

# BHAI GURDAS

## THE GREAT SIKH THEOLOGION

His Life and Work

Translated by  
Dr. SURINDER SINGH KOHLI

Editor  
Dr. GURNEK SINGH



PUBLICATION BUREAU  
PUNJABI UNIVERSITY, PATIALA

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Department of Sri Guru Granth Sahib Studies  
Punjabi University, Patiala  
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## **Foreword**

Bhai Gurdas was one of the prominent Sikh personalities, who contributed massively to the interpretation and dissemination of the message of Gurbani. He was contemporary of Guru Arjan Dev, the fifth Nanak and worked as an amanuensis of Guru Granth Sahib. He was well-versed in the Vedic and Islamic tradition. He became proficient in the contemporary languages particularly Punjabi, Hindi, Sanskrit, Braj and Persian. He was eminent Scholar of the times. He mastered the Gurbani message and transmitted it both through his preaching tours of the different parts of the country and also by writing it down. His major compositions are Varan and Kabitt Savaiyyes. The later are in Braj Bhasha and therefore a bit difficult to comprehend both on the literary as well as doctrinal level. The Varan is his basic composition which carries in it the message of Gurbani. He has taken up various topics of Gurbani in his works such as God, Man, Nature, Gurmukh, Manmukh, Nadar, the Sikh way of life, Practical aspect of Gurbani, the human responsibility towards other fellow beings and the prominent contemporary Sikhs of the different Gurus. He discusses about the Vedic philosophy, Upanishdic doctrine and Six systems of Indian Philosophy but he by alluding these texts projects the philosophy of the Sikh Gurus. He explains it in detail in his Varan. And also establishes its view point among the contemporary Indian Vedic as well as non Vedic i.e., Islamic religious traditions. He endeavours hard to put forth and project the Sikh doctrine in the Indian religious tradition to make it explicit that the message enshrined in Sri Guru Granth Sahib is unique and thus infallible. Thus there was the dire need of its transmission to the people across the country. To this end he worked very hard to convey this message to the people both in literary form as well as by visiting various places. He preached upto



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Varanasi then centre of Hindu religion. There also he established the spiritual as well as social message of Gurbani and got convinced the Brahmins who turned towards the teachings of Gurbani. The Raja of Varanasi was greatly influenced by his preaching. It was a great contribution made to Sikhism so far as its spread is concerned.

The major and Seminal work Varan of Bhai Gurdas are originally in Punjabi. As tradition goes the Varan being a key to comprehend the message of Gurbani, it was the dire need of the time to translate it into English to make it accessible to the English speaking world. Keeping this in mind Late Dr. Surinder Singh Kohli an eminent Sikh Scholar, a retired professor from Panjab University Chandigarh has translated the Varan into English which is very near to the original text and without fail conveys the message of Gurbani contained in Varan to the English knowing people. Thus opined it is a composition of great eminence and it has been accomplished with rare circumspection.

The Department of Sri Guru Granth Sahib Studies has done a good job by arranging its publication. It is a great pleasure to introduce it to the English speaking world. I am sure scholars as well as researchers will welcome.

*Punjabi University, Patiala*

**Swarn Singh Boparai**  
*Vice-Chancellor*

## **Introduction**

Bhai Gurdas, a known name in Sikh annals is revered as a pious, learned, exegete and missionary of zeal who preached the word of the Guru not only in Punjab but also in different parts of India and earned acclaim. He has the privilege to be in the presence of Guru Amar Das, Guru Ram Das, Guru Arjan and Guru Hargobind. His association with and patronage of Guru Arjan is undoubtedly a matter of great pride both for him as well as the developing Sikh community. He was born in Bhalla Khatri family to father Ishar Das and mother Jivani at Goindval in 1608 BK/1551 AD. The town Goindval was founded in 1603 BK/1546 AD. Ishar Das soon after the founding of the town had settled in there. He was one of the cousins of Guru Amar Das. Bhai Gurdas while barely he was three years old lost his mother and his father passed away when he was 12 years of age. There was none to look after him. So he spent his early years of life at Goindval and Sultanpur Lodhi. This town at that time was the religious centre of the Sikhs, for, Guru Nanak the first founder Guru of the Sikh faith, spent some time at this place and got enlightenment at Vein river situated at this place. Here, in this town persons of learning and piety used to visit. So he had an opportunity of listening to many men of knowledge and spiritual attainment. After sometime he proceeded to Varanasi to study Sanskrit and other Hindu important Scriptures of the time. After completing his studies there at Varanasi he came back to Punjab to attend on Guru Ram Das. In 1579 he endeavour hard to delve deep into the Sikh tenants and continued to remain absorbed into the meditation i.e., loving remembrance of God day and night. He at that time was young and energetic. He has a relentless zeal to preach the word of the Guru to the people and transmit the teachings of Guru Nanak and the other Gurus. For this purpose he travelled extensively throughout India and

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visited Agra, Lucknow, Varanasi, Burhampur, Rajasthan, Jammu and Chamba hills. These were the famous places associated with Guru Nanak Dev who during his travels of these areas had visited these places of note and has a good followings. Bhai Gurdas remained for quite a long time in this area and catered the spiritual needs of the devotees who were turned towards Sikh faith at the hands of Guru Nanak. Guru Ram Das passed away in 1581 AD. When it came to known to Bhai Gurdas he returned to Punjab, visited Goindval and thence proceeded to Amritsar to pay obeisance to newly appointed Guru, Guru Arjan Dev, the successor of Guru Ram Das. He, for future made Amritsar his home. He through his hard work, learning and piety carved for himself a pre-eminent position among the Guru's disciples. After sometime Guru Arjan Dev decided to compile and prepare a Holy Granth for the Sikh devotees. He chose Bhai Gurdas to be the amanuensis of the Holy Granth. Guru Arjan sent his followers to different parts of India to bring the hymns of the Saints and Sufis and other persons of spiritual eminence and learning. He got collected a bulk of the material to be incorporated in the Holy Scripture. He sifted and scanned the whole available material with the help of Bhai Gurdas. He was the sole helper of the Guru so far as the compiling of the Guru Granth Sahib is concerned. He very meticulously prepared the original copy of the Granth, which was approved by Guru Arjan. This copy of Guru Granth Sahib written in the hand of Bhai Gurdas is preserved to this day in the family of the Guru's descendants at Kartarpur in the present Jalandhar district of Punjab. Bhai Gurdas also contributed in the excavation of the sacred pool at Amaritsar. When Guru Hargobind decided to construct Akal Takht in front of Harimandar, he chose Bhai Gurdas and Baba Buddha, the two most revered Sikhs of the time and entrusted them the construction work. Bhai Gurdas was also appointed by Guru Hargobind to teach his young son (Guru) Tegh Bahadur the ancient classics. He also led the batch of the Sikhs to Gawalior wherein Guru Hargobind was detained in the fort. He offered ardas at the death of Mata Ganga, the wife of Guru Arjan in 1621. He also made ardas at the time of Baba Buddha's death in 1631. In this way he was also

worldly wise and performed the duties perfectly assigned to him by the Gurus. It may be of the preaching of Sikh faith or managing household affairs of the Gurus. He performed both the religious and social duties assigned to him by the Gurus.

Besides this, he was very learned person of the times. He has deep knowledge of Hindu Sanskrit Scriptures. He has a perfect knowledge of Punjabi, Sanskrit, Arabic, Persian etc. This was the main reason that he mastered the texts of the Hindus. He has a very deep knowledge of Gurbani. Because of this he used to expound the Gurbani in Harimandar at the dictate of Guru Arjan the fifth master. His exposition and interpretation of the Sikh tenants is unparalleled even today. As it was the practice of the time he made this attempt of expounding and exegeting the gurbani in Poetry. His composition is known as authority even today so far as the interpretation of Gurbani is concerned. His composition is known as Varan. He also wrote Kabit Savaiyye. It is a best attempt made by Bhai Gurdas to impart the teachings of the Gurus by explicating the basic concepts of Gurbani through these Varan. As the tradition goes these Varan are known as the key to the understanding of Gurbani and the basic concepts enshrined therein. In this composition Bhai Gurdas endeavoured hard to explicate the basic tenants of Gurbani such as Truth, the Sikh concept of God, the World, Gurmukh, Manmukh, Sikhs of the Guru's times, Humai (ego), Humality, Simran (loving remembrance of God). He also discussed about the prominent Saints of India such as Dhanna, Pipa, Kabir, Ravidas, Sain etc. He, in his first Var, discusses in detail the prevailing religious situation on the emergence of Guru Nanak. How in society the moral values has eroded and total decadence was prevailing at the time ? He also make a comparative study of the Vedas, Shastras, both Hindus and Muslim's religious Scriptures and the degeneration emerging in both the ways of life. At this critical juncture and deteriorated time Guru Nanak emerged on the societal scene of India. He found the remedies for the long pending and prevailing maladies in the Indian societal fabrics. In this sense Bhai Gurdas being

a man of great piety and of both moral and spiritual elevation and grendeur, contributed massively by imparting the teaching of the great Gurus and Gurbani which further inspired and helped the people attracted to understand the Sikh way of life which fundamentally originated from the basic doctrines of Gurbani. Bhai Gurdas was the first ever Sikh Theologian who not only expounded the doctrines and concepts of Gurbani but also preached the messages imparted by the great Gurus for the humanity at large. He also set an example that a Sikh is combination of a piety i.e., moral and spiritual elevation. He is never devoid of spirituality and devotion. A Sikh is not only a man of letters. But he is also a visionary which is only possible if he practise the teachings himself and only then impart to the laity for their spiritual upliftment ਪ੍ਰਥਮੇ ਮਨੁ ਪਰਬੋਧੈ ਅਪਨਾ ਪਾਛੈ ਅਵਰ ਰੀਝਾਵੈ॥ ਗੁ. ਗੁੰ. ਸ. (ਪੰਨਾ 381).

Thus this is the basic definition of a Sikh learned person. As we find that in Gurbani a Gurmukh is a man of combination of spirituality, saintliness and bravery. Thus Gurus has created a perfect or a whole man who attains this vision, only through the understanding and masticating the Gurbani teaching in one's life span. Opined thus his contribution ranks the first attempt to interpret Gurbani. For this purpose he has adopted the poetry genre prevalent and approved at that time with perfection. That is why even today it is a guiding star to interpret Gurbani in the right direction.

In this sense the very important attempt made by Dr. Surinder Singh Kohli is of great eminence. It undoubtedly shall help English audience to understand the Gurbani concepts and teachings in the right perspective. The learned translator endeavoured very hard to both translate and transmit the meanings and essence of the each Var composed by Bhai Gurdas. Uptil now, axcept Dr. Jodh Singh, it is the second important attempt made by the learned translator. His knowledge of English is remarkable and further to carry the meaning, essence and import of the compositions is itself of a matter of great laudation. So, it is wonderful contribution made by Dr. Surinder Singh Kohli. Which will in many ways help to the future generation scholars

to understand Gurbani through Bhai Gurdas's Varan. I am beholden to our esteemed Vice-Chancellor for his keen interest evinced for the publication of this work. It is because of our worthy Vice-Chancellor, that the Sri Guru Granth Sahib Studies Department could publish it. I, on the behalf of our Department am very thankful to him for his patronage and guidance.

I am sure it shall be a welcome addition to the Sikh students and research Scholars working on Sikhism especially Gurbani interpretation.

*Department of Sri Guru Granth Sahib Studies  
Punjabi University, Patiala*

**Gurnek Singh**  
*Head*

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## **BHAI GURDAS : The Great Sikh Theologian—His Life and Work**

### **SCANTY MATERIAL ABOUT HIS LIFE**

No systematic material is available about the life of the eminent Sikh savant and theologian. Since he lived at the time of four Sikh Gurus, from the third Guru Amar Das to the sixth Guru Hargobind, some reference about him are found in the recorded lives of these Gurus. He was a near relative of the third Guru, Guru Amar Das and belonged to the same clan. He was the son of Bhai Ishar Das, a cousin brother of Guru Amar Das both of them the progeny of the same great grandfather Bhai Bishan Das Bhalla. Guru Amar Das had two sons Mohan and Mohari and two daughters Bibi Bhani and Bibi Dani. Bhai Gurdas was much younger to Bibi Bhani, for whom he a great respect as elder sister Bibi Bhani was the wife of Guru Ram Das, the fourth Sikh Guru and the mother of Guru Arjan Dev, the fifth Sikh Guru. The sixth Sikh Guru, Guru Hargobind was the son of Guru Arjan Dev. Therefore the fifth and sixth Sikh Gurus considered Bhai Gurdas as an elder and venerable relative. He was thus an eminent and most important member of the Sikh congregation.

After the bestowal of Guruship on Amar Das, his uncle, Bhai Gurdas came under his impact. He became a follower of Guru Nanak Dev and began a profound study of the life ideals of that Great Guru, who had not only cast the great influence of his personality and beliefs on the votaries of Indian religions throughout India during his missionary journeys, but also on other major religions of the world. He had established the 'sangats' of his ecumenical religion in various parts of the world, wherever he went. Guru Nanak Dev was born in A.D. 1469 and after his missionary journeys, he settled at Kartarpur, where Bhai Lehna met him, who through his selfless service and devotion was installed as the second Guru by Guru Nanak Dev himself. After his passing away, Bhai Lehna as Guru Angad Dev moved to his own village Khadur Sahib, where Bhai

Amar Das came into his contact and through his sincere devotion and selfless service, Amar Dass was blessed with third Guruship. Guru Nanak Dev had passed away in A.D. 1539 and Guru Angad Dev in A.D. 1552. Before becoming the Guru, Bhai Lehna was a 'Sakta' and Bhai Amar Das was a Vaishnava. It was at a very ripe age of 72 that Bhai Amar Das become Guru Amar Das. Guru Amar Das was born in A.D. 1479 and was only ten years younger to Guru Nanak Dev. He had passed away in A.D. 1574, but there is no evidence that the third Guru ever met the first Guru in his lifetime.

The exact date of the birth of Bhai Gurdas is not known, therefore considering all the pros and cons of his life, the scholars have tried to fix this date. Since Guruship was bestowed on Amar Das in A.D. 1551 and the religion of Guru Nanak was consolidated by him in twenty two principalities after that, it is surmised on that basis that Gurdas must have been born in the Sikh family of his cousin Ishar Das after that at Goindwal, when the anecdotes from the life of the Great Guru Nanak were being narrated to the younger ones and they could pick up the tenets of the new religion. Therefore, the birth of Gurdas has been considered in the year A.D. 1559.

When we study the works of Bhai Gurdas, we find that he very well knew various languages and dialects. He seemed to have studied the available bani of Guru Nanak Dev and also of Guru Angad Dev and Guru Amar Das in the early years of his life within his family-circle. In the traditional school of his town, he must have grasped a great deal about Sanskrit and Prakrit and also studied the basic books like Upanishads and Smritis from the Pundits. His knowledge of Arabic and Persian is also appreciable, which he might have picked up in the Madrasa of the town. Goindwal, being a town on the main route from Agra to Lahore, had gained great prominence and the Islamic lore must also have been taught in the local schools. Bhai Gurdas was also highly saturated with the knowledge about the Punjabi culture.

During the early years of his life, Bhai Gurdas gained the greatest hold on the tenets and doctrines of the religion of Guru Nanak Dev and made a comparative study with other Indian religions. He was growing to

be a great preacher of Sikhism. In the Sikh congregation he was highly respected because of his knowledge and devotion. He was considered the most venerable Sikh, next to Baba Budha, who had, in his lifetime, met the founder Guru, Guru Nanak Dev and had been blessed by him. Baba Budha and Bhai Gurdas together served the Guru's household from the time of Guru Ramdas. Both of them served the Guru as teachers and preachers of Sikhism.

### **BHAI GURDAS : AS PREACHER OF SIKHISM**

Having been greatly saturated with the lore and tenets of Sikhism from his very early life, it is probable that when Guru Amar Das demarcated twenty-two principalities, he sent Bhai Gurdas into the nearby areas as an enthusiastic preacher. He is said to have gone to hill states including Jammu and Kashmir. In the time of Guru Ram Das, he went to preach to the Sangats of Uttar Pradesh including Agra and Varanasi. Since he had attained great proficiency in his understanding of Hindu Religion and also Sanskrit Language, he is said to have earned great veneration of the masses in these areas. In the times of Guru Arjan Dev, he went to Kabul and other Sikh Centres in Afghanistan and North West Frontier Province of India. In the times of Guru Hargobind, through he continued the propagation of Sikh tenets in nearby areas, he mainly concentrated himself in the service of the Guru at his head quarters. After the death of Baba Budha, he worked for some time as the Granthi of Hari Mandir.

### **NOTEWORTHY INCIDENTS OF HIS LIFE**

I. In Janamsakhis, the biographies of Guru Nanak Dev, we find that some parables have been based on some noteworthy hymns, similarly two verses from the Vars of Bhai Gurdas have been the cause of the noteworthy incident said to have occurred in his life and narrated by the Sikh hagiographers. Bhai Gurdas wrote :

‘Je Gur Saang vartada Sikh Sidak na hare’

(If the Guru display some queer drama, the Sikh should not lose his faith)

It is said that when Bhai Gurdas was assigned the duty of purchasing the horses in Kabul for the Guru, he had pay the money to the

vendors at a fixed time. The treasurer brought the money, which had to be given to the businessmen, but when Bhai Gurdas opened the bag of mohurs, his own vision deceived him. Instead of mohurs, he saw only the pieces of potsherd and he felt so much frightened that he broke open the back wall of the place and ran away. This was only to test Bhai Gurdas on the basis of what he has written in the above verse. The businessmen after waiting for the long time outside made enquiries. At that time, the treasurer came and made the required payment. The mohurs were actually mohurs and not the piece of potsherd. Having run away like this, Bhai Gurdas declared himself as the thief of the Guru and when the Guru called him in his presence, he, in great humility, uttered another verse :

‘Je Gur Bharmaye Saang kar, kia Sikh Vichara’

(If the Guru deludes by displaying a queer drama, what the poor Sikh can do ?)

II.      When the fourth Guru, Guru Ramdas passed away in A.D. 1581, Bhai Gurdas returned from his missionary tour. Guru Arjan Dev had taken over as the fifth Guru and his eldest brother Prithi Chand, proclaiming himself as the ‘real Guru’ was leading astray the Sikh disciples coming from far and near. Bhai Gurdas noticed to his great dismay that the free kitchen (Guru-Ka-Langar) initiated by Guru Nanak Dev himself and enhanced further by the second, third and the fourth Gurus, had considerably declined. The offerings of the Sikhs coming to visit the Guru had been waylaid by Prithi Chand and his entourage, therefore the earlier state of the free kitchen had immensely dwindled. Only dry bread and grams were being served. This state of affairs agonised the Sikh savant Bhai Gurdas and he alongwith Baba Budha had to work hard in order to bring home to the Sikhs as to who was the ‘REAL GURU’. Baba Budha and Bhai Gurdas were the most prominent Sikhs at that time and their efforts bore fruit in setting right the state of affairs regarding the free kitchen.

III.     It has been recorded by Kesar Singh Chhibbar in his ‘Bansavali Nama’ : “Meharvan, the son of Prithia (Prithi Chand) used to compose poetry. He studied Persian, Hindvi, Sahaskrit and Gurumukhi. He

composed a lot of poetry putting the name of Guru Nanak Dev at the end of his poems. The Dooms (minstrels) began to sing the hymns of 'Meenas' (Prithi Chand and his followers). They created another Guruship. These 'Meenas' got prepared a 'Granth' (holy book) and interspersed the hymns of the first four Gurus. The 'Purohits' and Brahmins took sides, some to this side and some to that. Those who went to the other side were inimical to those belonging to this side. Those who came to this side left their (those of the other side) Court... Here (in the Court of Guru Arjan Dev), the Sikh 'Rababis' (musicians) were employed for 'Kirtan' (Congregational singing). Some Sikh recited here a hymn composed by Meharvan, which was heard by Guru Arjan Dev. He said to Bhai Gurdas, "The Hymns of the Gurus must be separated. The 'Meenas' are going to mix up hymns, which should be set in order". The Guru had been composing hymns in the past, which were gathered together by Bhai Gurdas."

IV. BHAI GURDAS AS SCRIBE OF THE 'ADI GRANTH' : Bhai Gurdas was the scribe, who wrote (scribed) 'GRANTH SAHIB' in Gurumukhi Script, which was one of the prevalent scripts in Punjab in those days. Bhai Gurdas, while scribing the 'Guru-bani' in the 'Granth Sahib' wrote all the words of a verse together and did not divide them off in pursuance of the practice in the ancient scripts, therefore the novice feels it a bit difficult to read a verse, which looks like a big word. The original volume of 'Granth Sahib' prepared by Guru Arjan Dev, with the scribe Bhai Gurdas, was installed by the Guru at the Hari Mandir (Golden Temple) at Amritsar, when it was complete. Baba Budha was the first high-priest ('Granthi'). This Granth passed on from Guru Arjan Dev to Guru Hargobind and thence to his grandson Dhir Mal, the son of Baba Gurditta.

Thenceforward, this recession remained in the family of Dhahi Mal at Kartarpur and is still there. It is, therefore, known as 'Kartarpur Wali Bir'.

#### **BHAI GURDAS AS A POET**

Bhai Gurdas was not only a great scholar of contemporary Indian Religions including Islam and had been saturated with the GURMAT Literature, but he was also a poet himself. The Gurus had produced their

hymns not only in Punjabi for the use of the Punjabis, but also in Sant Bhasha and Braj Bhasha for the disciples coming from various parts of India. Similarly Bhai Gurdas wrote his poems for Punjabi language and for others in Braj Bhasha (the current literary language). His contribution consists of :

- I. VARS (panegyrics in ballad style) in Punjabi Language and
- II. KABITS AND SWAYYAS (forms of versification) in Braj Bhasha.

He had greatest understanding of the religious philosophy of Sikh Religion. He is, therefore, called the first SIKH THEOLOGIAN.

### **THE POETRY OF BHAI GURDAS AS THE KEY TO 'GURBANI'**

It is said that when Guru Arjan Dev had compiled and edited the hymns of the Gurus and saints for the 'GREAT ANTHOLOGY' called 'GRANTH SAHIB', Bhai Gurdas worked as a scribe and the thought of the inclusion of his own verses might have passed through his mind, through as a humble Sikh, he could not speak it out. The Guru is said to have uttered these words very graciously: "Bhai Sahib ! Your work will be studied by the Sikhs in order to understand the profound thoughts of 'Gurbani'. It will be the key to Gurbani".

### **A SHORT APPRAISAL OF THE VARS**

The Poetry of Bhai Gurdas is a facile elucidation of Gurmat (Sikh Philosophy), therefore it is, indeed, key to the bani (hymns) of 'Guru Granth Sahib'. He composed Vars, Kabits and Swayyas. His Vars are thirty-nine in number. This is the first Volume of his Vars, in which the translation of the first twenty Vars in English has been included.

Each Var of Bhai Gurdas contains twenty to thirty 'Pauris' (stanzas) except the first Var, which contains 49 Pauris. Each Pauri contains a complete idea. The theologian, Bhai Gurdas, has given examples from day-to-day life for explaining each thought brought forward by him. In this first Var, he has given a short biography of the founde-Guru, Guru Nanak Dev and has also described the world-situation before the advent of the Guru.

A few specimen from his Vars are given below :

1. He (the Lord) Himself is the looking glass and Himself scans through it;  
He Himself sees and makes others see the guises of six Shastras,  
The face that we imagine and seek, is realised,  
The laughing one sees others laughing in the same way,  
The weeping one sees others weeping within moments,  
The Lord Himself is in all the guises, but especially. He is in the congregation.

(Var2)

2. In the congregation, there are both the Fear and love of the lord  
and the natural freedom from worldly desires,  
The natural concentration of the enlightened one unfolds itself,  
He speaks sweetly and renounces the ego,  
He is always in unison with the discipline of the True Guru,  
He tastes the drink of love, being fortunate in this way,  
The Light of the Lord shines within him and the lamp of knowledge  
is lit.  
Within him is the zeal for Guru's discipline, immaculate and devoid  
of attachment,  
It is above everything else, where the unity is achieved for ever.

(Var3)

3. Like the mirror He reflects Himself,  
The Perfect Brahm is within every self like the reflection of moon in  
water,  
Just as in the milk and clarified butter, the cow is visualised,  
The fragrance is visualised in flowers and the taste in fruit,  
The fire is visualised in the wood and the water in the earth,  
Brahm is there in every self and the enlightened one sees and  
makes others see it.

(Var9)

In the above three examples, there is portrayal of Sikh philosophy and in this portrayal Bhai Gurdas has used imagery from everyday life. The mirror, moon, cow, fruit, wood, water, lamp are all associated with common life. Whereas Bhai Gurdas goes deep into the philosophy, he also uses domestic similes and illustration in order to bring home his ideas. In the tenth Var he has prived by giving several historical and

mythological illustrations that through the devotion of love ('Prema Bhakti') the saints have realised Brahman. A specimen is given below :

The saintly king Ambrik had begun his fast, when the seer Durbasha came,  
 The king had to break the fast when the seer went to take a bath in the stream,  
 The king broke the fast by taking some water from the washings of the seer's feet,  
 But the seer ran to curse him; the Sudarshan Chakra (Discus) of the Lord,  
 Took the form of frightening death and destroyed the ego of the seer,  
 The Brahmin-seer ran for his life, but none of the gods could save him,  
 He left disappointed from the abodes of Indra, Shiva, Brahma in heaven,  
 All the gods and even the Lord-God advised and instructed him,  
 He ultimately came under the refuge of king Ambrik, who gave him protection,  
 That is why the Lord has been called the Saviour of the saints and the Support of the world.

(Var 10)

Bhai Gurdas was a staunch disciple of Sikh faith. He presents his experience, saturated with his erudition. He gives several examples from the day-to-day life in order to prove his point. In order to substantiate the greatness of the quality of modesty, he has given the examples of cotton-seed, tree, sesame, earth, water etc. Two specimens are given below :

1. The tree on the earth grows with its head downwards and feet upwards,  
 Though it bears agony, it gives comfort to the world,  
 People throw stones at it for its fruit and satisfy their hunger,  
 It gives dense shade, where people sit with comfort pleasing to the minds,  
 But people come to cut it and it surrenders,  
 Those like it are very rare, who remain under God's Will.

(Var 14)



2. Sesame is pressed in the oil-press for its oil,  
The oils is burnt in the earthen lamp, which dispels darkness,  
The burning is used as ink in the inkpot for writing,  
The Sikh listens and caused others to listen to the written Word,  
The enlightened one destroys his ego with the remembrance of Name,  
Using the antimony of knowledge, he concentrated in the Word  
and realised the Sahaj State.

(Var 14)

Both the above Pauris exhibit the qualities of humility, philanthropy and sacrifice.

Bhai Gurdas has used several stanza-forms in his Pauris of Vars. Because of the brevity of thought in his verses, we find several verses becoming proverbs and proverbial phrases.

# **VARAN BHAI GURDAS**

## **VAR-1**

**One Oaṅker, the Eternal Truth, realized through the grace of the  
divine preceptor**

### **Pauri I (Invocation)**

Obeisance to the great Guru, who caused me to listen to the mantra of the  
True Name  
He drew me out from the ocean of fear and merged me in the substance of  
redemption  
He removed the fear of birth and death and destroyed illusion, ailment and  
separation  
This world is illusive and there is immense affliction in the transmigration  
The staff of Yama hangs on the head and the evil man, absorbed in maya,  
wastes his life  
I have fallen at the feet of great Guru, he has redeemed me, giving me the  
True Word  
Through his devotional love, the Guru has made me firm in Name, Charity  
and Bath  
Whatever has been sown, the fruit has been reaped accordingly. ...1

### **Pauri 2 (Creation)**

Initially neither breath nor flesh were there, there was darkness and no  
comprehension  
The body of blood and semen was created, which was studded with five  
elements  
The air, the water, the fire and the fourth earth was combined with them,  
Ether was made the fifth one and sixth the Creator merged with them  
invisibly  
Five elements and twenty-five qualities, friendly and inimical, constituted  
the body  
The wonder of the divisions of creation, speech and also transmigration  
was exhibited  
Eighty-four lakhs of species were created. ...2

**Pauri 3 (Grandeur of human birth)**

Amongst the eighty-four lakh species, the superb birth is of human body  
Eyes to see, ears to hear, and the mouth to utter nicely the words full of  
love

Hands to work with and the feet to walk and meet in holy congregation  
And earn through honest and righteous labour and feed the family  
Fruitful is birth of Guruward (Gurmukh), who reads and listens Guru's  
hymns with understanding

Who satisfies his co-disciples and even quaffs the washing of their feet  
Who habitually falls at their feet and follows this practice in the Iron age  
He himself is redeemed and also helps his co-disciples in redemption. ...3

**Pauri 4 (Cause of the creation)**

The Unmanifested Lord manifested Himself and extended expanse with  
one utterance

He made use of the five elements and in every heart reflected all the three  
worlds

None could comprehend the Creator, Who Created the Nature and  
incarnated Himself

From ONE Nature, he produced a lakh, then lakhs, countless, infinite and  
boundless

Within his every pore he created universes, crores in numbers

In every universe, He caused to send the ten incarnations

He created many Ved-Vyasas and many Books, Muhammads and his  
companions

Only One Nature, with such a vast expansion. ...4

**Pauri 5 (The Yugas)**

He established four ages and created Satyuga, Treta and Dwapara

Kaliyuga was the fourth, the four castes were severally made the kings of  
these four

Brahmin, Kshatriya, Vaishya and Shudra, in each age one caste held its away  
In Satyuga the Lord incarnated as Hansa with Soham as His Name without  
other deceit

Only One Lord-God was described, Who was devoid of attachment and  
maya

The people performed austerities in forests and subsisted only on balls of  
green herbs

They lived for a lakh of years and did not raise any dwellings, forts and mansions

One passed away and the other flourished for a long time. ...5

**Pauni 6 (As above)**

In Treta age, the great incarnation manifested himself as a Kshatriya in the Solar clan

The age of man was reduced to tenth part, with the extension of maya, attachment and ego

In Dwapara, Yadava clan was created and there was also decrease in age and conduct

In Rig Veda, the created Brahmin was to turn face towards East and think of good deeds

In Yajur Veda, the established Kshatriyas were to face South and donate great charities

In Sama Veda, the established Vaishyas had to turn face towards West and bow heads

Rig directed for blue clothes, Yajur for yellow garments and Sama for black raiments

There was three types of conduct for the three ages. ...6

**Pauni 7 (As above)**

Kaliyuga was established as the fourth and the Shudra-conduct prevailed in the world

The Karmas of Rig, Yajur and Sama are performed in the world with great hesitation

The world has been allured by maya and the machinery of the Iron age has deluded all

The hatred has flourished in the world and the populace is being scorched by ego

Nobody worships anyone, everyone has forgotten the distinction between high and low

The kings have become unjust and the courtiers butchers holding the dagger of Kaliyuga

The justice of the three ages has vanished, in the fourth age, whatever one gives, one receives

All the populace has become defiled in deeds. ...7

**Pauri 8 (Six systems)**

Having churned the beliefs of the four Vedas, sages convey them through six Shastras

Whatever gods like Brahma and sages like Sanak have said, the world sings like that

People sing and study many beliefs, but only a rare one out of crores achieves salvation

This fact surprises the mind that even with profound study, one does not know the secret

In the past ages, one caste held the sway, why then Kaliyuga exhibits many of them ?

The three ages have been locked, but now the illusion persists even after deep study

Just as four Vedas describe, the six Shastras alongwith Sankhya convey to us

All of them sing according to their understanding. ...8

**Pauri 9 (Nyāya)**

The ascetic Gautama, after deep reflection, made us listen to his discourse of Rig Veda

He churned his Nyaya Shastra and conveyed that all powers are in the hands of Creator

Everything is in the control of the Creator and nothing else can interfere in it

The Creator is there at both ends, who exhibits Himself as separate

None has seen the Creator and everyone has gone astray in illusion within the Nature

Brahman has hidden Himself in Soham and the illusive curtain is dropped by Creator

The Rig Veda says : “O Guruwards ! Listen, everything is God Himself, there is none else”,

Without the True Guru, one receives no understanding. ...9

**Pauri 10 (Mīmāṃsā)**

Then the sage Jaimini spoke, he churned Yajur Veda and made us listen to his discourse

The decision rests with the actions; one achieves only, whatever he does in his body

He established karmas in the world, one comes and goes, while abiding in karmas

The illusion does not leave his mind, he is illusioned and gets astray in karmas

The world has dealings in karmas and only the maya is called Brahman

On churning the Yajur Veda, he mixed the illusion in the essence of Brahman

He exhibited karmas in the world and one within the bondage of karmas transmigrates,

The illusion does not leave without the True Guru. ...10

#### **Pauri 11 (Vedānta)**

After reflecting upon Sama Veda, Vyasa churned and conveyed Vedanta

He proclaimed himself as Brahman and inexpressible like Him

He did not consider anyone equal to him and getting egoistic, he strayed into illusion

He got himself worshipped in the world and did not know the secret of devotion through love

He was not satisfied after churning the Veda, he was burnt in the fire of dissatisfaction

He was penalised for absorption in maya and fearing the staff of Yama he cried in great affliction

He was instructed by sage Narada and then churned out Bhagavat, singing Lord's Praises

None has ferried across the ocean of fear without coming under the refuge of God. ...11

#### **Pauri 12 (Sāṅkhya)**

Dwapara age passed away and the canopy swung over the head of Kaliyuga

Atharva Veda was established, which caused the Guruward to face the North and sing Lord's Praises

The sage Kapila churned out Sankhya repeating the mantras of Atharva Veda

One should quaff the supreme essence of knowledge, and remember it ever as a transient being

None can attain anything without knowledge, even if one makes crores of efforts

The body should perform Karma Yoga, which is transient and cannot stay even for a very short time

The comfort is derived with the advice of knowledge, which ends the illusion of birth and death

The Guruward sage merges in the higher spiritual state of Sahaj. ...12

**Pauri 13 (Vaiṣeṣik)**

Churning the Atharva Veda, Guruward Vasheshika sings the Praises

Whatever one sows one reaps, the fruit is not achieved out of time

Everyone is Under the Will of the Lord, he, who accepts the Will, he merges in the state of Sahaj

Nothing happens itself, one should not keep in his mind both good and bad

Whatever one does, he achieves according, the sage Kannad says like that

Listen to the injustice of Satyuga, with the wicked deed of one, the world suffers

In Treta, the city suffers and in Dwapara, the whole clan, good or bad suffers

In Kaliyuga, whatever an individual does, he receives his due. ...13

**Pauri 14 (Nāg - Śeṣnāg Patānjali)**

The sage Patanjali churned Seshinaga Shastra, the Guruward conveyed the crux of Naga Shastra

Through him the Atharva Veda spoke that the illusion cannot be removed without Yoga

Just as in the dirty ring-mirror, the face cannot be seen clearly without the clean glass,

The substance of Yoga is clean, which intunes one with the unstruck melody

All the miraculous powers and treasures fall at the feet of a Guruward Yogi

The fragrance of the three ages was obtained by sage Patanjali in the Kaliyuga

The total gain of Bhakti Yoga is obtained quickly

The good gain of Name, Charity and Bath. ...14

**Pauri 15 (Ideas in Vogue about the Yugs)**

The bead of body transmigrates in every age bound by desire

It changes in every turn, only the wise and learned can know the secret

From Satyuga, it comes with duality and illusion it takes birth in Treta age

In Treta bound by Karmas, it again incarnates in Dwapara age

In Dwapara under the impact of affection and ego, it is dissolved in pride

Performing the Karmas of three ages, its birth, death and illusion do not end

Then it comes into body again in the Kaliyuga, it is again bound by Karmas  
If it misses the opportunity, it will lose everything. ...15

**Pauri 16 (Karmas in Kaliyug)**

Listen to the discipline of Kaliyuga, when merely karmas do not bring  
anything

Without the meditation and devotion through love of Lord-God, it gets no  
place

Whatever it has earned in the previous ages, it receives that in this age  
It gets the human body, but missing this opportunity, it achieves nothing

Listen to the beneficence of Kaliyuga, as has been sung by Atharva Veda  
Only the devotion through love is accepted, it is equivalent to performance  
of Yajnas and Havanas

After performing this, if one becomes very humble, then the Lord takes it  
into account

There is a great significance of the Name of the Lord in Kaliyuga. ...16

**Pauri 17 (Anarchy of the ages)**

When there is revolution and the age gets changed, then what happens?  
The hatred spreads in the world, the sins are committed and the world  
becomes corrupt

Each caste abhors the other one, they clash and get ablazed like the bamboos  
becoming embers

The Vedas are slandered and the agnostics do not realize this in the  
darkness of their ignorance

The Vedas and Katebs are the emporiums of the Guru, which ferry one  
across the ocean of fear

There can be no comprehension without the True Guru unless the Lord  
manifests Himself

The Guru and the Lord are one and the same; He is the true Sovereign and  
the world is the dealer

When the sun rises, the darkness vanishes. ...17

**Pauri 18 (Bodh Mat)**

Budha is the incarnation of Kaliyuga, who could not differentiate between  
knowledge and ignorance

No one forbids the other one, who performs only the tasks liked by him  
Someone worships the lifeless idols, someone worships the graves and  
monuments



Someone deals with Tantras, mantras and hypocrisies, falling in anger and great disputes

Someone runs for promoting self-interest and the other actuates separate religious sects

Someone worships the moon or sun and someone conciliates the earth or sky

Someone exhibits allegiance to air, water or fire and someone gratifies Dharamraja

All the fake religious men have strayed into illusions. ...18

**Pauri 19 (garbs - differentiation)**

The hatred spread in the world, the four varnas (castes) and ashramas (stages of life) were created

The Sannyasis were split into ten sects and the Yogis into twelve

There were Jangams (Shaivites) and Sarewares (Jains) and the clashing Digambaras

Many types of Brahmins were created and the Shastras, Vedas and Puranas had infightings

The six Shastras grew inimical to one another taking with them the thirty-six hypocrisies

People were absorbed in Tantras, mantras, alchemy and the soot of miracles

From one sprang up many and thus many pretty and ugly facets became manifest

In Kaliyuga people strayed into illusions. ...19

**Pauri 20 (Islam)**

Many religious paths began in the world, then the Prophet Muhammad and his companions appeared

They had with them seventy-two sects, through which was spread the enmity in many ways

He initiated several karmas in the world including fasts, festivals and prayers

Several different religious positions were arranged like Pir, Paighambar, Wali, Ghaus and Qutb

The temples of Hindus were demolished and in their places, the mosques were raised

The poor and weak were being persecuted, the sin spread over the world

The infidels, atheists, Armenians, Turkish fighters and the choppers of enemies were all there

The sin became prevalent. ...20

**Pauri 21 (Hindu-Muslim clash)**

There were four castes of Hindus and four sects of Muslims in the world  
The ego, the niggardliness, the pride through them they violently wrangled  
with one another

The Ganges and Varanasi belonged to the Hindus and the Mecca and Kaaba to the Muslims

The Muslims performed circumcision and the Hindus had the frontal mark and sacred thread

The Hindus hailed God “Ram” and the Muslims “Rahim”, the Name was same but both strayed away

Hindus forgot Vedas and the Muslims Katebs, Both were allured by the worldly greed and devil

The truth was set aside, the Brahmins and Maulanas clash with each other and die

Their transmigration does not leave them. ...21

**Pauri 22 (Justice of the Vāhigurū)**

All the four reigned supreme in the four ages and the fifth one i.e. God was Himself there

He Himself is the writing tablet, Himself the pen and the Himself the Writer  
There is darkness without the Guru and the people clash and die in various ways

The sin has spread in the world and the mythological Bull in distress weeps night and day

Without the Mercy, it became weak and collapsed in the pit of hell

It is standing on one foot and has become very weighty with the sins

Without the saint no one can support it and no saint is seen in the world

Dharma, the Bull, is crying, while standing underneath. ...22

**Pauri 23 (Gurus Advent)**

The cry was heard by the beneficent Lord, He sent Guru Nanak in the world  
He began the tradition of “feet washing” and caused the Sikhs to quaff the ambrosia of feet

He exhibited the ONENESS of the Transcendent God-Para Brahman-in Kaliyuga

Dharma-Bull stood on his four feet and the castes were transformed into one  
The king and the pauper were put on equal footing and humility was made  
prevalent in the world

The game of love is contrary, which makes the head bow at the feet  
The Baba (Guru Nanak) redeemed Kaliyuga, he recited True Name and  
conveyed it as mantra

Guru Nanak came for the redemption of Kaliyuga. ...23

**Pauri 24 (First episode of Guru Nanak Dev Ji)**

At first the Baba attained the Gate of Grace and afterwards performed  
great toil

He subsisted on sand and herbs and spread the bed of pebbles  
He performed severe austerities and was immensely fortunate in achieving  
nearness to God

The Baba went to the Abode of True Lord, where from he received the  
treasure of Name and modesty

The Baba viewed through meditation, he saw the whole world burning  
There was darkness without the Guru, heard the wailing of the populace  
The Baba adopted a guise and set the tradition of missionary journeys  
He went to chastise the populace of the earth. ...25

**Pauri 25 (Lack of Love and Devotion at pilgrim places)**

The Baba came to the places of pilgrimage, he went through all the pilgrim  
stations and festivals

The performance of all religious injunctions are not of any account without  
devotion through love

I have read the four Vedas and Smritis and even Brahma has not written  
about LOVE,

I have searched the whole world through Satyuga, Treta and Dwapara  
There is darkness in Kaliyuga, the populace is straying away in variety of  
guises

The Lord-God is not realised through guises, one should efface his self,  
form and mark

The Guruward becomes casteless among the castes and the Gursikhs  
particularly observe humility

Only then the toil receives some recognition at God's Abode. ...25

**Pauri 26 (Contemporary Circumstances)**

The celibates, the chaste, the long-lived, the seekers, the adepts, the Naths,  
Gurus and disciples

The goddesses, the gods, the great sages, the Bhairavas, the yeomen, all  
of them may meet

The Ganas, the Gandharvas, the heavenly damsels, the Kinnars, the  
Yakshas, playing many deceptions

Lakhs of ogres, demons and giants are all of them afflicted in duality

Everyone is bound by ego, numerous disciples have been drowned  
alongwith their Gurus

No Guruward is visible, I have searched the pilgrims at the fairs of the holy  
shrines

I have seen all the Hindus and Turks, all the Pirs, Prophets and the killer-  
tribes

The blind ones are being pushed in a well by the blind ones. ...26

**Pauri 27 (Emergence of Guru Nanak)**

The True Guru Nanak was born, the mist vanished away and there was  
light in the world

Just as when the sun rises, the stars hide themselves and the darkness is  
destroyed

Just as when the lion roars, the herds of jungle animals run away and lose  
endurance

Wherever the Baba sets his foot, there the seat of worship is established

The seats of adepts in the whole world, wherever they were came under  
the doctrinal sway of Nanak

A place of worship was raised in every home, where there was ever  
devotional singing and celebration

The Baba redeemed all the four directions, he gave true gift to all the nine  
regions of the earth

The GURUWARD was born in the Kaliyuga. ...27

**Pauri 28 (Journey to Summer Mountain)**

The Baba scanned all the nine regions of the earth upto their final limits

Then he went and ascended the Sumeru mountain and saw the assembly  
of adepts

Eighty-four adepts including Gorakh etc., reflected in their mind

They asked him: "O lad ! Listen, Which Power has brought you here ?"  
"I have repeated the Name of the Lord and have meditated on the Lord with devotion through love";  
The adepts said: "O lad ! Listen, Tell us your name";  
The Baba said: "O Great Nath ! My name is Nanak and I have achieved redemption by repeating Name";  
"By being addressed as a humble person, I have entered the high mansion" ...28

**Pauri 29 (Discussion with the Siddhs)**

Then the adepts asked again : "O Nanak ! What is happening on the earth?"  
All the adepts came to know this that Nanak had incarnated in kaliyuga for its redemption  
The Baba said: "O Great Nath ! The Truth is the moon and falsehood the darkness"  
"The dark night of falsehood has spread and I have begun my search of the world"  
"The earth has been seized by the SIN and Dharma the Bull is crying underneath the earth"  
"The adepts have concealed themselves amongst the mountains and who will redeem the world ?"  
"The Yogis are without knowledge, they rub the ashes night and day upon their limbs"  
"Without the Guru, the whole world has been drowned." ...29

**Pauri 30 (Miserable plight of India)**

"The kaliyuga has come with a dog's face, O Sire ! The dead are its food  
"The kings are committing sins, contrarily the fence is devouring the field  
"The subjects are blind without the knowledge, who utter lies and falsehood from their mouths  
"The disciples play on their instruments and O brother ! The Gurus dance in many ways  
"The disciples sit in their homes and the Guru gets up to go to their houses  
"The Qadis (judges) are accepting bribes, they accept bribe and usurp the right  
"The woman and man love each other for money, without caring for its source  
"The sin is being dealt with throughout the world." ...30

**Pauri 31 (Testing the Guru)**

The adepts thought in their mind: “How can this lad accept our discipline.  
“Such a Yogi will be an asset to our discipline in the Iron age”;

The Great nath gave his bowl for filling it with water, he (Nanak) got up  
and went;

The Baba came to take water, where he saw gems jewels and rubies;

The True Guru was Unapproachable and Unfathomable Purusha, who can  
endure the Guru’s splendour?

The Guru came back; “O Great Nath ! The water is not there in that tank”;  
He conquered the assembly of adepts with the WORD and exhibited his  
discipline’s distinctive feature

In kaliyuga nanak’s name brings comfort. ...31

**Pauri 32 (At Mecca)**

Then the Baba went to mecca and the Master wore blue garments  
His staff in hand and Book in armpit, giving his call for worship and  
holding his pot and prayer-mat

He went to the mosque and sat down, where the mecca pilgrims perform  
pilgrimage

When the baba slept during the night, spreading his feet towards the  
sacred arch

Jiwan gave him a blow with his leg, saying: “Which infidel and atheist is  
sleeping here

“With his legs pointing towards the house of God ? Who is lying down  
there like a sinner ?”

He caught hold of his legs and dragged him, Lo ! Mecca rotated and a  
miracle was manifested;

All were surprised and bowed before the Baba. ...32

**Pauri 33 (Dialogue with the Qazis)**

The Qadis and Mullahs came together and began to ask about the matters  
of faith and belief

He performed a great act and none could comprehend his divinity

They opened their Book (holy Quran) and asked: “Tell us, whether Hindu  
is superior or a Muslim ?”

The Baba told the Mecca pilgrims: “Both will weep without good acts

“Both the Hindus and Muslims will not get support in the Court of God

“The unripe colour of safflower will not stay when washed with water  
“When they slander each other, where “Ram” or “rahim” will stand?  
“The world has moved on the devil’s path”. ...33

**Pauri 34 (Victory at Mecca)**

The wooden sandal was kept there as a memorial and caused it to be worshipped in Mecca

Wherever the Baba went, there had been no place without his glory  
The Baba was worshipped in every home, both the Hindus and Muslims  
are the witness

He cannot be concealed even if tried, the sun had risen and the world was enlightened

The lion roared in the solitude, all the jungle animals ran away  
The moon, that has risen, cannot be concealed, how can its light be hidden  
in a shallow earthen vessel ?

He caused all the nine regions of the earth to bow before him from sunrise  
to sunset

He spread his divinity in the world. ...34

**Pauri 35 (Going to Baghdad)**

Then the Baba went to Baghdad, he made his seat on its outskirts  
One was the God like Baba and the second was the musician Mardana  
The Baba performed the Prayer and then made a call for worship, the world  
became stunned

The city was totally dumb-founded; noticing this the pir became non-plussed

He scanned through his meditation that there was a highly inebriated saint  
Then the Pir Dastgir moving up asked: “Which saint ? and to which  
household he belonged ?”

It was Nanak, who came in the kaliyuga, the Lord and the saint were  
recognised as One;

Who was known in all the four directions in the earth and the sky. ...35

**Pauri 36 (Power manifested)**

The Pir asked, raising a controversy, that this saint was spiritually very powerful

He had shown in Baghdad a great miracle

He had conveyed the news about the extreme search of the lakhs of skies  
and nether-world;

Then the Pir Dastgir repeated it saying “I would like to see, what you have found”,

The Baba took the son of the Pir with him, he closed his eyes and vanished into the sky

He showed to the son of Pir lakhs of skies and nether-worlds in the twinkling of an eye

The bowl was filled with communion food from the very place of the nether-world

The supernatural power became evident and could not be concealed. ...36

**Pauri 37 (Transmitting the True Names)**

After bringing under discipline the citadel of Baghdad, Mecca, Madina and others were disciplined

He conquered the hypocrisy of the assembly of eighty-four adepts and also the six Philosophies

He conquered lakhs of nether-world, skies, the earth and the whole world

He conquered the nine regions of the earth and got rotated the disc of True Name

He caused all the gods, demons, ogres and giants and also Chitra and Gupta fall at his feet

The god Indra, seated on his throne, the heavenly damsels, and the Ragas and Raginis eulogised him

The whole world experienced bliss on the arrival of Guru Nanak for the redemption of Kaliyuga

The Hindus and Muslims were disciplined. ...37

**Pauri 38 (Reaching Kartarpur)**

Then the Baba came to Kartarpur, when he took off all the guise and gab of Udasis (stoics)

He wore worldly raiments, he appeared sitting on his cot

He caused the opposite flow of the Ganges by bowing his head before Guru Angad

His sons did not execute the promises, their minds were malicious, they were rebels and run-aways

He composed and sang the sacred hymns from his mouth for bringing light and removing darkness



He was ever busy with discussions of knowledge and there arose the symphony of Unstruck melody  
There were sung SO DAR and AARTI and also JAPU in the early hours of the morning

The GURUWARD unburdened the weight of Atharva Veda. ...38

**Pauri 39 (Shivratri fair at Baṭālā)**

The Baba came to Achal Vatala on coming to know about the fair of Shivratri  
All the populace gathered there in order to have his sight  
There was shower of maya, treasure and supernatural power  
The Yogis, seeing this feat, were highly infuriated in their mind  
The dancing hermits came and danced and their cash-pot was concealed by the Yogis  
These dancing hermits forgot to dance and lost their consciousness in the cash-pot  
The Baba, the intuitive purusha, brought out the cash-pot, wherever it was hidden,  
Seeing this feat, the Yogis got enraged. ...39

**Pauri 40 (Discussion with the Siddhs)**

The great Yogis became full of ire, all of them came together for discussion  
The Yogi Bhangar Nath asked : “Why did you put the beverage prepared from black-carrots in milk ?  
“The milk-vessel was curdled and the butter could not be realised after churning  
“Taking off the garb of an Udasi, why did you again begin the worldly practice ?”  
Nanak said: “O Bhangar Nath! your mother was tactless,  
“She did not know the tact of purifying the vessel, thus defiling the coagulating substance  
“Leaving the householder’s life and becoming a recluse, why you go again to beg from their houses ?”  
“Without giving to others one does not get anything.” ...40

**Pauri 41 (Miracles by the Siddhs)**

Hearing these words, the great Yogis screamed loudly and raised a noisy shout  
“Nanak Vedi has come in kaliyuga and he has condemned the six philosophies”.

The adepts utter all the remedies and raise the sounds of Tantras and mantras

The Yogis transformed themselves into many forms, into lions, tigers and many other deceptions

Some of them fly with wings like the birds high and low

Some became Nagas hissing like wind and some caused the rain of fire  
Bhangar Nath smashed the stars and some of them, mounting on deer-skin swam over water

The fire of adepts could not be extinguished. ...41

**Pauri 42 (Questions of the Siddhs)**

The adepts said: "Listen, O Nanak! You have shown miracles to the world,  
"Show some of them to us, why have you caused such delay?"

The Baba spoke: "O Great Nath ! I have seen Yogis, they are worth nothing  
"I have no support of anything else except the Guru's congregation and his hymns

"The Creator in the garb of Shiva does not move even if the earth is moved"

"The adepts fell off after showing power of Tantras and mantras, which was lost before Guru's WORD

"The real donor is the Guru, who cannot be evaluated by anyone,

"I, the humble Nanak, have come under the refuge of the True Guru". ...42

**Pauri 43 (Grandeur of True Name)**

The Baba spoke: "O Great Nath ! Listen to my words, I utter truth from my mouth

"Without the True name, there is no other miraculous power with me

"Even if I wear the garments of fire and raise my mansion in the snow of Himalayas,

"Even if I cook my meal of iron and move the whole earth by stringing it

"Even if I expand myself and push away the whole earth

"Even if I weigh both the earth and sky, putting the smallest weight in the other pan

"Even if I have such a great power in me that with mere saying, I cause anyone to be ferried across

"Without the True Name, all this is like the shade of clouds." ...43

**Pauri 44 (Dialogue with the Siddhs and tour of Multan)**

The Baba held discussion with the adepts, through which they achieved the tranquility of WORD

He held sway over the fair of Shivaratri and attained victory over six philosophies

Then the adepts utter good words: "Blessed art thou, O Nanak ! Your accomplishment is great

A superb Purusha is born, who has illumined a flame of light in the Kaliyuga

The Baba got up from the fair and went on a pilgrimage to Multan

From the front side the Pirs of Multan brought a cup of milk filled upto the brim

The Baba took out a flower of Jasmine from his side and placed it on the milk

Like the Ganges merging in the ocean. ...44

**Pauri 45 (Guru Angad)**

After his pilgrimage to Multan, he came back to Kartarpur

His fame spread with the passage of time, Nanak meditated on the Name of the Lord in the Kaliyuga

To beg for anything else except the Name, brings all sufferings upon sufferings

He held the sway in the world, Nanak started an immaculate discipline

While still alive, he installed Lehna and caused the canopy of Guruship swing over his head

He merged his light in his light, the True Guru Nanak changed his form

No one could comprehend it, the marvel and wonder was exhibited

He changed the body into a new form. ...45

**Pauri 46 (Guru Amar Dās)**

It was the same frontal mark, the same canopy on the head and the same true throne was based

He had in his hand the seal of Guru Nanak and proclamation was made in the name of Guru Angad

He left Kartarpur and sat in Khadur to illumine the flame of his light

Whatever is sown earlier, it germinates, everything else in the matter is false cleverness

Lehna received from Nanak, which had to be given to the house of Amar Das

The Guru sat in the form of Amar, the GURUWARD obtained the God's gift  
Then he colonised Goindwal, the marvellous play is incomprehensible  
The gift of the Light is in the authority of the Lord. ...46

**Pauri 47 (Guru Rām Dās and Guru Arjan Dev)**

One has to give as destined earlier, only he gets the substance in his  
house, to whomsoever it belongs

The Sodhi sovereign is seated and he is called the True Guru Ramdas  
He got dug and completed the tank and illumines his flame of Light in  
Amritsar

Opposite is the game of the Lord and contrarily the Ganges merges in the  
ocean

Whatever one had given, he gets his own and nothing is received, which  
had not been given

Then it came in the house of Arjan, the worldly son is called the Guru  
“I shall not let the Guruship go away from Sodhi family, none else can bear  
this unbearable substance

“The substance of the house must remain in the house”. ...47

**Pauri 48 (Guru Hargobind)**

The five cups symbolise five Gurus and the sixth Guru, a great Guru, sat on  
the throne,

Arjan changed his body and appeared in the form of Hargobind

The generation of Sodhis began, who manifest themselves turn by turn  
He is a great warrior and fighter Guru, the vanqisher of the armies and a  
multi-philanthropist

The Sikhs prayed to him and asked him: “We have seen the Guru upto the  
sixth one”,

The unapproachable and the unknowable True Guru spoke from his mouth:  
“Listen, O men of the world!

“In the Kaliyuga, the generation of Sodhis has been raised on a firm  
foundation,

“The True Guru incarnates in all the ages”. ...48

**Pauri 49 (Vahegurū Mantr)**

The True Guru was Vasudeva in Satyuga, from “V” he caused the name of  
‘Vishnu’ to be repeated

In Dwapara, the True Guru was Hari Krishan, from “H” he caused the name  
of ‘Hari’ to be repeated

In Treta, the True Guru was Rama, from “R”, the name of ‘Ram’ was repeated and the bliss was obtained

In the Kaliyuga, the True Guru is Nanak Guru, Gobind, from ‘G’ the name of Gobind was uttered

All the four were prevalent in the four ages and the fifth one i.e. God merged in them

The four letters were united together, the “WAHEGURU” mantra was got repeated

Through which the mortal merges in Him, from whom he came to be born. ...49

## **VAR-II**

### **One Oaṅkār, the External Truth the realised through the grace of divine preceptor**

#### **Pauri 1 (Invocation)**

He has the ring-mirror in His hand and Himself sees in it  
He Himself sees and makes others see the guise of six Shastras  
With whichever face He seeks, He is accountable for the same  
The laughing one sees the laughing one, exactly the same features  
The weeping one sees the weeping one, instantly the same  
He pervades Himself everywhere, but especially in holy congregation. ...1

#### **Pauri 2 (Example of an instrumentalist)**

Just as the musician has the instrument in his hand and plays all modes  
He listens himself and becomes ecstatic and sings himself the Praises  
His awareness is absorbed in the World and is himself pleased  
He himself is the speaker and himself is absorbed as listener  
He himself experiences ecstasy and Himself Pervades in everything  
He pervades Himself everywhere, only the Guruward feels pleasure in it. ...2

#### **Pauri 3 (Himself the enjoyer and the joy)**

He Himself becomes hungry and goes into the kitchen  
He Himself prepares the meal, mixing all the flavours  
He Himself eats and appreciates and Himself absorbed in satisfaction  
He Himself is the enjoyer and the taste, the sap enjoyed by the tongue  
He Himself is the Giver and Himself the enjoyer, pervading in all  
He pervades Himself everywhere, only the Guruward experiences pleasure. ...3

**Pauri 4 (As above)**

He himself spreads the bed and Himself sleeps in it  
 He Himself dreams and wanders within the countries  
 The pauper becomes a king and king a pauper, experiencing pleasure and pain  
 Like water becoming hot and cold and also reaching pleasure point  
 He experiences both happiness and sorrow and talks according to His Will  
 He Himself pervades everywhere and the Guruward only enjoys bliss. ...4

**Pauri 5 (Deserving distinctions)**

Just as the rain-drop comes down everywhere similarly  
 It mixes water as water and falls on the earth in many ways  
 It manifests itself in crops, trees, many flavours and nicely in fruit and flowers  
 It becomes camphor in banana, cool and comfortable  
 Within the mouth of a shell, it becomes a pearl, of a great value  
 Within the mouth of cobra, it becomes poison, having vicious intent  
 He Himself pervades everywhere, but appears impressive in holy congregation. ...5

**Pauri 6 (Effect of the company)**

The same copper, when mixed with tin, becomes bronze  
 The same copper, when mixed with zinc, appears as brass  
 The same copper, in the company of lead, takes the form of the metal Bhart  
 When the same copper comes in touch with philosopher's stone, it becomes gold  
 When the same copper is burnt to ashes, it is taken as a medicine  
 He Himself pervades everywhere, the congregation sings His Praises. ...6

**Pauri 7 (Example of the water)**

The water, when mixed with black colour, appears black  
 It becomes red in the red colour, when mixed with it  
 In yellow colour, it becomes yellow, similarly like that  
 It becomes green, when it contacts green colour, becoming the same  
 It becomes hot and cold, coming into contact with likewise things  
 He Himself pervades everywhere and the rare Guruward attains bliss. ...7

**Pauri 8 (Other examples)**

The earthen lamp is illumined by fire, which brings light in darkness  
 The ink is extracted from the earthen lamp, which is used by the writer

The antimony is made for the young woman to enjoy the company of her good spouse

With the ink, the Lord's Praises are written; it is also used in many offices  
He Himself pervades everywhere and the Guruward perceives Him on all four sides. ...8

**Paori 9 (Unity in diversity)**

When the seed is sown, the tree appears and spreads

The root is within the earth and the tree is outside, extending many branches  
Many of its features become manifest with leaves, flowers, fruit, pod, taste and colour

Abiding, growing and prospering, it has a big family

The animate seed comes within the fruit and one fruit multiplies into thousands

He Himself pervades everywhere and only the Guruward is redeemed. ...9

**Paori 10 (Example of the thread)**

The cotton-thread from cotton takes the form of wrap and woof

It has become the maxim that the cloth is known from the cotton-thread

It takes the form of Chausi, Chautar and ganga Jal

Khasa, malmal and Siri Saaf, all of them give desired comfort to the body

In the approved form of turban, wrapper, shirt and a waist-cloth

He Himself pervades everywhere and the Guruward enjoys all this. ...10

**Paori 11 (Example of gold)**

The goldsmith fashions the gold and creates ornaments

Nose-rings, ear-rings, ear-flowers and stars

Another nose-ring is mentioned alongwith the necklace around the neck

The forehead-gems, the necklace of pearls and bangles all set

The armllet of gems and many types of round rings moulded

He Himself pervades everywhere and the Guruward reflects on it. ...11

**Paori 12 (Example of sugarcane)**

The sugarcane is crushed in the oilpress and gives the juice howsoever,

Someone makes lumps of molasses and someone sugar-coated sweets

Someone fashions sugar and prepares sweets with condiments

Sugar-candy and milk-cakes are prepared by melting the sweet sugar

The rich and the poor both eat and enjoy the tasty sweets

He Himself pervades everywhere and the Guruward feels contented on knowing it. ...12

**Pauri 13 (Example of cow milk)**

There are cows of many colours, but the milk is only of white colour  
The curd is caused to vegetate from milk, keeping it stable  
On churning the curd, the butter seems to float on the butter-milk  
By heating and boiling the butter, the pure ghee is prepared  
By worshipping through yajnas and havanas, all the errands are fulfilled  
He Himself pervades everywhere and the Guruward sustains this knowledge. ...13

**Pauri 14 (Example of sun)**

Pal, Ghari, Mahurat, Pahr, Thit and Var, all divisions of time are counted  
Both aspects of light and darkness are united together to make twelve months  
Six seasons become prevalent, presenting many features  
The sun is only one, the people and the Vedas thus declare  
Four castes, six Shastras and many sects originated  
He Himself pervades everywhere, only the Guruward causes to comprehend this. ...14

**Pauri 15 (Some idea Example of fire)**

The same water and the same earth, but many types of trees are created  
Many types, some without fruit, others with fruit, the fruit and flowers look impressive  
Many tastes, colours and fragrances are well-set in Nature  
The fire of the same colour spreads in all trees  
When from concealment it manifests itself, it reduces all to ashes  
He Himself pervades everything, the Guruward experiences comfort in knowing this. ...15

**Pauri 16 (To mountain one's natural repute)**

All the vegetation near the sandalwood trees becomes sandalwood-like  
Eight metals become one metal, when they come into contact with philosopher's stone  
The streams, brooks and channels, when meet the Ganges, become Ganges-like  
The holy congregation, the redeemer of sinners, washes away the dirt of sins  
It removes the innumerable sinners from hell and redeems lakhs of apostates  
He Himself pervades everywhere and the Guruward only scans Him. ...16



**Pauri 17 (Love)**

The moth loves the flame of earthen lamp and the fish swims in water  
The deer experiences ecstasy when horn resounds and the bee swings on  
the lotus

The partridge loves the moon, looking and meditating on it

The Brahmani duck loves the sun, their association is formed

The wife loves her husband and the son meets the mother

He Himself pervades everywhere and the Guruward is pleased to know it. ...17

**Pauri 18 (Example of the eyes)**

He sees within the eyes all the marvellous happenings

He listens with full attention whatever is said or narrated

He speaks within the tongue, allured by many tastes

He works with the hands and walks with the feet

He is within the body, with one mind and organs of action and perception

He Himself pervades everywhere and the Guruward gets delight on knowing  
it. ...18

**Pauri 19 (The relation between creation and creator)**

The air symbolising Guru's Word is the preceptor, giving knowledge of  
mode and sound

Water is the father and earth is the mother, wherefrom the world was born

The night and day are the female and male nurses and thus the world  
functions

The extension of Nature is the union and play of the Primal Power and maya

The Perfect Transcendent Lord is reflected like moon in every heart-pitcher

He Himself pervades everywhere and the Guruward determines it. ...19

**Pauri 20 (He Himself He)**

There is fragrance in the flowers, He is allured on becoming the bee

There is sap in the mangoes and the nightingale enjoys the sap

He becomes the peacock and the rain-bird and recognises the cloud-burst

With the union of milk and water, the mention is made of the milk-cake

The One Lord created the matter, manifesting both body and soul

He Himself pervades everywhere and the Guruward recognises it. ...20

**VAR-III**

**One Oankār, the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Invocation)**

Salutation to the Primal Purusha, Who has been described as the Very First  
His True Guise is the True Guru, through whose WORD he is comprehended  
Through whose instruction of the awareness of Word, one merges in True  
Lord

Whose True Abode is the holy congregation, approved as 'Real Home',  
There is manifestation of devotion through love, which brings equipoise  
and happiness

The Lord, Protector of devotees and the honour of the lowly, abides there  
Even Brahma, Vishnu and Shiva could not know His end  
Even the thousand-hooded Seshinaga could no recognise Him a bit  
The Guruward is the reverend mendicant of His Gate, beautified by Truth. ...1

**Pauri 2 (Guru and disciple)**

The discipline of the Guru and disciple is incomprehensible and unknowable  
Blessed is the disciple whose Guru is Nanak Dev

He abides in the Guru's wisdom and the state of equipoise, absorbed in  
Lord's Praises

He is enlightened by the awareness of Word, which is indeceivable and  
indestructible

The Guruward is ever detached from hopes and his wisdom destroys the  
evils

He destroys lust and anger and is absorbed in Lord's Praises

He is in bliss with truth and contentment and rises above the worldly duality

He is free from worldly desires and is both truthful and immaculate

The godly Guruward is highly advanced in practice. ...2

**Pauri 3 (Guru and disciple)**

The disciple approved by the Guru is considered Guruward

The sport of the Guruward is marvellous, his story is inexpressible

He sacrifices himself for creation, through which he knows the Creator

The Guruward considers himself a guest in the world and lives like him.

For him the True Guru is Truth and Beauty-incarnate, he describes him thus

He is like minstrel and gate-keeper on Guru's gate and recites Guru's hymns  
He considers him the Omniscient and identifies his affection  
His awareness is merged in the emblem of True Word  
He relies on only one True Court, which he comprehends through the  
WORD. ...3

**Pauri 4 (Guru and disciple)**

The Guruward has obtained the Word of the Guru i.e. WAHU-GURU  
As a disciple his awareness is merged in it and he comprehends the  
incomprehensible  
The marriage of the Guru and disciple takes place, who is caused to mount  
on the mare  
He endures the Extraordinary, the Profound, the Serene and the  
Impenetrable  
He, the Truthful and Carefree, merges in the True Lord  
He is the Sovereign of the Sovereigns and is made to command  
He surrenders to the Will of the Fearless and Carefree Court  
He is caused to quaff the ambrosia of the True Praises of the Lord  
He is caused to fashion on the Unfashioned and penetrate the Profound  
WORD-awareness. ...4

**Pauri 5 (The Gurmukh traveller)**

It is invaluable and cannot be purchased, it cannot be evaluated.  
If weighed in a balance, it is not weighable  
It is a stable throne in its own home, it is steady and immovable  
The Path of the Guruward is pure and cannot be equalled by any other  
Its anecdote is inexpressible and unspeakable; it cannot form part of speech  
It is ever unerring and infallible; it is ever unforgettable  
The Path of the Guruward is steady, on which one merges in the state of  
equipoise  
The Guruward attains the pure essence of the tank of ambrosia  
The one real search out of a lakh of searches is the self-effacement. ...5

**Pauri 6 (The merchandise of a Gursikh)**

The commodity is available only on one shop, where from the Word is  
purchased  
It is stainless, its weights are flawless, with what words we can praise them?  
In the true kingdom, there is no default or deficiency

On the realisation of the Perfect True Guru, one attains the inexhaustible store

It manifests itself in the holy congregation, where one should ever subsist  
The rice should be obtained with one blow, without striking the second one

The noose of Yama must be chopped with God's Grace

The gathering of all the five vices must be disheartened

The body-field must be nourished with water through the Persian-wheel of virtues. ...6

#### **Pauri 7 (The True Guru)**

The Perfect True Guru himself is incomprehensible, but does not get himself known

He perceives whatever he creates or destroys according to his will

The virtues and vices have no effect upon him, he creates and dissolves

The boon or curse do not influence him, he does not evince himself

He sings his hymns and through them conveys the Praises of the Inexpressible

The story of his mutterings is inexpressible, he does not indulge in the world

This is the glorification of the Perfect Guru, he utterly effaces his self

He destroys the three kinds of ailment and diminishes the suffering

Through his hymns, the mind is satiated and realises its own home. ...7

#### **Pauri 8 (Means for the Sikhs, their state and conduct)**

The Perfect True Guru is Truth-incarnate and the Guruward seeks him

Perfect is the wisdom of the True Guru, through which the Word is sustained

In his Court, the dirt is washed away, the ego is burnt and honour is received

In his home there is the discipline of Union, his seat is the abode of piety

He sustains his disciples, who attain ultimately their redemption

Within themselves they are absorbed in devotion through love and receive Guru's grace

The kingdom under only one canopy brings real peace

The disciples are absorbed in serving water to the thirsty and grinding for meals

They always function with humility, such is their daily routine. ...8

**Pauri 9 (Characteristics of Gurumukhs)**

The Guruward plays a true game under the instructions of the Guru  
He is united with the holy congregation and is absorbed in the Word  
His company is superb like the fragrant oil from the union of flowers and  
sesame

The disciple of the Guru is controlled by-him, ending his fears  
He bathes in early hours of the morning and joins the holy congregation,  
his real abode

Muttering the Guru's mantra, in his heart, he enjoys bliss with Guru's  
presence

Meeting the superb saints he is absorbed in devotion through love and  
the Lord's Fear

The guise of this Guruward is ever new and fresh

In the service of the courageous mediator he receives, the gift of union  
with the Lord. ...9

**Pauri 10 (The dust of the feet)**

He meditates on the form of Guru and gets his nearness

The knowledge of the Word is nearer to the Guruward and not far away

His mark is the earlier Writ, which germinates in actions

This heroic devotee is mainly engrossed in the service of the Guru

He is ever full of the Perfect Supreme Treasure

His place is the holy congregation where there is radiance and illumination

Before which the beams and rays of the lakhs of moons and suns are dim

Before whose singing lakhs of Vedas and Puranas are poor

The dust of the Congregational Feet has the approval of the Lord, the  
Lover of Saints. ...10

**Pauri 11 (Unity of the Guru and the Sikh)**

He is the disciple of the Guru, who has known the Unknowable.

When he receives instructions of the Guru, he is called a Sikh (disciple)

The disciple becomes one with the Guru, who is liked by him

Pierced by the diamond, the piece of diamond is stringed

The wave of water may be seen merging in water

The light is merged in light, the lamp is lighted by the lamp

A trick is exhibited by uniting the wonderful with the wonderful

When the curd of milk is churned, the ghee (clarified butter) is prepared

The same One Light manifests itself in the three worlds. ...11

**Pauri 12 (As above)**

The True Guru Nanak Dev was the Guru of Gurus  
Angad merged in the Unknowable and Impenetrable in the state of equipoise  
Amar merged in the Eternal and perceived the Unknowable  
Ramdas through the Lord's Name destroyed the vices and oozed out ambrosia  
Guru Arjan through service presented the gift  
Guru Hargobind churned the ambrosia of the Impenetrable  
The Truth of the True and Pure Lord stood firmly  
By clasping the unclasable soul, the Word was stringed  
The Guruward fills the vacant one, pulling out the illusion and fear. ...12

**Pauri 13 (Gurmukh)**

The holy congregation brings in fear, love, equipoise and freedom from  
worldly desires  
The awareness of the Guruward awakens spontaneously  
He utters sweet words and forsakes ego  
He ever loves the wisdom of the True Guru  
He is fortunate to enjoy the taste of the cup of love  
His lamp of knowledge is illumined with the divine light  
Within him is the ardent desire for the unattached and stainless wisdom of  
the Guru  
He advances several steps forward and is ever in conjugal bliss. ...13

**Pauri 14 (As above)**

The Guruward remembers the Word and his awareness bears it  
The Guruward feels exalted with Divine Grace and Divine Love  
The Guruward performs service and he is a rarity  
The Guruward is kind towards the lowly, having love in his heart  
The Guruward helps till the end and sustains co-disciples  
The Guruward seeks the gems and rubies of virtues  
The Guruward has intelligence of the Timeless and enjoys bliss in devotion  
The Guruward is like, the swans ever imbued with Divine Essence. ...14

**Pauri 15 (Mystery of the Mūlmantra)**

The TRUE GURU wrote ONE for ONE LORD  
Quite near to it he recorded AUMKARA  
Then he sought SATNAM, KARTA PURAKH and NIRBHAU  
Thence he hailed NIRVAIR, AKAL MURAT and AJUNI  
Then he gave the mark of TRUTH-SATGURU, the Infinite Enlightener

He gave five Beneficent letters Ik Ongkar Satinamu signifying NAME  
The Supreme Lord, Essence of Bliss, then showered His Grace  
The Extraordinary SHUNY.\ merged within the nine parts of MUL  
MANTRA  
The knowledge of numbers and the Innumerable emerged with Divine  
Love. ...15

**Pauri 16 (Unity among the four Varnas)**

The Guruwards of all the four castes meet in one holy congregation  
These Guruward disciples are imbued alike in the same colour of betel leaf  
They enjoy the unstruck melody of five eternal sounds  
They abide in bliss in the billow of True Guru's Word  
They cause to unite the divine knowledge with the Word-Awareness  
They cause to unite at all times various tunes of musical modes  
They are imbued with the awareness of only the Unstruck melody  
Their disciple is pure, though they play with ten organs, mind and intellect. ...16

**Pauri 17 (Collyrium of Gurmukhs)**

As Willed by the Primal Transcendent Lord  
The Word merged in the WORD, the destroyer of ego  
It manifested itself in Guruward's marvellous collyrium  
Through the wisdom and Grace of the Guru the illusion was dispelled  
The Supreme, Timeless and Eternal Primal Purusha  
Becomes Graceful, the god Shiva, Sanak and all are His Servants  
The disciples of the Guru bathe in His Name in all ages  
They enjoy the taste of the Love of Supreme Ishvara,  
Who is Beginningless from the very Beginning and illuminator of all. ...17

**Pauri 18 (The True disciple)**

The Disciple dies in God's Love in action and not words  
With forbearance and faith he becomes a martyr, dispelling his illusion  
and fear  
He is a bought slave, always busy in Guru's errands  
He has no hunger, no sleep, no meals and no rest  
He grinds ever new and fresh, he carries water on his head and shoulders  
He has to fan the Guru and wash and rub his feet  
He is a sober servitor, without any acts of laughing or weeping  
He reaches the Guru's gate as mendicant and quaffs the essence of Love  
He achieves his aim deserves congratulations for his day of rejoicing. ...18

**Pauri 19 (What a disciple should do)**

The disciple has to fall at the feet and become the dust of the feet  
 He falls in love with the figure of the Guru and dies in order to live  
 He forsakes all relations and is imbued with divine love  
 He does not look elsewhere and absorbs his mind only in Guru's refuge  
 He quaffs the ambrosia in the immaculate cup of love  
 He abides in humility and thus becomes stable  
 He divorces the ten women (organs) and merges in the state of equipoise  
 He is attentive to the utterances of the Guru and his mind is not deluded  
 He beautifies himself with Word-awareness and thus ferries across the ocean. ...19

**Pauri 20 (Who is a perfect Sikh)**

The disciple goes under the shelter of the True Guru and bows his head  
 His mind meditates on the Guru's feet and puts his forehead on them  
 He enshrines Guru's, wisdom in his heart and dispels his ego  
 The Guruward accepts the will of the Lord spontaneously  
 His awareness is intuned in the Word and he works under the will of the Guru  
 In the fear and love of the congregation, he realises his own home  
 He dotes in bliss on the lotus-feet of the Lord like the black bee  
 He remains absorbed in the casket of divine pleasure and quaffs the nectar  
 His birth-giving mother is blessed and his coming into the world is fruitful. ...20

**VAR-IV**

**One Oaṅkār, the External Truth, realized through the grace of divine preceptor**

**Pauri 1 (How could human body become successful)**

The Transcendent Lord become Immanent and created air, water and fire  
 He separated earth and sky and established two lights of sun and moon  
 He fashioned four divisions of creation with eighty-four lakhs of species  
 In every class of species there are innumerable and countless beings  
 The human birth is precious and fruitful on obtaining Guru's protection and redemption



In holy congregation, absorbed in Guru's Word with devotion, reflecting his knowledge

He becomes a philanthropist and is loved by the Guru. ...1

**Pauri 2 (Humility)**

The earth is lowest of all, which effaces its self in great humility

It is firm on forbearance, piety and contentment and remains under the feet with love

Touching the feet of the saints, it becomes highly valuable from valueless status

It receives nectar-like pleasant rain-drops in showers and the dust becomes satiated

The humble one receives honours and is satisfied on quaffing the bowl of love

Whatever one sows in it, one reaps, it becomes full of all juices, imbued in many hues

For the Guruward, humility is the blissful fruit. ...2

**Pauri 3 (Example of feet)**

The human body is the dust, in which the tongue has the honourable status

The eyes see form and colour, the ears hear tunes and voices and distinguish them

The fragrance abides in the nose, all the five senses are in disarray

The feet are the lowest of all, they are fortunate to have effaced their self

The True and Perfect Guru works as a doctor and wipes out the ailment of ego

The Guru's disciple customary falls at feet and listening to his instruction believes in it

The disciple lies dead in humility. ...3

**Pauri 4 (Example of little finger)**

The little finger, being small, is honoured by wearing ring

The rain-drop is small, enters the shell and manifests itself as a pearl

The herb of saffron is small, its mark glorifies the forehead

The philosopher's stone is small, it transforms eight metals into gold

Just as the populace sees in hiding the gem in the head of the small serpent

Consider the alchemy prepared from mercury, even an iota of it is invaluable

They efface their self and do not make others to know it. ...4

**Pauri 5 (Humility from fire and water)**

The fire is hot and water is cold, how the one has its defect and the other its quality ?

The fire of smoke looks like mansion, the water is pure like Guru's superb knowledge

From fire the family of lamps emerge and from water the large family of lotus flowers

The lamp is loved by moth and evidently the lotus by black bee

The flame of fire rises high, with its high head, it acts destructively

The water keeps its head low, abides lowly and acts benevolently

He, who acts in humility, is loved by the Guru. ...5

**Pauri 6 (Lesson from madder and safflower)**

The colours of madder and safflower are fast and temporary, how is it ?

The earth is dug to get out the root of madder, studded with shoots

It is then pounded in mortar by pestle and then ground by the heavy stonemill

Then it bears the boiling by fire and ultimately gets endeared and meets the darling

Rising high from the carthamus oxycantha, the safflower spreads its dark colour

It is coloured giving it acidity, its love is tricky, which is thus short-lived

The lowly wins and the higher one is defeated. ...6

**Pauri 7 (Ant, spider etc.)**

The small ant, through a pretence, on meeting a small bee, becomes a bee

The spider looks very small, it takes out the fibre from its mouth and again swallows it

The honey-bee is described as small, which creates the honey, rich in sweetness

The silk-worm called 'small' causes the silken raiments to be presented in marriages

Putting the small magic-bead in the mouth, one goes instantly and stands at far off places

Taking the small gems, jewels and diamonds, the king strings them as a necklace

Putting the small ferment, the curd is churned. ...7

**Pauri 8 (Grass)**

The grass is trampled under the legs and no breathing time is given to the poor thing

The cow eating it, gives milk, though living in adversity, remains benevolent to others

From milk, the curd is congealed, from which the butter and buttermilk are produced

From clarified butter the fire-worship, sacrifices, feasts and other works are performed

From cow, the Pious Bull manifests itself and moving patiently bears burden on its head

Taking birth from the cow-mother, there are thousands of herds in all the four directions

All this great expanse is within the grass. ...8

**Pauri 9 (Sesame)**

The sesame seed was very small, when born, lowliest of lowly, did not exhibit its self

It dwelt in the company of flowers and being odourless, it was bedecked with scent

It was put in the oilpress and crushed; a marvel occurred, the scented oil came out

It performed the play of sanctifying; the king was delighted to put it on his head

It was burnt in the lamp and was called the family's lamp and the world's hope

In the lamp, it became lampback, which merged within the eyes

It became respectable, but did not exhibit its superiority. ...9

**Pauri 10 (Cotton seed)**

On becoming cotton-seed in the world, was sown and mixed its body in the dust

It grew as the small plant of cotton and the boll laughed itself into blossom

It was then rolled in a biaxial cotton-gin, and then it was entirely carded

It was carded and flown by cotton-carder, making wads and spinning thread

It was then reeled, weaved and bleached and suffered washing and dyeing

Then it was cut by a pair of scissors and the cuttings sewn with needle and thread

Ultimately it become a covering and saviour from sham. ...10

**Pauri 11 (Seed of pomegranate)**

On becoming the seed of pomegranate, when penetrated into dust, becomes dust

It grows into a green tree and its red flowers blossom

There are a thousand fruit in one tree and each fruit is not less superb than the other

From one seeds lakhs of seed are produced, the seed abides in the minds of all fruit

There is no dearth of that fruit, the Guruward enjoys the blissful and ambrosial fruit

Just as the fruit are plucked, similarly again and again the tree blossoms

This shows the Guru's path of humility. ...11

**Pauri 12 (Pure coin)**

The alchemy is fashioned from the dust; the gold abides in love with the sand

Its particles are taken out by washing the sand, the particles accumulate in quantity

They are put in the crucible to melt and making a small piece, the goldsmith is delighted

The moulded leafs are washed and seasoned, then enflaming them, he gets happy

The gold is considered pure after having been tested on the touchstone

Then it becomes a coin in the mint, beaten on the anvil by the hammer, fixing it nicely

Ultimately the pure gold mohur goes to the treasury. ...12

**Pauri 13 (The poppy seed)**

Being a poppy seed, when mixed with the soil, it is merged in the soil

It becomes a friendly poppy plant, with various colourful blossomed flowers

The buds grow insistenty, the one superior from the other

They play on the stem-stake and then get canopies over their heads

When pounded into small bits, they colour the water like blood

Then the cup of love is presented in gatherings combining divine and mundane

Whosoever is an addict he is received in the gathering. ...13

**Pauni 14 (Sugarcane)**

Being in full possession of juice, it is loved by the speakers and dumb both  
Both the listener and the deaf, the looker and non-looker think of it  
Its knot-eyes are full of dust and in the eyes there is germination  
From one cane many of them grow upside down, most endearing  
It is crushed in the biaxial roller and cut into fragments, therefore it is sweet  
It works extraordinarily and destroys the demerits of the vicious  
He, who follows the example of sugarcane, becomes pure. ...14

**Pauni 15 (The swati drop and the shell)**

The drop of rain is pleasing, it comes below from the sky  
Seeing the ocean, it loses itself and merges in the mouth of the shell  
Taking it the shell closes its mouth and dives down hiding it in the nether-  
world  
Then the diver, catching it, brings it out, it gets itself seized for others' use  
For benevolence, it comes under others' control and gets its stony teeth  
shattered  
Mistakenly or openly, it gives the gift of pearl and does not repent  
Such altruist ones o fruitful birth are very rare. ...15

**Pauni 16 (Diamond-bit and sikh of the Guru)**

The diamond is pierced with diamond, fixing its grain before the boring drill  
The beautiful and invaluable diamonds are stringed in a necklace with thread  
In holy congregation, absorbing in Guru's Word and effacing ego, the  
mind dies gradually  
On conquering mind, the Guruward brings in and merges the virtues of  
mind in his body  
He falls at saints' feet to be their dust, even the Kamadhenu cow cannot  
equal this dust  
It is like licking the tasteless stone, but lakhs of ambrosias long for its  
sweetness  
There is a rare disciple, who listens to the instructions of the Guru. ...16

**Pauni 17 (The conduct of the liberated)**

The Guruward listens to Guru's instructions; he is inwardly wise and  
outwardly simple  
He is alert in the awareness of Word, he is deaf to everything else except  
Guru's Word

He loves to have sight of the True Guru, without the congregation, all to him is blind ruin

Taking the Guru's Word "WAH-GURu" he quaffs silently the bowl of love  
He falls at and becomes the dust of the feet and washing them, he drinks the washing

He dotes on those lotus-feet like a black bee, he remains pure within the sea of existence

Wearing the garments of Truth, he is redeemed while living. ...17

**Paure 18 (Example of hair)**

Having short hair on the head, he should wave them like fly-whisk on saints' feet

He should bathe at the shrine of Guru's tank and wash their feet with tears from his eyes

The black will turn white and this symbol be preserved with approaching death in view

He should become the dust of the saints' feet, the perfect Guru will look at you graciously

He will become the superb swan and will eat and cause to eat the radiant pearls

The Sikh flowers the path of Sikhism, said to be most difficult like walking on fine hair

The Sikh of the Guru crosses over and quaffs the bowl of love. ...18

**Paure 19 (Example of a big tree)**

There is mosquito-like worm in the gullar-fruit, it considers the fruit as universe

There are lakhs of fruit on the tree, lakhs from one and then innumerable  
There are lakhs of trees in orchards and there are lakhs of orchards and gardens

There are lakhs of gardens in universe and lakhs of universes in a pore of God

If the Gracious God becomes kind, the Guruward enjoys the love of congregation

He falls at and becomes the dust of saints' feet and acts under the Will of the Lord

He recognises the real Home, when ego leaves him. ...19

**Pauri 20 (Lesson from the moon of second day)**

On two days, the moon vanishes and on the third day it rises as very small in size

The people of the world bow before it, it is a mark on the forehead of sky-Shiva

When it adopts the sixteen phases, it wanes with only one phase it has fruitful birth

From its ambrosial ray, the ambrosial trickles and saturates thousands  
It gives coolness, peace and contentment; and as invaluable gem, it brings equipoise

It removes darkness and brings light; it attracts the cord of mediation of the partridge

This invaluable gem effaces its self. ...20

**Pauri 21 (Dhruv, the humble one)**

Becoming humble and performing devotion, the Guruward Dhruva had the sight of God

He met him, being kind to the devotees, he caused the honourless to receive honours

Redeeming him in the world, He granted him a stable seat in the sky  
And got him circumambulated by the moon, sun and thirty-three crores of gods

The Vedas and Puranas describe him and his glory was made manifest  
Unapproachable is the Transcendent Lord, His inexpressible discourse is unreflectable

The Guruward obtains the fruit of bliss and knows the Unknowable. ...21

**VAR-V**

**One Oaṅkār the Eternal Truth, realized through the grace of divine preceptor**

**Pauri 1 (Characteristics of the gurmukh)**

The Guruward is absorbed in holy congregation, not in any other company—good or bad

The Guruward's path is easy one without any botheration of twelve sects  
The Guruwards is devoid of any caste, he is only satisfied with the ideal dye of union

The Guruward visualises Lord's sight and does not scan the views of six philosophies

The Guruward's wisdom is stable and is not absorbed in or allured by duality

The Guruward gains Lord's Name and does not abandon the practice of humility

The Guruward takes pleasure in devotion through love. ...1

**Pauri 2 (As above)**

The Guruward remembers One Lord with single mind, without falling in duality

The Guruward effaces his self, is emancipated while living and without morbidity

Manifesting the Guru's wisdom, he conquers the arduous fort alongwith evil spirits

Being humble he becomes the feet's dust and abides as a guest in the world

The Guruward serves the Guru's disciples as mother, father, brother and friend

He effaces evils and duality and sews in mind the Guru-given awareness of Word

Relinquishing abuse, falsehood and evil intellect. ...2

**Pauri 3 (Exmapple of gurmukh compenions)**

All the four castes perform the moral code of their castes within their families  
According to their Gurus, the followers of six Shastras perform their six karmas

The servants go and bow before the bosses of their departments

The traders keep themselves occupied within the areas of their businesses

All the farmers sow the seeds within their own fields

The craftsmen go and meet the other craftsmen in their factories

The Sikhs of the Guru reach and assemble in the holy congregation. ...3

**Pauri 4 (Example of companions)**

The drug-addicts meet the drug-addicts and the teetotalers meet the teetotalers

The gamblers meet the gamblers and the wicked ones meet the wicked ones

The thieves love the thieves and the Thugs together cheat the countrymen

The jokers meet the jokers and the backbiters yearn for meeting the backbiters



People unable to swim meet the similar people and the swimmers swim with swimmers

The suffering ones meet the sufferers and getting together lament about their miseries

The Sikhs of the Guru abide in the holy congregation. ...4

**Pauri 5 (The world and difference of the gurumukhs)**

Someone is called a Pundit, someone astrologer, someone teacher and someone a doctor

Someone a king, someone a chief, someone a chieftain and someone is called a headman

Someone is a draper, someone a goldsmith, someone a jeweller who studs fewels

Someone is a grocer, someone a retailer and someone works as a broker

There are thousands and lakhs of castes, named and enumerated by profession

The Sikhs of the Guru assemble in congregation, abiding detached in world of hopes

Absorbed in the awareness of the Word, they comprehend the Imperceptible. ...5

**Pauri 6 (As above)**

Celibates, virtuous, long-livers, seekers, adepts, Naths, Gurus, disciples Goddesses, gods, great sages, Bhairavs, yeomen with many others Ganas, Gandharvas, heavenly damsels, Kinnars, Yakshas performing many tricks

Lakhs of ogres, demons and monsters within the agonising duality

Every one of them is prevailed by ego, but the Guruwards enjoy bliss in congregation

They remember ONE with fullness of mind and in Guru's wisdom happily efface self

The idea of leaving the world hovers around them constantly. ...6

**Pauri 7 (Engagements of the world and Gursabad)**

Celibacy, virtues, discipline, sacrifices, recitations, austerties charities and many others

Many hypocrisies like powers, miracles, treasures and many Tantras, mantras and plays

Worshipping of spirits, yoginis, graves, cemetries with many other marvels

Entrapped in the Yogic practices of Pranayama and cleansing of the body  
Many are absorbed in adept-postures, I have seen lakhs of wonders of  
pertinacities

Philosopher's stone, serpent's gem, alchemy, miracle are all the smudge of  
darkness

Performance of worship and fasts, boons, curses and the impacts of Shiva  
and Shakti

Without the congregation and Guru's Word, even the noble ones do not  
get a place

All else is falsehood with knots of hundred rounds. ...7

**Pauri 8 (Good and bad omens and gurmukhs)**

Thinking of good or bad omens around the nine planets and twelve Zodiac  
signs

Magic, spells, divinations and the extensive spread of the rumours

Asses, dogs, cats, kites, blackbirds, jackals and whirlwinds

The woman, man, water, fire, sneezing, fart and the hiccup with their behaviours

Lunar date, day, illusions about stars, directional pangs—all these worldly  
suspicions

Lakhs of beliefs under guile; how can a prostitute of many loves realise  
the Lord ?

Only the Guruward obtains the fruit of bliss and crosses the world-ocean. ...8

**Pauri 9 (Holiness of gurmukh way of life)**

The drains, brooks and streams, when mixed with Ganges, become the  
waters and Ganges

Eight metals coming in contact with philosopher's stone become one  
metal-gold

The vegetation abiding near sandalwood with or without fruit is called  
sandalwood

Only one sun and none other accounts for six seasons and twelve months

On the same earth move the four castes, six philosophies and twelve sects  
of Yogis

The Guruwards see only the holy congregation and efface duality with  
their discipline

They meditate on ONE LORD with a single mind. ...9

**Pauri 10 (Family tradition and gurmukh way of life)**

Maternal and paternal relatives, in-laws, hosts and menials are all there  
They present gifts on births, tonsure ceremonies, engagements, deaths  
and marriages,

Rites, customs, family ceremonies, conducts, behaviours are all brought  
into consideration

When deranged they commit misdeeds, throwing down the canopies of  
the sky on the rug

They worship their elder personages, faithful wives, co-wives and even  
ponds and pits

Without congregation and Guru's Word, they undergo transmigration  
disgraced by God

The Guruwards are stringed into the necklace of diamonds. ...10

**Pauri 11 (Princes)**

The princes born of kings receive great affection by the army

The kings lead the army, followed by his courtiers and soldiers on foot

They come up greatly bedecked, but those princes are very simple

The obedient ones are praised and the arrogant ones are dishonoured in  
the Court

They only come under refuge, who serve their master with open mind

That Guruward is the king of kings, who is absorbed with the grace of the  
Guru

They are the blissful lords from the very beginning and beginning of ages. ...11

**Pauri 12 (More Examples)**

In the darkness there are lakhs of stars, but when the sunrises, they all  
vanish away

When the lion roars, the herds of animals run away and do not come to stay

The lakhs of snakes, seeing the garuda (blue jay), flee away to enter their  
holes

The birds seeing the falcon, do not come near and get no shelter

The superb thought in the world is that in the congregation one effaces  
evil thinking

The True Guru is the True Sovereign, he destroys the duality and the rebels

The Guruward comprehends and after knowing causes others to know. ...12

**Pauri 13 (National highway gurmukh way of life)**

The True Guru is the True Sovereign and he has started the cart-back for the Guruward

Who has brought five evil spirits under his control and effaced the evil duality

He is absorbed in Word-awareness and the Yama and tax-collector do not come near

He is inattentive to twelve Yogic sects and populates the true region of congregation

He gives mantras of devoted love and fear and is firm about Name, Charity and Bath

Just like lotus in water, he remains detached in the world of Maya

He effaces his self and does not reveal it. ...13

**Pauri 14 (True song)**

There are the king and his subjects, the servants and those invoking their sovereignty

When born, the songs are sung, the maternal and paternal relatives congratulate

When married, the satirical songs are sung and both sides play their musical instruments

When dead, there are wailings and lamentations, when dirges are loudly chanted

In the holy congregation the True paean is sung and the Guruward is absorbed in it

He is beyond the Vedas and Katebs and remains disinterested in both birth and death

He remains detached in this world of hopes. ...14

**Pauri 15 (Guru oriented and the mind oriented)**

The discipline of the Guruward is an easy one, the self-willed go astray in twelve sects

The Guruward causes the world-ocean to be crossed, the self-willed are drowned in it

The Guruward are redeemed while living, the self-willed transmigrate continuously

The Guruwards obtain the fruit of bliss, the self-willed obtain the fruit of suffering

The Guruwards are acquitted in Lord's Court, the self-willed bear penalty from Yama

The Guruward effaces his self and the self-willed get burnt in the fire of ego  
Rare are the persons in discipline. ...15

**Pauri 16 (Gursikh in guise of married woman)**

In the house of her parents, the daughter, darling of her parents, receives great affection

Amongst her brothers, she is the sister, having maternal and paternal families of relatives

She is wedded, spending lakhs of rupees, with ornaments, dowry and paraphernalia

She is respected in her in-laws' house as auspicious and longing for family-welfare

She enjoys happily the bed of her husband, ever bedecked and specialising in best meals

In her attributes and within the folk-knowledge, she is better-half and gate of salvation

Assuredly, this woman is the fruit of bliss for the Guruward. ...16

**Pauri 17 (Manmukh a prostitute)**

Just as prostitute with many friends commits all the sins of evil traits

She has repelled her people's behaviour and has blemished all her three families

She is drowned and causes others to be drowned; she digests the sweet poison

Just as the deer is caught because of the sound of horn and the moth is burnt on the lamp

Similarly she is stained in both the worlds, she gets the full load sunk in the stony-boat

The mind of the self-willed is divided and wanders in illusion in the company of tyrants

The son of the prostitute is anonymous. ...17

**Pauri 18 (The childhood, the youth and the oldage)**

The wisdom of the child is blurred, he passes his time in playing

In his youth he is strayed; he is allured by another's body, another's money and slander

He becomes old in entanglement, he is entrapped in the great family-net  
He becomes devoid of strength and wisdom, he is called the prating over-  
aged one

He is blind, deaf and crippled; his body is tired, but the mind still runs  
everywhere

Without the Guru's Word and congregation, he goes on transmigrating in  
84 lakh births

Nothing is achieved if one misses the opportunity. ...18

**Pauri 19 (Swan, crane, gurmukh, manmukh)**

The swan does not leave Mansarovar, but the crane moves away in many  
ponds

The nightingale sings in the mango-grove, but the crow likes all good or  
bad places

There are no herds of bitches, the cow, giving milk, increases her family  
The man of stable wisdom is like a fruitful tree, the man without fruit runs  
everywhere

The fire is hot and the water is cold, they show their heads high and low  
respectively

The Guruward effaces his self, but the foolish self-willed one reveals his  
self

The duality is a bad bet and causes defeat. ...19

**Pauri 20 (Five creatures and manmukh)**

The elephant, deer, fish, moth and black bee, are each consumed by only  
one ailment

But there are five ailments for the human body, all the five make it unfit  
The desire and intention are witches and pleasure and sorrow enhance  
many ailments

The self-willed ones falling in duality are strayed and get confused

The True Guru is the True Sovereign and the Guruwards move on the cart-  
track

They move together in the holy congregation and the thugs and thieves  
run away in fear

They pull on profitably in their own home. ...20

**Pauri 21 (Satiguru the true emperor)**

The boat-man causes many boat-loads of men to cross, getting them mounted on his boat

Only one leader pulls on with the army alongwith the chieftains and kings  
The watchman moves through his street, where the noble residents sleep without anxiety

Only one bridegroom is married taking many guests in the marriage-party  
There is only one king in the country with many subjects including Hindus and Muslims

The True Guru is True Sovereign, whose tokens are the congregation and Guru's word

I am a sacrifice to them, whose support is the True Guru. ...21

**VAR-VI**

**One Oaṅkār the Eternal Truth realized through the grace of the divine preceptor**

**Pauri 1 (Invocation)**

The True Guru is perfect and the Perfect has created the perfect splendour  
The Perfect Lord's congregation is perfect, Who has determined the perfect mantra

The Perfect Lord's love-essence is perfect, with His start of perfect Guruward's Path

The Perfect Lord's appearance is perfect and He has conveyed the Perfect Word

The Perfect Lord's seat is perfect and He has created the Perfect throne  
The congregation is the Abode of Truth, where Kind Lord came within devotees control

He as Guru is Truth-incarnate with True Name and instructs his discipline to devotees

The Guru entertains his disciple. ... 1

**Pauri 2 (As above)**

The Lord, the Cause of causes, and All - Powerful does whatever the congregation wants

The Stores of that Beneficent Lord are full, He blesses with blessings of congregation

The Transcendent Lord as Guru is merged in the congregation and His Word

Whosoever are absorbed in sacrifices, enjoyments and Yoga do not get His Sight

The congregation is the father and as son the disciple eats and wears as given by him

He remains a householder and bows at the feet of the disciples who are householders

He remains detached in the world of mammon. ...2

**Pauri 3 (Daily routine of Gurmukhs)**

They get up at the ambrosial hour and go to the river to take a bath  
In unfathomable spontaneous contemplation, they are absorbed in repeating Guru's Word

They put red marks on their foreheads and go to sit in the congregation  
In intense love of Word-awareness, they sing and listen to the hymns of the True Guru

They are fully devoted through love and fear and serve the Guru, celebrating his memory

In evenings they sing 'So Dar' in the company of the disciple-friends  
At night they recite 'Kirtan Sohila' and performing 'Aarti' distribute the offerings

The Guruwards taste real love, the fruit of bliss. ...3

**Pauri 4 (Holy congregation-the abode of Truth)**

The Aumkara (God) spread His Creation-with only one utterance

He kept all under His Control, the air, water, fire, earth and sky

He kept within each pore millions of His Created universes

The Transcendent and Perfect Lord Inaccessible, Imperceptible, Unknowable, Infinite

He is subdued only by intense Love; the Creator-Lord becomes affectionate to devotees

An extremely fine seed is sown, from which extends a huge tree

The seed is merged in the fruit, from one seed they become thousands and lakhs

For the Guruward the Love-essence is the fruit of bliss, the disciples love the True Guru

In the congregation, the region of Truth, the True Guru abides with the Formless Lord

The Guruward is redeemed through devotion with Love. ...4



**Pauri 5 (The meaning of the 38th stanza of Japuji Pavan Guru  
Dāṛṇpitā)**

The 'Air-Guru' is Guru's Word, the Guru has conveyed to us His Word  
"WAH-GURU"

Making the 'Water-Father' immaculate, the Guruward initiated his Path of  
humility

Thinking of 'Mother-Earth' as prudent, the union of warp and woof was  
created

With day and night as male and females nurses, the world- play began like  
child's play

The birth of the Guruward is fruitful, who abides in congregation and  
loses his self

He becomes devoid of birth and death and lives like the 'liberated' one  
In Guru's wisdom his mother is intellect and father contentment and he is  
emancipated

Forbearance and piety are his brothers, devotion, prayer, celibacy and  
truth are his sons

The Guru and disciple become one, the miracle of man creating a man works  
The Guruward obtains the fruit of bliss by knowing the Unknowable. ...5

**Pauri 6 (Observation on detachment)**

The guest goes to another house and abides quite detached in the world  
of hope

Like the lotus in water, meditating on the sun, remaining unattached

Meeting the congregation with the Word-awareness in the analogy of  
Guru and disciple

The disciple may be from any caste, he abides in congregation, the region  
of Truth

He loses his self like the incoming colour of the chewed betel leaf

One six Shastras and the twelve sects of the Yogis long for his state, the  
text says

With six seasons and twelve months only one sun and one moon are seen  
Uniting the twelve Zodiac signs and the sixteen moon-phases, the sun  
merges in moon

Crossing the duality of Shiva-Shakti, the Guruward is totally absorbed in  
One Lord

He falls at the feet and in return the world falls at his feet. ...6

**Pauri 7 (Conduct of gurmukh)**

Bowing before the instructions of the Guru, the Guruwards traditionally fall at the feet

They lay down their forehead at the feet and put the mark of dust on their face

They efface the account of illusive actions and especially become unaccountable

The resplendent light shines on them and lakhs of suns and moon do not equal this light

Removing their ego and pride, they meet on the tank of holy congregation

In the congregation, they absorb themselves in the worship of Perfect Lord's Feet

Like the bee they abide in the container of bliss. ...7

**Pauri 8 (Characteristics of a learned person)**

The sight of the Guru is effective, the Guruward considers within it the six philosophies

The divine sight arises within him; he recognises the folk-lore in Guru's knowledge

He is a celibate with one wife, he considers another's wife a daughter or a sister

Another man's wealth is forbidden like a boar for a Muslim and cow for a Hindu

The Guru's disciple is a householder, the ritual objects are like another's dirt for him

The Guru's Sikh recognises only the Transcendent Perfect Lord, knowledge and devotion

Meeting the congregation he is approved with honours. ...8

**Pauri 9 (The divine power)**

The cows of many colours, after grazing grass, give the milk of only one colour

In vegetation there are many trees, in which there is multi-coloured fire

Every one sees the gems, but the assayer of gems is a rare comrade

The diamond pierces the diamond, but the congregation is the good necklace of gems

One is exalted by its ambrosial sight and being pleased he asks for nothing else

The superb body is blessed with divine sight, accompanied by the perfect  
Light of God

The holy congregation is the comrade of the True Guru. ...9

**Pauri 10 (Gurmukh living)**

In congregation one is absorbed in awareness of Word, uniting all the five  
sounds in it

In the language and conduct of Love are uttered lakhs of modes of sounds  
The Guruward in the ardour of God's devotion knows the music played on  
instruments

He reflects on the inexpressible discourse, abstaining from all praise and  
censure

He manifests the Guru's instructions and absorbs his mind in the sweet  
utterances

Though the keeper conceals the molasses, the ants find out the same

On becoming sugarcane, it is crushed in the crusher. ...10

**Pauri 11 (As above)**

For the nectar of the lotus-feet he becomes a bee and is allured by the  
fragrance

Passing through the three channels and crossing the confluence he enters  
his home

With every breath the mind is intuned with air, he repeats the dictum  
"Soham-Hamsa"

With wonderful form and unique love, the good odour manifests itself  
excitedly

The lotus-feet are the ocean of bliss and he merges spontaneously in the  
bliss-case

The fruit of bliss for Guruward is love-essence; he is redeemed and rises  
above body

On joining the congregation, he knows the Unknowable. ...11

**Pauri 12 (Utility of the hands)**

The hands of the Guruward are fruitful, he works for the holy congregation

He serves water, fans his fellows and grinds flour, washes feet and gets  
washings

He writes the Guru's hymns for fellows and plays on his drum and attunes  
Rabab

He bows and prostrates and hugs on meeting the fellow-disciples  
He earns his-livelihood righteously; being charitable he seeks welfare of others

On touching the philosopher's stone, he does not touch another's body and wealth

The Guruward worships other disciples and in God's Will he is ever in love and fear

He effaces his self and does not raise it. ...12

#### **Pauri 13 (Usefulness of feet)**

The feet of the Guruward are fruitful; they move on the Guruwards' path  
They go to the abode of the Guru and sit in the holy congregation

They move hastily for philanthropy and find other Sikhs of the Guru after seeking them

They do not run on the path of duality and remain detached in the world of mammon

They are busy in worship getting freedom from bondage; rare are such obedient persons

They circumambulate the fellow-disciples customary falling at their feet

The Guru and disciples are happily engaged with one another. ...13

#### **Pauri 14 (Gurmukh, the Altruist)**

The mind of Guru's disciples is enlightened they bear the unbearable cup of Love

They are knowers of Brahman and meditate on the Transcendent Perfect Lord

Absorbed in Word-awareness, they listen to the inexpressible discourse of Guru's Word

In past, future and present, in rise and fall, they comprehend the most Incomprehensible

The Guruwards obtain the fruit of Undeceiving, who being kind to devotees, is duped

They are the ships on the fearful sea of existence and even one causes to cross lakhs

They are philanthropists and meet smilingly. ...14

**Pauri 15 (Conduct of the house holder Sikh)**

The sandal tree is said to be dwarfish, but many serpents are coiled with it  
The philosopher's stone is just a stone, but the stones do not become  
philosopher's stone

The snakes which have the gem in their heads, they also move amongst  
the snakes

The swans dive into the waves and pick up only pearls for eating  
Just as the lotus remains unattached to water, the householder Guruward  
is like it

He remains detached in the world of hopes and lives like the mode of  
living- redeemed

In what way I should praise the holy congregation? ...15

**Pauri 16 (The True Guru and praise of the Sikh)**

Blessed is the True Guru who has been fashioned by the Formless Lord  
Blessed is the True Guru, listening to whose instruction the Sikh took  
shelter at his feet

Blessed is the Path of Guruward; on joining the congregation the Sikhs  
move together

Blessed are the feet of the True Guru and blessed is the head that bows on  
them

Blessed is the sight of the Guru and blessed is his disciple coming to meet  
him

The Guru's disciple is absorbed in devotional love and the Guru kindly  
sees him

In Guru's wisdom, the Sikh effaces the duality. ...16

**Pauri 17 (Blessed time)**

Blessed are all the divisions of time which are fortunate

Blessed are day and night, moon-phases, months, seasons and years

Blessed is the Abhich planet, when the lust, anger, and ego are forsaken

Blessed is the coincidence of being at the sixty-eight pilgrim stations  
including Prayag

On coming to the abode of the Guru, the Guruward obtains the ambrosia of  
his lotus-feet

He receives the Guru's instructions and is imbued with the fearless Love  
of the Lord

Absorbed in Word-awareness in holy congregation, his limbs are merged  
in one colour

He strings the necklace of pearls with fragile thread. ...17

**Pauri 18 (A householder - liberated person)**

The Guruward utters sweet words; his utterance is the repetition of God's  
Name

The Guruward sees with his eyes; he contemplates on God within his self

The Guruward listens with attention; he utters the Guru's Word, the most  
prominent

The Guruward is absorbed in work and deals humbly and modestly with  
others

The Guruward walks on the path and circumambulates the Most Glorious  
Guru

The Guruward knows about food and clothes and also about sacrifices  
and enjoyments

The Guruward's sleep is contemplation within his self without any outward  
actions

He is a householder, he is redeemed while living and is not in fear of  
getting drowned

He reaches the farther end, rising above boon and curse. ...18

**Pauri 19 (Gurmukh Living)**

The True Guru is Truth-incarnate, the Guru's form be considered as base  
of attention

The Primary Formula of "Satnam Karta Purakh" is approved for remembrance

The Lotus-feet are ambrosial essence and source of worship; the love-sap  
be enjoyed

The absorption in the Word-awareness in congregation is to be brought  
by Guru's grace

The Path of the Guruward is unapproachable, in Guru's wisdom, he moves  
with stability

This inexpressible discourse is different from Vedas and Katebs; who can  
express it?

The recognition comes only on crossing hurdles. ...19

**Pauri 20 (Manmukh and his actions)**

The contraption bows its head, its neck is tied and the water comes up  
The owl does not see the sun and the female ruddy goose does not like to see the moon

The Simmal tree does not bear fruit, the fragrance of sandal does not merge in bamboo

The serpent is caused to quaff the milk, the bitterness of colocynth does not leave it

Just as the burr sticks to the teat, drinks only the blood and does not consume the milk

All the vices abide within my body, if some good is done to it, it reacts in a vicious way

The incense of musk does not emerge from garlic. ...20

**VAR-VII**

**One Oaṅkāṛ the Eternal Truth, realized through the grace of divine preceptors**

**Pauri 1 (Invocation)**

The True Guru is the True King, who founded the True Region of holy Congregation

The Sikh on being instructed by the Guru loses his self and does not expose it

The Sikh of the Guru accomplishes all methods, therefore he is called a holy man

He instructs all the four castes and remains detached from maya.

Everything is below the TRUTH and he causes firmness on the mantra of the Guru

Every one is under the 'Command' of the Lord, he who obeys it, merges in TRUTH

Attuning himself to the awareness of the 'Word', he comprehends the Unknowable. ...1

**Pauri 2 (Twosome, the glory of Gurmukh)**

After disciplining the duality of Purusha and Prakriti, he disciplines day and night

He disciplines suffering and happiness, pleasure and sorrow, heaven, hell, virtue and vice

He disciplines birth and death, life and redemption, good, bad, friend and enemy

He conquers both worldly and spiritual splendour and controls union and separation

He controls sleep and hunger and stay in his real home after subduing hope and desire

He subdues both praise and calumny and wins over all the Hindu and Muslims

He falls at the feet of others and wants to be called the 'dust of feet' . ...2

### **Pauri 3 (Threesome - Gurmukh)**

He has conquered the trios of Brahma, Vishnu, Shiva and scripture, virtue knowledge

He has conquered past, present and future, also beginning, middle and end

He has subdued collectively mind, speech and action, also birth, death and life

He has subdued three types of calamities and also heaven, earth and nether-world

He has subdued superior, middling and inferior, also childhood, youth and old age

He crosses over Ira, Pingala and Sukhmana nerves and takes bath at confluence

The Guruward meditates on the One Lord single-mindedly. ...3

### **Pauri 4 (Four some - Gurmukh)**

He disciplines all the four types of creation and the stages speech

He passes over the described four directions, four ages, four castes and four Vedas

He conquers faith, wealth, desire, redemption, also rhythm, activity, morbidity, beatitude

He passes over Sanak etc. and stages of life, also subdues all the four mighty spirits

He wins the game of dice, but none can harm him when he couples himself with God

Like betel although he contains several colourful things, in fact, he manifests only redness

The Guruward, residing in the holy congregation, attains the highest spiritual state. ...4



**Pauri 5 (Five some - Gurmukh)**

He passes farther away from the five elements of air, water, fire, earth and ether

He crosses over all the five vices of lust, anger, greed, attachment and ego  
He accepts the five virtues of truth, contentment, mercy, piety and scriptural meanings.

He crosses over the four Yogic states and reach the over-all in conceivable state

This State belongs to Lord's Abode where He listens to the Celestial Music in His Presence

The Guruward has disciplined his soul within the five elements, abiding in the holy congregation

He stays in the State of Equipoise and his transmigration ends. ...5

**Pauri 6 (Six some - Gurmukh)**

Practising his discipline in all the six seasons, He has gained control over all the six philosophies

After subduing the six saps of the tongue, He perform devotion of love, singing in six musical modes

He has conquered six long-lived sages, six celibates, and six sovereigns dexterity

He has conquered six Shastras and six karmas and has intuned himself with Lord, preceptor of six Gurus

He has conquered six rituals and has turned away his face from the thirty-six hypocrisies

The awareness of the Guruwards is united with the 'Word of the Guru and the holy congregation. ...6

**Pauri 7 (Seven some - Gurmukh)**

He has crossed over the seven oceans and his lamp (of knowledge) is lit in the seven continents

He has gathered together seven cotton threads into one and has jumped over the seven abodes

He has conquered seven Truthful persons, seven sages and seven musical sounds and remained firm

He has crossed over the seven boundaries and bears fruit beyond the seven limits

After gaining control over seven skies and seven nether-worlds, he has gone far beyond

He has passed over the seven ranges and has crushed the forces of ghosts and evil spirits

He does not swerve from his principles because of the fear from seven lunar, day and women spirits

The Guruward stands firm in the holy congregation. ...7

**Pauri 8 (Eight some - Gurmukh)**

After controlling the eight powers, the adepts tried to absorb themselves in their trance

The Seshinaga conquered all eight clans, but after meditation could not know God's end

Eight times five seers became a maund and eight multiplied by five becomes forty

Just as a spinning wheel of eight wings is absorbed in producing one long cotton-thread

Day and night have eight time-spans, yoga eight parts and lowest weights of eight grains

Controlling the eight-sided mind, the Guruward has been able to transform eight metals into one

The great tribute goes to the holy congregation. ...8

**Pauri 9 (Nine some - Gurmukh)**

The Guruward has subdued all the Naths, because the Master of these Naths helps the helpless

The nine treasures are under his command and the supreme treasure of knowledge is his companion

The devotion is performed by nine types of devotees, but the Guruward is absorbed in Love-devotion

As a householder he has controlled the nine doors of his body with the Grace of the True Guru

Living in nine worldly regions, he rises above and crossing over the nine doors, he goes to his home

Just as the nine numerals become innumerable with zero, he, subduing nine skills, attains 'equipoise'

He attains the fruit of 'bliss' and comprehends the incomprehensible. ...8

**Pauri 10 (Ten some - Gurmukh)**

The Sannyasis with ten names, without Lord-God's True Name, exhibit their own name

The ten incarnations manifesting themselves, did not comprehend the ONE LORD

Within the ten gathered names of festivals at holy places, no festival in the name of Guru is found

He, who did not remember Lord-God single-mindedly strayed in ten directions without congregation

Within ten days of Muslim mourning and ten types of Hindu sacrifices, eating meat, brings impurity

The Guruward, controlling his ten senses, forbids the out-going of his mind  
Falling at the feet of others, he receives the full respect of the world. ...10

**Pauri 11 (Eleven some - Gurmukh)**

The 'Ikadasi fast' of the Guruward consists in his single, minded devotion to the Lord as wife

In the world-ocean, there had been eleven Rudras, who could not comprehend even one instant of God

Controlling the eleven i.e. ten senses and mind they were tested on the touchstone by the Guruward

Extending the eleven virtues, he becomes mature and thus fashions the Unfashionable

With the control of eleven stakes he defeats the evil stake of duality

Listening to the instruction of the Guru and reverting the senses and mind, he was called a Gursikh

In the holy congregation he has been absorbed in the 'Guru's Word' ...11

**Pauri 12 (Twelve some - Gurmukh)**

After testing the twelve sects of the Yogis, the Guruward follows the cart-track

The sun revolves round the earth in twelve months and the moon in one month

Bringing together the twelve sun-signs and sixteen moon-phases, the sun merges in the moon

After removing the twelve frontal-marks, the Guruward puts the frontal mark of his Guru

He has subdued the twelve signs of Zodiac and has absorbed himself only in the practice of 'Truth'

He has become the pure gold of 12 carats, which is weighed in 'tolas of 'twelve mashas'

While coming into contact with the philosopher's stone, the Guruward himself becomes such a stone. ...12

**Pauri 13 (Thirteen some - Gurmukh)**

The music of thirteen beats, is deficient, the Guruward has completed it with Lord's blissful devotion

The thirteen gems are useless, because the real valuable gem is the Guru's instruction

The thirteen rituals during the sacrifice for the manes lead the world into illusions

The intake of the washing of the Guru's feet does not equal the lakhs of sacrifices

Lakhs of sacrifices, consecrated food and offerings do not equal one grain in Guruward's mouth

The Guruward satisfies his co-disciples and tastes the blissful fruit of love

The supporter-Lord of His devotees, the Undeceivable Lord is deceived. ...13

**Pauri 14 (Fourteen, fifteen and sixteen some - Gurmukh)**

After knowing all the fourteen sciences, he delivers the perennial discourse of Guru's instruction

After crossing over the fourteen worlds, he, the lover of the highest spiritual state, abides in his home

In one month there are fifteen lunar dates for which there are two aspects the dark as well as bright

In the game of dice, killing all the sixteen chessmen, the united couple brings fearlessness

Complete with all sixteen phases, the moon enters the house of sun, where it experiences decline

The woman bedecking herself with all the sixteen articles, enjoys on her bed the love of her sponse

One potency of Shiva combined with sixteen of Shakti (Maya) make them seventeen. ...14

**Pauri 15 (Eighteen to thirty four some - Gurmukh)**

Passing over eighteen descents, he has studied all the eighteen Puranas  
Passing over nineteen, twenty and twenty-one, he has subdued twenty-two nobles and hermits  
Conquering countless people, he gets the knowledge of twenty- three, twenty-four and twenty-five  
After twenty-sixth, there is twenty-seventh, then comes to meet it is the twenty-eighth  
After passing twenty-ninth and subduing the thirtieth, then comes running the thirty-first  
Subduing those of thirty-two auspicious qualities, he has made thirty-three crore move around Dhruva  
Through thirty-four letters, he has comprehended -the Unaccountable Lord. ...15

**Pauri 16 (Praises of the Lord)**

That Lord abides beyond the Vedas and Katebs; He is Unaccountable and Incomprehensible  
His Form is Unique and Marvellous; He, the Imperceptible cannot be scanned with human sight  
He has extended all His Creation with one 'Word'; He is Unweighable and is merged in the earth  
He is beyond expression and description, those who absorbed even for Word-awareness, got tired  
He is Incomprehensible through mind, speech and action, mind and intellect got tired of knowing Him  
He is Undeceivable, invincible and Indiscriminate; He, the Helper of devotees pervades in congregation  
He Himself is Supreme and His Eminence is Supreme. ...16

**Pauri 17 (Gurmukh and the fruit of delight)**

There is vegetation in every forest, it abides, hidden in solitude  
Picking up the plants from the forest, the orchards of the kings are created and improved  
The trees are grown by watering them and looking after them by the gardeners  
When the season comes, they bear fruit full of ambrosial sap  
The taste is not in the tree, which is in the fruit alongwith the fragrance

The Perfect Lord Pervades in the world, but for Guruward He abides in the congregation

The Guruward enjoys the Supreme Fruit of 'Bliss'. ...17

**Pauri 18 (The sky discription)**

The sky is visible, but none knows, how much great it is?

How much high it is? It looks empty void and is indescribable

The birds fly, but even those soaring very high do not give information about the limits

The end is not found, all move about in astonishment

None can penetrate through lakhs of skies, we are a sacrifice to the Lord of Nature

That Transcendent Lord and the True Guru aides constantly in the holy congregation

Only the egoless disciple recognises Him. ...18

**Pauri 19 (Praises of the Guru)**

The Perfect Transcendent Lord and Guru abides in every heart like sun's reflection

The lotus loves the sun, the Guruward comprehends it through loving-devotion

The Transcendent Lord is within the Guru's Word, through which flows the ambrosia of Attributes

The fruit-bearing trees near sandalwood take the fragrance of sandalwood

The Guruward becomes equanimous and without any attachment, malice and duality

The Guruward enjoys Love-devotion is the fruit of 'bliss'; he becomes emancipated while living

He comprehends the state of equipoise in the holy congregation. ...19

**Pauri 20 (Gursabad)**

The Guruward considers the 'Word' as Guru and awareness of its melody as the disciple

In the True Region of congregation, he is ever in Love-devotion, when there is Word-awareness

There are knowledge, meditation and remembrance, for which the swan, tortoise and crane are symbols

The fruit is from the tree and tree from fruit, the mantra of the Guru makes the Sikh comfortable

In the seeming world the Sikh abides, but rises above it and plays with the  
Inconceivable Lord

He bows before the Primal Purusha and always act under His Command  
and Will

He sings the Lord's Praises at the ambrosial hour in the morning. ...20

**VAR-VIII**

**One Oaṅkār the Eternal Truth, realized through the grace of divine  
preceptors**

**Pauri 1 (Invocation)**

With 'One Word' He extended His Creation and Pervaded Himself in Nature  
He set up five elements and used them all in four types of creation  
How much great is the earth and how much weighty is the dimension of  
the sky?

How much great is the air and how much weighty is the expanse of water?  
How much weighty is fire, which cannot be weighed? The Store of Lord is  
Unweighable

How much great is the Creator Himself? ...1

**Pauri 2 (As above)**

In water, on plain and in sky of all three worlds, there are eighty-four lakh  
species

In every species, there are innumerable and infinite creatures'  
Creating the expanse of millions of universes, He sustains every being in  
each breath

In each of His Pore the One Lord has kept His Created Expanse  
Each being has accountable writ on his head, but the Creator is without  
any Writ

How can one reflect on His Nature? ...2

**Pauri 3 (Godly and demonic properties)**

How much great are Truth, Contentment, Mercy, Righteousness and His  
Intent? ❀

How much great are the lust, anger, greed, attachment and ego?

How much great is the vision and how much great are the types of form  
and colour?

How much great is the praise of awareness? How much great is the expanse  
of 'Word'?

How much great is the habitation of fragrance? How much great is its conduct?

How much great are the tastes? How much great is the essence of Lord's Music?

There is no End of them, they are unlimited. ...3

**Pauri 4 (As above)**

How much great are the sufferings and comforts? How much great is their expanse?

How much great is description of Truth? How much great are devotees of falsehood?

How much great are the amazing reflections about the seasons, months, days and nights? .

How much great are hopes and desires? How much great are sleep, hunger and diet?

How much great should I describe love, fear, patience, equipoise, benefaction and vice?

They are all Unweighable, none can weigh them. ...4

**Pauri 5 (As above)**

How much great is the weight of union? How much great is the weight of separation?

How much great is the expanse of laughter ? and How much great is of lamentation?

How much great is the aspect of inactivity? and how much great is the activity expanse?

How much great are said the virtue and sin? How much great is said the salvation-gate?

How much great is the Nature? One Nature has multiplied into thousands and lakhs

There can be no evaluation of God's Beneficence, how much great is the Donor Lord?

His Story is Inexpressible, Who is Incomprehensible and Propless. ...5

**Pauri 6 (The rewards of Holy congregation)**

Amongst the eighty-four lakh species, He has Created the precious human being

Who has been called a Hindu of four castes and a Muslim of four sects



There are many males among them and also a very great number of females  
There is a coquetry of maya with three modes, creating Brahma, Vishnu  
and Shiva

The Hindus study Vedas and Muslims Katebs; though Lord is One, there  
are two Paths

Starting the play of Shiva and Shakti, a great trick of austerity and pleasure  
began

The fruit has been received through good and bad company. ...6

**Pauni 7 (Hinduism)**

Amongst the Hindus of four castes the six Shatras, Vedas and Puranas  
were recited

The gods and goddesses were worshipped and the people visited their  
shrines

The adoration of ganas, gandharvas, apasaras and Indra, the king of gods  
began

The celibates, virtuous, contented, adepts, Naths and incarnations were  
enumerated

The people were absorbed in prayer-muttering, asceticism, sacrifices, fasts  
and worship

With head-hair-lock, sacred thread, rosary, frontal-mark, they observed  
rituals for manes

With these Vedic Karmas, there were instructions for charity. ...7

**Pauni 8 (Islam)**

As Muslims they knew and named Pirs, Prophets, Valis, Ghaus and Qutabs  
Some were called Sheikhs and lakhs of 'darveshs' were described

There were lakhs of 'gentle poor' and martyrs and lakhs of 'Abdals' and  
'Malangs'

There were Sindhi chiefs of Qalandars and lakhs of Quranic scholars and  
Mullahs

There were described men of, 'Shariat' and those following the Path of,  
Tariqat'

There were lakhs of those having attained the state of, 'Marifat', merging  
in 'Haqiqat'

Thus there were thousands of elderly spiritual boatmen. ...8

**Pauri 9 (Brahmin castes)**

There are many Saarsut Brahmins, many family-priests and many menials of people

There are many Gaur and Kanauj Brahmins, many live at pilgrim stations and meet them

There are lakhs of Sanaudh Brahmins, many of them had been learned Pundits and Vaid

There are lakhs of astrologers among them and many of them had been Vedic Vaid

There are lakhs of poets among them, many bards said to be descendants of Brahma

There are many mendicants beginning alms from homes and listening to their secrets

There had been many advocates of omens and portents. ...9

**Pauri 10 (Kshatry castes)**

There are many Bahri Kshatriyas, there are many Bavanjahi Kshatriyas

There are many Pawandhes, many Pachadhes, many Phalians and many Khokhrains

There are many Chaurotri Kshatriyas, many Sarins and many Vilahis

There has been several incarnations and many Sovereigns holding Courts

They had been called brave warriors of Solar and Lunar dynasties

They had been righteous and pious people, carefree and reflecting on 'Dharma'

There had been praise of several donors, sword-wielding and saintly Kshatriyas. ...10

**Pauri 11 (Vaishya caste)**

There are said to be many Vaishyas, the Rajputs and Rewats

There are lakhs of Tooars, Gaur, Pawars, Mallans, Hans and Chauhans

There are lakhs of Kachhwaras and Rathauras, who are great kings, chiefs and landlords

There are many Baghs and Baghelas, there are lakhs of brave people of Bundelkhand

There are many Bhartias, who are courtiers in various Courts

There are many talented Bhadaurias, who are trustworthy people in countries

Many have been perished in ego and none could conquer it. ...11

**Pauri 12 (Castes and working classes)**

Many are called Shudras, many among them are scribes and clerks  
Many of them are shopkeepers, many Jain Bhaabras and many goldsmiths  
Lakhs of them are Jats and many are calico-printers in the world  
Many are tinkers and many are poor ironsmiths  
Many are said to be oilmen and many are confectioners in the bazars  
Lakhs of them are couriers, many barbers and many grocers  
In all the four major castes there are many sub-castes. ...12

**Pauri 13 (Varna-Seets)**

There are said to be many households, many lakhs move in a state of  
indifference  
There are many great Yogis and many had become Sannyasis  
There are ten sects of Sannyasis and twelve sects of Yogis  
There are many lakhs of Paramhansas, there are many Vanprasthis living  
in forests  
There are many staff-wielding hermits and many Jainas having belief in  
non-violence  
There are said to be six Shastras, six Gurus, six philosophies and six garbs  
There is only one sun with twelve signs of Zodiac, with six seasons and  
twelve months  
The True Guru of all the Gurus is Eternal. ...13

**Pauri 14 (Sadhu)**

There are said to be many Sadhs, who are beneficent and abide in holy  
congregation  
There are many lakhs of saints and many are the treasurers of devotion  
There are many 'Jiwan-Muktas', many 'Brahm-Gianis', reflecting on Brahman  
There are many equanimous and many are devotees of Pure Unmanifested  
Brahman  
There are many lakhs of discriminating saints and many saints of non-  
physical form  
They are absorbed in Love-devotion and Fear and practise equipoise  
sans attachment  
The Guruward on freeing himself from ego attains the fruit of 'bliss'. ...14

**Pauri 15 (Bad persons)**

There are many lakhs of incurables in the world, many thieves, paramours and gamblers

There are many dacoits and thugs and many slanderers and injudicious

There are many ungrateful and many impertinent and characterless

There are many master-deceivers, many treacherous and ungrateful and greatly foolish

There are many prostitutes absorbed in vices and many great vicious drunkards

There are many poisonous opponents and many liars absorbed in falsehood

There is ultimate attainment of dishonour without the perfect Guru. ...15

**Pauri 16 (Different seats among Semitic religions)**

Many are said to be Sunnis, Many are the followers of Christ and Moses

Many are the 'Rafazis', many are 'Mulhads they are innumerable

There are lakhs of Phirangis', 'Irmanis', 'Rumis', who are warriors fighting enemies

There are many 'Sayyads' and many are the 'Turkmanians' in the world

There are many Mughals and Pathans and many negroes called 'Kilmaaks'

There are many who have staunch faith and many are called unfaithful

The virtue and vice cannot be kept concealed. ...16

**Pauri 17 (Different circumstances)**

There are many donors and many beggars, there are many doctors and patients

There are many in equipoise and union and many have been subjected to separation

There are many who die in hunger and there are many kings absorbed in pleasures

There are many whose praises are sung and there are many, who lament in suffering

The world takes birth and dies, many have passed away and many will still come

There are many who are truthful and there are many who are deceitful and liars

There will be some rare Guruward united with the Lord. ...17

**Paori 18 (Different states of body)**

There are many said to be blind and many are seen one-eyed  
There are many squint-eyed and many are suffering with night-blindness  
There are many with clipped nose, many snufflers, many deaf, many with  
clipped ears  
There are many with goitre, many with tumours in various limbs, always  
lamenting  
There are many with amputated limbs, many bow-legged, bald and crippled  
as lepers  
There are many maimed and lame, there are many pining crooks  
There are many eunuchs and there are many dumb and those with lisp  
speech  
There is transmigration without the perfect Guru. ...18

**Paori 19 (Court)**

There are many kings in the world and many of them get advice from their  
ministers  
There are many lakhs of nobles and thousands of chief officers  
There are many skilful doctors and many chiefs with quivers  
There are many servants in service, the grass-cutters, jailors, mahouts and  
officers  
There are lakhs of floorers, camel-drivers, many grooms of horses and  
officers  
There are many lakhs of officers of royal transport and many drivers of  
vehicles  
There are many watchmen standing with staffs. ...19

**Paori 20 (As above)**

There are many lakhs of trumpeters, many drummers and players of clarionets  
There are many choirs, many children of minstrels singing songs  
There are many buffoons, lakhs of jugglers, mimics and songsters  
There are many lakhs of torch-bearers, who spread light by lighting their  
lamps  
There are many taking care of army's goods, many officers and protective  
armours  
There are many water-carriers and many cooks and bakers  
The betel-sellers and treasures look graceful. ...20

**Pauri 21 (As above)**

There are many perfumers and many dyers  
There are many fruit-sellers, many players on musical instruments any  
many dancers  
There are many domestic servants and many gunners firing balls  
There are many oilmen, many care-takers, many inspectors and peons  
There are many peasants, who plough the unweighable earth and weigh  
its produce  
There are lakhs of auditors, account-keepers, perfumers, paymasters and  
herdsmen  
There are many treasurers, who keep accounts of crores or various  
countries  
There are immensely precious articles in treasuries. ...21

**Pauri 22 (As above)**

There are many jewellers, lakhs of drapers and traders  
There are merchants, perfume-sellers, tinkers and grocers  
There are many retailers and there are many brokers in the bazars  
There are many knife-grinders and many lakhs of makers of bows  
There are many lakhs of potters and paper-thrashers and many salt-diggers  
There are many tailors and washermen and there are many goldsmiths and  
ironsmiths  
There are many male and female parchers of grain. ...22

**Pauri 23 (As above)**

There are many vegetable-sellers, many makers of large leather vessels  
and butchers  
There are many lakhs of bangle-sellers, many shoe-makers, many vegetable  
farmers  
There are many moulders of 'Bhart', many bangle-casters, distillers and  
pyrotechnists  
There are many hemp and poppy-seed eaters, many people both addicts  
and teetotallers  
There are many lakhs of palanquin-bearers, lakhs of Gujjars and Ahirs  
(milkmen)  
There are many lakhs of sweepers and many other low-caste people  
There are lakhs of names and places, which are not ascertainable. ...23

**Pauri 24 (All should become gurmukh)**

Out of lakhs of superior, middling and inferior people, Guruward deems himself lowest  
Falling at the feet of others, he becomes their dust and loses his own 'self'  
He is absorbed in fear and love in the holy congregation, he serves as a servant  
He speaks sweetly and walks with humility and performs welfare by giving to others  
He is absorbed in the 'Word'- awareness and, in humility, he is honoured by Lord  
Posing as an ignorant one in the ephemeral world, he remains unattached in the world  
The Guruward attains the fruit of 'bliss' and comprehends the Incomprehensible. ...24

**VAR-IX**

**One Oaṅkār the Eternal Truth, realized through the grace of divine preceptors**

**Pauri 1 (Vahiguru, Guru, Sabad, Satisang)**

The manifestation of the Guru is of Perfect Brahman, Unmanifested and Eternal  
The 'Word' of the Guru is Transcendent Brahman, which abides in holy congregation  
The holy congregation is abode of True Lord, known to the trainee of devotional love  
Through Guru's instruction to all, the light of Guru's intellect unfolds  
The Guruward follows the tradition of falling at and becoming the dust of feet  
He remains free from worldly desires and rises above the world of maya. ...1

**Pauri 2 (Discipleship of the Guru)**

The discipline of a Sikh is intricate, it is like licking the tasteless slab  
It is sharp like the edge of a double-edged sword, it is finer than the hair  
Nothing equals it in the past, present and future  
In this house the duality is destroyed and Unity is manifested  
The second and third are forgotten alongwith the sons and daughters  
All the longings are discarded with comfort only in one yearning. ...2

**Pauri 3 (The way of Gurmukh)**

The path of the Guruward is said to be 'the love of Guru's discipline'  
 In which one treads under God's Will, reflecting on the 'Guru's Word'  
 The Lord's Will is loved, with full faith the Transcendent Lord  
 One becomes a philanthropist with the spread of the fragrance of love  
 One becomes full of faith and forbearance and active in devotional  
 inebriation

The Guruward loses his self and becomes victorious in effacing his ego. ...3

**Pauri 4 (Conduct of a Sikh)**

He lives like a guest and remains in the devotional love and fear of the Lord  
 Thinking of life as ephemeral and showing ignorance, he effaces the ego  
 The Sikhs of the Guru are ever the guests, this is their performance in life  
 They serve the Guruwards, which is liked by the Guru  
 They are absorbed in the awareness of the 'Word' and even uplift their  
 families

Through the holy congregation, they attain the pure and godly state of  
 equipoise. ...4

**Pauri 5 (The spiritual state of the Gursikh)**

He, unfolding the Supreme Light, remains absorbed in the Supreme spiritual  
 state

He assimilates the Supreme element and the Unstruck Melody resounds  
 within him

He gets enlightened by the Supreme Truth and enjoys the Godly Bliss  
 Getting absorbed in the Guru's instruction, he attains the state of cognition  
 He practises the discipline in congregation and meditates on the Lord  
 single-mindedly

In this way, he rises above the world and reaches his own 'home'. ...5

**Pauri 6 (The realization of the all permissiveness of the wondrous Guru)**

One sees his self while meditating like looking at the mirror

The perfect Brahman is in every heart like the moon's reflection in water

One observes the cow through milk and the ghee within the milk

The fragrance is in the flowers and the fruit preserves the taste

See the conduct of fire in the wood and the water within the earth

Like this, the perfect Brahman is in every heart and the Guruward scans

Him. ...6



**Pauri 7 (Conduct of a Sikh of the Guru)**

There is a rare Sikh, who has divine sight and meditates on the Guru  
Who, being evaluator of the gems, examines them  
The mind is the invaluable gem, which is stringed with the congregation  
The Sikhs of the Guru are the rosary of gems, who sing the eulogy of  
Guru's discipline  
They become eternal, effacing the self and being absorbed in bliss and  
equipoise  
Their light merges in Supreme Light like warp and woof, the rare one  
knows it. ...7

**Pauri 8 (Identicalness of the Sikh with the Guru)**

He becomes profound and serene in virtues with the marvel of the 'Word'  
and music  
He becomes absorbed in 'Word-awareness' and enjoys the tune of Unstuck  
Melody  
The musician plays on the instruments and the mind rises to the Supreme  
State  
The player of the divine hymns of the Guru gets the Sikh absorbed in the  
played music  
The Guru is the inner controller, who understands the internal affliction  
The Guru is disciple and the disciple is Guru like diamond cutting the  
diamond. ...8

**Pauri 9 (As above)**

The greatness of the Guruward is that he, as philosopher's stone, creates  
such stone  
Like the diamond cutting the diamond, the light merges in the Supreme Light  
The awareness is absorbed in the 'Word' like the musician absorbed in music  
The Guru is disciple and the disciple is Guru, they are engaged with each other  
The Purusha is created by the Purusha, by the Supreme Purusha  
After rising above the world of maya, one is merged in the state of equipoise. ...9

**Pauri 10 (Holy congregation, the abode of truth)**

On having a sight of the True Guru, the Lord-God is visualised  
One is absorbed in the awareness of 'Word' and the internal condition is  
known  
The fragrance of the lotus-feet spreads like the fragrance of sandalwood

The washings of the feet are fragranced, they are marvellous and significant  
He, who stabilises his mind with Guru's instruction, which has no form  
and line

He goes to the True Abode of holy congregation and becomes formless  
and accountless. ...10

**Pauri 11 (Witness state)**

He, who sees through the eyes is also present in the things being seen  
Whatever is said in words, the same oozes from the awareness  
Whatever fragrance is there in the lotus-feet, also manifests itself as the  
black bee

He, who gets the union of the holy congregation, he does not suffer  
separation

He, who has the love of Guru's discipline in his mind, he is only absorbed  
in it

The Transcendent and Perfect Brahman manifests Himself as the True  
Guru. ...11

**Pauri 12 (Divine virtues)**

There is power of sight in the eyes and the power of breathing in the nose  
There is power of attention in the ears and the power of taste in the tongue  
There is power of effort in the hands and the power of walking in the feet  
The Guruward obtained the fruit of happiness on churning the 'Word in  
the intellect

That Guruward may be very rare, who remains without the impact of maya  
The holy congregation is the sandal tree, the one who joins it, becomes  
sandal. ...12

**Pauri 13 (Vahiguru Mantra)**

How to comprehend the Incomprehensible, who is beyond rise and fall?  
The discourse of the Indescribable is Incommunicable, how can it be  
related?

The marvellous meets the Marvellous and it, it creates curiosity for us  
From the Ecstatic proceeds the ecstatic and merges in the Ecstatic  
The Vedas do not know His Secret, even the Seshinaga does not know it  
The Word of the Guru beckons us to sing the Praises of 'WAHEGURU'. ...13

**Pauri 14 (Virtues of a gurmukh)**

Just as the cart-track moves within the beaten path  
Similarly the Sikh has to move under the Lord's Will in holy congregation  
Just as the moneylender keeps his money safe in his house  
Just as the fathomless ocean heaps himself within his propriety of conduct  
Just as the perennial grass is not depressed, though it is crushed under  
the legs  
The abode of Dharma is like Manasarovar lake, where the Gursikhs are like  
swans  
The 'Guru's Word' is like the gem, which is eaten by them, while singing  
God's Praises. ...14

**Pauri 15 (Example of sandal)**

Just as the sandal in the forest conceals itself  
The philosopher's stone in the mountains remains hidden  
The Manasarovar lake does not show itself in the seven oceans  
Just as the Elysian tree remains, hidden and does not manifest itself  
Just as the wish-fulfilling cow does not make itself known in the world  
Why should the Sikh get himself enumerated on receiving True Guru's  
instruction? ...15

**Pauri 16 (Guru disciple, disciple Guru)**

There are said to be two eyes, but they see only one single thing  
There are said to be two ears, but they hear one single voice  
There are two banks of a stream, but there is one single stream  
There are two forms of the Guru and disciple, but there comes out one  
'Guru's Word'  
The Guru is disciple and the disciple is Guru, who should instruct whom? ...16

**Pauri 17 (Activity of guru-disciple)**

Primarily the Guru instructs and the Sikh falls at his feet  
He makes the congregation as abode of 'Dharma' and puts the Sikh in service  
The Sikhs perform service in devotional love and fear and celebrate the  
Guru's days  
They remain absorbed in 'Word-awareness' and devotional singing and  
meet True Lord  
True is the path of the Guruward and the Truth makes him swim across the  
world ocean  
The true Sikh meets the True Guru and on meeting him, he effaces his self. ...17

**Pauri 18 (Learning humility from feet)**

The head is high and the feet are low, but the heads fall at the feet  
Which carry the weight of mouth, eyes, nose, ears and hands  
They are worshipped over and above other organs, what actions they  
perform?

They go always in congregation and take refuge with the Guru  
They go for the service of others as far as possible  
Such Sikhs of the Guru may wear the shoes made from my skin  
The dust of the feet of such Sikhs touches their foreheads, who are  
fortunate. ...18

**Pauri 19 (Learning from the earth)**

Just as the earth has made forbearance, Dharma and humility its capital  
investment

It remains the lowest of all without any longing for false honour  
Someone may raise on it the temple of God and someone may make it a  
heap of rubbish

Whatever one sows in it, reaps accordingly, whether the fruit of mango or  
cardomyxa

On meeting the Guruwards, the Sikhs efface their self, while living  
The earth is trampled under feet and its dust is equivalent to the dust of  
saints' feet. ...19

**Pauri 20 (Learning from water)**

Just as the water flows down towards the lowest plane

It takes the form of all colours and gets them mixed in it

It serves others and effaces its self

Giving growth to the wood, it does not sink it and instead gets the iron  
float with it

When it rains, we get prosperity and plenty, several things of various  
tastes are produced

The saint also effaces his self, while living, his coming to the world is  
fruitful. ...20

**Pauri 21 (Learning from tree)**

The tree grows with its head downwards, it becomes immobile

It bears rain, cold and sunshine, it does not leave performing austerities

It grows into a beautiful tree bearing fruit, it gives several luscious fruit

If the stones are pelted on it, it gives fruit and does not move even when it is sawed

The vicious people are engaged in vices and gentle ones in good actions  
There are very rare saints who respond with virtuous actions, even when treated badly

Those who get their opportunities deluded, they dodge the opportunities. ...21

**Pauri 22 (Virtues of a gursikh)**

The Sikh, who effaces his self while living, he merges in his Guru  
He is absorbed in 'Word-awareness', he loses his self  
He makes the earth of his body as the abode of 'Dharma' and spreads mind like grass

Though trampled under feet, he meditates on the Name of the Lord.  
He adopts devotional love and humility and stays under Guru's discipline  
He will drips like the current of ambrosia and comes in person to the congregation. ...22

**VAR-X**

**One Oaṅkār the Eternal Truth, realized through the grace of divine preceptors**

**Pauri 1 (Stories of the Saints Dhruv)**

Dhruva came laughing to his home and the father fondly took him in his lap  
The step-mother became angry in her mind and catching him by the arm got him out

He asked his mother while sobbing: "Are you the mistress or a serf?"

"By birth I am the mistress, but did not remember Name or perform devotional acts"

"By what effort I can get the kingdom and all the enemies may become friends?"

"The Lord be remembered, which can only purify the sinners"

He left his home to perform austerities, he became an ascetic with an apathetic mind

He was instructed by sage Narada, obtained the treasure of Name and quaffed the nectar

Later on the king called him for permanently ruling over the kingdom

The Guruwards thus act with great humility and conquer the world. ...1

### **Pauri 2 (Prehlad Bhagat)**

In the house of the demon-king Hiranyaksha, the saint Prehlad was a lotus  
in barren land

He was sent to the school for learning and the mind of his teacher was  
delighted

He remembered the Lord's Name in his mind and sang the 'Word'  
melodiously

All his fellow-students also performed devotion and the teachers became  
stupefied

They went to the king to make a complaint and the malicious demon  
increased dispute

Prehlad was thrown in water and fire, he could not be drowned in water by  
Guru's grace

Taking out the sword, he was asked : "Who is your teacher?"

The Eternal Lord manifested Himself in unique form of Narsingh, tearing  
off the column

He overthrew the impertinent demon, He is the Supporter of the saints in  
all ages

There were great rejoicing by all the gods including Brahma. ...2

### **Pauri 3 (King Bali)**

The king Bali was performing a 'yajna' in his house

A dwarfish person came and began to recite all the four Vedas orally

The king called him in and told him to ask for anything that he wanted

His priest Shukra made him understand that the Indeceivable had come to  
dupe him

He asked for earth's two and a half steps, but then could not be contained  
in three worlds

He passed over three worlds with two steps, the king Bali followed him to  
measure

After deceiving Bali, He Himself was duped, He became Gracious and  
hugged Bali

He gave him the kingdom of the nether-world and modestly praised the  
devotee

He became the Gate-keeper of the Lord and attained Supreme Bliss. ...3

**Pauri 4 (Ambrik Bhagat)**

Ambrik had begun his fast and as the night fell, the sage Durbasha came  
He had to end his fast in time, when the sage went away to take the bath in  
the river

He ended the fast by drinking the washing of the sage's feet, who ran to  
curse him

The Lord sent his death-like terrible 'Sudarshan' discus to curb the sage's ego  
The Brahmin ran for the safety of his self, but all the gods could not  
protect him

He left the abode of Indra, Shiva and Brahma and also left heaven

The gods alongwith Lord-God, all advised him and caused him to understand  
He ultimately took shelter with- Ambrik, who got him released from chastisement  
On which the Lord was called 'Kind to devotees' and the 'Protector of  
world'. ...4

**Pauri 5 (King Janak)**

The king Janak is the great saint, the Guruward and dispassionate in Maya  
He started for the abode of gods alongwith the comfort-giving 'ganas'  
and 'gandharvas'

On hearing the cries midway, he went to hell, the abode of Yama, full of  
lamentations

He asked 'Dharamraja' to release all the residents

Who said humbly that he was the servant of the Eternal Lord

The saint pawned some of his devotion to weigh it against the sins of the  
residents

The sins could not counterbalance the devotion, which is unweighable

All the residents of hell were released, their noose of Yama broke down

The device for salvation is the serviteur of devotion. ...5

**Pauri 6 (Hari Chand and Tarā Queen)**

In the house of the king Hari Chand, he lived happily with his queen Tara  
Lochan

There was singing of hymns in the congregation, which the queen attended  
at night

The king woke up in her absence, when midnight had already passed away

He did not see the queen and marvelled at it in his mind

During another night, he got up and pursued his young queen

The queen reached in the congregation and the king took away her shoe  
as a sign

The congregation prayed to the Lord and the new shoe joined the old from  
the ‘invisible’

The king saw this miracle and found the new shoe ‘WONDERFUL’

He became a sacrifice to the holy congregation. ...6

**Pauri 7 (Bidar and Duryodhan)**

Knowing about his arrival in the house of Bidar, Duryodhana spoke angrily

“What comfort he gets in the house of a serf, leaving our own houses?

“He has not cared for Bhishma, Drona and Karna, who are great and cream  
of society

“He has gone only to a cottage” and this created anxiety in the mind of all

The Lord Krishna spoke smilingly: “O king, Listen with your face towards me

I have not seen devotion in you and I do not find any inconvenience here

The devotion which Bidar has, none other has in, his mind, even an iota of it

The Lord is hungry of devotional love. ...7

**Pauri 8 (Daropati)**

Duhshasana brought Daropati in the Court, with her hair dishevelled on  
her forehead

The servants were ordered to render this maid-servant of Panchal naked

All the five Pandavas saw this, whose wife was entrapped in adversity

She closed her eyes and meditated on the Lord and lamented for the help  
of Krishna

The crores of clothes were invisibly heaped, the servants were tired and  
were helpless

They regretted, repented and felt sorry for what they had done

On coming home, she met Krishna and in shyness, thanked Him for saving  
her honour

The Lord has been helping the helpless from the very beginning. ...8

**Pauri 9 (Sudāmā Bhagat)**

Sudama, the Brahmin was very lazy; he was called the Childhood friend of  
Krishna

His wife persistently asked him to meet Lord Krishna and remove his poverty

He went, thinking all the way, how he should go and who will cause the  
meeting?



He reached the city of Dwarka and stood at the main gate  
Seeing him from afar, Lord Krishna bowed to him and came to him leaving  
his throne  
At first he circumambulated him, then bowed to his feet and hugged him  
He washed his feet and drank the washing and then got him seated on the  
throne  
Then he asked with affection his welfare and related the story of their  
Guru's service  
He munched the brought rice, then he bade him adieu, sending everything  
in advance  
He collectively sent all the substances before him. ...9

**Pauri 10 (Jaidev Bhagat)**

Jaidev remained absorbed in singing the eulogy of 'Gita Govind' in  
equipoise  
He described the Sport of the Lord and was loved by the Omniscient Lord  
He was stuck at one point while writing and closing his book, went to  
perform 'Sandhya'  
The Lord, treasure of qualities, came to his home and in his form, completed  
the verse  
When he read the completed verse, in immense faith, he was over-joyed  
with wonder  
He went and saw in the solitude a wonderful tree  
On every leaf of which was recorded the complete 'Gita Govind'; he could  
find no end  
The Lord manifested Himself for the sake of his saint and Graciously  
hugged him  
He makes known no difference between the saint and the Boundless Lord. ...10

**Pauri 11 (Namdev)**

The father was leaving for an errand, he went away after asking Namdev  
"Perform the service of the Lord", he instructed about the quaffing of milk  
by the Lord  
Namdev took a bath and brought the milk after milching the grey cow  
He caused the Lord to take bath, drank the washing of His feet and put the  
frontal mark  
With folded hands, he supplicated "O my Sovereign Lord, Quaff the milk"

He meditated on the Lord with faith, Who, becoming Gracious manifested Himself

Namdev filled the pot with milk and caused the Lord to quail it

At another time, He revived the dead cow and thatched the cottage of Namdev

He revolved the temple and made all the four castes to bow at the feet of Namdev

He performs whatever the saint wishes. ...11

**Pauri 12 (Namdev and Trilochan)**

In order to have a sight of Namdev, Trilochan used to come early in the morning

Both of them together performed the devotion and Namdev related the Lord's Acts

"Supplicate for me for having His Sight through His Grace"

He asked the Lord: "How Trilochan can have Your Sight?"

The Lord smiled and said, making Namdev to understand:

"I cannot be realised through offerings, Trilochan can only have my Sight through Grace

"I am under the authority of the saint, none can realise me through any claim of devotion

"But the mediator can cause me to meet". ...12

**Pauri 13 (Dhanna and Brahmin)**

The Brahmin worshipped god and Dhanna used to come to graze the cow

Dhanna saw this act, he asked the Brahmin, who told him:

"Whosoever serves the Lord, he gets, whatever he wishes",

Dhanna supplicated:" Give me one through your kindness",

Wrapping one of the stones, he gave it to Dhanna and got rid of him

Dhanna caused the god to take bath and offered him buttermilk and bread

With folded hands, he entreated him, falling repeatedly at his feet

"I shall also not eat anything, if you are angry, I do not like anything"

The Lord of the world manifested Himself and ate bread and quaffed buttermilk

The Lord is realised through innocent conduct. ...13

**Pauri 14 (Beṇi Bhagat)**

The Guruward Beni performed devotion, he went to meditate in the solitude  
He used to perform spiritual acts and did not tell anyone about his state  
When he came home, on being asked he told that he had gone to the royal court

There was shortage of everything at home and with tact made his both ends meet

There was a great drama, he meditated on Lord-God single-mindedly  
The Lord saved the honour of the saint and came to his home as a king  
He Gracefully consoled him and caused to be sent countless money to his home

From there he came to the saint and Graciously exhibited His Love for him  
He causes the acclamation of the saints. ...14

**Pauri 15 (Kabir and Ramanand)**

The saint Gosain Ramanand lived at Banaras as a recluse  
He used to get up early in the morning and go to take a bath in Ganges  
Kabir went there before hand and lay down on his path  
He caused him to get up by touching his feet and instructed him to utter Lord's Name

Just as iron touches philosopher's stone and margosa tree is fragranced by sandal

Similarly the Perfect Guru's greatness consists in transforming a ghost into a god

The wonderful meets the wonderful and marvellous the marvellous  
The current of ambrosia trickles down and the words of Guruward mould the unmould

There remained no difference between Ramanand and Kabir. ...15

**Pauri 16 (Sain, the barber)**

Listening to the glory of Kabir, Sain, the barber became Ramanand's second disciple

He used to perform devotional love during the night and in the morning went to the king

Once some saints came as guests and there was devotional singing throughout the night

He could not leave the saints, therefore he could not go to serve the king

The Lord came in the form of Sain and pleased the king  
After bidding farewell to the saints, Sain, in shyness, went to the palace  
The king called him from the distance and taking off his own robe, put it on him

“You have immensely pleased me today”, the king said and the people heard

The Lord exhibits the greatness of the saint. ...16

**Pauri 17 (Ravidas Bhagat)**

The cobbler Ravidas became famous as saint in all the four directions  
He cobbled shoes in the way and his family collected and carried the dead animals

He was like the jewel wrapped in dirty rags

He, the saint, was absorbed in meditation and instructed all the four castes

He came in the company of others to Banaras to take bath in the Ganges

Ravidas took out his penny and offered it to the goddess Ganga

There was a great ‘Abheech’ festival and the people saw an indelible wonder

The goddess Ganga caught the penny in her own hand like the warp and woof of cotton

The Lord is the mother, father and son for his saints. ...17

**Pauri 18 (Ahalya and Gautam)**

The god Indra was enticed on seeing Ahalya, the wife of sage Gautama

He was cursed on going to another home and rued on having a thousand vagina-signs

The abode of Indra became desolate and being ashamed in mind, he hid himself in sea

When he received a thousand eyes for vaginas, he went back to his abode

The fallen chaste Ahalya became a stone without life on the bank of a river

When she touched the feet of Lord Rama, she went to heaven sitting on an air-vehicle

For His Munificence, the Lord is called ‘Gracious’ and for sinners, He is ‘Redeemer’

Every one returns virtue for virtue, but the virtue returned for vice is significant

What Praise can we utter for the Unmanifested Lord? ...18

**Pauri 19 (Vālmīk)**

The robber Valmiki used to wait and kill the men on the path  
He came into contact with the Perfect True Guru and there was wrangle in  
his mind  
Though he wished to kill earnestly, but he could not raise his hand  
The True Guru forbade his mind and he did not have the incentive  
He disclosed all his vices and said that this was his profession  
He was sent home to ask as to who would help him at the time of death  
All the family was a sacrifice to him, but in anger said that none could help  
the dying  
He was given true instruction and thus redeemed and he could cross over  
the world  
The Guruward jumped over the mountain of sin. ...19

**Pauri 20 (Ajāmal)**

The sinner Ajamal lived with a prostitute in sin  
He became impertinent to Guru, committed sins and was swayed by vicious  
intellect  
He wasted his birth and moved within the terrible sea of existence  
By the prostitute he had six sons and thus earned the fruit of his sins  
His seventh son was born and he became enthusiastic to perform his  
naming ceremony  
He went to the abode of the Guru, where the Guruward named him Narayan  
At deathbed, seeing the messengers of Yama, he cried in fear for the son  
Narayan  
The Yama's messengers were ousted by angels and he went to heaven  
sans penalty  
By remembering the Name of the Lord his suffering ended. ...20

**Pauri 21 (Ganikā)**

Ganika, the sinner, had worn the necklace of sins around her neck  
Suddenly, the Great Man came and stood before her house  
Noticing her vicious behaviour, he became merciful and gave her a parrot  
with his hand  
He instructed her to utter Lord's Name and went away after this profitable  
business

She became absorbed in Lord's Name, always waking and tutoring the parrot

The Lord's Name, redeemer of sinners, washed away the sins and vices of her body

At deathbed, breaking the noose of Yama, she did not get immersed in hell  
She went to heaven, ascending the air-vehicle, because Lord's Name purified her

The Lord's Name provides the seat and honour to the devotee. ...21

**Pauri 22 (Pūtnā)**

The sinner and poisonous Putana came, applying poison to both her teats  
She came and sat within the family like a newly married lady manifesting her love

She took Krishna in her lap, performing her jugglery, like a shrewd deceitful woman

She put her teat in the mouth of Krishna and puffed up with pride came out of the house

She, the impostor and trickster, enlarged and elevated her body

But Krishna, clinging to her neck, put the weight of three worlds over her, agonising her

She was overthrown like a mountain and fell down in the solitude with force

She was treated like the mother's friend. ...22

**Pauri 23 (Demise of Krishna at the hands of a hunter)**

Krishna went to Prabhas and slept there, spreading his foot over his knee,  
He had the mark of 'lotus' on his sacred foot, which twinkled like a star  
The hunter came in search of prey and thinking it a deer, he discharged his arrow

When he went there and saw Krishna, he lamented and cried

But Krishna hugged him, the Lord did not think of his demerit

He graciously comforted him and only thought of his practice of redeeming the sinners

The good are always considered good, but the Lord sets right even the tasks of wicked

He redeemed the sinners performing vicious acts. ...23

**VAR-XI**

**One Oankār the Eternal Truth, realized through the grace of divine preceptors**

**Pauri 1 (Cup to love of the Satiguru)**

The True Guru is the Sovereign of Sovereigns and I bow before him  
The holy congregation is the region of Truth, where he comes and opens  
the window

The ray of ambrosia passes through it and the musicians play the divine  
music

In the courts of kings, it is difficult to quaff such a cup of love

The butler causes the drinking there, but here the cup of love brings real  
intoxication

The devotee moves in devotional love and fear, he is ever inebriated and  
vigilant

The True Guru is 'kind to devotees' and is the store-keeper of devotion. ...1

**Pauri 2 (Gurmukh assimilate the mystery of spiritualism)**

With one dot only, the meaning changes completely, from pleasure it  
comes to suffering

The inebriated one effaces the wrong advice of going to others' homes  
from his mind

Everything remains secret, he works as totally obedient devotee

The Guruward obtains the essence of love, rising above the body, becoming  
thoughtful

Listening to the Guru's Word, embodying his spirit, he gets a divine seat  
in congregation

Paying obeisance to the Primal Lord, he absorbs himself in Name at  
ambrosial hour

The State of the Unmanifested Lord is Unfathomable and His Story is  
Indescribable

For welfare of others, he undergoes great suffering. ...2

**Pauri 3 (Who is the Sikh of the Guru)**

The birth of the Guruward is fruitful, who comes to the Guru with other  
Sikhs

Paying obeisance to the Primal Lord, he obtains the sight of the efficacious  
Guru

He circumambulates him and prostrates before him and bows his head at his lotus-feet

The True Guru, becoming gracious, gives him the True Mantra ‘Waheguru’  
He gives True conduct to the Sikh, who bows in humility and the world bows to him

He becomes antagonistic to lust and anger and forsakes greed, attachment and ego

He stands firmly on truth, contentment, mercy, piety, Name, charity and bath  
On receiving the instructions from the Guru, he is called a Gursikh. ...3

#### **Pauri 4 (Gurmukh)**

Absorbing in the awareness of the ‘Word’, he unites with the True Lord in congregation

He works under Lord’s Will and effaces his ego, but does not exhibit his self  
He abides in Guru’s instruction and is engrossed in the conduct of welfare of others

He quaffs the cup of love and merges in equipoise, bearing the Unbearable

He speaks sweetly, remains humble and performs the works of charity

He meditates on the One Lord single-mindedly and effaces the duality

The Guruward receives the fruit of bliss and realises his self. ...4

#### **Pauri 5 (Sikh faith)**

The discipleship of the Guru is very subtle, like sword’s edge and very narrow alley

Neither the mosquito can rest on it not an ant can walk over it

It is said to finer than hair and harder than getting the sesames’ oil crushed in oil-press

The Guruward belongs to the clan of swans, whose beak separates water from milk

The discipleship is like licking the tasteless tablet, he has to pick up the gems and pearls

To walk on the thorny path of the Guruward, is to rise above the world of hopes

The congregation is the True region and equipoise-tank, it is the Lord’s True throne

Mounting the rungs of honour, he unites with the Guru’s ‘Word’ and merges in the Lord



He tastes the ambrosial sweetness like a dumb, whose story is ineffable  
and marvellous

The Guruward attains the fruit of bliss spontaneously. ...5

**Pauri 6 (Lotus feet of the Guru)**

For Guruward the fruit of bliss is love, he washes Guru's feet and quaffs  
washings

He enjoys the love-essence of lotus-feet and keep it in the container of  
bliss

Just as a lakh of lotus flowers blossom to see the rising face of the sun  
Just as water-lilies bloom to see the moon, the Sikhs enjoy the coolness of  
Guru's feet

The fragrance of Guru's lotus-feet attracts the lakhs of sun like black-bees  
Just as lakhs of stars go into hiding before rising sun and cannot stay  
Within the petals of the lotus-feet of the Guru, lakhs of the suns hide as  
dust-particles

The Gursikhs, receiving the instructions of the Guru, abide in bliss. ...6

**Pauri 7 (Example of the unity)**

The Guru has turned four castes into one and created divine redness in  
Gursikhs

He has turned eight metals into one, ending all scriptural differentiations  
Like all the fruitful and fruitless vegetation fragrancd by the sandalwood  
The iron on becoming gold, manifests itself in various ornaments  
There is colour and brightness in gold, but the ambrosia of Guru's feet  
intoxicates Sikhs

They become immensely brighter than the gleam of gems, pearls, diamonds  
and gold

Their bodies and vision becomes godly and divine-light shines with 'Word-  
awareness'

The Guruwards receive the fruit of bliss and become Essence-incarnate. ...7

**Pauri 8 (Love of the Gurmukhs)**

The Gursikh is absorbed, in love-essence and 'Word-awareness' in congregation  
He is absorbed like partridge in moon and the world is imbued with his  
divine vision

Just as the rain-bird and peacock, listening to thundering of clouds, begin  
to dance

The Sikh like bee merges in the container of bliss, while enjoying essence of lotus-feet

In the ocean of bliss the Guruward becomes a fish, whose movement remains untraceable

He quaffs the dripping ambrosia, bears the Unbearable and knows the Unknowable

The Guruward rises above the world and following the discipline eats the fruit of bliss

The greatest merit is the realisation of 'Waheguru' (The Lord-God). ...8

**Pauri 9 (Love for the Guru)**

The tortoise thinks of its egg left in sand and when it matures, it brings its young in river

The crane remembers its young one in absentia and then flies with it in the sky

The infant of duck moves gradually in wonder behind the duck in water and on earth

The nightingale is nourished by the crow, who on recognising its family goes away to it

The family of swans resides at Mansarovar lake and pick up the gems and pearls

The True Guru keeps his Sikh unattached, while absorbed in meditation and Name

The Gursikh remains conscious about the past, present and future and remains humble

This class of Guruwards is excellent, but the people are not conscious of it. ...9

**Pauri 10 (Speciality of the Sikh of Guru)**

The vegetation, which grows near dwarfish sandalwood, becomes sandal-like

Though dwarfish sandalwood does not bear fruit, it is ever called highly qualitative

From the dwarfish sandalwood others take its fragrance, but cannot become sandal

All the eight metals which come into contact with philosopher's stone become gold

But the gold itself cannot transmute others into gold, though used by all everywhere

The streams and brooks, joining Ganges, become like it, but in sea, it becomes saltish

The crane does not become a swan, even if it goes to the Mansarovar lake  
All remain the same in ordinary life. ...10

**Pauni 11 (Other Examples)**

The Guruward rises to the state of equipoise and enjoys in his self the fruit of bliss

The congregation is house of equipoise, where God is remembered, seen and eulogised

Just as the iron, on becoming gold, is only visualised as gold

Just as the bitter margosa tree, abiding near sandalwood, grows like the sandalwood

Just as the washing of the feet joining Ganges, become like Ganges

Just as crow may become a swan, but rarely a swan becomes the 'supreme swan'

The Guruward, a 'Supreme swan', separates the true from false, the milk from water

The Guru works as disciple and the disciple becomes the Guru. ...11

**Pauni 12 (Gursikh-assimilation)**

Like young one of a tortoise in river, the Sikh remains safe from wave of world-ocean

Like the crane flying with its young one, the Sikh fathoms the absolute trance

Like the young ones of swan in Mansarovar, the Sikh abides in the glorious equipoise

Like the young ones of duck and nightingale, the Sikh as Krishna meets God (Vasudev)

Like duck and sun, partridge and moon, the Sikh loves God, rising above duality

Like the young one of phoenix, the Sikh understands his identity within his self

The alliance of Guru and Sikh unfolds itself in the awareness and recognition of 'Word'

The Guruward know how to install and transplant the fruit of bliss. ...12

**Pauri 13 (Nominal roll of the sikhs of first Guru)**

Taru Popat was redeemed and also the Guruward Bala, free from worldly desires

The same is said about Mula Keer of wonderful demeanour, absorbed in Guru's service

There were Pirtha and Kheda of Soiri caste, absorbed in Guru's love and equipoise

The bard Mardana attuned and played wonderfully well on his rebeck in gatherings

There was good man Pirthi Mal Sehgal and Rama of Diddi caste was a great devotee

There was the noble Daulat Khan Lodhi, who was like the eternal 'Zinda Pir'

Both the Sikhs Malo and Manga, who were absorbed in Guru's hymns and devotion

Kalu looked hopefully towards the Guru and acclaimed for his love of Guru's hymns

All of them adopted the discipline of devotional love of the Guru. ...13

**Pauri 14 (Nominal roll of the sikhs)**

Bhagta Ohri and Japuvansi performed great devotion

Shihan Uppal was well-known and Gajjan Uppal was liked by the True Guru

There was said to be Bhagirath in Malsian, who earlier eulogised goddess Kali Jitta Randhawa was a good Sikh and Boora Budha meditated single-mindedly

Phirna Khahira, Jeevaeee and Jodh, all of them served the Guru

Gujjar of Lohar caste made other Sikhs listen to the instructions of the Guru

There was said to be the barber Dhing, who served the Guru and redeemed his family

The Guruward realised the fruit of bliss and comprehended the Incomprehensible. ...14

**Pauri 15 (Sikhs of the second Guru)**

Paro Julka was like 'Supreme swan', on whom the Perfect True Guru became gracious

Mallu Shahi was a brave man and Bhai Kedari was a great saint

I am a sacrifice to Deepa of Deo caste, Narain Das and Boola

Lalu was like a gem, Durga an intellectual and Jeewanda was a philanthropist  
There was Jagga of Dharni caste, who was both a householder and a devotee of God

Khanu and Mayya were son and father, who were virtuous and treasurers  
of Name

The Guru's cook Jodh was a godly person, who swam the world-ocean  
through service

The Perfect True Guru preserved the honour of such Sikhs. ...15

**Pauri 16 (Dalla Sangat of the third Guru)**

Prithi Mal, Talsa of Bhalla caste and Mallan served the Guru with devotion  
Ramu, Deepa, Uggarsain and Nagauri absorbed in and reflected on Guru's  
'Word'

Amru, Gopi, Mohan and Ramu Mehta effaced their ego

Saharoo and Gangu of Bhalla caste, Bhagu and Bhagat remained absorbed  
in devotion

Khan Chhura and Tarn swam the world-ocean, Vega and Paasi performed  
superb deeds

Uguroo, Nandoo, Soodana, Puro and Jhatta were redeemed through Guru's  
grace

Malian and Saharoo calico printer were good Sikhs and Guru's Courtiers  
Bulla, was known as teacher, sang and write the hymns of the Guru

This was the superb congregation of Dalla town. ...16

**Pauri 17 (Sabarwal Sikhs of fourth Guru)**

Bhai Tiratha and the Sabharwal chiefs remained in the presence of the Guru  
Pooro, Manak Chand and Bishan Das were redeemed alongwith their families  
Taru and Bharu, the servants of Guru's household, were Persons knowing  
real substance

Mahan Nand was a great man and Bidhi Chand possessed immaculate intellect  
Brahm Das of Khotra caste and Doongar Das of Takiar caste were good Sikhs  
Deepa, Jetha, Tirtha, Sainsaru and Boola were truthful Sikhs

Maaiya and Jaapa were well-known and Nayya of Khullar caste was loved  
by the Guru

Tulsa of Vohra caste was known for good conduct and close follower of  
Guru's sayings

The True Guru redeems through True instructions. ...17

**Pauri 18 (The Sikhs of fifth Guru)**

Puria, Chuhar Chaudhuri and Paira were the great donors in Guru's Court  
Bala and Krishna of Jhingar caste and Pundit Rai embellished the Guru's  
congregation

Suhar and Tiloka were very brave and Samunda remained in the presence  
of the Guru

Kulla and Bhulla of Jhanjhi caste and Bhagirath of Soini caste were truthful  
Sikhs

Lalu and Balu of Vij caste and Hardas were Guru's delightful and beloved  
Sikhs

Dhir, Nihalu, Tulsia, Bula and Chandia were very talented Gursikhs

Gokhu, Toda, Mehta, Tota and Maddu reflected on Guru's 'Word'

Jhanjhu, Mukand and Kedara performed devotional singing in the presence  
of the Guru

They were the glorious Sikhs of the Congregation. ...18

**Pauri 19 (The Sikhs of the sixth Guru)**

Gangu Naaoo, Rama, Dharama and Udda of Sehgal caste were brothers  
Jattu and Bhattu were honourable Sikhs and Phirna of Sood caste was  
very truthful

Bholu and Bhattu were well-known and the contented Tewari remained in  
Guru's presence

Dalla and Bhagi were devotees and Japu Nivla ever remained under Guru's  
refuge

Mula and Suja of Dhawan caste and Chandu Chaujhar performed the  
Guru's service

Ramdas of Bhandari caste alongwith Bala and Sain Das meditated on the  
Lord

Bishnu, Beebra and fisherman Sundar were Guruwards, following Guru's  
discipline

Such a congregation is greatly meritorious. ...19

**Pauri 20 (The Sikh nominal roll)**

Jattu, Bhanu and Tiratha of Chadha caste, full of zeal, all four loved by the  
Guru

Alongwith Nihala Chadha were well-known Sikhs, serving in the presence  
of the Guru

Naaoo and Bhullu were described as Sekhar Sadhus and superb Sikhs  
Jattu and Bhiva were well-known as belonging to the family of great man  
Mula

Chatur Das and Mula of Kapur caste and Haaru and Gaaru of Vij caste  
were thoughtful

Phirna belonged to Behl caste and Jetha were good Sikhs, redeemers of  
their families

Vissa, Gopi and Tulsia of Bhardwaj caste, all of them remained in the  
presence of Guru

Going of Ghei caste was a great devotee of the Guru and a very warm-  
hearted Sikh

The True Guru redeemed all of them. ...20

**Pauri 21 (Sikhs from Sultanpur)**

Kalu, Chaaoo, Bamia and Mula love the 'Guru's Word'

Hema, dealer in cotton and Gobind dealer in ghee were redeemed by the  
Guru

Bhikha and Toda were both bards and Dharu of Sood caste attained  
nearness of Guru

Ramu of Kohli caste alongwith the serviteur Nihalu

Chajju of Bhalla caste was well-known and Sain Ditta was a saint

Tulsa Vohra was a devotee and hail hail to the Sikhs like Damodar and Aakul  
Bhana, Aawal, Vigah Mal and Buddhu calico printer were the Sikhs of  
Guru's Court

Sultanpur was a treasure of devotees. ...21

**Pauri 22 (The masand Sikhs)**

Deepa Kaasara was like a lamp, a Sikh very obedient to the Guru

In Patti there were the glorious chiefs Lal and Langah of Dhillon caste

Ajab and Ajaib of Sanghe caste and Umar Shah performed service to the  
Guru

Paira of Chhajjal caste was well-known and Kandu of Sanghar caste ever  
met smilingly

The mind bloomed on meeting the Sikh Kapur Dev and his son

There was Samman in Shahbazpur, who took care of the other Sikhs

Jodha and Jallo lived in Tulaspur and Mohan lived in Alamganj

These great masands (Guru's priests) were Guruwards. ...22

**Pauri 23 (Closest Sikhs)**

There were the Sikhs Dhesi and Jodh Husang, their servitor Gobind meets smilingly

Mohan of Kuk caste and Jodha and Jam of Dhute clan were elegant Sikhs  
Manjhu and Punnu were approved Sikhs and Peerana worked according to Guru's will

Hamja Jajja was well-known and Bala of Marwaha caste flourished  
Nano of Ohri caste was immaculate one and near him lived Suri Choudhuri  
In the mountain Kala of Mehra cast and alongwith him Nihalu served the Guru  
Kalau of blond hair was a brave man and large-sized Ramdas was an obedient Sikh

Seth Subhaga, Tara and Ugwanda, all Aroras, belonged to the town of Chuhania  
They were all eminent and well-known Sikhs. ...23

**Pauri 24 (Sikhs from Punjab only)**

Paara of Chandali caste and Jetha of Sethi caste worked under Guru's discipline  
Latkan of Ghoora caste was well-known and Gurditta followed Guru's instructions

Katara was a jeweller and Bhagwan was a great devotee with godly qualities  
Murari of Dhawan caste was a good Sikh in Rohtas, who came under Guru's refuge

Aadit of Soini caste was a brave man, Chuhar and Saaee had come to Guru's shelter

Lala of Sethi caste was well-known and Nihalu was absorbed in Guru's 'Word'

Rama of Jhanjhu caste and Hemu of Soni caste obtained Guru's instructions  
Jattu of Bhandari caste was a good man and the congregation of Shahdara was cosy

Punjab had received the Guru's blessing. ...24

**Pauri 25 (The congregation of Lahore-Mujang)**

In the family of Sodhis in Lahore, the senior uncle Sahari Malwas an eminent Sikh

Saaeen Ditta of Jhanjhi caste and Saido Jat reflected on the 'Word'  
Budhu Mehta was well-known in the family of potters as Lord's devotee  
There was Lakhu in Patolia and also Bhai Ladha, the philanthropist  
Kalu and Naano were both carpenters and prominent in the hamlet of Kohlis



Kalyana of Sood caste was a brave man and Bhanu devotee reflected to the 'Word'

Mula of the Beri caste, Tirath and Mukand were considered as eminent Sikhs  
Hail, hail to Kishna of Muhjangia and Seth Mangina for their eminence amongst Sikhs

Nihalu, the goldsmith, was the Guru's eminent Sikh alongwith his family  
The superb deeds of he Guruwards bring the fruit of bliss. ...25

**Pauri 26 (The Sikhs from country and abroad)**

Bhana of Mallan caste was considered the fellow disciple of Rekh Rao of Kabul

Madho of Sodhi caste initiated the discipline of Sikhism in Kashmir  
Bhai Khiva and Roop Chand followed the true Sikh discipline in Sarhind  
Partapu was a brave Sikh and Nandu of Vithar caste performed great service

Samudas of Vachher caste brought the congregation of Thanesar before the Guru

Gopi and Mehta were well-known, Tirath and Natha came under the refuge of the Guru

Bhai Molak was called a Sikh and Dhilli Mandal embraced the Guru's discipline  
Jiwand, Jagsi and Seth Tiloka served the cause of Sikhism in Fatehpur  
The True Guru's honour is great. ...26

**Pauri 27 (Agra congregation)**

Shaktu Mehta of Agra and Nihala of Chadha caste were exalted by the Sikh discipline

Mathura Das of Garhial clan was imbued with Sikh discipline alongwith his family

The brave Ganga of Sehgal caste and the hermit Harvans rendered service to Sikhs

Murari of Anand caste was a great Sikh and Kalyana became the lotus of his family

Nanoo of Latkan clan and Bind Rao served the congregation with total effort  
Alam Chand of Handa caste and Sainsara Talwar attained bliss through service  
Hermit-like Jagna and Nanda and Bhanu of Suhar caste moulded their lives like swans

The fellow-disciples were strung like necklace of pearls. ...27

**Pauri 28 (The Ever present Sikhs)**

Seegaru and Jaita of Bhalla caste were brave Sikhs with welfare of all in their mind

Jaita of Nanda caste and Piraga were known for their total absorption in the 'Word'

Bhai Tilak Tiloka was an expert reciter of Scripture and served the congregation

Tota Mehta was a Great Man, the Guruward, who loved 'Word' and attained bliss

Sain Das Jaria became resplendent and shone like diamond and pearl for all his clans

Malik Paira Kohli was the treasurer of the great Court of the True Guru  
Mian Jamal also became exalted and Bhai Bhagtu was totally absorbed in devotion

The dealings of Perfect Guru were Perfect. ...28

**Pauri 29 (Names of the Sikhs of the Sixth Guru)**

Ananta and Kuko were good Sikhs, who were the chiefs of the Vadhavan clan

Bhai Itta Arora, Naval and Nihalu all of them reflected on the 'Word'

Bhai Takhatu practised forbearance and Dargah and Tuli remembered the Lord

Mansa had unfathomable flow and Tirath Uppal was a total servitor

Kishna Jhanji was said to be a good Sikh and Pammu of Puri caste was loved by Guru

Dhingan and Mandu were very wise carpenter Sikhs

Hail, hail to the Sikhs Banwali, Pars Ram and Baal Vaid

The True Guru is the protector of the honour of the Sikhs. ...29

**Pauri 30 (Other Sikhs of the Sixth Guru)**

Bhai Tiratha was in Lashkar and Haridas of Soin caste in Gwalior

Bhava Dhir was in Ujjain, he manifested the power of 'Word' in holy congregation

There was a gathering of Sikhs in Burhanpur, where eminent Sikhs lived in equipoise

There was the devotee Bhagwan Das and also Bodla free from worldly desires

There were Malik Kataru and Pirthi Mal, the expert surgeons

Bhagtu Chhura and Dallu Reehanai were called Sikhs and received  
acclamation

Sundar and Swami Das both were extenders of their families and bloomed  
like lotus

Bhai Bhikhari of Gujarat, Bhabra and Sulas were also eminent Sikhs

The Guruwards practise devotional love. ...30

**Pauri 31 (Sikhs of the Sixth Guru)**

In Suhandai town, there lived Maaceea of Lamb caste, who sang hymns in  
congregation

The Guruward Chuhar of Chaujhar caste lived in Lucknow and ever  
remembered Name

The eminent Sikh Bhai Bhana was in Prayag, who rose above the worldly  
desires

There was an ascetic Jattu in Jaunpur, who ever remained firm in Guru's  
discipline

Sabharwal and Nihala lived in Patna, who were quite immaculate men

He, who was called Jaita Seth, he did not know anything else except  
Guru's service

Bhanu of Behl caste lived in Raj Mahal and liked devotional love of Guru's  
discipline

The eminent Sikhs Sodhi Badli and Seth Gopal comprehended the Guru's  
discipline

Sundar of Chadha caste of Agra and Mohan of Dacca preached the Guru's  
discipline

I am a sacrifice to the holy congregation. ...31

**VAR-XII**

**One Oaṅkār the Eternal Truth, realized through the grace of divine  
preceptors**

**Pauri 1 (The conduct of the Sikhs of ten Guru)**

I am a sacrifice to those Gursikhs, who went to have a sight of the Guru

I am a sacrifice to those Gursikhs, who bowed at Sikhs' feet and sat in  
congregation

I am a sacrifice to those Gursikhs, who speak sweetly according to Guru's  
discipline

I am a sacrifice to those Gursikhs, who consider the beloved fellow-sikhs as sons and friends

I am a sacrifice to those Gursikhs, who consider the Guru's service as superb,  
I am a sacrifice to those Gursikhs, who achieve redemption and work for world-redemption,

On meeting such Guruwards, all the sins are destroyed. ...1

**Pauri 2 (Daily routine of Gursikhs)**

I am a sacrifice to those Gursikhs, who get up in the later part of night

I am a sacrifice to those Gursikhs, who take bath in the tank at the ambrosial hour

I am a sacrifice to those Gursikhs, who recite the Guru's hymns single-mindedly

I am a sacrifice to those Gursikhs, who go to join the holy congregation

I am a sacrifice to those Gursikhs, who always sing and listen to the Guru's hymns

I am a sacrifice to those Gursikhs, who go to meet the persons of similar bent of mind

I am a sacrifice to those Gursikhs, who in devotional love celebrate Guru's festive days

They grow and bear fruit in Guru's service. ...2

**Pauri 3 (The heart of the Sikh of the Guru)**

I am a sacrifice to him, who, being powerful, exhibits himself powerless

I am a sacrifice to him, who, being venerable, exhibits himself humble

I am a sacrifice to him, who, being wise, exhibits his ignorance

I am a sacrifice to him, who submits to the Will of the Lord

I am a sacrifice to him, who gets allured on seeing the discipline of Guruward

I am a sacrifice to him, who like a guest considers the worldly stay as short-lived

Such a Gursikh is approved in religion, world and God's Court. ...3

**Pauri 4 (Gurmukh is a detached one)**

I am a sacrifice to him, who remains humble in heart under Guru's discipline

I am a sacrifice to him, who does not go near another's woman

I am a sacrifice to him, who does not touch the wealth belonging to others

I am a sacrifice to him, who keeps himself away from calumniation

I am a sacrifice to him, who practises the instructions of the True Guru

I am a sacrifice to him, who sleeps less and eats less

That Guruward merges in the state of equipoise. ...4

**Pauri 5 (Gursikh is a learned person)**

I am a sacrifice to him, who considers God and Guru as One  
I am a sacrifice to him, who has no duality within himself  
I am a sacrifice to him, who is conscious about the vices like virtues  
I am a sacrifice to him, who does not speak ill of anyone  
I am a sacrifice to him, who dupes himself for the sake of people  
I am a sacrifice to him, who feels pleasure in helping others  
In the carefree Court, the humble receive respect and the proud get humiliated  
The True Guru is recognised through his 'Word'. ...5

**Pauri 6 (Selfless state of the Sikhs)**

I am a sacrifice to those Gursikhs, who efface their self on meeting the True  
Guru  
I am a sacrifice to those Gursikhs, who remain unattached in the world of  
maya  
I am a sacrifice to those Gursikhs, who sit at Guru's feet and follow his  
discipline  
I am a sacrifice to those Gursikhs, who through Guru's instructions bring  
a Sikh to Guru  
I am a sacrifice to those Gursikhs, who restrain their outgoing mind  
I am a sacrifice to those Gursikhs, who remain unattached with the world  
of hopes  
Such Gursikhs firmly establish the Guru's instructions in others' minds. ...6

**Pauri 7 (Brahma's mischief)**

Brahma calls himself greater and merged into the tube of the navel-lotus  
He strayed up and down for several ages and ultimately got puzzled  
He tried his best, but exhibiting his self, he strayed in illusion  
The four-headed god recited all the four Vedas and considered himself  
very wise  
Though he instructed the people, but on seeing Sarsvati, he was allured  
by his beauty  
He lost all the four Vedas and repented because of his ego  
Ultimately, he said that Lord-God is Indescribable and 'Neti, neti' (not  
that). ...7

**Pauri 8 (Feats of the ten incarnations)**

Vishnu manifested himself in ten incarnations and killed the criminals and tyrants

He became a fish, a tortoise, a boar, a man-lion; a dwarf and Buddha

He came as Parsurama, Rama and Krishna, he will come as Kalki to kill egoistic tyrants

Parsurama killed Kshatriyas 21 times, 'Ramayana' and 'Mahabharata' recorded wars

The lust and anger could not be conquered, the greed, attachment and ego were not killed

The True Guru could not be contacted and they could not be united with congregation

Therefore they indulged in egoistic vicious actions. ...8

**Pauri 9 (Maha Dev, Shiva)**

Though Mahadev became a Yogi, but he was subjected to mode of morbidity

He was involved wrongfully with Bhairo, ghosts and Khetrapala

He ate wild plants and weeds and passed his nights in cremation grounds

He wore the skin of elephants and tigers and wonderfully played on tabor

He was called the Nath of Naths and did not enjoy the divine ecstasy in humility

He, of 'tamasic' mode, destroyed the world and knew not the way of Yoga or pleasure

The Guruwards realise the fruit of bliss in congregation. ...9

**Pauri 10 (Indr and Brahmā)**

The god Indra has a long life and he rules in Inderpuri

When fourteen Indras are dead, only one day of Brahma passes.

When Brahma dies working, only one hair of the sage Lomas is worn out  
Seshinaga and Shiva are said to be live long, but they do not attain peace of mind

The Yoga-practices, luxuries, austerities, recitations and meditations do not please God

No one can realise the state of Equipoise if the selfish not effaced. ...10

**Pauri 11 (Rishi Nārād and others)**

The well-known sage Narada knew the Scriptural texts, but had no forbearance

He heard counsels in Courts and passed them on as tell-tales

Sanak etc. had Children's intellect and thus could not achieve Supreme spiritual state

When once they went to heaven, they cursed the watchmen Jai and Bijai forcibly in ire

Because of his ego Sukhdev had to remain in amazement in the womb

The sun and moon are engrossed by flaws and thus they are busy in rising and setting

The duality of Shiva and Shakti creates ego and fall. ...11

**Pauri 12 (The celibates and virtuous etc.)**

The celibates, truthful and contented did not know celibacy, truth and contentment

The adepts and Naths started many sects and becoming egoistic perform miracles

All the four castes, because of illusion, are destroyed, clashing amongst themselves

People are absorbed in six Shastras and their followers are divided into twelve sects

The Guruward becomes casteless amongst castes and are imbued with divine betel hue

Within six seasons and twelve months, the Guruward is sighted with sun's effulgence

The Guruwards realise the True Love as fruit of Bliss. ...12

**Pauri 13 (The earth and Tree)**

Gathering all the five elements, the Earth was created as the favourite abode of Piety

The Earth was placed in water and the water placed within the Earth

The trees have the heads downwards and abide in forests with firm mind

They bear fruit benevolently, they impart fruit to the world even when pelted with stones

Just as the vegetation grown near the sandalwood spreads fragrance like the sandal

The Guruwards, in 'Word-awareness' in congregation get sweet hymns as fruit of bliss

The story and condition of the Guruwards is immensely indescribable. ...13

**Pauni 14 (The devotees like Dhruv)**

Dhruva, Prehlad, Vibhishana, Ambrik, Bali and Janak are said to be Lord's great devotees

Being princes and belonging to royal families, they were amazedly tied with royal hopes

Dhruva was agonised by step-mother and Prehlad was oppressed by his father

Vibhishana obtained kingdom by divulging the secret and Ambrik was lured by discuss

Putting his foot in the cauldron, Janak forced hypocrisy in Dharma

One loses on effacing his self, but with humility he receives honour in Lord's Court

The Guruward obtains honour, approval and fruit of bliss. ...14

**Pauni 15 (Low born selfless devotees)**

In Kaliyuga the saint Namdev reversed the temple and revived the cow

The saint Kabir is said to have vanished from the prison

The Jat Dhanna was redeemed and also the butcher Sadhna of low caste

The cobbler saint Ravidas was praised by all the four castes

The saint Beni was a spiritualist and Sain of low caste belonged to barbers' clan

The Sikhs of the Guru become the dust of feet in humility and realise equipoise

The Guruwards comprehend the Incomprehensible and do not exhibit their selves. ...15

**Pauni 16 (Superiority of the Kaliyuga, the dark age)**

Satyuga is said to be the superb Age, when for the evil done by one, the country suffered

In Treta Yuga, the town, suffered and in the Dwapara Yuga, the whole family was afflicted

There is true justice in Kaliyuga, the evil-doer only suffers for his deed

The Transcendent Lord is Perfect and 'Word-awareness' of True Guru is Guru and Sikh



The Sikh gets firm about Name, Charity and Bath and meets congregation very early

He speaks sweetly, works with humility, gives charity and thus attains Equipoise State

The sincere love is the fruit of bliss for the Guruward. ...16

**Pauri 17 (Vāhigurū Mantr)**

The Unmanifested Lord became manifest putting His Unique Light within the world

The Absolute Lord, Who is beyond the ken of Vedas and Katebs related 'Guru Word'

All the four castes of Hindus and four sects of Muslims, took shelter at Guru's lotus feet

The separated world contacting philosopher's stone transmuted eight metals into one

Causing it to bow at Guru's feet, the incurable ailment of ego was effaced  
Thus the cart-track of Guruwards was started, in which the Sikh works under God's Will

The Perfect Lord has created the Perfect Splendour. ...17

**Pauri 18 (Description of the Gurmukh)**

The philanthropists, devoid of birth and death, have come into the world  
They instructed about devotional love and founded the congregation as region of Truth

The Guruward as 'Supreme Swan' abiding in Manasarvar is absorbed in 'Guru's Word'

The fruitful and fruitless vegetation near the sandalwood is fragranced by the sandal

The Guruward is like a ship in the sea of existence and he takes one across like family

He remains above the waves of the sea and beyond the impact of maya  
The Guruward merges in the state of equipoise, which is his fruit of bliss. ...18

**Pauri 19 (To bear the unbearable)**

Blessed are the Guru and his Sikh, who have paid obeisance to the Primal Purusha

The sight of the True Guru is blessed and that vision is blest which meditates on Guru

The 'Word' of the True Guru is blest and the awareness of Guru's gnosis is blest

The Guru's lotus-feet are blest and the forehead which bows before them is also blest

The Guru's instruction is blest and the heart in which Guru's mantra abides is also blest

The washing of the Guru's feet is blest and that time is blest, when this nectar is drunk

The Guruward attains the fruit of bliss and bears the unbearable. ...19

**Pauri 20 (Grandeur of the holy congregation)**

The congregation is the ocean of bliss, the glory of whose waves is measureless

The Guru's instructions are invaluable gems, pearls and diamonds

The valuable music is like Unstruck melody and absorption in 'Word' is inaccessible

All the powers and treasures are like women-slaves and the four substances are slaves

Lakhs of moons are lamps and lakhs of nectars are decanted and quaffed

Lakhs of wish-fulfilling cows graze and lakhs of Elysian trees stand firmly in the forest

The Guruwards obtain indescribable fruit of bliss. ...20

**VAR-XIII**

**One Oaṅkār the Eternal Truth, realized through the grace of divine preceptors**

**Pauri 1 (Guru and disciple)**

To be the disciples of preceptor, is very difficult, some rare one knows it

One is called the preceptor of preceptors and Guru of Gurus

The Guru is disciple and disciple is Guru, it sounds marvellous

The same is the Guru and the same a Sikh, the light merges in light

One is Guru and one is Sikh, the 'Guru's Word' recognises it

The grace and love are united, the fear and love are kept under God's Will. ...1

**Pauri 2 (Making of the Guru by the Guru)**

From one Gursikh, another Gursikh is created, but rarely a preceptor from preceptor

The 'Word' is Guru and 'awareness' is disciple, in which abides God Himself  
The vision of a Sikh meditates on the sight of the Guru and scans Guru's image  
Absorbed in 'Word-awareness', the Sikh sings and reflects in holy congregation  
'Waheguru' is the mantra of the Guru, remembering which the ego is effaced  
One knows himself on effacing his self and virtues are stringed by the virtuous. ...2

**Pauri 3 (Fortunately the elaboration of the Primal)**

With the union of 'sight' and 'vision', the fear and love are united  
The 'Word-awareness' brings non-attachment and healthy bliss of equipoise  
His condition is of chief Yogis, who has no illusion of mind, speech and action  
He quaffs the cup of love and enjoys ambrosial essence  
He obtains knowledge, meditation and remembrance and quaffs the bliss-giving nectar. ...3

**Pauri 4 (Elixir of love)**

How can a Guruward describe the essence of love, his fruit of bliss  
After listening and speaking repeatedly, he does not comprehend the taste  
Brahma, Vishnu and Shiva together describe it in Vedas and Puranas  
All the four Semitic texts in Islam speak about It  
Seshinaga remembers it in beautiful songs  
The innumerable seekers listening to the Unstruck melodies, remain amazed  
The Lord, Who is 'Neti, neti' and Indescribable, causes it to be quaffed  
under His Will. ...4

**Pauri 5 (As above)**

All the six tastes remain amazed regarding Guruward's love-essence, his fruit of bliss  
All the thirty-six ambrosias yearn for it and feel highly astonished  
There may be thousand ambrosian currents, all in fear and amazement  
The channels of Ira, Pingla and Sukhmana with recitation of 'Soham' do not approach it  
The Guruward rising above the world obtains its approval  
None can speak while drinking, then how can he speak about it. ...5

**Pauri 6 (Description of the carefree)**

The taste can not be known through words, as long as the mouth is empty  
How can we speak, when the mouth is full? Only the tongue enjoys relish  
Absorbed in 'Word-awareness' and Name, the Guruward does not look  
anywhere else

Engrossed in his thoughts, one does not think of good or bad path  
Though he wavers in his gail, his discipline is unique  
The rising moon cannot be hidden, though we try to cover its light with  
earthen vessel. ...6

**Pauri 7 (Elixir of love)**

Lakhs of Agar (Guleria Agallocha) be added to lakhs of dwarfish sandal  
tree

Lakhs of camphors musks and ambars (a perfume-ambergris) may spread  
fragrance

Lakhs of Gaure-Med be mixed with the shining saffron

Mixing all these incenses, they may be distilled

Lakhs of distilled spirits be kept with flower scented oil alongwith garden  
flowers

All these cannot equal the fragrance of love attained by Guruward as fruit  
of bliss. ...7

**Pauri 8 (Joy of love)**

Lakhs of beautifil unique forms, which abide in the abode of Indra

Lakhs of all types of colours, which are found in heaven

Lakhs of blooming youths, lakhs of embellishments and lakhs of attractive  
costumes

Lakhs of lamps, lakhs of stars, moons and suns

Lakhs of pearls and rubies and lakhs of brilliantly shining gems

All of them do not equal the respulence of love attained by Guruward as  
fruit of bliss. ...8

**Pauri 9 (As above)**

Four ends of human action and lakhs and crores of powers and treasures  
Lakhs of philosopher's stones, lakhs of Elysian trees with lakhs of  
Lakshmis

Lakhs of wish-fulfilling gems, wish-fulfilling cows and four types of forces

Lakhs of invaluable rubies, pearls and diamonds

Lakhs of Kailash mountains and lakhs of Sumeru mountains and lakhs of kings

The value of all these does not equal the love attained by Guruward as fruit of bliss. ...9

**Pauri 10 (The drop of the cup of love)**

In the world of lakhs of waves, the Guruward attains the fruit of bliss  
There are lakhs of rivers merging in themselves lakhs of waves  
There are lakhs of rivers falling in the sea and lakhs of holy Ganges  
There are lakhs of seas in great ocean of many colours  
There are lakhs of great oceans in the wave and lakhs of tear -drops of Guruward  
For the Guruward, quaffing the cup of love, there is nothing good or bad. ...10

**Pauri 11 (The infinity)**

The Transcendent Lord created the expanse with one 'Word' and uttered 'Oankaar'  
From 'Oankaar' lakhs of figures manifested and the universe was created  
Lakhs were created from five elements and the three worlds were splendidly fashioned  
Water, plains, mountains, fruit-bearing trees and rivers were created  
Lakhs of rivers, when merged together did not weigh equal to a sesame seed  
The nature is unweighable and unaccountable  
When the nature cannot be evaluated, who can then evaluate the Creator? ...11

**Pauri 12 (One drop of the cup of love)**

The fruit of bliss of the Guruward is the Indescribable essence of love, O brother!  
Whose expanse is endless and unapproachable  
It has no beginning and no end and its excellence is supreme  
It is Unfathomable, having merged in the 'Fathomless'  
Who can evaluate one drop from the cup of love?  
It is highly Inaccessible, only the Guru cause the Imperceptible to be realised. ...12

**Pauri 13 (One moment of the joy of love)**

The fruit of bliss of the Guruward is love-essence, whose minutest part is Unknowable  
In eighty-four lakh species, there are numberless beings  
There are many types of hair and marks on all of them

If in every pore there be lakhs of heads and lakhs of mouths  
In lakhs of these mouths there be tongues and there be powers to listen,  
speak and see  
All of these countless ones cannot equal Guruward's one moment of fruit  
of bliss. ...13

**Pauri 14 (How the joy of love is attained)**

The Guruward obtains love-essence as his fruit of bliss after meeting the Guru  
Which ever remains fresh in his 'Word-awareness'  
Rising above the world, the Sikh and Guru become one  
The Sikh still quaffs the nectar, bears the Unbearable and remains in Guru's  
service  
He effaces his self while living and conquers the world in utter humility  
It is like licking the tasteless tablet, but he is rewarded with lakhs of  
ambrosias. ...14

**Pauri 15 (Living up to one's natural repute)**

The water, responsible for the growth of wood, does not cause it to sink in  
itself  
After getting the saw to be placed over its head, it runs over the head of  
water as ships  
When the ship is studded with iron and filled with weighty things, the  
water still keeps it  
There is fire within the wood, but the water still shields the wood  
It deliberately causes the wood of Agra to sink in it in order to enhance its  
value  
There fore the Guruward like wood follows its discipline leaving all other  
by-paths. ...15

**Pauri 16 (Diamond)**

The invaluable diamond is brought out after digging the mine  
That serious and serene precious stone comes in the hands of jewellers  
The kings and ministers look at it in their Courts  
Its value is fixed after assaying it and the mind of the kings is satisfied  
It is assayed on putting it on the anvil and striking hammer over its body  
Like this only a rare one stands the test in the Courts of Gurus and  
preceptors. ...16

**Pauri 17 (The path of the Gurmukhs)**

After quaffing the cup of love the drowned one swims and the swimmer gets drowned

The conqueror is defeated and the defeated one conquers, this is the Guruward's way

The path is on the edge of the sword, when there is ever the fear of the sea of existence

The discipline of the Guru is unique, which is said to be finer than hair

The ego is very heavy like Vajra (meteorite) and the vicious intellect is calamitous

In the Guru's discipline, the self is effaced and the Sikh moves in comfort. ...17

**Pauri 18 (Like the banyan tree the Gursikhs preach Nām)**

The banyan seed penetrates into the earth, where its roots grow

It comes out as a glossy plant and its stub and branches grow

The tree extends its appearance with many of its hanging offshoots like matted locks

These offshoots mixing with earth grow again like stubs

The dense shade, the beautiful leaves and lakhs of fruit are observed

In every fruit there are many seeds—this is the secret of a Gursikh. ...18

**Pauri 19 (Guru in the form of tree)**

One is a Sikh, two are a congregation and within five there is Lord-God Himself

The zero with nine numerals becomes countless and zero-Shunya creates incarnations

Rising above the world, there are countless redeemed Sikhs

In every city there are thousands of Sikhs and in every country there are lakhs of them

From one tree there are lakhs of fruit and within these fruit there are lakhs of seeds

The Sikhs absorbed in enjoyment, are kings and the Sikhs absorbed in Name are saints. ...19

**Pauri 20 (A wealthy banker)**

The love of the preceptor and disciples is like that of shopkeeper and customers

The commodity of Name is only in one shop, where the people of world come

Someone sell of kauris and someone comes to collect the money

Someone purchases gold for rupees and goes to the goldsmith for assaying it

After praising them, someone purchases the gems

The dealing should be done with trustworthy shopkeeper, who stands the test. ...20

**Pauri 21 (Satiguru the bomber)**

The commodity is available in one shop and the shopkeeper is the Perfect True Guru

Who takes away the vices and sells virtues and who is the keeper of his words  
He makes the fruitless Simmal tree fruitful and who transmutes the dross into gold

He fragrances the bamboo plant like sandalwood and transforms a crow into swan

The owl is enabled to view the sun and the conchshell becomes an ornament  
The Lord-God, beyond the Vedas and Kateba, His presence is felt through 'Guru's Word'. ...21

**Pauri 22 (Praise of the Guru)**

Though lakhs of praises are uttered, none can actually praise Lord-God  
Though lakhs of eulogies are sung, but one is amazed for Lord's Eulogy  
Though lakhs of panegyrics are made, but none can write the Panegyric of Lord-God

Though lakhs of laudations are made, but real Laudation is not recognised  
I bow in Obeisance to the Primal Purusha, who has honoured a humble person like me. ...22

**Pauri 23 (Praise of the Guru and His Grandeur)**

Lakhs of advices, lakhs of intellects and lakhs of wisdoms  
Lakhs of devices, lakhs of cleverness and lakhs of understanding awarenesses  
Lakhs of knowleges, lakhs of meditations and lakhs of remembrances  
Lakhs of learnings, lakhs of deity's japas' and lakhs of gains from Tantras and mantras

Lakhs of enjoyments, lakhs of devotions united with lakhs of redemptions  
Just as the stars and the darkness vanishes at day-dawn,  
Similarly the 'Guru's love' helps in the attainment of the fruit of bliss by the Guruward. ...23

**Pauri 24 (Praises of Vāhiguru)**

All the wonders seeing the Lord-God's Wonder, feel amazed  
Like this lakhs of ecstasies and lakhs of miraculous acts get astonished  
Lakhs of marvellous and miracle-performing people wonder on seeing Lord's Will



That lord is Indescribable, Unfathomable and Beyond Understanding  
His story is Incommunicable, He is Beyond all Meditations and 'Neti,  
neti'(not that)

My Obeisance is to that Primal Purusha and I am a sacrifice to His Nature. ...24

**Pauri 25 (Remembering the six Gurus)**

Guru Nanak Dev is the Manifestation of the Transcendent and Perfect Lord  
Guru Angad was created from his limb and merged in the 'True Word'  
From Guru Angad, Guru Amar Das attained the Unknowable Supreme  
State

From Guru Amar Das, Guru Ram Das realised the Undeceivable Lord

From Guru Ram Das, Guru Arjan Dev became absorbed in the Everlasting  
Lord

Guru Hargobind was the Lord Himself, the cause of causes. ...25

**VAR-XIV**

**One Oaṅkār the Eternal Truth, realized through the grace of divine  
preceptors**

**Pauri 1 (Satiguru the pride of the lowly)**

The True Name of the True Guru is known to the Guruward

The congregation is the True Place, where the 'Word' is uttered

The True Justice is in God's Court, where water and milk are separately  
filtered

With the support of the Guru in his refuge, the service is rendered

The 'Word-awareness' be brought within the heart on listening and singing  
about it

I am a sacrifice to him, who has honoured a humble person like me. ...1

**Pauri 2 (Congregation of the Sikhs of the Guru)**

The Sikhs of all the four castes come in the congregation

The Path of the Guruward is very difficult, which cannot be estimated

Even the sweet ambrosia does not equal divine singing

All the four ends of human action can be attained by begging for them

The gain from remembrance of 'Word' is accountless and indescribable

The Guruward becomes conscious about past and future and he does not  
exhibit his self. ...2

**Pauri 3 (To have the glimpse of inaccessible)**

I bow before the Primal Purusha, who, though Unknowable, has made Himself known

He has manifested Himself through Unstruck melody and moulded the Unmouldable

He abides in the congregation and causes the quaffing of ambrosia

The Perfect Guru has firmly established Truth through his instruction

The Guruwards are dressed like kings, but the maya has no impact on them

Brahma, Vishnu and Shiva could, not even have the sight of Lord-God. ...3

**Pauri 4 (Brahma, Vishnu, Mahesa)**

There were ten incarnations of Vishnu, who caused the repetition of their own Name

Continuously killing the demons, they increased the strife

Brahma, after serious reflections, uttered the Vedas

There was ego in his mind and he created the world

Mahadev, though absorbed in meditation, adopted the quality of morbidity

Only the Guruward attains the gate of salvation, on effacing his self. ...4

**Pauri 5 (Sanak and Sukhdev et. al)**

Narada caused others to call him a sage, but he talked to others

He was therefore announced 'unbelievable' and was called a tell-tale

He went to the house of Sanak and others and exhibited anger

For his redemption, the ten incarnations wasted their births

The mother, who gave birth to him for comfort, did undergo suffering

But the Guruward only ate the fruit of bliss and bore the Unbearable. ...5

**Pauri 6 (The Earth)**

The earth in utter humility absorbed her mind towards the feet of all

Quaffing the essence of the lotus-feet, she effaced her self

She has become the dust of the feet of three worlds, which is desired by all

She has adopted forbearance and contentment as her discipline

Stringing herself with the conduct of life, she gives sustenance to all

She is submissive to Lord's will, therefore Guruwards take birth over her. ...6

**Pauri 7 (Description of water)**

The water is within the earth and the earth is within water

It does not hesitate to go the lower levels, therefore it is considered pure

It bears the great pull towards the lowest strata

It is so much amiable that it becomes one with everything and adopts all colours

When mixes, it does not separate itself, therefore it has the recognition of the Lord

It mixes with others for welfare, which is the saintly conduct. ...7

**Pauri 8 (Description of the tree)**

The tree grows on the earth with its head downward

It bears suffering, but gives comfort to the world

When pelted with stones, it gives fruit and removes hunger

Its dense shade gives delight and amuses the mind

When men come to cut it, it gets chopped

Such Guruwards are rare, who submit to Lord's Will. ...8

**Pauri 9 (Other gifts of the tree)**

With the help of the tree, the house is thatched and a column is placed

On putting its head under the saw, it causes the ship to be built

When studded with the iron, it causes the boatful to be swum over

Though there be lakhs of waves in the river, they are crossed over

The Sikhs of the Guru observe devotional love and fear alongwith repetition of 'Word'

They likewise cause lakhs to be crossed over on the ship of Lord's Name. ...9

**Pauri 10 (Examples of Sesame seed)**

The sesame-seed is crushed in the oil-press and oil is extracted

That oil is burnt in the lamp, which removes the darkness

The ink of the burnt oil is put in the inkpot, with which 'the word' is written

The instruction of that writing is further written and elucidated as the praise of countless Lord

The Guruward effaces his self and practises the repetition of the 'Word'

Absorbing himself in the antimony of knowledge, he merges in the state of Equipoise. ...10

**Pauri 11 (Animal is setter than a Manmukh, the mind-oriented)**

Grazing only grass, the animal gives milk, but does not show himself

From that milk, the curd is congealed and the ghee is produced

The cowdung is daubed and the urine of cow is worshipped

But the human being consuming thirty-six types of tasteful dishes, turns them into faeces

But the Sikh, who goes to the congregation and meditates on the True Guru

His coming into the world is fruitful and he attains the fruit of bliss. ...11

**Pauri 12 (Gurmukhs tolerate sufferings like cotton)**

The cotton undergoes suffering and accepts the Will of God  
It is rolled into a cotton gin and then it is carded  
After that it is moved by the carding -bow and the cotton-yarn is spun  
The weaver then throwing his pipe weaves the cloth  
Then it is steamed in the washerman's copper, after which it is washed in water  
Ultimately it is worn by the chiefs and kings and makes the society delightful. ...12

**Pauri 13 (Gurmukhs engage in service)**

It may be known that the root of madder gets ground itself  
It does not forsake its original colour, whatever its shape is  
The sugarcane is chopped unhesitatingly and gets crushed itself  
It does not spoil its taste and the ambrosia drips out of it  
It is then enjoyed as jaggery, brown sugar and in several other ways  
Similarly the saint does not back out for the welfare of the world. ...13

**Pauri 14 (Like iron discarding ego, one sees the self)**

The iron is put in the furnace and heated  
Then it is put on the anvil and hammered, bearing a great suffering  
It is moulded clean like glass and evaluated  
It is then put on the rough grindstone and its limb is sharpened  
Then putting it under the feet, sharp-edged weapons are burnished  
The Guruward similarly effaces his self and manifests his real nature. ...14

**Pauri 15 (Like rebeck gurmukh after attain Sahaj State)**

After chopping a good tree, the rebec is fashioned  
The goat is mercilessly killed and its flesh is distributed  
The chord is made from its intestines and its skin is used for encasing the rebec  
When it comes to the congregation, the music is played  
Creating the colourful tunes, the hymns are sung  
There the Guruward meditates on the True Guru and merges in the state of Equipoise. ...15

**Pauri 16 (Description of Sandal tree)**

The tree of sandal is grown in the forest  
It remains unknown unless the wind passes over it  
It fragrances other trees with its incense, which is its real test  
All of them, good or bad, lose their own identity  
Similarly in the congregation, observing fear and love, and tasting the ambrosia  
The Guruward manifests his love spontaneously. ...16

**Pauri 17 (Service of the Gursikhs)**

The Sikhs of the Guru render their services to other Sikhs  
They give in alms all the four ends of human action to their humble fellows  
They sing the hymns of the Lord, Who is Unaccountable and Inexpressible  
The sweetest essence of devotional love drips like ambrosia  
Which is unequalled in past and future and cannot be evaluated  
Not even an iota of Guruward's path is comparable to anything. ...17

**Pauri 18 (Reward of the Service of Gursikhs)**

Lakhs of the kingdoms of the abode of Indra cannot equal the merit of  
filling and serving water  
Lakhs of the comforts of the highest heavens cannot equal the merit of  
grinding corn  
Lakhs of the powers, treasures and paraphernalia cannot equal the merit  
of serving in kitchen  
The holy congregation is supporter of the humble, which brings great humility  
The singing of the hymns of the Gurus is the echo of the Unstruck melody. ...18

**Pauri 19 (Rewards of Service)**

Lakhs of offerings, sacrifices and enjoyments do not equal the merit of  
eating grams  
Going to holy places and attending festivals do not equal the merit of  
washing the feet  
Lakhs of knowledges, meditations and Yoga practices do not equal the  
merit of singing the hymns  
That Sikh, who visits the congregation becomes free from any illusion and  
sorrow  
He remains healthy in the ocean of existence and no wave can bring fear to him  
Passing through the experience of meeting and separation, the Guru's  
discipline is realised. ...19

**Pauri 20 (Infinite reward of the Service)**

The seed is sown in the earth, which expands a thousand times  
Similarly something put in the mouth of a Gursikh brings in an  
unaccountable reward

Whatever is sown in the earth, the fruit is obtained accordingly  
But if something is put in the mouth of a Gursikh, all the fruits are obtained  
Nothing is reaped and enjoyed without sowing  
But even the desire of serving Gursikhs in the mind, brings in the desired  
fruit. ...20

**VAR–XV**

**One Oaṅkār the Eternal Truth, realized through the grace of divine  
preceptors**

**Pauri 1 (Praise of the True Guru)**

The True Guru is the True Sovereign and all other sovereigns of the world  
are false

The True Guru is the Nath of the Naths and other nine Naths are patronless  
and placeless

The True Guru is the True Donor and other donors move behind him

The True Guru is the Creator and other Purushas performing bad deeds  
remain nameless

The True Guru is the True treasurer and other treasurers are highly  
untrustworthy

The True Guru is the True doctor and all other doctors are false

Without the True Guru all are Guruless. ...1

**Pauri 2 (As above)**

The True Guru is known as the holy shrine, all other sixty-eight shrines  
come under his shelter

The True Guru is the indistinguishable god and other gods get redemption  
on serving the Guru

With the touch of philosopher's stone like True Guru, lakhs of such stones  
bedeck his feet's dust

The True Guru is the Perfect Elysian tree, under whom lakhs of such trees  
become fruitful

The True Guru is the ocean of bliss, who causes his Sikhs to listen to his most precious instruction

The feet of the True Guru are the wish-fulfilling jewels, which make other such jewels worryless

Without the True Guru all are in duality. ...2

**Pauri 3 (Creation of the Human body)**

In the eighty-four lakh species, the superb birth is that of a human being  
With eyes he sees all around and with tongue speaks formless words  
With ears he listens with attention and with nose he smells through friendly breaths

With hands he works and with feet he walks with the support of his internal light

The birth of the Guruward is fruitfull and the self-willed person is foolish without intellect

Forgetting the Creator he only relies on the support of man in his mind  
He is worse than even animals and ghosts. ...3

**Pauri 4 (Man slave of man, the position of Manmukh)**

Forsaking the real master, his True Guru, the self-willed person becomes the serviteur of man

Becoming an obedient servant, he ever goes to pay obeisance

He stands in the presence of his master all the time with folded hands

He has no sleep, no hunger and no comfort and is always fearful of the noose over his head

He bears great suffering from water, coldness, sunshine and shade over his head

In the battlefield he sees gun-firing and sword-rattling and getting wounded, he breathes his last

Without the True Guru, he takes birth and dies in various species. ...4

**Pauri 5 (Condition of the split-ears)**

They do nor remember the Nath of Naths and are patronless amongst many Gurus and disciples

They get their ears ripped and besmear their bodies with ashes, they carry quilt, bowl and staff

They beg at every door and play with others on their musical instruments

They enjoy the cup of wine jointly in their meals and the adepts and seekers gather in Shivratri fair

They follow their twelve sects and suffer greatly in their twelve paths  
They are not redeemed without 'Guru's Word', they are like jugglers playing  
jugglery

They are like blind ones driving the blind ones to fall in well. ...5

**Pauni 6 (Weeping and wailing without the perfect Guru)**

Forgetting the True Donor, they go to beg from the beggars  
The minstrels sing the ballads of praise in which they appreciate the  
warriors involved in enmities

The barbers sing the invitations about persons who died committing bad  
deeds

The poets recite their stanzas and speak only their false concoctions  
The priests adopt the custom of enhancing their love and then begging  
for alms

Some of them frighten with their carvers and fly like birds begging from  
one place to another

Without the Perfect Guru they wail and weep loudly. ...6

**Pauni 7 (The fake relations)**

They have not remembered the Creator and consider the created one as  
the creator

The wife loves her husband, the son to his father and the grandson to his  
grandfather

The daughter and sisters honour their fathers and brothers, they feel  
happy and become angry with them

The in-laws, the parents and the maternal relatives are merely forced relations  
Their conduct and behaviour get the approval and honour in the reflections  
of the elders.

At deathbed none recognises or accompanies one, while falling in the  
noose of death

Without the support of the Perfect Guru they proceed to the abode of  
Yama. ...7

**Pauni 8 (False traders)**

Except the Unfathomable banker, the True Guru, all other bankers and  
their customers are false

The traders trade in the great sale and purchase of horses

The Jewellers, who assay the jewels and extensively trade in diamonds  
and gems



Here are many jewellers and drapers, who deal in gold, silver, cloth and muslin  
There are agriculturists doing works of agriculture, sowing, reaping and gathering the corn

There is profit and loss, the boon and the curse and the reflections on union and separation

Without the Perfect Guru there is suffering in the world. ...8

**Pauri 9 (Without the perfect Guru all physicians are fake)**

He has not remembered the True Guru as Doctor, the ailing doctor cannot efface the ailment

Indulging in lust, anger, greed, attachment and duality, he increases the malice

He continues to die and take birth in all types of ailments and undergoes great suffering

He comes, goes and rotated in the sea of existence ,whose limits he does not know

He does not get peace in hopes, alluring desires, morbidity and cravings  
On putting oil in the burning fire, how can the foolish man extinguish the fire?

Who can cause him to get release without the Perfect Guru? ...9

**Pauri 10 (Fake pilgrimage centres)**

Forsaking the holy shrine of the True Guru, he goes to take bath at the sixty-eight holy shrines

Sitting in a trance like a crane he devours the beings after squeezing them

The elephant is bathed in water, but coming out it he causes to fly the dust

The gourd does not sink in the river and the holy shrine does not remove its bitterness

If the stone is washed in water, its hard heart is not softened

The illusion of the self-willed person is not cast off and he stray in perplexity

Without the support of the Perfect Guru, he cannot achieve redemption. ...10

**Pauri 11 (True Guru is philosopher's stone)**

He forsakes the Philosopher's stone of True Guru and merely goes away to seek the stone

After transmuting eight metals into one, he conceals himself and does not exhibit himself

The mammon-worshipper, getting dejected goes to seek this stone and only strays in illusion

His hands are blackened with the touch of mammon and by his inner darkness he is allured by greed

When caught, he is punished by the State and even bears punishment in the abode of Yama

The birth of this self-willed person is useless, he wastes it in the foul trick of duality

The illusion does not leave him without the Perfect Guru. ...11

**Pauri 12 (Guru, the wish fulfilling tree)**

Forsaking the Elysian tree of the Guru, he goes to beg the false fruit from the Elysian tree

Lakhs of Elysian trees alongwith heaven get disgraced in the cycle of transmigration

People have died away in desires and absorbed in material enjoyments they have destroyed themselves

In greed they have risen to the sky as stars, but ultimately, being shaken, they break and fall down

And become fathers and mothers of many and children of many

They sow the seeds of virtue and vice and only remain pleased with reaping fruits of pleasure and pain

The Lord is not pleased without the adoption of the Perfect Guru. ...12

**Pauri 13 (Without true Guru hard times are there)**

Forsaking the Guru as ocean of bliss, the self-willed persons stray in the sea of existence

They are overthrown by the surges and get burnt in the fire of ego

They are tied and beaten in the abode of Yama and driven by the blows and jolts of his messengers

Their stay in the meadow of world is short-lived and they proclaim themselves as prophets

No one considers himself small and is absorbed in amazing personal anxiety

They undergo hard labour and inconvenience as the pearl-divers of sea

Without the support of the Perfect Guru they only rely on the staffs. ...13

**Pauri 14 (Enjoyments increase fire of lust)**

They forsake the wish-fulfilling gem of the Guru, but their anxieties are not removed by mere gem

They have lakhs of anxieties during night and day and the fire of desire does not remove their fear

They have great deal of gold and silver and they wear gems and jewels on their limbs

They dress themselves in silken raiments and get fragranced with sandal, agallochum, saffron and musk

They ride on saddled elephants and horses, live in palaces and have orchards of fruit and flowers

They enjoy the beds with elegant wives and are engrossed in the malicious attachment of maya

Just like putting the oil on burning fire, they pass through sufferings created by hopes and desires

Without the support of the Perfect Guru, they go to the abode of Yama. ...14

**Pauri 15 (Description of Nature)**

There are lakhs of holy shrines lakhs of gods, lakhs of philosopher's stones and lakhs knowing alchemy

There are lakhs of wish-fulfilling gems, Elysian trees and cows along with lakhs of ambrosias

There are many oceans with gems, many kings with glory of powers and treasures

There are lakhs of substances, fruits and treasures under their command

There are lakhs of kings, lakhs of Sovereigns and lakhs of pleasing Naths and incarnations

The gifts of the Lord cannot be evaluated, who can count the Gifts of the Great Donor?

We are a sacrifice to the Creator and His creation. ...15

**Pauri 16 (Guru disciple, disciple Guru)**

Every one looks at the gems, but a rare one is the assayer of gems

Every one listens to the voice of music, but a rare one understands the 'Word-awareness'

The Gursikhs are the substances like gems and like beads of rosary in congregation

The diamond perforates the diamond and realisation comes with the union of 'Word' and 'Awareness'

The Gursikh then gets the recognition of Transcendent and Perfect Brahman as God and Guru

The fruit of bliss of Guruward is the home of Equipoise, he knows and makes known the cup of love

The Guru is disciple and the disciple becomes the Guru. ...16

**Pauri 17 (Success of the organs)**

The birth of human being is invaluable, but on joining the congregation it becomes more invaluable

Both the eyes are invaluable, which have a sight of the True Guru and are absorbed in his meditation

The forehead and head are invaluable, which take shelter at Guru's feet and are glorified by their dust

The tongue and ears are invaluable, which, which listen, understand and relate the 'Word-awareness'

The hands and feet are invaluable, which render service of the path of Guruward

The heart of Guruward is invaluable, which absorbs within itself the Guru's instruction

If such a Guruward if weighed, his honour has the Approval of the Lord. ...17

**Pauri 18 (Gifts of God and our mistakes)**

He was conceived by the contact of blood and semen, what a charming and amazing play is created?

He was placed in the tank of womb, then the soul was put in it and the body was built beautifully

The mouth, eyes, nose, ears, hands, feet, teeth and hair were fashioned

With eyesight, speech, activity and awareness, it got allured by music, colour and essence.

The superb clan and the superb birth were given with the required pores in every limb

In childhood, the milk was given to drink and the conduct of faeces and urine began

When he became older and wiser, he forsook the Creator and clung to the created

Without the support of the Perfect Guru, he was allured by maya. ...18

**Pauri 19 (With Guru man is in transmigration)**

The animals and ignorant ghosts are better than the body of a self-willed person

Though in consciousness, the man ignorantly looks towards the man

The animal does not beg anything from the animal and similar is the case with birds

Among the eighty-four lakh species, the human birth is considered superb

Though he is superb in mind, speech and action, he undergoes transmigration in sea of existence

Being a king or his subject, he experiences sufferings in all conditions

Even if the dog is seated on the throne, he still goes to lick the handmill in darkness

Without the support of the True Guru, one goes to abide in the womb. ...19

**Pauri 20 (No Spiritual Bliss without Gurmukh)**

The vegetation is in all forests, which does not become sandal without the presence of sandal

There are eight metals in all mountains, but they cannot become gold with our philosopher's stone

Within four castes and the followers of six Shastras, none can become a saint without congregation

Absorbing himself in Guru's instruction, the Guruward knows the merit of congregation

He become engrossed in 'Word-awareness', he quaffs the ambrosia from the cup of love

Though they achieve the highest spiritual state, their body remains weak, they rise above body-love

The Guruward realises the fruit of bliss and comprehends the Incomprehensible. ...20

**Pauri 21 (Detached in Maya)**

The Guruward realises his fruit of bliss in congregation and remains apathetic in maya

Just as there is lotus in water and meditates on the sun living in the sky

Though the sandalwood is encircled by snakes, but it remains cool, peaceful and blooming

Similarly, being absorbed in 'Word-awareness' in congregation, the Guruward attains Equipoise  
He conquers device of Yoga and worldly enjoyments, gets redeemed while living and realises the Lord  
He realises Transcendent and Perfect Brahman as God and Guru, remaining apathetic amongst hopes  
The story of God is Indescribable, Who is both Unmanifested and Manifested. ...21

**VAR–XVI**

**One Oaṅkār the Eternal Truth, realized through the grace of divine preceptors**

**Pauri 1 (As you sow, So shall you reap)**

The earth is the lowest of all and is honoured in the Lord's Court  
Someone hoes and someone ploughs it, someone makes it dirty with faeces and urine  
Someone plasters it and cooks on it and someone worships on it with fragrances  
Whatever is sown, is reaped, whatever seed is put in it, the same fruit is obtained  
The Guruward gets Equipoise as fruit of bliss, he effaces his self and not exhibits it  
Rising above waking, sleep and dreamless sleep he remains absorbed in Equipoise state  
Which is obtained by practising the discipline of 'Guru's Word' in congregation. ...1

**Pauri 2 (Lessons from water)**

The water abides in earth, which mixes with many colours and relishes  
Whenever it is caused to move, it goes down to the lower levels  
It becomes hot in the sunshine and cool in the shade  
The living takes bath and the dead is bathed in it, when quaffed, one gets satisfaction  
It purifies the dirty and stabs in the low level tank  
The Guruward gets fear and devotion as fruit of bliss and ever blooms in Equipoise  
He, like water, becomes a complete philanthropist. ...2

**Pauri 3 (Detached like lotus)**

The lotus remains detached from water and remains flawless amongst  
blames worthy

It allures the bees at night on becoming cool and giving fragrance

At dawn it meditates on the sun and smilingly blossoms

The Guruward attains Equipoise as fruit of bliss and abides according to  
situation

For the people he acts according to them and performs actions as directed  
by Vedas

But he is alert in Guru's knowledge and acts according to 'Jiwan-mukta'  
discipline

He abides in 'Guru's Word' in congregation. ...3

**Pauri 4 (Impartial like tree)**

The tree grows in the earth and fixes firmly its feet on the roots

Its head (of branches and leaves) swings over it and gives shade in its  
suitable place

It endures wind, water and cold and stands immovable with its head  
downwards

When pelted, it gives fruit, though sawed, it causes the iron-studded ship  
to float

The birth of the Guruward is fruitful, who becomes a philanthropist  
spontaneously

He is equanimous and absorbed in 'Word, without friend, foe, attachment  
and malice

He receives Guru's great discipline in the congregation. ...4

**Pauri 5 (True Guru is the boatman)**

There is a ship in the ocean, in which there is a philanthropist sailor

The traders load it with weighty commodities and move to conduct business

The waves of the unfathomable and boundless ocean do not give any trouble

Many shipfuls are caused to cross over safely to their destinations

The traders sell their commodities on manifold profits and execute their  
work

The Guruward's fruit of bliss is congregation which enables crossing of  
terrible ocean

The Lord's beloved discipline brings redemption while living. ...5

**Pauri 6 (From Sandal to Gurmukh)**

The dwarfish tree of sandal abides in the solitude of the forest  
Residing near the vegetation, it is firmly absorbed in a trance with its head  
downwards

With the movement of the wind, it happily spreads its fragrance  
It turns all fruitless and fruitful vegetation around it equanimously into a  
sandal-orchard

The Guruward's fruit of bliss is congregation, which instantly purifies the  
sinners

He blesses the vicious ones with virtues and in the congregation makes  
the raw mature

Where neither the water drowns them nor the fire burns them. ...6

**Pauri 7 (Gurmukh Altruist like sun)**

There is pitch darkness in the night and millions of stars are twinkling  
In every home the lamps are lighted and the thieves observe the homes of  
others

The householder men and women close the doors of their house and  
shops and sleep

When the sun rises, the stars and the night darkness vanish away  
It frees them from the bondage of night and the people engage in Name,  
Charity and Bath

The Guruward's fruit of bliss is congregation, which redeems animals,  
ghosts and Sinners

These beloved Sikhs of the Guru are philanthropists. ...7

**Pauri 8 (Holy congregation is Mansarovar)**

It is said that on Manasarovar lake, good fairies of swans abide  
The swans pick up the invaluable pearls and gems from the Manasarovar  
lake

They separate milk and water and swim over the waves of the lake

They do not leave Manasarovar to go to any other place

The Guruwards' fruit of bliss is congregation, which is glorified by Gursikhs  
as swans

They meditate on the Lord single-mindedly and do not stray in duality  
Absorbing themselves in 'Word-awareness', they comprehend the  
Incomprehensible. ...8



**Pauri 9 (Gurmukh is Philosopher's stone)**

The philosopher's stone is said to be a stone, which hides itself and does not show itself

The rare one recognises it, only the seeker seeks and finds it

On touching the philosopher's stone eight metals are transmuted into one metal

When the gold becomes pure, it is sold at exorbitant price

The Guruward's fruit is congregation where the 'Word-awareness' moulds Unmouldable

He, the man of world, is absorbed in Guru's feet and is liked by Lord-God  
Being only a householder, he reaches his own real home. ...9

**Pauri 10 (Gurmukhs are the highest ones)**

The wish-fulfilling gem, removes anxiety, the wish-fulfilling cow fulfils desire  
The Elysian tree giving flower and fruit allures nine Naths with powers and treasures

The ten incarnation manifesting themselves, performed great deeds, but exhibited ego

The Guruward's fruit of bliss is congregation, the source of service by four substances

Absorbed in 'Word-awareness' he attains love-essence, whose story is indescribable

The Transcendent and Perfect Lord becomes Gracious and Himself gets duped  
The Guruward is accountable and invaluable. ...10

**Pauri 11 (Creators cup of love)**

With one 'Word', the Lord created all the expanse

Which is Unweighable and cannot be weighed on any balance

Which is Unaccountable and Indescribable in syllables and numerals

Which is Invaluable, lakhs of substances cannot equal it

Which is Unspeakable, and can only be related on listening to others

He is Inaccessible, Unfathomable and Infinite

His Nature cannot be evaluated, then how Great is the Creator and where He came?

The fruit of bliss of Guruward is congregation, where through 'Word' God can be known

The Guruward bears the Unbearable cup of love. ...11

**Pauni 12 (Holy Congregation the abode of truth)**

He is beyond taste and speech, His story is Indescribable, how can the tongue know?

He is beyond Praise and slandery and does not come within speech

He is beyond the senses of smell and touch, human breath only 'marvels' about Him

He is beyond colour and mark, He is beyond perception and meditation

He is without any support and amazingly Pervades the Earth and Sky

The congregation is the region of Truth, where through 'Guru's Word', the Lord is known

We are a sacrifice to this Nature of the Creator. ...12

**Pauni 13 (The True way of the Gurmukhs)**

The path of Guruward is Inaccessible like the path of fish moving in water

The search of the Guruward is Incomprehensible like the bird flying in the sky

Only the tradition of congregation is apt, the rest of the world abides in illusion

All the four castes give betel-taste, but the colour of Guruward's cup of love is unique

He is absorbed in 'Word-awareness' and spreads his fragrance like sandal

Through the observance of the merits of crane, tortoise and swan he extends his family

The Guruward, in this way, attains the fruit of bliss and knows the Unknowable. ...13

**Pauni 14 (God is incomprehensible)**

Brahma alongwith Vedas and other gods said 'Neti, neti', but could not know the secret

Mahadev became a Yogi, uttered 'Namo, namo', but could not see the Lord in meditation

The ten incarnations after manifestation could not comprehend the One Lord

The nine Naths realising all the powers and treasures, paid obeisance to Primal Lord

The thousand-hooded Seshinaga, uttered innumerable Names, uttering a thousand daily

The sage Lomas performed austerities, but his ego increased and he could not be a saint

He could not achieve the long-lived fruit of bliss like the Guruward

He strayed in illusion in the creation. ...14

**Pauri 15 (Attachment of Lord Amidst maya)**

The fruit of bliss of Guruward is congregation, where the Kind Lord is subdued  
The cause is controlled by the Creator, but in congregation He acts for devotees  
The Transcendent and Perfect Lord's Will reigns supreme in congregation  
In every pore He has merged His Created universes

The banyan tree extends from the seed, which abides again within the fruit  
The Guruward, quaffing ambrosia, bears the Unbearable, effaces self and  
not exhibit

He realises the Lord while living in the world of maya. ...15

**Pauri 16 (ī~higuru is beyond all limits)**

The praise abides in fragrance, but lakh of praises do not know the 'real praise'  
Lakhs of greatnesses are in the saint, but he cannot describe an iota of  
Lord's Greatness

There are lakhs of praises of great people, but one is amazed at moment's  
Praise of Lord

There are lakhs of marvels of 'Marvellous Lord', but each marvel contains  
amazing acts

There are lakhs of enraptured ones in ecstasy, but none of them equals  
Lord's Bliss

The Lord is Inaccessible and Indescribable, but people relate only hearsay  
about Him

The Guruward is Approved one and beyond all others. ...16

**Pauri 17 (As above)**

The Lord is unapproachable, even the inaccessible ones call Him highly  
Inaccessible

The Lord is Incomprehensible and even the unknowable ones meditate on  
Him

The Lord is Infinite and all those love Him, who are said to be without  
limits

The Lord is Imperceptible and all those said to be indiscernible are His Creation  
The Transcendent and Perfect Lord is said to be Unfathomable by the  
congregation

The fruit of bliss of Guruward is love-essence before which the Kind Lord  
gets duped

The Lord makes him rise over and above the world. ...17

**Pauri 18 (Satiguru has made man understood the incomprehensible)**

The Transcendent and Perfect Lord created and manifested the expanse  
The Unmanifested Lord is Unfathomable, as Guru He comprehends the  
Unknowable

In the true region of congregation, becoming kind to devotees, He Himself  
gets duped

All the four castes become one therein and the obeisance is made to the  
Primal Purusha

The Guru is meditated therein and the followers of six Shastras have  
assembled therein

Though the Lord Himself is everything, but He did not reveal Himself. ...18

**Pauri 19 (Under the protection of the Guru)**

The Sikhs of the Guru unite in the congregation and take shelter at Guru's  
lotus-feet

Who delights them with his ambrosial vision and bestows on them the  
divine sight

They apply the dust of Guru's feet as mark on their foreheads, removing  
their illusions

Quaffing the washings of Guru's feet, they wipe out the ailments of ego  
and duality

Bowing and becoming dust of Guru's feet, they become 'Jivan-muktas' in  
Equipoise State

They become like bees at the lotus-feet, they become absorbed in the  
essence of bliss

They adore primarily the Guru's feet and do not go near the perishable duality

The fruit of bliss of the Guruwards is their refuge under the Guru. ...19

**Pauri 20 (Greatness of true Guru)**

Let lakhs of readers of Shastras, Smritis, Vedas, Mahabharata and Ramayana  
get together

Let lakhs of readers of Gita, Bhagavat and astrology be there with doctors  
and actors

Let there be fourteen learnings and Gayatri with Brahma, Vishnu and Shiva

Let there be lakhs of Sanaks etc., Naradas, Shukas, Vyasas and Seshinagas  
uttering Name

Let there be many Gurus and disciples engrossed in knowledge, meditation  
and Name

But only the Guru of Gurus i.e. True Guru is Perfect, his mantras and sayings are blissful

The story of 'Guru's Word' is Indescribable, it is boundless and to it we bow  
The fruit of bliss of Guruward is realised through practice at ambrosial hour. ...20

**Pauri 21 (Nothing is equal to Guru)**

There are said to be four substances, but there are lakhs of substances under Guru's Will

Lakhs of powers, treasures and grazing herds of wish-fulfilling cows are in His service

There are lakhs of Philosopher's stones and lakhs of Elysian trees fructify in orchards

There are lakhs of wish-fulfilling gems and lakhs of alchemies sing His 'Eulogies'

Lakhs of oceans of pearls, treasures and fruits remember Him

There are lakhs of devotions and devotees, who are absorbed in performing miracles

The Guruwards, absorbed in 'Word' in congregation, quaff love, bearing the Unbearable

They assemble in the congregation with the Grace of the Guru. ...21

**VAR-XVII**

**One Oaṅkār the Eternal Truth, realized through the grace of the divine preceptors**

**Pauri 1 (Learning from conch, without merit)**

Churning the unfathomable ocean, fourteen invaluable gems were extracted  
The moon, Sarang bow, wine, Kaustak gem, Lakshmi and Dhanantar Vaid were found

Rambha, wish-fulfilling cow, Elysian tree, Uchshrava horse and ambrosia  
Airavat elephant, conch and poison Kalkoot; both the gods and demons divided them

Other invaluable pearls, jewels and diamonds came out, which pleased all  
But the conch that came out, was empty from within, it wailed and wept  
Listening to the 'Guru's Word' in congregation, he who does not imbibe instructions,

He wastes his precious birth uselessly. ...1

**Pauri 2 (Manmukh, the mind oriented and a frog are identical)**

In the tank of pure, clear water filled to the brim, the lotus flowers blossom  
Their form and figure is unique ;they are perfumed and spread their fragrance  
The bees also abide in the forest, who seek and find these lotus flowers  
They are allured by their essence and come to meet them from afar  
When the sun rises in the sky, these flowers in the tank meditate on it  
The frogs live in the mud, but they, not recognising them, cannot enjoy them  
Listening to the ‘Guru’s Word’ in congregation, he, who does not follow  
the discipline,  
He, assuredly, has a bad fortune. ...2

**Pauri 3 (Like the crane the cheats can’t get the fruits of labour)**

People come and gather from all the four directions on festival days in  
holy shrines  
People from all four castes and followers of six Shastras practise Name,  
Charity, Bath  
They perform ‘Japas’, austerities, restraints sacrifices and fasts and listen  
to Vedas  
Following the practices of gnosis meditation and remembrance, they reach  
holy places  
They are outwardly white like cranes, they bow and contemplate in guilt  
Listening to the ‘Guru’s Word’ in congregation, he does not follow the  
Guru’s discipline  
And being full of malice, he does not obtain the fruit. ...3

**Pauri 4 (Undeserving person even after listening Guru Śabad can’t  
attain peace)**

In Sawan, the rain brings greenery in the forest, but ‘Ak’ and ‘camel-  
thorn’ remain dry  
The rain-bird is satisfied to quaff the rain-drop, which becomes a gem in  
the shell  
The camphor is created in banana with the rain-drop, but in barren land, it  
goes waste  
It becomes poison in the mouth of a serpent, it takes the nature of good  
and bad pots  
Listening to the ‘Guru’s Word’ in congregation, peace does not come with  
groans  
The Guruward’s fruit of bliss is ‘love-essence’ and the self-willed goes astray  
The self-willed experiences loss and the Guruward gets profit. ...4

**Pauri 5 (Examples of the egotists)**

There is vegetation in the forests, the same earth and the same water  
There are colourful flowers and fruit, whose taste and fragrance are wonderfully related  
The head of Simmal tree is high and the fruitless pine tree rises very high  
The burning bamboo is chopped, whose flutes are being played in the forests  
The vegetation abiding near sandal becomes sandal ,but bamboo is not fragranced  
Listening to the 'Guru's Word' in congregation, the unfortunate one does not imbibe it  
Absorbed in ego, he goes astray. ...5

**Pauri 6 (Lesson from owl-manmukh)**

When the sun rises, it spreads light and removes darkness  
The world attends to its work and the bondage of night is removed  
The animals, birds and flocks of deer talk in their language of love  
The Mullah gives call, the Yogi blows his horn and the king sounds his trumpet  
The owl does not see the sun and passes his time in solitude  
Listening to 'Guru's Word' in congregation, he who remains without Lord's love and fear  
That self-willed person wastes his birth. ...6

**Pauri 7 (Cheats like ruddy sheldrake remains without fruit even in the Holy congregation)**

The partridge loves the moon and scans its gleaming light  
The fields and trees bear crops and fruit and the cool ambrosia drips from the moon  
The wife and husband are absorbed in love, meeting in their bed for enjoyment  
Every one meets during the night, but the Brahmani ducks undergo separation  
Listening to 'Guru's Word' in congregation, one does not fathom love in deceit  
He comes there after eating garlic and the nasty one spreads foul smell  
The duality-loving person is wicked and worthless. ...7

**Pauri 8 (Ladle, red lady bug and the cheat)**

Bringing together sweet and sour tastes, thirty-six types of meals are cooked in kitchen

The cook causes the world of four castes, following six Shastras, to eat meals

One who gets satisfaction on eating, he recognises the relishes of the tongue

The ladle cannot assess the relish, even if it absorbs itself in thirty-six types of meals

Even if the 'rati' is strung with gems in a necklace, it cannot mix with them

Listening to 'Guru's Word' in congregation, if there is no impact of Guru's instruction

Such people of deceitful demeanour do not get shelter in Lord's Court. ...8

**Pauri 9 (The Cheat lover is like elephant and colocynth)**

The stream, brooks and drains, when mixed with Ganges, become Ganges

The devotees go to sixty-eight holy shrines and make offerings to gods and goddesses

They listen to the Name of the redeemer of sinners from the learned and Vedic scholars

But their conduct is like the elephant bathed in water and smearing with dust outside

Listening to 'Guru's Word' in congregation, they do not imbibe in mind Guru's instruction

Like the gourd, which even if it is irrigated in the nectar, does not bear the sweet fruit

Such like deceitful persons do not reach the target. ...9

**Pauri 10 (Manmukh like a barren woman)**

The king has a hundred queens and he comes to their bed turn by turn

All are his beloved queens and are immensely loved by the king

All of them have to enjoy king's love, therefore they decorate the bed in beautiful palace

All the queens have their children, but someone may unfortunately remain barren

There is no flaw in the king or queen, but the Writ recorded earlier cannot be effaced

Listening to 'Guru's Word' in congregation, if Guru's instruction is not imbibed in mind

That person is unfortunate and a lover of vicious intellect. ...10



**Pauri 11 (Manmukh cheat is like a stone)**

Eight metals are transmuted into one and every one describes it as gold  
Its form and figure is unique and the assayers approve it as invaluable  
If a stone touches a philosopher's stone, it does not become one of that  
proud clan

If it is thrown in water, being weighty, it immediately sinks

The hard heart is not softened and remaining weighty it can break a pitcher  
If put in fire, it cracks and on the anvil, it is amazed at the blow of hammer  
Listening to 'Guru's Word' in congregation, the atheist remains sans  
Guru's instruction

The love cannot come in the fraudulent by force. ...11

**Pauri 12 (In the company of the Swans)**

There are gems in the pure and clear water of graceful Manasarovar lake  
The family of swans is of stable intellect and their company is reliable  
company

They pick up the food of gems, with which their honour and delight increases  
The crow is placeless and nameless and remains cheerless amongst swans  
For eating the desirable and undesirable food, it strays from forest to forest  
Listening to 'Guru's Word' in congregation, the mind of atheist remains  
unstable in body

The lock of his hard door does not open. ...12

**Pauri 13 (Manmukh is a ailing person)**

The man getting ill goes to many doctors for advice

The inexperienced doctor does not know the medicine to be given to the  
patient

If right medicine is not given for ailment, the patient undergoes greater  
suffering

If the right doctor comes to the house, the ailment goes away with his  
prescription

If the patient does not remain under restraint and prevention and enjoys  
sweet and sour

We cannot find fault with medicine or doctor, the ailment ever increases  
sans restraint

The fraudulent Sikh, though he comes and sits in the congregation

He gets humiliated in duality because of vicious intellect. ...13

**Paure 14 (Mataphor of donkey and the manmukh)**

Mixing the perfumes of sandal, agallochum, saffron, musk , ‘med’ and camphor

The chief perfumer mixing them well distils them

When it comes to the society of chiefs, it spreads its fragrance in the talented ones

If that fragrance is applied to an ass’s body, the damned one does not know the substance

Listening to ‘Guru’s Word’ in congregation, the atheist does not have devotion in mind

Having his eyes, he is blind and having ears he is deaf

He penalises himself under compulsion. ...14

**Paure 15 (Silk, wool - gurmukh, manmukh)**

On being washed, the silken raiments look bright and become really invaluable

Dyeing them with fine colours, they all adopt good fast colours

The chiefs purchase them and wear them, looking new in beauty, colour and taste

Such like raiment look splendid and increase the embellishment at weddings etc.

The black blanket does not become white on washing and cannot also be dyed clean

Listening to ‘Guru’s Word’ in congregation the atheist looks around uselessly

The fraudulent Sikh remains only like a deserted ruin. ...15

**Paure 16 (Manmukh is like a seedless sesame plant)**

Growing in the field, the sesame plant exhibits itself higher than others

Getting taller it spreads itself, it becomes verdant and supports itself

When the crop is harvested on maturity, the odd sesame plant is left there

It remain useless in the whole field like the elephant grass in sugarcane

Listening to ‘Guru’s Word’ in congregation, the ghostlike persons become fraudulent

Their birth is useless and they are disgraced in this as well as the next world

They are handed over to the messengers of Yama in his abode. ...16

**Pauri 17 (Manmukh is like bronze and conch)**

The bronze is white and shining, but when food is eaten in its salver, it becomes impure

That impurity is cleansed and even washed in the water of Ganges

It outwardly becomes pure on washing, but its inner smut ultimately humiliates it

Its mind is impure and its body is also impure, when spitted, it chimes and weeps

Listening to 'Guru's Word' in congregation, the fraudulent Sikh prattles

But mere talk does not give any satisfaction; by uttering 'sugar, its taste is not enjoyed

By churning water, one cannot eat butter. ...17

**Pauri 18 (Castor oil, plant, oleander, cheat person)**

There are bad trees amongst trees, both castor plant and Oleander, growing around fields

The castor plant bears buds and fruit, there are speckled seeds in the fruit

This rootless plant does not last long, with a small puff of wind, it is uprooted

The Oleander plant also bears buds, but it spreads bad smell because of its evil thinking

Outwardly it is red in colour, but inwardly white; thus it is in duality

Listening to 'Guru's Word' in congregation, the atheist is full of calculations

The face of fraudulent Sikh is blackened. ...18

**Pauri 19 (Akk, grass hopper, leech and the manmukh)**

The vegetation bears fruit in the forest, glorified by many relishes and fragrances

The mango tree gives luscious fruit, the guava, apple and pomegranate trees bear fruit

The grapes of Bijaur, black plum, 'khirmi', mulberry, date give happiness

Many 'Peelus', capers, bers, the bananas and walnuts grow

All of them are not liked by the 'Ak'-cricket, they leave ambrosial fruit and live on 'Ak'

If a leech is applied to the teat, it sucks filthy blood and does not quaff milk

Listening to 'Guru's Word' in congregation, the atheists only prattle in calculations

The fraudulent Sikhs do not reach anywhere. ...19

**Pauri 20 (I have all the vices of manmukhs)**

There are lakhs of frogs, cranes, conches, 'Ak' plants, camel-thorns and black cobras

There are Simmalls, owls, Brahmani ducks, ladles, elephants and barren women

There are many stones, crows, patients, asses and black blankets

There are lakhs of bronzes, sesame plants, 'Ak'-crickets, castor plants and spotty gourds

Then the bud of Oleander is described; all these dreadful vices are within me  
Listening to 'Guru's Word' in congregation the atheists do not imbibe  
Guru's instructions

Fie on their life, they are impertinent and evil. ...20

**Pauri 21 (Counting the slanders and apostates)**

There are lakhs of slanderers, impertinents, evil tyrants and ungrateful

There are lakhs of rebels, rude persons, thieves, paramours and ill-reputed persons

There are killers of Brahmins, cows, families, Untrust worthy and vicious people

There are lakhs of liars and slanderers of Gurus, sinners and notorious persons

There are lakhs of culprits, sinners, people full of flaws, disgraced and ill-reputed

There are lakhs of disguised, treacherous and devilish people, lakhs of deceivers

Thou art the seer and I deny, I am the deceiver and Thou art Omniscient

Thou are the Redeemer of sinners and this is the Reputation. ...21

**VAR–XVIII**

**One Oankār the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Invocation)**

With one 'Word', the One Lord Created a great expanse with many forms

He extended His Abode with air, water, fire, earth and ether

He Created innumerable and infinite creatures in water, on plains and mountains

One universe is indivisible and in one moment He Created lakhs of universes

His Nature cannot be comprehended, how great can be the Creator?

He is Endless and Infinite. ...1

**Pauri 2 (As above)**

How great He is? Great is the Excellence of the Great  
He is described as the Greatest of the Great and He is related so on knowing  
He has Created and kept millions of universes in the pores of His Body  
He, Who has Created all expanse with one 'Word', which is Unweighable  
He is beyond the ken of Vedas and Katebs, His Story is Indescribable  
How can one know about Unmanifested Lord? How can the  
Unknowable be known? ...2

**Pauri 3 (Craftmanship in the nature)**

He Created the body, putting soul in it, He fashioned mouth, eyes, nose  
and ears  
He then gifted it with hands and feet, 'Word-awareness' and nine good-  
looking doors  
With talent to work and serve others; He also Created the breathing and  
eating systems  
He Created the tastes for music, colours and essences, alongwith smelling  
of fragrances  
Garments, meals, intellect, strength with support of knowledge and  
thinking were gifted  
Such a Great Donor and His innumerable gifts cannot be evaluated  
He is Accountless and Infinite. ...3

**Pauri 4 (The creation is accountable)**

Approving the five elements, He Created the world of four divisions  
through them  
He promulgated the conduct of transmigration in eighty-four lakh species  
In every species, he increased innumerable creatures  
Every one has a writ about him, which is recorded on foreheads of all  
He has given the accountable breaths and morsels to all and such recording  
is endless  
He Himself is Accountless and Incomprehensible. ...4

**Pauri 5 (Creation is in fear)**

The earth and sky are in Lord's fear, which have been placed without support  
He has put and united in His fear the air, water and fire  
He has placed the earth in water and has kept the sky without colomns  
He has placed fire within the wood, causing it to blossom and bear fruit  
He has put the 'prana' within nine doors and rotates the sun and moon in fear  
The Sovereign Lord Himself is fearless. ...5

**Pauni 6 (Creator is infinite and omnipresent)**

If one rises high on lakhs of skies, he cannot comprehend the Lord's Height  
He is greatly higher than the high and Untiring without the names of His  
Abodes

If one goes below lakhs of nether-worlds, the lowest one cannot know His  
Limit

He moves towards East, West, North and South and none can cover Him  
His end cannot be found and He can Create and Destroy in an instant  
He Pervades everywhere like the fragrance in flowers. ...6

**Pauni 7 (Only Creator knows the mystery of creation)**

The Lord, after Creating the expanse did not mark it with lunar date, day  
and month

Before the Creation of expanse, the One Lord remained Incomprehensible  
He Himself manifested Himself and Himself adopted His Name

We bow before the Primal Purusha, Who is, Who Has been and Who Will be  
He is Beginningless Endless and infinite, He is all in all ,but does not  
Exhibit Himself

He Himself Creates and then Merges within Himself. ...7

**Pauni 8 (The Creator is inaccessible to the creation)**

He has kept millions of universes within the pores of His Body  
How Great He is ? In Which House He Abides and what will be its Dimensions?  
With one 'Word' He Creates Unthinkable expanse with lakhs of  
Unreckonable rivers

The Creator is Infinite and His Limits are Incomprehensible

Being such a Great One, where has He concealed Himself?

The gods, men and Naths are absorbed in Him. ...8

**Pauni 9 (As above)**

With the utterance of 'One Word', lakhs of Unfathomable rivers began to flow  
He is Beginningless, endless and Infinite, all seek the Inaccessible and  
Unknowable Lord

He is described, as Incomprehensible and Infinite, none can know His limits  
Lakhs of waves arise unhesitatingly, moving for the conduct of unity of  
the oceans

There are lakhs of substances like gems which are invaluable and Unweighable  
I am a sacrifice of air, water and fire. ...9

**Pauri 10 (The Creator is detached and perfect)**

The Creator should be Praised for creating the colourful world  
He is the Preserver, Who arranges sustenance and Who gives gifts to all  
unasked for  
No one resembles the other; they appear good or bad in duality  
The Transcendent Lord is unattached, but that Perfect Lord ever Pervades all  
He is without colours and marks, but still He is united with all  
He is the associate of air, water and fire. ...10

**Pauri 11 (Reasons for the creation of Maya)**

The Lord Creating the expanse, created a fly -like maya  
The three worlds, fourteen regions, waters, plains, earth and sky have  
been duped by her  
She has caused Brahma, Vishnu, Shiva and ten incarnations dance in the  
bazzars  
She has strayed celibates, truthful and contented ones, adepts, Naths and  
many disciplines  
She has maliciously caused enmity and fight amongst lust, anger, greed  
and attachment  
Every one is under the impact of ego and none has called himself deficient  
than others  
The cause has been concealed by the Creator Himself. ... 11

**Pauri 12 (Majesty orders of the emperors)**

He is the king of kings and eternal ruler, his kingdom is Unlimited  
How Great is His Throne? How Great is His Palace and how much Great is  
His Court?  
How much Great is His Praise? How much Great is His paraphernalia and  
vast country?  
How much Great is His Honour? How Great is His Army and the serving  
soldiers?  
Every one is under His Command? How Great is His Command ,when He is  
Carefree?  
He does not take advice of any other. ...12

**Paure 13 (The creation forgot the creator)**

Brahma recited lakhs of Vedas, but he could not know the secret of one syllable  
Shiva has been absorbed in meditations, but could not know Lord's form,  
mark and garb

Vishnu has manifested in lakhs of incarnations, but could not know iota of  
Lord's secret

Repeating lakhs of new Names, lakhs of Seshinagas could not know Lord's  
Greatness

Long-lived sages and very ancient disciplines could not recognise the  
Lord's 'Word'

They were allured by Lord's gifts, but forgot the Lord. ...13

**Paure 14 (How could creation attain created ? The highway)**

The Lord Created His expanse and taking Guru's form caused meditation  
of the Lord

He made all the four castes his Sikhs and colonised congregation as region  
of truth

He related the story and 'Word' of the Indescribable Lord, beyond the  
Vedas and Katebs

Rising above the world, the Guruward caused the comprehension of  
Incomprehensible

Keeping himself detached from maya, he firmly established Name, Charity  
and Bath

The Guruward, gathering together all the twelve disciplines, started the  
cart-track

Ascending the rungs of honour, he realised his own home. ...14

**Paure 15 (Gurmukhs the traders of the highway)**

The Guruward places his foot on the Path and does not run on the wrong  
path of duality

Having the sight of the True Guru, he does not have any fear of birth and death  
Listening to 'Guru's Word' with his ears, he listens inwardly the Unstruck  
Melody

Coming in the presence of True Guru, he has been caused to meet saints  
permanently

He merges in the Equipoise and enjoys sweet essence of the blissful fruit  
of lotus-feet

He is caused to quaff the cup of ambrosial love. ...15



**Pauri 16 (Gurmukh, the liberated one in life)**

Following the practice of congregation, he bears the Unbearable cup of love  
He bows and becomes the feet's dust, effacing his ego and causing his  
death while living

He is described as 'Jivan-mukta', who lives on his self's death and floats  
on drowning it

He is absorbed in 'Word-awareness', quaffs the ambrosia and grazes the  
Ungrazable

He listens to the Unstruck Melody and the ambrosial hymns of the Guru  
drip within him

He becomes cause of causes and powerful, but he does not exhibit such power  
He redeems the sinners and gives shelter to the shelterless. ...16

**Pauri 17 (Remaining detached and suffering a lot the gurmukh does  
good to others)**

The Guruward takes birth, lives and practises in fear and love

He remains in fear and love in congregation and dupes the Undeceivable  
Kind lord

Like the lotus remaining detached in water, he rises above the world of  
hope and tangle

Like a diamond hammered on anvil, he remains firm in disciple and does  
not swerve

Thinking of the welfare of others, he is merciful towards beings, melting  
like wax

He becomes one in essence with all the four castes like betel, effacing his self  
He burns like a lamp with wick and oil. ...17

**Pauri 18 (The way of liberation of the gurmukhs)**

Truth, contentment, mercy, piety and wealth worth crores do not know his end  
Four ends of human action are told, even lakhs of them are not approved  
by him

Lakhs of powers and treasures cannot equal an iota of the Guruward

Lakhs of sights and meetings feel amazed before the 'Word-awareness'

Countless learning, meditations and remembrances of 'Neti' do not equal  
devotion

Guruward's fruit of bliss is cup of love in marvellous state of Equipoise

There are lakhs of pure intellects in Guruward's meeting with the Lord. ...18

**Pauri 19 (Truthfulness is the best conduct)**

Lakhs of japas, austerities, restraints and sacrificial worships and crores of worships

Many fasts, observances, restraints and rituals and lakhs of telling the beads  
Lakhs of meetings at festivals on holy shrines and innumerable charities for welfare

Lakhs of services to gods and goddesses, boons and curses, unions and separations

Lakhs of Shastras of castes and casteless, lakhs of bondage's of worship broken  
Lakhs of Vedas and learnings and lakhs of meditations and enjoyments overthrown

Everything is below Truth and lakhs of wisdoms are all very small

And above the Truth is clung the conduct of Truth. ...19

**Pauri 20 (The True Kingdom)**

The True Guru is the True king and the congregation is the true and comfortable throne

The 'Word' is True and the mint is True, where eight metals touch philosopher's stone

His kingdom is True and eternal, where the new palace of Truth is well-adorned  
His True Command is prevalent there, His Order is True, which gives True Happiness

His Praise and Commendation are True and the ambrosial time is truly admirable

The discipline of Guruward is True, where there is True instruction and no ego

The Guruward lives unattached in the world of hopes, this is his true move and sport

He is a Sikh and can reach the position of Guru. ...20

**Pauri 21 (Non attachment of the Gurmukhs)**

The Guruward forsakes ego and gladly accepts the Lord's Will in his mind  
He bows and becomes the dust of feet and in humility receives honours in Lord's Court

He deals in the present and gladly accepts his destiny

Whatever the lord does, he respectfully accepts the same with gratitude

He is well-pleased with the Lord's Will and considers himself as guest in the world

In ecstasy he remains amazed and becomes a sacrifice to the Nature of the Creator

He ever remains unattached. ...21

**Pauri 22 (The obedient always in obedience)**

Submitting to Lord's Command, the Guruward remains under His Will  
Every one is under His Command and all have to bear the suffering  
Merging his heart in the river of Divinity, he effaces his ego and moves in  
humility

Rising above the world, he sits on his true seat in the congregation  
He remains absorbed in 'Word-awareness' and causes the moulding of  
his experience

He remains firm in faith and forbearance and becomes grateful with no  
'give and take'

Then he is not drowned in water and burnt in fire. ...22

**Pauri 23 (Love between guru and the disciple)**

The Grace of the Guru for the Guruward is his intense love, which cannot  
be concealed

The sandal abides in vegetation and spreads fragrance, but does not  
exhibit his self

The streams and drains ,meeting with Ganges, become pure, but do not declare  
The diamond perforates the diamond, when its grain on the tip of drill  
merges in it

In congregation, he becomes a saint and meeting philosopher's stone he  
becomes like it

He becomes firm in discipline and the Lord becoming Gracious to him  
becomes duped

The Guruward attains fruit of bliss and comprehends the  
Incomprehensible. ...23

**VAR-XIX**

**One Oaṅkār the Eternal Truth, realized through the grace of divine  
preceptor**

**Pauri 1 (Invocation)**

The One Lord Himself Created the Guru's Form

The One Lord manifested Himself as Guru He

He Created the Wonder of the expanse of five elements

The world of four divisions of creation and speech was created

His Nature is Inaccessible and Infinite, none knows its end

The Creator of True Name remains merged in Truth. ...1

**Pauri 2 (The best among the eighty four lakhs of species of life)**

He rotated the beings in eighty-four lakh species  
The human birth is hard to attain through good deeds  
The discipline of the Guruward is superb, wherein self is effaced  
The conduct of congregation is bowing at the feet  
When Name, Charity, Bath and Truth are firmly established  
One is absorbed in 'Word-awareness' and bows to God's Will. ...2

**Pauri 3 (Gurmukhs is the guest)**

The Guruward becomes wise with Guru's instruction  
He comes in the world-society as a guest  
He eats and drinks whatever is given to him  
He never talks in ego and laughs only when caused to laugh  
He is approved as a guest and looks pleasant in his work  
When he goes away, the world-society is amazed. ...3

**Pauri 4 (Method of moving around)**

The Guruward knows that his stay is short-lived in the world-meadow  
Like the grazier of the cowherd wondering at he frolic  
The current of the ambrosial hymns trickles down  
He enjoys the flute's music in the congregation  
The wise one sings the modes of Majh and Malar  
He effaces his ego and subdues his mind  
The Guruward absorbing himself in the 'Word', realises the Truth. ...4

**Pauri 5 (Method of following - Living in an inn)**

Travelling on his path, he stayed at the inn at night  
At day-dawn he moved further on his path  
He had no jealousy for anyone and no involvement  
Neither he was asked about dead man's caste, nor did he enjoy someone's  
wedding  
He was content with whatever he got and made no complaint about hunger  
and thirst  
The Guruward remembers the Lord with his mouth and remains blossomed  
like lotus. ...5

**Pauri 6 (Moving technique)**

On the night of Diwali, the lamps are lighted  
The stars, dim and bright, are seen twinkling in the sky  
In the orchard, the flowers are selected and plucked  
The pilgrims visit the holy shrines and see them with their eyes  
Like looking at the mirage appearing and disappearing  
The Guruwards gift of the fruit of bliss is the remembrance of 'Word'. ...6

**Pauri 7 (Way of the world - parents home)**

The mind of Guruward is enlightened with Guru's instruction  
He considers the world as parent's house, without any worry  
He remains unattached in the world of hopes, absorbed in knowledge  
He follows the conduct of congregation, receiving the message of 'Word'  
And also follows the advice of adopting total humility  
He remembers the Lord with every breath and morsel, living anywhere. ...7

**Pauri 8 (Technique of Life)**

We meet in the world like the travellers in a boat  
We enjoy in the world like becoming king in a dream  
We undergo the short-lived happiness and sorrow like shade of a tree  
The Guruward dispels the ailment of ego and does not exhibit himself  
He realises the spiritual unfoldment within his own home  
According to Guru's instruction, he remains obliged to Lord, whatever happens. ...8

**Pauri 9 (Method in the world - desirelessness)**

The Guruward in the company of saints knows the life to be short-lived  
He enjoys all the situations like the spring in the month of Chet  
He imbibes humility like the surging water of Sawan flowing to lower levels  
The union of such people is mannerful and marvellous  
The discipline of the Guruward is pure, which is Approved by the Lord  
The meeting with the Guru's discipline is unimpaired, true and pleasing. ...9

**Pauri 10 (Success of the birth)**

The birth of the Guruward in the world is fruitful  
The Guru's discipline comes with full grace, because Guruward effaces his self  
He works with devotional love and attains the fruit of bliss  
He abides the Guru's inaccessible instruction in his heart  
He becomes the banner of forbearance and piety spontaneously  
He does not bear the suffering and fear, because he accepts God's Will. ...10

**Pauri 11 (Gurmukh - mind)**

The Guruwards consider the attainment of human body as the great opportunity  
They love the congregation and enjoy all its aspects  
They absorb themselves in 'Word-awareness' and repeat God's Name  
They rise above the body and realise the Truth  
They do not recognise any sort of duality  
They consider in their mind the life as short lived. ...11

**Pauri 12 (Rarity of Gurmukhs)**

Some rare philanthropist Guruward takes birth in the world  
He attains the fruit of bliss by effacing his self  
The 'Word' is a witness for him, which he causes the other Sikh to listen  
He reflects on the 'Word' and practises Truth  
There is Truth in his heart and mouth and only Truth is pleasing to him  
He fructifies his birth and caused the world to cross the sea of existence. ...12

**Pauri 13 (Conduct of Gurmukh)**

The Guruward effaces his self and thus recognises his self  
He merges in Truth, Contentment and Equipoise  
He enjoys bliss in forbearance, piety and mercy  
He reflects on the connotation of the 'Word' and describes it  
He, having all power, pretends to remain without it  
He receives all honour in Lord's Court, but remains humble. ...13

**Pauri 14 (Gurmukhs always accept the divine order)**

The Guruward, making best use of his birth, goes to Lord's Court  
On reaching the True Court, he occupies the true arena  
He has the food of love with firmness of zest  
He stabilises his mind, which does not waver at all  
He speaks Truth, which renders welfare for all  
He goes on away on being called and comes, when sent. ...14

**Pauri 15 (Virtues of a Gurmukh)**

The Guruward, curing the incurable, is called a saint  
He is known as a knowledgeable person, having the discriminating intellect  
He is recognised as a devotee, being absorbed in devotional love  
He, having gnostic tendency, is known as knower of Brahman  
He is a person of Perfect understanding, being absorbed in 'Guru's Word'  
He, rising on the rungs of hour, enjoys the essence of love. ...15

**Paori 16 (Gains from a Gurmukh)**

The Creator's True Name is obtained by the Guruward  
He meditates on 'Oankar' the True Name of the Lord  
He reflects on the 'Word', being absorbed in it  
He, practising Truth, is a person of True conduct ,  
He is a gate of redemption and having his sight one merges in Equipoise  
His base is Lord's Name, therefore he has not to repent. ...16

**Paori 17 (As above)**

The Guruward, touching the philosopher's stone, becomes as such  
He rises above the world, on having sight of the Lord  
He ,meditating on the Lord, effaces duality  
He neither looks towards the wealth and beauty of others nor slanders them  
He churns the 'guru's Word' Lord's Name  
He goes towards the Lord in bliss and has not to lament, while dying. ...17

**Paori 18 (The nature and form of Gurmukh)**

The Guruward, on becoming a Pundit, instructs the world  
He effaces his self and purifies his internal self  
He is absorbed in truth and contentment and forsakes lust and anger  
He is without enmity and had no inimical feelings  
He instructs all the four castes and merges in Equipoise  
His mother be hailed, who has given birth to such a mighty warrior. ...18

**Paori 19 (Carefree Gurmukh)**

The Guruward Praises the True Guru's 'Word' Waheguru  
He Praises and Commends the True Lord  
He acclaims Truth, which is a God's Gift for him  
His path is the 'cart-track', which ultimately leads him to Truth  
His wisdom is very deep and thus unfathomable  
He is carefree, but not indifferent. ...19

**Paori 20 (Serious and tranquil Gurmukh)**

The Guruward has exact weight, neither more nor less  
His speech is exact, neither more nor less  
His wisdom is stable, neither more nor less  
His love is invaluable and cannot be evaluated  
His discipline is pure and cannot be equalled to any other  
His ambrosial 'Word' is steady, which can be quaffed after stirring. ...20

**Pauri 21 (Gurmukh remain tranquil in their self)**

The Guruward attains all the fruits with his fruit of bliss ...  
Dyed in good fast colour, he dyes all others  
Merged in the good fragrance, he fragrances others  
All the relishes come within his contentment-giving ambrosial essence  
On being absorbed in 'Word-awareness' the Unstruck Melody rings in him  
He stays firmly on going to his own eternal home and does not stray  
anywhere. ...21

**VAR-XX**

**One Oaṅkār the Eternal Truth realized through the grace of divine  
preceptor**

**Pauri 1 (Invocation - description of the Guru)**

The Lord Himself Created the True Guru Nanak  
His Sikh Angad became Guru on coming to Baba Nanak  
Amar Das Guru was the Sikh of Guru Angad and was liked by him  
Ram Das was the Sikh of Guru Amar Das, who was caused to be called the  
Guru  
Arjan Dev was the Sikh, who became manifest as the Guru  
The Gursikh Hargobind cannot be concealed. ...1

**Pauri 2 (All gurus had the same light)**

The Guruward, on becoming like philosopher stone caused Sikhs to perform  
worship  
He transmutes eight metals into one and manifests the inner light of the Sikhs  
He becomes like sandal and fragrances the trees  
The Sikh of the Guru becomes the Guru and works wonders  
With his Light, he enlightens the other lights, like the lamp lighting the lamp  
He merges the Sikh within himself as water merges in water. ...2

**Pauri 3 (Praise of the Gurmukh)**

The birth of the Guruward is fruitful, he has met the Guru  
He has come in the presence of the Guru because of perfect karmas  
He has bowed at Guru's feet and established firmly in himself Lord's Name  
He remains unattached within his home and maya has no impact on him  
Practising Guru's instructions he has comprehended the Incomprehensible  
He has become a 'jiwan-mukta', having effaced his self. ...3



**Pauni 4 (The Gurmukhs only sustain the unbearable cap of love)**

The Guruward has effaced his self and not exhibited it  
He has wiped out duality and meditated on the One Lord  
Considering the Guru as God, he has absorbed himself in 'Word'  
He goes to the congregation and bows his head  
Following Guru's discipline, he has attained the fruit of bliss  
He has obtained the cup of love and borne the Unbearable. ...4

**Pauni 5 (Daily routine of the Gurmukhs)**

He get up at the ambrosial hour and on waking cause others to wake up  
Bathing in the holy shrine of Guru's discipline, he has not strayed in illusion  
He remembers the Guru's mantra and cause it to be remembered by others  
Establishing firmly in Guru's wisdom, he meditates single-mindedly  
On his forehead, there is red mark of Approval, the charming sign  
He falls at the feet of Sikhs, who continue this tradition. ...5

**Pauni 6 (The earning of Gursikh)**

He falls at the feet of the visiting Sikh and cause them to be washed  
He tastes the ambrosial hymns and subdues his mind  
He serves water and fans the congregation, he grinds flour and bums  
kitchen's fire  
He listens to the Guru's hymns, learns them and writes them  
He practices the actions like Name, Charity and Bath  
He works in humility and speaks sweetly, he labours and Provides food. ...6

**Pauni 7 (Meeting of the Sikhs of the Guru)**

The Sikhs are caused to meet the Sikhs  
They celebrate the Guru's festivals in devotional love and cause others to  
celebrate  
They consider their elders as gods and goddesses  
They consider other Sikhs like the mother, father and brother of their family  
They obtained the profit of service to the Sikhs like Agriculture and Business  
They consider all the Sikhs and their offspring as the family of swans. ...7

**Pauni 8 (Omens)**

He does not keep in mind the omens of right and left  
He does not move backwards on seeing a man or a woman  
He does not consider the good or bad voices or the effect of sneezing  
He does not make offerings or worship to the gods and goddesses  
He does not stray here or there or absorb his mind in illusions  
The Gursikh is like a true field, in which the seed of faith fructifies. ...8

**Pauri 9 (Holy congregation, the abode of Truth)**

He labours with piety in mind and is firm on Truth  
Which have been Created by the True Lord of True Name  
The Gracious True Guru came with Mercy for his Sikhs  
The Transcendent Lord manifested through him, who caused us to listen  
to his 'Word'  
He populated the congregation as the region of Truth  
And making it the True Throne, he caused it to be saluted. ...9

**Pauri 10 (Service of the Holy congregation)**

The Gursikh himself serves and causes others to serve the Guru  
Serving the congregation, he obtained the fruit of bliss  
He spreads the sack-cloth after cleansing it and bathes himself in its dust  
He causes to be brought the fresh large pitchers and fills them with water  
And then brings the communion food and causes it to be distributed and  
eaten. ...10

**Pauri 11 (Do good to evil persons)**

The tree grows in the world with its head downward  
It bows its head, so that it may remain stable  
It blossoms and fructifies and for fruit it bears the pelting of stones  
It causes the saw to be placed on its head, so that the ship is built  
Which is caused to steer through its path on the head of water  
He, who gets the saw placed over its head, gets crossed, sitting over its  
head. ...11

**Pauri 12 (The tree bears the evil and does the good)**

Having been chopped with an iron implement, it is studded with iron  
Getting the iron loaded over its head, it is caused to be floated over water  
Nourishing the wood like son, it does not drown it  
It drowns the 'Agar-wood' deliberately, causing it to become more valuable  
Performing good action brings the good reward, the world is pleased to know  
The Gursikh bearing vicious act performs virtuous act, I am a sacrifice to  
him. ...12

**Pauri 13 (Order of the true Guru)**

He, who obeys the Command of True Guru, causes it to be obeyed by others  
The Guru has said that the Sikh should obey the Will of the Lord as Command  
He quaffs the cup of love and comprehends the Incomprehensible

The Guruward Knowing the Unknowable, do not declare it  
He effaces his self and does not exhibit it  
He receives the fruit of bliss and gets its seed fructify in others. ...13

**Pauri 14 (Love of the disciple)**

Having the sight of the True Guru, the Sikh meditates on him  
He reflects on the True Guru's 'Word' and practises his knowledge  
He abides at the lotus-feet of the Guru and is absorbed in his mantra  
On serving the True Guru, he causes others to serve him  
The disciple exhibits full faith in the Guru and causes the world to have full faith  
The Guruward causes the Guru's discipline to flourish and covers his own home with it. ...14

**Pauri 15 (Yoga technique for gurmukh)**

The Guru has caused his Sikhs to understand the device of spiritual unity  
The Sikh remains unattached in the world of hopes, quite apathetic  
He quaffs less water and eats less food  
He talks less and does not waste time for nothing  
He sleeps less during night and is not entrapped in attachment  
He is not allured by greed even in his dream. ...15

**Pauri 16 (Yoga technique for Gurmukhs)**

His ear-ring is Guru's instruction and he has listened to Guru's mantra  
He has got sewn the quilt of forgiveness and has obtained and put in his wallet the bowl  
He falls at the feet and make the dust of the feet the ashes  
His bowl is his cup of love and the food in it is liked by him  
His staff is his reflection on knowledge, with which he tames the evils  
The congregation is his cave of Equipoise, where he remains absorbed in contemplation. ...16

**Pauri 17 (Other means of yoga a technique for Gursikhs)**

The Guruward blows the significant horn of awareness and sounds the 'Word'  
His significant sect of 'Aae' is the attainment of his own home  
He pays obeisance to the Primal Purushaand comprehends the Incomprehensible  
The Guru initiates the tradition of the disciple for stability of his mind in faith  
Causing him to rise above the world, he absorbs him in the 'Word'. ...17

**Pauri 18 (World, the game of dice)**

Listening to the instructions of the Guru, the disciple was declared a Sikh  
The Sikh learning the instructions of the Guru, gives it further to another Sikh

Listening to the instructions of the Guru, he has absorbed his mind in love  
He has liked the fellow-disciple accepting the Lord's Will

He comes into contact with his fellow-disciples

In this way he has won the world's game of dice of sixteen chessmen with the pair. ...18

**Pauri 19 (Game of Chess)**

The world's game of dice and its accessories have been made by the Lord  
Including the elephants, horses, chriots and footmen

There are kings and ministers, who control both the armies

The warriors get jumbled up and begin the war

Only the Guruward moves on and reaches the destination

The minister, who becomes humble, the Guru causes him to reach the target. ...19

**Pauri 20 (Living in the fear of God, Gurmukh attain union with formless God)**

One is conceived in the fear of the Lord and takes birth in fear

The Guruward comes under the Guru's refuge in fear

He practises the Word in fear in congregation

He becomes 'Jiwan-mukta' in fear and accepts Lord's Will

He makes his birth fruitful in fear and merges in Equipoise

He goes to his own home, in fear and realises the Perfect Lord. ...20

**Pauri 21 (Praise of Guru)**

Considering the Guru as God, the Sikh took his shelter

Absorbing his mind in Guru's feet, he does not swerve

He becomes stable in Guru's discipline and attains his own Equipoise state

He works in Guru's discipline and accepts Lord's Will

He effaces his self and merges in Truth

His coming into the world is fruitful and causes the world to cross the sea of existence. ...21

**VAR-XXI**

**One Oankār the Eternal Truth, realized through the grace of divine preceptor**

**Pauri 1 (Invocation, Vāhiguru and Praise of Satiguru)**

The Lord is the king of kings, both the True and Beautiful,  
The Supreme and Carefree, none knows His Limits,  
His Court is also said to be Carefree,  
His Nature is Unknowable and Unfathomable, with Marvellous Sports,  
With True Praise and Inexpressible Tales,  
I am a sacrifice to that Wondrous True Lord and True Guru. ...1

**Pauri 2 (Praise of Primal Lord)**

Lakhs of Brahmas, Vishnus and Shivas remember Him,  
Narada, Sarda and Seshinaga sing His Praises,  
Ganas, Gandharvas and Ganesha sing His Eulogies playing their instruments,  
The Six systems of Philosophies in various garbs exhibit imitations,  
Under instructions from their Gurus, the disciples are unable to know His Limits,  
We bow before that Primal Purusha Whom none can Comprehend. ...2

**Pauri 3 (As above)**

There are preceptors and Prophets, who Meditate on Him,  
There are Sheikhs and Elders who are only His Destitutes,  
Many people of high spiritual rank supplicate for His Grace,  
Many of them standing at His Gate are happily absorbed in Him,  
The holy men obtaining information about Him like Him utmost,  
There is rare one, who enters His Court deserving High Position. ...3

**Pauri 4 (Creators Creation can't be known)**

Listening to holy texts the people deliver discourses on Him,  
Both Hindus and Muslims have not comprehended the Truth,  
Only they are Approved in His Court, who considered themselves lowly,  
The Vedas, Katebs and the Quran could not know His end,  
People of both the worlds marvel about God's Marvellous Sports,  
They are a sacrifice to the Creator, Whose Nature they enjoy. ...4

**Pauri 5 (Pleasure seekers are away from his abode)**

Lakhs of elegant, beautiful and unique forms are destined to leave,  
Many of good and bad colours emerge like waves and depart,  
The musical modes and instruments in wonder sing about God, the  
Treasure of attributes,  
Lakhs of tastes and relishes are being tasted and relished  
There are millions of odours and smells, which keep spreading fragrances,  
The kings and other strayed away from God's mansion, will not be able to  
enter it. ...5

**Pauri 6 (Duality and Unity)**

With the union of Shiva and Shakti the duality is created,  
Within the play of the maya of three modes, people get stained and  
unstained,  
Getting all the four substances, they get them strung and worn like garlands,  
The beings of five elements waste themselves at the end,  
The six seasons and twelve months bring experiences both good and bad,  
The attainment of miraculous powers and treasures bring no satisfaction  
at all. ...6

**Pauri 7 (Every thing useless without loving devotion)**

Thousands and lakhs of wisdoms are of no use,  
Knowledge, Contemplation and Supreme State cannot comprehend His  
Limits,  
Lakhs of moons and suns traverse day and night, in His Fear,  
Lakhs of services for others during life are being performed,  
Lakhs of works done in pride result in shamefulnes,ss,  
Lakhs of religious faiths are being concentrated on Him,  
But devotion with love for the Lord results in merger within Him. ...7

**Pauri 8 (Without loving devotion, all is futile)**

Lakhs of religious elders and kings cast their influence on others,  
In several spiritual and worldly ways they create followings,  
But they cannot fathom the unfathomable spiritual and worldly ways,  
Innumerable disciples are under their refuge and in their service,  
They even declare that there is no end to the Praises of the Lord,  
The Lord's Court is Carefree, they stand in meditation. ...8

**Pauri 9 (As above)**

There are lakhs of chiefs and heads, who come and go,  
There are lakhs of huge courts ever scheming and planning,  
There are stores full of wealth, busy in estimations,  
There are reformers of families, being called saviours,  
There are people absorbed in greed, attachment, ego and fraud,  
There are others indulging in good thoughts, move in all the ten directions,  
There are lakhs of elders, busy in amusing their minds. ...9

**Pauri 10 (Without loving devotion all else is futile)**

There are lakhs of donors, begging from God and giving to others,  
There are lakhs of incarnations, taking their birth and engaged in their works,  
There are boatmen setting sails, but cannot comprehend the limits,  
There are ruminating wise men, but cannot divulge the Lord's secret,  
There are doers performing deeds and eliciting praise of others,  
There are lakhs of cooks serving others and lakhs partaking their dishes,  
There are lakhs of Courts and lakhs of serviteurs engaged in service. ...10

**Pauri 11 (As above)**

There are brave warriors, exhibiting their strength,  
There are lakhs of listeners and lakhs of orators delivering speeches,  
There are explorers busy in exploration moving in all the ten directions,  
There are lakhs of people with long life, but with no knowledge of Lord's limits,  
There are really very wise people, but who cannot train their minds,  
They get due punishment in the Carefree Court of the Lord. ...11

**Pauri 12 (Sufferings of ego and delights of contentment)**

There are lakhs of doctors, who prepare medicines and sell them,  
There are very erudite people with understanding, scheming and planning,  
There are enemies, who remaining idle, enhance their strife's,  
There are fightings for invasions, where warriors exhibit their strength,  
Though it may be the present or past, the people cannot get their ego erased  
One who remains contented and humble, he only rises above his self. ...12

**Pauri 13 (Negation of ego lends to salvation)**

There are lakhs of preceptors and their disciples, who meet one another,  
There are lakhs a helpless people, who visit the graves of their martyrs,  
There are lakhs fasts and festivals, wherein they perform prayers,  
With speaking an listening, they amuse their minds,

There are cells of meditation under lock and key, where austerities are performed,  
Those hermits who reach the gate of the Lord's Court, rise above their  
selves. ...13

**Pauri 14 (Ugly are the people who indulge in maya)**

Building high mansions bedecked with cosy beds,  
The great worldly-wise men make them under their names,  
The kings raise millions of forts to stabilise their rule,  
There are lakhs of officers with fat salaries,  
All of them are filled with ego, therefore they come and go,  
In the True Lord's Court, they look really horrible. ...14

**Pauri 15 (Hypocrisy does not avail there)**

There are millions of holy shrines, where people take bath on religious festivals,  
They are the places of gods and goddesses, where service is performed,  
They perform lakhs of meditations, austerities and restraints,  
They engage themselves in havanas and sacrifices and offer consecrated  
food,  
They hold lakhs of fasts regularly, give charities and perform rituals,  
In the Lord's Carefree Court, hypocrisy is not approved. ...15

**Pauri 16 (Man approved in the Court of the Lord is highest)**

Lakhs of boats float in the sea,  
They do not get consciousness of the depth of the sea,  
The mythical birds thinking and longing fly in the firmament,  
Their young ones fly in the sky without getting any clue of the vastness,  
They cannot search the Lord's end in lakhs of skies and nether-worlds,  
Before One Lord's Court all the male and female entities look like dust-  
particles. ...16

**Pauri 17 (Creation of the Vāhiguru - the wonderful Lord)**

The Lord Created and exhibited this Play of the three modes of maya,  
He Created the show of four divisions of creation and speech,  
He Created the five elements and systematized them,  
He Created six seasons and twelve months and well-organised them,  
He lit the two lamps of sun and moon during day and night,  
He Created the whole expanse with one utterance and Himself looks at His  
Creation. ...17



**Pauri 18 (God is detached)**

With one utterance the Lord Creates and Destroys His Creation,  
Lakhs of rivers of life begin to flow without end,  
Lakhs of universes seem merged in His Utterance without any upsurge in Him,  
He Creates and Scans with glee lakhs of glorious entities,  
Who can surmise it as an act of boon or curse?  
He has no repentance about it as a virtuous or a sinful act. ...18

**Pauri 19 (The creator and His creation are infinite)**

The Creation of the Lord is Unapproachable and Unfathomable, none can  
know its limits,  
The Lord Himself is Carefree, none can tame Him,  
How Great is His Court, tell me about this,  
No body discloses the Path and how to tread it ?  
How Great is His Praise, how can we meditate on Him?  
He Himself is Incomprehensible and Unfathomable, how can we know  
Him. ...19

**Pauri 20 (Only grace of the God is desired)**

He is the Primal Lord; He is Supreme and Primal, He is called Marvellous,  
He is from the Beginning, He is Infinite and without Beginning, no words  
can describe Him,  
He Pervades from the beginning and the beginning of Ages, He cannot be  
described by mere talk,  
He is the Saviour of His devotees, He is Undeceivable, He is said to be  
realised in Supreme State,  
In the Supreme State the limitless Music resounds and those in tune with  
it ever crave for it  
Those absorbed in this Marvellous State realise the Perfect Lord,  
Only the Lord can be realised with the grace of the Perfect Guru. ...20

**VAR-XXII**

**One Oankār are the Eternal Truth, realized through the grace of divine  
preceptor**

**Pauri 1 (Invocation to the divine creation)**

The Transcendent Lord is without any support and incomprehensible,  
From Him He manifested Himself as One Immanent Lord,  
Then He began the Play of Creation,

He, the Creator assumed the Name of Truth, His reputed Nature,  
The True Sustainer manifested again the three modes of maya,  
Thus the world was created with Writ on every head,  
He gives sustenance to all without weighing it,  
None knows the time, day, month of Creation,  
Such a thought was not divulged by Vedas and Katebs. ...1

**Pauri 2 (Divine Power)**

Without any support and pressure He shot His arrow,  
The swan flies at a great height, but who sends him,  
It has marvellous power in its wings, which takes it to greater heights,  
The saint Dhru mounted on the sky, getting a stable position,  
The lowly are blessed with honours, who rose above their selves,  
The enlightened one meditated on the Lord and obtained Honour in Lord's  
Court. ...2

**Pauri 3 (As above)**

They searched for His end, but without any success,  
Those who went on this search, were lost,  
Millions did this search, but strayed in illusion,  
His beginning is greatly wondrous, none knows the end,  
He is Unfathomable, there is expansion of waves,  
With one utterance the Unknowable expanse was created,  
We are a sacrifice to the Creator, Whose Nature itself is Maya,  
He alone knows Himself, the Guru has made it known. ...3

**Pauri 4 (The Creation)**

The True Creator is merged in Truth,  
The air emerged from True Lord, which works in every being,  
The water was created from air, which moves downwards,  
The earth was made a boat, floating over water,  
The fire was created from water, which pervades in the forest,  
Though there is fire in wood, the trees bear fruit and flowers,  
The Lord has combined together air, water and fire,  
We bow before the Primal Purusha, who has manifested this Play. ...4

**Pauri 5 (Creation)**

How great is Truth, liked by the True Lord,  
How great is air, which moves in all the four directions,  
The vegetation which grows around sandalwood, is fragrancd by it,  
But the bamboo loses Its family, which burns down by colliding,

The Shiva and Shakti in sandalwood and bamboo have proved their mettle,  
The nightingale and crow are both separately known by their utterance,  
The beings of all the four divisions of creation have been given number of  
breaths

The five approved celestial sounds resound on entering the Lord's Gate. ...5

**Pauri 6 (Qualities of a Sadhu)**

The union of sound and musical mode remind us about the knowledge of  
God,

One who disciplines the nine doors is called a saint,  
He rises above the worldly relations and enters his own home,  
He moves beyond the Yogic Pranayama,  
He takes his seat at Bhujangma channel after purifying himself,  
He leaves Ira and Pingula channels and enters Sukhmana channel,  
He disciplines the five Yogic Mudras and becomes a saint,  
This saint playing the imperceptible Play enters the Supreme Spiritual  
State. ...6

**Pauri 7 (Yoga)**

The Yogi unites the mind air measuring three plus seven fingers,  
He repeats the 'So-ham' mantra in equipoise state and realises the Lord,  
He causes the ambrosial current to drip and quaffs the nectar,  
He remains in tune with the limitless celestial tune and causes it to play,  
Reciting the silent prayer, he merges in the highest state of meditation,  
Merging in the highest state of meditation he rises above his self,  
The enlightened ones tasting the cup of love remain intoxicated in their  
own home,  
The Gursikh gaining Unity realise the Perfect Lord. ...7

**Pauri 8 (The Guru and the Sikh)**

The light is lit by another light just as the lamp is lit by another,  
Just as the vegetation near the sandalwood is fragranced,  
Just as the waters of Ganga and Yamuna unite and flow as Triveni,  
Just as the air mixes with air and the tunes resound as limitless music,  
Just as the diamond cuts the diamond and pieces are strung as a necklace,  
Just as the philosopher's stone lies mixed with other stones,  
Just as the mythical bird remains with its young ones in the sky,  
Likewise the soul unites with Brahman in-the blissful equipoise state. ...8

**Pauri 9 (Praise of the Lord)**

How great is the One Utterance, which resulted in the vast expanse,  
How great is the weighing balance, which weighed the created things,  
How enhanced is the Utterance, which created millions of universes,  
Lakhs of earth are created and lakhs of skies remain suspended without  
columns,  
Lakhs of airs, waters and fires have been created,  
The Play of eighty-four lakhs of species has been created,  
There is no end to the beings in all the species,  
The Writs are recorded on the heads of all beings, who remember the Lord  
without Writ. ...9

**Pauri 10 (The Path of Gurmukhs)**

The True Guru has Uttered the True Name of the Lord,  
The real thing is the Guru's Being, who is to be meditated,  
There is the haven of holy congregation, where only Truth shines,  
In Lord's Court, there is True Justice, His Hukm (Command) Pervades everywhere,  
For the enlightened ones, the congregation is the True Village, where only  
Word abides,  
There the ego is erased and only humility pervades,  
Keeping the instructions of the Guru in their hearts, the enlightened ones  
endure the Unbearable,  
We are a sacrifice to this enlightened one, who works under the Will of the  
Lord. ...10

**Pauri 11 (Gurmukh, the Supreme Stage)**

The Will of the Lord is True, which is liked by the enlightened one,  
He remains at the feet of the Guru and rises above his self,  
The disciple remains amused with the Guru's instruction and his mind is  
reassured by it,  
The enlightened one in equipoise state knows the unknowable,  
The Gursikh is without any greed and serves the Guru unhesitatingly,  
His attention is ever in tune with the Guru's Word and remains under his  
Command,  
He leaves the worldly wisdom and enters his own home,  
The enlightened one attains Bliss and merges in the Supreme spiritual  
state. ...11

**Pauri 12 (Guru Angad Dev)**

One Guru and one Sikh, this fact is known to the enlightened one,  
Gursikh, the disciple of the Guru, merges in the True Lord,  
They are True Guru and Sikh, who only talk only about the Word,  
They are Marvellous in the past and future and shine only in Truth,  
Their account cannot be written, they give honour to the lowly,  
The nectar and poison are equal in their eyes and they do not transmigrate,  
Within the limit of this target, they are apparently the enlightened ones,  
This is really wondrous that from the Gursikh, other Gursikhs emerge. ...12

**Pauri 13 (Virtues of the Gurmukhs and the glory of the dust)**

Those who have quaffed the nectar from the cup of love,  
They become familiar with the Omnipresent Lord and know the Unknowable,  
The Lord, who fills every heart, merges within their hearts,  
The seed erupts as greenery, which further grows into flowers and fruits,  
The sandalwood being cool, fragrances the vegetation surrounding it,  
Though sandal, moon and camphor are cool by nature, but not like the  
Gursikh,  
Who pacifies like moon the heat of the sun of vices,  
He applies the dust of the feet of the Guru on his forehead,  
Which becomes the cause of producing new greenery in abundance,  
With which the Light of God shines within and the limitless celestial tunes  
resound. ...13

**Pauri 14 (As above)**

With one Utterance of the Lord, the Unweighable Nature was produced,  
None can talk about that Lord, Who is Illustrious and Marvellous,  
Lakhs of rivers of life cause those waters to flow further,  
The Gursikhs may be considered like precious diamonds and gems,  
In them the instructions of the Guru have stabilised and they are Approved  
ones,  
The path of the enlightened ones is Pure, True and Graceful,  
The eulogisers are rare among lakhs, who are totally absorbed in the Word,  
The dissolved dust of their lotus-feet is nothing less than ambrosia,  
Which is quaffed to their fill by the Gurmukhs, whose story is indescribable. ...14

**Pauri 15 (Vāhiguru, the wonderous Lord is ineffable)**

We are a sacrifice to the Creator, Whose value is inestimable,  
How great can be His Equivalent, cannot be described,  
How great can be His Strength, He gives Honour to the lowly,  
Lakhs of earth and skies are merely like sesame-seed in weight,  
His creation consists of lakhs of universes, which make us wonder,  
He is the Sovereign of sovereigns, His Command makes it apparent,  
Lakhs of oceans are merely like a drop for Him,  
Whatever people say about Him is untrue, His Story is Indescribable. ...15

**Pauri 16 (Conduct of the Gurmukhs)**

The enlightened one knows to work under the Will of the Lord,  
On their Path the enlightened ones move under Lord's Will  
They are firm on faith and forbearance ever remaining grateful to the Lord,  
The enlightened ones Know the Unknowable of innumerable wonders,  
They have been said to work like a child from olden times,  
They remain intuned in the holy congregation being truthful and graceful,  
Because of their knowledge of the Word, they are emancipated in their life,  
The enlightened ones knowing their identity rise above their selves. ...16

**Pauri 17 (Praise of Satiguru)**

The Unknowable State of the Lord is said to be Unfathomable,  
It is Profound, Serene and Immeasurable, without cognition of its depth,  
From One of His drops lakhs of currents flow, highly-flooded,  
The enlightened ones eulogise Him relating indescribable stories,  
He is Infinite and Limitless with boundless elegance,  
His Court is Carefree and Stable,  
The Lord Himself is Great and Carefree and strength for the weak,  
We marvel at the Indescribable True Guru and True Guru. ...17

**Pauri 18 (Holy congregation is the abode of Truth)**

The holy congregation is the abode of the True Lord, this fact is known to  
the enlightened one,  
Knowing the strength of the True Name, the enlightened one meditates on it,  
He awakens within himself the powerful Supreme Light skilfully,  
He has checked the whole universe and knows no light equal to it,  
He who goes under His refuge, he never suffers the punishment of Yama,  
His massive sins are destroyed and he does not go to hell

Just as the husks are separated from rice-grains,  
Likewise the True ones remain whole and safe and are saved from the false  
ones. ...18

**Pauri 19 (Conduct of the gursikhs)**

The Gursikhs are worthy of approbation, they have reformed their life,  
This is the traditional practice of Gursikhs that they intensely love their Guru,  
The enlightened one remembers the Lord's Name with every breath,  
He remains detached from maya and effaces his ego,  
He considers himself lowliest of the lowly and gains high character,  
He discards all hopes and reflect only on the Word,  
He abides in the Supreme spiritual state after destroying the persistence  
of his mind,  
His mind is fully enlightened and those who being sinful follow them are  
saved. ...19

**Pauri 20 (As above)**

The Gursikhs are hailed because they have come across the True Guru,  
Because of their remembrance of the Word, they even save their families,  
The enlightened one has truthful character and works under the Will of  
the Lord,  
He enters the gate of salvation because he has effaced his ego,  
He has trained his mind, therefore he works for the welfare of others,  
He has the base of Truth and also merges in Truth,  
He remains uninfluenced from the public opinion,  
By remembering the One Lord, He knows the Unknowable. ...20

**Pauri 21 (The Nature and form of Gurmukhs)**

The enlightened ones remain cool like the Light of the moon, and shower  
the nectar of Name,  
By coming into contact with philosopher's stone, eight metal are  
transformed into gold,  
Abiding near the sandalwood, other plants also take the fragrance of sandalwood,  
Coming into contact with the waves of Ganges, the streams become like  
the Ganges,  
The swans, who go to Mansarovar lake leave all other desires,  
The Gursikhs are like the Supreme swans, whom the people like to see,  
Those who have taken refuge under the Guru become worthy of contact,  
They become the residents of the heaven of holy congregation and thus  
become immortal. ...21

**VAR-XXIII**

**One Oankār the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Invocation)**

The True Guru manifested Perfect Brahman as Marvellous,  
He meditated on the True Name of the Creator, the Transcendent Lord,  
With knowledge-giving True Guru's Word, we are made to hear the  
wonderful Limitless tune,  
The discipline of the Guruwards has been set going with emphasis on  
Name, Charity and Cleanliness,  
With his instructions, the Guru produced Gursikhs creating heaven like  
holy congregation,  
Bestowing the traditional practice, the True Guru made the Gursikh bow at  
the feet of others,  
In this way the Glory of falling at the Lotus-feet was made known. ...1

**Pauri 2 (Pilgrimage centres and Sadhus)**

The sins are removed on bathing at holy shrines and called them 'redeemer  
of sinners,  
But the holy shrines are fruitful only on having the sight of the saints,  
One becomes a saint on controlling the mind and enshrining in it the  
Lotus-feet of the Guru.  
The Praise of the saint is Unfathomable and the saint is rare one among the  
millions,  
There are innumerable Gursikhs in the world, with their abodes of piety at  
many places,  
Bowing at the feet and washing them and taking their washings the feet  
are worshipped,  
The resultant fruit is that the Guruwards know the Unknowable. ...2

**Pauri 3 (Dust)**

The Lord Created the five elements, out of which the Guruward Earth  
effaced its self,  
Taking its example the Guruward taking refuge at the Lotus feet is blessed  
with all treasures and fruits,  
It is within the knowledge of folks, Vedas and the Guru that the dust of the  
feet of saints saves the world,



This dust purifies the sinners and keeps the purity of the saintly people intact,  
The Praise of this dust is limitless, even the thousand-headed Seshinaga  
cannot measure it,

This dust effaces the Writ, it brings the mind under control,  
The world falls at their feet, ho fall at the feet of the Guru. ...3

**Pauri 4 (Lessons from the examples of Ganges)**

The Ganges being the humble one left the heaven and came to the earth,  
Nine hundred and ninety-nine streams alongwith Ganges touched the  
sixty-eight holy stations,

Ganges is approved in the three worlds and Shiva mounted it on his head,  
The gods and goddesses hail her with respect and talk about her with  
great praise,

Alongwith Ganges lakhs of heavens and lakhs of intuned masters of  
heavens speak out

That the dust of the feet of saints is invaluable, which is got with the  
blessing of Guru and congregation

None can evaluate the dust of the Lotus-feet. ...4

**Pauri 5 (Grandeur of the pleasure fruit of gurmukhs)**

Lakshmi, who sits at the Feet of the Lord, has lakhs of powers, which  
cannot be comprehended,

The treasures and powers are her slaves, whom the adepts and strives cling  
Before whom bow the four Varnas, six Shastras, the celibates, the donors  
and nine Naths,

Who pervades with deception the three worlds, fourteen regions, in water,  
on plains, in sky and nether-world,

She comes alongwith her spouse in the presence of holy congregation,

She bows at the Feet and becomes the dust of the feet, she effaces her self  
and does not get noticed,

The Guruward obtains the fruit of bliss, it is his greatness. ...5

**Pauri 6 (Grandeur of the Lotus feet in contest with King Bali Story)**

The Lord manifes himself as Vaman and deceived Bali but because of his  
devotion was Himself guiled,

He asked for two and a half steps of land but later on enlarged His body,  
He measured the three worlds in only two steps being followed by Bali,

Considering him better than being the king of heaven the kingship of  
netherworld was bestowed upon him,

Being affectionate towards His devotee, He appointed Brahma, Vishnu and Shiva as His watchmen,  
Lakhs of Immaculate Vamans long for the dust of holy congregation the fulfiller of all the wishes,

Thus I have meditated upon the Feet of the Guru in the holy congregation. ...6

**Pauri 7 (Parsu Ram remained devoid of the delight of the lotus-feet)**

Sahasarbahu came to the house of Jamdagni as a guest,  
He became greedy of Kamadhenu, the wish-fulfilling cow, and got the head of Jamdagni slashed,  
Hearing the cries of Jamdagni's wife Renuka, Parasarama came instantly,  
He, in anger, killed the Kshatriyas for twenty-one times,  
Those who came under his shelter remained safe and no other dared to take up sword against him,  
Though a long-lived one, he could not erase his ego and made himself known,  
He could not taste the nectar of the Lotus feet. ...7

**Pauri 8 (Lessons from Ramchandrar dust of feet)**

When Kaushalya, the queen of Dasrath, became pregnant in the festivity of the royal palace,  
In their pleasure of easy life, both husband and wife began to discuss  
If the son is born to them, what name was to be given to the child,  
Naming him Ramchand, they were absolved of three murders (of Sarwan and his parents),  
'Ram-Rajya' is famous in the world for Truth, Contentment and Piety,  
Rema was indifferent to worldly attachments and used to listen to Puranas from sage Vasishtha,  
The high ideals of 'Ram-Rajya' were in vogue, when touched by his feet, the stony-Ahalya was transformed,  
The holy congregation loves the dust of the feet of Gursikhs. ...8

**Pauri 9 (Krishnachandrāvatār)**

Krishna incarnated in the world, his greatness is described in the Tenth Skand,  
His Plays were marvellous, and he indulged in worldly merriments and spiritual pleasures,  
He was responsible for Mahabharat and surprised both Kurus and Pandavas,  
The gods like Indra and the Trinity do not sufficiently know his greatness,  
When after Mahabharat, Rajsuya sacrifice was performed the duties were to be allotted,

Krishna took the service of washing the feet of the saints and joyfully relishing their washings,

Such recognition comes with the Word of the Guru in the holy congregation. ...9

**Pauri 10 (Incarnation of Lord is available but the feet of Guru are rare)**

The Lord incarnating as Fish, with great effort, saved the Vedas,

When He incarnated as Tortoise, the Ocean was churned and gems were produced,

When He incarnated as the Third one i.e. Boar, He saved the earth and killed the demons,

When He incarnated as the Fourth one i.e. Narsingh, He killed the demons and saved Prehlad,

In one universe, He manifested Himself in Ten incarnations,

He Created millions of universes merging them in every pore,

The One Lord has produced millions of such incarnations,

But the Lotus Feet of the Guru are Unapproachable and infinitely Great. ...10

**Pauri 11 (Feet of the Guru are the best ones)**

The Shastras, Vedas and Puranas speak out whatever they have come to know, Lakhs of musical modes, listening to the Limitless tunes, sing the Praises of the Lord,

Lakhs of Seshinagas and Lomsas attune themselves in the Unknowable Lord, Brahma, Vishnu and Shiva do not know the end of the knowledge and contemplation of the Lord,

The gods and goddesses remember the Lord, but neither they can know his secret nor can they reach Him,

Lakhs of adepts like Gorakh and Machhinder meditate the 'Neti, Neti' Lord,

The Lotus-feet of the Guru are Unapproachable. ...11

**Pauri 12 (Only the higher is alone not respectable)**

Seeing a frown on Brahmin's forehead, the outgoing one relinquishes the idea of going out,

Tying of crooked turban with twists by an egoist is not considered respectable,

The eyes which look in duality are not worshipped,.

Nobody likes that nose, which shows signs of contempt for others,

Those ears are not liked, which indulge in Praise and slander,

That tongue is not liked, which surrounded by the teeth, relishes many tastes,

The feet are the lowliest, but are worshipped with hands. ...12

**Pauri 13 (Lesson from the Symbol of Goat)**

The flesh of the egoist elephant and the powerful lion are not eaten,  
The goat is humble, it is honoured in both the worlds,  
Its flesh is accepted on the occasions of death and marriage and also in  
sacrifices and big feasts,  
Its meat is good for householders, the strings of instruments playing  
hymns are made from its intestines,  
The shoes are prepared from its skin, which are worn by people visiting  
saints,  
The pairs of Indian drums are made from its skin, on which 'kirtan' is  
performed in congregation,  
Going to the congregation amount to taking refuge under the True Guru. ...13

**Pauri 14 (Human body)**

All the bodies are useless, but the most impure is the human body,  
It eats many types of foods and sweetmeats, which result in faeces and  
urine of bad odour,  
The fine silken clothes are become dirty on it, the betel and camphor  
meeting it become miserable,  
The fragrant articles like sandalwood meeting it emit offensive smell,  
The ruling kings and sovereigns collide and get killed,  
Without the impact of congregation and Guru's Word, the human body is  
fruitless,  
Those who adopt the refuge of the Feet and live in humility have a fruitful  
body. ...14

**Pauri 15 (Names of the devotees-bhagats)**

The enlightened ones obtained the fruit of bliss, who came under the  
shelter of the Guru and congregation,  
Dhru Prehlad, Ambrik and Bali were all devotees,  
The congregation emancipated Sanak etc. Jaidev and Balmik,  
Beni, Trilochan, Namev, Dhanna and Sadhna were called saints,  
Kabir, Ravidas and Bidar were liked by the Guru,  
Amongst all the castes they are Guruwards, whose minds are absorbed in  
the Lotus-Feet,  
They effaced their ego and became renowned. ...15

**Pauri 16 (Quarl of Hindus and muslims is useless)**

Listening to the Vedas, the knowledgeable describe the things of knowledge,  
The people of heaven, earth and seven nether-worlds though listening do  
not know anything,

In the past, present and future, the people in the beginning, middle and  
end are perplexed at not grasping,

The superior middling and lowly people do not understand the marvellous  
Play,

The people of all the three qualities only speak out, whatever they have heard,  
They only stray in mind, speech and actions and do not recognise the  
congregation and the True Guru,

Both Hindus and Muslims are nonsensical chatterers. ...16

**Pauri 17 (Duties of the Yugas the time periods)**

In the Satyuga, if one person did any wrong act, the whole country was  
punished,

In Treta Yuga the town was punished and in Dvapara Yuga the whole family,  
But in Kaliyuga there is true justice, whosoever does anything wrong,  
only he is punished,

In Satyuga, the Truth was considered supreme, in Treta the sacrifices and  
in Dvapara the worship,

In Kaliyuga the remembrance of Name is supreme and one is not  
emancipated with other works,

In the previous ages, one reaped what he had sown, good actions brought  
comforts and sins sufferings,

But in Kaliyuga one who thinks of good actions is rewarded, but who  
commits sins is punished,

The fruit of bliss is received by the Guruward on effacing his self. ...17

**Pauri 18 (Example of the Dharma Bull)**

Seeing injustice in feet of the Bull-Dharma became useless, and the people  
became busy in worship-works,

In Kaliyuga, the Bull-Dharma has only one foot to stand, he became much  
distressed,

The True Guru Nanak, giver of honour to the lowly, laid foundation of  
'Sadh Sangat' on manifestation,

The Great Guru stabilised the Dharma-Bull. ...18

**Pauri 19 (Path of the Gurmukh)**

The Great Guru made one caste of the four and brought forth the congregation with one caste of humanity,

In the world of six seasons and six Shastras he made prevalent the sunlight of Guru's instruction.

He was victorious over the twelve Paths of Yogis and started his Glorious Path of Gurmukhs,

Outside the pale of Vedas and Katebs, he uttered the Unapproachable Limitless Unstruck melody,

The practice of falling at the feet of Gursikhs and becoming their dust was recognised,

Rising above the worldly ties, they effaced their self and absorbed themselves in silent utterance of Name,

They move beyond the world of boons and curses. ...19

**Pauri 20 (The king and the poor are equal)**

When the two Muslims meet, they greet other with 'Salamaa lekam'

When the Yogis meet, they say 'Aad Purakh Ades'

When Sannyasis meet, they greet with 'O-nam Narayan',

When Brahmins meet, they bow and say 'Namaskar',

When the Gursikhs meet, they greet with 'Pairin Pavana', this is the practice fixed by the True Guru,

There is no distinction of the king and the pauper, the child and the old,

There is no outline for the saints spreading fragrance like sandalwood. ...20

**Pauri 21 (Examples of the humility)**

To be called the lowliest of the low, this instruction is practised by the rare ones,

Before the sixty paise, the one rupee coin looks very light,

Taking ten rupees before us, one gold coin is also very light,

We get a diamond against one thousand gold coins, which is stringed in a necklace,

From mind, speech and action we erase fear and illusions by utter humility,

One becomes superb by controlling the mind and destroying the five evils,

The utterances of such saints are very invaluable. ...21

**VAR-XXIV**

**One Oaṅkār the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Invocation)**

The Lord, manifesting His Immanent Form, became the Patron-Lord of all,  
The Lord, Who is the Sovereign of men, adopted this Form,  
He is the Creator, the Doer of all causes and the Keeper of His Natural Repute,  
He is the Great God of all the gods and goddesses, the Incomprehensible  
and Unknowable,

The True Gum Nanak caused the meditation on the True Name of the Lord,  
He established a 'dharamsala' at Kartarpur, where the heaven like holy  
congregation was founded,

Where Wahegum', the Word of the Guru was recited. ...1

**Pauri 2 (Guru of the World)**

The Great Guru laid the eternal foundation of the heaven-like holy congregation,  
The Path of enlightened ones was started, which is immeasurable and  
infinite ocean of bliss,

There the True Name is meditated upon, which is inaccessible, imperceptible  
and indistinguishable,

There the instruction is for every man or woman, six philosophies and all  
worshippers,

The enlightened ones are absorbed in devotion with love, sweet talk and  
humility,

There the obeisance is for the Primal Purusha, who is eternal, undeceivable  
and impenetrable,

Such a Great Guru is Guru Nanak Dev. ...2

**Pauri 3 (The True Emperor)**

The True Guru is the True Sovereign, Carefree and Unfathomable Master,  
He is called the Uplifter of the lowly, without any indigence and attachment,  
The Transcendent Lord of limitless attributes is recognised as Unknowable  
and Infinite,

His Lordship is Permanent for all times and He is Omnipresent, thus say  
the Vedas and Katebs,

He is Unapproachable, Inestimable and Steady, Who is unweighable by  
any balance,

He rules like Great Sovereigns, but without any enemies and din,  
Like a Great Judge, he judges all, He is neither cruel nor there is any tyrant  
Baba (Guru) Nanak manifests himself as the Living Preceptor and the Guru  
of the world. ...3

**Pauri 4 (As above)**

The Ganges and Varanasi are adorable for Hindus and Mecca and Kaaba  
for the Muslims,  
In every home the Baba is eulogised, where musical instruments are being played,  
He has manifested himself as Saviour of the devotees and sinners and is  
doing marvellous things,  
All castes have now only one caste, meeting in the holy congregation and  
being ferried across,  
Just like all the vegetation near the sandalwood have the same fragrance,  
All are under the Command of the Guru, none dares to do anything wrong,  
Baba (Guru) Nanak manifests himself as the living preceptor and the Guru  
of the world. ...4

**Pauri 5 (Advent of Guru Angad)**

Guru Nanak created another limb from his limbs like a wave on the surface  
of the Ganges,  
With his attributes of Profundity and serenity, the enlightened one was  
called the Guru and Lord.,  
He is the giver of happiness and suffering, for him both happiness and  
suffering are the same,  
The Guru has become a disciple and the disciple became the Guru, both  
became one,  
The fruit and the tree continue to grow just like the father and son continue  
their progeny,  
The Transcendent and Perfect Lord by attuning the consciousness and  
Word has made Himself known,  
Likewise Guru (Baba) Nanak manifested himself as Guru Angad. ...5

**Pauri 6 (Guru Angad imported the spiritual knowledge)**

From one philosopher's stone another one came, the True Guru was pleased  
and called the other True Guru,  
From the sandalwood another one came up and the Guru's instruction  
took the form of a discipline,



The Light merged in the light, the bliss of the Guru's instruction effaced  
the suffering of bad intellect,  
The wondrous meets the wondrous and the marvellous merged in the  
marvellous,  
The nectar was quaffed from the flowing current and the unendurable was  
endured,  
The Truth merged in the Truth, the discipline continued to be practised in  
the holy congregation,  
In the house of Guru (Baba) Nanak Lehna (Guru Angad) radiated like a  
Light. ...6

**Pauri 7 (The Worthy Son Guru Angad)**

The Word merged in the Word, the enlightened Guru fashioned the unhewn  
ornament,  
He worked in love-devotion and fear and rose above his self and strifes,  
He attained the Lordship over both the worlds, but the enlightened one  
remained in seclusion,  
He became powerful, but he remained undeceivable in this fraudulent world,  
Being absorbed in Truth, contentment mercy and piety, he attained the  
Supreme state in the world of maya,  
He forsook lust, anger and enmity and effaced greed, attachment and ego,  
Such like son of Guru (Baba) Nanak was Lehna. ...7

**Pauri 8 (As above)**

Having been blessed by Guru Nanak, Guru Angad grew into a tree of ambrosia,  
The Light lit another light just like a lamp lighting another lamp,  
The diamond perforated another diamond, the undeceivable deceived the  
undeceivable,  
Nobody could comprehend that the water became one with another water-  
current,  
The Glorious True Guru melted and became one with the truthful.  
The True throne is eternal, and its rule is steady and eternal,  
The Lord presented the True Word to the Guru and from the True mint the  
coin came out,  
All the adepts, Naths and incarnations stood there with folded hands  
And received the True Command, which cannot be evaded. ...8

**Pauri 9 (Guru Amar Dās)**

The Undeceivable, Impenetrable and Indistinguishable Lord with love for the devotee got deceived,  
Being beyond the limits of Praise and being Immeasurable none could discern His Limits,  
The real traditional practice of bowing at the feet of the Guru has brought the whole world to his feet,  
The Guruward obtained Supreme Spiritual State as the fruit of bliss and the ambrosial tree flourished,  
The Guru and disciple became one, the Purusha created another Purusha and merged in him,  
In the present state of the world, another one (Amar Das) came and entered the Supreme spiritual state,  
Guru Amar Das made prevalent the True Command. ...9

**Pauri 10 (Guru Nanak's grandson-Amar Dās)**

Absorbing the Consciousness in the Word, the disciple became the Guru and the Guru became the disciple,  
Though warp and woof are separate, but the thread is one and thereby the cloth is prepared,  
The curd is made from the milk and the butter is made from the curd, which makes the event graceful,  
The juice is obtained by crushing the sugarcane from which the sugar and lump-sugar made,  
With the mixture of milk, sugar and ghee, several things of wonderful taste are made,  
With the combination of betel, aeronaut and catechu, crushed with teeth, a good red colour appears,  
Likewise Amar Das, the grandson of Guru Nanak is exclusively new. ...10

**Pauri 11 (Guru Amar Dās)**

The sesame with flowers take the form of scented oil, likewise the Gursikh becomes so with the Guru,  
Likewise there is a wonderful Play of cotton turning into various kinds of cloth,  
The Guru's image is the Guru's Word, which can be remembered in the-early hours in the congregation,  
The Lordship of the world is false, one should only be proud of pursuing the Truth,

The gods and goddesses run away on seeing the Guru like the animals on seeing the tiger,  
The Sikhs follow the Guru's will as though their noses are strung,  
Guru Amar Das is the truly soothing Guruward. ... 11

**Pauri 12 (Guru Amar Dās)**

From the True Guru emerged the other True Guru, the Marvellous Amar Das started the unique play,  
He had the same frontal mark and the same throne and he gave the same True Command,  
He opened the treasure of the Word and united in the congregation the researchers of Truth,  
The Guru approved the disciple and caused all the people bow at his feet,  
The enlightened ones meditated on the One Lord and effaced the duality and the vices,  
All the Gursikhs leaving their family traditions remained detached from the world of maya,  
The Perfect Guru created a complete management. ... 12

**Pauri 13 (Guru Amar Dās)**

Salutations to the Primal Purusha and the Guru, Who made prevalent the Word from the very beginning,  
Making the Gursikh firm on Name, Charity and Cleanliness, caused him to be ferried across the world,  
Though Kaliyuga stands on one foot, but the Guru propagated the Dharma of four feet,  
Guru Amar Das Bhalla considering the welfare of all continued the discipline of the elders,  
Attuning the consciousness in the Word, the Guru caused the Gursikhs to know the Unapproachable Lord,  
None could fathom the Unfathomable Lord, Who is beyond the comprehension,  
The Guru is unique, but did not exhibit his self. ... 13

**Pauri 14 (Guru Rām Dās)**

Guru Ramdas is above attachment and enmity and only the life-style of a saintly king prevails,  
He is Infinite and Limitless, no one could know his secret in mind, speech and action,

He is donor, enjoyer and merciful, he raised a divine temple and emancipated his Sikhs in congregation,

He remains in equipoise trance and is beyond comprehension, adorning the Truth,

Guru Ramdas emerged from Guru Amar Das, kindling another light, to whom we bow,

The Gursikh absorbed his consciousness in the Word and the ambrosial current of Limitless melody flowed

The Guru's throne and fortune became apparent in the world. ...14

**Pauri 15 (Guru Rām Dās)**

Like his father and grandfather, the great-grand-son had the approval of great-grand-father,

There was total sleep in the Kaliyuga, he awoke in Guru's instruction and awakened others,

He became the supporting column of both the worlds and supported a heavy burden of Atharva Veda,

Boarding the Guru's ship no worldly fears prevailed and no dipping in water, On the Guru's shop the Gursikh casts off the vices and imbibes qualities, there the trade is fruitful,

Once united, he does not suffer any separation and strings for himself the necklace of qualities,

He never gets polluted again, once he takes bath in the Pure waters of the Guru-ocean,

In the family of Guru (Bāba) Nanak Guru Ramdas was like an unpolluted Pure Lotus. ...15

**Pauri 16 (As above)**

The enlightened one is united with the True Lord, the Truthful meets the True One,

In a householder's family, he enjoys various relishes like a king,

He remains detached in the world of hopes, like a Yogi, he knows the discipline of Yoga,

He ever gives and never asks for anything, he neither dies nor separated,

He never experiences any ailment and ever remains healthy and does not suffer any disease,  
Pleasure and Pain are equal to him, following the Guru's instructions he rises above happiness and sorrow,  
He rises above the consciousness of his body and remains detached in the world. ...16

**Pauri 17 (As above)**

There is only One Lord and there will be no other place,  
Guru Ramdas is the Supreme swan in the ocean of Peace, with him there is food of the gems of Gurmat,  
The Gursikh should quaff the milk of Truth and leave the water of falsehood and imbibe only Gurmat,  
He should remember the Lord with full concentration, and cast off all the duality,  
Attuning his consciousness in the Word in the congregation and experience in his house the Sahaja State,  
The Guru is above the cycle of birth and death, he is a philanthropist and Supreme Yogi,  
Within Guru Ramdas is merged the Light of Guru Amar Das. ...17

**Pauri 18 (Guru Arjan Dev)**

Guru Arjan Dev is called unknowable, beyond birth and death and infinite like the Lord,  
His Light is the Supreme Light of the Lord Himself and above the lights of sun and moon,  
Within him kindles the resplendent Light of God, he is the life of the world and all the world hails him,  
The whole world bows before him like the Primal Purusha, whosoever bows before him, is emancipated,  
In the world of four major castes and six Shastras, his discipline is of Guruwards teaching truthful character,  
The Guruward is firm on Name, Charity and Cleanliness and attains salvation through the devotion of love,  
Guru Arjan Dev is the real creator. ...18

**Pauri 19 (Guru Arjan Dev)**

Guru Arjan Dev became the Powerful Light of the family of his spiritual forefathers,

He occupied their throne and fortune and propagated his discipline of absorbing consciousness in the Word,

He created a treasure of Gurbani and remained absorbed in 'Kirtan' and 'Katha' of the Lord,

The ambrosial current of Limitless melody trickled and he quaffed the nectar of Perfect Love,

The Guru's society is the holy congregation, where the trade of the gems and rubies of Name is carried on,

The Flag and Court of the Guru are true and their power and honour are also true,

The rule of Guru Arjan Dev is Superb and Eternal. ...19

**Pauri 20 (Guru Arjan Dev)**

All the people of four directions bowed to him, innumerable Sikh Sangat came to him,

There was free kitchen of Guru's Word, the Perfect one had made perfect arrangements,

The canopy of the Guruwards is divine and the Guru remains absorbed in the Supreme state of Perfect Lord

He is beyond the pale of Vedas and Katebs and the Guruward is absorbed in the Word in congregation,

The Guru keeps the Sikhs detached from mammon and innumerable Gursikhs have become as saint Janak,

His demeanour cannot be evaluated, his story is indescribable and it is not possible to comprehend him,

The Guruwards are rewarded with the fruit of bliss spontaneously. ...20

**Pauri 21 (Guru Hargobind from Guru Arjan Dev)**

Guru Hargobind is above happiness and sorrow, he is powerful to make or mar whatever he wants,

He is detached from relishes and attractions and is indifferent towards all enjoyments and pleasures,

He is beyond the discussions and intelligence, he is beyond the pale of intellect and reasoning,

The Guru and the Lord are one, Hargobind is ever in bloom,  
Marvellous meets the marvellous and wondrous with wondrous,  
To walk on the path of the Guruward is like accomplishing the most difficult  
task,

The Gursikh takes only a Gursikh alongwith him. ...21

**Pauri 22 (Praise of the Guru, Lessons for the Sikh)**

The swan emerges from a swan and with its knowledge it separates water  
from the milk,

The tortoise emerges from a tortoise and in contemplation it does not  
experience any swirl,

The crane emerges from a crane and remembering its young ones it soars  
in the sky,

The Gursikh knows and loves his Guru and is absorbed in contemplation  
and remembrance of Gurbani,

The Gursikhs getting instructions from the Guru should consider the  
congregation as their worldly abode,

They should bow at the feet and become their dust, they should cast off  
ego and remain in humility,

They should quaff the washings of the feet of the Guru considering it as  
nectar. ...22

**Pauri 23 (Guru Arjan Dev's light mingling with the eternal light)**

The Guru was then in the river there like the fish-family absorbed in the  
love of stable Lord,

Having the Lord's Sight His Light merged in the Supreme Light of the Lord  
like a moth,

Attuning his consciousness in the Name like a deer in distress thinking of  
nothing else in the mind,

Doting on the Lotus-feet of the Lord like a bumble bee, the night passed  
away in bliss,

He did not forget the instruction of the Guru, he repeated the Lord's Name  
like the rain-bird,

The Guruward Guru Arjan Dev considered the relish of love and tranquil  
trance in congregation,

I am a sacrifice to Guru Arjan Dev. ...23

**Pauri 24 (Guru Hargobind)**

The Transcendent himself has created the True Guru, Guru Arjan Dev,  
The Guru and the Lord are one, though they have two different names,  
The son from the father, both father and son, are like marvellous from the  
marvellous,  
The fruit from the tree, the fruit and the tree, were comely and graceful,  
wondrous from wondrous,  
There are said to be two banks of a stream, but being asked none could  
know their limits,  
None else had known the Lord, but the Guru and disciple together have  
known the Unknowable,  
Hargobind, both Gobind and Guru, having two different names are actually  
One. ...24

**Pauri 25 (Description of the Sixth Guru)**

Nanak Dev is the Transcendent Lord and the Lord Himself has Created  
him from His Self,  
From Guru Nanak's limb Guru Angad emerged like the wave of the Ganges,  
From Guru Angad, Guru Amar Das came having the same Light, a miracle  
occurred,  
From Guru Amar Das, Guru Ramdas appeared, the Limitless melody of the  
Word resounded,  
From Guru Ramdas, Guru Arjan Dev came like a reflection shown in the  
mirror,  
From Guru Arjan came Guru Hargobind, who was called Guru Gobind,  
The image of the Guru is in the Word of the Guru, which manifested itself  
in the holy congregation,  
Falling at the feet of the Guru, the whole world was saved. ...25

**VAR-XXV**

**One Oaṅkār the Eternal Truth realized through the grace of divine  
preceptor**

**Pauri 1 (Invocation to the Sixth Guru)**

The Guru made obeisance to the Primal Lord and the Lord made the whole  
world bow before the Guru,  
The Lord created the material world and caused the Guru to be called Guru Govind,



The Transcendent Lord became Immanent and the Unknowable made Himself known,  
The congregation meditated on Him and He, as lover of the devotees, got Himself deceived,  
The Lord created the world and expanded the whole universe with one Utterance,  
With His every pore, he kept millions of universes,  
The saintly persons meditated on the feet of the Guru. ...1

**Pauri 2 (Path of the Gurmukh)**

Those who set their foot on the Path of the Guruward did not stray in ten directions and twelve paths,  
Keeping their attention on the image of the Guru, they visualised the Perfect Brahman in every heart,  
Attuning their consciousness of mind in the Word, they attained the knowledge of the Guru,  
Tasting the saltless stone, they were able to quaff the ambrosial washings of the Lord's Lotus-Feet,  
Steadying their mind in the Guru's instruction, they attained Bliss in their own home,  
They effaced any desire for other's body and wealth and remain detached on getting the contact of the Guru  
Coming into the holy congregation, they have controlled the uncontrollable mind. ...2

**Pauri 3 (Spiritual perfection of the Gurmukhs)**

Just as the seed of the banyan tree, when sown, grows and expands into a huge tree,  
In the tree there are thousands of fruit and in each fruit there are many seeds,  
The obeisance is made to the Primal Lord like the honour shown to the second day's new moon in the sky,  
The saintly persons are like stars in the heaven of the holy congregation,  
Bowling at the feet, they become the, dust of the feet, they efface their self and do not exhibit it,  
The Guruward attains the fruit of bliss like saint Dhru, who got a permanent abode in the sky,  
All the stars circumambulate him. ...3

**Pauri 4 (Bhagat Namdev, the Saint)**

Namdev was a Calico-printer, that Guruward was absorbed in devotion  
with love for the Lord  
The Kshatriyas and Brahmins, the higher castes were busy in Praise of the  
Lord,  
Namdev was seized and made to go, who went in the back-yard to sing the  
Lord's Praises,  
The Lord who is said to be the lover of devotees kept his honour by  
revolving the temple,  
The Lord's Court gives honour to the lowly, who take the refuge of the  
Guru in the congregation,  
All the four high and low castes fell at the feet of the saint,  
Like the water, which flows downwards. ...4

**Pauri 5 (Saints have no caste)**

The demon Vibhishan was a saint, Vidur and the prostitute had taken  
shelter under Him,  
Dhanna was said to be a Jat and Sadhna belonged to the low caste of  
butchers,  
The weaver saint Kabir and Namdev, the calico-printer sang the Praises of  
the Lord,  
Ravidas belonged to the family of cobblers and Sain was a low-caste barber,  
The she-crow brings up the nightingale, who ultimately goes to meet her family,  
Krishan was brought up by Yashodha, but he was said to be the lotus of  
the family of Vasudeva,  
No pot is considered special for the ghee, likewise the saints are above the  
high and low castes,  
They have taken the refuge of the Lotus-feet of the True Guru. ...5

**Pauri 6 (Examples of the lowly places and the best articles)**

There is lump sugar in the hornet's nest and honey in the beehive,  
The silk-cloth is made from silk produced by worms and after flogging the  
hemp the paper is made,  
The cotton-seed is the cause of making muslin, the lotus comes out of  
mud on which dotes the bumble bee,  
Likewise the topmost vertebra comes from black snake and among the  
stones the diamonds and gems shine

The musk is obtained from the navel of the deer and the sword is made from iron,

The civet is made from the marrow of cat, which spreads fragrance in the social gathering,

Likewise the saints arose from low castes and attained the superb fruit. ...6

**Pauri 7 ( Tale of the King Bali)**

The king Bali was the grandson of Prehlad, who longed to become the Lord of Inderpuri (heaven),

After completing a hundred yajnas he was performing the hundred - first yajna,

The Lord came there as Vaman, he effaced the ego of Bali and emancipated him,

He left the idea of Inderpuri and under the Command of the Lord went to the nether-world,

After deceiving the king Bali, he got himself deceived and became his watchman,

Just as the shell taking in it the rain-drop is gracefully converted into a gem after diving,

Likewise the diamond perforates the diamond on meeting it. ...7

**Pauri 8 (Example of an ant)**

The ant is called the lowliest of the lowly, it does not exhibit itself,

Its Path is like that of Guruward, thousands of ants merge in one hole,

Wherever there is odour of ghee and sugar, it goes there,

If the sugar is spilt in the sand, it picks and consumes each grain,

It dies in the fear of bumble bee, but it itself is transformed into a bee,

The eggs of tortoise and crane remain detached after producing young ones,

Likewise the Guruward is rewarded with the fruit of bliss after receiving instructions from the Guru. ...8

**Pauri 9 (Many a story of becoming humble)**

Vyas went to the Sun-god receive high learning, where it entered the ear of his horse as an insect,

When it returned after receiving education, he, the Guruward, was liked by the sage Valmiki,

He was known as the Primal Vyas, who prepared the Shastras, Vedas and Puranas,

But for peace of mind he received instructions from sage Narada and attained peace after reading Bhagavat,

After amending the fourteen learnings, he became peaceful after accomplishing the welfare works,

The holy congregation is philanthropist, which according to its nature saves the sinners,

The honour of the Guruward was kept and he received the fruit of bliss. ...9

**Pauri 10 (Sukhdev)**

Taking birth from the mother's womb after twelve years, Sukhdev remained detached,

Though he became indifferent towards maya, but he could not free himself from the persistence of mind,

His father Vyas instructed him to go to the king Janaka, who remained in state of spiritual equipoise,

He forsook the vices and adopted the Guru's instruction and received approbation for getting leftovers

Being absorbed in Guru's instructions, he effaced his ego and all the world came to serve him,

The Guru's instruction unfolded to him the practice of becoming the dust of the feet and the love-devotion,

The Guruward was rewarded the fruit of bliss in the spiritual state. ...10

**Pauri 11 (Virtues of the Gursikhs)**

The king Janaka enjoyed both worldly and spiritual grandeur, the Vedas call him a great saint,

Sanak etc. and Narada remained detached from their very childhood,

The Gursikh passing through lakhs of such grandeurs remain detached in the holy congregation,

Those who exhibit their self come to grief and those who efface their ego recognise their self,

The Path of the Gurmukh is the Path of the True Lord, which teaches every one utter humility,

The Gursikh forgets the pride and ego and under Guru's instruction remains humble in his mind,

On becoming humble, the Guruward receives honours in Lord's Court. ...11

**Pauri 12 (Virtues of the feet wash)**

The head remaining high in pride is full of darkness like the black hair,  
The eyelids are full of darkness and the eyelashes are like the dark spikes,  
The eyes are considered dark and the face is turned dark like the beard and  
the whiskers,  
There are many hair in the nose and every pore is dark and frightening,  
The higher limbs are not worshipped and for the Guruward, the dust of the  
feet is the abode of piety,  
The face of the nails of feet is bright, which carry the burden of the body,  
the abode of sufferings,  
To quaff the washings of the head is impure, the Guruwards are only the  
seekers of the washings of feet,  
The Guruward is rewarded the fruit of bliss, they abide happily in the state  
of equipoise. ...12

**Pauri 13 (Godly creation)**

Earth the abode of piety is installed in water, but the water is also within  
the earth,  
The earth, which come under the refuge of the Lotus-feet, it abides  
permanently in forbearance and piety,  
On the earth, there is farming, there are inexhaustible trees, flower-gardens,  
plants and grass,  
There are many tanks, seas, mountains, Merus, which are full of enjoyable  
gems and substances,  
There are sacred places of gods, many holy shrines and various substances  
of colour, form and relishes,  
Because of the practice of Guru and disciple, the Guruwards in congregation  
appear as treasure of qualities,  
The Guruwards remain detached in the world of hopes and obtain the  
reward of bliss. ...13

**Pauri 14 (Worship of the feet of Sadhu)**

The Lord has kept the millions of universes in His each pore,  
That Transcendent Lord became Immanent True Purusha and True Guru,  
People of all the castes have taken shelter in the congregation and under  
True Guru,  
The Guruwards are ever absorbed in Lord's meditation and remembrance  
and attune themselves in Word,

In both Fear and Love of the Lord, they inhabit image of the True Guru in their heart,

Since the feet carry the weight of the body, the worship of the feet of the saints is superb,

The reward of bliss of the Guruwards is invaluable. ... 14

**Pauri 15 (Unjust Kings)**

Rain comes in showers and moving down from the gutters it flows in the streets,

Lakhs of channels gush further and Lakhs of currents run in floods,

Lakhs of channels and currents further mix into streams,

Nine hundred and ninety nine streams move towards east and west,

These streams and rivers fall into the sea and unite with it,

The seven seas go further into the ocean. which still needs filling,

These oceans go into the nether-world and merge like a drop on the hot plate,

The heads of lakhs of sovereigns become the fuel to heat the plate,

Who, claiming their right over the world collide with one another. ... 15

**Pauri 16 (Two Kings and twenty Faquirs)**

Two sword cannot fit in the same scabbard likewise the two kings in the same country,

But twenty recluses in a mosque hide themselves under the same quilt,

Two lions in the same forest cannot abide, but there are innumerable seeds in a poppy-pod,

The poppy pod at first endures torture and then sold in the bazar at a high price,

The seeds of poppy are crushed in an oil-press and the extract of distilled poppies is quaffed,

In the Lord's Carefree Court-the egoists are considered sinners and the humble are honoured,

Though the Guruwards are powerful, they only show themselves quite meek. ... 16

**Pauri 17 (She goat)**

The lion seized a goat which laughed while dying,

The lion asked her the cause in wonder as to how she did so,

The goat supplicated that her offspring be castrated,

They eat wild plants and still they are very mercilessly killed,

They are beheaded to eat their flesh, but what will become of those killers?

The bodies of egoists will become dust, but what about those who eat and do the forbidden things,

Every one who has been born in the world will surely pass away. ... 17

**Pauri 18 (Gurmukh)**

The Guruwards who abiding in congregation has practised the tradition of falling at the lotus feet,

The becoming the dust of the feet have become countless and eternal,  
Quaffing the washings of the feet of the Guru, they have become free from all ailments,

Under instructions of the Guru, they have risen above their selves and remain detached in maya,

Attuning their consciousness in the Word, they abide in the heaven of the Lord,

In Guru's service they remain detached with profound knowledge and wonderful indescribable story,

The Guruwards being detached are rewarded with fruit of bliss. ...18

**Pauri 19 (Holy congregation liberates even the Travis)**

The hemp and cotton grow in one field, but hemp is vicious and cotton philanthropist,

The hemp after getting its skin peeled is intertwined and becoming a rope binds others,

The cotton is first made into yarn and then various kinds of useful cloth is weaved,

It covers the nudity of all good and bad persons,

In the company of the good, the vicious ones are also saved, they ever do welfare of others by nature,

If the hemp becoming the shoes comes to the congregation, its dust makes it a worthy object,

By thrashing the hemp, the paper is made, on which the eulogies and stories about the Lord are written,

If the devotee of the Lord wants, he can purify the sinners. ...19

**Pauri 20 (Virtues of the Holy congregation)**

The stone is hard-hearted but when burnt in fire, it becomes lime,

When the water is sprinkled, the fire is extinguished, but with water, the fire increases too much,

But the water does not decrease its fire of poison, with this demerit, the fire does not disappear,

When placed on the tongue, the blisters appear creating great torture,

When combined with betel leaf, betelnut and catechu, a fine red colour is created,

Coming into contact with congregation, one becomes a saint, the Guruward controls the uncontrollable

He, who meets such saints for a moment only, he effaces his self. ...20

#### **VAR-XXVI**

**One Onāḱār the Eternal Truth realized through the grace of divine preceptor**

#### **Pauri 1 (Invocation)**

The True Guru is the True Sovereign, who has created the kings of kings,  
He sits on the True Throne, which abide in the holy congregation,  
His Commands are True and His Banners are True, no one can violate His True Command,

His Word is True and Mint is True, whosoever meets Guru's Word becomes Guru-like,

His Devotion is True, His Store is True and He likes His 'Kirtan' (divine music),  
The Path of the Guruward is True, his proclamation of Truth is True and his rule is True,

He, in the world, is ever in the love with One Lord. ...1

#### **Pauri 2 (As above)**

Guru may be considered as God Himself, the True Lord has laid His True Name,

The Transcendent Lord has created the world of matter and manifested Himself as One Lord,

From One Lord emerged the resonance of Word and He manifested as 'Aumkara',

From 'Aumkara' emerged the Trinity and the three gods unitedly appeared as ten incarnations,

We pay obeisance to the Primal Lord, who Scans, but the gods cannot see Him,

Seshinaga remembers Him, with no end to His Names,

The Guruward loves the True Name in his mind. ...2



**Pauri 3 (Praises of vāhiguru, the wondrous Lord)**

He separated the sky and the earth and by creating His Nature, He was called the Creator,

The earth was installed in water and the sky was placed without columns,  
The fire was placed in the fuel, and the sun and moon were created with day and night,

Six seasons and twelve months were created and also the Play of the divisions of creation and speech,

The human birth is very rare and he who meets the Perfect Guru, his birth is fruitful,

Coming into contact with the holy congregation, one is emancipated. ...3

**Pauri 4 (Benevolence of True Guru)**

The True Guru is the True Donor, who caused the human birth to be given,  
He gave the face, the eyes, the nose, the ears, the hands and feet, and caused one to move and walk,

He instructed for the devotion with love and caused the firmness on Name, Charity and Cleanliness,

The Guruward has to take bath early in the morning alongwith the remembrance of Guru-mantra,

At night he has to recite the *Aarti and Sohila* and remain detached in the world of maya,

He has to speak sweetly, walk humbly and giving charity with his hands without exhibiting himself,

All the four means of life follow him. ...4

**Pauri 5 (Praises of the Guru)**

The True Guru is very Great and his Praise is also very Great,

The One Lord created lakhs of the rivers of life and none can evaluate Him,  
Creating the one indivisible universe and creating the creatures, He gives sustenance to all,

In His every pore He has kept millions of universes,

How Great is He? From where and from whom I should ask for it?

No one can reach Him, everyone say whatever He has heard,

His Image is manifested in the True Guru. ...5

**Pauni 6 (As above)**

The source of Guru's sight is Perfect Brahman, only someone having  
comprehension knows it,  
The source of worship are the Feet of the True Guru, one obtains bliss on  
meditating on them,  
The source of the mantra are the words of the True Guru, and he is rare  
who remembers it single-mindedly,  
The source of salvation is the grace of the Guru, in the congregation he  
attains 'Jivan-mukti',  
None can attain anything by exhibiting his self and he is very rare, who  
meets Him by effacing his self,  
By effacing his self, one actually knows his self and every one seems his  
own and considers him his own,  
Then the disciple becomes Guru-like. ...6

**Pauni 7 (Religions of four yugas)**

In Satyuga, if someone committed a sin, the whole country suffered for  
that,  
In Treta Yuga, the whole town suffered and in Dvapara Yuga the whole  
family was destroyed,  
But in Kaliyuga, everyone reaps whatever he sows, there prevails only  
easy Justice of Dharma,  
In three ages, the fruit was obtained in due time, but in Kaliyuga the fruit  
is obtained immediately,  
By committing a sin, one is considered a sinner, by performing good act,  
one is fructified with superb fruit,  
By performing devotion with love as directed by the Guru, the Gursikh  
sows superb seed in congregation,  
His objective is fulfilled and his labour fructified. ...7

**Pauni 8 (Religion of the Kalyug)**

In Satyuga emancipation was obtained for Truth, in Treta for Jainas and in  
Dvapara for worship,  
In Kaliyuga. the Guruward on remembrance of the Name ferried across the  
sea of existence,  
In Satyuga the Dharma-Bull stood on four feet and in Treta he stood on  
three feet,

In Dvapar he stood on two feet and in Kaliyuga he stands on one foot,  
suffering very much,  
Considering the Lord as the Giver of honour to the lowly he requested Him  
to shower His Grace,  
The Perfect Guru Nanak, then manifested, and installed the True  
congregation of forbearance and Piety,  
He himself is the field and himself the Protector. ...8

**Pauri 9 (Losing after victory)**

With tear of the Lord, there is no other fear, but with no fear of the Lord,  
there are many other fears,  
By raising its head, the fire is hot, but the water moves downwards, therefore  
it is cool,  
The filled pitcher sinks, and the empty one floats, the filled one is soundless  
and the empty one resounds,  
The mango tree bows down, when laden with fruit, but the castor plant  
does not bow and remains fruitless,  
The mind flies like a bird, it is only rewarded with such fruit like the company  
it keeps,  
If weighed in a balance, the difference between the heavy and light is known,  
The winner loses and the loser wins, the head is placed on the feet,  
He, who has fallen at the feet of the Guru, the whole world bows before  
him. ...9

**Pauri 10 (One gets what one desires)**

The Command of the Lord is True, His Writ is True, He has Created this  
Play of the world for Truth,  
The Cause is under the control of the Lord, but for the utterance of the rare  
one, He acts sometimes,  
That saint does not ask for anything else, he accepts the Will of the Lord,  
The Lord also like it, He keeps the honour of the saint, this is His reputed  
nature,  
The saint attunes himself in Guru's Word in congregation, the Creator  
only acts according to His Will,  
The saint abides detached in the world, he rises above the illusion of boon  
and curse,  
He believes that one gets the fruit according to his inclination. ...10

**Pauri 11 (Making of the virtues from the evil)**

This is the nature of the tree that if anyone tries to harm it, it gives fruit to him,  
Sitting under its shade, the cutter thinks bad of this good one,  
He, who pelts stone on it, gets fruit and the boat made from its wood  
ferries across the cutter,

The self-willed do not obtain fruit, but the good one is blessed with  
innumerable fruit,

The Guruward is rare, who with his goodness serves the good people,  
The whole world bows to the moon and the sea enhances the delight with  
the reflection in its waves,

O Lord ! Whosoever becomes your devotee, the whole world serves him. ...11

**Pauri 12 (Example of Sugarcane)**

The sugarcane is marvellous, it grows with its head downward,  
At first its outer covering is removed and it is cut into parts,  
Then it is crushed in the sugarcane crusher, its juice goes in the cauldron  
and the residue is burnt as fuel,

It endures the suffering and ease with patience, then it is boiled and later  
blessed by the world,

The fruit of bliss for Guruwards are like jaggery and sugar, the prop of all  
relishes,

They quaff the cup of love like sugarcane by obtaining fresh life after self-  
sacrifice,

The utterances of the Guruwards are like invaluable gems. ...12

**Pauri 13 (Guru the river)**

The Guru-river is immeasurable in which lakhs of rivers of Guruwards  
remain merged,

In that great river move lakhs of rivers with holy shrines,

In each current lakhs of natural waves emerge,

The ocean alongwith its gems and substances swim like fish in that great  
river,

All of them do not even come upto one wave of the Guru- river, which is  
infinite,

Only one drop from the Guru's unendurable cup of love, is endured by a  
rare Guruward,

After knowing the unknowable, he cannot divulge it to anyone. ...13

**Pauri 14 (God the infinite)**

Brahmas are tired of reading the Vedas and Indras are tired of ruling in heavens,  
Shivas became ascetics and Vishnus have been busy with their ten incarnations,  
The adepts, Naths, great Yogis, goddesses and gods could not comprehend the Secrets of the Lord,  
The ascetics performing asceticism in holy places, the celibates, the virtuous ones enduring sufferings,  
The Seshinaga alongwith all the musical modes remember the Lord and ever sing His Praises,  
Those Gursikhs are very fortunate in world, who meet in congregation attuning their consciousness in Word  
The Guruwards attain fruit of bliss by comprehending the Incomprehensible. ...14

**Pauri 15 (Virtue of humility)**

The tree has its head downwards, it fructifies with thousands of fruit,  
The water is pure, with its bowed head, it moves downwards,  
The head is high and the feet are the lowest, the head falls at the feet of Guruwards,  
The earth is the lowliest, the whole world gets corn and wealth from it,  
That earth and that place are blessed, where the saintly Gursikh places his foot,  
The Praise of the dust of the feet of those Guruwards is sung by the saints and Vedas,  
They are very fortunate, who apply the dust of the feet of the Guruwards on their foreheads. ...15

**Pauri 16 (Guru Nanak Dev the perfect Guru)**

Consider the True Guru as Perfect, because he has created a Perfect splendour,  
The weight of the Perfect of perfect, it cannot be changed by anyone,  
The instruction of the Perfect is perfect, who does not get advice from others,  
The mantra of the Perfect is perfect, whose perfect utterance cannot be evaded,  
All his wishes are fulfilled, who meets the Perfect one in the congregation,  
Crossing all worldly relations and ascending the ladder of honour he obtains his own home,  
One becoming perfect merges in the Perfect. ...16

**Pauri 17 (The true Guru is ever vigilant Guru)**

Attending the fair of Shivratri, the adepts, strivers and pilgrims all remain awake during the night,

Mahadev is a recluse and Brahma enjoys sitting on his Lotus-seat,

The Yogi Gorakh awakes and his Guru Machhinder enjoys merging in the queen Dharel,

The True Guru himself awakes and causes others to awake in the early hours of morning in congregation,

They sit in a trance in their own home and are absorbed in love-pleasure, where the Limitless word resounds

My obeisance is to the Primal Purusha (Guru), who remains absorbed in ever fresh love of the Lord,

The disciple becomes the Guru and the Guru bows before him. ...17

**Pauri 18 (The Truth is true and the falsehood is false)**

Brahma, Vishnu and Shiva, the three gods work as creator, preserver and destroyer respectively,

The people of four castes are householders, but are dependent on caste and maya,

They are absorbed in the false karmas preached by the six philosophies and Shastras,

The Sannyasis are there in ten sects and the Yogis in twelve sects,

They are straying in all the ten directions and beg at the doors of others the valid or invalid food,

The Gursikhs of all castes meet in the holy congregation and listen to the divine utterance of Gurbani,

The Guruwards are above all castes and are absorbed in the blissful discipline of Lord's Name,

The True one is ever True and the hypocrisy of the false one is false. ...18

**Pauri 19 (Praises of the True Guru)**

The True Guru is the treasure of qualities, he pardons the vicious ones out of generosity,

The True Guru is the perfect doctor, who removes all the incurable five maladies,

The True Guru is the ocean of comforts, who unites with himself the ailing ones by bestowing comfort,

The Perfect Guru is without enmity, he ferries across the backbiters,  
malevolent and apostates,

The Perfect Guru is ever without fear, he removes the fear of birth and  
death and of Yama,

The True Guru is sagacious Purusha, who ferries across the greatly  
ignorant and foolish persons,

The True Guru is considered as the leader, who catching the blind from  
their arms, saves them,

I am a sacrifice to him, who gives honour to the humble ones. ...19

**Pauri 20 (The True Guru)**

The True Guru is like the philosopher's stone, who by his mere touch  
changes the dirty dross into gold,

The True Guru is like sandalwood, who with his fragrance makes his poor  
Sikhs worth lakhs,

The True Guru is like the Elysian tree, which in its company makes others  
like Simmal tree fruitful,

The True Guru is like Manasarovar turns the crow into a swan, who  
separate the water from the milk,

The Guru is like the holy shrine on a river-bank, who changes the animal  
and ghost into an expert being,

The True Guru is the liberator, he turns a dejected one into a 'Jivan-  
mukta',

In his company the mind of the dissatisfied one becomes satisfied. ...20

**Pauri 21 (True Guru Nanak Dev Ji)**

The adepts, Naths and incarnations holding discussions with him (Guru  
Nanak) were subdued,

Meeting Baba (Guru) the king Babur and his Nawabs all bowed before him,  
After his separation from the kings, he left their path and started a new and  
wondrous thing,

The Sovereign of both the worlds, rising above all needs came to the  
house of knowledge,

The Creator creates His Nature, and this was also the Play of his nature,  
He separates some from their union, and he causes to unite those who  
were separated long ago,

In the holy congregation, the Incomprehensible is comprehended. ...21

**Paori 22 (The true Guru Nanak Dev Ji)**

The True Guru is the Perfect king and all the people of three worlds are his peddlers,  
In his house there are innumerable precious substances, there are lakhs of stores of devotion with love,  
In his garden, there are lakhs of Elysian trees and there are thousands of herds of wish-fulfilling cows,  
There are lakhs of Lakshmis, his slaves, and there are limitless mountains of philosopher' s stones,  
Lakhs of Indras are his water-carriers sprinkling nectar in his court,  
There are lakhs of suns and moons as lamps and there are heaps of powers and treasures,  
He divides them among the Gursikhs who are absorbed in Truth and devotion with love,  
The True Guru who is like the Transcendent Lord and lover of his devotees. ...22

**Paori 23 (Fourteen jewels)**

Churning the milk-ocean, the gods took out the jewels and divided them among themselves,  
Kaustak Jewel, Lakshmi, Elysian Tree, Conch and the bow were taken by Vishnu,  
Kamadhenu cow, Rambha apasara and Airavat elephant were taken by Indra,  
The Kalkoot poison and the second day moon were worn by Mahadev,  
The sun got Uchshrava horse, the gods drank nectar (Amrit) and the demons got wine,  
Dhanantar worked as physician, but when the serpent Tachhak stung Parikshat, he did not perform his duty,  
The Guru's instruction is invaluable, who gives the jewels of instruction to Gursikhs from his vast ocean,  
The Sikhs have the True Love from the True Guru... ..23

**Paori 24 (Reality of Guru Hargobind)**

The earlier Gurus installed Dharamshalas, but the sixth Guru does not stay at one place,  
The kings came to the earlier Gurus, but the sixth Guru went to the Fort on orders of the king,



His Sikhs do not have his sight, he moves with speed and is not frightened  
by the Fear-giving people,  
The earlier Gurus gave satisfaction to their Sikhs from their seats, but he  
goes hunting with his dogs,  
The earlier Gurus composed the 'bani' and sang, but he neither composes  
the 'bani' nor sings,  
He does not keep his Sikhs with him, but he encourages familiarity with ill-  
disposed persons,  
But the Truth cannot be concealed, therefore the Sikhs are attracted as  
bumble bees on his Lotus-feet,  
The sixth Guru has endured the Unendurable and has not exhibit himself. ...24

**Pauni 25 (Joy of love's attained after great hardship)**

Just as the garden has the hedge of Kikar trees and the field has the fence  
of thorny bushes,  
The sandalwood is coiled by snakes, the door has a lock and the dog awakes,  
The thorns protect the Lotus and in Holi days the revellers surround a  
gentle person,  
Just as the philosopher's stone lies scattered among stones and the jewel  
is in the head of a black snake,  
The jewel looks graceful in the necklace of glass beads and the elephant is  
tied with a tender rope,  
With loving devotion Krishna goes to the house of Vidur in hunger, who  
serves him with a ball of 'saag',  
Likewise Gursikhs, in good fortune, are absorbed like a bumble bee on  
Guru's Lotus feet in congregation,  
The cup of love is obtained after undergoing a lot of suffering. ...25

**Pauni 26 (The dead disciple in Guru's-grave)**

In the world, the Manasarovar is more deep and serene than the seven seas,  
There is no landing place and no boatman, it is limitless,  
For crossing it there is no boat, no raft and no bamboo poll, there is none  
to advise forbearance,  
None other reaches there except the swans, who pick the jewels and gems,  
The True Guru has started a wondrous play, he has inhabited a village of Ahirs,  
Like the darkest night without moon, the Unknowable is not known like  
the fish not knowing the depth,  
The Sikhs who efface their ego merge in the Guru. ...26

**Pauri 27 (Progeny of the Gursikhs)**

Like the family of fish, who do not forget water in life and death,  
Like the family of moths, who do not recognise any other than the lamp,  
Just as the Lotus and water love each other and the family of bumble bees  
loves the Lotus,

The rain-bird loves the rain-drop, the deer dotes on sound of horn and the  
nightingale loves the mango-fruit,

For the swan, Manasarovar is the treasure of jewels,

The 'ruddy sheldrake' loves the sun and the 'partridge' is absorbed in  
wondrous plays for the moon,

Gursikh is like the family of swans and he considers the True Guru as the  
'Sarovar' of peace,

He swims like the water-fowl against the current of the stream. ...27

**Pauri 28 (Progeny of the Gursikhs)**

The tortoise places its egg out of water and with contemplation sustains it,  
The crane remembers its young one, who is nourished and begins to fly,  
The hen nourishes the young one of water-fowl, who goes away and  
meets its mother,

The she-crow nourishes the young one of nightingale, the blood meets  
the blood,

The ruddy sheldrake meets the sun and the partridge meets the moon like  
Shiva and Shakti,

The moon and sun are seen in six seasons and twelve months,

The Sikh as bumble bee blossoms to see his Guru like water-lily on seeing  
moon and Lotus on seeing sun,

The Guruward attains the fruit of bliss and comprehends the  
Incomprehensible. ...28

**Pauri 29 (The claim of Kokā, the male nurse)**

Belonging to the family of philosopher's stones, it turns all metals into gold,  
With its nature, the sandalwood spreads its fragrance in fruitless and  
fruitful vegetation,

There are lakhs of waves in Ganges, which makes the streams and brooks  
like Ganges,

The husband of the breast-feeder of a king is a servant, but having a right  
over him, he is liked by him,

Eating the salt of the king, he passes his time as a servant,  
 The great swans i.e. Gursikhs belonging to the family of True Guru pass  
 their time as swans,  
 They tread on the Path of their elders. ...29

**Pauri 30 (The Sikhs pass the test given by the Guru)**

Just as lakhs of stars shine in the sky, but a thing lying nearby is not  
 visible in the darkness of the night,  
 Though the sun is covered by the clouds during the day, still the night  
 does not fall,  
 If the True Guru performs some wondrous play, but the duality does not  
 come in the mind of the Sikhs,  
 There is only one sun in the six seasons, but the owl does not see the sun,  
 Even if the Lotus blossoms on seeing the moon instead of sun, even then  
 the bumble bees dote on that Lotus  
 Passing over Shiva and Shakti, the Gursikhs go to the congregation to  
 meet the Guru early in the morning,  
 They fall there at the feet of all, good and bad. ...30

**Pauri 31 (Difference between spiritual and temporal kings)**

A worldly king dies after giving the kingship to his son,  
 He raises his clamour and all the soldiers work under his Command,  
 He causes the epitaph to be read in the mosque and all the Qadis and  
 Mullahs bear witness to it,  
 His coin is made in the mint and all good or bad are under his orders,  
 He becomes the master of all materials and the country and sitting on his  
 throne he becomes carefree,  
 But in Guru's house this is the tradition that the old beaten track of the  
 Guruwards is set in motion,  
 There is one clamour of God's Name, one mint, one epitaph of Gurbani,  
 one throne and One True Court,  
 According to Lord's Justice the Guruward attains the fruit of bliss. ...31

**Pauri 32 (Miserable plight of the apostate)**

If anyone exhibiting if raises his banner of revolt against the king,  
 That corrupt person is killed without bier, shroud, funeral pyre and grave,  
 If anyone makes a false coin out of the mint, he wastes away his life,  
 The promulgator of false orders suffers very much and weeps,

He, who rules like a jackal, his rule is not steadied, his talk is insipid,  
That one is mounted on an ass and his face is blackened, the ashes are  
thrown on his head and he weeps,  
Those who preach duality, they are in bad state. ...32

**Pauri 33 (The ego of Guru's progeny)**

Sri Chand the elder son of Guru Nanak was a celibate from his childhood,  
he made a sepulchre of the Guru,  
Lakhmi Chand was the younger son, his son Dharam Chand exhibited himself,  
Dasu the second Guru's son was caused to occupy the Guru's seat and  
Datu learnt the Yogic postures,  
Mohan, the son of the third Guru became a hermit and Mohri caused the  
worship of the attic of his father,  
Prithi Chand, the son of the fourth Guru became a Mina and because of his  
cross nature indulged in gabble,  
Mahadev in ego became unmannerly and at the incentive of Prithi Chand  
barked like a dog,  
The bamboo does not take the fragrance of sandalwood. ...33

**Pauri 34 (The lineage of the Guru)**

The genealogy of Guru Nanak began in which the love of the Guru and  
disciple became prevalent,  
Guru Angad was created from the limb of the Guru, the disciple was liked  
by the Guru, who made him the Guru,  
From Guru Angad came Amar Das, who as a True Guru made Amar Das,  
the True Guru,  
From Guru Amar Das came Guru Ramdas, with Guru's service he became  
the Guru and merged in him,  
From Guru Ramdas came Guru Arjan, it seemed that with the tree of nectar,  
the fruit of nectar has come up,  
From Guru Arjan came Guru Hargovind, who caused the Sikhs to pay  
obeisance to the Primal Purusha,  
The rising sun cannot be concealed. ...34

**Pauri 35 (Description of the Nature)**

With one utterance the Aumkara created the wide expanse,  
The Nature of the Lord is unweighable, there is no balance, no weights  
and no weigher,

On every head, there is writ of the Unaccountable Lord, He does all the work of giving Gift, Light and Honour,  
The account of that Unaccountable Lord cannot be written, there are no pen, no ink and no writer to write it,  
There are constantly resounding symphonies, but there are no singers to sing the eulogy of that One Lord,  
Many creatures have been created in four divisions of creation, whose names and places are innumerable,  
Only one utterance of the Lord is Immeasurable, then how much great is the Creator?  
In the holy congregation the Transcendent Lord abides as True Guru. ...35

**VAR-XXVII**

**One Oaṅkār the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Laila, majority the lovers)**

The love of Laila and Majnu is famous in all the four directions,  
The love of Sorath and Bija is sung and their praise is on the tongue of well-bred people,  
The friendship of Sassi and Punnu, belonging to different castes is still remembered,  
For meeting Mahiwal, Sohni used to swim the river during the night,  
Ranjha and Heer are well-known, they were absorbed in the love of each other,  
The disciples love their Guru and sing his praises early in the morning. ... 1

**Pauri 2 (Love of the disciples)**

The addicts do not forsake their addiction, all of them sit together,  
Just as the gambler is busy in gambling, playing perverse manoeuvres,  
The thieves do not leave burglary, they suffer, when caught  
Those committing immoral acts, do not leave going to the house of prostitute,  
The sinners commit sins, for which they run hither and thither,  
The disciples love their Guru for which all their sins go away. ...2

**Pauri 3 (As above)**

The bumble bee abides in fragrance, he moves in the orchard,  
The moth burns itself without fear keeping its eyes open,  
The deer attracted by the horn's sound, strays in the wilderness.

Just as the fish is entrapped in the hook because of the demerit of taste,  
The elephant is entrapped because of its lust for its female and suffers for it.  
The disciples love their Guru and absorb themselves in a trance in their  
own home. ...3

**Pauni 4 (Love of the Gursikh)**

The partridge loves the moon and looks towards it continuously,  
The ruddy sheldrake loves the sun and receives comfort on meeting it,  
The love of the lotus for water is known, it blossoms in its company,  
The peacocks and rain-birds speak with delight on seeing the dark clouds,  
The woman loves her husband and the mother sustains her son,  
The disciples love their Guru, which persists ever. ...4

**Pauni 5 (Love of Guru and disciple)**

It is known in the world that a lustful person loves beauty,  
There is relation of hunger and relish, this is experienced in the world,  
The greedy person is absorbed in the wealth, and he is engrossed in this  
illusion,  
The sleepy person does not need a bed, his night passes away peacefully,  
The man enjoys greatly in his dream the surprising acts,  
The disciples love their Guru and its account is indescribable. ...5

**Pauni 6 (As above)**

The swan at the Manasarovar eats jewels and gems,  
The nightingale loves the mango tree, where it sings very sweetly,  
All the vegetation grown up near the sandalwood emits its fragrance,  
The iron coming into contact with the philosopher's stone becomes gold,  
The streams and brooks meeting river Ganges become pure like Ganges,  
The disciples love their Guru and trading with him their life becomes fruitful. ...6

**Pauni 7 (True relationship)**

There are three homes, of the father, of the father-in-law and of the mother's  
parents,  
The relations at father-in-law's home are father-in-law, mother-in-law, the  
bride's brother and sister,  
There is the father's family consisting of mother, brothers and sisters,  
There are maternal relatives mother's parents and her brothers and sisters,  
To keep up relations we have to amass gold, silver, diamonds and corals,  
The disciples love their Guru and this is the real relation. ...7

**Pauri 8 (The True business)**

The trader is engaged in business in which sometimes there is gain and sometimes loss,

The farmer is engaged in farming, he is sometimes fat and sometimes slim,

The servant is engaged in service and sometimes he receives blows of hurt,

There are kings and Yogis in the world, the king raises forts and the Yogi performs austerities in the forest

At the time of death one is caught in the noose of Yama and receives due fruit

The disciples love their Guru, they never suffer any loss. ...8

**Pauri 9 (Time enjoyment)**

The eyes do not feel satisfied with by seeing the frolic and fun,

The ears are not satisfied by listening to praise, calumny, weeping and laughter,

The tongue is not satisfied with various tastes after enjoying them,

The nose is not satisfied by smelling good and bad smells,

None is satisfied with the span of life, such faith is false,

The disciples love their Guru, it is the true tradition. ...9

**Pauri 10 (Worth of the Limbs)**

That head is reproachable, which does not bow before the Guru and does not fall at his feet,

Those eyes are reproachable, which do not have a sight of the Guru and look at the wives of others,

Those ears are reproachable, which remain without the instructions of the Guru or do not act according to them,

That tongue is reproachable, which repeats others mantras except the Word of the Guru,

Without service the hands and feet are reproachable, their other actions without service are fruitless,

The disciples love their Guru, the bliss is attained only under the shelter of the True Guru...10.

**Pauri 11 (The True devotion)**

Everything seems false, therefore none should remain absorbed in other loves,  
All other tastes are poisonous, therefore none should remain absorbed in other tastes,

None should be happy in other musical modes, on listening which no peace is attained,

All other actions are bad, because they bring bad results,  
None should walk on other paths, where one is enticed by thieves and thugs,  
The disciples love their Guru, the true ones attain the True Lord. ...11

**Paure 12 (As above)**

Other hopes are prone to destruction, they are not fulfilled,  
Other attachment is treason, which ultimately leads us to destruction,  
Other actions are illusions, by vicious actions one weeps,  
Other company is defective, how can it wash away our sins,  
Other love is foul trick, with which one faces defeat,  
The disciples love the Guru, they become full of qualities. ...12

**Paure 13 (The nature of Love of Guru)**

The Guru showers his Graces on us and protects us in the sea of existence  
like the tortoise,  
By giving the element of knowledge to the Sikh, the Guru gives him the  
understanding of true and false like a swan,  
The Guru gives him the remembrance like a flying crane, with which he  
knows the Unknowable,  
The Guru like mother loves his Sikh-child and leaving all other tastes, he  
makes him taste only the Lord's Name,  
The True Guru is the merciful Purusha, therefore he tests his Sikh,  
The disciples love their Guru, who makes them most precious and valuable. ...13

**Paure 14 (Nature of Love of the Sikh with Guru)**

The Sikh like a moth dotes on the Light of the Guru and merges in it,  
He like the deer attunes to the Guru -horn's 'Shabda', and thus he listens  
to the Limitless spiritual tunes,  
The Sikh as a fish, in the river of holy congregation, following the  
instructions of the Guru, attains bliss,  
He, as a bumble bee, doting on the lotus-feet of the Guru, passes his night  
in bliss,  
He, as a rain-bird, does not forget the rain-drop of the Guru's instruction  
and always meditates on it  
The disciples love their Guru and their duality is destroyed. ...14

**Paure 15 (The Guru is all powerful)**

We should not beg from that donor, on receiving whose gift we have to go  
to another one abegging,



We should not have a narrow-minded banker, so that we have to leave him  
and repent,

We should not serve that master, on serving whom we have to endure the  
punishment of Yama,

We should not have that doctor who cannot save us from the ailment of ego,  
Why should we bathe on that pilgrim station, where the dirt of vices is not  
effaced,

The disciples love their Guru, by whose grace they are merged into the  
Supreme spiritual state and bliss. ...15

**Pauri 16 (Love of Guru is the highest)**

If one is the Sovereign of the world under whose control are the wealth,  
country and the four units of army,

If one is the master of treasures and miraculous powers, whom the whole  
world loves,

If one is blessed with long life and many wise and knowledgeable persons  
attest his greatness,

If, being carefree in mind, one does not have the recognition of any other,  
But having all the powers, that person will get no shelter in Lord's Court,  
if in duality, he follows a wrong path,

The disciples love their Guru, and they are approved in the Lord's Court. ...16

**Pauri 17 (Everything is useless without Guru's Love)**

There is another contemplation without the Guru, all that is duality,  
There is insipid utterance without the knowledge pertaining to the Word  
of the Guru,

The worship of others is of false taste except that of the feet of the Guru,  
Believing anything else except the Instruction of the Guru is deficient

Without the company of the holy congregation all is inexperienced ambition,  
The disciples love their Guru, they know, the way of winning the bet. ...17

**Pauri 18 (Love of the Guru annuls ego)**

Lakhs of wisdoms, lakhs of awarenesses, lakhs of qualities and lakhs of  
shrewdnesses,

Lakhs of instructions, inteliects, Intelligences, knowledges and  
contemplations, lakhs of honours and praises,

Lakhs of worships and austerities, lakhs of restraints and lakhs of bathings  
at the holy shrines,

Lakhs of deeds, lakhs of beliefs, lakhs of Yogas, lakhs of enjoyments and lakhs of recitations of texts,

One who exhibits himself comes to grief and none of his actions bear fruit

The disciples love their Guru and their ego is effaced. ...18

**Pauri 19 (The nature of disciples service)**

The Gursikh falls at the feet and becomes their dust, he forsakes all his pride and desires,

He always labours for service of the congregation by bringing water, by fanning and by grinding,

He spreads the seating carpet and does not sulk while putting the fuel in the hearth,

He serves as a self-effacing disciple with trust and contentment

Just as a Simmal tree growing near sandalwood takes its fragrance, similarly the disciple takes the qualities of his Guru,

The disciples love their Guru and their intellect remains perfect. ...19

**Pauri 20 (Reward of Guru's service)**

A luxuriant reward is obtained by serving the Guru, which none can evaluate,

Its good colour is marvellous, which can be shown by the Guru himself,

Its relish is greatly wondrous, which cannot be described just like the dumb,

Like the fragrance of the sandalwood in the vegetation, its relish merges within the Sikh,

The weight of its service is unweighable and invaluable, some rare one endures this unendurable thing,

The disciples love their Guru and they can know this relish. ...20

**Pauri 21 (How disciple become one with the Guru)**

Nobody knows how the vegetation growing near sandalwood becomes like sandalwood,

A lamp lights the other lamp and the light of both shows no difference,

The water mixes with water and none can know their difference,

The ant in the company of a bumble bee becomes a bumble bee and none can call it an ant,

The snake leaves the slough and no one knows its secret,

The disciples love their Guru and this love is marvellous. ...21

**Pauri 22 (Technique of self-realization)**

There is fragrance in flowers, how did merge in them?  
There is a different relish of different fruit, though the same water irrigates them,  
The ghee is said to be in the milk, but none knows this secret  
Likewise there is fire in the wood, but none knows this wondrous thing,  
The Guruwards knowing the discipline of the Guru, comprehend their self,  
The disciples love their Guru, they sing the hymns of the Guru in the congregation. ...22

**Pauri 23 (Never hesitate in sacrifice)**

Seeing the light of the lamp, the family of moths burns itself and does not go back,  
The fish is caught and brought out from water, but its love for water does not decrease,  
Listening to the sound of horn, the deer gets intoxicated and does not recede,  
The bumble bee is destroyed by the fragrance, but still it dotes on the lotus,  
The love-devotion brings the reward of the fruit of bliss for the Guruward,  
which frees him from many bondages,  
Blessed is the family of Gursikhs and blessed is the Guru's instruction,  
which brings the spiritual treasure for him. ...23

**VAR-XXVIII**

**One Oankār the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Path of Sikhism is difficult but invaluable)**

It is said to be finer than the hair and heard to be sharper than the double-edged sword,  
Nothing can be said about it and nothing can be written about it,  
There is said to be a Path of Guruwards, on which not even one step we can tread,  
It is like licking on a saltless stone, but it is much sweeter than the juice of lakhs of sugarcanes,  
The Guruward attains the fruit of bliss from the devotional love, which springs from a rare tree,  
It can be obtained with the grace of True Guru, the Sikh's discipline given by the Guru is obtained in congregation,  
The Gursikhs begging from the Guru receive all the four blessings. ...1

**Pauri 2 (Sikh life is without desires)**

There are said to be four blessings, which are showered by the True Guru,  
but the Gursikh does not ask for them,  
The Sikhs do not desire for all the powers and nine treasures,  
Lakhs of Kamdhens and Lakshmis cannot entice a Sikh,  
Lakhs of philosopher's stones and lakhs of fruit of Elysian trees are not  
even touched by the Sikh,  
Lakhs of tantras, mantras and hypocrisies are disliked by the Sikh, they  
are shameless like jugglers,  
The discipline of the Guru is very difficult and complicated,  
The Gursikh forsakes duality. ...2

**Pauri 3 (Invaluableness of Sikh life)**

The discipline of a Sikh cannot be learnt or described by the musical  
modes and Vedas,  
Lakhs of Chitra Guptas cannot write about the discipline of a Sikh,  
Millions of Seshinagas cannot understand the limit of remembrance of the  
discipline of a Sikh,  
The use of the discipline of a Sikh can only be understood by rising above  
the relations of the world,  
The understanding of the discipline of a Sikh cannot come within the  
knowledge and contemplation,  
The humble gets the honour of attuning the consciousness in the Word in  
congregation by the Guru's grace,  
Only a rare one enjoys the devotion with love. ...3

**Pauri 4 (Joy and teachings of the Sikh life)**

The Guruward learns the discipline of a Sikh through the service of the  
congregation,  
The ten incarnations could not learn this discipline, it is more  
incomprehensible than the dialogue of Gita,  
Even the Vedas do not know its secret the gods and goddesses could not  
know by reading, writing and listening,  
The adepts and Naths could not know it through trances, the Tantras and  
mantras cold not grasp it,  
There have been lakhs of devotees in the world, but they could not write  
about its nature,

The Sikh has to lick the saltless stone, whose taste is much superior to lakhs of fruit,

The Gursikh remains merged in Guru's Word in the congregation. ...4

**Pauri 5 (Practices for attainment of Sikh life)**

In order to learn the discipline of a Sikh, one has to go attune his consciousness in the Word in congregation,

In order to write about this discipline, one has to understand the crux of 'Gurbani',

In order to remember this discipline, one has to taste the sweetness of Guru's instruction like the sugarcane-juice,

The behaviour of this discipline is like the fragrance of sandalwood, which makes other plants fragrant

The understanding of this discipline lies in receiving the discriminating intellect and not exhibiting it openly,

Listening to the Guru' Word in the congregation, the Sikh should practise Name, Charity and Cleanliness,

The Gursikh should remain alert in the past, present and future. ...5

**Pauri 6 (Conduct of the Sikh life)**

The speaking of the discipline of a Sikh lies in sweet speech without making any account about it,

The movement of the discipline lies in moving in the fear of the Lord,

The path of this discipline is that the Gursikh should see the life of a Guruward and try to follow it,

The Gursikh should work for his living and also serve the needy and follow the instructions of the Guru,

By exhibiting his self, he cannot reach the destination, he should ever rise above his self,

He should become a selfless disciple and merging in the Guru should become unknowable and unaccountable,

Even Seshinaga does not comprehend the discipline. ...6

**Pauri 7 (Invaluability of Sikh life)**

It is very difficult to learn about the discipline of a Sikh,

No account of the discipline can be written by anyone,

No weight of the discipline can be weighed by anyone,

The discipline of a Gursikh can be watched on seeing the Guruwards, congregation and Gurdwara,

The tasting of the discipline lies in ruminating on the Guru's Word in congregation,

The understanding of the discipline is awakening one self to the fact that God is All-Pervading,

The Guruwards attain the fruit of bliss by remaining ever in the love of the Beloved Lord. ...7

**Pauni 8 (One becomes elevated after attaining Sikh life)**

He who has seen the beauty of Gursikh's discipline, he never sees anyone else except the One Lord,

He who has seen the light of Gursikh's discipline, he considers lakhs of ambrosial fruit very insipid,

He who has listened to the music of Gursikh's discipline, he has no attraction for the lakhs of wondrous musics,

He who knows the touch of Gursikh's discipline, he has risen above the distinction of cool and hot,

He who has smelt the fragrance of Gursikh's discipline, all other fragrances emit bad smell for him,

He remains detached from the world and significantly attached to the Guru's Word. ...8

**Pauni 9 (Activities of the Sikh-Life)**

The Path of the Guruward is true and the Sikh abides in the abode of supreme spiritual state,

The tradition of the Guruward for the Truth, who falls at the feet and becomes their dust,

The bath of Gursikh's discipline is in allegiance to Guru's instruction while washing away the dirt of vices,

The worship of the Gursikh's discipline is to worship the Gursikhs and to quaff the ambrosia of love,

To believe in the Gursikh's discipline is to put around his neck the garland of Guru's utterances,

To live in the Gursikh's discipline is to become selfless while living and to efface ego,

He should churn the Guru's Word in the holy congregation. ...9

**Pauri 10 (Performance of Sikh life)**

For the Guruward to eat the fruit of bliss, he has to rise above comfort and suffering and destroy the vices,  
The singing of the Gursikh's discipline is the continuous singing of the ambrosial 'bani',  
The Gursikh's discipline consists in practising forbearance and piety and enduringly quaff the unendurable cup of love,  
The restraint of the Gursikh's discipline consists in leaving all the fears of the world and remaining in the Lord's Fear,  
The Gursikh's discipline is to abide in congregation attuning in the Word to ferry across the terrible sea of the world,  
The function of Gursikh's discipline consists in acting according to the instructions of the Guru,  
It is with the grace of the Guru that the Gursikh comes under the refuge of the Guru. ...10

**Pauri 11 (Powers and Virtues of the Guru)**

The Guru gives the fruit of bliss to Simmal tree by keeping it near the fragrance of sandalwood,  
He causes the dross to become gold and the crows to become supreme swans,  
He causes the transformation of animals and ghosts into gods through service and Fear of the Lord,  
He like the Lord blows his conch consisting of the treasures of instruction, holding it in his hand,  
He is called the Saviour of the sinners and with his love towards his devotees, he subdues himself,  
The world repays the good people with goodness, but the Guru likes to bestow the goodness on the bad ones,  
He comes into the world for their welfare. ...11

**Pauri 12 (Sikh, the altruist)**

The tree gives the fruit to those who throw stones on it, it ferries across the cutter in a boat made from its wood,  
The river does not ask and drown the cutter for his sin, it does not exhibit any enmity towards him or his son,  
When it rains and thousands of currents meet, they move downwards,

When it drowns the 'agar', an odorous plant, it forsakes its principle, but still it keeps the honour of 'agar',

He who swims, is drowned and he who cannot swim, is saved, the victorious is defeated and the defeated one wins,

The play of love is in reverse order, the head bows at the feet,

Gursikh never considers anyone inferior to him. ...12

**Pauri 13 (Sikh the humble and the benevolent)**

The earth is under the feet and the water abides under the earth,  
The water flows downwards, therefore it is pure and cool, it makes the people clean and cool,

It adopts the same colour, which is put in it, it appears the same in all the pots,  
In sunshine it becomes hot and remains cool in the shade, it adopts the quality of its place,

It becomes hot for doing good and remains cool for doing good,  
Even the hot water extinguishes the fire, it also gets cool in a short time,  
This is the sign of Gursikh's discipline. ...13

**Pauri 14 (As above)**

The earth is installed in water and the water abides in the earth,  
There is no colour of the earth, but all colours abide in it, it is tasteless, but it consists of all tastes,

There is no smell in the earth, but all smells are there in it, it is beauty-less, but all the people long for its beauty,

Whatever one sows in it, he reaps the same, this earth is the field of actions as told by all,

It cannot be plastered by sandal and is never angry towards anyone for throwing faeces and urine on it,

When it rains, the seed is sown in the earth, but even with fire, the green sprouts spring up,

It does not weep in suffering or lakhs in pleasure. ...14

**Pauri 15 (Daily conduct of the Guru)**

The Sikh gets up early in the morning and firmly practises the Lord's Name, Charity and Cleanliness,

He speaks sweetly, lives in humility and by bestowing charity, he does good to others,

He sleeps less, eats less and talks less under Guru's instructions,



He labours hard and earns and performs good actions, being in high position, he does not exhibit himself,  
He goes regularly in the congregation, where the Gursikhs sing 'Gurbani' together,  
He attunes his consciousness in Guru's Word and absorbs his mind in the love the Guru,  
He remains detached in the world of hopes. ...15

**Pauri 16 (As above)**

The Guru and disciple become one, the Sikh listening to the instructions of the Guru is called a Gursikh,  
He remembers the Lord single-mindedly and stops the outgoing mind,  
He remains under the Command of the Lord and accepts His Will,  
He ever remains a selfless disciple and as a rare Sikh merges in the Guru.  
He falls at the feet of the Guru and becomes their dust and also bows his head at the feet of other Sikhs,  
By effacing his self, he becomes a real Sikh and the duality is never visualised by him,  
The Gursikh practises the Sikh's discipline. ...16

**Pauri 17 (Rare Sikh)**

They are rare in the world, who see the light of the Guru and dote on it like a moth,  
They are rare in the world, who attune their consciousness in Guru's Word like a deer and merge in him,  
They are rare in the world, who dote on the lotus-feet of the Guru like a bumble bee,  
They are rare in the world, who are absorbed in love for their Guru like a fish in water,  
They are rare in the world, who as Gursikhs serve the other Gursikhs,  
The Gursikhs are born in the Lord's Fear and remain in His Fear and becoming selfless in Fear they continue to live,  
The Guruwards attain the fruit of bliss and taste the Lord's Love. ...17

**Pauri 18 (Sikh life is Supreme)**

Lakhs of people indulge in remembrance, austerities, restraints, 'havans', sacrifices and fasts,  
There are lakhs of shrines, Yogis, holy cities and fairs,  
In the temples and shrines of goddesses, lakhs of priests perform worship,

Absorbed in religious rituals lakhs of people stray in waters, on plains and spaces between land and sky,

Lakhs of hermits wander in lakhs of mountains and forests,

Lakhs of people bum their limbs in fire and lakhs of them go and decompose themselves in Himalayas,

Such people do not obtain even a bit of the bliss of the Sikh's discipline. ...18

**Pauri 19 (No Salvation without the perfect Guru)**

The Lord is said to prevail in the four castes but no one has been able to see his form and colour,

Though there are six shastras, but their followers have not been able to have a sight of the Lord,

The Sannyasis have ten sects, they have been naming their sects, but none of them remembered the Lord,

The Yogis have twelve sects, but none of them could know the path of the Guruward,

The mimics assumed various forms, but none could know the form and mark of the Lord and not even efface their writs,

Lakhs of people meet and move in bands, but none of them have imbued themselves in congregation,

Without perfect Guru all have been beguiled by maya. ...19

**Pauri 20 (Rare follow of the path show by Guru)**

The farmers are busy in farming, though they sow seeds, but do not get the fruit of bliss,

The traders are busy in trading, though they earn profits, but do not abide in their own home,

The servants performing service, but they do not efface their ego and realise the Lord,

After bestowing charities and performing good actions do not remain steady,

Living as king and subjects and remaining busy in strifes, but do not ferry across the world,

Listening to the instructions of the Guru and becoming Gursikh, they meet in the holy congregation,

There are very rare persons, who follow the Guru's instructions. ...20

**Pauri 21 (Guru without Virtues)**

The dumb does not know how to sing, the deaf does not listen,  
The blind cannot see, he cannot recognise his own house in dark night  
The crippled cannot walk, the maimed does not know the affection of  
those who embrace one another,  
The barren woman cannot have children and no woman can enjoy the  
company of eunuch,  
The mothers after giving birth to sons, give good names to them with endearment  
Without the True Guru's discipline of the Sikh, they seem like the glow-  
worm before the light of the sun,  
Only in the congregation, the Guru's Word is remembered. ...21

**Pauri 22 (Sikh life is supreme)**

Lakhs of mediators absorbed in meditation cannot comprehend the form  
of a Guruward,  
Lakhs of learned persons with their description are tired in the flight of  
their consciousness in the Word,  
With lakhs of wise utterances made with the strength of intellect one falls  
on getting blows in the Lord's Court,  
Lakhs of people getting dejected with worldly enjoyments and adopting  
Lakhs of people getting dejected with worldly enjoyments and adopting  
Yoga cannot endure fragrance of qualities,  
Lakhs of people are surprised with the Marvels of the Lord, they cannot  
know the state of the Lord,/Lakhs of Marvellous  
Ones are in Fear of Indescribable Lord,/They cannot enjoy the bliss of  
Sikh's discipline in twinkling of the eye. ...22

**VAR-XXIX**

**One Oaṅkār the Eternal Truth realized through the grace of divine  
preceptor**

**Pauri 1 (Invocation)**

Our obeisance is to the Primal Purusha, who was called True Guru (Guru  
Nanak) and True Name,  
He transformed all the four castes into Gursikhs and started the True discipline  
of the Guruwards,  
They sing 'Gurbani' meeting together in congregation and cause its limitless  
tunes resound,

Following the instructions of the Guru, they are emancipated and also emancipate the whole world,

With the union of betel-leaf, betel-nut and cachow a fine red colour is produced,

Meeting and following the True Guru's instructions, the knowledge, contemplation and remembrance of Name are got,

The congregation grows up like heaven. ...1

**Pauni 2 (True Guru made understand the imperceptible)**

Effacing the attraction for other's body, wealth and slander the Gursikh firmly believes in Name, Charity and Purity,

Being absorbed in Guru's instructions, he stops the outgoing mind,

On conquering the mind, the world is conquered, the Guru has transformed the eight metals into one,

The philosopher's stone produces another stone, the Guru's instruction manifests the Sikh as such,

Rising above the so-called Yogas and enjoyments, the Sikh absorbs himself in loving devotion, fear and self-effacement

By effacing self, God is seen pervading everywhere and the lover of devotees is subdued,

The Gursikh knows the Unknowable in the congregation. ...2

**Pauni 3 (Chronic diseases cured)**

Attuning his consciousness in Word in the congregation, the Guruward controls both comfort and suffering equally,

Forsaking ego and vice and under Guru's instructions, he remembers the True Guru,

Rising above Shiva and Shakti, the Guruwards are merged in the fruit of bliss in the supreme spiritual state,

They consider the Guru and God as one and efface the ailment of duality,

Freeing themselves from the birth, death and old age, they realise the Unapproachable and Unfathomable Lord,

They remain detached in their own home forsaking desires and fear and rise above pain, pleasure, poison and nectar,

They conquer the supremely incurable ailments in the congregation. ...3

**Paori 4 (Conduct of the Sikhs)**

They have conquered the three qualities of maya representing air, water and fire,

In mind, speech and action, they have single-mindedly destroyed the duality,  
The attunement with Guru's instruction is their pale of knowledge, though seen differently, they are stable in mind,

They are victorious over the desires of the world and nether world and consider themselves as guests in heaven,

They speak sweetly and walk humbly, they bestow charities on the needy and lowly and make them self-reliant,

They attain the fruit of bliss, which is unweighable, stable, invaluable and immeasurable,

In the congregation they discipline the mind. ...4

**Paori 5 (Seekers are successful in their business in holy congregation)**

The four requirements for life stand before the Gursikhs with folded hands like slaves,

The Gursikhs have fallen at the feet of others and have earned the respect of the whole world, living harmoniously,

The Vedas do not know their mystery, also the Pundits reciting them and the listeners listening their recitation,

They merge into the resplendent Light, which shines in all the four ages,  
They have become one forsaking all castes, they have entered their fraternity,  
They sow the seed of profitable trade by celebrating the festivals of their Guru,  
In the congregation all the grand-parents and grandchildren are considered equal. ...5

**Paori 6 (Fellow disciples adore in the holy congregation)**

They have conquered lust, anger and ego and have effaced the chiding of greed and attachment,

They have imbibed the superb power of Truth, contentment, mercy, piety and knowledge in themselves,

They have risen above the five elements and listen to hailings for the resonance of five sounds,

They have subdued the five postures of Yoga and becoming great have earned great fame,

God is said to be within 'the five', He is Unaccountable and Invaluable,

One meets these 'five' after forsaking the worldly deceits and attuning the consciousness in the Word,

The Sikh brethren appear graceful in the congregation. ...6

**Pauri 7 (Gurmukh, holy congregation-count of six)**

The six Shastras greatly long for the sight of the Guruward, who was fortunate to have the sight of the True Guru,

The Guruward remains stable on the Guru's instructions, though the understanding of Six Shastras prevails in world,

Listening to the 'bani' of the True Guru, the six main Ragas are in wonder, A queer Play is prevalent in the world, where with one sun, there are six seasons, That relish is not found in the six relishes, which is tasted by the Guruward in Love's fruit of bliss,

The celibates, the speakers of Truth and those with long life and the emperors have all been fascinated by maya,

The Gursikh attains the Supreme Spiritual State in the congregation. ...7

**Pauri 8 (Discipline of the Lord, holy congregation-count seven)**

After fathoming the seven seas, the Guruward keeps himself detached in the sea of existence,

There is darkness in all the seven continents, but he has lighted the lamp of the Word,

He has conquered all the seven sacred cities, but the true congregation for him is city of Supreme Spiritual State,

After catching by their hair the seven stars and seven days, he has subdued them,

After rising above the Universe of twenty-one cities he abides in bliss,

After making a comprehensive study of the seven melodies he has crossed the seven mountain peaks,

He has sustained the Guru's Word in the congregation. ...8

**Pauri 9 (Control of mind, holy congregation-count eight)**

In the world of four castes and four stages of life, the Guruward has remembered God single-mindedly,

Coming into contact with the philosopher's stone, these eight (metals/castes+stages) have become Guruwards (gold),

The adepts and strivers believing in powers have been transformed into Guruwards paying obeisance to the Lord,

They remember him at all times and attuning their consciousness in the Word they have known the Unknowable,  
The poison of eight-clan snakes has decayed and because of Guru's instructions, the maya entices them no more,  
The uncontrollable mind cannot be controlled, but Guruwards controlling it have attained their fruit of bliss,  
On meeting the congregation, the mind has been subdued. ...9

**Pauri 10 (Gurmat, Association with holy congregation-count nine)**  
Others perform nine types of devotion, but the Guruward working under Guru's instructions controls the nine doors,  
They are absorbed in the love of the Lord and their tongue imbued in such love sings the Praises of the Lord,  
They have conquered good and bad karmas through Raja Yoga and caused the nine regions to know it,  
They have controlled the nine doors and know the past (time of creation), present and future (time of dissolution),  
The nine treasures follow them and they guide for the salvation those who are under patronage and also patronless,  
Within the house of nine doors in placed the tongue, which is oftentimes sweet, bitter, cool and hot,  
Under the instructions of the Guru, it (the tongue) enjoys bliss. ...10

**Pauri 11 (What a Sikh should do)**

Seeing the beautiful women of others, they should be considered as mothers, sisters and daughters,  
The others' wealth should be considered as pig by the Muslims and cow by the Hindus,  
One should not be fascinated by looking at the sons, wives and families and should not use force,  
Listening to the praise and slander with his ears, one should not talk ill of anyone,  
Being in an envious position, one should not exhibit himself and in ego should not embitter anyone,  
The Guruward attains the fruit of bliss and enjoys 'Raja yoga' and pleasures,  
For this I am a sacrifice to the congregation. ...11

**Pauri 12 (The State of a Gurmukh)**

The Guruward has tasted love, therefore he has risen above all other desires of eating and drinking,  
His sleep of ignorance has ended by absorbing his consciousness in the Word and their night passes in peace,  
Like the beautiful bridegroom they are ready for marriage and look fine even in simple clothes,  
They are ever conscious about their uncertain stay in the world and live only like a guest,  
They move with their profitable cargo of truth, this is the sign of Guruwards moving on the beaten track,  
They have bright faces in both worlds and their mind is lovingly absorbed in Guru's instructions,  
The inexpressible story of the Lord is heard in the congregation. ...12

**Pauri 13 (Accept the will of the Lord in the holy congregation)**

The Guruward has effaced his ego and his mind abides in humility,  
Because of the knowledge, their hearts shine brightly and the darkness of ignorance and illusion is cast off,  
He falls at the feet of the Guru with great humility and this humble Gursikh receives honours in Lord's Court,  
He alone is liked by the Lord, who abides under His Will,  
He, who abides under Lord's Will is approved by Him, but the Lord causes the Gursikh to abide under His Will,  
He should live in the world as a guest and should live there without any claims,  
Abiding in the Congregation, he should practise the instructions of the Guru. ...13

**Pauri 14 (Worship of one God in the holy congregation)**

Considering the Guru and Lord as one, the Guruward effaces his duality,  
After removing the raised obstruction, he has caused to unite the water of the tank with that of the stream,  
On both the banks of the stream, its vastness cannot be measured,  
The fruit is borne by the tree and the tree emerges by sowing the seed of the fruit, their name remains the same,  
In six seasons, there is one sun, but none other gives the light to the sun,  
The stars twinkle during the night but when the day dawns, who has caused their concealment?  
In the congregation, the Guruwards remember the Lord single-mindedly. ...14



**Pauri 15 (Gursikh a Yogi)**

Gursikhs are real Yogis, who ever awake and remain detached within maya,  
They have the mantras of the Guru as rings in their ears and the dust of the  
feet of saints is like ashes on their body,  
Their quilt is like imbibing forgiveness and within the pot of love, they  
enjoy the Lord's loving devotion,  
The consciousness in the Word is like resonance of the horn, the knowledge  
is the staff and contemplation the service,  
Abiding in Guru's cave of congregation they are absorbed in trance of  
high spiritual state for realisation of Unfathomable  
Being without the ailment of ego, they have freed themselves from the  
karmas of unity and separation,  
They are acclaimed for following Guru's instruction in the congregation. ...15

**Pauri 16 (Associate thyself in holy congregation as a lover)**

Lakhs of Brahmas are tired of reciting lakhs of Vedas and talking of the  
Infinite Lord,  
Lakhs of ascetics like Mahadev are bored in the sleeplessness of Yogic  
contemplation,  
Lakhs of Vishnus after incarnating and taking up the sword of knowledge  
could not reach upto Lord-God,  
Lakhs of long-lived Lomas have been knocked about in forbearance from  
beginning to end,  
The Supreme Lord in His Sport has created three worlds, four ages and  
lakhs of universes,  
Lakhs of creations and dissolutions are occurring like the strings of the  
Persian-wheel in the twinkling of eye,  
Those Gursikhs can only realise that Lord b their love in he congregation. ...16

**Pauri 17 (World is conquered only by conquering the mind)**

That True Guru is the Supreme and Primal Transcendent Lord,  
For His realisation the Yogis marvel in contemplation, they do not care for  
the knowledge of the Vedas,  
The gods and goddesses remember Him and all the creation in waters, on  
plains and in spaces are trying to find Him,  
All the havans, sacrifices, recitations, austerities are being performed, but  
people are still suffering,

The outgoing mind is not controlled and all the eight regions of the world are suffering in hypocrisies,

The Guruward getting victory over the mind, attains victory over the world, by effacing one's self every one respects,

The Guruward joining the congregation has strung the garland of qualities. ...17

**Pauri 18 (Guru, the boatman and association with the Saints)**

The Lord is said to be Unknowable and above maya, He is Infinite and Accountless with no form or line,

It is very difficult to know Him, even Sashinaga could not know Him by uttering His Names,

How can we know the story of the Inexpressible Lord, none is there to relate His story,

The Marvellous is calculated as marvellous, the wondrous itself is surprised,

The Gursikhs from all castes are householders, who make themselves busy in their occupations,

They remember in the congregation the Guru, who is the Lover of the devotees,

As a boatman, the Guru ferries across the Sikhs from the sea of existence. ...18

**Pauri 19 (Gurumukhs attain the wisdom of understanding)**

The Transcendent Lord manifested Himself as Immanent and created the Infinite expanse,

He has kept in each one of his pores millions of universes,

For many ages the Unapproachable and Imperceptible Lord remained in darkness,

For many ages He carried on creating incarnations,

In the Iron age He came and manifested Himself as True Guru,

That lover of his devotees gets subdued in the warp and woof of the congregation,

Only the Gursikhs become conscious about the Creator. ...19

**Pauri 20 (True Guru and the Sikh association with holy congregation)**

When the True Guru manifested himself, the Guruward Bhai Lehna meditating on the Word attained fruit of bliss,

From the one thousand of fruit emerged, because in the congregation of Guruwards the Lord Himself abides,

Such Gursikhs who have seen or learnt about or have faith in the True Guru are very rare,

Those who firstly became the dust of the feet, the world begs from them the dust of their feet,

The Guruwards following the discipline of the Guru are busy in true trade  
and are ferried across,

Nobody knows their merit, there is none who can speak, listen or write  
about them,

The congregation and Guru's Word are dear to them. ...20

**Pauri 21 (Union of the Guru and disciple)**

Attuned with the congregation and Guru's Word, the Guruward attains  
the fruit of bliss and tasted the nectar of love,

He has sacrificed all other treasures on this nectar and also sacrificed all  
the fruit,

He has pacified the fire of desires and has made himself firm on peace and  
contentment,

All his hopes are fulfilled and he remains detached in the world of hopes,  
He has destroyed all the desires of his mind and now it does not stray on  
rising above all of them,

He frees himself from the bondage of karmas, time and Yama and remains  
detached in the world of karmas,

Following the instructions of the Guru, he has fallen on the feet of others  
and thus the world falls at his feet,

The Guru and the disciple are amused among themselves. ...21

**VAR-XXX**

**One Oaṅkār the Eternal Truth realized through the grace of divine  
preceptor**

**Pauri 1 (Invocation, truth and falsehood)**

The True Guru is the True king, who has created the True blissful discipline  
of Guruwards,

The self-willed commit such actions, which are calamitous and are done  
viciously in duality,

The Guruwards attain the fruit of bliss with others in congregation, absorbed  
in devotional love,

The self-willed absorbed in falsehood with others get the poisonous fruit  
of suffering,

The Guruwards efface their selves and fall at the feet of others, their love  
is ever fresh,

Being negligent of Guru's instructions, the self-willed waste their birth,  
The Play of Truth and falsehood is analogous to the example of tiger and goat. ...1

**Pauri 2 (Gurmukh, Manmukh Truth and falsehood)**

The fruit of bliss of Guruward is Truth and the fruit of suffering of the 'self-willed is falsehood',  
The Guruward is the tree of Truth and Contentment and the self-willed is shadow of tree of duality,  
The Guruward remains firm on Truth and the self-willed moves like the shade,  
The Guruward is nightingale in the groove of mangoes and self-willed strays and cows like crows,  
The congregation is the orchard of Truth, where the consciousness is attuned with the Guru's Word,  
The company of self-willed is like poisonous forest, where he being Guruless exhibits his wisdom,  
Just as the offspring of a prostitute has no name. ...2

**Pauri 3 (As above)**

When a Gurmukh is married and both sides getting together exhibit rejoicings,  
When the couple is blessed with a son, he is said to continue his father's and family's lineage,  
On the son's birth the tunes of rejoicings resound and congratulations are given,  
The paternal and maternal relatives sing songs of joy and bestow charities on the menials,  
The prostitute has many friends, but her children have no name and they are called illegitimate,  
The lineage of the Guruwards are like swans and that of the self-willed are like murderous cranes,  
Truth begets truth and falsehood begets falsehood. ...3

**Pauri 4 (As above)**

In the Manasarovar of congregation there are invaluable gems and pearls of virtues,  
The Guruwards are like swans, who are firmly attuned to Guru's instructions and Word,

They separate water from the milk and their knowledge and attention are distinct from others,

They eulogise the Truth and while ruminating they weigh the Unweighable,  
The self-willed are absorbed in a trance like cranes, who silently and deceptively devour the beings,

The water of the pond is destabilised and when their beaks are opened,  
there is great lamentation,

The Truth is gentle and the falsehood is like an idle servant. ...4

**Pauni 5 (As above)**

The Guruward is truthful and full of virtues and all his qualities appear impressive alongwith Truth,

The self-willed uttering falsehood is full of vices and all his evil manners are false pretensions,

The Truth is gold and falsehood is glass, there is no connection in the value of gold and glass,

The Truth is heavy and falsehood is light, there can be no misconception regarding gem and 'rati',

The Truth is like a diamond and falsehood is like crystal, there is no connection between the two,

The Truth is the donor and falsehood is the beggar, they are like day and night or like thief and king,

The Truth is ever complete and the falsehood looks ignominious. ...5

**Pauni 6 (Truth and falsehood)**

The Guruward is True and colourful like the fast colour of madder,

The self-willed is false having false colour like the short-lived colour of safflower,

Just as one sniffs at the smell of garlic and the mind does not like it,

The falsehood is like the plant 'ak' having bitter taste and Truth is like the sweet mango fruit,

The Truth is the king and the falsehood is like a thief, the king sleeps and the thief only strays about,

The king getting up arrests the thief and gets him punished by the Court,

The Truth catches the thief and gets him imprisoned. ...6

**Pauri 7 (Truth and falsehood)**

The Truth looks graceful like turban on head and falsehood like ugly loin-cloth at improper place,  
The Truth is like powerful lion and the falsehood like a weak deer,  
Trading in Truth brings profit and trading in falsehood brings loss,  
The Truth is like acclaimed real coin and the falsehood like an unaccepted counterfeit rupee,  
Lakhs of stars twinkle in dark night, when there is no light in that darkness,  
When the sun dawns, the darkness breaks into pieces,  
The Truth and falsehood are inimical each other like the stone and pitcher. ...7

**Pauri 8 (Truth and falsehood)**

The Truth and falsehood behave like the visible and dreamlike respectively,  
The Truth is visible like a mountain but the falsehood is false like the imaginary city,  
Just as there is reflection of human beings, trees and the stars of the sky in the stream,  
The falsehood is dark because of smoke, it cannot imitate the clouds ready to burst into showers,  
One cannot enjoy the taste of sugar by only remembering it and the darkness is not finished without the lamp.  
The soldier drawn on paper by an artist alongwith hundreds of weapons cannot fight,  
In this way the deeds of Truth and falsehood appear. ...8

**Pauri 9 (Truth and falsehood)**

The Truth is the ferment in the milk and falsehood is like the drop of beverage in the milk,  
The Truth is like eating the food through mouth and falsehood like troubling foodgrain through nose,  
The Truth is like the emergence of fruit and tree and the falsehood like the destroying shellac for the tree's end,  
The fire remains in the tree for a hundred years, but a small fire reduces many a tree to ashes,  
Truth is the remedy and falsehood is the ailment and without the Guru-doctor the self-willed experiences lot of suffering  
Truth is the comrade and falsehood is a Thug, who cannot spoil the peace of the Guruward,  
With his love for the Truth, the falsehood is destroyed. ...9

**Pauri 10 (Truth and falsehood)**

The falsehood is like a weapon and the truth is like the armour,  
The falsehood always watches like an enemy and the Truth helps like  
good friends,  
The Truth is like a brave warrior and the falsehood enacts false unity,  
The Truth stands firmly at the right place and the falsehood stands and  
trembles at a wrong place,  
The Truth thrashes the falsehood and this scene is viewed by the people  
of three worlds in four directions,  
The falsehood is always sick and the Truth is ever fresh,  
The Truthful is True and the one who tells lies seems false. ...10

**Pauri 11 (Decision of Truth and falsehood)**

The Truth shines like sun and the Falsehood is like an owl, who cannot  
see anything during the day,  
The Truth is like vegetation fragranced by the sandalwood and falsehood  
is like bamboo remaining without fragrance,  
The Truth is like the fruitful tree and the falsehood is represented by  
Simmal, which in its ego remains fruitless,  
The Truth is like the forest greenery in Sawan and the falsehood is like  
'Ak' and camel-thorn,  
The Truth is like the gems and pearls of Manasarovar and the falsehood is  
like the empty conch in hands,  
The Truth is like the pure water of Ganges, but the falsehood is like the  
concealed wine,  
The Truth ever remains true and the one telling lies is remains false. ...11

**Pauri 12 (End of the Truth and falsehood)**

The Truth and falsehood both quarrelling with each other came to the  
court of Justice,  
The judge deciding their case is truthful, listens to the account of their quarrel,  
The Truth is true and the falsehood is false, it was conveyed to both by  
the jurists,  
The Truth won and the falsehood was defeated, who was defamed in the town,  
The truthful was acclaimed and the false one was censured,  
The True one is considered as the creditor and the false as the debtor who  
presents the letter of his debt to the Truthful

The one who gets himself swindled is not cheated, but the one who cheats gets himself cheated,

Those who trade in Truth are very rare. ...12

**Pauri 13 (As above)**

The falsehood sleeps and the Truth awakes, who is liked by the True Lord,  
The Lord has kept the True one as the watchman for the protection of the treasure of Truth,

The Truth is the leader and the falsehood is the darkness which puts the people in the solitude of duality,

The Lord has sent the Truth as the commandant in the world for guiding the people,

The Guru has embarked the people on the ship of congregation and gets them ferried across the sea of existence,

He has caused the enemies like lust, anger, greed, attachment and ego to be killed by catching them by their necks,

Those who have met the Perfect Guru are saved. ...13

**Pauri 14 (Truth, True Sikh and True Guru)**

Eating the salt of his Master, he, who fights faithfully in the field, is Loyal one,  
He, who with his weapons, cuts the head of the enemy, is considered a brave warrior,

After his death, his wife, if she dies alongwith him, consider her respectably as giver of boon or curse,

Her sons and grandsons are praised and it gives a boost to her family,  
Likewise, if a person makes best use of his time and recites hymns in the early hours of the morning,

Going in the congregation he effaces his self and ends his 'mineness',  
Just as fighting in war and becoming a 'Sati' are considered good, the discipline of the Guruward is highly graceful,

He, who has true faith in the Lords, he is recognised as the True Guru. ...14

**Pauri 15 (Holy congregation)**

The congregation is the True and stable place, where five qualities are prominent,

Truth, Contentment Mercy, righteousness and finance, all of them are completely in practice,

The Guruwards follow the Guru's instructions on Name, Charity and, Cleanliness,



They speak sweetly, work humbly, bestow charities, they devote themselves to Guru's instructions,

They are victorious in both the worlds and the trumpets of the True Word resound for them,

They, who recognise the uncertainty of worldly life like the stay of guests, are very rare,

I am a sacrifice to him who effaces his self. ...15

**Pauri 16 (Untruthful village)**

The falsehood is like the village of dacoits, in which the five vices (lust, anger, greed, attachment and ego) abide,

There are hostilities ever between lust and anger, and there reside the treacherous greed, attachment and ego,

There is strife here amongst the malicious ones and the rule of sins pervades here,

The great vices here are the slander of others, the attraction for another's wealth and love for another's woman,

The anxiety in their minds never finds, they undergo the punishment of the king as well as Yama,

They feel ashamed in both the worlds, they are thrown in hell and also transmigrate,

The product of the fire are only embers. ...16

**Pauri 17 (Falsehood can't merge in Truth)**

The Truth is completely pure, there is not a bit of falsehood in it

The eye is tormented by a small particle, a straw in it causes great pain and the night passes in suffering,

A fly mixed in the food comes out with vomiting,

A spark in the cotton causes the agonising reduction of all of it into ashes,

Because of the beverage the milk is spoiled causing the loss of its taste and colour,

A small quantity of poison, when tasted, kills even the kings instantly,

How can the Truth merge in the falsehood . ...17

**Pauri 18 (Falsehood can't efface Truth)**

O Gurmukh! The Truth remains detached, the falsehood has no effect on it,

The sandalwood clung by the serpents is not poisoned and its fragrance is not decreased,

The philosopher's stone lying within stones, is not damaged by coming into contact with eight metals,

The impure water of streams mixing with the waters of Ganges do not make it impure,

The fire has no effect on the ocean and the mountain is not made unstable by the wind,

The arrow does not reach the sky and the shooter repents later on,

The falsehood ultimately remains false. ...18

**Pauri 19 (Falsehood ultimately comes out)**

The Truth ever remains respectable and the glory of falsehood is ever false, The respect of the false one is false and the truthful are ever true, being practically under Guru's instruction,

The strength of the false one is false and the strength of the truthful deserves real pride,

The falsehood is not accepted in Lord's Court and the Truth is always glorious in the presence of the Lord,

The truthful is in gratitude for the Lord and in the house of false one there are blasphemy and discontent,

The gait of Truth is of the elephant and the gait of falsehood is odd like that of the sheep,

The eructation of radish and betel and the value of garlic and musk cannot be equalised,

He, who sows poison, cannot eat the crushed bread mixed with ghee and sugar. ...19

**Pauri 20 (End of the falsehood is very bad)**

The disposition of falsehood is like the madder, which endures the boiling and dyes fast colour,

The disposition of falsehood is like the jute, which after getting peeled its skin, is intertwined into ropes,

The sandalwood doing welfare for others, infuses fragrance in the fruitful and fruitless plants,

Greatly vicious is the bamboo, which burns in ego and causes to burn the neighbouring plants,

The Truth is like nectar, which gives life to the dying and the falsehood is like poison, which when taken causes death,

The Truth is approved in Lord's Court and with falsehood one is punished  
in Lord's Court,

Whatever one sows, eats the same fruit. ...20

**VAR-XXXI**

**One Oaṅkār the Eternal Truth realized through the grace of divine  
preceptor**

**Pauri 1 (The position of the merits and demerits)**

Both Poison and Nectar emerged from the ocean,  
While eating the former one dies and eating the later one becomes immortal,  
The poison abides in the mouth of the snake and nectar in the mouth of Garuda,  
No one likes the caws of a crow and the utterance of nightingale is liked by all,  
The one making insipid speech is not liked and the one who speaks sweetly  
marvels by becoming the worlds friend,  
The evil one signifies the vices and the good one desires the welfare of all,  
This is the view told about the merits and defects. ...1

**Pauri 2 (Researcher and the polemicist)**

When the sun rises the three worlds are seen, but the owl cannot even  
see the sun  
The ruddy sheldrake loves the sun, on meeting her Lord, she asks for the  
events of the night,  
For all the birds the night is dark, but the ruddy sheldrake's mind moves  
on even in the darkness,  
Seeing the reflection of the sun in water, considering him as her Lord repines,  
Seeing his shadow in the well, the lion jumps in it and dies, he fights with  
his own eyes,  
The researcher her seeks and finds, but the quarrelsome person cannot  
know the reality,  
The elephant cannot milch the cow. ...2

**Pauri 3 (Bad persons remain unhappy even in happiness)**

In the month of Sawan, there is greenery in the forests, but 'ak' and camel-  
thorn are dried up,  
In the month of Chet, the vegetation sprouts forth, but the leaves of  
capparis fall down and show no incentive,  
All the trees become fruitful, but the unfaithful Simmal remains fruitless,

The vegetation around the sandalwood is fragranced, but the bamboo remaining without fragrance, groans,

The conch emerging empty from the sea cries and weeps loudly in agony,

The crane in his fraudulent trance on the Ganges gets and eats only small fish as alms,

Those who are separated from the company (of congregation) obtain only suffering . ...3

**Pauni 4 (Good and bad)**

For a gentle person, all the world is gentle, the good views everyone as good,

For a bad person, the whole world is bad and for him all are bad,

Krishna assisted Pandavas, because particularly they had the loving devotion for him,

There was enmity in the mind of Kaurvas, because they were absorbed in calculations malevolently,

The two parties has good and bad in their minds, but during their search for assistance they had not the same sight,

For Yudhistar none was bad and for Duryodhan none was good,

Whatever is there in the pot, becomes apparent through an outlet. ...4

**Pauni 5 (Famous tale of Dharamraj)**

After taking birth in the house of the son, Dharamraj went to sit on the seat of Justifier,

He is one, but has two names, the whole world considered him as Dharamraja and also Yama,

Those who were wedded to piety, they saw him as Dharamraja and the sinner committing sins saw him as Yama,

He thrashes the sinner, but speaks sweetly to the pious one,

The enemies look at him inimically and the pious see him as a friend,

The fruit of virtue and vice is obtained in heaven and hell, but on earth one gets pain or pleasure according to karmas,

One's appearance is reflected exactly in the mirror. ...5

**Pauni 6 (Clean Mirror)**

Just as all the people can see clearly in a neat looking glass,

The face of white one is seen white and the black one is seen as black,

The laughing one sees himself laughing and the weeping one sees himself weeping,

No blemish can be attached to that looking glass and all the guises of the six Shastras look as they are,  
The vicious intellect is the duality, therefore they are absorbed in the wrong calculations of enmity and opposition,  
The Guru's instructions are pure and those who follow them see everything as they are,  
Within the Pure Lord all the gentle and bad are seen lose all their forms and marks. ...6

**Pauri 7 (Guru the caretaker guard)**

When the sun sets, there is dark night and the stars twinkle,  
The bankers sleep soundly in the homes and the thieves, looters of the house stray hither and thither,  
The rare watchmen keep awake, who cry loudly for the people to remain alert,  
The watchmen awaken the sleeping world and catch the thieves and bring them before the bankers,  
Those who keep awake protect their homes and those helpless ones, who sleep, get their houses burgled,  
The bankers come to their homes and the policemen beat the thieves by catching their necks,  
In this way the gentle and bad both live in the world. ...7

**Pauri 8 (Nature of company)**

The mango tree sprouts forth in the spring season, but the 'ak' is laden with fruit in the dry season,  
The mango tree does not bear the fruit of 'ak' and the 'ak' does not give the mango -fruit,  
The black nightingale comes in the mango grooves, but the mind of the 'ak-cricket' enjoys the friendly company of 'ak',  
The mind is like a bird and the company it enjoys due to the differentiation of trees, it gets the same fruit  
The Gursikh attending the congregation fears the Lord and the one in the vicious company does not fear Him,  
The Lord is also called the lover of devotees and being the saviour of sinners, He is also called the 'redeemer',  
One who is liked by the Lord, is saved by Him. ...8

**Pauri 9 (Putna)**

If Putana was redeemed, the quaffing of poison is not a good thing,  
Ganiks was said to have been redeemed, none should go to another's  
house and cause a strife,  
Valmiki was redeemed, therefore it is not good to kill anyone on the path  
without hesitation,  
Badhak is said to have been redeemed, it is not good to catch the innocent  
birds in a noose holding them by their legs,  
If the butcher (Sadhna) was redeemed, the beings should not be killed and  
eaten,  
The ship ferries across without considering the colour of gold and iron,  
It is not good to continue living in this way. ...9

**Pauri 10 (It is bad to imitate evil)**

If we still live after falling down from a date-tree, none should climb and fall  
from a date-tree,  
If we come back safe from the solitude, it is not good to cross the solitude,  
If we are saved after the stinging of a snake, it is not good to catch a snake,  
which will ultimately kill us,  
If one is saved safely from a strong current, it is not good to cross the river  
without a boat,  
The Lord is said to be the redeemer of sinners, only the knowers know this  
anecdote,  
Loving devotion is the Guru's instruction, and he who follows vicious  
intellect, gets no refuge in the Lord's Court,  
The committed actions only will accompany us at the end. ...10

**Pauri 11 (Difference of Gurmukh and Manmukh because of virtues)**

Like the different fragrances of garlic and musk, gold and iron have not the  
same colour,  
Crystal is not like the diamond and the sugarcane is not valued like a reed,  
A 'rati' is not valued as a gem and the glass is not valuable as the emerald,  
With vicious intellect one ever strays and the Guru's instructions are a  
ship of good deeds,  
A bad person is slandered and the gentle one is hailed and acclaimed,  
The Guruward is known apparently and the Truth remains concealed from  
the self-willed,  
The self-willed is useless one like a broken pot. ...11

**Pauri 12 (Fame and dispute according to the actions)**

Some prepare weapons and some are busy in cleansing armours,  
Both the armies face each other and fight in the war and the warriors save  
themselves from being inflicted with wounds  
The warriors without armours are wounded and those with armour remain  
safe,  
Those preparing bows are filled with pride by preparing the 'Khanjaradi'  
bow, considered good one,  
There are two societies of good and bad in the world, they receive their  
fruit according to their actions,  
Those who perform good deeds live in comfort and those performing bad  
deeds live in agony,  
The good one is eulogised and the bad one is slandered. ...12

**Pauri 13 (As above)**

One receives superb things in the congregation like truth, contentment,  
mercy, piety and wealth,  
In the company of bad persons the vices like lust, anger, greed, attachment  
and ego are aggravated,  
One the called a gentle one by performing good deeds and the one  
performing bad deeds is called bad,  
The cow eats grass, but gives milk and giving birth to a calf, it increases  
the herd of cattle,  
On drinking milk, the snake gives poison and giving birth to many tiny  
snakes, it devours most of them,  
In the company of the good and bad, committing virtuous acts and sins,  
the comforts and sufferings are obtained,  
The good perform welfare works and the bad perform vices. ...13

**Pauri 14 (Good and bad)**

On emitting fragrance the sandalwood gives fragrance to all the trees,  
From the colliding bamboos, the fire arise and bums its family,  
The starting among the birds gets entrapped itself and also gets entrapped  
others of its family,  
Eight metals are obtained from the mountain, which are transformed into  
gold by the philosopher's stone,  
Going to the house of a prostitute, the wicked commit sins and become sick,

The suffering ones come to the house of a doctor, who gives medicines and remove their ailments,

The good and bad are two different categories. ...14

**Pauri 15 (Good and bad)**

The character of madder is good, which after getting boiled, dyes with fast colour,

The sugarcane is crushed in the Sugarcane crusher, its juice goes in the cauldron and by boiling its sweetness is increased,

If the gourd is saturated with nectar, even then its bitterness is not effaced,

The good one performs good action for the wicked one doing bad deed, he does not keep in mind his bad deed,

One who performs bad action for the gentle one doing good deed, never keeps in mind the good of anyone,

One reaps whatever he sows. ...15

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

The inclination of good and bad becomes evident by the line drawn in water and on stone,

In the mind of the good one the enmity does not stay and love does not remain in the mind of the bad one,

The good one never forgets the love and the bad one never forgets the enmity,

The hope of both is not fulfilled, the vicious intellect never performs good and the Guru's instruction' never permits bad,

The good one never does anything bad and the bad one never commits anything good,

This is said to happen, the wise people speak with one voice,

The good one performs a welfare work and the bad one commits bad deed. ...16

**Pauri 17 (Tale of good and bad one)**

I narrate only what has happened, listen to this story of the good and bad, Both good and bad went on a way, the one had bread and other had water, The good one presented the bread that he had, keeping in view the welfare of the other,

The bad one did a bad thing and he did not present the water to the good one,

The good one doing good was redeemed, but the bad one kept on having his enmity with the good one,

The True Lord's Justice is True, He knows every being,

I am a sacrifice to the Nature of the Creator. ...17



**Pauri 18 (Ram and Rāvān)**

The Good and the Bad, who have come into the world will ultimately pass away,  
The mighty ones like Ravana and Ram Chandra have been fighting with each other,  
Ravana, who had subdued Yama and Old age, he embraced unrighteousness at the end,  
Ram Chandra was an immaculate Purusha, because of whose piety the stones floated in water,  
Because of bad conduct Ravana destroyed himself, he had the blemish of abducting the wife of Ram Chandra,  
Ramayana depicting life of Ram Chandra is irrevocable in all ages, he who takes his shelter, is saved,  
Those who are Lord's Fear get applause and those who, are arrogant are slandered. ...18

**Pauri 19 (The famous tale of Rāvān)**

Lanka, the great citadel of Ravana was all gold, which had the moat of saltish sea all around,  
He had lakhs of sons and a lakh and a quarter of grandsons and Kumbhakaran and Mehravan were his brothers,  
The wind-god always worked as a sweeper and the mighty Indra served water,  
The fire-god was his cook and the sun and moon lighted his lamps,  
He had a huge army of elephants, horses, chariots and soldiers and none could estimate his territories,  
Because of the grace of Lord Shiva, all the gods and demons served him,  
Because of vicious and evil intellect his slander ended him. ...19

**Pauri 20 (Famous story of Ram Chandra)**

Ram Chandra, the Cause of all causes, embodied himself under some cause,  
He obeyed the order of his step-mother, accepted exile and earned approbation,  
He effaced the strength of Parashurama, he was gracious towards lowly and the blower of pride,  
Sita and Lakshmana remained with him in his service and love remaining chaste and celibate,  
Because of his Just rule, his kingdom was called 'Ram-Rajya' as is apparent from Ramayana,

The death of those warriors is true, who have earned great respect by joining the holy congregation,  
Under the instruction of the True Guru, they have done works of welfare in this world. ...20

**VAR-XXXII**

**One Oaṅkār the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Characteristics of a Gurmukh)**

At first the Guruward taking birth in Guru's house poses as ignorant and remains in Lord's Fear,  
He becomes a Sikh by taking Guru's instructions and gets wiser by adopting loving devotion,  
He listens to and believes in instructions and being honourable remains humble,  
He respects other Gursikhs and follows the traditional method of falling at their feet,  
He does not forget the Guru's instructions and considers himself as guest during short stay in world,  
He speaks sweetly and remains humble accepting the Guru's instructions,  
He works hard for his earnings and even shares them with other Gursikhs. ...1

**Pauri 2 (Gurmukh strong yet humble)**

He remains alert for the sight of his Guru and is wiser in intuning his consciousness in the Word,  
He remains firm in divine devotion, charity and ablutions and is in unison with others in mind, speech and action,  
He speaks less, sleeps less and eats less,  
He forsakes any attention towards another's body or wealth and gets ashamed in listening to the slander of others,  
He accepts equally the sight and Word of the True Guru and participation in the congregation,  
He meditates on One Lord single-mindedly, destroying duality and acting according to the Will of the Lord,  
Though he is powerful, but keeps posing as powerless. ...2

**Pauri 3 (Manmukh is a fool, deprived and alone)**

He, who does not recognise a Guruward, though he has eyes, he is blind,  
He, who does not understand a Guruward, though he has ears, he is deaf,  
He, who does not sing the hymns like a Guruward, though he has a tongue,  
he is dumb,

He, who does not smell the fragrance of Guruward's Lotus-feet, though he  
has a nose, he is noseless,

He, who does not serve the Guruward, though he has the hands, he is  
armless and weeps with affliction,

He, who does not imbibe the Guru's instructions, he is stupid and remains  
without support,

None becomes a companion of such a fool. ...3

**Pauri 4 (Example of a fool and a owl)**

The owl cannot see the sun, he abides in solitude, leaving habitation,

The kite cannot get training from anyone, she eats the rats and flies all day,

The bamboo does not have the fragrance and the fire does not come out of  
the orchard of sandalwood,

The conch comes out of the sea quite empty, likewise those without Guru's  
instructions have impaired their body,

The Simmal tree remains fruitless, likewise the stupid person effaces his  
self in ego,

The foolish persons are useless, they ever remain in obstinacy. ...4

**Pauri 5 (Mirror before a blind fool)**

The barber, who places the mirror in front of the blind, will not get anything  
from him,

If the bard sings in front of the deaf and the niggard, he will not receive a  
robe of honour in return,

If one asks for advice from a dumb person for his impaired work, he will  
receive no answer,

If the one speaking through the nose enters a garden, he will not be able to  
recommend the gardener for a prize,

If a woman is married with a crippled person, how can she be embraced by him?

The gait of all walking persons is good, but the lame can only exhibit his  
method of walking,

Likewise the stupid person cannot be concealed, he just exhibits himself. ...5

**Pauri 6 (Reclamation of a fool)**

The stone does not get wet, even if it is placed in water for a hundred years,  
The crop does not grow over the stony field, even if it rains for four months,  
If the stone is rubbed with sandalwood, the stone does not wear out like  
the sandalwood,

The stones grind several condiments, but they do not know their taste,  
The grindstone revolves a thousand times, without eating and drinking,  
without hunger and thirst,

The stone and the pitcher have only such relation that the stone destroys  
the pitcher whether it draws or goes up,

The stupid person is not conscious of its praise or defamation. ...6

**Pauri 7 (Fool is a stone, he does bad action even in congregation)**

Though the philosopher's stone remains with other stones, but it cannot  
turn them into gold,

The diamonds and gems come out of stones, but no one strings a necklace  
of stones,

The precious stones are weighed with weights of stones, but their values  
are non-comparable,

The eight metals are found in stones, which turn into gold by touching the  
philosopher's stone,

The crystal glitters among stones, which exhibits many colours placed  
against it, but does not lose its own colour,

The stone neither has any fragrance, nor any taste, it impairs itself, being  
hard-hearted,

The stupid person with his stupid actions, ultimately weeps. ...7

**Pauri 8 (Avoid company of a fool)**

Just as there is 'jewel' in the head of the black serpent which he does not  
know, filled with poison,

Just as there is musk in the body of the deer, he strays, swelled up, smelling  
the plants,

Just as there is a pearl in the shell, which does not know this secret,

Just as there is tick on the teat of the cow, but it does not drink the milk and  
quaffs only the blood,

Just as the crane has not learnt to swim and the stone bathing at the holy  
shrine cannot float,

Likewise it is good to go a begging with a wise person than the company of a stupid chieftain serving no purpose,

The false one, even impairs the genuine one. ...8

**Pauri 9 (Be unknown to the fool)**

The dog either bites or licks, but when he gets mad, the mind even hesitates from his licking,

The charcoal, when it is not burning, blackens our hand, but the burning one burns it,

When the snake eats a lizard, it becomes leprous, but if it leaves the same, it becomes blind,

When the tumour is in the body, on being removed, it causes pain and when kept there, one feels abashed,

If there is an ill-omened son in the family, he can neither be ousted nor greeted,

Likewise the stupid person may not be loved, one should forsake him and remain detached from enmity,

On both sides i.e. love and enmity, one is sure to suffer. ...9

**Pauri 10 (The fool is absurd and chooses evils)**

Just as the elephant takes a bath and coming out of water, he raises the dust,

Just as the camel eats, but forsaking wheat he eats camel-thorn,

Just like the insane person, who ties his loin-cloth sometimes around his waist and sometimes on his head,

Just as the armless person sometimes uses his hand for wiping his buttocks and sometimes for eating,

Just as the pincers of the ironsmith are sometimes put in water and sometimes in fire,

Just as this is the bad habit of a fly that it sits on a thing emitting bad smell, not liking fragrance,

Likewise the stupid person's tendency cannot be ascertained. ...10

**Pauri 11 (Fool entrapps himself and are liar)**

The parrot does not leave the tube and cries on being entrapped,

The monkey does not unleash his fist and being caught dances in front of every home and exhibits imitations,

The ass does not leave his obstinacy and even overloaded with sack he skips,

The dog licks the grindstone and his tail is not straightened even if it is pulled a lot,

The stupid people perform only defective works, they just go on beating the line after the serpent has passed,  
On some adversary's death, getting off their turban, they exhibit it to their relations. ...11

**Pauri 12 (Fool is not friend of truth)**

One fights severely on being called a blind, but on being called a careful one, he becomes delightful,  
If he is called a 'nice one', he considers it good, but if called a 'fool', he deliberately becomes deaf,  
If he is called a 'patient one', he laughs, and if you call him a 'bull', his mind is filled with anger,  
The crow knows the wisdom, but he falls on excreta and caws in uncivilised tone,  
To a bad custom, they name it 'good', and call the excreta of cat as 'mushk bilaaee',  
Standing just under the grapes, the jackal spits at them, because he cannot jump upto them,  
The stupid person is foul-mouthed exhibiting mob mentality. ...12

**Pauri 13 (Devoid of virtues the foolish is arrogant)**

The castor plant is a very degraded plant, who exhibits itself uselessly,  
The bush chat among the birds exhibits itself jumping on many boughs,  
The sheep bleating with her mouth passes the, four days of her youth (and then killed),  
Among the various organs of sense and action like mouth, eyes, nose and ears, there is also the organ of excretion,  
If the soldier is ousted from the house and his bow is hung of the door, there is no use of this,  
Likewise the fool among men, without any quality, calls himself great in ego,  
Such a man without any quality, sitting in society, exhibits himself. ...13

**Pauri 14 (Who is a fool)**

That person is called a fool, who neither understands a right utterance nor utters himself rightly,  
If you ask him something else and he responds something else,  
If you advise or bring home to him something, he considers in his mind the right thing in a wrong sense,

He is greatly ignorant and does not understand anything, he is ever in wonder without the presence of mind,  
The Guru's instructions do not abide in his mind and in bad intellect he does not differentiate between friend and foe,  
If he is forbidden to go near the fire or snake, he opposes the right thing and violently follows his own way,  
Like the child, who continues crying without listening to his mother. ...14

**Pauni 15 (Identification of a fool)**

The fool strays from the path and considers the guide as mistaken,  
If he is to be made to sit in the canoe, he jumps forcibly in the strong current,  
While sitting among the wise people, he exhibits himself by ill-mannered utterance,  
He considers the wise people as fools and considering himself as wise, he performs base deeds,  
He calls the day as night and night as day like a bat and a glow-worm,  
The fool does not bring in his mind the instructions of the Guru. ...15

**Pauni 16 (The end of a fool)**

The doctor seeing the melon stuck in the throat of a dromedary, broke the melon by striking the throat with a stone,  
The servant of the doctor learnt the doctor's profession, killed an old woman having goitre, when women began to weep,  
People caught that quasi doctor and brought him before the king, when punished, he became cautious,  
He told everything when asked and his concealed secret came to the open,  
The assayers ousted him just as the glass cannot mix with rubies,  
The fool, without wisdom, cannot become like a sugarcane from bamboo,  
Though he is in man's body, but he is, in fact, like an animal. ...16

**Pauni 17 (The foolish undergoes the results of imitation)**

Meditating on Lord Shiva, the son of a moneylender received the boon of more wealth,  
The wealth manifesting itself like Jaina monks came to his house,  
With every hit of the weapon of the monks, there were heaps of money falling down,  
Performing his task, the barber saw all this and became very restless,

He came and killed those monks, the king came to know of the killing of innocent monks,

The barber was caught and catching him by his hair, he was knocked down and killed, who could save him?

The fools sow the seed out of season. ...17

**Pauri 18 (Even a Pandit can be a fool)**

The world saw the dialogue held between the Pundit and the oilman Ganga, The Pundit raised one finger, but Ganga raised two,

Then the Pundit raised five fingers, but Ganga thereby moved his fist

The Pundit fell at the feet of Ganga and left defeated, deceived by appearance,

The Pundit considered the two aspects of the One Lord, who can be realised by the man of five elements,

And the oilman had thought of injuring the two eyes with his moving fist in an instant,

There is difference in the consciousness of the wise Pundit and the foolish oilman. ...18

**Pauri 19 (The result of association with the stupid one)**

Bathing in cold water from a well, the man came home with naked head forgetting his turban there,

The foolish women at home, seeing him with a bare head began to mourn and cry,

Seeing the women weeping, the man also unhesitatingly cried in lamentation,

People also gathered for lamentation, several men and women sat together,

The barber's wife asked the mourning women, on whose name the mournful song be uttered?,

The daughter-in-law asked for a reply to this query from her father-in-law as to who was dead?,

In the company of the fools such like unpleasant scene is created. ...19

**Pauri 20 (How to deal with a fool)**

If the fool is caused to understand something, he does not comprehend its good or bad points,

He cannot differentiate with his own eyes whether the metal is brass, gold, bronze or silver,

He does not know the taste of oil and ghee, even if the pitcher of ghee and large vessel of oil are lying near him,



He remains without consciousness night and day, he considers both the light and utter darkness as equal,  
For him the fragrance of musk and the odour of garlic are the same, and the stitches of velvet and leather are the same,  
He does not differentiate between an enemy or a friend and also have no recognition of the good or bad colour,  
It is better to remain silent than to talk to such a stupid person. ...20

**VAR-XXXIII**

**One Oaṅkār the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Gurmukh-Manmukh)**

Good and bad in the world are called saintly and unsaintly or Guruward and self-willed,  
Out of both, the double-faced are in agony, they are confused and afflicted with ego,  
They suffer in both the worlds, they are cheated by the thieves and thugs on their paths,  
They do not find support and get immersed in illusions,  
Among the Hindus and Muslims, there are Gurmukhs as well as self-willed steeped in ignorance,  
The self-willed are ever in transmigration. ...1

**Pauri 2 (Hindu-Muslim)**

From God and maya both Hindu and Muslim took birth moving on different paths,  
Hindus called God 'Ram' and the Muslims 'Khuda',  
Hindus bowed towards the East and the Muslims towards the West,  
Hindus considered Ganges and Varanasi as holy and the Muslims considered Mecca as sacred,  
Hindus have Vedas and the Muslims four 'Katebs', Hindus four castes and the Muslims four sects,  
Both are born of five elements including air, water and fire,  
They belong to one place, but have two different names. ...2

**Pauni 3 (Example of double-talker and the double fared mirror)**

The two-sided mirror moved from hand to hand in the world,  
The two-sided mirror is in agony moving confused in another's home,  
From the front it looks good, seeing his face one is pleased,  
From the back it looks frightening, the face is the same, but appears different,  
When the mirror is cleansed, it continues to be filled with the earlier haze,  
Though Dharamraja and Yama are the same, the former never experiences  
any illusion,  
The truthful Guruward ever realises the True Lord. ...3

**Pauni 4 (Sikh of the Guru is superior)**

The weaver, putting the threads in good condition warp and woof weaves  
the cloth,  
The tailor tears away the cloth and impairs it, which cannot be sold in  
good price,  
The pair of scissors cuts the cloth, being double-mouthed, it faces the  
grindstone,  
The needle sews and unites and brings the separated ones together,  
The Lord is one, but there are two paths of Hindus and Muslims in the  
world,  
The Sikh of the Guru is at a higher level, like the needle, with Guru's loving  
devotion,  
The double-mouthed like the pair of scissors are confused and afflicted. ...4

**Pauni 5 (The double-talker composed with the spinning wheel)**

The rim of the spinning-wheel with eight small planks is placed between  
the two supports,  
Both the ends of the wooden axle are fixed in the holes of the supports,  
which revolves a lakh of times,  
It is wrapped with the band and the cord of cotton after intertwining it is  
encircled,  
The spindle is fixed between the two pieces of leather and the young girls  
spin the cotton,  
After working with the spinning party, the girls go away like the birds  
flying away from the tree,  
There is none to accompany till the end like the false ochre colour,  
This world is just like the revolving shade of the tree. ...5

**Pauri 6 (The fickle minded and the adulteress woman)**

The unchaste woman leaves her parental home and home of her in-laws and leads a life of shame,

She leaves her husband and enjoys with her lovers, how can she be happy in such a state of struggle?

She does not listen to any advice, on the occasions of marriage or death, she leads others towards immorality,

She receives reproaches from every side and feeling ashamed, she bursts into tears,

When she is caught in her sinful action, she stands in the court shamelessly, She hangs between life and death in great suffering and still looks towards others homes,

In a state of duality, her demerits increase enormously. ...6

**Pauri 7 (The duality and the Sikh)**

Just as if anyone occupies a place in the party of others, he repents in affliction,

Because the landlords use force and indulge in strife and snatching,

The husband of two wives and the woman of two men is doomed to destruction,

Under the orders of two chiefs, the fields are devastated,

There is agony day and night, when the home is destroyed and the enemies are pleased,

The woman under two husbands cannot live in peace and cannot even run away,

Likewise, the duality ever stings like a serpent. ...7

**Pauri 8 (Manmukh and the Serpent)**

The tormentor, scoundrel and ambidextrous is agonising like a double-faced snake,

The worst species is the snake, but the double-faced snake is still the inferior one,

He, who conceals his Guru becomes a leper and this Guruless one does not believe in any Tantra or Mantra,

Whomsoever it stings, he becomes a leper, and his colour and form are impaired, The self-willed remains far away from Guruward, he incites trouble, which is effaced by the Guruward,

The mouth of the self-willed is ever full of the poison of backbiting and jealousy abides in his mind,

Unless his head is crushed, this bad habit does not leave him. ...8

**Pauri 9 (Example of a prostitute)**

Just as a prostitute of many lovers leaves her husband and becomes spouseless,  
The sun born to her will bear no names of the homes of parents and in-laws,  
She bedecks her nose with a ring and deceives others with her music and  
adornment,

Like the horn of the hunters, she causes the destruction of deer-like men,  
She dies the death of a scoundrel in this world and does not get any  
support in the next world,

The scoundrel and ambidextor remains in affliction like the prostitute and  
is also a false rupee-coin,

He not only damages himself, but also damages the world. ...9

**Pauri 10 (Double-natured)**

The crow flying in the forests does not look good, though considered  
wise, he damages himself,

The dog with mud on its buttocks considers himself as the dog of potters,

The bad sons relate the stories of their ancestors in every home,

The person posing as the leader leaves his companions and sleeps in the  
crossing, gets his people robbed,

The heavy rain with hails out of season damages the newly sprouted field,

The tormentor, scoundrel and ambidextor remains in agony like a stubborn  
bull entrapped in yoke,

That bull is left with searing iron in the solitude. ...10

**Pauri 11 (Double-natured is sorrowful)**

The tormentor, scoundrel and ambidextor is like bronze which turns into brass,  
He looks very nice and bright from outside, but is dark from inside, which  
cannot be washed,

The pincers of the ironsmith is double-mouthed, which remains under  
affliction because of bad company,

It endures the heat of the fire for a moment and is put in cold water in  
another moment,

The gourd of speckled colour looks nice, but is poisonous from inside,

None can tolerate its taste, there arise blisters on the tongue and one  
sheds tears from his eyes,

No body strings a necklace of the buds of oleander. ...11

**Pauri 12 (The sense of duality brings defeat)**

The tormentor, scoundrel and ambidextor is of no use like an ostrich,  
It cannot fly, nor burdened like a camel, but still it exhibits itself,  
The tusks of the elephant are mentioned, it shows others and eats with others,  
The goats have four teats, two on the throat and two in the udder,  
The milk is there in the later and the two former are only fraudulent,  
The deer have four eyes, two for seeing and the other two near the horns,  
which cannot see,  
The false wager of duality leads one to defeat. ...12

**Pauri 13 (The duality scorches one and all)**

The drum sounds on both sides, though set in bondage, gets regular slaps,  
The 'Rabaab' creates many musical sounds, when its ear-like keys are revolved,  
The cymbals collide with each other, breaking their head and body, they  
create violent sound,  
The flute sounds only when empty, but if something goes in, it is cleansed  
with a long needle,  
The spire can be bedecked with gold, but a broken pitcher cannot be  
fashioned again,  
The person in duality burns in hell. ...13

**Pauri 14 (The double-minded never improves)**

The tormentor, scoundrel and ambidextor is like a crane standing on one leg,  
It catches and eats fish in Ganges and its sins go on increasing,  
The gourd bathes at the holy stations and swims with its naked body,  
The poison abides in its mind, therefore its illusions created by improper  
deeds are not effaced,  
The snake does not die by hitting the hole, it goes underground,  
If the elephant is bathed, but coming out of water it just raises the dust,  
The taste of duality is not good. ...14

**Pauri 15 (The end of the double-minded)**

The mind of the ambidextor gets impaired like the spoilt milk,  
Which tastes good in the beginning, but later on gets bitter, making the  
body unhealthy,  
Just as the bumble bee dotes on the multi-coloured lots considering it  
permanent like the habitation of 'Aheers',

Like green sesame plant and the bud of oleander, the ambidextor is dual-coloured and never becomes stable,

If the reed becomes very high, even then it is empty from inside and cannot become a flute,

Growing near the sandalwood, the bamboo remains without its fragrance and colliding with other bamboos bums down,

The self-willed ambidextor gets punished by Yama. ...15

**Pauni 16 (The humility of the double-minded is dangerous)**

The ambidextor observing duality salutes in bondage, therefore no one likes him,

The contraption to draw water from the well in a vessel, bows down when vessel goes down,

When the contraption comes out with the bound neck, the water comes out of the well,

Likewise, the person who pays the penalty in binding, it is of no merit,

The two-sided bow, when pulled, also bows,

The hunter bows on seeing the deer, but he shoots his arrow fraudulently,

Likewise, the criminal commits the crime. ...16

**Pauni 17 (The double-minded does not bow of his own)**

The two-sided arrow does not bow, therefore a slim wing is used as a tip,

The double-mouthed lance, higher in size, exhibits itself in the battlefield,

The mace made from eight metals does not bow, but strikes off the citadels,

The double-edged steel-sword does not bow, but draws out blood from the body,

The entrapping noose does not bow, but hangs those who fall on it,

The hard rods of iron do not bow, which cook the meet strung in it,

Likewise the saw does nor bow, but hews the trees. ...17

**Pauni 18 (Double-minded is always sorrowful)**

The 'ak' and 'thorn-apple' plants with boughs do not cast off duality even if they are at low level,

These ambidextor plants grow with flowers and fruit, but because of poisonous fruit they have bad reputation,

No one quaffs the milk of 'ak' plant which if taken, the man dies because it does not have the quality of milk,

From the fruit of 'ak', the cotton-like flakes come out and fly,

The ambidextor does not get any support from anywhere like the chequered cricket of 'ak',

If one eats the 'thorn-apple', he becomes mad and strays uselessly in the world,  
No one strings the garlands of bitter 'rattis. ...18

**Pauri 19 (Example of the bravery of pine tree)**

The pine tree grows higher and higher in solitude,  
Its nodes bum like torches and nobody touches its disgraced leaves,  
Even the travellers do not sit under its shade, which falls on the uneven places,  
Its fruit burst like the fruit of 'ak', which are globular and lie uncured,  
Its wood is of no use, which is adversely effected by wind, water and sunshine,  
If its stem catches fire, it cannot be extinguished like the fire of ego,  
The Lord has destroyed it because of its self-praise. ...19

**Pauri 20 (Example of bravery and Goodness-Sesame seed, hemp and cotton)**

The sesame is black and the flower is white, the plant is green, what is the mark of sesame?

It is cut from its stem and made into a sheaf and kept topsy-turvy in solitude,  
Its sheafs are then thrashed and the sesame-seeds which come out are crushed in oil-press,

The jute and cotton both work divergently, the cotton works for the welfare and the jute is used for base works,

The cotton is ginned, spun and then weaved and the cloth is used for covering the body,

The jute after removing its skin is twisted and the ropes are used for tying without hesitation,

The scoundrels observe only wicked deeds. ...20

**Pauri 21 (Duality is like acacia and china-berry)**

The thorny 'kikar' tree and the 'dhrek' bear only the useless fruit,  
The fruit of both are of diverse colour, but they are not sweet like the bunch of grapes,

The fruit of castor plant is chequered and bitter, what can we hope from the hollow cactus?

The red flower of the Simmal tree brings no value, the shade of the fruitless Simmal is also useless,

The fruit of the coconut tree is hard, and when it is broken, it also gives a hard kernel,

Just like the mulberry tree's black and white fruit give two tastes, the good and bad sons also act differently,

Likewise, the duality is the false wager from the very beginning. ...21

**Pauri 22 (Cure for duality)**

Just as there is a jewel in the head of the black serpent, who does not want to surrender it gladly,

Just as none can bring the musk from the body of the deer, while he is alive,

The iron is heated in the anvil, which can be moulded by the strokes of hammer,

The yam is dressed by putting condiments in it, only then it is eaten, praised and approved,

If the mixture of betel leaf, betelnut, cachow and lime presents the fine red colour, only then it is considered the real one,

Though the poison kills a person, but in the hands of a wise doctor, it becomes the life-giving medicine,

Only the mercurial mind can be controlled by the Guruward. ...22

**VAR-XXXIV**

**One Oaṅkār the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Praise of Guru, result of Sunmukh and Bemukh)**

The True Guru is Unapproachable Purusha, unique and without enmity,

Consider him as the ground of piety and real abode of righteousness,

One reaps whatever he sows, he obtains the fruit of his actions,

Just as the mirror is transparent, through which the world sees,

Whatever face one shows, he sees the same,

The Guruward receives respect in Lord's Court and the face of the self-willed is blackened. ...1

**Pauri 2 (Guru prevaricator is apostate)**

The disciple who conceals his Guru, how can he be redeemed ?

He goes alone on the path of Yama, driven with chains around his neck,

He is punished in the hell, where he will suffer severely,

He rotates in eighty-four lakh species and cannot meet his Guru again,

He loses this precious birth like a gambler,

He repents and cannot get that time again. ...2



**Pauni 3 (Guru prevarication is apostate)**

She does not go to the house of her husband, but merely advises the people,  
The husband does not care for her, but she announces herself chaste,  
The mouse does not fit in the hole, but ties the winnowing around his waist,  
He, who does not know the spell of scorpions, but tries to catch the snakes,  
He, who shoots his arrow towards the sky, it comes back to him,  
The self-willed feels ashamed in both the worlds and repents. ...3

**Pauni 4 (The apostate cannot enjoy)**

If we put around the neck of a monkey the pearls and jewels, he ignorant  
of their value,  
The ladle does not know the taste of foods, though it moves among them,  
The frog abides in the mud, it does not recognise the lotus,  
The musk is in the navel of the deer, still it moves confused,  
The milkman sells the milk and brings oil-cake and crust of split grams,  
Likewise the self-willed, ignorant of reality, has to endure the punishment  
of Yama. ...4

**Pauni 5 (The apostate possess everything but still is unhappy)**

The forest becomes green in the month of Sawan, but the camel-thorn  
remains dry,  
Everyone is pleased on rainfall, but the weaver remains anxious,  
All the beings meet during night, but the ruddy sheldrake undergoes separation,  
The conch comes out empty from the sea, cries with a pitiful voice,  
If the travellers goes astray, he is looted on the threat of death,  
Likewise the self-willed in the world ever groans. ...5

**Pauni 6 (The apostate puts blame on others)**

The jackal does not reach the bunch of grapes, he just spits and declares  
it bitter,  
The dancer does not know the art of dancing, but blames the narrowness  
of dancing site,  
There is no use of singing before a deaf, it may be any musical mode,  
How can a sand-piper compete in running against a swan?  
There is greenery in the month of Sawan, but the plant 'ak' only grows in  
drought,  
The self-willed does not remain happy because of his karmas like a derelict. ...6

**Pauni 7 (The result of company of an apostate)**

None can cross a stream, by catching the tail of a sheep,  
With the friendship of a ghost, there ever lurks a fear in mind,  
A tree on the bank of a stream is ever in fear of falling down,  
A person married with the dead can not earn conjugal affection,  
How can one get ambrosia by sowing deadly poison,  
With the love of the self-willed, one has to bear the punishment of Yama. ...7

**Pauni 8 (Apostate himself is a culprit)**

The hard kidney bean is not cooked even if there is very strong heat,  
How can the tree be blamed, if out of the thousand fruit, one becomes impaired?  
It may rain cats and dogs, but the water can not stay on a high mound,  
If the patient dies without keeping restraint, we should not have any anger  
in mind against the doctor,  
If a barren woman does not give birth to a baby, only the writ on her  
forehead is such,  
If the self-willed does not obtain knowledge, it is all his own fault. ...8

**Pauni 9 (The earning of an apostate is defective)**

The blind does not see the moon, though the whole world sees the light,  
The deaf goes not listen to the music, then the music does not lose anything,  
Even if the sandalwood emits fragrance, the man having defective nose  
cannot smell it,  
The dumb cannot speak, though the Word of the Guru pleases all,  
By serving the ocean-like True Guru, all have obtained the treasure,  
The self-willed obtain only shells, it is the fault of his actions. ...9

**Pauni 10 (Nature of apostate)**

Though the gems came out of the sea, still its water is saltish,  
With the rise of moon, all the three worlds can be visualised, but it itself is  
blemished by darkness,  
The earth produces corn and wealth, though there is lot of barren land,  
Lord Shiva grants boon to others, but his house contains only his bowl  
and ashes,  
Just as Hanuman, the great devotee of Lord Rama received only his Loin-  
cloth, what else could he do?  
Whatever is written on the head of the self-willed, who can efface it? ...10

**Pauri 11 (The apostate is a liar)**

The cows are in the houses of milkmen, but the stupid person has got the churning-sticks prepared for his house,  
On listening to the traders about the horses, the stupid person, bought the whips,  
Seeing the barns of others, the stupid person makes the arrangements for threshing,  
Looking the gold in the hand of the jeweller, the stupid person has called the goldsmiths in his house,  
He does not have enough space in his house, the stupid person swaggers about it,  
The self-willed is like the shade of clouds, he always utters lies. ...11

**Pauri 12 (The apostate is empty)**

When the butter is taken out of buttermilk after churning, whey is left therein,  
When the juice is taken out of sugarcanes after crushing them, nobody touches the rind,  
When the colour is extracted from the madder, nobody cares for the dregs even for a little price,  
When the fragrance is taken out of flowers, the remainders remain without any support,  
When the soul leaves the body, it is not kept in the house,  
The self-willed are like the dry trees, the whole world notices it. ...12

**Pauri 13 (How the apostate could be set right)**

Just as the water comes out of the well, if the vessel of water is tied with a rope,  
Just as the black snake having jewel in its head does not surrender it gladly,  
Just as the musk from the body of the deer can only be had after its death,  
How can the oil come out of the sesame seeds without crushing them in the oilpress,  
Just as the mark of coconut is that its kernel can only be had after breaking it,  
The self-willed is like the iron, which can be set right after the strokes of hammer. ...13

**Pauri 14 (The apostate is always invented)**

The poison is called 'sweet' and the angry goddess is called 'gracious',  
The extinguished lamp is said to become great and the killed animal is said  
to have been dressed,

The cremated dead is said to become 'cold', the sore eye is said to have  
'come', the remarried widow is called 'gone

The foolish person is called 'simpleton', all these sayings are reversed,  
If the cottages of the self-willed persons are destroyed, do not call them as  
having been 'saved',

Just as the mother of the thief weeps on hiding herself. ...14

**Pauri 15 (Result of the association of apostate)**

If we enter a house of soot, our face will turn black,

It will be useless to sow in a barren land,

If we swing in a broken swing, we are bound to fall and die,

How can a fierce current be crossed with the assistance of those who are  
unable to swim?

Do not seek help from a person who sets fire to his house and sleeps in it,  
Likewise the company of the self-willed persons is dangerous one should  
fear such perils. ...15

**Pauri 16 (The apostate is a big sinner)**

Most heinous crimes are the killing of a Brahmin, a cow and the family,  
Drinking wine, gambling and having sexual relations with women of others,  
Becoming thieves, thugs and dacoits looting the money of others,  
Violation of trust, malevolence, ingratitude, sinners and killers,

Such like millions and innumerable wicked persons may be considered together,  
All of them cannot be equal to one hair of the self-willed person, who  
becomes inattentive to Guru's instructions. ...16

**Pauri 17 (The Sin of apostasy does not get off)**

If he goes to Ganges, Yamuna, Godavari and Kurukshetra,

If he visits Mathura, Maya, Ayodhya, Kashi and Kedara,

If he goes to Gaya, Prayagya, Saraswati and Gomati,

If he performs recitations, austerities, restraints, havanas and sacrifices  
and bows to all the gods,

If he wanders in, and sees with his eyes, all the three worlds,

The sin of remaining inattentive to Guru's instructions is not cast off. ...17

**Pauri 18 (No happiness without the true Guru)**

Millions of people are absorbed in several tastes and several of them are  
the kings of forests,  
Many wander like whirlwinds on the plains and many wander like ghosts  
in the mountains,  
Many are the crocodiles in the streams, rivulets and seas,  
Many are the stars in the sky and many are snakes in the nether-world,  
Many such like beings are confused and have gone astray in the currents  
of the world-ocean,  
All have been entrapped embarrassments without taking refuge in the  
True Guru. ...18

**Pauri 19 (The apostate's centreless)**

Just as the guest of many houses remains hungry,  
None weeps for the common errand and does not remain anxious for it,  
Just as the tabor of many bards does not sound, since no one cares for it,  
Just as the crow wandering in many forests does not look good or enjoy comfort,  
Just as the body of the prostitute of many lovers is ever in affliction,  
They are called self-willed, who leaving the Guru adore others. ...19

**Pauri 20 (The egoist is a ghost)**

The camel does not get up if someone creates sound by beating the sieve,  
The careless elephant is not frightened by clapping the hands,  
The serpent Vasuki does not go away by lighting the lamp,  
The lion is not frightened by the angry glances of the hare,  
The water of the gutters cannot match itself with the surging waves of the sea,  
They are like self-willed ghosts, who having no quality, exhibit  
themselves.....20.

**Pauri 21 (It is useless to quarrel with the apostate)**

The woman having no love for her husband, cannot enjoy his bed,  
The son who is not obedient to his parents is known as 'ignoble',  
The trader who flouts his banker is not trust-worthy,  
None should take up arms before his master,  
The falsehood cannot compete with truth, even if hundreds of excuses be  
presented,  
Those who have rings in their ears, no body should dare to resist them. ...21

**VAR-XXXV**

**One Oaṅkār the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Back-biter)**

If the dog is even made to sit on the throne, it still licks the grindstone,  
If the snake is given milk to drink, it still throws the poison from the mouth,  
If the stone is put in water, it still remains hard and does not get wet,  
The ass lies down in the dust and forsakes sandal, agallochum, saffron  
and musk,  
Likewise the back-biter never withdraws from slandery,  
He uproots himself completely. ...1

**Pauri 2 (Back-biter)**

The crow does not taste camphor, he likes bad odour,  
The elephant raises the dust over his head, even if he is bathed in water,  
If the gourd is seeped in nectar, it still has the bitterness,  
If the Simmal tree is nourished, we do not get any fruit,  
The back-biter, without the Name of the Lord, does not like the congregation,  
If the leader is blind, all his company is doomed. ...2

**Pauri 3 (As above)**

The garlic cannot be concealed even if you eat it in a secret corner,  
How can the black blanket become white with soap,  
If one touches the hive of wasps, his inflamed face can be seen,  
The cooked vegetable is useless without putting salt in it,  
Without the instructions of the Guru, the back-biter forgets the Name of  
the Lord,  
He cannot be happy in both the worlds, the afflicted one repents. ...3

**Pauri 4 (Vilification of the Guru)**

The man-eater hag does not harm her own son,  
The person known to be very vicious hesitates to harm his daughter or sister,  
The kings are malevolent to one another, but the mediator remains harmless,  
The sins committed on the Ganges are never effaced,  
The hell and the Yama tremble on listening to the back-biting by a slanderer,  
The slandering of anyone is bad, but back-biting of the Guru is a very bad  
karma. ...4

**Pauri 5 (Examples of vilification of the Guru)**

What did Harnakash gain by slandering his Guru Narada ?,  
Ravana got his Lanka ravaged and his ten heads were slashed, on slandering  
Rama,  
Kansa was killed alongwith his forces by slandering Vasudeva and Krishna,  
The Kaurvas lost all their family destroying many of their innumerable  
forces,  
Shishupal and Dant Bakattar were vanquished by slandery,  
No one became successful by back-biting, even the Vedas say so,  
With the curse of Durbasa, the race of Yadavas was destroyed. ...5

**Pauri 6 (The fault finder of the Guru always suffer)**

The heads of all are braided, but the bald-headed is in great agony,  
Seeing the ornaments worn in the ears of other women, the woman with  
mutilated ears is agonised,  
The rings in the noses of ladies are not liked by the nose clipt,  
Seeing the antimony in the deer-like eyes, the one-eyed lady cries,  
All have the graceful gait, but the lame lady limps,  
The person who slanders his Guru passes his life in suffering. ...6

**Pauri 7 (The life of Guru slander is meaningless)**

The leafless cappariss does not sprout, but blames the spring season,  
The barren woman does not bear a son, but blames her husband,  
There is no cultivation in the barren land, though it may rain heavily,  
The evil one following the example of good people becomes meritorious,  
Just as in the sea, several gems are formed in corals,  
Those slandering their Guru waste away their life uselessly. ...7

**Pauri 8 (Ungrateful)**

The earth does not consider those mountains heavy, reaching upto the sky,  
It does consider the citadels and the houses heavy,  
It does not consider the currents of seas and rivers heavy,  
It does not consider the fruitful trees as heavy,  
It does not consider innumerable various creatures moving on it as heavy,  
For the earth the ungrateful persons are considered heavy, they are worst  
of all. ...8

**Pauri 9 (Example of a ungrateful)**

The meat of the dog was cooked in the wine,  
It was put in the man's skull emitting bad odour,  
It was covered with a cloth soaked in blood,  
After sexual action, the sweepress was taking it covered,  
When asked about it, she said so as to remove the doubt,  
'It way not be destroyed with the looks of an Ungrateful person' ...9

**Pauri 10 (The ungrateful)**

The thief went to the house of a rich man and entered his house,  
He began his search and finding nothing, climbed to the attic,  
After collecting the gold and silver in a bundle, he still continued his search,  
Being mad in greed, he caught hold of the bowl of salt,  
He tasted it a little and left without taking anything,  
Because after tasting salt he could not become a sinful rascal meriting  
punishment. ...10

**Pauri 11 (The number of the faithful ones)**

After tasting salt, one becomes obedient, he grinds and carries water,  
After eating salt and in service, one does not hesitate to be slashed into  
bits in the battlefield,  
After eating salt, being daughter and son, they increase the honour of  
their family,  
After eating salt, the servant of the banker stands before him with folded  
hands,  
After eating the salt of a house the traveller praises the people of the  
house everywhere,  
The sinful rascal wastes his precious birth and undergoes transmigration. ...11

**Pauri 12 (Expectation from a religious place)**

Just as according to custom, the Hindus forbid the eating of cow's meat,  
Just as the Muslims consider the eating of pig's meat and charging interest  
as forbidden,  
The water for the father-in-law in the house of his son-in-law is like wine,  
The sweeper even in dire need does not eat the meat of a hare,  
Just as the fly sitting on molasses dies in this bad act,  
Likewise the greedy looks for the materials of a temple are like poison  
coated with sugar. ...12



**Pauri 13 (The Expectation-The money of worship)**

He is really in suffering, who looks greedily for the materials of the temple,  
If he grasps the gold, it turns into dust,  
His friends, son and brothers, look angrily towards him and even leave him,  
He will ever remain cursed for sorrow and separation and will be impure for  
vicious intellect,  
He will stray like a deserted woman and will be pushed out of the Lord's Court,  
He will be subjected to suffering, hunger and poverty here and hell in the  
next world. ...13

**Pauri 14 (Money of the worship)**

With a drop of beverage the milk in a pitcher of milk gets impaired,  
With one spark thousands of maundas of cotton burns down,  
The water is spoilt by the scum and the tree is destroyed by shellac,  
Just as a crazy person dies because of diarrhoea and a man dies of tuberculosis,  
Just as the birds are entrapped because of the greed for pecking,  
Likewise the self-willed has the unbearable expectation for the materials of  
the temple. ...14

**Pauri 15 (How the money of worship could be digested)**

Even a little taste of the expectation of the materials of the temple is not good,  
The same is vomited like the food mixed with a fly,  
How can a person pass the night in peace, whose eye contains a piece of straw?  
Just like a fire cannot remain suppressed in a heap of straw,  
The expector keeps on looking greedily for the materials of the temple and  
eats even that forbidden food,  
The Gursikhs have known this that one is saved only by the grace of the  
Guru. ...15

**Pauri 16 (The characteristics of the religious-money grabbers)**

Just as the weevil-eaten wood becomes very weak.,  
Just as the scarecrow in the field is just a lifeless creature,  
Just as the cloud of smoke does not rain,  
Just as the teats of the goat in its throat do not give milk,  
What is the mark of the expector in expectation of the materials of the temple?  
He is like the cow or buffalo licking the leather-bag of chaff in illusion.....16.

**Pauri 17 (Test both the Saint and the Rengad)**

If there is a bunch of the fruit of 'dhrek' tree, how can we call it a bunch of grapes,  
Nobody calls the fruit of 'ak' plant as mango,  
Nobody gives the evidence that the gilded ornaments are the ornaments  
of gold,  
The crystal cannot match the diamonds, which are very precious and costly,  
The milk and the buttermilk, both are white, but their taste differentiates them,  
Likewise the saintly and the wicked are tested by their deeds and speech. ...17

**Pauri 18 (The saints among the four varnas)**

The green and yellow betel leaves are separated from the creeper,  
The betel nuts, when chequered, fall down from the tree,  
The cachou is light and of greyish colour, a pinch of which is added,  
The lime appears white in colour, which is burnt and crushed with stone,  
When all of them are mixed after effacement, they produce the red colour  
of the rain insect,  
Likewise when the Guruwards from all four castes sit together they appear  
superb. ...18

**Pauri 19 (Hypocrite Saints)**

In the court of the king all are called servants,  
All the armed men bow and salute the king,  
In the society they exhibit themselves, when they deliver their speeches,  
They cause their horses to dance in the streets, bedecking them with  
ornaments,  
When they go in the battlefield only then it is known as to who are brave  
and who are cowards,  
Likewise the Guruwards recognise the murderous self-willed. ...19

**Pauri 20 (The test by the Guru)**

If the mother is adultress, it does not behave a son to slander her,  
If the gem is swallowed by a cow, she is not to be killed by tearing off her belly,  
If the husband is an adulterer, the wife keeps her chastity,  
If the king by his command promulgates the coins of leather, what can his  
servants do?,  
If the wife of a Brahmin drinks wine, the people only grieve over it,  
Likewise if the Guru arranges a disguised drama for testing a Sikh, he  
should not swerve from his faith. ...20

**Pauri 21 (The rare pass the test)**

There are millions of forts on the earth which tremble with the earthquake,  
When the storm comes all the trees shake,  
When there is fire in the solitude all the grass is burnt,  
Who has stopped the fierce floods in the rivers ?,  
If the sky is split, who else can patch the same except a liar ?,  
Such persons are very rare, who remain wholly steadfast during a testing  
drama. ...21

**Pauri 22 (If the Guru performs a Sham what a Sikh can do?)**

If the mother gives poison to her son, who else can love him more?,  
If the watchman himself commits a theft, then who will save it?,  
If the sailor himself sinks his ship, how can one ferry across ?,  
If the leader himself misleads his comrades, to whom we can call for help?,  
If the fence itself damages the field then who will look after its welfare ?,  
If the Guru himself dupes the Sikh through his disguised drama, then what  
will poor Sikh do? ...22

**Pauri 23 (Only the remains poised in a Sham whom the Guru is graceful)**

Just as the paper soiled with salt and ghee is put in water,  
Just as the wick of the lamp burns with oil throughout the night,  
Just as the kite is kept flying in the sky by holding its cord.  
Just as by putting the incantation-herb for removing venom in the mouth  
and then getting stung by snake,  
Just as the king in the garb of a beggar goes among his subjects and listen  
to their complaints,  
Likewise that Sikh remains wholly steadfast in the Guru's testing drama,  
whom the Guru wants. ...23

**VAR-XXXVI**

**One Oaṅkār the Eternal Truth realized through the grace of divine  
preceptor**

**Pauri 1 (Dissembler blackened face)**

The crane residing in a holy station still remains faithless,  
The rain-bird cries for rain, but cannot drink the rain-drops,  
There is no fragrance in bamboo even if it abides near sandalwood,  
The owl cannot see the sun, he is so unfortunate,

There is musk in the navel of deer, but it strays in affliction,  
The True Guru is the True Sovereign, the faces of Minas (unfaithful) are  
blackened. ...1

**Pauni 2 (Pretentions of dissembler are exposed)**

Falling in the large earthen pot of the dyer, the jackal was dyed,  
Going in the forest, he began this hypocrisy that he was the king,  
All the animals of the forest presented before him for service and he sat on  
the throne with pride,  
He began to rule all, intoxicated with the wine of falsehood.  
When he began to howl like jackals, his secret was exposed like the  
eructation of radish,  
Likewise the Mina (unfaithful) is punished being false and wicked. ...2

**Pauni 3 (A dissembler cannot create a holy congregation)**

The thief is ever engaged in stealing, but ultimately he is subjected to suffering,  
He, who rapes another's woman is caught and his nose and ears are slashed,  
Like the deer entrapped in a noose and like the gambler losing his money,  
The lame one cannot have a good gait, but still the lecher likes the extra-  
marital relation with another's wife,  
The bitches cannot be seen in herds and Minas (unfaithful) are the eaters  
of the dead i.e. totally false,  
The sinners are never redeemed, they ultimately suffer. ...3

**Pauni 4 (Dissembler will ultimately go to the hell)**

The glow-worm shines in the night, but cannot match the moonshine,  
How can a drop of water is said to compete with the sea,  
The ant has no parity with an elephant, its pride is false,  
Like the mention about his maternal grandfather's house by the son to his  
mother,  
He, who has created and honoured you endowing on you the body and life,  
O Mina ! You have totally discarded reality, therefore you will have to go  
to the abode of Yama. ...4

**Pauni 5 (Company with the dissembler is bad as well as painful)**

The bronze looks very fine from outside, but there is soot within it,  
Just as the green 'buaar' plant in the field of sesames is of no use,  
The bud of oleander looks fine, but bitter in taste,  
The fruit of capparis has very fine colour, but one dies on eating it,

The prostitute looks very beautiful, but one entangled in her love ultimately suffers,

The false company O Minas results in anguish for friends. ...5

**Pauri 6 (The way of dissembler leads to hell)**

Just as the hunter sounding his horn destroys the deer,  
Just as the fisherman catches the fish by fixing meat in the hook,  
Just as the Lotus entices the black bee with its blossomed face and deceives it,  
Just as the light of the lamp burns the moth like a scoundrel,  
Just as the moiled of a she-elephant entraps the elephant,  
Likewise, the sect of Minas is disgraced one, whosoever mixes with them,  
goes to hell. ...6

**Pauri 7 (Company of the Dissembler disappoints)**

He, who seeing the mirage, considers it real, how can he fulfil his objective?,  
There being great heat in the desert without an oasis, how can the thirst of  
a thirsty one be removed?,  
If one enjoys the rule in a dream on awakening he feels disappointed,  
The shade of the tree does not remain steadfast, how can this hope is fulfilled?,  
Just like the play of the juggler is all false,  
He, who joins the sect of Minas, he ever remains disappointed. ...7

**Pauri 8 (Dissemblers are accurst by the Guru)**

When the crow and the nightingale come together, how can they be the same?,  
Likewise, the back-biters are known in the world, their speech remains insipid,  
How can the cranes compete with the swans?,  
Likewise the self-willed are separated from others, their faces have black marks,  
What is the mark of Minas?, they are like counterfeit coins,  
They are punished by beating their heads with shoes, they suffer reproves  
from their Guru. ...8

**Pauri 9 (Being without Guru call himself Guru)**

The boys gather together and play during the night,  
They plan as king and his subjects making all sorts of imitations,  
Some run alongwith forces and others also run,  
Some pay the revenues of potsherd as rupees and others becoming wise  
collect the same,  
In an instant they end the play and go running to their houses,  
Those who pose as Gurus without qualities, they are false and lazy. ...9

**Pauri 10 (Disciples of the persons without Guru get disappointed)**

The high and tall Simmal tree is seen in the garden,  
It has thick stem with roots in the nether-world, for which it is proud,  
It has very beautiful leaves spreading all around,  
It has red flowers and tasteless fruit, being fruitful it is actually without fruit,  
The green and handsome parrot on seeing it is enticed towards it.  
But after that it repents because it does not get any fruit. ...10

**Pauri 11 (With Guru men are impotent)**

If one wears the five clothes of a man,  
He may have fine beard and whiskers and a handsome form,  
He may be fully armed warrior and one of the chiefs,  
He may be prominent in societies and courts and known to all countrymen,  
With all the above qualities, if he is a eunuch, he will be useless for his woman,  
Those who call themselves as Gurus without the qualities who will salute them? ...11

**Pauri 12 (God is attained through Service)**

If the Lord is realised by mere talk, why should the talkative parrot be entrapped?,  
If the Lord is realised with wisdom, the wise crow falls on the faeces,  
If He is realised with strength how could the hare destroy the lion?,  
He is not pleased by eulogising Him with songs, then why should the bards wander in the garb of recluses?,  
He is not enticed by Youth and Beauty, the colour of safflower decays uselessly,  
The deserted women without service cannot meet her Lord with mere smiles. ...12

**Pauri 13 (All the means for liberation are useless)**

If one is redeemed by hanging reversely, then the bats remain in this position in the solitude,  
If one is redeemed by visiting the cremation grounds and graveyards, then there are mice in the holes,  
If one is redeemed by long life, then there are poisonous snakes moving hither and thither,  
If one is redeemed by remaining unclean, then the asses roll in dust.  
If one I redeemed by eating the roots of plants, then the herd of goats eat plants by pulling them,  
The redemption cannot be obtained like the houses without doors. ...13

**Pauri 14 (No liberation through austerities, guises and asceticism)**

If the Lord is realised by bathing at the holy shrines, the frogs abide in water,  
If the Lord is realised by growing long hair, the banyan tree has long  
hanging branches like matted locks,

If the Lord is realised by remaining naked, the deer wander in the forest like  
recluses,

If the Lord is realised by smearing ashes over the body, the asses roll in dust,

If the Lord is realised by remaining silent then all the animals remain silent.

The redemption cannot be obtained without the Guru, he gets freed from  
transmigration on meeting him. ...14

**Pauri 15 (One's own means of liberation are useless)**

If one lives by eating herbs, then why Dhanantar died ?,

If one lives by the practice of Tantras and Mantras, then the jugglers  
wander in various countries ?,

If salvation is achieved by worshipping trees, then why do the trees get burnt?,

If salvation is achieved by meditating on the ghosts, then the mediators  
cannot be different from thieves,

If salvation is achieved by waking during night, then there are criminals  
waking up,

The salvation cannot be achieved without the Guru, through whom the  
Guruwards are redeemed. ...15

**Pauri 16 (Liberation impossible with Guru)**

The rats got prepared the bell to put it around the neck of a cat,

The flies resolved to take a bath in the ghee,

The insects decided to remove their impurity in order to pass an easy time,

The moths and insects wanted to continue to live in the month of Sawan,  
as far as possible,

Just as the cranes go away to other solitudes in the month of Baisakh,

One cannot achieve salvation without the Guru, he continues to  
tramtnigate. ...16

**Pauri 17 (The lie is hollow)**

If the beetle sits on the heap of clothes, how can he be called a draper,

If a money-girdle is tied around the neck of a dog, he cannot be designated  
as a jeweller,

If there is a jewel around the neck of a monkey, he cannot work as a jeweller,

If the ass is loaded with sandalwood, then he cannot be the essence-seller,  
If a fly is in the mouth of a spider, how can it be a falcon,  
Likewise the truthful is true and a liar's hypocrisy is false. ...17

**Pauri 18 (He is a fool who without virtues counts his merits)**

If a neighbour's son comes in the courtyard, one should not become  
proud calling him as his own,  
The shepherd grazes the herd of cattle, but he cannot call the animals as  
his own,  
If a forced labourer has a money-bag on his head, but he himself is poor  
and perplexed,  
If there is a guard in the field, he cannot become a farmer,  
That guest is foolish, who considers his host's house as his own,  
If a person who himself is non-entity evinces himself, he is a great fool. ...18

**Pauri 19 (As above)**

The ant cannot hold the weight of an elephant,  
If a large fly raises its hands to strike, it cannot compete with a lion,  
The sting of a mosquito cannot match a poisonous snake,  
After killing lakhs of large ants, one cannot be called a hunter of leopards,  
If many lice gather in the quilt, then the owner of that quilt cannot be a king,  
He, who being a non-entity evinces himself, he is a great fool. ...19

**Pauri 20 (Truth is the Test of a Guru)**

If the mother gives birth to a son in a cell, but it is known to the outside world,  
If the money is buried in the earth, even then people know the rich person  
from his forehead,  
Even the travellers tell about the showers of rain,  
Everybody bows his head to the second-day moon,  
If there is a patched blanket worn by Gorakh, he is called Nath (Master of  
the world),  
He, who loves the Guru is also called Guru, the truth is ever recognised as  
truth. ...20

**Pauri 21 (I have all the demerits)**

I am a criminal, a sinful person, self-willed and bad,  
I am a thief, a lecher, a gambler and a looker of other's houses,  
I am a slanderer, rascal, corrupt person, a cheat-cheating all the country,  
I am absorbed in lust, anger, intoxicants, greed, attachment and ego,  
I am infidel and ungrateful, none is there to protect me,  
O disciple ! O minstrel! Remember the Lord, the True Guru is the Pardoner. ...21



**VAR-XXXVII**

**One Oaṅkār the Eternal Truth realized through the grace of divine preceptor**

**Pauri 1 (Invocation, in praise of the creator's preceptor)**

With one Word the One Lord created a wide expanse of the Universe,  
Separating the earth from the sky, He kept the sky without columns,  
The earth was placed in water and the water within the earth,  
The fire was placed in wood and keeping the fire there, He made it fruitful,  
The air, water and fire, all the three inimical elements were put together,  
He created the three modes of activity, rhythm and morbidity i.e. Brahma,  
Vishnu and Shiva,  
The Creator has created this Wonderful Pretence. ...1

**Pauri 2 (Divine power)**

The Lord on manifesting Shiva and Shakti both, lighted two lamps of the  
sun and moon,  
The stars shine during night and in every home the earthen lamps are lighted,  
The sun during the day conceal within itself the stars as well as the earthen  
lamps,  
With One Word lakhs of rivers of life began to flow, they are unweighable,  
The Creator Lord is Infinite and also Sustainer,  
The State of the Lord is Unapproachable, He is Incommunicable and  
Unknowable,  
The Lord's wonders are mentioned on listening to others. ...2

**Pauri 3 (Wonder of the Creation)**

With four parts of creation, speech and ages, the Lord created water,  
plains, trees and mountains,  
On creating three worlds and fourteen regions, He created twenty-one universes,  
The music resounded in four corners, seven continents, nine sections and  
ten directions,  
In each part of creation He made twenty-one lakhs of species,  
In every specie there are innumerable creatures,  
He created beautiful and wonderful forms of creatures and multi-coloured  
waves,  
In every body of five elements, He created nine doors. ...3

**Pauri 4 (Wonder of the Creation)**

He created black, white, red, blue, yellow and green coloured things,  
He created several wonderful tastes and relishes, which are known through  
tongues,  
They are sweet, bitter, sour, insipid and saltish,  
He manifested fragrances and odours through sandal, agallochum, saffron  
and musk,  
He created civet, betel, ambergris and camphor,  
He created musical sounds, fourteen learnings and the mystic and primordial  
sound,  
He created lakhs of rivers and crores of ships. ...4

**Pauri 5 (In the creational only man can attain liberation)**

Creating seven unfathomable seas, they were filled with stores of gems,  
The earth was created with several types of foods and medicines,  
The heavy trees were created with flowers, fruit stems, boughs and leaves,  
The mountains were created with eight metals, rubies, gems, philosopher's  
stones and mercury,  
Eighty-four lakhs of species were created with their many families meeting  
and separating,  
The system of birth and death was started with thousands of boatloads  
on death,  
Only as human being one can cross the fearful sea of existence. ...5

**Pauri 6 (Human birth and error of life)**

The human life is rarely obtained, which is short-lived, the body is deceptive  
and reduced to ashes,  
The puppet-like human body is created, which has nine doors, but cannot  
fly in air,  
In the womb of the mother, it is kept in fire-cauldron in the belly,  
It is placed reversely in the womb, where it meditates on the Creator without  
forgetting Him,  
Absorbed in meditation, it is freed and born after ten months,  
On birth it is enticed by maya and he has completely forgotten his Protector-  
Lord,  
He as trader is got separated from its banker-Lord. ...6

**Pauri 7 (Human birth - web of Maya)**

He weeps on losing his Protector and is entrapped in the intense darkness  
of the attachment of maya,  
He, as child, weeps in affliction of separation, but the family on his birth  
sings in glee,  
The minds of all are happy in receiving congratulations, when the drums  
are sounded,  
Both maternal and paternal relatives sing happily, they give blessings for  
the dear child,  
From the drop of semen, it grew and ultimately became like a heavy mound,  
He forgot truth, contentment, mercy and piety and also the superb spiritual  
aspect,  
He is now absorbed in lust, anger, greed, attachment and ego,  
The poor one is now entangled in great snare. ...7

**Pauri 8 (The child's intellect is unconscious)**

Being unconscious about his conscience, though having eyes, he is blind.  
He does not differentiate between an enemy and a friend and considers his  
mother and hog equal,  
Having ears, he is deaf, he does not differentiate between praise and  
slander, also attachment and deceit,  
Having tongue, he is dumb, he quaffs even if the poison is mixed with milk,  
He drinks equally the nectar and poison, he does not hope for life or fear  
death,  
With the object of catching the snake or fire, he unhesitatingly stretches  
his hand,  
He does not know the difference between a ridge and a pit. ...8

**Pauri 9 (Child is thoughtless)**

Having his feet the child like a crippled one moves his legs and cannot stand,  
His relatives caress him in their hands and with future hopes hug him,  
He does not use his effort and intellect and thus cannot remain healthy,  
He weeps in suffering while using his organs of excreting and urinating  
and also in ailment and separation,  
He does not drink potion gladly and also weeps, when forbidden to catch  
the snake,  
He cannot consider the merits and demerits and also cannot differentiate  
between good and bad,  
He considers the weapons and the armour as the same. ...9

**Pauri 10 (Benefactions of mother)**

After the meeting of father and mother the child is conceived and the mother is hopeful about his future,

She avoids taking certain relishes and pits his feet on the earth cautiously,  
Keeping him within his belly for ten months and undergoes great pain on giving him birth,

After birth she nourishes him with great efforts and eats food with restraint,  
She gives potion and then milk to the child and in emergency gives him medicine,

She sustains the child with good food and nice clothes, she remembers his shaving, learning and engagement,

He is sent to learn from the teacher and spend money on his education,

In this way the parents perform their duty. ...10

**Pauri 11 (Benefactions of mother and maltreatment of son)**

The parents are overjoyed to get their son engaged,

The mother's delight is indescribable, she sings for the event and sleeps comfortably,

On getting his son married she is in great bliss and sings the marriage songs,

The mother vows for temporal blessings for her son, seeing the union of son and daughter-in-law,

But the daughter gives ever wrong advice to her husband, which makes them revolt against the mother,

The son forgets all the welfare acts of his mother, the son begins a strife,

An obedient son like Sarwan is very rare. ...11

**Pauri 12 (It is sin to forget the benefactions of parents)**

The daughter-in-law exercised such a spell on her husband,

Who on his birth forgot the Lord and now after marriage, he has forgotten his parents,

Vowing for temporal blessings the son was married anticipating good omens,

Seeing the union of their son with the daughter-in-law, the parents were overjoyed,

The daughter-in-law gave ever her wrong advice to the husband to leave the sinful parents,

The son leaves his parents with his wife and forgets their welfare works,

Which is surely socially a very bad act. ...12

**Pauri 13 (The Japas and austerities are useless who ill-treats his parents)**

Leaving his parents, the son cannot know the secret of the Vedic stories,  
Leaving his parents, the son only strays in the forest for austerities,  
Leaving his parents, the son's worship of the gods and goddesses is not approved,

Leaving his parents, the son, who bathes in all sixty-eight holy shrines is only entrapped in a whirlpool,

Leaving his parents, the son, who holds fasts only strays and transmigrates,  
Leaving his parents, the son who practises charity, he is faithless and ignorant creature,

Such a son does not know neither Guru nor God. ...13

**Pauri 14 (Remember the benevolent creator)**

The people have forgotten the Lord from their mind, Who is visualised in His Nature,

He has created all the beings giving them body, soul, breath and flesh,  
The being sees all forms and colours with his eyes, the mouth speaks and the ears listen,

The nose smells, hands perform labour and the feet walk at all times,  
The hair are grown on the head and given teeth in the mouth, the being should always meditate on the Lord,

He serves his employer because he provides all relishes, but he should remember the Lord even one percent,

He should mix the salt of Lord's meditation in the flour of his breaths. ...14

**Pauri 15 (The Same Consciousness while waking and in dream)**

One does not know the place in the body where abide sleep, hunger and thirst,  
Some one may tell about its actions like laughing, weeping, singing, sneezing, belching and coughing,

About laziness, stiffness, hiccough, scratching one another,

About Groaning, yawning, snapping with fingers, clapping on listening to stories,

About hopes, intentions, happiness, sorrow, enjoyment, unison, feeling sorry on listening to tales of suffering,

About thinking on keeping awake and dreaming while sleeping,

About prating while sleeping, receiving praise or slander while performing work,

While entrapped in desires one feels great anguish. ...15

**Pauri 16 (Even the benevolence does not improve the evil person)**

One becomes a saint or rascal on account of the company he keeps,  
coming under the good or bad intellect,  
One experiences union and separation in the three stages of life i.e.  
childhood, youth and old age,  
His bad habits are not forgotten and he remains happy on forgetting the Lord,  
He loves the women and wealth of others, he remains pleased in slandering  
and deceit,  
He forsakes Name, Charity and Cleanliness, he does not listen to music  
and discourses in congregation,  
Like a dog caused to sit on a throne habitually runs to lick the grindstone,  
The sinful person is not pleased to imbibe qualities. ...16

**Pauri 17 (Remember one imminent in diversity)**

Just as the vegetation has many colours with numerous stems, leaves,  
flowers and fruit,  
The fire in all of them has only one colour,  
There are many good and beautiful colours and smells,  
But the fire arising in collision of bamboos burns them and reduces them  
to dust,  
The offspring of cows are of many colours, but every cow is given a  
separate name,  
When the name of a particular cow is called by the grazier, she comes forward,  
But the milk of all the cows is of the same colour, the fault of the pot  
containing ghee or silk is not seen,  
Therefore remember the painter-Lord in your mind. ...17

**Pauri 18 (The creature does not remember the one Lord in diversity)**

Because of water in the earth, the flowers spread good fragrance,  
The sesames combining with the flowers produced the good and pure  
flower-scented oil,  
Even seeing with eyes one is in darkness, the mind's blindness causes the  
blindness of body,  
Within six seasons and twelve months, there is one sun, but the owl  
cannot see it,  
The crane's and tortoise's remembrance nourish their young ones, even  
the stone-worms get their daily food,  
But the created beings do not remember their Creator Lord. ...18

**Pauri 19 (Manmukhs are blind)**

The owl and the bat cannot see the light of the day,  
They see everything in dark night, they keep silent after listening to their  
good and bad voices,  
The self-willed are blind in ignorance and without knowledge they pass  
day and night,  
They forsake virtues and select vices, leaving the diamonds they string  
the necklaces of crystals,  
Though blind, they are named as seers, they weep on being intoxicated  
with maya,  
Entrapped in the vices of lust and anger, they pretend to wash their inner self  
They, being entangled in sins, cannot be saved from hell. ...19

**Pauri 20 (Manmukh returns evil for good done to him)**

The 'ak' plants grow in the deserts, when it rains, they even droop down,  
Their leaves fall and their milk flows, which acts as poison for them,  
The fruit of the 'ak' plant is also useless, only its cricket eats it,  
With the use of 'ak' milk, the poison is effaced, a person stung by a  
serpent gets well by eating 'ak',  
The goat grazes that 'ak' and gives nectar-like milk, which is dripped in the  
mouth of young ones,  
But when the milk is given to the serpent, it spits out its poison near it,  
Likewise a self-willed turns a virtue into vice. ...20

**Pauri 21 (Man without Guru is uncontrollable)**

The butcher kills the goat mercilessly, the meat of which is strung into a  
spike for cooking,  
The goat when killed laughingly says that she had eaten useless 'ak' plant  
and received such punishment,  
They who eat after merciless killing, what will be their condition?  
Shattering something on the tongue damages the teeth as well as the mouth,  
The person absorbed in love of others' body and money and back-biting  
becomes a two-mouthed serpent,  
Still he is controlled on listening to Guru's instructions, but the self-willed  
does not listen to its tidings,  
He does not see the pit in the way. ...21

**Pauri 22 (Duality is a wrong bet)**

He does not practice, whatever he preaches to others,  
There is light of the lamp in the house, but it cannot remove the darkness  
beneath it,  
Holding the lamp in the hand, one staggers and being confused, his feet falter,  
One who sees through his bangle in his hand as a mirror, he will be hard up,  
He, who holds the lamp in one hand and the mirror in another,  
Besides having the lamp and mirror both he will definitely stagger and fall  
in a pit,  
In a wrong wager of duality he stands defeated. ...22

**Pauri 23 (Manmukh is ungrateful)**

The impetuous one unable to swim dies by drowning in the sea of nectar,  
he cannot ferry across,  
Touching the philosopher's stone, the stone cannot become gold and  
moulded like it,  
The snake does not forsake poison even if clings to the sandalwood all  
the day,  
The conch coming out empty from the sea cries in a pitiful voice,  
The light of the sun cannot be concealed, but the owl cannot see the sun,  
The self-willed is highly ungrateful, who is absorbed in the tastes of duality,  
He does not remember the Lord in his mind. ...23

**Pauri 24 (Man without Guru is the worst)**

The pregnant mother knows in her mind that her son will be a good son  
giving bliss,  
But daughter is better than a disobedient son, who will go to another's  
house to populate it and remain there  
The snake is better than a malicious daughter, who devours her own  
offspring on giving birth,  
The hag is better than a malicious serpent, who is satiated by eating  
heroin wicked son,  
The snake which stings a Brahmin and a cow is still better, who listening to  
Guru-mantra enters the basket,  
The Creator has created the whole world, but none can be compared to a  
Guruless person,  
Who does not take refuge of his parents and the Guru. ...24



**Pauri 25 (Man without Guru is the worst)**

Lakhs of Guruless persons cannot equal to that Guruless, who does not come under the refuge of True Guru

He, who conceals his Guru, other Guruless persons feel shy on seeing him, It is good to face a tiger, but not face such Guruless person,

He, who turns his back on the True Guru, many troubles arise on meeting him, It is pious to efface the bad demeanour of such persons, if one cannot do it, he should recede,

Such persons who kill their master, or are ungrateful and infidel or killers of Brahmin and cow,

Their one hair cannot be equal to the self-willed. ...25

**Pauri 26 (The gambler waste his life)**

The attainment of human body is very rare, the turn comes after several ages, To be born in a family of truthful persons is still rare and superb, To obtain a healthy body is still rare and obtaining loving parents is very fortunate,

The company of a saint is very rare and the Guruwards consider loving devotion as the fruit of bliss,

He who is entrapped in the distressing snare of maya and vices resulting in transmigration,

Just as a hare entrapped by hunters is in affliction is going to lose a stake, Likewise entrapped in a false wager of duality, the staff of Yama is struck on the head,

He is subjected to transmigration and he experiences great suffering in the sea of existence,

The gambler loses the precious human birth. ...26

**Pauri 27 (Like game of dice the Gurmukh take turn)**

This world is like the play of dice, one is subjected to transmigration in the sea of existence,

The Guruward united with congregation crosses the world-ocean by the grace of True Guru,

He who is absorbed in the love of True Guru is saved, by Guru's grace he conquers five vices,

The Guruward is absorbed in the Supreme spiritual state, he never thinks ill of anyone,

He remains stable in attuning himself with Word and follows the path of Guruwards,

Following the tradition of receiving Guru's instructions, he remains absorbed in loving devotion with others

Though the Guru's grace, he abides in his own house. ...27

**Pauri 28 (If the blind man becomes the lender)**

Though bamboo is devoid of fragrance, but the self-willed receive fragrance from sandalwood-like Guru,

Though the glass cannot become gold, but the self-willed become gold by the touch of 'Paaras' -Guru,

The Simmal is fruitless, but the Guru makes the self-willed fruitful by his grace, Though the black hair in due time become grey, the black crow cannot become white,

With Guru's grace the crows become swans and pick the precious gems, The animals and ghosts become like gods, when they meditate on the Name in congregation,

O self-willed one! You do not know the excellence of the Guru and are going astray in duality,

The blind leader becomes the cause of affliction for his companions. ...28

**Pauri 29 (The best teaching is humility)**

None is so ungrateful like me and also will not be,

None is so corrupt like me, none is so sinful like me

None is so slanderer like me, the slander of is the greatest of all,

None is so self-willed like me, one who is inattentive to the Guru is an assassin,

None is so villain like me, I am inimical and vicious towards uninimical,

None is so malevolent, I am absorbed in trance like a crane, who eats the fish,

The burden of great sins cannot be effaced from me, as I, without love, like to usurp the temple-money,

None is an ambidexter like me, forgetting the Guru's instruction, I have only vicious behaviour,

I am a disciple of the Guru in name, but have not mediated on the Word. ...29

**Pauri 30 (As above)**

Those who see an inattentive person towards the Guru like me also become inattentive like me,

A sinner like me has considered the greatest of sins as most dear,

I feel pleased by satirising those who are inattentive towards the Guru and consider them lower than myself

Even the scribes of the Lord cannot write the accounts of my sins in which  
even seven seas merge,  
The account of my sins is very and there is no end to such accounts,  
I have been imitating all such inattentive persons and have been jocularly  
putting them to shame everywhere,  
None is so bad like me in this world. ...30

**Pauri 31 (A dog of the Guru-court)**

Majnu was enticed on seeing the dog of Laili's house,  
He bowed at the dog's feet and the people laughed loudly in wonder at this,  
Out of the bards, there was the bard Mardana the Sikh of Guru Nanak Dev  
People called him as dog-like bard, he was the lowliest among the dogs,  
But the Sikhs of the Guru were lovers of the Word, they liked that lowliest  
of the dogs,  
The dogs bite in anger and lick in attachment, their actions are considered  
worth reproach,  
The True Guru is beneficent towards the humble, I am a sacrifice to the  
congregation of such Guruwards,  
The reputation of the congregation is the liberation of the sinners. ...31

**VAR-XXXVIII**

**One Oaṅkār the Eternal Truth realized through the grace of the divine  
preceptor (The description of Gursikhi)**

**Pauri 1 (Evil does not touch the Sikh of the Guru)**

The lust with its lakhs of desires is seen in lakhs of forms,  
Lakhs of ire in anger look like enemies,  
Lakhs of greeds in the garb of Lakshmis are absorbed in cheating,  
Millions of attachments together are seen with great qualities,  
Lakhs of prides, destroying the demons, contact all in ego,  
After listening to the instructions of the Guru, these vices do not touch a  
Gursikh. ...1

**Pauri 2 (Lust does not touch the Sikh of the Guru)**

There are lakhs of beautiful and lustful women and lakhs of enticing women,  
There are very beautifully adorned Padminis of Sangladeep,  
There are most beautiful and celestial women of Indrapuri,  
There are lakhs of heavenly fairies and houris,

There are lakhs of youthful and lustful beautiful women,  
Having the protection of the congregation these women cannot entice the  
Guruwards. ...2

**Pauni 3 (The Sikhs of the Guru are beyond ego)**

There are lakhs of Duryodhanas and Kansas and lakhs of fighting demons,  
There are lakhs of Ravans and kumbhkarans and lakhs of bad demons,  
There are lakhs of Parashramas and Sahasrabaaus egoistically engaged  
in strife,

There are lakhs of thundering Hiranayakashipus, Hamakhas and Narsinghs,  
There are lakhs of ires and oppositions and lakhs of inimical persons,  
The Gursikhs meet in the congregation, therefore none can influence them. ...3

**Pauni 4 (The Sikhs of the Guru is not controlled by greed)**

There are lakhs of maunds of gold and silver and lakhs of full stores,  
There are lakhs of very precious gems, jewels and diamonds,  
There are lakhs of countries and garbs, lakhs of rulers and thousands of areas,  
There are powers, treasures, unions, enjoyments and bedecking ornaments,  
There are lakhs wish-fulfilling cows and Elysian trees and lakhs of pieces  
of 'Chintaamani',

There are four necessities of life, all the fruit and lakhs of rising greeds,  
They have no influence on a Gursikh, who is saved by the congregation. ...4

**Pauni 5 (The Sikh of the Guru is without attachment)**

There is attachment of father and son, mother and daughter, sister and brothers,  
There is love of woman and husband and lakhs of alliances of minds,  
There are beautiful mansions and art-galleries, also gardens with flowers,  
There are lakhs of musical enjoyments, lakhs of relishes and forms and  
deceptive pleasures,

There are lakhs of people in the attachment of maya professing pretensions,  
They have no influence on a Gursikh, who are charmed by the congregation. ...5

**Pauni 6 (The Sikh of the Guru is devoid of ego)**

The castes do not like one another, they are engaged in strife in their pride,  
Two brave lions in one forest thunder loudly,  
The intoxicated elephants obstinately resist,  
The great rulers and sovereigns fight to conquer the countries,  
Two kings in one country are ever engaged in fighting,  
lakhs of wrestlers in ego fight with one another,  
They cannot influence a Gursikh, who abides in the congregation. ...6

**Pauri 7 (The Sikh of the Guru is Shorn of ego)**

Gorakh is called a celibate, though his Guru Matsyendranath became a householder,

On ruminating an incognito advice, Shukracharya lost one eye,  
Though Lakshman conquered hunger and thirst, but still he remained egoistic,  
Hanuman was very powerful, but his intellect was very mercurial,  
Dealing with ghosts, Bhairo's practice was not in line, he remained engaged  
in vicious intellect,

The Gursikhs are real celibates and worth praise, they have effaced their ego. ...7

**Pauri 8 (The Sikh of the Guru is the follower of truth)**

Harichand kept his chastity, he was sold in the market

Bal was defrauded on keeping his truthfulness, but was sent to the nether-world,

Karan had been giving gold in charity, but he ultimately repented for not giving corn in charity,

Yuddhistar was truthful, but on a single lie he had to go to the abode of Yama,  
The celibates, the truthful and contented ones, but were engrossed in ego,  
All of them do not match even one hair of Gursikh, who is humble and without ego. ...8

**Pauri 9 (The Sikh of the Guru is above the Hindu and Muslims)**

Two paths of Hindus and Muslims had been started,

The Hindus had four castes and called their preceptor Guru and Muslims had four sects and called their preceptor 'Pir',

The Hindu and Muslim disciples in hypocrisy give instructions,  
Though they remember God as Ram and Rahim, but they are engrossed in ego,  
Hindus worship Ganges and Varanasi and Muslims go to Mecca for 'Haj',  
Hindus and Muslims both hold fasts and also prayers,

But they cannot match even one hair of Gursikh, who effaces his self. ...9

**Pauri 10 (The Sikh of the Guru is above all religions and sects)**

The followers of the six systems of philosophy quarrel with regard to fourteen learnings,

The householders are engaged in performing Government services,

The ten sects of Sannyasis are engaged in strifes,

The twelve sects of Yogis move intoxicated,

The Jaina monks remain impure because they eat impure food,  
They do not match even one hair of Gursikh, who rely on the Primal Lord  
from the very beginning. ...10

**Pauri 11 (Gursikh is above other indigenous and foreign religions)**

The sects of the muslims like Sunni, Shia and Raafzi are liked,  
All the Mulhids and Munafiqs go astray  
The followers of Christ and Moses remain in wonder and ego,  
The 'farangees', 'armanees' and 'Roomees' are engrossed in pride,  
The wearers of black dress, Qalandars and Derveshes are all impious,  
They do not match even one hair of Gursikh, who has surrendered himself  
to the Guru. ...11

**Pauri 12 (Gursikh is above ritualism and enjoys in the pleasure-fruit)**

Performing recitations, austerities, restraints and dogmatism,  
To hold fasts and regular karmas, going to holy stations for religious works,  
Performing the rituals of worship at the temples of gods and goddesses,  
Performing 'havans' and sacrifices, giving charities and reciting Vedas,  
Performing in fear and illusion religious works on births and deaths,  
The Guruward going to the congregation receives the fruit of bliss and  
crosses the fearful sea of existence. ...12

**Pauri 13 (Gursikh living in delights is above great and long-lived  
people)**

Many great Sovereigns ruled the world from sunrise to sunset,  
Many millions of treasures of money which afford great enjoyments,  
The kings of men and gods and all sovereigns are entrapped in ego,  
Living in the abodes of Shiva, Brahma and heavens,  
There have been great people of long life,  
The fruit of bliss received by the Guruward is unapproachable, he is the  
noblest. ...13

**Pauri 14 (Gursikh's pleasure fruit transcends sensual pleasures)**

There may be lakhs of unique and colourful forms,  
There may be eternal musical tunes being sounded untidily,  
There may be lakhs of fragrances and many sweet-smelling oils,  
There may be tasty and relishable foods prepared in kitchens with great care,  
There may be silken wearing clothes and the ornaments of all limbs,  
The fruit of bliss of the Guruward is unapproachable, the Gursikhs unite  
in congregation. ...14

**Pauri 15 (Gursikh enjoys the delight higher than the pleasures of mind and intellect)**

If there are lakhs of intellects, lakhs of reasonings and lakhs of wisdoms,  
If there are lakhs of powers, lakhs of words of knowledge and lakhs of  
methods of earning money,  
If there are lakhs of intelligences, lakhs of attentions and lakhs of  
knowledges of workmanship,  
If there are lakhs of merits and thousands of meditations and remembrances,  
If having all merits one is entrapped in ego, he is not approved in the  
Lord's Court,  
The fruit of bliss of the Guruward is unapproachable because he has  
surrendered himself before the True Guru. ...15

**Pauri 16 (Gursikh transcending Satguru pleasure remains in the delight of love)**

If lakhs of truths, contentments, mercies, pieties are put together with wealth,  
If lakhs of earths, skies, waters, airs are put together with fire,  
If lakhs of forgivenesses and forbearance unite for glorification,  
If peace, equipoise, bliss and good actions are combined with devotional love,  
If all the substances coming together enhance happiness,  
They cannot reach an iota of love, the fruit of bliss, of the Guruward. ...16

**Pauri 17 (Gursikh above the pleasures of soul enjoys the spiritual pleasures)**

Lakhs of Yogis performing meditations sit and commune together,  
Lakhs keep absorbed in absolute trance for the upkeep of their position,  
Lakhs of Seshinagas remember the lord through the Lord's Names  
connoting His Attributes,  
Lakhs of recluses eulogise and applause the Lord,  
Lakhs of devotees absorb themselves in the praise and ovation of the Lord,  
All of them cannot enjoy a moment of love, the fruit of bliss, of the  
Guruward. ...17

**Pauri 18 (Gursikh is above spiritual delight and all wonders)**

Seeing the marvellous love of the Guruwards, the marvellous also marvels,  
The greatest of the ecstasies are in rapture,  
The greatest of the wonders are in wonder,  
The greatest of informations cannot comprehend the Lord,

The Inexpressible and Unaccountable call the Lord 'Neti, neti' (not that, not that),

The love attained by the Guruwards as the fruit of bliss is only expressed as 'Wahu, Wahu' (wonderful Lord). ...18

**Pauri 19 (The means to attain spiritual delight is Guru, holy congregation, Nam and shedding of ego)**

With one utterance the Lord has extended His Universe,  
He has created crores of universes in each of His Pore,  
The Transcendent Lord manifested Himself as Guru,  
The Guru and his disciple are one, the disciple meditates on Guru's Word,  
The congregation is the Abode of the Lord, being pervaded by Him,  
The Guruward attains Love as fruit of bliss, by effacing his ego. ...19

**Pauri 20 (Praises of the six Gurus)**

The True Guru, Guru Nanak is Supreme Ishvara himself,  
From his limb emerged Guru Angad, being endowed with his light,  
From Guru Angad came Amar Das, getting eternal position as all-knowing,  
From Guru Amar Das arose Guru Ramdas, saturated with the ambrosia,  
From Ramdas came Guru Arjan, who was ever absorbed in the Guru's Word,  
From Guru Arjan came Guru Hargovind impersonating the Lord,  
The Guruwards visualise the fruit of bliss as love in the congregation,  
There is none other than the Lord and the Guru. ...20

**VAR-XXXIX**

**One Oaṅkār the Eternal Truth realized through the grace of the divine preceptor**

**Pauri 1 (Invocation)**

Writing number one with Onkara, Guru Narak manifested the sign of One Lord,  
Then follows 'Satnaam' (Name of True Lord) 'Karta Purkh' (Creator),  
'Nirbhau' (Fearless) and 'Nirvair' (without enmity),  
Then follows 'Akaal Murat' (Eternal), 'Ajuni' (Unborn) and 'Saibhang'  
(Self-existent),  
'Aad Sach' (That True Primal Lord), pervading in all ages can be realised  
by 'Gurprasaad' (the grace of the Guru),  
That Lord of True Name 'haibhi' (is there) and 'hosi' (will be there ever), His  
True Form was shown by the True Guru,



He, whose consciousness is attuned in Guru's Word and absorbed his mind in the Guru,  
Following the tradition of Guru and disciple, he has risen above the wordly relations,  
The Guruward attains the fruit of bliss and comprehends the Incomprehensible. ...1

### **Pauni 2 (Five Gurus)**

The Transcendent Lord creating the world manifested Himself as Immanent Brahman,  
With one utterance the whole expanse was created,  
Creating five elements, He also created the five friendly virtues and five inimical vices,  
The True Guru has conquered the unconquerable five vices and three modes and helped the saints,  
The first five Gurus promulgated the Lord's Name and enhanced it further many times,  
The Lord Himself has manifested through the five Gurus,  
The True Guru, Guru Nanak Dev created Guru Angad from his limb,  
From Guru Angad, Guru Amar Das and Guru Ramdas arose and  
From Guru Ramdas Guru Arjan Dev came on the Guru's throne. ...2

### **Pauni 3 (Guru Hargobind Sahib Ji)**

The five Gurus were the real guides of Sikhs, then came the great Guru Hargobind,  
He is the Stable king of kings of both the worlds,  
Being intoxicated on quaffing the five virtues, he became the sagacious moderator,  
Abiding amongst the pervading six philosophies, he has attained the Supreme spiritual state and the Supreme Lord,  
The followers of six philosophies have accepted the one philosophy of the Gurus,  
The doctrines of the celibates, virtuous, contented, adepts, Naths and incarnations have been decanted,  
There are eleven Rudras in Guru's heart-ocean, the self-denying Sikhs only realise the precious gem,  
Bringing together the twelve signs of the sun and sixteen phases of moon, the Sikhs swing out of wordly relations,  
Knowing the inner desires of heart, the Gurus pose as simple ones. ...3

**Pauri 4 (The glory of the wash of the Guru feet)**

Guru Hargovind is the Lord Himself, he was at first a disciple and then became a Guru,

The Transcendent Lord creating the expanse became Immanent,

The One Lord with one utterance created lakhs of rivers of life,

Lakhs of rivers fall in the sea and the seven seas into the Great Ocean,

Lakhs of oceans burn down in the cauldron of desires, being strung in a rod,

With one drop of sandal, the hot one becomes cold,

Lakhs of sandalwoods have sprung from the washings of the feet of the Guru,

The Primal Transcendent Lord is seen manifested as the Guru,

There is a celestial canopy over the head of Guru Hargovind. ...4

**Pauri 5 (Benevolent great men)**

If the moon comes in the house of sun, several inimical forces arise,

If the sun comes in the house of moon, then the love spreads and enmity is forgotten,

Merging the light in light, the Guruwards ever remember the Supreme Light of the Lord,

They taste the cup of love in the congregation absorbing in the knowledge and imbibing qualities,

For them there is one sun in all the six seasons and the Guru's knowledge above all the six philosophies,

Contacting them all the castes become superb like eight metals becoming gold on touching philosopher's stone

Just as when zero is added to all the numbers, their value is enhanced considerably,

The great ambrosial current tricks down, when one rises above the calculations,

The Guruward rises above worldly relations and becomes accountless and infinite in all ages,

The ingredients mixed with betel produce redness, likewise the sinful people of all castes become godly,

How can one attain the sainthood with money ? ...5

**Paori 6 (Truth is higher than everything)**

At present there are four sects of Muslims, four castes of Hindus and six systems of philosophies,  
In fourteen regions of the world, Shiva and Shakti are engaged in trade of three modes,  
But the true trade is in the shop of the Guru, the congregation, where the Lord is eulogised,  
Where there is ever instruction, attention and remembrance, there is rumination of the Word in Love and Fear,  
Where the Guruwards keep stable in Lord's Name, Charity and Cleanliness, where there is trade of divine qualities,  
The True Guru is the benefactor, whose abode is the Lord's Abode of Truth,  
After getting victorious over fourteen learnings, the Guruward attains the Love as the fruit of bliss,  
Everything is below Truth, but the Truthful living of the Guruward is still higher,  
Like the fragrance in the vegetation around sandalwood, the Guru's instructions save the whole world,  
He who has quaffed the ambrosia of Guru's instruction, is ever alert in Guru's knowledge. ...6

**Paori 7 (The Guru pervades the gurmukhs)**

The addicts as well as the teetotallers work as servants side by side,  
The minister who is an intimate of the king, he is not forbidden to give the advice,  
The unintimate who may be alert or intoxicated, he is shunted out of the society,  
The disciples who in speech and writing are the worshippers of the Guru, they may get high position,  
The addicts who receiving Guru's instruction do not comprehend the Incomprehensible cannot sit with teetotallers,  
The addicts know the addicts and teetotallers know the teetotallers,  
The minister and the king love each other, they have the same 'jiva' in both the bodies,  
Like the sword fitting in the scabbard, both the swords fit in the same scabbard,  
Like the same juice in the sugarcanes. ...7

**Pauni 8 (Spiritual enjoyer Gursikh and vain intellectuals)**

Both the servants, the addicts and teetotallers, came before the king,  
Those who were present were marked as present and those who were  
absent were marked as absent,  
After consideration the able ones were called in the court,  
The king is alert, he is pleased with both the alert ones and the intoxicated ones,  
The teetotallers were engaged in serving the cups of love to the addicts,  
The addicts became intoxicated and absorbed in the supreme spiritual state,  
The teetotallers without quaffing the cups of love remained blank and  
strayed in ritual worships,  
They remained engaged in unnecessary rituals of Vedas and Katebs in  
pride and pleading,  
A rare Guruward attains the fruit of bliss. ...8

**Pauni 9 (The devout offer joy to the vain intellectuals but they do not  
into accept it)**

The king (Guru) sits in the attic and with his speech opens the proceedings  
of the court,  
In the inner apartment sits the executive and the people come in the outer part,  
The king quaffs the cup and he presents the drinks to those high ones inside,  
Then the addicts present the drinks to the teetotallers of the first and  
second batch,  
But the teetotallers forbid the drink, they do not quaff themselves and not  
like others to drink,  
But the king gives his own drink to the rare one out of his grace without  
repenting,  
One who does not or cannot accept it becomes sinful, he is saved on  
king's orders,  
None other knows the relish of love, only the king (Guru) knows it or  
whomsoever he wants to know,  
That Guruward is rare, who knows the Unknowable. ...9

**Pauni 10 (The condition of the hollow scholars who are devoid of  
spiritual enjoyment)**

The Hindus recite Vedas and the Muslims Kateb, but they are teetotallers  
(without love),  
The Muslims utter the Name of God as 'Khuda', the Hindus utter the  
Name of God,

The Muslims recite 'Kalima' and observe circumcision, the Hindus wear sacred thread and apply frontal mark,  
Mecca is sacred for the Muslims and the Ganges and Varanasi for the Hindus,  
Muslims hold fasts and offer prayers, the Hindus remain confused with worship and 'Vratas',  
Four sects of Muslims, four castes of Hindus, six philosophies and their Acharyas give separate instructions,  
Muslims as disciples revere their 'Pir' and Hindus as disciples respect their 'Guru',  
Hindus believe in ten incarnations and Muslims have faith in only One God,  
All of them are engaged in forceful strife. ...10

**Pauri 11 (The conditions of the Special Spiritual enjoyers)**

The special addicts of Lord's Court, quaffing the cup of love, have known the Unknowable  
They have cast away the rosaries of both Hindus and Muslims,  
They have not differentiated between the Ram of Hindus and Rahim of Muslims,  
Becoming one as human beings they have considered the world as game of chess,  
Crossing over Shiva and Shakti, and quaffing the cup of love, they have entered their own home,  
Rising over the three modes of activity, rhythm and morbidity, they have reached the fourth state,  
They consider the preceptor as God and know the relationship of Guru and disciple,  
Enlightening themselves with the True Word and attuning with it they merge in the True Lord,  
Considering God as True Sovereign, they love the Truth. ...11

**Pauri 12 (The Satguru's abode is holy congregation)**

The Transcendent Lord manifesting Himself as True Guru, abides in the congregation,  
They attune themselves with the Word and blossom in devotional love with equipoise and Fear,  
The Lord does not die and absorb us in sorrow, He is the Giver of indestructible enjoyments,  
People say that the Guru has passed away, but instead he, the Eternal One blooms in the congregation,

Guru Hargovind is the sixth Guru, who should tell this generation to the Gursikhs?

Who are absorbed only in the True Name, in the Real Sight abiding in the True Heaven of congregation,

The Lord as lover of devotees gives them the cup of love in the congregation,

The Transcendent Lord manifesting Himself as True Guru is eulogising the Immortal and Unborn Lord,

The True Guru tests his Sikhs on the touchable of Truth. ...12

**Pauri 13 (Holy congregation is the abode of Truth)**

The One Lord creating the expanse created the three modes and five elements, After creating the Trinity of Brahma, Vishnu and Shiva, He created ten incarnations,

He created six seasons, twelve months and seven days of week in the world, The Shastras, Vedas and Puranas caused the world to know about the accounts of life and death,

They could not write about the beginning and end of the congregation, their date, day and month,

The congregation is the real abode of the Lord, where He abides in Guru's Word,

Like the fruit from the tree and tree from the fruit, the Lord has revealed Himself, through His Power,

The True Guru has paid obeisance to the Lord and caused his Sikhs to do the same,

Just as the warp and woof are made from the same cotton thread, the Lord Himself manifested as True Guru,

The marvellous True Guru came into contact with the Marvellous Lord. ...13

**Pauri 14 (Brahma's actions)**

Brahma created the four Vedas and also created the four castes and four stages of life,

Through the instructions of six philosophies and six Shastras he created several sects,

He created four directions, seven continents and nine regions,

He created waters, plains, forests, mountains and holy stations,

And caused recitations, austerities, restraints, havans, sacrifices, charities and religious works to grow,

But none recognised the Transcendent Lord, only the congregation  
informs about it and no one enquires from it,  
All the people only relate whatever they have heard. ...14

**Pauri 15 (Vishnu's actions)**

Vishnu manifested himself in ten incarnations and creating strifes caused  
the warriors to fight one another,  
He caused both gods and demons to fights making the gods victorious  
and demons defeated,  
He created the incarnations of Fish, Tortoise, Boar, Narsingh, Vaman (dwarf)  
and Buddha,  
Parashurama, Rama, Krishna and would-be incarnation of Nihkalank of  
Kilak country,  
With the enhancement of deceit many hypocrisies and mercurial pretences  
appeared,  
None of them preached about the Transcendent, Perfect and Fearless Lord,  
Parashurama killed Kshatriyas and Ramayana and Mahabharata became  
prevalent,  
But no one could efface lust, anger, greed, attachment and ego,  
The precious human births were wasted without congregation. ...15

**Pauri 16 (Actions of Śiva)**

Shiva manifested for eleven times, he was called a householder Yogi,  
He passed his time as celibate, virtuous, contented, adept and Natha,  
His Sannyasis were divided into ten sects and the Yogis into twelve sects,  
He used jugglery of attaining powers, treasures, master of alchemy, Tantras  
and Mantras,  
Holding the fair of Shivratt, he enhanced the strife for attaining miraculous  
powers,  
He started the enjoyment of quaffing the cups of poppy, hemp and wine,  
He started the tradition of sounding the horns, trumpets and conches,  
Addressing the Primal Lord as 'Alakh'(Unknowable),but has not known Him,  
He strayed in illusion without the holy congregation. ...16

**Pauri 17 (True conduct as way to liberation)**

The Transcendent Lord has Himself manifested as True and Immortal  
Guru, Guru Nanak Dev,  
Who is called the Guru of the Gurus, Nath of the Naths, who was prevalent  
in the congregation,

He started the religion of Guruwards, who remain detached from maya,  
They having met the True Guru are called 'Panch' (chiefs), they ever  
remain merged in the Lord,

The 'Panch' on meeting the Guruward is approved by the Lord, he abides  
in the bliss-giving congregation,

The sight of the Guru is the Guru's Word, the traditional devotional love  
meads towards one's own home,

He speaks sweetly, walks humbly and earns for all his family, he remains  
detached in the world of hopes,

He is ever in the supreme spiritual state and remains traditionally detached  
in Kaliyuga,

On coming into contact with the holy congregation, he is emancipated. ...17

**Pauri 18 (The Gurmukh generation)**

There is love between the woman and her husband, the men love their wives,  
When the husband and wife come together, good and bad sons are born  
in the world,

Those men who love the Lord, they are very rare,

The man is produced by man, through their consciousness the relationship  
of Guru and disciple arises,

If the disciple is full of qualities, he becomes the Guru, like the philosopher's  
stone producing another similar stone,

On meeting the Guru, the family of Guruwards enhances, such saintly  
persons are philanthropists,

The disciples of the same Guru are really related to each other, on meeting  
each other they pay obeisance,

The disciple of the Guru forsakes the body and wealth of others, he effaces  
slander and ego,

I am a sacrifice to the holy congregation. ...18

**Pauri 19 (The relationship of Gursikh is the true relationship)**

From great grandfather, there are grandfather and father, then son,  
grandson, great grandson and great grandson,

From great grandmother, there are grandmother and mother, then aunt,  
sister, daughter and daughter-in-law,

Then we know the relations of maternal grandfather and grandmother,  
great maternal grandfather and grandmother,



The relations of elder uncle and uncle, elder aunt and aunt etc, are intoxicated in maya,  
The man is also absorbed in the love of mother's brother and his wife, mother's sister and her husband,  
There are other relations of maternal and paternal aunts' husbands, father/mother/sister in-law and brother-in-law's son,  
Someone is in ego because of the elder uncle and uncle's sons, maternal and paternal aunts' sons,  
The husband of wife's sister and all relations of in-laws are together like the travellers of the same boat and are false,  
The real relation does not suffer separation, all the members of the congregation meet like brothers,  
Living and enjoying their family life, they are following the spiritual discipline in congregation. ...19

**Pauri 20 (Love of the true Guru)**

The love of the aunt, elder uncle and uncle cannot be equal to the love of father,  
The love of the sons of mother's brother and sister cannot be equal to the love of mother,  
By eating the fruit of calatroe the longing for mangoes is not effaced,  
The odour of radish and betel reveals itself through eructation,  
Even if lakhs of lamps are lighted and lakhs of stars shine, they cannot match the light of sun and moon,  
The colour of madder is steadfast and in comparison the colour of safflower becomes dull,  
The mother, father and all gods are never so gracious as the True Guru,  
I have tested all of them... ..20

**Pauri 21 (Love of the Guru)**

The love the parents cannot match the love of the True Guru, which is discerning and supporting,  
The kings of the world cannot match the True Guru, because he is unfathomable and gives shelter to all,  
The Lordship of any chieftain cannot match the True Guru, because he is the True Lord and Master,  
The bounty of any donor cannot match the bounty of True Guru, because he is the donor of True commodity,

The treatment of any physician cannot match the treatment of True Guru,  
because he removes the ailment of ego,  
The service of gods and goddesses cannot match the service of True  
Guru, which is ever comfortable,  
The gems of the sea cannot match the instructions of True Guru, because  
there are many precious gems in it,  
The Story of the True Guru is inexpressible, its greatness is excellent. ...21

**VAR-XL**

**One Oaṅkār the Eternal Truth realized through the grace of divine  
preceptor**

**Pauri 1 (Invocation to the true Guru)**

The merchandise is available from only one store, which belongs to the  
Perfect Guru, Guru Nanak Dev,  
Who saves the sinners, removes troubles, giver of shelter and a warrior of  
his utterance,  
He gives merits to his Sikhs, removing demerits, he is the ocean of bliss  
removing all sufferings,  
Removing the thousands and lakhs of vices, he is a philanthropist remaining  
ever in the presence of the Lord,  
He grants truthfulness to his Sikhs, causing them to remember the True  
Name of the Creator, never becoming deficient,  
The True Guru abides in the Heaven of congregation, where he sounds  
the horn of celestial Word,  
He effaces the duality of his Sikhs. ...1

**Pauri 2 (Holy Congregation)**

The philosopher's stone in its beneficent action does not think of the  
caste of the eight metals,  
The dwarfish sandalwood fragrances all the fruitful and fruitless vegetation  
without any pride in its heart,  
The rain falls equally at all places without consideration of any particular place  
The sun after rising spreads its rays at all places,  
The earth has great forbearance, it destroys the filth of others and does  
not consider the demerits,  
After touching the philosopher's stone the iron becoming gold is full of  
pride for its entity like gems, rubies and jewels,  
The congregation is without any limits. ...2

**Pauri 3 (The Service of true Guru provides all boons)**

The philosopher's stone transforms all metals into gold, but the dross  
does not become gold, therefore grieves,  
The sandalwood fragrances the vegetation except the bamboo,  
The field gives good crop when it rains, but the barren earth does not  
sprout the sown seed,  
The owl cannot see the sun, but the True Guru causes the Sikh to have a  
close sight of the Lord,  
Whatever is sown in the earth, that crop is reaped, but from the service of  
the True Guru all the fruit are attained,  
Whosoever embarks on a ship reaches his destination, but the True Guru  
saves all the good and bad people,  
The, True Guru transforms the evil ones into gods. ...3

**Pauri 4 (Greatness of the true Guru)**

The philosopher's stone transforms the metals into gold, but that gold  
cannot transform others into gold,  
The sandalwood with its fragrance makes the vegetation like sandalwood,  
but that vegetation cannot transform others,  
When it rains, the sown seed sprouts forth, but on remembrance of Guru's  
instructions, one gets fruit quickly,  
The sun sets when the night falls, but those who imbibe Guru's instructions,  
their high spiritual state remains constant,  
The ship cannot ascend a mountain, but the True Guru saves even the  
persistent ones,  
The earth has fear of the earthquake, but the instructions of the True Guru  
are invariable and the Sikh does not swerve,  
The True Guru is the bundle of the gems of virtues. ...4

**Pauri 5 (Sacrifice into the holy congregation)**

When the sun rises, the blind owls conceal themselves,  
When the lion roars in the forest, the jackals and deer vanish away,  
When the moon rises in the sky, it cannot be concealed in a large shallow  
earthen vessel,  
All the birds in the forest, on seeing the falcon do not keep at their places,  
The thieves, lechers and corrupt persons are not seen, when the day dawns,  
I am a sacrifice to the holy congregation. ...5

**Pauni 6 (Blest is the holy congregation)**

During the dark night lakhs and crores of stars shine on the sky,  
When the moon rises, they become dull, some one hides and some one  
mumbles,

When the sun rises, the stars, moon and dark night disappear,  
Likewise on the appearance of the Guru, the gods, goddesses, Shaivites,  
Tantras and Mantras vanish away,

The Vedas, Katebs, four castes and four stages of life stand amended by  
the Word of True Guru,

The discipline of the Guruwards is pleasing, Bravo to the Guru and his Sikhs,  
The holy congregation is conspicuous in the world. ...6

**Pauni 7 (Seekers of the True Guru)**

The four castes of Hindus and four sects of Muslims and six philosophies  
are apparent in the world,

The ten incarnations and others of thousands of names and places are real  
traders of the Guru,

Taking the merchandise from the Guru's store, they spread in the whole world,  
The True Guru is the real and carefree banker, his stores are unfathomable,  
After taking everything, they still deny the gifts, but the Guru is the Giver  
and continues to give,

With one utterance the Lord spread the expanse and caused the  
manifestation of the True Guru,

I am a sacrifice to the Transcendent Lord as the True Guru. ...7

**Pauni 8 (There is no liberation without true Guru)**

For the Muslims there are many 'Pirs', prophets, 'walis', 'Ghaus', 'Qutb'  
and learned persons,

There are many 'Sheikhs', faithful, poor and martyrs,

There are many Qadis, Mullahs, 'Maulvis', 'Muftis' and sagacious persons,  
Among Hindus there are many seers and 'munis', there are Jaina monks  
and many in darkness of miracles,

There are innumerable strivers and adepts, who call themselves greatest  
of the great,

None of them is saved without the Guru, they are all highly entrapped in ego,  
Without the holy congregation all are egoistic. ...8

**Pauri 9 (All the gifts are with the grace of Oankar, the God)**

The Lord has given to some people powers, to some treasures and to some miracles,

To some He has given alchemy, to some gems, to some philosopher's stone and to some ambrosia,

To some Tantras, Mantras and hypocrisies, to some calling spirits in cemeteries and some straying in countries,

He has given wish-fulfilling cow to someone, elysian tree to someone and wealth to some,

Several are absorbed in dramas and plays, some are engaged in vain postures and cleansing of intestines,

Some are absorbed in Yogas and some in enjoyments, also entangled always in unison and separation,

All this expanse has been created by the One Lord. ...9

**Pauri 10 (Excellence of human birth)**

Four divisions of creation, speech and ages and eighty-four lakhs of species have been created,

Out of all the species, the birth of human being is superb and rare,

The Lord-God has bestowed the leadership of all species to human being,

But many human beings in the world are slaves to others, they do not comprehend this,

But among men those are considered subservient who waste their precious birth in bad deeds,

Abiding in the holy congregation, the straying in eighty-four lakh species is effaced,

There is greatness and excellence in Guru's Word. ... 10

**Pauri 11 (The highway-daily conduct of the Gurmukh)**

The Gursikh rising early in the morning takes a bath in the tank,

After reciting the hymns of the Gurus, he goes to attend the congregation, Where he listens to the 'kirtan' of Gurbani with love,

Removing all doubts from his mind, he serves the Gursikhs,

He earns his pious living and distributes the offerings in the congregation,

After distributing it to Gursikhs, he eats the remaining one,

In the age of Kaliyuga, living thus, the disciple becomes one with the Guru,

The Guruward moves on the True Guru's beaten track. ... 11

**Pauri 12 (Gursikh absorbed in the Gurus teachings)**

He, who is God-incarnate, he is the creator True Guru,  
He, who has created the whole expanse, He has churned in the  
congregation his consciousness in the Word,  
Among Brahma, Vishnu, Shiva and ten incarnations, this was not considered,  
This secret could not be known in Vedas and Katebs, Hindus and Muslims  
did not know it,  
Only his precious birth has been successful, who has come under the  
refuge of True Guru's feet,  
On becoming a Gursikh after listening to the instructions of the Guru, a  
rare one surrenders completely to the Guru,  
That Sikh merges within the Guru. ...12

**Pauri 13 (Without the Sikhs of the Gurus all are wandering in delusion)**

Some perform many recitations, austerities and works of persistence, who  
learn fourteen learnings and preach Vedas,  
Seshinaga, Sanak etc. and the sage Lomas could not know the end of the Lord,  
The celibates, virtuous, contented, adepts and Naths exhibiting themselves  
stray away in ego,  
The preceptors, prophets, hermits and thousands of elders are in wonder,  
Lakhs of Yogas and enjoyments, lakhs of ailments and sorrows, and lakhs  
of unisons and separations are in marvel,  
The ten sects of Sannyasis are straying in confusion,  
The Gursikhs as Yogis keep awake, all others hide in the forests,  
The Gursikhs remember the Lord in congregation. ...13

**Pauri 14 (Teachings of the Guru)**

The Light of lakhs of suns and moons cannot match the light in the  
instructions of the True Guru,  
In lakhs of skies and nether-worlds, the high or low rays of the Graceful  
glances of True Guru do not reach there,  
The multi-coloured waves of lakhs of airs and waters cannot match the  
waves of instructions of the Guru,  
The creations in the beginning and the middle and the dissolution in the  
end have no value before Guru's instructions,  
The forbearance of lakhs of mountains and the piety of lakhs of earth  
cannot mach the forbearance and piety of Guru,  
Lakhs of learnings and attentions are not equal to an iota of Guru's instructions,  
Therefore I am a sacrifice to one ray of Guru's instructions many times. ...14

**Pauri 15 (The rare seekers)**

With one utterance the Lord created lakhs of rivers, in which lakhs of waves arise,  
Even in one wave, lakhs of rivers flow,  
In one river, lakhs of incarnations manifest themselves,  
Machh and Kachh, the parsimonious incarnations cannot fathom the Unfathomable Lord,  
The Sustainer Lord is Infinite and there are no limits in one of the waves,  
The True Guru is Immortal and the Sikhs receiving his instructions endure the Unendurable,  
Those persons are very rare who are absorbed in meditation. ...15

**Pauri 16 (Primeval Lord)**

One Utterance of the Lord is Immeasurable, what can be said about the excellence of His Greatness,  
None has been able to know the expanse of the creation of the Lord,  
Whose half breath is Unfathomable, His Life's Span cannot be enumerated,  
His Nature cannot be evaluated, the Creator Himself is Unknowable,  
His Gifts cannot be evaluated, His day and night are endless and His Gifts are Innumerable,  
His State is Imperishable, He is the Patron of the patronless, His Story is Inexpressible, He Himself is 'Neti, neti',  
I pay my obeisance to that Primal Lord. ...16

**Pauri 17 (Condemnation all worthless rituals)**

If one saws his head lakhs of times and slashing his body into bits, he gets the 'havana' performed,  
If one dissolves himself in the snow of Himalayas lakhs of times and performs austerity upside down with exact device,  
If he performs austerities in water and fire and also practises austerities like king Janaka Videhi,  
If he holds many fasts regularly and performs restraints and visits the places of gods and goddesses,  
If he performs virtuous, charitable and other good works and also practises the postures of adepts, sitting on 'singhasan'  
If he performs the cleansing of his intestines and also practises the breath-exercises like a Yogi,  
All of them do not match the fruit of bliss of the Guruward. ...17

**Paure 18 (Peculiarity of the delightful reward)**

The fruit of bliss of the Guruward cannot be attained by thousand of wise person or through thousands of wisdoms,  
The workmanship of thousands of wise artisans and thousands of clevernesses do not match it,  
Lakhs of doctors and lakhs of prudences and worldly wisdoms of great men of the world cannot attain it,  
The advice of lakhs of kings, sovereigns and ministers cannot help in its attainment,  
The celibates, virtuous, contented, adepts and Naths cannot fathom it,  
The four castes of Hindus, four sects of Muslims and even six philosophies cannot comprehend it,  
Such great is the eminence of the fruit of bliss of the Guruward. ...18

**Paure 19 (Guru and the discipleship)**

The discipleship of the Guru is very difficult, only the Guru of the Gurus knows it,  
But the Sikh receiving the instructions of the True Guru recognises it, passing over the worldly relations,  
The disciple who totally surrenders himself, that Gursikh only enters the house of Baba (Guru Nanak),  
He falls at the feet of the Guru and becomes dust of his feet, with that pure dust many are saved,  
The discipline of the Guruward is Unapproachable, the Sikh who totally surrenders lives and recognises it,  
The Sikh, who imbibes the Guru's instructions, he. is transformed from ant into a black bee,  
Who can relate this inexpressible story . ...19

**Paure 20 (Fruit of delight)**

All the four castes coming in the congregation conquer the sixteen i.e. ten sense organs, five breaths and the mind,  
Attuning in the Guru's Word, they come to know twenty-five dispositions of the body,  
The six philosophies are transformed into one philosophy of the Guru, destroying the thirty-six hypocrisies,  
Those who consider the light of God pervading in seven continents, they come to know about forty-nine airs,



The Sikh who has been transformed into gold by the Guru knows about the bliss of sixty-four learnings,

The Sikh who knows the one Lord patronising Nine Naths, comes to know about the eighty-one regions,

The Sikh who has conquered the ten sense-organs, he gets one hundred percent approval in the Court of Lord,

The miracle of the fruit of bliss of Guruward is marvellous. ...20

**Pauri 21 (Praise of Guru)**

The Sikh saints may be considered as one hundred Person, but the True Guru is one hundred and one,

The Court of that True Guru is ever steady, It is always stable and never swerves, He who meditates on him single-mindedly, the noose of Yama has been effaced from his neck,

The True Guru makes his Sikhs known through the consciousness of Word that the One Lord pervades everywhere,

Without seeing the Guru, Lakhs of people undergo transmigration in eighty-four lakh species,

Without the instructions of the Guru, people undergo birth and death and fall into hell,

The True Guru is both Transcendent and Immanent that person is rare, who merges in the Word,

There is no other support than the True Guru and the True Support never perishes,

The True Guru is the Guru of the Gurus, he will remain stable in the beginning and at the end,

That Guruward is rare, who abides in the Supreme Spiritual State. ...21

**Pauri 22 (Basic description)**

The Guru is the base of attention and the base of worship are the feet of the Guru,

The utterance of the Guru is the base of all mantras because he causes us to listen to his Word,

The lotus-feet of the Guru are washed by the Sikhs and these washings are pure,

These washings efface all the sins and the dust of the feet of the Guru effaces the bad writ of the Sikh,

Reciting the True Name of the Creator Vahiguru, the Lord merges in the heart,  
Removing the twelve frontal marks of the 'Vairaagis', the Sikh applies the  
Guru's frontal mark on his forehead,

The Gursikh follows the tradition of reciting the Name of One Lord,  
forsaking all others,

Without the sight of the Guru, one strays away without getting any hold,  
Without the Perfect Guru, one transmigrates. ...22