Sikh Daily Prayers

Nitnem
Literally meaning the daily routine, is a collection of various sections of the Holy texts that appears in their Holy Books, the Guru Granth Sahib and the Dasam Granth to be read minimally at three different times of the day.

Morning Prayers
These are known as the Five Banis (short for Gurbani). These prayers are recited at dawn.

- **Japji Sahib** - forms the beginning of the Guru Granth Sahib, which is regarded as the central religious text and permanent Guru of the Sikhs. This Bani was compiled by Guru Nanak, the founder of Sikhism and the first of the Sikh gurus.
- **Jaap Sahib** - forms the first part of the Dasam Granth, which is the second-most important Sikh religious text.
- **Tav-Prasad Savaiye** - is from the Dasam Granth
- **Chaupai Sahib** - is from the Dasam Granth
- **Anand Sahib** - from the Guru Granth Sahib; it was compiled by Guru Amar Das, the third Guru of the Sikhs

Evening Prayer
This prayer is recited at dusk

- **Rehras Sahib** - from the Guru Granth Sahib

Night Prayer
This prayer is recited at bedtime

- **Sohila** - It is composed of five hymns or shabad, the first three by Guru Nanak, the fourth by Guru Ram Das and the fifth by Guru Arjan Dev.
Japji Sahib


Chant And Meditate:

aad sach jugaad sach.
True In The Primal Beginning. True Throughout The Ages.

hau bhee sach naanak hosee bhee sach. ||1||
True Here And Now. O Nanak, Forever And Ever True. ||1||

sochai soch na hova-ee jay sochee lakh vaar.
By thinking, He cannot be reduced to thought, even by thinking hundreds of thousands of times.

chupai chup na hova-ee jay laa-ay rahaav liv taar.
By remaining silent, inner silence is not obtained, even by remaining lovingly absorbed deep within.

bhukhi-aa bhukh na utree jay bannaa puree-aa bhaar.
The hunger of the hungry is not appeased, even by piling up loads of worldly goods.

sahas si-aappee lakh hohei ta ik na chalai naal.
Hundreds of thousands of clever tricks, but not even one of them will go along with you in the end.

kiv sachi-aaraa ho-ee-ai kiv koorhai tutai paal.
So how can you become truthful? And how can the veil of illusion be torn away?
O Nanak, it is written that you shall obey the Hukam of His Command, and walk in the Way of His Will.

By His Command, bodies are created; His Command cannot be described.

By His Command, souls come into being; by His Command, glory and greatness are obtained.

By His Command, some are high and some are low; by His Written Command, pain and pleasure are obtained.

Some, by His Command, are blessed and forgiven; others, by His Command, wander aimlessly forever.

Everyone is subject to His Command; no one is beyond His Command.

O Nanak, one who understands His Command, does not speak in ego.

Some sing of His Power—who has that Power?

Some sing of His Gifts, and know His Sign and Insignia.

Some sing of His Glorious Virtues, Greatness and Beauty.
gaavai ko vidi-aa vikham veechaar.  
Some sing of knowledge obtained of Him, through difficult philosophical studies.

gaavai ko saaj karay tan khayh.  
Some sing that He fashions the body, and then again reduces it to dust.

Some sing that He takes life away, and then again restores it.

Some sing that He seems so very far away.

Some sing that He watches over us, face to face, ever-present.

There is no shortage of those who preach and teach.

Millions upon millions offer millions of sermons and stories.

The Great Giver keeps on giving, while those who receive grow weary of receiving.

Throughout the ages, consumers consume.

The Commander, by His Command, leads us to walk on the Path.

O Nanak, He blossoms forth, Carefree and Untroubled. ||3||
True is the Master, True is His Name—speak it with infinite love.

People beg and pray, "Give to us, give to us", and the Great Giver gives His Gifts.

So what offering can we place before Him, by which we might see the Darbaar of His Court?

What words can we speak to evoke His Love?

In the Amrit Vaylaa, the ambrosial hours before dawn, chant the True Name, and contemplate His Glorious Greatness.

By the karma of past actions, the robe of this physical body is obtained. By His Grace, the Gate of Liberation is found.

O Nanak, know this well: the True One Himself is All. ||4||

He cannot be established, He cannot be created.

He Himself is Immaculate and Pure.

Those who serve Him are honored.
O Nanak, sing of the Lord, the Treasure of Excellence.

Sing, and listen, and let your mind be filled with love.

Your pain shall be sent far away, and peace shall come to your home.

The Guru's Word is the Sound-current of the Naad; the Guru's Word is the Wisdom of the Vedas; the Guru's Word is all-pervading.

The Guru is Shiva, the Guru is Vishnu and Brahma; the Guru is Paarvati and Lakhshmi.

Even knowing God, I cannot describe Him; He cannot be described in words.

The Guru has given me this one understanding:

there is only the One, the Giver of all souls. May I never forget Him!

If I am pleasing to Him, then that is my pilgrimage and cleansing bath. Without pleasing Him, what good are ritual cleansings?

I gaze upon all the created beings: without the karma of good actions, what are they given to receive?
Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once.

The Guru has given me this one understanding:

there is only the One, the Giver of all souls. May I never forget Him!

even if you could live throughout the four ages, or even ten times more,

even if you were known throughout the nine continents and followed by all,

with a good name and reputation, with praise and fame throughout the world-

still, if the Lord does not bless you with His Glance of Grace, then who cares? What is the use?

Among worms, you would be considered a lowly worm, and even contemptible sinners would hold you in contempt.

O Nanak, God blesses the unworthy with virtue, and bestows virtue on the virtuous.

No one can even imagine anyone who can bestow virtue upon Him.
मुस्तिमें नियु भीष मुख रुच ि॥
suni-ai sīDh peer sur naath.
Listening-the Siddhas, the spiritual teachers, the heroic warriors, the yogic masters.

मुस्तिमें पवित्र पदल आचाम ॥
suni-ai Dharat Dhaval aakaas.
Listening-the earth, its support and the Akaashic ethers.

मुस्तिमें दीप केक भाजल ॥
suni-ai deep lo-a paaṭaal.
Listening-the oceans, the lands of the world and the nether regions of the underworld.

मुस्तिमें पैदि र मवे वात ॥
suni-ai pohi na sakai kaal.
Listening-Death cannot even touch you.

तत्तब ब्रह्मा सत्व विगाम ॥
aanak bhagtaa sadaa vigaas.
O Nanak, the devotees are forever in bliss.

मुस्तिमें चुध धध का रसू ॥८॥
suni-ai dookh paap kaa naas. ||8||
Listening-pain and sin are erased. ||8||

मुस्तिमें धीमय चक्त विश्व ॥
suni-ai eesar barmaa ind.
Listening-Shiva, Brahma and Indra.

मुस्तिमें भक्ति मलदत्त भेन ॥
suni-ai mukh saalaahan mand.
Listening-even foul-mouthed people praise Him.

मुस्तिमें नेम नवन्द दिन क्रेन ॥
suni-ai jog jugat tan bhayd.
Listening-the technology of Yoga and the secrets of the body.

मुस्तिमें सम्र भीभुति देश ॥
suni-ai saasat simrit vayd.
Listening-the Shaastras, the Simritees and the Vedas.

तत्तब ब्रह्मा सत्व विगाम ॥
aanak bhagtaa sadaa vigaas.
O Nanak, the devotees are forever in bliss.
.listen.

- Listening - pain and sin are erased.

- Listening - truth, contentment and spiritual wisdom.

- Listening - take your cleansing bath at the sixty-eight places of pilgrimage.

- Listening - reading and reciting, honor is obtained.

- Listening - intuitively grasp the essence of meditation.

- O Nanak, the devotees are forever in bliss.

- Listening - pain and sin are erased.

- Listening - dive deep into the ocean of virtue.

- Listening - the Shaykhs, religious scholars, spiritual teachers and emperors.

- Listening - even the blind find the Path.

- Listening - the Unreachable comes within your grasp.
O Nanak, the devotees are forever in bliss.

Listening—pain and sin are erased. ||11||

The state of the faithful cannot be described.

One who tries to describe this shall regret the attempt.

No paper, no pen, no scribe can record the state of the faithful.

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind. ||12||

The faithful have intuitive awareness and intelligence.

The faithful know about all worlds and realms.

The faithful shall never be struck across the face.
मंत्र : 13
मंत्र : 14

The faithful do not have to go with the Messenger of Death.

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind. ||13||

The path of the faithful shall never be blocked.

The faithful shall depart with honor and fame.

The faithful do not follow empty religious rituals.

The faithful are firmly bound to the Dharma.

The faithful find the Door of Liberation.

The faithful uplift and redeem their family and relations.
mnnай тарай таарай гур сикх.
The faithful are saved, and carried across with the Sikhs of the Guru.

mnnай нанак бхавахи н бхих.
The faithful, O Nanak, do not wander around begging.

аисаа наам ниртанж хо-ай.
Such is the Name of the Immaculate Lord.

jay ko ман яанай ман ко-ай. ||15||
Only one who has faith comes to know such a state of mind. ||15||

panchа parваан панч парDхаан.
The chosen ones, the self-elect, are accepted and approved.

panchа hаахи даргахи ман.
The chosen ones are honored in the Court of the Lord.

panchа сохахи дар рааяан.
The chosen ones look beautiful in the courts of kings.

panchа kаа гур аyk Dхи-аан.
The chosen ones meditate single-mindedly on the Guru.

jay ko kахаи kараi веечааr.
No matter how much anyone tries to explain and describe them,

kаrtаy kай kаrнаi нааhee сумаar.
the actions of the Creator cannot be counted.

Dhoul Dharam da-i-aa kaa пооt.
The mythical bull is Dharma, the son of compassion;
संतोक स्थाप रक्षी जिन सोँट ||
संतोकः थाप रक्षी-आ जिन सोँट
this is what patiently holds the earth in its place.

जे वे खुँखे चेहे सरिखाव ||
jay ko bujhai hovai sachiaar.
One who understands this becomes truthful.

ध्वलैं उपर कायता भार ||
Dhavlae upar kaytaa bhaar.
What a great load there is on the bull!

धार्ते हो पराई होर होर ||
Dhartee hor parai hor hor.
So many worlds beyond this world-so very many!

तिस ताय भार तालै कावन जर ||
tis tay bhaar talai kavan jor.
What power holds them, and supports their weight?

जी-ए जात रंगा के रंग ||
jee-a jaat rangaa kay naav.
The names and the colors of the assorted species of beings

साधारण लिखिता बुड़ी वलम ||
sabhnaa likhi-aa vurhe kalaam.
were all inscribed by the Ever-flowing Pen of God.

येव लेख लिखी नतहे लेंदिः ||
ayhu laykhaa likh jaanai ko-ay.
Who knows how to write this account?

लेख लिखिता वेंटा उंदिः ||
laykhaa likhi-aa kaytaa ho-ay.
Just imagine what a huge scroll it would take!

वेंटा तान सु-अलिहु रूप ||
kaytaa taan su-aalihu roop.
What power! What fascinating beauty!

कैंजी दान नाटे बेंटा चुंब ||
kaytee daat jaanai koun koot.
And what gifts! Who can know their extent?
You created the vast expanse of the Universe with One Word!

Hundreds of thousands of rivers began to flow.

How can Your Creative Potency be described?

I cannot even once be a sacrifice to You.

Whatever pleases You is the only good done,

Countless meditations, countless loves.

Countless worship services, countless austere disciplines.

Countless scriptures, and ritual recitations of the Vedas.

Countless Yogis, whose minds remain detached from the world.

Countless devotees contemplate the Wisdom and Virtues of the Lord.
Countless the holy, countless the givers.

Countless heroic spiritual warriors, who bear the brunt of the attack in battle (who with their mouths eat steel).

Countless silent sages, vibrating the String of His Love.

How can Your Creative Potency be described?

I cannot even once be a sacrifice to You.

Whatever pleases You is the only good done,

You, Eternal and Formless One. ||17||

Countless fools, blinded by ignorance.

Countless thieves and embezzlers.

Countless impose their will by force.

Countless cut-throats and ruthless killers.
संस्कृत भाषी भाषु बानी ताति ||
ASA^NKH pAapee pAap kAR jAahi.
Countless sinners who keep on sinning.

संस्कृत तुद्रिणहु बुने दिलमण ||
ASA^NKH Koorhi-AR KoorhAy fIRAIH.
Countless liars, wandering lost in their lies.

संस्कृत भलघु भलघु कोर्ण ||
ASA^NKH malAYCHH mal BHAKH kAAHI.
Countless wretches, eating filth as their ration.

संस्कृत दितेक दितिक बराण ||
ASA^NKH nIINdak sir kARAI bHAAR.
Countless slanderers, carrying the weight of their stupid mistakes on their heads.

नानक नीच कहई सीचार ||
nAANak neech kAhAI veeCHAAR.
Nanak describes the state of the lowly.

वाक्रिया भ मारा देव वार ||
vaARI-AR NA JAAVAAR AYK vAAr.
I cannot even once be a sacrifice to You.

मे दुपु फारे मानी बली देव ||
jo tUDeh bhAavi saA-ee bhAlEe kAAr.
Whatever pleases You is the only good done,

तो साग प्रभुत्व निर्रविर ||18||
too sAgAA sALAMAT nIRankaAR. ||18||
You, Eternal and Formless One. ||18||

संस्कृत तथ संस्कृत घाव ||
ASA^NKH NAAV ASA^NKH thAAv.
Countless names, countless places.

संस्कृत अतिमाग माग ||
agAMM agAMM ASA^NKH lo-o.
Inaccessible, unapproachable, countless celestial realms.

संस्कृत वर्धिन विविध बरमण ||
ASA^NKH kehahi sir bHAAR ho-AY.
Even to call them countless is to carry the weight on your head.
From the Word, comes the Naam; from the Word, comes Your Praise.

From the Word, comes spiritual wisdom, singing the Songs of Your Glory.

From the Word, come the written and spoken words and hymns.

From the Word, comes destiny, written on one's forehead.

But the One who wrote these Words of Destiny-no words are written on His Forehead.

As He ordains, so do we receive.

The created universe is the manifestation of Your Name.

Without Your Name, there is no place at all.

How can I describe Your Creative Power?

Whatever pleases You is the only good done,
तू सदा सलामत निरंकार ||१९||
You, Eternal and Formless One. ||19||

बहार-ए घूँ घूँ तुलू चेह ||
bharee-ai hath pair tan dayh.
When the hands and the feet and the body are dirty,

पांजी घूँ दुःख चेह ||
paanee Dhoatai utras khayh.
water can wash away the dirt.

धूल पलीती गधः गेट ||
moot paleetee kaparh ho-ay.
When the clothes are soiled and stained by urine,

दे माखट बहारीं दिचु गेट ||
day saaboong la-ee-ai oh Dho-ay.
soap can wash them clean.

बहारीं भद्र गण दे मिंत ||
bharee-ai mat paapaa kai sang.
But when the intellect is stained and polluted by sin,

इंच यें राणे दे दिचु ||
oh Dhopai naavai kai rang.
it can only be cleansed by the Love of the Name.

पूंती भभी धाखट राध मंत ||
punnee paapee aakhun naahi.
Virtue and vice do not come by mere words;

कर कर कर्ना लिख लिख लिख दे नापु ||
kar kar karnaak likh lai jaahu.
actions repeated, over and over again, are engraved on the soul.

आपे बीज आपे वी धापु ||
aapay beej aapay hee khaahu.
You shall harvest what you plant.

नानाक हुकम आवह नापु ||२०||
naanak hukmee aavhu jaahu. ||20||
O Nanak, by the Hukam of God's Command, we come and go in reincarnation. ||20||
Pilgrimages, austere discipline, compassion and charity -these, by themselves, bring only an iota of merit.

Listening and believing with love and humility in your mind, cleanse yourself with the Name, at the sacred shrine deep within.

All virtues are Yours, Lord, I have none at all.

Without virtue, there is no devotional worship.

I bow to the Lord of the World, to His Word, to Brahma the Creator.

He is Beautiful, True and Eternally Joyful.

What was that time, and what was that moment? What was that day, and what was that date?

What was that season, and what was that month, when the Universe was created?
The Pandits, the religious scholars, cannot find that time, even if it is written in the Puraanas.

That time is not known to the Qazis, who study the Koran.

The day and the date are not known to the Yogis, nor is the month or the season.

The Creator who created this creation-only He Himself knows.

How can we speak of Him? How can we praise Him? How can we describe Him? How can we know Him?

Great is the Master, Great is His Name. Whatever happens is according to His Will.

O Nanak, everyone speaks of Him, each one wiser than the rest.

O Nanak, one who claims to know everything shall not be decorated in the world hereafter.

There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.

The Vedas say that you can search and search for them all, until you grow weary.
The scriptures say that there are 18,000 worlds, but in reality, there is only One Universe.

If you try to write an account of this, you will surely finish yourself before you finish writing it.

O Nanak, call Him Great! He Himself knows Himself.

The praisers praise the Lord, but they do not obtain intuitive understanding.

Even kings and emperors, with mountains of property and oceans of wealth.

these are not even equal to an ant, who does not forget God.

Endless are His Praises, endless are those who speak them.

Endless are His Actions, endless are His Gifts.

Endless is His Vision, endless is His Hearing.
अंत्र त सप्ते विख्या भक्ति मंडूर ॥
anṭ na jaapai ki-aa man manṭ.
His limits cannot be perceived. What is the Mystery of His Mind?

अंत्र त सप्ते बीजा आव्रुत ॥
anṭ na jaapai keetaa aakaar.
The limits of the created universe cannot be perceived.

अंत्र त सप्ते प्रकाशर ॥
anṭ na jaapai paaraavaar.
Its limits here and beyond cannot be perceived.

अंत्र वचारते बन्दे बिशिंगर ॥
anṭ kaaraṇ kaytay billaahi.
Many struggle to know His limits,

जा बे अंत्र त पाँचे लील ॥
taa kay anṭ na paa-ay jaahi.
but His limits cannot be found.

ऐयु अंत्र त सारे बेंधि ॥
ayhu anṭ na jaanaai ko-ay.
No one can know these limits.

बहुता बालीके बहुत गेंदि ॥
bahuțaa kahee-ai bahuțaa ho-ay.
The more you say about them, the more there still remains to be said.

वादा साहिब ओच्चा ठांग रहुं ॥
vadaa saahib oochaa thaa-o.
Great is the Master, High is His Heavenly Home.

ओच्चा ओपर ओच्चा नाँग रहुं ॥
oochay upar oochaa naa-o.
Highest of the High, above all is His Name.

आयवा ओच्चा होवा को-आं ॥
ayvad oochaa hovai ko-ay.
Only one as Great and as High as God

त्रि ओच्चे वहुं सारे मेंदि ॥
ṭis oochay ka-o jaanai so-ay.
can know His Lofty and Exalted State.
जयव्द सप्ताघि सप्ताघि सप्ताघि ॥
Jayvad aap jaanai aap aap.
Only He Himself is that Great. He Himself knows Himself.

नानाक नद्री कर्मी दात ॥२४॥
Naanak nadree karmee daat. ||24||
O Nanak, by His Glance of Grace, He bestows His Blessings. ||24||

बहुत दर्शन लिखिता रा तार ॥
bahutaa karam likhi-aa naa jaa-ay.
His Blessings are so abundant that there can be no written account of them.

वदा दाता तिल न टार ॥
vadaa daataa ñil na tamaa-ay.
The Great Giver does not hold back anything.

कायत नागार अन्ध ॥
kaytay mangahi jODh apaar.
There are so many great, heroic warriors begging at the Door of the Infinite Lord.

कारिन इनहर भीचनं ॥
kayti-aa ganat nahee veechaar.
So many contemplate and dwell upon Him, that they cannot be counted.

कायत धाति टारर वेचन ॥
kaytay khap tutahi vaykaar.
So many waste away to death engaged in corruption.

कायत ते हे भक्ति धारिं ॥
kaytay lai lai mukar paahi.
So many take and take again, and then deny receiving.

कायत भक्ति मनी धारि ॥
kaytay moorakh khaahee khaahi.
So many foolish consumers keep on consuming.

कारिन दुःख दुःख मच भान ॥
kayti-aa dookh bhookh sad maar.
So many endure distress, deprivation and constant abuse.

एहि दहि अहिं दृष्टि रागन ॥
ayhi bhe daat tayree daataar.
Even these are Your Gifts, O Great Giver!
Liberation from bondage comes only by Your Will.

No one else has any say in this.

If some fool should presume to say that he does,

he shall learn, and feel the effects of his folly.

He Himself knows, He Himself gives.

Few, very few are those who acknowledge this.

One who is blessed to sing the Praises of the Lord,

O Nanak, is the king of kings.

Priceless are His Virtues, Priceless are His Dealings.

Priceless are His Dealers, Priceless are His Treasures.

Priceless are those who come to Him, Priceless are those who buy from Him.
अमुल रसी अमुल समाहि

Priceless is Love for Him, Priceless is absorption into Him.

अमुल धार्म अमुल तीर्था

Priceless is the Divine Law of Dharma, Priceless is the Divine Court of Justice.

अमुल तुल अमुल पर्वता

Priceless are the scales, priceless are the weights.

अमुल धवल अमुल तीर्था

Priceless are His Blessings, Priceless is His Banner and Insignia.

अमुल करम अमुल फर्मान

Priceless is His Mercy, Priceless is His Royal Command.

अमुल आखी अमुल राजि

Priceless, O Priceless beyond expression!

आधि आधि रचे निचि राजि

Speak of Him continually, and remain absorbed in His Love.

आधि वेर पाठ पुरान

The Vedas and the Puraanas speak.

आधि वेर वर्णि इविभाग

The scholars speak and lecture.

आधि वर्मो आधि वर्मी

Brahma speaks, Indra speaks.

आधि गोपि दे गोविंद

The Gopis and Krishna speak.
Shiva speaks, the Siddhas speak.

The many created Buddhas speak.

The demons speak, the demi-gods speak.

The spiritual warriors, the heavenly beings, the silent sages, the humble and serviceful speak.

Many speak and try to describe Him.

Many have spoken of Him over and over again, and have then arisen and departed.

If He were to create as many again as there already are,

even then, they could not describe Him.

He is as Great as He wishes to be.

O Nanak, the True Lord knows.

If anyone presumes to describe God,
Where is that Gate, and where is that Dwelling, in which You sit and take care of all?

The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there.

So many Ragas, so many musicians singing there.

The praanic wind, water and fire sing; the Righteous Judge of Dharma sings at Your Door.

Chitr and Gupt, the angels of the conscious and the subconscious who record actions, and the Righteous Judge of Dharma who judges this record sing.

The Siddhas in Samaadhi sing; the Saadhus sing in contemplation.

The celibates, the fanatics, the peacefully accepting and the fearless warriors sing.
The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing.

The Mohinis, the enchanting heavenly beauties who entice hearts in this world, in paradise, and in the underworld of the subconscious sing.

The celestial jewels created by You, and the sixty-eight holy places of pilgrimage sing.

The brave and mighty warriors sing; the spiritual heroes and the four sources of creation sing.

The planets, solar systems and galaxies, created and arranged by Your Hand, sing.

They alone sing, who are pleasing to Your Will. Your devotees are imbued with the Nectar of Your Essence.

So many others sing, they do not come to mind. O Nanak, how can I consider them all?

That True Lord is True, Forever True, and True is His Name.

He is, and shall always be. He shall not depart, even when this Universe which He has created departs.
He created the world, with its various colors, species of beings, and the variety of Maya.

Having created the creation, He watches over it Himself, by His Greatness.

He does whatever He pleases. No order can be issued to Him.

He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will.

Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body.

Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick.

See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world.

I bow to Him, I humbly bow.

The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same.
Let spiritual wisdom be your food, and compassion your attendant. The Sound-current of the Naad vibrates in each and every heart.

He Himself is the Supreme Master of all; wealth and miraculous spiritual powers, and all other external tastes and pleasures, are all like beads on a string.

Union with Him, and separation from Him, come by His Will. We come to receive what is written in our destiny.

I bow to Him, I humbly bow.

The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same.

The One Divine Mother conceived and gave birth to the three deities.

One, the Creator of the World; One, the Sustainer; and One, the Destroyer.

He makes things happen according to the Pleasure of His Will. Such is His Celestial Order.

He watches over all, but none see Him. How wonderful this is!
The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. ||30||

On world after world are His Seats of Authority and His Storehouses.

Whatever was put into them, was put there once and for all.

Having created the creation, the Creator Lord watches over it.

O Nanak, True is the Creation of the True Lord.

I bow to Him, I humbly bow.

If I had 100,000 tongues, and these were then multiplied twenty times more, with each tongue,

I would repeat, hundreds of thousands of times, the Name of the One, the Lord of the Universe.

Along this path to our Husband Lord, we climb the steps of the ladder, and come to merge with Him.
Hearing of the etheric realms, even worms long to come back home.

O Nanak, by His Grace He is obtained. False are the boastings of the false. ||32||

No power to speak, no power to keep silent.

No power to beg, no power to give.

No power to live, no power to die.

No power to rule, with wealth and occult mental powers.

No power to gain intuitive understanding, spiritual wisdom and meditation.

No power to find the way to escape from the world.

He alone has the Power in His Hands. He watches over all.

O Nanak, no one is high or low. ||33||

Nights, days, weeks and seasons;
Wind, water, fire and the nether regions

In the midst of these, He established the earth as a home for Dharma.

Their names are uncounted and endless.

By their deeds and their actions, they shall be judged.

God Himself is True, and True is His Court.

There, in perfect grace and ease, sit the self-elect, the self-realized Saints.

They receive the Mark of Grace from the Merciful Lord.

The ripe and the unripe, the good and the bad, shall there be judged.

O Nanak, when you go home, you will see this.

This is righteous living in the realm of Dharma.
And now we speak of the realm of spiritual wisdom.

So many winds, waters and fires; so many Krishnas and Shivas.

So many Brahmas, fashioning forms of great beauty, adorned and dressed in many colors.

So many worlds and lands for working out karma. So very many lessons to be learned!

So many Indras, so many moons and suns, so many worlds and lands.

So many Siddhas and Buddhas, so many Yogic masters. So many goddesses of various kinds.

So many demi-gods and demons, so many silent sages. So many oceans of jewels.

So many ways of life, so many languages. So many dynasties of rulers.

So many intuitive people, so many selfless servants.

O Nanak, His limit has no limit!

In the realm of wisdom, spiritual wisdom reigns supreme.
The Sound-current of the Naad vibrates there, amidst the sounds and the sights of bliss.

Forms of incomparable beauty are fashioned there.

These things cannot be described.

One who tries to speak of these shall regret the attempt.

The intuitive consciousness, intellect and understanding of the mind are shaped there.

The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there.

In the realm of karma, the Word is Power.

No one else dwells there, except the warriors of great power, the spiritual heroes.
They are totally fulfilled, imbued with the Lord's Essence.

Myriads of Sitas are there, cool and calm in their majestic glory.

Their beauty cannot be described.

Neither death nor deception comes to those,

within whose minds the Lord abides.

The devotees of many worlds dwell there.

They celebrate; their minds are imbued with the True Lord.

In the realm of Truth, the Formless Lord abides.

Having created the creation, He watches over it. By His Glance of Grace, He bestows happiness.

There are planets, solar systems and galaxies.

If one speaks of them, there is no limit, no end.
There are worlds upon worlds of His Creation.

As He commands, so they exist.

He watches over all, and contemplating the creation, He rejoices.

O Nanak, to describe this is as hard as steel!

Let self-control be the furnace, and patience the goldsmith.

Let understanding be the anvil, and spiritual wisdom the tools.

With the Fear of God as the bellows, fan the flames of tapa, the body's inner heat.

In the crucible of love, melt the Nectar of the Name,
and mint the True Coin of the Shabad, the Word of God.

Such is the karma of those upon whom He has cast His Glance of Grace.

O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them.
Shalok:

Air is the Guru, Water is the Father, and Earth is the Great Mother of all.

Day and night are the two nurses, in whose lap all the world is at play.

Good deeds and bad deeds—the record is read out in the Presence of the Lord of Dharma.

According to their own actions, some are drawn closer, and some are driven farther away.

Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows

-O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them!
Jaap Sahib

God who is One, is realized by the blessings of the True Guru.

Wonderful Preceptor God is always victorious

To be recited.

Narrated through the holy mouth of the 10th Guru.

Name and style of verse. By God’s blessings.

God is without any mark, quoit, colour, caste or creed.

No one can give any explanation of His form, dress, outline and complexion.

God’s form is stable, He is self-illuminated, with immeasurable power.

God is the king of millions of kings, and the King of kings of gods.

God is the Lord of three worlds (land, air, water) not only gods, men and demons, but the whole vegetable world announces that none is equal and alike God.

None can utter all of Your names. Wise men who realise Your virtues, call You in the same way.

Bhujang Prayat Chhand.

Salutation to the Immortal. Salutation to the compassionate.

Salutation to the Formless. Salutation to the Unrivalled. (2)

Salutation to the Unattired. Salutation to God who is beyond portraiture.
Salutation to the incorporeal. Salutation to the Unborn. (3)

Salutation to the Impregnable. Salutation to the Indestructible.

Salutation to God who is beyond name. Salutation to God who is beyond place. (4)

Salutation to God who is beyond deeds. Salutation to God who is beyond customary observances.

Salutation to God who is beyond name. Salutation to God who is beyond home. (5)

Salutation to the Impregnable. Salutation to the Fearless.

Salutation to the Immutable. Salutation to the Infallible. (6)

Salutation to God who is beyond colour and form. Salutation to God who is beyond beginning.

Salutation to the Impenertrable. Salutation to the Unfathomable. (7)

Salutation to the Impenertrable. Salutation to the Indestructible.

Salutation to the Liberator. Salutation to the Inestimable. (8)

Salutation to the Unique. Salutation to the Multifarious.

Salutation to God who is beyond element. Salutation to God who does not require any Immolation. (9)

Salutation to God who is beyond ritual ceremonies. Salutation to the Indubitable.

Salutation to God who does not belong to any country. Salutation to the Unattired. (10)

Salutation to God who is beyond name. Salutation to God who is beyond sensual desires.

Salutation to the Unsubstantial. Salutation to the Unbruised. (11)

Salutation to the Immovable. Salutation to the Unsubstantial.
Salutation to the Invisible. Salutation to the Impassible. (12)

Salutation to the Immunity. Salutation to God who cannot be installed as a statue.

Salutation to God who is respected in all the three worlds. Salutation to the Treasurer. (13)

Salutation to the Unfathomable. Salutation to the Immutable.

Salutation to the Source of all the three Supreme virtues. Salutation to the Uncreatable. (14)

Salutation to God who enjoys all pleasures. Salutation to the Immanent.

Salutation to God who is beyond colour. Salutation to the Indestructible. (15)

Salutation to the Impassible. Salutation to the Inimitable.

Salutation to the fathomless Ocean. Salutation to God who is beyond support. (16)

Salutation to God who is beyond caste. Salutation to the Lord.

Salutation to God who is beyond religion. Salutation to the Marvellous. (17)

Salutation to God who does not belong to any country. Salutation to the Unattired.

Salutation to God who is beyond any specified home. Salutation to God to whom no woman can give birth. (18)

Salutation to the Annihilator of all. Salutation to God who is kind to all.

Salutation to God who is present in all forms. Salutation to the compassionate of all. (19)

Salutation to the Killer of all. Salutation to the Creator of all.

Salutation to the Annihilator of all. Salutation to the sustainer of all. (20)

Salutation to the Unique object of worship. Salutation to the Impalpable.
Salutation to the Unborn. Salutation to the Inimitable. (21)
Salutation to the Omnipresent. Salutation to the Immanent.
Salutation to God who is in all colours. Salutation to the Destroyer of all. (22)
Salutation to the Killer of death. Salutation to the Ocean of kindness.
Salutation to the Colourless. Salutation to the Immortal. (23)
Salutation to the Enemy of old age. Salutation to the Creator of all.
Salutation to God, who Himself is running the whole show of the universe. Salutation to God who is free from all ties. (24)
Salutation to God who is without any kith and kin. Salutation to the Fearless.
Salutation to the Compassionate. Salutation to God who gives blessings. (25)
Salutation to the Illimitable. Salutation to the Transcendental.
Salutation to the Love. Salutation to the Highest of all. (26)
Salutation to the Destroyer of all. Salutation to the Sustainer of all.
Salutation to the Creator of all. Salutation to the Killer of all. (27)
Salutation to the biggest Yogi of yogis. Salutation to the Carnal of pleasures.
Salutation to God who is kind to all. Salutation to the Sustainer of all. (28)

Chachri Chhand. By God’s blessings.
God is Formless, Unrivalled, Immovable, and Uncreated. (29)
God is beyond portraiture, Unattired, beyond name, and carnal desire. (30)

God is Impenetrable, Impalpable, Impregnable, and Undismayed. (31)

God is respected in all the three worlds, He is all treasures, the source of all the the virtues, and is Uncreated. (32)

God is beyond colour, form and beginning, He is invincible and Unborn but the Source of all life. (33)

God is Unborn, without caste and creed, He is Unsubstantial and Untended. (34)

God is Impregnable, Indestructible, Incontestable, and Undisputed. (35)

God is Unfathomable, Companion of all and Free from all worldly entanglements and ties. (36)

God is beyond knowledge, Intangible, Immortal and Free from all bondages. (37)

God is Transcendental, beyond place, Illimitable and Transcendent. (38)

God is beyond portraiture, without kith and kin, beyond support, and He is Imperceptible. (39)

God is Impassable, Unborn, Unsubstantial, and Intangible. (40)

God is Invisible and Impassible. He is beyond ritual ceremonies and is Indubitable. (41)

God is Impregnable, Undismayed, Unshakable, and Unfathomable. (42)

God is Immeasureable, all Treasures and Multifarious, still God is Unique. (43)

Salutation to the God of gods. God is Unattired and Mysterious. (44)
Salutation to the Killer of death. Salutation to the sustainer of all.

Salutation to omnipresent. Salutation to Immanent. (45)

God is the Incorporeal Master of all. God is unrivalled and Destroyer of all.

Salutation to the Light of all the suns. Salutation to the respected of all the respectable. (46)

Salutation to the Light of all the moons. Salutation to the Light of all the suns.

Salutation to the Creator of the songs. Salutation to the Creator of all tunes. (47)

Salutation to greatest Dancer. Salutation to the sweetest musical sound of all music.

Salutation to the greatest Drummer. Salutation to the greatest Dramam player of the universe. (48)

God is Incorporeal and without name. God is within all Corporeal forms.

God is calamitous. God is spiritual power of all. (49)

God is immaculate. God is Unculpable.

Salutation to the Transcendent. The King of all kings. (50).

Salutation to the Transcendent Sait of all the yogis and sidhas classes of saints.

Salutation to the Transcendent King of all kings. (51)

Salutation to the Wielder of the sword and other arms. Salutation to the Wielder of arrows and all weapons.

Salutation to the Omniscient. Salutation to the Mother of the world. (52)

God is Unattired, Undubitable, and Free from all worldly temptations.

Salutation to the Transcendent Saint of all the yogis and sidhas classes of saints. (53)
Salutation to the Protector of all, at all times and Destroyer of all sins.

Salutation to Sustainer of all evil spirits and noble people as a family head. (54)

Salutation to the Antitoxic and the Real Love.

Salutation to the Emperor of all emperors and King of all kings. (55)

Salutation to the greatest Donor and Respected among the respectables.

Salutation to the greatest Incantation. Salutation to the greatest Magical formula

Salutation to the most Beloved. Salutation to the Mystical formula of super human power. (57)

God is the real Truth, Peace and all Pleasure. He is the Destroyer of all.

God is Unrivalled, Formless and Immanent. (58)

God gives spiritual power, success, and intellectual power to all.

The Immanent Lord is present under and over the earth, also present in skies, space, and the whole of the universe. He is the destroyer of all sins. (59)

The Transcendent Lord sustains everyone in a transcendental way.

The compassionate God gives spiritual power to all. (60)

God is Impenetrable. Impassable, beyond name, and desire.

God is the greatest Victor and He is Immanent and Omnipresent. (61)

Tera Jor. Chachri Chhand.
God is Transudatory in water and land. He is Unafraid of anybody and is impalpable. (62)

God is the Transcendent Lord, Immovable, Unattired and He does not belong to any country. (63)

Salutation to God who is respected everywhere. God is the Repository of everything. (64)

Salutation to God over whom no master exists. Salutation to the Destroyer of all. (65)

Salutation to the King of all kings. Salutation to the Creator of the universe. (68)

Salutation to the Antitoxic of all diseases. Salutation to the Carnal pleasures of all. (69)

Salutation to the Incantation of all. Salutation to the Magic formula of all. (70)
Salutation to God who is surveying and superintending everyone. Salutation to God who attracts everyone.

रङ्ग मरण धेरे || द्रुढ़ गी अधीने || ११ ||

Salutation to the Transudatory of all colours. The Incorporeal God is the Destroyer of the trimorphic world. (71)

रङ्ग नींद नींद || रङ्ग धीर धीरे ||

Salutation to the Fountain of life for all. Salutation to the Fundamental seed of all.

अधिने अधीने || समयां दृष्टि || २२ ||

God remains always Untroubled and Indivisible. God gives blessings to all. (72)

सुधार भुजे भुजे || लवलभ भूलभूली ||

God is compassionate and the Destroyer of all sins.

मरण मरण तिचण तिचण हिरणी || २३ ||

God gives all the magical, spiritual and miraculous powers. (73)

उच्च द्वेष || उ पूर्ण मित ||

Charpat Chhand – By God’s Blessings.

अभिउद यथे || अभिउद यथे ||

God’s actions are unchecked and imperishable. God’s laws are unchangeable.

अधीन रैने || अधीन रैने || २४ ||

The entire universe is attached with God. God’s carnal pleasure is forever. (74)

अधीन रैने || अधीन रैने ||

God’s empire is permanent. God’s creation is permanent.

अधीन रैने || अधीन रैने || २५ ||

God’s principles are unmitigated. God’s actions are immaculate. (75)

मरण द्वार || मरण द्वार ||

God is the universal donor. God is Omniscient.

मरण बोले || मरण भाले || २६ ||

God illuminates all. God is adored by all. (76)

मरण भुगे || मरण भुगे ||

God gives animation to all. God provides strength and energy to all.

मरण भुगे || मरण भुगे || २७ ||

God is carnal pleasures of all. God is attached with the entire universe. (77)

मरण भुगे || मरण भुगे ||

God is adored by all. God is Omniscient.

मरण भुगे || मरण भुगे || २८ ||

God is Annihilator of all. God is sustainer of all. (78)
The Infinite God existed before the Era. His origin is unknown. He is unborn, Omnipresent, and Unlimited.

God is adored in the trimorphic worlds by everyone. He is all Light. His mysteries are unknown. All are originating from Him. He is very broadminded.

God is Sustainer, Destroyer, and Annihilator of all.

God is Immanent, Fountain of all feelings, but Renouncer of everything. (79)

God is beyond name and place, beyond caste and creed, beyond colour and form. He is immaculate.

God is Fundamental Origin of all. He is Immanent and Broad minded. He is beyond death and birth and He is Unmitigated.

God is beyond any country. He is Unattired, Incorporeal and has no attachment for anyone.

God is Transudatory in every pore of the universe. His universal adoration is immanent. (80)

God is beyond name, place, form, colour and mark.

God is adorned everywhere by everyone all over the universe.

God is Unique but visible in countless forms, created by Himself.

God plays the drama of the world by creating His creations and again He becomes the Unique at doomsday. (81)

The mystery of God is unknown to any god and it is also indescribable by any scripture.

Indescribable God is beyond caste, colour and creed.

God is beyond parent, caste, death and birth.
God’s tremendous action for annihilation makes everyone in the trimorphic worlds to bow before His unlimited powers. (82)

God is adorned and His name is repeatedly recited all over the fourteen worlds by all.

God is the First power to be worshipped. His origin is unknown but He is Creator of all.

God is Transcendent power, Pious in form; Unmitigated, Immanent and Boundless.

God is the creator of the whole universe; self-illuminated and He is the Maker and Breaker of the universe. (83)

God is Immortal, Omnipotent, Omnipresent and beyond any country.

God is the Treasure of Truth, He is Indubitable and beyond element. He is Invisible and Unattired.

God annihilates all egoes, proudness, and all ill doers. He also gives salvation and fulfills all wishes. (84)

God annihilates all egoes and proudness and He is Destroyer of all. He is Omnipresent from the pre-era and is unborn.

God is Incorporeal, Indestructible and Ocean of souls and spirits. He is Unrivalled and Immanent.

God does everything. He annihilates all. He sustains all. (85)

God reaches everywhere and He can destroy all. He is distinguished from everyone.

All the holy scriptures cannot explain the form, colour, and mark of God.

The vedas and the puranas accepted that God is Transcendent from all and He is Unparalleled.

Innumerable simitries, puranas, and sastras are unable to explain the truth and complete knowledge of God. (86)
God is the Ocean of numerous virtues and He is broadminded. God’s greatness is indefinable. God’s existence is permanent. God’s virtues and excellencies are incomparable. (87)

God is Autoilluminated knowledge. God is Immanent day and night and He is indestructible. God’s control over all the creative forces is autonomous. God is transcendental Emperor of all the emperors. (88)

God is the transcendent King of all the kings. God is the transcendent Sun of all suns. God is worshipped by all the gods. God’s appreciations are inestimable. (89)

God is King of indra. God is the Greatest of the great. God is also existing among the inconsiderables. God annihilates death. (90)

God is beyond element. God’s illumination is ever lasting. God is immeasurable. God is the Ocean of numerous virtues and He is broadminded. (91)

God is saluted by countless saints. God is Intrepid and Undesirous. The blazing light of God is unbearable. God is Immeasurable. (92)

God’s performances are automatical. God’s actions are ideal. God is all Beauty. God cannot be punished by anybody. (93)

God knows everything. He is the Giver of salvation. He is Liberator and Inestimable. (94)
God is Killer of all and is Creator of all. He is beyond name and sensual desire. (95)

चंद्र चंद्र वकल ॥ चंद्र चंद्र वकल ॥
Bhujang Prayat Chhand

God is the Creator of the universe from all sides. God is the Destroyer of the universe from all sides.

चंद्र चंद्र रगले ॥ चंद्र चंद्र रगले ॥

God is the Donor of the universe from all sides. God knows everything of the universe from all sides. (96)

चंद्र चंद्र रकडी ॥ चंद्र चंद्र रकडी ॥

God is Immanent. God sustains the whole universe from all side.

चंद्र चंद्र धगले ॥ चंद्र चंद्र धगले ॥

God is the Protector of the universe from all sides. God is the annihilator of the universe from all sides. (97)

चंद्र चंद्र धगले ॥ चंद्र चंद्र धगले ॥

God is Omnipresent. God is Immanent.

चंद्र चंद्र भलगले ॥ चंद्र चंद्र भलगले ॥

God is adored in the universe from all sides. God is the Donor of the universe from all sides. (98)

चच्री ईंट ॥
Chachri Chhand.

र अधिर ॥ त भिक्षु ॥ त दर्शन ॥ र भित्र ॥

God is without enemy, friend and He is Indubitable and Undismayed. (99)

र वकल ॥ त वकले ॥ भास पर ॥ भासे ॥

God is beyond fortunes. He is Incorporeal, Unborn and He is not fixed on a particular place. (100)

चंद्र चंद्र भल गले ॥

God is beyond portraiture, He is friendless and away from all. He is the Holiest one. (101)

र वकल ॥ त वकले ॥ भास पर ॥

God is Transcendent Master of the universe. He has been existing since the beginning of era. He is invincible and Unfaded. (102)

ढगाडी ईंट ॥ ढ धृतर कर्णे ॥
Bhagyvati Chhand – Narrated by God’s Blessings.

वि अभिन रमै ॥ वि अभिन रमै ॥

God’s existence is Perpetual. God’s formation is undecaying.

वि अभिन रमै ॥ वि अभिन रमै ॥

God cannot be conquered by customary observances. God cannot be shaken by doubts. (103)
God’s formation is indivisible. God can extinguish the burning suns.

God cannot be influenced and effected. God is the Fountain of all pleasures, riches and honours.

God gives honours and glories to kings. God protects the truth and truthful living.

God has no anxiety. God beautifies all.

God is the Creator of all the worlds. God Is the Bravest among all the braves.

God is all Beautification in form. God is self attained feelings which are unrivalled.

God is the God of gods, He has been existing before the era. God is unparalleled as no one is equal to Him and His mystery is unknown.

God is beyond portraiture. God is self controlled One.

God provides work for all for their sustaining. God is compassionate to all and He provides liberation to all.

God is Chastity and Unspoted. God is Unsighted and Invisible.

God pardons all sins. God is Transcendent King of all kings.

God performs all actions. God provides work for all.

God sustains all and shows kindness to all. God is the Fountain of all virtues and blessings.

God is Transcendent Master of all powers. God annihilates all.

God is adorned by all. God is Donor of all.

God is Transudatory to everywhere. God is Immanent.

All countries belong to God. God, being, Omnipresent, transudates in every dress.
God is King of all. God is the Creator of all. (112)

God is the Donor of everything to all. God is mingled everywhere in all things. (113)

All countries belong to God. God being Omnipresent, transudes in every dress. (114)

God is Destroyer of all. God approaches everywhere to everyone. (115)

God works everywhere at all times. God is the Supreme King of everybody everywhere. (116)

God’s power prevails everywhere at all the times. God denotes life to everybody over the whole universe. (117)

All the countries belong to God. God being Omnipresent, transudes in every dress. (118)

God is adorned by all. God is transcendent President of all the universe. (119)

God is recited by all at all places. God establishes everyone at all places and He is Omnipresent. (120)
God is the greatest Ocean of all learnings. God is the Creator of all the languages. (120)

God embodies all beauties for beautification. God looks after everybody forever. (121)

God crushes the sinful enemies. God sustains and protects the innocents. (122)

God identifies every sinner as well as the virtuous. God sustains everyone over the universe continuously. (123)

God gives blessings to all His devotees. God gives punishment to the sinners. (124)

God gives animation to all. God is without any desire. (125)

God cannot be obstructed from His way by anyone. God is Unfathomable and Unrivalled. (127)

God is the Soul of the whole universe and only His form existed before the creation. God’s origin is not searchable as it is unknown. (128)
God is Incorporeal and He is beyond name. God is the Destroyer of the trimorphic world and He sustains everyone on the trimorphic world. (128)

God is the source of the three supreme virtues to whome He controls and He has complete check on them. God is Impregnable and Unfathomable.

God is all beauty in all forms. God is all Love and He loves everyone. (129)

God gives beautification all over the trimorphic world. God is Perpetual and Intangible.

God is Destroyer of tartarus (abode of judged). God, Himself is the Traveller on the earth in all forms. (130)

God’s illumination is indefinable. God is Omnipresent forever.

God gives beautification to all. God is Immanent and Universal. (131)

God’s formation is indescribable. God is mingled with all and He is Universal. (132)

Chachri Chhand

God is Imperishable, Incorporeal, Unattired, and Indescribable. (133)

God is Indubitable and beyond customary observances and beginning. Existing even before the era. (134)

God is Impregnable, Indestructible, Unsubstantial, and Unshaken. (135)

God is Imperishable, He is beyond love and affection, and free from all wordly entanglements and ties. (136)

God is Impartial to all, free from all attachments. He is Imperishable and He is the light. (137)

God has no anxiety; His existence is Perpetual; He is beyond portraiture, and He is Invisible. (138)
God is Indescribable, Unattired, Impregnable, and Unfathomable. (139)

God is Imperceptible, He is beyond approach, beyond colour, form and beginning. (140)

God is Exceptional and Unique, Ever existing, Unborn and Independent. (141)

Chhapta Hrnat || चूँ धूममारि

Charpat Chhand – By God’s Blessings.

God is the Destroyer of all. God approaches everywhere to all. God is Immanent among all. God is Omnipresent. (142)

God is the Destroyer of all. God is the Creator of all. God gives animation to all. God provides strength and energy to all. (143)

God, Himself, acts among all. God’s performances are everywhere. God is attached with the entire Universe. Despite all this, God is detached from all. (144)

Rasaval Chhand – By God’s Blessings.

Salutation to God who gives freedom from tartarus. God’s illumination is everlasting. (145)

God is Incorporeal in form. God’s illumination is indestructible. (146)

God is calamitous of calamity. God is always with all. (147)

Incorporeal God is beyond name. God is the Destroyer of the trimorphic world but at the same time He is the Sustainer of all.

God is Indestructible in form. God is Unmitigated and Unrivalled. (148)

God has neither any son nor grand son. God has neither friend nor for.

God has neither father nor mother. God has neither caste, creed or any dynasty. (149)
God has neither any relative nor any collateral. God is Immeasurable and Unfathomable. (149)

God’s illumination is ever lasting. God is Impregnable and He is beyond birth. (149)

Bhagvati Chhand – By God’s Blessings

God’s illuminations is unambiguous. God is immanent.

God is Animate forever. God’s virtues and greatness are sung everywhere. (150)

God is the most merciful Power of all. God provides earning to all and He is king to all. (151)

God provides work to all. God provides earning to all and He makes everybody unfettered.

God sends the sinners to tartarus. God sustains and protects the innocents.

God annihilates the sinful enemies. God is intrepid. (153)

God is the Destroyer of all evils and curses. God inhabits everywhere in everybody.

God is Impregnable. God is very kind sustainer of the universe. (154)

God’s vibrations are produced through every tongue. God is Tranquil pleasure.

God is Destroyer of tartarus. God inhabits in the Heavens. (155)

God’s Stretch is to everywhere. God is everlasting Beautification.

God identifies every sinner as well as the victorious. God is loved by all. (156)

God is Transcendent Lord of all from the beginning. God is Transcendent Lord forever.
God does not belong to any country and He is beyond portraiture. God is Unattired for all of time.

God is Immanent and Omnipresent. God’s mystery is prodigious.

God is Optimum bounty. God’s boldness is His beauty.

God’s illumination is everlasting. God is most Odoriferous.

God’s beautiful form is prodigious. God’s greatness is immeasurable.

God’s stretch is unlimited. God is all illuminated Light.

God is Unwavering and Incorporeal. God is Immeasurable and Indestructible.

God is saluted by the holy saints with all their devotions in their minds. God is Ocean of numerous virtues and qualities.

God cannot be conquered by the greatest enemies. God is transcendent Lord of all and He can perish all.

God is saluted by countless living organisms. God is saluted by the holy saints within their minds.

God is transcendent King of all the brave kings. God is unmitigates Knowledge which cannot be destroyed.

God is self illuminated Knowledge which cannot be destroyed. God illumines the minds of saints.

Salutation to God whose qualities and virtues are numerous. Salutation to God who inhabits over land and ocean.

God does not become old. God’s seat is unshaken.

God is Unrivalled and Unparalleled. God’s greatness and enlargement are indescribable.
God’s beauty is present over land and ocean. God is Omnipresent over all sides, and corners of the universe and He is free from ignominy.

God is transcendent Lord over land and ocean. God inhabits over all sides of the universe in numerous form. (165)

God is self-illuminated Knowledge which cannot be destroyed. God is transcendent Head all over the earth.

God is transcendent Controller of the whole creation. God is always Unique. (166)

God is Immanent without any change. God’s origin cannot be searched out by discourses.

God annihilates all enemies in an instant. God is Omnipresent and Immortal. (167)

God is adorned in every house. God’s Name is recited by every mind.

God does not grow old. God does not rely on anybody in any form. (168)

God is Indisputable forever. God’s actions are not furious.

God’s ware-houses are inexhaustible and are opened to everyone. God cannot be established; He is boundless. (169)

God’s working is invisible and ideal. God’s actions are performed boldly with courage.

God is Unbruised and Unlimited. God is the greatest Sustainer. (170)

Harbolmana Chhand – By God’s Blessings.

God is the Home of kindness. God annihilates all enemies.

God annihilates all sinners. God beautifies the whole universe. (171)

God is the Master of the whole universe. God is transcendent Master of all.
God creates causes for wars. God sustains all. (172)

God holds up the earth. God is the Creator of the universe.

God is adored by all minds. God is known to all. (173)

God sustains all. God is the Creator of all.

God is nearest to all. God annihilates all. (174)

God is the Master of the whole universe. God is the Killer of sinners.

God is Transcendental. God is the Fountain of kindness. (176)

God cannot be pleased by reciting incantation. God cannot be established as physical object.

God’s portraiture cannot be created. God is Immortal forever. (177)

God is Immeasurable. God is transcendent Master of all.

God’s form is prodigious. God is Immortal forever. (179)

God is transcendent Master of all the heroes. God is the Killer of sinners. (180)

God sustains the whole world. God is the Home of kindness.
God is transcendent King of all the heroes. God shields all. (181)

God cuts the hard chains of cycle of transmigration of soul. God wins the enemies. (182)

God annihilates the enemies. God’s Name is recited by His blessing. (182)

God is Untainted. God is Unmitigated. (183)

God is the Creator of gods of creation. God is the Killer of gods of death. (183)

God is the Fundamental Soul. God, Himself, is the Soul of all creations. (184)

God is Self controller. God is exceptionally Unique. (184)

Salutation to God who illuminates all the suns. Salutation to God who illuminates all the moons.

Salutation to God who is transcendent King of kings. Salutation to God who is transcendent King of all Indras (god of heaven).

Salutation to God who creates prenebula stage in the universe. Salutation to God who creates the nebula stage in the universe.

Salutation to God who is the Highest Cluster of living beings. Salutation to God who is the most Subtle of the elements. (185)

Salutation to God who is the Creator of three qualities of mind, producing the ego and pridel darkness of mind and peace and knowledge.

Salutation to the Substantial and Un-substantial forms.

Salutation to the greatest Yogi of all yogies; Salutation to the Knowledge of all the knowable.
Salutation to God who is Incantation in all magic; Salutation to God whose meditations is the highest. (186)

रमे नूढ़ नूढ़े रमे विधार्न विधार्ने ॥
Salutation to the victorious of all wars; Salutation to the Knowledge of all the knowledgeables.

रमे जेट जेटे रमे यार यारे ॥
Salutation to the Store-house of food; Salutation to the Distributor of all diets.

रमे खलु खलु रमे मांड लुढ़े ॥
Salutation to the Producer of wrangles; Salutation to the Peace-maker.

रमे हिंदू हिंदू अलालए हिंदूए ॥१८७॥
Salutation to the King of all the kings of gods and the origin of His greatness is unknown. (187)

वल्लाक लृष्टे अलवल्ल सखिते ॥
God is Unculpable and He provides beauty to the beauteous.

रमे आम आमे रमे घर घरे ॥
Salutation to the Hope of the hopeful. Salutation to the Beauty of the beauteous.

अहं कुलेः अहं कुलेः अलमे ॥ १८८॥
God is Indestructible; Incorporeal and beyond name.

चिःकुल चिःकुल अलसः अलमे ॥१८८॥
God is the Destroyer of the trimorphic world and trimorphic time. He is Incorporeal and beyond desire. (188)

एक अहं त्र्यं ॥

Ek Achhari Chhand.

अहं || अहं || अहं || अहं || १८९॥
God is Impregnable, Indestructible, Intrepid, and Immortal. (189)

अहं || अहं || अहं || अहं || १९०॥
God is Uncreated, Perpetual, Imperishable, and Permeates everywhere. (190)

अततिः अततिः अतिः अतिः ॥ १९१॥
God is Impregnable, Indestructible, Invisible and beyond wants. (191)

अतिः अतिः अतिः अतिः ॥ १९२॥
God is Immortal, Compassionate, Unattired and beyond portraiture. (192)

अतिः अतिः अतिः अतिः ॥ १९३॥
God is beyond name and desire. He is Unfathomable. He cannot be demolished. (193)

अतिः अतिः अतिः अतिः ॥ १९४॥
God is transcendent Master, He is the Destroyer of all, He is beyond birth and death, He is not without sensation. (194)

रमे नूढ़े || रमे नूढ़े || रमे नूढ़े || १९५॥
God is beyond attachment, beyond colour, beyond form, He is immaculate. (195)
God is beyond deeds, He is Indubitable, Impregnable, and He is beyond portraiture. (196)

Bhujang Prayat Chhand.

Salutation to God who is greeted by all. Salutation to the Destroyer of all.

God is Impregnable, He is beyond name, He inhabits everywhere.

God’s saporific qualities are not effected by anybody, He is immanent.

God annihilates all evils and sins, His laws are saporific. (197)

God is awakening Knowledge of all beautifications. He annihilates all enemies.

God confers blessings to all, He creates everything and inhabits everywhere.

God’s saporific qualities are prodigious; He annihilates all enemies.

God is the greatest Killer as well as the greatest Creator; He blesses all and He is Kindful to all. (198)

God is Immanent; God’s enjoyments and pleasures are on all sides of the universe.

God is Self-illuminated by Himself and He is attached with the entire universe forever.

God is Destroyer of both the pains of birth and death, and He is Compassionate.

God is always with us and His saporific qualities are never finished. (199)

To God belongs the Khalsa.

To God belongs the Victory.
Ik Oangkar waheguru ji ki fateh.
God is One, Wonderful Preceptor God is always victorious

पंडितगी १०॥
patsahi 10
composed by the 10th Guru

दू सूमसिन्ध मंदे॥
tav prasad saviaye
By God’s blessings - Name of the Hymn Swaiye

मृदग मूंग ममुंग नियांत वे देय दिविर सत नेम नटी वे॥
Sravag sudh samuh sidhan ke dekh phirio ghar Jog jati ke.
Groups of monks, saints, jogis, and jatti’s of Jain and budha’s sects and their schools have been studied.

मृद मुतादर मूंग मधिस्थं सद भवें द देयीनाथ प्रथठी वे॥
Sur surardan sudh sudhadik sant samuh anek mati ke.
Groups of undaunted brave men, gods, demons, and all other sects of saints have been studied.

माचे ती देम वे देयि नविरि भव वैठू उ देयीनाथ प्रथठी वे॥
Sare hi des ko dekh rahio mat kou na dekhiat pran pati ke.
All the ideologies of all the countries have been also studied but the Lord of souls is still unseen.

मी यदाचत वी बांधि निहा नु वे देम तौड़ी धिठि देम तौड़ी वे॥१॥
Siri bhagwan ki bhai kripa hu te ek rati bin ek rati ke.
All such are of no use if there is no faith in God and the blessing and grace of God is not achieved. (1)

माचे भूला तबे तब गंगा भट्टुध छुंडा मंदे वे॥
Mate matang jare jar sang anup utang surang savare.
If invaluable elephants of very large size, decorated with most costly ornaments of gold, are being possessed.

वेट तुरंग तुरंग मे तुरंग पहिल वे गठित वे गठ सिलते॥
Kot turang kurang se kudat paun ko gaun ke jat nivare.
If the fleet of millions of galloping horses have the speed faster than wind, are being possessed.
Bhari bhujan ke bhup bhal biyd niyat sis na jat bichare.
If innumerable kings have very strong arms, are loyal and they bow their heads.

Ete bhae tu kaha bhae bhpul ant ko nange hi pane padhare.
If such transcendent emperors exist that does not matter as everyone has to depart
nakedly. (2)

If such transcendent emperors exist that does not matter as everyone has to depart
nakedly. (2)

If such transcendent emperors exist that does not matter as everyone has to depart
nakedly. (2)

If such transcendent emperors exist that does not matter as everyone has to depart
nakedly. (2)

Such emperors of the past, present, and future cannot be counted.

Siri pat siri bhagvan ke bhaje bin kaun ganai nahi jat bichare.
Without adorning God, even such emperors must go to hell in the end. (3)

If baths may be taken at places of pilgrimage, all acts of kindness and mercy may be
practiced and may types of performances for self continence with charities are
performed.

If the vedas, puranas, the quran and all other holy books of the world are studied.

If subsisting upon air may be practiced and many other such performances be
performed.

Siri Bhagvan bhaje bin bhupat ek rati bin ek na lekhai.
Inspite of all this, all such performances are useless without recitation and adoration of God.

Sudh sipah durant dubah su saj sanah durjan dalainge. If the tested indefatiguable and unconquerable soldiers, wearings tabards, have the power to crush enemies.

Bharti guman bhare man mai parbat panch na halainge. If they are confident that the mountain may move from its position by acquiring wings but their steps cannot turn back upon the battle field.

Tor areen maror mavasan mate matangan man malainge. If they crush the strong enemies by cutting their necks and demolish the pride of the frantic elephants.

Siri pat siri bhagvan kripa bin tiag jahan nidan chalainge. They will depart from this world empty handed without the blessing of the Lord of the Universe.

Bir apar bade bariar ab chareh sar ki dhar bhachhaya. Numerous indefatiguable and brave soldiers have the courage and strength to face the attack of swords and other arms.

Torath des malind mavasan mate gajan ke man malayya. Many countries are conquered and the revolting foes are being crushed along with the frantic elephants.

Gare garan ko toranhar su batan hin chak char lavayya. Strong forts may be seized and the whole world may be conquered merely by a single threat.

Sahib siri sabh ko sirnaik jachak anek su ek divayya. God is the only donor and supreme. Lord of all who are beggers before Him. (6)

Danav dev phanind nisachar bhut bhavik bhavan japainge.
The demons, the gods, king of cobras, ghosts, spirits have been reciting God’s Name since the past and they will recite in the future.

Jiv jite jal mai thal mai pal hi pal mai sabh thap thapainge.
All the creations of the land and water can be created in a single moment by the creator.

Punn pratapan badhat jai dhun papan ke bahu punj khapainge.
All the fruits of their noble actions which crush their all sins are being attained and they are appreciated honoured and contented.

Sadh samuh bhumel dihe nava mdru madhi abhale chayenge.
Those saints who adore and worship God are leading their lives with all pleasures while their enemies kneel down. (7)

Manav indr gajindr naradhap jon trilok ko rak karainge.
The kings who woned the most powerful elephants have been ruling over the trimorphic world.

Kot isnan gajadik dan anek suanbar saj bariaghe.
They have numerous obligations and they have distributed countless, elephants and other animals as charity and wedded princess by winnin savambras (marriage competitions).

Brahm mahesar bisan sachipat ant phase jam phas parainge.
Even the god of creation, god of death, the god of sustenance and king of heaven would have to die at last.

Je nar siri pat ke pras hain pag te nar pher na deh dharainge.
Those who have adorned God, would be made free from the cycle of transmigration. (8)

Kaha bhayo jo dou lochan mund kai baith rahio bak dhian lagaio.
Those who sit for meditation by closing both their eyes are of no use.

Nhat phirio leeai sat samundran lok goy parlok gavaio.
Those who have ablutions even in all the seven oceans would lose this as well as the next world.

иш вирм виарм ми кхат ви кхом ви кхом иш вирм виарм ||

Bas kio bikhian so baith kai aise hi aise su bais bitaio.
Those who have spend their lives in sinful activities have also lost in the same way.

मच्छ बचने मृत लेन महे निषेध बीर्ध डिल जी भूष भग्नि ||9||

Sach kahon sun leho sabai jin prem kio tin hee prabh paio.
All should listen to this truth that only those who love God can realize Him. (9)

वर्ण है परम प्रेम रचने मित वर्ण है मिल गाने चतुर्णि ||

Kahu lai pahan puj dhario sir kahu lai ling gare latkaio.
While worshipping stones some people are bowing before them and some others are withholding idols of stones in their necks.

वर्ण लखि उत्त करनी दिमा कह वर्ण धरा वे मीम लखि ||

Kahu likhio har avachi disa meh kahu pachhah ko sis nivaio.
Some people have faith that God is in the south while others consider God, is toward the west and they are bowing their heads in those directions.

बैठे बुदन वे भूत टै धम बैठे भूत भग्नि वे भूत भग्नि ||

Kauo butan ko pujat hai pas kou mritan ko pujan dhaio.
Some people are worshiping idols foolishly while others are adoring the dead.

बृह भ्रम भ्रमर्णि मद दर भग्वन वे भृगु व भर्णि ||10||

Kur kria urjhio sabh hi jag sri bhagwan ko bhed na paio.
The whole world is busy in such false performances without knowing the secret mystery of God. (10)
बैंटी चौपाई

Bainti Chaupai

पां १० बैंटी चौपाई ॥ बैंटी ॥ (१२२९ दसम ग्रंथ)

Patshai Dasvi Kabio Vach Bainti Chaupai (p. 1721 Dasam Granth)

हँसीं करेंगे रथ दे बंधं ॥ पुजते वेदरि खिनी ही हिंदा ॥
उद चदरल मह लग हैं गणा ॥ अभिश पर लग लगे हूँदरूँ ॥

hamri kro hath dai rchcha. pooran hoeh chit ki eichcha. tav charnan mun rehai hmara. apna jan kro pritipara. (1)

O Lord, protect me with Your Hand, thus my heart's desire be fulfilled. May my mind ever seek the refuge of Your Feet, and You sustain me as Your very Own.(1)

हँमरी हस्त सब हम आपता ॥ अभि रथ दे मेधि बलपुर ॥
मुखी गरमे मेने परितात्त ॥ मेलवू मंदिर मदे लड़कर ॥

hamrai dust sabhai tum ghao aapu hath dai moeh bachavo; sukhi basaimoro privara saivak sikh sbhai kartara. (2)

Lord! destroy all my enemies [diseased passions, instincts, impulses, evil thoughts, etc.]* and protect me with Your Hand. Thus make my house-hold [mind], servants and followers [intellect and varied other organs] rest in peace. (2)

मे बंद खित रथ दे वापस ॥ सब वैलत ले आप लोमिले ॥
पुजते वेदरि रामली इमा ॥ चेत बलत ले चुंच धीमा ॥

mo rchcha nij kr dai kriye. sabh bairn ko aij sunghriye. pooran hoeh hmari aasa. tor bhjan ki rehai piaasa. (3)

O Lord, extend Your Personal protection to me and kill all my enemies here and now [refers to our countless inner enemies, i.e. evil thinking, diseases etc.] May my this wish be fulfilled and I ever yearn to reflect my mind on You. (3).

तुमहे आप प्रेम रथ दे बलपुर ॥ मेने सब चरं मुमं रहे पारि ॥
मेलवू मंदिर मामले उत्सिध ॥ चुंचि चुंचि मुद्रा तामने आनीहि ॥

tumeh chadi koei avr na dhiyaoun jo bar chon so tum tai paoon. saivk sikh hmarai tariaeh chuni chuni strhmarai mariaeh. (4)

Lord, Bless me that I should never abandon You and think of any one else. Whatever boons I seek I should obtain from You. Liberate all my servants and followers [way of thinking], pick each and every one and destroy them, who are obstacles in my well being. (4)

अप्प रथ दे पढ़ि हिंदूलिये ॥ भवत रथ का नूम हिंदूलिये ॥
पुने सब तांगे बंधं ॥ मृि आमियुं नू बिलातुं बंधं ॥

aap hath dai mujhai obriyai mnr kal ka tras nivriaye. hoojo sda hamaraipchcha sri asidhuj joo kriyo rchcha. (5)

Pray, ferry me across, giving me Your Hand, and destroy the fear of death in me. [This fear is one of the
greatest enemy of ours]. O Mighty Lord of the Sword (All Wisdom), be ever at my back, and protect me. (5)

You are the Protector of the Saints, protect me too, as You are my only Protector. You are the Savior of the weak and Destroyer of tyrants. O the Lord of fourteen worlds (according to Puranic conception). (6)

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He is pained, when His saints are pained; and feels happiness when they are happy. He understands what pains each of the hearts of the creatures and their innermost workings. (12)

When He, the Creator, evolved Himself, His creation manifested itself in innumerable forms. When He dissolves the creation, all the physical forms are merged back in Him. (13)

He has created numerous forms and bodies. They utter Him as they can think, what He is. He, however, lives Detached from all. This distinction the wise ones and the religious books know. (14)

He is Formless, Stainless and Self-reliant. He is the Primal Power, Blemishless, Beginningless and does not take birth. The fools claim boastfully about the knowledge of His secrets, which even Vedas do not know. (15)

The fools consider Him a stone, for He does not know the Profound Mystery that is God. He calls Shiva, The Eternal Lord, and does not know the secret of the Formless Lord. (16)

You are One, manifest in varied forms, as a poor man, rich man or a king. You create the egg born, the sweat born, the earth born and the foetus born. (18)
Sometime You joyfully appear in the form of Brahma expanding the creation, and some time in the form of contracting and dissolving Shiva. He shows His miraculous deeds to all His creation of the Universe. He, the Primal Power, born of Himself is since the beginning of beginning. (19)

O Lord, now keep me under Your protection, encourage my followers to flourish [in intellect and wisdom] and destroy my enemies (negative thinking). All the evil doers who arise (in my mind), fight with them and destroy them there and then. (20)

O Mighty Lord of the Sword (Knowledge)+, whosoever seeks Your protection, his enemies (evil passions) suffer pain and are destroyed. The persons, who fall on Your Feet, You remove all their afflictions and maladies. (21)

Those who meditate even once (with complete devotion) on You, the Supreme Destroyer, the Death cannot come near them. They remain protected at all times. All their enemies and sorrows are removed instantaneously. (22)

Upon whomsoever dawns Your Grace, their sins and afflictions are instantly removed. They are blessed with all the earthly and spiritual treasures, and no evil doer [deadly passions and sickly instinctual drives] can even touch their shadows. (23)

O God, he who remembered You even once, You saved him from the noose of Death. Whosoever meditates on Your Name, he overcomes his poverty, suffering and adversity. (24)
O The Lord of Sword (Knowledge)*, I seek Your protection. Protect me with Your Own Hands. Extend Your support to me wherever I be, and save me from the evil doers [evil thoughts and sins]. (25).

The Mother of the world has been kind towards me and I have completed the book this auspicious night; The Lord is the destroyer of all the sins of the body and all the malicious and wicked persons. (26)

When Mahakal became kind, He immediately caused me to complete this book; He will obtain the fruit desired by the mind (who will read or listen to this book) and no suffering will occur to him. (27)

The dumb, who will listen to it, will be blessed with the tongue to speak; the fool, who will listen to it attentively, will get wisdom; That person will be absolved of suffering, pain or fear, who will even once recite this Chaupai-prayer. (28)

This book was competed on the banks of Sutlej on Sunday, the eighth Sudi of the month of Bhadon. (29)
मृणा ॥ (पृ५९ - दसम गुंडां)

Swaiyaa । (p.599 Dasam Granth)

पाहे जब तव द्वारे उम्र ते देखू अभाई उम्रे रत्नी आनन्दे ॥
वम वसीम भुजान घुमान अभाई वरां मई देख । त आनन्दे ॥
Paahe gahe jab te tumre tab te kou aankh tare nahi aanyo|| Raam Raheem Puraan Kuraan aneyk kahai mat eyk na maanyo||

O God ! the day when I caught hold of your feet, I do not bring anyone else under my sight; none other is liked by me now; the Puranas and the Quran try to know Thee by the names of Ram and Rahim and talk about you through several stories, but I do not ac

सिरिदेि मामू चेवर मै वध देवर चवे तम देवर ॥
मृ आमिरन दिना उमी चवे मई द बतने शख देवी शकरवे ॥८५३॥
Simmrit Shaastra Bed sabhai bahu bhed kahai ham ek naa jaanyo|| Sri asipaan kripaa tumri kar mai na kahyo sabh tohe bakhhaanyo||863||

The Simrits, Shastras and Vedas describe several mysteries of yours, but I do not agree with any of them. O sword-wielder God! This all has been described by Thy Grace, what power can I have to write all this? (863)

दोह्रा ॥

Dohraa

मानद घणाव वर्थू द्वा० वै गारें दुधे घणाव ॥
कंदिन गपे ली सुम आमिर द्वार लुंगव ॥८६४॥
Sagal duar kau chhaad kai gahyo tuhaaro duaar|| Bahe gahe ki laaj as Gobind daas tuhaar||864||

O Lord ! I have forsaken all other doors and have caught hold of only Thy door. O Lord ! Thou has caught hold of my arm; I, Govind, am Thy serf, kindly take (care of me and) protect my honour. (864)
Anand Saahib

Raamkalee mehlaa 3 anand
Raamkalee, Third Mehl, Anand ~ The Song Of Bliss:

One Universal Creator God. By The Grace Of The True Guru:

I am in ecstasy, O my mother, for I have found my True Guru.

I have found the True Guru, with intuitive ease, and my mind vibrates with the music of bliss.

The jewelled melodies and their related celestial harmonies have come to sing the Word of the Shabad.

The Lord dwells within the minds of those who sing the Shabad.

Remain always with the Lord, O my mind, and all sufferings will be forgotten.
अंजीरन कहे ते सुन बाजन मनि मंजर \nangeekaar oh karay ṭayraa kaaraj sabh savaarnaa.
He will accept You as His own, and all your affairs will be perfectly arranged.

सब्हनागा गाला समरथ सु-आमी से कि-ओ मन्हु विस्तराय।
sabhnaa galaa samrath su-aamee so ki-o manhu visaaray.
Our Lord and Master is all-powerful to do all things, so why forget Him from your mind?

बैंत रत्न के भेते सब्ह बुध दवर वहै \nkahai naanak man mayray sadaa rahu har naalay. ||2||
Says Nanak, O my mind, remain always with the Lord. ||2||

मनि मानव विभाग रत्नी अचि देव \nsaachay saaheebaak ki-aa naheee ghar ṭayraa.
O my True Lord and Master, what is there which is not in Your celestial home?

अवि उ देवे सुझ विबृ दै निम देवी स पँच \nghar ṭa ṭayraa sabh kichh hai jis deh so paav-ay.
Everything is in Your home; they receive, unto whom You give.

मनि मिठू रत्न के देवी सब्ह भोल समंकर \nsadaa sifat salaah tayree naam man vasaava-ay.
Constantly singing Your Praises and Glories, Your Name is enshrined in the mind.

नम्भ मिठू देवी मदिरा देवी सब्ह खर समंकर \nnaam jin kai man vasi-aa vaajay sabad ghanayray.
The divine melody of the Shabad vibrates for those, within whose minds the Naam abides.

बैंत रत्न के मानव विभाग रत्नी अचि देव \nkahai naanak sachay saahib ki-aa naheee ghar ṭayraa. ||3||
Says Nanak, O my True Lord and Master, what is there which is not in Your home? ||3||

साच सभ में अच्छे \nsaachaa naam mayraa aaDhaaro.
The True Name is my only support.

सभ भोल अपना अच्छे \nsaach naam aDhaar mayraa jin bhukhaa sabh gavaa-ee-aa.
The True Name is my only support; it satisfies all hunger.
मन कुर्बान कीभी गुरदेव बहुध पिशाचीभी ∥
sadaa kurbaan keetaa gururo vitahu jis dee-aa ayhi vad-aa-ee-aa.
I am forever a sacrifice to the Guru, who possesses such glorious greatness.

वहै नानाक सुध शंघा सबद धराहु पियारो ∥
kahai naanak suhhu santhau sabad Dharahu pi-aaro.
Says Nanak, listen, O Saints; enshrine love for the Shabad.

मन नाम सेवा अपारे ∥|4||
saachaa naam mayraa aaDhaaro. |||4| The True Name is my only support. |||4|

वहै पंच सबद तित गहर साबहागाई ∥
vaajay panch sabad tit ghar sabhaagai.
The Panch Shabad, the five primal sounds, vibrate in that blessed house.

अशि सबहागाई सबर वने दिल तित शंघा पारीभी ∥
ghar sabhaagai sabad vaajay kalaa jit ghar Dhaaree-aa.
In that blessed house, the Shabad vibrates; He infuses His almighty power into it.

पंच दूध दूध शंघा बीते बल्ल बीतद आभारी ∥
panch doot tuDh vas keetay kaal kantak maari-aa.
Through You, we subdue the five demons of desire, and slay Death, the torturer.

पुरुष ब्रह्म पारीभा दूध निति देह दित जनि देह देखे लागो ∥
Dhur karam paa-i-aa tuDh jin ka-o se naam har kai laagay.
Those who have such pre-ordained destiny are attached to the Lord's Name.

वहै नानाक तह सुध तेना दित अनहाड वाजा ∥|5||
kahai naanak tah sukh ho-aa tit ghar anhad vaajay. |||5| Says Nanak, they are at peace, and the unstruck sound current vibrates within their homes. |||5|

मसी लिये लिये देख निमानी ∥
saachee livai bin dayth nimaanee.
Without the true love of devotion, the body is without honor.
The body is dishonored without devotional love; what can the poor wretches do?

No one except You is all-powerful; please bestow Your Mercy, O Lord of all nature.

There is no place of rest, other than the Name; attached to the Shabad, we are embellished with beauty.

Says Nanak, without devotional love, what can the poor wretches do? ||6||

Bliss, bliss - everyone talks of bliss; bliss is known only through the Guru.

Eternal bliss in known only through the Guru, when the Beloved Lord grants His Grace.

Granting His Grace, He cuts away our sins; He blesses us with the healing ointment of spiritual wisdom.

Those who eradicate attachment from within themselves, are adorned with the Shabad, the Word of the True Lord.

Says Nanak, this alone is bliss - bliss which is known through the Guru. ||7||

O Baba, he alone receives it, unto whom You give it.
He alone receives it, unto whom You give it; what can the other poor wretched beings do?

Some are deluded by doubt, wandering in the ten directions; some are adorned with attachment to the Naam.

By Guru's Grace, the mind becomes immaculate and pure, for those who follow God's Will.

Says Nanak, he alone receives it, unto whom You give it, O Beloved Lord. ||8||

Come, Beloved Saints, let us speak the Unspoken Speech of the Lord.

How can we speak the Unspoken Speech of the Lord? Through which door will we find Him?

Surrender body, mind, wealth, and everything to the Guru; obey the Order of His Will, and you will find Him.

Obey the Hukam of the Guru's Command, and sing the True Word of His Bani.

Says Nanak, listen, O Saints, and speak the Unspoken Speech of the Lord. ||9||

O fickle mind, through cleverness, no one has found the Lord.
चतुराकिसंपन्ननित्यरूपीरूपीरूपीरूपी।

चतुराकिसंपन्ननित्यरूपीरूपीरूपी।

Through cleverness, no one has found Him; listen, O my mind.

आई न मामाजी में जीतो हृदयहर हराकर।

This Maya is so fascinating; because of it, people wander in doubt.

मामाजी ह मुक्ती जीतो दीपित हृदयहर।

This fascinating Maya was created by the One who has administered this potion.

वर्तमानमृत्तिक दीपमे विद्यु जीतो भूचनी माननी।

I am a sacrifice to the One who has made emotional attachment sweet.

कहाँ नानाक मर चंचल चातुराकिसंपन्ननित्यरूपी।

Says Nanak, O fickle mind, no one has found Him through cleverness. ||10||

ये मल जिहादिया तु मरा मरा मरामर।

ay man pi-aari-aa too sadaa sach samaalay.
O beloved mind, contemplate the True Lord forever.

ये तु तुम्हारे तु मर जीवन चलै राजी ढेरे ढेरे।

ayhu kutamb too je daykh-daa chalai naahee ṭayrai naalay.
This family which you see shall not go along with you.

साथ तैयर चलै तैयर जीव निम्न निम्न निम्न तैयर।

They shall not go along with you, so why do you focus your attention on them?

अंग तुम्हें न लीरे निम्न अंग तैयर तैयर।

Don't do anything that you will regret in the end.

सत्गुरु वा हृदेन पूज्य तु धारे धारे धारे।

Listen to the Teachings of the True Guru - these shall go along with you.

कहाँ नानाक मा पितार्की तु मरा मरा मरामर।

Says Nanak, O beloved mind, contemplate the True Lord forever. ||11||
O inaccessible and unfathomable Lord, Your limits cannot be found.

No one has found Your limits; only You Yourself know.

All living beings and creatures are Your play; how can anyone describe You?

You speak, and You gaze upon all; You created the Universe.

The angelic beings and the silent sages search for the Ambrosial Nectar; this Amrit is obtained from the Guru.

This Amrit is obtained, when the Guru grants His Grace; He enshrines the True Lord within the mind.

All living beings and creatures were created by You; only some come to see the Guru, and seek His blessing.

Their greed, avarice and egotism are dispelled, and the True Guru seems sweet.

Says Nanak, those with whom the Lord is pleased, obtain the Amrit, through the Guru.
bhagtaa kee chaal niraalee.
The lifestyle of the devotees is unique and distinct.

chaalaa niraalee bhagtaah kayree bikham maarag chaalnaa.
The devotees' lifestyle is unique and distinct; they follow the most difficult path.

lab lobb aha nikra taj tarisnaa bahut naheee bollnaa.
They renounce greed, avarice, egotism and desire; they do not talk too much.

khanni-ahu tikhie vaalahu nikaay ayt maarag jaanaa.
The path they take is sharper than a two-edged sword, and finer than a hair.

gur parsaaadee jinee aap tai-aa har vaasnaa samaaane.
By Guru's Grace, they shed their selfishness and conceit; their hopes are merged in the Lord.

kahai naanak chaal bhagtaa jugahu jug niraalee. ||14||
Says Nanak, the lifestyle of the devotees, in each and every age, is unique and distinct. ||14||

ji-o too chalaah-ihii tiv chalah su-aamii hor ki-aa jaanaa gun tayray.
As You make me walk, so do I walk, O my Lord and Master; what else do I know of Your Glorious Virtues?

jiv too chalaah-ihii tivai chalah jinnaa maarag paavhay.
As You cause them to walk, they walk - You have placed them on the Path.

kar kirpaaj jin naaam laa-ihii se har har sadaa Dhi-aavhay.
In Your Mercy, You attach them to the Naam; they meditate forever on the Lord, Har, Har.

jis no kathaa sunaa-ihii aapnee se guru-du-aarai sukh paavhay.
Those whom You cause to listen to Your sermon, find peace in the Gurdwara, the Guru's Gate.
Says Nanak, O my True Lord and Master, you make us walk according to Your Will. ||15||

This song of praise is the Shabad, the most beautiful Word of God.

This beauteous Shabad is the everlasting song of praise, spoken by the True Guru.

This is enshrined in the minds of those who are so pre-destined by the Lord.

Those humble beings who meditate on the Lord become pure. Meditating on the Lord, they become pure; as Gurmukh, they meditate on Him.

They are pure, along with their mothers, fathers, family and friends; all their companions are pure as well.

Pure are those who speak, and pure are those who listen; those who enshrine it within their minds are pure.
Says Nanak, pure and holy are those who, as Gurmukh, meditate on the Lord, Har, Har. ||17||

By religious rituals, intuitive poise is not found; without intuitive poise, skepticism does not depart.

Skepticism does not depart by contrived actions; everybody is tired of performing these rituals.

The soul is polluted by skepticism; how can it be cleansed?

Wash your mind by attaching it to the Shabad, and keep your consciousness focused on the Lord.

Says Nanak, by Guru's Grace, intuitive poise is produced, and this skepticism is dispelled. ||18||

Inwardly polluted, and outwardly pure.

Those who are outwardly pure and yet polluted within, lose their lives in the gamble.

They contract this terrible disease of desire, and in their minds, they forget about dying.
In the Vedas, the ultimate objective is the Naam, the Name of the Lord; but they do not hear this, and they wander around like demons.

Says Nanak, those who forsake Truth and cling to falsehood, lose their lives in the gamble.

Inwardly pure, and outwardly pure.

Those who are outwardly pure and also pure within, through the Guru, perform good deeds.

Not even an iota of falsehood touches them; their hopes are absorbed in the Truth.

Those who earn the jewel of this human life, are the most excellent of merchants.

Says Nanak, those whose minds are pure, abide with the Guru forever.

If a Sikh turns to the Guru with sincere faith, as sunmukh

- if a Sikh turns to the Guru with sincere faith, as sunmukh, his soul abides with the Guru.
Within his heart, he meditates on the lotus feet of the Guru; deep within his soul, he contemplates Him.

Renouncing selfishness and conceit, he remains always on the side of the Guru; he does not know anyone except the Guru.

Says Nanak, listen, O Saints: such a Sikh turns toward the Guru with sincere faith, and becomes sunmukh.

One who turns away from the Guru, and becomes baymukh - without the True Guru, he shall not find liberation.

He shall not find liberation anywhere else either; go and ask the wise ones about this.

Come, O beloved Sikhs of the True Guru, and sing the True Word of His Bani.
गानी ता गाॅघु गूँ बेंबी गैरीवाय मिलि गानी ॥

bāneē ṯa gaavhu guroo kayree bānēe-aa sir bānēe.
Sing the Guru’s Bani, the supreme Word of Words.

मिलि बस्टी रज्जव बस्टी बंदे दिप्टे दिप्टु मगदी ॥

jin ka-o nadar karam hovai hirdai ṯīnaa samaanee.
Those who are blessed by the Lord's Glance of Grace - their hearts are imbued with this Bani.

भीसु भूभू मरण बन्धु गैद देदी लिखेद भिनिकारी ॥

peevhu amri saḍaa rahhu har rang jāpihu saarigpaanee.
Drink in this Ambrosial Nectar, and remain in the Lord’s Love forever; meditate on the Lord, the Sustainer of the world.

बरै रस्त्व मर गांवु देंर मली गारी ॥२३॥

khaai naanak saḍaas gaavhu ahh sachee bānēe. ||23||
Says Nanak, sing this True Bani forever. ||23||

सतगूढूङ बिलुम देंर बाकी तै गारी ॥

satguroo binaa hor kachee hai bānēe.
Without the True Guru, other songs are false.

गानी उ बाकी भिनिकारुङ भांतु देंर बाकी गारी ॥

bānēe ṯa kachee satguroo baajhahū hor kachee bānēe.
The songs are false without the True Guru; all other songs are false.

बरै बरै मुरठे लवे बाकी आधी चरारी ॥

kahday kachay sunday kachay kachee N aakh vakhaanee.
The speakers are false, and the listeners are false; those who speak and recite are false.

चिसू भिसू हं दिलु हंउ वाल्रव मले बांडु त गारी ॥

har har niṭ karahi rasnaa kahi-aa kachhoo na jaanee.
They may continually chant, 'Har, Har' with their tongues, but they do not know what they are saying.

चिसू भिसू भा चिसू भिसू भिसू भिसू भिसू भिसू भिसू भिसू ॥

chīṭ jīn kaa hir la-i-aa maa-i-aa bolan pa-ay ravaanee.
Their consciousness is lured by Maya; they are just reciting mechanically.

बरै रस्त्व मलिकारुङ भांतु देंर बाकी गारी ॥२४॥

khaai naanak satguroo baajhahū hor kachee bānēe. ||24||
Says Nanak, without the True Guru, other songs are false. ||24||
The Word of the Guru’s Shabad is a jewel, studded with diamonds.

The mind which is attached to this jewel, merges into the Shabad.

One whose mind is attuned to the Shabad, enshrines love for the True Lord.

He Himself is the diamond, and He Himself is the jewel; one who is blessed, understands its value.

Says Nanak, the Shabad is a jewel, studded with diamonds. ||25||

He Himself created Shiva and Shakti, mind and matter; the Creator subjects them to His Command.

Enforcing His Order, He Himself sees all. How rare are those who, as Gurmukh, come to know Him.

They break their bonds, and attain liberation; they enshrine the Shabad within their minds.

Those whom the Lord Himself makes Gurmukh, lovingly focus their consciousness on the One Lord.
<table>
<thead>
<tr>
<th>Lines</th>
<th>Translation</th>
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<tbody>
<tr>
<td>kahai naanak aap kar tea aapay hukam bujhaa-ay.</td>
<td></td>
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<tr>
<td>simrit saastra punn paap beechaarday tatai saar na jaaneey.</td>
<td>The Simritees and the Shaastras discriminate between good and evil, but they do not know the true essence of reality.</td>
</tr>
<tr>
<td>tatai saar na jaaneey guroo baajhahu tatai saar na jaaneey.</td>
<td>They do not know the true essence of reality without the Guru; they do not know the true essence of reality.</td>
</tr>
<tr>
<td>gur kirpaa tay say jan jaagay jinna har man vasi-aa boleh amri taneey.</td>
<td>Those humble beings remain awake and aware, within whose minds, by Guru's Grace, the Lord abides; they chant the Ambrosial Word of the Guru's Bani.</td>
</tr>
<tr>
<td>kahai naanak so tat paa-ay jis no an-din har liv laagai jaagat rain vihaanee.</td>
<td></td>
</tr>
<tr>
<td>maataa kay udar meh partipaal karay so ki-o manhu visaaree-ai.</td>
<td>He nourished us in the mother's womb; why forget Him from the mind?</td>
</tr>
<tr>
<td>manhu ki-o visaaree-ai ayvad daataa je agan meh aahaar pahuchaava-ay.</td>
<td>Why forget from the mind such a Great Giver, who gave us sustenance in the fire of the womb?</td>
</tr>
<tr>
<td>os no kihu pohi na sakee jis na-o aapneey liv laav-ay.</td>
<td>Nothing can harm one, whom the Lord inspires to embrace His Love.</td>
</tr>
</tbody>
</table>
He Himself is the love, and He Himself is the embrace; the Gurmukh contemplates Him forever.

Says Nanak, why forget such a Great Giver from the mind? ||28||

As is the fire within the womb, so is Maya outside.

The fire of Maya is one and the same; the Creator has staged this play.

According to His Will, the child is born, and the family is very pleased.

Love for the Lord wears off, and the child becomes attached to desires; the script of Maya runs its course.

This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up.

Says Nanak, by Guru's Grace, those who enshrine love for the Lord find Him, in the midst of Maya. ||29||

The Lord Himself is priceless; His worth cannot be estimated.

His worth cannot be estimated, even though people have grown weary of trying.
If you meet such a True Guru, offer your head to Him; your selfishness and conceit will be eradicated from within.

Your soul belongs to Him; remain united with Him, and the Lord will come to dwell in your mind.

The Lord Himself is priceless; very fortunate are those, O Nanak, who attain to the Lord.

The Lord is my capital; my mind is the merchant.

The Lord is my capital, and my mind is the merchant; through the True Guru, I know my capital.

Meditate continually on the Lord, Har, Har, O my soul, and you shall collect your profits daily.

This wealth is obtained by those who are pleasing to the Lord’s Will.

Says Nanak, the Lord is my capital, and my mind is the merchant. ||31||

O my tongue, you are engrossed in other tastes, but your thirsty desire is not quenched.
Your thirst shall not be quenched by any means, until you attain the subtle essence of the Lord.

If you do obtain the subtle essence of the Lord, and drink in this essence of the Lord, you shall not be troubled by desire again.

This subtle essence of the Lord is obtained by good karma, when one comes to meet with the True Guru.

Says Nanak, all other tastes and essences are forgotten, when the Lord comes to dwell within the mind. ||32||

O my body, the Lord infused His Light into you, and then you came into the world.

The Lord infused His Light into you, and then you came into the world.

The Lord Himself is your mother, and He Himself is your father; He created the created beings, and revealed the world to them.

By Guru's Grace, some understand, and then it's a show; it seems like just a show.

Says Nanak, He laid the foundation of the Universe, and infused His Light, and then you came into the world. ||33||
My mind has become joyful, hearing of God's coming.

Sing the songs of joy to welcome the Lord, O my companions; my household has become the Lord's Mansion.

Sing continually the songs of joy to welcome the Lord, O my companions, and sorrow and suffering will not afflict you.

Blessed is that day, when I am attached to the Guru's feet and meditate on my Husband Lord.

I have come to know the unstruck sound current and the Word of the Guru's Shabad; I enjoy the sublime essence of the Lord, the Lord's Name.

Says Nanak, God Himself has met me; He is the Doer, the Cause of causes.

O my body, why have you come into this world? What actions have you committed?

And what actions have you committed, O my body, since you came into this world?

The Lord who formed your form - you have not enshrined that Lord in your mind.
By Guru’s Grace, the Lord abides within the mind, and one’s pre-ordained destiny is fulfilled.

Says Nanak, this body is adorned and honored, when one’s consciousness is focused on the True Guru. ||35||

O my eyes, the Lord has infused His Light into you; do not look upon any other than the Lord.

Do not look upon any other than the Lord; the Lord alone is worthy of beholding.

This whole world which you see is the image of the Lord; only the image of the Lord is seen.

By Guru’s Grace, I understand, and I see only the One Lord; there is no one except the Lord.

Says Nanak, these eyes were blind; but meeting the True Guru, they became all-seeing. ||36||

O my ears, you were created only to hear the Truth.

To hear the Truth, you were created and attached to the body; listen to the True Bani.
Hearing it, the mind and body are rejuvenated, and the tongue is absorbed in Ambrosial Nectar.

The True Lord is unseen and wondrous; His state cannot be described.

Says Nanak, listen to the Ambrosial Naam and become holy; you were created only to hear the Truth.

The Lord placed the soul to the cave of the body, and blew the breath of life into the musical instrument of the body. He blew the breath of life into the musical instrument of the body, and revealed the nine doors; but He kept the Tenth Door hidden.

Through the Gurdwara, the Guru’s Gate, some are blessed with loving faith, and the Tenth Door is revealed to them.

There are many images of the Lord, and the nine treasures of the Naam; His limits cannot be found.

Says Nanak, the Lord placed the soul to the cave of the body, and blew the breath of life into the musical instrument of the body. ||38||

Sing this true song of praise in the true home of your soul.
Sing the song of praise in your true home; meditate there on the True Lord forever.

They alone meditate on You, O True Lord, who are pleasing to Your Will; as Gurmukh, they understand.

This Truth is the Lord and Master of all; whoever is blessed, obtains it.

Listen to the song of bliss, O most fortunate ones; all your longings shall be fulfilled.

I have obtained the Supreme Lord God, and all sorrows have been forgotten.

Pain, illness and suffering have departed, listening to the True Bani.

The Saints and their friends are in ecstasy, knowing the Perfect Guru.

Pure are the listeners, and pure are the speakers; the True Guru is all-pervading and permeating.

Prays Nanak, touching the Guru’s Feet, the unstruck sound current of the celestial bugles vibrates and resounds.
By the Blessing of the True Guru.

(Aasaa, Fourth Mehl, SGGS p.451)

In each and every age, He creates His devotees and preserves their honor, O Lord King.

The Lord killed the wicked Harnaakhash, and saved Prahlad.

He turned his back on the egotists and slanderers, and showed His Face to Naam Dayv.

Servant Nanak has so served the Lord, that He will deliver him in the end. ||4||13||20||

So Dar ~ That Door. Raag Aasaa, First Mehl:

One Universal Creator God. By The Grace Of The True Guru:

Where is That Door of Yours, and where is That Home, in which You sit and take care of all?

vaajay tayray naad anayk asankhaa kaytha tayray vaavanhaaray.
The Sound-Current of the Naad vibrates there for You, and countless musicians play all sorts of instruments there for You.

"There are so many Ragas and musical harmonies to You; so many minstrels sing hymns of You."

\[\text{There are so many Ragas and musical harmonies to You; so many minstrels sing hymns of You.}\]

Wind, water and fire sing of You. The Righteous Judge of Dharma sings at Your Door.

Chitr and Gupt, the angels of the conscious and the subconscious who keep the record of actions, and the Righteous Judge of Dharma who reads this record, sing of You.

The Righteous Judge of Dharma sings at Your Door.

Chitr and Gupt, the angels of the conscious and the subconscious who keep the record of actions, and the Righteous Judge of Dharma who reads this record, sing of You.

Shiva, Brahma and the Goddess of Beauty, ever adorned by You, sing of You.

Indra, seated on His Throne, sings of You, with the deities at Your Door.

Indra, seated on His Throne, sings of You, with the deities at Your Door.

The Siddhas in Samaadhi sing of You; the Saadhus sing of You in contemplation.

The celibates, the fanatics, and the peacefully accepting sing of You; the fearless warriors sing of You.

The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing of You.

The Mohinis, the enchanting heavenly beauties who entice hearts in paradise, in this world, and in the underworld of the subconscious, sing of You.
The celestial jewels created by You, and the sixty-eight sacred shrines of pilgrimage, sing of You.

The brave and mighty warriors sing of You. The spiritual heroes and the four sources of creation sing of You.

The worlds, solar systems and galaxies, created and arranged by Your Hand, sing of You.

They alone sing of You, who are pleasing to Your Will. Your devotees are imbued with Your Sublime Essence.

So many others sing of You, they do not come to mind. O Nanak, how can I think of them all?

That True Lord is True, forever True, and True is His Name.

He is, and shall always be. He shall not depart, even when this Universe which He has created departs.

He created the world, with its various colors, species of beings, and the variety of Maya.

Having created the creation, He watches over it Himself, by His Greatness.
He does whatever He pleases. No one can issue any order to Him.

He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will.

Aasaa, First Mehl:

Hearing of His Greatness, everyone calls Him Great.

But just how Great His Greatness is—this is known only to those who have seen Him.

His Value cannot be estimated; He cannot be described.

Those who describe You, Lord, remain immersed and absorbed in You.

No one knows the extent or the vastness of Your Expanse.

All the intuitives met and practiced intuitive meditation.

All the intuitives met and practiced intuitive meditation.
All the appraisers met and made the appraisal.

The spiritual teachers, the teachers of meditation, and the teachers of teachers -

they cannot describe even an iota of Your Greatness.

All Truth, all austere discipline, all goodness,

all the great miraculous spiritual powers of the Siddhas

without You, no one has attained such powers.

They are received only by Your Grace. No one can block them or stop their flow.

What can the poor helpless creatures do?

Your Praises are overflowing with Your Treasures.

Those, unto whom You give-how can they think of any other?

O Nanak, the True One embellishes and exalts.
Aasaa, First Mehl:

आध्य तीर्थ दिशें भवि नाथु ||
aakhaa jeevaa visrai mar jaa-o.
Chanting it, I live; forgetting it, I die.

आवधि अवधि माँरा ताथु ||
aakhan a-ukhaa saachaa naa-o.
It is so difficult to chant the True Name.

माचे लभ दौ सरो बुध ||
saachay naam kee laagai bhookh.
If someone feels hunger for the True Name,

उठुं बुधे धार्ति चलीधरि बुध ||
ut bhookhai khaa-ay chalee-ahi dookh. ||1||
that hunger shall consume his pain. ||1||

मे विशु दिशें मेघी भाटि ||
so ki-o visrai mayree maa-ay.
How can I forget Him, O my mother?

माच माधिक माचे राथि ||
saachaa saahib saachai naa-ay. ||1|| raha-o||
True is the Master, True is His Name. ||1||Pause||

माचे लभ दौ दिसो दिक्कगढ़ी ||
saachay naam kee til vadi-aa-ee.
Trying to describe even an iota of the Greatness of the True Name,

आथि घचे चीमड चरी पाती ||
aakh thakay keemat nahee paa-ee.
people have grown weary, but they have not been able to evaluate it.

मे माँड मिलि बै आथि धारि ||
jay sabh mil kai aakhan paahi.
Even if everyone were to gather together and speak of Him,

हां त वेरे धार्ति त नाथि ||
vadaa na hoiai ghaat na jaa-ay. ||2||
He would not become any greater or any lesser. ||2||
Those who forget their Lord and Master are vile and despicable.

O Nanak, without the Name, they are wretched outcasts. ||4||3||

raag goojree mehlaa chautaa ]
Raag Goojaree, Fourth Mehl:

har kay jan satgur satpurkhaa bina-o kara-o gur paas.
O humble servant of the Lord, O True Guru, O True Primal Being: I offer my humble prayer to You, O Guru.

ham keeray Kirmaa satgur sarnaa-ee kar da-i-aa naam pargaas. ||1||
I am a mere insect, a worm. O True Guru, I seek Your Sanctuary. Please be merciful, and bless me with the Light of the Naam, the Name of the Lord. ||1||

mayray meet gurdayv mo ka-o raam naam pargaas. O my Best Friend, O Divine Guru, please enlighten me with the Name of the Lord.

Through the Guru's Teachings, the Naam is my breath of life. The Kirtan of the Lord's Praise is my life's occupation. ||1||Pause||

The servants of the Lord have the greatest good fortune; they have faith in the Lord, and a longing for the Lord.

Obtaining the Name of the Lord, Har, Har, they are satisfied; joining the Sangat, the Blessed Congregation, their virtues shine forth. ||2||

Those who have not obtained the Sublime Essence of the Name of the Lord, Har, Har, are most unfortunate; they are led away by the Messenger of Death.

Those who have not sought the Sanctuary of the True Guru and the Holy Congregation-cursed are their lives, and cursed are their hopes of life. ||3||

Blessed, blessed is the Sat Sangat, the True Congregation, where the Lord's Essence is obtained. Meeting with His humble servant, O Nanak, the Light of the Naam shines forth. ||4||
**Raag Goojaree, Fifth Mehl:**

वर्चय वे भर निंचिति हिंस्क सा आघचि तु तीठि वलिमा ||
kaahay ray man chitvahi udam jaa aahar har jee-o pari-aa.
*Why, O mind, do you plot and plan, when the Dear Lord Himself provides for your care?*

मैल धर्म मरत सेंट खुंबे दा डा निकट आफू वरचि पलिमा ||१||
sail pathar meh jant upaa-ay ta kaa rijak aagai kar dhari-aa. ||1||
*From rocks and stones He created living beings; He places their nourishment before them. ||1||*

मेहदे भागि ती महामंगारि मिलेष म उलिमा ||
mayray maadha-o jee satsangat milay so tari-aa.
*O my Dear Lord of souls, one who joins the Sat Sangat, the True Congregation, is saved.

गुर परसाद परम पद पा-आ आ हार आस का साकत उलिमा ||१|| उरधि ||
gur parsaaad param pad paa-i-aa sookay kaasay kaasat hari-aa. ||1|| rahaa-o||
*By Guru’s Grace, the supreme status is obtained, and the dry wood blossoms forth again in lush greenery. ||1||Pause||*

तत्वत धुंड़ लेव नुद घरिउ लेइ र जिम की वलिमा ||
janan pitaa lok sut banittaa ko-i na kis kee dhari-aa.
*Mothers, fathers, friends, children and spouses-no one is the support of anyone else.*

मिति मिति लिड़त संगचे ठंकु वर्चे भर उदी वलिमा ||२||
sir sir rijak sambaahay thakur kaahay man bha-o kari-aa. ||2||
*For each and every person, our Lord and Master provides sustenance. Why are you so afraid, O mind? ||2||

छुँछे छुँछे आफूँ मै क्वेरिंग डिस्क थाकें घरें हलिमा ||
ooday ood aavai sai kosaa tis paachhai bachray charhi-aa.
*The flamingoes fly hundreds of miles, leaving their young ones behind.*

डिल वर्चड़ वर्चड़ वर्चड़ बुजावैै भर भर निंचिति वलिमा ||३||
tin kavan khalaavai kavan chugaavai man meh simran kari-aa. ||3||
*Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind? ||3||

मिति धिमाठ रम आवट निपाठ ठंकु वर्च उदल वलिमा ||
sabh nidhaan das asat sidhaan thakur kar tal dhari-aa.
All the nine treasures, and the eighteen supernatural powers are held by our Lord and Master in the Palm of His Hand.

jan naanak bal bal sad bal jaa-ee-ai tayraa ant na paraavari-aa. ||4||5|| Servant Nanak is devoted, dedicated, forever a sacrifice to You, Lord. Your Expanse has no limit, no boundary. ||4||5||

raag aasaa mehlaa chautaa so purakh
Raag Aasaa, Fourth Mehl, So Purakh ~ That Primal Being:

One Universal Creator God. By The Grace Of The True Guru:

so purakh niranjan har purakh niranjan har agmaa agam apaaraa.
That Primal Being is Immaculate and Pure. The Lord, the Primal Being, is Immaculate and Pure. The Lord is Inaccessible, Unreachable and Unrivalled.

sabh dhi-aavahi sabh dhi-aavahi tudh jee har sachay sirjanhaaraa.
All meditate, all meditate on You, Dear Lord, O True Creator Lord.

sabh jee-a tumaaray jee tooN jee-aa kaa daataaraa.
All living beings are Yours-You are the Giver of all souls.

har dhi-aavahu santahu jee sabh dookh visaaranhaaraa.
Meditate on the Lord, O Saints; He is the Dispeller of all sorrow.

har aapay thaakur har aapay sayvak jee ki-aa naanak jant vichaaraa. ||1|| The Lord Himself is the Master, the Lord Himself is the Servant. O Nanak, the poor beings are wretched and miserable! ||1||

tooN ghat ghat antar sarab nirantar jee har ayko purakh samaanaa.
You are constant in each and every heart, and in all things. O Dear Lord, you are the One.

Some are givers, and some are beggars. This is all Your Wondrous Play.

You Yourself are the Giver, and You Yourself are the Enjoyer. I know no other than You.

You are the Supreme Lord God, Limitless and Infinite. What Virtues of Yours can I speak of and describe?

Unto those who serve You, unto those who serve You, Dear Lord, servant Nanak is a sacrifice.

Those who meditate on You, Lord, those who meditate on You—those humble beings dwell in peace in this world.

They are liberated, they are liberated—those who meditate on the Lord. For them, the noose of death is cut away.

Those who meditate on the Fearless One, on the Fearless Lord—all their fears are dispelled.

Those who serve, those who serve my Dear Lord, are absorbed into the Being of the Lord, Har, Har.
say dhan say dhan jin har dhi-aa-i-aa jee jan naanak tin bal jaasee. ||3||
_Blessed are they, blessed are they, who meditate on their Dear Lord. Servant Nanak is a sacrifice to them._ ||3||

tayray bhagat tayray bhagat salaahan tudh jee har anik anayk anantaa.
_Your devotees, Your devotees praise You, Dear Lord, in many and various and countless ways._

tayray anayk tayray anayk parheh baho simrit saasat jee kar kiri-aa khat karam karantaa.
_For You, many, for You, so very many read the various Simritees and Shaastras. They perform rituals and religious rites._
	say bhagat say bhagat bhalay jan naanak jee jo bhaaveh mayray har bhagvantaa. ||4||
_Those devotees, those devotees are sublime, O servant Nanak, who are pleasing to my Dear Lord God._ ||4||

too(n) aad purakh aprampar kartaa jee tudh jayvad avar na ko-ee.
_You are the Primal Being, the Most Wonderful Creator. There is no other as Great as You._

too(n) jug jug ayko sadaa sadaa too(n) ayko jee too(n) nihachal kartaa so-ee.
Age after age, You are the One. Forever and ever, You are the One. You never change, O Creator Lord.

tudh aapay bhaavai so-ee vartai jee too(n) aapay karahi so ho-ee. Everything happens according to Your Will. You Yourself accomplish all that occurs.

You Yourself created the entire universe, and having fashioned it, You Yourself shall destroy it all.

Jan naanak gun gaavai kartay kay jee jo sabhsai kaa jaano-ee. Servant Nanak sings the Glorious Praises of the Dear Creator, the Knower of all.

Aasaa, Fourth Mehl:

too(n) kartaa sachiaar maidaa saa(n)-ee. You are the True Creator, my Lord and Master.

jo ta-o bhaavai so-ee theesee jo tooN deh so-ee ha-o paa-ee. Whatever pleases You comes to pass. As You give, so do we receive.

sabh tayree too(n) sabhnee dhi-aa-i-aa. All belong to You, all meditate on you.

jis no kirpaa karahi tin naam ratan paa-i-aa. Those who are blessed with Your Mercy obtain the Jewel of the Naam, the Name of the Lord.

gurmukh laadhaa manmukh gavaa-i-aa. The Gurmukhs obtain it, and the self-willed manmukhs lose it.


day 1

tudh aap vichhorhi-aa aap milaa-i-aa. ||1||
You Yourself separate them from Yourself, and You Yourself reunite with them again. ||1||

too(n) daree-aa-o sabh tujh hee maahi.
You are the River of Life; all are within You.

tujh binc doojaa ko-ee naahi.
There is no one except You.

jee-a jant sabh tayraa khayl.
All living beings are Your playthings.

vijog mil vichhurhi-aa sanjogee mayl. ||2||
The separated ones meet, and by great good fortune, those suffering in separation are reunited once again. ||2||

jis no too jaanaa-ih i so-ee jan jaanai.
They alone understand, whom You inspire to understand;

har gun sad hee aakh vakhaanai.
they continually chant and repeat the Lord's Praises.

jin har sayvi-aa tin sukh paa-i-aa.
Those who serve You find peace.

sahajay hee har naam samaa-i-aa. ||3||
They are intuitively absorbed into the Lord's Name. ||3||

too aapay kartaa tayraa kee-aa sabh ho-i.
You Yourself are the Creator. Everything that happens is by Your Doing.
There is no one except You.

You created the creation; You behold it and understand it.

O servant Nanak, the Lord is revealed through the Gurmukh, the Living Expression of the Guru’s Word.

In that pool, people have made their homes, but the water there is as hot as fire!

In the swamp of emotional attachment, their feet cannot move. I have seen them drowning there.

In your mind, you do not remember the One Lord— you fool!

You have forgotten the Lord; your virtues shall wither away.

I am not celibate, nor truthful, nor scholarly. I was born foolish and ignorant into this world.
प्रायोजन नरव दुर सिम लग जिन्हे ना तरी लीलिता ||२||३||
pranavat naanak tin kee sarnaajin too nahee veesri-aa. ||2||3||
Prays Nanak, I seek the Sanctuary of those who have not forgotten You, O Lord! ||2||3||

आसा मेहला भ असाम वेंजीड़ा ||
aasaa mehlaa panjavaa(न) ||
Aasaa, Fifth Mehl:

बहरी धवांडरि सनव देबहरे ||
bha-ee paraapat maanukh dayhuree-aa.
This human body has been given to you.

गोबिंद भिलट दी विच देवी मही ||
gobind milaan kee ih tayree baree-aa.
This is your chance to meet the Lord of the Universe.

अवरि वा से विले त वा ||
avar kaaj tayrai kitai na kaam.
Nothing else will work.

भिलु मपमंडीट बस नेंद्र ताम ||१||
mil saadhsgat bhaj kayval naam. ||1||
Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. ||1||

सरंजाम लागु उदसर मुह ||
sarjanjaam laag bhavjal taran kai.
Make every effort to cross over this terrifying world-ocean.

जनम बिहसं जात रंग माई माई ||१|| राह ||
janam baritha jaat rang maa-ı-aa kai. ||1|| rahaa-o||
You are squandering this life uselessly in the love of Maya. ||1||Pause||

लघु उस सनसं धर्म न वामिता ||
jap tap sanjam dharam na kamaa-ı-aa.
I have not practiced meditation, self-discipline, self-restraint or righteous living.
I have not served the Holy; I have not acknowledged the Lord, my King.

Says Nanak, my actions are contemptible!

O Lord, I seek Your Sanctuary; please, preserve my honor!

(Dasam Granth p.1465)

The Tenth Master

Please give me Your Hand, Lord, and protect me.

Please fulfill my mind’s desires.

Let my mind remain attached to Your Lotus Feet.

Please make me Your Own, and cherish me.
Please destroy all my enemies.

Give me Your Hand, and save me.

May my family live in peace.

May all my serviceful Silths dwell in peace, 0 Creator Lord.

Protect me with Your All-Powerful Arm.

May all my enemies be destroyed today.

May my hopes be fulfilled.

May my thirst for chanting Your Name continue.

May I never forsake You. May I meditate only on You.
Jo bar chaho(n) tum tay paa-oo(n)
*May I obtain from You the gifts I wish for.*

**Mere saheb gham banaye aajkeya**
sayval sikhya hamaaray taaree-ahi
*Help my serviceful Sikhs cross over.*

**Jhir dhun dha gham banaye aajkeya**
chun chun satr hamaaray maaree-ahi
*Single out my enemies and kill them*

**Aap rash dai buddhi diphadiye**
aap haath di mujhai ubariyai
*Please, give me Your Hand and save me.*

**Bhutu wajh va raaam sikhiji**
amaran kaal kaa traas nivariyai
*Destroy the fear of death from within.*

**Chun chun rash gham banaye bhej**
hoojo sadaa hamaaray pachhao
*Please be always by my side.*

**Sree asidhoo joo kariyaho racha**
sree asidhoo joo kariyaho racha
*O Wielder of the Great Sword of Justice, please protect me.*

**Gadhi leha bhuj sikhthara**
raakh layhoo muhi raakhanaaaray
*Protect me, O Protector Lord.*

**Mangitar mangta dhithara**
saahib sant sahaa-i piyaaray
*O Beloved Lord and Master, Helper and Support of the Saints,*

**Deen bandh dushtan kay hantaa**
deen bandh dushtan kay hantaa
*O Friend of the poor, Destroyer of tyrants,*

**Tumhao pryee chtoor rama bhoo**
tumhao puree chatur das kantaa
You are the Lord of the fourteen worlds.

As ordained by God, Brahma obtained a body.

As ordained by God, Shiva became incarnate.

As ordained by God, Vishnu appeared.

All this is the Play of God.

God created the Yogi Shiva.

He created Brahma, the king of the Vedas.

He fashioned the whole world

I bow in humble adoration to Him.

God created the whole world.
He created the demi-gods, demons and spirits.

Heid door heheh dhemkaa ||
aad anyy kay avataaraa
From beginning to end, He is the One Incarnate.

Meyyee guun mahadnaa uma ||
soo ee guroo samajhiyaho hamaaraa
Let everyone know, that He is my Guru.

Bhmagun dim ji ne umangi ||
namasakaar tis hee ko hamaaree
I humbly bow to Him.

Mool gun samath aad mahangi ||
sakal prajaa jin aap savaaree
He Himself has created all beings

Mihkra vee mihkra muth veech ||
sivakan ko sivagun sukh de-o
He bestows happiness on His virtuous servants.

Moundoo vee thal me thap veech ||
satran ko pal mo badh kee-o
He destroys the evil and the wicked in an instant.

Shat shat vee bhudal bee satkad ||
ghat ghat kay antar kee jaanat
He knows what is within each and every heart.

Bale gyare bee bheel pahkad ||
bhalay buray kee peer pachhaanat
He knows the sufferings of the good and the bad.

Cheetee vee guuchh amrulo ||
cheetee tay kunchar asthoolaa
From the tiny ant, to the huge elephant.

Munth day chhip hoopirti day hukka ||
sabh par kirpaa drisht kar foolaa
Upon all, He casts His Glance of Grace.

When His Saints endure suffering. He suffers.

When the Holy are happy. He is happy.

He knows the cares of each and every one.

He knows each and every secret of each and every heart.

His Creation is created in countless forms

And when He draws His Creation into Himself again,

All living beings are re-absorbed into Him.

All beings who have come into the world,
aap aapanee boojh uchaarai
Describe God according to their own understanding.

O Lord, You remain detached from everything.

O Lord, You remain detached from everything.

O Lord, You remain detached from everything.

Only the learned and the wise understand this.

O Formless Lord, Unstained, Unmarked,

O Primal Being, Pure Lord, without beginning, self-created.

Only fools claim to know the Secrets of God.

Only fools claim to know the Secrets of God.

His Secrets are not known to the Vedas.

One who sets up a stone idol as God,

Is a total fool; he does not know the difference!

He keeps on calling Shiva the Great God

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nirankaar kaa cheenat nahi bhiiv  
*But he does not know the Secrets of the Formless Lord God.*

अणु अपनी गुणिय के नक्दी ॥  
aap aapanee budh hai jaytee  
*According to their own understanding,*

षजण झिँठ झिँठ झिंग झेठी ॥  
baranat bhinn bhinn tu-hi taytee  
*People describe God in their own ways.*

डुभण सम्ब त सांकि धमण ॥  
tumaraa lakhaa na jaa-I pasaaraa  
*Your extent and limits cannot be known.*

विव विवि मना भूखभ संस्कर ॥१७॥  
kih bidh sajaa pratham sansaaraa  
*How the universe was first created cannot be known.*

चेखै चुप भरूछ मलझा ॥  
aykal roop anoop saropa  
*He has One Form, of Unparalleled Beauty.*

चेञ चोङे तभा बवी चुपा ॥  
rank bhayo raav kahee bhooopaa  
*He appears as a beggar, or a king, at different places.*

भंडन नेवन नेवन बीती ॥  
andaj jayraj saytaj keenee  
*He created life from eggs, from the womb, from sweat.*

छुठन्न पानी पयूज रुदी बीती ॥१८॥  
utaabhaj khaan bahur rach deenee  
*He created nature’s abundant vegetation.*

वड़ूँ हुम तपस नौँ अष्टग ॥  
kahoo(n) fool raajaa havai baithaa  
*Sometimes, He sits joyfully as an Emperor.*

वड़ूँ सम्राट डिजे मंचज डिवेला ॥  
kahoo(n) simat bhiyo sankar ikaithaa  
*Sometimes, He sits as a Yogi, detached from all.*
sagaree srist dikhaa-i achanbhav
The entire creation unfolds as His Wondrous Miracle.

aad jugaad saroop suyanbhav
From the beginndng, throughout the ages, He is Unchanging, Self-created.

ab rachhaa mayree tum karo
Now, 0 Lord, please give me Your Protection.

sikh ubaar asikh sangharo
Save my Silths, and destroy the non-believers.

dusht jitay uthavat utapaataa
Destroy our enemies who engage in evil and wickedness.

sakal malaychh karo ran ghaataa
Destroy all the filthy evil doers on the field of battle.

jay asidhuj tav sarnee paray
O Wielder of the Sword, those who seek Your Sanctuary—

tin kay dusht dukhat havai maray
May their enemies meet a terrible death.

purakh javan pag paray tihaaray
Those who fall at Your Feet, 0 Lord,

tin kay tum sankat sabh taaray
Please release them from all suffering.
Those who meditate on the Almighty Lord, even once—

Death cannot even approach them.

The Lord will totally protect them forever,

And their troubles and enemies will be gone in an instant.

When the Lord casts His Glance of Grace,

They are instantly freed of all suffering.

All worldly and spiritual powers come to them in their own homes.

Their enemies shall not even be able to touch their shadows.

Whoever remembers You, 0 Lord, even once,

Shall be saved from the noose of Death.
जिन नार नाम टिहारो कहाँ।
That person who chants Your Name,

दारिद दुस्त दोख ते बचा।
Shall be freed from poverty and the attacks of his enemies.

क्षत्री वेंद मै मज़ह टिहाली।
0 Wielder of the Sword, I seek Your Sanctuary.

अाप राह देव रे टिहाली।
Please, give me Your Hand, and save me.

सराब थाउर मो होहो सहारी।
Please be my Helper and Support in all places.

दुस्त दोख देव रे राहारी।
Please protect me from the evil plots of my enemies.

किरपा कारी हम पर जग माता।
The World-Mother blessed us with Her Grace;

ग्रांथ कारा पूरण सुब राता।
The Grant'h Sahib was perfectly completed at just the right time.

किलकिक सकल दय मो हराया।
All sinful residues and evil deeds are erased and destroyed.

दुस्त मज़ह देव देख वटवट।
The wicked and the cruel are reduced to ashes.
When the Great, All-Powerful Sword become Merciful,

The Grant'h Sahib was made perfectly complete.

Reading this, the mind's desires are fulfilled;

You shall not be afflicted with pain again.

Listen to this, like the mute who tastes the sweetness, but only smiles silently.

Listening to this, even the fool becomes clever and wise.

Sorrow, pain and fear cannot even approach that person,

Who chants this Chaaopa-ee, even once.
It was Bikrami Samvat 1753; this book was competed on the banks of Sutlej on Sunday, the eighth Sudi of the month of Bhadon.

Since I have grasped hold of Your Lotus Feet, My eyes have not gazed upon any other.

Many call You 'Raam', and 'Reheem', and read the Puraanas and the Koran, But I do not follow the teachings of any one religion.

The Simritees~ the Shaastras and the Vedas All speak of many Mysteries of God, But I do not know any of them.

0 Supreme Sword, please bless me with Your Mercy, It is not I who speak, but You who speaks through me.

Having turned my back on all other doors, I have come to Your Door.

Please help me, and protect my honor. Gobind Singh is Your slave.
Raamkalee, Third Mehl, Anand ~ The Song Of Bliss:

One Universal Creator God. By The Grace Of The True Guru:

I am in ecstasy, O my mother, for I have found my True Guru.

I have found the True Guru, with intuitive ease, and my mind vibrates with the music of bliss.

The jewelled melodies and their related celestial harmonies have come to sing the Word of the Shabad.

The Lord dwells within the minds of those who sing the Shabad.

Says Nanak, I am in ecstasy, for I have found my True Guru.

O my mind, remain always with the Lord.

Remain always with the Lord, O my mind, and all sufferings will be forgotten.
He will accept You as His own, and all your affairs will be perfectly arranged.

Our Lord and Master is all-powerful to do all things, so why forget Him from your mind?

Says Nanak, O my mind, remain always with the Lord.

O my True Lord and Master, what is there which is not in Your celestial home?

Everything is in Your home; they receive, unto whom You give.

Constantly singing Your Praises and Glories, Your Name is enshrined in the mind.

The divine melody of the Shabad vibrates for those, within whose minds the Naam abides.

Says Nanak, O my True Lord and Master, what is there which is not in Your home?

The True Name is my only support.

The True Name is my only support.
saach naam adhaar mayraa jin bhukhaa sabh gavaa-ee-aa.
_The True Name is my only support; it satisfies all hunger._

वचि मंदिर मध भति अमर दमिगा निलि दिखा मंदि पुनांधीगा ॥
kar saa(n)t sukh man aa-ay vasi-aa jin ichhaa sabh pujaa-ee-aa.
_It has brought peace and tranquility to my mind; it has fulfilled all my desires._

मरा तुरवार्थ् लीउ गुरु हरि निम्न चीम देवि रंगिंधगीगा ॥
sadaa kuraan keetaa guroo vitaho jis de-aa ayhi vadi-aa-ee-aa.
_I am forever a sacrifice to the Guru, who possesses such glorious greatness._

वहै रघु मूर्त मंदिर मंदि पत्रु धिनाने ॥
kahai naanak sunho santaho shabad dharaho pi-aaro.
_Says Nanak, listen, O Saints; enshrine love for the Shabad._

मरा रघु भेत अभाले ॥४॥
saachaa naam mayraa aadhaaro. ||4||
_The True Name is my only support. ||4||_

रामे पंच मंगर डिउ धति सरलीय ॥
vaajay panch shabad tit ghar sabhaagai.
_The Panch Shabad, the five primal sounds, vibrate in that blessed house._

पति मंगरौ मंगर रामे वलउ डिउ धति यागीगा ॥
ghar sabhaagai shabad vaajay kalaa jit ghar dhaaree-aa.
_In that blessed house, the Shabad vibrates; He infuses His almighty power into it._

पंच दुउ दुप राम लीउ लोक वस्तु भविगा ॥
panch doot tudh vas keetay kaal kantak maari-aa.
_Through You, we subdue the five demons of desire, and slay Death, the torturer._

पुलि वरभि भविगा डुप निम्म लोझि मि तामि वलि वै सबो ॥
dhur karam paa-i-aa tudh jin ka-o si naam har kai laagay.
_Those who have such pre-ordained destiny are attached to the Lord’s Name._

वहै रघु मूर्त मंदि देवि डिउ धति अभाले रामे ॥५॥
kahai naanak tah sukh ho-aa tit ghar anahad vaajay. ||5||
_Says Nanak, they are at peace, and the unstruck sound current vibrates within their homes. ||5||
Mundraavanee, Fifth Mehl:

Upon this Plate, three things have been placed: Truth, Contentment and Contemplation.

The Ambrosial Nectar of the Naam, the Name of our Lord and Master, has been placed upon it as well; it is the Support of all.

One who eats it and enjoys it shall be saved.

This thing can never be forsaken; keep this always and forever in your mind.

The dark world-ocean is crossed over, by grasping the Feet of the Lord; O Nanak, it is all the extension of God.

I have not appreciated what You have done for me, Lord; only You can make me worthy.

You took pity on me, and blessed me with Your Mercy, and I have met the True Guru, my Friend.
O Nanak, if I am blessed with the Naam, I live, and my body and mind blossom forth. ||1||

(Ramkali, Fourth Mehla, SGGS p.962)

Pauree:

Where You are, Almighty Lord, there is no one else.

There, in the fire of the mother's womb, You protected us.

Hearing Your Name, the Messenger of Death runs away.

The terrifying, treacherous, impassible world-ocean is crossed over, through the Word of the Guru's Shabad.

Those who feel thirst for You, take in Your Ambrosial Nectar.

This is the only act of goodness in this Dark Age of Kali Yuga, to sing the Glorious Praises of the Lord of the Universe.

He is Merciful to all; He sustains us with each and every breath.

Those who come to You with love and faith are never turned away empty-handed. ||9||

(Gujri, Fifth Mehla, SGGS p.517)
Salok, Fifth Mehl:

Deep within yourself, worship the Guru in adoration, and with your tongue, chant the Guru’s Name.

Let your eyes behold the True Guru, and let your ears hear the Guru’s Name.

Attuned to the True Guru, you shall receive a place of honor in the Court of the Lord.

Says Nanak, this treasure is bestowed on those who are blessed with His Mercy.

In the midst of the world, they are known as the most pious - they are rare indeed.

O Savior Lord, save us and take us across.

Falling at the feet of the Guru, our works are embellished with perfection.

You have become kind, merciful and compassionate; we do not forget You from our minds.
In the Saadh Sangat, the Company of the Holy, we are carried across the terrifying world-ocean.

In an instant, You have destroyed the faithless cynics and slanderous enemies.

That Lord and Master is my Anchor and Support; O Nanak, hold firm in your mind.

Remembering Him in meditation, happiness comes, and all sorrows and pains simply vanish.

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh
The Khalsa Belongs To God, Victory To God
Sohilaa

Sohilaa raag ga-orhee deepkee mehlaa 1
Sohilaa ~ The Song Of Praise. Raag Gauree Deepakee, First Mehl:

One Universal Creator God. By The Grace Of The True Guru:

In that house where the Praises of the Creator are chanted and contemplated

Sing the Songs of Praise of my Fearless Lord.

I am a sacrifice to that Song of Praise which brings eternal peace. ||1||

Day after day, He cares for His beings; the Great Giver watches over all.

Your Gifts cannot be appraised; how can anyone compare to the Giver? ||2||

The day of my wedding is pre-ordained. Come, gather together and pour the oil over the threshold.
My friends, give me your blessings, that I may merge with my Lord and Master.

Unto each and every home, into each and every heart, this summons is sent out; the call comes each and every day.

Remember in meditation the One who summons us; O Nanak, that day is drawing near!

There are six schools of philosophy, six teachers, and six sets of teachings.

But the Teacher of teachers is the One, who appears in so many forms.

O Baba: that system in which the Praises of the Creator are sung

and the various seasons originate from the one sun;
Naanak karta'ay kay karta'ay vays. ||2||2||
O Nanak, in just the same way, the many forms originate from the Creator.
||2||2||

raag Dhanaasree mehlaa 1.
Raag Dhanaasaree, First Mehl:

Gagan mai thaal rav chand deepak banay taarika mandal janak motee.
Upon that cosmic plate of the sky, the sun and the moon are the lamps. The stars and their orbs are the studded pearls.

Dhoop mal-aanlo pavan chavro karay sagal banraa-ay foolant jootee. ||1||
The fragrance of sandalwood in the air is the temple incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You, O Luminous Lord. ||1||

What a beautiful Aartee, lamp-lit worship service this is! O Destroyer of Fear, this is Your Ceremony of Light.

Anhaata sabad vaajant bhayree. ||1|| raha-o.
The Unstruck Sound-current of the Shabad is the vibration of the temple drums. ||1||Pause||

You have thousands of eyes, and yet You have no eyes. You have thousands of forms, and yet You do not have even one.

You have thousands of Lotus Feet, and yet You do not have even one foot. You have no nose, but you have thousands of noses. This Play of Yours entrances me. ||2||

Amongst all is the Light-You are that Light.
By this Illumination, that Light is radiant within all.

Through the Guru's Teachings, the Light shines forth.

That which is pleasing to Him is the lamp-lit worship service.

My mind is enticed by the honey-sweet Lotus Feet of the Lord. Day and night, I thirst for them.

Bestow the Water of Your Mercy upon Nanak, the thirsty song-bird, so that he may come to dwell in Your Name.

Raag Gauree Poorbee, Fourth Mehl:

The body-village is filled to overflowing with anger and sexual desire; these were broken into bits when I met with the Holy Saint.

By pre-ordained destiny, I have met with the Guru. I have entered into the realm of the Lord's Love.

Greet the Holy Saint with your palms pressed together; this is an act of great merit.

Bow down before Him; this is a virtuous action indeed.

Pause||
The wicked shaaktas, the faithless cynics, do not know the Taste of the Lord's Sublime Essence. The thorn of egotism is embedded deep within them.

The more they walk away, the deeper it pierces them, and the more they suffer in pain, until finally, the Messenger of Death smashes his club against their heads.

The humble servants of the Lord are absorbed in the Name of the Lord, Har, Har. The pain of birth and the fear of death are eradicated.

They have found the Imperishable Supreme Being, the Transcendent Lord God, and they receive great honor throughout all the worlds and realms.

I am poor and meek, God, but I belong to You! Save me — please save me, O Greatest of the Great!

Servant Nanak takes the Sustenance and Support of the Naam. In the Name of the Lord, he enjoys celestial peace.

Listen, my friends, I beg of you: now is the time to serve the Saints!

In this world, earn the profit of the Lord's Name, and hereafter, you shall dwell in peace.
This life is diminishing, day and night. Meeting with the Guru, your affairs shall be resolved. ||1||

This world is engrossed in corruption and cynicism. Only those who know God are saved.

Only those who are awakened by the Lord to drink in this Sublime Essence, come to know the Unspoken Speech of the Lord. ||2||

Purchase only that for which you have come into the world, and through the Guru, the Lord shall dwell within your mind.

Within the home of your own inner being, you shall obtain the Mansion of the Lord's Presence with intuitive ease. You shall not be consigned again to the wheel of reincarnation. ||3||

O Inner-knower, Searcher of Hearts, O Primal Being, Architect of Destiny: please fulfill this yearning of my mind.

Nanak, Your slave, begs for this happiness: let me be the dust of the feet of the Saints. ||4||5||