NIT NEM

Daily Prayer
(Updated 2003)

Go To Contents/Links Page

An Easy Translation
English, Gurmukhi
And
Roman in English Characters

Dr. Kulwant Singh Khokhar
Sikh Scriptures to uplift the humanity

NIT-NEM
DAILY PRAYER

AN EASY TRANSLATION
English, Gurmukhi
And
Roman in English Characters.

By
Dr. KULWANT SINGH KHOKHAR

© All rights reserved with the author

Second, Updated Electronic Version, April 03

Published by
Dr. Baljit Singh Sidhu-Dr. Jatindar Kaur Sidhu
13801 Allied Road, Chester, Virginia 23836, USA.

Printed by
Punjab Today, 21 Dukhnivaran Sahib Market
Patiala 147001, Punjab, India.

Grace of God and the Guru
Blessings of Dr. M.S. Nirankari, and Dr. P.S. Khokhar
S. Pooran Singh Sidhu was born at the village Fattanwala (Mukatsar), in the late 1800s. He was the only son of his parents and had one sister who was the mother of late S. Teja Singh Badal. Soon after his eldest son was born, he moved to the village Madhir near Gidderbaha in the same district. His younger two sons and daughter were born at Madhir.

He studied up to the fifth-grade, but managed a very good education for his children and grand children, in the reputed institutions like Sikh National College, Lahore; F.C. College, Lahore; Yadavindra Public School, Patiala; Sherwood College, Nainital; and Punjab Public School, Nabha.

He did a lot during the freedom struggle of India. After partition of this country in 1947, he helped in the settlement of refugees in the Punjab. He did tremendous work for the education of the rural children in the backward areas of District Ferozepur. He went from door to door to send children to schools. It was through his efforts that this area prospered. He enjoyed great respect in the area. Through his dedication and sincerity to the people, he became the first M.L.A. (Member of the Legislative Assembly) from Gidderbaha Constituency.

I owe my success to the guidance I received from him - my grandfather, who was a great visionary.

Sardarni Basant Kaur, my Grandmother, was a kind hearted lady, devoted to her family, and she worked hard. No visitor ever left her house without sharing food even at the odd hours. Ten to fifteen guests daily was nothing unusual.

She urged and helped my Grandfather to expand and modernize his farms. I was very fortunate to have spent a lot of my early childhood with both of them.

B. S. Sidhu, MD,
13801 Allied Road,
Chester, Virginia 23836, USA.
THANKS
My sincere thanks are due to –

Dr. Baljit Singh Sidhu- Dr. Jatindar Kaur Sidhu – 13801 Allied Road, Chester, Virginia 23836, USA. They, very liberally took up the total financial responsibility for getting this book printed.

Mrs. & Dr. Kulbir Singh Thind, 3724 Hascienda Street, San Mateo, California 94403, USA. He copied most of the basic files with Gurbani and its roman, from his Gurbani-C.D. The format setting of this book is to his credit.

Dr. Gurpal Singh Bhuller – 402 River’s Bend Circle, Virginia, 23836, USA. Exhaustive editing of the manuscript.

Balwant Singh Sekhon Ph.D, 8500 Hazen Street, Richmond, Virginia 23235, USA. Correction of the selected portions of the manuscript.

Mr. Shamsber Singh Puri, 5235 Sterling Trace Court – N.W., Lilburn, Georgia 30047, USA. Help in finalizing the printing-house.


Mr. Jaspal S. Khokhar – C 1/9 Rajauri Garden, Ring Road, New Delhi, India. Final touches to the book.

Mr. H.S. Nagi – Street No, 1, Cinema Road, Batala 143505, Dist: Gurdaspur, Punjab, India. General checking of the total script.

Bhai Sahib Sant Kuljit Singh – He greatly helped to update Gurbani and its roman in the electronic version of this file.

Gratitude to the Lord
My most valuable asset is my very loving, caring, understanding, and helping family. All my writing projects have been possible due to its very liberal support. I hold it in my high esteem and am in deep appreciation of it. The Lord may bless every one with all the best in life!
BOOKS BY THE AUTHOR


DAILY PRAYER

The Sikh Scripture is in verse. It was first compiled by the Fifth Guru Arjun Dev and scribed by the great Sikh scholar Bhai Gurdas, at Amritsar. It was installed in the sanctum sanctorum of Harimandir Sahib (Golden Temple), Amritsar, Punjab, India, and was highly revered. In its second version, Guru Gobind Singh added the Hymns of his father Guru Tegh Bahadur after he was martyred, and it was scribed by Bhai Mani Singh at Damdama Sahib near Bathinda. The routine prayer of Sikhs includes three scriptures for the morning, one for the evening, and one for the night. Their authors are different Sikh Gurus. The originality is the great beauty of these Scriptures; these are first hand, direct from the Gurus, and absolutely free from any additions. Even the spellings are original.

Nit-Nem purifies the mind, leads to the ethical living, and makes the person an instrument of good deeds. It uplifts the soul through understanding of the Truth, that the Lord is Omnipresent, Omniscient, Omnipotent, Creator, Doer, Supporter – Provider, and there is none else equal to Him, everything is under His Will, He has made all equal, and we should always keep Him In our minds to do the right things for our evolution. This liberates the Man while still living, and enables him to enjoy the heaven on earth.
GURDWARA SAHIB
A Collective Achievement of Sangat

Construction of the Gurudwara Sahib SACVI - Sikh Association of Central Virginia Inc., 4500 Marty Boulevard, Chesterfield, Virginia 23234, USA. is a remarkable achievement of the local Sangat and of the philanthropists from all over the United States and other countries. It was an essential need to have a center to spread the light of Gurbani: Scriptures. There is no Gurudwara: the Sikh temple, within about one hundred miles all around the town of Richmond, Virginia, USA. In gratitude to the Gurus – the Sikh Prophets, and God, and dedicated efforts of the Sangat – congregation, to have this center of the Sikh faith, I avail of this occasion to record the brief history of the Gurudwara Sahib, as a memoir to the Guru’s another home in the area deprived of Gurbani: the Guru’s Word.

HISTORY OF THE GURDWARA SAHIB
In early seventies there were only a handful of Sikh families in the Greater Richmond area. S. Mannmohan Singh Chawla started having a religious get-together off and on at the homes of the local Sikhs.

In 1975, Col. Surjit Singh Bawa started regular monthly Divans (Congregations) at the West End Community Center. Local Sikhs as well as Hindus and Christians of Indian Origin attended these.

In 1984, the local Sikh Sangat was officially registered as Sikh Association of Central Virginia Inc (SACVI), a non-profit religious organization. It began with two trustees, and now we have eight of them. Trustees were added from time to time to raise funds and to share the responsibilities of this organization.

We started working towards building a Gurudwara Sahib in Richmond in 1984. A parcel of 12 Acres of wooded land was bought by SACVI in Chesterfield County, in the Bermuda District. The plans were ready to begin construction, but the Sangat decided to scrap those plans and begin construction at a more central place.

Fortunately, we came across a parcel of land at Chippenham Parkway, and it was bought by SACVI. All the civil-engineering work including water and sewer facilities, was completed in the due time. With the Grace of Akal Purakh Waheguru (God), the foundation-stone laying ceremony was performed on the 2 April 2000, Sunday, and the construction of the Gurudwara Sahib (Sikh Temple) was started.

Office Bearers of the Gurudwara Sahib; 1999-2001
Office Bearers – S. Harpal Singh Malik - President and Treasurer; Dr. Baljit Singh Sidhu - Secretary; Mrs. Jagmohan Kaur Tiwari – Langar Sewa (service common kitchen), S. Nirmal Singh – Dewan Setting (setting the temple), S. Gurdeep Singh – Dewan Setting.

Building and Finance Committee – S. Harmohindar Singh Bawa; Dr. Gurpal Singh Bhuller; S. Mannmohan Singh Grewal; S. Manbhupindar Singh Khera; Dr. Kanwalcharan Singh Sahni; Dr. Baljit Singh Sidhu.

Youth Representatives – Miss. Sweetie Kaur Kang; Miss. Puneet Kaur Khokhar; Miss. Aveena Kaur Kochhar.

Gurmatt School – Dr. Balwant Singh Sekhon, S. Gurvindarpal Singh Kochhar.

Interior Decoration – Mrs. Barindra Kaur Kochhar; S. Harmohindar Singh Bawa.

Social Activities – Mrs. Barindra Kaur Kochhar; S. Harmohindar Singh Bawa; S. Manjit Singh Kahlom; Dr. Mannmohan Singh Khokhar.

Panj-Piarae selected by the Sangat to perform the Foundation Laying Ceremony of the Gurudwara Sahib
Building on the 2 April 2000 - Sunday -- Mrs. Jaswant Kaur Kochar.

2. S. Satwant Singh Jhaj.
3. S. Balwant Singh Sekhon.
4. Dr. Kulwant Singh Khokhar.

Office Bearers of the Gurudwara Sahib 2001-2002
Office Bear – Dr. RavIndar Singh Kohli - President; Dr. Baljit Singh Sidhu - Secretary; Mrs. Barindra Kaur Kochhar – Treasurer and Langar-Sewa; S. Manjit Singh Kahlom - Dewan-Setting; S. Reetpal Singh Jhaj – Dewan-Setting.

Building and Finance Committee – S. Harmohindar Singh Bawa; Dr. Gurpal Singh Bhuller; S. Mannmohan Singh Grewal; S. Manbhupindar Singh Khera; Dr. Kanwalcharan Singh Sahni; Dr. Baljit Singh Sidhu; S. Sohan Singh Sandhu.

Youth Representatives – Miss. Rana Kaur Sodhi; Miss. Harneet Kaur Kalra; Miss. Mini Kaur Kapoor.

Gurmatt School – Dr. Balwant Singh Sekhon; S. Gurvindarpal Singh Kochhar;

Interior Decoration – Mrs. Manjit Kaur Grewal; Mrs. Harleen Kaur Sodhi.

Baljit Singh Sidhu MD,
Secretary, Gurudwara Sahib Sacvi,
13801 Allied Road,
Chester, Virginia 23836, USA.
ABOUT THE BOOK

The Sikh faith worships only God, and believes that He is Never Born and is Self-Created; Not Bound by the Birth, Death, and Time; Present All Over, in everything living or nonliving; All Powerful, Doer - Creator and Destroyer as well; Benevolent and Provider – God is everything. With this philosophy, only God remains for worship and nothing else.

The ancient, religious Hindu Holy Books are rich with the heritage of historical events, mythical stories, and other episodes. The Sikh Gurus have liberally drawn on them to make their own views easily understandable by the masses oriented to these. They tried to offer these as the popular examples for an easy understanding. Animal or any other sacrifices is not the Sikh-Way, and the word “sacrifice” in the Scriptures, mostly means a deep loving appreciation.

The script of the Sikh Scripture is Gurmukhi, which is commonly used in the state of the Punjab, India - the home of Sikhs. Tremendous amount of literature is being produced in this popular language, and this includes the books on the Sikh faith, which is the fifth largest faith among the religions of the world.

The language of the Scriptures is mixed, uses the words from different languages e.g. Punjabi, Hindi, Bihari, Sanskrit, Persian, Arabic etc. It appears like Hindi, and this keeps it easy to understand at least to some extent, by the masses in India. It is called “Sant Bolee” - the language of saints. The Gurus were very well educated, the masters of more than one language, and were distinguished poets.

In this book, the attributes of God have been given with capital letters. This is my choice. Most of the bridging-elements, meanings, explanations etc. have been put up within parentheses (round brackets) to distinguish the self-added material, and as an effort to keep it running smooth in the script.

This work is more of an easy transliteration. Special care has been taken to use the simple words. The spellings of a few non English words both in roman and English, may have some variation in their spellings. These should be ignored. Mainly, the roman is by Dr. K.S. Thind. Another version is by the author, and in this the punctuation marks have been attached to the characters to modify their phonation.

Dr. Kulwant Singh Khokhar,
12502 Nightingale Drive,
Chester, Virginia 23836, USA.
The current Nit-Nem (the Scriptures for routine recitation) approved by the Panth (The Sikh-World) comprises of the five Scriptures. The first of these is Jappu, also called Jappu ji Sahib, or Jappu Nisaan. Others are Jaapu Sahib, Savayae, Rahras, and Kirtan Sohela.

**Jappu ji Sahib** – The Holy Sikh Book: Siri Guru Granth Sahib, starts with this Hymn composed by Guru Nanak, the first Sikh Guru. This spans the first 8 pages of the Holy Book and is named "Jappu," respectfully called "Jappu jee Sahib." "Jappu" means, “recite.” Jappu jee Sahib is an important part of a Sikh’s daily prayer. The collection of scriptures called, "Nit-Nem," meaning Daily-Prayer, are often compiled separately in a small booklet. All Nit-Nem Gutkaas (Booklets) start with Jappu jee Sahib and contain other hymns as well. The description of Jappu jee Sahib that follows, has been taken with a few immaterial changes here and there, from "The Encyclopedia of Sikhism," by Harbans Singh, published in 1996 by the Punjabi University, Patiala, Punjab, India.

"Jappu ji is the most riveting Sikh prayer recited by the devout, early in the morning. The composition is not assigned to any particular raga or musical measure, as is the rest of the Scriptural text. Jappu ji is universally accepted to be the composition of Guru Nanak, the founding prophet of Sikhism, although, unlike other scriptural hymns and compositions, it remains anonymous without being credited individually to any of the Gurus… Preceded by what is called Mul Mantra, the basic statement of creed, the Jappu comprises of an introductory sloka and 38 stanzas traditionally called paurees and a concluding sloka… The entire composition including the Mool Mantra, two slokas and the thirty-eight paurees form the sacred Morning Prayer Jappu ji Sahib, is also called Jappu Nisaanu. It serves as a prologue to the Scripture and encapsulates Guru Nanak's creed and philosophy, as a whole. "The message of the Jappu is abiding in nature and universal in application. It describes the nature of the Ultimate Reality and the way to comprehend it, and is not tied to any particular religious system. In a word, it defines Sikhism, the religious view of Guru Nanak.”

**Jaapu Sahib** – It is a different Scripture from “Jappu” of Guru Nanak. Jaapu has been composed by the Tenth Master Guru Gobind Singh. It has 199 stanzas in different styles of the poetry, contains different Names of God, and so is meditation on Him. The Scripture is rich with the words from different languages like Sanskrit, Persian, Bihari, and even Arabic.

**Savayaas** – It has 10 Shabads – Hymns. It is composition of the 10th Master - Guru Gobind Singh, and is in his style.

**Rahraas** – It has Hymns by different Gurus, and portions from other Banis (Scriptures) like “Anand Sahib,” by 3rd Guru, and “Chauraee,” etc. by Guru Gobind Singh.

**Keertan Sohela** – This also is a mixed Bani i.e. not by a single Guru. It has five Hymns. As a daily routine, a Sikh is required to recite these five Banis (Scriptures) every day. If nothing more, most of them recite Jappu ji Sahib every morning and some add to it Rahraas in the evening. Many recite more than these five prescribed Banis. Whatever one can do is great, but should keep on trying to achieve the optimum.

**Extra Banis**
Many recite more than the above currently prescribed five Banis – Scriptures. Some of these are mentioned below, and have also been given in this book –

**Shabad Hajaa-rae** – This is recited in the morning, mostly after Jappu ji Sahib.
Anand Sahib – Previously, before the change in the prescribed Banis, almost everyone recited it, and still many do so. Its full script – complete version has 40 Paurees – steps. Starting five Paurees – Steps, plus 40 th Pauree of Anand Sahib is also called Anand Sahib or Chhota Anand Sahib. This is sung at the end of almost all the celebrations. This also is a part of Rahraas, as well.

Chaupai – “Hamree karo hath dae rachhaa...” This also is a part of Rahraas. This is the Chaupai which is recited by most of the people. It is specially recited in the hard times. In the 1984 mass anti Sikh riots, it was daily recited by almost every Sikh.

Chaupai – “Pranvo Aad. Aekan: kaaraa...”

Sukhmani Sahib – This is a very long Bani, and is not given in the present book. It takes about one to one and a half hours to recite. A good lot of the people recite it daily, mostly in the morning. Besides Jappu ji Sahib, this Bani is also very popular amongst the non-Sikhs. This is considered the peace-giving Scripture.

Ardaas – It is invocation and is given at the end of the book. It is a supplication and not a Bani – Scripture.

Dr. Kulbir Singh Thind,  
3724 Hacienda Street,  
San Mateo, CA 94403, USA.
INTRODUCTION
NIT-NEM
DAILY PRAYER
Punjabi in Gurmukhi & English Transliteration

GENERAL
NIT-NEM: “Daily Discipline.” It is a collection of the selected portions of the Sikh Scriptures for their routine recitation every morning, evening, and night. This book is a transliteration of the Nit-Nem – Daily Prayer, currently prescribed by the Khalsa Panth (The Sikh people). Some extra Banis – Scriptures, have also been added.

KEY-BOARDED SCRIPTURES: The scripture text has been copied from the Gurbani-CD. The making & duplication of the Gurbani-CD is controlled by Dr. Kulbir Singh Thind, MD; 3724 Hacienda Street, San Mateo, California 94403, USA.

ROMAN: Phonetic representation of Gurbani into a text using English alphabet is a very difficult task. Many of the commonly accepted English equivalents of the Gurmukhi script used here have evolved in the time and have been used by other authors as well, but a good number of them have gradually been further modified or developed. No matter how it is done, the romanization can at the most achieve an approximation to the original. However, it is hoped that readers will find the romanization in this document a helpful phonetic approximation as a substitute for the Gurmukhi script. The English language uses spellings that are context-sensitive, but such a methodology cannot be used with advantage for romanization of Gurbani. The methods adopted here are totally devoid of context. The upper case (capital) letters have only been used to make a distinction between different phonetic syllables, except in the words that directly refer to God. (Dr. Kulbir S. Thind, MD)

SCRIPTURES
Seven Gurus composed the Banis - Hymns. Out of the ten Gurus, Guru Granth Sahib (the Holy Book) contains the Banis (Scriptures, Hymns) of the six Gurus – first 5: Guru Nanak Dev, Guru Angad Dev, Guru Amar Das, Guru Ram Das, Guru Arjun Dev, and the 9th Guru Tegh Bahadur. Bani of the Tenth Guru Gobind Singh, is in his Dassam-Granth (Book of the 10th Master). Coincidentally, the three Gurus who did not compose Banis, had their names starting with Har-e - Guru Har-e Gobind, Guru Har-e Rai, and Guru Har-e Kishan. Nit-Nem is the collection of selected Scriptures for daily recitation as a routine. The standard Nit-Nem set by the Panth – the Sikh world, has the Banis of five Gurus - First, Third, Fourth, Fifth and the last i.e. the Tenth Guru Gobind Singh.

Nit-Nem includes the Bani of the Gurus only, and not of Bhagats (saints), Bhattas and others. In Nit-Nem, there is no Bani of 2nd Guru Angad Dev, and 9th Guru Tegh Bahadur (6th, 7th, and 8th Guru did not write Gurbani).

If we think the Nit-Nem has Bani only by the Gurus to maintain its special status, all the Banis in the Guru Granth Sahib though authored by anyone, and that of Guru Gobind Singh, are equally honorable. If we presume that the Banis not composed by the Gurus are not there in the Nit-Nem for a special distinction, it will be a far fetched idea. Every Bani, authored by anyone, became Gurbani when it got entered into the Holy Book.
SOURCES OF THE SCRIPTURES

Guru Granth Sahib – The root source of all the Gur-Banis (Scriptures), except that of Guru Gobind Singh, is Guru Granth Sahib. Besides others, the Holy Book is published by S.G.P.C., Amritsar, Punjab, India. It was compiled by the 5th Guru Arjun Dev. Later, Guru Gobind Singh added to it the Bani of his father 9th Guru Tegh Bahadur, but did not put in it his own Bani.

On the page 1429, line 6, of the Holy Book, there are 5 couplets in the stanzas under the title Dohraa, and out of these the two are -

- balu chhutkeo bandhan prae kachhoo naa hot aupaae.
- kahu nanak abb ot har-e gajj jeo hohu sahaae. Slok 53.

Strength has been lost, the bindings have caught up, and there is no way out. Nanak, submit to the protection of God. O Lord, help as You did the elephant (and saved it from the crocodile). 53.

- balu hoaa bandhan chhutae sabh kichhu hot upaae.
- nanak sabhu kichhu tumraae haath maae tum hee hot sahaae. 54

Strength is there, the bindings are no more, everything is set right. Nanak, all is in Your hands, please provide Your protection. Slok 54.

Some think that the lower couplet No. 54, is by Guru Gobind Singh. The 9th Guru wrote the stanza before his martyrdom at Delhi, and at that time his son the 10th Master, was more than 200 miles (320 kilometers) away at Anandpur Sahib, near Chandigarh. Father would not have sent his son the incomplete stanza without the above given upper couplet No. 53, for him (son) to put in the couplet No. 54, to complete it. Even, the 9th Guru would not have expressed a desperation, and asked his son’s advice by sending his couplet No. 53. If the Ninth Guru had been afraid of his death, he would have not traveled to Delhi, preaching all along the way. Moreover, the obedient son would have never sent his advice to his great Guru-Father, to boost up his courage. The language, words, style and expression of the couplet No. 54, is in total harmony with the couplet No. 53, and evidently this stanza has no writing by Guru Gobind Singh. No poet leaves a composition incomplete, especially with the unwritten lines in the body of the poem, for someone else to complete it. If Guru Gobind Singh added his couplet to the stanza, he could have added at least some of his other Banis to Guru Granth Sahib. In the couplet No. 53, Guru Tegh Bahadur poses a question to the humanity, “You think you have lost strength, you are bound down - helpless, and there is no way out? Submit to the Lord, and he will protect you as he saved the elephant from the jaws of the crocodile.” In the couplet No. 54, he himself advises, “ By submitting to God, you get back strength to stand everything, you get delivered from the limitations, and everything gets set right. O Lord everything is in Your hands, and graciously extend Your protection.” It is clear that the scripture by Guru Gobind Singh is not there in Guru Granth Sahib.

The 5th Guru compiled the manuscript containing the Hymns of his predecessor 4 Gurus and his own compositions, and it was named Pothi Sahib – the Revered Book. Later, it came to be called ‘Kartarpuri Bir,’ because it was with the Sodhis of Kartarpur. It is possible, honoring the work of the 5th Guru, the 9th Guru did not himself add his own Bani to it. It was the 10th Master who added to it the 9th Guru’s Bani, long after his martyrdom. It got the name of ‘Damdami Bir’ – compiled at Damdama Sahib. Perhaps, with the same sentiments, the 10th Master revered the work of his elders, and did not enter his own compositions into the Pothi Sahib (Damdami Bir). Very likely, as his father did, he did not want to equal his elders. Before
his death, Guru Gobind Singh declared this updated Pothi Sahib with the Bani of the 9th Guru: his father (Damdami Bir) a Guru, and it became ‘Guru Granth Sahib’ - the Holy Book.

**Dassam Granth** – The Bani (Scripture) of the Tenth Master Guru Gobind Singh, is from his separate ‘Dassam Granth’ (Book of the Tenth Master).

**NOTES:** Every author tries to translate with all the best he or she has within the limits of the individual amplitude of the knowledge. It makes it natural for the different versions to vary in their certain areas. This has its own beauty in helping to widen the mental horizons of the readers. It provides for the attitude of the reader an open field for its own game of intelligence, and with a choice to enjoy with an open mind the work presented.

All effort has been made to use very easy Gurmukhi and English words so that the translation can be understood without the need of any other help.

This version of the translation is not a word by word rendering, or an effort to create a dictionary of the words used in the Scripture, but is a broad based work to make easy understanding of the essence of the Scripture. It is mainly aimed at serving the need of the novice, especially the English knowing youth, particularly in the developed countries. It is equally useful for the people in India, and anywhere else.

At places, the bridging and explanatory element has been introduced in an effort to make harmonious the transition of the Scripture from one step to the next. The study of the other elaborate works is suggested for the deeper details.

On the suggestion of Dr. K.S. Thind, an easy Jappu ji Sahib translation was taken up on the 15th November 2000. It was printed under the name of The Morning Prayer. Later, it continued as the Nit-Nem translation, which was completed on the 15th June 2001, Sunday. Such a project could be completed in a short time due to copying Gurbani and its roman from the Gurbani-CD., created by Dr. Kulbir Singh Thind, MD., and by his electronic format setting.

**HELP BOOKS**

_Guru Granth Sahib_ – Published by S.G.P.C. Amritsar, Punjab, India.


_Shabdaraath Dasam Granth_ - Publication Bureau, Punjabi University, Patiala, year 1985.


_Gurbani-CD – Version 2001._ By Dr. K.S. Thind. Translation by Singh Sahib Santa Singh Khalsa, M.D., USA.
STANDARD
My colleagues and I have adopted the works by S.G.P.C. (Shromni Gurdwara Parbandhak Committee, Amritsar) as the set standard for the verification and correction of the errors in the Banis (Scriptures). The pages and lines, of Guru Granth Sahib, wherever given, are according to the publication of this institution. These publications are -

Guru Granth Sahib (The Sikh Holy-Book), or its Sainchees (Parts) published by S.G.P.C., Amritsar.

Banis of Guru Gobind Singh – As yet, Dassam-Granth has not been standardized. The following books were used to check the Bani of Guru Gobind Singh -
- Dassam Granth And its Shabdarath, as mentioned above.
- Nit-Nem Te Hor Bania - a Gutka (Booklet), and “Nit-Nem Steek,” both published by S.G.P.C.

LIMITATIONS
In verifying Gurbani in its Gurmukhi script, and marking its corrections, one cannot use one’s own free will, and has to depend on the standard reference-works. The problem is that almost all the reference works have their own variations of the spellings and as well of the meanings. It becomes difficult to decide as to which version is correct - right. This is more so with the Banis of Guru Gobind Singh. Unless the Scriptures, and other works particularly of Bhai Gurdas, Bhai Nand Lal etc., are corrected and their Padd-Chhed (spacing i.e. separating the words), Shabd-Jor (spellings), and their meanings are standardized, as well as their pages and lines per page are fixed by the Panth (The High Sikh Institution), it shall remain a difficult problem.

Guru Granth Sahib (The Holy Book) and most of our old time manuscripts were Dandee-Likhat, (Mala-Likhat) i.e. writing of the script ran as a continuous single line without spaces between the individual words. For separating the sentences, a “Do-Dandee” (A vertical double-line equal to the height of letters) was used as a period. “Ik-Dandee” (Single vertical line) meant a comma, was not used in Guru Granth Sahib. There were no other punctuation marks. Differences in Padd-Chhed (spacing of the words) lead to variations in the spellings, resulting in differences in the meanings of individual words.

It is not desirable to use the English punctuation marks within the body of the Holy Scriptures. The coming generations will presume that this is the right way of scribing Gurbani. The comma is mercilessly abused as a punctuation mark when giving quotations from Gurbani, or when preparing its translations, or even in the Gurbani script. A comma can be avoided within script of the Scripture by creating some space in its place, or by breaking the line where the scholars want to put a comma. Besides comma, the writers do not hesitate to use question mark, and exclamation sign in the Gurbani. To put the Gurbani or the words from it into our writings, the inverted commas and parentheses are useful to mark such things out.

To a great extent, Padd-Chhed: separating the individual words of Guru Granth Sahib and other books, came as a boon and made its reading easy. Padd-Chhed depended on the wisdom, knowledge, and choice of the individual scholars. A careful and comparative study of the scriptures in different works brings out the examples. All this had been instrumental in creating differences in the Shabad-Jor (Spellings), and to a great extent this ended in the loss of uniformity in the meanings. We hardly see teachers or institutions that maintain uniformity.
The present situation is very unsatisfactory. Our Gutkaas (Pocket-size scripture booklets) may have lot of errors. Perhaps, Dassam Granth too, needs attention. It appears as if all is not quite well with the Holy Scriptures, even. Besides Padd-Chhed, mainly responsible are careless printing, negligent editing, and lax correction marking. It can be remedied by the strict supervision, efficient control, and non-discriminating inspection of the Gurbani and related printings. There is a need of an honest, independent body only for this purpose.

The Khalsa Panth, the highest Sikh institution, is the only body that can provide the world with the standardized Sikh Scriptures, other important works, and their translations to address to all these problems. Without standard reference works for comparison, there is no way to stamp out the errors from the Sikh religious literature.

TRANSLATION

In the Gurmukhi-Punjabi translation of different Bani s, at some places at least, it has been tried to locate the meanings under and close to the original words of the scripture. In this broad-based translation, this may help to make out meanings of some of the words.

To avoid confusion created by the alternative meanings, and to keep it more simple as well as easily understandable, double meanings, names, places, etc. have mostly been avoided especially in the English script, but still some of these are there.

When learning the meanings of the short scriptures like those of “Nit-Nem” (Daily Routine-Recitation), it is profitable to study more than one work. Every author or scholar may have his-her own variations in some areas, at least. Jaap Sahib has an abundance of such words. The author may as well have limitations imposed by the type of work he or she is doing i.e. it is a restricted (unexplained) or a detailed – elaborate work.

The Sikh Scriptures are in poetry. Bani has many words from other languages. Especially Jaap Sahib is rich in Sanskrit, Persian, and Bihari vocabulary. In the Hymns, only a single word may be there to represent a whole sentence. In this environment, each stanza, verse, and word can have more deductions of their meanings, and by grouping a word with one or the other part of a line, addition in them may further increase. The placement of imaginary punctuation may add more. Due to this, particularly Jaapu Sahib needs a little more care and attention to read and understand it.

PRELUDE TO NIT-NEM

These introductory write-ups are a bit long, and so these have been grouped together here, to make a separate chapter.

Amritvela: the Holy Time – is the fourth-part of the night, from 3 A.M. to 6 A.M. It ends with the sunrise. This time is for reciting Nit-Nem: routine or prescribed daily prayer. One gets up at this time, bathes, and to recite the Name of God. After this, begins the recitation of Bani. Most of us do every other thing, yet they do not find the time for God.

Every prayer paves the way for remembering Him, but this path we do not adopt. We do not realize what the Guru tells us to do in the scriptures! It is so easy and we have simply to make a habit of it.

Naam-Jaap - Sit down straight up, cross legged, on a cushion or on any other suitable seat. Focus your eyes at a point between the two eyebrows and slightly higher - almost level with their upper borders. Now, take deep breath and along with it, in your mind, say “Wahe.” After this, without any interval, breathe out and along with it mentally say “Guru.”
You may start with 10-15 minute-sitting, and gradually add to it for increasing the time. After this, start reciting Gurbani. Edict of the Guru does not stop here, and we have to stay in the presence of the Guru and God by constantly remembering Him. This keeps us under the fear of God not to do anything wrong.

For more details read “Way of the Saffron Cloud,” (English) or “Wahu Wahu,” (Gurmukhi) by the same author.

**Nit-Nem (Discipline of Prayer) –** Recitation of Gurbani (Hymns) currently prescribed – approved, by the Panth (The Sikh World) -

- **Morning** – Mostly before the sunrise -
  - Jappu ji Sahib
  - Jaapu Sahub
  - Svayae “Sravag suhd smooh sidhan kae…..”

- **Evening** –
  - At the time of sunset - Rahraas

- **Night** –
  - Before going to sleep - Kirtan Sohelaa (or Sohelaa)

In their Nit-Nem, most of the Sikhs recited Anand Sahib, and Shabad-Hajaarae. Even now, many do it. In the morning, Sukhmani Sahib is commonly recited full, or in parts, and some read Asa Dee Vaar (in part or full), or listen to its Kirtan (Singing). There is no limit, and one may recite as much of Bani (Scriptures) as one likes. Since the recent past, many Sikhs started reciting Chaupai “Hamree karo haath dae r achhaa.....,” and as well Chaupai, “Pran.vo aad. aeken:kara.....”

**Jappu**

Jappu (Jpu). To show respect, it is called “Jappu ji Sahib”. This is the Bani of the First Guru Nanak Dev. Guru Nanak Dev asked (Guru) Angad Dev to assort his Bani and compile Jappu (Jappu ji Sahib). Jappu means to recite, and it is read in the morning hours. The Holy Book of Sikhs “Guru Granth Sahib,” starts with Jappu: an abstract of the philosophy of the Sikh-Faith. Its first verse is called “Mool-Mantar” – Basic or Root Formula, after that is one Sloka, then 38 stanzas, and at the end another Sloka. It usually takes about 15-20 minutes to recite this Bani.

**Jaapu**

Jaapu (Jaaapu). Jaapu means “For Recitation.” Respectfully, it is called Jaapu Sahib. This is the Bani of the Tenth Guru Gobind Singh. It is from Dassam-Granth – Holy Book of the Tenth Master, and this starts with Jaapu. This Bani is full with many Names of God and we can take it as a meditation on Him. It takes 20 to 25 minutes to recite it.

In the translation of Jaap Sahib, as in other Banis, at some places the alternative meanings have also been given, and these have been placed within parentheses or inverted commas, placed after a dash, or written as an indented line. Such meanings are usually in a general sense and may not necessarily be strictly based on the grammar etc.

**Tav Parsaad Svayae**
“Tav Parsaad Svayae, Paatshahee 10,” Written by Your Grace, 10th Master. 10 is phonated as Dassveen – Tenth. This starts with “Saravag suhd smooh sidhaan kae.....” and is the composition of Guru Gobind Singh. It is from the Bani named Akaal-Ustat, in Dassam-Granth.

**Rahraas**

It means the Right-Path. In Guru Granth Sahib, it is given from the page 8, line 13, and contains 8 Hymns by the 1st, 4th and 5th Gurus. Added to it later, by guru Gobind Singh are Chaupaee “Hamree Karo haath dae rachhaa.....” from stanza 1 to 25 + Savayaeeaa “Paaen’ gahae jabb t.ae T.umrae......” + Dohraa “Sagal d.uaar kau chhad kae.....,” After this is Anand Sahib by the 3rd Guru Amar Dass (It is Chhotaa Anand Sahib –

Starting 5 and last 40th stanza of the regular i.e. full Anand Sahib with 40 stanzas). Anand is followed by Mundaavanee Mhlaa 5 (Phonated as Panjvaan) “Thaal vich t.inn vast.oo pa-eeo....., and Slok Mhlaa 5 (Panjvaan) “T.aeraa keet.aa jaat.o naheen.....” Rahras is recited at the time of the sunset. It takes about 15-20 minutes to recite this.

**Sohela - Kirtan Sohela**

The “Song of His Praise.” It is given at the page 12, line 10, of Guru Granth Sahib. It is a collection of 5 Shabads (Hymns), first three by the 1st Guru Nank Dev, after this 1 by the 4th Guru Ram Das, and the concluding one by the 5th Guru Arjun Dev. These 5 Hymns are from different sections in Guru Granth Sahib. This is recited before retiring at night. If Raheras gets delayed, Kirtan Sohela is recited along with that. It takes 2-3 minutes.

**Bani not incuded in Nit-Nem**

**Shabad-Hajaarae**

The “Hymns in His Presence” – invocation i.e. supplication. To start with, there are 4 Hymns by the 5th (Guru) Arjun Dev, addressed to his father Guru Ram Das (Waheguru). The remaining 6, are by the 1st Guru Nanak Dev. All these Hymns are from Guru Granth Sahib.

This Bani (Scripture) used to be included in the Nit-Nem - daily recitation of Scriptures, but now, by the decision of the Panth - the Sikh World, it is no more so. Even now, it is recited by many, usually after Jappu ji Sahib in the morning.

Guru Ram Das sent his son (Guru) Arjun Dev to Lahore to attend the marriage of the son of his (Guru’s) nephew Sahaee Mall, and told him to return only when called. About four months or so passed waiting, and then (Guru) Arjun Dev sent one by one three very eager Hymn-letters to his Guru-Father Ram Das to very humbly remind him to call. The first two did not but the third reached him. The fourth Shabad of thanks, he composed on meeting his father after coming back home from Lahore.

At that time Guru Ram Das was the Guru and “Guru-Father” has been used for him. (Guru) Arjun Dev was not yet a Guru, and so the word Guru for him has been placed within parentheses.

**Anand**

Usually called Anand Sahib. It has 40 stanzas, and takes about 16 minutes to recite. It was composed by the 3rd Guru Amar Das. This is not now one of the Nit-Nem Scriptures, but is recited by many in the morning.
Chhota Anand Sahib – It is short variety of Anand, and is called Chhota Anand Sahib (Short Anand Sabib), or simply Anand Sahib. It is the first 5, plus the 40th stanzas of the regular Anand, and is recited or sung at the end of every function of joy or sorrow. This is the part of Rahraas, as well.

Other Banis

Chaupaee

This is “Paatshahi 10, Kabeovach Baenat. Chaupaee.” – The Hymn of supplication (Invocation) by the Tenth Guru Gobind Singh. Its start is “Hamree karo haath d.ae rachhaa.....” and its 25 stanzas are usually recited in the morning. It was composed by Guru Gobind Singh, and is a section of “Ath Pakhiaan Charit.r Likhya.ae”, under the heading “It.t.e Sree Chirit.t.re Pakhyaanae T.riyaa Chrit.t.re” in Dassam Granth. At the start of this chapter “Patshahi 10” is given, but not at the start of this Chaupaee. It is recited daily in Rahraas, and is one of the five Banis for preparing Amrit (Holy Drink). Many do not consider it the composition of Guru Gobind Singh. It takes about 2-3 minutes to recite it.

Chaupaee

“Prannvo Aade Aekankaara.....” is in Akaal-Ustat, in Dassam-Granth, and is the composition of Guru Gobind Singh. It has 10 stanzas, recited in the morning, taking a minute or so.

This Chaupai has been corrected according to Shabdarath Dassam Granth, by Bhai Randheer Singh, page 16 of the Volume I, printed in 1985, by Punjabi University, Patiala. In this book, the Chaupai starts from “Tav Parsaad Chaupaee, “Pranvo Aad Aekankaaraa.” The heading is according to a Nit-Nem Gutka (Booklet).

Commonly recited Bani

Sukhmani – Sukhmani Sahib

Sukhmani Sahib is the composition of the 5th Guru Arjun Dev, given on the page 262 of Guru Granth Sahib. It has 24 Ashtpadees (Octaves – 8 stanzas in each octave). It is recited full or in parts, mostly in the morning hours, taking about one to one and a half hours. In the Gurdwaras, it is recited every morning.

Asaa Dee Vaar

It is not included in this book. In the Gurdwaras, it is sung in the morning as a routine. It takes from 1 to 1.5 hours to sing it complete. Some, individually, may recite it daily, in full or in parts. For reciting only, without added Shabads, it takes about 20-25 minutes.

This is given on the page 462, of Guru Granth Sahib. It was composed by Guru Nanak Dev, in Raag Asaa, and it has Bani of the Second Guru, also. It has 24 steps and is to sing the Glories of God.

Ard.aas

This is invocation, supplication or prayer. It may be performed at the start and very sure at the end of every function. It is recited after the morning and evening prayers. The requirement is to say it with single mind, humility, and total surrender. Its starting stanza “Vaar Sri Bhaut.ee ji Pat.shahi Dasveen.” is by Guru Gobind Singh, and in its recitation or scribing no change is permitted. The rest of it kept developing with the Sikh history.
CONTENTS

Dedication .................................................................................................................. 3
Thanks ....................................................................................................................... 4
Books by the author ................................................................................................. 5
Daily Prayer ................................................................................................................. 6
History - Gurdwara Sahib, SACVI ........................................................................... 7
About the book ........................................................................................................... 9
Foreword .................................................................................................................. 10
Introduction to Nit-Nem ....................................................................................... 12
Contents .................................................................................................................... 21

1) Jupjee Saahib ......................................................................................................... 22
2) Jaapu Saahib .......................................................................................................... 89
3) Tav Parsaad Sava-yay ....................................................................................... 158
4) Rehraas Saahib .................................................................................................... 166
5) Keertan Sohilaa ................................................................................................... 211
6) Shabad Hazaaray ................................................................................................. 221
7) Aanand Saahib .................................................................................................... 241
8) Aanand Saahib (Chhotaa) ................................................................................. 288
9) Chaupaee ............................................................................................................ 294
10) Chaupaee (पृथ्वी आनंद देवेलाग) .............................................................. 308
11) Ardaas .............................................................................................................. 316
JAPPU

TRANSLATION OF “JAPPU”

Out of respect, Jappu is commonly called ‘Jappu jee Sahib,’ or “Jappu Neesaan,” as well.

The Scripture is by the First Guru Nanak Dev ji

It starts at the page 1 of Siri Guru Granth Sahib – the Holy Book.

God is everywhere and in everyone, He is the Truth - Immortal, Creator, Without-Fear, Without-Enmity, Unborn, and Self-Created. This understanding comes by the Guru's Grace.

(‘One’ in “Ik-Oankar” represents God. ‘O-an:’ is ‘Shabad;’ the ‘Celestial-Sound’ that denotes the Being of God. “Kaar” means ”All Powerful, Everywhere, in Everything, and the Doer.” The superscript “N” in the word “saab-bhN” denotes a nasal sound and should not be pronounced as a complete “N”, and it should not be fonated as “saibhNg.”

Jappu

“Jappu” recite this. “Jappu” is the name of this Scripture, as well.
आद सच जुगवाई सच ॥
aad sach jugaad sach.

विविघ्व मट ते मंग, तुण ते मंग है। (मंग, चढ़ है अभिन दु:खम गरितम)।

God was the Truth in the beginning, and has been so in all the ages.

ते ही सच चलव चेरी ही सच ॥१॥
hai bhee sach naamak hosee bhee sach. ||1||

है ब्रह्म सति है। चलव, चढ़ मंग ही मंगाई लहे गा।

“सलेव” है। सलेव, बिठड़ से दिख विस्म है। सच है ज्ञान है अभिन किम हैं में रही।

Nanak, He is the Truth now, and shall forev ere be so. (This is a “Salok” – a form of poetry. Truth - Immortal).

नैसे मंचू ते दोहटी ते मंचू भय लहू ॥
sochai soch naa hov-a-ee jay sochee lakh vaar.

विचार वाट दे तल विविघ्व दी मंगन तदी पैरी, दबें हंसन बहीं दिखन लीजी।

Simply by contemplating on God, we cannot understand Him, even though we may think hundreds of thousands of times.

छपे छप है दोहटी ते दोहज वर हिट उच ॥
chupai chup naa hov-a-ee jay laa-i rahaav liv taar.

छप वर चुपट दे (विचार) तल है उमली तदी चूंची, दबें भल भगाभ टिख ले ती विकीं ता मेंजी।

By keeping silent (Thinking), the mind does not receive satisfaction even though it thinks with constant absorption.

भुक्खी भुल ते दोहटी ते दोहज भूलीता भर ॥
bhukhi-aa bhukh naa utree jay bannaav puree-aa bhaar.

भल्भाज दे भिलख ही बुँद तदी उटाइ – विविघ्व रा विकास भिलख तली, दबें सचि समव दे “विकास दे गाजी” विकीं ता भूल लीजी।

Hunger for God is not appeased - Knowledge of God is not obtained, though one may study the relevant literature of the world.

सहस सिखाराथ भय देए उ दिख त चहे रामल ॥
sahas si-aanpaa lakh hohi taa ik naa chalai naal.

जन्म सिखाराथ (समुद सिखाराथ) दबें लघ गेट, दिख ही (विविघ्व है नाटल लही) विभ लही आवामी।

We may have a hundred thousand folds of wisdom, even this does not help us understand God.
किव सची-आराहे किव बूढ़े उठे पाल।
उनी शिंगे मंस (संधे हू) नाटीये, उजे दिल मउं मंग ठुठ (बच्चे) ए ठुठ उठे?
Then, how can we know the Truth (The True One), and how can we remove our doubts?

ननाक जिनही चल्रा राखाव लिखिया तह ।
hukam rajaa-ee chalnaa naanak likhi-aa naal. ||1||
रत्रह, रत्र ही लिखिया है – मरहल ए नरह घो, वनभाव दी भजनी ए गुजर लिख चिनिया (मंग भिलख अहे बच्च हंतर है)।
Nanak says, the answer is to stay in the Will of God (doubts will clear up and we will attain Him). ||1||

ननाक वेदता आचार गुजर ए चनिया तह ।
hukmee hovan aakaar hukam naa kahi-aa jaa-ee.
वरियाफू चे गुजर रहल समांग तीनीं कसां (मतील) बरहियाँ रह। णूम ए गुजर लिख तूडी न मसह श्री बी है – विन्हें रा है।
By His Order the Creation (living beings) come into being, but His Order cannot be known.

ननाक वेदता नीन दुर्गुजर भिले चिनिया ॥
hukmee hovan jee-a hukam milai vadi-aa-ee.
किवे गुजर चे रत्र शीस बटये रह, अउ गुजर चे रत्र दी लिखया हू मंग भिलख चे – गुजरा हे बी घटये है, विवे कूल हिल देपत है।
By His Will the living-beings get created, and with His Will these obtain honor (of being a human. He determines what should they become a human being or anything else).

ननाक दुर्गुजर तीन दुर्गुजर लिख दुख मुख भारीमाति ॥
hukmee utam neech hukam likh dukh sukh paa-ee-ahi
हुजे दुख रहल दुख-दी ही भुजे रह, गुजर (बरहिया) चे रहल दी भजनी चे धुखी भिलखी है।(दुख तीन – चीन-अंत: वादो-परी (संखी-नीं जरीया दे मरहल)।
By His Will the living beings (Including the people) become high and low, by His Will (Destiny of the people and deeds) they suffer or get pleasure or enjoyment.

हिवला ननाकी वधामी दिलिव दुर्गुजरी मचा वधामीमाति ॥
iknaa hukmee bakhsees ik hukmee sadaa bhavaa-ee-ahi.
हिवला हू डिवेस गुजर चे तल वधामी (संघ, भूवडी) भिलखीया रह, दिल हूम चे गुजर रहल दी मसह दे भजन दे संवार लिख यहे दिवे रह।
Some obtain His Blessings (liberation) through His Will, and others by His Will keep trapped in the cycle of birth and death.

Some take His Boons as signs of His existence and sing of His praise.
Some, sing of His praise after realizing that it is difficult to attain wisdom to meet Him.

Some sing that He creates and then destroys it (Some sing impressed by the great power of the Lord that He creates a body and can destroy it as well).

Some sing, God seems and appears to be too far away (impressed that God is unreachable).

There are many who sing His praise. (There is no dearth of views about God. There is no end to those who give opinions about God. Thinkers tell about Him in many ways that He is).
नानाक गद्यार्थ धर्मी धर्म धर्म। ||3||
उचित साहिब साच साच नाई भाकि-आ भाय-आ आपा।
मंचे गद्यार्थ द मंच तभ लेख लाई विश्वास दे रह लैले उख। (गद्यार्थ मंच है, दुसरे दिनादि ही मंच है, दुसरी देवी देवी पवें-बढ़ी है - दुसरे पवें में सबका है।)
True is the Lord, True His Name and people recite His Name with great love. (The Lord is the Truth, True is His Justice, and He accepts the True Love).

The People pray, beg, and ask for His Boons, the Giver; the Lord, fulfills their
 desi ya aake barse mee sinu dhatm se saksat ||
fayr ki agai rakhee-ai jit disai dar-bar.

When everything comes from Him, He gives, then what is ours that we should offer to Him so that we can enter His Court, go to His presence! (We realize Him).

muhou ki bolan bolee-ai jit sun Dharay pi-aar.

What should we say that on hearing it He starts loving us!

amrit vaylaa sach naa-o vadi-aa-ee vichaar.

(For this) Early in the morning, think about (recite) the Greatness of the True Name (“Waheguru,” God). Recite His Name.

karmee aavai kaprh aadree mokh du-aar.

By good deeds the Saropa (Robe of honor - this body) is obtained, and by His Kindness the door of salvation opens (gets Mukti - liberation, freedom from the worldly bindings; the cycle of birth and death ends).

Naanak ay-vai jaanee-ai sabh aapay sachi-aaar. ||4||
Nanak, this way (by contemplating on “Waheguru,” God) we realize that everything is nothing but the Lord Himself - He is everywhere, in everything. ||4||
Nobody can establish (Fix up) or create Waheguru - God.

**Aapay Aath Nirdesh Thakat II**
aapay aap niranjan so-i.
Niranjan (Stainless - the Lord), is Self-Created. (The Pure-One Himself is everything).

**Jin Sayvi Thin Paa-I-Aa Maan II**
jin sayvi-aa th in paa-i-aa maan.
Those who served (remembered Him), obtained honor – got His acceptance.

**Naanak Gaavee-Ai Gunee NiDhaan.**
Nanak, sing the praise of the Lord who is the Treasure of Excellence (Qualities).

**Gaavee-Ai Sunee-Ai Man Rakhee-Ai Bhaa-o.**
Sing the praise of the Lord (recite His Name), listen to it, and keep His love in your mind.

**Dukh Parhar Sukh Ghar Lai Jaa-I.**
(This way), we are relieved of pain and sorrow, and peace settles down in the mind.
The Shabad resides in the mind of the Gurmukh and in the mind of the Gurmukh is His Knowledge (of Vedas), because he always remembers the Lord in his mind. (Shabad - His Name. Gurbani - the Word of God. Gurmukh - God-Oriented, one in submission to God),

The Guru (God) Himself is Isar - Shiva – god of destruction; Gorakh - Vishnu – god of provisions; Brahma - god of creation; and Parbati - wife of god Shiva. (Just for the knowledge sake, Vishnu's wife is Lakhshmi and Brahma's is Saraswati).

Had I known about God, should I not have disclosed it? He is difficult to describe. (Even if I Know about God, it is impossible to tell, because He is above description).

The Guru has made me understand one thing,

(That) God gives (His Boons, life) to everyone, (I should) never forget Him. ||5||
Getting accepted by Him is my ‘bath at a pilgrimage’, and without being accepted, there is no (sense of any) such a bath.

I look upon His Creation, (and find) what can anyone have from Him without His Kindness (his destiny, good deeds!).

In the mind are gems, jewels and rubies (all goodness), if you listen to (act upon) even a single piece of advice of the Guru.

The Guru has explained (made me understand) one thing,

(That) There is but One Giver (Master) for all beings, and I should never forget it (I may never forget Him!). ||6||

If the age of a man be equal to four ages (periods of time, eras, aeons. A period is of thousands of years), and may even become ten times more.
May be he gets known all over the world and all the people accompany him out of respect.

He may win praise (honor, good name) in the world (nine continents), and out of respect people may start following him wherever he goes.

If the Lord is not kind, no one will care even to speak with (Inquire after) him.

Such a person is considered the worst worm, and even the sinners accuse him of sins.

Nanak, God gives goodness (virtues) even to those with none, and to those with virtues, He gives more.

But, I cannot think of anyone who has power enough to add to the Qualities of God.
By listening to God's Name, Sidha - those with power to do miracles; Peer – Muslim spiritual leaders; Sur – gods, and Yogis came into being. (Yogi - one who practices Yoga. Yoga: a way to meet God. By listening to the Name of God, one becomes like sidha, Peer, Sur, and Nath - one becomes knowledgeable like them).

By listening to God's Name, the earth, Dhaval, and Akash (Sky, space, ether) came into being. (Dhaval - White Bull that is said to carry the earth on its horns - the principle that keeps the earth set in the System of the Lord. By listening – By listening to His Name, you come to know the secrets of the earth, Dhaval and space).

By listening to the Lord's Name (By His Kindness), the continents, Loa, and nether worlds came into being. (By listening to the Name of God, one attains the knowledge of the continents, different Mandals – Mandalas: levels, worlds, and nether worlds. Loa - Worlds - ancestor’s-level, demi-god’s level, etc. Nether world - the other side: bottoms of the earth.)
By listening to the Lord's Name, death cannot touch the man. (He is no longer afraid of death).

Nanak bhaqtar sadaa vigas.
Nanak, (understanding these Qualities of God), the devotees are ever in ecstasy (Joy, bliss).

By listening to God's Name, sorrows and sins are destroyed. ||8||

By listening to the Lord's Name (By virtue of “Waheguru,” God’s Name), Shiv (Shiva - god of destruction and death), Brahma (god of creation), and Indar (Indra - god of rain) came into being. (By hearing the Name of God, one becomes like Shiv, Brahma, and Indar - one attains their wisdom, qualities. Impressed by their status - evolved states, one becomes eager to worship God).

Anyone who listens to God's Name, even the evil ones, start praising him.

By hearing God's Name, man understands the ways of Jog (Yoga – a method of...
realizing Him) and the secrets of the body (that it is the house of God, He creates and runs it, how to control the mind).

By hearing the Lord's Name, the Shastras, Simritis and Vedas came into being. (By listening to the Name of God, one gains the knowledge in these Holy Books. One attains the knowledge of the worldly things - body, soul, and God). The Shastar – Shastras, six books of the Hindu philosophy. Samritis - 27 books of the Hindu ceremonial procedures. Veds – Vedas, four Hindu ancient books.

Naanak bhagtaa sadaa vigaas.
Nanak, (realizing these Virtues of the Lord), the saints always stay in bliss.

By listening to the Lord's Name, one becomes free from troubles (pains) and sins. (Sins and sorrows do not effect his mind). ||9||

By listening to the Lord's Name, one realizes the Truth (He is Ever-constant - Immortal), contentment (accepting His will), and receives the Divine Knowledge (That God is the Doer, He is present everywhere and in everything etc.)
Listening to the Lord's Name equals the bath at 68 Hindu places of pilgrimages (Fruit of the bath at sixty-eight places of pilgrimage is obtained. Hindu philosophy is that such baths cleanse the soul of its sins).

By hearing and constantly reading the Scriptures (God's Name), one receives honor, and achieves acceptance by Him.

By hearing the Name of the Lord, one gets effortlessly attached to His Name.

By hearing God's Name, sufferings (Mental agony, disease) and sins are washed away.

By hearing the Lord's Name, one attains the knowledge of His innumerable Virtues.
By virtue of listening to the Lord's Name, one becomes a Sheikh, a Peer (Muslim saint, their religious leader), and a Pateshah – Badshah i.e. a king. (Sheikh - a sect of Muslims, a Hindu converted to Islam, a good Muslim. The Lord’s Name changes the people to supreme beings).

By listening to God's Name, even the blind (spiritually blind, those having no faith in the Lord) find their way (the path of union with God).

By hearing the Master's Name, we get the knowledge of He Who is beyond our understanding.

Nanak, by beholding such Virtues of the Name of God, the saints stay in constant bliss (They remain eager to recite His Name).

Hearing the Lord's Name, destroys agonies (mental, physical) and sins.
It is not possible to describe the higher mental state of one who accepts the Will of God (has faith in Him).

If someone tries to describe, he repents that he could not tell anything (he did not have the wisdom to do so).

There is no paper, pen, and scribe, who has the ability to do so (To write about the elevated state of the mind of one who surrenders to God),

Such is the effect of the Name of the Lord. (So pure is His Name!),

Provided, one has the firm faith in His Name (accepts His Will, believes in the
By believing in the Lord's Name (surrendering to Him), one comes to know the state of his mind (understands his self, self-realization. By having faith in His Name, he gets Divine-Understanding).

By believing in God's Name, one gains the knowledge of all the places (That the Lord is present everywhere. One becomes aware of God and of one’s own mind).

With faith in His Name (God), one is saved from pain, sorrow, frustration (Lust, anger, greed, attachment, and ego do not bother him. He becomes contented and no more goes from door to door to beg the knowledge of God).

Through belief in the Lord's Name, one does not go with the death's messenger. (There is no more fear of death).

Such is the Name of the Spotless (God),
If in the mind someone has faith in the Lord's Name. ||13||

The believer in God's Name has no obstacles (like those of lust, anger, greed, attachments and ego) on his way (of the spiritual development) to meet the Lord.

The believer in the Lord (His Name), departs with honor and renown (into God’s Presence).

The believer on the way of His Name (Recitation of His Name), does not consider any other path (any other method of meeting God. He becomes contented).

The believer adopts good (truthful) discipline of life (becomes spiritual minded).

Such is the Name of the Pure-One (God),

\text{Aisaa naam niranjan ho-i.}
Provided someone has faith in the Lord's Name (in what He says). ||14||

One who submits to the Will of God (One who practices the Nam-Jap: recitation of His Name, follows what He: the Scriptures say) attains “Mukti” (liberation from the worldly bindings, the soul gets peace, his cycle of birth and death ends).

One with faith in God, reforms (Redeems) his family also.

The Gur-Sikh (Guru-Oriented person) swims away across the worldly-ocean and also, takes others along with him (Lives his life successfully and as well, makes others do so).

Nanak, one with faith in the Lord does not go about begging (becomes content, stops demands, becomes satiated, is no more a slave of his desires, gets liberated from the worldly bindings, becomes appeased and no more asks others the way to God).
Aisaa naam niranjan ho-i.

Such is (the powerful, full of miracles) the Name of God,

Jay ko mann jaanai man ko-1. ||15||
If in the mind, someone has faith in the Lord's Name. ||15||

Panch parvaan panch parDhaan.

Those with faith in the Name of God are His “selected (chosen) ones,” are acceptable to Him, and become “Pardhaan” the spiritual leaders (the honored ones).

Panchay paavahi dargahi maan.

Such God-Oriented persons attain honor in His Court.

Panchay sohahi dar raajaan.

Such selected ones (God-Oriented) grace the court of kings (spiritual people).

Panchaa kaa gur ayk Dhi-aan.

The attention of the chosen ones stays fixed only on Guru (God).

Jay ko kahai karai vichaar
If someone comments or thinks about such God-Oriented people (and God),
No one can count the Doings (Blessings) of the Creator. (It is hard to describe such God-Oriented people or about their mental state, as they are also His Creation.).

The White Bull is the outcome of Dharam - Dharma: Right discipline, and Daya: Compassion. (White Bull - Mythical bull holding up the earth is the Lord’s Discipline, Principle, or System. There is nothing like such a white-bull and the world is supported by the discipline of Dharam and Daya).

These (Dharam and Daya) combined with Santokh hold the earth in its Order – System. (Santokh - Contentment, forbearance, patience, satiation, tolerance. Right-Discipline to live is Dharam, Daya, plus Santokh).

Sachyara (The man of truth, and knowledge, He knows the Truth that God is everything) is one who understands the Truth,
As to how much load the white-bull carries (Understanding that the extent of Creation is unlimited).

Beyond this earth, there are more earth’s, and there is no end to His Creation (Worlds).

If this mythical bull is supporting the earth, then what power is supporting this bull? (The universe has not only this earth but is a vast Creation, what power supports all this? Only Waheguru - God, takes care of everything. His Discipline supports everything).

Living beings are of innumerable kinds, colors and names.

People have continuously written about His Creation.

If someone knows to make this assessment (Is there anyone who can make the assessment of His Creation?).
(Then) how big will be this account? (Will anyone be able to write it down! The Creation of the Lord is beyond our capacity to assess).

How powerful is the Lord and Wonderful His Creation!

What a great Giver is He! (How many Boons He gives!) Who has the power to know it!

Lord, You created the universe with One Word!
(The “Bang Theory” of the scientists states that the world was created by division of another planet with a bang).

With His Word, hundreds of thousands of rivers began to flow! (In the universe).

I have no power to contemplate on, or tell about Him (His Boons, Power, Kindness etc.)
vaari-aa naa jaavaa ayyk vaar.

I do not even have the worth of appreciating You once! (Sacrifice to – is an expression of deep love and care. Sikhs do not offer sacrificial animals to God, Gurus or to anyone else).

God, the right thing is one that pleases You (Whatever You desire, I cannot say any thing).

Nirankar (Formless, God), You are Ever-Constant (Unchanged, Eternal, Immortal. Your Will prevails).

There are countless who recite Your Name (do the Naam-Jaap), and numberless who love (worship) You.

Countless worship You, and numberless revere You in the hard ways. (Your worship is done in many ways).
Countless recite the Scriptures and read the Vedas (as a way to meet You).

Countless practice Yoga (Yogis practice Yoga - a method to meet God) and stay detached from the world.

Countless are the Bhagats (Devotees) who ponder on Him, or worship by reflecting on the Virtues of God.

Countless are the men of piety, and numberless practice charity (to meet Him. Consider charity a part of worship).

Countless are the warriors who bravely confront the enemy (Taking it as their worship to the Lord).

Countless are the silent-sages who center their love and attention on God.
Lord, I have no power to describe You (Your Qualities, numerous methods of worshipping You).

I cannot even once be a sacrifice (appreciation) to You.

Whatever pleases You, is the right deed!

Numberless are the fools with no wisdom (ignorant). (In the Creation, the evil and virtue go side by side. Now, listen about it).

Numberless are thieves and deceitful persons.

Numberless are the highhanded men.

Numberless are the hightened men.
Numberless are persons who do not hesitate to commit the sin of murder.

آمیش پھری پھری نہیں قرة کرتے

Numberless are sinners who go on committing sins.

آمیش سرکارا نہیں فیراہی

Numberless are liars who keep on lying.

آمیش مطلقو مطلقو قرة کرتے

Numberless are slanderers who continue speaking ill of others.

ننک نیچ کہاہی چیہاہی

Lowly Nanak holds the opinion (Guru ji says it with humility),

آہمیث نا نہا ائشہ بھارت

He cannot even once be a sacrifice (appreciation) to You! (You are beyond access).

سے درو نہیں مفتی کہلو قرائ

jo tuDh bhaavai saa-ee bhalee kaar.

Some saints call meat and alcohol the filth.
What ever pleases You, is the right thing (deed)!

तु मुर्त सत्ता सत्ता तिररवन ||१८॥
too sadaa salaamat nirankaar. ||18||

dumee murt sattu (lakh, teevre, shakti nahi) ke, tum-veeraa (veeraa) nahi!

Formless One (God), You are Eternal. ||18||

असंख नाव असंख तह ||
asankh naav asankh thaa.

असंख नाव असंख तह (डेवी नकलु दी रेसीडी नि), असंख नाव असंख तह (सीवा)

Innumerable are the names (Creation), uncountable are the worlds.

असंख अम्ल असंख हेम ||
agamm agamm asankh lo-a.

पहरे दे पहरू तर (आयन) असंख तह (लेख, पद्मीं, संवा। उमी नाम गल दन देन, असंख दे,

Your worlds are inaccessible and innumerable (You are everywhere, at all places, unreachable).

असंख कहाँ मिलत अँखें घेर ||
asankh kahahi sir bhaar ho-i.

ईंईं ईंईं असंख (वेडींग) बंधन ही मिल ईंईं अंख (रप्प) चुर्चा है (बिंईं बिंईं बंधन ही

Even to call them countless is carrying the load (sin) on the head (because, it will not be correct).

अंखी नम अंखी मस्त ||
akhree naam akhree saalaah.

(बिंडो-विंडो जंग जल्दे आ जगती है बिंईं बिंई) अंखी (वेडींग, वेडीं) के तन देते तन किसा

(This counting becomes an issue, because) we take Your Name through letters (words, by speaking) and through words (letters) You are praised.

अंखी गीतां गीतां गुढ़-गुढ़ गाव ||
akhree gi-aan geet gun gaah.

अंखी गीतां गीतां गुढ़-गुढ़ गाव ने नींद गायीं गव।

Through the knowledge of words (speech), the songs of Your Attributes are sung.
अभिलिप्त वेंसनु सन्धि ||
akhriili likhan bolan baan.
अंधकाल दे रात दी बनी लिखी अठे बेली संदी है।

With words (Letters) we write and speak out Bani (Hymns, the Name of God).

अभिलिप्त मिप्छि मंत्रमा रासिन्न ||
akhraa sir sanjog vakhaan.
अंधकाल दे रात धर्माभ्याम (मंड दे) मंडे दिए मंत्रमा (विभाग) रासना (किंचना) है।

With letters the Lord inscribes (Writes) destiny on the foreheads.

सितिल देवति लिखे डिम लिखि राहि ||
jin ayhi likhay tis sir naahi.
बालिकानाथ मंडल दे मंडे दिए लेख लिखि है। बज बंदी अभिलिप्त है जि मे दिए मंडे दिए लिख (लेख)
किंचना मैं?

The Lord scribes destinies on all the foreheads, but is there anyone who can do so on His Head?

सितिल द्रुतमधे दिदो दिदि भरि ||
jiv furmaa-ay tiv tiv paahi.
सितिल द्रुत व्रम्ब वर्तन है, द्रुत दी लेखीं पहुँचे वर (लेख दी विभाग घटती है)।

The destiny of the people is what He Ordains.

मेंह बीड़ा डेड़ राहि ||
jaytaa keetaa taytaa naa-o.
मे द्रुत द्रुत बीड़ा (ललिता) है, द्रुत मझ देक ती लभ है – मझ द्रुत देके लभ दी ती विभाग (रचना)
है। मझ द्रुत दी है! (सितिल दौड़ दौड़ रचना होती है, दौड़ दी रंग रंग राम लभ है)।

All that You have created, is the manifestation of Your Name – everything has been created by You. You are everything! (As vast as your Creation, so great is Your Name. Your Creation is as great as Your Name!).

विहित रहने तरी के घटि ||
vim naavai naahhee ko thaa-o.
बेटी घं तरी कि मे देवे तभ दी विभाग दें घिरा घटी देवे। मझ द्रुत देक तभ दी है! (दौड़ दौड़ है)

There is no place (Creation) without the Grace of Your Name. You are everything!
कुद्रत वह वह कहा वीचार ।
कुद्रत कवन कहा वीचार।
मेरे दिल दिखे वेदों वह उठव था वि कि मेरे दिल ऋतु चंद सवं ।
What power have I to give my views on anything about You?

वारी-आं नाम शेख रहा ।
वारी-आ नाम जावाई आए यार।
मेरे दिल दिखे वेदों दुःख ते ते गीता रंजी रहा ।
I am not worth a sacrifice (appreciation) to You even once!

जे उप बने माँ बने बाबा ।
जे तुझ मे दुहाई साया बहाल का।
मेरे दिल दिखे वेदों थे लो ते नाम नाम।
What ever pleases You, is the right thing.

तु मुरल मलबाद निर्जन ।
तू सादा सालामत निरंकार। ||19||

दूर गाय लगिन हैं, ते निरंजन (लृंघ-लघु, दम लघुस्वरु)।
Formless One (God), You are Immortal! ||19||

बहारी रघु पेड़ उठ बेच ।
बहारी रघु पेड़ उठ बेच।
मेरे हाथ फूल, पैर, अंदर मीठ (भंडी के लल) डल नाम (मोंदे वे नाम),
If the hands, feet and body become dirty with dust,

पहाड़ी पेड़े वहुतमुख बेच ।
पानी धोताई उत्सर खयह।
पहाड़ी के लल मे ते वह चीनी (भेंग) झूँठ मंदी है।
This dirt gets cleansed by washing with water.

मृदा धलीली लघु वेंच ।
मौट पलीली कड़ह हो-ि।
मेरे कंधे विनाशक दे लल धलील (लैर) दे माथे,
If a cloth gets soiled and polluted with urine,

दे मधुर भगवान जहुं पेंच ।
दे मधुरां भगवान जहुं पेंच।
दे मधुरां भगवान जहुं पेंच।
It is washed clean with soap.
If the mind gets polluted (Defiled) with sins,

It gets cleaned with the love of God's Name (Recitation of His Name).

Simply by saying so, nobody becomes virtuous, or vicious.

Our deeds (actions, whatever we do), become our destiny.

Whatever the man sows, he reaps (The man bears the reactions to his actions).

Nanak, the man is born and dies under the Will of God (reincarnates under His will, due to his deeds).

Pilgrimage, penance (hard worship), compassion (kindness) and charity (Hard worship by torturing the body is not the Sikh way),
Bring you just a little bit of respect (Merit),

Without going anywhere, that fellow obtains from within the benefit of bathing at the 68 places of pilgrimages.

Whatever duty is assigned to me (avocation, work I do, my virtues) is a gift from You, and nothing is mine.

Without carrying out the duty (virtue) assigned to me, my any worship is not complete.

(By carrying out my duty assigned by You) my body is in the radiant health, and there is truth in my speech (the Name of God, worship).
सत सूहान सदा मन चाहा-०।

(ब्रह्म निखा खे, भगवान ने माँगा) मन, भगवान निखा (भगवान नी) संधियां भिजी ये, ते दिखाये (भगवान ने) माँगा (शैलगुन माँगा) सभी भिजी बनिए ये। (दिखा मन मे देखी खेल खान जी हिमा ये।)

(By doing the duty assigned by God) the truth and goodness resides in the mind, and it (the mind) stays eager (To do this duty) for the love of God.

इंलीयों संघ मनों दे दुःखे अत्यय – भगवान लंब-लंब देखी धर्मी दितिरिती ये, तहे से वर मे दिख दितिरिती रती, तहे मनी कीड़ी बड़ी बेगी अत्यय ती बधी। यहू भे बुरे, बुरे आप ती मदिरा, मरर-रस, सूक्ष्मी, जै धमी भे, मझे दुरुंसन आप ती आपकी उत्तर हुं मंगल या बड़ी। (तू-मन में प्रिय आविर्द्ध।)

Deeper meanings of the preceding four lines - My profession is the duty assigned by You, and there is no worship if I do not carry it out with dedication. Hail the Lord, You Yourself are the Mundane, Celestial-Sound, Truth, Joy and Eagerness to care for the Creation. (S. Sobha Singh Artist).

कवन सु वयला वाकहत कवन कवन थित कवन वार।

(तहे दिख आपकी जी वेदी अंग दिख ये बि) तुहे दिखाये देखा, दिखाये देखा, दिखाये दिखा (दिखाये थे दिखाये दिखा दिखा दिखा), तहे दिखाये रान मे,

(And of Your Wonderful Play, the wonder is) what was the occasion, what time, what lunar day, what weekday,

लरहि मि तुली भय वरहट सिदु जेसह आकर।

कवन रि खी राम शिक कवन जित हो-आ आकार।

किरण मेमां अभे किरण भवीनी मी, तहे भुतीया घरी?

And what season, what month was it, when the Creation came into being?

वयल ना पाए-ए पांट्दी ज्ञ वेद भुजा।

वयल ना पाए-ए पांट्दी ज्ञ वेद भुजा।

The scholars did not know such a time, otherwise they would have written a book on the creation of the world.

विधु र परिधु कवीय नि दिखाये खेल दुरुग।

विधु र परिधु कवीय नि दिखाये खेल दुरुग।

The scholars did not know such a time, otherwise they would have written a book on the creation of the world.
Nor do the Qazis (Muslim scholars, those who dispense justice according to the Muslim religious law) know this time, had they known, they would have put it down in the Holy Koran.

Neither any Yogi (who usually claim to know the unknown things) nor any one else knows the time and day, season and the month (of Creation).

Only the Creator (God) who created the world, knows when He created it.

How to express, how to praise You, how to describe and how to know about You?

Nanak, everyone describes You, and each one tries to be wiser than the other.

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

Nanak, if someone is proud that he knows the Doings of the Lord, he will not be
approved, or accepted, in His Court. (Will not be considered fit to enter His Court). ||21||

There are countless nether worlds, and millions of skies.

Searching after God's Creation the people reached no end, and even the Holy Vedas (Hindu Scriptures) say one thing (same thing, that the Lord is limitless).

The Semitic (Jews, Christian, Muslim) Scriptures say that there are eighteen thousand worlds, but in reality there is only one essence (that Creation of the Lord is limitless).

If there be any account possible (estimate of His Creation), then can a man do it? This calculation finishes not and the person doing it goes away (finishes, dies – his life-time is too short. None can do it).

Nanak, He is Great, and only He knows the extent of his Greatness! ||22||
माली ग्रंथिव देवी मुदिकः र धारीः॥
salaahaae salaahi aytee surat naa paa-ee-aa.
मिहिंजँ वधत छले से राजगुत्ते दे व्युत्कालिणे उठा, झव (मच) टुंटिले हूँ दे टुंटिले अंठ रा विकाल तवी भिलम.
The devotees who praise the Lord, even they cannot define His limits,

लतीना अटै रुप बहिरि मरूदिकः र लतीना||
nadee-aa atai vaah pavahi samund naa jaanee-ahii.
(अहे भित खितं है विभितं) लतीना-अटै सरूपिण दिल देवे गधाय संपे उठा। (कीना, बिहानः हूँ लंबत टुंटिले दिल दी गधाय संपः है।)
And It is like the streams getting lost on falling into the sea. (If a stream goes to know the sea, it vanishes into it. Searching His limits, the man gets lost into Him).

मुंहर मण मुलउँछ धिवण्ड मेजी अभु पठ ||
samund saah sultaan girhaa sayte maal Dhan.
अहे दिच खित्नाँ दंडा मुर्धव दिसे दिच खित्नाँ वुद, अभु पठ है, लतीना महा संसीमां उठा, अहीं देंहे घाघिवार,
A vast ocean - the treasure of so many things and riches, in which even the rivers get lost, and if there be such a great king,

बीजी जुळः स वेदना से हिमाभु र जीर्णविष ||23||
keerhee tul naa hovnee jay tis manahu naa veesrahi. ||23||
हूँ हीम बीजी दे वधाव ही तरी दिव निम दे भज़े दें राजगुत्त रा बुँढ़े।
He is not equal to that ant that does not forget the Lord. ||23||

अंडः र मिंदी वरति र अंडः ||
ant naa siftee kahan naa ant.
राजगुत्त हीन्दी मिहिता (जुरा) से वेदी रांड़ लेजी, रा जी अंडः हे हीजिन्दी मिहिता वदल बिहिता रांड़।
There is no end to the praise of the Lord, and there are countless who praise Him.

अंडः र रवजेति रेहि र अंडः ||
ant naa karnee dayn naa ant.
हूँहे वरज़ (सीम वरज़, बुजज़) दे वेदी अंड रांड़, रा जी हीजीन्दी रांड़ दे वेदी अंडः है।
Limitless is His Creation, and there is no end to His Gifts (Blessings).

अंडः र देशि मुखिकः र अंडः ||
ant naa vaykhun sunan naa ant.
राजगुत्त ही बुजज़ देश देश दे संप पहलावा दे दारा मुत मुत दे हुजज़ अंड रांड लेजी परिमा स
We cannot know about God even by watching (seeing) His Creation, or by hearing about Him.

We cannot know the limits of His Mind (His Motive, Will).

We cannot know the extent (limits) of His Creation.

We cannot know His limits (His Creation).

Many yearn to know His limits (His vastness).

But, they cannot reach these (limits).

No one can know His (His Creation’s) vastness.

The more we describe (that He is Great), the more (Greater still) He becomes.
वसुंद्हरा माता निषुं आहूँ ||
वदा साहिब ओचाँ ओचाँ ठी-ओ।

पहलालम देवर हो अमुळ देवता देवता (पहुँच दें बायुम, ओचाँ माफ़य दें ओचाँ) है।

Great is the Lord and high is His Place (beyond reach, He is above understanding).

हृदय देघच देघच आहूँ ||
ओचाँ उपर ओचाँ नाआ-ओ।

देघच साह देघच दें देघच है, बेटी देघ-देघच है।

His Name is Greater than the Great, limitless!

केसर दुधुच देह देह बेर बेर ||
ओवाल ओचाँ ओवाल होवाल को-इ।

If someone is as Great as God (equal to Him),

निम्न हृदय वढ़े नामे मेंट ||
टीस ओचाँ का-ए जान ऑ-इ।

Only then can he understand such a Great One (God).

सेसर आधि नामे आधि आधि ||
जयवाल आप जानाइ आप आप।

Only God knows His Greatness.

नस्तव रचनी रचभी रचि ||24||
नानाक नंद्रे कर्मो दात। ||24||

Nanak, one gets this gift (understanding of the Greatness of God) through good deeds and Kindness of Him. ||24||

बहुत बहुत तिबाना रा नाथ ||
बहुता कारम लिख-आ नाआ जाइ।

It is hard to describe His limitless Kindness (His Bounties).
वें भज्जिक तेज भाग ||
kaytay mangahi joDh apaar.
चेंधे वें वंदेय गणन्य वी राहिलु दें (भज्जिक) भंजाते अतः।
Numberless great fighters (warriors) beg the Boons from the Lord.

बेंध्या मधुक नथी बीणपु ||
kayti-aa ganāt nahee veechaar.
(भंधया वस्ते) भिजिते अतः, बिध्यी नयी ते मवती।
How many are (asking for the Boons), it is hard to give a count.

वें भाष उटरि पेट्रल ||
kaytay khap tutahi vaykaar.
वटी शेशव (वंतुक, भेंदे ती) बिठडी बचत र नाकल बचे भपाते-भवते अतः।
Many exhaust themselves in their useless efforts to make counts (assessment) of those who beg from Him.

वें भूल नयी धंत ||
kaytay lai lai mukar paahi.
वटी (वंदे, वेंधे ती अर्थ में राहिलु दे́ं) राजचे हे हे भूल नाखे अतः (बिष्टी ली!)।
Some keep getting the Gifts (from Waheguru) and even then deny this.

वें भूलध धरणी धरणी ||
kaytay moorakh khaahee khaahi.
वटी (अरमिले) भूलध (भूलध दे́ं) धरणी नाखे अतः।
टमस भर्ते, राहिलु दीमो राजचे हे भे बवउदे भुव भूलधे की नाखे अतः। अभिलं हे बिठडी बचत र नाम्चन ती की हे।
Many such fools (though deny, take Boons from God) keep using His Gifts.

बेंध्या दुध कृप सम भाग ||
kayti-aa dookh bhookh sad maar.
(रिहान दे भूलधके, भेंदे) वटी उध वि मिठुं तु रामब्रह्म दृधे कृप ली भाग भनी तर्जी है (लंघ़ दुध तथी दिसं दितसः दे वक्षा वक्षे राहिलु वृक्त ले दिशय)।
(In comparison to them) there are many who keep suffering from the pain of hunger (stay deprived of the Boons).
Evin bhi langdi vedi jang " ||
ayhi bhi daat tayree daataar.

Even this (deprivation) is a sort of Your Gift (Will), O Lord!

band khalasee bhaanai ho-i.

One gets liberation from the worldly bindings by the Will of God.

hor aakh naa sakai ko-i.

(This is the Will of God), none else has any say in it.

If any fool tries to interfere in His Will,

He realizes the hits (slaps) he bears on his face (How much he gets degraded!).

Giver - the Lord, knows (to whom and how much to give) and gives (as per His Kindness).

Some understand it (God’s Kindness) and say so (That He gives according to His Mercy).
jis no bakh say sifat saalaah.
(Leave aside pain and pleasure) he to whom the Lord grants His Worship - Praise,

Nanak, he is the real king of the kings. ||25||

Amul gur Amul bagh
amul gun amul vaapaar.
Priceless are Your merits: virtues, and priceless: countless, are Your dealings: trading (Blessings). (This step – Hymn, tells that God and His Creation are limitless).

Amul vaapaaree Amul bhandar
Priceless are Your Traders (Those who recite Your Name) and precious are Your Treasures (of Naam - Your Name).

Amul aavahi Amul laa jaahi.
Priceless are those who come to You (God-Oriented people), and precious are those who get the Goods (Naam – the Name of God) from You.

Amul bhaa-i amulaa samaahi.
Priceless is the love (with You), and precious is the absorption (in Your Name).
Priceless is Your Dharm (Dharma – Discipline: all that You do), and priceless is Your Divine Court (Your Will).

A wonder is Your testing of others, and equally a wonder is Your accepting them (Forgiving them).

Wonderful are Your Boons that prove Your existence.

A wonder is Your Kindness and equally wondrous is Your Hukam (Will, Command).

It is not possible to describe the Wonderful (Limitless) Lord,

Although the people try to describe You single minded (with their wisdom).

The Mantras of the Holy Vedas and Puranas also describe (discuss) You.
The scholars study and discuss You (Give lectures about You).

Brahma and Indar also talk about You. (Brahma, Indra - the mythical gods).

The milkmaids and Krishan (Playmates of Krishna) talk of You.

The mythical god Shiv (Shiva), and the Sidh (Sidha – adept, the miracle-men) tell about You.

Your Creation – Budha: learned people (Gautam-Budh, scholars), discuss You.

The demons and gods speak of You. (Sing Your praise).

The gods and men, the silent-saints and Your servants (devotees), narrate about You.
Many attempt to discuss You.

If You create as many more as already created,

Even then, they will not be able to tell about You.

The Lord becomes limitless (Great) as limitless He wants to be.

Nanak, the True Lord Himself knows how Great (limitless), He is.

If, out of ego someone claims that he can describe God,

Then, take him as a great fool.
मे रहि बेस ने मे भाने जिसे बिड घर महारा ||
so dar kayhaa so ghar kayhaa jīt bahi sarab samaalay.
खु-वचह (समह) चिदो मूच्च हे निकट बैठे बैठे महारा ही संख्या बताया हैं।

Place (World) from where You take care of everyone is beautiful.

गसे राय आदों आमँसः बेंगे राख्तगावे ||
vaajay naad anayk asankhaa kaytay vaavanhaaray.

Countless musical instruments, flutes (played with breath), resound there, and
countless are the musicians. (Every thing is unlimited).

बेंगे नग भली मित्रि वरीनाथि बेंगे गर्न्तगावे ||
kaytay raag paree si-o kah-e-an kaytay gaavan-haaray.

So many musical measures and sub-measures are rendered, and so many are the
singers!

गावाहि छुने हण्ट भगि वैमेंद्र गावें नग्न परम पुष्पाख आँचे ||
gaaavahi tuhno pa-un paanee bainsantar gaavai raajaa Dharam du-aaray.

The wind, water and fire praise You, and Dharamraj (the mythical god of Justice)
sings Your praise at Your door.

गावाहि छिख गुप्तु फिघि महारा फिधी फिधि पवन बीचाखे ||
gaaavahi chitt gupaat likh jaanahi likh likh Dharam veechaaray.

Chittar and Guptt (The record keeping angels – messengers of Dharam-Raj) who
maintain the records, and based on which Dharam-Raj makes judgments, also
sing Your praise.

गावाहि शीमाल वधां रेशी मेंजार मन्न मााँवे ||
gaaavahi eesar bar-maa dayvee sohan sadau savaaray.

Your adorned (Honored) gods: Shiva (god of death and destruction), Brahma
(god of creation) and goddesses, look nice (Beautiful) singing Your praise.
The god Indar (Indra) seated on his throne with other gods, sings Your praise.

The Sidh (the perfect ones, miracle-men) in their meditation, and Sadhu (Saints) in their contemplation, sing Your praise.

The Jattee (Abstinents: those with sex-control), Sattee (Sincere, truthful), Santokhee (Those with contentment), and fearless warriors, sing Your praise.

The Pandit (Scholars), Rishi (Learned saints) ) from different periods of time, and Ved (Vedas) sing Your praise.   (Rishis are of seven types, called ‘sapat-Rishi” – authors of Vedas, preachers of Vedas, leaders selected by other Rishis, those watching the working of the king’s court, those with self-control, the scholars of Vedas, and those with the knowledge of God).

The attractive (captivating, enchanting) beauties sing Your praise in the heaven, on the earth, and in the nether-region.
The jewels (Precious stones, things that please, evolved persons) created by You, along with sixty-eight places of pilgrimages, sing Your praise. (Jewels – Rattans. According to the Shastras: ancient literature, the Rattans are 14 in number. The mythology is that gods and devils churned the sea and 14 things came out – Amrit (the drink that bestows immortality), poison, alcohol, fairy named Apachhran, Lachhmi, elephant named Aeravatt, horse named Ouchaaysarva (loud braying), cow named Kamdhaen, and tree named Kalapp etc.)

The mighty warriors, super heroes, produce from the mines, and all four types of the living Creation, sing Your praise.

All the worlds, solar-systems, and the universe, that You have created and bound in Your Order, chant Your Glories.

Only those accepted by You can sing Your praise, and such persons are the devotees who enjoy the Bliss (of Your Name).
Nanak, how many more sing You, how can I contemplate on this, I cannot make an estimate of it!

Only the Lord is Immortal and the real Truth is He and His Name.

The One Who has made this Creation, He is, shall ever be, and shall not go away anywhere (will not die, is Immortal).

God has created the Maya (worldly things) in different kinds and styles.

He enjoys His Creation the way He likes it (deems fit).

He will do according to His Pleasure, and nobody can tell (order) Him any thing.

He is the King, King of the kings. Nanak, it behoves (is right) for all to stay under His Will. ||27||
O Yogi, make contentment your ear-rings, hard work (worship) your begging-bowl and bag, and concentration on God the ashes (to apply on your body).

Let the thought of death be your patched quilt, technique of your Yog (Yoga) be maintaining chastity, and your staff (Stick) be the faith in God.

Take all the groups belonging to the “Ayee Panth” like that of your own i.e. consider all equal (classmates, friends), and deem the mind-control (self control) as conquering the world. (Aye-Panth - a Yogic sect considered to be superior to all other groups. Jamaatee – of the same class or group, equal, friends, your own).

Divine knowledge is the food, compassion is its distributor. (Impart Divine-Knowledge and compassion to all, because) the Divine Music is in every heart (God is present in everyone, all are equal).

He is the Lord and all others are His subordinates. To attain the name, fame and supernatural powers is absurd (On death, nothing worldly goes with soul).

“Union and separation” is the way of the world (life), and what one gets (pleasure or pain) is the destiny.

Bow to the Lord,
(He) is the Primal (Cause of every thing), Pure, without beginning, Indestructible, and is Constant (Unchanged).

The myth is that) the mother (Maya – mundane, the worldly aspect) gave birth to (produced) three approved disciples (Mythology is that three gods came into being to run the world),

One the creator (Brahma), other to give sustenance (Vishnu), and third the destroyer (Shiva).

(But the truth is that) God runs the world as it pleases Him, and according to His Will.

God beholds – runs the Creation, but nobody realizes that He makes everything work, this is the wonder!
Bow to the Lord,

Who is Primal (The source of all), Pure, Without-Beginning, Indestructible, and Unchanged (Constant). ||30||

(The seat of the Lord), and His storehouses are in all the worlds. (The Lord established His storehouses in all the worlds to take care of His Creation).

Whatever was to be put into them, He did that once for all times (These stay always filled).

After creating, the Lord takes care of it (Nurses it. Provisions have been arranged).

Nanak, True (Great, Perfect) are the Undertakings (Works) of the True (Great) Lord.
Awdysu iqsY Awdysu
aadays tisai aadays.

Obeisance is to the Lord.

Awd AnIlu Anwid Anwhiq jugu jugu eyko vysu
aad aneel anaad anaahat jug jug ayko vays. ||31||

Obeisance is to the Lord.

He is Primal (Creator of every thing), Pure, without a beginning, Indestructible and Unchanged (The same) throughout the ages (time-periods). ||31||

The tongue may divide into hundreds of thousands, and these may become two million.

With each tongue, in cycles be recited the Lord’s Name millions of times.

This (continuous worship of the Lord) is the ladder (Steps) on the way to meet Him, and by going up this (Reciting His Name), one evolves.

By hearing such high talks (of the outcome of worship), even the insects (common men) get excited to try it (worship).
You may copy the saints, recite His Name with millions of tongues, but) Nanak, God is obtained by His Grace. Otherwise, however one may worship, the result will be nothing, and it will equal to the false boasting of a liar devoid of truth (with no outcome).

It is not in my power to speak, or to keep silent (all is under His Will).

It is not in anyone’s power to ask for anything, or to give something to anyone.

It is not under my will to live, or to die. There is nothing in my hands.

It is not in my control to acquire power to rule (authority), or wealth that generates commotion (ego) in the mind.
Awareness, knowledge and contemplation are not in my control (Power to deeply contemplate with all the knowledge I may possess, is not under my will).

It is not in my power to get liberated from the world (Worldly attachments) by any means.

The Lord, Who has this Power, creates everything and takes care of (Watches) these.

(Only God is the Doer, nothing is in the power of anyone, and so) Nanak, there is none high (wise) and none low (fool). ||33||

Wind, water, fire and nether worlds, were created by the Lord.
In the midst of these, He set the earth (world) as the place to practice Dharam (Dharma – virtues, and the recitation of His Name).

Therein, He created various beings with different living-modes,

(And) their names are uncountable and limitless.

(Because) in the Court of the True Lord, only the Truth is considered.

There (In His Court) only the accepted ones (His devotees) stay,
(And for their permission to enter that Place) they are bestowed with the mark of identity due to the Kindness (Benevolence) of the Lord and their own destiny (Good deeds create good luck).

 Kahk pakaa-ee o-thai paa-i.

kach pakaa-ee o-thai paa-i.

And for their permission to enter that Place) they are bestowed with the mark of identity due to the Kindness (Benevolence) of the Lord and their own destiny (Good deeds create good luck).

The ordinary and the elevated (advanced) ones are tested (decided, judged) there (In His Court),

Nanak ga-i-aa jaapai jaa-i. ||34||

And Nanak, this (status of the person - ordinary or elevated) is known at that Place (His Court). ||34||

Dharam khand kaa ayyho Dharam.

(Aforesaid) is the Level of the Right-Doing (Truthfulness of the Man), and of the Kindness of the Lord.

Gi-aan khand kaa aakhahu karam.

(Now), here is the description of the doings of the Level (Realm) of Knowledge.

Many are wind, water, fire, Krishana and Shiva.
There are many Brahmas (the mythical gods of creation) busy with the creation of different colors and kinds.

Numberless are the earths and the mountains (to work out destinies, for doing the virtuous deeds – recitation of the Name of God), and numberless are the ‘Dhru-like’ instructions (Sermons given by or to the saint Dhru. There is no limit to any thing).

Numberless are Indar (gods like Indra), the moons and suns, numberless are the universes - solar-systems.

Innumerable are the Sidh (Adepts), Budh (Gautam Budh, the wise ones), Nath (Yogi), and numberless are the goddesses of different forms.

Many are gods, demons, and silent-sages, many are oceans and jewels (Precious stones, God-Oriented people).
Numberless are mines, languages (The people), and many are rulers and kings.

How many are (countless) the practitioners of focusing attention on God and how many are (numberless) devoted to the Divine service? Nanak, there is no limit to all such things (the Creation).

At the level of the Divine-Knowledge, this Knowledge (Realization of God) is everything (it reigns supreme).

At this place - level, there is Celestial (Divine) Sound, Plays (performances, spiritual surprises, spiritual scenes or experiences, miracles), and Joy.

The way (method, dealing) at the Level of Deeds – actions: spiritual effort (Worship), is charming (beautiful, alluring).

There, (by virtue of the worship) the mind is given a beautiful shape (The mind
gets evolved, advanced. The eagerness for worship arises, awakens).


It is very hard to tell or say anything about this Place (this state of mind).

If any one tries to describe this Place (State of the worshipping mind), he shall repent that he could not tell anything.

There (In that state of mind), consciousness, intellect, mind and understanding (wisdom) are given a new shape (Get evolved due to worship. The desire for meditation awakens).

There (In this mental region of worship) the gods (evolved persons) and Sidhs (adepts) attain more of knowledge, the Truth gets known further, and realization is attained. (One gains the knowledge of the mental state of the gods and adepts that worship makes a man spiritually perfect, and due to this one takes to worship more intensely) ||36||

There (In this mental region of worship) the gods (evolved persons) and Sidhs (adepts) attain more of knowledge, the Truth gets known further, and realization is attained. (One gains the knowledge of the mental state of the gods and adepts that worship makes a man spiritually perfect, and due to this one takes to worship more intensely) ||36||

There (In this mental region of worship) the gods (evolved persons) and Sidhs (adepts) attain more of knowledge, the Truth gets known further, and realization is attained. (One gains the knowledge of the mental state of the gods and adepts that worship makes a man spiritually perfect, and due to this one takes to worship more intensely) ||36||

There (In this mental region of worship) the gods (evolved persons) and Sidhs (adepts) attain more of knowledge, the Truth gets known further, and realization is attained. (One gains the knowledge of the mental state of the gods and adepts that worship makes a man spiritually perfect, and due to this one takes to worship more intensely) ||36||

There (In this mental region of worship) the gods (evolved persons) and Sidhs (adepts) attain more of knowledge, the Truth gets known further, and realization is attained. (One gains the knowledge of the mental state of the gods and adepts that worship makes a man spiritually perfect, and due to this one takes to worship more intensely) ||36||

There (In this mental region of worship) the gods (evolved persons) and Sidhs (adepts) attain more of knowledge, the Truth gets known further, and realization is attained. (One gains the knowledge of the mental state of the gods and adepts that worship makes a man spiritually perfect, and due to this one takes to worship more intensely) ||36||
At the mental Level of His Grace, the rule is His Own Power - Kindness, His Will. (To gain His Kindness the man has to do hard work – do worship i.e. recitation of the Name of God, offer selfless-service, practice virtues, and adopt ethical worldly activities).

At this level are those hard workers (saints) who have been blessed by God (It is like only God being there and none else),

And these (with mental strength blessed by the Lord) are the real warriors, brave people, and heroes (The people who are virtuous, dedicated to selfless service etc. and worship God boldly without any fear).

They are filled with the love of God.

At this mental level, they are set with a single mind at the remembrance of the Lord.

It is hard to tell the beauty of (the purity of) their minds.
Such people do not die or get cheated. (spiritual death. They entertain no fear of death. None can deprive them of their treasure of God’s Name – no one can mislead them),

Those who have set their minds on God.

There, the saints of many worlds live together. (In that high state of mind, the saints of different places, faiths and thoughts, are presumed to stay at one and the same level – one place (as all of them are at the same elevated mental level of God-Orientation).

God being in their minds, they stay in the state of joy.

In “Sach-Khand” lives Nirankar.” (Sach-Khand – Heaven. This is the “Region of Truth” - the mental state of worship. Nirankar - the Formless Lord. Nirankar resides in the absolutely pure mind).
After His Creation, God watches It with His Benevolence (Takes care of it. Putting His love into the minds of devotees, He blesses them with delightful-ecstasy. Takes care of them. Provides them with their needs. Unites them with Him).

In that region (elevated mental state), there are continents, worlds, solar systems (The devotee gains the knowledge of the Creation of God - he becomes spiritually advanced. He realizes that God is the Creator and He is present everywhere and in everything).

If someone tries to describe His Creation (claims that he has attained His knowledge), there is no limit to it (Creation).

There (In His Creation, in that state of the mind of the saint) are innumerable universes, and limitless Creation (The devotee attains awareness that the Creation and its Creator: God, are limitless).
Every thing happens according to the Will of God (May be it is His worship or the knowledge of His Creation to the devotee).

This is the Lord who takes care of His Creation, with pleasure.

Nanak, to describe His Creation, Qualities, Kindness and Greatness is as difficult as eating steel. ||37||

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

Let wisdom be the anvil, Divine-Knowledge the tools.

Let God's Fear be the bellows, and penance (worship) the fire.
Let the love (of God) be the Crucible, and in this melt the Amrit (Prepare Amrit i.e. set God in the mind - recite the Name of God).

Thus (described above), in this “True-Mint” the Divine Word (Name of God) is prepared (fixed in the mind, Name of the Lord is recited).

This can be done only by those who are blessed by the Mercy of God.

Nanak, the Lord blesses all with delight out of His Kindness (By giving the love of His Name to recite).

Air is the Guru, water the Father, and earth is the Great Mother (These are the Gifts of the Lord to nurse the living beings).
Day and night are the nurse and the baby-sitter, and in their laps the whole world plays. (These Gifts are to take care of the Creation). (The word in Gurmukhi is ‘Jagat’ and it is wrong to pronounce it ‘J-gatt’).

changing-aa-ee-aa buri-aa-ee-aa vaachai Dharam hadoor.

According to their deeds (destiny, result of their actions), some shall be in the presence of the Lord, and others shall not be allowed to come close to Him.

Those who did the Naam-Jaap (Recited the Name of God, remembered Him, stayed in His Fear, did good deeds), they put in the real hard labor. (The word written in Gurmukhi ‘msakktte,’ is phonated as ‘msakkatte’ or even as ‘mshakktte,’ and it is wrong to say it out ‘musakaktte’ or ‘mushakktte’).

Nanak, their own faces glow (are honored in the Court of the Lord, earn respect), and along with them, they liberate many more. ||1||
The Lord, Blessings of the True Guru!
God is realized through the Kindness of the True Guru.

Composed by the Tenth Master - Guru Gobind Singh. “10” is pronounced as “Dasveen” – which means “Tenth”.

You are free of figure or features (Form), color or cast, or lineage.
You have no physical form.

Nobody can tell about Your figure, color, features, and clothes.
You have no appearance.
Achall moorat.-e anbhou pr;akaas amit.oje kahijjae
You are called of the Permanent-Form (Immortal), Self-Created, and Extremely-
You are Self-Created, Eternal and the Doer.

Kote Ind.r; ind.r,aan.e saahu saahaan.e gan.ijjae
You are considered King of god Indra, and King of the kings.
You are the Highest of All.

Tr;ibhavan. maheep sur narr asur naet. naet. bann tr;in. kahet.
Kings of the three worlds (Powerful kings), gods, people, demons, and even grass
and straws call You Limitless. (You are Limitless).

T.av; sarab Naam kathaae kavan Karam Naam barnat.t. smat.t.
Who can tell Your real Name? The ability is this much only that I can tell Your
Names based only on Your deeds (Actions).

Bhujan:g Pr;yaat. Chhand.
The Name of the type of poetry.

Namast.v;n Akaalae / Namast.v;n Kr;ipaalae
I bow to You the Deathless (Immortal), I bow to You the Benevolent.
I bow to You the Formless, I bow to You the Only One (One that cannot be compared with anything else).

I bow to You without a special dress (Form), I bow to You the Unexplainable (Above description).

I bow to You the Formless (Without physical body), I bow to You the Unborn (Self-Created).

I bow to You Who cannot be defeated, I bow to You the Indestructible.

I bow to You the Nameless (Beyond names), I bow to You without a home (No single specific place: You are all over – Omnipresent).

I bow to You higher than actions, and higher to Dharma - Responsibilities, disciplines, righteousness.
I bow to You free from names, I bow to You free from any set place.

नमस्ते अनीते नमस्ते अंशीते

Namast.an: Ajeet.ae / Namast.an: Abheet.ae

I bow to You the Unconquerable (Not winnable), I bow to You the Fearless (Fears none).

नमस्ते अवहेरे नमस्ते अवहेरे

Namast.an: Abaahae / Namast.an: Adhaahae

I bow to You the Unchangeable, I bow to You the Immortal.

नमस्ते अनीते नमस्ते अनीते

Namast.an: Anelae / Namast.an: Anaad.ae

I bow to You the Colorless, I bow to You the Beginningless

नमस्ते अवहेरे नमस्ते अवहेरे

Namast.an: Achhahae / Namast.an: Agaadh:ae

I bow to You the Indestructible, I bow to You the Immeasurable (Who cannot be Fathomed).

नमस्ते अवहेरे नमस्ते अवहेरे

Namast.an: Agan:jae / Namast.an: Abhan:jae

I bow to You the Unconquerable (One that cannot be won), I bow to You the Indestructible.

नमस्ते ओउरे नमस्ते ओउरे

Namast.an: Oud.aarae / Namast.an: Apaarae

I bow to You the Broadminded (Generous) One, I bow to You the Limitless.

नमस्ते सु एके नमस्ते सु एके

Namast.an: su Aekae / Namast.an: Anaekae

I bow to You the Only One, I bow to You the Countless (Multitude of Your
Creation is You).

नमस्ते अबूटे ॥ नमस्ते अबूटे ॥५॥
Namast.an: Abhoot.ae / Namast.an: Ajoopae

ईंट-(भू)क (प्रत मूं: तत्त, पार्थी, अजाती, यजी, अवास, तें ती घटे), भस्मवङ्। भस्मवङ् ते
अबूटे (मूँक्षरः कुकी, सृष्टिरूपः)

I bow to You free from five elements (Not made of earth, water, air, fire, ether – Bodiless). I bow to You the Free One (Unbound, Not belonging to one place or person).

नमस्ते दिक्वमे ॥ नमस्ते दिक्वमे ॥
Namast.an: Nr:ikarmae / Namast.an: Nr:ibharmae

बक्ष-भंड, भस्मवङ्। बक्ष बक्ष, भस्मवङ्।

I bow to You free from actions, I bow to You free from doubts.

नमस्ते दिखमे ॥ नमस्ते दिखमे ॥१०॥
Namast.an: Nr:id.aesae / Namast.an: Nr:ibhaesae

चेम विचार, भस्मवङ् (मथे चेम दूरूः घन)। चेम विचार, भस्मवङ् (बेंटी धम दिभ चेम, परिवर्त्ता
रती, मठ परिवर्त्ता दूरूः घन)।

I bow to You free from a set place, I bow to You free from a set dress. (All places and dresses are Yours).

नमस्ते दिखमे ॥ नमस्ते दिखमे ॥
Namast.an: Nr:inaamae / Namast.an: Nr:ikaamae

चम विचार (धम, दिब चम रती), भस्मवङ्। चम (दिब) विचार, भस्मवङ्।

I bow to You, the Nameless (No one Name, all names are Yours), I bow to You the Desireless.

नमस्ते दिखमे ॥ नमस्ते दिखमे ॥११॥
Namast.an: Nr:jdh:aat.ae / Namast.an: Nr:ighaat.ae

पांड (चंड – घटना) विचार, भस्मवङ्। पांड (भगे चंडा) विचार, भस्मवङ्।

I bow to You the Elementless (Bodiless), I bow to You the Deathless.

नमस्ते दिखमे ॥ नमस्ते अबूटे ॥
Namast.an: Nr:jdh:oot.ae / Namast.an: Abhoot.ae

ते अवर्त (वर्तिक, ‘वर्तिन्), भस्मवङ्। तंद – घटना विचार, भस्मवङ्।

I bow to You the Constant One (Unchangable), I bow to you the Elementless (Bodiless, free from the physical body).
Namast.an: Alokae / Namast.an: Asokae

I bow to You the Invisible (Cannot be seen), I bow to You Who is free from Sorrow

Namast.an: Nr;it.aapae / Namast.an: Athaapae

I bow to You Who has no afflictions. I bow to You Who cannot be set-up (Who cannot be installed like a statue in a temple).

Namast.an: T.r;imaanae / Namast.an: Nidh:aanae

I bow to You the One worshipped in the three worlds. I bow to You the Treasure of everything. (Three Worlds - earth, nether world – bottom of earth, and sky).

Namast.an: Agaahae / Namast.an: Abaahae

I bow to the Immeasurable (Unfathomable). I bow to the Constant (The Steady One, unshakable, unchangeable).

Namast.an: T.r;ibargae / Namast.an: Asargae

I bow to the Master of three attributes – Truth, Consciousness, and Bliss.
(Worldly attributes - the world has ego, truth and meanness).

नमस्ते प्रभो || नमस्ते मुनेश्वर ||
Namast.an: Pr;abhogae / Namast.an: Sujogae
I bow to the Enjoyer of everything. I bow to the One present in everything (All Pervasive).

नमस्ते आरभो || नमस्ते अब्जो ||
Namast.an: Aran:gae / Namast.an: Abhan:gae
I bow to the Colorless. I bow to the One who cannot be destroyed (Indestructible).

नमस्ते आगभो || नमस्ते अग्यो ||
Namast.an: Agan:mae / Namast.sat.u Ran:mae
I bow to the Unreachable. I bow to the All Pervasive.

नमस्ते जलभो || नमस्ते निलभो ||
Namast.an: Jalaasrae Namast.an: Niraasarae
I bow to the Support of water (The Creator of water). I bow to the One Who needs no support.

नमस्ते आजभो || नमस्ते आप्यो ||
Namast.an: Ajaat.ae Namast.an: Apaat.ae
I bow to the One above all castes. I bow to the One above sub-castes (Lineage).

नमस्ते आमभो || नमस्ते आम्बो ||
Namast.an: Amajbae Namast.sat.u Ajabae
I bow to the One above religions. I bow to the Wonderful One.
Obeisance (I bow) to the One unattached to the lands. I bow to the One who is free of clothes (Above dresses, Formless).

Obeisance (I bow) to Him Who needs no homes (All places are His). I bow to the One Who is not born of a woman: is Self-Created.

Obeisance (I bow) to the One Who absorbs everything back into Him. Obeisance to the Creator of All.

Obeisance (I bow) to the One Who nurses (Provides) all.
Obeisance to the One Who is worshipped by all (Deity of all). I bow to the One Whose mystery we cannot know (He is a Mystery).

I bow to the One Who is not born (like others do). Obeisance to the One Who is the Beauty.

I bow to the One Who can reach everywhere. Obeisance to the One Who is at all places: Omnipresent).

I bow to Him Who is present in all colors (In all states: conditions, in everyone, attached to all). I bow to the One Who can destroy everything.

Supreme-Death (Lord of Death) I bow to You. I bow to You the Benevolent One.

Above Castes, I bow to You. The Immortal One, I bow to you.
Beyond old age, I bow to You. I bow to You the Creator.

नमः सरस्वतीयम् ॥ नमः सरस्वतीयम् ॥
Namo Sarab Dh:an:dh:ae / Namo Sat.t. Aban:dh:ae
I bow to You the avocation of all (Engagements, jobs). I bow to the True One, not bound to anything.

नमस्ते ॥ नमस्ते ॥
Namast.an: Nr:isaa ka ae / Namast.an: Nr:ibaaka ae
Free from relations (relatives), obeisance to You (I bow to You)! Obeisance to the Fearless One.

नमस्ते ॥ नमस्ते ॥
Namast.an: Raheema e / Namast.an: kareema e
Obeisance to the Merciful. The Kind One, I bow to You.

नमस्ते ॥ नमस्ते ॥
Namast.an: Anan:t.ae / Namast.an: Mahan:t.ae
The Limitless, I bow to You. The Supreme One, I bow to You.

नमस्ते ॥ नमस्ते ॥
Namast.sat.u Raaga e / Namast.an: Suhaag ae
The Love, obeisance to You. The Fortune of all, I bow to You.

नमः सरस्वतीयम् ॥ नमः सरस्वतीयम् ॥
Namo Sarab Sokhan: / Namo Sarab Pokhan:
The Drier (Destroyer, Killer) of all, I bow to You. The Sustainer of all, I bow to You.

नमः सरस्वतीयम् ॥ नमः सरस्वतीयम् ॥
Namo Sarab Kart.aa / Namo Sarab Hart.aa
I bow to You the Creator. I bow to You the Destroyer.
Namo Jog Jogae / Namo Bhog Bhogae


Namo Sarab D.iaalae / Namo Sarab Paalae

Obeisance to You the Kind One. Obeisance to the Sustainer.

Chaachri Chhand / Tav; Pr;asaad.

Chaacharee Chhand, composed by Your Grace.

You are formless, and unique.

You are not born (Manifested without birth), You are not made of five elements (Water, earth, air, fire, ether).

You are beyond description (without form). You are not bound by dress (Appearance).

You have no name. You are Desireless.
अध्य: ई अब्दी ई
Adh:ae Haae’ / Abhae haaen’
You cannot be brought into imagination. Your Mystery cannot be known.

अजीत ई अब्दी ई 39
Ajeet. Haaen’ / Abheet. haaen’
None can win You (Unconquerable). You are without fear.

त्रिभुज ई लघु ई
T;r;imaan Haaen’ / Nidh:aan haaen’
You are honored in the three worlds (Earth, sky, nether-world – bottom of the world).

त्रिवर्ग ई अर्ध ई 32
T;r;ibarg haaen’ / Asarg haaen’
You are above the three dimensions of the world (virtue, evil, ego).

अनील ई अराधि ई
Aneel haaen’ / Anaad. haaen’
You are above color and caste. You are above the beginning.

अजे ई अराधि ई 33
Ajae haaen’ / Ajaad. haaen’
Nobody can win You. You are “Azaad” – Free. (But, if we stick to the word “Ajaade,” it will mean above birth).

अजनाम ई अव्वल ई
Ajanamm haaen’ / Abarn haaen’
You are above birth (Self Born), and free from color and caste (You are in all).
अभू है ॥ अभूत है ॥ ॥
Abhoot. haaen’ / Abharn haaen’
हैं आंड-घटन, देख वात्स हैं – तुंग सं बशिक लगी, चेह लगी देख। तैत्तुरु प्रज्ञा तब स्वर ची लेख लगी।
You are above five elements (Not made of elements - bodiless), You do not need anyone to nurse (Sustain) You.

अग्नि है ॥ अगि है ॥
Agn:j haaen’ / Abhan:j haaen’
ैं निकल नगी सं मवण। बेदी तैत्तुरु तंत्र-आवेद (तंत्र तंत्र) नगी मवण।
You are Unconquerable. No one can hurt You – no one can destroy You.

आजु ज है ॥ आजु है ॥
Ajhoojh haaen’ / Ajhan:j haaen’
ैं मात बेढी कह नगी मवण। बेदी भेदन तंत्र-आवेद नगी गठ।
None can face i.e. stand You (in battle). You are not involved in the worldly problems.

अमीक है ॥ अमीक है ॥
Ameek haaen’ / Rafeek haaen’
गाईन-नीरी दे। मध सं भंडड दे।
You are too deep (Calm, composed). You are the Friend of all.

अध्यय दे ॥ अध्यय है ॥ ॥
Adh:an:dh’ haaen’ / Aban:dh’ haaen’
ैं मंगल दे बेदी पने लगी। तैत्तुरु मंगल दे बेदी वंधर लगी।
You have no worldly botherations You are not attached to anything.

निस्वव है ॥ निस्वव है ॥
Nrb:boojh haaen’ / Asoojh haaen’
ैं बेदी युग (मंगल) नगी मवण। बेदी बेदी मंगल भा (तैत्तुरु मंगल) नगी मवण।
You are not knowable (You cannot be known), and are beyond understanding.

अक्ष दे ॥ अक्ष है ॥ ॥
Akaa haae’ / Ajaal haaen”
ैं महे दे शेष दे अक्ष हैं। तैत्तुरु नाव (अधिक-नाव, दीनी दे संशय) दे मभु दे।
You are not bound by time. You have no worldly entanglements (Bindings).
अल्लाह हैं || अल्लाह हैं ||
Allah haaen’ / Ajaah haae’
ई अल्लाह (से संक्षिप्त ना संक्षि) हैं। उनके बैठी दिख दिखाती नहीं (उन बंग हैं)
You are a Mystery (Inaccessible), and not bound to one place (You are everywhere: all pervading).

अनन्त हैं || महान हैं ||
Anan:t. haaen’ / Mahan:t. haaen’
अनन्त हैं।
You are Limitless, Great.

अलीक हैं || अलीक हैं ||
Aleek haaen’ / Nir;sareek haaen’
अलीक हैं। देख बैठी दिख-दिखाती हैं। देख बैठी सलीब (देके दिखा देका) हैं।
You are beyond description (Formless). There is none other like You (No rival).

दिलिंध हैं || अन्ध हैं ||
Nir;ilan:bh haaen’ / Asan:bh haaen’
दिलिंध हैं। अन्ध हैं। अन्ध हैं। अन्ध हैं।
You are Supportless (Self Sustained ), beyond imagination (Self-Created).

अगन्म हैं || अगन्म हैं ||
Agan:m haaen’ / Ajan:m haaen’
अगन्म हैं। अगन्म हैं। अगन्म हैं।
You are beyond reach, above birth.

अभूत हैं || अभूत हैं ||
Abhoot. haaen’ / Achhoot. haaen’
अभूत हैं। अभूत हैं। अभूत हैं।
You are not made of elements (Bodiless), none can touch You.

अलोक हैं || अलोक हैं ||
Alok haaen’ / Asok haaen’
अलोक हैं। अलोक हैं। अलोक हैं।
You cannot be seen. You are above sorrow.
You are not affected by Your actions (Deeds). You are above doubts. (No doubt about Your existence. You are a Reality).

No one can win You. You have no fear of anyone.

You are Steadfast - Unshakable. You are Immeasurable - Immense, limitless.

You cannot be measured. You are the Treasure of everything.

You are many – countless (by being in all), yet You are One.

Bhujang Prayaat Chhand, type of the poetry.

I bow to the One worshipped by all. You are the Treasure of everything.
Namo D.aev Daevae / Abhaekhee Abhaevae

I bow to You God of gods. You are above dresses (Formless), and are Mysterious.

Namo Kaal Kaalaee / Namo Sarab Paalae

I bow to the death of death. I bow to the Sustainer of all. (Death is in His control).

Namo Sarab Goun.ae / Namo Sarab Bhoun.ae

I bow to Him Who can reach everywhere. I bow to Him Who is all over (Omnipresent).

Anan:gee Anaathae / Nr;isangee Pr;amaathae

You are above body (Free from elements), and free from any master. You are free from any companions (Friendless), and the Destroyer.

Namo Bhaan Bhaanae / Namo Maan Maanae

“Sun of suns,” I bow to You (The source of light and heat of suns). I bow to You the “Worshipped By All.”

Namo Chan:d.r; Chan:d.r;ae / Namo Bhaan Bhaanae

I bow to You “Moon of moons.” I bow to You “Sun of suns.” (You are the source of light to the moons and suns).
नमो गीत गीते । नमो उरु उरु ॥
Namo Geet. Geet.ae / Namo T.aan T.aanae
गीतं दे गीत (गीतं दी इमन्दज), तममवं है। उरु दी उरु (उरु दे उरु), तममवं है।
Song of the songs, I bow to You (Supreme Song). Melodious Note of the melodies, I bow to You.

नमो हिँड़ हिँड़े । नमो रुष रुषे ॥
Namo Nirt Nirt.ae / Namo Naad. Naad.ae
रुषं दे रुष (रुषं संप्रूद रुषं), तममवं है। तममवं है, मधु-पुण सी भग्न मधु-पुण।
Dance of the dances, I bow to You (Supreme Dancer). Melody of the melodies, I bow to You (Super melody).

नमो पान पाने । नमो बाद बादे ॥
Namo Paan Paanae / Namo Baad. Baad.ae
पानं दे पान महं संप्रूद रुषं दे तितुं दी भांडत दी भूखंदत दी हैं। मधुं ही बच्च बच्च,
Hand of the hands, I bow to You (Art or delicacy of the hands). I bow to You the Player of players. (Player of the musical instruments, drums etc. You create the music and manage it too).

अनन्ती आनवे ॥ सममती समुपे ॥
Anan:gee Anaamae / Samast.ee Saroopae
उंचं अंबं लको, लकलक। आनवेस मजुद डेंगे उंच।
You are above body, and above name. All the forms are Yours. (All bodies and names are Yours).

पृथ्वी पुरुषे ॥ सममती श्रृवुट्टे ॥
Pr;bhan:gee Pr;maathae / Samast.ee Bibhoot.ae
पुरुषे हैं आनुपुरुष रुष, मधु उरु दे मधु रुष हैं। नवनवं लकी महं वर्धवां (नवं निययं, वर्धवां) हैं।
You are the Destroyer of all, and the Killer of everyone. You are the Giver of all powers (Miracles).

बलें धिरव रेवलें मुबे ॥
Kalan:kan: Binaa Nae--kalan:kee Saroopae
बलें धिरव धिरव हैं, बलें धिरव मुबह हैं।
You are the Blameless, and the Pure Form.

Namo Raaj Raajae-sv;arn: Param Roopae
I bow to the King of kings, the Supreme-Beauty.

Namo Jog Jogae-sv;rn: Param Sidhae
I bow to You the Greatest Yogi of all, the Supreme Miracle Maker.

Namo Raj Rajae-sv;rn: Param Br;idh:ae
I bow to You the King of kings, the Great-Elderly (Old One, Wise-One).

Namo Sastr; Paan.e / Namo Astr; Maan.e
I bow to You the Bearer of arms, and the Enjoyer of the throwing-weapons.

Namo Parm Giaat.aa / Namo Lok Maat.aa
I bow to You, the great Knowledgeable. I bow to You the Mother of the world.

Abhaekhee Abharmee Abhogee Abhugt.ae
You are above the dresses (Forms), free from delusions (Doubts), indulgences (Enjoyment of His Creation), and unaffected by such involvements.

Namo Jog Jogae-sv;arn: Parm Jught.aa
I bow to you, the Greatest of the Yogis, and the Master of all Techniques (All techniques to realize You are lower to the recitation of Your Name).
Namo Nit. Naaraa-e-n.ae Kr;oor Karmae
I bow to You, the Protector and the Destroyer of all.

Namo pr;aet. apr;aeet. d.aevae sudh:armae
I bow to You the Lord of ghosts and good spirits, and the Person with Dharma (Good discipline).

Namo Rog Hart.aa / Namo Raag Roopae
I bow to the Healer of diseases. I bow to the Love-Manifest (Embodiment of Love).

Namo Saah Saahan: / Namo Bhuup Bhuupae
I bow to the King of kings, and the Ruler of rulers.

Namo d.aan d.aanae / Namo maan maanae
Obeisance to the Great Giver I bow to the most Revered One.

Namo Rog Rogae / namast.n: isnan-n:
Disease of diseases (Disease remover, a cure), I bow to You. I bow to the “Cause of Bath” (the bath marking recovery from disease).
I bow to You, Supreme to the mantras (Your Name is the Greatest Mantra). I bow to You, Supreme to the charms (Your Name is the greatest Talisman).

**Namo ist istae / Namo t.antr; tantr;n:**

I bow to You the greatest of deities. I bow to You the greatest of Tantras - magical-offerings (Spells: magical techniques, such as used to control others or spirits, or for the fulfillment of wishes).

**Sad.aa sachd.aa-nan:d sarban: pr;an.aasee:**

You are the Immortal - “Truth, Awareness, Bliss” (God), and the Cause of destruction.

**Anoopae aroopae samast.ul-e nivaasee:**

There is none other like You (Unique), You are Formless, and present all over (Omnipresent).

**Sad.aa sidh:d.aa budh:d.aa br;idh: kart.aa:**

You are Giver of spiritual attainments, wisdom, and success.

**Adh:o ourdh: ardh:an: aghan: oagh hart.aa**

You destroy the sins in the sky, nether world (bottom of the earth), and land (Everywhere), and You give success (Promote i.e. evolve everything).
Parn parm Parmesv;arn: prochh paalan:
O God, You are Highest of the high (Supreme), and invisibly nurse everyone.

Sad.aa sarabd.aa sidh d.aat.aa d.eaalaa:
You are Kind and give miraculous powers ever and to everyone.

Achhaed.ee abhaed.ee anaam: aakaaman:
None can hurt, or injure You (Immortal). You are above names and desires (All names are Yours).

Samast.o paraajee smast.sat.t.u dh:aaman:
You are the Supreme Winner (Conqueror), and every place is Your residence (You are everywhere).

T.aeraa jor / Chaacharee Chhand.
By virtue of Your Power (Might), I composed the Chachree Chhand.

Jalae haan’ / Thalae haauen:
You are in water, and on land.

Abheet. haaen’ / Abhae haaen’
You are Fearless, no one can understand Your Mystery.
पूजा हैं || अनूठे हैं ||
Prabhoo haan’ / Ajoo haaen:
अखिल हैं। तमस विवेक हैं।
You are the Lord, and Birthless (Self-created).

अनूठे हैं || अनूठे हैं ||
Ad.aes haaen’ / Abhaes haaen’
ऐं विभिन्न हैं। ईं विभिन्न हैं। (इं ईं, ईं ईं ईं हैं)
You are above the countries (All countries: places, are Yours). You are dress-less: Formless.

जनान धूमन तरंग ||
Bhujan:g pr;yaat. chhand.
हिं जनान धूमन तरंग तरंग है।
This is “Bhujang Pr;yaat” named poetry.

अनूठे हैं || अनूठे हैं ||
Agaaadh:ae abaadh:ae / Anan:d.ee saroopae
राज विभिन्न (अमृत विभिन्न, अभय) हैं। राज विभिन्न (तम विभिन्न) हैं। ईं धूम अभय हैं।
You are Immeasurable, with no obstacles on Your Way. You are a Bliss.

ये मरव भरें || भरोसी हिराए ||
Namo sarab maanae / Samast.ee nidh:aanae
मरव भरें भरोसी हिराए हैं, अहे तव विश्व दश भरवत हैं।
All revere You. You are the Treasure for everyone.

समझें दिनव ये || समझें ध्वनि ये ||
Namast.v:an: nirnathae / Namast.v:an: parmaathae
समझें दिनव ये विश्व विश्व दिव (मित ते वेद ते अखिल तव)। सम तव अखिल ईं हैं।
You are above any master (You are the Master of all), and are the Destroyer of everyone.

समझें अभिनि || समझें अभिनि ||
समझें अभिनि, ये मित तव रहें। समझें अभिनि ये ते बैठे कीते ना सवें रहें।
Unconquerable (Invincible: none can win You) I bow to You. I bow to You Indestructible (Immortal).
Namast.v an: akaalae / Namast.v an: apaalae

I bow to You, the Timeless (Not bound by the time). I bow to You are Unsupported One (Needs no, provider or nurse).

Namo sarab d.aesae / Namo sarab bhaesae

I bow to the Lord of all places. I bow to the One to Whom all dresses (clothes: garbs, appearances) belong.

Namo raaj raajae / Namo saaj saajae

I bow to the King of kings, the Creator of all.

Namo shah shaahae / Namo maah maahae

I bow to the Supreme Monarch, Moon of the moons (The source of light to the moons).

Namo geet. geet.ae / Namo preet. preet.ae

I bow to the Supreme Song (Essence: Creator of the songs). I bow to the Super-Love (Source of love).

Namo rokh rokhae / Namo sokh sokhae

I bow to the Super-Anger (Source of anger), Supreme Destroyer.
Namo sarab roga / Namo sarab bhogae
Namo sarab jeeta / Namo sarab bheeta:
Namo sarab giaan / Namo param taan:
Namo sarab mantan / Namo sarab jantan:
Namo sarab ran / T.ribhan anan:

I bow to the Super-Disease (Source of afflictions: maladies). I bow to the Enjoyer of everything (Gives joy to all).

I bow to the Supreme Conqueror, the Fear of all.

I bow to You the All Knowing (Omniscient), the Omnipotent (All Powerful) I bow to You.

I bow to You the Supreme-Mantra (Source of all mantras: Your Name is the greatest of all mantras). I bow to the Supreme-Jantra (Super-Charm).

I bow to You the Attraction of all.

I bow to Him Who exists in all colors (states of the mind), and is the Destroyer of all afflictions.
Namo jeev jeevan: / Namober ejee baabaa

I bow to the Spirit (Life) of all living beings, Who is the Essence (Power to grow) of all seeds.

Akhijjae abhijjae / saamast, an: pr; asijjae

You don’t get irritated, or attached (Become friendly). You are Gracious to all.

Akhall jogae / Achall bhogae

You are attached to the worldly things. You are Constant Enjoyer of the Creation.
Immortal is Your Kingdom. Constant (Unchanged) is Your Creation.

Your Dharma (Discipline, righteousness) is complete (abiding). Unseen are Your blessings.

You are the Giver, and You know everyone (You are aware of the deeds of others).

You are the sun to others (Light i.e. the Knowledge-Giver).

You are the “Enjoier of All,” and one with everything.

You are the Deity to everyone, and You are the “Knower of All.”
Sarban: kaalae / Sarban: paalae

You are “Death to Every one,” and yet You sustain all.

Roo-aal chhand / T.av parsaad.e

Roo-aal Chhand written with Your Grace.

You are the Starting-Being (Primordial Being) - from before the beginning of the time, Beyond Birth (Do not Incarnate), and Limitless.

All revere You, You are worshipped in the three worlds (earth, sky, nether world: bottom of the earth), a Secret-Unsolved, and Big generous from the beginning.

You sustain everyone, You send the people here (Cause of their births), and in the end You are their Destroyer.

You are present here and there: everywhere (Omnipresent), and yet You are not attached to anyone (Detached), but still you are the “Enjoyer of All.”
Naam Th:aam naa jaat. jaakar roop ran:q naa raekh
You are without a name, place, caste, color, and are Formless.

Aad.-e purkh oud.aar moorat.-e ajone aad.e asaekh
Do not get born, but You are the origin (Beginning) of everything, and are complete.

D.aes aur naa bhaes jaakar roop raekh naa raag
He is the One without a specific place and dress (Appearance). He is Formless
And Detached - Not attached to anyone. (Not bound to one place, He is everywhere. He has no specific appearance every appearance is His).

Jat.r; t.at.r; d.isaa vissa hu-e phaeeleoa anuraag
Here, there, everywhere, You are the love prevailing in all the directions.

Naaam kaam biheen paekhat. dh:aam hoon: nahe jaahe
We think of Him as Nameless, Desireless, and Placeless. (All names, desires and places are His).

Sarab maam sarbat.t.r; maan sad.aaev maanat. t.aah
All revere You, You are revered everywhere, You are revered always.

Aek moorat.-e anaek d.arsan keen roop anaek
You are the cause of everything right from the beginning (Primal Being), big
Hearted, You do not get born, but You are the origin (Beginning) of everything,
When, after playing the play of Creation He ends it, everything goes back into Him, and again He becomes One.

His Mystery is not known to gods, Vedas, and Kateb - Qouran and other books related to this.

Greatness of the One Who is without color, form, caste, sub-caste, etc. can only be known to that One only.

He has no father, mother, caste (or children), and is above birth and death.

His terrifying sharp-ring (Sharp circular-throwing weapon) works in all four directions, and the three worlds (earth, sky, nether world), revere Him.
Lok choud.ah kae bikhaae jagg jaapahee jeh jaap

In all the fourteen levels (Mandals, worlds - In the universe), He is revered. (In the Hindu and Islamic philosophy, there are seven levels below the earth and seven above it).

Aad.e d.aev anaad.e moorat.-e thaapeou sabaee jeh thaap

You have been the Worshipful Being since before the beginning of the time, and You created everything.

Param roop puneet. moorat.-e pooran purkhu apaar

God is Supreme, the Purest-Form (Immaculate, Truth), Complete (Perfect-Being), and Limitless (All Pervading).

Sarab bisv; rachoa suyan:bhav gar.an bhan:jan-haar

He has created whole of the Universe, but He Himself is Self-Created, and He is the Creator and the Destroyer.

Kaal heen kalla san:jugat.-e akaal purukh ad.aes

He is the Deathless Being, has the power to create everything, is Immortal, Akaal-Purakh (not bound by time), and has no specific place (He is present all over).

Dh:aram dh:aam su bharam rahet abhoot. alakh abhaes

He is the Absolute God, not bound by time, and has no specific place (He is present all over).
He is the source of Dharma (Discipline, righteousness) and is the Truth (He really is, there is no illusion about it). He is not made of elements (Is without body) and so He cannot be seen, and has no dress (appearance, form).

अंग रूप अवध अव औपनिवेश चारुच अवपूर्व ॥
An:ɡ raag naa ran:ɡ jaak-he jaat.e paat.e naa naam
हिुष, मेह ला जगद सतीव सती, जै, जै-सूध सती, ना खार घर अथ ल जी सत ॥
He is without a body, has no attachment, no color, no caste or sub caste (Clan), and is without name.

गारब गीत सावध भुवन देवीब अभ ॥२४॥
Garab gan:jan d.ust bhan:jan mukat.-e d.aaik kaam
हिुष, जैवन रेवत दल, जसवाट बनदर-अवर दल, धिक्कजे ई सुही रेवत दल (धिक्क धुली बनत दल है)
He is the remover of ego, breaker of evil, and liberator from desires (He Fulfills desires).

अप तृप अभीव अत लुमजाद देव पृथ्व अवपूर्व ॥
Aap roop ameek ann oust.at.-e aek purkh avdh:oot.
हिुष चावे-सूध (अथे लु पुर घरणहिः): सतीव तरी, गावव-गीवीव (हूँा-सवद दे बसटे),
हिमवा लवल दे इकान है - हिमवा गी तरी ना सवरी, अथे विश पृथ (सवर विध विहर, नमती) दे निम है मैमय सी पछल तरी।
He is Self-Created, too deep to understand, beyond praise, and the Detached Being.

गारब गीत सवध भुवन आवे वृढ अवपूर्व ॥
Garab gan:jan sarab bhan:jan aad.e roop asoot.
हिुष वैवच रेवत, माछिन लु मरव रसा (सवर रेवत रसा, मिनान बसट रसा), सुहीव-पृथव अव
पकुव (सवर) दे विव दै।
He is destroyer of ego, killer of all, from the beginning (Primordial Being), and Self-Created.

अंग आव अवध अवध अवध देव पृथ्व अवपूर्व ॥
An:ɡ heen abhan:ɡ anaat.am aek purkh apaar
हिुष मरवे विव दै, अवरविव (सवर बिव, मेह तरी), अवध है हिये दे अलाज अवधि गी तरी, धीर नमती है नि निम है अवटी पहाड़ा परी: वेंकि दै। (हिये विव अवधि वेंटी अवधा दास दै। पक्व-अवध है।)
He has no body - Bodiless, He cannot be destroyed - Indestructible, He is deathless - Immortal, the Supreme-Soul - the source of soul to everyone, and is
Limitless Being - Infinite.

Sarab laaik sarab ghaaik sarab ko pr;tiipaar

He can do everything (Omnipotent), He is the destroyer of all, and as well the sustainer of everything.

Sarab gan:aa sarab han:aa sarab t.aa anbhaekh

Nothing is out of His reach, He can destroy everything, and He keeps Himself separate from everyone (Unattached, distinct).

Sarab sast;r; naa jaanhee jeh roop ran:g aru raekh

All the religious books (Scriptures) do not know His appearance, color, and form.

Parm baed. puraan. jaak-he naet. bhaakhat. nitt.t.

Supreme Vedas and Puranas, constantly claim, “He is not this, He is not this.” (These do not know what He is).

Kote sin:mr;it. puraan sast;r; naa aavaae vahu chit.t.e

Even with the knowledge of the millions of the books of religious philosophy, you cannot bring God into your imagination (Mind).

Poetry named Madhubhar Chhand. Written by the Grace of God.
He is the Treasure of Virtues, Big Hearted (Broad Minded), and His praise (Grace) is endless.

No one can disturb His seat - He is Constant, Eternal, Immortal. None equals His praise - No other equals Him.

The knowledge of Your Self is to You only - only You know Your Self. Nobody can ever destroy You.

You are the Monarch of monarchs, the Sun of suns. (The monarchs serve You. The suns get light and heat from You).

You are God of gods. Your appreciation (Glory) is great.
You are God of God Indra - God of gods. You are a Child of child – Innocent. (In the Hindu mythology Indra is the god of rain, and is the king of gods).

You are Poorest of the poor - Supreme poor. Your Grace is in the poor. You are Death of death - death is under Your control.

You don’t have the body made of five elements. Your Glory is for ever (Indestructible).

Your “State and Limit” (Condition, Glory) is Unlimited i.e. Limitless. You are the “Treasure of Virtues” (Merits), and Kind - Gracious.

The groups of Munnis (Saints. Saints who do not speak) bow to You. You are fearless and without desires.

Your Glory is great (Unbearable). Your “State: Condition,” (Glory) is forevere.
Your deeds are smart - You need not bother about Your activities, these continue on their own. None can see (check) Your Dharma: discipline - Everything is under Your Invisible-discipline.

You are the Beauty (Charm, adoration) of all. None can punish (Reprimand) You.

You are the Knower of the Minds, Liberator, Big Hearted, and Limitless.

You are the Destroyer, Compassionate, Nameless, Desireless.
You are the Creator in all directions. In all directions, You are the Destroyer.

You are the Giver in all directions. In all directions You are the Knower of the hearts (Minds).

You are present in all four directions. In all four directions You are the Provider.

You are the Provider in all four directions. In all four directions You are the Destroyer.

You are detached in all directions. In all four directions You are there (Pervading).

You are revered (Worshipped) in all four directions. In all four directions You are the Giver.

Poetry named Chaachree Chhand.
You have no enemies, no friends. You are free from doubts (Delusions), and free from double-mindedness.

You are above the effect of actions (Deeds), are Bodiless (above the body), above birth, and needed no woman to give You birth.

You are above pictures (Appearance or form) and friends, Highest (Transcendent. Immanent), and the Purest (Immaculate).

You cannot be seen - Invisible, and are not weak - You Are Mighty.

Bhagwati Chhand, composed by His Grace.

Bhagvat.ee chhand. / T.av pr;asaad.e kathat.ae

You are the Lord of Land - planet earth), and from the beginning -Primordial. You cannot be seen - Invisible, and are not weak - You Are Mighty.
Your place (Existence) does not wear down (decay, Immortal). Your dress (Appearance) cannot be damaged (destroyed. You stay unchanged).

You cannot be appeased by actions (rituals). You are not affected by doubts (Duality of the people).

You belong to the place - existence, Mandals: level, that cannot be destroyed (You are Immortal). You can dry up even the sun (that dries up everything).

The worldly things – Maya: the mundane, cannot allure (attract) You. You are the Giver of everything, including the name and fame.

You have no worries. You are the Grace and Glory to all.

You are the Glory of kings. You are the Flag (Standard, Ensign) of Dharma (Ethics, righteousness, discipline, principles).

You are the Flag (Standard, Ensign) of Dharma (Ethics, righteousness, discipline, principles).

You have no worries. You are the Grace and Glory to all.

You are the Glory of kings. You are the Flag (Standard, Ensign) of Dharma (Ethics, righteousness, discipline, principles).

You have no worries. You are the Grace and Glory to all.
You are the Creator of the universe, and the Bravest One (The courage and bravery comes from You).

Ke br ahman: saroope / Ke anbhou anoopae

You are the Supreme-Beauty – the Fountain of Beauty, the Source of beauty to all. Your Understanding (Intuition) is unparalleled, unique.

Ke aad e adae / Ke aape abhaev haaen'

You are from the beginning, there is none other (Worshipful) above You.

Ke chit r:n: biheenae / Ke aekaae adheenae

You are above picture (Form), and are Self-Controlled.

Ke rozee rzaakaee / raheemae rihaakaee

You are the giver of subsistence (Provisions, job, avocation), Kind and the Liberator.

Ke paak be aeeb haaen' / ke g.uaebul g.aeeb haaen'

You are the Purest and Spotless (Blameless). You are a Great Mystery.

Ke aphvul gunaah haaen' / Ke shaahaan shaah haaen'

You forgive sinners, and are King of kings.

Ke karan kunind. haaen' / Ke rozee dehan:d. haaen'

You Create the occasions (Provide chances. Fulfill desires), and give subsistence:
provisions.

You are the Provider, Kind, Compassionate, and Benevolent.

You are All Powerful (Omnipotent), and the Destroyer of all.

You are worshipped everywhere, and are the Giver everywhere.

You are present everywhere, every place is Yours.

You are in every country (Place), all the dresses (Appearances, forms) are Yours.

You are the King everywhere, You Create everything.

You are the Giver to all, and are present everywhere.
Your Glory (Splendor) is everywhere. Everywhere is your Grace (Light, radiance)

You are in all regions (Places), in every form You are there.

You are the Death to all, and are the Sustainer of everyone.

You are the Destroyer of all, and can reach everywhere.

In every form You are there. You take care of everyone.

Everywhere it is Your Creation, You are the King (Your Glory is) everywhere.

You dry up everything (Destroy), Everywhere You are the Sustainer.

You can reach everywhere.
Your Strength prevails everywhere (All Mighty). Everywhere it is the soul (Life) blessed by You (You are the life of everything).

You are at every place. In different forms, You are everywhere.

You are revered everywhere. Everywhere You are the Supreme Being.

Your Name is recited everywhere (Worshipped). Everywhere You are established (Exist i.e. revered).

You are the Sun (Glory) to everyone. You are worshipped everywhere.

Your Kingdom (Glory) is everywhere. Everywhere You are the Moon (Your Coolness and Calmness is everywhere).

You are the source of speech to all. You are the Wisest Being.

You are the Wisest Being.

You are the Wisest Being.
You are the most intelligent, and the Greatest Scholar (Wise Being). You are the Master of Speech. (You are the source of all intelligence, wisdom, and speech).

Ke husnal vajoo haaen' / T.maamul rujoo haaen'
You are the Great Beauty. You care for all.

Hamaesul slaamaaen' / Saleekhat. mud.aamaaen'
You are ever existent (Immortal). Your Ways are constant: unchanged.

You surrender the enemies. You protect the poor.

You are the Highest (None is equal to You). You are ever present on the earth.

You are the Good Manners (Ethics) of all. You are the Treasure of Attention for everyone.

You are the Mighty Opponent, and as well a Great Provider.
Anykul t.aran: g haaen’ / Abhaed. haaen abhan: g haaen’

You are Countless Waves (You are like a huge ocean and its living beings are your waves). You are a Mystery, and are not destructible (You are Immortal).

Azeezul nivaaz haaen’ / G.aneemul khiraaj haaen’

You give Glory to all who love You, and punish the enemies.

Azeezul nivaaz haaen’ / G.aneemul khiraaj haaen’

You are Indescribable Being (Cannot be described). You have Great Glory and are above the worldly attachments.

Pr;abhugat-e pr;bhaa haaen’ / Su jugat.-e sudh:aa haaen.

All enjoy Your Glory well. You are well blended Great Essence (You are the Essence present in all).

Sad.aaevan: saroop haaen’ / Abhaed.ee anoop haaen’

You are always there (Ever-Existent), one with the Creation, and none other is like You (Unique).

Samast.o praaj haaen’ / Sad.aa sarab saaj haaen’

You defeat all, You are always the Creator of everyone.
Samast.ul slaam haaen' / Sad.aaeval aakaam haaen'
मस दी मलकाण (मुख) दा आपान हैं। मस दी दिला लिवु दैं।
You are support of the welfare of everyone. You are ever Desireless.

You are support of the welfare of everyone. You are ever Desireless.

You are Arena to Your ways. You are Limitless (Immense), and Unique

You are Desireless.

You are support of the welfare of everyone. You are ever Desireless.

You are Three Boons. Under Your Control are three worlds. None can conquer
You, You are Limitless.

Three Boons - 1. Dharma - discipline, ethics, righteousness  2. Wealth:
worldly things or gains; 3. Fulfilment of desires.

Three Worlds - earth, sky, and nether world: bottom of the earth.
Subhan: sarab bhaagae / Su sarbaa anuraagae
You are the Beauty in every aspect (You are present all over). You love everyone.

You are the Enjoier of the three worlds. You don’t get weared out (Aged, old, rubbed off, torn), and none can touch You.

You are the Destroyer of Hell - Liberate the people from hell. On the earth, You are like a visitor: unattached. (In the form of all beings who come here for a short time and then go away, You are a visitor on the earth).

None can ever tell anything about You, but all enjoy Your Glory.
Nobody can describe You. You are there in everything, and are Unique.

Chaachree chhand

Chaachree type of poetry.

You are Immortal, and above body (Without a body).

You are above appearance (Form), beyond description (or destiny).

(All forms are Yours, and You are the destiny of all).

You are above doubts or duality. You are not bound to the deeds - You are above the effect of what You do.

You have been since before the beginning of the time, or the time-periods (aeons).

You are Unconquerable, and Immortal.
You are not made of elements. You are ever set: established, Unchangeable (Ever uniform, constant).

You are Indestructible, You are detached from everything.

You are free from botherations (Entanglements). You have no bindings.

You have no devotion for anyone (You are equally attached to all), and are unattached.

You are free from destruction, and are Light (Radiance, Glow).

You are free from worry or anxiety. You exist always, (or, You listen to everyone).

You are beyond description, and Invisible.
AlyK hYN ] AByK hYN ]
Alaekh haaen'/ Abhaekh haaen'

You cannot be described in writing. You are above a dress - without an appearance, or form.

Adhaah haaen'/ Agaah haaen'

None can destroy You. You are Limitless.

Asan:bh haaen'/ Agan:bh haaen'

You are beyond birth (or are above thinking or comprehension). You are Unimaginable i.e. out of reach.

Aneel haaen'/ Anaad.e haaen'

You are beyond calculation (count, estimation), color or appearance, and are Limitless. You are Beginningless.

Ajaat. haaen'/ Ajaad. haaen'

You are unborn, beyond birth, but are the beginning of all.

Charpat chhand. / T.av pr;asaad.e

“Charpat Chhand” type of poetry, composed by Your Grace.
मरवि उठु || मरवि गीठु ||
Sarban: han:t.aa / Sarban: gan:t.aa
मध हूँ भाव विलक्षण हैं। मध उब तेरी पहुँच हैं (उबे तेरी पहुँच बेढी तरी)।
You are the Destroyer of all. You can reach everywhere.

मरवि धिनाभु || मरवि निगारु ||१७४॥
Sarban: kheaat.aa / Sarban: geat.aa
हूँ मध वे धर्मग्राह हैं। मध आपने दुः मरुद्यान हैं (दुः मरुद्यान सी निगारु हैं)।
You are the Famous, and Know everyone.

मरवि उठु || मरवि वगुँ ||
Sarban: hart.aa / Sarban: kart.aa
मध हूँ भवसन हैं। मध हूँ पैश वंडन हैं।
You are the Universal Killer, and Cause of Birth to all.

मरवि पूर्व || मरवि तुर्प ||१७५॥
Sarban: pr;aan.-n: / Sarban: t;r;aan.-n:
मध दे धर्म हैं। मधिमा की जवाब हैं (धर्म देर, धर्मामा हैं)।
You are the Life and Soul of everyone, and the Strength of all.

मरवि वरण || मरवि जरण ||
Sarban: karman: / Sarban: dharman:
मधे वीभ हूँ अप वलंक हैं। मधे चंद्र हूँ अप विजयकुण्ड हैं।
You are in all actions, and in all Dharma: right disciplines.

मरवि तुगुँ || मरवि भवुँ ||१७६॥
Sarban: jugt.aa / Sarban: mukt.aa
हूँ मध विज समाहिता उदाहरण हैं। डब देर की हूँ मध दे भलम हैं।
You are merged with all, and still detached.

रासावलि चहंड || दु स्वागत ||
Rasaaval chhand. / T.av pr;asaad.e
रासावलि चहंड। दुवी विगुँ दे तर विचित्र देवं।
Rasaval chhand, composed by Your Grace.

नमो नाम को हैं || मरवि पुर्व ||
Namo nark naasae / Sad.aaevan: pr;akaasae
नमो देव (देर तेरा) विनाशक देव, मरवि पुर्व : पूर्वम (पिपाल), सीढ़ी।
I bow to You, the Deliverer (Savior) from hell, You are the Constant Light
(Knowledge).

Anan:gan saroopae / Abhan:gan: bibhoot.ae

You are above body, and Immortal is Your Glory.

You destroy those who torment others. You are always there to protect all.

Agaadh: saroopae / Nr:ibaadh: bibhoot.ae

You are the Limitless Being. Nobody can interfere with Your Glory.

You are higher to the body and name, the Destroyer of afflictions in the three worlds, and love everyone.

You are the Immortal Being, and none has limbs (Body) like You.

You have not got (are free from) sons or grandsons, enemies, or friends.
You are not bound by the father or mother, caste, sub-caste or clan: family.

You are free from relatives and rivals. You are Immense, and too deep (Limitless).

You are Unconquerable and free from birth.

Your Glory is ever constant. You are Unconquerable and free from birth.

Your manifestation is visible all over. You are present everywhere.

You are Immortal, all praise You.

You are the Wisest, and the Source of Beauty.
You are the Provider, Sustainer, and Liberator.

You are wonderfully Compassionate, and are the Beauty Manifest (Beauty of the Glory).

You levy the enemies - fine, punish them. You honor the poor.

You destroy the enemy, and remove fear.

You clean off the blames, and manifest in everyone.

Enemies cannot conquer You. You are the Provider and Merciful.

Samast.ul jubaan' haaen' / Ke sahib kiraan' haaen'
Madar aqeeq , kiwi-tiwi (kewi-tiwi) dhaalv rashq haaen’.
You are the voice of all, the Master with Great Glory.

\[ \text{बि तन्भ भृतम कै } \| \text{ तिमकछुं तिल्रा कै } \| 142 \]

Ke narkan: pr;aaas haaen’ / Bahist.ul nivaas haaen’

\( \text{ईं तन्भ तन्भ-भिंत निन्द्रा कै (केलें हुए)} \| \text{ महक्का विच निन्द्रा कै (महक्का विंद्रा है)} \)

You save from hell, and bless with heaven.

\[ \text{बि महक्का विंद्रा कै } \| \text{ तिमकछुं तिल्रा कै } \]

Ke sarabul gavan:n haaen’ / Hamaesul ravan:n haaen’

\( \text{ईं बंध भूख तै हैं} \| \text{ सम कह (अर्था) हैं} \| (कह-कह, कहठ, कहठ-लेख है) \)

You prevail everywhere. You are the Bliss, and revered by everyone.

\[ \text{अम्लुल अलीम कै } \| \text{ ममक्का अलीम कै } \| 144 \]

T.amaamul tameez haaen’ / Samast.ul azeez haaen’

\( \text{ईं महिमा ही भव तै हैं} \| \text{ (भव कहत दी उम्मत स्वरमल है) } \| \text{ सब रह दिखाय हैं ईं} \)

You are the source of wisdom to make distinction between one and the other thing. You are loved by everyone

\[ \text{ईं धव धीम कै } \| \text{ ममक्का अलीम कै } \]

Paran: param ees haaen’ / Samast.ul ad.ees haaen’

\( \text{ईं बंधिही बंध धीमवत्र (महिमा) हैं} \| \text{ ईं सब रह भुख तै महिमा (महीम - अभिव + धीम) हैं} \)

You are the Greatest Master. You are the Lord of all.

\[ \text{अम्लुल अलीम कै } \| \text{ तिमकछुं तिल्रा कै } \| 145 \]

Ad.aesul alaekh haaen’ / Hamaesul abhaekh haaen’

\( \text{ईं बंधिही बंध धीमवत्र (महिमा) हैं} \| \text{ पर दी बंध बनिक हैं} \)

You have no fixed place, You cannot be sketched (Described), and You have no set dress: are above Appearance.

\[ \text{जमीलुल समा कै } \| \text{ अभिभूत रिभा कै } \]

Zameenul zamaa haaen’ / Ameekul imaa haaen.

\( \text{जमील कै: उब घां, उब समाने (बवड) मेंहुए हैं} \| \text{ ईं उब उब चुरे दिखाई: समाने - उब उब बदली भा} \)

You are at every place, and present at every time. Your Mystery is deeper to the signs hinting at You.

\[ \text{बलीलुल वामल कै } \| \text{ बि सुमक्कू कामल कै } \| 146 \]

Kareemul kamaal haaen’ / Ke jurat.t.e jamaal haaen’

\( \text{ईं वामल र (बवड) लिखपू तै} \| \text{ ईं वली वली (बवड-लिखी) अवे देख देख-बदलउम तै} \)
You are a Wonderful Compassion (Kindness), and a Great Courage.

Ke achan: pr;akaas haan’ / Ke amit.o subaas haan’

You are an ever Constant Light (Giver of Wisdom), a Limitless Fragrance.

Ke achan: pr;akaas haan’ / Ke amit.o subaas haan’

You are a Super (Wonderful) Beauty, a Limitless Glory.

Ke amit.o pasaa haan’ / Ke at.am pr;abhaa haan’

You are the Creation-Limitless. Your Self is the Light (You are Self-Born).

Ke achan: anan:g haan’ / Ke amit.o abhan:g haan’

You are Immortal, Bodiless, Limitless, and Indestructible.

Madhubaar Chhand, composed by Your Grace.

Silent-Worshippers (Saints who keep silent) bow to You in their minds (recite Your Name). You are ever the Treasure of Merits.

Even Your great enemies cannot win You. You are the Master of the people and
can destroy them.

अत गत पूर्रभ ॥ भूषि भति सलभ ॥
Ann gann pr;anaam / munne manne salaam

अशिलसिल पवरभ बलरे गल प्रेठ। भूषि भति भर्जन दैहु सलभ (पवरभ) बलरे गल।
Numberless bow to You. Silent-saints bow to You in their hearts (Minds).

दति तत अरबरट ॥ धत तत अरबरट ॥१५२॥
Harr-e narr akhan:d / Barr narr aman:d

सत्तमिस मतुः, मैौरठ है (मरेरठ, तम रवित है)। यथार्थ पृथ्व हैं, जिसे सत्तम दी केवल तती दैहु।

अति तत - सत्तमिस। गवि, शेष, उ तत द सत्तम है मधुः। मेंभाषाभी: भूर्ज-मिर्ज, घरयं शेष लीहं, पत मधुः र। दिवसे हतार हरिलाए उ धरा हरिलाए तू पद िे भव ठिक नी। ठिक अव धरिलाए, अब ठें धरिलाए मधुः है।
You are the Master of the people, You are Indestructible.

अतिप्रवत आलम ॥ भूषि भति पृथ्व ॥
Anbhav anaas / munne manne pr;akaas

आदू निखाल आपहे आप हैं िे, अब तम बिरित हैं। उधम्मिंहं िे भव बिख पवलाम (निखाल) बलरा है।

Your knowledge is from Your own Self (Self-Enlightened), and are Indestructible. You are the Source of Knowledge to the silent-saints.

तुषि गति पृथ्व ॥ तति गति पृथ्व ॥१५३॥
Gunne gann pr;anaam / Jall thall mud.aam

सजे गूहा खे मूर (बहरे) दरिलाए, आदू पवलाम ह। पही आबे मीरह ठे िे िे गर मी हैं।

O God, the Treasure of Virtues, I bow to You. All the time You are there in the water and on land (Everywhere).

अतिहिंस आंत्र ॥ आतेम आंत्र ॥
Anchhij an:g / Aasan abhan:g

उठ रुपः (जमी) आमंल: पृथ्व, तती ठेंग। उभि उठ रुपः, टाटः, तती (अर्ट्टल है)।

Your Being does not age - wear out, and get old. Your Seat is Immortal (You are Eternal).

दिखमा आपश ॥ दिखिद दिखमा ॥१५४॥
Oupmaa apaa / Gat.t.e mit.t.e oud.aar

उंती दीवारादी दीवारः है। उंती अवधसा (पदी), अब अप (वाल्ला), तती विलाश (संडी) भल है विलास बरतू।

O God, You are the Master, You are Indestructible.
Your Glory is Great. Your State is Indescribable.

सम घंट अमि शम आमि शम
Jall thall aman:d / D.is vis abhan:d
पाली विष, समी ते, पुले पुले-संघर विष है (विषे मसावट-संघरण सी तेज तही औहू)। तेह विषा
अखे जियां-हिमा (देवते), जौ मे खेटी तंत्र समसा। (अखि - हिमा अखि, अखि आं न समसा,
ते है)

In the water or on land, Your Glory is Great. In all directions, there is none who
can belittle, You.

सम घंट अमि शम आमि शम
Jall thall mahan:t. / D.is vis be-an:t.
पाली, पली ढाच (जह पले) टू मद टे ढां ते। तेह पले टू बेकट ते।
You are the Greatest in the water or on Land. In all directions, Unlimited:
Supreme, You are.

अभवन अनास ् िवव दरव
Anbhav anaaas / Dh:ri. dt: ar dh:uraas
डैू मान विन्त अपहे तं है, टू तम विवद है। वीव विव, पली द नव: अभवन, ते
(पली टे सकवा ते)

You are Self-Enlightened, Indestructible. You are top in patience, and are center
and support of the earth (Support of the living beings).

अभं घंई आभु आका याख अहु
Aajaan bahu / aekaae sad.ahau
कवरे दे बमी बमुव पुर कन (कवरे दे एं खै है, टू दिवव मद वन रििे ते)। दिव टू है ते।
महा

You provide and control the Creation, and are Immortal.

वंशवाल अवि वंशवाल अवि
Oan:kaar aad.e / Kathnee anaad.e
वंशवाल एं एं अनी रंव दिव रििे ते, टू भुव दे ते (मद ला मुह)। दिव वीव अवि है टू मुह-
विवद है। एं एं मुह मुह मही स्वद।

संड दे समे दे धरा है, टू दे दे दे एं धरा रूट दे रूट रििे वीव वीव: टंबी, ता विव ते, टू
वेटी एं रंव स्वद।

You are the Beginning of all (Pervading all over right from the beginning). No
one can tell about Your Beginning.
Khall khan:d kheaal / Gurbar akaal

You destroy the evil ones just by thought (in a moment). You are very powerful (Mighty), and not bound by the time (Deathless).

Ghar ghar-e pr:anaam / Chit. charan naam

You are worshipped in every house (Everywhere). You are there in every heart.

Anchhij gaat / Aajij naa baat.

You don’t get worn out (Old). You do not become dependent on anyone.

Anjhan:j gaat / Anran:j baat.

You are above the worldly problems. Your working is anger-free.

Antut bhan:daar / Anth:at apaar

Your Provisions are endless. No one can fix You at one spot, You are everywhere (All Pervading).

An:deeth: dh:aram / At.t.e dheeth: karam

In Your Dharma (Discipline, ethics, righteousness) none equals You. You work very boldly (Control the Creation boldly).
None can hurt You, You are Limitless. You are a Great Giver.

Harbolmanaa Chhand, composed by Your Grace.

Karun.aalya haaen’ / Arr-e ghaalya haaen’
You are Kind. You destroy the enemy.

You destroy the enemy. You beautify (Glorify) the earth.

You are the Master of the universe. You are the Great Master.

You are the Trouble-Maker - All troubles are by Your Will - under Your Control. As well, You are the Protector of all.

You are the Support of the world, and the Creator of the universe.
In all the hearts, You are worshipped. In whole of the world, everyone knows You.

Sarban: bharr haaen’ / Saraban: karr haaen’

You are Sustainer, and the Creator of all.

Sarab paaseya haaen’ / Sarab naaseya haaen’

You are close-by (Protector of) everyone, and as well You destroy all.

Karn.aakar haen’ / Bisv.an:bhar haaen’

You are the Source of Kindness, and the Sustainer of the whole world.

Sarbaesv;ar haaen’ / Jagt.aesv;ar haaen’

You are the Master of everyone, and of the whole world.

Br;ahmandas haaen’ / Khall khan:das haaen’

You are the Master of the universe, and the Destroyer of the enemies.

Parr t.ae parr haaen’ / Karun.aakar haaen’

You are the Greatest of the great, and the source of compassion (Kindness).

Ajappaa japp haaen’ / Athappaa thapp haaen’

You are an Effortless-Meditation - Beyond the reach of the recitation of Your Name even. You cannot be set (fixed to one place) - You are all over.
No one can create You. You are beyond death.

You are beyond creation, and the support of world.

You are the Master of Immortality - You are not mortal. You are the Great Master.

No one can create You. You are beyond death.

You are the Unique Creation. Death cannot touch You (You are Immortal).

You are the Master of the people, and Destroyer of the evil ones.
विष्णु

साधना


d$\text{Biswa}\text{Jan}^\text{ha}' / \text{Kr}\text{un}\text{aalya}^\text{haen'}

$\text{Biswa}\text{Jan}^\text{ha}' / \text{Kr}\text{un}\text{aalya}^\text{haen'}$ $\text{ow}\text{h}^\text{la}^\text{ln}^\text{ha}^\text{en'}$

You are Sustainer, and the Treasure of Compassion.

विष्णु


d$\text{Nri}\text{paa}\text{ha}' / \text{Sarab}^\text{haen'}$

$\text{Nri}\text{paa}\text{ha}' / \text{Sarab}^\text{haen'}$ $\text{ow}\text{h}^\text{la}^\text{ln}^\text{ha}^\text{en'}$

You are the Leader of kings, the Sustainer of all.

विष्णु


d$\text{Ripu}\text{t}\text{aapan}^\text{haen'} / \text{Jappu}^\text{haen'}$

$\text{Ripu}\text{t}\text{aapan}^\text{haen'} / \text{Jappu}^\text{haen'}$ $\text{ow}\text{h}^\text{la}^\text{ln}^\text{ha}^\text{en'}$

You are the Liberator from the cycle of birth and death (from reincarnation), and the Destroyer of the enemies.

विष्णु


d$\text{Akl\text{it}^\text{haen'} / \text{Sarba}^\text{haen'}$ $

$\text{Akl\text{it}^\text{haen'} / \text{Sarba}^\text{haen'}$ $\text{ow}\text{h}^\text{la}^\text{ln}^\text{ha}^\text{en'}$

None can defame You, and You are the Perfect Being.

विष्णु


d$\text{Kart}\text{aa}^\text{haen'} / \text{Hart\text{aa}^\text{haen'}$

$\text{Kart}\text{aa}^\text{haen'} / \text{Hart\text{aa}^\text{haen'}$ $\text{ow}\text{h}^\text{la}^\text{ln}^\text{ha}^\text{en'}$

You are Supreme Soul, and the soul of everyone - consciousness of the souls.
You are in the control of Your own Self, and are of the Supreme Glory.

This is Bhujag Pryaat Chhand.

I bow to You the Sun of suns - the Giver of heat and light to the suns, and bow to You the Moon of moons - light and calmness of the moons.

I bow to You the King of kings, and Indra of Indra (Indra is said to be the king of gods).

I bow to You the Darkness, and the Light of lights - I bow to You the Manifestation (Cause) of darkness and light.

I bow to You the Congregation of congregations (Controller of the population), and the origin of all seeds (Power of seeds to grow and develop).
I bow to You the three qualities of the world – purity: virtues; ego; and evilness: without viles.

Namo param t.at.t.an: at.at.t.an: saroopae
I bow to You the Supreme Essence, Elementless-Being (not made of five elements, Bodiless).

Namo jog jogae namo giaan giaanae
I bow to You the Greatest of the Yogis, and a Great Intellectual Being - the Wise One.

Namo man:t.r; man:t.r;ae namo dh:iaan dh:iaanae
I bow to You the Greatest of the Mantras - only Your Name is the formula for recitation. I bow to You Meditation of the meditations - You are the only object for meditation.

Namo judh: judh:ae namo giaan giaanae
I bow to You the Greatest of the Wars (Fight against evils), and to the Highest Knowledge.

Namo bhoj bhojae namo paan paanae
I bow to You the Food of foods, and the Drink of drinks (Source of foods, essence of drinks. The Sustainer of the world).
Namo kallah kart.aa namo saant. roopae
I bow to You the Source of trouble (Discord, strife, are under Your Will), and the Peace Manifest (Embodiment of Peace).

Namo Indr; Indr;ae anaad.an bibhoot.ae
I bow to You Indra of Indra - King of Indra, and to the Glory Without a Beginning. (Indra is the king of gods).

Namo aas aasae namo baan:k ban:kae
I bow to You Hope of the hopes, and to the Top Grace (Elegant, Most Beautiful).

Abhan:gee saroopae anan:gee anaamae
You are Indestructible, Bodiless, and Nameless.

T.r;ibhan:gee t.r;ikaalae ann:gee akaamae
You are the Destroyer of the three worlds. You are there in the present, past, and future (Exist at all the times). You are Bodiless, and Desireless.
Aek Achhree Chhand.

This is the name of Chhand (Style of poetry named Aek-Achhree - word by word).

Nobody can conquer You, You do not get destroyed, You are Fearless, and You do not change.

You do not get born, exist constantly, are above destruction, and are All-Pervading.

None can win You, no one can harm You, You are invisible, You don’t need any food - Sustenance.

You are above death, are kind, You cannot be described, and are free from any dress - appearance.

You are Nameless, Desireless, Immeasurable - Limitless, Indestructible.
Anwtha / Pr;amaatha / Ajonee / Amonee
There is no Master above You, You are the Destroyer, free from birth, and You do not observe the silence – You are not like silent saints (Are active).

Naa raagae / Naa ran:gae / Naa roopae / Naa raekhae
You are free from attachments, colorless, and above form or appearance.

Akarman: / Abharman: / Agan:jae / Alaekhae
You are above actions: deeds, You have no doubts (about Yourself - are decisive - resolute), none can win You, You are not effected by destiny.

Bhujag Priyaat

Name of this Chhand is Bhujag Priyaat

I bow to the Venerable, the Destroyer of everything.

No one can win You the Nameless, You exist in everyone.

Your are free from the desire for Glory, and You are the Form of all.
Kukarman: pr;n.aasee sudh:arman: bibhoot.ae

He destroys the evils (Sins). His Dharma (Right-discipline, principles) is His Glory.

Sad.aa sached.aa-nan:d. sat.t;r;an: pr;n.aasee

You are ever the Truth (Ever Existent, Immortal), Consciousness (All Knowing), Bliss (Joy), and the Destroyer of Enemies.

Kareemul kunin:d.aa samast.ul nivaasee

You are ever Kind, and are there in everyone.

Ajaaiib bibhoot.ae gajaaib ganeemae

Your Glory is unique, You punish the evil doers (Tyrants).

Hareean: kareean: kareemul raheemae

You are the Destroyer, and as well compassionate and kind.

Chat.t;r; chakkr; vart.ee chat.t;r; chakkar; bhugt.ae

You exist in all directions (in Creation), and You are the Enjoyer of it – Creation, everywhere.
You are Self-Created, a Beauty, and are always one with His Creation.

You liberate from the pain of birth and death, and are the Kind Being.

He is always with everyone, and is of the Immortal Glory.
T.AV PARSAAD. SVAYAE

Victory to the All Pervading God, Who is everywhere.
This style of the poetry written by His Grace. Tenth Guru.

मुख्य संय समस्यीय संपरक वे देख दिखिं वर नेते तोड़ी वे ॥
Sr’aatav sudh: smooch sidhaan kae daekh phireo ghar jog jat.ee kae
संय: सुध-समस्या संख्या, संप्रदाय: सुध-विधि, न्येन विंगन (लघभावी भंडर) दे टिबरें, देश दुःखित तन
संबंध उसे बनाभारीयन्ते दे छेदे बी।
I have watched the pure Budh-saints, gatherings of adepts, and the places of the
Yogis and celebates.

सोर सूरवर संय सुपारलय संग समस्यय अधेद धरी वे ॥
Sooor suraard.an sudh: sudh:ad.ik san:t. smooch anaek mat.ee kae
बहसव, सूरवरस: चेत (चेतु भावक रुले), संचे-संचे सुपारलय: चेतू अभिगीत दी लुक्के,
अधेदामं वाले नाथ नेतू चेदे गह।
I have also seen the heroes, demons, Godly persons, and the saints of all sorts.

माणे वी देम वे देख दिखिं भट बंदू व रेवीक्षय धृतपती वे ॥
Saarae hee d.aes ko d.aekh raheau mat.t. kaao naa d.aekheeat. Praan Pat.ee
केए दे माणे वी भट्ट दे लेख रेख कहे गह, दर देशी दिव्य वी भलित तजी लेखिहा व हे में धरत-धड़ी
(वचावह) चम सदे।
I studied the followers of all faiths, but did not find a single person devoted to
God.

मी बगजाके वी चुट किव्र गु हे देख रडी विल देख रडी वे ॥१७॥ (२१)
Sr:ee Bhagvaan kee bhaee kr;ipaa hoo t.ae aek rat.ee binu aek rat.ee kae
बेंझी, मी बगजाके वी दे कुट: संबंध (भजी), हिराला दी विश्व, ने देखी: हिरला देशल पहें, दे
विल दिखी बंदी दह बी नुजी।
Any one, without the faith in God, His Mercy, and His love, is not worth an iota
(Fraction) of anything.
If there is someone with wonderful, nice colored, gold laden (decorated with golden ornaments), high, intoxicated elephants,

One may have countless horses who jump like deers, and leave behind the fast wind as well,

If the powerful monarchs bow before him respectfully beyond any belief,

What then if someone became such a powerful king, in the end he left (after death) with bare feet.

Those who kept conquering their own and other countries, and the drums of their victories kept beating.
horses neighing,

हुड़ बुड़ाल चढन वे हुड़ाल चढ़त गले तरीं सद निच्छने ||

Bhoot. bhavikkh bhvaan kae bhoopat. koun ganaae naheen' jaat. bichaarae चीज़े, आए घुट दे सभे दे समे, बेटे निजी, वि निजी हो निजी यहे अंलया चुड़ाल बठल ये,

The kings of the past, present, and future, hard to count and impossible to make an estimate,

मूं पड़ मूं ब्याल्लर इसे विलह अंढ़ बच्चे अंढ़ वे पाब मियमे ||

Sr;eepat.-e Sr;ee Bhagwan bhajae binnu a-n’t kou a-n’t. kae dh.aam sidh:aaare.

मूं पड़ि: अहिट्ठा दे पड़ी ब्याल्लर (रम्भ-विवः, छुड़ा, ब्याल्लं ब्याल्ल, पचमाउह) हु सपट दे विलह दिचे निचे सभे मेण दे टिकिटे चले गये।

Without reciting the Name of God, all such people went to the place of death: died.

त्रियक तथा तत्त्वात्मक रम रत मू मंसम रेम अलेश धिममे ||

T.irath naan d.eaa d.amm d.aan su san:jamm naem anaek bisaekhaae बेंटी त्रियक धिममलं, ग्रहम, राम: भल ती विलहं दे बेंटी, रत, मंसम: भल टिकिटे दे अमूल, आनी बेंटी धिममे: दुःखे, तेम पाल करे,

May be one adopts high disciplines of bathing at shrines, compassion, methods to concentrate on God, and the mind-control,

बेंट पुलल बाँप्य बुलल बमीत समाल मबल वे पेथे ||

Baed. Puraaan Kat.aeb Kuraan zameen zamaan sabaan kae paekhaae बेंट, पुलल, बुलल, दिखए समस्त वेव पुलल, दे वेल पुलल वि मे पड़ी बुड़े मे सभे मे सभे समस्त वेदिंग सम, बेंटी पुलल करे,

Someone may read Vedas, Puranas, Koran and books related to these, and other books that came to the world at different periods,

पंड़ अन्यत ताड़ ताड पाव मे सू विचाल जनन वे रेथे ||

Poun ahaar jat. ee jat.t. dhaar sabaae su bichaar hajaar ka d.aekhaae दिख मे उड़ा दी खाँचे एक (अन्यत ताड ताड), नाड़ वि मे बच्चेबनी विचाल एक, दिखे निजी, उधान सू विचाल बव रेथे,

Those who just subsist on air, the celibates who practice the sex-control, may contemplate thousands of times,
Without reciting the Name of God, even though he be a king, any effort to meet Him leads to nowhere.

The trained soldiers who are unconquerable, very impressive, wearing armor, and they destroy enemies,

They be filled with pride that the mountains may move, but they will not,

They be strong enough to kill the stubborn opponents, crush the enemies, and even destroy the ego of the elephants,

Without the Kindness of God, in the end, they will as well leave this world and go away.
Those brave, and very strong ones, who fearlessly face the sword,

Those who can win the countries, destroy their enemies, and finish the pride of the intoxicated elephants,

Those who can break through the strong forts, and in a moment can take the land all around them - win the world,

Many brave people as described above, beg at the door of the Lord, and the Giver is only He.

Demons, gods, Shesh-Naag (King-serpent - mythological support of the world), and the elements (spirits, ghosts), had been, are, and will ever recite Your Name.

The Lord will ever be creating in a moment all the animals on the land and in the water.
By the virtue of good deeds (and recitation of His Name), the appreciation (Recognition) will ever grow, and all the sins will get washed away.

Good people (God-Oriented) will ever be happy in the world, and their enemies will get ashamed to see them so.

The known people like god Indra, monarchs who keep GajIndar (King-elephants) and rule the whole world,

Those who bathe at the numberless shrines and give elephants in charity, and those who are great enough to set up self-spouse-selecting functions to marry,

What of the above said people, even Brahma, Shiva, Vishnu, and Indra too, will die in the end.

By the virtue of good deeds (and recitation of His Name), the appreciation (Recognition) will ever grow, and all the sins will get washed away.
बहुत कैं भूँद दे सांदे जन।
But, those who seek the refuge of the Lord, get liberated and do not get born again.

बरच डब्लू केरा हुरा पूरा के वैले बैरिड बन विभास हजरिहिर ॥
Kahaa bhayo jo d.o-o lochan moon:d. ka ae baath:e rahe-o bakk dh:iaan lagaan eo

बी वेदिश से बिरा हार: अधीस, भीत के बैला विचा, बब: यज्ञ रंग, विभास टिका बे (विमला बीड़ा),

What if a person keeps sitting with both the eyes closed and the mind fixed like a crane on fish (Practiced hypocrisy).

द्वार विदिर लीडे माद मर्दूआ हेल गाल बलेच गाजिहिर ॥
Nh;aat. phirio leea saat. samud.r;ne lok gayo parlo gavaa-eo

(विमला बीड़ा) हुने दिखान मंड मन्दर (दुर्लभ बब: दे जीवन), तिन्ने र दिम दुलिहा (सीड़ा)

(In hypocrisy) he kept bathing at the seven seas (Shrines the world over), neither he made right use of his life here, nor he achieved the liberation.

राम बीर्द विधास ने बैले के बैले दी भैम विघरिहिर ॥
bass keeo bikhiaan so baath: kaae aesaee hee aesaee su baaes bit.a-a-eo

हैम बीड सिंहाग (बंडे बीड़ा) दे रुल, भैले दी बैल: छुभए, बाबु लखी।

He kept company of evils, and wasted his life for nothing.

मण बचम मुर केंद मसे लिन पूष्ण बीर्द लिन वी पूख भानिहिर ॥५॥
Saach kahon' sunn laehu sabhaae jinn praem keeo t.in hee Pr;abh paa-eo

मैं विदिर लान, मसे मुर लखे, परमार्था मिला द्रुत्तु ली भितना है विने द्रुत्तु मसे पहें बसे

I say the truth, listen everybody, only he realizes God who loves Him truely (not by hypocrisy).

बरचू है भानु धुत पड़े लिन बरचू है लिमा गआ लेख लतविहिर ॥
Kaahoo laae pahan pooj dh:areo si-r kahoo laae lin:gi garae latkaa-eo विमे हे भानु: ठंगत (भूढ़ी), धुत-जेठा नाट बे मिन झुंडे ठंग किसा (झुंडे ठंडे) आधम मिन टिच मिल (टिच मिल), विमे हे सिरहिता आप्ते जाल लिन ठंग लाभा किसा (धुत नाट बे).

Considering worth worship, someone bows to the stone idol, and the other hangs Shivling (Oval stone symbolizing Shiva) from his neck.
Hindus think God is in the South - towards Dwarka: the town of Lord Krishna, and Muslims presume Him to be in the West - In the direction of Kaba, their Holy Shrine.

Some unwise person (keeps up to) worships the idol, and the other one runs to worship the dead (Graves).

Whole of the world is engaged in the useless things, and no one tried to realize the Truth about God.
RAHRAASE SAHIB

The right path.

मे चतु रागु आमा भवखो े
so dar raag aasaa mehla े

raayy bhav, raam, aam, bhav pathii े

God’s Place, Raag Aasaa, First Guru

166

कही मंडितक धूमणि ॥

ik-oNkaar satgur parsaaad.

Meb e ammo Abhav Bemee raayy bhav, ni, mighna wihar sangee Moeo reader me lihka

All Pervading God, realized by the Grace of the True Guru.

मे चतु रागु वेंग मे वह संग फिजर घरी मंडित भवखो ॥

so dar tayraa kayhaa so qhar kayhaa jit bahi sarab samaalay.

What like is that place where from you take care of everyone! The wonder is Your taking care of Your Creation!

वाजय तय नाद अनंक आम्भा कट्य तय वावनहार.

Your countless musical instruments resound there, and countless are Your musicians - Your praise is being sung.

बेजे बेि जमा वसी मिरहि कलीभागि बेि बेि गावनहारे ॥

kaytay tayray raag paree si-o kahee-ahi kaytay tayray gaavanhaaray.

So many musical measures and sub-measures are rendered in Your praise, and so many are the singers, all sing Your virtues!

गावन तुडनो पवन पानी बायसंतर गावाई राजाज धरम दु-आर.

gaavan tuDhno pavan paanee baisantar gaavai raajaa Dharam du-aaray.

हर, ठही अभू बंधे बुट गावाई रह, अभू यसबन: दिलमन बता रोल देहु, बेि बुटे
The wind, water and fire praise You, and Dharamraj: god of justice, sings at Your door.

Chittar and Gupt: the two messengers of Dharamraj, whose records Dharamraj consults, also sing Your praise. (Chittar and Gupt, the two record-keeper gods. Dharamraj – god of judgment).

Your adorned gods: Shiva, Brahma, and goddesses, look nice (Beautiful) singing Your praise.

Indra, seated on his throne, sings Your praise with the other gods.

The adepts in their meditation, and saints in their contemplation, sing Your praise.

Those with sex-control (abstinents), truthful people, those with contentment, and fearless warriors too, sing Your praise.
 Scholars and Rishis: Saints, and Vedas have been singing Your praise since the time immemorial.

The captivating beauties: goddesses, heaven, earth and nether-regions (Bottoms of earths) sing Your praise.

Jewels (the evolved people), created by You, along with 68 places of pilgrimages, sing Your praise.

The mighty warriors, super-heroes, minerals (produce from the mines) i.e. everything, and all types of living beings, sing Your praise.

All the worlds, solar-systems, and universe, that You have created and bound in Your Order, chant Your Glories.

Only those accepted by You can sing Your praise, and such are Your devotees.
hoir kaytay tuDhno gaavan say mai chiṭ na aavan naanak ki-aa beechaaray.
Nanak, how many more sing You, how can I contemplate on this, I cannot even think of it!

so-ee so-ee sadaa sach saahib saachaa saachee naa-ee.
Only the Lord is immortal, and the real truth is He and His Name.

hai bhee hosee jaa-i naa jaasee rachnaa jin rachaa-ee.
He Who created all, is, shall ever be, and will not go away - will not end: perish.

rangee rangee bhaatee kar kar jinsee maa-i-aa jin upaa-ee.
God has created things of the world of different kinds and styles.

kar kar daykhai keeṭaa aapnaa jiv ṭis īi vadi-aa-ee.
He enjoys His Creation the way He likes.

jo ṭis bhaavai so-ee karsee fir hukam na karnaana jaa-ee.
He will do according to His pleasure nobody can dictate Him.

so paatīsaahū saahaa paatīsaahī bīr naanak raahan raja-ee.
He is the King, King of kings. Nanak, it is right to accept His Will. ||
आसा मेह्ला 1

Aasaa mehla 1.

Aasaa, First Mehla.

मूंटे रक्त आये मंदु रेंढि

sun vadaa aakhai sabh ko-ay.

Hearing of Your (God’s) Greatness, everyone calls You Great.

बेंचड़े रक्त ढीठ रेंढि

kayvad vadaa deethaa ho-ay.

But, how Great are You, only he can tell who sees You.

वीभठि पाठः त वरिः त्याभि

kemat paa-ay na kahi-aa jaa-ay.

No one can realize Your Value, and none can tell anything about You.

बहेते रहें भेद को समरथि

kahñai vaalay tayray rahay samaa-ay. ||1||

Those who can describe You, they stay absorbed in You, how can they tell! ||1||

रंते मेहे महिमा नाहिं गंजीक गुढ़ी गारीक

vaday mayray saahibaa gahir gambheeraa gunee gaheeraa.

My Great Master, You are the deep ocean of excellence.

बेंडि त नाटे उदं ब्रेंड बेंड़ चीरि

ko-ay na jaanai tayraa kaytaa kayvad cheerea||1||rahaa-o.

No one knows the vastness of Your Expanse. ||1||Pause||

sabh surtée mil surat kamaa-ee.

The vast is vast, the vast is the vast, the vast is vast.
All the worshippers worshipped You together, to know Your greatness.

The learned people, the worshippers, such noble ones and the nobler still, tried to know You.

Whatever may be done, no one can describe even a fraction of Your Greatness.

Without You, no one can find the right-path - realize You. (Sidhi - supernatural power: ability to know Him).
बतौब भिलै ताही ठंडिए थट्टीमा ||3||
karam milai naahee thaak rahaa-ee-aa. ||3||
चैंजो बक्सा, उरकडी विभाग देने ललित शर चुंड धरवा गुंडा नै हे, अन्ते केठी देख (ठठ) ताही भा
मल्का।
All this – Your realization, is achieved by good deeds, Your Grace, and no one
can put any obstacle. ||3||
आपको धरा लिखा देनेको ||
aakhan vaala ki-aa vaychaaraa.
दिये बैंग रुखवा दुरुखे गुढ की बाठ्इं मल्का नै !
What can the poor fellow praise You!
सिमडो बने देने ड्युडाल ||
siftee bharay tayray bhandaaraa.
सिमडो देने ड्युडाल डोड भट्ते नै, ग्रेमेंट उरकडीमा सिमडो बनने नै।
Your treasures are overflowing with Your Praise – countless praise You.
सिम डु डेर डिमे लिखा चुको ||
jis too deh tisai ki-aa chaaraa.
बिमे देने तोड़ (छाँड़) बंग चुंड ताही, उरकडी सिमडो डुंग दी ब्रेका सिम डुं डुरुखी वर्तमान नै सन्दे।
Self-efforts can get nothing, Your praise comes through Your Blessing only.
तथ्व सच महावर्तण ||4||2||
naanak sach savaaranthaaraa. ||4||2||
तथ्व, सेह (डुरुख राम) ती मह तुष महावर्तण राखा नै।
Nanak, the Truth (His Name) is the only Doer – sets things right. ||4||2||
आमा भजन १ ||
aasaa mehlaa 1.
का आमा, भजन पवित्र।
Aasaa, First Mehta.
आफ्ना नील्या डिम्को भवि नगर ||
aakhaa jeevaa visraa mar jaa-o.
टुरुखे तथ न नये मेह नीला है, अन्ते टुरुखे भुलै रेन मेंड।
Chanting Your Name is my life, and forgetting it is death.
But, it is difficult to recite the True Name.

If one becomes hungry (eager), for the True Name,

Then, such a hunger (Love of God) eats away all afflictions. ||1||

Dear mother, then why should one forget such a Name,

When only the True Master’s True Name is the Doer, giver of the boons. ||1||Pause||

Trying to describe the Greatness of even a fraction of the True Name,

The people got weary of contemplating on this, but could not evaluate Him.
Jay sabh mil kai aakhan paahi.
Even if all were to come together and try to tell,

vadaa na hovai ghaat na jaa-ay. ||2||
No one will be able to add, or take away the Greatness of the Lord. ||2||

naa oh marai na hovai sog.
The Lord does not die, and there is never a need to mourn Him.

daydaa rahai na chookai bhog.
He keeps on giving, and His treasures never run out.

gun ayho hor naahee ko-ay.
His Virtue is to give, and there is none other like Him.

naa ko ho-aa naa ho-ay. ||3||
There has never been anyone like Him, and none will ever be. ||3||

jayvad aap tayvad tayree daat.
As Great You are, so Great are Your Gifts.

jin din kar kai keetee raat.
You created the day to work, and with it night to rest.
क्षसम विसाैहे तय कम्जात।
चेय हे लिये लिये लिबालु मलब छुई दुई उं हुई भमौन है।
One who forgets such a kind Master is mean.

नानाक, नमा में हिक बिला मल्लु: भम–नीण्ह, तै।
Nanak, without His Name, a person is degraded one. ||4||3||

ढ़ज्ज ढुमती मल्लु 4 ||
raag goojree mehlaa 4.
ढ़ज्ज ढुमती, मल्लु चेण।
Raag Goojaree, Fourth Mehl.

वर वे तत मल्जम गरुजम विलिकु वरदु गुक भमिः
har kay jann satgur satpukhaa bina-o kara-o gur paas.
Beloved of the Lord the True Guru, I offer my humble prayer to you.

हम बीजे विलम मल्जम मलकाई वर दिनारा रम भवामिः
ham keeraa kiram satgur sarna-ee kar da-i-aa naam pargaas. ||1||
The True Guru, I am an insect - a worm, seeking your refuge, kindly bless me with realization of the Naam - the Name of God. ||1||

मेे हीह गुजचे भे वरद रम रम भवामिः
mayray meet gurdayv mo ka-o raam naam pargaas.
My friend divine Guru, please enlighten me with the Name of the Lord.

गुजरामिः रम भे धुत मलकी वर बीदिढ रमली भवामिः १
gurmat naam mayraa paraan sakhaa-ee har keeraat hamree rahraas. ||1|| The Name of the Lord bestowed on me by the Guru may become the support of my life, and His praise my life's true way. ||1||Pause||
The person who loves God has great fortune, he has faith and longing for Him.

Such persons get satiated on obtaining the Name of Hari: the Lord, and by joining the God-Oriented people virtues develop in them. ||2||

Those who have not tasted the Name of the Lord are unfortunate, they shall be dealt with by the messengers of death.

Those who did not come to the protection of the True Guru in the holy congregation, cursed are they and their hopes of living. ||3||

That servant of God who attained company of the True Guru, has such a destiny inscribed on his foreheads (He has the luck to meet the True Guru).

Blessed is the True: God-Oriented, congregation where one gets the taste of the Lord. Nanak, meeting with His servants in the congregation, the Name of the Lord is realized. ||4||
Raag Goojaree, Fifth Meela.

काहूँ रक्षक भवप्रा ॥
raag goojree mehlaa 5.

काहूँ रक्षक, भवप्रा भगवान ॥
Raag Goojaree, Fifth Meela.

वो ते भव चित्ररूप विभूषण न आचार वर्ण नीरुः पक्षाण ॥

kaahay ray man chitvahi udam jaa aahar har jee-o pari-aa.

ऐहै ते पिटी लड़ी आदान बकल ली लिधु लिड़ा है ली तंग लिधियाँ तु हाथ जी देखा आचारः

विलुप्त, है।

O my mind, why do you worry for your living, when the Lord Himself is taking care of you!

मैं दस्त भव भव िंधे दुःखे उ वर विदम भवे वर वर वहिया ॥१॥

sail pathar meh jant upaa-ay ta ka kaa rijak aagai kar Dhari-aa. ||1||

भवाभुवान पे मिले जडे पेंट पे अंदे धी नींद-पंड पेंट बरी एह अहे विविंदे पे जडी हुंगे विलिंदे वी विविं विभान वर विभान है।

He created the living beings even in the rocks and stones, and supplied their provisions before hand. ||1||

मेरे अवस्थु ती मायाजी भिले स उदिया ॥

mayray maaDha-o jee satsangat milay so tari-aa.

मेरे अवस्थु ती: मायाजी ए ध्वी (भवाभुवन) ती, ते मायाजी भवाभुवन वें ले ज्वे उब उब भवनहै।

My Master (of Mayaa - worldly things: God), one who joins the True congregation is saved.

गुरु धर्मांची भवाभुवा धर्मांची मृत्यु नागम वर्णाण ॥१॥ वचाण ॥

gur parsaaad param pad paa-i-aa sookay kaasat hari-aa. ||1|| rahaa-o.

गुरु दी विसंप दे राज विंच-पर्को भ लटी दी है, में चंद्री रामम: लंबाजी, भी जी दी मांडी है।

सवास॥

By Guru's Grace the supreme status is obtained, and even the dry wood becomes green: blossoms. ||1||Pause||

जानन पिता लोक सुख बानीदा को-य ना की के दही-आ।

janan pitaa lok suh banitaak ko-ay na kis kee Dhari-aa.

जानन: भाद्र, विभाद, धेश, सुख: पुंजब, विभाद: धीबी, वेंटी दी विमे ला पक्षाण: आम्बर, भजी।

Mother, father, friend, son or spouse, no one is the support of anyone else.
The Lord provides sustenance to everyone, then why should you worry, my mind?

The crane flies hundreds of miles, leaving its young ones behind.

Who provides feed to the chickens of a crane, in its mind it keeps praying to the Lord for their protection.

All (Nine) treasures, and (eighteen) supernatural powers, are on the Palm of God. (Leaving aside protecting the crane-chickens, You are all powerful to do every thing)

O God, You are limitless and have no boundaries, Nanak is in Your service, and is a sacrifice (Appreciation) to You countless times.
All Pervading God, realized by the Grace of the True Guru.

God is Immaculate, the Pure Being, Inaccessible and Limitless.

All fix their minds on You, recite Your Name, the True Creator Lord!

All living beings are Yours, You are the Giver to all.

O saints, recite the Name of the Lord, He is the remover of afflictions.

The Lord Himself is the Master, He Himself is the Servant too. Nanak, what can the humble people do by themselves! ||1||

You are in every heart, and in all things. You are there in all beings (In everyone
and everything).

दिलब लांबे दिलब देखती नी मध्य देवे चेस्त दिखाई ॥

ि-िक डा-ितं िक िहय्करेे jee sabh तयरे चोि विदाना।

दिन दाने: राधा तला रहे, दे दिन िहय्करेे गद, दिन sabh दुिांगे दी डंडे हेिे: घेिे, घल।

Some do charities, others are beggars. This is Your wonderful play!

 yours राठे राठे अपे बड़ा दी उड़ा थिह आठ र नागर ॥

too न ाप पाधर ाम बाह-िंद जी तयरे कई गूि आईक वक्हाणा।

dúमी राठे दी राठे राठे अपे दी दिि राठे दिंडाँट रहे डे, (सब लुि हेिे हेिे), मेे डेि दििे दुि लुि हेिी नागर।

You are the Giver of charities, and You enjoy them, I know none other (who is all powerful).

हूँ पापवृत्ति बेंगर्ड बेंगर्ड दी दििे निक्ञ गुड आधि र्सात ॥

्नुिे पापबारव बाह-िंठ बाह-िंठ जी तयरे की-ा गूि आईक वक्हाणा।

दुमी पापबारव: भुिी सब-िूं दे वे (िवावऽ) वे, बेंगर्ड बेंगर्ड दी दी, मेे डुंडा दििे दििे निक्ञ गुड देमं।

You are Infinite, Your are Limitless. What Virtues of Yours can I speak of!

से मेहते ने मेहते डुं दी नध राध डिल बुिवन्त ॥2॥

जो दिेव जो दिेव तुिे जी जन नानाक तिन कुर्बाणा। ||2||

मुिा डुंडा मेहते: नध सपाते दी, डुंडा मेहते तिन चुिवन्त हे।

Those who serve You, Your servant Nanak is a sacrifice to them (Is in their appreciation!) ||2||

हर िी-िावाळ हर िी-िावाळ तुिे जी नध तिन भाि सधारं ॥

हार िी-िावाळ हार िी-िावाळ तुिे जी जन मह भि सधारं वि।

Those who think of You, recite Your Name, live in this world with mental peace.

से भुवन से भुवन बठे निघ जि िििािा ने निघ दुिी नध ली बामी ॥

से मुकात से मुकात bha-िे jin हर िी-िा-िा जी तिन तौते जम केे फासी।

They are liberated who think of You, for them the noose of death is no more.

जी नििबा-िे जी नििबा-िे िििािा ने निि रा बठे सध गावनी॥

jín नििबा-िे jin हर नििबा-िे िी-िा-िा जी तिन का हा भा-िे सध गावनी।

निघ नििबा-िे निघ जि नििबा-िे िििािा ने निि रा बठे सध गावनी॥

निघ नििबा-िे निघ जि नििबा-िे िििािा ने निि रा बठे सध गावनी॥
Those who think of the Fearless One (God), all their fears go away.

Those who serve, who serve my Lord, are absorbed into His Being.

Blessed are they, blessed are they, who meditate on God. His servant Nanak is a sacrifice - an appreciation, to them.

Filled up are numberless treasures and treasures of Your worship (Great many people worship You).

Your devotees, devotees of Yours who praise You, are many, numberless, and limitless.

Many, so very many worship You, they worship you sitting close to bon-fires (In hard ways), and chant Your Name in many ways.
Your many, many of Your devotees, so very many read the various Simritees and Shaastras. (Ancient religious books of Hindus). They perform rituals and religious rites.


Your are the Primal Being (From the beginning), Limitless, Creator, and there is none else as Great as You.

Age after age, You have been the One, forever and ever One, You have been the unchanged Creator.

Whatever You like that happens, everything happens according to Your Will.

You create the entire universe, and then Yourself destroy this Creation.
Jan naanak gun gaavai kartay kay jee jo sabhsai kaa jaano-ee. ||5||1||

Servant Nanak sings the praise of the Creator (Who knows everything). ||5||1||

आमा भगवान ४ ||

aasaa mehlaa 4.

आमा महल चेंक।

Aasaa, Fourth Mehla.

tooN kartaa sachiaar maidaa saaN-ee.

You are the Creator my True Master!

jo ta-o bhaavai so-eet theesee jo tooN deh so-eet ha-o paa-ee. ||1|| raha-oi.

Whatever You please that happens, whatever You give that I get. ||1||Pause||

sabh tayree tooN sabhnee Dhi-aa-i-aa.

Whole of the Creation belong to You, and everyone meditates on You.

jis no kirpaa karahi tin naam ratan paa-i-aa.

Those to whom You are compassionate, get the jewels of the Name of God.

gurmukh laaDhaa manmukh gavaa-i-aa.

The God-Oriented people attain the (spiritual) gains, and the self-oriented ones lose everything.
दुध अन्धि विद्विजिँग अन्धि भिलिजिँग ||१||
tuDh aap vichhorhi-aa aap milaa-i-aa. ||१||
dumī (अपनी दुखी दे दुख) विद्वि अपने दे विद्वि विद्वि विद्वि विद्वि विद्वि विद्वि विद्वि विद्वि विद्वि विद्वि विद्वि
You (with Your pleasure) separate some from Yourself, and unite others with You. ||१||

दुध दिलो दुध देखी दुध देखी दुध देखी दुध देखी दुध देखी दुध देखी दुध देखी दुध देखी
tooN daree-aa-o sabh tujh hee maahi.
You are the River (Vast, Limitless), and the whole of Creation abides in You.

तू हमेशा मर दुध देखी दुध देखी दुध देखी दुध देखी दुध देखी दुध देखी दुध देखी दुध देखी
tujh bin doojaa ko-ee naahi.
Without You, there is none else.

सीग हुङ मह देखा देखा
jee-a jant sabh tayraa khayl.
All beings and all creatures are Your playthings.

किनेजिग भितिर विद्विजिँग मन्त्रेजिग मेल ||२||
vijog mil vichhurhi-aa sanjogee mayl. ||२||
vijog (विद्वि के लेख) हे वत्सल मंडर दुरंत हे दुरंत हे दुरंत हे दुरंत हे दुरंत हे दुरंत हे दुरंत हे दुरंत हे दुरंत हे दुरंत हे दुरंत हे दुरंत हे
By the “Principle of Separation” one is away from You (The fellow is a projection of You, but is separated due to not reciting Your Name). By the “principle of union,” he is united with You (by reciting Your Name). ||२||

तिम हे दुध नहीं दिन्दिन मेंदी नहीं जिन्हे
jis no too jaanaa-ihi so-ee jan jaanai.
Those to whom You bless with the knowledge about Yourself, only they understand You.

सीग गुट मर देखी आधि दिक्ते
har gun sad hee aakh vakhaanai.

हुँ: आधिग विद्विजिंग, मर देखी दुध देखी देखी देखी देखी देखी देखी देखी देखी देखी देखी देखी देखी देखी
Those persons with Your knowledge, constantly chant Your praise.

Those who recite Your Name, get comfort and peace of mind.

Such people, effortlessly get absorbed into the Lord's Name.

You are the Creator, everything is Your doing.

There is none else who can do anything.

You create and watch: take care of, Your Creation. You are aware of all that happens.

Servant Nanak, the Greatness of the Lord is revealed through the Guru-Orientation.

Aasaa, First Mehl.
We reside at that world-pool (World) where the Lord has created pleasure and pain.

In the puddle (mud) of the worldly attachments the feet of the people are stuck and they cannot move. In this swamp, I see them drowning.

O my foolish mind, why you do not remember the Lord.

By forgetting God, one’s virtues rot away.

I have Neither self-control, nor am I truthful, or uneducated. My life is one of foolishness and ignorance.

Nanak prays, bless me with the company of those who do not forget You.
This human body has been given to you.

This life is your occasion – chance, to meet God.

Nothing else will give you any gain. (You won’t avail anything from other pursuits).

Join the God-Oriented congregation, and only recite the Name of God.

Make efforts to swim across this terrifying world-ocean (Recite His Name).

Your life is being wasted in the worldly attachments.

Try your best to recite Dharam na kamaa-i-aa.

This body has been given to you.

This life is your occasion – chance, to meet God.

Nothing else will give you any gain. (You won’t avail anything from other pursuits).

Join the God-Oriented congregation, and only recite the Name of God.

Make efforts to swim across this terrifying world-ocean (Recite His Name).

Your life is being wasted in the worldly attachments.

Try your best to recite Dharam na kamaa-i-aa.

This body has been given to you.
I have not recited the Name of God, have not practiced any devoted worship, self-discipline, self-restraint, and did not have the righteous-living.

I did not serve the holy ones, and failed to realize the Lord.

Nanak says, his deeds are deplorable.

My Lord, I seek Your protection, kindly preserve my honor!

Please, be my support and protect me.

This will fulfill my desire,

That my mind may stay attached to Your feet.
अपने रात बचे प्रितपारा ॥१॥
Apnaa jaan karo pritpaaraa
मेरे अपना रात बचे मेरी पनाह बचे।
Take me as your own and protect me.

अभन्दू दूसर मः दूसर अपने ॥
Hamrae d.ust sabhay t.um ghavhu
मेरे माझे श्रेय दूसरी मृत्यु बिठु। (वाम, वरेय, लंड, मेर, वेंबर बंदे दूसर रह।)
Finish all my enemies. (Desire including sex, anger, greed, attachment and ego are real enemies).

आपु गँग र ए मेध कंगक्कु ॥
Aap haath d.ae mohe bachaavhu
इङ्ग माझे श्रेय बिठु: वध बचे, मेरे मेरे बचे।
Please, protect with Your hands and save me.

मुंधी बमे मेध पविश्चन ॥
Sukhee basaae moro prvaaraa.
मेरा दखल मुंडी बमे (श्रुमुक, अमली दखल रह),
May my family be ever in peace (God-Oriented people is the real family).

मेहरर मिंड मः बवाज़ा ॥२॥
Sevak Sikh sabhae Kart.aaraa
दिवं मामे श्रेय उपनिवेश हे मेहर दे मिंड (दिवर सी देविका बचे)।
These are servants and devotees of the Lord (Protect them).

मे डंगा ठिम बत रे ठिम जे ॥
Mo rachhaa nij karr daae kariyaee
शोभा, आपना रंग देवे: आपन घतवे, मेरी उथान बचे।
Be my spport, and always protect me.

मः बैतक वे अफ़ि लंबजिदे ॥
Sabh baeran ko aaj sanghari-yaare
मेरे श्रेयों का आपन अप बचे मुंडी। (वाम, वरेय, लंड, मेर, वेंबर, अमली दखल रह।)
Destroy all the enemies, today. (Real enemies are sex, anger, greed, attachment, and ego).
Poorn ho-e hamaaree aasaa
Mereh aas purni dheere,
My wish may get fulfilled,

Dun bhajan kee rahay peaasaa
T or bhajan kee rahay peaasaa
That my thirst for Your worship may get satiated (Quenched).

Tumhe chaade koe avar naa dheaaon' 
Mere, tumhe naur chhe bane vee tev dha pisahas na pane.
I may not leave You and worship anyone else,

Jo barr chahoun' so Tum tae paaoon' 
That, I may get from You the boons I seek.

Saevak Sikh hamaarae t.aaree-ahe
Cross over the world-ocean these devotees and Sikhs (disciples) that belong (Love) to You.

Chun chun sat.ar hamaarae maaree-ahe
Pick up my foes and destroy them. (Sex, anger, greed, attachment, ego are the real enemies).

Aap haath dae mujhae oubar-e-yaay
Please, extend Your hand (help) and save me.
Eradicate the fear of the time of death.

May You ever be on my side – my support.

My Lord, protect me!

My savior Lord, protect me,

Helper of the Saints, my dear God,

Friend of the humble, destroyer of the wicked,

You are the Master of the whole world.
By the Will of God, Brahma (the creator god) came into being.

काल पा-आ० शिवीजू अवतार्॥
Kaal paa-ae Shivjoo avt.araa
पक्षावधा या गुरुम भवे विश् ति (रम स्वरल र वे-वे) ते अवतार यकिंग॥
By the Will of God, Shiva (the destroyer god) was born.

बाल पा-आ० वंर विस्तर धूमनम्॥
Kaal paa-ae Bisnu par;kaasaa
श्रवसे तुम्ह विस्तर त्र्य पक्षावधा या गुरुम भवे वेष ते द्विस्त मी।।
By the Will of God, Vishnu (the sustainer god) appeared.

सकल काल का लीला उभम्॥२॥
Sakal kaal kaa keeaa t.maasaa
हिि भवी घेिि दै शेििििे दे गुरुग वी॥।
This all is the play of the Will of God.

जान बाल नेली फिल बीही॥
Javan kaal jogee Siv keeo
श्रम घंिि दे गुरुम दे नेलीिन फिल नी पीि बीिे,
The Will of God that created Shiva the great Yogi,

वेशिर गुरुम तु बीही॥
Baedraj Br;ahmaa joo keeo
श्रम धक्षारुिा दे वेशिर गुरुम नी बीिे,
God Who created Brahma the physician.

जान बाल मह घंिि महन;)॥
Javan kaal sabh lok savaaraa
घंिि दे गुरुम दे मह घंिि: मीिज, मीिजिऔ,
The Will of God that created the universe,

नमस्कार हाय ताही हमारी॥५॥
Namaskaar haae t.aahi hamaaraa
ष्ट्रम धक्षारुिा हुि मेह नमस्कार हाय।।
I bow to that Lord!
Javan kaal sabh jagat banaayo

The Lord who created whole of the world,

Dev daaet jachhan oupjaaeo

He Who created gods, demons and demi-gods,

Aad. ant. aekaae avt.aaraa

One Who is the Prime-Being, from the beginning to the end,

Soee Guroo samjhey-ho hamaaraa

Undestand that He is my Guru.

Namaskaar tis hee ko hamaaree

I bow to Him,

Sivkan ko sivgun sukh deeo

He bestows on His devotees god-like qualities and comforts.

Sat.ran ko pall mo badh keeo

He bestows on His devotees god-like qualities and comforts.
And, He destroys the enemies (Shortcomings) in a moment.

And, He destroys the enemies (Shortcomings) in a moment.

And, He destroys the enemies (Shortcomings) in a moment.

And, He destroys the enemies (Shortcomings) in a moment.

And, He destroys the enemies (Shortcomings) in a moment.

And, He destroys the enemies (Shortcomings) in a moment.

And, He destroys the enemies (Shortcomings) in a moment.

And, He destroys the enemies (Shortcomings) in a moment.
God knows the state of every depth of each heart.

When the Lord expands His Creation,

Then, many types of living beings get created.

When You dissolve (Destroy) everything,

Then, all the living beings get absorbed back into You.

All the living beings that get created,

Each one praises You according to its understanding.
But, You stay detached from everything.

This is known to the Vedas, persons with deep knowledge, and to the scholars. (Ved – Vedas: ancient religious scriptures of Hindus),

You are without a form, Pure-Being, and Self-Sufficient (Non-Dependant).

You are Primal-Being, free from color (Unattached, Pure-Being), without a beginning, and without being born (Self-Created).

Whose secret even the Vedas could not find.

They make a stone idol and take it as God.

Whom they make a stone idol and take it as God.
These unwise people do not know the difference between an idol and God.

**॥**

Mahad.aev kaou kahat. Sad.aa Siv

They call god Shiva the Immortal: God.

**॥**

Nirankaar kaa cheenat. na-he bhiv

He does not know the Truth about the Formless God.

**॥**

According to the individual wisdom,

They describe God differently.

It is not possible to know the extent of Your Creation,

That how the universe was created to start with.

You have one Form, but You adopt other unique forms as well.
Ran:k bhayo raav kahee bhoopaa

Sometimes You become a pauper, sometimes rich, and sometimes a King.

An:daj jaeraj saetaj keenee

He set up the methods of birth through eggs, placenta (womb), and sweat (dirt),

Out.bhuj khaane bahur rach-e d.eenee

And from the earth (way the plants produce), through these four methods the Lord brought about the Creation.

Kahoon: phool raja hv;aae baaeth:aa

At times He becomes a King sitting on the lotus: Brahma (The god of creation),

Kahoon: simat-e bheyo San:kar ikaaeth:aa

At times He becomes Shiva (god of death), collects (destroys) His Creation and gathers it.

Sagaree sriste d.ikhaa-e achan:bhav

He shows whole of the universe as His wonderful play,

Aad.e jugaad.e saroop su-yan:bhav

He Who has been since the time immemorial, since before the time-periods
(Ages), and Who is Self-Created.

अब रचहा मेरी दुम बते ||
Abb rachhaa maeree T.um karo
घट दुमी मेरी ज्ञान बते।
Please, protect me now.

सिंध द्वाणि असिंध संख्ये ||
Sikh oubaare Asikh sanghro
से दुराणी सिंधिया ते चलते गर, दीवर दूरी बन सब। नविने डुराणी सिंधिया ते तली डुराने दिया दूरी मूला दिये।
Those who follow You save, and those who do not, destroy them.

दुस्ट निचे द्वाणि द्वाणि ||
D.usht jitae outh:vat. out.paat.aam
सिंधे दुस्ट निचे द्वाणि: द्वाणि द्वाणि तै (द्वाणि निचे तै।)
All the evil persons who come into being,

मललं मलयं बते बल धानं ||20||
Sakal mlaechh karo ran. ghaat.aam
दीवर निचे मलयं: दुरे बिंचियं दूर। गुप लबे गुप नह।
Fight with (take care) and destroy all such bad people.

से असिंधु उद मलयं धते ||
Jo Asid:uj T.av sarnee parae
असिंधु बाहिनाथ तै, से डुराणी मलयं आ मलय। बंधे डुराने देश ने मिटात राज, जधाण: बाहिनाथ।
O God, those who seek Your refuge,

हिन्ने द्वाणि द्वाणि हृदि भू भने ||
T.in kae d.usht d.ukhit hv;aae marae
दीवर दे बैंची दुराणी तै बे भवे गर।
Their enemies die miserably- painfully.

धृष्ट दनरं धनं धने दिनङ्गे ||
Purakh javan pagg parae T.iharae
निचे खेत दुराणे यानी द्वे नचे गर।
Those who surrender at Your feet,
Thou removest all their afflictions - sufferings.

Those who ponder on God even once,

Death does not go near them. (They stop fearing death).

They always get Your protection.

Their enemies and sufferings go away.

Those whom You see (consider) with mercy,

In a moment You remove all their sufferings.

Miracles descend at their homes: in their minds (Get the Blessings of God).
And evil persons cannot even go near their shadows.

Whosoever recites Your Name even once,

You save him from the noose of death.

Anyone who recited Your Name,

He got saved from poverty and wants, evil ones, and from those who harmed him.

Bearer of flag with the symbol of Sword (Protector: God), I have sought Your shelter.

Please, help and save me.
Kindly help me everywhere.

Save me from the evil persons, and from those who bother me.

A type of poetry.

Since I have taken Your refuge, I never looked to the protection of anyone else.

Avtar Rama, Prophet Mohammad, eighteen Puranas (Books of the Hindu faith), Kuran (Qouran – The Holy Book of Muslims), tell a lot about their faiths, but I have depended only on You God.

All the books of the Hindu faith tell so many secrets of the methods of union with You, but I simply kept steady in my faith only on You.

The Sword-Bearer: God, my praising You is due to Your blessing. On my own I cannot praise You, only You make me do so!
Dohraa

Dohraa is a style of poetry.

Sagal d.uaar kou chhade kaae gaheaou T.uharo d.uaar

Ignoring all others, I have taken Your refuge.

Baan’he gahae kee laaj a-ss Gobind. d.aas T.uhaar

Please Lord, when I am Your charge, please protect me!

raamkalee mehlaa 3 anand

Raamkalee, Third Mehl, Anand ~ The Song Of Bliss:

All pervading God, realized by the Grace of the True Guru. “1” one, means there is none other like God. O-ann is the Celestial Sound indicating the being of God. Kaar or Akaar is All-Over, everywhere, in everything.

My mother, I am in joy, I have met my True Guru.

I have found the True Guru without effort with His grace, and my mind is
enjoying the greetings of the bliss.

The jewels of musical measures, with other melodies of their classifications, and their sub-measures, have come to sing the Shabad: Word of the Guru: Prophet.

Sing only the Shabad: the Name of God, that has set Him in my mind.

Says Nanak, I am in joy, I have found my True Guru. ||1||

O my mind, always stay with God: recite His Name.

O my mind, stay with the Lord, He removes all worries.

He becomes your companion, support, and sets right all your affairs.

The Lord is all-powerful and the Doer, why forget Him!
kahai naanak man mayray sadaa rahu har naalay. ||2||

Says Nanak, O my mind, stay always with the Lord: recite His Name.” ||2||

saachay saahibaa ki-aa naahee ghar ṭayrai.

True Master, what is not in Your House - Power!

ghar ṭa ṭayrai sabhu kichhu hai jis dehe so paav-ay.

Everything is in Your Hands, he receives to whom You give.

sadaa sifat salaah ṭayree naam man vasaava-ay.

(The Those blessed by You) constantly praises You, and keep Your Name in their minds.

naam jin kai man vasi-aa vaajay sabad ḡhanayray.

The mind in which Your Name settles, there manifests great joy.

kahai naanak sachay saahib ki-aa naahee ghar ṭayrai. ||3||

Nanak says, my True Master, what is not in Your Power! ||3||

saachaa naam mayraa aaDhaaro.

My support is Your True Name.
saach naam aDhaar mayraa jin bhukhaa sabh gavaa-ee-aa.

Your True Name is my support, it has removed the hunger of my demands.

kar saaD sukh man aa-ay vasi-aa jin ichhaa sabh puja-ee-aa.

The Name has brought peace and pleasures into my mind, and has fulfilled all my desires.

sadaa kurbaan keetaa gurU vitahu jis dee-aa ayhi vadi-aa-ee-aa.

I am forevere a sacrifice (Appreciation) to the Guru who has such Greatness - fulfills desires (of meeting Him), and removes the hunger (of the Name of God).

kahai naanak sunhu santahu sabad Dharahu pi-aaro.

Nanak says, listen O saints, have love for the Shabad: the Name of God.

saachaa naam mayraa aadhaaro. ||4||

The True Name is my support. ||4||

vaajay panch sabad tit ghar sabhaagai.

The Panch-Shabad: the Godly-Music (recitation of His Name, and Scriptures) plays in that blessed house: the mind,
In that blessed house the Panch-Shabad: Godly-Music is there, in which You have manifested Your Play: Kindness.

पंच दूर दुर दूर वीरे वासु देवता भक्तिः ||
panch doot tuDh vasse keetay kaal kantak maari-aa.

पुि वरिष्ठ पृथक्कु दुर दिव वहृ दिल राहे राहे ||
Dhidur karam paa-i-aa tuDh jin ka-o se naam har kai laagay.

धर कराम पाय-ए तुध जिन कि नम हर कर आय ||
Dhur karam paa-i-aa tuDh jin ka-o se naam har kai laagay.

Those who are blessed with such a destiny by You, get attached to the recitation of Your Name.

वरै तरतु दुर दुर दुर देवा विदु धर भक्तिः राहे राहे ||
kahai naanak tah sukh ho-aa tit ghar anhad vaajay. ||5||

कहाई नानाक ताह सुख हो-ए तित घर आनह वैज रहे रहे ||
Nanak, says the peace comes to the place: mind (which is blessed by Him), and in such a house (Mind) the Anhad: Godly music (Name of God, Scriptures) manifests ||5||

अनंद तुध वरिष्ठी विकल मनाध मझूज बुधे रहे ||
anad sunhu vadbhaageeho sagal manorath pooray.

O fortunate ones, listen to the scripture named “Anand” (the giver of Joy), this fulfills all desires.

पारबराहम पुरुष भक्तिः तुधे मनाध विमुखे ||
paarbarahm parabh paa-i-aa utray sagal visooray.

With this) the Unreachable Lord has been obtained, and all the mental grumbling (discord) has ended – peace has manifested.
Pain, illness, mental-suffering have been cured by listening to the True Scripture.

The saints and associates are happy by getting from the perfect Guru the knowledge about God.

The pure ones are those who listen, or recite the Gurbani: Scriptures, and through the Scriptures they stay filled with the awareness of the Satguru: True Guru - Waheguru (God).

Mundaavani means a seal – it has been sealed. It means that Gurbani in the Holy Granth has been verified.
In the plate are three things: Truth, Contentment, and Contemplation (Thoughtfulness).

God’s Immortal Name is also there which is a support to everyone.

(A nice thing is also called Amrit).

One who eats these things, will be saved. (Anyone who will practice truth, Contentment, thinking about God, and recite His Name, will be liberated).

This thing: Name of God, cannot be ignored, always keep it in the mind.

Nanak, whole of the Creation is the Lord’s play, and this dark world is crossed by taking refuge of God.

Slok Mahlaa Panjvaan’

This composition is by the 5th Guru. Slok is a type of poetry.
O God, You enabled me to complete this task, although I did not recognize (Appreciate) Your Blessings.

I am without any virtue, and have no merit (Qualities), but You took mercy on me (to enable me to do this job).

True Guru-My Lord, You took mercy, and very Kindly met me (Gave me Your realization. I could complete this project).

Nanak, I am alive if blessed with Your Name, and then I am in blossom (Joy).
SOHELAA

Praise of God.

Sohelaa means the song of happiness – joy.

This Scripture is also called Kirt.an-Sohelaa

raag ga-orhee deepkee mehlaa 1

The Scripture in Raag Gauree Deepakee, by First Mehla -
Composed by 1st Guru Nanak Dev.
I appreciate such a song of praise which brings eternal peace. ||1||Pause|| (Pause means stop, stop for a while, stop and think over what has been said).

God always cares for His beings, the Great Giver will take care of you, too.

Your gifts cannot be appraised; how can anyone assess such a Giver! ||2||

The year and the time of union with God are predestined, prepare (encourage) me for my meeting: realizing the Lord.

(The comparative example has been taken from the girl whose hair is oiled to prepare her for marriage).

Bless me my friends, so that I meet my Master. ||3||

The message of union with God reaches everyone, and His call for it is received every day.
Nanak, If we keep remembering the One Who calls: God, then the day of union with Him surely comes. ||4||1||

मनुष्य आपम भरत ॥
raag aasaa mehlaa 1.

मनुष्य आपम भरत भविल।
Raag Aasaa, First Mehla:

विष धर विष धर विष धरणेम ॥
chhi-a ghar chhi-a gur chhi-a updays.

ब्रह्मांड (साक्ष, हिरण्य, भृगुद्वार, मन्द, प्रवरं), दों धिपण दे ववज (विनिःिह, सेंभ, वल्लभ, वल्लभ, तैबती, चारंसंग, हिमान्त (विमान)), अड़े ए वी धवज दे धिपण दे धिपणेम वह।

There are six schools of philosophy, six their authors, and as well six types of their teachings.

ब्रह्मांड दे ब्रह्म अरे दे वन अवने ॥१॥

गुर गुर एय वाज अनाय।

But, the Teacher of teachers is the One God only, Who has very many forms.

(Preaching is also one – recite the Name of God). ||1||

राहा नै आवं वर्तज अवत वर्तव ॥१॥

बाबाबा जाई गहर करतै हो-य।

Revered one, the system in which the praise of the Creator is accepted,

में भर रथ धरणी उठी ॥१॥ रघु।

so ghar raakh vadaa-ee to-ay. ||1|| rahaa-o.

To follow that system is the true greatness. ||1||Pause||

हिम्से चौरवश धरणी परव विजी रघु रघु ॥

visu-ay chasi-aa gharheey-aa pahraa thithee vaaree maahu ho-aa.

To follow that system is the true greatness. ||1||Pause||
The iotas of time make seconds, minutes, hours, days, and weeks, weeks make the months.

This way, the sun is one, but the seasons are many.

Nanak, the same way the Creator has His many Forms in His Creation.

Raag Dhanaasaree, First Mehla.

Sky is a plate, the sun and the moon are the lamps, and the stars are pearls. (Guru ji is describing the Arti: lamp-worship, performed by nature).

The (burning) incense is the wind from the hill that is laden with the sandalwood-fragrance, and this wind is the Chanwar: whisk (hair-wisp), fanning over You. All the plants are an offering of the flowers to You, my Luminous-Lord!
कायस आरती उद्धरण || बढ़ मंडतिर देवी आरती ||

Kaisee aarte ho-ay bhav khandnaa tayree aarte.

What an Arti (lamp-worship) of Yours this is! The Lord, Savior from this (fearful) world-ocean, this is Your (wonderful, natural) Arti: lamp-worship!

अनहता सबद उद्धरण देवी ||1||उद्धरण||

Anhataa sabad vaajant bhayree. ||1|| raha-o.

(In this joy: Arti) the flute of the Anhat-Shabad - celestial-sound, is playing.

||1||Pause||

समस उव तल तल तल गुरी देवी कल्सम भृजदि कल्स देवी कल्स देवी ||

Sahas tav nain nan nain heh tohi ka-o sahas moorat nanaa ayk tohee.

Thousands of the (visible) eyes are Yours, though You have no eyes, Yours are all these (visible) thousands of forms. (Eyes of the people are Your eyes).

समस भर विभिन्न तल देव धर नीय वितु समस उद्ध नीय दिव्य चल्लो मेवी ||2||

Sahas pad bimal nan ayk pad ganDh bin sahas tav ganDh iv chalat mohee. ||2||

You have thousands of delicate feet (in the visible form), and yet You do not have even a single foot (in invisible form). The same way, You have no nose, but you have thousands of noses (of the people). This play of Yours has enchanted me.

||2||

मड भविष्ट उद्धरण देवी ||

Sabh meh jot jot hai so-ay.

The light (Life, soul, God awareness) within everyone, You are that Light.

दिम देव रात्रि मां भविष्ट उद्धरण देवी ||

Tis dai chaanan sabh meh chaanan ho-ay.

By that Light (God), there is the light (Soul, God awareness) in all.
Through the Guru’s teachings, the Light (God awareness) shines within.

All which is going on within Your discipline, is Your Arti: lamp-worship.

My bumblebee mind is enchanted by the lotus-feet of the Lord, day and night I thirst for them.

Bestow the water of Your Mercy on the thirsty Nanak the weaver-bird (papeehaa),” so that he may ever stay attached to Your Name. (Papeehaa: weaver-bird, yearns for a drop of rain that falls into its mouth at a certain auspicious moment. Guru Nank says that he is yearning like a weaver-bird, to meet You).

This town: body, got filled with sex and anger. Meeting with the True Guru, cut
these two into pieces (Removed the sex and anger).

Due to destiny based on the deeds of the previous lives, by meeting with the Guru the mind got fixed on the God’s Name. ||1||

Due to destiny based on the deeds of the previous lives, by meeting with the Guru the mind got fixed on the God’s Name. ||1||

To bow to the Saint: Guru, with your folded hands is the act of great merit.

Bow down humbly (to God), this is a deed of virtue. ||1||Pause||

The worldly people fail to enjoy the love of God, because they have ego.

In their lives, such people keep suffering due to ego, and they have to bear death.

The devotees of the Lord stay absorbed in His Name, and their pain of the cycle of birth and death in the world ends.
Abdulhamid Buxsha Parampara Paramshuddh Sakh Saheb Prabhuddh Khand Brahmandaa Hay ||3||

They find (Realize) the Immortal-Being: God, and get honored throughout the world. ||3||

Ham gareeb maskeen parabh tayray har raakh raakh vad vadaa hay.

Though helpless (poor) and meek, I belong to You, Greatest of the great, please, save me!

Jan naaen naaam aDhaar tayk hai har naaamay hee sukh mandaa hay. ||4||

To Your devotee Nanak, Your Name is the sustenance and support, from Your Name he gets peace - comfort. ||4||

Rag ga-orthee poorbee mehlaa 5.

Raag Gauree Poorbee, Fifth Mehla.

Bhejhae kethree shuddh Mere Bheee Mundh Taul Ji Bhejhaa ||

Friends, listen to what I say, now is the time (this life) to serve the saints - God-Oriented persons (To get their blessings to realize God).

Eehaa khaat chalu har laahaa aagai basan suhaylaa. ||1||

Recite the Name of the Lord in this world, so that you stay in peace after death - in the next world. ||1||
The life passes day and night. My mind, meet the Guru so that he sets the things right: attaches you to the recitation of the Name of God. ||1||Pause||

This world stays in doubts: God is or not, but those who understand Him cross the world-ocean.

Those, whose doubts get removed by the Grace of the Lord, He attaches them to the recitation of His name, and they come to know the Mysteries of His. ||2||

Make the deal for which you have come to the world (Recite the Name of God), and through the Grace of the Guru the Lord will settle in your mind.

You will attain the state of union with God with ease and without botherations, and your cycle of birth and death will end. ||3||

The “Knower of the Mind,” the “Maker of the Destiny,” the “Fulfiller of
Desires,"

Your devotee Nanak begs for Your blessings to make him the dust of the feet of the saints - put in his heart the love of the Lord. ||4||5||
The Bani (Scripture) of Fifth Guru Arjan Dev, in the Raag (Musical measure) called Maajh, Chau-Padas (Four lines per Hymn), First House of Raag.

My mind longs for meeting the Guru (Guru Arjun Dev, not yet a Guru, expresses his desire to meet his father Guru Ram Das).

It is anxious like the rain-bird (Weaver-bird, Papiha: Papeehaa, Beehaa, or Bambeehaa – It keeps eager to have a drop of rain at a special auspicious moment).

I am thirsty and have no peace without meeting the revered Saint (my Guru-Father).

I am a sacrifice (Love-lost, eager) for meeting the Saint (Guru-Father). (Pause means wait, and contemplate on what has been said above).
Your face (Meeting you) is so impressive, and your speech is peace and joy giving.

Great – blessed is the place where you are (Live), my friend, companion, and my lord (Guru-Father). ||2||

When I could not see you even for a short while, it was a dark-age – a hard time, for me.
Hun kad milee-ai pari-a tuDh bhagvantaa.

When shall I meet you now, beloved Lord (Revered father)!

Mohi rain na vihaavai need na aavai bin daykhay gur darbaaray jee-o. ||3||

My night does not pass, and sleep comes not, without being in the presence of the Guru: Prophet (Guru-Father). ||3||

Rahaa-o. ||1|| Pause||

It is my good destiny, that I have met the Saint Guru (The Saint-Father).

I met Immortal Prabhu at home. (Prabhu - The Master: father, met “Guru” Arjan Dev on his return from Lahore. At every step the son is calling his father a God).
I am, a sacrifice - an appreciation I am, Nanak is yours and in your service (my Guru-Father). (This 4th Hymn is his thanks after his return from Lahore).

Scripture by the First Guru Nanak Dev, in the musical measure called Dhanaasaree. Four lines per stanza, First House (This relates to the musical measure).

A Truth (Immortal) is the All Pervading God, He is the Creator, Fearless, Free from Hatred, Not Controlled by the Time (Time, death), Beyond the Cycle of Birth and Death, Self-Created, and this is understood by His Kindness.

Guru Nanak himself was the first Guru, and so here the Guru means God. This stanza is known as the “Mool-Mantar” (The Basic-Formula). The words and expressions used in its translation may have some variation from place to place and author to author, but the basic thought and meanings remain the same.
dookh visaaran sayvi-aa sadaa sadaa daatatar. ||1||

I remember Him who relieves all the afflictions, and always is a Giver (of the boons. I have prayed to God, who else is there to listen to me!). ||1||

saahib mayraa neet navaa sadaa sadaa daatatar. ||1|| raha-o.
भेज माफिक मषण जी रहूं-रखें (केवे विच, निधा वर्ज रखा), मे जोमा जी चढा है (मह लुढ लेख रखा)। रणपुरी।

My Master (God) is new forevere (In joy, ready to give), and always gives (the boons). ||1||Pause||

an-din saahib sayv-ai ant chhada-ay so-ay.

Day and Night serve the Master (God. Recite His Name, and do the good deeds), because only His recited Name comes to help at the end. (He takes care at the time of death, and also when the person is judged).

sun sun mayree kaamnee paar uṭaaraa ho-ay. ||2||

My dear beauty (Mind, soul) by hearing (Reciting His Name), one crosses the world-ocean. (He gets redeemed: liberated, this life becomes a success) ||2||

O Merciful Lord, I cross the world-ocean by the recitation of Your Name (I get
liberated).

मरवर मरवर नरभेद ॥१॥ तुधु ॥
sad kurbaanai jaa-o. ||1|| rahaa-o.
I am forevere a sacrifice (An appreciation) to You. ||1|| Pause||

All over (The Greatest Truth) there is only the One (The True Lord), and nothing else.

O the Loved One (God), how can I live without (remembering) You!

Bless me with such a virtue (Goodness, quality), that I keep remembering You.

There is no other O Beloved (God), to whom I may go and pray (to attach me to Your Name). ||1||Pause||

sayvee saahib aapnaa avar na jaachaaN-o ko-ay.

I am forever a sacrifice (An appreciation) to You. ||1|| Pause||
I serve my Lord (Recite His Name), and ask none else (to bless me with His Name).

Nanak is His slave; and sacrifices (himself on Him) piece by piece, bit by bit ||4||

O Master (God), I am a sacrifice to Your Name (bit by bit. ||1||Pause||4||

God is present all over and in everything, and this is understood by the Grace of Satguru (True Prophet, God).

This body (Mind) has been given a mordant (Conditioning) of Maya (worldly attachments, mundane), and it has been dyed in greed.

The mind is deeply colored by the worldly attachments.
Mordant – This is a chemical treatment to the uncolored raw cloth so that it may pick up color nicely.

Mayrai kant na bhaavai choloraa pi-aaray ki-o Dhan sayjai jaa-ay.  ||1||

(Deear one, God-Oriented friend) when the Husband (Lord) is not pleased with these clothes - mind attached to the worldly things, then how can bride (This mind, soul) go to His bed (Recite His Name)! (With the mind attached to the worldly things, it is not possible to recite the Name of God).  ||1||

Those who recite Your Name, I am forever a sacrifice (Appreciation) to them.  ||1|| Pause||

Dear one, if the Lord becomes a dyer (Giver of His Name), then the body (mind) gets the Majith color of His Name. (Majith – an organic, fast, red color. God blesses him with the fast attachment with His Name. If God Himself becomes the
The giver of His Name, then He gives deep attachment to it. If we want to get attached to God’s Name, then deep attachment can be had only by His Mercy.

And if the Lord Himself gives the dye - attaches to His Name, then such a color - deep attachment to His Name, will not be had from anywhere else. ||2||

Dear one, those who have such dyed clothes (His Name is in their hearts: minds), they have the Husband (God) with them.

Nanak prays, O God, bless me with the dust of the feet of such persons – persons who are deep in the love of Your Name. ||3||

He Himself creates, gives His love, and as well blesses us – blesses with the love of His Name, and as well with the worldly comforts.

Nanak says, if the bride - soul, God colored mind, pleases the husband (The...
Lord), then He accepts her - approves the worship of such a being. ||4||1||3||

蒂लंग मः १ ||

\[\text{तिलंग तिलंग महलाा १.}\]

\[\text{वजा तिलंग दिवि भरिते समु रावण देव सी दी घरी।}\]

Bani (Scripture) by First Mehla Guru Nanak Dev, in the musical measure called Tilang.

हिलंगकीत्रिये भगवान वरद वरदीं ||

\[\text{i-aanrh-ee-ay maanrh-aa kaa-ay karayhi.}\]

O child (Ignorant), why are you so proud?

आपनहै वरद वरद वरदी वरदीं ||

\[\text{aapnarhai ghar har rango kee na maanesh.}\]

Why do you not enjoy the love of the Lord, at your home? (Why don’t you recite the Name of God in your mind?)

सये रहे पर बीलीसे बाजुर विश चलीं चलीं ||

\[\text{saho nayrhaa Dhan kammlee-ay baahar ki-aa dhoothhayhi.}\]

O foolish bride (Mind, soul), your Master (Lord) is close to you, what are you searching outside? (O my mind, do not run about, and concentrate on God)?

ब्रह्म केरें मधलीसा देही दर्द का वर जीहरे ||

\[\text{bhai kee-aa deh salaa-ee-aa nainee bhaav kaa kar seegaaro.}\]

(O soul, mind,) put into your eyes the eye-powder of fear – fear of God, and decorate yourself with the love – love of the Lord (Recite His Name). (Fear of God not to do anything wrong, and to do everything right).

In India, eye-powder or lamp-black is used to beautify the eyes.

हर मेदरात सतीभर सती न महु परे फिसारे ||9||

\[\text{taa sohagan jaaneey-ai laagee jaa saho Dharay pi-aaro. ||1||}\]

(O soul, mind,) put into your eyes the eye-powder of fear – fear of God, and decorate yourself with the love – love of the Lord (Recite His Name). (Fear of God not to do anything wrong, and to do everything right).
Then, you shall be known as married (Mind and soul attached to God) if you have love for the Master: God (You recite His Name). ||1||

What can the ignorant girl (Mind, soul) do, if this bride (Mind, soul) is not accepted by her Husband (The Lord)!

Such a bride (Soul not accepted by God) may implore: beg and request, she will not be allowed to enter the building – go into the presence of God.

Without destiny nothing is obtained, however one may run about (and try the best).

(She: bride – mind, soul) is filled with desires (tastes of the eatables etc.), greed, ego: pride, and is attached to the worldly things.
The bride (Mind, soul) lacks wisdom, the husband (God) cannot be obtained with these things (Desires, greed and ego). ||2||

Go and ask the married ones (God-Oriented) as to by which deeds the husband is attained - God is realized.

(Those God-Oriented people will tell that to attain God) we should accept as good whatever He does, and stop our own cleverness and will.

We should do what the Husband (God) tells, and offer Him our bodies and minds (Service physically, and mentally the recitation of His Name) - Surrender to Him completely, we should apply such a scent - develop such qualities.

O sister, this is the advice of the married ones (God-Oriented), and by doing all
these things we achieve Husband (The Lord). ||3||

अपने भातीयों च जय भातीयों अमृत वैसी चढ़ायी ||
aap gavaa-ee-ai taa saho paa-ee-ai a-or kaisee chaturaa-ee.

शिक बली कुरडी-चलीगीं दी गौर तरी, निभरवा विव अपि (बॉक्सपुर टूइंड टॉमेन बड़े) जो पर्य-पर्सम्बल्म भिक्षु है।

Cleverness has nothing to do here, we obtain Husband (God) only by humility (Total surrender).

मुख तरह बल रघु में विरूद्ध लहर तली तिप बाही ||
saho nadar kar daykhai so din laykha kaaman na-o niDh paa-ee.

धारी (पर्सम्बल्म) भिन्न ही मन बल वे रघु लहर उंह छोड़ हिल मबल है, ते मध भानी (भल, आउआ) तली तली तिप (ते तिमियां: तें मधाने - मध दमां) भिल बाही।

When the Husband (God) looks at the bride (Mind, soul) with Kindness, successful is such a day, and she (Soul) gets all the treasures – everything: spiritual and worldly, too.

अपने बल विभांगी म वेघांगी तरह म मारांगी ||
aapnay kanj pi-aaree saa sohagan naanak saa sabhraa-ee.

रघु, वेघांग (विभांगी, वंघ छो भिली आउआ) छिय दी दी दी दी दी दी वन्दी है, जे तुल ही महाराई - राजी, ठूटा, है।

Nanak, the married one (God-Oriented soul) is that which is loved by her Husband (Accepted by God), and she is the queen - at the top of all.

भैंस वैंस हरी मूले वी भैंस भवितिम ब्रांट प्रभारी ||
aisay rang raattee sahj kee maattee ahinis bhaa-ay samaanee.

उंह विभांग विव बेगी (आउआ), मंड सतिनी, विव-वट ब्रांट (बॉक्स, बंघ दा विवाह) विव विशिष्ट है।

This way, attached to (Him), she (Soul) stays in peace, and keeps deeply in (His) love, day and night.

सुंदर सारां विरूद्ध विशिष्ट बलीये म विभांगी ||4||2||4||
sundar saa-ay saroop bichakhan kahee-ai saa si-aanee. ||4||2||4||

अनिय (आउआ) मेंटी, मेंटे तैल-तवसं राजी, विशिष्ट (सभंड-धुप राजी), मेंट अबवंशें विशिष्ट है।

Such one (Soul) is called beautiful, with good features, intelligent and wise. ||4||2||4|| (A soul united with God is great, and is appreciated).
Bani (Scripture) of the First Guru Nank Dev, in Raag Soohee.

What scale, what weights, and who to check you should I call!

How should I find such a Guru who should bless me with His Name and instructions to recite it, and by whom should I get the understanding of You!

O my priceless (beloved) Lord, I do not know Your limits.

You are present in water, land, and in the space between the land and sky, and You are All Pervading (Present in everything and everywhere). ||Pause||

man taaraajee chit tulaa tayree sayv saraaf kamaavaa.

Mera dhrup raag bhalo desti meh mahan kamaav.

man taaraajee chit tulaa tayree sayv saraaf kamaavaa.

Mera dhrup raag bhalo desti meh mahan kamaav.
Mind is the scale, awareness weights, and Your service is the evaluator: appraiser. (Your service – Recitation of the Name, good deeds. Be watchful: aware: fully conscious, and recite His Name with concentration).

In my mind I weigh God - Think of Him, recite His Name, and this way I control it (Mind). ||2||

God Himself is the scale (Balance), weights, and the weight-taker. (It is only God that can check His Own Self).

You Yourself check and conclude (Decide) about You, and Yourself are the trader. ||3||

(Soul) is blind, low class, alien, comes for a moment, and departs in an instant. (Mind) is unsteady: not attached to His Name. Soul or life keeps in the cycle of coming to this world and then departing: going back. Alien - from other world or country).
Nanak says, one who has this sort of an unstable association (Company), how can such a fool attain the Lord! ||4||2||9|| (One who has the company of those who are not God-Oriented, cannot reach God).

A Truth (Immortal) is the All Pervading God, He is the Creator, Fearless, Free from Hatred, Not Controlled by the Time (Time, death), beyond the Cycle of Birth and Death, Self-Created, and this is understood by the Kindness of the Lord (Guru Nanak himself is the first Guru, and so here the Guru means God. This stanza is known as the “Mool-Mantar” (The Basic-Formula). The words and expressions used in its translation may have some variations from place to place and author to author, but the basic thought and meanings are the same).
Bless me with such a wisdom (Understanding), that I keep singing Your Praise,

So that I keep linked to You (Keep remembering You), under Your Will.

Whatever has happened, is all Your Grace, You are a Friend of all - You do good
to everyone.

My Lord, I do not know Your limits, what smartness - to know You, can a blind:
unwise, person have!

What should I tell, I find out by telling that Indescribable cannot be described!

As it pleases You, I say out, and it happens to be just a little bit of Your greatness
and nothing more.
There are so many dogs - those begging for the boon of Your Name. I am an outsider - I do not recite Your Name, and have not developed love for You. I bark only for my body (Wants) – I do not beg for Your Name, and ask only for the bodily needs or comforts.

Nanak says, I may be negligent of my Master, still I own His Name – all will call me His. ||4||1|| (May be I do not recite Your Name, but I am at Your door, and all call me Yours).

My mind is the temple - Your place, a place to worship You, the body is in the clothes of a saint i.e. the body is to do good deeds, and in my heart I bathe at the places of pilgrimages. (The heart is to think of You, I recite Your Name in my heart).

My mind is the temple - Your place, a place to worship You, the body is in the clothes of a saint i.e. the body is to do good deeds, and in my heart I bathe at the places of pilgrimages. (The heart is to think of You, I recite Your Name in my heart).
In my mind is God’s Name, therefore I will not get born again (I will get liberated: freed from the cycle of birth and death, will get a permanent place at the feet of the Lord - I will merge with Him). ||1||

O my mother, my mind is pierced through with the love of the Merciful: the Lord!

Who knows the pain of any other - nobody knows!

I do not worry about anything else - I only think of reciting the Name of God). ||1||Pause||

O Unreachable (Inaccessible), Unthinkable (Unfathomable), Invisible and Limitless (Infinite): God, take care of me.

In the water, land, and space between the land and sky, You are totally pervading - present in everything and everywhere. Your Light - Soul, intelligence, is in each and every heart. ||2||
(My) teachings, and understandings are Your given, the buildings and shelters are Yours, too.

O my Master (The Lord), without You I know none else - my faith is in You, and I always sing Your Praise. ||3||

All the living-beings and creatures seek Your protection, and You care for all of them.

Nanak prays, the right thing is that which pleases You! ||4||2||
"Anand:" the Blissful Hymn, is the name of the scripture, it also means the spiritual-bliss, and the worldly pleasures as well.

"Anand," the Scripture composed by the 3rd Guru Amardas. It is in the Raag Raamkalee (Musical-measure named Raamkalee), at the page 917 of the Sikh Holy Book: Guru Granth Sahib.

By the Guru’s grace: kindness, one understands that there is none else like God, and He is present everywhere and in everything.

16 Ikk-o-ann-kaar is phonated as “Ikk-o-ann-kaar.” In this-
1 = means one 1, none else like Him.
6 = O, O-ann, As a sound or in writing, it represents God.
= Kaar, Akkaar, All over, everywhere, in every thing.
Prevailing all over: present everywhere and in everything, Waheguru (God) is realized (Understood) through the Grace of the Satguru: the True Master, the Prophet.

(Guru (The Master) is Prophet, and Satguru means the True Prophet. In Gurbani (Scriptures) Guru and Satguru, the both have also been used for God. In the translation, at places “Guru-Wahguru” or “Satguru-Waheguru” have been given to hint out this, and to keep the writing short).

I am in joy, because I have met the True Master. (This Scripture is by the Third Guru Amar Das, his Satguru: True Master, can be his preceding Guru Angad Dev the Second Guru, or even Guru Nank Dev, and it can as well mean Waheguru: God).

I have found the True Master with ease, and my mind is in Joy. (I have found the True Master easily by His Kindness, and my mind is in Joy: Bliss).
enchanting Raags and Raaganees: musical measures and sub-measures. (God-sent Hymns are being revealed).

You sing only the Shabad: Hymns, praise, of the Lord, due to which He settled His Name in my mind: I started reciting His Name.

Says Guru Nanak Dev, he is in joy, because he has found the True Guru - He has realized: understood, the Lord.

O my mind, always keep remembering the Lord. (In Sikhs’ the Name of God is Waheguru, and they recite the Word “Waheguru.”).

O my mind, always remember the Lord, He removes all the sufferings. (By remembering Him) He will accept you, and all your affairs will be set right.
God can do everything, then why do you forget Him!

Nanak says, O mind, always remember the Lord. ||2||

My True Lord, what is not there in Your house!

Everything (Spiritual, His worship) is there with You, but only those get to whom You give.

Those who keep the Name of God in their minds, they stay in joy (Spiritual joy, as it is given by music and singing).

Those who receive Your gift: Your Name, they always sing Your praise and keep Your Name in their minds - remember You.

Those who keep the Name of God in their minds, they stay in joy (Spiritual joy, as it is given by music and singing).

"God can do everything, then why do you forget Him!"

Nanak says, O mind, always remember the Lord. ||2||

My True Lord, what is not there in Your house!

Everything (Spiritual, His worship) is there with You, but only those get to whom You give.

Those who receive Your gift: Your Name, they always sing Your praise and keep Your Name in their minds - remember You.

Those who keep the Name of God in their minds, they stay in joy (Spiritual joy, as it is given by music and singing).
Nanak says, O my Lord, what is not there in Your house! (You can do and give everything).  ||3||

The True Name of God is my support.

His True Name is my support, and it has removed my all other hungers (Desires have got fulfilled, appeased, I am contented. No more any doubts).

The Name of God has brought peace and calm to my mind, and it has fulfilled all my desires.

I appreciate such a Guru, who possesses such great qualities (Gives His Name to recite and peace of mind, removes or fulfills all desires, gives contentment).

Guru Nanak says, O saints: God-Oriented people, listen, love the Shabad: Name of the Lord, remember Him always.
saachaa naam mayraa aaDhaaro. ||4||

(The True Name (of God) is my support! ||4||)

vaajay panch sabad tit ghar sabhaaqai.

In such a house (mind, where the Name of God is recited) the Panch-Shabad (five types of sounds) set in i.e. there comes the joy.

“Five-Sounds” are also called “Anhad Shabad” or “Anhat Shabad.” These sounds are of the 1. String instrument like violin, Sarangee 2. Leather bound instrument e.g. drum. 3. Metal instruments e.g. a gong, bell. 4. Instrument played by blowing in it, such as a flute or trumpet. 5. The sound from space like striking an empty earthen-pot, or from sea or conch put to ear.

ghar sabhaaqai sabad vaajay kalaaj tit ghar Dhaaree-aa.

These instruments play (Joy comes) in that lucky house (Mind) to which God is kind.

panch doot tuDh was keetay kaal kantak maari-aa.

(God, he who recites Your Name,) You get his five enemies under control, and remove his fear of death – death does not go near him.

Five enemies – Desires, including passion; sex; anger; greed; attachment, love; and ego.

Dhur karam paa-i-aa tuDh jin ka-o se naam har kai laagay.

The True Name (of God) is my support! ||4||
Only those whom you bless with the destiny to remember God, recite Your Name.

Guru Nanak says, at such a place – the mind that remembers God, peace and calm reside, and Anhad (Celestial Sound) come to play. ||5||

Anhad - A sound without any cause e.g. striking, a continuous sound. This is also called “Panch-Shabad” (Five sounds) like that of 1. Stringed instruments: Sarangee, Veenaa etc. 2. Instruments played by blowing in air: flute, trumpet. 3. Leather bound instruments: drums. 4. Instruments of metal: gong, bell. 5. Sound from space: from an empty pot, sea. Anhad may mean the continuous recitation of the Name of God and reading the scriptures.

Without the True Love of God, this body (Man) is without any worth. The body (Man) is helpless without the True Love of God, and without it this is helpless.

Without You no one can do anything, O Lord, be kind to him (Enable him to
recite the Scriptures and chant Your Name).
(Banvaaree-aa: O Banvaaree – A god named Vishnu who puts the forests around his neck like a necklace, Caretaker of the Forests: Gardner, It means the Lord).

For him there is no other place except You (For the man to go and pray to get saved), please attach him to Your Word - that he starts reciting Your Name, and save him.

Says Nanak, without deep attachment to God, this poor fellow is worth nothing.

Everyone talks of Joy (Bliss), but what the real bliss (Spiritual Joy) is, is known only from The Guru (By his Grace).

This bliss is known only from the Guru (The Master) and may he be Kind to give this knowledge.

By His Grace, He has removed the sins - troubles, afflictions, by putting the
Surma: eye-powder, of knowledge, and has set right every thing.

Surma - Colerium, eye-powder of a metal named antimony. This is considered healthy for the eyes. It means, by giving the true knowledge about God and His Name.

Those who removed worldly attachments from their minds, in fact they got evolved: lifted, by reciting the Shabad (The Word: Name of God, Scriptures).

Says Nanak, the real spiritual bliss is that knowledge which is got from the Guru (Prophet).

Only those get this - Spiritual Joy, to whom You give it through Your Mercy, what can the others do (They can’t do or get anything)!
directions - go to place to place and person to person, but do not find peace of mind, others who by Your Grace attach themselves to the Naam, get elevated: uplifted, evolved.

Says Nanak, O Beloved Lord, only he gets it – the Spiritual Joy, to whom You give it. ||8||

Come, beloved saints, let us talk about: meditate on, the Indescribable (The Lord).

Let us think about the Indescribable (God) as to how can we meet: achieve, understand, Him.

We get God by surrendering our body, mind, and wealth to Guru (Prophet), and by accepting what he tells to do.
hukam mannihu guroo kayraa gaavhu sachee banee.
(To meet Him) obey the Command of the Guru - do what he dictates in the Scriptures, and sing the True Bani: Hymns, of His praise.

kahai naanak sunhu san±±hu kathi hu akath khaanee. ||9||
Says Nanak, listen dear saints: God–oriented people, to meet Him speak of (Recite His Name, remember) the Indescribable: God. ||9||

ay man chanchlaa chaaturaa-ee kinai na paa-i-aa.
O restless mind, no one ever finds: realizes, the Lord through cleverness, smartness.

chaturaa-ee na paa-i-aa kinai too sun man mayri-aa.
Through cleverness, no one can ever meet Him, O my mind listen to it!

ayh maa-i-aa mohnnee jin ayt bharam bhulaa-i-aa.
This Maya: worldly things, is so attractive that it puts the people in doubt (God is or not, but the world we see fine – is visible).
The Lord Himself made the world fascinating, attractive, by putting a swooning-drug (Intoxication, attraction) in it.

Thagaulee – Intoxicating herb, attraction. God put attraction into the worldly things, and this creates doubts about the existence of God. The Lord puts the man to test for him to understand that he cannot do anything on his own without His Kindness, so weak is he.

I appreciate Him, Who has put such a sweet attraction (in the world).

God’s play is beyond understanding, and I am a sacrifice: Appreciation, to Him.

(He has created such an attraction for Maya – the worldly things, and has put the people into its sweet attachment. Such a wonderful is His play! The man does not realize it and keeps in doubts about God. God wants the man to learn his weakness, mistake, and to get the real knowledge that nothing is higher to Him, and He is the Doer).

Says Nanak, O restless mind, no one can find Him through cleverness.

(You think yourself very smart, but God has so involved you in the world that you have lost all your wisdom, and you do not realize the truth. Understand it, God can be reached – Understood, only by remembering Him.)
O beloved mind, always take care of: contemplate on, the Truth (God).

This family which you see, shall not go with you on your death.

The thing that will not go with you on your death, why get attached to that!

Do not do anything (Love with the worldly things, forgetting God) so that you have to regret in the end.

(End – the time of death, at the time of judgment by God. He did not believe in and remember the Lord when alive. On death, he found himself before God, and started regretting that he did not contemplate on Him to save him from any punishment at the time of judgment).

Listen to the teachings of the True Guru (Be good, recite the Scriptures and His Name) so that these go with you (Go with your consciousness: soul – as the impressions of your deeds, and are helpful at the time of death and judgment by God).
Says Nanak, O beloved mind, always take care of the Truth (Contemplate on: think of, the Lord).

O “Beyond Reach” and “Above Understanding” (God), none could assess Your limits (Your extent, greatness and power).

None can ever find Your limits, and only You know about Yourself.

All living beings and creatures created by You, are Your ordinary play, what can they tell about You as to how great and vast you are!

The world is Your Creation, and in this Creation: the living beings, it is You who enable them to speak of You.

(The Creation by itself has not the power: wisdom enough, to tell anything about You. It is You who take care of the beings and speak: enable them, to tell about You).
Says Nanak, You had ever been inaccessible: beyond reach, and nobody can understand Your limits - extent and power. ||12||

The angelic (god like) beings, and the Sages (Saints) like people, search for the Amrit. (Holy Drink), and this is obtained from the Guru, by his grace. (Amrit - Immortality giving Holy Drink: the Name of God),

This Amrit: the Holy Drink, has been obtained by the grace of the Guru (Prophet), and he has placed the True One: the Lord, His Name, in my mind.

All living beings: creatures, are Your Creation, but only a few out of them come to bow to You - take Your refuge – recite Your Name.

(Those who visited, surrendered to the Satguru: the True Master) their desires, greed, and ego got dispelled: went away, by submitting to him: by following his teachings to recite His Name.
Says Nanak, those with whom the Lord is pleased, obtain the Amrit (Holy Drink, His Name to recite) from the Guru. ||13||

**The lifestyle of the devotees is different from the others.**

**The lifestyle of devotees' is different as they follow the difficult path of Bhagattee: worship – recitation of His Name.**

They give up the love of foods: overeating, greed, ego, desires, and do not talk much: stop demanding, keep reciting the Name of God.

The path they take is sharper than a Khandaa and finer than a hair i.e. very difficult. (Khandaa - Two-edged straight sword. To worship God is very difficult),
Those who by the grace of the Guru (Master) have given up dependence on themselves (Surrender to God), His fragrance settles down in their bodies. (His fragrance – Those who become selfless and rely on God, His Name gets set in their bodies: minds. They start reciting His Name with concentration).

Says Nanak, the lifestyle of the devotees has been different from the others in all the times: always (The path of devotion is always hard, and worship of God is not easy). ||14||

My Lord, we act as You desire, and we do not know any other qualities of You – You are All Powerful! (We are under Your Will, we attach ourselves to You if You so desire, we know only that You are All Mighty).

All act under Your Will, and You put them on the path You desire. (You make us to do according to Your Will. You may or may not attach us to You).

Those, whom You put to the recitation of Your-Name by Your Kindness, they always keep reciting Your Name (Har-e: Haree, means God, they recite the Name of God).
Those, whom You give the knowledge about Yourself, they find peace: mental peace, spiritual gains, and worldly comforts as well, at the door of the Guru - by attaching to You through the Guru.

Says Nanak, O my True Lord, you make us act according to Your Will: You may attach us to Your Name or not. ||15||

This Sohila i.e. the Shabad (Hymn), is beautiful: enchanting, it attaches to God. (Sohila - the song of Joy).

This Hymn settles - enshrines, in the minds of those who are so blessed by the Lord.
Some keep on merely talking about God - practically do no worship of Him, and only by talking no one attains: understands, Him.

Says Nanak, this Sohila: the Joy-giving Shabad, has been spoken by the True Master (that His worship is the way to meet Him, or it is the revealed Bani: the Hymn directly received by the Guru from God).

Those persons who recited the Name of God, became pure.

By reciting the Name of God they got purified, and these were the Gurmukhs (Devotees) who recited His Name. (By reciting His Name they became God-Oriented).

(They got purified, along with) their mothers, fathers, families, friends, and as well all their companions became purified.

Those who recited God’s Name, others who listened to it, and also still others...
who got their minds attached to it, all of them got purified.

**Guru Nanak says: [Said Nanak, all those God-Oriented people who recited His Name became purified.]**

Says Nanak, all those God-Oriented people who recited His Name became purified. ||17||

Simply by good deeds, or rituals the mental peace (Poise) is not attained, and without peace the doubts do not clear up (Whether God is there or not, or that only the worldly things etc. give happiness).

(Karam: deeds, rituals, and also destiny: luck. Rituals – Mostly in the Hindu worship, the body parts especially the hands are moved differently while reading out the Mantras or scriptures, and as well some other actions are also undertaken).

The mind (Soul) becomes filthy by doubts (Skepticism), and then how should it be cleaned?
Wash your mind (Soul) by keeping attached to the Shabad - read Scriptures, recite His Name, obey His Will, and keep your mind: spirit, consciousness, focused on the Lord.

Says Nanak, by Guru's grace, the mental calm (Poise) is attained, and by this the doubts get removed. ||18||

Those outwardly pure, but polluted at heart, have lost their lives in a gamble (Uselessly).
In the Holy Vedas, the highest thing is the Lord’s Name, but the people attached to the world, do not listen to it, and keep wandering dissatisfied like the lost persons: demons, ghosts. (Vedas - the Hindu religious ancient Holy-Books).
Name of God appeases: destroys, their desires. They desire for good deeds).

जनामु रशनु जीने कहती घटना से पराग देव

Those who earn the jewel of this human life, are the good merchants. (Jewel - they chant the Name of God, do good deeds. They do good business of good deeds and of chanting the Name of God).

कहाई नानाक जिन मनो निर्मल अदाला राहे गुर नालाय

Says Guru Nanak Dev, those with pure minds, always follow (Abide by) what the Guru says (Chant His Name, do good deeds). ||20||

जय कौ सिख गुरो ध्यान आहु रहाई गुर नालाय

If a Sikh turns to the Guru (Desires to be in the service of the Guru, becomes God-Oriented, accepts His Will, does good deeds, and recites His Name),

होवाई ता सनमुख सिख कौ-ई जी आहु रहाई गुर नालाय

(But such a Sikh is not common,) hardly there is a Sikh who turns to the Guru, and then keeps attached to him: follows his dictates, and recites the Name of God from his heart, sincerely.

गुर देव चरण ध्यान दिखाई अंदर आउपर समालय

(Such a Sikh: disciple, the learner), keeps the feet of the Guru in his heart (Chants
His Name), and takes care of these with his soul: remembers God.

Giving up his self: renouncing I, my, me i.e. ego, he – the God-Oriented one, keeps linked to the Guru, and does not know anyone else: has faith only on the Guru and God.

Says Nanak, O Saints listen, only such a Sikh: disciple or learner, as described above, is known as “turned to the Guru”- in the Guru’s service, God-Oriented.

Anyone who turns away from the Guru (God), cannot get liberation without the True Guru (the Lord).

Mukti – Emancipation, salvation. It is liberation from the worldly attachments, and from the cycle of birth and death.

No one can find liberation from anywhere else - except from his Guru (God), one may ask the wise ones.
Due to his doubts: lack of faith on Guru (God), he gets born again and again in different forms i.e. animals, birds, fish etc., this is called transmigration, and without the True Master he does not get liberation. (Without the Guru’s shelter - guidance to recite His Name, there is no liberation).

At last, he gets liberation by getting attached to the feet of the True Guru (God)– by surrendering to him (Him), and getting his (Guru’s) Shabad – Word, to chant the Name of God.

Says Nanak, think over it, without the kindness of the True Guru (God) there is no liberation. ||22||

Come, O beloved Sikhs of the True Guru, sing the True Bani - Scriptures, Hymns. (True Bani – The Scriptures are revealed to the Gurus by God. Hymns given in the Guru Granth Sahib, as well as the Bani of the Tenth Master, is revealed Bani).
Sing the Bani: Scripture, of the Guru, which is a Supreme i.e. a Great Bani (Hymns). (Guru’s Bani talks only of God).

This Bani (Scripture) settles in the minds of those who get the Grace of God.

Drink Amrit (the Holy-Drink i.e. read the Scriptures, and recite His Name), forever remain in the love of the Lord, and chant the Name of the “Sustainer of the World” (God).

Drink Amrit (the Holy-Drink i.e. read the Scriptures, and recite His Name), forever remain in the love of the Lord, and chant the Name of the “Sustainer of the World” (God).

Says Nanak, sing this True Bani (Hymns) always. ||23||
The Bani (Scriptures, Hymns) not composed or approved by the Gurus is merely an ordinary, untrue poetry (False songs related to the worldly attachments with no spirituality in them, nothing about God. There is hypocrisy, the writer’s deeds and preaching are different. It has no effect of the high deeds and spiritual strength of the Gurus. It is not revealed: got from God).

Without the Guru all others who compose the so-called “Bani,” (Scriptures) are false: not God-Oriented, and those who listen to such compositions are untrue as well (Attached to the worldly things).

With their tongues, they continuously chant God’s Name, but do not know what they say. (They are hypocrites, do not practice what they preach).
Those won over by the worldly attachments, go on talking fast, (without understanding anything, reciting mechanically about God and His Name, thinking they are composing Bani).

Says Nanak, Bani (Hymns) composed by anyone other than the True Guru, is false.

The Word of the Guru: the Name of God, is a jewel studded diamond. (It is precious and it makes the mind studded with diamonds – established, set in the recitation of His Name, Scriptures).

Anyone whose mind is attached to the Word (Bani and the Name of God), he or she develops love for the Lord.
He Himself is a diamond, and a jewel of limitless qualities, and this understanding comes by His Own Blessings.

Says Nanak, the Shabad (Word, Name of God) is a jewel decorated with diamonds (Shabad is precious: with great spiritual qualities, and by its recitation the love for its chanting develops, the mind gets attached to God, it gets filled with the love of God).
gurmukh jis no aap karay so hovai aykas si-o liv laa-ay.

The Lord Himself makes someone a Gurmukh: the one attached to the Guru, God-Oriented, and then he or she gets deeply linked to God.

kahai naanak aap kart
aa aapay hukam bujh
aa-ay. ||26||

Says Nanak, He is the Creator, and He Himself gives the understanding of His Will. ||26||

simrit saaastar punn paap beechaarday tatai saar na jaane.

The Simritees and the Shaastras tell about the good and bad, but only by reading it the reality of God, and of reciting His Name, cannot be known (Guru can give this practical knowledge. Simritees and Shaastras - Hindu ancient religious books)

udde maan t saaree ghu ru bhaan gudhu udde maan t saaree

tatai saar na jaane guroo baajhahu tatai saar na jaane.

No one can know the Truth - Essence: God and the value of reciting His Name. Without the Guru (Master), no one can know it.
The world is ignorant due to doubts caused by three characteristics of the world: the worldly attachments - virtue, vile, ego.

(Three faceted world – 1. Sato: truthfulness, saint-hood, virtues. 2. Tamo: dark aspects, viles, falsehood, backbiting, meanness etc. 3. Rajo: kingly characters - ego, boasting, talking tall etc. The people are wasting lives by not rising above these 3 aspects of the world).

By the grace of the Guru those people become aware of Him and of His Name, who have set God in their minds, and chant the Holy Scriptures.

Says Nanak, only he understands the reality - realizes God, and the value of reciting His Name, who day and night remains absorbed in the Lord, and passes night (Life) awake (In His awareness). ||27||

(When He) takes care - nourishes, protects, in the mother’s tummy too, then why forget Him!
Why forget from the mind such a Great Giver, who nourishes us even in the fire (of the womb that makes-bakes the child. This fire is also considered to bother the child).

Nothing - affliction, pain, can touch one, whom the Lord gives His love (Such a person rises above afflictions).

The Lord Himself blesses with His love, we should become God-Oriented and take care of Him (Chant His Name, recite Gurbani).

Guru Nanak says, why forget such a Great Giver from our minds! ||28||

Just like fire within the womb, there is fire outside.
(Fire within the womb – heat in the womb. Greed of the child for food in the womb, without which it will die).
people already in the world.

The worldly attachments and the fire (of the womb) are one and the same, all this is the play of the Lord.

(When in the womb, a child is fully dependent on its mother, and without her it will die. Similarly, people outside become deeply attached to the worldly things, and do not depend (have faith) on God).

He Wills and the child gets born (Comes out of womb), and this delights the family.

(On birth) the love for the Lord disappears, child becomes attached to the worldly desires, such is the Will of God. (The worldly attachments have such an attraction, that God is forgotten right after birth).

(After birth) due to attachment to the worldly things, the Lord is forgotten, attachment arises (for the family and the world), and love develops with other
things (but, not with God).

Guru Nanak says, by the Guru's (God's) Grace, those who develop His love, realize (Understand) Him while enjoying the worldly things. ||29||

The Lord is priceless, His price cannot be estimated (None can get Him: understand Him, by paying a price).

If you meet such a True Guru who, with his grace, can make you realize God, offer your head to Him: surrender to him, this will clean your mind of ego. (Your ego will leave you on realizing that you cannot reach God by your own efforts, or by paying a price. This understanding will bring humility, and faith in the Kindness of God will develop).
After ego goes away, if you keep your soul attached to God: keep reciting His Name, then He comes to stay in your mind, you keep in the deep remembrance of God.

Nanak says, the Lord is priceless, and fortunate are those who reach God - realize the Lord through the Kindness of the Guru: True Master. ||30||

The Lord is my capital: reciting the Name of God is my Investment, and my mind is its merchant (My mind is fixed on God's Name, I recite His Name). I came to know about my capital (God, chanting His Name) from the True Guru.

O people, always chant the Lord’s Name, and every day make bargain of this human life.
This wealth (Recitation of God’s Name) is obtained by those to whom the Lord Wills.

Nanak says, the Lord, His Name, is my investment, and my mind is its merchant: I chant His Name.

O tongue, you are enjoying other tastes and your thirst does not go away (You are attached to the worldly things, you do not recite His Name, the desires of mind do not leave you).

This thirst cannot go away by any means until you develop the love for God. (Till you do not understand His love from the Guru, without his Kindness and recitation of the Name of God, you cannot reach the Lord).

If you obtain the Essence: develop love for the Lord, and drink this i.e. recite His
Name, you shall not be thirsty again - desires will not bother you, you will get the peace of mind.

The Essence: Name of the Lord, His love, is obtained by good luck, good deeds, when the True Guru: the True Master, meets (and tells you to recite the Name of God).

O my body, the Lord put awareness (Soul) into you, and then you came into the world.

The Lord Himself is your real mother and father, He put soul into you (You were born), and showed you His play of Creation. (You are not simply because of your
mother and father, but the Lord who put soul into you is your Real Parents).

When, by the kindness of the Guru: the Master, he had realization that he was created by His Grace, then the true play started i.e. its understanding came that he himself and whole of the Creation is His own play.

Says Nanak, when God started His Creation, he put soul into everything then the beings came into the world. ||33||

The mind is elated (Joyful) to hear that God is coming. (The mind is in joy to realize that Name: the remembrance of God, is settling down in the mind, He is caring, His understanding is coming).

My friends, sing the songs of joy: the Lord’s praise, because my mind has become a place for Him to stay.
My friends (Companions), always sing His praise, by this you will not get any sorrow and suffering.

Blessed is the day, when I get attached to the Guru's feet (Come to the protection of, surrender to Him), and realize (Understand) my Real Spouse: God.

I have come to understand the Anhat-Bani (Celestial Sound) by the recitation of the Shabads: the Name of God, Scriptures. And now, by reciting His Name, I enjoy the Essence - remembrance of the Lord. (Anhat-Bani, Anhad-Bani – Also called Anhat-Shabad. Anhat - sound without cause, continuous sound, Bani or Shabad. Continuous Holy Sound of the Name of God - Celestial Sound).

Says Nanak, this way: by reciting His Name, God who can do every thing, met him. (God became accessible to Him, he realized i.e. understood Him).
O my body, after coming into this world, what sort of deeds you have done!

What deeds you have done, O my body, after coming into this world!

The Lord who created you, you have not placed Him into your mind (You do not remember Him).

If good deeds have been done in the previous lives, by the Guru's Grace, the Lord settles down in the mind.

Says Nanak, the body (this birth) of that person is acceptable to God (Successful), when he or she develops the love for Him. ||35||

O my eyes, the Lord has given you the power to see, you should not see anything

ay sareeraa mayri-aa is jagg meh aa-aa kai ki-aa tuDh karam kamaa-i-aa. 

O my body, after coming into this world, what sort of deeds you have done!

ke karam kamaa-i-aa tuDh sareeraa jaa too jagg meh aa-i-aa.

What deeds you have done, O my body, after coming into this world!

The Lord who created you, you have not placed Him into your mind (You do not remember Him).

If good deeds have been done in the previous lives, by the Guru's Grace, the Lord settles down in the mind.

Says Nanak, the body (this birth) of that person is acceptable to God (Successful), when he or she develops the love for Him. ||35||

O my eyes, the Lord has given you the power to see, you should not see anything
other than Him (In everything you should see God).

इस समय भी देखें वेदी तरीकी गवर दिखाई।

Har-e bin avar na daykhu ko-ee nadree har-e nihaali-aa.

Do not look at anything other than the Lord, see the Lord only.

Everywhere and in everything see only the Lord.

This whole world which you see is the image of God, the image of the Lord is seen.

Vissu – Vishv – whole of, all. Viss or Vish, means poison, as well. The people took worldly things as the source of afflictions (Poison), and so discarded homes and left for the forests and mountains to worship God. The Guru advises that the world is His Creation, and so you should see through it God only and nothing else. You need not run out to escape, but stay home and worship.

This whole world which you see is the image of God, the image of the Lord is seen.
Says Nanak, these bodily eyes are blind, but only on meeting the True Guru one gets the vision of knowledge. ||36|| (Bodily eyes - cannot see the reality that whatever we see is the image of God. Vision of knowledge - that sees everything as the Lord).

O my ears, you have been created to hear the Truth (About Him, His praise, His dictates, His Name, Scriptures).

You were created to hear the Truth (God and about Him), and listen to the True Bani: the Scriptures that tell about God.

Hearing it the mind and body revive (Get rejuvenated, get joy), and the tongue is absorbed in the Holy Essence (Recitation of the Name of God).

The True Lord is of invisible: indescribable, not understandable, great qualities, His state - reality, greatness, cannot be described.
 Says Nanak, listen to the Holy Name of God and become purified: holy, you were created to hear the Truth (Name of the Lord). ||37||

Amrit Naam - The Holy Name. The Name of God by reciting which there is no more death – gives immortality.

The Lord placed the soul into the cave (Body), and blew the breath of life into this musical instrument: body - Consciousness, soul, was put into the body, it became activated.

(Vaajaa pavann vajaa-ae-aa – The breath keeps this body alive, God blew the breath (Life) into this body and activated it).

He blew the breath of life into this musical instrument (activated the body), revealed its nine doors, and kept the tenth-door hidden.
na-o du-aaray: Nine-Doors - Two eyes, two ears, two nostrils, one mouth and two private parts. These are visible.

dassvaa: Tenth - The Tenth-Door, is the place of soul i.e. of God, and is at the top of the head. This is not a body-organ.

By developing faith in the Guru, the tenth-door even (which is secret, hidden) gets revealed (One gets the knowledge of the soul and God).

There is no limit to the different treasure-giving (Boon-giving) Names of God, and His limits cannot be found.

(Naao nav-Nidhe – Naao: Name; Nav: nine; Nidhe: treasures. God’s Name that give nine types of treasures. These are: land, property, riches, produce of the land and sea, children, grand children, servants, health, wisdom, animals and rides, Name of God (Worship), name-fame, etc. It means everything in the world.

Says Nanak, the Lord placed soul into the body, and gave life to it with his
Kindness. ||38||
(The body that depends on breath, He put breath (life) into it by virtue of His Kindness).

Sing the true praise of God (The Name of God, Gurbani: Hymns i.e. Scriptures) in the True-Home (In the God-Oriented congregation, in the mind - by concentrating on Him).

Sing the songs of the praise of God in the True Home, where the Lord is remembered always by the devotees. (Songs of praise – recite His Name and Hymns. True Home – the mind i.e. by concentrating on Him, in the God-Oriented congregation,).

Only those whom You desire can remember You, and wisdom to do so is also given to such God-Oriented people by You.

This Truth is the Master: greatest of all, and one attains this by His blessings.
This Truth - Secret about God and His Name.
Attains this – the knowledge about God and His Name.
God is beyond our reach and understanding. Only the one blessed by God can understand this. With talks only we can attain nothing. It needs all the virtues and recitation of His Name to realize - understand, Him.

Says Nanak, the true songs of His praise (Hymns, Bani: Scriptures) are sung in the True Home (By setting mind: concentrating, on Him, in the congregation).

O the lucky-ones, listen to the Scripture called “Anand” - the Hymn of Bliss, Joy, it will fulfill all your good desires.

By getting deeply attached to God, all worries and sorrows go away.

Pain, illness and suffering leave the man by listening to the True Bani: Hymns of the praise of God.

(Although at the time of Guru Amar Das, the 3rd Guru, Guru Granth Sahib was not compiled, it is right to say for the present that Gurbani is all that is given in this Holy Book, and also the one composed by the 10th Master Guru Gobind Singh).
The Saints and friends are happy to know that this Bani (Scripture) is the blessing of the Perfect Guru (Is the revealed Bani, blessed by God).
(The devotees are very happy to realize that this is the True Scripture and reciting it gives peace of mind, happiness - salvation – liberation, everything spiritual and worldly).

Guru Nanak says, by taking the shelter of the Guru (Surrendering to Him and reciting His Name), Anhad. i.e. Godly - Celestial, musical sounds of joy get set in. The practitioner of the Name of God starts listens to the sounds of some musical instruments. ||40||

Gur Charan laaga – By taking shelter of the Guru (Waheguru).
Anhad – A sound without any cause i.e. without striking any thing, Celestial Sound. It is a limitless: continuous, spiritual sound. While reciting the Name of
God, some sounds may be heard, and these are of five main types 1. String instruments played with a bow – like a violin, or Sarangee. 2. Leather bound instruments – drum. 3. Instruments played by blowing in – flute, trumpet. 4. Instruments made of metal – gong, bell. 5. Sound from space – by striking the empty pot, sound from sea.

Toorae – Toor: a big metal, usually brass trumpet named Narsinghaa, or Ransinghaa. The both are same. It is played by blowing into it. Its sound is resounding and thick. Narsinghaa announces the arrival or departure of someone, and Ransinghaa is played in a battle, confrontation, or to announce victory.
ANAND SAHIB (Short)

This portion of the scripture is also called Chhota: short, Anand-Sahib. This is the composition of the first five and the last; 40th step of the regular – complete, Anand Sahib.

Raamkalee, Third Mehla, Anand ~ The Song Of Bliss:

Anµdu BieAw myrI mwey siqgurU mY pwieAw 

anand bha-i-aa mayree maa-ay satguroo mai paa-i-aa. 
My mother, I am in joy, I have met my True Guru.

raag ratan parvaar paree-aa sabad gaavan aa-ee-aa.  
The jewels of musical measures, with other melodies of their classifications, and their sub-measures, have come to sing the Shabad: Word of the Guru: Prophet.
sabdhō ṭa gaavhu harēe karyāa mañ jīne vasa-ī-aa. ।

Vāhitā ṭa sikhīd karāvān tī kē dān ḍā baṅe vī maṁ tē vētā vinh dīvāhā ḍū (rabhāaṁ ḍū) ।

SING only the Shabad: the Name of God, that has set Him in my mind.

kahāvī naanak anand ho-aa saṅgūrō mai pāa-ī-aa. ||1||

Vāhitā ॡ त र ा, प्र भ क व द, महें सिंदुर भिल बाघे रह।

Says Nanak, I am in joy, I have found my True Guru. ||1||

‘ें भ भेरीखा तू मारा चुप तख रह।’

ay man mayri-aa too sadaa rahu har naalay.

‘ें भेजे भ तू मारा जी ती: सिंदुर ती, ’ें त भा त: तम संध्।

O my mind, always stay with God: recite His Name.

‘ र र चुप चुप हु भेजे चुप सिंदुर भिल मरवड़ा।’

har naal rahu त पा man mayray dookh sābh visaarēnā. ।

‘ें भ व तू जी ती ’ें त भ त, मिं ती दुःख दुःख बल दुःख त ह।

My mind, stay with the Lord, He removes all the worries.

‘नमश्वर डुएँ डुएँ करण सिंदुर मरवड़ा।’

angeekār oh karay ‘त र ा’ kaaraj sābh savaarēnā. ।

‘नमश्वर: मध देंत है डुएँ डुएँ, देश मारे बीम मरवड़ा है।’

He becomes your companion, support, and sets right all your affairs.

‘र र गला मारकुर सुमनभी में हिंदु भर विसारें।’

sabhēnaa galaa samrath su-aamee so ki-o manhu visaarēy. ।

‘राहुलु मध पर्ण हैं मंधुरत है, हिंदु मर दें हुलफिया हिंदु मर।’

The Lord is all-powerful and the Doer, why forget Him!

kahāvī naanak man mayray sadaa rahu har naalay. ||2||

Says Nanak, “my mind, stay always with the Lord: recite His Name.” ||2||

‘संभव विभाय तू भटी शवि उँडः’

saachay saahibēn kī-aa nahee ghar ‘त र ा’.

‘संभव भवामुर्ग: जलभाख्मह, उँडः वल लडी।’
True Master, what is not in Your Power!

Everything is in Your Hands, he receives to whom You give.

(Those deserving Your Kindness) constantly praises You, and keep Your Name in their minds.

The mind in which settles Your Name, there manifests great joy.

Nanak says, my True Master, what is not in Your Power! ||3||

My support is Your True Name.

Your True Name is my support, it has removed the hunger of my demands.

The Name has brought peace and pleasures into my mind, and has fulfilled all my
I am forever a sacrifice (Appreciation) to the Guru who has such Greatness: fulfills desires (of meeting Him), and removes the hunger (of the Name of God).

Nanak says, listen O saints, have love for the Shabad: the Name of God.

The True Name is my support. ||4||

In that blessed house the Panch-Shabad: Godly-Music is there, in which You have manifested Your Play: Kindness.
Dhur karam paa-i-aa tu Dh jin ka-o se naam har kai laagay.

Those who are blessed with such a destiny by You, get attached to the recitation of Your Name.

kahai naanak tah sukh ho-aa tit ghar anhad vaajay. ||5||

Nanak, says the peace comes to the place: mind (which is blessed by Him), and in such a house (Mind) the Anhad: Godly music (Name of God, Scriptures) manifests ||5||

anad sukh sunhu vadbhagghho sagal manorath pooray.

The fortunate ones, listen to the scripture named “Anand” (the giver of Joy), this fulfills all desires.

paarbarahm parabh paa-i-aa utray sagal visooray.

(With this) the Unreachable Lord has been obtained, and all the mental grumbling has ended – peace has manifested.

dookh rog saantaap utray sunee sachee banee.

Pain, illness, mental-suffering have been cured by listening to the True Scripture.

saant saajan bha-ay sarsay pooray gur ty jaanee.

The saints and associates are happy by getting from the perfect Guru the knowledge about God.
The pure ones are those who listen, or recite the Gurbani: Scriptures, and through the Scriptures they stay filled with the awareness of the Satguru: True Guru - Waheguru (God).

Nanak says humbly, by staying attached to the Guru-Wahegur’s (God’s) Feet (by reciting the Name of the Lord), the Godly-Music (Celestial-Music) gets set in. ||40||1||
Style of poetry, humble request, by the 10th Guru.

Please, be my support and protect me.

This will fulfill my desire,

That my mind may stay attached to Your feet.

Take me as your own and protect me.

Finish all my enemies. (Desire including sex, anger, greed, attachment and ego are real enemies).
Aap haath d.ae mohe bachaavhu
Please, protect with Your hands and save me.

Sukhee basaae moro prvaaraa.
May my family be ever in peace (God-Oriented people is the real family),

Sevak Sikh sabhae Kart.aaraa
All these, servants and devotees of the Lord.

Mo rachhaa nij karr daae kariyaae
Be my spport, and always protect me.

Sabh baeraan ko aaj sanghari-yaae
Destroy all the enemies, today. (Real enemies are sex, anger, greed, attachment, and ego).

Pooran ho-e hamaaree aasaa
My wish may get fulfilled,

T.or bhajan kee rahay peaasaa
That my thirst for Your worship may get satiated (Quenched).

Tumhe chhaade koeI avar naa dheeaaoon'
I may not leave You and worship anyone else,

ने घर चलो मू पुभ के भादीं ॥
Jo barr chahoun’ so T.um t.ae paaoon’

ने दह चाहून मे दोगे दहाँं।
That, I may get from You the boons I seek.

सावध संघ कावे उदवाजि ॥
Saevak Sikh hamaarae t.aaree-ahe

उत्त संघ सिंघना मे दोगे दहाँ।
Cross over the world-ocean these devotees and Sikhs (disciples) that belong

(लो) to You.

चुटि चुटि मदू भावे भावीभावि ॥४॥
Chun chun sat.ar hamarae maaree-ahe

अगे दिए चुट चुट वे मे दखमट गरे मे। (लव, लवेप, लेख, भें, ग्यान, अमठ रैही गरे।)
Pick up my foes and destroy them. (Sex, anger, greed, attachment, ego are the real enemies).

अप तथ दे सबे दौलिबे ॥
Aap haath dae mujhae oubar-e-yaay

डुमी थरे दे बे: झर बे, मेही बिधिबा बरे।
Please, extend Your hand (help) and save me.

भवत रह दे दुम रिहिबे ॥
Maran kaal kaa t.r:aas nivar-e-yaae

भवत मे रे दव भिट रिदः।
Eradicate the fear of the time of death.

गुरें सर भावे भत्तर ॥
Hoojo sad.aa hamaarae pachhaa

डुमी सर भे बत्तर: लक्ष्यी, बटें ती।
May You ever be on my side – my support.

मी आपसन पू बलिबु चंदर ॥५॥
Sree Asdhujj Joo kare-youhu rachhaa ||5||

मी आपसन ती: बलिबु ती (आपसन-बिमण्ड दे बिहट रल बंधा), डुमी भें भट्ट बट्टी।
My Lord, protect me!
Raakh lehu mohe Raakhan-haare
My savior Lord, protect me,

Sahib sant sahaa-e peyaaray
Helper of the Saints, my dear God,

D.een bandh: d.ushtan kae hantaa
Friend of the humble, destroyer of the wicked,

Tumho puri chat.ur dass kant.aa
You are the Master of the whole world.

Kaal paa-ae Br:ahmaa bapp dh:raa
By the Will of God, Brahma (the creator god) came into being.

Kaal paa-ae Shivjoo avt.araa
By the Will of God, Shiva (the destroyer god) was born.

Kaal paa-ae Bisnu par;kaasa
By the Will of God, Vishnu (the sustainer god) appeared.

Sakal kaal kaa keeea t.maasaa
This all is the play of the Will of God.

नवन नक लेगी इन्फ लीई ||
Javan kaal jogee Siv keeo
सिम दंडे दे उजम हे नंमडेस्न सिम ती खें बीउे,
The Will of God that created Shiva the great Yogi,

बंसटम तुप्पा तु लीई ||
Baedraj Br;ahmaa joo keeo
सिम धयमुद्धा हे बेदम वतम सी घरचे,
God Who created Brahma the physician.

नवन नक मह देख महर्ण ||
Javan kaal sabh lok savaaraa
दंडे दे उजम हे मह खें: मीषव, मेलविधा,
The Will of God that created the universe,

समस्वच है चति चमां ||५||
Namaskaar haae t.aahe hamaaraa
द्विम धयमुद्धा हूँ भें तन समस्वच है!
I bow to that Lord!

नवन नक मह नफ घरने ||
Javan kaal sabh jagat banaayo
सिम धयमुद्धा हे मह नफ घरने है,
The Lord who created whole of the world,

रेव रेव दंडर उपमाने ||
Dev daaet jachhan oupjaaeo
सिम ने रेवे, रेव: वकवम, अउँ नंद घरने,
He Who created gods, demons and demi-gods,

आद आदि देवे आह्वण ||
Aad. ant. aekaae avt.aaraa
बि ने दुर्ल ठे अंड दंड दरिंग आग ती आह्वण (पुरत पुरत) हे,
One Who is the Prime-Being, from the beginning to the end,
Soee Guroo samjhey-ho hamaaraa
Undestand that He is my Guru.

Namaskaar tis hee ko hamaaree
I bow to Him,

Sakal parjaa jin aap savaaree
To Him Who takes care of His all the beings (His Creation),

Sivkan ko sivgun sukh deeo
He bestows on His devotees the god-like qualities and comforts.

Sat.ran ko pall mo badh keeo
And, He destroys the enemies (Shortcomings) in a moment.

Ghatt ghatt kae ant.ar kee janat.
God knows the mind of everyone.

Bhalae burae kee peer pachhanat.
He understands the pain equally of good or bad people.

Cheetee t.ae kunchar asthoolaa
From an ant to a heavy elephant,
He is pleased to look at everyone with His Kindness.

If the saints are in pain, He feels it.

When the saints are in comfort (Happy), He is comfortable (Happy).

He understands the discomfort of everyone.

God knows the state of every depth of each heart.

Then, many types of living beings get created.
When You dissolve (Destroy) everything,

Then, all the living beings get absorbed back into You.

All the living beings that get created,

Each one praises You according to its understanding.

But, You stay detached from everything.

This is known to the Vedas, persons with deep knowledge, and to the scholars.

You are without a form, Pure-Being, and Self-Sufficient (Non-Dependant).

You are Primal-Being, free from color (Unattached, Pure-Being), without a
beginning, and without being born (Self-Created).

And the fools talk of His mysteries,

Whose secret even the Vedas could not find.

They make a stone idol and take it as God.

These unwise people do not know the difference between an idol and God.

They call god Shiva the Immortal: God.

He does not know the Truth about the Formless God.

According to the individual wisdom,
They describe God differently.

It is not possible to know the extent of Your Creation,

That the universe was created to start with.

You have one Form, but You adopt other unique forms as well.

Sometimes You become a pauper, sometimes rich, and sometimes a King.

He set up the methods of birth through eggs, placenta (womb), and sweat (dirt),

And from the earth (way the plants produce), through these four methods the Lord brought about the Creation.
At times He becomes a King sitting on the lotus: Brahma (The god of creation),

At times He becomes Shiva (god of death), collects (destroys) His Creation and gathers it.

He shows whole of the universe as His wonderful play,

He Who has been since the time immemorial, since before the time-periods (Ages), and Who is Self-Created.

Please, protect me now.

Those who follow You save, and those who do not, destroy them.

All the evil persons who come into being,
Sakal mlaecch karo ran. ghaat.aa
Fight with (take care) and destroy all such bad people.

O God, those who seek Your refuge,

Their enemies die miserably.

You remove all their afflictions - sufferings.

Those who ponder on God even once,

Death does not go near them. (They stop fearing death).
They always get Your protection.

इस्म प्रियम्स टैंट उदारंधा ||२२||
D.ust arist taraen’ t.at.kaalaa
हृिगु दे इस्म प्रियम्स अदे अलिम्स: हृिघ, केिटपींट भिज़ तंिे ेग।
Their enemies and sufferings go away atonce.

इनिभ इस्मपि उल तापि रिजिबे ||
Kr;ipaa d.r;iste t.an jahe nehar-e-ho
सितं हृ भिज़ ही तमब उठः दे तप्ष, देखे वे,
Those to whom You see (consider) with mercy,

उ दे उध तलब मे गजिवे ||
T.aa kae t.aap t.anak mo har-e-ho
हृिगु दे मागे तु्थ भत बह भिि बंट रिजिबे वे।
In a moment You remove all their sufferings.

इनिभ मिंगि थत मे भस वेनी ||
Ridh: sidh: ghar mo sabh hoee
हृिगु दे थत (मलीम: भत) भिि बसमांत (वरकििर्य) बसत तांतीां उठ।
Miracles descend at their homes: in their minds (Get the Blessings of God).

इस्म प्रिय घ दे मवे त वेनी ||२३||
D.usht chhah chhav;aae sakaee na koei
अदे वेनी इस्म प्रिय दे घ: घजहैं, हृु हृ: हृ: शुष, तपी मवस।
And the evil persons cannot go near their shadows even.

टेव मव निम डुमे मंडल ||
Aek baar jinn T.umaee san:bhaaraa
तिम दे दिहि तपी ही दुमु भंडलिम (तम तमिपां)।
Whosoever recites Your Name even once,

बांध दम दे उदि इस्मक ||
Kaal phaas t.ae t.ahe oubaaraa
दुमी हृिगु मेंड ही दांिी दे लख लिख।
You save him from the noose of death.
Jinn nar Naam T.iaaaro kahaa
Anyone who recited Your Name,

He got saved from the poverty and wants, evil ones, and from those who bothered him.

Bearer of flag with the symbol of Sword (Protector: God), I have sought Your shelter.

Please, help and save me.

Kindly help me everywhere.

Save me from the evil persons, and from those who bother me.
चैपली
वर्ष काने चरण करीकर वर
CHAUPAI
Four lines in each quatrain

चाविगुलू सी ली बुद्धिल।
Vaahaaeguroo ji kee Fat-he
मबलहू चाविगुलू सी ली!
Glory to God!

मृेॄी भुक्कवाँ भविलती ५० ॥
Sree Mukhvaak Paatahsheeh D.assveen’
हुरधी रामें भविलती नीं
Composed by the Tenth Master

तृ पुणागित।
Tav Parsaad.
हुरधी विलप!
Your Blessings!

चैपली
CHAUPAI

पूज्यें भारि देवीवाग।।
Pran.vo aade Aekan:kaaraa
मध्य टेस्वर तो मझ गृं, तव चीव लिह मेलएर चाविलबु घु विल में मझ बुख पे विलम घं दे है।
I bow to the One Who has been since the beginning of everything, is everywhere and in everything.

मझ घृल मतीनवल वीड़ धुभंग।।
Jall thall mahia-le keeo psaaraa
पाणी, घनाणी, मतीनवल - पुर्व: अवप्प-पउप्प, बिह डिज दिक्का अंतिम है।
He is on the land, nether world (Bottom of the earth), and in the sky (Space) – He is everywhere.

अचार चुलृ अवजान्द अविलमी॥
Aade Purku Abgat.t.e Abenaasee
दिह अचार चुलृ – भृं: म्हु दे उमधी, अवजामि है: रिसला कली, अउर रम झिंड दे (सद
This Primordial Being is invisible and immortal. (Primordial - Since the beginning)

Lok chat.ar-dasse Jot-e par;kaasee (1).

His Light shines throughout the universe – He manifests everywhere and in everything.

For Him, rich and poor are the same.

There is none other like Him, He is Invisible, and is Immortal.

He understands the minds of everyone.
He is Invisible, Immortal, and Formless.

He is without attachment to anything, and is without a body or form.

He is detached from caste or creed.

Primordial Being (God) has been there since beginning, there is none other like Him, He is constant – unchanged: free from any shortcoming. (Primordial – from the beginning).

He has no caste, form, creed or a father.
Sat.t.r; mit.t.r; jeh t.aat naa maat.aa
He has no enemies or friends, and no mother or father.

Sabh t.ae d.oor sabhan t.ae naeraa
He is far away, but still close to everything.

Jalle thalle mahia-le jahe basaerea. (4).
He is there in the water, earth, and space (Space - between earth and sky, everywhere).

Anhad. roopu anaahad. baanee
Your Form is limitless and constant (Same) everywhere, and Your Will equally prevails at all places.

Charan sarane jeh bast. Bhavaanee
Bhavaanee (Goddess Durgaa) stays in the refuge of Waheguru (God) – Will of God prevails all over the world.

Br;ahmaa Bisn ant.t. nahee paa-eo
The gods of creation and support to it, could not find His limits. (Brahma – god of creation. Bisan: Vishnu – god of provisions).
Even the four-faced - Brahma - god of creation, declared that there is none other like Him. (Four faced – Brahma created four Vedas. As well, he might have been able to recite these from his memory).

The Lord created millions of god Indar and OupIndar (Younger brother of Indar).

He created and then destroyed Brahma and Rudar (Shiva).

He set up seven levels: Mandals (Mandla), above the earth, and seven below it (Set up His Play – Creation).

After creating whole of His Play, the Lord took everything back into His Own Self (Annihilated: destroyed, everything).
God created numberless demons, gods, and the king snake: Shesh-Naag.

गण्युष नंद तवे मुड़फ़ुंग॥
Gan:dh:hr;ab jachh rachae subhchaaraa

छिनें, गण्युष, अगे तब तवे वि से छिन्ने आफ़ल दे (परहुँद) छिन्दे रहँ।

गण्युष – मेरे दिनां दे नज़ी, तड़ – भैरव विमभ दे छिन्ने वि से पत्ते दे छिन्ने भुवेज दे मेलब रहँ;
मुड़फ़ुंग – तंत्र आफ़ल दे, परहुँद।
He created the musicians of gods and their servants.

बुड़ अबिंध उदार वर्गी॥
Bhoot. bhavikh bhavaan kahane

बीड़ गहे समे, आढ़ुए रहा समे, ते किस तवे समे ही वर्गी – लवः से तेलिहा बिलिहा
(पवाउँग, बुड़ मख नामण रहँ)।
What ever happened in the past, is going to happen in the future, and is happening now (He knows everything).

शष्ट मट ले पट पट की ताती॥॥
Ghatt ghatt kae patt patt kee janee (7).

इड़, रट दिव्वे भर सी, अगे से पट (पवहे) अवस तैं: ताँती दिमला, बुड़ बी नामण रहँ।
He knows whatever is there in every heart (Mind), and all that is not visible (Hidden).

उड़ भएत लिए ताड़त ह भए॥
T.aat maat. jeh jaat.e naa paat.aa

मिम (पवाउँग) ते धियता, भांग, बुड़ ते त बुड़ल रहँ।
God has no father, mother, caste or clan.

देख वीज बर्जु तवी रवँ॥
Aek rang kaahoo nahee raat.aa

दुह तिमे रात दी विभा (भिक्षाब) विच वंड़ा (बेदिहा) वेलिहा तवी।
He is free from love with anyone – He is above love and attachment.

सतुं केंद ले बीज समरण॥
sarab jot.e kae beech smaanaa

दुह तब तेन्ते (सींते) विच समकिहा वेलिहा तैं (पवाउँग रहँ)।
He is equally present in every living being.
Sabh-foon: sarab t'haur pahechaanaa
Everyone has recognized Him in every direction – He is present everywhere and in everyone.

Kaal rahit. an-kaal saroopaa
God is not bound by the time - He is above time or death.

Alakh Purkhu abigat.aa
He is Invisible Being, Immortal, and Unattached.

Jaat.e paat.e jeh chehn naa barnaa
He is above Varan: caste, or clan (Family), has no Form, and is free from any classification. (Varan: classification depending on castes, devised by Manu - 1. Brahmin – First Category: Worship, education. 2. Khatri – Second Category: Warriors, defense. 3. Sood – Third Category – Agriculture, trade. 4. Vaish - Fourth Category: Service, janitors i.e. sweepers.

Abegat.t. D.ev achhaae ann bharmaa
God has no body: is Invisible, He is Immortal, and is free from doubts.
The Lord is the Destroyer, as well as the Creator of everyone.

रोग सोग दोक्हन बोह हर्न

He eliminates disease (Healer), calms down worry, and removes sins.

If you remember Him single minded even for a moment,

Then, death does not bother you.
अर्दस
ARD.AAS
बंडौजी
Invocation

दरिंद्राः नी ली दडविः
Vaaheguroo jee kee Fat.eh
दडविः दरिंद्राः नी ली।
Glory to God.

मी बंडौजी नी मण्डिः
Sree Bhagaut.ee jee Sahaa-e
दरिंद्राः नी मण्डिः वेंध।
May God help.

रुप मी बंडौजी नी ली भक्तमारी ९०॥
Vaar Sree Bhagaut.ee jee kee Paat.shaahee D.assveen
बुध देविते मिन्ह ली ली दुःखी वेंधी रुप।
Vaar dedicated to God, by the Tenth Master Guru Gobind Singh.

धियाम बंडौजी मिमिषि के बुध रात्रि रहीं मिमिषि॥
Pr;itham Bhagat.ee simar kaee Guroo Nanak laeen’ D:hiiaa-ae
परितं दरिंद्राः नी खूँ जग्न वर दे बुध रात्रि नी रा मिमिषि पाई।
To begin with remember God, and meditate on Guru Nanak.

दिन अंगाने बुध ने अर्दस्राम कारामे तेी सरणि॥
Phir Angad. Gur t.ae Amar-Daas Ram-Daas-aae hooen’ sahaa-ae
हेर, बुध अंगाने, बुध भक्तमारे, बुध भक्तमारे नी खूँ मणिठा खूँ वेंधी वरें।
Then pray for the favor of Gurus Angad, Guru Amar Das, and Guru Ram Das.

अवस्राम दविगित्ति ने निम्हते मी दविगित्ति॥
Arjan Hargobind no simro Sree Har Raee
बुध अवस्रान, बुध दविगित्ति, अहे बुध गित वटि खूँ जग्न वरें।

मी दविगित्ति प्रिमण्डीमे निम्ह किििे मधि दुःखी नगि॥
Sree Har-Kishan d:hiiaa-ee-aae jis dit:hiae sabhe dukhe jaa-aae
बुध दविगित्ति नी दवि मिमिषि पाईं कि मिनुः दे दक्तम वर दे मह दुःख दुःख दे संधे दुःख।
Meditate on Guru Har-Kishan, by beholding whom all afflictions go away.

Meditate on Guru Tegh-Bahadur, and be blessed with the nine treasures.

May the Lord be helpful everywhere!

Think of the recitation and beholding Guru Granth Sahib - the Spirit of the Ten Gurus, and say Vaaheguroo.

Five Piaarae, Four Sahibzaadae, Forty Mukkt.ae, determined ones, those who recited the Name of God, those who meditated on God, all those who remembered
God, shared food, ran free kitchen, wielded sword, overlooked what they saw, think of the noble deeds of all those beloved and truthful ones, and Khalsa ji say Vaheguroo.

Those Sikh men and women who were martyred for their faith, were cut from limb to limb, were scalped, were put to torture-wheels, were cut with saw, sacrificed themselves for the service of Gurdvaaraas, did not abandon their faith, stood firm to Sikhi protecting their hair till they were alive, think of their noble deeds and say Vaheguroo.

Think of the Five Takhts, all Gurdvaaraas, and say Vaheguroo.

First of all, it is the supplication of the Khalsa, the Khalsa may contemplate on the Naam: Vaheguroo, Vaheguroo, Vaheguroo, and by virtue of this there be all
happiness. Wherever the Khasls ji Sahib be, Your Protection and Mercy be all 
over there. The Langar, and sword, prevail, honor preserved, victory to the Panth, 
the Holy Sword may protect, and victory to the Khalsa. Say Vaaheguroo.

Sikhaan’ noon’ Sikhee d.aan, Kaes d.aan, Reht. d.aan, bibaek d.aan, visaah 
d.aan. bharosaa d.aan, d.aanaan’ s-ir d.aan Naam d.aan, sr;ee Amr;itsar jee 
d.ae is`KW nUµ is`KI dwn, kys dwn, rihq dwn, ibbyk dwn, ivswh dwn, Brosw dwn, dwnW isr 
dwn nwm dwn, sRI AMimRqs jI dy ieSnwn, cONkIAW, JMfy, buMgy jugo jug At`l, Drm kw 
jYkwr, bolo jI vwihgurU 

Sikhaan’ noon’ Sikhee d.aan, Kaes d.aan, Reht. d.aan, bibaek d.aan, visaah 
d.aan. bharosaa d.aan, d.aanaan’ s-ir d.aan Naam d.aan, sr;ee Amr;itsar jee 
d.ae is`KW dw mn nIvW m`q au~cI, m`q dw rwKw Akwl purK vwihgurU 

Sikhs be endowed with humility, high wisdom, and the Immortal Being 
Waheguru may protect their wisdom. O Eternal Being Waheguru, Protector of the 
helpless, Kind, Doer, Helper of the Humble, Treasure of Benevolence, Protector 
of the Panth, Great Giver, Gurdvaaraa Nankana Sahib, other Gurdwaras, and 
Guru’s places from which the Panth has been separated, please bestow on the 
Khalsa the gift of visiting and serving those shrines with freeom.
Hae Nimaan.eaan’ d.ee Maan., Nit.aan.eaan. d.ee T.aan’, Nioteaan’ d.ee O-ut, Sachae Pit.aa Vaaheguroo, Aap d.e hazoor Nit.-Naem d.ee Ard.aas haae jee, (Here say the moning or the evening Nit-Naem, or mention the occasion for Ardas). Akharr d.aa vaad:haa ghaataa, bhull chukk maaf karnaa jee, sarbat.t. d.ee karaj raas karnae, sae-ee piaarae maelo jinhaan’ miliaan’ T.aeraa Naam chit.t. aavae / Nanak Naam char.h; d.ee kalaa, T.arae bhaan.ae sarbat.t. d.aa bhalaa.

Honor of the Humble, Strength of the Weak, Refuge of the shelterless, True Father Vaaheguroo, I offer to You the humble supplication for Nit-Naem *(Add here if it is the morning or the evening Nit-Naem.* Please, forgive any errors and shortcomings in the recitation of Gurbanee. * Fulfill the desires of everyone. Give the boon of associating with those who remind of Your Name. Nanak, by virtue of His Holy Name, everyone may have high morale. By God’s Will all may prosper.

그리고 귀를 기울이시는iez

Vaaheguroo jee kaa Khalsa
Vaaheguroo jee kee Fat.eh
The Khalsa belongs to God.
Glory to God.

ने वेले मे निहाल सत्सरी-आकाल
don’t say Satsree Akaal - the Lord is Immortal.

--- O x O x O ---

NOTE
• At * add for whatever occasion this Ardas be.
• If the Parshaad – sanctified food: the Holy Ppudding, is offered, add, “Parshad may please be accepted and its distribution permitted.” etc.
• Kirpaan – small sword, is passed through Parshaad taking the names of Panj-Piaaraas: Daya Singh, Dharam Singh, Himmat Singh, Mohkamm Singh, Sahib Singh.
• Kirpaan is passed through Parshaad after taking Hukam-Namaa – “Order for the Day,” from Guru Granth Sahib.
EXPLANATION – some words in Araas.
10 – Tenth Master: Guru Gobind Singh. 10 is spoken as Dassveen.
Amritsar - Pool of Immortality. This town is in the Punjab, India.
Ardaas – Supplication, prayer, invocation.
Bhagaut.ee – Sword: it means God.
Bungae - Shrine like memorial, residential places.
Chaukees – Circumambulance of the Gurdwaras while singing Hymns - praising God.
Dharam – Righteousness, discipline.
Dharam – righteousness.
Gurdwara – Sikh Temple.
Jhandae - Nishan Sahib – Sikh-Flag, Sikh-Standard.
Khalsa – the pure one.
Khalsa ji Sahib – The honored Khalsa, the honored Sikh-World.
Langar – Free kitchen.
Mukkt.e – The liberated one. They are forty in number.
Naam - God’s Name.
Nine Treasures – Everything in the world is divided into nine types of treasures.
Paat.eshahee – Master, King, Prophet.
Panth – The Sikh World.
Siree Sahib – Sword: it means God.
Takht – Thrones: Highest Sikh Institutions. These are five.
Vaaheguroo – God.
Vaar – Ode. An episode written in poetry. It is mostly sung by bards.