Nitnem in Gurmukhi  
with English Translation & Transliteration  
(Jaapu Sahib & Tav Parsaad Sava-yay are without transliteration & translation)  
(Gurmukhi text in Unicode font)  

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Jupjee Saahib


Chant And Meditate:

True In The Primal Beginning. True Throughout The Ages.

True Here And Now. O Nanak, Forever And Ever True. ||1||

By thinking, He cannot be reduced to thought, even by thinking hundreds of thousands of times.

By remaining silent, inner silence is not obtained, even by remaining lovingly absorbed deep within.

The hunger of the hungry is not appeased, even by piling up loads of worldly goods.
ਸਹਾਸੀਸਿਆਨ ਪਾਹੋਨ ਦੀਵ ਤ ਚੈਲ ਦਿਖਾਈਣਾ ||

Hundred of thousands of clever tricks, but not even one of them will go along with you in the end.

ਕਿਵ ਸਚੀ-ਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲ ||

So how can you become truthful? And how can the veil of illusion be torn away?

ਹੁਕਮੀ ਹੋਵਿਨ ਆਕਾਰ ਹੁਕਮ ਨ ਕਹੀ ਜਾਈ ||

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

ਹੁਕਮੀ ਹੋਵਿਨ ਜੀਅ ਹੁਕਮ ਮਲੈ ਵਿਡੀਆ ||

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

ਹੁਕਮੀ ਉਤਮ ਨੀਚ ਹੁਕਮ ਲਿਖ ਦੁਖ ਸੁਖ ਪਾਈਆਈ ||

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

ਖੁਕਾਈ ਹੁਕਮੀ ਵਧਸਿਮ ਦੋਨੁੰਦ ਹੁਕਮ ਭਰਾਈਆਈ ||

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

ਹੁਕਮੀ ਅੰਦਰ ਸਭ ਕੋ ਬਹਾਰ ਹੁਕਮ ਨ ਕਹੋਈ ||

Everyone is subject to His Command; no one is beyond His Command.
O Nanak, one who understands His Command, does not speak in ego. ||2||

Some sing of His Power-who has that Power?

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

Some sing of His Glorious Virtues, Greatness and Beauty.

Some sing that He fashions the body, and then again reduces it to dust.

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

Some sing that He seems so very far away.

Some sing that He watches over us, face to face, ever-present.
There is no shortage of those who preach and teach.

Millions upon millions offer millions of sermons and stories.

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

Throughout the ages, consumers consume.

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

O Nanak, He blossoms forth, Carefree and Untroubled. ||3||

True is the Master, True is His Name—speak it with infinite love.

People beg and pray, "Give to us, give to us", and the Great Giver gives His Gifts.
fayr ke agai rakhee-ai jït disai darbaar.
So what offering can we place before Him, by which we might see the Darbaar of His Court?

muhou ke bolan bolee-ai jït sun Dharay pi-aar.
What words can we speak to evoke His Love?

amrit vaylaa sach naa-o vadi-aa-ee veechaar.
In the Amrit Vaylaa, the ambrosial hours before dawn, chant the True Name, and contemplate His Glorious Greatness.

karmee aavai kaprhaa nadree mokh du-aar.
By the karma of past actions, the robe of this physical body is obtained. By His Grace, the Gate of Liberation is found.

naanak ayvai jaanee-ai sabh aapay sachiaar. ||4||
O Nanak, know this well: the True One Himself is All. ||4||

thaapi-aa na jaa-ay keetaa na ho-ay.
He cannot be established, He cannot be created.

aapay aap niranjan so-ay.
He Himself is Immaculate and Pure.

jin sayvi-aa ðïn paa-i-aa maan.
Those who serve Him are honored.
O Nanak, sing of the Lord, the Treasure of Excellence.

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

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

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

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

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

The Guru has given me this one understanding:

there is only the One, the Giver of all souls. May I never forget Him!
If I am pleasing to Him, then that is my pilgrimage and cleansing bath. Without pleasing Him, what good are ritual cleansings?

I gaze upon all the created beings: without the karma of good actions, what are they given to receive?

Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once.

The Guru has given me this one understanding:

there is only the One, the Giver of all souls. May I never forget Him! ||6||

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

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

with a good name and reputation, with praise and fame throughout the world-
If the Lord does not bless you with His Glance of Grace, then who cares? What is the use?

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

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

No one can even imagine anyone who can bestow virtue upon Him.

Listening-the Siddhas, the spiritual teachers, the heroic warriors, the yogic masters.

Listening-the earth, its support and the Akaashic ethers.

Listening-the oceans, the lands of the world and the nether regions of the underworld.

Listening-Death cannot even touch you.
O Nanak, the devotees are forever in bliss.

Listening-pain and sin are erased. ||8||

Listening-Shiva, Brahma and Indra.

Listening-even foul-mouthed people praise Him.

Listening-the technology of Yoga and the secrets of the body.

Listening-the Shaastras, the Simritees and the Vedas.

Listening-truth, contentment and spiritual wisdom.
ਸੁਿਣਐ  ਅਠਾਅੱਠਵਾਲੇ ਹਿਸਤਾਨੁ ॥
suni-ai athsath kaa isnaan.
Listening-take your cleansing bath at the sixty-eight places of pilgrimage.

ਸੁਿਣਐ  ਪਿੜ ਪਿੜ ਪਾਵਿਹ ਮਾਨੁ ॥
suni-ai parh parh paavahi maan.
Listening-reading and reciting, honor is obtained.

ਸੁਿਣਐ  ਲਾਗਾਇ ਸਹਿਜ ਇਧਾਨੁ ॥
suni-ai laagai sahj Dh i-aan.
Listening-intuitively grasp the essence of meditation.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
naanak bhagtaa sadaa vigaas.
O Nanak, the devotees are forever in bliss.

ਸੁਿਣਐ  ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥
suni-ai dookh paap kaa naas. ||10||
Listening-pain and sin are erased. ||10||

ਸੁਿਣਐ  ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥
suni-ai saraa gunaa kay gaah.
Listening-dive deep into the ocean of virtue.

ਸੁਿਣਐ  ਮੇਧ ਧੀ ਧਰਿਸਾਨੁ ॥
suni-ai saykh peer paatisaah.
Listening-the Shaykhs, religious scholars, spiritual teachers and emperors.

ਸੁਿਣਐ  ਅੰਧੇ ਪਾਵਿਹ ਰਾਹੁ ॥
suni-ai anDhay paavahi raahu.
Listening-even the blind find the Path.

ਸੁਿਣਐ  ਹਾਥ ਹਵੈ ਅਸਗਾਹੁ ॥
suni-ai haath hovai asgaahu.
Listening-the Unreachable comes within your grasp.
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
naanak bhagtaa sadaa vigaas.
O Nanak, the devotees are forever in bliss.

ਸੁਣਐ ਦੂਖ ਪਾਣ ਲਮ ਨਾਸੁ ॥੧੧॥
suni-ai dookh paap kaa naas. ||11||
Listening—pain and sin are erased. ||11||

ਮੰਨੇ ਵੀ ਗੁਣ ਕੀ ਤ ਨਿਧਿ ॥
mannay kee gat kahee na jaa-ay.
The state of the faithful cannot be described.

ਸੇ ਵੇ ਵੇ ਚਿੱਠੇ ਪਹਿਲ੍ਹਾਣੀ ॥
jay ko kahai pichhai pachhuṭa-ay.
One who tries to describe this shall regret the attempt.

ਕਾਗਦ ਬਚਤ ਤੁ ਕਲਮ ਹਾਰੁ ॥
kaagad kalam na likhanhaar.
No paper, no pen, no scribe

ਮੰਨੇ ਕਾ ਬਿਹ ਕਰਿਨ ਵੀਚਾਰੁ ॥
mannay kaa bahi karan veechaar.
can record the state of the faithful.

ਆਈਸਾ ਨਾਮ ਨਿਰਰਾਜ ਹੋਈ ॥
aisaa naam niranjan ho-ay.
Such is the Name of the Immaculate Lord.

ਸੇ ਵੇ ਭਿਰੀ ਨਾਇ ਭਿਰੀ ਬੇਠਿਏ ॥੧੨॥
jay ko man jaanai man ko-ay. ||12||
Only one who has faith comes to know such a state of mind. ||12||

ਮੰਨੇ ਭੁਵਨੀ ਚੇਚੇ ਭਿਰ ਬੁਡਿਏ ॥
mannai surat hovai man buDh.
The faithful have intuitive awareness and intelligence.
The faithful know about all worlds and realms.

The faithful shall never be struck across the face.

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

Such is the Name of the Immaculate Lord.

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

The path of the faithful shall never be blocked.

The faithful shall depart with honor and fame.

The faithful do not follow empty religious rituals.

The faithful are firmly bound to the Dharma.
Such is the Name of the Immaculate Lord.

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

The faithful find the Door of Liberation.

The faithful uplift and redeem their family and relations.

The faithful are saved, and carried across with the Sikhs of the Guru.

The faithful, O Nanak, do not wander around begging.

The chosen ones, the self-elect, are accepted and approved.
ਪੰਚੇ ਪਵਾਹੀ ਦਰਗਿਹ ਮਾਨੁ ॥
panchay paavahi dargahi maan.
The chosen ones are honored in the Court of the Lord.

ਪੰਚੇ ਮੇਗਿਹ ਦਰ ਉਬਾਹੁ ॥
panchay sohahi dar raajaan.
The chosen ones look beautiful in the courts of kings.

ਪੰਚਾ ਕਾ ਗੁਰ ਏਕੁ ਦਾਹਾਨੁ ॥
panchaa kaa gur ayk Dhi-aan.
The chosen ones meditate single-mindedly on the Guru.

ਜੇ ਕੋ ਕਹੈ ਕਰਾਈ ਵੀਚਾਰੁ ॥
jay ko kahai karai veechaar.
No matter how much anyone tries to explain and describe them,

ਬਰਤੇ ਬੇ ਬਰਤੇ ਸਿਰੁਦਾਨੁ ॥
kar-tay kai karnai nahee sumaar.
the actions of the Creator cannot be counted.

ਪਲ਼ਹ ਚਿਤਾ ਕਾ ਪੁੱਤੁ ॥
Dhoul Dharam da-i-aa kaa poot.
The mythical bull is Dharma, the son of compassion;

ਸਤਕ ਥੱਪ ਰਾਖੀ ਜਿਨ ਸੂਟੁ ॥
san-tokh thaap rakhi-aa jin soot.
this is what patiently holds the earth in its place.

ਜੇ ਕੋ ਬੁਜਾਈ ਹੋਵਾਈ ਸਚਿਆਦੁ ॥
jay ko bujhai hovai sachiaar.
One who understands this becomes truthful.

ਪਲ਼ਹ ਕਟਾਕ ਬੇਰਕ ਹਰੁ ॥
Dhavlai upar kaytaa bhaar.
What a great load there is on the bull!

Dhartee hor parai hor hor.
So many worlds beyond this world-so very many!


tis tay bhaar talai kavan jor.
What power holds them, and supports their weight?


\[ \begin{align*}
\text{The names and the colors of the assorted species of beings} \\
\text{were all inscribed by the Ever-flowing Pen of God.}
\end{align*} \]


\[ \begin{align*}
\text{Who knows how to write this account?}
\end{align*} \]


\[ \begin{align*}
\text{Just imagine what a huge scroll it would take!}
\end{align*} \]


\[ \begin{align*}
\text{What power! What fascinating beauty!}
\end{align*} \]


\[ \begin{align*}
\text{And what gifts! Who can know their extent?}
\end{align*} \]


\[ \begin{align*}
\text{You created the vast expanse of the Universe with One Word!}
\end{align*} \]
Hundreds of thousands of rivers began to flow.

How can Your Creative Potency be described?

I cannot even once be a sacrifice to You.

Whatever pleases You is the only good done,

You, Eternal and Formless One!

Countless meditations, countless loves.

Countless worship services, countless austere disciplines.

Countless scriptures, and ritual recitations of the Vedas.

Countless Yogis, whose minds remain detached from the world.
Countless devotees contemplate the Wisdom and Virtues of the Lord.

Countless the holy, countless the givers.

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

Countless silent sages, vibrating the String of His Love.

How can Your Creative Potency be described?

I cannot even once be a sacrifice to You.

Whatever pleases You is the only good done,

You, Eternal and Formless One.

Countless fools, blinded by ignorance.
Countless thieves and embezzlers.

Countless impose their will by force.

Countless cut-throats and ruthless killers.

Countless sinners who keep on sinning.

Countless liars, wandering lost in their lies.

Countless wretches, eating filth as their ration.

Countless slanderers, carrying the weight of their stupid mistakes on their heads.

Nanak describes the state of the lowly.

I cannot even once be a sacrifice to You.
Whatever pleases You is the only good done,

You, Eternal and Formless One.

Countless names, countless places.

Inaccessible, unapproachable, countless celestial realms.

Even to call them countless is to carry the weight on your head.

From the Word, comes the Naam; from the Word, comes Your Praise.

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

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

From the Word, comes destiny, written on one's forehead.
जिन लिख लिखे तिस लिख राघि ॥
jin ayhi likhay tis sir naahii.
But the One who wrote these Words of Destiny-no words are written on His Forehead.

जिव फुर्मा तिव तिव पाहि ॥
jiv furmaa-ay tiv tiv paahi.
As He ordains, so do we receive.

जे ता कीता ते ता नाह ॥
jaytaa keetaa taytaa naa-o.
The created universe is the manifestation of Your Name.

विन नावै नाही को थाह ॥
vin naavai naahee ko thaa-o.
Without Your Name, there is no place at all.

कुदरत वकवर बीजतु ॥
kudrat kavan kahaa veechaar.
How can I describe Your Creative Power?

वान न जावा एक वार ॥
vaari-aa na jaavaa ayk vaar.
I cannot even once be a sacrifice to You.

जो तुध बहावे मांडी बली बाघ ॥
jo tuDh bhaavai saa-ee bhalee kaar.
Whatever pleases You is the only good done,

तू सदा सालाम तिरंग ॥१९॥
too sadaa salaamat nirankaar. ||19||
You, Eternal and Formless One. ||19||

बहार आई हाथ पैर तान दय ॥
bharee-ai hath pair tan dayh.
When the hands and the feet and the body are dirty,
Paanee Dhøtai utras khayh.
water can wash away the dirt.

Moot paleetee kaparh ho-ay.
When the clothes are soiled and stained by urine,
day saaboon la-ee-ai oh Dho-ay.
soap can wash them clean.
bharee-ai mat paapaa kai sang.
But when the intellect is stained and polluted by sin,

Oh Dhopai naavai kai rang.
it can only be cleansed by the Love of the Name.
punnee paapee aakh na-ai.
Virtue and vice do not come by mere words;
kar kar karnaal laikh lai jaahu.
actions repeated, over and over again, are engraved on the soul.
aapay beej aapay hee khaahu.
You shall harvest what you plant.

Naanak hukmee aavhu jaahu. \[20\]
O Nanak, by the Hukam of God's Command, we come and go in reincarnation. \[20\]
Pilgrimages, austere discipline, compassion and charity

These, by themselves, bring only an iota of merit.

Listening and believing with love and humility in your mind,

cleanse yourself with the Name, at the sacred shrine deep within.

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

Without virtue, there is no devotional worship.

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

He is Beautiful, True and Eternally Joyful.

What was that time, and what was that moment? What was that day, and what was that date?
What was that season, and what was that month, when the Universe was created?

The Pandits, the religious scholars, cannot find that time, even if it is written in the Puraanas.

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

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

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

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

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

Great is the Master, Great is His Name. Whatever happens is according to His Will.
O Nanak, one who claims to know everything shall not be decorated in the world hereafter. ||21||

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

The Vedas say that you can search and search for them all, until you grow weary.

The scriptures say that there are 18,000 worlds, but in reality, there is only One Universe.

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

O Nanak, call Him Great! He Himself knows Himself. ||22||

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

-the streams and rivers flowing into the ocean do not know its vastness.
Even kings and emperors, with mountains of property and oceans of wealth

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

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

Endless are His Actions, endless are His Gifts.

Endless is His Vision, endless is His Hearing.

His limits cannot be perceived. What is the Mystery of His Mind?

The limits of the created universe cannot be perceived.

Its limits here and beyond cannot be perceived.

Many struggle to know His limits,
ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹੀ 
but His limits cannot be found.

ਏਹਨ ਅੰਤ ਨ ਜਾਨੈ ਕੋਈ 
No one can know these limits.

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤ ਹੋਈ 
The more you say about them, the more there still remains to be said.

ਵਡਾ ਸਾਹਿਬ ਉਚਾ ਥਾਉ 
Great is the Master, High is His Heavenly Home.

ਵੋਚੇ ਉਪਿਰ ਉਚਾ ਨਾਉ 
Highest of the High, above all is His Name.

ਈਵਦੁ ਉੱਚਾ ਹੋਵੈ ਕੋਈ 
Only one as Great and as High as God

ਈਸ ਉੱਚਾ ਕਉ ਜਾਨੈ ਸੋਈ 
can know His Lofty and Exalted State.

ਜੇਵਦੁ ਆਪ ਜਾਣੈ ਆਪ ਆਪ 
Only He Himself is that Great. He Himself knows Himself.

ਨਾਨਕ ਨਦੰਕੀ ਕਰਮੀ ਦਾਤ 
O Nanak, by His Glance of Grace, He bestows His Blessings.
His Blessings are so abundant that there can be no written account of them.

The Great Giver does not hold back anything.

There are so many great, heroic warriors begging at the Door of the Infinite Lord.

So many contemplate and dwell upon Him, that they cannot be counted.

So many waste away to death engaged in corruption.

So many take and take again, and then deny receiving.

So many foolish consumers keep on consuming.

So many endure distress, deprivation and constant abuse.

Even these are Your Gifts, O Great Giver!
Liberation from bondage comes only by Your Will.

No one else has any say in this.

If some fool should presume to say that he does,

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

He Himself knows, He Himself gives.

Few, very few are those who acknowledge this.

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

O Nanak, is the king of kings.

Priceless are His Virtues, Priceless are His Dealings.
Priceless are His Dealers, Priceless are His Treasures.

Priceless are those who come to Him, Priceless are those who buy from Him.

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

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

Priceless are the scales, priceless are the weights.

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

Priceless is His Mercy, Priceless is His Royal Command.

Priceless, O Priceless beyond expression!

Speak of Him continually, and remain absorbed in His Love.
The Vedas and the Puraanas speak.

The scholars speak and lecture.

Brahma speaks, Indra speaks.

The Gopis and Krishna speak.

Shiva speaks, the Siddhas speak.

The many created Buddhas speak.

The demons speak, the demi-gods speak.

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

Many speak and try to describe Him.
Many have spoken of Him over and over again, and have then arisen and
departed.

If He were to create as many again as there already are,
even then, they could not describe Him.

He is as Great as He wishes to be.

O Nanak, the True Lord knows.

If anyone presumes to describe God,

he shall be known as the greatest fool of fools! ||26||

Where is that Gate, and where is that Dwelling, in which You sit and take care
of all?
The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there.

So many Ragas, so many musicians singing there.

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

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

Shiva, Brahma and the Goddess of Beauty, ever adorned, sing.

Indra, seated upon His Throne, sings with the deities at Your Door.

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

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

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

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

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

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

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

So many others sing, they do not come to mind. O Nanak, how can I consider them all?
That True Lord is True, Forever True, and True is His Name.

He is, and shall always be. He shall not depart, even when this Universe which He has created departs.

He created the world, with its various colors, species of beings, and the variety of Maya.

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

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

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

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

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

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Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick.
See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world.

I bow to Him, I humbly bow.

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

Let spiritual wisdom be your food, and compassion your attendant. The Sound-current of the Naad vibrates in each and every heart.

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

Union with Him, and separation from Him, come by His Will. We come to receive what is written in our destiny.
The One Divine Mother conceived and gave birth to the three deities.

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

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

He watches over all, but none see Him. How wonderful this is!

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

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

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

Having created the creation, the Creator Lord watches over it.
O Nanak, True is the Creation of the True Lord.

I bow to Him, I humbly bow.

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

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

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

Along this path to our Husband Lord, we climb the steps of the ladder, and come to merge with Him.

Hearing of the etheric realms, even worms long to come back home.

O Nanak, by His Grace He is obtained. False are the boastings of the false.
ਅਧਿਤੇ ਨੇੜੁ ਚੁਹੇ ਤਤ ਨੇੜੁ ॥
aakhn jor chupai nah jor.
No power to speak, no power to keep silent.

ਨੇੜੁ ਤ ਭੇਤਿ ਵੇਦੀ ਤ ਨੇੜੁ ॥
jor na mangan dayn na jor.
No power to beg, no power to give.

ਨੇੜੁ ਤ ਤੀਬਕ ਭਰਵਕ ਤਤ ਨੇੜੁ ॥
jor na jeevan maran nah jor.
No power to live, no power to die.

ਨੇੜੁ ਤ ਜਤੀ ਭੇਲੀ ਭਰਤੀ ਤਤ ਨੇੜੁ ॥
jor na raaj maal man sor.
No power to rule, with wealth and occult mental powers.

ਨੇੜੁ ਤ ਸੁੱਡੀ ਵਿਆਹਰੀ ਸੀਚਰੀ ॥
jor na surt gi-aan veechar.
No power to gain intuitive understanding, spiritual wisdom and meditation.

ਨੇੜੁ ਤ ਨੁੱਟੀ ਕੁਟੀ ਮੁੱਗਾਤੁ ॥
jor na jugt chhutai sansaar.
No power to find the way to escape from the world.

ਨਿਸ਼ਭ ਹੇਦੀ ਨੇੜੁ ਤਕੀ ਦੇਥੀ ਨੇੜੁ ॥
jis hath jor kar vaykhai so-ay.
He alone has the Power in His Hands. He watches over all.

ਨਾਨਕ ਉਤਮ ਨੀਚ ਕੋਈ ॥੩੩॥
naanak utam neech na ko-ay. ||33||
O Nanak, no one is high or low. ||33||

ਰਾਤੀ ਰੁਤੀ ਤੀਥੀ ਤ ਵਾਰ ॥
raat ee rut ee thit ee vaar.
Nights, days, weeks and seasons;
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥
pavan paanee agneee paat.aaal.
wind, water, fire and the nether regions

ਤਿਸ ਵਿਚ ਪਵਣੀ ਧਾਰਿਤ ਵਧੀ ਪਾਤਮਕ॥
tis vich Dhartee thap rakhee Dharam saal.
in the midst of these, He established the earth as a home for Dharma.

ਤਿਸ ਵਿਚ ਤੀਰਥ ਤੁਕਤੀ ਬੇ ਢੇਂਗ॥
tis vich jee-a jugat kay rang.
Upon it, He placed the various species of beings.

ਤਿਨ ਕਾ ਸੰਤਵਾਲ ਵਰਤੀ॥
tin kay naam anayk anant.
Their names are uncounted and endless.

ਵਤਵੀਤ ਵਤਵੀਤ ਜੇਤ ਬੀਜਣ॥
karmee karmee ho-ay veechaar.
By their deeds and their actions, they shall be judged.

ਸਚਾ ਅਧਿ ਸਚਾ ਦਰਬਾਰ॥
sachaa aap sachaa darbaar.
God Himself is True, and True is His Court.

ਤਿਥਾਈ ਸੋਹਿਨ ਪੰਚ ਪਵਾਨ॥
tithai sohan panch parvaan.
There, in perfect grace and ease, sit the self-elect, the self-realized Saints.

ਨਦੀ ਕਰਤਮ ਪਵੈ ਨੀਸਾਣ॥
nadree karam pavai neesaan.
They receive the Mark of Grace from the Merciful Lord.

ਵਚ ਪਵਣੀ ਵਧੀ ਧਾਰਿਤ॥
kach pakaa-ee othai paa-ay.
The ripe and the unripe, the good and the bad, shall there be judged.
ਨਾਨਕ ਗਿਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥
naanak ga-i-aa jaapai jaa-ay. ||34||
O Nanak, when you go home, you will see this. ||34||

ਧਰਮ ਖੰਡ ਕਾ ਅਧਿਆਵਾਂ ਜਾਇ ॥
Dharam khand kaa ayho Dharam.
This is righteous living in the realm of Dharma.

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਾ ਜਾਇ ॥
gi-aan khand kaa aakhhu karam.
And now we speak of the realm of spiritual wisdom.

ਕੇਤੇ ਪਵਨ ਪਾਣੀ ਵੈਸਤੰਤਰ ਕੇਤੇ ਕੰਮ ਮਹੇਯਾਂ ॥
kaytay pavan paanee vaisantar kaytay kaan mahays.
So many winds, waters and fires; so many Krishnas and Shivas.

ਕੇਤੇ ਬਰਮ ਖਦੀ ਅਧਿਆਵਾਂ ਤੱਥ ਕੰਮ ਵੇਦੇਮ ॥
kaytay barmay ghaarhat gharhee-ahi roop rang kay vays.
So many Brahmas, fashioning forms of great beauty, adorned and dressed in many colors.

ਕੇਤੀਆ ਬੰਧ ਹੁਣੀ ਮੇਵ ਕੇਤੇ ਤੱਥ ਪ੍ਰਦੇਸ ॥
kaytee-aa kram bhoomee mayr kaytay kaytay Dhoo updays.
So many worlds and lands for working out karma. So very many lessons to be learned!

ਕੇਤੇ ਇੰਦਚੰਦ ਸੂਰ ਕੇਤੇ ਕੰਮ ਦੇਸ ॥
kaytay ind chand soor kaytay kaytay mandal days.
So many Indras, so many moons and suns, so many worlds and lands.

ਕੇਤੇ ਨਿਧ ਤੱਥ ਤੱਥ ਕੇਤੇ ਦੇਵੀ ਵੇਦੇਮ ॥
kaytay siDh buDh naath kaytay kaytay dayvee vays.
So many Siddhas and Buddhas, so many Yogic masters. So many goddesses of various kinds.
So many demi-gods and demons, so many silent sages. So many oceans of jewels.

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

So many intuitive people, so many selfless servants. O Nanak, His limit has no limit! ||35||

In the realm of wisdom, spiritual wisdom reigns supreme.

The Sound-current of the Naad vibrates there, amidst the sounds and the sights of bliss.

In the realm of humility, the Word is Beauty.

Forms of incomparable beauty are fashioned there.

These things cannot be described.
jay ko kahai pichhai pachhūtaa-ay.
One who tries to speak of these shall regret the attempt.

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

The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there. ||36||

In the realm of karma, the Word is Power.

No one else dwells there,

except the warriors of great power, the spiritual heroes.

They are totally fulfilled, imbued with the Lord's Essence.

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

Their beauty cannot be described.
Neither death nor deception comes to those,

within whose minds the Lord abides.

The devotees of many worlds dwell there.

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

In the realm of Truth, the Formless Lord abides.

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

There are planets, solar systems and galaxies.

If one speaks of them, there is no limit, no end.

There are worlds upon worlds of His Creation.
ਜਿਵ ਜਿਵ ਹੁਕਮ ਤੀਵੈ ਤੀਵ ਕਾਰ \nAs He commands, so they exist.

ਵੇਖੈ ਵਗਸੈ ਕੀਚਾਰ \nHe watches over all, and contemplating the creation, He rejoices.

ਨਾਨਕ ਕਥਨਾ ਕਾਰ ਸਾਰ \nO Nanak, to describe this is as hard as steel! ||37||

ਜਤੁ ਪਹਾਰਾ ਧੀਰਜੁ ਸੁਨਾਰ \nLet self-control be the furnace, and patience the goldsmith.

ਆਹਣ ਮਿਤ ਵੇਦੁ ਹਥੀਆਰ \nLet understanding be the anvil, and spiritual wisdom the tools.

ਬਹੁ ਭਖਾ ਅਗਿਨ ਤਪ ਤਾਉ \nWith the Fear of God as the bellows, fan the flames of tapa, the body's inner heat.

ਬੰੱਕ ਬੱਕੁ ਅਇਹਵੁ ਵਿਧੁ ਚਣਿ \nIn the crucible of love, melt the Nectar of the Name,

ਗ਼ਰੀਐ ਸੰਦੁ ਸਚੀ ਤਕਸਾਲ \nand mint the True Coin of the Shabad, the Word of God.

ਜਨ ਕੁਨ ਨਦਿਰ ਕਾਰ ਤਨ \nSuch is the karma of those upon whom He has cast His Glance of Grace.
O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them. ||38||

Salok:

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

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

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

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

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

-O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them! ||1||
Maajh, Fifth Mehl, Chau-Padas, First House:

Maajh mehlaa 5 cha-upday ghar 1.


It cries out like the thirsty song-bird.

My thirst is not quenched, and I can find no peace, without the Blessed Vision of the Beloved Saint.

I am a sacrifice, my soul is a sacrifice, to the Blessed Vision of the Beloved Saint Guru.

Your Face is so Beautiful, and the Sound of Your Words imparts intuitive wisdom.

It is so long since this rainbird has had even a glimpse of water.
Blessed is that land where You dwell, O my Friend and Intimate Divine Guru.

I am a sacrifice, I am forever a sacrifice, to my Friend and Intimate Divine Guru.

When I could not be with You for just one moment, the Dark Age of Kali Yuga dawned for me.

When will I meet You, O my Beloved Lord?

I cannot endure the night, and sleep does not come, without the Sight of the Beloved Guru's Court.

I am a sacrifice, my soul is a sacrifice, to that True Court of the Beloved Guru.

By good fortune, I have met the Saint Guru.
I have found the Immortal Lord within the home of my own self.

I will now serve You forever, and I shall never be separated from You, even for an instant. Servant Nanak is Your slave, O Beloved Master.

I am a sacrifice, my soul is a sacrifice; servant Nanak is Your slave, Lord.


My soul is afraid; to whom should I complain?

I serve Him, who makes me forget my pains; He is the Giver, forever and ever.
saahib mayraa neet navaa sadaa sadaa daaṭaar. ||1|| rahaa-o.
My Lord and Master is forever new; He is the Giver, forever and ever.
||1||Pause||

an-din saahib sayvee-ai ant chhadaa-ay so-ay.
Night and day, I serve my Lord and Master; He shall save me in the end.

sun sun mayree kaamnee paar utaaraa ho-ay. ||2||
Hearing and listening, O my dear sister, I have crossed over. ||2||

da-i-aal tayrai naam taraa.
O Merciful Lord, Your Name carries me across.

sad kurbaaṇai jaa-o. ||1|| rahaa-o.
I am forever a sacrifice to You. ||1||Pause||
sarbaN saachaa ayk hai doojaa naahee ko-ay.
In all the world, there is only the One True Lord; there is no other at all.

t̄aa kee sayvaa so karay jaa ka-o nadar karay. ||3||
He alone serves the Lord, upon whom the Lord casts His Glance of Grace. ||3||

t̄uDh baajh pi-aaray kayv rahaa.
Without You, O Beloved, how could I even live?

saa vadi-aa-ee deh jit naam t̄ayray laag rahaaN.
Bless me with such greatness, that I may remain attached to Your Name.
There is no other, O Beloved, to whom I can go and speak. ||1||Pause||

I serve my Lord and Master; I ask for no other.

Nanak is His slave; moment by moment, bit by bit, he is a sacrifice to Him. ||4||

O Lord Master, I am a sacrifice to Your Name, moment by moment, bit by bit. ||1||Pause||4||1||

Tilang, First Mehl, Third House:

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

This body fabric is conditioned by Maya, O beloved; this cloth is dyed in greed.

My Husband Lord is not pleased by these clothes, O Beloved; how can the soul-bride go to His bed? ||1||
ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ਿਮਹਰਵਾਨਾ | haN-u kurbaanai jaa-o miharvaanaa

I am a sacrifice, O Dear Merciful Lord; I am a sacrifice to You.

ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ਿਤਨਾ ਕੈ ਲੈਿਨ ਜੋ ਤੇਰਾ ਨਾਉ | haN-u kurbaanai jaa-o tinaa kai lain jo tayraa naa-o

I am a sacrifice to those who take to Your Name.

ਲੈਿਨ ਜੋ ਤੇਰਾ ਨਾਉ ਿਤਨਾ ਕੈ ਹੰਉ ਸਦ ਕੁਰਬਾਨੈ ਜਾਉ | lain jo tayraa naa-o tinaa kai haN-u sad kurbaanai jaa-o. ||1|| raha-o.

Unto those who take to Your Name, I am forever a sacrifice. ||1||Pause||

ਕਾਇਆ ਰੰਙਣ ਜੇ ਥੀਐ ਿਪਆਰੇ ਪਾਈਐ ਨਾਉ ਮਜੀਠ | kaa-i-aa ranyan jay thee-ai pi-aaray paa-ee-ai naa-o majeeth.

If the body becomes the dyer's vat, O Beloved, and the Name is placed within it as the dye,

ਰੰਙਣ ਵਾਲਾ ਜੇ ਰੰਙੈ ਸਾਿਹੁ ਐਸਾ ਰੰਗੁ ਡੀਠ | ranyan vaalaa jay ranyai saahib aisaa rang na deeth. ||2||

and if the Dyer who dyes this cloth is the Lord Master - O, such a color has never been seen before! ||2||

ਜਨ ਕੇ ਚੋਲੇ ਿਪਆਰੇ ਕੰਤੁ ਕੈ ਪਾਸ | jin kay cholay rat-rhay pi-aaray kant tinaa kai paas.

Those whose shawls are so dyed, O Beloved, their Husband Lord is always with them.

ਪੁਤਰ ਿਤਨਾ ਕੀ ਸੀ ਭਿਨ ਨ ਰਤਨ ਿਕੀ ਅਰਦਾਿਸ | Dhoorh tinaa kee jay milai jee kaho naanak kee ardaas. ||3||

Bless me with the dust of those humble beings, O Dear Lord. Says Nanak, this is my prayer. ||3||

ਆਪੇ ਸਾਜੇ ਆਪੇ ਰੰਗੇ ਆਪੇ ਨਦਿਰ ਕਰੇਇ | aapay saajay aapay rangay aapay nadar karay-i.

He Himself creates, and He Himself imbues us. He Himself bestows His Glance of Grace.
ਨਾਨਕ ਕਾਮਿਨ ਕੰਤੈ ਭਾਵੈ
ਆਪੇ ਹੀ ਰਾਵੇਇ 
॥੪॥੧॥੩॥

O Nanak, if the soul-bride becomes pleasing to her Husband Lord, He Himself enjoys her. ||4||1||3||

ਿਤਲੰਗ ਮਃ ੧॥

Tilang mehlaa 1.
Tilang, First Mehl:

ਿਤਾਨਣੀੰ ਕਾਇ ਕਰੇਇ
॥

O foolish and ignorant soul-bride, why are you so proud?

ਆਪਨਣੀੰ ਗਿਰ ਹਿਰ ਰੰਗੋ ਕੀ ਨ ਮਾਣੇਇ
॥

Within the home of your own self, why do you not enjoy the Love of your Lord?

ਸਹੁ ਨੇੜੀ ਧਨ ਕੰਮਲੀੇ ਬਾਹਰ ਢੂਢੇਇ
॥

Your Husband Lord is so very near, O foolish bride; why do you search for Him outside?

ਕੇ ਬਾਲੀ ਕਿੱਤੀਆਅ ਨੈਅ ਬਾਲ ਕੰਤ ਨ ਭਾਵੀ
॥

Apply the Fear of God as the maascara to adorn your eyes, and make the Love of the Lord your ornament.

ਤਾ ਸੋਹਾਗਿਣ ਜਾਣੀਐ ਲਾਗੀ ਧਨ ਪਿਆਰੋ
॥੧॥

Then, you shall be known as a devoted and committed soul-bride, when you enshrine love for your Husband Lord. ||1||

ਿਤਾਨਣੀ ਬਾਲੀ ਬਜਾਈ ਜਾਵ ਪਤੁ ਵਨ ਰੰਗੇਇ
॥

What can the silly young bride do, if she is not pleasing to her Husband Lord?
ਕਰਨ ਪਲਾਹ ਕਰ ਬਹੁਤ ਸਾ ਭਗਤ ਨ ਪਾਵੇ ||
karan palaah karay bahut saa Dhan mahal na paavai.
She may plead and implore so many times, but still, such a bride shall not obtain the Mansion of the Lord's Presence.

ਵਿੱਢ ਬਲ ਬਿੱਢ ਪਾਹੀਂ ਦਰੀ ਸੇ ਬਹੁਦਾਤ ਪਾਵੇ ||
vin karmaa kichh paa-ee-ai naahee jay bahutayraa Dhaavai.
Without the karma of good deeds, nothing is obtained, although she may run around frantically.

ਲਖ ਲੇਈ ਅਰਜਵਾਨ ਬੀ ਮਹਿਵਾਣ ਅਧੀ ਮਹਾਤੀ ||
lab lohh aхаNkaar kee maattee maa-i-aa maahi samaanee.
She is intoxicated with greed, pride and egotism, and engrossed in Maya.

ਿਵਣੁ ਕਾਰਮਕਛੁ ਪਾਈਐ ਨਾਹੀ ਜੇ ਬਹੁਤੇਰਾ ਧਾਵੈ ॥
vin karmaa kichh paa-ee-ai naahee jay bahut ayraa Dh aavai.
Without the karma of good deeds, nothing is obtained, although she may run around frantically.

ਸੋਤੀ ਕੋਟੀ ਮੰਨ ਪਾਹੀਂ ਕੋਟੀ ਕਾਮਿਤ ਦੀਖਾਈ ॥
inee baattee saho paa-ee-ai naahee bha-e-ee kaaman i-aanee. ||||
She cannot obtain her Husband Lord in these ways; the young bride is so foolish! ||||

ਜਾ ਸਤੀ ਸੀ ਸੋਵਾਗੀ ਵਾਹੀ ਕੀ ਕੋਟੀ ਕੋਟੀ ਮੰਨ ਪਾਹੀਂ ॥
jaa-aay puchhahu sohaaganee vaahai kinee baattee saho paa-ee-ai.
Go and ask the happy, pure soul-brides, how did they obtain their Husband Lord?

ਹੀ ਬਿੱਢ ਬੀ ਅਧੀ ਮਹਿਵਾਣ ਕਾਰਮਕਛੁ ਦੀਖਾਈ ॥
jo kichh karay so bhalaak kar maanee-ai hikmaat hukam chukhaa-ee-ai.
Whatever the Lord does, accept that as good; do away with your own cleverness and self-will.

ਜਾ ਕੈ ਪਾੇਮ ਪਦਾਰਥ ਪਾਹੀਂ ਤਹਾ ਚਰਨੀ ਚੱਤੁ ਦੀਖਾਈ ॥
jaa kai paraym padaarath paa-ee-ai ta-o charnee chit laa-ee-ai.
By His Love, true wealth is obtained; link your consciousness to His lotus feet.

ਸਾ ਚੈ ਤੇਹੀ ਭਗਤ ਪਾਹੀ ਉੱਠੀ ਬਿੱਢੀ ਕਾਰਮਕਛੁ ॥
saho kahai so keejai tan mano deejai aisaa parmal laa-ee-ai.
As your Husband Lord directs, so you must act; surrender your body and mind to Him, and apply this perfume to yourself.
So speaks the happy soul-bride, O sister; in this way, the Husband Lord is obtained.

Give up your selfhood, and so obtain your Husband Lord; what other clever tricks are of any use?

When the Husband Lord looks upon the soul-bride with His Gracious Glance, that day is historic - the bride obtains the nine treasures.

She who is loved by her Husband Lord, is the true soul-bride; O Nanak, she is the queen of all.

Thus she is imbued with His Love, intoxicated with delight; day and night, she is absorbed in His Love.

She is beautiful, glorious and brilliant; she is known as truly wise.

What scale, what weights, and what assayer shall I call for You, Lord?
From what guru should I receive instruction? By whom should I have Your value appraised? ||1||

O my Dear Beloved Lord, Your limits are not known. ||1||Pause||

You pervade the water, the land, and the sky; You Yourself are All-pervading. ||1||

Mind is the scale, consciousness the weights, and the performance of Your service is the appraiser. ||2||

Deep within my heart, I weigh my Husband Lord; in this way I focus my consciousness. ||2||

You Yourself are the balance, the weights and the scale; You Yourself are the weigher. ||3||

You Yourself see, and You Yourself understand; You Yourself are the trader. ||3||
The blind, low class wandering soul, comes for a moment, and departs in an instant.

In its company, Nanak dwells; how can the fool attain the Lord?


As You permit me, I praise You, O Lord and Master; I am ignorant, and I cannot chant Your Praises.

Please bless me with such understanding, that I may sing Your Glorious Praises.

May I dwell in Truth, according to Your Will.
jo kichh ho-aa sabh kichh tujh tay tayree sabh asnaa-ee.
Whatever has happened, has all come from You. You are All-knowing.

Your limits cannot be known, O my Lord and Master; I am blind - what wisdom do I have? ||2||

What should I say? While talking, I talk of seeing, but I cannot describe the indescribable.

As it pleases Your Will, I speak; it is just the tiniest bit of Your greatness. ||3||

Among so many dogs, I am an outcast; I bark for my body's belly.

Without devotional worship, O Nanak, even so, still, my Master's Name does not leave me. ||4||1||

My mind is the temple, and my body is the simple cloth of the humble seeker; deep within my heart, I bathe at the sacred shrine.
The One Word of the Shabad abides within my mind; I shall not come to be born again. ||1||

My mind is pierced through by the Merciful Lord, O my mother!

Who can know the pain of another?

I think of none other than the Lord. ||1||Pause||

O Lord, inaccessible, unfathomable, invisible and infinite: please, take care of me!

In the water, on the land and in sky, You are totally pervading. Your Light is in each and every heart. ||2||

All teachings, instructions and understandings are Yours; the mansions and sanctuaries are Yours as well.

Without You, I know no other, O my Lord and Master; I continually sing Your Glorious Praises. ||3||
All beings and creatures seek the Protection of Your Sanctuary; all thought of their care rests with You.

That which pleases Your Will is good; this alone is Nanak's prayer.
ਨਾਨਾ ਸਾਣਾਵਾਂ

੧੦੦ੋਂ ਸਾਣਾਵਾਂ ਪੁਸਤਕ ਇੱਕ ਇੱਕ

ਸਾਣਾ

ਸਾਣਾ ਉਪਭਵਕ ਪਾਣਗਾਂਤੀ ੧੦||

ਹੋਨੇ ਦੀੜੇ ੧੧੦ੋਂ ਪੁਸਤਕ ਇੱਕ

ਚੱਤੁਰ ਚਿਹਾਨ ਅਤੁ ਚਿਹਾਨ ਤਿਥੀ ਨੌਕਾਂ
ਚੱਤੁਰ ਚਿਹਾਨ ਅਤੁ ਚਿਹਾਨ ਤਿਥੀ ਨੌਕਾਂ

ਵੇਨਦ ਸਾਇੰਦ ਕਹਾਣਦੀ ਸਵੇਸੀ ਦੇਵਿਤੀਂ
ਵੇਨਦ ਸਾਇੰਦ ਕਹਾਣਦੀ ਸਵੇਸੀ ਦੇਵਿਤੀਂ

ਤਵ ਸਰਬ ਨਾਮ ਕਥਾਨਾ ਕਰਮ ਸੰਸਤੀ ਸੁਮਿਤ
ਤਵ ਸਰਬ ਨਾਮ ਕਥਾਨਾ ਕਰਮ ਸੰਸਤੀ ਸੁਮਿਤ

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||

ਕੁਠਾ ਪੌੜਾ ਹੀਟ ||
ਨਮਸਤੰ ਅਲਾਮੰ || ਨਮਸਤੰ ਅਲਾਮੰ ||
ਨਮਸਤੰ ਅਲਾਲੇ || ਨਮਸਤੰ ਅਲਾਲੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
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ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
ਨਮਸਤੰ ਅਲਾਗੇ || ਨਮਸਤੰ ਅਲਾਗੇ ||
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ਨਮੋ ਸਰਬ ਿਦਆਲੇ ॥
ਨਮੋ ਸਰਬ ਰੂਪੇ ॥
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अजभ हैं॥ अजभत हैं॥ अजभर हैं॥ 43॥


dumiga pujad hite ||

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ਆਿਦ ਪੁਰਖ ਉਦਾਰ ਮੂਰਿਤ ਅਜੋਿਨ ਾਿਦ ਅਸੇਖ ॥
ਦੇਸ ਔਰ ਨ ਭੇਸ ਜਾਕਰ ਰੂਪ ਰੇਖ ਨ ਰਾਗ ॥
ਜੱਤਾ ਤੱਤਾ ਿਦਸਾ ਿਵਸਾ ਹੁਇ ਫੈਿਲੋ ਅਨੁਰਾਗ ॥੮੦॥
ਨਾਮ ਕਾਮ ਿਬਹੀਨ ਪੇਖਤ ਧਾਮ ਹੂੰ ਨਿਹ ਜਾਿਹ ॥
ਸਰਬ ਮਾਨ ਸਰਬੱਤਾ ਮਾਨ ਸਦੈਵ ਮਾਨਤ ਤਾਿਹ ॥
ਏਕ ਮੂਰਿਤ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥
ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਿਫਰ ਏਕ ॥੮੧॥
ਦੇਵ ਭੇਵ ਨ ਜਾਨਹੀ ਜਹ ਬੇਦ ਅਉਰ ਕਤੇਬ ॥
ਰੂਪ ਰੰਗ ਨ ਜਾਿਤ ਪਾਿਤ ਸੁ ਜਾਨਈ ਿਕਹ ਜੇਬ ॥
ਤਾਤ ਮਾਤ ਨ ਜਾਤ ਜਾਕਿਰ ਜਨਮ ਮਰਨ ਿਬਹੀਨ ॥
ਚੱĒ ਬੱĒ ਿਫਰੈ ਚਤਾੱ ਚੱਕ ਮਾਨਹੀ ਪੁਰ ਤੀਨ ॥੮੨॥
ਲੋਕ ਚਉਦਹ ਕੇ ਿਬਖੈ ਜਗ ਜਾਪਹੀ ਜਹ ਜਾਪ ॥
ਆਿਦ ਦੇਵ ਅਨਾਿਦ ਮੂਰਿਤ ਥਾਿਪਓ ਸਬੈ ਜਹ ਥਾਪ ॥
ਪਰਮ ਰੂਪ ਪੁਨੀਤ ਮੂਰਿਤ ਪੂਰਨ ਪੁਰਖ ਅਪਾਰ ॥੮੩॥
ਕਾਲ ਹੀਨ ਸੰਜਗੀ ਅਕਾਲ ਪੁਰਾਖ ਅਦੇਸ ॥
ਧਰਮ ਧਾਮ ਸੁ ਭਰਮ ਰਿਹਤ ਅਭੂਤ ਅਲਖ ਅਖੇਸ ॥
ਅੰਗ ਰਾਗ ਨ ਰੰਗ ਜਾਇਤ ਪਾਇਤ ਨਾਮ ॥
ਗਰਬ ਗੰਜਨ ਦੁਸਟ ਭੰਜਨ ਮੁਕਿਤ ਦਾਇਕ ॥
ਆਪ ਰੂਪ ਅਮੀਕ ਅਨ ਉਸਤਿਤ ਏਕ ਪੁਰਾਖ ਅਵਧੂਤ ॥
ਗਰਬ ਗੰਜਨ ਸਰਬ ਭੰਜਨ ਆਇਦ ਰੂਪ ਅਸੂਤ ॥
ਅੰਗ ਹੀਨ ਅਭੰਗ ਅਨਾਤਮ ਏਕ ਪੁਰਾਖ ਅਪਾਰ ॥
ਸਰਬ ਲਾਇਕ ਸਰਬ ਘਾਇਕ ਸਰਬ ਕੋ ਪਾਇਤਪਾਰ ॥
ਸਰਬ ਗੰਤਾ ਸਰਬ ਹੰਤਾ ਸਰਬ ਤੇ ਅਨਭੇਖ ॥
ਸਰਬ ਸਾਸਤਾ ਨ ਜਾਨਹੀ ਹਿਜ਼ ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ॥
ਪਰਮ ਬੇਦ ਪੁਰਾਣ ਜਿਹਨ ਭਾਖਤ ਨੀਤ ॥
ਕੋਿਟ ਕਿਸੰਿਮਾ ਪੁਰਾਨ ਸਾਸਤਾ ਨ ਆਵਈ ਵਹੁ ਚੱਚਿਤ ॥
ਮਧੁਭਾਰ ਛੰਦ ॥
ਤਾਸਾਦ ॥
ਗੁਨ ਗਨ ਉਦਾਰ ॥
ਮਿਹਮਾ ਅਪਾਰ ॥
ਆਸਨ ਅਭੰਗ ॥
ਉਪਮਾ ਅਨੰਗ ॥
ਅਨਭਉ ਪਾਕਆਸ ॥
ਿਨਸਿਦਨ ਅਨਾਸ ॥
ਆਜਾਨ ਬਾਹੁ ॥
ਸਾਹੁ ਸਾਹੁ ॥
ਰਾਜਾਨ ਰਾਜ ॥
ਭਾਨਾਨ ਭਾਨ ॥
ਦੇਵਾਨ ਦੇਵ ॥
ਉਪਮਾ ਮਹਾਨ ॥
ਇੰਦਾਨ ਇੰਦਾ ॥
ਬਾਲਾਨ ਬਾਲ ॥
ਰੰਕਾਨ ਰੰਕ ॥
ਕਾਲਾਨ ਕਾਲ ॥
ਅਨਭੂਤ ਅੰਗ ॥
ਆਭਾ ਅਭੰਗ ॥
ਗਿਤ ਮਿਤ ਅਪਾਰ ॥
ਗੁਨ ਗਨ ਉਦਾਰ ॥
ਮੁਨ ਪਾਨਾਮ ॥
ਅਤ ਦੁਟ ਪਾਚੰਡ ॥
ਆਕੁਡਾਸ ਕਰਮ ॥
ਆਕੁਡਾਸ ਧਰਮ ॥

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ਸਰਬਾ ਭਰਣਾਢਯ ॥ ਅਨਡੰਡ ਬਾਢਯ ॥੯੩॥

ਚਾਚਰੀ ਛੰਦ ॥

ਖ਼ਲੀਜ਼ੈ ॥ ਖ਼ਲੀਜ਼ੈ ॥ ਖ਼ਲੀਜ਼ੈ ॥ ਖ਼ਲੀਜ਼ੈ ॥ ਖ਼ਲੀਜ਼ੈ ॥ ਖ਼ਲੀਜ਼ੈ ॥ ਖ਼ਲੀਜ਼ੈ ॥੯੪॥

ਹਰੀਅੰਕਰੀਅੰਨਾਨਾਮੇ ਅਕਾਮੇ ॥੯੫॥

ਭੂਜੰ ਪਾਯਾਤ ਛੰਦ ॥

ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥੯੬॥

ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥੯੭॥

ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥ ਚੱਤੀ ਚੱਤੀ ਚੱਤੀ ॥੯੮॥

ਨ ਸੱਤਾੈ ॥ ਨ ਮੱਤਾੈ ॥ ਨ ਭਰਮੰ ॥ ਨ ਇਭੱਤਾੈ ॥੯੯॥

ਨ ਕਾਰਾੈ ॥ ਨ ਅਜਨਮੰ ॥੧੦੦॥

ਨ ਪਿਵੱਤਾੈ ॥ ਨ ਚਾਂਤਾੈ ॥ ਨ ਚਾਂਤਾੈ ॥ ਨ ਚਾਂਤਾੈ ॥੧੦੧॥

ਿਪਾਥੀਸੈ ਅਦੀਸੈ ਅਦਾਸੈ ਅਦਾਸੈ ॥੧੦੨॥

ਭਗਵਤੀ ਛੰਦ ॥

ਜਕਾ ਕਥਤੇ ਕਥਤੇ ਕਥਤੇ ॥੧੦੩॥

ਿਕ ਅਵਧੂਤ ਬਰਨੈ ॥ ਿਕ ਭੂਤਾੈ ॥੧੦੪॥

ਿਕ ਤਾਜ਼ਾਪਾਭਾ ॥ ਿਕ ਧਰਮੰ ਧੁਜਾ ॥੧੦੫॥
ਿਕ ਆਸੋਕ ਬਰਨੈ || ਿਕ ਸਰਬਾ ਅਭਰਨੈ ||੧੦੫॥
ਿਕ ਜਗਤਾ ਹੈਂ || ਿਕ ਛਤਾ ਹੈਂ ||੧੦੬॥
ਿਕ ਬਹੀ ਸਰੂਪੈ || ਿਕ ਅਨੂਪੈ ||੧੦੭॥
ਿਕ ਆਦੇਵ ਹੈਂ || ਿਕ ਅਭੇਵ ਹੈਂ ||੧੦੮॥
ਿਕ ਿਚਤਾ ਬਹੀਨੈ || ਿਕ ਏਕੈ ਅਧੀਨੈ ||੧੦੯॥
ਿਕ ਰ਼ਜ਼ਾ ਰਹਾਕੈ || ਿਕ ਗ੍ਰਿਬ ਗ੍ਰਿਬ ਹੈਂ ||੧੦੧॥
ਿਕ ਅਫ਼ਲ ਗੁਨਾਹ || ਿਕ ਸ਼ਾਹਾਨ ਸ਼ਾਹ ਹੈਂ ||੧੦੨॥
ਿਕ ਕਾਰਨ ਕੁਨੰਦ ਹੈਂ || ਿਕ ਰੂਜ਼ੀ ਰੂਜ਼ਦ ਹੈਂ ||੧੦੩॥
ਿਕ ਰਾਜ਼ ਕਰੀਮ || ਿਕ ਸਰਬਦੀ ਹੈਂ ||੧੦੪॥
ਿਕ ਸਰਬਾ ਹੈਂ || ਿਕ ਸਰਬੰ ਦਲੀ ||੧੦੫॥
ਿਕ ਸਰਬੱਤਾ ਮਾਣਯੈ || ਿਕ ਸਰਬੱਤਾ ਦਾਿਨਯੈ ||੧੦੬॥
ਿਕ ਸਰਬੱਤਾ ਗਉਨੈ || ਿਕ ਸਰਬੱਤਾ ਭਉਨੈ ||੧੦੭॥
ਿਕ ਸਰਬੱਤਾ ਦੇਸੈ || ਿਕ ਸਰਬੱਤਾ ਰਾਜੈ ||੧੦੮॥
ਿਕ ਸਰਬੱਤਾ ਗੰਤਾ || ਿਕ ਸਰਬੱਤਾ ਪੇਖੀ ||੧੦੯॥
ਿਕ ਸਰਬੱਤਾ ਭੇਖੀ || ਿਕ ਸਰਬੱਤਾ ਪੇਖੀ ||੧੧੦॥
ਿਕ ਸਰਬੱਤਾ ਕਾਜੈ || ਿਕ ਸਰਬੱਤਾ ਰਾਜੈ ||੧੧੧॥
ਿਕ ਸਰਬੱਤਾ ਦੀਨੈ || ਿਕ ਸਰਬੱਤਾ ਲੀਨੈ ||੧੧੨॥
ਿਕ ਸਰਬੱਤਾ ਜਾਹੋ || ਿਕ ਸਰਬੱਤਾ ਭਾਹੋ ||੧੧੩॥
ਿਕ ਸਰਬੱਤਾ ਦੇਸੈ || ਿਕ ਸਰਬੱਤਾ ਭੇਸੈ ||੧੧੪॥
ਿਕ ਸਰਬੱਤਾ ਕਾਲੈ || ਿਕ ਸਰਬੱਤਾ ਪਾਲੈ ||੧੧੫॥
ਿਕ ਸਰਬੱਤਾ ਹੰਤਾ || ਿਕ ਸਰਬੱਤਾ ਗੰਤਾ ||੧੧੬॥
ਿਕ ਸਰਬੱਤਾ ਸੋਖੈ || ਿਕ ਸਰਬੱਤਾ ਪੋਖੈ ||੧੧੭॥
ਿਕ ਸਰਬੱਤਾ ਮਾਣਯੈਂ || ਿਕ ਸਦੈਵੰ ਪਾਧਾਿਨਯੈਂ ||੧੧੮॥
ਵਿ ਸਰਬੰਕਲੀਮੈ || ਵਿ ਪਰਮੰ ਫ਼ਹੀਮੈ ||
ਵਿ ਕਲੀਮੈ || ਵਿ ਸਾਿਹਬ ਕਲਾਮੈ ||
ਯਾ ਅਜੀਮੈਂ || ਰਜ਼ਾਇਕ ਯਕੀਨੈਂ ||
ਅਜ਼ੀਜ਼ੁਲ ਨਵਾਜ਼ ਹੈਂ || ਗ਼ਨੀਮੁਲ ਖ਼਼ਰਾਜ ਹੈਂ ||
ਿਨਰੁਕਤ ਸਰੂਪ ਹੈਂ || ਿਤਾਮੁਕਿਤ ਿਬਭੂਤ ਹੈਂ ||
ਪਾਬਿਗਿਤ ਪਾਭਾ ਹੈਂ || ਸੁਜੁਗਿਤ ਸੁਧਾ ਹੈਂ ||
ਸਦੈਵੰ ਸਰੂਪ ਹੈਂ || ਅਭੇਦੀ ਅਨੂਪ ਹੈਂ ||
ਸਮਸਤੋ ਪਰਾਜ ਹੈਂ || ਸਦਾ ਸਰਬ ਸਾਜ ਹੈਂ ||
ਸਮਸਤੁਲ ਸਲਾਮ ਹੈਂ || ਸਦੈਵਲ ਅਕਾਮ ਹੈਂ ||
ਿਨਾਬਾਧ ਸਰੂਪ ਹੈਂ || ਅਗਾਿਧ ਹੈਂ ਅਨੂਪ ਹੈਂ ||
ਓਅੰ ਆਿਦ ਰੂਪੇ || ਅਨਾਈਦ ਸਰੂਪੈ ||
ਅਨੰਗੀ ਅਨਾਮੇ || ਿਤਾਬਰਗੰ ਿਤਾਬਾਧੇ ||
ਸੁਭੰ ਸਰਬਾ ਭਾਗੇ || ਸੁ ਸਰਬਾ ਅਨੁਰਾਗੇ ||
ਿਤਾਬਭੂਤ ਹੈਂ || ਅਿਛੱਜ ਹੈਂ ਅਛੂਤ ਹੈਂ ||
ਿਕ ਨਰਕੰ ਪਾਣਾਸ ਹੈਂ || ਿਪਾਥੀਊਲ ਪਾਵਾਸ ਹੈਂ ||
ਿਨਰੁਕਿਤ ਪਾਭਾ ਹੈਂ || ਸਦੈਵੰ ਸਦਾ ਹੈਂ ||
ਿਬਭੁਗਿਤ ਪਾਭਾ ਹੈਂ || ਸਰੂਪ ਹੈਂ ||
 ਵਿਰਾਤ ਦੋਇ ਹੈਂ || ਡਰੋਮਵਹਿਤਝ ਤਿਤਾਲ੍ਹਾ ਹੈਂ ||
ਪੂਰਵਾਲਿ ਪੁਰਾਣ ਹੈਂ || ਮ ਮੁਨਿਰ ਮੁਗਾ ਹੈਂ ||
ਸਦੈਵੰ ਸਦਾ ਹੈਂ || ਅਨਾਪੀ ਅਨੂਪ ਹੈਂ ||
ਾਲਲ ਅਲਾਮੈ || ਅਲਾਮੈਂ ਸਲਾਮੈ ||
ਿਕ ਇੰਦਾੈ || ਹੈਂ ||
ਿਕ ਮਾਨੈ ||
ਿਕ ਭਾਨੈ ||
ਿਕ ਸਰਬੱਤਾ ||
ਿਕ ਸਰਬੱਤਾ ||
अन उक्ति सरुप हैं || पुजारि अहुष हैं ||१३२||

चतुरी ठिठ ||

अबंध हैं || अलग हैं || अबैष हैं || अलेख हैं ||१३३||
अधर हैं || अधर हैं || अलग हैं || अलाग हैं || पाजूगित हैं || अनूप हैं ||१३४||
असै हैं || अबै हैं || अबैड हैं || अपृढ हैं || अपृढ हैं || अन्ध हैं ||
अनाग हैं || अभेख हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं || अलाग हैं || अधर हैं || अधर हैं || अनूप हैं || अपृढ हैं ||
अनाग हैं || अधर हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं || अलाग हैं || अधर हैं || अधर हैं || अनूप हैं || अपृढ हैं ||
अनाग हैं || अधर हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं || अलाग हैं || अधर हैं || अधर हैं || अनूप हैं || अपृढ हैं ||
अनाग हैं || अधर हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं || अलाग हैं || अधर हैं || अधर हैं || अनूप हैं || अपृढ हैं ||
अनाग हैं || अधर हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं || अलाग हैं || अधर हैं || अधर हैं || अनूप हैं || अपृढ हैं ||
अनाग हैं || अधर हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं || अलाग हैं || अधर हैं || अधर हैं || अनूप हैं || अपृढ हैं ||
अनाग हैं || अधर हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं || अलाग हैं || अधर हैं || अधर हैं || अनूप हैं || अपृढ हैं ||
अनाग हैं || अधर हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं || अलाग हैं || अधर हैं || अधर हैं || अनूप हैं || अपृढ हैं ||
अनाग हैं || अधर हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं || अलाग हैं || अधर हैं || अधर हैं || अनूप हैं || अपृढ हैं ||
अनाग हैं || अधर हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं || अलाग हैं || अधर हैं || अधर हैं || अनूप हैं || अपृढ हैं ||
अनाग हैं || अधर हैं || अलेख हैं || अनास हैं || अनाध हैं || अनेक हैं ||
अवृन्द हैं ||

चतुर्थ ही || दू धूमगड़ ||

मरवई चंड || मरवई चंड ||
मरवई तिमंड || मरवई तिमंड ||१४२||
मरवई तिमंड || मरवई तिमंड ||
मरवई धुर || मरवई धुर ||१४३||
मरवई धुर || मरवई धुर ||
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उ पुमानि महः

मृदु छूँ छूँ मझु मझु मियार वे देहि विविध मध से सँग नहीं वे।।
मृदु मुमकट मुझ मुफ़्फित मंड मझु मझु मजेव मझी वे।।
माये थी ब्रम्मे वे देहि बृहि भज बन्धु र रेडीभज पुरूषहार्दी वे।।
मृत्र दगड़त वी वृषज जग तु देन तवी विजु देव तवी वे।।
भाई भाई तवे तव मंग मझु मलोव रूपन मुझ वे।।
वेद उजायें बुजें मे बुजु अंक वे बर्षें वे मान विचारे।।
बारी ब्रजस वे बुध बलि धिमि निम्नव मीम र सांद विचारे।।
वेदः कड़े तु वरण कड़े बुजट अंड्व मे तनधे थी मंड़ि धर्मे।।
मधु विचारे मध देम दिसारते मे मानु में भर भुजें घण्ये।।
भूमंड बुध गानते मे मंडर धिम वी रुजन मानावे।।
बुध रबिज्ञ ब्रजस वे बुध दहित मातृ सगः नां नां नां विचारे।।
मृत्र भड़ि मृत्र दगड़त करे विजु अंड वहू अंड्व मे पाह भियावे।।
तीतव तन प्रजाि चम चम मु मंगध देम भातेव विमेशे।।
चेद पुरान वेदेव बुजात संहर भभा मगः वे वे वे।।
पुजी भागन मधी तट पान मधी सु विचार रजन म घें।।
मृत्र दगड़त करे विजु बुजु भज वहू विजु देव तवी घें।।
मृत्र मियार दुवेद दुवेद मु मांग मघः मुजः घण्ये।।
बारी ब्रजस वे भज मृत्र वव द्वर्क वजः न चलैः।।
चेतर अबीत मधवि भन्नम भाई भरंगाि मध महें।।
मृत्र भड़ि मृत्र दगड़त िवाय भिन्निम नगर निचात चलैः।।
क्वस भागन वजः विन्नन अबिववि मधन मध पान बड़जः।।
उदव देम अभष्टभ हानमद भाई गानते मे मध मलॉजः।।
गाँधु मनुष्य वे उद्देश्यमण मुं घटन जी बच रह चर्चा ||
मारियू मी मं वे निराशित साधन भाव मुं येव दर्शन ||ई
चारह चेत दरिद्र निम्न पुजे दरिद्र बहुत लयंते ||
नीच सिद्ध मात म वध मे भल ती पल मे मह धप लयंते ||
पूजु पुजान पर स्वेत युत धरुल वे धरु युत लयंते ||
माप माहु पुजान हिते ता मदु मत्रा अधिक लयंते ||
भारत हिन्दू गरीब पुजप येत दिलेव वे दयार लयंते ||
वेदि दिनराह गारिरिक रह अधिक मुख्य ता घायंते ||
बुध भोजन विमल महीना कोई दमे तन दयार लयंते ||
से तन मी भट वे पृथु वी भा वे तन के ते ते देऽ ते पयंते ||
बश्र बर्षे वे देखू लेखू पृथु वे वैठि देविच वल विखान लयानिंद ||
तुल विविध तीसे मात महुल लेख जाने वलवें बङ्करिंद ||
गाम बीर विशिष्ट मे वैठ वे अफे ती अफे मु ओम विनादिंद ||
मापु वर्ते मूर लेख मदै सिद्ध पृथु वीर दिउ ती पृथु बङ्करिंद ||
बश्रू हैधुर पृथु भचे निम बगू है भिंज नाने लटविंद ||
बंधू रघुरें बते भादु निमा भिति बगू पदार वे मीम ठहरिंद ||
बेंडी वुडळ वे पृथु वै भम बेंड़ी भूरुए वे पृथु बङ्करिंद ||
बुध द्रव्या दिलेविंद मह ती मत्रा मी भगावत वे डेरू त बङ्करिंद ||

दू पुष्पांगित मद्धे

चीतर ती पुष्पांगित बते तिह मंद तियांग गारीभत गावे ||
पंछि पमू तना तना तरिप पन रे भले मद ले पृथिविये ||
पनुहू वे तल म नर मुं नल मे नने वे गरी बलम बिवले ||
चीत सिद्धिता दशांग तिधि बंध देवत वै थम देन त रावे ||
रान वै दूध देवत वे रूध देवत वे थल मे रतह रावे ||
पंछि अभिज्ञ पुष्पांगित पुष्पांगित पुष्प बी पीढ़ मंडवे ||
पति त पादे मदे परभापाठ वेंट वधें भहें ठुराे वे ||
ਰੋਜੀ ਰਾਖਤ ਸੱਤਾ ਲੋਗਨ ਬੇਦ ਔਰ ਦੇਹ ਦੇਵ ਕੀਟ ਖੋਜ ਪਾਇ ਜਾਂਛ ਦੀਨ ਬੇਦ ਿਧਆਵੈ ਪਾਈ ਪੂਰਨ ਕਾਹੇ ਨਾਰਦ ਰੋਗਨ ਿਬਹੀਨ ਕਤੇਬ ਅਦੇਵ ਪੁਰਾਨ ਥਕੇ ਨ ਭੁਜੰਗ ਅਨੇਕ ਹੀ 
ਹੈ ਸੁਪਤਾਤ ਚਲਾਵਤ ਅਨੰਤ ਕੇ ਹੈ ਪਾਈ ਕੋਲ ਗਾਇਓ ਸਭੈ ਪਚ ਹਾਰੇ ਸਭੈ ਪਦਮਾਪਿਤ ਹਾਈ ਸਭੈ 
ਰੋਖ ਦੀ ਖੁਜੀਆ ਸਭ ਹੂੰ ਸੰਬੂਹ ਭੁਜੰਗ ਸੇ ਪਰੇ ਏਕ ਹੀ 
ਰੋਖਣ ਕਰਤਾ ਸੁਧ ਸੁਰ ਸੇ ਹੂ ਸਤਾ ਤਨ 
ਰੋਜੀ ਦੁਆਰਾ ਜਲ ਕਰ ਕਤੇਬ ਬਚਾਵੈ 
ਰੋਸ਼ਨੀ ਭੁਜੰਗਮ ਹਾਈ ਸੁਰਜਾਤ ਮੈ ਪਾਪ ਸਆਈ 
ਰੋਜੀ ਦੁਆਰਾ ਰਹਨ ਦੀ ਅਦੋਖ ਸੁੰਦਰ 
ਰੋਜੀ ਦੁਆਰਾ ਆਪ 
ਰੋਜੀ ਦੁਆਰਾ ਜਲ 
ਰੋਜੀ ਦੁਆਰਾ ਭਵਾਨ ਤੁਮਾਂ ਲਾਗਨ 
ਰੋਜੀ ਦੁਆਰਾ ਭੁਜੰਗਮ ਹਾਈ ਸੁਰਜਾਤ ਮੈ 
ਰੋਜੀ ਦੁਆਰਾ ਭੋਗ 
ਰੋਜੀ ਦੁਆਰਾ ਭਾਵ 
ਰੋਜੀ ਦੁਆਰਾ ਜਲ
ਰਾਗਨ ਰੂਪਨ ਰੇਖਨ ਰੰਗਨ ਸਾਕਨ ਸੋਗਨ ਸੰਤਹਾਰੇ ॥
ਆਦਾਨਾਦਾਗਾਧਾਭੇਖ ਅਦਾਖ ਜਿਪਾਤਨਹੀ ਕੁਲ ਤਾਰੇ ॥੯॥
ਤੀਰਥਕੋਟ ਇਸਨਾਨਿੱਦ ਬਹੁ ਮਹਾ ਬਾਤਧਾਰੇ ॥
ਦੇਸਫਿਰਕਿਰ ਤਪੋਧਨ ਕੇਸਧਰੇ ਹਿਰਿਪਾਰੇ ॥
ਆਸਨਕੋਟ ਅਸਟੋਗ ਬਹੁ ਨਿਮਲੇ ਹਿਰਿਪਾਰੇ ॥
ਦੀਨਦਿਆਲ ਅਕਾਲ ਭਜੇ ਇਬਨ ਅੰਤ ਕੋਕਾ ਧਾਮਧਾਰੇ ॥੧੦॥
ਸਿਤੁਰੋ ਪਾਸਾਦੇ ਪਾਸਾਦੇ ॥
ਚੌਪੇਈ ॥
ਪਾਣਵੋ ਏਕ੦ਕਾਰਾ ॥
ਜਲਥਲ ਮਹੀਆਲਕੀਓ ਪਸਾਰਾ ॥
ਪੁਰਕਾਲ ਅਿਬਗਾਮੀ ॥
ਲੋਕਚੱਤਾ ਦਸ ਜੋਿਤਪਾਕਾਸੀ ॥੨॥
ਹਸਤਕੇ ਬੀਚਸਮਾਨਾ ॥
ਰਾਵਰੰਕਿਜਹ ਇਕ ਸਰਜਾਣਾ ॥
ਅਲਖਰੂਪਾਛੈ ਅਨਭੇਖਾ ॥
ਬਰਨਚਹਨ ਸਭ ਤੇ ਨਿਆਰਾ ॥
ਪੁਰਕਾਲ ਅਦਾਖਾਿਬਕਾਰਾ ॥੩॥
ਬਰਨਚਹਨ ਜਾਤਨ ਪਾਤਾ ॥
ਸੱਤਾ ਮੱਤਾ ਜਿਹ ਤਾਤਨ ਮਾਤ ॥
ਸਭ ਤੇ ਦੂਰ ਸਭਨ ਤੇ ਨੇਰਾ ॥
ਜਲਥਲ ਮਹੀਆਲ ਜਾਹ ਬਸੇਰਾ ॥੪॥
ਆਨਹਦ ਰੂਪਾਨਾਹਦ ਬਾਨੀ ॥
ਚਰਨਸਰਨ ਜਿਹ ਬਸਤ ਭਵਾਨੀ ॥
ਬਾਹਮਾਰੁਦਾਇ ਅੰਤਨਹੀ ਪਾਯੋ ॥
ਨੇਿਤ ਨੇਿਤ ਮੁਖ ਚਾਰ ਬਤਾਇੋ ॥੫॥
ਕੋਟ ਉਪਇਕਿਰ ਬਨਾਏ ॥
ਬਾਹਮਾ ਰੁਦਾਇ ਉਪਾਇ ਖਪਾਏ ॥
ਲੋਕਚੱਤਾ ਖੇਲਰਚਾਇੋ ॥
ਬਹੁਰਅਪ ਹੀ ਬੀਚ ਮਲਾਇੋ ॥੬॥
ਦਾਨਦੇਵ ਫੀਨਾ ਅਪਾਰਾ ॥
ਗੰਧਾਬ ਜਛ ਰਚੇ ਸੁਭਚਾਰਾ ॥
ਭੂਤ ਭਵੈਖ ਭਵਾਨੀ ਕਹਾਣੀ ॥
ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੀ ॥੭॥
ਤਾਤਮਾਤ ਜਿਹ ਜਾਤਨ ਪਾਤਾ ॥
ਏਕ ਰੰਗ ਕਾਹੂ ਨਹੀ ਰਾਤਾ ॥
ਸਰਬਜੋਿਤਕੇ ਬੀਚਸਮਾਨਾ ॥
ਸਭ ਹੂੰ ਸਰਬਠੌਹਰ ਪਿਹਚਾਨਾ ॥੮॥
ਕਾਲ ਰਹਤ ਅਨਕਾਲ ਸਰੂਪਾ ॥
ਅਲਖਪੁਰਕਾਲ ਅਿਬਗਤਅਿਵਧੂਤਾ ॥
ਜਾਤਪਾਤ ਇਚਹਨ ਨ ਬਰਨਾ ॥
ਅਿਬਗਤ ਅਛੈ ਅਨਭਹਮਾ ॥੯॥
ਸਭ ਵੇ ਵਾਲੁ ਸਫ਼ਤ ਲੇ ਬਣਾਣਾ ॥ ਤੇਜਾ ਮੇਲ ਦੋਪਲ ਲੇ ਉਤਾਰਾ ॥
ਤੇਵਾ ਚੀਵ ਨਿਰ ਦੀਵ ਢਿਲ ਫਿਨ ਕਾਲ ਫ਼ਾਸ ਬੀਚ ਨਾਲ ਆਧਿਤਿਹ ॥੧੦॥
One Universal Creator God. By The Grace Of The True Guru:

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

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

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

Says Nanak, I am in ecstasy, for I have found my True Guru. ||1||

O my mind, remain always with the Lord.
Remain always with the Lord, O my mind, and all sufferings will be forgotten.

He will accept You as His own, and all your affairs will be perfectly arranged.

Our Lord and Master is all-powerful to do all things, so why forget Him from your mind?

Says Nanak, O my mind, remain always with the Lord. ||2||

O my True Lord and Master, what is there which is not in Your celestial home?

Everything is in Your home; they receive, unto whom You give.

Constantly singing Your Praises and Glories, Your Name is enshrined in the mind.

The divine melody of the Shabad vibrates for those, within whose minds the Naam abides.
Says Nanak, O my True Lord and Master, what is there which is not in Your home? ||3||

The True Name is my only support.

The True Name is my only support; it satisfies all hunger.

It has brought peace and tranquility to my mind; it has fulfilled all my desires.

I am forever a sacrifice to the Guru, who possesses such glorious greatness.

Says Nanak, listen, O Saints; enshrine love for the Shabad.

The True Name is my only support. ||4||

The Panch Shabad, the five primal sounds, vibrate in that blessed house.

In that blessed house, the Shabad vibrates; He infuses His almighty power into it.
Through You, we subdue the five demons of desire, and slay Death, the torturer.

Those who have such pre-ordained destiny are attached to the Lord's Name.

Says Nanak, they are at peace, and the unstruck sound current vibrates within their homes.

Without the true love of devotion, the body is without honor.

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

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

Says Nanak, without devotional love, what can the poor wretches do?
ਆਨੰਦ ਅਧਿਆਤਮਕ ਸਮਾਰਮਣ ਦਾ ਵਿਚਾਰ ||

aanand aanand sabh ko kahai aanand guroo tay jaani-aa.
Bliss, bliss - everyone talks of bliss; bliss is known only through the Guru.

ਨਾਨਕਾ 

jaani-aa aanand sadāa gur tay kirpaa karay pi-aari-aa.
Eternal bliss in known only through the Guru, when the Beloved Lord grants His Grace.

ਵਿਚਾਰਵਾਲਾ ਵਿਚਾਰਵਾਲਾ ਵਧੇ ਵਿਚਾਰਵਾਲਾ 

kar kirpaa kilvikh katay gi-aan anjan saari-aa.
Granting His Grace, He cuts away our sins; He blesses us with the healing ointment of spiritual wisdom.

ਅੰਤਰਹੁ ਜਨ 

andrahu jin kaa moh tutaa tin kaa sabad sachai savaari-aa.
Those who eradicate attachment from within themselves, are adorned with the Shabad, the Word of the True Lord.

ਵਾਲਾ ਵਲਾ ਵਾਲਾ ਵਲਾ ਵਾਲਾ 

kahai naanak ayhu anand hai aanand gur tay jaani-aa. ||7||
Says Nanak, this alone is bliss - bliss which is known through the Guru. ||7||

ਬਾਬਾ 

baabaa jis too deh so-ee jan paavai.
O Baba, he alone receives it, unto whom You give it.

ਪਦਾ 

paavai taa so jan deh jis no hor ki-aa karahi vaychaari-aa.
He alone receives it, unto whom You give it; what can the other poor wretched beings do?

ਦੁਨੀਆਂ ਤਬਦੀਲ 

ik bharam bhoolay fireh dah dis ik naam laag savaari-aa.
Some are deluded by doubt, wandering in the ten directions; some are adorned with attachment to the Naam.
By Guru's Grace, the mind becomes immaculate and pure, for those who follow God's Will.

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

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

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

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

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

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

O fickle mind, through cleverness, no one has found the Lord.
Through cleverness, no one has found Him; listen, O my mind.

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

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

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

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

O beloved mind, contemplate the True Lord forever.

This family which you see shall not go along with you.

Don't do anything that you will regret in the end.
Listen to the Teachings of the True Guru - these shall go along with you.

Says Nanak, O beloved mind, contemplate the True Lord forever. ||11||

O inaccessible and unfathomable Lord, Your limits cannot be found.

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

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

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

Says Nanak, You are forever inaccessible; Your limits cannot be found. ||12||

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

This Amrit is obtained, when the Guru grants His Grace; He enshrines the True Lord within the mind.
jee-a jant sabh tuDh upaa-ay ik vaykh parsan aa-i-aa.
All living beings and creatures were created by You; only some come to see the Guru, and seek His blessing.

lab lobh ahaNkaar chookaa satguroo bhalaa bhaa-i-aa.
Their greed, avarice and egotism are dispelled, and the True Guru seems sweet.

kahai naanak jis no aap tuthaa tin amrit gur tay paa-i-aa. ||13||
Says Nanak, those with whom the Lord is pleased, obtain the Amrit, through the Guru. ||13||

bhagtaa kee chaal niraalee.
The lifestyle of the devotees is unique and distinct.

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

lab lobb ahaNkaar taj tarisnaa bahut naahee boloaa.
They renounce greed, avarice, egotism and desire; they do not talk too much.

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

gur parsaaadee jinee aap taji-aa har vaasnaa samaanee.
By Guru's Grace, they shed their selfishness and conceit; their hopes are merged in the Lord.
Says Nanak, the lifestyle of the devotees, in each and every age, is unique and distinct. ||14||

As You make me walk, so do I walk, O my Lord and Master; what else do I know of Your Glorious Virtues?

As You cause them to walk, they walk - You have placed them on the Path.

In Your Mercy, You attach them to the Naam; they meditate forever on the Lord, Har, Har.

Those whom You cause to listen to Your sermon, find peace in the Gurdwara, the Guru's Gate.

Says Nanak, O my True Lord and Master, you make us walk according to Your Will. ||15||

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

This beauteous Shabad is the everlasting song of praise, spoken by the True Guru.
This is enshrined in the minds of those who are so pre-destined by the Lord.

Some wander around, babbling on and on, but none obtain Him by babbling.

Says Nanak, the Shabad, this song of praise, has been spoken by the True Guru.

Pure are those who speak, and pure are those who listen; those who enshrine it within their minds are pure.

Says Nanak, pure and holy are those who, as Gurmukh, meditate on the Lord, Har, Har.
By religious rituals, intuitive poise is not found; without intuitive poise, skepticism does not depart.

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

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

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

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

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

They contract this terrible disease of desire, and in their minds, they forget about dying.
vaydaa meh naam utam so suneh naahee fireh ji-o baytaali-aa.
In the Vedas, the ultimate objective is the Naam, the Name of the Lord; but they do not hear this, and they wander around like demons.

kahai naanak jin sach taji-aa koorhay laagay tinee janam joo-ai haari-aa. ||19||
Says Nanak, those who forsake Truth and cling to falsehood, lose their lives in the gamble. ||19||

jee-ahu nirmal baahrahu nirmal.
Inwardly pure, and outwardly pure.

baahrahu ta nirmal jee-ahu nirmal satgur tay karni kamaanee.
Those who are outwardly pure and also pure within, through the Guru, perform good deeds.

koorh kee so-ay pahuchai naahee mansaa sach samaanee.
Not even an iota of falsehood touches them; their hopes are absorbed in the Truth.

janam ratan jinee khati-aa bhalay say vanjaaray.
Those who earn the jewel of this human life, are the most excellent of merchants.

kahai naanak jin man nirmal saada raheh gur naalay. ||20||
Says Nanak, those whose minds are pure, abide with the Guru forever. ||20||

jay ko sikh guroo saytee sanmukh hovai.
If a Sikh turns to the Guru with sincere faith, as sunmukh
ਹੋਵੈ ਤਾ ਸਨਮੁਖ ਸਿੱਖ ਕੁੇੜੀ ਲੀਖਾਣ ਜੋੜੇ ਗੁਰ ਨਾਲੇ ॥

if a Sikh turns to the Guru with sincere faith, as sunmukh, his soul abides with the Guru.

ਗੁਰ ਕੇ ਚਾਰਨ ਨਿਕਦੇ ਪ੍ਰਾਪਤ ਤਾਂ ਂਤਰ ਆਦਾਮੇ ਸਭਾਏ ॥

Within his heart, he meditates on the lotus feet of the Guru; deep within his soul, he contemplates Him.

ਆਪੁ ਛਿਡ ਸਦਾ ਰਹੈ ਪਰਾਲੀ ਗੁਰ ਅਵਰੁ ਜਾਨੈ ਕੋਏ ॥

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

ਜੇ ਕੋਗੁਰ ਵੇਮੁਖ ਹੋਵੈ ਬਣਨੁ ਸਿਤਗੁਰ ਮੁਕਿਤ ਨ ਪਾਵੈ ॥

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

ਦਾਸ ਤੁਲਤੀ ਧਰਮਾਵਾਨ ਆਦੇ ਵਹੁਂ ਮਿਠਯੁ ਮਹਵਿਦਾਰ ਦ ਪਾਵੈ ॥

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

ਐਨੇ ਜੁਨੀ ਪ੍ਰਾਸ ਨਾਵੈ ਵਹੁ ਮੁਕਾਤ ਮਹਵਿਦਾਰ ਦ ਪਾਵੈ ॥

He shall wander through countless incarnations; without the True Guru, he shall not find liberation.
Fir mukat paa-ay laag charne satguroo sabad suna-ay.
But liberation is attained, when one is attached to the feet of the True Guru, chanting the Word of the Shabad.

Says Nanak, contemplate this and see, that without the True Guru, there is no liberation. ||22||

Come, O beloved Sikhs of the True Guru, and sing the True Word of His Bani.

Sing the Guru's Bani, the supreme Word of Words.

Those who are blessed by the Lord's Glance of Grace - their hearts are imbued with this Bani.

Drink in this Ambrosial Nectar, and remain in the Lord's Love forever; meditate on the Lord, the Sustainer of the world.

Says Nanak, sing this True Bani forever. ||23||

Without the True Guru, other songs are false.
ਬਾਣੀ ਤਕਚੀ ਸਿਤਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਬਾਣੀ ਬਣੀ ॥
banee ta kachee satguroo baajhahu hor kachee banee.
The songs are false without the True Guru; all other songs are false.

ਬਰਚਿਤ ਵਰਚਿ ਤਰਚਿ ਚਰਚਿ ਆਧ ਸੰਘਿ ॥
kahdai kachay sund kachay kacheeN aakh vakhaaneet.
The speakers are false, and the listeners are false; those who speak and recite are false.

ਗਾਨ ਗਾਨ ਹੀਤ ਗਾਨ ਚਰਾਹ ਹੀਤ ਹ ਨਾਹੀ ॥
har har nit karah rasnaa kahi-aa kachhoo na jaanee.
They may continually chant, 'Har, Har' with their tongues, but they do not know what they are saying.

ਚਿੱਤ ਗਾਨ ਚਿੱਤ ਲਿੱਤ ਲਿੱਤਾ ਜਕਾਰ ਬੀਤ ਹਦਾ ਪਹਿਚਾਦੀ ॥
chit jin kaa hir lai-aa maa-aa bolan pa-ay ravanee.
Their consciousness is lured by Maya; they are just reciting mechanically.

ਬਾਣੀ ਤਰਚਿ ਸਿਤਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਬਾਣੀ ਬਣੀ ॥24॥
kahai naanak satguroo baajhahu hor kachee banee. ||24||
Says Nanak, without the True Guru, other songs are false. ||24||

ਗੁਰ ਕਾ ਸਬਦ ਭੰਨਤੁ ਧੰਨ ਨਾਨਕ ਦੇਖ ਬਣੀ ਬਣੀ ॥
gur kaa sabad ratan hai heeray jith jarhaa-o.
The Word of the Guru's Shabad is a jewel, studded with diamonds.

ਸਬਦ ਸੇਤੀ ਮਨ ਕੀਰਤ ਕਵਿਤ ਨਰਾਹ ਮਾਤਰੁ ॥
sabad rataan jith man laagaa ayhu ho-aa samaa-o.
The mind which is attached to this jewel, merges into the Shabad.

ਸਬਦ ਮੇਦੀ ਭੂ ਕਿਲਾ ਸੋ ਕਲੱਖਾ ਕਾਢਿਤੁ ॥
sabad saytee man mili-aa sachai laa-aa bhaa-o.
One whose mind is attuned to the Shabad, enshrines love for the True Lord.
He Himself is the diamond, and He Himself is the jewel; one who is blessed, understands its value.

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

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

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

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

Those whom the Lord Himself makes Gurmukh, lovingly focus their consciousness on the One Lord.

Says Nanak, He Himself is the Creator; He Himself reveals the Hukam of His Command.
The Simritees and the Shaastras discriminate between good and evil, but they do not know the true essence of reality.

They do not know the true essence of reality without the Guru; they do not know the true essence of reality.

The world is asleep in the three modes and doubt; it passes the night of its life sleeping.

Those humble beings remain awake and aware, within whose minds, by Guru's Grace, the Lord abides; they chant the Ambrosial Word of the Guru's Bani.

Says Nanak, they alone obtain the essence of reality, who night and day remain lovingly absorbed in the Lord; they pass the night of their life awake and aware.

He nourished us in the mother's womb; why forget Him from the mind?

Why forget from the mind such a Great Giver, who gave us sustenance in the fire of the womb?
Nothing can harm one, whom the Lord inspires to embrace His Love.

He Himself is the love, and He Himself is the embrace; the Gurmukh contemplates Him forever.

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

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

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

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

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

This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up.
Says Nanak, by Guru's Grace, those who enshrine love for the Lord find Him, in the midst of Maya. ||29||

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

His worth cannot be estimated, even though people have grown weary of trying.

If you meet such a True Guru, offer your head to Him; your selfishness and conceit will be eradicated from within.

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

The Lord Himself is priceless; very fortunate are those, O Nanak, who attain to the Lord. ||30||

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

The Lord is my capital, and my mind is the merchant; through the True Guru, I know my capital.
Meditate continually on the Lord, Har, Har, O my soul, and you shall collect your profits daily.

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

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

Your thirst shall not be quenched by any means, until you attain the subtle essence of the Lord.

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

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

Says Nanak, all other tastes and essences are forgotten, when the Lord comes to dwell within the mind.
O my body, the Lord infused His Light into you, and then you came into the world.

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

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

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

Says Nanak, He laid the foundation of the Universe, and infused His Light, and then you came into the world. ||33||

My mind has become joyful, hearing of God's coming.

Sing the songs of joy to welcome the Lord, O my companions; my household has become the Lord's Mansion.
Sing continually the songs of joy to welcome the Lord, O my companions, and sorrow and suffering will not afflict you.

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

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

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

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

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

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

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

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

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

Says Nanak, these eyes were blind; but meeting the True Guru, they became all-seeing. ||36||
O my ears, you were created only to hear the Truth.

To hear the Truth, you were created and attached to the body; listen to the True Bani.

Hearing it, the mind and body are rejuvenated, and the tongue is absorbed in Ambrosial Nectar.

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

Says Nanak, listen to the Ambrosial Naam and become holy; you were created only to hear the Truth. ||37||

The Lord placed the soul to the cave of the body, and blew the breath of life into the musical instrument of the body.

He blew the breath of life into the musical instrument of the body, and revealed the nine doors; but He kept the Tenth Door hidden.
Through the Gurdwara, the Guru's Gate, some are blessed with loving faith, and
the Tenth Door is revealed to them.

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

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

Sing this true song of praise in the true home of your soul.

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

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

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

Says Nanak, sing the true song of praise in the true home of your soul. ||39||
Listen to the song of bliss, O most fortunate ones; all your longings shall be fulfilled.

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

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

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

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

Prays Nanak, touching the Guru's Feet, the unstruck sound current of the celestial bugles vibrates and resounds.
So Dar ~ That Door. Raag Aasaa, First Mehl:

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

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

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

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

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

Chitr and Gupt, the angels of the conscious and the subconscious who keep the record of actions, and the Righteous Judge of Dharma who reads this record, sing of You.
Shiva, Brahma and the Goddess of Beauty, ever adorned by You, sing of You.

Indra, seated on His Throne, sings of You, with the deities at Your Door.

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

The celibates, the fanatics, and the peacefully accepting sing of You; the fearless warriors sing of You.

The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing of You.

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

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

The brave and mighty warriors sing of You. The spiritual heroes and the four sources of creation sing of You.
The worlds, solar systems and galaxies, created and arranged by Your Hand, sing of You.

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

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

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

He is, and shall always be. He shall not depart, even when this Universe which He has created departs.

He created the world, with its various colors, species of beings, and the variety of Maya.

Having created the creation, He watches over it Himself, by His Greatness. He does whatever He pleases. No one can issue any order to Him.
ਸੋ \text{paatisaahu} \text{saahaa} \text{pati}\text{saahib} \text{naanak} \text{rahan} \text{raja-ee}. ||1||

He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will. ||1||

ਆਸਾ ਮਹਲਾ ੧ ||

aasaa \text{mehlaa} \text{1}

Aasaa, First Mehl:

ਸੁਣ \text{vadaa} \text{aakh} \text{ai} \text{sabh} \text{ko-ay}.

Hearing of His Greatness, everyone calls Him Great.

ਕੇਵਾਦ \text{vadaa} \text{deeth} \text{aa} \text{ho-ay}.

But just how Great His Greatness is-this is known only to those who have seen Him.

ਕੀਮਤ \text{paa-ay} \text{na} \text{kahi-aa} \text{jaa-ay}.

His Value cannot be estimated; He cannot be described.

ਕਹਾਣੀ \text{vaalay} \text{t} \text{ayray} \text{rahay} \text{samaa-ay}. ||1||

Those who describe You, Lord, remain immersed and absorbed in You. ||1||

ਵਡੇ \text{mayray} \text{saahibaa} \text{gahir} \text{gambheeraa} \text{gunee} \text{gaheeraa}.

O my Great Lord and Master of Unfathomable Depth, You are the Ocean of Excellence.

ਕੋ-ਅ ਨਾਜਾਈ \text{tayraa} \text{kaytaa} \text{kayvad} \text{cheeraa}. ||1|| \text{rahaa-o}.

No one knows the extent or the vastness of Your Expanse. ||1||Pause||
All the intuitives met and practiced intuitive meditation.

All the appraisers met and made the appraisal.

The spiritual teachers, the teachers of meditation, and the teachers of teachers

-they cannot describe even an iota of Your Greatness. ||2||

All Truth, all austere discipline, all goodness,

all the great miraculous spiritual powers of the Siddhas

-without You, no one has attained such powers.

They are received only by Your Grace. No one can block them or stop their flow. ||3||

What can the poor helpless creatures do?
Your Praises are overflowing with Your Treasures.

Those, unto whom You give—how can they think of any other?

O Nanak, the True One embellishes and exalts.

Chanting it, I live; forgetting it, I die.

It is so difficult to chant the True Name.

If someone feels hunger for the True Name,

that hunger shall consume his pain.

How can I forget Him, O my mother?
saachaa saahib saachai naa-ay. ||1|| raha-o.
True is the Master, True is His Name. ||1||Pause||

saachay naam kee til vadi-aa-ee.
Trying to describe even an iota of the Greatness of the True Name,

aakh thakay keemat nahee paa-ee.
people have grown weary, but they have not been able to evaluate it.

jay sabh mil kai aakhan paaahi.
Even if everyone were to gather together and speak of Him,

vadaa na hovai ghaat na jaa-ay. ||2||
He would not become any greater or any lesser. ||2||

naa oh marai na hovai sog.
That Lord does not die; there is no reason to mourn.

daydaa raihna chookai bhog.
He continues to give, and His Provisions never run short.

gun ayho hor naahee ko-ay.
This Virtue is His alone; there is no other like Him.

naa ko ho-aa naa ko ho-ay. ||3||
There never has been, and there never will be. ||3||
As Great as You Yourself are, O Lord, so Great are Your Gifts.

The One who created the day also created the night.

Those who forget their Lord and Master are vile and despicable.

O Nanak, without the Name, they are wretched outcasts.

O humble servant of the Lord, O True Guru, O True Primal Being: I offer my humble prayer to You, O Guru.

I am a mere insect, a worm. O True Guru, I seek Your Sanctuary. Please be merciful, and bless me with the Light of the Naam, the Name of the Lord.

O my Best Friend, O Divine Guru, please enlighten me with the Name of the Lord.
Through the Guru's Teachings, the Naam is my breath of life. The Kirtan of the Lord's Praise is my life's occupation. ||1||Pause||

The servants of the Lord have the greatest good fortune; they have faith in the Lord, and a longing for the Lord.

Obtaining the Name of the Lord, Har, Har, they are satisfied; joining the Sangat, the Blessed Congregation, their virtues shine forth. ||2||

Those who have not obtained the Sublime Essence of the Name of the Lord, Har, Har, Har, are most unfortunate; they are led away by the Messenger of Death.

Those who have not sought the Sanctuary of the True Guru and the Sangat, the Holy Congregation-cursed are their lives, and cursed are their hopes of life. ||3||

Those humble servants of the Lord who have attained the Company of the True Guru, have such pre-ordained destiny inscribed on their foreheads.

Blessed, blessed is the Sat Sangat, the True Congregation, where the Lord's Essence is obtained. Meeting with His humble servant, O Nanak, the Light of the Naam shines forth. ||4||4||
राग गूजरी महला 5

raag goojree mehlaa 5.

Raag Goojaree, Fifth Mehl:

काहें रे मन चितवहि उदम जा आहर हर जी-ओ परी-आ।
kaahay ray man chitvahi udam jaa aahar har jee-o pari-aa.
Why, O mind, do you plot and plan, when the Dear Lord Himself provides for your care?

मैौल पाल भिन रुपें ता वा किसदू आओ राह योगसंधि।
sail pathar meh jant upaa-ay taa kaa rijak aagai kar Dhari-aa. ||1||
From rocks and stones He created living beings; He places their nourishment before them. ||1||

मेवें माृपू नी सतंतर धिहे सु देशिः।
mayray maaDha-o jee satsangat milay so tari-aa.
O my Dear Lord of souls, one who joins the Sat Sangat, the True Congregation, is saved.

गुर पर्साद परम पद्त पाई सुकै कासत हरिः।
gur parsaad param pad paa-i-aa sookay kaasat hari-aa. ||1|| raha-o.
By Guru's Grace, the supreme status is obtained, and the dry wood blossoms forth again in lush greenery. ||1||Pause||

जनि पिता लोक सुस्त बानित आय न किस की धरिः।
janan pitaa lok sut banitaa ko-ay na kis kee Dhari-aa.
Mothers, fathers, friends, children and spouses-no one is the support of anyone else.

भिवो भिवो रुप मदर ठाकु हरे मन भू योगसंधि।
sir sir rijak sambaahay thaakur kaahay man bha-o kari-aa. ||2||
For each and every person, our Lord and Master provides sustenance. Why are you so afraid, O mind? ||2||

ऊड़े ऊड़े आवें में भेर चिन चाहे चक्कर चहर चिहं।
ooday ood aavai sai kosaa tis paachhai bachray chhari-aa.
The flamingoes fly hundreds of miles, leaving their young ones behind.
ਤੀਜੇ ਬਰਤਨ ਘਾਟੇ ਬਰਤਨ ਚੁਗਾਈ ਮੁਨ ਭਵੀ ਮਿਸਰਮੁ ਕਿਰਾਈ ॥੩॥

Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind? ||3||

ਸ਼੍ਰੀ ਨਿਪਣ ਰਾਮ ਅਸਤ ਨਿਪਣ ਠਾਵ ਵਾਲ ਉਤ ਪਵਾਣ ॥

All the nine treasures, and the eighteen supernatural powers are held by our Lord and Master in the Palm of His Hand.

ਜਨ ਨਾਨਕ ਬਿਲ ਬਿਲ ਸਦ ਬਿਲ ਜਾਈਐ ਤੇਰਾ ਅੰਤ ਪਾਰਵਿਰਾ ॥੪॥੫॥

Servant Nanak is devoted, dedicated, forever a sacrifice to You, Lord. Your Expanse has no limit, no boundary. ||4||5||

ਰਾਗੁ ਆਸਾ ਮੇਹਲਾ ੪ ਮੇ ਪੁਰਕਾ

Raag Asaa, Fourth Mehl, So Purakh ~ That Primal Being:

ੱਠੀ ਮਿਕਵੁ ਪੰਨਦਰਿ ॥

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

ਸੋ ਪੁਰਕਾ ਨਿਰਜਨ ਹਿਰ ਪੁਰਕਾ ਨਿਰਜਨ ਹਿਰ ਅਗਮ ਅਗਮ ਅਪਾਰਾ ॥

That Primal Being is Immaculate and Pure. The Lord, the Primal Being, is Immaculate and Pure. The Lord is Inaccessible, Unreachable and Unrivalled.

ਸ਼੍ਰੀ ਨਿਪਣ ਰਾਗੁ ਤਰਾ ਨਿਪਣ ਰਾਗੁ ਤਰ ਨੀ ਗਵਿ ਮੇਹਲਾ ਮੇਹਲਾ ॥

All meditate, all meditate on You, Dear Lord, O True Creator Lord.

ਸ਼੍ਰੀ ਜੀ ਤੁਮਾਰੇ ਜੀ ਤੂ ਜੀਅ ਕਾ ਦਾਤਾਰਾ ॥

All living beings are Yours-You are the Giver of all souls.
Meditate on the Lord, O Saints; He is the Dispeller of all sorrow.

The Lord Himself is the Master, the Lord Himself is the Servant. O Nanak, the poor beings are wretched and miserable!

You are constant in each and every heart, and in all things. O Dear Lord, you are the One.

Some are givers, and some are beggars. This is all Your Wondrous Play.

You Yourself are the Giver, and You Yourself are the Enjoyer. I know no other than You.

You are the Supreme Lord God, Limitless and Infinite. What Virtues of Yours can I speak of and describe?

Unto those who serve You, unto those who serve You, Dear Lord, servant Nanak is a sacrifice.

Those who meditate on You, Lord, those who meditate on You-those humble beings dwell in peace in this world.
They are liberated, they are liberated-those who meditate on the Lord. For them, the noose of death is cut away.

Those who meditate on the Fearless One, on the Fearless Lord-all their fears are dispelled.

Those who serve, those who serve my Dear Lord, are absorbed into the Being of the Lord, Har, Har.

Blessed are they, blessed are they, who meditate on their Dear Lord. Servant Nanak is a sacrifice to them. ||3||

Devotion to You, devotion to You, is a treasure overflowing, infinite and beyond measure.

Your devotees, Your devotees praise You, Dear Lord, in many and various and countless ways.

For You, many, for You, so very many perform worship services, O Dear Infinite Lord; they practice disciplined meditation and chant endlessly.
For You, many, for You, so very many read the various Simritees and Shaastras. They perform rituals and religious rites.

Those devotees, those devotees are sublime, O servant Nanak, who are pleasing to my Dear Lord God. ||4||

You are the Primal Being, the Most Wonderful Creator. There is no other as Great as You.

Age after age, You are the One. Forever and ever, You are the One. You never change, O Creator Lord.

Everything happens according to Your Will. You Yourself accomplish all that occurs.

You Yourself created the entire universe, and having fashioned it, You Yourself shall destroy it all.

Servant Nanak sings the Glorious Praises of the Dear Creator, the Knower of all. ||5||1||
Aasaa, Fourth Mehl:

You are the True Creator, my Lord and Master.

Whatever pleases You comes to pass. As You give, so do we receive.

All belong to You, all meditate on you.

Those who are blessed with Your Mercy obtain the Jewel of the Naam, the Name of the Lord.

The Gurmukhs obtain it, and the self-willed manmukhs lose it.

You Yourself separate them from Yourself, and You Yourself reunite with them again.

You are the River of Life; all are within You.
There is no one except You.

All living beings are Your playthings.

The separated ones meet, and by great good fortune, those suffering in separation are reunited once again. ||2||

They alone understand, whom You inspire to understand;

they continually chant and repeat the Lord's Praises.

Those who serve You find peace.

They are intuitively absorbed into the Lord's Name. ||3||

You Yourself are the Creator. Everything that happens is by Your Doing.

There is no one except You.
to kar kar vaykheh jaaneh so-ay.
You created the creation; You behold it and understand it.

jan naanak gurmukh pargat ho-ay. ||4||2||
O servant Nanak, the Lord is revealed through the Gurmukh, the Living Expression of the Guru's Word. ||4||2||

jas ak mehla 1.
Aasaa, First Mehl:

In that pool, people have made their homes, but the water there is as hot as fire!

In the swamp of emotional attachment, their feet cannot move. I have seen them drowning there. ||1||

In your mind, you do not remember the One Lord—you fool!

You have forgotten the Lord; your virtues shall wither away. ||1||Pause||

I am not celibate, nor truthful, nor scholarly. I was born foolish and ignorant into this world.
Prays Nanak, I seek the Sanctuary of those who have not forgotten You, O Lord! ||2||3||

Aasaa, Fifth Mehl:

This human body has been given to you.

This is your chance to meet the Lord of the Universe.

Nothing else will work.

Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. ||1||

Make every effort to cross over this terrifying world-ocean.

You are squandering this life uselessly in the love of Maya. ||1||Pause||

I have not practiced meditation, self-discipline, self-restraint or righteous living.
I have not served the Holy; I have not acknowledged the Lord, my King.

Says Nanak, my actions are contemptible!

O Lord, I seek Your Sanctuary; please, preserve my honor!
Sohila 

Sohila raag ga-orhe deepkee mehlaa 1
Sohila ~ The Song Of Praise. Raag Gauree Deepakee, First Mehl:

ਸਿਤਗੁਰ ਪਾਸਆਦ ॥
ik-oNkaar satgur parsaad.
One Universal Creator God. By The Grace Of The True Guru:

ਸੈ ਅਖ਼ਾਦੀ ਆਭੀਮੇ ਬਵਾਦ ਕਰ ਮੇਹੀ ਵੀਸਣੇ ॥
jai ghar keeraat aakhe-ai kartay kaa ho-ay beechaaro.
In that house where the Praises of the Creator are chanted and contemplated

ਿਤਤੁ ਘਿਰ ਗਾਵਹੁ ਸੋਿਹਲੈ ਿਸਵਿਰਹੁ ਿਸਰਜਣਹਾਰੋ ॥੧॥
tit ghar gaavhu sohilaa sivrihu sirjanhaaro. ||1||
in that house, sing Songs of Praise; meditate and remember the Creator Lord. ||1||

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਿਨਰਭਉ ਕਾ ਸੋਿਹਲਾ ॥
tum gaavhu mayray nirbh-o kaa sohilaa.
Sing the Songs of Praise of my Fearless Lord.

ਹਾ ਵਾਰੀ ਿਤਤੁ ਸੋਿਹਲੈ ਮੋਸ ਮੁਖ ਗੀਟ ॥੧॥ ਵਗਣੇ ॥
ha-o vaaree jit sohilai saadaa sukh ho-ay. ||1|| raha-o.
I am a sacrifice to that Song of Praise which brings eternal peace. ||1||Pause||

ਕਹਿ ਕੁਹ ਤੀਖੇ ਮਾਲ ਪੀਧ ਦੇਸ਼ਾਣਾ ਦੇਸ਼ਾਣਾ ॥
nit nit jee-arhay samaalee-an daykhaigaa dayvanhaar.
Day after day, He cares for His beings; the Great Giver watches over all.

ਕੇਵੇ ਕੇਵੇ ਤੀਮੀਹ ਨਾ ਪਵਾੀ ਤਿਸ ਦਾਤਾ ਕਵਾਨ ਸੁਮਾਰੁ ॥੨॥
tayray daanaa keemat naa pavai tis daataay kavan sumaar. ||2||
Your Gifts cannot be appraised; how can anyone compare to the Giver? ||2||
The day of my wedding is pre-ordained. Come, gather together and pour the oil over the threshold.

My friends, give me your blessings, that I may merge with my Lord and Master.

Unto each and every home, into each and every heart, this summons is sent out; the call comes each and every day.

Remember in meditation the One who summons us; O Nanak, that day is drawing near!

Raag Aasaa, First Mehl:

There are six schools of philosophy, six teachers, and six sets of teachings.

But the Teacher of teachers is the One, who appears in so many forms.

O Baba: that system in which the Praises of the Creator are sung
so ghar raakh vadaa-ee to-ay. ||1|| rahaa-o.
-follow that system; in it rests true greatness. ||1||Pause||

visu-ay chasi-aa gharheea-aa pahraa thi‘ee vaaree vaarree maahu ho-aa.
The seconds, minutes and hours, days, weeks and months,

sooraj ayko rut anayk.
and the various seasons originate from the one sun;

naanak kartay kay kaytay vays. ||2||2||
O Nanak, in just the same way, the many forms originate from the Creator.
||2||2||

raag Dhanaasree mehlaa 1.
Raag Dhanaasaree, First Mehl:

gagan mai thaal rav chand deepak banay raarikaa mandal janak mothee.
Upon that cosmic plate of the sky, the sun and the moon are the lamps. The stars and their orbs are the studded pearls.

Dhoop mal-aanlo pavan chavro karay sagal banraa-ay foolant jothee. ||1||
The fragrance of sandalwood in the air is the temple incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You, O Luminous Lord. ||1||

kaisee aartee ho-ay. bhav khandnaa tayree aartee.
What a beautiful Aartee, lamp-lit worship service this is! O Destroyer of Fear, this is Your Ceremony of Light.
ਅਨਹਤਾ ਸਤਾਂ ਦੇਸਾਂ ਵਾਜੰਤੇਪ੍ਰੈਲੈਂਸ ||੧ਲਗ੍ਰਤੁ ||

anhaṭaa sabd vaajant bhayree. ||1|| raha-o.
The Unstruck Sound-current of the Shabad is the vibration of the temple drums. ||1||Pause||

ਸਹਸ ਤਫ ਨੈਨ ਨੈਨ ਹੁਣ ਹੁਣ ਸਜਾਮ ਭੂਖਿਆ ਤਰ ਦੇਵੇਰੀੁ ||

sahas ūav nain nain heh ūohi ka-o sahas moorat nanaa ayk ūohee.
You have thousands of eyes, and yet You have no eyes. You have thousands of forms, and yet You do not have even one.

ਸਹਤ ਪਦਬਿਮਲ ਨਾ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ॥੨॥

sahas pad bimal nan ayk pad ganDh bin sahas ūav ganDh iv chalat mohee. ||2||
You have thousands of Lotus Feet, and yet You do not have even one foot. You have no nose, but you have thousands of noses. This Play of Yours entrances me. ||2||

ਸਭ ਮੀਹ ਜੋਨੇਟੀਯਾ ਨੈ ਨੈਧਿ ਦੋਈ॥

sabh meh jot jot hai so-ay.
Amongst all is the Light-You are that Light.

ਤਿਸ ਦੀ ਚਾਨਾਨ ਸਭ ਮੀਹ ਚਾਨਾਨਾ ਨੈਧਿ॥

tis dai chaanan sabh meh chaanan ho-ay.
By this Illumination, that Light is radiant within all.

ਗੁਰ ਸਾਖੀ ਜੋਨੇਟੀ ਪ੍ਰਗਤੁ ਨੈਧਿ॥

gur saakh meh chaanan jot pargat ho-ay.
Through the Guru's Teachings, the Light shines forth.

ਜਾਂ ਹੀ ਭਾਵੈ ਸੁਆਰਤੀ ਨੈਧਿ॥੩॥

jo tis bhaavai so aart ho-ay. ||3||
That which is pleasing to Him is the lamp-lit worship service. ||3||

ਜਾਂ ਹੀ ਚਾਰਨ ਭਵਨ ਲੋਖਿਦੁ ਮੋਹੀ ਆਹੀ ਪ੍ਰਭਾਸਸ ||

har charan kaval makrand lobhit mano andino mohi aahie piasaa.
My mind is enticed by the honey-sweet Lotus Feet of the Lord. Day and night, I thirst for them.
Bestow the Water of Your Mercy upon Nanak, the thirsty song-bird, so that he may come to dwell in Your Name. ||4||3||

Raag Gauree Poorbee, Fourth Mehl:

The body-village is filled to overflowing with anger and sexual desire; these were broken into bits when I met with the Holy Saint.

By pre-ordained destiny, I have met with the Guru. I have entered into the realm of the Lord's Love. ||1||

Greet the Holy Saint with your palms pressed together; this is an act of great merit.

Bow down before Him; this is a virtuous action indeed. ||1||Pause||

The wicked shaaktas, the faithless cynics, do not know the Taste of the Lord's Sublime Essence. The thorn of egotism is embedded deep within them.
The more they walk away, the deeper it pierces them, and the more they suffer in pain, until finally, the Messenger of Death smashes his club against their heads. ||2||

har jan har har naam samaanay dukh janam maran bhav khanda hay. The humble servants of the Lord are absorbed in the Name of the Lord, Har, Har. The pain of birth and the fear of death are eradicated.

They have found the Imperishable Supreme Being, the Transcendent Lord God, and they receive great honor throughout all the worlds and realms. ||3||

I am poor and meek, God, but I belong to You! Save me-please save me, O Greatest of the Great!

Servant Nanak takes the Sustenance and Support of the Naam. In the Name of the Lord, he enjoys celestial peace. ||4||4||

Listen, my friends, I beg of you: now is the time to serve the Saints!
In this world, earn the profit of the Lord's Name, and hereafter, you shall dwell in peace. ||1||

This life is diminishing, day and night. Meeting with the Guru, your affairs shall be resolved. ||1||Pause||

This world is engrossed in corruption and cynicism. Only those who know God are saved.

Only those who are awakened by the Lord to drink in this Sublime Essence, come to know the Unspoken Speech of the Lord. ||2||

Purchase only that for which you have come into the world, and through the Guru, the Lord shall dwell within your mind.

Within the home of your own inner being, you shall obtain the Mansion of the Lord's Presence with intuitive ease. You shall not be consigned again to the wheel of reincarnation. ||3||

O Inner-knower, Searcher of Hearts, O Primal Being, Architect of Destiny: please fulfill this yearning of my mind.
Nanak, Your slave, begs for this happiness: let me be the dust of the feet of the Saints. ||4||5||


Baareh Maahaa ~ The Twelve Months: Maajh, Fifth Mehl, Fourth House:

\begin{center}
\textbf{Baarah Maahaa}
\end{center}

\begin{center}
\textbf{Baarah Maahaa ma\textregistered Nj mehlaa 5 ghar 4}
\end{center}

\begin{center}
Baarah Maahaa  ~ One Universal Creator God. By The Grace Of The True Guru:
\end{center}

\begin{center}
\textbf{Ik-o\textregistered Nkaar satgur parsaad.}
\end{center}

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

\begin{center}
\textbf{Kirat karam kay veechhurh kar kirpaa maylhu raam.}
\end{center}

By the actions we have committed, we are separated from You. Please show Your Mercy, and unite us with Yourself, Lord.

\begin{center}
\textbf{Char kunt dha\textregistered ah dis bharamay thak aa-ay parabh kee saam.}
\end{center}

We have grown weary of wandering to the four corners of the earth and in the ten directions. We have come to Your Sanctuary, God.

\begin{center}
\textbf{Dhayn duDhai \textregistered tay baahree kitai na aavai kaam.}
\end{center}

Without milk, a cow serves no purpose.

\begin{center}
\textbf{Jal bin saakh kumlaavatee upjahi naahee daam.}
\end{center}

Without water, the crop withers, and it will not bring a good price.

\begin{center}
\textbf{Har naah na milee-ai saajnai kat paa-ee-ai bisraam.}
\end{center}

If we do not meet the Lord, our Friend, how can we find our place of rest?

\begin{center}
\textbf{Jit ghar har kant na pargata-ee bhath nagar say garaam.}
\end{center}

Those homes, those hearts, in which the Husband Lord is not manifest-those towns and villages are like burning furnaces.
sarab seegaar tāmbol ras san dayhee sabh khaam.
All decorations, the chewing of betel to sweeten the breath, and the body itself,
are all useless and vain.

parabh su-aamee kant vihoonee-aa meet sajan sabh jaam.
Without God, our Husband, our Lord and Master, all friends and companions are
like the Messenger of Death.

naanak kee bananťee-aa kar kirpa a deejai naam.
This is Nanak's prayer: "Please show Your Mercy, and bestow Your Name.

har maylhu su-aamee sang parabh jis kaa nihchal Dhaam. ||1||
O my Lord and Master, please unite me with Yourself, O God, in the Eternal
Mansion of Your Presence". ||1||

chayt govind araăDhee-ai hovai anand ghanaa.
In the month of Chayt, by meditating on the Lord of the Universe, a deep and
profound joy arises.

sant janaa mil paa-ee-ai rasnaa naam bhanaa.
Meeting with the humble Saints, the Lord is found, as we chant His Name with
our tongues.

jin paa-i-aa parabh aapnaa aa-ay tiseh ganăa.
Those who have found God-blessed is their coming into this world.

ik khin tis bin jeevnaa birthaa janam janaa.
Those who live without Him, for even an instant-their lives are rendered useless.
The Lord is totally pervading the water, the land, and all space. He is contained in the forests as well.

Those who do not remember God-how much pain must they suffer!

Those who dwell upon their God have great good fortune.

My mind yearns for the Blessed Vision of the Lord's Darshan. O Nanak, my mind is so thirsty!

I touch the feet of one who unites me with God in the month of Chayt. ||2||

In the month of Vaisaakh, how can the bride be patient? She is separated from her Beloved.

She has forgotten the Lord, her Life-companion, her Master; she has become attached to Maya, the deceitful one.

Neither son, nor spouse, nor wealth shall go along with you-only the Eternal Lord.
Entangled and enmeshed in the love of false occupations, the whole world is perishing.

Without the Naam, the Name of the One Lord, they lose their lives in the hereafter.

Forgetting the Merciful Lord, they are ruined. Without God, there is no other at all.

Pure is the reputation of those who are attached to the Feet of the Beloved Lord.

Nanak makes this prayer to God: "Please, come and unite me with Yourself."

The month of Vaisaakh is beautiful and pleasant, when the Saint causes me to meet the Lord.

In the month of Jau'th, the bride longs to meet with the Lord. All bow in humility before Him.
One who has grasped the hem of the robe of the Lord, the True Friend-no one can keep him in bondage.

God's Name is the Jewel, the Pearl. It cannot be stolen or taken away.

In the Lord are all pleasures which please the mind.

They alone are called blessed, whom God has made His Own.

Meeting Him in the Saadh Sangat, the Company of the Holy, O Nanak, celestial bliss is enjoyed.

In the month of Jayt'h, the playful Husband Lord meets her, upon whose forehead such good destiny is recorded.
The month of Aasaarh seems burning hot, to those who are not close to their Husband Lord.

They have forsaken God the Primal Being, the Life of the World, and they have come to rely upon mere mortals.

In the love of duality, the soul-bride is ruined; around her neck she wears the noose of Death.

As you plant, so shall you harvest; your destiny is recorded on your forehead.

The life-night passes away, and in the end, one comes to regret and repent, and then depart with no hope at all.

Those who meet with the Holy Saints are liberated in the Court of the Lord.

Show Your Mercy to me, O God; I am thirsty for the Blessed Vision of Your Darshan.

Without You, God, there is no other at all. This is Nanak's humble prayer.
The month of Aasaarh is pleasant, when the Feet of the Lord abide in the mind. ||5||

In the month of Saawan, the soul-bride is happy, if she falls in love with the Lotus Feet of the Lord.

Her mind and body are imbued with the Love of the True One; His Name is her only Support.

The pleasures of corruption are false. All that is seen shall turn to ashes.

The drops of the Lord's Nectar are so beautiful! Meeting the Holy Saint, we drink these in.

The forests and the meadows are rejuvenated and refreshed with the Love of God, the All-powerful, Infinite Primal Being.

My mind yearns to meet the Lord. If only He would show His Mercy, and unite me with Himself!

Those brides who have obtained God-I am forever a sacrifice to them.
O Nanak, when the Dear Lord shows kindness, He adorns His bride with the Word of His Shabad.

Saawan is delightful for those happy soul-brides whose hearts are adorned with the Necklace of the Lord's Name.

In the month of Bhaadon, she is deluded by doubt, because of her attachment to duality.

She may wear thousands of ornaments, but they are of no use at all.

On that day when the body perishes-at that time, she becomes a ghost.

The Messenger of Death seizes and holds her, and does not tell anyone his secret.

And her loved ones-in an instant, they move on, leaving her all alone.

She wrings her hands, her body writhes in pain, and she turns from black to white.
jayhaa beejai so lunai karmaa sand-rhaa khayt.
As she has planted, so does she harvest; such is the field of karma.

naanak parabh sarnaagaatee charan boith parabh dayt.
Nanak seeks God's Sanctuary; God has given him the Boat of His Feet.

say bhaadu-ay narak na paa-ee-ah gur rakhan vaalaa hayt. ||7||
Those who love the Guru, the Protector and Savior, in Bhaadon, shall not be thrown down into hell. ||7||

asun paraym umaahrhaa ki-o milee-ai har jaa-ay.
In the month of Assu, my love for the Lord overwhelms me. How can I go and meet the Lord?

man tan pi-aas darsan ghanne ko-ee aan milaavai maa-ay.
My mind and body are so thirsty for the Blessed Vision of His Darshan. Won't someone please come and lead me to him, O my mother.

santh sahaa-ee paraym kay ha-o tin kai laagaa paa-ay.
The Saints are the helpers of the Lord's lovers; I fall and touch their feet.

vin parabh ki-o sukh paa-ee-ai doojee naahee jaa-ay.
Without God, how can I find peace? There is nowhere else to go.

jin'ee chaakh-aa paraym ras say taript rahay aaghaa-ay.
Those who have tasted the sublime essence of His Love, remain satisfied and fulfilled.
ਅਪੁ ਹੀ ਕਾਰਤੀ ਵਧਣ ਲੈਣ ਭੁੱਕਾ ਲੱਖ ਕਰੇ ||
aap tī-āag bintī karahi layho parabhoo lāṛh laa-ay.
They renounce their selfishness and conceit, and they pray, "God, please attach
me to the hem of Your robe."

ਜੋ ਹੀ ਵਰਤੀ ਭਿਲਾਧਾਰ ਨਿ ਵਧਣ ਲੱਖ ਕਰੇ||
jo har kant milaa-ee-aa se vichhurh kāṭeh na jaa-ay.
Those whom the Husband Lord has united with Himself, shall not be separated
from Him again.

ਪ੍ਰਹ ਵਧਣ ਲੱਖ ਬੇ ਤਾਥ ਸੁਵਿਚਾਰ ਕਰੇ ||
parabh vīn doojaa ko nahee naanak har sārnā-ay.
Without God, there is no other at all. Nanak has entered the Sanctuary of the
Lord.

ਅਸੂ ਸੁਖੀ ਵਸੰਦੀਆ ਨਿਲਾ ਭਿਟਿਆ ਨ ਨਾਹੀ ||8||
asoo sukhī vasandī-aa jīnaa ma-i-aa har raa-ay. ||8||
In Assu, the Lord, the Sovereign King, has granted His Mercy, and they dwell in
peace. ||8||

ਕਾਠਕ ਕਾਰਮ ਕਾਮਨੇ ਦੋਜ ਤ ਬੋਹ ਸੇਵਾ ||
katīk karam kamaavnay dōs na kaahoo jog.
In the month of Katak, do good deeds. Do not try to blame anyone else.

ਪਰਮੇਸਰ ਤੇ ਭੁਲਾਣ ਭਿਊਪਣ ਸੰਨੁ ਆਪਨੀ ਮਾਲਾ ਕਾਠਕ ਨਾਹੀ ||
parmaysar tay bhuli-aaN vi-aapan sabhay rog.
Forgetting the Transcendent Lord, all sorts of illnesses are contracted.

ਵਿੰਧ ਕਾਰਮ ਕਾਮਨਾ ਸਰਮਾ ਤ ਜਾਨਮ ਭਿੱਟਕ ਨਾਹੀ ||
vaimukh ho-ay raam tay lagan janam vijog.
Those who turn their backs on the Lord shall be separated from Him and
consigned to reincarnation, over and over again.

ਕਿਸੁ ਮੋਹ ਬੋਹ ਕਾਰਮ ਕਾਮਨੇ ਭਿਊਪਣ ਕਾਠਕ ਨਾਹੀ ||
khīn meh ka-urh ho-ay ga-ay jīt-rhay maa-i-aa bhog.
In an instant, all of Maya's sensual pleasures turn bitter.
vych na ko-ee kar sakai kis thai roveh roj.
No one can then serve as your intermediary. Unto whom can we turn and cry?

By one's own actions, nothing can be done; destiny was pre-determined from the very beginning.

By great fortune, I meet my God, and then all pain of separation departs.

Please protect Nanak, God; O my Lord and Master, please release me from bondage.

In Katak, in the Company of the Holy, all anxiety vanishes. ||9||

In the month of Maghar, those who sit with their Beloved Husband Lord are beautiful.

How can their glory be measured? Their Lord and Master blends them with Himself.

Their bodies and minds blossom forth in the Lord; they have the companionship of the Holy Saints.
Those who lack the Company of the Holy, remain all alone.

Their pain never departs, and they fall into the grip of the Messenger of Death.

Those who have ravished and enjoyed their God, are seen to be continually exalted and uplifted.

They wear the Necklace of the jewels, emeralds and rubies of the Lord's Name.

Nanak seeks the dust of the feet of those who take to the Sanctuary of the Lord's Door.

Those who worship and adore God in Maghar, do not suffer the cycle of reincarnation ever again. ||10||

In the month of Poh, the cold does not touch those, whom the Husband Lord hugs close in His Embrace.

Their minds are transfixed by His Lotus Feet. They are attached to the Blessed Vision of the Lord's Darshan.
Seek the Protection of the Lord of the Universe; His service is truly profitable.

Corruption shall not touch you, when you join the Holy Saints and sing the Lord's Praises.

From where it originated, there the soul is blended again. It is absorbed in the Love of the True Lord.

When the Supreme Lord God grasps someone's hand, he shall never again suffer separation from Him.

I am a sacrifice, 100,000 times, to the Lord, my Friend, the Unapproachable and Unfathomable.

Please preserve my honor, Lord; Nanak begs at Your Door.

Poh is beautiful, and all comforts come to that one, whom the Carefree Lord has forgiven.

In the month of Maagh, let your cleansing bath be the dust of the Saadh Sangat, the Company of the Holy.
Meditate and listen to the Name of the Lord, and give it to everyone.

In this way, the filth of lifetimes of karma shall be removed, and egotistical pride shall vanish from your mind.

Sexual desire and anger shall not seduce you, and the dog of greed shall depart.

Those who walk on the Path of Truth shall be praised throughout the world.

Be kind to all beings-this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity.

That person, upon whom the Lord bestows His Mercy, is a wise person.

Nanak is a sacrifice to those who have merged with God.

In Maagh, they alone are known as true, unto whom the Perfect Guru is Merciful.
In the month of Phalgun, bliss comes to those, unto whom the Lord, the Friend, has been revealed.

The Saints, the Lord's helpers, in their mercy, have united me with Him.

My desires have been fulfilled-by great good fortune, I have obtained the Sovereign Lord as my Husband.

Join with me, my sisters, and sing the songs of rejoicing and the Hymns of the Lord of the Universe.

There is no other like the Lord-there is no equal to Him.

He rescues us from the world-ocean; never again do we have to run the cycle of reincarnation.
I have only one tongue, but Your Glorious Virtues are beyond counting. Nanak is saved, falling at Your Feet.

In Phalgun, praise Him continually; He has not even an iota of greed. ||13||

Those who meditate on the Naam, the Name of the Lord-their affairs are all resolved.

Those who meditate on the Perfect Guru, the Lord-Incarnate-they are judged true in the Court of the Lord.

The Lord's Feet are the Treasure of all peace and comfort for them; they cross over the terrifying and treacherous world-ocean.

They obtain love and devotion, and they do not burn in corruption.

Falsehood has vanished, duality has been erased, and they are totally overflowing with Truth.

They serve the Supreme Lord God, and enshrine the One Lord within their minds.
The months, the days, and the moments are auspicious, for those upon whom the Lord casts His Glance of Grace.

Nanak begs for the blessing of Your Vision, O Lord. Please, shower Your Mercy upon me! ||14||1||