

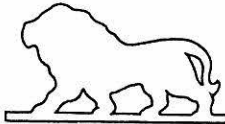
Vārāñ Bhai Gurdas Ji

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Translation by
SHAMSHER SINGH PURI

VĀRĀN̄
Bhai Gurdas Ji
Vol. I
[Vārs 1 to 20]

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Singh Brothers
Amritsar

VĀRĀṆ BHAI GURDAS JI, Vol. I

English Translation by

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DEDICATION

To my father

SARDAR SANT SINGH PURI

whose integrity, humility, love and compassion for all people
left an indelible impression on my life.

I am eternally grateful to him for the footprints that he left for
me to tread upon.

To my dear mother

SARDARNI NIHAL KAUR

whose heart-felt blessings I have always experienced everytime
I was chosen to accomplish a challenging task.

To my wife

DEEP

who has always inspired me to devote my time to the
interpretation of the works of
much reverend and eminent scholars.

To

MANVINDER, ISHPINDER, PREETINDER,

RAJPAL, GURMINDER

my precious treasures who have brought me more joy than
I could have hoped for.

For them to be there, is my greatest reward.

And, to my brothers, sisters, their families and
whole Sikh community

whose love, support and encouragement have been second to none
I am indebted to them and committed to serve them
in our days ahead.

– Shamsheer Singh Puri –

THANKS

to

Almighty Satgurū,
with whose blessings I was inspired
to take this huge task

“ਮੇਰੇ ਖੋਖਲੇਪਨ ਵਿਚ ਤੇ ਮੇਰੀ ਸੰਪੂਰਨ ਗੁਣਗੀਨਤਾ ਵਿਚ ਸ਼ਬਦ-ਗੁਰੂ ਨੇ ਫੂਕਾਂ ਮਾਰ ਕੇ ਇਸ ‘ਬੈਖਰੀਦ ਗੁਲਾਮ’ ਦੀਆਂ ਲਿਲਕਾਂ ਕਢਵਾਈਆਂ ਹਨ ਤੇ ਹੁਣ ਜੋ ਮੈਂ ਲਿਖ ਰਿਹਾ ਹਾਂ, ਆਪਣੀ ਅਕਲ ਦੇ ਭਰੋਸੇ ਨਹੀਂ ਬਲਕਿ ਗੁਰੂ-ਚਰਨਾਂ ਦੇ ਆਸ਼੍ਰਮ ਵਿਚ ਬੈਠਾ, ਆਪਣੀ ਨੀਚਤਾ ਨੂੰ ਸਵੀਕਾਰ ਕਰਦਾ ਹੋਇਆ, ਗੁਰੂ ਦੇ ਚਰਨਾਂ ਵਿਚ ਉਹੀ ਸੁਕਰਾਨਾ ਪੇਸ਼ ਕਰ ਰਿਹਾ ਹਾਂ ਜੋ ਗੁਰੂ ਦੀਆਂ ਫੂਕਾਂ ਨਾਲ ਇਸ ਸੁੱਕੀ ਨਾਲੀ ਵਿੱਚੋਂ ਨਿਕਲ ਰਿਹਾ ਹੈ।”

ACKNOWLEDGEMENTS

I begin by acknowledging the blessings of my truly best friend, my guide, God (*Satgurū*). I have really been experiencing His greatness lately and finding myself more close to Him and realising His presence more and more in the recent times. Thank You *Satgurū Ji* ! You are sublime.—“ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ” (*Sabb te vaḍā Sat(i)gur(u) Nānak jin kal rākhī merī*). Gurū Nānak who has sheltered me is truly the greatest of all.

As is the wont with any major project, it takes a great team to make all the elements come together. So it is with a book. In order to present an acceptable publication, efforts of many are brought together like woof and weft and render it a smooth readability. I extend my sincere thanks to my most valuable asset; my loving, caring, understanding family, Deep, my wife; Manvinderpal, my elder son; Ishpinder, my daughter; Rajpal, my son-in-law; Preetinder, my younger son; Grace, my daughter-in-law (Gurminder) whose perpetual support encouraged and motivated me to undertake this project more enthusiastically. I hold their gestures in high esteem and their contribution in deep appreciation. May *Satgurū* (Lord) bless each one of them with His grace.

My sincere thanks to Dr. (Bhāi) Harbans Lal Ji, without whose guidance and inspiration, this project would not have been possible. He encouraged me to share my meager knowledge with others through this publication.

My heart-felt gratitude to Sardar Gursagar Singh Ji, for providing me with the source books beside the guidance to prepare the manuscript suitable for publication.

And to all my friends, relatives and well-wishers, I owe them my heart-felt gesture of goowill for their moral support.

—Shamsher Singh Puri

PUBLISHERS' NOTE

Bhai Gurdas (1551-1636), a leading Sikh scholar of early Sikhism, presented a genuine and standardized exposition of Gurbani in his classic and voluminous works – *Vārs* and *Kabitt Swayyas*. His works were blessed with the epithet of 'Key to Gurbani', by Guru Arjan Dev himself. These works form a part of accepted Sikh canon and are sung at the Sikh congregations along with Gurbani.

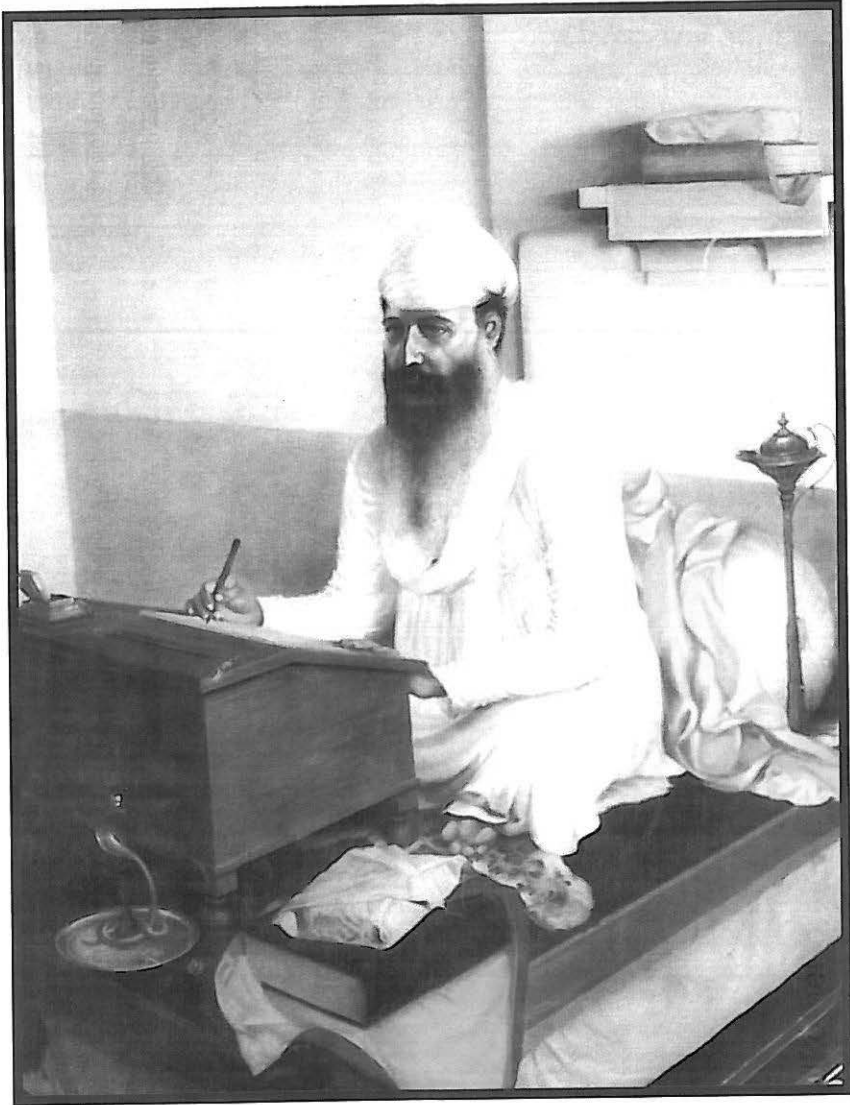
S. Shamsheer Singh Puri, a reputed Civil Engineer of international fame, is now settled in USA after his retirement. Fortunately, he has engaged himself with full devotion and missionary zeal to propagate the universal message of our great Gurus amongst the coming generations of Sikhs settled in foreign countries. Besides his many other useful works, he has also endeavoured to translate the *Kabitt Swayyas* and *Vārs* of Bhai Gurdas into English. His first-ever translation of *Kabitt Swayyas* was published by us in 2007, and has been well received by all sections of readers. Now we are bringing out his translation of Bhai Gurdas' 40 *Vārs* in 2 volumes. Besides translating each line in a lucid language, the translator has given a summary at the end of each stanza in which he also refers to the original concept of Gurbani – the core of Bhai Gurdas' elucidation. The translator really deserves our accolades for taking up this Herculean project and accomplishing it with his labour of love.

This work could not have been presented in this form without the kind assistance and co-operation of a seasoned scholar Col. Devinder Singh who, at our request, thoroughly revised the English translation and made it coherent, comprehensible and worthy of smooth reading. Many a time, the translation was redrafted to make it easier and intelligible. It was really a difficult task to transcreate the variety of similes and metaphors used by Bhai Gurdas in a communicating language for western audience. But Col. Devinder Singh has accomplished this job diligently. We express our gratitude to him for his devotion to work and the labour of love.

We have also incorporated the transliteration of the original text in Roman to increase its utility for the readers. S. Gurjit Singh and S. Harjit Singh deserve our appreciation for meticulously transliterating the text in Roman script.

We hope the final presentation will be useful for the readers to comprehend and appreciate the vision and flavour of Bhai Gurdas' incomparable exposition of Gurbani in a powerful language.

– Publishers



Bhai Gurdas Ji

<i>Gurmukhī</i> <i>Letter</i>	<i>Vowel</i> <i>Symbol</i>	<i>Roman Script</i> <i>equivalents</i>
ਤ		t (as in <i>Telugu</i>)
ਥ		th (as in <i>thumb</i>)
ਦ		d (as in <i>thee</i>)
ਧ		dh (as in <i>dhobi</i>)
ਨ		n (as in <i>nun</i>)
ਪ		p (as in <i>pin</i>)
ਫ		ph (as in <i>phase</i>)
ਬ		b (as in <i>bed</i>)
ਭ		bh (as in <i>bhang</i>)
ਮ		m (as in <i>man</i>)
ਯ		y (as in <i>year</i>)
ਰ		r (as in <i>ring</i>)
ਲ		l (as in <i>love</i>)
ਵ		v (as in <i>valley</i>)
ੜ		r̥ (as in <i>Roorkee</i>)
ੜ੍ਹ		r̥h (as in <i>saree</i>)
ਸ਼		sh (as in <i>show</i>)
ਖ਼		<u>kh</u> (as in <i>khan</i>)
ਗ਼		<u>gh</u> (as in <i>Ghazi</i>)
ਜ਼		z (as in <i>zero</i>)
ਫ਼		f (as in <i>feet</i>)

Nasal Sound

ੰ	ñ	(as in <i>single</i>)
ੰ:	ñ	(as in <i>plant</i>)

Note : The short vowels /ɘ/ and /ɛ̃/ were used at the end of certain words in medieval Puñjābī to represent *certain cases*. Usually, a modern Puñjābī speaker, in general, is unable to pronounce these short vowels when they appear at the last position. We have used these short vowels in brackets as (u) and (i) which of course, help to transcribe the exact spellings of *Vārāñ Bhāi Gurdās Jī*.

INTRODUCTION

ਸਗਲ ਬਿਧੀ ਜੁਰਿ ਆਹਰੁ ਕਰਿਆ ਤਜਿਓ ਸਗਲ ਅੰਦੇਸਾ ॥
ਕਾਰਜੁ ਸਗਲ ਅਰੰਭਿਓ ਘਰ ਕਾ ਠਾਕੁਰ ਕਾ ਭਾਰੋਸਾ ॥੧॥

(SGGS, p. 1266)

After publication of my first book *Prayer* in 1995, I was much inspired by my friends, Dr. Harbans Lal and Dr. Kulwant Singh Khokhar, both of whom are good scholars of Sikh theology, to take up the project of interpreting Bhāi Gurdās Ji's works in English. I took their advice rather sedately while I was more involved with my other writings (*Sikh Philosophy and Spiritual Life, Handbook of Sikh Theology, Saints and Bhagats in Gurū Granth Sāhib, Influence of Thought on Mind and Body, Happy Marriage, Joy of Surrendering to His Will, Spiritual Sayings*). However kept working on the project of translating *Vārs* rather at a snail's pace and managed to complete it by the end of year 2000. During the time when I was working on this project, I sent a copy of a part of my manuscript to the Management of Gurdwārā Keling, Singapore; who after its perusal had very graciously agreed to have it published. Thereafter, I sent them my complete manuscript of about a thousand pages (original). Of and on, would enquire off them about the progress of printing and publication of the book, but without tangible results. To my dismay, I was informed in November 2004 that the manuscript had been lost. Although I was much hurt, yet I feel that it was a blessing in disguise. Apparently that effort was below standard and the True Gurū wanted me to produce a more viable and acceptable work through His blessings. That work was a verbatim exposition of the verses. However, the need apparently was to present the readers with the essence of the writings of the great scholars

like Bhāi Gurdās Jī. When I learnt about the loss of manuscript, I was working on the translation of *Kabitt-Swayyās* of Bhāi Gurdās Jī. I prayed before God to bless me with ability and intellect to accomplish this task as He would like it to be.

I commenced this project in June 2005. Interpreting the writings of a versatile genius like Bhāi Gurdās, who was well-entrenched in the tenets of Sikh philosophy, adept in vernacular languages beside Persian and Sanskrit, which he used to bring forth the ethos and culture of Indian sub-continent, of course putting Sikhism always at the forefront, could not be done without *Satgurū's* blessings. His *Vārs* are epitome of the commentaries and explanations of theological as well as ethical doctrines of *Sāngat* (holy congregation), *Haumai* (ego), *Gurū*, *Gurmukh* (Gurū-conscious), *Manmukh* (self-willed), *Truth*, *Nām* etc. reverberating in *Srī Gurū Granth Sāhib*. His *Vārs*, which are in chaste Puñjābī of that period explores the names of Sikhs of the first six Gurūs (Gurū Nānak to Gūru Hargobīnd), *bhagats* of medieval period, devotees and their works.

The idea of bringing forth the quintessence of each *Paurī* (Stanza) of each *Vār* (ballad) motivated me to undertake this work on priority basis. Putting aside everything else, I started working on this project with a view to present a more meaningful exposition of this great work, which is considered as key to *Gurbāñī*.

Original text of *Vārāñ* has been retained, followed by its transliteration in Roman in traditional English alphabet so that one could read the original and understand it. Since this work is voluminous (over 1800 pages) it is being published in two volumes.

This English transliteration and translation of *Vārāñ Bhāi Gurdās Jī* is very different from the earlier published works, which appear more or less verbatim translation. This work gives the reader the deep spiritual meanings of Bhāi Sāhib's writings and is more explanatory. Therefore, its significance is obvious.

All that is written in this book is mine and I am fully responsible for it. I most humbly request the readers to forgive me for my shortcomings, which are bound to be many.

approximations of them in the scriptures; more in the conduct of life itself than in the speculation thereon.

According to Bhāi Vir Singh Jī, the approximate year of Bhāi Gurdās Jī's birth is 1553 A.D. According to Kesar Singh Chhibber, (*Baṁsāvalināmā Dasān Pātsbāhīārī*), Bhāi Gurdās was son of Īshar Dās Bhallā who was first cousin of Gurū Amar Dās Jī. Thus Bhāi Gurdās was a nephew of Gurū Amar Dās Jī.

Bhāi Gurdās was the only child of his parents. His father left for his heavenly abode when he was three years old; while his mother passed away when he had just attained the age of twelve years. According to *Mabān Kosh* (Bhāi Kāhn Singh Nābhā), Bhāi Gurdās was initiated into Sikhism by Gurū Rām Dās Jī, the fourth Nānak. Under the watchful guidance of Gurū Arjan Dev Jī, Bhāi Sāhib carried out an in-depth study of Sikh ideology. Very soon he gained proficiency in the contemporary languages, particularly Puñjābī, Braj, Hiñdī, Saṁskrit and Persian. He also well-acquainted himself with the theology of Islam and Hinduism.

Bhāi Gurdās composed forty (40) *Vārs* and six hundred seventy-five (675) *Kabitt-Swayyās*. Though *Vārs* are in Puñjābī, *Kabitts* and *Swayyās* are in Braj Bhāshā. Bhāi Kāhn Singh Nābhā says in *Mabān Kosh*, "No code of conduct (*Rabitnāmā*) is of more importance than the compositions (*Vārān*, *Kabitt-Swayyās*) of Bhāi Gurdās."

The historical records reveal that Bhāi Gurdās Jī did not take to householder's life. Perhaps Bhāi Jī took to celibacy to enable him serve Gurūs' house wholeheartedly, spread Gurūs' precepts and Sikh doctrine with singular devotion. But, it should never be construed that he was against and or disliked a householder's life. In fact, in *Kabitt* 376, in praise of household life, he says, "among lakes, lake Mānsarovar is great, among mountains Sumer is the highest, among Vegetation, Sandal tree is the finest (because of its fragrance), gold is costliest among metals, swan is supreme among the birds and the lion among the animals; among stones the philosopher's stone and among the musical measures, *Srī Rāg* are the chief ones. Meditation

upon the knowledge given by the Gurū is sublime. Likewise, life of a householder is Supreme among all *dharmas*.

Apart from being a learned theologian and commentator of *Gurbāñī*, Bhāi Jī was highly skilled in establishing a system. The way he salvaged the Sikh *Saṅgat* and the house of Gurū from financial crisis (caused by Prithī Chañd – Gurū Arjan’s eldest brother) by asking Gurū’s permission to introduce *Dasvañdh* (10% of ones earnings) speaks of his farsightedness and managerial adeptness in resolving crisis. The *Dasvañdh* was collected by *Masañds* who would bring the money to the Gurū at regular intervals. The arrangement blew over the financial crisis very soon.

Having been denied succession to *Gurgaddī* by his father, Gurū Rām Dās Jī in favour of his youngest brother Gurū Arjan Dev Jī, Prithī Chañd held animosity and grudge against Gurū Arjan. Prithī Chañd thought himself to be the *de jure* heir to the spiritual throne of Gurū Nānak. Consequently, he not only got the control of the assets of Gurū’s house – the Gurū’s coffer but also began to instigate the Sikh *Saṅgat*. Bhāi Sāhib describes the nefarious activities of Prithī Chañd in *Vār* 36, *paurī* 6.

Besides these untoward activities of Prithī Chañd and his son Meharbān, they also started composing poetry with spiritual nuances under the *Nom De Plume* “Nānak”, as had been done by earlier Gurūs. Ever alert and loyal, Bhāi Gurdās could sense the impending danger to the purity of the Sikh tenets and their dilution by many dissembling rogues, out to shake the faith of Sikh *Saṅgat* on the house of Gurū.

In consultation with Bābā Buḍḍhājī, other devoted Sikhs and under the divine guidance of Gurū Arjan Dev Jī, work on canonization of the hymns of the Gurūs and the *Bhagats* was started. Considerable volume of hand-written material was collected in due course. It was studied and sifted. According to *Baṅsāvalīnāmā* of Kesar Singh Chhibber, the whole store of writings thus collected was handed over to Bhāi Sañt Dās, Bhāi Hariā, Bhāi Sukhā and Bhāi Mansā Rām. After hard labour of reviewing these hymns under the guidance of Gurū Arjan

Dev Ji, these were then handed over to Bhāi Gurdās Ji to rearrange them according to the guidelines of Gurū Sāhib. Gurū Arjan Dev Ji then started dictating and Bhāi Gurdās Ji was scribing the dictation. During this process, Gurū Arjan Dev Ji affected certain changes in the arrangement of musical measures (*Rāgas*).

Dr. (Bhāi) Jodh Singh writes in *Kartārpurī Bīr De Darshan* that this work was completed in year 1604 (Samvat 1661). Selection of Bhāi Gurdās Ji by Gurū Arjan Dev Ji to undertake this task was very befitting and appropriate. It added further honour to the towering personality and grandeur of Bhāi Sāhib Ji. Why had Bhāi Sāhib's composition not found a place in *Srī Ādi Granth Sāhib*? There are two schools of thoughts. One is that Bhāi Gurdās Ji had created his composition after the preparation of *Srī Ādi Granth Sāhib* in 1604. The second is as propounded by Mr. Macauliffe, writer of *The Sikh Religion* (Volume 3-4, page 64). He observes that the Gurū probably to make trial of his learned and able scribe Bhāi Gurdās, whose composition he admired, offered to include them in *Srī Ādi Granth Sāhib*, but Bhāi Gurdās humbly declined the offer saying that these were not worthy of such honour. The Gurū complimented him on his modesty as well as his ability saying, "Whoever reads Bhāi Sāhib's composition would be rewarded spiritually, beside helping him understand instructions and the teachings of *Srī Ādi Granth Sāhib*." Perhaps that is why Bhāi Gurdās's writings are termed as "Key to *Gurbāñī*".

The faith of Bhāi Gurdās Ji in Gurū was put to test once during the times of Gurū Hargobīnd Sāhib. The twentieth *paurī* of *Vār* 35 of Bhāi Gurdās Ji reads – *Je Gur sāng vartadā, Sikh sidak na hāre*. (If the Gurū performs a sham, Sikh should not let his faith be shaken). Gurū Hargobīnd Sāhib who was adorning the divine seat of Gurū Nānak Dev Ji decided to re-affirm the faith and humility of Bhāi Gurdās Ji. So, he gave a large sum of money to Bhāi Sāhib and asked him to go to Kābul and buy horses of good breed for Gurū's house. Bhāi Sāhib reached Kābul and struck a deal with a trader and when he was asked to make payment as had been bargained, Bhāi Ji

found that all the bags full of coins which he had brought now contained stones. Feeling embarrassed and ashamed, he left Kābul stealthily and went to Vārānāsī (Benāres) where he was well received by the resident Sikhs. Very soon the Rājā of Benāres also became an ardent admirer of Bhāi Gurdās Jī. Bhāi Jī now understood the meaning of his line *Je gur sāṅg vartadā, Sikh sidak na bhāre* and started repenting.

Though this experience was unwholesome for Bhāi Sāhib, yet it was very gainful for the spread of Sikhism. Bhāi Gurdās Jī's discussions with Paṅḍits of Benāres brought forth the Sikh philosophy very candidly and convincingly.

Paṅḍits were very insistent that Bhāi Sāhib should worship god Shiva, believed to be Lord of Kāshī. To quote Macauliffe, Bhāi Jī replied, "As a virtuous woman leaves not her husband to go to another man, so I will not abandon the Gurū to worship Hindu god. A calf that leaves its mother and visits an unknown cow, receives kicks only. If a swan abandons Mānsarovar, it will not receive pearls as food. If a king leaves his empire and goes to serve his subjects, he will feel his altered position. So the Gurū's Sikhs cannot leave God and preserve their honour by indulging in the worship of gods and goddesses created by Him." After discussing the importance of word *Wāhegurū* the Paṅḍits stated that Saṅskrit was the language of gods but the language used by Sikh Gurūs was mere a spoken language meant for ordinary mortals. To this, Bhāi Gurdās Jī replied :

"The Gurūs used the spoken language in order to communicate and propagate their precepts to a common man. Saṅskrit was merely the language of priests. The current spoken language had preceded it and will succeed it. Saṅskrit only holds an intermediate position. It was the language Lord Krishna used in his exhortation of Arjun. Whenever anyone reads or preaches in Saṅskrit, he must explain it in the language of the people. Speech can only be uttered by a body form. God has no body form therefore He speaks no language. Thus Saṅskrit was not composed by Him. It was now found only in books and is therefore

a dead language. It is a tree which bears no fruit, while the current language, on the contrary is like a tree with fruit-bearing branches. The Gurū, seeing that human life-span was limited, compiled the *Granth Sāhib* in easy to understand language. It is accessible to all and sundry unlike Saṅskrit, knowledge of which is denied to women and men of low caste.”

The Pañḍits and *Sanṅnyāsīs* of Benāres were much impressed by the argument extended by Bhāi Gurdās and accepted him as a learned theologian of his faith.

Bhāi Jī believed and preached to all to have faith only in One Absolute—The Primal Lord Creator and not hold faith in superstitions. Giving example of a faithful and devoted wife who enjoys the laurels and attains goals of family life, he impressed that she must remain faithful and devoted to her husband only, having full faith and confidence in him. Similarly a devotee who is caught in the cobweb of duality and no determination and faith in just One God shall not be able to achieve the goal of liberation from repeated cycles of birth and death.

There is no mention of the dreadful martyrdom of Gurū Arjan in his *Vārs*. But *paurī* 23 of *vār* 24 reveals that this great event left a deep impression on his mind and his poetic disposition was much moved. In this *paurī*, Bhāi Jī says, “He (Gurū Arjan) did not forget to give sermon, and advice to all the living beings till his last breath. He addressed his Sikhs as loudly as he could like a rainbird delivering them the message of truth and tolerance. Gurū Arjan had always considered the company of noble souls, the holy religious congregation (*Sādh Saṅgat*) as the source of devotion, peace and tranquility.” Gurū Arjan did not waiver from his mission till the last moments of his life. He bore all the atrocities on his body but kept his soul completely tuned to Him. In the face of extreme adversities, he remained immersed in the Divine love of the Lord – the Creator. He kept on reciting – *Terā bhāṅā mīṭhā lāge*, (Your Will is sweet to me). And thus he attained the supreme place in the divine court.

After staying in Benāres for some time, Bhāi Gurdās started feeling guilty of having escaped from Kābul stealthily and decided to return to Amritsar to face the consequences of his impetuous decision. Seeking Gurū's forgiveness humbly, was the *coup de grace* to recover the lost confidence. In his utter humility, Bhāi Gurdās Jī recited the twenty-second *paurī* of his thirty-fifth *Vār* in which he says, "If a mother administers poison to her son, then to whom is the son more dear than to hers. If the watchman breaks open the house, then who else could be the protector? If the leader himself makes the people go astray, who else could be called for help? And if protecting fence starts devouring the crop, who else will take care of the fields? Similarly, if the Gurū deludes a Sikh through a sham, what could that poor Sikh do." (*Vār 35, paurī 22*).

After this incident, Bhāi Jī spent most of his time in Amritsar. Whenever Gurū Hargobind Sāhib would proceed on preaching tours, or leave Amritsar on any other purpose, Bhāi Sāhib would accompany him. Once, he went to Goīndwāl along with Gurū Sāhib. One day in the ambrosial hour, he supplicated before Gurū Jī stating that his end was near. He recited *Japujī* and *Sukhmanī Sāhib* very lovingly and deliberately. Once the recitation ended he lowered his head in Gurū Jī's lap and requested that no one should build any mausoleum (*Samādh*) in his memory. Thereafter, Bhāi Sāhib covered himself with a sheet of cloth and drifted into eternal sleep. Gurū Sāhib performed his last rites with his own hands and on the fourth day, after putting the remains (ashes) of Bhāi Gurdās in river Beās, returned to Amritsar.

Gurū Sāhib characterizing Bhāi Sāhib's life as extremely successful said, "You have spread glory and splendour all over, so that Sikh *Pañth* can get the divine salvation. Your name will be remembered for ever and because of you, the Sikh *Pañth* will always feel more elegant and attractive."

There is disagreement about the exact date of the demise of Bhāi Gurdās. Some contend that he passed away on a

Thursday in August, 1629 A.D. Some hold the day sometimes in October, 1629, while still others feel that he died in 1631, the year Babā Buḍḍhā Ji passed away. However the most accepted date is one stated by Bhāi Kāhn Siṅgh Nābhā and substantiated by the accounts of Babā Buḍḍhā Ji, namely August, 1637.

BHĀI GURDĀS – A SCHOLAR AND A PHILOSOPHER

Bhāi Gurdās Ji had an imposing personality. He was one of the most enlightened and learned theologians and philosophers of his time. There was no difference in what he said and practised. He was a true *Gursikb* (Devotee of the Gurū). Many have compared him with sage Vyās—author of the *Vedās*.

He held proficiency in seven languages. He was a born poet, with an unparallel intellect, and uncommon knowledge.

The character of Bhāi Gurdās is revealed through his writings. He was very humble, thoroughly truthful, full of determination, a serious thinker, alert of mind and one who loved the Sikhs of the Gurū. A theologian who excelled as a poet and an accomplished *litterateur*, his artistic versatility was so supreme that his pen could paint the picture of the most sensitive and tender issues in very impressive words.

Human conscious operates at four levels—the empirical, objective, subjective and absolute. Beyond the first three categories is the Absolute consciousness, which is neither related to any outer objects nor to any subjective realization. It is rather identical to the all-pervading cosmic force that is the Absolute Truth.

Science deals with the first level of consciousness and its subject matter. The last three levels and their imperceptible subject matter are attainable through philosophical consciousness. Their problems and understanding of their solutions as well as findings come under the jurisdiction of philosophy. Since Bhāi Gurdās Ji deals with the self-evident concepts such as *Shabad* (divine word), *Hukam* (command), *Truth*, *Gurū*, *Satgurū* (True

Gurū), *Ātmā* (soul), *Saṅgat* (Holy congregation), *Gurmukh* (Gurū-oriented person) and *Manmukh* (self-willed person) etc., clearly his domain is philosophy. In his *Vārs*, though at places he comes forth as a devoted theologian with bubbling missionary zeal in his heart and mind, yet at other places his terse comments and views about *Vedās* and *Shāstrās*, stand him apart as a philosopher. However, he was not a philosopher dealing with abstractions and confusing more the confused people.

In his *Vārs*, Bhāi Sāhib's multi-dimensional approach becomes crystal clear. He has dealt with subjects like age-old deep teachings of *Vedās* and *Shāstrās*, sensibility and insight of astrology, extracts of chemistry, information about flowers and plants, knowledge of agriculture, understanding of history, grasp of geography, familiarity of moral and ethics, comprehension of dresses and clothing, techniques of rites and ceremonies, tacts and moves of gamblers, misdeeds of thieves, robbers and wayside looters, hypocrisy of self-styled holymen, wheeling and dealings of double talkers and betrayers, tricks of swindlers, seriousness of thankless and the fine and sensitive knowledge of spiritualism etc.

Bhāi Gurdās was a sharp thinker. This can be well-perceived from the dimensions of his imagination. While depicting the essence of "humility", he compared it with feet. Envisaging such questions as why other parts of the body do not deserve the same respect as feet, Bhāi Sāhib writes in *Vār* 4, *paurī* 3 :

ਮਾਨਸ ਦੇਹ ਸੁ ਖੇਹ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੀਭੈ ਲਈ ਨਕੀਬੀ ।
 ਅਖੀ ਦੇਖਨਿ ਰੂਪ ਰੰਗ ਰਾਗ ਨਾਦ ਕੰਨ ਕਰਨਿ ਰਕੀਬੀ ।
 ਨਕਿ ਸੁਵਾਸੁ ਨਿਵਾਸੁ ਹੈ ਪੰਜੇ ਦੂਤ ਬੁਰੀ ਤਰਤੀਬੀ ।
 ਸਭਦੁੰ ਨੀਵੇ ਚਰਨ ਹੋਇ ਆਪ ਗਵਾਇ ਨਸੀਬੁ ਨਸੀਬੀ ।
 ਹਉਮੈ ਰੋਗ ਮਿਟਾਇਦਾ ਸਤਿਗੁਰ ਪੂਰਾ ਕਰੇ ਤਬੀਬੀ ।
 ਪੈਰੀ ਪੈ ਰਗਰਾਸਿ ਕਰਿ ਗੁਰ ਸਿਖ ਸੁਣਿ ਗੁਰ ਸਿਖਿ ਮਨੀਬੀ ।
 ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦੁ ਗਰੀਬੀ ॥੩॥

Mānas deh su kheb hai tis(u) vich(i) jībhāi laī nakībī.
Akhī dekhan(i) rūp raṅg rāg nād kaṅn karan(i) rakībī.
Nak(i) suwās(u) nivās(u) hai pañje dūt burī tartībī.
Sabhdūn nīve charan hoe āp gavāe nasīb(u) nasībī.

Haumai rog miṭāedā sat(i)gur pūrā kare tabibī.

Pairī pai rabrās(i) kar(i) gur sikh suṅ(i) gur sikh(i) manībī.

Murdā hoe murīd(u) garībī.(3)

Human body is dust in which the tongue acts as supreme and a proclaimer.

Eyes behold different forms and colours while the ears reach melodious music and other sounds to the mind.

The nose remains engrossed in smelling fragrances. All five sensing organs are located at the top end of the body and they often indulge in evil/sinful deeds.

Feet are at the lowest end of the body. They shed their ego and become honourable by their fortune. (Being placed lower, they are humble).

By complete treatment, the True Gurū destroys the chronic ailment of ego.

By virtue of touching of holy feet, and listening to the sermons of Gurū, the true Sikhs of Gurū reflect and accept them in their lives.

One who becomes humble and free of all desires like a dead body is fit to be enrolled as a disciple.(3)

Bhāi Sāhib Jī was very critical of the rituals, beliefs in good or bad omens based on auspicious-inauspicious times and events. In eighth *paurī* of 5th *Vār*, he explains the futility of the so-called omens in the life of a *Gurmukh* (Gurū-oriented person). He says :

ਸਉਣ ਸਗੁਨ ਵੀਚਾਰਣੇ ਨਉ ਗਿ੍ਹ ਬਾਰਹ ਰਾਸਿ ਵੀਚਾਰਾ ।

..... ..

ਵਲ ਛਲ ਕਰਿ ਵਿਸਵਾਸ ਲਖ ਬਹੁ ਚੁਖੀ ਕਿਉ ਰਵੈ ਭਤਾਰਾ ।

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇ ਉਤਾਰਾ ॥

Sauṅ sagun vīcharṇe nau grih bārah rās(i) vīchārā

..... ..

Val chhal kar(i) viswās lakh babu chukhī kio ravai bhatārā.

Gurmukh(i) sukh phal(u) pār(i) utārā.

(*Vār 5, paurī 8*)

Many consult tomes of astrology to work out good omens, from the position of the nine planets (Moon, Sun, Saturn, Mārs, Jupiter etc.), and the twelve positions of the Sun (*Rās*).

Many women indulge in exorcism and predictions and many other such-like acts—the product of ignorance and dark age.

Some take auspicious and inauspicious cues from the sighting or position of the donkey, dog, cat, eagle, jackal or whirlwind that they may see or come across while setting out from home on way to some business.

Coming across a female with water-filled pitcher or a male, or a fire has good or bad significance in their schemes of things. Some try to take a cue of good or bad omen from one/two sneezes or hiccups.

The entire world is entangled in the doubts and suspicions of *Thit*, *Vār*, and *Bhadṛā*.

How will woman with multi-tastes and desires (a prostitute) and who uses countless deceits enamour the Lord husband? *Gurmukhs* obtain fruits of comfort and peace (from the divine word of the Gurū) and thus are emancipated.(8)

Although Bhāi Gurdās Jī was a great linguistic yet he wrote only in two languages—Punjābī and Braj Bhāshā; despite his knowledge about other languages being extensive and authoritative. Whenever he needed words or expressions to suit a tradition or knowledge, he, with his determination and literary pursuits would be able to find most appropriate substitute. Intellects like Bhāi Gurdās when tested and shaped to be brought out in any form, accepted the results cheerfully. He (Bhāi Gurdās) is adorning the stage even today with utmost satisfaction, grace, and dignity. He had such a compatibility of words with his content that even today, it is extremely difficult to substitute one with any other. If an effort is made to do so, the entire content would fall apart.

Bhāi Gurdās Jī's composition is revered as the key to the *Gurbānī* of the Sikh Gurūs, because he was the first person who explained the thoughts and essence of various topics in easy to understand language for the benefit of common people. He tried to explain the fine points of different doctrines and religions, cultural and social aspects by various illustrations. He did so again and again with extensive exposition, classification and interpretations.

Bhāi Gurdās Jī was not unaware and unconcerned about the anarchical situation prevalent around due to not so cordial relationships existing between Hindus and Muslims. Bhāi Jī says

that there are four sections of Hindus and four of Muslims in the world. The members of both religions are selfish, jealous, proud, bigoted and violent. The Hindus invoke 'Rām' and Muslims 'Rahīm' but in reality there is One God. Since they have forgotten the teachings of *Vedas* and *Katebas* (their holy scriptures), are indulging in worldly greed and are behaving like devils, they have gone astray. Truth is nowhere to be seen. Their leaders Brāhmīns and *Maulwīs* preach killing one another because of their ignorance and animosities. Neither of them shall find liberation from the cycle of birth and death (transmigration). *Vār* 1, *paurī* 21.

The principal objective of Bhāi Sāhib Jī's composition was in fact to spread the message of Sikhism. Whatever he wrote or composed was given a pragmatic and literary form through his own actions. In reality, the dynamism of his entire life was closely related to the preaching and spreading of Sikh doctrine. He not only delved into the philosophic aspect of Sikhism but also presented his views based on his own perception, on the system and technique of spiritual quest. His entire collection touches upon one or the other aspect for the pursuit of Sikhism. Even though original references to the religious ideas can be found in the *Gurbāñī*, yet Bhāi Sāhib has still presented them in such a great detail and clarity that they have become creative and inventive by themselves. There are numerous references and hints to the spiritual thought in his writings. His noteworthy contribution to Sikh religion was the description of its form, the significance and methodology to follow its basic tenets.

Explaining the philosophy of *Gurbāñī* that He – The Creator (*Akāl Purkh*) is all in all and Omnipresent, the Sikh Gurūs emphasized that gods and goddesses are also His creations and did not attach any importance to their worship. In *Vār* 12 (*Paurīs* 1 to 12) Bhāi Sāhib Jī describes the real disposition of these gods and goddesses and has brought out their petty and trivial nature. Describing the deeds and duties of gods Brahmā, Vishṇū, Indra etc. Bhāi Jī says that they remained engrossed in mundane pleasures like mortals and performed actions under their ego, indulged in ritualistic

worship and thus failed to know Him. On the contrary they propagated themselves to be supreme and ignored Him as the All-pervading and Omnipresent.

Writing about the time before the universe came into being, he describes the philosophic aspect of creation of the universe and comprehensiveness and pervasiveness of the Creator (*Akāl Purkb*). He (Creator) constituted human body with five elements (Fire, Earth, Water, Air and Sky) and made it His own abode. (He is present in everyone). At several places he talks about incarnation, births and deaths and has categorized the living being in 8.4 million (*chaurāsī lakh*) species (forms and shapes). Human form is His most superior creation which should be dedicated to the concentrated meditation of His *Nām*. Bhāi Sāhib gives prime importance to the ideals of Sikhism and analyses its various aspects, such as its path, *Satguri*, the devoted meditation, concentration on *Nām*, self-control, contentment, surrender, humility, service etc.

The Sikh Religion

Sikh faith though born and brought up in India, is a distinct religion that has its own metaphysics, sociology and epistemology. Bhāi Gurdās Jī re-emphasizes its separateness and originality.

Sikhism professes travelling on spiritual path while still living a life of a householder and enjoying the world as it unfolds itself. It is not based on dogmas; in fact it is a way of life that must be lived successfully. It is a religion whose edifice has equality as its one of the pillars. It is a religion that can lead a worldly being to His abode and salvation through meditation, humility, service, kindness, beneficence, love and devotion. Sikh way of life is very sensitive and demands extreme dedication and discipline. This is what Bhāi Sāhib has so beautifully described in *paurī* 2 of *Vār* 9 :

ਗੁਰ ਸਿਖੀ ਬਾਰੀਕ ਹੈ ਸਿਲ ਚਟਣ ਫਿਕੀ ॥

ਤਿਖੀ ਖੰਡੇ ਧਾਰ ਹੈ ਉਗੁ ਵਾਲਗੁ ਨਿਕੀ ॥

Gur sikhī bārik hai sil chaṭaṇ phikī.

Tikhī khaṇḍe dhār hai uh(u) vālob nikhī.

Sikh way of life is like licking a tasteless stone. Its path is narrower than a hair and sharper than sword's edge.

Sikhism is a very sensitive and practical path of life that is extremely difficult to follow. It is not just a religion for name sake, but relies on action and deeds. Conduct and character of a follower is of utmost importance here. It is matchless and incomparable in three Ages (*Satyug*, *Tretā* and *Duāpar*). It destroys dualities, brings the plurality to unity and provides ultimate comfort of merging with the Creator–God. Its form and significance cannot be brought out by simple words. No musical modes, melodies, music and the *Vedās* can adequately describe the greatness of Sikhism. No one has been able to explain details and limits of *Nām Simran*, the most prominent aspect of Sikh way of life. Only those who happen to be at the stage of spiritual bliss can appreciate its greatness. It cannot be brought within the bounds of knowledge and concentration. Its blissfulness can be enjoyed only through the grace of the Gurū in the company of religious and pious persons (*Sādh Sangat*).

Commenting on pilgrim bathing, worship, faith and living life of rituals, Bhāi Sāhib says, “Bathing in Sikhism is not to wash the body again and again but to clean the filth of wickedness and evil-mindedness from the mind with the teachings of the Gurū.” The worship in Sikhism is the worship of the *Gursikh* and to get imbued in the savoury of the spirit of devotion. “Faith in Sikhism is to put a garland of the Gurū’s divine words around the neck” (make Gurū’s word an edict of daily life) and living life in Sikhism means overcoming and destroying the ego and vanities during life-time. (Become humble and sans ego).

In twelfth *Vār*, describing the characterization of a *Gursikh*, Bhāi Jī holds him at a very high pedestal. Bhāi Sāhib goes to the extent of saying that he would sacrifice himself unto those Sikhs who had the good fortune of having a glimpse of the Gurū, those who had the fortune of sitting in the holy congregation, those who are sweet in their conversation, pleasant in disposition, who treat fellow Sikhs with love and affection; those who themselves have attained emancipation and are sincerely helping others to achieve the same.

What should be the daily routine of a Sikh? Bhāi Jī has defined it thus, “I am sacrifice unto those Sikhs of the Gurū who rise during later part of the night, and proceed to a nearby pond at that ambrosial hour to take a bath in order to freshen themselves up. They then sit in meditation on the name of the Lord with singular mind. Thereafter, they go and join the assembly of holy men sitting together singing panegyrics of the Lord, listen to the divine words of the Gurū (*Gurbānī*). During other time, they seek the company of the like-minded Sikhs who are also devoted to the realization of the Lord. Those who serve the Gurū and his Sikhs are blessed with the fruits of their devotion. I am sacrifice unto those Sikhs who though powerful do not exercise their power (lest they cause harm to anybody), who are worthy of respect yet remain humble, who seek wisdom and consider themselves ignorant even though they are well informed and intelligent. I am sacrifice unto those who accept God’s Will happily, are enamoured by the path of Gurū-conscious Sikhs, and know how to live in this transient world as guests. According to Bhāi Sāhib a *Gursikh* is imbued with all the virtues of an ideal person. The *Gurmukh* of Gurū Nānak and Bhāi Gurdās Jī are photo copy of each other.

In *Vārs* 28 and 40, Bhāi Sāhib throws light on the daily routine of a Sikh i.e. *Nitnem*. In *Vār* twenty, *paurī* 5 onwards, he has drawn pointed attention towards the way of life, actions, and the expressions to be used by a *Gursikh*. Bhāi Sāhib Jī advises us very emphatically that all worldly relations are false. The only relation that matters is one between a *Gursikh* and his Gurū who is the manifestation of God on this Earth. All other relations are worthless since these are motivated by materialistic attractions, and cause distraction from Creator. These relations bring in mere suspicions and illusions in an already suspicious mind. The true and real bonding is between the *Gursikh* and his Gurū.

Satgurū

The place of *Satgurū* is supreme and extremely significant in Sikhism. He is a beacon of light who lights up the right path

of his disciple lest he loses his objective of life under the influence of *māyā* the distractor supreme.

Bhāi Sāhib has amply dwelt on the greatness of Gurū and devotion needed towards him. The splendour and glory appears mentioned emphatically at regular intervals in his compositions. This is in total consonance with the ideology of Gurū Nānak Dev Ji which clearly states that no emancipation is possible without the grace of Gurū. Since Vedic period, the need for a Gurū in leading a purposeful life particularly in spiritual pursuit has been stressed convincingly. Those who hold faith in *Yogic* or *Tāntric* practices can accomplish nothing without a Gurū. For fulfilment of spiritual ambitions, Sufis also accept importance of a teacher (Gurū) for proper guidance. Gurū Nānak who was guided by the Lord Supreme Himself has described the greatness of the Gurū with great sensitivity and devotion. Bhāi Gurdās Ji has aptly elucidated the importance of Gurū in very simple idioms, what Gurū Nānak and his successor Gurūs had laboriously emphasized in their compositions.

To reach the doctrine of Gurū Nānak Dev Ji that primarily consisted of *Nām Simran*, singing Lord's praises, serving His creation with unconditional love and living in His Command/Will (*Hukam*) to the wayward masses in simple language was the chief aim of Bhāi Sāhib's life. Therefore, if we find a detailed description of greatness and glory of Gurū in his writings (*Kabitts* and *Vārs*) it was but natural.

Emphasizing the need of a Gurū, Bhāi Sāhib says, "There is an utmost necessity of a noble soul, an ideal man, a saintly person, a spiritually superior mentor who could appease a seeker's desire, curiosity and spiritual hunger. To drive away darkness, a lamp is required and the darkness of ignorance can only be driven away by knowledge and awareness that can best be imparted by a Gurū who himself is an effulgent realized soul. The Gurū nurtures the seeds of spiritualism, allaying sorrows from the mind and removing the gossamer thin veil of ego that covers his real self. He can through his own perception and sensation, develop the personality and character of a true disciple (Sikh). By his blessings, Gurū vanquishes all difficulties

that a Sikh faces in his spiritual pursuits. He enlightens the wayward and worldly absorbed person by teaching him the reality of the material world and guiding him towards *Nām Simran*, the express ticket to the realization of God. In *Vār 22*, Bhāi Sāhib says that there was darkness all around (world was absorbed in ritualism and truth was not seen anywhere). The world was going through rather dire conditions, and a true Gurū, the noble redeemer was hardly to be found. Bhāi Sāhib has described the greatness of the true Gurū by several examples in *Vār 15* (*paūrīs* 12 and 13). He called the Gurū, a true emperor, protector of the protectors, benevolent, true doctor, principal pilgrimage centre, the philosopher's stone and an ocean of bliss and happiness.

Referring to *Gurbānī*, Bhāi Sāhib says that Gurū's utterances (*Gur-Shabad*), his teachings and wisdom has a great significance for a Sikh because the Gurū is enshrined in his utterances. (Gurū Gobiñd Singh Ji elevating *Srī Ādi Granth* to the status of a Gurū is ample proof of its exalted status). Reciting, listening and contemplating on it is like listening to the sermons of Gurū in person. In *Vār 37*, accepting the *Gur-Shabad* (Gurū's word) as the image of the Gurū, Bhāi Sāhib has shown his manifestation amidst the religious congregations.

Throwing light on relationship between a Sikh and his Gurū, Bhāi Sāhib says that this relationship is not worldly or mundane but divine. It can also be termed sacred and celestial. That is why the closest worldly relation between a father and his son seems so trifling and paltry. As mentioned in *Vār 39*, Bhāi Sāhib says that first three Gurūs gave more importance to obedience, service and competence to the relationship while passing on the seat of Gurū. Selection was always merit-based.

Service to the Gurū is another very important aspect covered in Bhāi Ji's writings. Emergence of desire and enthusiasm of doing service for the Gurū is natural with emanation of faith and devotion for the Gurū. In *Vār 27* Bhāi Sāhib defines the service to be of two types—external and internal. The external service involves such acts that help comforting the body of the Gurū, such as fanning him, rubbing

and massaging Gurū's feet, bringing water for him etc. The internal service is to meditate, remember the Creator with singular mind and concentration of consciousness and internalizing Him with every breath of life.

In *Vār* 36, Bhāi Sāhib strongly condemns an impostor Gurū. Giving example of Bābā Prithī Chañd, the eldest son of Gurū Rām Dās Ji, who was not bestowed with Gurūship, Bābā Prithī Chañd's fake claim and creating troubles for Gurū Arjan Dev was much criticized by Bhāi Sāhib. He called them fraudulent, cunning, crafty, even eunuch and hermaphrodite.

Slanderers, defamers and culminators of Gurū also did not escape Bhāi Sāhib's criticism (*Vār* 35). He called them Gurūless and unfortunate ones. He (Bhāi Sāhib) called them low bred, mean, degenerated, depraved, indecorous and corrupt (*Vār* 37).

Condemning the imitators, forgers and backbiters of Gurū very strongly, Bhāi Jī has described the splendour, greatness and significance of Gurū in his compositions and established him as an essential element in the attainment of salvation.

Path of Sikhism is not clear without—

1. Worship with Loving Devotion.
2. *Sādb Saṅgat*—Congregation of true seekers.
3. *Nām Simran*—Remembering the Lord by His names reflectively so as to acquire His traits.
4. Unconditional surrender of the self.

1. Worship with Loving Devotion

There had been numerous forms of worship and meditation in vogue since time immemorial. Without assigning any traditional name, Sikh philosophy called it by the name of Loving/Devotional worship (*Premā Bhagatī*). Devotion is love that erupts from the heart. Gurū Nānak says :

ਨਾਨਕ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੈ ਦੂਜਾ ॥

Nānak bhāe bhagat(i) nistārā dubidhā viāpai dūjā.

(SGGS, p. 75).

The only way to cross worldly ocean is through loving devotional worship.

Bhāi Gurdās expresses precepts of Gurū Nānak Dev Ji :

ਗੋਬਿੰਦ ਭਾਉ ਭਗਤਿ ਕਾ ਭੁਖਾ ।

Gobind bhāu bhagat(i) kā bhukhā. (Vār 10, Pauṛī 7)

Parmeshwar (God) is hungry of loving worship.

Love is an essential component of worship. Unless one has implicit love for the Supreme Lord, one cannot indulge or engage one's mind in worship. If the mind remains in love with Lord, it will feel detached with the world. One may call renunciation broadly, but this renunciation is different than the traditional concept. It does not mean turning away from the worldly duties as a social being and a householder. The crux of such renunciation is to feel detached from the mundane worldly attractions, just as a lotus remains unsullied of mud while living in a pond. Such renunciation gives up the chase of mammon (*Māyā*) and not the world. This concept in fact demands much discipline and practice to make it a part of one's life. It needs total surrender before the Gurū, the epitome of God. "In the game of love", says Kabir Ji, "come to me with your head on your palm and ask no reason; for this path leads one to salvation." Those stung by the devotion-bug cannot wean themselves away. This spark of *Satgurū's* love when lit within a person cannot be kept hidden or assuaged. Such a person is for the Gurū and the Gurū is in him. They may be two in form but are one in soul.

2. *Sādh Sangat*

Congregation of True Seekers : Equality among all human beings is one of the cardinal principles of Sikhism regardless of caste, creed, race, gender, colour etc. *Sādh Sangat* meaning congregation of the seekers of the Truth is an institution that the founder Gurū started very earnestly. Devotees of the Lord from all walks of life would assemble at a place, sit together side by side and sing Almighty's paeans. Such gathering of truth seekers is like sandalwood tree that makes others fragrant as well. Meditation in congregation provides most favourable ambience to concentrate the mind in the holy memory of God. Religious assemblies are essential part and parcel of spiritual

development. Whether the effort is channelled into the paths of enlightenment, virtuous actions, *yoga* or meditation, assembly of seekers has been accepted in all alternatives. In Sikh religion, the religious congregation (*Sādh Saṅgat*) has a special significance. Gurū Arjan Dev Jī says :

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

Mere Mādhau jī sat-saṅgat mile su tariā.

(SGGS, p. 10)

One who joins the holy congregation would swim across the worldly ocean.

In Sikh religion the congregations have been recognized as the representation of Gurū himself. A holy congregation is *Sādh Saṅgat* only if the name of one Lord is propagated and meditated upon. Gurū Nānak says :

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

Satsaṅgat kaisī jāṇīai. Jīthai eko nām(u) vakhāṇīai.

(SGGS, p. 72)

3. *Nām Simran*

Remembering the Lord by His Name : Sikhism has also been called a path of *Nām Simran* for realization of the Lord. This has been one of the primary themes of all compositions of Gurū Nānak and other Gurūs and its importance is mentioned in *Gurbāṇī* repeatedly. Gurū Arjan in *Sukhmanī* says :

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

Simro simar(i) simar(i) suk(h)u pāvau.

Kal(i) kales tan māhe miṭāvau.

(SGGS, p. 262)

I recite His name repeatedly and thus I am able to dispel all my distresses.

A deep study of *Gurbāṇī* relating to the meditation leads one to the conclusion that being signifier of the imperceptible, the *Nām* is also indescribable and priceless. Therefore it is difficult to know its mysteries. *Nām* helps one cross the worldly ocean with ease and free one from the cycle of repeated births. It is an Immortal entity that can bring honour and authority. It is an easily practicable way of realization of one's aim of life;

i.e., Salvation. Meditation on Lord's name can result in dispelling griefs and distresses.

Bhāi Gurdās Ji has explained the practice of *Nām Simran* in his *Vārs* very beautifully. He says, "Contemplation on *Nām* frees the mind of all anxieties. Remembering the Immortal with concentrated mind ends cycle of births and deaths. Meditation on His *Nām* destroys all pains, distresses, sorrows and difficulties. Meditation on *Nām* of the Fearless blows away all fears and suspicions. It also ends all enmities and erases all misgivings about inequalities. Meditation on the *Nām* of the casteless Lord eliminates all considerations based on class etc.

Just as in *Gurbāñī*, Bhāi Sāhib has also given very high significance to *Nām Simran*. He holds it as an antidote to all the disruptions, hinderances, obstacles and obstructions in a human being's life and a sure way to march towards the divine abode of the Lord.

4. Surrender to His Will

Surrender to His will has been termed as "Sentiment of attainment" in the *Shāstrās*. The seed of humility and modesty germinates in mind, only after frankness, candour, and selflessness start residing there. The ego and pride is dispelled, filth and dross are cleansed and the disciplined practitioner begins to realize that he is too small to influence any event of his life. Such a feeling is therefore, the foundation-stone of spiritualism. This type of inclinations and sentiments have been stated many times in *Gurbāñī*, labelling all the worldly relationships and the material attractions as trifling, insignificant, inconsequential and worthless. The human being has no other support except that of wondrous Lord.

Bhāi Gurdās was a true example of a seeker of truth who had surrendered himself completely. In *Vār* 29, he writes that by giving up all claims and assertions, one should in utter humility and surrender, fall at the doorsteps (lotus feet) of the Creator and beg His forgiveness for all that he had done in the past births. *Vār* 36 is a clear substantiation of the humility, his conviction about accepting His Will and surrender to the Gurū.

And then he asks for forgiveness of his sins and vices. In *Vār* 35, he also advises the Sikhs to stay away from lusts, passions and other vices, because one is bound to lose the way to one's destination by getting involved in all such attractions. He also interdicts and forbids the Sikhs to have any expectations from the worship of the religious centres, because any materialistic gain including money from such places is like pure poisons.

Bhāī Gurdās's writings explaining the religious philosophy of Sikh doctrine are firm and steadfast. All his compositions, therefore, are practical and in traditional codes of daily practices of a Sikh. According to Bhāī Sāhib, *Satgurū* is the lighthouse under whose radiance and guidance, the Sikhs can practice *Nām Simran*, *Sewā* (Selfless service). Surrender to His will can make their lives successful, effective and purposeful. Bhāī Sāhib also asks Sikhs to desist from evil deeds, filthy thoughts, lustful passion, greed and other vices.

WORKS OF BHĀI GURDĀS JĪ

Bhāi Gurdās Jī's works can be broadly divided under the following three categories :

- a. Saṅskrit *Slokas*.
- b. *Kabitt-Swayyās*.
- c. *Vārāṅ*.

a. Saṅskrit *Slokas*

According to *Gur Partāp Sūraj Granth* by Bhāi Saṅtokh Singh, they are only six in number and not extant.

b. *Kabitt-Swayyās*

Till late thirties of the last century, the number of *Kabitt-Swayyās* available were 556. In 1940, Bhāi Vir Singh searched out 119 more *Kabitts* and published them under the title of *Kabitt – Bhāi Gurdās – Dūsrā Skandh* to give them a separate identity. Bhāi Gurdās has not been so well known for his *Kabitt-Swayyās* as for his *Vārāṅ*. Since *Kabitt-Swayyās* are written in Braj Bhāshā – which is not popular in Punjab, the scholars paid scant attention to them.

The *Kabitts* though composed when Bhāi Sāhib was away at Agra, Benāres and other East-Indian places in Hiṅdī heartland are loaded with devotion and Sikh code of conduct.

Out of 675 *Kabitt-Swayyās*, about 96 percent are *Kabitts*. *Swayyās* are only 3 and found only in first *skandh*. The remaining are *Dohās* (8), *Soraṭhās* (8) and *Cbhaṅds* (8). Therefore calling them *Kabitt – Bhāi Gurdās*, will not be inappropriate.

The important feature of these *Kabitts* is that no Arabic or

Persian vocabulary has been used in them. It speaks much about Bhāi Sāhib's command over Braj Bhāshā.

Like his *Vārs*, his *Kabitts* also underline the importance of householder's life. (*Kabitt* 376). A true disciple can attain liberation by remaining a householder and practising the word of Gurū. Here, he gives example of rice grain saying that rice is useful only in its husk, as huskless rice cannot reproduce rice further. When stored with husk, weevil (insect) cannot destroy it. Just as husk is the protector of rice grain, household life is the armour of a *Gursikh*, and the disciple of the Gurū lives in the world without being attached to worldly affairs. Bhāi Jī explains his views in *Kabitt* 121.

c. *Vārāñ*

Bhāi Gurdās is credited for authoring 39 *Vārs*. It would not be incorrect nor should there be any objection to accept *Vār* 40 also as Bhāi Sāhib's composition. From the thought, the emotion, the style, the technique, the mode, the language and the arrangement of verses which are all similar to the preceding 39 *Vārs*, many scholars like Macauliffe, Bhāi Vir Singh, Bhāi Kāhn Singh Nābhā, Giāni Niranjan Singh, Pañdit Narain Singh, Giāni Hazāra Singh etc. agree that this *vār* (40) can be ascribed to Bhāi Sāhib. Besides it is mentioned in *Gurbilās Pātsbhāi* 6 “ਗੁਰ ਅਰਜਨ ਸਮ ਆਗਿਆ ਕਰੀ। ਵਾਰ 40 ਰਚੇ ਸੁਖ ਪਰੀ॥” Therefore accepting *Vār* 40 as Bhāi Sāhib's composition would not be incorrect. However *Vār* 41 cannot be accepted as composition of Bhāi Gurdās Bhallā. Bhāi Vir Singh writes, “In the Sikh history, there have been three or four persons with the name of Bhāi Gurdās. First was Bhāi Gurdās Bhallā who happened to be a cousin of Bibi Bhāni and a contemporary of Gurū Amar Dās Jī, Gurū Rām Dās Jī, Gurū Arjan Dev Jī and Gurū Hargobind Sāhib. The *Vārs* are his compositions. The second Bhāi Gurdās was a disciple of Gurū Tegh Bahādur Sāhib. He was the father of a prominent Sikh who used to be the waver of the fly whisk (ਚੌਰ ਬਰਦਾਰ) of Gurū Gobiñd Singh Jī. The third Bhāi Gurdās was from the lineage of Bhāi Behlo, and he was a *Masañd*. He stayed with Bābā Rām Rāi Jī for a long time, and later with Mātā

Puñjāb Kaur, the widow of Bābā Rām Rāi. Afterwards, he begged forgiveness of Gurū Gobiñd Singh Jī and remained in his service.

The author of 41st *Vār* is none of these persons. The theme of this *Vār* is totally different than what Bhāi Gurdās Bhallā had been dwelling on in the first 40 *Vārs*. Therefore it cannot be ascribed to him. It was composed by a poet named Gurdās Singh who perhaps was a contemporary of Gurū Gobiñd Singh Jī. This *Vār* is part of *Sarab Lob Granth* by Amar Singh Chaakar, which was written after Gurū Gobiñd Singh Sāhib and it ends with a *Dohrā* that reads as follows :

ਸੰਬਤ ਸਤਰਾਂ ਸੈ ਗਏ ਬਰਖ ਸਤਵੰਜਾ ਜਾਨ ।

ਗੁਰਦਾਸ ਸਿੰਘ ਪੂਰਨ ਕੀਉ ਸ੍ਰੀ ਮੁਖ ਗਰੇਬ ਪ੍ਰਮਾਨ ।

Saṅbat satrāṅ sai gae barakh satvañjā jān.

Gurdās Singh pūran kīo sṛī mukh granth parmān.

The year of the composition of this *Dohrā* is given as 1700 A.D. (Sammāt 1757) but its internal evidence shows that it was written much later.

ਯਹ ਬਾਰਹ ਸਦੀ ਨਿਬੇੜ ਕਰਿ ਗੁਰ ਫਤੇ ਬੁਲਾਏ ।

Yah bārah sadī niber kar(i) gur fate bulāe.

If *Bārā Sadī* is taken 12th century of Hijri calendar, then this is equivalent to 1787 A.D. (Sammāt 1844). Studying the first forty *Vārs* deeply, it is revealed that these were written at different times in different circumstances for guidance of the worldly people to help them resolve their day to day problems.

Gist of *Vārs*

The first *Vār* consists of 49 *paurīs* and deals with subjects that have historical significance. It commences with invocation of the Lord – the Supreme Being. He then describes about the Creator of the universe, the four ages conventionally accepted in Indian theology, (*Satyug*, *Dvāpar*, *Tretā*, *Kalyug*) and domination of four *varṇas* (*Brāhmin*, *Khatrī*, *Vaiśh* and *Shūdra*) in each age. While deliberating on anarchy of all the ages, Bhāi Sāhib states that in this *Kalyug* – the dark age, everybody conducts himself according to his own whims and fancies and is busy in fulfilment of his selfish interests. Commenting on

orthodox Hindus and Muslims, Bhāi Sāhib says, “The members of both religions are selfish, jealous, proud, bigotted and violent.” He also writes about anarchy all around. Places of worship of Hindus (*Ṭhākurdwārās*) were being demolished and replaced with mosques. Poor were being butchered. In such period of oppression, advent of a prophet – reformer like Gurū Nānak became imminent. Describing prominent events of Gurū Nānak’s life (*paurīs* 23-44) and through them, Gurū’s philosophy, praises all the six Gurūs – Gurū Nānak through Gurū Hargobīnd Sāhib Jī. In the context of prophet tradition in India, he explains the misconception about the word *Wābegurū*. In this *Vār* he impresses on the reader that to have meaningful life, one should have full devotion for Gurū and practise His precepts. Humility should be the significant asset of a human personality and people of such conduct swim across the worldly ocean easily. From this *Vār*, one gets to know about the depth of knowledge and impressive poetic acumen of Bhāi Sāhib.

In second *Vār* of twenty *paurīs* (stanzas), all-pervading nature of God (*Wābegurū*) is distinctly lucid. Bhāi Gurdās Jī uses the examples of an instrumentalist, water, cotton thread, gold, sugarcane, milk, sun, fire, eyes etc. to substantiate the Sikh ideology. Giving example of rain that falls equally everywhere, and satiates the need of one and all, it is only the ambrosial drop that falls on the mouth of an oyster and turns itself into a pearl. And when it goes into the mouth of a snake, it changes into venom. Gurū’s word acts differently when listened by a Gurū-conscious person (*Gurmukh*) and a self-conscious person (*Manmukh*). The truth about the Omnipresence and Omnipotence of Lord-God has been the closing line of all the *paurīs*. In addition to this he has also emphasised on God being the only Creator. Using the words – *Āpe āp vartadā* at the end of every *paurī* conveys that He is Omnipresent.

The third *Vār* of (twenty) *paurīs* (stanzas) starts with the invocation of His blessings. Thereafter, Bhāi Sāhib dwells on the spiritual relationship between a Gurū and his disciple. He then goes to describe the appearance, the qualities, the attributes of a *Gurmukh* (a Gurū-conscious Sikh), a noble soul,

a devout and an ideal Sikh. Besides all this he throws light on the subjects of *Satgurū*, *Sādh Saṅgat* and *Manmukh* (self-oriented person). He also defines the characteristics of a disciple.

The fourth *Vār* consists of twenty-one *paurīs* (stanzas). In this *Vār*, Bhāi Sāhib starts describing manifestation of material world order. Then describing human life as rare and most supreme of all eighty-four lac (8.4 million) species of life on this earth, he has stressed upon the readers to make a success and worthwhile. Humility has been described as an essential ingredient of a noble and truthful person. One who stays humble has far greater utility and value. One who is laden with virtues bows low. This has been substantiated by him with examples of small, insignificant, much ignored objects in our lives such as feet, the little finger, the water, the ant, grass, earth etc. Through these examples, Bhāi Sāhib has actually been painting the picture of an ideal Sikh of the Gurū. Who despite being blessed with all the goodness, must remain humble.

The fifth *Vār* consisting of twenty-one *paurīs*. It starts with explanation of attributes of an ideal Sikh, throwing light on his contrasting features from the rest of materialistic world. An ideal Sikh (a *Gurmukh*) transcends all sorts of doubts and suspicions, rituals and holds complete faith in Gurū's word (*Gurmat*). He adores One God while marching on the path shown by the Gurū. Comparing a *Gurmukh* and a *Manmukh*, Bhāi Sāhib says that a *Gurmukh* is one who has forsaken his ego whereas a *Manmukh* burns in the fire of egotism all the time. The high status that a woman is held in the Sikh society has also been discussed. Much in accordance with the Sikh view-point, Bhāi Gurdās calls a woman *Mokhdwarī* (Door of deliverance) and *Ardhsarīrī* (half the man's body). In the medieval age, one required much courage for such comments. In the last *paurī*, the help of the Gurū to swim across the worldly ocean comfortably and achieve salvation has been clearly explained.

The sixth *Vār* contains twenty *paurīs* and it starts with praises of the One – Absolute God. Continuing, he says that

the holy congregation (*Sādh Saṅgat*) is an abode of truth and He Himself resides there. Besides, he also refers to the life-style of an ideal Sikh (*Gurmukh*) and his daily practices, the religious congregation, and absorption in the meditation of Lord's *Nām* (*Nām Simran*) while honouring the obligations of married life and other worldly affairs. He also throws light on some of the guiding principles of *Gurmat*. Defining a *manmukh* – a self-oriented person, he compares him with an owl, bamboo, serpent etc. one who holds the characteristics of all the above-mentioned creatures. He compares him with a pod of garlic which can never have perfume of musk. In fifth *paurī*, he elucidates the *sloka* – *Pavan gurū, pāñī pitā, mātā dharat(i) mabat(u)*, that is the concluding *sloka* of *Jap(u) bāñī*, and the characteristic of a *Brahm-giānī* from *Sukhmanī Sāhib* in eighth *paurī*. The twelfth and thirteenth *paurīs* explain the true functions of a human body parts, as the original views appear in *Anaṅd Sāhib*.

Beginning the seventh *Vār* consisting of twenty *paurīs*, with invoking stanzas, Bhāi Sāhib has systematically built the personality of a *Gurmukh* (Gurū-oriented person) using quantitative expressions (numericals) as had been the wont in *Purāṇas* and *Shāstrās*. The sixteenth *paurī* contains praise of God in various traits. In the last four *paurīs*, he has discussed the importance of Gurū, an ideal Sikh (*Gurmukh*) and *Gur-Shabad* (Gurū's precept). This *Vār* gives a glimpse of Bhāi Sāhib's knowledge of *Vedās*, *Shāstrās*, *Purāṇas* and Astrology.

Eighth *Vār* consisting of twenty-four *paurīs* starts with wonders of creation of the universe. In this *Vār*, numerous mysteries about humanity in the context of limitlessness of universe are analyzed. Quoting the 35th *paurī* of *Japjī*, he says "Gurū Nānak in his *Giān Khaṅḍ* (realm of knowledge), feels awe-inspired and wonderstruck when he (Gurū Nānak) tells us about the infinite airs, fires, waters, gods, goddesses, Brahmas, Indras, Suns, Moons and stars. In Sikhism, realization of great and infinite expanse of universe and its Creator God automatically gives the feeling of smallness in contrast with the

boundless universe around, which helps in shedding ego (*Haumai*) from the mind and it is a must to acquire true knowledge. He stresses on the attainment of celestial powers which can be achieved only in the company of noble and virtuous people. He throws light on two prominent religions of the time, Hinduism and Islam. In the end he prompts the worldly beings to become ideal Sikhs – *Gurmukhs*.

Ninth *Vār* has twenty-two stanzas (*Paurīs*). Starting with obeisance to the glories of *Wābegurū* (the wondrous Supreme Being), Bhāi Sāhib exegetes the greatness of *Gur-Shabad* (wonders of the Gurū) and lauds the holy congregation (*Sādh Saṅgat*).

Bhāi Sāhib analyses the virtues of an ideal Sikh or a Gurū-oriented devout Sikh, his life-style, his deeds, his relationship with other Sikhs and his Gurū, the company of saints or noble persons, singing of *Wābegurū's* (God's) glories and so on. To bring out the virtues and true form of a devout Sikh, he has used the paradigms of Sandalwood, philosopher's stone (*Pāras*), wish-fulfilling tree of heaven (*Pārjāt*) and *Kāmbhenū* cow of god Indra that provides one with all one's demands. And how humble should a *Gursikh* be, has been elucidated with the examples of feet, earth, water, tree etc.

All the twenty-three *paurīs* of the tenth *Vār* have been devoted to *Bhagats* and Saints of Indian sub-continent, whose lives have been touched upon briefly but very diligently. Spiritual personalities like Prehlād, Dhrū, Rājā Bal, Ambrik, Rājā Janak, Harī Chaṇd and Tārā Rāṇī, Vidur and Duryodhan, Draupadī, Sadanā, Jaidev, Nāmdev and Trilochan, Dhaṇṇā Bhagat, Benī, Kabīr and Ramānaṇd, Sain, Ravidās, Ahiliyā and Gautam have been praised for their divine dispositions and characteristics.

In thirty-one *paurīs* of *Vār* 11, Bhāi Sāhib dwells on Sikhs. He defines the characteristics of Sikhs, *Gursikhs*, *Gurmukhs*, their relationship with the Gurū and amongst each other. Bhāi Sāhib has also given the names of prominent Sikhs of Gurū Nānak Dev Jī, Gurū Aṅgad Dev Jī, Gurū Amar Dās Jī, Gurū Rām Dās Jī, Gurū Arjan Dev Jī and Gurū Hargobīṇd Sāhib in a *paurī*

each. There were other devout Sikhs residing in different towns of the Punjab and persuing their profession yet spiritually attached with the house of Gurū. These have also been dealt with in the *Vār*. We find a *paurī* ascribed to Sikhs of Sultānpur, *Masaṅd* Sikhs, Sikhs of Punjab, *Mujāngī Saṅgat* of Lahore, Sikhs of Kābul, *Saṅgat* of Agra and still more who remained in service in the court of Gurū Sāhibs. Thus this *Vār* gives ample insight of the spread of Sikhism during the times of first to Sixth Nanak, besides defining the characteristics of a follower of Gurū Nānak's doctrine.

Vār 12 have twenty *paurīs*. Its subject matter is the daily routine and code of conduct of the Sikhs. He must be humble; wise; free of avarice, lust, anger; not listen to slander nor indulge in it; accept willingly the command of Gurū and be ever willing to act accordingly; says no insipid or ascerbic words to anyone; is a light sleeper and eats frugally; never falls in the grip of mammon and ego and by the teachings of Gurū, bring the wayward and wandering mind to the holy feet of the Gurū. Bhāi Sāhib have also ascribed one *paurī* to the deeds of Brāhmin (a god of Hindu pantheon), duties of ten incarnations of Vishṇū (another god of Hindu pantheon). A *paurī* has also been ascribed to Shiv Ji, Iṅdra and Brahmā, sage Nārad and Bhagat Dhruv and Nāmdev—the later belonged to a low caste of the society.

In another *paurī*, Bhāi Sāhib has compared a *Gurmukh* with Earth and a tree. Appreciating the importance of *Sādh Saṅgat*, the incantation of *Wāhegurū* and Gurū-oriented Sikhs, Bhāi Sāhib has composed a *paurī* on each of these subjects.

The *Vār 13* of twenty-five *paurīs* is also called the 'Vār of the devotion between the Gurū and his disciple'. Bhāi Sāhib explains the form, significance and superiority of the spirit of devotion and the efforts to achieve it. *Wāhegurū* has been accepted as the Gurū-blessed-incantation (*Gurmaṅtar*) whose meditation destroys ego from self. The loving elixir that one relishes in the meditation of *Gurmaṅtar* has been beautifully explained in a few *paurīs*. Gurū's significance in the life of a

Sikh has been brought home through various examples like a tree, a banyan tree, a jeweller, a rich money-lender etc. One may praise a Gurū in superlative words as possible yet all the praise would be inadequate. When a Gurū cannot be described by his traits since these are countless, how can God be defined whose characteristics are infinite; for Gurū is the manifestation of God. He (Bhāi Jī) further says that only His love can make human life useful which can be obtained by embedding one's consciousness (*Surati*) deep into the *Shabad* (Gurū's Word). And Bhāi Sāhib closes the *Vār* by remembering the six Gurūs in twenty-fifth *paurī*.

Vār 14 with twenty *paurīs* begins with the praise and commendation of a true Gurū. Taking the examples of the three gods of Hindu pantheon, sage Nārad and using the characteristics of Earth, water, tree, sesame seed, domestic animals, cotton, sugarcane a rubiaceae plant, iron, sandalwood, Rebeck, Bhāi Sāhib establishes that a Gurū-conscious Sikh (*Gurmukh*) has all these traits and therefore he is Supreme. *Gurmukh* is ever involved in *Sevā* (voluntary service) which raises his level of consciousness that helps him further in *Nām Simran*.

Vār 15 of twenty-one *paurīs* starts with singing paeans of true Gurū. Human life is supreme among all the 8.4 million species and if this is wasted in enjoyment of mundane pleasures, then its primary purpose of meeting with the Lord through *Nām Simran*, is wasted. Then it is worst than demons and ghosts. No human being should depend on the support of another person. Instead he should rely more on the blessings of God, the Omnipotent. One should beware of false and spurious relationships. Gurū alone is the true friend and relation, dispeller of tribulations, an honest trader, a true doctor, a true place of pilgrimage, a philosopher's stone, *Kalap-variksb* and an emancipator of his Sikhs. Therefore, a Sikh must abide by the precepts of the Gurū, use all his limbs for the good of humanity and ever remain grateful to God for his blessings of this life. A Sikh of the Gurū must remain a recluse in the environment heavily laden with mammon (*Māyā*).

Vār 16 of twenty-one *paurīs* commences with the

explanation of salient principles of Sikhism such as non attachment, altruism, humility, service (*Sevā*), the holy congregation etc. In bringing home the salient points, he used water, lotus flower, earth, a tree, Sun, the sandalwood as examples for a Sikh to emulate. The importance of *Sādh Saṅgat* in pursuit of spiritual goal in the life of a Sikh has again been emphasised upon. In the process of these percepts, Bhāi Sāhib seems to have been going into a trance because thereafter his pen starts talking of traits of God who is beyond and infinite. He is also very categoric in saying that God can only be realized through the help of a Gurū.

The *Vār* 17 mostly concerns with sermons that Bhāi Sāhib has conveyed taking the examples of frog, heron, owl, elephant, *Tummā*, a swan etc. *Paurī* 13 through 21 of *Vār* 17 deals with characteristics of a self-oriented person (*Manmukh*). He has been portrayed as hypocrite, egoist, betrayer, backbiter, cruel, a liar, an ungrateful, faithless, imitator, apostate, duplicist, a defrauder, a wiler, a bastard, a person of evil mind with wicked intents who keeps evil company etc. He is devoid of any goodness, always wishes to be at the centre of all the social, religious, and political activities around him. Bhāi Gurdās compares a *Manmukh* with a conch shell which comes out of ocean containing various jewels, a crane standing on one leg as if in meditation but spares no fish to become a morsel of his meal. A *Manmukh* never overlooks his own selfish motive. In comparison to this he has also presented an analytical view of the pure, chaste activities of a noble person through which he is able to attain high spiritual state. Bhāi Sāhib has unravelled the negative aspects of human life in a very simple way.

Vār 18 comprises of twenty-three *paurīs*. This *Vār* mainly dwells upon Lord's Creation of the Universe and the nature of this creation. The entire creation is a supreme specimen of Lord's artistry whose secret is known only to Him. Having created it, He has bound it under a strict untemperable discipline. To experience every aspect of His creation, the Supreme Creator made this nature His abode. He is not aloof

or detached from His creation. All the five constituent elements of nature like fire, air, water etc. operate in His *Hukam*. Ironically, the created has forsaken the Creator. His materialistic attitude has virtually made the Lord a stranger to him. Bhāī Sāhib cautions the seekers repeatedly not to get themselves deeply entangled in the illusive nature of *māyā*, but direct all faculties of mind and soul towards remembering Creator and be the recipient of His grace. The ultimate goal of a human being is to become *Sachiār*—truthful of character and that would be just like Him. Only then can he be absorbed in Him. Gurū has a prime role in this evolution and therefore love of a Sikh and his Gurū has been elucidated at the end of the *Vār*.

Vār 19 with twenty-one *paurīs* primarily deals with Gurū-conscious person, his traits and glory. He becomes Gurū-like having obeyed Gurū's commands implicitly. For, a *Gurmukh* considers his stay in this world as transient with hour of departure unknown to him. He cultivates no attachment with it despite living in this world. Such noble and ideal Sikhs (*Gurmukhs*) have all the powers yet remain powerless.

Vār 20 also has twenty-one *paurīs* and it begins with invocation of all the six Gurūs – Gurū Nānak to Gurū Hargobīnd. Bhāī Sāhib establishes that though they all carry different names, yet one light divine radiates in them. Bhāī Sāhib then describes the pure and chaste living of a *Gurmukh*, his controlled and strict practices and greatness of *Sādh Saṅgat* (Holy congregation). Giving example of a true *Gursikh*, he says that bearing with others' shortcomings, he serves them devotedly. *Gurmukh* lives in the Will of Almighty and concentrates his mind on the lotus-feet of the Gurū.

Vār 21 is of twenty *paurīs*. The subject of this *Vār* is devotional worship, Omnipotence of God, the vastness of His creation, human being's status as His supreme creation and how he can merge into his primary source – the Lord. Bhāī Sāhib dwells on the vices of ego and vanity that are perpetual impediments in realisation of self and God. These two vices are also the root cause of impatience and discontentment. An egoist bereft of the virtue of contentment is always craving for more

and more worldly pleasures. Bhāi Sāhib also condemns hypocrisy and bigotry. In the last *paurīs* of this *Vār*, Bhāi Sāhib says that though Almighty Creator pervades in all His creation, yet He remains detached from all of them. This truth is brought home by the True Gurū.

Vār 21 comprising of twenty-one *paurīs* starts with the invocation of Supreme Reality which is beyond the perception of *Vedas* and *Katebas*. How the Omnipotent Lord enjoys and permeates Himself in His creation has also been discussed in this *Vār*. In couple of *paurīs*, he has dealt with the subject of Creation. Then he has dwelt on *Sādh*, *Yog* and *Gurmukh* elucidating on their characteristics. The importance of *Sanġat*, living style of Gurū-conscious Sikhs, the glory of a True Gurū has also been explained. He considers the company of the noble souls (*Sādh Sanġat*) as the Realm of Truth. The utmost need for adopting the principles of Sikhism in our daily life and undivided love for the Gurū as practised by Gurū Aṅgad has also been advised.

Vār 23 has twenty-one *paurīs*. In this *Vār*, Bhāi Sāhib deals with various subjects. The background of some is from Hindu mythology. Other subjects like dust of the feet (humility), the attitude of *Gurmukhs* towards *māyā*, human body, the conduct of both Hindus and Muslims, humility and life-style of *Gurmukhs* have been elaborated upon. How humility and egolessness can make a person respectable and lovable among masses and elites has been explained by giving examples of Bhagats and saints like Dhrū, Prahlād etc.

Twenty-five *paurīs* of *Vār* 24 contain eulogies of Gurū Nānak to Gurū Hargobīnd. In describing each Gurū Sāhib, Bhāi Sāhib has established that all the Gurū personalities harboured the same light eternal in their body as that of Gurū Nānak who was the body form of formless Lord. Thus they all were the same.

Vār 25 has only twenty *paurīs*. Beginning with the invocation of Gurū Hargobīnd Sāhib, Bhāi Gurdās very candidly compares the nature of kings and faquirs, saying that two kings because of their ego cannot live in one country but twenty

faquirs far removed from their ego can live in one hut. Portraying the path and way of life of a *Gurmukh*, Bhāi Sāhib shows that in spite of coming from a low caste, a person can reach pinnacle of spirituality and become saint by virtue of his deeds and character. In support of his statement, he gives the examples of Bhagats like Nāmdev Jī, Dhānā Jī, Bhikhan Jī and Ravidās Jī. Bhāi Sāhib also uses the similes of an ant, a goat to bring home the point that seekers of truth reach where they can obtain true knowledge as an ant finds the place where sweet things are kept. Some other subjects like *Sādh Saṅgat*, *Gurmukh*, etc. have also been dealt with in this *Vār*.

Starting *Vār* 26 of thirty-five *paurīs* with obeisance to the True Gurū (*Satgurū*), Bhāi Sāhib then dwells on the praise of Lord and Gurū. He has then explained the character of the four epochs and has brought the characteristics of *Kalyug* to the fore. *Paurīs* 16, 21, 22, 30, 31, 33, 34 are all devoted to Gurū Nānak Dev Jī. The last *paurī* (35th) explains the creation of the Universe. In 25th *paurī*, Bhāi Sāhib describes a part of the routine followed by Gurū Hargobind Sāhib. *Paurī* 32nd is also related to the life of the Sixth Master. Here, Bhāi Sāhib has condemned those who become rebellious against their Gurū. Perhaps Bhāi Sāhib was prompted by the incident of some Sikhs who may have declared themselves Gurū when Gurū Hargobind Jī was in confinement in Gwalior fort.

In *Vār* 27 containing twenty-three *paurīs*, Bhāi Sāhib has explained the loving and affectionate relationship between Gurū and his disciples raising his views on the immortal tales of love between Lailā-Majnū, Sassi-Puñnū, Sohñi-Mahiwāl and Hīr-Rāñjhā. The love between a Gurū and his disciple is in fact, selfless, and without duplicity. For the relationship to achieve its ultimate aim, the fire of love in the heart of a disciple must also be intense as that of his Gurū. One-sided love cannot succeed. Many lines of various *paurīs* of this *Vār* have become household phrases/idioms. *Akhī vekh(i) na rajjāñ babu rañg tamāse* (The eyes are never satisfied with beholding sight of glamorous things). *Viñ(u) sewā dbrig(u) bath pair bor nihphal karñi* (Cursed are the hands and feet if they are

not engaged in service of the Gurū) are quoted with impunity. Such relationship virtually makes a disciple embodiment of the Gurū.

Vār 28 comprising of twenty-two *paurīs* elucidates the characteristics of Sikhism. Bhāi Sāhib has also brought to the fore the traits of a Sikh, Gurū and their relationship. Sikhism according to Bhāi Sāhib is difficult to pursue but is invaluable. Sikhism preaches selfless service, humility, treating all with respect and kind words, do honest labour to earn living, service without reward, benevolence and live life sans enmity. According to Bhāi Sāhib, "Sikh faith is supreme of all the faiths. Sikhism is a path of love and brotherhood. It believes in God-realization through medium of love with Him, His creation and surrender to His will."

In *Vār* 29 that has twenty-one *paurīs*, Bhāi Sāhib dwells on various other aspects of Sikhism with more emphasis on holy congregation (*Sādh Saṅgat*). The importance of a Gurū in moulding the life of a Sikh for realization of God has not been lost sight of. He has compared Gurū with a sailor or a boatman who ensures that the passengers in his ship cross the water body (worldly ocean) safely and with honour. A frolicsome mind is the cause of all our tribulations and this can best be tamed by the teachings of the Gurū and the company of holy persons. A true seeker must harbour very fond love for *Sādh Saṅgat* in his heart. In *paurī* 11, Bhāi Sāhib has cautioned the Sikhs on moral issues that have often been the cause of downfall of seekers of truth. A true Sikh should be detached of illusory world and stay away from slanderers and backbiters.

In twenty *paurīs* of *Vār* 30, Bhāi Sāhib has drawn comparison between Truth and Falsehood, a *Gurmukh* and a *Manmukh* respectively saying that Truth is divine, indellible and unbearable while Falsehood is like a bottomless pitcher. *Gurmukh* lives by the Truth taught to him by his Gurū, whereas a *Manmukh* is guided by the whims and fancies of his own mind. Just as truth cannot stay with falsehood, a *Gurmukh* and a *Manmukh* cannot be contained in one place. Truth surmounts all hurdles while falsehood succumbs soon. Bhāi

Sāhib has used many examples to bring home this aspect. Truth is traded by holy and virtuous people while falsehood is the forte of liars, selfish and wicked persons who have evil in their mind.

Vār 31 with twenty *paurīs* deals with large number of subjects like vice filled and virtuous persons, true seekers and specious seekers, and others who pose to be good. For explaining these subjects, Bhāi Sāhib has used some ancient tales involving Rām and Rāvaṇ—the two main characters from *Rāmāyaṇ* beside Pūtanā, a she-demon who tried to kill child Krishna by feeding him on her breast that had been coated with poison. A *Gurmukh* is virtuous, kind and a true researcher, whereas a *Manmukh* indulges more in arguments to prove himself right. Sikhism in reality, is a principal religion of virtues. Good deeds lead one to emancipation while evil actions like that of Rāvaṇ or Pūtanā can never be condoned. Congregation of those who are Gurū-oriented (*Gurmukh*) fills one with virtues and thus are sure to achieve salvation.

Vār 32 with twenty *paurīs* is in fact a composition dealing with intelligent and wise people and those who are foolish. A foolish person is one who does not understand what has been said and who cannot convey what one wants to. Whatever is told to him, he always act contrary to it. He cannot distinguish between friend or foe, because he has not remembered the precept of the Gurū. He considers himself most intelligent and others simply stupid. Bhāi Sāhib advises us how one should behave towards such a foolish person. It is better to stay away or have any association with him. Giving example of coal, Bhāi Sāhib says that when hot, it burns the hand and when cold makes the hand black. Therefore one should have no enmity or friendship with a fool because in both cases he may put one to harm. It is better to keep silent in the company of a fool.

Vār 33 has twenty-two *paurīs*. In this composition, Bhāi Sāhib has called a *Manmukh* – *dubājarā*, which means one who presents two faces while dealing with other members of the society. He has described the form, shape, characteristics of

such a person in detail using many examples like that of two-faced mirror, spinning wheel, a two-mouthed snake and a prostitute. Though it is difficult to change life-style of a two-faced person (*dubājarā*) yet if he decides to follow the teachings of Sikhism, he too can reform himself and attain salvation.

Vār 34 has twenty-one *paurīs* that deals with those who have turned themselves away from their Gurū. Such people may have come to the refuge of the Gurū but are reluctant to accept his teachings in their lives or are completely apostate. Such people are impertinent, indiscreet and unmannerly. He compares them with a young bride who herself is not prepared to go to her in-laws but advises others to do so. With several other examples, he exposes demerits of an apostate and advises all to stay away from such non-believers. It is futile to share any spiritual conversation with such apostates and their company would provide no solace or divine knowledge. A non-believer is like a piece of iron which can be bent or twisted by heating it red hot and then hammering it on an anvil. It means such apostate can be put to work and usefully employed by force. Whether their output will be worthwhile or not is another subject.

Vār 35 contains twenty-three *paurīs* that deals with slanderers, ungrateful backbiters, dishonest people who thrive on misappropriating donations for their own pleasures and use. Such persons are incorrigible and Bhāi Sāhib compares their attitude with a dog who even if seated on a throne cannot give up licking a millstone. He tells about a real saint and a hypocrite and advises Sikhs not to give up forbearance even if the Gurū performs a sham to test them. Bhāi Sāhib has used several instances to present the miserable condition of such person and he has done it very impressively. In the final *paurī*, he has stressed on the need for steadfastness of faith and determination of a Sikh. But all this he says, is possible with the blessings and kindness of Gurū.

Twenty-one *paurīs* of *Vār 36* deal with the *Mīnās*, the vehement opponents of the house of Gurū. Bābā Prithī Chānd,

elder brother of Gurū Arjan Dev was principal among them. He had declared himself as Gurū, since he was elder and therefore rightful owner of *Gurgaddī*. He himself was without Gurū and yet claimed himself to be a Gurū. Comparing him and his successors with a heron, an owl, a bamboo etc. Bhāi Sāhib calls them mean, mentorless, ill-informed etc. and calls their company to be impious, debased, malicious and painfully distressing. Since they were without Gurū themselves, Bhāi Sāhib has branded them as eunuchs and good for nothing. Having said much ill about Prithī Chañd and his supporters, Bhāi Sāhib seeks forgiveness in his own humble way in 21st *paurī* of the *Vār*. He has called himself a culprit, sinner, apostate, bad of behaviour, thief, a bad friend, a gambler, slanderer, ungrateful, deceiver, full of lust, anger, avarice and untrustworthy.

Vār 37 is composed of thirty-one *paurīs*. It starts with invocation of Almighty describing His wondrous feats which when deliberated upon are bound to cause consternation and amazement in the mind of a seeker. Bhāi Sāhib then elaborates on various marvellous creations of the Lord that He has filled the universe with. A human form is the supreme creation of this universe that alone enables a person to merge with his source. In about four *paurīs*, he has described the tribulations of a child and how his parents bring him up sacrificing all their comforts. Yet a child who would take care of his parents, when he grows up is rare. No person can pay back the benefaction of parents. Using this simile, Bhāi Sāhib has conveyed that none of us can return even an iota of Lord's philanthropy. Therefore we are no better than *Manmukh* who do not even feel grateful of our Lord-Gurū. We turn our face towards worldly attractions and become attached with them. Such attachment is counterfeit. Such ungrateful person should never be even seen. He is no better than a gambler who has lost his invaluable birth. So, one should be humble and feel himself like a dog at the door of his Gurū.

Vār 38 with twenty *paurīs* lays down the characteristics of a noble, pious, a devoted follower of Sikhism. *Gursikh* has

been counted holding him superior to other Indian faiths like Hindus, Muslims, Jains, Saṅnyāsis etc. Bhāi Sāhib describes a *Gursikh* as free, over and above worldly desires, lust, influence of worldly attractions, lecheries and sexual enjoyments. *Gursikh* always endeavours to achieve Gurū's pleasure and bliss and those imbued in love of Almighty are always in a state of ecstasy and equipoise. This pleasure of divine love can be attained from *Sādh Saṅgat*, following the precepts of True Gurū, meditation on *Nām*, and renunciation of ego. In the last *paurī*, Bhāi Sāhib has described how all successive Gurūs from Gurū Nānak Dev Jī onward have been embodiments of Gurū Nānak Dev Jī in spirit though they all possessed different body forms.

Vār 39 with twenty-one *paurīs* starts with *Mūl Mantra* based invocatory *paurī*. Then he writes about the first five Gurū Sāhibs in one *paurī* and devotes an exclusive *paurī* to Gurū Hargobīnd Sāhib. He describes the divine mould of these six Gurūs who are body manifestation of the Formless Lord. He pays rich tribute to their supreme form.

Truth according to Bhāi Sāhib is supreme and an essential quality of a Sikh of the Gurū. He further dwells on the traits of *Gurmukh*, importance of *Sādh Saṅgat*, place of Gurū in the life of a Sikh and his role in his liberation. Company of true devotees is no less than the realm of Truth and Eternity (*Sach Khaṅd*). A *paurī* each has been ascribed to the three principal deities of Hindu pantheon. He closes the *Vār* with advice of adhering to the Gurū defined code of conduct, treating all *Gursikhs* as dear and near and ever relishing the love of *Satgurū*.

Vār 40 consisting of twenty-two *paurīs*, is the substance of the thoughts expressed in preceding thirty-nine *Vārs*, as well as description of all the basic tenets of Sikhism. He advises to meditate on the Transcendent form of God (*Nirgun*) and consider Him available and very near in His Immanent form (*Sargun*). He reiterates and remanifests on the subjects of the company of religious, pious, holy persons, the service of the Gurū, plight of an apostate (*Manmukh*). True conduct is that which removes hypocrisy, vices and fills one's mind with divine

traits. Have faith in one and only one, the True Gurū (*Satgurū*) who alone is capable of destroying the cycle of transmigration.

Describing the greatness and splendour of Gurū, Bhāi Sāhib strongly advises all seekers to come to his refuge and protection.

GLOSSARY OF COMMONLY USED TERMS

Abhev (ਅਭੇਵ): Whose mysteries cannot be divulged.

Achbed (ਅਛੇਦ): Impenetrable, inaccessible.

Againm (ਅਗੰਮ): Inaccessible.

Agar (ਅਗਰ): Fragrant tree.

Agochar (ਅਗੋਚਰ): Imperceptible.

Akk (ਅੱਕ): Wild plant of sandy region (*Calotropis Procera*).

Alakb (ਅਲਖ): Incomprehensible, invisible, imperceptible.

Anbad (ਅਨਹਦ): Unstruck, untouched, unruffled.

Anbad Nād (ਅਨਹਦ ਨਾਦ): Mystic sound of unstruck music.

Arind (ਅਰਿੰਡ): Castor (*Ricinus Communis*).

Aṭhārān Purān (ਅਠਾਰਾਂ ਪੁਰਾਣ) Eighteen Hindu Tomes, the *Purāṇas*: 1. Viṣṇū, 2. Padam, 3. Brahm, 4. Shiv, 5. Bhāgvat, 6. Nārād, 7. Mārkaṇḍey, 8. Agni, 9. Brahm Vaivrat, 10. Liṅg, 11. Vārāh, 12. Sakaṇḍ, 13. Vāman, 14. Kūram, 15. Matasya, 16. Garuḥ, 17. Brahmāṇḍ, 18. Bhaviṣhya.

Aṭhārān Sidhān (ਅਠਾਰਾਂ ਸਿਧੀਆਂ) Eighteen Supernatural Powers: 1. To assume other's form, 2. To enlarge or reduce the body, 3. To make the body minute, 4. Procurement of any object, 5. To read other's mind, 6. To persuade all,

7. Fulfilment of one's desire, 8. To become heavy, 9. To become immune to hunger and thirst, 10. To be able to hear from a distance, 11. To see from afar, 12. To travel like a thought, 13. To assume any form desired. 14. To die at one's own will, 15. To enter other's body, 16. To enjoy meeting with gods, 17. Fulfilment of any desire, 18. To go anywhere unobstructed.

Aṭhsaṭh Tīrath (ਅਠਸਠ ਤੀਰਥ) Sixty-eight Pilgrim Centres of Hindu Mythology : 1. Oṅkār, 2. Ayodhyā, 3. Avaṅtikā, 4. Airāvati, 5. Shatdrū, 6. Sarsvati, 7. Saryū, 8. Siṅdhū, 9. Shiprā, 10. Shaun, 11. Shrishail, 12. Sriraṅg, 13. Haridwār, 14. Kapāl Mochan, 15. Kapilodak, 16. Kāshī, 17. Kānchi, 18. Kālanjar, 19. Kāveri, 20. Kurukshetra, 21. Kedārnāth, 22. Kaushiki, 23. Gayā, 24. Gaukaraṅ, 25. Godāvari, 26. Gomtī, 27. Govardhan, 28. Gaṅgā Sāgar, 29. Gaṅḍaka, 30. Ghargharā, 31. Charmanvati, 32. Chitrakūṭ, 33. Chaṅdrabhāgā, 34. Jagan Nāth, 35. Jwālāmukhi, 36. Taptī, 37. Tāmraraṇī, 38. Tuṅg Bhadrā, 39. Dashashmedh. 40. Drishdavtī, 41. Dwārkā, 42. Dhārā, 43. Narmadā, 44. Nāg Tīrath, 45. Naimish, 46. Pushkar, 47. Prayāg, 48. Prithūdak, 49. Badrī Nārāyaṅ, 50. Bhadreshwar, 51. Bhīmeshwar, 52. Bhrigutuṅg, 53. Mahākāl, 54. Mahābodh, 55. Mathurā, 56. Mānsarovar, 57. Māyāpurī, 58. Maṅḍākinī, 59. Yamunā, 60. Rāmeshwram, 61. Vitastā, 62. Viṅdhya, 63. Vipāsh, 64. Vimleshwar, 65. Veṇā, 66. Vetravati, 67. Vaishnavī, 68. Vaidyanāth.

Bārāṅ Paṅth (ਬਾਰਾਂ ਪੰਥ) Twelve Sects of Yōgīs : 1. Hetū, 2. Pāv, 3. Āi, 4. Gamyā, 5. Kambarī, 6. Pāgal, 7. Gopāl, 8. Rāval, 9. Ban, 10. Dhvaj, 11. Choli, 12. Dās.

Bhaurā (ਭੌਰਾ) : Black bee, Bumble bee.

Brahm (ਬ੍ਰਹਮ) : Ultimate Reality.

Brahm Gyān (ਬ੍ਰਹਮ ਗਿਆਨ) : Spiritual knowledge.

Brahmaṅḍ (ਬ੍ਰਹਮੰਡ) : Cosmos, Universe, the entire creation.

Būār (ਬੂਆੜ): Sesame pod with defective or no seed at all.

Chakor (ਚਕੋਰ): *Allectoris graeca*.

Chakvī (ਚਕਵੀ): *Ruddy sheldrake*.

Chār Āntabkaran (ਚਾਰ ਅੰਤਹਕਰਣ) Four Internal Sensual Organs : 1. *Man*, 2. *Budhī*, 3. *Chit*, 4. *Abānkār*.

Chār Āsbram (ਚਾਰ ਆਸ਼੍ਰਮ) Four Institutions : 1. *Brahm-charyā* – the celibacy, 2. *Grihast* – the family life, 3. *Bān-Prastī* – retiring to forest life, 4. *Saṅnyās* – the renunciation.

Chār Bāñiān (ਚਾਰ ਬਾਣੀਆਂ) Four Stages of Thought : 1. *Parā* – it's origin in the abstract mind, 2. *Pasbāñī* – it's intimation to the brain, 3. *Madhyamā* – it's communication to the tongue, 4. *Baikbarī* – it's utterance.

Chār Dātān (ਚਾਰ ਦਾਤਾਂ) Four Boons, Mind's Desires, Precious Objects : 1. *Dharm* – the faith, 2. *Arth* – the wealth, 3. *Karm* – the deeds, 4. *Mokh* – the salvation.

Chār Kateb (ਚਾਰ ਕਤੇਬ) Four Religious Books : 1. *Jabbūr* – by Prophet Daūd, 2. *Tauret* – by Prophet Mūsā, 3. *Anjil* – by Prophet Christ, 4. *Qurān* – by Prophet Mohammed.

Chār Khāñiān (ਚਾਰ ਖਾਣੀਆਂ) Four Sources of Creation : 1. *Āndaj* – produced from an egg, 2. *Jeraj* – born from placenta, 3. *Setaj* – created from sweat, heat, dampness or moisture, 4. *Utbbuj* – those born out of earth.

Chār Kunṭ (ਚਾਰ ਕੁੰਟ) Four Directions : 1. *Pūrab* – the East, 2. *Pachham* – the West, 3. *Uttar* – the North, 4. *Dakkhaṇ* – the South.

Chār Varṇa (ਚਾਰ ਵਰਣ) Four Sections of Society : 1. *Brāhmin* – The learned and scholarly person, 2. *Kshatriya* – the warrior, 3. *Vaiśh* – the merchant and agriculturist community, 4. *Shūdra* – the menial workers in service of the above three.

Chār Veda (ਚਾਰ ਵੇਦ) Four Hindu Religious Scriptures (*Vedās*):

1. *Rig Veda*, 2. *Sām Veda*, 3. *Yajur Veda*, 4. *Atharva Veda*.

Chār Yug (ਚਾਰ ਯੁਗ) Four Ages : 1. *Satyug* – the True age –

with four feet : truth, penance, compassion and charity.

2. *Tretā* – the Silver Age – with three feet : penance, compassion, charity. 3. *Dwāpar* – the Brass Age – with two

feet : compassion and charity. 4. *Kalyug* – the Iron Age – with only one foot of charity.

Charan Anmrit (ਚਰਨ ਅੰਮ੍ਰਿਤ) : Sacred wash of the holy feet.

Chātrik (ਚਾਤ੍ਰਿਕ) : *Cuculus Melanoleucos*.

Chaudān Ratan (ਚੌਦਾਂ ਰਤਨ) Fourteen Precious Articles :

1. *Amrit* – the nectar, 2. *Sbarāb* – the wine, 3. *Chāndramā* – the moon, 4. *Kāmbhenū* – the wishfulfilling cow, 5. *Uch Shravā Ghorā* – the sublime horse, 6. *Airāvat Hāthī* – the elephant, 7. *Kālkūt* – the poison, 8. *Lachhmī* – the wealth, 9. *Dhanāntar Vaid* – Dhañantar the physician, 10. *Kaustubhmanī* – the jewel, 11. *Shankh* – the conch shell, 12. *Kalpvrish* – the wishfulfilling tree, 13. *Rambhā Apsarā* – the nymph, 14. *Sāraṅg Dhanukh* – the bow.

Chauvī Avtār (ਚੌਵੀ ਅਵਤਾਰ) Twenty-four Incarnations :

1. *Machh* – the big fish, 2. *Kachhap* – the tortoise, 3. *Mohini*, 4. *Vairāh*, 5. *Narsingh*, 6. *Parshurām*, 7. *Rām Chandra*, 8. *Krishan*, 9. *Balrām*, 10. *Vāman*, 11. *Budha*, 12. *Nārad*, 13. *Rishbhdev*, 14. *Kapil*, 15. *Vyās*, 16. *Haṅs*, 17. *Prithū*, 18. *Dattātreyā*, 19. *Nar*, 20. *Nārāyaṇ*, 21. *Haigriv*, 22. *Vaivastman*, 23. *Dhanañtar*, 24. *Kalkī*.

Chbe Sbāstra (ਛੇ ਸ਼ਾਸਤਰ) Six Schools of Indian Philosophy :

1. *Sāṅkhya*, 2. *Nyāye*, 3. *Pātañjal*, 4. *Vaisheshik*, 5. *Mimāṅsā*, 6. *Vedānt*.

Das Duār (ਦਸ ਦੁਆਰ) Ten Apertures or Doors : 2 Ears, 2 Eyes, 2 Nostrils, 1 Mouth, 1 Anus, 1 Urinary tract, 1 Tenth door (Hidden).

Das Indre (ਦਸ ਇੰਦਰੇ) Ten Organs (five of perception sensory and five for action-motion): *Sensory*—1. Nose, 2. Ears, 3. Eyes, 4. tongue, 5. Skin. *Action/Motion*—1. Feet, 2. Hands, 3. Mouth, 4. Urinary Organs, 5. Anus.

Dbirkonā (ਧਿਰਕੋਨਾ): China berry.

Gaihar gañbhīr (ਗਹਿਰ ਗੰਭੀਰ): Unruffled, serene, placid, tranquil, calm.

Gurmat (ਗੁਰਮਤ): Precepts of the Gurūs.

Gurmukh (ਗੁਰਮੁਖ): A believer in Gurū's teachings, a saintly person who always accepts His will. Gurū-oriented person.

Gur-shabad (ਗੁਰ ਸ਼ਬਦ): Gurū's word, Gurū's message, Gurū's command, *Gurbāñī*.

Gursikh (ਗੁਰਸਿਖ): A disciple/person who follows the teachings of the Gurū without questioning their authenticity.

Ik Oaṅkār (ੴ): One God – Transcendent and Immanent.

Jādav-Yadu (ਜਾਦਵ-ਯਦੁ): Name of a being.

Jaiminī rikhī (ਜੈਮਿਨੀ ਰਿਖੀ): Jaiminī, a sage who authored the *Mimāṅsā Shāstra* and eulogised *Yajur Veda*.

Javābhān (ਜਵਾਹਾਂ): Camel thorn.

Kaner (ਕਨੇਰ): Oleander.

Kāñji (ਕਾਂਜੀ): A beverage made with black carrots, salt, water, mustard powder etc.

Karīr (ਕਰੀਰ): Wild caper (*Capparis Aphylla*).

Kasunbhā (ਕਸੁੰਭਾ): Safflower.

Khaṭ Bbekh (ਖਟ ਭੇਖ): Six Religious Cults/Orders : 1. *Jaṅgam* – the nomads, 2. *Jainī* – the non-aggressors, 3. *Sannyāsi* –

the renunciators, 4. *Bairāgī* – the detached, 5. *Vaishnav* – the vegetarian, 6. *Jogīs* – the ascetics, the *Sidhs*.

Koil (ਕੋਇਲ): Cuckoo.

Kūñj (ਕੁੰਜ): Curlew, a grey-coloured crane-like bird.

Manmukh (ਮਨਮੁਖ): A non-believer, self-centred, an egoist, one who goes by his mind.

Mantra (ਮੰਤ੍ਰ): Incantation.

Māyā (ਮਾਯਾ): Illusory world of senses, illusions, material world, mammon.

Murghabī (ਮੁਰਗਾਬੀ): Water fowl.

Nau Nidhiān (ਨੌ ਨਿਧੀਆਂ) Nine Treasures : 1. *Padam* – gold, silver and the like, 2. *Mahān Padam* – Gems, jewels, diamonds etc., 3. *Shankh* – Savoury and delicious foods, 4. *Makar* – Training in weaponry, 5. *Kachhap* – Clothing, corn, grain etc., 6. *Kund* – dealing in gold, 7. *Nīl* – trading in gems and jewels, 8. *Mukund* – mastery in fine arts, 9. *Kharb* or *Varch* – riches of all kinds.

Oankār (ੴਕਾਰ): Formless yet Manifest Lord – *Wābegurī*.

Pañj Dhātū (ਪੰਜ ਧਾਤੂ) Five Senses : 1. Smell, 2. Hearing, 3. Seeing, 4. Taste, 5. Touch.

Pañj Guṇ (ਪੰਜ ਗੁਣ) Five Virtues : 1. *Sach* (Truth), 2. *Santokh* (Contentment), 3. *Dayā* (Compassion), 4. *Dharm Īmān* (Faith), 5. *Dhīraj* (Fortitude).

Pañj Māde (ਪੰਜ ਮਾਦੇ) Five kinds of Matter : 1. The water, 2. The air, 3. The dust, 4. The fire, 5. The Sky.

Pañj Namāzān (ਪੰਜ ਨਮਾਜ਼ਾਂ) Five Muslim Prayers : 1. *Salātul-fajar* – in the morning, 2. *Salātul-zuhar* – in the afternoon, 3. *Salātul-ashar* – before sunset, 4. *Salātul-Maghrib* – after the sunset, 5. *Salātul-ishān* – before going to bed.

Pañj Tat (ਪੰਜ ਤਤ) Five Elements : 1. The fire, 2. The earth, 3. The water, 4. The air, 5. The sky.

Phalī (ਫਲੀ) : Beanpod, seed pod.

Premā Bhagti (ਪ੍ਰੇਮਾ ਭਗਤੀ) : Loving worship.

Sādh Saṅgat (ਸਾਧ ਸੰਗਤ) : Assembly of religious, holy, and virtuous persons engaged in His memory.

Satāī Simritiān (ਸਤਾਈ ਸਿਮ੍ਰਿਤੀਆਂ) Twenty-seven *Simritīs* (Hindu Ritualistic Tomes) : 1. Manū, 2. Yāgyavalk, 3. Laghū Atri, 4. Vriddh Atri, 5. Vishṇū, 6. Laghū-Hārit, 7. Vriddh Hārit, 8. Nārad, 9. Yam, 10. Āṅgiras, 11. Āpstaṅb, 12. Kātyāyan, 13. Brihspati, 14. Pārāshar, 15. Vyās, 16. Likhit, 17. Vriddh Gautam, 18. Laghū Gautam, 19. Vāshisṭ, 20. Soam, 21. Shukra, 22. Dait, 23. Daksh, 24. Budh, 25. Dayāl, 26. Shātātap, 27. Shaṅkh.

Satgurū (ਸਤਿਗੁਰੂ) : True and Perfect Gurū, Eternal teacher.

Shabad (ਸ਼ਬਦ) : The Word, the message, the teachings of the Gurū.

Sheshnāg (ਸ਼ੈਸ਼ਨਾਗ) King of Cobra : The Hydra with hundred heads believed to be the bed of Lord Vishṇū according to Hindu mythology.

Simmal (ਸਿੰਮਲ) : Silk cotton tree.

Solān Kalān (ਸੋਲਾਂ ਕਲਾਂ) Sixteen Arts : 1. Enlightenment, 2. Concentration, 3. Good and pious deeds, 4. Perseverance, 5. Self-discipline, 6. Faith, 7. Charity, 8. Knowledge—education, 9. Meditation, 10. Superior devotion, 11. Celibacy, 12. Spiritual deed, 13. Compassion, 14. Practice with determination, 15. Discrimination, 16. Immaculate intellect.

Trai guṇ (ਤ੍ਰੈ ਗੁਣ) Three Traits of *Māyā* (illusions of world) : 1. *Rajo*—actions influenced more by emotions, 2. *Tamo*—vice-filled actions, 3. *Sato*—Truth and truthful deeds.

Tummā (ਤੁੱਮਾ): Colocynth.

Vyās (ਵਿਆਸ/ਬਿਆਸ): A sage who is believed to have authored the *Vedās*.

Wahegurū de Lachhan (ਵਾਹਿਗੁਰੂ ਦੇ ਲੱਛਣ): Characteristics and virtues of the Creator.

Yama (ਯਮ): The angel of death.

ਸਤਿਗੁਰ ਆਇਓ ਸਰਣਿ ਤੁਹਾਰੀ ॥
ਮਿਲੈ ਸੂਖੁ ਨਾਮੁ ਹਰਿ ਸੋਭਾ ਚਿੰਤਾ ਲਾਹਿ ਹਮਾਰੀ ॥

(ਪੰਨਾ 713)

Satgur āio saraṇ(i) tubārī.

Milai sūkh(u) nām(u) har(i) sobhā chintā lāhe hamārī.

My True Gurū, I have sought your protection.

Grant me True Name of the Almighty
who is benefactor of all joy and comforts;
singing His praises, I would be honoured and
acclaimed and rid myself of all afflictions and worries.

ਹਉ ਮੁਰਖੁ ਕਾਰੈ ਲਾਈਆ ਨਾਨਕ ਹਰਿ ਕੰਮੇ ॥

(ਪੰਨਾ 449)

Hau mūrakh(u) kārai lāiā Nānak har(i) kaṁme.

Gurū Nānak has appointed me the fool,
to perform this service of *Satgurū*.



Vārān Bhāi Gurdās Jī ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ

Text in Gurmukhī and Roman
along with
English Translation

Vol. I
[Vārs 1 to 20]



ਵਾਰ 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. ਪਉੜੀ (ਮੂਲ ਮੰਗਲਾਚਰਣ)

੧. ਨਮਸਕਾਰ ਗੁਰਦੇਵ ਕੋ ਸਤਿਨਾਮ ਜਿਸ ਮੰਤ੍ਰ ਸੁਣਾਇਆ।
੨. ਭਵਜਲ ਵਿਚੋਂ ਕਢਿਕੇ ਮੁਕਤਿ ਪਦਾਰਥ ਮਾਹਿ ਸਮਾਇਆ।
੩. ਜਨਮ ਮਰਣ ਭਉ ਕਟਿਆ ਸੰਸਾ ਰੋਗ ਵਿਯੋਗ ਮਿਟਾਇਆ।
੪. ਸੰਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ਜਨਮ ਮਰਣ ਵਿਚਿ ਦੁਖ ਸਬਾਇਆ।
੫. ਜਮਦੰਡ ਸਿਰੋਂ ਨਾ ਉਤਰੈ ਸਾਕਤ ਦੁਰਜਨ ਜਨਮੁ ਗਵਾਇਆ।
੬. ਚਰਨ ਗਹੇ ਗੁਰਦੇਵ ਦੇ ਸਤਿ ਸਬਦ ਦੇ ਮੁਕਤ ਕਰਾਇਆ।
੭. ਭਾਉ ਭਗਤਿ ਗੁਰਪੁਰਬ ਕਰਿ ਨਾਮ ਦਾਨ ਇਸਨਾਨ ਦ੍ਰਿੜਾਇਆ।
੮. ਜੇਹਾ ਬੀਉ ਤੇਹਾ ਫਲੁ ਪਾਇਆ ॥੧॥

1. Paurī (Mūl Maṅglācharan)

1. Namaskār gurdev ko sat(i)nām jis maṅtra sunāiā.
2. Bhavjal vichon kaḏh(i)ke mukat(i) padārath māhe samāiā.
3. Janam maraṅ bhau kaṭiā saṅsā rog viyog miṭiāiā.
4. Saṅsā eb(u) saṅsār(u) bai janam maraṅ vich(i) dukh sabāiā.
5. Jamdaṅd siron nā utrai sākat durjan janam(u) gavāiā.
6. Charan gabe gurdev de sat(i) sabad de mukat karāiā.
7. Bbāu bbgat(i) gurpurab kar(i) nām dān isnān driṛiāiā.
8. Jehā bīo tehā pbal(u) pāiā.(1)

1. Invocation

1. Salutations to Gurū Nānak who recited the incantation of *SatNām*.
2. Those who believed in divine incantation, were saved from drowning in the worldly ocean. They were emancipated and merged with the ever liberated divine light.
3. All my fears of transmigration, morbidness of separation and sickness vanished.
4. This world is full of doubts. Tribulations of birth and death are part of this life.
5. The fear of death never allays from the minds of evil-doers and they lose their lives in vain.
6. Those who took refuge in the holy feet of the Gurū were blessed with divine word that helped them achieve salvation.
7. The emancipated celebrate their meeting with Gurū with devotion. They pass on the divine word to others, motivate them to hold absolute faith in the Gurū for emancipation.
8. As one would sow so shall one reap.(1)

In Essence

Virtuous deeds, meditation, charity, remembrance of God and celebrating the auspicious days of Gurū are bound to be rewarded with good things. Otherwise the life will be spent sleeping like an apostate. *Gurbāṇī* says.

Saṁsā eb(u) saṁsār(u) hai sutiā rain(i) vibāe.

(SGGS, p. 36)

This world is an illusion and the life will pass away sleeping.

How can this be overcome? Gurū Arjan Dev Jī says :

Gur parsādī mukb(u) ūjlā jap(i) nām(u) dān(u) isnān(u).

(SGGS, p. 46)

By meditating on *Nām*, charity, bathing (in holy congregation) and by Gurū's grace, one becomes radiant.

੨. ਪਉੜੀ (ਜਗਦੁਤਪਤੀ)

੧. ਪ੍ਰਿਥਮੈ ਸਾਸ ਨ ਮਾਸ ਸਨ ਅੰਧ ਧੁੰਧ ਕਛੁ ਖਬਰ ਨਾ ਪਾਈ।
੨. ਰਕਤ ਬਿੰਦ ਕੀ ਦੇਹ ਰਚਿ ਪਾਂਚ ਤਤ ਕੀ ਜੜਤ ਜੜਾਈ।
੩. ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੋ ਚਉਥੀ ਧਰਤੀ ਸੰਗਿ ਮਿਲਾਈ।
੪. ਪੰਚਮਿ ਵਿਚਿ ਆਕਾਸ ਕਰਿ ਕਰਤਾ ਛਟਮੁ ਅਦਿਸਟੁ ਸਮਾਈ।
੫. ਪੰਚ ਤਤ ਪੰਚੀਸਿ ਗੁਣਿ ਸਤ੍ਰੁ ਮਿਤ੍ਰੁ ਮਿਲਿ ਦੇਹ ਬਣਾਈ।
੬. ਖਾਣੀ ਬਾਣੀ ਚਲਿਤੁ ਕਰਿ ਆਵਾਗਉਣੁ ਚਰਿਤ੍ਰੁ ਦਿਖਾਈ।
੭. ਚਉਰਾਸੀਹ ਲਖ ਜੋਨਿ ਉਪਾਈ॥੨॥

2. Paurī (Jagadutpatī)

1. Prithmaisās na mās san aṅdh dhuṅdh(u) kacbh(u) khabar nā pāī.
2. Rakat bind kī deb rach(i) pānch tat kī jarat jarāī.
3. Pauṅ pāṅī baisāntaro chauthī dhartī saṅg(i) milāī.
4. Pañcham(i) vich(i) ākās kar(i) kartā chbaṭam(u) adisṭ(u) samāī.
5. Pañch tat pañchīs(i) guṅ(i) satru mitra mil(i) deb baṅāī.
6. Khāṅī bāṅī chalit(u) kar āvāgaṅ charittra dikhāī.
7. Chaurāsīh lakh jon(i) upāī.(2)

2. Creation of the Universe

1. When there was nothing in flesh form, nobody breathed, total darkness and fog prevailed.
2. And then with the help of blood of the mother and semen of the father, God created a human form using the same five elements that He used for creation of the Universe.
3. These elements were air, water, fire and earth.
4. The fifth element sky (space) was added to these four. God placed Himself as sixth element but in hidden form.
5. Five elements and twenty-five characteristics totally in contrast to each other were brought together into a composite entity to form a body.
6. Four life-generating systems, four stages of utterances were brought together to enact the drama of transmigration.
7. Thus eighty-four lac (8.4 million) species were created.(2)

In Essence

World is there since the times that has no beginning. Like the unresolved argument of who came first—a seed or a tree, no one says whether body came first or the deed. *Gurbānī* says :

*Thit(i) vār(u) na jogī jānai, rut(i) māb(u) nā koī.
Jā Kartā sirtbī kau sāje, āpe Jānai soī. (SGGS, p. 4)*

Nayāyak believes that the universe developed from an atom while Sāṅkhya philosophy considers it as the outcome of the three traits of *māyā*. *Vedānt* argues that there came Suambhuman and his wife Satrūpā who became the cause of all extent of the Universe. The cause of all creation is God-Almighty Himself. Without Him there can be no action. And if a nihilist argues that nothing existed before the creation of the Universe, then why emptiness had not taken the form of soul? The question arises; who would be the witness to nihil state? And that witness of Nihilism is the form of soul that has created a body of five elements and then the Universe.

After rejecting all the 'isms', Bhāi Sāhib talks about the supreme species of His creation.

3. ਪਉੜੀ (ਮਨੁੱਖ ਜਨਮ ਦੀ ਉੱਤਮਤਾ)

੧. ਚਉਰਾਸੀਹ ਲਖ ਜੋਨਿ ਵਿਚਿ ਉਤਮੁ ਜਨਮ ਸੁ ਮਾਣਸਿ ਦੇਹੀ ।
੨. ਅਖੀ ਵੇਖਣੁ ਕਰਨਿ ਸੁਣਿ ਮੁਖਿ ਸੁਭ ਬੋਲਣੁ ਬਚਨ ਸਨੇਹੀ ।
੩. ਹਥੀ ਕਾਰ ਕਮਾਵਣੀ ਪੈਰੀ ਚਲਿ ਸਤਿਸੰਗਿ ਮਿਲੇਹੀ ।
੪. ਕਿਰਤਿ ਵਿਰਤਿ ਕਰਿ ਧਰਮ ਦੀ ਖਟਿ ਖਵਾਲਣੁ ਭਾਇ ਕਰੇਹੀ ।
੫. ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਗੁਰਬਾਣੀ ਪੜਿ ਸਮਝਿ ਸੁਣੇਹੀ ।
੬. ਗੁਰ ਭਾਈ ਸੰਤੁਸਟਿ ਕਰਿ ਚਰਣਾਮ੍ਰਿਤੁ ਲੈ ਮੁਖ ਪਿਵੇਹੀ ।
੭. ਪੈਰੀ ਪਵਣੁ ਨ ਛੋਡੀਐ ਕਲੀ ਕਾਲਿ ਰਹਰਾਸਿ ਕਰੇਹੀ ।
੮. ਆਪਿ ਤਰੇ ਗੁਰ ਸਿਖ ਤਰੇਹੀ ॥੩॥

3. Paurī (Manukh Janam di Uttamatā)

1. Chaurāsīh lakh jon(i) vich(i) utam(u) janam su māṇas(i) debī.
2. Akhī vekhaṇ(u) karan(i) suṇ(i) mukh(i) subh bolāṇ(u) bachan sanehī.
3. Hathī kār kamāvaṇī pairī chal(i) sat(i)saṅg(i) milehī.
4. Kirat(i) virat(i) kar(i) dharam dī khaṭ(i) khavālaṇ bhāe karehī.
5. Gurmukh(i) janam(u) sakārthā gurbāṇī paṛ(i) samajh(i) suṇehī.
6. Gur bhāi saṅtust(i) kar(i) charnāmrit(u) lai mukh pivehī.
7. Pairī pavaṇ(u) na chhoḍīai kalī kāl(i) rabrās(i) karehī.
8. Āp(i) tare gur sikkh tarehī.(3)

3. Excellence of Human Birth

1. Among the eighty-four lac species (8.4 million) human life is the most superior.
2. The eyes see, the ears listen and the tongue speaks loving words.
3. A human being should earn honest living and walk to the holy congregation.
4. He engages himself in righteous labour and earns honest livelihood. He shares his earnings with other needy persons.
5. Life of Gurū-oriented Sikhs is fruitful who read and also spread the holy word of *Satgurū* for others to benefit from it.
6. They please their Gurū brethren and relish their foot-wash (are pleased to serve them).
7. Don't ever give up touching the holy feet of virtuous persons. (Be humble). Humility is the true path in this *Kalyug* (dark age).
8. Such obedient Sikhs of the Gurū will sail through and also help others cross the worldly ocean.(3)

In Essence

Of all His creations human being is supreme. Therefore, his life should also be as supreme. Earning livelihood through honest labour, righteous actions, treating others with love and respect, and remaining humble are some of the traits of greatness. These traits of a human being are well founded in *Srī Gurū Granth Sāhib* :

Ghāl(i) kbāe kichh(u) hathob de-e.

Nānak rāb(u) pachhānaib se-e.

(p. 1245)

Charan sādib ke dhoē dhoē pīo.

Arp(i) sādib kau apnā jīo.

(p. 283)

੪. ਪਉੜੀ (ਜਗਤ ਕਾਰਣ)

੧. ਓਅੰਕਾਰੁ ਆਕਾਰੁ ਕਰਿ ਏਕ ਕਵਾਉ ਪਸਾਉ ਪਸਾਰਾ।
੨. ਪੰਜ ਤਤ ਪਰਵਾਣੁ ਕਰਿ ਘਟਿ ਘਟਿ ਅੰਦਰਿ ਤ੍ਰਿਭਵਣੁ ਸਾਰਾ।
੩. ਕਾਦਰ ਕਿਨੇ ਨਾ ਲਖਿਆ ਕੁਦਰਤਿ ਸਾਜਿ ਕੀਆ ਅਵਤਾਰਾ।
੪. ਇਕ ਦੂ ਕੁਦਰਤਿ ਲਖ ਕਰਿ ਲਖ ਬਿਅੰਤ ਅਸੰਖ ਅਪਾਰਾ।
੫. ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨਿ ਕਰਿ ਬ੍ਰਹਮੰਡਿ ਕਰੋੜਿ ਸੁਮਾਰਾ।
੬. ਇਕਸ ਇਕਸ ਬ੍ਰਹਮੰਡਿ ਵਿਚਿ ਦਸ ਦਸ ਕਰਿ ਅਵਤਾਰ ਉਤਾਰਾ।
੭. ਕੇਤੇ ਬੇਦ ਬਿਆਸ ਕਰਿ ਕਈ ਕਤੇਬ ਮੁਹੰਮਦ ਯਾਰਾ।
੮. ਕੁਦਰਤਿ ਇਕੁ ਏਤਾ ਪਸਾਰਾ ॥੪॥

4. Paurī (Jagat Kāran)

1. Oankār(u) ākār(u) kar(i) ek kavāo pasāo pasārā.
2. Pañjat parvān(u) kar(i) ghaṭ(i) ghaṭ(i) andar(i) tribhavan(u) sārā.
3. Kādar kīne nā lakhiā kudrat(i) sāj(i) kīā avtārā.
4. Ik dū kudrat(i) lakh kar(i) lakh beaṅt asaṅkh apārā.
5. Rom rom vich(i) rakhion(i) kar(i) brahmaṅḍ(i) karor(i) sumārā.
6. Iks iks brahmaṅḍ(i) vich(i) das das kar(i) avtār utārā.
7. Kete bed biās kar(i) kaī kateb muhammad yārā.
8. Kudrat(i) ik(u) etā pasārā.(4)

4. Creation of Universe

1. *Oaṅkāṛ* (The Primaeval Creator) created this vast, visible and invisible expanse by uttering one word. (Before the creation He alone existed. Then he uttered a command word and the Universe came into existence).
2. He then created this universe from the five elements, permeated Himself in all His creation. He who is the essence of all the three realms is providing the energy to all to function.
3. No one has seen the Creator, although He has incarnated Himself in all His creation.
4. He created one Universe and from one, He created lakhs and lakhs; nay innumerable Universes.
5. And after creating countless Universes, He has kept millions and millions of them in every trichome of His self.
6. And in the every Universe, He has established tens of incarnations. Thus creations of incarnations are countless too.
7. And then He created many sages like Vyās (the creator of *Vedās*); Hazrat Muhammad Sahib, the source of *Qurān*. He also created their myriad friends and followers.
8. Yet the Universe is one and it has its expanse beyond perception.(4)

In Essence

God alone is the Creator. His creation is beyond estimation. His strength is unfathomable. He is the cause and support of countless Universes. All intellects and prophets are His creation and there are countless of them.

੫. ਪਉੜੀ (ਜੁੱਗ ਆਦਿਕ)

੧. ਚਾਰਿ ਜੁਗਿ ਕਰਿ ਥਾਪਨਾ ਸਤਿਜੁਗ ਤ੍ਰੇਤਾ ਦੁਆਪਰੁ ਸਾਜੇ ।
੨. ਚਉਥਾ ਕਲਿਜੁਗੁ ਥਾਪਿਆ ਚਾਰਿ ਵਰਨਿ ਚਾਰੋ ਕੇ ਗਾਜੇ ।
੩. ਬ੍ਰਹਮਣ, ਛਤ੍ਰੀ, ਵੈਸ, ਸੂਦ੍ਰ, ਜੁਗ ਜੁਗ ਏਕੋ ਵਰਨ ਬਿਗਾਜੇ ।
੪. ਸਤਿਜੁਗਿ ਹੰਸ ਅਉਤਾਰੁ ਧਰਿ ਸੋਹੰ ਬ੍ਰਹਮੁ ਨ ਦੂਜਾ ਪਾਜੇ ।
੫. ਏਕੋ ਬ੍ਰਹਮੁ ਵਖਾਣੀਐ ਮੋਹ ਮਾਇਆ ਤੇ ਬੇਮੁਹਤਾਜੇ ।
੬. ਕਰਨਿ ਤਪਸਿਆ ਬਨਿ ਵਿਖੈ ਵਖਤ ਗੁਜਾਰਨਿ ਪਿੰਨੀ ਸਾਗੇ ।
੭. ਲਖ ਵਰਿਆ ਦੀ ਆਰਜਾ ਕੋਠੇ ਕੋਟਿ ਨ ਮੰਦਿਰ ਸਾਜੇ ।
੮. ਇਕ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਗਾਜੇ ॥੫॥

5. Paurī (Jugg Ādik)

1. Chār(i) jug(i) kar(i) thāpnā sat(i)jug tretā duāpar(u) sāje.
2. Chauthā kal(i)jug(u) thāpiā chār(i) varan(i) chāro ke rāje.
3. Brahman, chhatri, vais, sūdra, jug jug eko varan birāje.
4. Sat(i)jug(i) haṅs autār(u) dhar(i) sobhaṅg brahm(u) na dūjā pāje.
5. Eko brahm(u) vakhāṅīai moh māiā te bemubtāje.
6. Karan(i) tapasiā ban(i) vikhat vakhat gujāran(i) piṅnī sāje.
7. Lakh varhiā dī ārjā koṭhe koṭ(i) na maṅdir sāje.
8. Ik binsai ik asthir(u) gāje.(5)

5. Epochs

1. He established four Ages (*yugās*) – *Satyug*, *Tretā* and *Duāpar*.
2. The fourth is *Kalyug* (the dark age), a section of society was established supreme in each age.
3. The four castes established are *Brāhmin*, *Ksbatriyā*, *Vaiśh* and *Shūdra*. However He alone was supreme and predominant in all epochs.
4. In *Satyug*, He incarnated as *Hans* (Swan – a symbol of piety, truth and supremacy). Thus He established His uniqueness and did not let any hetrodoxy or prudery come in.
5. In *Satyug*, people were attached with one Lord alone and no one had any dependence or craving for wordly goods (*māyā*).
6. They would go to the jungles to meditate and depended on wild vegetation for their survival.
7. They lived long lives of thousands of years, yet did not build mansions and castles nor ordinary houses.
8. But in the present age, one perishes while some other thinks he is here to stay forever.(5)

In Essence

Leaving the conduct of the people of *Satyug*, the people of present age are filled with pride and consider themselves immortal. As Gurū Tegh Bahādur says :

Ik binsai ik astbir(u) mānai acharaj(u) lakhio na jāi.

(SGGS, p. 219)

One dies while some other thinks he is eternal.

This wonder of the Lord can never be understood.

੬. ਪਉੜੀ (ਜੁੱਗ ਆਦਿਕ)

੧. ਤ੍ਰੇਤੇ ਛਤ੍ਰੀ ਰੂਪ ਧਰਿ ਸੂਰਜ ਬੰਸੀ ਵਡਿ ਅਵਤਾਰਾ।
੨. ਨਉ ਹਿਸੇ ਗਈ ਆਰਜਾ ਮਾਇਆ ਮੋਹੁ ਅਹੰਕਾਰੁ ਪਸਾਰਾ।
੩. ਦੁਆਪਰ ਜਾਦਵ ਵੇਸ ਕਰਿ ਜੁਗਿ ਜੁਗਿ ਅਉਧ ਘਟੈ ਆਚਾਰਾ।
੪. ਰਿਗ ਬੇਦ ਮਹਿ ਬ੍ਰਹਮ ਕ੍ਰਿਤਿ ਪੂਰਬ ਮੁਖਿ ਸੁਭ ਕਰਮ ਬਿਚਾਰਾ।
੫. ਖੜੀ ਥਾਪੇ ਜੁਜਰੁ ਵੇਦਿ ਦਖਣ ਮੁਖਿ ਬਹੁ ਦਾਨ ਦਾਤਾਰਾ।
੬. ਵੈਸ਼ੋਂ ਥਾਪਿਆ ਸਿਆਮ ਵੇਦੁ ਪਛਮ ਮੁਖਿ ਕਰਿ ਸੀਸੁ ਨਿਵਾਰਾ।
੭. ਰਿਗਿ ਨੀਲੰਬਰਿ ਜੁਜਰ ਪੀਤ ਸ੍ਰੇਤੰਬਰਿ ਕਰਿ ਸਿਆਮ ਸੁਧਾਰਾ।
੮. ਤ੍ਰਿਹੁ ਜੁਗੀ ਤ੍ਰੈ ਧਰਮ ਉਚਾਰਾ ॥੬॥

6. Paurī (Jugg Ādik)

1. Trete chbatri rūp dbar(i) sūraj baṅsī vaḍ(i) avtārā.
2. Nau hise gaī ārjā māiā moh(u) abankār(u) pasārā.
3. Duāpar jādav ves kar(i) jug(i) jug(i) audh ghaṭai āchārā.
4. Rig bed maib brahm krit(i) pūrab mukh(i) subh karam bichārā.
5. Khatrī thāpe jujar(u) ved(i) dakhaṅ mukh(i) bahu dān dātārā.
6. Vaisheṅ thāpiā siām ved(u) pachham mukh(i) kar(i) sis(u) nivārā.
7. Rig(i) nilānbar(i) jujar pīt svetaṅbar(i) kar(i) siām sudhārā.
8. Trib(u) jugī trai dbaram uchārā.(6)

6. Epochs (continues)

1. In *Tretā*, a Kshatriyā Rām Chānder, incarnated in the Sun dynasty.
2. The life-span of people decreased by ninety percent during this age. Mammon, attachment and pride reigned supreme.
3. In *Duāpar* age, Krishna took birth in the house of King Yādav. The life-span of people once again reduced by ninety percent. The character of the people also declined.
4. Brāhmīns used to do prayers and perform sacrificial *Yags* as per *Rig Veda*, facing Eastwards believing that God resided in that direction.
5. Then the Kshatriyās patronised *Yajur Veda*. They indulged in charity and performed their holy deeds facing Southwards believing that God resided in that direction.
6. The Vaish established *Sām Veda* and started praying facing towards West, believing that God resided there.
7. The followers of *Rig Veda* would wear blue dress, while of *Yajur* and *Sām Vedās* yellow and white respectively.
8. Thus the three ages (*yugas*) had three different faiths that the people were following.(6)

In Essence

That Creator is free of country, ages and material. He is complete in Himself. Some pray facing South while others face West or East. Gurū Nānak Dev Jī says in *Āsā Kī Vār*:

*Sām kabai setaṅbar(u) suāmī sach maib āchhai sāch(i) rabe.
Sabb(u) ko sach(i) samāvai.
Rig(u) kabai rabiā bharpūr(i) rām nām(u) devā maib(i)
sūr(u).*

(SGGS, p. 470)

Sām Veda says that in *Satyug*, Lord adores Himself in white robe and lives in Truth. Therefore everyone desired Truth. The *Rig Veda* says that God resided everywhere. And amongst the deities, the name 'Rām' is most exalted.

੭. ਪਉੜੀ (ਜੁੱਗ ਆਦਿਕ)

੧. ਕਲਿਜੁਗੁ ਚਉਥਾ ਥਾਪਿਆ ਸੂਦ੍ਰ ਬਿਰਦਿ ਜਗ ਮਹਿ ਵਰਤਾਈ।
੨. ਕਰਮ ਸੁ ਰਿਗ ਜੁਜਰ ਸਿਆਮ ਕੇ ਕਰੇ ਜਗਤੁ ਰਿਦਿ ਬਹੁ ਸੁਕਚਾਈ।
੩. ਮਾਇਆ ਮੋਹੀ ਮੇਦਨੀ ਕਲਿ ਕਲਿ ਵਾਲੀ ਸਭ ਭਰਮਾਈ।
੪. ਉਠੀ ਗਿਲਾਨਿ ਜਗਤ ਵਿਚਿ ਹਉਮੈ ਅੰਦਰਿ ਜਲੈ ਲੁਕਾਈ।
੫. ਕੋਇ ਨ ਕਿਸੈ ਪੂਜਦਾ ਉਚ ਨੀਚ ਸਭਿ ਗਤਿ ਬਿਸਰਾਈ।
੬. ਭਏ ਬਿਅਦਲੀ ਪਾਤਸ਼ਾਹ ਕਲਿ ਕਾਤੀ ਉਮਰਾਇ ਕਸਾਈ।
੭. ਰਹਿਆ ਤਪਾਵਸੁ ਤ੍ਰਿਹੁ ਜੁਗੀ ਚਉਥੇ ਜੁਗਿ ਜੋ ਦੇਇ ਸੁ ਪਾਈ।
੮. ਕਰਮ ਭ੍ਰਿਸਟਿ ਸਭਿ ਭਈ ਲੋਕਾਈ॥੭॥

7. Paurī (Jugg Ādik)

1. Kal(i)jug(u) chauthā thāpiā sūdra birad(i) jag maib vartāi.
2. Karam su rig jujar siām ke kare jagat(u) rid(i) babu sukchāi.
3. Māiā mohī medanī kal(i) kal(i) vāli sabb bharmāi.
4. Uṭhī gilān(i) jagat vich(i) haumai aṅdar(i) jalai lukāi.
5. Koe na kisai pūjdā ūch nīch sabb(i) gat(i) bisrāi.
6. Bhae be-adlī pātshāh kal(i) kātī umrāe kasāi.
7. Rabiā tapāvas(u) trih(u) jugī chauthe jug(i) jo de-e su pāi.
8. Karam bbrist(i) sabb(i) bhāi lokāi.(7)

7. Epochs (continues)

1. *Kalyug* was the fourth age and the people of the world developed very low inclinations.
2. The people became hesitant to perform services and deeds as had been laid down in *Rig*, *Yajur*, and *Sām Vedās*.
3. The world was enticed by mammon (*māyā*) and the people took to performing deeds as is the wont of dark age.
4. Evil surfaced in the world and the people's behaviour became highly egoistic.
5. Nobody had any faith nor respect for anyone. The feeling high and low destroyed all decencies.
6. The rulers turned unjust while their officers became butchers virtually.
7. The righteousness of the three ages had vanished. No one believed in doing good to others. In this age of darkness (*Kalyug*) one would get what one gives.
8. The entire world became sullied with evil deeds.(7)

In Essence

Here, Bhāi Sāhib Jī has described the conditions during dark age (*Kalyug*). As Gurū Amar Dās Jī says :

Kal(i)jug maib ghor aṅdbār(u) bai,
manmukh rāb(u) na koē. (SGGS, p. 1285)

The dark age has pitch darkness and ego-centrics find no way out.

Gurū Nānak too has expressed his views in *Srī Gurū Granth Sāhib* :

Kaljug(i) rath(u) agan(i) kā kūr(u) agai rathvāb(u).
 (p. 470)

The dark age is chariot of fire whose charioteer is falsehood.

੮. (ਖਟ ਸ਼ਾਸਤ੍ਰ)

੧. ਚਹੁ ਬੇਦਾ ਕੇ ਧਰਮ ਮਥਿ ਖਟਿ ਸਾਸਤ੍ਰ ਮਥਿ ਰਿਖਿ ਸੁਣਾਵੈ।
੨. ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕਾ ਜਿਉ ਤਿਹਿ ਕਹਾ ਤਿਵੈ ਜਗੁ ਗਾਵੈ।
੩. ਗਾਵਨਿ ਪੜਨਿ ਬਿਚਾਰਿ ਬਹੁ ਕੋਟਿ ਮਧੈ ਵਿਰਲਾ ਗਤਿ ਪਾਵੈ।
੪. ਇਹਿ ਅਚਰਜੁ ਮਨ ਆਵਦੀ ਪੜਤਿ ਗੁਣਤਿ ਕਛੁ ਭੇਦੁ ਨ ਪਾਵੈ।
੫. ਜੁਗ ਜੁਗ ਇਕੋ ਵਰਨ ਹੈ ਕਲਿਜੁਗਿ ਕਿਉ ਬਹੁਤੇ ਦਿਖਲਾਵੈ।
੬. ਜੰਦ੍ਰੇ ਵਜੇ ਤ੍ਰਿਹੁ ਜੁਗੀ ਕਥਿ ਪੜਿ ਰਹੈ ਭਰਮ ਨਹਿ ਜਾਵੈ।
੭. ਜਿਉ ਕਰਿ ਕਥਿਆ ਚਾਰਿ ਬੇਦਿ ਖਟਿ ਸਾਸਤ੍ਰ ਸੰਗ ਸਾਖ ਸੁਣਾਵੈ।
੮. ਆਪੋ ਆਪਣੇ ਮਤ ਸਭਿ ਗਾਵੈ ॥੮॥

8. (Khaṭ Shāstra)

1. Chabu bedā ke dharam math(i) khaṭ(i) sāstra math(i) rikh(i) sunāvai.
2. Brahmādik sankādikā jio tih(i) kahā tivai jag(u) gāvai.
3. Gāvan(i) paṛan(i) bichār(i) bahu koṭ(i) madhai virḷā gat(i) pāvai.
4. Eb(i) acharj(u) man āvdī paṛat(i) guṇat(i) kachhu bhed(u) na pāvai.
5. Jug jug iko varan hai kal(i)jug(i) kio bahute dikhlāvai.
6. Janḍre vaje trih(u) jugī kath(i) paṛ(i) rahai bharam naih jāvai.
7. Jio kar(i) kathiā chār(i) bed(i) khaṭ(i) sāstr(i) saṅg sākḥ sunāvai.
8. Āpo āpṇe mat sabb(i) gāvai.(8)

8. The Six Scriptures

1. Having contemplated on the four *Vedās* and six other philosophical scriptures, sages like Vyās and others are now reciting their own schools of thought.
2. People are singing as had been said by gods like Brahmā, his sons (Sanak, Sanañdan, Sanātan and Sanat Kumar).
3. Many read, sing and contemplate but a rare person out of millions achieves emancipation.
4. A very strange thought comes to the mind. Despite reading and contemplating, one can't still realise His mysteries or reach Him.
5. Right through the ages, God has always been the same of form. Then why are people holding faith in many ?
6. Right through these three ages, the secret of ultimate truth remained locked. Many read and contemplated upon the scriptures and got tired yet could not allay their suspicions and doubts.
7. Just as four *Vedās* try to reveal the truth, so also is the subject dwelt upon by the six scriptures including *Sāñkhyā*.
8. All are singing the praises of their own faith.(8)

In Essence

There are many confusions on the faiths held by *Vedās* and *Shāstras*. And that is why the divine secrets remained under lock and key right through the three ages.

Several faiths and creeds claim themselves right by giving cogent arguments and examples in support of their assertions. But it is their ego that speaks much louder. None extends an impartial opinion. Here too, Bhāi Sāhib is making us aware about other faiths and is not yet giving his own opinion.

੯. (ਨਜਾਯ)

੧. ਗੋਤਮ ਤਪੇ ਬਿਚਾਰਿਕੇ ਰਿਗਿ ਵੇਦ ਕੀ ਕਥਾ ਸੁਣਾਈ।
੨. ਨਿਆਇ ਸਾਸਤ੍ਰ ਕੋ ਮਥਿ ਕਰਿ ਸਭਿ ਬਿਧਿ ਕਰਤੇ ਹਥਿ ਜਣਾਈ।
੩. ਸਭ ਕਛੁ ਕਰਤੇ ਵਸਿ ਹੈ ਹੋਰ ਬਾਤ ਵਿਚਿ ਚਲੇ ਨ ਕਾਈ।
੪. ਦੁਹੀ ਸਿਰੀ ਕਰਤਾਰ ਹੈ ਆਪਿ ਨਿਆਰਾ ਕਰਿ ਦਿਖਲਾਈ।
੫. ਕਰਤਾ ਕਿਨੈ ਨ ਦੇਖਿਆ ਕੁਦਰਤਿ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਈ।
੬. ਸੋਹੰ ਬ੍ਰਹਮੁ ਛਪਾਇਕੈ ਪੜਦਾ ਭਰਮੁ ਕਰਤਾਰੁ ਸੁਣਾਈ।
੭. ਰਿਗੁ ਕਹੈ ਸੁਣਿ ਗੁਰਮੁਖਹੁ ਆਪੇ ਆਪਿ ਨ ਦੂਜੀ ਰਾਈ।
੮. ਸਤਿਗੁਰ ਬਿਨਾ ਨ ਸੋਝੀ ਪਾਈ ॥੯॥

9. (Nyāye)

1. Gotam tape bichār(i)ke rig(i) ved kī kathā suṇāī.
2. Niāe sāstra ko math(i) kar(i) sabh(i) bidh(i) karte hath(i) jaṇāī.
3. Sabh kachhu karte vas(i) hai hor bāt vich(i) chale na kāī.
4. Dubī sirī kartār hai āp(i) niārā kar(i) dikhlāī.
5. Kartā kinai na dekhiā kudrat(i) āndar(i) bharam(i) bhulāī.
6. Sohaṅg brahm(u) chhapāe-kai pardā bharam(u) kartār(u) suṇāī.
7. Rig(u) kabai suṇ(i) gurmukhob āpe āp(i) na dūjī rāī.
8. Sai(i)gur binā na sojhi pāī.(9)

9. Nyāye

1. Sage Gautam deliberated on *Rig Veda* and wrote its quintessence.
2. Having studied and analysed the principles of *Nyāye*, he declared that everything was in the hands of God. (Human being is totally under the will of God).
3. All creations and their sustenance are in His hands. There is no one who can have his say or interfere in His will.
4. God remains aloof and detached of all the sins and virtuous deeds.
5. No one has seen the Creator – God . He is invisible. He has put the whole Universe in an illusion of mammon (*māyā*).
6. And the truth that God having given the great incantation of *Sobāṅg Brahm* has hidden Himself is what sage Gautam has revealed.
7. The *Rig Veda* says : O conscious disciples ! Listen ! He alone is the Truth. There isn't even an iota of duality. He is One and only One.
8. And no one has ever learnt and realised this truth without the grace of a True Gurū (*Satgurū*). (9)

In Essence

Whatever people and supporters of *Nyāye* say about *Rig Veda* has been mentioned here by Bhāi Sāhib. Now he talks about their belief since the promoters of *Vedānt* hold that *Rig Veda* is a witness of *Vedānt*. They contend that sage Gautam has created many doubts by stating that Creation and Creator are different. He concealed the divine incantation of *Sobāṅg* and believed that the Universe is the result of atoms. Bhāi Sāhib says that this confusion resulted because of the absence of a *Satgurū*.

੧੦. (ਮੀਮਾਂਸਾ)

੧. ਫਿਰਿ ਜੈਮਨਿ ਰਿਖੁ ਬੋਲਿਆ ਜੁਜਰ ਵੇਦਿ ਮਥਿ ਕਥਾ ਸੁਣਾਵੈ।
੨. ਕਰਮਾ ਉਤੇ ਨਿਬੜੈ ਦੇਹੀ ਮਧਿ ਕਰੇ ਸੋ ਪਾਵੈ।
੩. ਥਾਪਸਿ ਕਰਮ ਸੰਸਾਰ ਵਿਚਿ ਕਰਮ ਵਾਸ ਕਰਿ ਆਵੈ ਜਾਵੈ।
੪. ਸਹਸਾ ਮਨਹੁ ਨ ਚੁਕਈ ਕਰਮਾ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਵੈ।
੫. ਭਰਮਿ ਵਰਤਣਿ ਜਗਤਿ ਕੀ ਇਕੋ ਮਾਇਆ ਬ੍ਰਹਮ ਕਹਾਵੈ।
੬. ਜੁਜਰ ਵੇਦ ਕੇ ਮਥਨਿ ਕਰਿ ਤਤ ਬ੍ਰਹਮ ਵਿਚਿ ਭਰਮਿ ਮਿਲਾਵੈ।
੭. ਕਰਮ ਦ੍ਰਿੜਾਇ ਜਗਤਿ ਵਿਚਿ ਕਰਮਿ ਬੰਧਿ ਕਰਿ ਆਵੈ ਜਾਵੈ।
੮. ਸਤਿਗੁਰ ਬਿਨਾ ਨ ਸਹਸਾ ਜਾਵੈ ॥੧੦॥

10. (Mīmāṃsā)

1. Phir(i) jaiman(i) rikh(u) boliā jujar ved(i) math(i) kathā suṇāvai.
2. Karmā ute nibṛai debī madh(i) kare so pāvai.
3. Thāpas(i) karam saṁsār vich(i) karam vās kar(i) āvai jāvai.
4. Sahsā manoh na chukaī karmā aṁdar(i) bharam(i) bhulāvai.
5. Bharam(i) vartaṇ(i) jagat(i) kī iko māiā brahm kahāvai.
6. Jujar ved ke mathan(i) kar(i) tat brahm vich(i) bharam(i) milāvai.
7. Karam driṛāe jagat(i) vich(i) karam(i) baṁdh(i) kar(i) āvai jāvai.
8. Sat(i)gur binā na sahsā jāvai.(10)

10. *Mīmāṃsā*

1. Sage Jaiminī then studied *Yajur Veda* in depth and spelt out the principles of *Mīmāṃsā*.
2. The ultimate judgement in the court of Lord will be based on the deeds performed. As one sows, so shall one reap.
3. Jaiminī propagated the concept that God established the system of actions and deeds in this world and these became the cause of frequent births and deaths of a human being.
4. The doubts and suspicions were yet not allayed. One kept living in the make-believe world of illusions and acted accordingly.
5. Doubts and suspicions had become part of their social dealings. To them, *māyā* and Brahmā were one and the same entities.
6. Thus the deep study of *Yajur Veda* created a doubt about the existence of Brahmā and His form.
7. The world was given the precept of *Karma* (deeds) and it was emphasized that one incarnates repeatedly because of one's actions and deeds performed.
8. (Bhāi Sāhib says)–The doubts, suspicions or illusions could not be dispelled without the help of a *Satgurū*.(10)

In Essence

Sage Jaiminī who is the author of *Mīmāṃsā* has propagated his precepts that salvation depends upon rites and rituals. He who wants to dwell in heaven should perform *Yag*. But Bhāi Sāhib conveys the lesson of *Gurmat* stating that without guidance of a *Satgurū*, one cannot acquire wisdom to free oneself from doubts and suspicions.

੧੧. (ਵੇਦਾਂਤ)

੧. ਸਿਆਮ ਵੇਦ ਕਉ ਸੋਧਿ ਕਰਿ ਮਥਿ ਵੇਦਾਂਤੁ ਬਿਆਸਿ ਸੁਣਾਇਆ।
੨. ਕਥਨੀ ਬਦਨੀ ਬਾਹਰਾ ਆਪੇ ਅਪਣਾ ਬ੍ਰਹਮੁ ਜਣਾਇਆ।
੩. ਨਦਰੀ ਕਿਸੈ ਨ ਲਿਆਵਈ ਹਉਮੈ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਇਆ।
੪. ਆਪੁ ਪੁਜਾਇ ਜਗਤਿ ਵਿਚਿ ਭਾਉ ਭਗਤਿ ਦਾ ਮਰਮੁ ਨ ਪਾਇਆ।
੫. ਤ੍ਰਿਪਤਿ ਨ ਆਵੀ ਵੇਦਿ ਮਥਿ ਅਗਨੀ ਅੰਦਰਿ ਤਪਤਿ ਤਪਾਇਆ।
੬. ਮਾਇਆ ਡੰਡ ਨ ਉਤਰੇ ਜਮਡੰਡੇ ਬਹੁ ਦੁਖਿ ਰੁਆਇਆ।
੭. ਨਾਰਦਿ ਮੁਨਿ ਉਪਦੇਸਿਆ ਮਥਿ ਭਾਗਵਤ ਗੁਨਿ ਗੀਤ ਕਰਾਇਆ।
੮. ਬਿਨੁ ਸਰਨੀ ਨਹਿ ਕੋਇ ਤਰਾਇਆ ॥੧੧॥

11. (Vedānt)

1. Siām ved kau sodh(i) kar(i) math(i) vedānt(u) biās(i) suṇāiā.
2. Kathnī badnī bāharā āpe apṇā brahm(u) jaṇāiā.
3. Nadrī kisai na liāvai haumai andar(i) bharam(i) bhulāiā.
4. Āp(u) pujāe jagat(i) vich(i) bhāu bhagat(i) dā maram(u) na pāiā.
5. Tripat(i) na āvī ved(i) math(i) agnī andar(i) tapat(i) tapāiā.
6. Māiā ḍaṇḍ na utre jamḍaṇḍe babu dukh(i) ruāiā.
7. Nārad(i) mun(i) updesiā math(i) bhāgvat gun(i) gīt karāiā.
8. Bin(u) sarnī naih koe tarāiā.(11)

11. *Vedānt*

1. After deep and analytical study of *Sām Veda*, sage Vyās propounded his concept of *Vedānt* (essence of *Vedās*) to the people.
2. The soul is beyond description in prose or poetry, he said and projected himself as 'Brahm'.
3. Since He is invisible, this self-assertion as God created more illusion beside inflating one with ego.
4. Thus they started having themselves worshipped. They did not learn the secret of loving worship.
5. Despite deliberating deeply on *Vedās*, even Vyās did not find peace of mind. He too was scorching himself in the fire of doubts and suspicions.
6. The adverse influence of *māyā* did not vanish from his mind but the fear of the punishment of angel of death made him cry and wail (before sage Nārad).
7. Sage Nārad advised him to sing the paeans of the Lord and worship Him for all His virtues.
8. No one ever sails through without coming into the refuge of a *Satgurū*.(11)

In Essence

Although sage Vyās studied eighteen *Purāṇas* and the *Vedās* so often, yet he could not obtain peace of mind. Seeing his pathetic state, Nārad gave him four cantos of *Bhāgvat* and advised him to worship God for all His merits. When he acted accordingly, he achieved his aim.

੧੨. (ਸਾਂਖ)

੧. ਦੁਆਪਰਿ ਜਗ ਬੀਤਤ ਭਏ ਕਲਜੁਗਿ ਕੇ ਸਿਰਿ ਛੜ੍ ਫਿਰਾਈ।
੨. ਵੇਦ ਅਥਰਬਣਿ ਥਾਪਿਆ ਉਤਰਿ ਮੁਖਿ ਗੁਰਮੁਖਿ ਗੁਨ ਗਾਈ।
੩. ਕਪਲ ਰਿਖੀਸੁਰਿ ਸਾਂਖ ਮਥਿ ਅਥਰਬਨਿ ਵੇਦ ਕੀ ਰਿਚਾ ਸੁਣਾਈ।
੪. ਗਿਆਨ ਮਹਾ ਰਸ ਪੀਅਕੈ ਸਿਮਰੇ ਨਿਤ ਅਨਿਤ ਨਿਆਈ।
੫. ਗਿਆਨ ਬਿਨਾ ਨਹਿ ਪਾਈਐ ਜੇ ਕੋਈ ਕੋਟਿ ਜਤਨ ਕਰਿ ਧਾਈ।
੬. ਕਰਮ ਜੋਗ ਦੇਹੀ ਕਰੇ ਸੋ ਅਨਿਤ ਖਿਨ ਟਿਕੇ ਨ ਰਾਈ।
੭. ਗਿਆਨ ਮਤੇ ਸੁਖ ਉਪਜੈ ਜਨਮ ਮਰਨ ਕਾ ਭਰਮ ਚੁਕਾਈ।
੮. ਗੁਰਮੁਖਿ ਗਿਆਨੀ ਸਹਜਿ ਸਮਾਈ ॥੧੨॥

12. (Sāṅkh)

1. Duāpar(i) jag bitat bhae kaljug(i) ke sir(i) chhatra phirāi.
2. Ved atbarban(i) thāpiā utar(i) mukb(i) gurmukb(i) gun gāi.
3. Kapal rikbīsur(i) sāṅkh math(i) atbarban(i) ved kī richā suṅāi.
4. Giān mahā ras piakai simre nit anit niāi.
5. Giān binā naib pāi-ai je koī koṭ(i) jatan kar dbāi.
6. Karam jog debī kare so anit khin tike na rāi.
7. Giān mate sukb(u) upjai janam maran kā bharam(u) chukāi.
8. Gurmukb(i) giāni sahaj(i) samāi.(12)

12. *Sāṅkh*

1. *Duāpar* age ended and the crown of epochs was donned by *Kalyug*.
2. Teachings of *Atharv Veda* found way into the lives of people. The true seekers started praying facing North.
3. Sage Kapil studied *Atharv Veda* in detail and defined the principles of *Sāṅkh*. (Its basic concept is given in the next line.)
4. Drink deep the elixir of knowledge and differentiate between the truth and falsehood. Decide what is temporary and what is eternal.
5. Without knowledge no one can be emancipated; howsoever hard one may try.
6. He who indulges in *Karma* (deeds), would leave. He would not stay and is bound to go.
7. Spiritual wisdom blesses comfort and delight. It destroys illusion of repeated re-incarnations.
8. True and well aware seeker would then merge with the divine light very easily by the help of a Gurū.(12)

In Essence

The belief of *Sāṅkh* school that only distinction between false and true need be identified and there is no need for prayers or worship (*Sāṅkh* do not believe in the existence of God) is not correct. According to them, knowledge of truth can lead one to salvation. After giving their concept, Bhāi Sāhib has reiterated that achieving state of equipoise is indeed great since it merges the soul with the Almighty. However this is possible by treading the path defined by a True Gurū.

੧੩. (ਵੈਸ਼ੇਖਕ)

੧. ਬੇਦ ਅਥਰਬਨ ਮਥਨ ਕਰਿ ਗੁਰਮੁਖਿ ਬਾਸੇਖਕ ਗੁਨ ਗਾਵੈ।
੨. ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੇ ਸਮੇ ਬਿਨਾ ਫਲੁ ਹਥਿ ਨ ਆਵੈ।
੩. ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਮੰਨੈ ਹੁਕਮੁ ਸੋ ਸਹਿਜ ਸਮਾਵੈ।
੪. ਆਪੋ ਕਛੁ ਨ ਹੋਵਈ ਬੁਰਾ ਭਲਾ ਨਹਿ ਮੰਨਿ ਵਸਾਵੈ।
੫. ਜੈਸਾ ਕਰਿ ਤੈਸਾ ਲਹੈ ਰਿਖਿ ਕਨਾਦਿਕ ਭਾਖਿ ਸੁਣਾਵੈ।
੬. ਸਤਿਜੁਗਿ ਕਾ ਅਨਿਆਇ ਸੁਣਿ ਇਕ ਫੇੜੇ ਸਭੁ ਜਗਤ ਮਰਾਵੈ।
੭. ਤ੍ਰੇਤੇ ਨਗਰੀ ਪੀੜੀਐ, ਦੁਆਪਰਿ ਵੰਸੁ ਕੁਵੰਸ ਕੁਰਾਵੈ।
੮. ਕਲਿਜੁਗ ਜੋ ਫੇੜੇ ਸੋ ਪਾਵੈ ॥੧੩॥

13. (Vaishekhak)

1. Bed atharban mathan kar(i) gurmukh(i) bāsekhak gun gāvai.
2. Jehā bijai so luṇe same binā phal(u) bath(i) na āvai.
3. Hukmai andar(i) sabh(u) ko manṇai bukam(u) so saihajsamāvai.
4. Āpo kachbū nā hovai burā bhalā naiḥ maṇṇ(i) vasāvai.
5. Jaisā kar(i) taisā labai rikh(i) kanādik bhākh(i) suṇāvai.
6. Sat(i)jug(i) kā aniāe suṇ(i) ik phere sabh(u) jagat marāvai.
7. Trete nagrī pīṛīai, duāpar(i) vaṇs(u) kuvāṇs kuhāvai.
8. Kal(i)jug jo phere so pāvai.(13)

13. *Vaisheshak*

1. After contemplating on *Atharv Veda*, Kanāḍ, a true seeker defined his own perception and sang the eulogies of a doctrine called *Vaisheshak*.
2. He said that one harvests what one sows and no one gets anything before it is due to him.
3. He who obeys the divine command would live and be absorbed in Him since everything operates in His will.
4. Nothing is in the hands of an individual. Therefore, no one should harbour any feelings of vice and virtues in one's mind. No one is good or bad.
5. Sage Kanāḍ counsels everyone that one will receive what one sows.
6. And just listen to ethos of *Satyug*; the whole country suffer because of bad deed committed by a person.
7. And during *Tretā Yug*, the entire city was taken to task while in *Duāpar*, the name of the family was tarnished because of wrong deeds of one person.
8. But in *Kalyug*, one who does wrong would suffer alone.(13)

In Essence

Sage Kanāḍ has propounded his faith that in *Kalyug*, he who does wrong will suffer the consequences of his deeds; unlike what had been the practice of earlier ages.

Bhāi Sāhib expresses his agreement with such a just theory. However, he has not shown his consent with other postulates of this school.

੧੪. (ਨਾਗ—ਸ਼ੇਸ਼ਨਾਗ, ਪਾਤੰਜਲ)

੧. ਸੇਖਨਾਗ ਪਾਤੰਜਲ ਮਥਿਆ ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰ ਨਾਗਿ ਸੁਣਾਈ ।
੨. ਵੇਦ ਅਥਰਬਣ ਬੋਲਿਆ ਜੋਗ ਬਿਨਾ ਨਹਿ ਭਰਮੁ ਚੁਕਾਈ ।
੩. ਜਿਉ ਕਰਿ ਮੈਲੀ ਆਰਸੀ ਸਿਕਲ ਬਿਨਾ ਨਹਿ ਮੁਖਿ ਦਿਖਾਈ ।
੪. ਜੋਗੁ ਪਦਾਰਥ ਨਿਰਮਲਾ ਅਨਹਦ ਧੁਨਿ ਅੰਦਰਿ ਲਿਵਲਾਈ ।
੫. ਅਸਟਦਸਾ ਸਿਧਿ ਨਉ ਨਿਧੀ ਗੁਰਮੁਖ ਜੋਗੀ ਚਰਨ ਲਗਾਈ ।
੬. ਤ੍ਰਿਹੁ ਜੁਗਾ ਕੀ ਬਾਸਨਾ ਕਲਿਜੁਗ ਵਿਚਿ ਪਾਤੰਜਲਿ ਪਾਈ ।
੭. ਹਥੋ ਹਥੀ ਪਾਈਐ ਭਗਤਿ ਜੋਗ ਕੀ ਪੂਰ ਕਮਾਈ ।
੮. ਨਾਮ ਦਾਨ ਇਸਨਾਨੁ ਸੁਭਾਈ ॥੧੪॥

14. (Nāg—Sheshnāg, Pātanjāl)

1. Sekhnāg pātanjāl mathiā gurmukh(i) sāstra nāg(i) suṇāī.
2. Ved atharbaṇ boliā jog binā naiḥ bharam(u) chukāī.
3. Jio kar(i) mailī ārsī sikal binā naiḥ mukh(i) dikhāī.
4. Jog(u) padārath nirmalā anhad dhun(i) andar(i) livlāī.
5. Aṣṭdasā sidh(i) nau nidhī gurmukh jogī charan lagāī.
6. Trib(u) jugā kī bāsnā kal(i)jug vich(i) pātanjāl(i) pāī.
7. Hatho hathī pāī-ai bhagat(i) jog kī pūr kamāī.
8. Nām dān isnān(u) subhāī.(14)

14. (Sheshnāg,* Pātañjal)

1. Sheshnāg—the virtuous among the serpents incarnated as sage Pātañjal who deliberated upon the *Vedās* and authored his own tome—*Yog*.
2. Based on *Atharv Veda*, he declared that without *Yog*, suspicion and illusion cannot be shelved.
3. Just as one cannot see one's face unless the mirror is cleaned and polished.
4. Similarly *Yog* is highly purifying practice that engrosses the conscious in the region of tenth opening of the body (*Dasam Duār*) where one hears the celestial music.
5. And as a result, such a practitioner attains the miraculous powers of eighteen *Sidhīs* and nine *Nidhīs*.
6. Thus Pātañjal collected all the fragrances of the three ages and put them in *Kalyug*.
7. But (according to Bhāi Sāhib) loving worship is complete attainment of *Yog*. One obtains its result immediately
8. The form of this worship *Yog* is meditation on His name, bathing (in holy congregation) and sharing one's earnings with others. All this must be done without expecting any gain or return.(14)

In Essence

Bhāi Sāhib introduces us to the sage Pātañjal who has professed that *Yog* raises the conscious level so high as to bless one with supernatural powers, which are the domain of those who are divine themselves and are in His service.

* A many headed snake of Hindu mythology.

੧੫. (ਜੁਗਾਂ ਬਾਬਤ ਪ੍ਰਚਲਿਤ ਖ਼ਜ਼ਾਲ)

੧. ਜੁਗਿ ਜੁਗਿ ਮੇਰੁ ਸਰੀਰ ਕਾ ਬਾਸਨਾ ਬਧਾ ਆਵੈ ਜਾਵੈ।
੨. ਫਿਰਿ ਫਿਰਿ ਫੇਰਿ ਵਟਾਈਐ ਗਿਆਨੀ ਹੋਇ ਮਰਮੁ ਕਉ ਪਾਵੈ।
੩. ਸਤਿਜੁਗਿ ਦੂਜਾ ਭਰਮੁ ਕਰਿ ਤ੍ਰੇਤੇ ਵਿਚ ਜੋਨੀ ਫਿਰਿ ਆਵੈ।
੪. ਤ੍ਰੇਤੇ ਕਰਮਾ ਬਾਧਤੇ ਦੁਆਪਰਿ ਫਿਰਿ ਅਵਤਾਰ ਕਰਾਵੈ।
੫. ਦੁਆਪਰਿ ਮਮਤਾ ਅਹੰਕਾਰ ਹਉਮੈ ਅੰਦਰਿ ਗਰਬਿ ਗਲਾਵੈ।
੬. ਤ੍ਰਿਹੁ ਜੁਗਾਂ ਕੇ ਕਰਮ ਕਰਿ ਜਨਮ ਮਰਨ ਸੰਸਾ ਨ ਚੁਕਾਵੈ।
੭. ਫਿਰਿ ਕਲਿਜੁਗ ਅੰਦਰਿ ਦੇਹਿ ਧਰਿ ਕਰਮਾਂ ਅੰਦਰਿ ਫੇਰ ਫਸਾਵੈ।
੮. ਅਉਸਰੁ ਚੁਕਾ ਹਥ ਨ ਆਵੈ ॥੧੫॥

15. (Jugān bābat prachalit khyāl)

1. Jug(i) jug(i) mer(u) sarīr kā bāsnā badhā āvai jāvai.
2. Pbir(i) pbir(i) pber(i) vaṭāīai giānī hoe marm(u) kau pāvai.
3. Sat(i)jug(i) dūjā bharam(u) kar(i) trete vich jonī pbir(i) āvai.
4. Trete karmā bādbhate duāpar(i) pbir(i) autār karāvai.
5. Duāpar(i) mamtā abah̄nkār haumai andar(i) garb(i) galāvai.
6. Trib(u) jugān ke karam kar(i) janam maran saṁsā na chukāvai.
7. Pbir(i) kal(i)jug andar(i) deb(i) dbar(i) karmān andar(i) pberphasāvai.
8. Ausar(u) chukā bath na āvai.15.

15. Views on Ages

1. A human being who is supreme of all species take repeated births and wanders about in 84 lacs species under the influence of desires. This has been the form since ages.
2. This body changes form again and again and the secret of this revelation dawns on a rare knowledgeable person.
3. In *Satyug*, if one had attached oneself with someone other than God Himself, he then takes birth in *Tretā* after passing through various species.
4. In *Tretā*, one performs deeds and bound by their outcome, takes birth in *Duāpar* age.
5. And in *Duāpar Yug*, dubbed of attachment, pride and infested of ego decays in the womb. (He dies in ego).
6. Performing many deeds and actions in all the three ages, he is unable to get over the worry of repeated births and deaths.
7. And yet bound by the *Karmas* of *Duāpar Yug*, he bears a body form again and remains engrossed in performing deeds even in *Kalyug*.
8. He does not understand that an opportunity of salvation lost once will not come to him again.(15)

In Essence

The wandering of a human being in various ages under the influence of *Karma*, which do not let the cycle of transmigration break is the belief of those who hold *Karmas* as supreme and overpowering. This is so because desires do not vanish and that leads one to perform yet more deeds.

ੴ. (ਕਲਿਜੁਗ ਤੇ ਨਾਮ)

੧. ਕਲਿਜੁਗਿ ਕੀ ਸੁਣ ਸਾਧਨਾ ਕਰਮ ਕਿਰਤ ਕੀ ਚਲੈ ਨ ਕਾਈ।
੨. ਬਿਨਾ ਭਜਨ ਭਗਵਾਨ ਕੇ ਭਾਉ ਭਗਤਿ ਬਿਨ ਠੌਰ ਨ ਥਾਈ।
੩. ਲਹੇ ਕਮਾਣਾ ਏਤ ਜੁਗਿ ਪਿਛਲੀ ਜੁਗੀਂ ਕਰੀ ਕਮਾਈ।
੪. ਪਾਇਆ ਮਾਨਸ ਦੇਹਿ ਕਉ ਐਥੋਂ ਚੁਕਿਆ ਠੌਰ ਨ ਠਾਈ।
੫. ਕਲਿਜੁਗ ਕੇ ਉਪਕਾਰ ਸੁਣਿ ਜੈਸੇ ਬੇਦ ਅਥਰਬਣ ਗਾਈ।
੬. ਭਾਉ ਭਗਤਿ ਪਰਵਾਣ ਹੈ ਜਗ ਹੋਮ ਤੇ ਪੁਰਬ ਕਮਾਈ।
੭. ਕਰਿਕੇ ਨੀਚ ਸਦਾਵਣਾ ਤਾ ਪ੍ਰਭੁ ਲੇਖੈ ਅੰਦਰਿ ਪਾਈ।
੮. ਕਲਿਜੁਗਿ ਨਾਵੈ ਕੀ ਵਡਿਆਈ॥੧੬॥

16. (Kaljug te Nām)

1. Kal(i)jug(i) kī suṅ sādhnā karam kirat kī chalai na kāī.
2. Binā bhajan bhagwān ke bhāu bhagat(i) bin ṭhaur na ṭhāī.
3. Labe kamāṇā et jug(i) picchli juggiñ karī kamāī.
4. Pāī mānas deb(i) kau aithoñ chukiā ṭhaur na ṭhāī.
5. Kal(i)jug ke upkār suṅ(i) jaise bed atharbaṅ gāī.
6. Bhāu bhagat(i) parvāṅ hai jag hom te purab kamāī.
7. Kar(i)ke nīch sadāvaṅ tā prabh(i) lekhai andar(i) pāī.
8. Kal(i)jug(i) nāvai kī vadīāī.(16)

16. *Kalyug* (Dark Age) and Lord's Name

1. And now listen to the disciplines of *Kalyug*. Rites and rituals can lead one nowhere. Deeds alone are not enough for breaking the cycle of birth and death.
2. Without loving worship of God and singing His praises with affection, no one can enjoy any divine support here, nor in the world hereafter.
3. Whatever indifferent deeds had been performed in the previous ages, their effect can be got rid of now in *Kalyug*. This is the opportunity to free oneself of all the dross of previous births.
4. You have obtained human birth now. If you slip and miss this opportunity of correcting yourself again, you will not get any refuge here and even there.
5. And listen now to the goodness of *Kalyug* as is supported by *Atharv Veda*.
6. (Giving views of Sikh doctrine, Bhāi Sāhib says) Only loving worship is accepted in *Kalyug*. This alone is *Yag*, *hom*, and fruits of observance of various auspicious days. (in the manner laid down).
7. And when he performs good deeds and yet considers himself low and humble, he would find acceptance in the court of the Lord.
8. In *Kalyug*, meditation on Lord's name is supreme and praiseworthy.(16)

In Essence

Bhāi Sāhib advises us not to give up the refuge of *Nām* and loving worship of the Lord. All religious practices become more adorable with *Nām Simran* :

Karam kart hovai nibkaram.

Tis(u) baisano kā nirmal dbaram. (SGGS, p. 274)

Perform deeds and stay humble. Such a seeker's life is righteous and unsullied.

੧੭. (ਜੁੱਗ ਗਰਦੀ)

੧. ਜੁਗ ਗਰਦੀ ਜਬ ਹੋਵਹੇ ਉਲਟੇ ਜੁਗੁ ਕਿਆ ਹੋਇ ਵਰਤਾਰਾ ।
੨. ਉਠੇ ਗਿਲਾਨਿ ਜਗਤਿ ਵਿਚਿ ਵਰਤੇ ਪਾਪ ਭ੍ਰਿਸਟਿ ਸੰਸਾਰਾ ।
੩. ਵਰਨਾਵਰਨ ਨ ਭਾਵਨੀ ਖਹਿ ਖਹਿ ਜਲਨ ਬਾਂਸ ਅੰਗਿਆਰਾ ।
੪. ਨਿੰਦਿਆ ਚਲ ਵੇਦ ਕੀ ਸਮਝਨਿ ਨਹਿ ਅਗਿਆਨਿ ਗੁਬਾਰਾ ।
੫. ਬੇਦ ਗਿਰੰਥ ਗੁਰ ਹਟਿ ਹੈ ਜਿਸੁ ਲਗਿ ਭਵਜਲ ਪਾਰਿ ਉਤਾਰਾ ।
੬. ਸਤਿਗੁਰ ਬਾਝੁ ਨ ਬੁਝੀਐ ਜਿਚਰੁ ਧਰੇ ਨ ਪ੍ਰਭੁ ਅਵਤਾਰਾ ।
੭. ਗੁਰ ਪਰਮੇਸਰੁ ਇਕੁ ਹੈ ਸਚਾ ਸਾਹੁ ਜਗਤੁ ਵਣਜਾਰਾ ।
੮. ਚੜੇ ਸੂਰ ਮਿਟਿ ਜਾਇ ਅੰਧਾਰਾ ॥੧੭॥

17. (Jug Gardī)

1. Jug gardī jab hovhe ulṭe jug(u) kiā hoe vartārā.
2. Uṭhe gilān(i) jagat(i) vich(i) varte pāp bhrisṭ(i) sansārā.
3. Varnāvaran na bhāvanī khaib khaib jalan bāns aṅgiārā.
4. Nindīā chal ved kī samjhan(i) naiḥ agiān(i) gubārā.
5. Bed girānṭh gur haṭ(i) hai jis(u) lag(i) bhavjal pār(i) utārā.
6. Sat(i)gur bāj(b) na bujhīai jichar(u) dhare na prabh(u) avtārā.
7. Gur parmesar(u) ik(u) hai sachā sāb(u) jagat(u) vanjārā.
8. Chare sūr miṭ(i) jāe aṅdhārā.(17)

17. Changes of Ages

1. When the age (*Yug*) is on the threshold of changes, how do the people behave then?
2. The world gets infested with hate, anger and unfriendly activities. Sins and vices spread. Corruption becomes rampant.
3. People of one caste/section of society become uncordial towards the others. They clash with each other and harm themselves just as bamboos rub with each other and burn in self-generated fire.
4. They condemn the knowledge of *Vedās*. In the haze of ignorance, no one knows what is right and what should be done.
5. Tomes that carry true knowledge and precepts of the Gurū are real *Vedās* that can take a person across the worldly ocean of doubts and illusions.
6. This mystery cannot be understood unless He manifests Himself on Earth as a True Gurū (and one takes the refuge of *Satgurū*).
7. God and the True Gurū is one. Gurū is the true king/master and the whole world trades in truth then. (People do what the king commands them to do).
8. (And when everyone lives and trades in truth), the darkness of ignorance is dispelled and the light of knowledge dawns. (When the True Gurū appears, darkness of ignorance is dispelled).(17)

In Essence

With the change of ages, the behaviour of the people also changes. The ignorance leads them to darkness where they act in sins and vices. Gurū, who appears as manifestation of God then leads them to the truth and emancipation. Thus, the role of a True realised soul (*Satgurū*) is paramount in a person's salvation.

੧੮. (ਬੋਧ ਮਤ)

੧. ਕਲਿਜੁਗ ਬੋਧੁ ਅਉਤਾਰ ਹੈ ਬੋਧ ਅਬੋਧੁ ਨ ਦ੍ਰਿਸ਼ਟੀ ਆਵੈ।
੨. ਕੋਇ ਨ ਕਿਸੈ ਵਰਜਈ ਸੋਈ ਕਰੇ ਜੋਈ ਮਨਿ ਭਾਵੈ।
੩. ਕਿਸੇ ਪੂਜਾਈ ਸਿਲਾ ਸੁੰਨਿ ਕੋਈ ਗੋਰੀ ਮੜੀ ਪੁਜਾਵੈ।
੪. ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਪਾਖੰਡ ਕਰਿ ਕਲਹਿ ਕ੍ਰੋਧੁ ਬਹੁ ਵਾਦਿ ਵਧਾਵੈ।
੫. ਆਪੋ ਧਾਪੀ ਹੋਇਕੈ ਨਿਆਰੇ ਨਿਆਰੇ ਧਰਮ ਚਲਾਵੈ।
੬. ਕੋਈ ਪੂਜੈ ਚੰਦੁ ਸੂਰੁ ਕੋਈ ਧਰਤਿ ਅਕਾਸੁ ਮਨਾਵੈ।
੭. ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਰਮਰਾਜ ਕੋਈ ਤ੍ਰਿਪਤਾਵੈ।
੮. ਫੋਕਟਿ ਧਰਮੀ ਭਰਮਿ ਭੁਲਾਵੈ ॥੧੮॥

18. (Baudh mat)

1. Kal(i)jug baudhū autār hai bodh abodb(u) na drishṭī āvai.
2. Koe na kisai varjai sōi kare jōi man(i) bhāvai.
3. Kise pūjai silā sunn(i) kōi gorī marī pujāvai.
4. Tantra mantrapākhaṇḍkar(i) kalah(i) krodh(u) babu vād(i) vadhbāvai.
5. Āpo dhāpī hoekai niāre niāre dharam chalāvai.
6. Kōi pūjai chaṇḍ(u) sūr(u) kōi dharat(i) akās(u) manāvai.
7. Paṇ(u) pāṇī baisāntro dharamrāj kōi triptāvai.
8. Phokaṭ(i) dharmī bharam(i) bhulāvai.18.

18. Buddhism

1. Budhā incarnated in *Kalyug*. *Budh* means intelligence, wisdom. But one cannot see any sifting between knowledge and ignorance. Ignorance still prevails.
2. No one prohibits anyone. Everyone acts according to one's mind. (Those who are aware and knowledgeable, act according to the divine will while others follow the command of their mind).
3. Some insisted on worshipping the stone (idols) while others had the graves revered and worshipped. (In Buddhism, idol of Budhā is worshipped).
4. Many started holding their faith on charms and amulets, indulged in hypocrisy leading to discords and disagreements.
5. In their self-interests, many religions got propagated. (Beside Buddhism, there are many other religions in vogue).
6. Some started worshipping the Moon and the Sun, while others held the Earth and the Sky their deities. (Ditt Nāth, Aditt Nāth, Saṁbhav Nāth, Pāras and Arhañt etc. and twenty-four more incarnations have been accepted).
7. Some started winning the favours of air, water, fire and *Dharam Rāj* holding them as gods and worshipping them as deities.
8. Those following fake faiths remained engrossed in illusions.(18)

In Essence

Bhāi Sāhib comments on the followers of Budhā and other self-willed faiths. They do not believe in the existence of God. Then what sort of *Bodh* (knowledge/intellect) is it ? It is total ignorance. The followers of Budhā also suffer from the demerits of idol-worship. Others, who worship the Sun etc. are hypocrites equally.

੧੯. (ਭਿਖੂ ਨਿਰਣਯ)

੧. ਭਈ ਗਿਲਾਨਿ ਜਗਤ ਵਿਚਿ ਚਾਰਿ ਵਰਨ ਆਸ੍ਰਮ ਉਪਾਏ।
੨. ਦਸ ਨਾਮਿ ਸੰਨਿਆਸੀਆਂ ਜੋਗੀ ਬਾਰਹ ਪੰਥਿ ਚਲਾਏ।
੩. ਜੰਗਮ ਅਤੇ ਸਰੇਵੜੇ ਦਗੇ ਦਿਗੰਬਰ ਵਾਦਿ ਕਰਾਏ।
੪. ਬ੍ਰਹਮਣਿ ਬਹੁ ਪਰਕਾਰਿ ਕਰਿ ਸਾਸਤ੍ਰਿ ਵੇਦ ਪੁਰਾਣਿ ਲੜਾਏ।
੫. ਖਟਿ ਦਰਸਨ ਬਹੁ ਵੈਰਿ ਕਰਿ ਨਾਲਿ ਛਤੀਸਿ ਪਖੰਡ ਰਲਾਏ।
੬. ਤੰਤ ਮੰਤ ਰਾਸਾਇਣਾ ਕਰਾਮਾਤਿ ਕਾਲਖਿ ਲਪਟਾਏ।
੭. ਇਕਸਿ ਤੇ ਬਹੁ ਰੂਪਿ ਕਰਿ ਰੂਪ ਕੁਰੂਪੀ ਘਣੇ ਦਿਖਾਏ।
੮. ਕਲਿਜੁਗਿ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਏ ॥੧੯॥

19. (Bhikhū Nirṇay)

1. Bhāi gilān(i) jagat vich(i) chār(i) varan āsram upāe.
2. Das nām(i) saṁniāsīāṅ jogī bārah pañth(i) chalāe.
3. Jaṅgam ate sarevaṛe dage diganbar vād(i) karāe.
4. Brahman(i) bahu parkār(i) kar(i) sāstr(i) bed purāṅ(i) laṛāe.
5. Khaṭ(i) darsan bahu vair(i) kar(i) nāl(i) chhatīs(i) pakhaṅḍ rālāe.
6. Taṅt maṅt rāsāeṅā karāmāt(i) kālakh(i) lapṭāe.
7. Ikaś(i) te bahu rūp(i) kar(i) rūp kurūpī ghaṅe dikhāe.
8. Kal(i)jug(i) aṅdar(i) bharam(i) bhulāe.(19)

19. Judgement on Monks, Ascetics and Hermits

1. Indifferent and hateful attitude of the people towards each other brought forth four *Varnas* (caste-based division—*Brāhmin*, *Khatri*, *Vaish* and *Shūdra*) and four *Āshrams*—*Brahmcharyā* (celibacy), *Grihast* (household), *Bānprast* (renunciation), *Sannyās* (Asceticism) as the order of their social life.
2. The *Sannyāsīs* started their ten cults (*Girī*, *Purī*, *Bhārtī*, *Saraswatī*, *Dandī*, *Arnay* etc.) while the *yogīs* divided themselves in twelve communes.
3. *Jaṅgam*, *Sarevaṛe* and *Digambers* of Jainism created discords and disputes in the society.
4. Brāhmins started debating about the truth and knowledge contained in various tomes. These became subject of their discussion. They did not remain tolerant of each other.
5. The six schools of philosophy became the subject of debate among the learned people. This led to the introduction of many rites and rituals and other hypocrisies.
6. People sullied themselves with hollow believes and faiths supported by charms, emulets, miracles and black magic.
7. From one they created many other forms and defined good and bad sides of each of them. They would indulge in the enactment of their merits and demerits.
8. In short, people were badly caught in the illusions in *Kalyug*.(19)

In Essence

Bhāi Sāhib has described the discords between the faiths of Hindus and Jains. He has brought to light another form of hatred amongst them. As a result, meditation on Lord's name, morality and loving worship was lost in the din. Wearing of charms and emulets on the body became religious acts.

੨੦. (ਮੁਸਲਮਾਨੀ ਮਤ)

੧. ਬਹੁ ਵਾਟੀ ਜਗਿ ਚਲੀਆ ਤਬ ਹੀ ਭਏ ਮੁਹੰਮਦਿ ਯਾਰਾ।
੨. ਕਉਮਿ ਬਹਤਰਿ ਸੰਗਿ ਕਰਿ ਬਹੁ ਬਿਧਿ ਵੈਰੁ ਵਿਰੋਧੁ ਪਸਾਰਾ।
੩. ਰੋਜੇ, ਈਦ, ਨਿਮਾਜਿ ਕਰਿ ਕਰਮੀ ਬੰਦਿ ਕੀਆ ਸੰਸਾਰਾ।
੪. ਪੀਰ ਪੈਕੰਬਰ ਅਉਲੀਏ ਗਉਸ ਕੁਤਬ ਬਹੁ ਭੇਖ ਸਵਾਰਾ।
੫. ਠਾਕੁਰ ਦੁਆਰੇ ਢਾਹਿਕੈ ਤਿਹਿ ਠੰਉੜੀ ਮਾਸੀਤ ਉਸਾਰਾ।
੬. ਮਾਰਨਿ ਗਉ ਗਰੀਬ ਨੋ ਧਰਤੀ ਉਪਰਿ ਪਾਪੁ ਬਿਸਥਾਰਾ।
੭. ਕਾਫਰ ਮੁਲਹਿਦ ਇਰਮਨੀ ਰੂਮੀ ਜੰਗੀ ਦੁਸਮਣਿ ਦਾਰਾ।
੮. ਪਾਪੇ ਦਾ ਵਰਤਿਆ ਵਰਤਾਰਾ ॥੨੦॥

20. (Musalmānī mat)

1. Bahu vāṭī jag(i) chaliā tab hī bhāe muhaṅmad(i) yārā.
2. Kaum(i) bahatar(i) saṅg(i) kar bahu bidh(i) vair(u) virodh(u) pasārā.
3. Roje, īd, nimāj(i) kar(i) karmī baṅd(i) kīā saṅsārā.
4. Pīr paikaṅbar aulīe gaus kutab bahu bhekh savārā.
5. ṭhākur duāre ḍhābekai tib(i) ṭhaurī māsit usārā.
6. Māran(i) gaū garīb no dharṭī upar(i) pāp(u) bisthārā.
7. Kāfar mulhid irmanī rūmī jaṅgī dusmaṅ(i) dārā.
8. Pāpe dā vartiā vartārā.(20)

20. Islamic Faith

1. When Mohammad and his four friends (Abubakar Siddique, Umar Fārooq, Usmān Ghanī, Hazrat Ali) appeared, their religion got divided into many offshoots.
2. The whole nation got divided into seventy-two divisions that created much enmity and opposition amongst themselves.
3. Their observance of forty days of fasting (*Rozās*), two *Īds* in a year and five prayers in a day, tied them up into rituals. (Instead of loving worship of the Lord, they bound their followers in fruitless deeds).
4. Saints, Holy messengers, realised souls and learned people became very arrogant and egoistic. They divided the whole faith into cults.
5. They razed the temples to the ground and constructed mosques in their places.
6. Cow slaughter became rampant and sin spread in the world. Those who should have been looking into the welfare of the people became oppressors and tyrants over the hapless people.
7. The infidels and untruthful, *Rumis* and *Armenians* were looked down upon. Women often became the cause of enmity leading to fights and skirmishes. These evils spread widely.
8. And thus spread the sins and vices.(20)

In Essence

Bhāi Sāhib has sketched the downfall in the character of Muslims and has shown how they had spread and contributed to the hatred and vilification of the social structure.

੨੧. (ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦਾ ਟਾਕਰਾ)

੧. ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਮਜਹਬਾਂ ਜਗ ਵਿਚਿ ਹਿੰਦੂ ਮੁਸਲਮਾਣੇ ।
੨. ਖੁਦੀ ਬਖੀਲਿ ਤਕਬਰੀ ਖਿੰਚੋਤਾਣ ਕਰਨਿ ਧਿਛਾਣੇ ।
੩. ਗੰਗ ਬਨਾਰਸਿ ਹਿੰਦੂਆਂ ਮਕਾ ਕਾਬਾ ਮੁਸਲਮਾਣੇ ।
੪. ਸੁੰਨਤਿ ਮੁਸਲਮਾਣ ਦੀ ਤਿਲਕ ਜੰਝੁ ਹਿੰਦੂ ਲੋਭਾਣੇ ।
੫. ਰਾਮ ਰਹੀਮ ਕਹਾਇਦੇ ਇਕੁ ਨਾਮੁ ਦੁਇ ਰਾਹ ਭੁਲਾਣੇ ।
੬. ਬੇਦ ਕਤੇਬ ਭੁਲਾਇਕੈ ਮੋਹੇ ਲਾਲਚ ਦੁਨੀ ਸੈਤਾਣੇ ।
੭. ਸਚੁ ਕਿਨਾਰੇ ਰਹਿ ਗਇਆ ਖਹਿ ਮਰਦੇ ਬਾਹਮਣ ਮਉਲਾਣੇ ।
੮. ਸਿਰੋ ਨ ਮਿਟੇ ਆਵਣ ਜਾਣੇ ॥੨੧॥

21. (Hindū Musalmān dā ṭākrā)

1. Chār(i) varan chār(i) majhabān jag vich(i) hindū musalmāṇe.
2. Khudī bakhīl(i) takbarī kbhinchotāṇ karan(i) dbingāṇe.
3. Gaṅg banāras(i) hindūān makā kābā musalmāṇe.
4. Sunnat(i) musalmān dī tilak janṇū hindū lobbāṇe.
5. Rām Rabīm kabāede ik(u) nām(u) due rāh bbulāṇe.
6. Bed kateb bbulāe-kai mohe lālach dunī saitāṇe.
7. Sach(u) kināre raih gaiā kbaih marde bāhmanṇ maulāṇe.
8. Siro na miṭe āvaṇ jāṇe.(21)

21. Comparison between Hindus and Muslims

1. The Hindu society was split into four sections, while the Muslims were divided into four sects.
2. The members of both religions became selfish, jealous, proud, prejudiced and oppressors.
3. Hindus adopted Haridwār and Kāshī as holy places of pilgrimage while Muslims revered Meccā and Kābā.
4. Muslims adopted circumcision as an essential mark of identification of their faith while Hindus were recognised by a consecration mark on their forehead and *Janeū* – the sacred thread worn across their body.
5. God, who is one was given the name of Rām by Hindus while the Muslims addressed Him as Rahīm. Thus emerged two separate paths as a result of this misconception.
6. Forgetting teachings of their sacred scriptures (*Vedās* for Hindus and *Qurān* for Muslims) they became evil-minded and were led astray for the love of the world.
7. The real subject (of God-realisation) was set aside. Both Brāhmins and *Maulānās* started quarrelling with each other over the efficacy of their faith.
8. Thus both could not free themselves of the cycle of repeated birth and death.(21)

In Essence

In this *paurī* Bhāi Sāhib has highlighted how both Hindus and Muslims had gone astray from their primary aim of their birth having been caught in the web of ritualism. There was no truth, no loving devotion and faithful worship among them. Disputations on subject religious and falsehood prevailed.

Gurū Nānak Dev Jī has also made an emphatic statement that the purpose of life is union with God and all actions that do not help one in achievement of this objective are pettifoggery.

Nānak lekhai ik gal hor(u) haumai jbakhanā jbākh.

(SGGS, p. 470)

੨੨. (ਵਾਹਿਗੁਰੂ ਜੀ ਦਾ ਨਿਆਉਂ)

੧. ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਪ੍ਰਭੁ ਆਪੇ ਹੋਆ।
੨. ਆਪੇ ਪਟੀ ਕਲਮਿ ਆਪਿ ਆਪੇ ਲਿਖਣਿਹਾਰਾ ਹੋਆ।
੩. ਬਾਝੁ ਗੁਰੂ ਅੰਧੋਰੁ ਹੈ ਖਹਿ ਖਹਿ ਮਰਦੇ ਬਹੁ ਬਿਧਿ ਲੋਆ।
੪. ਵਰਤਿਆ ਪਾਪੁ ਜਗਤੁ ਤੇ ਧਉਲ ਉਡੀਣਾ ਨਿਸਦਿਨੁ ਰੋਆ।
੫. ਬਾਝੁ ਦਇਆ ਬਲਗੀਣੁ ਹੋਇ ਨਿਘਰ ਚਲੇ ਰਸਾਤਲਿ ਟੋਆ।
੬. ਖੜਾ ਇਕਤੇ ਪੈਰ ਤੇ ਪਾਪ ਸੰਗਿ ਬਹੁ ਭਾਰਾ ਹੋਆ।
੭. ਥੰਮੇ ਕੋਇ ਨ ਸਾਧੁ ਬਿਨੁ ਸਾਧੁ ਨ ਦਿਸੈ ਜਗਿ ਵਿਚਿ ਕੋਆ।
੮. ਧਰਮ ਧਉਲੁ ਪੁਕਾਰੇ ਤਲੈ ਖੜੋਆ॥੨੨॥

22. (Wābegurū jī dā niāon)

1. Chāre jāge chahu jugī pañchāeṅ(u) prabh(u) āpe hoā.
2. Āpe paṭī kalam(i) āp(i) āpe likhaṅ(i)bhārā hoā.
3. Bājh(u) gurū aṅdher(u) bai khaib khaib marde bahu bidh(i) loā.
4. Vartiā pāp(u) jagtra te dbaul uḍīṅā nisdin roā.
5. Bājh daiā bal-biṅ hoe nighar chale rasātal(i) toā.
6. Khaṛā ikte pair te pāp saṅg(i) bahu bhārā hoā.
7. Thaṅme koe na sād(u)h bin(u) sād(u)h na disai jag(i) vich(i) koā.
8. Dbaram dbaul pukāre talai khaṛoā.(22)

22. Justice of God

1. God Himself became the judge to settle disputes in the four ages (*Yugas*).
2. He Himself became the paper, pen and the scribe.
3. Because without Gurū there is total darkness of ignorance. Obdurate people and ignorant of truth die quarrelling with each other.
4. Sin is prevailing in the world. As a result, even the mythical bull who is supporting the earth on its horns is weeping and wailing day and night unable to bear the burden.
5. And without the trait of compassion left in the world, the mythical bull has become weak and has fallen in the deep pits of nether regions.
6. He is unable to support the sins-laden Earth on his one leg.
7. Other than a holy person—a saint, no one else can provide the much needed support to him and no pious soul is visible in this world.
8. Thus righteous-like bull is making frantic calls for help standing under the Earth.(22)

In Essence

Faith alone can save the world from destruction. Having described the sad plight of the world, Bhāi Sāhib states that God Himself came as a just judge to settle the disputes. He Himself became paper, ink and scribe of His court. Some saint or pious soul could only have done justice. None was available on the Earth at that time. Saints and holy persons could only be produced by a Gurū who blessed them with divine radiance and true knowledge thus making them reverent. Therefore God Himself did justice by sending a Gurū on this Earth.

੨੩. (ਗੁਰ ਅਵਤਾਰ)

੧. ਸੁਣੀ ਪੁਕਾਰਿ ਦਾਤਾਰ ਪ੍ਰਭੁ ਗੁਰੂ ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ।
੨. ਚਰਨ ਧੋਇ ਰਹਗਾਸਿ ਕਰਿ ਚਰਣਾਮ੍ਰਿਤੁ ਸਿਖਾਂ ਪੀਲਾਇਆ।
੩. ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਕਲਿਜੁਗ ਅੰਦਰਿ ਇਕ ਦਿਖਾਇਆ।
੪. ਚਾਰੇ ਪੈਰ ਧਰਮ ਦੇ ਚਾਰਿ ਵਰਨ ਇਕ ਵਰਨੁ ਕਰਾਇਆ।
੫. ਰਾਣਾ ਰੰਕ ਬਰਾਬਰੀ ਪੈਰੀ ਪਵਣਾ ਜਗਿ ਵਰਤਾਇਆ।
੬. ਉਲਟਾ ਖੇਲੁ ਪਿਰੰਮ ਦਾ ਪੈਰਾਂ ਉਪਰਿ ਸੀਸੁ ਨਿਵਾਇਆ।
੭. ਕਲਿਜੁਗੁ ਬਾਬੇ ਤਾਰਿਆ ਸਤਿਨਾਮੁ ਪੜਿ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ।
੮. ਕਲਿ ਤਾਰਣਿ ਗੁਰੂ ਨਾਨਕ ਆਇਆ ॥੨੩॥

23. (Gur Avtār)

1. Sunī pukār(i) dātār prabh(u) gurū nānak jag māhe paṭhāiā.
2. Charan dhoē rāghās(i) kar(i) chāṁāmṛit(u) sikhān pīlāiā.
3. Pārbrāhm pūran brāhm kal(i)jug āndar(i) ik dikhāiā.
4. Chāre pair dharam de chār(i) varan ik varan(u) karāiā.
5. Rāṇā raṅk barābarī pairī pavṇā jag(i) vartāiā.
6. Uṭṭā khel(u) pirāṁm dā pairān upar(i) sīs(u) nivāiā.
7. Kal(i)jug(u) bābe tāriā sat(i)nām(u) paṛ(i) maṅtra suṇāiā.
8. Kal(i) tāraṅ(i) gurū nānak āiā.(23)

23. Incarnation of Gurū

1. Heeding to the wails of the righteousness, benefactor Creator sent Gurū Nānak to this world to appease the destitutes.
2. In order to teach his followers humility and devotional worship, he commenced the tradition of serving them with consecrated water touched by his toe.
3. Weaning them away from plural worship that had become the bane of society in *Kalyug*, he taught them the worship of One Supreme Formless Lord.
4. He taught them all the four essentials of a religion and amalgamated the four sections of society into one.
5. Treating a pauper and a king as equal, he showed humility to all. This was a quality that he professed in the world.
6. Look at the reciprocal wonder of the Lord, head (that is at the top of the body) was brought down to the level of feet (which are at the lowest part of the body). He taught the people to become humble.
7. Bābā Nānak emancipated the world of the *Kalyug* by giving them the incantation of *SatNām*.
8. Gurū Nānak came to the world to emancipate the *Kalyug*.(23)

In Essence

Eliminating hatred, jealousy and duality, Gurū Nānak taught people to worship One God. He also preached that all are equal in the eyes of the Lord and each one has a right to loving worship. Humility and true worship of One Formless God was the hallmark of his teachings to the world.

੨੪. (ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਪਹਿਲਾ ਪ੍ਰਸੰਗ)

੧. ਪਹਿਲਾਂ ਬਾਬੇ ਪਾਯਾ ਬਖਸੁ ਦਰਿ, ਪਿਛੋ ਦੇ ਫਿਰਿ ਘਾਲ ਕਮਾਈ ।
੨. ਰੇਤੁ ਅਕੁ ਆਹਾਰੁ ਕਰਿ, ਰੋੜਾਂ ਕੀ ਗੁਰ ਕਰੀ ਵਿਛਾਈ ।
੩. ਭਾਰੀ ਕਰੀ ਤਪਸਿਆ, ਵਡੇ ਭਾਗੁ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ ।
੪. ਬਾਬਾ ਪੈਧਾ ਸਚ-ਖੰਡਿ, ਨਉ ਨਿਧਿ ਨਾਮੁ ਗਰੀਬੀ ਪਾਈ ।
੫. ਬਾਬਾ ਦੇਖੇ ਧਿਆਨ ਧਰਿ, ਜਲਤੀ ਸਭਿ ਪ੍ਰਿਥਵੀ ਦਿਸਿ ਆਈ ।
੬. ਬਾਝਹੁ ਗੁਰੁ ਗੁਬਾਰ ਹੈ, ਹੈ ਹੈ ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ ।
੭. ਬਾਬੇ ਭੇਖ ਬਣਾਇਆ ਉਦਾਸੀ ਕੀ ਗੀਤਿ ਚਲਾਈ ।
੮. ਚੜਿਆ ਸੋਧਣਿ ਧਰਤਿ ਲੁਕਾਈ ॥੨੪॥

24. (Gurū Nānak Dev Jī dā pahlā prasang)

1. Paiblān bābepāyā bakhas(u) dar(i), pichho de phir(i) ghāl kamāī.
2. Ret(u) ak(u) ābār(u) kar(i), roṛān kī gur karī vichhāī.
3. Bhārī karī tapasiā, vaḍe bhāg(u) har(i) sio baṅ(i) āī.
4. Bābā paidhā sach-khaṅḍ(i), nau nidh(i) nām(u) garībī pāī.
5. Bābā dekhe dhiān dhar(i), jalī sabb(i) prithvī dis(i) āī.
6. Bājhoh gurū gubār hai, hai hai kardī suṅī lukāī.
7. Bābe bhekh baṅāiā udāsī kī rīt(i) chālāī.
8. Chariā sodhaṅ(i) dharat(i) lukāī.(24)

24. First Parable of Gurū Nānak

1. Having been established by the Lord after obtaining His grace, Bābā (Gurū) Nānak then put himself through strenuous but loving worship of the Lord.
2. He lived on wild growths to appease his hunger and slept on pebbles and stones. (He put himself through rigorous discipline).
3. By stroke of good fortune all his self-mortification proved successful and acceptable at the court of the Lord.
4. Gurū Nānak received robe of honour in the Realm of Truth (God's abode). He was blessed with all the miraculous powers, meditation on His name and humility.
5. By his clairvoyance, Gurū Nānak realised that the whole world was burning in fire of hatred. Vices were rampant.
6. Without the guidance of Gurū, there was utter darkness and whole humanity was bearing tormenting experience.
7. Bābā then commenced the tradition of renunciation while still donning the garb of a householder.
8. And then he set out to allay the tribulations of the people of the world.(24)

In Essence

The main idea dwelt upon in this *paurī* is that with the blessings and grace of the Supreme God, Bābā Nānak appeared on the Earth. After deep meditation, loving devotion and rigorous discipline, he earned proximity of God. Having obtained all His blessings, he set out to preach living a truthful life through honest means. Remember the Lord all the time and remain detached from the worldly attractions.

Despite being born in a well-to-do family and having been blessed by the Lord with His grace, Gurū Nānak sacrificed all his comforts for the welfare of the world at large.

੨੫. (ਤੀਰਥਾਂ ਪਰ ਪ੍ਰੇਮ ਦੀ ਸੁੰਵ)

੧. ਬਾਬਾ ਆਇਆ ਤੀਰਥੈ ਤੀਰਥ ਪੁਰਬ ਸਭੇ ਫਿਰਿ ਦੇਖੈ।
੨. ਪੂਰਬ ਧਰਮ ਬਹੁ ਕਰਮ ਕਰਿ ਭਾਉ ਭਗਤ ਬਿਨੁ ਕਿਤੇ ਨ ਲੇਖੈ।
੩. ਭਾਉ ਨ ਬ੍ਰਹਮੈ ਲਿਖਿਆ ਚਾਰਿ ਬੇਦਿ ਸਿੰਮ੍ਰਿਤਿ ਪੜਿ ਪੇਖੈ।
੪. ਢੂੰਡੀ ਸਗਲੀ ਪ੍ਰਿਥਵੀ ਸਤਿਜੁਗਿ ਆਦਿ ਦੁਆਪਰਿ ਤ੍ਰੇਤੈ।
੫. ਕਲਿਜੁਗਿ ਪੁੰਪੁੰਕਾਰ ਹੈ ਭਰਮਿ ਭੁਲਾਈ ਬਹੁ ਬਿਧਿ ਭੇਖੈ।
੬. ਭੇਖੀ ਪ੍ਰਭੂ ਨ ਪਾਈਐ ਆਪੁ ਗਵਾਏ ਰੂਪ ਨ ਰੇਖੈ।
੭. ਗੁਰਮੁਖਿ ਵਰਨੁ ਅਵਰਨੁ ਹੋਇ ਨਿਵ ਚਲਣਾ ਗੁਰ ਸਿਖਿ ਵਿਸੇਖੈ।
੮. ਤਾ ਕਛੁ ਘਾਲਿ ਪਵੈ ਦਰਿ ਲੇਖੈ॥੨੫॥

25. (Tīrthān par prem dī sunñ)

1. Bābā āiā tīrthai tīrath purab sabhe phir(i) dekhai.
2. Pūrab dharam babu karam kar(i) bhāu bhagat bin(u) kite na lekhai.
3. Bhāu na brahmai likhiā chār(i) bed(i) simmr(i) par(i) pekhai.
4. Dhūñḍī saglī prīthvī sat(i)jug(i) ād(i) duāpar(i) tretai.
5. Kal(i)jug(i) dhuñḍbūkār hai bharam(i) bhulāi bahu bidh(i) bhekhai.
6. Bhekhī prabhū na pāiāi āp(u) gavāe rūp nā rekhai.
7. Gurmukh(i) varan(u) avaran hoe niv chalñā gur sikh(i) visekhai.
8. Tā kachhu ghāl(i) pavai dar(i) lekhai.(25)

25. Lacklustre Devotion at Holy Places

1. Bābā Nānak then visited various places of pilgrimage and observed the celebrations of the specific days considered holy at each of these places.
2. Many people were busy performing age-old rites and rituals there. But all these were in vain without loving worship of the Lord.
3. It seemed Brahmā the creator of *Vedās* had not written a word about devotional worship. Much reading of *Vedās* was taking place but completely devoid of love and devotion.
4. The whole world was searched through the three ages i.e. *Satyug*, *Tretā* and *Duāpar*.
5. Even in *Kalyug*, there was pitch darkness. As a result many garbs and guises, cults, sects had added to the prevailing confusion.
6. God cannot be reached/realised by these garbs and guises of various cults/sects. He can only be realised by shedding ego. Then no garb, guise, style of exclusive discipline would be needed.
7. A Gurū-conscious person whether he belongs to high or low caste but lives in humility is supreme and accepted at Gurū's door. This is true discipleship of the Gurū.
8. Only then shall the labour be taken cognizance of at the door of the Lord.(25)

In Essence

Gurū Jī saw people indulging in futile rites and rituals. They were far removed from loving worship because their holy scriptures had no mention of essentiality of such worship. To add to their woes, prevalent cults and sects of the dark age (*Kalyug*) had caused their influence on them. Thus all their efforts would be of no avail without shedding ego and taking to loving worship.

੨੬. (ਉਸ ਸਮੇਂ ਦੇ ਹਾਲਾਤ)

੧. ਜਤੀ ਸਤੀ ਚਿਰਜੀਵਣੇ ਸਾਧਿਕ ਸਿਧ ਨਾਥ ਗੁਰੂ ਚੇਲੇ ।
੨. ਦੇਵੀ ਦੇਵ ਰਿਖੀਸੁਰਾ ਭੈਰਉ ਖੇੜਪਾਲਿ ਬਹੁ ਮੇਲੇ ।
੩. ਗਣ ਗੰਧਰਬ ਅਪਸਰਾਂ ਕਿੰਨਰ ਜਖ ਚਲਿਤਿ ਬਹੁ ਖੇਲੇ ।
੪. ਰਾਕਸਿ ਦਾਨੋ ਦੈਤ ਲਖ ਅੰਦਰਿ ਦੂਜਾ ਭਾਉ ਦੁਹੇਲੇ ।
੫. ਹਉਮੈ ਅੰਦਰਿ ਸਭਿ ਕੋ ਡੁਬੇ ਗੁਰੂ ਸਣੇ ਬਹੁ ਚੇਲੇ ।
੬. ਗੁਰਮੁਖਿ ਕੋਇ ਨ ਦਿਸਈ ਢੁੰਡੇ ਤੀਰਥਿ ਜਾੜੀ ਮੇਲੇ ।
੭. ਡਿਠੇ ਹਿੰਦੂ ਤੁਰਕਿ ਸਭਿ ਪੀਰ ਪੈਕੰਬਰਿ ਕਉਮਿ ਕਤੇਲੇ ।
੮. ਅੰਧੀ ਅੰਧੇ ਖੁਹੇ ਠੇਲੇ ॥੨੬॥

26. (Us samēn de hālāt)

1. Jatī salī chir(u)jīvaṇe sād̥hik sidh nāth gur(u) chele.
2. Devī dev rik̥hīsūrā bhairo khetrapāl(i) bahu mele.
3. Gaṇ gaṇḍbarb ap̥srān kin̥nar jakh chalit(i) babu kbele.
4. Rāk̥as(i) dāno dait lakh aṇdar(i) dūjā bhāu duhele.
5. Haumai aṇdar(i) sabb(i) ko ḍube gurū saṇe bahu chele.
6. Gurmukh(i) koe na disai ḍbūṇḍe tīrath(i) jātrī mele.
7. Ḍiṭhe bindū turak(i) sabb(i) pīr paikaṇbar(i) kaum(i) katele.
8. Aṇḍhī aṇḍhe kbūbe ṭhele.(26)

26. Prevailing Conditions Then

1. There were many celibates, ascetics with long life, penance practitioners, *Sidhs* and their disciples.
2. People were reposing faiths in numerous gods and goddesses, sages like Bhairav and Khetrapāl etc.
3. People also held faith on celestial singers and musicians, fairies, demons, evil spirits and ghosts.
4. Many were caught in the love of *Dānavs* (sons of Dānū), *Daints* (sons of Dittī), demons and worshipped them to earn their pleasure.
5. Everyone was caught in the web of ego, Gurūs along with their disciples to have drowned (in the worldly ocean).
6. Gurū Nānak visited many places of pilgrimage and holy places but could not find a single Gurū-conscious person.
7. He saw the Hindus and the Muslims, their cults and holy people respectively.
8. (And what was the inference from all this ?) A blind was pushing another blind into the well.(26)

In Essence

Gurū Nānak Dev Jī roamed about in the country and visited various places of pilgrimage. He found that true and devotional worship of the Supreme Lord has been replaced by faith on gods, goddesses, cult and sect leaders, those who could enamour gullible people with their acquired miraculous powers. Gurūs, holymen, their disciples were caught in the web of ego. Deceit and pride were rampant.

Places of pilgrimage had lost their spirit that offered serenity and tranquillity to the seekers of spirituality. The priests were no more religious/spiritual guide to the visitors. Gurū Arjan Dev Jī has very aptly described the state in the following lines :

Tīrath(i) jāo ta hau hau karte.

Pañḍit pūcbhau ta māiā rāte.

So asthān(u) batāvauh mītā.

Jā kai Har(i) Har(i) kīrtan(u) nītā.

(SGGS, p. 385)

੨੭. (ਗੁਰੂ ਸੂਰਯੋਦਯ)

੧. ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੁੰਧ ਜਗ ਚਾਨਣੁ ਹੋਆ।
੨. ਜਿਉ ਕਰਿ ਸੂਰਜੁ ਨਿਕਲਿਆ ਤਾਰੇ ਛਪਿ ਅੰਧੋਰ ਪਲੋਆ।
੩. ਸਿੰਘ ਬੁਕੇ ਮਿਰਗਾਵਲੀ ਭੰਨੀ ਜਾਇ ਨ ਧੀਰਿ ਧਰੋਆ।
੪. ਜਿਥੈ ਬਾਬਾ ਪੈਰ ਧਰਿ ਪੂਜਾ ਆਸਣੁ ਥਾਪਣਿ ਸੋਆ।
੫. ਸਿਧ ਆਸਣਿ ਸਭਿ ਜਗਤ ਦੇ, ਨਾਨਕ ਆਦਿ ਮਤੇ ਜੇ ਕੋਆ।
੬. ਘਰਿ ਘਰਿ ਅੰਦਰਿ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨੁ ਸਦਾ ਵਿਸੋਆ।
੭. ਬਾਬੇ ਤਾਰੇ ਚਾਰਿ ਚਕਿ ਨਉਖੰਡਿ ਪ੍ਰਿਥਮੀ ਸਚਾ ਢੋਆ।
੮. ਗੁਰਮੁਖਿ ਕਲਿ ਵਿਚਿ ਪਰਗਟ ਹੋਆ ॥੨੭॥

27. (Gurū Sūryoday)

1. Sat(i)gur Nānak pragtiā miṭī dhuṁdh jag chānaṅ(u) hoā.
2. Jio kar(i) sūraj(u) nikliā tāre chhap(i) andher paloā.
3. Siṅgh buke mirgāvalī bhānnī jāe na dhīr(i) dbaroā.
4. Jīthai bābā pair dhar(i) pūjā āsaṅ(u) thāpaṅ(i) soā.
5. Sidh āsaṅ(i) sabh(i) jagat de, Nānak ād(i) mate je koā.
6. Ghar(i) ghar(i) andar(i) dharamsāl hovai kīrtan(u) sadā visoā.
7. Bābe tāre chār(i) chak(i) naukhaṅd(i) prīthmī sachā dhoā.
8. Gurmukh(i) kal(i) vich(i) pargaṭ hoā.(27)

27. Enters the Gurū

(Having described the experience of Gurū Nānak Dev Jī at various places of pilgrimage, Bhāi Sāhib now describes how the divine advent of Gurū Nānak Dev Jī had affected the scene.)

1. The advent of *Satgurū* Nānak cleared away fogginess (of ignorance, disbelief and hypocrisy) and the world became bright with spread of knowledge.
2. Just as the darkness is wiped out and stars hide themselves when the Sun rises. (Advent of Gurū Nānak was like Sun).
3. Just as the roar of a lion makes the herd of deer run for their lives without patience. (The sins and vices took to their heels like the deer).
4. And wherever Bābā (Gurū Nānak) went, that place became worthy of worship.
5. All famous religious places visited by (Gurū) Nānak became known by his name, just as the famous place of *Sidh Yogī* acquired the name of 'Nānak Matā'
6. Lord's paeans were now sung in every house as if it has become *Dharamsāl* (a place of religious congregation). It thus turned every day into *Baisākbī*.
7. Bābā (Gurū Nānak) blessed all the four cardinal directions, nine regions and Earth. A relationship of truth developed all around.
8. A God-oriented, supreme soul took birth in *Kalyug*.(27)

In Essence

Having described the horrible state of *Kalyug*, Bhāi Sāhib now says that Gurū Nānak Dev Jī took birth for the emancipation of the world. He destroyed the dark influence of the sins and rendered serenity and tranquillity to the needy by visiting them personally.

੨੮. (ਸੁਮੇਰ ਜਾਣਾ)

੧. ਬਾਬੇ ਡਿਠੀ ਪਿਰਥਮੀ ਨਵੇ ਖੰਡਿ ਜਿਥੈ ਤਕਿ ਆਹੀ।
੨. ਫਿਰਿ ਜਾਇ ਚੜ੍ਹਿਆ ਸੁਮੇਰ ਪਰ, ਸਿਧ ਮੰਡਲੀ ਦ੍ਰਿਸਟੀ ਆਈ।
੩. ਚਉਰਾਸੀਹ ਸਿਧ ਗੋਰਖਾਦਿ, ਮਨਿ ਅੰਦਰਿ ਗਿਣਤੀ ਵਰਤਾਈ।
੪. ਸਿਧ ਪੁਛਣਿ ਸੁਣਿ ਬਾਲਿਆ ! ਕਉਣੁ ਸਕਤਿ ਤੁਹਿ ਏਥੇ ਲਿਆਈ।
੫. ਹਉ ਜਪਿਆ ਪਰਮੇਸਰੋ, ਭਾਉ ਭਗਤਿ ਸੰਗਿ ਤਾੜੀ ਲਾਈ।
੬. ਆਖਣਿ ਸਿਧ ਸੁਣਿ ਬਾਲਿਆ ! ਅਪਣਾ ਨਾਉ ਤੁਮ ਦੇਹੁ ਬਤਾਈ।
੭. ਬਾਬਾ ਆਖੇ ਨਾਥ ਜੀ ! ਨਾਨਕ ਨਾਮ ਜਪੇ ਗਤਿ ਪਾਈ।
੮. ਨੀਚੁ ਕਹਾਇ ਉਚ ਘਰਿ ਆਈ ॥੨੮॥

28. (Sumer jāṇā)

1. Bābe dīṭhī pirthamī nave khaṇḍ(i) jīṭhai tak(i) āhī.
2. Phir(i) jāe charḥiā sumer par, sidh maṇḍalī drisṭī āī.
3. Chaurāsīh sidh gorkhād(i), man(i) aṇḍar(i) giṇṭī vartāī.
4. Sidh puchḥaṇ(i) suṇ(i) bālīā ! kauṇ(u) sakat(i) tube ethe liāī.
5. Hau japiā parmesaro, bhāu bhagal(i) saṅg(i) tāṛī lāī.
6. Ākhaṇ(i) sidh ṣuṇ(i) bālīā ! aṇṇā nāo tum debu batāī.
7. Bābā ākhe nāth jī ! Nānak nām jape gat(i) pāī.
8. Nīch(u) kabāe ūch ghar(i) āī.(28)

28. Visiting Sumer Mountain

1. Bābā (Gurū Nānak) saw all the nine regions of the world right to their limit.
2. Then he climbed up *Sumer* mountain where he saw the assembly of *Sidhs*.
3. There were Gorakh and eighty-four other *Sidhs* who thought of holding a debate with him.
4. The *Sidhs* asked Gurū Nānak Dev Ji, "O Child ! What power has brought you here?"
5. Gurū Ji replied that he had meditated on Lord's name with loving devotion and that power had brought him to that place.
6. And then the *Sidh Yogīs* asked, "O Child ! please tell us your name."
7. Gurū Nānak replied that he was Nānak who had achieved emancipation by meditating on the divine name of the Lord.
8. And that meditation performed humbly and with love can bring a lowly person to a higher level of existence.(28)

In Essence

Meditation on His name with loving devotion is far more powerful than attaining miraculous powers through penance and strenuous practices as is the wont of *Sidh Yogīs*. Salvation, he said, could be achieved by meditating on Lord's name. One should give up ego, feel humble and be assured of higher level of existence.

Āpas kau jo jānai nichā. Sou ganīai sab te ūchā.

(SGGS, p. 266)

He who deems himself low is counted to be highest of all.

੨੯. (ਸਿੱਧਾਂ ਨਾਲ ਪ੍ਰਸ਼ਨੋਤ੍ਰ)

੧. ਫਿਰਿ ਪੁਛਣਿ ਸਿਧ ਨਾਨਕਾ ! ਮਾਤ ਲੋਕ ਵਿਚਿ ਕਿਆ ਵਰਤਾਰਾ ?
੨. ਸਭ ਸਿਧੀ ਇਹ ਬੁਝਿਆ ਕਲਿ ਤਾਰਣਿ ਨਾਨਕ ਅਵਤਾਰਾ।
੩. ਬਾਬੇ ਆਖਿਆ ਨਾਥ ਜੀ ! ਸਚੁ ਚੰਦ੍ਰਮਾ ਕੂੜੁ ਅੰਧਾਰਾ।
੪. ਕੂੜੁ ਅਮਾਵਸਿ ਵਰਤਿਆ ਹਉ ਭਾਲਣਿ ਚੜ੍ਹਿਆ ਸੰਸਾਰਾ।
੫. ਪਾਪ ਗਿਰਾਸੀ ਪਿਰਥਮੀ ਧਉਲੁ ਖੜਾ ਧਰਿ ਹੇਠ ਪੁਕਾਰਾ।
੬. ਸਿਧ ਛਪਿ ਬੈਠੇ ਪਰਬਤੀ ਕਉਣੁ ਜਗਤਿ ਕਉ ਪਾਰਿ ਉਤਾਰਾ।
੭. ਜੋਗੀ ਗਿਆਨ ਵਿਹੁਣਿਆ ਨਿਸਦਿਨਿ ਅੰਗਿ ਲਗਾਇਨਿ ਛਾਰਾ।
੮. ਬਾਝੁ ਗੁਰੂ ਡੁਬਾ ਜਗ ਸਾਰਾ ॥੨੯॥

29. (Siddhān nāl prashnotra)

1. Phir(i) puchhan(i) sidh Nānkā ! māt lok vich(i) kiā vartārā ?
2. Sabb sidhī eh bujhiā kal(i) tāraṅ(i) nānak avtārā.
3. Bābe ākhiā nāth jī ! sach(u) chaṅdramā kūṛ(u) andhārā.
4. Kūṛ(u) amāvas(i) vartiā hau bhālaṅ(i) charhiā saṅsārā.
5. Pāp girāsī pirthamī dhaul(u) kharā dhar(i) beṭh pukārā.
6. Sidh chhap(i) baiṭhe parbatī kaun(u) jagatr(i) kau pār(i) utārā.
7. Jogī giān vihūṅiā nisdin(i) aṅg(i) lagāin(i) chhārā.
8. Bājb(u) gurū ḍubā jag sārā.(29)

29. Dialogue with *Sidh Yogīs*

1. Then *Sidh Yogīs* asked Gurū Nānak Dev Jī, “What was happening in the mortal world?”
2. From the divine radiance of Gurū Nānak’s face and his unarguable answers, the *Yogīs* had guessed that he had come for the emancipation of the people of *Kalyug* and therefore must be an incarnation.
- 3/4 Gurū Nānak Dev Jī replied that the falsehood had spread like the darkness of moonless night (the light of moon is like truth while darkness is falsehood) and that he had set out in search of truth in the world.
5. The Earth is in the grip of sins. Righteousness and compassion has disappeared from the face of the Earth and the bull (mythological) of compassion supporting the Earth is wailing under its burden.
6. *Sidh Yogīs* (the realised souls) have hidden themselves in the mountains who should have been guiding the world to the right path. Who else would emancipate the people ?
7. The wandering hermits of *Yogmat* are full of ignorance. Except roaming about with ash-smeared bodies, they have done nothing to allay the existing falsehood.
8. Without the wisdom and guidance of a Gurū, the whole world has been drowned in falsehood and perjury.(29)

In Essence

Sidhs who could have provided necessary guidance to the people had taken their abode in Sumer* mountain leaving the hapless people in the deceit and ignorance of ascetics who were enamouring them with their guise and false spirituality, creating a respect for themselves in their hearts. Deceit and falsehood had not been put an end to. The people of the mortal world were bereft of the guidance of Gurū.

* Sumer mountain is that part of the Himālayan mountains where lake Mānsarovar is located. It is on the Tibet side of India-Tibet border. For its calm and serene surroundings, the *Sidh Yogīs* had chosen the place as their abode where they would often retire for their spiritual practices.

੩੦. (ਭਾਰਤ ਦੀ ਦੁਰਦਸ਼ਾ)

੧. ਕਲਿ ਆਈ ਕੁਤੇ ਮੁਹੀ ਖਾਜੁ ਹੋਇਆ ਮੁਰਦਾਰ ਗੁਸਾਈ।
੨. ਰਾਜੇ ਪਾਪ ਕਮਾਵਦੇ ਉਲਟੀ ਵਾੜ ਖੇਤ ਕਉ ਖਾਈ।
੩. ਪਰਜਾ ਅੰਧੀ ਗਿਆਨ ਬਿਨੁ ਕੂੜੁ ਕੁਸਤਿ ਮੁਖਹੁ ਆਲਾਈ।
੪. ਚੇਲੇ ਸਾਜ ਵਜਾਇਦੇ ਨਚਨਿ ਗੁਰੂ ਬਹੁਤੁ ਬਿਧਿ ਭਾਈ।
੫. ਸੇਵਕ ਬੈਠਨਿ ਘਰਾਂ ਵਿਚਿ ਗੁਰ ਉਠਿ ਘਰੀ ਤਿਨਾੜੇ ਜਾਈ।
੬. ਕਾਜੀ ਹੋਏ ਰਿਸਵਤੀ ਵਢੀ ਲੈਕੇ ਹਕ ਗਵਾਈ।
੭. ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਦਾਮ ਹਿਤ ਭਾਵੈ ਆਇ ਕਿਥਾਉ ਜਾਈ।
੮. ਵਰਤਿਆ ਪਾਪ ਸਭਸ ਜਗ ਮਾਂਹੀ॥੩੦॥

30. (Bhārat dī Durdashā)

1. Kal(i) āi kute muhī kbāj(u) hoīā murdār gusāi.
2. Rāje pāp kamāvade ulṭī vār khet kau kbāi.
3. Parjā aṅdhī giān bin(u) kūṛ(u) kusat(i) mukboh ālāi.
4. Chele sāj vajāede nachan(i) gurū bahut(u) bidh(i) bhāi.
5. Sevak baiṭhan(i) gharān vich(i) gur uṭh(i) gharī tināre jāi.
6. Kājī hoe risvatī vadhī lai-ke hak gavāi.
7. Istri purkhai dām hit bhāvai āe kiṭhāū jāi.
8. Vartiā pāp sabhas jag mānhī.(30)

30. Miserable Plight of India

(Gurū Nānak's narrative of the mortal world before the Sidhs continues).

1. O Master of the Earth ! The mentality of human beings in this *Kalyug* have become dog-like. Flesh of the deads (what is considered unrighteous) have become its staple diet. (It has become unconcerned about what is right and what is not right).
2. Rulers are sinning. The fence is eating the crop of the field.
3. The subjects are devoid of true knowledge and thus blind. Other than falsehood and untruth, they utter nothing else.
4. Disciples are playing the instruments and their teachers (Gurūs) are performing various dances to their tunes.
5. The disciples stay put in their homes while their teachers go to them.
6. The Quāzīs who dispense justice have become corrupt and accept bribes to give decisions in favour of the offenders.
7. Love between a husband and wife has been reduced to the level of monetary gains. It makes no difference where each one of them go and what they do.
8. The whole world is caught in the vice of sin and evil.(30)

In Essence

Bhāi Sāhib has now given us the mental state of the rulers, their lieutenants, the religious heads who were at the helm of affairs at political, social and religious level. In short, utter chaos reigned supreme. All goodness and human values had disappeared. People were unconcerned about what was *de jure* theirs or not. The righteousness had vanished from the lives of the people. Sin and evil was spreading all around.

੩੧. (ਗੁਰੂ ਪ੍ਰੀਖਿਆ)

੧. ਸਿਧੀ ਮਨੇ ਬੀਚਾਰਿਆ ਕਿਵੈ ਦਰਸਨ ਏ ਲੇਵੈ ਬਾਲਾ।
੨. ਐਸਾ ਜੋਗੀ ਕਲੀ ਮਹਿ ਹਮਰੇ ਪੰਥ ਕਰੇ ਉਜਿਆਲਾ।
੩. ਖਪਰ ਦਿਤਾ ਨਾਥ ਜੀ ਪਾਣੀ ਭਰਿ ਲੈਵਣਿ ਉਠਿ ਚਾਲਾ।
੪. ਬਾਬਾ ਆਇਆ ਪਾਣੀਐ ਡਿਠੇ ਰਤਨ ਜਵਾਹਰ ਲਾਲਾ।
੫. ਸਤਿਗੁਰ ਅਗਮ ਅਗਾਧਿ ਪੁਰਖੁ ਕੇਹੜਾ ਝਲੇ ਗੁਰੂ ਦੀ ਝਾਲਾ।
੬. ਫਿਰਿ ਆਇਆ ਗੁਰ ਨਾਥ ਜੀ ਪਾਣੀ ਠਉੜ ਨਹੀਂ ਉਸਿ ਤਾਲਾ।
੭. ਸਬਦਿ ਜਿਤੀ ਸਿਧਿ ਮੰਡਲੀ ਕੀਤੇਸੁ ਅਪਣਾ ਪੰਥੁ ਨਿਰਾਲਾ।
੮. ਕਲਿਜੁਗਿ ਨਾਨਕ ਨਾਮੁ ਸੁਖਾਲਾ॥੩੧॥

31. (Gurū Prīkhiā)

1. Sidhī mane bīchāriā kīvai darsan e levai bālā.
2. Aisā jogī kalī maib hamre pañth kare ujīālā.
3. Khapar dītā nāth jī pāñī bhar(i) laivan(i) uṭh(i) chālā.
4. Bābā āiā pāñīai ḍiṭhe ratan jawāhar lālā.
5. Sat(i)gur agam agādh(i) purakh(u) kehrā jhale gurū dī jhālā.
6. Phir(i) āiā gur nāth jī pāñī ṭhaur nahīn us(i) tālā.
7. Sabad(i) jīṭī sidh(i) maṇḍlī kītoṣ(u) apñā pañth(u) nīrālā.
8. Kal(i)jug(i) Nānak nām(u) sukhālā.(31)

31. Putting Gurū to Test

1. The *Sidhs* put their heads together to work out ways how this child* (Gurū Nānak) could be brought around to accept their *Yogmat* (Yog Philosophy).
2. "Such a *Yogi* would brighten up our cult/ism in this dark age (*Kalyug*) if he joins us," they thought.
3. Then the head of the *Yogīs* gave a cranium to Gurū Nānak and asked him to fetch water in it from a nearby pond. Bābā (Gurū Nānak) got up to fetch water in it.
4. When Bābā (Gurū Nānak) came to the pond, he found it filled with pearls, rubies and precious stones.
5. The True Gurū (Gurū Nānak) was a complete God-like person and was inaccessible. Who could bear his grandeur, glory and flourish?
6. Bābā returned and told the head *Yogī* that there was no water there. (He turned the illusion of the *Nāth* on him).
7. Gurū Ji won over the entire congregation of the *Sidhs* with his sermons and teachings and thus conveyed the doctrine of his faith that was unique and distinct.
8. Gurū Nānak told them that Lord's name alone was provider of peace and tranquillity in *Kalyug*.(31)

The Essence

In order to attract Gurū Nānak Dev Ji to their faith the *yogīs* used their occult powers and filled up the pond with pearls, rubies and diamonds. They thought Gurū Ji will be enticed, but he had no desire for these worldly attractions. Gorakh Nāth was surprised at the failure of his illusion. Then a debate took place, where the *yogīs* lost much ground. Gurū Nānak established the uniqueness of his doctrine. Lord's name alone is a means of emancipation in *Kalyug*. It is very direct and complete path of liberation and that is his doctrine.

* By their strenuous penances and practices, *Sidh Yogīs* were successful in enhancing their age. Some could be as old as 300-400 years. Gurū Nānak at that age was like a child compared to them. That is why they are addressing him as such. They also perhaps thought him to be in his infancy spiritually.

੩੨. (ਮੱਕੇ ਦੀ ਯਾਤ੍ਰਾ)

੧. ਬਾਬਾ ਫਿਰਿ ਮਕੇ ਗਇਆ ਨੀਲ ਬਸਤ੍ਰ ਧਾਰੇ ਬਨਵਾਰੀ ।
੨. ਆਸਾ ਹਥਿ ਕਿਤਾਬ ਕਛਿ ਕੂਜਾ ਬਾਂਗ ਮੁਸਲਾ ਧਾਰੀ ।
੩. ਬੈਠਾ ਜਾਇ ਮਸੀਤ ਵਿਚਿ ਜਿਥੈ ਹਾਜੀ ਹਜਿ ਗੁਜਾਰੀ ।
੪. ਜਾ ਬਾਬਾ ਸੁਤਾ ਰਾਤਿ ਨੋ ਵਲਿ ਮਹਿਰਾਬੇ ਪਾਇ ਪਸਾਰੀ ।
੫. ਜੀਵਣਿ ਮਾਰੀ ਲਤਿ ਦੀ ਕੇਹੜਾ ਸੁਤਾ ਕੁਫਰ ਕੁਫਾਰੀ ?
੬. ਲਤਾਂ ਵਲਿ ਖੁਦਾਇਦੇ ਕਿਉ ਕਰਿ ਪਇਆ ਹੋਇ ਬਜਿਗਾਰੀ ।
੭. ਟੰਗੋ ਪਕੜਿ ਘਸੀਟਿਆ ਫਿਰਿਆ ਮਕਾ ਕਲਾ ਦਿਖਾਰੀ ।
੮. ਹੋਇ ਹੈਰਾਨੁ ਕਰੇਨਿ ਜੁਹਾਰੀ ॥੩੨॥

32. (Makke di Yatrā)

1. Bābā phir(i) make gaiā nīl bastra dhāre banvārī.
2. Āsā hath(i) kitāb kachh(i) kūjā bāng musalā dhārī.
3. Baiṭhā jāe masit vich(i) jithai hājī haj(i) gujārī.
4. Jā bābā sutā rāi(i) no val(i) maihrābe pāe pasārī.
5. Jīvan(i) mārī lat(i) dī kehṛā sutā kufar kufārī.
6. Latān val(i) khudāe-de kio kar(i) paiā hoe baj(i)gārī.
7. Taṅgo pakar(i) ghasiṭiā phiriā makā kalā dikhārī.
8. Hoe hairān(u) karen(i) jubārī.(32)

32. Pilgrimage of Meccā

1. Bābā (Gurū Nānak) then wore blue clothes (like Muslims) and went to Meccā, the holy place of Muslims. He was the personification of God in this garb.
2. He carried a long staff in his hand, a book/notebook under his arm-pit and a prayer mat (*musallā*) used by the Muslim faithfuls when offering *Namāz*.
3. He went and sat in the holy mosque where those who came on *Hajj* were performing their *Hajj* rituals.
4. As the night fell, Bābā laid down to sleep with his legs and feet extended towards the holy stone (*Kā'bā*).
5. A devotee and a religious leader of sort named 'Jiwan' kicked Bābā with his foot and asked who was that infidel sleeping like a cheat and a faithless person.
6. O man ! why are you lying here with your legs extended towards God? Why are you becoming a sinner?
7. Jiwan got hold of Bābā's feet and dragged his legs so as to turn them away from the direction of *Kā'bā*. Bābā showed such divine power so as to turn the holy shrine (Meccā) in the direction his feet were moved to.
8. Bewildered; all present started supplicating before him.(32)

The Essence

In order to break the pride of *Maulvis* of Meccā, Bābā wore the garb of *Hājjīs* and reached Meccā. The turning of Meccā in the direction of his legs signify that God always favour His devotees and those who love Him. He proved to them that God resides in all directions and not in any one particular direction. This misconception was aptly removed there.

੩੩. (ਕਾਜ਼ੀਆਂ ਮੁੱਲਾਂ ਨਾਲ ਪ੍ਰਸ਼ਨੋਤਰ)

੧. ਪੁਛਨਿ ਗਲ ਈਮਾਨ ਦੀ ਕਾਜ਼ੀ ਮੁੱਲਾਂ ਇਕਠੇ ਹੋਈ।
੨. ਵਡਾ ਸਾਂਗ ਵਰਤਾਇਆ ਲਖਿ ਨ ਸਕੈ ਕੁਦਰਤਿ ਕੋਈ।
੩. ਪੁਛਨਿ ਫੋਲਿ ਕਿਤਾਬ ਨੋ ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ ?
੪. ਬਾਬਾ ਆਖੇ ਹਾਜ਼ੀਆਂ, ਸੁਭਿ ਅਮਲਾ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ।
੫. ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਦਰਗਹ ਅੰਦਰਿ ਲਹਨਿ ਨ ਢੋਈ।
੬. ਕਚਾ ਰੰਗੁ ਕਸੁੰਭ ਦਾ ਪਾਣੀ ਧੋਤੈ ਥਿਰੁ ਨ ਰਹੋਈ।
੭. ਕਰਨਿ ਬਖੀਲੀ ਆਪਿ ਵਿਚਿ ਰਾਮ ਰਹੀਮ ਇਕ ਥਾਇ ਖਲੋਈ।
੮. ਰਾਹਿ ਸੈਤਾਨੀ ਦੁਨੀਆ ਗੋਈ ॥੩੩॥

33. (Kāzīān Mullān nāl prashnotra)

1. Puchhan(i) gal imān dī kāzī mullān ikaṭhe hoī.
2. Vaḍā sāng vartāiā lakh(i) na sakai kudrat(i) koī.
3. Puchhan(i) phol(i) kitāb no hindū vaḍā ki musalmānoī ?
4. Bābā ākhe hājīān, subh(i) amlā bājboh dono roī.
5. Hindū musalmān due dargah andar(i) laban(i) na dhoī.
6. Kachā rang(u) kasumbh dā pāṇi dhotai thir(u) na raboī.
7. Karan(i) bakhilī āp(i) vich(i) rām rahīm ik thāe khaloī.
8. Rāb(i) saitānī duniā goī.(33)

33. Question-Answers with *Quāzīs* and *Maulānās*

1. The *Quāzīs* and *Maulānās* (scholars of Islam) gathered around Bābā and started asking questions on matter of religion.
2. God has created a magnificent event and its expanse (of the Universe) is beyond the perception of anyone.
3. They asked Bābā to search his book and state who was superior – Hindu or a Muslim.
4. Bābā told the *Hājjīs* that bereft of good and virtuous deeds both will cry in the court of the Lord.
5. Just because they are Hindus or Muslims will not entitle them a place in the court of the Lord.
6. To be called a Hindu or a Muslim is like the colour of safflower. It is washed away easily with water.
7. Both are jealous of each other. They slander equally. Thus both followers of Rām (Hindus) and Rahim (Allah) are standing at the same level spiritually.
8. The world is treading on evil and wicked path.(33)

In Essence

Bhāi Sāhib has beautifully elucidated on the teachings of Gurū Nānak that acceptance of a human being in the divine court is dependent upon good deeds. It makes no difference if one is a Hindu or a Muslim because both are just stamps without the value of morality and high ideals. Hatred, jealousy and slander are the traits of wicked people and not acceptable in the divine court. At that time, both Hindus and Muslims were standing at the same level ethically.

੩੪. (ਮੱਕੇ ਦੀ ਦਿਗ ਬਿਜਯ)

੧. ਧਰੀ ਨੀਸਾਣੀ ਕਉਸ ਦੀ ਮਕੇ ਅੰਦਰਿ ਪੂਜ ਕਰਾਈ।
੨. ਜਿਥੈ ਜਾਇ ਜਗਤਿ ਵਿਚਿ ਬਾਬੇ ਬਾਝੁ ਨ ਖਾਲੀ ਜਾਈ।
੩. ਘਰਿ ਘਰਿ ਬਾਬਾ ਪੂਜੀਐ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਗੁਆਈ।
੪. ਛਪੇ ਨਹਿ ਛਪਾਇਆ ਚੜਿਆ ਸੂਰਜੁ ਜਗੁ ਰੁਸਨਾਈ।
੫. ਬੁਕਿਆ ਸਿੰਘ ਉਜਾੜ ਵਿਚਿ ਸਭਿ ਮਿਰਗਾਵਲਿ ਭੰਨੀ ਜਾਈ।
੬. ਚੜਿਆ ਚੰਦੁ ਨ ਲੁਕਈ ਕਢਿ ਕੁਨਾਲੀ ਜੋਤਿ ਛਪਾਈ।
੭. ਉਗਵਿਣ ਤੇ ਆਥਵਣੋ ਨਉਖੰਡ ਪ੍ਰਿਥਮੀ ਸਭਾ ਝੁਕਾਈ।
੮. ਜਗ ਅੰਦਰਿ ਕੁਦਰਤ ਵਰਤਾਈ ॥੩੪॥

34. (Makke dī dig bijay)

1. Dharī nīsāṇī kaus dī make aṅdar(i) pūj karāī.
2. Jīthai jāe jagat(i) vich(i) bābe bājb(u) na khālī jāī.
3. Ghar(i) ghar(i) bābā pūjīai hindū musalmān guāī.
4. Chhape naiḥ chhapāīā chariā sūraj(u) jag(u) rusnāī.
5. Bukiā siṅgh ujār vich(i) sabb(i) mirgāval(i) bhaṅnī jāī.
6. Chariā chaṅd(u) na lukai kaḍh(i) kunāli jot(i) chhapāī.
7. Ugvāṅ(i) te āthavaṅo naukhaṅd pṛithmī sabbā jbukāī.
8. Jag aṅdar(i) kudrat vartāī.(34)

34. Triumph in Meccā

1. Having established his authenticity as a divine person that generated respect in the hearts of *Hājjīs* to the extent of worship, Bābā left a memento of wooden slippers that he wore during his sojourn there.
2. Wherever Bābā went, he showered his precepts to the people and allayed their doubts thus liberating them from repeated births.
3. Bābā was revered in every home regardless whether it was a Hindu or a Muslim household.
4. When the Sun rose, brightness prevailed all around. Now it cannot be hidden by anyone.
5. And when the lion roared in the jungle, the herd of deers ran helter-skelter.
6. Once the Moon is out and its light spreads, it cannot be hidden howsoever one may try concealing and covering it with flour kneading basin.
7. From East to the West, he had the whole world won over by his divine traits.
8. He had the Lord's command implemented in the whole world.(34)

In Essence

Gurū Nānak Dev Ji's preachings were so well received by all and sundry that it motivated everyone to live life as the Lord had ordained in nature. His popularity spread like the brightness of Sun and light of the Moon. Nothing could hide him from reaching the hapless people. His precepts gave the people of a new hope of life – both worldly and spiritual.

੩੫. (ਬਗਦਾਦ ਗਮਨ)

੧. ਫਿਰਿ ਬਾਬਾ ਗਇਆ ਬਗਦਾਦ ਨੋ ਬਾਹਰ ਜਾਇ ਕੀਆ ਅਸਥਾਨਾ।
੨. ਇਕ ਬਾਬਾ ਅਕਾਲ ਰੂਪੁ ਦੂਜਾ ਰਬਾਬੀ ਮਰਦਾਨਾ।
੩. ਦਿਤੀ ਬਾਂਗਿ ਨਿਵਾਜਿ ਕਰਿ ਸੁੰਨ ਸਮਾਨਿ ਹੋਆ ਜਹਾਨਾ।
੪. ਸੁੰਨ ਮੁੰਨਿ ਨਗਰੀ ਭਈ ਦੇਖਿ ਪੀਰ ਭਇਆ ਹੈਰਾਨਾ।
੫. ਵੇਖੈ ਧਿਆਨੁ ਲਗਾਇ ਕਰਿ ਇਕੁ ਫਕੀਰੁ ਵਡਾ ਮਸਤਾਨਾ।
੬. ਪੁਛਿਆ ਫਿਰਕੈ ਦਸਤਗੀਰ ਕਉਣ ਫਕੀਰੁ ਕਿਸਕਾ ਘਰਿਹਾਨਾ ?
੭. ਨਾਨਕ ਕਲਿ ਵਿਚਿ ਆਇਆ ਰਬੁ ਫਕੀਰੁ ਇਕੋ ਪਹਿਚਾਨਾ।
੮. ਧਰਤਿ ਆਕਾਸ ਚਹੁਦਿਸ ਜਾਨਾ ॥੩੫॥

35. (*Baghdād gaman*)

1. *Phir(i) bābā gaiā baghdād no bahar jāe kiā asthānā.*
2. *Ik bābā akāl rūp(u) dūjā rabābī mardānā.*
3. *Ditī bāng(i) nivāj(i) kar(i) sunn samān(i) hoā jahānā.*
4. *Sunn muñn(i) nagrī bhāi dekh(i) pīr bhāiā hairānā.*
5. *Vekhai dhiān(u) lagāe kar(i) ik(u) faqīr(u) vadā mastānā.*
6. *Puchhiā phirkai dastgīr kaun fakīr(u) kiskā gharibānā ?*
7. *Nānak kal(i) vich(i) āiā rab(u) fakīr(u) iko pahichānā.*
8. *Dhart(i) ākās chabūdis jānā.(35)*

35. Departure for Baghdād

1. From Meccā, Bābā went to Baghdād and camped outside the city.
2. On one hand, Bābā was an epitome of Timeless Lord, while on the other hand, he had the company of Mardānā, the rebeck player.
3. Worshipping the Lord in his unique style, he proclaimed loudly that Lord's name is eternal. This loud proclamation mesmerised the entire city.
4. The entire city of Baghdād fell silent and dumb. Its principal *pīr* (the reigning Muslim saint) was amazed.
5. He contemplated and focussed his mind to know who had come to the city? He realised that a carefree *faquir* who has no other desire than to meet the Lord and is absorbed in divine love of the Lord had camped just outside the city.
6. Dastgīr, the *pīr* of Baghdād came and asked Bābā who he was and what cult/sect he belonged to?
7. Mardānā replied, "Nānak is his name. He has come in the *Kalyug* in the garb of God. His sect/cult is that of God."
8. He is known both on the Earth and sky beside all the four directions of the world.(35)

In Essence

The utterances of Gurū Ji had so much mesmerising power that all those who heard the rendition of *Mūl Mantra* in melodious voice were hypnotised. They literally became zombies. Seeing such a state of the people, the *pīr* looked around to see wherefrom had the melodious voice come? He was much peeved to note that his own sermons and call never had so much effect while an outsider had virtually put them in a trance. It was so because he did not practice what he preached and it had no impact on the minds of the people.

੩੬. (ਜਾਹਰੀ ਕਲਾ)

੧. ਪੁਛੇ ਪੀਰ ਤਕਰਾਰ ਕਰਿ ਏਹ ਫਕੀਰ ਵਡਾ ਅਤਾਈ।
੨. ਏਥੇ ਵਿਚਿ ਬਗਦਾਦ ਦੇ ਵਡੀ ਕਰਾਮਾਤਿ ਦਿਖਲਾਈ।
੩. ਪਾਤਾਲਾ ਆਕਾਸ ਲਖ ਓੜਕਿ ਭਾਲੀ ਖਬਰੁ ਸੁਣਾਈ।
੪. ਫੇਰਿ ਦੁਰਾਇਣ ਦਸਤਗੀਰ ਅਸੀ ਭਿ ਵੇਖਾ ਜੋ ਤੁਹਿ ਪਾਈ।
੫. ਨਾਲਿ ਲੀਤਾ ਬੇਟਾ ਪੀਰ ਦਾ ਅਖੀ ਮੀਟਿ ਗਇਆ ਹਾਵਾਈ।
੬. ਲਖ ਅਕਾਸ ਪਤਾਲ ਲਖ ਅਖਿ ਫੁਰੱਕ ਵਿਚਿ ਸਭਿ ਦਿਖਲਾਈ।
੭. ਭਰਿ ਕਚਕੌਲ ਪ੍ਰਸਾਦਿ ਦਾ ਧੁਰੋ ਪਤਾਲੋ ਲਈ ਕੜਾਹੀ।
੮. ਜਾਹਰ ਕਲਾ ਨ ਛਪੈ ਛਪਾਈ॥੩੬॥

36. (Zābri kalā)

1. Puchhe pīr takrār kar(i) eh faqīr vaḍā atāi.
2. Ethe vich(i) bagdād de vaḍī karāmā(t) dikhlāi.
3. Pātālā ākās lakh orak(i) bhālī khabar(u) sunāi.
4. Pher(i) durāen dastgīr asī bhi vekhā jo tuh(i) pāi.
5. Nāl(i) litā betā pīr dā akhī miṭ(i) gaiā hāvāi.
6. Lakh akās patāl lakh akh(i) phurakk vich(i) sabh(i) dikhlāi.
7. Bhar(i) kachkaul prasād(i) dā dhuro patālo lai karāhī.
8. Jābar kalā na chhapai chhapāi.(36)

36. Apparent Display of Skill/Craft

1. *Pīr* Dastgīr did not take this intrusion too kindly. He felt agitated and let out his anger by putting numerous questions to Gurū Nānak. He was convinced that he (Bābā Nānak) was a hermit blessed with divine powers.
2. Here in Baghdād he had shown much prowess.
3. "He (Gurū Nānak) says that there are millions of Universes and galaxies. That indeed is an amazing statement made by him."
4. Dastgīr asked him that he too would like to see all this expanse of nature that he has seen. So he requested Gurū Nānak to use his power and show him all that he has stated.
5. Bābā held the hand of a young son of *Pīr* Dastgīr and asked him to close his eyes. Both Bābā and he were space bound in no time.
6. In a time taken for a wink, the young son of Dastgīr was shown countless skies and nether regions.
7. And when they returned from their long voyage of space, the young son of *Pīr* Dastgīr had a bowl of *Karāb Prashād* (consecrated food) that he brought from the divine abode.
8. The manifested divine power of Gurū Nānak became apparent.(36)

In Essence

Pīr was surprised to hear about millions of Universes when the common belief among the Hindus was three while Muslims held them to be seven. Gurū Nānak replied that one would state what one had seen. Every trichome of God houses millions of Universes. To prove the vastness of the Universe, Gurū Nānak took the young son of the *Pīr* to the galactic voyage. He also emphasized that one who was humble like a child was able to realise their existence.

੩੭. (ਸਤਿਨਾਮ ਚੱਕਰ)

੧. ਗੜ ਬਗਦਾਦੁ ਨਿਵਾਇਕੇ ਮਕਾ ਮਦੀਨਾ ਸਭੇ ਨਿਵਾਇਆ।
੨. ਸਿਧ ਚਉਰਾਸੀਹ ਮੰਡਲੀ ਖਟਿ ਦਰਸਨਿ ਪਾਖੰਡਿ ਜਿਣਾਇਆ।
੩. ਪਾਤਾਲਾ ਆਕਾਸ ਲਖ ਜੀਤੀ ਧਰਤੀ ਜਗਤੁ ਸਬਾਇਆ।
੪. ਜੀਤੀ ਨਉਖੰਡ ਮੇਦਨੀ ਸਤਿਨਾਮ ਦਾ ਚਕ੍ਰ ਫਿਰਾਇਆ।
੫. ਦੇਵ ਦਾਨੋ ਰਾਕਸਿ ਦੈਤ ਸਭ ਚਿਤਿ ਗੁਪਤਿ ਸਭ ਚਰਨੀ ਲਾਇਆ।
੬. ਇੰਦ੍ਰਾਸਣਿ ਅਪਛਰਾ ਰਾਗ ਰਾਗਨੀ ਮੰਗਲੁ ਗਾਇਆ।
੭. ਭਇਆ ਅਨੰਦ ਜਗਤੁ ਵਿਚਿ ਕਲਿ ਤਾਰਨ ਗੁਰ ਨਾਨਕ ਆਇਆ।
੮. ਹਿੰਦੂ ਮੁਸਲਮਾਣਿ ਨਿਵਾਇਆ ॥੩੭॥

37. (SatNām chakkar)

1. Gar bagdād(u) nivāe-ke makā madīnā sabhe nivāiā.
2. Sidh chaurāsīh maṅḍalī khaṭ(i) darsan(i) pākhaṅḍ(i) jīṅāiā.
3. Pātālā ākās lakh jīṭī dhartī jagat(u) sabāiā.
4. Jīṭī naukhaṅḍ mednī sat(i)nām dā chakra phirāiā.
5. Dev dāno rākas(i) dait sabb chit(i) gupat(i) sabb charnī lāiā.
6. Indrāsāṅ(i) apachhrā rāg rāgnī maṅgal(u) gāiā.
7. Bhaiā anaṅḍ jagat(u) vich(i) kal(i) tāran gur Nānak āiā.
8. Hindū musalmāṅ(i) nivāiā.(37)

37. Proclamation of *SatNām*

1. Having subjugated Meccā and Madinā, Bābā had now humbled the city of Baghdād, a stronghold of Islām.
2. He won over the eighty-four sects of *Sidh Yogīs* and hypocrisies of six schools of Indian philosophy.
3. Beside numerous universes and galaxies, he established his authority as spiritual teacher of the world. (He attached the people of the world with divine word).
4. He conquered the nine regions of the Earth and spread the authority of *SatNām*. One who is eternal.
5. All the gods, demons, monsters and the deity maintaining record of deeds of everyone in the divine court fell at his feet.
6. Even god Īndra and the beautiful fairy singers of his court sang invocatory songs in praise of Gurū Nānak.
7. The world was filled with joy when Gurū Nānak came to liberate the people of *Kalyug*.
8. He made both Hindus and Muslims humble.(37)

In Essence

Gurū Nānak Dev Jī's advent in this world removed many wrong notions and doctrines prevalent at that time both among Muslims and Hindus. The incantation of *SatNām* brought all evil-doers on their knees. All hypocrisies of fake religions and cults were exposed. With truth finally dawning on the minds of the people, it provided them with much awaited serenity and happiness. There was joy and happiness all around. They could now see their lives, aim getting fulfilled.

੩੮. (ਕਰਤਾਰਪੁਰ ਆਗਮਨ)

੧. ਫਿਰਿ ਬਾਬਾ ਆਇਆ ਕਰਤਾਰ ਪੁਰਿ ਭੇਖੁ ਉਦਾਸੀ ਸਗਲ ਉਤਾਰਾ ।
੨. ਪਹਿਰਿ ਸੰਸਾਰੀ ਕਪੜੇ ਮੰਜੀ ਬੈਠਿ ਕੀਆ ਅਵਤਾਰਾ ।
੩. ਉਲਟੀ ਗੰਗ ਵਹਾਈਓਨਿ ਗੁਰ ਅੰਗਦੁ ਸਿਰਿ ਉਪਰਿ ਧਾਰਾ ।
੪. ਪੁਤਰੀ ਕਉਲੁ ਨ ਪਾਲਿਆ ਮਨਿ ਖੋਟੇ ਆਕੀ ਨਸਿਆਰਾ ।
੫. ਬਾਣੀ ਮੁਖਹੁ ਉਚਾਰੀਐ ਹੁਇ ਰੁਸਨਾਈ ਮਿਟੈ ਅੰਧਿਆਰਾ ।
੬. ਗਿਆਨ ਗੋਸਟਿ ਚਰਚਾ ਸਦਾ ਅਨਹਦਿ ਸਬਦਿ ਉਠੇ ਧੁਨਕਾਰਾ ।
੭. ਸੋਦਰੁ ਆਰਤੀ ਗਾਵੀਐ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਜਾਪੁ ਉਚਾਰਾ ।
੮. ਗੁਰਮੁਖਿ ਭਾਰ ਅਥਰਬਣਿ ਤਾਰਾ ॥੩੮॥

38. (Kartārpur āgman)

1. Phir(i) bābā āiā kartār pur(i) bhekh(u) udāsī sagal utārā.
2. Paibar saṁsārī kapre mañjī baiṭh(i) kīā avtārā.
3. Ullī gaṅg vabhāion(i) gur aṅgad(u) sir(i) upar(i) dbārā.
4. Putrī kaul(u) na pālīā man(i) khotē ākī nasiārā.
5. Bāñī mukbob uchārīai hūe rusnāi miṭai aṁdhiārā.
6. Giān gosṭ(i) charchā sadā anbad(i) sabad(i) uthe dbunkārā.
7. Sodar(u) ārtī gāvīai aṁmrīt vele jāp(u) uchārā.
8. Gurmukh(i) bhār atharbaṅ(i) tārā.(38)

38. Coming to Kartārpur

1. Then Bābā came to Kartarpur. He shed his appearance of a recluse.
2. He started wearing clothes of worldly people, made himself available to all for help and advice. (He established a place where he would be available.)
3. By establishing (Gurū) Aṅgad as Gurū in his place, he made the tradition run unconventionally.
4. His sons did not honour and respect his teachings. They became rebellious and base of mind. They started keeping themselves away from him.
5. Gurū Nānak now started uttering his compositions (started writing his doctrine in hymns) so that its radiance would destroy the darkness of ignorance.
6. Spiritual discussions and exchange of views commenced among the holy men at Kartārpur. The atmosphere so developed resulted in perpetual sounding of the unstruck music in the consciousness of the listeners.
7. A set routine followed at Kartārpur. *Jap(u) Bāṇī* was recited in the morning while *So-dar* and *Ārtī* were sung in the evening.
8. Gurū-conscious Sikhs discarded the teachings of *Atharv Veda* and reposed their faith in Gurū's utterances.(38)

In Essence

After doing good to the people of the world, Gurū Nānak Dev Jī settled at Kartārpur, where he commenced the tradition of true congregation. His sons were much angry with him when he elevated (Gurū) Aṅgad to the exalted level of Gurū. They expected Gurūship to be hereditary. A set routine in the lives of Sikhs followed at Kartārpur inculcated discipline among them. They gave up all their *Veda*-based erstwhile practices of rites and rituals.

੩੯. (ਸ਼ਿਵਰਾਤ੍ਰੀ)

੧. ਮੇਲਾ ਸੁਣਿ ਸਿਵਰਾਤਿ ਦਾ ਬਾਬਾ ਅਚਲ ਵਟਾਲੇ ਆਈ।
੨. ਦਰਸਨੁ ਵੇਖਣਿ ਕਾਰਨੇ ਸਗਲੀ ਉਲਟ ਪਈ ਲੋਕਾਈ।
੩. ਲਗੀ ਬਰਸਣਿ ਲਛਮੀ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ਸਵਾਈ।
੪. ਜੋਗੀ ਦੇਖਿ ਚਲਿਤ੍ਰ ਨੋ ਮਨ ਵਿਚਿ ਰਿਸਕਿ ਘਨੇਰੀ ਖਾਈ।
੫. ਭਗਤੀਆ ਪਾਈ ਭਗਤਿ ਆਣਿ ਲੋਟਾ ਜੋਗੀ ਲਇਆ ਛਪਾਈ।
੬. ਭਗਤੀਆਂ ਗਈ ਭਗਤਿ ਭੁਲਿ ਲੋਟੇ ਅੰਦਰਿ ਸੁਰਤਿ ਭੁਲਾਈ।
੭. ਬਾਬਾ ਜਾਣੀ ਜਾਣ ਪੁਰਖ ਕਢਿਆ ਲੋਟਾ ਜਹਾ ਲੁਕਾਈ।
੮. ਵੇਖਿ ਚਲਿਤ੍ਰ ਜੋਗੀ ਖੁਣਿਸਾਈ ॥੩੯॥

39. (Shivrātrī)

1. Melā sun(i) sivrāt(i) dā bābā achal vaṭāle āi.
2. Darsan(u) vekhaṇ(i) kārne saglī ulaṭ paī lokāi.
3. Lagī barsaṇ(i) lachhamī ridh(i) sidh(i) nau nidh(i) savāi.
4. Jogī dekh(i) chalitra no man vich(i) risak(i) ghanerī kbāi.
5. Bhagṭiā pāi bhagat(i) āṇ(i) loṭā jogī laiā chhapāi.
6. Bhagṭiāṅ gai bhagat(i) bhul(i) loṭe aṅdar(i) surat(i) bhulāi.
7. Bābā jāṇī jāṇ purakh kadhiā loṭā jahā lukāi.
8. Vekh(i) chalitra jogī khun(i)sāi.(39)

39. *Shivrātrī*

1. Hearing about *Shivrātrī* fair, Bābā came to Achal Baṭālā.
2. The whole world thronged the place for his glimpse.
3. Money in the form of offerings started pouring in as if all divine gains (*Ridhīs-Sidhīs*) were falling at his feet.
4. The *Yogīs* were angry and jealous of Gurū Nānak at this wondrous development.
5. Some devotees were entertaining people by enacting scenes depicting early life of Lord Krishnā. Pleased, the spectators would drop a few coins in the pot placed by the artists for the purpose. Angered at being ignored, the *Yogīs* hid their pot of coins with their mystical powers.
6. Finding their pot of coins missing, the players forgot about their act. They were more concerned in finding the missing pot since it had all their earnings.
7. Bābā being a clairvoyant and knower of hearts knew where the pot had been hidden. He took out the pot from its hiding and handed it over to the performers.
8. That made the *Yogīs* more angry and envious.(39)

In Essence

Bhāi Sāhib has brought to light the exploitation of gullible people at the hands of *Yogīs*. Instead of helping them with spiritual guidance and resolving their tribulations with their wisdom and foresight, they were using their occult powers to subjugate them. What people needed was love and sympathy and this was not coming forth from them in anyway.

੪੦. (ਸਿੱਧਾਂ ਨਾਲ ਗੋਸ਼ਟ)

੧. ਖਾਧੀ ਖੁਣਸਿ ਜੁਗੀਸਰਾਂ ਗੋਸ਼ਟਿ ਕਰਨਿ ਸਭੇ ਉਠਿ ਆਈ।
੨. ਪੁਛੇ ਜੋਗੀ ਭੰਗਰ ਨਾਥੁ ਤੁਹਿ ਦੁਧ ਵਿਚਿ ਕਿਉਂ ਕਾਂਜੀ ਪਾਈ।
੩. ਫਿਟਿਆ ਚਾਟਾ ਦੁਧ ਦਾ ਰਿੜਕਿਆ ਮਖਣੁ ਹਥਿ ਨ ਆਈ।
੪. ਭੇਖੁ ਉਤਾਰਿ ਉਦਾਸਿ ਦਾ ਵਤਿ ਕਿਉਂ ਸੰਸਾਰੀ ਗੀਤਿ ਚਲਾਈ।
੫. ਨਾਨਕ ਆਖੇ ਭੰਗੁਨਾਥ ਤੇਰੀ ਮਾਉ ਕੁਚਜੀ ਆਹੀ।
੬. ਭਾਂਡਾ ਧੋਇ ਨ ਜਾਤਿਓਨਿ ਭਾਇ ਕੁਚਜੇ ਫੁਲੁ ਸੜਾਈ।
੭. ਹੋਇ ਅਤੀਤੁ ਗਿ੍ਹਸਤਿ ਤਜਿ ਫਿਰ ਉਨਕੇ ਘਰਿ ਮੰਗਣਿ ਜਾਈ।
੮. ਬਿਨ ਦਿਤੇ ਕਛੁ ਹਥਿ ਨ ਆਈ ॥੪੦॥

40. (Siddhān nāl gosht)

1. Khādhī khuṇas(i) jugīsārān goshṭ(i) karan(i) sabhe uṭh(i) āī.
2. Puchbe jogī bhaṅgar nāth(u) tube dudh vich(i) kion kānjī pāī.
3. Phīṭiā chāṭā dudh dā riṛkiān makhaṅ(u) hath(i) na āī.
4. Bhekb(u) utār(i) udās(i) dā vat(i) kion saṅsārī rīt(i) chalāī.
5. Nānak ākbe bhaṅgranāth terī māo kuchajī ābī.
6. Bhāṅḍā dhoē na jātion(i) bhāē kuchaje phul(u) sṛāī.
7. Hōē atī(u) grihast(i) taj(i) phir unke ghar(i) maṅgan(i) jāī.
8. Bin dīte kachbu hath(i) na āī.(40)

40. Dialogue with *Sidhs*

1. Envious and peeved at the development, all the *Yogīs* got together and decided to hold a dialogue/discussion with Gurū Nānak. So they came over to him.
2. Then *Yogī* Bhaṅgar Nāth asked Bābā Ji, why he had put citrus extract in the milk pot.
3. The milk had split and any amount of churning would not produce the butter.
4. Having renounced the world, why had he become a householder again?
5. Nānak replied to Bhaṅgar Nāth that his wisdom was misplaced and not channelised in right direction.
6. You have not put the milk in a clean vessel like heart. Through erroneous love of the guise, you have ruined the milk.
7. Having become a recluse and divorced from family life, you still go to the householders to beg for food. And yet you go and slander them.
8. You should know that one cannot get anything without giving.(40)

In Essence

As Gurū Amar Dās Ji says :

*Is(u) bhekhāi thāvaub gir-ho bhalā jithoh ko varsāe.
Sabad(i) rate tinā sojbi pāi dūjai bharam(i) bhulāe.*

(SGGS, p. 587)

All you people have given nothing to anyone in the past and now you are extending your empty hands before the householders.

Dittā laie āpnā anditā kachhu bath(i) na āvai.

(Bhāi Gurdās, Vār 1, p. 47)

We get back what we have given. No one can receive anything that he hasn't given at some time or the other.

੪੧. (ਸਿੱਧ ਕਰਾਮਾਤ)

੧. ਇਹ ਸੁਣਿ ਬਚਨ ਜੋਗੀਸਰਾ ਮਾਰਿ ਕਿਲਕ ਬਹੁ ਰੂਇ ਉਠਾਈ।
੨. ਖਟ ਦਰਸਨ ਕਉ ਖੇਦਿਆ ਕਲਿਜੁਗਿ ਨਾਨਕ ਬੇਦੀ ਆਈ।
੩. ਸਿਧਿ ਬੋਲਨਿ ਸਭਿ ਅਵਖਧੀਆਂ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਕੀ ਧੁਨੋ ਚੜ੍ਹਾਈ।
੪. ਰੂਪ ਵਟਾਏ ਜੋਗੀਆਂ ਸਿੰਘ ਬਾਘਿ ਬਹੁ ਚਲਿਤ ਦਿਖਾਈ।
੫. ਇਕਿ ਪਰਿ ਕਰਿਕੈ ਉਡਰਨਿ ਪੰਖੀ ਜਿਵੈ ਰਹੈ ਲੀਲਾਈ।
੬. ਇਕਨਾ ਨਾਗ ਹੋਇ ਪਉਣ ਛੋੜਿਆ ਇਕਨਾ ਵਰਖਾ ਅਗਨਿ ਵਸਾਈ।
੭. ਤਾਰੇ ਤੋੜੇ ਭੰਗਰਿ ਨਾਥ, ਇਕ ਚੜਿ ਮਿਰਗਾਨੀ ਜਲੁ ਤਰਿ ਜਾਈ।
੮. ਸਿਧਾਂ ਅਗਨਿ ਨ ਬੁਝੈ ਬੁਝਾਈ ॥੪੧॥

41. (Siddh karāmāt)

1. Eb suṅ(i) bachan jogīsarā mār(i) kilak babu rūe uṭhāī.
2. Khaṭ darsan kau kbediā kal(i)jug(i) Nānak bedī āī.
3. Sidh(i) bolan(i) sabh(i) avkhabhīān tantra maṅtra kī dbuno charhāī.
4. Rūp vaṭāe jogīān siṅgh bāgh(i) babu chalit dikhāī.
5. Ik(i) par(i) kar(i)kai uḍran(i) paṅkhī jivai rahai līlāī.
6. Iknā nāg hoe paun chboraī iknā varkhā agan(i) vasāī.
7. Tāre toṛe bhaṅgar(i) nāth, ik char(i) mirgānī jal(u) tar(i) jāī.
8. Sidhān agan(i) na bujhai bujhāī.(41)

41. Miracles of *Sidhs*

1. Hearing these words the *Yogīs* flew into rage. They shrieked and shouted and changed their forms into demons, monsters and ghosts.
2. They then said that Nānak, a person of Bedī lineage who took birth in *Kalyug* has condemned/rejected the six schools of Hindu philosophy.
3. The *Sidh Yogīs* were singing out Tantric incantations as remedy of all that Nānak had done to them.
4. Some of them changed their form into lion and wolf and displayed many miracles.
5. One *Yogī* wore wings and started flying just like a bird who floats in the air.
6. One changed himself into a snake and started hissing while the other started causing rainfall of embers.
7. Bhaṅgaṛ Nāth started plucking stars while someone else climbed up a deer skin and started floating on water.
8. The fire of hatred and jealousy in the hearts of *sidhs* would just not be put off with all these stunts.(41)

In Essence

Overcoming one's anger is an essential trait of a spiritual person. God-loving and a devout person never indulges in showing his miraculous powers. These *Yogīs* were more interested in impressing the viewers with their magical powers with the intention of bringing them to subjugation. Gurū Nānak proved to the people that those acts were not capable of taking one to the Truth and becoming one with the Lord.

Having shown their miracles, the *Yogīs* now expected Gurū Nānak Dev Jī to display his miracles since they firmly believed that one who is spiritually exalted would certainly be capable of performing wondrous feats.

੪੨. (ਸਿੱਧ ਪ੍ਰਸ਼ਨੋਤਰ)

੧. ਸਿਧਿ ਬੋਲਨਿ ਸੁਣਿ ਨਾਨਕਾ ਤੁਹਿ ਜਗ ਨੋ ਕਿਆ ਕਰਾਮਾਤਿ ਦਿਖਾਈ।
੨. ਕੁਝ ਵਿਖਾਲੇ ਅਸਾਂ ਨੋ, ਤੁਹਿ ਕਿਉ ਢਿਲ ਅਵੇਹੀ ਲਾਈ।
੩. ਬਾਬਾ ਬੋਲੇ ਨਾਥ ਜੀ! ਅਸਾਂ ਤੇ ਵੇਖਣਿ ਜੋਗੀ ਵਸਤੁ ਨ ਕਾਈ।
੪. ਗੁਰ ਸੰਗਤਿ ਬਾਣੀ ਬਿਨਾ ਦੂਜੀ ਓਟ ਨਹੀ ਹਹਿ ਰਾਈ।
੫. ਸਿਵ ਰੂਪੀ ਕਰਤਾ ਪੁਰਖੁ, ਚਲੇ ਨਾਹੀ ਧਰਤਿ ਚਲਾਈ।
੬. ਸਿਧ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਕਰਿ ਝੜਿ ਪਏ ਸਬਦਿ ਗੁਰੂ ਕੇ ਕਲਾ ਛਪਾਈ।
੭. ਦਦੇ ਦਾਤਾ ਗੁਰੂ ਹੈ ਕਕੇ ਕੀਮਤ ਕਿਨੇ ਨ ਪਾਈ।
੮. ਸੋ ਦੀਨ ਨਾਨਕ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੪੨॥

42. (Siddh prashnotar)

1. Sidh(i) bolan(i) sun(i) Nānkā tuhe jag no kiā karāmāt(i) dikhāi.
2. Kujh vikhālēn asān no, tuh(i) kio ḍhil avehī lāi.
3. Bābā bole nāth jī! asān te vekhaṅ(i) jogī vasat(u) nā kāi.
4. Gur saṅgat(i) bāṅī binā dūjī oṅ nahī haih rāi.
5. Siv rūpī kartā purakh(u), chale nāhī dharat(i) chālāi.
6. Siddh taṅtra maṅtra kar(i) jhar(i) pae sabad(i) gurū ke kalā chhapāi.
7. Dade dātā gurū hai kake kīmat kine na pāi.
8. So dīn Nānak sat(i)gur samāi.(42)

42. Question-Answers of *Sidhs*

1. "Listen O Nānak! What miracle You have shown to the world?" said the *Sidhs*.
2. "Show us something similar. Why have you taken so long?"
3. "Nāth Ji," said Bābā (Gurū Nānak), "I have seen the *Yogīs* and I find them not worthy of anything."
4. And to me, other than holy congregation of God-loving people and Gurū's utterances, I have no other support.
5. The Creator is benedict and blissful. Gurū Nānak remained steadfast just as the Earth remains firm on its place.
6. *Sidh Yogīs* used all their charms and incantations. The divine words of Gurū rendered all their skill ineffective.
7. Gurū himself is donor and granter of boons. No one has ever been able to evaluate his capabilities.
8. And then becoming humble, they fell at the holy feet of Gurū Nānak.(42)

In Essence

Sidhs displayed all their occult powers to scare Gurū Nānak into submission and joining their sect. But Gurū Nānak rendered all their pranks null and void by the power of his *Shabad* (Word) that he had received from divine court.

Gurū Nānak explained that Lord's name is the most powerful and strong miracle. Lord's name is as powerful as the Lord Himself. His blessings are infinite. Truth is much above petty tricks called miracles. The loving worship of the Lord and knowing more and more about Him is miracle in itself. He is infinite and reaching infinite is no mean miracle.

੪੩. (ਸਤਿਨਾਮ ਦਾ ਪ੍ਰਤਾਪ)

੧. ਬਾਬਾ ਬੋਲੇ ਨਾਥ ਜੀ! ਸਬਦੁ ਸੁਨਹੁ ਸਚੁ ਮੁਖਹੁ ਅਲਾਈ।
੨. ਬਾਝੇ ਸਚੇ ਨਾਮ ਦੇ ਹੋਰੁ ਕਰਾਮਾਤਿ ਅਸਾਂ ਤੇ ਨਾਹੀ।
੩. ਬਸਤਰਿ ਪਹਿਰੇ ਅਗਨਿ ਕੈ ਬਰਫ ਹਿਮਾਲੇ ਮੰਦਰੁ ਛਾਈ।
੪. ਕਰੇ ਰਸੋਈ ਸਾਰ ਦੀ ਸਗਲੀ ਧਰਤੀ ਨਥਿ ਚਲਾਈ।
੫. ਏਵਡੁ ਕਰੀ ਵਿਥਾਰ ਕਉ ਸਗਲੀ ਧਰਤੀ ਹਕੀ ਜਾਈ।
੬. ਤੋਲੀ ਧਰਤਿ ਅਕਾਸਿ ਦੁਇ ਪਿਛੇ ਛਾਬੇ ਟੰਕੁ ਚੜਾਈ।
੭. ਇਹ ਬਲੁ ਰਖਾ ਆਪਿ ਵਿਚਿ ਜਿਸੁ ਆਖਾ ਤਿਸੁ ਪਾਸਿ ਕਰਾਈ।
੮. ਸਤਿਨਾਮ ਬਿਨੁ ਬਾਦਰਿ ਛਾਈ॥੪੩॥

43. (SatNām dā pratāp)

1. Bābā bole nāth jī! sabad(u) sunoh sach(u) mukboh alāī.
2. Bājho sache nām de hor(u) karāmāt(i) asān te nāhī.
3. Bastar(i) paibre agan(i) kai baraf bimāle maṅdar(u) chhāī.
4. Kare rasauī sār dī saglī dhartī nath(i) chalāī.
5. Evad(u) karī vithār kau saglī dhartī haki jāī.
6. Tolī dharat(i) akās(i) due pichhe chhābe ṭānk(u) chārāī.
7. Eh bal(u) rakhā āp(i) vich(i) jis(u) ākhā tis(u) pās(i) karāī.
8. Sat(i)nām bin(u) bādar(i) chhāī.(43)

43. The Glory of *SatNām*

1. Bābā then addressed the *Yogīs* and said, "O Nāth Jī ! Listen to the divine word. I am telling you the truth.
2. "Except the miraculous True name of the Lord that I enshrine in my heart, I have no other miracle with me."
3. "Even if I wear clothes of fire, or I go and live in Himālayās in the house made of snow;
4. "And I prepare dishes of iron, have the Earth tied and drive it like an animal;
5. "Exercise so much power and authority that the whole Earth keeps moving ahead of me like a herd of animals;
6. "So much so that I become capable of weighing the entire Earth and sky with just a small weight of 65 grams (nearly a *chhātānk* according to Indian weights and measures)."
7. "I should have so much power in me that I am able to get whatever I want done by anybody."
8. "All this is no more than shadow of a cloud against the power of Lord's Word *SatNām*." (43)

In Essence

The following lines of various hymns of Gurū Nānak are on the same theme as is given in the above *Paurī* :

Māi Māiā chhal(u).

Triṅ kī agan(i) megh kī chhāiā,

Gobid bhajan bin(u) hār kā jal(u). (SGGS, p. 717)

Sidb(u) hovā sidb(i) lāi, ridb(i) ākhā āo.

Gupt(u) pargaṭ(u) hoe haisā lok(u) rākhai bhāo.

Mat(u) dekh(i) bhūlā visrai terā chit(i) na āvai nāo.

(SGGS, p. 14)

Gurū Jī emphatically says that powers of miracles are petty. These wean one away from the love of God and entraps one in ego. Meditation on *SatNām* is supreme miracle that liberates one from ego. Worldly powers are transient whereas the power of Lord's name is forever. All divine powers acquired through the Lord must never be used as an object of demonstration. One should never become colateral of the Almighty.

੪੪. (ਸਿੱਧ ਗੋਸ਼ਟਿ । ਮੁਲਤਾਨ)

੧. ਬਾਬੇ ਕੀਤੀ ਸਿਧ ਗੋਸ਼ਟਿ ਸਬਦ ਸਾਂਤਿ ਸਿਧੀ ਵਿਚ ਆਈ ।
੨. ਜਿਣਿ ਮੇਲਾ ਸਿਵਰਾਤਿ ਦਾ ਖਟ ਦਰਸਨ ਆਦੇਸਿ ਕਰਾਈ ।
੩. ਸਿਧਿ ਬੋਲਨਿ ਸੁਭ ਬਚਨ ਧਨੁ ਨਾਨਕ ਤੇਰੀ ਵਡੀ ਕਮਾਈ ।
੪. ਵਡਾ ਪੁਰਖੁ ਪਰਗਟਿਆ ਕਲਿਜੁਗ ਅੰਦਰਿ ਜੋਤਿ ਜਗਾਈ ।
੫. ਮੇਲਿਓ ਬਾਬਾ ਉਠਿਆ ਮੁਲਤਾਨੇ ਦੀ ਜਾਰਤਿ ਜਾਈ ।
੬. ਅਗੋਂ ਪੀਰ ਮੁਲਤਾਨ ਦੇ ਦੁਧਿ ਕਟੋਰਾ ਭਰਿ ਲੈ ਆਈ ।
੭. ਬਾਬੇ ਕਢਿ ਕਰਿ ਬਗਲ ਤੇ ਚੰਬੇਲੀ ਦੁਧ ਵਿਚਿ ਮਿਲਾਈ ।
੮. ਜਿਉ ਸਾਗਰ ਵਿਚ ਗੰਗ ਸਮਾਈ ॥੪੪॥

44. (Siddh gosht, Multān)

1. Bābe kītī sidh gosṭ(i) sabad sānt(i) sidhī vich āī.
2. Jīṅ(i) melā sivrāt(i) dā khaṭ darsan ādes(i) karāī.
3. Sidh(i) bolan(i) subh bachan dhan(u) Nānak terī vaḍī kamāī.
4. Vaḍā purakh(u) pargaṭiā kal(i)jug andar(i) jot(i) jagāī.
5. Melio bābā uṭhiā multāne dī jārat(i) jāī.
6. Agoṅ pīr multān de dudh(i) kaṭorā bhar(i) lai āī.
7. Bābe kaḍh(i) kar(i) bagal te chaṅbelī dudh vich(i) milāī.
8. Jio sāgar vich gaṅg samāī.(44)

44. *Sidh Gosht* in Multān

1. Gurū Nānak Dev Jī's discussion with *Sidh Yogīs* brought peace and calmness to their mind. His words soothed them all and they felt tranquil and serene.
2. Bābā Nānak had won over the entire fair of *Shivrātrī*. Those who held faith on the six schools of Hindu philosophy now bowed before him with reverence.
3. All the *Sidh Yogīs* were full of praise for him and said in one voice, "O Nānak, your achievements are great and praiseworthy.
4. "You are a great man who has lit the lamp of knowledge and *Nām Simran* in *Kalyug*."
5. Bābā decamped from the fair at Achal Baṭālā and headed towards Multān.
6. Multān was a centre of Muslim *pīrs* who had become very arrogant and haughty. Seeing the arrival of Bābā Nānak there, they brought a wide based bowl of milk full to the brim. (Indicating that this place is already full and there is no more room for another godman).
7. Bābā plucked a Jasmine flower from the bush by his side and placed it on the surface of the milk (indicating that there is always room for more and he was there to spread fragrance like Jasmine).
8. It was like river Ganges merging in the ocean.(44)

In Essence

Realising that the *pīrs* of Multān have become arrogant and not helping a common man attach himself with worship of Allāh, Gurū Nānak headed towards Multān. They displayed their haughtiness in the form of bringing a bowl of milk full to the brim. Humble in his behaviour and yet effective in putting across his message, Gurū Nānak placed a Jasmine flower indicating that there was always room on the top and he had come there to spread the fragrance of Lord's name and not to trouble anybody.

੪੫. (ਗੁਰੂ ਅੰਗਦ)

੧. ਜਾਰਤਿ ਕਰਿ ਮੁਲਤਾਨ ਦੀ ਫਿਰਿ ਕਰਤਾਰ ਪੁਰੇ ਨੋ ਆਇਆ।
੨. ਚੜੇ ਸਵਾਈ ਦਿਹਿ ਦਿਹੀ ਕਲਿਜੁਗ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ।
੩. ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਦੇ ਦੁਖ ਸਬਾਇਆ।
੪. ਮਾਰਿਆ ਸਿਕਾ ਜਗਤ੍ਰਿ ਵਿਚਿ ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ।
੫. ਥਾਪਿਆ ਲਹਿਣਾ ਜੀਵਦੇ ਗੁਰਿਆਈ ਸਿਰਿ ਛਤ੍ਰ ਫਿਰਾਇਆ।
੬. ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਕੈ ਸਤਿਗੁਰ ਨਾਨਕ ਰੂਪ ਵਟਾਇਆ।
੭. ਲਖਿ ਨ ਕੋਈ ਸਕਈ ਆਚਰਜੇ ਆਚਰਜ ਦਿਖਾਇਆ।
੮. ਕਾਇਆ ਪਲਟਿ ਸਰੂਪ ਬਣਾਇਆ ॥੪੫॥

45. (Gurū Aṅgad)

1. Jārat(i) kar(i) multān dī phir(i) kartār pure no āiā.
2. Chare savāi dib(i) dibī kal(i)jug Nānak nām(u) dhiāiā.
3. Viṅ(u) nāvai bor(u) maṅṅā sir(i) dukhā de dukh sabāiā.
4. Māriā sikā jagtr(i) vich(i) Nānak nirmal pañth chalāiā.
5. Thāpiā Laibṅā jivde guriāi sir(i) chbatra phirāiā.
6. Jotī jot(i) milāe-kai sat(i)gur Nānak rūp vaṭāiā.
7. Lakh(i) na koī sakaī ācharje ācharj dikhāiā.
8. Kāiā palaṭ(i) sarūp baṅāiā.(45)

45. Gurū Aṅgad

1. After a successful journey to Multān, Bābā returned to Kartārpur.
2. The reputation of his spiritual skill started spreading with every passing day. He made people meditate on the name of the Lord.
3. And he taught them that asking God for grant of worldly boons instead of divine name is asking for distresses.
4. Gurū Nānak spread the doctrine of obeying divine command and thus he laid foundation of a religion free of the dross of ego.
5. In his life-time itself, he installed Bābā Lehṇā (Gurū Aṅgad Dev Ji) on the seat of Gurū in his place and had the canopy of reverence adorning over his head.
6. Merging his light eternal with that of Bābā Lehṇā Ji, it seemed Gurū Nānak had only changed his form original to that of Bābā Lehṇā.
7. Nobody could access this mystery because a quaint had been caused within an astonishment.
8. Gurū Nānak changed the form of (Gurū) Aṅgad just as he himself was.(45)

In Essence

Gurū Nānak had passed on the guruship to Bābā Lehṇā Ji during his life-time and gave him a new name—Aṅgad (one who had been a part of one's body). He conveyed to the people not to hold any difference between him and Bābā Lehṇā. Bābā Lehṇā as Gurū Aṅgad was Gurū Nānak himself.

It brought to surface the relationship between a disciple and his Gurū. It also established the qualitative requirements in a disciple who can be chosen to succeed his Gurū. *Gurbānī* says :

Jot(i) ohā jugat(i) sāe saib kāiā pher(i) paltīai.

(SGGS, p. 966)

Gurū Aṅgad has the same light effulgent in him as that of Gurū Nānak. Only the body had been changed.

੪੬. (ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ)

੧. ਸੋ ਟਿਕਾ ਸੋ ਛਤ੍ਰੂ ਸਿਰਿ ਸੋਈ ਸਚਾ ਤਖਤੁ ਟਿਕਾਈ।
੨. ਗੁਰ ਨਾਨਕ ਹੰਦੀ ਮੁਹਰ ਹਥਿ ਗੁਰ ਅੰਗਦ ਦੀ ਦੋਹੀ ਫਿਰਾਈ।
੩. ਦਿਤਾ ਛੋੜਿ ਕਰਤਾਰ ਪੁਰੁ ਬੈਠਿ ਖਡੂਰੇ ਜੋਤਿ ਜਗਾਈ।
੪. ਜੰਮੇ ਪੂਰਬਿ ਬੀਜਿਆ ਵਿਚਿ ਵਿਚਿ ਹੋਰੁ ਕੂੜੀ ਚਤੁਰਾਈ।
੫. ਲਹਣੇ ਪਾਈ ਨਾਨਕੋ ਦੇਣੀ ਅਮਰਦਾਸਿ ਘਰਿ ਆਈ।
੬. ਗੁਰੁ ਬੈਠਾ ਅਮਰੁ ਸਰੂਪ ਹੋਇ ਗੁਰਮੁਖਿ ਪਾਈ ਦਾਤਿ ਇਲਾਹੀ।
੭. ਫੇਰ ਵਸਾਇਆ ਗੋਇੰਦਵਾਲੁ ਅਚਰਜੁ ਖੇਲੁ ਨ ਲਖਿਆ ਜਾਈ।
੮. ਦਾਤਿ ਜੋਤਿ ਖਸਮੈ ਵਡਿਆਈ॥੪੬॥

46. (Gurū Amardās Jī)

1. So ṭikā so chbhatr(u) sir(i) soī sachā takhat(u) ṭikāī.
2. Gur Nānak haṇḍī mobar hath(i) gur Aṅgad dī dohī phirāī.
3. Dītā chhor(i) kartār pur(u) baiṭh(i) khaḍūre jot(i) jagāī.
4. Janme pūrāb(i) bījīā vich(i) vich(i) hor(u) kūṛī chaturāī.
5. Labhe pāī Nānko deṇī Amardās(i) ghar(i) āī.
6. Gur baiṭhā Amar(u) sarūp hoe gurmukh(i) pāī dāt(i) ilāhī.
7. Pher vasāīā goīndwāl(u) acharj(u) khel(u) na lakhīā jāī.
8. Dāt(i) jot(i) khasmai vaḍīāī.(46)

46. Gurū Amar Dās Jī

1. It was the same mark of consecration (*ṭikkā*), same canopy over the head and occupation of the same true throne.
2. Gurū Aṅgad received the stamp of radiance of Gurū Nānak and succeeded him as Gurū with the same glow.
3. Gurū Aṅgad now left Kartārpur and lit up the beacon of divine *Nām* from Khaḍūr, where he went to reside.
4. Whatever seeds of actions had been sown in previous birth, they were yielding fruits now. Other clevernesses are of no avail.
5. Bābā Lehṇā received the honour of Guruship from Gurū Nānak and now, he had to hand it over to Bābā Amar Dās Jī.
6. And now acquiring immortal state, Bābā Amar Dās sat on the divine throne as Gurū Amar Dās. The Gurū-conscious Amar Dās received the divine blessings from Gurū Aṅgad Dev Jī.
7. He then came and raised the township of Goīndwāl. The strange play of Gurū Amar Dās Jī that he commenced there, is beyond comprehension.
8. Blessings and radiance is all in the hands of Lord. He alone gets it whom He gives.(46)

In Essence

Gurū Aṅgad Dev Jī and Gurū Amar Dās Jī were possessing the same radiance and power that belonged to Gurū Nānak Dev Jī. They both received the honour by virtue of their past deeds which had to be rewarded. The divine seat of Gurū could not have been obtained by falsehood and cunningness. The concept of *dāt* is what they received from the Lord. *Jot(i)* is that boon that Gurū Jī spread to the world. The light of knowledge and awareness that Gurū Jī spread among the people is *Jot(i)*. Both *dāt* and *Jot(i)* express praise and greatness of God.

੪੭. (ਗੁਰੂ ਰਾਮਦਾਸ ਤੇ ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

੧. ਦਿਚੈ ਪੂਰਬਿ ਦੇਵਣਾ ਜਿਸ ਦੀ ਵਸਤੁ ਤਿਸੈ ਘਰਿ ਆਵੈ।
੨. ਬੈਠਾ ਸੋਢੀ ਪਾਤਿਸਾਹੁ ਰਾਮਦਾਸ ਸਤਿਗੁਰੂ ਕਹਾਵੈ।
੩. ਪੂਰਨ ਤਾਲ ਖਟਾਇਆ ਅੰਮ੍ਰਿਤਸਰ ਵਿਚਿ ਜੋਤਿ ਜਗਾਵੈ।
੪. ਉਲਟਾ ਖੇਲ ਖਸੰਮ ਦਾ ਉਲਟੀ ਗੰਗ ਸਮੁੰਦ੍ਰਿ ਸਮਾਵੈ।
੫. ਦਿਤਾ ਲਈਐ ਆਪਣਾ ਅਣਿਦਿਤਾ ਕਛੁ ਹਥਿ ਨ ਆਵੈ।
੬. ਫਿਰਿ ਆਈ ਘਰਿ ਅਰਜਣੈ ਪੁਤ ਸੰਸਾਰੀ ਗੁਰੂ ਕਹਾਵੈ।
੭. ਜਾਣਿ ਨ ਦੇਸਾਂ ਸੋਢੀਓਂ ਹੋਰਸਿ ਅਜਰ ਨ ਜਰਿਆ ਜਾਵੈ।
੮. ਘਰ ਹੀ ਕੀ ਵਥੁ ਘਰੇ ਰਹਾਵੈ ॥੪੭॥

47. (Gurū Rāmdās te Gurū Arjan Dev)

1. Dichai pūrāb(i) devaṇā jis dī vasat(u) tisai ghar(i) āvai.
2. Bait̄hā soḍhī pāt(i)sāh(u) Rāmdās sat(i)gurū kahāvai.
3. Pūran tāl khat̄āiā amṛitsar vich(i) jot(i) jagāvai.
4. Ulṭā kbel kbasan̄m dā ulṭī gaṅg samuṇḍr(i) samāvai.
5. Dīt̄ā laīai āpṇā aṇ(i)dīt̄ā kachhu hath(i) na āvai.
6. Phir(i) āi ghar(i) Arjanai put saṅsārī gurū kahāvai.
7. Jān(i) na desān̄ soḍhion̄ horas(i) ajar na jariā jāvai.
8. Ghar hī kī vath(u) ghare rahāvai.(47)

47. Gurū Rām Dās and Gurū Arjan Dev

1. One who is debtor for quite sometimes, and whatever belongs to a particular house, reaches there.
2. And now Rām Dās of Soḍhī dynasty took the holy seat of Gurū as emperor and became known as *Satgurū*.
3. He had a holy reservoir of water at Amritsar completed and enlightened the people with the radiance of divine name.
4. Strange are the ways of the Master. He makes the river Ganges flow in directions opposite and make it merge with the ocean. (Not his sons but his son-in-law who was bestowed the honour of Guruship by Gurū Amar Dās).
5. And let us not consider it strange. After all one gets back what one has himself given.
6. And then the Guruship came to the house of Arjan who was biological son of Gurū Rām Dās (according to the worldly relationship).
7. Mātā Bhānī wife of Gurū Rām Dās and mother of Gurū Arjan Dev Ji said that she would not like the Guruship to go outside the Soḍhī family because its burden is unbearable by anyone else.
8. What belongs to this house will remain here.(47)

In Essence

This *Paurī* describes the pontification of both Gurū Rām Dās Ji and his son Gurū Arjan Dev Ji. Guruship had not been hereditary as was the practice. Gurū Amar Dās Ji gave it to his son-in-law and not any of his sons—Mohan or Mohri. A thing reaches where it justifiably belongs. It belonged to Soḍhī family and thereafter it stayed there.

Once again it has been established that the exalted high office of the Gurū was given to a disciple on his merits.

੪੮. (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ)

੧. ਪੰਜਿ ਪਿਆਲੇ ਪੰਜ ਪੀਰ ਛਠਮੁ ਪੀਰੁ ਬੈਠਾ ਗੁਰੁ ਭਾਰੀ।
੨. ਅਰਜਨ ਕਾਇਆ ਪਲਟਿਕੈ ਮੂਰਤਿ ਹਰਗੋਬਿੰਦ ਸਵਾਰੀ।
੩. ਚਲੀ ਪੀੜੀ ਸੋਢੀਆ ਰੂਪੁ ਦਿਖਾਵਣਿ ਵਾਰੋ ਵਾਰੀ।
੪. ਦਲਭੰਜਨ ਗੁਰੁ ਸੂਰਮਾ ਬਡ ਜੋਧਾ ਬਹੁ ਪਰਉਪਕਾਰੀ।
੫. ਪੁਛਨਿ ਸਿਖ ਅਰਦਾਸਿ ਕਰਿ ਛਿਅ ਮਹਿਲਾ ਤਕਿ ਦਰਸੁ ਨਿਹਾਰੀ।
੬. ਅਗਮ ਅਗੋਚਰ ਸਤਿਗੁਰੁ ਬੋਲੇ ਮੁਖ ਤੇ ਸੁਣਹੁ ਸੰਸਾਰੀ।
੭. ਕਲਿਜੁਗਿ ਪੀੜੀ ਸੋਢੀਆ ਨਿਹਚਲ ਨੀਵ ਉਸਾਰਿ ਖਲਾਰੀ।
੮. ਜੁਗਿ ਜੁਗਿ ਸਤਿਗੁਰ ਧਰੇ ਅਵਤਾਰੀ ॥੪੮॥

48. (Gurū Hargobīnd)

1. Panj(i) piāle pañj pīr chbāṭham(u) pīr(u) baiṭhā gur(u) bhārī.
2. Arjan kāiā palaṭ(i)kai mūrat(i) Hargobīnd savārī.
3. Chālī pīrī soḍbīā rūp(u) dikhbāvaṅ(i) vāro vārī.
4. Dalbbañjan gur(u) sūrmā baḍ jodbā babu parupkārī.
5. Puchhan(i) sikh ardās(i) kar(i) chbia mahilā tak(i) daras(u) nibārī.
6. Agam agochar sat(i)gurū bole mukh te suṇob saṅsārī.
7. Kal(i)jug(i) pīrī soḍbīān nihchal nīv usār(i) khalārī.
8. Jug(i) jug(i) sat(i)gur dhare avīārī.(48)

48. Gurū Hargobiṅd

1. Five holy teachers (Nānak, Aṅgad, Amar Dās, Rām Dās and Arjan) practised and propagated five virtues (Truth, Contentment, Compassion, Righteousness and Forebearance) and now the sixth Holy Soul (Gurū Hargobiṅd Sāhib) occupied the Gurū's seat with elan and ostantation.
2. It was Gurū Arjan who changed his form into that of Gurū Hargobiṅd and adorned the divine blessed seat.
3. And now started the lineage of Soḍhis. Members of this lineage appeared as Gurū one after the other.
4. This great warrior Gurū, destroyer of enemy's contingents of soldiers was also highly benevolent of character.
5. The Sikhs now started asking him that they have had the good fortune of seeing the six Gurūs, how many more would they be able to see and serve ?
6. The imperceptible and inaccessible Gurū said, "O worldly people ! Listen;
7. "In this *Kalyug*, the foundation of Soḍhī clan has been rendered unshakeable and strong.
8. "Two (2) into two (2) that is four more True Gurūs will incarnate after me."(48)

In Essence

Bhāi Sāhib has described the pontification of Gurū Hargobiṅd Sāhib who also carried the light effulgence of Gurū Nānak Dev Ji which he had acquired from Gurū Arjan Dev Ji. Gurū Hargobiṅd was in fact Gurū Arjan in a new body (of Gurū Hargobiṅd). He conducted himself with elan and regal authority, wearing royal dress and supporting two swords—one of *Pirī* and the other of *Mirī*. He also informed his Sikhs that the foundation of Soḍhī dynasty is unshakeable and there will be four more Soḍhī Gurūs. Gurū Hargobiṅd Sāhib took up arms for the good of all those who were being suppressed and oppressed. There is faint indication in this *Paurī* that suggests that for establishing righteousness, Sikhs won't hesitate to take up cudgles with oppressors. This was not done to establish any kingdom or monarchy.

੪੯. (ਵਾਹਿਗੁਰੂ ਮੰਤ੍ਰ)

੧. ਸਤਿਜੁਗਿ ਸਤਿਗੁਰ ਵਾਸਦੇਵ ਵਵਾ ਵਿਸਨਾ ਨਾਮੁ ਜਪਾਵੈ।
੨. ਦੁਆਪਰਿ ਸਤਿਗੁਰ ਹਰੀਕ੍ਰਿਸਨ ਹਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਾਵੈ।
੩. ਤ੍ਰੇਤੇ ਸਤਿਗੁਰ ਰਾਮ ਜੀ ਰਾਰਾ ਰਾਮ ਜਪੇ ਸੁਖੁ ਪਾਵੈ।
੪. ਕਲਿਜੁਗਿ ਨਾਨਕ ਗੁਰ ਗੋਵਿੰਦ ਗਗਾ ਗੋਵਿੰਦ ਨਾਮੁ ਅਲਾਵੈ।
੫. ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣ ਵਿਚਿ ਜਾਇ ਸਮਾਵੈ।
੬. ਚਾਰੇ ਅਛਰ ਇਕ ਕਰਿ ਵਾਹਿਗੁਰੂ ਜਪੁ ਮੰਤ੍ਰੁ ਜਪਾਵੈ।
੭. ਜਹਾਂ ਤੇ ਉਪਜਿਆ ਫਿਰਿ ਤਹਾਂ ਸਮਾਵੈ ॥੪੯॥੧॥

49. (Wābegurū mantra)

1. Sat(i)jug(i) sat(i)gur vāsdev vavā visnā nām(u) japāvai.
2. Duāpar(i) sat(i)gur harīkrisan bāhā har(i) bar(i) nām(u) japāvai.
3. Trete sat(i)gur Rām jī rārā rām jape sukh(u) pāvai.
4. Kal(i)jug(i) Nānak gur Goviṅd gagā Goviṅd nām(u) alāvai.
5. Chāre jāge chabu jugī pañchāeṅ vich(i) jāe samāvai.
6. Chāre achhar ik kar(i) wābegurū jap(u) mantra japāvai.
7. Jahān te upjiā pbir(i) tabān samāvai.(49.1)

49. *Wābegurū* – The Incantation

(The formation of Wābegurū incantation is being explained with the belief and faith of the people of four ages – Satyug, Tretā, Duāpar and Kalyug)

1. In *Satyug*, people meditated on the name Vishṇū. Thus the letter 'V' for the word Vishṇū had been taken since Gurū Nānak was an incarnate of Vishṇū of *Satyug*.
2. In *Duāpar*, Gurū Nānak was Hari i.e. Krishan. So he took the letter 'H' from there. People used to worship 'Hari' then.
3. In *Tretā*, He was 'Rām'. People worshipped Rām that brought them peace and comfort. So he took the letter 'R' from the word 'Rām'.
4. In *Kalyug*, Gurū Nānak incarnated as 'Gobiṅd'. This was the meditating incantation of the people. So the letter 'G' was taken from there.
5. All four incarnations of the four ages permeate in the word *Wābegurū*.
6. Combining of the four initial letters of the name of the reigning deity of each age, and putting them together gave the word *Wābegurū*. It was the fifth meditating incantation that Gurū Jī blessed the *Sāngat* with.
7. Just as four letters integrated into the word *Wābegurū*, the fifth integrated name of Lord, so would a seeker merge with the Lord by using this incantation for meditation.(49.1)

ਵਾਰ 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਵਸਤੂ ਨਿਰਦੇਸ਼ ਮੰਗਲਾਚਰਣ)

੧. ਆਪਨੜੈ ਹਥਿ ਆਰਸੀ ਆਪੇ ਹੀ ਦੇਖੈ।
੨. ਆਪੇ ਦੇਖਿ ਦਿਖਾਇਦਾ ਛਿਅ ਦਰਸਨ ਭੇਖੈ।
੩. ਜੇਹਾ ਮੂੰਹ ਕਰਿ ਭਾਲਿਦਾ ਤੇਵੇਹੈ ਲੇਖੈ।
੪. ਹਸਦੇ ਹਸਦਾ ਦੇਖੀਐ ਸੋ ਰੂਪ ਸਰੇਖੈ।
੫. ਰੋਦੇ ਦਿਸੇ ਰੋਵਦਾ ਹੋਇ ਨਿਮਖ ਨਿਮੇਖੈ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਤਿਸੰਗਿ ਵਿਸੇਖੈ ॥੧॥

1. (Vastū nirdesh maṅglācharaṅ)

1. Āpanṛai bath(i) ārsī āpe hī dekbai.
2. Āpe dekb(i) dikhāedā chhia darsan bhekbai.
3. Jehā mūnh kar(i) bhāl(i)dā teve-bai lekbai.
4. Hasde basdā dekhīai so rūp sarekbai.
5. Rode dise rovadā hoe nimakh nimekbai.
6. Āpe āp(i) vartadā sat(i)saṅg visekbai.(1)

1. Invocation and Praise of the Lord

1. God Himself holds the mirror of the world in His hand and sees all the happenings all the time. (Whatever is happening in this world is not hidden from Him).
2. He Himself creates the six philosophies and then displays the form of each one of these to the people of the world.
3. And with whatever intentions and emotion one sees it, one is blessed with outcome accordingly.
4. One who laughs, smiles or feels happy, comes across similar emotions in others.
5. One who is crying finds everyone crying. If one blinks one's eyelids rapidly, one would experience similar reaction from the world.
6. He alone deals with everything Himself. But in the company of holy people, His attitude is different and special because this is where He can be realised.(1)

In Essence

God is fully aware what is happening in the Universe. He Himself is the object and the subject. However, His relationship with the people who assemble in the form of true congregation is very different and special. His presence is perpetual there.

He blesses the true congregation with emancipation. Just as water is present beneath the surface of the Earth but the water present in a well is special.

੨. (ਵਜੰਤ੍ਰੀ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਜਿਉ ਜੰਤ੍ਰੀ ਹਥਿ ਜੰਤ੍ਰ ਲੈ ਸਭਿ ਰਾਗ ਵਜਾਏ।
੨. ਆਪੇ ਸੁਣਿ ਸੁਣਿ ਮਗਨੁ ਹੋਇ ਆਪੇ ਗੁਣ ਗਾਏ।
੩. ਸਬਦੁ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਆਪਿ ਰੀਝਿ ਰੀਝਾਏ।
੪. ਕਥਤਾ ਬਕਤਾ ਆਪਿ ਹੈ ਸੁਰਤਾ ਲਿਵ ਲਾਏ।
੫. ਆਪੇ ਆਪਿ ਵਿਸਮਾਦੁ ਹੋਇ ਸਰਬੰਗ ਸਮਾਏ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਤੀਆਏ ॥੨॥

2. (Vajāntrī dā drishṭānt)

1. Jio jāntrī hath(i) jāntra lai sabb(i) rāg vajāe.
2. Āpe suṇ(i) suṇ(i) magan(u) hoe āpe guṇ gāe.
3. Sabad(u) surat(i) livliṇ(u) hoe āp(i) rījh(i) rījbāe.
4. Kathtā baktā āp(i) hai surtā liv lāe.
5. Āpe āp(i) vismād(u) hoe sarbaṅg samāe.
6. Āpe āp(i) vartadā gurmukh(i) patīāe.(2)

2. Example of a Musical Instrumentalist

1. Just as a musician holds a musical instrument in his hands and plays music of all the *Rāgas* (modes).
2. He Himself listens to it and gets absorbed in its sound and then praises what he has played.
3. Engrossed in the tune and the words, he feels happy and makes the others feel the same.
4. He Himself is the orator who narrates and also a knowledgeable listener who goes into a trance listening.
5. In short, Lord Himself is permeating in everybody in most astonishing ways.
6. Yes, He Himself is dealing in everything but the satisfaction that one gets is only on seeing a Gurū-conscious person (that He is the one who is acting in all).(2)

In Essence

God is the cause and effect of all that is happening around us. He Himself is the relisher and the relished. He is the orator, the player, the doer and at the same time the listener and enjoyer of all that is being created.

The following lines from *Srī Gurū Granth Sāhib* make it amply clear :

*Pūr(i) rabiā sarb thāe hamārā kbasam(u) soe.
Ek(u) Sāhib(u) sir(i) chhat(u) dūjā nābe koe.*

(SGGS, p. 398)

The Lord is present completely in everything, everywhere. He is our Master. We have the protection of one Lord on our head and none else.

੩. (ਆਪੇ ਰਸੀਆ ਆਪ ਰਸ)

੧. ਆਪੇ ਭੁਖਾ ਹੋਇਕੈ ਆਪਿ ਜਾਇ ਰਸੋਈ।
੨. ਭੋਜਨ ਆਪਿ ਬਣਾਇਦਾ ਰਸ ਵਿਚਿ ਰਸ ਗੋਈ।
੩. ਆਪੇ ਖਾਇ ਸਲਾਹਿਕੈ ਹੋਇ ਤ੍ਰਿਪਤਿ ਸਮੋਈ।
੪. ਆਪੇ ਰਸੀਆ, ਆਪਿ ਰਸ, ਰਸੁ ਰਸਨਾ ਭੋਈ।
੫. ਦਾਤਾ ਭੁਗਤਾ ਆਪ ਹੈ, ਸਰਬੰਗ ਸਮੋਈ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖੁ ਹੋਈ॥੩॥

3. (Āpe rasīā āp ras)

1. Āpe bhukhā hoe-kai āp(i) jāe rasōi.
2. Bhojan āp(i) banāedā ras vich(i) ras goī.
3. Āpe khāe salāhekai hoe tripal(i) samoī.
4. Āpe rasīā, āp(i) ras, ras(u) rasnā bhoī.
5. Dātā bhugtā āp hai, sarbaṅg samoī.
6. Āpe āp(i) vartadā gurmukh(i) sukh(u) hoī.(3)

3. Himself a Relisher and What is Being Relished

1. When He feels hungry, He Himself goes to the kitchen.
2. He Himself prepares the food and adds taste to it.
3. He then eats and praises what he has cooked and feels pleased.
4. He Himself is the relisher and the object that is being relished.
5. He is the provider and the consumer. He Himself is absorbed in everything in the form of Truth, consciousness and Bliss (*Sat-Chit-Anand*).
6. He Himself is acting in all capacity but Gurū-conscious persons are enjoying the comfort and peace of His presence.(3)

In Essence

Using the paradigm of a cook, Bhāi Sāhib has brought to fore the Omnipresence of God. God Creates this Universe and feels happy at His creation. He is the One who is ever enjoying the pleasure of His creation by being part of it – nay being the creation itself.

Kar(i) āsan(u) dītho chāo.

(SGGS, p. 463)

Bhāi Sāhib has been well inspired by the following hymn of Gurū Arjan Dev Ji :

Āpe rasīā āp(i) ras(u), āpe rāvanbār(u).

Āpe hovai cholrā, āpe sej bhatār(u).

(SGGS, p. 23)

He Himself is the relisher, the relished and connoisseur of everything. He Himself is the woman (seeker) and the nuptial bed (inner self).

੪. (ਆਪੇ ਰਸੀਆ ਆਪ ਰਸ)

੧. ਆਪੇ ਪਲੰਘੁ ਵਿਛਾਇਕੈ ਆਪਿ ਅੰਦਰਿ ਸਉਂਦਾ ।
੨. ਸੁਹਣੈ ਅੰਦਰਿ ਜਾਇਕੈ ਦੇਸੰਤਰ ਭਉਂਦਾ ।
੩. ਰੰਕੁ ਰਾਉ ਰਾਉ ਰੰਕੁ ਹੋਇ ਦੁਖ ਸੁਖ ਵਿਚਿ ਪਉਂਦਾ ।
੪. ਤਤਾ ਸੀਅਰਾ ਹੋਇ ਜਲੁ ਆਵਟਣੁ ਖਉਂਦਾ ।
੫. ਹਰਖ ਸੋਗ ਵਿਚਿ ਧਾਵਦਾ ਚਾਵਾਏ ਚਉਂਦਾ ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖੁ ਰਉਂਦਾ ॥੪॥

4. (Āpe rasīā āp ras)

1. Āpe palāᅅgh(u) vichbhāe-kai āp(i) aᅅdar(i) sauᅅndā.
2. Suhᅅᅇ aᅅdar(i) jāe-kai desāᅅtar bhauᅅndā.
3. Raᅅk(u) rāu rāu raᅅk hoe dukh sukh vich(i) pauᅅndā.
4. Tatā siarā hoe jal(u) āvaᅅᅇaᅅ(u) kbauᅅndā.
5. Harakh sog vich(i) dhāvdā chāvāe chauᅅndā.
6. Āpe āp(i) vartadā gurmukh(i) sukh(u) rauᅅndā.(4)

4. Himself a Relisher and What is Being Relished

1. He Himself spreads the bed and sleeps on it.
2. Entering into dreams, He roams about various countries and places.
3. Making Himself a beggar a king and then a beggar again, He puts Himself both in distress and comforts. (He Himself experiences joys and tribulations of good and bad in life).
4. Like water, He Himself bears the high and low temperatures of boiling and freezing respectively.
5. He wanders in anger and distress. When asked how He had spent the night, He gives every detail of His calm/disturbed sleep or every dream that He may have had.
6. He Himself is acting and experiencing in all capacity. Even in His creation, He remains witness to all that is happening. But this mystery is known only to Gurū-conscious persons, who feel pleased and blissful.(4)

In Essence

Taking the example of a person who is retiring for the night, Bhāi Sāhib says that He Himself prepares his bed, sleeps, dreams and describes his details of sleep events when asked. So, God lives as witness to all that He has created. Gurū-oriented persons realise this secret and enjoy His deeds with pleasure and happiness.

Once again, Bhāi Sahib is impressing upon us all that all that is happening in the world is happening on Him and by Him. It is He who experiences all the joys and tribulations and not us as we believe ourselves.

੫. (ਸਭ ਵਿਚ ਵਰਤਦਾ ਨਿਰਲੇਪ ਹੈ)

੧. ਸਮਸਰਿ ਵਰਸੈ ਸ੍ਰਾਂਤ ਬੁੰਦ ਜਿਉ ਸਭਨੀ ਥਾਈ।
੨. ਜਲ ਅੰਦਰਿ ਜਲ ਹੋਇ ਮਿਲੈ ਧਰਤੀ ਬਹੁ ਭਾਈ।
੩. ਕਿਰਖ ਬਿਰਖ ਰਸ ਕਸ ਘਣੇ, ਫਲੁ ਫੁਲੁ ਸੁਹਾਈ।
੪. ਕੇਲੇ ਵਿਚਿ ਕਪੂਰ ਹੋਇ, ਸੀਤਲੁ ਸੁਖਦਾਈ।
੫. ਮੋਤੀ ਹੋਵੈ ਸਿਪ ਮੁਹਿ, ਬਹੁ ਮੋਲ ਮੁਲਾਈ।
੬. ਬਿਸੀਅਰ ਦੇ ਮੁਹਿ ਕਾਲਕੂਟ, ਚਿਤਵੈ ਬੁਰਿਆਈ।
੭. ਆਪੇ ਆਪਿ ਵਰਤਦਾ, ਸਤਿਸੰਗ ਸੁਭਾਈ ॥੫॥

5. (Sabb vich vartadā nirlep hai)

1. Samsar(i) varsai svānt būnd jio sabhnī thāī.
2. Jal andar(i) jal hoe milai dhartī bahu bhāī.
3. Kirakh birakh ras kas ghaṇe, phal(u) phul(u) subāī.
4. Kele vich(i) kapūr hoe, sital(u) sukhdāī.
5. Motī hovai sip muhe, bahu mol mulāī.
6. Bisīar de muh(i) kālūkūt, chitvai buriāī.
7. Āpe āp(i) vartadā, sat(i)saṅg subhāī.(5)

5. Present in All yet Aloof and Unsullied

1. Just as *Swātī* drop of rain falls equally at every place.
2. This drop falls in and merges various water bodies present on the Earth and even percolates deep into its body.
3. Somewhere it drops in the field, on the tree, on sweet, sour or pungent fruits and flowering trees adorning their beauty.
4. And if it falls on a plantain tree, it imparts camphor-like flavour to its fruit.
5. Falling on an oyster, it turns into a pearl and becomes invaluable.
6. In the mouth of a snake, it turns into venom and causes harm to those coming in its contact.
7. He Himself pervades everywhere but is particularly radiant in holy congregation.(5)

In Essence

Just as Sun shines on everything equally but seems more shining on glass and water, so is He present in the conscious and unconscious minds of Gurū-loving people. The light and energy of God is radiant in all places equally. But this should not be used as an excuse for sins. Thus Bhāi Sāhib has used the example of a *Swātī* drop. Light is used equally by vice-filled and virtuous people, yet no one blames or gives credit to light for their evil deeds and virtues. So is God, unsullied of all good or bad things happening in the world where He is present all the time.

God is Omnipresent and yet unsullied of worldly dross. But in the holy congregation, His presence renders success to the lives of seekers.

੬. (ਸੰਗਤ ਦਾ ਅਸਰ—ਨਾਨੜੁ)

੧. ਸੋਈ ਤਾਂਬਾ ਰੰਗ ਸੰਗਿ ਜਿਉ ਕੈਹਾ ਹੋਈ।
੨. ਸੋਈ ਤਾਂਬਾ ਜਸਤ ਮਿਲਿ ਪਿਤਲ ਅਵਲੋਈ।
੩. ਸੋਈ ਸੀਸੇ ਸੰਗਤੀ ਭੰਗਾਰ ਭਲੋਈ।
੪. ਤਾਂਬਾ ਪਾਰਸਿ ਪਰਸਿਆ ਹੋਇ ਕੰਚਨ ਸੋਈ।
੫. ਸੋਈ ਤਾਂਬਾ ਭਸਮ ਹੋਇ ਅਉਖਧ ਕਰ ਭੋਈ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸੰਗਤਿ ਗੁਣਿ ਗੋਈ ॥੬॥

6. (Saṅgat dā asar—Nānattva)

1. Soī tānbā raṅg saṅg(i) jio kaihbā hoī.
2. Soī tānbā jasat mil(i) pital avloī.
3. Soī sise saṅgtī bhaṅgār bhaloī.
4. Tānbā pāras(i) parsiā hoe kañchan soī.
5. Soī tānbā bhasam hoe aukhadh kar bhoī.
6. Āpe āp(i) vartadā saṅgat(i) guṇ(i) goī.(6)

6. Effect of Company

1. That copper when mixed with tin turns into bronze.
2. The same copper mixed with zinc changes into brass.
3. When mixed with arsenic becomes another amalgam called *Bharath*.
4. When the copper is brought in touch with philosopher's stone, it turns into precious metal called gold.
5. And when the copper is burnt, it turns into a useful medicine.
6. Similarly (like copper), He alone pervades, but the merit of congregation differs from one to the other.(6)

In Essence

When copper mixes with other metals, it changes into new forms. One light when passed through various-coloured glasses changes into different colours. Similarly, God is unsullied although all things have their character because of divine power. *Satsangat* is one assembly where He pervades in His unsullied form.

The seekers present in the holy congregation sing His paeans as He is ever in a state of equipoise.

੭. (ਜਲ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਪਾਣੀ ਕਾਲੇ ਰੰਗ ਵਿਚ ਜਿਉ ਕਾਲਾ ਦਿਸੈ।
੨. ਰਤਾ ਰਤੇ ਰੰਗ ਵਿਚਿ ਮਿਲਿ ਮੇਲਿ ਸਲਿਸੈ।
੩. ਪੀਲੈ ਪੀਲਾ ਹੋਇ ਮਿਲੈ ਹਿਤੁ ਜੇਹੀ ਵਿਸੈ।
੪. ਸਾਵਾ ਸਾਵੇ ਰੰਗ ਮਿਲਿ ਸਭਿ ਰੰਗ ਸਰਿਸੈ।
੫. ਤਤਾ ਠੰਢਾ ਹੋਇਕੈ ਹਿਤ ਜਿਸੈ ਤਿਸੈ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖ ਜਿਸੈ ॥੭॥

7. (Jal dā drisṭānt)

1. Pānī kālē raṅg vich jio kālā disai.
2. Ratā rate raṅg vich(i) mil(i) mel(i) salisai.
3. Pīlai pīlā hoe milai hit(u) jehī visai.
4. Sāvā sāve raṅg mil(i) sabb(i) raṅg sarisai.
5. Tatā ṭhaṅḍhā hoe-kai hit jisai tisai.
6. Āpe āp(i) vartadā gurmukh(i) sukh jisai.(7)

7. Lessons from Water

1. Just as black colour when mixed with water gives blackish appearance to it.
2. And when it is mixed with red becomes red just like the colour that is mixed in it.
3. With yellow colour, it becomes yellow. Whatever colour the water mixes with, it adopts the same colour.
4. And in green colour, the water turns greenish with what it has mixed.
5. In cold and hot climate, it becomes cold and hot respectively.
6. So is He pervading all by Himself. But Gurū-conscious understands all this and they remain at peace.(7)

In Essence

Water is so adaptable in its character and so amiable that it becomes one with every colour and every treat. Gurū-conscious persons understand the characteristics of God and they remain at peace with themselves contemplating on Him.

੮. (ਹੋਰ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਦੀਵਾ ਬਲੇ ਬੈਸੰਤਰਹੁ ਚਾਨਣ ਆਨ੍ਹੇਰੇ।
੨. ਦੀਪਕ ਵਿਚਹੁ ਮਸੁ ਹੋਇ ਕੰਮਿ ਆਇ ਲਿਖੇਰੇ।
੩. ਕਜਲੁ ਹੋਵੈ ਕਾਮਣੀ ਸੰਗਿ ਭਲੇ ਭਲੇਰੇ।
੪. ਮਸਵਾਣੀ ਹਰਿ ਜਸੁ ਲਿਖੇ ਦਫਤਰ ਅਗਲੇਰੇ।
੫. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਚਉਢੇਰੇ ॥੮॥

8. (Hor drishṭānt)

1. Dīvā bale baisāntaroh chānaṅ āhnere.
2. Dīpak vichoh mas(u) hoē kaṅm(i) āē likhere.
3. Kajal(u) hovai kāmaṅī saṅg(i) bhale bhalere.
4. Masvāṅī har(i) jas(u) likhe daftar aglere.
5. Āpe āp(i) vartadā gurmukh(i) chauphere.(8)

8. Some More Examples

1. An oil lamp lit by fire spreads light all over and dispenses darkness.
2. From its soot, ink is prepared which is used by writers.
3. Women make collyrium. With good be good and bad with those who are bad.
4. The ink so prepared is used for writing praises of Supreme Being. It is also used by clerks to maintain accounts and other records.
5. He Himself is pervading all around both as high or low and even as *Gurmukh* (Gurū-conscious).(8)

In Essence

In the previous *paurī*, Bhāi Sāhib has conveyed that one may take much benefit from light since the light is and remains unsullied. So he has explained here that fire causes an oil lamp to glow. The lamp produces soot that becomes collyrium for the ladies to use in their eyes and ink for the writers. But the fire is not affected and remains pure. The dark colour of the soot does not sully the fire.

੯. (ਅਨੇਕਤਾ ਵਿਚ ਏਕਤਾ)

੧. ਬਿਰਖੁ ਹੋਵੈ ਬੀਉ ਬੀਜੀਐ ਕਰਦਾ ਪਾਸਾਰਾ ।
੨. ਜੜ ਅੰਦਰਿ ਪੇਡ ਬਾਹਰਾ ਬਹੁ ਡਾਲ ਬਿਸਥਾਰਾ ।
੩. ਪਤ ਫੁਲ ਫਲ ਫਲੀ ਦਾ ਰਸ ਰੰਗ ਸਵਾਰਾ ।
੪. ਵਾਸੁ ਨਿਵਾਸੁ ਉਲਾਸੁ ਕਰਿ ਹੋਇ ਵਡ ਪਰਵਾਰਾ ।
੫. ਫਲ ਵਿਚ ਬੀਉ ਸੰਜੀਉ ਹੋਇ ਫਲ ਫਲੋ ਹਜਾਰਾ ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥੯॥

9. (Anektā vich ektā)

1. Birakb(u) hovai bio bījīai kardā pāsārā.
2. Jār aṅdar(i) peḍ bāhrā habu ḍāl bisthārā.
3. Pat phul phal phalī dā ras raṅg savārā.
4. Vās(u) nivās(u) ulās(u) kar(i) hoe vaḍ parvārā.
5. Phal vich bio sanjīo hoe phal phalo hajārā.
6. Āpe āp(i) vartadā gurmukb(i) nistārā.(9)

9. Unity in Diversity

1. A seed sown grows into a tree and with time it spreads covering large area.
2. Its roots are inside the Earth, trunk above the ground and its branches spread all around to define its size.
3. Then the tree bears leaves, flowers and fruits. The flower gives colours while the fruit yields juice which is useful in many ways.
4. Flowers and fruits produce and emit much fragrance. Thus the family of that seed grows big.
5. Within the fruits, the seed exists that matures as the fruit ripens. One fruit yields thousands of seeds, which are potential trees.
6. He alone pervades everywhere. Gurū-conscious know it and they are liberated.(9)

In Essence

A seed grows into a tree that expands in size, grows leaves, flowers, fruits that spread much fragrance, colour and provide juice, yet it is a seed that is ultimately yielded by its ripe fruit. Similarly all expanse of various forms, colours, hues and sizes emerges out of Him and goes back in Him. Despite so many diverse things, it is He alone ultimately.

੧੦. (ਸੂਤ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਹੋਵੈ ਸੂਤ ਕਪਾਹ ਦਾ ਕਰਿ ਤਾਣਾ ਵਾਣਾ।
੨. ਸੂਤਹੁ ਕਪੜੁ ਜਾਣੀਐ ਅਖਾਣ ਵਖਾਣਾ।
੩. ਚਉਸੀ ਤੇ ਚਉਤਾਰ ਹੋਇ ਗੰਗਾ ਜਲੁ ਜਾਣਾ।
੪. ਖਾਸਾ ਮਲਮਲ ਸਿਰੀਸਾਫੁ ਤਨਸੁਖ ਮਨਿ ਭਾਣਾ।
੫. ਪਗ ਦੁਪਟਾ ਚੋਲਣਾ ਪਟਕਾ ਪਰਵਾਣਾ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਰੰਗ ਮਾਣਾ ॥੧੦॥

10. (Sūt dā drisṭānt)

1. Hovai sūt kapāh dā kar(i) tāṇā vāṇā.
2. Sūtoḥ kapar(u) jāṇīai akbāṇ vakhāṇā.
3. Chausī te chautār hoe gaṅgā jal(u) jāṇā.
4. Khāsā malmal sirīsāf(u) tansukh man(i) bhāṇā.
5. Pag dupatā cholṇā paṭkā parvāṇā.
6. Āpe āp(i) vartadā gurmukh(i) raṅg māṇā.(10)

10. Lessons from Cotton Thread

1. (For weaving cloth) Cotton thread is taken and warp and weft is prepared.
2. The cloth so weaved from cotton is known by many names.
3. Cloth prepared from four strands is called *Chausī*. It is also known as *Gaṅgājālī*.
4. *Khāsā*, *malmal*, *sirīsāf* and *tansukh* are the other types of cloth which are manufactured. They all please the mind of a wearer.
5. *Pagg* (Turban), *dupattā* (ladies head-dress), *Kurtā* (a loose shirt) and *Kamarband* (a waist-belt-type of cloth) are other authentic wears prepared from the cloth so prepared.
6. So does He pervades in all and Gurū-conscious enjoy His love.(10)

In Essence

All forms of apparels described above are the result of cloth that is prepared from cotton thread. The wearer enjoys the comfort of such cloth. Similarly, like cotton thread One Lord is all-pervading but His presence and existence in all forms is enjoyed by Gurū-oriented people who love Him in all His colours.

੧੧. (ਸੋਨੇ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਸੁਨਿਆਰਾ ਸੁਇਨਾ ਘੜੈ ਗਹਣੇ ਸਾਵਾਰੇ।
੨. ਪਿਪਲ ਵਤਰੇ ਵਾਲੀਆ ਤਾਨਉੜੇ ਤਾਰੇ।
੩. ਵੇਸਰਿ ਨਥਿ ਵਖਾਣੀਐ ਕੰਠ ਮਾਲਾ ਧਾਰੇ।
੪. ਟੀਕਤਿ ਮਣੀਆ ਮੋਤਿਸਰ ਗਜਰੇ ਪਾਸਾਰੇ।
੫. ਦੁਰਾ ਬਹੁਟਾ ਗੋਲ ਛਾਪ ਕਰਿ ਬਹੁ ਪਰਕਾਰੇ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਵੀਚਾਰੇ ॥੧੧॥

11. (Sone dā drishtānt)

1. Suniārā suenā gharai gabṇe sāvāre.
2. Pipal vatre vālīā tānaure tāre.
3. Vesar(i) nath(i) vakhāṇīai kaṇṭh mālā dhāre.
4. Ṭikat(i) maṇīā mol(i)sar gajre pāsāre.
5. Durā babuṭā gol chhāp kar(i) babu parkāre.
6. Āpe āp(i) vartadā gurmukh(i) vichāre.(11)

11. Paradigm of Gold

1. A goldsmith forges and shapes many types of ornaments from gold. He polishes them and beautifies them.
2. (He prepares) *Pipal Vatrey*, *Wālīān* (circular ear-rings), *Tanaure* (of ears);
3. *Besar* (nath – nose ring), *kainṭhā* (a necklace made of heavy gold beads);
4. *Ṭikkā* (an ornament worn on forehead) embedded with diamonds, long chain and *Gokharū*;
5. *Bīrbaliān* (ear-rings), bangles, a ring (*chballā*) are many other types of ornaments that a goldsmith makes.
6. So does He pervade Himself in all. The fact that it is gold alone that prevails in all and this is known well only to a Gurū-conscious person.(11)

In Essence

A goldsmith makes numerous ornaments with gold. They all look different and are worn on different parts of the body. Deep within, it is gold which is basic to all these beautiful ornaments. Similarly, like gold, God's presence is basic to all the forms that are seen. This secret is well known and deeply appreciated by Gurū-conscious people.

੧੨. (ਗੰਨੇ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਗੰਨਾ ਕੋਲੂ ਪੀੜੀਐ ਰਸੁ ਦੇ ਦਰਹਾਲਾ।
੨. ਕੋਈ ਕਰੇ ਗੁੜੁ ਭੇਲੀਆਂ ਕੋ ਸਕਰ ਵਾਲਾ।
੩. ਕੋਈ ਖੰਡੁ ਸਵਾਰਦਾ ਮਖਣੁ ਮਾਸਾਲਾ।
੪. ਹੋਵੈ ਮਿਸਰੀ ਕਲੀਕੰਦ ਮਿਠਿਆਈ ਢਾਲਾ।
੫. ਖਾਵੈ ਰਾਜਾ ਰੰਕੁ ਕਰਿ ਰਸ ਭੋਗ ਸੁਖਾਲਾ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖਾਲਾ ॥੧੨॥

12. (*Gaṇne dā drisṭānt*)

1. Gaṇnā kolū pīṛīai ras(u) de darhālā.
2. Koī kare gur(u) bheliān ko sakar vālā.
3. Koī khaṇḍ(u) savārdā makhaṇ(u) māśālā.
4. Hovai misrī kalīkaṇd miṭhiāi ḍhālā.
5. Khāvai rājā raṅk(u) kar(i) ras bhog sukhālā.
6. Āpe āp(i) vartadā gurmukh(i) sukhālā.(12)

12. Paradigm of Sugarcane

1. Sugarcane when crushed in a crusher gives juice instantly.
2. Some process it to make jaggery-cakes while others make raw sugar of it.
3. Some mix spices and dry fruits to make delicious cakes out of it.
4. Mixed with milk and milk products, some make savoury sweets with it.
5. Kings eat sweetmeats prepared by it while paupers satisfy their urge eating sugarcane cakes or raw brown sugar.
6. Lord pervades everywhere and a Gurū-obedient person enjoys comfort and peace from this knowledge.(12)

In Essence

Taking example of sugarcane juice, Bhāi Sāhib tells us that sugarcane juice is used for making different products like jaggery, sugar, sweets etc. whatever be the form of sweetmeat, it is the sugarcane juice that is basic sweetener. Similarly one and only one *Satgurū* manifests Himself in all His creation.

His presence is as sweet as the sweetening jaggery/cake in various sweet dishes.

੧੩. (ਗਾਂ ਤੇ ਦੁੱਧ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਗਾਈਂ ਰੰਗ ਬਿਰੰਗ ਬਹੁ ਦੁਧ ਉਜਲ ਵਰਣਾ !
੨. ਦੁਧਹੁ ਦਹੀ ਜਮਾਈਐ ਕਰਿ ਨਿਹਚਲੁ ਧਰਣਾ ।
੩. ਦਹੀ ਵਿਲੋਇ ਅਲੋਈਐ ਛਾਹਿ ਮਖਣੁ ਤਰਣਾ ।
੪. ਮਖਣੁ ਤਾਇ ਅਉਟਾਇਕੈ ਘਿਉ ਨਿਰਮਲ ਕਰਣਾ ।
੫. ਹੋਮ ਜਗ ਨਈਵੇਦ ਕਰਿ ਸਭਿ ਕਾਰਜ ਸਰਣਾ ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਹੋਇ ਜਰਣਾ ।੧੩।

13. (Gān te duddh dā drishtānt)

1. Gāīn rang birang babu dudh(u) ujal(u) varṇā !
2. Dudhoh dahi jamāīai kar(i) nihchal(u) dharnā.
3. Dahi viloe aloīai chhāb(i) makhan(u) tarṇā.
4. Makhan(u) tae autāe-kai ghio nirmal karṇā.
5. Hom jag naived kar(i) sabh(i) kāraj sarṇā.
6. Āpe āp(i) vartadā gurmukh(i) hoe jarṇā.(13)

13. Illustration of Cow and Milk

1. Cows may be of different colours, but all yield white milk.
2. When the milk is required to be converted into curd, a small coagulant is added and kept aside to set.
3. Churning the curd causes the butter to float on the surface of buttermilk.
4. When this butter is heated it turns into *ghee*. (clarified butter).
5. The rites and rituals of Hindu religion like *hom*, *yag*, *pūjā* (worship), *bhetā* (offerings) are then performed with this *ghee*.
6. So does God pervade in all and Gurū-loving devotees know it and bear it (in their mind and in all that they do).(13)

In Essence

This example (of cow's milk) is yet another item of our daily need taken by Bhāi Sāhib re-emphasizing that just as milk is the cause of curd, butter and *ghee*, so is He, at the root of all good things that we relish and enjoy. Those who love Him bear it in their mind that the edibility of an item due to its taste and flavour is because of His presence therein.

੧੪. (ਸੂਰਜ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਪਲ ਘੜੀਆ ਮੂਰਤ ਪਹਰ ਥਿਤਿ ਵਾਰ ਗਣਾਏ ।
੨. ਦੁਇ ਪਖ ਬਾਰਹ ਮਾਹ ਕਰਿ ਸੰਜੋਗ ਬਣਾਏ ।
੩. ਛਿਅ ਰੁਤੀ ਵਰਤਾਈਆ, ਬਹੁ ਚਲਤ ਬਣਾਏ ।
੪. ਸੂਰਜੁ ਇਕੁ ਵਰਤਦਾ ਲੋਕੁ ਵੇਦ ਅਲਾਏ ।
੫. ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨਾ ਬਹੁ ਪੰਥ ਚਲਾਏ ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸਮਝਾਏ ॥੧੪॥

14. (Sūraj dā drishṭānt)

1. Pal gharīā mūrat pahar thil(i) vār gaṇāe.
2. Due pakh bārah māh kar(i) sanjog baṇāe.
3. Chhia rutī vartāīā, babu chalat baṇāe.
4. Sūraj(u) ik(u) vartadā lok(u) ved alāe.
5. Chār(i) varan chhia darsanā babu pañth chalāe.
6. Āpe āp(i) vartadā gurmukh(i) samjhbāe.(14)

14. Illustration of Sun

1. *Pal* (moments), *Gharī* (watches approximately equal to 22.5 minutes), *Paihar* (a period of three hours) constitute *Vār* (days), *Thit* (dates) and *Mahūrat* (auspicious period of time).
2. Two aspects of Moon (bright and dark or waning and waxing) constitute a month and twelve months combined together result in a year.
3. God then created six seasons and each season is manifested with numerous wonders.
4. And behind all this transformation, one Sun prevails. This is what common people and other learned persons say.
5. During this period of activity of the Sun, six schools of philosophy and four sections of society are the creations of these periods.
6. Gurū-conscious and wise souls explain to all that during all these time-frames, He alone pervades. He is the cause of all this. Therefore understand this secret and do not fight with each other.(14)

In Essence

This *Paurī* composed by Bhāi Sāhib Jī is simple explanation of Gurū Nānak Dev Jī's composition.

*Visue, chasiā, gharīā paihrā,
 thitī, vārī māb(u) hoā.
 Sūraj(u) eko rut(i) anek.
 Nānak karte ke kete ves.*

(SGGS, p. 12)

੧੫. (ਉਹੋ ਭਾਵ । ਬੈਸੰਤਰ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਇਕੁ ਪਾਣੀ ਇਕ ਧਰਤਿ ਹੈ ਬਹੁ ਬਿਰਖ ਉਪਾਏ ।
੨. ਅਫਲ ਸਫਲ ਪਰਕਾਰ ਬਹੁ ਫਲ ਫੁਲ ਸੁਹਾਏ ।
੩. ਬਹੁ ਰਸ ਰੰਗ ਸੁਵਾਸਨਾ ਪਰਕਿਰਤਿ ਸੁਭਾਏ ।
੪. ਬੈਸੰਤਰੁ ਇਕੁ ਵਰਨ ਹੋਇ ਸਭ ਤਰਵਰ ਛਾਏ ।
੫. ਗੁਪਤਹੁ ਪਰਗਟ ਹੋਇਕੈ ਭਸਮੰਤ ਕਰਾਏ ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖ ਪਾਏ ॥੧੫॥

15. (Baisāntar dā drishṭānt)

1. Ik(u) pāṇī ik dharat(i) hai bahu birakh upāe.
2. Aphal saphal parkār bahu phal phul subhāe.
3. Bahu ras raṅg suvāsānā parkirat(i) subhāe.
4. Baisāntar(u) ik(u) varan hoe sabh tarvar chhāe.
5. Guptauh pargat hoe-kai bhasmant karāe.
6. Āpe āp(i) vartadā gurmukh(i) sukh pāe.(15)

15. Same Theme—Example of Fire

1. The type of water and Earth is one and it produces many types of plants, trees and vegetation.
2. Some are flowerless, fruitless while others are full of fruits and flowers and they all behove the Earth.
3. They all adorn the Earth with different fragrance, taste, shape, size, colour etc. and enhance the glory of the nature.
4. The wood of all the trees when burnt yields same type of fire, both in colour and effect.
5. The fire that is invisible in the wood manifests itself and reduces the wood to ashes.
6. He alone pervades in the nature and those who live in His command are enjoying the comfort of His presence everywhere.(15)

In Essence

Bhāi Sāhib has used the paradigm of fire elucidating on a fundamental characteristic of God whereby He is the cause of all generation, sustenance and destruction. And He does it at His will. Holy souls are aware of this characteristic and delving into it, enjoy divine peace and comfort.

ੴ. (ਬਿਰਦ ਪਾਲਨ)

੧. ਚੰਦਨ ਵਾਸ ਵਣਾਸਪਤਿ ਸਭ ਚੰਦਨ ਹੋਵੈ।
੨. ਅਸਟ ਧਾਤੁ ਇਕੁ ਧਾਤੁ ਹੋਇ ਸੰਗਿ ਪਾਰਸਿ ਢੋਵੈ।
੩. ਨਦੀਆ ਨਾਲੇ ਵਾਹੜੈ ਮਿਲਿ ਗੰਗ ਗੰਗੋਵੈ।
੪. ਪਤਿਤ ਉਪਾਰਣੁ ਸਾਧੁ ਸੰਗ ਪਾਪਾ ਮਲੁ ਧੋਵੈ।
੫. ਨਰਕ ਨਿਵਾਰ ਅਸੰਖ ਹੋਇ ਲਖ ਪਤਿਤ ਸੰਗੋਵੈ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਅਲੋਵੈ ॥੧੬॥

16. (Birad pālan)

1. Chañdan vās vanāspat(i) sabh chañdan hovai.
2. Aṣṭ dhāt(u) ik(u) dhāt(u) hoe saṅg(i) pāras(i) ḍhovai.
3. Nadiā nāle vābrai mil(i) gaṅg gaṅgovai.
4. Patit udbāraṅ(u) sādb(u) saṅg pāpā mal(u) ḍhovai.
5. Narak nivār asaṅkh hoe lakh patit saṅgovai.
6. Āpe āp(i) vartadā gurmukh(i) alovai.(16)

16. Living upto Natural Repute

1. All the vegetation growing near Sandalwood tree acquires fragrance like the sandalwood.
2. All the eight metals and alloys (Copper, Bronze, Pewter, Brass, Lead, *Bharath* and Iron) when touched with philosopher's stone turn into gold.
3. All the brooks, streams flowing into river Ganges become Ganges itself.
4. Company of holy men is capable of washing away all the sins of the sinners.
5. Thus by their look and company, hell-like lives of millions of sinners are destroyed. They all become virtuous.
6. He pervades everywhere and God-oriented people see Him as Omnipresent.(16)

In Essence

Whereas God is Omnipresent, Bhāi Sāhib has also described Him as one who is fully capable of destroying sins of the sinners making them pious and holy. Those human beings, who are compassionate on His creation, who imbibe Him in their heart swim across the worldly ocean of mammon. Gurū-conscious people feel happy at His this trait.

੧੭. (ਪ੍ਰੇਮ)

੧. ਦੀਪਕ ਹੇਤੁ ਪਤੰਗ ਦਾ, ਜਲ ਮੀਨ ਤਰੰਦਾ।
੨. ਮਿਰਗੁ ਨਾਦ ਵਿਸਮਾਦੁ ਹੈ, ਭਵਰ ਕਵਲਿ ਵਸੰਦਾ।
੩. ਚੰਦ ਚਕੋਰ ਪਰੀਤਿ ਹੈ, ਦੇਖਿ ਧਿਆਨੁ ਧਰੰਦਾ।
੪. ਚਕਵੀ ਸੂਰਜ ਹੇਤੁ ਹੈ, ਸੰਜੋਗੁ ਬਣੰਦਾ।
੫. ਨਾਰਿ ਭਤਾਰ ਪਿਆਰ ਹੈ, ਮਾਂ ਪੁਤੁ ਮਿਲੰਦਾ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਰਚੰਦਾ ॥੧੭॥

17. (Prem)

1. Dīpak het(u) pataṅg dā, jal mīn taraṅdā.
2. Mirag(u) nād vismād(u) hai, bhavarkaval(i) vasaṅdā.
3. Chaṅd chakor prī(i) hai, dekh(i) dhiān(u) dharāṅdā.
4. Chakvī sūraj het(u) hai, saṅjog(u) baṅāṅdā.
5. Nār(i) bhatār piār hai, mān put(u) milaṅdā.
6. Āpe āp(i) vartadā gurmukh(i) parchaṅdā. (17)

17. Love

1. A moth loves the flame of an oil lamp while fish cannot live without water.
2. A deer loves music and goes into a trance. A bumblebee loves to live in a lotus flower.
3. An *allectoris graeca* (partridge-like bird) loves the moon and watches it attentively and with loving looks.
4. Female ruddy sheldrake loves the Sun that enamours and excites it to mate with its partner.
5. Wife loves her husband while a mother is always eager to meet her son.
6. He alone pervades everywhere and a Gurū-oriented person feels satisfied in His love.(17)

In Essence

Just like these paradigms mentioned in *paurī*, is the love of Gurū-conscious persons with God. They feel comfort and peace in this love. Love Him whole-heartedly is the precept of this *paurī*.

ੴ. (ਅੰਗਾਂ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਅਖੀ ਅੰਦਰਿ ਦੇਖਦਾ ਸਭ ਚੋਜ ਵਿਡਾਣਾ।
੨. ਕੰਨੀ ਸੁਣਦਾ ਸੁਰਤਿ ਕਰਿ ਆਖਾਣਿ ਵਖਾਣਾ।
੩. ਜੀਭੈ ਅੰਦਰਿ ਬੋਲਦਾ ਬਹੁ ਸਾਦ ਲੁਭਾਣਾ।
੪. ਹਥੀ ਕਿਰਤ ਕਮਾਂਵਦਾ ਪਗਿ ਚਲੈ ਸੁਜਾਣਾ।
੫. ਦੇਹੀ ਅੰਦਰਿ ਇਕੁ ਮਨੁ ਇੰਦ੍ਰੀ ਪਰਵਾਣਾ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖੁ ਮਾਣਾ ॥੧੮॥

18. (Aṅgān dā drishtānt)

1. Akhī aṅdar(i) dekhdā sabh choj viḍāṅā.
2. Kaṅnī suṅdā surat(i) kar(i) ākhāṅ(i) vakhāṅā.
3. Jībhai aṅdar(i) boldā babu sād lubhāṅā.
4. Hathī kirat kamāṅvadā pag(i) chalai sujāṅā.
5. Debī aṅdar(i) ik(u) man(u) indrī parvāṅā.
6. Āpe āp(i) vartadā gurmukh(i) sukhu māṅā. (18)

18. Paradigm of Body Parts

1. Mind experiences all the happenings/events through eyes.
2. Through the ears, it hears attentively all that has been said.
3. Through the tongue it speaks and expresses what it has to say. Through tongue, it also relishes all the tastes.
4. With hands, it works and with feet, it visits places.
5. Mind in the body is alone whose all commands are obeyed and acknowledged by various senses.
6. Similarly like the mind, He experiences everything through all His creation and Gurū-oriented people feel comfortable just reflecting on all His wondrous deeds.(18)

In Essence

Just like the mind in the body, God makes things happen through His set rules and regulations. His devotees are aware of all this and they enjoy the comfort and peace by being obedient to His commands.

ੴ. (ਸ੍ਰਿਸ਼ਟੀ ਤੇ ਸ੍ਰਿਸ਼ਟੇ ਦਾ ਪ੍ਰਬੰਧ)

੧. ਪਵਣ ਗੁਰੂ ਗੁਰੁ ਸਬਦ ਹੈ ਰਾਗ ਨਾਦ ਵੀਚਾਰਾ।
੨. ਮਾਤ ਪਿਤਾ ਜਲੁ ਧਰਤਿ ਹੈ, ਉਤਪਤਿ ਸੰਸਾਰਾ।
੩. ਦਾਈ ਦਾਇਆ ਰਾਤਿ ਦਿਹੁ ਵਰਤੈ ਵਰਤਾਰਾ।
੪. ਸਿਵ ਸਕਤੀ ਦਾ ਖੇਲੁ ਮੇਲੁ ਪਰਕਿਰਤਿ ਪਸਾਰਾ।
੫. ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਘਟਿ ਚੰਦ੍ਰ ਅਕਾਰਾ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਨਿਰਧਾਰਾ ॥੧੯॥

19. (Srishtī te Srishtē dā prabañdh)

1. Pavaṇ gurū gur(u) sabad hai rāg nād vīchārā.
2. Māt pitā jal(u) dharat(i) hai, utpat(i) saṁsārā.
3. Dāī dāīā rāt(i) dibu vartai vartārā.
4. Siv saktī dā khel(u) mel(u) parkirat(i) pasārā.
5. Pārbrahm pūran brahm ghaṭ(i) chañdra akārā.
6. Āpe āp(i) vartadā gurmukh(i) nirbhārā. (19)

19. Creator and His Creation

1. In the concept of air being called a Gurū, it carries the words full of knowledge that emerge from the mouth of a Gurū. Unless Gurū says out his precepts, no knowledge would be imparted to the seeker. Air that comes out of the mouth of a Gurū is the carrier of his precepts. Words of Gurū are contemplated upon.
2. The Earth is like mother (that produces so much food, plants and vegetation) while the water acts like father who helps them flourish. Both are the cause of progress of the world.
3. The whole world plays in the lap of the day (which is the playmate of an individual) while it sleeps in the lap of night (which is akin to a nurse who takes care of a child).
4. He caused the Universe to take form through the combination of conscious energy and matter.
5. And the Lord Himself is effulging in every bit of His creation, just as one sees the reflection of the Moon in every vessel that contains water.
6. But He pervades in His devotees and conscious people as their support and they all lean on Him for everything in their life.(19)

In Essence

God is everywhere. He is all in all. He is the cause of all His creation and He is creation Himself. There is no place where He is not present. His loving worshippers know it and they have learnt it from their Gurū who is His manifestation on the Earth.

੨੦. (ਆਪ ਹੀ ਆਪ)

੧. ਫੁਲਾਂ ਅੰਦਰਿ ਵਾਸੁ ਹੈ, ਹੋਇ ਭਵਰੁ ਲੁਭਾਣਾ।
੨. ਅੰਬਾਂ ਅੰਦਰਿ ਰਸ ਧਰੈ, ਕੋਇਲ ਰਸ ਮਾਣਾ।
੩. ਮੋਰ ਬੰਬੀਹਾ ਹੋਇਕੈ ਘਣ ਵਰਸ ਸਿਵਾਣਾ।
੪. ਖੀਰ ਨੀਰ ਸੰਜੋਗ ਹੋਇ ਕਲੀਕੰਦ ਵਿਖਾਣਾ।
੫. ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਕਰਿ, ਹੋਇ ਪਿੰਡ ਪਰਾਣਾ।
੬. ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਰਵਾਣਾ ॥੨੦॥੨॥

20. (Āp hī āp)

1. Phulān āndar(i) vās(u) hai, hoe bhavar(u) lubhāṇā.
2. Aṅbān āndar(i) ras dharai, koil ras māṇā.
3. Mor baṅbibā hoe-kai ghaṇ varas siṅṅāṇā.
4. Khīr nīr sanjog hoe kalikaṅd vikhāṇā.
5. Oaṅkār(i) akār(u) kar(i), hoe piṅḍ parāṇā.
6. Āpe āp(i) vartadā gurmukh(i) parvāṇā.(20.2)

20. Ever Pervading Himself

1. The fragrance is part of the flowers that attracts a bumble-
bee to them.
2. The cuckoo gets attracted to mangoes to enjoy its juice
since mangoes are full of juice.
3. Peacock and rain-birds go ecstatic at the sight of black
clouds.
4. Milk and sugar mixed together turn into highly delicious
sweetmeat called *Kalākand*.
5. So does God turn Himself into *Oankār* (Transcendental)
form and adopts every form of His creation.
6. He pervades everywhere Himself and His loving
worshippers have accepted Him as such.(20.2)

In Essence

God is love and in this form He is pervading in flowers,
leaves, fruits and all the vegetation. By His wondrous
production, He is authenticating His presence everywhere. He
is the cause of the beauty utility and usefulness of everything
that He has created.

ਵਾਰ 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਨਮਸਕਾਰਾਤਮਕ ਮੰਗਲਾਚਰਣ)

੧. ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ, ਆਦਿ ਵਖਾਣਿਆ।
੨. ਸੋ ਸਤਿਗੁਰ ਸਚਾ ਵੇਸੁ ਸਬਦਿ ਸਿਵਾਣਿਆ।
੩. ਸਬਦਿ ਸੁਰਤਿ ਉਪਦੇਸੁ ਸਚਿ ਸਮਾਣਿਆ।
੪. ਸਾਧ ਸੰਗਤ ਸਚੁ ਦੇਸੁ, ਘਰੁ ਪਰਵਾਣਿਆ।
੫. ਪ੍ਰੇਮ ਭਗਤਿ ਆਵੇਸੁ, ਸਹਜਿ ਸਮਾਣਿਆ।
੬. ਭਗਤਿ ਵਛਲੁ ਪਰਵੇਸੁ, ਮਾਣੁ ਨਿਮਾਣਿਆ।
੭. ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ, ਅੰਤ ਨ ਜਾਣਿਆ।
੮. ਸਿਮਰਿ ਸਹਜਿ ਫਣ ਸੇਸੁ, ਤਿਲੁ ਨ ਪਛਾਣਿਆ।
੯. ਗੁਰਮੁਖ ਦਰ ਦਰਵੇਸੁ ਸਚੁ ਸੁਹਾਣਿਆ ॥੧॥

1. (Namaskārātmak Maṅglācharaṅ)

1. Ād(i) purakh ādes(u), ād(i) vakhāṇiā.
2. So sat(i)gur sachā ves(u) sabad(i) siṅāṇiā.
3. Sabad(i) surat(i) updes(u) sach(i) samāṇiā.
4. Sādh saṅgat sach(u) des(u), ghar(u) parvāṇiā.
5. Prem bhagat(i) āves(u), sabaj(i) samāṇiā.
6. Bhagat(i) vachhal(u) parves(u), māṅ(u) nimāṇiā.
7. Brahmā bisan(u) mabes(u), aṅt na jāṇiā.
8. Simar(i) sahas(i) pban ses(u), til(u) na pachhāṇiā.
9. Gurmukh dar darves(u) sach(u) subāṇiā.(1)

1. Salutatory Invocation

1. My supplication to the first personality (Gurū Nānak) who showed me the Primal Lord the Cause and Creator of all cosmos.
2. That True Gurū alone is of eternal form who has recognised Him through *Shabad*.
3. And He has merged the seekers in Him through *Shabad* (Word), consciousness and practising the precepts.
4. The true precept is found in the company of those who toil to realise Him. That congregation of true and devoted seekers alone is authentic in His house.
5. The entry into that house is through loving worship; where comfort and peace of equipoise is obtained.
6. The beloveds of the Lord who are blessed with entry into His house are the pride of the downtrodden.
7. Ironically, Brahmā, Vishṇū and Mahesh, the three deities of Hinduism could not even resolve His mystery.
8. The many-headed mythical snake Sheshnāg remembers Him daily and yet has not been able to reach His ultimate even to a fraction.
9. The Gurū-conscious people who are beggars at His door have accepted and acknowledged Him as charming and beautiful beyond words.(1)

In Essence

This *paurī* makes a salutation to Gurū Nānak, the first Gurū who blessed the seekers with *Shabad* (Word) that helped in realisation of the ultimate truth – God. No deity of Hindu religion like Brahmā, Vishṇū, Mahesh and even Sheshnāg could reach Him. Gurū-conscious person will find Him through *Saṅgat*. He loves His devotees and is under their command. *Gurbāṇī* says :

Tū bhagtā kai vas(i) bhagtā tāṅ(u) terā. (SGGS, p. 962)

੨. (ਗੁਰ ਚੇਲਾ)

੧. ਗੁਰ ਚੇਲੇ ਰਹਰਾਸਿ ਅਲਖੁ ਅਭੇਉ ਹੈ।
੨. ਗੁਰੁ ਚੇਲੇ ਸਾਬਾਸਿ ਨਾਨਕ ਦੇਉ ਹੈ।
੩. ਗੁਰਮਤਿ ਸਹਜਿ ਨਿਵਾਸੁ ਸਿਫਤਿ ਸਮੇਉ ਹੈ।
੪. ਸਬਦਿ ਸੁਰਤਿ ਪਰਗਾਸ ਅਛਲ ਅਛੇਉ ਹੈ।
੫. ਗੁਰਮੁਖਿ ਆਸ ਨਿਰਾਸ ਮਤਿ ਅਰਖੇਉ ਹੈ।
੬. ਕਾਮ ਕਰੋਧ ਵਿਣਾਸੁ ਸਿਫਤਿ ਸਮੇਉ ਹੈ।
੭. ਸਤਿ ਸੰਤੋਖ ਉਲਾਸ ਸਕਤਿ ਨ ਸੇਉ ਹੈ।
੮. ਘਰ ਹੀ ਵਿਚਿ ਉਦਾਸੁ ਸਚੁ ਸੁਚੇਉ ਹੈ।
੯. ਵੀਹ ਇਕੀਹ ਅਭਿਆਸ ਗੁਰ ਸਿਖ ਦੇਉ ਹੈ ॥੨॥

2. (Gur Chelā)

1. Gur(u) chele rahrās(i) alakh(u) abheu hai.
2. Gur(u) chele sabbās(i) Nānak deu hai.
3. Gurmat(i) sabaj(i) nivās(u) sifati(i) sameu hai.
4. Sabad(i) surat(i) pargās achhal achheu hai.
5. Gurmukh(i) ās nirās mat(i) arkheu hai.
6. Kām karodb viṇās(u) sifati(i) sameu hai.
7. Sat(i) santokh ulās sakat(i) na seu hai.
8. Ghar hī vich(i) udās(u) sach(u) sucheu hai.
9. Vīb ikīb abbiās gur sikh deu hai.(2)

2. Gurū and His Disciple

1. The code of conduct of Gurū and disciple is unknowable and mysterious.
2. Both Gurū and disciple are blessed souls. The disciple (Gurū) Aṅgad is no different than Gurū Nānak himself.
3. By virtue of Gurū's counsel, Gurū Aṅgad Dev resides in a state of equipoise and he remains immersed in Lord's praises.
4. With the effulgence of *Shabad* (divine words) in the conscious of Gurū Aṅgad Dev Ji, he has become indeceivable and inaccessible.
5. He is a Gurū-oriented person who remains detached in the environment of hope and expectations, thus stays in high spirits and prosperity.
6. He is beyond desires and feeling of anger. He is ever engrossed in the praise of the Lord.
7. Truth, contentment and bliss prevails there. There is no feeling of being an entity other than a part of the Lord.
8. He is clean and unsullied both from inside and outside even while living a householder's life.
9. Both Gurū and his disciple have virtually become like each other through perpetual practice on Gurū's precepts.(2)

In Essence

Gurū is fully capable of transforming the life of a disciple. Following Gurū's advice and practising accordingly, one can reach spiritual status as that of Gurū. This has been well demonstrated in the life of Gurū Aṅgad Dev Ji. Bhāi Sāhib has elaborated on this aspect in this *paurī*.

੩. (ਗੁਰ ਚੇਲਾ)

੧. ਗੁਰ ਚੇਲਾ ਪਰਵਾਣੁ ਗੁਰਮੁਖਿ ਜਾਣੀਐ।
੨. ਗੁਰਮੁਖਿ ਚੋਜਿ ਵਿਡਾਣੁ ਅਕਥ ਕਥਾਣੀਐ।
੩. ਕੁਦਰਤਿ ਨੋ ਕੁਰਬਾਣੁ ਕਾਦਰ ਜਾਣੀਐ।
੪. ਗੁਰਮੁਖਿ ਜਗਿ ਮਿਹਮਾਣੁ ਜਗੁ ਮਿਹਮਾਣੀਐ।
੫. ਸਤਿਗੁਰ ਸਤਿ ਸੁਹਾਣੁ ਆਖਿ ਵਖਾਣੀਐ।
੬. ਦਰ ਢਾਢੀ ਦਰਵਾਣੁ ਚਵੈ ਗੁਰਬਾਣੀਐ।
੭. ਅੰਤਰਜਾਮੀ ਜਾਣੁ ਹੇਤੁ ਪਛਾਣੀਐ।
੮. ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ਸੁਰਤਿ ਸਮਾਣੀਐ।
੯. ਇਕੋ ਦਰਿ ਦੀਬਾਣੁ ਸਬਦਿ ਸਿਵਾਣੀਐ ॥੩॥

3. (Gur Chelā)

1. Gur chelā parvāṅ(u) gurmukh(i) jāṅīai.
2. Gurmukh(i) choj(i) vidāṅ(u) akath kathāṅīai.
3. Kudrat(i) no kurbāṅ(u) kādar jāṅīai.
4. Gurmukh(i) jag(i) mihmāṅ(u) jag(u) mihmāṅīai.
5. Sat(i)gur sat(i) subāṅ(u) ākh(i) vakhbāṅīai.
6. Dar ḍhāḍhī darvāṅ(u) chavai gurbāṅīai.
7. Aṅtarjāmī jāṅ(u) het(u) pachbāṅīai.
8. Sach(u) sabad(u) nīsāṅ(u) surat(i) samāṅīai.
9. Iko dar(i) dibāṅ(u) sabad(i) siṅāṅīai.(3)

3. Gurū and His Disciple

1. A disciple who has been accepted by the Gurū should be considered one who is Gurū-obedient and Gurū-oriented.
2. All deeds of such an accepted person are wondrous and beyond explanation.
3. Such an oriented person sees the presence of the creator in all His creation and feel sacrifice unto Him.
4. A Gurū-oriented person considers himself a guest in this world and thus are much respected and revered.
5. They firmly believe and propagate that truth is the adornment of God. He loves those who live in truth.
6. An obedient disciple of Gurū sings the utterances of Gurū at His door and is thus accepted.
7. He accepts and recognises God as knower of hearts and innate feelings. This becomes one of His identity.
8. And thus he receives the mark of true *Shabad* and he merges in the love of the Lord. (Perpetual delving into *Shabad* merges him into the Lord).
9. With the support available to him at the door of *Sangat* (holy congregation) only, a Gurū-obedient person recognises the Supreme Lord through practicing of *Shabad*.(3)

In Essence

The deeds of an authentic disciple (Gurū Aṅgad) are strange and beyond description. True Gurū transforms a disciple in his own mould. He thus becomes a blessed soul.

੪. (ਗੁਰ ਚੇਲਾ)

੧. ਸਬਦੁ ਗੁਰੂ ਗੁਰੁ ਵਾਹੁ ਗੁਰਮੁਖਿ ਪਾਇਆ।
੨. ਚੇਲਾ ਸੁਰਤਿ ਸਮਾਹੁ ਅਲਖੁ ਲਖਾਇਆ।
੩. ਗੁਰ ਚੇਲੇ ਵੀਵਾਹੁ ਤੁਰੀ ਚੜਾਇਆ।
੪. ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹੁ ਅਜਰੁ ਜਗਾਇਆ।
੫. ਸਚਾ ਬੇਪਰਵਾਹੁ ਸਚਿ ਸਮਾਇਆ।
੬. ਪਾਤਿਸਾਹਾ ਪਾਤਿਸਾਹੁ ਹੁਕਮੁ ਚਲਾਇਆ।
੭. ਲਾਉਬਾਲੀ ਦਰਗਹ ਭਾਣਾ ਭਾਇਆ।
੮. ਸਚੀ ਸਿਫਤਿ ਸਲਾਹ ਅਪਿਉ ਪੀਆਇਆ।
੯. ਸਬਦੁ ਸੁਰਤਿ ਅਸਗਾਹ ਅਘੜ ਘੜਾਇਆ ॥੪॥

4. (Gur Chelā)

1. Sabad(u) gurū gur(u) vāb(u) gurmukh(i) pāiā.
2. Chelā surat(i) samāb(u) alakb(u) lakbāiā.
3. Gur chele vīvāb(u) turī charāiā.
4. Gaibar ganbbhīr athāb(u) ajar(u) jarāiā.
5. Sachā beparvāb(u) sach(i) samāiā.
6. Pāt(i)sābā pāt(i)sāb(u) hukam(u) chalāiā.
7. Lāubālī dargah bbāṇā bbāiā.
8. Sachī siphāt(i) salāb apio pīāiā.
9. Sabad(u) surat(i) asgāb aghar gharāiā.(4)

4. Gurū and His Disciple

1. Gurū's *Shabad* (Word) is Gurū and blessed is the *Gurmukh* (Gurū-oriented person) who has received it from him.
2. The disciple (Gurū Aṅgad) merged his consciousness in the *Shabad* and showed others the imperceptible Supreme Being.
3. When the union of disciple (Gurū Aṅgad) took place with Gurū Nānak, he guided him to reach the ultimate blissful stage of oneness with Him.
4. As a result, he became serene, tranquil and tolerant so as to bear the unbearable.
5. Becoming carefree he merged into the ultimate truth.
6. He became emperor of emperors and imposed his authority on them.
7. He liked and accepted the divine dispensation with reverence and abided by it.
8. He himself drank the ambrosial nectar of true eulogies of the Lord and served the same to others as well.
9. He reformed many fools by blessing them with *Shabad* and helping them lodge it in their consciousness.(4)

In Essence

In this *paurī* Bhāi Sāhib has drafted the transformation of Bābā Lehṇā into Gurū Aṅgad after he came into the refuge of Gurū Nānak Dev Ji. He was blessed with ambrosial *Shabad* that he dispensed to other seekers thus helping them make their life a success.

Shabad (divine Word) is all powerful. *Shabad* is God Himself since He resides in it. *Shabad* alone reveals the truth in a seeker.

੫. (ਗੁਰਮੁਖ ਪੰਥੀ)

੧. ਮੁਲਿ ਨ ਮਿਲੈ ਅਮੋਲੁ ਨ ਕੀਮਤਿ ਪਾਈਐ।
੨. ਪਾਇ ਤਰਾਜੂ ਤੋਲੁ ਨ ਅਤੁਲੁ ਤੁਲਾਈਐ।
੩. ਨਿਜ ਘਰਿ ਤਖਤਿ ਅਡੋਲੁ ਨ ਡੋਲੁ ਡੁਲਾਈਐ।
੪. ਗੁਰਮੁਖਿ ਪੰਥ ਨਿਰੋਲੁ ਨ ਰਲੈ ਰਲਾਈਐ।
੫. ਕਥਾ ਅਕਥ ਅਬੋਲੁ ਨ ਬੋਲੁ ਬੁਲਾਈਐ।
੬. ਸਦਾ ਅਭੁਲੁ ਅਭੋਲੁ ਨ ਭੋਲਿ ਭੁਲਾਈਐ।
੭. ਗੁਰਮੁਖ ਪੰਥੁ ਅਲੋਲੁ ਸਹਜਿ ਸਮਾਈਐ।
੮. ਅਮਿਉ ਸਰੋਵਰ ਝਲਿ ਗੁਰਮੁਖਿ ਪਾਈਐ।
੯. ਲਖ ਟੋਲੀ ਇਕੁ ਟੋਲੁ ਨ ਆਪੁ ਗਣਾਈਐ ॥੫॥

5. (Gurmukh pañthī)

1. Mul(i) na milai amol(u) na kīmat(i) pāīai.
2. Pāe tarājū tol(u) na atul(u) tulāīai.
3. Nij ghar(i) takhat(i) aḍol(u) na ḍol(u) ḍulāīai.
4. Gurmukh(i) pañth nirol(u) na ralai ralāīai.
5. Kathā akath abol na bol bulāīai.
6. Sadā abbul(u) abhol(u) na bhol(i) bhulāīai.
7. Gurmukh pañth(u) alol(u) sahaj(i) samāīai.
8. Amio sarovar jhal(i) gurmukh(i) pāīai.
9. Lakh toli ik(u) tol(u) na āp(u) gaṇāīai.(5)

5. The Gurū-Conscious Wayfarer

1. The path of *Gurmukh* (Gurū-conscious person) is invaluable. No one can assess its value. Therefore it cannot be purchased.
2. If it is put in a balance for weighing, it cannot be weighed because no measures can match it.
3. One who treads this path remains firmly entrenched and stable on the throne-like mind. He never wavers thereafter.
4. The path of *Gurmukh* is pure and unadultrated. It has nothing in common with any other faith.
5. Its description is beyond words. It cannot even be explained verbally.
6. A *Gurmukh* is beyond omissions. He is wise and is never caught in any wrong act.
7. The path of *Gurmukh* is ever stable. Its strength lies in equipoise.
8. And *Gurmukh* receives this blessing of equipoise after pushing away the covering from the surface of *ambrosial* reservoir.
9. Of the millions attitudes, one that is prominent in a *Gurmukh* is that he never brags about himself nor he indulges in ego.(5)

In Essence

A *Gurmukh* believes that the Supreme Being cannot be reached with worldly wealth. One will have to sacrifice oneself completely. Bhagat Kabir Ji says :

Kaṁchan sio pāīai nabī tol(i).

Man(u) de Rām(u) līā bai mol(i). (SGGS, p. 327)

By giving gold equal to one's body weight one cannot attain Him.

I have reached Him by surrendering my mind to Him.

੬. (ਗੁਰਸਿਖੀ ਦਾ ਸੌਦਾ ਤੇ ਖੇਤੀ)

੧. ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਸਬਦਿ ਵਿਸਾਹੀਐ ।
੨. ਪੂਰਾ ਪੂਰੇ ਵਟਿ ਕਿ ਆਖਿ ਸਲਾਹੀਐ ।
੩. ਕਦੇ ਨ ਹੋਵੈ ਘਟਿ ਸਚੀ ਪਤਿਸਾਹੀਐ ।
੪. ਪੂਰੇ ਸਤਿਗੁਰ ਖਟਿ ਅਖੁਟੁ ਸਮਾਹੀਐ ।
੫. ਸਾਧ ਸੰਗਤਿ ਪਰਗਟਿ ਸਦਾ ਨਿਬਾਹੀਐ ।
੬. ਚਾਵਲ ਇਕਤੈ ਸਟਿ ਨ ਦੂਜੀ ਵਾਹੀਐ ।
੭. ਜਮ ਦੀ ਫਾਹੀ ਕਟਿ ਦਾਦਿ ਇਲਾਹੀਐ ।
੮. ਪੰਜੇ ਦੂਤ ਸੰਘਟਿ ਢੇਰੀ ਢਾਹੀਐ ।
੯. ਪਾਣੀ ਜਿਉ ਹਰਿਗਟਿ ਸੁ ਖੇਤ ਉਮਾਹੀਐ ॥੬॥

6. (*Gursikhī dā saudā te khetī*)

1. *Saudā ikat(u) haṭ(i) sabad(i) visāhīai.*
2. *Pūrā pūre vaṭ(i) ki ākh(i) salāhīai.*
3. *Kade na hovai ghaṭ(i) sachī pāt(i)sāhīai.*
4. *Pūre sat(i)gur khaṭ(i) akhuṭ(u) samāhīai.*
5. *Sādh saṅgat(i) pargaṭ(i) sadā nibāhīai.*
6. *Chāwal iktai saṭ(i) na dūjī vāhīai.*
7. *Jam dī phāhī kaṭ(i) dād(i) ilāhīai.*
8. *Pañje dūt saṅghaṭ(i) ḍherī ḍhāhīai.*
9. *Pāṇī jio har(i)haṭ(i) su khet umāhīai.* (6)

6. Merchandise of a *Gursikh*

1. The merchandise of God's name is obtained from the shop of holy congregation.
2. With what can He be praised? The gain in trading the goods of the complete Lord can never run into loss.
3. Their gains will never be less or reduced since the trading commodity is true, eternal and it belongs to the True Emperor.
4. Those who unite with True Gurū and strive, earn and merge in such a bliss that never ends. They remain in perpetual state of ecstasy.
5. The congregation of pious and saintly persons is conspicuous. One should remain associated with them.
6. Let there be no second strike to remove the husk from the rice. (Let this be the only birth to achieve emancipation).
7. May the noose of the angel of death be destroyed by the blessings of God.
8. Let us round up the five vices and destroy them.
9. Like the water drawn from the Persian wheel let the field of the consciousness be irrigated. (Let the consciousness be kept green i.e. in comfort and peace with pleasure).(6)

In Essence

The company of holy men is like Persian wheel well that dispenses nectar-like water (*Nām*). Therefore one should keep the field (of consciousness) irrigated with it. Let Lord's name be the living force of our life. Crop kept well irrigated that remains green has the potential of yielding valuable grains or output. Meditating on Lord's name is sure to reach one to deliverance.

੭. (ਸਤਿਗੁਰੂ)

੧. ਪੂਰਾ ਸਤਿਗੁਰ ਆਪਿ ਨ ਅਲਖੁ ਲਖਵਾਈ।
੨. ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ਜਿਉ ਤਿਸੁ ਭਾਵਈ।
੩. ਲੇਪੁ ਨ ਪੁੰਨਿ ਨ ਪਾਪ ਉਪਾਇ ਸਮਾਵਈ।
੪. ਲਾਗੂ ਵਰ ਨ ਸਰਾਪ ਨ ਆਪ ਜਣਾਵਈ।
੫. ਗਾਵੈ ਸਬਦੁ ਅਲਾਪਿ ਅਕਥੁ ਸੁਣਾਵਈ।
੬. ਅਕਥ ਕਥਾ ਜਪਿ ਜਾਪੁ ਨ ਜਗਤੁ ਕਮਾਵਈ।
੭. ਪੂਰੇ ਗੁਰ ਪਰਤਾਪਿ ਆਪੁ ਗਵਾਵਈ।
੮. ਲਾਹੇ ਤਿੰਨ ਤਾਪ ਸੰਤਾਪ ਘਟਾਵਈ।
੯. ਗੁਰਬਾਣੀ ਮਨ ਧ੍ਰਾਪਿ ਨਿਜ ਘਰਿ ਆਵਈ ॥੭॥

7. (Satgurū)

1. Pūrā sat(i)gur āp(i) na alakh lakhvāī.
2. Dekhai thāp(i) uthāp(i) jio tis(u) bhāvāī.
3. Lep(u) na puñn(i) na pāp upāe samāvāī.
4. Lāgū var na sarāp na āp janāvāī.
5. Gāvai sabad(u) alāp(i) akath(u) sunāvāī.
6. Akath kathā jap(i) jāp(u) na jagat(u) kamāvāī.
7. Pūre gur partāp(i) āp(u) gūāvāī.
8. Lāhe tiñn tāp sanitāp ghaṭāvāī.
9. Gurbāñī man dhrāp(i) nij ghar(i) āvāī.(7)

7. The True Gurū

1. True Gurū is the embodiment of God Himself, who is imperceptible. (He does not reveal Himself).
2. He creates and destroys the Universe as it pleases Him.
3. Since He creates and destroys at His will, He does not carry the label of a sinner.
4. He does not make himself conspicuous. Therefore he does not become a party to boons and curses.
5. He (*Satgurū*) sings the praises of the Lord and recites the indescribable and mysterious characteristics of the Lord.
6. He imparts spiritual sermons to the world, meditates on Him but keeps himself free from the enchantments, jealousies and craftiness of the world.
7. The radiance of such perfect Gurū ends the ego of seekers of knowledge.
8. This effulgence destroys the three forms of ailments that a human being is afflicted with and it removes all tribulations.
9. The utterances of such a True Gurū calms and stabilises the mind of a seeker and that reveals his self to him.(7)

In Essence

Bhāi Sāhib is reaffirming the precept of Gurū Arjan Dev Ji that Gurū and God are one :

Gur(u) pamesar(u) eko jān(u). (SGGS, p. 864)

However, *Satgurū*, who is the embodiment of God, does not make himself conspicuous yet ever indulges in doing good to others beside engrossing his mind perpetually with the Lord. Therefore the sermons and teachings of *Satgurū* must always be listened, understood, dwelt in the mind and acted upon.

੮. (ਗੁਰਸਿਖਾਂ ਲਈ ਸਾਧਨ, ਦਸ਼ਾਂ ਤੇ ਵਰਤਨ)

੧. ਪੂਰਾ ਸਤਿਗੁਰ ਸਤਿ ਗੁਰਮੁਖਿ ਭਾਲੀਐ।
੨. ਪੂਰੀ ਸਤਿਗੁਰ ਮਤਿ ਸਬਦੁ ਸਮੁਾਲੀਐ।
੩. ਦਰਗਹ ਧੋਈਐ ਪਤਿ ਹਉਮੈ ਜਾਲੀਐ।
੪. ਘਰ ਹੀ ਜੋਗ ਜੁਗਤਿ ਬੈਸਣੁ ਧਮਸਾਲੀਐ।
੫. ਪਾਵਨ ਮੋਖ ਮੁਕਤਿ ਗੁਰ ਸਿਖਿ ਪਾਲੀਐ।
੬. ਅੰਤਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਨਦਰਿ ਨਿਹਾਲੀਐ।
੭. ਪਾਤਿਸਾਹੀ ਇਕ ਛਤਿ ਖਰੀ ਸੁਖਾਲੀਐ।
੮. ਪਾਣੀ ਪੀਹਣ ਘਤਿ ਸੇਵਾ ਘਾਲੀਐ।
੯. ਮਸਕੀਨੀ ਵਿਚ ਵਤਿ ਚਾਲ ਨਿਰਾਲੀਐ ॥੮॥

8. (*Gursikhān laī sādhan, dashān te vartan*)

1. Pūrā sat(i)gur sat(i) gurmukh(i) bbālīai.
2. Pūrī sat(i)gur mat(i) sabad(u) sambālīai.
3. Dargah dhoīai pat(i) haumai jāīai.
4. Ghar hī jog jugat(i) baisan(u) dbramsālīai.
5. Pāvan mokh mukt(i) gur sikh(i) pālīai.
6. An̄tar(i) prem bhagat(i) nadar(i) nihālīai.
7. Pāt(i)sāhī ik chbat(i) kharī sukbālīai.
8. Pāñī pihan̄ ghat(i) sevā ghālīai.
9. Maskīnī vich vat(i) chāl nirālīai.(8)

8. Life-style and Conduct of *Gursikhs*

1. The True Gurū is eternal. Let us search him by becoming Gurū-conscious.
2. His teaching to the seeker is that one should ever endeavour to practice the Word. (Ever meditate on His name).
3. And thus become entitled to a place of honour in the divine court by destroying our ego.
4. Let us learn the skill of attaching and absorbing our mind in Lord's meditation from the holy congregation, practice it in our abodes. (Both of mind and of the bricks and mortar).
5. And so abiding and obeying Gurū's command, one can achieve salvation from repeated births and deaths.
6. Such people have loving devotion and are blessed with Lord's grace.
7. Such people are blessed with kingdom that they are the sole rulers. (They virtually become God-like who is the only Emperor of the Universe).
8. And despite being the Masters of the Universe, they do not give up such services as fetching water, grinding mill-stone etc.
9. Their most extraordinary aspect of life is that despite enjoying high spiritual state, they remain humble and compassionate.(8)

In Essence

Lord who conveys His precepts through Gurū is found in the holy and true company of *Gurmukhs*. It is here that one learns loving worship of the Lord. Once this is acquired, one remains in a state of bliss and happiness. And those who are blessed with it remain humble and do not shirk doing such petty service as fetching water or cleaning shoes.

੯. (ਗੁਰਮੁਖਾਂ ਦੇ ਲੱਛਣ)

੧. ਗੁਰਮੁਖਿ ਸਚਾ ਖੇਲੁ ਗੁਰ ਉਪਦੇਸਿਆ।
੨. ਸਾਧ ਸੰਗਤਿ ਦਾ ਮੇਲ ਸਬਦਿ ਅਵੇਸਿਆ।
੩. ਫੁਲੀਂ ਤਿਲੀਂ ਫੁਲੇਲ ਸੰਗਿ ਸਲੇਸਿਆ।
੪. ਗੁਰ ਸਿਖ ਨਕਿ ਨਕੇਲ ਮਿਟੈ ਅੰਦੇਸਿਆ।
੫. ਨ੍ਹਾਵਣ ਅੰਮ੍ਰਿਤ ਵੇਲ ਵਸਨ ਸੁਦੇਸਿਆ।
੬. ਗੁਰ ਜਪ ਰਿਦੈ ਸੁਹੇਲ ਗੁਰ ਪਰਵੇਸਿਆ।
੭. ਭਾਉ ਭਗਤਿ ਭਉ ਭੇਲ ਸਾਧ ਸਰੇਸਿਆ।
੮. ਨਿਤ ਨਿਤ ਨਵਲ ਨਵੇਲ ਗੁਰਮੁਖਿ ਭੇਸਿਆ।
੯. ਖੈਰ ਦਲਾਲ ਦਲੇਲ ਸੇਵ ਸਹੇਸਿਆ॥੯॥

9. (*Gurmukhān de lachchhan*)

1. *Gurmukh(i) sachā kbel(u) gur updesiā.*
2. *Sādh saṅgat(i) dā mel sabad(i) avesiā.*
3. *Phulīn tilīn phulel saṅg(i) salesiā.*
4. *Gur sikh nak(i) nakel miṭai andesiā.*
5. *Nhāvaṅ anmrit vel vasan sudesiā.*
6. *Gur jap ridai subel gur parvesiā.*
7. *Bhāu bhagat(i) bhau bhel sādh saresiā.*
8. *Nit nit naval navel gurmukh(i) bhesiā.*
9. *Khair dalāl dalel sev sabesiā.*(9)

9. Characteristics of Gurū-oriented Disciples

1. *Gurmukhs* who have been blessed with Gurū's sermons perform true deeds.
2. They imbibed the true word in their heart from the company of holy persons (*Sat Saṅgat*).
3. Just as sesame oil becomes fragrant in the company of flowers, similarly a devout attains higher spiritual state in the holy congregation.
4. God has put the nose-ring of His will in the nose of *Gursikhs*. This has removed all their doubts and suspicions from their lives.
5. They bathe in the ambrosial hours and engross themselves in the name of the Lord within their inner-self.
6. They perpetually remember the Lord in their minds and lodge Him there. They then remain in a state of bliss and comfort.
7. They unite reverential fear and loving worship. That raises them to the exalted level of being holy persons (*Sadbū*).
8. Gurū-conscious persons display new shade of God's love in their selves.
9. Gurū-oriented persons are courageous agents who trade in the commodity of Lord's name.(9)

In Essence

Bhāi Sāhib reaffirms *Gurmat* precept that abiding by Gurū's sermons and teachings, one attains higher spiritual stage. His perpetual attendance of holy congregation makes him fragrant with *Nām* just as sesame oil becomes fragrant when united with flowers.

੧੦. (ਚਰਨ ਪੂੜ)

੧. ਗੁਰ ਮੂਰਤਿ ਕਰਿ ਧਿਆਨ ਸਦਾ ਹਜੂਰ ਹੈ।
੨. ਗੁਰਮੁਖਿ ਸਬਦ ਗਿਆਨ ਨੇੜ ਨ ਦੂਰ ਹੈ।
੩. ਪੂਰਬ ਲਿਖਤ ਨੀਸਾਣੁ ਕਰਮ ਅੰਕੂਰ ਹੈ।
੪. ਗੁਰ ਸੇਵਾ ਪਰਧਾਨ ਸੇਵਕ ਸੂਰ ਹੈ।
੫. ਪੂਰਨ ਪਰਮ ਨਿਧਾਨ ਸਦ ਭਰਪੂਰ ਹੈ।
੬. ਸਾਧ ਸੰਗਤਿ ਅਸਥਾਨ ਜਗਮਗ ਨੂਰ ਹੈ।
੭. ਲਖ ਲਖ ਸਸੀਅਰ ਭਾਨੁ ਕਿਰਣਿ ਠਰੂਰ ਹੈ।
੮. ਲਖ ਲਖ ਬੇਦ ਪੁਰਾਣਿ ਕੀਰਤਨ ਚੂਰ ਹੈ।
੯. ਭਗਤ ਵਛਲ ਪਰਵਾਣੁ ਚਰਣਾ ਧੂਰ ਹੈ ॥੧੦॥

10. (Charan Dhūr)

1. Gur mūrat(i) kar(i) dhiān sadā hajūr hai.
2. Gurmukh(i) sabad giān neṛ na dūr hai.
3. Pūrab likhat nisāṅ(u) karam aṅkūr hai.
4. Gur sevā pardhān sevak sūr hai.
5. Pūran param nidhān sad bharpūr hai.
6. Sādh saṅgat(i) asihān jagmag nūr hai.
7. Lakh lakh sasiar bhān(u) kiran(i) ṭharūr hai.
8. Lakh lakh bed purāṅ(i) kīrtan chūr hai.
9. Bhagat vachhal parvāṅ(u) charṇā dhūr hai. (10)

10. Dust of the Holy Feet

1. Gurū as an image ever resides in you. Concentrate your mind on his form.
2. Those who have acquired knowledge through the words of Gurū, find the Lord near and not far.
3. The seed of *Karmas* of previous lives sprout as ordained.
4. The courageous follower becomes superior and a leader in the service of the Gurū.
5. God's storehouse is full of bounties and it ever remains full.
6. His light radiates at the holy congregation.
7. Before the effulgence of the *Satsaṅg* (true congregation), millions of rays of the Sun and the Moon are paltry.
8. Millions of *Vedās* and *Purāṇas* and their eulogies are paltry compared to the effulgence of holy congregation.
9. The dust of the feet of such holy *Satgurū* is acknowledged by saints and even Lord.(10)

In Essence

Obtaining the dust of the holy feet of such a *Satgurū* grants peace and comfort. God appreciates and acknowledges it.

Dhūrī majan(u) sādḥ kḥe Sāi thīe kripāl.

Ladḥe babḥe thokare Nānak Har(i) dhan(u) māl.

(SGGS, p. 80)

The divine reffulgence of the Lord is conspicuous in the holy congregation.

੧੧. (ਗੁਰ ਸਿੱਖ ਅਭੇਦ)

੧. ਗੁਰ ਸਿਖੁ ਸਿਖੁ ਗੁਰ ਦੋਇ ਅਲਖੁ ਲਖਾਇਆ।
੨. ਗੁਰ ਦੀਖਿਆ ਲੈ ਸੋਇ ਸਿਖੁ ਸਦਾਇਆ।
੩. ਗੁਰ ਸਿਖ ਇੱਕੋ ਹੋਇ ਜੋ ਗੁਰ ਭਾਇਆ।
੪. ਹੀਰਾ ਕਣੀ ਪਰੋਇ ਹੀਰੁ ਬਿਧਾਇਆ।
੫. ਜਲ ਤਰੰਗੁ ਅਵਲੋਇ ਸਲਿਲ ਸਮਾਇਆ।
੬. ਜੋਤੀ ਜੋਤਿ ਸਮੋਇ ਦੀਪੁ ਦੀਪਾਇਆ।
੭. ਅਚਰਜ ਅਚਰਜੁ ਢੋਇ ਚਲਿਤੁ ਬਣਾਇਆ।
੮. ਦੁਧਹੁ ਦਹੀ ਵਿਲੋਇ ਘੋਉ ਕਢਾਇਆ।
੯. ਇਕ ਚਾਨਣ ਤ੍ਰਿਹੁ ਲੋਇ ਪ੍ਰਗਟੀ ਆਇਆ ॥੧੧॥

11. (*Gur Sikkh abhed*)

1. *Gur sikh(u) sikh(u) gur doe alakh(u) lakhāiā.*
2. *Gur dīkhiā lai soe sikh(u) sadāiā.*
3. *Gur sikh ikko hoe jo gur bhāiā.*
4. *Hirā kaṇī proe hīr(u) bidhāiā.*
5. *Jal taraṅg(u) avloe salil samāiā.*
6. *Jotī jot(i) samoe dip(u) dipāiā.*
7. *Acharj acharj(u) dḥoe chalit(u) baṇāiā.*
8. *Dudhoh dabī viloe gheu kaḍhāiā.*
9. *Ik chānaṅ trib(u) loe pragṭī āiā.*(11)



II. Gurū and Sikh are One

1. The Gurū becoming a Sikh and Sikh the Gurū, has helped the incomprehensible Lord become comprehensible.
2. When Bābā Lehṇā Jī received consecration from Gurū Nānak Dev Jī, he became a Sikh and was known as such.
3. When the consecration was practiced, the Sikh found favour of the Gurū and became one with him.
4. It was like a diamond bit piercing another diamond in order to string it.
5. Just as the waves of water merge in its source—the sea.
6. Just as a lamp is lit from the flame of another lamp and both become one at that time.
7. A strange character became wondrous.
8. As if the milk was set to curd and then clarified butter (*Ghee*) was obtained from it after obtaining butter.
9. One radiance of Lord's knowledge cast itself in the three worlds.(11)

In Essence

This principle which Bhāi Sāhib has narrated here has been observed in case of the other Gurūs. Bhāi Sāhib has elaborated this aspect a little more in the next *paurī*.

ੴ. (ਗੁਰ ਸਿੱਖ ਅਭੇਦ)

੧. ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਗੁਰਾਂ ਗੁਰੂ ਹੋਇਆ।
੨. ਅੰਗਦ ਅਲਖੁ ਅਭੇਉ ਸਹਜਿ ਸਮੋਇਆ।
੩. ਅਮਰਹੁ ਅਮਰ ਸਮੋਉ ਅਲਖੁ ਅਲੋਇਆ।
੪. ਰਾਮ ਨਾਮ ਅਰਿਖੇਉ ਅੰਮ੍ਰਿਤੁ ਚੋਇਆ।
੫. ਗੁਰ ਅਰਜਨ ਕਰਿ ਸੇਓ ਢੋਐ ਢੋਇਆ।
੬. ਗੁਰ ਹਰਿ ਗੋਬਿੰਦੁ ਅਮੋਉ ਅਮਿਉ ਵਿਲੋਇਆ।
੭. ਸਚਾ ਸਚਿ ਸੁਚੇਉ ਸਚਿ ਖਲੋਇਆ।
੮. ਆਤਮ ਅਗਹ ਅਗਹੇਉ ਸਬਦ ਪਰੋਇਆ।
੯. ਗੁਰਮੁਖ ਅਭਰ ਭਰੇਉ ਭਰਮ ਭਉ ਖੋਇਆ ॥੧੨॥

12. (Gur Sikh Abhed)

1. Sat(i)gur Nānak deu gurān gurū hoiā.
2. Aṅgad alakb(u) abheu sabaj(i) samoiā.
3. Amrauh amar sameu alakb(u) aloiā.
4. Rām nām arikheo aṅmrit(u) choiā.
5. Gur Arjan kar(i) seo dhoai dhoiā.
6. Gur har(i) gobind(u) ameu amio viloiā.
7. Sachā sach(i) sucheu sach(i) khaloiā.
8. Ātam agah ag-heu sabad paroiā.
9. Gurmukh abhar bhareu bharam bhau khoiā. (12)

12. Gurū and Sikh are One

1. *Satgurū* (the True Gurū) Gurū Nānak Dev Jī was Gurū of the Gurūs.
2. He raised Gurū Aṅgad to a state of equipoise and merged him in the imperceptible and indistinguishable God.
3. Gurū Aṅgad merged Amar Dās in the eternal Lord and showed him the imperceptible Lord.
4. Rām Dās was served the ambrosial nectar of *Nām* by Gurū Amar Dās Jī.
5. Gurū Arjan Dev Jī served Gurū Rām Dās Jī well and was blessed with the boon of *Nām Simran*.
6. Hargobīnd (Gurū) churned the divine word and with the grace of Gurū Arjan Dev Jī reached unfathomable state.
7. The truth of the Eternal and True Lord dwelt in the hearts of the Sikhs by the grace of all these God-like divine personalities.
8. And the minds of the Sikhs were stringed with the unfathomable Word of the Lord.
9. These *Gurmukhs* allayed all the doubts and suspicions by filling their unfillable minds with Gurū's words.(12)

In Essence

In this *paurī*, Bhāi Sāhib has brought out how the divine responsibilities of Gurūship were passed on to successive Gurūs by Gurū Nānak Dev Jī. (During the times of Bhāi Sāhib) Gurū Hargobīnd was the last recipient of this honour who also filled the minds of the Sikhs with *Nām* thus removing all their worldly doubts and suspicions.

In this context, *Gurbānī* says :

Tum man(i) vase tau dūkb(u) na lāgai.

Tumrī kripā te bbram(u) bbau bbāgai. (SGGS, p. 192)

O Lord! when Your name resides my mind, I am troubled with no distress. By the blessings of your *Nām*, I am also freed from fear and suspicions.

ੴ. (ਗੁਰਮੁਖ)

੧. ਸਾਧ ਸੰਗਤਿ ਭਉ ਭਾਉ ਸਹਜੁ ਬੈਰਾਗੁ ਹੈ।
੨. ਗੁਰਮੁਖ ਸਹਜਿ ਸੁਭਾਉ ਸੁਗਤਿ ਸੁ ਜਾਗੁ ਹੈ।
੩. ਮਧੁਰ ਬਚਨੁ ਅਲਾਉ ਹਉਮੈ ਤਿਆਗੁ ਹੈ।
੪. ਸਤਿਗੁਰੁ ਮਤਿ ਪਥਰਾਉ ਸਦਾ ਅਨੁਰਾਗੁ ਹੈ।
੫. ਪਿਰਮੁ ਪਿਆਲੇ ਸਾਉ ਮਸਤਕਿ ਭਾਗੁ ਹੈ।
੬. ਬ੍ਰਹਮ ਜੋਤਿ ਬ੍ਰਹਮਾਉ ਗਿਆਨੁ ਚਰਾਗੁ ਹੈ।
੭. ਅੰਤਰਿ ਗੁਰਮਤਿ ਚਾਉ ਅਲਿਪਤੁ ਅਦਾਗੁ ਹੈ।
੮. ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਸਦਾ ਸੁਹਾਗੁ ਹੈ ॥੧੩॥

13. (Gurmukh)

1. Sādh saṅgat(i) bhau bhāu sabaj(u) bairāg hai.
2. Gurmukh sabaj(i) subhāu surat(i) su jāg(u) hai.
3. Madhur bachan alāu haumai tiāg(u) hai.
4. Sat(i)gur mat(i) pathrāu sadā anurāg(u) hai.
5. Pīram piāle sāu mastak(i) bhāg hai.
6. Brahm jot(i) brahmāu giān(u) charāg(u) hai.
7. Añtar(i) gurmat(i) chāu alipat(u) adāg(u) hai.
8. Vīh ikīh chaṛhāu sadā subhāg(u) hai.(13)



13. Gurū-conscious Person

1. The Gurū-conscious Sikhs hold reverential fear of the Lord in their mind while enjoying the bliss of holy congregation and remain in a state of renunciation and equipoise.
2. *Gurmukhs* remain engrossed in His meditation but are awake in the state of equipoise.
3. They speak sweet words and always keep themselves free of ego.
4. They keep love at their hearts as is taught to them by the Gurū.
5. They are the fortunate ones who are blessed with divine word and they relish its taste all the time.
6. Because of the divine light effulgent in their heart, they are quite capable of imparting knowledge to Brahmā and other deities.
7. By virtue of Gurū's teachings, they are ever in a state of bliss. Thus they are polluted by the effect of *māyā* and other vices.
8. The world is caught in the grip of twenty vices whereas *Gurmukhs* are engrossed in One Lord (*Ik + Īsh*). Thus they are ever emancipated and remain in a state of bliss.(13)

In Essence

Bhāi Sāhib has explained the state of a *Gurmukh* in this *paurī*. Although a *Gurmukh* lives in this world, yet he is completely unattached with its attractions. He remains engrossed in Lord's remembrance and obeys Gurū's command implicitly.

੧੪. (ਗੁਰਮੁਖ)

੧. ਗੁਰਮੁਖਿ ਸਬਦ ਸਮਾਲ ਸੁਰਤਿ ਸਮਾਲੀਐ ।
੨. ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲ ਨੇਹ ਨਿਹਾਲੀਐ ।
੩. ਗੁਰਮੁਖਿ ਸੇਵਾ ਘਾਲਿ ਵਿਰਲੇ ਘਾਲੀਐ ।
੪. ਗੁਰਮੁਖਿ ਦੀਨ ਦਇਆਲ ਹੇਤੁ ਹਿਆਲੀਐ ।
੫. ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਨਾਲਿ ਗੁਰ ਸਿਖ ਪਾਲੀਐ ।
੬. ਰਤਨ ਪਦਾਰਥ ਲਾਲ ਗੁਰਮੁਖਿ ਭਾਲੀਐ ।
੭. ਗੁਰਮੁਖਿ ਅਕਲ ਅਕਾਲ ਭਗਤਿ ਸੁਖਾਲੀਐ ।
੮. ਗੁਰਮੁਖਿ ਹੰਸਾ ਢਾਲਿ ਰਸਿਕ ਰਸਾਲੀਐ ॥੧੪॥

14. (Gurmukh)

1. Gurmukh(i) sabad samāl surat(i) samāliai.
2. Gurmukh(i) nadar(i) nihāl neh nihāliai.
3. Gurmukh(i) sevā gbāl(i) virle gbāliai.
4. Gurmukh(i) dīn daiāl het(u) hiāliai.
5. Gurmukh(i) nib-hai nāl(i) gur sikh pāliai.
6. Ratan padārath lāl gurmukh(i) bhāliai.
7. Gurmukh(i) akal akāl bhagat(i) sukhāliai.
8. Gurmukh(i) haṁsā ḍhāl(i) rasik rasāliai. (14)

14. Gurū-conscious Person

1. Those who lodge the precepts of *Gurmukhs* in their consciousness actually lodge the love of the Lord in their heart. (One should practice meditation in the company of Gurū-oriented Sikhs.
2. One feels blessed obtaining a glimpse of *Gurmukhs*. Therefore, one should view them with love and respect.
3. Rare are the people who get opportunity to perform service of *Gurmukhs*.
4. *Gurmukhs* are very compassionate. They love everyone from their heart.
5. *Gurmukhs* stand-by till the end and therefore one should practice the teachings of the Gurū as is done by them.
6. Seek the gems of love and renunciations from *Gurmukhs*. Practice their teachings of devotion.
7. *Gurmukhs* are free of grief and beyond events (a function of time). Their service and treading the path of worship defined by them is full of peace and comfort.
8. Like swans, they differentiate between real and false. They love with their body and mind.(14)

In Essence

In the last *paurī*, Bhāi Sāhib has explained that a *Gurmukh* remains unattached with the illusionary world. In this *paurī* he has explained that a *Gurmukh* has power to differentiate between virtue and vice – right and wrong. Therefore, he should be respected, loved and his teachings imbibed in one's consciousness.

੧੫. (ਮੂਲ ਮੰਤ੍ਰ ਦਾ ਗੁਹੜ ਭੇਦ)

੧. ਏਕਾ ਏਕੰਕਾਰੁ ਲਿਖਿ ਦੇਖਾਲਿਆ।
੨. ਊੜਾ ਓਅੰਕਾਰੁ ਪਾਸਿ ਬਹਾਲਿਆ।
੩. ਸਤਿਨਾਮੁ ਕਰਤਾਰ ਨਿਰਭਉ ਭਾਲਿਆ।
੪. ਨਿਰਵੈਰਹੁ ਜੈਕਾਰੁ ਅਜੂਨਿ ਅਕਾਲਿਆ।
੫. ਸਚੁ ਨੀਸਾਣੁ ਅਪਾਰੁ ਜੋਤਿ ਉਜਾਲਿਆ।
੬. ਪੰਜ ਅਖਰ ਉਪਕਾਰ ਨਾਮੁ ਸਮਾਲਿਆ।
੭. ਪਰਮੇਸੁਰ ਸੁਖ ਸਾਰੁ ਨਦਰਿ ਨਿਹਾਲਿਆ।
੮. ਨਉ ਅੰਗਿ ਸੁੰਨ ਸੁਮਾਰੁ ਸੰਗਿ ਨਿਰਾਲਿਆ।
੯. ਨੀਲ ਅਨੀਲ ਵੀਚਾਰਿ ਪਿਰਮ ਪਿਆਲਿਆ ॥੧੫॥

15. (Mūl Mantra dā gubjh bhed)

1. Ekā ekankār likh(i) dekbāliā.
2. Ūṛā oanīkār(u) pās(i) bahāliā.
3. Sat(i)nām(u) kartār nirbhau bhāliā.
4. Nirvairoh jaikār(u) ajūn(i) akāliā.
5. Sach(u) nisān(u) apār(u) jot(i) ujāliā.
6. Panj akhar upkār nām(u) samāliā.
7. Parmesur suk(h)u sār(u) nadar(i) nihāliā.
8. Nau aṅg(i) sunn sumār(u) saṅg(i) nirāliā.
9. Nil anil vīchār(i) pīram piāliā.(15)

15. Mysteries of *Mūl Mantra* (Credal Statement)

1. Writing the numeral One (ੴ) in a different way in 'ੴ' (*Ek Oankār*) Gurū Nānak disclosed the initial form of the Lord.
2. He then placed the alphabet 'ੴ' (pronounced *ūrā*) next to it denoting His creative characteristic and pronounced it as *Oankār*.
3. He then followed it with three other characteristics; He is eternal and so is His name; the Creator of the Universe and Fearless of character.
4. God is free of animosity, worthy of praise being ever triumphant, beyond birth and death and is self-effulgent.
5. Indication of his Omnipresence is true and boundless. His radiance prevails everywhere.
6. On whomsoever He becomes benevolent, he then preserves His name in his heart.
7. Such a person then achieves salvation through the comforting look of grace of the Lord.
8. The numbers from one to nine keep becoming extraordinary in value when associated with zero.
9. And thus they reach the count of trillions and trillions. They ever keep increasing with the blessings of love.(15)

In Essence

In arithmetic, the first nine digits (1,2,3,4,5,6,7,8,9) have their definite value. But when a zero is placed beside them, this value increases by ten times. *Satgurū* has been kind enough to give us a *Mūl Mantra* of nine words—*Ik, Oankār, SatNām, Kartā Purkh, Nirbhau, Nirvair, Akāl Mūrat, Ajūnī, Saibhaṅg*.

This is most valuable but we are unable to recognise their value and therefore zero. Once the zero (that is us) associate ourselves with these nine words and start preserving/lodging them in our hearts, our value starts increasing manyfold. The more we practice the greater becomes the value.

Remembering and meditating on it, we who are 'zero', would become worthy and priceless. It can liberate us from the repeated cycle of birth and death.

੧੬. (ਚਾਰ ਵਰਣ ਦੇ ਏਕੋ ਭਾਈ)

੧. ਚਾਰ ਵਰਨ ਸਤਿਸੰਗੁ ਗੁਰਮੁਖਿ ਮੇਲਿਆ।
੨. ਜਾਣ ਤੰਬੋਲਹੁ ਰੰਗੁ ਗੁਰਮੁਖਿ ਚੇਲਿਆ।
੩. ਪੰਜੇ ਸਬਦ ਅਭੰਗ ਅਨਹਦ ਕੇਲਿਆ।
੪. ਸਤਿਗੁਰ ਸਬਦਿ ਤਰੰਗ ਸਦਾ ਸੁਹੇਲਿਆ।
੫. ਸਬਦ ਸੁਰਤਿ ਪਰਸੰਗ ਗਿਆਨ ਸੰਗਿ ਮੇਲਿਆ।
੬. ਰਾਗ ਨਾਦ ਸਰਬੰਗ ਅਹਿਨਿਸਿ ਭੇਲਿਆ।
੭. ਸਬਦ ਅਨਾਹਦੁ ਰੰਗ ਸੁਝ ਇਕੇਲਿਆ।
੮. ਗੁਰਮੁਖਿ ਪੰਥ ਨਿਪੰਗੁ ਬਾਰਹ ਖੇਲਿਆ ॥੧੬॥

16. (Chār Varan de eko bhāi)

1. Chār varan sat(i)saṅg(u) gurmukh(i) meliā.
2. Jāṅ taṅboloh raṅg(u) gurmukh(i) cheliā.
3. Pañje sabad abhaṅg anhad keliā.
4. Sat(i)gur sabad(i) taraṅg sadā subeliā.
5. Sabad surat(i) parsanṅ giān saṅg(i) meliā.
6. Rāg nād sarbaṅg aihn(i) bbeliā.
7. Sabad anāhad(u) raṅg sujh ikeliā.
8. Gurmukh(i)pañth nipaṅg(u) bārah kbeliā. (16)

16. Amalgamation of Four Castes into One

1. People of all the four sections of society (*Brāhmin, Khatrī, Vaish and Shūdra*) sit together in the holy congregation and conduct themselves as *Gurmukhs* (holy and pious).
2. Like a betel leaf which is chewed along with betel nut, lime and catechu and yield one red colour, these four castes also become one and are called *Gurmukhs*.
3. *Gurmukhs* remain in a state of bliss by the notes of five types of musical sounds.
4. Riding the wave of the teachings of a True Gurū, they remain in a state of ecstasy.
5. And due to integration of their mind with the *Shabad* (divine words) they are ever attached with true knowledge.
6. They are attached day and night with the musical sound of Gurū's teachings.
7. And through love of divine word produced by unstruck music, they see His presence all around. It is just one soul that resides everywhere and in everything.
8. The path of *Gurmukhs* is free of slush and slime. They live in the twelve divine traits of patience, contentment, compassion, righteousness, truth, knowledge and renunciation plus five characteristics of the five elements.(16)

In Essence

The company of *Gurmukhs* frees one from the caste divide of the society. As the four constituents of a betel pack produce one red colour ultimately so are these four castes merge to become one. They live in the lap of the twelve divine traits and make their life a success. No worldly slush or dross can pollute them when they become *Gurūmukhs* Gurū-conscious persons.

੧੭. (ਗੁਰਮੁਖ ਅੰਜਨ)

੧. ਹੋਈ ਆਗਿਆ ਆਦਿ ਆਦਿ ਨਿਰੰਜਨੋ ।
੨. ਨਾਦੈ ਮਿਲਿਆ ਨਾਦੁ ਹਉਮੈ ਭੰਜਨੋ ।
੩. ਬਿਸਮਾਦੈ ਬਿਸਮਾਦੁ ਗੁਰਮੁਖਿ ਅੰਜਨੋ ।
੪. ਗੁਰਮਤਿ ਗੁਰਪਰਸਾਦਿ ਭਰਮ ਨਿਖੰਜਨੋ ।
੫. ਆਦਿ ਪੁਰਖ ਪਰਮਾਦਿ ਅਕਾਲ ਅਗੰਜਨੋ ।
੬. ਸੇਵਕ ਸਿਵ ਸਨਕਾਦਿ ਕ੍ਰਿਪਾ ਕਰੰਜਨੋ ।
੭. ਜਪੀਐ ਜੁਗਹ ਜੁਗਾਦਿ ਗੁਰ ਸਿਖ ਮੰਜਨੋ ।
੮. ਪਿਰਮ ਪਿਆਲੇ ਸਾਦੁ ਪਰਮ ਪੁਰੰਜਨੋ ।
੯. ਆਪਿ ਜੁਗਾਦਿ ਅਨਾਦਿ ਸਰਬ ਸੁਰੰਜਨੋ ॥੧੭॥

17. (Gurmukh anjan)

1. Hoī āgiā ād(i) ād(i) niranjano.
2. Nāдай miliā nād(u) haumai bhanjano.
3. Bismāдай bismād(u) gurmukh(i) anjano.
4. Gurmat(i) gurparsād(i) bharam nikhanjano.
5. Ād(i) purakh parmād(i) akāl aganjano.
6. Sevak siv sankād(i) kripā karanjano.
7. Japīai jugah jugād(i) gur sikh manjano.
8. Pīram piāle sād(u) param puranjano.
9. Āp(i) jugād(i) anād(i) sarab suranjano.(17)



17. Collyrium of Gurū-oriented Persons

1. In the beginning when the unsullied and spotless Lord free of mammon (*māyā*) commanded.
2. Then practicing on the divine word given by the Gurū that is destroyer of ego, one's consciousness, became resonant with the supreme consciousness of the Lord. (Where one seeks refuge).
3. Thus the collyrium of *Gurmukhs* is amazing and strange.
4. By the grace of Gurū and adopting his precepts, the Gurū destroys all veils of suspicion and doubts.
5. Primal Lord is the beginning of all. He is beyond time and space and imperishable.
6. He is benevolent on gods like Shiv, Sankād (son of Brahmā) and others who are His obedient slaves.
7. 'O obedient Sikhs of the Gurū! keep remembering and meditating upon Him who has been existing since the aeons and even before the beginning of the aeons'.
8. And when they experience the ambrosial relishment of Lord's name, then He becomes conspicuous to all.
9. They are aware that He is the enlightener of all since the beginning of the ages, before that beginning and in fact beyond all concepts of time.(17)

In Essence

To realise God, one must practice the teachings of the Gurū who can raise the consciousness of a seeker to the level of resonance with Him. The word of Gurū destroys all doubts and suspicions of a Sikh and helps him realise the benevolent and compassionate Lord. Therefore, all Sikhs must meditate upon Him, who is there since aeons and even before aeons; who has no beginning and no end either.

੧੮. (ਮੁਰੀਦ)

੧. ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਨ ਗਲੀ ਹੋਵਣਾ।
੨. ਸਾਬਰੁ ਸਿਦਕਿ ਸਹੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ।
੩. ਗੋਲਾ ਮੁਲਿ ਖਰੀਦੁ ਕਾਰੇ ਜੋਵਣਾ।
੪. ਨਾ ਤਿਸੁ ਭੁਖ ਨ ਨੀਦ ਨ ਖਾਣਾ ਸੋਵਣਾ।
੫. ਪੀਹਣਿ ਹੋਇ ਜਦੀਦ ਪਾਣੀ ਢੋਵਣਾ।
੬. ਪਖੇ ਦੀ ਤਾਗੀਦ ਪਗ ਮਲਿ ਧੋਵਣਾ।
੭. ਸੇਵਕ ਹੋਇ ਸੰਜੀਦੁ ਨ ਹਸਣ ਰੋਵਣਾ।
੮. ਦਰ ਦਰਵੇਸ ਰਸੀਦ ਪਿਰਮ ਰਸ ਭੋਵਣਾ।
੯. ਚੰਦ ਮੁਮਾਰਖ ਈਦ ਪੁਗ ਖਲੋਵਣਾ ॥੧੮॥

18. (Murid)

1. Murdā hoe murīd na galī hovaṇā.
2. Sābar(u) sidak(i) sabīd(u) bharam bhau khovaṇā.
3. Golā mul(i) kharīd(u) kāre jovaṇā.
4. Nā tis(u) bhukh na nīd na khāṇā sovaṇā.
5. Pīhaṇ(i) hoe jadīd pāṇī dhovaṇā.
6. Pakhe dī tāgīd pag mal(i) dhovaṇā.
7. Sewak hoe sañjīd(u) na hasaṇ rovaṇā.
8. Dar darves rasīd pīram ras bhovaṇā
9. Chañd mumārakh īd pug khalovaṇā.(18)

18. A True Disciple

1. A true disciple is one who is detached from the love of the world and not because one says that one is a disciple.
2. He must be contented, willing to sacrifice himself for truth and free from doubts, suspicions and fear of any sort.
3. He should remain engrossed in the service of the Master, just like a purchased slave.
4. He should be unmindful of his own body comforts, hunger and sleep.
5. He should grind fresh flour, ferry water for his Master.
6. He should massage and wash the feet of his Gurū and fan him when he is asleep.
7. He should be serious in his service. He should be free of emotions like joy, sorrow and wailing.
8. And one who reaches the door of the holy *darvesh* thus, will be immersed in the loving nectar of the Lord.
9. He will be then greeted like the Moon of *Īd*. He will then be complete like the Moon on full Moon night.(18)

In Essence

A true '*murīd*' (disciple) is one who lives like a *murdā* (dead being) in the service of his master. He is *murdā* not physically but emotionally. The following lines on the same theme would be apt to record here.

Mul kharīdī lālā golā, mērā nāo sabbāgā.

(SGGS, p. 991)

Sir(u) dhar(i) talī galī merī āo.

(SGGS, p. 1412)

Sīs(u) vaḍbe kar(i) baisaṅ(u) dijai, viṅ(u) sir(u) sev karijai.

(SGGS, p. 558)

Seeing the moon risen on *Īd* day, Muslims greet each other. When this moon reaches full moon, Hindus supplicate before it. In short, one should ever feel humble and serve Gurū in holy congregation, unmindful of one's own body comfort. Only then can one reach high spiritual stage.



ੴ. (ਮੁਰੀਦ ਕੀ ਕਰੇ ?)

੧. ਪੈਰੀ ਪੈ ਪਾਖਾਕੁ ਮੁਰੀਦੈ ਥੀਵਣਾ।
੨. ਗੁਰ ਮੂਰਤਿ ਮੁਸਤਾਕੁ ਮਰਿ ਮਰਿ ਜੀਵਣਾ।
੩. ਪਰਹਰਿ ਸਭੇ ਸਾਕ ਸੁਰੰਗ ਰੰਗੀਵਣਾ।
੪. ਹੋਰ ਨ ਝਖਣੁ ਝਾਕ ਸਰਣਿ ਮਨੁ ਸੀਵਣਾ।
੫. ਪਿਰਮ ਪਿਆਲਾ ਪਾਕ ਅਮਿਅ ਰਸੁ ਪੀਵਣਾ।
੬. ਮਸਕੀਨੀ ਅਉਤਾਕੁ ਅਸਥਿਰੁ ਥੀਵਣਾ।
੭. ਦਸ ਅਉਰਾਤਿ ਤਲਾਕ ਸਹਿਜ ਅਲੀਵਣਾ।
੮. ਸਾਵਧਾਨ ਗੁਰ ਵਾਕ ਨ ਮਨ ਭਰਮੀਵਣਾ।
੯. ਸਬਦ ਸੁਰਤਿ ਹੁਸਨਾਕ ਪਾਰਿ ਪਰੀਵਣਾ ॥੧੯॥

19. (Murīd kī kare ?)

1. Pairī pai pākbāk(u) murīdai thīvanā.
2. Gur mūrat(i) mustāk(u) mar(i) mar(i) jīvanā.
3. Par-bar(i) sabbe sāk suraṅg raṅgīvanā.
4. Hor na jhakhaṅ(u) jhāk saraṅ(i) man(u) sīvanā.
5. Pīram piālā pāk amia ras(u) pīvanā.
6. Maskīnī autāk(u) asthir(u) thīvanā.
7. Das aurāt(i) talāk saihaj alīvanā.
8. Sāvdbhān gur vāk na man bharmīvanā.
9. Sabad surat(i) husnāk pār(i) parīvanā.(19)

19. What should a True Disciple Do ?

1. A true disciple should bow at the feet of his Master and become dust of his feet.
2. He should always remain in love with his Gurū. He should be alive spiritually but dead from the worldly involvements.
3. Leaving aside all relationships, he should remain dyed in the hue of Lord's worship.
4. He should not be looking around. He should remain engrossed in the refuge of the Lord.
5. He should drink deep the nectar from the love-filled cup of the Lord.
6. If he remains humble he will live for long.
7. He should detach himself from the sensual pleasures of all ten senses and then alone will he be absorbed in equipoise.
8. He should always be alert of the Gurū's command. No doubt should ever enter his mind.
9. The awareness of *Shabad* takes a disciple across the worldly ocean.(19)

In Essence

A disciple must remain engrossed in his Gurū and be humble. He should not let his mind run here and there, in other relishments. Lover of divine words who is inattentive is often overpowered by the alternatives and resolutions of idleness and sleep.

੨੦. (ਸਫਲ ਸਿੱਖ ਕੌਣ ਹੈ ?)

੧. ਸਤਿਗੁਰ ਸਰਣੀ ਜਾਇ ਸੀਸੁ ਨਿਵਾਇਆ।
੨. ਗੁਰ ਚਰਣੀ ਚਿਤ ਲਾਇ ਮਥਾ ਲਾਇਆ।
੩. ਗੁਰਮਤਿ ਰਿਦੈ ਵਸਾਇ ਆਪੁ ਗਵਾਇਆ।
੪. ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ ਭਾਣਾ ਭਾਇਆ।
੫. ਸਬਦ ਸੁਰਤਿ ਲਿਵਲਾਇ ਹੁਕਮੁ ਕਮਾਇਆ।
੬. ਸਾਧ ਸੰਗਤਿ ਭੈ ਭਾਇ ਨਿਜ ਘਰਿ ਪਾਇਆ।
੭. ਚਰਣ ਕਵਲ ਪਤੀਆਇ ਭਵਰੁ ਲੁਭਾਇਆ।
੮. ਮੁਖ ਸੰਪਟਿ ਪਰਚਾਇ ਅਪਿਉ ਪੀਆਇਆ।
੯. ਧੰਨ ਜਣੇਦੀ ਮਾਇ ਸਹਿਲਾ ਆਇਆ ॥੨੦॥੩॥

20. (Saphal Sikh kauṅ hai ?)

1. Sat(i)gur sarnī jāe sīs(u) nivāiā.
2. Gur charṇī chit lāe mathā lāiā.
3. Gurmat(i) ridai vasāe āp(u) gavāiā.
4. Gurmukh(i) sahabj(i) subhāe bhāṅā bhāiā.
5. Sabad surat(i) livlāe bukam(u) kamāiā.
6. Sādh saṅgat(i) bhāi bhāe nij ghar(i) pāiā.
7. Charaṅ kawal patiāe bhavar(u) lubhāiā.
8. Mukh saṅpat(i) parchāe apio piāiā.
9. Dhaṅn janēdī māe sabilā āiā.(20.3)

20. Who is a Successful Sikh ?

1. True Sikh is he, who has surrendered before the Gurū.
2. One who has sincerely and faithfully placed his head at Gurū's feet.
3. He has dwelt Gurū's teachings in his heart and destroyed all his desires in preference to Gurū's command.
4. He ever maintains his mind in the service of Gurū and accepts all his commands and will as sweet.
5. He engrosses his consciousness in the divine word and practices it whole-heartedly.
6. Maintaining love and fear in the holy congregation (*Sādh Saṅgat*), he finds out his real self and its form.
7. And enamoured by the holy feet of Lord like a bumble-bee, he goes into a state of trance.
8. Enjoying the relishment of jewel-like nectar from the box of peace and comfort, he experiences the divine tranquillity and serenity.
9. Blessed is the mother of such a Sikh. His coming to this world is worthy and successful.(20.3)

In Essence

A true Sikh is ever absorbed in understanding and practicing the teachings of his Gurū. He realises that worthiness of his birth rests in the holy feet of Gurū and the holy congregation. He is attached with the divine word and enjoys its bliss of peace and tranquillity.

ਵਾਰ 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. [ਵਸਤੁ ਨਿਦੇਸ਼ ਮੰਗਲ। ਮਨੁੱਖਾ ਦੇਹ ਸਫਲ ਕਿਵੇਂ ਹੈ ?]

੧. ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਕਰਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਧਾਰੇ।
੨. ਧਰਤਿ ਅਕਾਸ ਵਿਛੋੜਿਓਨੁ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਜੋਤਿ ਸਵਾਰੇ।
੩. ਖਾਣੀ ਚਾਰਿ ਬੰਧਾਨ ਕਰਿ ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਦੁਆਰੇ।
੪. ਇਕਸ ਇਕਸ ਜੂਨਿ ਵਿਚਿ ਜੀਅ ਜੰਤੁ ਅਣਗਣਤ ਅਪਾਰੇ।
੫. ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਸਫਲ ਜਨਮੁ ਗੁਰ ਸਰਣਿ ਉਧਾਰੇ।
੬. ਸਾਧਸੰਗਤਿ ਗੁਰਸਬਦਿ ਲਿਵ ਭਾਇ ਭਗਤਿ ਗੁਰ ਗਿਆਨ ਵੀਚਾਰੇ।
੭. ਪਰਉਪਕਾਰੀ ਗੁਰੁ ਪਿਆਰੇ ॥੧॥

1. (Vastū nirdesh maṅgal.

Manukkhā deb saphal kiveṅ hai ?)

1. Oaṅkār(i) akār kar(i) paṁ(u) pāṅī baisāntar(u) dhāre.
2. Dhart(i) akās vichhorion(u) chaṅd(u) sūraj(u) due jot(i) savāre.
3. Khāṅī chār(i) baṅdbān kar(i) lakh chaurāsīh jūn(i) duāre.
4. Ikaś ikaś jūn(i) vich(i) jā jānt angaṅat apāre.
5. Māṅas janam(u) dulaṅbb(u) hai saphal janam(u) gur saraṅ(i) udhāre.
6. Sādhsaṅgat(i) gursabad(i) liv bhāe bhagat(i) gur giān vīchāre.
7. Parupkārī gurū piāre.(1)

1. Object-directed Invocation – How is a Human Form Successful ?

1. In His *Oaṅkāṛ* form, God created all other shapes and forms. He created air, water, fire, earth and sky the five essential elements for life to survive and progress.
2. Then He released the Earth in sky (space) and gave it two sources of light – the Sun and the Moon.
3. He then devised four life-generating systems and used them to produce 8.4 million species.
4. In every species, He created innumerable living creatures.
5. Of all the species, human form is most invaluable and unique. It is worthy and successful if one comes to the refuge of Gurū and strive to emancipate it.
6. He should attend the holy congregation, lodges *Gur-Shabad* in his consciousness, practice loving worship and reflect on the knowledge that Gurū has imparted to him.
7. He should be philanthropic of nature and love his Gurū.(1)

In Essence

Bhāi Sāhib has brought out the supremacy and uniqueness of human birth over all other species. Therefore, it must be made worthy and successful. This object can best be achieved by coming into the refuge of Gurū, attending the holy congregation and deliberating on the knowledge-filled words of the Gurū. To indulge in welfare of others and loving Gurū is also essential aspect of a Sikh's life.

੨. (ਨਿੰਮ੍ਰਤਾ)

੧. ਸਭਦੂੰ ਨੀਵੀ ਧਰਤਿ ਹੈ ਆਪੁ ਗਵਾਇ ਹੋਈ ਓਡੀਣੀ।
੨. ਧੀਰਜ ਧਰਮੁ ਸੰਤੋਖੁ ਦ੍ਰਿੜੁ ਪੈਰਾਂ ਹੇਠਿ ਰਹੈ ਲਿਵਲੀਣੀ।
੩. ਸਾਧ ਜਨਾਂ ਦੇ ਚਰਣ ਛਹਿ ਆਢੀਣੀ ਹੋਈ ਲਾਖੀਣੀ।
੪. ਅੰਮ੍ਰਿਤੁ ਬੂੰਦ ਸੁਹਾਵਣੀ ਛਹਬਰ ਛਲਕ ਰੇਣੁ ਹੋਇ ਗੀਣੀ।
੫. ਮਿਲਿਆ ਮਾਣੁ ਨਿਮਾਣੀਐ ਪਿਰਮ ਪਿਆਲਾ ਹੋਇ ਪਤੀਣੀ।
੬. ਸੋ ਬੀਜੈ ਸੋਈ ਲੁਣੈ ਸਭ ਰਸ ਕਸ ਬਹੁ ਰੰਗ ਰੰਗੀਣੀ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਹੈ ਮਸਕੀਣੀ ॥੨॥

2. (Nimratā)

1. Sabbdūn nīvī dharat(i) hai āp(u) gavāe hoī oḍīṇī.
2. Dhīraj dbaram(u) santokh(u) driṛ(u) pairān heṭh(i) rabai livliṇī.
3. Sādh janān de charaṇ chhub(i) āḍhīṇī hoī lākhīṇī.
4. Anmrit(u) būnd subhāvaṇī chhabbar chhalak reṇ hoe riṇī.
5. Miliā māṇ(u) nimāṇīai pīram piālā hoe patīṇī.
6. So bijai soī luṇai sabb ras kas bahu raṅg raṅgiṇī.
7. Gurmukh(i) sukh phal(u) hai maskīṇī.(2)

2. Humility

1. Earth is most humble, a characteristic that it has acquired shedding itself.
2. Blessed with the characteristic of patience and contentment, it maintains endearment of staying under the feet.
3. By the touch of the holy feet of saints, its value goes up by millions from a meager dime.
4. It feels satisfied with a shower of nectar-like rain (that beautifies it with greenery).
5. The humble receives honour. It feels satiated with a loving cup of nectar sent to it by loving God Almighty.
6. Whatever one sows in it, reaps it. It is blessed with various types of colours and relishments.
7. *Gurmukhs* recognise the comfort and peace in humility only.(2)

In Essence

Through example of Earth, Bhāi Sāhib has conveyed to us that the Earth is humble and possesses humility. Saints tread on it and that makes it pious. The rain falling from the sky satiates it and it produces whatever is sown in it. It produces myriad of colours and relishments and supports life to survive and progress.

੩. (ਚਰਨਾਂ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਮਾਨਸ ਦੇਹ ਸੁ ਖੇਹ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੀਭੈ ਲਈ ਨਕੀਬੀ।
੨. ਅਖੀ ਦੇਖਨਿ ਰੂਪ ਰੰਗ ਰਾਗ ਨਾਦ ਕੰਨ ਕਰਨਿ ਰਕੀਬੀ।
੩. ਨਕਿ ਸੁਵਾਸੁ ਨਿਵਾਸੁ ਹੈ ਪੰਜੇ ਦੂਤ ਬੁਰੀ ਤਰਤੀਬੀ।
੪. ਸਭਦੁੰ ਨੀਵੇ ਚਰਨ ਹੋਇ ਆਪ ਗਵਾਇ ਨਸੀਬੁ ਨਸੀਬੀ।
੫. ਹਉਮੈ ਰੋਗ ਮਿਟਾਇਦਾ ਸਤਿਗੁਰ ਪੂਰਾ ਕਰੇ ਤਬੀਬੀ।
੬. ਪੈਰੀ ਪੈ ਰਹਰਾਸਿ ਕਰਿ ਗੁਰ ਸਿਖ ਸੁਣਿ ਗੁਰ ਸਿਖਿ ਮਨੀਬੀ।
੭. ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦੁ ਗਰੀਬੀ ॥੩॥

3. (Charnān dā drishṭānt)

1. Mānas deh su kbeh hai tis(u) vich(i) jībbhai lai nakībī.
2. Akhī dekhban(i) rūp rang rāg nād kann karan(i) rakībī.
3. Nak(i) suwās(u) nivās(u) hai pañje dūt burī tartībī.
4. Sabhdūn nīve charan hoe āp gavāe nasīb(u) nasībī.
5. Haumai rog miṭāedā sat(i)gur pūrā kare tabībī.
6. Pairīpai rabrās(i) kar(i) gur sikh suṇ(i) gur sikh(i) manībī.
7. Murdā hoe murīd(u) garībī.(3)

3. Example of Feet

1. Human body is dust in which the tongue acts supreme and is a proclaimer.
2. Eyes behold different forms and colours while the ears reach melodious music and other sounds to the mind.
3. The nose remains engrossed in smelling fragrances. All the five sensing organs are located at the top end of the body and they often indulge in evil/sinful deeds.
4. Feet are at the lowest end of the body. They shed their ego and become honourable by their fortune. (Being placed lower, they are humble).
5. By complete treatment, the True Gurū destroys the chronic ailment of ego.
6. By virtue of touching of holy feet, and listening to the sermons of Gurū, the true Sikhs of Gurū reflect and accept them in their lives.
7. One who becomes humble and free of all desires like a dead body is fit to be enrolled as a disciple.(3)

In Essence

All the five sensual organs of body are higher up but they remain engrossed in worldly pleasures. Feet are at the bottom end of the body. They serve a man in many ways. They take him to the assembly of God-oriented people, places of worship etc. Such people who walk to the Gurū are freed of the malady of ego. These feet are then bowed at. Therefore, be a disciple who is bereft of all worldly desires—just like a corpse.

੪. (ਚੀਚੀ ਅੰਗੁਲੀ ਆਦਿ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਲਹੁੜੀ ਹੋਇ ਚੀਚੁੰਗਲੀ ਪੈਧੀ ਛਾਪਿ ਮਿਲੀ ਵਡਿਆਈ।
੨. ਲਹੁੜੀ ਘਨਹਰ ਬੁੰਦ ਹੁਇ ਪਰਗਟੁ ਮੋਤੀ ਸਿਪਿ ਸਮਾਈ।
੩. ਲਹੁੜੀ ਬੂਟੀ ਕੇਸਰੈ ਮਥੈ ਟਿਕਾ ਸੋਭਾ ਪਾਈ।
੪. ਲਹੁੜੀ ਪਾਰਸ ਪਥਰੀ ਅਸਟ ਧਾਤੁ ਕੰਚਨ ਕਰਵਾਈ।
੫. ਜਿਉ ਮਣਿ ਲਹੁੜੇ ਸਪ ਸਿਰਿ ਦੇਖੈ ਲੁਕਿ ਲੁਕਿ ਲੋਕ ਲੁਕਾਈ।
੬. ਜਾਣਿ ਰਸਾਇਣ ਪਾਰਿਅਹੁ ਰਤੀ ਮੁਲਿ ਨ ਜਾਈ ਮੁਲਾਈ।
੭. ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਈ ॥੪॥

4. (Chichī aṅgulī ādi dā drishtānt)

1. Labuṛī boe chīchunṅlī paidhī chhāp(i) milī vadīāī.
2. Labuṛī ghanbar būnd hue pargaṭ(u) moṭī sip(i) samāī.
3. Labuṛī būṭī kesarai mathai ṭikā sobhā pāī.
4. Labuṛī pāras pathrī asṭ dhāt(u) kañchan karvāī.
5. Jio maṅ(i) lahure sap sir(i) dekhai luk(i) luk(i) lok lukāī.
6. Jāṅ(i) rasāiṅ pāriaub ratī mul(i) na jāī mulāī.
7. Āp(u) gavāe na āp(u) gaṅāī.(4)

4. Example of Little Finger of the Hand

1. The little finger of the hand receives the honour of wearing a ring.
2. A small drop of rain falling on an oyster becomes a pearl.
3. A Saffron plant though small in size receives honour when it is used for consecration mark on the forehead.
4. A small philosopher's stone turns eight metals into gold when it touches them.
5. Just as a snake carries a very small pearl in its head that the worldly people see stealthily.
6. Just a *rattī* (about 111 mgm) of tonic that is prepared from mercury cannot be evaluated. (It becomes invaluable).
7. Those who surrender themselves do not have themselves counted. They become most humble.(4)

In Essence

Using a few of the very small objects that we the worldly people come across so often, Bhāi Sāhib has conveyed us the importance of humility. That is how a Sikh should become humble from the core of his heart.

Humility is an incomparable virtue that has many other characteristics latent in it. Gurū Arjan Dev Jī has also advised his Sikh in the following lines :

*Anad(u) garībī sādhsaṅg(i) jil(u) Prabh chil(i) āe.
Jal(i) jāo eb(u) badāpanā māiā laptāe.*

(SGGS, p. 745)

Living in humility in the holy congregation brings the memory of the Lord to the mind. May this greatness be burnt in fire that unites one with *māyā*.

੫. (ਅੱਗ ਅਤੇ ਜਲ ਤੋਂ ਨਿੰਮ੍ਰਤਾ)

੧. ਅਗ ਤਤੀ ਜਲੁ ਸੀਅਲਾ ਕਿਤੁ ਅਵਗੁਣਿ ਕਿਤੁ ਗੁਣ ਵੀਚਾਰਾ।
੨. ਅਗੀ ਧੂਆਂ ਧਉਲਹਰ ਜਲੁ ਨਿਰਮਲ ਗੁਰ ਗਿਆਨ ਸੁਚਾਰਾ।
੩. ਕੁਲ ਦੀਪਕੁ ਬੈਸੰਤਰਹੁ, ਜਲ ਕੁਲ ਕਵਲ ਵਡੇ ਪਰਵਾਰਾ।
੪. ਦੀਪਕ ਹੇਤ ਪਤੰਗ ਦਾ ਕਵਲ ਭਵਰ ਪਰਗਟੁ ਪਾਹਾਰਾ।
੫. ਅਗੀ ਲਾਟ ਉਚਾਟ ਹੈ ਸਿਰੁ ਉਚਾ ਕਰਿ ਕਰੈ ਕੁਚਾਰਾ।
੬. ਸਿਰੁ ਨੀਵਾ ਨੀਵਾਣ ਵਾਸੁ ਪਾਣੀ ਅੰਦਰਿ ਪਰਉਪਕਾਰਾ।
੭. ਨਿਵ ਚਲੈ ਸੋ ਗੁਰੁ ਪਿਆਰਾ ॥੫॥

5. (Agg ate jal toñ nīmratā)

1. Ag tatī jal(u) sīalā kit(u) avgun(i) kit(u) guṇ vīchārā.
2. Agī dhūāñ dhaulhar jal(u) nirmal gur giān suchārā.
3. Kul dīpak(u) baisāntaroh, jal kul kawal vade parvārā.
4. Dīpak het patañg dā kaval bhavar pargaṭ(u) pābārā.
5. Agī lāṭ uchāṭ hai sir(u) uchā kar(i) karai kuchārā.
6. Sir(u) nīvā nīvāñ vās(u) pāñī andar(i) parupkārā.
7. Niv chalai so gurū piārā.(5)

5. Humility from Fire and Water

1. For what adverse trait is fire hot and why is water cool in character ?
2. Why does a fire soils the building with it's smoke and why does water clean it ? Contemplate on this matter with the knowledge obtained from Gurū.
3. The flame of an oil lamp lights up many other lamps. Thus it acquires a big family. Similarly water produces a very large number of lotus flowers. Water too has a large family.
4. Fire holds love for the moth while the lotus flower holds love for the bumble-bee. But it is famous the world over that a moth burns itself on fire while the bumble-bee buzzes and hums over the lotus flower.
5. The flame of fire has feeling of uneasiness or restlessness because it indulges in evil with its head held high.
6. The head of water is at a lower place. It rests at low levels. Thus it has good for others at its heart.
7. A Sikh who lives a humble life is loved by his Gurū.(5)

In Essence

The conversance and subtleness of Bhāi Sāhib is very amazing. Those arrogant cause hurt to others while humble persons sooth them. To explain this characteristic, he has used the paradigm of fire and water. The flame of fire has been compared with pride since it goes upward while the water rests at lower levels and therefore has been compared with humility.

Humble person is loved by all and particularly by his Gurū. A humble person has good of everyone at his heart.

੬. (ਮਜੀਠ-ਕਸੁੰਭੇ ਤੋਂ ਉਪਦੇਸ਼)

੧. ਰੰਗੁ ਮਜੀਠ ਕਸੁੰਭ ਦਾ ਕਚਾ ਪਕਾ ਕਿਤੁ ਵੀਚਾਰੇ।
੨. ਧਰਤੀ ਉਖਣਿ ਕਢੀਐ ਮੂਲ ਮਜੀਠ ਜੜੀ ਜੜਤਾਰੇ।
੩. ਉਖਲ ਮੁਹਲੇ ਕੁਟੀਐ ਪੀਹਣਿ ਪੀਸੈ ਚਕੀ ਭਾਰੇ।
੪. ਸਹੈ ਅਵਟਣੁ ਅਗ ਦਾ ਹੋਇ ਪਿਆਰੀ ਮਿਲੈ ਪਿਆਰੇ।
੫. ਪੋਹਲੀਅਹੰ ਸਿਰੁ ਕਢਿਕੈ ਫੁਲ ਕਸੁੰਭ ਚਲੁੰਭ ਖਿਲਾਰੇ।
੬. ਖਟ ਤੁਰਸੀ ਦੇ ਰੰਗੀਐ ਕਪਟ ਸਨੇਹੁ ਰਹੈ ਦਿਹ ਚਾਰੇ।
੭. ਨੀਵਾ ਜਿਣੈ ਉਚੇਰਾ ਹਾਰੇ ॥੬॥

6. (Majīṭh-kasūṅbhe toṅ updeśh)

1. Raṅg(u) majīṭh kasūṅbh dā kachā pakā kit(u) vīchāre.
2. Dhartī ukhaṅ(i) kaḏḏīai mūl majīṭh jaṛī jaṛtāre.
3. Ukbāl muble kuṭīai pīhaṅ(i) pīsai chakī bhāre.
4. Sabai avāṭaṅ(u) ag dā hoe pīārī milai pīāre.
5. Pohlīahaṅg sir(u) kaḏḏ(i)kai phul kasūṅbh chaluṅbh khilāre.
6. Khaṭ tursī de raṅgīai kapaṭ saneb(u) rahai dih chāre.
7. Nīvā jīṅai ucherā hāre.(6)

6. Sermons from Madder and Safflowers

1. For what reason is the colour of madder and safflower fast and temporary respectively ?
2. Madder (*majīṭh*) is obtained by digging up the ground. Its stem is well entrenched in the ground.
3. It is then beaten in mortar and grounded finely in a mill-stone.
4. Put in water, it is boiled. The cloth to be dyed is then dipped in it. Thus the two beloveds meet.
5. Out from the buds, the safflower promises deep red colour.
6. It is used for dyeing the cloth with the help of citric acid. However its colour is false and stays for a few days.
7. The one who has a humble origin wins, while that which is high (above the ground) loses.(6)

In Essence

Here also the lesson of humility has been taken from the example of Madder (*Majīṭh*) and Safflower. Madder plant grows underground and gives fast colour whereas Safflower (*Kusumbh*) grows above the ground and its flowers yield temporary colour that fade away within a short time.

The paradigm of madder and its fast colouring capability has been extensively used by Gurū Sāhib to bring home the need of virtuous qualities in a Sikh. Here is a quote from the composition of Gurū Nānak Dev Jī :

Kāiā raṅgaṅ(i) je thīai piāre, pāīai nāo majīṭh.

Raṅgaṅ wālā je raṅgai sāhib(u) aisā raṅg na dīṭh.

(SGGS, p. 722)

Let virtues be more permanent in your life just as the colour of madder is fast. And when the Lord-dyer dyes one with His fast colour, such shade has no equal anywhere.

੭. (ਕੀੜੀ-ਮਕੜੀ ਆਦਿ)

੧. ਕੀੜੀ ਨਿਕੜੀ ਚਲਤ ਕਰ ਭ੍ਰਿੰਗੀ ਨੋ ਮਿਲਿ ਭ੍ਰਿੰਗੀ ਹੋਵੈ।
੨. ਨਿਕੜੀ ਦਿਸੈ ਮਕੜੀ ਸੁਤੁ ਮੁਹਹੁ ਕਢਿ ਫਿਰਿ ਸੰਗੋਵੈ।
੩. ਨਿਕੜੀ ਮਖਿ ਵਖਾਣੀਐ ਮਾਖਿਓ ਮਿਠਾ ਭਾਗਠੁ ਹੋਵੈ।
੪. ਨਿਕੜਾ ਕੀੜਾ ਆਖੀਐ ਪਟ ਪਟੋਲੇ ਕਰਿ ਢੰਗ ਢੋਵੈ।
੫. ਗੁਟਕਾ ਮੁੰਹ ਵਿਚ ਪਾਇਕੈ ਦੇਸ ਦਿਸੰਤਰਿ ਜਾਇ ਖੜੋਵੈ।
੬. ਮੋਤੀ ਮਾਣਕ ਹੀਰਿਆ ਪਾਤਿਸਾਹੁ ਲੈ ਹਾਰੁ ਪਰੋਵੈ।
੭. ਪਾਇ ਸਮਾਇਣੁ ਦਹੀ ਬਿਲੋਵੈ ॥੭॥

7. (Kīrī-makṛī ādi)

1. Kīrī nikarī chalat kar bhrīngī no mil(i) bhrīngī hovai.
2. Nikarī disai makarī sūt(u) mohob kaḍh(i) phir(i) saṅgovai.
3. Nikarī makh(i) vakhāṇīai mākhio mithā bhāgaṭh(u) hovai.
4. Nikarā kīrā ākhīai paṭ paṭole kar(i) ḍhaṅg ḍhovai.
5. Guṭkā muṅh vich pāe-kai des disāntar(i) jāe khrovai.
6. Motī māṅak hīriā pāl(i)sāh(u) lai hār(u) parovai.
7. Pāe samāeṅ(u) dabī bilovai.(7)

7. Ant-Spider etc.

1. Ant is a small creeping insect. But look at the wonder of company. When it associates itself with a *Bhringī* (an ant-like insect with wings), it also becomes *Bhringī* and become capable of flying.
2. A spider is a small insect to look at. It is capable of producing many yards of thin thread from its mouth and can then swallow it back.
3. Honey-bee is small. The honey produced by it adores the house of well-to-do people.
4. A silkworm is small. It produces fine thread of silk which is used for making clothes that are given in the dowry and taken as presents during marriages.
5. A *Yogī* keeps a small pearl-like substance in his mouth and reach other countries in no time.
6. The pearls, diamonds and rubies are small in size, yet the kings have necklaces made of them to wear around their necks and chests.
7. A small coagulant of curd is added to the milk to set it as curd and then people churn the curd to get butter from it.(7)

In Essence

By explaining the virtues of small things, Bhāi Sāhib has advised the Sikhs to be humble. Humility blesses one with invaluable treasure.

All things small are vulnerable and therefore considered weak and humble. But many of them are blessed with unmatched virtues and that makes them very great and valuable.

੮. (ਘਾਹ)

੧. ਲਤਾ ਹੇਠਿ ਲਤਾੜੀਐ ਘਾਹੁ ਨ ਕਢੈ ਸਾਹੁ ਵਿਚਾਰਾ।
੨. ਗੋਰਸੁ ਦੇ ਖੜੁ ਖਾਇਕੈ ਗਾਇ ਗਰੀਬੀ ਪਰਉਪਕਾਰਾ।
੩. ਦੁਧਹੁ ਦਹੀ ਜਮਾਈਐ ਦਹੀਅਹੁ ਮਖਣੁ ਛਾਹਿ ਪਿਆਰਾ।
੪. ਘਿਅ ਤੇ ਹੋਵਨਿ ਹੋਮ ਜਗ ਢੰਗ ਸੁਆਰਥ ਚਜ ਅਚਾਰਾ।
੫. ਧਰਮ ਧਉਲੁ ਪਰਗਟ ਹੋਇ ਧੀਰਜਿ ਵਹੈ ਸਹੈ ਸਿਰਿ ਭਾਰਾ।
੬. ਇਕੁ ਇਕੁ ਜਾਉ ਜਣੇਦਿਆਂ ਚਹੁਚਕਾਂ ਵਿਚਿ ਵਗ ਹਜਾਰਾ।
੭. ਤ੍ਰਿਣ ਅੰਦਰਿ ਵਡਾ ਪਾਸਾਰਾ ॥੮॥

8. (Ghāb)

1. Latā beṭh(i) latāṛīai ghāb(u) na kaḍhai sāb(u) vichārā.
2. Goras(u) de khar(u) khāe-kai gāe garībī parupkārā.
3. Dodbob dahī jamāīai dabīaūh makhan(u) chhāb(i) piārā.
4. Ghia te hovan(i) hom jag ḍhang suārth chaj achārā.
5. Dharam dbaul(u) pargaṭ hoe dbīraj(i) vabai sabai sir(i)bhārā.
6. Ik(u) ik(u) jāu jānediān chahuchakān vich(i) vag hajārā.
7. Triṅ andar(i) vadā pāsārā.(8)

8. Grass

1. The grass is trampled upon by the feet and it cannot even breathe.
2. A cow eats that grass and yields milk as a gesture of goodness and welfare.
3. The milk is set to curd that in return yields butter and milk which are much liked.
4. The clarified butter (*ghee*) is used in *hom yag*, marriages to make sweets that delight many people.
5. Cow bears a male offspring. When it grows up, it ploughs the field, pulls cart or carry load on its back very patiently. This has become way of his life.
6. One bull thus produced make other cows bear herds of bulls and cows which spread in all four corners of the country.
7. Grass can generate wide expanse of life (as shown above).(8)

In Essence

Grass that is so small and humble since it grows under the feet and is often trampled upon, becomes cause and support of so many good things of life that we enjoy. Therefore, be humble and do good to others.

੯. (ਤਿਲ)

੧. ਲਹੁੜਾ ਤਿਲੁ ਹੋਇ ਜੰਮਿਆ ਨੀਚਹੁ ਨੀਚੁ ਨ ਆਪੁ ਗਣਾਇਆ ।
੨. ਫੁਲਾਂ ਸੰਗਤਿ ਵਸਿਆ ਹੋਇ ਨਿਰਗੰਧ ਸੁਗੰਧ ਸੁਹਾਇਆ ।
੩. ਕੋਲੂ ਪਾਇ ਪੀੜਾਇਆ ਹੋਇ ਫੁਲੇਲੁ ਖੇਲੁ ਵਰਤਾਇਆ ।
੪. ਪਤਿਤੁ ਪਵਿਤ੍ਰ ਚਲਿਤ੍ਰ ਕਰਿ ਪਾਤਿਸਾਹਾਂ ਸਿਰਿ ਧਰਿ ਸੁਖੁ ਪਾਇਆ ।
੫. ਦੀਵੈ ਪਾਇ ਜਲਾਇਆ ਕੁਲ ਦੀਪਕੁ ਜਗਿ ਬਿਰਦੁ ਸਦਾਇਆ ।
੬. ਕਜਲੁ ਹੋਆ ਦੀਵਿਅਹੁ ਅਖੀ ਅੰਦਰਿ ਜਾਇ ਸਮਾਇਆ ।
੭. ਬਾਲਾ ਹੋਇ ਨ ਵਡਾ ਕਹਾਇਆ ॥੯॥

9. (Til)

1. Laburā til(u) hoe jaṅmiā nīchob nīch(u) na āp(u) gaṅāiā.
2. Phulān saṅgat(i) vasiā hoe nirgaṅdh sugaṅdh subāiā.
3. Kolū pāe pīṛāiā hoe pbulel(u) kbel(u) vartāiā.
4. Patit(u) pavitra chalitra kar(i) pāt(i)sābān sir(i) dbar(i) sukb(u) pāiā.
5. Dīvai pāe jalāiā kul dīpak(u) jag(i) birad(u) sadāiā.
6. Kajal(u) hoā dīviaub akbī aṅdar(i) jāe samāiā.
7. Bālā hoe na vaḍā kahāiā.(9)

9. Sesame Seed

1. Sesame seed is small in size, grows low, remains low and is not counted in importance since it has no taste or fragrance.
2. When kept with fragrant flowers for some time, it also acquires fragrance.
3. When crushed in oil extractor, it gives out scented oil and displays its wondrous quality.
4. God, the forgiver of sinners blessed it with such a wonder that kings would massage their head with this oil and experience comfort and peace.
5. And when it was burnt in an oil lamp, it spread light and became known as dispenser of light all around.
6. And the soot produced on burning served as collyrium and adorned the eyes of beautiful ladies.
7. Despite being possessor of virtues, it never got itself counted as big.(9)

In Essence

A perfumer keeps flowers in cleaned up sesame seeds for many days. He then extracts oil from them which is highly fragrant. Some collect soot when the oil is burnt in an oil lamp and use the soot as collyrium. In short, despite being so useful, a sesame seed remains small and humble.

੧੦. (ਵੜੇਵਾਂ)

੧. ਹੋਇ ਵੜੇਵਾਂ ਜਗ ਵਿਚਿ ਬੀਜੇ ਤਨੁ ਖੇਹ ਨਾਲਿ ਰਲਾਇਆ ।
੨. ਬੂਟੀ ਹੋਇ ਕਪਾਹ ਦੀ ਟੀਂਡੇ ਹਸਿ ਹਸਿ ਆਪ ਖਿੜਾਇਆ ।
੩. ਦੁਹ ਮਿਲਿ ਵੇਲਣ ਵੇਲਿਆ ਲੂੰ ਲੂੰ ਕਰਿ ਕਰਿ ਤੁੰਬੁ ਤੁੰਬਾਇਆ ।
੪. ਪਿੰਵਣਿ ਪਿੰਵ ਉਡਾਇਆ ਕਰਿ ਕਰਿ ਗੋੜੀਂ ਸੂਤ ਕਤਾਇਆ ।
੫. ਤਣਿ ਵੁਣਿ ਖੁੰਬਿ ਚੜਾਇਕੈ ਦੇ ਦੇ ਦੁਖ ਧੁਆਇ ਰੰਗਾਇਆ ।
੬. ਕੈਚੀ ਕਟਣਿ ਕਟਿਆ ਸੂਈ ਧਾਗੇ ਜੋੜਿ ਸੀਵਾਇਆ ।
੭. ਲਜਣੁ ਕਜਣੁ ਹੋਇ ਕਜਾਇਆ ॥੧੦॥

10. (Varevān)

1. Hoe varevān jag vich(i) bije tan(u) kheb nāl(i) ralāiā.
2. Būṭī hoe kapāh dī ṭīṇḍe has(i) has(i) āp kḥiṛāiā.
3. Dub(u) mil(i) velan(u) veliā lūn lūn kar(i) kar(i) tuṅb(u) tuṅbāiā.
4. Pinṅan(i) pinṅ udāiā kar(i) kar(i) goḥrīn sūt katāiā.
5. Tan(i) vun(u) kḥuṅb(i) chaṛāe-kai de de dukh dhuāe raṅgāiā.
6. Kaichī kaṭan(i) kaṭiā sūi dhāge jor(i) sīvāiā.
7. Lajan(u) kajan(u) hoe kajāiā.(10)

10. Cotton Seed

1. A cotton seed destroys its identity by becoming one with the soil.
2. Out of this humility, grows a cotton plant which bears fruit. These burst when ripe as if they are laughing.
3. The white fluffy cotton is put through two parallel rollers rotating in direction opposite to each other in order to separate the seeds and the fibrous material. (Process of ginning).
4. The cotton wool is then carded, rolled into small slivers and spun into yarn by ladies on a spinning wheel.
5. The yarn is then converted into cloth. This cloth is treated with chemicals, hot water and dyed. Thus it is put through much distresses.
6. It is then cut with a scissor to the desired shape and size. The pieces so cut are then stitched together to make it into a wearable apparel.
7. And thus a small humble cotton seed helps people save themselves from cold and going bare body.(10)

In Essence

Like cotton seed, pious people bear much tribulations on themselves and provide cover and refuge to others to make them good.

੧੧. (ਅਨਾਰਦਾਣਾ)

੧. ਦਾਣਾ ਹੋਇ ਅਨਾਰ ਦਾ ਧੂੜਿ ਧੂੜੀ ਵਿਚਿ ਧਸੈ।
੨. ਹੋਇ ਬਿਰਖੁ ਹਰੀਆਵਲਾ ਲਾਲ ਗੁਲਾਲਾ ਫੁਲ ਵਿਗਸੈ।
੩. ਇਕਤੁ ਬਿਰਖ ਸਹਸ ਫੁਲ, ਫੁਲ ਫਲ ਇਕਦੂ ਇਕ ਸਰਸੈ।
੪. ਇਕਦੂ ਦਾਣੇ ਲਖ ਹੋਇ ਫਲ ਫਲ ਦੇ ਮਨ ਅੰਦਰ ਵਸੈ।
੫. ਤਿਸੁ ਫਲ ਤੋਟਿ ਨ ਆਵਈ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅੰਮ੍ਰਿਤ ਰਸੈ।
੬. ਜਿਉ ਜਿਉ ਲਯਨਿ ਤੋੜਿ ਫਲਿ ਤਿਉ ਤਿਉ ਫਿਰਿ ਫਿਰਿ ਫਲੀਐ ਹਸੈ।
੭. ਨਿਵ ਚਲਣੁ ਗੁਰ ਮਾਰਗੁ ਦਸੈ ॥੧੧॥

11. (Anārdānā)

1. Dāṇā hoe anār dā dhūr(i) dhūrī vich(i) dhasai.
2. Hoe birakh(u) hariāvalā lāl gulālā phul vigsai.
3. Ikt(u) birakh sahas phul, phul phal ikdū ik sarsai.
4. Ikdū dāṇe lakh hoe phal phal de man aṅdar vasai.
5. Tis(u) phal toṭ(i) na āvaī gurmukh(i) sukh(u) phal(u) anmrit rasai.
6. Jio jio layan(i) toṭ(i) phal(i) tio tio phir(i) phir(i) phaliai basai.
7. Niv chalan(u) gur mārag(u) dasai.(11)

11. A Pomegranate Seed

1. A dried seed of pomegranate is shoved in the soil. It merges itself in it.
2. It grows into a green tree. Then it bears deep red flowers that bloom and look beautiful.
3. From one seed, a tree grows. That tree bears many flowers and many fruits are formed out of them.
4. Each fruit contains countless similar seeds hidden in them.
5. There is never a shortage of fruits on the tree, just as Gurū-conscious persons are never bereft of nectar-like fruit of perpetual bliss and peace.
6. As the fruits are plucked, many more appear on the tree.
7. Gurū shows us the path of humility.(11)

In Essence

Although pomegranate belongs to the category of elite fruits, yet it makes itself humble, unites with earth/soil to produce countless seeds like itself. Even after bearing much distress, it still laughs and smiles. For doing good, it had not shirked to bear distress. Thus, to be benevolent and good to others, one should cultivate virtue of humility.

੧੨. (ਸ਼ੁੱਧ ਮੋਹਰ)

੧. ਰੇਣਿ ਰਸਾਇਣ ਸਿਝੀਐ ਰੇਤੁ ਹੇਤਿ ਕਰਿ ਕੰਚਨੁ ਵਸੈ।
੨. ਧੋਇ ਧੋਇ ਕਣੁ ਕਢੀਐ ਰਤੀ, ਮਾਸਾ ਤੋਲਾ ਹਸੈ।
੩. ਪਾਇ ਕੁਠਾਲੀ ਗਾਲੀਐ ਰੈਣੀ ਕਰਿ ਸੁਨਿਆਰਿ ਵਿਗਸੈ।
੪. ਘੜਿ ਘੜਿ ਪੜੁ ਪਖਾਲੀਅਨਿ ਲੂਣੀ ਲਾਇ ਜਲਾਇ ਰਹਸੈ।
੫. ਬਾਰਹ ਵੰਨੀ ਹੋਇਕੈ ਲਗੈ ਲਵੈ ਕਸਉਟੀ ਕਸੈ।
੬. ਟਕਸਾਲੈ ਸਿਕਾ ਪਵੈ ਘਣ ਅਹਰਣਿ ਵਿਚਿ ਅਚਲੁ ਸਰਸੈ।
੭. ਸਾਲੁ ਸੁਨਈਐ ਪੋਤੈ ਪਸੈ ॥੧੨॥

12. (Shudh Mobar)

1. Reṅ(i) rasāeṅ sijhīai ret(u) het(i) kar(i) kañchan(u) vasai.
2. Dhoe dhoe kaṅ(u) kaḍhīai ratī, māsā tolā basai.
3. Pāe kuṭhālī gālīai rainī kar(i) suniār(i) vigsai.
4. Ghar(i) ghar(i) patra pakhālian(i) lūṅī lāe jalāe rahsai.
5. Bārah vaññī hoe-kai lagai lavai kasauṭī kasai.
6. Ṭaksālai sikā pavai ghaṅ abraṅ(i) vich(i) achal(u) sarsai.
7. Sāl(u) sunāīai potai pasai.(12)

12. The Pure Gold Coin

1. Chemical is obtained in the form of a particle. How? Just as gold in particle form is found mixed in sand.
2. The sand is washed time and again till shining gold particles in very small quantity are left behind.
3. Then it is put into a crucible and turned into small ingots by the goldsmith.
4. To further purify it, he turns it into thin plates, washes it with chemicals and treats it on fire to get rid of residual impurities.
5. After processing it repeatedly, he tests it on the touchstone for its purity.
6. Sent to the mint, the gold is turned into a coin of requisite density after repeated strikes with a hammer on the anvil. Thus the gold which was part of dust as particle, because of its humility, ultimately turned into a gold coin.
7. A pure coin finds its way into the king's coffer.(12)

In Essence

This *paurī* is an explanation of the following lines from *Srī Gurū Granth Sāhib* :

Khare khajānai pāi-aiḥ kboṭe saṭi-aiḥ bābar vār(i).

(SGGS, p. 143)

Gold that is found mixed in the sand in particle form, bears many distresses upon itself and ultimately finds its way into the treasure-house of the king. Thus, every individual is like a gold particle that can find a place in the Lord's court after becoming pure through hard work and penance.

੧੩. (ਖਸਖਸ ਦਾਣਾ)

੧. ਖਸਖਸ ਦਾਣਾ ਹੋਇਕੈ ਖਾਕ ਅੰਦਰਿ ਹੋਇ ਖਾਕ ਸਮਾਵੈ ।
੨. ਦੋਸਤੁ ਪੋਸਤ ਬੂਟ ਹੋਇ ਰੰਗ ਬਿਰੰਗੀ ਫੁਲ ਖਿੜਾਵੈ ।
੩. ਹੋਡਾ ਹੋਡੀ ਡਡੀਆ ਇਕਦੂੰ ਇਕ ਚੜਾਉ ਚੜਾਵੈ ।
੪. ਸੂਲੀ ਉਪਰਿ ਖੋਲਣਾ ਪਿਛੋਂ ਦੇ ਸਿਰਿ ਛਤ੍ਰੁ ਧਰਾਵੈ ।
੫. ਚੁਖੁ ਚੁਖੁ ਹੋਇ ਮਲਾਇਕੈ ਲੋਹੁ ਪਾਣੀ ਰੰਗਿ ਰੰਗਾਵੈ ।
੬. ਪਿਰਮ ਪਿਆਲਾ ਮਜਲਸੀ ਜੋਗ ਭੋਗ ਸੰਜੋਗ ਬਣਾਵੈ ।
੭. ਅਮਲੀ ਹੋਇ ਸੁ ਮਜਲਸਿ ਆਵੈ ॥੧੩॥

13. (*Khaskhās dāṇā*)

1. *Khaskhas dāṇā hoekai kbāk andar(i) hoe kbāk samāvai.*
2. *Dost(u) post būṭ hoe rang birāngī phul kbīrāvai.*
3. *Hoḍā hoḍī ḍaḍīā ikdūn(u) ik charāu charāvai.*
4. *Sūlī upar(i) kbelaṇā pichhoṅ de sir(i) chbatr(u) dharāvai.*
5. *Chukb(u) chukb(u) hoe malāe-kai lohū pānī raṅg(i) raṅgāvai.*
6. *Piram piālā majlasī jog bhog sanjog baṇāvai.*
7. *Amlī hoe su majlas(i) āvai.(13)*

13. A Poppy Seed

1. Poppy seed merges with dust and becomes dust.
2. Then becoming a beautiful plant of poppy, it yields flowers of various hues.
3. These flowers produce pods each one better than the other.
4. As a pod, it rests on the end of a long needle-like stem. It bears a crown-like shape on top.
5. When rubbed in hand, it breaks into pieces. If immersed in water, it turns the water into redish colour.
6. The brew so obtained is a loving drink of the gatherings. Thus it puts the *Yogīs* into state of trance and the worldly people into relishing the worldly pleasures.
7. Whatever is one's addiction, one reaches the company of those addicts.(13)

In Essence

Taking the example of a poppy seed that is very small in size, Bhāi Sāhib has described how it loses its identity and becoming one with the soil, produces flowers, pods and many seeds like itself. It has the ability to relax the mind and muscles of a body and thus is used for treatment of various ailments.

Bhāi Sāhib is not advising anyone to become an addict of poppy seed brew. The addiction that is professed in Sikhism is that of meditation on His *Nām*.

੧੪. (ਕਮਾਦ)

੧. ਰਸ ਭਰਿਆ ਰਸੁ ਰਖਦਾ ਬੋਲਣ ਅਣਬਲਣ ਅਭਿਰਿਠਾ।
੨. ਸੁਣਿਆ ਅਣਸੁਣਿਆ ਕਰੈ ਕਰੇ ਵੀਚਾਰਿ ਡਿਠਾ ਅਣਡਿਠਾ।
੩. ਅਖੀ ਧੂੜਿ ਅਟਾਈਆ ਅਖੀ ਵਿਚਿ ਅੰਗੂਰ ਬਹਿਠਾ।
੪. ਇਕਦੂ ਬਾਹਲੇ ਬੂਟ ਹੋਇ ਸਿਰ ਤਲਵਾਇਆ ਇਠਹੁ ਇਠਾ।
੫. ਦੁਹੁ ਖੁੰਢਾ ਵਿਚਿ ਪੀੜੀਐ ਟੋਟੇ ਲਾਹੇ ਇਤੁ ਗੁਣਿ ਮਿਠਾ।
੬. ਵੀਹ ਇਕੀਹ ਵਰਤਦਾ ਅਵਗੁਣਿਆਰੇ ਪਾਪ ਪਣਿਠਾ।
੭. ਮੰਨੈ ਗੰਨੈ ਵਾਂਗੁ ਸੁਧਿਠਾ॥੧੪॥

14. (Kamād)

1. Ras bhariā ras(u) rakhdā bolāṅ anbalāṅ abbiriṭhā.
2. Suniā aṅsunīā karai kare vīchār(i) ḍiṭhā aṅḍiṭhā.
3. Akhī dhūr(i) aṭāiā akhī vich(i) aṅgūr bahiṭhā.
4. Ikdū bāhle būṭ hoe sir talvāiā iṭhoh iṭhā.
5. Dub(u) kbunḍhā vich(i) pīṛīai ṭoṭe lāhe it(u) guṅ(i) miṭhā.
6. Vīh ikīh vartadā avguṅiāre pāp paṅiṭhā.
7. Mannai gannai vāṅg(u) sudhiṭhā.(14)

14. Sugarcane

1. Sugarcane is full of tasty sweet juice. Whatever way it is consumed, it remains sweet.
2. In a sugarcane field, one can neither listen anyone nor see the other. It is so dense.
3. When the knots of sugarcane are planted in the ground, their nodes sprout.
4. Each node develops and grows thick stems of the size of a plant.
5. To obtain its juice, it is in a crusher and crushed.
6. Reduced to jaggery-cakes, it is used during auspicious occasions and holy assembly as a sign of good omen whereas peccant people use it to satisfy their evil desires by converting it into intoxicating drink like wine.
7. Those who contemplate like sugarcane and do not leave their goodness even in distress remain firm and are liberated.(14)

In Essence

Through an example of sugarcane, Bhāi Sāhib advises us to remain sweet of nature and free of worldly attractions. One should not see shortcomings of others and indulge in slander. One must become humble to be sweet and good doer for others. Humility and benevolence leads one on to the path of liberation.

੧੫. (ਸੁਾਂਤੀ ਬੁੰਦ ਤੇ ਸਿੱਪ)

੧. ਘਣਹਰ ਬੁੰਦ ਸੁਹਾਵਣੀ ਨੀਵੀ ਹੋਇ ਅਗਾਸਹੁ ਆਵੈ ।
੨. ਆਪੁ ਗਵਾਇ ਸਮੁੰਦੁ ਵੇਖਿ ਸਿਪੈ ਦੇ ਮੁਹ ਵਿਚਿ ਸਮਾਵੈ ।
੩. ਲੈਦੇ ਹੀ ਮੂਹਿ ਬੁੰਦ ਸਿਪੁ ਚੁੰਭੀ ਮਾਰਿ ਪਤਾਲਿ ਲੁਕਾਵੈ ।
੪. ਫੜਿ ਕਢੈ ਮਰਜੀਵੜਾ ਪਰ ਕਾਰਜੁ ਨੋ ਆਪੁ ਫੜਾਵੈ ।
੫. ਪਰਵਸਿ ਪਰਉਪਕਾਰ ਨੋ ਪਰ ਹਥਿ ਪਥਰਿ ਦੰਦ ਭਨਾਵੈ ।
੬. ਭੁਲਿ ਅਭੁਲੁ ਅਮੁਲੁ ਦੇ ਮੋਤੀ ਦਾਨ ਨ ਪਛੋਤਾਵੈ ।
੭. ਸਫਲ ਜਨਮੁ ਕੋਈ ਵਰੁਸਾਵੈ ॥੧੫॥

15. (Svāntī Būnd te sipp)

1. Ghaṅbar būnd suhāvaṇī nīvī hoē agāsah(u) āvai.
2. Āp(u) gavāē samuṅd(u) vekh(i) sipai de muh vich(i) samāvai.
3. Laide hī mūb(i) būnd sip(u) chuṅbhī mār(i) patāl(i) lukāvai.
4. Phar(i) kaḍhai mar(u)jīvaṛā par kāraj(u) no āp(u) phaṛāvai.
5. Parvas(i) parupkār no par hath(i) pathar(i) daṅd bhanāvai.
6. Bbul(i) abbul(u) amul(u) de motī dān na pachhotāvai.
7. Saphal janam(u) koī varusāvai.(15)

15. The *Swātī*-drop and an Oyster

1. A tiny *Swātī*-drop of rain, falls from high in the sky.
2. Seeing the vast ocean, forgets its self and falls in the mouth of an oyster.
3. Impregnated with *Swātī*-drop, the oyster closes its mouth and dives down to hide itself under a stone.
4. The deep divers dive in the ocean and bring out the oyster. In fact the oyster invites the diver to pick it and take it away.
5. Having fallen into other's hand for benevolent cause, it has itself broken on a stone.
6. Knowingly or unknowingly, the oyster provides the pearl in charity and never regrets.
7. A rare person gets such a blessed and gainful life.(15)

In Essence

A raindrop descended from the sky very proudly. But on seeing the vastness of the ocean, it realizes that its existence is insignificant. Feeling humble it likes to merge in the ocean and instead falls on the oyster to become a pearl which is retrieved by a diver who takes it to the king to adore his embellishments. Thus to achieve an adorable and valuable status, one has to shed one's pride and become humble.

੧੬. (ਹੀਰਾ ਕਣੀ ਤੋਂ ਸਿੱਖ ਗੁਰੂ ਦਾ ਮੇਲ)

੧. ਹੀਰੇ ਹੀਰਾ ਬੇਧੀਐ ਬਰਮੇ ਕਣੀ ਅਣੀ ਹੋਇ ਨੀਰੈ।
੨. ਧਾਗਾ ਹੋਇ ਪਰੋਈਐ ਹੀਰੇ ਮਾਲ ਰਸਾਲ ਗਹੀਰੈ।
੩. ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦ ਲਿਵ ਹਉਮੈ ਮਾਰਿ ਮਰੈ ਮਨੁ ਧੀਰੈ।
੪. ਮਨ ਜਿਣਿ ਮਨੁ ਦੇ ਲਏ ਮਨੁ ਗੁਣਿ ਵਿਚਿ ਗੁਣ ਗੁਰਮੁਖਿ ਸਰੀਰੈ।
੫. ਪੈਰੀ ਪੈ ਪਾਖਾਕੁ ਹੋਇ ਕਾਮਧੇਨੁ ਸੰਤਰੇਣੁ ਨ ਨੀਰੈ।
੬. ਸਿਲਾ ਅਲੂਣੀ ਚਟਣੀ ਲਖ ਅੰਮ੍ਰਿਤ ਰਸ ਤਰਸਨ ਸੀਰੈ।
੭. ਵਿਰਲਾ ਸਿਖ ਸੁਣੇ ਗੁਰ ਪੀਰੈ ॥੧੬॥

16. (Hīrā kaṇī toṅ Sikkh Gurū dā mel)

1. Hīre hīrā bedhīai barme kaṇī aṇī hoe nīrai.
2. Dbāgā hoe paroīai hīrai māḷ rasāl gabīrai.
3. Sādh saṅgat(i) gur(u) sabad liv haumai mār(i) marai man(u) dhīrai.
4. Man jñ(i) man(u) de lae man(u) guṇ(i) vich(i) guṇ gurmukh(i) sarīrai.
5. Pairī pai pākhāk(u) hoe kāmdbhēn(u) saṅtṛēṅ(u) na nīrai.
6. Silā alūṇī chaṭṭṇī lakh aṅmrit ras tarsan sīrai.
7. Virḷā sikkh suṇē gur pīrai.(16)

16. Diamond Bit and Union of a Sikh with His Gurū

1. A driller fixed with a diamond bit is used for drilling a hole in a diamond . (Obvious reference is to Gurū who is the diamond bit and a Sikh who is a raw diamond).
2. In the love-like thread, the diamonds are stringed to form a beautiful necklace.
3. Such a diamond-like Sikh overcomes the powerful impulses of his mind through holy congregation and follows Gurū's words.
4. Surrendering his mind to the Gurū and taking his advice, he is able to conquer his mind gradually. The traits so acquired reside in the body of the holy people.
5. Becoming the dust of saints feet, he should take their refuge. The refuge of pious and beloved devotees of the Lord is far more blessing than the celestial cow (Kāmdhenū).
6. Millions of sweet nectars crave to taste the insipid licking of stone-like service of the *Gurmukhs*.
7. A rare person listens and abides by the teachings of holy and pious persons.(16)

In Essence

This *paurī* explains the line :

Gur pūrāñ kī chākarī mahāñ kar-ī sukh sār(u).

(SGGS, p. 1422)

One has to serve diligently and faithfully – a task that is without charm and attraction. Only then can one be blessed with goodness of life.

੧੭. (ਜੀਵਨ ਮੁਕਤਿ ਦੀ ਕਰਨੀ)

੧. ਗੁਰ ਸਿਖੀ ਗੁਰ ਸਿਖ ਸੁਣ ਅੰਦਰਿ ਸਿਆਣਾ ਬਾਹਰਿ ਭੋਲਾ।
੨. ਸਬਦ ਸੁਰਤਿ ਸਾਵਧਾਨ ਹੋਇ ਵਿਣੁ ਗੁਰ ਸਬਦ ਨ ਸੁਣਈ ਬੋਲਾ।
੩. ਸਤਿਗੁਰੂ ਦਰਸਨੁ ਦੇਖਣਾ ਸਾਧ ਸੰਗਤਿ ਵਿਣੁ ਅੰਨ੍ਹਾ ਖੋਲਾ।
੪. ਵਾਹਿਗੁਰੂ ਗੁਰੁ ਸਬਦੁ ਲੈ ਪਿਰਮ ਪਿਆਲਾ ਚੁਪਿ ਚਬੋਲਾ।
੫. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਚਰਣ ਧੋਇ ਚਰਣੋਦਕ ਝੋਲਾ।
੬. ਚਰਣ ਕਵਲ ਚਿਤੁ ਭਵਰੁ ਕਰਿ ਭਵਜਲ ਅੰਦਰਿ ਰਹੈ ਨਿਰੋਲਾ।
੭. ਜੀਵਣਿ ਮੁਕਤਿ ਸਚਾਵਾ ਚੋਲਾ ॥੧੭॥

17. (Jīwan mukt(i) dī karnī)

1. Gur Sikhī gur sikh suṅ andar(i) siāṅā bābar(i) bholā.
2. Sabad surat(i) sāvdhān hoe viṅ(u) gur sabad na sunāi bolā.
3. Sat(i)gurū darsan(u) dekhaṅā sādh saṅgat(i) viṅ(u) añnbā kholā.
4. Wābegurū gur(u) sabad(u) lai piram piālā chup(i) chabolā.
5. Pairī pai pākhāk hoe charaṅ dhoe charṇodak jbolā.
6. Charaṅ kaval chit(u) bhavar(u) kar(i) bhavjal andar(i) rabai nirolā.
7. Jīwaṅ(i) mukt(i) sachāvā cholā.(17)

17. Conduct of a Here and Now Liberated One

1. Listening to the teachings of his Gurū, a Sikh of the Gurū becomes wise inwardly and a simpleton outwardly.
2. With his consciousness engrossed in the divine word, he hears nothing else.
3. He beholds the True Gurū all around and other than the holy congregation, he sees nothing else. He is a blind and deaf for all other things.
4. Having received the incantation of 'Wābegurū', he drinks deep its elixir all by himself.
5. He considers himself no better than the holy dust of the feet of pious people (an act of humility) and drinks their foot-wash.
6. Keeping his mind like a bumble-bee on the lotus-feet of his Gurū, he remains dross free of the worldly things.
7. Such a life of a Sikh (who is liberated here and now) is successful.(17)

In Essence

A Sikh must have his mind engrossed in the divine word, live a simple life and be engrossed in the meditation of Lord's name in a holy congregation. He should remain humble, serve the holy and pious persons and behold the presence of Lord in all of them.

ੴ. (ਵਾਲ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਸਿਰਿ ਵਿਚਿ ਨਿਕੇ ਵਾਲ ਹੋਇ ਸਾਧ ਚਰਣ ਚਵਰ ਕਰਿ ਢਾਲੈ ।
੨. ਗੁਰਸਰ ਤੀਰਥ ਨਾਇਕੈ ਅੰਝੁ ਭਰਿ ਭਰਿ ਪੈਰ ਪਖਾਲੈ ।
੩. ਕਾਲੀ ਹੂੰ ਧਉਲੇ ਕਰੇ ਚਲਣੁ ਜਾਣਿ ਨੀਸਾਣੁ ਸਮਾਲੈ ।
੪. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਪੂਰਾ ਸਤਿਗੁਰੁ ਨਦਰਿ ਨਿਹਾਲੈ ।
੫. ਕਾਗ ਕੁਮੰਤਹੁੰ ਪਰਮ ਹੰਸੁ ਉਜਲ ਮੋਤੀ ਖਾਇ ਖਵਾਲੈ ।
੬. ਵਾਲਹੁ ਨਿਕੀ ਆਖੀਐ ਗੁਰ ਸਿਖੀ ਸੁਣਿ ਗੁਰ ਸਿਖ ਪਾਲੈ ।
੭. ਗੁਰ ਸਿਖ ਲੰਘੈ ਪਿਰਮ ਪਿਆਲੈ ॥੧੮॥

18. (Vāl dā drishṭānt)

1. Sir(i) vich(i) nike vāl hoe sādḥ charaṇ chavar kar(i) ḍhālai.
2. Gursar tīrath nāekai añjhū bhar(i) bhar(i) pair pakḥālai.
3. Kālī hūn dhaule kare chalaṇ(u) jāṇ(i) nīsāṇ(u) sambālai.
4. Pairī pai pākḥāk hoe pūrā sat(i)gur(u) nadar(i) nihālai.
5. Kāg kumantohṇ param haṇs(u) ujal motī khāe khavālai.
6. Vāloh nikī ākhīai gur sikhī suṇ(i) gur sikh pālai.
7. Gur sikh laṅghai pīram pīālai.(18)

18. Paradigm of a Hair

1. Hair of the head are very thin. Preparing fly-whisk of them, one should dust the feet of pious people. (Some opine that one should start learning to love the Lord from childhood).
2. When one grows up, one should bathe at the Gurū-like pilgrimage centre and wash the holy feet of the Gurū with the tears of one's eyes. (He should be deeply in love with the Gurū).
3. When the black hair start turning grey, consider that the time of departure from this world is approaching.
4. Be in the refuge of the Gurū and become dust of his holy feet. The True Gurū would then bless him.
5. He should turn his crow-like mind into a white swan and relish the pearls of virtuous traits beside sharing them with others.
6. Gurū's teachings are very subtle. Hear them and obey them diligently.
7. A Sikh of the Gurū sails across the worldly ocean with love and devotion.(18)

In Essence

Serving *Sādh Sangat* and cleaning up the mind, abiding by the teachings of the Gurū and love for Him are the true paths of emancipation.

੧੯. (ਗੁੱਲਰ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਗੁਲਰ ਅੰਦਰਿ ਭੁਣਹਣਾ ਗੁਲਰ ਨੌਂ ਬ੍ਰਹਮੰਡ ਵਖਾਣੈ।
੨. ਗੁਲਰ ਲਗਣਿ ਲਖ ਫਲ ਇਕਦੂ ਲਖ ਅਲਖ ਨ ਜਾਣੈ।
੩. ਲਖ ਲਖ ਬਿਰਖ ਬਗੀਚਿਅਹੁ ਲਖ ਬਗੀਚੇ ਬਾਗ ਵਖਾਣੈ।
੪. ਲਖ ਬਾਗ ਬ੍ਰਹਮੰਡ ਵਿਚਿ ਲਖ ਬ੍ਰਹਮੰਡ ਲੁੰਅ ਵਿਚਿ ਆਣੈ।
੫. ਮਿਹਰ ਕਰੇ ਜੇ ਮਿਹਰਵਾਨ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਰੰਗੁ ਮਾਣੈ।
੬. ਪੈਰੀ ਪੈ ਪਾਖਾਕੁ ਹੋਇ ਸਾਹਿਬੁ ਦੇ ਚਲੈ ਓਹੁ ਭਾਣੈ।
੭. ਹਉਮੈ ਜਾਇ ਤ ਜਾਇ ਸਿਵਾਣੈ ॥੧੯॥

19. (Gullar dā drishṭānt)

1. Gular andar(i) bhunḥaṇā gular noṅ brahmaṇḍ vakhāṇai.
2. Gular lagaṇ(i) lakh phal ikdū lakh alakh na jāṇai.
3. Lakh lakh birakh bagīchiauh lakh bagīche bāg vakhāṇai.
4. Lakh bāg brahmaṇḍ vich(i) lakh brahmaṇḍ lūna vich(i) āṇai.
5. Mibar kare je mibarvān gurmukh(i) sādhsaṅgat(i) raṅg(u) māṇai.
6. Pairī pai pākḥāk(u) hoe sāhib(u) de chalai ob(u) bhāṇai.
7. Haumai jāe ta jāe siṅāṇai.(19)

19. Example of a Fig Tree

1. To an insect inside a fig tree, the environments appear like Universe.
2. One tree bears countless fruits. Each fruit has ability to bear countless trees further. Thus it remains beyond measure.
3. Each orchard has large number of trees and many orchards constitute a garden.
4. There are millions of cosmos and everyone has millions of such orchards (Universes). Countless Universes are existing in every trichome of the Lord.
5. Whosoever receives the grace of the Lord, enjoys the divine bliss in the congregation of holy and pious souls.
6. Such a person then becomes humble like the dust of their lotus-feet and live life according to the will and command of God.
7. And when attachment and infatuations vanquish, one recognises one's true self.(19)

In Essence

In a body form, a human being thinks himself to be the cosmos but he does not understand that on this tree-like Earth, there are millions of fruits like him. Then in the orchard of this Sun, there are several Earths like ours. Then there are numerous Suns in the constellation of bigger Suns, and further, there are many more, uncountable that support several Earths. In short, His creation is infinite and a small mosquito like me is most insignificant and not even noticeable. So, one should consider oneself too insignificant in the vastness of His creation. One should live in His command and will. Thus will vanish one's ego. And when the ego is destroyed, one will realise God and the true knowledge that will put one in eternal peace.

੨੦. (ਦੂਜ ਦੇ ਚੰਦ ਥੋਂ ਉਪਦੇਸ਼)

੧. ਦੁਇ ਦਿਹਿ ਚੰਦੁ ਅਲੋਪੁ ਹੋਇ ਤੀਐ ਦਿਹ ਚੜਦਾ ਹੋਇ ਨਿਕਾ ।
੨. ਉਠਿ ਉਠਿ ਜਗਤੁ ਜੁਹਾਰਦਾ ਗਗਨ ਮਹੇਸੁਰ ਮਸਤਕ ਟਿਕਾ ।
੩. ਸੋਲਹ ਕਲਾ ਸੰਘਾਰੀਐ ਸਫਲ ਜਨਮੁ ਸੋਹੈ ਕਲ ਇਕਾ ।
੪. ਅੰਮ੍ਰਿਤ ਕਿਰਣਿ ਸੁਹਾਵਣੀ ਨਿਝਰੁ ਝਰੈ ਸਿੰਜੇ ਸਹ ਸਿਕਾ ।
੫. ਸੀਤਲ ਸਾਂਤਿ ਸੰਤੋਖ ਦੇਇ ਸਹਜ ਸੰਜੋਗੀ ਰਤਨ ਅਮਿਕਾ ।
੬. ਕਰੇ ਅਨੁਰਹੁ ਚਾਨਣਾ ਡੋਰ ਚਕੋਰ ਧਿਆਨੁ ਧਰਿ ਛਿਕਾ ।
੭. ਆਪ ਗਵਾਇ ਅਮੋਲ ਮਣਿਕਾ ॥੨੦॥

20. (Dūj de chānd thoñ updesb)

1. Due dib(i) chānd(u) alop(u) hoe tīai dib chardā hoe nikā.
2. Uṭh(i) uṭh(i) jagat(u) jubārdā gagan mahesur mastak ṭikā.
3. Solah kalā saṅghārīai saphal janam(u) sobai kal ikā.
4. Anmrit kiran(i) subāvanī nijhar(u) jharai sinje sab sikā.
5. Sital sānt(i) sañtokh de-e sabaj sañjogī ratan amikā.
6. Kare anherob chānṇā ḍor chakor dhiān(u) dhar(i) chbhikā.
7. Āp gavāe amol manikā.(20)

20. Paradigm of Second Day Waxing Moon

1. After remaining invisible for two days (on the new Moon and first day) Moon appears barely visible on the third day.
2. The whole world bow their head to it as if it is a consecration mark on sky-like god Shiva's head.
3. Remaining radiant for sixteen days, it begins to wane and it is in similar position as it was on the first day of waxing moon.
4. It sprinkles its ambrosial rays on the thirsty trees and fields (injecting a new life in them).
5. It bestows them with calmness, peace and contentment. Reaching a state of equipoise is an invaluable jewel.
6. It provides light in the darkness. The *allectoris graeca* (*Chakor*) remains tied to the moon with the thread of love.
7. A jewel becomes invaluable only after it had lost of its self.(20)

In Essence

Humility is a great boon that provides much love and respect to a person. Egoistic persons are ever at a loss to enjoy the divine pleasures that Lord bestows upon the humbles.

੨੧. (ਧੂ ਭਗਤ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਹੋਇ ਨਿਮਾਨਾ ਕਰਿ ਭਗਤਿ ਗੁਰਮੁਖਿ ਧੂ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ।
੨. ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਭੋਟਿਆ ਮਾਣੁ ਨਿਮਾਣੇ ਆਪੁ ਦਿਵਾਇਆ।
੩. ਮਾਤ ਲੋਕ ਵਿਚਿ ਮੁਕਤਿ ਕਰਿ ਨਿਹਚਲੁ ਵਾਸੁ ਅਗਾਸਿ ਚੜਾਇਆ।
੪. ਚੰਦ ਸੂਰਜ ਤੇਤੀਸ ਕਰੋੜਿ ਪਰਦਖਣਾ ਚਉਫੇਰਿ ਫਿਰਾਇਆ।
੫. ਵੇਦ ਪੁਰਾਣ ਵਖਾਣਦੇ ਪਰਗਟ ਕਰਿ ਪਰਤਾਪੁ ਜਣਾਇਆ।
੬. ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਗਮ ਹੈ ਅਕਥ ਕਥਾ ਵੀਚਾਰੁ ਨ ਆਇਆ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਅਲਖ ਲਖਾਇਆ ॥੨੧॥੪॥

21. (Dhrū bhagat dā drishṭānt)

1. Hoe nimānā kar(i) bhagat(i) gurmukh(i) dhrū har(i) darsan(u) pāiā.
2. Bhagat(i) vachhal(u) hoe bhetīā māṇ(u) nimāṇe āp(u) divāiā.
3. Māt lok vich(i) mukt(i) kar(i) nihchal(u) vās(u) agās(i) charāiā.
4. Chaṇd sūraj teṭis karor(i) pardakhaṇā chaupher(i) phirāiā.
5. Ved purāṇ vakhāṇde pargaṭ kar(i) partāp(u) jaṇāiā.
6. Abigat(i) gat(i) at(i) agam hai akath kathā vīchār(u) na āiā.
7. Gurmukh(i) sukh phal alakh lakhāiā.(21.4)

21. Dhrū – The Devotee Ultimate

1. Dhrū worshipped Him with humility and becoming virtuous was blessed with His realisation.
2. (The lover of His devotees) God Himself blessed the humble with respect and honour and He united him with Himself.
3. He was emancipated during his life-time and, blessed him with eternity by granting him a permanent and an unshakable place in the sky (like a shining jewel).
4. The Moon, the Sun and thirty-three crore (330 million) gods were made to circumambulate him.
5. *Vedās* and *Purāṇas* state that by making him conspicuous, God has displayed His glory and grandeur.
6. But Lord and His deeds are beyond comprehension, accessibility, description and contemplation.
7. But He discloses His indescribable side to the virtuous and Gurū-oriented souls.(21.4)

In Essence

Humble Dhrū achieved salvation with his humility, devotional love and meditation. According to *Purāṇic* tales, his glory was established by giving him an eternal position in the Northern sky that all the stars circumambulate it whereas it remains stable. Taking the paradigm of Dhrū, Bhāi Sāhib advises us to be virtuous and Gurū-oriented. God is incomprehensible. Only a virtuous person is blessed by Him with His knowledge that helps them realise His Vastness.

The following lines of *Gurbāṇī* are ample proof of how God treats His devotees :

Har(i) Ji eb terī vaḍiāi,
Bhagṭā kī paj rakk(u) tū suāmī,
bhagat terī sarṇāi.

(SGGS, p. 637)

ਵਾਰ 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਗੁਰਮੁਖਾਂ ਦੇ ਲੱਛਣ)

੧. ਗੁਰਮੁਖਿ ਹੋਵੈ ਸਾਧ ਸੰਗੁ ਹੋਰਤੁ ਸੰਗਿ ਕੁਸੰਗਿ ਨ ਰਚੈ।
੨. ਗੁਰਮੁਖਿ ਪੰਥੁ ਸੁਹੇਲੜਾ ਬਾਰਹ ਪੰਥ ਨ ਖੇਚਲ ਖਚੈ।
੩. ਗੁਰਮੁਖਿ ਵਰਨ ਅਵਰਨ ਹੋਇ ਰੰਗ ਸੁਰੰਗੁ ਤੰਬੋਲ ਪਰਚੈ।
੪. ਗੁਰਮੁਖਿ ਦਰਸਨੁ ਦੇਖਣਾ ਛਿਅ ਦਰਸਨ ਪਰਸਣ ਨ ਸਰਚੈ।
੫. ਗੁਰਮੁਖਿ ਨਿਹਚਲ ਮਤਿ ਹੈ ਦੂਜੇ ਭਾਇ ਲੁਭਾਇ ਨ ਪਚੈ।
੬. ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਮਾਵਣਾ ਪੈਰੀ ਪੈ ਰਹਰਾਸਿ ਨ ਹਚੈ।
੭. ਗੁਰਮੁਖਿ ਭਾਇ ਭਗਤਿ ਚਹਮਚੈ ॥੧॥

1. (Gurmukhān de Lachhān)

1. Gurmukh(i) hovai sād̥b saṅg(u) horat(u) saṅg(i) kusāṅg(i) na rachai.
2. Gurmukh(i) pañth(u) subelaṛā̄ bārab pañth na khechal kbachai.
3. Gurmukh(i) varan avaran boe raṅg surāṅg(u) tañbol parchai.
4. Gurmukh(i) darsan(u) dekhaṅā̄ chhia darsan parsan na sarchai.
5. Gurmukh(i) nihchal mat(i) bai dūje bhāe lubhāe na pachai.
6. Gurmukh(i) sabad(u) kamāvaṅā̄ pairī pai rabrās(i) na hachai.
7. Gurmukh(i) bhāe bhagat(i) chahmachai.(1)

1. Attributes of *Gurmukhs*

1. One becomes a *Gurmukh* in the congregation of pious people. He does not keep company of evil-doers.
2. The way of life of *Gurmukhs* is praiseworthy. They are not engrossed in the inconveniencies of the twelve paths of the *Yogīs*.
3. Whether he belongs to high or low caste, a *Gurmukh* merges in the True congregation like a betel leaf, nut, lime and catechu become one in the red colour that is formed ultimately.
4. Those who have beheld a glimpse of *Gurmukhs*, are free from the entanglement of six schools of Indian philosophy.
5. *Gurmukhs* have steadfast wisdom and are not caught in duality (other love).
6. Those *Gurmukhs* who have practiced Gurū's teachings never shy away from humility and conduct themselves befitting *Gurmukhs*.
7. *Gurmukhs* are ever absorbed in the loving worship of the Lord.(1)

In Essence

Prayers with devotion, attending holy congregation, striving to achieve integration with Lord, holding their discriminatory wisdom above other philosophies, humility and love are the attributes of a *Gurmukh* person.

Perpetual meditation gives them the strength to face and accept unbearable situations with elan and courage.

੨. (ਗੁਰਮੁਖਾਂ ਦੇ ਲੱਛਣ)

੧. ਗੁਰਮੁਖਿ ਇਕੁ ਅਰਾਧਣਾ ਇਕੁ ਮਨ ਹੋਇ ਨ ਹੋਇ ਦੁਚਿਤਾ।
੨. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ ਜੀਵਨੁ ਮੁਕਤਿ ਨ ਤਾਮਸ ਪਿਤਾ।
੩. ਗੁਰ ਉਪਦੇਸ ਅਵੇਸ ਕਰਿ ਸਣੁ ਦੂਤਾਂ ਵਿਖੜਾ ਗੜੁ ਜਿਤਾ।
੪. ਪੈਰੀ ਪੈ ਪਾਖਾਕੁ ਹੋਇ ਪਾਹੁਨੜਾ ਜਗਿ ਹੋਇ ਅਥਿਤਾ।
੫. ਗੁਰਮੁਖਿ ਸੇਵਾ ਗੁਰ ਸਿਖਾ ਗੁਰ ਸਿਖ ਮਾ ਪਿਉ ਭਾਈ ਮਿਤਾ।
੬. ਦੁਰਮਤਿ ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਿ ਗੁਰਮਤਿ ਸਬਦ ਸੁਰਤਿ ਮਨ ਸਿਤਾ।
੭. ਛਡਿ ਕੁਫਕੜੁ ਕੂੜੁ ਕੁਧਿਤਾ ॥੨॥

2. (Gurmukhān de Lachhān)

1. Gurmukh(i) ik(u) arādhaṇā ik(u) man hoe na hoe duchitā.
2. Gurmukh(i) āp(u) gavāiā jīvan(u) mukt(i) na tāmas pitā.
3. Gur updes aves kar(i) saṇ(u) dūtān vikhrā gar(u) jītā.
4. Pairī pai pākhāk(u) hoe pābunaṛā jag(i) hoe athitā.
5. Gurmukh(i) sevā gur sikhā gur sikh mā pio bhāī mitā.
6. Durmat(i) dubidhā dūr(i) kar(i) gurmat(i) sabad surat(i) man sitā.
7. Chhaḍ(i) kuphakar(u) kūṛ(u) kudhitā.(2)

2. Attributes of *Gurmukhs*

1. *Gurmukhs* worship God with singular mind. They are never double-minded.
2. They leave their self-assertion. They are liberated now and here. They never have pessimism or fear of failure in their heart.
3. Obeying and abiding by Gurū's teachings, they win over the evil effects of five vices perpetually residing in a body. They win over all their desires.
4. Considering themselves lowly and dust of the holy feet of pious souls, they consider themselves guest in this world and so become much respected and loved by the world.
5. *Gurmukhs* serve the Sikhs of Gurū. They treat them like their mother, father, brothers and friends.
6. They have shelved their base wisdom and duality. Obtaining the sermons from Gurū, they have strung their mind in the knowledge and contemplation of the *Shabad*.
7. They have discarded falsehood, evil deeds and thoughts from their lives.(2)

In Essence

Leaving their own fixations and obstinacy, a *Gurmukh* remains happy in the Will of God.

Dūji chhod(i) kuwāṭarī ikas sau chit(u) lāe.

(SGGS, p. 1426)

They are devoted followers and worshippers. Having overcome their sensual pleasures, they are humble, practitioners of *Shabad*, lover of their holy companions and carry loving and progressive intellect.

੩. (ਗੁਰ ਸਿਖ ਸਹਿਚਾਰੀਆਂ ਦਾ ਵਿਸ਼ਟਾਂਤ)

੧. ਅਪਣੇ ਅਪਣੇ ਵਰਨ ਵਿਚ ਚਾਰਿ ਚਰਨ ਕੁਲ ਧਰਨ ਧਰੰਦੇ।
੨. ਛਿਅ ਦਰਸਨ ਛਿਅ ਸਾਸਤ੍ਰਾ ਗੁਰ ਗੁਰਮਤਿ ਖਟੁ ਕਰਮ ਕਰੰਦੇ।
੩. ਅਪਣੇ ਅਪਣੇ ਸਾਹਿਬੈ ਚਾਕਰ ਜਾਇ ਜੁਹਾਰ ਜੁੜੰਦੇ।
੪. ਅਪਣੇ ਅਪਣੇ ਵਣਜ ਵਿਚਿ ਵਾਪਾਰੀ ਵਾਪਾਰ ਰਚੰਦੇ।
੫. ਅਪਣੇ ਅਪਣੇ ਖੇਤ ਵਿਚਿ ਬੀਉ ਸਭੈ ਕਿਰਸਾਣਿ ਬੀਜੰਦੇ।
੬. ਕਾਰੀਗਰਿ ਕਾਰੀਗਰਾਂ ਕਾਰਿਖਾਨੇ ਵਿਚਿ ਜਾਇ ਮਿਲੰਦੇ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਿਖ ਪੁਜੰਦੇ ॥੩॥

3. (Gur Sikh Saibchārīān dā drishṭānt)

1. Apṇe apṇe varan vich chār(i) charan kul dharan dharānde.
2. Chbia darsan chbia sāstrā gurgurmat(i) khat(u) karam karaṇde.
3. Apṇe apṇe sāhibai chākar jāe jubār jurānde.
4. Apṇe apṇe vaṇaj vich(i) vāpārī vāpār rachānde.
5. Apṇe apṇe khet vich(i) bīo sabhai kirsāṇ(i) bījaṇde.
6. Kārīgar(i) kārīgarān kār(i)khāne vich(i) jāe milānde.
7. Sādh saṅgat(i) gur sikh pujaṇde.(3)

3. A Paradigm – Congregation of Gurū's Sikhs

1. People of each section of society adopt way of life as followed in their dynasty and defined for them.
2. Accepting the teachings of six philosophies and as recorded in their six tomes, they perform six types of rituals. (i.e., *Jap, Hom, Saṅdhyā, Snān, Aṭṭhī pūjā, Dev-archanā*).
3. They all go to their masters and engross themselves in their service.
4. Those in trading business engross themselves in buying and selling goods.
5. The farmers plough their fields and sow seeds in them.
6. And the skilled artisans go and join other workers in factory/workshops.
7. So do the Sikhs of the Gurū reach the holy congregation.(3)

In Essence

Just as people of similar skill or activity join together or indulge in their livelihood, so do the virtuous join the holy congregation.

੪. (ਸਹਿਚਾਰੀਆਂ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਅਮਲੀ ਰਚਨਿ ਅਮਲੀਆ ਸੋਫੀ ਸੋਫੀ ਮੇਲੁ ਕਰੰਦੇ।
੨. ਜੁਆਰੀ ਜੁਆਰੀਆਂ ਵੇਕਰਮੀ ਵੇਕਰਮ ਰਚੰਦੇ।
੩. ਚੋਰਾ ਚੋਰਾ ਪਿਰਹੜੀ ਠਗ ਠਗ ਮਿਲਿ ਦੇਸ ਠਗੰਦੇ।
੪. ਮਸਕਰਿਆ ਮਿਲਿ ਮਸਕਰੇ ਚੁਗਲਾ ਚੁਗਲ ਉਮਾਹਿ ਮਿਲੰਦੇ।
੫. ਮਨਤਾਰੂ ਮਨਤਾਰੂਆਂ ਤਾਰੂ ਤਾਰੂ ਤਾਰ ਤਰੰਦੇ।
੬. ਦੁਖਿਆਰੇ ਦੁਖਿਆਰਿਆਂ ਮਿਲਿ ਮਿਲ ਅਪਣੇ ਦੁਖ ਰੁਵੰਦੇ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਿਖ ਵਸੰਦੇ ॥੪॥

4. (Saihbārīān dā drishṭānt)

1. Amlī rachan(i) amlīā sophī sophī mel(u) karānde.
2. Jūārī jūārīān vekarmī vekarm rachānde.
3. Chorā chorā pirharī ṭhag ṭhag mil(i) des ṭhagānde.
4. Maskariā mil(i) maskare chugalā chugal umāb(i) milānde.
5. Mantārū mantārūān tārū tārū tār tarānde.
6. Dukbiāre dukbiārīān mil(i) mil apṇe dukh ruwānde.
7. Sādh saṅgat(i) gur sikh vasaṅde.(4)

4. Examples of Some Companions

1. The addicts mix up with addicts and teetotallers with teetotallers.
2. Gamblers mix with gamblers and evil-doers enjoy the company of debased people.
3. Thieves love the company of thieves and cheats join hands to swindle the country and the people.
4. Jesters enjoy the company of jesters while slanderers look forward to the company of backbiters.
5. Those who cannot swim find solace in the company of those who are similarly incapable whereas the swimmers join together and swim across. They also help others to swim.
6. Those in distress share their woes with those who themselves are not comfortable in life.
7. So do the Sikhs live in the company of pious souls.(4)

In Essence

Like-minded and similar profession people love and enjoy each other's company because they share a common interest. But *Gurmukhs* keep each other's company on account of love of the Lord they harbour in their hearts.

੫. (ਹੋਰ ਸ੍ਰਿਸ਼ਟੀ ਤੇ ਗੁਰਮੁਖਾਂ ਦਾ ਫ਼ਰਕ)

੧. ਕੋਈ ਪੰਡਿਤੁ ਜੋਤਿਕੀ ਕੋ ਪਾਂਧਾ ਕੋ ਵੈਦੁ ਸਦਾਏ।
੨. ਕੋਈ ਰਾਜਾ ਰਾਉ ਕੋ ਕੋ ਮਹਿਤਾ ਚਉਧਰੀ ਅਖਾਏ।
੩. ਕੋਈ ਬਜਾਜੁ ਸਰਾਫੁ ਕੋ ਕੋ ਜਉਹਰੀ ਜੜਾਉ ਜੜਾਏ।
੪. ਪਾਸਾਰੀ ਪਰਚੂਨੀਆਂ ਕੋਈ ਦਲਾਲੀ ਕਿਰਸਿ ਕਮਾਏ।
੫. ਜਾਤਿ ਸਨਾਤਿ ਸਹੰਸ ਲਖ ਕਿਰਤ ਵਿਰਤਿ ਕਰਿ ਨਾਉ ਗਣਾਏ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਿਖਿ ਮਿਲਿ ਆਸਾ ਵਿਚ ਨਿਰਾਸ ਵਲਾਏ।
੭. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਲਖੁ ਲਖਾਏ ॥੫॥

5. (Hor Srishtī te Gurmukhān dā farak)

1. Koī paṇḍit(u) jotikī ko pāṇdhā ko vaid(u) sadāe.
2. Koī rājā rāu ko ko mahitā chaudharī akhāe.
3. Koī bajāj(u) sarāf(u) ko ko jauharī jaṛāu jaṛāe.
4. Pāsārī parchūniān koī dalālī kiras(i) kamāe.
5. Jāt(i) sanāt(i) sabaṛis lakh kirat virat(i) kar(i) nāu gaṇāe.
6. Sādh saṅgat(i) gur sikh(i) mil(i) āsā vich nirās valāe.
7. Sabad surat(i) liv alakh(u) lakhāe.(5)

5. Difference between *Gurmukh* and Others

1. Someone is a scholar (*paṇḍit*), an astrologer, a priest or a physician.
2. Someone is a king, a chieftain, a treasurer/accountant or a headman.
3. Someone is a cloth merchant, a goldsmith, a jeweller or inlayer.
4. Someone is a grocer, a retailer, a broker and earn their livelihood by their hard work.
5. There are many who do work in accordance or otherwise of their section and all of them carry different names.
6. But Gurū's Sikhs remain oblivious and divorced from their desires and spend their life-time absorbed in the remembrance of God.
7. By engrossing Gurū's *Shabad* in their consciousness, they realise the unreachable Lord.(5)

In Essence

Bhāi Sāhib has brought a group of similar traders/workers together and has called them *Sabchārī* i.e. people of similar or identical profession. They work and expect returns. On the contrary Gurū-oriented people remain oblivious of their desires and find solace in the remembrance of the Lord. Thus they are free from the yokes of mammon.

੬. (ਹੋਰ ਸ੍ਰਿਸ਼ਟੀ ਤੇ ਗੁਰਮੁਖਾਂ ਦਾ ਫਰਕ)

੧. ਜਤੀ ਸਤੀ ਚਿਰਜੀਵਣੇ ਸਾਧਿਕ, ਸਿਧ ਨਾਥ ਗੁਰ ਚੇਲੇ।
੨. ਦੇਵੀ ਦੇਵ ਰਿਖੀਸੁਰਾ ਭੈਰਉ ਖੇੜਪਾਲ ਬਹੁ ਮੇਲੇ।
੩. ਗਣ ਗੰਧਰਬ ਅਪਛਰਾ ਕਿੰਨਰ ਜਛ ਚਲਿਤ ਬਹੁ ਖੇਲੇ।
੪. ਰਾਖਸ ਦਾਨੋਂ ਦੈਤ ਲਖ ਅੰਦਰਿ ਦੂਜਾ ਭਾਉ ਦੁਹੇਲੇ।
੫. ਹਉਮੈ ਅੰਦਰਿ ਸਭ ਕੋ ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗਤਿ ਰਸ ਕੇਲੇ।
੬. ਇਕ ਮਨ ਇਕੁ ਅਰਾਧਣਾ ਗੁਰਮਤਿ ਆਪ ਗਵਾਇ ਸੁਹੇਲੇ।
੭. ਚਲਣੁ ਜਾਣ ਪਏ ਸਿਰਿ ਤੇਲੇ ॥੬॥

6. (Hor Srishtī te Gurmukhān dā farak)

1. Jatī satī chir(u)jivane sādḥik, sidh nāth gur chele.
2. Devī dev rikḥisurā bhairau khetrapāl babu mele.
3. Gaṇ gaṇḍharb apachharā kiṇnar jachh chalit babu khele.
4. Rākhās dānonē dait lakh aṇḍar(i) dūjā bhāu dubele.
5. Haumai aṇḍar(i) sabh ko gurmukh(i) sādḥ saṅgat(i) ras kele.
6. Ik man ik(u) arādhanā gurmat(i) āp gavāe subele.
7. Chalaṇ(u) jāṇ pae sir(i) tele.(6)

6. Difference between *Gurmukh* and Others

1. There are celibates (*Jatī*), chaste (*Satī*), penance practitioners (*Sidhs*) and their leaders, Gurūs and their disciples and those who have extended their life-span.
2. There are gods, goddesses, sages, worshippers of Shiv, defenders/protectors and fairs of many kinds.
3. There are celestial minstrels, fairies, and lesser gods capable of wondrous deeds.
4. There are demons, giants, monsters innumerable who remain in a state of distress because of duality.
5. All are entangled in ego but *Gurmukhs* live and enjoy the relishment of holy congregations.
6. They worship and remember God with a singular mind. They have surrendered themselves to the wisdom of Gurū.
7. They are free from the fear of death. And that is the oil that their head has been massaged with. (A custom followed before marriage both for the bride and the groom).(6)

In Essence

In this *Paurī*, Bhāi Sāhib has taken the example of people whose existence is alike. But the Gurū-oriented people are unique in their own way since they are ever engrossed in the memory of the Lord and they are ready to be married off (i.e. leave this world as the custom of marriage) having shed the fear of death and rebirth.

੭. (ਜਗਤ ਦੇ ਰੁਝੇਵੇਂ ਤੇ ਗੁਰ ਸ਼ਬਦ)

੧. ਜਤ ਸਤ ਸੰਜਮ ਹੋਮ ਜਗ ਜਪੁ ਤਪੁ ਦਾਨ ਪੁੰਨ ਬਹੁਤੇਰੇ।
੨. ਰਿਧਿ ਸਿਧਿ ਨਿਧ ਪਾਖੰਡ ਬਹੁ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਨਾਟਕ ਅਗਲੇਰੇ।
੩. ਵੀਰਾਰਾਧਣ ਜੋਗਨੀ ਮੜੀ ਮਸਾਣ ਵਿਡਾਣ ਘਨੇਰੇ।
੪. ਪੂਰਕ ਕੁੰਭਕ ਰੇਚਕਾ ਨਿਵਲੀ ਕਰਮ ਭੁਇਅੰਗਮ ਘੇਰੇ।
੫. ਸਿਧਾਸਨ ਪਰਚੇ ਘਣੇ ਹਠ ਨਿਗ੍ਰਹ ਕਉਤਕ ਲਖ ਹੇਰੇ।
੬. ਪਾਰਸ ਮਣੀ ਰਸਾਇਣਾ ਕਰਾਮਾਤ ਕਾਲਖ ਆਨ੍ਹੇਰੇ।
੭. ਪੂਜਾ ਵਰਤ ਉਪਾਰਣੇ ਵਰ ਸਰਾਪ ਸਿਵ ਸਕਤਿ ਲਵੇਰੇ।
੮. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦ ਵਿਣੁ ਥਾਉ ਨ ਪਾਇਨਿ ਭਲੇ ਭਲੇਰੇ।
੯. ਕੂੜ ਇਕ ਗੰਢੀ ਸਉ ਫੇਰੇ ॥੭॥

7. (Jagat de rujbeveñ te Gur Shabad)

1. Jat sat sañjam hom jag jap(u) tap(u) dān puññ bahutere.
2. Ridh(i) sidh(i) nidh pākhañḍ bahu tañtra mañtra nāṭak aglere.
3. Vīrārāḍhañ joganī maṛhī masāñ viḍāñ ghanere.
4. Pūrak kuñbbak rechkā niṛlī karam bhue-añgam ghere.
5. Sidhāsan parche ghañe haṭh nigrāh kautak lakh here.
6. Pāras mañī rasāñḇā karāmāt kālakh āñebre.
7. Pūjā varat upārñe var sarāp siv sakat(i) lavere.
8. Sādh sañgat(i) gur sabad viñ(u) thāu na pāin(i) bhale bhalere.
9. Kūr ik gañḍhī sau phere.(7)

7. Worldly Involvements and Gurū's Teachings

1. People adopt many means such as celibacy (*Jat*), chaste (*Sat*), penance (*Sanjam*), *hom*, *jag*, strenuous meditation (*Jap Tap*), good deeds and charities.
2. Others talk about miraculous powers, spiritual powers, pruderies of nine treasures (*Nau Nidbiān*), charms and amulets, and juggler-like incantations.
3. There are many who worship sculptures of the brave, while others indulge in possessing the *Joginīs*, worship the graves and indulge in such-like acts in cemeteries.
4. *Jogīs* perform such exercises as *Pūrak*, *Kumbhak* and *Rechak*. They are entangled in the whirlpool of *Neolī Karam* or plastering the body with mud.
5. The *Sidhs* are too involved in the practice of eighty-four postures. They display many wondrous deeds of obstinacy (*Haṭh*), *Nigrab* etc.
6. Some have become blind of reality due to the powers of various chemicals and philosopher's stone-like jewels.
7. Some are busy in worship of idols, keeping fasts, dispensing curses and boons.
8. But in this *kalyug*, they will not find any peace at any other place than the holy congregation and the divine word of the Gurū. They may appear very noble.
9. To hide one's lie, one has to state many to keep its authenticity established. Yet it becomes conspicuous.(7)

In Essence

All the above deeds and actions performed by various people display their ego. Thus all these performers are never at peace. Without the holy congregation and practicing on the divine word, nothing else matters. All others are falsehoods. And every falsehood requires support of many falsehoods.

੮. (ਸਉਣ ਸਗਨ ਤੇ ਗੁਰਮੁਖਤਾ)

੧. ਸਉਣ ਸਗਨ ਵੀਚਾਰਣੇ ਨਉ ਗ੍ਰਿਹ ਬਾਰਹ ਰਾਸਿ ਵੀਚਾਰਾ।
੨. ਕਾਮਣ ਟੂਣੇ ਅਉਸੀਆ ਕਣਸੋਈ ਪਸਾਰ ਪਸਾਰਾ।
੩. ਗਦਹੁ ਕੁਤੇ ਬਿਲੀਆ ਇਲ ਮਲਾਲੀ ਗਿਦੜ ਛਾਰਾ।
੪. ਨਾਰਿ ਪੁਰਖੁ ਪਾਣੀ ਅਗਨਿ ਛਿਕ ਪਦ ਹਿਡਕੀ ਵਰਤਾਰਾ।
੫. ਥਿਤਿ ਵਾਰ ਭਦ੍ਰਾਂ ਭਰਮ ਦਿਸਾਸੂਲ ਸਹਸਾ ਸੈਸਾਰਾ।
੬. ਵਲ ਛਲ ਕਰਿ ਵਿਸਵਾਸ ਲਖ ਬਹੁ ਚੁਖੀ ਕਿਉ ਰਵੈ ਭਤਾਰਾ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਾਰਿ ਉਤਾਰਾ ॥੮॥

8. (Sauṅ sbagan te gurmukhtā)

1. Sauṅ sagun vīchārṇe nau grih bārah rās(i) vīchārā.
2. Kāmaṅ ṭūṇe ausiā kaṅsoī pasār pasārā.
3. Gadauh kute biliā il malālī gidar chhārā.
4. Nār(i) purakh(u) pāṇī agan(i) chhik pad hiḍkī vartārā.
5. Thit(i) vār bhadrāṅ bharam disāsūl sahsā saisārā.
6. Val chhal kar(i) visvās lakh bahu chukhī kiu ravai bhatārā.
7. Gurmukh(i) sukh phal pār(i) utārā.(8)

8. Auspicious Omens and *Gurmukhs*

1. Many consult tomes of astrology to work out good omens, from the position of nine planets (Moon, Sun, Mārs, Jupiter etc.), and the twelve positions of the Sun (*Rās*).
2. Many women indulge in exorcism and predictions and many other such-like acts – the product of ignorance and dark age.
3. Some take auspicious and inauspicious cues from the sighting or position of the donkey, dog, cat, eagle, jackal or whirlwind that they may see or come across while setting out from home on way to some business.
4. Coming across a female with water-filled pitcher or a male, or a fire, has good or bad significance in their scheme of things. Some try to take a cue of good or bad omen from one/two sneezes or hiccups.
5. The entire world is entangled in the doubts and suspicions of *Thit*, *Vār*, and *Bhadra*.
6. How will a woman with multi-tastes and desires (a prostitute) and who uses countless deceits enamour the Lord husband ?
7. *Gurmukhs* obtain fruits of comfort and peace (from the divine word of the Gurū) and thus are emancipated.(8)

In Essence

Those who lose faith on the True Lord, *Satgurū* and indulge in such rites, rituals, acts of exorcism, deceits, position of the planets, days, moments, period of days according to the Moon and time of the day/night etc. remain devoid of the bliss of the Lord. The *Gurbānī* says :

Chherīn bharmai mukt(i) na hoe. (SGGS, p. 839)

Soī sāsat(u) saun(u) soe jit(u) japīai har(i) nāu.
(SGGS, p. 48)

Sagun apsagun tis(u) kau lagai jis(u) chū(i) nā āvai.
(SGGS, p. 401)

In this *paurī*, Bhāī Sāhib has disclosed utter devotion as one of the many traits of *Gurmukhs* that make them unique and distinguished.

੯. (ਗੁਰਮੁਖ ਮਾਰਗ ਦੀ ਪਾਵਨਤਾ)

੧. ਨਦੀਆ ਨਾਲੇ ਵਾਹੜੇ ਸੰਗਿ ਸੰਗਿ ਗੰਗੋਦਕ ਹੋਈ।
੨. ਅਸਟ ਧਾਤੁ ਇਕ ਧਾਤ ਹੋਇ ਪਾਰਸ ਪਰਸੈ ਕੰਚਨੁ ਸੋਈ।
੩. ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤਿ ਅਫਲ ਸਫਲ ਕਰ ਚੰਦਨੁ ਗੋਈ।
੪. ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਕਰਿ ਸੁਝੈ ਸੁਝ ਨ ਦੂਜਾ ਕੋਈ।
੫. ਚਾਰਿ ਵਰਨਿ ਛਿਅ ਦਰਸਨਾ ਬਾਰਹ ਵਾਟ ਭਵੈ ਸਭੁ ਲੋਈ।
੬. ਗੁਰਮੁਖਿ ਦਰਸਨੁ ਸਾਧ ਸੰਗੁ ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਦੁਬਿਧਾ ਖੋਈ।
੭. ਇਕ ਮਨਿ ਇਕ ਅਰਾਧਨਿ ਹੋਈ ॥੯॥

9. (Gurmukh mārāg dī pāvantā)

1. Nadiā nāle vāhre saṅg(i) saṅg(i) gaṅgodak hoī.
2. Asṭ dhāi(u) ik dhāt hoe pāras parsai kañchan(u) soī.
3. Chāndan vās(u) vaṇāspat(i) aphaḷ saphal kar chāndan(u) goī.
4. Chhia rut(i) bārah māh kar(i) sūjhai sujh na dūjā koī.
5. Chār(i) varan(i) chhia darsanā bārah vāṭ bhavai sabh(u) loī.
6. Gurmukh(i) darsan(u) sādḥ saṅg(u) gurmukh(i) mārāg(i) dubidhā kḥoī.
7. Ik man(i) ik arādhan(i) hoī.(9)

9. Piety of a *Gurmukh*'s Life

1. Rivers and small streams joining Ganges become sacred like river Ganges.
2. With the touch of philosopher's stone, all the eight metals transform into Gold.
3. Vegetation around sandal trees whether fruit-bearing or otherwise turn themselves into fragrance of sandalwood.
4. In the twelve months and six seasons, there is only one Sun that shines and none other.
5. The Earth rotates in all four directions in six seasons and twelve months.
6. The philosophical path of the *Gurmukh* is *Sādh Saṅgat* (holy congregation). This virtuous path has destroyed their duality.
7. They worship one Lord with singular mind. They do not indulge in other false deeds and omens.(9)

In Essence

Attending the pious congregation provides one with devotion of the Lord. *Gurmukhs* leave duality and attach their mind on to one track that leads to God-realisation. They are then addicted to the relishment of One Lord's worship.

੧੦. (ਕੁਲਾਧਰਮ ਤੇ ਗੁਰਮੁਖ ਮਾਰਗ)

੧. ਨਾਨਕ ਦਾਦਕ ਸਾਹੁਰੈ ਵਿਰਤੀਸੁਰ ਲਾਗਾਇਤ ਹੋਏ।
੨. ਜੰਮਣਿ ਭਦਣਿ ਮੰਗਣੈ ਮਰਣੈ ਪਰਣੈ ਕਰਦੇ ਢੋਏ।
੩. ਗੀਤੀ ਰੂੜੀ ਕੁਲ ਧਰਮ ਚਜ ਅਚਾਰ ਵੀਚਾਰ ਵਿਖੋਏ।
੪. ਕਰਿ ਕਰਤੂਤਿ ਕਸੂਤ ਵਿਚਿ ਪਾਇ ਦੁਲੀਚੇ ਗੈਣ ਚੰਦੋਏ।
੫. ਜੋਧ ਜਠੇਰੇ ਮੰਨੀਅਨਿ ਸਤੀਆ ਸਉਤ ਟੋਭੜੀ ਟੋਏ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦ ਵਿਣੁ ਮਰਿ ਮਰਿ ਜੰਮਨਿ ਦਈ ਵਿਗੋਏ।
੭. ਗੁਰਮੁਖਿ ਹੀਰੇ ਹਾਰਿ ਪਰੋਏ ॥੧੦॥

10. (*Kulādharam te Gurmukh mārag*)

1. Nānak dādak sāburai virtīsur lāgāet hoē.
2. Janman(i) bhadan(i) manṅnai marnai parnai karde ḍhoē.
3. Rītī rūṛhī kul dharam chaj achār vichār vikhoē.
4. Kar(i) kartūt(i) kasūt vich(i) pāe dulīchai gain chāñdoē.
5. Jodh jaṭhere manñian(i) salīā saut ṭobharī ṭoē.
6. Sādh sāngat(i) gursabad vin(u) mar(i) mar(i) janman(i) dāi vigoē.
7. Gurmukh(i) hīre hār(i) paroe.(10)

10. Family Traditions and the Ways of a *Gurmukh*

1. The homes of elders, grandparents, in-laws etc. have priests and other errand runners to do the odd jobs.
2. They convey the messages to other relatives and friends on the occasions of birth, death, marriages, betrothals, *muñḍan* (shaving hair of the infant child) etc.
3. They remain engrossed in the fulfilment of all such customs, family traditions and beliefs of what is virtuous.
4. At the time of the threading ceremony, they do such acts which are contrary and obviously wrong.
5. They make the family members worship their long dead elders and warriors at their sepulchres. They reckon the status of self-immolated widow (*Satī*) and the authority of the first wife is maintained even if the widower remarries. Some hold faith in the piety of the ponds and puddles wishing their children to remain healthy.
6. Without meditation on Gurū's *Shabad* and attending holy congregation, such people who have forgotten God take repeated births.
7. But *Gurmukhs* are diamond like who are strung in the same necklace.(10)

In Essence

Gurmukhs are strung in the divine order of One Lord. They do not believe in futile and fruitless actions. They do not care for the traditional rites and rituals but practice what Gurū has taught them to do.

੧੧. (ਸ਼ਾਹਜ਼ਾਦੇ ਰਾਜ ਕੰਵਰ)

੧. ਲਸਕਰ ਅੰਦਰਿ ਲਾਡੁਲੇ ਪਾਤਿਸਾਹਾਂ ਜਾਏ ਸਾਹਜ਼ਾਦੇ।
੨. ਪਾਤਸਾਹ ਅਗੈ ਚੜ੍ਹਨਿ ਪਿਛੈ ਸਭ ਉਮਰਾਉ ਪਿਆਦੇ।
੩. ਬਣਿ ਬਣਿ ਆਵਨਿ ਤਾਇਫੇ ਓਇ ਸਾਹਜ਼ਾਦੇ ਸਾਦ ਮੁਰਾਦੇ।
੪. ਖਿਜਮਤਿਗਾਰ ਵਡੀਰੀਅਨਿ ਦਰਗਹ ਹੋਨਿ ਖੁਆਰ ਕੁਵਾਦੇ।
੫. ਅੱਗੇ ਢੋਈ ਸੇ ਲਹਨਿ ਸੇਵਾ ਅੰਦਰਿ ਕਾਰ ਕੁਸਾਦੇ।
੬. ਪਾਤਿਸਾਹਾਂ ਪਾਤਿਸਾਹੁ ਸੇ ਗੁਰਮੁਖਿ ਵਰਤੇ ਗੁਰ ਪਰਸਾਦੇ।
੭. ਸਾਹ ਸੁਹੇਲੇ ਆਦਿ ਜੁਗਾਦੇ ॥੧੧॥

11. (Shāh-zāde Rāj Kanwar)

1. Laskar andar(i) lādūle pāt(i)sābhān jāe sābhjāde.
2. Pātsāh agai chāḥan(i) picḥbai sabh umrāu piāde.
3. Baḥ(i) baḥ(i) āvan(i) tāephe oe sābhjāde sād murāde.
4. Khijmat(i)gār vaḍīrian(i) dargah hon(i) khuār kuvāde.
5. Agge ḍhoī se laban(i) sevā andar(i) kār kusāde.
6. Pāt(i)sābhān pāt(i)sāb(u) se gurmukh(i) vartegurparsāde.
7. Sāb subele ād(i) jugāde.(11)

11. Princes

1. Princes born to the kings and other members of the royal family are also part of the king's army.
2. The king leads and the other officials and infantry soldiers follow him.
3. The other courtesans come well-attired but the princes remain in simple dress.
4. Those who are faithful and obedient to the king are applauded but those who are arrogant and defiant are humiliated and put to inconvenience.
5. And those who do service willingly and devotedly would be respected and honoured in the world beyond.
6. *Gurmukhs* who live in the benevolence of the Gurū are emperors of the emperors.
7. They are the emperors and will remain in peace and comfort forever.(11)

In Essence

The Gurū is like a king while the *Gurmukhs* are like princes or those born in the royal family. Without attiring themselves in garbs that establish them so spiritual, *Gurmukhs* are loved by the Lord in their simple life-style. This is amply clear from the following line of *Srī Gurū Granth Sāhib* :

Jin paṭ(u) aṅdar(i) bāhar(i) gudar(u), te bhale sansār(i).

(p. 473)

Those who serve devotedly without questioning the authority and showing defiance would surely succeed in their life. The arrogants will be degraded and insulted. *Gurbāñī* says :

Abe tabe kī chākarī kio dargah pāvai. (SGGS, p. 420)

Salām(u) jabāb(u) dlovai kare munḍhau ghuthā jāe.

(SGGS, p. 474)

ੴ. (ਹੋਰ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਤਾਰੇ ਲਖ ਅਨ੍ਹੇਰ ਵਿਚਿ ਚੜ੍ਹਿਐ ਸੁਝਿ ਨ ਸੁਝੈ ਕੋਈ।
੨. ਸੀਹਿ ਬੁਕੇ ਮਿਰਗਾਵਲੀ ਭੰਨੀ ਜਾਇ ਨ ਆਇ ਖੜੋਈ।
੩. ਬਿਸੀਅਰ ਗਰੜੈ ਡਿਠਿਆ ਖੁਡੀ ਵੜਦੇ ਲਖ ਪਲੋਈ।
੪. ਪੰਖੇਰੂ ਸਾਹਬਾਜ ਦੇਖਿ ਢੁਕਿ ਨ ਹੰਘਣਿ ਮਿਲੈ ਨ ਢੋਈ।
੫. ਚਾਰ ਵੀਚਾਰ ਸੰਸਾਰ ਵਿਚਿ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਦੁਰਮਤਿ ਖੋਈ।
੬. ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹ ਦੁਬਿਧਾ ਮਾਰਿ ਮਵਾਸਾ ਗੋਈ।
੭. ਗੁਰਮੁਖਿ ਜਾਤ ਜਾਣੁ ਜਣੋਈ ॥੧੨॥

12. (Hor drishtānt)

1. Tāre lakh anber vich(i) chārḥiai sujḥ(i) na sujḥai koī.
2. Sīh(i) buke mirgāvalī bhānnī jāe na āe kharōi.
3. Bisīar garḥai dīḥiā khuḍī vaḥ(i)de lakh paloī.
4. Paṅkherū sāhbāj dekh(i) ḍbuk(i) na haṅghaṅ(i) milai na ḍhoī.
5. Chār vīchārsānsār vich(i) sādhsaṅgat(i) mil(i) durmat(i) kḥoī.
6. Sat(i)gur sachā pāt(i)sāh dubidhā mār(i) mavāsā goī.
7. Gurmukh(i) jāt jāṅ(u) jaṅoī.(12)

12. Some More Examples

1. Millions of stars are visible in the darkness but with the rising of the Sun, not even one is seen.
2. With the roar of the lion, herds of deer take to their heels.
3. Seeing *Garur* (*Ardea argala* – the vehicle of god Vishṇū) lakhs of snakes run to the shelter of their burrows.
4. Birds run for their shelter when they see a hawk.
5. The most noble thought in this world is that one should assemble in the holy gathering where the base wisdom vanishes.
6. The True Gurū is the True Emperor. He destroys the duality of the mind. All evils, like lust, anger etc. abscond in no time.
7. The *Gurmukhs* know and they impart their knowledge to others as well.(12)

In Essence

The appearance of saints in *Saṅgat* is like the Sun (of awareness) whose appearance dispels the darkness (of ignorance). Just as the stars disappear with the rising of the Sun, herd of deers run away to hide, hearing the roar of the lion, and millions of snakes take to their burrows on the sight of a *Garur*. Similarly no fake or prude person can face a *Gurmukh*.

੧੩. (ਗਾਡੀ ਰਾਹ ਗੁਰਮੁਖ ਮਾਰਗ)

੧. ਸਤਿਗੁਰੂ ਸਚਾ ਪਾਤਿਸਾਹੁ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲਾਇਆ।
੨. ਪੰਜਿ ਦੂਤ ਕਰਿ ਭੂਤ ਵਸਿ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ।
੩. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਚਲਣਾ ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਇਆ।
੪. ਬੇਮੁਖ ਬਾਰਹ ਵਾਟ ਕਰਿ ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਖੰਡੁ ਵਸਾਇਆ।
੫. ਭਾਉ ਭਗਤਿ ਭਉ ਮੰਤ੍ਰ ਦੇ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜਾਇਆ।
੬. ਜਿਉ ਜਲ ਅੰਦਰਿ ਕਮਲ ਹੈ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹਾਇਆ।
੭. ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਇਆ ॥੧੩॥

13. (Gāḍī rāh Gurmukh mārag)

1. Sat(i)gurū sachā pāt(i)sāb(u) gurmukh(i) gāḍī rāb(u) chālāiā.
2. Pañj(i) dūt kar(i) bbūt vas(i) durmat(i) dūjā bhāu miṭāiā.
3. Sabad surat(i) liv chalnā jam(u) jāgātī ner(i) na āiā.
4. Bemukh bārah vāṭ kar(i) sādḥ saṅgat(i) sach(u) khaṅḍ(u) vasāiā.
5. Bhāu bhagat(i) bhau maṅtra de nām(u) dān(u) isnān(u) driṛāiā.
6. Jio jal aṅdar(i) kamal hai māiā vich(i) udās(u) rahāiā.
7. Āp(u) gavāe na āp(u) gaṅāiā.(13)

13. Path of *Gurmukhs* – *Gāḍīrāb*

1. *Satgurū* – the True Emperor has defined a simple path of *Gurmukhs*.
2. He has seized the five demons in them and has destroyed their base intellect, the cause of their duality.
3. *Gurmukhs* engross their minds in the words of the Gurū. They follow his command lovingly and no angel of death come anywhere near them.
4. The disbelievers and apostates are like members of twelve sects of *Yogīs* who suffer piercing of their ears. But those who join the holy congregation are resided in the Realm of Truth by the Lord.
5. Blessed with the incantation of reverential fear, love and devotion, the *Gurmukhs* practise meditation and bathe themselves in His name.
6. They remain unsoiled of *māyā* just as a lotus flower is not effected by the slush and water of the pond.
7. And becoming free of pride and arrogance, *Gurmukhs* shed their self and egoistic existence.(13)

In Essence

In this *paurī*, Bhāi Jī has explained the path of the true devotees (*Gurmukhs*). They keep their consciousness engrossed in *Shabad*, are in control of their five basic instincts, free of ego and live in love, worship, meditation, charity etc. of the Lord.

ੴ. (ਸਚਾ ਸੋਹਿਲਾ)

੧. ਰਾਜਾ ਪਰਜਾ ਹੋਇਕੈ ਚਾਕਰ ਕੂਕਰ ਦੇਸਿ ਦੁਹਾਈ।
੨. ਜੰਮਦਿਆ ਰਣਿਝੁੰਝਣਾ ਨਾਨਕ ਦਾਦਕ ਹੋਇ ਵਧਾਈ।
੩. ਵੀਵਾਹਾਂ ਨੋ ਸਿਠਣੀਆਂ ਦੁਹੀ ਵਲੀ ਦੁਇ ਤੂਰ ਵਜਾਈ।
੪. ਰੋਵਣੁ ਪਿਟਣੁ ਮੁਇਆ ਨੋ ਵੈਣੁ ਅਲਾਹਣਿ ਧੁਮ ਧੁਮਾਈ।
੫. ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਸੋਹਿਲਾ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਲਿਵ ਲਾਈ।
੬. ਬੇਦ ਕਤੇਬਹ ਬਾਹਰਾ ਜੰਮਣਿ ਮਰਣਿ ਅਲਿਪਤੁ ਰਹਾਈ।
੭. ਆਸਾ ਵਿਚਿ ਨਿਰਾਸ ਵਲਾਈ ॥੧੪॥

14. (Sachā Sobilā)

1. Rājā parjā hoekai chākar kūkar des(i) duhāi.
2. Janm diā raṅ(i)jbuṅjhaṅā Nānak dādak hoe vadhāi.
3. Vivāhān no siṭhaṅiān duhī valī due tūr vajāi.
4. Roṅ(u) piṭaṅ(u) muīā no vaiṅ(u) alāhaṅ(i) dhum dhumāi.
5. Sādh saṅgat(i) sach(u) sobilā gurmukh(i) sādh-saṅgat(i) liv lāi.
6. Bed katebah bāhrā janmaṅ(i) maraṅ(i) alipat(u) rahāi.
7. Āsā vich(i) nirās valāi.(14)

14. Real Eulogy

1. The entire universe functions as a Monarchy. He is the king and His officials proclaim His command in the Universe.
2. Birth of a child is celebrated with joy in this world. Grandparents of the child are congratulated.
3. In the gaiety of celebration of marriage, verbal invectives are exchanged jocularly or for the fun of the occasion.
4. On the demise of someone, much crying and wailing take place.
5. But in the holy congregation, a state of bliss prevails. Therefore, *Gurmukhs* keep their mind engrossed in the pious assembly of His devotees.
6. Since the self (soul) is beyond the *Vedās* and other religious scriptures (like *Qurān*, *Bible* etc.) and is untouched by the cycle of birth and death; thus the path followed by *Gurmukhs* is distinct from these scriptures. A *Gurmukh* remains free from the joys and sorrows of birth and death.
7. A *Gurmukh* remains detached from the worldly desires even then there is hope of their fulfilment.(14)

In Essence

The birth and death create environments of happiness and sorrow respectively. But in the company of Gurū-oriented people, one remains in a state of bliss as is indicated in the following lines :

Begam purā sahar ko nāo.

Dūkh(u) andob(u) nabī tib(i) ṭhāo.

Nān tasvīs khirāj(u) na māl(u).

Khauf(u) na khatā na tars(u) jawāl(u).

(SGGS, p. 345)

Remaining detached and unsoiled by the worldly desires keep one in a perpetual state of ecstasy and bliss.

੧੫. (ਗੁਰਮੁਖ ਮਨਮੁਖ)

੧. ਗੁਰਮੁਖਿ ਪੰਥੁ ਸੁਹੇਲੜਾ ਮਨਮੁਖ ਬਾਰਹ ਵਾਟ ਫਿਰੰਦੇ।
੨. ਗੁਰਮੁਖਿ ਪਾਰਿ ਲੰਘਾਇਦਾ ਮਨਮੁਖ ਭਵਜਲ ਵਿਚਿ ਡੁਬੰਦੇ।
੩. ਗੁਰਮੁਖਿ ਜੀਵਨ ਮੁਕਤਿ ਕਰਿ ਮਨਮੁਖ ਫਿਰਿ ਫਿਰਿ ਜਨਮ ਮਰੰਦੇ।
੪. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇਦੇ ਮਨਮੁਖਿ ਦੁਖ ਫਲੁ ਦੁਖ ਲਹੰਦੇ।
੫. ਗੁਰਮੁਖਿ ਦਰਗਹ ਸੁਰਖਰੂ ਮਨਮੁਖਿ ਜਮਪੁਰਿ ਡੰਡੁ ਸਹੰਦੇ।
੬. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ ਮਨਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਜਲੰਦੇ।
੭. ਬੰਦੀ ਅੰਦਰਿ ਵਿਰਲੇ ਬੰਦੇ ॥੧੫॥

15. (Gurmukh Manmukh)

1. Gurmukh(i) panth(u) subelārā manmukh bārah vāt phirañde.
2. Gurmukh(i) pār(i) langhāedā manmukh bhavjal vich(i) ḍubañde.
3. Gurmukh(i) jivan mukh(i) kar(i) manmukh phir(i) phir(i) janam marañde.
4. Gurmukh(i) sukh phal(u) pāede manmukh(i) dukh phal(u) dukh labañde.
5. Gurmukh(i) dargah surkharū manmukh(i) jampūr(i) ḍaṇḍ(u) sabañde.
6. Gurmukh(i) āp(u) gavāiā manmukh(i) baumai agan(i) jalañde.
7. Bañḍī aṇḍar(i) virle bañde.(15)

15. The Gurū-oriented and the Self-oriented

1. Gurū-oriented (*Gurmukh*) live in a path that is comforting and simple to follow whereas self-oriented persons (*Manmukh*) wander all over.
2. *Gurmukhs* cross worldly ocean easily and happily (help others cross it too) whereas *Manmukhs* drown in it.
3. *Gurmukh* is himself liberated and liberates others whereas a *Manmukh* goes on transmigrating and suffering pangs of life and death.
4. The virtues of *Gurmukhs* are rewarded with peace and comfort whereas the evil deeds of *Manmukhs* land them in distress and discomfort.
5. The *Gurmukhs* are honourably acquitted in the Lord's court, whereas *Manmukhs* are put through trials and punishment by the angels of death.
6. *Gurmukhs* free themselves of the ego and self pride and are therefore happy. *Manmukhs* are infested with arrogance and therefore suffer.
7. Few are true devotees in this *māyā*-infested environment.(15)

In Essence

This *paurī* tells us the characteristic of a Gurū-oriented (*Gurmukh*) and a mind-oriented (*Manmukh*). Gurū Amar Dās Ji tells us about *Manmukh* thus :

Ham kīā ham karahge ham mūrakh gāvār.

(SGGS, p. 39)

Then Guru Arjan Dev Ji explains :

*Manmukh(i) āvai manmukh(i) jāvai,
manmukh phir(i) phir(i) choṭā khāvai.*

(SGGS, p. 1073)

One who is obsessed with egoism will be dealt with severely by the demons of death. But one who is devoid of egoism is free of all such fears and awards.

੧੬. (ਸੁਹਾਗਣ ਦੇ ਰੂਪਕ ਵਿਚ ਗੁਰਸਿੱਖ)

੧. ਪੇਵਕੜੇ ਘਰਿ ਲਾਡੁਲੀ ਮਾਉ ਪੀਉ ਖਰੀ ਪਿਆਰੀ।
੨. ਵਿਚਿ ਭਿਰਾਵਾਂ ਭੈਨੜੀ ਨਾਨਕ ਦਾਦਕ ਸਪਰਵਾਰੀ।
੩. ਲਖ ਖਰਚ ਵੀਵਾਹੀਐ ਗਹਣੇ ਦਾਜੁ ਸਾਜੁ ਅਤਿ ਭਾਰੀ।
੪. ਸਾਹੁਰੜੈ ਘਰਿ ਮੰਨੀਐ ਸਣਖਤੀ ਪਰਵਾਰ ਸਧਾਰੀ।
੫. ਸੁਖ ਮਾਣੈ ਪਿਰੁ ਸੇਜੜੀ ਛਤੀਹ ਭੋਜਨ ਸਦਾ ਸੀਗਾਰੀ।
੬. ਲੋਕ ਵੇਦ ਗੁਣੁ ਗਿਆਨ ਵਿਚਿ ਅਰਧ ਸਰੀਰੀ ਮੋਖ ਦੁਆਰੀ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਨਿਹਚਉ ਨਾਰੀ॥੧੬॥

16. (Subāgaṅ de rūpak vich gursikh)

1. Pevakare ghar(i) lādulī māū pīū kharī piārī.
2. Vich(i) bhīrāvān bhainarī nānak dādak saparvārī.
3. Lakḥ kbarch vīvāhīai gabṇe dāj(u) sāj(u) at(i) bhārī.
4. Sābur-rai ghar(i) maṇṇīai saṅkbatī parvār sadhārī.
5. Sukh māṇai pir(u) sejarī chbatih bhojan sadā sigārī.
6. Lok ved guṇ(u) giān vich(i) ardh sarīrī mokh duārī.
7. Gurmukh(i) sukh phal nihchau nārī.(16)

16. A *Gursikh* – Paradigm of a Married Woman

1. In the parental house, a young girl is much loved by her mother and father. (Like a much loved girl, a *Gurmukh* is at peace in this world and in the world hereafter).
2. She is sister among brothers and equally adored in maternal and paternal grandparent's house. (Knowledge and renunciation are like brothers for her while devotion and meditation are the two grandparents for a *Gurmukh*).
3. She is married off at the expenses of lakhs of rupees with much dowry.
4. She is much respected in the in-laws home and earn praise for her parents. (A *Gurmukh* is respected and accepted in the court of the Lord. Thus his visit and stay in this world is successful).
5. She enjoys the comfort and pleasure of the bed of her husband. She is ever embellished with ornaments and enjoys many forms of relishments.
6. In the opinion of people and teachings of the *Vedās*, a woman is the door to emancipation.
7. *Gurmukh* is such a woman who enjoys the comfort of divine dispensation. (16)

In Essence

Taking example of a young girl, who is the darling of her parents and much loved by her brothers, sisters and even grandparents, Bhāi Sāhib then compares a *Gurmukh* with her. The young girl is praised for her good manners and deeds that she has learnt at her parents place.

Similar is the case of *Gurmukhs* who make a success of their lives both here and there and are much respected in the abode of the Lord.

੧੭. (ਵੇਸ਼ਵਾ ਦੇ ਰੂਪਕ ਵਿਚ ਮਨਮੁਖ)

੧. ਜਿਉ ਬਹੁ ਮਿਤੀ ਵੇਸਿਆ ਸਭਿ ਕੁਲਖਣ ਪਾਪ ਕਮਾਵੈ।
੨. ਲੋਕਹੁ ਦੇਸਹੁ ਬਾਹਰੀ ਤਿਹੁ ਪਖਾਂ ਕਾਲੰਕ ਲਗਾਵੈ।
੩. ਡੁਬੀ ਡੋਬੈ ਹੋਰਨਾ ਮਹੁਰਾ ਮਿਠਾ ਹੋਇ ਪਚਾਵੈ।
੪. ਘੰਡਾ ਹੇੜਾ ਮਿਰਗ ਜਿਉ ਦੀਪਕ ਹੋਇ ਪਤੰਗ ਜਲਾਵੈ।
੫. ਦੁਹੀ ਸਰਾਈ ਜਰਦਰੂ ਪਥਰ ਬੇੜੀ ਪੂਰ ਡੁਬਾਵੈ।
੬. ਮਨਮੁਖ ਮਨੁ ਅਠ ਖੰਡ ਹੋਇ ਦੁਸਟਾ ਸੰਗਤਿ ਭਰਮਿ ਭੁਲਾਵੈ।
੭. ਵੇਸੁਆ ਪੁਤੁ ਨਿਨਾਉ ਸਦਾਵੈ ॥੧੭॥

17. (Veshvā de rūpak vich manmukh)

1. Jio babu mitī vesīā sabh(i) kulakhaṅ pāp kamāvai.
2. Lokaub desauh bāharī tib(u) pakhān kālāṅk lagāvai.
3. Ḍubī ḍobai hornā mahurā miṭhā hoe pachāvai.
4. Ghaṅḍā heṛā mirag jio dīpak hoe pataṅg jalāvai.
5. Duhī sarāī jardarū pathar beṛī pūr ḍubāvai.
6. Manmukh man(u) aṭh khaṅḍ hoe dustā saṅgat(i) bharam(i) bhulāvai.
7. Vesuā put(u) nināo sadāvai.(17)

17. Self-oriented Person – An Example of a Prostitute

1. Just as a prostitute has many acquaintances with men because of her immoral characteristics, she commits many sins and evil deeds.
2. She is beyond social and spiritual morals as enunciated in holy scriptures and thus brings infamy to her elders (grandparents and inlaws).
3. She is doomed herself and destroys the others since she propagates and dispenses evil poison as something sweet and worthy of relishing.
4. Like *Ghaṇḍā herā* the musical instrument that attracts a deer, or a flame that attracts moth, she uses her looks to attract others and then destroy them.
5. She earns disrespect and is stigmatised both in this world and the world hereafter. Behaving like a boat of stone, she drowns all others who associate themselves with her.
6. Similarly the mind of *manmukh* breaks into eight parts and is scattered in the company of evil persons.
7. Son of a prostitute is not known by any name since no one knows the name of his father.(17)

In Essence

Bhāi Sāhib has taken the example of a prostitute, who attracts many people with her embellishments and gestures with eight parts of her body.* Living immoral life, she is doomed and those who associate themselves with her also face similar fate. Such is the lot of *manmukhs* who are no better than a prostitute. Just as a son of a prostitute is not recognised as son of somebody, so does a *manmukh* loses his identity in the court of the Lord.

* The eight parts of her body are—nose, eyes, mouth, chin, cheeks, teeth, eyebrows and plait.

੧੮. (ਬਾਲਕ, ਜੁਬਾ, ਬਿਰਧ ਅਵਸਥਾ)

੧. ਸੁਧਿ ਨ ਹੋਵੈ ਬਾਲ ਬੁਧਿ ਬਾਲਕ ਲੀਲਾ ਵਿਚਿ ਵਿਹਾਵੈ।
੨. ਭਰ ਜੋਬਨ ਭਰਮਾਈਐ ਪਰ ਤਨ ਧਨ ਪਰ ਨਿੰਦ ਲੁਭਾਵੈ।
੩. ਬਿਰਧਿ ਹੋਆ ਜੰਜਾਲ ਵਿਚਿ ਮਹਾ ਜਾਲੁ ਪਰਵਾਰੁ ਫਹਾਵੈ।
੪. ਬਲ ਹੀਣਾ ਮਤਿ ਹੀਣੁ ਹੋਇ ਨਾਉ ਬਹਤਰਿਆ ਬਰੜਾਵੈ।
੫. ਅੰਨ੍ਹਾ ਬੋਲਾ ਪਿੰਗਲਾ ਤਨ ਥਕਾ ਮਨ ਦਗਦਿਸੁ ਧਾਵੈ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦ ਵਿਣੁ ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਭਵਾਵੈ।
੭. ਅਉਸਰ ਚੁਕਾ ਹਥਿ ਨ ਆਵੈ ॥੧੮॥

18. (Bālak, jubā, biradb avasthā)

1. Sudb(i) na hovai bāl budb(i) bālak līlā vich(i) vibāvai.
2. Bhar joban bharmāīai par tan dhan par niñd lubhāvai.
3. Biradb(i) hoā jañjāl vich(i) mahā jāl(u) parvār(u) phabāvai.
4. Bal hīñā mat(i) hīñ(u) hoe nāu babatarīā bar-ṛāvai.
5. Anñhā bolā piñglā tan thakā man dahdis(u) dhāvai.
6. Sādh sañgat(i) gur sabad viñ(u) lakh chaurāsīh jūn(i) bhavāvai.
7. Ausar chukā bath(i) na āvai.(18)

18. Childhood, Youth and Old Age

1. Childhood is a period of lesser understanding. Children spend their age in playing and frolicsome activities.
2. When youth comes, one is fascinated by other's looks, body, avarice and slander.
3. As one grows old, one is caught in the network of worldly relationships, family needs and social obligations.
4. One becomes frail of health and intellect, senile and aged.
5. He loses his sight, becomes hard of hearing, unable to walk. However his mind wanders in all ten directions.
6. Without the merits of holy congregation that he has not attended, is bereft of the divine word and therefore wanders in eighty-four species.
7. Once this period of human life passes, it will not come back again so easily.(18)

In Essence

This *paurī* is extension of Kabir Ji's hymn :

*Kabir mānas janam(u) dulañbh(u) bai hoe na bārai bār.
Jio ban pbal pā-ke bhue giraih babur(i) na lāgaih dār.*

(SGGS, p. 1366)

Understanding it deeply, one can swim across the worldly ocean. Pending goodness to another day would certainly waste away their precious time of life.

੧੯. (ਹੰਸ, ਬਗੁਲਾ, ਗੁਰਮੁਖ, ਮਨਮੁਖ)

੧. ਹੰਸੁ ਨ ਛਡੈ ਮਾਨਸਰ ਬਗੁਲਾ ਬਹੁ ਛਪੜ ਫਿਰਿ ਆਵੈ।
੨. ਕੋਇਲ ਬੋਲੈ ਅੰਬ ਵਣਿ ਵਣ ਵਣਿ ਕਾਂਉ ਕੁਥਾਉ ਸੁਖਾਵੈ।
੩. ਵਗ ਨ ਹੋਵਨਿ ਕੁਤੀਆਂ ਗਾਈਂ ਗੋਰਸੁ ਵੰਸੁ ਵਧਾਵੈ।
੪. ਸਫਲ ਬਿਰਖ ਨਿਹਚਲ ਮਤੀ ਨਿਹਫਲ ਮਾਣਸ ਦਹਦਿਸ ਧਾਵੈ।
੫. ਅਗ ਤਤੀ ਜਲੁ ਸੀਅਲਾ ਸਿਰੁ ਉਚਾ ਨੀਵਾਂ ਦਿਖਲਾਵੈ।
੬. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ ਮਨਮੁਖਿ ਮੂਰਖਿ ਆਪੁ ਗਣਾਵੈ।
੭. ਦੂਜਾ ਭਾਉ ਕੁਦਾਉ ਹਰਾਵੈ ॥੧੯॥

19. (Haṅs, bagulā, gurmukh, manmukh)

1. Haṅs(u) na chhḍai mānsar bagulā bahu chhapaṛ phir(i) āvai.
2. Koil bolai aṅb vaṅ(i) vaṅ vaṅ(i) kāṅo kuthāo sukhāvai.
3. Vag na hovan(i) kutiān gāiṅ goras(u) vaṅs(u) vadhbāvai.
4. Saphal birakh nibchal matī nihphal māṅas dabdis dbāvai.
5. Ag tatī jal(u) sīalā sir(u) uchā nīvān dikhlāvai.
6. Gurmukh(i) āp(u) gavāiā manmukh(i) mūrakh(i) āp(u) gaṅāvai.
7. Dūjā bhāu kudāu harāvai.(19)

19. Swan, Heron, Gurū-oriented and Self-oriented Person

1. Swans never leave lake Mānsarovar but a heron roams about in various ponds. (*Gurmukhs* do not leave *Satsaṅgat*, while hypocrites wander about in various evil assemblies).
2. Cuckoo sings on the mango trees but crows appreciate visiting different and bad places in the forest.
3. The bitches do not go about in herds but cows produce milk, butter etc. and help the families enhance their lineage. (Cows do good to humans by providing them with healthy foods like milk, curd, butter etc. whereas bitches do no such deeds).
4. Those trees bear fruits who do not wander here and there. A person who roams about in ten directions remain a failure or fruitless.
5. Fire is hot and the water is cold. The flame rises skyward whereas water flows downward.
6. A *Gurmukh* loses his personal self; his identity becomes humble whereas a *Manmukh* remains arrogant and full of ego.
7. Love for others (than God) is false love. It only ensures defeat and failure.

In Essence

Hold faith on one Lord and *Satgurū*. Don't seek refuge of anyone other than Gurū (Gurū Nānak). Follow his teachings of humility, service, meditation, *Sādh Saṅgat* and be sure of success.

੨੦. (ਪੰਜ ਜੰਤੂਆਂ ਦੁਆਰਾ ਮਨਮੁਖ)

੧. ਗਜ ਮ੍ਰਿਗ ਮੀਨ ਪਤੰਗ ਅਲਿ ਇਕਤੁ ਇਕਤੁ ਰੋਗਿ ਪਚੰਦੇ।
੨. ਮਾਣਸ ਦੇਹੀ ਪੰਜਿ ਰੋਗ ਪੰਜੇ ਦੂਤ ਕੁਸੂਤੁ ਕਰੰਦੇ।
੩. ਆਸਾ ਮਨਸਾ ਡਾਇਣੀ ਹਰਖ ਸੋਗ ਬਹੁ ਰੋਗ ਵਧੰਦੇ।
੪. ਮਨਮੁਖ ਦੂਜੈ ਭਾਇ ਲਗਿ ਭੰਭਲਭੂਸੇ ਖਾਇ ਭਵੰਦੇ।
੫. ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲੰਦੇ।
੬. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਚਲਣਾ ਭਜਿ ਗਏ ਠਗ ਚੋਰ ਡਰੰਦੇ।
੭. ਲੈ ਲਾਹਾ ਨਿਜਿ ਘਰਿ ਨਿਬਰੰਦੇ ॥੨੦॥

20. (Panj jantūān duārā manmukh)

1. Gaj mrig mīn pataṅg al(i) ikat(u) ikat(u) rog(i) pachānde.
2. Māṅas debī pañj(i) rog pañje dūt kusūt(u) karaṅde.
3. Āsā mansā dāenī harakh sog babu rog vadhānde.
4. Manmukh dūjai bhāe lag(i) bhañbhalbhūse khāe bhavaṅde.
5. Sat(i)gur sachā pāt(i)sāh gurmukh(i) gāḍī rāh(u) chalaṅde.
6. Sādh saṅgat(i) mil(i) chalaṅā bhaj(i) gae ṭhag chor ḍaraṅde.
7. Lai lāhā nij(i) ghar(i) nib-bānde.(20)

20. Self-oriented Person – Through Examples of Five Creatures

1. Elephant, deer, fish, moth, and black bee are cursed with one weakness each (lust, music, touch, form of the flame and fragrance respectively) and are consumed due to them.
2. But a human being suffers from all the five evils (*Kām, Krodh, Lobh, Moh, Ahaṅkāra*) that cause much turbulence in his life.
3. Beside these, hopes and desires are the demons that have entangled him. Distress and happiness adds to his woes further.
4. A *Manmukh* holds faith in other worldly things and thus remains wandering in confusion and chaos.
5. True Gurū is a real emperor. *Gurmukhs* tread on the path defined and taught by True Gurū.
6. They keep company of holy congregation and that is why the five vices, sorrows and happiness do not bother them.
7. *Gurmukh* derives benefit of the birth and they live life in self.(20)

In Essence

This composition of Bhāi Sāhib Ji is the exegesis of the following lines from *Gurbānī* :

*Mrig mīn bhrīng patāṅ kuñchar ek dokh binās.
Pañch dokh asādh jā maib tā kī ketak ās.*

(SGGS, p. 486)

And :

*Jo Sat(i)gur(i) phīṅke se sabh jagat(i) phīṅke,
nit bhañbhal bhūse khābī.*

(SGGS, p. 308)

੨੧. (ਸਤਿਗੁਰ ਸੱਚਾ ਪਾਤਸ਼ਾਹ)

੧. ਬੇੜੀ ਚਾੜਿ ਲੰਘਾਇਦਾ ਬਾਹਲੇ ਪੂਰ ਮਾਣਸ ਮੋਹਾਣਾ।
੨. ਆਗੂ ਇਕ ਨਿਬਾਹਿਦਾ ਲਸਕਰ ਸੰਗ ਸਾਹ ਸੁਲਤਾਣਾ।
੩. ਫਿਰੈ ਮਹਲੈ ਪਾਹਰੂ ਹੋਇ ਨਿਚਿੰਦ ਸਵਨਿ ਪਰਧਾਣਾ।
੪. ਲਾੜਾ ਇਕੁ ਵੀਵਾਹੀਐ ਬਾਹਲੇ ਜਾਂਵੀ ਕਰਿ ਮਿਹਮਾਣਾ।
੫. ਪਾਤਿਸਾਹੁ ਇਕ ਮੁਲਕ ਵਿਚਿ ਹੋਰ ਪ੍ਰਜਾ ਹਿੰਦੂ ਮੁਸਲਮਾਣਾ।
੬. ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਨੀਸਾਣਾ।
੭. ਸਤਿਗੁਰੁ ਪਰਣੈ ਤਿਨ ਕੁਰਬਾਣਾ ॥੨੧॥੫॥

21. (Satgur Sachā Pātsbhāh)

1. Berī chār(i) langhāedā bāhle pūr māṇas mohāṇā.
2. Āgū ik nibāhedā laskar saṅg sāb sultāṇā.
3. Phirai mablai pābrū hoe nichinḍ savan(i) pardbāṇā.
4. Lārā ik(u) vīvāhīai bāhle jāññī kar(i) mihmāṇā.
5. Pāt(i)sāb(u) ik mulak vich(i) hor prajā hindū musalmāṇā.
6. Sat(i)gur sachā pāt(i)sāb(u) sādḥ saṅgat(i) gur(u) sabad(u) nīsāṇā.
7. Sat(i)gur parṇai tin kurbāṇā.(21.5).

21. True Gurū – The True Emperor

1. A sailor/boatman ferries many people across the river. (A True Gurū attaches many people with worship of Lord and takes them across the worldly ocean).
2. One commander of the king/emperor's army gets the whole task executed.
3. One watchman in the locality, frees all inhabitants from anxiety and fear enabling them sleep peacefully.
4. The bridegroom is one but there are many guests in the marriage party. They all receive much attention and respect.
5. There is one king in a country. He has many subjects—some are Hindus while others are Muslims.
6. True Gurū is the real Emperor. The holy congregation and the divine word dispensed by the Gurū takes the people across the worldly ocean.
7. I am sacrifice unto those who take the refuge of True Gurū.(21.5)

In Essence

Just as one leader manages and commands thousands of followers, so does the True Gurū emancipates the residents of Universe. But these leaders are not complete and authentic. True Gurū is complete, true and infallible. His refuge is also true and stable. Those who acquire his support, reach and realise The Ultimate Truth – Lord.

ਵਾਰ 6

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ ਵਸਤੂ ਨਿਰਦੇਸ਼)

੧. ਪੂਰਾ ਸਤਿਗੁਰੁ ਜਾਣੀਐ ਪੂਰੇ ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ।
੨. ਪੂਰੇ ਪੂਰਾ ਸਾਧਸੰਗੁ ਪੂਰੇ ਪੂਰਾ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ।
੩. ਪੂਰੇ ਪੂਰਾ ਪਿਰਮ ਰਸੁ ਪੂਰਾ ਗੁਰਮੁਖਿ ਪੰਥ ਚਲਾਇਆ।
੪. ਪੂਰੇ ਪੂਰਾ ਦਰਸਣੋ ਪੂਰੇ ਪੂਰਾ ਸਬਦੁ ਸੁਣਾਇਆ।
੫. ਪੂਰੇ ਪੂਰਾ ਬੈਹਿਣਾ ਪੂਰੇ ਪੂਰਾ ਤਖਤੁ ਰਚਾਇਆ।
੬. ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਖੰਡੁ ਹੈ ਭਗਤਿ ਵਛਲ ਹੁਇ ਵਸਗਤਿ ਆਇਆ।
੭. ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਨਾਉ ਗੁਰ ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਖਾਂ ਸਮਝਾਇਆ।
੮. ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ ॥੧॥

1. (Maṅglācharaṇ vastū nirdesh)

1. Pūrā sat(i)gur(u) jāṇīai pūre pūrā thāṭ(u) baṇāiā.
2. Pūre pūrā sādhsaṅg(u) pūre pūrā maṅtra driṛāiā.
3. Pūre pūrā piram ras(u) pūrā gurmukh(i) paṅth chalāiā.
4. Pūre pūrā darsaṇo pūre pūrā sabad(u) suṇāiā.
5. Pūre pūrā baib(i)ṇā pūre pūrā takhat(u) rachāiā.
6. Sādhsaṅgat(i)sach(u)khaṅd(u)hai bbgat(i)vachhal bue vasgat(i)āiā.
7. Sādhsaṅgat(i)sach(u)nāu gur giān dbiān(u)sikhān samjāiā.
8. Gur chele parchā parchāiā.(1)

1. Object-Specific Invocation

1. Let us know the complete *Satgurū* (Gurū Nānak) who has given a definite form (to his ideology).
2. The complete Gurū established a complete form of *Sādh Saṅgat*. He then re-affirmed the complete incantation in the hearts of the people.
3. The complete (Gurū) dispensed the complete elixir and commenced a complete path of *Gurmukhs*.
4. The complete has a complete doctrine and he has uttered the ultimate words.
5. The complete has created an ultimate throne which is the ultimate seat of occupation.
6. The congregation of pious people is the Realm of Truth. He being the lover of His worshippers is in their control.
7. And because of this love, Gurū has explained his Sikhs the true form, true name, knowledge and ways to engross their mind.
8. The Gurū has united his disciple with Lord through life based on love and compassion.(1)

In Essence

This *paurī* describes the completeness of Gurū and so are his bounties. In the invocation, Bhāi Sāhib has described the greatness of Gurū (Gurū Nānak Dev Jī).

Love is another name of God. Gurū Nānak has taught his disciples to reach Him through loving worship. Love encompasses compassion, forgiveness, service, and sharing that is so important in a society.

੨. (ਮੰਗਲਾਚਰਣ—ਵਸਤੂ ਨਿਰਦੇਸ਼)

੧. ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਸਾਧ ਸੰਗਤਿ ਦਾ ਕਰੈ ਕਰਾਇਆ।
੨. ਭਰੈ ਭੰਡਾਰ ਦਾਤਾਰੁ ਹੈ ਸਾਧ ਸੰਗਤਿ ਦਾ ਦੇਇ ਦਿਵਾਇਆ।
੩. ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਰੂਪੁ ਹੋਇ ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦਿ ਸਮਾਇਆ।
੪. ਜਗੁ ਭੋਗ ਜਗੁ ਧਿਆਨੁ ਕਰਿ ਪੂਜਾ ਪਰੈ ਨ ਦਰਸਨੁ ਪਾਇਆ।
੫. ਸਾਧ ਸੰਗਤਿ ਪਿਉ ਪੁਤੁ ਹੋਇ ਦਿਤਾ ਖਾਇ ਪੈਨੈ ਪੈਨੁਇਆ।
੬. ਘਰਬਾਰੀ ਹੋਇ ਵਰਤਿਆ ਘਰਬਾਰੀ ਸਿਖ ਪੈਰੀ ਪਾਇਆ।
੭. ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਖਾਇਆ ॥੨॥

2. (Maṅglācharaṅ—Vastū nirdesh)

1. Karaṅ kāraṅ samrath(u) hai sādḥ saṅgat(i) dā karai karāiā.
2. Bharai bhaṅḍār dātār(u) hai sādḥ saṅgat(i) dā de-e divāiā.
3. Pārbrāhm gur rūp(u) hoe sādḥ saṅgat(i) gur sabad(i) samāiā.
4. Jag(u) bhog jag(u) dhiān(u) kar(i) pūjā parai na darsan(u) pāiā.
5. Sādḥ saṅgat(i) pio put(u) hoe ditā khāe paibnai paibnāiā.
6. Gharbārī hoe vartiā gharbārī sikh pairī pāiā.
7. Māiā vich(i) udās(u) rakhāiā.(2)

2. Object-Specific Invocation

1. Gurū Nānak is capable of doing everything, but he does what *Sādh Saṅgat* tells him to do. (He does what Lord commands him to do).
2. His house is full of everything that one needs in life. He is a great donor but he dispenses to one whom the *Sādh Saṅgat* directs. (He is in the control of the devotees).
3. God Himself has taken the form of Gurū and is permeated in his words.
4. He cannot be seen through *Yog* and other practices, penances or worships.
5. The members of the holy congregation consume what their father (Gurū Nānak Dev Ji) gives them being his sons.
6. And when Gurū Nānak Dev Ji returned from his travels and established himself as a householder, he then initiated a householder (Bābā Lehṇā Ji) into his own form.
7. Even in the mammon-infested environments, he maintained a detached and renunciated state.(2)

In Essence

Extending the invocation, Bhāi Sāhib has described the greatness of Gurū Nānak who propagated his complete doctrine to the world, blessed the *saṅgat* with all his treasure and established Bābā Lehṇā Ji, a householder in his place to spread his doctrine further.

This *paurī* re-affirms the importance of *Sādh Saṅgat* in Sikh religion. *Sādh Saṅgat* is the abode of God Himself. God in His compassion meets the demands of His devotees through *Saṅgat*.

੩. (ਗੁਰਮੁਖਾਂ ਦੀ ਨਿੱਤ ਕ੍ਰਿਯਾ)

੧. ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਉਠਿਕੈ ਜਾਇ ਅੰਦਰਿ ਦਰੀਆਇ ਨੁਵੰਦੇ।
੨. ਸਹਿਜ ਸਮਾਧਿ ਅਗਾਧਿ ਵਿਚਿ ਇਕ ਮਨਿ ਹੋਇ ਗੁਰ ਜਾਪੁ ਜਪੰਦੇ।
੩. ਮਥੈ ਟਿਕੇ ਲਾਲ ਲਾਇ ਸਾਧ ਸੰਗਤਿ ਚਲਿ ਜਾਇ ਬਹੰਦੇ।
੪. ਸਬਦੁ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਸਤਿਗੁਰ ਬਾਣੀ ਗਾਇ ਸੁਣੰਦੇ।
੫. ਭਾਇ ਭਗਤ ਭੈ ਵਰਤਮਾਨ ਗੁਰ ਸੇਵਾ ਗੁਰਪੁਰਬ ਕਰੰਦੇ।
੬. ਸੰਝੈ ਸੋਦਰੁ ਗਾਵਣਾ ਮਨ ਮੇਲੀ ਕਰਿ ਮੇਲਿ ਮਿਲੰਦੇ।
੭. ਰਾਤੀ ਕੀਰਤਿ ਸੋਹਿਲਾ ਕਰਿ ਆਰਤੀ ਪਰਸਾਦੁ ਵੰਡੰਦੇ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਚਖੰਦੇ ॥੩॥

3. (Gurmukhān dī nitt kriyā)

1. Anmrit vele uṭh(i)kai jāe andar(i) dariāe nbavañde.
2. Saibajsmādh(i) agādh(i) vich(i) ik man(i) hoegurjāp(u) japañde.
3. Mathai ṭike lāl lāe sādḥ saṅgat(i) chal(i) jāe bahañde.
4. Sabad(u) surat(i) livlīṇ(u) hoe sat(i)gur bāṇī gāe suṇañde.
5. Bhāe bhagat bhai vartmān gur sevā gurpurab karañde.
6. Sanjhai sodar(u) gāvaṇā man meli kar(i) mel(i) milañde.
7. Rāti kīrat(i) sobilā kar(i) ārti parsād(u) vañḍañde.
8. Gurmukh(i) sukḥ pbal(u) pīram chakhañde.(3)

3. Daily Routine of *Gurmukhs*

1. *Gursikhs* wake up at ambrosial hour and bathe themselves at nearby river, pond or well.
2. In a state of deep and peaceful meditation, they remember the Lord with a singular and concentrated mind.
3. With a mark of love on their foreheads, they go and sit in the 'holy assembly.
4. Absorbed in the divine music of *Shabad*, they sing and listen to the True Gurū's utterances.
5. They live in the reverential fear of God and celebrate holy days of the Gurū and perform service.
6. In the evening, they recite *Sodar Pāṭh* and avoid meeting with those who have evil tendencies.
7. And before retiring for sleep, they recite *Sobilā*, sing *Ārtī* and distribute consecrated pudding. (A symbol of Gurū's blessings).
8. *Gurmukhs* enjoy fruits of happiness and bliss from such a routine.(3)

In Essence

This *paurī* is an explanation of the following quotes from *Gurbānī* :

*Gur(u) dariāo sadā jal(u) nirmal(u),
miliā durmat(i) mail(u) harai.* (SGGS, p. 1329)

The Gurū is like river of pure and clean water, coming in whose contact all the dross and mirth go away.

It is further elucidation of Gurū Rām Dās's composition :

*Gur Sat(i)gur kā jo Sikh akhāe ,
so bhalke uṭh(i) har(i) nām dhiāvai.* (SGGS, p. 305)

This hymn lays down the daily routine of a *Gursikh*.

੪. (ਸਾਧ ਸੰਗਤ—ਸਚਖੰਡ)

੧. ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਪਸਾਰਾ।
੨. ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਰਤਿ ਅਗਾਸੁ ਧਰੇ ਨਿਰਧਾਰਾ।
੩. ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਵਰਭੰਡ ਕਰੋੜਿ ਅਕਾਰਾ।
੪. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮ ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਪਾਰਾ।
੫. ਪਿਰਮ ਪਿਆਲੈ ਵਸਿ ਹੋਇ ਭਗਤ ਵਛਲ ਹੋਇ ਸਿਰਜਣਹਾਰਾ।
੬. ਬੀਉ ਬੀਜਿ ਅਤਿ ਸੂਖਮੇ ਤਿਦੁ ਹੋਇ ਵਡ ਬਿਰਖ ਵਿਥਾਰਾ।
੭. ਫਲ ਵਿਚਿ ਬੀਉ ਸਮਾਇਕੈ ਇਕਦੁ ਬੀਅਹੁ ਲਖ ਹਜਾਰਾ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸੁ ਗੁਰਸਿਖਾਂ ਸਤਿਗੁਰੁ ਪਿਆਰਾ।
੯. ਸਾਧ ਸੰਗਤ ਸਚੁਖੰਡ ਵਿਚਿ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਵਸੈ ਨਿਰੰਕਾਰਾ।
੧੦. ਭਾਇ ਭਗਤਿ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥੪॥

4. (Sādh Saṅgat—Sachkhaṅḍ)

1. Ik kavāu pasāu kar(i) oankār(i) akār(u) pasārā.
2. Pauṅ pāṇī bāisāntro dharat(i) agās(u) dhare nirdhārā.
3. Rom rom vich(i) rakhion(u) kar(i) varbhaṅḍ karor(i) akārā.
4. Pārbrahm(u) pūran brahm agam agochar(u) alakh apārā.
5. Piram piālai vas(i) hoe bhagat vachhal hoe sirjanhārā.
6. Bīo bīj(i) at(i) sūkhāmo tidū hoe vaḍ birakh vithārā.
7. Phal vich(i) bīo samāekai ikdu bīaub lakh hajārā.
8. Gurmukh(i) sukhh phal piram ras(u) gursikhān sat(i) gurū piārā.
9. Sādh saṅgat sach(u)khaṅḍ vich(i) sat(i) gur purakh(u) vasai niraṅkārā.
10. Bhāe bhagat(i) gurmukh(i) nistārā.(4)

4. Holy Congregation – Realm of Truth

1. The Lord has created the vast expanse by uttering just one word.
2. He maintained Air, Water, Fire, Sky and Earth under His command and Himself sustained them.
3. He lodged millions of Universes in every trichome of His body.
4. God is complete. He is beyond realisation with senses. He is inaccessible and without the other end.
5. Those who have drunk deep the loving elixir of His worship, the lover of His devotees then falls under their control and creates the Universe according to their desire.
6. When people sow one seed, it gives a big tree that in return yields much fruit.
7. Each fruit has a seed that also has the capability of bringing forth a tree. Thus one seed raises millions of trees.
8. Those Sikhs of the Gurū who realised the loving nature of *Satgurū*, acquired the elixir of his love and enjoyed its bliss and comfort.
9. In the Realm of Truth which is congregation of *Gurmukhs*, God, the formless and the True Gurū reside.
10. Through loving worship of the Lord, *Gurmukhs* are able to sail across the worldly ocean.(4)

In Essence

Bhāi Sāhib has described the importance of loving worship of the Lord who created the entire cosmos with one word. For realising Him, attend the *Sādh Saṅgat* and enjoy the holy and blissful company of *Gurmukhs*. God resides there.

੫. (ਜਪੁਜੀ—ਅੰਤਲੇ ਸਲੋਕ 'ਪਵਣ ਗੁਰੂ' ਦਾ ਅਰਥ)

੧. ਪਉਣੁ ਗੁਰੁ ਗੁਰ ਸਬਦੁ ਹੈ ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ।
੨. ਪਾਣੀ ਪਿਤਾ ਪਵਿਤ੍ਰੁ ਕਰਿ ਗੁਰਮੁਖਿ ਪੰਥ ਨਿਵਾਣ ਚਲਾਇਆ।
੩. ਧਰਤੀ ਮਾਤ ਮਹਤ ਕਰਿ ਓਤਿਪੋਤਿ ਸੰਜੋਗੁ ਬਣਾਇਆ।
੪. ਦਾਈ ਦਾਇਆ ਰਾਤਿ ਦਿਹੁ ਬਾਲ ਸੁਭਾਇ ਜਗਤੁ ਖਿਲਾਇਆ।
੫. ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਸਾਧ ਸੰਗਤਿ ਵਸਿ ਆਪੁ ਗਵਾਇਆ।
੬. ਜੰਮਣ ਮਰਣਹੁ ਬਾਹਰੇ ਜੀਵਨ ਮੁਕਤਿ ਜੁਗਤਿ ਵਰਤਾਇਆ।
੭. ਗੁਰਮਤਿ ਮਾਤਾ ਮਤਿ ਹੈ ਪਿਤਾ ਸੰਤੋਖ ਮੋਖ ਪਦੁ ਪਾਇਆ।
੮. ਧੀਰਜੁ ਧਰਮੁ ਭਿਰਾਵ ਦੁਇ ਜਪੁ ਤਪੁ ਜਤੁ ਸਤੁ ਪੁਤ ਜਣਾਇਆ।
੯. ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਪੁਰਖਹੁ ਪੁਰਖ ਚਲਤੁ ਵਰਤਾਇਆ।
੧੦. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਇਆ ॥੫॥

5. (Japujī—āntle salok 'Pavaṇ Gurū' dā arth)

1. Pauṇ(u) gurū gursabad(u) hai Wābegurū gursabad(u) sunāiā.
2. Pāṇī pitā pavitra kar(i) gurmukh(i) panth niwāṇ chālāiā.
3. Dhartī māt mahat kar(i) ot(i)pot(i) sanjog(u) baṇāiā.
4. Dāī dāiā rāt(i) dihu bāl subhāe jagatra khalāiā.
5. Gurmukh(i) janam(u) sakārbhā sādth saṅgat(i) vas(i) āp(u) gavāiā.
6. Janman marṇoh bābre jīvan mukt(i) jugat(i) vartāiā.
7. Gurmat(i) mātā mat(i) hai pitā santokh mokh pad(u) pāiā.
8. Dhīraj(u) dbarm(u) bhīrāv due jap(u) tap(u) jat(u) sat(u) put janāiā.
9. Gur chelā chelā gurū purkhaub purakh chalat(u) vartāiā.
10. Gurmukh(i) sukh phal(u) alakh(u) lakhāiā.(5)

5. Concluding Cantos of *Jap(u) Jī* Explained

1. The word *Wāhegurū* that Gurū has uttered, its sound (riding on the air of breath) is Gurū. (That is why Gurū Nānak has given the status of Gurū to the air).
2. Just as water purifies the people, and flows towards lower levels (an act of humility), so has the *Gurmukhs* commenced their path. Thus water is father.
3. Earth and mother are one like warf and weft. Just as Earth is tolerant, so is mother. (As Gurū Jī has described).
4. The night is like a nurse and the day is like playmate nurse. Both raise and play with the world whose nature is like a child. (The world rests at night and keeps busy fulfilling desires during the day).
5. The birth of *Gurmukhs* is a success since they have shed the arrogance of the body by residing in *Sādh Saṅgat*.
6. And that is how they have emancipated themselves from birth and death cycle becoming liberated here and now (when still alive).
7. The mother of *Gurmukhs* is Gurū's teachings. Contentment is their father from whom they achieve salvation status.
8. Patience and righteousness are two brothers. *Jap*, *Tap*, *Sat*, and *Jat* are sons.
9. The disciple became Gurū and Gurū the disciple. (Gurū and disciple become one and complete).
10. *Gurmukhs* have realised unimaginable comfort and peace that is beyond description. This is what they have dispensed to others as well.(5)

In Essence

Gurū Nānak Dev Jī established Bābā Lehṅā Jī as Gurū Aṅgad in his own mould and in complete form. *Sādh Saṅgat* and *Sevā* (service) also can elevate the mind of a disciple to higher spiritual level as was the case with Bābā Lehṅā Jī (Gurū Aṅgad Dev Jī).

੬. (ਨਿਰਲੇਪਤਾ ਪੁਰ ਦ੍ਰਿਸ਼ਟਿ)

੧. ਪਰ ਘਰ ਜਾਇ ਪਰਾਹੁਣਾ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਏ।
੨. ਪਾਣੀ ਅੰਦਰਿ ਕਵਲ ਜਿਉ ਸੂਰਜ ਧਿਆਨ ਅਲਿਪਤੁ ਰਹਾਏ।
੩. ਸਬਦ ਸੁਰਤਿ ਸਤਿਸੰਗ ਮਿਲਿ ਗੁਰ ਚੇਲੇ ਦੀ ਸੰਧਿ ਮਿਲਾਏ।
੪. ਚਾਰ ਵਰਨ ਗੁਰ ਸਿਖ ਹੋਇ ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਵਸਾਏ।
੫. ਆਪੁ ਗਵਾਇ ਤੰਬੋਲ ਰਸੁ ਖਾਇ ਚਬਾਇ ਸੁ ਰੰਗ ਚੜ੍ਹਾਏ।
੬. ਛਿਅ ਦਰਸਨ ਤਰਸਨ ਖੜੇ ਬਾਰਹ ਪੰਥਿ ਗਿਰੰਥ ਸੁਨਾਏ।
੭. ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਸ ਕਰਿ ਇਕੁ ਇਕੁ ਸੂਰਜ ਚੰਦ ਦਿਖਾਏ।
੮. ਬਾਰਹ ਸੋਲਹ ਮੇਲਿਕੇ ਸਸੀਅਰ ਅੰਦਰਿ ਸੂਰ ਸਮਾਏ।
੯. ਸਿਵ ਸ਼ਕਤੀ ਨੂੰ ਲੰਘਿ ਕੈ ਗੁਰਮੁਖਿ ਇਕ ਮਨਿ ਇਕੁ ਧਿਆਏ।
੧੦. ਪੈਰੀ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਏ ॥੬॥

6. (Nirleptā pur drishṭī)

1. Par ghar jāe prāhuṇā āsā vich(i) nirās(u) valāe.
2. Pāṇī aṅdar(i) kaval jio sūraj dhiān alipat(u) rabāe.
3. Sabad surat(i) sat(i)saṅg mil(i) gur chele dī saṅdh(i) milāe.
4. Chār varan gur sikh hoe sādḥ saṅgat(i) sachkhaṅḍ vasāe.
5. Āp(u) gavāe taṅbol ras(u) kbāe chabāe su raṅg charḥāe.
6. Chbia darsan tarsan kbare bārah paṅth(i) girāṅth sunāe.
7. Chbia rut(i) bārah mās kar(i) ik(u) ik(u) sūraj chaṅd dikhbāe.
8. Bārah solah mel(i)ke sasīar aṅdar(i) sūr samāe.
9. Siv shaktī nūn laṅgh(i) kai gurmukh(i) ik man(i) ik(u) dhiāe.
10. Pairī pai jag(u) pairī pāe.(6)

6. A Look into Detachment

1. A guest feels detached in other's house although he knows all his needs will be met.
2. Just as a lotus flower lives in water but remains attentive towards the Sun. (It is unmindful of the water and mud of the pond).
3. Similarly the union of Gurū and disciple is through *Shabad* in the holy congregation.
4. Sikhs of the Gurū may be from four sections of the society yet they live in the Realm of Truth—*Sādh Saṅgat*.
5. The betel-nut, leaf, lime and catechu when chewed together lose their individuality and yield deep red colour—a common effort of all.
6. The followers of six schools of philosophy and *Yogīs* of the twelve sects do not reach the liberated position due to their pride and arrogance.
7. It is one Sun and one Moon that prevails in the six seasons and the twelve months. Yet there is difference between one season and the other.
8. But the twelve traits of the Sun and sixteen of the Moon have merged in *Gurmukhs* and thus have made Moon unite with the Sun. So the *Gurmukhs* become free of the three traits of *māyā*.
9. Overcoming the effects of worldly attractions (*māyā*), *Gurmukhs* concentrate their mind only on one Lord.
10. They are humble with everyone while the whole world bows at their feet.(6)

In Essence

Gurmukhs remain unsoiled of the worldly attractions and concentrating their mind on the Lord through *Shabad* (divine word), live their lives. The Moon and the Sun have been stated as one because it is the light of the Sun that shines from the surface of the Moon. Similarly it is One Lord who is radiant all over.

੭. (ਗੁਰਮੁਖ ਰਹਿਣੀ)

੧. ਗੁਰ ਉਪਦੇਸ ਅਵੇਸੁ ਕਰਿ ਪੈਰੀ ਪੈ ਰਹਿਰਾਸ ਕਰੰਦੇ।
੨. ਚਰਨ ਸਰਣ ਮਸਤਕੁ ਧਰਨਿ ਚਰਨ ਰੇਣ ਮੁਖਿ ਤਿਲਕ ਸੁਹੰਦੇ।
੩. ਭਰਮ ਕਰਮ ਦਾ ਲੇਖੁ ਮੋਟਿ ਲੇਖੁ ਅਲੇਖ ਵਿਸੇਖ ਬਣੰਦੇ।
੪. ਜਗਮਗ ਜੋਤਿ ਉਦੋਤ ਕਰਿ ਸੂਰਜ ਚੰਦ ਨ ਲਖ ਪੁਜੰਦੇ।
੫. ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਿਕੈ ਸਾਧ ਸੰਗਤਿ ਸਚ ਮੇਲਿ ਮਿਲੰਦੇ।
੬. ਸਾਧ ਸੰਗਤਿ ਪੂਰਨ ਬ੍ਰਹਮੁ ਚਰਣ ਕਵਲ ਪੂਜਾ ਪਰਚੰਦੇ।
੭. ਸੁਖ ਸੰਪਟ ਹੋਇ ਭਵਰ ਵਸੰਦੇ ॥੭॥

7. (Gurmukh raibṇī)

1. Gur updes aves(u) kar(i) pairī pai raibrās karaṁde.
2. Charan saraṇ mastak(u) dbaran(i) charan reṇ mukh(i) tilak subaṁde.
3. Bharam karam dā lekh(u) me!(i) lekh(u) alekh visekh baṇaṁde.
4. Jagmag jot(i) udot kar(i) sūraj chaṁd na lakh pujaṁde.
5. Haumai garab(u) nivār(i)kai sādḥ saṅgat(i) sach mel(i) milaṁde.
6. Sādḥ saṅgat(i) pūran brahm(u) charaṇ kaval pūjā parchaṁde.
7. Sukh saṁpaṭ hoe bhavar vasaṁde.(7)

7. The Conduct of a *Gurmukh*

1. Following the teachings of the Gurū, *Gursikhs* abide by the tradition of humility with one and all.
2. They surrender at the feet of the Gurū and embellish their forehead with the dust of his lotus-feet.
3. They have erased the impressions of rituals and illusions from their lives and feel special love for the Lord.
4. Glare of their enlightened souls is more radiant than the light of thousands of Suns and the Moons.
5. Shedding their pride and ego, they join the true company of *Sādh Saṅgat* (pious and holy congregation).
6. Holy congregation is the abode of the complete Creator. *Gursikhs* engage themselves in the worship of His holy feet.
7. They remain engrossed in the pious feet of the Gurū day and night and thus enjoy the bliss of peace and comfort perpetually (like a bumble bee who is trapped in the lotus and relishes its elixir all the time).(7)

In Essence

This is the code of conduct of the Sikhs of the Gurū, following which they are able to sail across the worldly ocean. They remain detached in the environment that is laden with desires. Taking the refuge of the Lord they remain detached from the world and engrossed in Him.

੮. (ਗਿਆਨੀ ਲੱਛਣ)

੧. ਗੁਰ ਦਰਸਨੁ ਪਰਸਣ ਸਫਲ ਛਿਅ ਦਰਸਨੁ ਇਕ ਦਰਸਨੇ ਜਾਣੈ।
੨. ਦਿਬ ਦਿਸਟਿ ਪਰਗਾਸੁ ਕਰਿ ਲੋਕ ਵੇਦ ਗੁਰ ਗਿਆਨੁ ਪਛਾਣੈ।
੩. ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ।
੪. ਪਰ ਧਨੁ ਸੁਅਰ ਗਾਇ ਜਿਉਂ ਮਕਰੂਹ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ।
੫. ਘਰ ਬਾਰੀ ਗੁਰ ਸਿਖੁ ਹੋਇ ਸਿਖਾ ਸੂਤ੍ਰ ਮਲ ਮੂਤ੍ਰ ਵਿਡਾਣੈ।
੬. ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨੁ ਗੁਰ ਸਿਖ ਸਿਵਾਣੈ।
੭. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਪਤਿ ਪਰਵਾਣੈ ॥੮॥

8. (Giāni lachchhan)

1. Gur darsan(u) parsan saphal chhia darsan(u) ik darsane jāṇai.
2. Dib dist(i) pargās(u) kar(i) lok ved gur giān(u) pachbāṇai.
3. Ekā nārī jatī hoe parnārī dhī bhain vakhāṇai.
4. Par dhan(u) sūar gāe jion makrūh hindū musalmāṇai.
5. Ghar bārī gur sikh(u) hoe sikhā sūtra mal mūtra viḍāṇai.
6. Pārbrāhm pūran brāhm giān dhiān(u) gur sikh siṅāṇe.
7. Sādh saṅgat(i) mil(i) pat(i) parvāṇai.(8)

8. Characteristics of a Knowledgeable Person

1. A glimpse and touch of the Gurū is worthy for those who regard Him as unique and one instead of reposing faith on the six philosophies.
2. Acquiring the divine knowledge, he recognises one Lord prevailing in all humans and His knowledge is effulgent in all the *Vedās* and other scriptures (Discarding all superfluous knowledge, he spreads true awareness and recognises the true knowledge as revealed to him by True Gurū).
3. He is faithful to one woman and treats other women as his daughters or sisters.
4. Others' wealth is unconsumable by him just as eating cow's meat and a pig's meat is taboo for Hindus and Muslims respectively.
5. The householder Sikhs of the Gurū consider the *bodī* (tuft of hair kept on top of the head while other hair on the head are shaved off or kept small) and sacred thread like refuse or filth.
6. By virtue of Gurū's knowledge and concentration of mind on the word, he sees the complete Lord everywhere in His Complete form.
7. Even if a sinner joins the holy congregation of such knowledgeable persons, he too becomes authentic and genuine.(8)

In Essence

Bhāi Sāhib has defined the characteristics of a knowledgeable Sikh. He is virtuous and Gurū-oriented.

੯. (ਈਸ਼ੁਰੀਯ ਸ਼ਕਤੀ)

੧. ਗਾਈ ਬਾਹਲੇ ਰੰਗ ਜਿਉ ਖੜੁ ਚਰਿ ਦੁਪੁ ਦੇਨਿ ਇਕ ਰੰਗੀ।
੨. ਬਾਹਲੇ ਬਿਰਖ ਵਣਾਸਪਤਿ ਅਗਨੀ ਅੰਦਰਿ ਹੈ ਬਹੁ ਰੰਗੀ।
੩. ਰਤਨਾ ਵੇਖੈ ਸਭੁ ਕੋ ਰਤਨ ਪਾਰਖੁ ਵਿਰਲਾ ਸੰਗੀ।
੪. ਹੀਰੇ ਹੀਰਾ ਬੋਧਿਆ ਰਤਨ ਮਾਲ ਸਤਿਸੰਗਤਿ ਚੰਗੀ।
੫. ਅੰਮ੍ਰਿਤ ਨਦਰਿ ਨਿਹਾਲਿਓਨੁ ਹੋਇ ਨਿਹਾਲੁ ਨ ਹੋਰੁ ਸੁਮੰਗੀ।
੬. ਦਿਬ ਦੇਹ ਦਿਬ ਦਿਸਟਿ ਹੋਇ ਪੂਰਨ ਬ੍ਰਹਮ ਜੋਤਿ ਅੰਗ ਅੰਗੀ।
੭. ਸਾਧ ਸੰਗਤਿ ਸਤਿਗੁਰ ਸਹਲੰਗੀ ॥੯॥

9. (Īshvariya Shakti)

1. Gāi bāble raṅg jio khar(u) char(i) dudh(u) den(i) ik raṅgī.
2. Bāble birakh vaṅāspat(i) agnī aṅdar(i) hai bahu raṅgī.
3. Ratnā vekhai sabb(u) ko ratan pārkhū virḷā saṅgī.
4. Hīre hīrā bedbiā ratan māl sat(i)saṅgat(i) chaṅgī.
5. Anmrit nadar(i) nibālion(u) hoe nibāl(u) na bor(u) sumāṅgī.
6. Dib deh dib diṣṭ(i) hoe pūran brahm jot(i) aṅg aṅgī.
7. Sādh saṅgat(i) sat(i)gur sablaṅgī.9.

9. The Divine Power

1. Just as there are cows of different colours, they all eat same grass and hay but their milk is of one colour—white.
2. In the vegetation, there are trees of different variety, but they all harbour fire of the same colour.
3. There are many observers of diamond but its evaluator and examiner is rare.
4. Those whose diamond-like mind has been pierced with the diamond bit of Gurū's *Shabad*, they are strung in the necklace like *Sādh Saṅgat* (the holy congregation).
5. Those knowledgeable persons are blessed with one look of grace of the Gurū and they desire no other thing in their lives.
6. Their appearance is divine and those who behold them become blessed. They see the divine light radiating in every limb of their body.
7. The holy congregation of the True Gurū is the provider of true relationship.(9)

In Essence

All worldly relations are false. *Satgurū* alone stands by a devotee ultimately.

੧੦. (ਗੁਰਮੁਖ ਧਾਰਨਾ)

੧. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧ ਸੰਗਿ ਪੰਚਸ਼ਬਦ ਇਕ ਸ਼ਬਦ ਮਿਲਾਏ।
੨. ਰਾਗ ਨਾਦ ਸੰਬਾਦ ਲਖਿ ਭਾਖਿਆ ਭਾਉ ਸੁਭਾਉ ਅਲਾਏ।
੩. ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਧਿਆਨ ਧੁਨਿ ਜਾਣੈ ਜੰਤ੍ਰੀ ਜੰਤ੍ਰ ਵਜਾਏ।
੪. ਅਕਥ ਕਥਾ ਵੀਚਾਰਕੈ ਉਸਤੁਤਿ ਨਿੰਦਾ ਵਰਜਿ ਰਹਾਏ।
੫. ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਮਿਠਾ ਬੋਲਣੁ ਮਨ ਪਰਚਾਏ।
੬. ਜਾਇ ਮਿਲਨਿ ਗੁੜ ਕੀੜਿਆਂ ਰਖੈ ਰਖਣਹਾਰੁ ਲੁਕਾਏ।
੭. ਗੰਨਾ ਹੋਇ ਕੋਲੁ ਪੀੜਾਏ ॥੧੦॥

10. (Gurmukh Dhārṇā)

1. Sabad surai(i) livsādh saṅg(i) pañch-shabad ik shabad milāe.
2. Rāg nād saṅbād lakh(i) bhākhiā bhāu subhāu alāe.
3. Gurmukh(i) brahm dhiān dbun(i) jānai jaṅtri jaṅtra vajāe.
4. Akath kathā vīchār-kai ustul(i) nindā varaj(i) rahāe.
5. Gur updes(u) aves(u) kar(i) miṭhā bolāṅ(u) man parchāe.
6. Jāe milan(i) gur kīṛiān rakhai rakhaṅhār(u) lukāe.
7. Gaṅnā hoe kolū pīṛāe.(10)

10. The Concept of *Gurmukh*

1. With Gurū's *Shabad* embedded in the consciousness of each member of the holy congregation (*Sādh Saṅgat*), all are engrossed in the unuttered meditation (*Ajappā jāp*) of the Lord's name.
2. Dispensing away with and discarding all other controversies and differences of opinions, they remain engrossed in the loving worship and meditation of the Lord.
3. *Gurmukhs* are well aware of the strings that play the divine music of His name in their minds; just as a musician knows how to bring out melody from his musical instruments.
4. Abstaining themselves from praises and slanders, they remain engrossed in the indescribable and unending worship of the Lord.
5. They adopt the precepts of the Gurū, speak humbly and sweetly and put others mind at ease and peace.
6. Like ants reach jaggery cakes wherever these are hidden, they too reach their goal howsoever tough maybe the going.
7. For good of others, they put themselves through discomforts just as a sugarcane goes through a crusher to yield juice for others.(10)

In Essence

By the glory of *Sādh Saṅgat*, the divine word lodges in the consciousness that results in perpetual remembrance of the Lord deep in the mind. That word of His name has all the musical notes and modes.

Prabh kai simran(i) anhad jhunkār. (SGGS, p. 263)

Gurmukhs never give up doing good to others even at the cost of their lives. They are blessed with loving utterances, divine knowledge, bereft of praises and slander that they replace with divine discourses.

੧੧. (ਗੁਰਮੁਖ ਧਾਰਨਾ)

੧. ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਰਸਿ ਹੋਇ ਭਵਰ ਲੈਵਾਸੁ ਲੁਭਾਵੈ।
੨. ਇੜਾ ਪਿੰਗੁਲਾ ਸੁਖਮਨਾ ਲੰਘਿ ਤ੍ਰਿਬੇਣੀ ਨਿਜ ਘਰਿ ਆਵੈ।
੩. ਸਾਹਿ ਸਾਹਿ ਮਨ ਪਵਣ ਲਿਵ ਸੋਹੰ ਹੰਸਾ ਜਪੈ ਜਪਾਵੈ।
੪. ਅਚਰਜ ਰੂਪ ਅਨੂਪ ਲਿਵ ਗੰਧ ਸੁਗੰਧਿ ਅਵੇਸ ਮਚਾਵੈ।
੫. ਸੁਖ ਸਾਗਰ ਚਰਨਾਰਬਿੰਦ ਸੁਖ ਸੰਪਟ ਵਿਚਿ ਸਹਜਿ ਸਮਾਵੈ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸੁ ਦੇਹ ਬਿਦੇਹ ਪਰਮ ਪਦੁ ਪਾਵੈ।
੭. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਅਲਖੁ ਲਖਾਵੈ॥੧੧॥

11. (Gurmukh Dhārṇā)

1. Charaṅ kamal makraṅd ras(i) hoe bhavar laivās(u) lubhāvai.
2. Irā piṅgulā sukhmanā laṅgh(i) tribenī nij ghar(i) āvai.
3. Sāb(i) sāb(i) man pavaṅ liv sobaṅg haṅsā japai japāvai.
4. Acharj rūp anūp liv gaṅdh sugaṅdh(i) aves machāvai.
5. Sukh sāgar charnārbiṅd sukh saṅpaṭ vich(i) sabaj(i) samāvai.
6. Gurmukh(i) sukh phal pīram ras(u) deh bideh param pad(u) pāvai.
7. Sādh saṅgat(i) mil(i) alakh(u) lakhāvai.(11)

11. The Concept of a *Gurmukh*

1. *Gurmukhs* are ever engrossed at the lotus-feet of the Gurū and relish the fragrance and nectar just as a bumblebee enjoys it in the lotus flower.
2. Going beyond the confluence of *Iṛā*, *Pinḡlā* and *Sukhmanā* nerves, they acquire stability in their self.
3. With every breath of life force, they meditate on Lord's name and harbour Him in their heart and consciousness.
4. The form of engrossment of consciousness in His name is strange and uncommon like pleasant smell that spreads fragrance all around.
5. Lord's feet are like ocean of comfort and peace. *Gurmukhs* merge in this ocean very easily and conveniently.
6. Having acquired the divine elixir of peace and comfort, they reach the emancipated state when their soul departs from the body.
7. Uniting with such an assembly of saintly persons (*Sādh Saṅgat*) helps realise the unknowable.(11)

In Essence

Rising above the mundane and unauthentic methods of God-realisation, Bhāi Sāhib has re-emphasised the importance of *Sādh Saṅgat* where one practices uniting one's consciousness with the Lord through remembrance and meditation.

੧੨. (ਹੱਥਾਂ ਦੀ ਸਫਲਤਾ)

੧. ਗੁਰਮੁਖਿ ਹਥਿ ਸਕਥ ਹਨਿ ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਕਾਰ ਕਮਾਵੈ।
੨. ਪਾਣੀ ਪਖਾ ਪੀਹਣਾ ਪੈਰ ਧੋਇ ਚਰਣਾਮ੍ਰਿਤੁ ਪਾਵੈ।
੩. ਗੁਰਬਾਣੀ ਲਿਖਿ ਪੋਥੀਆ ਤਾਣ ਮ੍ਰਿਦੰਗ ਰਬਾਬ ਵਜਾਵੈ।
੪. ਨਮਸਕਾਰ ਡੰਡਉਤ ਕਰਿ ਗੁਰ ਭਾਈ ਗਲਿ ਮਿਲਿ ਗਲਿ ਲਾਵੈ।
੫. ਕਿਰਤਿ ਵਿਰਤਿ ਕਰਿ ਧਰਮ ਦੀ ਹਥਹੁ ਦੇ ਕੈ ਭਲਾ ਮਨਾਵੈ।
੬. ਪਾਰਸੁ ਪਰਸਿ ਅਪਰਸੁ ਹੋਇ ਪਰ ਤਨ ਪਰ ਧਨ ਹਥੁ ਨ ਲਾਵੈ।
੭. ਗੁਰ ਸਿਖ ਗੁਰ ਸਿਖ ਪੂਜਕੇ ਭਾਇ ਭਗਤਿ ਭੈ ਭਾਣਾ ਭਾਵੈ।
੮. ਆਪੁ ਗਵਾਇ ਨ ਆਪ ਗਣਾਵੈ ॥੧੨॥

12. (Hathān̄ dī saphaltā)

1. Gurmukh(i) hath(i) sakath han(i) sādh saṅgat(i) gur kār kamāvai.
2. Pānī pakhā pīhṇā pair dhoē charṇāmrit(u) pāvai.
3. Gurbānī likh(i) pothiā tāṅ mridaṅg rabāb vajāvai.
4. Namaskār ḍaṅḍaut kar(i) gur bhāi gal(i) mil(i) gal(i) lāvai.
5. Kirat(i) virat(i) kar(i) dharam dī hathoh de kai bhalā manāvai.
6. Pāras(u) paras(i) aparas hoe par tan par dhan bath(u) na lāvai.
7. Gur sikh gur sikh pūj-ke bhāe bhagat(i) bhai bhāṇā bhāvai.
8. Āp(u) gavāe na āp gaṇāvai.(12)

12. Usefulness of Hands

1. Those hands are successful who serve *Sādh Saṅgat* and the Gurū.
2. They grind the hand-mill, fetch water and fan the holy congregation. They wash the feet of the Gurū and relish the foot-wash. (They love their Gurū).
3. Those hands are worthy which write booklets of Gurū's hymns and distribute them among the Sikhs. Those are also successful who play musical instruments like *mirdāṅg* and rebeck while singing His eulogies.
4. Saluting prostrately (a sign of humility), they embrace their Sikh brothers (in greetings).
5. They earn their livelihood by honest means and part with their earnings to help the needy. They hold it to be a noble deed.
6. Having touched the philosopher's stone like holy feet, they neither touch other's wealth nor other's woman.
7. Those hands are worthy who worship/serve other Sikhs and *Gurmukhs* respectively. They indulge in loving worship of the Lord, work in His fear, accept His command willingly and consider it sweet.
8. They shed their self-assertion and do not impose themselves on others. The hands of such Gurū-obedient persons are worthy and successful.(12)

In Essence

Those hands are worthy and successful who perform actions that please the Gurū. Such hands belong to *Gurmukhs*.

੧੩. (ਚਰਣ ਸਫਲਤਾ)

੧. ਗੁਰਮੁਖਿ ਪੈਰ ਸਕਾਰਥੇ ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਾਲ ਚਲੰਦੇ।
੨. ਗੁਰੂ ਦੁਆਰੈ ਜਾਨਿ ਚਲਿ ਸਾਧ ਸੰਗਤਿ ਚਲਿ ਜਾਇ ਬਹੰਦੇ।
੩. ਧਾਵਨ ਪਰਉਪਕਾਰ ਨੋ ਗੁਰ ਸਿਖਾ ਨੋ ਖੋਜਿ ਲਹੰਦੇ।
੪. ਦੁਬਿਧਾ ਪੰਥਿ ਨ ਧਾਵਨੀ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸ ਰਹੰਦੇ।
੫. ਬੰਦਿ ਖਲਾਸੀ ਬੰਦਗੀ ਵਿਰਲੇ ਕੇਈ ਹੁਕਮੀ ਬੰਦੇ।
੬. ਗੁਰ ਸਿਖਾਂ ਪਰਦਖਣਾ ਪੈਰੀ ਪੈ ਰਹਗਾਸਿ ਕਰੰਦੇ।
੭. ਗੁਰ ਚੇਲੇ ਪਰਚੈ ਪਰਚੰਦੇ ॥੧੩॥

13. (Charaṇ saphalatā)

1. Gurmukh(i) pairsakārthe gurmukh(i) mārag(i) chāl chalañde.
2. Gurū duārai jān(i) chal(i) sādh saṅgat(i) chal(i) jāe babañde.
3. Dhāvan parupkār no gur sikhā no khoj(i) labañde.
4. Dubidhā pañth(i) na dhāvanī māiā vich(i) udās rabañde.
5. Bañd(i) khalāsī bañdgī virle keī hukmī bañde.
6. Gur sikhāñ pardakhaṇā pairī pai rahrās(i) karañde.
7. Gur chele parchai parchañde.(13)

13. Worthiness of Feet

1. Blessed are the feet of those Gurū-obedient persons who tread the path of *Gurmukhs* and help others to follow the same.
2. They go to *Gurdwārā* and listen to Gurū's *shabad* in the company of *Sādh Saṅgat*.
3. For welfare of others, they reach out to distant places and seek out *Gursikhs* to serve them.
4. They remain unattached with *māyā* while living in this world. They do not hold faith on anyone else except their Gurū.
5. The Sikhs who worship the Lord, are liberated from the bonds of worldly attractions. But such people who live in His command and Will are very rare.
6. They circumambulate the Sikhs of the Gurū (they are sacrifice unto Sikhs of the Gurū), observe the traits of humility and adopt it as part of their lives.
7. They thrive on the love of Gurū and *Chelā* (disciple).(13)

In Essence

Charaṅ ta par sakyath charaṅ Gur Amar paval(i) raya.

(SGGS, p. 1394)

The feet that follow the path shown by Gurū Amar Dās are truly successful is the theme of this *paurī*.

੧੪. (ਗੁਰਮੁਖ ਪਰੋਪਕਾਰੀ)

੧. ਗੁਰਮੁਖ ਮਨਿ ਪਰਗਾਸੁ ਹੈ ਪਿਰਮ ਪਿਆਲਾ ਅਜਰੁ ਜਰੰਦੇ।
੨. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਬ੍ਰਹਮ ਬਿਬੇਕੀ ਧਿਆਨੁ ਧਰੰਦੇ।
੩. ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਣ ਹੋਇ ਅਕਥ ਕਥਾ ਗੁਰ ਸਬਦ ਸੁਣੰਦੇ।
੪. ਭੂਤ ਭਵਿਖਹੁ ਵਰਤਮਾਨ ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਲਖ ਲਖੰਦੇ।
੫. ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਅਛਲੁ ਛਲੁ ਭਗਤਿ ਵਛਲ ਕਰਿ ਅਛਲੁ ਛਲੰਦੇ।
੬. ਭਵਜਲ ਅੰਦਰਿ ਬੋਹਿਥੈ ਇਕਸ ਪਿਛੇ ਲਖ ਤਰੰਦੇ।
੭. ਪਰਉਪਕਾਰੀ ਮਿਲਨਿ ਹਸੰਦੇ ॥੧੪॥

14. (Gurmukh paropakārī)

1. Gurmukh man(i) pargās(u) hai piram piālā ajar(u) jarānde.
2. Pārbrāhm(u) pūran brāhm(u) brāhm bibekī dhiān(u) dharānde.
3. Sabad surat(i) livlīṅ hoe akath kathā gur sabad suṅānde.
4. Bhūt bhavikhoṅh vartmān ab(i)gat(i) gat(i) at(i) alakh lakḥānde.
5. Gurmukh(i) sukhpbal(u) achbal(u) chbal(u) bhagat(i) vachbal kar(i) achbal(u) chbalaṅde.
6. Bhavjal āndar(i) bobithai ikas picḥbe lakḥ tarānde.
7. Parupkārī milan(i) hasānde.(14)

14. *Gurmukh* – A Philanthropist

1. The enlightened *Gurmukhs* are able to withstand the unbearable elixir of love.
2. Those God-oriented persons engross their minds on the complete Lord with sincerity and loving devotion.
3. They concentrate their minds on the meanings of the hymns of the Gurū and listen to the indescribable traits of the Lord.
4. As a result, they become capable of knowing events and happenings of past, present and future – a trait that is inaccessible ordinarily.

Maṁnai sagal bhavaṅ kī sudh(i). (SGGS, p. 3)

5. The *Gurmukhs* attain spiritual happiness. They are never deceived or tricked and by the benevolence of the Lord, they are able to trick the five vices of lust, anger, attachment, avarice and pride. (*Kām, Krodh, Lobh, Moh* and *Ahankār*).
6. Just as a ship takes many people across the ocean, so does a *Gurmukh* ferries millions across the worldly ocean.
7. Beneficent Sikhs always meet smilingly and cheerfully.(14)

In Essence

Well meaning Sikhs are always eager to do good to the mankind since they feel they are serving the Lord through them. *Gurmukhs* help others liberate themselves from the repeated cycle of birth and death. They become clairvoyant but never interfere in His will. They are well aware and free from the five basic vices.

੧੫. (ਘਰਬਾਰੀ ਸਿੱਖ ਦੀ ਰਹਿਣੀ)

੧. ਬਾਵਨ ਚੰਦਨ ਆਖੀਐ ਬਾਹਲੇ ਬਿਸੀਅਰੁ ਤਿਸੁ ਲਪਟਾਹੀ।
੨. ਪਾਰਸੁ ਅੰਦਰਿ ਪਥਰਾਂ ਪਥਰ ਪਾਰਸੁ ਹੋਇ ਨ ਜਾਹੀ।
੩. ਮਣੀ ਜਿਨ੍ਹਾਂ ਸਪਾਂ ਸਿਰੀਂ ਓਇ ਭਿ ਸਪਾਂ ਵਿਚਿ ਫਿਰਾਹੀ।
੪. ਲਹਰੀ ਅੰਦਰਿ ਹੰਸੁਲੇ ਮਾਣਕ ਮੋਤੀ ਚੁਗਿ ਚੁਗਿ ਖਾਹੀ।
੫. ਜਿਉ ਜਲ ਕਵਲ ਅਲਿਪਤੁ ਹੈ ਘਰਿਬਾਰੀ ਗੁਰ ਸਿਖ ਤਿਵਾਹੀ।
੬. ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਹੋਇ ਜੀਵਨੁ ਮੁਕਤਿ ਜੁਗਤਿ ਜੀਵਾਹੀ।
੭. ਸਾਧ ਸੰਗਤਿ ਕਿਤੁ ਮੁਖਿ ਸਾਲਾਹੀ ॥੧੫॥

15. (Gharbāri Sikh dī raiṅhī)

1. Bāvan chāndan ākhiāi bāhle bisiar(u) tis(u) laptāhī.
2. Pāras(u) āndar(i) pathrān pathar pāras hoe na jāhī.
3. Maṅī jinhān sapān sirīn oe bhi sapān vich(i) phirāhī.
4. Lahri āndar(i) haṅsule māṅak motī chug(i) chug(i) khāhī.
5. Jio jal kaval alipt(u) hai ghar(i)bārī gur sikh tivāhī.
6. Āsā vich(i) nirās hoe jīvan(u) muki(i) jugat(i) jīvāhī.
7. Sādh saṅgat(i) kit(u) mukh(i) sālāhī.(15)

15. Life-Style of a Householder Sikh

1. Numerous snakes coil around the sandalwood tree, yet the tree does not acquire their dark traits. (It remains free of their venom).
2. A philosopher's stone keeps lying among other stones, yet it does not adopt their characteristics.
3. The snake with jewel in its head roams about among others who are without it. (Virtuous persons do not adopt traits of evil people).
4. Swans pick pearls from the waves of Mānsrovar lake. (They always pick up noble traits).
5. Just as a lotus flower remains unsmearred by the water and slush of the pond, so does a householder Sikh lives unsoiled by *māyā*.
6. Detached from all desires of the world, he spends his life as liberated and emancipated while still alive.
7. How can one describe the merits of a holy congregation?(15)

In Essence

This *paurī* is exposition of the following lines of Bhagat Kabir Ji :-

*Kabir sant(u) na chhāḍai santai jau koḭik milaih asani.
Maliāgar(u) bbuyāngam beḍbio ta sitaliā na tajant.*

(SGGS, p. 1373)

Although a Sikh of the Gurū lives in material world, yet he remains unaffected and unsmearred by it. He does not keep company of evil persons. He draws maximum benefit from the holy congregation.

੧੬. (ਸਤਿਗੁਰ ਅਤੇ ਸਿੱਖ ਉਸਤੁਤਿ)

੧. ਧੰਨੁ ਧੰਨੁ ਸਤਿਗੁਰ ਪੁਰਖੁ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਬਣਾਇਆ।
੨. ਧੰਨੁ ਧੰਨੁ ਸਤਿਗੁਰ ਸਿਖ ਸੁਣਿ ਚਰਣਿ ਸਰਣਿ ਗੁਰਸਿਖ ਜੁ ਆਇਆ।
੩. ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਧੰਨੁ ਹੈ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਸੰਗੁ ਚਲਾਇਆ।
੪. ਧੰਨੁ ਧੰਨੁ ਸਤਿਗੁਰ ਚਰਣ ਧੰਨੁ ਮਸਤਕੁ ਗੁਰ ਚਰਣੀ ਲਾਇਆ।
੫. ਸਤਿਗੁਰ ਦਰਸਨੁ ਧੰਨੁ ਹੈ ਧੰਨੁ ਧੰਨੁ ਗੁਰਸਿਖ ਪਰਸਣਿ ਆਇਆ।
੬. ਭਾਉ ਭਗਤਿ ਗੁਰਸਿਖ ਵਿਚਿ ਹੋਇ ਦਇਆਲੁ ਗੁਰੂ ਮੁਹਿ ਲਾਇਆ।
੭. ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ ॥੧੬॥

16. (Satgur ate Sikh ustut)

1. Dhañn(u) dhañn(u) sat(i)gur purakb(u) nirañkār(i) ākār(u) bañāiā.
2. Dhañn(u) dhañn(u) sat(i)gur sikh suṇ(i) charaṇ(i) saraṇ(i) gursikh ju āiā.
3. Gurmukh(i) mārag(u) dhañn(u) hai sād̄b saṅgat(i) mil(i) saṅg(u) chalāiā.
4. Dhañn(u) dhañn(u) sat(i)gur charaṇ dhañn(u) mastak(u) gur charṇi lāiā.
5. Sat(i)gur darsan(u) dhañn(u) hai dhañn(u) dhañn(u) gursikh parsan(i) āiā.
6. Bhāu bhagat(i) gursikh vich(i) hoe daiāl(u) gurū muhe lāiā.
7. Durmat(i) dūjā bhāu miṭāiā.(16)

16. The True Gurū and Praise of the Sikh

1. Blessed are persons of *Satgurū* whose form has been created by the Lord.
2. Applaudable is the Sikh of the Gurū who has come to the refuge of the Gurū after listening to his precept.
3. Blessed is the path of *Gurmukhs* who have commenced the tradition of meeting in the company of pious souls.
4. Blessed are the feet of Gurū. Blessed is the face that came in his refuge.
5. Blessed is the glimpse of the true Gurū. Blessed is *Gursikh* who has come to see him.
6. A Sikh who has loving worship and devotion in his heart, Gurū blesses him with divine incantation.
7. *Satgurū* erases the duality from the personality of a *Gursikh*.(16)

In Essence

This *paurī* is explanation of the following lines of Gurū Rām Dās Jī :

*Dbañn(u) dbañn(u) so gursikh(u) kabīai,
jo sat(i)gur charnī jāe paiā.*

*Dbañn(u) dbañn(u) so gursikh(i) kabīai,
jin(i) har(i) nāmā mukh(i) rām(u) kabīā.*

(SGGS, p. 593)

Blessed is the *Gursikh* who has sought refuge of Gurū's lotus-feet and recites True Name. Such a person is acclaimed noble by everyone.

੧੭. (ਸਫਲ ਸਮੇਂ)

੧. ਧੰਨੁ ਪਲੁ ਚਸਾ ਘੜੀ ਪਹਰ ਧੰਨੁ ਧੰਨੁ ਥਿਤਿ ਸੁ ਵਾਰ ਸਭਾਰੇ।
੨. ਧੰਨੁ ਧੰਨੁ ਦਿਹੁ ਰਾਤਿ ਹੈ ਪਖੁ ਮਾਹੁ ਰੁਤਿ ਸੰਮਤਿ ਜਾਰੇ।
੩. ਧੰਨੁ ਅਭੀਚ ਨਿਛੜੁ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧ ਅਹੰਕਾਰੁ ਤਿਆਗੇ।
੪. ਧੰਨੁ ਧੰਨੁ ਸੰਜੋਗੁ ਹੈ ਅਠਸਠਿ ਤੀਰਥ ਰਾਜ ਪਿਰਾਰੇ।
੫. ਗੁਰੁ ਦੁਆਰੇ ਆਇਕੈ ਚਰਣ ਕਵਲ ਰਸ ਅੰਮ੍ਰਿਤੁ ਪਾਰੇ।
੬. ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਅਨਭੈ ਪਿਰਮ ਪਿਰੀ ਅਨੁਰਾਰੇ।
੭. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗਿ ਅੰਗਿ ਅੰਗਿ ਇਕ ਰੰਗਿ ਸਮਾਰੇ।
੮. ਰਤਨ ਮਾਲ ਕਰਿ ਕਚੇ ਧਾਰੇ ॥੧੭॥

17. (Saphal samēn)

1. *Dhainn(u) pal(u) chasā gharī pahar dhainn(u) dhainn(u) thit(i) su vār sabhāge.*
2. *Dhainn(u) dhainn(u) dibu rāt(i) hai pakh(u) māh rut(i) sanmat(i) jāge.*
3. *Dhainn(u) abhīch nichhatra hai kām(u) krodh abānkār(u) tiāge.*
4. *Dhainn(u) dhainn(u) sanjog(u) hai aṭhsaṭh(u) tīrath rāj pirāge.*
5. *Gurū duāre āekai charaṇ kawal ras anmrit pāge.*
6. *Gur updes(u) aves(u) kar(i) anbhāi pīram pīrī anurāge.*
7. *Sabad surat(i) liv sādhsaṅg(i) aṅg(i) aṅg(i) ik raṅg(i) samāge.*
8. *Ratan māl kar(i) kache dhāge.(17).*

17. The Blessed Times

1. Blessed is that moment, *chasā*, watch, *pehar* (3 hours time). Blessed is also that *thit* and day.
2. Blessed is that day, night, *pakh* (phases of the moon) months, seasons and years.
3. Blessed are those *abhijits* and *nachhatras* when vices like lust etc. were shed.
4. Blessed is that auspicious time when the holy and pilgrimage like Gurū who is supreme than sixty-eight holy places (of Hindu religion) accepted me in his refuge.
5. Coming to the abode of the Gurū, the mind got engrossed in the elixir of the lotus-like feet of the Gurū.
6. Accepting the teachings of the Gurū opens the mind and it engrosses itself in the love of the Lord.
7. Engrossing their mind in the divine *Shabad* in the holy gathering of the pious people, they experience love of the Lord in every part of their body.
8. And thus they convert infirm necklace of diamond-like breaths worthy (They make a success of their life).(17)

In Essence

This *paurī* is exposition of:

*Sā velā so mūrat(u) sā gharī so mubat(u) saphal(u) hai,
merī jindūriē.*

jit(u) Har(i) merā chit(i) āvai Rām. (SGGS, p. 540)

That time of life is successful when one gives up vices, searches for loving worship and remembers the divine name of the Lord perpetually.

ੴ. (ਘਰਬਾਰੀ ਜੀਵਨ ਮੁਕਤ)

੧. ਗੁਰਮੁਖਿ ਮਿਠਾ ਬੋਲਣਾ ਜੋ ਬੋਲੈ ਸੋਈ ਜਪੁ ਜਾਪੈ।
੨. ਗੁਰਮੁਖਿ ਅਖੀ ਦੇਖਣਾ ਬ੍ਰਹਮ ਧਿਆਨੁ ਧਰੈ ਆਪੁ ਆਪੈ।
੩. ਗੁਰਮੁਖਿ ਸੁਣਨਾ ਸੁਰਤਿ ਕਰਿ ਪੰਚ ਸਬਦੁ ਗੁਰ ਸਬਦਿ ਅਲਾਪੈ।
੪. ਗੁਰਮੁਖਿ ਕਿਰਤਿ ਕਮਾਵਣੀ ਨਮਸਕਾਰੁ ਡੰਡਉਤਿ ਸਿਵਾਪੈ।
੫. ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਪਰਦਖਣਾ ਪੂਰਨ ਪਰਤਾਪੈ।
੬. ਗੁਰਮੁਖਿ ਖਾਣਾ ਪੈਨਣਾ ਜੋਗ ਭੋਗ ਸੰਜੋਗ ਪਛਾਪੈ।
੭. ਗੁਰਮੁਖਿ ਸਵਣੁ ਸਮਾਧਿ ਹੈ ਆਪੇ ਆਪਿ ਨ ਥਾਪਿ ਉਥਾਪੈ।
੮. ਘਰਬਾਰੀ ਜੀਵਨ ਮੁਕਤਿ ਲਹਿਰ ਨਹੀਂ ਭਵ ਲੋਭ ਬਿਆਪੈ।
੯. ਪਾਰਿ ਪਏ ਲੰਘਿ ਵਰੈ ਸਰਾਪੈ ॥੧੮॥

18. (Gharbārī jīvan mukt)

1. Gurmukh(i) miṭhā bolāṇā jo bolai soī jap(u) jāpai.
2. Gurmukh(i) akhī dekhaṇā brahm dhiān(u) dharai āp(u) āpai.
3. Gurmukh(i) sunṇā surat(i) kar(i) pañch sabad(u) gursabad(i) alāpai.
4. Gurmukh(i) kirat(i) kamāvaṇī namaskār(u) ḍaṇḍaut(i) siṅāpai.
5. Gurmukh(i) mārag(i) chalaṇā pardakhaṇā pūran partāpai.
6. Gurmukh(i) kbāṇā painaṇā jog bhog sañjog pachhāpai.
7. Gurmukh(i) savaṇ(u) samādb(i) bai āpe āp(i) na thāp(i) utthāpai.
8. Gharbārī jīvan mukt(i) laiḥar nahiñ bhav lobb biāpai.
9. Pār(i) pae laṅgh(i) varai sarāpai.(18)

18. A Liberated Householder

1. *Gurmukhs* always speak sweetly. Whatever they speak is never a waste. It is like uttering Lord's name.
2. *Gurmukhs* contemplate on the Lord and see Him within themselves.
3. A *Gurmukh* consciously listens to the Gurū's divine words and then sings His praises and obeys His command.
4. With their hands, *Gurmukhs* earn their livelihood through honest work. With their head they bow and salute in prostration.
5. *Gurmukhs* circumambulate *Satgurū* and thus make good use of their feet.
6. *Gurmukhs* are aware of all the rites and traditions. They are well acquainted with *yag*, *jog* and *bhog* (relishments) etc.
7. Their sleeping is also like meditation in a state of trance. They remain engrossed in their self. They are never involved in any breaking or destruction.
8. A householder (*Gurmukh*) is emancipated here and now. No worldly attractions enamour him. They are never influenced by greed.
9. They are beyond boons and curses.(18)

In Essence

Gurmukh is like a flower which gives fragrance to both hands equally without considering which has plucked it and which has kept it.

੧੯. (ਗੁਰਮੁਖ ਦੀ ਧਾਰਨਾ)

੧. ਸਤਿਗੁਰੁ ਸਤਿ ਸਰੂਪੁ ਹੈ ਧਿਆਨ ਮੂਲੁ ਗੁਰ ਮੂਰਤਿ ਜਾਣੈ।
੨. ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਮੂਲ ਮੰਤ੍ਰੁ ਸਿਮਰਣੁ ਪਰਵਾਣੈ।
੩. ਚਰਣੁ ਕਵਲੁ ਮਕਰੰਦੁ ਰਸੁ ਪੂਜਾ ਮੂਲੁ ਪਿਰਮੁ ਰਸੁ ਮਾਣੈ।
੪. ਸਬਦੁ ਸੁਰਤਿ ਲਿਖੁ ਸਾਧੁ ਸੰਗਿ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਅੰਤਰਿ ਆਣੈ।
੫. ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਗੰਮੁ ਹੈ ਗੁਰਮਤਿ ਨਿਹਚਲੁ ਚਲਣੁ ਭਾਣੈ।
੬. ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰੀ ਅਕਥ ਕਥਾ ਕਉਣੁ ਆਖਿ ਵਖਾਣੈ।
੭. ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਸਿਵਾਣੈ ॥੧੯॥

19. (Gurmukh dī dhārṇā)

1. Sat(i)gur(u) sat(i) sarūp(u) bai dhiān mūl(u) gur mūrat(i) jāṇai.
2. Sat(i)nām(u) kartā purakb(u) mūl mantra simraṇ parvāṇai.
3. Charaṇ kaval makraṇd ras(u) pūjā mūl pīram ras māṇai.
4. Sabad surat(i) likh sādḥ saṅg(i) gur kirpā te an̄tar(i) āṇai.
5. Gurmukb(i) paṇṭh(u) agaṇm(u) bai gurmat(i) nibchal(u) chalaṇ(u) bhāṇai.
6. Ved kateboh bāhrī akath kathā kaṇṇ ākb(i) vakbāṇai.
7. Vīb ikīh ulaṅgb(i) siṇāṇai.(19)

19. The Concept of a *Gurmukh*

1. True Gurū is incarnate of Truth (God). A *Gurmukh* is well aware of this form of the Gurū since it is primal form of concentration.
2. He meditates on *SatNām*, *Kartā Purakh* the credal statement with concentrated mind and therefore becomes worthy of acceptance.
3. Engrossed in the relishment of the elixir of His lotus-feet, and regarding these as object of worship he enjoys it lovingly.
4. By the grace of the Gurū and blessings of *Sādh Saṅgat*, he engrosses the mind with the love of the divine word.
5. The path of *Gurmukh* is beyond reach of the language of mind. By virtue of Gurū's wisdom, he becomes stable and lives in divine will.
6. The state of a *Gurmukh* is beyond description. No *Vedās* or *Katebas* (books of knowledge) can describe it.
7. The path of *Gurmukh* is only discerned by a *Brahmgiānī* (Divinely aware).(19)

In Essence

The characteristics of a *Gurmukh* are far above an ordinary person. One who is well high spiritually, can only state what *Gurmukh* is. Gurū Arjan Dev Ji says:

Brahmgiānī kī gat(i) brahmgiānī jānai.

(SGGS, p. 273)

੨੦. (ਮਨਮੁਖ ਗਤੀ)

੧. ਸੀਸੁ ਨਿਵਾਏ ਢੀਂਗੁਲੀ ਗਲਿ ਬੰਧੈ ਜਲੁ ਉਚਾ ਆਵੈ।
੨. ਘੁਘੁ ਸੁਝ ਨ ਸੁਝਈ ਚਕਈ ਚੰਦੁ ਨ ਡਿਠਾ ਭਾਵੈ।
੩. ਸਿੰਮਲ ਬਿਰਖੁ ਨ ਸਫਲੁ ਹੋਇ ਚੰਦਨਿ ਵਾਸੁ ਨ ਵਾਂਸਿ ਸਮਾਵੈ।
੪. ਸਪੈ ਦੁਧੁ ਪੀਆਲੀਐ ਤੁੰਮੇ ਦਾ ਕਉੜਤੁ ਨ ਜਾਵੈ।
੫. ਜਿਉ ਥਣਿ ਚੰਬੜਿ ਚਿਚੜੀ ਲੋਹੁ ਪੀਐ ਦੁਧੁ ਨ ਖਾਵੈ।
੬. ਸਭ ਅਵਗੁਣ ਮੈ ਤਨਿ ਵਸਨਿ ਗੁਣ ਕੀਤੇ ਅਵਗੁਣ ਨੋ ਧਾਵੈ।
੭. ਥੋਮ ਨ ਵਾਸੁ ਕਥੁਰੀ ਆਵੈ ॥੨੦॥੬॥

20. (Manmukh gatī)

1. Sis(u) nivāe dhīngulī gal(i) bañdbai jal(u) uchā āvai.
2. Ghughū sujh na sujhai chakāi chañd(u) na ðiṭhā bhāvai.
3. Siñmal birakk(u) na saphal(u) boe chañdan(i) vās(u) na vāñs(i) samāvai.
4. Sapai dudh(u) pīāliai tuñme dā kaurat(u) na jāvai.
5. Jiu than(i) chañbar(i) chicharī lohū pīai dudh(u) na khāvai.
6. Sabb avgun̄ mai tan(i) vasan(i) gun̄ kīte avgun̄ no dhāvai.
7. Thom na vās(u) kathūrī āvai.(20.6)

1. Invocation

1. True Gurū (Gurū Arjan Dev Ji) is the real emperor who has created a realm of Truth in the form of *Sādh Saṅgat* (holy congregation).
2. Acquiring and accepting the teachings of Gurū, the Sikhs become devoted Sikhs of the Gurū. They discard their self-assertion and are not counted as independent individuals.
3. These Sikhs of the Gurū have mastered all miraculous powers (of *Sidh Yogī*) and thus they have become known as supreme.
4. They convey precepts of the Lord to the whole world and yet remain detached and renounced from the mammon (*māyā*).
5. All things are within God the Truth. Therefore the Gurū makes them recite perpetually the incantation of the name of the Lord—The True Master.
6. Everyone and everything is in His command. He who obeys Him merges in the Truth—the Lord.
7. Concentration of mind on the divine word of the Gurū enables one to know self (and through self—Him).(1)

In Essence

A Sikh of the Gurū achieves liberation and helps other to emancipate. He obeys Lord's command and keeps a firm watch on truth. He dispenses Gurū's teachings to all alike. Truth which is the embodiment of Lord is Supreme and all else is at a lower level.

੨. (ਦੋ ਦੀ ਗਿਣਤੀ, ਗੁਰਮੁਖ ਮਹਿਮਾ)

੧. ਸਿਵ ਸਕਤੀ ਨੋ ਸਾਧਿਕੈ ਚੰਦੁ ਸੂਰਜੁ ਦਿਹੁੰ ਰਾਤਿ ਸਧਾਏ।
੨. ਸੁਖ ਦੁਖ ਸਾਧੇ ਹਰਖ ਸੋਗ ਨਰਕ ਸੁਰਗ ਪੁੰਨ ਪਾਪ ਲੰਘਾਏ।
੩. ਜਨਮ ਮਰਣ ਜੀਵਨੁ ਮੁਕਤੁ ਭਲਾ ਬੁਰਾ ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਨਿਵਾਏ।
੪. ਰਾਜ ਜੋਗ ਜਿਣਿ ਵਸਿ ਕਰਿ ਸਾਧ ਸੰਜੋਗ ਵਿਜੋਗ ਰਹਾਏ।
੫. ਵਸਗਤਿ ਕੀਤੀ ਨੀਂਦ ਭੂਖ ਆਸਾ ਮਨਸਾ ਜਿਣਿ ਘਰਿ ਆਏ।
੬. ਉਸਤਤਿ ਨਿੰਦਾ ਸਾਧਿਕੈ ਹਿੰਦੂ ਮੁਸਲਮਾਣ ਸਬਾਏ।
੭. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਸਦਾਏ ॥੨॥

2. (Do dī giṅṭī, Gurmukh Mahimā)

1. Siv saktī no sādḥ(i)kai chaṅd(u) sūraj(u) dihuṅ rāt(i) sadḥāe.
2. Sukh dukh sādḥe harakh sog narak surag puṅn pāp laṅghāe.
3. Janam maraṅ jīvan(u) mukt(u) bhalā burā mitra satra nivāe.
4. Rāj jog jiṅ(i) vas(i) kar(i) sādḥ saṅjog vijog rahāe.
5. Vasgat(i) kīṭī nīnd bhūkh āsā mansā jiṅ(i) ghar(i) āe.
6. Ustut(i) nīndā sādḥ(i)kai hiṅdū musalmān sabāe.
7. Pairī pai pākhāk sadāe.(2)

2. Count of Two—Eulogy of a *Gurmukh*

1. *Gurmukhs* have overpowered the three traits of *māyā* (*Rajo, Tamo, Sato*) and as such they are in control of the Moon, the Sun, days and nights. (They are very powerful).
2. They have conquered discomforts and comforts, joys and sorrows, hell and heaven. They have gone beyond the fruits of charities and sins.
3. They have been liberated from birth and death cycle. They have all their enemies, friends, good or bad people surrendering before them.
4. They have overcome/conquered *Rāj-jog* (a person who is king and yet a recluse or renouncer). They are now free of good and bad coalescences.
5. They have conquered hunger and sleep. They have overcome all desires and wants. They have entered a state of self-realisation.
6. Having overcome all feelings of adulation and slander, they are friends of everyone. No one is a stranger to them.
7. They are humble (bow at everyone's feet) and are known as the dust of the feet (They are famous for their humility).(2)

In Essence

Gurmukhs are least swayed by distresses, comforts, happiness and sorrows. They are above them and live in a state of equipoise.

੩. (ਤਿੰਨ ਦੀ ਗਿਣਤੀ ਗੁਰਮੁਖ)

੧. ਬ੍ਰਹਮਾ ਬਿਸਨ ਮਹੇਸ ਤ੍ਰੈ ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਲੰਘਾਏ।
੨. ਭੂਹ ਭਵਿਖਹੁ ਵਰਤਮਾਨੁ ਆਦਿ ਮਧਿ ਜਿਣਿ ਅੰਤਿ ਸਿਧਾਏ।
੩. ਮਨ ਬਚ ਕਰਮ ਇਕੱਤ੍ਰ ਕਰਿ ਜੰਮਣ ਮਰਣ ਜੀਵਣ ਜਿਣਿਆਏ।
੪. ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਸਾਧਿ ਸੁਰਗ ਮਿਰਤ ਪਾਤਾਲ ਨਿਵਾਏ।
੫. ਉਤਮੁ ਮਧਮ ਨੀਚ ਸਾਧਿ ਬਾਲਕ ਜੋਬਨ ਬਿਰਧਿ ਜਿਣਾਏ।
੬. ਇੜਾ ਪਿੰਗਲਾ ਸੁਖਮਨਾ ਤ੍ਰਿਕੁਟੀ ਲੰਘਿ ਤ੍ਰਿਬੇਣੀ ਨਾਏ।
੭. ਗੁਰਮੁਖਿ ਇਕੁ ਮਨਿ ਇਕ ਧਿਆਏ ॥੩॥

3. (Tinn dī giṅṭī Gurmukh)

1. Brahmā bisan mabes trai lok ved guṅ giān laṅghāe.
2. Bhūh bbavikhaub varatmān(u) ād(i) madb(i) jīṅ(i) aṅṭ(i) sidbāe.
3. Man bach karam ikattra kar(i) janman maraṅ jīvaṅ jīṅiāe.
4. Ādb(i) biādb(i) upādb(i) sād(i) surag mirat pātāl nivāe.
5. Utam(u) madham nīch sād(i) bālak joban biradb(i) jīṅāe.
6. Iṛā piṅglā sukhmanā trikuṭī laṅgh(i) tribēṅī nāe.
7. Gurmukh(i) ik(u) man(i) ik dhiāe.(3)

3. Count of Three—*Gurmukhs*

1. *Gurmukhs* are beyond the status of Brahmā, Vishṇū and Mahesh (the three deities of Hindus), the confluence of religious books, all virtues and knowledge.
2. They have tamed the past, present and future, the state of being in the beginning, midway and ultimate. Having become beyond time and state, they have come into the reality or truth.
3. They have become one of mind, body and words. They are beyond birth, life and death and have entered reality.
4. Having conquered the physical, mental and mind ailments, they have overcome earthly life, heavenly and hellish state. These do not effect them anymore.
5. They have not wasted away their childhood, youth and old age (They remained engrossed in Lord's meditation). They are beyond the gradation of Supreme, middle order and rank bottom and have escaped from them.
6. Crossing the confluence of *Iṛā*, *Piṅgalā* and *Sukhmanā*, they immerse their mind in the deep elixir-like state of equipoise.
7. They contemplate on the Lord with singular mind.(3)

In Essence

Bhāi Sāhib has described that *Gurmukhs* are beyond the triological concepts of things. They stay in a state of realism and truth.

੪. (ਚੌਕੜੀ ਦਾ ਵਰਣਨ—ਗੁਰਮੁਖ)

੧. ਅੰਡਜ ਜੇਰਜ ਸਾਧਿਕੈ ਸੇਤਜ ਉਤਭੁਜ ਖਾਣੀ ਬਾਣੀ।
੨. ਚਾਰੇ ਕੁੰਡਾ ਚਾਰਿ ਜੁਗ ਚਾਰ ਵਰਨ ਚਾਰਿ ਵੇਦ ਵਖਾਣੀ।
੩. ਧਰਮ ਅਰਥੁ ਕਾਮੁ ਮੋਖੁ ਜਿਣਿ ਰਜ ਤਮ ਸਤ ਗੁਣ ਤੁਰੀਆ ਰਾਣੀ।
੪. ਸਨਕਾਦਿਕ ਆਸ੍ਰਮ ਉਲੰਧਿ ਚਾਰਿ ਵੀਰ ਵਸਗਤਿ ਕਰਿ ਆਣੀ।
੫. ਚਉਪੜਿ ਜਿਉ ਚਉਸਾਰ ਮਾਰਿ ਜੋੜਾ ਹੋਇ ਨ ਕੋਇ ਰਵਾਣੀ।
੬. ਰੰਗ ਬਿਰੰਗ ਤੰਬੋਲ ਰਸ ਬਹੁ ਰੰਗੀ ਇਕ ਰੰਗ ਨੀਸਾਣੀ।
੭. ਗੁਰਮੁਖਿ ਸਾਧਿ ਸੰਗਤ ਨਿਰਬਾਣੀ ॥੪॥

4. (Chaukaṛī dā varṇan—Gurmukh)

1. Anḍaj jeraj sādḥ(i)kai setaj utbhuj khāṇī bāṇī.
2. Chāre kuṇḍā chār(i) jug chār varan chār(i) ved vakhāṇī.
3. Dharam arth(u) kām(u) mokh(u) jñ(i) raj tam sat guṇ turīā rāṇī.
4. Sankādik āsram ulāṇḍ(i) chār(i) vīr vasgat(i) kar(i) āṇī.
5. Chauṡar(i) jio chausār mār(i) joṛā hoe na koe raṇāṇī.
6. Raṅg biraṅg taṇbol ras bahu raṅgī ik raṅg nīsāṇī.
7. Gurmukh(i) sādḥ(i) saṅgat nirbāṇī.(4)

4. Description of Foursome—*Gurmukh*

1. *Gurmukhs* have trained the four forms that bear life (egg, parasitic, semen and vegetation). They are beyond the four forms of expressions (*Parā, Pasanti, Madham* and *Baikhari*). They have crossed the four forms of expressions and life-giving systems and have entered into a state of equipoise.
2. They have surmounted the four directions, four ages, four sections of society and even four *Vedās* (books of knowledge).
3. They have achieved triumph over the four basic elements of spirituality (*Dharm, Arth, Kām, Mokh*). They have triumphed over the three traits of mammon and the queen of them all—*Turī Avasthā* (the supreme stage).
4. They have gone beyond the status of *Sanak, Sanandan, Sanātan, Sanat Kumar* (the four sons of Brahmā). They are above the four gallant personalities—(Hanuwant, Narsing, Bhairon, Lañkurā). They are beyond the four brothers (Rām, Lakshman, Bharat and Shatrughan).
5. As is the rule in a *Chaupar* (a dice game of Indian origin), a pair can never be defeated. Similarly *Gurmukhs* who become above all are invincible.
6. Betel-nut, betel-leaf, lime and catechu have different colours but when they unite in love in the form of a *pān*, they all turn into one colour—red (*Gurmukh* is one—a character that has goodness of all four sections of the society).
7. *Gurmukh* always stays in a state of emancipation by virtue of *Sādh Sangat* (holy congregation).(4)

In Essence

Taking various established combinations of four, Bhāi Sāhib has described that *Gurmukhs* overcome all these associates and live in a state of equipoise and truth.

੫. (ਪੰਚ ਘਰ ਸੰਖਯਾ—ਗੁਰਮੁਖ)

੧. ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਰਤਿ ਅਕਾਸੁ ਉਲੰਘਿ ਪਇਆਣਾ।
੨. ਕਾਮ ਕਰੋਧੁ ਵਿਰੋਧੁ ਲੰਘਿ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰ ਵਿਹਾਣਾ।
੩. ਸਤਿ ਸੰਤੋਖ ਦਇਆ ਧਰਮੁ ਅਰਥੁ ਸੁਗੰਥ ਪੰਚ ਪਰਵਾਣਾ।
੪. ਖੇਚਰ ਭੂਚਰ ਚਾਚਰੀ ਉਨਮਨ ਲੰਘਿ ਅਗੋਚਰ ਬਾਣਾ।
੫. ਪੰਚਾਇਣ ਪਰਮੇਸਰੋ ਪੰਥ ਸਬਦ ਘਨਘੋਰ ਨੀਸਾਣਾ।
੬. ਗੁਰਮੁਖਿ ਪੰਚ ਭੂ ਆਤਮਾ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਸਾਧ ਸੁਹਾਣਾ।
੭. ਸਹਜ ਸਮਾਧਿ ਨ ਸਾਵਣ ਜਾਣਾ ॥੫॥

5. (Pañch ghar sañkhyā—Gurmukh)

1. Paun(u) pāñī baisant̄ro dharat(i) akās(u) ulañgh(i) paeāñā.
2. Kām karodb(u) virodh(u) lañgh(i) lobb(u) moh(u) abañkār vibāñā.
3. Sat(i) santokh daiā dharam(u) arth(u) sugrañth pañch parvāñā.
4. Khechar bhūchar chācharī unman lañgh(i) agochar bāñā.
5. Pañchāeñ parmesaro pañth sabad ghanghor nīsāñā.
6. Gurmukh(i) pañch bhū ātmā sād̄h sañgat(i) mil(i) sād̄h subāñā.
7. Sabaj samādh(i) na sāvañ jāñā.(5)

5. Count of Five—*Gurmukh*

1. *Gurmukhs* surmount the five elements (Water, Air, Earth, Fire and Sky). They overcome effects of each one of them.
2. They have run over the lust, anger. They have destroyed greed, attachment and pride as well.
3. They have understood and imbibed the beautiful meanings of truth, contentment, compassion, righteousness and patience. They have become authentic.
4. They have gone beyond *khechar* (raising of the breaths), *Bhuchar* (holding the raised breaths), *Chācharī* (bringing down the breaths), *Unman* (the divine state where the consciousness rests beyond the traits of *māyā*) and *Agochar* (beyond mind and words) and have abided themselves there.
5. Where the *Pañch Shabad* (the unstruck divine melody) rests among the saints, they stay and enjoy the divine music whose melodious sound is heard beyond and in the denseness of *Shabad Brahm*, (which is beyond the state of *Parā*, *Pasarntī*, *Madhamā* and *Baikharī* meditation).
6. *Gurmukhs* have won over the *Satva gun* (traits of truth) of the five elements and in the company of *Sādh Saṅgat*, they have lodged the name of the Lord in their consciousness.
7. And as a result of this state of equipoise, they have become free of birth and death.(5)

In Essence

Considering and taking examples of set of fives, Bhāi Sāhib has described the state of a *Gurmukh* who has reached eternal reality.

੬. (ਛੇ ਦੀ ਗਿਣਤੀ—ਗੁਰਮੁਖ)

੧. ਛਿਅ ਰੁਤੀ ਕਰਿ ਸਾਧਨਾਂ ਛਿਅ ਦਰਸਨ ਸਾਧੈ ਗੁਰਮਤੀ।
੨. ਛਿਅ ਰਸ ਰਸਨਾ ਸਾਧਿਕੈ ਰਾਗ ਰਾਗਣੀ ਭਾਇ ਭਗਤੀ।
੩. ਛਿਅ ਚਿਰਜੀਵੀ ਛਿਅ ਜਤੀ ਚੱਕ੍ਰਵਰਤਿ ਛਿਅ ਸਾਥਿ ਜੁਗਤੀ।
੪. ਛਿਅ ਸਾਸਤ੍ਰ ਛਿਅ ਕਰਮ ਜਿਣਿ ਛਿਆ ਗੁਰਾਂਗੁਰ ਸੁਰਤਿਨਿਰਤੀ।
੫. ਛਿਅ ਵਰਤਾਰੇ ਸਾਧਿਕੈ ਛਿਅ ਛਕ ਛਤੀ ਪਵਣ ਪਰੱਤੀ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦ ਸੁਰਤੀ ॥੬॥

6. (Chbe dī gīṭī—Gurmukh)

1. Chbia rutī kar(i) sādhnān chbia darsan sādhai gurmatī.
2. Chbia ras rasnā sād(h)i kai rāg rāgaṇī bhāe bhagṭī.
3. Chbia chirjīvī chbia jatī chakkravart(i) chbia sāth(i) jugṭī.
4. Chbia sāstra chbia karam jin(i) chbiā gurāngur surat(i) nirtī.
5. Chbia vartāre sād(h)i kai chbia chbak chhatī pavanṇ prattī.
6. Sād(h) saṅgat(i) gur sabad surtī.(6)

6. Count of Six—*Gurmukh*

1. Having performed ascetic discipline during the six seasons (Spring, Summer, Rainy, Autumn, Winter and Snowfall) and by the glory of the teachings of the Gurū, they have grasped the contents of the six schools of philosophy of Hinduism (*Shāṅkh*, *Nyāe*, *Yog*, *Mimāṅsā*, *Vedānt* and *Vaisheshak*).
2. They have conquered the six tastes of the tongue. The six modes of singing *Rāgas* (*Bhairon*, *Mālkoṅs*, *Hinḍol*, *Dīpak*, *Srīrāg* and *Megh*) and their principal queens now sing the praises of the *Gurmukhs*.
3. Six sages, who lived a very long life, six celibates (Hanuman, Lachhman, Gorakh etc.) have also been crossed over. They have also conquered the six centres of concentration in the body through *prāṇāyām* (breathing exercise). (Six centres are *Mal*, *Nābhī*, *Ridā*, *Kaṅṭh*, *Tālū*, *Dasam Duār*).
4. Conquering the six rites and rituals (*Jap*, *Hom*, *Sandhyā*, *Shanan*, *Atith Pūjā* and *Dev archanā*) and the six tomes of Indian philosophy, they have absorbed their consciousness in the Lord who is the Gurū of the creators of these six tomes.
5. They have weaned their minds away from the six hypocrisies of these six tomes. Thus they have freed themselves from thirty-six hypocrisies existing at that time.
6. They have loved the divine words of the Gurū in the Holy assembly of *Gurūsikhs* (*Sādḥ Saṅgat*). (6)

In Essence

By perpetual practice on the divine words of the Gurū, *Gurmukhs* surpass the six virtuous personalities, their ideology/ thoughts and become supreme.

੭. (ਸਪਤ ਸੰਖਯਾ—ਗੁਰਮੁਖ)

੧. ਸਤ ਸਮੁੰਦ ਉਲੰਘਿਆ ਦੀਪ ਸਤ ਇਕ ਦੀਪਕ ਬਲਿਆ।
੨. ਸਤ ਸੂਤ ਇਕ ਸੂਤਿ ਕਰਿ ਸਤੇ ਪੁਰੀਆ ਲੰਘਿ ਉਛਲਿਆ।
੩. ਜਤੀ ਸਤੀ ਜਿਣਿ ਸਪਤ ਰਿਖਿ ਸਤਿ ਸੁਰਾ ਜਿਣਿ ਅਟਲੁ ਨ ਟਲਿਆ।
੪. ਸਤੇ ਸੀਵਾ ਸਾਧਿਕੈ ਸਤੀ ਸੀਵੀ ਸੁਫਲਿਓ ਫਲਿਆ।
੫. ਸਤ ਅਕਾਸ ਪਤਾਲ ਸਤ ਵਸਿਗਤਿ ਕਰ ਉਪਰੇਰੈ ਚਲਿਆ।
੬. ਸਤੇ ਧਾਰੀ ਲੰਘਿਕੈ ਭੈਰਉ ਖੇੜਪਾਲ ਦਲਮਲਿਆ।
੭. ਸਤੇ ਰੋਹਣਿ ਸਤਿ ਵਾਰ ਸਤਿ ਸੁਹਾਗਣਿ ਸਾਧ ਨ ਢਲਿਆ।
੮. ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗਤਿ ਵਿਚ ਖਲਿਆ ॥੭॥

7. (Sapt saṅkhyā—Gurmukh)

1. Sat samuṅd ulaṅghiā dīp sat ik dīpak baliā.
2. Sat sūt ik sūt(i) kar(i) sate puriā laṅgh(i) uchhaliā.
3. Jati satī jin(i) sapat rikh(i) sat(i) surā jin(i) aṭal(u) na ṭaliā.
4. Sate sīvā sād̄h(i)kai satī sīvī suphalio phaliā.
5. Sat akās patāl sat vas(i)gat(i) kar uprerai chaliā.
6. Sate dhārī laṅgh(i)kai bhairo kbetrapāl dalmaliā.
7. Sate rohaṅ(i) sat(i) vār sat(i) subhāgan(i) sād̄h na ḍhaliā.
8. Gurmukh(i) sād̄h saṅgat(i) vich khaliā.(7)

7. Count of Seven—*Gurmukh*

1. A *Gurmukh* has crossed himself over the seven seas of attractions, falsities and impediments in his life. The lamp of his noble deeds has become effulgent in the world.
2. He holds total trust and faith on one Lord and overcomes the desire of the seven divine abodes of Hindu mythology (*Dbrū, Shiv, Inderpurī* etc.).
3. Having won over the seven *satīs* (truthful persons—Hari Chañd, Dasrath, Dharam Putra, Rām, Parsrām, Balrām and Shaivi), the seven musical notes and the seven seas, a *Gurmukh* has achieved the state of eternal stability and is beyond the desires of all the set of seven described above.
4. Having overcome the seven forms of courtesys and gestures, he progresses towards supremacy in the seven, disciplines of self-improvement like *Gyān, Vairāg*, etc.
5. Overcoming the seven skies (of Hindu mythology) and the seven nether regions, a *Gurmukh* reaches yet a higher position spiritually.
6. A *Gurmukh* is beyond all doubts, suspicions and fears. He has crossed over the seven ranges of mountains. He has vanquished the demons like Bhairav and other evil souls.
7. He does not lose to the seven days, the seven constellations and seven planets or even to the faithful and obedient wives of the famous seven sages (*Rishīs*).
8. He depends and engrosses himself in *Sādh Saṅgat* and emerges victorious over all.(7)

In Essence

Without engrossing fearing and desiring himself in the much revered and admired famous sevens, a *Gurmukh* stays firm in the company of holy and noble congregation, and marches ahead in the love of the Lord.

੮. (ਅਸ਼ਟ ਸੰਖਯਾ—ਗੁਰਮੁਖ)

੧. ਅਠੈ ਸਿਧੀ ਸਾਧਿਕੈ ਸਾਧਿਕ ਸਿਧ ਸਮਾਧਿ ਫਲਾਈ।
੨. ਅਸਟ ਕੁਲੀ ਬਿਖੁ ਸਾਧਨਾ ਸਿਮਰਣਿ ਸੇਖ ਨ ਕੀਮਤਿ ਪਾਈ।
੩. ਮਣ ਹੁਇ ਅਠ ਪੈਸੇਰੀਆ ਪੰਜੂ ਅਠੇ ਚਾਲੀਹ ਭਾਈ।
੪. ਜਿਉ ਚਰਖਾ ਅਠ ਖੰਡੀਆ ਇਕਤੁ ਸੂਤ ਰਹੈ ਲਿਵਲਾਈ।
੫. ਅਠ ਪਹਿਰ ਅਸਟਾਂਗੁ ਜੋਗੁ ਚਾਵਲ ਰਤੀ ਮਾਸਾ ਰਾਈ।
੬. ਅਠ ਕਾਠਾ ਮਨੁ ਵਸ ਕਰਿ ਅਸਟ ਧਾਤੁ ਇਕ ਧਾਤ ਕਰਾਈ।
੭. ਸਾਧ ਸੰਗਤਿ ਵਡੀ ਵਡਿਆਈ ॥੮॥

8. (Asṭ saṅkhyā—Gurmukh)

1. Aṭhai sidhī sādhi(i)kai sādhibik sidh samādh(i) phalāi.
2. Aṣṭ kulī bikh(u) sādhanā simraṇ(i) sekh na kīmat(i) pāi.
3. Maṇ hue aṭh paiserīā pañjū aṭhe chālīh bhāi.
4. Jio charkhā aṭh khaṅbhīā ikat(u) sūt rahai livlāi.
5. Aṭh paihar aṣṭāṅg(u) jog(u) chāval ratī māsā rāi.
6. Aṭh kāṭhā man(u) vas kar(i) aṣṭ dhāt(u) ik dhāt karāi.
7. Sādhi saṅgat(i) vadī vadīāi. (8)

8. Count of Eight—*Gurmukh*

1. Having overcome/learnt the art of eight miraculous powers, even the *Sādhs* and *Sidhs* could not reach His end.
2. The mighty *Sheshnāg* won over the eight dynasties of serpents and yet could not fathom the greatness of the Lord's *Simran* (perpetual remembrance).
3. *Man* (a maund) is composed of eight measures of five seers each. Also the *man* (mind) is believed to be composed of eight constituents. (Bhāi Sāhib has integrated the traits of human system and senses that constitute the *man*—mind). (Also see serial 6 below).
4. Just as spinning wheel has eight planks. The circular motion of the wheel is imparted to the spindle through a long but strong thread that goes around it and the spindle. The fast spin of this spindle ultimately spins cotton into thread. Similarly a human form is constituted of eight elements. But without the induction of divine power (in the form of soul/consciousness) it cannot function.
5. Similarly eight watches constitute a day and night, eight parts like *yam*, *niyamāsan*, *prāṇāyām*, *pratiyābhār*, *dhyān*, *dhārṇā* and *samādhī* make *Yog*.
6. Gurū-conscious persons have changed the eight elements, mind into one element; that is instead of its wandering in *Kām*, *Krodh*, *Lobh*, *Moh*, *Ahaṅkā*, *Rajas*, *Tamas* and *Satva* state it stays attached and engrossed in one Lord.
7. The praise of *Sādh Saṅgat* (holy congregation) is beyond description.(8)

In Essence

The wandering mind can become stable and at peace in the company of those who are ever attached in the memory of the Lord.

੯. (ਨਵ ਸੰਖਯਾ—ਗੁਰਮੁਖ)

੧. ਨਥਿ ਚਲਾਏ ਨਵੈ ਨਾਥਿ ਨਾਥਾਂ ਨਾਥ ਅਨਾਥ ਸਹਾਈ।
੨. ਨਉ ਨਿਧਾਨੁ ਫੁਰਮਾਨ ਵਿਚਿ ਪਰਸ ਨਿਧਾਨ ਗਿਆਨ ਗੁਰ ਭਾਈ।
੩. ਨਉ ਭਗਤੀ ਨਉ ਭਗਤਿ ਕਰਿ ਗੁਰਮੁਖਿ ਪ੍ਰੇਮ ਭਗਤਿ ਲਿਵਲਾਈ।
੪. ਨਉ ਗਿ੍ਹ ਸਾਧ ਗਿ੍ਹਸਤ ਵਿਚਿ ਪੂਰੇ ਸਤਿਗੁਰ ਦੀ ਵਡਿਆਈ।
੫. ਨਉ ਖੰਡ ਸਾਧ ਅਖੰਡ ਹੋਇ ਨਉ ਦੁਆਰਿ ਲੰਘਿ ਨਿਜ ਘਰ ਜਾਈ।
੬. ਨਉ ਅੰਗ ਨੀਲ ਅਨੀਲ ਹੋਇ ਨਉਕੁਲ ਨਿਗ੍ਰਹ ਸਹਜਿ ਸਮਾਈ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਈ ॥੯॥

9. (Nav saṅkhyā – gurmukh)

1. Nath(i) chalāe navai nāth(i) nāthān nāth anāth sabāi.
2. Nau nidhān(u) furmān vich(i) paras nidhān giān gur bbāi.
3. Nau bbgatī nau bbgat(i) kargurmukh(i) prem bbgat(i) livlāi.
4. Nau grih sādḥ grihast(i) vich(i) pūre sat(i)gur dī vadīāi.
5. Nau kbaṅḍ sādḥ akbaṅḍ hoe nau duār(i) laṅgh(i) nij ghar jāi.
6. Nau aṅg nīl anīl hoe naukul nigrah sabaj(i) samāi.
7. Gurmukh(i) sukh phal(u) alakh(u) lakhāi.(9)

9. Count of Nine – *Gurmukh*

1. Gurmukhs have tamed the nine *Nāths* of *Yog-mat* and put them on to the true path. *Gurmukhs* consider themselves humble and God is the Master of the humble.
2. The nine treasures are at their beck and call. The supreme ocean of all the treasures—True knowledge is always in their possession.
3. Many devotees perform the nine forms of worship separately but *Gurmukhs* are perpetually engrossed in the loving worship of the Lord. (Which is the tenth form of worship).
4. *Gurmukhs* have won over the nine sense organs during their worldly life-span itself while discharging their duties as householders. This is the magnificence of the True Gurū (Gurū Arjan Dev Ji).
5. Having won over the world (that has nine regions) they themselves remain one and undivided. Crossing over the infatuations of these physical sensations, they rest their mind in the tenth door (*Dasam Duār*)—and focus their consciousness on their self.
6. They are beyond the pleasures of the nine openings of the body. They arrest the wandering of their mind in these sensual organs and engross it in the state of equipoise (in the tenth door—mystical opening).
7. *Gurmukhs* become aware of the indescribable and inaccessible very conveniently.(9)

In Essence

A *Gurmukh* is beyond the count of nine and all that is considered complete according to the worldly norms. (Nine is considered as a complete number that retains its character when it is multiplied with any other number). Just as the unit digit keeps reducing by one when nine is multiplied with two, three, four.....nine, *Gurmukhs* do not involve in such multiplication, that is a characteristic of *māyā*.

੧੦. (ਦਸ ਸੰਖਯਾ—ਗੁਰਮੁਖ)

੧. ਸੰਨਿਆਸੀ ਦਸ ਨਾਵ ਧਰਿ ਸਚ ਨਾਵ ਵਿਣੁ ਨਾਵ ਗਣਾਇਆ।
੨. ਦਸ ਅਵਤਾਰ ਅਕਾਰੁ ਕਰਿ ਏਕੰਕਾਰ ਨ ਅਲਖੁ ਲਖਾਇਆ।
੩. ਤੀਰਥ ਪੁਰਬ ਸੰਜੋਗ ਵਿਚਿ ਦਸ ਪੁਰਬੀਂ ਗੁਰਪੁਰਬਿ ਨ ਪਾਇਆ।
੪. ਇਕ ਮਨ ਇਕ ਨ ਚੇਤਿਓ ਸਾਧ ਸੰਗਤਿ ਵਿਣੁ ਦਹਦਸਿ ਧਾਇਆ।
੫. ਦਸ ਦਹਿਆਂ ਦਸ ਅਸੂਮੇਧ ਖਾਇ ਅਮੇਧ ਨਖੇਧਿ ਕਰਾਇਆ।
੬. ਇੰਦਰੀਆਂ ਦਸ ਵਸਿ ਕਰਿ ਬਾਹਰਿ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਇਆ।
੭. ਪੈਰੀ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਇਆ॥੧੦॥

10. (Das saṅkhyā—Gurmukh)

1. Saṅniāsī das nāv dhar(i) sach nāv viṅ(u) nāv gaṅāiā.
2. Das avtār akār(u) kar(i) ekaṅkār na alakh(u) lakhāiā.
3. Tīrath purab saṅjog vich(i) das purbīn gurpurab(i) na pāiā.
4. Ik man ik na chetio sādḥ saṅgat(i) viṅ(u) dahdis(i) dhāiā.
5. Das dabiān das asumedh khāe amedh nakbedh(i) karāiā.
6. Indriān das vas(i) kar(i) bāhar(i) jāndā varaj(i) rahāiā.
7. Pairī pai jag(u) pairī pāiā.(10)

10. Count of Ten—*Gurmukh*

1. The ascetics organised themselves into groups and gave a name to their organisations like *Girī*, *Purī*, *Bhārtī* etc. They became more proud of their sect and fell away from the True Name.
2. Ten incarnates (*Kachh*, *Machh*, *Vairāb* etc.) believed to be of God were also came to this world but God the Formless did not reveal Himself even to them.
3. The importance of the ten festivals (*Vaisākhī*, *Māghī*, *Diwālī*, *Dussebrā*, *Ṭukrī*, *Nimāñī* etc.) held at places of pilgrimage put together could not match *Gurpurab*.
4. Those who have not worshipped One Lord with singular mind in the company of holy congregation, wander aimlessly in the ten directions.
5. The observance of ten *Dahā* by Muslims and ten *Yags* (*Ashvmedh*, *Gajmedh*, *Gomedh* etc.) of Hindus became condemnable and worthy of censure since these had impiety latent in them. (Non-violence is a principle of Hinduism and all these *Yags* demand killing of living beings as sacrificial offerings).
6. But the *Gurmukhs* have overcome the influence of the ten senses (five senses that help acquire knowledge and five that are used in performing tasks). They have controlled their mind from wandering outside in worldly pursuits and focused it inward towards self.
7. By their humility, they are able to win over the world.(10)

In Essence

Using the examples of sets which have ten constituents in them, Bhāi Sāhib has impressed upon us that a *Gurmukh* is way above them. The days that unite one with the memory of the Gurū and help one to reflect on his precepts are far more significant for a Sikh than other festivals or so-called holy days of Hindus and Muslims.

੧੧. (ਏਕਾਦਸ਼ ਸੰਖਯਾ—ਗੁਰਮੁਖ)

੧. ਇਕ ਮਨਿ ਹੋਇ ਇਕਾਦਸੀ ਗੁਰਮੁਖਿ ਵਰਤੁ ਪਤਿ ਬ੍ਰਤਿ ਭਾਇਆ ।
੨. ਗਿਆਰਹ ਰੁਦ੍ਰ ਸਮੁਦ੍ਰ ਵਿਚਿ ਪਲ ਦਾ ਪਾਰਾਵਾਰੁ ਨ ਪਾਇਆ ।
੩. ਗਿਆਰਹ ਕਸ ਗਿਆਰਹ ਕਸੇ ਕਸਿ ਕਸਵੱਟੀ ਕਸ ਕਸਾਇਆ ।
੪. ਗਿਆਰਹ ਗੁਣ ਫੈਲਾਉ ਕਰਿ ਕਚ ਪਕਾਈ ਅਘੜ ਘੜਾਇਆ ।
੫. ਗਿਆਰਹ ਦਾਉ ਚੜਾਉ ਕਰਿ ਦੂਜਾ ਭਾਉ ਕੁਦਾਉ ਹਰਾਇਆ ।
੬. ਗਿਆਰਹ ਗੋੜਾ ਸਿਖੁ ਸੁਣਿ ਗੁਰ ਸਿਖੁ ਲੈ ਗੁਰ ਸਿਖੁ ਸਦਾਇਆ ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਵਸਾਇਆ ॥੧੧॥

11. (Ekādāsh saṅkhyā—gurmukh)

1. Ik man(i) hoe ikādāsī gurmukh(i) varat(u) pat(i) brat(i) bhāīā.
2. Giārah rudra samudra vich(i) pal dā pārāvār(u) na pāīā.
3. Giārah kas giārah kase kas(i) kasvaṭṭī kas kasāīā.
4. Giārah guṇ phailāu kar(i) kach pakāī aghar gharāīā.
5. Giārah dāu charbhāu kar(i) dūjā bhāu kudāu harāīā.
6. Giārah gerā sikh(u) suṇ(i) gur sikh(u) lai gur sikh(u) sadāīā.
7. Sādḥ saṅgat(i) gur(u) sabad(u) vasāīā.(11)

11. Count of Eleven—*Gurmukh*

1. Concentrating their mind on the memory of One Lord and imbibing total faith on their Lord Master is the true *Ekādashī* fasting for *Gurmukhs* (Hindus observe fast on the eleventh day and consider it a very pious ritual).
2. Eleven Shivas could not gauge the extent of the Lord even for a moment in the worldly ocean.
3. *Gurmukhs* have taken control of the ten senses and their mind and exercised total authority over their eleven deeds that they are capable of performing. They have purified their mind through the touchstone of loving worship and made it pure as gold.
4. Reaffirming the eleven virtues time and again, a *Gurmukh* has moulded his unmalleable mind to abide by and obey the dictates of the Gurū. Similarly a raw and fragile mind that has involved itself in the love of two that has shed its character of being attached to one has been brought back to the stable and firm state of attachment with One through *Nām Simran* on Lord's traits.
5. By steadfastness and maturing the mind on eleven traits,* a *Gurmukh* has renounced love of others that was base and spurious.
6. Having heard the incantation eleven times from the Gurū, adopting his precept in daily life, one became known as a Sikh of the Gurū.
7. The divine Name of the Lord is obtained from *Sādh Saṅgat* the holy congregation.(11)

In Essence

Following the advice of his Gurū, a Sikh is ever-endavouring to enhance his traits and secure him firmly in his heart. The holy congregation has much to contribute to him in his divine pursuit.

* *Sat, Santokh, Dayā, Dharm, Dhīraj, Sum, Dum, Uprat(i), Tatikhyā, Sardhā, Samādhāntā.*

੧੨. (ਦੁਆਦਸ਼ ਸੰਖਯਾ—ਗੁਰਮੁਖ)

੧. ਬਾਰਹ ਪੰਥ ਸਧਾਇਕੈ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹ ਚਲਾਇਆ।
੨. ਸੂਰਜ ਬਾਰਹ ਮਾਹ ਵਿਚਿ ਸਸੀਅਰੁ ਇਕਤੁ ਮਾਹਿ ਫਿਰਾਇਆ।
੩. ਬਾਰਹ ਸੋਲਹ ਮੇਲਿ ਕਰਿ ਸਸੀਅਰ ਅੰਦਰ ਸੂਰ ਸਮਾਇਆ।
੪. ਬਾਰਹ ਤਿਲਕ ਮਿਟਾਇਕੈ ਗੁਰਮੁਖਿ ਤਿਲਕੁ ਨੀਸਾਣਿ ਚੜਾਇਆ।
੫. ਬਾਰਹ ਰਾਸ਼ੀ ਸਾਧਿਕੈ ਸਚਿ ਰਾਸਿ ਰਹਰਾਸਿ ਲੁਭਾਇਆ।
੬. ਬਾਰਹ ਵੰਨੀ ਹੋਇਕੈ ਬਾਰਹ ਮਾਸੇ ਤੋਲਿ ਤੁਲਾਇਆ।
੭. ਪਾਰਸ ਪਾਰਸਿ ਪਰਸਿ ਕਰਾਇਆ ॥੧੨॥

12. (Dvādash saṅkhyā—gurmukh)

1. Bārah pañth sadhāe-kai gurmukh(i) gāḍī rāh chālāiā.
2. Sūraj bārah māh vich(i) sasīar(u) ikat(u) māh(i) phirāiā.
3. Bārah solah mel(i) kar(i) sasīar aṅdar sūr samāiā.
4. Bārah tilak miṭāe-kai gurmukh(i) tilak(u) nīsāṅ(i) chaṛāiā.
5. Bārah rāshī sād(i)kai sach(i) rās(i) rabrās(i) lubhāiā.
6. Bārah vaṅnī hoekai bārah māse tol(i) tulāiā.
7. Pāras pāras(i) paras(i) karāiā.(12)

12. Count of Twelve—*Gurmukh*

1. The *Gurmukhs* have won over the twelve sects of *Jogīs* and has commenced a path that is easy to follow.
2. The Sun goes around the Earth once in twelve months whereas the Moon does it in one month. (Here Sun represents *Tamas* and *Rajas* traits of *māyā* while Moon represents *Satva* trait).
3. With the union of twelve (10 senses, mind and wisdom) and sixteen (10 organs that are essential for life, 5 constituent elements of the body and mind), the Moon rose in the house of Sun. (The Moon that represents *Satva* traits is able to neutralize the *Rajas* and *Tamas* effects represented by the Sun since its frequency of appearance is twelve times more in a year).
4. Obliterating the twelve consecration marks of the *Yogīs* the Gurū-oriented Sikhs donned one mark of piety of character and conduct in their lives.
5. *Gurmukhs* won over the effects of the twelve houses of the Sun (*Mekh*, *Mithun*, *Brikk* etc. Zodiac signs in astronomy) and adopted one true house of Lord's Name.
6. Making their ten senses, mind and intellect gold-like, they become worthy and invaluable (as 12 *Māshās* of gold make a *Tolā**).
7. By the company of the true philosopher's stone-like Gurū, they themselves become *Pāras* (philosopher's stone).(12)

In Essence

Gurmukhs are beyond the rites, rituals and concepts of piety commonly believed and observed in Indian theology. Their union and association with their True Gurū blesses them with all these results which other obtain through rigorous discipline and physical discomforts.

* Indian measure of weighing gold.

੧੩. (ਤ੍ਰਯੋਦਸ਼ ਸੰਖਯਾ—ਗੁਰਮੁਖ)

੧. ਤੇਰਹ ਤਾਲ ਅਊਰਿਆ ਗੁਰਮੁਖਿ ਸੁਖ ਤਪ ਤਾਲ ਪੁਰਾਇਆ।
੨. ਤੇਰਹ ਰਤਨ ਅਕਾਰਥੇ ਗੁਰ ਉਪਦੇਸੁ ਰਤਨੁ ਧਨੁ ਪਾਇਆ।
੩. ਤੇਰਹ ਪਦ ਕਰਿ ਜਗ ਵਿਚਿ ਪਿਤਰ ਕਰਮ ਕਰਿ ਭਰਮਿ ਭੁਲਾਇਆ।
੪. ਲਖ ਲਖ ਜਗ ਨ ਪੁਜਨੀ ਗੁਰ ਸਿਖ ਚਰਣੋਦਕ ਪੀਆਇਆ।
੫. ਜਗ ਭੋਗ ਨਈਵੇਦ ਲਖ ਗੁਰਮੁਖਿ ਮੁਖਿ ਇਕੁ ਦਾਣਾ ਪਾਇਆ।
੬. ਗੁਰ ਭਾਈ ਸੰਤੁਸਟੁ ਕਰਿ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਚਖਾਇਆ।
੭. ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਅਛਲ ਛਲਾਇਆ ॥੧੩॥

13. (Trayodash saṅkhyā—gurmukh)

1. Terah tāl aūrīā gurmukh(i) sukh tap tāl purāiā.
2. Terah ratan akārthe gur updes(u) ratan(u) dhan(u) pāiā.
3. Terah pad kar(i) jag vich(i) pitar karm kar(i) bharam(i) bhulāiā.
4. Lakh lakh jag na pujanī gur sikh charnodok pīāiā.
5. Jag bhog nāived lakh gurmukh(i) mukh(i) ik(u) dāṅā pāiā.
6. Gur bbāi santust(u) kar(i) gurmukh(i) sukh pbal(u) piram chakhāiā.
7. Bhagat(i) vachhal(u) hoe achhal cbhalāiā.(13)

13. Count of Thirteen – *Gurmukh*

1. Thirteen musical notes or beats in a musical mode are considered less and inadequate. *Gurmukhs* have followed the rhythm of peaceful meditation. They indulge in loving worship of the Lord even as householders.
2. The thirteen gems are worthless. Those who have one gem of Gurū's precept with them (those who have the gem of Lord's name with them) are the owners/possessors of all other gems.
3. The ritualistic people have indulged in observance of thirteen different forms of rites and rituals that has weaned them away from the worship of true Lord.
4. The foot-wash of the Sikhs of the Gurū is above the observance of lakhs of *yags*. (*Charan Sādh ke dho dho pīo*).
5. Serving a Sikh of the Gurū with one grain is far greater a holy task than lakhs of *yags*, free distribution of food on the name of gods and deities.
6. Pleasing their *Gurbhāīs* (co-disciples of the Gurū), *Gurmukh* relishes the fruit of loving comfort and peace.
7. Beloved of His devotees—the Lord despite being beyond deception and swindling accepts all chicanery at the hands of His devotees. (He who can never be enamoured by anyway becomes the beloved of His devotees as a result of their love).(13)

In Essence

Taking examples of set of thirteen that occurs in a man's life and is much appreciated by them, Bhāi Sāhib has established that *Gurmukhs* who follow precepts of their Gurū are beyond all these infatuating and ritualistic things.

੧੪. (੧੪-੧੫-੧੬ ਦੀ ਗਿਣਤੀ—ਗੁਰਮੁਖ)

੧. ਚਉਦਹ ਵਿਦਿਆ ਸਾਧਿਕੈ ਗੁਰਮਤਿ ਅਬਿਗਤਿ ਅਕਥ ਕਹਾਣੀ।
੨. ਚਉਦਹ ਭਵਣ ਉਲੰਘਿਕੈ ਨਿਜ ਘਰਿ ਵਾਸੁ ਨੇਹੁ ਨਿਰਬਾਣੀ।
੩. ਪੰਦ੍ਰਹ ਥਿਤੀ ਪਖੁ ਇਕ ਕ੍ਰਿਸਨ ਸੁਕਲ ਦੁਇ ਪੱਖ ਨੀਸਾਣੀ।
੪. ਸੋਲਹ ਸਾਰ ਸੰਘਾਰੁ ਕਰਿ ਜੋੜਾ ਜੁੜਿਆ ਨਿਰਭਉ ਜਾਣੀ।
੫. ਸੋਲਹ ਕਲਾ ਸੰਪੂਰਣੋ ਸਸਿ ਘਰਿ ਸੂਰਜੁ ਵਿਰਤੀ ਹਾਣੀ।
੬. ਨਾਰਿ ਸੋਲਹ ਸੀਂਗਾਰ ਕਰਿ ਸੇਜ ਭਤਾਰ ਪਿਰਮ ਰਸੁ ਮਾਣੀ।
੭. ਸਿਵ ਤੈ ਸਕਤਿ ਸਤਾਰਹ ਵਾਣੀ ॥੧੪॥

14. (14-15-16 dī gīṭī—Gurmukh)

1. Chaudah vidiā sādh(i)kai gurmat(i) abigat(i) akath kahāṇī.
2. Chaudah bhavaṅ ulaṅgh(i)kai nij ghar(i) vās(u) nebu nirbāṇī.
3. Paṅdrāh thitī pakḥ(u) ik krisan sukal due pakḥh nīsāṇī.
4. Solah sār saṅghār(u) kar(i) jorā jurīā nirbhau jāṇī.
5. Solah kalā saṅpūraṅo sas(i) ghar(i) sūraj(u) virtī bhāṇī.
6. Nār(i) solah siṅgār kar(i) sej bhatār piram ras(u) māṇī.
7. Siv tai sakat(i) satārah vāṇī.(14)

14. Count of 14, 15 and 16—*Gurmukh*

1. Having succeeded in acquiring the fourteen wisdoms, *Gurmukhs* have reached the indescribable state of Gurū's wisdom.
2. Going and crossing the fourteen realms, *Gurmukhs* live life in love and emancipation in their selves.
3. A lunar month has two parts of fifteen days each. One is called *Krishan Paksb* (dark part—when the moon is waning) and the other is called *Shukal Paksb* (bright part when the moon is waxing).
4. Just as the game of dice is won when sixteen pawns are destroyed, similarly, *Gurmukhs* free themselves from the cycle of birth and death winning over sixteen vices.
5. On the 16th day, when the Moon enters the house of Sun, its brightness starts waning. (Thus displaying one's glory and grandeur in others' home brings demerits and loss).
6. A beautiful woman embellishes herself with sixteen types of ornamentation and enjoys the company of her lover on the nuptial bed of consciousness. (Adorning herself with sixteen virtues, she reaches and realises her true self).
7. Shiv and *Shaktī* (Lord and *Māyā*) have 17 forms/expressions. (*Māyā* has 16 disciplines/authorities—*Prāṇ* (10), *Tatt(s)* and *Mann* (1) each, while Shiv (Lord) is One and that has everything in it. Thus *Shiv-Shaktī* has seventeen areas of influence or authority in a human being.(14)

In Essence

As in the previous *paurīs*, Bhāi Gurdās Ji is establishing the greatness of a *Gurmukh* through various sets that constitute 14, 15 and 16 items and are held in great reverence by the people and spiritual seekers.

੧੫. (੧੮ ਤੋਂ ੩੪ ਤੱਕ ਸੰਖਯਾ)

੧. ਗੋਤ ਅਠਾਰਹ ਸੋਧਿਕੈ ਪੜੈ ਪੁਰਾਨ ਅਠਾਰਹ ਭਾਈ।
੨. ਉਨੀ ਵੀਹ ਇਕੀਹ ਲੰਘਿ ਬਾਈ ਉਮਰੇ ਸਾਧਿ ਨਿਵਾਈ।
੩. ਸੰਖ ਅਸੰਖ ਲੁਟਾਇਕੈ ਤੇਈ ਚੌਵੀ ਪੰਜੀਹ ਪਾਈ।
੪. ਛਬੀ ਜੋੜਿ ਸਤਾਈਹਾਂ ਆਇ ਅਠਾਈਹ ਮੇਲਿ ਮਿਲਾਈ।
੫. ਉਲੰਘਿ ਉਣਤੀਹ ਤੀਹ ਸਾਧ ਲੰਘਿ ਇਕਤੀਹ ਵਜੀ ਵਧਾਈ।
੬. ਸਾਧ ਸੁਲਖਣ ਬਤੀਹੇ ਤੇਤੀਹ ਪੂ ਚਉਫੇਰ ਫਿਰਾਹੀ।
੭. ਚਉਤੀਹ ਲੇਖ ਅਲੇਖ ਲਖਾਈ॥੧੫॥

15. (18 toñ 34 tak sañkhyā)

1. Got aṭhārah sodh(i)kai paraī purān aṭhārah bhāī.
2. Unī vīh ikīh lañgh(i) bāī umre sād̥h(i) nivāī.
3. Sañkh asañkh luṭāe-kai teī chauwī pañjīh pāī.
4. Chhabī jor(i) satāībhāñ āe aṭhāīh mel(i) milāī.
5. Ulañgh(i) unatīh tīh sād̥h lañgh(i) ikatīh vajī vad̥hāī.
6. Sād̥h sulakhaṇ batīhe tetīh dbrū chaupher phirāhī.
7. Chautīh lekh alekh lakhāī.(15)

15. Count of 18 to 34

1. Having sorted and settled the issue of eighteen sections of society (*Varna*) they then study and deliberate on eighteen *Purānas*.
2. Those who are diligently involved in disciplining their mind cross over the count of Nineteen (Ten directions and nine regions). They are capable of surmounting those that count to twenty, Twenty-one (*Purīs*) and twenty-two (the mountain ranges). All these come under their authority.
3. Giving up all their worldly attachments, they win over all the counts of twenty-three, twenty-four and twenty-five of the world.
4. They conquer the count of twenty-six (eighteen chapters of *Mahābhārat* and eight of Grammar), cross the count of twenty-seven (*simritīs* or *Nakshatras*) and uniting the *Anurādhā Nakshatra* (the 28th *Nakshatra*) they are beyond the influence and doubts of astronomy.
5. Crossing the count of twenty-nine and winning over the thirty *Rozās* (fasting by Muslims) and then surmounting the thirty-first, feel the greatness of divine dispensation in their hearts.
6. Those who are blessed with thirty-two characteristics are Saints. Thirty-three crore gods circumambulate the great Saint—Dhrū.
7. *Gurmukhs* who are at thirty-fourth position are beyond description and assessment. They are stable like Dhrū. (Both worlds are under the influence and authority of saints).(15)

In Essence

Taking the example of the greats of material and spiritual world, Bhāi Sāhib has established that *Gurmukhs* are beyond them. *Gurmukhs* reach the absolute form of the Lord through loving devotion and merge in Him.

ੴ. (ਈਸ਼ੁਰੋਪਮਾ)

੧. ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਲੇਖ ਅਲੇਖ ਨ ਲਖਿਆ ਜਾਈ।
੨. ਰੂਪ ਅਨੂਪੁ ਅਚਰਜੁ ਹੈ ਦਰਸਨ ਦ੍ਰਿਸ਼ਟਿ ਅਗੋਚਰ ਭਾਈ।
੩. ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਤੋਲਨ ਤੁਲਾਧਾਰ ਨ ਸਮਾਈ।
੪. ਕਥਨੀ ਬਦਨੀ ਬਾਹਰਾ ਥਕੈ ਸਬਦੁ ਸੁਰਤਿ ਲਿਵਲਾਈ।
੫. ਮਨ ਬਚ ਕਰਮ ਅਗੋਚਰਾ ਮਤਿ ਬੁਧਿ ਸਾਧਿ ਸੋਝੀ ਥਕਿ ਪਾਈ।
੬. ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਹੈ ਭਗਤਿ ਵਛਲੁ ਸਾਧਿ ਸੰਗਤਿ ਛਾਈ।
੭. ਵਡਾ ਆਪਿ ਵਡੀ ਵਡਿਆਈ ॥੧੬॥

16. (Īshvaropmā)

1. Ved katebaub bāhrā lekh alekh na lakhiā jāi.
2. Rūp anūp(u) acharj(u) hai darsan drisṭ(i) agochar bhāi.
3. Ik kavāu pasāu kar(i) tolan tulādhār na samāi.
4. Kathanī badanī bāhrā thakai sabad(u) surat(i) livlāi.
5. Man bach karam agocharā mat(i) budh(i) sād(b)i sojḥi thak(i) pāi.
6. Achhal achhed abhed hai bhagat(i) vachhal(u) sād(b)i saṅgat(i) chhāi.
7. Vaḍā āp(i) vaḍī vaḍiāi.(16)

16. In Praise of God

1. God is beyond the knowledge of *Vedās* and other scriptures of semitic religion. His description is beyond limits of human knowledge. He is inaccessible.
2. His form is beyond words of praise. He is wonderful. His glimpse is beyond the perception of senses. He reveals Himself to His seekers by His own grace.
3. He created the vast expanse of this Universe by just one word of command. That command is immeasurable on any measuring machine.
4. His eulogies and panegyrics cannot be written by the most skilled poets and writers. They get tired of searching for appropriate words to describe His greatness. That is why *Gurmukhs* have engrossed their mind in the sound of His name.
5. His comprehension is beyond the ability of mind, words or deeds. Intellect, wisdom and all the religious practices have failed to reveal His true self.
6. He cannot be tricked or deceived, penetrated and remains indistinguishable. But He loves His devotees and worshippers. He is ever present in *Sādh Saṅgat*—the congregation of holymen.
7. He is great, magnificent and His glory has no limit.(16)

In Essence

In this *paurī*, Bhāi Sāhib has described the greatness and magnificence of God. No words of praise or eulogy can describe even a miniscule of His unfathomable characteristics.

੧੭. (ਗੁਰਮੁਖ ਸੁਖਫਲ)

੧. ਵਣ ਵਣ ਵਿਚਿ ਵਣਾਸਪਤਿ ਰਹੈ ਉਜਾੜਿ ਅੰਦਰਿ ਅਵਸਾਰੀ।
੨. ਚੁਣਿ ਚੁਣਿ ਆਂਜਨਿ ਬੁਟੀਆ ਪਾਤਿਸਾਹੀ ਬਾਗ ਲਾਇ ਸਵਾਰੀ।
੩. ਸਿੰਜਿ ਸਿੰਜਿ ਬਿਰਖ ਵਡੀਰੀਅਨਿ ਸਾਰਿ ਸਮੁਹਲਿ ਕਰਨ ਵੀਚਾਰੀ।
੪. ਹੋਇ ਸਫਲ ਰੁਤਿ ਆਈਐ ਅੰਮ੍ਰਿਤ ਫਲ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭਾਰੀ।
੫. ਬਿਰਖਹੁ ਸਾਉ ਨ ਆਵਈ ਫਲ ਵਿਚਿ ਸਾਉ ਸੁਗੰਧਿ ਸੰਜਾਰੀ।
੬. ਪੂਰਨ ਬ੍ਰਹਮ ਜਗਤੁ ਵਿਚਿ ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗਤਿ ਨਿਰੰਕਾਰੀ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਪਰ ਅਪਾਰੀ॥੧੭॥

17. (Gurmukh sukhpal)

1. Van van vich(i) vaṇāspat(i) rahai ujār(i) andar(i) avsārī.
2. Chun(i) chun(i) ānjan(i) būṭīā pāt(i)sābhī bāg lāe savārī.
3. Siñj(i) siñj(i) birakh vadīriān(i) sār(i) sambāl(i) karan vīchārī.
4. Hoe saphal rut(i) āi-ai anmrit phal anmrit ras(u) bhārī.
5. Birkbaub sāu na āvai phal vich(i) sāu sugandb(i) sanjārī.
6. Pūran brahm jagat(u) vich(i) gurmukh(i) sādḥ saṅgat(i) nirānkārī.
7. Gurmukh(i) sukḥ phal(u) apar apārī.(17)

17. Ultimate Peace and Comfort of *Gurmukhs*

1. Many forms of vegetation grow in the thick of the jungle that abounds with trees. Not much knowledge is held about the characteristics of such vegetation.
2. The gardeners pick the best plants and bring them to the royal garden and tend to them very diligently.
3. They irrigate these saplings and raise them to become trees. They are taken good care of and the knowledgeable people study the merits and demerits of their wood, fruits, leaves, bark etc.
4. And in the season of their blooming, these trees give juice-filled ripe fruits.
5. The quality of the fruit that a tree would bear is not conspicuous or even obvious from its look. Both taste and fragrance is well integrated in its fruit.
6. Similarly, God is completely integrated in the whole Universe. But the formless can only be realised in the *Sādh Saṅgat* (holy congregation). Just as flowers and fruits are sources of fragrance and juice of the fruit respectively, so are the *Gurmukhs*, fruits of the God-like tree who can bless us with the divine fragrance and taste of nectar.
7. *Gurmukhs* are the reason and means of spiritual peace and comfort.(17)

In Essence

Gurmukhs are the fruits of peace and comforts of the Lord. They dispense divine knowledge of the Lord to others.

੧੮. (ਅੰਬਰ ਵਰਣਨ)

੧. ਅੰਬਰੁ ਨਦਰੀ ਆਵਦਾ ਕੇਵਡੁ ਵਡਾ ਕੋਇ ਨ ਜਾਣੈ।
੨. ਉਚਾ ਕੇਵਡੁ ਆਖੀਐ ਸੁੰਨ ਸਰੂਪ ਨ ਆਖਿ ਵਖਾਣੈ।
੩. ਲੈਨਿ ਉਡਾਰੀ ਪੰਖਣੂ ਅਨਲ ਮਨਲ ਉਡਿ ਖਬਰਿ ਨ ਆਣੈ।
੪. ਓੜਕੁ ਮੂਲਿ ਨ ਲਭਈ ਸਭੇ ਹੋਇ ਫਿਰਨਿ ਹੈਰਾਣੇ।
੫. ਲਖ ਅਗਾਸ ਨ ਅਪੜਨਿ ਕੁਦਰਤਿ ਕਾਦਰ ਨੋ ਕੁਰਬਾਣੈ।
੬. ਪਾਰਬ੍ਰਹਮ ਸਤਿਗੁਰ ਪੁਰਖੁ ਸਾਧ ਸੰਗਤਿ ਵਾਸਾ ਨਿਰਬਾਣੈ।
੭. ਮੁਰਦਾ ਹੁਇ ਮੁਰੀਦ ਸਿਵਾਣੈ ॥੧੮॥

18. (Anbar varṇan)

1. Anbar(u) nadrī ānvadā kevaḍ(u) vaḍā koe na jāṇai.
2. Uchā kevaḍ(u) ākhiāi suṅn sarūp na ākh(i) vakhāṇai.
3. Lain(i) uḍārī paṅkḥṇū anal manal uḍ(i) khabar(i) na āṇai.
4. Oṛak(u) mūl(i) na labhai sabhe hoe phiran(i) hairāṇe.
5. Lakh agās na apran(i) kudrat(i) kādar no kurbāṇai.
6. Pārbrāhm sat(i)gur purakh(u) sādḥ saṅgat(i) vāsā nirbāṇai.
7. Murdā hūe murīd siṅāṇai.(18)

18. Sky Described

1. The sky is visible. But no one knows how vast it is.
2. How high it is ? Nothing can be said. The darkness that we see is not due to any material but the unfathomable depth of void that exists there.
3. The birds fly and soar high. The mythological bird named *Anal Manal* who always stay and roam in the sky cannot even find its extent.
4. No one can find its end. All return flabbergasted and amazed.
5. We are sacrifice unto the creation of the Lord. Millions of skies cannot reach Him.
6. The abode of the Lord, the True Power holder is in *Satsang*, the congregation of the true devotees.
7. But a disciple who would shed all his pride and ego would ultimately realise Him and reach Him.(18)

In Essence

The extent of the sky which is visible cannot be perceived. Lord who is invisible is far more imperceptible and pervasive than the skies. Millions of skies are mean before Him. How can He be known? The wisdom feels sacrifice unto Him when it perceives Him from His creation. One should search for Him in *Sādh Saṅgat* and take His refuge there.

ੴ. (ਗੁਰ ਮਹਿਮਾ)

੧. ਗੁਰ ਮੂਰਤਿ ਪੂਰਨ ਬ੍ਰਹਮ ਘਟਿ ਘਟਿ ਅੰਦਰਿ ਸੂਰਜ ਸੁਝੈ।
੨. ਸੂਰਜ ਕਵਲੁ ਪਰੀਤ ਹੈ ਗੁਰਮੁਖਿ ਪ੍ਰੇਮ ਭਗਤਿ ਕਰਿ ਬੁਝੈ।
੩. ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਸਬਦੁ ਹੈ ਨਿਝਰ ਧਾਰ ਵਰੈ ਗੁਣ ਗੁਝੈ।
੪. ਕਿਰਖਿ ਬਿਰਖੁ ਹੋਇ ਸਫਲੁ ਫਲ ਚੰਦਨ ਵਾਸ ਨਿਵਾਸ ਨ ਖੁਝੈ।
੫. ਅਫਲ ਸਫਲ ਸਮਦਰਸ ਹੋਇ ਮੋਹੁ ਨ ਧੋਹੁ ਨ ਦੁਬਿਧਾ ਲੁਝੈ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਜੀਵਨ ਮੁਕਤਿ ਭੁਗਤਿ ਕਰਿ ਦੁਝੈ।
੭. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਸਹਜਿ ਸਮੁਝੈ ॥੧੯॥

19. (Gur Mahimā)

1. Gur mūrat(i) pūran brahm ghaṭ(i) ghaṭ(i) aṅdar(i) sūraj sujhai.
2. Sūraj kaval(u) parīt hai gurmukh(i) prem bhagat(i) kar(i) bujhai.
3. Pārbrahm gur sabad(u) hai nijhar dhār varhai guṇ gujhai.
4. Kirakh(i) birakh(u) hoe saphal(u) phal chaṅdan vās nivās na kbujhai.
5. Aphal saphal samdaras hoe moh(u) na dhoh na dubidhā lujhai.
6. Gurmukh(i) sukh phal(u) piram ras(u) jīvan mukt(i) bbugat(i) kar(i) dujhai.
7. Sādh saṅgat(i) mil(i) sabaj(i) samujhai.(19)

19. Praise of Gurū

1. Gurū is complete form of the Lord. He is effulgent like Sun in everybody.
2. Just as lotus has infatuation and love for the Sun, so is the love of *Gurmukhs* with Lord through loving worship.
3. Gurū's word is akin to the form of the Lord. *Bāṇī Gurū Gurū hai bāṇī, vich(u) bāṇī amrit(u) sāre*. Gurū's words are full of deep virtues and precepts that rain like nectar on the Sikhs.
4. Gurū's words infuse life in fields and trees. Sandalwood like fragrance abides in him who follows Gurū's precepts.
5. Both barren and fruit-bearing trees become alike and equal. (In the house of Gurū, no one enjoys favour or rejection). There is no pull or push of attachment and doubts do not bother them.
6. Through loving devotion and worship a *Gurmukh* is able to extract the nectar of comfort and peace and relishes it more, when he becomes emancipated here and now.
7. Enjoining the *Sādh Saṅgat*, they stay in a state of equipoise.(19)

In Essence

Both Gurū and *Sādh Saṅgat* are embodiments of the Lord. One who comes in the refuge of *Sādh Saṅgat* enjoys the divine fruits of peace and serenity and achieves emancipation here and now.

੨੦. (ਗੁਰ ਸਬਦ)

੧. ਸਬਦੁ ਗੁਰੂ ਗੁਰੁ ਜਾਣੀਐ ਗੁਰਮੁਖਿ ਹੋਇ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ।
੨. ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਵਿਚਿ ਪ੍ਰੇਮ ਭਗਤਿ ਪਰਚੈ ਹੋਇ ਮੇਲਾ ।
੩. ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣ ਜੁਗਤਿ ਕੁੰਜ ਕੁਰਮ ਹੰਸ ਵੰਸੁ ਨਵੇਲਾ ।
੪. ਬਿਰਖਹੁ ਫਲ ਫਲਤੇ ਬਿਰਖੁ ਗੁਰ ਸਿਖ ਸਿਖ ਗੁਰ ਮੰਤ ਸੁਹੇਲਾ ।
੫. ਵੀਹਾ ਅੰਦਰਿ ਵਰਤਮਾਨ ਹੋਇ ਇਕੀਹ ਅਗੋਚਰੁ ਖੇਲਾ ।
੬. ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਿ ਆਦਿ ਪੁਰਖ ਆਦੇਸ ਵਹੇਲਾ ।
੭. ਸਿਫਤਿ ਸਲਾਹਣੁ ਅੰਮ੍ਰਿਤੁ ਵੇਲਾ ॥੨੦॥੭॥

20. (Gur Sabad)

1. Sabad(u) gurū gur(u) jāṇīai gurmukh(i) hoe surat(i) dhun(i) chelā.
2. Sādh saṅgat(i) sachkhaṇḍ vich(i) prem bhagat(i) parchai hoe melā.
3. Giān(u) dhiān(u) simraṇ jugat(i) kuñj kuram haṅs vaṅs(u) navelā.
4. Birkhoṅh phal phalte birakh(u) gur sikh sikh gur maṅt suhelā.
5. Vībā aṅdar(i) vartmān hoe ikīh agochar(u) kbelā.
6. Ād(i) purakh(u) ādes(u) kar(i) ād(i) purakh ādes vahelā.
7. Sifat(i) salāhaṅ(u) aṅmrīt velā.(20,7)

20. Gurū's Precept

1. Know the words of Gurū as the command of the Lord. He who abides by Gurū's precepts and lodges it in his consciousness is a true disciple.
2. When he is introduced with *Sādh Saṅgat* and develops loving worship for the True Realm, he then realises the Lord.
3. In the expediency of knowledge, contemplation and meditation, the family of crane, tortoise and swans are unique and distinct. (Crane is adept in meditation, tortoise in contemplation and a swan is skillful in separating milk and water). A *Gurmukh* has all the three traits inherent in him.
4. Just as a tree gives fruit and fruit becomes the source of a tree, so does a Gurū turns a person into Sikh and then from Sikh, he transforms him into Gurū.
5. A human being lives in the present, but when he unites himself in the memory of the Lord, then he lives life beyond his mind and words/desires.
6. Saluting the primal Lord, the sole authority, who is free from the secrets of the country, time and space and material things, one gets much respect and sublime peace and comfort.
7. Singing His praises in the ambrosial hour of the day, is the virtue of such a person.(20.7)

In Essence

Following the sermons and advise of the Gurū is a true sign of a disciplined disciple. Words of Gurū are the commands of the Lord. Obeying them raises the spiritual life of a seeker and make him a *Gurmukh*. Such seekers rise in the ambrosial hour and sing His praises or meditate on His name. Gurū Nānak has very aptly said :

Amrit velā sach nāo, vaḍiāi vichār(u).

(SGGS, p. 2)

ਵਾਰ 8

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਵਸਤੂ ਨਿਰਦੇਸ਼ ਮੰਗਲਾਚਰਣ)

੧. ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਕੁਦਰਤਿ ਅੰਦਰਿ ਕੀਆ ਪਸਾਰਾ।
੨. ਪੰਜਿ ਤਤ ਪਰਵਾਣੁ ਕਰਿ ਚਹੁ ਖਾਣੀ ਵਿਚ ਸਭ ਵਰਤਾਰਾ।
੩. ਕੇਵਡੁ ਧਰਤੀ ਆਖੀਐ ਕੇਵਡੁ ਤੋਲੁ ਅਗਾਸ ਅਕਾਰਾ।
੪. ਕੇਵਡੁ ਪਵਣੁ ਵਖਾਣੀਐ ਕੇਵਡੁ ਪਾਣੀ ਤੋਲੁ ਵਿਥਾਰਾ।
੫. ਕੇਵਡੁ ਅਗਨੀ ਭਾਰੁ ਹੈ ਤੁਲਿ ਨ ਤੋਲਿ ਅਤੋਲੁ ਭੰਡਾਰਾ।
੬. ਕੇਵਡੁ ਆਖਾ ਸਿਰਜਣਹਾਰਾ ॥੧॥

1. (Vastū nirdesh maṅglācharaṅ)

1. Ik kavāu pasāu kar(i) kudrat(i) andar(i) kiā pasārā.
2. Pañj(i) tat parvāṅ(u) kar(i) chauṅh bhāṅī vich sabh vartārā.
3. Kevad(u) dhartī ākhiai kevad(u) tol(u) agās akārā.
4. Kevad(u) pavaṅ(u) vakhāṅīai kevad(u) pāṅī tol(u) vithārā.
5. Kevad(u) agnī bhār(u) hai tul(i) na tol(i) atol(u) bhaṅḍārā.
6. Kevad(u) ākhā sirjanbārā.(1)

1. Specific Directional Invocation

1. God created the entire Universe by just one command and then filled it with all that we see in it.
2. The entire universe is constituted of five elements (fire, air, water, earth and space). And for life to develop in the Universe, He created four systems of generation (*Añḍaj, Jeraḷ, Setaj* and *Uthbuj*).
3. How big is the earth and how vast is the sky ? What can be said about it ? They are immeasurable.
4. Where all and how extensive is the spread of air ? How much does the water weigh that exists in the universe ? All these creations of the Lord are immeasurable.
5. Similarly, what is the quantum of fire that exists in the Universe ? His store-houses are beyond measures.
6. When His blessings are immeasurable and infinite, how can I say how magnificent the Lord is ?(1)

In Essence

He alone knows His extent.

So mit(i) jānai Nānakā sarān merān jañtāb.

(SGGS, p. 467)

and

Kevaḍ vaḍā ḍīḥā boe.

(SGGS, p. 9)

How mighty is He can only be stated once He has been seen. But that is impossible. He alone knows about His expanse and extent. He is beyond words and human perception.

੨. (ਦੈਵੀ ਅਤੇ ਆਸੁਰੀ ਸੰਪਦਾ)

੧. ਕੇਵਡੁ ਸਤੁ ਸੰਤੋਖੁ ਹੈ ਦਯਾ ਧਰਮ ਤੇ ਅਰਥੁ ਵੀਚਾਰਾ।
੨. ਕੇਵਡੁ ਕਾਮੁ ਕਰੋਧੁ ਹੈ ਕੇਵਡੁ ਲਭ ਮੋਹੁ ਹੰਕਾਰਾ।
੩. ਕੇਵਡੁ ਦਿਸਟਿ ਵਖਾਣੀਐ ਕੇਵਡੁ ਰੂਪ ਰੰਗੁ ਪਰਕਾਰਾ।
੪. ਕੇਵਡੁ ਸੁਰਤਿ ਸਲਾਹੀਐ ਕੇਵਡੁ ਸਬਦੁ ਵਿਥਾਰੁ ਪਸਾਰਾ।
੫. ਕੇਵਡੁ ਵਾਸ ਨਿਵਾਸੁ ਹੈ ਕੇਵਡੁ ਗੰਧ ਸੁਗੰਧਿ ਅਚਾਰਾ।
੬. ਕੇਵਡੁ ਰਸ ਕਸ ਆਖੀਅਹਿ ਕੇਵਡੁ ਸਾਦ ਨਾਦ ਓਅੰਕਾਰਾ।
੭. ਅੰਤੁ ਬਿਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥੨॥

2. (Daivi ate āsuri saṅpadā)

1. Kevad(u) sat(u) santokh(u) hai dayā dharam te arth(u) vīchārā.
2. Kevad(u) kām(u) karodh(u) hai kevad(u) labh moh(u) haṅkārā.
3. Kevad(u) dist(i) vakhāṅīai kevad(u) rūp raṅg(u) parkārā.
4. Kevad(u) surat(i) salāhīai kevad(u) sabad(u) vithār(u) pasārā.
5. Kevad(u) vās nivās(u) hai kevad(u) gaṅdh sugaṅdh(i) achārā.
6. Kevad(u) ras kas ākhīaih kevad(u) sād nād oañkārā.
7. Anit(u) beanit(u) na pārāvārā.(2)

2. Virtuous and Evil Traits

1. The virtuous and divine qualities of the Lord are infinite. How extensively can truth, contentment, compassion, righteousness and significance (of life) be explained?
2. How mighty is lust and anger, avarice, attachment and pride?
3. How magnificent is His glimpse? How beautiful is His form and colour? In what type of forms does He exist?
4. How can engrossment of the consciousness in Him be explained and described? How vast is the expanse of the divine word?
5. How extensive is the spread of fragrances? How extensive is their tasks and effects? (Fragrances are countless in kind and they all are found in many plants, places etc. Their worthiness is also numerous).
6. How many relishments can one describe? What is the sweetness and extent of the divine sound of *Oaṅkāra*.
7. All His creation is infinite, beyond reach and perception.(2)

In Essence

The extent of various things that God has created is beyond reach and measure. And how mighty and inaccessible would He be who has created such things in unfathomable measures?

੩. (ਦੈਵੀ ਅਤੇ ਆਸੁਰੀ ਸੰਪਦਾ)

੧. ਚਉਰਾਸੀਹ ਲਖ ਜੋਨਿ ਵਿਚਿ ਜਲ ਥਲ ਮਹੀਅਲੁ ਤ੍ਰਿਭਵਣ ਸਾਰਾ ।
੨. ਇਕਸਿ ਇਕਸਿ ਜੋਨਿ ਵਿਚਿ ਜੀਅ ਜੰਤ ਅਗਣਤ ਅਪਾਰਾ ।
੩. ਸਾਸਿ ਗਿਰਾਸਿ ਸਮਾਲਦਾ ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਸੁਮਾਰਾ ।
੪. ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਓਅੰਕਾਰ ਅਕਾਰੁ ਵਿਥਾਰਾ ।
੫. ਸਿਰਿ ਸਿਰਿ ਲੇਖ ਅਲੇਖੁ ਦਾ ਲੇਖ ਅਲੇਖ ਉਪਾਵਣ ਹਾਰਾ ।
੬. ਕੁਦਰਤਿ ਕਵਣੁ ਕਰੈ ਵੀਚਾਰਾ ॥੩॥

3. (Daiṁī ate āsurī sanpadā)

1. Chaurāsīh lakh jon(i) vich(i) jal thal mahīal(u) tribhavan̄.sārā.
2. Ika(s)i ikas(i) jon(i) vich jīa jan̄t agañat apārā.
3. Sās(i) girās(i) samāldā kar(i) brahman̄ḍ karor̄(i) sumārā.
4. Rom rom vich rakhion(u) oan̄kār akār(u) vithārā.
5. Sir(i) sir(i) lekh alekh(u) dā lekh alekh upāvan̄ hārā.
6. Kudrat(i) kavan̄(u) karai vīchārā.(3)

3. Virtuous and Evil Traits

1. He created eighty-four lakh species of life on the land, in the air and in the water.
2. He created countless lives in each species.
3. He created millions of universes in each trichome of His self and then sustains each of them.
4. He has maintained the expanse of every universe that He has lodged in His each trichome.
5. The imperceptible Lord has endorsed the fate of each one but He himself is free of any such endorsement.
6. Who and how can anyone deliberate on His creation?(3)

In Essence

The theme of the above *paurī* composed by Bhāi Sāhib is taken from the following lines of *Srī Gurū Granth Sāhib*:

Jin(i) eb(i) likhe tis(u) sir(i) nābe.

Jiv furmāe tiv tiv pābe.

.....

Kudrat(i) kavan kabā vīchār(u).

Vāriā na jāvā ek vār.

(SGGS, p. 4)

God Himself pervades in every trichome of His infinite creation and all His creations are lodged safely in every trichome of His Self. All that he has created, visible or invisible, operates in His command.

੪. (ਦੈਵੀ ਅਤੇ ਆਸੁਰੀ ਸੰਪਦਾ)

੧. ਕੇਵਡ ਦੁਖ ਸੁਖ ਆਖੀਐ ਕੇਵਡ ਹਰਖ ਸੋਗ ਵਿਸਥਾਰਾ।
੨. ਕੇਵਡੁ ਸਚੁ ਵਖਾਣੀਐ ਕੇਵਡੁ ਕੂੜੁ ਕਮਾਵਣੁ ਹਾਰਾ।
੩. ਕੇਵਡੁ ਰੁਤੀ ਮਾਹ ਕਰਿ ਦਿਹ ਰਾਤੀ ਵਿਸਮਾਦੁ ਵੀਚਾਰਾ।
੪. ਆਸਾ ਮਨਸਾ ਕੇਵਡੀ ਕੇਵਡ ਨੀਦ ਭੁਖ ਅਹਾਰਾ।
੫. ਕੇਵਡੁ ਆਖਾਂ ਭਾਉ ਭਉ ਸਾਂਤਿ ਸਹਜਿ ਉਪਕਾਰ ਵਿਕਾਰਾ।
੬. ਤੋਲ ਅਤੋਲੁ ਨ ਤੋਲਣੁ ਹਾਰਾ ॥੪॥

4. (Daivi ate āsurī saṅpadā)

1. Kevaḍ dukh sukḥ ākḥīai kevaḍ harakh sog visthārā.
2. Kevaḍ(u) sach(u) vakhāṇīai kevaḍ(u) kūṛ(u) kamāvaṇḥ hārā.
3. Kevaḍ(u) rutī māh kar(i) diḥ rāṭī vismād(u) vīchārā.
4. Āsā mansā kevaḍī kevaḍ nīd bhukḥ ahārā.
5. Kevaḍ(u) ākḥān bhāu bhau sānt(i) sabaj(i) upkār vikārā.
6. Tol atol(u) na tolaṅ hārā.(4)

4. Virtuous and Evil Traits

1. How big is the effect of distress and comfort and how great can the spread of sorrow and happiness be stated ?
2. What is the magnitude of the truth ? How many are there who speak lie ?
3. How wondrous is the contemplation of His creation of seasons, months, days and nights ?
4. How mighty are hopes and desires ? How big is the need for sleep, assuaging hunger and food ?
5. There are many who hold reverential fear in their heart and indulge in virtuous deeds while many others are engrossed in evil deeds. How can anyone count them ?
6. His Universe is beyond assessment. No living being can be fathomed.(4)

In Essence

In this *paurī* also, Bhāi Sāhib has described the infinite expanse of His creation and talks about the good and bad deeds which are committed by the inhabitants. This *paurī* is based on the theme that is reflected in 17th, 18th and 19th *paurī* of *Jap(u)* composition of Gurū Nānak Dev Jī.

੫. (ਦੈਵੀ ਅਤੇ ਆਸੁਰੀ ਸੰਪਦਾ)

੧. ਕੇਵਡੁ ਤੋਲੁ ਸੰਜੋਗੁ ਦਾ ਕੇਵਡੁ ਤੋਲੁ ਵਿਜੋਗੁ ਵੀਚਾਰਾ।
੨. ਕੇਵਡੁ ਹਸਣੁ ਆਖੀਐ ਕੇਵਡੁ ਰੋਵਣੁ ਦਾ ਬਿਸਥਾਰਾ।
੩. ਕੇਵਡੁ ਹੈ ਨਿਰਵਿਰਤੁ ਪਖੁ ਕੇਵਡੁ ਹੈ ਪਰਵਿਰਤਿ ਪਸਾਰਾ।
੪. ਕੇਵਡੁ ਆਖਾ ਪੁੰਨੁ ਪਾਪੁ ਕੇਵਡੁ ਆਖਾ ਮੋਖੁ ਦੁਆਰਾ।
੫. ਕੇਵਡੁ ਕੁਦਰਤਿ ਆਖੀਐ ਇਕਦੂ ਕੁਦਰਤਿ ਲਖ ਅਪਾਰਾ।
੬. ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਕੇਵਡੁ ਦਾਤਾ ਦੇਵਣਹਾਰਾ।
੭. ਅਕਥ ਕਥਾ ਅਬਿਗਤਿ ਨਿਰਧਾਰਾ ॥੫॥

5. (Daiṁī ate āsuri saṁpadā)

1. Kevad(u) tol(u) saṁjog dā kevad(u) tol(u) vijog(u) vīchārā.
2. Kevad(u) hasaṅ(u) ākhīai kevad(u) rovaṅ dā bisthārā.
3. Kevad(u) hai nirvirat pakb(u) kevad(u) hai parvirat(i) pasārā.
4. Kevad(u) ākbā puṁn pāp(u) kevad(u) ākbā mokb(u) duārā.
5. Kevad(u) kudrat(i) ākhīai ikdū kudrat(i) lakh apārā.
6. Dānai kīmat(i) nā pavai kevad(u) dātā devaṅhārā.
7. Akath kathā abigat(i) nirdhārā.(5)

5. Virtuous and Evil Traits

1. Living beings meet and separate every moment. How much can one contemplate upon this perpetual meeting and separating syndrome ?
2. How much can be said about pleasure in meeting and sorrow in separation ?
3. How great is renunciation and how important and involved is the life of a house-holder ?
4. How big can I say sins and virtues are ? How big is the door of emancipation ?
5. How extensive is the spread of the nature ? It expands from one into millions.
6. All that He has provided for life to sustain on this earth is beyond assessment and estimation. There is no end to His boons. These are infinite.
7. His description is beyond anyone's ability. He is imperceptible and without anyone's support. He is His own support.(5)

In Essence

The *paurī* is elaboration of :

Katbnā kathī na āvai toṭ(i).

(SGGS, p. 2)

His virtues do not end even if they are narrated and continuously described.

*Tere dānai kīmat(i) nā pavai,
tis(u) dāte kavan(u) sumār(u).*

(SGGS, p. 157)

No one howsoever wise and knowledgeable he may be, can make any evaluation of the Lord. What count can reach you O' Lord ! You are beyond all assessment and estimations.

੬. (ਸੰਗਤ ਦਾ ਫਲ)

੧. ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਵਿਚਿ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਉਪਾਇਆ।
੨. ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਮਜਹਬਾ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਸਦਾਇਆ।
੩. ਕਿਤੜੇ ਪੁਰਖ ਵਖਾਣੀਅਨ ਨਾਰਿ ਸੁਮਾਰਿ ਅਗਣਤ ਗਣਾਇਆ।
੪. ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਚਲਤ ਹੈ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਰਚਾਇਆ।
੫. ਵੇਦ ਕਤੇਬਾ ਵਾਚਦੇ ਇਕੁ ਸਾਹਿਬੁ ਦੁਇ ਰਾਹ ਚਲਾਇਆ।
੬. ਸਿਵ ਸਕਤੀ ਵਿਚਿ ਖੇਲੁ ਕਰਿ ਜੋਗ ਭੋਗ ਬਹੁ ਚਲਤ ਬਣਾਇਆ।
੭. ਸਾਧ ਅਸਾਧ ਸੰਗਤਿ ਫਲੁ ਪਾਇਆ ॥੬॥

6. (Saṅgat dā phal)

1. Lakh chaurāsīh jon(i) vich(i) māṅas janam(u) dulaṅbh(u) upāiā.
2. Chār(i) varan chār(i) majhabā hindū musalmān sadāiā.
3. Kitare purakh vakhāṅian nār(i) sumār(i) agānat gaṅāiā.
4. Trai guṅ māiā chalat hai brahmā bisan(u) mahes rachāiā.
5. Ved katebā vāchde ik(u) sāhib(u) due rāb chālāiā.
6. Siv saktī vich(i) khel(u) kar(i) jog bhog bahu chalat baṅāiā.
7. Sādh asādh saṅgat(i) phal(u) pāiā.(6)

6. Fruits of Virtuous Company

1. In the eighty-four lakh species of life, human birth is supreme and rare.
2. The Hindus got divided into four sections (*Brāhmin*, *Khatrī*, *Vaish* and *Shūdra*). Then there were four different sects among the Muslims. And thus human beings got divided into two religions—Hindus and Muslims respectively.
3. He created many male and female beings. Their count was beyond estimation.
4. And those who say that He created Brahmā, Viṣṇu and Mahesh—are also caught up in the wonders of *māyā*.
5. Hindus propagates *Vedās* while the Muslims project the doctrine of their holy books. The destination is one but they have established two separate paths.
6. Those who are *Satogunī* are indulging in *yogic* practices while those carrying *Tāmo gun* are engrossed in relishment of worldly pleasures.
7. Thus the fruits of the company one keeps have been classified as good or bad. (Company of virtuous people is good while the vice-laden is bad).(6)

In Essence

In the above *paurī*, Bhāi Gurdās Ji has explained the following lines of *Gurbāṇī* in his own style :

Saṅgat(i) kā gun(u) babut(u) adbhikāi.
paṛ(i) sūā ganak udhāre. (SGGS, p. 981)

The influence of company on the mind is very significant. In the company of a parrot, Ganikā achieved salvation.

Kabīr man(u) paṅkhi bhāeo, ud(i) ud(i) dab dis jāe.
Jo jaisī saṅgat(i) milai so taiso phal(u) kbāe.
 (SGGS, p. 1369)

The mind has become like a bird and it flies to all the ten directions. Whatever type of company it keeps, it enjoys the fruits of that gathering.

੭. (ਹਿੰਦੂ ਮਤ)

੧. ਚਾਰ ਵਰਨ ਛਿਅ ਦਰਸਨਾ ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਣੁ ਸੁਣਾਇਆ।
੨. ਦੇਵੀ ਦੇਵ ਸਰੇਵੜੇ ਦੇਵ ਸਥਲ ਤੀਰਥ ਭਰਮਾਇਆ।
੩. ਗਣ ਗੰਧਰਬ ਅਪਛਰਾ ਸੁਰਪਤਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣ ਛਾਇਆ।
੪. ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਗਣਾਇਆ।
੫. ਜਪ ਤਪ ਸੰਜਮ ਹੋਮ ਜਗ ਵਰਤ ਨੇਮ ਨਈਵੇਦ ਪੁਜਾਇਆ।
੬. ਸਿਖਾ ਸੂਤ੍ਰ ਮਾਲਾ ਤਿਲਕ ਪਿਤਰ ਕਰਮ ਦੇਵ ਕਰਮ ਕਮਾਇਆ।
੭. ਪੁੰਨ ਦਾਨ ਉਪਦੇਸੁ ਦਿੜਾਇਆ ॥੭॥

7. (Hindū mat)

1. Chār varan chhia darsanā sāstra bed purāṇ(u) suṇāiā.
2. Devī dev sarevare dev sathal tirath bharmāiā.
3. Gaṇ gaṇḍharb apachhrā surpat(i) indra indrāsaṇ chhāiā.
4. Jatī satī santokhīā sidh nāth avtār gaṇāiā.
5. Jap tap sanjam hom jag varat nem naived pujāiā.
6. Sikhā sūtra mālā tilak pitar karam dev karam kamāiā.
7. Punṇ dān updes(u) diṛāiā.(7)

7. Hinduism

1. The four sects of Hindus took to the recitation of four *Vedās*, six *Shāstras* (Books of Six Philosophies), and eighteen *Purāṇas*.
2. They commenced worship of gods and goddesses. They started thronging the temples (*Ṭhākurduārās*) and various places of pilgrimage.
3. Many started the worship of gods like Iṅdra. They adopted the life-style of the mythological celestial singers (Gaṇ Ghaṅdharvas) and fairies.
4. Many stayed in their penances and strenuous practices and felt contented in them. Many started imposing their faith on the nine *Nāths* (heads) of *Sidhs* and twenty-four incarnations.
5. Some observed *Jap*, *Tap*, *Sanjam* (austerity), *Hom* (burning of incenses in sacred fire), *Yag*, fasting etc. and considered it Lord's worship.
6. Yet a large number of people indulged in other rites and rituals like—keeping tuft of hair in the middle of head (*Bodī*), wearing of sacred thread (*Janeū*), necklace of beads (*Mālā*), consecration mark on the forehead (*Tilak*) and other Vedic rites like *pitri pūjā* (Prayers and charity in the names of elders) long dead and gone.
7. Thus they started the precept of charity and donations.(7)

In Essence

The wise people of various ideologies led the people to follow the rites and rituals of their own doctrines promising them that such acts will lead them to God and salvation.

Lord is one yet people defined various paths to reach Him. Each path gave birth to umpteen other sects.

੮. (ਮੁਹੰਮਦੀ ਮਤ)

੧. ਪੀਰ ਪੈਕੰਬਰ ਅਉਲੀਏ ਗਉਸ ਕੁਤਬ ਵਲੀਉਲਹ ਜਾਣੇ।
੨. ਸੇਖ ਮਸਾਇਕ ਆਖੀਅਨਿ ਲਖ ਲਖ ਦਰਿ ਦਰਿਵੇਸ ਵਖਾਣੇ।
੩. ਸੁਹਦੇ ਲਖ ਸਹੀਦ ਹੋਇ ਲਖ ਅਬਦਾਲ ਮਲੰਗ ਮਿਲਾਣੇ।
੪. ਸਿੰਧੀ ਰੁਕਨ ਕਲੰਦਰਾ ਲਖ ਉਲਮਾਉ ਮੁਲਾ ਮਉਲਾਣੇ।
੫. ਸਰੈ ਸਰੀਅਤਿ ਆਖੀਐ ਤਰਕ ਤਰੀਕਤ ਰਾਹ ਸਿਵਾਣੇ।
੬. ਮਾਰਫਤੀ ਮਾਰੂਫ ਲਖ ਹਕ ਹਕੀਕਤਿ ਹੁਕਮਿ ਸਮਾਣੇ।
੭. ਬੁਜਰਕਵਾਰ ਹਜਾਰ ਮੁਹਾਣੇ ॥੮॥

8. (Muhānmadī mat)

1. Pir paikanbar aulie gaus kutab valiulah jāṇe.
2. Sekh masāek ākḥian(i) lakh lakh dar(i) dar(i)ves vakhāṇe.
3. Suhde lakh sabīd hoe lakh abdāl malaṅg milāṇe.
4. Siṅdhī rukan kalāndrā lakh ulmāu mulā maulāṇe.
5. Sarai sarīat(i) ākḥiai tarak tarikat rāh siṅāṇe.
6. Mārphatī mārūf lakh hak bakīkat(i) hukam(i) samāṇe.
7. Bujarkvār hajār muhāṇe.(8)

8. Islamic Faith

1. *Pīr, Paigamber, Aulīā, Ghāus, Qutab, Valīullab* are the gradations of the holy people in Islām.
2. There are lakhs of *Sbeikhs* and other well-informed religious heads. Lakhs of *Darveshas* are said to be waiting at the door of the Lord.
3. Lakhs of poor people, martyrs, *malan̄g* (carefree and indifferent to life) and *Abdāl* (a gradation of faquir) are found in Islām as well.
4. Lakhs of Sindhī faquirs and leading members, *Qalanders* (a sect of faquirs in Islām). Lakhs of well-read *Maulānās* and *Maulvīs* are available in Islām.
5. Many dictate rites and rituals (*Shariāt*). Some recognise path of detachment and practice more rational thoughts and deeds according to the holy book.
6. Lakhs are busy searching for truth through learned and intellectual people and adopt it in their lives.
7. Thousands are bound by the stern rules and regulations of Islām.(8)

In Essence

Although Islām has a very stern code of conduct and many try to follow it, yet the desires make their minds to go astray.

The two paths of one Lord, got divided into thousands of sects and not one remained complete and original.

੯. (ਬ੍ਰਹਮਣ ਜਾਤਾਂ)

੧. ਕਿਤੜੇ ਬ੍ਰਾਹਮਣ ਸਾਰਸੁਤ ਵਿਰਤੀਸਰ ਲਾਗਾਇਤ ਲੋਏ।
੨. ਕਿਤੜੇ ਗਉੜ ਕਨਉਜੀਏ ਤੀਰਥ ਵਾਸੀ ਕਰਦੇ ਢੋਏ।
੩. ਕਿਤੜੇ ਲਖ ਸਨਉਢੀਏ ਪਾਧੇ ਪੰਡਿਤ ਵੈਦ ਖਲੋਏ।
੪. ਕੇਤੜਿਆ ਲਖ ਜੋਤਕੀ ਵੇਦ ਵੇਦੁਏ ਲੱਖ ਪਲੋਏ।
੫. ਕਿਤੜੇ ਲਖ ਕਵੀਸਰਾ ਬ੍ਰਹਮ ਭਾਟ ਬ੍ਰਹਮਾਉ ਬਖੋਏ।
੬. ਕੇਤੜਿਆਂ ਅਭਿਆਗਤਾ ਘਰਿ ਘਰਿ ਮੰਗਦੇ ਲੈ ਕਨਸੋਏ।
੭. ਕਿਤੜੇ ਸਉਣ ਸਵਾਣੀ ਹੋਏ ॥੯॥

9. (Brahman jāṭān)

1. Kitarē brāhman sārsut virtisar lāgāet loe.
2. Kitarē gaur kanaujīe tīrath vāsī karde ḍhoe.
3. Kitarē lakh sanauḍhīe pāndhe paṇḍit vaid khaloe.
4. Ketariā lakh jotkī ved vedue lakkh paloe.
5. Kitarē lakh kavīsarā brahm bhāṭ brahmāu bakhoe.
6. Ketariān abhiāgatā ghar(i) ghar(i) maṅgde lai kansoe.
7. Kitarē sauṇ savāṇī hoe.(9)

9. Brāhmin Castes

1. There are *Brāhmins* who belong to *Sarsut* caste, some are *Virtīsur* (Prieslty class) and there are some who help people in their worldly tasks.
2. There are many who are *Gaur* or residents of Kanauj while others stay at places of pilgrim where they meet the pilgrims and help their clients in performing rites and rituals.
3. There are numerous *Brāhmins* who call themselves *Sanaudhies* (residents of Sanaudh). There are others who teach the young boys, they are literate and there are some who practice medicine.
4. There are others who deal with astrology while some are *Dakaunt Brāhmins* (they accept alms related to nine planets and other celestial events/bodies).
5. Lakhs of them are poet who compose poems in praise while some others are *Bhattī* who do lot of welfare work. Yet some are only remembered as offspring of Brāhmin.
6. There are some who roam about and collect alms from one house to other or wherever some festivities are taking place.
7. There are some who tell about the auspicious or inauspicious period and earn their livelihood in this manner.(9)

In Essence

This *paurī* gives general information about the Brāhmin class of that period. Brāhmins were considered superior to others in the society. Therefore their deeds and way of earning livelihood has been essentially described here.

੧੦. (ਖੜੀ ਜਾਤਾਂ)

੧. ਕਿਤੜੇ ਖੜੀ ਬਾਰਹੀ ਕੇਤੜਿਆਂ ਹੀ ਬਾਵੰਜਾਹੀ।
੨. ਪਾਵਾਧੇ ਪਾਚਾਧਿਆ ਫਲੀਆਂ ਖੋਖਰਾਇਣੁ ਅਵਗਾਹੀ।
੩. ਕੇਤੜਿਆ ਚਉੜੋਤਰੀ ਕੇਤੜਿਆ ਸੇਰਨਿ ਵਿਲਾਹੀ।
੪. ਕੇਤੜਿਆ ਅਵਤਾਰ ਹੋਇ ਚਕ੍ਰਵਰਤਿ ਰਾਜੇ ਦਰਗਾਹੀ।
੫. ਸੂਰਜਵੰਸੀ ਆਖੀਅਨਿ ਸੌਮਵੰਸ਼ ਸੂਰਵੀਰ ਸਿਪਾਹੀ।
੬. ਧਰਮਰਾਇ ਧਰਮਾਤਮਾ ਧਰਮੁ ਵੀਚਾਰੁ ਨ ਬੇਪਰਵਾਹੀ।
੭. ਦਾਨੁ ਖੜਗ ਮੰਤੁ ਭਗਤਿ ਸਲਾਹੀ ॥੧੦॥

10. (Khatrī jāṭān)

1. Kitare khatrī bār-hī ketarīān hī bāvañjābī.
2. Pāvādhe pāchādhiā phaliān khokhrāeṅ(u) avgābī.
3. Ketarīā chaurotarī ketarīā seran(i) vilābī.
4. Ketarīā avtār hoe chakravarat(i) rāje dargābī.
5. Surajvañsī ākbīan(i) saumvañsh sūrvīr sipābī.
6. Dharamrāe dharmātamā dharam(u) vīchār(u) na beparvābī.
7. Dān(u) kharag mañt(u) bhagat(i) salābī.(10)

10. *Khatri* Castes

1. In the caste of *Khatri*s, there are some who establish matrimonial alliances in twelve definite castes while there is a large number who extend this relationship to fifty-two caste houses.
2. There are *Pāvādhās*, *Pachādhās*, *Phaliān* and *Khokbrāen*. In fact there are numerous others.
3. Countless are *Chaurotari*, *Sarīn* and *Vilābī*.
4. Incarnations like Rām and Krishan have also been born among these castes. It is said that many powerful kings and important/influential ministers had also been born among the *Khatri*s.
5. Some brave warriors from the dynasties of the Sun (Rām Chaṅdra) and the Moon (Shrī Krishan) are believed to have been born who belonged to *Khatri* clan. Numerous brave and gallant fighters are also believed to have been born among the *Khatri*s.
6. But *Dharam Rāi* is a righteous soul who holds the righteous court and takes no careless decision. He is just and does not favour any influential or powerful king.
7. Who is the most accepted *Khatri*? He who gives in charity, who takes the battlefield for righteous cause, recites Lord's incantations and worship Him. Such a person is truly a *Khatri*.(10)

In Essence

This *paurī* describes the *Khatri* clan of Hindu society. It also lists the task that they were expected to perform.

੧੧. (ਵੈਸ਼ ਜਾਤੀ)

੧. ਕਿਤੜੇ ਵੈਸ਼ ਵਖਾਣੀਅਨਿ ਰਾਜਪੂਤ ਰਾਵਤ ਵੀਚਾਰੀ।
੨. ਤੂਅਰ ਗਉੜ ਪਵਾਰ ਲਖ ਮਲਣ ਹਾਸ ਰਉਹਾਣ ਚਿਤਾਰੀ।
੩. ਕਛਵਾਹੇ ਰਾਠਉੜ ਲਖ ਰਾਣੇ ਰਾਇ ਭੂਮੀਏ ਭਾਰੀ।
੪. ਬਾਘ ਬਘੇਲੇ ਕੇਤੜੇ ਬਲਵੰਡ ਲਖ ਬੁੰਦੇਲੇ ਕਾਰੀ।
੫. ਕੇਤੜਿਆ ਹੀ ਭੂਰਟੀਏ ਦਰਬਾਰਾਂ ਅੰਦਰਿ ਦਰਬਾਰੀ।
੬. ਕਿਤੜੇ ਗੁਣੀ ਭਦਉੜੀਏ ਦੇਸਿ ਦੇਸਿ ਵਡੇ ਇਤਬਾਰੀ।
੭. ਹਉਮੈ ਮੁਏ ਨ ਹਉਮੈ ਮਾਰੀ ॥੧੧॥

11. (Vaish jāṭī)

1. Kitare vais vakhāṇīan(i) rājput rāvat vīchārī.
2. Tūar gaur pavār lakh malaṇ hās chauhāṇ chitārī.
3. Kachhvāhe rāṭhaur lakh rāṇe rāe bhūmie bhārī.
4. Bāgh baghele ketare balvaṇḍ lakh buṇdele kārī.
5. Ketariā hī bhūrṭīe darbārān āndar(i) darbārī.
6. Kitare guṇī bhadaurīe des(i) des(i) vaḍe itbārī.
7. Haumai mue na haumai māri.(11)

11. Vaish Castes

1. There are many who belong to *Vaish* clan. There are *Rājputs* and *Rāwat* who become the kings of their society.
2. There are people who belong to *Tūrs*, *Puārs*, *Gauṛs*, *Mallhaṅs*, *Hās* and *Chaubāns* whose number is in lakhs.
3. Lakhs are *Kachhwābhās*, *Rāthauṛ*, *Rāṅās* and *Rāi's* amongst the landlords who are considered superior.
4. Lakhs are *Bāgh*, *Baghelās* and gallant warriors of Buṅdel Khaṅḍ.
5. A very large number belongs to *Bhaṭṭi* castes who are courtiers in the courts of kings.
6. There are many who are virtuous *Bhadauriās*, who are honest and highly trustworthy.
7. But alas! All lived their lives and died in ego and arrogance. No one overcame their ego.(11)

In Essence

The *Vaish* sect of that period has been stated in this *paurī*. However the seventh line of the above *paurī* further explains the following lines from *Srī Gurū Granth Sāhib*:

Haumai ebā jāi(i) hai, haumai karm kamābe.

(p. 466)

Jag(i) haumai mail(u) dukh(u) pāiā mal(u) lāgi dūjai bhāe.

(p. 39)

*Haumai nāvai nāl(i) virodh(u) hai,
due na vasaib ik thāe.*

(p. 560)

*Brahmai garb(u) kiā nahī jāniā.
Bed kī bipat(i) paṛi pachhutāniā.*

(p. 224)

੧੨. (ਗੋਤਾਂ ਤੇ ਕਿਰਤ ਦੀਆਂ ਜਾਤਾਂ)

੧. ਕਿਤੜੇ ਸੂਦ ਸਦਾਇਦੇ ਕਿਤੜੇ ਕਾਇਬ ਲਿਖਣ ਹਾਰੇ।
੨. ਕੇਤੜਿਆ ਹੀ ਬਾਣੀਏ ਕਿਤੜੇ ਭਾਭੜਿਆ ਸੁਨਿਆਰੇ।
੩. ਕੇਤੜਿਆ ਲਾਖ ਜਾਟ ਹੋਇ ਕੇਤੜਿਆ ਛੀਬੇ ਸੈਸਾਰੇ।
੪. ਕੇਤੜਿਆ ਠਾਠੇਰਿਆ ਕੇਤੜਿਆ ਲੋਹਾਰ ਵਿਚਾਰੇ।
੫. ਕਿਤੜੇ ਤੇਲੀ ਆਖੀਅਨਿ ਕਿਤੜੇ ਹਲਵਾਈ ਬਾਜਾਰੇ।
੬. ਕੇਤੜਿਆ ਲਖ ਪੰਖੀਏ ਕਿਤੜੇ ਨਾਈ ਤੈ ਵਣਜਾਰੇ।
੭. ਚਹੁ ਵਰਨਾ ਦੇ ਗੋਤ ਅਪਾਰੇ ॥੧੨॥

12. (Gotān te kirat dīān jātān)

1. Kitare sūd sadāede kitre kāeth likhaṅ hāre.
2. Ketariā hī bāṅie kitare bhābbhariā suniāre.
3. Ketariā lākh jāṭ hoe ketariā chhīnbe saisāre.
4. Ketariā ṭhāṭheriā ketariā lohār vichāre.
5. Kitare telī ākhian(i) kitre halvāi bājāre.
6. Ketariā lakh paṅkhīe kitare nāi tai vanjāre.
7. Chahuṅ varnā de got apāre.(12)

12. Clans and Professional Castes

1. Many are known as *Shūdra*. There are some who are well-read and are known as *Munsbī* (clerk).
2. There are *Bānīās* (grocery merchants), *Bhābhars* (followers of Jainism) and goldsmiths.
3. There are many who are farmers, while many are calico-printers in this world.
4. Many are coppersmiths while some are ironsmiths.
5. Some indulge in extraction of oil while many prepare sweetmeats and sell it in the bazaar.
6. Some work as messengers while there are others who have adopted the profession of barber to earn their livelihood. Some are petty traders.
7. There are countless clans in the four sections of Hindu society.(12)

In Essence

The members of the fourth section of society who are much despised upon by other sections have been described here. They are all working class who earn their livelihood by their hard work and honest labour.

Gurū Nānak has shown much appreciation for this section of society when he says :

Jīthai nīch samālian(i) tīthai nadar(i) terī bakhsīs.

(SGGS, p. 15)

੧੩. (ਵਰਣ ਮਤ)

੧. ਕਿਤੜੇ ਗਿਰਹੀ ਆਖੀਅਨਿ ਕੇਤੜਿਆ ਲਖ ਫਿਰਨਿ ਉਦਾਸੀ।
੨. ਕੇਤੜਿਆ ਜੋਗੀਸੁਰਾ ਕੇਤੜਿਆ ਹੋਏ ਸੰਨਿਆਸੀ।
੩. ਸੰਨਿਆਸੀ ਦਸ ਨਾਮ ਧਰਿ ਜੋਗੀ ਬਾਰਹ ਪੰਥ ਨਿਵਾਸੀ।
੪. ਕੇਤੜਿਆ ਲਖ ਪਰਮ ਹੰਸ ਕਿਤੜੇ ਬਾਨਪ੍ਰਸਤ ਬਨਵਾਸੀ।
੫. ਕੇਤੜਿਆ ਹੀ ਡੰਡ ਧਾਰ ਕਿਤੜੇ ਜੈਨੀ ਜੀਅ ਦੈਆਸੀ।
੬. ਛਿਅ ਘਰਿ ਛਿਅ ਗੁਰ ਆਖੀਅਨਿ ਛਿਅ ਉਪਦੇਸ ਭੇਸ ਅਭਿਆਸੀ।
੭. ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਕਰਿ ਸੂਰਜ ਇਕੋ ਬਾਰਹ ਰਾਸੀ।
੮. ਗੁਰਾ ਗੁਰੂ ਸਤਿਗੁਰੁ ਅਬਿਨਾਸੀ॥੧੩॥

13. (Varan mat)

1. Kitare gir-hi ākhīan(i) ketarīā lakh pbiran(i) udāsī.
2. Ketarīā jogīsūrā ketarīā hoe sannīāsī.
3. Sannīāsī das nām dhar(i) jogī bārah pañth nivāsī.
4. Ketarīā lakh param hañs kitre bānprast banvāsī.
5. Ketarīā hī ḍanḍ dhār kitre jainī jā daiāsī.
6. Chhīa ghar(i) chhīa gur ākhīan(i) chhīa updes bhes abhīāsī.
7. Chhīa rut(i) bārah māh kar(i) sūraj iko bārah rāsī.
8. Gurā gurū sat(i)gur(u) abināsī.(13)

13. Caste Division

1. There are many householders while a large number are ascetics also.
2. Many are *Yogīs* and hermits.
3. *Saṁnyāsīs* have divided themselves into ten groups like—*Bhārtī, Girī, Purī* etc. The *Yogīs* have organised themselves into twelve bands.
4. Lakhs have reached higher plane of divine knowledge and are known as *Paramhans*. A very large number has renounced the world and are living in forests.
5. There are many who carry a staff in their hand and project themselves as *Yogīs*. There are some who are called *Traidandī* while those who follow Jainism show much compassion on other living beings. (They go about with their mouth covered with a cloth).
6. The six authors of six tomes of philosophy of Hinduism have propagated six teachings and advise the people to practice them.
7. There is only one Sun. Yet (associated with Sun) there are twelve *Rāsas*, twelve months and six seasons.
8. The Gurū of all the Gurūs—The Timeless Lord is not perishable (by whose refuge and support all project their own ideology) yet no one says that He is one.(13)

In Essence

The seekers of God have organised themselves into various cults and bands. Each cult is propagating its own philosophy and encourage people to follow it and practice its rites and rituals. Sadly they all have forgotten that it is one Lord whose light of knowledge permeates in all and He should be remembered and praised.

੧੪. (ਸਾਧ)

੧. ਕਿਤੜੇ ਸਾਧ ਵਖਾਣੀਅਨਿ, ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਪਰਉਪਕਾਰੀ।
੨. ਕੇਤੜਿਆ ਲਖ ਸੰਤ ਜਨ, ਕੇਤੜਿਆ ਨਿਜ ਭਗਤਿ ਭੰਡਾਰੀ।
੩. ਕੇਤੜਿਆ ਜੀਵਨ ਮੁਕਤਿ, ਬ੍ਰਹਮ ਗਿਆਨੀ ਬ੍ਰਹਮ ਵੀਚਾਰੀ।
੪. ਕੇਤੜਿਆ ਸਮਦਰਸੀਆ, ਕੇਤੜਿਆ ਨਿਰਮਲ ਨਿਰੰਕਾਰੀ।
੫. ਕਿਤੜੇ ਲਖ ਬਿਬੇਕੀਆ, ਕਿਤੜੇ ਦੇਹ ਬਿਦੇਹ ਅਕਾਰੀ।
੬. ਭਾਇ ਭਗਤਿ ਭੈ ਵਰਤਣਾ ਸਹਿਜ ਸਮਾਧਿ ਬੈਰਾਗ ਸਵਾਰੀ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਗਰਬੁ ਨਿਵਾਰੀ ॥੧੪॥

14 . (Sādh)

1. Kitare sād̄h vakhāṇīan(i), sād̄h saṅgat(i) vich(i) parupkārī.
2. Ketariā lakh saṅt jan, ketariā nij bhagat(i) bhaṅḍārī.
3. Ketariā jīvan mukt(i), brahm giānī brahm vīchārī.
4. Ketariā samdarsīā, ketariā nirmal nirāṅkārī.
5. Kitare lakh bibekiā, kitare deh bideh akārī.
6. Bhāe bhagat(i) bhāi vartaṇā saihaj samādh(i) bairāg savārī.
7. Gurmukh(i) sukḥ phal garab(u) nivārī.(14)

14. Holymen

1. It is said that there are many holymen who do much good to the people by spreading God-consciousness.
2. There are lakhs of holymen with saintly disposition. There are countless who preach worshipping of the Lord.
3. There are many who are emancipated here and now. There are *Brahmgiānīs* who contemplate on God and preach to worship Him.
4. There are countless who hold all as equal. There are countless who worship the blemishless Lord who is formless.
5. Lakhs of people are knowledgeable. There are many who are going into a state of trance and inactivity while still in living form.
6. But the truth is that one should live in His loving worship, reverential fear and total memory. The aim should be to acquire a state of equipoise.
7. Gurū-conscious people have shed their pride, arrogance and ego and have acquired state of peace and comfort.(14)

In Essence

Many people in this world have taken to spiritual pursuit as they understand or their religion has taught them. Some put themselves in strenuous penances and live a very difficult life physically.

However, Bhāi Sāhib says that one should come to the refuge of the Gurū, abide by his precepts, discard their pride and ego, live in His remembrance and thus acquire peace and comfort.

੧੫. (ਅਸਾਧ ਜਨ)

੧. ਕਿਤੜੇ ਲਖ ਅਸਾਧ ਜਗ ਵਿਚਿ ਕਿਤੜੇ ਚੋਰ ਜਾਰ ਜੁਆਰੀ।
੨. ਵਟਵਾੜ ਠਗਿ ਕੇਤੜੇ, ਕੇਤੜਿਆ ਨਿੰਦਕ ਅਵੀਚਾਰੀ।
੩. ਕੇਤੜਿਆ ਅਕਿਰਤਘਣ ਕਿਤੜੇ ਬੇਮੁਖ ਤੇ ਅਣਚਾਰੀ।
੪. ਸ੍ਰਾਮਿ ਪ੍ਰੋਗੀ ਵਿਸਵਾਸ ਘਾਤ, ਲੂਣ ਹਰਾਮੀ ਮੂਰਖ ਭਾਰੀ।
੫. ਬਿਖਲੀਪਤਿ ਵੇਸੁਆ ਰਵਤ ਮਦ ਮਤਵਾਲੇ ਵਡੇ ਵਿਕਾਰੀ।
੬. ਵਿਸਟ ਵਿਰੋਧੀ ਕੇਤੜੇ ਕੇਤੜਿਆ ਕੂੜੇ ਕੂੜਿਆਰੀ।
੭. ਗੁਰ ਪੂਰੇ ਬਿਨ ਅੰਤਿ ਖੁਆਰੀ॥੧੫॥

15. (Asādh jan)

1. Kitare lakh asādh jag vich(i) kitare chor jār juārī.
2. Vatvār ṭhag(i) ketare, ketariā nīndak avīchārī.
3. Ketariā akirtaghaṅ kitare bemukh te aṅchārī.
4. Svām(i) dhrohī visvāsghāt, lūṅ harāmī mūrakh bhārī.
5. Bikhlīpat(i) vesuā ravat mad matvāle vadē vikārī.
6. Viṣṭ virodhī ketare ketariā kūṛe kūṛiārī.
7. Gur pūre bin aṅt(i) khuārī.(15)

15. Unholymen

1. There are countless unholy and vice-filled people in the world. Some amongst them are thieves while others may be gamblers.
2. There are many tricksters who waylay the people. Countless are slanderers and foolish.
3. Countless are ungrateful, who have their faces turned away from God, evil-doers who indulge in base deeds.
4. There are many who harbour ill will against their own master. There are many who are ungrateful, untrustworthy and disloyal.
5. Many are possessors of base intellect. They are lustful and frequent women of ill repute. They drink and remain engrossed in vices.
6. Some believe in creating misunderstandings even if they are mediators. Some only preach falsehood.
7. Without coming into the refuge of complete Gurū, one always go through degradation and disrespect.(15)

In Essence

Those who take the refuge of complete Gurū and imbibe virtues from him are saved of the degradation. Others remain in the darkness of *māyā* and thus are self-willed and go by the dictates of their mind. They cannot achieve emancipation.

There are many people of ill repute in this world. This has also been vouched by Gurū Nānak Dev Ji in the following *paurī* of *Jap(u) Jī*.

Asaṅkh mūrakh andh ghor.

Asaṅkh chor harāmkhor.

Asaṅkh amar kar(i) jābe jor.

Asaṅkh galvaḍh batiā kamābe.

Asaṅkh pāpī pāp(u) kar(i) jābe.

(SGGS, p. 4)

੧੬. (ਯਵਨ ਮਤਾਂ ਦੇ ਭੇਦ)

੧. ਕਿਤੜੇ ਸੁੰਨੀ ਆਖੀਅਨਿ ਕਿਤੜੇ ਈਸਾਈ ਮੂਸਾਈ।
੨. ਕੇਤੜਿਆ ਹੀ ਰਾਫਜੀ, ਕਿਤੜੇ ਮੁਲਹਿਦ ਗਣਤ ਨ ਆਈ।
੩. ਲਖ ਫਿਰੰਗੀ ਅਰਮਨੀ ਰੂਮੀ ਜੰਗੀ ਦੁਸਮਣ ਦਾਈ।
੪. ਕਿਤੜੇ ਸਈਯਦ ਆਖੀਅਨਿ ਕਿਤੜੇ ਤੁਰਕਮਾਨ ਦੁਨਿਆਈ।
੫. ਕਿਤੜੇ ਮੁਗਲ ਪਠਾਣ ਹਨਿ ਹਬਸੀ ਤੇ ਕਿਲਮਾਕ ਅਵਾਈ।
੬. ਕੇਤੜਿਆ ਈਮਾਨ ਵਿਚਿ ਕਿਤੜੇ ਬੇਈਮਾਣ ਬਲਾਈ।
੭. ਨੇਕੀ ਬਦੀ ਨ ਲੁਕੈ ਲੁਕਾਈ॥੧੬॥

16 . (Yavan matān de bhed)

1. Kitare sunni ākhian(i) kitare isāi mūsāi.
2. Ketariā hī rāfji, kitare mulhid ganat na āi.
3. Lakh firāngī armanī rūmī jaṅgī dusmaṅ dāi.
4. Kitare saiyad ākhian(i) kitare turkmān duniāi.
5. Kitare mugal paṭhāṅ han(i) habsī te kilmāk avāi.
6. Ketariā imān vich(i) kitare beimāṅ balāi.
7. Nekī badī na lukai lukāi.(16)

16. Semitic Religions

1. Many are known as *Sunnī* Muslims, while a large number are the followers of Christ and Moses.
2. There are many who belong to *Shīā* sect, yet there are others in large number who are *Mulhid* (Pagans, who do not believe in Doomsday) and they are beyond estimation.
3. Lakhs are the residents of Europe, Armenia, Rome and so many great warriors who know all the tricks of their enemies.
4. There are many who are *Sayyads* (clan of Hazrat Muhammad Sāhib). A very large number of people from Turkistān reside various places.
5. Many are *Mughals*, *Pathāns*, *Negroes* and *Kilmāki* (a sect of Mongol clan).
6. There is a large number of those who are dishonest while some are honest people. (They cause much distress to others).
7. Virtues and vices cannot be hidden.(16)

In Essence

The caste, duality and ideological differences that accrue cannot hide virtues or vices of a person. Therefore all these differences are mere doubts and suspicions.

੧੭. (ਅੱਡ ਅੱਡ ਹਾਲਤਾਂ)

੧. ਕਿਤੜੇ ਦਾਤੇ ਮੰਗਤੇ ਕਿਤੜੇ ਵੈਦ ਕੇਤੜੇ ਰੋਗੀ।
੨. ਕਿਤੜੇ ਸਹਿਜ ਸੰਜੋਗ ਵਿਚਿ ਕਿਤੜੇ ਵਿਛੁੜਿ ਹੋਇ ਵਿਜੋਗੀ।
੩. ਕੇਤੜਿਆ ਭੁਖੇ ਮਰਨਿ ਕੇਤੜਿਆ ਰਾਜੇ ਰਸ ਭੋਗੀ।
੪. ਕੇਤੜਿਆ ਦੇ ਸੋਹਲੇ ਕੇਤੜਿਆ ਦੁਖੁ ਰੋਵਨਿ ਸੋਗੀ।
੫. ਦੁਨੀਆ ਆਵਣ ਜਾਵਣੀ ਕਿਤੜੀ ਹੋਈ ਕਿਤੜੀ ਹੋਗੀ।
੬. ਕੇਤੜਿਆ ਹੀ ਸਚਿਆਰ ਕੇਤੜਿਆ ਦਗਬਾਜ ਦਰੋਗੀ।
੭. ਗੁਰਮੁਖਿ ਕੋ ਜੋਗੀਸਰੁ ਜੋਗੀ॥੧੭॥

17. (Add add haltān)

1. Kitare dāte maᅅgte kitare vaid ketare rogī.
2. Kitare saihaj saᅅjog vich(i) kitare vichbur(i) hoe vijogī.
3. Ketariā bhukhe maran(i) ketariā rāje ras bhogī.
4. Ketariā de soble ketariā dukh(u) rovan(i) sogī.
5. Duniā āvan jāvanī kitari hoī kitari hogī.
6. Ketariā hī sachiār ketariā dagbāj darogī.
7. Gurmukh(i) ko jogīsar(u) jogī.(17)

17. Different States

1. There are countless donors, beggars, physicians and patients.
2. There are many who stay put with their dear ones forever while others remain separated and depart from this world in a similar state.
3. There are many who die in starvation while others who are satiated of hunger are actually relishing what they desire most (and that often proves harmful to them).
4. Many enjoy celebrations on happy occasions in their homes while there are many who are bereaved and distressed.
5. This world is a place of continuous coming and going. So many came in the past and many more will come in the future and depart after some time.
6. There are some who establish a happy and true union with the Lord while living their lives on the Earth, whereas many live lives in falsehood and deceit.
7. Some rare *Gurmukh* turns out to be the king of the *Yogīs*.(17)

In Essence

The world is constituted of people who possess virtuous qualities while some are full of evil and falsehood. The *paurī* above explains the following lines from *Srī Gurū Granth Sāhib* :

Koṭ(i) madhe ko virḷā sewak(u) hor(i) sagle biobārī.

(p. 495)

Terā jan(u) ek(u) ādb(u) koī.

(p. 1123)

Not many are dyed in the hue of Lord's love and live in His command.

੧੮. (ਸਰੀਰ ਦੀਆਂ ਅੱਡ ਅੱਡ ਹਾਲਤਾਂ)

੧. ਕਿਤੜੇ ਅੰਨ੍ਹੇ ਆਖੀਅਨਿ ਕੇਤੜਿਆ ਹੀ ਦਿਸਨਿ ਕਾਣੇ।
੨. ਕੇਤੜਿਆ ਚੁੱਗੇ ਫਿਰਨਿ ਕਿਤੜੇ ਰਤੀਆਨ੍ਹੇ ਉਕਤਾਣੇ।
੩. ਕਿਤੜੇ ਨਕਟੇ ਗੁਣਗੁਣੇ ਕਿਤੜੇ ਬੋਲੇ ਬੁਚੇ ਲਾਣੇ।
੪. ਕੇਤੜਿਆ ਗਿਲੁਣ ਗੁਲੀਰ ਅੰਗਿ ਰਸਉਲੀ ਵੇਣਿ ਵਿਹਾਣੇ।
੫. ਟੁੰਡੇ ਬਾਂਡੇ ਕੇਤੜੇ ਗੰਜੇ ਲੁੰਜੇ ਕੋੜੀ ਜਾਣੇ।
੬. ਕਿਤੜੇ ਲੂਲੇ ਪਿੰਗੁਲੇ ਕਿਤੜੇ ਕੁੱਬੇ ਹੋਇ ਕੁੜਾਣੇ।
੭. ਕਿਤੜੇ ਖੁਸਰੇ ਹੀਜੜੇ ਕੇਤੜਿਆ ਗੁੰਗੇ ਤੁਤਲਾਣੇ।
੮. ਗੁਰ ਪੂਰੇ ਵਿਣ ਆਵਣ ਜਾਣੇ॥੧੮॥

18. (Sarīr dīān aḍḍ aḍḍ haltān)

1. Kitare anṅhe ākhīan(i) ketariā hī disan(i) kāṅhe.
2. Ketariā chugge phīran(i) kitare ratīāhne uktāṅhe.
3. Kitare nakṭe guṅguṅe kitare bole buche lāṅhe.
4. Ketariā gilbaṅ gulīr aṅg(i) rasaulī veṅ(i) vibāṅhe.
5. Ṭuṅḍe bāṅḍe ketare gaṅje luṅje kobrī jāṅhe.
6. Kitare lūle piṅgule kitare kubbe hoe kuṛāṅhe.
7. Kitare khusre hījare ketariā guṅge tūtlāṅhe.
8. Gur pūre viṅ āvaṅ jāṅhe.(18)

18. Different Conditions of the Body

1. There are many who are blind by both eyes while some are not able to see with one eye.
2. There are many who are squint-eyed. There are many who are night-blind and are weak of vision.
3. There are many whose nose is defective to look at, and their speech is impaired due to defective nasal membrane. Many are hard of hearing with chopped ears and lips.
4. Some have swellings in their cheeks, tumour in their appendages and with depressed/crooked body parts.
5. There are innumerable who are maimed of one arm, stiff of joints, bald, weak of arms and lepers.
6. Many are lame, crippled of legs and arms, hunchbacked and virtually walk with bowed back.
7. There are many eunuchs, hermaphrodites, dumb and those who stammer.
8. Without the blessings of a complete Gurū, the cycle of coming and going in this world in all shapes and conditions continue.(18)

In Essence

All these physical deformities are the results of one's *Karma*. On one hand, the cycle of birth and death does not end and then one has to face such discomforts and distresses. If one practices on the teachings of the complete Gurū, such distressed births and deaths cycle can be ended.

God grants one human life to a person to get rid of all his sins of the previous births. Gurū's refuge and following on his precepts is a sure way of re-uniting with the Lord.

ੴ. (ਗਿਣਤੀ)

੧. ਕੇਤੜਿਆ ਪਾਤਿਸਾਹ ਜਗਿ ਕਿਤੜੇ ਮਸਲਤਿ ਕਰਨਿ ਵਜੀਰਾ।
੨. ਕੇਤੜਿਆ ਉਮਰਾਉ ਲਖ ਮਨਸਬਦਾਰ ਹਜਾਰ ਵਡੀਰਾ।
੩. ਹਿਕਮਤ ਵਿਚਿ ਹਕੀਮ ਲਖ ਕਿਤੜੇ ਤਰਕਸ ਬੰਦ ਅਮੀਰਾ।
੪. ਕਿਤੜੇ ਚਾਕਰ ਚਾਕਰੀ ਭੋਈ ਮੇਠ ਮਹਾਵਤ ਮੀਰਾ।
੫. ਲਖ ਫਰਾਸ ਲਖ ਸਾਰਵਾਨ ਮੀਰਾਂ ਖੋਰ ਸਾਈਸ ਵਹੀਰਾ।
੬. ਕਿਤੜੇ ਲਖ ਜਲੇਬਦਾਰ ਗਾਡੀਵਾਨ ਚਲਾਇ ਗਡੀਰਾ।
੭. ਛੜੀਦਾਰ ਦਰਵਾਨ ਖਲੀਰਾ ॥੧੯॥

19. (Gintī)

1. Ketarīā pāt(i)sāb jag(i) kitare maslat(i) karan(i) vajirā.
2. Ketarīā umrāo lakh mansabdār hajār vadīrā.
3. Hikmat vich(i) bakīm lakh kitare tarkas band amīrā.
4. Kitare chākar chākarī bhoī meṭh mahāvat mīrā.
5. Lakh pharās lakh sārvaṅ mīrān khor sāis vahīrā.
6. Kitare lakh jalebdār gāḍīvān chalāe gaḍīrā.
7. Chbarīdār darvaṅ khalīrā.(19)

19. Count

1. There are many kings in the world and there are many ministers also who render advice to their kings.
2. There are many noble and elite persons, persons at high posts and those who are much adored and praised.
3. Millions are highly wise. There are many chieftains who are adept in archery and use of weapons.
4. Many servants are there who are ever serving their masters. There are grass-cutters for the royal stable, stable caretakers, *mahāvats* and clerks.
5. There are millions who serve the royalty in various capacity graze their camels, horse-riders and syce who groom the horses.
6. Thousands serve as in-charge of transportation of the royal family. Countless are those who drive their chariots and coaches.
7. There are many who are engaged in entertaining the king with their pranks and quick wits. They also serve as the mace-bearer of the king.(19)

In Essence

In the count of nineteen, Bhāi Sāhib has mentioned about those who are working for or are associated with the king.

੨੦. (ਗਿਣਤੀ)

੧. ਕਿਤੜੇ ਲਖ ਨਗਾਰਚੀ ਕਤੜਿਆ ਢੋਲੀ ਸਹਨਾਈ।
੨. ਕੇਤੜਿਆ ਹੀ ਤਾਇਫੇ ਢਾਢੀ ਬਚੇ ਕਲਾਵਤ ਗਾਈ।
੩. ਕੇਤੜਿਆ ਬਹੁਰੂਪੀਏ ਬਾਜੀਗਰ ਲਖ ਭੰਡ ਅਤਾਈ।
੪. ਕਿਤੜੇ ਲਖ ਮਸਾਲਚੀ ਸ਼ਮਾ ਚਰਾਗ ਕਰਨਿ ਰੁਸਨਾਈ।
੫. ਕੇਤੜਿਆ ਹੀ ਕੋਰਚੀ ਆਮਲ ਪੋਸ਼ ਸਿਲਹ ਸੁਖਦਾਈ।
੬. ਕੇਤੜਿਆ ਹੀ ਆਬਦਾਰ ਕਿਤੜੇ ਬਾਵਰਚੀ ਨਾਨਵਾਈ।
੭. ਤੰਬੋਲੀ ਤੋਸਕਚੀ ਸੁਹਾਈ॥੨੦॥

20. (Gintī)

1. Kitare lakh nagārchī ketariā ḍholī sabnāi.
2. Ketariā hī tāephe ḍhāḍhī bache kalāvat gāi.
3. Ketariā bahurūpie bājigar lakh bhaṇḍ atāi.
4. Kitare lakh masālchī shamā charāg karan(i) rusnāi.
5. Ketariā hī korchī āmal posh silah sukhdāi.
6. Ketariā hī ābdār kitare bāvarchī nānvāi.
7. Tanbolī tosakchī subhāi.(20)

20. Count

1. Lakhs are employed in the tasks of beating the drums and blowing of horns.
2. There are many troupes of singers and dancers who also enact small comic roles to entertain the people.
3. There are many who disguise themselves in various characters. There are jugglers, mimics and amateur entertainers.
4. Countless are torch-bearers who light the torches and candles to illuminate the passages for the convenience of others.
5. Numerous high officials are there who take care of the regimes' assets, who go about in their armour to provide security and peace to the subjects.
6. Many are there who perform the duties of cooks and barmen in kings kitchen, who turn out dainty dishes for the royal family.
7. Many are engaged in the duties of taking care of the luggage of the rich/kings. There are as many whose job is to prepare betel leaf and offer/present to the king and other noble persons.(20)

In Essence

In this *paurī*, Bhāi Sāhib has listed those who are engaged in looking after other members of a society. Their job is mainly to entertain or ensure safety and security.

੨੧. (ਗਿਣਤੀ)

੧. ਕੇਤੜਿਆ ਖੁਸਬੋਇਦਾਰ ਕੇਤੜਿਆ ਰੰਗਰੇਜ ਰੰਗੋਲੀ।
੨. ਕਿਤੜੇ ਮੇਵੇਦਾਰ ਹਨਿ ਹੁਡਕ ਹੁਡਕੀਏ ਲੋਲਣਿ ਲੋਲੀ।
੩. ਖਿਜਮਤਿਗਾਰ ਖਵਾਸ ਲਖ ਗੋਲੰਦਾਜ ਤੋਪਚੀ ਤੋਲੀ।
੪. ਕੇਤੜਿਆ ਤਗਵੀਲਦਾਰ ਮੁਸਰਫਦਾਰ ਦਰੋਗੇ ਓਲੀ।
੫. ਕੇਤੜਿਆ ਕਿਰਸਾਣ ਹੋਇ ਕਰਿ ਕਿਰਸਾਣੀ ਅਤੁਲੁ ਅਤੋਲੀ।
੬. ਮੁਸਤੌਫੀ ਬੂਤਾਤ ਲਖ ਮੀਰਸਾਮੇ ਬਖਸੀ ਕੋਲ ਕੋਲੀ।
੭. ਕੇਤੜਿਆ ਦੀਵਾਨ ਹੋਇ ਕਰਨਿ ਕਰੋੜੀ ਮੁਲਕ ਢੰਢੋਲੀ।
੮. ਰਤਨ ਪਦਾਰਥ ਮੋਲ ਅਮੋਲੀ॥੨੧॥

21. (Gintī)

1. Ketariā khusboedār ketariā raṅgrej raṅgoli.
2. Kitare mevedār han(i) huḍak huḍakīe lolan(i) loli.
3. Khijmat(i)gār khavās lakh golaṅdāj topchī toli.
4. Ketariā tagvildār musarfdār daroge olī.
5. Ketariā kirsāṅ hoe kar(i) kirsāṅī atul(u) atoli.
6. Mustauphī bütāt lakh mīrsāme bakhsī kol kolī.
7. Ketariā divān hoe karan(i) karorī mulak ḍhaṅḍboli.
8. Ratan padārath mol amoli.(21)

21. Count

1. Countless are those who deal in perfumes and those who dye the silk.
2. Countless are dry fruit sellers who remain adamant and do not bargain on their prices. There are many prostitutes who entice males.
3. Many are menial servants, messengers of the court, gunners and store-keepers.
4. Countless are those who detain others, keep watch as watchman and those who reach essential items to the needy.
5. There are many farmers who till untillable land and make it worthy of yielding crop and generating revenue.
6. Many are those who investigate and inspect, keep account of all personal expenditures, commanders of the army, in-charge of royal perfumery, soldiers and weavers.
7. Many are Revenue Officers who assess revenue and collect it for the royal coffer.
8. They collect or buy invaluable items by paying their price in money or kind.(21)

In Essence

Here too, Bhāi Sāhib has described more professionals who are busy serving the society in some way or the other.

੨੨. (ਗਿਣਤੀ)

੧. ਕੇਤੜਿਆ ਹੀ ਜਉਹਰੀ ਲਖ ਸਰਾਫ ਬਜਾਜ ਵਪਾਰੀ।
੨. ਸਉਦਾਗਰ ਸਉਦਾਗਰੀ ਗਾਂਧੀ ਕਾਸੇਰੇ ਪਾਸਾਰੀ।
੩. ਕੇਤੜਿਆ ਪਰਚੂਨੀਏ ਕੇਤੜਿਆ ਦਲਾਲ ਬਜਾਰੀ।
੪. ਕੇਤੜਿਆ ਸਿਕਲੀਗਰਾ ਕਿਤੜੇ ਲਖ ਕਮਗਰ ਕਾਰੀ।
੫. ਕੇਤੜਿਆ ਕੁਮ੍ਹਿਆਰ ਲਖ ਕਾਗਦ ਕੁਟ ਘਣੇ ਲੂਣਾਰੀ।
੬. ਕਿਤੜੇ ਦਰਜੀ ਧੋਬੀਆਂ ਕਿਤੜੇ ਜਰ ਲੋਹੇ ਸਿਰ ਹਾਰੀ।
੭. ਕਿਤੜੇ ਭੜਭੁੰਜੇ ਭਠਿਆਰੀ ॥੨੨॥

22. (Gīṭī)

1. Ketariā hī jauharī lakh sarāf bajāj vapāri.
2. Saudāgar saudāgarī gāndhī kāsere pāsāri.
3. Ketariā parchūniē ketariā dalāl bajāri.
4. Ketariā sikligarā kitare lakh kamgar kāri.
5. Ketariā kum(i)hār lakh kāgad kuṭ ghaṇe lūṇāri.
6. Kitare darjī dhobiān kitare jar lohe sir hāri.
7. Kitare bharbhūnje bhaṭhiāri. (22)

22. Count

1. Countless are traders of gems, goldsmiths and cloth merchants.
2. Traders who trade their goods and those grocers who sell their utensils.
3. Many are retailers and those who work in the market as commission agents.
4. There are innumerable persons who manufacture weapons and are adept in their profession of making bows and arrows.
5. Lakhs are potters who prepare pulp for manufacturing paper and those who trade in salt and spices.
6. Many are those who stitch clothes and those who guild and plate iron with gold.
7. Countless are those who roast grains and operate large ovens used for preparing bread and *chapāties*.(22)

In Essence

Description of more people engaged in other profession is the theme of this *paurī*.

੨੩. (ਗਿਣਤੀ)

੧. ਕੇਤੜਿਆ ਕਾਹੂੰਜੜੇ ਕੇਤੜਿਆ ਦਬਗਰ ਕਾਸਾਈ।
੨. ਕੇਤੜਿਆ ਮੁਨਿਆਰ ਲਖ ਕੇਤੜਿਆ ਚਮਿਆਰ ਅਰਾਈ।
੩. ਭੰਗ ਹੇਰੇ ਹੋਇ ਕੇਤੜੇ ਬਗਨੀਗਰਾ ਚਲਾਲ ਹਵਾਈ।
੪. ਕਿਤੜੇ ਭੰਗੀ ਪੋਸਤੀ ਅਮਲੀ ਸੋਫੀ ਘਣੀ ਲੁਕਾਈ।
੫. ਕੇਤੜਿਆ ਕਹਾਰ ਲਖ ਗੁਜਰ ਲਖ ਅਹੀਰ ਗਣਾਈ।
੬. ਕਿਤੜੇ ਹੀ ਲਖ ਚੂਹੜੇ ਜਾਤਿ ਅਜਾਤਿ ਸਨਾਤ ਅਲਾਈ।
੭. ਨਾਵ ਥਾਵ ਲਖ ਕੀਮ ਨ ਪਾਈ ॥੨੩॥

23. (Gintī)

1. Ketariā kāhūnjare ketariā dabgar kāsāī.
2. Ketariā muniār lakh ketariā chamiār arāī.
3. Bhaṅg here hoe ketare bagnīgarā chalāl havāī.
4. Kitare bhaṅgī postī amlī sophī ghaṇī lukāī.
5. Ketariā kahār lakh gujar lakh abīr gaṇāī.
6. Ketare hī lakh chūhṛe jāṭ(i) ajāṭ(i) sanāt alāī.
7. Nāv thāv lakh kīm na pāī.(23)

23. Count

1. There are many who sell fresh vegetables and fruits, who make leather bags for carrying oil etc. and who work as butchers.
2. Countless are those who manufacture goods of glass, polish gems, make leather goods and those who sell vegetable seeds.
3. There are countless who sell cannabis, glass bangles, liquor vendors and sweetmeat sellers.
4. Many are sweepers, poppy husk eaters, addicts and those who do not indulge in consuming any intoxicant.
5. There are many who are palanquin-bearers, milk vendors and cowherd keepers.
6. There are lakhs of scheduled castes who are sweepers. Many belong to other sections of society and yet there are countless who are beyond these four sections. Countless are known as low born and merciless who are bloodthirsty.
7. Names and places are numerous and cannot be counted.(23)

In Essence

In this *paurī*, Bhāi Sāhib has listed those people who are engaged in tasks of ill repute and do not enjoy much love and respect in the society.

੨੪. (ਸਭ ਗੁਰਮੁਖ ਬਣੋਂ)

੧. ਉਤਮ ਮਧਮ ਨੀਚ ਲਖ ਗੁਰਮੁਖਿ ਨੀਚਹੁ ਨੀਚ ਸਦਾਏ।
੨. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਗੁਰਮੁਖਿ ਗੁਰਸਿਖੁ ਆਪੁ ਗਵਾਏ।
੩. ਸਾਧ ਸੰਗਤਿ ਭਉ ਭਾਉ ਕਰਿ ਸੇਵਕ ਸੇਵਾ ਕਾਰ ਕਮਾਏ।
੪. ਮਿਠਾ ਬੋਲਣ ਨਿਵ ਚਲਣੁ ਹਥਹੁ ਦੇ ਕੈ ਭਲਾ ਮਨਾਏ।
੫. ਸਬਦਿ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਦਰਗਹ ਮਾਣ ਨਿਮਾਣਾ ਪਾਏ।
੬. ਚਲਣੁ ਜਾਣਿ ਅਜਾਣੁ ਹੋਇ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸ ਵਲਾਏ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਏ ॥੨੪॥੮॥

24. (Sabb Gurmukh banon)

1. Utam madham nich lakh gurmukh(i) nichob nich sadāe.
2. Pairī pai pākhāk hoe gurmukh(i) gursikh(u) āp(u) gavāe.
3. Sādh saṅgat(i) bhau bhāu kar(i) sevak sevā kār kamāe.
4. Miṭhā bolāṅ niv chalaṅ(u) hathob de kai bhalā manāe.
5. Sabad(i) surat(i) livliṅ(u) hoe dargah māṅ nimāṅā pāe.
6. Chalaṅ(u) jāṅ(i) ajāṅ(i) hoe āsā vich(i) nirās valāe.
7. Gurmukh(i) sukḥ phal(u) alakḥ(u) lakhāe.(24.8)

24. Be *Gurmukh* (Gurū-Conscious)

1. There are three gradations of people in the world. One is most superior, the others are less superior and the third who are at low level of the society. But *Gurmukh* prefers to be known as lower than the lows.
2. A true disciple of the Gurū bows at the feet and feels like the dust of the feet. He sheds his self and ego and acquiring humility reaches the state of *Gurmukh*.
3. He becomes a part of *Sādh Saṅgat* and holds it in great reverence, feels innate love for it, and serves them as humble servant.
4. They speak sweetly, walk humbly and feel happy by giving from their self.
5. They engross the divine word in their consciousness, focus their faculties on it and remain attached with Him. By remaining humble, they earn respect in the Lord's court.
6. They are aware that their stay in the world is not forever. They feel knave towards all clevernesses and live life by staying desireless in the world.
7. *Gurmukh* becomes well aware of what provides him peace, comfort and tranquillity.(24.8)

In Essence

After describing various castes, sections of society, officials and by narrating various differences accruing among people due to religious perceptions, Bhāi Sāhib states that a *Gurmukh* is above all these gradations. He rises above the superiors and the low. They live life in the command of the Gurū and become emancipated here and now. If we consider the differences that prevail in the mankind, there is no end to their number. For happiness, comfort and peace, one should remain engrossed in singing of paeans of the Lord.

ਵਾਰ 9

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਵਾਹਿਗੁਰੂ, ਗੁਰੂ, ਸ਼ਬਦ, ਸਤਿਸੰਗ)

੧. ਗੁਰ ਮੂਰਤਿ ਪੂਰਨੁ ਬ੍ਰਹਮੁ ਅਬਿਗਤਿ ਅਬਿਨਾਸੀ।
੨. ਪਾਰ ਬ੍ਰਹਮੁ ਗੁਰ ਸਬਦੁ ਹੈ ਸਤਸੰਗਿ ਨਿਵਾਸੀ।
੩. ਸਾਧ ਸੰਗਤਿ ਸਚੁਖੰਡੁ ਹੈ ਭਾਉ ਭਗਤਿ ਅਭਿਆਸੀ।
੪. ਚਹੁ ਵਰਨਾ ਉਪਦੇਸੁ ਕਰਿ ਗੁਰਮਤਿ ਪਰਗਾਸੀ।
੫. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਗੁਰਮੁਖਿ ਰਹਿਰਾਸੀ।
੬. ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਗਤਿ ਹੋਇ ਆਸ ਨਿਰਾਸੀ ॥੧॥

1. (Wābegurū, Gurū, Shabad, Sat(i)saṅg)

1. Gur mūrat(i) pūran(u) brahm(u) abigat(i) abināsī.
2. Pār brahm(u) gur sabad(u) hai satsaṅg(i) nivāsī.
3. Sādh saṅgat(i) sach(u)khaṅḍ(u) hai bhāu bhagat(i) abhiāsī.
4. Chahu varnā updes(u) kar(i) gurmat(i) pargāsī.
5. Pairī pai pākhāk hoe gurmukh(i) raibrāsī.
6. Māiā vich(i) udās(u) gat(i) hoe ās nirāsī.(1)

1. *Wābegurū, Gurū, Shabad, Satsaṅg*

1. Gurū is beyond mortality and salvation. He is like the form of complete God.
2. The words of the Gurū are the source of re-union with God who resides in the *Sādh Saṅgat*.
3. The *Sādh Saṅgat* (the holy gathering) is true realm (*Sach Khaṇḍ*) where loving worship is practiced.
4. Where the four sections of society are taught and sermonised to the effulgence of Gurū's wisdom leaving all differences of caste, creed and clan.
5. It is that true mint where the seekers acquire humility and virtually become the dust of the feet becoming *Gurmukh* in the process.
6. They lead a life of renunciation and detachment while still living in the shadow of *māyā*.(1)

In Essence

In this *paurī*, Bhāi Sāhīb has described that God always resides in the holy gathering of the true devotees. He has said that *Sādh Saṅg* is actually *Sach Khaṇḍ* (True Realm)—the abode of God. The Word is lovingly contemplated and practiced there. All are blessed with the divine teachings and word, without caste-based discrimination. Imbibing the teachings, humility and following the precept of the Gurū is practically lived here. And thus *Gurmukhs* (Gurū-conscious persons) live a life of piety and virtues by remaining free from the evil and distracting knowledge of *māyā*.

੨. (ਗੁਰ ਸਿੱਖੀ)

੧. ਗੁਰ ਸਿਖੀ ਬਾਰੀਕ ਹੈ ਸਿਲ ਚਟਣ ਫਿਕੀ।
੨. ਤਿਖੀ ਖੰਡੇ ਧਾਰ ਹੈ ਉਹੁ ਵਾਲਹੁ ਨਿਕੀ।
੩. ਭੂਹ ਭਵਿਖ ਨ ਵਰਤਮਾਨ ਸਰਿ ਮਿਕ ਨ ਮਿਕੀ।
੪. ਦੁਤੀਆ ਨਾਸਤਿ ਏਤੁ ਘਰਿ ਹੋਇ ਇਕਾ ਇਕੀ।
੫. ਦੁਆ ਤੀਆ ਵੀਸਰੈ ਸਣ ਕਕਾ ਕਿਕੀ।
੬. ਸਭੈ ਸਿਕਾ ਪਰਹਰੈ ਸੁਖੁ ਇਕਤੁ ਸਿਕੀ॥੨॥

2. (Gur Sikhī)

1. Gur sikhī bārik hai sil chataṅ phikī.
2. Tikhī khaṅḍe dhār hai ob(u) vāloh nikī.
3. Bhūh bhavikh na vartmān sar(i) mik na mikī.
4. Dutīā nāsati(i) et(u) ghar(i) hoe ikā ikī.
5. Dūā tīā vīsarai saṅ kakā kiki.
6. Sabhai sikān parharai sukh(u) ikat(u) siki.(2)

2. The Discipleship of Gurū

1. The path of a disciple of the Gurū (*Gursikh*) is very thin and narrow. It is like licking an insipid slab of stone which gives out no taste.
2. It is sharp like the edge of the sword. Its path is narrow like a hair.
3. Nothing can match with this discipleship from past, present and even future. It is beyond time.
4. In this discipleship, one loses all duality and becomes one with the beloved Lord through love and devotion.
5. One sheds all doubts and suspicions from the mind. One even forgets what, why, when and where of all the things.
6. The desire to be engrossed in this discipleship (*Sikhī*) has all the comforts and peace. This desire overpowers and overrides all other desires.(2)

In Essence

To follow the path of Sikhism is very difficult. But it is comfort and peace-giving ultimately. It frees a person from all disputes accruing out of what, why, when and where. These are the words that keep a person tied with the *māyā* of the world Gurū's discipleship destroys all such bonds. And thus Bhāi Sāhib has advised us that we should desire for this one and all powerful discipleship.

੩. (ਗੁਰਮੁਖਤਾਈ)

੧. ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਆਖੀਐ ਗੁਰਮਤਿ ਹਿਤਕਾਰੀ।
੨. ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਗੁਰ ਸਬਦ ਵੀਚਾਰੀ।
੩. ਭਾਣਾ ਭਾਵੈ ਖਸਮ ਕਾ ਨਿਹਚਉ ਨਿਰੰਕਾਰੀ।
੪. ਇਸਕ ਮੁਸਕ ਮਹਕਾਰ ਹੈ ਹੁਇ ਪਰਉਪਕਾਰੀ।
੫. ਸਿਦਕ ਸਬੂਰੀ ਸਾਬਤੇ ਮਸਤੀ ਹੁਸਿਆਰੀ।
੬. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ ਜਿਣਿ ਹਉਮੈ ਮਾਰੀ॥੩॥

3. (Gurmukhtāi)

1. Gurmukh(i) mārag(u) ākhīai gurmat(i) hitkāri.
2. Hukam(i) rajāi chalanā gur sabad vīchāri.
3. Bhāṇā bhāvai khasam kā nihchau nirānkāri.
4. Isak musak mahkār hai hue parupkāri.
5. Sidak sabūri sābte mastī husiāri.
6. Gurmukh(i) āp(u) gavāiā jīṅ(i) haumai māri.(3)

3. Gurū-Consciousness

1. The path of Gurū-conscious Sikhs is that where he becomes a beloved recipient of Gurū's wisdom.
2. He contemplates on the divine word of the Gurū, obeys His command and lives life in His will.
3. He loves the Will of his Master and lives life as a humble slave of the formless Lord.
4. Just as the fragrance of love and musk can never remain hidden, so does a *Gurmukh* becomes known as a well-wisher and a benevolent person.
5. He is ever attentive towards his confidence, contentment, self-absorption and cleverness.
6. He loses his self and thus a *Gurmukh* wins over the ego.(3)

In Essence

These are the characteristics of a *Gurmukh*. But deep within its meaning, it reflects upon the life of Gurū Āngad Dev Ji.

Sikhs too must strive to acquire all these traits and become *Gurmukhs* gradually and surely.

੪. (ਸਿੱਖ ਦੀ ਕਰਨੀ)

੧. ਭਾਇ ਭਗਤਿ ਭੈ ਚਲਣਾ ਹੋਇ ਪਾਹੁਣਿਚਾਰੀ।
੨. ਚਲਣੁ ਜਾਣਿ ਅਜਾਣੁ ਹੋਇ ਗਹੁ ਗਰਬ ਨਿਵਾਰੀ।
੩. ਗੁਰ ਸਿਖ ਨਿਤ ਪਰਾਹੁਣੇ ਇਹ ਕਰਣੀ ਸਾਰੀ।
੪. ਗੁਰਮੁਖਿ ਸੇਵ ਕਮਾਵਣੀ ਸਤਿਗੁਰੁ ਪਿਆਰੀ।
੫. ਸਬਦਿ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਪਰਵਾਰ ਸੁਧਾਰੀ।
੬. ਸਾਧ ਸੰਗਤ ਜਾਇ ਸਹਜ ਘਰਿ ਨਿਰਮਲਿ ਨਿਰੰਕਾਰੀ ॥੪॥

4. (Sikh dī karnī)

1. Bhāe bhagat(i) bhai chahṇā hoe pāhūṇ(i)chārī.
2. Chalan(u) jāṇ(i) ajāṇ hoe gahu garab nivārī.
3. Gur sikh nit prāhūṇe eh karnī sārī.
4. Gurmukh(i) sev kamāvaṇī sat(i)gurū piārī.
5. Sabad(i) surat(i) livliṇ hoe parvār sudhārī.
6. Sādh saṅgat jāe sabaj ghar(i) nirmal(i) nirānkārī.(4)

4. Conduct of a Sikh

1. A Sikh knows that he is only a guest/visitor in this world and one day, he will leave this place. Therefore he conducts himself in love, worship and reverential fear.
2. Since he is sure that his departure is inevitable, he remains ignorant of others (detached from others) and avoids all actions that will make him feel proud.
3. It is wise of the Sikhs that they consider themselves as guests/visitors in this world.
4. They serve others as advised by the Gurū and they know that it is liked and loved by him.
5. A Sikh engrosses his consciousness in the divine word. He also involves his family in the process and helps them become good and noble.
6. He achieves a state of equipoise in *Sādh Saṅgat* and thus he becomes one with the formless Lord.(4)

In Essence

A Sikh must consider himself just a visitor in this world and should not get engrossed in the worldly attractions and its hospitality. He should perform service to the mankind and Lord's creation as advised and taught by the Gurū: In the process, he must keep a guard against falling in the pit of pride and ego. He must avoid attachment with worldly things and live a life of renunciation even in hope.

੫. (ਗੁਰ ਸਿਖ ਦੀ ਆਤਮ ਖੇਡ)

੧. ਪਰਮ ਜੋਤਿ ਪਰਗਾਸੁ ਕਰਿ ਉਨਮਨਿ ਲਿਵਲਾਈ।
੨. ਪਰਮ ਤਤੁ ਪਰਵਾਣੁ ਕਰਿ ਅਨਹਦਿ ਧੁਨਿ ਵਾਈ।
੩. ਪਰਮਾਰਥ ਪਰਬੋਧ ਕਰਿ ਪਰਮਾਤਮ ਹਾਈ।
੪. ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਅਨਭਉ ਪਦ ਪਾਈ।
੫. ਸਾਧ ਸੰਗਤਿ ਕਰਿ ਸਾਧਨਾ ਇਕ ਮਨਿ ਇਕੁ ਧਿਆਈ।
੬. ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਚੜ੍ਹ ਇਉਂ ਨਿਜ ਘਰਿ ਜਾਈ ॥੫॥

5. (Gur Sikh dī ātam kheḍ)

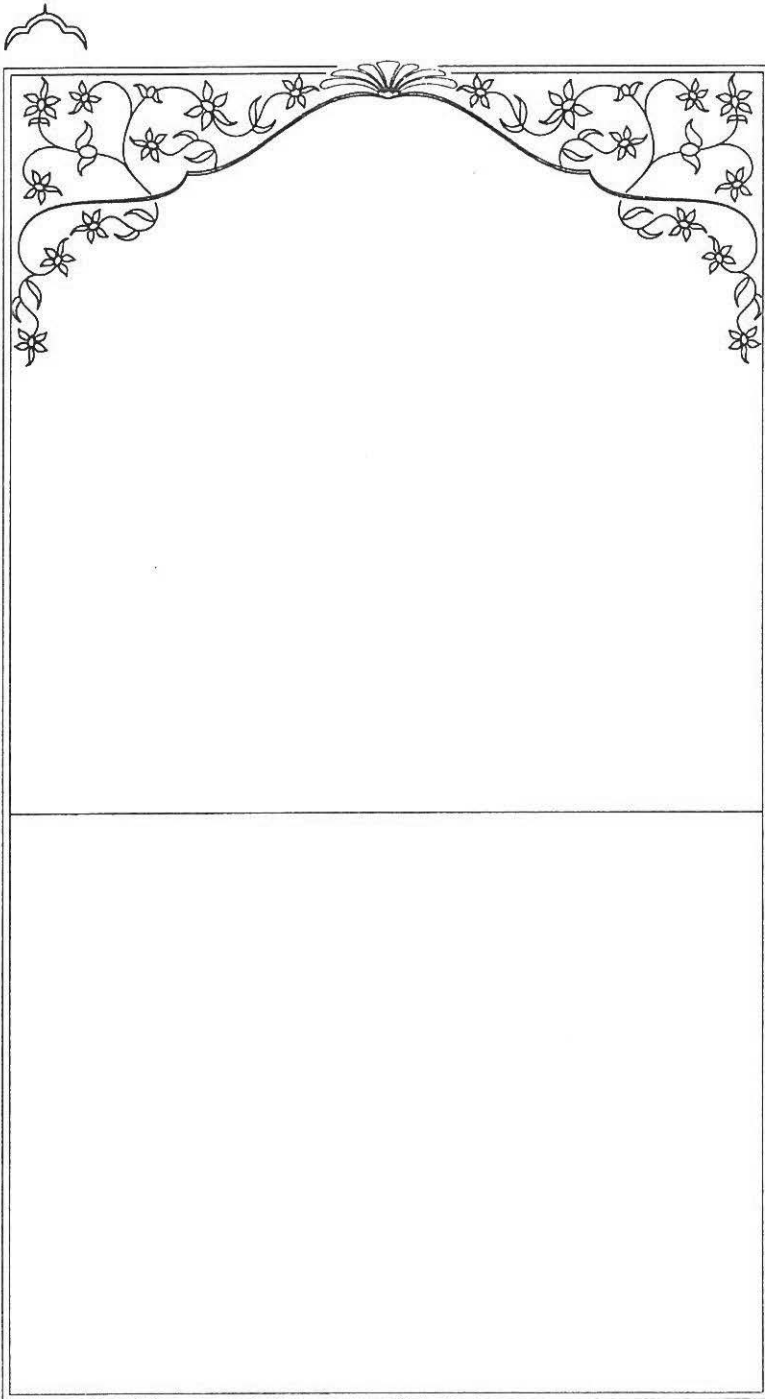
1. Param jot(i) pargās(u) kar(i) unman(i) livlāi.
2. Param tat(u) parvāṇ(u) kar(i) anbad(i) dhun(i) vāi.
3. Parmārth parbodh kar(i) parmātam hāi.
4. Gur updes(u) aves(u) kar(i) anbbau pad pāi.
5. Sādh saṅgat(i) kar(i) sādhanā ik man(i) ik(u) dhiāi.
6. Vih ikīh chaṛbhāu chaṛh ion̄ nij ghar(i) jāi.(5)

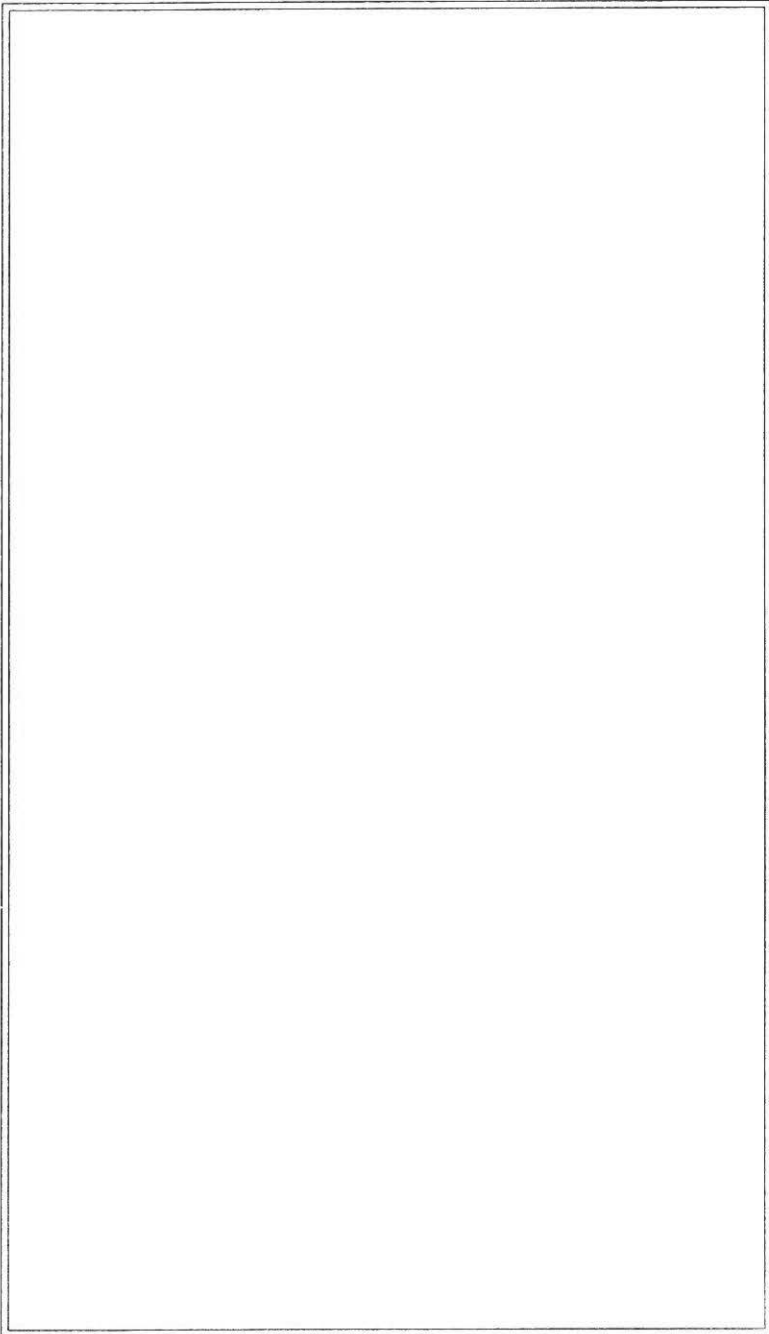
5. Spiritual Frolic of a *Gursikh*

1. The true Sikh of the Gurū lodged the radiance of the Supreme Light in his heart and engrossed his consciousness in the fourth state where he becomes one with Supreme Consciousness.
2. He realised and acknowledged the presence of the Supreme Truth in his mind that caused the unstruck music to play in his consciousness.
3. He understood the supreme meaning of life, the Universe and became God-like.
4. He accepted and adopted the word of the Gurū and reached the state of realisation.
5. He practiced Gurū-taught discipline in *Sādh Saṅgat* and remembered God with singular mind.
6. And thus, from worldly affairs his true self reached the divine abode.(5)

In Essence

Constant practice of Gurū's teachings in holy congregation instills Lord's supreme power and His infinite nature in the mind. Practicing this, a Sikh never forgets the Lord at any time during the eight *Paibars*. Thereafter the mind automatically reflects that He is all-pervasive. Thus a Sikh keeps progressing on the road to spiritual realisation.





੭. (ਐਸੇ ਸਿੱਖ ਦੀ ਰਹਿਣੀ)

੧. ਦਿਬ ਦਿਸਟਿ ਗੁਰ ਧਿਆਨੁ ਧਰਿ ਸਿਖ ਵਿਰਲਾ ਕੋਈ।
੨. ਰਤਨ ਪਾਰਖੁ ਹੋਇਕੈ ਰਤਨਾ ਅਵਲੋਈ।
੩. ਮਨੁ ਮਾਣਕੁ ਨਿਰਮੋਲਕਾ ਸਤਿਸੰਗ ਪਰੋਈ।
੪. ਰਤਨਮਾਲ ਗੁਰ ਸਿਖ ਜਗਿ ਗੁਰਮਤਿ ਗੁਣ ਗੋਈ।
੫. ਜੀਵੰਦਿਆਂ ਮਰਿ ਅਮਰੁ ਹੋਇ ਸੁਖ ਸਹਜਿ ਸਮੋਈ।
੬. ਓਤਿ ਪੋਤਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਿ ਜਾਣੈ ਜਾਣੋਈ ॥੭॥

7. (Aise Sikh dī raibṇī)

1. Dib dist(i) gur dhiān(u) dhar(i) sikh virā koī.
2. Ratan pārkhū hoe-kai ratnā avloī.
3. Man(u) māṇak(u) nirmolkā sat(i)saṅg paroī.
4. Ratanmāl gur sikh jag(i) gurmat(i) guṇ goī.
5. Jīvaṇḍiāṇ mar(i) amar(u) hoe sukh sabaj(i) samoī.
6. Ot(i) pot(i) jōī jot(i) mil(i) jāṇai jāṇōī.(7)

7. Conduct of a *Gursikh*

1. Such a Sikh is rare indeed who is capable of lodging the vision of the Lord-Gurū in his divine vision of knowledge;
2. And who is the connoisseur of (spiritual) gems and sees them only.
3. The jewel-like mind is an invaluable gem that can only be threaded in *Satsaṅg*.
4. The Sikhs of the Gurū in the world are like a necklace of gems who are stringed together in the thread of Gurū's wisdom.
5. They emancipate themselves here and now, become immortal and merge in the divine peace and comfort.
6. Becoming one in the woof and weft of the divine radiance, they become aware of the splendour and grandeur of the all-pervading Lord.(7)

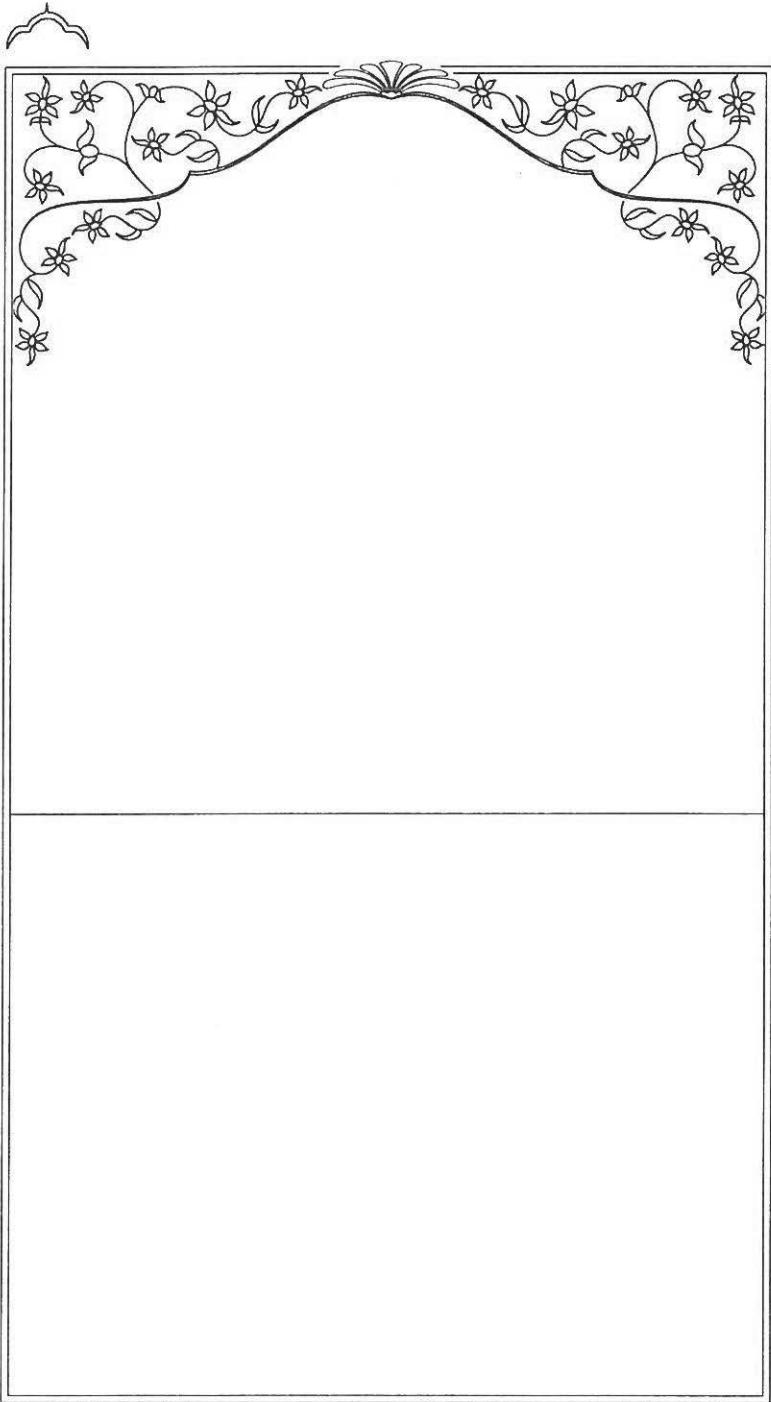
In Essence

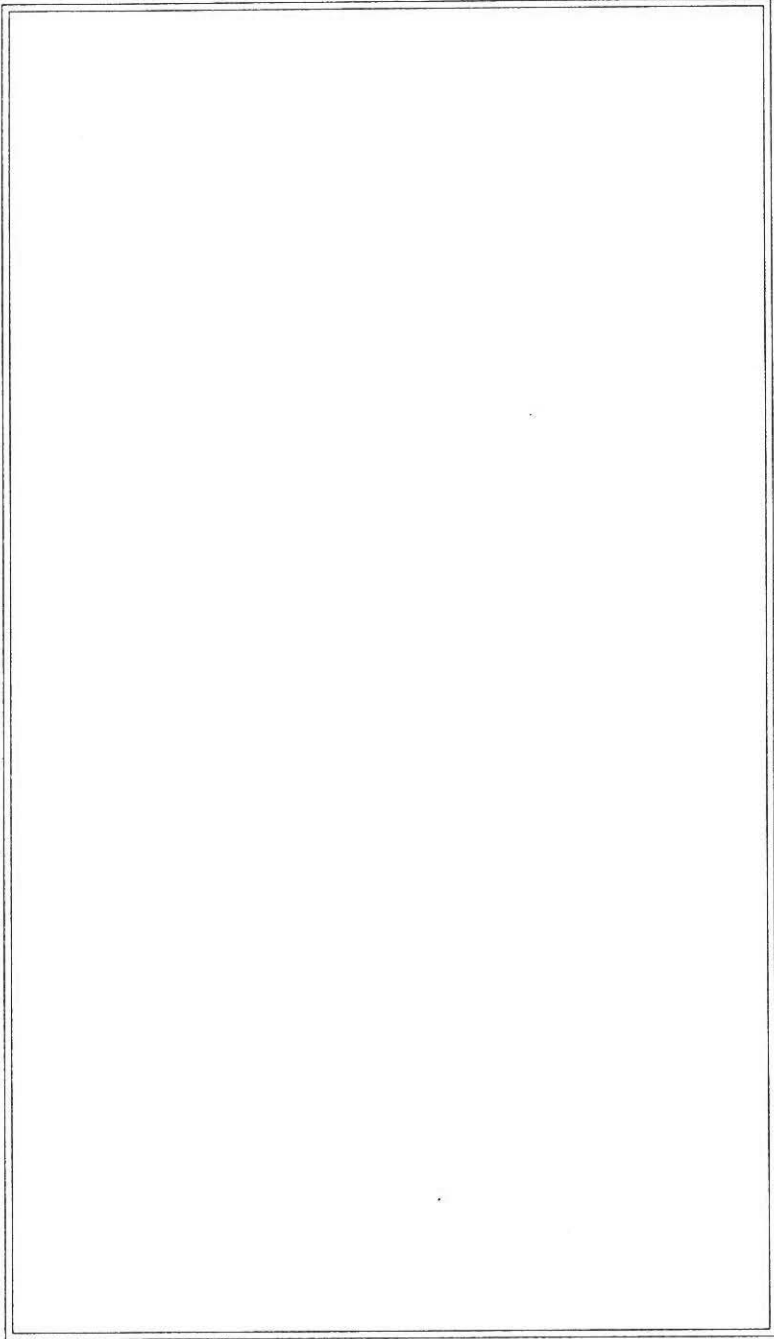
Bhāi Sāhib has praised the Sikhs of the Gurū who follow the teachings and realise the ultimate truth here and now. Their mergence with the Supreme Being becomes inevitable thereafter.

They are never dead. They become immortal. *Gurbāṇī* says:

*Gurmukh(i) mue jīvde parvāṅ(u) haib,
manmukh janam(i) marābe.
Nānak mue na ākhīaib,
je gur kai sabad(i) samābe.* (SGGS, p. 643)

Gurmukhs are accepted both alive and dead while *Manmukhs* waste away their birth. Those who practice Gurū's precepts and have merged in Him are never known to be dead, says Nānak.





੯. (ਐਸਾ ਸਿੱਖ ਗੁਰੂ ਨਾਲ ਅਭੇਦ)

੧. ਪਾਰਸੁ ਹੋਇਆ ਪਾਰਸਹੁੰ ਗੁਰਮੁਖਿ ਵਡਿਆਈ।
੨. ਹੀਰੈ ਹੀਰਾ ਬੇਧਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ।
੩. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਜੰਤ੍ਰ ਜੰਤ੍ਰੀ ਵਾਈ।
੪. ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਪਰਚਾ ਪਰਚਾਈ।
੫. ਪੁਰਖਹੁੰ ਪੁਰਖੁ ਉਪਾਇਆ ਪੁਰਖੋਤਮ ਹਾਈ।
੬. ਵੀਹ ਇਕੀਹ ਉਲੰਘਿਕੈ ਹੋਇ ਸਹਜਿ ਸਮਾਈ ॥੯॥

9. (Aisā Sikh Gurū nāl abhed)

1. Pāras(u) hoīā pārsoṅh gurmukh(i) vadiāī.
2. Hīrai hīrā bedhiā jotī jot(i) milāī.
3. Sabad surat(i) liv liṅ(u) hoe jantra jantrī vāī.
4. Gur chelā chelā gurū parchā parchāī.
5. Purkhoṅh purakh(u) upāiā purkhotam hāī.
6. Vih ikīh ulanḡh(i)kai hoe sabaj(i) samāī.(9)

9. Such a Sikh is One with Gurū

1. *Gurmukhs* have philosopher's stone-like trait. They transform their companions of *Satsaṅg* just like themselves.
2. They pierce the mind of their *Satsaṅg* companion with the divine word and help him merge his high divine self with God's radiance.
3. And then he is engrossed in the sweet sound of the *Shabad* (divine word) just as a musical instrument player is involved in playing and listening to each note of his music.
4. The Gurū becomes a disciple while the disciple is Gurū and they both become devoted to each other.
5. O' my fellow beings! Gurū Aṅgad also became Nānak from being Lehṇā through the loving devotion of Gurū Nānak.
6. He crossed the worldly barriers and impediments and became one with the Lord.(9)

In Essence

Gurū has tremendous significance in making life of a disciple a success. Gurū guides, leads and loves. The example of Bhāi Lehṇā becoming Gurū Aṅgad through the blessings of Gurū Nānak is the latent theme of the above *paurī*.

Gurū Arjan Dev Ji has composed the following *paurī* in *Gujrī Kī Vār* that carries similar theme.

So sat(i)gur(u) dhan(u) dhan(u)

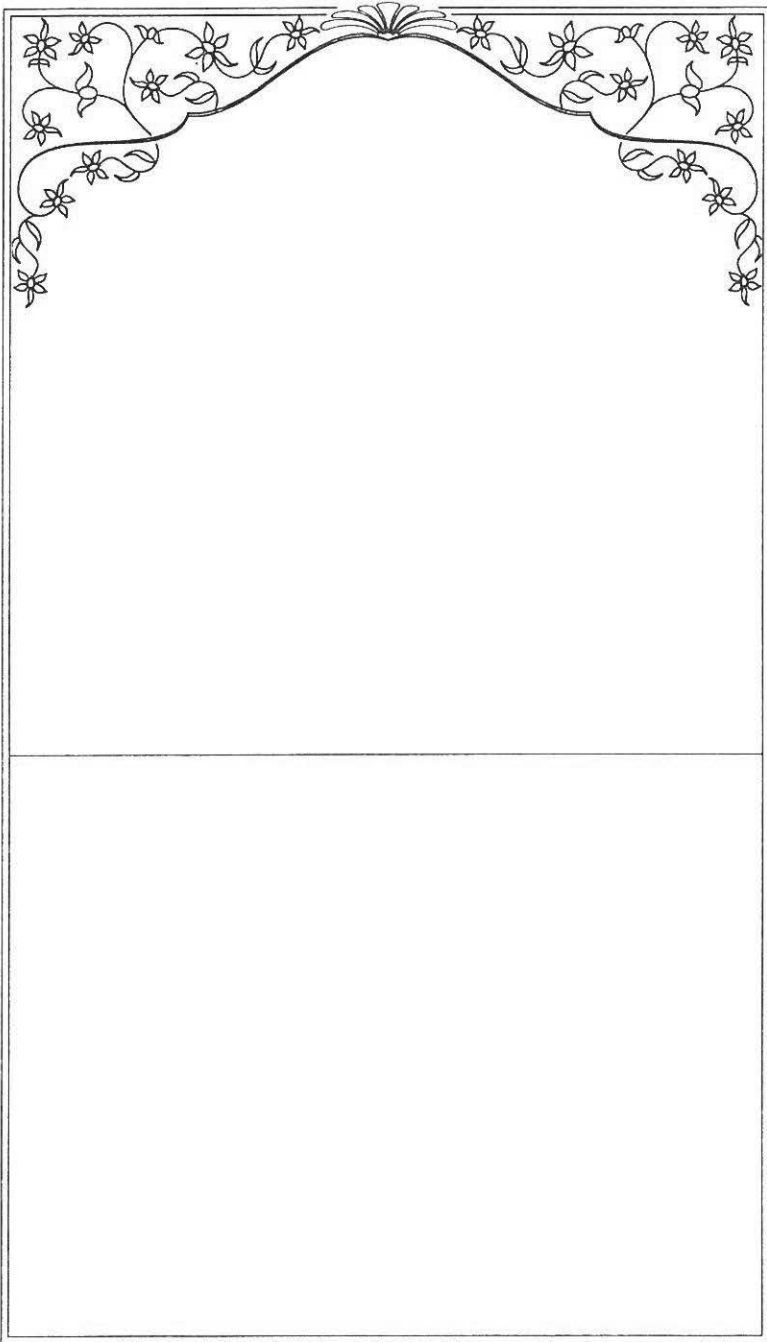
jin(i) bharam gar(u) toriā.

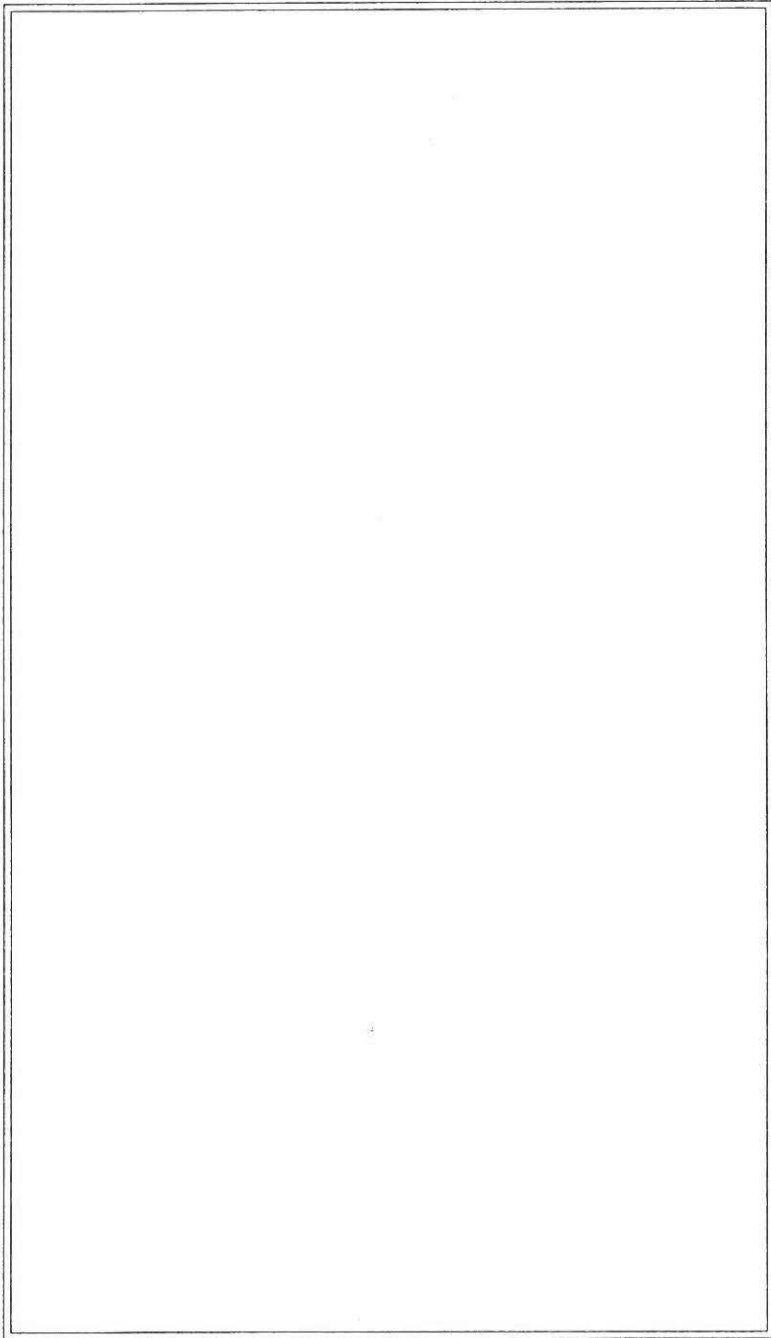
So sat(i)gur(u) vāhu vāhu,

jin(i) Har(i) sio joriā.

(SGGS, p. 522)

That True Gurū is worthy of praise and applaud who has broken the citadel of doubts in me. Praise be to him who has united me with Lord.





੧੧. (ਸਾਖੀ ਅਵਸਥਾ)

੧. ਅਖੀ ਅੰਦਰਿ ਦੇਖਦਾ ਦਰਸਨ ਵਿਚਿ ਦਿਸੈ।
੨. ਸਬਦੇ ਵਿਚਿ ਵਖਾਣੀਐ ਸੁਰਤੀ ਵਿਚਿ ਰਿਸੈ।
੩. ਚਰਣ ਕਵਲ ਵਿਚਿ ਵਾਸਨਾ ਮਨੁ ਭਵਰੁ ਸਲਿਸੈ।
੪. ਸਾਧ ਸੰਗਤਿ ਸੰਜੋਗੁ ਮਿਲਿ ਵਿਜੋਗਿ ਨ ਕਿਸੈ।
੫. ਗੁਰਮਤਿ ਅੰਦਰਿ ਚਿਤੁ ਹੈ ਚਿਤੁ ਗੁਰਮਤਿ ਜਿਸੈ।
੬. ਪਾਰਬ੍ਰਹਮ ਪੂਰਣ ਬ੍ਰਹਮੁ ਸਤਿਗੁਰੁ ਹੈ ਤਿਸੈ॥੧੧॥

11. (Sākhī avasthā)

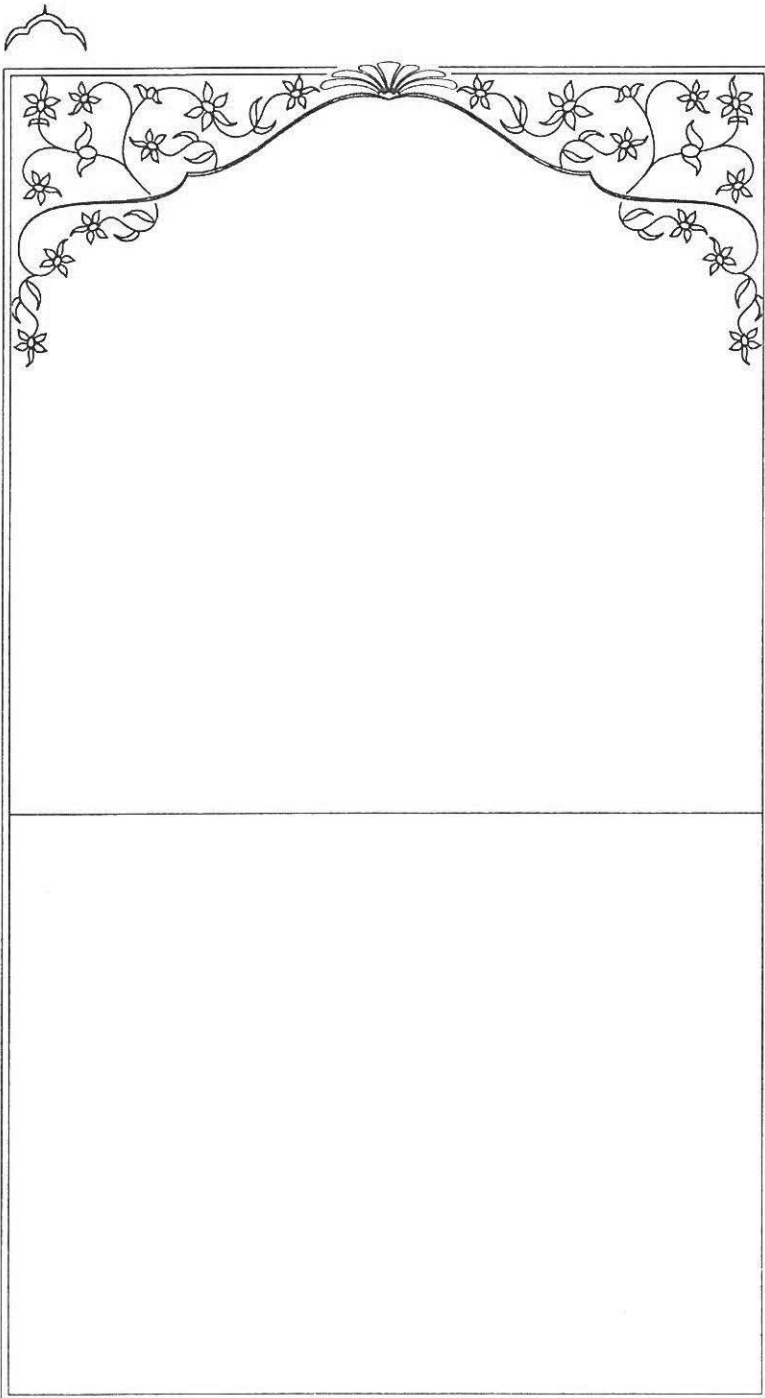
1. Akhī aṅdar(i) dekhdā darsan vich(i) disai.
2. Sabde vich(i) vakhāṅīai surti vich(i) risai.
3. Charaṅkaval vich(i) vāsnā man(u) bhavar(u) salisai.
4. Sādh saṅgat(i) sanjog(u) mil(i) vijog(i) na kisai.
5. Gurmat(i) aṅdar(i) chit(u) hai chit(u) gurmat(i) jisai.
6. Pārbrāhm pūraṅ brahm(u) sat(i)gur hai tisai(11)

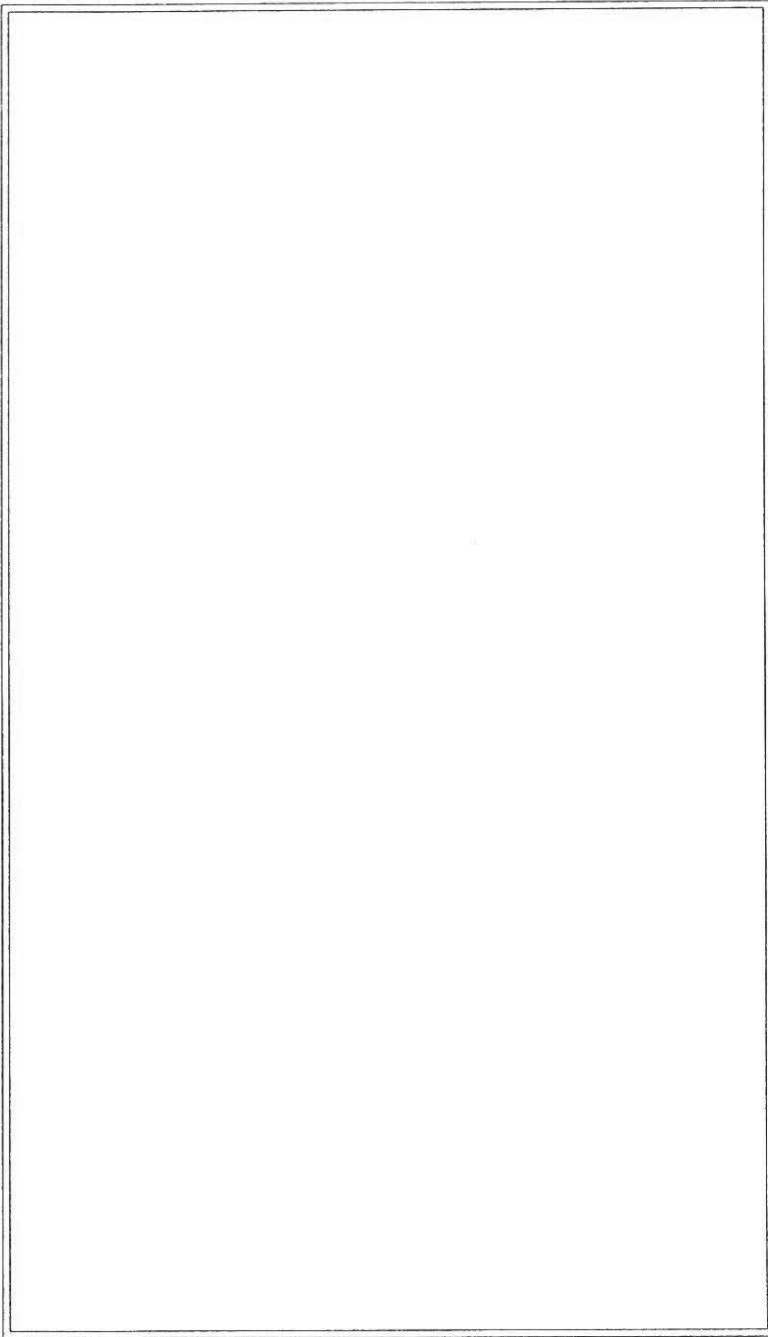
11. Evidential State

1. Whatever a realised Sikh sees in his eyes, he sees the same thing when he sees the Gurū.
2. Whatever is spoken out or uttered in the word form comes out of the consciousness.
3. The mind of a devoted Sikh accepts the fragrance of Gurū's holy feet just like the bumble-bee takes to the lotus flower.
4. Once union with *Sādh Saṅgat* is achieved, then there is no separation.
5. If the mind is engrossed in the wisdom of the Gurū, then the mind becomes Gurū-like. It acquires wisdom of the Gurū.
6. He is one with *Pārbrāhm*, complete Lord and the True Gurū.(11)

In Essence

He who sees from inside eyes, enjoys the relishment of *Shabad* in his consciousness, is purely in evidence form. A seeker can enjoy the same in the glimpse and sweet utterances of the Gurū. Gurū then showers his blessings and acquaint him with his self. Then he helps him realise the Lord.





੧੩. (ਵਾਹਿਗੁਰੂ ਮੰਤ੍ਰ)

੧. ਅਬਿਗਤਿ ਗਤਿ ਅਬਿਗਤਿ ਦੀ ਕਿਉ ਅਲਖ ਲਖਾਏ।
੨. ਅਕਥ ਕਥਾ ਹੈ ਅਕਥ ਦੀ ਕਿਉ ਆਖਿ ਸੁਣਾਏ।
੩. ਅਚਰਜ ਨੋ ਆਚਰਜ ਹੈ ਹੈਰਾਣ ਕਰਾਏ।
੪. ਵਿਵਾਦੈ ਵਿਸਮਾਦੁ ਹੈ ਵਿਸਮਾਦੁ ਸਮਾਏ।
੫. ਵੇਦ ਨ ਜਾਣੈ ਭੇਦੁ ਕਿਹੁ ਸੇਸਨਾਗੁ ਨ ਪਾਏ।
੬. ਵਾਹਿਗੁਰੂ ਸਾਲਾਹਣਾ ਗੁਰ ਸਬਦ ਅਲਾਏ ॥੧੩॥

13. (Wāhegurū mantra)

1. Abigat(i) gat(i) abigat(i) dī kio alakh lakhāe.
2. Akath kathā hai akath dī kio ākh(i) suṇāe.
3. Acharj no ācharj hai hairāṇ karāe.
4. Vivādai vismād(u) hai vismād(u) samāe.
5. Ved na jāṇai bbed(u) kib(u) sesnāg(u) na pāe.
6. Wāhegurū sālāhaṇā gur sabad alāe.(13)

13. Wābegurū Incantation

1. The imperceptible state of the imperceptible Lord cannot be reached. It is beyond perception.
2. Indescribable Lord's description is beyond utterance. How can anyone say anything about Him ?
3. God is amazing and wondrous beyond perception. How can He be described ? This is the problem that all His beloved seekers face.
4. Those who attempted to describe Him went into a state of trance and merged with Him who is ecstatic beyond ecstasy. Who would be there now to tell about Him ?
5. *Vedās* know not His secret. Even *Sheshnāg* (the mythical multiheaded serpent) also knows nothing about Him.
6. The only way to know Him is to practice meditation on Gurū's words. Praise and sing His eulogies through the word *Wābegurū*.(13)

In Essence

The only way of realising Him is to practice meditation on Gurū's *Shabad*. This is aptly advised in the following lines:

Jaise jal maih kamal(u) nirālam(u), murgāī nāī sāne.
Surt(i) sabad(i) bhav sāgar(u) tariāī, Nānak nām vakhbāñai.
 (SGGS, p. 938)

Living in this world full of attractions of all sorts, one should keep oneself unsullied just as a duck is never sullied by the water it lives in. The seeker must have Lord's name lodged in his heart lovingly and that alone can take him across the worldly ocean.

ੴ. (ਗੁਰਮੁਖ ਗੁਣ)

੧. ਲੀਹਾ ਅੰਦਰਿ ਚਲੀਐ ਜਿਉ ਗਾਡੀ ਰਾਹੁ।
੨. ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਸਾਧ ਸੰਗੁ ਨਿਬਾਹੁ।
੩. ਜਿਉ ਧਨ ਸੋਘ ਰਖਦਾ ਘਰਿ ਅੰਦਰਿ ਸਾਹੁ।
੪. ਜਿਉ ਮਿਰਜਾਦ ਨ ਛਡਈ ਸਾਇਰੁ ਅਸਗਾਹੁ।
੫. ਲਤਾਂ ਹੇਠਿ ਲਤਾੜੀਐ ਅਜਰਾਵਰ ਘਾਹੁ।
੬. ਧਰਮਸਾਲ ਹੈ ਮਾਨਸਰ ਹੰਸ ਗੁਰ ਸਿਖ ਵਾਹੁ।
੭. ਰਤਨ ਪਦਾਰਥ ਗੁਰ ਸਬਦੁ ਕਰਿ ਕੀਰਤਨੁ ਖਾਹੁ ॥੧੪॥

14. (Gurmukh gun)

1. Libā andar(i) chaliāi jio gāḍī rāh(u).
2. Hukam(i) rajāi chalanā sādh saṅg(u) nibāh(u).
3. Jio dhan sogh rakhdā ghar(i) andar(i) sāh(u).
4. Jio mirjād na chhḍāi sāir(u) asgāh(u).
5. Latān heṭh(i) latāḍīai ajrāvar ghāh(u).
6. Dharmśāl hai mānsar haṅs gur sikh vāh(u).
7. Ratan padārath gursabad(u) kar(i) kīrtan(u) kbāh(u). (14)

14. Virtues of Gurū-Conscious Sikhs

1. Just as cart moves in the ruts that have been made by other carts treading that path;
2. So do the Gurū-conscious Sikhs spend their lives in *Sādb Saṅgat* by the command and Will of the Lord.
3. Just as a money-lender saves and protects his wealth in his house;
4. Just as a sea despite being vast and spread with immeasurable quantity of water does not give up its basic characteristics. (It stays within its bounds).
5. Just as grass is trampled upon under the feet and yet does not give up its nature and still prospers;
6. Similarly *Satsaṅg* is like Mānsarovar lake and *Gurmukhs* are praiseworthy swan-like Sikhs (who pick pearls from there).
7. The sermons of the Gurū are gems, jewels and pearls on which *Gurmukh* thrives.(14)

In Essence

The Sikhs of the Gurū live life within the bounds of a well-defined and laid-down code of conduct. They obey the command and protect the divine-blessed things in their hearts. Becoming serious like the ocean and humble like the grass, they take to Mānsarovar like *Satsaṅg*, relish jewel-like *Gur Shabad* and cross the worldly ocean with ease and comfort.

੧੫. (ਚੰਨਣਾਦਿ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਚੰਨਣ ਜਿਉ ਵਣਖੰਡ ਵਿਚਿ ਓਹੁ ਆਪੁ ਲੁਕਾਏ।
੨. ਪਾਰਸੁ ਅੰਦਰਿ ਪਰਬਤਾਂ ਹੋਇ ਗੁਪਤ ਵਲਾਏ।
੩. ਸਤ ਸਮੁੰਦੀ ਮਾਨਸਰੁ ਨਹਿ ਅਲਖੁ ਲਖਾਏ।
੪. ਜਿਉ ਪਰਛਿੰਨਾ ਪਾਰਜਾਤ ਨਹਿ ਪਰਗਟੀ ਆਏ।
੫. ਜਿਉ ਜਗ ਅੰਦਰਿ ਕਾਮਧੇਨੁ ਨਹਿ ਆਪੁ ਜਣਾਏ।
੬. ਸਤਿਗੁਰ ਦਾ ਉਪਦੇਸ ਲੈ ਕਿਉ ਆਪੁ ਗਣਾਏ॥੧੫॥

15. (Chañṇādi drishtānt)

1. Chañṇaṇ jio vaṅkhaṇḍ vich(i) oh(u) āp(u) lukāe.
2. Pāras(u) āndar(i) parbatān hoe gupt valāe.
3. Sat samuṇḍī mānsar(u) naib alakh(u) lakhāe.
4. Jio parchhinṇā pārjāt naib pargaṭī āe.
5. Jio jag āndar(i) kāmdhen(u) naib āp janāe.
6. Sat(i)gur dā updes lai kio āp(u) gaṇāe.(15)

15. Example of Sandalwood

1. Just as a sandalwood plant has tendency to hide itself in the jungle,
2. So does philosopher's stone remain hidden in the mountains and lives its life in anonymity.
3. Among the seven seas and lakes, Mānsarovar remains beyond reach and perception and does not make itself conspicuous.
4. The *Kalapārichh* (Tree of heaven that fulfills all desires) remains hidden and does not make its existence known.
5. Just as Kāmdhenū (cow that provides all needs) exists in the world but does not disclose itself.
6. Those who have received the teachings of *Satgurū* Arjan Dev Ji, they too do not make it known to the masses. They too go into ecstatic state.(15)

In Essence

Those who follow and adhere to the Will of the Lord and precepts of the Gurū, remain in a state of trance. They do not make noise like empty vessels :

Kabo Kabīr chbūchhā ghat(u) bolai.

Bhariā hoe su Kab-hu na dōlai.

(SGGS, p. 870)

Kabir Ji says that an empty vessel makes much noise. But once it is filled with something, it becomes more stable and silent.

ੴ. (ਗੁਰ ਚੇਲਾ, ਚੇਲਾ ਗੁਰੂ)

੧. ਦੁਇ ਦੁਇ ਅਖੀ ਆਖੀਅਨਿ ਇਕ ਦਰਸਨੁ ਦਿਸੈ।
੨. ਦੁਇ ਦੁਇ ਕੰਨ ਵਖਾਣੀਅਨਿ ਇਕ ਸੁਰਤਿ ਸਲਿਸੈ।
੩. ਦੁਇ ਦੁਇ ਨਦੀ ਕਿਨਾਰਿਆਂ ਪਾਰਾਵਾਰੁ ਨ ਤਿਸੈ।
੪. ਇਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਇਕ ਸਬਦੁ ਸਰਿਸੈ।
੫. ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਸਮਝਾਏ ਕਿਸੈ॥੧੬॥

16. (*Gur chelā, chelā Gurū*)

1. *Due due akhī ākhīan(i) ik darsan(u) disai.*
2. *Due due kaññ vakhāññian(i) ik surat(i) salisai.*
3. *Due due nadī kinārīāññ pārāvār(u) na tisai.*
4. *Ik jot(i) due mūrtī ik sabad(u) sarisai.*
5. *Gur chelā chelā gurū samjhbāe kisai.(16)*

16. Gurū–Disciple, Disciple–Gurū

1. Every living being has two eyes but both are used for seeing one thing.
2. Everyone has two ears and both hear the same voice and understand the same thing.
3. River has two banks but both do not know their near and far side.
4. Gurū Nānak and Gurū Aṅgad are two forms but light effulgent in them is the same. Both have the same divine word present in them.
5. The Gurū has a disciple and the disciple has the reason to become Gurū. How can this secret be explained by anyone?(16)

In Essence

A river is one. The near and far bank do not divide it into two. So is Gurū and his disciple. They are one.

Gurū blesses his disciple with all that he himself has realised. Thus he raises the spiritual level of his disciple till he matches with him. Disciple has to dedicate himself to reach that state.

੧੭. (ਗੁਰੂ ਚੇਲੇ ਦਾ ਕੰਮ)

੧. ਪਹਿਲੇ ਗੁਰ ਉਪਦੇਸ ਦੇ ਸਿਖ ਪੈਰੀ ਪਾਏ।
੨. ਸਾਧ ਸੰਗਤਿ ਕਰਿ ਧਰਮਸਾਲ ਸਿਖ ਸੇਵਾ ਲਾਏ।
੩. ਭਾਇ ਭਗਤਿ ਭੈ ਸੇਵਦੇ ਗੁਰਪੁਰਬ ਕਰਾਏ।
੪. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਕੀਰਤਨੋ ਸਚਿ ਮੇਲਿ ਮਿਲਾਏ।
੫. ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਸਚ ਦਾ ਸਚੁ ਪਾਰ ਲੰਘਾਏ।
੬. ਸਚਿ ਮਿਲੈ ਸਚਿਆਰ ਨੋ ਮਿਲਿ ਆਪੁ ਗਵਾਏ॥੧੭॥

17. (Gurū cbele dā kaīm)

1. Paible gur updes de sikh pairī pāe.
2. Sādh saṅgat(i) kar(i) dharamsāl sikh sevā lāe.
3. Bhāe bhagat(i) bhai sevde gurpurab karāe.
4. Sabad surat(i) liv kīrtano sach(i) mel(i) milāe.
5. Gurmukh(i) mārag(u) sach dā sach(u) pār laṅghāe.
6. Sach(i) milai sachīār no mil(i) āp(u) gavāe.(17)

17. The Deeds of Gurū-Disciple

1. First (the Gurū) takes his Sikh in his refuge and then serves his precepts to him.
2. He teaches him that *Sādh Saṅgat* is the place of righteous people and then puts him to serve the *Sādh Saṅgat*.
3. Sikhs then serve the *Saṅgat* with devotion and celebrate days associated with the Gurū.
4. All the Sikhs unite in the singing of Lord's praises (*Kīrtan*) and meditate on *Shabad* with an effort to lodge it in their consciousness.
5. *Gurmukhs* take the path of truth and the path of truth leads to salvation.
6. The one with truthful character realises the True Lord. He then loses his self and merges in Him.(17)

In Essence

The relationship between a Gurū and his disciple is indeed supreme and unique. It befalls upon the Gurū to raise the spiritual level of his disciple and for this he guides him at every step.

Disciple on his part must obey his Gurū unquestioningly. He must practice all the sermons and counsel of the Gurū in all humility. Obeying Gurū truthfully will ensure the salvation of the disciple.

ੴ. (ਚਰਨਾਂ ਤੋਂ ਨਿੰਮ੍ਰਤਾ ਦਾ ਉਪਦੇਸ਼)

੧. ਸਿਰ ਉਚਾ ਨੀਵੇ ਚਰਣ ਸਿਰਿ ਪੈਰੀ ਪਾਂਦੇ।
੨. ਮੁਹੁ ਅਖੀ ਨਕ ਕੰਨ ਹਥ ਦੇਹ ਭਾਰ ਉਚਾਂਦੇ।
੩. ਸਭ ਚਿਹਨ ਛਡਿ ਪੂਜੀਅਨਿ ਕਉਣੁ ਕਰਮ ਕਮਾਂਦੇ।
੪. ਗੁਰ ਸਰਣੀ ਸਾਧ ਸੰਗਤੀ ਨਿਤ ਚਲਿ ਚਲਿ ਜਾਂਦੇ।
੫. ਵੱਤਨਿ ਪਰਉਪਕਾਰ ਨੋ ਕਰਿ ਪਾਰਿ ਵਸਾਂਦੇ।
੬. ਮੇਰੀ ਖਲਹੁ ਮੌਜੜੇ ਗੁਰ ਸਿਖ ਹੰਢਾਂਦੇ।
੭. ਮਸਤਕ ਲਗੇ ਸਾਧ ਰੇਣੁ ਵਡਭਾਗ ਜਿਨ੍ਹਾਂ ਦੇ ॥੧੮॥

18. (Charnān toñ nīmratā dā updesb)

1. Sir uchā nīve charaṇ sir(i) pairī pānde.
2. Mub(u) akhī nak kaññ hath deh bhār uchānde.
3. Sabh chiban chhaḍ(i) pūjīan(i) kauṇ(u) karam kamānde.
4. Gur sarnī sādḥ saṅgatī nit chal(i) chal(i) jānde.
5. Vattan(i) parupkār no kar(i) pār(i) vasānde.
6. Merī khaloh maujare gur sikh hañḍhānde.
7. Mastak lage sādḥ reṇ(u) vaḍbhāg jinbāñ de.(18)

18. Sermon of Humility from Feet

1. Head is located high up in a body while the feet are located below. Yet the head bows down at the feet.
2. The feet carry the burden of the whole body including mouth, eyes, ears, nose, hands etc.
3. All other appendages and limbs are left out but these feet are worshipped. What deeds and good actions do they perform ?
4. They walk to the refuge of the Gurū and join the *Satsaṅg*. This indeed is a very noble task they perform.
5. And then they walk to do welfare and good deeds to the others. Whatever is in their power to do, they do not get bored.
6. “And thus I feel, I shall consider my life a success if *Gursikhs* would wear the shoes made of my skin.” (Says Bhāi Gurdās Ji).
7. But I am not so fortunate. The holy dust of their feet touches the forehead of those who are blessed and enjoy divine grace.(18)

In Essence

Taking the example of various body parts, Bhāi Sāhib has established that feet which are located at the bottom of the body and are thus symbol of humility are respected the most for all the good work they do of taking one to *Sādh Saṅgat*, refuge of the Gurū and other welfare tasks.

ੴ. (ਧਰਤੀ ਤੋਂ ਉਪਦੇਸ਼)

੧. ਜਿਉਂ ਧਰਤੀ ਧੀਰਜ ਧਰਮਸਾਲ ਮਸਕੀਨੀ ਮੂੜੀ।
੨. ਸਭਦੁੰ ਨੀਵੀਂ ਹੋਇ ਰਹੀ ਤਿਸ ਮਣੀ ਨ ਕੂੜੀ।
੩. ਕੋਈ ਹਰਿ ਮੰਦਰੁ ਕਰੈ ਕੋ ਕਰੈ ਅਰੂੜੀ।
੪. ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਫਲ ਅੰਬ ਲਸੂੜੀ।
੫. ਜੀਵਦਿਆਂ ਮਰਿ ਜੀਵਣਾ ਜੁੜਿ ਗੁਰਮੁਖਿ ਜੁੜੀ।
੬. ਲਤਾਂ ਹੇਠਿ ਲਤਾੜੀਐ ਗਤਿ ਸਾਧਾਂ ਧੂੜੀ ॥੧੯॥

19. (Dhartī toñ updesb)

1. Jion̄ dhartī dhīraj dharmsāl maskīnī mūrī.
2. Sabhdūñ nīvīñ hoe rahī tis mañī na kūṛī.
3. Koī har(i) mañdar(u) karai ko karai arūrī.
4. Jehā bījai so luṇai pbal añb lasūrī.
5. Jīvadiāñ mar(i) jīvaṇā jur(i) gurmukh(i) jūrī.
6. Laṭāñ beṭh(i) laṭāṛīai gat(i) sādhāñ dhūrī. (19)

19. Sermon from Earth

1. Just as patience, righteousness and humility are the assets of the Earth, so are the deeds of the saintly persons.
2. The Earth is down and below all the other things. Its postulate of being humble is proving true.
3. Some raise a temple of the Lord with it while others may collect it at a place.
4. Whatever one sows; whether it is mango or *Lasūbrā* (*Cordia myxa*) will harvest the same.
5. Just as Earth feels no distress or happiness when dug up or sprayed with sandalwood scent (*Jio basudhā koū khodai koū chandan lep*), so do *Gurmukhs* detach themselves from the attractions of the world and unite themselves in the holy *Satsang* of Gurū-conscious Sikhs.
6. Just as the Earth is trampled upon and does not react, so is the life-style of saintly persons who are humble and accept every situation willingly and happily.(19)

In Essence

God-oriented and God-loving persons are always humble. Bhāi Sāhib has compared their trait of humility with the Earth and explained that they are least affected by happiness or distress coming in their lives.

੨੦. (ਜਲ ਤੋਂ ਉਪਦੇਸ਼)

੧. ਜਿਉ ਪਾਣੀ ਨਿਵਿ ਚਲਦਾ ਨੀਵਾਣਿ ਚਲਾਇਆ।
੨. ਸਭਨਾ ਰੰਗਾਂ ਨੋ ਮਿਲੈ ਰਲਿ ਜਾਇ ਰਲਾਇਆ।
੩. ਪਰਉਪਕਾਰੁ ਕਮਾਵਦਾ ਉਨਿ ਆਪੁ ਗਵਾਇਆ।
੪. ਕਾਠੁ ਨ ਡੋਬੈ ਪਾਲਕੈ ਸੰਗਿ ਲੋਹੁ ਤਰਾਇਆ।
੫. ਵੁਠੇ ਮੀਹ ਸਾਕਾਲੁ ਹੋਇ ਰਸ ਕਸ ਉਪਜਾਇਆ।
੬. ਜੀਵਦਿਆ ਮਰਿ ਸਾਧ ਹੋਇ ਸੁਫਲਿਓ ਜਗਿ ਆਇਆ ॥੨੦॥

20. (Jal ton updesb)

1. Jio pāṇī niv(i) chaldā nīvāṇ(i) chalāiā.
2. Sabhnā raṅgān no milai ral(i) jāe ralāiā.
3. Parupkār(u) kamāvadā un(i) āp(u) gavāiā.
4. Kāṭh(u) na ḍobai pāl(i)kai saṅg(i) loh(u) tarāiā.
5. Vuṭhe mīh sākāl(u) boe ras kas upjāiā.
6. Jivadiā mar(i) sādḥ boe suphalio jag(i) āiā.(20)

20. Sermon from Water

1. Just as water flows towards lower level and whatever comes in its path is also taken away by it towards lower level, so are the Sikhs who live in humility and conduct themselves humbly.
2. Water mixes and adopts itself with all the colours. It makes no distinction between them.
3. It loses its self and do good to others.
4. It brings up wood and therefore does not sink it. At the same time, it takes iron across that is riding the piece of wood.
5. When it falls from sky as rain, it creates peaceful time and environments for all. It causes fruits to grow and fills them with sweet juice.
6. So are the saintly persons who live life emancipated and devote all their time for good of others. Their coming to the world is worthy and fruitful.(20)

In Essence

A True Sikh imbibes humility in himself. He bears no grudge against anybody. He serves others and tries to become useful in every way. The above *paurī* also explains the following lines :

Āpas kau jo jānai nīchā.

Saū ganīai sab te ūchā.

(SGGS, p. 266)

He who is genuinely low and humble and knows it as well, he should be counted amongst the great persons.

੨੧. (ਬਿਛ ਤੋਂ ਉਪਦੇਸ਼)

੧. ਸਿਰ ਤਲਵਾਇਆ ਜੰਮਿਆ ਹੋਇ ਅਚਲੁ ਨ ਚਲਿਆ।
੨. ਪਾਣੀ ਪਾਲਾ ਧੁਪ ਸਹਿ ਉਹ ਤਪਹੁ ਨ ਟਲਿਆ।
੩. ਸਫਲਿਓ ਬਿਰਖ ਸੁਹਾਵੜਾ ਫਲ ਸੁਫਲ ਸੁਫਲਿਆ।
੪. ਫਲੁ ਦੇਇ ਵੱਟ ਵਗਾਇਐ ਕਰਵਤਿ ਨ ਹਲਿਆ।
੫. ਬੁਰੇ ਕਰਨਿ ਬੁਰਿਆਈਆ ਭਲਿਆਈ ਭਲਿਆ।
੬. ਅਵਗੁਣ ਕੀਤੇ ਗੁਣ ਕਰਨਿ ਜਗਿ ਸਾਧ ਵਿਰਲਿਆ।
੭. ਅਉਸਰਿ ਆਪ ਛਲਾਇੰਦੇ ਤਿਨਾ ਅਉਸਰੁ ਛਲਿਆ॥੨੧॥

21. (Bichh toñ updesh)

1. Sir talvāiā janmiā hoe achal(u) na chaliā.
2. Pānī pālā dhup saih oh tapoh na taliā.
3. Saphalio birakh subāvayā phal suphal suphaliā.
4. Phal(u) de-e vaṭṭ vagāiai karvat(i) na haliā.
5. Bure karan(i) buriāiā bhaliāi bhaliā.
6. Avguṇ kīte guṇ karan(i) jag(i) sādh virliā.
7. Ausar(i) āp chhalāēnde tinā ausar(u) chhaliā.(21)

21. Lesson from a Tree

1. The seed of a tree sprouts with its head downward. It then grows at a fixed place and cannot move about.
2. It goes through the ordeal of growing, bearing harsh weather of winter, summer and rain.
3. And when it grows up sufficiently to bear flowers and fruits, it then bows down towards earth and rests its sweet fruits on its breast.
4. People throw stones at it and it keeps giving them fruits. When it is put under a saw, it does not move even.
5. Evil people do wrong and evil deeds while those who are noble are ever engaged in doing good to others.
6. Those who are wronged and yet they do good to others, such saintly persons are rare in the world.
7. The time is deceiving the people. They are spending their lives in futile deeds. But these noble and pious people have deceived the time since they spend their life with a purpose and worthy causes.(21)

In Essence

To do good even to those who have done wrong to them is the true character of a Sikh. *Gurbānī* says :

*Je koī ninīd kare Har(i) jan kī,
apunā guṇ(u) na gavāvai.*

(SGGS, p. 719)

If someone slanders a devotee of the Lord, he does not feel peeved and give up worshipping the Lord.

੨੨. (ਮੁਰੀਦ ਲੱਛਣ)

੧. ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਸੋ ਗੁਰ ਗੋਰਿ ਸਮਾਵੈ।
੨. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਓਹੁ ਆਪੁ ਗਵਾਵੈ।
੩. ਤਨ ਧਰਤੀ ਕਰਿ ਧਰਮਸਾਲ ਮਨੁ ਦਭੁ ਵਿਛਾਵੈ।
੪. ਲਤਾਂ ਹੇਠਿ ਲਤਾੜੀਐ ਗੁਰ ਸਬਦੁ ਕਮਾਵੈ।
੫. ਭਾਇ ਭਗਤਿ ਨੀਵਾਣੁ ਹੋਇ ਗੁਰਮਤਿ ਠਹਰਾਵੈ।
੬. ਵਰਸੈ ਨਿਝਰ ਧਾਰ ਹੋਇ ਸੰਗਤਿ ਚਲਿ ਆਵੈ ॥੨੨॥੯॥

22. (Murīd Lachhan)

1. Murdā hoe murīd so gur gor(i) samāvai.
2. Sabad surat(i) liv liṅ(u) hoe oh(u) āp(u) gavāvai.
3. Tan dhartī kar(i) dharmsāl man(u) dabb(u) vichhāvai.
4. Latān beṭh(i) latāṛīai gur sabad(u) kamāvai.
5. Bhāe bhagat(i) nīvāṅ(u) hoe gurmat(i) ṭhabrāvai.
6. Varsai nijhar dhār hoe saṅgat(i) chal(i) āvai.(22.9)

22. Characteristics of a Disciple

1. A disciple who becomes free of self and volition will merge in the Gurū-like grave (The Gurū too is free of all worldly desires).
2. Such a disciple should lose his self and be engrossed in the musical sweetness of the *Shabad* (divine word).
3. He should make his body a *dbarmsāl* and spread the mat of the mind therein. (He should serve the noble souls assembled in *Sādh Saṅgat* with body and mind).
4. He should practice on the word of Gurū. And in the process, if someone has trampled over him, he should not feel hurt or angry.
5. Climbing down in the loving worship of the Lord and guided by the wisdom of the Gurū, he should hold his mind in discipline.
6. In the holy gathering, he should conduct himself in a state of equipoise and uniformity.(22.9)

In Essence

A disciple should sing His praises and recite it lovingly to others. He should remain humble, because the rain-water collects at lower level on the Earth. A *Gursikh* must be free of arrogance and pride, in love with divine *Shabad*, be prepared to do good to others; be forgiving, merciful and compassionate and ever engrossed in loving worship of the Lord.

ਵਾਰ 10

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

[ਸਤਿਜੁਗ ਦੇ ਭਗਤਾਂ ਦੀ ਕਥਾ]

੧. (ਧੂ ਭਗਤ)

੧. ਧੂ ਹਸਦਾ ਘਰਿ ਆਇਆ ਕਰਿ ਪਿਆਰੁ ਪਿਉ ਕੁਛੜਿ ਲੀਤਾ।
੨. ਬਾਹਹੁ ਪਕੜਿ ਉਠਾਲਿਆ ਮਨ ਵਿਚਿ ਰੋਸ ਮੜੇਈ ਕੀਤਾ।
੩. ਫੁਡਹੁਲਿਕਾ ਮਾਂ ਪੁਛੈ ਤੂੰ ਸਾਵਾਣੀ ਹੈ ਕਿ ਸੁਰੀਤਾ।
੪. ਸਾਵਾਣੀ ਹਾਂ ਜਨਮ ਦੀ ਨਾਮੁ ਨ ਭਗਤੀ ਕਰਮਿ ਦ੍ਰਿੜੀਤਾ।
੫. ਕਿਸੁ ਉਦਮ ਤੇ ਰਾਜੁ ਮਿਲੈ ਸਤੁ ਤੇ ਸਭ ਹੋਵਨਿ ਮੀਤਾ।
੬. ਪਰਮੇਸਰੁ ਆਰਾਧੀਐ ਜਿਦੁ ਹੋਈਐ ਪਤਿਤ ਪੁਨੀਤਾ।
੭. ਬਾਹਰਿ ਚਲਿਆ ਕਰਣਿ ਤਪੁ ਮਨ ਬੈਰਾਗੀ ਹੋਇ ਅਤੀਤਾ।
੮. ਨਾਰਦ ਮੁਨਿ ਉਪਦੇਸਿਆ ਨਾਮ ਨਿਧਾਨੁ ਅਮਿਓ ਰਸ ਪੀਤਾ।
੯. ਪਿਛਹੁ ਰਾਜੇ ਸਦਿਆ ਅਬਿਚਲ ਰਾਜ ਕਰਹੁ ਨਿਤ ਨੀਤਾ।
੧੦. ਹਰਿ ਚਲੇ ਗੁਰਮੁਖਿ ਜਗ ਜੀਤਾ ॥੧॥

[Satjug de Bhagtān dī kathā]

1. (Dhrū Bhagat)

1. Dhrū hasdā ghar(i) āiā kar(i) piār(u) pio kuchhar(i) litā.
2. Bābhob pakar(i) uṭhālīā man vich(i) ros matrei kītā.
3. Duḍ-bulikā mān puchhai tūn sāvāṇī hai ki suritā.
4. Sāvāṇī hān janam dī nām(u) na bhagtī karam(i) driṭitā.
5. Kis(u) udam te rāj(u) milai satrū te sabh hovan(i) mitā.
6. Parmesar(u) ārādbhīai jidū hoīai patit punitā.
7. Bābhar(i) chaliā karan(i) tap(u) man bairāgī hoe atitā.
8. Nārad mun(i) updesiā nām nidhān(u) amio ras pītā.
9. Pichbhob rāje sadiā abichal rāj karoh nit nitā.
10. Har(i) chale gurmukh(i) jag jītā.(1)

1. Dhrū—the Great Devotee

1. Dhrū came home happily. His father picked him up caressed him and put him in his lap.
2. His step-mother felt peeved and angered by this act. She held Dhrū by his arm and pulled him out of his father's lap. (She said that he could have the right to enjoy the comfort of the lap, had he been born out of her womb).
3. Feeling belittled and humbled, he asked his real mother if she was a queen or a maid-servant.
4. His mother said, "Yes! queen I am. But I have not performed the good deed of worship." ("Has I done so, you would not have been removed from your father's lap").
5. Dhrū asked his mother, "O dear mother! By what effort can one obtain the kingdoms so that all enemies could become friends?"
6. His mother replied, "O my child! feel the pangs of separations of the Lord in your mind and renounce all worldly attractions. Then worship Him lovingly. When He blesses one with His grace, one becomes pious and free of all sins and impieties."
7. Hearing this, Dhrū left his home and went away to perform penance on His name. His mind became renounced and anchorite.
8. Nārad, the famous sage blessed Dhrū with precept. Dhrū drank deep on the divine nectar of Lord's name.
9. When he reached the state of realization the King asked him to come and rule. But Dhrū refused to do so. He would then be ruling that kingdom which can never be taken away from him and one that he had acquired.
10. *Gurmukhs* may lose to the world but they win the world and all its creations.(1)

In Essence

Those who are blessed by the Lord, become eternal rulers of the world and world beyond.

੨. (ਪ੍ਰਹਲਾਦ ਭਗਤ)

੧. ਘਰਿ ਹਰਣਾਖਸ ਦੈਤ ਦੇ ਕਲਰਿ ਕਵਲੁ ਭਗਤੁ ਪ੍ਰਹਿਲਾਦੁ ।
੨. ਪੜ੍ਹਨੁ ਪਠਾਇਆ ਚਾਟਸਾਲ ਪਾਂਧੈ ਚਿਤਿ ਹੋਆ ਅਹਿਲਾਦ ।
੩. ਸਿਮਰੈ ਮਨ ਵਿਚ ਰਾਮ ਨਾਮ ਗਾਵੈ ਸਬਦੁ ਅਨਾਹਦ ਨਾਦ ।
੪. ਭਗਤਿ ਕਰਨਿ ਸਭ ਚਾਟੜੇ ਪਾਂਧੇ ਹੋਇ ਰਹੇ ਵਿਸਮਾਦੁ ।
੫. ਰਾਜੇ ਪਾਸਿ ਰੁਆਇਆ ਦੋਖੀ ਦੈਤਿ ਵਧਾਇਆ ਵਾਦੁ ।
੬. ਜਲ ਅਗਨੀ ਵਿਚ ਘਤਿਆ ਜਲੈ ਨ ਡੁਬੈ ਗੁਰ ਪਰਸਾਦਿ ।
੭. ਕਢਿ ਖੜਗੁ ਸਦਿ ਪੁਛਿਆ ਕਉਣੁ ਸੁ ਤੇਰਾ ਹੈ ਉਸਤਾਦੁ ।
੮. ਬੰਮੁ ਪਾੜਿ ਪਰਗਟਿਆ ਨਰਸਿੰਘ ਰੂਪ ਅਨੂਪ ਅਨਾਦਿ ।
੯. ਬੇਮੁਖ ਪਕੜਿ ਪਛਾੜਿਅਨੁ ਸੰਤ ਸਹਾਈ ਆਦਿ ਜੁਗਾਦਿ ।
੧੦. ਜੈ ਜੈਕਾਰ ਕਰਨਿ ਬ੍ਰਹਮਾਦਿ ॥੨॥

2. (Prablād Bhagat)

1. Ghar(i) barnākbhas dait de kalar(i) kaval(u) bhagat(u) praiblād(u).
2. Parhan paṭhāiā chāṭṣāl pāndhai chit(i) hoā aihlād.
3. Simrai man vich rām nām gāvai sabad(u) anāhad nād.
4. Bhagat(i) karan(i) sabh chāṭṭare pāndhe hoe rahe vismād(u).
5. Rāje pās(i) rūāiā dokhī dait(i) vadhbāiā vād(u).
6. Jal agnī vich ghatiā jalai na ḍubai gur parsād(i).
7. Kaḍh(i) kbarag(u) sad(i) puchhiā kaun(u) su terā hai ustād(u).
8. Thanimb pār(i) pargatiā narsingh rūp anūp anād(i).
9. Bemukh pakar(i) pachhbārian(u) sañt sabāi ād(i) jugād(i).
10. Jai jaikār karan(i) brahmād(i).(2)

2. Prahlād—the Devotee

1. In the dark house of demon Harnākas, a devoted and lotus flower-like child named Prahlād was born.
2. His father sent him to school to study. The priest-teacher was pleased to have such a brilliant student.
3. Prahlād would perpetually utter Lord's name in his mind and also sing His praises.
4. All other students too started worshipping the Almighty. Seeing this, other priest-teachers were also amazed.
5. The priest-teacher complained to the king Harnākas that Prahlād was a devotee of God. The sinner demon king blew up the matter to a high proportion.
6. The king ordered that Prahlād be thrown in water and fire. By the grace of God, neither water could drown him nor fire could burn him.
7. The King father unsheathed his sword and asked his son Prahlād who his Gurū was.
8. Just then, the nearby pillar burst and Narsingh—a creature with face of a lion and body of a man appeared.
9. Narsingh struck the apostate demon King on the ground. The saints have always been protected and assisted by divine hands.
10. Brahmā and other gods too saluted and paid their obeisance. (2)

In Essence

King Harnākas and his brother Harnakashyap ruled Multān. They claimed to be God by their cruelty. Prahlād, his own son turned out to be the devotee of the Lord. This was much resented by the King. Prahlād was tortured but since he had reached divine state of oneness with Him, he just would not budge. His father Harnākas had to die which provided much relief and peace to the people of the kingdom.

God always protects and helps those who love Him and repose total faith on Him. About this fable, *Gurbāṇī* explains:

*Harṇākbas(u) duṣṭ(u) Har(i) māriā prahlād(u) tarāiā.
Abāṅkārīā niṅdkā piṭh(i) de-e nāmdeu mukb(i) lāiā.*

(SGGS, p. 451)

੩. (ਰਾਜਾ ਬਲਿ)

੧. ਬਲਿ ਰਾਜਾ ਘਰਿ ਆਪਣੇ ਅੰਦਰਿ ਬੈਠਾ ਜਗੁ ਕਰਾਵੈ।
੨. ਬਾਵਨ ਰੂਪੀ ਆਇਆ ਚਾਰਿ ਵੇਦ ਮੁਖ ਪਾਠ ਸੁਣਾਵੈ।
੩. ਰਾਜੇ ਅੰਦਰਿ ਸਦਿਆ ਮੰਗ ਸੁਆਮੀ ਜੋ ਤੁਧੁ ਭਾਵੈ।
੪. ਅਛਲੁ ਛਲਣਿ ਤੁਧੁ ਆਇਆ ਸੁਕ੍ ਪਰੋਹਿਤੁ ਕਹਿ ਸਮਝਾਵੈ।
੫. ਕਰਉ ਅਢਾਈ ਧਰਤਿ ਮੰਗਿ ਪਿਛਹੁ ਦੇ ਤ੍ਰਿਹੁ ਲੋਅ ਨ ਮਾਵੈ।
੬. ਦੁਇ ਕਰਵਾਂ ਕਰਿ ਤਿੰਨ ਲੋਅ ਬਲਿ ਰਾਜਾ ਲੈ ਮਗਰੁ ਮਿਣਾਵੈ।
੭. ਬਲਿ ਛਲਿ ਆਪੁ ਛਲਾਇਨੁ ਹੋਇ ਦਇਆਲੁ ਮਿਲੈ ਗਲਿ ਲਾਵੈ।
੮. ਦਿਤਾ ਰਾਜੁ ਪਤਾਲ ਦਾ ਹੋਇ ਅਧੀਨੁ ਭਗਤਿ ਜਸੁ ਗਾਵੈ।
੯. ਹੋਇ ਦਰਵਾਨ ਮਹਾਂ ਸੁਖੁ ਪਾਵੈ ॥੩॥

3. (Rājā Bal)

1. Bal(i) rājā ghar(i) āpane andar(i) baiṭhā jag(u) karāvai.
2. Bāvan rūpī āiā chār(i) ved mukh pāṭh suṇāvai.
3. Rāje andar(i) sadiā maṅg suāmī jo tudh(u) bhāvai.
4. Achhal(u) chhalan(i) tudh(u) āiā sukra parohit(u) kaib samjhbāvai.
5. Karau aḍhāi dharat(i) maṅg(i) picbhob de trib(u) loa na māvai.
6. Due karvān kar(i) tinn lo bal(i) rājā lai magar(u) miṇāvai.
7. Bal(i) chhal(i) āp(u) chhalāin(u) hoe daiāl(u) milai gal(i) lāvai.
8. Ditā rāj(u) patāl dā hoe adhin(u) bhagat(i) jas(u) gāvai.
9. Hoe darvān mahān suk(u) pāvai.(3)

3. Rājā Bal

1. Once King Bal was holding a *yag* in his house.
2. A dwarf Brāhmin came in and started reciting the four *Vedās*.
3. The King called him to his presence and asked him to demand whatever he desired.
4. A priest named Shukar explained to the king that this dwarf Brāhmin had come to swindle him. He (the dwarf) was not going to be deceived.
5. The dwarf asked for two and a half steps of land to be given to him in charity. (When the king agreed), the dwarf raised his size so big that could not be contained in three worlds.
6. With two of his giant steps, he measured the two worlds while King Bal offered his head so that he could keep his third step.
7. The King had himself tricked by the *Vāman*. Pleased at the gesture of the king, *Vāman* became compassionate and embraced the king.
8. Rājā Bal was given the nether region to rule. The great devotee still continued singing the paeans of the Lord.
9. In the worship of the Lord, he would have enjoyed the divine peace even as a watchman at the court of the king.(3)

In Essence

The crux of the above tale is that one who does good must always do good, even if one knows that it would land one in distress. Doing good should be primary concern even if one comes to know that one is being tricked. Secondly, one should always save oneself from falling in the pit of ego and pride while doing good or making charity. Rājā Bal had become egoistic. Thirdly, the faith of Rājā Bal on God remained unshaken. So the Lord Himself became clement on him.

[ਤ੍ਰੇਤੇ ਜੁਗ ਦੇ ਭਗਤਾਂ ਦੀ ਕਥਾ]

੪. (ਅੰਬਰੀਕ ਭਗਤ)

੧. ਅੰਬਰੀਕ ਮੁਹਿ ਵਰਤੁ ਹੈ ਗਾਤਿ ਪਈ ਦੁਰਬਾਸਾ ਆਇਆ।
੨. ਭੀੜਾ ਓਸ ਉਪਾਰਣਾ ਓਹੁ ਉਠਿ ਨ੍ਰਾਵਣਿ ਨਦੀ ਸਿਧਾਇਆ।
੩. ਚਰਣੋਦਕ ਲੈ ਪੋਖਿਆ ਓਹ ਸਰਾਪੁ ਦੇਵਣ ਨੋ ਧਾਇਆ।
੪. ਚਕ੍ਰ ਸੁਦਰਨੁ ਕਾਲ ਰੂਪ ਹੋਇ ਭੀਹਾਵਲੁ ਗਰਬੁ ਗਵਾਇਆ।
੫. ਬਾਮੁਣੁ ਭੰਨਾ ਜੀਉ ਲੈ ਰਖਿ ਨ ਹੰਘਨਿ ਦੇਵ ਸਬਾਇਆ।
੬. ਇੰਦ੍ਰੁ ਲੋਕੁ ਸਿਵਲੋਕੁ ਤਜਿ ਬ੍ਰਹਮਲੋਕੁ ਬੈਕੁੰਠ ਤਜਾਇਆ।
੭. ਦੇਵਤਿਆਂ ਭਗਵਾਨੁ ਸਣੁ ਸਿਖਿ ਦੇਇ ਸਭਨਾ ਸਮਝਾਇਆ।
੮. ਆਇ ਪਇਆ ਸਰਣਾਗਤੀ ਮਾਰੀਦਾ ਅੰਬਰੀਕ ਛੁਡਾਇਆ।
੯. ਭਗਤਿ ਵਛਲੁ ਜਗਿ ਬਿਰਦ ਸਦਾਇਆ ॥੪॥

[Trete Jug de Bhagtañ dī kathā]

4. (An̄brīk Bhagat)

1. An̄brīk mub(i) varat(u) bai rāt(i) paī durbāsā āiā.
2. Bhīṛā os(u) upāraṇā ob(u) uṭh(i) nhāvaṇ(i) nadī sidhāiā.
3. Charṇodak lai pokhiā ob sarāp(u) devaṇ no dhāiā.
4. Chakra sudran(u) kāl rūp hoe bhīhāval(u) garab(u) gavāiā.
5. Bāhmaṇ(u) bhainnā jīo lai rakb(i) na haṅghan(i) dev sabāiā.
6. Indra lok(u) sivlok(u) taj(i) brahmlok(u) baikunṭh tajāiā.
7. Devtiāñ bhagvān(u) saṇ(u) sikb(i) de-e sabhnā samjḥāiā.
8. Āe paiā sarṇāgatī mārīdā an̄brīk chbhuḍāiā.
9. Bhagat(i) vachhal(u) jag(i) birad sadāiā.(4)

4. Ambrīk—the Devotee

1. Rājā Ambrīk was observing *Ekādashī* fast. When the night passed, sage Durbāsā came to his palace.
2. Rājā Ambrīk had to terminate his fast on the morning of *Duādashī*. Sage Durbāsā got up early and went to the nearby river to bathe.
3. Rājā said his prayers and performed worship of his deity. He then took the wash of his deity's feet and broke his fast. Sage Durbāsā heard it and rushed to the palace in anger with a view to shower curse on him.
4. The mighty *Sudarsan Chakra* appeared as death before him. It would chase him and gave him no respite till his pride was destroyed. He could not escape the power of the wheel of time.
5. Sage Durbāsā, the honourable Brāhmin went to holy abode of the gods but no god supported or welcomed him.
6. He had to leave *Indrapurī*, *Shiupurī*, *Brahmlok* and other heavens.
7. Lord Vishṇu and other gods, advised him to take the refuge of the devotee and seek his forgiveness whom he had disrespected and cursed.
8. And when he came in the refuge of Rājā Ambrīk and bowed at his feet, the loving devotee saved sage Durbāsā from the clutches of death.
9. Thus the Lord became famous as one whose duty is to protect and establish honour of his devotees in this world.(4)

In Essence

First, a devotee must never be iresome. Secondly one should seek forgiveness of the person on whom one has erred. So long his soul is not at peace, all other means are futile. Thirdly, one should be ever forgiving just as was done by Rājā Ambrīk. And lastly, when the devotee is vexed or riled, he should not react and hold faith on the Lord.

੫. (ਰਾਜਾ ਜਨਕ)

੧. ਭਗਤੁ ਵਡਾ ਰਾਜਾ ਜਨਕੁ ਹੈ ਗੁਰਮੁਖਿ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੀ।
੨. ਦੇਵ ਲੋਕ ਨੋ ਚਲਿਆ ਗਣ ਗੰਧਰਬ ਸਭਾ ਸੁਖਵਾਸੀ।
੩. ਜਮਪੁਰਿ ਗਇਆ ਪੁਕਾਰ ਸੁਣਿ ਵਿਲਲਾਵਨਿ ਜੀਅ ਨਰਕ ਨਿਵਾਸੀ।
੪. ਧਰਮਰਾਇ ਨੋ ਆਖਿਓਨੁ ਸਭਨਾਂ ਦੀ ਕਰਿ ਬੰਦ ਖਲਾਸੀ।
੫. ਕਰੇ ਬੇਨਤੀ ਧਰਮਰਾਇ ਹਉ ਸੇਵਕ ਠਾਕੁਰ ਅਬਿਨਾਸੀ।
੬. ਗਹਿਣੇ ਧਰਿਅਨੁ ਏਕ ਨਾਉ ਪਾਪਾ ਨਾਲਿ ਕਰੇ ਨਿਰਜਾਸੀ।
੭. ਪਾਸੰਗਿ ਪਾਪੁ ਨ ਪੁਜਨੀ ਗੁਰਮੁਖਿ ਨਾਉ ਅਤੁਲ ਨ ਤੁਲਾਸੀ।
੮. ਨਰਕਹੁ ਛੁਟੇ ਜੀਅ ਜੰਤ ਕਟੀ ਗਲਹੁ ਸਿਲਕ ਜਮ ਫਾਸੀ।
੯. ਮੁਕਤਿ ਜੁਗਤਿ ਨਾਵੇ ਦੀ ਦਾਸੀ ॥੫॥

5. (Rājā Janak)

1. Bbogat(u) vadā rājā janak(u) bai gurmukh(i) māiā vich(i) udāsī.
2. Dev lok no chaliā gaṇ gaṇdharb sabhā sukhvāsī.
3. Jampur(i) gaiā pukār suṇ(i) vil-lāvan(i) jā narak nivāsī.
4. Dharmrāe no ākhion(u) sabhnān dī kar(i) baṇḍ khalāsī.
5. Kare bentī dharmrāe hau sevak ṭhākur abināsī.
6. Gaibhṇe dharian(u) ek nāu pāpā nāl(i) kare nirjāsī.
7. Pāsāṅg(i) pāp(u) na pujanī gurmukh(i) nāu atul na tulāsī.
8. Narkoh chbhuṭe jā janṭ kaṭī galoh silk jam phāsī.
9. Mukh(i) jugat(i) nāve dī dāsī.(5)

5. Rājā Janak

1. Rājā Janak was a great devotee, who remained detached from mammon (*māyā*).
2. When he left for the heavenly abode, he was accompanied by the celestial musicians and served by a band of divine traits.
3. While passing the *Yampurī* (hell), he heard some wails and cries. He went near and saw that it was the sound and noise of the inmates of hell.
4. Rājā Janak requested Dharam Rāi to release all of them.
5. Dharm Rāi submitted before king Janak that he was a humble servant of God. How would he dare disobey Him.
6. Rājā Janak placed the significance of his meditation on Lord's name on one side of the balance to be weighed against the sins of all the inmates of hell.
7. All the sins put together could not come close to one fourth of the importance of *Nām Simran*.
8. All the interns of hell were freed. The strong fetters of the angels of death were destroyed from their necks.
9. The ways and means of salvation are servants of *Nām Simran*.(5)

In Essence

Rājā Janak was one devotee who had achieved salvation during his lifetime through perpetual *Nām Simran*. He had well understood the amalgamation of Lord, His name and the meditator. The above tale establishes the power of *Nām Simran* over all the sins. He was detached from *māyā* despite being a king and this is a great lesson of this *paurī*. Secondly, a devotee who is engrossed in Lord's name must also be compassionate. Thirdly Rājā Janak blessed the residents of hell with Lord's name to meditate on.

੬. (ਹਰੀ ਚੰਦ ਤੇ ਤਾਰਾ ਰਾਣੀ)

੧. ਸੁਖੁ ਰਾਜੇ ਹਰੀ ਚੰਦ ਘਰਿ ਨਾਰਿ ਸੁ ਤਾਰਾ ਲੋਚਨ ਰਾਣੀ।
੨. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਗਾਵਦੇ ਰਾਤੀ ਜਾਇ ਸੁਣੈ ਗੁਰਬਾਣੀ।
੩. ਪਿਛੈ ਰਾਜਾ ਜਾਗਿਆ ਅਧੀ ਰਾਤਿ ਨਿਖੰਡਿ ਵਿਹਾਣੀ।
੪. ਰਾਣੀ ਦਿਸਿ ਨ ਆਵਈ ਮਨ ਵਿਚ ਵਰਤ ਗਈ ਹੈਰਾਣੀ।
੫. ਹੋਰਤੁ ਰਾਤੀ ਉਠਿਕੈ ਚਲਿਆ ਪਿਛੈ ਤਰਲ ਜੁਆਣੀ।
੬. ਰਾਣੀ ਪਹੁਤੀ ਸੰਗਤੀ ਰਾਜੇ ਖੜੀ ਖੜਾਉ ਨੀਸਾਣੀ।
੭. ਸਾਧ ਸੰਗਤਿ ਆਰਾਧਿਆ ਜੋੜੀ ਜੁੜੀ ਖੜਾਉ ਪੁਰਾਣੀ।
੮. ਰਾਜੇ ਡਿਠਾ ਚਲਿਤੁ ਇਹੁ ਏਹ ਖੜਾਵ ਹੈ ਚੋਜ ਵਿਡਾਣੀ।
੯. ਸਾਧ ਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੀ ॥੬॥

6. (Harī Chānd te Tārā Rāṇī)

1. Sukh(i) rāje harī chānd ghar(i) nār(i) su tārā lochan rāṇī.
2. Sādh saṅgat(i) mil(i) gāvde rāṭī jāe sunai gurbāṇī.
3. Pichhai rājā jāgiā adhbī rāṭ(i) nikhaṅḍ(i) vibhāṇī.
4. Rāṇī dis(i) na āvai man vich varat gāi hairāṇī.
5. Horat(u) rāṭī uṭh(i)kai chaliā pichhai taral juāṇī.
6. Rāṇī pabūtī saṅgṭī rāje kharī kharāu nisāṇī.
7. Sādh saṅgat(i) ārādhiā joṛī juṛī kharāu purāṇī.
8. Rāje ḍiṭhā chaliṭ(u) ih(u) eh kharāv hai choj viḍāṇī.
9. Sādh saṅgat(i) viṭoh kurbāṇī.(6)

6. Harī Chañd and Tārā Rāñī

1. The house of Rājā Harī Chañd was blessed with complete peace and comforts. His wife Tārā was beautiful with very attractive eyes.
2. She used to attend the holy congregation every night and enjoy the eulogies of the Lord being sung and recited as *Gurbāñī*.
3. One night during her absence, the king woke up. It was past midnight.
4. He could not see his queen Tārā. He was surprised and asked himself time and again where could she have gone.
5. The next night, the king followed her young and frolicsome queen.
6. The queen reached the holy gathering (*Saṅgat*). The king picked up one of her wooden slipper as a mark.
7. When the queen got up from *Saṅgat* to come back to her palace, she found just one of her slippers. She was not unduly disturbed. She prayed along with *Sādh Saṅgat*. Lo and behold! the wooden slipper became a pair.
8. The king saw that it was a great miracle for the second slipper to come and make a pair.
9. Let us be sacrifice unto *Sādh Saṅgat*.(6)

In Essence

By the grace of *Sādh Saṅgat*, when the second slipper appeared, the king too developed faith in the might of the Lord.

The sermon here is that one must attend *Sādh Saṅgat* without harbouring any doubt or suspicion. The faith of queen Tārā was strong, and unshakeable like that of Prahlād. This is how it should be. And then God never let His devotees face any adverse situation or ignominy. Gurū Arjan Dev Ji has praised the holy congregation so beautifully in the following lines :

Soī Sājan mī(u) piārā.

Rām nām(u) sādh saṅg(i) bīchārā.

Sādhū saṅg(i) tarījai sāgar(u), kaṭīai jam kī phāsā jīo.

(SGGS, p. 108)

੭. (ਬਿਦਰ ਅਰ ਦੁਰਜੋਧਨ)

੧. ਆਇਆ ਸੁਣਿਆ ਬਿਦਰ ਦੇ ਬੋਲੈ ਦੁਰਜੋਧਨਿ ਹੋਇ ਰੁਖਾ।
੨. ਘਰਿ ਆਸਾਡੇ ਛਡਿ ਕੈ ਗੋਲੇ ਦੇ ਘਰਿ ਜਾਹਿ ਕਿ ਸੁਖਾ।
੩. ਭੀਖਮੁ ਦੋਣਾ ਕਰਣ ਤਜਿ ਸਭਾ ਸੀਗਾਰ ਵਡੇ ਮਾਨੁਖਾ।
੪. ਝੁੰਗੀ ਜਾਇ ਵਲਾਇਓਨੁ ਸਭਨਾ ਦੇ ਜੀਅ ਅੰਦਰ ਧੁਖਾ।
੫. ਹਸਿ ਬੋਲੇ ਭਗਵਾਨ ਜੀ ਸੁਣਿਹੋ ਰਾਜਾ ਹੋਇ ਸਨਮੁਖਾ।
੬. ਤੇਰੇ ਭਾਉ ਨ ਦਿਸਈ ਮੇਰੇ ਨਾਹੀ ਅਪਦਾ ਦੁਖਾ।
੭. ਭਾਉ ਜਿਵੇਹਾ ਬਿਦਰ ਦੇ ਹੋਰੀ ਦੇ ਚਿਤਿ ਚਾਉ ਨ ਚੁਖਾ।
੮. ਗੋਬਿੰਦ ਭਾਉ ਭਗਤਿ ਦਾ ਭੁਖਾ॥੭॥

7. (Bidar ar Durjodhan)

1. Āiā suṇiā bidar de bolai durjodhan(i) hoe rukhā.
2. Ghar(i) āsāḍe chhad(i) kai gole de ghar(i) jābe ki sukhā.
3. Bhikham(u) donā karan taj(i) sabbā sīgār vadē mānukhā.
4. Jhūngī jāe valāeon(u) sabhnā de jīa andar dbukhā.
5. Has(i) bole bhagvān jī suṇiho rājā hoe sanmukhā.
6. Tere bhāu na disai mere nābī apdā dukhā.
7. Bhāu jivehā bidar de horī de chit(i) chāu na chukhā.
8. Gobind bhāu bhagat(i) dā bhukhā.(7)

7. Bidar and Durjodhan

1. When Durjodhan heard that Srī Krishan had come to the house of Bidar, he said to Him angrily :
2. "What comfort do you get in the house of the son of a slave leaving our mansions?"
3. "You have even left the hospitality of Bhisham, Daronā and Karaṇ who are the leading personalities of the kingdom."
4. "You have spent a night in the thatched hut and everyone is concerned about it."
5. Srī Krishan smiled and said, "O king ! listen to me attentively."
6. "I do not see love for me in your mind. I have faced no problem or discomfort. (of having stayed in Bidar's house)."
7. "The amount of desire (of hospitality) and love for the guests that Bidar has, none else has even a fraction of that."
8. "God is only hungry of loving worship."(7)

In Essence

Where there is no love, *Gurmukhs* should not go there. But they should be free from the desire of love. For the world, the teachings from this tale is that they must never cause trouble to the beloveds of the Lord. What should the lovers of God do? Just worship; loving worship. God is enamoured by loving worship. Thus, all our worship must be based on love and love alone.

੮. (ਦ੍ਰੋਪਤੀ)

੧. ਅੰਦਰਿ ਸਭਾ ਦੁਸਾਸਣੋ ਮਥੇਵਾਲ ਦਰੋਪਤੀ ਆਂਦੀ।
੨. ਦੂਤਾ ਨੋ ਫੁਰਮਾਇਆ ਨੰਗੀ ਕਰਹੁ ਪੰਚਾਲੀ ਬਾਂਦੀ।
੩. ਪੰਜੇ ਪਾਂਡੋ ਵੇਖਦੇ ਅਉਘਟਿ ਰੁਧੀ ਨਾਰਿ ਜਿਨ੍ਹਾਂ ਦੀ।
੪. ਅਖੀ ਮੀਟਿ ਧਿਆਨੁ ਧਰਿ ਹਾਹਾ ਕ੍ਰਿਸਨ ਕਰੈ ਬਿਲ ਲਾਂਦੀ।
੫. ਕਪੜ ਕੋਟੁ ਉਸਾਰਿਓਨੁ ਥਕੇ ਦੂਤ ਨ ਪਾਰਿ ਵਸਾਂਦੀ।
੬. ਹਥ ਮਰੋੜਨਿ ਸਿਰੁ ਧੁਣਨਿ ਪਛੋਤਾਨਿ ਕਰਨਿ ਜਾਹਿ ਜਾਂਦੀ।
੭. ਘਰਿ ਆਈ ਠਾਕੁਰ ਮਿਲੈ ਪੈਜ ਰਹੀ ਬੋਲੇ ਸ਼ਰਮਾਂਦੀ।
੮. ਨਾਥ ਅਨਾਥਾਂ ਬਾਣਿ ਧੁਰਾਂਦੀ ॥੮॥

8. (Dropatī)

1. Añdar(i) sabbhā dusāsaṇo mathevāl daropatī āñdī.
2. Dūtā no phurmāiā nañgī karoh pañchālī bāñdī.
3. Pañje pāñdo vekhde aughat(i) rudhī nār(i) jimbāñ dī.
4. Akhī mī(i) dhiān(u) dhar(i) hābhā krisan karai bil lāñdī.
5. Kapar koṭ(u) usāriṇ(u) thake dūt na pār(i) vasāñdī.
6. Hath marorañ(i) sir(u) dbuñan(i) pachhotāñ(i) karan(i) jābe jāñdī.
7. Ghar(i) āi thākur milai paj rahī bole sharmāñdī.
8. Nāth anāthāñ bāñ(i) dburāñdī.(8)

8. Draupadī

1. Dushāsana dragged Draupadī into the assembled court holding her by the hair bun on her head.
2. Duryodhan ordered his court attendants to strip *Pāñcbālī* (Draupadī) before everyone in the court.
3. The five *Pāñḍavs* were mute spectators whose wife was caught in a dire strait.
4. And then Draupadī focussed her mind and wailed, “hey Krishan ! hey Krishan !”
5. The attendants kept removing her clothes and placed them in heaps all around. They got tired removing the clothes but could not reach the end.
6. They wrenched their hands, pulled at their hair and repented having indulged in a vice and a dishonourable act that they could not even complete.
7. Draupadī came home and met her Master deity (Krishan). Śrī Krishnaḥ Jī asked her, “So your honour got saved ?” Shyly she replied—“Yes”.
8. The master protector has been saving the destitute and weak, since time immemorial.(8)

In Essence

The incident described in the above *paurī* has following lessons to learn :

- (a) In times of distress, remember your Lord-God with singular and concentrated mind.
- (b) Let your faith in the Lord be firm and unshakeable. How soon He comes or sends help depends on the strength of one’s belief and trust.
- (c) One should never be unjust and despotic.

੯. (ਸੁਦਾਮਾ ਭਗਤ)

੧. ਬਿਪ ਸੁਦਾਮਾ ਦਾਲਿਦੀ ਬਾਲ ਸਖਾਈ ਮਿਤ੍ਰ ਸਦਾਏ।
੨. ਲਾਗੂ ਹੋਈ ਬਾਮੁਣੀ ਮਿਲਿ ਜਗਦੀਸ ਦਲਿਦ੍ਰ ਗਵਾਏ।
੩. ਚਲਿਆ ਗਣਦਾ ਗਟੀਆ ਕਿਉ ਕਰਿ ਜਾਈਐ ਕਉਣੁ ਮਿਲਾਏ।
੪. ਪਹੁਤਾ ਨਗਰਿ ਦੁਆਰਕਾ ਸਿੰਘ ਦੁਆਰਿ ਖਲੋਤਾ ਜਾਏ।
੫. ਦੂਰਹੁੰ ਦੇਖਿ ਡੰਡਉਤ ਕਰਿ ਛਡਿ ਸਿੰਘਾਸਣੁ ਹਰਿ ਜੀ ਆਏ।
੬. ਪਹਿਲੇ ਦੇ ਪਰਦਖਣਾ ਪੈਰੀ ਪੈ ਕੇ ਲੈ ਗਲਿ ਲਾਏ।
੭. ਚਰਣੋਦਕੁ ਲੈ ਪੈਰ ਧੋਇ ਸਿੰਘਾਸਣੁ ਉਤੇ ਬੈਠਾਏ।
੮. ਪੁਛੈ ਕੁਸਲੁ ਪਿਆਰੁ ਕਰਿ ਗੁਰ ਸੇਵਾ ਦੀ ਕਥਾ ਸੁਣਾਏ।
੯. ਲੈ ਕੇ ਤੰਦੁਲ ਚਬਿਓਨੁ ਵਿਦਾ ਕਰੇ ਅਗੈ ਪਹੁੰਚਾਏ।
੧੦. ਚਾਰਿ ਪਦਾਰਥ ਸਕੁਚਿ ਪਠਾਏ ॥੯॥

9. (Sudāmā Bhagat)

1. Bip sudāmā dālidī bāl sakhāī mitra sadāe.
2. Lāgū hoī bāhmaṇī mil(i) jagdīs dalidra gavāe.
3. Chaliā gaṇdā gaṭīā kio kar(i) jāīai kaun(u) milāe.
4. Pabutā nagar(i) duārka sīngḥ duār(i) khalotā jāe.
5. Dūrhoṇ dekh(i) ḍaṇḍaut kar(i) chhad(i) sīngḥāsaṇ(u) har(i) jī āe.
6. Paible de pardakhaṇā pairī pai ke lai gal(i) lāe.
7. Charnodak(u) lai pair dhoe sīngḥāsaṇ(u) ute baiṭhāe.
8. Puchhai kusal(u) piār(u) kar(i) gur sevā dī kathā suṇāe.
9. Lai ke taṇdul chabion(u) vidā kare agai pahunchāe.
10. Chār(i) padārath sakuch(i) paṭhāe.(9)

9. Sudāmā—The Devotee

1. Sudāmā, Brāhmin by caste, was very poor. He was a friend of Srī Krishan in his childhood.
2. His Brāhmin wife nagged him constantly to see Srī Krishan who (she believed) would be able to allay their poverty.
3. He (Sudāmā) was not in favour of demanding anything; yet he set out to meet his friend Srī Krishan (Contemplating in his mind as to how or who would help meet him).
4. He reached Dwārkā city and stood before the gate of the palace.
5. Seeing Sudāmā at the gate, Srī Krishan Jī left his throne and rushed to meet him. He came and bowed at his feet.
6. Srī Krishan Jī circumambulated him, touched his feet and then took him in a bear-hug.
7. He made Sudāmā sit on the throne, washed his feet and took his foot-wash.
8. He then asked Sudāmā about the welfare of his family. They then talked about their childhood days when both used to serve their Gurū.
9. Srī Krishan Jī then ate some rice that Sudāmā's wife had given him to present to Srī Krishan. Having eaten the rice, Srī Krishan then saw him off and left him outside the city gate.
10. Srī Krishan blessed Sudāmā with all the four much sought-after items with so much magnanimity as a rich man would give a few dimes to the poor in charity.(9)

In Essence

The precept of this *paurī* is that disciples of one Gurū must respect and love each other very much. If one has achieved much in life while the other is poor, the former must not feel arrogant and haughty. Love must not recognize the difference of one being rich and the other being poor.

੧੦. (ਜੈਦੇਉ ਭਗਤ)

੧. ਪ੍ਰੇਮ ਭਗਤਿ ਜੈਦੇਉ ਕਰਿ ਗੀਤ ਗੋਵਿੰਦ ਸਹਜ ਧੁਨਿ ਗਾਵੈ ।
੨. ਲੀਲ੍ਹਾ ਚਲਿਤ ਵਖਾਣਦਾ ਅੰਤਰਜਾਮੀ ਠਾਕੁਰ ਭਾਵੈ ।
੩. ਅਖਰੁ ਇਕੁ ਨ ਆਵੜੈ ਪੁਸਤਕ ਬੰਨ੍ਹਿ ਸੰਧਿਆ ਕਰਿ ਆਵੈ ।
੪. ਗੁਣ ਨਿਧਾਨ ਘਰਿ ਆਇਕੈ ਭਗਤ ਰੂਪਿ ਲਿਖਿ ਲੇਖੁ ਬਣਾਵੈ ।
੫. ਅਖਰੁ ਪੜ੍ਹਿ ਪਰਤੀਤਿ ਕਰਿ ਹੋਇ ਵਿਸਮਾਦੁ ਨ ਅੰਗਿ ਸਮਾਵੈ ।
੬. ਵੇਖੈ ਜਾਇ ਉਜਾੜਿ ਵਿਚਿ ਬਿਰਖੁ ਇਕ ਆਚਰਜ ਸੁਹਾਵੈ ।
੭. ਗੀਤ ਗੋਬਿੰਦ ਸੰਪੂਰਣੋ ਪਤਿ ਪਤਿ ਲਿਖਿਆ ਅੰਤੁ ਨ ਪਾਵੈ ।
੮. ਭਗਤਿ ਹੇਤਿ ਪਰਗਾਸੁ ਕਰਿ ਹੋਇ ਦਇਆਲੁ ਮਿਲੈ ਗਲਿ ਲਾਵੈ ।
੯. ਸੰਤ ਅਨੰਤ ਨ ਭੇਦ ਗਣਾਵੈ ॥੧੦॥

10. (Jaideo Bhagat)

1. Prem bhagat(i) jaideo kar(i) gīt govind sahaj dhun(i) gāvai.
2. Līlā chalit vakhāṇdā antarjāmī thākur bhāvai.
3. Akhar(u) ik(u) na āvrāi pustak baṁbh(i) saṁdhīā kar(i) āvai.
4. Guṇ nidhān ghar(i) āe-kai bhagat rūp(i) likh(i) lekh(u) baṅāvai.
5. Akhar parb(i) partīl(i) kar(i) hoe vismād(u) na aṅg(i) samāvai.
6. Vekhai jāe ujār(i) vich(i) birakh(u) ik ācharj subāvai.
7. Gīt gobind saṁpūraṇo pat(i) pat(i) likhīā ant(u) na pāvai.
8. Bhagat(i) het(i) pargās(u) kar(i) hoe daiāl(u) milai gal(i) lāvai.
9. Saṁt anant na bhed gaṇāvai.(10)

10. Jai Deo—The Devotee

1. Jai Deo the devotee used to sing the paeans of Govind very melodiously and in great trance.
2. He would describe the wondrous plays of the Lord in these paeans. He was much loved by the Lord—the knower of everyone's heart.
3. He was stuck on a word that he was unable to perceive while writing His paeans. He left his note-book and came home after making his prayers.
4. And the treasure of all virtues, The Lord Himself came to his home and completed the composition.
5. Jai Deo read that one word and believing His presence there, was beside himself with joy. He could not contain his happiness.
6. Then he saw that a tree is blooming and blossoming in wilderness.
7. And every leaf of the tree has the paean of the Lord written on it.
8. In the love of the devotee, God appeared and becoming clement, met with His devotee.
9. God holds no differences with His saints and those who love Him.(10)

In Essence

The devotees must write Lord's adulation free of their ego. They must hold faith. Discarding their ego, they should seek directions from the Lord and then follow the path shown by Him. In their state of sainthood, their consciousness is one with God. And this union makes the power of the Lord to write what is the best. Those who are low of concentration and oneness with Him must never write.

੧੧. (ਨਾਮਦੇਵ)

੧. ਕੰਮ ਕਿਤੈ ਪਿਉ ਚਲਿਆ ਨਾਮਦੇਉ ਨੋ ਆਖਿ ਸਿਧਾਇਆ।
੨. ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੀ ਦੁਧੁ ਪੀਆਵਣੁ ਕਰਿ ਸਮਝਾਇਆ।
੩. ਨਾਮਦੇਉ ਇਸਨਾਨੁ ਕਰਿ ਕਪਲ ਗਾਇ ਦੁਹਿਕੈ ਲੈ ਆਇਆ।
੪. ਠਾਕੁਰ ਨੋ ਨੁਾਵਾਲਿਕੈ ਚਰਣੋਦਕੁ ਲੈ ਤਿਲਕੁ ਚੜ੍ਹਾਇਆ।
੫. ਹਥਿ ਜੋੜਿ ਬਿਨਤੀ ਕਰੈ ਦੂਧੁ ਪੀਅਹੁ ਜੀ ਗੋਬਿੰਦ ਰਾਇਆ।
੬. ਨਿਹਚਉ ਕਰਿ ਆਰਾਧਿਆ ਹੋਇ ਦਇਆਲੁ ਦਰਸੁ ਦਿਖਲਾਇਆ।
੭. ਭਰੀ ਕਟੋਰੀ ਨਾਮਦੇਵਿ ਲੈ ਠਾਕਰ ਨੋ ਦੂਧੁ ਪੀਆਇਆ।
੮. ਗਾਇ ਮੁਈ ਜੀਵਾਲੀਓਨੁ ਨਾਮਦੇਉ ਦਾ ਛਪਰ ਛਾਇਆ।
੯. ਫੇਰਿ ਦੇਹੁਰਾ ਰਖਿਓਨੁ ਚਾਰਿ ਵਰਨ ਲੈ ਪੈਰੀ ਪਾਇਆ।
੧੦. ਭਗਤ ਜਨਾ ਦਾ ਕਰੇ ਕਰਾਇਆ ॥੧੧॥

11. (Nāmdev)

1. Kanm kitai pio chaliā nāmdeo no ākb(i) sidhāiā.
2. Ṭhākur dī sevā karī dudh(u) pīāvan(u) kar(i) samjhāiā.
3. Nāmdeo isnān(u) kar(i) kapal gāe dub(i)kai lai aiā.
4. Ṭhākur no nāhvāl(i)kai charṇodak(u) lai tilak(u) charḥāiā.
5. Hatb(i) jor(i) bintī karai dūdh(u) pīaυh jī gobind rāiā.
6. Nibchau kar(i) ārādhiā hoe daiāl(u) daras(u) dikhlāiā.
7. Bbarī kaṭorī nāmdev(i) lai ṭhākar no dūdh pīāiā.
8. Gāe muī jīvāliōn(u) nāmdeo dā chhapar chhāiā.
9. Pher(i) deburā rakhion(u) chār(i) varan lai pairī pāiā.
10. Bhagat janā dā kare karāiā.(11)

11. Nāmdev

1. Father of Nāmdev had to proceed on some business errand. Before leaving, he told his son :
2. "Serve the *Ṭhākur* (idol of the deity)." He even explained him to ensure that *Ṭhākur* is served milk.
3. Nāmdev bathed himself, milked a black cow and brought its milk before the idol of the deity.
4. He then bathed the idol and applied consecration mark with the bathed water on his forehead.
5. With his hands folded he supplicated before the idol to drink the milk that he had brought.
6. Nāmdev worshipped Him with faith. He became clement and honoured the trust and faith of His devotee.
7. Nāmdev served a bowl full of milk to *Ṭhākur* and the *Ṭhākur* drank happily.
8. God brought a dead cow to life and also reconstructed his broken-down thatched roof.
9. In a later incident, he turned the *Dehurā* (temple of *Ṭhākur*) around and brought the four sections of society to his feet.
10. God does everything that His devotees desire.(11)

In Essence

In this *paurī*, Bhāi Gurdās Ji is conveying to us the firm resolve and utmost faith of the devotees.

The *paurī* also confirms that Nāmdev's father was alive and he had asked his son to serve the *Ṭhākur* before he proceeded on a business tour. This shows that Nāmdev Ji was not a posthumous child as is believed by many other expositionists.

੧੨. (ਨਾਮਦੇਵ ਅਰ ਤ੍ਰਿਲੋਚਨ)

੧. ਦਰਸਨੁ ਵੇਖਣ ਨਾਮਦੇਵ ਭਲਕੇ ਉਠਿ ਤ੍ਰਿਲੋਚਨ ਆਵੈ।
੨. ਭਗਤਿ ਕਰਨਿ ਮਿਲਿ ਦੁਇ ਜਣੇ ਨਾਮਦੇਉ ਹਰਿ ਚਲਿਤ ਸੁਣਾਵੈ।
੩. ਮੇਰੀ ਭੀ ਕਰਿ ਬੇਨਤੀ ਦਰਸਨੁ ਦੇਖਾ ਜੇ ਤਿਸੁ ਭਾਵੈ।
੪. ਠਾਕੁਰ ਜੀ ਨੋ ਪੁਛਿਓਸੁ ਦਰਸਨੁ ਕਿਵੈ ਤ੍ਰਿਲੋਚਨ ਪਾਵੈ।
੫. ਹਸਿਕੈ ਠਾਕੁਰ ਬੋਲਿਆ ਨਾਮਦੇਉ ਨੋ ਕਹਿ ਸਮਝਾਵੈ।
੬. ਹਥਿ ਨ ਆਵੈ ਭੇਟੁ ਸੋ ਤੁਸਿ ਤ੍ਰਿਲੋਚਨ ਮੈ ਮੁਹਿ ਲਾਵੈ।
੭. ਹਉ ਅਧੀਨੁ ਹਾਂ ਭਗਤ ਦੇ ਪਹੁੰਚਿ ਨ ਹੰਘਾਂ ਭਗਤੀ ਦਾਵੈ।
੮. ਹੋਇ ਵਿਚੋਲਾ ਆਣਿ ਮਿਲਾਵੈ ॥੧੨॥

12. (Nāmdev ar Trilochan)

1. Darsan(u) vekhaṅ nāmdev bhalke uṭh(i) trilochan āvai.
2. Bhagat(i) karan(i) mil(i) due jāṅe nāmdeu bar(i) chalit suṅāvai.
3. Merī bhī kar(i) bentī darsan(u) dekhā je tis(u) bhāvai.
4. Ṭhākur jī no puchbios(u) darsan(u) kivaī trilochan pāvai.
5. Has(i)kai ṭhākur boliā nāmdeu no kaiḥ samjhbāvai.
6. Hath(i) na āvai bheṭ(i) so tus(i) trilochan mai muh(i) lāvai.
7. Hau adbin(u) hān bhagat depabuñch(i) na haṅgbān bhagatī dāvai.
8. Hoe vicholā āṅ(i) milāvai.(12)

12. Nāmdev and Trilochan

1. A grocery-merchant named Trilochan who was also a friend and Gur-Bhāi (disciple of the same Gurū) of Nāmdev Jī would come regularly every morning to see him.
2. Both would pray and worship together. Nāmdev would often recite and narrate the tales of the Lord to bring home His teachings.
3. Trilochan said to Nāmdev, “O friend ! how could I see the Lord. Please beseech God on my behalf so that I may also see Him if He becomes clement on me.
4. When Nāmdev implored *Ṭbākūr* humbly that Trilochan may have His glimpse.
5. The Lord smiled and said, “O’ Nāmdev !”
6. “My vision/sight cannot be obtained by offerings. I shall disclose Myself before Trilochan when I am pleased with Him.
7. “I am a slave of my devotees. I cannot reject their claims.
8. “Those who have saints and loving devotees as their mediators would help them reach Me.”(12)

In Essence

The *paurī* carries the following precepts :

- (a) Worship in an assembly or *Satsaṅg* is very useful.
- (b) Those Sikhs who are much ahead in the spiritual pursuit must help their less fortunate brethren who are lagging behind.
- (c) The mediator must also be a loving devotee of the Lord and not an advocate of worldly matters.
- (d) And above all, God can only be sought through loving worship.

੧੩. (ਧੰਨਾ ਅਤੇ ਬ੍ਰਾਹਮਨ)

੧. ਬਾਮੁਣ ਪੂਜੈ ਦੇਵਤੇ ਧੰਨਾ ਗਉ ਚਰਾਵਣ ਆਵੈ।
੨. ਧੰਨੈ ਡਿਠਾ ਚਲਿਤੁ ਏਹੁ ਪੁਛੈ ਬਾਮੁਣ ਆਖਿ ਸੁਣਾਵੈ।
੩. ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੈ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਵੈ।
੪. ਧੰਨਾ ਕਰਦਾ ਜੋਦੜੀ ਮੈ ਭਿ ਦੇਹ ਇਕ ਜੇ ਤੁਧੁ ਭਾਵੈ।
੫. ਪਥਰੁ ਇਕ ਲਪੇਟਿ ਕਰਿ ਦੇ ਧੰਨੈ ਨੋ ਗੈਲ ਛੁਡਾਵੈ।
੬. ਠਾਕੁਰ ਨੋ ਨ੍ਰਾਵਾਲਿਕੈ ਛਾਹਿ ਰੋਟੀ ਲੈ ਭੋਗ ਚੜਾਵੈ।
੭. ਹਥਿ ਜੋੜਿ ਮਿਨਤਾਂ ਕਰੈ ਪੈਰੀਂ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਵੈ।
੮. ਹਉ ਭੀ ਮੁਹੁ ਨ ਜੁਠਾਲਸਾ ਤੂ ਰੁਠਾ ਮੈ ਕਿਹੁ ਨ ਸੁਖਾਵੈ।
੯. ਗੋਸਾਈ ਪਰਤਖਿ ਹੋਇ ਰੋਟੀ ਖਾਇ ਛਾਹਿ ਮੁਹਿ ਲਾਵੈ।
੧੦. ਭੋਲਾ ਭਾਉ ਗੋਬਿੰਦੁ ਮਿਲਾਵੈ ॥੧੩॥

13. (Dhannā ate Brāhman)

1. Bāhman pūjai devte dhannā gau charāvaṇ āvai.
2. Dhannai dīṭhā chalit(u)eh(u)puchhai bāhman ākh(i)suṇāvai.
3. Ṭhākur dī sevā karai jo ichhai soī phal(u) pāvai.
4. Dhannā kardā jodarī mai bhi deb ik je tudh(u) bhāvai.
5. Pathar(u) ik lapet(i) kar(i) de dhannai no gail chhudāvai.
6. Ṭhākur no nāhvāl(i)kai chhāb(i) roṭī lai bhog charbāvai.
7. Hatb(i) joṛ(i) mintāñ karai pairīñ pai pai bahut(u) manāvai.
8. Hau bhī muh(u) na juṭhālasā tū ruṭhā mai kih(u) na sukhāvai.
9. Gosāi partakh(i) hoe roṭī khāe chhāb(i) muh(i) lāvai.
10. Bholā bhāu Gobīnd(u) milāvai.(13)

13. Dhañnā and Brāhmin

1. A Brāhmin used to worship a large number of gods (in the form of idols). Dhañnā used to come to that well while grazing his cows.
2. Seeing these deeds of Brāhmin, Dhañnā asked, "O brother! What are you doing?"
3. Brāhmin replied, "Worshipping the *Ṭhākur* (Idol) all desires are fulfilled."
4. Dhañnā now beseeched Brāhmin to give one *Ṭhākur* (idol) to him if that was acceptable to him.
5. Brāhmin wrapped a stone in a piece of cloth, gave it to Dhañnā and managed to get rid of him.
6. Dhañnā took the stone home, bathed it, annointed it and placed some eatables before it asking and supplicating to eat it.
7. (When the idol did not partake the meal), Dhañnā beseeched it with folded hands and much wailing. He supplicated prostrate before it.
8. And then he said, "I shall not eat a morsel till you have partaken food offerings. Because if you are annoyed with me, I too do not feel like taking anything.
9. The Lord appeared, partook meal and also drank buttermilk.
10. Innocence brings Lord near His devotee.(13)

In Essence

Firm resolve and faith is a very powerful emotion. But frolicsome attitude is harmful to the belief. Innocence strengthens the faith. The attitude of Brāhmin is not to be taken as an example. In fact, that is what should not be when it comes to uniting one with the Lord.

੧੪. (ਬੋਣੀ ਭਗਤ)

੧. ਗੁਰਮੁਖਿ ਬੋਣੀ ਭਗਤਿ ਕਰਿ ਜਾਇ ਇਕਾਂਤ ਬਹੈ ਲਿਵ ਲਾਵੈ ।
੨. ਕਰਮ ਕਰੈ ਅਧਿਆਤਮੀ ਹੋਰਸੁ ਕਿਸੈ ਨ ਅਲਖੁ ਲਖਾਵੈ ।
੩. ਘਰਿ ਆਇਆ ਜਾ ਪੁਛੀਐ ਰਾਜੁ ਦੁਆਰਿ ਗਇਆ ਆਲਾਵੈ ।
੪. ਘਰਿ ਸਭ ਵਥੂ ਮੰਗੀਅਨਿ ਵਲਿ ਛਲੁ ਕਰਿਕੈ ਝਤੁ ਲੰਘਾਵੈ ।
੫. ਵਡਾ ਸਾਂਗ ਵਰਤਦਾ ਓਹ ਇਕ ਮਨਿ ਪਰਮੇਸਰੁ ਧਿਆਵੈ ।
੬. ਪੈਜ ਸਵਾਰੈ ਭਗਤ ਦੀ ਰਾਜਾ ਹੋਇਕੈ ਘਰਿ ਚਲਿ ਆਵੈ ।
੭. ਦੇਇ ਦਿਲਾਸਾ ਤੁਸਿਕੈ ਅਣਗਣਤੀ ਖਰਚੀ ਪਹੁਚਾਵੈ ।
੮. ਓਥਹੁ ਆਇਆ ਭਗਤ ਪਾਸਿ ਹੋਇ ਦਇਆਲੁ ਹੇਤੁ ਉਪਜਾਵੈ ।
੯. ਭਗਤ ਜਨਾਂ ਜੈਕਾਰੁ ਕਰਾਵੈ ॥੧੪॥

14. (Benī Bhagat)

1. Gurmukh(i) beṇī bhagat(i) kar(i) jāe ikānt babai liv lāvai.
2. Karam karai adhiātami horas(u) kisai na alakh(u) lakhāvai.
3. Ghar(i) āiā jā puchhīai rāj(u) duār(i) gaiā ālāvai.
4. Ghar(i) sabb vathū maṅgīan(i) val(i) chhal(u) kar(i)kai jhat(u) laṅghāvai.
5. Vaḍā sāṅg vartadā oh ik man(i) parmesar(u) dhiāvai.
6. Paij savārai bhagat dī rājā hoe-kai ghar(i) chal(i) āvai.
7. De-e dilāsā tus(i)kai aṅgantī kbarchī pahuchāvai.
8. Othob āiā bhagat pās(i) hoe daiāl(u) het upjāvai.
9. Bhagat janān jāikār(u) karāvai.(14)

14. Beṇī—The Devotee

1. Gurū-oriented devotee of the Lord named Beṇī would often sit in an isolated place and focus his mind on the Name of Lord.
2. He would perform much voluntary service and would not make a mention of it to anyone. (He was free of pride of all his deeds).
3. And whenever he returned from his service errands, he would tell to the people that he had come back from the court (of the Lord).
4. Whenever his wife asked for the essential commodities of the household, he would often evade the issue and pass the time.
5. One day a strange incident took place. He was busy meditating and worshipping God with concentrated mind.
6. To establish the honour of His devotee, God came to his house in the disguise of the king.
7. Pleased, he was extended much sympathy and consolations. The disguised Lord provided him with all his domestic requirements.
8. He came, showered His love on His devotee and showed His clemency.
9. Lord ensures that His devotees are ever applauded and acclaimed.(14)

In Essence

This *paurī* has two distinct lessons. Firstly, one should worship with singular mind and truthfully. Secondly, repose full faith on Him that He arranges to dispel and destroy the distresses of His devotees.

੧੫. (ਕਬੀਰ ਅਤੇ ਰਾਮਾਨੰਦ)

੧. ਹੋਇ ਬਿਰਕਤੁ ਬਨਾਰਸੀ ਰਹਿੰਦਾ ਰਾਮਾਨੰਦੁ ਗੁਸਾਈਂ।
੨. ਅੰਮ੍ਰਿਤੁ ਵੇਲੇ ਉਠਿਕੈ ਜਾਂਦਾ ਗੰਗਾ ਨ੍ਰਾਵਣ ਤਾਈਂ।
੩. ਅਗੋ ਹੀ ਦੇ ਜਾਇਕੈ ਲੰਮਾ ਪਿਆ, ਕਬੀਰ ਤਿਥਾਈਂ।
੪. ਪੈਗੀ ਟੁੰਬ ਉਠਾਲਿਆ 'ਬੋਲਹੁ ਰਾਮ' ਸਿਖ ਸਮਝਾਈ।
੫. ਜਿਉ ਲੋਹਾ ਪਾਰਸੁ ਛੁਹੇ ਚੰਦਨ ਵਾਸੁ ਨਿੰਮੁ ਮਹਿਕਾਈ।
੬. ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰਿ ਪੂਰੇ ਸਤਿਗੁਰੁ ਦੀ ਵਡਿਆਈ।
੭. ਅਚਰਜ ਨੋ ਅਚਰਜੁ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਮਿਲਾਈ।
੮. ਝਰਣਾ ਝਰਦਾ ਨਿਝਰਹੁ ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜ ਘੜਾਈ।
੯. ਰਾਮ ਕਬੀਰੈ ਭੇਦੁ ਨ ਭਾਈ॥੧੫॥

15. (Kabir ate Rāmānaṅd)

1. Hoe birakt(u) banārasī rabiṅdā rāmānaṅd(u) gusāīṅ.
2. Anmrit(u) vele uṭh(i)kai jāṅdā gaṅgā nbāvaṅ tāīṅ.
3. Ago hī de jāe-kai laṅmā piā, kabīr titṭhāīṅ.
4. Pairī ṭuṅb uṭhālīā 'boloh Rām' sikh samjḥāī.
5. Jio lohā pāras chbube chaṅdan vās(u) niṅm(u) maibkāī.
6. Pasū paretauhu dev kar(i) pūre sat(i)gurū dī vaḍiāī.
7. Acharj no acharj(u) milai vismāḍai vismāḍ(u) milāī.
8. Jbarnā jbardā nijbroṅh gurmukh(i) bāṅī agbar gbarāī.
9. Rām kabīrai bhed(u) na bhāī.(15)

15. Kabīr and Rāmānañd

1. Detached from the worldly attractions, Rāmānañd used to live in the town of Benāres.
2. He would get up early in the morning during ambrosial hour and go to the river Ganges to bathe.
3. (Lest he sees me not being a low caste) Kabīr went and layed himself down on the steps of the quay on the path that Rāmānañd took.
4. When Rāmānañd Ji was walking down the steps, he inadvertently touched Kabīr with his toe. Nudging at him Rāmānañd said, "O man ! Get up and recite the name of the Lord. Kabir, the disciple realised that he has been consecrated by the holy man.
5. Just as iron turns into gold on touching the philosopher's stone, and a margosa tree acquires fragrance of sandalwood;
6. It is the glory of the True Gurū that he turns the animals and demons into gods.
7. Meeting the wondrous Gurū, the Sikhs too become wondrous and acquiring a state of trance realise the Lord.
8. And then they propagate and preach the truth that turn others on to the path of the Lord. Their words mould the obstinate and raw beings into divine beings.
9. Kabir became such a person that one could not distinguish between Kabīr and the Lord.(15)

In Essence

The teachings and the incantation of meditation that the Gurū gives must be grasped well and practiced lovingly. Gurū alone can bless a disciple with the divine word since it has been obtained by him straight from the Lord.

ੴ. (ਸੈਣ ਨਾਈ)

੧. ਸੁਣਿ ਪਰਤਾਪੁ ਕਬੀਰ ਦਾ ਦੂਜਾ ਸਿਖ ਹੋਆ ਸੈਣੁ ਨਾਈ।
੨. ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਤੀ ਕਰੈ ਭਲਕੈ ਰਾਜ ਦੁਆਰੈ ਜਾਈ।
੩. ਆਏ ਸੰਤ ਪਰਾਹੁਣੇ ਕੀਰਤਨੁ ਹੋਆ ਰੈਣਿ ਸਬਾਈ।
੪. ਛਡਿ ਨ ਸਕੈ ਸੰਤ ਜਨ ਰਾਜ ਦੁਆਰਿ ਨ ਸੇਵ ਕਮਾਈ।
੫. ਸੈਣ ਰੂਪਿ ਹਰਿ ਜਾਇਕੈ ਆਇਆ ਰਾਣੈ ਨੋ ਰੀਝਾਈ।
੬. ਸਾਧ ਜਨਾ ਨੋ ਵਿਦਾ ਕਰਿ ਰਾਜ ਦੁਆਰਿ ਗਇਆ ਸਰਮਾਈ।
੭. ਰਾਣੈ ਦੂਰਹੁੰ ਸਦਿਕੈ ਗਲਹੁੰ ਕਵਾਇ ਖੋਲ੍ਹਿ ਪੈਨ੍ਹਾਈ।
੮. ਵਸਿ ਕੀਤਾ ਹਉੰ ਤੁਧੁ ਅਜੁ ਬੋਲੈ ਰਾਜਾ ਸੁਣੈ ਲੁਕਾਈ।
੯. ਪਰਗਟੁ ਕਰੈ ਭਗਤਿ ਵਡਿਆਈ ॥੧੬॥

16. (Sain Nāi)

1. Sun(i) partāp(u) kabīr dā dūjā sikh hoā sain(u) nāi.
2. Prem bhagat(i) rāī karai bhalkai rāj duārai jāi.
3. Āe sant parāhūṇe kīrtan(u) hoā rain(i) sabāi.
4. Chhḍ(i) na sakai sant jan rāj duār(i) na sev kamāi.
5. Sain rūp(i) har(i) jāekai āiā rāṇai no rījhāi.
6. Sādh janā no vidā kar(i) rāj duār(i) gaiā sarmāi.
7. Rāṇai dūroṅh sad(i)kai galoṅh kavāe kbhol(i) paihṇāi.
8. Vas(i) kītā hauṅ tudh(u) aj(u) bolai rājā sunai lukāi.
9. Pargat(u) karai bhagat(i) vaḍiāi.(16)

16. Saiṅ—the Barber

1. Hearing the glory and grandeur of Kabīr, Saiṅ a barber by profession also became his disciple.
2. At night, he used to spend hours in loving worship of the Lord. While during the day he would go and serve the king.
3. One night, many saintly visitors had come to his home. They all remained engrossed in *Kīrtan* (singing of Lord's eulogies) the whole night.
4. He was so engrossed that he did not like to leave the holy congregation. He remained in their service the whole night fanning them. Thus he could not go to perform his daily service of the king.
5. Lord disguised Himself as Saiṅ and served the king to his satisfaction and happiness.
6. After seeing off the saints in the morning, Saiṅ shyly went to the king for his daily service.
7. The king summoned Saiṅ closer. He unhooked his pearl necklace and put it around the neck of Saiṅ barber.
8. The king said that he (Saiṅ) had possessed him that day. Some people were also listening to this conversation.
9. Lord establishes and makes the praise of His devotee conspicuous.(16)

In Essence

The beloveds of the Lord when engrossed in their worship must never forsake their duty even if they are late or are not able to reach on time. They must not feel shy of their slip up, although the Lord saves them the ignominy. They must be brave and courageous to accept the slip up in their duty committed inadvertently.

God rewards all sincerity and does not let His devotee suffer.

੧੭. (ਭਗਤ ਰਵਿਦਾਸ)

੧. ਭਗਤੁ ਭਗਤੁ ਜਗਿ ਵਜਿਆ ਚਹੁੰ ਚਕਾਂ ਦੇ ਵਿਚਿ ਚਮਿਰੇਟਾ।
੨. ਪਾਠ੍ਯਾ ਗੰਢੇ ਰਾਹ ਵਿਚਿ ਕੁਲਾ ਧਰਮ ਢੋਇ ਢੋਰ ਸਮੇਟਾ।
੩. ਜਿਉ ਕਰਿ ਮੈਲੈ ਚੀਥੜੈ ਹੀਰਾ ਲਾਲ ਅਮੋਲੁ ਪਲੇਟਾ।
੪. ਚਹੁੰ ਵਰਨਾ ਉਪਦੇਸਦਾ ਗਿਆਨ ਧਿਆਨੁ ਕਰਿ ਭਗਤ ਸਹੇਟਾ।
੫. ਨ੍ਰਾਵਣਿ ਆਇਆ ਸੰਗੁ ਮਿਲਿ ਬਾਨਾਰਸ ਕਰਿ ਗੰਗਾ ਬੇਟਾ।
੬. ਕਢਿ ਕਸੀਰਾ ਸਉਪਿਆ ਰਵਿਦਾਸੇ ਗੰਗਾ ਦੀ ਭੇਟਾ।
੭. ਲਗਾ ਪੁਰਬੁ ਅਭੀਚ ਦਾ ਡਿਠਾ ਚਲਿਤੁ ਅਚਰਜ ਅਮੇਟਾ।
੮. ਲਇਆ ਕਸੀਰਾ ਹਥਿ ਕਢਿ ਸੂਤੁ ਇਕੁ ਜਿਉ ਤਾਣਾ ਪੇਟਾ।
੯. ਭਗਤ ਜਨਾਂ ਹਰਿ ਮਾਂ ਪਿਉ ਬੇਟਾ ॥੧੭॥

17. (Bhagat Ravidās)

1. Bhagat(u) bhagat(u) jag(i) vajiā chabun̄ chakān̄ de vich(i) cham(i) reṭā.
2. Pāṭhṇā gaṅḍhe rāh vich(i) kulā dharam ḍhoe ḍhor sameṭā.
3. Jio kar(i) mailai chūṭharai hīrā lāl amol(u) paleṭā.
4. Chabun̄ varnā updesdā giān dhiān(u) kar(i) bhagat sabeṭā.
5. Nbhāvan̄(i) āiā saṅg(u) mil(i) bānāras kar(i) gaṅgā theṭā.
6. Kaḍb(i) kasīrā saupiā ravidāse gaṅgā dī bbeṭā.
7. Lagā purab(u) abbīch dā ḍiṭhā chaliṭ(u) acharj amēṭā.
8. Laiā kasīrā bath(i) kaḍb(i) sūt(u) ik jio tānā peṭā.
9. Bhagat janān̄ har(i) mān̄ pio beṭā.(17)

17. Ravidās – The Devotee

1. Ravidās, a cobbler by profession, became famous as His devotee in all the four directions.
2. On a common path used by a large number of wayfarers, he would repair their shoes. As was the wont of his caste, he would also take care of the dead animals and help dispose them off.
3. He was so outwardly, but within, was an invaluable gem wrapped in rags.
4. He started dispensing sermons to the four sections of the society and also taught them how to meditate and worship the true Lord.
5. Once during solar eclipse, some devotees went to Kāshi to bathe in the river Ganges on the auspicious day.
6. Ravidās took out a dime and gave it to a devotee with a request to make that as an offering to the holy Ganges.
7. It was a *Pūrbī* of *Abbijit Nachhattar*. People saw a strange and unprecedented event there.
8. The Ganges extended her hand and accepted the offering of a dime sent by Ravidās—the devotee. Just as the thread is one but it has constituents of two names—a woof and a weft.
9. God alone is mother, father and a devotee His son.(17)

In Essence

Devotees repose total faith in God who for them is their father, mother and everything. That is why all places of pilgrim respect them. The devotees are much above the places of pilgrimage. Worship is supreme and practice it. Even a low caste can rise to be respected.

Bhāi Sāhib is impressing upon us that there is only One Supreme Force active around us. All that is happening is His doings.

Those who assuage others' distresses and help their mind and soul achieve peace and comfort, are the true pilgrims.

੧੮. (ਅਹਿੱਲਿਆ ਅਤੇ ਗੋਤਮ)

੧. ਗੋਤਮ ਨਾਰਿ ਅਹਿਲਿਆ ਤਿਸਨੋ ਦੇਖਿ ਇੰਦ੍ਰ ਲੋਭਾਣਾ।
੨. ਪਰ ਘਰਿ ਜਾਇ ਸਰਾਪੁ ਲੇ ਹੋਇ ਸਹਸ ਭਗ ਪਛੋਤਾਣਾ।
੩. ਸੁੰਵਾ ਹੋਆ ਇੰਦ੍ਰਲੋਕ ਲੁਕਿਆ ਸਰਵਰ ਮਨਿ ਸਰਮਾਣਾ।
੪. ਸਹਸ ਭਗਹੁ ਲੋਇਣ ਸਹਸ ਲੈਂਦੋਈ ਇੰਦ੍ਰ ਪੁਰੀ ਸਿਧਾਣਾ।
੫. ਸਤੀ ਸਤਹੁ ਟਲਿ ਸਿਲਾ ਹੋਇ ਨਦੀ ਕਿਨਾਰੇ ਬਾਝੁ ਪਰਾਣਾ।
੬. ਰਘੁਪਤਿ ਚਰਣ ਛੁਹਿੰਦਿਆ ਚਲੀ ਸੁਰਗ ਪੁਰਿ ਬਣੇ ਬਿਬਾਣਾ।
੭. ਭਗਤ ਵਛਲ ਭਲਿਆਈਅਹੁੰ ਪਤਿਤ ਉਧਾਰਣੁ ਪਾਪ ਕਮਾਣਾ।
੮. ਗੁਣ ਨੋ ਗੁਣ ਸਭ ਕੋ ਕਰੈ ਅਉਗਣੁ ਕੀਤੇ ਗੁਣ ਤਿਸੁ ਜਾਣਾ।
੯. ਅਬਿਗਤਿ ਗਤਿ ਕਿਆ ਆਖਿ ਵਖਾਣਾ ॥੧੮॥

18. (Abilliā ate Gotam)

1. Gotam nār(i) abiliā tisno dekh(i) indra lobbānā.
2. Par ghar(i) jāe sarāp(u) le hoe sahas bhag pachhotānā.
3. Sunnā hoā indralok lukiā sarvar man(i) sarmānā.
4. Sabas bhagauh loiṅ sahas laiṅdoī indra purī sidhānā.
5. Satī satauh tal(i) silā hoe nadī kināre bājh(u) parānā.
6. Raghupat(i) charaṅ chhubindiān chali suragpur(i) baṅe bibānā.
7. Bhagat vachhal bhaliāiaunh patit udhāraṅ(u) pāp kamānā.
8. Guṅ no guṅ sabh ko karai auguṅ(u) kīte guṅ tis(u) jānā.
9. Abigat(i) gat(i) kiā ākb(i) vakhānā.(18)

18. Ahilyā and Gautam

1. Ahilyā, wife of sage Gautam, was a very pretty woman. When God Īndra saw her, he was overcome with passion for her.
2. Īndra earned the curse for going to others home and doing misdeed with other's wife. As a result of the curse, he developed a thousand female genitals on his body. He was now repenting at his misdeed.
3. Ashamed of his misconduct and evil deed, Īndra hid himself in a pond of water. *Īndrapurī* (His abode) became bereft of his services and guidance.
4. And when the curse ended, these one thousand genitals became one thousand eyes. He then went to *Īndrapurī*.
5. Ahilyā who had slipped from the fidelity of her husband's devotion turned into a stone statue and remained standing on the bank of the river.
6. And as soon as she had felt the touch of Śrī Rām's feet, she left for her heavenly abode.
7. God is known to be do-gooder to His devotees and those who sin, He forgives them.
8. When you do good, then everyone will do good to you. But one who does good in return of evil and vices, his goodness must never be forgotten.
9. God's blessings are unfathomable. How can one narrate all his traits.(18)

In Essence

One should not go near any vice and evil deed. Save oneself from the evil of ruining. And even if a sin is committed inadvertently, one should not surrender and succumb to its effects. Love God, believing Him to be lover of devotees and forgiver of all sins. Seek His forgiveness and be engrossed in His meditation. He alone will wash away the dross of sins from the mind and make it blemishless again.

੧੯. (ਬਾਲਮੀਕ ਬਟਵਾੜਾ)

੧. ਵਾਟੈ ਮਾਣਸ ਮਾਰਦਾ ਬੈਠਾ ਬਾਲਮੀਕ ਬਟਵਾੜਾ।
੨. ਪੂਰਾ ਸਤਿਗੁਰ ਭੇਟਿਆ ਮਨ ਵਿਚਿ ਹੋਆ ਖਿੱਜੋ ਤਾੜਾ।
੩. ਮਾਰਨ ਨੋ ਲੋਚੈ ਘਣਾ ਕਢਿ ਨ ਹੰਘੈ ਹਥੁ ਉਘਾੜਾ।
੪. ਸਤਿਗੁਰ ਮਨੂਆ ਰਾਖਿਆ ਹੋਇ ਨ ਆਵੈ ਉਛੋਹਾੜਾ।
੫. ਅਉਗਣੁ ਸਭ ਪਰਗਾਸਿਅਨੁ ਰੋਜਗਾਰੁ ਹੈ ਏਹੁ ਅਸਾੜਾ।
੬. ਘਰਿ ਵਿਚਿ ਪੁਛਣ ਘਲਿਆ ਅੰਤਕਾਲ ਹੈ ਕੋਈ ਅਸਾੜਾ।
੭. ਕੋੜਮੜਾ ਚਉਖੰਨੀਐ ਕੋਇ ਨ ਬੇਲੀ ਕਰਦੇ ਝਾੜਾ।
੮. ਸਚੁ ਦ੍ਰਿੜਾਇ ਉਧਾਰਿਅਨੁ ਟਪਿ ਨਿਕਥਾ ਉਪਰ ਵਾੜਾ।
੯. ਗੁਰਮੁਖਿ ਲੰਘੇ ਪਾਪ ਪਹਾੜਾ ॥੧੯॥

19. (Bālmīk Baṭvārā)

1. Vāṭai māṇas mārḍā baiṭhā bālmīk baṭvārā.
2. Pūrā sat(i)gur bbeṭiā man vich(i) hoā khiṅjo tāṛā.
3. Māran no lochai ghaṇā kaḍh(i) na haṅghai haṭh(u) ughārā.
4. Sat(i)gur manūā rākhiā hoe na āvai uchhohārā.
5. Augaṅ(u) sabh pargāsian(u) rojgār(u) hai eb(u) asārā.
6. Ghar(i) vich(i) puchhaṅ ghalia aṅtkāl hai koī asārā.
7. Kormaṛā chaukhanṇiāi koe na belī karde jhārā.
8. Sach(u) driṛāe udhārian(u) ṭap(i) nikathā upar vārā.
9. Gurmukh(i) laṅghe pāp pahārā.(19)

19. Bālmik Batwārā

1. Bālmik the dacoit used to waylay the travellers on the highway, kill them and take away all their belongings.
2. Once he came face to face with a complete Gurū (a realised soul). His mind now suffered from duality.
3. He would feel the itch to kill but his hands would not cooperate with his mind.
4. The True Gurū became more clement and destroyed his desire to kill people.
5. Bālmik now stated before his Gurū that killing and looting was his means of livelihood.
6. The noble and clement Gurū asked Bālmik to go and ask his family members whether they would protect him, stand by him and share his tribulations that may fall upon him as a result of his evil deeds.
7. All his family who (outwardly) used to say that they would sacrifice unto him did not make even a little commitment of supporting and sharing his distresses in the time of his need. His wife, son and even his mother refused him point-blank.
8. He returned to his Gurū and disclosed to him the unconcerned attitude of his family towards him. His Gurū now blessed him with the precept of true name. That liberated him from the worldly ocean.
9. Gurū-oriented people cross the mountains of sins by practicing Gurū's precepts.(19)

In Essence

The *paurī* speaks in praise of a Gurū. Before we commit any sin, be aware that none for whom it has been done will support us ultimately in the world hereafter. Therefore, one should avoid ill-earned livelihood. Secondly, one must take the path of truth and that alone can emancipate a person. Without the kind benevolence of a Gurū, it is not possible.

੨੦. (ਅਜਾਮਲ)

੧. ਪਤਿਤ ਅਜਾਮਲੁ ਪਾਪ ਕਰਿ ਜਾਇ ਕਲਾਵਤਣੀ ਦੇ ਰਹਿਆ ।
੨. ਗੁਰੁ ਤੇ ਬੇਮੁਖ ਹੋਇਕੈ ਪਾਪ ਕਮਾਵੈ ਦੁਰਮਤਿ ਦਹਿਆ ।
੩. ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਅਨੁ ਭਵਜਲ ਅੰਦਰਿ ਫਿਰਦਾ ਵਹਿਆ ।
੪. ਛਿਅ ਪੁਤ ਜਾਏ ਵੇਸੁਆ ਪਾਪਾਂ ਦੇ ਫਲ ਇਛੇ ਲਹਿਆ ।
੫. ਪੁਤੁ ਉਪੰਨਾਂ ਸਤਵਾਂ ਨਾਉ ਧਰਮ ਨੋ ਚਿਤਿ ਉਮਹਿਆ ।
੬. ਗੁਰੂ ਦੁਆਰੈ ਜਾਇਕੈ ਗੁਰਮੁਖਿ ਨਾਉ ਨਰਾਇਣੁ ਕਹਿਆ ।
੭. ਅੰਤਕਾਲ ਜਮਦੂਤ ਵੇਖਿ ਪੁਤ ਨਰਾਇਣੁ ਬੋਲੈ ਛਹਿਆ ।
੮. ਜਮਗਣ ਮਾਰੇ ਹਰਿ ਜਨਾਂ ਗਇਆ ਸੁਰਗ ਜਮੁਡੰਡੁ ਨ ਸਹਿਆ ।
੯. ਨਾਇ ਲਏ ਦੁਖੁ ਡੇਰਾ ਢਹਿਆ ॥੨੦॥

20. (Ajāmal)

1. Patit ajāmal(u) pāp kar(i) jāe kalāvātṇī de rahiā.
2. Gur(u) te bemukh hoe-kai pāp kamāvai durmat(i) dahiā.
3. Birtbā janam(u) gavāean(u) bhavjal anḍar(i) phirdā vahiā.
4. Chbia put jāe vesuā pāpān de phal ichhe lahiā.
5. Put(u) upaṇṇān satwān nāu dharam 'no chit(i) umahiā.
6. Gurū duārai jāe-kai gurmukh(i) nāu narāiṇ(u) kahiā.
7. Anṭkāl jamdūt vekh(i) put narāiṇ(u) bolai chhahiā.
8. Jamgaṇ māre bar(i) janān gaiā surag jam(u)ḍanḍ(u) na sahiā.
9. Nāe lae dukh(u) ḍerā ḍhahiā.(20)

20. Ajāmal

1. A person of bad character would often commit sins. He went and started living in the house of a nautch girl.
2. He turned away from the teachings of Gurū, started committing more serious offences. His base wisdom destroyed him.
3. He ruined his life in useless pursuits. He was getting caught deep into the whirlpool of worldly ocean.
4. The prostitute with whom he was staying gave birth to six sons. They too became evil-doers and dacoits.
5. And when she was blessed with seventh son, his mind felt a fond urge to name him.
6. He went to the abode of Gurū and asked him what name should be given to the child. The noble soul asked him to call his son 'Narain'.
7. When Ajāmal was on his deathbed, he would see his son and call him by his name—Narain (asking him to save him).
8. The angels of Lord kicked out the *yamas* and saved him from their wrath. Ajāmal left for heaven.
9. The distresses are destroyed by meditating on Lord's name.(20)

In Essence

Whenever a noble soul sees an evil person caught in the web of sins who is unable to extract himself from it, the benevolent souls always make such sermons that would surely turn the rigid and hard stance of the sinner towards goodness. Ajāmal had become apostate and had turned away from his Gurū. Knowing this secret, the saints suggested that he should name his son as Narain. And when he was breathing his last, seized by the fear of death, he shouted for his son Narain. As soon as his mind became focussed, he became one with the Lord and crossed over the cycle of birth and death.

੨੧. (ਗਨਿਕਾ)

੧. ਗਨਿਕਾ ਪਾਪਣਿ ਹੋਇਕੈ ਪਾਪਾਂ ਦਾ ਗਲਿ ਹਾਰੁ ਪਰੋਤਾ।
੨. ਮਹਾਂ ਪੁਰਖੁ ਆਚਾਣਚਕ ਗਨਿਕਾ ਵਾੜੇ ਆਇ ਖਲੋਤਾ।
੩. ਦੁਰਮਤਿ ਦੇਖਿ ਦਇਆਲ ਹੋਇ ਹਥਹੁੰ ਉਸਨੋ ਦਿਤੋਨੁ ਤੋਤਾ।
੪. ਰਾਮ ਨਾਮੁ ਉਪਦੇਸੁ ਕਰਿ ਖੋਲਿ ਗਇਆ ਦੇ ਵਣਜੁ ਸਓਤਾ।
੫. ਲਿਵਲਾਗੀ ਤਿਸੁ ਤੋਤਿਅਹੁ ਨਿਤ ਪੜਾਏ ਕਰੈ ਅਸੋਤਾ।
੬. ਪਤਿਤ ਉਧਾਰਣੁ ਰਾਮ ਨਾਮ ਦੁਰਮਤਿ ਪਾਪ ਕਲੇਵਰੁ ਧੋਤਾ।
੭. ਅੰਤਕਾਲੁ ਜਮ ਜਾਲੁ ਤੋੜਿ ਨਰਕੈ ਵਿਚਿ ਨ ਖਾਪੁਸੁ ਗੋਤਾ।
੮. ਗਈ ਬੈਕੁੰਠ ਬਿਬਾਣਿ ਚੜ੍ਹਿ ਨਾਉ ਨਰਾਇਣੁ ਛੋਤਿ ਅਛੋਤਾ।
੯. ਥਾਉ ਨਿਥਾਵੈ ਮਾਣੁ ਮਣੋਤਾ ॥੨੧॥

21. (Ganikā)

1. Ganikā pāpaṇ(i) hoe-kai pāpān dā gal(i) hār(u) parotā.
2. Mahān purakh(u) āchāṇchak ganikā vāre āe khalotā.
3. Durmat(i) dekh(i) daiāl hoe bathon usno diton(u) totā.
4. Rām nām(u) updes(u) kar(i) kbel(i) gaiā de vaṇaj(u) sautā.
5. Livlāgī tis(u) totiauh nit parbhāe karai asotā.
6. Patit udhāraṇ(u) Rām nām durmat(i) pāp kalevar(u) dhotā.
7. Antkāl(u) jam jāl(u) tor(i) narkai vich(i) na khādbus(u) gotā.
8. Gai baikunṭh bibāṇ(i) charh(i) nāo narāin(u) chhot(i) achhotā.
9. Thāo nithāvai māṇ(u) maṇotā. (21)

21. Ganikā

1. A prostitute named Ganikā was a perpetual sinner who held all her evil deeds close to her heart. (She had no remorse of her vices).
2. By chance a noble soul came and stood at the door of Ganikā.
3. Instead of getting angry, he felt compassion for her and gave her a parrot that he had in his hand.
4. He taught the parrot to utter Rām. Having done a profitable deed he left.
5. Ganikā got so involved in bringing up the parrot that she kept practicing him speaking the Lord's name both during day and night.
6. Repeated incantation of 'Rām, Rām' washed away the dross of sins from her base wisdom and evil mind.
7. And when the time came to depart from this world, she saved herself from drowning in hell and broke all chains of slavery of the world.
8. She reached the abode of the Lord honourably. Thus the name of the Lord is such a force that it destroys all evils and sins and emancipate all—*Brāhmin, Khatri, Vaish* or *Shūdra*.
9. Lord's name is the support of the supportless, respect and honour for the downtrodden people.(21)

In Essence

The glory and significance of *Nām* has been the theme of the above *paurī*. Even the sinners should repose faith on the Lord and remember Him. Secondly, noble souls who mean good of the mankind do find some way to pull out the sinners from the quagmire of evils. This is what that saint got Ganikā involved in. *Gurmukhs* are never disappointed of any sinner. They are always willing to help.

੨੨. (ਪੂਤਨਾ)

੧. ਆਈ ਪਾਪਣਿ ਪੂਤਨਾ ਦੁਹੀ ਥਣ ਵਿਹੁ ਲਾਇ ਵਹੇਲੀ।
੨. ਆਇ ਬੈਠੀ ਪਰਵਾਰ ਵਿਚਿ ਨੇਹੁ ਲਾਇ ਨਵਹਾਣਿ ਨਵੇਲੀ।
੩. ਕੁਛੜਿ ਲਏ ਗੋਬਿੰਦ ਰਾਇ ਕਰਿ ਚੇਟਕ ਚਤੁਰੰਗ ਮਹੇਲੀ।
੪. ਮੋਹਣੁ ਮੰਮੋ ਪਾਇਓਨੁ ਬਾਹਰਿ ਆਈ ਗਰਬ ਗਹੇਲੀ।
੫. ਦੇਹ ਵਧਾਇ ਉਚਾਇਅਨੁ ਤਿਹਚਰਿਆਰਿ ਨਾਰਿ ਅਠਖੇਲੀ।
੬. ਤਿਹੁ ਲੋਆਂ ਦਾ ਭਾਰ ਦੇ ਚੰਬੜਿਆ ਗਲਿ ਹੋਇ ਦੁਹੇਲੀ।
੭. ਖਾਇ ਪਛਾੜ ਪਹਾੜ ਵਾਂਗਿ ਜਾਇ ਪਈ ਓਜਾੜਿ ਧਕੇਲੀ।
੮. ਕੀਤੀ ਮਾਊ ਤੁਲਿ ਸੁਹੇਲੀ॥੨੨॥

22. (Pūtnā)

1. Āi pāpan(i) pūtanā dubī thaṇ vibu lāe vabelī.
2. Āe baiṭhī parvār vich(i) nehuṅ lāe navhāṅ(i) navelī.
3. Kuchhar(i) laegobind rāe kar(i) cheṭak chaturāṅg mabelī.
4. Mohaṅ(u) maṅme pāeon(u) bāhar(i) āi garab gabelī.
5. Deb vadhāe uchāean(u) tibchariār(i) nār(i) aṭhkhelī.
6. Tibuṅ loāṅ dā bhār de chaṅbariā gal(i) hoe dubelī.
7. Khāe pachhār(i) pahār vāṅg(i) jāe paī ojār(i) dhakelī.
8. Kīṭī māū tul(i) subelī.(22)

22. Pūtnā

1. Sinner Pūtnā (who was sent by Kaṁś) came with poison applied to the nipples of her both breasts. She had evil in her mind as well.
2. She came and joined the family and started conducting and behaving as if she is the new bride in the house.
3. She took Krishan in her lap and anointing her body with fragrance, the cunning woman started kissing and loving Krishan.
4. Putting Śrī Krishan to her breast to suckle, she came out of the house with pride and arrogance.
5. The cunning and coquettish woman increased the size of her body and became a giant.
6. Krishan clung to her, putting the weight of the three worlds on her. She felt distressed because the weight was unbearable for her.
7. Reeling under the weight, she fell in the wilderness like a mountain.
8. And in the end, Krishan emancipated her considering her like his mother.(22)

In Essence

Noble people always do good even to those who are engrossed in sins and doing evil to others.

੨੩. (ਬੱਧਕ ਦਾ ਪ੍ਰਸੰਗ)

੧. ਜਾਇ ਸੁਤਾ ਪਰਭਾਸ ਵਿਚਿ, ਗੋਡੇ ਉਤੇ ਪੈਰ ਪਸਾਰੇ।
੨. ਚਰਣ ਕਮਲ ਵਿਚਿ ਪਦਮੁ ਹੈ ਝਿਲਮਿਲ ਝਲਕੈ ਵਾਂਗੀ ਤਾਰੇ।
੩. ਬਧਿਕੁ ਆਇਆ ਭਾਲਦਾ ਮਿਰਗੈ ਜਾਣਿ ਬਾਣ ਲੈ ਮਾਰੇ।
੪. ਚਰਸਨ ਡਿਠੋਸੁ ਜਾਇਕੈ ਕਰਣ ਪਲਾਵ ਕਰੇ ਪੁਕਾਰੇ।
੫. ਗਲਿ ਵਿਚਿ ਲੀਤਾ ਕ੍ਰਿਸ਼ਨ ਜੀ ਅਵਗੁਣੁ ਕੀਤਾ ਹਰਿ ਨ ਚਿਤਾਰੇ।
੬. ਕਰਿ ਕਿਰਪਾ ਸੰਤੋਖਿਆ ਪਤਿਤ ਉਧਾਰਣੁ ਬਿਰਦੁ ਬੀਚਾਰੇ।
੭. ਭਲੇ ਭਲੇ ਕਰਿ ਮੰਨੀਅਨਿ ਬੁਰਿਆਂ ਦੇ ਹਰਿ ਕਾਜ ਸਵਾਰੇ।
੮. ਪਾਪ ਕਰੇਂਦੇ ਪਤਿਤ ਉਧਾਰੇ ॥੨੩॥੧੦॥

23. (Baddhak dā prasāᅅg)

1. Jāe sutā parbhās vich(i), goᅇ ute pair pasāre.
2. Charaᅇ kamal vich(i) padam(u) hai jhilmil jhalkai vāᅅgī tāre.
3. Baddhik(u) āitā bhāldā mirgai jāᅇ(i) bāᅇ lai māre.
4. Darsan ᅇiᅇhos jāe-kai karaᅇ palāv kare pūkāre.
5. Gal(i) vich(i) lītā kᅇshan jī auguᅇ(u) kītā har(i) na chitāre.
6. Kar(i) kirpā saᅇtokhiā patit udhāraᅇ(u) birad(u) bīchāre.
7. Bhale bhale kar(i) maᅇᅇᅇian(i) buriāᅇ de har(i) kāj savāre.
8. Pāp kareᅇde patit udhāre.(23.10)

23. Context of Badhak

1. In the holy place named Parbhās, Krishan Ji was sleeping with one leg resting on the knee of the other (which had been raised slightly).
2. The sign of lotus in the sole of his foot was shining and shimmering like a star.
3. A hunter who was hunting for deer, thought it to be a deer. He let go off an arrow towards the twinkling feet.
4. When the hunter came near his kill, he saw and started wailing and crying.
5. Krishan took him in his embrace. God-like noble souls do not remember or recall the sins and bad deeds of the devotees.
6. He advised him to be patient and serene. He displayed his character of forgiveness and blessed the hunter as is the wont of a god.
7. Good people are always recognised and respected for their good deeds. God even bless the sinners and solve all their tasks to their satisfaction.
8. He (Krishan) emancipated a sinner when he had committed an unworthy act.(23.10)

In Essence

Bhāi Sāhib has re-emphasised that noble souls, *Gurmukhs*, gods and those who love Him must have the characteristic of forgiveness and emancipation of evil-doers. It is the moral duty of everyone to help others reach a higher level of morality and spirituality wherever and whenever possible.

ਵਾਰ 11

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਸਤਿਗੁਰ ਦਾ ਪਜਾਲਾ)

੧. ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪਾਤਿਸਾਹਾਂ ਪਾਤਿਸਾਹ ਜੁਹਾਰੀ।
੨. ਸਾਧ ਸੰਗਤਿ ਸਚਿਖੰਡਿ ਹੈ ਆਇ ਝਰੋਖੈ ਖੋਲੈ ਬਾਰੀ।
੩. ਅਮਿਉ ਕਿਰਣਿ ਨਿਝਰ ਝਰੈ ਅਨਹਦ ਨਾਦ ਵਾਇਨ ਦਰਬਾਰੀ।
੪. ਪਾਤਿਸਾਹਾਂ ਦੀ ਮਜਲਸੈ ਪਿਰਮ ਪਿਆਲਾ ਪੀਵਣ ਭਾਰੀ।
੫. ਸਾਕੀ ਹੋਇ ਪੀਲਾਵਣਾ ਉਲਸ ਪਿਆਲੇ ਖਰੀ ਖੁਮਾਰੀ।
੬. ਭਾਇ ਭਗਤਿ ਭੈ ਚਲਣਾ ਮਸਤ ਅਲਮਸਤ ਸਦਾ ਹੁਸਿਆਰੀ।
੭. ਭਗਤ ਵਛਲ ਹੋਇ ਭਗਤ ਭੰਡਾਰੀ ॥੧॥

1. (Satgur dā pyālā)

1. Sat(i)gur sachā pāt(i)sāb(u) pāt(i)sābhān pāt(i)sāb juhāri.
2. Sādh saṅgat(i) sach(i)khaṅḍ(i) hai āe jharokhai kholai bāri.
3. Amio kiraṅ(i) nijhar jharai anhad nād vāen darbāri.
4. Pāt(i)sābhān dī majlasai piram piālā pīvaṅ bhāri.
5. Sākī hoe pīlāvaṅā ulas piāle kharī khumāri.
6. Bhāe bhagat(i) bhāi chalaṅā mast almasat sadā husiāri.
7. Bhagat vachhal hoe bhagat bhaṅḍāri.(1)

1. The Cup of Divine Word of the True Gurū

1. Salutation to the True Gurū, the True Emperor who is Emperor of the emperors.
2. The True Gurū comes to the realm of truth; i.e. *Sādh Saṅgat* and dispenses his words of wisdom to all present.
3. The divine nectar flows perpetually in his discourse and those present in his court experience the melody of unstruck music.
4. Drinking the cup of spirituality in the court of worldly emperors is difficult. (It would not be elixir-like as that of the True Gurū).
5. Whosoever is blessed with the divine nectar by the True Gurū, is ever found in the intoxication of Lord's name.
6. Such a devotee lives in the loving devotion of the Lord. He is renounced from the world and yet remains attentive and wise.
7. Lord Himself fulfills all the desires of such a devotee.(1)

In Essence

The effect of Gurū's nectar-like words remain stable. Its intoxication is true and lasting, unlike what is dished out by worldly emperors or specious teachers.

੨. (ਗੁਰਮੁਖ ਸ਼ੁਤਿ ਦਾ ਭੇਦ ਜਰੋ)

੧. ਇਕਤੁ ਨੁਕਤੈ ਹੋਇ ਜਾਇ ਮਹਰਮ ਮੁਜਰਮੁ ਖੈਰ ਖੁਆਰੀ।
੨. ਮਸਤਾਨੀ ਵਿਚਿ ਮਸਲਤੀ ਗੈਰ ਮਹਲਿ ਜਾਣਾ ਮਨੁ ਮਾਰੀ।
੩. ਗਲ ਨ ਬਾਹਰਿ ਨਿਕਲੇ ਹੁਕਮੀ ਬੰਦੇ ਕਾਰ ਕਰਾਰੀ।
੪. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਦੇਹਿ ਬਿਦੇਹ ਵਡੇ ਵੀਚਾਰੀ।
੫. ਗੁਰੁ ਮੂਰਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਸਾਧਸੰਗਤਿ ਆਸਣੁ ਨਿਰੰਕਾਰੀ।
੬. ਆਦਿ ਪੁਰਖਿ ਆਦੇਸ ਕਰਿ ਅੰਮ੍ਰਿਤੁ ਵੇਲਾ ਸਬਦੁ ਆਹਾਰੀ।
੭. ਅਵਿਗਤਿ ਗਤਿ ਅਗਾਧ ਬੋਧਿ ਅਕਥ ਕਥਾ ਅਸਗਾਹ ਅਪਾਰੀ।
੮. ਸਹਨਿ ਅਵਟਣ ਪਰਦੁਪਕਾਰੀ ॥੨॥

2. (Gurmukh Shrutī dā bhed jaro)

1. Ikat(u) nuktai hoe jāe mahram mujram(u) khair khuāri.
2. Mastāni vich(i) maslatī gair mahal(i) jāṅā man(u) māri.
3. Gal na bāhar(i) nikle hukmī bañde kār karāri.
4. Gurmukh(i) sukh phal(u) piram ras(u) deh(i) bideh vaḍe vīchāri.
5. Gur(u) mūrat(i) gursabad(u) suṅ(i) sāḍhsaṅgat(i) āsaṅ(u) nirāṅkāri.
6. Ād(i) purakh(i) ādes kar(i) aṅmrit(u) velā sabad(u) ābāri.
7. Avigat(i) gat(i) agādh bodh(i) akath kathā asgāh apāri.
8. Saban(i) avṭaṅ parupkāri.(2)

2. *Gurmukh* should bear the Secret of Spiritualism

1. Just a point when placed wrongly in the word *Mehram* when written in Arabic script (meaning, who knows the innate state) changes it to *Mujrim*, (again written in Arabic Script) which means a culprit, an offender. Thus from good it changes into something that is evil and offensive.
2. There is good counsel in being carefree. Such a person remains engrossed in one thing and he does not wander about. This is the goodness of a person who is wanton. He focuses his mind on One only.
3. A Gurū-conscious person obeys his Gurū implicitly. He does not argue or even questions his Gurū's command. He keeps his disagreements within himself.
4. Those Gurū-conscious persons who have once enjoyed the divine elixir of God's love, remain dead/detached from the worldly attractions even when they are alive. They are satisfied in whatever state they may be living in.
5. They listen to the sermons of the Gurū as if it is a form of True Gurū. For them, the holy *Sādh Saṅgat* is the seat of the Lord.
6. They supplicate before Him and relish the consummation of divine word every morning to assuage their hunger. (Their morning recitation of daily prayers and listening to the singing of Lord's eulogies provide them enough strength to see them through the day).
7. They remain engrossed in the supreme being whose extent cannot be perceived; whose knowledge has no limit; whose description is not narratable; who is infinite.
8. Such well-wishers bear all the burden on themselves but as philanthropists who mean good for all.(2)

In Essence

Gurmukhs love everyone like water and milk. They consider the presence of the Lord in everyone. Secondly, whatever celestial knowledge they acquire from *Satsaṅg*, they keep them in their heart lest they cause harm to others.

੩. (ਗੁਰਸਿਖ ਕਉਣ ਸਦਾਵੇ)

੧. ਗੁਰਮੁਖਿ ਜਨਮ ਸਕਾਰਥਾ ਗੁਰਸਿਖ ਮਿਲਿ ਗੁਰਸਰਣੀ ਆਇਆ।
੨. ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਿ ਸਫਲ ਮੂਰਤਿ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ।
੩. ਪਰਦਖਣਾ ਡੰਡਉਤ ਕਰਿ ਮਸਤਕੁ ਚਰਣ ਕਮਲ ਗੁਰ ਲਾਇਆ।
੪. ਸਤਿਗੁਰ ਪੁਰਖ ਦਇਆਲ ਹੋਇ ਵਾਹਿਗੁਰੂ ਸਚ ਮੰਤ੍ਰ ਸੁਣਾਇਆ।
੫. ਸਚ ਰਾਸਿ ਰਹਰਾਸਿ ਦੇ ਪੈਰੀਂ ਪੈ ਜਗੁ ਪੈਰੀਂ ਪਾਇਆ।
੬. ਕਾਮੁ ਕਰੋਧੁ ਵਿਰੋਧੁ ਹਰਿ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ ਤਜਾਇਆ।
੭. ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜਾਇਆ।
੮. ਗੁਰਸਿਖਿ ਲੈ ਗੁਰਸਿਖੁ ਸਦਾਇਆ ॥੩॥

3. (Gursikh kaun sadāve)

1. Gurmukh(i) janam sakārbhā gursikh mil(i) gursarṇī āiā.
2. Ād(i) purakh ādes(u) kar(i) saphal mūrat(i) gur darsan(u) pāiā.
3. Pardakhaṇā ḍanḍaut kar(i) mastak(u) charaṇ kamal gur lāiā.
4. Sat(i)gur purakh daiāl hoe wābegurū sach maṇtra suṇāiā.
5. Sach rās(i) rabrās(i) de pairiṇ pai jag(u) pairiṇ pāiā.
6. Kām(i) karodb(u) virodh(u) har(i) lobb(u) moh(u) abahṅkār(u) tajāiā.
7. Sat(u) santokh(u) daiā dbaram(u) nām(u) dān(u) isnān(u) driṛāiā.
8. Gursikh(i) lai gursikh(u) sadāiā.(3)

3. Who is a *Gursikh* ?

1. The birth of that *Gurmukh* is successful who in the company of Gurū's Sikhs has come in the refuge of the Gurū. (He who have held onto the lotus-feet of Gurū Arjan Dev Ji).
2. Who has bowed before the primal being (*Gurshabad*) and beheld the glimpse of the Gurū who is manifestation of God. (For him, *Gurbāṇī* alone is the form of the Lord-God).
3. Who circumambulated and supplicated before the Gurū and put his forehead at the lotus-feet of the Gurū.
4. The True Gurū became clement and recited the true incantation of the Lord to him.
5. Practicing rightly and acquiring the true commodity, he adopts it as his way of life. He took support in Gurū's feet and now, the whole world is bowing at his feet.
6. He has given up all vices; all subjects those keep him away from the divine elixir.
7. He has re-affirmed himself in such virtues as truth, contentment, compassion, righteousness, meditation, charity and bathing in the merits of the holy and divine.
8. One who has acquired such teachings of the Gurū became known as a Sikh of the Gurū.(3)

In Essence

One who acquires and imbibes such divine traits as are narrated above is a complete and true Sikh of the Gurū.

੪. (ਗੁਰਮੁਖ)

੧. ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਸਾਧ ਸੰਗਤਿ ਸਚਿ ਮੇਲਿ ਮਿਲਾਇਆ।
੨. ਹੁਕਮੁ ਰਜਾਈ ਚਲਣਾ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਜਣਾਇਆ।
੩. ਗੁਰ ਉਪਦੇਸੁ ਆਵੇਸੁ ਕਰਿ ਪਰਉਪਕਾਰਿ ਅਚਾਰਿ ਲੁਭਾਇਆ।
੪. ਪਿਰਮ ਪਿਆਲਾ ਅਪਿਉ ਪੀ ਸਹਜ ਸਮਾਈ ਅਜਰੁ ਜਰਾਇਆ।
੫. ਮਿਠਾ ਬੋਲਣੁ ਨਿਵ ਚਲਣੁ ਹਥਹੁ ਦੇ ਕੈ ਭਲਾ ਮਨਾਇਆ।
੬. ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਣਾ ਦੁਬਿਧਾ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਨਿਜ ਪਦੁ ਪਾਇਆ ॥੪॥

4. (Gurmukh)

1. Sabad surat(i) livliṅ(u) hoe sādḥ saṅgat(i) sach(i) mel(i) milāiā.
2. Hukam(u) rajāi chalanā āp(u) gavāe na āp(u) jaṅāiā.
3. Gur updes(u) āves(u) kar(i) parupkār(i) achār(i) lubhāiā.
4. Pīram piālā apio pī saḥaj samāi ajar(u) jarāiā.
5. Miṭhā bolan(u) niv chalan(u) bathoh de kai bhalā manāiā.
6. Ik man(i) ik(u) arādhanā dubidhā dūjā bhāu miṭāiā.
7. Gurmukh(i) sukh pḥal nij pad(u) pāiā.(4)

4. *Gurmukh*

1. Engrossed in the love of the divine word in his consciousness, he joins the holy congregation with truth in his heart.
2. Those who followed the command of the Lord implicitly and lost their self, never hold themselves different and a separate entity. (They set themselves right and became humble).
3. Accepting and adopting the precepts of the Gurū, they loved doing useful and welfare tasks for the benefits of humanity.
4. Relishing the cup of beloved Lord's elixir, they lodged their consciousness in a state of equipoise. They have borne the power and strength of the Lord's knowledge.
5. They speak sweetly, tread humbly and part with what they possess. And they regard it as something good and virtuous.
6. They have worshipped one Lord with singular mind. They have freed themselves from all dualities and are not afraid of anything (other than Lord).
7. A *Gurmukh* realises his own self and then lives a life of peace and comfort.(4)

In Essence

Those Gurū-conscious persons who do not speak bitter and rude language to others, who are humble, share their hard and righteously earned livelihood with others, do not hold discord with anyone, acquire the spiritual happiness in their own self.

੫. (ਗੁਰ ਸਿੱਖੀ)

੧. ਗੁਰਸਿਖੀ ਬਾਰੀਕ ਹੈ ਖੰਡੇ ਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ।
੨. ਓਥੈ ਟਿਕੈ ਨ ਭੁਣਹਣਾ ਚਲਿ ਨ ਸਕੈ ਉਪਰਿ ਕੀੜੀ।
੩. ਵਾਲਹੁੰ ਨਿਕੀ ਆਖੀਐ ਤੇਲੁ ਤਿਲਹੁੰ ਲੈ ਕੋਲੁ ਪੀੜੀ।
੪. ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਮਹੰਸ ਖੀਰ ਨੀਰ ਨਿਰਭਉ ਚੁੰਜਿ ਵੀੜੀ।
੫. ਸਿਲਾ ਅਲੂਣੀ ਚਟਣੀ ਮਾਣਕ ਮੋਤੀ ਚੋਗ ਨਿਵੀੜੀ।
੬. ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਆਸ ਨਿਰਾਸੀ ਝੀੜ ਉਝੀੜੀ।
੭. ਸਹਜਿ ਸਰੋਵਰਿ ਸਚਖੰਡਿ ਸਾਧ ਸੰਗਤਿ ਸਚ ਤਖਤਿ ਹਰੀੜੀ।
੮. ਚੜ੍ਹਿ ਇਕੀਹ ਪਤਿ ਪਉੜੀਆ ਨਿਰੰਕਾਰ ਗੁਰ ਸਬਦੁ ਸਹੀੜੀ।
੯. ਗੁੰਗੈ ਦੀ ਮਠਿਆਈਐ ਅਕਥ ਕਥਾ ਵਿਸਮਾਦੁ ਬਚੀੜੀ।
੧੦. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਹਜਿ ਅਲੀੜੀ ॥੫॥

5. (Gur Sikhī)

1. Gursikhī bārīk hai khaṇḍe dhār galī at(i) bhīrī.
2. Othai ṭikai na bhunahaṇā chal(i) na sakai upar(i) kīrī.
3. Vāloṅh nikī ākhīai tel(u) tiloṅh lai kohlū pīrī.
4. Gurmukh(i) vaṅsī paramhaṅs khīr nīr nirbhau chuṅj(i) vīrī.
5. Silā alūṇī chaṭaṇī māṅak motī chog nivīrī.
6. Gurmukh(i) mārag(i) chalaṇā ās nirāsī jhīr ujhīrī.
7. Sabaj(i) sarovar(i) sachkhaṇḍ(i) sād̄b saṅgat(i) sach takbat(i) barīrī.
8. Charb(i) ikīh pat(i) paurīā niraṅkār gur sabad(u) sabīrī.
9. Guṅgai dī maṭhiāīai akath kathā vismād(u) bachīrī.
10. Gurmukh(i) sukh phal sabaj(i) alīrī.(5)

5. Discipleship of Gurū

1. The discipleship of Gurū is very thin. It is sharp like the edge of a sword. It is a very narrow lane.
2. No mosquito can rest on it nor can an ant walk.
3. It is said to be thinner than the hair. It is like extracting oil from sesame seeds with the help of oil extractor.
4. Those who belong to the clan of *Gurmukhs* are like swans who can separate milk and water. They can discriminate between right and wrong. (*Gurmukhs* always speak virtuous words).
5. They lick saltless slab and extract the gems and pearls out of them. (They collect good traits that make them saints).
6. One can tread the path of *Gurmukhs* when one becomes bereft of all doubts, suspicions and desires.
7. *Sādh Saṅgat* is the holy pond of peace, a realm of truth, the abode of the Lord.
8. Those who adopt and engross themselves in the word of Gurū, the true embodiments of the formless Lord, climb the ladder of the divine abode leaving the attractions of the word.
9. Like a dumb person who cannot describe the taste of sweets, but he alone can experience it, so is the state of those who have experienced it. (They become incapable of describing that celestial state).
10. *Gurmukhs* are enjoying the comfort and peace of divine happiness without much effort and fanfare. They are ever engrossed in it.(5)

In Essence

The path of worship is very thin and sharp like the edge of a sword. The evils and vices must exit from the mind like the oil comes out of sesame seeds. One has to analyse right and wrong like a swan and yet keep licking the tasteless slab with a hope and faith of finding gems and jewels. They leave the world and grasp the last wrung of divine ladder. Such *Gurmukhs* enjoy the divine happiness and spiritual elixir.

੬. (ਗੁਰ ਚਰਨ ਕਮਲ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸੁ ਚਰਣੋਦਕੁ ਗੁਰ ਚਰਣ ਪਖਾਲੇ।
੨. ਮੁਖ ਸੰਪੁਟ ਵਿਚਿ ਰਖਿਕੈ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਪਿਆਲੇ।
੩. ਕਉਲਾਲੀ ਸੂਰਜ ਮੁਖੀ ਲਖ ਕਵਲ ਖਿੜਦੇ ਰਲੀਆਲੇ।
੪. ਚੰਦ੍ਰ ਮੁਖੀ ਹੁਇ ਕੁਮੁਦਨੀ ਚਰਣ ਕਵਲ ਸੀਤਲ ਅਮੀਆਲੇ।
੫. ਚਰਣ ਕਵਲ ਦੀ ਵਾਸਨਾ ਲਖ ਸੂਰਜ ਹੋਵਨਿ ਅਲਿ ਕਾਲੇ।
੬. ਲਖ ਤਾਰੇ ਸੂਰਜ ਚੜ੍ਹੇ ਜਿਉ ਛਪਿ ਜਾਨਿ ਨ ਆਪ ਸਮੁਆਲੇ।
੭. ਚਰਣ ਕਵਲ ਦਲ ਜੋਤਿ ਵਿਚਿ ਲਖ ਸੂਰਜਿ ਲੁਕਿ ਜਾਨਿ ਰਵਾਲੇ।
੮. ਗੁਰਸਿਖ ਲੈ ਗੁਰ ਸਿਖ ਸੁਖਾਲੇ ॥੬॥

6. (Gur charan kamal)

1. Gurmukh(i) sukhh phal piram ras(u) charṇodak(u) gurcharan pakhāle.
2. Mukh sanpuṭ vich(i) rakh(i) kai charan kaval makrand piāle.
3. Kaulālī sūraj mukhī lakh kaval khīrde raliāle.
4. Chandra mukhī hue kumudanī charan kaval sital amīāle.
5. Charan kaval dī vāsnā lakh sūraj hovan(i) al(i) kāle.
6. Lakh tāre sūraj charhe jio chhap(i) jān(i) na āp sambāle.
7. Charan kaval dal jot(i) vich(i) lakh sūraj(i) luk(i) jān(i) ravāle.
8. Gursikh lai gur sikh sukhhāle.(6)

6. Gurū's Lotus-like Feet

1. For a *Gurmukh* the foot-wash of his Gurū is blesser of peace and comforting fruit. *Gurmukh* relishes putting it in his mouth.
2. They hold this foot-wash in their mouth and enjoy its elixir-like flavour and taste. (They hold the foot-wash in great reverence).
3. The sunflower-like Sikhs bloom and enjoy seeing the Sun-like lotus-feet of their Gurū.
4. The female sunflower consider Gurū's holy feet as Moon and drink deep the calm elixir. (The male and female Sikhs are engrossed in the lotus-feet of the Gurū and do not need Sun or Moon).
5. Millions of black bee-like Sikhs go crazy over the fragrance of the lotus-feet of the Gurū. (They can't bear the grandeur and glory of his feet).
6. Just as millions of stars disappear with the rising of the Sun and they cannot even support their existence.
7. So can the petals of Gurū's lotus-like feet can hide millions of Suns.
8. Accepting the teachings of Gurū, the Sikhs of the Gurū become the abode of peace and comfort.(6)

In Essence

Bhāi Sāhib has described unprecedented love between a Sikh and his Gurū. Just as sunflower blossoms with Sun, so do the Sikhs blossom seeing the holy lotus-like feet of the Gurū. They provide ecstasy to all. (Those who take Gurū Arjan Dev Ji's teachings to heart, become house of peace and tranquillity).

੭. (ਏਕਤਾ ਪਰ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਚਾਰਿ ਵਰਨ ਇਕ ਵਰਨ ਕਰਿ ਵਰਨ ਅਵਰਨ ਤਮੋਲ ਗੁਲਾਲੇ।
੨. ਅਸਟ ਧਾਤੁ ਇਕੁ ਧਾਤੁ ਕਰਿ ਵੇਦ ਕਤੇਬ ਨ ਭੇਦੁ ਵਿਚਾਲੇ।
੩. ਚੰਦਨ ਵਾਸੁ ਵਣਾਸੁਪਤਿ ਅਫਲ ਸਫਲ ਵਿਚਿ ਵਾਸੁ ਬਹਾਲੇ।
੪. ਲੋਹਾ ਸੋਇਨਾ ਹੋਇਕੈ ਸੁਇਨਾ ਹੋਇ ਸੁਗੰਧਿ ਵਿਖਾਲੇ।
੫. ਸੋਇਨੇ ਅੰਦਰਿ ਰੰਗ ਰਸ ਚਰਣਾਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤੁ ਮਤਵਾਲੇ।
੬. ਮਾਣਕ ਮੋਤੀ ਸੁਇਨਿਅਹੁ ਜਗਮਗ ਜੋਤਿ ਹੀਰੇ ਪਰਵਾਲੇ।
੭. ਦਿਬ ਦੇਹੀ ਦਿਬ ਦ੍ਰਿਸ਼ਟਿ ਹੋਇ ਸਬਦ ਸੁਰਤਿ ਦਿਬ ਜੋਤਿ ਉਜਾਲੇ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਰਸਿਕ ਰਸਾਲੇ ॥੭॥

7. (Ektā par drishtānt)

1. Chār(i) varan ik varan kar(i) varan avaran tamol gulāle.
2. Aṣṭ dhāt(u) ik(u) dhāt(u) kar(i) ved kateb na bhed(u) vichāle.
3. Chanḍan vās(u) vaṇās(u)pat(i) aphalsaphal vich(i) vās(u) bahāle.
4. Lobā soinā hoe-kai suinā hoe sugandh(i) vikhāle.
5. Soine andar(i) rang ras charṇāmrit anmrit(u) matvāle.
6. Māṇak motī suiniaub jagmag jot(i) hire parvāle.
7. Dib debī dib drisṭ(i) hoe sabad surat(i) dib jot(i) ujāle.
8. Gurmukh(i) sukh phal(u) rasik rasāle.(7)

7. Paradigm of Unity

1. Disregarding the higher or lower status of each section of society, one solitary section was created, just as a betel leaf along with its four other ingredients give out one red colour.
2. Philosopher's stone converts eight metals into gold. Similarly the divine word of the Gurū holds no reliance on *Vedās* and *Katebas* (religious scriptures of Hindu and Muslim religion respectively).
3. A sandalwood tree injects its fragrance in all the trees except bamboo.
4. Iron when touched with *Pāras* (Philosopher's stone) changes to gold and acquires all properties of gold. (Iron is considered a low grade metal). Any low grade man like iron who embraces the Sikh tenets becomes invaluable.
5. Then that gold (a Sikh) acquires the colour (of name) and elixir of love. And relishing the nectar-like foot-wash of the Gurū, such persons remain in a state of intoxication and ecstasy.
6. And from such gold-like person emerges invaluable gems and jewels of meditation.
7. Becoming clairvoyant and realiser of divine dispensation, their consciousness becomes radiant with supreme effulgence.
8. *Gurmukhs* are lover of spiritual comforts from their mind and body.(7)

In Essence

Lime, Catechu, betel leaf and nut when brought together and mesticated give out deep red colour. Similarly when one acquires spiritual knowledge, then the arrogance of the four sections of society is shelved and becomes one-oriented. The other example pertains to philosopher's stone converting eight metals into gold. Similarly *Gurmukh* becomes possessor of invaluable traits by drinking the divine foot-wash of the Gurū that is no less than elixir, philosopher's stone or *swātī* drop of rain.

੮. (ਗੁਰਮੁਖਾਂ ਦੀ ਪ੍ਰੀਤਿ ਵਰਣਨ)

੧. ਪਿਰਮ ਪਿਆਲਾ ਸਾਧ ਸੰਗ ਸਬਦ ਸੁਰਤਿ ਅਨਹਦ ਲਿਵ ਲਾਈ।
੨. ਧਿਆਨੀ ਚੰਦ ਚਕੋਰ ਗਤਿ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਸ੍ਰਿਸਟਿ ਵਰਸਾਈ।
੩. ਘਨਹਰ ਚਾਤ੍ਰਕ ਮੋਰ ਜਿਉ ਅਨਹਦ ਧੁਨਿ ਸੁਣਿ ਪਾਇਲ ਪਾਈ।
੪. ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਰਸਿ ਸੁਖ ਸੰਪਟ ਹੁਇ ਭਵਰੁ ਸਮਾਈ।
੫. ਸੁਖ ਸਾਗਰ ਵਿਚਿ ਮੀਨ ਹੋਇ ਗੁਰਮੁਖਿ ਚਾਲਿ ਨ ਖੋਜ ਖੁਜਾਈ।
੬. ਅਪਿਓ ਪੀਅਣੁ ਨਿਝਰ ਝਰਣ ਅਜਰੁ ਜਰਣ ਨ ਅਲਖੁ ਲਖਾਈ।
੭. ਵੀਹ ਇਕੀਹ ਓਲੰਘਿਕੈ ਗੁਰਸਿਖ ਗੁਰਮੁਖਿ ਸੁਖਿ ਫਲ ਪਾਈ।
੮. ਵਾਹਿਗੁਰੂ ਵਡੀ ਵਡਿਆਈ ॥੮॥

8. (Gurmukhān dī prī(i) varṇan)

1. Piram piālā sādḥ saṅg sabad surat(ṭ) anhad liv lāi.
2. Dhiānī chand chakor gat(i) anmr̥it dr̥iṣṭ(i) s̥riṣṭ(i) varsāi.
3. Ghanbar chātr̥ik mor jio anhad dbun(i) sun(i) pāil pāi.
4. Charaṅ kaval makraṅd ras(i) sukh saṅpaṭ(u) bue bhavar(u) samāi.
5. Sukh sāgar vich(i) mīn boe gurmukh(i) chāl(i) na khoj khujāi.
6. Apio piāṅ(u) nijbar jbarāṅ ajar(u) jaraṅ na alakḥ(u) lakhāi.
7. Vīh ikīh olaṅgh(i)kai gursikh(i) gurmukh(i) sukh(i) phal pāi.
8. Wāhegurū vadī vadiāi.(8)

8. Describing Love of *Gurmukhs*

1. Drinking the cup of nectar of divine love in *Sādh Saṅgat*, they recite the *Shabad* (divine word) in their consciousness.
2. Like a *chakor* (*Allectoris graeca*) who has his attention ever focussed on the Moon, the vision of *Gurmukhs* dispenses supreme nectar. (Even an amber is cold in comparison).
3. Like the rain-bird who crave for *Swātī* drop, they feel happy just as a peacock goes into rapturous mood hearing the unstruck music of the clouds.
4. For enjoying the sweet extract of the lotus-like feet (of the Gurū), they co-mingle in the box-like flower (as is done by the black bee) and remain absorbed there.
5. In the ocean of comfort and peace, they live like fish. They never disclose or brag about their association with *Satsaṅg*.
6. They relish the elixir, bear the unbearable and are beyond reach. Their state cannot be described.
7. The Sikhs of the Gurū cross over the three stages of mammon (*māyā*) and even the fourth state called *Turīā Avasthā*. They enjoy the fruit of the teachings of the Gurū.
8. Gurū is great and salutations to him. All this is his glory.(8)

In Essence

Gurmukhs love their Gurū-like *Chakor*, *Chātrik*, Bumble-
bee, fish etc.

੯. (ਗੁਰੂ ਪ੍ਰੀਤੀ)

੧. ਕਛੂ ਆਂਡਾ ਧਿਆਨੁ ਧਰਿ ਕਰਿ ਪਰਪਕੁ ਨਦੀ ਵਿਚਿ ਆਣੈ।
੨. ਕੁੰਜ ਰਿਦੈ ਸਿਮਰਣੁ ਕਰੈ ਲੈ ਬਚਾ ਉਡਦੀ ਅਸਮਾਣੈ।
੩. ਬਤਕ ਬਚਾ ਤੁਰਿਤੁਰਾ ਜਲ ਥਲ ਵਕਤੈ ਸਹਜਿ ਵਿਡਾਣੈ।
੪. ਕੋਇਲ ਪਾਲੇ ਕਾਵਣੀ ਮਿਲਦਾ ਜਾਇ ਕੁਟੰਬ ਸਿਵਾਣੈ।
੫. ਹੰਸੁ ਵੰਸੁ ਵਸਿ ਮਾਨਸਰਿ ਮਾਣਕ ਮੋਤੀ ਚੋਗ ਚੁਗਾਣੈ।
੬. ਗਿਆਨ ਧਿਆਨਿ ਸਿਮਰਣਿ ਸਦਾ ਸਤਿਗੁਰੁ ਸਿਖੁ ਰਖੈ ਨਿਰਬਾਣੈ।
੭. ਭੂਤ ਭਵਿਖਹੁ ਵਰਤਮਾਨ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਮਾਣੁ ਨਿਮਾਣੈ।
੮. ਜਾਤੀ ਸੁੰਦਰ ਲੋਕ ਨ ਜਾਣੈ ॥੯॥

9. (Gurū prīṭī)

1. Kachhū āṅḍā dhiān(u) dbar(i) kar(i) parpak(u) nadi vich(i) āṇai.
2. Kuñj ridai simraṇ(u) karai lai bachā uḍḍī asmāṇai.
3. Batak bachā tur(i)turā jal thal vaktai sabaj(i) viḍāṇai.
4. Koil pāle kāvaṇī mildā jāe kuṭaṇb siñṇāṇai.
5. Haṅs(u) vaṅs(u) vas(i) mānsar(i) māṅak motī chog chugāṇai.
6. Giān dhiān(i) simraṇ(i) sadā sat(i)gur(u) sikh(u) rakhai nirbāṇai.
7. Bhūt bhavikhob varṭmān tribhavaṇ sojhi māṅ(u) nimāṇai.
8. Jāṭī suṅdar lok na jāṇai.(9)

9. Love of Gurū

1. A tortoise hatches its eggs in the sand on the river bank. Keeping her mind concentrated on them, she hatches them and brings its young ones into the river.
2. Even a crane takes to sky keeping her mind focussed on its young ones and rear them up through its concentration of mind.
3. A young one of a duck walks on the ground and swims in the water and is performing wonderful feats.
4. The young ones of a cuckoo are brought up by a she-crow. And when they grow up, they recognise the language (voice) of their mother and join her flock.
5. The young ones of a swan live in lake Mānsarovar and pick up pearls and jewels as their food.
6. Imparting the method of meditation with concentration of mind to his Sikhs, the Gurū does not let them entangle themselves in vices.
7. Having acquired the knowledge of the three times (Present, Past, Future) and three regions (Earth, Heaven and Nether), the *Gurmukhs* remain humble.
8. The caste of a *Gurmukh* is very high. However the people do not know.(9)

In Essence

Satgurū protects his Sikhs just as tortoise, crane, cuckoo etc. keep their young ones protected through meditation. And just by chance, if they are caught in the bad company, they rejoin the holy company hearing the word of Gurū. They are all supreme basically. Gurū's teachings help them face all situations with courage and success.

੧੦. (ਗੁਰ ਸਿੱਖ ਦੀ ਵਿਸ਼ੇਸ਼ਤਾ)

੧. ਚੰਦਨ ਵਾਸ ਵਣਾਸਪਤਿ ਬਾਵਨ ਚੰਦਨਿ ਚੰਦਨ ਹੋਈ।
੨. ਫਲ ਵਿਣੁ ਚੰਦਨੁ ਬਾਵਨਾ ਆਦਿ ਅਨਾਦਿ ਬਿਅੰਤੁ ਸਦੋਈ।
੩. ਚੰਦਨ ਬਾਵਨ ਚੰਦਨਹੁ ਚੰਦਨ ਵਾਸੁ ਨ ਚੰਦਨੁ ਕੋਈ।
੪. ਅਸਟਧਾਤੁ ਇਕੁ ਧਾਤੁ ਹੋਇ ਪਾਰਸ ਪਰਸੇ ਕੰਚਨ ਜੋਈ।
੫. ਕੰਚਨ ਹੋਇ ਨ ਕੰਚਨਹੁ ਵਰਤਮਾਨ ਵਰਤੈ ਸਭ ਲੋਈ।
੬. ਨਦੀਆਂ ਨਾਲੇ ਗੰਗ ਸੰਗਿ ਸਾਗਰ ਸੰਜਮਿ ਖਾਰਾ ਸੋਈ।
੭. ਬਗੁਲਾ ਹੰਸ ਨ ਹੋਵਈ ਮਾਨ ਸਰੋਵਰ ਜਾਇ ਖਲੋਈ।
੮. ਵੀਹਾਂ ਦੈ ਵਰਤਾਰੈ ਓਹੀ ॥੧੦॥

10. (Gur Sikh dī visheshtā)

1. Chañdan vās vaṇāspat(i) bāvan chañdan(i) chañdan hoī.
2. Phal viṇ(u) chañdan(u) bāvanā ād(i) anād(i) beaṇu(u) sadoī.
3. Chañdan bāvan chañdanoh chañdan vās(u) na chañdan(u) koī.
4. Asṭ(u)dhāi(u) ik(u) dhāi(u) hoe pāras parse kañchan joī.
5. Kañchan hoe na kañchnoh vartmān vartai sabh loī.
6. Nadiān nāle gaṅg saṅg(i) sāgar sañjam(i) kbārā soī.
7. Bagulā haṅs na hovaī mān sarovar jāe khaloī.
8. Vīhān dai vartārai obī.(10)

10. Peculiarity of a *Gursikh*

1. Of all the varieties of sandalwood, the fragrance of *Bāvan Chāndan* aromatise the entire vegetation of the forest.
2. *Bāvan Chāndan* is not fruit-bearing, yet it is known to be invaluable.
3. One that acquires fragrance from *Bāvan Chāndan*, cannot inject ones smell to others to make them sandalwood. But the Sikhs of the Gurū can make others like themselves.
4. Iron that is one of the eight metals becomes gold on coming in contact with philosopher's stone.
5. No other piece of iron can become gold on touching that gold that has been converted by philosopher's stone.
6. In the company of river Ganges and ocean, the brooks and rivers also turn brackish.
7. A heron (an apostate; self-willed person) cannot become a swan even if he goes and abides on lake Mānsarovar.
8. The self-willed people are caught in the quagmire of the world.(10)

In Essence

The *Bāvan Chāndan* can convert other vegetation into sandalwood but so converted (sandalwood) vegetation cannot infuse its aroma in other plants. Similarly, iron converted by philosopher's stone into gold cannot turn other iron pieces into gold. However Gurū and his Sikhs can make others like themselves. Thus the Sikhs of the Gurū acquire both sandalwood and philosopher's stone-like characteristics.

੧੧. (ਤਥਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਗੁਰਮੁਖਿ ਇਕੀਹ ਪੌੜੀਆਂ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਨਿਜ ਘਰਿ ਭੋਈ।
੨. ਸਾਧ ਸੰਗਤਿ ਹੈ ਸਹਜ ਘਰਿ ਸਿਮਰਣੁ ਦਰਸਿ ਪਰਸਿ ਗੁਣ ਗੋਈ।
੩. ਲੋਹਾ ਸੁਇਨਾ ਹੋਇਕੈ ਸੁਇਨਿਅਹੁ ਸੁਇਨਾ ਜਿਉਂ ਅਵਿਲੋਈ।
੪. ਚੰਦਨੁ ਬੋਹੈ ਨਿੰਮੁ ਵਣੁ ਨਿੰਮਹੁ ਚੰਦਨੁ ਥਿਰਖੁ ਪਲੋਈ।
੫. ਗੰਗੋਦਕ ਚਰਣੋਦਕਹੁ ਗੰਗੋਦਕ ਮਿਲਿ ਗੰਗਾ ਹੋਈ।
੬. ਕਾਗਹੁ ਹੰਸੁ ਸੁਵੰਸੁ ਹੋਇ ਹੰਸਹੁ ਪਰਮ ਹੰਸੁ ਵਿਰਲੋਈ।
੭. ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਮਹੰਸੁ ਕੂੜੁ ਸਚੁ ਨੀਰੁ ਖੀਰੁ ਵਿਲੋਈ।
੮. ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰ ਹੋਈ॥੧੧॥

11. (Tathā drishtānt)

1. Gurmukh(i) ikīh paurīān gurmukh(i) sukhpbal(u) nijghar(i) bhoī.
2. Sādh saṅgat(i) hai sahajghar(i) simraṅ(u) daras(i) paras(i) guṅgoī.
3. Lohā suinā hoe-kai suiniob suinā jion aviloī.
4. Chaṅdan(u) bobai niṅm(u) vaṅ(u) niṅmob chaṅdan(u) birakh(u) paloi.
5. Gaṅgodak chārṇodakauṅh gaṅgodak mil(i) gaṅgā hoī.
6. Kāgoṅh haṅs(u) suvaṅs(u) hoe haṅsonṅh param haṅs(u) virloī.
7. Gurmukh(i) vaṅsī paramhaṅs(u) kūṛ(u) sach(u) nīr(u) kbīr(u) viloi.
8. Gur chelā chelā gur hoī.(11)

11. Another Paradigm

1. Passing through twenty-one steps (beyond *Turīā Avasthā*), *Gurmukhs* merge their self in the Lord through the teachings of the Gurū.
2. Company of saints is abode of peace, where meditation, glimpse of the Lord and feeling His nearness is realised through singing His praises.
3. Iron that has touched philosopher's stone becomes gold. It is treated as valuable metal and not as iron.
4. A margosa tree thrives on sandalwood in the jungle and ultimately acquires all properties of sandalwood.
5. When the foot-wash with Ganges water is poured back into river Ganges, it becomes as holy as the water of river Ganges.
6. Swan is a far better species than a crow. But a rare person becomes super species of swan (*Param Hañs*).
7. A *Gurmukh* deliberates on and analyses the word just as a Swan separates water and milk. Such a *Gurmukh* becomes a *Param Hañs*.
8. A disciple of Gurū becomes Gurū from a disciple, once he has acquired all traits of the Gurū.(11)

In Essence

All these paradigms show how an ordinary person becomes supreme in the company of Gurū. All this is not just worldly development. It produces spiritual ecstasy and leads one to emancipation.

੧੨. (ਗੁਰਸਿੱਖ ਸੰਧੀ)

੧. ਕਛੂ ਬਚਾ ਨਦੀ ਵਿਚਿ ਗੁਰ ਸਿਖ ਲਹਰਿ ਨ ਭਵਜਲ ਬਿਆਪੈ।
੨. ਕੁੰਜ ਬਚਾ ਲੈਇ ਉਡਰੈ ਸੁੰਨਿ ਸਮਾਧਿ ਅਗਾਧਿ ਨ ਜਾਪੈ।
੩. ਹੰਸ ਵੰਸੁ ਹੈ ਮਾਨਸਰਿ ਸਹਜ ਸਰੋਵਰਿ ਵਡ ਪਰਤਾਪੈ।
੪. ਬਤਕ ਬਚਾ ਕੋਇਲੈ ਨੰਦ ਨੰਦਨ ਵਾਸੁਦੇਵ ਮਿਲਾਪੈ।
੫. ਰਵਿ ਸਸਿ ਚਕਵੀ ਤੈ ਚਕੋਰ ਸਿਵ ਸਕਤੀ ਲੰਘਿ ਵਰੈ ਸਰਾਪੈ।
੬. ਅਨਲ ਪੰਖਿ ਬਚਾ ਮਿਲੈ ਨਿਰਾਧਾਰ ਹੋਇ ਸਮਝੈ ਆਪੈ।
੭. ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲਾਵਣੀ ਸਬਦੁ ਸੁਰਤਿ ਪਰਚਾਇ ਪਛਾਪੈ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਥਾਪਿ ਉਥਾਪੈ ॥੧੨॥

12. (Gursikh saṁdhī)

1. Kachhū bachā nadī vich(i) gur sikh lahar(i) na bhavjal biāpai.
2. Kūñj bachā lai-e uḍrai suñn(i) samādh(i) agādh(i) na jāpai.
3. Hañs(u) vañs(u) hai mānsar(i) sabaj sarovar(i) vaḍ partāpai.
4. Batak bachā koilai nañd nañdan vāsudev milāpai.
5. Rav(i) sas(i) chakvī tai chakor siv sakī langh(i) varai sarāpai.
6. Anal pañkh(i) bachā milai nirādhār hoe samjhai āpai.
7. Gursikh saṁdh(i) milāvañī sabad(u) surat(i) parchāepachhāpai.
8. Gurmukh(i) sukh phal(u) thāp(i) uthāpai.(12)

12. Reconciliation of *Gursikhs*

1. Just as a baby tortoise is not troubled by the waves of a river, so is a Sikh not affected by the turbulence of the worldly sea. (Tortoise enjoys favour of the river whereas a Sikh enjoys the lore of his Gurū).
2. A crane picks up its young ones and flies high in the sky in a stable state.
3. The young ones of swans reside in Mānsarovar lake that enjoys immense glory, peace and grandeur.
4. Cuckoo takes her young ones from the nest of a crow to the mango tree; while a duck takes her ducklings to the water from the flock of chicks. Just as Krishan grew up among the milkmaids and ultimately reached Vāsudev, so do the Sikhs escape from base company and join the holy congregation.
5. Just as Rudy Sheldrake is in love with the Sun; a red-legged partridge is enamoured by the Moon, so do the Sikhs love their Gurū.
6. When Anal bird (the mythical bird that is believed to live in the sky) gets a young one, it understands its father though not dependent upon him.
7. The union of Gurū and Sikh is full of love. The Sikhs do recognize the divine word and the love of the Gurū.
8. *Gurmukhs* lodge spiritual gains in their mind and discard all that is not spiritual.(12)

In Essence

The love between Gurū and Sikhs is supreme and more than the similes used in the above *paurī*. All other unions are worldly and *māyā*-laden. *Gurmukhs* are ever engrossed in spiritual gain by remaining united with Gurū and the divine word.

੧੩. (ਸਿੱਖ ਨਾਮਾਵਲੀ)

੧. ਤਾਰੂ ਪੋਪਟੁ ਤਾਰਿਆ ਗੁਰਮੁਖਿ ਬਾਲ ਸੁਭਾਇ ਉਦਾਸੀ।
੨. ਮੂਲਾ ਕੀੜੁ ਵਖਾਣੀਐ ਚਲਿਤੁ ਅਚਰਜ ਲੁਭਤਿ ਗੁਰਦਾਸੀ।
੩. ਪਿਰਥਾ ਖੇਡਾ ਸੋਇਰੀ ਚਰਣ ਸਰਣ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੀ।
੪. ਭਲਾ ਰਬਾਬ ਵਜਾਇੰਦਾ ਮਜਲਸ ਮਰਦਾਨਾ ਮੀਰਾਸੀ।
੫. ਪਿਰਥੀ ਮਲੁ ਸਹਗਲੁ ਭਲਾ ਰਾਮਾ ਡਿਡੀ ਭਗਤਿ ਅਭਿਆਸੀ।
੬. ਦਉਲਤ ਖਾਂ ਲੋਦੀ ਭਲਾ ਹੋਆ ਜਿੰਦ ਪੀਰੁ ਅਬਿਨਾਸੀ।
੭. ਮਾਲੋ ਮਾਂਗਾ ਸਿਖ ਦੁਇ ਗੁਰਬਾਣੀ ਰਸਿ ਰਸਿਕ ਬਿਲਾਸੀ।
੮. ਸਨਮੁਖਿ ਕਾਲੂ ਆਸ ਧਾਰ ਗੁਰਬਾਣੀ ਦਰਗਹ ਸਾਬਾਸੀ।
੯. ਗੁਰਮਤਿ ਭਾਉ ਭਗਤਿ ਪਰਗਾਸੀ ॥੧੩॥

13. (Sikh Nāmāvalī)

1. Tārū popaṭ(u) tāriā gurmukh(i) bāl subhāe udāsī.
2. Mūlā kīṛ(u) vakhāṇīai chalit(u) acharj lubhat(i) gurdāsī.
3. Pirthā khebḏā soirī charaṇ saraṇ sukh sabaj(i) nivāsī.
4. Bhalā rabāb vajāeindā majlas mardānā mirāsī.
5. Pirthī mal(u) sahgāl(u) bhalā rāmā ḏiḏī bhagat(i) abhiāsī.
6. Daulat kbhān lodī bhalā hoā jind pir(u) abināsī.
7. Mālo māngā sikh due gurbāṇī ras(i) rasik bilāsī.
8. Sanmukh(i) kālū ās dhār gurbāṇī dargah sābāsī.
9. Gurmat(i) bhāu bhagat(i) pargāsī.(13)

13. List of Sikhs (of Gurū Nānak Dev Jī)

1. A Sikh named Tārū who belonged to Poppaṭ caste was emancipated by Gurū Nānak. This Gurū-conscious Sikh remained a recluse since his childhood.
2. Mūlā belonged to Kīṛh caste whose deeds were strange. He loved the Sikhs of the Gurū and served them very humbly.
3. Pirthā and Kheḍā of Sonari clan (two *Khatrīs*) took shelter in the holy feet of Gurū Nānak and lived a life of peace and happiness.
4. Mardānā, a Muslim bard rebeck player was a great performer in various gatherings.
5. Prithī Mal of Sehgal caste was a devotee of Gurū Nānak where Rāmā Bhagat of Ḍiḍi caste led a life of recluse.
6. Daulat Khān Lodhī was a noble disciple who was a living *Pīr* and lived eternally.
7. Mālo and Maṅgā were two Sikhs. They remained engrossed in the recitation of *bāṇī*.
8. Kālū, a *khatri* came hopefully before the Gurū. Because of his love for *Gurbāṇī*, he earned praise in the celestial court.
9. By the teachings of the Gurū, they all exuded radiation of loving worship.(13)

In Essence

The contemporary devotees of Gurū Nānak have been described in this *paurī*. Each one was supreme and important in his own way and life. There are many tales associated with each one of them.

ੴ. (ਸਿਖ ਨਾਮ ਮਾਲਾ)

੧. ਭਗਤੁ ਜੋ ਭਗਤਾ ਓਹਰੀ ਜਾਪੁਵੰਸੀ ਸੇਵ ਕਮਾਵੈ।
੨. ਸੀਹਾਂ ਉਪਲੁ ਜਾਣੀਐ ਗਜਣੁ ਉਪਲੁ ਸਤਿਗੁਰ ਭਾਵੈ।
੩. ਮੈਲਸੀਹਾਂ ਵਿਚਿ ਆਖੀਐ ਭਾਗੀਰਥੁ ਕਾਲੀ ਗੁਣ ਗਾਵੈ।
੪. ਜਿਤਾ ਰੰਧਾਵਾ ਭਲਾ ਹੈ ਬੁਝਾ ਬੁਢਾ ਇਕ ਮਨਿ ਧਿਆਵੈ।
੫. ਫਿਰਣਾ ਖਹਿਰਾ ਜੋਧੁ ਸਿਖੁ ਜੀਵਾਈ ਗੁਰੁ ਸੇਖ ਸਮਾਵੈ।
੬. ਗੁਜਰੁ ਜਾਤਿ ਲੁਹਾਰੁ ਹੈ ਗੁਰ ਸਿਖੀ ਗੁਰ ਸਿਖ ਸੁਣਾਵੈ।
੭. ਨਾਈ ਧਿੰਡ ਵਖਾਣੀਐ ਸਤਿਗੁਰ ਸੇਵਿ ਕੁਟੰਬੁ ਤਰਾਵੈ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਅਲਖ ਲਖਾਵੈ ॥੧੪॥

14. (Sikh Nām Mālā)

1. Bbagat(u) jo bbagtā obrī jāpūvaṅsī sev kamāvai.
2. Sibān upal(u) jāṅīai gajaṅ(u) upal(u) sat(i)gur bhāvai.
3. Mailsibān vich(i) ākhiāi bhāgīrath(u) kālī guṅ gāvai.
4. Jitā raṅdhāvā bhalā hai buṅā buḍhā ik man(i) dhiāvai.
5. Phirṅā khaibrā jodh(u) sikh(u) jīvāi gur(u) sekh samāvai.
6. Gujar(u) jāṅ(i) luhār(u) hai gur sikhī gur sikh suṅāvai.
7. Nāi dhiṅg vakhāṅīai sat(i)gur sev(i) kuṅāṅb(u) tarāvai.
8. Gurmukh(i) sukh phal alakh lakhāvai.(14)

14. List of Sikhs (of First and Second Gurūs)

1. Bhagatā—a devotee of Ohri caste and Jāpū—a devotee of high caste used to perform much service in the times of Gurū Nānak Dev Jī.
2. Shihān and Gajjan of Uppal caste were two ardent devotees of Gurū Nānak Dev Jī.
3. Bhagirath, the headman of Malsihān town used to be the devotee of Kālī (a goddess of Hindu pantheon). And then, when he saw the goddess sweeping the house of the True Gurū, he became a devoted follower of Gurū Nānak.
4. Jitā Rañdhāwā (a Jāṭ Sikh) and Būṛā Buḍhā (a Jāṭ devotee) meditated on Gurū with focussed mind.
5. Phirnā of Khaihrā caste, a Sikh named Jodh and Bhāi Jivāi was ever involved in the service of the Gurū very diligently.
6. Gujjar—a Sikh of Gurū Aṅgad was an ironsmith by caste. He was an ardent preacher of Sikh religion.
7. Dhiṅgū—a barber in the times of Gurū Aṅgad, emancipated his family by serving and obeying his Gurū diligently.
8. *Gurmukhs* realise and experience the celestial fruits of devotion and then propagate them to others.(14)

In Essence

All the devotees whose mention has been made in the above *paurī* had served Gurūs and obeyed them faithfully. Bhāi Būṛā who came in contact with Gurū Nānak at an early age, served the Gurū-house for a very long time. He is famously known as Bābā Buḍhā Jī. He served the house of Gurūs for a long time and was cremated by Gurū Hargobind Sāhib—the sixth Gurū of the Sikhs.

੧੫. (ਸਿੱਖ ਨਾਮਾਵਲੀ)

[ਦੁਸਰੀ ਪਾਤਸ਼ਾਹੀ ਦੇ ਸਿੱਖ]

੧. ਪਾਰੋ ਜੁਲਕਾ ਪਰਮ ਹੰਸੁ ਪੂਰੈ ਸਤਿਗੁਰ ਕਿਰਪਾ ਧਾਰੀ।
੨. ਮਾਲੂਸਾਹੀ ਸੂਰਮਾ ਵਡਾ ਭਗਤੁ ਭਾਈ ਕੇਦਾਰੀ।
੩. ਦੀਪਾ ਦੇਉ ਨਰਾਇਣ ਦਾਸੁ ਬੁਲੇ ਦੇ ਜਾਈਐ ਬਲਿਹਾਰੀ।
੪. ਲਾਲ ਸੁ ਲਾਲੂ ਬੁਧਿਵਾਨ ਦੁਰਗਾ ਜੀਵੰਧੁ ਪਰਉਪਕਾਰੀ।
੫. ਜਗਾ ਧਰਣੀ ਜਾਣੀਐ ਸੰਸਾਰੂ ਨਾਲੇ ਨਿਰੰਕਾਰੀ।
੬. ਖਾਨੂ ਮਈਆ ਪਿਉ ਪੁਤੁ ਹੈ ਗੁਣ ਗਾਹਕ ਗੋਵਿੰਦ ਭੰਡਾਰੀ।
੭. ਜੋਧੁ ਰਸੋਈਆ ਦੇਵਤਾ ਗੁਰ ਸੇਵਾ ਕਰਿ ਦੁਤਰ ਤਾਰੀ।
੮. ਪੂਰੈ ਸਤਿਗੁਰ ਪੈਜ ਸਵਾਰੀ ॥੧੫॥

15. (Sikh Nāmāvalī)

[Dūsri Pātsbhāhī de Sikh]

1. Pāro julkā param haṅs(u) pūrai sat(i)gur kirpā dhārī.
2. Mālūsāhī sūrmā vaḍā bhagat(u) bhāi kedārī.
3. Dīpā deū narāiṅ dās(u) būle de jāi-ai balihārī.
4. Lāl su lālū budh(i)vān durgā jīvaṅdh(u) parupkārī.
5. Jagā dharṇī jāṅīai saṅsārū nāle nirāṅkārī.
6. Khānū maīā pio put(u) hai guṅ gābhak govīṅd bhaṅdārī.
7. Jodh(u) rasoīā devtā gur sevā kar(i) dutar tāri.
8. Pūrai sat(i)gur paij savārī.(15)

15. List of Sikhs of Gurū Aṅgad period

1. A Sikh named Pāro Julkā was a highly noble and supreme devotee who was blessed by the complete True Gurū—Gurū Aṅgad Dev Ji.
2. Mālū Shāhi was a soldier while Bhāi Kedāri was a renowned devotee.
3. We are sacrifice unto Dipā of Deo caste, Naraṅ Dās and Būlā who were equally dyed in the love of the Gurū.
4. Intelligent Lālū, Durgā and Jiwaṅdh were highly famous and devoted towards the welfare of humanity.
5. Jaggā who belonged to Dharṇi caste was tolerant like the Earth. He was a worldly man as well as an ardent worshipper of the Formless Lord.
6. Khānū and Mayyā were both father and son respectively. Gobiṅd— a Bhaṅḍāri by caste was a famous and respected servant and devotee of Gurū Aṅgad Dev Ji.
7. Jodh, a cook in the house of Gurū was god-like. He served the Gurū and sailed across the difficult worldly ocean.
8. The complete True Gurū set right the honour and birth of his devotees.(15)

In Essence

This *paurī* gives another insight into the list of Sikhs who were known for their devotion and service during the period of Gurū Aṅgad Dev Ji.

ੴ. (ਭੱਲੇ ਵਾਸੀ ਸੰਗਤ)

[ਤੀਸਰੀ ਪਾਤਸ਼ਾਹੀ ਦੇ ਸਿੱਖ]

੧. ਪਿਰਥੀ ਮਲ ਤੁਲਸਾ ਭਲਾ ਮਲਣ ਗੁਰ ਸੇਵਾ ਹਿਤਕਾਰੀ।
੨. ਰਾਮੂ ਦੀਪਾ ਉਗ੍ਰਸੈਣ ਨਾਗਉਰੀ ਗੁਰ ਸਬਦ ਵੀਚਾਰੀ।
੩. ਮੋਹਣੁ ਰਾਮੂ ਮਹਤਿਆ ਅਮਰੂ ਗੋਪੀ ਹਉਮੈ ਮਾਰੀ।
੪. ਸਾਹਾਰੂ ਗੰਗੂ ਭਲੇ ਭਾਗੂ ਭਗਤੁ ਭਗਤਿ ਹੈ ਪਿਆਰੀ।
੫. ਖਾਨੂ ਛੁਰਾ ਤਾਰੂ ਤਰੇ ਵੇਗਾ ਪਾਸੀ ਕਰਣੀ ਸਾਰੀ।
੬. ਉਗਰੂ ਨੰਦੂ ਸੂਦਨਾ ਪੂਰੇ ਝੰਟਾ ਪਾਰਿ ਉਤਾਰੀ।
੭. ਮਲੀਆ ਸਹਾਰੂ ਭਲੇ ਛੀਬੇ ਗੁਰ ਦਰਗਹ ਦਰਬਾਰੀ।
੮. ਪਾਂਧਾ ਬੁਲਾ ਜਾਣੀਐ ਗੁਰਬਾਣੀ ਗਾਇਣੁ ਲੇਖਾਰੀ।
੯. ਭਲੇ ਵਾਸੀ ਸੰਗਤਿ ਭਾਰੀ ॥੧੬॥

16. (Dalle vāsi saṅgat)

[Tīsrī Pātshāhī de Sikh]

1. Pirthī mal tulsā bhalā malaṅ gur sevā hitkāri.
2. Rāmū dīpā ugrasain(u) nāgaurī gur sabad vīchārī.
3. Mohaṅ(u) rāmū mabtiā amrū gopī haumai mārī.
4. Sābārū gaṅgū bhale bhāgū bhagat(u) bhagat(i) hai piārī.
5. Khānū chburā tārū tare vegā pāsī karṇī sārī.
6. Ugrū naṅdū sūdanā pūro jhaṅṅā pār(i) utārī.
7. Malīā sabārū bhale chhīnbe gur dargah darbārī.
8. Pāṅdhā būlā jāṅṅai gurbāṅī gāin(u) lekhārī.
9. Dale vāsi saṅgat(i) bhārī.(16)

16. Congregation of Ḍallā

(Sikhs of Gurū Amar Dās Jī)

1. Prithi Mal, Tulsā Bhallā and Malhaṇ were great devotees of the Gurū (Gurū Amar Dās Jī).
2. Rāmū, Dīpā, Ugrasaiṇ and Nāgaurī were deep contemplators of *Shabad* (divine word).
3. Mohan, Rāmū Mehtā, Amrū and Gopi had overpowered their ego.
4. Sāhārū and Gaṅgū of Bhallā dynasty and a devotee named Bhāgū loved worship.
5. The deeds of Khānū Chhurā, Tārū Taranwālā and Vegā Pāssi were highly applausable.
6. Ugrū, Naṇdū, Sood, Pūro Jhaṅṭṭā were *Gurmukhs* who could guide and help people achieve salvation.
7. Malliā, Sahārū and Bhallā; all three of the low calico-printer caste were regulars in the court of the Gurū.
8. Pāṇdhā and Būllā were the singers and recorders of *Gurbāṇī* in the Gurū's court.
9. They were among the big *Saṅgat* of Ḍalla region.(16)

In Essence

Bhāi Sāhib has now given the names of those Sikhs who were ardent followers of Gurū Amar Dās Jī and lived in a place called Ḍallā.

੧੭. (ਸੱਭਰਵਾਲ ਦੇ ਸਿੱਖ)

[ਚਉਥੀ ਪਾਤਸ਼ਾਹੀ ਦੇ ਸਿੱਖ]

੧. ਸਨਮੁਖ ਭਾਈ ਤੀਰਥਾ ਸਭਰਵਾਲ ਸਭੇ ਸਿਰਦਾਰਾ।
੨. ਪੂਰੇ ਮਾਣਕ ਚੰਦੁ ਹੈ ਬਿਸਨ ਦਾਸੁ ਪਰਵਾਰ ਸਧਾਰਾ।
੩. ਪੁਰਖੁ ਪਦਾਰਥ ਜਾਣੀਐ ਤਾਰੂ ਭਾਰੂ ਦਾਸੁ ਦੁਆਰਾ।
੪. ਮਹਾਂ ਪੁਰਖੁ ਹੈ ਮਹਾਂ ਨੰਦੁ ਬਿਧੀ ਚੰਦ ਬੁਧਿ ਬਿਮਲ ਵੀਚਾਰਾ।
੫. ਬਰਮ ਦਾਸੁ ਹੈ ਖੋਟੜਾ ਡੂੰਗਰੁ ਦਾਸੁ ਭਲੇ ਤਕਿਆਰਾ।
੬. ਦੀਪਾ ਜੇਠਾ ਤੀਰਥਾ ਸੈਸਾਰ ਬੁਲਾ ਸਚਿਆਰਾ।
੭. ਮਾਈਆ ਜਾਪਾ ਜਾਣੀਅਨਿ ਨਈਆ ਖੁਲਰੁ ਗੁਰੂ ਪਿਆਰਾ।
੮. ਤੁਲਸਾ ਵਹੁਰਾ ਜਾਣੀਐ ਗੁਰ ਉਪਦੇਸ ਅਵੇਸ ਅਚਾਰਾ।
੯. ਸਤਿਗੁਰ ਸਚ ਸਵਾਰਣ ਹਾਰਾ ॥੧੭॥

17. (Sabbharvāl de Sikh)

[Chauthī Pātsbhāhī de Sikh]

1. Sanmukh bhāi tīrthā sabbharvāl sabbe sirdārā.
2. Pūro māṅak chaṅd(u) hai bisan dās(u) parvār sadhārā.
3. Purakh(u) padārath jāṅīai tārū bhārū dās(u) duārā.
4. Mahāṅ purakh(u) hai mahāṅ naṅd(u) bidhī chaṅd budh(i) bimal vichārā.
5. Brahm dās(u) hai khotarā ḍūṅgar(u) dās(u) bhale takiārā.
6. Dīpā jeṭhā tīrthā saisār būlā sachīārā.
7. Māīā jāpā jāṅīan(i) nāīā khular(u) gurū piārā.
8. Tulsā vahurā jāṅīai gur updes aves achārā.
9. Sat(i)gur sach savāraṅ hārā.(17)

17. The Sikhs of Sabharwāl (of Gurū Rāmdās Ji's Period)

1. All Sikhs of Sabharwāl sub-caste including Bhāi Tīrthā were Sikhs of the Gurū (Gurū Rām Dās Ji) and at his beck and call.
2. Bishan Dās of a well-organised family, Pūro, Māṇak Chaṇd were also loving devotees.
3. Tārū and Bhārū were united with Gurū-like God and His creation.
4. Mahānaṇd was a complete *Gurmukh*. Views and intellect of Bidhī Chaṇd are very bright and worth accepting.
5. Brahm Dās Khoṭṛā, Dūṅgar Dās and Bhalle belong to Takiār caste.
6. Dipā, Jeṭhā, Tīrthā, Saisārū, Būllā all became truthful and morally strong.
7. Maiā, Jāpā, Naiā and Khullar were very dear to the Gurū (Gurū Rām Dās Ji).
8. Tulsā of Vohrā caste was the recipient of Gurū's precepts and he moulded his character accordingly.
9. *Satgurū* make people right and worthy through love.(17)

In Essence

Gurū is an embodiment of love and he sets the life course of his Sikhs right through love and teaching that are easy to follow. The *paurī* is an example of how Gurū had emancipated so many of his Sikhs.

੧੮. (ਪਯਾਰੇ ਸਿੱਖ)

[ਪੰਜਵੀਂ ਪਾਤਸ਼ਾਹੀ ਦੇ ਸਿੱਖ]

੧. ਪੁਰੀਆ ਚੂਹੜ ਚਉਧਰੀ ਪੈੜਾ ਦਰਗਹ ਦਾਤਾ ਭਾਰਾ।
੨. ਬਾਲਾ ਕਿਸਨਾ ਝੰਗਰਣਿ ਪੰਡਿਤ ਰਾਇ ਸਭਾ ਸੀਗਾਰਾ।
੩. ਸੁਹੜ ਤਿਲੋਕਾ ਸੂਰਮਾ ਸਿਖੁ ਸਮੁੰਦਾ ਸਨਮੁਖ ਸਾਰਾ।
੪. ਕੁਲਾ ਭੁਲਾ ਝੰਝੀਆ ਭਾਗੀਰਥੁ ਸੁਇਨੀ ਸਚਿਆਰਾ।
੫. ਲਾਲੂ ਬਾਲੂ ਵਿਜ ਹਨਿ ਹਰਖਵੰਤੁ ਹਰਿਦਾਸ ਪਿਆਰਾ।
੬. ਧੀਰੁ ਨਿਹਾਲੂ ਤੁਲਸੀਆ ਬੁਲਾ ਚੰਡੀਆ ਬਹੁ ਗੁਣਿਆਰਾ।
੭. ਗੋਖੂ ਟੋਭਾ ਮਹਤਿਆ ਤੋਤਾ ਮਦੂ ਸਬਦ ਵੀਚਾਰਾ।
੮. ਝਾਂਝੂ ਅਤੇ ਮੁਕੰਦੁ ਹੈ ਕੀਰਤਨੁ ਕਰੇ ਹਜੂਰ ਕਿਦਾਰਾ।
੯. ਸਾਧ ਸੰਗਤਿ ਪਰਗਟ ਪਾਹਾਰਾ ॥੧੮॥

18. (Pyāre Sikh)

[Pañjvīn Pātsbhāi de Sikh]

1. Purīā chūbar(u) chaudbarī pairā dargah dātā bbārā.
2. Bālā kisanā jhīngṛaṅ(i) paṅḍit rāe sabhā sigārā.
3. Subar(u) tilokā sūrmā sikh(u) samuṅdā sanmukh sārā.
4. Kulā bbulā jhanjbiā bhāgīrath(u) suinī sachīārā.
5. Lālū bālū vij han(i) harkhvaṅt(u) har(i)dās piārā.
6. Dhīr(u) nihālū tulsīā būlā chaṅḍiā babu guṅiārā.
7. Gokhū ṭoḍā mahatiā toṭā madū sabad vīchārā.
8. Jhānjhū ate mukaṅd(u) bai kīrtan(u) kare bajūr kidārā.
9. Sādh saṅgat(i) pargat(u) pābhārā.(18)

18. Beloved Sikhs of Gurū Arjan Dev Jī

1. Chūhaṛ, Puriā Chaudhary and Pairā were regarded as great donors in the court of Gurū Sāhib.
2. Bālā, Kishnā of Jhiṅgar caste and Paṅḍit Rāi adored the congregation.
3. Tilokā Suhaṛ, Sūrmā and Samuṅḍā were the leading Sikhs before the Gurū.
4. Kullā and Bhullā of Jhanjhi caste and Soinī Bhāgīrath possessed noble character.
5. Lālū and Bālū of Vij caste, Hardās and Piārā were both delighted Sikhs of the Gurū.
6. Dhīrū, Nihālū, Tulsīā, Būlā and Chaṅḍiā possessed much virtues and merits.
7. Gokhū, Toḍā, Mehtey, Totā and Maddū reflect on Gurū's *Shabad* regularly.
8. Jhānjhū, Mukaṅḍa and Kidārā were minstrels in Gurū's attendance.
9. The glory of *Sādh Saṅgat* is conspicuous and evident.(18)

In Essence

These twenty-eight Sikhs met Gurū Arjan Dev Jī and asked him the means of salvation. The Gurū advised them to reflect on *Gurbāṇī* and whatever is taught in it, practice it in real life. Recitation cleans up the consciousness. Reflection on *Shabad* gives knowledge and that leads to salvation. The fire of knowledge will destroy all evil deeds. And obeying Gurū's command all Sikhs became firm in Sikh faith.

ੴ. (ਸਿੱਖਾਂ ਦੇ ਨਾਮ)

੧. ਗੰਗੂ ਨਾਉ ਸਹਗਲਾ ਰਾਮਾ ਧਰਮਾ ਉਦਾ ਭਾਈ।
੨. ਜਟੂ ਭਟੂ ਵੇਤਿਆ ਫਿਰਣਾ ਸੂਦ ਵਡਾ ਸਤ ਭਾਈ।
੩. ਭੋਲੂ ਭਟੂ ਜਾਣੀਅਨਿ ਸਨਮੁਖ ਤੇਵਾੜੀ ਸੁਖਦਾਈ।
੪. ਡਲਾ ਭਾਗੀ ਭਗਤੁ ਹੈ ਜਾਪੂ ਨਿਵਲਾ ਗੁਰ ਸਰਣਾਈ।
੫. ਮੂਲਾ ਸੂਜੀ ਧਾਵਣੇ ਚੰਦੂ ਚਉਝੜ ਸੇਵ ਕਮਾਈ।
੬. ਰਾਮਦਾਸੁ ਭੰਡਾਰੀਆ ਬਾਲਾ ਸਾਈਂਦਾਸੁ ਧਿਆਈ।
੭. ਗੁਰਮੁਖਿ ਬਿਸਨੁ ਬੀਬੜਾ ਮਾਛੀ ਸੁੰਦਰ ਗੁਰਮਤਿ ਪਾਈ।
੮. ਸਾਧ ਸੰਗਤਿ ਵਡੀ ਵਡਿਆਈ ॥੧੯॥

19. (Sikbān de Nām)

1. Gaṅgū nāū sabgalā rāmā dharmā udā bhāi.
2. Jaṭū bhaṭū vetiā phirṇā sūd vaḍā sat bhāi.
3. Bholū bhaṭū jāṇian(i) sanmukh tevāṛī sukhḍāi.
4. Ḍalā bhāgī bhagat(u) hai jāpū nivlā gur sarṇāi.
5. Mūlā sūjī dhāvane chandū chaujhar sev kamāi.
6. Rāmdās(u) bhaṇḍārīā bālā sāindās(u) dhiāi.
7. Gurmukh(i) bisan(u) bībarā māchbī suṇḍargurmat(i) pāi.
8. Sādh saṅgat(i) vaḍī vaḍiāi.(19)

19. Names of Sikhs

1. Gaṅgū Nāū, Rāmā, Dharmā and Ūdā of Sehgal caste were brothers by birth.
2. Jaṭṭū and Bhaṭṭū were knowledgeable while Phirnā Sood was really a loving person.
3. Bholū and Bhaṭṭū ever remained in the presence of Gurū. Tewāṛī—a Brāhmin was also at peace with himself.
4. Ḍallā, Bhāgī, Bhagtū, Jāpū and Nivalā were the devotees in the refuge of the Gurū.
5. Mūlā and Sūjā belonged to Dhawan caste. Chaṇḍū Chaujhar performed yeoman service in Gurū's court.
6. Rām Dās was a cook of the Gurū. Bālā and Sāin Dās were in perpetual meditation of the Gurū.
7. Bishnū Bibarā a Gurū-conscious Sikh and Suṇder Māchhi adopted the teachings of the Gurū.
8. The glory of *Satsaṅg* is great.(19)

In Essence

These twenty-one Sikhs were ardent followers of the Gurū and they all achieved salvation. Gurū blesses those who come to his refuge. *Gurbāṇī* says :

*Jo sarn(i) āvai tis(u) kañṭh(i) lāvai,
eb(u) bird(u) suāmī sandā.*

(SGGS, p. 544)

It is the duty of the Master to accept one who comes to his refuge.

੨੦. (ਨਾਮਾਵਲੀ)

੧. ਜਟੂ ਭਾਨੂ ਤੀਰਥਾ ਚਾਇ ਚਈਲੇ ਚਢੇ ਚਾਰੇ।
੨. ਸਣ ਨਿਹਾਲੇ ਜਾਣੀਅਨਿ ਸਨਮੁਖ ਸੇਵਕ ਗੁਰੂ ਪਿਆਰੇ।
੩. ਸੇਖੜ ਸਾਧ ਵਖਾਣੀਅਹਿ ਨਾਉ ਭੁਲੂ ਸਿਖ ਸੁਚਾਰੇ।
੪. ਜਟੂ ਭੀਵਾ ਜਾਣੀਅਨਿ ਮਹਾਂ ਪੁਰਖ ਮੂਲਾ ਪਰਵਾਰੇ।
੫. ਚਤੁਰਦਾਸੁ ਮੂਲਾ ਕਪੂਰੁ ਹਾੜੁ ਗਾੜੁ ਵਿਜ ਵਿਚਾਰੇ।
੬. ਫਿਰਣਾ ਬਹਿਲੂ ਵਖਾਣੀਐ ਜੇਠਾ ਚੰਗਾ ਕੁਲ ਨਿਸਤਾਰੇ।
੭. ਵਿਸਾ ਗੋਪੀ ਤੁਲਸੀਆ ਭਾਰਦੁਆਜੀ ਸਨਮੁਖ ਸਾਰੇ।
੮. ਵਡਾ ਭਗਤੁ ਹੈ ਭਾਈਅੜਾ ਗੋਇੰਦੁ ਘੋਈ ਗੁਰੂ ਦੁਆਰੇ।
੯. ਸਤਿਗੁਰਿ ਪੂਰੇ ਪਾਰਿ ਉਤਾਰੇ ॥੨੦॥

20. (Nāmāvalī)

1. Jaṭū bhānū tīrthā chāe chaīle chaḍhe chāre.
2. Saṅ nihāle jāṇian(i) sanmukh sevak gurū piāre.
3. Sekhar sādḥ vakhāṇiāih nāū bhulū sikh suchāre.
4. Jaṭū bhivā jāṇian(i) mahān purakh(u) mūlā parvāre.
5. Chaturdās(u) mūlā kapūr(u) hārū gārū vij vichāre.
6. Phirṇā babilū vakhāṇiāi jēṭhā chaṅgā kul nistāre.
7. Visā goṇī tulsīā bhārduājī sanmukh sāre.
8. Vaḍā bhagat(u) hai bhāiarā goind(u) gheī gurū duāre.
9. Sat(i)gur(i) pūre pār(i) utāre.(20)

20. List of Sikhs

1. Jaṭṭū, Bhānū, Tirathā were great devotees.
2. The above along with Nihālā were ever available in the service of the Gurū with love and devotion.
3. Nāū and Bhullū of Sekhaṛ caste were saintly Sikhs who were ardent and devoted followers of the Gurū. They were of high character.
4. Jaṭṭū was Bhivā by caste while Mūlā along with his whole family was a noble person.
5. Chaturdās and Mūlā belonged to Kapoor caste among Khatrīs. Hāṛū and Gāṛū were Vij by caste.
6. Phirnā was Behal by caste, Bhāi Jethā was a devoted person who emancipated his family.
7. Vissā, Gopi and Tulsīā belonged to Bhardwāj caste and were Brāhmins. They too were regular at Gurū's court.
8. Bhāiā and Goiṇda were Gheī who were renowned devotees in the court of the Gurū.
9. The complete and True Gurū emancipated them all.(20)

In Essence

This pauṛī lists some more devoted Sikhs of the Gurū. They were the fortunate who served him and achieved salvation.

੨੧. (ਸੁਲਤਾਨ ਪੁਰੀਏ ਸਿਖ)

੧. ਕਾਲੂ ਚਾਊ ਬੰਮੀਆ ਮੂਲੇ ਨੋ ਗੁਰ ਸਬਦੁ ਪਿਆਰਾ ।
੨. ਹੇਮਾ ਵਿਚਿ ਕਪਾਹੀਆ ਗੋਇੰਦੁ ਘੋਈ ਗੁਰ ਨਿਸਤਾਰਾ ।
੩. ਭਿਖਾ ਟੋਡਾ ਭਟ ਦੁਇ ਧਾਰੂ ਸੂਦ ਮਹਲ ਤਿਸੁ ਭਾਰਾ ।
੪. ਗੁਰਮੁਖਿ ਰਾਮੂ ਕੋਹਲੀ ਨਾਲਿ ਨਿਹਾਲੂ ਸੇਵਕ ਸਾਰਾ ।
੫. ਛਜੂ ਭਲਾ ਜਾਣੀਐ ਮਾਈ ਦਿਤਾ ਸਾਧੁ ਵਿਚਾਰਾ ।
੬. ਤੁਲਸਾ ਵਹੁਰਾ ਭਗਤੁ ਹੈ ਦਾਮੋਦਰ ਆਕੁਲ ਬਲਿਹਾਰਾ ।
੭. ਭਾਨਾ ਆਵਲ ਵਿਗਹਮਲੁ ਬੁਧੁ ਛੀਂਬਾ ਗੁਰ ਦਰਬਾਰਾ ।
੮. ਸੁਲਤਾਨ ਪੁਰਿ ਭਗਤਿ ਭੰਡਾਰਾ ॥੨੧॥

21. (Sultān purīe Sikh)

1. Kālū chāū baṁmīā mūle no gur sabad(u) piārā.
2. Hemā vich(i) kapāhīā goind(u) gheī gur nistārā.
3. Bhikhā ṭoḍā bhaṭ due dhārū sūd mahal tis(u) bhārā.
4. Gurmukh(i) rāmū kohlī nāl(i) nibālū sevak sārā.
5. Chhajū bhalā jāṁīai māī ditā sādh(u) vichārā.
6. Tulsā vahurā bhagat(u) hai dāmodar ākul balihārā.
7. Bhānā āval vigahamal(u) budhū chhīṁbā gur darbārā.
8. Sultān pur(i) bhagat bhaṁḍārā.(21) \

21. The Sikhs of Sultānpur

1. Kālū, Chāū, Bamiā and Mūlā loved *Gurshabad*.
2. Hemā, the cotton merchant and Govindā of Ghai caste were also liberated.
3. Bhikhā and Toḍā the two Bhaṭṭs, Dhārū Sood who had great mansions also achieved salvation.
4. Rāmū Kohli and Nihālū were renowned *Gurmukhs* who served Gurū's house faithfully and diligently.
5. Chhajjū Bhallā and Māi Dittā were saintly persons of great considerations.
6. Tulsā Vohrā was very loving. One would sacrifice unto Dāmodar and Ākul for their devotion and love of the Gurū.
7. Bhānā, Āwal, Vigahmal and Budhū were dedicated washermen of the Gurū Darbār.
8. All these were the devotees of the fifth Gurū from the township of Sultānpur.(21)

In Essence

Here is an introduction to the Sikhs of Gurū Arjan Dev Ji who lived in Sultānpur.

੨੨. (ਮਸੰਦ ਸਿੱਖ)

੧. ਦੀਪਕੁ ਦੀਪਾ ਕਾਸਰਾ ਗੁਰੂ ਦੁਆਰੈ ਹੁਕਮੀ ਬੰਦਾ।
੨. ਪਟੀ ਅੰਦਰਿ ਚਉਧਰੀ ਢਿਲੋਂ ਲਾਲੁ ਲੰਗਾਹੁ ਸੁਹੰਦਾ।
੩. ਅਜਬੁ ਅਜਾਇਬੁ ਸੰਢਿਆ ਉਮਰਸਾਹੁ ਗੁਰ ਸੇਵ ਕਰੰਦਾ।
੪. ਪੈੜਾ ਛਜਲੁ ਜਾਣੀਐ ਕੰਦੂ ਸੰਘਰੁ ਮਿਲੈ ਹਸੰਦਾ।
੫. ਪੁਤੁ ਸਪੁਤੁ ਕਪੂਰਿ ਦੇਉ ਸਿਖੈ ਮਿਲਿਆ ਮਨਿ ਵਿਗਸੰਦਾ।
੬. ਸੰਮਣੁ ਹੈ ਸਾਹਬਾਜ ਪੁਰਿ ਗੁਰਸਿਖਾਂ ਦੀ ਸਾਰ ਲਹੰਦਾ।
੭. ਜੋਧਾ ਜਲੋ ਤੁਲਸ ਪੁਰਿ ਮੋਹਣ ਆਲਮੁ ਗੰਜਿ ਰਹੰਦਾ।
੮. ਗੁਰਮੁਖਿ ਵਡਿਆ ਵਡੇ ਮਹੰਦਾ ॥੨੨॥

22. (Masand Sikh)

1. Dīpak(u) dīpā kāsarā gurū duārai hukmī baṅdā.
2. Paṭī aṅdar(i) chaudhari ḍhilon lāl(u) laṅgāh(u) subaṅdā.
3. Ajab(u) ajāib(u) saṅgiā umarsāb(u) gur sev karaṅdā.
4. Paīṛā chhajal(u) jāṅīai kaṅdū saṅghar(u) milai hasaṅdā.
5. Put(u) saput(u) kapūr(i) deu sikhai miliā man(i) vigsāṅdā.
6. Saṅman(u) hai sābbāj pur(i) gursikhān dī sār labaṅdā.
7. Jodhā jalo tuls pur(i) mohaṅ ālam(u) gaṅj(i) rabaṅdā.
8. Gurmukh(i) vaḍiā vaḍe mabaṅdā.(22)

22. *Masañd* Sikhs

1. Dīpā of Kāsrā caste was an obedient *masañd* of the Gurū's house who was like a beacon of light.
2. Bhāi Lāl and Bhāi Langāh of Ḍhillon caste were the two headmen of village Paṭṭi who were devoted *masañds*.
3. Ajab, Ajāib and Umar Shāh of Sañghā caste were in the service of Gurū Ji.
4. Paīrā Chhajjal and Kañdū Sañghar were ever pleased in the service of Gurū Sāhib.
5. Whenever Kapoor Dev and his son met Sikhs, both would feel immensely pleased and spoke to them joyfully.
6. *Masañd* named Sammañ took care of all the Sikhs of Shāhbāzpur.
7. *Masañd* Jodhā and Jallo at Tulspur while Mohan at Ālamgañj looked after the spiritual interests of the Sikhs.
8. The renowned *masañds* were noble souls who lived life according to the words of the Gurū (*Gurmukhs*).⁽²²⁾

In Essence

The above thirteen *masañds* have been called *Gurmukhs*. Once Gurū Arjan Dev Ji asked his *masañds* what they thought of the offerings made by the Sikhs on the name of the Gurū, they replied that they considered its use for personal gains as poison. Gurū was pleased with the answer and blessed them with emancipation. Therefore, they lived their lives as *Gurmukhs*.

੨੩. (ਅਤਿ ਸਨਮੁਖ ਸਿੱਖ)

੧. ਢੇਸੀ ਜੋਧੁ ਹੁਸੰਗੁ ਹੈ ਗੋਇੰਦੁ ਗੋਲਾ ਹਸਿ ਮਿਲੰਦਾ।
੨. ਮੋਹਣੁ ਕੁਕੁ ਵਖਾਣੀਐ ਧੁਟੇ ਜੋਧੇ ਜਾਸੁ ਸੁਹੰਦਾ।
੩. ਮੰਵੁ ਪੰਨੁ ਪਰਵਾਣੁ ਹੈ ਪੀਰਾਣਾ ਗੁਰ ਭਾਇ ਚਲੰਦਾ।
੪. ਹਮਜਾ ਜਜਾ ਜਾਣੀਐ ਬਾਲਾ ਮਰਵਾਹਾ ਵਿਗਸੰਦਾ।
੫. ਨਿਰਮਲੁ ਨਾਨੋ ਓਹਰੀ ਨਾਲਿ ਸੂਰੀ ਚਉਧਰੀ ਰਹੰਦਾ।
੬. ਪਰਬਤਿ ਕਾਲਾ ਮੇਹਰਾ ਨਾਲਿ ਨਿਹਾਲੂ ਸੇਵ ਕਰੰਦਾ।
੭. ਕਕਾ ਕਾਲਉ ਸੂਰਮਾ ਕਦੁ ਰਾਮਦਾਸ ਬਚਨ ਮਨੰਦਾ।
੮. ਸੇਠ ਸੁਭਾਗਾ ਚੁਹਣੀਅਹੁ ਆਰੋੜੇ ਭਾਗ ਉਗਵੰਦਾ।
੯. ਸਨਮੁਖ ਇਕਦੁ ਇਕ ਚੜੰਦਾ ॥੨੩॥

23. (Ati Sanmukh Sikh)

1. Dhesī jodb(u) husaᅅg(u) hai goiᅅd(u) golā has(i) milaᅅdā.
2. Mohaᅅ(u) kuk(u) vakhāᅅīai dhuᅅe jodhe jāᅅ(u) subaᅅdā.
3. Maᅅᅅ(u) paᅅᅅnū parvāᅅ(u) hai pīrāᅅā gur bhāe chalaᅅdā.
4. Hamjā jajā jāᅅīai bālā marvāᅅā vigsāᅅdā.
5. Nirmal(u) nāno obrī nāl(i) sūrī chaudharī rabaᅅdā.
6. Parbat(i) kālā mebrā nāl(i) nibālū sev karaᅅdā.
7. Kakā kālau sūrmā kad(u) rāmdāᅅ bachan manaᅅdā.
8. Seth subhāᅅā chubᅅīauh ārore bhāᅅg ugvaᅅdā.
9. Sanmukh ikdū ik chaᅅāᅅdā.(23)

23. Sikhs Ever in Presence of Gurū

1. Bhāi Dhesī and Bhāi Jodhā were Hosāngī Brāhmins. Goīnd who was an attendant with them met everyone very cordially.
2. Bhāi Mohan belonged to Kuk caste. Jodh and Jāmḍhutey were powerful and healthy like bulls. They too were ever in attendance of the Gurū.
3. Maññ Pañnū and Pirāñā were acknowledged Sikhs who lived life according to the command of the Gurū.
4. A Sikh named Hamjā of Jajjā caste and Bālā, Marwāhā Khatrī always spoke sweet and happy words.
5. Bhāi Nāno Ohrī and Sūri Chaudhary were two blemishless Sikhs.
6. Kālā and Mehrā were from the hill tribes. Their other associate named Nihālū was a devoted follower.
7. A Sikh named Kālo was an auburn-coloured man with tall warrior-like healthy body. Rāmdās, another Sikh was a very obedient person.
8. Subhāgā Seth, Bhāg Mal and Ugwañdā—all three were Arorā Khatrīs of village Choohñiā.
9. All these devotees excelled each other some way or the other.(23)

In Essence

The above-mentioned twenty Sikhs were devotees one above the other. Each one of them have tales of devotion and dedication in their lives. Bhāi Mañjh who was a *Sarvar* (follower of a Muslim cult) left everything for the lotus-feet of Gurū Arjan, served him and his Sikhs to find a place of honour in Sikh history. Bhāi Pirāñā served in the kitchen of Gurū but never took a morsel of food from there. He always ate what he earned with his hard labour. Such devotees are bound to be freed from the cycle of transmigration.

੨੪. (ਪੰਜਾਬ ਦੇ ਸਿੱਖ)

੧. ਪੈੜਾ ਜਾਤਿ ਚੰਡਾਲੀਆ ਜੇਠੇ ਸੇਠੀ ਕਾਰ ਕਮਾਈ।
੨. ਲਟਕਣੁ ਘੁਰਾ ਜਾਣੀਐ ਗੁਰਦਿਤਾ ਗੁਰਮਤਿ ਗੁਰ ਭਾਈ।
੩. ਕਾਟਾਰਾਉ ਸਰਾਫ ਹੈ ਭਗਤ ਵਡਾ ਭਗਵਾਨ ਸੁਭਾਈ।
੪. ਸਿਖ ਭਲਾ ਰਵਿਤਾਸ ਵਿਚਿ ਧਉਣ ਮੁਰਾਰੀ ਗੁਰ ਸਰਣਾਈ।
੫. ਆਡਿਤ ਸੁਇਨੀ ਸੂਰਮਾ ਚਰਣ ਸਰਣਿ ਚੂਹੜੁ ਜੇ ਸਾਈ।
੬. ਲਾਲਾ ਸੇਠੀ ਜਾਣੀਐ ਜਾਣੁ ਨਿਹਾਲੁ ਸਬਦਿ ਲਿਵਲਾਈ।
੭. ਰਾਮਾ ਝੰਝੀ ਆਖੀਐ ਹੇਮੂ ਸੋਈ ਜੋ ਗੁਰਮਤਿ ਪਾਈ।
੮. ਜੱਟੁ ਭੰਡਾਰੀ ਭਲਾ ਸਾਹਦਰੈ ਸੰਗਤਿ ਸੁਖਦਾਈ।
੯. ਪੰਜਾਬੈ ਗੁਰ ਦੀ ਵਡਿਆਈ ॥੨੪॥

24. (Pānjāb de Sikh)

1. Pairā jāi(i) chaṇḍālīā jeṭhe seṭhī kār kamāī.
2. Laṭkaṇ(u) ghūrā jāṇīai gurditā gurmat(i) gur bhāī.
3. Kāṭārāu sarāf hai bhagat vadā bhagvān subhāī.
4. Sikh bhalā ravitās vich(i) dhaun murārī gur samāī.
5. Āḍit suinī sūrmā charaṇ saraṇ(i) chūhaṛ(u) je sāī.
6. Lālā seṭhī jāṇīai jāṇ(u) nihālū sabad(i) livlāī.
7. Rāmā jhañjhi ākhīai hemū soī jo gurmat(i) pāī.
8. Jaṭṭū bhaṇḍārī bhalā sābdarai saṅgat(i) sukhdāī.
9. Pānjābāi gur dī vadīāī.(24)

24. Sikhs of the Punjāb

1. Paiṛā was a schedule-caste while Jeṭhā the devotee was a money-lender.
2. Bhāi Ghūra, Laṭkan and Gurdittā adopted the wisdom of the Gurū and lived accordingly. Thus they became *Gurbhāi*.
3. Kaṭārā a goldsmith and Bhagwān were devoted and virtuous souls.
4. Dhaṇ Murārī Bhallā of Rohtās—a noble Sikh came in the refuge of the Gurū.
5. Āḍit was a brave person of Suinī caste. Chooḥar and Sāiṅ two devoted Sikhs were blessed with the refuge of the Gurū.
6. Lālā Sethi and Nihālū the two devotees were ever engrossed in the divine word of the Gurū.
7. Rāmā of Jhañji caste and Hemū were devotees of equal status. Both had acquired Gurū's wisdom equally.
8. Jaṭṭū Bhañḍārī was a holy company for the Sikhs of Shāhḍarā. All Sikhs were comfortable in his company.
9. The glory and grandeur of the fifth Gurū was ever on ascendancy in the Punjāb.(24)

In Essence

All the above Sikhs lived in Shāhḍarā, a place near Lāhore. All of them gave up following their deities and reposed full faith on the divine word of the Gurū.

੨੫. (ਲਾਹੌਰ ਮੁਜੰਗੀ ਸੰਗਤ)

੧. ਸਨਮੁਖਿ ਸਿਖ ਲਾਹੌਰ ਵਿਚਿ ਸੋਢੀ ਆਇਣੁ ਤਾਇਆ ਸੰਹਾਰੀ।
੨. ਸਾਈਂ ਦਿਤਾ ਝੰਝੀਆ ਸੈਦੋ ਜਟ ਸਬਦ ਵੀਚਾਰੀ।
੩. ਬੁਧੁ ਮਹਿਤਾ ਜਾਣੀਐ ਕੁਲ ਕੁਮਿਆਰ ਭਗਤਿ ਨਿਰੰਕਾਰੀ।
੪. ਲਖੁ ਵਿਚਿ ਪਟੋਲੀਆ ਭਾਈ ਲਧਾ ਪਰਉਪਕਾਰੀ।
੫. ਕਾਲੂ ਨਾਨੋ ਰਾਜ ਦੁਇ ਹਾੜੀ ਕੋਹਲੀਆਂ ਵਿਚਿ ਭਾਰੀ।
੬. ਸੂਦੁ ਕਲਿਆਣਾ ਸੂਰਮਾ ਭਾਨੂ ਭਗਤੁ ਸਬਦੁ ਵੀਚਾਰੀ।
੭. ਮੂਲਾ ਬੇਰੀ ਜਾਣੀਐ ਤੀਰਥੁ ਅਤੇ ਮੁਕੰਦੁ ਅਤਾਰੀ।
੮. ਕਹੁ ਕਿਸਨਾ ਮੁਹਜੰਗੀਆ ਸੇਠ ਮੰਗੀਣੇ ਨੋ ਬਲਿਹਾਰੀ।
੯. ਸਨਮੁਖ ਸੁਨਿਆਰਾ ਭਲਾ ਨਾਉ ਨਿਹਾਲੂ ਸਪਰਵਾਰੀ।
੧੦. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਕਰਣੀ ਸਾਰੀ ॥੨੫॥

25. (Lāhore Mujāngī Saṅgat)

1. Sanmukh(i) sikh lāhaur vich(i) soḍhī āiṅ(u) tāiā saṅhārī.
2. Sāiṅ ditā jhāṅjhīā saido jaṭ sabad vīchārī.
3. Budhū mahitā jāṅīai kul kumihār bhagat(i) nirāṅhārī.
4. Lakhū vich(i) paṭolīā bhāi ladhā parupkārī.
5. Kālū nāno rāj due hārī kohliān vich(i) bhārī.
6. Sūd(u) kaliāṅā sūrmā bhānū bhagat(u) sabad(u) vīchārī.
7. Mūlā berī jāṅīai tirath(u) ate mukand(u) atārī.
8. Kabu kisnā muhjaṅgīā seṭh maṅgīṅe no balihārī.
9. Sanmukh suniārā bhalā nāu nihālū saparvārī.
10. Gurmukh(i) sukh pbal karṅī sārī.(25)

25. Saṅgat of Lahore Mujaṅg

1. Sanhāri Soḍhī of Lahore (who was related to Gurū Arjan Dev Jī as elder brother of Gurū Rām Dās Jī by some relation) was a devoted Sikh who always felt the presence of God around him.
2. Sāin Dittā Jhanjhiān and Saido Jaṭṭ reflected on the *Gurshabad* intelligently.
3. From the family of potters, Budhū Mehtā was a devotee of the Formless Lord. (*Budhū dā Āwā* in Lahore is famous by his name).
4. Bhāi Lakhoo and Bhāi Ladhā of Bazaar Paṭoliān were great philanthropist Sikhs.
5. Kālū and Nāno of Kohli village were two mason Sikhs highly devoted to the Gurū.
6. Kalyāṇā Sood, Soormā and Bhānū were ardent devotees and reflected on *Shabad* very diligently.
7. Moolā Berī, Tirathā and Mukāndā were known Sikhs of the Gurū.
8. We are sacrifice unto Kishnā and Maṅgeeṇā Seth of Mujaṅg village.
9. Goldsmith named Bhalā and Nihālū were ever in attendance of the Gurū along with their families.
10. All deeds and ventures of *Gurmukhs* are successful.(25)

In Essence

Here is a list of some more devotees of Gurū Arjan Dev Jī who lived in Mujaṅg, Lahore.

੨੬. (ਦੇਸ਼ਾਂਤਰੀ ਸੰਗਤ)

੧. ਭਾਨਾ ਮਲਣੁ ਜਾਣੀਐ ਕਾਬਲਿ ਰੇਖਰਾਉ ਗੁਰਭਾਈ।
੨. ਮਾਧੋ ਸੋਢੀ ਕਾਸਮੀਰ ਗੁਰ ਸਿਖੀ ਦੀ ਚਾਲ ਚਲਾਈ।
੩. ਭਾਈ ਭੀਵਾ ਸੀਹਰੰਦਿ ਰੂਪਚੰਦੁ ਸਨਮੁਖੁ ਸਤ ਭਾਈ।
੪. ਪਰਤਾਪੁ ਸਿਖੁ ਸੂਰਮਾ ਨੰਦੈ ਵਿਠੜਿ ਸੇਵ ਕਮਾਈ।
੫. ਸਾਮੀਦਾਸ ਵਛੇਰੁ ਹੈ ਥਾਨੇਸੁਰ ਸੰਗਤਿ ਬਹਲਾਈ।
੬. ਗੋਪੀ ਮਹਤਾ ਜਾਣੀਐ ਤੀਰਥੁ ਨਥਾ ਗੁਰ ਸਰਣਾਈ।
੭. ਭਾਉ ਮੋਕਲੁ ਆਖੀਐ ਢਿਲੀ ਮੰਡਲਿ ਗੁਰਮਤਿ ਪਾਈ।
੮. ਜੀਵੰਦੁ ਜਗਸੀ ਫਤੇ ਪੁਰਿ ਸੇਠਿ ਤਿਲੋਕੇ ਸੇਵ ਕਮਾਈ।
੯. ਸਤਿਗੁਰ ਦੀ ਵਡੀ ਵਡਿਆਈ॥੨੬॥

26. (Desbāntri Saṅgat)

1. Bhānā malāṅ(u) jāṅīai kābal(i) rekhrāu gurbhāī.
2. Mādho soḍhī kāsmīr gur sikhī dī chāl chālāī.
3. Bhāī bhīvā sīhrāṅd(i) rūpchāṅd(u) sanmukh(u) sat bhāī.
4. Partāpū sikh(u) sūrmā naṅdai viṭhar(i) sev kamāī.
5. Sāmīdās vacher(u) hai thānesur saṅgat(i) bahlāī.
6. Gopī mahtā jāṅīai tīrath(u) naibā gur sarṅāī.
7. Bhāū mokal(u) ākhīai ḍhīlī maṅdal(i) gurmat(i) pāī.
8. Jīvaṅd(u) jagsī phate pur(i) seṭh(i) tiloke sev kamāī.
9. Sat(i)gur dī vaḍī vaḍīāī.(26)

26. *Saṅgat* of Other Places

1. Bhānā Malhaṅ and Rekh Rāo were two known *Gursikhs* from the land of Kābul.
2. Mādho Soḍhi commenced the lineage of Sikh religion in Kashmir.
3. Bhāi Bhivā and Roop Chaṅd were two Sikhs of true and genuine feelings for Sikhism who were at the beck and call of the Gurū.
4. Partāpū was a gallant Sikh. Naṅda of Viṭhaṅ caste served the cause of Sikhism very well.
5. Sāmī Dās Vachher preached in Thanesar and brought many people into the fold of Sikhism and attached them with the Gurū.
6. Gopī Mehtā, Nathā and Tirath; all came to the refuge of the Gurū.
7. Bhāi Mokal and Bhāi Ḍhilli Maṅḍal preached and propagated Sikh tenets in Delhi.
8. Jivaṅdā and Jagsi served Gurū's cause in Fatehpur while Talokā Seṭh did his best for the spread of Sikhism.
9. The glory, grandeur and praise of the True Gurū is indeed mighty.(26)

In Essence

The *saṅgat* of Kābul had always been worthy of respect and appreciation for their love of Gurū and devotion. The story goes that Bhānā Malhaṅ and Rekh Rāo were employed in the store-house of the Nawāb whatever they earned, they would spend on the Sikhs. Some people complained to the Nawāb who ordered immediate investigation. The Sikhs mind took refuge in the feet of the Gurū and supplicated before him to save their honour. Meanwhile a Sikh made an offering of five pices. Gurū Jī would alternately place it in his right and left hand. A Sikh asked him what he was doing? Gurū Jī replied, "I am balancing the account of the *Saṅgat* of Kābul." Those truthful Sikhs were found to be honest in their dealings.

੨੭. (ਆਗਰੇ ਦੀ ਸੰਗਤ)

੧. ਮਹਤਾ ਸਕਤੂ ਆਗਰੇ ਚਢਾ ਹੋਆ ਨਿਹਾਲੁ ਨਿਹਾਲਾ।
੨. ਗੜੀਅਲੁ ਮਥਰਾ ਦਾਸੁ ਹੈ ਸਪਰਵਾਰਾ ਲਾਲ ਗੁਲਾਲਾ।
੩. ਗੰਗਾ ਸਹਗਲੁ ਸੂਰਮਾ ਹਰਵੰਸ ਤਪੈ ਟਹਲ ਧਮਸਾਲਾ।
੪. ਅਨਦੁ ਮੁਰਾਰੀ ਮਹਾਂਪੁਰਖੁ ਕਲਿਆਣਾ ਕੁਲਿ ਕਵਲਿ ਰਸਾਲਾ।
੫. ਨਾਨੋ ਲਟਕਣੁ ਬਿੰਦਰਾਉ ਸੇਵਾ ਸੰਗਤਿ ਪੂਪਣੁ ਘਾਲਾ।
੬. ਹਾਂਡਾ ਆਲਮਚੰਦੁ ਹੈ ਸੈਸਾਰਾ ਤਲਵਾੜੁ ਸੁਖਾਲਾ।
੭. ਜਗਨਾ ਨੰਦਾ ਸਾਧ ਹੈ ਭਾਨੂ ਸੁਹੜੁ ਹੰਸਾਂ ਦੀ ਢਾਲਾ।
੮. ਗੁਰ ਭਾਈ ਰਤਨਾਂ ਦੀ ਮਾਲਾ ॥੨੭॥

27. (Āgre dī Saṅgat)

1. Mahitā saktū āgre chaḍhā boā nihāl(u) nibālā.
2. Garhīal(u) mathrā dās(u) hai saporvārā lāl gulālā.
3. Gaṅgā sahgal(u) sūrmā harvaṅs tapai ṭhal dhramsālā.
4. Anad(u) murārī mahānpurakh(u) kaliāṇā kul(i) kaval(i) rasālā.
5. Nāno laṭkan(u) bindrāu sevā saṅgat(i) pūpan(u) ghālā.
6. Hāṅḍā ālamchaṅd(u) hai saṅsārā talvār(u) sukhālā.
7. Jagnā naṅḍā sādḥ hai bhānū subar(u) haṅsā dī ḍhālā.
8. Gur bhāi ratnān dī mālā.(27)

27. Saṅgat of Āgrā

1. Mehtā Shaktū of Āgrā and Nihālā of Chaḍhā caste were exalted souls.
2. Mathurā Dās Gaḥḥial and all his clan were lovers and devotees of Gurū all the way.
3. Gaṅgā Sehgal, a sepoy and Harvaṅs Tappā served in the *Dharamsālā* very devotedly.
4. Anad Murāri a highly noble and honourable person and Kalyāṇā were always blooming with happiness.
5. Nāno, Laṭkaṅ and Biṅd Rāo served the *Saṅgat* of Āgrā very devotedly.
6. Ālam Chaṅd Hāṅḍā, Sainsārā and devotee Talwār were the houses of peace and tranquillity.
7. Two hermits Jagnā and Naṅdā and Bhānū Sohaḥ would reflect on the Gurū's teachings like a swan (pick divine command intelligently).
8. These Sikhs of the same Gurū who were like brothers were stringed with each other like pearls in a necklace.(27)

In Essence

These members of Āgrā *Saṅgat* were highly close and well-bonded with each other by virtue of being the devotees of the Gurū. They had a *Dharamsālā* raised at Āgrā and entrusted the task of running it to Harvaṅs. They spread the doctrine of Gurū Nānak all around and attached the people with *Gurbāṇī*.

੨੮. (ਹਜ਼ੂਰੀ ਸਿੱਖ)

੧. ਸੀਗਾਰੂ ਜੈਤਾ ਭਲਾ ਸੂਰਬੀਰ ਮਨਿ ਪਰਉਪਕਾਰਾ।
੨. ਜੈਤਾ ਨੰਦਾ ਜਾਣੀਐ ਪੁਰਖ ਪਿਰਾਗਾ ਸਬਦਿ ਅਧਾਰਾ।
੩. ਤਿਲਕੁ ਤਿਲੋਕਾ ਪਾਲਕਾ ਸਾਧੂ ਸੰਗਤਿ ਸੇਵ ਹਿਤਕਾਰਾ।
੪. ਤੋਤਾ ਮਹਤਾ ਮਹਾਂ ਪੁਰਖੁ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਬਦੁ ਪਿਆਰਾ।
੫. ਜੜੀਆ ਸਾਈਂ ਦਾਸੁ ਹੈ ਸਭ ਕੁਲੁ ਹੀਰੇ ਲਾਲ ਅਪਾਰਾ।
੬. ਮਲਕ ਪੈੜਾ ਹੈ ਕੋਹਲੀ ਦਰਗਹੁ ਭੰਡਾਰੀ ਅਤਿ ਭਾਰਾ।
੭. ਮੀਆਂ ਜਮਾਲੁ ਨਿਹਾਲੁ ਹੈ ਭਗਤੂ ਭਗਤ ਕਮਾਵੈ ਕਾਰਾ।
੮. ਪੂਰਾ ਗੁਰ ਪੂਰਾ ਵਰਤਾਰਾ ॥੨੮॥

28. (Hazūri Sikh)

1. Sigārū jaitā bhalā sūrbīr man(i) parupkārā.
2. Jaitā nandā jāṇīai purakh pirāgā sabad(i) adhārā.
3. Tilak(u) tilokā pālkā sādhū saṅgat(i) sev bitkārā.
4. Totā mabtā mahān purakh(u) gurmukh(i) sukhh phal sabad(u) piārā.
5. Jarīā sāīn dās(u) hai sabb kul(u) hīre lāl apārā.
6. Malak pairā hai kohli dargauh bhaṅdārī at(i) bhārā.
7. Mīān jamāl(u) nihāl(u) hai bhagṭū bhagat kamāvai kārā.
8. Pūrā gur pūrā vartārā.(28)

28. Sikhs in Attendance

1. Jaitā Bhallā and Sigaroo were brave Sikhs with devoted mind for doing good to all.
2. Jaitā, Nañdā and Pirāgā were good souls who lived lives attached with *Shabad* of the Gurū.
3. Bhāi Tilokā was leading reader of the holy scripture who recited the Gurū's word with love and devotion.
4. Mehtā Totā became a noble soul. He was a *Gurmukh* and relished the sweetness of the divine word.
5. By the grace of *Nām* the whole family of Sāiñ Dās Jaṛiā had become jewel-like precious.
6. Malik Pairā Kohli was an adept store-keeper of the Gurū's house.
7. Miāñ Jamāl became an exalted soul. Bhagtū was deeply involved in worship which had become his sole occupation.
8. The complete Gurū dispensed all his virtues and faculties in his Sikhs.(28)

In Essence

Bhāi Sāhib has introduced those Sikhs of Gurū Sāhib who were ever in attendance in the court. Each one of them were beloved of the Gurū for all their merits and devotion.

੨੯. (ਛਟਮ ਗੁਰੂ ਜੀ ਦੇ ਸਿੱਖਾਂ ਦੇ ਨਾਮ)

੧. ਆਨੰਤਾ ਕੂਕੇ ਸਭ ਵਧਾਵਣ ਹਨਿ ਸਿਰਦਾਰਾ।
੨. ਇਟਾ ਰੋੜਾ ਜਾਣੀਐ ਨਵਲ ਨਿਹਾਲੂ ਸਬਦ ਵੀਚਾਰਾ।
੩. ਤਖਤੂ ਧੀਰੁ ਗੰਭੀਰੁ ਹੈ ਦਰਗਹੁ ਤੁਲੀ ਜਪੈ ਨਿਰੰਕਾਰਾ।
੪. ਮਨਸਾ ਧਾਰੁ ਅਥਾਹੁ ਹੈ ਤੀਰਥੁ ਉਪਲੁ ਸੇਵਕ ਸਾਰਾ।
੫. ਕਿਸਨਾ ਝੰਝੀ ਆਖੀਐ ਪੰਮੂ ਪੁਰੀ ਗੁਰੂ ਕਾ ਪਿਆਰਾ।
੬. ਪਿੰਗੜ ਮੱਦੂ ਜਾਣੀਅਨਿ ਵਡੇ ਸੁਜਾਨ ਤਖਾਣ ਅਪਾਰਾ।
੭. ਬਨਵਾਲੀ ਤੇ ਪਰਸਰਾਮ ਬਾਲ ਵੈਦ ਹਉ ਤਿਨ ਬਲਿਹਾਰਾ।
੮. ਸਤਿਗੁਰ ਪੁਰਖੁ ਸਵਾਰਨਹਾਰਾ ॥੨੯॥

29. (Cbhaṭam Gurū jī de Sikkbhān de nām)

1. Anantā kūke sabh vadbāvan han(i) sirdārā.
2. Itā roṛā jāṇīai naval nihālū sabad vīchārā.
3. Takbtū dhīr(u) gaṅbbīr(u) hai dargauh tulī japai nirānkārā.
4. Mansā dbār(u) atbhāb(u) hai tīrath(u) upal(u) sevak sārā.
5. Kīsnā jhañjī ākbīai paṅmū purī gurū kā piārā.
6. Dbiṅgar(u) maddū jāṅian(i) vade sujān takbhāṅ apārā.
7. Banvālī te parsrām bāl vaid hau tin balihārā.
8. Sat(i)gur purakb(u) savāranbhārā.(29)

29. Names of Sikhs of the Sixth Gurū

1. Anantā and Bhāi Kuko of Wadhāwan caste were all very noble and virtuous Sikhs.
2. Iṭṭā, Roṛā, Nawal and Nihālū were the wise exegetes of *Gur-Shabad*.
3. Takhtū was very patient and serious. Tuli meditated on Lord's name in the court of Gurū Sāhib.
4. Mansā Dhār was deep in Gurū's intellect while the whole family of Tirath Uppal was ever in service of the Gurū.
5. Kishnā Jhañjhī and Pammū Puri were known to be dear to Gurū Ji.
6. Dhiñgaṛ and Maddū were known to be expert carpenters in the service of the Gurū.
7. Banwāli, Parsrām and Bāl Vaid were exalted souls to be gone sacrificed over.
8. The True Gurū himself ensures that all his Sikhs earn a fair name and honour (both here and in the world hereafter).(29)

In Essence

And now, Bhāi Sāhib has introduced us to the devout Sikhs of the Sixth Gurū Sāhib—Gurū Hargobiñd Ji.

੩੦. (ਛਟਮ ਗੁਰੂ ਜੀ ਦੇ ਸਿੱਖ)

੧. ਲਸ਼ਕਰ ਭਾਈ ਤੀਰਥਾ ਗੁਆਲੀਏਰ ਸੁਇਨੀ ਹਰਿਦਾਸੁ ।
੨. ਭਾਵਾ ਧੀਰ ਉਜੈਨ ਵਿਚਿ ਸਾਧ ਸੰਗਤ ਗੁਰੁ ਸਬਦਿ ਨਿਵਾਸ ।
੩. ਮੇਲ ਵਡਾ ਬੁਰਹਾਨ ਪੁਰਿ ਸਨਮੁਖ ਸਿਖ ਸਹਜ ਪਰਗਾਸ ।
੪. ਭਗਤ ਭਈਆ ਭਗਵਾਨ ਦਾਸ ਨਾਲਿ ਬੋਦਲਾ ਘਰੇ ਉਦਾਸ ।
੫. ਮਲਕ ਕਟਾਰੂ ਜਾਣੀਐ ਪਿਰਥੀ ਮੱਲ ਜਰਾਹੀ ਖਾਸ ।
੬. ਭਗਤੂ ਛੁਰਾ ਵਖਾਣੀਐ ਡੱਲੂ ਰੀਹਾਣੈ ਸਾਬਾਸ ।
੭. ਸੁੰਦਰ ਸੁਆਮੀ ਦਾਸ ਦੁਇ ਵੰਸ ਵਧਾਵਣ ਕਵਲ ਵਿਗਾਸ ।
੮. ਗੁਜਰਾਤੇ ਵਿਚਿ ਜਾਣੀਐ ਭਖਾਰੀ ਭਾਬੜਾ ਸੁਲਾਸ ।
੯. ਗੁਰਮੁਖਿ ਭਾਉ ਭਗਤਿ ਰਹਿਰਾਸੁ ॥੩੦॥

30. (Chhatam Gurū jī de Sikh)

1. Lashkar bhāi tīrbhā guālier suinī haridās(u).
2. Bhāvā dhir(u) ujain vich(i) sād̄b saṅgat gur(u) sabad(i) nivās.
3. Mel vadā burhān pur(i) sanmukh sikh sabaj pargās.
4. Bhagat bhāiā bhagvān dās nāl(i) bodlā ghare udās.
5. Malak katārū jāñīai pīrbhī mall jarābhī khās.
6. Bhagtū chhurā vakhāñīai ḍallū rihāñai sābās.
7. Suṅdar suāmī dās due vaṅs vadbhāvaṅ kaval vigās.
8. Gujrate vich(i) jāñīai bhakhārī bhābarā sulās.
9. Gurmukh(i) bhāu bhagat(i) rahirās(u).(30)

30. Sikhs of the Sixth Gurū

1. Bhāi Tirathā Lashkar and Hardās Suinī were the residents of Gawalior fort.
2. Bhāvā and Dhir were residents of Ujjain and devoted to the divine *Shabad*.
3. There was a big family of Sikhs in Burhānpur. The Sikhs of this place were of very stable mind and ever in the presence of Gurū.
4. Bhaiyā Bhagwān Dās was a devotee and with him was Bhagat Bodalā who despite being a householder was as good as a mendicant.
5. Katāroo Malik and Pirthī Mal Jarāhi were special and known as such.
6. Bhagtū Chhurā and Ḍallū were the residents of Rihāṇe.
7. Sunder and Swāmi Das both belonged to Wadhāwan caste. They were devoted preachers and of high spiritual state.
8. Bhekhāri, Bhābaṛā and Sulās were Sikhs from Gujarat.
9. These Sikhs always considered loving worship as the business of their life and a path to salvation.(30)

In Essence

Here is a list of some more Sikh devotees of the Sixth Master.

੩੧. (ਫਟਮ ਗੁਰੂ ਜੀ ਦੇ ਸਿੱਖ)

੧. ਸੁਹੰਡੈ ਮਾਈਆ ਲੰਬ ਹੈ ਸਾਧ ਸੰਗਤਿ ਗਾਵੈ ਗੁਰਬਾਣੀ।
੨. ਚੂਹੜ ਚਉੜੜੁ ਲਖਨਉ ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਨਾਮ ਵਖਾਣੀ।
੩. ਸਨਮੁਖ ਸਿਖੁ ਪਿਰਾਗ ਵਿਚਿ ਭਾਈ ਭਾਨਾ ਵਿਰਤੀ ਹਾਣੀ।
੪. ਜਟੂ ਤਪਾ ਸੁ ਜੌਨਪੁਰਿ ਗੁਰਮਤਿ ਨਿਹਚਲ ਸੇਵ ਕਮਾਣੀ।
੫. ਪਟਣੈ ਸਭਰਵਾਲ ਹੈ ਨਵਲੁ ਨਿਹਾਲਾ ਸੁਧ ਪਰਾਣੀ।
੬. ਜੈਤਾ ਸੇਠ ਵਖਾਣੀਐ ਵਿਣੁ ਗੁਰ ਸੇਵਾ ਹੋਰੁ ਨ ਜਾਣੀ।
੭. ਰਾਮ ਮਹਲ ਭਾਨੂ ਬਹਿਲੁ ਭਾਉ ਭਗਤਿ ਗੁਰਮਤਿ ਮਨਿ ਭਾਣੀ।
੮. ਸਨਮੁਖੁ ਸੋਢੀ ਬਦਲੀ ਸੇਠਿ ਗੁਪਾਲੈ ਗੁਰਮਤਿ ਜਾਣੀ।
੯. ਸੁੰਦਰ ਚਢਾ ਆਗਰੈ ਢਾਕੈ ਮੋਹਣਿ ਸੇਵ ਕਮਾਣੀ।
੧੦. ਸਾਧ ਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੀ॥੩੧॥੧੧॥

31. (Cbhaṭam Gurū jī de Sikh)

1. Subhāṇḍai māīā laṅb hai sādḥ saṅgat(i) gāvai gurbāṇī.
2. Chūhar chaujhar(u) lakhnaū gurmukh(i) andin(u) nām vakhāṇī.
3. Sanmukh sikh(u) pirāg vich(i) bhāi bhānā virtī hāṇī.
4. Jātū tapā su jaunpur(i) gurmat(i) nihchal sev kamāṇī.
5. Paṭṇai sabharvāl hai naval(u) nihālā sudh parāṇī.
6. Jaitā seṭh vakhāṇīai viṅ(u) gur sevā hor(u) na jāṇī.
7. Rām mahal bhānū baibl(u) bhāu bhagat(i) gurmat(i) man(i) bhāṇī.
8. Sanmukh(u) soḍhī badlī seṭh(i) guṗālai gurmat(i) jāṇī.
9. Suṇdar chaḍhā āgrai ḍhākai mohaṅ(i) sev kamāṇī.
10. Sādḥ saṅgat(i) viṭoh kurbāṇī.(31.11)

31. Sikhs of the Sixth Gurū

1. Māiā Lamb, a Sikh of the Gurū residing in village Suhaṇḍai used to sing *Gurbāṇī* in *Sādh Saṅgat*.
2. Bhāi Chūhaṛ of Chaujhaṛ caste was resident of Lucknow. He used to meditate on *Nām* day in and day out.
3. Bhāi Bhānā, a Sikh ever in attendance of the Gurū (consciously) was the resident of Prayāg. He was a living example of non-attachment.
4. Bhāi Jattū Tappā was devoted follower of Gurū's wisdom and a true servant. He lived in Jaunpur.
5. In Paṭnā, Bhāi Naval and Nihālā among Sabharwāls were genuine and unsullied persons.
6. Jaitā was known as a Seth (a rich man). He was oblivious of all other things than the service of the Gurū.
7. Bhānū Behal of Rājmahal was a loving Sikh who lived life according to Gurū's wisdom.
8. Badalī Soḍhī and Gopāl Seth were the Sikhs in attendance and were fully aware of the Gurū's teachings.
9. Bhāi Suṇder Chaḍhā was a resident of Āgrā while Bhāi Mohan belonged to Ḍhākā. Both were staunch followers of the Gurū.
10. I am sacrifice unto *Sādh Saṅgat* of the Gurū.(31.11)

In Essence

The aforesaid Sikhs of various places in India were staunch followers of Gurū Jī. They held complete faith in him. Each had wonderful episodes associated with him and that would require elaborate description that need a separate tome. However, it is amply clear that devotees of Gurū Sāhib lived beyond the boundaries of the Panjab in the far flung places of India. The doctrine of Gurū Nānak Dev Jī was ever on ascendancy.

ਵਾਰ 12

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਗੁਰੂ ਸਿੱਖਾਂ ਦੀ ਕਰਨੀ)

੧. ਬਲਿਹਾਰੀ ਤਿਨਾਂ ਗੁਰ ਸਿਖਾਂ ਜਾਇ ਜਿਨਾ ਗੁਰੂ ਦਰਸਨੁ ਡਿਠਾ ।
੨. ਬਲਿਹਾਰੀ ਤਿਨਾਂ ਗੁਰ ਸਿੱਖਾਂ ਪੈਰੀ ਪੈ ਗੁਰ ਸਭਾ ਬਹਿਠਾ ।
੩. ਬਲਿਹਾਰੀ ਤਿਨਾਂ ਗੁਰ ਸਿੱਖਾਂ ਗੁਰਮਤਿ ਬੋਲ ਬੋਲਦੇ ਮਿਠਾ ।
੪. ਬਲਿਹਾਰੀ ਤਿਨਾਂ ਗੁਰ ਸਿਖਾਂ ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਗੁਰਭਾਈ ਇਠਾ ।
੫. ਬਲਿਹਾਰੀ ਤਿਨਾਂ ਗੁਰ ਸਿੱਖਾਂ ਗੁਰ ਸੇਵਾ ਜਾਣਨਿ ਅਭਿਰਿਠਾ ।
੬. ਬਲਿਹਾਰੀ ਤਿਨਾਂ ਗੁਰ ਸਿੱਖਾਂ ਆਪਿ ਤਰੇ ਤਾਰੇਨਿ ਸਰਿਠਾ ।
੭. ਗੁਰਸਿਖ ਮਿਲਿਆ ਪਾਪ ਪਣਿਠਾ ॥੧॥

1. (Gurū Sikhān dī karnī)

1. Balihārī tinān gur sikhān jāe jinā gurū darsan(u) ḍiṭhā.
2. Balihārī tinān gur sikhān pairī pai gur sabhā bahiṭhā.
3. Balihārī tinān gur sikhān gurmat(i) bol bolde miṭhā.
4. Balihārī tinān gur sikhān putra mitra gurbhāi iṭhā.
5. Balihārī tinān gur sikhān gur sevā jāṇan(i) abbiriṭhā.
6. Balihārī tinān gur sikhān āp(i) tare tāren(i) sariṭhā.
7. Gursikh miliā pāp paṇiṭhā.(1)

1. Conduct of Sikhs of the Gurū

1. I am sacrifice unto those Sikhs who have had a glimpse of the Gurū.
2. I am sacrifice unto those Sikhs who bow at the feet of the Gurū and then join the holy congregation of Gurū's devotees.
3. I am sacrifice unto those Sikhs who adopt Gurū's teachings and speak sweet words when conversing with others.
4. I am sacrifice unto those Sikhs who treat their *Gurbhāī* (co-disciples of the Gurū) as their friends, sons and God's boon to them.
5. I am sacrifice unto those Sikhs who love doing service of the Gurū.
6. I am sacrifice unto those Sikhs who are themselves emancipated and make every effort to free others from the cycle of birth and death.
7. Uniting with *Gurmukhs* destroy all sins.(1)

In Essence

Perform service of the Gurū devotedly with body, mind and soul. Speak sweetly with all.

੨. (ਗੁਰ ਸਿੱਖਾਂ ਦਾ ਨਿੱਤ ਨੇਮ)

੧. ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਪਿਛਲ ਰਾਤੀ ਉਠਿ ਬਹੰਦੇ।
੨. ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਸਰਿ ਨਾਵੰਦੇ।
੩. ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਹੁਇ ਇਕ ਮਨਿ ਗੁਰ ਜਾਪੁ ਜਪੰਦੇ।
੪. ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਸਾਧ ਸੰਗਤਿ ਚਲਿ ਜਾਇ ਜੁੜੰਦੇ।
੫. ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਗੁਰਬਾਣੀ ਨਿਤ ਗਾਇ ਸੁਣੰਦੇ।
੬. ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਮਨ ਮੇਲੀ ਕਰਿ ਮੇਲਿ ਮਿਲੰਦੇ।
੭. ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਭਾਇ ਭਗਤਿ ਗੁਰਪੁਰਬ ਕਰੰਦੇ।
੮. ਗੁਰ ਸੇਵਾ ਫਲੁ ਸੁਫਲੁ ਫਲੰਦੇ ॥੨॥

2. (Gur Sikhān dā nitt nem)

1. Kurbāṇī tinā gur sikhā pichhal rāṭī ut̪h(i) bahānde.
2. Kurbāṇī tinā gur sikhā an̄mr̄it velai sar(i) nāvānde.
3. Kurbāṇī tinā gur sikhā hue ik man(i) gur jāp(u) japānde.
4. Kurbāṇī tinā gur sikhā sād̄h saṅgat(i) chal(i) jāe jurānde.
5. Kurbāṇī tinā gur sikhā gurbāṇī nit gāe suṇānde.
6. Kurbāṇī tinā gur sikhā man meli kar(i) mel(i) milānde.
7. Kurbāṇī tinā gur sikhā bhāe bhagat(i) gurpurab karaṅde.
8. Gur sevā phal(u) suphal(u) phalaṅde.(2)

2. Daily Conduct of Sikhs

1. I am sacrifice unto those Sikhs who rise from their sleep during the later part of the night.
2. I am sacrifice unto those Sikhs who go to the nearest reservoir and bathe during the ambrosial hours everyday.
3. I am sacrifice unto those Sikhs who meditate on Lord's name with singular and concentrated mind.
4. I am sacrifice unto those Sikhs who join the *Sādh Saṅgat*.
5. I am sacrifice unto those Sikhs who themselves sing or go to listen the singing of *Gurbāṇī*.
6. I am sacrifice unto those Sikhs who search for like-minded Sikhs and then unite with them in the form of a *Saṅgat*.
7. I am sacrifice unto those Sikhs who devotedly and lovingly celebrate the significant days related to the Gurūs.
8. They bloom with the successful fruition of their service of the Gurū.(2)

In Essence

The above *paurī* re-asserts the significance of rising at the ambrosial hour and sitting down in meditation on Lord's name after completing the morning ablutions. It also emphasizes on the importance of singing eulogies of the Lord or listening to them.

As a matter of fact, the above *paurī* is just an exposition of the following hymns of Gurū Rām Dās Jī :

*Gur Sat(i)gur kā jo Sikh(u) akhāe,
 su bhalke uṭh(i) Har(i) nām dhiāvai.
 Udam(u) kare bhalke parbhāi,
 isnān(u) kare Amrit sar(i) nāvai.
 Updes(i) Gurū Har(i) Har(i) jap(u) jāpai,
 sabb(i) kilvikh pāp dokh laib jāvai.
 Phir(i) charai divas(u) Gurbāṇī gāvai,
 babdīā uṭhdiā Har(i) nām dhiāvai.* (SGGS, p. 305)

Those who serve their Gurū sincerely and according to his teachings are blessed with virtues of *Gyān*, *Vairāg* and other divine traits.

੩. (ਗੁਰਸਿੱਖ ਦਾ ਹਿਰਦਾ)

੧. ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਹੋਦੈ ਤਾਣਿ ਸੁ ਹੋਇ ਨਿਤਾਣਾ।
੨. ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਹੋਦੈ ਮਾਣਿ ਜੁ ਰਹੈ ਨਿਮਾਣਾ।
੩. ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਛੋਡਿ ਸਿਆਣਪ ਹੋਇ ਇਆਣਾ।
੪. ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਖਸਮੈ ਦਾ ਭਾਵੈ ਜਿਸੁ ਭਾਣਾ।
੫. ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਗੁਰਮੁਖ ਮਾਰਗ ਦੇਖਿ ਲੁਭਾਣਾ।
੬. ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਚਲਣ ਜਾਣਿ ਜੁਗਤਿ ਮਿਹਮਾਣਾ।
੭. ਦੀਨ ਦੁਨੀ ਦਰਗਹ ਪਰਵਾਣਾ ॥੩॥

3. (Gursikh dā hirdā)

1. Hau tis(u) viṭoh vāriā hodai tāṅ(i) su hoe nitāṅā.
2. Hau tis(u) viṭoh vāriā hodai māṅ(i) ju rahai nimāṅā.
3. Hau tis(u) viṭoh vāriā chhoḍ(i) siāṅap hoe iāṅā.
4. Hau tis(u) viṭoh vāriā khasmai dā bhāvai jis(u) bhāṅā.
5. Hau tis(u) viṭoh vāriā gurmukh mārag dekh(i) lubhāṅā.
6. Hau tis(u) viṭoh vāriā chalaṅ jāṅ(i) jugat(i) mibmāṅā.
7. Dīn duni dargah parvāṅā.(3)

3. The Mind of a *Gursikh*

1. I am sacrifice unto him who lives life of debilitation despite possessing all the strength.
2. I am sacrifice unto him who is humble despite possessing much respect and honour in the society.
3. I am sacrifice unto him who is intelligent and wise but is free of cleverness, cunningness and conduct himself as a naïve person.
4. I am sacrifice unto him who loves the will and command of his Master (Lord).
5. I am sacrifice unto him who is an ardent devotée treading the path of *Gurmukhs*.
6. I am sacrifice unto him who knows that he is here in this world as a guest.
7. Such a person is authentic and genuine in the society, world and the world hereafter.(3)

In Essence

Bhāi Sāhib has drawn a very praiseworthy picture of a Sikh listing his humilty, simplicity, love for the Gurū and his devotion towards those who themselves are Gurū-conscious souls.

੪. (ਗੁਰਸਿੱਖ ਅਪਰਸ ਹੈ)

੧. ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਗੁਰਮਤਿ ਰਿਦੈ ਗਰੀਬੀ ਆਵੈ।
੨. ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰ ਨਾਰੀ ਦੇ ਨੇੜਿ ਨ ਜਾਵੈ।
੩. ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰਦਰਬੈ ਨੋ ਹਥੁ ਨ ਲਾਵੈ।
੪. ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰਨੰਦਾ ਸੁਣਿ ਆਪੁ ਹਟਾਵੈ।
੫. ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਸਤਿਗੁਰ ਦਾ ਉਪਦੇਸੁ ਕਮਾਵੈ।
੬. ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਥੋੜਾ ਸਵੈ ਥੋੜਾ ਹੀ ਖਾਵੈ।
੭. ਗੁਰਮੁਖਿ ਸੋਈ ਸਹਜਿ ਸਮਾਵੈ ॥੪॥

4. (Gursikh apars bai)

1. Hau tis(u) gbol(i) ghumāiā gurmat(i) ridai garībī āvai.
2. Hau tis(u) gbol(i) ghumāiā par nārī de neṛ(i) na jāvai.
3. Hau tis(u) gbol(i) ghumāiā pardarbai no hath(u) na lāvai.
4. Hau tis(u) gbol(i) ghumāiā parniṅdā sun(i) āp(u) baṭāvai.
5. Hau tis(u) gbol(i) ghumāiā sat(i) gur dā updes(u) kamāvai.
6. Hau tis(u) gbol(i) ghumāiā thoṛā savai thoṛā hī khāvai.
7. Gurmukh(i) soī sabaj(i) samāvai.(4)

4. *Gursikh* is Beyond Touch of Vices

1. I sacrifice myself unto him who adopts Gurū's teachings and lodges humility in his heart.
2. I am sacrifice unto him who does not go near other woman with evil intentions.
3. I sacrifice myself unto him who is free of avarice and does not touch others' wealth.
4. I am sacrifice unto him who abstains himself from listening to the slander and backbiting of others.
5. I sacrifice myself unto him who listens to Gurū's teachings and practices them in his life.
6. I am sacrifice unto him who sleeps sparingly and eats frugally. (Excess food disturbs concentration during meditation).
7. Such a *Gurmukh* who abides by the above teachings live in a state of equipoise.(4)

In Essence

A True Sikh and follower of Gurū is never touched or influenced by vices and worldly attractions. He abides by the teachings of his Gurū. He has his aim very clear in his mind and strives to achieve it with singular devotion.

੫. (ਗੁਰਸਿੱਖ ਗਯਾਨੀ ਹੈ)

੧. ਹਉ ਤਿਸਦੈ ਚਉਖੰਨੀਐ ਗੁਰ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੈ।
੨. ਹਉ ਤਿਸਦੈ ਚਉਖੰਨੀਐ ਦੂਜਾ ਭਾਉ ਨ ਅੰਦਰਿ ਆਣੈ।
੩. ਹਉ ਤਿਸਦੈ ਚਉਖੰਨੀਐ ਅਉਗੁਣ ਕੀਤੇ ਗੁਣ ਪਰਵਾਣੈ।
੪. ਹਉ ਤਿਸਦੈ ਚਉਖੰਨੀਐ ਮੰਦਾ ਕਿਸੇ ਨ ਆਖਿ ਵਖਾਣੈ।
੫. ਹਉ ਤਿਸਦੈ ਚਉਖੰਨੀਐ ਆਪੁ ਠਗਾਏ ਲੋਕਾ ਭਾਣੈ।
੬. ਹਉ ਤਿਸਦੈ ਚਉਖੰਨੀਐ ਪਰਉਪਕਾਰ ਕਰੇ ਰੰਗ ਮਾਣੈ।
੭. ਲਉਬਾਲੀ ਦਰਗਾਹ ਵਿਚਿ ਮਾਣੁ ਨਿਮਾਣਾ ਮਾਣ ਨਿਮਾਣੈ।
੮. ਗੁਰ ਪੂਰਾ ਗੁਰ ਸ਼ਬਦ ਸਿਵਾਣੈ ॥੫॥

5. (Gursikh gyāni hai)

1. Hau tisdai chaukhanīai gur pamesar(u) eko jāṇai.
2. Hau tisdai chaukhanīai dūjā bhāu na andar(i) āṇai.
3. Hau tisdai chaukhanīai auguṇ kīte guṇ parvāṇai.
4. Hau tisdai chaukhanīai maṇdā kise na ākh(i) vakhāṇai.
5. Hau tisdai chaukhanīai āp(u) ṭhagāe lokā bhāṇai.
6. Hau tisdai chaukhanīai parupkār kare raṅg māṇai.
7. Laubālī dargāh vich(i) māṇ(u) nimāṇā māṇ nimāṇai.
8. Gur pūrā gur shabad siṁāṇai.(5)

5. *Gursikh* is a Knowledgeable Person

1. I am sacrifice unto him in four pieces who sees Gurū and God as one in form (who accepts Gurū as God).
2. I am sacrifice unto him in four pieces who does not harbour duality in his mind.
3. I am sacrifice unto him in four pieces who accepts and tolerates others' vices and still do virtuous deeds towards them.
4. I am sacrifice unto him in four pieces who says not an insipid or hurting word to anyone.
5. I am sacrifice unto him in four pieces who remains naïve at heart and is easily cheated by others as the others may feel.
6. I am sacrifice unto him in four pieces who does good to others and enjoy doing or having done it.
7. In the court of the carefree Lord, those who are downtrodden enjoy high status and honour and vice-versa.
8. Gurū is complete. He who recognises Gurū's word become like him. (*Jin jātā so tis hī jehā*). (5)

In Essence

A Sikh is a student/disciple all his life. He is well informed and acquires knowledge because he knows that *gyān* is essential for his salvation.

੬. (ਸਿੱਖ ਦੀ ਨਿਸ਼ਕਾਮ ਅਵਸਥਾ)

੧. ਹਉ ਸਦਕੇ ਤਿਨਾ ਗੁਰਸਿਖਾ ਸਤਿਗੁਰ ਨੋ ਮਿਲਿ ਆਪੁ ਗਵਾਇਆ।
੨. ਹਉ ਸਦਕੇ ਤਿਨਾ ਗੁਰਸਿਖਾ ਕਰਨ ਉਦਾਸੀ ਅੰਦਰਿ ਮਾਇਆ।
੩. ਹਉ ਸਦਕੇ ਤਿਨਾ ਗੁਰਸਿਖਾ ਗੁਰਮਤਿ ਗੁਰਚਰਣੀ ਚਿਤ ਲਾਇਆ।
੪. ਹਉ ਸਦਕੇ ਤਿਨਾ ਗੁਰਸਿਖਾ ਗੁਰ ਸਿਖ ਦੇ ਗੁਰ ਸਿਖ ਮਿਲਾਇਆ।
੫. ਹਉ ਸਦਕੇ ਤਿਨਾ ਗੁਰਸਿਖਾ ਬਾਹਰਿ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਇਆ।
੬. ਹਉ ਸਦਕੇ ਤਿਨਾ ਗੁਰਸਿਖਾ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਇਆ।
੭. ਸਤਿਗੁਰ ਦਾ ਉਪਦੇਸ ਦਿੜਾਇਆ ॥੬॥

6. (Sikh dī nishkām avasthā)

1. Hau sadke tinā gursikhā sat(i)gur no mil(i) āp(u) gavāiā.
2. Hau sadke tinā gursikhā karan udāsī andar(i) māiā.
3. Hau sadke tinā gursikhā gurmat(i) gurcharṇī chit lāiā.
4. Hau sadke tinā gursikhā gur sikh de gur sikh milāiā.
5. Hau sadke tinā gursikhā bāhar(i) jāndā varaj(i) rabāiā.
6. Hau sadke tinā gursikhā āsā vich(i) nirās(u) valāiā.
7. Sat(i)gur dā updes diṛāiā.(6)

6. Detached State of a Sikh

1. I am sacrifice over those Sikhs of the Gurū who lose their self and unite with the True Gurū.
2. I am sacrifice unto those Sikhs of the Gurū who live in *māyā*-laden atmosphere and yet remain detached/renounced from it.
3. I sacrifice myself over those Sikhs who adopt Gurū's teachings and remain engrossed in his lotus-like feet.
4. I am sacrifice unto those Sikhs who dispense Gurū's teachings and attach other Sikhs with Gurū.
5. I am sacrifice unto those Sikhs whose minds have turned away from the worldly attractions and are looking inward.
6. I sacrifice myself over those Sikhs who may have desires in their heart but remain detached from them. (They are free of all distresses).
7. Those are the Sikhs, who have firmed up the teachings of the Gurū in their mind and have helped others to repose more faith on him.(6)

In Essence

Like the previous *paurī*, Bhāi Sāhib is still continuing to describe the magnificence of a Sikh and his praiseworthy attributes.

੭. (ਬ੍ਰਹਮਾ ਦੀ ਕਰਤੂਤ)

੧. ਬ੍ਰਹਮਾ ਵਡਾ ਅਖਾਇਦਾ ਨਾਭਿ ਕਵਲ ਦੀ ਨਾਲਿ ਸਮਾਣਾ।
੨. ਆਵਾ ਗਵਣੁ ਅਨੇਕ ਜੁਗ ਓੜਕ ਵਿਚਿ ਹੋਅ ਹੈਰਾਣਾ।
੩. ਓੜਕੁ ਕੀਤੁਸੁ ਆਪਣਾ ਆਪ ਗਣਾਇਐ ਭਰਮਿ ਭੁਲਾਣਾ।
੪. ਚਾਰੇ ਬੇਦ ਵਖਾਣਦਾ ਚਤੁਰਮੁਖੀ ਹੋਇ ਖਰਾ ਸਿਆਣਾ।
੫. ਲੋਕਾਂ ਨੋ ਸਮਝਾਇਦਾ ਦੇਖਿ ਸੁਰਸਤੀ ਰੂਪ ਲੋਭਾਣਾ।
੬. ਚਾਰੇ ਬੇਦ ਗਵਾਇਕੈ ਗਰਬੁ ਗਰੂਰੀ ਕਰਿ ਪਛੁਤਾਣਾ।
੭. ਅਕਥ ਕਥਾ ਨੇਤ ਨੇਤ ਵਖਾਣਾ ॥੭॥

7. (Brahmā dī kartūt)

1. *Brahmā vadā akhāedā nābh(i) kaval dī nāl(i) samāṇā.*
2. *Āvā gavaṇ(u) anek jug orak vich(i) ho-a hairāṇā.*
3. *Orak(u) kītus(u) āpṇā āp gaṇāe-ai bharam(i) bbulāṇā.*
4. *Chāre bed vakhāṇdā chaturmukhī hoe kharā siāṇā.*
5. *Lokān no samjāedā dekh(i) sursatī rūp lobhāṇā.*
6. *Chāre bed gavāe-kai garab(u) garūrī kar(i) pachbutāṇā.*
7. *Akath kathā net net vakhāṇā.(7)*

7. The Deeds of Brahmā

1. Brahmā considered himself to be great and mighty. He set out to find the extent of the stem of the lotus that was believed to have the abode of the Lord in it.
2. For epochs, he roamed up and down in the stem and felt highly confused and perplexed. He could not even reach its any end.
3. After striving for ages and remaining unsuccessful, he remained in doubt and suspicions.
4. He read all the four *Vedās* (*Sām, Rig, Yajur* and *Atharv*). These became his four mouths and thus with their knowledge, he became famous as a great intellectual and wise.
5. He would teach others not to go near other's women but was himself infatuated by the beauty of Saraswatī.
6. Thus he wasted away the knowledge of all the four *Vedās*. He remained proud and arrogant. He then felt repentant.
7. In short, the narration of Lord's greatness is beyond words and description. Even the *Vedās* say, "Not this, Not this, not even this."(7)

In Essence

No one has known the extent of the Almighty. Gurū Sāhib has also aptly stated :

Nāl(i) kuṭan̄b(u) sāth(i) vardātā

Brahmā bhālaṅ sriṣṭ(i) gaiā.

Āgai an̄t(u) na pāeo ṭa kā, kaṅs(u) chhed(i) kiā vaḍā bhaeā.

(SGGS, p. 350)

੮. (ਦਸ ਅਵਤਾਰਾਂ ਦੇ ਕਰਤੱਵਯ)

੧. ਬਿਸਨ ਲਏ ਅਵਤਾਰ ਦਸ ਵੈਰ ਵਿਰੋਧ ਜੋਧ ਸਘਾਰੇ।
੨. ਮਛ ਕਛ ਵੈਰਾਹ ਰੂਪ ਹੋਇ ਨਰਸਿੰਘ ਬਾਵਨ ਬਉਧਾਰੇ।
੩. ਪਰਸਰਾਮੁ ਰਾਮੁ ਕਿਸਨੁ ਹੋਇ ਕਿਲੁਕਿ ਕਲੰਕੀ ਅਤਿ ਅਹੰਕਾਰੇ।
੪. ਖੜੀ ਮਾਰਿ ਇਕੀਹ ਵਾਰ ਰਾਮਾਇਣ ਕਰਿ ਭਾਰਥ ਭਰੇ।
੫. ਕਾਮ ਕਰੋਧੁ ਨ ਸਾਧਿਓ ਲੋਭੁ ਮੋਹ ਅਹੰਕਾਰੁ ਨ ਮਾਰੇ।
੬. ਸਤਿਗੁਰ ਪੁਰਖੁ ਨ ਭੋਟਿਆ ਸਾਧ ਸੰਗਤਿ ਸਹਲੰਗ ਨ ਸਾਰੇ।
੭. ਹਉਮੈ ਅੰਦਰਿ ਕਾਰਿ ਵਿਕਾਰੇ ॥੮॥

8. (Das avtārān de kartavya)

1. Bisan lae avtār das vair virodh jodh saghāre.
2. Machh kachh vairāh rūp hoe narsingh bāvan baudhāre.
3. Parsrām(u) rām(u) kisanū hoe kiluk(i) kalaṅkī at(i) abaṅkāre.
4. Khatrī mār(i) ikīh vār rāmāeṅ kar(i) bhārath bhare.
5. Kām karodh(u) na sādho lobh(u) moh abaṅkāre(u) na māre.
6. Sat(i)gur purakh(u) na bhetīā sādḥ saṅgat(i) sablaṅg na sāre.
7. Haumai aṅdar(i) kār(i) vikāre.(8)

8. The Deeds of Ten Incarnations

1. Vishṇu incarnated ten times. He destroyed such valiant warriors who had the ability to fight ten thousand soldiers at a time.
2. He came in the incarnations of *Machh*, *Kachh*, *Sūkar*, *Narsing*, *Bāvan* and *Bodb*.
3. Then there were Parasrām, Rām and Krishan. And proud Kālākī who has yet to take birth.
4. Parasrām freed the Earth from the burden of Khatris twenty-one times. Rām (as per Rāmāyaṇ) waged mighty battles against the powerful ruler named Rāvaṇ.
5. In short and to be precise, none of them sorted out their vice and evil trait of *kām* (Lust) and *krodh* (Anger), nor overcame their avarice, attachment and pride.
6. True Gurū who is a complete person, without whom no one has ever achieved peace and emancipation. *Kisai sant(i) na āiā, bin(u) Sat(i)gur ke updes(u)*.
7. All deeds performed under the influence of ego are base and false.(8)

In Essence

The ten incarnations faced discords with demons and evil-doers. Gurū Nānak Dev Jī who took birth in the dark age (*Kalyug*) preached that God alone is the doer of all acts and deeds. Since all the deeds of these ten incarnations were performed in ego and pride, Bhāi Sāhib has used them as paradigm.

੯. (ਮਹਾਂ ਦੇਵ, ਸ਼ਿਵ)

੧. ਮਹਾਂਦੇਉ ਅਉਧੂਤੁ ਹੋਇ ਤਾਮਸ ਅੰਦਰਿ ਜੋਗੁ ਨ ਜਾਣੈ।
੨. ਭੈਰੋ ਭੂਤ ਕੁਸੂਤ ਵਿਚਿ ਖੇੜਪਾਲ ਬੈਤਾਲ ਧਿਛਾਣੈ।
੩. ਅਕ ਧਤੂਰਾ ਖਾਵਣਾ ਰਾਤੀ ਵਾਸਾ ਮੜੀ ਮਸਾਣੈ।
੪. ਪੈਨੇ ਹਾਥੀ ਸੀਹ ਖਲ ਡਉਰੁ ਵਾਇ ਕਰੈ ਹੈਰਾਣੈ।
੫. ਨਾਥਾ ਨਾਥ ਸਦਾਇਦਾ ਹੋਇ ਅਨਾਥੁ ਨ ਹਰਿ ਰੰਗੁ ਮਾਣੈ।
੬. ਸਿਰਠਿ ਸੰਘਾਰੈ ਤਾਮਸੀ ਜੋਗੁ ਨ ਭੋਗੁ ਨ ਜੁਗਤ ਪਛਾਣੈ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਾਧ ਸੰਗਾਣੈ ॥੯॥

9. (Mahān Dev, Shiv)

1. Mahāndeū audhūt(u) hoe tāmas andar(i) jog(u) na jāṇai.
2. Bhairo bhūt kusūt vich(i) khetrapāl baitāl dbingānai.
3. Ak dhatūrā khāvaṇā rāṭī vāsā marī masāṇai.
4. Paibne hāthī sīh khal ḍaurū vāe karai hairāṇai.
5. Nāthā nāth sadāedā hoe anāth(u) na har(i) raṅg(u) māṇai.
6. Sirath(i) saṅghārai tāmsī jog(u) na bhog(u) na jugat pachhāṇai.
7. Gurmukh(i) sukh phal sādḥ saṅgāṇai.(9)

9. Mahā Dev, Shiv

1. Mahādev, who despite being a *Yogī* remained in the grip of *Tāmas gun*. He could not practice and apply the discipline in his life. He could not succeed in exercising control over his mind.
2. In the ill deeds of Bhairavs and goblins, he perpetrated his will against the dynasty of Khetarpāls.
3. Thorn apple (*Dhatūrā*) and *Akk* (*calotropis procera*) were his survival food. He used to live in graveyards and cremation grounds.
4. He would wear the skin of an elephant on his body and lion's skin around his girdle. He would play on his tabor and disturb the peace of the people.
5. He called himself Master of the destitutes but did not enjoy Lord's love by becoming an orphan himself.
6. On the day of judgement, it befell upon him to come into the undesirable propensity of dark age and destroy the Universe. He did not recognise the spiritual aspect of *yoga* by becoming peaceful and dispensing peaceful teachings.
7. Joining the company of *Gurmukhs*, one is blessed with peace and happiness.(9)

In Essence

Many tales are associated with Shiv Jī. He had a weird way of life, full of anger but easy to please as is generally believed. Despite being a *yogī*, he had not shown any divine traits so essential in a god. Bhāi Sāhib has described him to be bereft of *Satsang* due to which he faced plenty of tribulations, despite being a great name in the Hindu pantheon of gods. Thus without the holy company of God-loving persons, emancipation of anyone is not possible.

੧੦. (ਇੰਦ੍ਰ ਤੇ ਬ੍ਰਹਮਾ)

੧. ਵਡੀ ਆਰਜਾ ਇੰਦ੍ਰ ਦੀ ਇੰਦ੍ਰ ਪੁਰੀ ਵਿਚ ਰਾਜ ਕਮਾਵੈ।
੨. ਚਉਦਹ ਇੰਦ੍ਰ ਵਿਣਾਸੁਕਾਲਿ ਬ੍ਰਹਮੇ ਦਾ ਇਕੁ ਦਿਵਸੁ ਵਿਹਾਵੈ।
੩. ਪੰਧੇ ਹੀ ਬ੍ਰਹਮਾ ਮਰੈ ਲੋਮਸ ਦਾ ਇਕੁ ਰੋਮ ਛਿਜਾਵੈ।
੪. ਸੇਸ ਮਹੇਸ ਵਖਾਣੀਅਨਿ ਚਿਰੰਜੀਵ ਹੋਇ ਸਾਂਤਿ ਨ ਆਵੈ।
੫. ਜੋਗ ਭੋਗ ਜਪ ਤਪ ਘਣੇ ਲੋਕ ਵੇਦ ਸਿਮਰਣੁ ਨ ਸੁਹਾਵੈ।
੬. ਆਪੁ ਜਣਾਇ ਨ ਸਹਜਿ ਸਮਾਵੈ ॥੧੦॥

10. (Indra te Brahmā)

1. Vaḍī ārijā indra dī indra purī vich rāj(u) kamāvai.
2. Chaudah indra viṇāsh(u)kāl(i) brahme dā ik(u) divas(u) vibāvai.
3. Dhañdhe hī brahmā marai lomas dā ik(u) rom chbijāvai.
4. Ses mabes vakhāṇīan(i) chirañjīv hoe sānt(i) na āvai.
5. Jog bhog jap tap ghaṇe lok ved simraṇ(u) na subāvai.
6. Āp(u) jaṇāe na sabaj(i) samāvai.(10)

10. Īndra and Brahmā

1. Īndra has a long life and he rules the heaven.
2. When fourteen Īndras live through their lives, that period becomes equal to a day of Brahmā. (Fourteen Īndras rule during a day of Brahmā).
3. Brahmā remains engrossed in his involvement of creating the Universe. Sage Lomas just pluck away a trichome from his beard so that he is not to shave off his head at the death of his father—Brahmā.
4. Both Sheshnāg and Shiv could not find peace despite their long lives.
5. Many people indulge in practices of *Yoga, Jap, Tap* and recitation of *Vedās* to impress others. They are not liked/ appreciated by God.
6. They only make themselves count as great. They would not be able to attain the state of equipoise.(10)

In Essence

Sage Lomas enjoyed longer life than Brahmā, while Brahmā lived for far more years than gods and human beings. Yet no one could achieve peace. They all remained immersed in their self. One who has overcome pride enters the state of equipoise and realises God. One does not find the bliss of Lord's union by living long life.

੧੧. (ਨਾਰਦਾਦਿਕ ਰਿਖੀ)

੧. ਨਾਰਦੁ ਮੁਨੀ ਅਖਾਇਦਾ ਆਗਮੁ ਜਾਣਿ ਨ ਧੀਰਜੁ ਆਣੈ।
੨. ਸੁਣਿ ਸੁਣਿ ਮਸਲਤਿ ਮਜਲਸੈ ਕਰਿ ਕਰਿ ਚੁਗਲੀ ਆਖਿ ਵਖਾਣੈ।
੩. ਬਾਲ ਬੁਧਿ ਸਨਕਾਦਿਕਾਂ ਬਾਲ ਸੁਭਾਇ ਨਵਿਰਤੀ ਹਾਣੈ।
੪. ਜਾਇ ਬੈਕੁੰਠ ਕਰੋਧੁ ਕਰਿ ਦੇਇ ਸਰਾਪੁ ਜੈ ਬਿਜੈ ਧਿਛਾਣੈ।
੫. ਅਹੰਮੇਉ ਸੁਕਦੇਉ ਕਰਿ ਗਰਭ ਵਾਸਿ ਹਉਮੈ ਹੈਰਾਣੈ।
੬. ਚੰਦੁ ਸੂਰਜੁ ਅਉਲੰਗ ਭਰੈ ਉਦੈ ਅਸਤ ਵਿਚਿ ਆਵਣ ਜਾਣੈ।
੭. ਸਿਵ ਸਕਤੀ ਵਿਚਿ ਗਰਬ ਗੁਮਾਣੈ ॥੧੧॥

11. (Nārdādīk rīkhī)

1. Nārad(u) munī akhāedā āgam(u) jāṇ(i) na dhīraj(u) āṇai.
2. Sun(i) sun(i) maslat(i) majlasat kar(i) kar(i) chuglī ākh(i) vakhāṇai.
3. Bāl budh(i) sanakādīkān bāl subhāe navirtī hāṇai.
4. Jāe baikuṅṭh karodh(u) kar(i) de-e sarāp(u) jai bijai dhiṅgāṇai.
5. Abānmeu sukdeu kar(i) garbh vās(i) haumai hāirāṇai.
6. Chaṇd(u) sūraj(u) aulāṅg bharai udai ast vich(i) āvaṅ jāṇai.
7. Siv saktī vich(i) garab gumāṇai.(11)

11. Sage Nārad and Others

1. Sage Nārad knew all the *Shāstras* and yet could not find the patience and peace. He could not stop wandering.
2. He would listen to everyone's arguments and view-points and indulge in backbiting and slander.
3. Sanakādiks (Sanak, Sanādan, Sanātan and Sañt Kumar four sons of Brahmā) too remained childlike in their intellect. And thus they too remained bereft of emancipation. (They were quick to fly into rage and impose curses on others).
4. Once they went to heaven to see the Lord. They were stopped at the gate by two door-keepers named Jai and Vijay, who did not permit them to go inside without permission. They flew into rage and cursed them to become demons.
5. Because of his pride, sage Sukdeo spent twelve years in the womb of his mother and did not take birth. He too remained a victim of his ego.
6. The Moon and the Sun are also full of accusations. And thus they are busy rising and setting since ages.
7. All of them faced their fall due to their involvement and influence of *māyā*.(11)

In Essence

Quoting the tales of sages and hermits, Bhāi Sāhib is impressing upon us not to be caught in the web of pride and ego. All these great souls had suffered at the hands of ego. Uniting in the holy gatherings remove pride and ego. So, stop depending upon these gods who themselves are full of faults. They cannot emancipate you. Take shelter of Gurū, discard ego and live life in a holy congregation.

੧੨. (ਜਤੀ ਸਤੀ ਆਦਿਕ)

੧. ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਜਤ ਸਤ ਜੁਗਤਿ ਸੰਤੋਖ ਨ ਜਾਤੀ ।
੨. ਸਿਧ ਨਾਥੁ ਬਹੁ ਪੰਥ ਕਰਿ ਹਉਮੈ ਵਿਚਿ ਕਰਨਿ ਕਰਮਾਤੀ ।
੩. ਚਾਰਿ ਵਰਨ ਸੰਸਾਰ ਵਿਚਿ ਖਹਿ ਖਹਿ ਮਰਦੇ ਭਰਮਿ ਭਰਾਤੀ ।
੪. ਛਿਅ ਦਰਸਨ ਹੋਇ ਵਰਤਿਆ ਬਾਰਹ ਵਾਟ ਉਚਾਟ ਜਮਾਤੀ ।
੫. ਗੁਰਮੁਖਿ ਵਰਨ ਅਵਰਨ ਹੋਇ ਰੰਗ ਸੁਰੰਗ ਤੰਬੋਲ ਸੁਹਾਤੀ ।
੬. ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਵਿਚਿ ਗੁਰਮੁਖਿ ਦਰਸਨੁ ਸੁਝ ਸੁਝਾਤੀ ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਪਰਾਤੀ ॥੧੨॥

12. (Jatī Satī ādik)

1. Jatī satī santokhīā jat sat jugat(i) santokh na jāti.
2. Sidh nāth(u) bahu pañth kar(i) haumai vich(i) karan(i) karmāti.
3. Chār(i) varan sañsār vich(i) khaib khaib marde bharam(i) bharāti.
4. Chhia darsan hoe vartiā bārah vāṭ uchāṭ jamāti.
5. Gurmukh(i) varan avaran hoe raṅg suraṅg tañbol subāti.
6. Chhia rut(i) bārah māh vich(i) gurmukh(i) darsan(u) sujh sujbāti.
7. Gurmukh(i) sukh phal(u) piram parāti.(12)

12. *Jatī, Satī* etc.

1. Famous practitioners of *Jat*, *Sat* and *Santokh* have not truly known the method and ways of *Jat*, *Sat* and *Santokh* respectively.
2. *Sidhs* and *Nāths* also commenced many cults. In their pride and ego, they started impressing people with their miracles.
3. The four sections of society are destroying themselves fighting with each other.
4. Six schools of philosophy were propagated. *Jogīs* divided themselves into twelve sects. They became a class of renunciators and started roaming from one place to the other.
5. *Gurmukhs* are classless. They are not divided into sections. Just as the chewed colour of betel leaf, nut, catechu and lime is dark red, so is the colour of *Gurmukhs* who have discarded the four sections of society and all their pride/ego.
6. Just as the Sun shines equally during all the six seasons and the twelve months of a year; so is the glimpse of *Gurmukhs* that is free of all ignorance.
7. *Gurmukhs* have known only the love of the beloved and they have become one with Him.(12)

In Essence

One who loves his beloved, becomes/acquires the traits of the beloved. He loves with blemishless mind, free of arrogance and with emotion of love. Without love, all *Jatīs*, *Satīs*, *Santokhī*, *Sidhs* and *Nāths* and followers of the six philosophies suffer and face tribulations. On the other hand, *Gurmukhs* sail through the worldly ocean.

Jin(i) jātā so tis hī jebā.

At(i) nirmāel(u) sījbas(i) debā.

(SGGS, p. 931)

One who loves his dear one takes the form of one's beloved. Such a person loves with clean mind, free of all arrogance, pride and ego.

੧੩. (ਧਰਤੀ ਤੇ ਖ਼ਿਛ)

੧. ਪੰਜ ਤਤ ਪਰਵਾਣੁ ਕਰਿ ਧਰਮਸਾਲ ਧਰਤੀ ਮਨਿ ਭਾਣੀ।
੨. ਪਾਣੀ ਅੰਦਰਿ ਧਰਤਿ ਧਰਿ ਧਰਤੀ ਅੰਦਰਿ ਧਰਿਆ ਪਾਣੀ।
੩. ਸਿਰ ਤਲਵਾਏ ਰੁਖ ਹੋਇ ਨਿਹਚਲੁ ਚਿਤ ਨਿਵਾਸੁ ਬਿਬਾਣੀ।
੪. ਪਰਉਪਕਾਰੀ ਸੁਫਲ ਫਲਿ ਵਟ ਵਗਾਇ ਸਿਰਠਿ ਵਰੁਸਾਣੀ।
੫. ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤ ਚੰਦਨੁ ਹੋਇ ਵਾਸੁ ਮਹਿਕਾਣੀ।
੬. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧ ਸੰਗਿ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਅੰਮ੍ਰਿਤਵਾਣੀ।
੭. ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਕਥ ਕਹਾਣੀ ॥੧੩॥

13. (Dharti te Bricbh)

1. Pañj tat parvān(u) kar(i) dharamsāl dharti man(i) bhānī.
2. Pānī andar(i) dharat(i) dhar(i) dharti andar(i) dhariā pānī.
3. Sir talvāe rukh hoe nihchal(u) chit nivās(u) bibānī.
4. Parupkārī suphal phal(i) vaṭ vaḡāe sirat̥h(i) varusānī.
5. Chañdan vās(u) vanāspat chañdan(u) hoe vās(u) maibkānī.
6. Sabad surat(i) liv sād̥h saṅg(i) gurmukh(i) sukh phal anmritvānī.
7. Abigat(i) gat(i) at(i) akath kahānī.(13)

13. Earth and Tree

1. Bringing the five elements together in a certain proportion, the Earth was created and it was named as *Dharamsāl*. The seeds of one's deeds are sown here that brings forth fruit of the actions.
2. The Earth is created in water and yet the Earth has water in it.
3. The trees here grow upside down and live their lives in wilderness with their minds stable and at rest. (They seek no one's help).
4. These trees are laden with good fruits and thus are engaged in doing good to others. And if someone throws stone at them, they shower fruits on the ground. They provide much needed shade even to those who may put saw on their limbs/head/body.
5. And Sandalwood tree is one of these trees whose fragrance spreads throughout in the jungle. (*Chāndan* – sandalwood – means *Sādh Saṅgat* here).
6. The ambrosial precepts of the *Sādh Saṅgat* is comforting and peace-giving. And immersed in the love of that precept, *Gurmukhs* go into a state of trance where no other thought comes to them.
7. The great souls of such *Gurmukhs* are emancipated. It is not possible to describe their state.(13)

In Essence

The above *paurī* explains the following lines from *Jap(u) bhāṇī* of Gurū Nānak Dev Jī :

Kāgad(i) kalam na likhaṅhār(u).

Maṅne kā baiḥ karan(i) vīchār(u).

(SGGS, p. 3)

Gurmukhs are like sandalwood tree that spread its fragrance all around and injects the other trees with it as well. *Gurmukhs* change the life of those who come into their refuge.

ੴ. (ਪੂਵਾਦਿ ਸਕਾਮ ਭਗਤ)

੧. ਪੂ ਪ੍ਰਹਿਲਾਦ ਭਬੀਖਣੋ ਅੰਬਰੀਕੁ ਬਲਿ ਜਨਕ ਵਖਾਣਾ।
੨. ਰਾਜ ਕੁਆਰ ਹੋਇ ਰਾਜਸੀ ਆਸਾ ਬੰਧੀ ਚੋਜ ਵਿਡਾਣਾ।
੩. ਪੂ ਮਤਰੇਈ ਚੰਡਿਆ ਪੀਉ ਫੜਿ ਪ੍ਰਹਿਲਾਦੁ ਰਵਾਣਾ।
੪. ਭੇਦ ਭਬੀਖਣੁ ਲੰਕ ਲੈ ਅੰਬਰੀਕੁ ਲੈ ਚਕ੍ਰ ਲੁਭਾਣਾ।
੫. ਪੈਰ ਕੜਾਹੇ ਜਨਕ ਦਾ ਕਰਿ ਪਾਖੰਡ ਧਰਮ ਧਿਛਾਣਾ।
੬. ਆਪੁ ਗਣਾਇ ਵਿਗੁਚਣਾ ਦਰਗਹ ਪਾਏ ਮਾਣੁ ਨਿਮਾਣਾ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਤਿ ਪਰਵਾਣਾ ॥੧੪॥

14. (Dbrūvādi sakām bhagat)

1. Dbrū prah(i)lād bhabīkhaṇo aṅbrīk(u) bal(i) janak vakhāṇā.
2. Rāj kuār hoe rājasī āsā baṅdbī choj vidāṇā.
3. Dbrū matreī chaṅḍiā pīo phar(i) prah(i)lād(u) raṅṅāṇā.
4. Bhed bhabīkhaṇ(u) laṅk lai aṅbrīk(u) lai chakra lubhāṇā.
5. Pair karāhe janak dā kar(i) pākhaṅḍ dbaram dhiṅgāṇā.
6. Āp(u) gāṅṅāe viguchāṇā dargah pāe mān(u) nimāṇā.
7. Gurmukh(i) sukh phal(u) pat(i) parvāṇā.(14)

14. Dhrū etc., the God-loving Devotees

1. Dhrū, Prahlād, Bhabhikhan, Ambrīk, Bali and Janak are always described during spiritual discourses.
2. All the above were princes or belonged to ruling class. So, their *Rajas* traits of *māyā* were always paramount.
3. Dhrū was troubled and peeved by his step-mother. Prahlād was much distressed by his father named Hirṇākshyap.
4. Bhabhikhan disclosed the secret of his home and acquired the kingship of Laṅkā. Ambrīk was enamoured by *Chakra*.
5. Janak had his one foot in the hot oil pan. He too lived a righteous life through hypocrisy.
6. Asserting oneself, one is bound to be degraded. One who is humble receives honour in the court of the Lord.
7. This fruit of comfort and happiness has befallen in the lot of *Gurmukhs*. Their honour is always upheld.(14)

In Essence

Bhāi Sāhib describes the praise of *Gurmukhs* as compared to various incarnations, gods, sages, devotees, liberated persons and practitioners of *Jap*, *Tap* and *Haṭh*. *Gurmukhs* acquire equipoise and self-freedom due to their perpetual engrossment in Lord's meditation. They are never under any pressure, attraction, fear or compulsion, whereas all the above personalities worshipped the Lord with some desire in their heart. The Sikhs of Gurū worship Him out of love and not desires. *Gurbāṇī* has aptly said :

*Rāj(u) na chābau mukt(i) na chābau
man(i) prīt(i) charan kamlāre.* (SGGS, p. 534)

I do not want to rule kingdoms nor salvation of the conventional form. All I want is that my mind should remain immersed in the love of my Lord's holy feet.

Mukt(i) bapurī bhī giānī tiāge. (SGGS, p. 1078)

A knowledgeable person gives up the offer of conventional salvation in favour of oneness with the Lord.

੧੫. (ਨੀਚ ਕੁਲ ਨਿਸ਼ਕਾਮ ਭਗਤ)

੧. ਕਲਜੁਗ ਨਾਮਾ ਭਗਤੁ ਹੋਇ ਫੇਰਿ ਦੇਹੁਰਾ ਗਾਇ ਜਿਵਾਈ।
੨. ਭਗਤੁ ਕਬੀਰ ਵਖਾਣੀਐ ਬੰਦੀ ਖਾਨੇ ਤੇ ਉਠਿ ਜਾਈ।
੩. ਧੰਨਾ ਜਟੁ ਉਧਾਰਿਆ ਸਧਨਾ ਜਾਤਿ ਅਜਾਤਿ ਕਸਾਈ।
੪. ਜਨੁ ਰਵਿਦਾਸੁ ਚੁਮਾਰੁ ਹੋਇ ਚਹੁ ਵਰਨਾਂ ਵਿਚਿ ਕਰਿ ਵਡਿਆਈ।
੫. ਬੇਣਿ ਹੋਆ ਅਧਿਆਤਮੀ ਸੈਣੁ ਨੀਚ ਕੁਲੁ ਅੰਦਰਿ ਨਾਈ।
੬. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਗੁਰ ਸਿਖਾਂ ਵਿਚਿ ਵਡੀ ਸਮਾਈ।
੭. ਅਲਖ ਲਖਾਇ ਨ ਅਲਖੁ ਲਖਾਈ॥੧੫॥

15. (Nīch kul nishkām bhagat)

1. Kaljug nāmā bhagat(u) hoe pber(i) dehurā gāe jivāī.
2. Bhagat(u) kabir vakhāṇīai baṇḍī kbāne te uṭh(i) jāī.
3. Dhannā jat(u) udhārīā sadhnā jāṭ(i) ajāt(i) kasāī.
4. Jan(u) ravidās(u) chumār(u) hoe chahu varnān vich(i) kar(i) vaḍīāī.
5. Beṇ(i) hoā adhiātmi sain(u) nīch kul(u) andar(i) nāī.
6. Pairī pai pākbāk hoe gur sikhān vich(i) vaḍī samāī.
7. Alakh lakhāe na alakh(u) lakhāī.(15)

15. Desireless Devotees of Low Caste

1. Nāmā was a low caste devotee in the dark age (*Kalyug*). He turned the temple around and also brought the dead cow to life.
2. Bhagat Kabir is often quoted with respect and reverence. He escaped from prison.
3. Dhaññā, a peasant achieved salvation. Sadhnā who was a butcher, also achieved liberation from the cycle of transmigration.
4. Ravidās, a cobbler was praised in all the nooks and corners of the world.
5. Bhagat Beṇī was a desireless devotee. Bhagat Saiṇ was born in the low caste family of barbers.
6. All of them practiced humility. They virtually became dust in the dusty feet of everyone. Thus is the great trait of tolerance in the Sikhs of the Gurū.
7. They could understand the true form of the Lord and yet remained humble and His slaves. (*Kāñe re bakkād(u) lāio. Jin(i) Har(i) pāio tinaib(i) chhapāio*).(15)

In Essence

One who discards all his desires, becomes detached and free of pride and acquire humility is definitely close and by the side of God. Such people are higher than other devotees spiritually. Humility is a magnificent virtue.

੧੬. (ਕਲਜੁਗ ਦੀ ਉੱਤਮਤਾਈ)

੧. ਸਤਿਜੁਗੁ ਉਤਮੁ ਆਖੀਐ ਇਕੁ ਫੇੜੈ ਸਭ ਦੇਸੁ ਦੁਹੇਲਾ।
੨. ਤ੍ਰੇਤੈ ਨਗਰੀ ਪੀੜੀਐ ਦੁਆਪੁਰਿ ਵੰਸੁ ਵਿਪੁੰਸ ਕੁਵੇਲਾ।
੩. ਕਲਿਜੁਗਿ ਸਚੁ ਨਿਆਉ ਹੈ ਜੋ ਬੀਜੈ ਸੋ ਲੁਣੈ ਇਕੇਲਾ।
੪. ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਬਦਿ ਸੁਰਤਿ ਸਤਿਗੁਰ ਗੁਰ ਚੇਲਾ।
੫. ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲਾ।
੬. ਮਿਠਾ ਬੋਲਣ ਨਿਵ ਚਲਣੁ ਹਥਹੁ ਦੇਣਾ ਸਹਜ ਸੁਹੇਲਾ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਨੇਹੁ ਨਵੇਲਾ ॥੧੬॥

16. (Kaljug dī uttamāī)

1. Sat(i)jug(u) utam(u) ākhiāi ik(u) pherai sabh des(u) dubelā.
2. Tretai nagri pīṛīai duāpar(i) vaṅs(u) vidhuṅs kuvelā.
3. Kal(i)jug(i) sach(u) niāu hai jo bijai so luṅai ikelā.
4. Pārbrāhm pūran brahm(u) sabad(i) surai(i) sat(i)gur gur chelā.
5. Nām dān(u) isnān(u) driṛ sādhsaṅgat(i) mil(i) amṛit velā.
6. Miṭhā bolan niv chalan(u) bathoh deṅā sahaj subelā.
7. Gurmukh(i) sukh phal(u) nebu navelā.(16)

16. The Greatness of Dark Age

1. *Satyug* is remembered as supreme. But if one person committed an offence, the whole country was punished.
2. In *Tretā Yug*, the whole city was taken to task while in *Duāpar* the dynasty was made to face the wrath.
3. The true justice is only in *Kalyug* (Dark age). Whosoever sows, he reaps the fruit.
4. *Satgurū* is complete embodiment of the Lord (both Transcendental and Immanent). Whoever engrosses his mind in his word is an honourable disciple.
5. Such a person is firm on rising in the ambrosial hour, bathes and meditates on Lord's name and makes charity of all that he has acquired. (He helps others meditate). He spends much time in *Sādh Saṅgat* and listens to the singing of the divine words.
6. He speaks sweetly and lives a humble life. He feels happy and comfortable by donating and giving to the needy. He never feels a frown on his face when he has to give.
7. Such *Gurmukhs* acquire peace and comforts. They are ever in love with the Lord.(16)

In Essence

Those who remember Lord all the time with their heart and soul, their love never fades away. It remains fresh and new. And those who do not meditate on the Lord's name in the Dark Age, leave the world in repentance. Many people make an excuse of non-availability of time during a particular part of the day—say ambrosial hour. To them, the advice is—“Join in the holy congregation at any time. There is no laid-down time to express your love for the Lord.”

Kabīr, ek gharī ādhī gharī, ādhī hūn te ādh.

Bhagtañ setī goste, jo kīne so lābb(u). (SGGS, p. 1377)

੧੭. (ਵਾਹਿਗੁਰੂ ਮੰਤ੍ਰ)

੧. ਨਿਰੰਕਾਰ ਆਕਾਰੁ ਕਰਿ ਜੋਤਿ ਸਰੂਪ ਅਨੂਪ ਦਿਖਾਇਆ।
੨. ਬੇਦ ਕਤੇਬ ਅਗੋਚਰਾ ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ।
੩. ਚਾਰਿ ਵਰਨ ਚਾਰ ਮਜਹਬਾ ਚਰਣ ਕਵਲ ਸਰਣਾਗਤਿ ਆਇਆ।
੪. ਪਾਰਸ ਪਰਸਿ ਅਪਰਸ ਜਗਿ ਅਸਟਧਾਤੁ ਇਕੁ ਧਾਤੁ ਕਰਾਇਆ।
੫. ਪੈਰੀ ਪਾਇ ਨਿਵਾਇਕੈ ਹਉਮੈ ਰੋਗੁ ਅਸਾਧੁ ਮਿਟਾਇਆ।
੬. ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲਾਇਆ।
੭. ਪੂਰੇ ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ ॥੧੭॥

17. (Wābegurū mantra)

1. Nirānkār ākār(u) kar(i) jot(i) sarūp anūp dikhāiā.
2. Bed kateb agocharā Wābegurū gur sabad(u) suṇāiā.
3. Chār(i) varan chār majbabā charaṇ kaval sarṇāgat(i) āiā.
4. Pāras paras(i) aparas jag(i) aṣṭdhāt(u) ik(u) dbāt(u) karāiā.
5. Pairī pāe nivāe-kai haumai rog(u) aṣādh(u) miṭāiā.
6. Hukam(i) rajāi chalaṇā gurmukh(u) gāḍī rāb(u) chalāiā.
7. Pūre pūrā thāṭ(u) baṇāiā.(17)

17. *Wābegurū*—The Incantation

1. The Absolute Lord created a body form of five elements and placed His effulgent self in it.
2. Beyond the knowledge of *Vedās* and *Katebas*, he gave the incantation of *Wābegurū* as the Word.
3. And that is how the four sections of Hindu society and four religious cults of Islam came into the refuge of Gurū Ji.
4. The philosopher's stone-like Gurū touched the lives of these eight sections/religious cults put together and gave one single pious and blemishless religion to the impious world.
5. Taking them into his refuge and dispensing them with the divine trait of humility, he destroyed the chronic illness of ego from their lives.
6. And thus he created the path of *Gurmukhs* whereby the followers would love spending life in His will.
7. The complete *Satgurū* arranged and defined the true path to salvation.(17)

In Essence

Those who live in His will are True Sikhs of the Gurū-like Bhāi Bhikhāri.

Obedience and going by the will of the Lord is a very difficult precept for acceptance. Our ego, pride and arrogance always become an impediment in our spiritual progress.

੧੮. (ਗੁਰਮੁਖ ਵਰਣਨ)

੧. ਜੰਮਣ ਮਰਣਹੁ ਬਾਹਰੇ ਪਰਉਪਕਾਰੀ ਜਗੁ ਵਿਚਿ ਆਏ।
੨. ਭਾਉ ਭਗਤਿ ਉਪਦੇਸੁ ਕਰਿ ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਵਸਾਏ।
੩. ਮਾਨ ਸਰੋਵਰਿ ਪਰਮਹੰਸ ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵਲਾਏ।
੪. ਚੰਦਨ ਵਾਸ ਵਣਾਸਪਤਿ ਅਫਲ ਸਫਲ ਚੰਦਨ ਮਹਿਕਾਏ।
੫. ਭਵਜਲ ਅੰਦਰਿ ਬੋਠਥੈ ਹੋਇ ਪਰਵਾਰ ਸੁ ਪਾਰ ਲੰਘਾਏ।
੬. ਲਹਰਿ ਤਰੰਗੁ ਨ ਵਿਆਪਈ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹਾਏ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਹਜਿ ਸਮਾਏ ॥੧੮॥

18. (Gurmukh Varṇan)

1. Janṁṁan marṁṁoh bābre parupkārī jag(u) vich(i) āe.
2. Bhāu bhagat(i) updes(u) kar(i) sādḥ saṁgat(i) sachkhaṁḍ vasāe.
3. Mān sarovar(i) parmhaṁs gurmukh(i) sabad surat(i) livlāe.
4. Chaṁdan vās vaṁāspat(i) aphaḥ saphal chaṁdan maikḥkāe.
5. Bhavjal aṁdar(i) bohḥḥai hoe parvār su pār laṁghāe.
6. Labar(i) taraṁg(u) na viāpai māiā vich(i) udās(u) rahāe.
7. Gurmukh(i) sukh phal(u) sahaj(i) samāe.(18)

18. *Gurmukh* Described

1. The well-wishers and do-gooders who are free of birth and death came to the world.
2. They taught the Sikhs loving worship and established the True Realm (*Sachkhand*) here on Earth in the form of *Sādh Saṅgat*.
3. They are the Supreme swans of the Mānsarovar lake-like *Sādh Saṅgat*. The *Gurmukhs* remain engrossed in the divine word of the Gurū.
4. They are like fragrance of sandalwood who imparts it fragrance to other vegetation whether it bears fruit or not.
5. In the worldly ocean, they are like a ship. They cleanse up their sullied near and dear ones and sail them across the worldly ocean to a state of emancipation.
6. They are not affected by the waves of worldly temptations. Living in the influence of *māyā*, they remain renounced and detached. They remain unconcerned.
7. And that is how *Gurmukhs* remain engrossed in the supreme bliss because they regard their human body as an opportunity to do good and be acceptable in the Lord's court.(18)

In Essence

Gurmukhs' mission of life is to acquire such state of spirituality that emancipates them. They make it a point to do good to others and guide them on to the path of salvation. They are the true lovers of mankind.

ੴ. (ਅਜਰ ਜਰਣਾ)

੧. ਧੰਨੁ ਗੁਰੂ ਗੁਰ ਸਿਖ ਧੰਨ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਾਇਆ।
੨. ਸਤਿਗੁਰ ਦਰਸਨ ਧੰਨੁ ਹੈ ਧੰਨ ਦਿਸਟਿ ਗੁਰ ਧਿਆਨ ਧਰਾਇਆ।
੩. ਧੰਨੁ ਧੰਨੁ ਸਤਿਗੁਰ ਸਬਦੁ ਧੰਨੁ ਸੁਰਤਿ ਗੁਰ ਗਿਆਨੁ ਸੁਣਾਇਆ।
੪. ਚਰਣ ਕਵਲ ਗੁਰ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਮਸਤਕੁ ਗੁਰ ਚਰਣੀ ਲਾਇਆ।
੫. ਧੰਨੁ ਧੰਨੁ ਗੁਰ ਉਪਦੇਸੁ ਹੈ ਧਨੁ ਰਿਦਾ ਗੁਰਮੰਤ੍ਰ ਵਸਾਇਆ।
੬. ਧੰਨੁ ਧੰਨੁ ਗੁਰ ਚਰਣਾਮਤੋ ਧੰਨੁ ਮੁਹਤੁ ਜਿਤੁ ਅਪਿਓ ਪੀਆਇਆ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਜਰੁ ਜਰਾਇਆ ॥੧੯॥

19. (Ajar jarnā)

1. Dhañn(u) gurū gur sikh dhañn ād(i) purakh(u) ādes(u) karāiā.
2. Sat(i)gur darsan dhañn(u) hai dhañn dist(i) gur dhiān dharāiā.
3. Dhañn(u) dhañn(u) sat(i)gur sabad(u) dhañn(u) surat(i) gur giān(u) sunāiā.
4. Charaṇ kaval gur dhañn(u) dhañn(u) dhañn(u) mastak(u) gur charṇī lāiā.
5. Dhañn(u) dhañn(u) gur updes(u) hai dhan(u) ridā gurmanitra vasāiā.
6. Dhañn(u) dhañn(u) gur charṇāmato dhañn(u) mubat(u) jīt(u) apio piāiā.
7. Gurmukh(i) sukh phal(u) ajar(u) jarāiā.(19)

19. To Bear the Unbearable

1. The Gurū is worthy of salutation. The Sikh of the Gurū is also worthy of praise who has been taught to surrender before the Lord by the Gurū.
2. The glimpse of the True Gurū is worthy of salutation. That look or those eyes are also worthy that behold the sight of the Gurū.
3. The teachings of the True Gurū are also worthy of reverence. Worthy is that individual who has dispensed the precepts of the Gurū to his disciples.
4. The lotus-feet of the Gurū are worthy of reverence. Worthy is that forehead that touches the holy feet of the Gurū.
5. Blessed are the sermons of the Gurū. Blessed is that heart where the incantation of the Gurū resides.
6. Blessed and highly auspicious is the nectar-like foot-wash of the Gurū. Blessed and great is that time when that nectar is partaken.
7. Those *Gurmukhs* are worthy of reverence and blessings who have borne the unbearable spiritual elixir.(19)

Note : This *paurī* compliments the last *paurī*. While the greatness of the Gurū and *Gurmukhs* was the subject of the last *paurī*, Bhāi Sāhib seems to be in total awe of the True Gurū and his magnificence. He is expressing his gratitude to the Gurū and consider him worthy of all adulations.

੨੦. (ਸਾਧ ਸੰਗਿ ਮਹਿਮਾ)

੧. ਸੁਖ ਸਾਗਰੁ ਹੈ ਸਾਧਸੰਗੁ ਸੋਭਾ ਲਹਿਰ ਤਰੰਗ ਅਤੋਲੇ।
੨. ਮਾਣਕ ਮੋਤੀ ਹੀਰਿਆ ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਅਮੋਲੇ।
੩. ਰਾਗ ਰਤਨ ਅਨਹਦ ਧੁਨੀ ਸਬਦਿ ਸੁਰਤਿ ਲਿਵ ਅਗਮ ਅਲੋਲੇ।
੪. ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਸਭ ਗੋਲੀਆਂ ਚਾਰ ਪਦਾਰਥ ਗੋਇਲ ਗੋਲੇ।
੫. ਲਖ ਲਖ ਚੰਦਿ ਚਰਾਗਚੀ ਲਖ ਲਖ ਅੰਮ੍ਰਿਤ ਪੀਚਨਿ ਝੋਲੇ।
੬. ਕਾਮਧੇਨੁ ਲਖ ਪਾਰਜਾਤ ਜੰਗਲ ਅੰਦਰਿ ਚਰਨਿ ਅਡੋਲੇ।
੭. ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਬੋਲ ਅਬੋਲੇ ॥੨੦॥੧੨॥

20. (Sādh saṅg mahimā)

1. Sukh sāgar(u) hai sādhsaṅg(u) sobhā lahar(i) taraṅg atole.
2. Māṇak motī hīriā gur updes(u) aves(u) amole.
3. Rāg ratan anhad dbunī sabad(i) surat(i) liv agam alole.
4. Ridh(i) sidh(i) nidh(i) sabb goliān chār padārath goel gole.
5. Lakh lakh chand(i) charāgachī lakh lakh amrit pīchan(i) jhole.
6. Kāmdhen(u) lakh pārjāt jaṅgal andar(i) charan(i) aḍole.
7. Gurmukh sukh phal bol abole.(20.12)

20. In Praise of *Sādhsang*

1. The company of saints is an ocean of comfort and peace. It is a place that experiences countless divine loving waves of Lord's magnificence.
2. And then there is light effulgence of the pearl and jewel-like teachings of the Gurū that is dispensed there freely.
3. The singing of divine praise in the most enchanting musical modes is perpetual there. Those who are receiving the divine bliss have their consciousness engrossed in the *Shabad* (Word). (The Sikhs of Gurū listen to the Gurū's word with rapt attention).
4. All miraculous powers (*Ridhīs*, *Sidhīs* and nine *Nidhīs*) are the maid-servants of the saints. The four essentials of spiritual life (*Dharm*, *Arth*, *Kām* and *Moksh*) are servants of their servants. (To them, these achievements are meaningless and of few days' pleasure).
5. Millions of Moons (i.e. seekers) seek the nectar from them. (They reflect on the divine word and extract divine elixir from it).
6. Millions of *Kāmdhenū* cows (cow of heaven that provides the gods and goddesses with all their necessities) graze in their meadows. Millions of miraculous trees like *Pārjāt* are standing in their garden to serve them their needs.
7. The peace and comfort of the *Gurmukhs* is beyond speech and expressions.(20.12)

In Essence

The assets like *Kāmdhenū* cow and *Pārjāt* tree are perpetually available in the garden of *Sādh Saṅgat*. These are there, but *Gurmukhs* are free from the desire of their use. Despite the availability of all the power, the Sikhs of the *Satsaṅg* remain detached from their use. The peace and comforts of the *Gurmukhs* are beyond description, beyond words. There is no end to their praise.

ਵਾਰ 13

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਗੁਰ ਚੇਲਾ)

੧. ਪੀਰ ਮੁਰੀਦੀ ਗਾਖੜੀ ਕੋ ਵਿਰਲਾ ਜਾਣੈ।
੨. ਪੀਰਾ ਪੀਰੁ ਵਖਾਣੀਐ ਗੁਰ ਗੁਰਾ ਵਖਾਣੈ।
੩. ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਕਰਿ ਚੋਜ ਵਿਡਾਣੈ।
੪. ਸੋ ਗੁਰੁ ਸੋਈ ਸਿਖੁ ਹੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੈ।
੫. ਇਕੁ ਗੁਰੁ ਇਕੁ ਸਿਖੁ ਹੈ ਗੁਰੁ ਸਬਦਿ ਸਿਵਾਣੈ।
੬. ਮਿਹਰ ਮੁਹਬਤਿ ਮੇਲਿ ਕਰਿ ਭਉ ਭਾਉ ਸੁ ਭਾਣੈ ॥੧॥

1. (Gur chelā)

1. Pīr murīdī gākharī ko virālā jāṇai.
2. Pīrā pīr(u) vakhāṇīai gur gurū vakhāṇai.
3. Gur(u) chelā chelā gurū kar(i) choj vidāṇai.
4. So gur(u) soī sikh(u) hai jotī jot(i) samāṇai.
5. Ik(u) gur(u) ik(u) sikh(u) hai gur(u) sabad(i) siṅṅāṇai.
6. Mihar muhabat(i) mel(i) kar(i) bhau bhāu su bhāṇai.(1)

1. Gurū and Disciple

1. The discipleship of a Gurū is difficult. A rare person can rise to the demands placed on a disciple by the Gurū.
2. (Gurū Nānak) is the supreme *Pīr* of all the *Pīrs* and Supreme among all the Gurūs.
3. It was Gurū Nānak who became a disciple (as Aṅgad) and then performed the strange miracle of making Gurū Aṅgad the Gurū in his place.
4. It is the same Gurū and the same Sikh (disciple). Their light eternal has permeated in each other.
5. One is Gurū Nānak and the other is a Sikh named Aṅgad, who has accepted the Word of the Gurū with his mind, body and soul.
6. The Gurū's benevolence and love of the disciple has united them both. It was a union where reverential fear (on the part of a Sikh) and love of the Gurū prevailed to merge them into one.(1)

In Essence

The words of the above *paurī* describe relationship of a Gurū and his disciple but Bhāi Sāhib has chosen the paradigm of Gurū Nānak Dev Jī and Gurū Aṅgad Dev Jī. Gurū Aṅgad Dev Jī as a disciple (Sikh) of Gurū Nānak Dev Jī had very strong love for his Gurū while Gurū Nānak was clement on him from the core of his heart. This relationship eventually resulted in the permeation of Gurū Nānak's true self into Gurū Aṅgad Dev Jī.

੨. (ਪੀਰ ਥੋਂ ਪੀਰ ਹੋਣਾ)

੧. ਗੁਰ ਸਿਖਹੁ ਗੁਰ ਸਿਖੁ ਹੈ ਪੀਰ ਪੀਰਹੁ ਕੋਈ।
੨. ਸਬਦਿ ਸੁਰਤਿ ਚੇਲਾ ਗੁਰੁ ਪਰਮੇਸਰੁ ਸੋਈ।
੩. ਦਰਸਨਿ ਦਿਸਟਿ ਧਿਆਨੁ ਧਰਿ ਗੁਰ ਮੂਰਤਿ ਹੋਈ।
੪. ਸਬਦ ਸੁਰਤਿ ਕਰਿ ਕੀਰਤਨੁ ਸਤਿਸੰਗਿ ਵਿਲੋਈ।
੫. ਵਾਹਿਗੁਰੁ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ।
੬. ਆਪੁ ਗਵਾਏ ਆਪਿ ਹੈ ਗੁਣ ਗੁਣੀ ਪਰੋਈ॥੨॥

2. (Pīr thon pīr honā)

1. Gur sikhoh gur sikh(u) hai pīr pīroh koī.
2. Sabad(i) surat(i) chelā gurū parmesar(u) soī.
3. Darsan(i) dist(i) dhiān(i) dhar(i) gur mūrat(i) hoī.
4. Sabad surat(i) kar(i) kīrtan(u) sat(i)saṅg(i) vilōī.
5. Wābegurū gurmantra hai jap(i) haumai khoī.
6. Āp(u) gavāe āp(i) hai guṇ guṇī paroī.(2)

2. *Pīr* Amongst the *Pīrs*

1. From a Sikh of the Gurū, many more Sikhs come into being. But a rare person becomes a *Pīr* among the *Pīrs* (Supreme *Pīr* is a rare and a blessed soul).
2. A true disciple is one who is a relisher of the word of the Gurū in his consciousness and is a devoted lover of the Lord.
3. And in his vision, he instills the image of his Gurū to become Gurū-like.
4. He sings the Gurū's word with love and reflect on the word of the Gurū in the holy congregation.
5. (And what is that Word?) O dear! *Wābegurū* is that incantation, perpetual recitation of which will destroy his arrogance, pride and ego.
6. He destroys his temperament of self-assertion and then would realise how pure he himself is. He would then be one with the Lord by virtue of his divine traits.(2)

In Essence

A true disciple sees Him and feels Him perpetually. He achieves this oneness with Him through repeated recitation of *Gur-Mantra* – an incantation blessed to him by the Gurū.

੩. (ਸੰਜੋਗੀ ਆਦਿ ਵਰਣਨ)

੧. ਦਰਸਨ ਦਿਸਟਿ ਸੰਜੋਗ ਹੈ ਭੈ ਭਾਇ ਸੰਜੋਗੀ।
੨. ਸਬਦ ਸੁਰਤਿ ਬੈਰਾਗ ਹੈ ਸੁਖ ਸਹਜ ਅਰੋਗੀ।
੩. ਮਨ ਬਚ ਕਰਮ ਨ ਭਰਮ ਹੈ ਜੋਗੀਸਰ ਜੋਗੀ।
੪. ਪਿਰਮ ਪਿਆਲਾ ਪੀਵਣਾ ਅੰਮ੍ਰਿਤ ਰਸ ਭੋਗੀ।
੫. ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣੁ ਮਿਲੈ ਪੀ ਅਪਿਓ ਅਸੋਗੀ ॥੩॥

3. (Saṁjogī ād(i) varṇan)

1. Darsan dist(i) saṁjog hai bhai bhāe saṁjogī.
2. Sabad surat(i) bairāg hai sukḥ sabaj arogī.
3. Man bach karam na bharam hai jogīsar jogī.
4. Piram piālā pīvaṇā amrit ras bhogī.
5. Giān(u) dhiān(u) simraṇ(u) milai pī apio asogī.(3)

3. Describing

1. One who has the good fortune of a glimpse of his Gurū, is the custodian of love and Lord's fear in his heart.
2. One who has the divine word in one's consciousness and has a feeling of a detachment with the word is in perpetual peace and is free of all ills and ailments.
3. He has no doubt or suspicion in his mind and his utterances. He is the supreme among the *Jogīs*. (He is in union with the Lord).
4. He only has to drink the cup of love and become the relisher of the divine elixir.
5. The mind of that Sikh is engrossed in the knowledge, contemplation and meditation of the Gurū. By consuming the elixir-like cup of Lord's word, he has become free from the worldly tribulations.(3)

In Essence

The theme of the above *paurī* is aptly described by the following composition of Bhāi Nañd Lāl Jī :

Mā bapāe sbāb sar afgāndab em.

Az do ālam dast rā afsbāndab em.

I have placed my head on the holy feet of my Lord emperor and I have turned my attention away from the two worlds. I have no concern for the world and the world hereafter. In short, the peace and comfort that is obtained by lodging the word of Gurū in the consciousness is only known to and can be described by one who has relished it.

੪. (ਪਿਰਮ ਰਸ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਕਿਉ ਆਖਿ ਵਖਾਣੈ ।
੨. ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਣਾ ਓਹੁ ਸਾਉ ਨ ਜਾਣੈ ।
੩. ਬ੍ਰਹਮਾ ਬਿਸਨ ਮਹੇਸੁ ਮਿਲਿ ਕਥਿ ਵੇਦ ਪੁਰਾਣੈ ।
੪. ਚਾਰਿ ਕਤੇਬਾ ਆਖੀਅਨਿ ਦੀਨ ਮੁਸਲਮਾਣੈ ।
੫. ਸੇਖਨਾਗੁ ਸਿਮਰਣੁ ਕਰੈ ਸਾਗੀਤ ਸੁਹਾਣੈ ।
੬. ਅਨਹਦ ਨਾਦ ਅਸੰਖ ਸੁਣਿ ਹੋਏ ਹੈਰਾਣੈ ।
੭. ਅਕਥ ਕਥਾ ਕਰਿ ਨੇਤ ਨੇਤ ਪੀਲਾਏ ਭਾਣੈ ॥੪॥

4. (Piram Ras)

1. Gurmukh(i) sukh phal(u) piram ras(u) kio ākh(i) vakhāṇai.
2. Suṅ(i) suṅ(i) ākhaṅ(u) ākhaṅā ob(u) sāu na jāṇai.
3. Brāhmā bisan mabes(u) mil(i) kath(i) ved purāṇai.
4. Chār(i) katebā ākhaṅ(i) dīn musalmāṇai.
5. Sekhnāg(u) simraṅ(u) karai sāgīt subāṇai.
6. Anhad nād asaṅkh sun(i) hoe hairāṇai.
7. Akath kathā kar(i) net net pīlāe bhāṇai.(4)

4. Loving Elixir

1. How can the bliss of *Gurmukhs* be described who have consumed the loving elixir of Lord's *Shabad*? Its consumption gives immense peace and comfort that is beyond description.
2. One who listens to the discourses on divine word and then narrates them to others; he cannot know the relishment unless he has lodged even a bit of it in his consciousness.
3. Brahmā, Vishṇū and Mahesh are reciting the four *Vedās* and eighteen *Purāṇas* and even then they are woefully inadequate in their realisation of Hīm.
4. Even in Muslim religion, the followers are engrossed in spreading their own religion and area of influence.
5. Shesh Nāg, the mythical serpent had been reciting paeans in His praise. He too did not appreciate the importance of loving worship.
6. Countless *Yogīs*, are in a state of amazement at hearing the sweet melody of the unstruck music.
7. Whom the Lord serves the loving elixir; he alone knows what its taste is like. All these seekers describe Him in their own and best way and yet say ultimately—"Not this, not even this".(4)

In Essence

Loving elixir cannot be described. The relishment alone is the proof of its magnificence and indescribability. Anything that cannot be stated, cannot be put into words.

੫. (ਤਥਾ ਪਿਰਮ ਰਸ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਛਿਅ ਰਸ ਹੈਰਾਣਾ ।
੨. ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਤਰਸਦੇ ਵਿਸਮਾਦ ਵਿਡਾਣਾ ।
੩. ਨਿਝਰ ਧਾਰ ਹਜਾਰ ਹੋਇ ਭੈ ਚਕਿਤ ਭੁਲਾਣਾ ।
੪. ਇੜਾ ਪਿੰਗੁਲਾ ਸੁਖਮਨਾ ਸੋਹੰ ਨ ਸਮਾਣਾ ।
੫. ਵੀਹ ਇਕੀਹ ਚੜਾਉ ਚੜਿ ਪਰਚਾ ਪਰਵਾਣਾ ।
੬. ਪੀਤੈ ਬੋਲਿ ਨ ਹੰਘਈ ਆਖਾਣ ਵਖਾਣਾ ॥੫॥

5. (Tathā pīram ras)

1. Gurmukh(i) sukḥ pbal(u) pīram ras(u) chhia ras hairāṇā.
2. Chhatīh anmrīt tarsade vismād vidāṇā.
3. Nijhar dhār hajār hoe bhāi chakit bhulāṇā.
4. Iṛā piṅgulā sukḥmanā sohaṅg na samāṇā.
5. Vīh ikīh chaṛāu chaṛ(i) parchā parvāṇā.
6. Pitai bol(i) na haṅghai ākhān vakhāṇā.(5)

5. Some More on Loving Elixir

1. The six pleasures of worldly things are perplexed and amazed before the elixir of peace and comfort that the *Gurmukhs* enjoy.
2. Many relishments (many types of tastes etc.) are surprised to see that we are not even a counterpart of the taste that a *Gurmukh* enjoys in the love of the Lord.
3. The continuous flow of the divine elixir that permeates in the tenth opening of the body (*dasam duār*) and *Yogīs* relish them is amazed thousand times and wishes to be like the elixir of loving worship of the Lord that His ardent devotees enjoy.
4. The incantation of *Sohaṅg* that the *Yogīs* meditate on in *Īrā*, *Piṅgalā* and *Sukhmanā* is nowhere near its pleasure.
5. *Gurmukhs* pass through twenty steps of spiritual progress (5 organs of actions, 5 organs of knowledge, 5 life-support, mind (*man*) intellect (*Budhī*), 3 states—awake, sleep and slumber) and then reach the twenty-first step to reach the Ultimate Truth (where the *Gurmukhs* are residing and the state of mind they have acquired, the meditation on *Sohaṅg* does not even fit there. They are beyond it).
6. It is an axiom that one cannot speak while drinking water. But those who have tasted and drunk deep the intoxicating elixir of loving worship, how can they speak?(5)

In Essence

Bhāi Sāhib has described the loving elixir in this *paurī* and has established that it is a supreme state.

੬. (ਅਲਮਸਤ ਵਰਣਨ)

੧. ਗਲੀ ਸਾਦੁ ਨ ਆਵਈ ਜਿਚਰੁ ਮੁਹੁ ਖਾਲੀ।
੨. ਮੁਹੁ ਭਰਿਐ ਕਿਉ ਬੋਲੀਐ ਰਸ ਜੀਵ ਰਸਾਲੀ।
੩. ਸਬਦੁ ਸੁਰਤਿ ਸਿਮਰਣ ਉਲੰਘਿ ਨਹਿ ਨਦਰਿ ਨਿਹਾਲੀ।
੪. ਪੰਥੁ ਕੁਪੰਥੁ ਨ ਸੁਝਈ ਅਲਮਸਤ ਖਿਆਲੀ।
੫. ਡਗਮਗ ਚਾਲ ਸੁਢਾਲ ਹੈ ਗੁਰਮਤਿ ਨਿਹਾਲੀ।
੬. ਚੜਿਆ ਚੰਦੁ ਨ ਲੁਕਈ ਢਕਿ ਜੋਤਿ ਕੁਨਾਲੀ॥੬॥

6. (Almast varṇan)

1. Galī sād(u) na āvai jichar(u) mub(u) kbālī.
2. Mub(u) bbariai kio boliai ras jīw rasālī.
3. Sabad(u) surat(i) simraṇ ulāṅgh(i) naih nadar(i) nihālī.
4. Pañth(u) kupañth(u) na sujhai almast kbiālī.
5. Ḍagmag chāl suḍbāl hai gurmat(i) nirālī.
6. Chariā chand(u) na lukai ḍhak(i) jot(i) kunālī.(6)

6. Carefree State

1. Futile and specious talk gives one no pleasure, nor knowledge. Futile talk does not dispense away the darkness of ignorance. (Meditation on *Nām* leads one to happiness and bliss).
2. If one fills one's mouth with sweets, one cannot speak or it becomes difficult for one to speak because the tongue is busy enjoying the taste.
3. Passing through the perpetual practice of loving meditation on Lord's word, one reaches a state of bliss and grace.
4. They do not think of right or wrong. They remain in a state of trance and ecstasy on perpetual meditation. (It does not mean that they land themselves on wrong path. It implies that their consciousness remains concentrated and united with the Lord. In this trance state, they remain in the right).
5. Gurū's teachings are strange and peculiar. Even when they make an unstable move in love, it is still beautiful.
6. A risen Moon can never be hidden even if somebody covers his eyes.(6)

In Essence

A person without knowledge would only indulge in specious talk. One whose mouth is filled with something cannot utter a word. Similarly those who do not meditate and remember Him indulge in idle talks. And those who remember Him are in a state of intoxication. Also, those who meditate do not make mistakes. They are above the level of duality.

੭. (ਪਿਰਮ ਰਸ)

੧. ਲਖ ਲਖ ਬਾਵਨ ਚੰਦਨਾ ਲਖ ਅਗਰ ਮਿਲੰਦੇ।
੨. ਲਖ ਕਪੂਰ ਕਥੂਰੀਆ ਅੰਬਰ ਮਹਿਕੰਦੇ।
੩. ਲਖ ਲਖ ਗਉੜੇ ਮੇਦ ਮਿਲਿ ਕੇਸਰ ਚਮਕੰਦੇ।
੪. ਸਭ ਸੁਗੰਧ ਰਲਾਇਕੈ ਅਰਗਜਾ ਕਰੰਦੇ।
੫. ਲਖ ਅਰਗਜੇ ਫੁਲੇਲ ਫੁਲ ਫੁਲਵਾੜੀ ਸੰਦੇ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮਰਸੁ ਵਾਸੁ ਨ ਲਹੰਦੇ ॥੭॥

7. (Piram ras)

1. Lakh lakh bāvan chāndanā lakh agar milānde.
2. Lakh kapūr kathūrīā anbar maikānde.
3. Lakh lakh gaure med mil(i) kesar chamkānde.
4. Sabb sugāndh ralāe-kai argajā karānde.
5. Lakh argaje phulel phul phulvārī sānde.
6. Gurmukh(i) sukh phal piramras(u) vāsū na labānde.(7)

7. Elixir of Divine Love

1. If we put lakhs of sandalwood and lakhs of incenses together;
2. If lakhs of musks, camphors and other aromatic plants spread their fragrance sky-high;
3. If lakhs of saffron and *GoroChan* (that comes out of cows forehead) are shining;
4. And mixing all these fragrances, prepare a supreme fragrance called *Argajā*.
5. And when all this *Argajā* is mixed up with other perfumes and flowers of various orchards;
6. Even then they cannot reach the fragrance of the peace and comfort of the love of the Lord that *Gurmukhs* are blessed with.(7)

In Essence

All these fragrances generate feelings of lust and desires and other vices that become cause of repeated births. The loving elixir of *Gurmukhs* destroy the ill influence of these fragrances and thus is very superior. These smells enhance the love of the Lord and takes one to His presence.

੮. (ਪਿਰਮ ਰਸ)

੧. ਰੂਪ ਸਰੂਪ ਅਨੂਪ ਲਖ ਇੰਦ੍ਰ ਪੁਰੀ ਵਸੰਦੇ।
੨. ਰੰਗ ਬਿਰੰਗ ਸੁਰੰਗ ਲਖ ਬੈਕੁੰਠ ਰਹੰਦੇ।
੩. ਲਖ ਜੋਬਨ ਸੀਗਾਰ ਲਖ ਲਖ ਵੇਸ ਕਰੰਦੇ।
੪. ਲਖ ਦੀਵੇ ਲਖ ਤਾਰਿਆਂ ਜੋਤਿ ਸੂਰਜ ਚੰਦੇ।
੫. ਰਤਨ ਜਵਾਹਰ ਲਖਮਣੀ ਜਗ ਮਗ ਟਹਕੰਦੇ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸ ਜੋਤੀ ਨ ਪੁਜੰਦੇ ॥੮॥

8. (Piram ras)

1. Rūp sarūp anūp lakh indra purī vasaṅde.
2. Raṅg biraṅg suraṅg lakh baikuṅṭh rahaṅde.
3. Lakh joban sigār lakh lakh ves karaṅde.
4. Lakh dīve lakh tāriāṅ jot(i) sūraj chaṅde.
5. Ratan jawāhar lakhmanī jag mag ṭabkaṅde.
6. Gurmukh(i) sukh phal(u) piram ras jotī na pujaṅde.(8)

8. Elixir of Divine Love

1. Millions of incomparable and indescribable beauties that reside in heaven.
2. Millions of colours and unique hues that are found only in paradise.
3. Millions of forms of embellishments and ornamentation worn during youth, and those who adorn themselves with beautiful clothes.
4. Radiance of lakhs of beacons, stars, Suns and Moons.
5. Lakhs of gems, jewels, pearls, diamonds are spreading their radiant brightness.
6. However, *Gurmukhs* are bestowed with divine comfort and peace whose effulgence is beyond all that has been described above.(8)

In Essence

God and His loving devotees are ever stable. But the elixir of love that prevails between the two takes one face to face with other. All other beauty is perishable but the beauty of love is forever.

੯. (ਪਿਰਮ ਰਸ)

੧. ਚਾਰਿ ਪਦਾਰਥ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਲਖ ਕਰੋੜੀ।
੨. ਲਖ ਪਾਰਸ ਲਖ ਪਾਰਜਾਤ ਲਖ ਲਖਮੀ ਜੋੜੀ।
੩. ਲਖ ਚਿੰਤਾਮਣਿ ਕਾਮਧੇਨੁ ਚਤੁਰੰਗ ਚਮੋੜੀ।
੪. ਮਾਣਕ ਮੋਤੀ ਹੀਰਿਆ ਨਿਰਮੋਲ ਮਹੋੜੀ।
੫. ਲਖ ਕਵਿਲਾਸ ਸੁਮੇਰੁ ਲਖ ਲਖ ਰਾਜ ਬਹੋੜੀ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਮੁਲੁ ਅਮੁਲੁ ਸੁਥੋੜੀ ॥੯॥

9. (Pīram ras)

1. Chār(i) padārath ridh(i) sidh(i) nidh(i) lakh karorī.
2. Lakh pāras lakh pārjāt lakh lakhmī jorī.
3. Lakh chintāmaṇ(i) kāmdhen(u) chaturāṅg chamoṛī.
4. Mānak motī hīriā nirmol mahoṛī.
5. Lakh kavilās sumer(u) lakh lakh rāj baboṛī.
6. Gurmukh(i) sukh phal(u) pīram ras(u) mul(u) amul(u) sutboṛī. (9)

9. Elixir of Divine Love

1. If one has four essentials of religion, worldly effluences (*Ridhīs*), miraculous powers (*Sidhīs*) and riches of the world (*Nidhīs*) in millions;
2. One may collect lakhs of philosopher's stones, *kalap brikh* (the mythical tree of heaven that provides everything) and the wealths of the world;
3. One may keep such jewels that free one from all worries, lakhs of mythical all-providing cow (*Kāmdhenū*) and four types of army;
4. And pearls, diamonds, jewels that are very precious;
5. Lakhs of Kailāsh mountains (mountains of silver), Sumer mountains (mountains of gold) and ably supported by millions of kings;
6. But the elixir of love of *Gurmukhs* that is full of peace and comforts is still more valuable than all these things put together.(9)

In Essence

The foregoing *paurī* of Bhāi Sāhib explains a couplet of Bhāi Nañd Lāl Ji which is as under:

Kimīāgar garze mis sāzad tilāe dūr nest.

Tālab-e haqq khāk rā khūrshīd-e anwar mau kunad.

If some chemical turns bronze into gold, what is so strange about it? If *Satgur* so desires, He can turn the dust as radiant as Sun. In other words, one whose dust of the feet can make other dust as effulgent as the Sun, what praise could be befitting Him.

੧੦. (ਪ੍ਰੇਮ ਪਿਆਲੇ ਦੀ ਬੂੰਦ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਲਖ ਲਖ ਲਖ ਲਹਿਰ ਤਰੰਗਾ ।
੨. ਲਖ ਦਰੀਆਉ ਸਮਾਉ ਕਰਿ ਲਖ ਲਹਰੀ ਅੰਗਾ ।
੩. ਲਖ ਦਰੀਆਉ ਸਮੁੰਦ ਵਿਚਿ ਲਖ ਤੀਰਥ ਗੰਗਾ ।
੪. ਲਖ ਸਮੁੰਦ ਗੜਾੜ ਵਿਚਿ ਬਹੁ ਰੰਗ ਬਿਰੰਗਾ ।
੫. ਲਖ ਗੜਾੜ ਤਰੰਗ ਵਿਚਿ ਲਖ ਅੱਬੁ ਕਿਣੰਗਾ ।
੬. ਪਿਰਮ ਪਿਆਲਾ ਪੀਵਣਾ ਕੋ ਬੁਰਾ ਨ ਚੰਗਾ ॥੧੦॥

10. (Prem piāle di būnd)

1. Gurmukh(i) sukḥ phal lakh lakh lakh laihar taraṅgā.
2. Lakh dariāu samāu kar(i) lakh labrī aṅgā.
3. Lakh dariāu samuṅd vich(i) lakh tīrath gaṅgā.
4. Lakh samuṅd gaṛār vich(i) babu raṅg biraṅgā.
5. Lakh gaṛār taraṅg vich(i) lakh aṅg(u) kiṅgā.
6. Pīram piālā pīvaṅā ko burā na chaṅgā.(10)

10. A Drop of Elixir of Love

1. *Gurmukhs* are able to reckon the wave of spiritual bliss from millions of worldly waves through their divine insight and they live in its comfort.
2. They have understood and realised the Creator of lakhs of worldly rivers and waves. They united themselves not with the rivers and waves (of worldly pleasures) but the Creator Himself.
3. He is like the ocean that has millions of rivers and pilgrimage places like river Ganges merged in.
4. Millions of seas are perished in the mighty ocean. Having shed their individuality, they are called by one name—The Great Ocean.
5. Millions of oceans are in one single wave of knowledge and millions of waves of knowledge are in a part of one tear of love of the Lord.
6. The lovers are ever desirous of drinking the elixir of love. For them, none is good or bad.(10)

In Essence

Those who have drunk the cup of divine love holds no one as good or bad. They see God in everyone and they are ever engrossed in Him. A part of the drop of a tear shed in loving worship of the Lord is far more valuable—in fact invaluable.

੧੧. (ਬੇਅੰਤਤਾ)

੧. ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰੁ ਸੁਣਾਇਆ।
੨. ਓਅੰਕਾਰ ਅਕਾਰ ਲਖ ਬ੍ਰਹਮੰਡ ਬਣਾਇਆ।
੩. ਪੰਜ ਤਤ ਉਤਪਤਿ ਲਖ ਤ੍ਰੈ ਲੋਅ ਸੁਹਾਇਆ।
੪. ਜਲਿ ਥਲਿ ਗਿਰਿ ਤਰਵਰ ਸਫਲ ਦਰੀਆਵ ਚਲਾਇਆ।
੫. ਲਖ ਦਰੀਆਉ ਸਮਾਉ ਕਰਿ ਤਿਲ ਤੁਲ ਨ ਤੁਲਾਇਆ।
੬. ਕੁਦਰਤਿ ਇਕ ਅਤੋਲਵੀ ਲੇਖਾ ਨ ਲਿਖਾਇਆ।
੭. ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਕਾਦਰੁ ਕਿਨਿ ਪਾਇਆ ॥੧੧॥

11. (Beantatā)

1. Ik kavāu pasāu kar(i) oankār(u) suṇāiā.
2. Oankār akār lakh brahmaṇḍ baṇāiā.
3. Pañj tat utpat(i) lakh trai loa subāiā.
4. Jal(i) thal(i) gir(i) tarvar saphal dariāu chālāiā.
5. Lakh dariāu samāu kar(i) til tul na tulāiā.
6. Kudrat(i) ik atolavī lekhā na likhāiā.
7. Kudrat(i) kīm na jāṇīai kādar(u) kin(i) pāiā. (11)

11. The Infiniteness of God

1. One God created this infinite expanse with one command and gave us the word *Oaṅkār*.
2. And then from *Oaṅkār*, he created many forms and the Universe as well.
3. From the five elements, He created millions of forms. He gave shape to the three regions (Sky, Earth and Nether region).
4. And in every region, He created rivers, mountains, water bodies like seas and oceans, fruit-bearing trees etc.
5. If we measure millions of rivers created by Him, these would not match even a sesame seed of His power.
6. And if these rivers cannot match even a sesame seed equivalent of His power, how immeasurable and inaccessible is His entire creation?
7. And when His creation is infinite, how can one reach and measure the Creator.(11)

In Essence

The infinite character of the Lord has been explained by Bhāi Sāhib in this *paurī*. The *paurī* also explains the following lines of *Gurbāṇī* :

Tere dānai kīmat(i) nā pavai,

Tis(u) dāte kavan(u) sumār(u).

(SGGS, p. 12)

O Lord ! if no one can evaluate your treasures that you have created, how can anyone make any estimation or assessment of you.

੧੨. (ਪ੍ਰੇਮ ਪਯਾਲੇ ਦੀ ਇਕ ਬੂੰਦ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪ੍ਰੇਮ ਰਸੁ ਅਬਿਗਤਿ ਗਤਿ ਭਾਈ।
੨. ਪਾਰਾਵਾਰੁ ਅਪਾਰੁ ਹੈ ਕੋ ਆਇ ਨ ਜਾਈ।
੩. ਆਦਿ ਅੰਤਿ ਪਰਜੰਤ ਨਾਹਿ ਪਰਮਾਦਿ ਵਡਾਈ।
੪. ਹਾਥ ਨਾ ਪਾਇ ਅਥਾਹ ਦੀ ਅਸਗਾਹ ਸਮਾਈ।
੫. ਪਿਰਮ ਪਿਆਲੇ ਬੂੰਦ ਇਕ ਕਿਨਿ ਕੀਮਤਿ ਪਾਈ।
੬. ਅਗਮਹੁ ਅਗਮ ਅਗਾਧਿ ਬੋਧ ਗੁਰ ਅਲਖੁ ਲਖਾਈ ॥੧੨॥

12. (Prem pyāle dī ik būnd)

1. Gurmukh(i) sukh phal(u) prem ras(u) abigat(i) gat(i) bhāī.
2. Pārāvār(u) apār(u) hai ko āe na jāī.
3. Ād(i) ant(i) parjant nāb(i) parmād(i) vaḍāī.
4. Hāth nā pāe atbāh dī asgāh samāī.
5. Piram piāle būnd ik kīn(i) kīmat(i) pāī.
6. Agmoh agam agādh(i) bodh gur alakh(u) lakhāī.(12)

12. A Drop of Loving Elixir

1. Peace, comfort and tranquillity for *Gurmukhs* is in the loving elixir of Lord's name that is not perishable.
2. Its extent has no end. No one can reach it.
3. He is beyond beginning and end. His praise is even beyond His beginning. (He is free of beginning and end and always remains in a uniform state). Whenever a seeker realises Him, that is His beginning and this state of newness is perpetual.
4. No one has measured that vast spiritual ocean. Mighty oceans can merge in Him.
5. A drop of His loving elixir is invaluable. Singing His praises just for a period required to blink an eyelash provides one with blessings of millions of emancipation.
6. He is beyond reach, beyond perception. Being the Creator of the Universe and present everywhere in it, He is inaccessible for us since we cannot even fathom His creation. His knowledge is inaccessible. Gurū alone can help one to reckon and know Him.(12)

In Essence

God is beyond perception and knowing by our senses. His might, expanse and extent is beyond measure. Gurū alone can take us near Him. Singing His praises even for a wink grants one with deliverance. Gurū Arjan Dev Jī says in *Gaurī Sukhmanī*.

Sarḥ baikunṭh mukat(i) mokh pāe.

Ek nimakh Har(i) ke gun gāe.

(SGGS, p. 290)

Singing Lord's paeans even for a period equal to blinking of an eyelid grants one with salvation of many heavens.

੧੩. (ਪ੍ਰੇਮ ਰਸ ਦੀ ਇਕ ਨਿਮਖ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਤਿਸੁ ਅਲਖੁ ਅਲੇਖੈ।
੨. ਲਖ ਚਉਰਾਸੀ ਜੂਨਿ ਵਿਚਿ ਜੀਅ ਜੰਤ ਵਿਸੇਖੈ।
੩. ਸਭਨਾ ਦੀ ਰੋਮਾਵਲੀ ਬਹੁ ਬਿਧਿ ਬਹੁ ਭੇਖੈ।
੪. ਰੋਮਿ ਰੋਮਿ ਲਖ ਲਖ ਸਿਰ ਮੁਹੁ ਲਖ ਸਰੇਖੈ।
੫. ਲਖ ਲਖ ਮੁਹਿ ਮੁਹਿ ਜੀਭੁ ਕਰਿ ਸੁਣਿ ਬੋਲੈ ਦੇਖੈ।
੬. ਸੰਖ ਅਸੰਖ ਇਕੀਹ ਵੀਹੁ ਸਮਸਰ ਨ ਨਿਮੇਖੈ॥੧੩॥

13. (Prem ras dī ik nimakh)

1. Gurmukh(i) sukh phal(u) pīram ras(u) tis(u) alakh(u) alekhai.
2. Lakh chaurāsī jūn(i) vich(i) jā jañt visekhai.
3. Sabhnā dī romāvalī babu bidh(i) babu bhekhai.
4. Rom(i) rom(i) lakh lakh sir muh(u) lakh sarekhai.
5. Lakh lakh muh(i) muh(i) jībh(u) kar(i) suṅ(i) bolai dekhai.
6. Sañkh asañkh ikīh vīh(u) samsar na nimekhai.(13)

13. A Moment of Loving Elixir

1. The loving elixir equivalent to a sesame seed that blesses *Gurmukhs* with peace and bliss is beyond description and perception.
2. The living beings in each of the eighty-four lakh species are countless.
3. All these species have different forms, colours and trichomes on their body.
4. If each trichome is blessed with a million heads and each head has a million mouths,
5. And if each mouth has millions of tongues, ears, eyes that should utter His praises, listen to His merits and see His virtues.
6. And if this count increases to millions, trillions and beyond perception, even then one cannot reach an iota of bliss of the loving worship that a *Gurmukh* enjoys and is blessed with.(13)

In Essence

The pleasure and bliss of loving worship of the Lord that His *Gurmukhs* are blessed with is beyond any measure and count. It is unimaginable.

Gurbānī has a very apt quote on the above theme :

Jap tap sanjam barkh sukh mān mabat ar(u) garb.

Mūsan nimkbak prem par(i) vār(i) vār(i) deuh sarb.

(SGGS, p. 1364)

I sacrifice all my (treasure of) *jap, tap, sanjam* (austerity), sorrow and happiness, honour, importance and wealth over an experience of a moment of Lord's love.

ੴ. (ਪ੍ਰੇਮ ਰਸ ਕਿਕੂੰ ਮਿਲਦਾ ਹੈ ?)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸ ਹੁਇ ਗੁਰੁ ਸਿਖ ਮੇਲਾ।
੨. ਸਬਦ ਸੁਰਤਿ ਪਰਚਾਇਕੈ ਨਿਤ ਨੇਹ ਨਵੇਲਾ।
੩. ਵੀਹ ਇਕੀਹ ਚੜਾਉ ਚੜਿ ਸਿਖ ਗੁਰੁ ਗੁਰੁ ਚੇਲਾ।
੪. ਅਪਿਉ ਪੀਐ ਅਜਰੁ ਜਰੈ ਗੁਰੁ ਸੇਵ ਸੁਹੇਲਾ।
੫. ਜੀਵਦਿਆ ਮਰਿ ਚਲਣਾ ਹਾਰਿ ਜਿਣੈ ਵਹੇਲਾ।
੬. ਸਿਲ ਆਲੂਣੀ ਚਟਣੀ ਲਖ ਅੰਮ੍ਰਿਤ ਪੇਲਾ॥੧੪॥

14. (Prem ras kinkū mildā hai ?)

1. Gurmukh(i) sukḥ pḥal pīram ras bue gur(u) sikh melā.
2. Sabad surat(i) parchāe-kai nit neh navelā.
3. Vīh ikīḥ charāu char(i) sikh gur(u) gur(u) chelā.
4. Apio pīai ajar(u) jarai gur(u) sev subelā.
5. Jivadiā mar(i) chalaṇā hār(i) jīnai vabelā.
6. Sil ālūṇī chaṭṇī lakh anmrit pelā.(14)

14. How is Loving Elixir Obtained

1. A Sikh receives peace and blissful loving elixir enjoyed by *Gurmukhs* by uniting with the Gurū.
2. The Gurū perpetually instills and propagates love of the divine word in the consciousness of the Sikh and thus his love for the Lord and Gurū remains new and fresh.
3. Surmounting all worldly hurdles (Twenty shades) and reaching the twenty-first level of divine bliss (*Turīā Avasthā*), the disciple loses himself in his Gurū. (Both Sikh and Gurū become one).
4. Even on reaching this state, a disciple relishes the divine elixir and bears the unbearable and engages himself in the service of the Gurū.
5. His state would be such that he is victorious even if he has lost the world. His victory is in spiritual field. He is dead from the worldly involvements and fully alive spiritually.
6. He worships without desire for any material gain but out of sheer love for the Lord. And one who receives such a loving elixir is blessed with that nectar which is million times superior to that which is deemed to grant life.(14)

In Essence

A Sikh diligently follows the dictates of his Gurū to surmount the worldly attractions. His worship must be without desire and purely based on love to acquire the unique loving elixir. This loving elixir is million times more potent and superior to the mythical *Amrit* or *Āb-e-Hayāt*.

੧੫. (ਬਿਰਦ ਦੀ ਲਾਜ)

੧. ਪਾਣੀ ਕਾਠ ਨ ਡੋਬਈ ਪਾਲੇ ਦੀ ਲਜੈ।
੨. ਸਿਰਿ ਕਲਵਤ੍ਰੁ ਧਰਾਇਕੈ ਸਿਰਿ ਚੜਿਆ ਭਜੈ।
੩. ਲੋਹੇ ਜੜੀਐ ਬੋਹਿਥਾ ਭਾਰਿ ਭਰੇ ਨ ਤਜੈ।
੪. ਪੇਟੈ ਅੰਦਰਿ ਅਗਿ ਰਖਿ ਤਿਸੁ ਪੜਦਾ ਕਜੈ।
੫. ਅਗਰੈ ਡੋਬੈ ਜਾਣਕੈ ਨਿਰਮੋਲਕ ਧਜੈ।
੬. ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਛਡਿ ਖਬੈ ਸਜੈ ॥੧੫॥

15. (Birad dī lāj)

1. Pāṇī kāṭh na ḍobai pāle dī lajai.
2. Sir(i) kalvatr(u) dhrāekai sir(i) chariā bhajai.
3. Lobe jarīai bohithā bhār(i) bhare na tajai.
4. Peṭai aṇdar(i) ag(i) rakh(i) tis(u) paṛdā kajai.
5. Agrai ḍobai jāṇ(i)kai nirmolak dhajai.
6. Gurmukh(i) mārag(i) chalaṇā chhad(i) khabai sajai. (15)

15. Living to the Honour and Reputation

1. Water does not let a block/log of wood sink in it. Because it has raised it from a sapling to a tree so lovingly and with concern, that shame (of having played the role of a protector) is enough to ensure that it floats.
2. And when one end of the log of wood is split to give it a shape that can cut through water, then it runs on the surface of water and yet the water does not sink it.
3. Every ship uses much iron to hold wooden planks and iron sheets together. These ships are then filled with cargo and passengers. Even then the water maintains its honour of protecting the wood-made ship.
4. And even when fire is lit in the ship, water still maintains its shame and does not sink it although water is enemy of fire. For the bond that water had with wood, it ignores the burning of fire and maintains respect for it.
5. The *Agar* (a type of wood) sinks in water and it is good for the *Agar* wood because it is an indication of its being highly valuable. So the water performs its duty with *Agar* wood differently.
6. Then O brothers! It is supreme to tread the path of *Gurmukhs*. It is best to leave paths those lead one to left or right.(15)

In Essence

Taking example of wood and water, Bhāi Sāhib has brought home another paradigm. Wood floats on water except *Agar* wood and since it sinks, it is the proof of its invaluability. *Gurmukhs* do not sink in the worldly ocean. They do good to others and sail them through like a ship (made of wood) sails its passengers across water stretch.

The *Gurmukhs* have been given a metaphor of water in this *paurī*, while others are like wood or iron. *Gurmukhs* make all efforts for them to sail through the world.

ੴ. (ਹੀਰਾ)

੧. ਖਾਨਿ ਉਖਣਿ ਕਢਿ ਆਣਦੇ ਨਿਰਮੋਲਕ ਹੀਰਾ।
੨. ਜਉਹਰੀਆ ਹਥਿ ਆਵਦਾ ਉਇ ਗਹਿਰ ਗੰਭੀਰਾ।
੩. ਮਜਲਸ ਅੰਦਰਿ ਦੇਖਦੇ ਪਾਤਿਸਾਹ ਵਜੀਰਾ।
੪. ਮੁਲੁ ਕਰਨਿ ਅਜਮਾਇਕੈ ਸਾਹਾ ਮਨ ਧੀਰਾ।
੫. ਅਹਰਣਿ ਉਤੇ ਰਖਿਕੈ ਘਣ ਘਾਉ ਸਰੀਰਾ।
੬. ਵਿਰਲਾ ਹੀ ਠਹਿਰਾਵਦਾ ਦਰਗਹ ਗੁਰ ਪੀਰਾ ॥ੴ॥

16. (Hīrā)

1. *Khān(i) ukhaṇ(i) kaḍh(i) āṇde nirmolak hīrā.*
2. *jauhariā hath(i) āvdā oe gaihar gaṅbhīrā.*
3. *Majlas aṇdar(i) dekhde pāi(i)sāh vajīrā.*
4. *Mul(u) karan(i) ajmāekai sāhā man dhīrā.*
5. *Ahraṇ(i) ute rakh(i)kai ghaṇ ghāu sarīrā.*
6. *Virlā hī ṭhāibrāvdā dargah gur pīrā.(16)*

16. Diamond

1. A mine is dug up to extract invaluable diamond.
2. And then this raw but highly valuable diamond comes into the hands of gem dealers.
3. The gem dealers do it up, sell it and then it finds its way into royal courts where kings and ministers see it.
4. The rich inspect it patiently and evaluate it in their mind.
5. The diamond is inspected by placing it on the anvil of an ironsmith and struck with hammer.
6. In the court of Gurūs and *Pīrs*, some rare person emerges successful in such trials and inspections.(16)

In Essence

If the diamond is able to bear the strike and does not break, it is considered genuine. The fake would break in smithereens. A seeker is like a diamond while the Gurū is a trader of gems. *Gurmukhs* bring seekers to *Satgurūs*. If the disciple is not swayed and influenced by multiple attractions of the world, then Gurū helps in uniting him with the Lord. He then is freed from the cycle of repeated births and becomes one with Him.

੧੭. (ਗੁਰਮੁਖ ਚਾਲ)

੧. ਤਰਿ ਡੁਬੈ ਡੁਬਾ ਤਰੈ ਪੀ ਪਿਰਮ ਪਿਆਲਾ।
੨. ਜਿਣਿ ਹਾਰੈ ਹਾਰੈ ਜਿਣੈ ਏਹੁ ਗੁਰਮੁਖਿ ਚਾਲਾ।
੩. ਮਾਰਗੁ ਖੰਡੇ ਧਾਰ ਹੈ ਭਵਜਲੁ ਭਰ ਨਾਲਾ।
੪. ਵਾਲਹੁ ਨਿਕਾ ਆਖੀਐ ਗੁਰੁ ਪੰਥੁ ਨਿਰਾਲਾ।
੫. ਹਉਮੈ ਬਜਰੁ ਭਾਰ ਹੈ ਦੁਰਮਤਿ ਦੁਰਾਲਾ।
੬. ਗੁਰਮਤਿ ਆਪੁ ਗਵਾਇਕੈ ਸਿਖੁ ਜਾਇ ਸੁਖਾਲਾ ॥੧੭॥

17. (Gurmukh chāl)

1. Tar(i) ḍubai ḍubā tarai pī piram piālā.
2. Jiṅ(i) hārai hārai jiṅai eb(u) gurmukh(i) chālā.
3. Mārag(u) khaṅḍe dhār hai bhavjal(u) bhar nālā.
4. Vāloh nikā ākhiāi gur(u) paṅth(u) nirālā.
5. Haumai bajar(u) bbār hai durmat(i) durālā.
6. Gurmat(i) āp(u) gavāe-kai sikh(u) jāe sukhālā. (17)

17. The Way of *Gurmukhs*

1. Drinking the cup of love of the Lord, one who is liberated from the world, drowns in it while one who is drowned in the worldly ocean like attractions starts swimming in it.
2. One who wins others by his ego, loses due to renunciation of ego. He wins over the *māyā* and this is the way of *Gurmukhs*.
3. This path is sharp like the edge of the sword and is filled with the water of fear.
4. It is known to be minute more than a hair. This path of the Gurū is unique.
5. Since ego is solid and heavy like stone, a base intellect is a store-house of tribulations.
6. But if someone starts treading the path of *Gurmukhs* as narrated earlier, he takes to Gurū's wisdom and becoming a Sikh, reaches the refuge of the Lord easily.(17)

In Essence

The path followed by the *Gurmukhs* is based on the intellect of the Gurū. Though it is difficult to follow, yet it leads one to the refuge of the Lord. The path of *Gurmukhs* never lead anyone to losses or harm. In fact this path leads one straight to the realm of truth and knowledge, and therefore happiness.

੧੮. (ਬੋਹੜ ਤੋਂ ਉਪਦੇਸ਼)

੧. ਧਰਤੀ ਵੜੈ ਵੜਿ ਬੀਉ ਹੋਇ ਜੜੁ ਅੰਦਰਿ ਜੰਮੈ।
੨. ਹੋਇ ਬਰੂਟਾ ਚੁਹਚੁਹਾ ਮੂਲ ਡਾਲ ਧਰੰਮੈ।
੩. ਬਿਰਖ ਅਕਾਰ ਬਿਥਾਰੁ ਕਰਿ ਬਹੁ ਜਟਾ ਪਲੰਮੈ।
੪. ਜਟਾ ਲਟਾ ਮਿਲਿ ਧਰਤਿ ਵਿਚਿ ਹੋਇ ਮੂਲ ਅਗੰਮੈ।
੫. ਛਾਂਵ ਘਣੀ ਪਤ ਸੋਹਣੇ ਫਲ ਲੱਖ ਲਖੰਮੈ।
੬. ਫਲ ਫਲ ਅੰਦਰਿ ਬੀਅ ਬਹੁ ਗੁਰਸਿਖ ਮਰੰਮੈ ॥੧੮॥

18. (Bohar ton updesb)

1. Dharti varai var(i) bīu hoe jaṛh aṅdar(i) jaṅmai.
2. Hoe barūtā chubchubā mūl ḍāl dbarāṅmai.
3. Birakh akār biṭhār(u) kar(i) bahu jaṭā palāṅmai.
4. Jaṭā laṭā mil(i) dbarat(i) vich(i) hoe mūl agaṅmai.
5. Chbānv ghaṅī pat sohṇe phal lakkh lakhaṅmai.
6. Phal phal aṅdar(i) bīa bahu gursikh marāṅmai. (18)

18. Sermon from Banyan Tree

1. A seed of banyan tree enters the earth as a banyan tree. Its roots take form therein.
2. It emerges out of the Earth in the form of a sapling, shines in its new born glory and develops many branches around its stem.
3. It takes the shape of a tree and spreads its roots from its branches down towards the Earth.
4. The roots enter the ground and virtually act like trunk of the tree supporting all the mass of leaves and branches.
5. And that provide deep shade, many leaves and countless fruits.
6. Every fruit has many seeds and that is the secret of a *Gursikh*.(18)

In Essence

A Sikh who gives up the pride of his body, develops himself like the seed of the banyan tree, and becoming humble person, he develops into many banyan trees. In other words, many seekers become happy from it and enjoy its peace and comfort. Thus every seeker in turn spreads the seed of Lord's name.

ੴ. (ਗੁਰ ਬਿੱਛ ਰੂਪ)

੧. ਇਕੁ ਸਿੱਖ ਦੁਇ ਸਾਧ ਸੰਗੁ ਪੰਜੀਂ ਪਰਮੇਸਰੁ।
੨. ਨਉ ਅੰਗ ਨੀਲ ਅਨੀਲ ਸੁੰਨ ਅਵਤਾਰ ਮਹੇਸਰੁ।
੩. ਵੀਹ ਇਕੀਹ ਅਸੰਖ ਸੰਖ ਮੁਕਤੇ ਮੁਕਤੇਸਰੁ।
੪. ਨਗਾਰਿ ਨਗਾਰਿ ਮੈ ਸਹੰਸ ਸਿਖ ਦੇਸ ਦੇਸ ਲਖੇਸਰੁ।
੫. ਇਕਦੁੰ ਬਿਰਖਹੁ ਲਖ ਫਲ ਫਲ ਬੀਅ ਲੋਮੇਸਰੁ।
੬. ਭੋਗ ਭੁਗਤਿ ਰਾਜੇਸੁਰਾ ਜੋਗ ਜੁਗਤਿ ਜੋਗੇਸਰੁ ॥੧੯॥

19. (Gur brichchh rūp)

1. Ik(u) sikkh due sādḥ saṅg(u) pañjī pārmesar(u).
2. Nau aṅg nīl anīl sunn avtār mahesar.
3. Vīb ikīb asaṅkh saṅkh mukte muktesar(u).
4. Nagar(i) nagar(i) mai sahaṅs sikh des des lakhesar(u).
5. Ikdūn birkhoh lakh phal phal bīa lomesar(u).
6. Bhog bbugat(i) rājesurā jog jugat(i) jogesar(u). (19)

19. Gurū is Like a Tree

1. When one is alone, one is a Sikh. When they are two, it amounts to *Sādhsaṅg*. And God dwells in five Sikhs.
2. When numerical digits one to nine are associated with Zero (Zero here means a state of inactivity, Inactive State of God), the count increases manyfold.
3. Those who are a little inadequate (a state of twenty) become complete when they meet with those who are complete (and living in a state of Twenty-one). Meeting with *Gurmukhs*, they too are emancipated by following them and serving them.
4. Thousands and thousands of Sikhs of the Gurū reside in towns. There are millions in a country. Just one true Sikh can free the world from the bondage of transmigration. These Sikhs are the blessings of Gurū Nānak Dev Ji to humanity.
5. A Tree yields millions of fruits in its life-time and all fruits have the seed of that tree imbedded in it (Gurū is a tree while his Sikhs are the fruits. Gurū pervades in these Sikhs like seeds pervade in the fruit).
6. They relish the worldly pleasures and thus they are the gods of the kings. Since they also spend time in meditation, they are the kings of *Jogīs*.(19)

In Essence

Sikhs and the Gurū are in each other like seed and fruit. One is the cause of the other. Both are physically different but spiritually one.

੨੦. (ਨਾਮੀ ਸ਼ਾਹ)

੧. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਵਣਜਾਰੇ ਸਾਹੈ।
੨. ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਹੈ ਸੰਸਾਰੁ ਵਿਸਾਰੈ।
੩. ਕੋਈ ਵੇਚੈ ਕਉਡੀਆ ਕੋ ਦਮ ਉਗਾਰੈ।
੪. ਕੋਈ ਰੁਪਯੇ ਵਿਕਣੈ ਸੁਨਈਏ ਕੋ ਡਾਰੈ।
੫. ਕੋਈ ਰਤਨ ਵਣਜਦਾ ਕਰਿ ਸਿਫਤਿ ਸਲਾਰੈ।
੬. ਵਣਜਿ ਸੁਪਤਾ ਸਾਹ ਨਾਲਿ ਵੇਸਾਹੁ ਨਿਬਾਰੈ ॥੨੦॥

20. (Nāmi Shāh)

1. Pīr murīdā pīrharī vanjāre sāhai.
2. Saudā ikat(u) haṭ(i) hai saṁsār(u) visāhai.
3. Koī vechai kauḍīā ko dam ugāhai.
4. Koī rupayē vikṇai sunāie ko ḍāhai.
5. Koī ratan vaṇanjadā kar(i) siphat(i) salāhai.
6. Vaṇaj(i) supatā sāh nāl(i) vesāh(u) nibāhai.(20)

20. Famous Rich

1. The love of Gurū and disciple is like that of customer and the money-lender.
2. The commodity of *Nām* in the shop of the Gurū is pure. The whole world buys it from there.
3. Someone sells the shells while other collects the money.
4. Someone sells the rupee coins of silver while some other ascertains the purity of gold in fire.
5. Someone buys gems and praises their beauty and value.
6. Trading should be with a trader in whom one has confidence. He ensures that the deal reaches its culmination. (20)

In Essence

There are many rich and poor people in the world. Some are honest while some others are not very good to deal with. Much trading of valuable things keep taking place, but the trading of *Nām* is only taking place at the shop of Gurū Nānak Dev Ji. The devotees buy with full faith and confidence.

Note: This paradigm is elaborated further in the *paurīs* that follow.

੨੧. (ਸਤਿਗੁਰੂ ਸਾਹ)

੧. ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਹੈ ਸਾਹ ਸਤਿਗੁਰੂ ਪੂਰਾ।
੨. ਅਉਗੁਣ ਲੈ ਗੁਣ ਵਿਕਣੈ ਵਚਨੈ ਦਾ ਸੂਰਾ।
੩. ਸਫਲੁ ਕਰੈ ਸਿਮਲੁ ਬਿਰਖੁ ਸੋਵਰਨੁ ਮਨੂਰਾ।
੪. ਵਾਸੁ ਸੁਵਾਸੁ ਨਿਵਾਸੁ ਕਰਿ ਕਾਉ ਹੰਸੁ ਨ ਊਰਾ।
੫. ਘੁਘੂ ਸੁਝ ਸੁਝਾਇਦਾ ਸੰਖ ਮੋਤੀ ਚੂਰਾ।
੬. ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਗੁਰ ਸਬਦੁ ਹਜੂਰਾ ॥੨੧॥

21. (Satgurū Shāh)

1. Saudā ikat(u) haṭ(i) hai sāh sat(i)gur(u) pūrā.
2. Auguṇ lai guṇ vikṇai vachnai dā sūrā.
3. Saphal(u) karai simal(u) birakh(u) sovrān(u) manūrā.
4. Vās(u) suvās(u) nivās(u) kar(i) kāu haṅs(u) na ūrā.
5. Gbughū sujh sujhāedā saṅkh motī chūrā.
6. Ved katebob bāhrā gur sabad(u) hajūrā.(21)

21. *Satgurū*—the Trader

1. The *Nām* of the Lord is traded only in the *Sat Saṅgat* like shop. *Satgurū* is a complete trader.
2. Other traders throw away base coins whereas this trader accepts the vices of the Sikhs and give him virtues instead. He is true of his words.
3. He blesses the fruitless (like silk cotton tree) with worthy fruits. He changes the sludge into gold.
4. He imbues the sandalwood (*Nām*) like fragrance (*Gurmukhs*) in bamboo-like Sikhs who do not believe in God or are very rigid in their perception. It is like changing crows into white swans.
5. He brings awareness to the ignorants and the crumbs are turned into pearls by him. (Those who have reduced themselves to a low level due to their deeds, whose consciousness is scattered and find difficult to focus, he transforms them into leading a useful life and becomes invaluable like pearls).
6. God who is beyond and away from the books of knowledge, seems near to them through the word of the *Gurū*.(21)

In Essence

Satgurū is a completely virtuous person whose merits are divine. Those who hold faith in him and buy invaluable gem-like *Nām* from him, they become gold-like from the sludge and fruitful tree from one that bears no fruits.

੨੨. (ਗੁਰੋਪਮਾ)

੧. ਲਖ ਉਪਮਾ ਉਪਮਾਂ ਕਰੈ ਉਪਮਾ ਨ ਵਖਾਣੈ।
੨. ਲਖ ਮਹਿਮਾ ਮਹਿਮਾ ਕਰੈ ਮਹਿਮਾ ਹੈਰਾਣੈ।
੩. ਲਖ ਮਹਾਤਮ ਮਹਾਤਮਾ ਨ ਮਹਾਤਮ ਜਾਣੈ।
੪. ਲਖ ਉਸਤਤਿ ਉਸਤਤਿ ਕਰੈ ਉਸਤਤਿ ਨ ਸਿਵਾਣੈ।
੫. ਆਦਿ ਪੁਰਖੁ ਆਦੇਸ ਹੈ ਮੈਂ ਮਾਣੁ ਨਿਮਾਣੈ ॥੨੨॥

22. (Guroṣamā)

1. Lakh upmā upmān karai upmā na vakhāṇai.
2. Lakh mahimā mahimā karai mahimā hairāṇai.
3. Lakh mahātam mahātamā na mahātam jāṇai.
4. Lakh ustat(i) ustat(i) karai ustat(i) na siṅṅāṇai.
5. Ād(i)purakh(u) ādes hai main māṅ(u) nimāṇai. (22)

22. In Praise of the Gurū

1. Millions praise the ordinary mortals but they cannot say even one praise or eulogy of the Lord.
2. Millions sing and eulogise the kings but they too are amazed at the praise of the Lord.
3. Millions of holymen describe the significance and glory of the holy places and places of pilgrimage and yet cannot know the glory and grandeur of One Lord.
4. Millions sing the praises of gods but they do not recognise even one virtue of the Lord and sing His praise.
5. My supplication to that Primal Lord (Gurū Nānak Dev Jī). He is the honour of the down-trodden.(22)

In Essence

He is the abode of the destitutes. There is not just one praise of the Lord. Holy people and ordinary men are indulging in His adulation and adornment with their tongue but they do not know how to praise and admire Him with love from the core of their heart.

੨੩. (ਤਥਾਚ ਗੁਰ ਪ੍ਰਤਾਪ)

੧. ਲਖ ਮਤਿ ਲਖ ਬੁਧਿ ਸੁਧਿ ਲਖ ਲਖ ਚਤੁਰਾਈ।
੨. ਲਖ ਲਖ ਉਕਤਿ ਸਿਆਣਪਾਂ ਲਖ ਸੁਰਤਿ ਸਮਾਈ।
੩. ਲਖ ਗਿਆਨ ਧਿਆਨ ਲਖ ਲਖ ਸਿਮਰਣਤਾਈ।
੪. ਲਖ ਵਿਦਿਆ ਲਖ ਇਸ਼ਟ ਜਪ ਤੰਤ ਮੰਤ ਕਮਾਈ।
੫. ਲਖ ਭੁਗਤਿ ਲਖ ਲਖ ਭਗਤਿ ਲਖ ਮੁਕਤਿ ਮਿਲਾਈ।
੬. ਜਿਉ ਤਾਰੇ ਦਿਹ ਉੱਗਣੈ ਆਨ੍ਹੇਰ ਗਵਾਈ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਗਮੁ ਹੈ ਹੋਇ ਪਿਰਮ ਸਖਾਈ ॥੨੩॥

23. (Tathāch Gur pratāp)

1. Lakh mat(i) lakh budh(i) sudh(i) lakh lakh chaturāī.
2. Lakh lakh ukat(i) siānpān lakh surat(i) samāī.
3. Lakh giān dhiān lakh lakh simranṭāī.
4. Lakh vidīā lakh isṭ jap taṅt maṅt kamāī.
5. Lakh bbugat(i) lakh lakh bhagat(i) lakh(u) mukat(i) milāī.
6. Jio tāre dib ugganai ābner gavāī.
7. Gurmukh(i) sukh phal(u) agam(u) hai hue pīram sakhāī. (23).

23. The Glory of the Gurū

1. There are millions of thoughts, intelligences and natural instincts that are deemed to lead one to success or desired results.
2. There are millions of just judgements, far-sightednesses and decisions taken with deliberations and considerations of all aspects.
3. There are millions of things worth knowing particularly understanding the secrets of consciousness and inactive elements, reflections on things perceived or seen till they become integral part of one's life and subtle ways of remembering or meditating.
4. There are millions of educations to develop the wisdom and acquire awareness, millions of deities who are lovingly worshipped, millions of ways of *Jap* (meditation) *Tap* (penance) and repeated recitation of incantations.
5. There are millions of worldly relishments, millions of followers who serve their ideals diligently and millions of liberations (to get rid of repeated births and deaths).
6. Just as the darkness and stars disappear with the day-break;
7. So is the peace and comforting fruits of a *Gurmukh* (which are beyond reach) help the ignorants unite with the beloved Lord.(23)

In Essence

There are millions of disciplines in the world and there are many who excel in each of these fields. Some of these disciplines demand very strenuous effort to reach a higher state. None of these versatilities can take one to the realm of God except the peace and comfort that *Gurmukhs* have achieved through devotion and love of the Lord. They can help others to reach Him.

੨੪. (ਵਾਹਿਗੁਰੂ ਮਹਿਮਾ)

੧. ਲਖ ਅਚਰਜ ਅਚਰਜ ਹੋਇ ਅਚਰਜ ਹੈਰਾਣਾ।
੨. ਵਿਸਮੁ ਹੋਇ ਵਿਸਮਾਦ ਲਖ ਲਖ ਚੋਜ ਵਿਡਾਣਾ।
੩. ਲਖ ਅਦਭੁਤ ਪਰਮਦਭੁਤੰ ਪਰਮਦਭੁਤ ਭਾਣਾ।
੪. ਅਬਿਗਤਿ ਗਤਿ ਅਗਾਧ ਬੋਧ ਅਪਰੰਪਰੁ ਬਾਣਾ।
੫. ਅਕਥ ਕਥਾ ਅਜਪਾ ਜਪਣੁ ਨੇਤਿ ਨੇਤਿ ਵਖਾਣਾ।
੬. ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਹੈ ਕੁਦਰਤਿ ਕੁਰਬਾਣਾ ॥੨੪॥

24. (Wābegurū Mahimā)

1. Lakh acharj acharj hoe acharj hairāṇā.
2. Visam(u) hoe vismād lakh lakh choj viḍāṇā.
3. Lakh adbhut parmadbhutaṅg parmadbhut bhāṇā.
4. Abigat(i) gat(i) agādh bodh apraṅpar(u) bāṇā.
5. Akath kathā ajapā japan(u) net(i) net(i) vakhāṇā.
6. Ād(i) purakh(u) ādes(u) hai kudrat(i) kurbāṇā. (24)

24. Praise of God

1. Millions are amazed at the amazing and wondrous deeds of the Lord.
2. Seeing these wondrous deeds, millions are going into the state of ecstasy and bliss.
3. Millions are experiencing strange and astonishing feelings seeing extremely strange and wondrous happenings of the Lord.
4. His deeds are beyond knowing and deep, His knowledge and perception is beyond reach—like an ocean whose other shore is not even conceivable.
5. All statements on Him are beyond words. He just cannot be described. Meditation on Him leads one to a state where nothing is being uttered yet sound of His name is heard. The books say—He is not this and He is not even this.
6. I salute the unfathomable, imperceptible Lord. I am sacrifice unto all His creations.(24)

In Essence

The *paurī* is an attempt to describe the greatness of the Lord-God. Words cannot describe Him nor can mind perceive Him. Thus in a state of helplessness, the best thing to do is to offer our humble salutation to Him.

੨੫. (ਛੇ ਗੁਰੂ ਸਿਮਰਣ)

੧. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਣ ਬ੍ਰਹਮੁ ਗੁਰ ਨਾਨਕ ਦੇਉ ।
੨. ਗੁਰ ਅੰਗਦੁ ਗੁਰ ਅੰਗ ਤੇ ਸਚ ਸਬਦ ਸਮੇਉ ।
੩. ਅਮਰਾਪਦੁ ਗੁਰ ਅੰਗਦਹੁ ਅਤਿ ਅਲਖ ਅਭੇਉ ।
੪. ਗੁਰ ਅਮਰਹੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਗਤਿ ਅਛਲ ਅਛੇਉ ।
੫. ਰਾਮ ਦਾਸ ਅਰਜਣ ਗੁਰੂ ਅਬਿਚਲ ਅਰਖੇਉ ।
੬. ਹਰਗੋਵਿੰਦ ਗੋਵਿੰਦ ਗੁਰੁ ਕਾਰਣ ਕਰਣੇਉ ॥੨੫॥੧੩॥

25. (Cbbe Gurū simraṅ)

1. Pārbrāhm pūraṅ brāhm(u) gur nānak deu.
2. Gur aṅgad(u) gur aṅg te sach sabad sameu.
3. Amrāpad(u) gur aṅgadoh at(i) alakh abheu.
4. Gur amrauh gur rām nām gat(i) achhal achheu.
5. Rām Dās Arjaṅ gurū abichal arkheu.
6. Hargoviṅd Goviṅd gur(u) kāraṅ karṅeu.(25.13)

25. Remembering Six Gurūs

1. Gurū Nānak Dev is both Absolute and Transcendental himself. He is complete Lord-God.
2. From the spiritual being of Gurū Nānak emerged Gurū Aṅgad Jī with the true divine word.
3. Obtaining the eternal status from Gurū Aṅgad, Gurū Amar Dās Jī appeared on the scene as complete Gurū.
4. From Gurū Amar Dās Jī, emerged Gurū Rām Dās Jī who was beyond possibility of any impurity and deceit. He was manifestation of welfare and philanthropy.
5. Gurū Rām Dās blessed (Gurū) Arjan with all his faculties. Gurū Arjan emerged as a stable and blissful Gurū.
6. And from the fifth Gurū (Gurū Arjan Dev Jī), Gurū Hargobind Jī, the true form of Lord, the cause of all causes took over the responsibility of leading the Sikhs to salvation.(25.13)

In Essence

Bhāi Sāhib is concluding the thirteenth *Vār* by paying his obeisance to the first six Gurūs. Evidently, this *Vār/paurī* has been written during the period of Gurū Hargobind Sāhib.

ਵਾਰ 14

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਨਿਮਾਣਿਆਂ ਦਾ ਮਾਣ ਗੁਰੂ)

੧. ਸਤਿਗੁਰ ਸਚਾ ਨਾਉ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ।
੨. ਸਾਧ ਸੰਗਤਿ ਸਚ ਥਾਉ ਸਬਦਿ ਵਖਾਣੀਐ ।
੩. ਦਰਗਹ ਸਚੁ ਨਿਆਉ ਜਲ ਦੁਧੁ ਛਾਣੀਐ ।
੪. ਗੁਰ ਸਰਣੀ ਅਸਰਾਉ ਸੇਵ ਕਮਾਣੀਐ ।
੫. ਸਬਦ ਸੁਰਤਿ ਸੁਣਿ ਗਾਉ ਅੰਦਰਿ ਆਣੀਐ ।
੬. ਤਿਸੁ ਕੁਰਬਾਣੈ ਜਾਉ ਮਾਣੁ ਨਿਮਾਣੀਐ ॥੧॥

1. (Nimāṇiān dā māṇ Gurū)

1. Sat(i)gur sachā nāu gurmukh(i) jāṇīai.
2. Sādh saṅgat(i) sach thāu sabad(i) vakhāṇīai.
3. Dargah sach(u) niāu jal dudh(u) chhāṇīai.
4. Gur sarṇī asrāu sev kamāṇīai.
5. Sabad surat(i) sun(i) gāu andar(i) āṇīai.
6. Tis(u) kurbāṇai jāu māṇ(u) nimāṇīai.(1)

1. Gurū—The Honour of the Modest and Lowly

1. The name of the *Satgurū* is eternal. *Gurmukhs* know this fact.
2. *Sādh Saṅgat* of the Gurū is truly holy (and abode of the Lord) because this is where the Lord is reflected upon by all.
3. The court of the Gurū dispenses divine justice to all. This is where water is separated from milk. *Gurmukhs* and *manmukhs* are distinguished.
4. The refuge of the Gurū is true support that destroys the cycle of transmigration of the soul in eighty-four lakh species. The seekers reap the fruit by performing service (*Sewā*).
5. They listen to and sing the divine word of the Gurū. (He can be a listener if someone else is singing or if no one is singing, he can be the singer). They acquire stability thus in their own mind.
6. I am sacrifice unto such *Satgurū* who honours the modest and lowly persons like me.(1)

In Essence

Satgurū and his *Sādh Saṅgat* raises the honour of a seeker both in this and the world hereafter. Being the abode of the Lord divine justice is dispensed there. Refuge of the Gurū and company of the holy congregation destroys all wanderings and reach one to the ultimate truth.

੨. (ਸੰਗਤ ਵਰਨ)

੧. ਚਾਰ ਵਰਨ ਗੁਰ ਸਿਖ ਸੰਗਤਿ ਆਵਣਾ।
੨. ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਵਿਖੁ ਅੰਤੁ ਨ ਪਾਵਣਾ।
੩. ਤੁਲਿ ਨ ਅੰਮ੍ਰਿਤ ਇਖ ਕੀਰਤਨੁ ਗਾਵਣਾ।
੪. ਚਾਰਿ ਪਦਾਰਥ ਭਿਖ ਭਿਖਾਰੀ ਪਾਵਣਾ।
੫. ਲੇਖ ਅਲੇਖ ਅਲਿਖ ਸ਼ਬਦ ਕਮਾਵਣਾ।
੬. ਸੁਝਨਿ ਭੂਤ ਭਵਿਖ ਨ ਆਪੁ ਜਣਾਵਣਾ ॥੨॥

2. (Saṅgat varan)

1. Chār varan gur sikh saṅgat(i) āvaṇā.
2. Gurmukh(i) mārag(u) vikh(u) ant(u) na pāvaṇā.
3. Tul(i) na amrit ikh kīrtan(u) gāvaṇā.
4. Chār(i) padārath bhikh bhikhārī pāvaṇā.
5. Lekh alekh alikh shabad kamāvaṇā.
6. Sujhan(i) bhūt bhavikh na āp(u) janāvaṇā.(2)

2. Lineage of *Saṅgat*

1. The *Saṅgat* of Gurū draws Sikhs from the four sections of society (*Brāhmin*, *Khatrī*, *Vaish* and *Shūdra*).
2. But the path of *Gurmukhs* is very difficult. Just a step on that path cannot even be described nor borne.
3. Singing of His paeans are so melodious and sweet that not even sugarcane juice of countless sugarcane fields can reach it.
4. The seekers acquire the boon of all the four spiritual boons (*Dharm*, *Arth*, *Kām* and *Moksh*).
5. Those who have practiced the divine word of the indescribable Lord, they themselves become indescribable.
6. They become aware of the past, present and future times and yet they do not become proud of this achievement.(2)

In Essence

Saṅgat of holymen where eulogies of Lord are sung, raises the level of consciousness of the seekers. Their lineage is above the conventional caste divide of Hindu society. *Saṅgat* blesses the seekers with the much desired boons of *Dharm*, *Arth*, *Kām* and *Mokh*.

੩. (ਅਗਮ ਦਰਸ਼ਨ)

੧. ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਅਲਖੁ ਲਖਾਇਆ ।
੨. ਅਨਹਦ ਸਬਦੁ ਅਵੇਸਿ ਅਘੜੁ ਘੜਾਇਆ ।
੩. ਸਾਧ ਸੰਗਤਿ ਪਰਵੇਸਿ ਅਪਿਓ ਪੀਆਇਆ ।
੪. ਗੁਰ ਪੂਰੇ ਉਪਦੇਸੁ ਸਚੁ ਦਿੜਾਇਆ ।
੫. ਗੁਰਮੁਖਿ ਭੂਪਤਿ ਵੇਸਿ ਨ ਵਿਆਪੈ ਮਾਇਆ ।
੬. ਬ੍ਰਹਮੇ ਬਿਸਨ ਮਹੇਸ਼ ਨ ਦਰਸਨੁ ਪਾਇਆ ॥੩॥

3. (Agam Darshan)

1. Ād(i) purakh ādes(u) alakh(u) lakhāiā.
2. Anbad sabad(u) aves(i) aghar(u) gharāiā.
3. Sādh sangat(i) parves(i) apio pīaiā.
4. Gur pūre updes(u) sach(u) dirāiā.
5. Gurmukh(i) bhūpat(i) ves(i) na viāpai māiā.
6. Brahme bisan mahesh na darsan(u) pāiā.(3)

3. Beholding the Unreachable

1. My salutation to the Timeless Lord (or Gurū Nānak) who made me perceive the indescribable.
2. Who is the abode of the unstruck divine word and the moulder of the unmouldable mind.
3. The seeker who enters the fold of *Sādh Saṅgat*, is blessed with the elixir of *Nām*.
4. Those who receive the teachings of the complete Gurū, have the truth firmly lodged in their mind.
5. *Gurmukhs* are like the form of a king but they remain unsullied of *māyā* (mammon).
6. Even the three principal deities—Brahmā, Vishṇū and Mahesh cannot have a glimpse of the Lord-God.(3)

In Essence

The True Gurū is beyond the three traits of *māyā*—*Rajas*, *Tamas* and *Satva*. The followers believe that their deities are influenced by the three traits of *māyā*, but *Satgurū* is beyond them.

Gurbāṇī says :

Brahmā Bisan(u) Mahes(u) trai guṅ bistbāriā.

.....

Tū jāneh sabb bidh(i) gurmukh(i) nistāriā.

(SGGS, p. 1094)

Brahmā, Vishṇū and Mahesh, the three prime deities of Hindus remain entangled in the three traits of *māyā*. O' Lord, You alone know all the ways of taking the seekers across the worldly ocean,

੪. (ਤਿੰਨ ਦੇਵਤੇ ਵਰਣਨ)

੧. ਬਿਸਨੈ ਦਸ ਅਵਤਾਰ ਨਾਵ ਗਣਾਇਆ।
੨. ਕਰਿ ਕਰਿ ਅਸੁਰ ਸੰਘਾਰ ਵਾਦੁ ਵਧਾਇਆ।
੩. ਬ੍ਰਹਮੈ ਵੇਦ ਵੀਚਾਰਿ ਆਖਿ ਸੁਣਾਇਆ।
੪. ਮਨ ਅੰਦਰਿ ਅਹੰਕਾਰੁ ਜਗਤੁ ਉਪਾਇਆ।
੫. ਮਹਾਦੇਉ ਲਾਇ ਤਾਰ ਤਾਮਸ ਤਾਇਆ।
੬. ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰੁ ਆਪੁ ਗਵਾਇਆ ॥੪॥

4. (Tinn devte varnan)

1. Bisnai das avtār nāv gaṇāiā.
2. Kar(i) kar(i) asur saṅghār vād(u) vadḥāiā.
3. Brabmai ved vīchār(i) ākh(i) suṇāiā.
4. Man aṅdar(i) ahaṅkār(u) jagat(u) upāiā.
5. Mahādeu lāe tār tāmas tāiā.
6. Gurmukh(i) mokh duār(u) āp(u) gavāiā. (4)

4. Three Deities Described

1. Vishṇū took ten re-incarnations and thus propagated his own name which means omnipresent. He then destroyed the demons, made people worship him and thus remained in *Satva* trait of *māyā*.
2. He killed the demon (Kaṁs) with his own hands and thus extended the discord.
3. Brahmā recited the ideology of the *Vedās* to the people.
4. But in his own mind, he was caught in the pride of the fact that he was the creator of the Universe. Thus he lived in *Rajas* trait.
5. Shiv Jī remained in the grip of *Tamas* trait even in his meditation and could never achieve peace. He was ever in rage.
6. *Gurmukhs* are the door to emancipation who destroyed their self that is the cause of grief and tribulations being associated with *māyā*.(4)

The Essence

The *paurī* explains the following line of *Gurbāṇī*:

Āp(u) gavāiai tā saub pāiai, aur(u) kaisī chaturāi.

(SGGS, p. 722)

All deeds performed under pride and arrogance even if done by gods are far inferior to those done by *Gurmukhs*. *Gurmukhs* perform deeds bereft of ego and are not soiled by *māyā*.

In yet another example, Bhāi Sāhib says that the three deities were totally engrossed in the traits of *māyā* and therefore were not able to see the Lord:

Brahmā Bisan(u) Mabādeo trai guṇ rogī

vich(i) haumai kār kamāi.

Jin(i) kie tisaib na chetaib bapure,

Har Gurmukh(i) sojbī pāi.2.

(SGGS, p. 735)

੫. (ਨਾਰਦਾਦਿਕ ਮੁਨੀ)

੧. ਨਾਰਦ ਮੁਨੀ ਅਖਾਇ ਗਲ ਸੁਣਾਇਆ।
੨. ਲਾਇਤਬਾਰੀ ਖਾਇ ਚੁਗਲੁ ਸਦਾਇਆ।
੩. ਸਨਕਾਦਿਕ ਦਰਿ ਜਾਇ ਤਾਮਸੁ ਆਇਆ।
੪. ਦਸ ਅਵਤਾਰ ਕਰਾਇ ਜਨਮੁ ਗਲਾਇਆ।
੫. ਜਿਨਿ ਸੁਖ ਜਣਿਆ ਮਾਇ ਦੁਖੁ ਸਹਾਇਆ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਖਾਇ ਅਜਰੁ ਜਰਾਇਆ ॥੫॥

5. (Nārdādik Muni)

1. Nārad muni akhāe gal suṇāiā.
2. Lāitbārī khāe chugal(u) sadāiā.
3. Sankādik dar(i) jāe tāmas(u) āiā.
4. Das avtār karāe janam(u) galāiā.
5. Jin(i) sukh jaṇiā māe dukh(u) sahāiā.
6. Gurmukh(i) sukh phal khāe ajar(u) jarāiā. (5)

5. Sage Nārad, *et al*

1. Nārad proclaimed himself as an ardent follower of God. This was only a specious talk. There was no truth in his claim. He spent all his life conveying views of one to the other.
2. His advent was mainly for listening to other people talking. He would backbite and thus became famous as back-biter and a slanderer. (He would report all actions and talk of demons to gods and vice-versa).
3. When Nārad reached the door of Sanakādiks, he became furious with rage (*Tamas* trait) because the doorkeepers would not permit him entry without the permission of their king. Nārad cursed the doorkeepers to become demons. And then Vishṇū had to incarnate as Rām and Krishan to liberate them. Such is the belief of his followers.
4. Vishṇū wasted his birth in ten incarnations since he spent most of his time in resolving disputes among the gods and demons.
5. The mother who gave him (Nārad) birth for her comfort, had to bear much distress on his account.
6. *Gurmukhs* enjoyed the loving elixir of Lord's name and bore the unbearable. They were beyond the influence of *māyā*.(5)

In Essence

Nārad, though known as a sage is considered far below the spiritual status of a *Gurmukh* because of his *Tāmasic* behaviour, habit of backbiting and slandering. He got involved in showing his miraculous powers without realising that he was playing in the hands of *māyā*. On the contrary, when *Gurmukhs* reach that stage of showing miraculous powers, they leave the influence of *māyā* and step into the fourth state. Thus they are above sages like Nārad.

੬. (ਧਰਤੀ)

੧. ਧਰਤੀ ਨੀਵੀ ਹੋਇ ਚਰਣ ਚਿਤੁ ਲਾਇਆ।
੨. ਚਰਨ ਕਵਲ ਰਸੁ ਭੋਇ ਆਪੁ ਗਵਾਇਆ।
੩. ਚਰਣ ਰੇਣੁ ਤਿਹੁ ਲੋਇ ਇਛ ਇਛਾਇਆ।
੪. ਧੀਰਜੁ ਧਰਮੁ ਸਮੋਇ ਸੰਤੋਖੁ ਸਮਾਇਆ।
੫. ਜੀਵਣ ਜੁਗਤਿ ਪਰੋਇ ਰਿਜਕੁ ਪੁਜਾਇਆ।
੬. ਮੰਨੈ ਹੁਕਮੁ ਰਜਾਇ ਗੁਰਮੁਖਿ ਜਾਇਆ ॥੬॥

6. (Dhartī)

1. Dhartī nivī hoe charan chit(u) lāiā.
2. Charan kaval ras(u) bhoē āp(u) gavāiā.
3. Charan reṅ(u) tib(u) loe ichh ichhāiā.
4. Dhīraj(u) dharam(u) samoe santokh(u) samāiā.
5. Jivan jugat(i) paroe rijak(u) pujāiā.
6. Maṅnai hukam(u) rajāe gurmukh(i) jāiā.(6)

6. The Earth

1. The Earth remains humble since it remains at low level. It remains under the feet of high and low. (*Gurmukhs* too possess humility like the earth).
2. Disregarding its own interests, it remains engrossed in the elixir of lotus-like feet of everyone.
3. It is the dust of the feet of the three worlds—the dust that everyone desires to seek.
4. The Earth has inherent qualities of patience and contentment (It remains in a state of equipoise whatever one may do with it).
5. It holds the means of life within itself and ensures all get their livelihood and life support. (Water which is source of life is contained in and held by the Earth).
6. It remains happy in the will of God. *Gurmukhs* are also like Earth who do good to others and remain under the command of the Lord.(6)

In Essence

Those who win over the influence of *māyā*, engross their mind in Lord's reflection and live in humility like Earth are blessed of birth. Others have wasted their coming to this world.

੭. (ਪਾਣੀ ਦਾ ਵਰਣਨ)

੧. ਪਾਣੀ ਧਰਤੀ ਵਿਚਿ ਧਰਤਿ ਵਿਚ ਪਾਣੀਐ ।
੨. ਨੀਚਹੁ ਨੀਚ ਨ ਹਿਚ ਨਿਰਮਲ ਜਾਣੀਐ ।
੩. ਸਹਿਦਾ ਬਾਹਲੀ ਖਿਚ ਨਿਵੈ ਨੀਵਾਣੀਐ ।
੪. ਮਨ ਮੇਲੀ ਘੁਲ ਮਿਚਿ ਸਭ ਰੰਗ ਮਾਣੀਐ ।
੫. ਵਿਛੁੜੈ ਨਾਹਿ ਵਿਰਚਿ ਦਰਿ ਪਰਵਾਣੀਐ ।
੬. ਪਰਉਪਕਾਰ ਸਰਚਿ ਭਗਤਿ ਨੀਸਾਣੀਐ ॥੭॥

7. (Pāṇi dā Varṇan)

1. Pāṇi dhartī vich(i) dharat(i) vich pāṇīai.
2. Nīchob nīch na hich nirmal jāṇīai.
3. Sabidā bāhlī khich nivai nivāṇīai.
4. Man melī ghul mich(i) sabb raṅg māṇīai.
5. Vichburai nāb(i) virach(i) dar(i) parvāṇīai.
6. Parupkār sarach(i) bhagat(i) nīsāṇīai.(7)

7. Water Described

1. The Earth is in water and there is water in Earth.
2. Water makes every effort to reach the lowest of the low places. Yet it remains neat.
3. It bears much attraction that pulls it to the low areas/ places. (It always flows towards low areas).
4. It is so friendly that it mixes up with every colour and enjoys the pleasure of becoming one with others.
5. Once it mixes with others, then it cannot be separated. It has to be accepted as part of it.
6. One who is engrossed in doing good is actually involved in worship.(7)

In Essence

Just like the nature of water, *Gurmukhs* are ever ready and remain engrossed in doing good to all.

t. (ਬਿਛ ਵਰਣਨ)

੧. ਧਰਤੀ ਉਤੈ ਰੁਖ ਸਿਰ ਤਲਵਾਇਆ।
੨. ਆਪ ਸਹੰਦੈ ਦੁਖ ਜਗੁ ਵਰੁਸਾਇਆ।
੩. ਫਲ ਦੇ ਲਾਹਨਿ ਭੁਖ ਵਟ ਵਗਾਇਆ।
੪. ਛਾਵ ਘਣੀ ਬਹਿ ਸੁਖ ਮਨੁ ਪਰਚਾਇਆ।
੫. ਵਢਨਿ ਆਇ ਮਨੁਖ ਆਪੁ ਤਛਾਇਆ।
੬. ਵਿਰਲੈ ਹੀ ਸਨਮੁਖ ਭਾਣਾ ਭਾਇਆ॥੮॥

8. (Bichh Varṇan)

1. Dhartī utai rukh sir talvāiā.
2. Āp sabaṅdai dukh jag(u) varusāiā.
3. Phal de lāhan(i) bhukh vaṭ vagāiā.
4. Chhāv ghaṇī baiḥ sukh man(u) parchāiā.
5. Vaḍhan(i) āe manukh āp(u) tachhāiā.
6. Virḷai hī sanmukh bhāṇā bhāiā.(8)

8. Tree Described

1. Inside the Earth, tree grows with its head downward and legs upward.
2. They bear much distresses of harsh Sun, extreme cold, rain and storm and yet do good to the mankind.
3. And when stoned, they yield fruit to the thrower to appease his hunger.
4. By their thick shade, they provide much comfort to everyone and pleases their mind in summer season.
5. And when someone comes to cut it or any of its branch, they do not protest. They live a contented life under His command.
6. So are those rare people who remain in Lord's presence and never turn away. They live by His command and feel happy in all states.(8)

In Essence

Bhāi Sāhib seems to have been motivated by the following lines of *Gurbāṇī* while writing the above *paurī*:

*Sastr(i) tikhan(i) kāṭ(i) dārio man(i) na kīno ros(u).
Kāj(u) uā ko le sawārio till(u) na dīno dos(u).*

(SGGS, p. 1017)

Despite getting such a rough treatment at the hands of the people, a tree does much good to them. It carries no ill will. So do the holymen not give up their nature. Those who live in His command, bear distress and yet dispense good to others, such Gurū-conscious people are very rare.

੯. (ਬ੍ਰਿਛ ਵਰਣਨ)

੧. ਰੁਖਹੁ ਘਰ ਛਾਵਾਇ ਥੰਮ੍ਹੁ ਥਮਾਇਆ।
੨. ਸਿਰਿ ਕਰਵਤੁ ਧਰਾਇ ਬੇੜ ਘੜਾਇਆ।
੩. ਲੋਹੇ ਨਾਲਿ ਜੜਾਇ ਪੂਰ ਤਰਾਇਆ।
੪. ਲਖ ਲਹਰ ਦਰੀਆਇ ਪਾਰਿ ਲਘਾਇਆ।
੫. ਗੁਰਸਿਖਾਂ ਭੈ ਭਾਇ ਸਬਦੁ ਕਮਾਇਆ।
੬. ਇਕਸ ਪਿਛੈ ਲਾਇ ਲਖ ਛਡਾਇਆ ॥੯॥

9. (Bricbh Varṇan)

1. Rukhoh ghar chbhāvāe thāṁmh thamāiā.
2. Sir(i) karvat(u) dharāe beṛ gharāiā.
3. Lobe nāl(i) jarāe pūr tarāiā.
4. Lakh labar dariāe pār(i) laghāiā.
5. Gursikhān bhāi bhāe sabad(u) kamāiā.
6. Ikas picchhai lāe lakh chhadāiā.(9)

9. Tree Described

1. The logs of trees are used for making roofs beside their use as support columns.
2. The tree bears the vagaries of a saw on its head. Planks are cut and fixed together to make a boat.
3. These planks are embedded with each other with iron nails and the boat so produced helps sail many voygers across the ocean.
4. It acquires the capability of sailing over countless of waves of the ocean.
5. Those Sikhs of the Gurū who have earned the ship-like *Shabad* with love and fear;
6. They have freed lakhs of seekers from the vagaries of the worldly ocean by putting them and sailing them across the ocean on this ship.(9)

In Essence

Continuing his illustrations of virtues through the paradigm of a tree, Bhāi Gurdās Ji inspire us to follow the life pattern of a tree and acquire all its humble and philanthropic traits.

੧੦. (ਤਿਲ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਘਾਣੀ ਤਿਲੁ ਪੀੜਾਇ ਤੇਲ ਕਢਾਇਆ।
੨. ਦੀਵੈ ਤੇਲੁ ਜਲਾਇ ਅਨ੍ਹੇਰ ਗਵਾਇਆ।
੩. ਮਸੁ ਮਸੁਵਾਣੀ ਪਾਇ ਸਬਦੁ ਲਿਖਾਇਆ।
੪. ਸੁਣਿ ਸਿਖਿ ਲਿਖਿ ਲਿਖਾਇ ਅਲੇਖੁ ਸੁਣਾਇਆ।
੫. ਗੁਰਮੁਖਿ ਆਪਿ ਗਵਾਇ ਸਬਦੁ ਕਮਾਇਆ।
੬. ਗਿਆਨ ਅੰਜਨ ਲਿਵਲਾਇ ਸਹਜਿ ਸਮਾਇਆ ॥੧੦॥

10. (Til dā drishṭānt)

1. Ghāñī til(u) pīṛāe tel kaḏbhāiā.
2. Dīvai tel(u) jalāe anber gavāiā.
3. Mas(u) mas(u)vāñī pāe sabad(u) likhbāiā.
4. Sun(i) sikb(i) likh(i) likhbāe alekb(u) sunāiā.
5. Gurmukb(i) āp(i) gavāe sabad(u) kamāiā.
6. Giāñ anjan liwlāe sabaj(i) samāiā.(10)

10. Paradigm of Sesame Seed

1. A sesame seed put himself in a crusher and had its oil extracted.
2. And then this oil burnt itself in an oil lamp to dispel darkness from the lives of other people.
3. The soot of the burnt oil was converted into ink that helped writing the *Shabad* (Word) of the Gurū.
4. The Sikhs of the Gurū listened to that word, wrote it and thus made others hear and read the Lord's name.
5. *Gurmukhs* bear distresses like a sesame seed. They lose their self and practice the word of the Gurū. (Like the oil, they spread the light to dispel darkness of the world).
6. Having engrossed their mind in the collyrium like knowledge, they merge into a state of equipoise.(10)

In Essence

Gurmukhs call themselves low and small. They bear distresses like the sesame seed and gave much benefit to the people. They dispell darkness of ignorance to liberate them from their repeated births.

੧੧. (ਪਸ਼ੂ ਉੱਤਮਤਾ)

੧. ਦੁਧੁ ਦੇਇ ਖੜੁ ਖਾਇ ਨ ਆਪੁ ਗਣਾਇਆ।
੨. ਦੁਧਹੁ ਦਹੀ ਜਮਾਇ ਘਿਉ ਨਿਪਜਾਇਆ।
੩. ਗੋਹਾ ਮੂਤੁ ਲਿੰਬਾਇ ਪੂਜ ਕਰਾਇਆ।
੪. ਛਤੀਹ ਅੰਮ੍ਰਿਤੁ ਖਾਇ ਕੁਚੀਲ ਕਰਾਇਆ।
੫. ਸਾਧ ਸੰਗਤਿ ਚਲਿ ਜਾਇ ਸਤਿਗੁਰੁ ਧਿਆਇਆ।
੬. ਸਫਲ ਜਨਮੁ ਜਗਿ ਆਇ ਸੁਖ ਫਲ ਪਾਇਆ ॥੧੧॥

11. (Pashū uttamatā)

1. Dudh(u) de-e khar(u) khāe na āp(u) gaṇāiā.
2. Dudhoh dabī jamāe ghio nipjāiā.
3. Gobā mūt(u) līnbāe pūj karāiā.
4. Chhatih amrit(u) khāe kuchil karāiā.
5. Sādh saṅgat(i) chal(i) jāe sat(i)gur(u) dhiāiā.
6. Saphaljanam(u) jag(i) āe sukh phal pāiā. (11)

11. Goodness of Animal

1. Cow eats hay and grass and yields milk. Yet it does not express and have its goodness counted.
2. The milk is turned into curd; the curd is churned to obtain butter and then it is converted into *ghee* (clarified butter).
3. The cow-dung is used for plastering places like kitchen. Hindus use its urine to prepare *Pañchamrit* that is used as medicine and in worships.
4. However, a human being eats many types of food (36 types) and turns it all into filth.
5. But a person who sets out from his home to join the *Sādh Saṅgat* and on reaching there remembers the True Gurū (Gurū Arjan Dev Ji) along with other members of the *Saṅgat*;
6. His coming to the world is worthy and fruitful. He has realised his real self.

In Essence

Animals are far better than those people who do no good to the humanity or other people. Gurū Ji says :

*Pasū milaiḥ chaṅgiāiā,
kbar(u) kbāvaiḥ anmrit deb(i).*

(SGGS, p. 489)

Also

*Narū marai nar(u) kām(i) na āvai.
Pasū marai das kāj sawārai.*

(SGGS, p. 870)

Human body is of no use after death, whereas every bone and hide of the animal can be used. Thus they are far more do-gooder than human beings.

Thus if a human being has not strived to obtain the loving elixir of peace and comfort, then an animal is far more useful to the society than a human being.

ੴ. (ਕਪਾਹ)

੧. ਦੁਖ ਸਹੈ ਕਪਾਹਿ ਭਾਣਾ ਭਾਇਆ।
੨. ਵੇਲਣਿ ਵੇਲ ਵੇਲਾਹਿ ਤੁੰਬ ਤੁੰਬਾਇਆ।
੩. ਪਿੰਵਣਿ ਪਿੰਜ ਫਿਰਾਹਿ ਸੂਤੁ ਕਤਾਇਆ।
੪. ਨਲੀ ਜੁਲਾਹੇ ਵਾਹਿ ਚੀਰੁ ਵੁਣਾਇਆ।
੫. ਖੁੰਬ ਚੜਾਇਨਿ ਬਾਹਿ ਨੀਰਿ ਧੁਵਾਇਆ।
੬. ਪੈਨਿ ਸਾਹਿ ਪਾਤਿਸਾਹਿ ਸਭਾ ਸੁਭਾਇਆ ॥੧੨॥

12. (Kapāh)

1. *Dukh sabai kapāh(i) bhāṇā bhāiā.*
2. *Velāṇ(i) vel velāb(i) tuṅb tuṅbāiā.*
3. *Piṅṅāṇ(i) piṅj phirāb(i) sūt(u) katāiā.*
4. *Nalī julābe vāb(i) chīr(u) vuṅāiā.*
5. *Khunṅb chaṛāin(i) bāb(i) nīr(i) dhuvāiā.*
6. *Paihn(i) sāb(i) pāt(i) sāb(i) sabhā subhāiā. (12)*

12. Cotton

1. Cotton bears much distress; as if it enjoys and likes the will of God.
2. The cotton seeds are separated by putting it through a ginning machine. It is then sifted with hands into soft cotton-wool balls.
3. The cotton-wool is then carded and turned into thread through spinning spindles/machines.
4. The thread so manufactured is wrapped on reels. This thread is then used by weaver to make cloth.
5. The washerman processes it to remove its rawness and wash it in running water in a river.
6. Kings and rich people wear those clothes and adorn the courts and assemblies.

In Essence

Gurmukhs bore much tribulations like cotton and remained humble to give much goodness to the people. But rich people and kings became arrogant and proud. They were much engrossed in enjoying Lord's blessings but forgot the Lord totally. They became known as the embellishments of the assemblies or courts. They became totally oblivious of the Lord.

The following lines from *Srī Gurū Granth Sāhib* aptly apply to such people :

Dāt(i) piārī visariā dātār.

(SGGS, p. 676)

One got attached to the creations and blessings of the Lord and forgot the Creator altogether.

੧੩. (ਮਜੀਠ ਅਤੇ ਕਮਾਦਿ)

੧. ਜਾਣੁ ਮਜੀਠੈ ਰੰਗੁ ਆਪੁ ਪੀਹਾਇਆ।
੨. ਕਦੇ ਨ ਛਡੇ ਸੰਗੁ ਬਣਤ ਬਣਾਇਆ।
੩. ਕਟਿ ਕਮਾਦ ਨਿਸੰਗੁ ਆਪੁ ਪੀੜਾਇਆ।
੪. ਕਰੈ ਨ ਮਨ ਰਸ ਭੰਗੁ ਅਮਿਓ ਚੁਆਇਆ।
੫. ਗੁੜੁ ਸਕਰ ਖੰਡੁ ਅਚੰਗੁ ਭੋਗੁ ਭੁਗਾਇਆ।
੬. ਸਾਧ ਨ ਮੋੜਨ ਅੰਗੁ ਜਗੁ ਪਰਚਾਇਆ ॥੧੩॥

13. (Majṭh ate Kamād)

1. jān(u) majṭhai raṅg(u) āp(u) pīhāiā.
2. Kade na chhāḍe saṅg(u) baṇat baṇāiā.
3. Kaṭ(i) kamād nisaṅg(u) āp(u) pīṛāiā.
4. Karai na man ras bhaṅg(u) amio chuāiā.
5. Gur(u) sakar khaṅḍ achaṅg(u) bhog bbugāiā.
6. Sādh na moṛan aṅg(u) jag(u) parchāiā.(13)

13. Rubiaceous and Sugarcane

1. Look! the rubiaceous plant first had itself ground and pulverised in a mill-stone.
2. Although its form changed but it did not disassociate itself from its colour. This relationship remained intact.
3. Similar is the state of sugarcane because it is broken into pieces and crushed in the crusher to get sugarcane juice out.
4. And yet it does not disassociate itself from the cane.
5. The sugarcane juice is reduced to jaggery, jaggery-cakes and sugar crystals that is used for preparing different kinds of sweet-meats which are relished by one and all.
6. Similarly, holymen do not turn away from doing good. They give happiness to the whole world.(13)

In Essence

The rubiaceous plant destroys itself to give deep and everlasting red colour to the cloth. So is the case with sugarcane that provides relishing sweets to the world. None of these bore any ill will while serving their users. Despite bearing many distresses they still showed their loving characteristics. This is also the peculiarity of the holymen who bear discomforts for doing good to others. They bear hardships and insults but doing good to others is far more dear to them than their respect and honour.

ੴ. (ਲੋਹਾ)

੧. ਲੋਹਾ ਆਰਣਿ ਪਾਇ ਤਾਵਣਿ ਤਾਇਆ।
੨. ਘਣ ਅਹਰਣਿ ਹਣਵਾਇ ਦੁਖੁ ਸਹਾਇਆ।
੩. ਆਰਸੀਆ ਘੜਵਾਇ ਮੁਲੁ ਕਰਾਇਆ।
੪. ਖਹੁਰੀ ਸਾਣ ਧਰਾਇ ਅੰਗ ਹਛਾਇਆ।
੫. ਪੈਰਾ ਹੇਠਿ ਰਖਾਇ ਸਿਕਲ ਕਰਾਇਆ।
੬. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਆਪੁ ਦਿਖਾਇਆ॥੧੪॥

14. (Lobā)

1. Lobā āraṇ(i) pāe tāvaṇ(i) tāiā.
2. Ghaṇ abraṇ(i) haṇvāe dukh(u) sahāiā.
3. Ārsīā gharvāe mul(u) karāiā.
4. Khaburī sāṇ dbrāe aṅg bacbhāiā.
5. Pairā beṭh(i) rakhāe sikal karāiā.
6. Gurmukh(i) āp(u) gavāe āp(u) dikhbāiā.(14)

14. Iron

1. Iron is put in the furnace of the ironsmith. It is heated till it acquires the colour of the red hot/white burning coal.
2. The red hot iron is then placed on the anvil and it is beaten with hammers.
3. It is turned into thin mirror-like sheets and then priced.
4. It is then placed/rubbed on a rough stone to give sharp edge to its sides; and thus knives, scissors, daggers and swords are fabricated.
5. So fabricated tools are then placed under the foot and polished with fine colour.
6. *Gurmukhs* too go through similar ordeals. (They practice *Jap* and mould their iron-like mind into thin sheets with the help of hammers of knowledge). They lose their self and show the world how one can serve the mankind.(14)

In Essence

Iron is counted among poor metal. But to become useful, it has to undergo many hardships. Similarly those who take the path of *Gurmukhs* also face many distresses before they are counted amongst the loved ones of the Gurū.

੧੫. (ਰਬਾਬ)

੧. ਚੰਗਾ ਰੁਖੁ ਵਢਾਇ ਰਬਾਬੁ ਘੜਾਇਆ।
੨. ਛੇਲੀ ਹੋਇ ਕੁਹਾਇ ਮਾਸੁ ਵੰਡਾਇਆ।
੩. ਆਂਦ੍ਰੁਹੰ ਤਾਰ ਬਣਾਇ ਚੰਮਿ ਮੜਾਇਆ।
੪. ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਆਇ ਨਾਦ ਵਜਾਇਆ।
੫. ਰਾਗ ਰੰਗ ਉਪਜਾਇ ਸਬਦੁ ਸੁਣਾਇਆ।
੬. ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇ ਸਹਜਿ ਸਮਾਇਆ ॥੧੫॥

15. (Rabāb)

1. Chaṅgā rukh(u) vaḍhāe rabāb(u) gharāiā.
2. Chheli hoe kuhāe mās(u) vaṅḍāiā.
3. Āndroṅh tār baṅāe chaṅm(i) marāiā.
4. Sādh saṅgat(i) vich(i) āe nād vajāiā.
5. Rāg raṅg upjāe sabad(u) suṅāiā.
6. Sat(i)gur(u)purakh(u) dhiāe sabaj(i) samāiā. (15)

15. Rebeck

1. From the wood of a good healthy tree, a rebeck is made.
2. A young goat is butchered to death and had her flesh consumed by many.
3. The intestines of the young goat are reduced into thread and used for fixing the leather on the rebeck.
4. And the rebeck players then bring it to the holy congregations.
5. Imbuing the rebeck with many loving modes of singing, the rebeck players sing the hymns of the Gurū in the accompaniment of rebeck music.
6. Those who bear all the hardships like rebeck and remember the True Gurū consciously, acquire a state of equipoise and merge in the divine light.(15)

In Essence

Rebeck produces very enchanting music. But for it to give such music, it has to go through many hardships.

The seekers too have to put themselves through much grind to achieve a state of *Gurmukhs* and absorption in equipoise.

ੴ. (ਚੰਦਨ ਵਰਣਨ)

੧. ਚੰਨਣੁ ਰੁਖੁ ਉਪਾਇ ਵਣਖੰਡਿ ਰਖਿਆ।
੨. ਪਵਣੁ ਗਵਣੁ ਕਰਿ ਜਾਇ ਅਲਖੁ ਨ ਲਖਿਆ।
੩. ਵਾਸੂ ਬਿਰਖ ਬੁਹਾਇ ਸਚੁ ਪਰਖਿਆ।
੪. ਸਭੇ ਵਰਨ ਗਵਾਇ ਭਖਿ ਅਭਖਿਆ।
੫. ਸਾਧ ਸੰਗਤਿ ਭੈ ਭਾਇ ਅਪਿਓ ਪੀ ਚਖਿਆ।
੬. ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ ਪ੍ਰੇਮ ਪ੍ਰਤਖਿਆ ॥੧੬॥

16. (Chāndan varṇan)

1. Chānṇaṅ(u) rukh(u) upāe vaṅkhaṅḍ(i) rakhiā.
2. Pavaṅ(u) gavaṅ(u) kar(i) jāe alakh(u) na lakhiā.
3. Vāsū birakh buhāe sach(u) parkhiā.
4. Sabhe varan gavāe bhakh(i) abhakhiā.
5. Sādh saṅgat(i) bhai bhāe apio pī chakhiā.
6. Gurmukh(i) sabaj(i) subhāe prem pratakhiā.(16)

16. Sandalwood Described

1. God created the sandalwood tree and kept it in thick forest.
2. The air can penetrate the thick forest and picks up its fragrance that reveals its presence. Otherwise it cannot disclose itself by its own volition.
3. By its own fragrance, it also makes other vegetation fragrant. Thus the truth of its availability nearby is verified.
4. It makes all species of the trees lose their characteristics and turn them into sandalwood. (Trees whether they bear edible or inedible fruits acquire sandalwood fragrance).
5. Those who have loved the *Sādhsaṅgat* have enjoyed/ relished the divine elixir that permeates there.
6. The love of such Gurū-oriented (*Gurmukhs*) become conspicuous without much effort on their part. (Their presence is felt without any effort).(16)

In Essence

The air of the Lord's name in the form of *Shabad* flows perpetually in *Gurmukhs*. All seekers high or low who come in their contact acquire their characteristics and become as fragrant as they are. (*Gurmukhs* are like sandalwood trees).

This is the unique characteristic of *Sādh Saṅgat*. It turns others on to the path of Gurū's wisdom and gradually fills them with the fragrance that *Gurmukhs* possess.

੧੭. (ਸੇਵਾ ਵਰਣਨ)

੧. ਗੁਰ ਸਿਖਾਂ ਗੁਰ ਸਿਖ ਸੇਵ ਕਮਾਵਣੀ।
੨. ਚਾਰਿ ਪਦਾਰਥਿ ਭਿਖ ਫਕੀਰਾ ਪਾਵਣੀ।
੩. ਲੇਖ ਅਲੇਖ ਅਲਖ ਬਾਣੀ ਗਾਵਣੀ।
੪. ਭਾਇ ਭਗਤਿ ਰਸੁ ਇਖ ਅਮਿਉ ਚੁਆਵਣੀ।
੫. ਤੁਲਿ ਨ ਭੂਤ ਭਵਿਖ ਨ ਕੀਮਤਿ ਪਾਵਣੀ।
੬. ਗੁਰਮੁਖਿ ਮਾਰਗ ਵਿਖ ਲਵੈ ਨ ਲਾਵਣੀ ॥੧੭॥

17. (Sevā Varṇan)

1. Gur sikhān gur sikh sev kamāvaṇī.
2. Chār(i) padārath(i) bhikh fakīrā pāvaṇī.
3. Lekh alekh alakh bāṇī gāvaṇī.
4. Bhāe bhagat(i) ras(u) ikh amio chuāvaṇī.
5. Tul(i) na bhūt bhavikh na kīmāt(i) pāvaṇī.
6. Gurmukh(i) mārag vikh lavai na lāvaṇī.(17)

17. Service Described

1. The Sikhs of the Gurū are served by the Sikhs of the Gurū.
2. The beloved Sikhs of the Gurū are to give four spiritual boons of *Dharm*, *Arth*, *Kām* and *Moksh* to the seekers in alms.
3. God who is beyond description; Gurū's Sikhs recite His Words themselves.
4. By their loving worship, they drip the nectar-like and sweeter than sugarcane juice like *bāṇī* in the mouths of the seekers. (They recite *Gurbāṇī* themselves and make others recite too).
5. The fruits of the three periods cannot be compared with the sweetness and aroma of the *bāṇī*, nor can it ever be evaluated.
6. Even one step on the path of *Gurmukhs* cannot be matched by anyone.(17)

In Essence

The *paurī* explains love of the Sikhs for the other Sikhs of the Gurū. They all support and serve each other and thus share the blessings of the Gurū. The love of all Sikhs for the divine word is equally unmatched. The Gurū's words are sweetest for them.

ੴ. (ਸੇਵਾ ਫਲ)

੧. ਇੰਦ੍ਰ ਪੁਰੀ ਲਖ ਰਾਜ ਨੀਰ ਭਰਾਵਣੀ।
੨. ਲਖ ਸੁਰਗ ਸਿਰਤਾਜ ਗਲਾ ਪੀਹਾਵਣੀ।
੩. ਰਿਧਿ ਸਿਧ ਨਿਧ ਲਖ ਸਾਜ ਚੁਲਿ ਝੁਕਾਵਣੀ।
੪. ਸਾਧ ਗਰੀਬ ਨਿਵਾਜ ਗਰੀਬੀ ਆਵਣੀ।
੫. ਅਨਹਦ ਸਬਦ ਅਗਾਜ ਬਾਣੀ ਗਾਵਣੀ ॥੧੮॥

18. (Sevā phal)

1. *Indra purī lakh rāj nīr bharāvaṇī.*
2. *Lakh surag sirtāj galā pihāvaṇī.*
3. *Ridh(i) sidh nidh lakh sāj chul(i) jhukāvaṇī.*
4. *Sādh garib nivāj garibī āvaṇī.*
5. *Anhad sabad agāj bāṇī gāvaṇī.*(18)

18. The Merits of Service

1. The service of filling or carrying water for the use of *Sādh Saṅgat* is superior to the ruling of millions of *Indrapurīs*.
2. The service of grinding wheat for the meals of *Sādhsaṅgat* is far superior to the millions of heavens.
3. Preparing meal and *chapātīs* on the hot-plate for *Sādh Saṅgat* is far more beneficial and better than acquisition of miraculous powers and all the worldly treasures (*Ridhīs, Sidhīs and Nidhīs*).
4. Praising and serving God-oriented persons instill humility in a person because God-oriented (*Sādhūs*) are blessers of humility. They themselves are full of humility.
5. Singing of Lord's paeans in the abode/door of the Gurū (Gurdwārā—a Sikh temple where Sikhs assemble to sing His praises) is the revelation of unstruck music in the tenth opening.(18)

In Essence

One who recites Gurū's *bāṇī* with one's tongue remains detached from worldly goods, performs service of operating flour mill, fetches water, sweeps floor for the *Sādh Saṅgat* is blessed with divine fruit of salvation through *Simran* and *Sevā*. The elixir that one obtains is far more superior to all the relishments of the world.

ੴ. (ਸੇਵਾ ਫਲ)

੧. ਹੋਮ ਜਗ ਲਖ ਭੋਗ ਚਣੇ ਚਬਾਵਣੀ।
੨. ਤੀਰਥ ਪੁਰਬ ਸੰਜੋਗ ਪੈਰ ਧੁਆਵਣੀ।
੩. ਗਿਆਨ ਧਿਆਨ ਲਖ ਜੋਗ ਸਬਦ ਸੁਨਾਵਣੀ।
੪. ਰਹੈ ਨ ਸਹਸਾ ਸੋਗ ਝਾਤੀ ਪਾਵਣੀ।
੫. ਭਉਜਲ ਵਿਚਿ ਅਰੋਗ ਨ ਲਹਰਿ ਡਰਾਵਣੀ।
੬. ਲੰਘਿ ਸੰਜੋਗ ਵਿਜੋਗ ਗੁਰਮਤਿ ਆਵਣੀ ॥੧੯॥

19. (Sevā phal)

1. Hom jag lakh bhog chane chabāvanī.
2. Tīrath purab sañjog pair dhuāvanī.
3. Giān dhiān lakh jog sabad sunāvanī.
4. Rahai na sahsā sog jhātī pāvanī.
5. Bhaujal vich(i) arog na labar(i) ḍarāvanī.
6. Lañgh(i) sañjog vijog gurmat(i) āvanī. (19)

19. Fruits of Voluntary Service

1. Serving roasted grams to the Sikhs is a service that is million times better than the gains of numerous *boms* and *yags*.
2. Washing the tired feet of Gurū's Sikhs is a far superior service than visiting the places of pilgrimage on particular and auspicious days millions of times.
3. Singing and reciting *Shabad* to the Sikhs is far better than millions of knowledge and contemplation.
4. Just a glimpse of the *Satsaṅg* for a few seconds also removes many doubts and suspicions.
5. It keeps one free of all maladies and the waves of worries of the worldly ocean do not petrify one any more.
6. By acquiring the wisdom of the Gurū, all pleasures and griefs of meeting and separations respectively are obliterated. One lives in a state of equipoise.(19)

In Essence

When the service of the Sikhs render happiness to the Sikhs, that happiness erases the dross of previous births from the mind. Such a benefit is not obtained in the service of lifeless objects and other rites and rituals.

੨੦. (ਸੇਵਾ ਫਲ)

੧. ਧਰਤੀ ਬੀਉ ਬੀਜਾਇ ਸਹਸ ਫਲਾਇਆ।
੨. ਗੁਰਸਿੱਖ ਮੁਖਿ ਪਵਾਇ ਨ ਲੇਖ ਲਿਖਾਇਆ।
੩. ਧਰਤੀ ਦੇਇ ਫਲਾਇ ਜੋਈ ਫਲ ਪਾਇਆ।
੪. ਗੁਰ ਸਿਖ ਮੁਖਿ ਸਮਾਇ ਸਭ ਫਲ ਲਾਇਆ।
੫. ਬੀਜੇ ਬਾਝੁ ਨ ਖਾਇ ਨ ਧਰਤਿ ਜਮਾਇਆ।
੬. ਗੁਰਮੁਖਿ ਚਿਤਿ ਵਸਾਇ ਇਛਿ ਪੁਜਾਇਆ ॥੨੦॥੧੪॥

20. (Sevā phal)

1. Dbartī bīu bijāe sahas phalāiā.
2. Gursikh mukh(i) pavāe na lekh likhāiā.
3. Dbartī de-e phalāe joī phal pāiā.
4. Gur sikh mukh(i) samāe sabh phal lāiā.
5. Bīje bājh(u) na khāe na dharat(i) jamāiā.
6. Gurmukh(i) chit(i) vasāe ichh(i) pujāiā. (20.14)

20. Fruits of Voluntary Service

1. A seed sown in the Earth produces more than thousand such seeds.
2. Similarly serving food to the Sikhs draws benefits beyond accountability.
3. The Earth will yield that fruit whose seed has been sown.
4. Serving these to the Sikhs provide one with all the fruits.
5. Without sowing a seed, no one can harvest any fruit nor the Earth yields fruit at its own.
6. And if one harbours desire of serving Gurū's Sikhs but is unable to do so for some reasons or the other, even then his desires are fulfilled.(20)

In Essence

The service performed for a Sikh is the glory of the loving attraction that a Sikh holds for his Gurū-brother (*Gurbhāī*). Recognition of such love and blessing lies in the grace of the Lord-Gurū. Such deep loving elixir cannot be produced by any other way.

ਵਾਰ 15

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਸਤਿਗੁਰ ਮਹਿਮਾ)

੧. ਸਤਿਗੁਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਕੂੜੇ ਬਾਦਿਸਾਹ ਦੁਨੀਆਵੇ ।
੨. ਸਤਿਗੁਰੁ ਨਾਥਾ ਨਾਥ ਹੈ ਹੋਇ ਨਉਂ ਨਾਥ ਅਨਾਥ ਨਿਥਾਵੇ ।
੩. ਸਤਿਗੁਰੁ ਸਚੁ ਦਾਤਾਰ ਹੈ ਹੋਰੁ ਦਾਤੇ ਫਿਰਦੇ ਪਾਛਾਵੇ ।
੪. ਸਤਿਗੁਰੁ ਕਰਤਾ ਪੁਰਖੁ ਹੈ ਕਰਿ ਕਰਤੂਤਿ ਨਿਨਾਵਨਿ ਨਾਵੇ ।
੫. ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਹੋਰੁ ਸਾਹ ਵੇਸਾਹ ਉਚਾਵੇ ।
੬. ਸਤਿਗੁਰੁ ਸਚਾ ਵੈਦੁ ਹੈ ਹੋਰੁ ਵੈਦੁ ਸਭ ਕੈਦ ਕੂੜਾਵੇ ।
੭. ਵਿਣੁ ਸਤਿਗੁਰੁ ਸਭਿ ਨਿਗੋਸਾਵੇ ॥੧॥

1. (Satgur Mahimā)

1. Sat(i)gur(u) sachā pāt(i)sāb(u) kūre bād(i)sāh duniāve.
2. Sat(i)gur(u) nāthā nāth hai hoe nauñ nāth anāth nithāve.
3. Sat(i)gur(u) sach(u) dātār hai hor(u) dāte phirde pāchhāve.
4. Sat(i)gur(u) kartā purkh(u) hai kar(i) kartūt(i) nināvan(i) nāve.
5. Sat(i)gur(u) sachā sāb(u) hai hor(u) sāh vesāh uchāve.
6. Sat(i)gur(u) sachā vaid(u) hai hor(u) vaid(u) sabh kaid kūṛāvai.
7. Viṇ(u) Sat(i)gur(u) sabh(i) nigosāve.(1)

1. In Praise of *Satgurū*

1. *Satgurū* (True Gurū) is the real emperor. All other kings and emperors are worldly (spurious and fake).
2. *Satgurū* is the Master (*Nāth*) of the Masterless (*Anāth*) or orphans. Others who are known as *Nāth* (masters) are without any abode and support. (They are poor and shelterless who visit from door to door begging for alms).
3. *Satgurū* is the real and true donor. Other donors are the followers of the Gurū.
4. *Satgurū* is the True Creator. He performs action and makes unknown people famous. (His precepts make one famous in all four directions).
5. *Satgurū* is the True *Shāb* (rich person). All others are bereft of courage and life. They are like nomads who are carrying their hearth and home on their shoulders from one place to the other.
6. *Satgurū* is the true doctor/physician. All other doctors/medical practitioners are in the grip of life and death.
7. Without the shelter of *Satgurū Jī*, all are Gurūless (without guidance).(1)

In Essence

The above *paurī* is an appropriate exposition of the following lines of *Gurbāñī*:

*Gur mañtra biñasya jo prāñī,
dbrigañt janam bbraṣṭṇab.
Kūkarab, sūkarab, gardhabab,
kākab sarpanab tul(i) khalab.* (SGGS, p. 1356)

A Gurū-less person is like a dog, pig, donkey and a snake. Kabīr Jī says that Gurū-less people drown in the worldly ocean because they have no boatman or a sailor (Gurū) who can guide their ship of the safe haven.

*Kabir nigusāneñ baib gae thāngbī nābī koe.
Dīn garībī āpunī karte boe so boe.* (SGGS, p. 1367)

੨. (ਸਤਿਗੁਰ ਮਹਿਮਾ)

੧. ਸਤਿਗੁਰੁ ਤੀਰਥੁ ਜਾਣੀਐ ਅਠਸਠਿ ਤੀਰਥ ਸਰਣੀ ਆਏ ।
੨. ਸਤਿਗੁਰੁ ਦੇਉ ਅਭੇਉ ਹੈ ਹੋਰੁ ਦੇਵ ਗੁਰੁ ਸੇਵ ਤਰਾਏ ।
੩. ਸਤਿਗੁਰੁ ਪਾਰਸਿ ਪਰਸਿਐ ਲਖ ਪਾਰਸ ਪਾਖਾਕੁ ਸੁਹਾਏ ।
੪. ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਰਿਜਾਤੁ ਪਾਰਜਾਤ ਲਖ ਸਫਲਿ ਧਿਆਏ ।
੫. ਸੁਖ ਸਾਗਰੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਰਤਨ ਪਦਾਰਥ ਸਿਖ ਸੁਣਾਏ ।
੬. ਚਿੰਤਾਮਣਿ ਸਤਿਗੁਰੁ ਚਰਣ ਚਿੰਤਾਮਣੀ ਅਚਿੰਤ ਕਰਾਏ ।
੭. ਵਿਣੁ ਸਤਿਗੁਰੁ ਸਭਿ ਦੂਜੈ ਭਾਏ ॥੨॥

2. (Satgur Mahimā)

1. Sat(i)gur(u) tīrath(u) jāṇīai aṭhsaṭh(i) tīrath sarṇī āe.
2. Sat(i)gur(u) deu abheu hai hor(u) dev gur(u) sev tarāe.
3. Sat(i)gur(u) pāras(i) parsiai lakh pāras pākhāk(u) suhāe.
4. Sat(i)gur(u) pūrā pār(i)jāt(u) pārjāt lakh saphal(i) dhiāe.
5. Sukh sāgar(u) sat(i)gur purkh(u) ratan padārath sikh suṇāe.
6. Chintāmaṇ(i) sat(i)gur charaṇ chintāmaṇī achiṇt karāe.
7. Viṇ(u) Sat(i)gur sabb(i) dūjai bhāe.(2)

2. In Praise of *Satgurū*

1. Consider *Satgurū Jī* as a place of pilgrimage because all the sixty-eight places considered holy are in his refuge.
2. *Satgurū* is radiant and without any distinction. All other gods reach salvation by serving the Gurū.
3. Coming in contact of a philosopher's stone-like *Satgurū*, all other philosopher's stones seem like dust of the feet.
4. *Satgurū* is complete *Kalapbriksb* (miraculous tree of heaven) who is worshipped by millions of *Kalapbriksb* that bear miraculous fruits.
5. *Satgurū* is the ocean of peace and tranquillity. He dispenses jewel-like sermons.
6. The holy feet of *Satgurū* are like *Chintāmaṇī* (miraculous jewel) that destroys all worry and restlessness.
7. Those who roam about in love of others than the love of *Satgurū* are living life in ignorance.(2)

In Essence

The place of a True Gurū is very high in Sikh theology. Without guidance of a Gurū no one can make a success of this life. Gurū Arjan Dev Jī has described it in the following words :

Sat(i)gur bachan tumāre.

Nirgun nistāre. 1. Rahāo.

Mabā bikhādī dust apvādī te punit saṅgāre.

Janam bhavaṅte narak(i) paraṅte tin ke kul udhāre.

(SGGS, p. 406)

O' True Gurū! Your words have emancipated those who were full of vices. Those who spoke evil, indulged in bad deeds and deceit became pious too by your precepts and company of your beloved devotees.

੩. (ਮਾਨਸ ਦੇਹ ਦੀ ਉਤਪਤੀ)

੧. ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਵਿਚਿ ਉਤਮੁ ਜੂਨਿ ਸੁ ਮਾਣਸ ਦੇਹੀ।
੨. ਅਖੀ ਦੇਖੈ ਨਦਰਿ ਕਰਿ ਜਿਹਬਾ ਬੋਲੈ ਬਚਨ ਬਿਦੇਹੀ।
੩. ਕੰਨੀ ਸੁਣਦਾ ਸੁਰਤਿ ਕਰਿ ਵਾਸ ਲਏ ਨਕਿ ਸਾਸ ਸਨੇਹੀ।
੪. ਹਥੀ ਕਿਰਤਿ ਕਮਾਵਣੀ ਪੈਰੀ ਚਲਣੁ ਜੋਤਿ ਇਵੇਹੀ।
੫. ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਮਨਮੁਖ ਮੂਰਖਿ ਮਤਿ ਕਿਨੇਹੀ।
੬. ਕਰਤਾ ਪੁਰਖੁ ਵਿਸਾਰਿਕੈ ਮਾਣਸ ਦੀ ਮਨਿ ਆਸ ਧਰੇਹੀ।
੭. ਪਸੁ ਪਰੇਤਹੁ ਬੁਰੀ ਬੁਰੇਹੀ ॥੩॥

3. (Mānas deb dī utpatī)

1. Lakh chaurāsīh jūn(i) vich(i) utam(u) jūn(i) su māṇas debī.
2. Akhī dekhai nadar(i) kar(i) jibbā bolai bachan bidehī.
3. Kaññī suṇḍā surat(i) kar(i) vās lae nak(i) sās sanehī.
4. Hathī kirat(i) kamāvaṇī pairī chalaṇ(u) jot(i) ivehī.
5. Gurmukh(i) janam(u) sakārbhā manmukh mūrakh(i) mat(i) kinehī.
6. Kartā purakh(u) visār(i)kai māṇas dī man(i) ās dharehī.
7. Pasū paretob burī burehī.(3)

3. Genesis of Human Being

1. Among the eighty-four lakh species of life, the human species is supreme.
2. (It is produced of seventeen substances, a mind and intellect), with eyes, he sees and with tongue speaks words.
3. Concentrating his consciousness, he listens with ears and with his nose, he takes loving (life sustaining) breaths and enjoys fragrances.
4. He earns his livelihood with his hands and visit places with his feet. And that is how God has blessed him with might.
5. The birth of those who consciously tread the path of Gurū is fruitful while those who live by their own will are futile.
6. (Those who live by their own mind), leave their faith on the Lord and depend upon other human beings to do good to them.
7. And the existence of such people is worse than the animals and goblins.(3)

In Essence

Animals are ignorant while a human being is well aware. Even then, he acts ignorantly.

Kābe kī kuskāt bāth(i) dīp(u) kūe parai. (SGGS, p. 1376)

What good would it be if one falls in a well even when carrying a lamp in the hand.

Lakh chaurāsīh jon(i) sabāi.

Mānas kau prabh(i) dī-ī vaḍīāi.

Is(u) paurī te jo nar(u) chūkai so āe jāe dukh(u) pāedā.

(SGGS, p. 1075)

Of the eighty-four lakh species, God has made human being as supreme. If one slips from the rung of the ladder this time, he would then fall into the cycle of repeated incarnations and bear much tribulations.

੪. (ਬੰਦੇ ਦਾ ਬੰਦਾ, ਮਨਮੁਖ ਦੀ ਦਸ਼ਾ)

੧. ਸਤਿਗੁਰ ਸਾਹਿਬੁ ਛਡਿਕੈ ਮਨਮੁਖੁ ਹੋਇ ਬੰਦੇ ਦਾ ਬੰਦਾ।
੨. ਹੁਕਮੀ ਬੰਦਾ ਹੋਇਕੈ ਨਿਤ ਉਠਿ ਜਾਇ ਸਲਾਮੁ ਕਰੰਦਾ।
੩. ਅਠਿ ਪਹਰ ਹਥ ਜੋੜਿ ਕੈ ਹੋਇ ਹਜੂਰੀ ਖੜਾ ਰਹੰਦਾ।
੪. ਨੀਦ ਨ ਭੁਖ ਨ ਸੁਖ ਤਿਸੁ ਸੂਲੀ ਚੜਿਆ ਰਹੈ ਡਰੰਦਾ।
੫. ਪਾਣੀ ਪਾਲਾ ਧੁਪ ਛਾਉ ਸਿਰ ਉਤੈ ਝਲਿ ਦੁਖ ਸਹੰਦਾ।
੬. ਆਤਸ ਬਾਜੀ ਸਾਰੁ ਵੇਖਿ ਰਣ ਵਿਚਿ ਘਾਇਲ ਹੋਇ ਮਰੰਦਾ।
੭. ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਜੁਨਿ ਭਵੰਦਾ ॥੪॥

4. (Bānde dā bāndā, Manmukh dī dashā)

1. Sat(i)gursāhib(u) chhad(i)kai manmukh(u) hoe bānde dā bāndā.
2. Hukmī bāndā hoekai nit uṭh(i) jāe salām(u) karāndā.
3. Aṭh(i) pahar hath jor(i) kai hoe hajūrī kharā rabaṅdā.
4. Nīd na bhukh na sukh tis(u) sūlī chariā rahai ḍarāndā.
5. Pāṇī pālā dhup chhāu sir utai jbal(i) dukh sahaṅdā.
6. Ātas bājī sār(u) vekh(i) raṅ vich(i) ghāil hoe marāndā.
7. Gur pūre viṅ(u) jūn(i) bhavaṅdā.(4)

4. Slave of a Slave—State of a Self-willed Person

1. Leaving *Satgurī*—the Master, a self-willed person becomes a slave of slaves.
2. Obedient of command, he comes and pays his respect to him every morning.
3. He remains in attendance with folded hands all the twenty-four hours.
4. He enjoys no sleep nor can he appease his hunger. He is ever in fear and in service waiting for the command.
5. He bears the vagaries of rains during rainy season, frost during winter months, heat of summer days and cold of winter nights.
6. In the battlefield, he sees the flash of the guns and shining swords. Wonderstruck, he is hurt and falls down wounded.
7. Without the complete Gurū, he wanders about in various species of life.(4)

In Essence

The emancipation of self-willed persons who depend more on the help of fellow human beings than a complete Gurū is not possible. His mind never progresses beyond enjoying the pleasures of *māyā*. For him, life is meant to be enjoyed in mundane pleasures. Such a person will wander from one birth to another.

Gurbānī describes the state of a self-willed person in the following lines :

Manmukh(u) dukh kā khet(u) bai,

dukh(u) bije dukh(u) khāe.

Dukh vich(i) janmai dukh(i) marai haumai kart vibāe.

(SGGS, p. 947)

A self-willed person is a field of distresses. He sows seeds of distress and harvests sufferings only. He is born in grief and dies in tribulations. He spends his whole life in ego.

੫. (ਕੰਨ-ਪਾਟਿਆਂ ਦੇ ਹਾਲ)

੧. ਨਾਥਾਂ ਨਾਥੁ ਨ ਸੇਵਨੀ ਹੋਇ ਅਨਾਥ ਗੁਰੂ ਬਹੁ ਚੇਲੇ।
੨. ਕੰਨ ਪੜਾਇ ਬਿਭੂਤਿ ਲਾਇ ਖਿੰਥਾ ਖਪਰੁ ਡੰਡਾ ਹੇਲੇ।
੩. ਘਰਿ ਘਰਿ ਟੁਕਰ ਮੰਗਦੇ ਸਿੰਝੀ ਨਾਦੁ ਵਜਾਇਨਿ ਭੇਲੇ।
੪. ਭੁਗਤ ਪਿਆਲਾ ਵੰਡੀਐ ਸਿਧਿ ਸਾਧਿਕ ਸਿਵਰਾਤੀ ਮੇਲੇ।
੫. ਬਾਰਹ ਪੰਥ ਚਲਾਇਦੇ ਬਾਰਹ ਵਾਟੀ ਖਰੇ ਦੁਹੇਲੇ।
੬. ਵਿਣੁ ਗੁਰ ਸਬਦ ਨ ਸਿਝਨੀ ਬਾਜੀਗਰ ਕਰਿ ਬਾਜੀ ਖੇਲੇ।
੭. ਅੰਨੈ ਅੰਨੁ ਖੂਹੀ ਠੇਲੇ ॥੫॥

5. (Kaṁn-pāṭiān de bāl)

1. Nāthān nāth(u) na sevni hoe anāth gurū bahu chele.
2. Kaṁn paṛāe bibhūt(i) lāe khinṭhā khapar(u) ḍanḍā bele.
3. Ghar(i) ghar(i) ṭukar maṅgde siṅgi nād(u) vajāin(i) bbele.
4. Bbugat piālā vaṅḍīai sidh(i) sādhibik sivrātī mele.
5. Bārah paṁth chalāede bārah vāṭī khare dubele.
6. Viṅ(u) gur sabad na sijhanī bājīgar kar(i) bājī kbele.
7. Anṁhai anṁhā khūhī ṭhele.(5)

5. The State of *Yogis* with Pierced Ears

1. They do not worship the *Nāth* (Master) of *Nāths* (Masters). Proclaiming themselves *Nāths* (Masters), they are able to entice and entrap many followers.
2. They split their ear lobes, apply ashes on their body. Wrapping a tattered quilt or a blanket around their shoulders, with a wooden staff and a begging bowl in their hands, they go begging from one place to the other.
3. They visit homes, blow on their conch shells and seek meals in alms.
4. They (*Sidhs* and *Sādhiks*) assemble during the fair of *Shivrāt* and share eatables and cups of wine among themselves.
5. They operate their perceived cults in twelve different ways. Thus they live a difficult life in these twelve cults and also put their disciples in similar rigours.
6. Without the sermon/teachings of a Gurū (Gurū Nānak Dev Jī), they cannot achieve emancipation. They entice and attract gullible people with their miraculous acts.
7. It is like a blind pushing other blinds into a well.(5)

In Essence

Such false religious leaders who claim to have achieved union with God and impress people with their occult powers push simple seekers into a faith that cannot provide them salvation. Without the refuge of Gurū Nanak, one cannot sail across the worldly ocean.

Gurū Nānak Dev Jī has beautifully described the true form of a *Yogī* in the following lines :

So jogī jo jugat(i) pachhānai.

Gur parsādi eko jānai.

(SGGS, p. 662)

He alone is a true *Yogī* who understands the right way of reaching Him and this he learns by the grace of a Gurū.

੬. (ਪੂਰੇ ਗੁਰੂ ਬਾਝ ਰੋਣਾ)

੧. ਸਚੁ ਦਾਤਾਰੁ ਵਿਸਾਰਕੈ ਮੰਗਤਿਆਂ ਨੋ ਮੰਗਣ ਜਾਹੀ।
੨. ਢਾਢੀ ਵਾਰਾਂ ਗਾਂਵਦੇ ਵੈਰ ਵਿਰੋਧ ਜੋਧ ਸਾਲਾਹੀ।
੩. ਨਾਈ ਗਾਵਨਿ ਸੱਦੜੇ ਕਰਿ ਕਰਤੂਤਿ ਮੁਏ ਬਦਰਾਹੀ।
੪. ਪੜਦੇ ਭਟ ਕਵਿਤ ਕਰਿ ਕੂੜ ਕੁਸਤੁ ਮੁਖਹੁ ਆਲਾਹੀ।
੫. ਹੋਇ ਅਸ ਰੀਤਿ ਪੁਰੋਹਤਾ ਪ੍ਰੀਤਿ ਪਰੀਤੈ ਵਿਰਤਿ ਮੰਗਾਹੀ।
੬. ਛੁਰੀਆ ਮਾਰਨਿ ਪੰਖੀਏ ਹਟਿ ਹਟਿ ਮੰਗਦੇ ਭਿਖ ਭਵਾਹੀ।
੭. ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਰੋਵਨਿ ਧਾਹੀ ॥੬॥

6. (Pūre Gurū bājh ronā)

1. Sach(u) dātār(u) visār-kai maᅅgtiān̄ no maᅅgaᅅ jāhī.
2. ᅀhaᅇhī vārān̄ gāᅅvde vair virodh jodh sālāhī.
3. Nāī gāvan(i) saddᅇre kar(i) kartūl(i) mue badrāhī.
4. Paᅇhde bhaᅇ kavit kar(i) kūr kusat(u) mukhoh ālāhī.
5. Hoe as rīt(i) purohatā prīt(i) parīlai virat(i) maᅅgāhī.
6. Chburīā māran(i) paᅅkhīe baᅇ(i) baᅇ(i) maᅅgde bhikh bhavāhī.
7. Gur pūre viᅅ(u) rovan(i) dhāhī.(6)

6. Tribulations Sans Complete Gurū

1. Forgetting the True Almighty Lord who is the provider of all things, they extend their hands before those who themselves are beggars.
2. The bards sing the praises. (Such praises are bereft of God's eulogies). They only narrate tales of animosity and confrontations of warriors.
3. The messengers come and sing praises of those who are dead and gone leaving tales of evil deeds committed by them.
4. Bhaṭṭs compose *Kabitts* on kings and emperors based on false events of their lives. They just utter falsehood and untruth from their mouths.
5. The attitude of the priestly class is such that they first become very intimate and friendly and then demand fees for the tasks performed.
6. Some hurt themselves with sharp weapons (in order to draw compassion) while others go round and round like spinning-wheel and ask for alms.
7. Without the teachings of complete Gurū, they are wailing and crying loudly.(6)

In Essence

Gurū alone can lead one to salvation. Any other method can only cause them frustration and pain of having wasted their lives. Gurū Nānak Dev Jī says :

Āiā gaiā muiā nāo.

Pichhai patal(i) sadiob kāv.

Nānak manmukh(i) aṅdb(u) piār(u).

Bājb(u) gurū ḍubā saṅsār(u).2.

(SGGS, p. 138)

In their desire to realise the True Lord, people indulge in all sorts of rites and rituals that take them nowhere. Without the guidance of a Gurū, no one can sail across the worldly ocean successfully.

੭. (ਝੂਠੇ ਸਾਕ)

੧. ਕਰਤਾ ਪੁਰਖੁ ਨ ਚੇਤਿਓ ਕੀਤੇ ਨੋ ਕਰਤਾ ਕਰਿ ਜਾਣੈ।
੨. ਨਾਰਿ ਭਤਾਰਿ ਪਿਆਰੁ ਕਰਿ ਪੁਤੁ ਪੋਤਾ ਪਿਉ ਦਾਦੁ ਵਖਾਣੈ।
੩. ਧੀਆਂ ਭੈਣਾਂ ਮਾਣੁ ਕਰਿ ਤੁਸਨਿ ਰੁਸਨਿ ਸਾਕ ਬਬਾਣੈ।
੪. ਸੀਹੁਰੁ ਪੀਹੁਰੁ ਨਾਨਕੇ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ਧਿਛਾਣੈ।
੫. ਚਜ ਆਚਾਰ ਵੀਚਾਰ ਵਿਚਿ ਪੰਚਾ ਅੰਦਰਿ ਪਤਿ ਪਰਵਾਣੈ।
੬. ਅੰਤਕਾਲ ਜਮਜਾਲ ਵਿਚਿ ਸਾਥੀ ਕੋਈ ਨ ਹੋਇ ਸਿਵਾਣੈ।
੭. ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਜਾਇ ਜਮਾਣੈ ॥੭॥

7. (Jbūṭhe sāk)

1. Kartā purakh(u) na chetio kīte no kartā kar(i) jāṇai.
2. Nār(i) bhatār(i) piār(u) kar(i) put(u) potā pio dād(u) vakhāṇai.
3. Dhīān bhainān māṇ(u) kar(i) tusan(i) rusan(i) sāk babāṇai.
4. Sihur(u) pīhur(u) nānke parvārai sādhār(u) dhiṅgāṇai.
5. Chaj āchār vichār vich(i) pañchā andar(i) pat(i) parvāṇai.
6. Anīkāl jamjāl vich(i) sāthī koī na hoe sināṇai.
7. Gur pūre viṅ(u) jāe jamāṇai.(7)

7. False Relationships

1. Leaving the worship of the Creator of the Universe, people regard His creation as Creator (and feel highly devoted towards them).
2. A woman loves her husband. A son loves his father while grand-father loves his grandson.
3. The daughters feel proud of their father while sisters are always in awe about their brothers. Sometimes they express happiness while at other times they complain of their indifferent behaviour or attitude. All relationships have their own problems of discord and disagreements.
4. All relationships of in-laws, parents, grandparents are by force and unjustly. None of these stand by anyone ultimately.
5. They all join in worship, *Yag*, *Sbrādh*, meetings of councils of leading persons and project themselves as respectable and honourable.
6. Alas! none of them recognise and stand by ultimately when the angel of death visits.
7. In short, without the refuge of complete Gurū, all will go to the abode of *Yam* (angel of death).(7)

In Essence

All relationships are paltry in front of the one that a seeker has with his complete Gurū. He (Gurū) alone is with him when he departs from this world. Other relationships are false and worthless.

Kā kī māi kā ko bāp.

Nām dhārik jhūṭhe sabh(i) sāk.

(SGGS, p. 188)

All relationships are only for the name's sake and are false.

੮. (ਬੂਠੇ ਵਪਾਰੀ)

੧. ਸਤਿਗੁਰੁ ਸਾਹੁ ਅਥਾਹੁ ਛਡਿ ਕੂੜੇ ਸਾਹੁ ਕੂੜੇ ਵਣਜਾਰੇ।
੨. ਸਉਦਾਗਰ ਸਉਦਾਗਰੀ ਘੋੜੇ ਵਣਜ ਕਰਨਿ ਅਤਿ ਭਾਰੇ।
੩. ਰਤਨਾ ਪਰਖ ਜਵਾਹਰੀ ਹੀਰੇ ਮਾਣਕ ਵਣਜ ਪਸਾਰੇ।
੪. ਹੋਇ ਸਰਾਫ ਬਜਾਜ ਬਹੁ ਸੁਇਨਾ ਰੁਪਾ ਕਪੜੁ ਤਾਰੇ।
੫. ਕਿਰਸਾਣੀ ਕਿਰਸਾਣ ਕਰਿ ਬੀਜ ਲੁਣਨਿ ਬੋਹਲ ਵਿਸਥਾਰੇ।
੬. ਲਾਹਾ ਤੋਟਾ ਵਰੁ ਸਰਾਪੁ ਕਰਿ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਵਿਚਾਰੇ।
੭. ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਦੁਖੁ ਸੈਸਾਰੇ ॥੮॥

8. (Jbūthe vapārī)

1. Sat(i)gur(u)sāb(u)atbāb(u)chbaḍ(i)kūresāb(u)kūre vanjāre.
2. Saudāgar saudāgarī ghorē vanaj karan(i) at(i) bhāre.
3. Ratnā parkh javāharī hīre māṅak vanaj pasāre.
4. Hoe sarāf bajāj babu suinā rupā kapar(u) tāre.
5. Kīrsānī kīrsān kar(i) bīj luṅan(i) bohāl vīsthāre.
6. Lābā toṭā var(u) sarāp(u) kar(i) sanjog(u) vijog(u) vīchāre.
7. Gur pūre viṅ(u) dukh(u) saināsāre.(8)

8. False Traders

1. Those traders and rich investors who leave the infinitely rich *Satgurū*, are all false and debase.
2. The traders trade in horses at a large scale.
3. The jewellers examine, inspect and evaluate the gems and then spread their trade all over.
4. The goldsmith trade in silver and gold. The cloth merchants trade in clothes. They keep a stock of large variety and colour of clothings.
5. The peasants sow the seed, harvest their crops, bring it home and spread it in a clean place for winnowing.
6. The traders encounter profit or loss in their transactions. Those involved in seeking spiritual goals may receive a boon or a curse sometimes. Similarly, a common man is always contemplating on union or separation with some dear one.
7. Without complete Gurū, there is much grief to be faced in the world.(8)

In Essence

Without complete Gurū like Gurū Nānak Dev Jī, the whole world is facing perils and hardships. All commercial activities entangle one in *māyā*. If one has true love for God, one trades true commodity (*Nām*) with True Gurū and earns one's livelihood through business, then there is nothing bad in it. But all trading activities are entanglement if one is detached with Gurū. Gurū Rāmdās Jī gives us the following advice on the subject :

*Tin kā khādbā paidhā māiā sabb(u) pavit(u) hai,
jo nām(i) Har(i) rāte.* (SGGS, p. 648)

All earnings of those who are always engrossed in Lord's remembrance are pious and holy.

੯. (ਬੂਠੇ ਵੈਦ ਦੀ ਵਿਦੰਗੀ)

੧. ਸਤਿਗੁਰੁ ਵੈਦੁ ਨ ਸੇਵਿਓ ਰੋਗੀ ਵੈਦੁ ਨ ਰੋਗੁ ਮਿਟਾਵੈ।
੨. ਕਾਮ ਕ੍ਰੋਧੁ ਵਿਚਿ ਲੋਭੁ ਮੋਹੁ ਦੁਬਿਧਾ ਕਰਿ ਕਰਿ ਧੋਹੁ ਵਧਾਵੈ।
੩. ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਵਿਚਿ ਮਰਿ ਮਰਿ ਜੰਮੇ ਦੁਖਿ ਵਿਹਾਵੈ।
੪. ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਭਵਜਲ ਅੰਦਰਿ ਪਾਰੁ ਨ ਪਾਵੈ।
੫. ਆਸਾ ਮਨਸਾ ਮੋਹਣੀ ਤਾਮਸੁ ਤਿਸਨਾਂ ਸਾਂਤਿ ਨ ਆਵੈ।
੬. ਬਲਦੀ ਅੰਦਰਿ ਤੇਲੁ ਪਾਇ ਕਿਉਂ ਮਨੁ ਮੂਰਖੁ ਅਗਿ ਬੁਝਾਵੈ।
੭. ਗੁਰੁ ਪੂਰੇ ਵਿਣੁ ਕਉਣੁ ਛੁਡਾਵੈ ॥੯॥

9. (Jbūṭhe vaid dī vidangī)

1. Sat(i)gur(u) vaid(u) na sevio rogī vaid(u) na rog(u) miṭāvai.
2. Kām krodh(u) vich(i) lobh(u) moh(u) dubidhā kar(i) kar(i) dbroh(u) vadhbāvai.
3. Ādh(i) biādh(i) upādh(i) vich(i) mar(i) mar(i) janme dukh(i) vibāvai.
4. Āvai jāe bhavāīai bhavjal aṅdar(i) pār(u) na pāvai.
5. Āsā mansā mohṇī tāmas(u) tisnān sānt(i) na āvai.
6. Baldī aṅdar(i) tel(u) pāe kion man(u) mūrakh(u) ag(i) bujhāvai.
7. Gur(u) pūre viṅ(u) kauṅ(u) chbuḍāvai.(9)

9. Treatment by a False Physician

1. If the True Gurū, the Supreme *bakīm* (physician) was not served, how can a sick *bakīm* (who is fake) allay others illness ?
2. The spiritual physicians (Fake Gurūs) who themselves are entangled in maladies like *kām*, *krodh*, *lobh* etc., only spread deceit and trickery due to duality.
3. All their life is spent bearing the pangs of mental, physical and mind related ailments. Thus they are put through repeated deaths and births.
4. They only wander in transmigration. They cannot sail across the worldly ocean.
5. Desires and expectations keep enamouring the mind. It just cannot feel at peace because of the *Tamas* trait of *māyā*.
6. How can the fire be put off if it is doused with inflammable oil? Similarly the mind of such foolish person cannot be at peace.
7. Who else can free a person from such a fire other than a complete Gurū like Gurū Nānak Dev Ji. (9)

In Essence

The *Satgurū* physician will put off the fire of desires in a seeker. The peace will then automatically flow into the mind. False leaders promise their seekers fulfilment of their desires and that enhances their cravings further. Thus no one has ever found salvation from the worldly attractions than the *Satgurū* physician.

Here is the praise of such a true physician as given by Gurū Arjan Dev Ji :

Merā baid(u) Gurū Govindā.

Har(i) Har(i) nām(u) aukhadh(u) mukh(i) devai,

kāṭai jam kī phandbā.

(SGGS, p. 618)

God-like Gurū is my true physician. He gives me the name of the Lord as medicine to cure all my ailments.

੧੦. (ਬੁਠੇ ਤੀਰਥ)

੧. ਸਤਿਗੁਰੁ ਤੀਰਥੁ ਛਡਿਕੈ ਅਠਿਸਠਿ ਤੀਰਥ ਨਾਵਣੁ ਜਾਹੀ ।
੨. ਬਗੁਲ ਸਮਾਧਿ ਲਗਾਇਕੈ ਜਿਉ ਜਲ ਜੰਤਾਂ ਘੁਟਿ ਘੁਟਿ ਖਾਹੀ ।
੩. ਹਸਤੀ ਨੀਰਿ ਨਵਾਲੀਅਨਿ ਬਾਹਰਿ ਨਿਕਲਿ ਖੋਹ ਉਡਾਹੀ ।
੪. ਨਦੀ ਨ ਫੁਥੈ ਤੂੰਬੜੀ ਤੀਰਥ ਵਿਸੁ ਨਿਵਾਰੈ ਨਾਹੀ ।
੫. ਪਥਰੁ ਨੀਰ ਪਖਾਲੀਐ ਚਿਤਿ ਕਠੋਰੁ ਨ ਭਿਜੈ ਕਾਹੀ ।
੬. ਮਨਮੁਖ ਭਰਮ ਨ ਉਤਰੈ ਭੰਡਲਭੂਸੇ ਖਾਇ ਭਵਾਹੀ ।
੭. ਗੁਰੂ ਪੂਰੇ ਵਿਣੁ ਪਾਰ ਨ ਪਾਹੀ ॥੧੦॥

10. (Jhūṭhe tīrath)

1. Sat(i)gur(u) tīrath(u) chhad(i)kai aṭh(i)saṭh(i) tīrath nāvaṇ jāhī.
2. Bagul samādh(i) lagāekai jiu jal jañtāñ gbuṭ(i) gbuṭ(i) khāhī.
3. Hastī nīr(i) navālian(i) bāhar(i) nikal(i) kheb uḍāhī.
4. Nadī na ḍubai tūnbarī tīrath vis(u) nivārai nāhī.
5. Patthar(u) nīr pakhāliai chit(i) kaṭhor(u) na bhijai kāhī.
6. Manmukh bharam na utrai bhañbhalbhūse khāe bhavāhī.
7. Gurū pūre viṇ(u) pār na pāhī.(10)

10. Fake Places of Pilgrimage

1. Leaving *Satgurū* who is the true place of pilgrimage, people go to bathe at other sixty-eight so-called holy places.
2. These people put on a false persona of holiness like a heron and impress other visitors who often are caught in their dragnet.
3. The elephants are bathed in water. As soon as they come out of water, they kick up double the dust and put it on their head and body with the help of their tusk.
4. The colocynth fruit (*Tummā*—a very bitter wild fruit used for medicinal purposes) does not sink in water. Washing it in flowing water does not wash away its bitterness that is so inherent in it. (*Laukī aṭhsaṭh(i) tīrath nbāi. Kaurāpan(u) taū na jāi*).
5. We may keep a stone in water for very long period yet its hardened heart will never become soft and damp.
6. The self-willed persons can never shed their doubts and suspicions. That is why they wander from pillar to post.
7. No one can reach the other end (of the worldly ocean) without the help and teachings of a complete Gurū.(10)

In Essence

Involvement in worldly affairs, always obstruct spiritual progress. Refuge of the complete Gurū can show the right way of succeeding in life.

Kāñiā māñjas(i) kaun gunāñ.

Jau ghaṭ bhītar(i) hai malnāñ.

(SGGS, p. 656)

It is of no use washing one's body with water at places of pilgrimage when the mind had been sullied with dross all through the life.

੧੧. (ਸਤਿਗੁਰੂ ਪਾਰਸ)

੧. ਸਤਿਗੁਰ ਪਾਰਸੁ ਪਰਹਰੈ ਪਥਰੁ ਪਾਰਸੁ ਢੂੰਡਣ ਜਾਏ।
੨. ਅਸਟਧਾਤੁ ਇਕ ਧਾਤੁ ਕਰਿ ਲੁਕਦਾ ਫਿਰੈ ਨ ਪ੍ਰਗਟੀ ਆਏ।
੩. ਲੈ ਵਣਵਾਸੁ ਉਦਾਸੁ ਹੋਇ ਮਾਇਆਧਾਰੀ ਭਰਮਿ ਭੁਲਾਏ।
੪. ਹਥੀ ਕਾਲਖ ਛੁਥਿਆ ਅੰਦਰਿ ਕਾਲਖ ਲੋਭ ਲੁਭਾਏ।
੫. ਰਾਜ ਡੰਡੁ ਤਿਸੁ ਪਕੜਿਆ ਜਮਪੁਰਿ ਭੀ ਜਮਡੰਡੁ ਸਹਾਏ।
੬. ਮਨਮੁਖ ਜਨਮੁ ਅਕਾਰਥਾ ਦੂਜੇ ਭਾਇ ਕੁਦਾਇ ਹਰਾਏ।
੭. ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਭਰਮੁ ਨ ਜਾਏ ॥੧੧॥

11. (Satgurū Pāras)

1. Sat(i)gur pāras(u) parbarai pathar(u) pāras(u) ḍhūṇḍaṅ jāe.
2. Asṭdhāt(u) ik dhāt(u) kar(i) lukdā phirai na pragaṭī āe.
3. Lai vaṇvās(u) udās(u) hoe māiādhārī bharam(i) bhulāe.
4. Hathī kālakh chbuthiā aṅdar(i) kālakh lobb lubhāe.
5. Rāj ḍaṅḍ(u) tis(u) pakriā jampur(i) bhī jamḍaṅḍ(u) sahāe.
6. Manmukh janām(u) akārthā dūje bhāe kudāe harāe.
7. Gur pūre viṅ(u) bharam(u) na jāe.(11)

11. *Satgurū* is Philosopher's Stone

1. Leaving the true *Satgurū* (Gurū Nānak Dev Ji), people go to stone-littered place to search for the philosopher's stone.
2. One who reduced eight metals (four sections of society called *Varnas* and four stages of life known as *Āshrams*) into one and that too into gold, that philosopher's stone is trying to hide and does not conduct himself freely.
3. People of the world who live in the grip of mammon keep searching for the philosopher's stone in jungles and lead an ascetic life. They can only find fake philosopher's stone.
4. Touching *māyā* blackens hands (counting coins leave a black smear on the finger tips). By avarice, the deep consciousness becomes contaminated.
5. And if that avarice-infected thief is caught, he suffers punishment at the hands of the king and then the horrible treatment that he receives at the hands of angels of death.
6. A self-willed person wastes away his birth in avarice. Caught in the love of other worldly things he loses the invaluable opportunity of God-realisation.
7. Without complete Gurū (Gurū Nānak Dev Ji) one cannot get rid of the ignorance and remains in doubt.(11)

In Essence

Bhāi Sāhib has illustrated the importance of a True Gurū through the paradigm of a philosophers' stone. *Gurbānī* has also advised us all :

Ham nīch maile at(i) abhimānī, dūjai bhāe vikār.

Gur(i) pāras(i) miliai kañchan(u) hoe nirmal jot(i) apār.

(SGGS, p. 427)

We are low, sullied, highly arrogant and deeply involved in love of worldly things meeting with philosophers' stone-like Gurū, we became gold-like with pure shine and glitter.

੧੨. (ਗੁਰ ਕਲਪ ਬਿਛ)

੧. ਪਾਰਿਜਾਤ ਗੁਰ ਛਡਿਕੈ ਮੰਗਨਿ ਕਲਪਤਰੋਂ ਫਲ ਕਚੇ।
੨. ਪਾਰਜਾਤ ਲਖ ਸੁਰਗ ਸਣੁ ਆਵਾਗਵਣੁ ਭਵਣ ਵਿਚਿ ਪਚੇ।
੩. ਮਰਦੇ ਕਰਿ ਕਰਿ ਕਾਮਨਾ ਦਿਤਿ ਭੁੰਗਤਿ ਵਿਚਿ ਰਚਿ ਵਿਰਚੇ।
੪. ਤਾਰੇ ਹੋਇ ਅਗਾਸ ਚੜਿ ਓੜਕਿ ਤੁਟਿ ਤੁਟਿ ਥਾਨ ਹਲਚੇ।
੫. ਮਾਂ ਪਿਉ ਹੋਏ ਕੇਤੜੇ ਕੇਤੜਿਆਂ ਦੇ ਹੋਏ ਬਚੇ।
੬. ਪਾਪ ਪੁੰਨ ਬੀਉ ਬੀਜਦੇ ਦੁਖ ਸੁਖ ਫਲ ਅੰਦਰਿ ਚਹਮਚੇ।
੭. ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਹਰਿ ਨ ਪਟਚੇ ॥੧੨॥

12. (Gur Kalap brichh)

1. Pār(i)jāt gur chhad(i)kai māngan(i) kalpatron phal kache.
2. Pārjāt lakh surag saṅ(u) āvāgavan(u) bhavan vich(i) pache.
3. Mardekar(i)kar(i)kāmna diṭ(i) bhugal(i) vich(i) rach(i)virche.
4. Tāre hoe agās char(i) orak(i) tuṭ(i) tuṭ(i) thān halche.
5. Mān pio hoe ketare ketariān de hoe bache.
6. Pāp punn bīo bijde dukh sukh phal andar(i) chahmache.
7. Gur pūre viṅ(u) har(i) na parche.(12)

12. Gurū—The *Kalapbrichh*

1. Leaving *Kalapbrichh* (wish-fulfilling tree of heaven) like Gurū Nānak, the spurious and unseasoned devotees seek *Kalapbrichh* of heaven. (They seek worldly pleasures from this miraculous tree).
2. Millions of *Kalapbrichh* including the heavens are caught in the cycle of transmigration. (All these are perishable).
3. Those who desire worldly goods are themselves caught in the gifts given by God for their use and they entangle others into it as well. They die as slaves of desires and lust.
4. Many people suffering from greed enjoyed the benefit of all the charity and goodness they did. They too fell here and there from the high star-like pedestal. (Despite all the good deeds performed by them, they too could not find pèrpetual place in heaven).
5. Falling from there, they become father/mother of some or and children of some others. (They fall in the cycle of transmigration).
6. Whatever seed they sow, they obtain the benefits accordingly and enjoy it to the maximum.
7. Without the refuge of complete Gurū, God does not feel happy (without His blessings no one can overcome her/his rebirth in 84 lakh species).(12)

In Essence

Gurū is the real and true *Kalapbrichh*. He is the provider of all worldly as well as spiritual needs. *Gurbāṇī* says :

Udam kareh anek Har(i) nām(u) na gāvabī.

Bharmaih jon(i) asaṅkh mar(i) janmaih āvabī.

Pasū paṅkhī saīl tarvar gaṇat kachhū na āvae.

Bij(u) bovas(i) bhog bhogaib kīā apnā pāvae.

(SGGS, p. 705)

People make much effort but never sing the praises of the Lord. They transmigrate in many species of birds and animals. They reap what they had sown.

੧੩. (ਗੁਰ ਕਲਪ ਬਿਛ)

੧. ਸੁਖ ਸਾਗਰੁ ਗੁਰੁ ਛਡਿਕੈ ਭਵਜਲ ਅੰਦਰਿ ਭੰਡਲ ਭੂਸੇ।
੨. ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਅਨਿ ਹਉਮੈ ਅਗਨੀ ਅੰਦਰ ਲੂਸੇ।
੩. ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਨਿ ਜਮਦੂਤਾ ਦੇ ਧਕੇ ਪੂਸੇ।
੪. ਗੋਇਲਿ ਵਾਸਾ ਚਾਰਿ ਦਿਨ ਨਾਉ ਧਰਾਇਨਿ ਈਸੇ ਮੂਸੇ।
੫. ਘਟਿ ਨ ਕੋਇ ਅਖਾਇਦਾ ਆਪੋ ਧਾਪੀ ਹੈਰਤ ਹੂਸੇ।
੬. ਸਾਇਰ ਦੇ ਮਰਜੀਵੜੇ ਕਰਨਿ ਮਜੂਰੀ ਖੇਚਲ ਖੂਸੇ।
੭. ਗੁਰੁ ਪੂਰੇ ਵਿਣੁ ਡਾਂਗ ਡੰਗੂਸੇ॥੧੩॥

13. (Gur Kalap briccb)

1. Sukhsāgar(u) gur(u) chhad(i) kai bhavjal aṅdar(i) bhaṅbbal bhūse.
2. Lahri nāl(i) pachbāṛian(i) haumai agni aṅdar lūse.
3. Jam dar(i) badhe māṛian(i) jamdūtā de dbake dhūse.
4. Goil(i) vāsā chār(i) din nāu dbarāin(i) īse mūse.
5. Ghat(i) na koe akhāedā āpo dhāpī bairat hūse.
6. Sāir de marjivare karan(i) majūrī khechal khūse.
7. Gur(u) pūre viṅ(u) ḍāng ḍāngūse.(13)

13. Gurū—The *Kalapbrichh*

1. Leaving Gurū—the ocean of comfort and peace, the world experiences tossing and turning of their lives in the ocean of sufferings. (They aimlessly wander at the doors of gods and goddesses).
2. They are beaten by the waves of worries. They suffer in the fire of ego.
3. They are pushed and pulled around, tied and beaten at the door of the angel of death.
4. The world is just a place of stay for four days like the temporary shelter that herdsmen raise. Many came here and spread their names as 'Īssā' and 'Moosā' as if they were going to stay here forever.
5. No one admits that he is anyway less than any other person. Everyone claims to have reached God. All were amazed at their own tedium.
6. They labour like the slaves on a ship in the ocean and they face much tribulations. They thus waste away their lives.
7. Without the refuge of the complete Gurū, it is all tossing here and there or they bear the beatings of Dharm Rāi (Gurū alone can save one from the furnace-like hell).(13)

In Essence

Christ said that he alone was the path of the world while Moses said that he had spoken to God. But had they taken the refuge of a complete Gurū? The moss of 'I' (ego) would have been cleaned out. They would not have to be pushed and shoved around.

Ghāṭ(i) na kin hī kabāiā.

Sabb kabte hai pāiā.

Jis(u) mele so bbagtā.

(SGGS, p. 71)

There are some who think themselves to be all knowing. No one claims a lesser place. But one who merges with Him is His true devotee.

੧੪. (ਭੋਗਾਂ ਨਾਲ ਅੱਗ ਵਧੇ ਹੈ)

੧. ਚਿੰਤਾਮਣਿ ਗੁਰੁ ਛਡਿਕੈ ਚਿੰਤਾਮਣਿ ਚਿੰਤਾ ਨ ਗਵਾਏ।
੨. ਚਿਤਵਣੀਆ ਲਖ ਰਾਤਿ ਦਿਹੁ ਤ੍ਰਾਸਨ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ।
੩. ਸੁਇਨਾ ਰੁਪਾ ਅਗਲਾ ਮਾਣਕ ਮੋਤੀ ਅੰਗਿ ਹੰਢਾਏ।
੪. ਪਾਟ ਪਟੇਬਰ ਪੈਨੁਕੇ ਚੋਆ ਚੰਦਨ ਮਹ ਮਹਕਾਏ।
੫. ਹਾਥੀ ਘੋੜੇ ਪਾਖਰੇ ਮਹਲ ਬਗੀਚੇ ਸੁਫਲ ਫਲਾਏ।
੬. ਸੁੰਦਰ ਨਾਰੀ ਸੇਜ ਸੁਖ ਮਾਇਆ ਮੋਹਿ ਧੋਹਿ ਲਪਟਾਏ।
੭. ਬਲਦੀ ਅੰਦਰਿ ਤੇਲ ਜਿਉ ਆਸਾ ਮਨਸਾ ਦੁਖਿ ਵਿਹਾਏ।
੮. ਗੁਰਿ ਪੂਰੇ ਵਿਣੁ ਜਮਪੁਰਿ ਜਾਇ ॥੧੪॥

14. (Bhogān nāl agg vadhe hai)

1. Chintāmaṇ(i) gur(u) chhad(i) kai chintāmaṇ(i) chintā na gavāe.
2. Chitvaṇīā lakh rāt(i) dibu trāsan trisanā agan(i) bujhbāe.
3. Suinā rupā aglā māṇak motī aṅg(i) haṅḍhbāe.
4. Pāṭ pataṅbar paihn-ke choā chaṅdan mah mahkāe.
5. Hāthī ghore pākbare mahal bagiche sufal phalāe.
6. Suṅdar nārī sej sukh māiā moh(i) dbob(i) lapṭāe.
7. Baldī andar(i) tel jio āsā mansā dukh(i) vibāe.
8. Gur(i) pūre viṅ(u) jampur(i) jāe.(14)

14. Worldly Relishments Enhance Fire of Desires

1. Leaving the Gurū—the destroyer of worries, one cannot expect a *Chintāmanī* stone to allay all the worries.
2. The mind is invaded with millions of thoughts during the day as well as the night. The fire of desires does not put off the fire of fear.
3. One may embellish one's body with silver, gold ornaments and other precious jewels and live one's life in glory;
4. And wear silk apparel, make the earth fragrant with sandalwood paste and other aromatic compounds.
5. One may have many elephants, beautiful horses, big palaces with beautiful gardens laden with flowers and fruits;
6. One may enjoy the pleasure and company of beautiful women on comfortable beds. Ultimately, all these will entangle one in the attachment of *māyā* and may cause animosity with others.
7. Just as adding oil into a burning fire causes it to burn more vigorously, so does a man burn his life in the fire of desires and hopes.
8. Without the teachings and guidance of a complete Gurū, one will go straight to the seminary of *Dharm Rāj*.(14)

In Essence

All worldly attractions like gold, silver, jewels, beautiful women etc. are the causes that lead one to distresses. Gurū Nānak Dev Ji, the True Gurū is the only assisting hand in the seminary of death. By the company of Gurū and following his precepts, one is able to destroy the chronic/strong desires.

In the very early stage of *Srī Gurū Granth Sāhib*, Gurū Nānak Dev Ji has warned his seekers to be cautious with the following composition :

Motī ta maṅdar ūsaraib ratnī ta hobe jarāu.

Kastūr(i) kuṅgū agar(i) chāndan(i) līp(i) āvai chāu.

Mat(u) dekh(i) bhūlā vīsrāi terā chit(i) na āvai nāu.

(SGGS, p. 14)

੧੫. (ਕੁਦਰਤ ਦਾ ਵਰਣਨ)

੧. ਲਖ ਤੀਰਥ ਲਖ ਦੇਵਤੇ ਪਾਰਸ ਲਖ ਰਸਾਇਣੁ ਜਾਣੈ।
੨. ਲਖ ਚਿੰਤਾਮਣਿ ਪਾਰਜਾਤ ਕਾਮਧੇਨੁ ਲਖ ਅੰਮ੍ਰਿਤ ਆਣੈ।
੩. ਰਤਨਾ ਸਣੁ ਸਾਇਰ ਘਣੇ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਸੋਭਾ ਸੁਲਤਾਣੈ।
੪. ਲਖ ਪਦਾਰਥ ਲਖ ਫਲ ਲਖ ਨਿਧਾਨ ਅੰਦਰਿ ਫੁਰਮਾਣੈ।
੫. ਲਖ ਸਾਹ ਪਾਤਿਸਾਹ ਲਖ ਲਖ ਨਾਥ ਅਵਤਾਰੁ ਸੁਹਾਣੈ।
੬. ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਦਾਤੈ ਕਉਣੁ ਸੁਮਾਰੁ ਵਖਾਣੈ।
੭. ਕੁਦਰਤਿ ਕਾਦਰ ਨੋ ਕੁਰਬਾਣੈ ॥੧੫॥

15. (Kudrat dā varṇan)

1. Lakh tīrath lakh devte pāras lakh rasāiṇ(u) jāṇai.
2. Lakh chintāmaṇ(i) pārjāt kāmdbhēn(u) lakh amṛit āṇai.
3. Ratnā saṇ(u) sāir ghaṇe ridh(i) sidh(i) nidh(i) sobhā sultāṇai.
4. Lakh padārath lakh phal lakh nidbān andar(i) phurmāṇai.
5. Lakh sāb pāt(i)sāb lakh lakh nāth avtār(u) subāṇai.
6. Dānai kīmat(i) nā pavai dātai kauṇ(u) sumār(u) vakhāṇai.
7. Kudrat(i) kādar no kurbāṇai.(15)

15. Nature Described

1. Millions of places of pilgrimage, gods and philosopher's stones are there. There are millions who are alchemists.
2. Millions of jewels that free one from worries, *Pārjāt* tree, *Kāmdhenū* cow and millions of nectars be brought that make one immortal.
3. One may acquire much jewels and gems, that one finds in the ocean, possess all the miraculous powers and enjoy the fame and praise of an emperor.
4. May he have millions of goods, fruits and treasures in his command,
5. And millions of rich people, kings, emperors, *Nāths*, incarnations and other beautiful things,
6. All these are the boons and blessings of the Lord. Now, just think ! If all the aforesaid items cannot be evaluated, who can really assess the Lord—the Creator.
7. And therefore, we should feel sacrifice unto the creation of the Lord.(15)

In Essence

Every creation of God is superb and matchless. There is nothing that is out of place. The Sun makes us see during the day while the Moon lights up our path at night. Had there been no night after a day, we would have died of fatigue. And all that He has created is beyond the perception of a human being. How can one perceive the Creator ? Therefore we should feel surges of love and sacrifices unto Him by seeing His creations. Let us live in His will and thanks; and make efforts to recognise Him in His Creations.

Kudrat(i) kīm na jāñīai vaḍā veparvāb(u).

Kar(i) bañde tū bañdgī jichar(u) ghaṭ maib sāb(u).

(SGGS, p. 724)

No one can evaluate the vast expanse of Lord's creation. He creates everything carefreely. So, O humble devotee ! worship Him till your last breath.

੧੬. (ਗੁਰ ਚੇਲਾ, ਚੇਲਾ ਗੁਰੂ)

੧. ਰਤਨਾ ਦੇਖੈ ਸਭੁ ਕੋ ਰਤਨ ਪਾਰਖੁ ਵਿਰਲਾ ਕੋਈ।
੨. ਰਾਗ ਨਾਦ ਸਭ ਕੋ ਸੁਣੈ ਸਬਦ ਸੁਰਤਿ ਸਮਝੈ ਵਿਰਲੋਈ।
੩. ਗੁਰ ਸਿਖ ਰਤਨ ਪਦਾਰਥਾ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਮਾਲ ਪਰੋਈ।
੪. ਹੀਰੈ ਹੀਰਾ ਬੇਧਿਆ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ ਪਰਚਾ ਹੋਈ।
੫. ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮੁ ਗੁਰ ਗੋਵਿੰਦੁ ਸਿਵਾਣੈ ਸੋਈ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਹਜਿ ਘਰੁ ਪਿਰਮੁ ਪਿਆਲਾ ਜਾਣੁ ਜਣੋਈ।
੭. ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰ ਹੋਈ ॥੧੬॥

16. (Gur chelā, chelā Gurū)

1. Ratnā dekhai sabh(u) ko ratan pārkhū virḷā koī.
2. Rāg nād sabh ko sunai sabad surat(i) samjhai virloī.
3. Gur sikh ratan padārathā sādhsaṅgat(i) mil(i) māl paroī.
4. Hīrai hīrā bedhiā sabad surat(i) mil(i) parchā hoī.
5. Pārbrahm pūran brahm(u) gur govind(u) sinānai soī.
6. Gurmukh(i) sukh phal(u) sabaj(i) ghar(u) piram(u) piālā jān(u) jānoī.
7. Gur(u) chelā chelā gur hoī.(16)

16. Gurū Disciple—Disciple Gurū

1. Everyone sees the gems but a rare person can assess and evaluate them.
2. Everyone listens to the song sung in specific mode but a rare person understands it consciously.
3. The Sikhs of the Gurū are gems and jewels. They are found in *Sādh Saṅgat* as if they are strung in the form of a necklace.
4. One whose diamond-like mind is pierced with the diamond-like *Shabad* of the Gurū, earns tranquillity and peace through integrating the word with one's consciousness.
5. He alone has recognised God and God-like complete Gurū.
6. That *Gurmukh* achieves state of equipoise and acquires fruits of peace and comfort, who drinks the loving cup of elixir-like wine and makes others drink to achieve divine intoxication.
7. He alone is Gurū's disciple and then Gurū again. Just as Gurū Nānak—the Gurū and Gurū Aṅgad—the disciple are the same.(16)

In Essence

A loving devotee who has surrendered himself to the True Gurū and abides by his precepts gradually becomes Gurū-like. At a stage, there is no difference between a seeker and his Gurū.

੧੭. (ਅੰਗਾਂ ਦੀ ਸਫਲਤਾ)

੧. ਮਾਣਸ ਜਨਮੁ ਅਮੋਲੁ ਹੈ ਹੋਇ ਅਮੋਲੁ ਸਾਧ ਸੰਗ ਪਾਏ।
੨. ਅਖੀ ਦੁਇ ਨਿਰਮੋਲਕਾ ਸਤਿਗੁਰੁ ਦਰਸ ਧਿਆਨ ਲਿਵਲਾਏ।
੩. ਮਸਤਕੁ ਸੀਸ ਅਮੋਲੁ ਹੈ ਚਰਣ ਸਰਣ ਗੁਰੁ ਧੂੜਿ ਸੁਹਾਏ।
੪. ਜਿਹਥਾ ਸ੍ਰਵਣ ਅਮੋਲਕਾ ਸਬਦ ਸੁਰਤਿ ਸਣਿ ਸਮਝਿ ਸੁਣਾਏ।
੫. ਹਸਤ ਚਰਣ ਨਿਰਮੋਲਕਾ ਗੁਰਮੁਖਿ ਮਾਰਗ ਸੇਵ ਕਮਾਏ।
੬. ਗੁਰਮੁਖਿ ਰਿਦਾ ਅਮੋਲੁ ਹੈ ਅੰਦਰਿ ਗੁਰ ਉਪਦੇਸੁ ਵਸਾਏ।
੭. ਪਤਿ ਪਰਵਾਣੈ ਤੋਲਿ ਤੁਲਾਏ॥੧੭॥

17. (Aṅgān dī saphaltā)

1. Māṅas janam(u) amol(u) hai hoe amol(u) sādḥ saṅg pāe.
2. Akhī due nirmolkā sat(i)gur(u) daras dhiān livlāe.
3. Mastak(u) sīs amol hai charaṅ saraṅ gur(u) dhūr(i) subāe.
4. Jibbā sraṅ amolkā sabad surat(i) saṅ(i) samajh(i) suṅāe.
5. Hast charaṅ nirmolkā gurmukh(i) mārag sev kamāe.
6. Gurmukh(i) ridā amol(u) hai aṅdar(i) gur updes(u) vasāe.
7. Pat(i) parvāṅai tol(i) tulāe.(17)

17. Successful Limbs

1. The birth in human form is invaluable but it becomes further invaluable with the obtaining of *Sādh Saṅgat*.
2. Further both eyes are priceless only when they get engrossed in the glimpse and through them are absorbed in contemplation of the *Satgurū* in one's consciousness.
3. The head and forehead are highly worthy when they receive the dust of the holy feet of the Gurū.
4. Tongue and ears are invaluable when the ears listen to the Gurū's *Shabad* and the consciousness adopts it very conveniently. The tongue should explain the significance and deep meanings of the *Shabad* to other seekers.
5. Hands and feet are priceless only when the feet travel on the path of *Gurmukhs* and the hands serve them lovingly.
6. The minds of *Gurmukhs* are highly worthy when the precept of the Gurū gets lodged therein.
7. And those who prove themselves honourable in the divine court are the true beneficiaries.

(*Pat(i) parvāṇā picḥbai pāiai tā Nānak toliā jāpai*). (17)

(SGGS, p. 469)

In Essence

The tenor of the above *paurī* written by Bhāi Sāhib is the same as the last few *paurīs* of *Anand Sāhib* in *Rāg Rāmkalī* composed by Gurū Amar Dās Jī. Each limb of our body must be employed in the service of Gurū and his teachings. It is only then that one finds an honourable place in the court of the Lord.

ੴ. (ਰੱਬ ਦੀਆਂ ਦਾਤਾਂ ਤੇ ਸਾਡੀ ਭੁੱਲ)

੧. ਰਕਤ ਬਿੰਦ ਕਰਿ ਨਿਮਿਆ ਚਿਤ੍ਰ ਚਲਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਣਾਇਆ।
੨. ਗਰਭ ਕੁੰਡ ਵਿਚਿ ਰਖਿਆ ਜੀਉਪਾਇ ਤਨੁ ਸਾਜਿ ਸੁਹਾਇਆ।
੩. ਮੁਹੁ ਅਖੀ ਦੇ ਨਕੁ ਕੰਨ ਹਥ ਪੈਰ ਦੰਦ ਵਾਲ ਗਣਾਇਆ।
੪. ਦਿਸਟਿ ਸਬਦਗਤਿ ਸੁਰਤਲਿਵ ਰਾਗਰੰਗ ਰਸ ਪਰਸ ਲੁਭਾਇਆ।
੫. ਉਤਮੁ ਕੁਲੁ ਉਤਮੁ ਜਨਮੁ ਰੋਮ ਰੋਮ ਗਣਿ ਅੰਗ ਬਣਾਇਆ।
੬. ਬਾਲਬੁਧਿ ਮੁਹਿ ਦੁਧਿ ਦੇ ਕਰਿ ਮਲ ਮੂਤ੍ਰ ਸੂਤ੍ਰ ਵਿਚਿ ਆਇਆ।
੭. ਹੋਇ ਸਿਆਣਾ ਸਮਝਿਆ ਕਰਤਾ ਛਡਿ ਕੀਤੇ ਲਪਟਾਇਆ।
੮. ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਮੋਹਿਆ ਮਾਇਆ ॥੧੮॥

18. (Rabb dīān dātān te sādī bhuḷ)

1. Rakt bind kar(i) nimiā chitra chalitra bachitra baṇāiā.
2. Garbh kuṇḍ vich(i) rakhiā jīo-pāe tan(u) sāj(i) suhāiā.
3. Muh(u) akhī de nak(u) kaṇn bath pair daṇḍ vāl gaṇāiā.
4. Diṣṭ(i) sabadgat(i) surt-liv rāg-ranig ras pars lubhāiā.
5. Utam(u)kul(u)utam(u)janam(u)rom rom gaṇ(i)anig baṇāiā.
6. Bālbudh(i)mube dudh(i)de kar(i)mal mūtra sūtra vich(i)āiā.
7. Hoe siānā samjhiā kartā chhad(i) kīte lapṭāiā.
8. Gur pūre vin(u) mohiā māiā.(18)

18. God's Blessings and Our Omissions

1. From the blood of the mother and semen of the father, a human is formed who is given an amazingly beautiful form by God.
2. He is kept in the womb of the mother and God inducted His conscious-force in the body formed/developed over a period.
3. God provided him with a mouth to eat food, eyes to see, nose to smell, ears to hear, hands to work, feet to walk, teeth to masticate food and hair for beauty and maintenance of good health. God fulfilled all his needs.
4. Vision, words, movement, realisation, touch and audibility to reflect on subjects have been given to make them useful and purposeful.
5. God then gave invaluable species of a human being. He blessed him with innumerable merits as well.
6. As an infant, mother feeds the child and cleanse up when the child spoils or sullies the clothes.
7. And when the child became more mature and could understand his/her needs, he/her forgot the name of the Lord.
8. Without Gurū's guidance, the *māyā* enticed him.(18)

In Essence

Forgetting all the goodness and blessings of God, a human being becomes ungrateful. But those who are blessed by the benevolence of the Gurū are saved of these sins. They practice the teachings of Gurū, do good to others and remain truthful to themselves and thus reach the holy feet of Lord.

Māt garbh maib āpan simran(u) de tab tum rākhan hāre.

(SGGS, p. 613)

Lord saves the child in the womb of the mother by giving him his meditation.

ੴ. (ਗੁਰੂ ਬਾਝ ਗਰਭ ਵਾਸ)

੧. ਮਨਮੁਖ ਮਾਣਸ ਦੇਹ ਤੇ ਪਸੂ ਪਰੇਤ ਅਚੇਤ ਚੰਗੇਰੇ।
੨. ਹੋਇ ਸੁਚੇਤ ਅਚੇਤ ਹੋਇ ਮਾਣਸੁ ਮਾਣਸੁ ਦੇ ਵਲਿ ਹੇਰੇ।
੩. ਪਸੂ ਨ ਮੰਗੇ ਪਸੂ ਤੇ ਪੰਖੇਰੂ ਪੰਖੇਰੂ ਘੇਰੇ।
੪. ਚਉਰਾਸੀ ਲਖ ਜੂਨਿ ਵਿਚਿ ਉਤਮ ਮਾਣਸ ਜੂਨਿ ਭਲੇਰੇ।
੫. ਉਤਮ ਮਨ ਬਚ ਕਰਮ ਕਰਿ ਜਨਮੁ ਮਰਣ ਭਵਜਲ ਲਖ ਫੇਰੇ।
੬. ਰਾਜਾ ਪਰਜਾ ਹੋਇਕੈ ਸੁਖਿ ਵਿਚਿ ਦੁਖੁ ਹੋਇ ਭਲੇ ਭਲੇਰੇ।
੭. ਕੁਤਾ ਰਾਜ ਬਹਾਲੀਐ ਚਕੀ ਚਟਣ ਜਾਇ ਅਨੇਰੇ।
੮. ਗੁਰ ਪੂਰੇ ਵਿਣ ਗਰਭ ਵਸੇਰੇ ॥੧੯॥

19. (Gurū bājb garbh vās)

1. Manmukh māṇas deh te pasū paret achet chaṅgere.
2. Hoe suchet achet hoe māṇas(u) māṇas(u) de val(i) here.
3. Pasū na maṅge pasū te paṅkherū paṅkherū ghēre.
4. Chaurāsī lakh jūn(i) vich(i) utam māṇas jūn(i) bhalere.
5. Utam man bach karam kar(i) janam(u) maraṅ bhavjal lakh phere.
6. Rājā parjā hoe-kai sukh(i) vich(i) dukh(u) hoe bhale bhalere.
7. Kutā rāj bahāīai chakī chaṭaṅ jāe anere.
8. Gur pūre viṅ garbh vasere.(19)

19. Repeated Births—Sans Gurū

1. Animals and goblins are far better than the birth/body of a self-centered, self-willed (*Manmukh*) person.
2. When he matures, a *Manmukh* becomes very casual and unconcerned.
3. No animal expects and even demands anything from other animals. Nor such a trait is seen in birds.
4. Of all the eighty-four lakh species of life, human birth is supreme.
5. It is superior because of mind, speech and deeds (*Man, Bach, Karam*). But a *Manmukh* who does not realise its importance gets engrossed in the cycle of birth and death in the world.
6. A *Manmukh* King or subject may be highly noble and good but has to live through sufferings and comforts in life.
7. If a dog is installed on the throne as a king, he would still go and lick the millstone in the darkness of night. (Similarly, when a person blessed with noble birth as a human being becomes a *Manmukh*, he shelves the goodness of those merits that God has placed in him to enjoy comfort, and entangle himself in vices—similar to the licking of millstone by a dog).
8. Therefore, take the refuge of the Gurū. Without the teachings and support of the True Gurū, one will (like a *manmukh*), live in repeated births and deaths.(19)

In Essence

In this *paurī*, Bhāi Sāhib has conveyed to us all, that our total dependence should be on Lord and Gurū; and not on any other human being. Those who are self-willed and abstain themselves from taking the refuge of the Gurū are bound to err in life that becomes cause of their repeated births. Kings and rich/noble people, if *manmukh*, cannot escape from this divine truth.

੨੦. (ਗੁਰਮੁਖ ਬਾਝ ਰਸ ਨਹੀਂ)

੧. ਵਣਿ ਵਣਿ ਵਾਸੁ ਵਣਾਸਪਤਿ ਚੰਦਨੁ ਬਾਝੁ ਨ ਚੰਦਨੁ ਹੋਈ।
੨. ਪਰਬਤਿ ਪਰਬਤਿ ਅਸਟਧਾਤ ਪਾਰਸ ਬਾਝੁ ਨ ਕੰਚਨੁ ਸੋਈ।
੩. ਚਾਰਿ ਵਰਣਿ ਛਿਅ ਦਰਸਨਾ ਸਾਧਸੰਗਤ ਵਿਣ ਸਾਧ ਨ ਕੋਈ।
੪. ਗੁਰੁ ਉਪਦੇਸ ਅਵੇਸ ਕਰਿ ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗਤਿ ਜਾਣੋਈ।
੫. ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਪਿਰਮ ਪਿਆਲਾ ਅਪਿਉ ਪਿਓਈ।
੬. ਮਨਿ ਉਨਮਨਿ ਤਨਿ ਦੁਬਲੇ ਦੇਹ ਬਿਦੇਹ ਸਨੇਹ ਸਥੋਈ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਅਲਖ ਲਖੋਈ॥੨੦॥

20. (Gurmukh bājh ras nabīn)

1. Van(i) van(i) vās(u) vanāspat(i) chāndan(u) bājh(u) na chāndan hoī.
2. Parbat(i) parbat(i) aṣṭdhāt pāras bājh(u) na kañchan(u) soī.
3. Chār(i) varan(i) chbe-a darsanā sādhsaṅgat viṅ sādḥ na koī.
4. Gur(u) updes aves kar(i) gurmukh(i) sādḥ saṅgat(i) jānoī.
5. Sabad surat(i) livlīṅ(u) hoe pīram piālā apio pioī.
6. Man(i) unman(i) tan(i) duple deb bideh saneh sathoī.
7. Gurmukh(i) sukh pbal alakḥ lakhoī.(20)

20. *Gurmukhs* are Source of Pleasure

1. Just as a jungle has many trees of different types, but without the presence of a sandalwood tree in their vicinity, none of these can acquire fragrance of sandalwood.
2. Mountains have all the eight metals but they cannot turn into gold without coming into contact of a philosopher's stone.
3. The four sections of society and six philosophies are available the world over, but no one can become a recluse/hermit without the company of holymen.
4. Adopting the precept of the Gurū, *Gurmukhs* remain engrossed in *Sādhsaṅgat*. They know its characteristics.
5. Experiencing the integration of *Shabad* and consciousness, they drink deep the cup of loving elixir.
6. They remain detached with world. Their mind is never involved in worldly pleasures. They are never even aware of the existence of their body. Consciously, they are one with the Supreme consciousness. Their mind dwells in the tenth opening or *turiā avasthā*.
7. *Gurmukhs* then experience that taste of divine fruit of peace and comfort.(20)

In Essence

Sādhsaṅgat is a congregation of *Gurmukhs*. They make and develop a divine atmosphere that infect/get permeated in other seekers. Company of *Gurmukhs* is supreme and Godly.

Mahā pavitra sādḥ kā saṅg(u).

Jis(u) bḥeṭat lāgai Prabb(u) raṅg(u). (SGGS, p. 392)

The company of holy persons (*Gurmukhs*) indeed is very pious. An association with them dyes one in the loving hue of the Lord.

੨੧. (ਮਾਇਆ ਵਿਚ ਉਦਾਸ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗੁ ਮਾਇਆ ਅੰਦਰ ਕਰਨਿ ਉਦਾਸੀ।
੨. ਜਿਉ ਜਲ ਅੰਦਰਿ ਕਵਲੁ ਹੈ ਸੂਰਜ ਧਯਾਨੁ ਅਗਾਸੁ ਨਿਵਾਸੀ।
੩. ਚੰਦਨੁ ਸਪੀਂ ਵੇੜਿਆ ਸੀਤਲੁ ਸਾਂਤਿ ਸੁਗੰਧਿ ਵਿਗਾਸੀ।
੪. ਸਾਧ ਸੰਗਤਿ ਸੰਸਾਰੁ ਵਿਚਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਹਜਿ ਬਿਲਾਸੀ।
੫. ਜੋਗ ਜੁਗਤਿ ਭੋਗ ਭੁਗਤਿ ਜਿਣ ਜੀਵਨ ਮੁਕਤਿ ਅਛਲ ਅਬਿਨਾਸੀ।
੬. ਪਾਰਬ੍ਰਹਮ ਪੂਰਣ ਬ੍ਰਹਮੁ ਗੁਰ ਪਰਮੇਸਰੁ ਆਸ ਨਿਰਾਸੀ।
੭. ਅਕਥ ਕਥਾ ਅਬਿਗਤਿ ਪਰਗਾਸੀ ॥੨੧॥੧੫॥

21. (Māiā vich udās)

1. Gurmukh(i) sukhh phal(u) sād̄b saṅg(u) māiā andarkaran(i) udāsī.
2. Jio jal andar(i) kaval(u) hai sūraj dhyān(u) agās(u) nivāsī.
3. Chāndan(u) sapīn verīā sītal(u) sānt(i) sugandh(i) vigāsī.
4. Sād̄b saṅgat(i) saṅsār(u) vich(i) sabad surat(i) liv sabaj(i) bilāsī.
5. Jog jugat(i) bhog bbugat(i) jin jīvan mukt(i) achhal abināsī.
6. Pārbrahm pūraṅ brahm(u) gur parmesar(u) ās nirāsī.
7. Akath kathā abigat(i) pargāsī(21.15)

21. Detached From Mammon

1. In the holy congregation, *Gurmukhs* attached with the blissful and beautiful Lord remain unsoiled of *māyā*.
2. Just as a lotus flower stays in muddy water, but keeps its mind engrossed towards Sun far in the sky. It is unconcerned about the presence of water. (Not seeing the Sun it withers away).
3. Entangled and embraced by serpents, a sandalwood tree still keeps dispensing fragrance, coolness and peace.
4. *Gurmukhs* live in the world with their minds engrossed in *Shabad*, company of saints and pious souls. They live in a state of equipoise.
5. By the application of discipline, they win over the worldly pleasures, acquire a state of emancipation here and now. They are free of all trickstry and are immortal.
6. Just as Immanent and Transcendental God is one, Gurū and God being detached and divorced from the desires are also of one form.
7. Both are indescribable, immortal and radiant of form.(21)

In Essence

Gurū Nānak Dev Ji is indescribable. He is immortal and imperishable. He is effulgent all over as *Sat-chit-Anand*.

A true seeker keeps himself free from the influence of *māyā*. Living in this world, they remain detached of all its attractions. They remain focused on the love of the Lord and maintain self-discipline.

Man re grib hī mābe udās(u).

Sach(u) sanjam(u) karṇī so kare gurmukh(i) hoe pragās(u).

(SGGS, p. 26)

ਵਾਰ 16

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਜੇਹਾ ਬੀਉ ਤੇਹਾ ਫਲ)

੧. ਸਭ ਦੂੰ ਨੀਵੀ ਧਰਤਿ ਹੋਇ ਦਰਗਹ ਅੰਦਰਿ ਮਿਲੀ ਵਡਾਈ।
੨. ਕੋਈ ਗੋਡੈ ਵਾਹਿ ਹਲੁ ਕੋ ਮਲ ਮੂਤ ਕੁਸੂਤ ਕਰਾਈ।
੩. ਲਿੰਬਿ ਰਸੋਈ ਕੋ ਕਰੈ ਚੋਆ ਚੰਦਨੁ ਪੂਜ ਚੜਾਈ।
੪. ਜੇਹਾ ਬੀਜੈ ਸੁ ਲੁਣੇ ਜੇਹਾ ਬੀਉ ਤੇਹਾ ਫਲੁ ਪਾਈ।
੫. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਹਜ ਘਰੁ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਈ।
੬. ਜਾਗ੍ਰਤ ਸੁਪਨ ਸੁਖੋਪਤੀ ਉਨਮਨਿ ਮਗਨ ਰਹੈ ਲਿਵਲਾਈ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਕਮਾਈ ॥੧॥

1. (Jehā bīu tehā phal)

1. Sabb dūn nīvī dharat(i) hoe dargah aṅdar(i) milī vadāī.
2. Koī goḍai vāhe hal(u) ko mal mūt kusūt karāī.
3. Liṅb(i) rasoī ko karai choā chāndan(u) pūj chaṛāī.
4. Jehā bījai su luṇe jehā bīu tehā phal(u) pāī.
5. Gurmukh(i) sukh phal sahaj ghar(u) āp(u) gavāe na āp(u) gaṇāī.
6. Jāgrat supan sukhopatī unman(i) magan rahai livlāī.
7. Sādh saṅgat(i) gur sabad(u) kamāī.(1)

1. As One Sows so shall One Reap

1. Earth is the lowest and humblest of all. Because of this trait, it is respected in His court. (Even incarnations are sent down to relieve it of its tribulations when the burden of sins on it increases).
2. Some level it, others plough it and all pollute it by dumping or burrying all their waste and dross in it.
3. Some sanctify it to prepare food while some others burn sandalwood incense sticks on it while performing rituals and worship.
4. One reaps what one sows and receives the fruit and seeds thereof.
5. The *Gurmukhs* (Gurū-oriented) in their state of equipoise attain peace and contentment. Like Earth, they lose their self and do not project themselves to be counted (as someone significant).
6. *Gurmukhs* remain absorbed in Him in sleep, slumber or wakeful state. Thus they are far from love and hate relationships and stay in *turīā avasthā* (the fourth state).
7. This stage is achievable only by practicing on His name in the company of holy and virtuous people (*Sādhsangat*).⁽¹⁾

In Essence

The Earth is most tolerant and benevolent just as are the characteristics of a mother. It holds no favourites and does not lie. It returns by manifold what is sown in it. The traits of Earth are divine. Imbibing them, and coupled with loving worship and meditation one reaches Him.

੨. (ਜਲ ਤੋਂ ਉਪਦੇਸ਼)

੧. ਧਰਤੀ ਅੰਦਰਿ ਜਲ ਵਸੈ ਜਲੁ ਬਹੁਰੰਗੀ ਰਸੀ ਮਿਲੰਦਾ।
੨. ਜਿਉ ਜਿਉ ਕੋਈ ਚਲਾਇਦਾ ਨੀਵਾਂ ਹੁਇ ਨੀਵਾਣ ਚਲੰਦਾ।
੩. ਧੁਪੈ ਤਤਾ ਹੋਇਕੈ ਛਾਵੈ ਠੰਢਾ ਹੋਇ ਰਹੰਦਾ।
੪. ਨਾਵਣੁ ਜੀਵਦਿਆਂ ਮੁਇਆਂ ਪੀਤੈ ਸਾਂਤਿ ਸੰਤੋਖੁ ਹੋਵੰਦਾ।
੫. ਨਿਰਮਲੁ ਕਰਦਾ ਮੇਲਿਆਂ ਨੀਵੈ ਸਰਵਰ ਜਾਇ ਟਿਕੰਦਾ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਭਾਉ ਭਉ ਸਹਜੁ ਬੈਰਾਗੁ ਸਦਾ ਵਿਗਸੰਦਾ।
੭. ਪੂਰਨ ਪਰਉਪਕਾਰ ਕਰੰਦਾ ॥੨॥

2. (Jal toni updesb)

1. Dhartī andar(i) jal vasai jal(u) bahuraṅgī rasī milaṅdā.
2. Jiu jiu koī chalaēdā nīvān hue nīvāṅ chalaṅdā.
3. Dhupai tatā hoekai chhāvain ṭhaṅḍbā hoe rahanḍā.
4. Nāvaṅ(u) jīvadiān muiān pītai sān(i) saṅtokh(u) hovaṅdā.
5. Nirmal(u) kardā mailiān nīvai sarvar jāe ṭikaṅdā.
6. Gurmukh(i) sukh phal(u) bhāu bhau sahaj(u) bairāg(u) sadā vigsanḍā.
7. Pūran parupkār karaṅdā.(2)

2. Learning from Water

1. The water resides in the Earth. It is found in many colours and different tastes.
2. It flows as it is impressed upon. But by itself, it always rushes to the lowest spot.
3. It becomes hot in the Sun and cold in shade.
4. Human beings bathe with it all their lives. Even the deads are given the ritualistic bath before cremation. During the life-time of a living being, it is drunk to quench thirst and cool the mind.
5. It cleans off dirt from the bodies of sullied human beings, washes their clothes making them free of all the dirt and after doing such benevolent tasks flows down to the lowest spot.
6. Similarly a *Gurmukh* remains in a state of equipoise and detachment in the love and fear of Creator attaining divine pleasure and comfort.
7. It is ever involved in others welfare (and so is a *Gurmukh*).⁽²⁾

In Essence

A *Gurmukh* leads a life of humility giving peace and comfort to others as is the wont of water. He may suffer himself but makes every effort to protect others and make their life comfortable. Their consciousness remains lodged in the fourth state beyond the three traits of *māyā*. Therefore, they are beyond all sufferings, pain or pleasure.

੩. (ਕਮਲ ਤੋਂ ਅਲੇਪ)

੧. ਜਲ ਵਿਚਿ ਕਮਲੁ ਅਲਿਪਤ ਹੈ ਸੰਗ ਦੋਖ ਨਿਰਦੋਖ ਰਹੰਦਾ।
੨. ਰਾਤੀ ਭਵਰੁ ਲੁਭਾਇਦਾ ਸੀਤਲੁ ਹੋਇ ਸੁਗੰਧਿ ਮਿਲੰਦਾ।
੩. ਭਲਕੇ ਸੂਰਜ ਧਿਆਨੁ ਧਰਿ ਪਰਫੁਲਤ ਹੋਇ ਮਿਲੈ ਹਸੰਦਾ।
੪. ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਸਹਜ ਘਰ ਵਰਤਮਾਨ ਅੰਦਰਿ ਵਰਤੰਦਾ।
੫. ਲੋਕਾਚਾਰੀ ਲੋਕ ਵਿਚਿ ਵੇਦ ਵੀਚਾਰੀ ਕਰਮ ਕਰੰਦਾ।
੬. ਸਾਵਧਾਨੁ ਗੁਰ ਗਿਆਨ ਵਿਚਿ ਜੀਵਨਿ ਮੁਕਤਿ ਜੁਗਤਿ ਵਿਚਰੰਦਾ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਵਸੰਦਾ ॥੩॥

3. (Kamal toñ alep)

1. Jal vich(i) kamal(u) alīpat hai sañg dokh nirdokh rabañdā.
2. Rāṭī bhavar(u) lubhāedā sītal(u) hoe sugañdh(i) milañdā.
3. Bhalke sūraj dhiān(u) dhar(i) parphulat hoe milai basañdā.
4. Gurmukh sukh phal sabaj ghar vartmān añdar(i) vartañdā.
5. Lokāchārī lok vich(i) ved vīchārī karam karañdā.
6. Sāvdhān(u) gur giān vich(i) jīvan(i) mukt(i) jugat(i) vichrañdā.
7. Sādh sañgat(i) gur sabad(u) vasañdā.(3)

3. Lotus Flower Remains Unsoiled

1. The lotus flower grows in water but remains unaffected by the deeds of other residents like frogs, heron and mud etc.
2. After sunset, it attracts black bee who enjoys its cool comfort, fragrance and remains engrossed in it.
3. At sunrise, it blossoms and meets its beloved Sun with a smiling face.
4. *Gurmukhs*, (like lotus flower) reside in the pond of equipoise and remain absorbed in meditation all the time unlike the lotus flower which blooms only when the Sun rises.
5. To the world, they are seen involved in the worldly affairs as householders while to the scholars, they appear engaged in deliberation of scriptures.
6. Having obtained knowledge from the Gurū, they remain alert, conscious and lead life that would emancipate them here and now (in this life itself).
7. In the congregation of the holies (*Sādh Saṅgat*), they remain immersed in Gurū's word (*Gurshabad*).⁽³⁾

In Essence

Just as a lotus flower is free of all dross of the pond and is ever engrossed in the love of his beloved Sun, so should a seeker live life in the pond-like world and attain emancipation in his life-time. Yet, they perform all their worldly duties diligently to their satisfaction.

Here is what Gurū Nānak Dev Jī has said for such respectable souls :

Ik(i) Gir-hī sevak sādhibikā gurmatī lāge.

Nām(u) dān(u) isnān(u) driṛ(u) Har(i) bhaḡai(i) su jāge.

Gur te dar(u) ghar(u) jāñīai so jāe siñāñai.

Nānak nām(u) na vīsrai sāche man(u) mānai.

(SGGS, p. 419)

੪. (ਬਿੱਛ ਤੋਂ ਸਮਦਰਸੀ)

੧. ਧਰਤੀ ਅੰਦਰਿ ਬਿਰਖੁ ਹੋਇ ਪਹਿਲੋਂ ਦੇ ਜੜ ਪੈਰ ਟਿਕਾਈ।
੨. ਉਪਰਿ ਝੂਲੇ ਝੱਟਲਾ ਠੰਢੀ ਛਾਉਂ ਸੁ ਥਾਉਂ ਸੁਗਾਈ।
੩. ਪਵਣੁ ਪਾਣੀ ਪਾਲਾ ਸਹੈ ਸਿਰ ਤਲਵਾਇਆ ਨਿਹਚਲੁ ਜਾਈ।
੪. ਫਲੁ ਦੇ ਵੱਟ ਵਗਾਇਆ ਸਿਰਿ ਕਲਵਤੁ ਲੈ ਲੋਹੁ ਤਰਾਈ।
੫. ਗੁਰਮੁਖ ਜਨਮੁ ਸਕਾਰਥਾ ਪਰਉਪਕਾਰੀ ਸਹਜਿ ਸੁਭਾਈ।
੬. ਮਿਤ੍ਰੁ ਨ ਸਤ੍ਰੁ ਨ ਮੋਹੁ ਪ੍ਰੋਹੁ ਸਮਦਰਸੀ ਗੁਰ ਸਬਦ ਸਮਾਈ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰਮਤਿ ਵਡਿਆਈ ॥੪॥

4. (Bichh ton samdarsī)

1. Dhartī andar(i) birakh(u) hoe paiblon de jar pair tikāi.
2. Upar(i) jhūle jhaṭṭulā ṭhanḍhī chhāon su thāon subhāi.
3. Pavan(u) pānī pālā sabai sir talvāiā nihchal(u) jāi.
4. Phal(u) de vaṭṭ vagāiā sir(i) kalval(u) lai lob(u) tarāi.
5. Gurmukh janam(u) sakārthā parupkārī sabaj(i) subhāi.
6. Mitr(u) na satra na moh(u) dbroh samdarsī gur sabad samāi.
7. Sādh saṅgat(i) gurmat(i) vadiāi.(4)

4. Be Impartial Like Tree

1. A growing tree first makes its feet firm in the ground in the form of roots.
2. Emerging out of the ground, it grows, spreads, provides shade and when it sways in the wind gives cool and pleasant breeze.
3. Bearing the harsh winds, rain, vagaries of winter season, remains unmoved, stable and standing on its head.
4. And when stones are thrown at it, it responds with fruits. Bears the wrath of a saw on its head, sails the iron across river/ocean (in the form of a boat or a ship) though iron is its inherent enemy. (It bears no ill will towards it).
5. So is the birth of *Gurmukhs* a success, who do good to others without proclaiming or claiming to have done so.
6. They have neither friends nor enemies. They have no feelings of attachment or hatred. They are always impartial and remain absorbed in the divine word of the Gurū.
7. This is the greatness of Gurū's teachings that is obtained from *Sādh Sangat*.(4)

In Essence

Like a tree, *Gurmukhs* always strive to do good to others. They are impartial in their approach and attitude. This is learnt from Gurū's teachings that they acquire attending *Sādh Sangat*.

*Sat(u) santokh(u) sabh(u) sach(u) hai gurmukh(i) pavitā.
 Āndroh kapāṭ(u) vikār(u) gaiā man(u) sahje jītā.*

(SGGS, p. 512)

A *Gurmukh* acquires traits of birth, contentment and Lord's presence in all. He sheds all his vices and wins over his mind very gradually. Thus he becomes pure of deeds and noble of thoughts.

੫. (ਮਲਾਹ ਤੋਂ ਗੁਰੂ ਦਾ ਰੂਪ)

੧. ਸਾਗਰ ਅੰਦਰਿ ਬੋਹਿਥਾ ਵਿਚਿ ਮੁਹਾਣਾ ਪਰਉਪਕਾਰੀ।
੨. ਭਾਰ ਅਥਰਬਣ ਲਦੀਐ ਲੈ ਵਾਪਾਰੁ ਚੜਨਿ ਵਾਪਾਰੀ।
੩. ਸਾਇਰ ਲਹਰ ਨ ਵਿਆਪਈ ਅਤਿ ਅਸਗਾਹ ਅਥਾਹ ਅਪਾਰੀ।
੪. ਬਾਹਲੇ ਪੂਰ ਲੰਘਾਇਦਾ ਸਹੀ ਸਲਾਮਤਿ ਪਾਰਿ ਉਤਾਰੀ।
੫. ਦੂਣੇ ਚਉਣੇ ਦੰਮ ਹੋਨ ਲਾਹਾ ਲੈ ਲੈ ਕਾਜ ਸਵਾਰੀ।
੬. ਗੁਰਮੁਖ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗਿ ਭਵਜਲ ਅੰਦਰ ਦੁੱਤਰ ਤਾਰੀ।
੭. ਜੀਵਨ ਮੁਕਤਿ ਜੁਗਤਿ ਨਿਰੰਕਾਰੀ ॥੫॥

5. (Malāh toñ Gurū dā rūp)

1. Sāgar andar(i) bobithā vich(i) muhāṇā parupkāri.
2. Bhār atharbaṇ ladīai lai vāpār(u) charan(i) vāpāri.
3. Sāir labar na viāpai ai(i) asgāh athāh apāri.
4. Bāhle pūr laṅghāedā sahī salāmat(i) pār(i) utāri.
5. Dūṇe chauṇe danm hon lāhā lai lai kāj savāri.
6. Gurmukh(i) sukhpāl(u) sādḥ saṅg(i) bhavjal andarduttartāri.
7. Jivan mukt(i) jugat(i) nirānkāri.(5)

5. Allegory of a Sailor-Gurū

1. Just as a ship is sailing in the ocean and its sailor is a well-meaning and well-wishing person.
2. Merchants board the ship with their merchandise and the ship is loaded to its capacity.
3. The sea is vast and stretched. Many waves are formed but those on board are not disturbed by their vagaries nor of the vastness of the ocean.
4. The sailor takes many batches of passengers across without them feeling the perils of waves and ocean.
5. The merchants earn much profit by selling their goods. The profit so earned is used by them for their other projects and tasks.
6. The *Sādh Saṅgat* of *Gurmukhs* is like a ship that can sail a person across the worldly ocean (as is done by a conventional ship). This strenuous voyage is made easy by them and they help a seeker attach himself with the Lord.
7. Thus *Gurmukhs* have become emancipated here and now following the teachings of the Gurū and not by any other clever way.(5)

In Essence

Bhāi Sāhib has compared this world with a vast ocean that can be sailed across with the help of a sailor. *Gurmukhs* are those sailors who, with the teachings of the Gurū, ferry others across.

Gur(u) jabāj(u) kbevaṭ(u) gurū gur bin(u) tariā na boe.

Gur prasād(i) prabh(u) pātai gur bin(u) mukt(i) na boe.

(SGGS, p. 1401)

Gurū alone is the ship as well as sailor without whom no one has ever sailed across the worldly ocean. It is by the grace of the Gurū that one realises the Lord. No one has ever been emancipated without a Gurū.

੬. (ਬਾਵਨ ਚੰਦਨ ਤੋਂ ਗੁਰਮੁਖ)

੧. ਬਾਵਨ ਚੰਦਨ ਬਿਰਖੁ ਹੋਇ ਵਣਖੰਡ ਅੰਦਰਿ ਵਸੈ ਉਜਾੜੀ।
੨. ਪਾਸਿ ਨਿਵਾਸੁ ਵਣਾਸਪਤਿ ਨਿਹਚਲੁ ਲਾਇ ਉਰਧ ਤਪ ਤਾੜੀ।
੩. ਪਵਣ ਗਵਣ ਸਨਬੰਧੁ ਕਰਿ ਗੰਧ ਸੁਗੰਧ ਉਲਾਸ ਉਘਾੜੀ।
੪. ਅਫਲ ਸਫਲ ਸਮਦਰਸ ਹੋਇ ਕਰੇ ਵਣਸਪਤਿ ਚੰਦਨ ਵਾੜੀ।
੫. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗੁ ਪਤਿਤ ਪੁਨੀਤ ਕਰੈ ਦੇਹਾੜੀ।
੬. ਅਉਗੁਣ ਕੀਤੇ ਗੁਣ ਕਰੈ ਕਚ ਪਕਾਈ ਉਪਰਿ ਵਾੜੀ।
੭. ਨੀਰ ਨ ਡੋਬੈ ਅਗਿ ਨ ਸਾੜੀ ॥੬॥

6. (Bāvan Chāndan toñ Gurmukh)

1. Bāvan chāndan birakh(u) hoe vaṅkhaṅḍ āndar(i) vasai ujārī.
2. Pās(i) nivās(u) vaṅāspat(i) nihchal(u) lāe uradh tap tāṛī.
3. Pavaṅ gavaṅ sanbaṅdh(u) kar(i) gaṅdh sugaṅdh ulās ugbārī.
4. Aphal saphal samdaras hoe kare vaṅaspat(i) chāndan vārī.
5. Gurmukh(i) sukh phal(u) sādḥ saṅg(u) patit punit karai debārī.
6. Auguṅ kīte guṅ karai kach pakāi upar(i) vārī.
7. Nīr na ḍobai ag(i) na sārī.(6)

6. *Gurmukhs* and Sandalwood

1. A Fifty-two finger high sandalwood tree grows in the wilderness of a forest.
2. With much vegetation around, it remains engrossed in stable meditation with its head down.
3. The blowing wind passes through it capturing its unique fragrance that is so pleasing to the mind.
4. Impartial to the type or variety of the vegetation, it permeates its fragrance equally to all, virtually converting it into sandalwood orchard.
5. *Sādh Saṅgat* of *Gurmukhs* is a blesser of peace and comfort. It turns the sinners and vice-filled persons into virtuous beings without much delay.
6. Those who do wrong to them, *Gurmukhs* do good to them. *Gurmukhs* turn evil persons into virtuous people. Those of fragile intellect and character become strong and firm.
7. Those noble persons cannot be drowned in water nor can fire burn them. (*Gurmukhs* are never disturbed by the flames of desires nor attachment of water and love for worldly illusionary materials).(6)

In Essence

The virtues of *Gurmukhs* are infectious just as a sandalwood tree injects its fragrance into other vegetation. The holy congregation of *Gurmukhs* ensures salvation to a seeker. They encourage them to shed their evil ways and imbibe divine traits to ensure acceptance in the divine court.

Kharch(u) bañn(u) chaṅgiāiā mat(u) man jāñaiḥ kal(u).

Nirañkār kai des(i) jāb(i) tā sukh(i) labaiḥ mabal(u).

(SGGS, p. 595)

੭. (ਸੂਰਜ ਤੋਂ ਗੁਰਮੁਖ)

੧. ਰਾਤਿ ਅਨ੍ਹੇਰੀ ਅੰਧਕਾਰੁ ਲਖ ਕਰੋੜੀ ਚਮਕਨ ਤਾਰੇ।
੨. ਘਰ ਘਰ ਦੀਵੇ ਬਾਲੀਅਨਿ ਪਰਘਰ ਤਕਨਿ ਚੋਰ ਚਕਾਰੇ।
੩. ਹਟ ਪਟਣ ਘਰਬਾਰੀਆ ਦੇ ਦੇ ਤਾਕ ਸਵਨਿ ਨਰ ਨਾਰੇ।
੪. ਸੂਰਜ ਜੋਤਿ ਉਦੋਤੁ ਕਰਿ ਤਾਰੇ ਤਾਰਿ ਅਨ੍ਹੇਰ ਨਿਵਾਰੇ।
੫. ਬੰਧਨ ਮੁਕਤਿ ਕਰਾਇਦਾ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਵਿਚਾਰੇ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗੁ ਪਸੂ ਪਰੇਤ ਪਤਿਤ ਨਿਸਤਾਰੇ।
੭. ਪਰਉਪਕਾਰੀ ਗੁਰੂ ਪਿਆਰੇ ॥੭॥

7. (Sūraj toñ Gurmukh)

1. Rāi(i) anherī anḍhkār(u) lakh karorī chamkan tāre.
2. Ghar ghar dīve bālian(i) parghar takan(i) chor chakāre.
3. Haṭ paṭaṇ gharbārīā de de tāk savan(i) nar nāre.
4. Sūraj jot(i) udol(u) kar(i) tāre tār(i) anher nivāre.
5. Bañdhan mukat(i) karāe-dā nām(u) dān(u) isnān(u) vichāre.
6. Gurmukh(i) sukh phal(u) sādḥ saṅg(u) pasū paret patit nistāre.
7. Parupkārī gurū piāre.(7)

7. *Gurmukh* and the Sun

1. In the darkness of the dark night, millions of stars shine in the sky.
2. Houses are lit with lamps yet thieves look for opportune moments to enter these houses to commit theft.
3. Shopkeepers and house-holders lock up the doors of their shops and homes and sleep inside (feeling carefree).
4. But at the end of the night the Sun rises bringing out brightness and destroying the darkness of the night.
5. It frees people from the night-long confinement in their houses providing them opportunity to bathe, meditate and indulge in charitable/welfare works.
6. So does the divine pleasure of *Saṅgat* of *Gurmukhs* liberate the animal and goblin-like sinners by dispensation of elixir-like Lord's name.
7. Such beloved Sikhs of the Gurū are well-wishers and do-gooders of all.(7)

In Essence

Sikhs are well meaning and do-gooders because they are beloveds of the Gurū. They do not do any good or welfare act out of personal gain or desire. They simply obey the precepts of their Gurū. They know well that their good lies in obedience and pleasure of God-like Gurū.

*Gurdev mātā gurdev pitā,
gurdev suāmī pamesurā.
Gurdev sakhā agiān bhañjan(u),
gurdev bañdhip sahodarā.*

.....
*Gurdev sat(i)gur(u) pārbrāhm(u) pamesar(u),
gurdev Nānak Har(i) namaskarā.*

(SGGS, p. 262)

੮. (ਸਾਧ ਸੰਗਤ ਮਾਨ ਸਰੋਵਰ)

੧. ਮਾਨ ਸਰੋਵਰੁ ਆਖੀਐ ਉਪਰਿ ਹੰਸ ਸੁ ਵੰਸ ਵਸੰਦੇ।
੨. ਮੋਤੀ ਮਾਣਕ ਮਾਨਸਰਿ ਚੁਣਿ ਚੁਣਿ ਹੰਸ ਅਮੋਲ ਚੁਗੰਦੇ।
੩. ਖੀਰੁ ਨੀਰੁ ਨਿਵਾਰਦੇ ਲਹਰੀ ਅੰਦਰਿ ਫਿਰਨਿ ਤਰੰਦੇ।
੪. ਮਾਨ ਸਰੋਵਰੁ ਛਡਿਕੈ ਹੋਰਤ ਥਾਇ ਨ ਜਾਇ ਬਹੰਦੇ।
੫. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗੁ ਪਰਮਹੰਸ ਗੁਰ ਸਿਖ ਸੋਹੰਦੇ।
੬. ਇਕ ਮਨਿ ਇਕੁ ਧਿਆਇਦੇ ਦੂਜੇ ਭਾਇ ਨ ਜਾਇ ਫਿਰੰਦੇ।
੭. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਲਖ ਲਖੰਦੇ ॥੮॥

8. (Sādh saṅgat mān sarovar)

1. Mān sarovar(u) ākhiāi upar(i) haṅs su vaṅs vasaṅde.
2. Motī māṅak mānsar(i) chuṅ(i) chuṅ(i) haṅs amol chugaṅde.
3. Khīr(u) nīr(u) nivārde labarīn āndar(i) phiran(i) taraṅde.
4. Mān sarovar(u) chhad(i)kai horat thāe na jāe bahaṅde.
5. Gurmukh(i) sukh phal(u) sādh saṅg(u) parmhaṅs gur sikh sobaṅde.
6. Ik man(i) ik(u) dhiāede dūje bhāe na jāe phiraṅde.
7. Sabad surat(i) liv alakh lakhaṅde.(8)

8. Holy Congregation is like Mānsarovar Lake

1. Lake called Mānsarovar is the abode of swans of high pedigree.
2. These swans live on pearls and gems that are found in that lake.
3. They have the ability to separate milk from water. They keep floating on the waves of the lake.
4. Other than lake Mānsarovar, they do not go to reside anywhere else.
5. The *Sādh Sangat* of *Gurmukhs* is like lake Mānsarovar. The Sikhs of the Gurū are those superior swans who adore that Mānsarovar-like place.
6. Gursikhs meditate with single-minded devotion and concentration. They do not even care to look anywhere else.
7. Merging their consciousness into the Word (*Gurshabad*) they become aware and realize the unrealizable.(8)

In Essence

The swans of Mānsarovar lake pick pearls but *Gurmukhs* pick the pearls of meditation and renunciation. Those swans separate milk from water whereas these swans separate the truth and falsehood. Thus Bhāi Sāhib has called them *Parambanis* (Supreme swans). *Gurbānī* says :

Nirmal haṁsā prem piār(i)
Har(i) sar(i) vasai haumai mār(i)
Aihnis(i) prīt(i) sabad(i) sāchai,
Har(i) sar(i) vāsā pāvaniā.

(SGGS, pp. 128-29)

Gurmukhs are ever in love with the Lord. They shed their ego and live in the pond of His love. They are ever engrossed in the word of the True Lord and that is how they are able to acquire the abode of the Lord.

੯. (ਗੁਰਮੁਖ ਪਾਰਸ)

੧. ਪਾਰਸੁ ਪਥਰੁ ਆਖੀਐ ਲੁਕਿਆ ਰਹੈ ਨ ਆਪੁ ਜਣਾਏ।
੨. ਵਿਰਲਾ ਕੋਇ ਸਿਵਾਣਦਾ ਖੋਜੀ ਖੋਜਿ ਲਏ ਸੋ ਪਾਏ।
੩. ਪਾਰਸੁ ਪਰਸਿ ਅਪਰਸੁ ਹੋਇ ਅਸਟਧਾਤੁ ਇਕ ਧਾਤ ਕਰਾਏ।
੪. ਬਾਰਹਿ ਵੰਨੀ ਹੋਇਕੈ ਕੰਚਨੁ ਮੁਲਿ ਅਮੁਲਿ ਵਿਕਾਏ।
੫. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਾਧ ਸੰਗ ਸਬਦ ਸੁਰਤ ਲਿਵ ਅਘੜ ਘੜਾਏ।
੬. ਚਰਣਿ ਸਰਣਿ ਲਿਵਲੀਨੁ ਹੋਇ ਸੈਂਸਾਰੀ ਨਿਰੰਕਾਰੀ ਭਾਏ।
੭. ਘਰਿ ਬਾਰੀ ਹੋਇ ਨਿਜ ਘਰਿ ਜਾਏ ॥੯॥

9. (Gurmukh pāras)

1. Pāras(u) pathar(u) ākhiāi lukiā rahai na āp(u) janāe.
2. Virālā koe sihvāṇdā khojī kхоj(i) lae so pāe.
3. Pāras(u) paras(i) apars(u) hoe asṭdhāt(u) ik dhāt karāe.
4. Bārah bhānī hoe-kai kañchan(u) mul(i) amul(i) vikāe.
5. Gurmukh(i) sukh phal sād bh sāṅg sabad surat li v aghar gharāe.
6. Charaṇ(i) saraṇ(i) livlin(u) hoe saīnsārī niraṅkāri bhāe.
7. Ghar(i) bhārī hoe nij ghar(i) jāe.(9)

9. *Gurmukh* – The Philosopher’s Stone

1. Philosopher’s stone (*pāras*) remains hidden in the heap of stones in the hills and never asserts itself.
2. Some rare person identifies it. The alchemists then search and test it to establish its authenticity.
3. Its characteristic is that it transforms any of the base metal (Iron, Copper, Zinc, Silver, Brass) into gold – a highly valuable metal.
4. Once turned into gold these metals become dear and are sold at a high price.
5. The Holy congregation of *Gurmukhs* is peace and comfort giving to a raw mind. It is moulded by uniting it with the Word consciously making it controllable.
6. Those worldly people who took up refuge of the Lord and remained attached with the super-consciousness of the formless Lord became formless themselves.
7. They merged their self with Supreme Self while still living as a householder.(9)

In Essence

Philosopher’s stone has this quality of transforming iron into gold but such transformed gold cannot transform others. However an ordinary seeker who becomes a *Gurmukh* can transform many others with the company of virtuous and holy men. Living a house-holder’s life is no constraint for achieving higher spiritual state. *Gurbāṇī* clearly states :

Nānak sat(i)gur(i) bhetiai pūrī hovai jugat(i).

*Hasandiā khelaṇdiā painandiā khāvandiā,
viche hovai mukat(i).*

(SGGS, p. 522)

Meeting with a True Gurū, one is able to achieve salvation while still enjoying the worldly pleasures.

੧੦. (ਗੁਰਮੁਖ ਸਭ ਥੋਂ ਉੱਚੇ ਹਨ)

੧. ਚਿੰਤਾਮਣਿ ਚਿੰਤਾ ਹਰੈ ਕਾਮਧੇਨੁ ਕਾਮਨਾਂ ਪੁਜਾਏ।
੨. ਫਲ ਫੁਲਿ ਦੇਂਦਾ ਪਾਰਜਾਤ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਨਵਨਾਥ ਲੁਭਾਏ।
੩. ਦਸ ਅਵਤਾਰ ਅਕਾਰ ਕਰਿ ਪੁਰਖਾਰਥ ਕਰਿ ਨਾਂਵ ਗਣਾਏ।
੪. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗੁ ਚਾਰਿ ਪਦਾਰਥ ਸੇਵਾ ਲਾਏ।
੫. ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਪਿਰਮ ਰਸੁ ਅਕਥ ਕਹਾਣੀ ਕਥੀ ਨ ਜਾਏ।
੬. ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਭਗਤਿ ਵਛਲੁ ਹੁਇ ਅਛਲ ਛਲਾਏ।
੭. ਲੇਖ ਅਲੇਖ ਨ ਕੀਮਤਿ ਪਾਏ ॥੧੦॥

10. (Gurmukh sabb thon uchche han)

1. Chintāmaṇ(i) chintā barai kām dhen(u) kām nān̄ pujāe.
2. Phal phul(i) deṅdā pārjāt ridh(i) sidh(i) nidh(i) navnāth lubhāe.
3. Das avtār akār kar(i) purkhārath kar(i) nānv ganāe.
4. Gurmukh(i) sukh phal(u) sādth saṅg(u) chār(i) padārath sevā lāe.
5. Sabad(u) surat(i) liv pīram ras(u) akath kahānī kathī na jāe.
6. Pārbrahm pūran brahm bhagat(i) vachhal hue achhal chhalāe.
7. Lekh alekh na kīmat(i) pāe.(10)

10. *Gurmukhs* are Supreme

1. *Chintāmanī* (Mythical jewel that is believed to allay all worries) frees one from worries while *Kāmdhenū* (mythical cow of heaven) fulfills desires.
2. Mythical wish-fulfilling tree (*Pārjāt*) yields fruit and flower. However the nine *nāths* of *Jogīs* remain engrossed in seeking spiritual powers for themselves. (They care least about their followers).
3. The ten incarnations took human form, fought battles and spread their name and fame.
4. The holy congregation of *Gurmukhs* is divine where all the four spiritual essentials (*Dbarm, Kām, Arth, Moksh*) are deputed by God to serve them.
5. They remain absorbed in the Divine Word. Their state of pleasure obtained from the Divine love cannot be explained.
6. The Lord is perfect Creator who cannot be defrauded even by the most clever persons but yields to the loving devotion of His devotees (*Gurmukhs*).
7. *Gurmukhs* are indescribable and no one can make their evaluation or estimation.(10)

In Essence

Gurmukhs are above *Kāmdhenū, Pārjāt, Chintāmanī* and mystic powers of the *Yogīs*. The four spiritual elements that people seek are in their service. They are most dear to Him and He succumbs to their love. Like Him, *Gurmukhs* are also indescribable. They remain in a state of equipoise.

*Oe sadā anañd(i) bibek rabaib dukh(i) sukh(i) ek samān(i)
Tinā nadrī iko āiā sabb(u) ātam rām(u) pachhān(u)*

(SGGS, p. 1418)

Gurmukhs remain in a state of bliss. They treat pains and pleasures alike. They see the same Supreme Being residing in all.

੧੧. (ਕਾਦਰ ਪਿਰਮ ਪਿਆਲਾ)

੧. ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਬਣਾਇਆ।
੨. ਤੋਲਿ ਅਤੋਲੁ ਨ ਤੋਲੀਐ ਤੁਲਿ ਨ ਤੁਲਾਧਾਰਿ ਤੋਲਾਇਆ।
੩. ਲੇਖ ਅਲੇਖੁ ਨ ਲਿਖੀਐ ਅੰਗੁ ਨ ਅਖਰੁ ਲੇਖ ਲਿਖਾਇਆ।
੪. ਮੁਲਿ ਅਮੁਲੁ ਨ ਮੋਲੀਐ ਲਖ ਪਦਾਰਥ ਲਵੈ ਨ ਲਾਇਆ।
੫. ਬੋਲਿ ਅਬੋਲੁ ਨ ਬੋਲੀਐ ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਿ ਸੁਣਾਇਆ।
੬. ਅਗਮੁ ਅਥਾਹੁ ਅਗਾਧਿ ਬੋਧ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ਨ ਪਾਇਆ।
੭. ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਕੇਵਡੁ ਕਾਦਰੁ ਕਿਤੁ ਘਰਿ ਆਇਆ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗ ਸਬਦੁ ਸੁਰਤਿ ਲਿਖ ਅਲਖ ਲਖਾਇਆ।
੯. ਪਿਰਮ ਪਿਆਲਾ ਅਜਰੁ ਜਰਾਇਆ ॥੧੧॥

11. (Kādar pīram piālā)

1. Ik kavāu pasāu kar(i) niraṅkār(i) ākār(u) baṅāiā.
2. Tol(i) atol(u) na toliai tul(i) na tulādhār(i) toliāi.
3. Lekh alekh(u) na likhīai aṅg(u) na akbar(u) lekh likhāiā.
4. Mul(i) amul(u) na molīai lakh padārath lavai na lāiā.
5. Bol(i) abol(u) na bolīai suṅ(i) suṅ(i) ākbaṅ(u) ākh(i) suṅāiā.
6. Agam(u) atbāb(u) agādb(i) bodh aṅt(u) na pārāvār(u) na pāiā.
7. Kudrat(i) kīm na jāṅīai kevaḍ(u) kādar(u) kit(u) ghar(i) āiā.
8. Gurmukh(i) sukh pbal(u) sādḥ saṅgsabad(u) surat(i) likh alakh lakhāiā.
9. Pīram piālā ajar(u) jarāiā.(11)

11. Creator's Cup of Love

1. The Formless Lord created the vast expanse of the entire cosmos with one Word.
2. His Creation is beyond measure. No balance can weigh it. (It is beyond the comprehension of sages, scholars and seekers).
3. Its expanse is so vast that no amount of numerals are enough to express its account nor can any number of letters describe its extent.
4. It cannot be evaluated as it is priceless. Millions of goods cannot match even a soul (a fraction of Lord's total self).
5. His Creation is beyond vocabulary of any language. The exegetes keep repeating what has already been said and others keep listening them.
6. He is Unreachable, Unfathomable, beyond Comprehension of mind and no one has ever reached His end so far.
7. No one can evaluate His Creation. How mighty is the Creator and how big is His Abode ?
8. The holy congregation of the *Gurmukhs* is the abode of His divine peace where they concentrate and merge their consciousness in the divine word (*Shabad*) to realise the invisible.
9. In the holy congregation, they learn to bear the unbearable. (They acquire strength to bear His occasional mysterious glimpses).(11)

In Essence

Lord created the infinitely large cosmos with one Word. It is beyond description, comprehension, measurement, evaluation and reach. *Gurmukhs* acquire this knowledge and they develop strength to bear and absorb the unbearable.

Sagli banat banāi āpe. Āpe kare karāe thāpe.

Ikas(u) te hoio anantā Nānak ekas(u) mābe samāe jio.

(SGGS, p. 131)

੧੨. (ਸਾਧ ਸੰਗਤ ਸਚਖੰਡ)

੧. ਸਾਦਹੁ ਸਬਦਹੁ ਬਾਹਰਾ ਅਕਥ ਕਥਾ ਕਿਉਂ ਜਿਹਬਾ ਜਾਣੈ।
੨. ਉਸਤਤਿ ਨਿੰਦਾ ਬਾਹਰਾ ਕਥਨੀ ਬਦਨੀ ਵਿਚਿ ਨ ਆਣੈ।
੩. ਗੰਧ ਸਪਰਸ ਅਗੋਚਰਾ ਨਾਸ ਸਾਸ ਹੈਰਤਿ ਹੈਰਾਣੈ।
੪. ਵਰਨਹੁ ਚਿਹਨਹੁ ਬਾਹਰਾ ਦਿਸਟਿ ਅਦਿਸਟਿ ਨ ਧਿਆਨੁ ਧਿਛਾਣੈ।
੫. ਨਿਰਾਲੰਬੁ ਅਵਲੰਬ ਵਿਣੁ ਧਰਤਿ ਅਗਾਸਿ ਨਿਵਾਸੁ ਵਿਡਾਣੈ।
੬. ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡਿ ਹੈ ਨਿਰੰਕਾਰੁ ਗੁਰ ਸਬਦੁ ਸਿਵਾਣੈ।
੭. ਕੁਦਰਤਿ ਕਾਦਰ ਨੌ ਕੁਰਬਾਣੈ ॥੧੨॥

12. (Sādh Saṅgat Sachkhaṅḍ)

1. Sādaub sabdaub bāhrā akath kathā kion jibbā jāṇai.
2. Ustat(i) nindā bāhrā kathnī badnī vich(i) na āṇai.
3. Gaṅdh sapars agocharā nās sās hairat(i) hairāṇai.
4. Varnaub chibnaub bāhrā dist(i) adist(i) na dhiān(u) dhiṅgāṇai.
5. Nirālanb(u) avlanb viṅ(u) dharat(i) agās(i) nivās(u) vidāṇai.
6. Sādh saṅgat(i) sachkhaṅḍ(i) hai nirānkār(u) gursabad(u) siṅṅāṇai.
7. Kudrat(i) kādar nauṅ kurbāṇai.(12)

12. Holy Congregation is True Realm

1. The Lord Creator is beyond most delicious food and most expressive words. How can tongue describe his grandeur? (Soul needs no taste nor words to express).
2. He is beyond praise or slander and cannot be described in verses or prose.
3. He is beyond the senses of smell and touch. One is amazed as to how can He be described. He does not need air to breathe. (And then what is He?)
4. He is beyond form and colour, invisible to any vision, nor can He be grasped into contemplation howsoever hard one may try.
5. Without any support, He is spread through every part of the Earth and the sky. He resides there in complete grandeur. Nobody is able to indicate His abode.
6. Holy congregation (*Sādh Saṅgat*) is the Realm of Truth where through the practice of Gurū's word, He is experienced.
7. We are sacrifice unto the Creator and his Creation.(12)

In Essence

God resides in the holy congregation of *Gurmukhs* and that is the True Realm. He is the Creator and Omnipresent in His creation.

Mahā pavitra sādḥ kā saṅg(u).

Jis(u) bhetat lāgai Prabh raṅg(u). (SGGS, pp. 392-93)

Company of holy souls is highly sacred. Meeting them dyes one in the hue of the Lord.

Sei suṅdar soḥṇe. Sādḥsaṅg(i) jin baibṇe.

(SGGS, p. 132)

Those who keep company of God-loving seekers are truly beautiful and adorable.

੧੩. (ਗੁਰਮੁਖਾਂ ਦਾ ਸੱਚਾ ਰਸਤਾ)

੧. ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਗੰਮੁ ਹੈ ਜਿਉ ਜਲ ਅੰਦਰਿ ਮੀਨੁ ਚਲੰਦਾ।
੨. ਗੁਰਮੁਖਿ ਖੋਜੁ ਅਲਖੁ ਹੈ ਜਿਉ ਪੰਖੀ ਆਗਾਸ ਉਡੰਦਾ।
੩. ਸਾਧ ਸੰਗਤਿ ਰਹਰਾਸਿ ਹੈ ਹਰਿ ਚੰਦਉਰੀ ਨਗਰੁ ਵਸੰਦਾ।
੪. ਚਾਰਿ ਵਰਨ ਤੰਬੋਲ ਰਸੁ ਪਿਰਮ ਪਿਆਲੈ ਰੰਗ ਚੜੰਦਾ।
੫. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਚੰਦਨ ਵਾਸ ਨਿਵਾਸ ਕਰੰਦਾ।
੬. ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣੁ ਜੁਗਤਿ ਕੁੰਜ ਕੁਰਮ ਹੰਸ ਵੰਸ ਵਪੰਦਾ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖੰਦਾ ॥੧੩॥

13. (Gurmukhān dā sachchā rastā)

1. Gurmukh(i) panth(u) agam(u) hai jio jal andar(i) min(u) chalandā.
2. Gurmukh(i) kхоj(u) alakh(u) hai jio panthī āgās udandā.
3. Sādh sangat(i) rahrās(i) hai har(i) chandaurī nagar(u) vasaṅdā.
4. Chār(i) varan tanbol ras(u) piram piālai raṅg charandā.
5. Sabad surat(i) liv liṅ(u) hoe chandan vās nivās karaṅdā.
6. Giān(u) dhiān(u) simran(u) jugat(i) kūnj kuram haṅs vaṅs vadbandā.
7. Gurmukh(i) sukh phal(u) alakh(u) lakhandā.(13)

13. The True Path of *Gurmukhs*

1. The path of *Gurmukhs* is inaccessible. Just as a fish follows no defined path and it wanders freely all over. Similarly *Gurmukh* has no predetermined path. Wherever he goes is his way. (He is the master of everything).
2. Just as the path of a bird in flight cannot be known, so is the thoughtful and search-oriented way of *Gurmukh*.
3. Holy congregation is the right path for a *Gurmukh* and the world is just an illusion for him.
4. The four sections of society joining the holy congregation (*Sādh Saṅgat*) become one and mix up lovingly with one another just like the four ingredients catechu, betel-nut, lime and betel-leaf turn into deep red colour.
5. Engrossed in the divine word of the Lord, *Gurmukhs* spread their loving fragrance (like sandalwood tree) that instil Lord's love in other's hearts as well.
6. *Gurmukhs* spread the tradition of knowledge, meditation and contemplation just as swans, tortoise and cranes expand their families.
7. By the grace of Gurū, *Gurmukhs* realise the unrealizable and inaccessible Lord.(13)

In Essence

Gurmukhs are not unaware wayfarers who need to travel through their journey with the help of information gathered from other wayward travellers. They themselves define paths and they are the masters. They will never take a wrong path. The path they select is always the right one. And they ensure that those who have associated themselves with them are also reached their destination safely.

Gurmukh(i) Har(i) dar(i) sobhā pāe.

Gurmukh(i) vichoh āp(u) gavāe.

Āp(i) tarai kul sagle tāre gurmukh(i) janam(u) savārniā.

(SGGS, p. 125)

ੴ. (ਈਸ਼ੁਰ ਅਲੱਖ ਹੈ)

੧. ਬ੍ਰਹਮਾਦਿਕ ਵੇਦਾ ਸਣੈ ਨੇਤਿ ਨੇਤਿ ਕਰਿ ਭੇਦੁ ਨ ਪਾਇਆ।
੨. ਮਹਾਦੇਵ ਅਵਪੂਤ ਹੋਇ ਨਮੋ ਨਮੋ ਕਰਿ ਧਿਆਨੁ ਨ ਆਇਆ।
੩. ਦਸ ਅਵਤਾਰ ਅਕਾਰੁ ਕਰਿ ਏਕੰਕਾਰ ਨ ਅਲਖੁ ਲਖਾਇਆ।
੪. ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਲੈ ਨਾਥ ਨਉ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਾਇਆ।
੫. ਸਹਸ ਨਾਵ ਲੈ ਸਹਸ ਸੁਖ ਸਿਮਰਣਿ ਸੰਖ ਨ ਨਾਉ ਧਿਆਇਆ।
੬. ਲੋਮਸ ਤਪੁ ਕਰਿ ਸਾਧਨਾ ਹਉਮੈ ਸਾਧਿ ਨ ਸਾਧੁ ਸਦਾਇਆ।
੭. ਚਿਰ ਜੀਵਣੁ ਬਹੁ ਹੰਢਣਾ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਲੁ ਨ ਚਖਾਇਆ।
੮. ਕੁਦਰਤਿ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਇਆ ॥੧੪॥

14. (Īshvar Alakh hai)

1. Brahmādik vedā saṇai net(i) net(i) kar(i) bhed(u) na pāiā.
2. Mahādev avdhūt hoe namo namo kar(i) dhiān(u) na āiā.
3. Das avtār akār(u) kar(i) ekaṅkār na alakh(u) lakhāiā.
4. Ridh(i) sidh(i) nidh(i) lai nāth nau ād(i) purkh(u) ādes(u) karāiā.
5. Sabas nāv lai sabas sukh simraṅ(i) saṅkh na nāu dhiāiā.
6. Lomas tap(u) kar(i) sādhnā baumai sādih(i) na sādih(u) sadāiā.
7. Chir jivan(u) babu haṅḍhṅā gurmukh(i) sukh phal(u) pal(u) na chakhāiā.
8. Kudrat(i) aṅdar(i) bharam(i) bhulāiā. (14)

14. God is Indescribable

1. Brahmā and many other gods studied the *Vedās* time and again and could not find the secret of the Creator. Their ultimate words were not this, not even this.
2. Shiva, the mighty *Yogī* performed strenuous penance, smeared his body with ashes, contemplated on Him and yet could not reach the Supreme Lord.
3. The ten incarnations assumed different forms and shapes but no incarnation could perceive the Supreme One.
4. Attaining all the miraculous and mysterious powers the nine *Nāths* ultimately bowed before Him and conceded that He is there yet do not know where.
5. *Sheshnāg* (The mythical snake with thousand heads) remembers Him everyday with a new name from every mouth and yet the names of the Lord are not exhausted.
6. Lomas (a saint with very long life) practiced strenuous penance but could not destroy his ego and failed to put his own life on the right path.
7. Sage *Mārkaṇḍey* too enjoyed a long life but could not taste the divine elixir of peace and comfort that the *Gurmukhs* are blessed with.
8. All the afore-mentioned noble souls remained engrossed in His Creation and failed to enjoy the relishments of *Gurmukhs*.(14)

In Essence

Strenuous penances, long lives, acquiring mystical powers etc. are of no good to realise Him unless one sheds one's self/ego and lives life as the *Gurmukhs* do. *Gurmukhs* who have surrendered themselves before Gurū lead a life of divine pleasure, loving peace and comfort. Kabīr Jī says :

Sanak sanand mabes samānān.

Sekhnāg(i) tero maram(u) na jānān.

Saṁsāngat(i) Rām(u) ridai basāi.1.Rabāo.

(SGGS, p. 691)

੧੫. (ਅੰਜਨ ਵਿਚ ਨਿਰੰਜਨ ਪਾਨਾ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਾਧ ਸੰਗੁ ਭਗਤਿ ਵਛਲ ਹੋਇ ਵਸਿਗਤਿ ਆਇਆ।
੨. ਕਾਰਣ ਕਰਤੇ ਵਸਿ ਹੈ ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਕਰੇ ਕਰਾਇਆ।
੩. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਭਾਣਾ ਭਾਇਆ।
੪. ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਸਮਾਇਆ।
੫. ਬੀਅਹੁ ਕਰਿ ਬਿਸਥਾਰ ਵੜੁ ਫਲ ਅੰਦਰਿ ਫਿਰਿ ਬੀਉ ਵਸਾਇਆ।
੬. ਅਪਿਉ ਪੀਅਣੁ ਅਜਰ ਜਰਣੁ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਜਣਾਇਆ।
੭. ਅੰਜਨੁ ਵਿਚਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ॥੧੫॥

15. (Anjan vich Niranjan pānā)

1. Gurmukh(i) sukḥ phalsādh saṅg(u) bhagat(i) vachchalhoe vas(i)gat(i) āiā.
2. Kāraṅ karte vas(i) hai sādḥ saṅgat(i) vich(i) kare karāiā.
3. Pārbrāhm(u) pūran brāhm(u) sādḥ saṅgat(i) vich(i) bhāṅā bhāiā.
4. Rom rom vich(i) rakhion(u) kar(i) brāhmaṅḍ karor(i) samāiā.
5. Bīauh kar(i) bistbār var(u) phal andar(i) phir(i) bīo vasāiā.
6. Apio pīaṅ(u) ajar jaraṅ(u) āp(u) gavāe na āp(u) janāiā.
7. Anjan(u) vich(i) niranjan(u) pāiā.(15)

15. Realising Untainted God in the Tainted World

1. Holy congregation of *Gurmukhs* is the place of bliss and peace. God Himself is present there since He loves His devotees and acts according to their desires.
2. *Gurmukhs* believe that all causes and effects are in His control but in a holy congregation. He does everything according to the wishes of His devotees.
3. God in His transcendental state becomes Supreme Lord and He likes the will of *Sādh Saṅgat*.
4. Having created countless universes, He has lodged millions in every trichome of His body.
5. From a small seed, He grows a big Banyan tree and He then lodges the seeds of the same tree in its fruit.
6. Those who have absorbed the elixir-like *Nām* and developed ability to adopt the unbearable and have shed their self and ego; and do not assert themselves anymore;
7. Such true persons are those who have realised the Supreme Lord while living in this illusionary materialistic world.(15)

In Essence

In this *paurī*, Bhāi Sāhib tells us about psychological built up of a *Gurmukh* (devotee) who remaining detached from material world liberates himself and also others.

Gurmukh(i) karam kamāvai bigsai,

Har(i) bairāg(u) anānd(u).

Aibnis(i) bhagat(i) kare dīn(u) rāṭī,

baumai mār(i) nichānd(u).

(SGGS, p. 29)

A *Gurmukh* performs all worldly tasks and feels happy but remains in a state of ecstasy in His memory. He worships His Lord day and night. He destroys his ego and pride and leads a carefree life in His will.

੧੬. (ਵਾਹਿਗੁਰੂ ਪਰੇ ਤੋਂ ਪਰੇ ਹੈ)

੧. ਮਹਿਮਾ ਮਹਿ ਮਹਿਕਾਰ ਵਿਚਿ ਮਹਿਮਾ ਲਖ ਨ ਮਹਿਮਾ ਜਾਣੈ।
੨. ਲਖ ਮਹਾਤਮ ਮਹਾਤਮਾਂ ਤਿਲ ਨ ਮਹਾਤਮੁ ਆਖਿ ਵਖਾਣੈ।
੩. ਉਸਤਤਿ ਵਿਚ ਲਖ ਉਸਤਤੀ ਪਲ ਉਸਤਤਿ ਅੰਦਰ ਹੈਰਾਣੈ।
੪. ਅਚਰਜ ਵਿਚਿ ਲਖ ਅਚਰਜਾ ਅਚਰਜ ਅਚਰਜ ਚੋਜ ਵਿਡਾਣੈ।
੫. ਵਿਸਮਾਦੀ ਵਿਸਮਾਦ ਲਖ ਵਿਸਮਾਦਹੁ ਵਿਸਮਾਦ ਵਿਹਾਣੈ।
੬. ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਗਮ ਹੈ ਅਕਥ ਕਥਾ ਆਖਾਣ ਵਖਾਣੈ।
੭. ਲਖ ਪਰਵਾਣ ਪਰੈ ਪਰਵਾਣੈ ॥੧੬॥

16. (Wābegurū pare toñ pare hai)

1. Mahimā maib maibkār vich(i) mahimā lakh na mahimā jāṇai.
2. Lakh mahātam mahātamāñ til na mahātam(u) ākh(i) vakhāṇai.
3. Ustat(i) vich lakh ustatī pal ustat(i) aṅdar bairāṇai.
4. Acharj vich(i) lakh acharjā acharj acharj choj viḍāṇai.
5. Vismādī vismād lakh vismādaub vismād vibāṇai.
6. Abigat(i) gat(i) at(i) agam hai akath kathā ākhāṇ vakhāṇai.
7. Lakh parvāñ parai parvāṇai.(16)

16. God is Beyond – and Still Beyond

1. Many learned people are able to say many words of praise and describe expanse of the Earth but none can describe His grandeur and glory even after realising Him.
2. Millions of sages realised a bit of His greatness and proclaimed themselves as realised souls but have not been able to describe even an iota of His grandeur.
3. There are millions who admire gods and kings but they all are amazed and perplexed describing Lord's glory even for a moment.
4. Searching the cosmos for His presence, millions have been flabbergasted but the amazing Creator of the unique cosmos is marvellous and strange.
5. Millions who are marvelled at His creation are in a state of bliss but God is beyond all feelings of bliss and ecstasy.
6. The might of the unmanifest Creator is indescribable and inaccessible. People describe Him whatever they have heard about Him.
7. Those who are accepted and famous, He is beyond millions of such respected people.(16)

In Essence

No one has been able to, nor can explain greatness of Lord Creator. Those who have realised an iota of His personality have become dumb virtually.

God created everything Himself. He creates and destroys at His will. From One, He created infinite forms and He engrossed Himself in all His creation.

Sagī banat baṇāī āpe. Āpe kare karāe tbāpe.

Ikas(u) te hoio anantā, Nānak ekas(u) māhe samāe jio.

(SGGS, p. 131)

੧੭. (ਵਾਹਿਗੁਰੂ ਪਰੇ ਤੋਂ ਪਰੇ ਹੈ)

੧. ਅਗਮਹੁ ਅਗਮੁ ਅਗੰਮੁ ਹੈ ਅਗਮੁ ਅਗਮੁ ਅਤਿ ਅਗਮੁ ਸੁਣਾਏ।
੨. ਅਲਖਹੁ ਅਲਖੁ ਅਲਖੁ ਹੈ ਅਲਖੁ ਅਲਖੁ ਲਖ ਅਲਖੁ ਧਿਆਏ।
੩. ਅਪਰੰਪਰੁ ਅਪਰੰਪਰਹੁ ਅਪਰੰਪਰੁ ਅਪਰੰਪਰੁ ਭਾਏ।
੪. ਆਗੋਚਰੁ ਆਗੋਚਰਹੁ ਆਗੋਚਰੁ ਆਗੋਚਰਿ ਜਾਏ।
੫. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਾਧ ਸੰਗਤਿ ਆਗਾਧਿ ਅਲਾਏ।
੬. ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਪਿਰਮਰਸੁ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਅਛਲ ਛਲਾਏ।
੭. ਵੀਹ ਇਕੀਹ ਚੜਾਉ ਚੜਾਏ ॥੧੭॥

17. (Wāhegurū pare toñ pare hai)

1. Agmob agam(u) agaṅm(u) hai agam(u) agam(u) at(i) agam(u) suṅāe.
2. Alkhoh alakh(u) alakh(u) hai alakh(u) alakh(u) lakh alakh(u) dhiāe.
3. Apraṅpar(u) apraṅparonh apraṅpar(u) apraṅpar(u) bhāe.
4. Āgochar āgocharonh āgochar(u) āgochar(i) jāe.
5. Pārbrabm(u) pūran brabm(u) sādḥ saṅgat(i) āgādh(i) alāe.
6. Gurmukh(i) sukh-phal(u) piram-ras(u) bhagat(i) vachhal(u) boe achhal chhalāe.
7. Vīb ikīb chaṛāu chaṛāe.(17)

17. God is Beyond than the Beyond

1. God is beyond reach of those who themselves are not accessible. And even those who do reach the inaccessible describe God beyond all concept of accessibility.
2. One who is incomprehensible to the imperceptible, God is even beyond their reach and knowledge. And millions of such incomprehensible souls worship and meditate upon Him calling Him beyond and imperceptible.
3. God is illimitable and infinite than all those who themselves are beyond limits and are called unlimited by the infinites.
4. The indiscernibles who are beyond perception; God is beyond realisation even by them. Thus for all these indiscernibles, He is unknowable through senses and imperceptible.
5. God, the inaccessible is the complete Lord who is much described and dwelt on infinitely in *Sādh Saṅgat*.
6. *Gurmukhs* own the peace and comfort granting loving elixir of Lord's name. Thus the undeceivable Lord being lover of His devotees is enamoured by *Gurmukhs*.
7. And with the greatness of the Lord described above, one is definitely motivated to love Him and reach Him.(17)

In Essence

God is inaccessible but those who love Him, who discard love of other worldly attractions and strive to meet Him are motivated by the love of the Gurū-conscious holy congregation.

Irony is that once they realise Him, they are lost in His praise and personality. They can muster up no words to describe His magnificence. *Gurbānī* says :

Terī kudrat(i) tūhai jāṅaiḥ aur(u) na dūjā jāṅai.

Jis no kripā karaḥ mere piāre sōi tujhai pachhāṅai.

(SGGS, p. 1185)

ੴ. (ਪਰਮੇਸ਼ੁਰ ਦਾ ਲਖਾਉਣਾ)

੧. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਬਣਾਇਆ।
੨. ਅਬਿਗਤਿ ਗਤਿ ਅਗਾਧਿ ਬੋਧ ਗੁਰ ਮੂਰਤਿ ਹੁਇ ਅਲਖੁ ਲਖਾਇਆ।
੩. ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਵਿਚਿ ਭਗਤ ਵਛਲ ਹੋਇ ਅਛਲ ਛਲਾਇਆ।
੪. ਚਾਰਿ ਵਰਨਿ ਇਕ ਵਰਨ ਹੁਇ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਾਇਆ।
੫. ਧਿਆਨ ਮੂਲੁ ਦਰਸਨੁ ਗੁਰੂ ਛਿਅ ਦਰਸਨ ਦਰਸਨ ਵਿਚਿ ਆਇਆ।
੬. ਆਪੇ ਆਪਿ ਨ ਆਪੁ ਜਣਾਇਆ ॥੧੮॥

18. (Parmeshur dā lakhāuṇā)

1. Pārbrāhm(u) pūran brāhm(u) nirānkār(i) ākār(u) baṇāiā.
2. Abigat(i) gat(i) agādh(i) bodh gur mūrāt(i) hue alakh(u) lakhāiā.
3. Sādh saṅgat(i) sachkhaṇḍ vich(i) bhagat vachhal hoe achhal chhalāiā.
4. Chār(i) varan(i) ik varan hue ād(i) purakh(u) ādes(u) karāiā.
5. Dhiān mūl(u) darsan(u) gurū chhe-a darsan darsan vich(i) āiā.
6. Āpe āp(i) na āp(u) jaṇāiā.(18)

18. Perceiving God

1. The complete and beyond, Transcendent Lord, the Perfect Creator, created the forms of the universe.
2. Whose might is beyond anybody's intellect and knowledge, has manifested Himself in the form of Gurū Nānak thus revealing Himself through him.
3. In the Truth-like Realm of the holy congregation, the undeceivable has let Himself be deceived by His beloved devotees. (Loving His devotees is one of His traits).
4. Bringing the four sections of society together as one, Gurū Nānak Dev Jī made them bow before the Supreme God.
5. The contemplation of all contemplations is the vision of Gurū that is kept consciously in mind. The six philosophies of Indian religious orders get covered in the glimpse of the Gurū.
6. He Himself does everything yet remains aloof and latent. (18)

In Essence

The imperceptible God sent Gurū with all the knowledge that he acquired through realisation by becoming one with Him. God then revealed His self through Gurū. Gurū created a realm of truth in the world in the form of *Sādh Saṅgat* and commenced tradition of loving worship of the Lord. He destroyed the false notion of superiority on the basis of caste, and taught the seekers to contemplate on Gurū and his divine *Shabad* with devotion. Thus through such means of worship, the Gurū brought Lord under the influence of devotees and exposed the imperceptible to them. God revealed Himself yet remained latent and unsoiled.

*Man maib jot(i) jot(i) maib manūā pañch mile gur bhāi.
Nānak tin kai sad balibāri jin ek sabad(i) liv lāi.*

(SGGS, p. 879)

ੴ. (ਗੁਰੂ ਦੀ ਸ਼ਰਣ)

੧. ਚਰਣ ਕਵਲ ਸਰਣਾਗਤੀ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਗੁਰੁ ਸਿਖ ਆਏ।
੨. ਅੰਮ੍ਰਿਤ ਦਿਸਟਿ ਨਿਹਾਲੁ ਕਰਿ ਦਿਬ ਦ੍ਰਿਸਟਿ ਦੇ ਪੈਰੀ ਪਾਏ।
੩. ਚਰਣ ਰੇਣੁ ਮਸਤਕਿ ਤਿਲਕ ਭਰਮ ਕਰਮ ਦਾ ਲੇਖੁ ਮਿਟਾਏ।
੪. ਚਰਣੋਦਕ ਲੈ ਆਚਮਨੁ ਹਉਮੈ ਦੁਬਿਧਾ ਰੋਗੁ ਗਵਾਏ।
੫. ਪੈਰੀ ਪੈ ਪਾਖਾਕੁ ਹੋਇ ਜੀਵਨ ਮੁਕਤਿ ਸਹਜ ਘਰਿ ਆਏ।
੬. ਚਰਣ ਕਵਲ ਵਿਚਿ ਭਵਰ ਹੋਇ ਸੁਖ ਸੰਪਟ ਮਕਰੰਦ ਲੁਭਾਏ।
੭. ਪੂਜ ਮੂਲ ਸਤਿਗੁਰ ਚਰਣ ਦੁਤੀਆ ਨਾਸਤਿ ਲਵੇ ਨ ਲਾਏ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਗੁਰ ਸਰਣਾਏ ॥੧੯॥

19. (Gurū dī sharan)

1. Charan kaval sarṇāgatī sādḥ saṅgat(i) mil(i) gur(u) sikh āe.
2. Anmrit dist(i) nihāl(u) kar(i) dib drist(i) de pairī pāe.
3. Charan reṇ(u) mastak(i) tilak bharam karam dā lekh(u) miṭāe.
4. Charṇodak lai āchman(u) haumai dubidhā rog(u) gavāe.
5. Pairīn pai pākhāk(u) hoe jīvan mukt(i) sahaj ghar(i) āe.
6. Charan kaval vich(i) bhavar hoesukh saṅpat makraṇd lubhāe.
7. Pūj mūl sat(i)gur charan dutiā nāsat(i) lave na lāe.
8. Gurmukh(i) sukḥ phal(u) gur sarṇāe.(19)

19. Refuge of the Gurū

1. Joining the holy congregation, the disciples of Gurū have come to seek his refuge.
2. Blessing them with his divine vision, he bestowed spiritual knowledge and taught them to be humble.
3. The dust of Gurū's holy feet touching devotee's forehead and acting as consecration erases all the suspicions and illusions of the disciple.
4. Partaking the nectar-like foot-wash of the Gurū, destroys the malady of ego and duality.
5. Taking the refuge of Gurū's feet, becoming humble and renouncing self, one reaches abode of eternal redemption and peace.
6. Enamoured by the elixir of the lotus-feet of the Gurū, they are caught in peace and comfort provided by the box-like lotus flower as is the wont of a bumble-bee.
7. The Sikhs of the Gurū consider the lotus-feet of the Gurū their base of worship that removed their awe and fear of other forces of attractions in their lives.
8. Thus coming into the refuge of the Gurū provides divine bliss, peace and comforts to the *Gurmukhs*.(19)

In Essence

The foregoing *paurī* explains the following lines of *Gurbānī* most aptly :

Jo saraṅ(i) āvai tis(u) kañṭh(i) lāvai,
eb(u) bird(u) suāmī saṅdā. (SGGS, p. 544)

Dhūrī majan(u) sādḥ kḥe sāi thīe kirpāl.
Ladḥe habḥe thokare Nānak Har(i) dhan(u) mā.
 (SGGS, p. 80)

Company of *Sādḥ Saṅgat* is blesser of all peace and comforts.

੨੦. (ਗੁਰ ਵਿਸ਼ੇਖਤਾ ਵਰਣਨ)

੧. ਸਾਸਤਰ ਸਿੰਮ੍ਰਿਤਿ ਵੇਦ ਲਖ ਮਹਾਂ ਭਾਰਥ ਰਾਮਾਇਣ ਮੇਲੇ।
੨. ਸਾਰਗੀਤਾ ਲਖ ਭਾਗਵਤ ਜੋਤਕ ਵੈਦ ਚਲੰਦੀ ਖੇਲੇ।
੩. ਚਉਦਹ ਵਿਦਿਆ ਸਾਅੰਗੀਤ ਬ੍ਰਹਮੇ ਬਿਸਨ ਮਹੇਸੁਰ ਭੇਲੇ।
੪. ਸਨਕਾਦਿਕ ਲਖ ਨਾਰਦਾ ਸੁਕ ਬਿਆਸ ਲਖ ਸੇਖ ਨਵੇਲੇ।
੫. ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਣ ਘਣੇ ਦਰਸਨ ਵਰਨ ਗੁਰੂ ਬਹੁ ਚੇਲੇ।
੬. ਪੂਰਾ ਸਤਿਗੁਰ ਗੁਰਾਂ ਗੁਰ ਮੰਤ੍ਰ ਮੂਲ ਗੁਰ ਬਚਨ ਸੁਹੇਲੇ।
੭. ਅਕਥ ਕਥਾ ਗੁਰੁ ਸਬਦੁ ਹੈ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਕੇਲੇ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ॥੨੦॥

20. (Gur vishekhtā varṇan)

1. Sāstar simmrī(i) ved lakh mahān bhārath rāmāeṅ mele.
2. Sārgītā lakh bhāgvat jotak vaid chalaṅdī kbele.
3. Chaudah vidīā sā-aṅgīt brahme bisan mabesur bbele.
4. Sanakādik lakh nārdā suk biās lakh sekh navele.
5. Giān dhiān simraṅ ghaṅe darsan varan gurū bahu chele.
6. Pūrā sat(i)gur gurān gur maṅtra mūl gur bachan subele.
7. Akath kathā gur(u) sabad(u) hai net(i) net(i) namo namo kele.
8. Gurmukh(i) sukh phal(u) anmrit vele.(20)

20. Peculiarity of Gurū Described

1. Millions of reciters of *Shāstrās*, *Simritīs*, *Vedās*, *Mahābhārat*, *Rāmāyān*,
2. The reciters of *Bhagwat Gītā*, astrology, medicine, conjurers and actors all included,
3. The knowledge of fourteen subjects, reciters of *Gāyatrī*, all the *Rāgas* and their practitioners, *Brahmā*, *Vishṇu* and *Shiv* put together.
4. Millions of sages like *Sanakādiks*, *Nārad*, *Sukdev*, *Vyās*, *Sheshnāgs*, *Sheikhs* and *Nabis* included.
5. Millions of knowledgeable persons, contemplators, meditators, philosophers, sect-leaders and their disciples, are in the world.
6. All these are incomplete and insignificant. The perfect True Gurū (*Gurū Nānak*) is the Gurū of Gurūs and his teachings and the divine word is the foundation of all the incantations.
7. Gurū's words are indescribable. Therefore let us say "not this, not this, there is some more" and enjoy the bliss of supplicating before him again and again.
8. *Gurmukhs* are the possessors of the peace and comfort-giving fruit that is distributed during the ambrosial hour.(20)

In Essence

Assemble in the holy congregation at the ambrosial hour and take refuge of one Gurū. Don't even think of any other name mentioned in the above *paurī*. All others were the victims of ego and they would not be able to destroy it in a seeker. Gurū Nānak alone can bless one with deliverance.

Sat(i)gur(u) jevaḍ(u) avar(u) na koe.
Gur(u) pārbrahm(u) parmesar(u) soe.
Janam maraṇ dūkb te rākbe.
Māiā bikh(u) phir(i) babur(i) na chākbai.

(SGGS, p. 1271)

੨੧. (ਗੁਰੂ ਤੁਲ ਕੁਛ ਨਹੀਂ ਹੈ)

੧. ਚਾਰ ਪਦਾਰਥ ਆਖੀਅਨਿ ਲਖ ਪਦਾਰਥ ਹੁਕਮੀ ਬੰਦੇ।
੨. ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਲਖ ਸੇਵਕੀ ਕਾਮਧੇਣੁ ਲਖ ਵਗ ਚਰੰਦੇ।
੩. ਲਖ ਪਾਰਸ ਪਥਰੋਲੀਆ ਪਾਰਜਾਤ ਲਖ ਬਾਗ ਫਲੰਦੇ।
੪. ਚਿਤਵਣ ਲਖ ਚਿੰਤਾਮਣੀ ਲਖ ਰਸਾਇਣ ਕਰਦੇ ਛੰਦੇ।
੫. ਲਖ ਰਤਨ ਰਤਨਾਗਰਾਂ ਸਭ ਨਿਧਾਨ ਸਭ ਫਲ ਸਿਮਰੰਦੇ।
੬. ਲਖ ਭਗਤੀ ਲਖ ਭਗਤ ਹੋਇ ਕਰਾਮਾਤ ਪਰਚੈ ਪਰਚੰਦੇ।
੭. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧ ਸੰਗੁ ਪਿਰਮ ਪਿਆਲਾ ਅਜਰੁ ਜਰੰਦੇ।
੮. ਗੁਰ ਕਿਰਪਾ ਸਤਸੰਗਿ ਮਿਲੰਦੇ ॥੨੧॥

21. (Gurū tul kuchh nahīn hai)

1. Chār padārath ākhīan(i) lakh padārath hukmī bande.
2. Ridh(i) sidh(i) nidh(i) lakh sevki kām dhen(u) lakh vag charānde.
3. Lakh pāras pathrolīā pārjāt lakh bāg phalañde.
4. Chitvan lakh chintāmaṇī lakh rasāiṇ karde chhañde.
5. Lakh ratan ratnāgarān sabh nidhān sabh phal simrañde.
6. Lakh bhagṭī lakh bhagat hoe karāmāt parchai parchañde.
7. Sabad surat(i) liv sādḥ saṅg(u) piram piālā ajar(u) jarañde.
8. Gur kirpā satsaṅg(i) milañde.(21)

21. Gurū is Matchless

1. The four much sought-after blessings—*Dharam*, *Arth*, *Kām* and *Moksh* are much known but millions of such and other ideals are in the service of the Gurū.
2. Millions of mundane as well as miraculous powers, treasures and herds of *kāmdhenū* cows (wish-fulfilling cows) graze the domain of Gurū.
3. Millions of rounded shards of philosopher's stones and orchards of *Kalapvariksh* (wish-fulfilling tree) are blooming in His domain.
4. In the benevolent glimpse of the Gurū, millions of *Chintāmaṇī* (gems that allay worry) are sacrifice unto him.
5. Millions of oceans, gems and jewels, all the treasures and fruits remember the Gurū.
6. Millions of seekers who lived life displaying miracles, became devotees of the Gurū when they came to know his glory.
7. The Sikhs of the Gurū, merging their consciousness in the Word (*Shabad*) drink deep the unbearable nectar of divine love and they remain in that state of ecstasy and bliss.
8. By the grace of the Gurū the company of holy and pious (*Satsang*) is obtained.(21)

In Essence

The theme of the above *paurī* is the supreme personality of the Gurū. He has all the worldly as well as divine assets in his possession. Such a Gurū abides in the congregation of holy and pious souls.

*Gur(u) samrath(u) gur(u) nirañkār(u),
gur(u) ūchā agam apār(u).*

Gur kī mahimā agam hai kiā kathe kathanbār(u).

(SGGS, p. 52)

ਵਾਰ 17

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਸੰਖ ਤੋਂ ਉਪਦੇਸ਼—ਕਰਨੀ ਹੀਨ)

੧. ਸਾਗਰੁ ਅਗਮ ਅਥਾਹੁ ਮਥਿ ਚਉਦਹ ਰਤਨ ਅਮੋਲ ਕਢਾਏ।
੨. ਸਸੀਅਰੁ ਸਾਰੰਗ ਧਨੁਖ ਮਦੇ ਕਉਸਤਕ ਲਛ ਧਨੰਤਰ ਪਾਏ।
੩. ਆਰੰਭਾ ਕਾਮਧੇਣੁ ਲੈ ਪਾਰਿਜਾਤੁ ਅਸੁ ਅਮਿਉ ਪੀਆਏ।
੪. ਐਰਾਪਤਿ ਰਾਜ ਸੰਖੁ ਬਿਖੁ ਦੇਵ ਦਾਨਵ ਮਿਲਿ ਵੰਡਿ ਦਿਵਾਏ।
੫. ਮਾਣਕ ਮੋਤੀ ਹੀਰਿਆਂ ਬਹੁਮੁਲੈ ਸਭੁ ਕੋ ਵਰੁਸਾਏ।
੬. ਸੰਖ ਸਮੁੰਦ੍ਰੁ ਸਖਣਾ ਧਾਹਾ ਦੇ ਦੇ ਰੋਇ ਸੁਣਾਏ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣ ਗੁਰ ਉਪਦੇਸੁ ਨ ਰਿਦੈ ਵਸਾਏ।
੮. ਨਿਹਫਲ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਏ ॥੧॥

1. (Sāṅkh toñ updesb—karnī hīn)

1. Sāgar(u) agam athāb(u) math(i) chaudah ratan amol kaḏhāe.
2. Sasīar(u) sārāṅg dhanukh made kaustak lacch dhanāntar pāe.
3. Āraṅbhā kāmdheṅ(u) lai pār(i)jāt(u) asva amio piāe.
4. Airāpat(i) gaj sāṅkh(u) bikh(u) dev dānav mil(i) vaṅḍ(i) divāe.
5. Māṅak motī hīriāñ babumulai sabh(u) ko varusāe.
6. Sāṅkh samuṅdroh sakhṅā dhāhā de de roe suṅāe.
7. Sādh sāṅgat(i) gur sabad(u) suṅ gur updes(u) na ridai vasāe.
8. Nihphal abilā janam(u) gauāe.(1)

1. The Deedless Conch Shell

1. The demons and gods churned the unfathomable and inaccessible ocean that produced fourteen invaluable gems.*
2. It produced the Moon, a bow named *Sāraṅg*, wine, *kaustubh* pearl, Lakshmi (the goddess of wealth) and a physician named Dhanvaṅtri.
3. Rambhā (the fairy damsel who is believed to be singing in the court of Iṅdra), *Kāmdhenū*, *Pārjāt*, *Uchchsbravā* (horse of Sun god) and the Divine Nectar that was served to the gods in the guise of Mohini.
4. *Airāwat* – the elephant, *Pāñchjanya Shankh* and *Kālkūt* the poison. In the assembly of gods and demons, these fourteen invaluable items were distributed by Mohini as deemed proper.
5. Some more priceless pearls and gems were also obtained.
6. But the conch-shell despite having lived in the ocean was brought out empty and hollow.
7. Similarly, one who attends the (ocean-like) holy congregation (*Sādh Saṅgat*) listens to the Gurū's teachings, but fails to practice them in life.
8. He wastes away the beautiful birth as a human being.(1)

In Essence

Bhāi Sāhib has expressed the irony of a conch shell that despite having lived in the ocean, it is hollow and this he makes known to the world through his loud crying and wailings. Therefore, consider *Satsaṅg* as ocean and obtain all the gems. Do not be like a conch shell.

* The fourteen gems obtained in *Satsaṅg* are – 1. *Shānti* (Peace); 2. *Dharm* (Righteousness); 3. *Prem* (Love); 4. *Bhagti* (Worship); 5. *Siltāi* (Calmness); 6. *Shāstra*, 7. *Giān* (knowledge); 8. *Khimā* (Forgiveness); 9. *Abhyās* (Practice); 10. *Yog*; 11. *Nām*; 12. *Satsaṅg*; 13. *Mahāvāk*; 14. *Parturitti* (Change).

੨. (ਡੱਡੂ ਤੋਂ ਉਪਦੇਸ਼—ਮਨਮੁਖ)

੧. ਨਿਰਮਲੁ ਨੀਰੁ ਸੁਹਾਵਣਾ ਸੁਭਰ ਸਰਵਰਿ ਕਵਲ ਫੁਲੰਦੇ।
੨. ਰੂਪ ਅਨੂਪ ਸਰੂਪ ਅਤਿ ਗੰਧ ਸੁਗੰਧ ਹੋਇ ਮਹਿਕੰਦੇ।
੩. ਭਵਰਾਂ ਵਾਸਾ ਵੰਝ ਵਣਿ ਖੋਜਹਿ ਏਕੋ ਖੋਜਿ ਲਹੰਦੇ।
੪. ਲੋਭ ਲੁਭਤਿ ਮਕਰੰਦ ਰਸਿ ਦੂਰਿ ਦਿਸੰਤਰਿ ਆਇ ਮਿਲੰਦੇ।
੫. ਸੂਰਜ ਗਗਨਿ ਉਦੋਤ ਹੋਇ ਸਰਵਰਿ ਕਵਲ ਧਿਆਨੁ ਧਰੰਦੇ।
੬. ਡੱਡੂ ਚਿਕੜਿ ਵਾਸੁ ਹੈ ਕਵਲ ਸਿਵਾਣਿ ਨ ਮਾਣਿ ਸਕੰਦੇ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰ ਉਪਦੇਸ਼ ਰਹਤ ਨ ਰਹੰਦੇ।
੮. ਮਸਤਕਿ ਭਾਗ ਜਿਨ੍ਹਾਂ ਦੇ ਮੰਦੇ ॥੨॥

2. (Daddū ton updesb—Manmukh)

1. Nirmal(u) nīr(u) subāvaṇā su-bhar sarvar(i) kaval phulaṇde.
2. Rūp anūp sarūp at(i) gaṇdh sugaṇdh hoe maikhaṇde.
3. Bhavrān vāsā vaṅjh vaṅ(i) khojaih eko khoj(i) labaṇde.
4. Lobh lubhat(i) makraṇd ras(i) dūr(i) disaṅtar(i) āe milaṇde.
5. Sūraj(u) gagan(i) udot hoe sarvar(i) kaval dhiān(u) dbaraṇde.
6. Daddū chikar(i) vās(u) hai kaval siṅāṇ(i) na māṅ(i) sakaṇde.
7. Sādh saṅgat(i) gur sabad(u) suṅ(i) gur updesb rabat na rabaṇde.
8. Mastak(i) bhāg jinbān de maṇde.(2)

2. Paradigm of a Frog – Self-Willed Person

1. Lotus blooms in the pond full of clear water.
2. Beautiful to behold, beyond praise, they possess fragrance that is unique.
3. Living in the forest, bumble-bee searches the whereabouts of a lotus flower and succeed in reaching it.
4. Their mind is enamoured for the sweet elixir of the lotus flower.
5. The Sun rises high above and far away in the sky. Lotus flowers bloom seeing their beloved Sun.
6. Frogs too live in the mud in the same pond along with lotus flowers. They are not inspired by these flowers to enjoy their beauty.
7. Who are those (frogs) who listen to the divine word of the Gurū in a holy congregation but do not practice or abide by the teachings?
8. They are those who have misfortune written on their forehead.(2)

In Essence

The pond-like world is full of divine power-like water (that is *Sādh Saṅgat*). The *Gurmukhs* are the lotus flowers whereas the *Manmukhs* are frogs. The Gurū is like Sun. *Gurmukhs* behold a glimpse of the Gurū and blossom in their heart whereas the frog-like *Manmukhs* are engaged eating and living on *māyā* they find in the worldly mud. They do not follow the sermons of holy persons. They are indeed highly unfortunate. Expressing the same, *Gurbānī* says :

Dādar tū kabaib na jānas(i) re.

Bhakhās(i) sibāl(u) basas(i) nirmal jal animrit na lakhas(i) re.
(SGGS, p. 990)

Aib tan(i) chikṛo ib(u) man(u) mīḍko

kamal kī sār nabī mūl(i) pāī.

Bhaur(u) ustād(u) nit bhākhīā bole

kio būjhai jā nah bujbāī.

(SGGS, p. 24)

੩. (ਬਗਲੇ ਤੋਂ ਉਪਦੇਸ਼—ਕਪਟ ਸਨੇਹੀ)

੧. ਤੀਰਥਿ ਪੁਰਥਿ ਸੰਜੋਗ ਲੋਗ ਚਹੁ ਕੁੰਡਾਂ ਦੇ ਆਇ ਜੁੜੰਦੇ।
੨. ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸ਼ਨਾ ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ ਕਰੰਦੇ।
੩. ਜਪ ਤਪ ਸੰਜਮ ਹੋਮ ਜਗ ਵਰਤ ਨੇਮ ਕਰਿ ਵੇਦ ਸੁਣੰਦੇ।
੪. ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਣ ਜੁਗਤਿ ਦੇਵੀ ਦੇਵ ਸਥਾਨ ਪੁਜੰਦੇ।
੫. ਬਗਾ ਬਗੇ ਕਪੜੇ ਕਰਿ ਸਮਾਧਿ ਅਪਰਾਧਿ ਨਿਵੰਦੇ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰਮੁਖਿ ਪੰਥ ਨ ਚਾਲ ਚਲੰਦੇ।
੭. ਕਪਟ ਸਨੇਹੀ ਫਲੁ ਨ ਲਹੰਦੇ ॥੩॥

3. (Bagle ton updesb—kapaṭ sanehī)

1. Tīrath(i) purab(i) sanjog log chabu kuṇḍān de āe jurānde.
2. Chār(i) varan chhe-a darsbanā nām dān(u) isnān(u) karaṇde.
3. Jap tap sanjam hom jag varat nem kar(i) ved suṇānde.
4. Giān dhiān simraṇ jugat(i) devī dev satbān pujaṇde.
5. Bagā bage kapre kar(i) samādb(i) aprādb(i) nivaṇde.
6. Sādh saṅgat(i) gur sabad(u) suṇ(i) gurmukb(i) pañth na chāl chalaṇde.
7. Kapaṭ sanehī phal(u) na labaṇde.(3)

3. Egret – The Hypocrite

1. People from all corners of the world throng the places of pilgrimage on annual festival days.
2. Followers of the six philosophies and four castes indulge in recitation, bathe and make charities.
3. They indulge in *Jap*, *Tap* (rigorous penances), routine of strict discipline, *Hom*, *Yag* and fasting and listen to the recitation of *Vedās*.
4. Seekers of knowledge concentrate to acquire knowledge while some indulge in contemplation. Some recite incantation in their particular way while others are busy worshipping gods/goddesses.
5. There are many who wear the garb of piety (like a heron) and pounce upon their prey as soon as they get an opportunity (just as an egret picks up a fish or tadpole).
6. Those who do not tread the path of the Gurū-oriented persons even after hearing the teachings and words of the Gurū in a holy congregation;
7. (Those fake and false-loving devotees) Can achieve no spiritual benefit.(3)

In Essence

Visiting places of pilgrimage during various annual festivals, bathing and making charities there besides indulging in other rites and rituals by the devotees is a very common feature in this country. There are many who go there to commit false deeds rather than worship. Such people have been compared with herons by Bhāi Sāhib. The following lines are also available on this theme in *Srī Gurū Granth Sāhib* :

Bagā bage kapre tīrath marījb(i) vasān(i).

(SGGS, p. 729)

Haṁsā(ñ) hīrā motī chuganā bag(u) daḍā bhālan jāvai.

(SGGS, p. 960)

੪. (ਅਨ-ਅਧਿਕਾਰੀ)

੧. ਸਾਵਣਿ ਵਣ ਹਰੀਆਵਲੇ ਵੁਠੈ ਸੁਕੈ ਅਕੁ ਜਵਾਹਾ।
੨. ਤ੍ਰਿਪਤਿ ਬਬੀਹੇ ਸ੍ਰਾਂਤਿ ਬੁੰਦ ਸਿਪ ਅੰਦਰਿ ਮੋਤੀ ਓਮਾਹਾ।
੩. ਕਦਲੀ ਵਣਹੁ ਕਪੂਰ ਹੋਇ ਕਲਰਿ ਕਵਲ ਨ ਹੋਇ ਸਮਾਹਾ।
੪. ਬਿਸੀਅਰ ਮੁਹਿ ਕਾਲਕੂਟ ਹੋਇ ਧਾਤ ਸੁਪਾਤ੍ ਕੁਪਾਤ੍ ਦੁਰਾਹਾ।
੫. ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਸਾਂਤਿ ਨ ਆਵੈ ਉਭੈ ਸਾਹਾ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮਰਸੁ ਮਨਮੁਖ ਬਦਰਾਹੀ ਬਦਰਾਹਾ।
੭. ਮਨਮੁਖ ਟੋਟਾ ਗੁਰਮੁਖ ਲਾਹਾ ॥੪॥

4. (An-adbikārī)

1. Sāvan(i) vaṇ hariāvale vuṭhai sukai ak(u) javābhā.
2. Tripat(i) babīhe svānt(i) būnd sip andar(i) motī omābhā.
3. Kadlī vaṇoh kapūr hoe kalar(i) kaval na hoe samābhā.
4. Bisīar muh(i) kālkūṭ hoe dbāt supātra kupātra durābhā.
5. Sādhsaṅgat(i) gur sabad(u) suṇ(i) sānt(i) na āvai ubhai sābhā.
6. Gurmukh(i) sukh phal(u) piramras(u) manmukh badrāhī badrābhā.
7. Manmukh ṭoṭā gurmukh lābhā.(4)

4. Without Authority

1. The rainy season makes all vegetation green whereas plants of *Calotropis procera* and camel thorn go dry.
2. If the *Swātī* drop falls in the mouth of a rain-bird (*Papībhā*), his thirst is satiated. If the same drop falls in the mouth of an oyster shell, it is transformed into a pearl.
3. If the same *Swātī* drop falls on banana plant, it becomes camphor. However lotus cannot grow in alkaline soil.
4. If the *Swātī* drop falls into the mouth of a snake, it turns into deadly poison. In short, if a drop like *Swātī* falls into a good place, it becomes a valuable item whereas in a bad container, it becomes a bane.
5. The divine word of Gurū in *Sādh Saṅgat* is like rain that *Gurmukhs* relish. But *Manmukhs* do not find themselves at peace and comfort just as a camel thorn-bush dries up in rain.
6. The *Gurmukhs* are like an oyster shell and rain-bird, who are happy receiving Gurū's loving words. *Manmukhs* run after vices and base acts.
7. *Gurmukhs* always gain whereas *Manmukhs* suffer loss.(4)

In Essence

The minds of *Gurmukhs* are pious and pure due to their desireless deeds. The tree of knowledge prospers and grows there rapidly. The mind-soil of *Manmukhs* is alkaline and nothing fruitful grows there. Their crop is shrubs and grass of evil and vices.

*Manmukh(u) abbirn(u) na bhijai patbar(u) nāvāiā.
Bikh(u) maib anmrūt(u) sīnchīai bikh(u) kā pbal(u) pāiā.
(SGGS, p. 1244)*

Self-willed persons are like stone who never get wet howsoever much they may be bathed. If nectar is mixed in poison, the resultant mixture will be poison only.

੫. (ਅਹੰਕਾਰੀਆਂ ਪੁਰ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਵਣਵਣ ਵਿਚਿ ਵਣਾਸਪਤਿ ਇਕੋ ਧਰਤੀ ਇਕੋ ਪਾਣੀ।
੨. ਰੰਗ ਬਿਰੰਗੀ ਫੁਲ ਫਲ ਸਾਦ ਸੁਗੰਧ ਸਨਬੰਧ ਵਿਡਾਣੀ।
੩. ਉਚਾ ਸਿੰਮਲੁ ਝੰਟਲਾ ਨਿਹਫਲ ਚੀਲੁ ਚੜ੍ਹੇ ਅਸਮਾਣੀ।
੪. ਜਲਦਾ ਵਾਸੁ ਵਢਾਈਐ ਵੰਝੁਲੀਆਂ ਵਜਨਿ ਬੇਬਾਣੀ।
੫. ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤਿ ਵਾਸੁ ਰਹੈ ਨਿਰਗੰਧ ਰਵਾਣੀ।
੬. ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਰਿਦੈ ਨ ਵਸੈ ਅਭਾਗ ਪਰਾਣੀ।
੭. ਹਉਮੈ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਣੀ ॥੫॥

5. (Abānkārīān pur drishṭānt)

1. Vanvan vich(i) vanāspat(i) iko dbartī iko pānī.
2. Raṅg birāṅgī phul phal sād sugāndh sanbandh viḍāṅī.
3. Uchā sinmal(u) jhaṅṭulā nihphal chīl(u) chaṛbe asmāṅī.
4. Jaldā vās(u) vadhāīai vanjbulīān vajan(i) bebāṅī.
5. Chaṅdan vās(u) vanḡspat(i) vāns(u) rabai nirgaṅdh ravāṅī.
6. Sādhsaṅgat(i) gursabad(u) suṅ(i) ridai na vasai abbāgparāṅī.
7. Haumai andar(i) bharam(i) bhulāṅī.(5)

5. Paradigm of Arrogants

1. All plants and vegetation growing in the forest grow on the same soil and same water.
2. Yet the colour of fruits; their taste and fragrance of flowers is amazingly different.
3. Silk cotton tree is tall and well spread but fruitless. Similarly pine tree reaches high in the sky but like an egoist person who is proud of his form, both are fruitless.
4. The tall bamboo tree burns in its arrogance of praise. It is cut into pieces and turned into flutes, which are heard being played all over.
5. Sandalwood tree makes the whole vegetation fragrant around it but bamboo even in its close proximity remains devoid of it. It just makes noise in the air.
6. Egoist persons listen to the holy words in the holy congregation but these do not make any impression in their hearts.
7. Their intellect is lost in the illusion of ego.(5)

In Essence

Ego is the biggest hurdle in the path of spiritual progress. Those who visit holy congregation and yet are not able to lodge *Gurbabad* in their heart are most unfortunate, since they are wandering here and there under the influence of their ego. The above *paurī* explains the following lines of *Gurbānī*:

*Jag(i) haumai mail(u) dukb(u) pāā mal(u) lāgī dījai bhāe.
Mal(u) haumai dhotī kivai na utrai je sau tirath nāe.*

(SGGS, p. 39)

*Haumai nāvai nāl(i) virodh(u) bai due na vaseh ik ṭhāe.
(SGGS, p. 560)*

Ego is the bane of a human being that keeps him away from divine realisation. Such a person cannot even dwell Lord's name in his heart.

੬. (ਉਲੂ ਤੋਂ ਉਪਦੇਸ਼—ਮਨਮੁਖ)

੧. ਸੂਰਜ ਜੋਤਿ ਉਦੋਤਿ ਕਰਿ ਚਾਨਣ ਕਰੈ ਅਨੇਰੁ ਗਵਾਏ।
੨. ਕਿਰਤਿ ਵਿਰਤਿ ਜਗ ਵਰਤਮਾਨ ਸਭ ਸਨਬੰਧਨਾ ਮੁਕਤਿ ਕਰਾਏ।
੩. ਪਸੁ ਪੰਖੀ ਮਿਰਗਾਵਲੀ ਭਾਖਿਆ ਭਾਉ ਅਲਾਉ ਸੁਣਾਏ।
੪. ਬਾਂਗਾਂ ਬੁਰਗੂ ਸਿੰਝੀਆਂ ਨਾਦ ਬਾਦ ਨੀਸਾਣ ਵਜਾਏ।
੫. ਘੁਘੂ ਸੁਝ ਨ ਸੁਝਈ ਜਾਇ ਉਜਾੜੀ ਝਥਿ ਵਲਾਏ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰਸਬਦੁ ਸੁਣਿ ਭਾਉਭਗਤਿ ਮਨ ਭਉ ਨ ਵਸਾਏ।
੭. ਮਨਮੁਖ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥੬॥

6. (Ullū toñ updesħ—Manmukħ)

1. Sūraj(u) jot(i) udot(i) kar(i) chānaṅ karai aner(u) gavāe.
2. Kirat(i) virat(i) jag vartmān sabh sanbhañdanā mukt(i) karāe.
3. Pasu pañkhi mirgāvalī bhākhīā bhāu alāu suṅāe.
4. Bāngāñ burgū siñgīāñ nād bād nisāñ vajāe.
5. Ghughū sujh na sujhai jāe ujārī jbatħ(i) valāe.
6. Sādħ sañgat(i) gursabad(u) suṅ(i) bhāubhagat(i) man bhau na vasāe.
7. Manmukħ birthā janam(u) gavāe.(6)

6. Sermon from Owl – *Manmukh*

1. The Sun with its radiance, dispels darkness and scatters light all around.
2. The rise of the Sun frees all from their confinement due to darkness and opens up avenues for the whole world to get engaged earning their livelihood.
3. Animals, the birds and herds of deer, get together and make sounds in their loving language.
4. *Mullāhs* (Muslim priests) give call for prayer (*Azān*) while *Yogīs* blow their trumpets (*Singī*) and beat drums at the gates of palaces.
5. Though all the living beings rejoice the sunshine yet owl feels sad and morose detesting the Sun and spends the day in desolate place.
6. Similarly those listening to Gurū's *Shabad* in holy congregation and not cultivating loving devotion in their hearts are *Manmukhs* (Self-Oriented), non-believers.
7. They waste away their precious life. (In darkness like an owl).(6)

In Essence

The *Manmukhs* remain bereft of God, Gurū and his teachings and die atheist.

Their subtle impression (*Saṅskārs*), all the ill deeds performed in the previous births, who are also cause of all their vices in their present lives can never be obliterated from their lives. Thus they remain in the darkness of ignorance.

*Añtar(i) agiān(u) bhāi mat(i) madhim,
 sat(i)gur kī partīl(i) nābī.
 Añdar(i) kapaṭ(u) sabh(u) kapṭo kar(i) jāñai,
 kapṭe khapāih khapāhī.*

(SGGS, p. 652)

੨. (ਚੰਦ ਚਕਵਾ—ਕਪਟ ਸਨੇਹੀ ਦਾ ਵਾਂਜੇ ਰਹਿਣਾ)

੧. ਚੰਦ ਚਕੋਰ ਪਰੀਤ ਹੈ ਜਗਮਗ ਜੋਤਿ ਉਦੋਤੁ ਕਰੰਦਾ।
੨. ਕਿਰਖਿ ਬਿਰਖਿ ਹੁਇ ਸਫਲੁ ਫਲਿ ਸੀਤਲੁ ਸਾਂਤਿ ਅਮਿਉ ਵਰਸੰਦਾ।
੩. ਨਾਰਿ ਭਤਾਰ ਪਿਆਰ ਕਰਿ ਸਿਹਜਾ ਭੋਗ ਸੰਜੋਗ ਬਣੰਦਾ।
੪. ਸਭਨਾਂ ਰਾਤਿ ਮਿਲਾਵੜਾ ਚਕਵੀ ਚਕਵਾ ਮਿਲਿ ਵਿਛੁੜੰਦਾ।
੫. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਕਪਟ ਸਨੇਹੀ ਨ ਥੇਹ ਲਹੰਦਾ।
੬. ਮਜਲਸਿ ਆਵੈ ਲਸਣੁ ਖਾਇ ਗੰਦੀ ਵਾਸੁ ਮਚਾਏ ਗੰਦਾ।
੭. ਦੂਜਾ ਭਾਉ ਮੰਦੀ ਹੂੰ ਮੰਦਾ ॥੭॥

7. (Chand Chakvā—Kapaṭ sanehī dā vānje raibnā)

1. Chand chakor parit hai jagmag jot(i) udot(u) karandā.
2. Kirakb(i) birakb(i) hue saphal(u) phal(i) sital(u) sant(i) amio varsandā.
3. Nār(i) bhatār piār kar(i) sihjā bhog sanjog banandā.
4. Sabhnān rāt(i) milāvaṛā chakvī chakvā mil(i) vichburandā.
5. Sādh sāngat(i) gursabad(u) sun(i) kapaṭ sanehī na theh labandā.
6. Majlas(i) āvai lasaṇ(u) khāe gandī vās(u) machāe gandā.
7. Dūjā bhāu maṇḍī hūn maṇḍā.(7)

7. Moon and Ruddy Sheldrake – The Hypocrite Lover

1. When the Moon spreads its soft radiance, ruddy sheldrake looks at it with love.
2. Trees and crops are blessed with fruits. Moon is calm by nature and it dispenses ambrosial-like peace on all.
3. Enamoured by the charm of the Moon, wife prepares her nuptial bed and fantasizes various methods of seducing and loving her husband.
4. Night time is the period of union for all but for he and she ruddy sheldrake remain devoid of this union.
5. Likewise deceitful persons listen to Gurū's *Shabad* very lovingly in holy congregation but do not adopt its teachings in real life.
6. They cause distress to others just as someone comes to the holy congregation having eaten garlic and spreads its smell all over.
7. Similarly such fake devotees are worse than the worst because of their love for other mundane things.(7)

In Essence

After establishing love with moon-like calm (Gurū Nānak Dev Ji), those ruddy sheldrake like Sikhs, who hold reverence and faith on other gods and goddesses and other weird rites and rituals, would remain bereft of the holy union with the Lord that the holy congregation (*Sādh Saṅgat*) is so capable of providing. Go to *Sādh Saṅgat* with mind devoted to the loving feet of the Gurū and abide by his teachings.

*Bikh(u) māiā sañch(i) babu chitai bikār,
sukh(u) pāīai Har(i) bhaj(u) sant sant saṅgī,
mil(i) sat(i)gurū gur(u) sādho.*

(SGGS, p. 1297)

Collecting poison like *māyā*, one has accumulated much vices which is cause of sufferings. The only way to find peace and comfort is to go to the *Sat Saṅgat* of *Satgurū* and meditate on Lord's name.

੮. (ਕੜਛੀ, ਰਤਕਾਂ—ਕਪਟ ਸਨੇਹੀ)

੧. ਖਟ ਰਸ ਮਿਠ ਰਸ ਮੇਲਿਕੈ ਛਤੀਹ ਭੋਜਨ ਹੋਨਿ ਰਸੋਈ।
੨. ਜੇਵਣਿਹਾਰ ਜਿਵਾਲੀਐ ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨ ਲੋਈ।
੩. ਤ੍ਰਿਪਤਿ ਭੁਗਤਿ ਕਰਿ ਹੋਇ ਜਿਸੁ ਜਿਹਬਾ ਸਾਉ ਸਿਵਾਣੈ ਸੋਈ।
੪. ਕੜਛੀ ਸਾਉ ਨ ਸੰਭਲੈ ਛਤੀਹ ਬਿੰਜਨ ਵਿਚਿ ਸੰਜੋਈ।
੫. ਰਤੀ ਰਤਕ ਨਾ ਰਲੈ ਰਤਨਾਂ ਅੰਦਰਿ ਹਾਰਿ ਪਰੋਈ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਸੁਣਿ ਗੁਰੁ ਉਪਦੇਸੁ ਅਵੇਸੁ ਨ ਹੋਈ।
੭. ਕਪਟ ਸਨੇਹ ਨ ਦਰਗਹ ਢੋਈ ॥੮॥

8. (Karchhī, ratkān—kapat sanehī)

1. Khaṭ ras miṭh ras mel(i)kai chhatīh bhojan hon(i) rasōī.
2. Jevan(i)bār jivāliai chār(i) varan chhi-a darsan loī.
3. Tripat(i) bhugat(i) kar(i) hoe jis(u) jibbā sāu sinānai sōī.
4. Karchhī sāu na sanbbhai chhatīh binjan vich(i) sanjōī.
5. Ratī rataḱ nā ralai ratnān āndar(i) hār(i) parōī.
6. Sādh saṅgat(i) gur(u) sabad(u) suṅ(i) gurupdes(u) aves(u) na hoī.
7. Kapat saneh na dargah ḍhoī.(8)

8. Ladle, *Abrus Precatorious* – Insincere Lover

1. By various combinations of sweet, bitter, sour, insipid, spicy etc., dainty dishes of thirty-six varieties are prepared.
2. The cook serves food to people of four sections of society as well as followers of six schools of philosophy. (The food is eaten by all).
3. One who feels satiated after eating the food, recognizes and appreciates the taste.
4. But a ladle, that is used for stirring and serving all these dishes, cannot appreciate taste of any.
5. The red rubies and seeds of *Abrus Precatorious* are no match to each other even if they are stringed together in the same necklace.
6. So is the condition of a mind-oriented person (*Manmukh*) who having listened to Gurū's words and teachings in a holy congregation remains unaffected, because of his love for duality. His visits to the holy congregation is his false love for the Gurū.
7. False lovers are not accepted in Almighty's Court.(8)

In Essence

Dual-minded persons who listen and preach Gurū's teachings, remain unaffected by the spiritual significance of the Word and remain devoid of Gurū's blessings. Thus a self-oriented person is ever suffering.

Dukh(u) sukḥ(u) kartai dbur(i) likḥ(i) pāiā.

Dūjā bhāu āp(i) vartāiā.

Gurmukh(i) hovai su alipato vartai,

manmukh kā kiā vesābā be.

(SGGS, p. 1054)

੯. (ਹਾਥੀ, ਤੁੰਮੇ ਵਾਂਗੂ ਕਪਟ ਸਨੇਹੀ)

੧. ਨਦੀਆਂ ਨਾਲੇ ਵਾਹੜੇ ਗੰਗ ਸੰਗ ਮਿਲਿ ਗੰਗ ਹੁਵੰਦੇ।
੨. ਅਠ ਸਠਿ ਤੀਰਥ ਸੇਂਵਦੇ ਦੇਵੀ ਦੇਵਾ ਸੇਵ ਕਰੰਦੇ।
੩. ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਵਿਚਿ ਪਤਿਤ ਉਧਾਰਣ ਨਾਉ ਸੁਣੰਦੇ।
੪. ਹਸਤੀ ਨੀਰਿ ਨੁਵਾਲੀਅਨਿ ਬਾਹਰਿ ਨਿਕਲਿ ਛਾਰੁ ਛਣੰਦੇ।
੫. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰ ਉਪਦੇਸੁ ਨ ਚਿਤਿ ਧਰੰਦੇ।
੬. ਤੁੰਮੇ ਅੰਮ੍ਰਿਤ ਸਿੰਜੀਐ ਬੀਜੇ ਅੰਮ੍ਰਿਤ ਫਲ ਨ ਫਲੰਦੇ।
੭. ਕਪਟ ਸਨੇਹ ਨ ਸੇਹ ਪੁਜੰਦੇ ॥੯॥

9. (Hāthī, tuñme vāngū kapaṭ sanehī)

1. Nadiāñ nāle vāhre gaṅg saṅg mil(i) gaṅg huvañde.
2. Aṭh saṭh tīrath señvde devī devā sev karañde.
3. Lok ved guṇ giān vich(i) patit udhāraṇ nāu suṇaṇde.
4. Hastī nīr(i) nbvālīan(i) bāhar(i) nikal(i) chhār(u) chhahañde.
5. Sādh saṅgat(i) gursabad(u) suṇ(i) gur updes(u) na chit(i) dharañde.
6. Tuñme aṇmrit siñjīai bīje aṇmrit phal na phalañde.
7. Kapaṭ saneh na seh pujañde.(9)

9. Hypocrite Lover Like Elephant and *Citrullus Colocynthis (Tummā)*

1. When rivulets, brooks and small streams merge with river Ganges, they all are known by the name of Ganges.
2. The hypocrite lovers are not such naive people. They visit sixty-eight places of pilgrimage and worship various gods and goddesses.
3. They deliberate on the teachings of *Vedās*, other moral writings, listen and recite praises of the Lord.
4. But such people are like an elephant, who after coming out of water starts throwing dust on his body.
5. The self-oriented fake devotees, listen to the Gurū's word in the holy congregation but do not adopt his teachings in life.
6. And even if colocynthis (*Tummā*) is sown filled with nectar-like honey and irrigated with sweet nectar will not yield sweet fruit.
7. Such pretentious, insincere persons can never succeed in achieving the aim of their life.(9)

In Essence

Hypocrisy leads one nowhere. Sincerity in love and reverential fear of the Gurū is a must for one to succeed in life. Only then can one benefit from attending the holy assembly of true lovers of God.

Those who do attend *Sādh Saṅgat* but imbibe nothing in their day to day life and keep indulging in vices can never win the favour of the Gurū.

*Chugal nīndak bhukhe rul(i) mue,
enā bath(u) na kitbāū pāe.
Bāhar pākhaṅṅ sabb karam karaih,
man(i) hirdai kapaṭ(u) kamāe.*

(SGGS, p. 1417)

੧੦. (ਸੰਢ ਵਾਂਗੂ ਮਨਮੁਖ)

੧. ਰਾਜੇ ਦੇ ਸਉ ਰਾਣੀਆਂ ਸੇਜੈ ਆਵੈ ਵਾਰੋ ਵਾਰੀ।
੨. ਸਭੇ ਹੀ ਪਟਰਾਣੀਆਂ ਰਾਜੇ ਇਕਦੂੰ ਇਕ ਪਿਆਰੀ।
੩. ਸਭਨਾ ਰਾਜਾ ਰਾਵਣਾ ਸੁੰਦਰਿ ਮੰਦਰਿ ਸੇਜ ਸਵਾਰੀ।
੪. ਸੰਤਤ ਸਭਨਾਂ ਰਾਣੀਆਂ ਇਕ ਅਧ ਕਾ ਸੰਢਿ ਵਿਚਾਰੀ।
੫. ਦੋਸ਼ ਨ ਰਾਜੇ ਰਾਣੀਐ ਪੂਰਬ ਲਿਖਤੁ ਨ ਮਿਟੈ ਲਿਖਾਰੀ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰੁ ਉਪਦੇਸੁ ਨ ਮਨਿ ਉਰਧਾਰੀ।
੭. ਕਰਮਹੀਣੁ ਦੁਰਮਤਿ ਧਿਤਕਾਰੀ ॥੧੦॥

10. (Saṅḍh vāṅgū manmukh)

1. Rāje de sau rāṇiān sejai āvai vāro vārī.
2. Sabhe bhī patrāṇiān rāje ikdūn ik piārī.
3. Sabhnā rājā rāṇā sūndar(i) maṅdar(i) sej savārī.
4. Saṅtat sabhnān rāṇiān ik adh kā saṅḍh(i) vichārī.
5. Dosh na rāje rāṇiāi pūrab likhat(u) na miṭai likhārī.
6. Sādhsaṅgat(i) gursabad(u) sun(i) gur(u) updes(u) na man(i) urdhārī.
7. Karambhīṅ(u) durmat(i) dhitkārī.(10)

10. Self-Willed is like an Infertile Woman

1. A king has a hundred queens who share his bed one by one.
2. All are principal queens for him and he loves each one more than the other.
3. The king enjoys union with each one of them on comfortable beds laid out in beautiful palace.
4. Each one of these queens are blessed with issue while an odd one may remain infertile.
5. Neither the king nor the queen can be blamed for this. No one can erase/change the writ of fate written by the Mighty Writer.
6. Those who attend the holy congregation and listen to the divine words of the Gurū but do not lodge them in their heart,
7. All self-willed (*Manmukhs*) of spurious intellect, without the Gurū's grace, are worthy of condemnation.(10)

In Essence

Manmukhs are like barren women who are devoid of Lord's grace, who despite attending *Sādh Saṅgat* and listening to the Gurū's teachings are unable to bring them into their lives. Such people are unfortunate and that is what they are ordained to be (till Gurū blesses them with his benevolent glimpse).

੧੧. (ਪਾਰਸ ਤੇ ਪੱਥਰ ਸਰੀਖੇ ਸਤਿਗੁਰ ਤੇ ਮਨਮੁਖ)

੧. ਅਸ਼ਟ ਧਾਤੁ ਇਕ ਧਾਤੁ ਹੋਇ ਸਭ ਕੋ ਕੰਚਨੁ ਆਖਿ ਵਖਾਣੈ।
੨. ਰੂਪ ਅਨੂਪ ਸਰੂਪ ਹੋਇ ਮੁਲਿ ਅਮੁਲੁ ਪੰਚ ਪਰਵਾਣੈ।
੩. ਪਥਰੁ ਪਾਰਸਿ ਪਰਸੀਐ ਪਾਰਸੁ ਹੋਇ ਨ ਕੁਲ ਅਭਿਮਾਣੈ।
੪. ਪਾਣੀ ਅੰਦਰਿ ਸਟੀਐ ਤੜ ਭੜ ਫੁਥੈ ਭਾਰ ਭੁਲਾਣੈ।
੫. ਚਿਤ ਕਠੋਰ ਨ ਭਿਜਈ ਰਹੈ ਨਿਕੋਰੁ ਘੜੇ ਭੰਨਿ ਜਾਣੈ।
੬. ਅਗੀ ਅੰਦਰਿ ਫੁਟਿ ਜਾਇ ਅਹਰਣਿ ਘਣ ਅੰਦਰਿ ਹੈਰਾਣੈ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦ ਸੁਣਿ ਗੁਰ ਉਪਦੇਸ ਨ ਅੰਦਰਿ ਐਣੈ।
੮. ਕਪਟ ਸਨੇਹ ਨ ਹੋਇ ਧਿਛਾਣੈ ॥੧੧॥

11. (Pāras te patthar sarīkhe Satgur te Manmukh)

1. Ashṭ dhāt(u) ik dhāt(u) hoe sabh ko kañchan(u) ākh(i) vakhāṇai.
2. Rūp anūp sarūp hoe mul(i) amul(u) pañch parvāṇai.
3. Patthar(u) pāras(i) parsīai pāras(u) hoe na kul abhimāṇai.
4. Pāṇī aṇdar(i) saṭīai taṛ bhar ḍubai bhār bhulāṇai.
5. Chit kaṭhor na bhijai rahai nikor(u) ghare bhañn(i) jāṇai.
6. Aggī aṇdar(i) phuṭ(i) jāe abran(i) ghan aṇdar(i) hairāṇai.
7. Sādh saṅgat(i) gur sabad suṇ(i) gur updes na aṇdar(i) aṇai.
8. Kapaṭ saneh na hoe dhiṅgāṇai.(11)

11. Philosopher's Stone and other stones, *Satgur* and Self-willed Person

1. Eight metals turn into precious metal called gold when these are brought in contact with philosopher's stone.
2. Their form becomes beautiful and beyond praise. From valuable, these become invaluable and are authenticated by goldsmiths and jewellers.
3. But when an ordinary stone is touched with a philosopher's stone, it does not acquire properties of the latter because of the family pride and arrogance. (It is a stone and so am I. We are from the same family is the feeling).
4. A stone when thrown in water, sinks at once. In its arrogance it forgets that it is heavy.
5. The heart of a stone is hard. It does not get wet from inside when placed in water for days. It knows how to harm others.
6. It cracks when put in fire and breaks into pieces when placed on anvil and struck with a hammer.
7. A self-willed person comes to the holy congregation, listens to the Gurū's word and teachings but his heart is not touched by it (like stone in water). They neither adopt nor practice these teachings.
8. Such hypocrites cannot be made to love forcibly.(11)

In Essence

A proud and egoistic person is like a stone who remains drowned in the illusion of his higher caste and wealth. He is not even affected by the teachings of the Gurū even when he visits holy congregation and listens to the Gurū's teachings. Such hard-core people cannot even be made to love the Gurū and his teachings. Their pride and ego are the biggest hurdle in their spiritual pursuit.

*Farīdā garb(u) jinbā vaḍiāiā dhan(i) joban(i) āgāh.
Khālī chālē dhanī sio ṭibe jio mīhāb(u).*

(SGGS, p. 1383)

੧੨. (ਹੰਸ ਕਾਉਂ—ਗੁਰਮੁਖ)

੧. ਮਾਣਕ ਮੋਤੀ ਮਾਨਸਰਿ ਨਿਰਮਲੁ ਨੀਰੁ ਸੁਥਾਉਂ ਸੁਹੰਦਾ।
੨. ਹੰਸੁ ਵੰਸੁ ਨਿਹਚਲ ਮਤੀ ਸੰਗਤਿ ਪੰਗਤਿ ਸਾਥੁ ਬਣੰਦਾ।
੩. ਮਾਣਕ ਮੋਤੀ ਚੋਗ ਚੁਗਿ ਮਾਣੁ ਮਹਤੁ ਆਨੰਦੁ ਵਧੰਦਾ।
੪. ਕਾਉਂ ਨਿਥਾਉਂ ਨਿਨਾਉ ਹੈ ਹੰਸਾਂ ਵਿਚਿ ਉਦਾਸੁ ਹੋਵੰਦਾ।
੫. ਭਖੁ ਅਭਖੁ ਅਭਖੁ ਭਖ ਵਣ ਵਣ ਅੰਦਰ ਭਰਮਿ ਭਵੰਦਾ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰਸਬਦੁ ਸੁਣਿ ਤਨ ਅੰਦਰਿ ਮਨੁ ਥਿਰੁ ਨ ਰਹੰਦਾ।
੭. ਬਜਰ ਕਪਾਟ ਨ ਖੁਲੈ ਜੰਦਾ ॥੧੨॥

12. (Haṅs kāuṅ—Gurmukh)

1. Māṅak motī mānsar(i) nirmal(u) nīr(u) suthāoṅ subaṅdā.
2. Haṅs(u) vaṅs(u) nihchal matī saṅgat(i) paṅgat(i) sāth(u) baṅaṅdā.
3. Māṅak motī chog chug(i) māṅ(u) mahat(u) ānaṅd(u) vadhaṅdā.
4. Kāṅoṅ nithāoṅ nināo hai haṅsāṅ vich(i) udās(u) hovaṅdā.
5. Bhakb(u) abhakb(u) abhakb(u) bhakb vaṅ vaṅ aṅdar bharam(i) bhavaṅdā.
6. Sādh saṅgat(i) gursabad(u) suṅ(i) tan aṅdar(i) man(u) thir na rabaṅdā.
7. Bajar kapāṭ na kbullaṅh jaṅdā.(12)

12. Swan, Crow and *Gurmukh*

1. The Mānsarovar – like *Sādh Saṅgat* has pure water (*Nām*), invaluable gems (meditation) and pearls (knowledge). Thus it is a beautiful place.
2. In this family of swans (*Gurmukhs*) those with steadfast faith are able to enjoy their company to appease their spiritual and bodily hunger.
3. (Like Swans) They pick up the pearls and gems (faith, knowledge and *nām*) and thus enhance their status.
4. A crow, who belongs to no place and carries a bad name joins a flock of swans, sits dejected and dispirited since there is nothing in common between them.
5. It eats what is not edible (filth), hopping from one place to another. It ignores what is worth and go after what is worthless.
6. A self-minded person listens to the Gurū's divine word in *Sādh Saṅgat* yet his mind does not acquire stability in his body.
7. Thus his locked-up consciousness does not open to receive the invaluable gems dished out by the Gurū.(12)

In Essence

A self-oriented person is like a crow who even in the company of swans remains attached with evils of worldly pleasures. He cannot appreciate the value of divine word. He has never recognised the greatness of Gurū. Such a person can never be freed from the cycle of repeated birth and death.

*Kabīr sāchā sat(i)gur(u) kiā karai jau sikhā maih chūk.
 An̄dhe ek na lāgai jio bāns(u) bajāīai phūk.*

(SGGS, p. 1372)

What can the True Gurū do if the disciple has so many shortcomings. The blind (of intellect) does not attach himself with One Lord. All that is said to him is like blowing into a bamboo.

੧੩. (ਰੋਗੀ ਰੂਪ ਮਨਮੁਖ)

੧. ਰੋਗੀ ਮਾਣਸ ਹੋਇਕੈ ਫਿਰਦਾ ਬਾਹਲੇ ਵੈਦ ਪੁਛੰਦਾ।
੨. ਕਚੈ ਵੈਦ ਨ ਜਾਣਨੀ ਵੇਦਨ ਦਾਰੂ ਰੋਗੀ ਸੰਦਾ।
੩. ਹੋਰੇ ਦਾਰੂ ਰੋਗੁ ਹੋਰਿ ਹੋਇ ਪਚਾਇੜ ਦੁਖ ਸਹੰਦਾ।
੪. ਆਵੈ ਵੈਦੁ ਸੁਵੈਦੁ ਘਰਿ ਦਾਰੂ ਦਸੈ ਰੋਗੁ ਲਹੰਦਾ।
੫. ਸੰਜਮਿ ਰਹੈ ਨ ਖਾਇ ਪਥੁ ਖਟਾ ਮਿਠਾ ਸਾਉ ਚਖੰਦਾ।
੬. ਦੋਸ ਨ ਦਾਰੂ ਵੈਦ ਨੋ ਵਿਣੁ ਸੰਜਮਿ ਨਿਤ ਰੋਗੁ ਵਧੰਦਾ।
੭. ਕਪਟ ਸਨੇਹੀ ਹੋਇਕੈ ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਆਇ ਬਹੰਦਾ।
੮. ਦੁਰਮਤਿ ਦੂਜੈ ਭਾਇ ਪਚੰਦਾ ॥੧੩॥

13. (Rogī rūp manmukh)

1. Rogī māṇas hoe-kai phirdā bāble vaid puchhāṅdā.
2. Kachai vaid na jāṅ-nī vedan dārū rogī saṅdā.
3. Horo dārū rog(u) hor(i) hoe pachāer dukh sabaṅdā.
4. Avai vaid(u) suvaid(u) ghar(i) dārū dasai rog(u) labaṅdā.
5. Saṅjam(i) rabai na khāe path(u) khaṭā miṭhā sāu chakhaṅdā.
6. Dos na dārū vaid no viṅ(u) saṅjam(i) nit rog(u) vadhaṅdā.
7. Kapaṭ sanehī hoe-kai sādḥ saṅgai(i) vich(i) āe bahaṅdā.
8. Durmat(i) dūjai bhāe pachaṅdā.(13)

13. *Manmukh* – A Sick Person

1. A sick person approaches many physicians for the treatment of his sickness.
2. An inexperienced physician is unable to diagnose his disease. He cannot cure his pain and discomfort since he does not know the right medicine for the ailment.
3. Since disease diagnosed is not correct and medicine prescribed is also not appropriate, the patient keeps suffering more and more.
4. But when a qualified physician is called home, the ailment is diagnosed correctly and suitable medicine is prescribed that allays all his sufferings.
5. If the patient does not observe precautions, does not take medicine as prescribed and eats whatever he desires;
6. Then it is no fault of the physician or the medicine if he does not get well. Without precautions, the ailments become more acute gradually.
7. Such hypocrite people go and join *Sādh Saṅgat* and project themselves as ardent followers and lovers of the Gurū's words.
8. Self-willed person of base intellect perishes in love of other things.(13)

In Essence

As is necessary for a sick person to consult a qualified physician, get proper medicine and take it as per instructions, it is necessary for every human being suffering from disease of ego to attend holy congregation, listen to the teachings of the Gurū, adopt and practice them in life abstaining from duality. Kabīr Ji has following advice for us mortals on this subject :

Kabīr jau tuhe sādḥ piraṅm kī pāke setī kḥel(u).

Kāchī sarsauṅ pel(i) kai nā kḥal(i) bhāi na tel(u).

(SGGS, p. 1377)

ੴ. (ਗਧੇ ਤੋਂ ਮਨਮੁਖ ਦਾ ਰੂਪਕ)

੧. ਚੋਆ ਚੰਦਨੁ ਮੇਦੁ ਲੇ ਮੇਲੁ ਕਪੂਰ ਕਥੂਰੀ ਸੰਦਾ।
੨. ਸਭ ਸੁਗੰਧ ਰਲਾਇਕੈ ਗੁਰੁ ਗਾਂਧੀ ਅਰਗਜਾ ਕਰੰਦਾ।
੩. ਮਜਲਸ ਆਵੈ ਸਾਹਿਬਾਂ ਗੁਣ ਅੰਦਰਿ ਹੁਇ ਗੁਣ ਮਹਕੰਦਾ।
੪. ਗਦਗਾ ਦੇਹੀ ਖਉਲੀਐ ਸਾਰ ਨ ਜਾਣੈ ਨਰਕ ਭਵੰਦਾ।
੫. ਸਾਧਸੰਗਤਿ ਗੁਰਸਬਦੁ ਸੁਣਿ ਭਾਉ ਭਗਤ ਹਿਰਦੈ ਨ ਧਰੰਦਾ।
੬. ਅੰਨ੍ਹਾਂ ਅਖੀ ਹੋਵਈ ਬੋਲਾ ਕੰਨਾਂ ਸੁਣ ਨ ਸੁਣੰਦਾ।
੭. ਬਧਾ ਚਟੀ ਜਾਇ ਭਰੰਦਾ ॥੧੪॥

14. (*Gadbe toñ Manmukh dā rūpak*)

1. Choā chañdan(u) med(u) le mel(u) kapūr kathūrī sañdā.
2. Sabb sugañdh ralāekai gur(u) gāñdhī argajā karañdā.
3. Majlas āvai sāhibāñ guṇ. añdar(i) hūe guṇ mahkañdā.
4. Gad-bā debī khaulīai sār na jāñai narak bhavañdā.
5. Sādhsañgat(i) gursabad(u) suṇ(i) bhāu bhagat hirdai na dbarañdā.
6. Aññbāñ akhī hōvai bolā kaññāñ suṇ na suṇāñdā.
7. Badbā chaṭī jāe bharañdā.(14)

14. Allegory of a Self-willed Person and a Donkey

1. Gurū takes sandalwood essence and mixes it with camphor and musk.
2. Mixing all the eight fragrances, the great perfumer-like Gurū, prepares a unique scent called *Argajā*.
3. When brought to the assembly of connoisseurs of perfumes, it spreads itself all over to earn appreciation.
4. But if the same scent is applied on the body of a donkey the one who roams in dirt, cannot appreciate its value.
5. Likewise a self-oriented person (*Manmukh*) does not adopt loving worship, even when he attends holy congregation and listens to the Gurū's word.
6. Such a person is blind even with his eyes, and deaf despite having ears. He sees the holy congregation and listens to the sermons yet turns blind eye and deaf ears.
7. Attending *Sādh Saṅgat* and listening to the Gurū's teachings under compulsion is of no benefit.(14)

In Essence

Gurū Ji made the scent of spirituality mixing truth, contentment, comprehension, *Nām*, listening, believing, loving, devotion what seekers keep looking for. A self-oriented person is like a donkey who while attending the holy congregation does not gain anything.

Gurū Aṅgad Dev Ji has rightly described the state of such persons in the following lines :

Badhā chaṭī jo bhare nā guṇ(u) nā upkār(u).
Setī khusī savāriai Nānak kāraj(u) sār(u).

(SGGS, p. 787)

Doing something under compulsion does not produce good results. The maximum benefit accrues when a task is performed with mind, body and soul.

੧੫. (ਪਟ, ਕੰਬਲ—ਗੁਰਮੁਖ, ਮਨਮੁਖ)

੧. ਧੋਤੇ ਧੋਵਨਿ ਉਜਲੇ ਪਟਿ ਪਟੰਬਰ ਖਰੇ ਅਮੋਲੇ।
੨. ਰੰਗ ਬਿਰੰਗੀ ਰੰਗੀਅਨਿ ਸਭੇ ਰੰਗ ਸੁਰੰਗ ਅਡੋਲੇ।
੩. ਸਾਹਿਬ ਲੈ ਲੈ ਪੈਨੁਦੇ ਰੂਪ ਰੰਗ ਰਸ ਵੰਸ ਨਿਕੋਲੇ।
੪. ਸੋਭਾਵੰਤੁ ਸੁਹਾਵਣੇ ਚਜ ਅਚਾਰ ਸੀਗਾਰ ਵਿਚੋਲੇ।
੫. ਕਾਲਾ ਕੰਬਲੁ ਉਜਲਾ ਹੋਇ ਨ ਧੋਤੇ ਰੰਗਿ ਨਿਰੋਲੇ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਝਾਕੈ ਅੰਦਰਿ ਨੀਰੁ ਵਿਰੋਲੇ।
੭. ਕਪਟ ਸਨੇਹੀ ਉਜੜ ਖੋਲੇ ॥੧੫॥

15. (Paṭ, Kaṅbal—Gurmukh, Manmukh)

1. Dhote dhovan(i) ujle paṭ(i) paṭaṅbar khare amole.
2. Raṅg birāṅgī raṅgīan(i) sabhe raṅg surāṅg adole.
3. Sāhib lai lai pāihnde rūp raṅg ras vaṅs nikole.
4. Sobhāvānt(u) subāvāṇe chaj achār sīgār vichole.
5. Kālā kaṅbal(u) ujalā hoe na dhote raṅg(i) nirole.
6. Sādh saṅgat(i) gur sabad(u) suṅ(i) jhākai aṅdar(i) nīr(u) virole.
7. Kapaṭ sanehī ujaṛ khole.(15)

15. Silk, Wool – *Gurmukh, Manmukh*

1. Silk and silken clothes when washed become bright and clean and their value increases.
2. They can be dyed in different colours – red, yellow, blue etc. and all colours come out shining and permanent.
3. Rich people purchase them and wear them to enhance their looks and thus establish their noble family antecedents.
4. These silk clothes worn on special occasions like marriages, religious festivals etc. enhance the grandeur and appearance of the wearer along with other embellishments.
5. But a black woollen blanket when washed neither gets bright nor can it be dyed in any other colour.
6. Similarly, those who attend *Sādh Saṅgat*, listen to the teachings of the Gurū and yet feel desires for worldly materials (*māyā*), are just churning water that would yield no gain (butter) to them.
7. Such willy people are like a deserted house that remains empty.(15)

In Essence

Saints, like silk are themselves bright and clean and show the noble lineage of those associated with them. The minds of apostates are like black blankets and deserted houses. Thus bereft of the love of *Nām* they depart from this world. Kabīr Jī says :

Kabīr saṅgat(i) sādḥ kī din din dūnā bet(u).
Sākat kārī kānbarī dhoē hoe na set(u).

(SGGS, p. 1369)

੧੬. (ਤਿਲ ਬੁਆੜ—ਗੁਰਮੁਖ ਮਨਮੁਖ)

੧. ਖੇਤੈ ਅੰਦਰਿ ਜੰਮਿਕੈ ਸਭ ਦੂੰ ਉੱਚਾ ਹੋਇ ਵਿਖਾਲੇ।
੨. ਬੂਟ ਵਡਾ ਕਰਿ ਫੈਲਦਾ ਹੋਇ ਚੁਹਚੁਹਾ ਆਪੁ ਸਮਾਲੇ।
੩. ਖੇਤਿ ਸਫਲ ਹੋਇ ਲਾਵਣੀ ਛੁਟਿਨਿ ਤਿਲੁ ਬੁਆੜ ਨਿਰਾਲੇ।
੪. ਨਿਹਫਲ ਸਾਰੇ ਖੇਤ ਵਿਚਿ ਜਿਉ ਸਰਵਾੜ ਕਮਾਦ ਵਿਚਾਲੇ।
੫. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਕਪਟ ਸਨੇਹੁ ਕਰਨਿ ਬੇਤਾਲੇ।
੬. ਨਿਹਫਲ ਜਨਮ ਅਕਾਰਥਾ ਹਲਤਿ ਪਲਤਿ ਹੋਵਨ ਮੁਹ ਕਾਲੇ।
੭. ਜਮਪੁਰਿ ਜਮ ਜੰਦਾਰਿ ਹਵਾਲੇ ॥੧੬॥

16. (Til Būār—Gurmukh, Manmukh)

1. Khetai andar(i) janm(i)kai sabb dūn uchchā hoe vikhāle.
2. Bū(u) vadā kar(i) phaildā hoe chuhchuhā āp(u) samāle.
3. Khet(i) saphal hoe lāvaṇī chhuṭan(i) til(u) būār nirāle.
4. Nihphal sāre khet vich(i) jio sarvār kamād vichāle.
5. Sādh saṅgat(i) gur sabad(u) suṇ(u) kapaṭ saneh(u) karan(i) betāle.
6. Nihphal janam akārthā halat(i) palat(i) hovan muh kāle.
7. Jampur(i) jam jaṅdār(i) havāle.(16)

16. Bad Sesame Plant – *Gurmukh, Mannukh*

1. The sesame plant germinates in the field and grows to be highly impressive compared to all other plants.
2. Strengthening its stem, it spreads itself lush green. As the wind blows, it sways and grips the earth with its roots more firmly to steady itself.
3. At the time of harvesting, those plants which are bad, diseased or seedless are markedly left out.
4. The bad/diseased sesame plants, which are seedless, are considered like elephant-grass in a sugarcane field.
5. Similarly self-willed persons who attend to holy congregation, listen to the Gurū's word yet remain foolish, are no better than the bad sesame plants.
6. Their birth is meaningless here and hereafter.
7. And ultimately, they bear the wrath of the *Yamas* (angels of death).(16)

In Essence

One who goes to an ocean full of pearls and diamonds, yet collects shells, cannot be called a wiseman. Similarly one who attends holy congregation and indulges in worldly pleasures is unfortunate.

Fields, where bad/seedless plants are left and not harvested, *Gurbāṇī* says :

Nānak Gurū na chetanī man(i) āṇṇai suchet.

Cbhūte til būār jio sunēe aṇdar(i) khet.

(SGGS, p. 463)

Those who attend *Sādh Saṅgat* and yet not change their life for good are like :

Bin(u) būjhe pasū bhae betāle.

(SGGS, p. 224)

Manmukh aṇdhe phiraih betāle.

(SGGS, p. 117)

Self-willed persons roam about like goblins.

੧੭. (ਕੈਹਾਂ ਅਰ ਸੰਖ ਤੋਂ ਮਨਮੁਖ)

੧. ਉਜਲ ਕੈਹਾਂ ਚਿਲਕਣਾ ਥਾਲੀ ਜੇਵਣਿ ਜੂਠੀ ਹੋਵੈ।
੨. ਜੂਠਿ ਸੁਆਹੂ ਮਾਂਜੀਐ ਗੰਗਾ ਜਲ ਅੰਦਰਿ ਲੈ ਧੋਵੈ।
੩. ਬਾਹਰੁ ਸੁਚਾ ਧੋਤਿਆਂ ਅੰਦਰਿ ਕਾਲਖ ਅੰਤਿ ਵਿਗੋਵੈ।
੪. ਮਨਿ ਜੂਠੈ ਤਨਿ ਜੂਠਿ ਹੈ ਬੁਕਿ ਪਵੈ ਮੁਹਿ ਵਜੈ ਰੋਵੈ।
੫. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਕਪਟ ਸਨੇਹੀ ਗਲਾਂ ਗੋਵੈ।
੬. ਗਲੀ ਤ੍ਰਿਪਤ ਨ ਹੋਵਈ ਖੰਡੁ ਖੰਡੁ ਕਰਿ ਸਾਉ ਨ ਭੋਵੈ।
੭. ਮਖਨੁ ਖਾਇ ਨ ਨੀਰੁ ਵਿਲੋਵੈ ॥੧੭॥

17. (Kaiḥān ar saṅkh ton manmukh)

1. Ujal kaiḥān chilkaṇā thālī jevaṅ(i) jūṭhī hovai.
2. Jūṭh(i) suāhū māñjīai gaṅgā jal aṅdar(i) lai dhovai.
3. Bābar(u) suchā dhotiāñ aṅdar(i) kālakh aṅt(i) vigovai.
4. Man(i) jūṭhai tan(i) jūṭh(i) hai thuk(i) pavai muh(i) vajai rovai.
5. Sādh saṅgat(i) gur sabad(u) suṅ(i) kapaṭ sanehī galāñ govai.
6. Galī tripat na hovai khaṅd(u) khaṅd(u) kar(i) sāu na bhovai.
7. Makhan(u) kbāe na nīr(u) vilovai.(17)

17. Bronze and Conch – *Manmukh*

1. Bronze metal when cleaned becomes bright and shining but once a bronze plate is used for eating food, it becomes polluted.
2. The used plate is cleaned with ashes and then a ritualistic person washes it with water of river Ganges.
3. Though outwardly it is scrubbed clean, yet its inner blackness stays.
4. (Taking paradigm of a conch-shell) It is polluted of mind and body; when blown, it utters, cries and wails (as to why has it come out of the sea).
5. Listening to the word of Gurū in holy congregation, the hypocrites indulge in futile talks only.
6. (But talks alone are no good) Just saying sugar-sugar, one cannot get its taste till a few grains are put in the mouth. Futile talks do not satisfy the urge of a soul.
7. One cannot obtain butter by churning water.(17)

In Essence

Hypocrites who pretend to attend *Sādh Saṅgat* and listen to Gurū's teachings attentively but are full of malice in their heart are like bronze plate which may be cleaned radiant yet has much dross hidden within. Gurū Nānak Dev Jī has very beautifully described the state of such people in the following lines :

Ujal(u) kaibā chilkaṇā ghoṭim kālarī mas(u).
Dbotiā jūṭh(i) na utrat je sau dhoṇā tis(u).

(SGGS, p. 729)

Visit of *Manmukhs* to the holy congregation is like churning of water that yields no butter.

੧੮. (ਅਰਿੰਡ ਕਨੇਰ—ਕਪਟ ਸਨੇਹੀ)

੧. ਰੁਖਾਂ ਵਿਚਿ ਕੁਰੁਖ ਹਨਿ ਦੋਵੇਂ ਅਰੰਡ ਕਨੇਰ ਦੁਆਲੇ ।
੨. ਅਰੰਡ ਫਲੈ ਅਰਡੋਲੀਆਂ ਫਲ ਅੰਦਰਿ ਬੀਅ ਚਿਤਮਿਤਾਲੇ ।
੩. ਨਿਬਹੈ ਨਾਹੀਂ ਨਿਜੜਾ ਹਰਵਰ ਆਈ ਹੋਇ ਉਚਾਲੇ ।
੪. ਕਲੀਆਂ ਪਵਨਿ ਕਨੇਰ ਨੌਂ ਦੁਰਮਤਿ ਵਿਚਿ ਦੁਰਗੰਧਿ ਦਿਖਾਲੇ ।
੫. ਬਾਹਰੁ ਲਾਲੁ ਗੁਲਾਲੁ ਹੋਇ ਅੰਦਰਿ ਚਿਟਾ ਦੁਬਿਧਾ ਨਾਲੇ ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗਣਤੀ ਵਿਚਿ ਭਵੈ ਭਰ ਨਾਲੇ ।
੭. ਕਪਟ ਸਨੇਹ ਖੇਹ ਮੁਹ ਕਾਲੇ ॥੧੮॥

18. (Arinḍ kaner—kapaṭ sanehī)

1. Rukhān vich(i) kurukh han(i) doveñ aranḍ kaner duāle.
2. Aranḍ phalai arḍoliān phal andar(i) bīa chit-mitāle.
3. Nib-bai nābhīn nijrā harvar āī hoe uchāle.
4. Kaliān pavan(i) kaner nauñ durmat(i) vich(i) durganḍh(i) dikhāle.
5. Bābar(u) lāl(u) gulāl(u) hoe andar(i) chitā dubidhā nāle.
6. Sādh saṅgat(i) gursabad(u) suṅ(i) ganṭī vich(i) bhavai bharnāle.
7. Kapaṭ saneh khel muh kāle.(18)

18. Castor, Oleander – Hypocrite Lovers

1. Castor (*Arind*) and Oleander (*Kaner*) are useless trees that are grown on the periphery of the fields.
2. Castor bears pods that contain speckled seeds.
3. Castor plant does not enjoy much life since its roots are not deep in the soil. With breeze it is uprooted.
4. Oleander bears buds, which are beautiful to look at but emit foul smell all around.
5. Outwardly, these buds are red (colour of love), but within, they are white (full of duality). Hypocrites are no different. They show colour of love by attending *Sādh Saṅgat* but are loveless inwardly.
6. *Manmukhs* listen to the Gurū's word in holy congregation, but they remain engrossed in worldly interests and family affairs.
7. Being infidel lovers, they gather dust of sins here and face disgrace in the world hereafter.(18)

In Essence

The non-believers though listen to the Gurū's teachings and move among virtuous and holy are not affected by it, Deceit remains a part of their lives.

Bin(u) gur mūr bhae hai manmukh

te moh māiā nit phāthā.

Tin sādhu charaṅ na seve kab-hū

tin sabb(u) janam(u) akāthā.

(SGGS, p. 696)

The self-willed persons have forsaken the teachings of Gurū and have engrossed themselves in the love and attachment of worldly things. They have not served the holy persons nor obeyed them. Therefore their birth has been a waste.

ੴ. (ਅੱਕ ਟਿੱਡਾ ਤੇ ਮਨਮੁਖ)

੧. ਵਣ ਵਿਚਿ ਫਲੈ ਵਣਾਸਪਤਿ ਬਹੁ ਰਸ ਗੰਧ ਸੁਗੰਧ ਸੁਹੰਦੇ।
੨. ਅੰਬ ਸਦਾ ਫਲ ਸੋਹਣੇ ਆੜੂ ਸੇਵ ਅਨਾਰ ਫਲੰਦੇ।
੩. ਦਾਖ ਬਿਜਉਰੀ ਜਾਮਣੂ ਖਿਰਣੀ ਤੂਤ ਖਜੂਰਿ ਅਨੰਦੇ।
੪. ਪੀਲੂ ਪੇਝੂ ਬੇਰ ਬਹੁ ਕੇਲੇ ਤੇ ਅਖਰੋਟ ਬਣੰਦੇ।
੫. ਮੂਲਿ ਨ ਭਾਵਨਿ ਅਕਟਿਡਿ ਅੰਮ੍ਰਿਤ ਫਲ ਤਜਿ ਅਕਿ ਵਸੰਦੇ।
੬. ਜੇ ਥਣ ਜੋਕ ਲਵਾਈਐ ਦੁਧ ਨ ਪੀਐ ਲੋਹੂ ਗੰਦੇ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਸੁਣਿ ਗਣਤੀ ਅੰਦਰਿ ਝਾਖ ਝਖੰਦੇ।
੮. ਕਪਟ ਸਨੇਹ ਨ ਥੇਹਿ ਜੁੜੰਦੇ ॥੧੯॥

19. (Akk ṭiddā te Manmukh)

1. Vaṇ vich(i) phalai vaṇāspat(i) babu ras gaṇdh sugaṇdh subaṇde.
2. Anb sadā phal sohṇe āṛū sev anār phalaṇde.
3. Dākh bijaurī jāmaṇū khirnī tūt kbajūr(i) anaṇde.
4. Pīlū pejhū ber babu kele te akbroṭ baṇaṇde.
5. Mūl(i) na bhāvan(i) akṭiḍ(i) amrit phal taj ak(i) vasaṇde.
6. Je thaṇ jok lavāīai dudh na pīai lobū gaṇde.
7. Sādh saṅgat(i) gur(u) sabad(u) sun(i) gaṇṭī andar(i) jhākb jhakbaṇde.
8. Kapaṭ saneh na theb(i) juraṇde.(19)

19. *Calotropis Procera*-Grasshopper and *Manmukh*

1. Trees and shrubs of various fragrances and extracts blossom in the forest.
2. Mango tree always bears nice fruit. Trees of fruits like peach, apple, pomegranate also bloom there.
3. Grapes, plums, *Mimosaceou* tree (*Khirrī*), *Cerasus cornuta* (*Jāman*), mulberry, dates etc. are delightful to eat.
4. Fruits like *Solanum nigrums* (*Pilū*), ripe fruit of wild caper (*Peñjhū-dēlā*), berries, walnuts, bananas also grow.
5. But the grasshopper, who survives on *Calotropis procera* ignore such delicious fruits and live on wild plants of tropic region and feel satisfied with it.
6. If a leech is attached to the teats of a cow, it will not suck milk but dirty blood only.
7. Similarly, self-oriented person (*Manmukh*) remains attached with worldly affairs and vices even after listening to Gurū's word and teachings in a holy congregation.
8. Such fraudulent people do not achieve anything worthwhile.(19)

In Essence

Self-willed (*Manmukhs*) are like grasshoppers and leech who have the opportunity of enjoying the company of *Gurmukhs* (fragrant and delicious like fruits and milk) but they remain attached with mundane worldly things and vices. Their attending the holy *saṅgat* is just a persona but deep within their heart, they are not enamoured by the words of wisdom of the Gurū. They are truly hypocrites. Sheikh Farid Jī says :

Jin man(i) hor(u) mukh hor(u) se kāñdhe kachīā.

(SGGS, p. 488)

Those who have something in their heart and another thing in their mouth and like unbaked pitcher that will melt away once water falls on it.

੨੦. (ਮਨਮੁਖ ਮਾਲਾ)

੧. ਡਡੂ ਬਗਲੇ ਸੰਖ ਲਖ ਅਕ ਜਵਾਹੇ ਬਿਸੀਅਰ ਕਾਲੇ।
੨. ਸਿੰਬਲ ਘੁੱਘੂ ਚਕਵੀਆਂ ਕੜਛ ਹਸਤਿ ਲਖ ਸੰਢੀ ਨਾਲੇ।
੩. ਪਥਰ ਕਾਵ ਰੋਗੀ ਘਣੇ ਗਦਹਾ ਕਾਲੇ ਕੰਬਲ ਭਾਲੇ।
੪. ਕੈਰੈ ਤਿਲ ਬੁਆੜ ਲਖ ਅਕਟਿਡ ਅਰੰਡ ਤੁਮੇ ਚਿਤਰਾਲੇ।
੫. ਕਲੀ ਕਨੇਰ ਵਖਾਣੀਐ ਸਭ ਅਵਗੁਣ ਮੈ ਤਨਿ ਭੀਹਾਲੇ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰ ਉਪਦੇਸੁ ਨ ਰਿਦੇ ਮਸਾਲੇ।
੭. ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਬੇਮੁਖ ਬੇਤਾਲੇ ॥੨੦॥

20. (Manmukh mālā)

1. Ḍaḍū bagle san̄kh lakh ak javāhe bisīar kāle.
2. Siṅbal ghughū chakvīān̄ kar̄chh bast(i) lakh san̄dhī nāle.
3. Pathar kāv rogī ghaṇe gad-hā kāle kaṅbal bhāle.
4. Kaibai til buār lakh akṭiḍ araṅḍ tume chitrāle.
5. Kalī kaner vakhāṇīai sabb avguṇ mai tan(i) bhīhāle.
6. Sādh saṅgat(i) gur sabad(u) suṇ(i) gur updes(u) na ride masāle.
7. Dhriḡ(u) jīvaṇ(u) bemukh betāle.(20)

20. A String of *Manmukhs*

1. There are countless frogs, egrets conch-shells, black snakes, camel thorn bushes and wild herbs in the world.
2. Tall silk cotton trees, owls, ruddy sheldrakes, millions of elephants and infertile women are also there.
3. There are numerous stones, crows, patients, donkeys and wild bears wearing black blankets like coat.
4. Defective sesame plants, castor trees, speckled colocynth, *calotropis procera*—grasshoppers are found in plenty.
5. (Add to the above) the bud of Oleander and all the deadly vices of all these are in my body.
6. Because having attended the holy congregation and listening to the sermons of the Gurū, I have not stored them in my mind.
7. Cōdemnable is the life of such self-oriented persons who do not understand the real purpose of coming to this world.(20)

In Essence

In the previous nineteen *paurīs*, Bhāi Gurdās Ji has expressed his views on hypocrites and *manmukhs*. In this *paurī* he has again talked of *manmukhs* but this time he has made all his observations applicable on himself. This is so for two reasons. Firstly, it is a fine way of conveying precepts and secondly, it is to liberate and free oneself from the sense of pride that may have entered in his mind inadvertently. Gurū-oriented Sikhs like Bhāi Sāhib are highly conscious of such pitfalls.

Despite being a devoted Sikh of the Gurū and a scholar par excellence, Bhāi Sāhib still feels that he is as much a *Manmukh* as others he is talking about.

੨੧. (ਨਿੰਦਕਾਂ ਤੇ ਬੇਮੁਖਾਂ ਦੀ ਗਿਣਤੀ)

੧. ਲਖ ਨਿੰਦਕ ਲਖ ਬੇਮੁਖਾਂ ਦੂਤ ਦੁਸਟ ਲਖ ਲੂਣ ਹਰਾਮੀ।
੨. ਸ੍ਵਾਮਿ ਧੋਹੀ ਅਕਿਰਤਿਘਣਿ ਚੋਰ ਜਾਰ ਲਖ ਲਖ ਪਹਿਨਾਮੀ।
੩. ਬ੍ਰਾਮੁਣ ਗਾਈਂ ਵੰਸ ਘਾਤ ਲਾਇਤਬਾਰ ਹਜਾਰ ਅਸਾਮੀ।
੪. ਕੂੜਿਆਰਿ ਗੁਰੁ ਗੋਪ ਲਖ ਗੁਨਹਗਾਰ ਲਖ ਲਖ ਬਦਨਾਮੀ।
੫. ਅਪਰਾਧੀ ਬਹੁ ਪਤਿਤ ਲਖ ਅਵਗੁਣਿਆਰ ਖੁਆਰ ਖੁਨਾਮੀ।
੬. ਲਖ ਲਿਬਾਸੀ ਦਗਾਬਾਜ ਲਖ ਸੈਤਾਨ ਸਲਾਮਿ ਸਲਾਮੀ।
੭. ਤੂੰ ਵੇਖਹਿ ਹਉ ਮੁਕਰਾਂ ਹਉ ਕਪਟੀ ਤੂੰ ਅੰਤਰਿਜਾਮੀ।
੮. ਪਤਿਤ ਉਧਾਰਣੁ ਬਿਰਦੁ ਸੁਆਮੀ ॥੨੧॥੧੭॥

21. (Nīndkān te bemukhān dī gīṭī)

1. Lakh nīndak lakh bemukhān dūt duṣṭ lakh lūṇ barāmī.
2. Swām(i) dbohī akirat(i)ghan(i) chor jāṛ lakh lakh pahināmī.
3. Brāhmaṇ gāīn vaṅs ghāt lāitbār hajār asāmī.
4. Kūṛiār(i) gur(u) gop lakh gunahgār lakh lakh badnāmī.
5. Aprādhī babu patit lakh avguṇiār khuār khunāmī.
6. Lakh libāsī dagābāj lakh saitān salām(i) salāmī.
7. Tūn vekhaih hau mukrān hau kapṭī tūn antar(i)jāmī.
8. Patit udhāraṇ(u) birad(u) suāmī.(21.17)

21. Count of Slanderers and Renegades

1. There are millions of slanderers, renegades, cruel and perfidious persons.
2. Millions of traitors, ungrateful persons, thieves, tricksters and cunning people are there.
3. There are thousands who are slayers of holy men, cows, destroyers of whole family untrust-worthy and vice-filled people.
4. Liars, slanderers of Gurū, committers of evil and earners of notoriety.
5. Many are criminals, sinners, full of vices, degraded and offenders.
6. Millions are there in fake garbs, swindlers, cheaters and friends of evil-minded people.
7. (Bhāi Sāhib says, "I am infested with all these bad qualities that I have counted above)." O, Lord, You see them all in me and yet I deny them. I am a hypocrite and you are the knower of hearts, the Omniscient.
8. O, Lord ! It is your nature to liberate the sinners. Therefore the only way of my salvation is your forgiveness. Bless me with your mercy and compassion.(21.7)

In Essence

Here again Bhāi Sāhib sought His forgiveness of having talked about demerits of others when he feels that he himself is full of all those vices. The above *paurī* also explains the following lines from *Gurbāñī* :

Lakh chorīā lakh jāriā lakh kūriā lakh gāl(i).

Lakh thagiā paibnāmīā rāt(i) dinas(u) jī-a nāl(i).

(SGGS, p. 471)

But those who come to his refuge are forgiven :

Jo sarañ(i) āvai tis(u) kañṭh(i) lāvai,

eb(u) birad(u) suāmī sañdā.

(SGGS, p. 544)

And we are ever committing acts that are soiling our mind since we are without merits and You O, Lord ! is the provider and forgiver.

ਵਾਰ 18

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ)

੧. ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰ ਅਨੇਕ ਅਕਾਰਾ।
੨. ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਰਤਿ ਅਗਾਸਿ ਨਿਵਾਸੁ ਵਿਥਾਰਾ।
੩. ਜਲ ਥਲ ਤਰਵਰ ਪਰਬਤਾਂ ਜੀਅ ਜੰਤ ਆਗਣਤ ਅਪਾਰਾ।
੪. ਇਕ ਵਰਭੰਡੁ ਅਖੰਡੁ ਹੈ ਲਖ ਵਰਭੰਡੁ ਪਲਕ ਪਲਕਾਰਾ।
੫. ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਕੇਵਡੁ ਕਾਦਰੁ ਸਿਰਜਣਹਾਰਾ।
੬. ਅੰਤ ਬਿਅੰਤ ਨ ਪਾਰਾਵਾਰਾ ॥੧॥

1. (Maṅglācharaṅ)

1. Ik kavāu pasāu kar(i) oankār anek akārā.
2. Paun(u) pāṇī baisant̄ro dharat(i) agās(i) nivās(u) vithārā.
3. Jal thal tarvar parbatān̄ jī-a jan̄t āgaṇat apārā.
4. Ik varbhaṅḍ(u) akhaṅḍ(u) bai lakh varbhaṅḍ palak palkārā.
5. Kudrat(i) kīm na jāṇīai kevaḍ(u) kādar(u) sirjan̄bhārā.
6. Ant̄ beant̄ na pārāvārā.(1)

1. Invocation

1. With one Word (*Dictat*), Almighty created the whole universe with numerous life forms and species in it.
2. With five elements, air, water, fire, earth and sky, He created conditions for life to exist and survive.
3. He created land, trees, mountains, water expanses and countless living beings in them.
4. Supreme Creator, the cause of all creation Himself remaining one can create millions of universes in a flutter of an eyelid.
5. If the extent of His creation cannot be described, how can its expanse be known?
6. He is Limitless with no extremities and boundaries.(1)

In Essence

This is an invocatory *paurī* describing the infinite nature of God and His Creation. *Gurbāṇī* has numerous verses describing the above theme. Here is an example :

Beaṅt mahimā tā kī ketak baran.

Bal(i) bal(i) jāiai tā ke charan. (SGGS, p. 888)

O Lord! Your praise is beyond description. How much can it be stated? I am sacrifice unto Your lotus-feet.

Saḡlī baṅat baṅāī āpe.

Āpe kare karāe thāpe.

Ikas(u) te hoee anantā,

Nānak, ekas(u) māb(i) samāe jīo. (SGGS, p. 131)

God who is One Himself created everything in the Universe that is visible and invisible. He created all things from His own self and established these in His command.

੨. (ਮੰਗਲਾ ਚਰਣ)

੧. ਕੇਵਡੁ ਵਡਾ ਆਖੀਐ ਵਡੇ ਦੀ ਵਡੀ ਵਡਿਆਈ।
੨. ਵਡੀਹੁ ਵਡਾ ਆਖੀਐ ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖ ਸੁਣਾਈ।
੩. ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਵਰਭੰਡ ਕਰੋੜ ਸਮਾਈ।
੪. ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਜਿਸੁ ਤੋਲਿ ਅਤੋਲੁ ਨ ਤੁਲਿ ਤੁਲਾਈ।
੫. ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਅਕਥ ਕਹਾਣੀ ਕਥੀ ਨ ਜਾਈ।
੬. ਅਬਿਗਤਿ ਗਤਿ ਕਿਵ ਅਲਖ ਲਖਾਈ॥੨॥

2. (Maṅglā cbaran)

1. Kevaḍ(u) vaḍā ākḥiai vaḍe dī vaḍī vaḍiāi.
2. Vaḍī-bū vaḍā ākḥiai suṅ(i) suṅ(i) ākḥan(u) ākḥ suṅāi.
3. Rom rom vich(i) rakhion(u) kar(i) varbhaṅḍ karor samāi.
4. Ik(u) kavāo pasāo jis(u) tol(i) atol(u) na tul(i) tulāi.
5. Ved kateboh bāhrā akath kahāṅi kathī na jāi.
6. Abigat(i) gat(i) kiv alakh lakhāi.(2)

2. Invocation

1. How great is the Mighty Lord? The great Lord has mighty praise, grandeur and splendour.
2. He is greater than all the eulogies and splendour put together. No one knows His extent and all have described Him from hearsay. He is not a subject of vision.
3. Every trichome of His body carries millions of universes.
4. He, whose one word has caused such an immeasurable expanse is beyond all measurements. No balance can weigh Him.
5. He is beyond the reach of *Vedās* and *Katebas*. His description is beyond all perception.
6. How can He be described whose knowledge is inaccessible.(2)

In Essence

God is not a subject of physical senses but those who have been blessed by the collyrium of knowledge by the Gurū, acquire divine radiance to know Him.

Giān anjan(u) Gur(i) dīā agiān anḍber binās(u).

Har(i) kirpā te saṅt bheṭiā Nānak man(i) pargās(u).

(SGGS, p. 293)

Everyone says that He is mighty. How mighty is He, can only be known on seeing Him.

Suṅ(i) vaḍā ākhai sabh(u) koe.

Kevaḍ vaḍā ḍiṭhā hoe.

Kīmat(i) pāe na kabiā jāe.

Kaibṇai vāle tere rabe samāe.

(SGGS, p. 9)

And Kabīr Ji says :

Kabīr sāt samuṅdaṭh mas(u) karau kalam karau banrāe.

Basudhā kḡgad(u) jau karau,

Har(i) jas(u) likhan(u) na jāe.

(SGGS, p. 1368)

If we turn the seven seas into ink, the entire vegetation into pen and use the Earth as paper, even than Lord's praises cannot be written down.

੩. (ਕੁਦਰਤ ਵਿਚ ਕਾਰੀਗਰੀ ਹੈ)

੧. ਜੀ ਉਪਾਇ ਤਨੁ ਸਾਜਿਆ ਮੁਹੁ ਅਖੀ ਨਕੁ ਕੰਨ ਸਵਾਰੇ।
੨. ਹਥ ਪੈਰ ਦੇ ਦਾਤਿ ਕਰਿ ਸਬਦ ਸੁਰਤਿ ਸੁਭ ਦਿਸਟਿ ਦੁਆਰੇ।
੩. ਕਿਰਤਿ ਵਿਰਤਿ ਪਰਕਿਰਤ ਬਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ਨਿਵਾਸੁ ਸੰਜਾਰੇ।
੪. ਰਾਗ ਰੰਗ ਰਸ ਪਰਸ ਦੇ ਗੰਧ ਸੁਗੰਧਿ ਸੰਧਿ ਪਰਕਾਰੇ।
੫. ਛਾਦਨ ਭੋਜਨ ਬੁਧਿ ਬਲੁ ਟੇਕ ਬਿਬੇਕ ਵੀਚਾਰ ਵੀਚਾਰੇ।
੬. ਦਾਨੇ ਕੀਮਤ ਨਾ ਪਵੈ ਬੇਸੁਮਾਰ ਦਾਤਾਰ ਪਿਆਰੇ।
੭. ਲੇਖ ਅਲੇਖ ਅਸੰਖ ਅਪਾਰੇ ॥੩॥

3. (Kudrat vich kārigarī hai)

1. Jī upāe tan(u) sājiā muh(u) akhī nak(u) kaññ savāre.
2. Hath pair de dāt(i) kar(i) sabad surat(i) subh dist(i) duāre.
3. Kirat(i) virat(i) parkirat bahu sās(i) girās(i) nivās(u) sanjāre.
4. Rāg rañg ras paras de gañdh sugañdh(i) sañdh(i) parkāre.
5. Chhādan bhojan budh(i) bal(u) tek bibek vīchār vīchāre.
6. Dāne kīmat nā pavai beshumār dātār piāre.
7. Lekh alekh asankh apāre.(3)

3. Craftsmanship in Nature

1. Creating a human being, He made his body and gave him a mouth, a tongue, a nose, eyes and ears.
2. He blessed him with hands and feet, ears for conscious listening of Gurū's word, and eyes for beholding goodness.
3. He infused hands with strength so that one could earn livelihood and perform other actions. And for him to survive, He commenced the cycle of breathing and eating.
4. He blessed the body to enjoy music, other relishments, techniques and ability to know through touch, prepare scents and fragrances.
5. He blessed the man with clothing and food, strength and intelligence, support of knowledge for judging good or bad, power to discriminate between right and wrong.
6. The blessings of the Lord the Bestower cannot be evaluated. How great and valuable would He be? The magnitude of His love and affection is immeasurable too.
7. He is indescribable, inaccessible and infinite.(3)

In Essence

Deliberating on the form of human being, all the boons that He has bestowed to it puts one into astonishment. Gurū Arjan Dev Jī has elaborated on His blessings in 4th and 6th *Ashṭpadi* of *Gaurī Sukhmanī, Mahalā 5*.

Dīne hast pāv karan netra rasnā.

Tisaib tiāg(i) avar saṅg(i) rachnā.

(SGGS, p. 267)

Jih prasād(i) sunaib karan nād.

Jih prasād(i) pekbaib bismād.

(SGGS, p. 270)

੪. (ਕੁਦਰਤ ਲੇਖੇ ਵਿਚ ਹੈ)

੧. ਪੰਜ ਤਤੁ ਪਰਵਾਣੁ ਕਰਿ ਖਾਣੀ ਚਾਰੇ ਜਗਤੁ ਉਪਾਇਆ।
੨. ਲਖ ਚਉਰਾਸੀ ਜੂਨਿ ਵਿਚਿ ਆਵਾਗਵਣੁ ਚਲਤੁ ਵਰਤਾਇਆ।
੩. ਇਕਸ ਇਕਸ ਜੂਨਿ ਵਿਚਿ ਜੀਅ ਜੰਤ ਅਨਗਣਤ ਵਧਾਇਆ।
੪. ਲੇਖੈ ਅੰਦਰਿ ਸਭ ਕੋ ਸਭਨਾ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇਆ।
੫. ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ ਦੇ ਲੇਖ ਲਿਖਾਰੀ ਅੰਤੁ ਨ ਪਾਇਆ।
੬. ਆਪਿ ਅਲੇਖ ਨ ਅਲਖ ਲਖਾਇਆ ॥੪॥

4. (Kudrat lekhe vich hai)

1. Panj tat(u) parvāṅ(u) kar(i) khāṅī chāre jagat(u) upāiā.
2. Lakh chaurāsī jūn(i) vich(i) āvāgavan(u) chalat(u) vartāiā.
3. Ikas ikas jūn(i) vich(i) jā jānt angaṅat vadhbāiā.
4. Lekhai aṅdar(i) sabh ko sabhnā mastak(i) lekh(u) likhāiā.
5. Lekhai sās girās de lekh likhārī aṅt(u) na pāiā.
6. Āp(i) alekh na alakh lakhāiā.(4)

4. Nature is in the Divine Command

1. Adopting the five elements (air, fire, water, earth, sky) for creation, He raised the whole world through four means of generation, e.g., foetus, eggs, moisture and vegetation.
2. He created eight million four hundred thousand species, and put them into the cycle of life and death (transmigration).
3. In each species, He created countless living beings.
4. Then the entire universe functions in His command. He wrote the fortune of everyone on their forehead.
5. All breaths and morsels of food that one consumes are in count but no one has been able to know the Mysterious Writer.
6. Supreme Almighty, is imperceptible. No one has ever comprehended His greatness.(4)

In Essence

The above *paūrī* elaborates and exposes some basic truths about the Creator, His Creation and how He is running this mighty spectacle. As regards creation the following lines of *Gurbāñī* are worth noting :

*Kudrat(i) paun(u) pāñī baisāntar(u),
kudrat(i) dbartī kbāk(u). (SGGS, p. 464)*

And then all living bodies are created by these elements through four systems of generations :

*Pāñch tat ko tan(u) rachio jānaub chatur sujān.
Jih te upjio Nānkā, līn tābe mai mān(u). (SGGS, p. 1427)*

Everybody who comes to this world is bound by the divine command and functions accordingly. God the Creator has written it on his forehead but He Himself carries no such decree.

*Jin(i) eb(i) likhe tis(u) sir(i) nābe.
Jiv furmāe tiv tiv pābe. (SGGS, p. 4)*

੫. (ਕੁਦਰਤ ਭੈ ਵਿਚ ਹੈ)

੧. ਭੈ ਵਿਚਿ ਧਰਤਿ ਆਗਾਸੁ ਹੈ ਨਿਰਾਧਾਰ ਭੈ ਭਾਰ ਧਰਾਇਆ ।
੨. ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਭੈ ਵਿਚਿ ਰਖੈ ਮੇਲਿ ਮੇਲਾਇਆ ।
੩. ਪਾਣੀ ਅੰਦਰਿ ਧਰਤਿ ਧਰਿ ਵਿਣੁ ਥੰਮ੍ਹਾ ਆਗਾਸੁ ਰਹਾਇਆ ।
੪. ਕਾਠੈ ਅੰਦਰਿ ਅਗਨਿ ਧਰਿ ਕਰ ਪਰਫੁਲਤੁ ਸੁਫਲੁ ਫਲਾਇਆ ।
੫. ਨਵੀ ਦੁਆਰੀ ਪਵਣੁ ਧਰਿ ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਚੰਦ ਚਲਾਇਆ ।
੬. ਨਿਰਭਉ ਆਪਿ ਨਿਰੰਜਨੁ ਰਾਇਆ ॥੫॥

5. (Kudrat bhai vich hai)

1. Bhai vich(i) dharat(i) āgās(u) hai nirādhār bhai bhār dharāiā.
2. Paun(u) pāñī baysāntro bhai vich(i) rakhai mel(i) melāiā.
3. Pāñī aṅdar(i) dharat(i) dhar(i) viṅ(u) thāñmbā āgās(u) rahāiā.
4. Kāṭhai aṅdar(i) agan(i) dhar(i) kar parphulat(u) suphal(u) phalāiā.
5. Navī duārī pavān(u) dhar(i) bhai vich(i) sūraj(u) chañd chālāiā.
6. Nirbhau āp(i) nirañjan(u) rāiā.(5)

5. Nature Operates According to Set Divine Laws

1. The Timeless Master has placed Earth and Sky in the space bound by the fear of His Command. His fear is their support.
2. Air, water and fire are existing together (despite their contrary natures) by the fear of the divine command.
3. Earth has water inside and all around it. The sky above it, has no pillars or columns for its support.
4. He has placed fire in the wood, and yet He makes tree to bloom and bear fruits and flowers.
5. He made nine exit openings for the dross of human body to come out. The Sun and the Moon also operate under His laid down discipline.
6. Lord, unsoiled by worldly attractions of mammon, alone is without the fear of anyone.(5)

In Essence

The foregoing *paurī* is an apt exposition of the following creation of Gurū Nānak Dev Ji that forms part of *Āsā Kī Vār*:

Bhai vich(i) pavan(u) vabai sadvāo.

Bhai vich(i) chalaib lakh darīāo.

Bhai vich(i) agan(i) kaḍhai vegār(i).

....

Sagaliā bhau likhiā sir(i) lekb(u).

Nānak nirbhau Nirānkār sach(u) ek(u).

(SGGS, p. 464)

Everything that constitutes nature is in His divine fear. All elements operate under His command as laid down by Him for the good of the Universe. He alone is beyond my composition or constraint.

੬. (ਕਾਦਰ ਬੇਓੜਕ ਪਰ ਵਯਾਪਕ ਹੈ)

੧. ਲਖ ਅਸਮਾਣ ਉਚਾਣਿ ਚੜਿ ਉਚਾ ਹੋਇ ਨ ਅੰਬੜਿ ਸਕੈ।
੨. ਉਚੀ ਹੂੰ ਉਚਾ ਘਣਾ ਥਾਉ ਗਿਰਾਉ ਨ ਨਾਉ ਅਥਕੈ।
੩. ਲਖ ਪਤਾਲ ਨੀਵਾਣਿ ਜਾਇ ਨੀਵਾ ਹੋਇ ਨ ਨੀਵੈ ਤਕੈ।
੪. ਪੂਰਬਿ ਪਛਮਿ ਉਤਰਾਧਿ ਦਖਣਿ ਫੇਰਿ ਚਉਫੇਰਿ ਨ ਢਕੈ।
੫. ਓੜਕ ਮੂਲੁ ਨ ਲਭਈ ਉਤਪਿਤ ਪਰਲਉ ਅਖਿ ਫਰਕੈ।
੬. ਫੁਲਾਂ ਅੰਦਰਿ ਵਾਸ ਮਹਕੈ ॥੬॥

6. (Kādar beorak par vyāpak hai)

1. Lakh asmāṇ uchāṇ(i) chār(i) uchā hoe na anbar(i) sakai.
2. Ūchī hūn ūchā ghaṇā thāu girāu na nāu atbakai.
3. Lakh patāl nīvāṇ(i) jāe nīvā hoe na nīvai takai.
4. Pūrāb(i) pachham(i) utrādb(i) dakhaṇ(i) pher(i) chaupher(i) na ḍbakai.
5. Orak mūl(u) na labhai utpat(i) parlau akb(i) pharkai.
6. Phulān andar(i) vās mahakkai.(6)

6. God is All-pervading

1. Climbing atop millions of skies (placed one upon another) one cannot reach the Almighty Lord.
2. He is higher than the highest. His abode has no name nor any place. He is omnipresent and for living upto this characteristic, He never gets tired.
3. If one goes down millions of netherworlds and look for Him there, one will not find Him. He is deeper than the deepest.
4. He pervades in all the four directions, North, South, East and West. Nothing can hide Him or stall Him. He is present everywhere, all the time and in everything.
5. How can expanse of One who can create and destroy the whole cosmos in one blink of an eye be determined?
6. Just as sweet smell of flowers is spreading in all directions, so is He spreading His might and fragrance in all things by pervading in them.(6)

In Essence

God pervades in all things spread in all the four directions, high and low. No one can find Him yet His presence is marked and evident. If we search, we will realize His presence within. *Gurbānī* says :

*Pubap madb(i) jio bās(u) bast(u) hai,
mukar māb(i) jaise chbāi.
Taise hī Har(i) base nirañtar(i),
ghaṭ hī khojob bhāi.*

(SGGS, p. 684)

Just as fragrance dwells in a flower or an image resides in a mirror, so does the Lord dwell in everything. Therefore, search Him within—O brother.

੭. (ਕੁਦਰਤ ਦਾ ਭੇਦ ਕਾਦਰ ਜਾਣਦਾ ਹੈ)

੧. ਓਅੰਕਾਰਿ ਅਕਾਰ ਕਰਿ ਥਿਤਿ ਨ ਵਾਰੁ ਨ ਮਾਰੁ ਜਣਾਇਆ।
੨. ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਵਿਣੁ ਏਕੰਕਾਰੁ ਨ ਅਲਖੁ ਲਖਾਇਆ।
੩. ਆਪੇ ਆਪਿ ਉਪਾਇਕੈ ਆਪੇ ਅਪਣਾ ਨਾਉਂ ਧਰਾਇਆ।
੪. ਆਪਿ ਪੁਰਖੁ ਆਦੇਸੁ ਹੈ ਹੈਭੀ ਹੋਸੀ ਹੋਦਾ ਆਇਆ।
੫. ਆਦਿ ਨ ਅੰਤ ਬਿਅੰਤ ਹੈ ਆਪੇ ਆਪਿ ਨ ਆਪੁ ਗਣਾਇਆ।
੬. ਆਪੇ ਆਪੁ ਉਪਾਇ ਸਮਾਇਆ ॥੭॥

7. (Kudrat dā bhed kādar jāndā hai)

1. Oankār(i) akār kar(i) thit(i) na vār(u) na māb(u) jaṇāiā.
2. Nirānkār(u) ākār(u) viṇ(u) ekaṅkār(u) na alakh(u) lakhāiā.
3. Āpe āp(i) upāekai āpe apṇā nāon dharāiā.
4. Āp(i) purakh(u) ādes(u) hai hai-bhī hoṣī hodā āiā.
5. Ād(i) na aṅt beaṅt hai āpe āp(i) na āp(i) gaṇāiā.
6. Āpe āp(u) upāe samāiā.(7)

7. Creator knows the Mystery of Nature

1. When the Omnific Creator, brought the world into existence, no one knew about day, date or the month. (There was no concept of day, date or month).
2. The Formless God had no dimensions. He was radiant alone but He did not disclose Himself to anyone.
3. He created the whole universe and then created His own name that is all-pervading. (He created human life and for their welfare He gave His own name for them to dwell upon for emancipation).
4. The Supreme Lord is the cause of all that is pervading. Our salutation to Him who is there, now and will always be there. He has come right through the past.
5. He has no beginning nor end. He is infinite, all by Himself and never proclaims it.
6. He creates the universe and then absorbs it in Himself at His will.(7)

In Essence

God placed Himself in the most miniscule particle of the universe after creating it. He is there yet not visible through customary ways. He Himself created His name.

Āpīnai āp(u) sājio āpīnai rachio nāo.

Duyī kudrat sājīai kar(i) āsaṅ(u) dīṭho chāo.

(SGGS, p. 463)

When did He create the Universe? No one knows.

Gurbānī says :

Tbit(i) vār(u) nā jogī jānai rut(i) māb(u) nā koī.

Jā kartā sirṭhī kau sāje, āpe jānai soī.

(SGGS, p. 4)

Also

Karaṅ kāraṅ Prabb(u) ek(u) hai, dūsar nāhī koe.

Nānak tis(u) balibārṅai jal(i) thal(i) mahīal(i) soe.

(SGGS, p. 276)

੮. (ਕਾਦਰ ਕੀਤੇ ਤੋਂ ਅਗੰਮ ਹੈ)

੧. ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਵਰਭੰਡ ਕਰੋੜਿ ਸਮਾਈ।
੨. ਕੇਵਡੁ ਵਡਾ ਆਖੀਐ ਕਿਤੁ ਘਰਿ ਵਸੈ ਕੇਵਡੁ ਜਾਈ।
੩. ਇਕੁ ਕਵਾਉ ਅਮਾਉ ਹੈ ਲਖ ਦਰੀਆਉ ਨ ਕੀਮਤਿ ਪਾਈ।
੪. ਪਰਵਰਦਗਾਰੁ ਅਪਾਰੁ ਹੈ ਪਾਰਾਵਾਰੁ ਨ ਅਲਖੁ ਲਖਾਈ।
੫. ਏਵਡੁ ਵਡਾ ਹੋਇਕੈ ਕਿਥੈ ਰਹਿਆ ਆਪੁ ਲੁਕਾਈ।
੬. ਸੁਰ ਨਰ ਨਾਥ ਰਹੇ ਲਿਵ ਲਾਈ ॥੮॥

8. (Kādar kīte toñ aganm hai)

1. Rom rom vich(i) rakhion(u) kar(i) varbhāṇḍ karor(i) samāī.
2. Kevaḍ(u) vaḍā ākhiāi kit(u) ghar(i) vasai kevaḍ(u) jāī.
3. Ik(u) kavāu amāu hai lakh dariāu na kīmat(i) pāī.
4. Parvardgār(u) apār(u) hai pārāvār(u) na alakh(u) lakhāī.
5. Evaḍ(u) vaḍā hoekai kīthai rabiā āp(u) lukāī.
6. Sur nar nāth rabe liv lāī.(8)

8. Creator is Beyond His Creation

1. The Almighty has created and placed millions of universes in every trichome of His body.
2. And just think how mighty and great He could be ! Where is He residing and where is His home ?
3. His one word that has created this vast universe is beyond comprehension. That one word has caused millions of systems to flow while each system is beyond evaluation.
4. O Almighty ! You are the protector and provider of all. You are boundless, infinite who cannot be described.
5. Despite being so great, where has He hidden Himself ?
6. Many gods, goddesses, saints and *Yogīs* had been contemplating upon Him but could not find His limits.(8)

In Essence

The Supreme Creator having created the universe has not kept Himself aloof from it but is prevalent even in its smallest part. Though being Omnipresent He remains unattached. *Gurbānī* says :

Vāsudev sarbatr mai ūn na kat-bu ṭhāe.

Antar(i) bāhar(i) saṅg(i) hai Nānak kāe durāe.

(SGGS, p. 259)

God Almighty is in everyone and everyone is in Him. There is no place that is devoid of His presence. He is within and without and why should there be any secret about it.

੯. (ਕਾਦਰ ਕੀਤੇ ਕੰਮ ਤੋਂ ਅਗੰਮ ਹੈ)

੧. ਲਖ ਦਰੀਆਉ ਕਵਾਉ ਵਿਚਿ ਅਤਿ ਅਸਗਾਹ ਅਥਾਹ ਵਹੰਦੇ।
੨. ਆਦਿ ਨ ਅੰਤੁ ਬਿਅੰਤੁ ਹੈ ਅਗਮ ਅਗੋਚਰ ਫੇਰ ਫਿਰੰਦੇ।
੩. ਅਲਖੁ ਅਪਾਰੁ ਵਖਾਣੀਐ ਪਾਰਾਵਾਰੁ ਨ ਪਾਰ ਲਹੰਦੇ।
੪. ਲਹਰਿ ਤਰੰਗ ਨਿਸੰਗ ਲਖ ਸਾਗਰ ਸੰਗਮ ਰੰਗ ਰਵੰਦੇ।
੫. ਰਤਨ ਪਦਾਰਥ ਲਖ ਲਖ ਮੁਲਿ ਅਮੁਲਿ ਨ ਤੁਲਿ ਤੁਲੰਦੇ।
੬. ਸਦਕੇ ਸਿਰਜਣਹਾਰ ਸਿਰੰਦੇ ॥੯॥

9. (Kādar kīte kaṁm toṁ agaim hai)

1. Lakh dariāo kavāo vich(i) at(i) asgāh athāb vahaṁde.
2. Ād(i) na aṁt(u) beaṁt(u) hai agam agochar pherphiraṁde.
3. Alakh(u) apār(u) vakhāṇīai pārāvār(u) na pār labaṁde.
4. Lahar(i) taraṅg nisaṅg lakh sāgar saṅgam raṅg ravaṁde.
5. Ratan padārath lakh lakh mul(i) amul(i) na tul(i) tulaṁde.
6. Sadke sirjaṅbhār siraṁde.(9)

9. Creator is Beyond His Creation

1. Millions of deep and vast rivers (of life) are flowing in His body (or by the command of His One Word).
2. The beginning and the end of these life currents cannot be described. Those are infinite, inaccessible and yet all move in Lord's will.
3. He is described as inaccessible and beyond. No one knows the extent of His expanse. He is imperceptible.
4. Millions of bubbles and waves rise in the ocean and they all flow in His hue.
5. There are millions of gems and jewels which are priceless and cannot be weighed or evaluated. (Many imbibe such merits as *gyān* and renunciation in this world).
6. I am sacrifice unto the Supreme Creator.(9)

In Essence

By utterance of one word, God made countless systems to operate in His body. The Tenth Master says :

*Kāl Purakb(u) kī deb(i) mo koṭik Bishan Mahesh.
Koṭ(i) Indra Brahmā kite rau(i) ras(i) koṭ jalesh.*

His creation is infinite and no one has ever understood how all this has come about.

*Tumrā lakhā na jāe pasārā.
Kih bidb(i) sajā pratham saṁsārā. (Bentī, Chaupāī)*

Those who contemplate and reflect on the vast and limitless creation of the Lord are lost in its grandeur. Like the invaluable Creator, they too acquire gem-like merits and become equally invaluable in His love. They are sacrifice unto such mighty and magnificent Lord.

੧੦. (ਕਾਦਰ ਨਿਰਲੇਪ ਤੇ ਪੂਰਨ ਹੈ)

੧. ਪਰਵਦਗਾਰ ਸਲਾਹੀਐ ਸਿਰਠਿ ਉਪਾਈ ਰੰਗ ਬਿਰੰਗੀ।
੨. ਰਾਜਿਕੁ ਰਿਜਕੁ ਸੰਬਾਹਿਦਾ ਸਭਨਾ ਦਾਤਿ ਕਰੇ ਅਨਮੰਗੀ।
੩. ਕਿਸੈ ਜਿਵੇਹਾ ਨਾਹਿ ਕੋ ਦੁਬਿਧਾ ਅੰਦਰਿ ਮੰਦੀ ਚੰਗੀ।
੪. ਪਾਰਬ੍ਰਹਮ ਨਿਰਲੇਪ ਹੈ ਪੂਰਨ ਬ੍ਰਹਮ ਸਦਾ ਸਹਲੰਗੀ।
੫. ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ਸਭਨਾ ਅੰਦਰਿ ਹੈ ਸਰਬੰਗੀ।
੬. ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਸੰਗੀ॥੧੦॥

10. (Kādar nirlep te pūran hai)

1. Parvadgār salāhīai sirath(i) upāi raṅg birāṅgī.
2. Rājik(u) rijak(u) saṅbāhidā sabhnā dāt(i) kare anmaṅgī.
3. Kisai jivehā nāb(i) ko dubidhā aṅdar(i) maṅdī chaṅgī.
4. Pārbrāhm nirlep hai pūran brāhm sadā sablaṅgī.
5. Varnā chibnā bābrā sabhnā aṅdar(i) hai sarbaṅgī.
6. Pauṅ(u) pāṅī baisaṅtar(u) saṅgī.(10)

10. Creator is Unsullied and Complete

1. Praise the Supreme Sustainer of the Universe, who has created universe of many colours and hues.
2. He provides basic needs and livelihood to all. He bestows boons not even asked for.
3. No two creations resemble each other in shape or colour. In duality, one place is good while the other may be bad.
4. He is detached from everyone and everything but is still with everybody. He is always complete.
5. He is beyond *Varnas* (castes) and symbols. He is prevalent in all from top to bottom.
6. He is in Air, Water, Fire, Earth and Sky (five elements). He is their power and one with all of them.(10)

In Essence

God be praised for creating such beautiful and colourful universe. Having created, He ensures sustenance and provides all that is needed. Despite having created good and bad elements, He Himself remains unsoiled although He is part of both. He is free of all caste and creed division, supports no symbol or identification marks and exists uniformly in all.

All that is happening in the Universe is by His might. No one else can do anything. He has made infallible rules for systems to remain operative till He desires.

Bhai vich(i) pavan(u) vabai sadvāo.

Bhai vich(i) challaib lakh dariāo. (SGGS, p. 464)

Fire, air, water etc. are all in His command. He is sustaining life in these elements as well.

੧੧. (ਮਾਯਕ ਉਤਪਤੀ ਕਾਰਣ)

੧. ਓਅੰਕਾਰਿ ਆਕਾਰੁ ਕਰਿ ਮਖੀ ਇਕ ਉਪਾਈ ਮਾਇਆ।
੨. ਤਿਨਿ ਲੋਅ ਚਉਦਹ ਭਵਣ ਜਲ ਥਲੁ ਮਹੀਅਲੁ ਛਲੁ ਕਰਿ ਛਾਇਆ।
੩. ਬ੍ਰਹਮਾ ਬਿਸਨ ਮਹੇਸ ਤ੍ਰੈ ਦਸ ਅਵਤਾਰਿ ਬਜਾਰਿ ਨਚਾਇਆ।
੪. ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਸਿਧ ਨਾਥ ਬਹੁ ਪੰਥ ਭਵਾਇਆ।
੫. ਕਾਮ ਕਰੋਧ ਵਿਰੋਧ ਵਿਚਿ ਲੋਭ ਮੋਹੁ ਕਰਿ ਪ੍ਰੋਹੁ ਲੜਾਇਆ।
੬. ਹਉਮੈ ਅੰਦਰਿ ਸਭਕੋ ਸੇਵਹੁ ਘਟਿ ਨ ਕਿਨੈ ਅਖਾਇਆ।
੭. ਕਾਰਣੁ ਕਰਤੇ ਆਪੁ ਲੁਕਾਇਆ ॥੧੧॥

11. (Māyak utpatī kāraṇ)

1. Oaṅkāṛ(i) ākāṛ(u) kar(i) makhī ik upāī māīā.
2. Tin(i) loa chaudah bhavaṇ jal thal(u) mahīal(u) chhal(u) kar(i) chhāīā.
3. Brahmā bisan mahes trai das avtār(i) bajār(i) nachāīā.
4. Jatī satī saṅtokhīā sidh nāth bahu paṅth bhavāīā.
5. Kām karodh virodh vich(i) lobh moh(u) kar(i) dhroh laṛāīā.
6. Haumai aṅdar(i) sabh-ko sevaub ghat(i) na kinai akhāīā.
7. Kāraṇ(u) karte āp(u) lukāīā.(11)

11. Cause of Creating *Māyā*

1. After creating universe, Creator produced fly-like *Māyā*. (It has been called a fly because it does not stay at one place, survives on filth and is deceitful. It reaches where vices are rampant).
2. By its deceitful nature and illusion it has patronised all the three worlds, fourteen regions, water, land, earth and sky.
3. It made Brahma, Bishan, Mahesh and ten incarnations, dance to its tune in streets and markets.
4. By its illusions it made many celibate, chaste and contented people wander in various cults and guises.
5. Instilling lust, anger, opposition, greed, infatuation and deceit, *Māyā* captivated them in infighting and defrauding each other.
6. Everyone is caught in the quagmire of ego and yet no one has ever accepted himself as imperfect.
7. Almighty has kept the cause of all this a secret in His power and nobody else knows about it.(11)

In Essence

God created the universe and then also created a fly-like *māyā*. Fly-like it is, because everyone wants to get rid of it and yet can't because of its deceitful and illusionary nature. Where there are vices, *māyā* is bound to be present.

Mākhī Rām kī tū mākhī.

Jab durgāndh tabā tu baisaib

mahā bikhiā mad chākhī.

(SGGS, p. 1227)

Māyā did not leave gods like Brahmā, Bishan and Mahesh from its ill influence. It brought them into the streets where their followers and disciples enacted their life episodes for the pleasure of the people.

Vāin(i) chele nachan(i) gur.

Pair balāin(i) pberan(i) sir.

Ud(i) ud(i) rāvā jhātai pāe.

Vekhai lok(u) hasai ghar(i) jāe.

(SGGS, p. 465)

ੴ. (ਹੁਕਮ)

੧. ਪਾਤਿਸਾਹਾ ਪਾਤਿਸਾਹ ਹੈ ਅਬਚਲੁ ਰਾਜੁ ਵਡੀ ਪਾਤਸਾਹੀ।
੨. ਕੇਵਡੁ ਤਖਤੁ ਵਖਾਣੀਐ ਕੇਵਡੁ ਮਹਲੁ ਕੇਵਡੁ ਦਰਗਾਹੀ।
੩. ਕੇਵਡੁ ਸਿਫਤਿ ਸਲਾਹੀਐ ਕੇਵਡੁ ਮਾਲੁ ਮੁਲਖੁ ਅਵਗਾਹੀ।
੪. ਕੇਵਡੁ ਮਾਣੁ ਮਹਤੁ ਹੈ ਕੇਵਡੁ ਲਸਕਰ ਸੇਵ ਸਿਪਾਹੀ।
੫. ਹੁਕਮੇ ਅੰਦਰਿ ਸਭ ਕੋ ਕੇਵਡੁ ਹੁਕਮੁ ਨ ਬੇਪਰਵਾਹੀ।
੬. ਹੋਰਸੁ ਪੁਛਿ ਨ ਮਤਾ ਨਿਬਾਹੀ ॥੧੨॥

12. (Hukam)

1. Pāt(i)sāhā pāt(i)sāh hai abchal(u) rāj(u) vadī pātsāhī.
2. Kevad(u) takhat(u) vakhāṇīai kevad(u) mahal(u) kevad(u) dargāhī.
3. Kevad(u) siphat(i) salāhīai kevad(u) māl(u) mulakh(u) avgāhī.
4. Kevad(u) māṇ(u) mahat(u) hai kevad(u) laskar sev sipāhī.
5. Hukme andar(i) sabh ko kevad(u) hukam(u) na beparvāhī.
6. Horas(u) puchh(i) na matā nibāhī(12)

12. Divine Order

1. The Timeless Lord is the Emperor of Emperors whose kingdom is unlimited, immovable, unending and worthy of all praises.
2. How magnificent is His throne? How expanse and vast is His royal palace and court? No one knows.
3. How much praise be showered on Him? How much should one comprehend His kingdom and treasure?
4. How can His grandeur and magnificence be described? How much is the strength of His armies, loyal soldiers in His service?
5. His command prevails everywhere and on everything. It cannot be defined.
6. The Omniscient Lord does not consult anyone for running His entire kingdom. He is fully capable of managing it Himself.(12)

In Essence

The above *paurī* amply explains the following lines of *Gurbānī*:

*So dar(u) kehā so ghar(u) kehā,
jūt(u) baih sarb samāle.* (SGGS, p. 6)

and the above *paurī* of *Jap(u) bānī* is concluded with the following:

*Jo tis(u) bhāvai soī karsī hukam(u) na karnā jāī.
So pāt(i)sāh(u) sāhā pāt(i)sāhib(u) Nānak rahan(u) rajāī.*
(SGGS, p. 6)

Swayyās recorded in *Srī Gurū Granth Sāhib* support the assertion that He has no ministers or advisers to consult:

*Bevajr̄ badē dh̄ir dharam an̄g alakh agam,
kbel(u) kīā āpn̄ai uchbāb(i) j̄o.* (SGGS, p. 1403)

And

*Jadoh āpe thāt(u) kīā baih kartai,
Tadoh puchb(i) na sewak(u) biā.* (SGGS, p. 551)

੧੩. (ਕੀਤੇ ਨੇ ਕਰਤਾ ਵਿਸਾਰਿਆ)

੧. ਲਖ ਲਖ ਬ੍ਰਹਮੇ ਵੇਦ ਪੜਿ ਇਕਸ ਅਖਰ ਭੇਦੁ ਨ ਜਾਤਾ।
੨. ਜੋਗ ਧਿਆਨ ਮਹੇਸ ਲਖ ਰੂਪ ਨ ਰੇਖ ਨ ਭੇਖ ਪਛਾਤਾ।
੩. ਲਖ ਅਵਤਾਰ ਅਕਾਰ ਕਰਿ ਤਿਲੁ ਵੀਚਾਰੁ ਨ ਬਿਸਨ ਪਛਾਤਾ।
੪. ਲਖ ਲਖ ਨਉਤਨ ਨਾਉ ਲੈ ਲਖ ਲਖ ਸੇਖ ਵਿਸੇਖ ਨ ਤਾਤਾ।
੫. ਚਿਹੁ ਜੀਵਣੁ ਬਹੁ ਹੰਢਣੇ ਦਰਸਨ ਪੰਥ ਨ ਸਬਦੁ ਸਿਵਾਤਾ।
੬. ਦਾਤਿ ਲੁਭਾਇ ਵਿਸਾਰਨਿ ਦਾਤਾ ॥੧੬॥

13. (Kīte ne Kartā visāriā)

1. Lakh lakh brahme ved paṛ(i) ikas akhar bhed(u) na jāiā.
2. Jog dhiān mahes lakh rūp na rekh na bhekh pachhātā.
3. Lakh avtār akār kar(i) til(u) vīchār(u) na bisan pachhātā.
4. Lakh lakh nautan nāu lai lakh lakh sekh visekh na tāiā.
5. Chir(u) jīvan(u) bahu bañḍhne darsan pañih nasabad(u) siñātā.
6. Dāt(i) lubhāe visāran(i) dātā.(16)

13. Created Forsaked Creator

1. Millions of Brahmās read and recite *Vedās* millions of times but have not learnt to grasp the secret and mystery of the Creator.
2. Millions of Shivās focus their consciousness according to *Yog* system and yet could not recognize His form.
3. Vishṇu incarnated himself in millions of forms but could not know Him.
4. *Sheshnāg* (the mystical multiheaded snake) remembered Him with each head calling Him by a new name everytime but still could not understand His reality.
5. Persons with longevity and long experienced life, other six schools of philosophy and the twelve paths of *Yogīs* did not recognize the Word (*Shabad*) form of God.
6. Because, enamoured by the gifts of life, they forgot the bestower.(13)

In Essence

The mystery of God could not be solved by the Hindu trinity of deities despite each indulging in their respective discipline millions of times. Those who enjoyed long life failed as well because they got more engrossed in His boons than He Himself.

Dāt(i) piārī visariā dātāra.

(SGGS, p. 676)

The following *swaiyā* is also explained by the above *paurī*.

*Brahmādik siv chhañd munisur
 rasak(i) rasak(i) ṭhākur gun gāvat.
 Iñdra muniñdra kbojte gorakb
 dharan(i) gagan āvat phun(i) dbāvat.
 Sidh manukb dev ar(u) dānav
 ik(u) til(u) tā ko maram(u) na pāvat.
 Pria prabh prīt(i) prem ras bhagī
 Har(i) jan tā kai daras(i) samāvat.
 Tisaih tiāg(i) ān kau jāchaih,
 mukb darit rasan sagal ghas(i) jāvat.
 Re man mūr simar(i) sukhdātā,
 Nānak dās tujbaih samjhāvat.*

(SGGS, p. 1388)

੧੪. (ਕੀਤਾ ਕਰਤੇ ਨੂੰ ਕਿਕੂੰ ਪਾਵੇ ? ਗਾਡੀ ਰਾਹ)

੧. ਨਿਰੰਕਾਰ ਆਕਾਰੁ ਕਰਿ ਗੁਰ ਮੂਰਤਿ ਹੁਇ ਧਿਆਨੁ ਧਰਾਇਆ ।
੨. ਚਾਰਿ ਵਰਨੁ ਗੁਰ ਸਿਖ ਕਰਿ ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡੁ ਵਸਾਇਆ ।
੩. ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਅਕਥ ਕਥਾ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ।
੪. ਵੀਹਾ ਅੰਦਰਿ ਵਰਤਮਾਨੁ ਗੁਰਮੁਖਿ ਹੋਇ ਇਕੀਹ ਲਖਾਇਆ ।
੫. ਮਾਇਆ ਵਿਚਿ ਉਦਾਸ ਕਰਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ ।
੬. ਬਾਰਹ ਪੰਥ ਇਕਤ੍ ਕਰਿ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲਾਇਆ ।
੭. ਪਤਿ ਪਉੜੀ ਚੜਿ ਨਿਜ ਘਰਿ ਆਇਆ ॥੧੪॥

14. (Kūā karte nūn kinkū pāve ? Gāḍī rāh)

1. Nirāṅkāṛ ākāra(u) kar(i) gur mūrat(i) hue dhiān(u) dharāiā.
2. Chār(i) varan(u) gur sikh kar(i) sādḥ saṅgat(i) sachkhaṅḍ(u) vasāiā.
3. Ved katebaḥ bāhrā akath kathā gur sabad(u) suṇāiā.
4. Vīhā aṅdar(i) vartmān(u) gurmukh(i) hoe ikīh lakhāiā.
5. Māiā vich(i) udās kar(i) nām(u) dān(u) isnān(u) diṛāiā.
6. Bārah paṅth ikatra kar(i) gurmukh(i) gāḍī rāh(u) chalāiā.
7. Pat(i) pauṛī chār(i) nij ghar(i) āiā.(14)

14. How is Creator Realized ? The Pathway

1. The Formless Lord took the form of Gurū and sent Gurū Nanak the perfect form of Gurū to the world who made people reflect on the Supreme Lord.
2. The Gurū (Nānak) brought the people of four sections of society together made them into one as Sikh of the Gurū and gave them Realm of Truth on this Earth in the form of *Sādh Saṅgat*.
3. He, who is beyond all *Vedās* and scriptures of semitic religions, whose description is beyond anyone's capability, Gurū recited His precept to all.
4. Those who were engrossed in worldly attractions before adopting the *Shabad* were changed into Gurū-oriented persons—*Gurmukhs*.
5. Remaining detached from *Māyā* (worldly illusions) he re-affirmed the significance of Lord's name, charity and *Isbnān* (cleaning of the mind).
6. Bringing together all the twelve sects of *Yogīs*, Gurū Nānak defined a simple and straightforward path of salvation for them.
7. Climbing up the path of Lord's realization, they all settled in their true selves.(14)

In Essence

*Bārab maib rāval kḥap(i) jāvaib,
Chaub chhi-a maib saṅniyāsī.* (SGGS, p. 1332)

Jogīs and *Saṅyāsīs* babel and waste away their lives in their twelve and ten cults respectively.

Seeing the immense difficulty in these paths, rites and ritual-bound worship of other Hindus, Gurū Nānak gave the unique pathway of *Nām Simran* for the four sections of society :

Et(u) rāb(i) pat(i) pavariā, chariai boe ikīs. (SGGS, p. 7)

Gurū Jī advised all to meditate on His name because that is the only and simple path to Him.

੧੫. (ਗਾਡੀ ਰਾਹ ਦੇ ਰਾਹੀ ਗੁਰਮੁਖ)

੧. ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਪੈਰ ਧਰਿ ਦੁਬਿਧਾ ਵਾਟ ਕੁਵਾਟ ਨ ਧਾਇਆ।
੨. ਸਤਿਗੁਰ ਦਰਸਨੁ ਦੇਖਿਕੈ ਮਰਦਾ ਜਾਂਦਾ ਨਦਰਿ ਨ ਆਇਆ।
੩. ਕੰਨੀ ਸਤਿਗੁਰ ਸਬਦੁ ਸੁਣਿ ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੁ ਸੁਣਾਇਆ।
੪. ਸਤਿਗੁਰ ਸਰਣੀ ਆਇਕੈ ਨਿਹਚਲੁ ਸਾਧੂ ਸੰਗਿ ਮਿਲਾਇਆ।
੫. ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਰਸਿ ਸੁਖ ਸੰਪਟ ਵਿਚਿ ਸਹਜਿ ਸਮਾਇਆ।
੬. ਪਿਰਮ ਪਿਆਲਾ ਅਪਿਉ ਪੀਆਇਆ ॥੧੫॥

15. (Gādī rāh de rāhī Gurmukh)

1. Gurmukh(i) mārag(i) pair dhar(i) dubidhā vāṭ kuvāṭ na dhāiā.
2. Sat(i)gur darsan(u) dekh(i)kai mardā jāndā nadar(i) na āiā.
3. Kannī sat(i)gur sabad(u) suṇ(i) anhad ruṇ jhūṅkār(u) suṇāiā.
4. Sat(i)gur sarṇī āe-kai nihchal(u) sādībū saṅg(i) milāiā.
5. Charaṇkaval makrand ras(i) sukh saṅpaṭ vich(i) sabaj(i) samāiā.
6. Piram piālā apio piāiā.(15)

15. *Gurmukhs*—The Travellers of the Pathway

1. *Gurmukhs* follow the path as described in the aforesaid *paurī*. They do not tread in the false and base path of duality.
2. Following the teachings of the True Gurū, they do not see their selves involving in the cycle of birth and death repeatedly. (They know that *Nah kichb(u) janmai, nah kichb(u) marai. Āpan chalit(u) āp hī karai.*
3. Listening to the Gurū's word with their ears, they constantly hear and enjoy unstruck divine music.
4. Coming in the refuge of *Satgurū*, they join the holy congregation of pious seeker's and stay there stable of mind.
5. Considering the elixir of the lotus-feet of the Gurū as blesser of all comforts and peace, they remain immersed in it like a black bee.
6. Drinking deep the love-like elixir, they remain in a state of intoxication and ecstasy.(15)

In Essence

Just as consuming liquor frees the mind of a person from all worries, so do the *Gurmukhs* remain in a state of ecstasy after consuming the nectar-like cup of Lord's love. The fear of birth and death disappears from their minds. *Gurbānī* says :

Gur kī mat(i) tūñ leh(i) iāne.

Bhagat(i) binā baub dūbe siāne.

(SGGS, p. 288)

O ignorant person! take the advice of Gurū and act accordingly in life. For, without Lord's worship many wise and intellectual persons have also been drowned in this worldly ocean.

੧੬. (ਗੁਰਮੁਖ ਦਾ ਜੀਵਨ ਮੁਕਤ ਪਦ)

੧. ਸਾਧ ਸੰਗਤਿ ਕਰਿ ਸਾਧਨਾ ਪਿਰਮ ਪਿਆਲਾ ਅਜਰੁ ਜਰਣਾ।
੨. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਆਪੁ ਗਵਾਇ ਜੀਵੰਦਿਆ ਮਰਣਾ।
੩. ਜੀਵਣ ਮੁਕਤਿ ਵਖਾਣੀਐ ਮਰਿ ਮਰਿ ਜੀਵਣੁ ਡੁਬਿ ਡੁਬਿ ਤਰਣਾ।
੪. ਸਬਦੁ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਅਪਿਓ ਪੀਅਣੁ ਤੈ ਅਉਚਰ ਚਰਣਾ।
੫. ਅਨਹਦ ਨਾਦ ਅਵੇਸ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵਾਣੀ ਨਿਝਰੁ ਝਰਣਾ।
੬. ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਹੋਇ ਕਾਰਣੁ ਕਰਣ ਨ ਕਾਰਣ ਕਰਣਾ।
੭. ਪਤਿਤ ਉਧਾਰਣ ਅਸਰਣ ਸਰਣਾ॥੧੬॥

16. (Gurmukh dā jīvan mukt pad)

1. Sādh saṅgat(i) kar(i) sādhnā piram piālā ajar(u) jarnā.
2. Pairī pai pākhāk hoe āp(u) gavāe jīvaṅdiā marnā.
3. Jīvaṅ mukt(i) vakhāṅīai mar(i) mar(i) jīvaṅ(u) ḍub(i) ḍub(i) tarnā.
4. Sabad(u) surat(i) livliṅ(u) hoe apio piāṅ(u) tai auchar charnā.
5. Anbad nād aves kar(i) anmrīt vāṅī nijbar(u) jharnā.
6. Karaṅ kāraṅ samrath hoe kāraṅ(u) karaṅ na kāraṅ karnā.
7. Patit udhāraṅ asraṅ sarṅā.(16)

16. The Liberated Status of *Gurmukh*

1. Those who have practiced Gurū's precepts for spiritual quest in *Sādh Saṅgat* and have borne the unbearable divine love with all their strength,
2. They had surrendered themselves to the Gurū, becoming dust of his lotus-feet, and shedding their individuality; had died while still alive. (They were emancipated during their life-time itself).
3. Such persons are dead from the material world and live life in the love of God. They are liberated here and now.
4. Engrossed in the contemplation of Gurū's word and relishing the elixir of love, they have shed their pride and vanity.
5. The unstruck melody of *Shabad* (Word) has penetrated in them and nectar-like *gurbānī* keeps flowing in their mind perpetually.
6. They become cause of all the actions and attain the power of accomplishing everything that they desire. But they do not exercise this power and live in the will of God (like Bhāi Bhikhāri).
7. They are the liberators of the sinners and providers of refuge to those whom no one is willing to accept.(16)

In Essence

Practicing Gurū's teachings in *Sādh Saṅgat* and bearing the unbearable, total surrender to the Gurū, detaching one's mind from the worldly attractions and absorbing it in the loving elixir of the divine word leads one to achieve the state of emancipation while still alive. *Gurbānī* says :

Mat ko bharam(i) bhulai saṁsār(i).

Gur bin(u) koe na utras(i) pār(i).

(SGGS, p. 864)

Let no one have any doubt—O people of the world ! without the teachings of the Gurū, no one has ever crossed the worldly ocean successfully.

੧੭. (ਗੁਰਮੁਖ ਦਾ ਤਰਨਾ ਤਾਰਨਾ)

੧. ਗੁਰਮੁਖਿ ਭੈ ਵਿਚਿ ਜੰਮਣਾ ਭੈ ਵਿਚਿ ਕਹਿਣਾ ਭੈ ਵਿਚਿ ਚਲਣਾ ।
੨. ਸਾਧ ਸੰਗਤਿ ਭੈ ਭਾਇ ਵਿਚਿ ਭਗਤਿ ਵਛਲੁ ਕਰਿ ਅਛਲੁ ਛਲਣਾ ।
੩. ਜਲ ਵਿਚਿ ਕਵਲੁ ਅਲਿਪਤ ਹੋਇ ਆਸ ਨਿਰਾਸ ਵਲੇਵੈ ਵਲਣਾ ।
੪. ਅਹਰਣਿ ਘਣ ਹੀਰੇ ਜੁਗਤਿ ਗੁਰਮਤਿ ਨਿਹਚਲੁ ਅਟਲੁ ਨ ਟਲਣਾ ।
੫. ਪਰਉਪਕਾਰ ਵੀਚਾਰਿ ਵਿਚਿ ਜੀਅ ਦੈਆ ਮੋਮ ਵਾਗੀ ਢਲਣਾ ।
੬. ਚਾਰਿ ਵਰਨ ਤੰਬੋਲ ਰਸੁ ਆਪਿ ਗਵਾਇ ਰਲਾਇਆ ਰਲਣਾ ।
੭. ਵਟੀ ਤੇਲੁ ਦੀਵਾ ਹੋਇ ਬਲਣਾ ॥੧੭॥

17. (Gurmukh dā tarnā tārnā)

1. Gurmukh(i) bhai vich(i) jāimṇā bhai vich(i) kaiṇā bhai vich(i) chalnā.
2. Sādh saṅgat(i) bhai bhāe vich(i) bhagat(i) vachhal(u) kar(i) achhal(u) chhalṇā.
3. Jal vich(i) kaval(u) alipāt hoe ās nirās valevai valṇā.
4. Ahraṇ(i) ghaṇ bhīre jugat(i) gurmat(i) nihchal(u) aṭal(u) naṭalṇā.
5. Parupkār vīchār(i) vich(i) jā daiā mom vāgī ḍhalṇā.
6. Chār(i) varan taṅbol ras(u) āp(i) gavāe ralāiā ralṇā.
7. Vaṭī tel(u) divā hoe balṇā.(17)

17. *Gurmukh*—The Emancipated and Emancipator

1. *Gurmukhs* are born in divine will, live in divine will and die in the divine will. They always lead life in His reverential fear.
2. By their reverential fear and loving worship in the holy congregation, they trick the undeceivable Lord by their love for Him.
3. They live in the worldly ocean like a flower in a pond. They are unsullied by the worldly illusions since they have shed all hopes and desires.
4. They remain steadfast just as a diamond remains unaffected when beaten with hammer on an anvil. Deeply rooted in the wisdom of Gurū they bear hardships with pleasure.
5. Their mind moulds like wax when it comes to doing acts of goodness, compassion and welfare of other living beings.
6. In the four sections of society, they become one just as the four ingredients of betel become one each giving up its individuality and unique characteristic.
7. Like a wick in the lamp, they burn themselves to give light to others.(17)

In Essence

With the wick of devotion and oil of love, *Gurmukhs* bear hardships on themselves and light the path of others. *Gurmukhs* are ever involved in acts of welfare and compassion. In *Sidh Gosht*, when Gurū Nānak Dev Jī was asked why he had become an ascetic, Gurū Jī replied :

Gurmukh(i) kbojat bhae udāsī. (SGGS, p. 939)

I have taken the path of hermits for searching a true Gurū-conscious person.

੧੮. (ਗੁਰਮੁਖਾਂ ਦੀ ਮੁਕਤੀ ਦੀ ਜੁਗਤਿ)

੧. ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਅਰਥ ਕਰੋੜਿ ਨ ਓੜਕੁ ਜਾਣੈ।
੨. ਚਾਰਿ ਪਦਾਰਥ ਆਖੀਅਨਿ ਹੋਇ ਲਖੂਣਿ ਨ ਪਲੁ ਪਰਵਾਣੈ।
੩. ਰਿਧੀ ਸਿਧੀ ਲਖ ਲਖ ਨਿਧਿ ਨਿਧਾਨ ਲਖ ਤਿਲੁ ਨ ਤੁਲਾਣੈ।
੪. ਦਰਸਨ ਦ੍ਰਿਸਟਿ ਸੰਜੋਗ ਲਖ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਖ ਹੈਰਾਣੈ।
੫. ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਣ ਅਸੰਖ ਭਗਤਿ ਜੁਗਤਿ ਲਖਨੇਤ ਵਖਾਣੈ।
੬. ਪਿਰਮ ਪਿਆਲਾ ਸਹਜਿ ਘਰੁ ਗੁਰਮੁਖ ਸੁਖਫਲ ਚੋਜ ਵਿਡਾਣੈ।
੭. ਮਤਿ ਬੁਧਿ ਸੁਧਿ ਲਖ ਮੇਲ ਮਿਲਾਣੈ ॥੧੮॥

18. (Gurmukhān dī muktī dī jugat)

1. Sat(u) santokh(u) daiā dbaram(u) arth karor(i) na orak jāṇai.
2. Chār(i) padārath ākhian(i) hoe lakhūṇaṅ na pal(u) parvāṇai.
3. Rīdhī sidhī lakh lakh nidh(i) nidhān lakh til(u) na tulāṇai.
4. Darsan drisṭ(i) sanjog lakh sabad surat(i) liv lakh hairāṇai.
5. Giān dhiān simraṅ asaṅkh bhagat(i) jugat(i) lakhnet vakhāṇai.
6. Piram piālā sabaj(i) ghar(u) gurmukh sukh-phal choj vidāṇai.
7. Mat(i) budh(i) sudh(i) lakh mel milāṇai.(18)

18. Means of Salvation of *Gurmukhs*

1. If there be millions of Truths, contentments, compassions, faith and wealth, whose count cannot be reached.
2. And if there be all the four much desired spiritual elements of *Dharm*, *Arth*, *Kām* and *Mokh*, and if these are multiplied by millions, they cannot equal the moment of bliss and happiness of *Sat Saṅgat*.
3. Millions of spiritual powers, treasures are not even counterpoise to a small fraction of the aforesaid happiness and tranquillity.
4. The integration of vision and form coupled with their engrossment in the *Shabad* of Gurū, amazes all the aforesaid elements.
5. Putting themselves through all the techniques of knowledge, meditation, worships, concentration, everyone ultimately says – not this; not even this.
6. The cup of divine love that *Gurmukhs* partake and achieve peace and comfort is wonderful and wondrous.
7. At this stage, intellect, wisdom, thoughts and actions of *Gurmukhs* are immersed in the Almighty Lord.(18)

In Essence

Perpetually enjoying the cup of divine loving elixir, *Gurmukhs* are never in search of other spiritual pursuits. In fact all other pursuits are amazed at the wondrous state of peace and tranquillity that the *Gurmukhs* enjoy engrossed in Gurū's *Shabad*.

*Gurmukhā no pañth(u) pargaṭā,
dar(i) thāk na koī pāe.*

*Har(i) nām(u) salāhan(i) nām(u) man(i),
nām(i) rahan(i) liv lāe.*

(SGGS, p. 42)

Those who live life in the will of God, find their path free of all obstacles. They are not even stopped at His gate. They remain engrossed in singing His praises and obedience.

ੴ. (ਸੱਚ ਸ੍ਰੇਸ਼ਟ ਆਚਾਰ ਹੈ)

੧. ਜਪ ਤਪ ਸੰਜਮ ਲਖ ਲਖ ਹੋਮ ਜਗ ਨਈਵੇਦ ਕਰੋੜੀ।
੨. ਵਰਤ ਨੇਮ ਸੰਜਮ ਘਣੇ ਕਰਮ ਧਰਮ ਲਖ ਤੰਦੁ ਮਰੋੜੀ।
੩. ਤੀਰਥ ਪੁਰਥ ਸੰਜੋਗ ਲਖ ਪੁੰਨ ਦਾਨ ਉਪਕਾਰ ਨ ਓੜੀ।
੪. ਦੇਵੀ ਦੇਵ ਸਰੇਵਣੇ ਵਰ ਸਰਾਪ ਲਖ ਜੋੜ ਵਿਛੋੜੀ।
੫. ਦਰਸਨ ਵਰਨ ਅਵਰਨ ਲਖ ਪੂਜਾ ਅਰਚਾ ਬੰਧਨ ਤੋੜੀ।
੬. ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਲਖ ਜੋਗ ਭੋਗ ਲਖ ਝਾੜਿ ਪਛੋੜੀ।
੭. ਸਚਹੁ ਓਰੈ ਸਭ ਕਿਹੁ ਲਖ ਸਿਆਣਪ ਸਭਾ ਥੋੜੀ।
੮. ਉਪਰਿ ਸਚੁ ਅਚਾਰੁ ਚਮੋੜੀ ॥੧੯॥

19. (Sachch Sresht āchār hai)

1. Jap tap sanjam lakh lakh hom jag naived karorī.
2. Varat nem sanjam ghane karam dharam lakh tañd(u) marorī.
3. Tīrath purab sanjog lakh puñn dān upkār na orī.
4. Devī dev sarevaṇe var sarāp lakh joṛ vichhorī.
5. Darsan varan avaran lakh pūjā archā bañdhan torī.
6. Lok ved guṇ giān lakh jog bhog lakh jhār(i) pachhorī.
7. Sachoh orai sabb kihu lakh siāṇap sabbā thorī.
8. Upar(i) sach(u) achār(u) chamorī.(19)

19. Truth is Supreme

1. Practices of millions of recitations, self-control, strict moral discipline, lakhs of *hom*, *yag* and offering relishments to idols of gods are held.
2. Observing fasts, performing acts of repetitive nature, precautionary measures and millions of ritualistic actions are weak and breakable.
3. Assembling at various places of pilgrimage on auspicious anniversaries and festivals, and giving much in charity,
4. Serving the gods and goddesses, uniting with their dear ones by virtue of their boons and separating from them as a result of their curses,
5. The constraints of four castes, six schools of philosophies, people of other sections or religious denomination and methods of worship etc. have all been broken.
6. All virtues of knowledge of scriptures (*Vedās* etc.), millions of *Yogs* and relishments have been shed and left behind.
7. For, all the aforesaid wisdoms are woefully short of the Truth for those *Gurmukhs* who have realized the Truth.
8. Of all the acts and deeds, truth is supreme.(19)

In Essence

Manhaṭh budhī ketiā kete bed bīchār.

Kete baṅdhan jā ke gurmukh(i) mokh duār.

Sachauh orai sabh(u) ko, upar(i) sach(u) āchbār(u).

(SGGS, p. 62)

These lines of *Gurbānī* have been well explained by Bhāi Gurdās Jī in the above *paurī*. The truth is the remedy of all our ills. *Gurbānī* says :

Sach(u) sabhnā boe dārū pāp kaḍhai dhoē.

(SGGS, p. 468)

The *Gurmukhs* are praised because they are in possession of the truth. The truth liberates them. God resides in Truth.

੨੦. (ਸੱਚਾ ਰਾਜ)

੧. ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਤਖਤੁ ਸੁਹੇਲਾ।
੨. ਸਚ ਸਬਦੁ ਟਕਸਾਲ ਸਚ ਅਸਟਧਾਤੁ ਇਕ ਪਾਰਸੁ ਮੇਲਾ।
੩. ਸਚਾ ਅਬਿਚਲੁ ਰਾਜੁ ਹੈ ਸਚੁ ਮਹਲੁ ਨਵਹਾਣਿ ਨਵੇਲਾ।
੪. ਸਚਾ ਹੁਕਮੁ ਵਰਤਦਾ ਸਚਾ ਅਮਰੁ ਸਚੇ ਰਸ ਕੇਲਾ।
੫. ਸਚੀ ਸਿਫਤਿ ਸਲਾਹ ਸਚੁ ਸਚੁ ਸਲਾਹਣੁ ਅੰਮ੍ਰਿਤ ਵੇਲਾ।
੬. ਸਚਾ ਗੁਰਮੁਖਿ ਪੰਥ ਹੈ ਸਚੁ ਉਪਦੇਸੁ ਨ ਗਰਬਿ ਗਹੇਲਾ।
੭. ਆਸਾ ਵਿਚਿ ਨਿਰਾਸ ਗਤਿ ਸਚਾ ਖੇਲੁ ਮੇਲੁ ਸਚੁ ਖੇਲਾ।
੮. ਗੁਰਮੁਖਿ ਸਿਖੁ ਗੁਰੁ ਗੁਰ ਚੇਲਾ॥੨੦॥

20. (Sachbā rāj)

1. Sat(i)gur sachā pāt(i)sāb(u) sād̄h saṅgat(i) sach(u) takht(u) subelā.
2. Sach sabad(u) ṭaksāl sach aṣṭdhāt(u) ik pāras(u) melā.
3. Sachā abichal(u) rāj hai sach(u) mahal(u) nav-bāṅ(i) navelā.
4. Sachā bukam(u) vartadā sachā amar(u) sacho ras kelā.
5. Sachī siphat(i) salāh sach(u) sach(u) salāhan(u) anmrit velā.
6. Sachāgurmukh(i)pañthhaisach(u)updes(u)nagarab(i)gabelā.
7. Āsā vich(i) nirās gat(i) sachā kbel(u) mel(u) sach(u) kbelā.
8. Gurmukh(i) sikh(u) gurū gur chelā.(20)

20. The True Rule

1. *Satgurū* is the true emperor and the holy congregation (*Sādh Saṅgat*) is true throne which is soothing and peaceful.
2. The mint of the divine word is true and like philosopher's stone, it turns people of all castes and four institutions into gold-like, i.e. *Gurmukhs*.
3. The kingdom of *Satgurū* is true and stable. *Satgurū* stays in the palace of truth, that is ever new, modern and beautiful to behold.
4. The command of *Satgurū* is true. Those who obey his command are also true. They then enjoy the bliss of elixir of truth.
5. The praise and paeans of the Lord that they indulge in are also true. They sit in praise of the Lord in the ambrosial hour and sing His eulogies.
6. The pathway of *Gurmukhs* is true and so are their teachings. Like other emperors, they are not in the grip of haughtiness and self-conceit.
7. *Gurmukhs* remain detached from the worldly expectations/attractions. True are their actions, so are their dealings. They dispense truth whomsoever they meet.
8. Such Sikhs (*Gurmukhs*) are Gurū in form while Gurū is in the image of a disciple.(20)

In Essence

Satgurū is embodiment of God. He is the true emperor. Those who obey command of *Satgurū* become like him. The disciple merges in the mould of Gurū, when he serves him with devotion and single-minded love. *Gurbānī* says :

Gurū Sikh(u), Sikh(u) Gurū hai eko gur updes(u) chālāe.
(SGGS, p. 444)

A True Sikh is a personification of the Gurū and Gurū abides within the Sikh (disciple) as there is no distinction between the two.

੨੧. (ਗੁਰਮੁਖਾਂ ਦੀ ਅਲੇਪਤਾ)

੧. ਗੁਰਮੁਖਿ ਹਉਮੈ ਪਰਹਰੈ ਮਨਿ ਭਾਵੈ ਖਸਮੈ ਦਾ ਭਾਣਾ।
੨. ਪੈਰੀਂ ਪੈ ਪਾਖਾਕ ਹੋਇ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ਨਿਮਾਣਾ।
੩. ਵਰਤਮਾਨ ਵਿਚਿ ਵਰਤਦਾ ਹੋਵਣਹਾਰ ਸੋਈ ਪਰਵਾਣਾ।
੪. ਕਾਰਣੁ ਕਰਤਾ ਜੋ ਕਰੈ ਸਿਰਿ ਧਰਿ ਮੰਨਿ ਕਰੈ ਸੁਕਰਾਣਾ।
੫. ਰਾਜੀ ਹੋਇ ਰਜਾਇ ਵਿਚਿ ਦੁਨੀਆਂ ਅੰਦਰਿ ਜਿਉ ਮਿਹਮਾਣਾ।
੬. ਵਿਸਮਾਦੀ ਵਿਸਮਾਦ ਵਿਚਿ ਕੁਦਰਤਿ ਕਾਦਰ ਨੋ ਕੁਰਬਾਣਾ।
੭. ਲੇਪ ਅਲੇਪ ਸਦਾ ਨਿਰਬਾਣਾ ॥੨੧॥

21. (Gurmukhān dī aleptā)

1. Gurmukh(i) haumai parharai man(i) bhāvai khasmai dā bhāṇā.
2. Pairīn pai pākhāk hoe dargah pāvai māṇ(u) nimāṇā.
3. Vartmān vich(i) vartadā hovanbār soī parvāṇā.
4. Kāraṇ(u) kartā jo karai sir(i) dbar(i) maṇn(i) karai sukrāṇā.
5. Rājī hoe rajāe vich(i) duniān aṇdar(i) jio mihmāṇā.
6. Vismādī vismād vich(i) kudrat(i) kādar no kurbāṇā.
7. Lep alep sadā nirbāṇā.(21)

21. Unsullied State of *Gurmukhs*

1. *Gurmukhs* renounce ego and live in the will of the Master.
2. In humility, they have fallen at the feet of *Satgurū*. Thus they are humble here and will earn honour in His court.
3. Whatever is happening now, they have accepted it as divine dispensation.
4. Whatever the Creator does or causes to do is gladly accepted by them with thanks and gratitude.
5. They remain happy and contented in His will and consider themselves guests in this world for a few days.
6. They are ever sacrifice unto the ecstasy of wonderful and amazing form of Transcendental Lord and all His creation.
7. Thus they remain detached and liberated while leading their life in this world.(21)

In Essence

The *Gurmukhs* accept Lord's will in the happenings of their lives. They renounce their love and infatuations and live as a householder just as a lotus blooms in water without getting sullied :

Jin(i) jīo dīā su rijak(u) anbrāvai.

Sabb ghaṭ bhitar(i) hāt(u) chalāvai. (SGGS, p. 794)

One who has blessed a person with life also reaches him all his essentials to survive and thrive on. He has virtually established a market in every heart. He has ensured that all needs of a living being are met from within.

੨੨. (ਬੰਦੇ ਵਿਖੇ)

੧. ਹੁਕਮੀ ਬੰਦਾ ਹੋਇਕੈ ਸਾਹਿਬੁ ਦੇ ਹੁਕਮੈ ਵਿਚਿ ਰਹਣਾ।
੨. ਹੁਕਮੈ ਅੰਦਰਿ ਸਭ ਕੋ ਸਭਨਾ ਆਵਟਣ ਹੈ ਸਹਣਾ।
੩. ਦਿਲੁ ਦਰਿਆਉ ਸਮਾਉ ਕਰਿ ਗਰਬ ਗਵਾਇ ਗਰੀਬੀ ਵਹਣਾ।
੪. ਵੀਹਿ ਇਕੀਹਿ ਉਲੰਘਿਕੈ ਸਾਧ ਸੰਗਤਿ ਸਿੰਘਾਸਣਿ ਬਹਣਾ।
੫. ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਣ ਹੋਇ ਅਨਭਉ ਅਘੜ ਘੜਾਏ ਗਹਣਾ।
੬. ਸਿਦਕ ਸਬੂਰੀ ਸਾਬਤਾ ਸਾਕਰ ਸੁਕਰਿ ਨ ਚੇਣਾ ਲਹਣਾ।
੭. ਨੀਰ ਨ ਡੁਬਣੁ ਅਗਿ ਨ ਦਹਣਾ॥੨੨॥

22. (Bānde vikhe)

1. Hukmī bandā hoe-kai sāhib(u) de hukmai vich(i) rahṇā.
2. Hukmai aṅdar(i) sabh ko sabhnā āvaṭaṅ hai sabṇā.
3. Dil(u) dariāo samāo kar(i) garab gavāe garibī vahṇā.
4. Vih(i) ikih(i) ulāṅgh(i)kai sādḥ saṅgat(i) siṅghāsāṅ(i) bahṇā.
5. Sabad surat(i) livliṅ hoe ambbau aghar gharāe gabṇā.
6. Sidak sabūrī sābtā sākar sukar(i) na deṅā lahṇā.
7. Nīr na ḍuban(u) ag(i) na dahṇā.(22)

22. The Devotee

1. He who is slave of the command and lives in the will of his master, is a true and devoted follower.
2. The whole universe operates in His command. The heat of His will has to be endured by all.
3. Thus one should become large-hearted and absorb all adverse situations, shedding ego and living in humility.
4. Detached from worldly attractions and unmindful of gains in the world hereafter, he should enjoy the bliss of throne like *Sādh Saṅgat*. (Perform desire-free worship).
5. Merging consciousness in the Word, he should mould his mind with the knowledge of Gurū. (With Gurū's knowledge, set his mind on the right path).
6. One should remain steadfast and true in faith and contented and grateful of Lord in all circumstances and this is what he should exchange for his devotion.
7. Such a person neither drowns in the water (*Māyā*) nor is burnt in the fire (of desires and jealousy).(22)

In Essence

A true devotee obeys and lives in the Will of his Master. His faith in his Master is unshakeable and he is well contented with the way his life is shaping up. Gurū's knowledge and the company of holy souls in *Sādh Saṅgat* helps him mould his mind that absorbs all adverse situations. He becomes free of desires and other vices; and nothing disturbs his concentration on divine Word. *Gurbāṇī* says :

Hukam(i) maṅṅiai hovai parvān(u),

tā khasmai kā mahal(u) pāe-sī.

Khasmai bhāvai so kare,

manoh chīndiā so pbal(u) pāe-sī.

(SGGS, p. 471)

He who obeys is accepted by Him. He is blessed with a place in His court. Whatever Master desires or commands, a true devotee follows it and obtains the fruit of his desires.

੨੩. (ਗੁਰੂ ਅਤੇ ਸਿੱਖ ਦੀ ਪ੍ਰੀਤੀ)

੧. ਮਿਹਰ ਮੁਹਬਤਿ ਆਸਕੀ ਇਸਕੁ ਮੁਸਕੁ ਕਿਉ ਲੁਕੈ ਲੁਕਾਇਆ।
੨. ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤਿ ਹੋਇ ਸੁਗੰਧੁ ਨ ਆਪੁ ਗਣਾਇਆ।
੩. ਨਦੀਆ ਨਾਲੇ ਗੰਗ ਮਿਲਿ ਹੋਇ ਪਵਿਤੁ ਨ ਆਖਿ ਸੁਣਾਇਆ।
੪. ਹੀਰੇ ਹੀਰਾ ਬੋਧਿਆ ਅਣੀ ਕਣੀ ਹੋਇ ਰਿਦੈ ਸਮਾਇਆ।
੫. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਸਾਧ ਹੋਇ ਪਾਰਸ ਮਿਲਿ ਪਾਰਸ ਹੋਇ ਆਇਆ।
੬. ਨਿਹਚਉ ਨਿਹਚਲੁ ਗੁਰਮਤੀ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਅਛਲੁ ਛਲਾਇਆ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਇਆ ॥੨੩॥੧੮॥

23. (Gurū ate Sikh dī prīṭī)

1. Mihar muhabat(i) āskī isk(u) musk(u) kio lukai lukāiā.
2. Chañdan vās(u) vaṇāspat(i) hoe sugaṇdh(u) na āp(u) gaṇāiā.
3. Nadiā nāle gaṅg mil(i) hoe pavit(u) na ākh(i) suṇāiā.
4. Hīre hīrā bedhiā aṇī kaṇī hoe ridai samāiā.
5. Sādh saṅgat(i) mil(i) sādh hoe pāras mil(i) pāras hoe āiā.
6. Nibchau nibchal(u) gurmatī bbagat(i) vachhal(u) hoe achhal(u) chhalāiā.
7. Gurmukh(i) sukh phal(u) alakh(u) lakhāiā.(23.18)

23. Gurū and Love of His Sikh

1. Gurū's blessings and love of a Sikh for his Gurū are not something that can be hidden even if one tries.
2. Sandalwood makes the whole vegetation fragrant around it but it cannot claim itself to be sandalwood though it smells like sandalwood.
3. Rivers and streams merging with river Ganges become pure and chaste but do not claim that they have also become river Ganges.
4. A diamond can pierce a diamond only when the tip of the drilling bit has a diamond at its heart. (The diamond-like *Nām*, studded on the bit-like tongue of the Gurū pierces the heart of the disciple).
5. Such a disciple becomes saintly in the holy congregation as if an ordinary stone has become philosopher's stone in the company of philosopher's stones.
6. Adopting teachings of the Gurū steadfastly, a Sikh of the Gurū becomes full of steadfast worship. Being the lover of His devotees, the undeceiveable lets Himself be tricked.
7. *Gurmukh* acquires fruit of peace and comfort when He reveals Himself to him.(23.18)

In Essence

Gurmukh becomes aware that the Lord who is not enamoured by any other way, falls a prey to the love-filled worship of His devotees. God loves the devotees and reaches the state of:

*Merī bāndhī bhagai(u) chhadāvai,
bāndhai bhagai(u) na chhūtai mobe;
Ek samai mo kau gaib bāndhai,
taū phun(i) mo pai jabāb(u) na hoe. (SGGS, p. 1252-53)*

God says that one who is tied by Me can only be liberated by My devotee. And if My devotee catches Me and ties Me up, I cannot object.

ਵਾਰ 19

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ)

੧. ਗੁਰਮੁਖਿ ਏਕੰਕਾਰੁ ਆਪਿ ਉਪਾਇਆ।
੨. ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਪਰਗਟੀ ਆਇਆ।
੩. ਪੰਜ ਤਤ ਵਿਸਥਾਰੁ ਚਲਤੁ ਰਚਾਇਆ।
੪. ਖਾਣੀ ਬਾਣੀ ਚਾਰਿ ਜਗਤੁ ਉਪਾਇਆ।
੫. ਕੁਦਰਤਿ ਅਗਮ ਅਪਾਰੁ ਅੰਤੁ ਨ ਪਾਇਆ।
੬. ਸਚੁ ਨਾਉ ਕਰਤਾਰੁ ਸਚਿ ਸਮਾਇਆ॥੧॥

1. (Maṅglācharan)

1. Gurmukh(i) ekañkār(u) āp(i) upāiā.
2. Oañkār(i) akār(u) pargatī āiā.
3. Pañj tat vishbār(u) chalat rachbāiā.
4. Khāñī bāñī chār(i) jagat(u) upāiā.
5. Kudrat(i) agam apār(u) ant(u) na pāiā.
6. Sach(u) nāu kartār(u) sach(i) samāiā.(1)

1. Invocation

1. Almighty Creator Himself, created *Gurmukh*—True Gurū (Gurū Nānak Dev Ji).
2. He manifested Himself in the human form of Gurū Nānak, (in order to eradicate sins and liberate the world).
3. Creating the five elements (Air, water, fire, earth, sky), He commenced this amazing game of creation.
4. With four means of creation and four stages of speech, He organized the world into a functional and a perpetually developing entity.
5. His creation is limitless, inaccessible and beyond any description.
6. The Lord who is True, whose name is True, is well permeated in all His creation and is therefore omnipresent.(1)

In Essence

In the invocatory *paurī*, Bhāi Sāhib has praised the Lord by describing Him as Supreme Creator who resides Himself equally in the infinitesimal particle prevailing in the Universe.

Gurbānī says :

Āpīnai āp(u) sājio āpīnai rachio nāo.

Dūyī kudrat(i) sājīai kar(i) āsaṅ(u) dīṭho chāo.

(SGGS, p. 463)

God created Himself and then created His name. He then created this Universe and the nature. He then lodged Himself in every miniscule of this nature.

Tūn kartā purakh(u) agāṅm(u) bai āp(i) srisat(i) upāī.

Raṅ praṅ upārjanā babu babu bidh(i) bhāī.

Tūn jānaib jin(i) upāīai sabh(u) khel(u) tumāī.

(SGGS, p. 138)

Lord is inaccessible who has created vast expanse of Universe. He has filled His creation with many forms of different hues. He alone knows the extent and limits of His creation.

੨. (ਚੌਰਾਸੀ ਦੇ ਵਿਖੇ)

੧. ਲਖ ਚਉਰਾਸੀ ਜੂਨਿ ਫੇਰਿ ਫਿਰਾਇਆ।
੨. ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭ ਕਰਮੀ ਪਾਇਆ।
੩. ਉਤਮੁ ਗੁਰਮੁਖਿ ਪੰਥੁ ਆਪੁ ਗਵਾਇਆ।
੪. ਸਾਧ ਸੰਗਤਿ ਰਹਰਾਸਿ ਪੈਰੀ ਪਾਇਆ।
੫. ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਸਚੁ ਦਿੜਾਇਆ।
੬. ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਣ ਭਾਣਾ ਭਾਇਆ ॥੨॥

2. (Chaurāsī de vikhe)

1. Lakh chaurāsī jūn(i) pher(i) phirāiā.
2. Māṇas janam(u) dulaṅbh karmī pāiā.
3. Utam(u) gurmukh(i) paṅth āp(u) gavāiā.
4. Sādh saṅgat(i) rahrās(i) pairī pāiā.
5. Nām(u) dān(u) isnān(u) sach(u) diṛāiā.
6. Sabad surat(i) livliṅ bhāṇā bhāiā.(2)

2. Creation of Species

1. He then created a cycle of eight million four hundred thousand species of life.
2. (Of all the species created) The life of a human being is rare and obtained through uncommon fortune.
3. In the human life, the path of Gurū-oriented is the most superior because they give up their self.
4. (How is that obtained?) By becoming part of the holy congregation adopting its tradition of humility and egolessness.
5. It is here that a human being acquires the teachings of *Nām, Dān, Ishnān* and practices it steadfastly.
6. Engrossing the consciousness in the Word (*Shabad*), such persons are happy in His will.(2)

In Essence

The foregoing *paurī* has theme commensurate with following lines :

Lakh chaurāsib jon(i) sabāi.

Mānas kau prabh(i) dī-ī vaḍiā-ī.

Is(u) paurī te jo nar(u) chūkai,

so āe jāe dukk(u) pāedā.

(SGGS, p. 1075)

God created eighty-four lakhs species and He gave the supremacy to a human being. If a person now slips making a success of his life and fails to achieve salvation, then he will enter into the cycle of birth and death and bear sufferings.

Thus to make it a success, take shelter in Gurū's word, in the company of *Sādh Saṅgat* acquire and practise Gurū's teachings and remain engrossed in Him.

੩. (ਚੱਲਣ ਜੁਗਤ—ਪਰਾਹੁਣਾ)

੧. ਗੁਰਮੁਖਿ ਸੁਘੜ ਸੁਜਾਣੁ ਗੁਰ ਸਮਝਾਇਆ ।
੨. ਮਿਹਮਾਣੀ ਮਿਹਮਾਣੁ ਮਜਲਸਿ ਆਇਆ ।
੩. ਖਾਵਾਲੇ ਸੋ ਖਾਣੁ ਪੀਐ ਪੀਆਇਆ ।
੪. ਕਰੈ ਨ ਗਰਬੁ ਗੁਮਾਣੁ ਹਸੈ ਹਸਾਇਆ ।
੫. ਪਾਹੁਨੜਾ ਪਰਵਾਣੁ ਕਾਜੁ ਸੁਹਾਇਆ ।
੬. ਮਜਲਸ ਕਰਿ ਹੈਰਾਣੁ ਉਠਿ ਸਿਧਾਇਆ ॥੩॥

3. (Challaṅ jugat—Parābubhā)

1. Gurmukh(i) sugbar sujāṅ(u) gur samjhbāiā.
2. Mihmāṅī mihmāṅ(u) majlas(i) āiā.
3. Khāvāle so kbāṅ(u) pīai pīaiā.
4. Karai na garab(u) gumāṅ(u) basai basaiā.
5. Pābunaṛā parvāṅ(u) kāj(u) subaiā.
6. Majlas kar(i) hairāṅ(u) uṭh(i) sidhāiā.(3)

3. Departing Ways—An Honourable Visitor

1. Gurū-oriented persons are wise, clever and knowledgeable.
2. They are here in this world like a guest in the assembly of transients. (Who are already sharing this inn-like world).
3. They eat and drink whatever the Omnific Master serves them. (They are free of greed and avarice).
4. They do not brag of their abilities nor feel proud of their paltry successes. A *Gurmukh* is happy with whatever happiness is bestowed upon him by the Lord.
5. That guest alone is accepted whose conduct and deeds are pious and honourable. (One who indulges in vices are degraded).
6. Such a visitor leaves the other inmates of the assembly in awe by virtue of his divine conduct and behaviour.(3)

In Essence

Those great and pious souls who had performed superior tasks and conducted themselves honourably in the world are ever remembered. Their memories do not fade away and people keep praying for their everlasting stay in the Realm of Truth. People feel disdainful of remembering evil and vice-ridden persons. All those noble and dear souls considered themselves visitors in this world. Company of such souls is sought by all religious people. *Gurbānī* says :

Bhalke uṭb(i) prābhunā merai ghar(i) āvau.
Pāo pakhālā tis ke man(i) tan(i) nit bhāvau.
Nām(u) sunē nām(u) saṅgrahai nām(u) liv lāvau.
Grib(u) dhan(u) sabb(u) pavitra hoe Har(i) ke guṅ gāvau.
Har(i) nām vāpārī Nānakā vadhbhāgī pāvau.

(SGGS, p. 318)

੪. (ਚੱਲਣ ਜੁਗਤਿ—ਗੋਇਲ)

੧. ਗੋਇਲੜਾ ਦਿਨ ਚਾਰਿ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ।
੨. ਮੰਝੀ ਲੈ ਮਿਹਵਾਰਿ ਚੋਜ ਵਿਡਾਣੀਐ ।
੩. ਵਰਸੈ ਨਿਝਰ ਧਾਰਿ ਅੰਮ੍ਰਿਤ ਵਾਣੀਐ ।
੪. ਵੰਝੁਲੀਐ ਝੀਗਾਰਿ ਮਜਲਸ ਮਾਣੀਐ ।
੫. ਗਾਵਣਿ ਮਾਝ ਮਲਾਰਿ ਸੁਘੜ ਸੁਜਾਣੀਐ ।
੬. ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰ ਮਨਿ ਵਸਿ ਆਣੀਐ ।
੭. ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰਿ ਸਚਿ ਸਿਵਾਣੀਐ ॥੪॥

4. (Challaṅ jugat(i)—Goil)

1. Goelaṛā din chār(i) gurmukh(i) jāṇīai.
2. Mañjhī lai mihvār(i) choj viḍāṇīai.
3. Varsai nijhar dhār(i) anmrit vāṇīai.
4. Vanjbulīai jhīgār(i) majlas māṇīai.
5. Gāvaṅ(i) mājh malār(i) sughar sujāṇīai.
6. Haumai garab(u) nivār(i) man(i) vas(i) āṇīai.
7. Gurmukh(i) sabad(u) vīchār(i) sach(i) siṅṅāṇīai. (4)

੫. (ਚੱਲਣ ਜੁਗਤਿ—ਸਰਾਂ ਦਾ ਵਾਸ)

੧. ਵਾਟ ਵਟਾਉ ਰਾਤਿ ਸਰਾਈਂ ਵਸਿਆ।
੨. ਉਠ ਚਲਿਆ ਪਰਭਾਤਿ ਮਾਰਗਿ ਦਸਿਆ।
੩. ਨਾਹਿ ਪਰਾਈ ਤਾਤਿ ਨ ਚਿਤਿ ਰਹਸਿਆ।
੪. ਮੁਏ ਨ ਪੁਛੈ ਜਾਤਿ ਵਿਵਾਹਿ ਨ ਹਸਿਆ।
੫. ਦਾਤਾ ਕਰੈ ਜੁ ਦਾਤਿ ਨ ਭੁਖਾ ਤਸਿਆ।
੬. ਗੁਰਮੁਖਿ ਸਿਮਰਣੁ ਵਾਤਿ ਕਮਲ ਵਿਗਸਿਆ ॥੫॥

5. (Challaṅ jugat(i)—sarān dā vās)

1. Vāṭ vaṭāū rāt(i) sarāin vasiā.
2. Uṭh chaliā parbhāt(i) mārag(i) dasiā.
3. Nāh(i) parāī tāt(i) na chīl(i) rahsiā.
4. Mue na puchhai jāt(i) vivāb(i) na hasiā.
5. Dātā karai ju dāt(i) na bbukhā tasiā.
6. Gurmukh(i) simraṅ(u) vāt(i) kamal vigsīā.(5)

5. Departing Ways—Stay in an Inn

1. A traveller stays in an inn to spend the night.
2. At dawn, when the pathway becomes evident and visible, he sets out on his journey again.
3. He was neither seized by jealousy nor infatuation for anyone who shared the facility with him.
4. (He was so unconcerned that) He did not ask the caste of the dead (if there was anybody who had died) nor felt overjoyed seeing a wedding.
5. *Gurmukh* happily accepts what the Mighty Donor gives him without complaining of thirst and hunger.
6. *Gurmukh* keeps remembering Him continuously. So, his face is always blooming like a lotus flower.(5)

In Essence

A lotus flower shuts up at night. But the face of *Gurmukhs* remain blooming all the time. They consider their visit to this world as a pilgrimage of four days. So they detach themselves from all worldly attractions and infatuations.

Gurū Arjan Dev Ji has very beautifully advised a seeker in the following verse to get up and march towards *Satsaṅg* to achieve the aim of his birth.

Uṭh(i) vaññ(u) vaṭāūriā tai kiā chir(u) lāiā.

Mublat(i) puñnarīā kit(u) kūṛ(i) lobhāiā.

Kūre lubhāiā dhoh(u) māyā karaiḥ pāp amitīā.

Tan(u) bhasam ḍherī jamaḥ herī kāl(i) bapurai jitiā.

Māl(u) joban(u) chhod(i) vaisī rabio painan(u) kbāiā.

Nānak kamāñā saṅg(i) juliā nab jāe kirt(u) miṭāiā.

(SGGS, pp. 459-60)

O traveller! get up and move. Why are you wasting your time? The time that was assigned to you is ending. Why are you indulging in falsehood and unending sins? The angels of death will conquer you one day. All your wealth will remain behind and you will carry the result of all your deeds.

੬. (ਚੱਲਣ ਜੁਗਤ)

(ਦੀਵਾਲੀ, ਤਾਰੇ, ਫੁੱਲ, ਤੀਰਥਯਾਤ੍ਰੀ, ਹਰਚੰਦਉਰੀ)

੧. ਦੀਵਾਲੀ ਦੀ ਗਤਿ ਦੀਵੇ ਬਾਲੀਅਨਿ।
੨. ਤਾਰੇ ਜਾਤਿ ਸਨਾਤਿ ਅੰਬਰਿ ਭਾਲੀਅਨਿ।
੩. ਫੁਲਾਂ ਦੀ ਬਾਗਾਤਿ ਚੁਣਿ ਚੁਣਿ ਚਾਲੀਅਨਿ।
੪. ਤੀਰਥਿ ਜਾਤੀ ਜਾਤਿ ਨੈਣ ਨਿਹਾਲੀਅਨਿ।
੫. ਹਰਚੰਦਉਰੀ ਝਾਤਿ ਵਸਾਇ ਉਚਾਲੀਅਨਿ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਦਾਤਿ ਸਬਦਿ ਸਮੁਾਲੀਅਨਿ॥੬॥

6. (Challaṅ jugat)

(Dīwālī, tāre, phull, tīrathyātrī, barchandaūrī)

1. Dīwālī dī rāt(i) dīve bālīan(i).
2. Tāre jāṭ(i) sanāt(i) anbar(i) bhālīan(i).
3. Phulān dī bāgāt(i) chuṅ(i) chuṅ(i) chālīan(i).
4. Tīrath(i) jāṭī jāṭ(i) nain nibālīan(i).
5. Har(i)chandaūrī jhāt(i) vasāe uchālīan(i).
6. Gurmukh(i) sukh phal dāt(i) sabad(i) sambālīan(i). (6)

6. Departing Ways

1. People light up earthenware oil lamps on the night of Diwāli.
2. Big and small stars shine in the sky at night but are not to be seen during the day.
3. Flowers bloom in the orchards and they look fascinating. Very soon these are selectively plucked leaving the plants bare of their beauty.
4. Groups of pilgrims are seen going to the holy places. Soon after reaching there and in no time they all disperse. All these places are left bereft of usual gaiety.
5. Mirages of habitats are seen surfacing and vanishing. Similarly this world is of a short-lived pleasure and happiness.
6. *Gurmukhs* are blessed with spiritual comfort, peace and bliss through constant engrossment in *Gur shabad*.(6)

In Essence

Gurmukhs consider the pleasure of this world as short term sojourn just as the beauty of Diwāli night fades away as soon as the oil lamps go off, or the flowers from the orchards are plucked. The star-studded night has beauty till the day-break. Thus *Gurmukhs* remain detached from the world knowing that their stay here is of short duration. During this time, they remain engrossed in the meditation of Gurū's word. *Gurbānī* says :

*Pevakarai din chār(i) hai sābur-rai jāṅā.
 Añbhā lok(u) na jāṅāi mūrakh eāṅā.*

(SGGS, p. 333)

O naive maid, your stay in your parental place is only for four days. Very soon, you will have to be going to your inlaws place. Don't be ignorant or blind of this fact.

੭. (ਚੱਲਣ ਜੁਗਤ—ਪੇਕਾ)

੧. ਗੁਰਮੁਖਿ ਮਨਿ ਪਰਗਾਸੁ ਗੁਰਿ ਉਪਦੇਸਿਆ।
੨. ਪੇਈਅੜੈ ਘਰਿ ਵਾਸੁ ਮਿਟੈ ਅੰਦੇਸਿਆ।
੩. ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਗਿਆਨੁ ਅਵੇਸਿਆ।
੪. ਸਾਧ ਸੰਗਤਿ ਰਹਰਾਸਿ ਸਬਦਿ ਸੰਦੇਸਿਆ।
੫. ਗੁਰਮੁਖਿ ਦਾਸਨਿ ਦਾਸ ਮਤ ਪਰਵੇਸਿਆ।
੬. ਸਿਮਰਣ ਸਾਸ ਗਿਰਾਸ ਦੇਸ ਵਿਦੇਸਿਆ ॥੭॥

7. (Challaṅ jugat—pekā)

1. Gurmukh(i) man(i) pargās(u) gur(i) updesiā.
2. Pei-arai ghar(i) vās(u) miṭai aṅdesiā.
3. Āsā vich(i) nirās(u) giān(u) avesiā.
4. Sādh saṅgat(i) rahrās(i) sabad(i) saṅdesiā.
5. Gurmukh(i) dāsan(i) dās māt parvesiā.
6. Simraṅ sās girās des videsiā.(7)

7. Departing Ways – Parental Home

1. The minds of *Gurmukh's* who have received and practiced Gurū's teachings remain radiant.
2. They consider their stay in the world like that of a girl who knows that her stay in her parental place is not forever. Thus they remain detached from it.
3. Since they are absorbed in the knowledge of Gurū's *Shabad*, they remain detached from all hopes and desires.
4. Taking recourse of holy congregation (*Sādh Saṅgat*), they spread the message of meditation on the Word.
5. Becoming humble and considering themselves as slaves of the servants of Almighty, they have renounced all evils and vices from their mind.
6. *Gurmukhs* remember the Lord with every breath and intake of every morsel wherever they are in their own country or abroad.(7)

In Essence

Living in this world, *Gurmukhs* who have understood the teachings of the Gurū and have lodged them in their mind remain detached from all expectations and desires. They are perpetually meditating on the name of the Lord, wherever they are :

Gurmukh(i) sāche kā bhau pāvai.

Gurmukh(i) bāṇī aghar(u) gharāvai.

Gurmukh(i) nirmal Har(i) guṇ gāvai.

Gurmukh(i) pavitar(u) param pad(u) pāvai.

and

Gurmukh(i) japīai aitar(i) piār(i).

Gurmukh(i) pāi-ai sabad(i) acbār(i).

(SGGS, p. 941)

੮. (ਚੱਲਣ ਜੁਗਤ—ਬੇੜੀ ਪੂਰ, ਸੁਪਨਾ, ਛਾਯਾ)

੧. ਨਦੀ ਨਾਵ ਸੰਜੋਗੁ ਮੇਲੁ ਮਿਲਾਇਆ।
੨. ਸੁਹਣੇ ਅੰਦਰਿ ਭੋਗੁ ਰਾਜੁ ਕਮਾਇਆ।
੩. ਕਦੇ ਹਰਖੁ ਕਦੇ ਸੋਗ ਤਰਵਰ ਛਾਇਆ।
੪. ਕਟੈ ਹਉਮੈ ਰੋਗੁ ਨ ਆਪੁ ਗਣਾਇਆ।
੫. ਘਰ ਹੀ ਅੰਦਰਿ ਜੋਗੁ ਗੁਰਮੁਖਿ ਪਾਇਆ।
੬. ਹੋਵਣਹਾਰ ਸੁ ਹੋਗੁ ਗੁਰ ਸਮਝਾਇਆ ॥੮॥

8. (*Challaṅ jugat—Berī pūr, supnā, chhāyā*)

1. *Nadī nāv saṅjog(u) mel(u) milāiā.*
2. *Subṇe aṅdar(i) bhog(u) rāj(u) kamāiā.*
3. *Kade barakh(u) kade sog tarvar chhāiā.*
4. *Kaṭai baumai rog(u) na āp(u) gaṇāiā.*
5. *Gharhī aṅdar(i) jog(u) gurmukh(i) pāiā.*
6. *Hovaṅhār su bog(u) gur samjhāiā.(8)*

8. Departing Ways

(Voyagers, Dream, Shade of a Tree)

1. Voyagers of a boat/ship remain friendly to each other as long as their voyage lasts. (They take to their own ways as soon as the boat/ship touches the destination – shore).
2. All relishments and ruling as a king in a dream lasts till the person awakes.
3. Happiness and sufferings are also like shade of a tree that lasts only for a shortwhile.
4. The noble souls whose shackles of ego have been broken by the grace of *Satgurū*, do not assert themselves anymore.
5. *Gurmukhs* attain divine knowledge from within and unite with Him.
6. God's Will cannot be averted. Whatever has to happen will happen and this is the truth that I have learnt from Gurū.(8)

In Essence

Bhāi Sāhib has used three paradigms in the above *paurī* to explain the impermanence of this world. Therefore, those who live in the Will of God, find Him within themselves. Kabīr Jī has also said that :

Kabīr naubat(i) āpanī din das lebo bajāe.

Nadī nāw sanjog jio babur(i) na mil-bai āe.

(SGGS, p. 1368)

Merā kīā kachhū na hoe.

Kar(i) hai Rām(u) hoe hai soe.

(SGGS, p. 1165)

There is nothing that I can do howsoever hard I may try.
All things happen as Lord wants them to happen. He is the doer of everything.

੯. (ਚੱਲਣ ਜੁਗਤ—ਅਚਾਹਤਾ)

੧. ਗੁਰਮੁਖਿ ਸਾਧੂ ਸੰਗੁ ਚਲਣੁ ਜਾਣਿਆ।
੨. ਚੇਤਿ ਬਸੰਤੁ ਸੁਰੰਗੁ ਸਭ ਰੰਗ ਮਾਣਿਆ।
੩. ਸਾਵਣ ਲਹਰਿ ਤਰੰਗੁ ਨੀਰ ਨੀਵਾਣਿਆ।
੪. ਸਜਣ ਮੇਲੁ ਸੁਢੰਗ ਚੋਜ ਵਿਡਾਣਿਆ।
੫. ਗੁਰਮੁਖਿ ਪੰਥੁ ਨਿਪੰਗੁ ਦਰਿ ਪਰਵਾਣਿਆ।
੬. ਗੁਰਮਤਿ ਮੇਲੁ ਅਭੰਗੁ ਸਤਿ ਸੁਹਾਣਿਆ ॥੯॥

9. (Challaṅ jugat—achāhtā)

1. Gurmukh(i) sādhū saṅg(u) chalaṅ(u) jāṇiā.
2. Chet(i) basānt(u) suraṅg(u) sabh raṅg māṇiā.
3. Sāvaṅ labar(i) taraṅg(u) nīr nīvāṇiā.
4. Sajaṅ mel(u) suḍhaṅ choj viḍāṇiā.
5. Gurmukh(i) paṅth(u) nipaṅg(u) dar(i) parvāṇiā.
6. Gurmat(i) mel(u) abhaṅ sat(i) subāṇiā.(9)

9. Departing Ways – Desirelessness

1. Through the company of saintly persons in a holy congregation, *Gurmukhs* have learnt the true way of departing from this world.
2. *Gurmukhs* have enjoyed all pleasures of life through love and there is nothing that is needed to be relished.
3. They have enjoyed the rains of *Sāwan* (a month when monsoon starts). Realizing that water always flows downwards (sign of humility), they become humble and unattached with the illusions and desires of the world.
4. Meeting such holy friends (*Gurmukhs*) is delightfully beautiful and it is a wonderful event in life.
5. Because the path of Gurū-oriented persons is without slush of sins, is an authentic path to the door of the Lord.
6. Those who have united themselves with the teachings of the Gurū, have loved the ever-pervading Lord.(9)

In Essence

Gurmukhs make no deliberate effort to indulge in the pleasures of the world. They feel no attachment or desire of seeing coming and going of natural beauty. Similarly, they imagine themselves having enjoyed all relishments without actually falling a prey to them. Thus they remain in a state of spiritual bliss and worldly satiation. They know that worldly pleasures are momentary and they must not sully their selves in their indulgence.

Gurmukh(i) bhae nirās param sukh(u) pāiā.

Vichai girab udās alipt liv lāiā.

Onā sog(u) vijog(u) na viāpāi,

Har(i) bhāṇā bhāiā.

(SGGS, p. 1249)

Gurmukh(i) āvai jāe nisaṅg(u).

Parbar(i) mail(u) jalāe kalānk(u).

Gurmukh(i) nād bed bīchār(u).

Gurmukh(i) majan(u) chaj(u) achār(u).

Gurmukh(i) sabad(u) anmrit(u) hai sār(u).

(SGGS, p. 932)

੧੦. (ਜਨਮ ਦੀ ਸਫਲਤਾ)

੧. ਗੁਰਮੁਖਿ ਸਫਲ ਜਨੰਮੁ ਜਗ ਵਿਚਿ ਆਇਆ।
੨. ਗੁਰਮਤਿ ਪੂਰ ਕਰੰਮੁ ਆਪੁ ਗਵਾਇਆ।
੩. ਭਾਉ ਭਗਤਿ ਕਰਿ ਕੰਮੁ ਸੁਖ ਫਲ ਪਾਇਆ।
੪. ਗੁਰ ਉਪਦੇਸੁ ਅਗੰਮੁ ਰਿਦੈ ਵਸਾਇਆ।
੫. ਧੀਰਜੁ ਧੁਜਾ ਧਰੰਮੁ ਸਹਜਿ ਸੁਭਾਇਆ।
੬. ਸਹੈ ਨ ਦੁਖ ਸਹੰਮੁ ਭਾਣਾ ਭਾਇਆ॥੧੦॥

10. (Janam dī saphaltā)

1. Gurmukh(i) saphal janañm(u) jag vich(i) āiā.
2. Gurmat(i) pūr karañm(u) āp(u) gavāiā.
3. Bhāu bhagat(i) kar(i) kañm(u) sukh phal pāiā.
4. Gur updes(u) agañm(u) ridai vasāiā.
5. Dhīraj(u) dhujā dbarañm(u) sabaj(i) subbāiā.
6. Sabai na dūkh sabañm(u) bhāṇā bhāiā.(10)

10. Successful Birth

1. Blessed is coming of *Gurmukhs* to this world. They make it successful by following and practicing Gurū's teachings.
2. Through Gurū's teachings, they accomplish their mission and shed their ego.
3. Through loving worship, they acquire spiritual bliss.
4. They lodge Gurū's precious and indescribable teachings in their heart.
5. Thus they have adopted the flag of righteousness and faith conveniently.
6. They do not feel distress and grief because they live in His will.(10)

In Essence

Through Gurū's teachings, faith and righteousness, *Gurmukhs* ensure success of their birth. They are not swayed by distress and happiness :

Dukh(u) sukḥ(u) gurmukh(i) sam kar(i) jāṅā,
Harkḥ sog te birakt(u) bhaiā.
Āp(u) mār(i) gurmukh(i) Har(i) pāe,
Nānak sabaj(i) samāe laiā.

(SGGS, p. 907)

Gurū-oriented people accepted both sufferings and happiness alike. They became free from their influence. They disciplined their selves and thus acquired a state of equipoise beyond the influence of *māyā*.

Gurmukh(i) chūkai āvaṅ jāṅ(u).
Gurmukh(i) dargab pāvai māṅ(u).

(SGGS, p. 942)

The repeated incarnation cycle of *Gurmukhs* ends. They find a place of honour and respect in the Court of the Lord.

ੴ. (ਗੁਰਮੁਖ ਮਨ)

੧. ਗੁਰਮੁਖ ਦੁਰਲਭ ਦੇਹ ਅਉਸਰੁ ਜਾਣਦੇ।
੨. ਸਾਧ ਸੰਗਤਿ ਅਸਨੇਹ ਸਭ ਰੰਗ ਮਾਣਦੇ।
੩. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੇਹ ਆਖਿ ਵਖਾਣਦੇ।
੪. ਦੇਹੀ ਵਿਚਿ ਬਿਦੇਹ ਸਚੁ ਸਿਵਾਣਦੇ।
੫. ਦੁਬਿਧਾ ਓਹੁ ਨ ਏਹੁ ਇਕੁ ਪਛਾਣਦੇ।
੬. ਚਾਰਿ ਦਿਹਾੜੇ ਥੇਹੁ ਮਨ ਵਿਚਿ ਆਣਦੇ॥੧੧॥

11. (Gurmukh man)

1. Gurmukh(i) durlabh deh ausar(u) jāṇde.
2. Sādh saṅgat(i) asneh sabh raṅg māṇde.
3. Sabad surat(i) liv leh ākh(i) vakhāṇde.
4. Debī vich(i) bideh sach(u) siñāṇde.
5. Dubidhā ob(u) na eh(u) ik(u) pachhāṇde.
6. Chār(i) dihāṛe theb(u) man vich(i) āṇde.(11)

11. A Gurū-Oriented Mind

1. *Gurmukhs* realize the invaluableity of the human body and recognise it as a rare opportunity for seeking God.
2. Thus they love the holy congregation (*Sādh Saṅgat*) and enjoy divine bliss with virtuous people.
3. Going to their holy congregation, they merge their consciousness in the Word.
4. They live life sans pride and ego because they recognize its True Creator. They are able to do so by engrossing their consciousness in the divine Word.
5. In distress, they do not care about the world and the world hereafter. They only recognize One and only One Lord.
6. They keep it in their mind that this world is their temporary abode and so do not tie themselves up in its prevarications.(11)

In Essence

Human life is a unique opportunity for salvation from repeated birth and death cycle. *Gurmukhs* realize it and seize this opportunity with all their might. *Gurbāṇī* has said :

Ihī terā aūsar(u) eh terī bār.

Ghaṭ bhītar(i) tū dekb(u) bichār(i). (SGGS, p. 1159)

This is the time and opportunity for you to emancipate yourself. Search for Him within and keep Him lodged there forever.

*Har(i) japdiā khin(u) dbil na kijai merī jñdurie,
mat(u) ki jāpai sāb(u) āvai ki na āvai Rām.*

(SGGS, p. 540)

O my life ! do not postpone or delay meditation on Lord's name for a later period. Who knows whether the next breath would come or not.

੧੨. (ਗੁਰਮੁਖਾਂ ਦੀ ਦੁਰਲੱਭਤਾ)

੧. ਗੁਰਮੁਖਿ ਪਰਉਪਕਾਰੀ ਵਿਰਲਾ ਆਇਆ।
੨. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇ ਆਪੁ ਗਵਾਇਆ।
੩. ਗੁਰਮੁਖਿ ਸਾਖੀ ਸਬਦਿ ਸਿਖਿ ਸੁਣਾਇਆ।
੪. ਗੁਰਮੁਖਿ ਸਬਦ ਵੀਚਾਰਿ ਸਚੁ ਕਮਾਇਆ।
੫. ਸਚੁ ਰਿਦੈ ਮੁਹਿ ਸਚੁ ਸਚਿ ਸੁਹਾਇਆ।
੬. ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰਿ ਜਗਤੁ ਤਰਾਇਆ ॥੧੨॥

12. (Gurmukhān dī durlabbtā)

1. Gurmukh(i) parupkārī virlā āiā.
2. Gurmukh(i) sukh phal(u) pāe āp(u) gavāiā.
3. Gurmukh(i) sākhī sabad(i) sikh(i) sunāiā.
4. Gurmukh(i) sabad vīchār(i) sach(u) kamāiā.
5. Sach(u) ridai muh(i) sach(u) sach(i) suhāiā.
6. Gurmukh(i) janam(u) savār(i) jagat(u) tarāiā. (12)

12. Rarity of *Gurmukhs*

1. Rarely has a benevolent *Gurmukh* come to this world.
2. *Gurmukhs* have shed their self and received spiritual bliss.
3. *Gurmukhs* recite the *Shabad* (Word) and impart/share teachings with other disciples.
4. They reflect on Word and practice righteousness and truth.
5. Truth abides in their hearts. They speak truth and that is what they like the most.
6. *Gurmukhs* reformed their own births and emancipated others from the worldly quagmire.(12)

In Essence

Gurmukhs live in Truth. They just cannot stand falsehood.

Gurmukh(i) kūr(u) na bhāvaī sach(i) rate sach bhāe.

Sākat sach(u) na bhāvaī kuraī kūrī pāin.

(SGGS, p. 22)

They earn praise in the court of the Lord. They destroy their self and live in His love.

Gurmukh(i) Har(i) dar(i) sobhā pāe.

Gurmukh(i) vichoh āp(u) gavāe.

Āp(i) tarai kul sagle tāre gurmukh(i) janam sawāraṇiā.

(SGGS, p. 125)

And

Mānnai tarai tāre Gur(u) sikh.

(SGGS, p. 3)

One who contemplates on His name, helps others do the same, sails himself and others across the worldly ocean.

੧੩. (ਗੁਰਮੁਖ ਕਰਨੀ)

੧. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਆਪੁ ਪਛਾਣਿਆ।
੨. ਗੁਰਮੁਖਿ ਸਤਿ ਸੰਤੋਖੁ ਸਹਜਿ ਸਮਾਣਿਆ।
੩. ਗੁਰਮੁਖਿ ਧੀਰਜੁ ਧਰਮੁ ਦਇਆ ਸੁਖੁ ਮਾਣਿਆ।
੪. ਗੁਰਮੁਖਿ ਅਰਥ ਵੀਚਾਰਿ ਸਬਦੁ ਵਖਾਣਿਆ।
੫. ਗੁਰਮੁਖਿ ਹੋਂਦੈ ਤਾਣ ਰਹੈ ਨਿਤਾਣਿਆ।
੬. ਗੁਰਮੁਖਿ ਦਰਗਹ ਮਾਣੁ ਹੋਇ ਨਿਮਾਣਿਆ ॥੧੩॥

13. (Gurmukh karnī)

1. Gurmukh(i) āp(u) gavāe āp(u) pachhāṇiā.
2. Gurmukh(i) sat(i) santokh(u) sabaj(i) samāṇiā.
3. Gurmukh(i) dhīraj(u) dharam(u) daiā sukh(u) māṇiā.
4. Gurmukh(i) arth vīchār(i) sabad(u) vakhāṇiā.
5. Gurmukh(i) hoṇdai tāṇ rahai nitāṇiā.
6. Gurmukh dargah māṇ(u) hoe nimāṇiā.(13)

13. The Deeds of *Gurmukhs*

1. Losing their self by renouncing ego, *Gurmukhs* recognize their real self.
2. Imbibing truth and contentment they live in comfort of equipoise.
3. They have enjoyed divine pleasure of patience, righteousness and compassion.
4. Having reflected and understood the meanings of the Word (*Shabad*), *Gurmukhs* explain it to others.
5. *Gurmukhs* despite being powerful always consider themselves powerless and feeble (on account of their humility).
6. They receive honour and respect in the court of Almighty. (Those who consider themselves humble here reach great heights in the world hereafter).(13)

In Essence

Gurū-oriented persons shed their ego and realize that they are part of the Lord. They then live in truth, compassion, righteousness, patience and attached to the divine word that becomes the base of their lives. Despite being vested with complete power, they remain humble. This trait takes them to great heights, here and hereafter.

Gurmukh(i) vichoh ap(u) gavāe.

Har(i) raṅg rāte moh(u) chukāe.

(SGGS, p. 362)

Sat(u) santokh(u) sabh(u) sach(u) hai, Gurmukh(i) pavitā.

Āndroh kapat(u) vikār(u) gaiā man(u) sahje jītā.

(SGGS, p. 512)

Anītar(i) prem(u) prāpat(i) darsan(u).

Gurbānī sio prīl(i) su parsan(u).

Aibnis(i) nirmal jot(i) sabāī,

ghat(i) dipak(u) gurmukh(i) jātā be.

(SGGS, p. 1032)

ੴ. (ਗੁਰਮੁਖ ਰਜ਼ਾ ਦੇ ਪੁਤਲੇ)

੧. ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰਿ ਦਰਗਹ ਚਲਿਆ।
੨. ਸੱਚੀ ਦਰਗਹ ਜਾਇ ਸਚਾ ਪਿੜ ਮਲਿਆ।
੩. ਗੁਰਮੁਖਿ ਭੋਜਨ ਭਾਉ ਚਾਉ ਅਲਲਿਆ।
੪. ਗੁਰਮੁਖਿ ਨਿਹਚਲੁ ਚਿਤੁ ਨ ਹਲੈ ਹਲਿਆ।
੫. ਗੁਰਮੁਖਿ ਸਚੁ ਅਲਾਉ ਭਲੀ ਹੂੰ ਭਲਿਆ।
੬. ਗੁਰਮੁਖਿ ਸਦੇ ਜਾਨਿ ਆਵਨਿ ਘਲਿਆ ॥੧੪॥

14. (*Gurmukh razā de putle*)

1. *Gurmukh(i) janam(u) savār(i) dargah chaliā.*
2. *Sacchī dargah jāe sacchā piṛ maliā.*
3. *Gurmukh(i) bhojan bhāu chāu alaliā.*
4. *Gurmukh(i) nihchal(u) chit(u) na halai haliā.*
5. *Gurmukh(i) sach(u) alāu bhalī hūn bhaliā.*
6. *Gurmukh(i) sade jān(i) āvan(i) ghaliā.(14)*

14. *Gurmukhs*—Live in His Will

1. *Gurmukh* makes his life a success and then sets out for his heavenly abode.
2. On reaching the True divine court, he is honoured with true seat of eternity amongst the most nobles.
3. The food of Love, and their desire for the bliss of self-realization remain firm and steadfast in their mind.
4. They are calm and composed and their merit remains steadfast in sorrow and happiness.
5. They always speak truth and their truth is comforting.
6. They come to this world by His command and return at His will.(14)

In Essence

Gurmukhs consider the whole Universe in His command. They have detached themselves from all worldly pleasures and tribulations. Their transmigration has ended :

Āvaṅ jāṅ(u) rabio.

Tapt karābhā bujb(i) gaiā,

Gur(i) sītal nām(u) dīo.

(SGGS, p. 1002)

The cycle of repeated coming and going ended. Gurū blessed me with the cooling name of the Lord and that extinguished all fires of my desires.

Sapbal sapbal bhai sapbal jātrā.

Āvaṅ jāṅ rabe mile sādhabā.

(SGGS, p. 687)

By the company of His loving devotees, the repeated journey of coming to and going from this world ended.

੧੫. (ਗੁਰਮੁਖ ਗੁਣ)

੧. ਗੁਰਮੁਖਿ ਸਾਧਿ ਅਸਾਧੁ ਸਾਧੁ ਵਖਾਣੀਐ।
੨. ਗੁਰਮੁਖਿ ਬੁਧਿ ਬਿਬੇਕ ਬਿਬੇਕੀ ਜਾਣੀਐ।
੩. ਗੁਰਮੁਖਿ ਭਾਉ ਭਗਤਿ ਭਗਤੁ ਪਛਾਣੀਐ।
੪. ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਗਿਆਨੁ ਗਿਆਨੀ ਬਾਣੀਐ।
੫. ਗੁਰਮੁਖਿ ਪੂਰਣ ਮਤਿ ਸਬਦਿ ਨੀਸਾਣੀਐ।
੬. ਗੁਰਮੁਖਿ ਪਉੜੀ ਪਤਿ ਪਿਰਮ ਰਸੁ ਮਾਣੀਐ ॥੧੫॥

15. (Gurmukh gun)

1. Gurmukh(i) sād̄b(i) asād̄b(u) sād̄b(u) vakhāṇīai.
2. Gurmukh(i) bud̄b(i) bibek bibekī jāṇīai.
3. Gurmukh(i) bhāu bhagat(i) bhagat(u) pachhāṇīai.
4. Gurmukh(i) brahm giān(u) giānī bāṇīai.
5. Gurmukh(i) pūraṅ mat(i) sabad(i) nīsāṇīai.
6. Gurmukh(i) paurī pat(i) piram ras(u) māṇīai.(15)

15. Virtues of *Gurmukh*

1. *Gurmukhs* have controlled five vices which are hard to be controlled by anyone. That is why they are called *Sādh* (those who have sorted out their minds).
2. *Gurmukhs* possess intellect of discriminating right and wrong. That is why they are known as rational people.
3. *Gurmukhs* practice loving worship and that is why they are called true devotees.
4. *Gurmukhs* have the vision of the ultimate knowledge. Therefore they have divine temperaments.
5. The complete wisdom of *Gurmukhs* is based on Word (*Shabad*) and all the words spoken by them carry divine wisdom. They do not indulge in worldly gossips.
6. *Gurmukhs* have climbed up the ladder of acceptance through loving meditation and therefore spend life in relishing the divine elixir of the Lord.(15)

In Essence

Loving worship is the ladder to the realization of God. One who climbs with faith and devotion, becomes one with Him. Such a person is freed from repeated cycle of birth and death.

Ek(u) rāb(i) pat(i) pavaṛiā, charīai hoe ikīs.

(SGGS, p. 7)

Involved in loving worship, such devotees/seekers see presence of Lord all around them.

Brahm(u) disai brahm(u) sunīai ek(u) ek(u) vakhāñīai.

Ātam pasārā karṇbārā Prabh binā nabī jāñīai.

(SGGS, p. 846)

No one other than God becomes visible to them in everything.

੧੬. (ਗੁਰਮੁਖ ਤੋਂ ਲਾਭ)

੧. ਸਚੁ ਨਾਉਂ ਕਰਤਾਰ ਗੁਰਮੁਖਿ ਪਾਈਐ।
੨. ਗੁਰਮੁਖਿ ਓਅੰਕਾਰੁ ਸਬਦਿ ਧਿਆਈਐ।
੩. ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰੁ ਸਦਾ ਲਿਵ ਲਾਈਐ।
੪. ਗੁਰਮੁਖਿ ਸਚੁ ਆਚਾਰੁ ਸਚੁ ਕਮਾਈਐ।
੫. ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰੁ ਸਹਜਿ ਸਮਾਈਐ।
੬. ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਧਾਰੁ ਨ ਪਛੋਤਾਈਐ ॥੧੬॥

16. (Gurmukh toñ lābh)

1. Sach(u) nāuñ kartār gurmukh(i) pāīai.
2. Gurmukh(i) Oankār(u) sabad(i) dhiāīai.
3. Gurmukh(i) sabad(u) vīchār(u) sadā liv lāīai.
4. Gurmukh(i) sach(u) āchār(u) sach(u) kamāīai.
5. Gurmukh(i) mokh duār(u) sabaj(i) samāīai.
6. Gurmukh(i) nām(u) adbār(u) na pachhotāīai.(16)

16. Gains from *Gurmukh*

1. The True name of Almighty Creator is obtained from *Gurmukhs* (Gurū-oriented devotees).
2. The basic creed, the fundamental incantation of *Oaṅkār(u)* is obtained from *Gurmukhs*.
3. Learning to reflect on the word from *Gurmukhs*, one should engross one's consciousness in the *Shabad*.
4. All actions of *Gurmukhs* are righteous. So, let us learn from them and practice truth.
5. *Gurmukhs* are the door to liberation. Let us permeate our consciousness in a state of equipoise (through them).
6. Let us obtain Lord's name from *Gurmukhs* and make it the foundation of our lives lest we repent later.(16)

In Essence

Lord's name is obtained through *Gurmukhs*. They reflect on *Mūl Mantra* with focussed mind and engross themselves in its loving recitation. They practice righteousness because they live in truth. *Gurmukhs* are the door to liberation. They depend upon *Nām* and never regret it. No tribulations trouble them. *Gurmukhs* are always facing Gurū-ward and consider his presence both – physically or psychologically. All their actions, thoughts etc. is *Nām*. Therefore one should join them in *Sādh Saṅgat*, dwell on *Nām* and pave the way for their salvation.

Gurmukh(i) muktā gurmukh(i) jugtā.

Gurmukh(i) giānī gurmukh(i) baktā.

Dhaṅn(u) gir-bī udāsī gurmukh(i),

gurmukh(i) kimat(i) pāe jīo.(5)

.... ..

Gurmukh(i) akhar(u) jit(u) dhāvat(u) rahtā.

Gurmukh(i) updes(u) dukh(u) sukḥ(u). sum sahtā.

Gurmukh(i) chāl(u) jit(u) Pārbrāhm(u) dhiāe,

Gurmukh(i) kīrtan(u) gāe jīo.(8)

(SGGS, p. 131)

੧੭. (ਗੁਰਮੁਖ ਤੋਂ ਲਾਭ)

੧. ਗੁਰਮੁਖਿ ਪਾਰਸੁ ਪਰਸਿ ਪਾਰਸੁ ਹੋਈਐ।
੨. ਗੁਰਮੁਖਿ ਹੋਇ ਅਪਰਸੁ ਦਰਸੁ ਅਲੋਈਐ।
੩. ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਧਿਆਨੁ ਦੁਬਿਧਾ ਖੋਈਐ।
੪. ਗੁਰਮੁਖਿ ਪਰਧਨ ਰੂਪ ਨਿੰਦ ਨ ਗੋਈਐ।
੫. ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਨਾਉ ਸਬਦੁ ਵਿਲੋਈਐ।
੬. ਗੁਰਮੁਖਿ ਹਸਦਾ ਜਾਇ ਅੰਤ ਨ ਰੋਈਐ ॥੧੭॥

17. (Gurmukh toñ lābh)

1. Gurmukh(i) pāras(u) paras(i) pāras(u) boī-ai.
2. Gurmukh(i) hoe aparas(u) daras(u) aloī-ai.
3. Gurmukh(i) brahm dhiān(u) dubidhā kboī-ai.
4. Gurmukh(i) pardhan rūp niñd na goī-ai.
5. Gurmukh(i) anmrit(u) nāu sabad(u) vilōī-ai.
6. Gurmukh(i) hasdā jāe anit na roī-ai.(17)

17. Gains from *Gurmukh*

1. Touching philosopher's stone like *Gurmukh*, one becomes like a philosopher's stone.
2. *Gurmukhs* themselves are detached from worldly affairs. They always yearn for His glimpse in their mirror-like heart.
3. Their attention is always focused on Him. Therefore they lose all sense of duality.
4. They do not look at other's wealth, woman and abstain from indulging in slander.
5. *Gurmukhs* recite nectar-like name of Almighty and keep deliberating on it.
6. They leave this world satisfied, happy and laughing (Death does not bother them).(17)

In Essence

*Hoe muslim(u) dīn(u) mubānai,
marṇ jīvaṇ kā bharm(u) chukāvai.
Rab kī rajāe maṇne sir upar(i),
kartā maṇne āp(u) gavāvai.* (SGGS, p. 141)

Gurmukhs do not wail like ignorant human beings. In the last *paurī*, Bhāi Gurdās Ji had explained the glory of meditation and *Satsaṅg*; here he explains that *Gurmukhs* are like philosopher's stone and elaborates on these traits. *Gurmukhs* depart from this world happily and smilingly. Therefore, we should also keep close company of such philosopher's stone-like *Gurmukhs* so that we also depart from this world happily.

*Oe sadā anaṇd bībek raheb,
dukb(i) sukb(i) ek samān(i).
Tinā nadrī iko āiā ,
sabb(u) ātam rām(u) pachhān(u).* (SGGS, p. 1418)

They remain in a state of bliss. They bear sufferings and happiness alike. They see Lord in everything and He alone beholds their sight.

ੴ. (ਗੁਰਮੁਖ ਦਾ ਸਰੂਪ)

੧. ਗੁਰਮੁਖਿ ਪੰਡਿਤ ਹੋਇ ਜਗ ਪਰਬੋਧੀਐ ।
੨. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਅੰਦਰ ਸੋਧੀਐ ।
੩. ਗੁਰਮੁਖਿ ਸਤੁ ਸੰਤੋਖੁ ਨ ਕਾਮੁ ਕਰੋਧੀਐ ।
੪. ਗੁਰਮੁਖਿ ਹੈ ਨਿਰਵੈਰੁ ਨ ਵੈਰ ਵਿਰੋਧੀਐ ।
੫. ਚਹੁ ਵਰਨਾ ਉਪਦੇਸੁ ਸਹਜਿ ਸਮੋਧੀਐ ।
੬. ਧੰਨੁ ਜਣੇਦੀ ਮਾਉ ਜੋਧਾ ਜੋਧੀਐ ॥੧੮॥

18. (*Gurmukh dā sarūp*)

1. *Gurmukh(i) paṇḍit hoe jag parbodhīai.*
2. *Gurmukh(i) āp(u) gavāe andar sodhīai.*
3. *Gurmukh(i) sat(u) santokh(u) na kām(u) karodhīai.*
4. *Gurmukh(i) hai nirvair(u) na vair virodhīai.*
5. *Chauh varnā updes(u) sahaj(i) samodhīai.*
6. *Dhān(u) jāṇedī māu jodbā jodbīai.(18)*

18. Form of *Gurmukh*

1. *Gurmukhs* become knowledgeable and impart awareness to others (world).
2. Renouncing their ego, *Gurmukhs* purify their inner-selves.
3. *Gurmukhs* possess contentment and truth. Vices like lust, anger do not lead them astray.
4. Becoming sans animosity, *Gurmukhs* do not hate or oppose anyone.
5. They impart awareness to the seekers of all the four castes and help them achieve state of equipoise.
6. Blessed is the mother who gave birth to such a warrior amongst the courageous and brave fighters.(18)

In Essence

*Dhan(u) janani jin(i) jāiā, dbaṅn(u) pitā pardhān(u).
Satgur(u) sev(i) sukḥ(u) pāiā vichoh gaiā gumān(u).*

(SGGS, p. 32)

Blessed is the mother and great is the father of the person who, renouncing his ego serves the Gurū in search for eternal peace. Such holy persons always meditate on True Name, with their hearts attached to Lord's lotus-feet and attain Him. These are the attributes of a *Gurmukh*.

*Āp(i) līe lar(i) lāe dar(i) darves se.
Tin dbaṅn(u) jāṇedī māu āe saphal(u) se.*

(SGGS, p. 488)

Sheikh Farid Ji says, "successful is the coming of those people into this world who are accepted by the Lord at His door."

ੴ. (ਗੁਰਮੁਖ ਦਾ ਸਰੂਪ)

੧. ਗੁਰਮੁਖਿ ਸਤਿ ਗੁਰ ਵਾਹ ਸਬਦਿ ਸਲਾਹੀਐ ।
੨. ਗੁਰਮੁਖਿ ਸਿਫਤਿ ਸਲਾਹ ਸਚੀ ਪਤਿਸਾਹੀਐ ।
੩. ਗੁਰਮੁਖਿ ਸਚੁ ਸਨਾਹੁ ਦਾਦਿ ਇਲਾਹੀਐ ।
੪. ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਸਾਚਿ ਨਿਬਾਹੀਐ ।
੫. ਗੁਰਮੁਖਿ ਮਤਿ ਅਗਾਹੁ ਗਾਹਣਿ ਗਾਹੀਐ ।
੬. ਗੁਰਮੁਖਿ ਬੇਪਰਵਾਹ ਨ ਬੇਪਰਵਾਹੀਐ ॥੧੯॥

19. (Gurmukh dā sarūp)

1. Gurmukh(i) sat(i) gur vāh sabad(i) salāhīai.
2. Gurmukh(i) siphat(i) salāh sachī pat(i)sāhīai.
3. Gurmukh(i) sach(u) sanāh(u) dād(i) ilāhīai.
4. Gurmukh(i) gāḍī rāh(u) sāch(i) nibāhīai.
5. Gurmukh(i) mat(i) agāh(u) gāhaṇ(i) gāhīai.
6. Gurmukh(i) beparvāh na beparvāhīai.(19)

19. Form of *Gurmukh*

1. *Gurmukhs* sing the praises of the Lord and His True word.
2. *Gurmukhs* are blessed with the boon of singing paeans of the True Lord. Thus they are the owners of the kingdoms of the emperors.
3. The praises of the Lord are their armour that is invincible and everlasting.
4. The pathway of *Gurmukhs* is well established dictated by the Gurū, that takes them to the Truth.
5. Their intellect is deep-rooted and difficult for ordinary worldly men to comprehend.
6. *Gurmukhs* are carefree people but are never careless with those who come into their refuge.(19)

In Essence

Gurmukhs are desireless Sikhs who have no ego or pride. They are always ready to help the needy considering it to be the divine order. Gurū Amar Dās Ji says :

*Gurmukh(i) sachī āskī jit(u) prītam(u) sachā pāīai.
Andin(u) rabeḥ anānd(i) Nānak sahej samāīai.*

(SGGS, p. 1422)

Gurū-obedient persons develop true love for the beloved Lord and realize Him within themselves. They remain in eternal bliss all the time and live in loving peace and comfort.

They are highly philanthropic by nature and therefore, we should seek their help, treat them with respect and acquire their humility.

੨੦. (ਗੁਰਮੁਖ ਦਾ ਸਰੂਪ)

੧. ਗੁਰਮੁਖਿ ਪੂਰਾ ਤੋਲੁ ਨ ਤੋਲਣਿ ਤੋਲੀਐ।
੨. ਗੁਰਮੁਖਿ ਪੂਰਾ ਬੋਲ ਨ ਬੋਲਣਿ ਬੋਲੀਐ।
੩. ਗੁਰਮੁਖਿ ਮਤਿ ਅਡੋਲ ਨ ਡੋਲਣਿ ਡੋਲੀਐ।
੪. ਗੁਰਮੁਖਿ ਪਿਰਮ ਅਮੋਲ ਨ ਮੋਲਣਿ ਮੋਲੀਐ।
੫. ਗੁਰਮੁਖਿ ਪੰਥ ਨਿਰੋਲੁ ਨ ਰੋਲਣਿ ਰੋਲੀਐ।
੬. ਗੁਰਮੁਖਿ ਸਬਦੁ ਅਲੋਲੁ ਪੀ ਅੰਮ੍ਰਿਤੁ ਝੋਲੀਐ ॥੨੦॥

20. (Gurmukh dā sarūp)

1. Gurmukh(i) pūrā tol(u) na tolaṅ(i) toliai.
2. Gurmukh(i) pūrā bol na bolaṅ(i) bolīai.
3. Gurmukh(i) mat(i) aḍol na ḍolaṅ(i) ḍoliai.
4. Gurmukh(i) pīram amol na molaṅ(i) molīai.
5. Gurmukh(i) pañth nirol(u) na rolaṅ(i) rolīai.
6. Gurmukh(i) sabad(u) alol(u) pī anmrit(u) jholiai.(20)

20. Form of *Gurmukh*

1. *Gurmukhs* are complete and perfect. They cannot be weighed on any scale of grandeur.
2. All the words spoken by them are complete and true. They speak nothing purposeless.
3. Their wisdom is steadfast and cannot be shaken by any means.
4. Their love and affection is invaluable and cannot be compared with any other form of love.
5. Their path is true and pure and it cannot be changed or polluted by anyone, howsoever hard one may try.
6. The words of a *Gurmukh* are steadfast and eternal. One should taste the elixir by renouncing passion and worldly desires.(20)

In Essence

Gurmukhs are treasure trove of divine qualities which cannot be explained with worldly knowledge. Their company can liberate one from cycle of birth and death. Bhagat Kabīr Jī also advises us :

*Kabīr sādū kī saṅgat(i) rahau jau kī bhūṣī khāo.
Honhār(u) so hoe-bai sākat saṅg(i) na jāo.*

(SGGS, p. 1369)

Remain in the company of holy saints (*Gurmukhs*) even at the cost of our living comforts (eating coarse food). Whatever is destined is bound to happen. Therefore do not develop any contact with faithless persons.

੨੧. (ਗੁਰਮੁਖ ਦਾ ਸਰੂਪ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਾਇ ਸਭ ਫਲ ਪਾਇਆ।
੨. ਰੰਗੁ ਸੁਰੰਗੁ ਚੜਾਇ ਸਭ ਰੰਗ ਲਾਇਆ।
੩. ਗੰਧ ਸੁਗੰਧਿ ਸਮਾਇ ਬੋਹਿ ਬੁਹਾਇਆ।
੪. ਅੰਮ੍ਰਿਤ ਰਸ ਤ੍ਰਿਪਤਾਇ ਸਭ ਰਸ ਆਇਆ।
੫. ਸਬਦ ਸੁਰਤਿ ਲਿਵਲਾਇ ਅਨਹਦ ਵਾਇਆ।
੬. ਨਿਜ ਘਰਿ ਨਿਹਚਲ ਜਾਇ ਨ ਦਹਦਿਸਿ ਧਾਇਆ ॥੨੧॥੧੯॥

21. (Gurmukh dā sarūp)

1. Gurmukh(i) sukh phal pāe sabh phal pāiā.
2. Raṅg(u) suraṅg(u) chaṛāe sabh raṅg lāiā.
3. Gaṅdh sugaṅdh(i) samāe boh(i) buhāiā.
4. Anmrit ras triptāe sabh ras āiā.
5. Sabad surat(i) livlāe anhad vāiā.
6. Nij ghar(i) nihchal jāe na dahdis(i) dhāiā. (21.19)

21. Form of *Gurmukh*

1. *Gurmukhs* have attained the pleasure of spiritual fruit. Therefore all other fruits are deemed to have been acquired by them.
2. They have acquired the charming colours of spirituality. This state is deemed to have blessed them with all colours of life.
3. They have instilled in them the fragrance of welfare of others and scent of remaining unsullied of worldly attractions. They are passing this aroma to others.
4. They have satiated themselves with divine elixir which is the mother of all the tastes of the world.
5. Merging their consciousness with the Word (Gurū's *Shabad*), they hear mystic sounds of unstruck music.
6. With their mind stabilized within, they do not wander in ten directions.(21.19)

In Essence

Gurmukhs reach such a high state of awakened consciousness that they live on this Earth completely detached from sorrow or happiness. All their apprehensions and fears vanish. Then the *Gurmukh* says :

Bābar(i) ḍbūḍhan te chhūṭ(i) pare gur(i)
ghar bī māb(i) dikhāiā thā. (SGGS, p. 1002)

Once Gurū has enabled me to perceive Him within my heart,
 I have been saved from the tribulations of seeking Him
 outside.

ਵਾਰ 20

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ—ਗੁਰੂ ਵਰਣਨ)

੧. ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਆਪੁ ਉਪਾਇਆ।
੨. ਗੁਰ ਅੰਗਦੁ ਗੁਰ ਸਿਖੁ ਬਬਾਣੇ ਆਇਆ।
੩. ਗੁਰ ਸਿਖੁ ਹੈ ਗੁਰ ਅਮਰੁ ਸਤਿਗੁਰ ਭਾਇਆ।
੪. ਰਾਮਦਾਸੁ ਗੁਰ ਸਿਖੁ ਗੁਰ ਸਦਵਾਇਆ।
੫. ਗੁਰ ਅਰਜਨੁ ਗੁਰ ਸਿਖੁ ਪਰਗਟੀ ਆਇਆ।
੬. ਗੁਰ ਸਿਖੁ ਹਰਿ ਗੋਵਿੰਦੁ ਨ ਲੁਕੈ ਲੁਕਾਇਆ ॥੧॥

1. (Maṅglācharaṅ—Gurū varṇan)

1. Sat(i)gur Nānak Deu āp(u) upāiā.
2. Gur Aṅgad(u) gur sikb(u) babāṇe āiā.
3. Gur sikb(u) bai gur Amar(u) sat(i)gur bhāiā.
4. Rāmdās(u) gur sikb(u) gur sadvāiā.
5. Gur Arjan(u) gur sikb(u) pargaṭī āiā.
6. Gur sikb(u) Har(i) Goviṅd(u) na lukai lukāiā.(1)

1. Invocation – Describing Gurūs

1. Almighty God created *Satgurū* Nānak Dev Jī (and sent him to this world).
2. Gurū Aṅgad Dev came into the refuge of Gurū Nānak as a devoted disciple (Sikh) and became one with him.
3. Gurū Amar Dās became a devoted Sikh of the Gurū and was much loved by Gurū Aṅgad Dev Jī.
4. Then the fourth in succession was (Gurū) Rām Dās who proved himself to be a devoted Sikh and became *de jure* choice to succeed as fourth Gurū.
5. (The fifth Gurū) Gurū Arjan Dev, appeared as a devoted Sikh of the Gurū (despite being a son of the Gurū yet carried no arrogance that could come in the way of his devotion) and was acknowledged as fifth Gurū.
6. Hargobīnd, the sixth Gurū, earned the honours proving himself to be a Sikh (devotee). His love and faith could not be kept hidden even if somebody had tried to do so.(1)

In Essence

God sent Gurū Nānak in His own manifestation as *Satgurū*. Those who understood, adopted and loved his ideology devotedly, got moulded in his image and earned the honours of carrying his flag into the future. All of them therefore, devoted to Gurū Nānak and were in the image of the Lord :

Gur(u) parmesar(u) eko jān(u).

Jo tis(u) bhāvai so parvān(i).

(SGGS, p. 864)

Consider the Gurū and Lord as one. And whatever is His or Gurū's desire, accept it willingly and gleefully.

੨. (ਗੁਰਾਂ ਦੀ ਜੋਤਿ ਇੱਕ)

੧. ਗੁਰਮੁਖਿ ਪਾਰਸੁ ਹੋਇ ਪੂਜ ਕਰਾਇਆ।
੨. ਅਸਟ ਧਾਤ ਇਕੁ ਧਾਤੁ ਜੋਤਿ ਜਗਾਇਆ।
੩. ਬਾਵਨ ਚੰਦਨੁ ਹੋਇ ਬਿਰਖੁ ਬੋਹਾਇਆ।
੪. ਗੁਰਸਿਖੁ ਸਿਖੁ ਗੁਰ ਹੋਇ ਅਚਰਜੁ ਦਿਖਾਇਆ।
੫. ਜੋਤੀ ਜੋਤਿ ਜਗਾਇ ਦੀਪੁ ਦੀਪਾਇਆ।
੬. ਨੀਰੈ ਅੰਦਰਿ ਨੀਰੁ ਮਿਲੈ ਮਿਲਾਇਆ॥੨॥

2. (Gurān dī jot(i) ik)

1. Gurmukh(i) pāras(u) hoe pūj karāiā.
2. Asṭ dhāt ik(u) dhāt(u) jot(i) jagāiā.
3. Bāvan chāndan(u) hoe birakh(u) bohāiā.
4. Gursikh(u) sikh(u) gur hoe acharj(u) dikhāiā.
5. Jotī jot(i) jagāe dīp(u) dīpāiā.
6. Nīrai āndar(i) nīr(u) milai milāiā.(2)

2. One Light Radiates in the Gurūs

1. *Gurmukhs* are like philosopher's stone who turn the disciples (Sikhs) respectable by putting them to worshipping the Lord.
2. They remove all illusions of caste divide among the people of the four castes and as the eight metals are turned into gold by the touch of philosopher's stone, change them into highly valuable entity like gold.
3. Becoming like sandalwood tree, *Gurmukhs* turn other trees (Sikhs) around them equally fragrant.
4. Initially, they are the Sikhs of the Gurū and through their devotion, they display the miracle of becoming Gurū from a disciple.
5. They light up like the same lamp which starts spreading the (divine light) likewise.
6. The disciple and Gurū merges with each other as water when poured into another water container becomes indistinguishable.(2)

In Essence

Gurū annexing disciple (Sikh) with him makes the Sikh his embodiment and passes on the divine light to him making him Gurū. Thus Gurū Nānak's light divine was passed on successively to the others, although they carried different names. This has been well described by Bhāi Sattā and Balwāṇḍ in their following composition :

Labne dī pherāīai Nānaka dohī khaṭīai.
Jot(i) obā jugat(i) sāe saib kāiā pher(i) palaṭīai.

Gur Aṅgad dī dohī phirī,
sach(u) kartai baṅdh(i) babāli.
Nānak(u) kāiā palaṭ(u) kar(i),
mal(i) takht(u) baiṭhā sai dāli.

(SGGS, pp. 966-67)

੩. (ਗੁਰਮੁਖ ਵਿਖੇ)

੧. ਗੁਰਮੁਖਿ ਸੁਫਲੁ ਜਨੰਮੁ ਸਤਿਗੁਰੁ ਪਾਇਆ।
੨. ਗੁਰਮੁਖਿ ਪੂਰ ਕਰੰਮੁ ਸਰਣੀ ਆਇਆ।
੩. ਸਤਿਗੁਰੁ ਪੈਰੀ ਪਾਇ ਨਾਉ ਦਿੜਾਇਆ।
੪. ਘਰ ਹੀ ਵਿਚਿ ਉਦਾਸੁ ਨ ਵਿਆਪੈ ਮਾਇਆ।
੫. ਗੁਰ ਉਪਦੇਸੁ ਕਮਾਇ ਅਲਖੁ ਲਖਾਇਆ।
੬. ਗੁਰਮੁਖਿ ਜੀਵਨ ਮੁਕਤੁ ਆਪੁ ਗਵਾਇਆ ॥੩॥

3. (Gurmukh vikhe)

1. Gurmukh(i)suphal(u)janañm(u)sat(i)gur(u)pāiā.
2. Gurmukh(i) pūr karañm(u) sarṇī āiā.
3. Sat(i)gur pairī pāe nāu diṛāiā.
4. Ghar hī vich(i) udās(u) na viāpai māiā.
5. Gur updes(u) kamāe alakh(u) lakhāiā.
6. Gurmukh(i) jīvan mukt(u) āp(u) gavāiā.(3)

3. Praise of *Gurmukh*

1. The birth of *Gurmukhs* in this world is fruitful since they have succeeded in their mission of realising God.
2. Thus *Gurmukhs* are blessed people, who have taken the refuge of *Satgurū Jī*.
3. The True Gurū, took them in his support, blessed them with Lord's name and re-affirmed it in their mind.
4. *Gurmukhs* remain engrossed in their selves and renounced from the world. The impression of *māyā* is not felt by them.
5. By practicing teachings of the Gurū, they have realized the inaccessible Lord.
6. *Gurmukhs* achieve salvation since they have renounced temperament of self-assertion and pride.(3)

In Essence

The above *paurī* is an exposition of the following lines of Gurū Arjan Dev Jī :

Sapbal janam(u) jivan parvān(u).

Gur parsādi Har(i) raṅg(u) mān(u).

Binse kām krodh abānkār.

Nānak gurmukh(i) utraib pār(i).

(SGGS, p. 1339)

Their birth is fruitful and the life spent by them is accepted in the divine court. By the grace of Gurū, they have enjoyed the bliss of Lord's love. Their lust, anger and pride have perished. Such Gurū-minded Sikhs have crossed the worldly ocean to reach emancipation.

੪. (ਗੁਰਮੁਖ ਵਿਖੇ)

੧. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਇਆ।
੨. ਦੂਜਾ ਭਾਉ ਮਿਟਾਇ ਇਕੁ ਧਿਆਇਆ।
੩. ਗੁਰ ਪਰਮੇਸਰੁ ਜਾਣਿ ਸਬਦੁ ਕਮਾਇਆ।
੪. ਸਾਧ ਸੰਗਤਿ ਚਲਿ ਜਾਇ ਸੀਸੁ ਨਿਵਾਇਆ।
੫. ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ਸੁਖ ਫਲੁ ਪਾਇਆ।
੬. ਪਿਰਮ ਪਿਆਲਾ ਪਾਇ ਅਜਰੁ ਜਰਾਇਆ ॥੪॥

4. (Gurmukh vikhe)

1. Gurmukh(i) āp(u) gavāe na āp(u) gaṇāiā.
2. Dūjā bhāu miṭāe ik(u) dhiāiā.
3. Gur pāmesar(u) jāṇ(i) sabad(u) kamāiā.
4. Sādh saṅgat(i) chal(i) jāe sīs(u) nivāiā.
5. Gurmukh(i) kār kamāe sukh phal(u) pāiā.
6. Pīram piālā pāe ajar(u) jarāiā.(4)

4. Praise of *Gurmukh*

1. *Gurmukhs* have renounced the self-assertion of their mind. They are even out of reckoning as an entity.
2. They have shed duality and ignorance. They all hold firm faith in Almighty Creator only.
3. They accept Gurū as embodiment of Lord and therefore practice Gurū's teachings diligently.
4. They attend the holy congregation at the ambrosial hours humbly. They do not behave haughtily or boast of their spiritual progress.
5. They perform acts of service with their hands as fitting *Gurmukhs* and enjoy divine bliss.
6. Drinking deep the cup of love (of the Lord) they bear the unbearable.(4)

In Essence

The theme of this *paurī* is in continuation of the previous thoughts on *Gurmukhs*. The following quote from *Srī Gurū Granth Sāhib* would be very appropriate here :

Gur mil(i) tiāgio dūjā bbāu.

Gurmukh(i) japio Har(i) kā nāu.

Bisrī chint nām(i) rang(u) lāgā.

Janam janam kā soiā jāgā.

(pp. 1147-48)

Union with Gurū destroys duality and love for other worldly things. By perpetual meditation on His name in the holy congregation, Gurū-minded seekers are able to destroy all their worries. They remain in love of the Lord and this awakes their consciousness to reality of many births.

੫. (ਗੁਰਮੁਖ ਨਿੱਤ ਕਰਮ)

੧. ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਉਠਿ ਜਾਗਿ ਜਗਾਇਆ।
੨. ਗੁਰਮੁਖਿ ਤੀਰਥ ਨਾਇ ਭਰਮ ਗਵਾਇਆ।
੩. ਗੁਰਮੁਖਿ ਮੰਤ ਸਮੁੱਲਿ ਜਾਪੁ ਜਪਾਇਆ।
੪. ਗੁਰਮੁਖਿ ਨਿਹਚਲ ਹੋਇ ਇਕ ਮਨਿ ਧਿਆਇਆ।
੫. ਮਥੈ ਟਿਕਾ ਲਾਲੁ ਨੀਸਾਣੁ ਸੁਹਾਇਆ।
੬. ਪੈਰੀ ਪੈ ਗੁਰ ਸਿਖ ਪੈਰੀ ਪਾਇਆ ॥੫॥

5. (Gurmukh nitt karam)

1. Anmrit vele uṭh(i) jāg(i) jagāiā.
2. Gurmukh(i) tīrath nāe bharam gavāiā.
3. Gurmukh(i) manṭ sambāl(i) jāp(u) japāiā.
4. Gurmukh(i) nibchal hoe ik man(i) dhiāiā.
5. Mathai ṭikā lāl(u) nīsāṇ(u) suhāiā.
6. Pairī pai gur sikh pairī pāiā.(5)

5. Daily Routine of *Gurmukhs*

1. *Gurmukhs* wake up in the early hours of the morning, becoming alert themselves, they wake up others too.
2. Bathing in the words of pilgrimage like Gurū, they get rid of all their doubts and suspicions. They do not hold misgivings about the piety of any pilgrim centre worthy of cleansing their mind.
3. *Gurmukhs* concentrate their mind on meditating Gurū's incantation attentively and advise others to do the same.
4. Adopting the teachings of Gurū in their mind and with steadfast attention, they meditate on His name with singular mind.
5. The glow of meditation on their forehead and cheerfulness on their face are their embellishments.
6. In humility, they touch other's feet and advise others to do the same.(5)

In Essence

The foregoing *paurī* is the elaboration and elucidation of the following lines of *Srī Gurū Granth Sāhib* :

*Gur Sat(i)gur kā jo sikh(u) akhāe,
su bhalke ut̄h(i) Har(i) nām dhiāvai.*

.....
*Jan(u) Nānak(u) dhūr̄(i) maᅅgai tis(u) gursikh kī,
jo āp(i) japai avarab nām(u) japāvai.*

(pp. 305-06)

*Kiā tū soiā jāg(u) iānā.
Tai jīvan(u) jag(i) sach(u) kar(i) jānā.*

(p. 794)

O ignorant person! wake up. Why are you sleeping? Why have you accepted this life as true and permanent?

੬. (ਗੁਰਸਿੱਖ ਕਮਾਈ)

੧. ਪੈਰੀ ਪੈ ਗੁਰ ਸਿਖ ਪੈਰ ਧੁਆਇਆ।
੨. ਅੰਮ੍ਰਿਤਵਾਣੀ ਚਖਿ ਮਨੁ ਵਸਿ ਆਇਆ।
੩. ਪਾਣੀ ਪਖਾ ਪੀਹਿ ਭਠੁ ਝੁਕਾਇਆ।
੪. ਗੁਰਬਾਣੀ ਸੁਣਿ ਸਿਖਿ ਲਿਖਿ ਲਿਖਾਇਆ।
੫. ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਕਰਮ ਕਮਾਇਆ।
੬. ਨਿਵ ਚਲਨੁ ਮਿਠ ਬੋਲ ਘਾਲਿ ਖਵਾਇਆ ॥੬॥

6. (Gursikh kamāi)

1. Pairī pai gur sikh pair dhuāiā.
2. Amritvāṇī chakh(i) man(u) vas(i) āiā.
3. Pāṇī pakhā pīh(i) bhaṭh(u) jhukāiā.
4. Gurbāṇī sun(i) sikh(i) likh(i) likhāiā.
5. Nām(u) dān(u) isnān(u) karam kamāiā.
6. Niv chalan(u) miṭh bol ghāl(i) khavāiā.(6)

6. Achievements of *Gursikh*

1. Touching the feet of Sikhs of the Gurū, *Gurmukhs* wash them in reverence.
2. They taste the nectar-like foot-wash and thus achieve control on their proud minds.
3. They perform services of fetching water, fanning the *saṅgat* (congregation) grinding flour on handmill, cutting and collecting wood to keep community kitchen (*laṅgar*) functioning.
4. (When relieved of such services) They listen to the *Gurbānī*, understand it, record it on paper or in their minds and inspire others to do likewise.
5. They practice meditation, charity and cleansing of mind (*ishnān*)
6. They walk in humility, speak sweetly and eat what they earn through honest labour. They share their meals with others as well.(6)

In Essence

Gurmukhs' way of life is based on the teachings of *Gurbānī* and they mould their mind accordingly. *Gurbānī* says :

Ghāl(i) khāe kichh(u) hatboh de-e.

Nānak rāh(u) pachhāṅaib se-e. (SGGS, p. 1245)

Work hard and honestly for your meals and share it with others. He who does it, recognises the true path to Lord.

Gurmukh(i) nām(u) dān(u) isnan(u)

Gurmukh(i) lāgai sabaj(i) dbiān(u).

Gurmukh(i) pāvai dargah mān(u).

Gurmukh(i) bhau bhañjan(u) pardbān(u).

(SGGS, p. 942)

Practicing teachings of the Gurū, such as meditation, charity and *ishnān* (cleansing of mind), *Gurmukh* gets engrossed in Him very conveniently. Each Gurū-oriented Sikh is fearless and he enjoys respect and place of honour in His court.

੭. (ਗੁਰਸਿੱਖਾਂ ਦੇ ਮੇਲ ਵਿਖੇ)

੧. ਗੁਰਸਿਖਾਂ ਗੁਰ ਸਿਖ ਮੇਲਿ ਮਿਲਾਇਆ।
੨. ਭਾਇ ਭਗਤਿ ਗੁਰਪੁਰਬ ਕਰੇ ਕਰਾਇਆ।
੩. ਗੁਰਸਿਖ ਦੇਵੀ ਦੇਵ ਜਠੇਰੇ ਭਾਇਆ।
੪. ਗੁਰਸਿਖ ਮਾਂ ਪਿਉ ਵੀਰ ਕੁਟੰਬ ਸਬਾਇਆ।
੫. ਗੁਰਸਿਖ ਖੇਤੀ ਵਣਜੁ ਲਾਹਾ ਪਾਇਆ।
੬. ਹੰਸ ਵੰਸ ਗੁਰਸਿਖ ਗੁਰਸਿਖ ਜਾਇਆ ॥੭॥

7. (Gursikhān de mel vikhe)

1. Gursikhān gur sikh mel(i) milāiā.
2. Bhāe bhagat(i) gurpurab kare karāiā.
3. Gursikh devī dev jaṭhere bhāiā.
4. Gursikh mān pio vīr kuṭāṅb sabāiā.
5. Gursikh khetī vaṇaj(u) lāhā pāiā.
6. Haṅs vaṅs gursikh gursikh jāiā.(7)

7. On Union of *Gursikhs*

1. God has destined the Sikhs (disciples) of the Gurū to meet with other *Gursikhs*.
2. They all indulge in loving worship, celebrate anniversaries of Gurū together and ask others to join them.
3. They consider their fellow *Gursikhs* as gods, goddesses, and their ancestors.
4. For them the other *Gursikhs* are like their father-mother, brothers and other members of the family.
5. To them, *Gursikhs* are their assets, trading and harvesting commodities and thus they derive maximum benefit from them.
6. The Sikhs of the Gurū are pure and blemishless like the family of swans. Having been born in Sikh family, they all are swans.(7)

In Essence

Meeting of Sikhs with *Gursikhs* is considered very beneficial for spiritual progress. Bhāi Sāhib says that they are each other's assets and their union benefits them both ways. Gurū Arjan Dev Ji has beautifully described this relationship in the following lines :

Sāntan sio merī levā devi,

sāntan sio biohārā.

Sāntan sio ham lāhā khāṭiā,

Har(i) bhagat(i) bhare bhaṅḍārā. (SGGS, p. 614)

Sikhs are like swans who pick pearls from *Sādh Sangat* and other Sikhs of the Gurū share their blessings with them. They all are like family of swans.

੮. (ਸ਼ਗਨਾਂ ਦੇ ਵਿਚਾਰ ਵਿਖੇ)

੧. ਸਜਾ ਖਬਾ ਸਉਣ ਨ ਮੰਨਿ ਵਸਾਇਆ।
੨. ਨਾਰਿ ਪੁਰਖ ਨੋ ਵੇਖਿ ਨ ਪੈਰੁ ਹਟਾਇਆ।
੩. ਭਾਖ ਸੁਭਾਖ ਵੀਚਾਰਿ ਨ ਛਿਕ ਮਨਾਇਆ।
੪. ਦੇਵੀ ਦੇਵ ਨ ਸੇਵ, ਨ ਪੂਜ ਕਰਾਇਆ।
੫. ਭੰਭਲ ਭੂਸੇ ਖਾਇ ਨ ਮਨ ਭਰਮਾਇਆ।
੬. ਗੁਰਸਿਖ ਸਚਾ ਖੇਤੁ ਬੀਜੁ ਫਲਾਇਆ ॥੮॥

8. (Shagnān de vichār vikhe)

1. Sajā khabā sauṅ na mañn(i) vasāiā.
2. Nār(i) purakh no vekh(i) na pair(u) haṭāiā.
3. Bhākh subhākh vīchār(i) na chhik manāiā.
4. Devī dev na sev, na pūj karāiā.
5. Bhañbhal bhūse khāe na man bharmāiā.
6. Gursikh sachā khet(u) bij(u) phalāiā.(8)

8. On the Subject of Omens

1. *Gurmukhs* do not believe in good or bad omens.
2. Seeing other men/women indulging in such frivolities they do not retrace their steps.
3. They do not consider the sounds of animals/birds as indicators of auspicious/inauspicious happenings nor sneezing as warning or ill omen.
4. They neither believe in gods/goddesses, nor worship their idols.
5. Other than God, they do not hold love for anyone else in their mind and thus are never confused due to duality.
6. Company of *Gurmukhs* is like a true fold where seed sown always sprouts and yields good crop.(8)

In Essence

*Sagun apsagun tis kau lageh(i) jis(u) chīt(i) na āvai.
Tis(u) jam(u) ner(i) na āvai jo Har(i) Prabh(i) bhāvai.*

(SGGS, p. 401)

Good or bad omen, auspicious or inauspicious, influences minds of those who have forgotten the Creator and do not remember Him. However those who meditate on His True name, are never threatened by the angels of death (*Yama*), because Lord abides in them. Thus the teachings of this *paurī* are to remember the Lord always and do not be swayed by futile superstitions.

Note : This had been the bane of Indian society during Gurū period. Gullible people were much exploited by the priest class on this account. Therefore, Gurū Sāhib advised people to have faith on the Lord who has not created anything that is inauspicious.

੯. (ਸੱਚਖੰਡ ਦੇ ਵਿਖੇ)

੧. ਕਿਰਤਿ ਵਿਰਤਿ ਮਨੁ ਧਰਮੁ ਸਚੁ ਦਿੜਾਇਆ ।
੨. ਸਚੁ ਨਾਉ ਕਰਤਾਰ ਆਪੁ ਉਪਾਇਆ ।
੩. ਸਤਿਗੁਰ ਪੁਰਖ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਆਇਆ ।
੪. ਨਿਰੰਕਾਰ ਆਕਾਰੁ ਸਬਦੁ ਸੁਣਾਇਆ ।
੫. ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਖੰਡ ਥੇਹੁ ਵਸਾਇਆ ।
੬. ਸਚਾ ਤਖਤੁ ਬਣਾਇ ਸਲਾਮੁ ਕਰਾਇਆ ॥੯॥

9. (Sachkhaṇḍ de vikhe)

1. Kirat(i) viral(i) man(u) dharam(u) sach(u) diṛāiā.
2. Sach(u) nāu kartār āp(u) upāiā.
3. Sat(i)gur purakh daiāl(u) daiā kar(i) āiā.
4. Nirāṅkār ākār(u) sabad(u) suṇāiā.
5. Sādh saṅgat(i) sach(u) khaṇḍ theb(u) vasāiā.
6. Sachā takhat(u) baṇāe salām(u) karāiā.(9)

9. On Realm of Truth

1. *Gursikhs* earn their livelihood honestly and are always firm on Truth.
2. They know it well that Truth is His name and Almighty Himself has created it. (They always remember Him).
3. The compassionate True Gurū, becomes clement and descend upon them.
4. The divine word that He alone is Transcendental and Immanent is sounded there.
5. The Formless Lord Himself has created the township of Realm of Truth in the form of holy congregation.
6. *Sat Saṅgat* is the True throne and abode of Truth that is saluted by the whole world.(9)

In Essence

According to Sikh doctrine, the assembly of noble and holy souls where Lord's paeans are sung is the abode of the Lord—The realm of Truth. For the loving devotees who are engrossed in His worship, the place is no less than heaven. *Gurbāṇī* has categorically stated that heaven is where the holy live :

Jab lag(u) man(i) baikunṭh kī ās.

Tab lag(u) hoe nabī charan nivās(u).

Kaṁb Kabīr eh kabīai kāhe.

Sādh Saṅgat(i) baikunṭhai āhe.

(SGGS, p. 325)

Mukt(i) baikunṭh sādḥ kī saṅgat(i),

jan pāio Har(i) kā dhām.

(SGGS, p. 682)

This humble slave has reached the abode of the Lord; and that place is *Sādḥ Saṅgat*. This is where heaven is and one achieve eternal deliverance.

੧੦. (ਸਾਧ ਸੰਗਤ ਦੀ ਸੇਵਾ)

੧. ਗੁਰ ਸਿਖਾ ਗੁਰ ਸਿਖ ਸੇਵਾ ਲਾਇਆ।
੨. ਸਾਧ ਸੰਗਤਿ ਕਰਿ ਸੇਵ ਸੁਖ ਫਲੁ ਪਾਇਆ।
੩. ਤਪੜੁ ਝਾੜਿ ਵਿਛਾਇ ਪੂੜੀ ਨਾਇਆ।
੪. ਕੋਰੇ ਮਟ ਅਣਾਇ ਨੀਰੁ ਭਰਾਇਆ।
੫. ਆਣਿ ਮਹਾ ਪਰਸਾਦੁ ਵੰਡਿ ਖਵਾਇਆ ॥੧੦॥

10. (Sādh Saṅgat dī sevā)

1. Gur sikhā gur sikh sevā lāiā.
2. Sādh saṅgat(i) kar(i) sev sukh phal(u) pāiā.
3. Tapar(u) jhār(i) vichhāe dhūrī nāiā.
4. Kore maṭ anāe nīr(u) bharāiā.
5. Ān(i) mahā parsād(u) vaṅd(i) khavāiā. (10)

10. Service of Holy Congregation

1. Sikh of the Gurū has engaged the Sikhs in the service of the Gurū,
2. And by the service of the holy congregation, they attain divine pleasure and happiness.
3. (What is this service?) They dust the mats that the holy and noble souls sit on, sweep the floor, spread the cleaned mats for them to sit and thus enjoy the boon of bathing in their holy dust.
4. They call for new earthen pots, fill them with sweet pure water for the congregation to drink.
5. They send for the consecrated food (*Kaṛāh Parsbād*) and distribute it among them to eat. They also partake some themselves.(10)

In Essence

Many quotes are available in *Srī Gurū Granth Sāhib* establishing the supreme status of *Sādh Saṅgat*. Therefore serving the holy congregation is a supreme act of selfless service.

*Mere Mādbau Ji satsaṅgat(i) mile su tariā.
Gur parsād(i) param pad(u) pāiā sūkei kāsṭ hariā.*
(SGGS, p. 10)

*Bisar(i) ga-ī sabh tāt(i) parā-ī.
Jab te sādhsaṅgat(i) mohe pā-ī.*
(SGGS, p. 1299)

*Jau Nānak(u) dhūr(i) maṅgai tis(u) gursikh kī,
jo āp(i) japai avarah nām(u) japāvai.*
(SGGS, p. 306)

All the above quotes of *Gurbāṇī* are in praise of *Sādh Saṅgat*. Each above-mentioned quote highlights some significant boon that it bestows upon the Sikh.

੧੧. (ਬੁਰੇ ਨਾਲ ਭਲਾ ਕਰਨ ਦੇ ਵਿਖੇ)

੧. ਹੋਇ ਬਿਰਖੁ ਸੰਸਾਰੁ ਸਿਰ ਤਲਵਾਇਆ।
੨. ਨਿਹਚਲ ਹੋਇ ਨਿਵਾਸੁ ਸੀਸੁ ਨਿਵਾਇਆ।
੩. ਹੋਇ ਸੁਫਲ ਫਲ ਸਫਲੁ ਵਟ ਸਹਾਇਆ।
੪. ਸਿਰਿ ਕਰਵਤਿ ਧਰਾਇ ਜਹਾਜ ਬਣਾਇਆ।
੫. ਪਾਣੀ ਦੇ ਸਿਰਿ ਵਾਟ ਰਾਹੁ ਚਲਾਇਆ।
੬. ਸਿਰਿ ਕਰਵਤੁ ਧਰਾਇ ਸੀਸ ਚੜਾਇਆ ॥੧੧॥

11. (Bure nāl bhalā karan de vikhe)

1. Hoe birakb(u) sañsār(u) sir talvāiā.
2. Nihchal hoe nivās(u) sīs(u) nivāiā.
3. Hoe suphal phal saphal(u) vaṭ saḥāiā.
4. Sir(i) karvat(i) dharāe jahāj baṇāiā.
5. Pāṇī de sir(i) vāṭ rāb(u) chalāiā.
6. Sir(i) karvat(u) dharāe sīs charāiā.(11)

11. On the Subject of Doing Good to Evil-doers

1. A Sikh of the Gurū should live in humility like a tree which stands on its head (down in the ground).
2. Like a tree, his mind should be steadfast and head low in humility.
3. He should be like a fruit-laden tree that bears the beating of stones to provide the thrower with fruit. A *Gursikh* does good without regard to his own sufferings
4. Just as a tree bears the saw of the carpenter to turn itself into a boat, so should a Sikh put himself at stake for the good of others.
5. Just as a boat cuts its way on the surface of water, so should he be able to pave the path for the people to go across the worldly ocean.
6. Just as the boat takes that carpenter across who had placed saw on the head of the tree that was used for making the boat, so should a Sikh do good to all who have been hostile to him.(11)

In Essence

A tree is an epitome of goodness. It satiates the hunger of those who throw stones at it and hurt it. And then it takes him across the river who had sawed it to make a boat. A tree has myriad merits. Similarly *Gurmukhs* do good to even those who had done wrong to them, *Gurmukhs* are like tree. *Gurbāṇī* says :

Sastr(i) tīkhaṅ(i) kāṭ(i) dārio man(i) na kīno ros(u).

Kāj(u) uā ko le savārio til(u) na dīno dos(u).1

Man mere, Rām rau nit nūt(i).

Daīāl dev kripāl Gobīnd sun(i) sañtanā kī rīt(i).

(SGGS, p. 1017)

Brahm giānī kai mitr satru samān(i).

Brahm giānī kai nābī abhimān.

(SGGS, p. 272)

A God united person treats friend and foe alike. He never brags about his achievements at all.

੧੨. (ਬੁਰੇ ਨਾਲ ਭਲਾ ਕਰਨ ਦੇ ਵਿਖੇ)

੧. ਲੋਹੇ ਤਛਿ ਤਛਾਇ ਲੋਹਿ ਜੜਾਇਆ।
੨. ਲੋਹਾ ਸੀਸੁ ਚੜਾਇ ਨੀਰਿ ਤਰਾਇਆ।
੩. ਆਪਨੜਾ ਪੁਤੁ ਪਾਲਿ ਨ ਨੀਰਿ ਡੁਬਾਇਆ।
੪. ਅਗਰੈ ਡੋਬੈ ਜਾਣਿ ਡੋਬਿ ਤਰਾਇਆ।
੫. ਗੁਣ ਕੀਤੇ ਗੁਣ ਹੋਇ ਜਗੁ ਪਤੀਆਇਆ।
੬. ਅਵਗੁਣ ਸਹਿ ਗੁਣ ਕਰੈ ਘੋਲਿ ਘੁਮਾਇਆ ॥੧੨॥

12. (Bure nāl bhalā karan de vikhe)

1. Lobe tachh(i) tachhāe lob(i) jarāiā.
2. Lobā sis(u) charāe nīr(i) tarāiā.
3. Āpanṛā pul(u) pāl(i) na nīr(i) ḍubāiā.
4. Agrai ḍobai jāṇ(i) ḍob(i) tarāiā.
5. Guṇ kīte guṇ hoe jag(u) patīāiā.
6. Avguṇ saih guṇ karai ghol(i) ghumāiā.(12)

12. On the Subject of Doing Good to Evil-doers

1. Wood is cut and chiselled with iron tools. Using it as helves it is joined and secured with iron fasteners.
2. But a tree log carries the iron on its body and sails it across without any rancour in its mind. (It does good to its enemy as well).
3. Water having brought up the tree as son, does not let it sink.
4. But sinks *Agar* wood (*Gularia agallocha*) intentionally because its value increases when seasoned in water.
5. Everyone believes in the axiom—do good and get good. (people are naturally inclined to do good to a philanthropist).
6. And those who do good in return of evil deeds, we are sacrifice unto them. They are really *Gurmukhs*.(12)

In Essence

Sheikh Farīd Jī has also uttered a *slok* on the theme that Bhāi Gurdās Jī has discussed in this *paurī*.

Farīdā, jo tai māran mukīān tinā na māre ghuñm(i).
Āpanṛai ghar(i) jāīai, pair tinā de chuñm(i).

(SGGS, p. 1378)

Do not return blows on those who shower blows on you.
 Instead go to their homes and seek their forgiveness (for causing them anger).

Saintly people never bear grudge for those who have harmed them some way or the other. Bhāi Sāhib has taken the example of relationship between wood and iron. Contrary to the characteristics of iron, wood has never harmed it. Instead, it has always associated itself with iron for the latter's salvation or making it more useful to the society (by way of implements).

Gurmukhs never keep other people's shortcomings in their hearts nor use these against them. They are very forgiving and loving by nature.

੧੩. (ਹੁਕਮ ਦੇ ਮੰਨਨ ਵਿਖੇ)

੧. ਮੰਨੈ ਸਤਿਗੁਰ ਹੁਕਮੁ ਹੁਕਮਿ ਮਨਾਇਆ।
੨. ਭਾਣਾ ਮੰਨੈ ਹੁਕਮਿ ਗੁਰ ਫੁਰਮਾਇਆ।
੩. ਪਿਰਮ ਪਿਆਲਾ ਪੀਵ ਅਲਖੁ ਲਖਾਇਆ।
੪. ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਇ ਨ ਅਲਖੁ ਲਖਾਇਆ।
੫. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਨਾ ਆਪੁ ਗਣਾਇਆ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇ ਬੀਜ ਫਲਾਇਆ ॥੧੩॥

13. (Hukam de mannan vikhe)

1. Manṅnai sat(i)gur bukam(u) bukam(i) manāiā.
2. Bbāṅā manṅnai bukam(i) gur phurmāiā.
3. Piram piālā pīv alakh(u) lakhāiā.
4. Gurmukh(i) alakh(u) lakhāe na alakh(u) lakhāiā.
5. Gurmukh(i) āp(u) gavāe nā āp(u) gaṅāiā.
6. Gurmukh(i) sukh phal(u) pāe bīj phalāiā.(13)

13. On Obedience

1. One who obeys *Satgurū's* command, have one's own orders obeyed. (Just as Gurū Aṅgad obeyed Gurū Nānak implicitly and achieved Gurū's status).
2. Gurū commands one to be obedient and accept the Will of the Supreme Being (*Satgurū*).
3. Those who have accepted His will realise the inaccessible Lord.
4. Realising the imperceptible Lord, *Gurmukhs* do not boast about having realized Him.
5. Having shed their ego and self, *Gurmukhs* do not disclose their achievements or spiritual status.
6. *Gurmukhs* acquire happiness and peace comfortably through *Nām Simran* and they multiply its seed many times more.(13)

In Essence

The foregoing *paurī* is exposition of the following lines from *Srī Gurū Granth Sāhib* :

*Hukam(u) manneh tā Har(i) milai,
tā vichoh haumai jāe.* (p. 560)

*Kāne re bakhād(u) lāio.
Jin(i) Har(i) pāio tineh chhapāio.* (p. 718)

*Jin paṭ(u) andar(i) bābar(i) gudaṛ(u),
te bhale saṅsār(i).* (p. 473)

*Kauh Kabīr gūṅgai gur(u) khāiā,
pūchbe te kiā kahāi.* (p. 334)

Realisation of the Lord puts a devotee in such a state of trance that he is unable to describe what he has seen or experienced. Words fail him and he wishes to remain engrossed in such blissful state forever.

੧੪. (ਚੇਲੇ ਦੇ ਪ੍ਰੇਮ ਵਿਖੇ)

੧. ਸਤਿਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਧਿਆਨੁ ਧਰਾਇਆ।
੨. ਸਤਿਗੁਰ ਸਬਦ ਵੀਚਾਰਿ ਗਿਆਨੁ ਕਮਾਇਆ।
੩. ਚਰਣ ਕਵਲ ਗੁਰ ਮੰਤੁ ਚਿਤਿ ਵਸਾਇਆ।
੪. ਸਤਿਗੁਰ ਸੇਵ ਕਮਾਇ ਸੇਵ ਕਰਾਇਆ।
੫. ਗੁਰ ਚੇਲਾ ਪਰਚਾਇ ਜਗ ਪਰਚਾਇਆ।
੬. ਗੁਰਮੁਖਿ ਪੰਥੁ ਚਲਾਇ ਨਿਜ ਘਰਿ ਛਾਇਆ ॥੧੪॥

14. (Chele de prem vikhe)

1. Sat(i)gur darsan(u) dekb(i) dhiān(u) dharāiā.
2. Sat(i)gur sabad vīchār(i) giān(u) kamāiā.
3. Charaṅ kaval gur mant(u) chit(i) vasāiā.
4. Sat(i)gur sev kamāe sev karāiā.
5. Gur chelā parchāe jag parchāiā.
6. Gurmukh(i)pañth(u) chalāe nijgbar(i) chbhāiā.(14)

14. Love of a Disciple

1. Seeing the *Satgurū* with his eyes, a disciple then lodges him in his mind. (He knows the True Gurū completely).
2. He deliberates on Gurū's word and practices on the lessons learnt from it.
3. He abides Gurū's lotus-like feet and incantation in his mind and keeps it lodged there perpetually.
4. Having served his True Gurū diligently, he rises to an exalted level where he himself is served upon by other devotees. (He becomes Gurū).
5. The disciple pleases his Gurū and makes all others happy.
6. Having defined the path of a *Gurmukh*, they themselves become emancipated.(14)

In Essence

Obedience, faith, love are the traits that a disciple must have to succeed in life. Coupled with the above, when the merit of service is added, a disciple rises to the level of a Gurū. He becomes one with him. He becomes Gurū himself. *Gurbāṇī* says :

Gurū sikh(u) sikh(u) gurū hai,

eko gurū updes(u) chālāe.

Rām nām mant(u) hirdai devai

Nānak milan(u) subbāe.

(SGGS, p. 444)

A true Sikh is a personification of the Gurū and Gurū abides within the Sikh (disciple) and there is no distinction between the two. Once the individual inculcates the Lord's True Name in his heart through Gurū's guidance, he gets united with Him, attaining salvation and merges with Almighty.

੧੫. (ਜੋਗ ਦੀ ਜੁਗਤੀ ਵਿਖੇ)

੧. ਜੋਗ ਜੁਗਤਿ ਗੁਰ ਸਿਖ ਗੁਰ ਸਮਝਾਇਆ।
੨. ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਨਿਰਾਸੁ ਵਲਾਇਆ।
੩. ਥੋੜਾ ਪਾਣੀ ਅੰਨੁ ਖਾਇ ਪੀਆਇਆ।
੪. ਥੋੜਾ ਬੋਲਣ ਬੋਲ ਨ ਝਖਿ ਝਖਾਇਆ।
੫. ਥੋੜੀ ਰਾਤੀ ਨੀਦ ਨ ਮੋਹਿ ਫਹਾਇਆ।
੬. ਸੁਹਣੇ ਅੰਦਰਿ ਜਾਇ ਨ ਲੋਭ ਲੁਭਾਇਆ ॥੧੫॥

15. (Jog dī jugatī vikhe)

1. Jog jugat(i) gur sikh gur samjhbāiā.
2. Āsā vich(i) nirās(u) nirās(u) valāiā.
3. Thorā pānī ann(u) khāe pīāiā.
4. Thorā bolan bol na jbhkh(i) jbhkhāiā.
5. Thorī rāt(i) nīd na moh(i) phahāiā.
6. Subhne andar(i) jāe na lobb lubhāiā. (15)

15. On Methods of *Jog*

1. Gurū has taught his *Gursikhs* the methods of living a life of union with Him.
2. They live detached from worldly desires and live in renunciation.
3. They eat frugally and consume less water in order to remain alert and active.
4. They talk a little and do not indulge in futile and irrelevant conversation.
5. They sleep sparingly so that they may not remain in a state of ignorance.
6. Even in their dreams, if they are enticed by beautiful women and other delightful things, they remain unaffected by desire, greed and lust.(15)

Note : The essence of this *paurī* will be more clear after deliberation of the next *paurī*. The method of true *Yog* that Bhāi Sāhib intends to bring home is further elaborated there.

ੴ. (ਜੋਗ ਦੀ ਜੁਗਤੀ ਵਿਖੇ)

੧. ਮੁੰਦ੍ਰਾ ਗੁਰ ਉਪਦੇਸੁ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ।
੨. ਖਿੰਥਾ ਖਿਮਾ ਸਿਵਾਇ ਝੋਲੀ ਪਤਿ ਮਾਇਆ।
੩. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਬਿਭੂਤ ਬਣਾਇਆ।
੪. ਪਿਰਮ ਪਿਆਲਾ ਪਤ ਭੋਜਨੁ ਭਾਇਆ।
੫. ਡੰਡਾ ਗਿਆਨ ਵਿਚਾਰੁ ਦੂਤ ਸਿਧਾਇਆ।
੬. ਸਹਜ ਗੁਫਾ ਸਤਸੰਗ ਸਮਾਧ ਸਮਾਇਆ ॥੧੬॥

16. (Jog dī jugatī vikhe)

1. Muñdrā gur updes(u) mañtr(u) suṇāiā.
2. Khinthā khimā sivāe jbolī pat(i) māiā.
3. Pairī pai pākhāk bibhūt baṇāiā.
4. Piram piālā pat bhojan(u) bhāiā.
5. Ḍaṇḍā giān vichār(u) dūt sidhāiā.
6. Sabaj guphā satsaṅg samādh samāiā.(16)

16. On Methods of *Jog*

1. The incantation-like sermon of the Gurū that he has uttered to his Sikhs are the ear-rings that the *Yogīs* wear in their ears.
2. Forgiveness is their gown-like dress that the *Yogīs* wear. The divine honour that they have created in the world of *māyā* is their alms collecting bag.
3. The humility of *Gursikhs* that they display while stooping down to touch the feet of others are the ashes, that they collect.
4. They maintain a cup of loving worship while divine knowledge is their food for sustenance.
5. They reflect on divine knowledge. This is the staff that they carry to ward off all desires and vices.
6. Holy congregation (*Sādh Saṅgat*) is their cave of peace and tranquillity.(16)

In Essence

Jogmat enjoyed a very exalted position in society during the times of Gurū Nānak Dev Jī. Seeing their practices and spiritual status attained, Gurū Nānak Dev Jī composed a highly critique hymn in *Rāg Sūbhī*:

Jog(u) na khīntā, jog(u) na ḍaḍai.... (SGGS, p. 730)

In the last two *paurīs* and one that will follow, Bhāi Sāhib has compared the *Jogīs* with Gurū's Sikhs and established how great and magnificent are the practices and conduct of the Sikhs. Sikhs do not indulge in outward exhibition of their being God-oriented. The strength of Sikhs lie in humility, meditation and being devoted attendant of congregation of the holy souls (*Sat Saṅgat*).

*Vich(i) saṅgat(i) Har(i) Prabb(u) vartadā
bujhob sabad vichār(i).* (SGGS, p. 1314)

The Sikhs of Gurū feel divine presence when they sing or hear the paeans of the Lord in the form of *kīrtan*.

੧੭. (ਜੋਗ ਦੀ ਜੁਗਤੀ ਵਿਖੇ)

੧. ਸਿੰਛੀ ਸੁਰਤਿ ਵਿਸੇਖੁ ਸਬਦੁ ਵਜਾਇਆ।
੨. ਗੁਰਮੁਖਿ ਆਈ ਪੰਥੁ ਨਿਜ ਘਰ ਪਾਇਆ।
੩. ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਅਲਖ ਲਖਾਇਆ।
੪. ਗੁਰ ਚੇਲੇ ਰਹਰਾਸਿ ਮਨੁ ਪਰਚਾਇਆ।
੫. ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਇ ਸਬਦੁ ਮਿਲਾਇਆ ॥੧੭॥

17. (Jog di jugati vikhe)

1. *Siᅅghī surat(i) visekh(u) sabad(u) vajāiā.*
2. *Gurmukh(i) āi pañth(u) nij ghar pāiā.*
3. *Ād(i) purakh(u) ādes(u) alakh lakhāiā.*
4. *Gur chele rabrās(i) man(u) parchāiā.*
5. *Vih ikīh chārᅇāe sabad(u) milāiā.(17)*

17. On Methods of Jog

1. *Yogīs* play on their horn when they go to collect alms. But for *Gurmukhs*, knowledge of the Supreme and the Word that resides and sounds in their consciousness is their *singī* (horn).
2. The *Gurmukhs* seek themselves from within and in the company of other *Gurmukhs*. (Like *Jogīs*, they do not wander here and there).
3. *Gurmukhs* bow before the Primal Lord, and thus they realise the inaccessible and imperceptible Lord.
4. The Gurū has put the mind of his Sikh on the true path that leads one to the Ultimate Reality.
5. That is how they have put all worldly attractions behind them and attained higher spiritual stage to be one with Ultimate Reality.(17)

In Essence

Unlike *Yogīs* who wander about, play on their horn while collecting alms, *Gurmukhs* remain stable in the music of divine Word that keeps playing in their consciousness. Since they have frugal eating habits and are ever engrossed in the meditation of Lord's name in the holy congregation, their detachment from the worldly attractions and attainment of higher spiritual state is assured and that too much speedily. They ultimately acquire salvation and become one with God.

Jio jal maib jal(u) āe khatānā.

Tio jotī saṅg(i) jot(i) samānā.

(SGGS, p. 278)

Just as wave appears on the surface of water and merges into its source after a while, so does the light effulgent of a *Gurmukh* become one with the Light Supreme.

ੴ. (ਚਉਪੜ ਦੀ ਬਾਜੀ)

੧. ਗੁਰ ਸਿਖ ਸੁਣਿ ਗੁਰ ਸਿਖ ਸਿਖ ਸਦਾਇਆ।
੨. ਗੁਰ ਸਿਖੀ ਗੁਰ ਸਿਖ ਸਿਖ ਸੁਣਾਇਆ।
੩. ਗੁਰ ਸਿਖ ਸੁਣਿ ਕਰਿ ਭਾਉ ਮੰਨਿ ਵਸਾਇਆ।
੪. ਗੁਰ ਸਿਖਾ ਗੁਰ ਸਿਖ ਗੁਰ ਸਿਖ ਭਾਇਆ।
੫. ਗੁਰ ਸਿਖ ਗੁਰ ਸਿਖ ਸੰਗ ਮੇਲ ਮਿਲਾਇਆ।
੬. ਚਉਪੜ ਸੋਲਹ ਸਾਰ ਜੁਗ ਜਿਣਿ ਆਇਆ ॥੧੮॥

18. (Chaupar dī bājī)

1. Gur sikh sun(i) gur sikh sikh sadāiā.
2. Gur sikhī gur sikh sikh sunāiā.
3. Gur sikh sun(i) kar(i) bhāu man(i) vasāiā.
4. Gur sikhā gur sikh gur sikh bhāiā.
5. Gur sikh gur sikh saṅg mel milāiā.
6. Chaupar(i) solah sār jug jin(i) āiā.(18)

18. Game of Dice

1. Hearing the precepts of the Gurū and practicing these in their lives, the Sikhs became known as *Gursikhs*. They became humble.
2. Having learnt the teachings of the Gurū, the *Gursikhs* passed them on to other Sikhs. Thus they spread the light of awareness.
3. The *Gursikhs* listened to the Gurū's teachings lovingly and lodged them in their mind and consciousness.
4. Having learnt the precept of Gurū and lodging it in their minds, these *Gursikhs* started liking the teachings of the Gurū and his other Sikhs.
5. Those *Gursikhs* now conduct all their business and establish their alliances with Sikhs of the Gurū.
6. This game of dice of sixteen *paurīs* is won by the union of Gurū and Sikhs i.e. the teacher and the taught and then they return to the Lord's abode.(18)

In Essence

Each *Varna* (Caste-based section of society) has four sub-sections called *Āshrams*. Thus this sixteen *Āshrams* is the form of game of dice of the world. This is won by a twosome. Those who remain united with each other, listen to the discourses and *Kīrtan* with rapt attention, get liberated from the cycle of birth and death. Otherwise eighty-four houses (species in lakhs) are ready for the pawn.

If the pawn-like living being comes into the refuge of *Sādh Saṅgat*, he will be liberated. Otherwise, he will roam in the eighty-four lakh species with repeated births and deaths. Gurū's Sikhs save themselves from this gamble by making twosome relation with the Gurū and listening, imbibing and practicing Gurū's teachings.

ੴ. (ਸ਼ਤਰੰਜ ਦੀ ਖੇਲ)

੧. ਸ਼ਤਰੰਜ ਬਾਜੀ ਖੇਲੁ ਬਿਸਾਤਿ ਬਣਾਇਆ।
੨. ਹਾਥੀ ਘੋੜੇ ਰਥ ਪਿਆਦੇ ਆਇਆ।
੩. ਹੁਇ ਪਾਤਿਸਾਹੁ ਵਜੀਰ ਦੁਇ ਦਲ ਛਾਇਆ।
੪. ਹੋਇ ਗਡਾਵਡਿ ਜੋਧਿ ਜੁਧੁ ਮਚਾਇਆ।
੫. ਗੁਰਮੁਖਿ ਚਾਲ ਚਲਾਇ ਹਾਲ ਪੁਜਾਇਆ।
੬. ਪਾਇਕ ਹੋਇ ਵਜੀਰੁ ਗੁਰਿ ਪਹੁੰਚਾਇਆ ॥੧੯॥

19. (Shatranj di kbel)

1. Shatranj bājī kbel(u) bisāt(i) baṇāiā.
2. Hāthī ghoṛe rath piāde āiā.
3. Hue pāt(i)sāb(u) vajīr due dal chhāiā.
4. Hoe gaḍāvāḍ(i) jodb(i) judb(u) machāiā.
5. Gurmukh(i) chāl chalāe hāl pujāiā.
6. Pāik hoe vajīr(u) gur(i) pahuñchāiā.(19)

19. Game of Chess

1. Almighty Himself has created the game of worldly chess. (He has created all the material in the universe for one to play with).
2. In this game, the elephants (the scholars), the horses (the ritualists), the chariots (the worshippers) are the seekers.
3. The Emperor is the Lord while the minister is *Satgurū*. The two armies of the *Gurmukhs* (Gurū-minded) and *Manmukhs* (Self-willed) are being arraigned.
4. The valiant soldiers try to excel each other in combat.
5. Among all these brave men, *Gurmukhs* have imposed themselves more forcefully and made their present state (life) a success.
6. The pawns (Sikhs) have been taken to the Emperor for union by the minister (Gurū). (Without the help of a minister, audience with the emperor is not possible).(19)

In Essence

In the game of chess, when a pawn advances and reaches the house of the minister, it becomes a *Wazīr* (minister). Similarly a humble Sikh reaches the state of a *Gurmukh* by killing/overcoming his vice-filled/evil temperaments. Just as the pawn has its limitations of movement in the chess and yet gets promoted to be a *Wazīr* by being careful at every step, so would a Sikh become Gurū-like when it treads the path of life carefully as per the teachings of the Gurū.

Humility, service and perpetual remembrance of His name is the key to success in this game of chess called world.

੨੦. (ਭੈ ਦੇ ਵਿਖੇ)

੧. ਭੈ ਵਿਚਿ ਨਿਮਣਿ ਨਿਮਿ ਭੈ ਵਿਚਿ ਜਾਇਆ।
੨. ਭੈ ਵਿਚਿ ਗੁਰਮੁਖਿ ਪੰਥਿ ਸਰਣੀ ਆਇਆ।
੩. ਭੈ ਵਿਚਿ ਸੰਗਤਿ ਸਾਧ ਸਬਦੁ ਕਮਾਇਆ।
੪. ਭੈ ਵਿਚਿ ਜੀਵਨੁ ਮੁਕਤਿ ਭਾਣਾ ਭਾਇਆ।
੫. ਭੈ ਵਿਚਿ ਜਨਮੁ ਸਵਾਰਿ ਸਹਜਿ ਸਮਾਇਆ।
੬. ਭੈ ਵਿਚਿ ਨਿਜਿ ਘਰਿ ਜਾਇ ਪੂਰਾ ਪਾਇਆ ॥੨੦॥

20. (Bhai de vikhe)

1. Bhai vich(i) niman(i) nim(i) bhai vich(i) jāiā.
2. Bhai vich(i) gurmukh(i) pañth(i) sarñī āiā.
3. Bhai vich(i) saṅgat(i) sādh sabad(u) kamāiā.
4. Bhai vich(i) jīvan(u) mukt(i) bhāñā bhāiā.
5. Bhai vich(i) janam(u) savār(i) sabaj(i) samāiā.
6. Bhai vich(i) nij(i) ghar(i) jāe pūrā pāiā.(20)

20. On the Subject of Fear

1. Under the divine fear of Almighty, a human being is conceived in the mother's womb and is then born.
2. And in the divine fear, he joins the way of life of *Gurmukhs* and seeks Supreme Being's protection.
3. In (love filled) fear, he joins the holy congregation and practices Gurū's Word (*Shabad*).
4. Under the reverential fear of the divine retribution, he achieves liberation while still alive. Thereafter the will of the Lord always pleases him.
5. Under the same reverential fear, he reforms his life, realizes his self and remains in perpetual peace.
6. And in same awe, he goes into his self and merges in the Supreme Lord.(20)

In Essence

Fear, here means, God created rules which are eternal. The entire Universe is bound by these rules and every heavenly body operates/functions accordingly. Thus it has been called reverential fear (*Nirmal Bhau*). This fear is part of the whole Universe as has been stated in *Gurbāṇī*:

Sagaliā bhau likhiā sir(i) lekh(u).
Nānak nirbhau Nirankār(u) sach(u) ek(u).

(SGGS, p. 464)

Lord alone is under no fear or predetermined rule. He alone can alter His own defined parameters of all causes and actions. He is not governed by anybody. He alone is Supreme.

੨੧. (ਗੁਰ ਉਸਤੁਤਿ ਵਿਖੇ)

੧. ਗੁਰ ਪਰਮੇਸੁਰ ਜਾਣਿ ਸਰਣੀ ਆਇਆ।
੨. ਗੁਰ ਚਰਣੀ ਚਿਤਿ ਲਾਇ ਨ ਚਲੈ ਚਲਾਇਆ।
੩. ਗੁਰਮਤਿ ਨਿਹਚਲ ਹੋਇ ਨਿਜ ਪਦੁ ਪਾਇਆ।
੪. ਗੁਰਮੁਖ ਕਾਰ ਕਮਾਇ ਭਾਣਾ ਭਾਇਆ।
੫. ਗੁਰਮੁਖ ਆਪੁ ਗਵਾਇ ਸਚਿ ਸਮਾਇਆ।
੬. ਸਫਲੁ ਜਨਮੁ ਜਗਿ ਆਇ ਜਗਤੁ ਤਰਾਇਆ ॥੨੧॥੨੦॥

21. (Gur ustāt vikhe)

1. Gur parmesar(u) jāṇ(i) sarṇī āiā.
2. Gur charṇī chit(i) lāe na chalai chalāiā.
3. Gurmat(i) nihchal hoe nij pad(u) pāiā.
4. Gurmukh kār kamāe bhāṇā bhāiā.
5. Gurmukh āp(u) gavāe sach(i) samāiā.
6. Saphal(u) janam(u) jag(i) āe jagat(u) tarāiā. (21.20)

21. Gurū's Praise

1. Anyone who has come to the refuge of Gurū (Gurū Arjan Dev Ji) considering him to be the embodiment of God;
2. With his mind engrossed in the holy feet of the Gurū in loving devotion, he cannot be enticed or inspired by anyone to leave Gurū's refuge nor can he be pushed around.
3. Practicing Gurū's teachings diligently, he realizes self and attains spiritual peace.
4. Adopting ways and life-style of *Gurmukhs*, he realizes that living in His Will is most worthy act.
5. *Gurmukh* renounces his ego, sheds his pride and loves the Truth.
6. *Gurmukh's* coming to this world is meaningful. He has liberated himself and many others with him.(21.20)

In Essence

The status of Gurū is supreme in Sikh religion. Gurū is the embodiment of God who has been blessed by Him to guide the people at large in their spiritual pursuit. The love of Gurū for his Sikhs is supreme. Love of no other earthly relationship matches with it. Without Gurū no one can ever be liberated from the cycle of birth and death. *Gurbāṇī* says :

Mat(i) ko bharam(i) bhulai saṅsār(i).

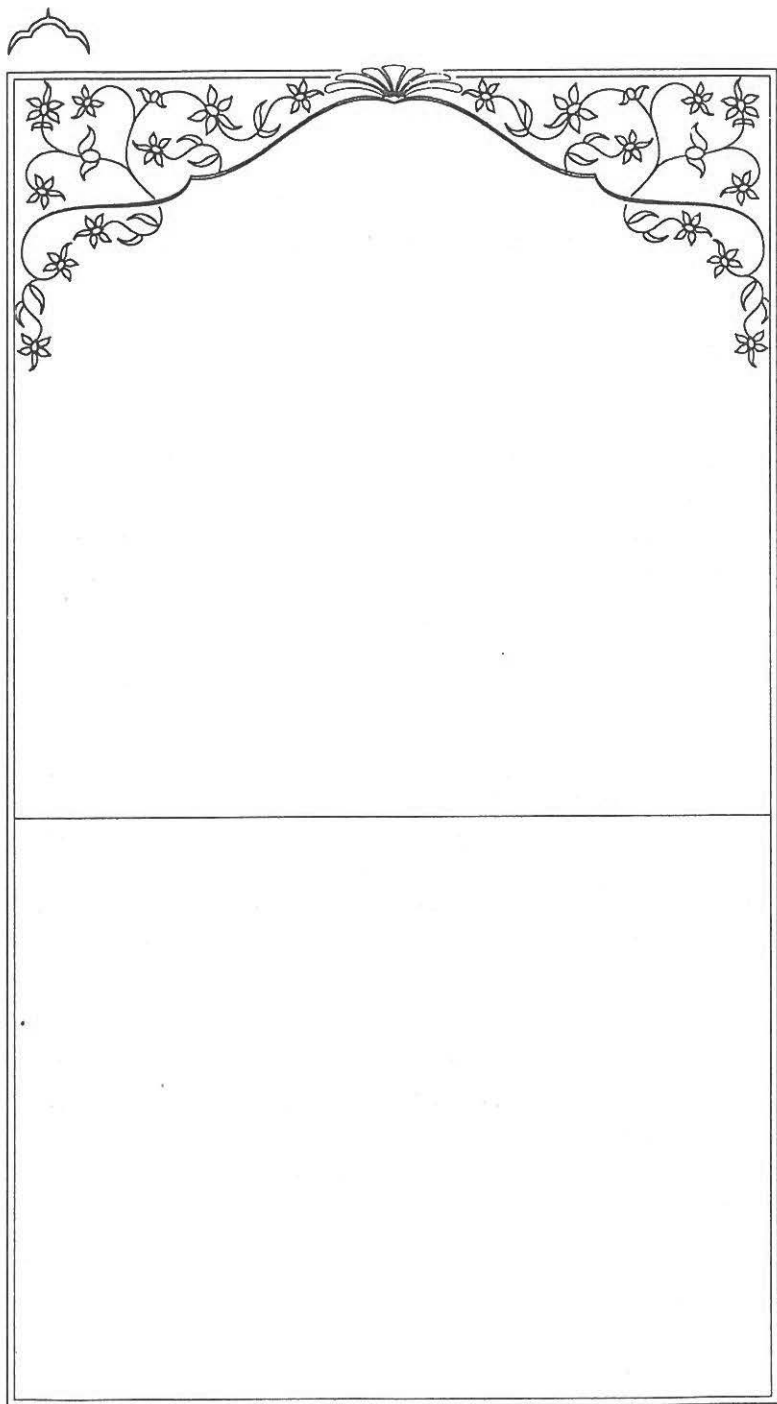
Gur bin(u) koe na utras(i) pār(i).

(SGGS, p. 864)

.....*tā sukh labeh mahal(u).*

(SGGS, p. 37)

Gurū is ship, the sailor/boatman, the path indicator, the satiator of hunger and thirst, the remover of distresses, the true friend and a loving elder. His refuge is God's blessing to a seeker.





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