2 (Five Gurus)

On assuming form that formless Lord was called as the boundless Ekaṅkār. Ekaṅkār became Oaṅkār whose one vibration spread as the creation. Then were created the five elements and five friends (truth, contentment and compassion etc.) and five enemies (the five evil propensities) of the creatures. Man harnessed the incurable ailments of five evil propensities and three qualities of nature and maintained his virtuous reputation of being a sadhu. Five Gurus one after the other composed thousands of hymns, *bāṇī* in praise of Ekaṅkār. The bearer of fivelettered name, Nānak Dev, became prominent like God and was called Guru. These Gurus are the true Guru Nānak Dev who created Guru Aṅgad out of his own limbs. From Guru Aṅgad, Guru Amar Dās, the attainer of immortal status of Guru and from him getting the nectar name of the Lord, Guru Rām Dās was loved by the people. From Guru Rām Dās, like his shadow emerged Guru Arjan Dev.

ਪਉੜੀ ੩ (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ)

ਦਸਤਗੀਰ ਹੁਇ ਪੰਜ ਪੀਰ ਹਰਿ ਗੁਰੁ ਹਰਿ ਗੋਬਿੰਦੁ ਅਤੇਲਾ ।
 ਦੀਨ ਦੁਨੀ ਦਾ ਪਾਤਿਸਾਹੁ ਪਾਤਿਸਾਹਾਂ ਪਾਤਿਸਾਹੁ ਅਡੋਲਾ ।
 ਪੰਜ ਪਿਆਲੇ ਅਜਰੁ ਜਰਿ ਹੋਇ ਮਸਤਾਨ ਸੁਜਾਣ ਵਿਚੋਲਾ ।
 ਤੁਰੀਆ ਚੜ੍ਹਿ ਜਿਣਿ ਪਰਮ ਤਤੁ ਛਿਅ ਵਰਤਾਰੇ ਕੋਲੇ ਕੋਲਾ ।
 ਛਿਅ ਦਰਸਣੁ ਛਿਅ ਪੀੜੀਆਂ ਇਕਸੁ ਦਰਸਣੁ ਅੰਦਰਿ ਗੋਲਾ ।
 ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆਂ ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਵਿਰੋਲਾ ।
 ਗਿਆਰਹ ਰੁਦ੍ਰ ਸਮੁੰਦ੍ਰ ਵਿਚਿ ਮਰਿ ਜੀਵੈ ਤਿਸੁ ਰਤਨੁ ਅਮੋਲਾ ।
 ਬਾਰਹ ਸੋਲਾਂ ਮੇਲ ਕਰਿ ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਹਿੰਡੋਲਾ ।
 ਅੰਤਰਜਾਮੀ ਬਾਲਾ ਭੋਲਾ ॥੩॥

Paurī 3 (Gurū Hargobind Sāhib Jī)

*Dasatgūr hui pañj pīr hari guru Harigobindu atolā.
 Dīn dunī dā pātisāhu pātisāhān pātisāhu aḍolā.
 Pañj piāle ajaru jarṯ hoi masatān sujāṇ vicholā.
 Turīā charḥi jini param tatu chhia varatāre kolo kolā.
 Chhia darasanu chhia pīṛhīān ikasu darasanu andari golā.
 Jatī satī santokhīān sidh nāth avatār virolā.
 Giārah Rudr samundr vichi mari jīvai tisu ratanu amolā.
 Bārah solān mel kari vīh ikīh charḥāu hiṇḍolā.
 Antarajāmī bālā bholā.*

Paurī 3 (Guru Hargobind Sāhib)

The first five Gurus held the hands of the people and the sixth Guru Hargobind is incomparable God-Guru. He is the king of spirituality as well as temporality and is in fact irremovable emperor of all the kings. Assimilating the unbearable knowledge of the earlier five cups (Gurus) in the inner core of his mind he remains merry and wise mediator for humanity. In spite of the six philosophies spread around, he reaching the *turīyā* (highest stage of meditation) has attained the supreme reality. He has strung all the six philosophies and their sects in the strung of one philosophy. He has churned the essence of the lives of celebrate ascetics, the followers of truth, contented people, the *siddhs* and *nāths* (yogis) and the (so called) incarnations of God. All the eleven Rudrs remain in the ocean but those (divers) who seek life in death get the invaluable jewels. All the twelve zodiac sings of sun, sixteen phases of moon and numerous constellations have provided a beautiful swing for him. This Guru is omniscient yet he possesses a childlike innocence.

ਪਉੜੀ ੪ (ਗੁਰੂ ਚਰਣੇਦਕ ਮਹਿਮਾ)

ਗੁਰ ਗੋਵਿੰਦੁ ਖੁਦਾਇ ਪੀਰ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਹੋਆ।
 ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਕਰਿ ਏਕੰਕਾਰੁ ਅਕਾਰੁ ਪਲੋਆ।
 ਓਅੰਕਾਰਿ ਅਕਾਰਿ ਲਖ ਲਖ ਦਰੀਆਉ ਕਰੇਂਦੇ ਢੋਆ।
 ਲਖ ਦਰੀਆਉ ਸਮੁੰਦ੍ਰ ਵਿਚਿ ਸਤ ਸਮੁੰਦ ਗੜਾੜਿ ਸਮੇਆ।
 ਲਖ ਗੜਾੜਿ ਕੜਾਹ ਵਿਚਿ ਤ੍ਰਿਸਨਾ ਦਝਹਿ ਸੀਖ ਪਰੇਆ।
 ਬਾਵਨ ਚੰਦਨ ਬੂੰਦ ਇਕੁ ਠੰਢੇ ਤਤੇ ਹੋਇ ਖਲੋਆ।
 ਬਾਵਨ ਚੰਦਨ ਲਖ ਲਖ ਚਰਣ ਕਵਲ ਚਰਣੇਦਕੁ ਹੋਆ।
 ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਅਲੋਆ।
 ਹਰਿਗੋਵਿੰਦੁ ਗੁਰ ਛਤ੍ਰੁ ਚੰਦੋਆ ॥੪॥

Paurī 4 (Gurū charaṇodak-mahimā)

*Gur govindu khudāi pīr guru chelā chelā guru hoā.
 Nirāṅkār ākāru kari ekaṅkāru akāru paloā.
 Oaṅkāri akāri lakh lakh dariāū karende dhoā.
 Lakh dariāū samundr vichi sat samundr gaṛārī samoā.
 Lakh gaṛārī kaṛāh vichi trisanā dajhahin sikh paroā.
 Bāvan chandan būnd iku ṭhaṇḍhe tate hoi khaloā.
 Bāvan chandan lakh lakh charaṇ kaval charaṇodaku hoā.
 Pār brahamu pūran brahamu ādi purakhu ādesu aloā.
 Harigovind gur chhatru chandoā.*

Paurī 4 (The glory of the wash of the Guru feet)

Guru Hargobind is the Lord in the form of Guru. Earlier a disciple he is now a Guru i.e. earlier Gurus and Guru Hargobind are the same. First, the formless Lord assumed the form of the Ekaṅkār and later he created all the forms (i.e. universe). In the form of Oaṅkār (Guru) lacs of streams of life take shelter. Lacs of rivers flow into seas, and all the seven seas merge in the oceans. In the cauldron of desires of fire, the creatures of lacs of oceans hooked in skewers are getting roasted. All these burning creatures attain peace by the one drop of sandal-delight of the Guru. And lacs of such sandals have got created from the wash of the Guru's lotus feet. By the order of the transcendent, primeaval perfect God, the canopy and the royal umbrella are held over the head of Guru Hargobind.

ਪਉੜੀ ੫ (ਉਪਕਾਰੀ ਮਹਾਂ ਪੁਰਖ)

ਸੂਰਜ ਦੇ ਘਰਿ ਚੰਦ੍ਰਮਾ ਵੈਰੁ ਵਿਰੋਧੁ ਉਠਾਵੈ ਕੇਤੈ ।
 ਸੂਰਜ ਆਵੈ ਚੰਦ੍ਰ ਘਰਿ ਵੈਰੁ ਵਿਸਾਰਿ ਸਮਾਲੈ ਹੇਤੈ ।
 ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ਕੈ ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਚਿਤਿ ਚੇਤੈ ।
 ਲੋਕ ਭੇਦ ਗੁਣੁ ਗਿਆਨੁ ਮਿਲਿ ਪਿਰਮ ਪਿਆਲਾ ਮਜਲਸ ਭੇਤੈ ।
 ਛਿਅ ਰੁਤੀ ਛਿਅ ਦਰਸਨਾ ਇਕੁ ਸੂਰਜੁ ਗੁਰ ਗਿਆਨੁ ਸਮੇਤੈ ।
 ਮਜਹਬ ਵਰਨ ਸਪਰਸੁ ਕਰਿ ਅਸਟਧਾਤੁ ਇਕੁ ਧਾਤੁ ਸੁ ਖੇਤੈ ।
 ਨਉ ਘਰ ਥਾਪੇ ਨਵੈ ਅੰਗ ਦਸਮਾਂ ਸੁੰਨ ਲੰਘਾਇ ਅਗੇਤੈ ।
 ਨੀਲ ਅਨੀਲ ਅਨਾਹਦੇ ਨਿਝਰੁ ਧਾਰਿ ਅਪਾਰ ਸਨੇਤੈ ।
 ਵੀਹ ਇਕੀਹ ਅਲੇਖ ਲੇਖ ਸੰਖ ਅਸੰਖ ਨ ਸਤਿਜੁਗੁ ਤੇਤੈ ।
 ਚਾਰਿ ਵਰਨ ਤੰਬੋਲ ਰਸ ਦੇਵ ਕਰੇਦਾ ਪਸੁ ਪਰੇਤੈ ।
 ਫਕਰ ਦੇਸ ਕਿਉ ਮਿਲੈ ਦਮੇਤੈ ॥੫॥

Paurī 5 (Upakārī mahānpurakh)

*Sūraj de ghari chandramā vairu virodhu uthāvai ketai.
 Sūraj āvai chandri ghari vairu visāri samālai hetai.
 Jotī jotī samāi kai pūran param jotī chiti chetai.
 Lok bhed guṇu giānu mili pīram piālā majalas bhetai.
 Chhia rutī chhia darasanān iku sūraju gur giānu sametai.
 Majahab varan saparasu kari asaṭadhātu iku dhātu sukhetai.
 Nau ghar thāpe navai aṅg dasamān suṇn laṅghāi agetai.
 Nīl anīl anāhado nijharu dhāri apār sanetai.
 Vīh ikīh alekh lekh saṅkh asaṅkh na satijugu tretaī.
 Chhāri varan tambol ras dev karendā pasū paretai.
 Phakar des kiun milai dametai.*

Paurī 5 (Benevolent great men)

When moon reaches the house of sun then (according to astrology) many enmities and oppositions erupt. And if sun enters the house of moon, the enmity is forgotten and love emerges. The Gurmukh, having established his identity with the supreme light, always cherishes that flame in his heart. Understanding the mystery of the ways of the world, cultivating values and the knowledge of the Shastras, he quaffs the cup of love in the assembly (the holy congregation). As the six seasons are caused by one sun, similarly all the six philosophies are the result of the consolidated knowledge of the one Guru (the Lord). As eight metals mix to make one alloy, similarly meeting the Guru, all the varnas and sects turn out to be the followers of the way of the Guru. Nine limbs form nine separate houses, but only the tenth gate of tranquillity, leads further to liberation. Understanding the void (*Sūny*), *Jīv* becomes infinite like the numbers of *nīl* and *anīl* and enjoys impossible water fall of His love. Then this *jīv* goes beyond the counts of twenty, twenty-one, millions or crores, innumerable, *sati yugs*, *tretā yugs* i.e. *Jīv* gets liberated from the time-cycle. As the four ingredients in a betel become beautiful and homogenous, similarly this benevolent Guru, transforms animals and ghosts into gods. How can this land of saintliness be procured by money and wealth.

ਪਉੜੀ ੬ (ਸਚਹੁ ਓਰੈ ਸਭ ਕਿਹੁ)

ਚਾਰਿ ਚਾਰਿ ਮਜਹਬ ਵਰਨ ਛਿਅ ਦਰਸਨ ਵਰਤੈ ਵਰਤਾਰਾ ।
 ਸਿਵ ਸਕਤੀ ਵਿਚ ਵਣਜ ਕਰਿ ਚਉਦਹ ਹਟ ਸਾਹੁ ਵਣਜਾਰਾ ।
 ਸਚੁ ਵਣਜੁ ਗੁਰੁ ਹਟੀਐ ਸਾਧਸੰਗਤਿ ਕੀਰਤਿ ਕਰਤਾਰਾ ।
 ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਸਦਾ ਭਾਉ ਭਗਤਿ ਭਉ ਸਬਦਿ ਬਿਚਾਰਾ ।
 ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜ ਗੁਰਮੁਖਿ ਪੰਥੁ ਰਤਨ ਵਾਪਾਰਾ ।
 ਪਰਉਪਕਾਰੀ ਸਤਿਗੁਰੂ ਸਚ ਖੰਡਿ ਵਾਸਾ ਨਿਰੰਕਾਰਾ ।
 ਚਉਦਹ ਵਿਦਿਆ ਸੋਧਿ ਕੈ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਚੁ ਪਿਆਰਾ ।
 ਸਚਹੁ ਓਰੈ ਸਭ ਕਿਹੁ ਉਪਰਿ ਗੁਰਮੁਖਿ ਸਚੁ ਆਚਾਰਾ ।
 ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤਿ ਗੁਰੁ ਉਪਦੇਸੁ ਤਰੈ ਸੈਸਾਰਾ ।
 ਅਪਿਉ ਪੀਅ ਗੁਰਮਤਿ ਹੁਸੀਆਰਾ ॥੬॥

Paurī 6 (Sachahu orai sabh kihu)

*Chāri chāri majahab varan chhia darasan varatai varatārā.
 Siv sakatī vich vaṇaj kari chaudah haṭ sāhu vaṇajārā.
 Sachu vaṇaju guru haṭīai sādḥ saṅgati kīrati karatārā.
 Giān dhiān simaran sadā bhāu bhagati bhau sabad bichārā.
 Nāmu dānu isanānu driṛ gurmukhi panthu ratan vāpārā.
 Paraupakārī satigurū sach khaṇḍi vāsā niraṅkārā.
 Chaudah vidiā sodhi kai gurmukhi sukh phalu sachu piārā.
 Sachahuṁ orai sabh kihu upari gurmukhi sachu āchārā.
 Chandan vāsu vaṇāsapati guru upadesu tarai saisārā.
 Apiu piā gurmati husiārā.*

Paurī 6 (Everything is below truth)

The dealings of the four sects (of Muslims), four varnas (of Hindus) and the six schools of philosophy are current in the world. In all the shops of fourteen worlds, that great banker (the Lord God) is doing business in the form of Śiva and Śakti, the all pervading cosmic law. The true merchandise is available in the Guru's shop, the holy congregation, wherein praises and glory of the Lord are sung. Knowledge, meditation, remembrance, loving devotion and the fear of the Lord are always propounded and discussed there. *Gurmukhs*, who are steadfast in remembering the name of Lord, ablution and charity, make bargains of jewels (virtues) there. The true Guru is benevolent and in his abode of truth, the formless Lord resides. Practising all the fourteen skills, the *gurmukhs* have identified love towards the truth as the fruit of all delights. Everything is below truth but, for the *gurmukhs* truthful conduct is higher than the truth. As the fragrance of sandal makes the whole vegetation fragrant, the whole world gets across through the teachings of the Guru. Drinking the nectar of the Guru's teaching, the *Jīv* becomes awake and alert.

ਪਉੜੀ ੭ (ਗੁਰਮੁਖਾਂ ਵਿਚ ਗੁਰੂ ਵਰਤਦਾ ਹੈ)

ਅਮਲੀ ਸੋਫੀ ਚਾਕਰਾਂ ਆਪੁ ਆਪਣੇ ਲਾਗੇ ਬੰਨੈ ।
 ਮਹਰਮ ਹੋਇ ਵਜੀਰ ਸੋ ਮੰਤ੍ਰ ਪਿਆਲਾ ਮੂਲਿ ਨ ਮੰਨੈ ।
 ਨਾ ਮਹਰਮ ਹੁਸਿਆਰ ਮਸਤ ਮਰਦਾਨੀ ਮਜਲਸ ਕਰਿ ਭੰਨੈ ।
 ਤਕਰੀਰੀ ਤਹਰੀਰ ਵਿਚਿ ਪੀਰ ਪਰਸਤ ਮੁਰੀਦ ਉਪੰਨੈ ।
 ਗੁਰਮਤਿ ਅਲਖੁ ਨ ਲਖੀਐ ਅਮਲੀ ਸੂਫੀ ਲਗਨਿ ਕੰਨੈ ।
 ਅਮਲੀ ਜਾਣਨਿ ਅਮਲੀਆਂ ਸੋਫੀ ਜਾਣਨਿ ਸੋਫੀ ਵੰਨੈ ।
 ਹੇਤੁ ਵਜੀਰੈ ਪਾਤਿਸਾਹ ਦੇਇ ਖੋੜੀ ਇਕੁ ਜੀਉ ਸਿਧੰਨੈ ।
 ਜਿਉ ਸਮਸੇਰ ਮਿਆਨ ਵਿਚਿ ਇਕਤੁ ਥੇਕੁ ਰਹਨਿ ਦੁਇ ਖੰਨੈ ।
 ਵੀਹ ਇਕੀਹ ਜਿਵੈ ਰਸੁ ਗੰਨੈ ॥੭॥

Paurī 7 (Gurmukhān vich gurū varatadā hai)

Amalī sophī chākarān āpu āpaṇe lāge bannai.
Maharam hoi vajīr so mantr piāla mūli na mannai.
Na maharam husiār masat maradanī majalas kari bhannai.
Takarīrī taharīr vichi pīr parasat murīd upannai.
Gurmati alakhu na lakhīai amalī sūphī lagani kannai.
Amalī jāṇani amlīān sophī jāṇani sophī vannai.
Hetu vajīrai pātisāh doi khoṛī iku jīu sidhannai.
Jiu samaser miān vichi ikatu theku rahani dui khannai.
Vih ikīh jivaiṇ rasu gannai.

Paurī 7 (Among the gurmukhs pervades the Guru)

Servants, addict as well as teetotaller, may be in the vicinity, but the minister who knows ins and outs of the court never accepts their advice. The ignorant one who tries to be clever or feigns indifference is expelled by the minister from the court. In speaking and writing like this minister, loyal devoted disciples, have been created by the Guru. Those addicts, who have not had the glimpse of the Lord through the wisdom of the Guru, never associate with the teetotallers (the holy ones). The addicts are acquainted with addicts, likewise, teetotallers meet the teetotallers. The affection between a king and his minister is such as if the same one life current is moving in two bodies. This relationship is also like the relation of the sword in the sheath; the two may be separate, yet they are one (i.e. sword in sheath is yet called sword only). Likewise is the relation of *gurmukhs* with the Guru; they are subsumed in each other in such a manner as is the juice and the sugarcane.

ਪਉੜੀ ੮ (ਰਸੀਏ ਗੁਰਸਿੱਖ ਤੇ ਫੋਕਟ ਗਿਆਨੀ)

ਚਾਕਰ ਅਮਲੀ ਸੋਫੀਆਂ ਪਾਤਿਸਾਹ ਦੀ ਚਉਕੀ ਆਏ ।
 ਹਾਜ਼ਰ ਹਾਜ਼ਰਾਂ ਲਿਖੀਅਨਿ ਗੈਰ ਹਾਜ਼ਰ ਗੈਰ-ਹਾਜ਼ਰ ਲਾਏ ।
 ਲਾਇਕ ਦੇ ਵਿਚਾਰਿ ਕੈ ਵਿਰਲੈ ਮਜਲਸ ਵਿਚਿ ਸਦਾਏ ।
 ਪਾਤਿਸਾਹੁ ਹੁਸਿਆਰ ਮਸਤ ਖੁਸ ਫਹਿਮੀ ਦੇਵੈ ਪਰਚਾਏ ।
 ਦੇਨਿ ਪਿਆਲੇ ਅਮਲੀਆਂ ਸੋਫੀ ਸਭਿ ਪੀਆਵਣ ਲਾਏ ।
 ਮਤਵਾਲੇ ਅਮਲੀ ਹੋਏ ਪੀ ਪੀ ਚੜ੍ਹੇ ਸਹਜਿ ਘਰਿ ਆਏ ।
 ਸੂਫੀ ਮਾਰਨਿ ਟਕਰਾਂ ਪੂਜ ਨਿਵਾਜੈ ਸੀਸ ਨਿਵਾਏ ।
 ਵੇਦ ਕਤੇਬ ਅਜਾਬ ਵਿਚਿ ਕਰਿ ਕਰਿ ਖੁਦੀ ਬਹਸ ਬਹਸਾਏ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਵਿਰਲਾ ਪਾਏ ॥੮॥

Paurī 8 (Rasīe gursikh te phokat giānī)

*Chākar amalī sophiān pātisāh dī chaukī āe.
 Hājar hajarān likhīan gair hājar gair-hājar lāe.
 Lāik de vichāri kai viralai majalas vichi sadāe.
 Pātisāhu husiār masat khus phahimī dovai parachāe.
 Deni piāle amalīān sophī sabhi piāvaṇ lāe.
 Matavāle amalī hoe pī pī charhe sahaji ghari āe.
 Sūphī mārani takarān pūj nivājai sīs nivāe.
 Ved kateb ajāb vichi kari kari khudī bahas bahasāe.
 Gurmukhi sukh phalu viralā pāe.*

Paurī 8 (Devout gursikhs and vain scholars)

Servants, addict (of the Lord's name) as well as teetotallers devoid of *nām* came to the Lord king's presence. Those present are marked present and those absent are declared absent. The intelligent king (God) selected a few to be his courtiers. He, a clever person, made both the clever and the indifferent happy and put them to work. Now, the so called teetotallers (religious persons) were engaged to serve drinks (*nām*) to the addicts. The latter became exhilarated in the name of the Lord and attained tranquility but the so-called religious persons (teetotallers who served *nām* to others) remained involved in the so-called prayer and ritualistic worship. They under the tyranny of their religious books, the Vedas and the Katebas, kept busy in arrogant debates and discussions. Any rare *gurmukh* attains the fruit of the delight (of quaffing the drink of Lord's name).

ਪਉੜੀ ੯ (ਰਸੀਏ, ਫੋਕਟ ਗਿਆਨੀਆਂ ਨੂੰ ਰਸ ਦੇਂਦੇ ਹਨ, ਪਰ ਉਨ੍ਹਾਂ ਦੀ ਨਾਂਹ)
 ਬਹੈ ਝਰੋਖੈ ਪਾਤਿਸਾਹ ਖਿੜਕੀ ਖੋਲ੍ਹਿ ਦੀਵਾਨ ਲਗਾਵੈ।
 ਅੰਦਰਿ ਚਉਕੀ ਮਹਲ ਦੀ ਬਾਹਰਿ ਮਰਦਾਮਾ ਮਿਲਿ ਆਵੈ।
 ਪੀਐ ਪਿਆਲਾ ਪਾਤਿਸਾਹੁ ਅੰਦਰਿ ਖਾਸਾਂ ਮਹਲਿ ਪੀਲਾਵੈ।
 ਦੇਵਨਿ ਅਮਲੀ ਸੂਫੀਆਂ ਅਵਲਿ ਦੇਮ ਦੇਖਿ ਦਿਖਲਾਵੈ।
 ਕਰੇ ਮਨਾਹ ਸਰਾਬ ਦੀ ਪੀਐ ਆਪੁ ਨ ਹੋਰੁ ਸੁਖਾਵੈ।
 ਉਲਸ ਪਿਆਲਾ ਮਿਹਰ ਕਰਿ ਵਿਰਲੇ ਦੇਇ ਨ ਪਛੋਤਾਵੈ।
 ਕਿਹੁ ਨ ਵਸਾਵੈ ਕਿਹੈ ਦਾ ਗੁਨਹ ਕਰਾਇ ਹੁਕਮੁ ਬਖਸਾਵੈ।
 ਹੋਰੁ ਨ ਜਾਣੈ ਪਿਰਮ ਰਸੁ ਜਾਣੈ ਆਪ ਕੈ ਜਿਸੁ ਜਣਾਵੈ।
 ਵਿਰਲੇ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਵੈ ॥੯॥

**Paurī 9 (Rasīe phokaṭ giāniān nūn ras dende han,
 par unhān dī nānh)**

*Bahai jharokhai pātisāh khirakī kholhi dīvān lagāvai.
 Andari chaukī mahal dī bāhari marādāmā mili āvai.
 Pīai piālā pātisāhu andari khāsān mahali pīlāvai.
 Devani amalī sūphīān avalī dom dekhi dikhalāvai.
 Kare manāh sarāb dī pīai āpu na horu sukhāvai.
 Ulasī piālā mihar kari virale dei na pachhotāvai.
 Kihu na vasāvai kihai dā gunah karāi hukamau bakhasāvai.
 Horu na jāṇai pīram rasu jāṇai āp kai jisū janāvai.
 Virale gurmukhi alakhu lakhāvai.*

**Paurī 9 (The devout offer joy to the vain
 scholars but they do not accept it)**

The emperor (Lord) sitting in a window (holy congregation) gives audience to the people in a arranged court. Inside gather the privileged persons but outside assemble the commoners. The Emperor (Lord) Himself quaffes the cup (of love) and arranges to serve the select ones inside. Keeping in view the two categories of the likely addicts and the teetotallers (so-called religious persons) He Himself distributes the wine of love to them. The teetotaller (engaged in ritualism) neither drinks the wine of love himself nor allows others to drink. Getting pleased, that Lord goes on giving the cup of His grace to the rare ones and never regrets. None is to blame, He himself makes the creatures commit crime and himself pardons their sins in the *hukam*, the divine will. None else understands the mystery of the delight of His love; only He himself knows or the one whom He makes to know. Any rare *gurmukh* beholds the glimpse of that imperceptible Lord.

ਪਉੜੀ ੧੦ (ਬੇ-ਅਮਲੀਆਂ, ਫੋਕਟ ਗਿਆਨੀਆਂ ਦਾ ਹਾਲ)
 ਵੇਦ ਕਤੇਬ ਵਖਾਣਦੇ ਸੂਫੀ ਹਿੰਦੂ ਮੁਸਲਮਾਣਾ।
 ਮੁਸਲਮਾਣ ਖੁਦਾਇ ਦੇ ਹਿੰਦੂ ਹਰਿ ਪਰਮੇਸੁਰ ਭਾਣਾ।
 ਕਲਮਾਂ ਸੁੰਨਤ ਸਿਦਕ ਧਰਿ ਪਾਇ ਜਨੇਊ ਤਿਲਕੁ ਸੁਖਾਣਾ।
 ਮਕਾ ਮੁਸਲਮਾਨ ਦਾ ਗੰਗ ਬਨਾਰਸ ਦਾ ਹਿੰਦੂਵਾਣਾ।
 ਰੋਜੇ ਰਖਿ ਨਿਮਾਜ ਕਰਿ ਪੂਜਾ ਵਰਤ ਅੰਦਰਿ ਹੈਰਾਣਾ।
 ਚਾਰਿ ਚਾਰਿ ਮਜਹਬ ਵਰਨ ਛਿਅ ਘਰਿ ਗੁਰੂ ਉਪਦੇਸੁ ਵਖਾਣਾ।
 ਮੁਸਲਮਾਨ ਮੁਰੀਦ ਪੀਰ ਗੁਰੂ ਸਿਖੀ ਹਿੰਦੂ ਲੋਭਾਣਾ।
 ਹਿੰਦੂ ਦਸ ਅਵਤਾਰ ਕਰਿ ਮੁਸਲਮਾਣ ਇਕੋ ਰਹਿਮਾਣਾ।
 ਖਿੰਜੋਤਾਣੁ ਕਰੇਨਿ ਧਿਛਾਣਾ ॥੧੦॥

Paurī 10 (Be-amaliān, phokaṭ giānīān dā hāl)
Ved kateb vakhāṇade sūphī hindū musalamāṇā.
Musalamāṇ khudāi de hindū hari paramesuru bhāṇā.
Kalamān sunnat sidak dhari pāi janeū tilaku sukhāṇā.
Makā musalamān dā Gaṅg Banāras dā hinduvāṇā.
Roje rakhi nimāj kari pūjā varat andari hairāṇā.
Chāri chāri majahab varan chhia ghari gurū upadesu vakhāṇā.
Musalamān murīd pīr guru sikhi hindū lobhāṇā.
Hindū das avatār kari musalamāṇ iko rahimāṇā.
Khiñjotāṇu karenī dhināṇā.

**Paurī 10 (The condition of the
non-addicts or hollow scholars)**

Devoid of the love (of the Lord) Hindu and Muslim scholars describe the Vedas and the Katebas respectively. Muslims are men of Allah and the Hindus love Hari (Viṣṇu), the supreme god. Muslims have faith in *Kalimā*, the sacred formula of Muslims, *sunnat*, and circumcision, and Hindus feel comfortable with the *tilak*, sandal paste mark and the sacred thread, *janeū*. The pilgrimage centre of Muslims is Mecca and that of the Hindus Banāras situated on the bank of Ganges. The former undertake *rozās*, fasts, and *namāz*, prayer, whereas the latter feel ecstasy (in their worship and fasts). They each have four sects or castes. Hindus have their six philosophies which they preach in every home. Muslims have the traditions of Murīds and Pīrs. Whereas the Hindus love to ten incarnations (of God), the Muslims have their single *Khudā*, Allah. They both have in vain created many tensions.

ਪਉੜੀ ੧੧ (ਖਾਸ ਅਮਲੀ – ਰਸੀਆਂ ਦਾ ਹਾਲ)

ਅਮਲੀ ਖਾਸੇ ਮਜਲਸੀ ਪਿਰਮੁ ਪਿਆਲਾ ਅਲਖੁ ਲਖਾਇਆ।
 ਮਾਲਾ ਤਸਬੀ ਤੇੜਿ ਕੈ ਜਿਉ ਸਉ ਤਿਵੈ ਅਠੋਤਰੁ ਲਾਇਆ।
 ਮੇਰੁ ਇਮਾਮੁ ਰਲਾਇ ਕੈ ਰਾਮੁ ਰਹੀਮੁ ਨ ਨਾਉਂ ਗਣਾਇਆ।
 ਦੁਇ ਮਿਲਿ ਇਕੁ ਵਜੂਦੁ ਹੁਇ ਚਉਪੜ ਸਾਰੀ ਜੋੜਿ ਜੁੜਾਇਆ।
 ਸਿਵ ਸਕਤੀ ਨੇ ਲੰਘਿ ਕੈ ਪਿਰਮ ਪਿਆਲੇ ਨਿਜ ਘਰਿ ਆਇਆ।
 ਰਾਜਸੁ ਤਾਮਸੁ ਸਾਤਕੇ ਤੀਨੇ ਲੰਘਿ ਚਉਥਾ ਪਦੁ ਪਾਇਆ।
 ਗੁਰ ਗੋਵਿੰਦ ਖੁਦਾਇ ਪੀਰੁ ਗੁਰਸਿਖ ਪੀਰੁ ਮੁਰੀਦੁ ਲਖਾਇਆ।
 ਸਚੁ ਸਬਦ ਪਰਗਾਸੁ ਕਰਿ ਸਬਦੁ ਸੁਰਤਿ ਸਚੁ ਸਚਿ ਮਿਲਾਇਆ।
 ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਚੁ ਭਾਇਆ ॥੧੧॥

Paurī 11 (Khās amalī-rasīān dā hāl)

*Amalī khāse majalasī piramu piālā alakhu lakhāiā.
 Mālā tasabī torī kai jiu sau tivai aṭhotaru lāiā.
 Meru imāmu ralāi kai Rāmu rahīmu na nāuñ gaṇāiā.
 Dui mili iku vajūdu hui chaupar sarī jorī jurāiā.
 Siv sakatī no laṅghi kai pīram piāle nij ghari āiā.
 Rājasu tāmasu sātako tīno laṅghi chauthā pādu pāiā.
 Gur govind khudāi pīru gursikh pīru murīdu lakhāiā.
 Sachu sabad paragāsu kari sabadu surati sachu sachi milāiā.
 Sachā pātisāhu sachu bhāiā.*

Paurī 11 (The condition of the special addicts)

The special admirers gathered in the assembly (holy congregation), through the cup of love have beholden the imperceptible (Lord). They break the restriction of beads (Muslim rosary) and for them the number of beads as hundred or one hundred and eight are immaterial. They combine Meru (the last bead of Hindu rosary) and Imām (the last bead of Muslim roasary) and keep no distinction between Rām and Rahīm (as names of the Lord). Joining together they become one body and consider this world as the game of oblong dice. Transcending the illusory phenomenon of the actions of Śiva and his Śakti, they quaff the cup of love and stabilize in their own self. Going beyond the three qualities of nature, the *rajas*, *tamas* and *sattv*, they attain the fourth stage of supreme equipoise. Guru, Gobind and Khudā and Pīr are all one, and the Sikhs of the Guru hold and know the inner truth of the Pīr and Murīd. i.e. the spiritual leader and the follower disciple. Enlightened by the true word and merging their consciousness in the Word they absorb their own truth into the supreme truth. They love only the true emperor (Lord) and the truth.

ਪਉੜੀ ੧੨ (ਸਤਿਗੁਰੂ ਨਿਵਾਸ; ਸਤਿਸੰਗ ਵਿੱਚ)

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਸਤਿਗੁਰੁ ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਵਸੈ।
 ਸਬਦਿ ਸੁਰਤਿ ਅਰਾਧੀਐ ਭਾਇ ਭਗਤਿ ਭੈ ਸਹਜਿ ਵਿਗਸੈ।
 ਨਾ ਓਹੁ ਮਰੈ ਨ ਸੋਗੁ ਹੋਇ ਦੇਂਦਾ ਰਹੈ ਨ ਭੋਗੁ ਵਿਣਸੈ।
 ਗੁਰੂ ਸਮਾਣਾ ਆਖੀਐ ਸਾਧ ਸੰਗਤਿ ਅਬਿਨਾਸੀ ਹਸੈ।
 ਛੇਵੀਂ ਪੀੜ੍ਹੀ ਗੁਰੂ ਦੀ ਗੁਰ ਸਿਖਾ ਪੀੜ੍ਹੀ ਕੋ ਦਸੈ।
 ਸਚੁ ਨਾਓਂ ਸਚੁ ਦਰਸਨੇ ਸਚਖੰਡ ਸਤਿਸੰਗੁ ਸਰਸੈ।
 ਪਿਰਮ ਪਿਆਲਾ ਸਾਧਸੰਗਿ ਭਗਤਿ ਵਛਲੁ ਪਾਰਸੁ ਪਰਸੈ।
 ਨਿਰੰਕਾਰੁ ਅਕਾਰੁ ਕਰਿ ਹੋਇ ਅਕਾਲ ਅਜੋਨੀ ਜਸੈ।
 ਸਚਾ ਸਚੁ ਕਸੈਟੀ ਕਸੈ॥੧੨॥

Paurī 12 (Satigurū nivās; satisaṅg vich)

Pārabrahamu pūran brahamu satiguru sādḥ saṅgati vichi vasai.
Sabad surati arādhiāi bhāi bhagati bhai sahaji vigasai.
Nā ohu marai na sogu hoi dendā rahai na bhogu viṇasai.
Gurū samāṇā ākhiāi sādḥ saṅgati abināsī hasai.
Chhevīñ pīṛhī gurū dī gur sikhā pīṛhī ko dasai.
Sachu nāuñ sachu darasano sachakhaṇḍ satisaṅgu sarasai.
Piram piālā sādḥ saṅgi bhagati vachhalu pārasu parasai.
Niraṅkāru akāru kari hoi akāl ajonī jasai.
Sachā sachu kasauṭī kasai.

**Paurī 12 (The abode of true
Guru is the holy congregation)**

The true Guru is the transcendent perfect Brahm and resides in the holy congregation. By absorbing the consciousness in the Word He is adored, and cherishing love, devotion and His awe He spontaneously blooms in the heart. He never dies nor becomes sorrowful. He always goes on bestowing, and his bounties are never exhausted. People say that the Guru has passed away but the holy congregation smilingly accepts Him as indestructible. Guru (Hargobind) is the sixth generation of Gurus but who can tell about the generations of the Sikhs. The concepts of true name, true glimpse, and the true abode get their explanation only in the holy congregation.. The cup of love is quaffed in the holy congregation and there only the touch of the philosopher's stone (Lord), loving to devotees is received. In the holy congregation, the formless one assumes form and there only the unborn, timeless Being is eulogized. The truth only prevails there and everyone is tested on the touchstone of truth there.

ਪਉੜੀ ੧੩ (ਸਤਿਸੰਗ-ਸਚਖੰਡ ਹੈ)

ਓਅੰਕਾਰ ਅਕਾਰੁ ਕਰਿ ਤ੍ਰੈ ਗੁਣ ਪੰਜ ਤਤ ਉਪਜਾਇਆ ।
 ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਸਾਜਿ ਦਸ ਅਵਤਾਰ ਚਲਿਤ ਵਰਤਾਇਆ ।
 ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਕਰਿ ਸਤਿ ਵਾਰ ਸੈਂਸਾਰ ਉਪਾਇਆ ।
 ਜਨਮ ਮਰਨ ਦੇ ਲੇਖ ਲਿਖਿ ਸਾਸਤ੍ਰ ਵੇਦ ਪੁਰਾਣ ਸੁਣਾਇਆ ।
 ਸਾਧ ਸੰਗਤਿ ਦਾ ਆਦਿ ਅੰਤੁ ਥਿਤ ਨ ਵਾਰੁ ਨ ਮਾਹੁ ਲਿਖਾਇਆ ।
 ਬਿਰਖਹੁ ਫਲੁ ਫਲਤੇ ਬਿਰਖੁ ਅਕਲ ਕਲਾ ਕਰਿ ਅਲਖੁ ਲਖਾਇਆ ।
 ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਿ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਾਇਆ ।
 ਪੁਰਖੁ ਪੁਰਾਤਨੁ ਸਤਿਗੁਰੁ ਓਤਪੋਤਿ ਇਕੁ ਸੂਤ੍ਰ ਬਣਾਇਆ ।
 ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਮਿਲਾਇਆ ॥੧੩॥

Paurī 13 (Satisaṅg—sachakhaṇḍ hai)

*Oaṅkār akāru kārī trai guṇ pañj tat upajāiā.
 Brahmā Bisanu Mahesu sāji das avatār chalit varatāiā.
 Chhia ruti bārah māh kari sati vār saṁsār upāiā.
 Janam maran de lekh likhi sāsāstr ved purāṇ sunāiā.
 Sādh saṅgati dā ādi antu thit na vāru na māhu likhāiā.
 Sādh saṅgati sachu khaṇḍu hai niraṅkāru guru sabad vasāiā.
 Birakhahuṁ phalu phal te birakhu akal kalā kari alakhu lakhāiā.
 Ādi purakhu ādesu kari ādi purakhu ādesu karāiā.
 Purakhu purātanu satigurū otipoti iku sūtr baṇāiā.
 Visamā dai visamādu milāiā.*

Paurī 13 (Holy congregation is the abode of truth)

The supreme Reality assuming the form of Oaṅkār created the three qualities (of matter) and the five elements. Creating Brahmā, Viṣṇu and Maheśa he performed the sports of ten incarnations. Producing six seasons, twelve months and seven days he created the whole world. Scribing the writs of birth and death, He recited the Vedas, Shastras and the Puranas. About the beginning and end of the holy congregation He did not prescribe any date, day or month. Holy congregation is the abode of truth wherein resides the formless One in the form of Word. Creating fruit from tree and tree from fruit i.e. making disciple of the Guru and then from disciple the Guru, the Lord has laid down the mystery of His perfect imperceptible form. The Gurus themselves bowed before the primeval Lord and made others also bow before Him. The true Guru is the primordial Lord who is pervading this creation as does a thread in the rosary. Guru Himself is the wonder who is one with the supreme wonder.

ਪਉੜੀ ੧੪ (ਬ੍ਰਹਮਾ ਦੇ ਕਰਤੱਵ)

ਬ੍ਰਹਮੇ ਦਿਤੇ ਵੇਦ ਚਾਰਿ ਚਾਰਿ ਵਰਨ ਆਸਰਮ ਉਪਜਾਏ ।
 ਛਿਅ ਦਰਸਨ ਛਿਅ ਸਾਸਤਾ ਛਿਅ ਉਪਦੇਸ ਭੇਸ ਵਰਤਾਏ ।
 ਚਾਰੇ ਕੁੰਡਾਂ ਦੀਪ ਸਤ ਨਉ ਖੰਡ ਦਹ ਦਿਸਿ ਵੰਡ ਵੰਡਾਏ ।
 ਜਲ ਥਲ ਵਣ ਖੰਡ ਪਰਬਤਾਂ ਤੀਰਥ ਦੇਵ ਸਥਾਨ ਬਣਾਏ ।
 ਜਪ ਤਪ ਸੰਜਮ ਹੋਮ ਜਗ ਕਰਮ ਧਰਮ ਕਰਿ ਦਾਨ ਕਰਾਏ ।
 ਨਿਰੰਕਾਰੁ ਨ ਪਛਾਣਿਆ ਸਾਧਸੰਗਤਿ ਦਸੈ ਨ ਦਸਾਏ ।
 ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਿ ਸੁਣਾਏ ॥੧੪॥

Paurī 14 (Brahmā de karattav)

*Brahame dite ved chāri chari varan āsaram upajāe.
 Chhia darasan chhia sāsata chhia upades bhes varatāe.
 Chāre kuṇḍān dīp sat nau khaṇḍ dah disi vaṇḍ vaṇḍāe.
 Jal thal vaṇ khaṇḍ parabatān tīrath dev sathān baṇāe.
 Jap tap sañjam hom jag karam dharam kari dān karāe.
 Nirānkāru na pachhāṇiā sādḥ saṅgati dasai na dasāe.
 Suṇi suṇi ākhaṇu ākhi suṇāe.*

Pauri 14 (Actions of Brahmā)

Brahmā gave four Vedas and created four varnas and four stages of life (*brahmchary, grihasth, vānaprasth* and *sannyās*). He created the six philosophies, their six texts, teachings and their corresponding sects. He distributed the whole world into the four corners, seven continents, nine divisions and ten directions. Water, earth, forests, mountains, pilgrimage centres and the abodes of gods were created. He made the traditions of recitations, ascetic discipline, continence, burnt offerings, rituals, worships, charity etc. None has identified the formless Lord, because only holy congregation explains about the Lord but none goes there to ask about Him. People talk and hear about Him only on the basis of heresay (no one moves on the way of experience).

ਪਉੜੀ ੧੫ (ਵਿਸ਼ਨੂ ਦੇ ਕਰਤੱਵ)

ਦਸ ਅਵਤਾਰੀ ਬਿਸਨ ਹੋਇ ਵੈਰ ਵਿਰੋਧ ਜੋਧ ਲੜਵਾਏ ।
 ਦੇਵ ਦਾਨਵ ਕਰਿ ਦੁਇ ਧੜੇ ਦੈਤ ਹਰਾਏ ਦੇਵ ਜਿਣਾਏ ।
 ਮਛ ਕਛ ਵੈਰਾਹ ਰੂਪ ਨਰ ਸਿੰਘ ਬਾਵਨ ਬੋਧ ਉਪਾਏ ।
 ਪਰਸਰਾਮੁ ਰਾਮ ਕ੍ਰਿਸਨੁ ਹੋਇ ਕਿਲਕ ਕਲੰਕੀ ਨਾਉ ਗਣਾਏ ।
 ਚੰਚਲ ਚਲਿਤ ਪਖੰਡ ਬਹੁ ਵਲ ਛਲ ਕਰਿ ਪਰਪੰਚ ਵਧਾਏ ।
 ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਨ ਦਿਖਾਏ ।
 ਖੜੀ ਮਾਰਿ ਸੰਘਾਰੁ ਕਰਿ ਰਾਮਾਯਣ ਮਹਾਭਾਰਤ ਭਾਏ ।
 ਕਾਮ ਕਰੋਧੁ ਨਾ ਮਾਰਿਓ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰ ਨਾ ਜਾਏ ।
 ਸਾਧ ਸੰਗਤਿ ਵਿਣੁ ਜਨਮੁ ਗਵਾਏ ॥੧੫॥

Paurī 15 (Viṣṇu de karattav)

*Das avatārī Bisan hoi vair virodh jodh laṛavāe.
 Dev dānav kari dui dhare dait harāe dev jīṇāe.
 Machh kachh vairāh rūp narsīngh bāvan baudh upāe.
 Paras rāmu Rām Krisanu hoi kilak kalaṅkī nāu gaṇāe.
 Chanchal chalit pakhaṇḍ bahu val chhal kari parapañch vadhāe.
 Pārabrahamu pūran brahamu nirabhau niraṅkāru na dikhāe.
 Khatrī mārī saṅghāru kari Rāmāyaṇ Mahābhārat bhāe.
 Kām karodhu na mario lobhu mohu ahaṅkāru na jāe.
 Sādh saṅgati viṇu janamu gavāe.*

Pauri 15 (Actions of Viṣṇu)

In his ten incarnations Viṣṇu caused the opposing warriors fight each other. He created two factions of gods and demons and out of them he helped the gods win and caused the defeat of demons. He created incarnations in the forms of Fish, Tortoise, Vārāh (Boar), Narsīngh (Man-lion), Vāman (Dwarf) and the Buddh. The names of Parsū Rām, Rām, Kṛṣṇa, Kalki are also counted among his incarnations. Through their deceptive and frolicsome characters, they increased delusions, deceits and convolutions. Nothing was done to have the glimpse of fearless, formless, transcendent, perfect Brahm. Kṣatriyas were annihilated and the Rāmāyaṇ and the Mahābhārat epics were composed to please the people. Lust and anger were not decimated, nor greed, infatuation and ego were wiped out. Without the holy congregation, the human birth was lost in vain.

ਪਉੜੀ ੧੬ (ਸ਼ਿਵ ਦੇ ਕਰਤੱਵ)

ਇਕਦੂ ਗਿਆਰਹ ਰੁਦ੍ਰ ਹੋਇ ਘਰਬਾਰੀ ਅਉਧੂਤੁ ਸਦਾਇਆ।
 ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆਂ ਸਿਧ ਨਾਥ ਕਰਿ ਪਰਚਾ ਲਾਇਆ।
 ਸੰਨਿਆਸੀ ਦਸ ਨਾਵ ਧਰਿ ਜੋਗੀ ਬਾਰਹ ਪੰਥ ਚਲਾਇਆ।
 ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਰਸਾਇਣਾਂ ਤੰਤ ਮੰਤ ਚੇਟਕ ਵਰਤਾਇਆ।
 ਮੇਲਾ ਕਰਿ ਸਿਵਰਾਤ ਦਾ ਕਰਾਮਾਤ ਵਿਚਿ ਵਾਦੁ ਵਧਾਇਆ।
 ਪੋਸਤ ਭੰਗ ਸਰਾਬ ਦਾ ਚਲੈ ਪਿਆਲਾ ਭੁਗਤ ਭੁੰਚਾਇਆ।
 ਵਜਨਿ ਬੁਰਗੂ ਸਿੰਝੀਆਂ ਸੰਖ ਨਾਦ ਰਹਰਾਸਿ ਕਰਾਇਆ।
 ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਿ ਅਲਖੁ ਜਗਾਇਨ ਅਲਖੁ ਲਖਾਇਆ।
 ਸਾਧਸੰਗਤਿ ਵਿਣੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥੧੬॥

Paurī 16 (Śiv de karattav)

*Ik dū giārah Rudr hoi gharabārī audhūtu sadāiā.
 Jatī sati santokhiān sidh nāth kari parachā lāiā.
 Sanniāsī das nāiv dhari jogī bārah panth chalāiā.
 Ridhi sidhi nidhi rasāiṇān tant mant chetāk varatāiā.
 Melā kari sivarāt dā karāmāt vichi vādu vadhāiā.
 Posat bhaṅg sarāb dā chalai piālā bhugat bhuñchāiā.
 Vajani buragū sinīān saṅkh nād raharāsi karāiā.
 Ādi purakhu ādesu kari alakhu jagāin alakhu lakhāiā.
 Sādh saṅgati viṇu bharami bhulāiā.*

Pauri 16 (Actions of Śiva)

From one there became eleven Rudrs (Śivas). Even being a householder he was called a recluse. He loved celebrities, followers of truth, contented ones, Siddhs (the proven ones) and *nāths*, controllers of senses. Sannyasis adopted ten names and yogis also promulgated their twelve sects. *Riddhi*, *siddhis* (miraculous powers), treasures, *rasāyaṇ* (chemical elixir), tantra, mantra and conjurations were introduced. *Śivarātri* was celebrated as a fair and it increased the debates and the use of miraculous powers. The cups of hemp, opium and wine were consumed and enjoyed. Rules for blowing instruments, like *śiṅgī* and the conch were set. The primal Lord was saluted and invoked with the shouts of Alakh (the Imperceptible) but no one had perceived the Alakh. Without holy congregation all remained duped by delusions.

ਪਉੜੀ ੧੭ (ਸੱਚੀ ਰਹੁਰੀਤਿ ਤੇ ਮੁਕਤਿ ਮਾਰਗ)

ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਕਰਿ ਸਤਿਗੁਰੁ ਗੁਰਾਂ ਗੁਰੁ ਅਬਿਨਾਸੀ।
 ਪੀਰਾਂ ਪੀਰੁ ਵਖਾਣੀਐ ਨਾਥਾਂ ਨਾਥੁ ਸਾਧਸੰਗਿ ਵਾਸੀ।
 ਗੁਰਮੁਖਿ ਪੰਥੁ ਚਲਾਇਆ ਗੁਰਸਿਖੁ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੀ।
 ਸਨਮੁਖਿ ਮਿਲਿ ਪੰਚ ਆਖੀਅਨਿ ਬਿਰਦੁ ਪੰਚ ਪਰਮੇਸੁਰੁ ਪਾਸੀ।
 ਗੁਰਮੁਖਿ ਮਿਲਿ ਪਰਵਾਣੁ ਪੰਚ ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡ ਬਿਲਾਸੀ।
 ਗੁਰ ਦਰਸਨ ਗੁਰਸਬਦੁ ਹੈ ਨਿਜ ਘਰਿ ਭਾਇ ਭਗਤਿ ਰਹਰਾਸੀ।
 ਮਿਠਾ ਬੋਲਣੁ ਨਿਵ ਚਲਣੁ ਖਟਿ ਖਵਾਲਣੁ ਆਸ ਨਿਰਾਸੀ।
 ਸਦਾ ਸਹਜੁ ਬੈਰਾਗੁ ਹੈ ਕਲੀ ਕਾਲ ਅੰਦਰਿ ਪਰਗਾਸੀ।
 ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਬੰਦ ਖਲਾਸੀ ॥੧੭॥

Paurī 17 (Sachchī rahurīti te mukati mārag)

*Niraṅkāru ākāru kari satigurū gurān gurū abināsī.
 Pīrān pīru vakhāṇīāi nāthān nāthu sādḥ saṅgi vāsī.
 Gurmukhi panthu chalāiā gursikhu māiā vichi udāsī.
 Sanamukhi mili pañch ākhīāni biradu pañch paramesuru pāsī.
 Gurmukhi mili paravāṇ pañch sādḥ saṅgati sach khaṇḍ bilāsī.
 Gur darasan gur sabad hai nij ghari bhāi bhagati raharāsī.
 Miṭhā bolāṇu niv chalaṇu khaṭi khavālaṇu ās nirāsī.
 Sāda sahaju bairāgu hai kalī kāl andari paragāsī.
 Sādḥ saṅgati mili band khalāsī.*

Paurī 17 (The true conduct as way to liberation)

The formless One has assumed form as the true Guru (Nānak Dev) who is the eternal Guru of the Gurus. He is known as the *pīr* of *pīrs* (Muslim spiritualists) and that Master of masters resides in the holy congregation. He promulgated *gurmukh panth*, the way of Gurmukhs, and the Sikhs of the Guru remain detached even in maya. Those present themselves before the Guru are known as *pañches* (the eminent ones) and the reputation of such *pañches* is protected by the Lord. Meeting the Gurmukhs such *pañches* get accepted and move happily in the holy congregation, the abode of truth. The word of the Guru is the glimpse of the Guru and getting settled in one's own self, the discipline of loving devotion is observed. This discipline consists in sweet speech, humble conduct, honest labour, hospitality and in remaining detached among hopes and disappointments. Living in equipoise and indifference is true renunciation in the Kaliyug, the dark age. Meeting the holy congregation only, one gets liberated from the cycle of transmigration.

ਪਉੜੀ ੧੮ (ਗੁਰਮੁਖ ਪੀੜੀ)

ਨਾਰੀ ਪੁਰਖੁ ਪਿਆਰੁ ਹੈ ਪੁਰਖੁ ਪਿਆਰ ਕਰੇਂਦਾ ਨਾਰੀ ।
 ਨਾਰਿ ਭਤਾਰੁ ਸੰਜੋਗ ਮਿਲਿ ਪੁਤ ਸੁਪੁਤ ਕੁਪੁਤੁ ਸੈਂਸਾਰੀ ।
 ਪੁਰਖ ਪੁਰਖਾਂ ਜੋ ਰਚਨਿ ਤੇ ਵਿਰਲੇ ਨਿਰਮਲ ਨਿਰੰਕਾਰੀ ।
 ਪੁਰਖਹੁ ਪੁਰਖ ਉਪਜਦਾ ਗੁਰੁ ਤੇ ਚੇਲਾ ਸਬਦ ਵੀਚਾਰੀ ।
 ਪਾਰਸ ਹੋਆ ਪਾਰਸਹੁ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਣਕਾਰੀ ।
 ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਮਹੰਸ ਗੁਰਸਿਖ ਸਾਧ ਸੇ ਪਰਉਪਕਾਰੀ ।
 ਗੁਰਭਾਈ ਗੁਰਭਾਈਆਂ ਸਾਕ ਸਚਾ ਗੁਰ ਵਾਕ ਜੁਹਾਰੀ ।
 ਪਰ ਤਨੁ ਪਰ ਧਨੁ ਪਰਹਰੇ ਪਰ ਨਿੰਦਾ ਹਉਮੈ ਪਰਹਾਰੀ ।
 ਸਾਧ ਸੰਗਤਿ ਵਿਟਹੁ ਬਲਿਹਾਰੀ ॥੧੮॥

Paurī 18 (Gurmukh pīṛhī)

*Nārī purakhu piāru hai purakhu piār karendā nārī.
 Nāri bhatāru sañjog mili put suputu kuputu sainsārī.
 Purakh purakhān jo rachani te virale niramal nirañkāri.
 Purakhahun purakh upajadā guru te chelā sabad vīchārī.
 Pāras hoā pārasahun guru chelā chelā guṇakārī.
 Gurmukhi vañsī paramahañs gursikh sādḥ se paraupakārī.
 Gurbhāi gur bhāiān sāk sachā gur vāk juhārī.
 Par tanu par dhanu parahare par nindā haumai parahārī.
 Sādḥ saṅgati viṭahun balihārī.*

Pauri 18 (The Gurmukh generation)

Woman loves man and man also loves his woman (wife). By the union of husband and wife, in this world sons, worthy and unworthy are born. Those who remain absorbed in the Lord God, the male of all the males, are rare pure ones. From the primeval Lord, the male (the creative principle) is produced in the same way as by reflection, upon the Word, the true disciple of the Guru is created. Philosopher's stone produces another philosopher's stone i.e. from Guru emerges disciple and the same disciple eventually becomes a virtuous Guru. The *gurmukhs* belong to the lineage of the super swans i.e. they are most sacred. The Sikhs of Guru are benevolent like sadhus. The Guru's disciple keeps fraternal relationship with fellow disciples and they salute one another with the word of the Guru. They have renounced other's body, other's wealth, slander and ego. I am sacrifice unto such holy congregation (which brings about such transformation).

ਪਉੜੀ ੧੯ (ਗੁਰਸਿੱਖੀ ਦਾ ਸਾਕ ਸੱਚਾ ਸਾਕ ਹੈ)

ਪਿਉ ਦਾਦਾ ਪੜਦਾਦਿਅਹੁੰ ਪੁਤ ਪੋਤਾ ਪੜਪੋਤਾ ਨਤਾ।
 ਮਾਂ ਦਾਦੀ ਪੜਦਾਦੀਅਹੁੰ ਫੁਫੀ ਭੈਣ ਧੀਅ ਸਣਖਤਾ।
 ਨਾਨਾ ਨਾਨੀ ਆਖੀਐ ਪੜਨਾਨਾ ਪੜਨਾਨੀ ਪਤਾ।
 ਤਾਇਆ ਚਾਚਾ ਜਾਣੀਐ ਤਾਈ ਚਾਚੀ ਮਾਇਆ ਮਤਾ।
 ਮਾਮੇ ਤੈ ਮਾਮਾਣੀਆਂ ਮਾਸੀ ਮਾਸੜ ਦੈ ਰੰਗ ਰਤਾ।
 ਮਾਸੜ ਫੁਫੜ ਸਾਕ ਸਭ ਸਹੁਰਾ ਸਸ ਸਾਲੀ ਸਾਲਤਾ।
 ਤਾਏਰ ਪਿਤੀਏਰ ਮੇਲੁ ਮਿਲਿ ਮਉਲੇਰ ਫੁਫੇਰ ਅਵਤਾ।
 ਸਾਢੂ ਕੁੜਮੁ ਕੁਟੰਬ ਸਭ ਨਦੀ ਨਾਵ ਸੰਜੋਗ ਨਿਸਤਾ।
 ਸਚਾ ਸਾਕ ਨ ਵਿਛੜੈ ਸਾਧਸੰਗਤਿ ਗੁਰ ਭਾਈ ਭਤਾ।
 ਭੋਗ ਭੁਗਤਿ ਵਿਚਿ ਜੋਗ ਜੁਗਤਾ ॥੧੯॥

Paurī 19 (Gursikhī dā sāk sachchā sāk hai)
Piu dādā parādadiāhuṁ put potā parapotā natā.
Mān dādī parādādīahun phuphī bhain dhīa sanakhatā.
Nānā nānī ākhiāi parānānā parānānī patā.
Tāiā chāchā jāṇīai tāi chāchī māiā matā.
Māme tai māmāṇīān māsī māsar dai rang ratā.
Māsar phuphar sāk sabh sahurā sas sālī sālātā.
Tāer pitīer melu mili mauḷer phupher avatā.
Sādhū kuṛamu kuṭamb sabh nadī nāv saṅjog nisatā.
Sachā sāk na vichharai sādḥ saṅgati gur bhāi bhatā.
Bhog bhugati vichi jog jugatā.

**Paurī.19 (Relationship of the discipleship
 of the Guru is the true relation)**

From father, grand father, great grand father are born son, grand son, great grand son respectively and from great grand son is born simply a relative (*nattā*, having no specific relational name). The relationship of mother, grand mother, greatgrand mother, father's sister, sister, daughter, and daughter-in-law is also respected. Maternal grand father and mother and maternal great grand father and mother are also known. Father's elder brother (*tāiā*) younger brother (*chāchā*), their wives (*tāi*, *chāchī*) et al. also remain absorbed in wordly affairs (*maya*). *Māmā*, *māmi* (mother's brother and his wife), *māsī*, *māsar* (mother's sister and her husband), all look dyed in their own colours. *Māsar*, *phuphā* (mother's sister's husband and father's sister's husband respectively), father-in-law, mother-in-law, sister-in-law (*sālī*) and brother-in-law (*sālā*) are also close. The relationship of *chāchā's*-in-law and those of the *māmā-in-law* and *phūphā-in-law* are known as inconvenient relations. The relationship of sister-in-law's husband (*Sāṇḍhū*) and father-in-law of your daughter or son (*Kuṛam*) are momentary and fake like those passengers of a boat sitting in a group. The true relationship is with those brothers who meet in the holy congregation. They never get separated. Through the holy congregation, the *gurmukhs* learn the technique of renunciation amidst enjoyments.

ਪਉੜੀ ੨੦ (ਸਤਿਗੁਰੂ ਦਾ ਪਿਆਰ)

ਪੀਉ ਦੇ ਨਾਂਹ ਪਿਆਰ ਤੁਲਿ ਨਾ ਫੁਫੀ ਨਾ ਪਿਤੀਏ ਤਾਏ ।
 ਮਾਉ ਹੇਤੁ ਨ ਪੁਜਨੀ ਹੇਤੁ ਨ ਮਾਮੇ ਮਾਸੀ ਜਾਏ ।
 ਅੰਬਾਂ ਸਧਰ ਨ ਉਤਰੈ ਆਣਿ ਅੰਬਾਕੜੀਆਂ ਜੇ ਖਾਏ ।
 ਮੂਲੀ ਪਾਨ ਪਟੰਤਰਾ ਵਾਸੁ ਡਿਕਾਰੁ ਪਰਗਟੀਆਏ ।
 ਸੂਰਜ ਚੰਦ ਨ ਪੁਜਨੀ ਦੀਵੇ ਲਖ ਤਾਰੇ ਚਮਕਾਏ ।
 ਰੰਗ ਮਜੀਠ ਕੁਸੁੰਭ ਦਾ ਸਦਾ ਸਥੇਈ ਵੇਸੁ ਵਟਾਏ ।
 ਸਤਿਗੁਰੁ ਤੁਲਿ ਨ ਮਿਹਰਵਾਨ ਮਾਤ ਪਿਤਾ ਨ ਦੇਵ ਸਬਾਏ ।
 ਡਿਠੇ ਸਭੇ ਠੋਕਿ ਵਜਾਏ ॥੨੦॥

Paurī 20 (Satigurū dā piār)

*Pīu de nāñh piār tuli nā phuphī na pitīe tāe.
 Māu hetu na pujanī hetu na māme māsī jāe.
 Ambān sadhar na utarai āṇi ambākṛīān je khāe.
 Mūlī pān paṭantarā vāsu ḍikāru paragaṭiāe.
 Sūraj chand na pujanī dīve lakh tāre chamakāe.
 Raṅg majīṭh kusumbh dā sadā sathoī vesu vatāe.
 Satiguru tuli na miharavān māt pitā na dev sabāe.
 Ḍiṭhe sabhe ṭhoki vajāe.*

Pauri 20 (Love of the true Guru)

The love of father's sister or cousins are not equal to the father's love. Love of mother cannot be equalled by the love of the children of maternal uncle and mother's sister. By eating mango blossms the desire for eating mangoes is not fulfilled. The smells of radish leaves and betel are different and are identified through smell and eructation. Lacs of lighted lamps and stars cannot compete with the sun and the moon. The colour of madder is steadfast and the colour of safflower changes very soon. Neither mother and father nor all the gods can be as gracious as the true Guru. All these relations have been thoroughly tested.

ਪਉੜੀ ੨੧ (ਉਹੇ ਹੀ)

ਮਾਪੇ ਹੇਤੁ ਨ ਪੁਜਨੀ ਸਤਿਗੁਰ ਹੇਤੁ ਸੁਚੇਤ ਸਹਾਈ ।
 ਸਾਹ ਵਿਸਾਹ ਨ ਪੁਜਨੀ ਸਤਿਗੁਰ ਸਾਹੁ ਅਥਾਹੁ ਸਮਾਈ ।
 ਸਾਹਿਬ ਤੁਲਿ ਨ ਸਾਹਿਬੀ ਸਤਿਗੁਰ ਸਾਹਿਬ ਸਚਾ ਸਾਈਂ ।
 ਦਾਤੇ ਦਾਤਿ ਨ ਪੁਜਨੀ ਸਤਿਗੁਰ ਦਾਤਾ ਸਚੁ ਦ੍ਰਿੜਾਈ ।
 ਵੈਦ ਨ ਪੁਜਨਿ ਵੈਦਗੀ ਸਤਿਗੁਰ ਹਉਮੈ ਰੋਗ ਮਿਟਾਈ ।
 ਦੇਵੀ ਦੇਵ ਨ ਸੇਵ ਤੁਲਿ ਸਤਿਗੁਰ ਸੇਵ ਸਦਾ ਸੁਖਦਾਈ ।
 ਸਾਇਰ ਰਤਨ ਨ ਪੁਜਨੀ ਸਾਧਸੰਗਤਿ ਗੁਰਿ ਸਬਦੁ ਸੁਭਾਈ ।
 ਅਕਥ ਕਥਾ ਵਡੀ ਵਡਿਆਈ ॥੨੧॥੩੯॥ਉਣਤਾਲੀ॥

Paurī 21 (Satigurū dā piār)

Māpe hetu na pujanī satigur hetu suchet sahāī.
Sāh visāh na pujanī satigur sāhu athāhu samāī.
Sāhib tuli na sāhibī satigur sāhib sachā sāīñ.
Dāte dāti na pujanī satigur dātā sachu drīṛāī.
Vaid na pujanī vaidagī satigur haumai rog miṭāī.
Devī dev na sev tuli satigur sev sadā sukhadāī.
Sāir ratan na pujanī sādḥ saṅgati guri sabadu subhāī.
Akath kathā vadī vadīāī.

Pauri 21 (Love of the true Guru)

Love of parents cannot be equal to the love of the true Guru, the bestower of consciousness. Trust in the bankers cannot match the reliance upon the true Guru who has boundless capacity. Of none's lordship is equal to the Lordship of true Guru. That true Guru is the real master. The charities given by others cannot be equal to the charities bestowed by the true Guru because the true Guru bestows steadfastness in the truth. The treatment of the physicians cannot reach the true physician's treatment because the true Guru cures the disease of egoism. Worship of gods and goddesses is also not equal to the constant pleasure-giving worship of the true Guru. Even jewels of ocean cannot be equated with the holy congregation because the holy congregation is adorned by the word of Guru. Ineffable is the story of the grandeur of the true Guru; his glory is great.

ੴ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥

ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ, ਸਤਿਗੁਰੂ)

ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਹੈ ਪੀਰਾਂ ਪੀਰੁ ਗੁਰਾਂ ਗੁਰੁ ਪੂਰਾ ।
ਪਤਿਤ ਉਧਾਰਣੁ ਦੁਖ ਹਰਣੁ ਅਸਰਣੁ ਸਰਣਿ ਵਚਨ ਦਾ ਸੂਰਾ ।
ਅਉਗੁਣ ਲੈ ਗੁਣ ਵਿਕਣੈ ਸੁਖ ਸਾਗਰੁ ਵਿਸਰਾਇ ਵਿਸੂਰਾ ।
ਕਟਿ ਵਿਕਾਰ ਹਜਾਰ ਲਖ ਪਰਉਪਕਾਰੀ ਸਦਾ ਹਜੂਰਾ ।
ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਸਤਿ ਸਰੂਪੁ ਨ ਕਦਹੀ ਊਰਾ ।
ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡ ਵਸਿ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ਤੂਰਾ ।
ਦੂਜਾ ਭਾਉ ਕਰੇ ਚਕਚੂਰਾ ॥੧॥

1 (Ik) Oaṅkār satigur prasādi

Paurī 1 (Maṅgalācharan, satigurū)

Saudā ikatu haṭi hai pīrāṅ pīru gurāṅ guru pūrā.
Patit udhāraṇu dukh haraṇu asaraṇu saraṇi vachan dā sūrā.
Auguṇ lai guṇ vikanai sukh sāgaru visarāi visūrā.
Kaṭi vikār hajar lakh paraupakārī sadā hajūrā.
Satināmu karatā purakhu sati sarūpu na kadahī ūrā.
Sādh saṅgati sach khaṇḍ vasi anahad sabad vajāe tūrā.
Dūjā bhāu kare chakachūrā.

One Oaṅkār, the primal energy, realized through
the grace of divine preceptor

Paurī 1 (Invocation to the divine Guru)

Merchandise (of truth) is available only at that centre wherein sits the *pīr* of the *pīrs* and the perfect Guru of the gurus. He is saviour of the fallen, dispeller of sufferings, and shelter of the shelterless. He takes away our demerits and bestows virtues. Instead, ocean of delights, the Lord makes us forget grief and disappointment. He, the decimator of lacs of evils, is benevolent and ever present. He whose name is Truth, creator Lord, the truth form, never becomes incomplete i.e. He is ever complete. Residing in the holy congregation, the abode of truth, He blows the trumpet of unstruck melody and shatters the sense of duality.

ਪਉੜੀ ੨ (ਸਾਧ ਸੰਗਤਿ)

ਪਾਰਸ ਪਰਉਪਕਾਰ ਕਰਿ ਜਾਤ ਨ ਅਸਟ ਧਾਤੁ ਵੀਚਾਰੈ ।
 ਬਾਵਨ ਚੰਦਨ ਬੋਹਿੰਦਾ ਅਫਲ ਸਫਲੁ ਨ ਜੁਗਤਿ ਉਰ ਧਾਰੈ ।
 ਸਭ ਤੇ ਇੰਦਰ ਵਰਸਦਾ ਥਾਉਂ ਕੁਥਾਉਂ ਨ ਅੰਮ੍ਰਿਤ ਧਾਰੈ ।
 ਸੂਰਜ ਜੋਤਿ ਉਦੇਤ ਕਰਿ ਓਤ ਪੋਤਿ ਹੋ ਕਿਰਣ ਪਸਾਰੈ ।
 ਧਰਤੀ ਅੰਦਰਿ ਸਹਨ ਸੀਲ ਪਰ ਮਲ ਹਰੈ ਅਵਗੁਣ ਨ ਚਿਤਾਰੈ ।
 ਲਾਲ ਜਵਾਹਰ ਮਣਿ ਲੋਹਾ ਸੁਇਨਾ ਪਾਰਸ ਜਾਤਿ ਬਿਚਾਰੈ ।
 ਸਾਧਸੰਗਤਿ ਕਾ ਅੰਤੁ ਨ ਪਾਰੈ ॥੨॥

Paurī 2 (Sādh saṅgati)

Pāras paraupakār kari jāṭ na asaṭ dhātu vīchārāi.
Bāvan chandan bohindā aphal saphalu na jugati uradhārai.
Sabh te indar varasadā thāuṇi kuthāuṇi na amrit dhārai.
Sūraj joti udot kari ot poti ho kiran pasārai.
Dharatī andari sahan sīl par mal harai avaguṇ na chitārai.
Lāl javāhar maṇi lohā suinā pāras jāti bichārai.
Sādh saṅgati kā antu na pārai.

Paurī 2 (Holy congregation)

The philosopher's stone when showering benevolence (of making gold) does not take into consideration the kind, and caste of the eight metals (alloy). Sandal makes all trees fragrant and their fruitlessness and fruitfulness never occurs to its mind. The sun rises and spreads its rays equally at all the places. Tolerance is the virtue of earth which accepts the refuse of others and never beholds their demerits. Similarly, jewels, rubies, pearls, iron, philosopher's stone, gold etc. preserve their innate nature. No limits are there of (the benevolence of) the holy congregation.

ਪਉੜੀ ੩ (ਸਤਿਗੁਰ ਸੇਵਾ, ਸਭ ਫਲ ਦਾਤੀ)

ਪਾਰਸ ਧਾਤਿ ਕੰਚਨੁ ਕਰੈ ਹੋਇ ਮਨੁਰ ਨ ਕੰਚਨ ਝੁਰੈ ।
 ਬਾਵਨ ਬੋਹੈ ਬਨਾਸਪਤਿ ਬਾਂਸੁ ਨਿਗੰਧ ਨ ਬੁਹੈ ਹਜੁਰੈ ।
 ਖੇਤੀ ਜੰਮੈ ਸਹੰਸ ਗੁਣ ਕਲਰ ਖੇਤਿ ਨ ਬੀਜ ਅੰਗੁਰੈ ।
 ਉਲੂ ਸੁਝ ਨ ਸੁਝਈ ਸਤਿਗੁਰੁ ਸੁਝ ਸੁਝਾਇ ਹਜੁਰੈ ।
 ਧਰਤੀ ਬੀਜੈ ਸੁ ਲੂਣੈ ਸਤਿਗੁਰੁ ਸੇਵਾ ਸਭ ਫਲ ਚੁਰੈ ।
 ਬੋਹਿਥ ਪਵੈ ਸੇ ਨਿਕਲੈ ਸਤਿਗੁਰੁ ਸਾਧੁ ਅਸਾਧੁ ਨ ਦੂਰੈ ।
 ਪਸੁ ਪਰੇਤਹੁੰ ਦੇਵ ਵਿਚੁਰੈ ॥੩॥

Paurī 3 (Satigur, sevā sabh phal dātī)

Pāras dhāti kañchanu karai hoi manūr na kañchan jhūrai.
Bāvan bohāi banāsapati bānsu nigandh na buhai hajūrai.
Khetī jammai sahañs guṇ kalar kheti na bīj aṅgūrai.
Ulū sujh na sujhaī satiguru sujh sujhāi hajūrai.
Dharatī bījai sū lūṇai satiguru sevā sabh phal chūrai.
Bohith payai so nikalai satiguru sādhu asādhu na dūrai.
Pasū paretahuñ dev vichūrai.

Paurī 3 (Service to the true Guru provides all fruits)

Philosopher's stone transforms metal into gold but the dross of iron does not become gold and is hence disappointed. Sandalwood makes the whole vegetation fragrant but the nearby bamboo remains devoid of fragrance. On sowing seed, the earth produces thousand times more but in the alkaline soil the seed does not germinate. The owl cannot see (the sun) but the true Guru bestowing the understanding about that Lord makes one see Him really and clearly. Only that which is sown in the earth is reaped but by serving the true Guru all sorts of fruits are attained. As whoever boards the ship gets across, similarly the true Guru makes no distinction between the virtuous and the wicked and makes even animals and ghosts follow a godly life.

ਪਉੜੀ ੪ (ਸਤਿਗੁਰੂ ਦੀ ਸ੍ਰੇਸ਼ਟਤਾ)

ਕੰਚਨੁ ਹੋਵੈ ਪਾਰਸਹੁੰ ਕੰਚਨ ਕਰੈ ਨ ਕੰਚਨ ਹੋਰੀ ।
 ਚੰਦਨ ਬਾਵਨ ਚੰਦਨਹੁੰ ਓਦੁੰ ਹੋਰੁ ਨ ਪਵੈ ਕਰੋਰੀ ।
 ਵੁਠੇ ਜੰਮੈ ਬੀਜਿਆ ਸਤਿਗੁਰੁ ਮਤਿ ਚਿਤਵੈ ਫਲ ਭੋਰੀ ।
 ਰਾਤਿ ਪਵੈ ਦਿਹੁ ਆਥਵੈ ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਣ ਧੁਰ ਧੋਰੀ ।
 ਬੇਹਿਥ ਪਰਬਤ ਨਾ ਚੜ੍ਹੈ ਸਤਿਗੁਰੁ ਹਠ ਨਿਗ੍ਰਹੁ ਨ ਸਹੋਰੀ ।
 ਧਰਤੀ ਨੇ ਭੁੰਚਾਲ ਡਰ ਗੁਰੁ ਮਤਿ ਨਿਹਚਲ ਚਲੈ ਨ ਚੋਰੀ ।
 ਸਤਿਗੁਰ ਰਤਨ ਪਦਾਰਥ ਬੋਰੀ ॥੪॥

Paurī 4 (Satigurū dī sreṣṭatā)

*Kañchanu hovai pārasahuñ kañchan karai na kañchan horī.
 Chandan bāvan chandanahūñ odūñ horu na pavai karoṛī.
 Vuṭhe jammai bījiā satiguru mati chitavai phal bhorī.
 Rāti pavai dihu āthavai satiguru guru pūraṇ dhur dhorī.
 Bohith parabat nā chaṛhai satiguru haṭh nigrahu na sahorī.
 Dharatī no bhuñchāl ḍar guru mati nihachal chalai na chorī.
 Satigur ratan padārath borī.*

Paurī 4 (Greatness of the true Guru)

Gold is made by the (touch of the) philosopher's stone but gold itself cannot produce gold. Sandal tree makes other tree fragrant but the latter cannot further make other trees fragrant. Sown seed sprouts only after it rains but adopting the teachings of the Guru, one attain fruit instantly. The sun sets at the fall of night but the perfect Guru is there all the time. As a ship cannot mount the mountain forcibly similarly, forced control over the senses is not liked by the true Guru. The earth may be scared of a quake and it becomes restive in its place but the Gurmat, Guru's tenets are steadfast and unconcealed. The true Guru, in fact, is a bag full of jewels.

ਪਉੜੀ ੫ (ਸਾਧ ਸੰਗਤਿ ਤੋਂ ਬਲਿਹਾਰ)

ਸੂਰਜ ਚੜ੍ਹਾਏ ਲੁਕ ਜਾਨਿ ਉਲੂ ਅੰਧ ਕੰਧ ਜਗਿ ਮਾਹੀ ।
 ਬੁਕੇ ਸਿੰਘ ਉਦਿਆਨ ਮਹਿ ਜੰਬੁਕ ਮਿਰਗ ਨ ਖੋਜੇ ਪਾਹੀ ।
 ਚੜ੍ਹਿਆ ਚੰਦ ਅਕਾਸ ਤੇ ਵਿਚਿ ਕੁਨਾਲੀ ਲੁਕੈ ਨਾਹੀ ।
 ਪੰਖੀ ਜੇਤੇ ਬਨ ਬਿਖੇ ਡਿਠੇ ਬਾਜ ਨ ਠਉਰਿ ਰਹਾਹੀ ।
 ਚੋਰ ਜਾਰ ਹਰਾਮਖੋਰ ਦਿਹੁ ਚੜ੍ਹਿਆ ਕੋ ਦਿਸੈ ਨਾਹੀ ।
 ਜਿਨ ਕੇ ਰਿਦੈ ਗਿਆਨ ਹੋਇ ਲਖ ਅਗਿਆਨੀ ਸੁਧ ਕਰਾਹੀ ।
 ਸਾਧਸੰਗਤਿ ਕੈ ਦਰਸਨੈ ਕਲਿ ਕਲੇਸਿ ਸਭ ਬਿਨਸ ਬਿਨਾਹੀ ।
 ਸਾਧਸੰਗਤਿ ਵਿਟਹੁੰ ਬਲਿ ਜਾਹੀ ॥੫॥

Paurī 5 (Sādh saṅgati toṅ balihār)

*Sūraj charīai luk jāni ulū andh kandh jagi māhī.
 Buke siṅgh udiān mahi jambuk mirag na khoje pāhī.
 Charhiā chand akās te vichi kunālī lukai nāhī.
 Pañkhī jete ban bikhe ḍiṭhe bāj na thauri rahāhī.
 Chor jār harāmakhōr dihu charhiā ko disai nāhī.
 Jin ke ridai giān hoi lakh agiānī sudh karāhī.
 Sādh saṅgati kai darasanai kali kalesi sabh binas bināhī.
 Sādh saṅgati viṭahuṅ bali jāhī.*

Paurī 5 (Sacrifice unto holy congregation)

On sun-rise, the owls blind like wall hide themselves in the world. When the lion roars in the jungle, the jackals, deer etc. are not found around. Moon in the sky cannot be concealed behind a small plate. Seeing a hawk all the birds in the forest leave their places and become restive (and flutter for their safety). Thieves, adulterers and corrupt ones are not seen around after day break. Those, who have knowledge in their heart improve the intellect of lacs of ignorants. The glimpse of the holy congregation decimates all the tensions suffered in the *kaliyug*, the dark age. I am sacrifice unto the holy congregation.

ਪਉੜੀ ੬ (ਸਾਧ ਸੰਗਤਿ ਧੰਨ ਹੈ)

ਰਾਤਿ ਹਨ੍ਹੇਰੀ ਚਮਕਦੇ ਲਖ ਕਰੋੜੀ ਅੰਬਰਿ ਤਾਰੇ ।
 ਚੜ੍ਹਿਐ ਚੰਦ ਮਲੀਣ ਹੋਣਿ ਕੇ ਲੁਕੈ ਕੇ ਬੁਕੈ ਬਥਾਰੇ ।
 ਸੂਰਜ ਜੋਤਿ ਉਦੋਤਿ ਕਰਿ ਤਾਰੇ ਚੰਦ ਨ ਰੈਣਿ ਅੰਧਾਰੇ ।
 ਦੇਵੀ ਦੇਵ ਨ ਸੇਵਕਾਂ ਤੰਤ ਨ ਮੰਤ ਨ ਫੁਰਨਿ ਵਿਚਾਰੇ ।
 ਵੇਦ ਕਤੇਬ ਨ ਅਸਟ ਧਾਤੁ ਪੂਰੇ ਸਤਿਗੁਰੁ ਸਬਦ ਸਵਾਰੇ ।
 ਗੁਰਮੁਖਿ ਪੰਥ ਸੁਹਾਵੜਾ ਧੰਨ ਗੁਰੂ ਧੰਨੁ ਗੁਰੂ ਪਿਆਰੇ ।
 ਸਾਧਸੰਗਤਿ ਪਰਗਟੁ ਸੰਸਾਰੇ ॥੬॥

Pauri 6 (Sādh saṅgati dhann hai)

*Rāti hanherī chamakade lakh karorī ambari tāre.
 Charhiāi chand malīṇ hoṇi ko lukai ko bukai babāre.
 Sūraj jotī udoti kari tāre chand na raiṇi andhāre.
 Devī dev na sevakāṇ tant na mant na phurani vichāre.
 Ved kateb na asaṭ dhātu pūre satiguru sabad savāre.
 Gurmukhi panth suhāvaṛā dhann gurū dhannu gurū piāre.
 Sādh saṅgati paragaṭu saṁsāre.*

Pauri 6 (Blest is the holy congregation)

The lacs of stars shine in the dark night but with the moon rise they become dim. Some of them go in hiding while some continue to twinkle. With the sun rise, the stars, the moon and the dark night, all vanish. Before the servants, accomplished through the word of the true Guru, four varnas and four ashrams (aṣṭdhātu), the Vedas, Katebas are negligible and the idea about gods, goddesses, their servants, tantra, mantra etc. does not even occur in the mind. The way of *gurmukhs* is delightful. Blest is the Guru and also blessed are his beloved ones. The glory of the holy congregation is manifest in the whole world.

ਪਉੜੀ ੭ (ਸਤਿਗੁਰੂ ਦੇ ਗਾਹਕ)

ਚਾਰਿ ਵਰਨਿ ਚਾਰਿ ਮਜ਼ਹਬਾਂ ਛਿਅ ਦਰਸਨ ਵਰਤਨਿ ਵਰਤਾਰੇ।
 ਦਸ ਅਵਤਾਰ ਹਜ਼ਾਰ ਨਾਵ ਥਾਨ ਮੁਕਾਮ ਸਭੇ ਵਣਜਾਰੇ।
 ਇਕਤੁ ਹਟਹੁੰ ਵਣਜ ਲੈ ਦੇਸ ਦਿਸੰਤਰਿ ਕਰਨਿ ਪਸਾਰੇ।
 ਸਤਿਗੁਰੁ ਪੂਰਾ ਸਾਹੁ ਹੈ ਬੇਪਰਵਾਹੁ ਅਥਾਹੁ ਭੰਡਾਰੇ।
 ਲੈ ਲੈ ਮੁਕਰਿ ਪਾਨਿ ਸਭ ਸਤਿਗੁਰੁ ਦੇਇ ਨ ਦੇਂਦਾ ਹਾਰੇ।
 ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰਿ ਅਕਾਰ ਸਵਾਰੇ।
 ਪਾਰਬ੍ਰਹਮ ਸਤਿਗੁਰ ਬਲਿਹਾਰੇ ॥੭॥

Paurī 7 (Satiguru de gāhak)

*Chāri varani chāri majahabān chhia darasan varatani varatāre.
 Das avatār hajār nāv thān mukām sabhe vanajāre.
 Ikatu hatahuṁ vanaj lai des disantari karṇi pasāre.
 Satiguru pūrā sāhu hai beparavāhu athāhu bhaṇḍāre.
 Lai lai mukari pāni sabh satiguru dei na dendā hāre.
 Iku kavāu pasāu kari Oaṅkāri akār savāre.
 Pārabraham satigur balihāre.*

Paurī 7 (Seekers of the true Guru)

All the four varnas, four sects (of Muslims), six philosophies and their conducts, ten incarnations, thousands of names of the Lord and all holy seats are His travelling traders. Having taken commodities from the store of that supreme reality, they spread them far and wide in the country and beyond. That carefree true Guru (Lord) is their perfect banker and His warehouses are unfathomable (and never ending). All take from Him and disavow but He, the true Guru, never gets tired bestowing gifts. That Oaṅkār Lord, extending His one vibrational sound, creates one and all. I am sacrifice unto this transcendent Brahman in the form of true Guru.

ਪਉੜੀ ੮ (ਬਿਨਾ ਗੁਰ ਗਤਿ ਨਹੀਂ)

ਪੀਰ ਪੈਕੰਬਰ ਔਲੀਏ ਗੋਸ ਕੁਤਬ ਉਲਮਾਉ ਘਨੇਰੇ ।
 ਸੇਖ ਮਸਾਇਕ ਸਾਦਕਾ ਸੁਹਦੇ ਔਰ ਸਹੀਦ ਬਹੁਤੇਰੇ ।
 ਕਾਜੀ ਮੁਲਾਂ ਮਉਲਵੀ ਮੁਫਤੀ ਦਾਨਸਵੰਦ ਬੰਦੇਰੇ ।
 ਰਿਖੀ ਮੁਨੀ ਦਿਗੰਬਰਾਂ ਕਾਲਖ ਕਰਾਮਾਤ ਅਗਲੇਰੇ ।
 ਸਾਧਿਕ ਸਿਧਿ ਅਗਣਤ ਹੈਨਿ ਆਪ ਜਣਾਇਨਿ ਵਡੇ ਵਡੇਰੇ ।
 ਬਿਨੁ ਗੁਰ ਕੋਇ ਨ ਸਿਝਈ ਹਉਮੈਂ ਵਧਦੀ ਜਾਇ ਵਧੇਰੇ ।
 ਸਾਧਸੰਗਤਿ ਬਿਨੁ ਹਉਮੈ ਹੇਰੇ ॥੮॥

Paurī 8 (Binā gur gati nahīn)

*Pīr paikambar aulīe gaus kutab ulamāu ghanere.
 Sekh masāik sādakā suhade aur sahīd bahutere.
 Kājī mulān maulavī muphatī dānasavand bandere.
 Rikhī munī digambarān kalakh karāmāt agalere.
 Sādhik sidhi agaṇat haini āp janāini vaḍe vaḍere.
 Binu gur koi na sijhai haumain vadhadi jāi vadhere.
 Sādh saṅgati binu haumai here.*

Paurī 8 (No liberation without Guru)

Many are the *pīrs*, prophets, *auliyas*, *gauns*, *qutubs* and *ulemās* (all spiritual designations among Muslims). Many *shaikhs*, *sādiks* (contented ones), and martyrs are there. Many are *Qāzīs mullahs*, *maulavīs* (all Muslim religious and judicial designations). (Similarly among the Hindus) *Rṣīs*, *munis*, Jain Digambers (Jain naked ascetics) and many miracle-makers knowing black magic are also known in this world. Innumerable are the practising, *siddhs* (yogis) who publicise themselves as great persons. None gets liberated without the true Guru without whom their ego goes on increasing further. Without holy congregation, the sense of ego stares at the *jīv* menacingly.

ਪਉੜੀ ੯ (ਸਭੇ ਦਾਤਾਂ ਓਅੰਕਾਰ ਦੀ ਬਖਸ਼ਿਸ਼ ਹਨ)
 ਕਿਸੈ ਰਿਧਿ ਸਿਧਿ ਕਿਸੈ ਦੇਇ ਕਿਸੈ ਨਿਧਿ ਕਰਾਮਾਤ ਸੁ ਕਿਸੈ ।
 ਕਿਸੈ ਰਸਾਇਣ ਕਿਸੈ ਮਣਿ ਕਿਸੈ ਪਾਰਸ ਕਿਸੈ ਅੰਮ੍ਰਿਤ ਰਿਸੈ ।
 ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡ ਕਿਸੈ ਵੀਰਾਰਾਧ ਦਿਸੰਤਰੁ ਦਿਸੈ ।
 ਕਿਸੈ ਕਾਮਧੇਨੁ ਪਾਰਿਜਾਤ ਕਿਸੈ ਲਖਮੀ ਦੇਵੈ ਜਿਸੈ ।
 ਨਾਟਕ ਚੇਟਕ ਆਸਣਾ ਨਿਵਲੀ ਕਰਮ ਭਰਮ ਭਉ ਮਿਸੈ ।
 ਜੋਗੀ ਭੋਗੀ ਜੋਗੁ ਭੋਗੁ ਸਦਾ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਸਲਿਸੈ ।
 ਓਅੰਕਾਰਿ ਅਕਾਰ ਸੁ ਤਿਸੈ ॥੯॥

Paurī 9 (Sabhe dātān Oaṅkār di bakhasīś'han)

*Kisai ridhi sidhi kisai dei kisai nidhi karāmāt sui kisai.
 Kisai rasāiṇ kisai maṇi kisai pāras kisai amrit risai.
 Tantu mantu pākhaṇḍ kisai vīrārādh disantar disai.
 Kisai kāmādhenu pārijāt kisai lakhamī devai jisai.
 Nāṭak chetāk āsaṇā nivalī karam bharam bhau misai.
 Jogī bhogī jogu bhogu sadā sañjogu vijogu salisai.
 Oaṅkāri akār su tisai.*

Paurī 9 (All gifts are with the grace of Oaṅkār, the Lord)

Upon some He bestows miraculous powers (*riddhis, siddhis*) and to some He gives wealth and to some other miracles. To some He gives life-elixir, to some the fabulous gem, to some the philosopher's stone and due to His grace in the inner self of some trickles the nectar. Some in His will practise tantra mantra hypocrisies and worship of *Vīrs* (Śaivite worship) and some others He causes to wander in far off places. Upon some He bestows the wishfulfilling cow, upon some the wishfulfilling tree and on whomsoever He likes He bestows Lakṣmī (goddess of wealth). To delude many, He gives *asans* (postures), *niolī karmas* --the yogic exercises, and miracles and dramatic activities to many a person. He gives asceticism to yogis and luxuries to *bhogīs* (enjoyers of the wordly pleasures). Meeting and parting i.e. taking birth and dying always cojointly exist. These all are (various) forms of Oaṅkār.

ਪਉੜੀ ੧੦ (ਮਾਣਸ ਜਨਮ ਦੀ ਉੱਤਮਤਾ)

ਖਾਣੀ ਬਾਣੀ ਜੁਗਿ ਚਾਰਿ ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਉਪਾਈ।
 ਉਤਮ ਜੂਨਿ ਵਖਾਣੀਐ ਮਾਣਸਿ ਜੂਨਿ ਦੁਲੰਭ ਦਿਖਾਈ।
 ਸਭਿ ਜੂਨੀ ਕਰਿ ਵਸਿ ਤਿਸੁ ਮਾਣਸਿ ਨੋ ਦਿਤੀ ਵਡਿਆਈ।
 ਬਹੁਤੇ ਮਾਣਸ ਜਗਤ ਵਿਚਿ ਪਰਾਧੀਨ ਕਿਛੁ ਸਮਝਿ ਨ ਪਾਈ।
 ਤਿਨ ਮੈ ਸੇ ਆਧੀਨ ਕੋ ਮੰਦੀ ਕੰਮੀਂ ਜਨਮੁ ਗਵਾਈ।
 ਸਾਧਸੰਗਤਿ ਦੇ ਵੁਠਿਆਂ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰਿ ਮਿਟਾਈ।
 ਗੁਰੁ ਸਬਦੀ ਵਡੀ ਵਡਿਆਈ ॥੧੦॥

Paurī 10 (Mānas janam di utamatā)

*Khāṇī bāṇī jugi chāri lakh chaurāsīh jūni upāī.
 Utam jūni vakhāṇīṭai māṇas jūni dulambh dikhāī.
 Sabhi jūnī kari vasi tisu māṇasi no ditī vaḍiāī.
 Bahute mānas jagat vichi parādhīn kichhu samaji na pāī.
 Tin mai so ādhīn ko mandī kammīn janamu gavāī.
 Sādh saṅgati de vūṭhiān lakh chaurāsīh pheri miṭāī.
 Guru sabadī vaḍī vaḍiāī.*

Paurī 10 (Excellence of human birth)

Four ages, four mines of life, four speeches (*parā, paśyanti, madhyamā and vaikhari*) and creatures living in lacs of species He has created. Human species known to be a rare one is the best of all the species. Making all the species subordinate to human species, the Lord has given it superiority. Most of the human beings in the world remain subordinated to each other and are unable to understand anything. Among them, those are real slaves who have lost their lives in evil deeds. The transmigration in the eighty four lac species of life is ended if the holy congregation is pleased. Real excellence is achieved by cultivating the Guru's word.

ਪਉੜੀ ੧੧ (ਗੁਰਮੁਖ ਗਾਡੀ ਰਾਹ ਜਾਂ ਨਿੱਤ ਕ੍ਰਿਯਾ)

ਗੁਰਸਿਖ ਭਲਕੇ ਉਠ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਰੁ ਨੁਵੰਦਾ।
ਗੁਰੁ ਕੈ ਬਚਨ ਉਚਾਰਿ ਕੈ ਧਰਮਸਾਲ ਦੀ ਸੁਰਤਿ ਕਰੰਦਾ।
ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਜਾਇ ਕੈ ਗੁਰਬਾਣੀ ਦੇ ਪ੍ਰੀਤਿ ਸੁਣੰਦਾ।
ਸੰਕਾ ਮਨਹੁ ਮਿਟਾਇ ਕੈ ਗੁਰੁ ਸਿਖਾਂ ਦੀ ਸੇਵ ਕਰੰਦਾ।
ਕਿਰਤ ਵਿਰਤ ਕਰਿ ਧਰਮੁ ਦੀ ਲੈ ਪਰਸਾਦ ਆਣਿ ਵਰਤੰਦਾ।
ਗੁਰਸਿਖਾਂ ਨੇ ਦੇਇ ਕਰਿ ਪਿਛੋਂ ਬਚਿਆ ਆਪੁ ਖਵੰਦਾ।
ਕਲੀ ਕਾਲ ਪਰਗਾਸ ਕਰਿ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਸੰਦਾ।
ਗੁਰਮੁਖ ਗਾਡੀ ਰਾਹੁ ਚਲੰਦਾ ॥੧੧॥

Paurī 11 (Gurmukh gādī rāh jān nitt kriyā)

*Gursikh bhalake uṭh kari amrit vele saru nhāvandā.
Guru kai bachan uchāri kai dharamasāl dī surati karandā.
Sādh saṅgati vichi jāi kai gurbāṇī de prīti suṇandā.
Saṅkā manahuṁ mitāi kai gurusikhān dī sev karandā.
Kirat virat kari dharamu di lai parasād āṇi varatandā.
Gursikhān no dei kari pichhoṁ bachiā āpu khavandā.
Kalī kāl paragās kari guru chelā chelā guru sandā.
Gurmukh gādī rāhu chalandā.*

Paurī 11 (The highway – daily conduct of the gurmukh)

The *gurmukh* getting up in ambrosial hours of the early morning takes bath in the sacred tank. Reciting the holy hymns of the Guru, he moves towards *gurudvārā*, the central place for Sikh. There, joining the holy congregation, he lovingly listens to *Gurbāṇī*, the holy hymns of the Guru. Effacing all doubt from his mind he serves the Sikhs of the Guru. Then by righteous means he earns his livelihood and he distributes the hard-earned meal among the needy ones. Offering first, to the Sikhs of Guru, the remainder he himself eats. In this dark age, illumined by such feelings, the disciple becomes Guru and the Guru disciple. The *gurmukhs* tread on such a highway (of religious life).

ਪਉੜੀ ੧੨ (ਗੁਰ ਆਗਿਆ ਵਿਚ ਲੀਨ)

ਓਅੰਕਾਰ ਅਕਾਰੁ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸਿਰੰਦਾ ਸੋਈ ।
 ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਜਿਸ ਸਬਦ ਸੁਰਤਿ ਸਤਿਸੰਗ ਵਿਲੋਈ ।
 ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਮਿਲਿ ਦਸ ਅਵਤਾਰ ਵੀਚਾਰ ਨ ਹੋਈ ।
 ਭੇਦ ਨ ਬੇਦ ਕਤੇਬ ਨੇ ਹਿੰਦੂ ਮੁਸਲਮਾਣ ਜਣੋਈ ।
 ਉਤਮ ਜਨਮੁ ਸਕਾਰਥਾ ਚਰਣਿ ਸਰਣਿ ਸਤਿਗੁਰੁ ਵਿਰਲੋਈ ।
 ਗੁਰੁ ਸਿਖ ਸੁਣਿ ਗੁਰੁ ਸਿਖ ਹੋਇ ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਸੁ ਕੋਈ ।
 ਸਤਿਗੁਰੁ ਗੋਰਿਸਤਾਨ ਸਮੋਈ ॥੧੨॥

Paurī 12 (Gur āgiā vich līn)

*Oaṅkār akāru jisū satiguru purakhu sirandā soī.
 Ik kavāu pasāu jis sabad surati satisaṅg vilōī.
 Brahmā Bisānu Mahesu mili das avatār vīchar na hoī.
 Bhed na bed kateb no hindū musalamāṇ janoī.
 Utam janamu sakārathā charaṇi sarani satiguru viralōī.
 Guru sikh suṇi guru sikh hoī muradā hoī murīd sui koī.
 Satiguru gorisatān samoī.*

Paurī 12 (Absorbed in the will of the Guru)

The Oaṅkār whose form is the true Guru, is the true creator of universe. From His one word the whole creation spreads, and in the holy congregation, the consciousness is merged in His word. Even Brahmā Viṣṇu Maheśa and the ten incarnations jointly, cannot ponder upon His mystery. Vedas, Katebas, Hindus, Muslims – none knows His secrets. Rare is a person who comes to the shelter of the feet of the true Guru and makes his life fruitful. Rare is a person who listening to the teachings of Guru becomes disciple, remains dead to passions, and prepares himself to be a true servant. Any rare one absorbs himself in graveyard (i.e. permanent haven) of the true Guru.

ਪਉੜੀ ੧੩ (ਗੁਰ ਸਿੱਖਾਂ ਤੋਂ ਬਿਨਾਂ ਸਭ ਭੰਬਲ ਭੂਸੇ ਖਾ ਰਹੇ ਹਨ)

ਜਪ ਤਪ ਹਠਿ ਨਿਗ੍ਰਹ ਘਣੇ ਚਉਦਹ ਵਿਦਿਆ ਵੇਦ ਵਖਾਣੇ ।
 ਸੇਖ ਨਾਗ ਸਨਕਾਦਿਕਾਂ ਲੋਮਸ ਅੰਤੁ ਅਨੰਤ ਨ ਜਾਣੇ ।
 ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆਂ ਸਿਧ ਨਾਥ ਹੋਇ ਨਾਥ ਭੁਲਾਣੇ ।
 ਪੀਰ ਪੈਕੰਬਰ ਅਉਲੀਏ ਬੁਜਰਕਵਾਰ ਹਜਾਰ ਹੈਰਾਣੇ ।
 ਜੋਗ ਭੋਗ ਲਖ ਰੋਗ ਸੋਗ ਲਖ ਸੰਜੋਗ ਵਿਜੋਗ ਵਿਡਾਣੇ ।
 ਦਸ ਨਾਉਂ ਸੰਨਿਆਸੀਆਂ ਭੰਬਲ ਭੂਸੇ ਖਾਇ ਭੁਲਾਣੇ ।
 ਗੁਰੁ ਸਿਖ ਜੋਗੀ ਜਾਗਦੇ ਹੋਰ ਸਭੇ ਬਨਵਾਸੁ ਲੁਕਾਣੇ ।
 ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਨਾਮੁ ਵਖਾਣੇ ॥੧੩॥

**Paurī 13 (Gursikhān toñ binā sabh
 bhambal - bhūse khā rahe han)**

*Jap tak haṭhi nigrah ghaṇe chaudah vidiā ved vakhāṇe.
 Sekh nāg sanakādikān lomas antu anantu na jāṇe.
 Jatī satī śāntokhīāñ sidh nāth hoi nāth bhulāṇe.
 Pīr paikambar aulīe bujarakavār hajār hairāṇe.
 Jog bhog lakh rog sog lakh sañjog vijog vidāṇe.
 Das nāun sannīāsīāñ bhambal bhūse khāi bhulāṇe.
 Gur sikh jogī jāgade hor sabhe banavāsu lukāṇe.
 Sādh saṅgati mili nāmu vakhāṇe.*

**Paurī 13 (All except the Sikhs of the
 Guru are wandering in delusions)**

Recitations, austerities, persistences, many renunciations explanations on Vedas and all the fourteen skills are known in the world. Even Śeṣanāg, Sanaks, and rishi Lomas do not know the mystery of that infinite. Celebates, follower of truth, contented ones, *siddhs*, *nāths* (*yogis*) all becoming masterless are wandering in delusions. Searching Him all the *pīrs*, prophets, *auliyās* and thousands of old men are wonderstruck (because they could not know Him). Yogas (austerties), *bhogs* (joys), lacs of ailments, sufferings and separations, all are illusions. Ten sects of *sannyasis* are wandering in delusions. Disciple yogis of the Guru always remain alert whereas others have hidden themselves in the jungles, i.e. they are unconcerned with the problems of the world. Joining the holy congregation, the Sikhs of the Guru eulogize the glory of the name of the Lord.

ਪਉੜੀ ੧੪ (ਸਤਿਗੁਰੂ ਦੀ ਸਿੱਖਿਆ)

ਚੰਦ ਸੂਰਜ ਲਖ ਚਾਨਣੇ ਤਿਲ ਨ ਪੁਜਨਿ ਸਤਿਗੁਰੁ ਮਤੀ ।
 ਲਖ ਪਾਤਾਲ ਅਕਾਸ ਲਖ ਉਚੀ ਨੀਵੀਂ ਕਿਰਣਿ ਨ ਰਤੀ ।
 ਲਖ ਪਾਣੀ ਲਖ ਪਉਣ ਮਿਲਿ ਰੰਗ ਬਿਰੰਗ ਤਰੰਗ ਨ ਵਤੀ ।
 ਆਦਿ ਨ ਅੰਤੁ ਨ ਮੰਤੁ ਪਲੁ ਲਖ ਪਰਲਉ ਲਖ ਲਖ ਉਤਪਤੀ ।
 ਧੀਰਜ ਧਰਮ ਨ ਪੁਜਨੀ ਲਖ ਲਖ ਪਰਬਤ ਲਖ ਧਰਤੀ ।
 ਲਖ ਗਿਆਨ ਧਿਆਨ ਲਖ ਤੁਲਿ ਨ ਤੁਲੀਐ ਤਿਲ ਗੁਰਮਤੀ ।
 ਸਿਮਰਣ ਕਿਰਣਿ ਘਣੀ ਘੋਲ ਘਤੀ ॥੧੪॥

Paurī 14 (Satigurū dī sikhiā)

*Chand sūraj lakh chāṇaṇe til na pujani satiguru matī.
 Lakh pātāl akās lakh uchī nīvīṇ kiraṇi na ratī.
 Lakh pāṇī lakh paun mili raṅg biraṅg taraṅg na vatī.
 Ādi na antu na mantu palu lakh paralau lakh lakh utapatī.
 Dhīraj dharam na pujanī lakh lakh parabat lakh dharatī.
 Lakh giān dhiān lakh tuli na tulīai til gurmatī.
 Simaraṇ kiraṇ ghaṇī ghol ghatī.*

Paurī 14 (Teachings of the true Guru)

The light of lacs of moons and suns cannot become equal to an iota of the wisdom of the true Guru. Millions of nether worlds and millions of skies exist but there is not the slightest maladjustment in their alignment. Lacs of airs and waters join to create moving waves of different hues. Millions of creations and millions of dissolutions continuously alternate without the beginning, middle and end of the process. Lacs of forbearing earths and mountains cannot equate the teachings of the true Guru in perseverance and righteousness. Millions types of knowledges and meditations are not equal to even a particle of the knowledge of the wisdom of Guru (*gurmat*). I have sacrificed lacs of rays of lights for one ray of the meditation upon the Lord.

ਪਉੜੀ ੧੫ (ਵਿਰਲੇ ਬੰਦੇ)

ਲਖ ਦਰੀਆਉ ਕਵਾਉ ਵਿਚਿ ਲਖ ਲਖ ਲਹਰਿ ਤਰੰਗ ਉਠੰਦੇ ।
 ਇਕਸ ਲਹਰਿ ਤਰੰਗ ਵਿਚਿ ਲਖ ਲਖ ਲਖ ਦਰੀਆਉ ਵਹੰਦੇ ।
 ਇਕਸ ਇਕਸ ਦਰੀਆਉ ਵਿਚਿ ਲਖ ਅਵਤਾਰ ਅਕਾਰ ਫਿਰੰਦੇ ।
 ਮਛ ਕਛ ਮਰਿਜੀਵੜੇ ਅਗਮ ਅਥਾਹ ਨ ਹਾਥਿ ਲਹੰਦੇ ।
 ਪਰਵਦਗਾਰ ਅਪਾਰੁ ਹੈ ਪਾਰਾਵਾਰ ਨ ਲਹਨਿ ਤਰੰਦੇ ।
 ਅਜਰਾਵਰੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਗੁਰਮਤਿ ਗੁਰੁ ਸਿਖ ਅਜਰੁ ਜਰੰਦੇ ।
 ਕਰਨਿ ਬੰਦਗੀ ਵਿਰਲੇ ਬੰਦੇ ॥੧੫॥

Paurī 15 (Virale bande)

Lakh dariāu kavāu vichi lakh lakh lahari taraṅg uṭhande.
Ikas lahari taraṅg vich lakh lakh lakh dariāu vahande.
Ikas ikas dariāu vichi lakh avatār akār phirande.
Machh kachh marijīvare agām athāh na hāthi lahande.
Paravadaḡār apāru hai pārāvār na lahani tarande.
Ajarāvaru satiguru purakhu gurmati guru sikh ajaru jarande.
Karani bandagī virale bande.

Paurī 15 (Rare servants)

In the one word of the Lord lacs of rivers (of life) flow and lacs of waves come up in them. In His one wave again, lacs of rivers (of life) flow. In each river, in the form of incarnations, lacs of *jīvs* assuming many forms are roaming about. Incarnations in the form of fish and tortoise dive into it but they cannot fathom its depth, i.e. they cannot know the limits of that supreme reality. That sustainer Lord is beyond all limits; none can know the bounds of his waves. That true Guru is the excellent *puruṣ* and the disciples of the Guru bear the unbearable, through the wisdom of the Guru (*gurmat*). Rare are the people who undertake such devotional worship.

ਪਉੜੀ ੧੬ (ਆਦਿ ਪੁਰਖ)

ਇਕ ਕਵਾਉ ਅਮਾਉ ਜਿਸੁ ਕੇਵਡੁ ਵਡੇ ਦੀ ਵਡਿਆਈ।
 ਓਅੰਕਾਰ ਅਕਾਰ ਜਿਸੁ ਤਿਸੁ ਦਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ।
 ਅਧਾ ਸਾਹੁ ਅਥਾਹੁ ਜਿਸੁ ਵਡੀ ਆਰਜਾ ਗਣਤ ਨ ਆਈ।
 ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਕਾਦਰੁ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਈ।
 ਦਾਤਿ ਨ ਕੀਮ ਨ ਰਾਤਿ ਦਿਹੁ ਬੇਸੁਮਾਰੁ ਦਾਤਾਰੁ ਖੁਦਾਈ।
 ਅਬਿਗਤਿ ਗਤਿ ਅਨਾਥ ਨਾਥ ਅਕਥ ਕਥਾ ਨੇਤਿ ਨੇਤਿ ਅਲਾਈ।
 ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਾਈ ॥੧੬॥

Paurī 16 (Ādi purakh)

*Ik kavāu amāu jisū kevaḍ vade dī vadiāi.
 Oaṅkāṛ akār jisū tis dā antu na koū pāi.
 Adhā sāhu athāhu jisū vadī ārajā gaṇat na āi.
 Kudarati kīm na jāṇīai kādaru alakhu na lakhiā jāi.
 Dāti na kīm na rāti dihu besumāru dātāru khudāi.
 Abigati gati anāth nāth akath kathā neti neti alāi.
 Ādi purakhu ādesu karāi.*

Paurī 16 (Primeval Lord)

What could be said about the greatness of that great Lord whose one word is beyond all measures. None can know His mystery whose base is only One Oaṅkāṛ. How could His long life be counted whose half a breath is unfathomable. His creation cannot be evaluated; how can then that imperceptible one be beholden (understood). His gifts such as days and nights are also invaluable and His other boons are also infinite. Indescribable is the position of the Lord, the master of the masterless, and His unnarratable story can only be concluded by saying *neti neti* (this is not, this not). Worthy of salutation is only that primeval Lord.

ਪਉੜੀ ੧੭ (ਫੋਕਟ ਕਰਮਾਂ ਦੀ ਨਿਖੇਧੀ)

ਸਿਰੁ ਕਲਵਤੁ ਲੈ ਲਖ ਵਾਰ ਹੋਮੇ ਕਟਿ ਕਟਿ ਤਿਲੁ ਤਿਲੁ ਦੇਹੀ ।
 ਗਲੈ ਹਿਮਾਚਲ ਲਖ ਵਾਰਿ ਕਰੈ ਉਰਧ ਤਪ ਜੁਗਤਿ ਸਨੇਹੀ ।
 ਜਲ ਤਪੁ ਸਾਧੇ ਅਗਨਿ ਤਪੁ ਪੁੰਅਰ ਤਪੁ ਕਰਿ ਹੋਇ ਵਿਦੇਹੀ ।
 ਵਰਤ ਨੇਮ ਸੰਜਮ ਘਣੇ ਦੇਵੀ ਦੇਵ ਅਸਥਾਨ ਭਵੇਹੀ ।
 ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆਂ ਸਿਧਾਸਣ ਸਿੰਘਾਸਣ ਥੇ ਏਹੀ ।
 ਨਿਵਲੀ ਕਰਮ ਭੁਇਅੰਗਮਾਂ ਪੂਰਕ ਕੁੰਭਕ ਰੇਚ ਕਰੇਹੀ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਰਨਿ ਸਭੇਹੀ ॥੧੭॥

Paurī 17 (Phokat karamān di nikhedhī)

*Siru kalavatu lai lakh vār home kati kati tilu tilu dehī.
 Galai himāchal lakh vāri karai uradh tap jugati sanehī.
 Jal tapu sādhe agani tapu pūnar tapu kari hoi videhī.
 Varat nem sañjam ghaṇe devī dev asāthān bhavēhī.
 Punn dān chaṅgiātān sidhāsaṅ siṅghāsaṅ the ehī.
 Nivalī karam bhuiaṅgamā pūrak kumbhak rech karehī.
 Gurmukhi sukh phal sarani sabhehī.*

Paurī 17 (Condemnation of worthless actions)

If a saw is held one's head and the body is cut piece by piece to be put as burnt offerings; if lacs of times one gets decayed in snow or adopting proper techniques one undertakes penances with body upside down; if one becomes bodyless through water penances, fire-penances, and internal fire-penances; if one practises fasts, rules, disciplines and wanders about the places of gods and goddesses; if one makes throne of virtuous charities, goodness and lotus postures and sits on it; if one practises *niolī karma*, serpent posture, exhalation, inhalation and suspension of vital air (*prāṇāyām*); all these together are not equal to the fruit of delight attained by the *gurmukh*.

ਪਉੜੀ ੧੮ (ਸੁਖ ਫਲ ਦੀ ਵਿਸ਼ੇਸ਼ਤਾ)

ਸਹਸ ਸਿਆਣੇ ਸੈਪੁਰਸ ਸਹਸ ਸਿਆਣਪ ਲਇਆ ਨ ਜਾਈ।
 ਸਹਸ ਸੁਘੜ ਸੁਘੜਾਈਆਂ ਤੁਲੁ ਨ ਸਹਸ ਚਤੁਰ ਚਤੁਰਾਈ।
 ਲਖ ਹਕੀਮ ਲਖ ਹਿਕਮਤੀ ਦੁਨੀਆਦਾਰ ਵਡੇ ਦੁਨਿਆਈ।
 ਲਖ ਸਾਹ ਪਤਿਸਾਹ ਲਖ ਲਖ ਵਜੀਰ ਨ ਮਸਲਤ ਕਾਈ।
 ਜਤੀ ਸਤੀ ਸੰਤੋਖਆਂ ਸਿਧ ਨਾਥ ਮਿਲਿ ਹਾਥ ਨ ਪਾਈ।
 ਚਾਰ ਵਰਨ ਚਾਰ ਮਜਹਬਾਂ ਛਿਅ ਦਰਸਨ ਨਹਿ ਅਲਖੁ ਲਖਾਈ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਵਡੀ ਵਡਿਆਈ ॥੧੮॥

Paurī 18 (Sukh phal dī viśeṣatā)

Sahas siāṇe saipuras sahas siāṇap laiā na jāī.
Sahas sughar sugharāīāṇ tulu na sahas chatur chaturāī.
Lakh hakīm lakh hikamatī duniādār vadē duniāī.
Lakh sāh patisāh lakh lakh vajīr na masalat kāī.
Jatī satī santokhiāṇ sidh nāth mili hāth na pāī.
Chār varan chār majahabāṇ chhia darasan nahin alakhu lakhāī.
Gurmukhi sukh phal vadī vadiāī.

Paurī 18 (Peculiarity of the fruit of delight)

Millions of wisemen through their skills cannot attain the (supreme) fruit of delight. Millions of skillful persons with their skills and thousands of clever persons with their cleverness cannot attain Him. Lacs of physicians, lacs of ingenious persons and other worldly wise people; lacs of kings, emperors and of their minister in lacs are there but no suggestion of anybody is of any use. Celebates, truthful and contented ones, *siddhs*, *nāths*, none could lay his hand upon Him. None, including four varnas, four sects and six philosophies could behold that imperceptible Lord's fruit of delight. Great is the glory of the fruit of delight of the *gurmukhs*.

ਪਉੜੀ ੧੯ (ਪੀਰ ਮੁਰੀਦੀ)

ਪੀਰ ਮੁਰੀਦੀ ਗਾਖੜੀ ਪੀਰਾਂ ਪੀਰ ਗੁਰਾਂ ਗੁਰੁ ਜਾਣੈ ।
 ਸਤਿਗੁਰੁ ਦਾ ਉਪਦੇਸੁ ਲੈ ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਸਿਵਾਣੈ ।
 ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਸੋ ਗੁਰੁ ਸਿਖ ਜਾਇ ਸਮਾਇ ਬਥਾਣੈ ।
 ਪੈਰੀਂ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਤਿਸੁ ਪਾ ਖਾਕ ਪਾਕੁ ਪਤੀਆਣੈ ।
 ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਗੰਮੁ ਹੈ ਮਰਿ ਮਰਿ ਜੀਵੈ ਜਾਇ ਪਛਾਣੈ ।
 ਗੁਰੁ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਕੀੜੀ ਭ੍ਰਿੰਗੀ ਵਾਂਗ ਵਿਡਾਣੈ ।
 ਅਕਥ ਕਥਾ ਕਉਣ ਆਖਿ ਵਖਾਣੈ ॥੧੯॥

Paurī 19 (Pīr murīdī)

Pīr murīdī gākharī pīrān pīru gurān guru jāṇai.
Satiguru dā upadesu lai vīh ikīh ulaṅghi siṇāṇai.
Muradā hoi murīd so guru sikh jāi samāi babāṇai.
Pairīn pai pā khāk hoi tisu pā khāk pāku patīāṇai.
Gurmukh panthu agammu hai mari mari jīvai jāi pachhāṇai.
Gur upadesu avesu karī kīrī bhrīngī vāṅg vidāṇai.
Akath kathā kauṇ ākhi vakhāṇai.

Paurī 19 (Master and discipleship)

Discipleship of the Guru is a difficult task; any *pīr* or Guru of the Gurus knows it. Accepting the teachings of the true Guru and going beyond the wordly illusions He identifies that Lord. Only that Sikh of the Guru absorbs his self into Bābā (Nānak) who has become dead to his carnal desires. Falling at the Guru's feet he becomes the dust of his feet; people consider such dust of the feet of a humble Sikh as sacred. Unapproachable is the way of *gurmukhs*; while being dead they remain alive (i.e. they make only their desires dead), and ultimately they identify the Lord. Inspired by the teachings of the Guru and adopting the conduct of *bhrīngī* insect (which transforms small ant into *bhrīngī*), he (the disciple) attains the grandeur and greatness of the Guru. Who, in fact, can describe this ineffable story?

ਪਉੜੀ ੨੦ (ਸੁਖ ਫਲ)

ਚਾਰਿ ਵਰਨਿ ਮਿਲਿ ਸਾਧਸੰਗਿ ਚਾਰ ਚਵਕਾ ਸੋਲਹਿ ਜਾਣੈ ।
 ਪੰਜ ਸਬਦ ਗੁਰ ਸਬਦ ਲਿਵ ਪੰਜੂ ਪੰਜੇ ਪੰਜੀਹ ਲਾਣੈ ।
 ਛਿਅ ਦਰਸਣ ਇਕ ਦਰਸਣੇ ਛਿਅ ਛਕੇ ਛਤੀਹ ਸਮਾਣੈ ।
 ਸਤ ਦੀਪ ਇਕ ਦੀਪਕੋ ਸਤ ਸਤੇ ਉਣਵੰਜਹਿ ਭਾਣੈ ।
 ਅਸਟ ਧਾਤੁ ਇਕੁ ਧਾਤ ਕਰਿ ਅਠੁ ਅਠੇ ਚਉਹਠ ਮਾਣੈ ।
 ਨਉਂ ਨਾਥ ਇਕ ਨਾਥ ਹੈ ਨਉਂ ਨਾਏ ਏਕਾਸੀਹ ਦਾਣੈ ।
 ਦਸ ਦੁਆਰ ਨਿਰਧਾਰ ਕਰਿ ਦਾਹੇ ਦਾਹੇ ਸਉ ਪਰਵਾਣੈ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਚੋਜ ਵਿਡਾਣੈ ॥੨੦॥

Paurī 20 (Sukh phal)

Chāri varani mili sādḥ saṅgi chār chavakā solahi jāṇai.
Pañj sabad gur sabad liv pañju pañje pañjih lāṇai.
Chhia darasan ik darasano chhia chhake chhatih samāṇai.
Sat dīp ik dīpako sat sate unvañjahi bhāṇai.
Asaṭ dhātu iku dhāt kari aṭhū aṭhe chauhath māṇai.
Nauṇ nāth ik nāth hai nauṇ nāen ekāsīh dāṇai.
Das duār niradhaṛ kari dāho dāhe sau paravāṇai.
Gurmukhi sukh phal choj vidāṇai.

Paurī 20 (Fruit of delight)

After coming to holy congregation all the four *varnas* (castes) become four time more powerful i.e. they become perfect sixteen types of skills in them. Absorbing consciousness in five qualities of word (*parā*, *paśyanti*, *madhyamā*, *vaikharī* and *mātrikā*), the *jīv* tames all the five times five, i.e. twenty-five proclivities of human nature. Subsuming six philosophies in the one philosophy of the Lord, the *jīv* comes to know about the significance of six times six, i.e. thirty six postures (of yoga). Beholding the light of one lamp in all the seven continents, forty nine (7x7) airs are controlled by *jīv*. The delight of sixty four skills is enjoyed when the *asṭ dhātu* in the form of four *varnas* and four ashrams associated with philosopher's stone in the form of (one) Guru is transformed into gold. By bowing before one master of the nine *nāths* (masters), the knowledge about the eighty-one divisions (of cosmos) is attained. Getting freedom from the ten doors (of body) the perfect yogi gets cent percent accepted (in the court of Lord). *Gurmukhs'* fruit of delight possesses a subtle mystique.

ਪਉੜੀ ੨੧ (ਸਤਿਗੁਰ ਮਹਿਮਾ)

ਸਉ ਵਿਚ ਵਰਤੈ ਸਿਖ ਸੰਤ ਇਕੋਤਰ ਸੋ ਸਤਿਗੁਰ ਅਬਿਨਾਸੀ ।
 ਸਦਾ ਸਦੀਵ ਦੀਬਾਣ ਜਿਸੁ ਅਸਥਿਰ ਸਦਾ ਨ ਆਵੈ ਜਾਸੀ ।
 ਇਕ ਮਨ ਜਿਨ੍ਹੈ ਧਿਆਇਆ ਕਾਟੀ ਗਲਹੁ ਤਿਸੈ ਜਮ ਫਾਸੀ ।
 ਇਕੋ ਇਕ ਵਰਤਦਾ ਸਬਦ ਸੁਰਤਿ ਸਤਿਗੁਰੁ ਜਣਾਸੀ ।
 ਬਿਨੁ ਦਰਸਨੁ ਗੁਰੁ ਮੂਰਤਿ ਭ੍ਰਮਤਾ ਫਿਰੇ ਲਖ ਜੂਨਿ ਚਉਰਾਸੀ ।
 ਬਿਨੁ ਦੀਖਿਆ ਗੁਰਦੇਵ ਦੀ ਮਰਿ ਜਨਮੇ ਵਿਚਿ ਨਰਕ ਪਵਾਸੀ ।
 ਨਿਰਗੁਣ ਸਰਗੁਣ ਸਤਿਗੁਰੁ ਵਿਰਲਾ ਕੇ ਗੁਰ ਸਬਦ ਸਮਾਸੀ ।
 ਬਿਨੁ ਗੁਰੁ ਓਟ ਨ ਹੋਰੁ ਕੇ ਸਚੀ ਓਟ ਨ ਕਦੇ ਬਿਨਾਸੀ ।
 ਗੁਰਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਆਦਿ ਅੰਤਿ ਬਿਰੁ ਗੁਰੁ ਰਹਾਸੀ ।
 ਕੇ ਵਿਰਲਾ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਸੀ ॥੨੧॥

Paurī 21 (Satigur - mahimā)

*Sau vich varatai sikh sant ikotar sau satigur abināsī.
 Sadā sadīv dībāṇ jisū asathir sadā na āvai jāśī.
 Ik man jinheñ dhiāiā kātī galahu tisai jam phāsī.
 Iko ik varatadā sabad surati satigurū jaṇāsī.
 Binu darasanu guru mūrati bhramatā phire lakh jūni chaurāsī.
 Binu dīkhiā guradev dī mari janame vichi narak pavāsī.
 Niraguṇ saraguṇ satigurū viralā ko gur sabad samāsī.
 Binu guru oṭ na horu ko sachī oṭ na kade bināsī.
 Gurāñ gurū satiguru purakhu ādi anti thiru gurū rahāsī.
 Ko viralā gurmukhi sahaji samāsī.*

Paurī 21 (Praises of the true Guru)

If the Sikh is hundred times, the eternal true Guru is hundred and one times. His court is ever steadfast and he never undergoes the cycle of transmigration. He who meditates upon Him with singleminded devotion, gets his noose of *Yama*, cut asunder. That one Lord alone pervades everywhere, and only by merging consciousness in the word that true Guru can be known. Without the glimpse of the manifest Guru (the word of Guru), the *jīv* wanders in eightyfour lacs of species of life. Without the teachings of Guru, the *jīv* goes on taking birth and dying and is ultimately thrown in hell. The true Guru (Lord) is without attributes and yet possesses all the qualities. A rare one absorbes himself in the word of the Guru. There is no shelter without Guru's and this true refuge never gets destroyed. The true Guru (Lord), Guru of all Gurus, is the immutable Guru from beginning to end. Any rare *gurmukh* gets merged in the equipoise.

ਪਉੜੀ ੨੨ (ਮੂਲ ਵਰਣਨ)

ਧਿਆਨ ਮੂਲ ਮੂਰਤਿ ਗੁਰੂ ਪੂਜਾ ਮੂਲ ਗੁਰੂ ਚਰਣ ਪੁਜਾਏ ।
 ਮੰਤ੍ਰ ਮੂਲੁ ਗੁਰੂ ਵਾਕ ਹੈ ਸਚੁ ਸਬਦੁ ਸਤਿਗੁਰੂ ਸੁਣਾਏ ।
 ਚਰਣੋਦਕੁ ਪਵਿਤ੍ਰੁ ਹੈ ਚਰਣ ਕਮਲ ਗੁਰੂ ਸਿਖ ਧੁਆਏ ।
 ਚਰਣਾਮ੍ਰਿਤ ਕਸਮਲ ਕਟੇ ਗੁਰੂ ਧੂਰੀ ਬੁਰੇ ਲੇਖ ਮਿਟਾਏ ।
 ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਵਾਹਿਗੁਰੂ ਵਿਚਿ ਰਿਦੈ ਸਮਾਏ ।
 ਬਾਰਹ ਤਿਲਕ ਮਿਟਾਇ ਕੇ ਗੁਰਮੁਖਿ ਤਿਲਕ ਨੀਸਾਣ ਚੜ੍ਹਾਏ ।
 ਰਹੁਰਾਸੀ ਰਹੁਰਾਸਿ ਏਹੁ ਇਕੋ ਜਪੀਐ ਹੋਰੁ ਤਜਾਏ ।
 ਬਿਨੁ ਗੁਰ ਦਰਸਣੁ ਦੇਖਣਾ ਭ੍ਰਮਤਾ ਫਿਰੇ ਠਉੜਿ ਨਹੀਂ ਪਾਏ ।
 ਬਿਨੁ ਗੁਰ ਪੂਰੈ ਆਏ ਜਾਏ ॥੨੨॥੪੦॥ਚਾਲੀਹ॥

Paurī 22 (Mūl varāṇan)

Dhiān mūl mūrati gurū pūjā mūl guru charaṇ pujāe.
Mantru mūlu guru vāk hai sachu sabadu satigurū sunāe.
Charaṇodaku pavitr hai charaṇ kamal guru sikh dhuāe.
Charānāmrit kasamal kaṭe guru dhūrī bure lekh miṭāe.
Sati nāmu karatā purakhu vāhigurū vichi ridai samāe.
Bārah tilak miṭai ke gurmukhi tilak nīsāṇ charḥāe.
Rahurāsī rahurāsī ehu iko japīau hori tajāe.
Binu gur darasanu dekhaṇā bhramatā phire ṭhaurī nahīn pāe.
Binu guru pūrai āe jāe.

Paurī 22 (Basic description)

Basis of meditation is the form of Guru (who is with qualities as well as beyond all qualities) and basic worship is worship of the feet of the Guru. Basis of the mantras is the word of the Guru and the true Guru recites the true word. The wash of the feet of Guru is sacred and the Sikhs wash the lotus feet (of the Guru). Nectar of the feet of Guru cuts asunder all sins and the dust of the Guru's feet erases all evil writs. By its grace the true named creator Lord, Vāhigurū, comes to reside in the heart. Effacing the twelve marks of the yogis, the *gurmukh* puts on his forehead the mark of the grace of the Lord. Out of all religious conducts, only one code of conduct is true that repudiating all, one should go on remembering the one Lord alone. Following any one other than the Guru, man goes on wandering without any shelter. Devoid of the perfect Guru, *jīv* goes on suffering transmigration.

Glossary

<i>Aham, Ahaṅkāṛ, Haṅkāṛ</i>	ego, known in Sikhism as chronic ailment
<i>Amāvas</i>	no-moon night
<i>Ambar</i>	sky
<i>Ārajā</i>	age, life span
<i>Ārasī</i>	mirror
<i>Aulīā</i>	a Muslim saint
<i>Bābā</i>	grand old man, generally used for Guru Nānak
<i>Babīhā</i>	rain bird
<i>Baisantar</i>	fire
<i>Bārah panth</i>	twelve sects of yogis
<i>Bedī</i>	direct descendant of Guru Nanak
<i>Bemukh</i>	apostate
<i>Bhadaṇ</i>	tonsure ceremony in Hinduism
<i>Bhairav</i>	the terrible form of Śiva
<i>Bhāu-Bhagati</i>	loving devotion
<i>Bhavajal</i>	world ocean full of troubles
<i>Chānaṇ</i>	light (of knowledge)
<i>Charaṇāmrit</i>	the feet-wash
<i>Chitragupt</i>	known as the accountant of Yama, the god of death
<i>Daint</i>	demon
<i>Daṇḍaut</i>	prostration by lying flat on ground with face downward
<i>Daragāh</i>	court of the Lord
<i>Dharamasāl</i>	earlier form of Gurdvārā, the door of the Guru, the abode of dharma
<i>Dhaul</i>	mythological bull holding the earth on its horn
<i>Digambar</i>	Jain ascetics who wear no cloth
<i>Dīvā</i>	earthen lamp.
<i>Dubājarā</i>	a double cross, bastard, betrayer.
<i>Dasavandh</i>	Sikh tenent of offering one-tenth of income to the House of the Guru for the projects of public weal.
<i>Ekaṅkāṛ</i>	the supreme one Lord containing His self in Himself.

<i>Gāḍīrāh</i>	literally highway but symbolically Sikh way of life.
<i>Gandharav</i>	bard of heaven as known in Hindu mythology.
<i>Ghugū</i>	owl, a stupid person.
<i>Golak</i>	cash box placed in the Gurdvārā where people offer money.
<i>Gular</i>	Name of fruit of a small size grown on banyan tree.
<i>Gurbānī (bānī)</i>	hymns compiled in the Guru Granth Sahib.
<i>Gurmati</i>	wisdom of Guru, generally known as essence of Sikhism.
<i>Gurmukh</i>	Guru oriented, the ideal man in the Guru Granth Sāhib.
<i>Gurpurab</i>	anniversaries pertaining to the Gurus.
<i>Gurīāt</i>	Guruship
<i>Harichandaurī</i>	an imaginary city in the sky.
<i>Hasti</i>	elephant.
<i>Haumai</i>	ego, the chronic ailment.
<i>Hom</i>	burnt offerings.
<i>Hukam</i>	divine order, will of the Lord.
<i>Īd</i>	Muslim festival of rejoicings.
<i>Indr</i>	king of gods.
<i>Kachakaul</i>	begging bowl.
<i>Kabitt</i>	a syllabic metre of eight steps in Puñjābī and Hindī poetry.
<i>Kaliyug</i>	the dark Age among the four Ages other three being <i>satyug</i> , <i>tretā</i> and <i>dvāpar</i> .
<i>Kaus</i>	wooden sandal.
<i>Katebs</i>	four holy books of semitic religions: Tauret, Injīl, Zabūr and Holy Qurān.
<i>Kavāu</i>	the first resonance known to be the basic cause of this whole creation.
<i>Khaṭ karam</i>	six practices of Haṭh yoga – <i>dhautī</i> , <i>netī</i> , <i>kapāl-bhātī</i> , <i>trāṭak</i> etc.
<i>Khaṭ shāstra</i>	six systems of Indian philosophy – <i>Sānkhy</i> , <i>Yoga</i> , <i>Nyāy</i> , <i>Vaiśeṣik</i> , <i>Mīmāṃsā</i> and <i>Vedānta</i> .
<i>Kinnar</i>	instrumentalist of gods.
<i>Kirat</i>	rightful earning.
<i>Kudarati</i>	nature, power of the Almighty.
<i>Kūr</i>	falsehood.
<i>Lūaṇ</i>	trichome.

<i>Mānasarovar</i>	holy lake in Kailāś mountains.
<i>Manmukh</i>	mind-oriented one.
<i>Marajīvaṛā</i>	diver who without caring for his life dives deep into the ocean and brings pearls from the bottom.
<i>Masāik</i>	plural of Śaikh.
<i>Masands</i>	those devotees who from far flung places, at regular intervals brought offerings of the Sikhs to the presence of the Guru.
<i>Masīt</i>	mosque – place of Muslim worship.
<i>Maulavī</i>	a Muslim priest.
<i>Mīnā</i>	a dissembler.
<i>Miragāṇṭ</i>	deer-skin, seat of deer-skin.
<i>Mor</i>	peacock.
<i>Mukatī</i>	final liberation.
<i>Munī</i>	ascetic of Śramanic tradition.
<i>Nām</i>	the essence and support of the whole world.
<i>Namāz</i>	Muslim way of worship of Allah.
<i>Nāth</i>	yogi known for his rigorous discipline.
<i>Nimmartā</i>	humility.
<i>Niramal panth</i>	the pure way, generally used for Sikhism.
<i>Oaṅkāṛ</i>	the primal energy of which the whole of the cosmos is made or the supreme Lord in the formless form of first cosmic vibration tending to be many as names and forms of the world.
<i>Paigambar</i>	prophet.
<i>Pañchāiṇ</i>	a gathering of five elite persons.
<i>Paramhaṇṣ</i>	a realised soul who is competent to sift truth from falsehood.
<i>Rāsi</i>	sign of zodiac, capital investment.
<i>Riddhi-siddhi</i>	miraculous powers.
<i>Rozā</i>	fast, Muslims observe during the month of Ramdān.
<i>Sabad (śabd)</i>	the Word – primordial vibration by and of the Lord.
<i>Sachakhaṇḍ</i>	abode of truth.
<i>Sakārath</i>	useful, successful.
<i>Sākat</i>	follower of goddess Durgā.
<i>Saṅgat</i>	assembly of holy persons, holy congregation around the Guru Granth Sāhib.
<i>Sarevaṛe</i>	Jain ascetics.
<i>Savaiyā</i>	a verse formation of four lines.

<i>Siddh</i>	adept and proven ascetic supposed to have many miraculous powers. Siddhs were known eighty-four in number.
<i>Śiva</i>	god of destruction in Hindu mythology.
<i>Śiva-śakti</i>	divine power and maya.
<i>Sodar</i>	hymn meant for recitation by the Sikhs in the evening.
<i>Sodhī</i>	direct descendant of Guru Rām Dās.
<i>Sumer</i>	mountain in the high ranges of Himālay.
<i>Suniārā</i>	goldsmith, jeweller.
<i>Svāti-nakṣtr</i>	fifteenth, out of twenty-seven stars formations known in Indian astrological science.
<i>Tribenī, Trivenī, Trikuṭī</i>	confluence of three rivers – Gaṅgā, Yamunā and Sarasavatī at Prayāg (Allahabad) in India but in body the meeting point of three most important nerves i.e. Iṛā, Piṅgalā and Suṣumnā in the forehead.
<i>Tribhavan</i>	all the three worlds i.e. sky, earth and the nether world.
<i>Vāhigurū</i>	wondrously awe inspiring God as known in Sikhism.
<i>Vaiśekhik, Vaiśesik</i>	name of a Shastra.
<i>Vāṅs</i>	bamboo, a man internally hollow and self destructive.
<i>Vār</i>	a heroic ballad, a form of Puñjābī poetry.
<i>Vār</i>	fence supposed to protect the crops.
<i>Vedānta</i>	end of the Vedas – name of a Shastra.
<i>Yama (Jam)</i>	god of death.

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