**NIT NEM**

inqnym

DAILY PRAYER

**(Updated 2003)**

[**Go To Contents/Links Page**](#Contents)

AN EASY TRANSLATION

English, Gurmukhi

And

Roman in English Characters

Dr. Kulwant Singh Khokhar

Sikh Scriptures to uplift the humanity

NIT-NEM

DAILY PRAYER

AN EASY TRANSLATION

English, Gurmukhi

And

Roman in English Characters.

By

Dr. KULWANT SINGH KHOKHAR

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Grace of God and the Guru

Blessings of Dr. M.S. Nirankari, and Dr. P.S. Khokhar

DEDICATION

THIS BOOK IS DEDICATED TO S. POORAN SINGH AND SARDARNI BASANT KAUR WHO WERE DEEPLY GOD-ORIENTED, AND HELPED THE PEOPLE OF THE VILLAGE MADHIR AND THE AREA OF MUKATSAR, PUNJAB, INDIA AT THE RELIGIOUS, SOCIAL, CULTUAL AND POLITICAL LEVELS.

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

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

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

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

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

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

B. S. Sidhu, MD,

13801 Allied Road,

Chester, Virginia 23836, USA.

May 30, 2001.

THANKS

My sincere thanks are due to –

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

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

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

**Gratitude to the Lord**

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

BOOKS BY THE AUTHOR

*Published by Atam Parkash Sangat, Cinema Road, Batala -*

**1. Hemkunt Darshan.** 1981. Punjabi in Gurmukhi, Pages 28. A guide for the pilgrimage to 15,200’ high Sri Hem-Kunt Sahib, in U.P., India.

***Published by Ravi Parkashan, Hall Bazar, Amritsar -***

**2. Wahu Wahu.** 1991. Punjabi in Gurmukhi. Pages 252. A spiritual treatise on the Naam-Jaap (Technique of reciting the Name of God).

*Published by the Academy of Guru Granth Studies –*

6415 Amicable Drive, Arlington, Texas 76016, USA -

**3. Parjat.** 1993. Punjabi in Gurmukhi. Pages 103. Very selected quotations from Sri Guru Granth Sahib (The Holy Book of Sikhs).

**4. Sagar-Nad.** 1993. Punjabi in Gurmukhi. Pages 148. Selected quotations from the commonly recited Gurbani (Scriptures of the Sikhs) including Nitnem (Their routine Prayers) with meanings of the difficult words.

**5. Jiwan Marag.** 1995. Punjabi in Gurmukhi. Pages 128. Saintly life of S. Mela Singh Khokhar.

**6. Mansrovar.** 1995. Punjabi in Gurmukhi. Pages 385. About 8,000 quotations from Sri Guru Granth Sahib – Holy Book of the Sikhs, grouped under appropriate headings.

**7. Anhad Ki Dhun.** 1995. Punjabi in Gurmukhi. Pages 80. A practical book for practicing the Naam-Jaap (Recitation of the Lord’s Name).

**8. The Morning Prayer.** 2000.Gurmukhi-English,Transliteration of “Jappu ji Sahib.”

*Published by the Punjabi University, Patiala, Punjab, India -*

**9. Sobha Singh Artist.** 1995, English, Pages 91. Biography of the eminent artist S.Sobha Singh.

*Published by Gurbani Iss Jagg Meh Chanan Parchar A-te Parsar Sanstha, Mohali –* 254 Phase II, Sahibzada Ajit Singh Nagar, District Ropar, Punjab, India.

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**10. Way of the Saffron Cloud.** English. First edition 1998, and 2nd edition June 2001.Quotations in Gurmukhi and roman. A practical book on the recitation of the Name of God.

***Published by Dr. B.S. Sidhu and Dr. J.K. Sidhu –***

13801, Allied Road, Chester, Virginia 23836, USA.

**11. Nit-Nem –** Daily Prayer: An Easy Translation. English, Gurmukhi, Roman, June 2001.

***Published by Mrs. Gurcharan Kaur and Mr. Hirdaypal Singh -***

S. Sobha Singh Art Gallery, Andretta, via Palampur, Himachal Pradesh, India.

12. **Divine Painter Sobha Singh** - Biography, English, Pages 104, October 2001.

***Published by Mr. Gurinder Singh Khokhar -***

15703, Roland View Drive, Chester, Virginia 23831, USA.

13. **Soul and Principles -** Philosophy of the renowned artist Sobha Singh. English, Pages 120, February 2002.

DAILY PRAYER

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

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

GURDWARA SAHIB

**A Collective Achievement of Sangat**

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

#### HISTORY OF THE GURDWARA SAHIB

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

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

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

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

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

Office Bearers of the Gurudwara Sahib; 1999-2001

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

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

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

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

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

**Social Activities –** Mrs. Barindra Kaur Kochhar; S. HarmohIndar Singh Bawa;S.Manjit Singh Kahlon; Dr. Manmohan Singh Khokhar.

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

1. Col. Surjit Singh Bawa.
2. S. Satwant Singh Jhaj.
3. S. Balwant Singh Sekhon.
4. Dr. Kulwant Singh Khokhar.

**Office Bearers of the Gurdwara Sahib 2001-2002**

**Office Bearer –** Dr.RavIndar Singh Kohli - President; Dr. Baljit Singh Sidhu – Secretary; Mrs. Barindra Kaur Kochhar – Treasurer and Langar-Sewa; S. Manjit Singh Kahlon - Dewan-Setting; S. Reetpal Singh Jhaj – Dewan-Setting.

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

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

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

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

Baljit Singh Sidhu MD,

Secretary, Gurudwara Sahib Sacvi,

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Chester, Virginia 23836, USA.

ABOUT THE BOOK

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

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

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

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

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

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

Dr. Kulwant Singh Khokhar,

12502 Nightingale Drive,

Chester, Virginia 23836, USA.

FOREWORD

The current Nit-Nem (the Scriptures for routine recitation) approved by the Panth (The Sikh-World) comprises of the five Scriptures. The first of these is Jappu, also called Jappu ji Sahib, or Jappu Nisaan. Others are Jaapu Sahib, Savayae, Rahras, and Kirtan Sohela.

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

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

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

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

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

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

Extra Banis

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

**Shabad Hajaa-rae –** This is recited in the morning, mostly after Jappu ji Sahib.

**Anand Sahib –** Previously, before the change in the prescribed Banis, almost everyone recited it, and still many do so. Its full script – complete version has 40 Paurees – steps.

Starting five Paurees – Steps, plus 40th Pauree of Anand Sahib is also called Anand Sahib or Chhota Anand Sahib. This is sung at the end of almost all the celebrations. This also is a part of Rahraas, as well.

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

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

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

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

Dr. Kulbir Singh Thind,

3724 Hacienda Street,

San Mateo, CA 94403, USA.

INTRODUCTION

NIT-NEM

DAILY PRAYER

Punjabi in Gurmukhi & English Transliteration

**GENERAL**

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

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

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

**SCRIPTURES**

Seven Gurus composed the Banis - Hymns. Out of the ten Gurus, Guru Granth Sahib (the Holy Book) contains the Banis (Scriptures, Hymns) of the six Gurus – first 5: Guru Nanak Dev, Guru Angad Dev, Guru Amar Das, Guru Ram Das, Guru Arjun Dev, and the 9th Guru Tegh Bahadur. Bani of the Tenth Guru Gobind Singh, is in his Dassam-Granth (Book of the 10th Master). Coincidentally, the three Gurus who did not compose Banis, had their names starting with Har-e - Guru

Har-e Gobind, Guru Har-e Rai, and Guru Har-e Kishan. Nit-Nem is the collection of selected Scriptures for daily recitation as a routine. The standard Nit-Nem set by the Panth – the Sikh world, has the Banis of five Gurus - First, Third, Fourth, Fifth and the last i.e. the Tenth Guru Gobind Singh.

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

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

**SOURCES OF THE SCRIPTURES**

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

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

balu chhutkeo bandhan prae kachhoo naa hot aupaae.

kahu nanak abb ot har-e gajj jeo hohu sahaae. Slok 53.

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

balu hoaa bandhan chhutae sabh kichhu hot upaae.

nanak sabhu kichhu tumraae haath maae tum hee hot sahaae. 54

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

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

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

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

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

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

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

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

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

**HELP BOOKS**

***Guru Granth Sahib –*** Published by S.G.P.C. Amritsar, Punjab, India.

***Sainchees No. I, and No. II –*** Guru Granth Sahib in two parts – Part I, and Part II, Published by S.G.P.C. (Shromani Gurdwara Parbandhak Committee), Amritsar, Punjab, India, year 1994.

***Shabdarath Sri Guru Granth Sahib ji -*** S.G.P.C., Amritsar, 1987.

***Dasam Granth*** – “Sri Dasam Granth Sahib ji,” published by Bhai Chatar Singh Jiwan Singh, Amritsar, Samvat 2045 Bikrami.

***Shabdarath Dasam Granth -*** Publication Bureau, Punjabi University, Patiala, year 1985.

***Nit-Nem Steek -*** In Gurmukhi,1979. Professor Sahib Singh, D.Lit., Amritsar. He is of the Guru Granth Sahib Translation fame.

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***Nitnayam Banees*** – English translation, 1992. By Dr. Santokh Singh, Princeton, Ontario, Canada, Second Edition.

***Nit-Nem Steek -*** In Gurmukhi, 1977. S.G.P.C. Amritsar, Pocket booklet (Gutka).

***Gurshabad Ratnakar (Mahan-Kosh****) -* In Gurmukhi, 1960. By Bhai Kahn Singh Nabha. Published by Bhasha Vibhag, Punjab, Patiala.

***Gurbani-CD – Version 2001****.* By Dr. K.S. Thind. Translation by Singh Sahib Santa Singh Khalsa, M.D., USA.

**STANDARD**

My colleagues and I have adopted the works by S.G.P.C. (Shromni Gurdwara Parbandhak Committee, Amritsar) as the set standard for the verification and correction of the errors in the Banis (Scriptures). The pages and lines, of Guru Granth Sahib, wherever given, are according to the publication of this institution. These publications are -

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

**Banis of Guru Gobind Singh –** As yet, Dassam-Granth has not been standardized. The following books were used to check the Bani of Guru Gobind Singh -

*Dassam Granth And its Shabdarath*, as mentioned above.

*Nit-Nem Te Hor Bania -* a Gutka (Booklet), and “Nit-Nem

Steek,” both published by S.G.P.C.

LIMITATIONS

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

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

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

To a great extent, Padd-Chhed: separating the individual words of Guru Granth Sahib and other books, came as a boon and made its reading easy. Padd-Chhed depended on the wisdom, knowledge, and choice of the individual scholars. A careful and comparative study of the scriptures in different works brings out the examples. All this had been instrumental in creating differences in the Shabad-Jor (Spellings), and to a great extent this ended in the loss of uniformity in the meanings. We hardly see teachers or institutions that maintain uniformity.

The present situation is very unsatisfactory. Our Gutkaas (Pocket-size scripture booklets) may have lot of errors. Perhaps, Dassam Granth too, needs attention. It appears as if all is not quite well with the Holy Sriptures, even. Besides Padd-Chhed, mainly responsible are careless printing, negligent editing, and lax correction marking. It can be remedied by the strict supervision, efficient control, and non-discriminating inspection of the Gurbani and related printings. There is a need of an honest, independent body only for this purpose.

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

TRANSLATION

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

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

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

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

**PRELUDE TO NIT-NEM**

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

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

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

**Naam-Jaap -** Sit down straight up, cross legged, on a cushion or on any other suitable seat. Focus your eyes at a point between the two eyebrows and slightly higher - almost level with their upper borders. Now, take deep breath and along with it, in your mind, say “Wahe.” After this, without any interval, breathe out and along with it mentally say “Guru.”

You may start with 10-15 minute-sitting, and gradually add to it for increasing the time. After this, start reciting Gurbani. Edict of the Guru does not stop here, and we have to stay in the presence of the Guru and God by constantly remembering Him. This keeps us under the fear of God not to do anything wrong.

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

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

Morning – Mostly before the sunrise -

Jappu ji Sahib

Jaapu Sahub

Svayae “Sravag sudh smooh sidhan kae.....”

Evening –

At the time of sunset - Rahraas

Night –

Before going to sleep - Kirtan Sohelaa (or Sohelaa)

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

**Jappu**

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

**Jaapu**

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

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

**Tav Parsaad Svayae**

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

**Rahraas**

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

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

**Sohela - Kirtan Sohela**

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

**Bani not incuded in Nit-Nem**

**Shabad-Hajaarae**

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

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

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

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

**Anand**

Usually called Anand Sahib. It has 40 stanzas, and takes about 16 minutes to recite. It was composed by the 3rd Guru Amar Das. This is not now one of the Nit-Nem Scriptures, but is recited by many in the morning.

**Chhota Anand Sahib –** It is short variety of Anand, and is called Chhota Anand Sahib (Short Anand Sabib), or simply Anand Sahib. It is the first 5, plus the 40th stanzas of the regular Anand, and is recited or sung at the end of every function of joy or sorrow. This is the part of Rahraas, as well.

**Other Banis**

**Chaupaee**

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

**Chaupaee**

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

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

**Commonly recited Bani**

**Sukhmani – Sukhmani Sahib**

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

**Asaa Dee Vaar**

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

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

**Ard.aas**

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

CONTENTS

Dedication 3

Thanks 4

Books by the author 5

Daily Prayer 6

History - Gurdwara Sahib, SACVI 7

About the book 9

Foreword 10

Introduction to Nit-Nem 12

Contents 21

1) [jpujI swihb](#Japu) Jupjee Saahib 22

2) [jwpu swihb](#JaapuSahib) Jaapu Saahib 89

3) [qÍ pRswid sv`X](#TavParsaad)y Tav Parsaad Sava-yay 158

4) [rhrwis swihb](#Rehraas) Rehraas Saahib 166

5) [kIrqn soihlw](#Sohilaa) Keertan Sohilaa 211

6) [Sbd hzwr](#ShabadHazaaray)y Shabad Hazaaray 221

7) [Awnµd swihb](#AnandSahib) Aanand Saahib 241

8) [Awnµd swihb Cotw](#AnandSahibChhota) Aanand Saahib (Chhotaa) 288

9) [cOpeI (hmrI kro)](#Chaupae) Chaupaee 294

10) [cOpeI CotI](#ChaupaeChhotee) (pRvxo Awid eykMkwrw) Chaupaee 308

11) [Ardws](#Ardaas) Ardaas 316

jpu

Awdr nwl “jpu” nUµ “jpu jI swihb” ikhw jWdw hY, Aqy iehnUM “jpu nIswx” vI kihMdy hn

bwxI pihlI pwiqSwhI sRI gurU nwnk dyv jI dI,

sRI gurU grMQ swihb jI mhwrwj, pMnw 1

JAPPU

TRANSLATION OF “JAPPU”

Out of respect, Jappu is commonly called

‘Jappu jee Sahib,’ or “Jappu Neesaan,” as well.

The Scripture is by the First Guru Nanak Dev ji

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

<> siq nwmu krqw purKu inrBau inrvYru Akwl mUriq AjUnI sYBM gur pRswid ]

ik oankaar sat naam kartaa purakh nirbh-a-o nirvair akaal moorat ajoonee saibhN gur parsaad.

vwihgurU sBnw ivc, s`B QweIN hY, auh s`cw qQw Amr hY[ s`B krn vwlw, infr, duSmxI rihq, mOq rihq, jnm rihq, Awpy qoN Awp pYdw hoieAw hY[ gurW dI ikrpw dy nwl ieh scweI smJ pYNdI hY[ (<> ivc 1 ‘eykw’ qoN Bwv hY ‘prmwqmw,’ Aqy ‘E’ hY ‘Sbd’- DunI ‘Anhd’ ik jo prmwqmw dI hoNd dsdI hY[ > ‘Akwr’ – Bwv hY,vwihgurU s`B QweIN, hr vsq ivc, Aqy krqw hY’[ not - keI purS ‘sYBM’ nUµ ‘sYBMg’ aucwrdy hn, jo ik shI nhI)[

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

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

] jpu ]

Jappu

“jpu” ies nUµ jpo[ “jpu” ies gubwxI dw nwm vI hY[

“Jappu”- recite this. “Jappu” is the name of this Scripture, as well.

Awid scu jugwid scu ]

aad sach jugaad sach.

vwihgurU SurU qoN s`cw, jugW qoN s`cw hY[ (s`cw, Bwv hY Amr – hmySw kwiem)[

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

hY BI scu nwnk hosI BI scu ]1]

hai bhee sach naanak hosee bhee sach. ||1||

auh, hux vI s`cweI hY[ nwnk, auh sdw hI s`cweI rhy gw[  
 ieh “Slok” hY[ Slok, kivqw dI iek iksm hY[ scu qoN Bwv hY Amr – ijs nUµ mOq nhI[

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

socY soic n hoveI jy socI lK vwr ]

sochai soch naa hov-a-ee jay sochee lakh vaar.

ivcwr krn dy nwl vwihgurU dI smJ nhI pYNdI, BwvyN l`KW vwrIN ivcwr krIey[

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

cupY cup n hoveI jy lwie rhw ilv qwr ]

chupai chup naa hov-a-ee jay laa-i rahaa liv taar.

cu`p kr rihx dy (ivcwrx) nwl vI qs`lI nhI huMdI, BwvyN mn lgwqwr itkw ky hI ikauN nw socIey[

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

BuiKAw BuK n auqrI jy bMnw purIAw Bwr ]

bhukhi-aa bhukh naa utree jay bannaa puree-aa bhaar.

prmwqw dy imlwp dI BuK nhI htdI - vwihgurU dw igAwn imldw nhI, BwvyN swry sMswr dy “igAwn dy grMQ” ikauN nw pVH leIey[

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

shs isAwxpw lK hoih q iek n clY nwil ]

sahas si-aanpaa lakh hohi taa ik naa chalai naal.

hzwrW isAwxpW (bhuq isAwxpW) BwvyN l`K hox, iek vI (vwihgurU nUµ jwxn leI) kMm nhI AwauNdI[

We may have a hundred thousand folds of wisdom, even this does not help us understand God.

ikv sicAwrw hoeIAY ikv kUVY qutY pwil ]

kiv sachi-aaraa ho-ee-ai kiv koorhai tutai paal.

AsIN ik`dW s`c (s`cy nUµ) jwxIeyN, Aqy iks qrHW swfw JUT (Brm) dw pVdw hty?

Then, how can we know the Truth (The True One), and how can we remove our doubts?

hukim rjweI clxw nwnk iliKAw nwil ]1]

hukam rajaa-ee chalnaa naanak likhi-aa naal. ||1||

nwnk, nwl hI iliKAw hY - svwl dw jvwb hY, prmwqmw dI mrzI dy hukm ivc c`ilAW (s`c imldw Aqy Brm imtdw hY)[

Nanak says, the answer is to stay in the Will of God (doubts will clear up and we will attain Him). ||1||

hukmI hovin Awkwr hukmu n kihAw jweI ]

hukmee hovan aakaar hukam naa kahi-aa jaa-ee.

vwihgurU dy hukm nwl sMswr dIAW vsqW (srIr) bxdIAW hn[ aus dw hukm ikhw nhI jw skdw ik kI hY - ikd`W dw hY[

By His Order the Creation (living beings) come into being, but His Order cannot be known.

hukmI hovin jIA hukim imlY vifAweI ]

hukmee hovan jee-a hukam milai vadi-aa-ee.

auhdy hukm dy nwl jIv bxdy hn, Aqy hukm dy nwl hI iehnw nUµ mwx imldw hY - iehnw ny kI bxnw hY, iknHW jUnw ivc pYxw hY[

By His Will the living-beings get created, and with His Will these obtain honor (of being a human. He determines what should they become a human being or anything else).

hukmI auqmu nIcu hukim iliK duK suK pweIAih ]

hukmee utam neech hukam likh dukh sukh paa-ee-ahi

auhdy hukm nwl a~ucy-nIvyN huMdy hn, hukm (krmW) dy nwl hI ZmI qy ^uSI imldI hY[(auqm nIc - cMgy-mMdy: vDIAw-GtIAw jwqIAW dy jwndwr)[

By His Will the living beings (Including the people) become high and low, by His Will (Destiny of the people and deeds) they suffer or get pleasure or enjoyment.

ieknw hukmI bKsIs ieik hukmI sdw BvweIAih ]

iknaa hukmee bakhsees ik hukmee sadaa bhavaa-ee-ahi.

ieknw nUµ auhdy hukm dy nwl bKiSSW (dwqW, mu`kqI) imldIAW hn, iek aus dy hukm nwl hI jnm qy mrn dy c`kr ivc pey rihMdy hn[

Some obtain His Blessings (liberation) through His Will, and others by His Will keep trapped in the cycle of birth and death.

hukmY AMdir sBu ko bwhir hukm n koie ]

hukmai andar sabhu ko baahar hukam naa ko-i.

sB auhdy hukm dy AMdr hn, auhdy hukm qoN bwhr koeI nhI[

All are under His will none is out of it.

nwnk hukmY jy buJY q haumY khY n koie ]2]

naanak hukmai jay bujhai taa humai kahai naa ko-i. ||2||

nwnk, jy smJ leIey ik vwihgurU dw hukm swfI smJ qoN bwhr hY, qW “auhdy hukm nUµ jwxdw hW” kihx dw hMkwr imt jwe[ (jy ikqy hukm nUµ smJ lvy, qW auhdw hMkwr hI nw rhy)[

Nanak says, if it is realized that His Will is beyond our understanding, the self-pride “I know it,” will disappear and humility will emerge. ||2||

gwvY ko qwxu hovY iksY qwxu ]

gaavai ko taan hovai kisai taan.

auhdI qwkq (gux) nUµ auh gwauN skdw hY, ijs dy kol ieqnI qwkq hovy[ (koeI auhdy gux gwauN sky, iks kol hY ieqnI qwk`q, iks nUµ hY auhdy guxw dw ieqnw igAwn ik auhdy bwry d`s sky!)

Only those can sing of His Greatness, who have the power to do so. (No one has this ability to tell about His Greatness. No one has the knowledge of His Qualities, to tell about Him!)

gwvY ko dwiq jwxY nIswxu ]

gaavai ko daat jaanai nee-saan.

koeI aus dIAW b^iSSW nUµ auhdy hox dIAW inSwnIAW smJ ky ik auh hY, auhdy gux gwauNdw hY[

Some take His Boons as signs of His existence and sing of His praise.

gwvY ko gux vifAweIAw cwr ]

gaavai ko gun vadi-aa-ee-aa chaar.

koeI auhdIAW cwrU (mn iK~cx vwlIAW) vifAweIAW nUµ dyK ky auhdy gux gwauNdy hn[(koeI auhdIAW sohxIAW vifAweIAW dy gux nUµ gwauNdw hY – nwm jpdw hY )[

Some sing of His praise on beholding His great qualities.

gwvY ko ividAw ivKmu vIcwru ]

gaavai ko vidi-aa vikham veechaar.

koeI, AwpxI bVI ividAw dy nwl ivcwr krky, auhdy gux gwauNdw hY[(koeI a~ucI ividAw dy zor dy nwl ivcwr krky ik vwihgurU byAMq hY, auhdy gux gwauNdw hY[ vwihgurU imlwp dy igAwn nUµ prwpq krnw bVw AOKw hY)[

Some, sing of His praise after realizing that it is difficult to attain wisdom to meet Him.

gwvY ko swij kry qnu Kyh ]

gaavai ko saaj karay tan khayh.

koeI gwauNdw hY ik vwihgurU srIrW nUµ bxw ky Pyr iehnw nUµ Kqm (im`tI) kr idMdw hY[ (koeI, vwihgurU dI, srIr bxw ky iehnUµ imtw dyx dI v`fI SkqI dyK ky iehdy gux gwauNdw hY)[

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

gwvY ko jIA lY iPir dyh ]

gaavai ko jee-a lai fir dayh.

keI auhdI SkqI dy gux gwauNdy hn ik vwihgurU pRwx lYky (mwr ky) vwps dy (jIvwl) idMdw hY[ (keI vwihgurU dI mwr ky muV izMdw kr dyx dI SkqI nUµ dyK (pRBwvq ho), auhdy gux gwauNdy hn)}

Some sing (impressed by the fact) that God has the power to takes away life and then restore it too.

gwvY ko jwpY idsY dUir ]

gaavai ko jaapai disai door.

keI gwauNdy hn ik vwihgurU bhuq dUr l`gdw Aqy idsdw hY[ (keI, vwihguru nUµ phuMc qoN bwhr jwx ky auhdy gux gwauNdy hn)[

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

gwvY ko vyKY hwdrw hdUir ]

gaavai ko vaykhai haadraa hadoor.

koeI gwauNdy hn ik auh swnUµ dyK irhw hY (auhdy drbwr ivc hW) – auh nyVy hY[ (keI Awpxy Awp nUµ auhdI hwzrI, auhdy kol, smJdw hY Aqy auhdy gux gwauNdw hY)[

Some sing that He beholds them - They are in His presence.

kQnw kQI n AwvY qoit ]

kathnaa kathee naa aavai tot.

auhdw js gwaux vwly byAMq hn[ {vwihgurU bwry ivcwrW dw AMq nhI[ vwihgurU bwry ivcwrW (AMdwzy) dsx vwly byAMq hn[ ivcwrW krn vwly auhdy bwry keI qrHW nwl dsdy hn ik auh hY}

There are many who sing His praise. (There is no dearth of views about God. There is no end to those who give opinions about God. Thinkers tell about Him in many ways that He is).

kiQ kiQ kQI kotI koit koit ]

kath kath kathee kotee kot kot.

kroVW hI auhdy gux gwauNdy hn[ (kroVW vwihgurU dy bwry dsdy hn)[

Many praise Him. (Millions give descriptions of God).

dydw dy lYdy Qik pwih ]

daydaa day laiday thak paahi.

dyx vwlw (vwihgurU) dyeI hI jWdw hY, BwvyN lYx vwly lYNdy Qk jwx[

The Giver (God) keeps on giving, though the recipients may become weary of receiving.

jugw jugMqir KwhI Kwih ]

jugaa jugantar khaahee khaahi.

byAMq smy qoN (jugW qoN) Kwx vwly auhdy idqy (pdwrQW) nUµ Kw rhy hn[

Since ages the people have been eating and consuming (His provisions).

hukmI hukmu clwey rwhu ]

hukmee hukam chalaa-ay raahu.

hwkm (vwihgurU) Awpxy hukm dy ivc iek AsUl (rwh) qy sB kuJ (sMswr dI kwr) qordw hY[

The Lord sets up (Establishes) everything within His System (Discipline, Order).

nwnk ivgsY vyprvwhu ]3]

Nanak vigsai vayparvaahu. ||3||

nwnk, rb KuSI ivc rihMdw, sMsr dI kwr qoN byprvwh hY (sMswr hukm ivc Awpy c`lI jWdw hY, auhnUM iehdy leI koeI Kycl krn dI loV nhI[

Nanak God stays in joy and is carefree (The world continues in the System He has set). ||3||

swcw swihbu swcu nwie BwiKAw Bwau Apwru ]

saachaa saahib saach naa-i bhaakhi-aa bhaa-o apaar.

s`cy vwihgurU dw s`cw nwm lok bVy ipAwr dy nwl lYNdy hn[ (vwihgurU s`cw hY, auhdw inAwauN vI s`cw hY, auhdI bolI bVI prym-BrI hY – auh prym nUµ smJdw hY)[

True is the Lord, True His Name and people recite His Name with great love. (The Lord is the Truth, True is His Justice, and He accepts the True Love).

AwKih mMgih dyih dyih dwiq kry dwqwru ]

aakhahi mangahi dayhi dayh daat karay daataar.

lok bynqI krky mMgdy Aqy dyx nUµ kihMdy hn, vwihgurU auhnw dIAW mMgW pUrIAW krdw hY[

The People pray, beg, and ask for His Boons, the Giver; the Lord, fulfills their desires.

Pyir ik AgY rKIAY ijqu idsY drbwru ]

fayr ki agai rakhee-ai jit disai dar-baar.

jd sB kuJ auh hI idMdw hY, sB hY hI auhdw, &yr Awpxw auhnUµ kI Byt krIey ijs dy nwl auhdy drbwr, auhdy hzUr jw skIey! (auhdw igAwn prwpq hovy)[

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

muhO ik bolxu bolIAY ijqu suix Dry ipAwru ]

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

AsIN mUMh qoN kI khIey ik jo sux ky vwihgurU swnUµ ipAwr krn l`g jwvy!

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

AMimRq vylw scu nwau vifAweI vIcwru ]

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

(auhdw ipAwr ij`qx vwsqy) svyry auT ky prmwqmw dy s`cy nwm (“vwihgurU”) dI vifAweI a~uqy vIcwr kro[ nwm jpo[

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

krmI AwvY kpVw ndrI moKu duAwru ]

karmee aavai kaprhaa nadree mokh du-aar.

kIqy cMgy krmw (iksmq, auhdI ikrpw) krky sropw (iezq, ieh srIr) imldw hY, Aqy vwihgurU dI ikrpw dy nwl mu`kqI dw drvwzw (mukqI) imldw hY[

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

nwnk eyvY jwxIAY sBu Awpy sicAwru ]4]

Naanak ay-vai jaanee-ai sabh aapay sachi-aar. ||4||

nwnk, ies qrHW - “vwihgurU” qy ivcwr krky, smJ AwauNdw hY ik sB kuJ (hr QW) Awp prmwqmw hI hY, (prmwqmw hI s`B kuJ hY)[

Nanak, this way (by contemplating on “Waheguru,”- God) we realize that everything is nothing but the Lord Himself - He is everywhere, in everything. ||4||

QwipAw n jwie kIqw n hoie ]

thaapi-aa naa jaa-i keetaa naa ho-i.

koeI vwihgurU nUµ kwiem (Qwp, itkw, insicq,) nhI kr skdw Aqy nw hI iehnUµ bxw (GV, pYdw kr) skdw hY[

Nobody can establish (Fix up) or create Waheguru - God.

Awpy Awip inrMjnu soie ]

aapay aap niranjan so-i.

auh inrnjn (“bydwZ” - vwihgurU) Awpxy Awp qoN hI Awp bixAw hY[ (prmwqmw, swrw kuJ Awp hI hY[ sB kuJ prmwqmw dw rUp hY)[

Niranjan (Stainless - the Lord), is Self-Created. (The Pure-One Himself is everything).

ijin syivAw iqin pwieAw mwnu ]

jin sayvi-aa tin paa-i-aa maan.

ijs ny auhdI (vwihgurU dI) syvw kIqI (nwm jipAw), auhnUµ iezq imlI[

Those who served (remembered Him), obtained honor – got His acceptance.

nwnk gwvIAY guxI inDwnu ]

Naanak gaavee-ai gunee niDhaan.

nwnk, (TIk ieh hY ik AsIN) aus guxw dy Kzwny (vwihgurU dy guxw dI) qwrI& krIey (nwm jpIey)[

Nanak, sing the praise of the Lord who is the Treasure of Excellence (Qualities).

gwvIAY suxIAY min rKIAY Bwau ]

gaavee-ai sunee-ai man rakhee-ai bhaa-o.

vwihgurU dy gux (nwm) gwvIey, guxw dy gwaux nUµ suxIey, Aqy mn dy AMdr auhdw prym rKIey[ (prmwqmw dy guxW dI qwrI& mn dy AMdr prym rK ky krIey Aqy suxIey)[

Sing the praise of the Lord (recite His Name), listen to it, and keep His love in your mind.

duKu prhir suKu Gir lY jwie ]

dukh parhar sukh ghar lai jaa-i.

(ie`dW), Awpxy d`uK dUr ho jWdy hn, Aqy suK mn dy AMdr Aw vsdy hn[

(This way), we are relieved of pain and sorrow, and peace settles down in the mind.

gurmuiK nwdM gurmuiK vydM gurmuiK rihAw smweI ]

gurmukh naadN gurmukh vaydN gurmukh rahiaa samaa-ee.

gurmuK (jo vwihgurU dy hukm ivc hY) dy mn AMdr hI nwd hY, gurmuK dy mn ivc hI vyd hY, ikauN ik gurmuK dy mn AMdr hI Akwl purK Awp vsdw hY[  
 nwd - Dun: Sbd, r`b dw nwm, bwxI[ vyd - prmwqmw dw igAwn[

The Shabad resides in the mind of the Gurmukh and in the mind of the Gurmukh is His Knowledge (of Vedas), because he always remembers the Lord in his mind. (Shabad - His Name. Gurbani - the Word of God. Gurmukh - God-Oriented, one in submission to God),

guru eIsru guru gorKu brmw guru pwrbqI mweI ]

gur eesar gur gorakh barmaa gur paarbatee maa-ee.

iek gurU (vwihgurU) ivc hI Aw jWdy hn dyvqy: eIsr - iSv, mwrn vwlw dyvqw; gorK - ivSnUµ, pwlx vwlw dyvqw; bRhmw - pYdw krn vwlw; Aqy pwrbqI - iSv dI pqnI[  
 ivSnUµ dI pqnI dw nwm ‘lKSmI’ Aqy bRhmw dI pqnI ‘srsvqI’ hY[

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

jy hau jwxw AwKw nwhI khxw kQnu n jweI ]

jay h-a-o jaanaa aakhaa naahee kahnaa kathan naa jaa-ee.

jy mYN prmwqmw bwry kuJ jwxdw hovW qW d`s nw idAW, auhdy bwry qW kuJ vI disAw nhI jw skdw[   
 jy aus bwry jwxdw vI hovW, qW vI d`s nhI skdw, auh kihx d`sx qoN prHy hY[

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

gurw iek dyih buJweI ]

guraa ik dayhi bujhaa-ee.

gurU jI ny iek g`l smJw id`qI hY,

The Guru has made me understand one thing,

sBnw jIAw kw ieku dwqw so mY ivsir n jweI ]5]

sabhnaa jee-aa kaa ik daataa so mai visar naa jaa-ee. ||5||

(ik) swry jIvW dw isr& iek hI dwqw (dwn dyx vwlw, jIvn-dwqw) hY, auh mYN kdy nw BulwvW[

(That) God gives (His Boons, life) to everyone, (I should) never forget Him. ||5||

qIriQ nwvw jy iqsu Bwvw ivxu Bwxy ik nwie krI ]

teerath naavaa jay tis bhaavaa vin bhaanay ki naa-i karee.

jy mY auhnUµ cMgw l`g jwvW qW jwxo myrw qIrQ-ieSnwn ho igAw[ auhnUµ cMgw l`gx dy ibnw iksy qIrQ nhwaux dw vI kI lwB hY?

Getting accepted by Him is my ‘bath at a pilgrimage’, and without being accepted, there is no (sense of any) such a bath.

jyqI isriT aupweI vyKw ivxu krmw ik imlY leI ]

jaytee sirath upaa-ee vaykhaa vin karmaa ki milai l-a-ee.

auhdI bxweI swrI sirStI (dunIAW, sMswr) nUµ dyKdw hW, (Aqy ieh jwixAw hY ik) ibnw cMgy krmw (gurU-ikrpw, nyk kMm) dy iksy nUµ kI iml skdw hY!

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

miq ivic rqn jvwhr mwixk jy iek gur kI isK suxI ]

mat vich ratan javaahar maanik jay ik gur kee sikh sunee.

mn dy AMdr jvwhr, hIry qy moqI (sB cMigAweIAW) smJo, jy kr gurW dI iek isiKAw vI sux (mMn) leI jwvy[

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

gurw iek dyih buJweI ]

guraa ik dayhi bujhaa-ee.

gurU jI ny iek g`l smJw id`qI hY,

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

sBnw jIAw kw ieku dwqw so mY ivsir n jweI ]6]

sabhnaa jee-aa kaa ik daataa so mai visar naa jaa-ee. ||6||

(ik) swry jIvW dw iek hI dwqw (mwlk) hY, Aqy ieh g`l (hy vwihgurU jI) mYnUµ kdy nw Bu`ly[

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

jy jug cwry Awrjw hor dsUxI hoie ]

jay jug chaaray aarjaa hor dasoonee ho-i.

jy mnuK dI aumr cwr jugW (iek jug hzwrW hI virHAW dw huMdw hY) ijfI hovy, Aqy BwvyN ies qoN vI ds guxw hor v`fI ho jwey[

If the age of a man be equal to four ages (periods of time, eras, aeons. A period is of thousands of years), and may even become ten times more.

nvw KMfw ivic jwxIAY nwil clY sBu koie ]

navaa khandaa vich jaanee-ai naal chalai sabh ko-i.

BwvyN auh nON KMfW (nON mhwdIp, DrqI dy nON ih`sy, swrw sMswr) ivc jwixAw jWdw hovy, Aqy swry lok siqkwr krky auhdy nwl qurdy hox[

May be he gets known all over the world and all the people accompany him out of respect.

cMgw nwau rKwie kY jsu kIriq jig lyie ]

changaa naa-o rakhaa-i kai jas keerat jag lay-i.

BwvyN auhnUµ iezq (cMgy nwm) dy nwl s`idAw jwx l`g pvy, Aqy sMswr dy AMdr auhdI is&q hox l`g jwvy[

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

jy iqsu ndir n AwveI q vwq n puCY ky ]

jay tis nadar naa aavee taa vaat naa puchhai kay.

jy aus auqy vwihgurU dI ikrpw nw hovy qW aus bMdy nUµ koeI (hwl vI) puCdw nhI[

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

kItw AMdir kItu kir dosI dosu Dry ]

keetaa andar keet kar dosee dos Dharay.

Aijhy bMdy nUµ lok kIiVAW qoN vI igrAw hoieAw kIVw igxdy hn, Aqy jo Awp pwpI hn auh vI aus nUµ pwpI kihMdy hn (mhw pwpI hox dI quhmq lwauNdy hn)[

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

nwnk inrguix guxu kry guxvMiqAw guxu dy ]

Naanak nirgun gun karay gunvan-ti-aa gun day.

nwnk, vwihgurU guxw qoN ibnw lokW nUµ vI gux (cMigAweIAW) bKSdw hY, Aqy jo pihlW hI gux vwly hn auhnw nUµ hor gux idMdw hY[

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

qyhw koie n suJeI ij iqsu guxu koie kry ]7]

tayhaa ko-i naa sujhee ji tis gun ko-i karay. ||7||

pr, myry iKAwl ivc Aijhw koeI nhI AwauNdw ik ijs kol ieh SkqI hovy ik vwihgurU dy guxw ivc koeI iek vI vwDw kr sky[

But, I cannot think of anyone who has power enough to add to the Qualities of God. ||7||

suixAY isD pIr suir nwQ ]

suni-ai siDh peer sur naath.

vwihgurU dw nwm suxn dy nwl isD - krwmwqW krx vwlw; pIr - muslmwn sMq, Awqimk AwgU; suir – dyvqw; Aqy nwQ – XogI: vwihgurU dy imlwp dw rwh jwxn vwlw bxy[  
 nwm suxky bMdw isD, pIr, dyvqw, nwQ, bx jWdw hY[ nwm suxn krky is`DW, pIrW, dyviqAW, Aqy nwQW dw q`q-igAwn prwpq ho jWdw hY[ nwm suxky iehnw vrgw igAwnvwn ho jWdw hY[

By listening to God's Name, Sidha - those with power to do miracles; Peer – Muslim spiritual leaders; Sur – gods, and Yogis came into being. (Yogi - one who practices Yoga. Yoga: a way to meet God. By listening to the Name of God, one becomes like sidha, Peer, Sur, and Nath - one becomes knowledgeable like them).

suixAY Driq Dvl Awkws ]

suni-ai Dharat Dhaval aakaas.

vwihgurU dw nwm sux ky hI (nwm dy kwrx) ieh DrqI (zmIn), Dvl Aqy Asmwn bxy[  
 Dvl - ic`tw bYl ik ijs ny DrqI isMgW a~qy c`ukI dsdy hn - DrqI nUµ AwpxI QW qy kwiem r`Kx dw AsUl[ nwm suxky DrqI, Dvl, Aqy AwkwS dy BydW dw pqw l`g jWdw hY[

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

suixAY dIp loA pwqwl ]

suni-ai deep lo-a paataal.

vwihgurU dw nwm sux ky hI (nwm – ‘vwihgurU’ dI ikrpw dy nwl) dIp (twpU), lok Aqy pwqwl bxy[  
 loA - lok: ip`qrI-lok, mr gey vfyirAW dw AsQwn[ mwq lok – DrqI; dyv lok – dyviqAW dw AsQwn, svrg vZYrw[ nwm suxn dy nwl AwdmI nUµ mhw-dIpW, loAW Aqy pwqwlW dw igAwn ho jWdw hY[

By listening to the Lord's Name (By His Kindness), the continents, Loa, and nether worlds came into being. (By listening to the Name of God, one attains the knowledge of the continents, different Mandals – Mandalas: levels, worlds, and nether worlds. Loa - Worlds - ancestor’s-level, demi-god’s level, etc. Nether world - the other side: bottoms of the earth.

suixAY poih n skY kwlu ]

suni-ai pohi naa sakai kaal.

r`b dw nwm suixAW mOq bMdy dy nyVy vI nhI AwauNdI[ (mOq dw fr mu`k jWdw hY)[

By listening to the Lord's Name, death cannot touch the man. (He is no longer afraid of death).

nwnk Bgqw sdw ivgwsu ]

Naanak bhagtaa sadaa vigaas.

nwnk, (vwihgurU dIAW iehnw vifAweIAW nUµ jwxky), BgqW nUµ hmySw Awnµd rihMdw hY[

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

suixAY dUK pwp kw nwsu ]8]

suni-ai dookh paap kaa naas. ||8||

vwihgurU dw nwm suxn dy nwl, duK Aqy pwp nws ho jWdy hn[

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

suixAY eIsru brmw ieMdu ]

suni-ai Eesar Barmaa Ind.

vwihgurU dw nwm sux ky hI (nwm: ‘vwihgurU’ dI ikrpw dy nwl) eISr (iSv - mOq dw dyvqw), brhmw (pYdw krn dw dyvqw), Aqy ieMdr (mINh dw dyvqw) hoey[ (nwm suxky iSv, brhmw Aqy ieMdr vrgy bx jweIdw hY - iehnw dy gux Aw jWdy hn, iehnw vrgw igAwn ho jWdw hY)[

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

suixAY muiK swlwhx mMdu ]

suni-ai mukh saalaahan mand.

rb dw nwm suxn vwly dI, bury lok vI Awpxy mUMh dy nwl qwrI& krn l`g jWdy hn[

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

suixAY jog jugiq qin Byd ]

suni-ai jog jugat tan bhayd.

nwm suxn dy nwl jog dI jugq (jog, r`b nUµ imlx dw iek qrIkw, FMg), Aqy srIr dy Byd (ik ieh r`b dw Gr hY, auh hI iehnUM bxwauNdw-clwauNdw hY, mn nUµ v`s ik`dW krnw hYY) jwx leIdy hn[

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

suixAY swsq isimRiq vyd ]

suni-ai saasat simrit vayd.

mwlk dw nwm suxn dy nwl, Swsqr, isimRqIAW Aqy vyd bxy[ (iehnw Drm-grMQW dw igAwn ho jWdw hY[ nwm suxn dy nwl mwieAw - srIr, Awqmw Aqy prmwqmw dw igAwn ho jWdw hY)[ (swsq – Swsqr, Cy ihMdU PlsPy dIAW pusqkW; isimRiq – isimRqIAW, sqweI pusqkW krmkWf – ikirAw, vZYrw bwry; vyd- cwr ihMdU purwqn grMQ)[

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

nwnk Bgqw sdw ivgwsu ]

Naanak bhagtaa sadaa vigaas.

nwnk, (r`b dy ieh gux jwxk)y, Bgq sdw KuSI ivc rihMdy hn[

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

suixAY dUK pwp kw nwsu ]9]

suni-ai dookh paap kaa naas. ||9||

vwihgurU dw nwm suxn dy nwl duK Aqy pwp dUr ho jWdy hn[ (mn dy au~qy duKW qy pwpW dw Asr nhI huMdw)[

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

suixAY squ sMqoKu igAwnu ]

suni-ai sat santokh gi-aan.

vwihgurU dw nwm suxn dy nwl r`b bwry scweI (auh hY, auh sdw kwiem hY), sbr (auhdy hukm ivc Aw jwxw), Aqy vwihgurU bwry igAwn (ik sB kuJ krn vwlw auh hI hY, auh hr QW mOjUd hY) Aw jWdy hn[

By listening to the Lord's Name, one realizes the Truth (He is Ever-constant - Immortal), contentment (accepting His will), and receives the Divine Knowledge (That God is the Doer, He is present everywhere and in everything etc.)

suixAY ATsiT kw iesnwnu ]

suni-ai athsath kaa isnaan.

vwihgurU dw nwm sux lYxw, jwxo 68 qIrQW dw ieSnwn kr lYxw hY (mMny hoey ATwhT qIrQW auqy nHwaux dy Pl dy brwbr hY[ Bwv - mn Aqy buDI pUry SuD ho jWdy hn)[

Listening to the Lord's Name equals the bath at 68 Hindu places of pilgrimages (Fruit of the bath at sixty-eight places of pilgrimage is obtained. Hindu philosophy is that such baths cleanse the soul of its sins).

suixAY piV piV pwvih mwnu ]

suni-ai parh parh paavahi maan.

hrI dw nwm suxn Aqy pVHn dy nwl ie`zq imldI hY, vwihgurU Awpxw bxw lYNdw hY[

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

suixAY lwgY shij iDAwnu ]

suni-ai laagai sahaj Dhi-aan.

auhdy nwm nUµ suxn dy nwl, Awrwm dy nwl (ibnw Kycl kIqy) iDAwn vwihgurU dy nwl juV jWdw hY[

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

nwnk Bgqw sdw ivgwsu ]

Naanak bhagtaa sadaa vigaas.

nwnk, (vwihgurU dIAW AijhIAW is&qW nUµ jwx ky), auhdy Bgq hmySW Anµd ivc rihMdy hn[

Nanak, (realizing such Qualities of God), His devotees constantly remain in the bliss.

suixAY dUK pwp kw nwsu ]10]

suni-ai dookh paap kaa naas. ||10||

auhdw nwm suxn dy nwl, duK Aqy pwp k`ty jWdy hn[

By hearing God's Name, sufferings (Mental agony, disease) and sins are washed away. ||10||

suixAY srw guxw ky gwh ]

suni-ai saraa gunaa kay gaah.

vwihgurU dw nwm suxn dy nwl, auhdy byhswb sr-srovr: smuMdr, smJo ik Kzwnw, Bwv guxw dI jwxkwrI ho jWdI hY[  
 guxW dy srovr – vwihgurU, dw igAwn ho jWdw hY[

By hearing the Lord's Name, one attains the knowledge of His innumerable Virtues.

suixAY syK pIr pwiqswh ]

suni-ai saykh peer paatisaah.

lok, prmwqmw dw nwm suxn dI ikrpw dy nwl SyK (muslmwnw dI iek goq[ ihMdU qoN bxy muslmwn nUµ vI SyK kihMdy hn[ Bwv, cMgw muslmwn), pIr (muslmwn sMq, auhnw dw Dwrimk AwgU), Aqy bwdSwh dI pdvI pw lYNdy hn (a~uqm purS – cMgy bMdy, bx jWdy hn)[

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

suixAY AMDy pwvih rwhu ]

suni-ai anDhay paavahi raahu.

mwlk dw nwm suxn dy nwl AMnHy (Akl dy AMnHy[ ijnHW nUµ r`b a~uqy Brosw nhI) vI rwh (r`b nUµ imlx dw rsqw) pw lYNdy hn[

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

suixAY hwQ hovY Asgwhu ]

suni-ai haath hovai asgaahu.

r`b dw nwm suxn dy nwl Asgwh dI hwQ iml jWdI hY[  
 Asgwh - ijs dI igxqI-imxqI nhI ho skdI: smuMdr, Bwv vwihgurU[ hwQ - h`Q, auNgl dy isry qoN lY ky kUhnI q`k dI lMbweI ik jo imxn vwsqy vrqdy hn[ “h`QW” dy nwl imxqI, igAwn[

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

nwnk Bgqw sdw ivgwsu ]

Naanak bhagtaa sadaa vigaas.

nwnk, vwihgurU dy nwm dI AijhI ikrpw dyK ky Bgq sdw Anµd ivc rihMdy hn (inq, nwm jpx dw cwau rihMdw hY)[

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

suixAY dUK pwp kw nwsu ]11]

suni-ai dookh paap kaa naas. ||11||

mwlk dy nwm nUµ suxn dy nwl, duK (mn dI klpxw, rog) Aqy pwp nws ho jWdy hn[

Hearing the Lord's Name, destroys agonies (mental, physical) and sins. |11||

mMny kI giq khI n jwie ]

mannay kee gatt kahee naa jaa-i.

jo vI (vwihgurU Aqy) auhdy hukm nUµ mMndw hY, auhdy bwry (auhdy mn dI hwlq, a~ucI pdvI, qwrI&) kuJ dsxw-kihxw bhuq muSkl hY[

It is not possible to describe the higher mental state of one who accepts the Will of God (has faith in Him).

jy ko khY ipCY pCuqwie ]

jay ko kahai pichhai pachhutaa-i.

jy koeI ies bwry kuJ d`sx dI koiSS krdw hY, qW auh mgroN pCqwauNdw hY ik ieh kuJ vI nhI d`s sikAw (ieh d`s lYxw qW auhdy v`s dI g`l nhI sI)[

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

kwgid klm n ilKxhwru ]

kaagad kalam naa likhanhaar.

Aijhw kwgz, AijhI klm, Aqy nw hI ieho ijhw koeI ilKwrI hY (ik r`b dw hukm mnx vwly dy mn dI a~ucI AvsQw dy bwry iliKAw jw sky),

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

mMny kw bih krin vIcwru ]

mannay kaa beh karan veechaar.

(ik) r`b a~uqy Brosw r`Kx vwly dy mn dI hwlq bwry ivcwirAw jw sky[ (hukm mnx vwly, nwm jpx vwly, jo vwihgurU – bwxI, kihMdI hY auhnUµ sux ky mnx vwly – hukm nUM Awpxy jIvn ivc lY Awaux vwly dy mn dI hwlq bwry ivcwrdy hn pr kuJ jwx nhI skdy)[

(That) they may reflect on the one who has faith in the Lord (accepts the Will of God, practices Nam i.e. recites His Name).

AYsw nwmu inrMjnu hoie ]

aisaa naam niranjan ho-i.

Aijhw hY Pl inrMjn (pivq`r, Bwv vwihgurU) dy nwm nUµ mnx dw[ (Aijhw piv`qr hY nwm!),

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

jy ko mMin jwxY min koie ]12]

jay ko mann jaanai man ko-i. ||12||

pr, jy koeI ies g`l a~uqy ivSvws krky (mMn ky, hukm ivc Aw ky) iehnUµ Awpxy mn dy AMdr bTw lvy (p`kw kr lvy, ik auhdy hukm ivc ieh gux-SkqI hY)[

Provided, one has the firm faith in His Name (accepts His Will, believes in the Virtues of His Name). ||12||

mMnY suriq hovY min buiD ]

mannai surat hovai man buDh.

vwihgurU dy nwm a~uqy Brosw krn dy nwl (hukm ivc Awky), Awpxy mn Aqy bu`DI dw pqw l`g jWdw hY (ik ieh iks AvsQw ivc hn, Awpy dI soJI ho jWdI hY[ mMn ilAW, mn qy smJ ivc vwihgurU dw igAwn Aw jWdw hY)[

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

mMnY sgl Bvx kI suiD ]

mannai sagal bhavan kee suDh.

nwm iv`c Brosw krn dy nwl swry Bvnw (QWvW) dI smJ Aw jWdI hY (ik vwihgurU s`B QW mOjUd hY[ vwihgurU dy igAwn, Aqy mn dy swry mMflW: hwlqW, dw pqw l`g jWdw hY)[

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

mMnY muih cotw nw Kwie ]

mannai muhi chotaa naa khaa-i.

nwm (vwihgurU) nUµ mMn lYx dy nwl mUMh au~qy s`tW nhI shwrnIAW pYNdIAW[  
 cotW - D`ky, nhI KWdw[ duK klyS nhI AwauNdy[ kwm, kroD, loB, moh, hMkwr qoN bcw rihMdw hY[ mn SWq ho jWdw hY, Aqy igAwn dI prwpqI leI QW QW nhI quirAw iPrdw[

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

mMnY jm kY swiQ n jwie ]

mannai jam kai saath naa jaa-i.

nwm a~uqy Brosy dy nwl, j`m dy nwl jwxo b`c jweIdw hY[ (mOq dw fr nhI rihMdw)[

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

AYsw nwmu inrMjnu hoie ]

aisaa naam niranjan ho-i.

ieho jyhw hY doS-rihq (vwihgurU) dw nwm,

Such is the Name of the Spotless (God),

jy ko mMin jwxY min koie ]13]

jay ko mann jaanai man ko-i. ||13||

jy koeI mn dy AMdr vwihgurU dy nwm a~uqy Brosw lY Awvy[

If in the mind someone has faith in the Lord's Name. ||13||

mMnY mwrig Twk n pwie ]

mannai maarag thaak naa paa-i.

vwihgurU (Aqy iehdy nwm) a~uqy ivSvws r`Kx vwly nUµ (a~ucy Awqmk, r`b dy myl dy) rwh iv`c rukwvt (kwm, kroD, loB, moh, hMkwr dI) nhI pYNdI[

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

mMnY piq isau prgtu jwie ]

mannai patt si-o pargat jaa-i.

nwm au~qy Brosw rKx vwlw iez`q dy nwl prgt (zwihr, SoBw vwlw) ho ky (r`b dy Gr) jWdw hY[

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

mMnY mgu n clY pMQu ]

mannai mag naa chalai Panth.

vwihgurU-nwm dy rwh (nwm-jwp) au~qy Brosw lY Awaux dy nwl, hor pMQ (rsqy, r`b nUµ imlx dy FMg) mn ivc nhI AwauNdy (ivcwrdw vI nhI[ mn SWq ho jWdw hY)[

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

mMnY Drm syqI snbMDu ]

mannai Dharam saytee san-banDh.

nwm a~uqy Brosw krn vwly dw Drm (scweI, cMgy AsUl, Awpxw Drm) dy nwl snbMD ho jWdw hY[ (auh DrmI ho jWdw hY)[

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

AYsw nwmu inrMjnu hoie ]

aisaa naam niranjan ho-i.

Aijhw hY inrMjn (dwZ-doS qoN rihq, vwihgurU) dw nwm,

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

jy ko mMin jwxY min koie ]14]

jay ko mann jaanai man ko-i. ||14||

jy koeI mn dy AMdr nwm dy au~qy Brosw lY Awvy[

Provided someone has faith in the Lord's Name (in what He says). ||14||

mMnY pwvih moKu duAwru ]

mannai paavahi mokh duaar.

hukm mnx vwlw (nwm jpx vwlw) mu`kq ho jWdw hY (auhnUµ dunIAW dy bMDn nhI rihMdy, Awqmw nUµ SWqI iml jWdI hY, mrx-jmx dw c`kr muk jWdw hY)[

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

mMnY prvwrY swDwru ]

mannai parvaarai saaDhaar.

vwihgurU (nwm) nUµ mnx vwlw, prvwr dw vI suDwr kr idMdw hY (prvwr nUµ r`b dw Awsrw idMdw hY, vwihgurU dy nwl joVdw hY)[

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

mMnY qrY qwry guru isK ]

mannai tarai taaray gur sikh.

mMnx vwlw gurisK, Awp qr jWdw Aqy horW nUµ vI qwr lYNdw hY[ (qrnw – sMswr-smuMdr qr jwxw, jIvx kwmXwbI dy nwl jIv lYxw)[

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

mMnY nwnk Bvih n iBK ]

mannai naanak bhavahi naa bhikh.

nwnk, jy pRBU a~uqy Brosw ho jwvy qW iPr ieh mMgx leI nhI iPrdw[  
 Bvih - ieDr-au~Dr D`ky nhI KWdw[ SWqI Aw jWdI hY, mMgW nhI rihMdIAW, cIzW dI BuK nhI rihMdI, muhqwjI nhI rihMdI, mwieAw dy bMDn muk jWdy hn[ SWqI Aw jWdI hY, Aqy r`b dy rwh dIAW pu`CW nhI pwauNdw iPrdw[

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

AYsw nwmu inrMjnu hoie ]

aisaa naam niranjan ho-i.

Aijhw hY (SkqI vwlw, krwmwq BirAw) vwihgurU dw nwm,

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

jy ko mMin jwxY min koie ]15]

jay ko mann jaanai man ko-i. ||15||

jy koeI Awpxy mn AMdr auhdy nwm dy auqy Brosw kr lvy[

If in the mind, someone has faith in the Lord's Name. ||15||

pMc prvwx pMc prDwnu ]

panch parvaan panch parDhaan.

pMc vwihgurU nUµ mnzUr (kbUl) hn, Aijhy hI (sMgq, suswietI ivc) isrk`F (muKI, Awqmk AwgU) hn[  
 pMc - coxvyN, muKI, gurmuK, ijnHW nUµ nwm au~qy ivSvws hY[

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

pMcy pwvih drgih mwnu ]

panchay paavahi dargahi maan.

Aijhy pMc (gurmuK), vwihgurU dy drbwr ivc Awdr pwauNdy hn[

Such God-Oriented persons attain honor in His Court.

pMcy sohih dir rwjwnu ]

panchay sohahi dar raajaan.

Aijhy cuxy hoey (pMc, gurmuK) rwijAW (Awqimk rwijAW) dy drbwr AMdr SoBw (mwx, Awdr) vwly huMdy hn[

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

pMcw kw guru eyku iDAwnu ]

panchaa kaa gur ayk Dhi-aan.

Aijhy pMc (cMgy lok), isr& iek gurU (vwihgurU) dy iDAwn ivc juVy rihMdy hn[

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

jy ko khY krY vIcwru ]

jay ko kahai karai vichaar

jy koeI Aijhy gurmuKW (vwihgurU) dy bwry kuJ khy Aqy ies a~uqy ivcwr vI kry,

If someone comments or thinks about such God-Oriented people (and God),

krqy kY krxY nwhI sumwru ]

kartay kai karnai naahee sumaar.

krqw (vwihgurU) dy kIqy kMmW dI igxqI nhI ho skdI[  
 auhdIAW bKiSSW byAMq hn[ jo vwihgurU ny Aijhy gurmuK bxwey hn, iehnw dw, iehnw dy mn dI AvsQw dw, Aqy prmwqmw dw Awpxw vI, koeI AMq nhI[

No one can count the Doings (Blessings) of the Creator. (It is hard to describe such God-Oriented people or about their mental state, as they are also His Creation,).

DOlu Drmu dieAw kw pUqu ]

Dhoul Dharam d-i-aa kaa poot.

DOl (s&Yd bYl) Drm: cMigAweIAW, Aqy idAw dw pu`qr hY[  
 DOlu - ‘s&Yd’- bYl ijs ny DrqI cu`kI hoeI dsIdI hY, Aijhw khwvqI bYl koeI cIz nhI, ieh iek ‘r`b dw AsUl’ hY Aqy ies Anuswr dunIAw Drm Aqy idAw dy Awsry itkI hoeI hY[ DrqI dw ADwr Drm hY ik jo idAw qoN a~pjdw hY[

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

sMqoKu Qwip riKAw ijin sUiq ]

santokh thaap rakhi-aa jin soot.

iehnw (Drm Aqy idAw) dy nwl sMqoK ny iml ky sMswr nUµ iek sUqr ivc riKAw hoieAw hY[  
 sMqoK - sbr, sihxw, SWqI, r`b dy hukm ivc rihxw[ sUqr - for, syD, duinAw dy c`lx dy AsUl[ lokW dy shI cln dw AsUl Drm, idAw Aqy sMqoK hn[

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

jy ko buJY hovY sicAwru ]

jay ko boojhai hovai sachi-aar.

auh sicAwrw (igAwn vwlw, smJdwr) hY ik jy AslIAq (scweI) smJ lvy,

Sachyara (The man of truth, and knowledge, He knows the Truth that God is everything) is one who understands the Truth,

DvlY aupir kyqw Bwru ]

Dhavlai upar kaytaa bhaar.

ik Dauly bYl auqy ikMnw Bwr hY! (DrqI a~uqy kudrq dw iknw pswrw: iKlwrw hY[ ik vwihgurU dI rcnw byAMq hY)[

As to how much load the white-bull carries (Understanding that the extent of Creation is unlimited).

DrqI horu prY horu horu ]

Dhartee hor parai hor hor.

ies DrqI qoN pry hor DrqIAW hn, Aqy iehnw rcnwvW (DrqIAW, dunIAwvW) dw koeI AMq nhI[

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

iqs qy Bwru qlY kvxu joru ]

tis tay bhaar talai kavan jor.

ies bYl ny DrqI cu`kI hoeI hY, Br bYl dy hyTW ikhVI qwkq hY ik ijs a~uqy ieh KVw hY?  
 DrqI dy a~uqy kudrq dw pswrw byAMq hY, AijhIAW DrqIAW dw AMq nhI, Aqy ies nUµ ikhVI qwkq sWBdI hY? vwihgurU hI ies pswry dI sMBwl krdw hY[ AyvyN g`l hI hY ik Aijhy AKOqI bYl ny ieh DrqI cu`kI hoeI hY, swrI rcnw dw AMq nhI Aqy vwihgurU hI hY ik jo ieqny pswry dI pwlxw krdw hY[

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

jIA jwiq rMgw ky nwv ]

jee-a jaat rangaa kay.naav.

jIv keI rMg-rUpW (jwqIAW, iksmW) Aqy nwvW dy hn[ (jIvW dIAW iksmw bySumwr hn)[

Living beings are of innumerable kinds, colors and names.

sBnw iliKAw vuVI klwm ]

sabhnaa likhi-aa vurhee kalaam

swirAW ny rcnw dy bwry lgwqwr iliKAw hY[ (vuVI - iekswr cldI[ iehnw jIvW bwbq lgwqwr cldI klm dy nwl iliKAw hY[ lyKw kIqw, AMdwzy lwey, gux gwey hn)[

People have continuously written about His Creation.

eyhu lyKw iliK jwxY koie ]

ayhu laykhaa likh jaanai ko-i.

jy koeI ieh lyKw ilKxw jwxdw hovy (koeI hY ik jo ieh igxqI-imxqI kr sky?),

If someone knows to make this assessment (Is there anyone who can make the assessment of His Creation?),

lyKw iliKAw kyqw hoie ]

laykhaa likhi-aa kaytaa ho-i.

(qW &yr) ieh lyKw ikfw v`fw hovygw (ho jwvygw)? (ik`fw v`fw hovygw ieh lyKw Aqy iehnUµ kOx ilK skygw! vwihgurU dI rcnw bwry koeI nhI ilK skdw)[

(Then) how big will be this account? (Will anyone be able to write it down! The Creation of the Lord is beyond our capacity to assess).

kyqw qwxu suAwilhu rUpu ]

kaytaa taan su-aalihu roop.

vwihgurU dI rcnw krn dI SkqI, Aqy ieh krn dI suMdrqw kmwl hY!

How powerful is the Lord and Wonderful His Creation!

kyqI dwiq jwxY kOxu kUqu ]

kaytee daat jaanai koun koot.

auh ik`fw v`fw dwnI hY (auhdIAW ikMnIAW dwqW hn), iks dI qwkq hY ik ieh jwx jwvy!

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

kIqw pswau eyko kvwau ]

keetaa pasaa-o ayko kavaa-o.

iek Sbd (g~l, hukm) kihx dy nwl qusIN (vwihgurU jI) jgq dw pswrw (bxw, Pylwau) kr id`qw hY!

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

iqs qy hoey lK drIAwau ]

tis tay ho-ay lakh daree-aa-o.

ies hukm (pswry) dy nwl l`KW dirAw vihx l`g pey! (swrI kudrq dy AMdr)[

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

kudriq kvx khw vIcwru ]

kudrat kavan kahaa veechaar.

myry kol qwkq ik`Qy ik mYN aus bwry (auh ik`fw dwnI, qwkqvr, ikrpwlU hY) ivcwr kr skW, jW ds skW[

I have no power to contemplate on, or tell about Him (His Boons, Power, Kindness etc.)

vwirAw n jwvw eyk vwr ]

vaari-aa naa jaavaa ayk vaar.

mYN qW ieqny jogw vI nhI ik qyry qoN iek vwrI vI vwirAw (kurbwn) jw skW!  
 vwry jwxw, kurbwn hoxw, dw Bwv hY bilhwr jwxw, AwpxI byh`d ipAwr BrI KuSI zwihr krnI[ r`b, gurUAW, jW hor iksy nUµ jwnvrW dIAW kurbwnIAW dyxIAW isK Drm dw AsUl nhI[

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

jo quDu BwvY sweI BlI kwr ]

jo tuDh bhaavai saa-ee bhalee kaar.

vwihgurU jI, auh hI TIk hY ik jo quhwnUµ cMgw l`gy (jo quhwfw hukm hovy, mYN kuJ nhI kih skdw)[

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

qU sdw slwmiq inrMkwr ]16]

too sadaa salaamat nirankaar. ||16||

hy inrMkwr (Akwr rihq, koeI Skl nhI; vwihgurU), qusIN sdw hI slwmq ho (hmySw kwiem ho, quhwfw hukm hI TIk hY)[

Nirankar (Formless, God), You are Ever-Constant (Unchanged, Eternal, Immortal. Your Will prevails). ||16||

AsMK jp AsMK Bwau ]

asankh jap asankh bhaa-o.

Anigxq qyrw jwp, Aqy byAMq qYnUµ ipAwr (bMdgI) krdy hn[

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

AsMK pUjw AsMK qp qwau ]

asankh poojaa asankh tap taa-o.

Anigxq hn jo qyrI pUjw, Aqy byAMq qyrI qpisAw (A`g dw syk shwr ky Bjn krnw, kTn bMdgI) krdy hn[ (byAMq qyrI pUjw Aqy Anigxq qyrI qp~isAw dy FMg hn)[

Countless worship You, and numberless revere You in the hard ways. (Your worship is done in many ways).

AsMK grMQ muiK vyd pwT ]

asankh garanth mukh vayd paath.

byAMq hn jo Drm grMQW Aqy vydW dw pwT pVHdy hn (qYnUµ imlx dw ieh FMg smJdy-vrqdy hn)[

Countless recite the Scriptures and read the Vedas (as a way to meet You).

AsMK jog min rhih audws ]

asankh jog man raheh udaas.

Anigxq hn ik jo Xog (vwihgurU myl dw iek qrIkw) krdy, Aqy mn nUµ audws (dunIAW qoN moV ky) rKdy hn[

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

AsMK Bgq gux igAwn vIcwr ]

asankh bhagat gun gi-aan veechaar.

Anigxq Bgq vwihgurU dy guxw dy igAwn dy nwl auhdy (r`b) au~qy ivcwr krdy hn[ (AnykW Bgq vwihgurU dy guxw dy au~qy ivcwr krdy hn, ivcwr krn dy FMg nwl BgqI krdy hn)[

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

AsMK sqI AsMK dwqwr ]

asankh satee asankh daataar.

byigxq hn sqI (DrmI lok, s`cy bMdy), Axigxq hn dwn krn vwly (vwihgurU nUµ imlx leI[ dwn krn nUM BgqI dw AMg smJdy hn)[

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

AsMK sUr muh BK swr ]

asankh soor muh bhakh saar.

Anigxq hn sUrmy (bhwdr) ijhVy ik mUMh qy swr (lohw, hiQAwr, swhmxy ho ky lVn) Kwx nUµ Drm (pUjw, r`b nUµ imlx dw rwh) jwxdy-smJdy hn[

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

AsMK moin ilv lwie qwr ]

asankh mon liv laa-i taar.

Anigxq cu`p Dwr, vwihgurU dy nwl surq joV, auhdI pUjw krdy hn[

Countless are the silent-sages who center their love and attention on God.

kudriq kvx khw vIcwru ]

kudrat kavan kahaa vichaar.

s`cy pwiqSwh, myrI kI mjwl (qwkq) hY ik mYN qyry (guxW, rMgW-FMgW, qyrI pUjw - qYnUµ imlx dy byAMq qrIikAW) qy ivcwr kr skW!

Lord, I have no power to describe You (Your Qualities, numerous methods of worshipping You).

vwirAw n jwvw eyk vwr ]

vaari-aa naa jaavaa ayk vaar.

mYN qW iek vwr vI qyry au~qoN kurbwn hox jogw nhI hW[

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

jo quDu BwvY sweI BlI kwr ]

jo tuDh bhaavai saa-ee bhalee kaar.

jo qYnUµ cMgw l`gy, auhI cMgI kwr (kMm, g`l) hY!

Whatever pleases You, is the right deed!

qU sdw slwmiq inrMkwr ]17]

too sadaa salaamat nirankaar. ||17||

qUM sdw slwmq (kwiem) hYN, hy rMg-rUp (Skl) qoN ibnw jIau (vwihgurU jI)!

Formless One (God), You are For-Ever (Immortal, Eternal). ||17||

AsMK mUrK AMD Gor ]

asankh moorakh anDh ghor.

AsMKW (byAMq) mUrK, bVy Akl dy AMnHy hn[ (kudrq ivc cMigAweIAW dy nwl burweIAW vI hn, ieh vI suxo)[

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

AsMK cor hrwmKor ]

asankh chor haraam-khor.

Anigxq cor, hrwmKor (horW dw mwl Kwx vwly) hn[

Numberless are thieves and deceitful persons.

AsMK Amr kir jwih jor ]

asankh amar kar jaahi jor.

Anigxq hn ik jo D`kw (zbrdsqI) kr jWdy hn[

Numberless are the highhanded men.

AsMK glvF hiqAw kmwih ]

asankh galavadh hati-aa kamaahi.

Anigxq kql kr dyx dw pwp krdy hn[

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

AsMK pwpI pwpu kir jwih ]

asankh paapee paap kar jaahi.

Anigxq pwpI pwp kr jWdy hn[

Numberless are sinners who go on committing sins.

AsMK kUiVAwr kUVy iPrwih ]

asankh koorhi-aar koorhay firaahi.

Anigxq JUTy hn ik jo JUT kmwauNdy rihMdy hn[

Numberless are liars who keep on lying.

AsMK mlyC mlu BiK Kwih ]

asankh malaychh mal bhakh khaahi.

Anigxq gMdy (bury lok) gMd-blw KWdy hn[ (mws,Srwb nUµ keI mhwqmw m`l-mUqr kihMdy hn)[

Numberless degraded persons keep on eating filthy things (Some saints call meat and alcohol the filth).

AsMK inMdk isir krih Bwru ]

asankh nin-dak sir karahi bhaar.

byAMq inMidAw krn vwly (burweI dyx vwly) inMidAw krdy iPrdy hn (inMidAw dw Bwr cu`kdy hn)[

Numberless are slanderers who continue speaking ill of others.

nwnku nIcu khY vIcwru ]

Naanak neech kahai vichaar.

inmwxy (ivcwry) nwnk dw ieh ivcwr hY (gurU jI inmrqw dy nwl kihMdy hn),

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

vwirAw n jwvw eyk vwr ]

vaari-aa naa jaavaa ayk vaar.

mYN qyry au~qoN (hy vwihgurU) iek vwr vI kurbwn hox jogw nhI hW[

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

jo quDu BwvY sweI BlI kwr ]

jo tuDh bhaavai saa-ee bhalee kaar.

jo qYnUµ (s`cy pwiqSwh) prvwn (mnzUr) hovy, auhI cMgw kMm (g`l) hY[

What ever pleases You, is the right thing (deed)!

qU sdw slwmiq inrMkwr ]18]

too sadaa salaamat nirankaar. ||18||

qusIN sdw slwmq (kwiem, jINvdy, AMq nhI) ho, rUp-rihq (vwihgurU) jIau!

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

AsMK nwv AsMK Qwv ]

asankh naav asankh thaav.

Anigxq hn qyry nwm (qyrI rcnw vI byAMq hY), Anigxq hn qyry QW (sMswr)[

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

AgMm AgMm AsMK loA ]

agamm agamm asankh lo-a.

phuMc qoN prHy hn (Agm) Anigxq loA (lok, DrqIAW, sMswr[ qusIN hr QW hwzr ho, AphuMc ho, koeI quhwnUM jwxn q`k puj nhI skdw)[

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

AsMK khih isir Bwru hoie ]

asankh kahahi sir bhaar ho-i.

aunHw nUµ Anigxq (kroVW) kihxw vI isr au~qy Bwr (pwp) cukxw hY (ikauN ik ieh kihxw vI shI nhI hovygw)[

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

AKrI nwmu AKrI swlwh ]

akhree naam akhree saalaah.

(igxqI-imxqI qW krky Aw jWdI hY ikauN ik) AKrW (bolx, bolI) dy nwl qyrw nwm ilAw jWdw hY, Aqy bolx (AKrW) dy nwl hI qyrw js kIqw jWdw hY[

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

AKrI igAwnu gIq gux gwh ]

akhree gi-aan geet gun gaah.

AKrW dy igAwn dy nwl qyry guxW dy gIq gweIdy hn[

Through the knowledge of words (speech), the songs of Your Attributes are sung.

AKrI ilKxu bolxu bwix ]

akhree likhan bolan baan.

A`KrW dy nwl hI bwxI ilKI Aqy bolI jWdI hY[

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

AKrw isir sMjogu vKwix ]

akhraa sir sanjog vakhaan.

A`KrW dy nwl prmwqmw (s`B dy) m`Qy auqy sMjog (iksmq) dsdw (il`Kdw) hY[

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

ijin eyih ilKy iqsu isir nwih ]

jin ayhi likhay tis sir naahi.

vwihgurU sBnw dy m`Qy au~qy lyK ilKdw hY, Br koeI Aijhw hY ik jo auhdy m`Qy au~qy ieh (lyK) ilK skY?

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

ijv Purmwey iqv iqv pwih ]

jiv furmaa-ay tiv tiv paahi.

ij`dW auh hukm krdw hY, au~dW hI lokIN pwauNdy hn (lokW dI iksmq bxdI hY)[

The destiny of the people is what He Ordains.

jyqw kIqw qyqw nwau ]

jaytaa keetaa taytaa naa-o.

jo kuJ qUM kIqw (ricAw) hY, ieh sB qyrw hI nwm hY – sB kuJ qyry nwm dI hI ikrpw (rcnw) hY[ sB qUM hI hY! (ij`fI v`fI qUM rcnw kIqI hY, auqnw hI v`fw qyrw nwm hY)[

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

ivxu nwvY nwhI ko Qwau ]

vin naavai naahee ko thaa-o.

koeI QW nhI ik jo qyry nwm dI ikrpw qoN ibnw bxI hovy[ sB kuJ qyrw nwm hI hY! (qUM hr QW hYN)[

There is no place (Creation) without the Grace of Your Name. You are everything!

kudriq kvx khw vIcwru ]

kudrat kavan kahaa veechaar.

myry ivc ikhVI koeI qwkq hY ik mYN qyry bwry kuJ d`s skW!

What power have I to give my views on anything about You?

vwirAw n jwvw eyk vwr ]

vaari-aa naa jaavaa ayk vaar.

mYN qW iek vwrI vI qyry au~qoN vwry jwx jogw nhI hW!

I am not worth a sacrifice (appreciation) to You even once!

jo quDu BwvY sweI BlI kwr ]

jo tuDh bhaavai saa-ee bhalee kaar.

jo qYnUµ cMgw l`gdw hY, auhI TIk kMm hY[

What ever pleases You, is the right thing.

qU sdw slwmiq inrMkwr ]19]

too sadaa salaamat nirankaar. ||19||

qUM hmySw kwiem hYN, hy inrMkwr (rUp-rihq, Bwv vwihgurU)[

Formless One (God), You are Immortal! ||19||

BrIAY hQu pYru qnu dyh ]

bharee-ai hath pair tann dayh

jy kr h`Q, pYr, Aqy srIr (im`tI dy nwl) Br jwx (gMdy ho jwx),

If the hands, feet and body become dirty with dust,

pwxI DoqY auqrsu Kyh ]

paanee Dhotai utras khayh.

pwxI dy nwl Do ky ieh im`tI (mYl) lih jWdI hY[

This dirt gets cleansed by washing with water.

mUq plIqI kpVu hoie ]

moot paleetee kaparh ho-i.

jy k`pVw ipSwb dy nwl plIq (gMdw) ho jwvy,

If a cloth gets soiled and polluted with urine,

dy swbUxu leIAY Ehu Doie ]

day saaboon la-ee-ai o-h Dho-i.

auhnUµ swbx dy nwl Do leIdw hY[

It is washed clean with soap.

BrIAY miq pwpw kY sMig ]

bharee-ai mat paapaa kai sang.

jy kr bu`D-m`q pwpW dy nwl Br jwvy,

If the mind gets polluted (Defiled) with sins,

Ehu DopY nwvY kY rMig ]

oahu Dhopai naavai kai rang.

auh nwm dy rMg (nwm dy fUMGy ipAwr) dy nwl DoqI jWdI hY[

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

puMnI pwpI AwKxu nwih ]

punnee paapee aakhan naahi.

isr& iksy dy kih dyx dy nwl koeI AwdmI nyk jW burw nhI bx jWdw[

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

kir kir krxw iliK lY jwhu ]

kar kar karnaa likh lai jaahu.

jo kMm krdy hW, ieh isr dy lyK (swfy Bwg, krm) bx jWdy hn[

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

Awpy bIij Awpy hI Kwhu ]

aapay beej aapay hee khaahu.

AwdmI jo krm (kMm) krdw hY iehnw dy Pl vI Awp hI Bugqdw hY[

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

nwnk hukmI Awvhu jwhu ]20]

Nanak hukmee aavahu jaahu. ||20||

nwnk, AwdmI (krm jo krdw hY auhnw Anuswr) vwihgurU dy hukm dy nwl AwauNdw, jWdw (jMmdw, mrdw) hY[(bMdy dy krmw Anuswr r`b hukm bxwauNdw hY)[

Nanak, the man is born and dies under the Will of God (reincarnates under His will, due to his deeds). ||20||

qIrQu qpu dieAw dqu dwnu ]

teerath tap da-i-aa dat daan.

Xwqrw, qp`isAw (kTn Bjn), idAw krnI Aqy dwn krnw,

Pilgrimage, penance (hard worship), compassion (kindness) and charity (Hard worship by torturing the body is not the Sikh way),

jy ko pwvY iql kw mwnu ]

jay ko paavai til kaa maan

jy iehnw dy nwl kuJ imldw hY, qW ieh rqw ku iez`q (snmwn) hI hY,

Bring you just a little bit of respect (Merit),

suixAw mMinAw min kIqw Bwau ]

suni-aa manni-aa man keetaa bhaa-o.

(Br) jy koeI vwihgurU dw hukm (bwxI) sux ky aus au~qy c`ly, Aqy mn dy AMdr auhdw (r`b dw) ipAwr bxw lvy,

(But) Whosoever listens to the God’s Dictates (Gurbani – Scriptures), adopts these in his life, and develops His love,

AMqrgiq qIriQ mil nwau ]

antargat teerath mal naa-o.

auh, ibnw ikqy jwxdy, Awpxy mn dy AMdr hI qIrQW dy ieSnwn dw Pl pw lYNdw hY[

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

siB gux qyry mY nwhI koie ]

sab gun tayray mai naahee ko-i.

myry swry gux (jo kMm myry iz`my hn, jo krm krdw hW, cMigAweIAW) quhwfy bKSy hoey hn, Aqy myrw Awpxw kuJ nhI,

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

ivxu gux kIqy Bgiq n hoie ]

vin gun keetay bhagat naa ho-i.

Aqy ieh krm (jo kMm myry iz`my hY, hunr, nykIAW) inBwaux qoN ibnw, koeI BgqI pUrI nhI[ (ijs kMm dy krn leI mYN jnm ilAw hY, auh hI nhI krdw qW hor ikhVI BgqI krnI hY!)[

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

suAsiq AwiQ bwxI brmwau ]

su-a-sat aath baanee barmaa-o.

(quhwfw id`qw myry iz`my jo kMm–kwr krn dw &rz hY , ieh inBwaux dy nwl, Awpxw kMm krn dy nwl) myrw AwiQ (pdwrQ, Dn) - SrIr, Arog hY, mwieAw myry kol hY, Aqy myrI zbwn au~qy brhmw (bolx ivc scweI, vwihgurU dw nwm, bMdgI) hY,

(By carrying out my duty assigned by You) my body is in the radiant health, and there is truth in my speech (the Name of God, worship).

siq suhwxu sdw min cwau ]

sat suhaan sadaa man chaa-o.

(&rz inBw ky, mn dy AMdr) s`c, Aqy iehdI (mn dI) suMdrqw imldI hY, qy iehdy (mn dy) AMdr (vwihgurU prym dw) cwau bixAw rihMdw hY[ (ieh s`B qyrI Kyf dw hI ih`sw hY)[

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

auqlIAW cwr sqrW dy fUMGy ArQ – myrw kMm-kwj qyrI bKSI iz`myvwrI hY, Aqy jy kr mYN ieh inBwauNdw nhI, qW myrI kIqI BgqI koeI ArQ nhI rKdI[ DMn ho qusIN, qusIN Awp hI mwieAw, Anhd-nwd, scweI, qy KuSI ho, Aqy quhwnUM Awp hI AwpxI rcnw nUM sMBwlx dw cwau ho[ (sR. soBw isMG Awritst)[

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

kvxu su vylw vKqu kvxu kvx iQiq kvxu vwru ]

kavan su vaylaa vakhat kavan kavan thit kavan vaar.

(Aqy ies kmwl dI Kyf dI g`l ieh hY ik) auh ikhVw vylw, ikhVw vkq, ikhVI iQq (cMdrmw dy ihswb idnW dI igxqI), Aqy ikhVw vwr sI,

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

kvix is ruqI mwhu kvxu ijqu hoAw Awkwru ]

kavan si rutee maahu kavan jit ho-aa aakaar.

ikhVw mOsm Aqy ikhVw mhInw sI, jd dunIAw bxI?

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

vyl n pweIAw pMfqI ij hovY lyKu purwxu ]

vayl naa paa-ee-aa pandtee ji hovai laykh puraan.

ivdvwnW nUµ pqw nhI Aijhy vyly dw, nhI qW ieh dunIAW dI rcnw qy vI iek purwn (purwxIAW ihMdU Drm-pusqkW) ilK idMdy[

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

vKqu n pwieE kwdIAw ij ilKin lyKu kurwxu ]

vakhat naa paa-i-o kaadee-aa ji likhan laykh kuraan.

kwzIAW (muslmwn ivdvwn, ieslwm dy kwnUn dy nwl &Ysly dyx vwly) nUµ vI ies vkq dw pqw nhI, jwxdy qW kurwn (AwpxI Drm-pusqk) dy AMdr ilK idMdy[

Nor do the Qazis (Muslim scholars, those who dispense justice according to the Muslim religious law) know this time, had they known, they would have put it down in the Holy Koran.

iQiq vwru nw jogI jwxY ruiq mwhu nw koeI ]

thit vaar naa jogee jaanai rut maahu naa ko-ee.

jogI jW koeI vI hor, vylw-vwr, mOsm Aqy mhInw nhI jwxdy (ik k`d dunIAw bxI)[

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

jw krqw isrTI kau swjy Awpy jwxY soeI ]

jaa kartaa sirthee k-a-o saajay aapay jaanai so-ee.

bxwaux vwlw (Bgvwn) jo dunIAw bxwauNdw hY, auh Awp hI jwxdw hY ik aus ny k`d ieh (dunIAw) bxweI[

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

ikv kir AwKw ikv swlwhI ikau vrnI ikv jwxw ]

kiv kar aakhaa kiv saalaahee ki-o varnee kiv jaanaa.

qyry bwry ik~dW AwKW, ik`dW qyrI qwrI& krW, iks qrHW ibAwn krW Aqy qYnUµ (vwihgurU) ik`dW jwxW?

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

nwnk AwKix sBu ko AwKY iek dU ieku isAwxw ]

naanak aakhan sabh ko aakhai ik doo ik si-aanaa.

nwnk, swry qyry bwry kihMdy hn, Aqy hr koeI iek qoN iek isAwxW bx bx bihMdw hY[

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

vfw swihbu vfI nweI kIqw jw kw hovY ]

vadaa saahib vadee naa-ee keetaa jaa kaa hovai.

v`fw hY swihb (mwlk) qy v`fw hY aus dw nwm, Aqy jo kuJ auh krdw hY auhI huMdw hY[

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

nwnk jy ko AwpO jwxY AgY gieAw n sohY ]21]

naanak jay ko aapou jaanai agai ga-i-aa naa sohai. ||21||

nwnk, jy koeI hMkwr kry ik auh r`b dIAW g`lW jwxdw hY, qW A`gy jw ky (vwihgurU dy drbwr) auh SoBw nhI pwvygw (cMgw nhI smiJAw jwvy gw[ A`gy jwx jogw cMgw nhI smiJAw jwvy gw)[

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

pwqwlw pwqwl lK Awgwsw Awgws ]

paataalaa paataal lakh aagaasaa aagaas.

pqwl hI pqwl (Anigxq pqwl) hn, Aqy l`KW Asmwn hI Asmwn (Anigxq) hn[

There are countless nether worlds, and millions of skies.

EVk EVk Bwil Qky vyd khin iek vwq ]

oarhak oarhak bhaal thakay vayd kahan ik vaat.

byAMq lok Koj kr kr ky hwr gey hn (Br auhdI kudrq dw AMq nhI l`Bw), Aqy vyd Swsqr vI ieko g`l kihMdy hn (ik auhdw koeI AMq nhI)[

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

shs ATwrh khin kqybw AsulU ieku Dwqu ]

sahas athaarah kahan kataybaa asuloo ik Dhaat.

kqybW (musilm, eIsweI, XhUdI, Drm pusqkW) AwKdIAW hn ik ATwrW hzwr Awlm (dunIAwvW) hn, Br Asl iv`c ieko hI g`l hY ik vwihgurU dI kudrq byAMq hY[ (kqyb - musilm Dwrmk grMQ[ gurbwxI ivc ‘kurwn kqyb’ AwauNdw hY[ ieh ie`kTy ieslwm dy, XhUdI Aqy eIsweI grMQ vI kih id`qy jWdy hn)[

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

lyKw hoie q ilKIAY lyKY hoie ivxwsu ]

laykhaa ho-i taa likhee-ai laykhai ho-i vinaas.

jykr auhdw koeI ihswb ikqwb kr sky, kyvl qW hI ienswn ausnUµ ilK skdw hY[ ieh lyKw mukdw nhI Aqy ihswb ikqwb nUµ ibAwn krdw hoieAw bMdw Kud hI muk jWdw hY[

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

nwnk vfw AwKIAY Awpy jwxY Awpu ]22]

naanak vadaa aakhee-ai aapay jaanai aap. ||22||

nwnk, auh v`fw (byAMq) hY, auh AwpxIAW g`lW Awp hI jwxdw hY[

Nanak, He is Great, and only He knows the extent of his Greatness! ||22||

swlwhI swlwih eyqI suriq n pweIAw ]

saalaahee saalaahi aytee surat naa paa-ee-aa.

is&qW krn vwly jo vwihgurU dy gux gwauNdy hn, Br (pr) auhnW nUµ vI auhdy AMq dw igAwn nhI imldw,

The devotees who praise the Lord, even they cannot define His limits,

ndIAw AqY vwh pvih smuMid n jwxIAih ]

nadee-aa atai vaah pavahi samund naa jaanee-ahi.

(Aqy ieh ie`dW hY ik ij~dW) ndIAW-nwly smuMdr ivc pYky gvwc jWdy hn[ (bMdw, byAMq nUµ l`Bdw auhdy ivc hI gvwc jWdw hY)[

And It is like the streams getting lost on falling into the sea. (If a stream goes to know the sea, it vanishes into it. Searching His limits, the man gets lost into Him).

smuMd swh sulqwn igrhw syqI mwlu Dnu ]

samund saah sultaan girhaa saytee maal Dhan.

Aqy ieh ieqnw v`fw smuMdr ijs dy ivc ieqnw kuJ, mwl DMn hY, ndIAW smw jWdIAW hn, Aijhy v`fy bwdSwh,

A vast ocean - the treasure of so many things and riches, in which even the rivers get lost, and if there be such a great king,

kIVI quil n hovnI jy iqsu mnhu n vIsrih ]23]

keerhee tul naa hovnee jay tis manahu naa veesrahi. ||23||

auh aus kIVI dy brwbr vI nhI ik ijs dy mn qoN vwihgurU nw Bu`ly[

He is not equal to that ant that does not forget the Lord. ||23||

AMqu n isPqI khix n AMqu ]

ant naa siftee kahan naa ant.

vwihgurU dIAW is&qW (guxw) dw koeI AMq nhI, nw hI AMq hY auhdIAW is&qW krn vwilAW dw[

There is no end to the praise of the Lord, and there are countless who praise Him.

AMqu n krxY dyix n AMqu ]

ant naa karnai dayn naa ant.

auhdy krn (kMm krn, kudrq) dw koeI AMq nhI, nw hI auhdIAW dwqW dw koeI AMq hY[

Limitless is His Creation, and there is no end to His Gifts (Blessings).

AMqu n vyKix suxix n AMqu ]

ant naa vaykhan sunan naa ant.

vwihgurU dI kudrq dyK dyK ky jW prmwqmw dy bwry sux sux ky auhdw AMq nhI pwieAw jw skdw[

We cannot know about God even by watching (seeing) His Creation, or by hearing about Him.

AMqu n jwpY ikAw min mMqu ]

ant naa jaapai ki-aa man mant.

vwihgurU dI kI mrzI hY, iehdw AMq vI nhI pw skIdw[

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

AMqu n jwpY kIqw Awkwru ]

ant naa jaapai keetaa aakaar.

ausdy kIqy (kudrq, rcnw) dw vI AMq nhI pw skdy[

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

AMqu n jwpY pwrwvwru ]

ant naa jaapai paaraavaar.

auhdy pwrwvwr (Awr-pwr, SurU qoN AKIr, AMq) dw pqw nhI l`g skdw[

We cannot know His limits (His Creation).

AMq kwrix kyqy ibllwih ]

ant kaaran kaytay bil-laahi.

auhdw AMq pwaux leI keI ivlkdy (qrly mwrdy) hn[

Many yearn to know His limits (His vastness).

qw ky AMq n pwey jwih ]

taa kay ant naa paa-ay jaahi

Br auhdy h`d-bMny (AMq) nUµ koeI nhI pw skdw[

But, they cannot reach these (limits).

eyhu AMqu n jwxY koie ]

ayhu ant naa jaanai ko-i.

prmwqmw (iehdI kudrq) dw AMq koeI nhI jwxdw[

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

bhuqw khIAY bhuqw hoie ]

bahutaa kahee-ai bahutaa ho-i.

ijMnw v`D (v`fw) AsIN dsdy hW, auh aus qoN vI v`D (vfw, smJx qoN prHy) ho jWdw hY[

The more we describe (that He is Great), the more (Greater still) He becomes.

vfw swihbu aUcw Qwau ]

vadaa saahib oochaa thaa-o.

prmwqmw v`fw hY Aqy auhdw itkwxw au`cw (phuMc qoN bwhr, auh smJx qoN au~pr) hY[

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

aUcy aupir aUcw nwau ]

oochay upar oochaa naa-o.

auhdw nwm au~cy qoN au~cw hY, koeI h`d-bMnw nhI!

His Name is Greater than the Great, limitless!

eyvfu aUcw hovY koie ]

ayvad oochaa hovai ko-i.

jy koeI AYfw (r`b ij~fw) v`fw hovy,

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

iqsu aUcy kau jwxY soie ]

tis oochay k-a-o jaanai so-i.

qW hI auh (r`b ij~fy) v`fy nUµ jwx skygw[

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

jyvfu Awip jwxY Awip Awip ]

jayvad aap jaanai aap aap.

auh Awp hI jwxdw hY ik auh ik`fw v`fw hY[

Only God knows His Greatness.

nwnk ndrI krmI dwiq ]24]

naanak nadree karmee daat. ||24||

nwnk, cMgy krmw Aqy vwihgurU dI ikrpw dy nwl ieh dwq (smJ ik r`b ik`fw v`fw hY, ik auh smJx qoN au~pr hY) imldI hY[

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

bhuqw krmu iliKAw nw jwie ]

bahutaa karam likhi-aa naa jaa-i.

auhdIAW imhrbwnIAW (dwqW) ilKIAW nhI jw skdIAW (byAMq hn)[

It is hard to describe His limitless Kindness (His Bounties).

vfw dwqw iqlu n qmwie ]

vadaa daataa til naa tamaa-i.

auh v`fw dwqw – sugwqW dyx vwlw hY, Aqy ausnUµ rqw vI lwlc nhI (KulHy idl dwqW idMdw hY)[

He is a Great Giver and has not even a bit of greed (Gives His Boons liberally).

kyqy mMgih joD Apwr ]

kaytay mangahi joDh apaar.

byAMq v`fy v`fy bhwdr vI vwihgurU qoN (mMgW) mMgdy hn[

Numberless great fighters (warriors) beg the Boons from the Lord.

kyiqAw gxq nhI vIcwru ]

kayti-aa ganat nahee veechaar.

(mMgx vwly) ikMny hn, igxqI nhI ho skdI[

How many are (asking for the Boons), it is hard to give a count.

kyqy Kip qutih vykwr ]

kaytay khap tutahi vaykaar.

keI bykwr (&zUl, AYvyN hI) igxqI krn dw jqn krdy Kpdy-mrdy hn[

Many exhaust themselves in their useless efforts to make counts (assessment) of those who beg from Him.

kyqy lY lY mukru pwih ]

kaytay lai lai mukar paahi.

keI (Br,auh vI hn jo vwihgurU qoN) dwqW lY lY ky mu`kr jWdy hn (igxqI kI!)[

Some keep getting the Gifts (from Waheguru) and even then deny this.

kyqy mUrK KwhI Kwih ]

kaytay moorakh khaahee khaahi.

keI (Aijhy) mUrK (mukrx vwly) KweI jWdy hn[  
dUsry bMny, vwihgurU dIAW dwqW lY ky vrqdy Br mukrdy vI jWdy hn[ AijhW ny igxqI krn dw socxw hI kI hY[

Many such fools (though deny, take Boons from God) keep using His Gifts.

kyiqAw dUK BUK sd mwr ]

kayti-aa dookh bhookh sad maar.

(iehnw dy mukwbly, hor) keI hn ik ijnHW nUµ hmySw BuK dy duK dI mwr peI rihMdI hY (r`b kuJ nhI idMdw iehnw dy krmw krky vwihgurU kuJ nhI idMdw)[

(In comparison to them) there are many who keep suffering from the pain of hunger (stay deprived of the Boons).

eyih iB dwiq qyrI dwqwr ]

ayhi bhi daat tayree daataar.

vwihgurU jI, ieh vI (kuJ nw imlnw) qyrI iek iksm dI bKiSS (mrzI, hukm) hI hY[

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

bMid KlwsI BwxY hoie ]

band khalaasee bhaanai ho-i.

bMdSW (mMgW dI kYd) qoN Cutkwrw (mukqI, imlxw jW nwh imlxw: sMswr dy duKW-suKW qoN mukqI) vwihgurU dy Bwxy (mrzI, hukm) dy nwl huMdw hY[

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

horu AwiK n skY koie ]

hor aakh naa sakai ko-i.

(ieh vwihgurU dy hukm dI g`l hY) hor iksy dw ies iv`c koeI dKl nhI[

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

jy ko Kwieku AwKix pwie ]

jay ko khaa-ik aakhan paa-i.

jy koeI Kwieku (mUrK) dKl dyvy (vwihgurU dy hukm ivc),

If any fool tries to interfere in His Will,

Ehu jwxY jyqIAw muih Kwie ]

ohu jaanai jaytee-aa muhi khaa-i.

qW auhnUµ pqw cl jWdw hY ik aus dy mUMh auqy ikMnIAW s`tW pYNdIAW hn (auhdI kI durdSw - burw hwl, huMdw hY)[

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

Awpy jwxY Awpy dyie ]

aapay jaanai aapay day-i.

dyx vwlw jwxdw hY (iknhUM ikMnw dyxw hY) Aqy auh Awp hI (AwpxI ikrpw Anuswr) idMdw hY[

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

AwKih is iB kyeI kyie ]

aakhahi si bhi kay-ee kay-i.

kuJ ku (r`b dIAW bKiSSW smJdy hn) Aijhw ikihMdy hn (ik vwihgurU AwpxI ikrpw Anuswr idMdw hY)[

Some understand it (God’s Kindness) and say so (That He gives according to His Mercy).

ijs no bKsy isPiq swlwh ]

jis no bakhsay sifat saalaah.

(lYxw-dyxw, duK-suK iek bMny rhy, Br) vwihgurU ijs nUµ AwpxI Bjn-bMdgI bKSdw hY,

(Leave aside pain and pleasure) he to whom the Lord grants His Worship - Praise,

nwnk pwiqswhI pwiqswhu ]25]

naanak paatisaahee paatisaahu. ||25||

nwnk, auh hI (AslI) bwdSwhW dw bwdSwh hY[

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

Amul gux Amul vwpwr ]

amul gun amul vaapaar.

qyry gux Aqy qyry ibaupwr (ivhwr, vrqwrw, ikrpw) Amul hn (koeI mu`l nhI dy skdw, Anigxq hn)[ (ieh swrI pauVI dsdI hY ik vwihgurU Aqy iehdI rcnw dw koeI AMq nhI)[

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

Amul vwpwrIey Amul BMfwr ]

amul vaapaaree-ay amul bhandaar.

mul qoN au~cy hn qyry ibaupwrI (nwm jpx vwly) Aqy mu`l qoN au~pr hn qyry BMfwry (nwm dy Kzwny)[

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

Amul Awvih Amul lY jwih ]

amul aavahi amul lai jaahi.

mul qoN au~pr hn qyrI Srx Awaux vwly (gurmuK, kImqI hn, Anigxq hn), Amul hn qyry koloN (nwm dw sOdw) lY jwx vwly[

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

Amul Bwie Amulw smwih ]

amul bhaa-i amulaa samaahi.

hr kImq qoN au~cw hY qyry nwl Bwau (prym), Aqy bymu`lI hY qyry nwl (nwm dy nwl) lInqw (iek-imk hoxw)[

Priceless is the love (with You), and precious is the absorption (in Your Name).

Amulu Drmu Amulu dIbwxu ]

amul Dharam amul deebaan.

mul qoN au~pr hY (kmwl hY) qyrw Drm (nXm, jo qUM krdw hNY), Aqy kImq nhI pweI jw skdI (kmwl hY) qyry drbwr (hukm) dI[

Priceless is Your Dharm (Dharma – Discipline: all that You do), and priceless is Your Divine Court (Your Will).

Amulu qulu Amulu prvwxu ]

amul tul amul parvaan.

kmwl hY qyrw dUsirAW nUµ prKxw (dUsirAW dw prK qy pUrw auqrnw) Aqy kmwl hY qyrw auhnw nUµ prvwn vI kr lYxw (auhdy dr qy prvwn hoxw, muAw& krnw)[

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

Amulu bKsIs Amulu nIswxu ]

amul bakhsees amul neesaan.

Amul (kmwl) hn qyrIAW dwqW ik jo qyrI hoNd dw sbUq hn[

Wonderful are Your Boons that prove Your existence.

Amulu krmu Amulu Purmwxu ]

amul karam amul fur-maan.

DMn hY (kmwl hY, Amul hY) qyrI ikrpw (imhr) Aqy DMn hY qyrw hukm[

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

Amulo Amulu AwiKAw n jwie ]

amulo amul aakhi-aa naa jaa-i.

mul qoN prHy (ieh vI kmwl) hY, ik vwihgurU bwry kuJ vI d`isAw nhI jw skdw[

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

AwiK AwiK rhy ilv lwie ]

aakh aakh rahay liv laa-i.

(BwvyN ik) AwKx vwly, lInqw (AwpxI m`q-buD dy zor) dy nwl qYnUµ ibAwn krdy hn[

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

AwKih vyd pwT purwx ]

aakhahi vayd paath puraan.

vydW Aqy purwxw dy mMqr vI qyry bwry dsdy hn[ (ik auh byAMq hY)[

The Mantras of the Holy Vedas and Puranas also describe (discuss) You.

AwKih pVy krih viKAwx ]

aakhahi parhay karehi vakhi-aan.

ivdvwn (pVHy ilKy) qyry bwry bihs krdy (dsdy, lYkcr idMdy) hn[

The scholars study and discuss You (Give lectures about You).

AwKih brmy AwKih ieMd ]

aakhahi bar-may aakhahi ind.

brhmw Aqy ieMdr (vrgy dyvqy) vI qyry bwry kihMdy hn[

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

AwKih gopI qY goivMd ]

aakhahi gopee tai govind.

gopIAW (guAwlxw, sKIAW) Aqy kirSn qyrw izkr krdy hn[

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

AwKih eIsr AwKih isD ]

aakhahi ee-sar aakhahi siDh.

dyvqw eISr (iSvjI), Aqy isD (pu`jy hoey krwmwqI mhwqmw) BI qyry bwry dsdy hn[

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

AwKih kyqy kIqy buD ]

aakhahi kaytay keetay buDh.

byAMq buD (bu`DImwn, ivdvwn, gOqm-buD) jo qUM swjy (bxwey) hn, ieh vI qyry bwry dsdy hn[kmwl hY ik ijs ieh bxwey hn ieh hI aus dy bwry dsdy hn[

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

AwKih dwnv AwKih dyv ]

aakhahi daanav aakhahi dayv.

dYNq (rwKSS) Aqy dyvqy qyry bwry kihMdy hn[

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

AwKih suir nr muin jn syv ]

aakhahi sur nar mun jan sayv.

dyvqy, mnuK, monI (cu`p-rihMdy sMq) Aqy syvw suBw vwly, qyry bwry dsdy hn[

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

kyqy AwKih AwKix pwih ]

kaytay aakhahi aakhan paahi.

ikMny hI qYnUµ ibAwn krn dw pwih (hONslw) krdy hn[

A good many attempt to discuss You.

kyqy kih kih auiT auiT jwih ]

kaytay kahi kahi uth uth jaahi.

bhuq swry qYnUµ ibAwn krdy krdy mr-K`p, qur jWdy hn[

Many depart – die, attempting to describe You.

eyqy kIqy hoir kryih ]

aytay keetay hor karayhi.

ijqny qUM bxwey hn, jy ieqny hor pYdw kr dyvyN,

If You create as many more as already created,

qw AwiK n skih kyeI kyie ]

taa aakh naa sakahi kay-ee kay-i.

qW vI auh qyry bwry kuJ vI ds nhI skxgy[

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

jyvfu BwvY qyvfu hoie ]

jayvad bhaavai tayvad ho-i.

ijMnw byAMq cwhyN qUM auqnw hI v`fw ho jWdw hYN[

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

nwnk jwxY swcw soie ]

naanak jaanai saachaa so-i.

nwnk, vwihgurU ik`fw v`fw – byAMq hY, ieh auh s`cw Awp hI jwxdw hY[

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

jy ko AwKY bol ivgwVu ]

jay ko aakhai bolu vigaarh.

jy koeI bol ivgwV ky (haumy dy nwl, hMkwr krky ) ibAwn krnw vI cwhy,

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

qw ilKIAY isir gwvwrw gwvwru ]26]

taa likhee-ai sir gaavaaraa gaavaar. ||26||

qW Aijhy bMdy nUµ mhW mUrK smJo[

Then, take him as a great fool. ||26||

so dru kyhw so Gru kyhw ijqu bih srb smwly ]

so dar kayhaa so ghar kayhaa jit bahi sarab samaalay.

Gr-drvwzw (jhwn) ikhw suMdr hY, ijQy bYT ky qUM swirAW dI sMBwl krdw hYN!

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

vwjy nwd Anyk AsMKw kyqy vwvxhwry ]

vaajay naad anayk asankhaa kaytay vaavanhaaray.

au~Qy, kroVW swz (nwd - swh nwl vjwey jwx vwly swz) gUMjdy-v`jdy, Aqy kroVW hI vjwaux vwly hn[ (sB kuJ byAMq hY)[

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

kyqy rwg prI isau khIAin kyqy gwvxhwry ]

kaytay raag paree si-o kahee-an kaytay gaavan-haaray.

ikMny hI rwg, prI (rwgnIAW) smyq gwey jWdy hn, AnykW gwaux vwly hn!

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

gwvih quhno pauxu pwxI bYsMqru gwvY rwjw Drmu duAwry ]

gaavahi tuhno pa-un paanee baisantar gaavai raajaa Dharam du-aaray.

hvw, pwxI Aqy A`g qyry gux gwauNdy hn, Aqy Drmrwj (iensw& krn dw imiQhwisk dyvqw) qyry bUhy au~qy KVw qyrI v`ifAweI krdw hY[

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

gwvih icqu gupqu iliK jwxih iliK iliK Drmu vIcwry ]

gaavahi chit gupat likh jaanahi likh likh Dharam veechaaray.

icqr qy gu`pq (Drmrwj dy dUq) jo lyKw ilKdy hn, Aqy ijnHW dy ilKy hoey qy Drmrwj iensw& krdw hY, auh vI qyrw j`s gwauNdy hn[

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

gwvih eIsru brmw dyvI sohin sdw svwry ]

gaavahi eesar bar-maa dayvee sohan sadaa savaaray.

qyry svwry hoey (ijnHW nUµ qUM mwx bKSdw hYN) eIsr (iSv jI), brmw (brhmw) Aqy dyvI (dyvIAW), qYnUµ gwien krdy sohxy l`gdy hn[(ieh r`b dIAW SkqIAW hn)[

Your adorned (Honored) gods: Shiva (god of death and destruction), Brahma (god of creation) and goddesses, look nice (Beautiful) singing Your praise.

gwvih ieMd iedwsix bYTy dyviqAw dir nwly ]

gaavahi ind idaasan baithay dayvati-aa dar naalay.

qKq au~qy bYTw ieMdr, dyviqAW smyq qyry dr qy (qyry hzUr) qyry gux gwauNdw hY[

The god Indar (Indra) seated on his throne with other gods, sings Your praise.

gwvih isD smwDI AMdir gwvin swD ivcwry ]

gaavahi siDh samaaDhee andar gaavan saaDh vichaaray.

isD (pu`jy hoey, krwmwqI sMq) AwpxI smwDI (iDAwn) AMdr, Aqy swDU AwpxI soc-ivcwr ivc, qyrw nwm jpdy hn[

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

gwvin jqI sqI sMqoKI gwvih vIr krwry ]

gaavan jatee satee santokhee gaavahi veer karaaray.

qYnUµ gwauNdy hn jqI (prhyzgwr - kwm ijnHW dy v`s hY), sqI (s`q purK, s`iqAwvwn - jo s`c inBwauNdy hn), sMqoKI (sbr vwly), Aqy krwry vIr (qkVy bhwdur)[

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

gwvin pMifq pVin rKIsr jugu jugu vydw nwly ]

gaavan pandit parhan rakheesar jug jug vaydaa naalay.

pMifq (ivdvwn) Aqy v`fy (coxvyN) irSI, jugW jugW qoN, vydW sxy qyrw j`s gwauNdy hn[irSI, s`q ikm dy huMdy hn ‘spqirSI’ - vydW dy igAwnI, vydW dy krqw, vydW dy prcwrk, rwj drbwr dw prbMD krdy, brhmigAwnI, svY-kwbU vwly (Awpy, kwm, au~qy kwbU), irSIAW dy cuxy hoey[

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

gwvih mohxIAw mnu mohin surgw mC pieAwly ]

gaavahi mohanee-aa man mohan surgaa machh p-i-aa-lay.

mn nUµ mOh lYx vwlIAW suMdrIAW, svrg, m`C (DrqI), Aqy pqwl (ipAwly) ivc vI qyry gux gwauNdIAW hn[

The attractive (captivating, enchanting) beauties sing Your praise in the heaven, on the earth, and in the nether-region.

gwvin rqn aupwey qyry ATsiT qIrQ nwly ]

gaavan ratan upaa-ay tayray athsath teerath naalay.

qyry bxwey rqn (kImqI p`Qr, mn nUµ KuS krn vwlI cIz, mhwpurS) ATwht qIrQW smyq qYnUµ iDAwauNdy hn[  
rqn – SwsqrW Anuswr rqn cOdW hn[ imiQhws hY ik dyviqAW Aqy dYNqW ny smuMdr irVk ky 14 vsqW kFIAW – AMimRq, zihr, Srwb, rMBw Ap`srW (prI, suMdr Aorq), lCmI (Dn), AYrwvq hwQI, aucYsrvw GoVw, kwmDyn gaU, klp birC, vZYrw[ Bwv hY bMdgI krn vwly[

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

gwvih joD mhwbl sUrw gwvih KwxI cwry ]

gaavahi joDh mahaabal sooraa gaavahi khaanee chaaray.

KwxIAW - DrqI AMdr Kudwnw qoN au~pj[ cwry - jmx dy cwry FMg (AMfj: AWifAW qoN, jyrj: jyr dy nwl, syqj: DrqI dI hvwV, psIny: gMd qoN, auqBuj: DrqI qoN, pOidAW vW|)[bVy qkVy joDy, blvwn bhwdur, Kudwnw dI au~pj, cwry iksm dy jwndwr, ieh sB kuJ qYnUµ gwauNdw hY[

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

gwvih KMf mMfl vrBMfw kir kir rKy Dwry ]

gaavahi khand mandal varbhandaa kar kar rakhay Dhaaray.

qYnUµ gwauNdy hn, KMf (toty DrqI dy, Bwv swrIAW DrqIAW), mMfl (hr mMfl ivc iek sUrj, iek cMd, qy iek DrqI huMdI hY), vrBMf (swrw sMswr), ik jo qUM bxw bxw ky iek Dwr (sUqr, nXm) ivc r`Ky hoey hn[

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

syeI quDuno gwvih jo quDu Bwvin rqy qyry Bgq rswly ]

say-ee tuDhuno gaavahi jo tuDh bhaavan ratay tayray bhagat rasaalay.

auh hI qyry gux gwauNdy hn ik jo qYnUµ cMgy l`gdy hn, Aqy auh hn qyry nwm dw rs (AwnMd) mwxn vwly qyry Bgq[

Only those accepted by You can sing Your praise, and such persons are the devotees who enjoy the Bliss (of Your Name).

hoir kyqy gwvin sy mY iciq n Awvin nwnku ikAw vIcwry ]

hor kaytay gaavan say mai chit naa aavan naanak ki-aa veechaaray.

hor ikMny ku qYnUµ gwauNdy hn, gurU nwnk jI kihMdy hn ik ieh kI ivcwr kr skdy hn, ieh qW AMdwzw vI nhI lw skdy!

Nanak, how many more sing You, how can I contemplate on this, I cannot make an estimate of it!

soeI soeI sdw scu swihbu swcw swcI nweI ]

so-ee so-ee sadaa sach saahib saachaa saachee naa-ee.

auh s`cw vwihgurU hmySw kwiem hY, v`fI scweI auh Awp qy auhdw nwm hY[

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

hY BI hosI jwie n jwsI rcnw ijin rcweI ]

hai bhee hosee jaa-i naa jaasee rachnaa jin rachaa-ee.

auh ik ijs ny sMswr bxwieAw hY, hux hY Aqy sdw hovygw, ikqy jweygw nhI (iehnUµ mOq nhI),[

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

rMgI rMgI BwqI kir kir ijnsI mwieAw ijin aupweI ]

rangee rangee bhaatee kar kar jinsee maa-i-aa jin upaa-ee.

keI qrHW dy nwl vwihgurU ny rMg-brMgIAW iksmW dI mwieAw (sMswr dIAW vsqW) bxweI hY[

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

kir kir vyKY kIqw Awpxw ijv iqs dI vifAweI ]

kar kar vaykhai keetaa aapnaa jiv tis dee vadi-aa-ee.

auhnUµ ij`dW cMgw l`gdw hY, AwpxI rcnw dw AnMd mwxdw hY[

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

jo iqsu BwvY soeI krsI hukmu n krxw jweI ]

jo tis bhaavai so-ee karsee hukam naa karnaa jaa-ee.

ij`dW auhnUµ cMgw l`gygw krygw, koeI kih nhI skdw ik au~dW nhI iedW kr[

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

so pwiqswhu swhw pwiqswihbu nwnk rhxu rjweI ]27]

so paatisaahu saahaa paatisaahib naanak rahan rajaa-ee. ||27||

auh pwiqSwh (bwdSwh) hY, SwhW dw pwiqSwh hY[ nwnk, sB nUµ auhdI rzw (hukm) ivc rihxw SoBdw (cMgw) hY[

He is the King, King of the kings. Nanak, it behoves (is right) for all to stay under His Will. ||27||

muMdw sMqoKu srmu pqu JolI iDAwn kI krih ibBUiq ]

mundaa santokh saram pat jholee Dhi-aan kee karahi bibhoot.

hy jogI, sMqoK nUµ muMdrW, imhnq (Bjn) krn nUµ is`pI qy JolI, Aqy vwihgurU au~qy iDAwn itkwaux nUµ ibBUqI bxwau[muMdw – muMdRW, jogI dy kMnW ivc pwaux dy vwly[ srmu – imhnq, Bjn[ pqu - is`pI, krmMfl, iez`q[ JolI - BIK rKx dI QYlI[ ibBUiq – suAwh, jogI ieh srIr au~qy mldy hn[

O Yogi, make contentment your ear-rings, hard work (worship) your begging-bowl and bag, and concentration on God the ashes (to apply on your body).

iKMQw kwlu kuAwrI kwieAw jugiq fMfw prqIiq ]

khinthaa kaal ku-aaree kaa-i-aa jugat dan-daa parteet.

mOq nUµ Xwd rKxw qyrI godVI, srIr dI pivq`rqw qyrw Xog kmwaux dw qrIkw, Aqy r`b au~qy Brosw qyrw fMfw hovy[kwl – mOq; iKMQw - godVI, twkIAW l`gI rzweI; kuAwrI kwieAw - srIr dI piv`qrqw[ kwm, kroD, loB, moh, hMkwr, nUµ v`s rKxw; jugiq – qrIkw; prqIq– Brosw[

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

AweI pMQI sgl jmwqI min jIqY jgu jIqu ]

aa-ee Panthee sagal jamaatee man jeetai jag jeet.

qUM s`B nUµ Awopxw jwx, Aqy Awpxw mn ij`qxw jgq nUµ ij`qxw iKAwl kr[“AweI-pMQI”- jogIAW dw iek pMQ ijs nUM s`B qoN au~cw smJdy hn[ pMQI – pMQ, iek iksm[ jmwqI – iek`T, iek jmwq dy, im`qr, brwbr, Awpxw[ qUM swirAW nUM hI Awpxy vrgw AweI-pMQI sm`J[

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

Awdysu iqsY Awdysu ]

aadays tisai aadays.

inmskwr hY aus prmwqmw nUµ,

Bow to the Lord,

Awid AnIlu Anwid Anwhiq jugu jugu eyko vysu ]28]

aad aneel anaad anaahat jug jug ayko vays. ||28||

ik jo sMswr dy muF-SurU qoN, iksy dwZ-doS qoN rihq, muF-SurU qoN vI pihlW qoN, nwS qoN rihq hY, Aqy jugW jugW qoN ibnw qbdILI dy hY[  
 Awid -SurU qoN, sB dw muF[ AnIlu - dwZ qoN rihq, piv`qr[ Anwid - Awid, muF, SurU qoN rihq[ ijs dw muF nhI l`B skdw[ Anwhiq - mOq qoN rihq, nwS rihq[ eyko vys – iek srUp, ibnw qbdIlI dy, sdw iek rUp hY[

(Who) is Primal: from the beginning, Pure, free from the beginning, immortal, and without change. (Aad – from the beginning. Aneel – pure. Anaad – timeless: even before the beginning. Anahat – free from hurt, immortal).

Bugiq igAwnu dieAw BMfwrix Git Git vwjih nwd ]

bhugat gi-aan da-i-aa bhan-daaran ghat ghat vaajahi naad.

prmwqmw dw igAwn hY Kwx dIAW vsqW, idAw iehnw dI vrqwvI hY, (s`B nuM r`b dw igAwn Aqy idAw vMf, ikauN ik) nwd (prmwqmw) dI DunI sBnw dy AMdr hY (prmwqmw sB ivc hY, swry brwbr hn)[  
 Bugiq – cUrmw, pMjIrI, Kwx dIAW vsqW, pdwrQ[ dieAw - idAw, bKiSS[ BMfwrx - iehnw vsqW dI vrqwvI[ nwd – dYvI (Awqimk) Awvwz[

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

Awip nwQu nwQI sB jw kI iriD isiD Avrw swd ]

aap naath naathee sab jaa kee riDh siDh avraa saad.

auh Awp mwilk hY (nwQ) Aqy swry auhdy hukm AMdr hn (nwQI - auhdI nukyl peI hY)[ vifAweI pw lYxI (iriD) Aqy krwmwqI (isiD) bx jwxw AYvyN g`lW hn (Trk hn, &zUl hn[ mr ky duinIAW dw kuJ nwl nhI jWdw)[

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

sMjogu ivjogu duie kwr clwvih lyKy Awvih Bwg ]

sanjog vijog du-i kaar chalaaveh laykhay aavahi bhaag.

imlwp Aqy ivCoVw, dono sMswr dI kwr hn (kMm clwauNdy hn), Aqy kI imldw hY (duK jW suK) ieh BwgW (krmw) dy h`Q-vs huMdw hY[

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

Awdysu iqsY Awdysu ]

aadays tisai aadays.

inmskwr hY vwihgurU nUµ,

Bow to the Lord,

Awid AnIlu Anwid Anwhiq jugu jugu eyko vysu ]29]

aad aneel anaad anaahat jug jug ayko vays. ||29||

(ik jo) sB dw mu`F (SurU qoN) hY, pivqr hY, ijs dw AwrMB (SurU) nhI l`B skdw, jo nwS rihq hY, Aqy sdw ieko ijhw rihMdw hY[

(He) is the Primal (Cause of every thing), Pure, without beginning, Indestructible, and is Constant (Unchanged). ||29||

eykw mweI jugiq ivAweI iqin cyly prvwxu ]

aykaa maa-ee jugat vi-aa-ee tin chaylay parvaan.

(Awm ivcwr hY ik) iek mwqw (mwieAw) ny jugqI (iek FMg, iksy qrIky) nwl ivAwhI (grBvqI hoeI) Aqy ies ny mMny hoey iqn b`cy id`q (imiQhwisk qOr qy sMswr nUµ clwaux leI iqn dyvqyy prgty),

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

ieku sMswrI ieku BMfwrI ieku lwey dIbwxu ]

ik sansaaree ik bhandaaree ik laa-ay deebaan.

iek sMswrI, brhmw – rcnvwlw; dUjw BMfwrI, ivSnU - pwlx vwlw; Aqy qIjw dIbwxI, iSv - drbwr lw ky &Ysly dyx vwlw (mOq dw hukm dyx vwlw, mwrn vwlw, qbwhI-brbwdI krn vwlw dyvqw)[

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

ijv iqsu BwvY iqvY clwvY ijv hovY Purmwxu ]

jiv tis bhaavai tivai chalaavai jiv hovai furmaan.

(Br scweI ieh hY ik) ijs qrHW auhnUµ BwauNdw hYY, au~dW auh clwauNdw hY (sMswr nUµ) Awpxy hukm Anuswr[

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

Ehu vyKY Enw ndir n AwvY bhuqw eyhu ivfwxu ]

o-hu vaykhai o-naa nadar naa aavai bahutaa ayhu vidaan.

prmwqmw sB rcnw nUµ dyKdw (clwauNdw, sWBdw, pwldw) hY Br iksy nUµ idsdw (smJdy) nhI ik vwihgurU s`B kuJ nUµ clw irhw hY, ieh hY kmwl dI g`l![

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

Awdysu iqsY Awdysu ]

aadays tisai aadays.

nmskwr hY vwihgurU nUµ,

Bow to the Lord,

Awid AnIlu Anwid Anwhiq jugu jugu eyko vysu ]30]

aad aneel anaad anaahat jug jug ayko vays. ||30||

ik jo Anwid (SurU qoN, s`B dw mu`F), AnIl (pivqR), Anwid (AwrMB-rihq), Anwhiq (nwS-rihq), Aqy smUh XugW AMdr iek srUp rihMdw hY, bdldw nhI[

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

Awsxu loie loie BMfwr ]

aasan lo-i lo-i bhandaar.

vwihgurU ny hr loie (loA - lok, dunIAwvW) ivc Awpxy Awsx Aqy BMfwry itkw (Awsx - Bwv bxw) id`qy hoey hn (rcnw dy pwlx dw prbMD kr id`qw hY)[

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

jo ikCu pwieAw su eykw vwr ]

jo kichh paa-i-aa su aykaa vaar.

iehnw ivc jo auhny pwauxw sI, s`B ieko vwr pw id`qw (ieko vwr hmySw leI BrpUr kr id`qy[ ieh sdw Bry rihMdy hn)[

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

kir kir vyKY isrjxhwru ]

kar kar vaykhai sirjanhaar.

s`B kuJ bxwaux vwlw bxw ky iehnUµ dyK (pwl) irhw hY[

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

nwnk scy kI swcI kwr ]

naanak sachay kee saachee kaar.

nwnk, s`cy vwihgurU dy kMm vI s`cy (au~cy-su`cy, pUrn) hn[

Nanak, True (Great, Perfect) are the Undertakings (Works) of the True (Great) Lord.

Awdysu iqsY Awdysu ]

aadays tisai aadays.

inmskwr, myrI inmskwr hY auhnUµ[

Obeisance is to the Lord.

Awid AnIlu Anwid Anwhiq jugu jugu eyko vysu ]31]

aad aneel anaad anaahat jug jug ayko vays. ||31||

auh SurU qoN (sB dw m`uF), piv`qr, AwrMB-rihq, mOq-rihq, Aqy sdw hI iek rUp (rihMdw) hY (bdldw nhI)[

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

iek dU jIBO lK hoih lK hovih lK vIs ]

ik doo jeebhou lakh hohi lakh hovahi lakh vees.

ies zbwn dIAW l`K zbwnW bx, l`K dIAW vIh lK ho jwx[

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

lKu lKu gyVw AwKIAih eyku nwmu jgdIs ]

lakh lakh gayrhaa aakhee-ahi ayk naam jagdees.

iehnw coN hr iek jIB dy nwl l`KW vwrI jgdIS (jgq dw mwlk, vwihgurU) dy nwm dw jwp kIqw jwvy[

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

eyqu rwih piq pvVIAw cVIAY hoie iekIs ]

ayt raahi pat pavrhee-aa charhee-ai ho-i ikees.

ieh hn vwihgurU (piq-pqI, mwlk) dy imlwp dy rsqy dIAW pwauVIAW, Aqy iehnw nUµ cVH ky (bMdgI krky) vIh dw ie`kI ho jweIdw hY (mnuK qoN dyvqw bx jWdw hY[ jo gux hn, auhnw dw vwDw ho jWdw hY)[

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

suix glw Awkws kI kItw AweI rIs ]

sun galaa aakaas kee keetaa aa-ee rees.

AijhIAW au~cIAW g`lW sux ky, (mskIn, inmwxy) kIiVAW (Awm bMidAW) nUµ vI rIs Aw jWdI hY nkl krn dI (cwau Aw jWdw hY ik Bjn krn)[

By hearing such high talks (of the outcome of worship), even the insects (common men) get excited to try it (worship).

nwnk ndrI pweIAY kUVI kUVY TIs ]32]

naanak nadree paa-ee-ai koorhee koorhai thees. ||32||

(sMqW dIAW nklW, jW BwvyN l`KW zbwnw dy nwl Bjn kr lvy) nwnk, r`b dw myl auhdI imhr dy nwl hUMdw hY[ jykr ieh nhI qW BwvyN Bjn-bMdgI kr lvo kuJ nhI bxdw, ij`dW ik iek JUTw JUTI g`p (TIs) mwr dyvy qy auhdy ivc scweI koeI nhI huMdI (nqIjw kuJ nhI inkldw, suxn vwilAW au~qy koeI Asr nhI hUMdw ikauN jo jwxdy hn ik ieh JUTw hY), iedW hI r`b dI imhr qoN ibnw Bjn hY[

(You may copy the saints, recite His Name with millions of tongues, but) Nanak, God is obtained by His Grace. Otherwise, however one may worship, the result will be nothing, and it will equal to the false boasting of a liar devoid of truth (with no outcome). ||32||

AwKix joru cupY nh joru ]

aakhan jor chupai neh jor.

nw bolx dy ivc koeI zor (AwpxI mrzI) hY, Aqy nw hI cu`p rihx ivc[ (s`B r`b dy h`Q hY, iksy dy Awpxy v`s kuJ nhI)[

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

joru n mMgix dyix n joru ]

jor naa mangan dayn naa jor.

myry ivc nw mMgx leI AwpxI mrzI hY, nw hI iksy nUµ kuJ dyx ivc[ (ieh prmwqmw dy h`Q hY)[

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

joru n jIvix mrix nh joru ]

jor naa jeevan maran neh jor.

myry iv`c ijaux dw b`l nhI, nw hI mr jwx dw b`l hY[ myry v`s kuJ nhI[

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

joru n rwij mwil min soru ]

jor naa raaj maal man sor.

mn dy AMdr sor (Sor - hMkwr) pYdw krn vwlI hkUmq Aqy dOlq prwpq krn ivc vI Awpxw koeI v`s nhI[

It is not in my control to acquire power to rule (authority), or wealth that generates commotion (ego) in the mind.

joru n surqI igAwin vIcwir ]

jor naa surtee gi-aan veechaar.

nw hI Awpxy v`s hn surq (iDAwn), igAwn, Aqy ivcwr (surq ivc igAwn nUµ ivcwrnw, Awpxy igAwn dy bl qy fUMGI surq ivc r`b dy bwry ivcwr krnI)[

Awareness, knowledge and contemplation are not in my control (Power to deeply contemplate with all the knowledge I may possess, is not under my will).

joru n jugqI CutY sMswru ]

jor naa jugtee chhutai sansaar.

myry h`Q v`s nhI iksy qrIky ies sMswr qoN Cutkwrw pwauxw (mukq hoxw)[

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

ijsu hiQ joru kir vyKY soie ]

jis hath jor kar vaykhai so-i.

ijs (AkwlpurK) dy h`Q ieh qwkq hY, auh Awp s`B kuJ bxwauNdw Aqy ies dI sMBwl krdw (vyKdw) hY[

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

nwnk auqmu nIcu n koie ]33]

naanak utam neech naa ko-i. ||33||

(iksy dy h`Q v`s kuJ nhI, s`B kuJ auh krdw hY, ies vwsqy) nwnk, nw koeI au~qm - au~cw, isAwxw, hY qy nw koeI nIc - nIvW, m`q-hIx[  
 kuJ pw lYx ivc iksy dI koeI cqurweI nhI[ jy koeI smJy ik auh isAwxw hY Aqy AwpxI isAwxp dy nwl sB kuJ pwauNdw hY, jW koeI soco ik dUsrw AwpxI byAklI kwrx s&l nhI, qW ieh AyvyN iKAwl hI hn, iksy dy h`Q v`s kuJ nhI, sB kuJ r`b dy h`Q hY[ so, swry brwbr hn, nw koeI cwqur hY, nw koeI mUrK[

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

rwqI ruqI iQqI vwr ]

raatee rutee thitee vaar,

vwihgurU ny rwqW, mOsm, iQ`qW (cMd dy ihswb idn), vwr (hPqy dy idn),

Nights, seasons, lunar-days, weekdays,

pvx pwxI AgnI pwqwl ]

pavan paanee agnee paataal,

hvw, pwxI, A`g qy pwqwl pYdw kIqy[

Wind, water, fire and nether worlds, were created by the Lord.

iqsu ivic DrqI Qwip rKI Drm swl ]

tis vich Dhartee thaap rakhee Dharam saal.

vwihgurU ny iehnw dy ivc DrqI (zmIn, dunIAW), ik jo Drm (nykI, Bjn) kmwaux dI QW hY, itkw id`qI[

In the midst of these, He set the earth (world) as the place to practice Dharam (Dharma – virtues, and the recitation of His Name).

iqsu ivic jIA jugiq ky rMg ]

tis vich jee-a jugat kay rang.

ies dy ivc, rMgbrMgI jugqI (jIvn-jwc) vwly jIA-jMq bxw id`qy,

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

iqn ky nwm Anyk Anµq ]

tin kay naam anayk anant.

(ik) ijMnHW dy nwm Anigxq Aqy byAMq hn[(keI iksm dy jwnvr bxw id`qy)[

(And) their names are uncountable and limitless.

krmI krmI hoie vIcwru ]

karmee karmee ho-i veechaar.

(iehnw jIvW dIAW iksmW Aqy nwm iek bMny rhy), g`l qW mk`udI hY iehnw dy kMmW-krmW (iksmq, vwihgurU dI ikrpw) qy,

(Leave aside their names and kinds), these are judged according to their deeds and destiny (His Kindness),

scw Awip scw drbwru ]

sachaa aap sachaa darbaar.

(ikauN ik) vwihgurU dy drbwr ivc isr& s`c vrqdw hY[

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

iqQY sohin pMc prvwxu ]

tithai sohan panch parvaan.

auQy (aus drbwr ivc) jo (scweI krky) r`b nUµ mnzUr (prvwx, gurmuK hn) auh hI sjdy (bYTdy) hn[

There (In His Court) only the accepted ones (His devotees) stay,

ndrI krim pvY nIswxu ]

nadree karam pavai neesaan.

(Br auhnw nUµ ies drbwr ivc Awaux dI AwigAw leI) auhdI imhr Aqy auhnw dy krmw krky ieh inSwn (muhr, inSwnI pihcwxn dI) imldI hY[

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

kc pkweI EQY pwie ]

kach pakaa-ee o-thai paa-i.

k`cy (mwVy) Aqy p`ky (cMgy) auQy (aus drbwr ivc) prKy jWdy hn,

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

nwnk gieAw jwpY jwie ]34]

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

(Aqy) nwnk, (AwpxI ies k`c qy p`k dw pqw) aus jgHw (auhdy drbwr) ivc p`uj ky hI l`gdw hY[(auQy prK hox qy pqw l`gdw gY ik ieh Bgq hY ik nhI)[

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

Drm KMf kw eyho Drmu ]

Dharam khand kaa ayho Dharam.

(au~pr disAw) Drm dy mMfl dw (scweI dy Gr, vwihgurU dI bKiSS dw) ieh hI Drm (AsUl) hY[

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

igAwn KMf kw AwKhu krmu ]

gi-aan khand kaa aakhahu karam.

(hux) igAwn dy mMfl (pauVI) dw krm (krqb, krnI, AsUl) kihMdw hW[ (ieh swrI pwauVI dsdI hY ik vwihgurU dI rcnw dw koeI AMq nhI – sUrj, cMd, DrqIAW, brhmw, ivSnU, iSv, kirSn, Aqy hor sB kuJ isr& iek hI nhI, Anyk hn)[

(Now), here is the description of the doings of the Level (Realm) of Knowledge. (Whole of this step – Hymn, gives the awareness that the Creation of the Lord is limitless).

kyqy pvx pwxI vYsMqr kyqy kwn mhys ]

kaytay pavan paanee vaisantar kaytay kaan mahays.

ikMny hI hn hvwvW, pwxI, A`gW, kirSn Aqy iSv[

Many are wind, water, fire, Krishana and Shiva.

kyqy brmy GwViq GVIAih rUp rMg ky vys ]

kaytay barmay ghaarhat gharhee-ahi roop rang kay vays.

ikMny hI hn brhmw (brhmw vrgy dyvqy) jo rMg-brMgI rcnw krdy dsIdy hn[

There are many Brahmas (the mythical gods of creation) busy with the creation of different colors and kinds.

kyqIAw krm BUmI myr kyqy kyqy DU aupdys ]

kaytee-aa karam bhoomee mayr kaytay kaytay Dhoo updays.

keI hn krm-BUmIAW Aqy phwV (dunIAwvW, phwV, ik ijQy Aw ky cMgy-mMdy kMm krky krmW dy lyKy pUry kIqy jWdy hn[ bMdgI kIqI jWdI hY[), Aqy ikMny hn DrU vrgy BgqW dy (jW iehnw nUµ) aupdyS (is`iKAw)[ (iksy g`l dw AMq nhI)[

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

kyqy ieMd cMd sUr kyqy kyqy mMfl dys ]

kaytay ind chand soor kaytay kaytay mandal days.

Anigxq hn ieMdr dyvqy, cMdrmy Aqy sUrj, Anigxq hn sMswr Aqy mMfl (sUrj, cMd, DrqI, Aqy qwry, imlky iek mMfl bxwauNdy hn)[

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

kyqy isD buD nwQ kyqy kyqy dyvI vys ]

kaytay siDh buDh naath kaytay kaytay dayvee vays.

byAMq hn isD (pUrn sMq, krwmwqI), buD (gOqm buD, igAwnvwn, ivdvwn), nwQ (XogI), Aqy Anigxq hn dyvIAW dy rUpW vwlIAW (dyvIAW)[

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

kyqy dyv dwnv muin kyqy kyqy rqn smuMd ]

kaytay dayv daanav mun kaytay kaytay ratan samund.

ikMny hn dyvqy, rwKSS, monDwrI (cu`p-DwrI sMq), Aqy ikMny hn smuMdr qy rqn (jvwhr, gurmuK)[

Many are gods, demons, and silent-sages, many are oceans and jewels (Precious stones, God-Oriented people).

kyqIAw KwxI kyqIAw bwxI kyqy pwq nirMd ]

kaytee-aa khaanee kaytee-aa baanee kaytay paat narind.

ikMnIAW hn KudwnW, bolIAW (Alg Alg iksm dy mnuK), Aqy ikMny hI hn pwiqSwh qy rwjy?

Numberless are mines, languages (The people), and many are rulers and kings.

kyqIAw surqI syvk kyqy nwnk AMqu n AMqu ]35]

kaytee-aa surtee sayvak kaytay naanak ant naa ant. ||35||

byAMq hn surqy (vwihgurU dy nwl ilv lwaux vwly), ikMny hI hn prmwqmw dy syvk! nwnk, ies dw (vwihgurU dI rcnw dw) AMq nhI pwieAw jw skdw[

How many are (countless) the practitioners of focusing attention on God and how many are (numberless) devoted to the Divine service? Nanak, there is no limit to all such things (the Creation). ||35||

igAwn KMf mih igAwnu prcMfu ]

gi-aan khand mahi gi-aan parchand.

igAwn (jwxkwrI) dy mMfl (pVw, QW, pauVI) ivc igAwn (vwihgurU-igAwn) prcMf (BVkdw, zor qy) hY[

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

iqQY nwd ibnod kof Anµdu ]

tithai naad binod kod anand.

auQy, nwd (ielwhI-DunI, Awvwz, vwjy), ibnod (qmwSy), kof (kOqk, Awqmk JlkIAW) Aqy AnMd (KuSIAW) hn[

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

srm KMf kI bwxI rUpu ]

saram khand kee baanee roop.

srm (imhnq, Awqmk-au~dm, nwm-jwp) krn dy mMfl (QW, mn dI AvsQw) dI bolI (bxqr, hwlq, cln) bVI sohxI hY (FMg-qrIkw hI bVw sohxw hY)[

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

iqQY GwViq GVIAY bhuqu AnUpu ]

tithai ghaarhat gharhee-ai bahut anoop.

auQy bVI AnUp (Ajb, sohxI) GwVq GVI jWdI hY (bMdgI, nwm-jwp dy nwl mn nUµ sohxw bxw id`qw jWdw hY[ nwm-jwp dw cwau Aw jWdw hY)[

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

qw kIAw glw kQIAw nw jwih ]

taa kee-aa galaa kathee-aa naa jaahi.

aus QW (mMfl - mn dI AvsQw) bwry kuJ kihxw-dsxw bVw AOKw hY[

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

jy ko khY ipCY pCuqwie ]

jay ko kahai pichhai pachhu-taa-i.

jy koeI aus QW bwry (Bjn krn vwly mn dI hwlq bwry) dsxw cwhy, auhnUµ pCqwvw hI hovy gw ik auh kuJ vI nhI d`s sikAw[

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

iqQY GVIAY suriq miq min buiD ]

tithai gharhee-ai surat mat man buDh.

au~Qy, (aus mMfl – mn dI hwlq qy) surq (cyqMn mn, jwgdw mn, smJ), m`q (Akl), mn Aqy buD (bMdgI dy nwl) nvyN isirauN GV (sohxy bxw) id`qy jWdy hn (surq, m`q Aqy buD ivc nwm v`s jWdw hY)[

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

iqQY GVIAY surw isDw kI suiD ]36]

tithai gharhee-ai suraa siDhaa kee suDh. ||36||

auQy, (bMdgI dy aus mMfl qy) dyviqAW (nyk bMidAW), Aqy isDW (Awqmk SkqI vwilAW) dI surqI sMvwr id`qI jWdI hY[ iehnw dy mnw nUµ hor igAwn ho jWdw hY (bMdgI dw Pl jwx lYNdy hn ik ies dy nwl ikqnw Awqmk bl ho jWdw hY, ies kwrn Bjn dy nwl hor juVdy hn)[

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

krm KMf kI bwxI joru ]

karam khand kee baanee jor.

krm-KMf (mnuK dw imhnq krn dw, prmwqmw dI ikrpw dw mMfl), dI bwxI (cln) zor (imhnq, nwm-jwp) hY[ (ikrpw dy mMfl ivc g`l hY vwihgurU dI ikrpw dy ‘zor’ dI[ auhdI ikrpw sMswr ivc krm (kMm) krky imldI hY, Aqy ieh imhnq hY bMdgI, ivhwr, kMm-kwr, nyk kmweI: Awmdn, inSkwm-syvw, nykIAW krn dI[ ieh vwihgurU dI bKiSS: krm, hukm, dI Kyf hY)[

At the mental Level of His Grace, the rule is His Own Power - Kindness, His Will. (To gain His Kindness the man has to do hard work – do worship i.e. recitation of the Name of God, offer selfless-service, practice virtues, and adopt ethical worldly activities).

iqQY horu n koeI horu ]

tithai hor naa ko-ee hor.

ies mMfl ivc isr& auh hI hn imhnq krn vwly, ik ijnHw au~qy vwihgurU dI ikrpw hY (smJo ik auQy vwihgurU Awp hI hY Aqy hor koeI nhI),

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

iqQY joD mhwbl sUr ]

tithai joDh mahaabal soor.

ieh hn (ik jo vwihgurU dI bKiSS dy nwl, Awpxy mn dy) joDy, qwkqvr, sUrmy (bhwdr) hn (ibnw iksy fr dy, qkVy ho ik bMdgI, nykI, syvw, krdy hn)[

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

iqn mih rwmu rihAw BrpUr ]

tin mahi raam rahi-aa bharpoor.

auhnw (ieho ijhW) dy AMdr vwihgurU dw prym BirAw hoieAw hY[

They are filled with the love of God.

iqQY sIqo sIqw mihmw mwih ]

tithai seeto seetaa mahimaa maahi.

a~uQy (mn dI ies AvsQw ivc) auh, vwihgurU dy gux gwaux dy nwl gUhVy sIqy hoey (juVy hoey, lIn) hn[

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

qw ky rUp n kQny jwih ]

taa kay roop naa kathnay jaahi.

ahunw dy mn dI suMdrqw ieqnI hY (piv`qr mn) ik d`sI nhI jw skdI[

It is hard to tell the beauty of (the purity of) their minds.

nw Eih mrih n Twgy jwih ]

naa o-hi mareh naa thaagay jaahe.

Aijhy lok nw mrdy Aqy nw hI T`gy jw skdy hn,  
 auhnw nUµ mOq dw fr nhI[ auhnw dw nwm-Dn koeI T`g nhI skdw - iehnw nUµ koeI vI kurwhy nhI pw skdw[

Such people do not die or get cheated. (spiritual death. They entertain no fear of death. None can deprive them of their treasure of God’s Name – no one can mislead them),

ijn kY rwmu vsY mn mwih ]

jin kai raam vasai man maahi.

ik ijnHw dy mn ivc vwihgurU vsdw hY,

Those who have set their minds on God.

iqQY Bgq vsih ky loA ]

tithai bhagat vasahi kay lo-a.

auQy, keI dunIAwvW dy Bgq v`sdy (rihMdy) hn[

ies mMfl ivc, sMswrW - Al`g Al`g DrmW-ivcwrW Aqy hor hor m`qW-BydW dy swry mhwqmw, mn dI ieko hI r`b dy nwl juVI au~cI AvsQw ivc hox kwrn smJo ik ieko hI QW qy rihMdy hn, ieh swry iek p`Dr qy hn, BgqI dy ieko hI mMfl ivc hn[

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

krih Anµdu scw min soie ]

karahi anand sachaa man so-i.

s`cw vwihgurU auhnw dy mn AMdr hox krky auh hmySw KuSI ivc rihMdy hn[

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

sc KMif vsY inrMkwru ]

sach khand vasai nirankaar.

S`c-KMf (s`cweI dw mMfl, mn dI bMdgI dI AvsQw) iv`c inrMkwr (ijs dI Skl-sUrq nhI, Bwv vwihgurU) rihMdw hY[

In “Sach-Khand” lives Nirankar.” (Sach-Khand – Heaven. This is the “Region of Truth” - the mental state of worship. Nirankar - the Formless Lord. Nirankar resides in the absolutely pure mind).

kir kir vyKY ndir inhwl ]

kar kar vaykhai nadar nihaal.

vwihgurU ieh rcnw krky (BgqW dy mn dI BgqI-Bwv vwlI AvsQw bxw ky), auhnw nUµ imhr dI nzr dy nwl dyK ky inhwl (SWqI BrI KuSI) krdw hY (iDAwn krdw, pwldw hY[ Awpxy nwl imlwauNdw hY)[

After His Creation, God watches It with His Benevolence (Takes care of it. Putting His love into the minds of devotees, He blesses them with delightful-ecstasy. Takes care of them. Provides them with their needs. Unites them with Him ).

iqQY KMf mMfl vrBMf ]

tithai khand mandal varbhand.

aus mMfl (mn dI au~c AvsQw) iv`c (gurmuK nUµ) swry KMfW - DrqI dy ih`sy: mhwdIp), mMflW - p`DrW – sUrj-mMfl, vZYrw, Aqy vrBMfW - brihmMfW, sMswrW, dw sihj-suBw igAwn ho jWdw hY[  
 au~cI Awqimk AvsQw ivc, Awqimk sUJ-bUJ bhuq v`D jWdI hY[ auhnw nUµ swrI kudrq dI smJ Aw jWdI hY ik ieh swrI rcnw prmwqmw dI kIqI hY, hr QW hr cIz ivc vwihgurU hY[

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

jy ko kQY q AMq n AMq ]

jay ko kathai taa ant naa ant.

jy koeI lyKw lwauxw cwhy (ik prmwqmw Aqy iehdI rcnw ik`fI hY ik ijs dw iehnUµ igAwn ho igAw hY) qW BweI kudrq dw qy koeI AMq nhI!

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

iqQY loA loA Awkwr ]

tithai lo-a lo-a aakaar.

auQy (r`b dI kudrq ivc, Bgq dy mn dI AvsQw ivc) byAMq sMswrW dI bxqr, rcnw hY[  
 Bgq nUµ iehnw dw – kudrq dI Kyf dw, igAwn ho jWdw hY ik iehdw AMq nhI, Aqy iehnUµ bxwaux vwlw byAMq hY, kudrq ivc prmwqmw vsdw hY[

There (In His Creation, in that state of the mind of the saint) are innumerable universes, and limitless Creation (The devotee attains awareness that the Creation and its Creator: God, are limitless).

ijv ijv hukmu iqvY iqv kwr ]

jiv jiv hukam tivai tiv kaar.

ijs qrHW vwihgurU cwhuMdw hY, ausy qrHW hI sMswr dw swrw kwr-ivhwr cldw hY (s`B auhdy hukm ivc hn[ iksy dI bMdgI, igAwn, s`B prmwqmw dy h`Q hY)[

Every thing happens according to the Will of God (May be it is His worship or the knowledge of His Creation to the devotee).

vyKY ivgsY kir vIcwru ]

vaykhai vigsai kar veechaar.

vwihgurU Awpxw kIqw dyK KuS huMdw hY[ (kIqy dI KuSI dy nwl sMBwl krdw hY)[

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

nwnk kQnw krVw swru ]37]

naanak kathnaa karrhaa saar. ||37||

nwnk, vwihgurU dy (kMmW, rcnw, ikrpw, Aqy hor vifAweIAW ) bwry kuJ kihxw bVI AOKI g`l hY ik ij`dW sKq swr (lohw) Kwxw hovy[

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

jqu pwhwrw DIrju suinAwru ]

jat paahaaraa Dheeraj suni-aar.

j`q (brhmcrj, svY-kwbU, kwm au~qy ijq) B`TI, DIrj (sbr) suinAwrw hY[

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

Ahrix miq vydu hQIAwru ]

ah-ran mat vayd hathee-aar.

Akl (smJ) Ahrx (ijs lohy dy tukVy au~qy r`K ky lohw ku`tdy hn) hY, vyd (igAwn) hiQAwr hn[

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

Bau Klw Agin qp qwau ]

bh-a-o khalaa agan tap taa-o.

r`b dw fr K`l (DONkxI) hY, Aqy qp~isAw (Bjn-bMdgI) hY A`g (ies B`TI ivc)[

Let God's Fear be the bellows, and penance (worship) the fire.

BWfw Bwau AMimRqu iqqu Fwil ]

bhaaNdaa bhaa-o amrit tit dhaal.

BWfw (kuTwlI) hY (r`b au~qy) SrDw-prym, Aqy ies dy ivc AMimRq nUµ Fwl (FlweI kr, gwl, AMimRq bxw, r`b dy nwm dy nwl juV)[

Let the love (of God) be the Crucible, and in this melt the Amrit (Prepare Amrit i.e. set God in the mind - recite the Name of God).

GVIAY sbdu scI tkswl ]

gharhee-ai sabad sachee taksaal.

ies (au`qy d`sI) s`cI tkswl ivc, Sbd (nwm) GiVAw (p`kw kIqw) jWdw hY (nwm-jwp dy ivc lInqw pYdw kIqI jWdI hY)[

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

ijn kau ndir krmu iqn kwr ]

jin k-a-o nadar karam tin kaar.

ieh kMm auh hI kr skdw hY ik ijs au`qy vwihgurU dI imhr dI nzr BrI ikrpw ho jwvy[

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

nwnk ndrI ndir inhwl ]38]

naanak nadree nadar nihaal. ||38||

nwnk, vwihgurU dI bVI ikrpw BrI nzr ny (nzr ny, nwm-dwn bKS ky) inhwl (KuSI BirAw AnMd) kr id`qw hY[

Nanak, the Lord blesses all with delight out of His Kindness (By giving the love of His Name to recite). ||38||

sloku ]

Salok.

slok (ieh ies bwxI dw AKIrlw aupdyS hY)[

Salok (The is the last Sermon of this Scripture).

pvxu gurU pwxI ipqw mwqw Driq mhqu ]

pavan guroo paanee pitaa maataa Dharat mahat.

hvw gurU hY, pwxI ipqw hY, DrqI v`fI mwqw hY[(ieh vwihgurU dIAW dwqW hn ik jo sMBwl krdIAW hn)[

Air is the Guru, water the Father, and earth is the Great Mother (These are the Gifts of the Lord to nurse the living beings).

idvsu rwiq duie dweI dwieAw KylY sgl jgqu ]

divas raat du-i daa-ee daa-i-aa khaylai sagal jagat.

idn qy rwq dono dweI qy dwieAw (iKfwvI) hn, iehnw dI god iv`c swrw jhwn Kyfdw hY[ (ieh dwqW sMBwl krdIAW hn)[

‘jgqu’- nUµ ‘j-g`qu’ aucwrnw Zlq hY, ‘jgqu’ aucwro[

Day and night are the nurse and the baby-sitter, and in their laps the whole world plays. (These Gifts are to take care of the Creation).  
(The word in Gurmukhi is ‘Jagat’ and it is wrong to pronounce it ‘J-gatt’).

cMigAweIAw buirAweIAw vwcY Drmu hdUir ]

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

nykIAW qy burweIAW Drmrwj (iensw& dw imiQhwisk dyvqw) r`b dI hzUrI ivc pVHdw hY[

(Man’s) virtues and vices are read out by Dharam-Raj (The mythical god of justice) in the Court of God.

krmI Awpo AwpxI ky nyVY ky dUir ]

karmee aapo aapnee kay nayrhai kay door.

Awpo Awpxy krmW (kMmW, AmlW, iksmq, auhdI ikrpw) Anuswr kOeI vwihgurU dI hzUrI ivc (nyVy), Aqy keI dUr hoxgy (koeI prmwqmw dy nyVy nhI lgx dyvygw)[

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

ijnI nwmu iDAwieAw gey mskiq Gwil ]

jinee naam Dhi-aa-i-aa ga-ay maskat ghaal.

ijnHW ny nwm iDAieAw hY (nwm jpiAw hY, vwihgurU nUµ Xwd r`iKAw hY, auhdy fr-BY ivc rhy hn, nykI kIqI hY), auh AslI muS`kq (imhnq) Gwl (kmweI) kr gey hn[ (‘mskiq’- ieh ‘ms`kiq’ hY, koeI “mS`kiq’ aucwrdy hn[ ‘muS`kiq’ aucwrnw shI nhI, BwvyN ik ArQ ‘muS`kq” hI hY)[

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

nwnk qy muK aujly kyqI CutI nwil ]1]

naanak tay mukh ujalay kaytee chhutee naal. ||1||

nwnk, auhnw dy hI cyhry cmkdy hn (sur^rU hn, r`b dy hzUr iezq pweI hY), Aqy auhnw ny Awpxy nwl hor keI qwr ley hn (mukq kr ley hn)[

Nanak, their own faces glow (are honored in the Court of the Lord, earn respect), and along with them, they liberate many more. ||1||

jwpu swihb

JAAPU SAHIB

<> siqgur pRswid ]

Ik Oankaar Sat.t.egur Pr;asaad.e

vwihgurU jI, siqgur jI dI ikrpw[  
ieh mMgl (qwrI&) hY[ vwihgurU jI dw igAwn siqgurU jI dI ikrpw dy nwl prwpq huMdw hY[

The Lord, Blessings of the True Guru!  
God is realized through the Kindness of the True Guru.

jwpu

# JAAPU

sRI muKvwk pwiqSwhI 10]

Sree mukhvaak Paat.shaahee 10.

sRI muKvwk pwqSwhI dsvIN[ dsvyN pwiqSwh sRI gurU goibMd isMG jI dI aucwrn kIqI bwxI[ “10” dw aucwrx “dsvIN” krnw hY[

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

CpY CMd ] qÍ pRswid ]

Chhapaae Chhand. T.av Pr;asaad.e

CpY CMd[ qyrI ikrpw dy nwl aucwirAw[

Chhapaae Chhand (A style of poetry). Composed by Your Grace.

c`k® ichn Aru brn jwiq Aru pwiq nihn ijh ]

Chakkr; chehn aru baran jaat.e aru paat.e nahin jeh

quhwfw cyhrw, muhWdrw, rMg, zwq, goq, koeI nhI[

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

rUp rMg Aru ryK ByK koaU kih n skq ikh ]

Roop ran:g aru raekh bhaekh ko-oo kahe na sakt.e keh

quhwfy rUp rMg, nkS, pihrwvw, koeI d`s nhI skdw[

Nobody can tell about Your figure, color, features, and clothes.   
 You have no appearance.

Acl mUriq AnBau pRkws Aimqoij kih`jY ]

Achall moorat.-e anbhou pr;akaas amit.oje kahijjaae

qusIN sdw iekswr, Awpxy Awp nUM Awpy zwihr (prgt) krn vwly, bhuq qwkqvr khI dy ho[

You are called of the Permanent-Form (Immortal), Self-Created, and Extremely- Powerful.   
 You are Self-Created, Eternal and the Doer.

koit ieMdR ieMdRwix swhu swhwix gix`jY ]

Kote Ind.r; ind.r,aan.e saahu saahaan.e gan.ijjaae

kroVW ieMdrW dy ieMdr, bwdSwhW dy bwdSwh igxy jWdy ho[

You are considered King of god Indra, and King of the kings.  
 You are the Highest of All.

iqRBvx mhIp sur nr Asur nyq nyq bn iqRx khq ]

Tr;ibhavan. maheep sur narr asur naet. naet. bann tr;in. kahet.

DrqI, AwkwS, pwqwl dw rwjw, dyvqy, mnuK, dYNq, jMgl Aqy Gwh vI qYnUM byAMq, byAMq kihMdy hn[

Kings of the three worlds (Powerful kings), gods, people, demons, and even grass and straws call You Limitless. (You are Limitless).

qÍ srb nwm kQY kvn krm nwm brnq sumq ]1]

T.av; sarab Naam kathaae kavan Karam Naam barnat.t. smat.t.

quhwfw Asl nwm kOx ds skdw hY, ieqnI ku hI Akl hY ik quhwfy krm-nwm (kMmW dy kwrx pey nwm) hI d`s skW[

Who can tell Your real Name? The ability is this much only that I can tell Your Names based only on Your deeds (Actions).

BujMg pRXwq CMd ]

Bhujan:g Pr;yaat. Chhand.

kivqw dI iksm dw nwm[

The Name of the type of poetry.

nmsqÍM Akwly ] nmsqÍM ik®pwly ]

Namast.v;n Akaalae / Namast.v;n Kr;ipaalae

nmskwr hY kwl-rihq[ nmskwr hY imhrbwn[

I bow to You the Deathless (Immortal), I bow to You the Benevolent.

nmsqM ArUpy ] nmsqM AnUpy ]2]

Namast.an: Aroopae / Namast.an: Anoopae

nmskwr hY Skl-rihq[ nmskwr hY byimswl[

I bow to You the Formless, I bow to You the Only One (One that cannot be compared with anything else).

nmsqM AByKy ] nmsqM AlyKy ]

Namast.an: Abhaekaae / Namast.an: Alaekhae

“ibnw Kws pihrwvy d: rUp rihqy,” nmskwr hY[ n ibAwn kIqy jw skx vwly (ibnw lyKW dy) nmskwr hY[

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

nmsqM Akwey ] nmsqM Ajwey ]3]

Namast.an: Akaae / Namast.an: Ajaae

kwieAw: srIr-rihq. nmskwr hY[ jnm-rihq nmskwr hY[

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

nmsqM AgMjy ] nmsqM ABMjy ]

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

nw ij`qy jwx vwly, nmskwr hY[ nw mwry jwx vwly, nmskwr hY[

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

nmsqM Anwmy ] nmsqM ATwmy ]4]

Namast.an: Anaamae / Namast.an: Ath:aamae

iksy Kws nwm qoN rihq, nmskwr hY[ iksy Kws itkwxy qoN ibnw, nmskwr hY[

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

nmsqM AkrmM ] nmsqM ADrmM ]

Namast.an: Akarman: / Namast.an: Adharman:

krm-m`ukq (krmw qoN a~uqy), nmskwr hY[ Drm-mu`kq (DrmW qoN a~ucy), nmskwr hY[

I bow to You higher than actions, and higher to Dharma - Responsibilities, disciplines, righteousness.

nmsqM AnwmM ] nmsqM ADwmM ]5]

Namast.an: Anaaman: / Namast.an: Adhaaman:

iksy Kws nwm rihq, nmskwr hY[ iksy Kws Gr-QW rihq, nmskwr hY[

I bow to You free from names, I bow to You free from any set place.

nmsqM AjIqy ] nmsqM ABIqy ]

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

nw ij`qy jw skx vwly, nmskwr[ fr qoN rihq, nmskwr[

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

nmsqM Abwhy ] nmsqM AFwhy ]6]

Namast.an: Abaahae / Namast.an: Adhaahae

nw vwhy jw skx vwly (Aih`l), nmskwr[ nw Fwhy jw skx vwl (Amr), nmskwr[

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

nmsqM AnIly ] nmsqM Anwdy ]

Namast.an: Aneelae / Namast.an: Anaad.ae

rMg-rUp rihq, nmskwr[ Awd (SurU) rihq, nmskwr[

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

nmsqM ACydy ] nmsqM AgwDy ]7]

Namast.an: Achhaed.ae / Namast.an: Agaadh:ae

Cyky (qoVy) nw jw skx vwly, nmskwr[ AQwh (bhuq fUMGw, byAMq), nmskwr[

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

nmsqM AgMjy ] nmsqM ABMjy ]

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

ij`qy nw jw skx vwly, nmskwr[ BMny nw jw skx vwly, nmskwr[

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

nmsqM audwry ] nmsqM Apwry ]8]

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

v`fy idl vwly, nmskwr[ Awr-pwr rihq (byAMq), nmskwr[

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

nmsqM su eykY ] nmsqM AnykY ]

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

ie`ko-iek (qyry vrgw dUjw nhI), nmskwr[ Anyk (Anigxq, hr iek ivc), nmskwr[

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

nmsqM ABUqy ] nmsqM AjUpy ]9]

Namast.an: Abhoot.ae / Namast.an: Ajoopae

q`q-mukq (pMj q`q: hvw, pwxI, AgnI, DrqI, AwkwS, qoN nhI bxy), nmskwr[ nmskwr hY AjUpy (jUiVAw nhI, bMDn-mu`kq)[

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

nmsqM inRkrmy ] nmsqM inRBrmy ]

Namast.an: Nr;ikarmae / Namast.an: Nr;ibharmae

krm-m`ukq, nmskwr[ Brm rihq, nmskwr[

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

nmsqM inRdysy ] nmsqM inRBysy ]10]

Nmast.an: Nr;id.aesae / Namast.an: Nr;ibhaesae

dys rihq, nmskwr (swry dys auhdy hn)[ Bys rihq, nmskwr (koeI Kws iek vys, pihrwvw nhI, sB pihrwvy auhdy hn)[

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

nmsqM inRnwmy ] nmsqM inRkwmy ]

Namast.an: Nr;inaamae / Namast.an: Nr;ikaamae

nwm rihq (Kws, iek nwm nhI), nmskwr[ kwmnw (ie`Cw) rihq, nmskwr[

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

nmsqM inRDwqy ] nmsqM inRGwqy ]11]

Namast.an: Nr;idh:aat.ae / Namast.an: Nr;ighaat.ae

Dwq (q`q - bxqr) rihq, nmskwr[ Gwq (mwry jwxoN) rihq, nmskwr[

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

nmsqM inRDUqy ] nmsqM ABUqy ]

Namast.an: Nr;idh:oot.ae / Namast.an: Abhoot.ae

hy At`l (Afol, kwiem), nmskwr[ q`q - bxqr rihq, nmskwr[

I bow to You the Constant One (Unchangable), I bow to you the Elementless (Bodiless, free from the physical body).

nmsqM Aloky ] nmsqM Asoky ]12]

Namast.an: Alokae / Namast.an: Asokae

nw id`sx vwly, nmskwr[ duK-Z`m irhq, nmskwr[

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

nmsqM inRqwpy ] nmsqM AQwpy ]

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

iqn-qwp rihq nmskwr[(iqn duK: AiDAwqimk – mn qoN au`Ty; AiDdYivk – krmW qoN imly; AiDBOiqk – iek dUsry qoN imly)[ Qwpy nw jw skx vwly, nmskwr[ (Qwpxw, mUrqI itkwaux vW| r`Kxw)[

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

nmsqM iqRmwny ] nmsqM inDwny ]13]

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

iqMnW lokW (DrqI, AkwS, pqwl), iqMnW kwlW (Aj, k`l, Blky) ivc mwxy jwx vwly, nmskwr[ hr cIz dy Kzwny, nmskwr[

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

nmsqM Agwhy ] nmsqM Abwhy ]

Namast.an: Agaahae / Namast.an: Abaahae

gwh (Qwh, AMq) rihq, nmskwr[ Abwhy (Avwhy): nw vwhy jw skx vwly (iQr, itky hoey), nmskwr[

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

nmsqM iqRbrgy ] nmsqM Asrgy ]14]

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

iqnw vrgW (iqRbrgy - hwlqW) qoN mukq, nmskwr hY[ rcnw (Asrgy - jnm) rihq, nmskwr hY[  
iqRbrg - iqn hwlqW: 1. \**Drm* - &rz; \**ArQ* – mwieAw, pdwrQ; \**kwm* – ieCwvW; moKS – mukqI, cOQI hwlq hY ik jo ieQy nhI igxI geI[ Asl ivc, Drm, ArQ, kwm, Aqy moKS, cwr pdwrQ igxy jWdy hn ik jo hr koeI mMgdw hY[ 2. \*rjo – rwijAW vrgy gux: hMkwr; \*qmo – qmwh: mwVy l~Cx; \*sqo – sMqW vrgy: scweI dy gux[ 3. \*cVHdI klw, \*iekswrqw, \*FihMdI klw)[ 4. \* s`q – scweI; \*icq - cyqMqw, \*AwnMd - bKiSS[

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

nmsqM pRBogy ] nmsqM sujogy ]

Namast.an: Pr;abhogae / Namast.an: Sujogae

hy sB kuJ cMgI qrHW Bogx (mwxn) vwly, nmskwr[ hr vsq ivc BlI BWq mOjUd (v`sy hoie), qYnUM nmskwr hY[

I bow to the Enjoyer of everything. I bow to the One present in everything (All Pervasive).

nmsqM ArMgy ] nmsqM ABMgy ]15]

Namast.an: Aran:gae / Namast.an: Abhan:gae

rMg-rUp rihq, nmskwr[ qoVy (mwry) nw jw skx vwly, nmskwr[

I bow to the Colorless. I bow to the One who cannot be destroyed (Indestructible).

nmsqM AgMmy ] nmsqsqu rMmy ]

Namast.an: Agan:mae / Namast.sat.u Ran:mae

phuMc qoN prHy, nmskwr[ sB ivc rcy hoey, nmskwr[

I bow to the Unreachable. I bow to the All Pervasive.

nmsqM jlwsry ] nmsqM inrwsry ]16]

Namast.an: Jalaasrae Namast.an: Niraasarae

jl dy Awsry (smuMdr), nmskwr[ iksy dy Awsry rihq, nmskwr[

I bow to the Support of water (The Creator of water). I bow to the One Who needs no support.

nmsqM Ajwqy ] nmsqM Apwqy ]

Namast.an: Ajaat.ae Namast.an: Apaat.ae

zwq irhq, nmskwr (swrIAW qyrIAW zwqW hn, qUM iksy Kws iek zwq dw nhI), goqr (ku`l) rihq, nmskwr[ (sB kuJ qUM hYN, qUM sBnw dw hYN)[

I bow to the One above all castes. I bow to the One above sub-castes (Lineage).

nmsqM Amjby ] nmsqsqu Ajby ]17]

Namast.an: Amajbae Namast.sat.u Ajabae

mzhbW qoN mukq, nmskwr (qUM sB dw hYN), Ascrj (AjIb) vwihgurU, qYnUM nmskwr hY[

I bow to the One above religions. I bow to the Wonderful One.

AdysM Adysy ] nmsqM ABysy ]

Ad.aesan: Ad.aesae / Namast.an: Abhaesae

Awdys (nmskwr) hY Kws dys (mulk, itkwxy) rihq (qUM hr QW hYN)[ Bys rihq, nmskwr hY[

Obeisance (I bow) to the One unattached to the lands. I bow to the One who is free of clothes (Above dresses, Formless).

nmsqM inRDwmy ] nmsqM inRbwmy ]18]

Namast.an: Nr;idh:aamae / Namast.an: Nr;ibaamae

Dwm (Gr) rihq, nmskwr (sB dr-Gr, QW, itkwxy qyry hn, qUM hr QW hYN)[ bwm rihq (iesqrI qoN ibnw bxy) nmskwr hY[

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

nmo srb kwly ] nmo srb idAwly ]

Namo Sarab Kaalae / Namo sarab d.iaalae

swirAW dy kwl (mOq), nmskwr[ sBnw qy ikrpwlU, nmskwr[ (kwl - mOq, AMq au~qy ikrpw kr ky prmwqmw swirAW nUM Awpxy ivc imlw lYNdw hY)[

I bow to You the death to all. I bow to One Kind to all

nmo srb rUpy ] nmo srb BUpy ]19]

Namo Sarab Roopae / Namo Sarab Bhoopae

nmskwr, sBnw dy srUp ivc qUM hYN[ nmskwr hY, swirAW dy rwjy[

I bow to the One Who is the Form of All (Who is in everyone). I bow to the King of All.

nmo srb Kwpy ] nmo srb Qwpy ]

Namo Sarab Khaapae / Namo Sarab Thaapae

sBnw dw nwS krnvwly (Awpxy ivc Kpw lYx vwly), nmskwr hY[ sBnw dI rcnw kr dyx vwly, nmskwr hY[

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

nmo srb kwly ] nmo srb pwly ]20]

Namo Sarab Kaalae / Namo Sarab Paalae

sBnw dy kwl (mOq, AMq), nmskwr hY[ sB dI pwlxw krn vwly, nmskwr hY[

I bow to the “Death to All.” I bow to the One Who nurses (Provides) all.

nmsqsqu dyvY ] nmsqM AByvY ]

Namast.sat.u D.aevaae / Namast.an: Abhaevaae

swirAW dy dyv (prkwS, pUjx Xog), nmskwr hY[ Byd rihq (ijs dw Byd n pvy), nmskwr[

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

nmsqM Ajnmy ] nmsqM subnmy ]21]

Namast.an: Ajanmae / Namast.an: Su-banmae

jnm rihq, nmskwr[ sohxy vrx: rMg-rUp vwly, nmskwr[ (subnmy: brx – vrx, rMg)

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

nmo srb gauny ] nmo srb Bauny ]

Namo Sarab Gounae / Namo Sarab Bhounae

sB QweIN phuMc (jw skx) vwly, nmskwr[ sB Bvnw dy mwilk (swry mMflW ivc jw skx vwly - DrqI, AkwS, pqwl ivc rcy hoey,), nmskwr[

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

nmo srb rMgy ] nmo srb BMgy ]22]

Namo sarab Ran;gae / Namo Sarab Bhan:gae

sB rMgW (sBnw dIAW mOjW, sBnw dy moh) ivc mOjUd, qYnUM nmskwr[ sB nUM nws krn vwly, nmskwr[

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

nmo kwl kwly ] nmsqsqu idAwly ]

Namo Kaal Kaalae / Namast.sat.u D.iaalae

kwl (mOq) dy kwl (mOq vI ijs dy v`s hY), nmskwr[ qYnUM nmskwr hY, AY idAwlU[

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

nmsqM Abrny ] nmsqM Amrny ]23]

Namast.an: Abarnae / Namast.an: Amarnae

rMg (vrx, moh) rihq, nmskwr[ mrx qoN au~pr (mOq rihq), nmskwr[

Above Castes, I bow to You. The Immortal One, I bow to you.

nmsqM jrwrM ] nmsqM ik®qwrM ]

Namast.an: Jraaran: / Namast.an: Kr;it.aran:

nmskwr hY buFypy dy vYrI (buFypw-rihq)[ nmskwr hY krqwr (swry jIv rcx vwly)[

Beyond old age, I bow to You. I bow to You the Creator.

nmo srb DMDy ] nmo sq AbMDy ]24]

Namo Sarab Dh:an:dh:ae / Namo Sat.t. Aban:dh:ae

swirAW dy DMdy (DMiDAW ivc clwaux vwly), nmskwr[ nmskwr hY s`cy, bMDnw qoN rihq[

I bow to You the avocation of all (Engagements, jobs). I bow to the True One, not bound to anything.

nmsqM inRswky ] nmsqM inRbwky ]

Namast.an: Nr;isaakae / Namast.an: Nr;ibaakae

swkW: sikAW, qoN rihq, nmskwr[ nmskwr hY bybwk (fr-rihq)[

Free from relations (relatives), obeisance to You (I bow to You)! Obeisance to the Fearless One.

nmsqM rhImy ] nmsqM krImy ]25]

Namast.an: Raheemae / Namast.an: kareemae

rihm (qrs) krn vwly, nmskwr[ krm (bKiSS) krn vwly, nmskwr[

Obeisance to the Merciful. The Kind One, I bow to You.

nmsqM Anµqy ] nmsqM mhMqy ]

Namast.an: Anan;t.ae / Namast.an: Mahan:t.ae

byAMq, nmskwr[ mhMq (sB qoN mhwn, v`fy), nmskwr[

The Limitless, I bow to You. The Supreme One, I bow to You.

nmsqsqu rwgy ] nmsqM suhwgy ]26]

Namast.sat.u Raagae / Namast.an: Suhaagae

ipAwr-rUp, nmskwr[ sBnw dy cMgy-Bwg, nmskwr[

The Love, obeisance to You. The Fortune of all, I bow to You.

nmo srb soKM ] nmo srb poKM ]

Namo Sarab Sokhan: / Namo Sarab Pokhan:

sBnw nUM sukwaux (Kqm krn, mwrx) vwly, nmskwr[ sBnw dy pwlxhwr, nmskwr[

The Drier (Destroyer, Killer) of all, I bow to You. The Sustainer of all, I bow to You.

nmo srb krqw ] nmo srb hrqw ]27]

Namo Sarab Kart.aa / Namo Sarab Hart.aa

sB kuJ krx (rcx) vwly, nmskwr[ sB nUM mytx vwly, nmskwr[

I bow to You the Creator. I bow to You the Destroyer.

nmo jog jogy ] nmo Bog Bogy ]

Namo Jog Jogae / Namo Bhog Bhogae

jogIAW dy mhW jogI, nmskwr[ BogIAW (dunIAwdwrW) dy mhw BogI, nmskwr[

The “Supreme Yoga,” (Detached One) I bow to You. “The Worldly Man,” I bow to You. (Yoga, a technique to meet God. Yogis believe in renunciation – detachment from the world).

nmo srb idAwly ] nmo srb pwly ]28]

Namo Sarab D.iaalae / Namo Sarab Paalae

sBnw qy ikrpwlU, nmskwr[ sBnw dy pwlxhwry, nmskwr[

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

cwcrI CMd ] qÍ pRswid ]

Chaachri Chhand / Tav; Pr;asaad.

cwcrI CMd, quhwfI ikrpw dy nwl aucwirAw[

Chaacharee Chhand, composed by Your Grace.

ArUp hYN ] AnUp hYN ]

Aroop Haaen’ / Anoop haaaen’

qUM rUp rihq hYN[ byimswl hYN[

You are formless, and unique.

AjU hYN ] ABU hYN ]29]

Ajoo Haaen’ / Abhoo haaen’

qUM jnm rihq hYN[ pMj-q`q rihq hYN (hvw, pwxI, A`g, DrqI, AwkwS, dw bixAw nhI)[

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

AlyK hYN ] AByK hYN ]

Alaekh Haaen’ / Abhaekh haaen’

qUM ilKx (qsvIr bxwaux, srIr) qoN bwhr hYN[ iksy iek ByK-vys qoN rihq hYN (swry Bys qyry hn)[

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

Anwm hYN ] Akwm hYN ]30]

Anaam Haae’: / Akaam haaen’

iksy nwm qoN rihq hYN (swry nwm qyry hn)[ kwmnw (ie`Cw) rihq hYN[

You have no name. You are Desireless.

ADy hYN ] ABy hYN ]

Adh:ae Haae’: / Abhae haaen’

qYnUM iDAwn ivc nhI ilAWdw jw skdw[ qyrw Byd nhI pwieAw jw skdw[

You cannot be brought into imagination. Your Mystery cannot be known.

AjIq hYN ] ABIq hYN ]31]

Ajeet. Haaen’ / Abheet. haaen’

qYnUM ij`iqAw nhI jw skdw[ qUM fr rihq hYN[

None can win You (Unconquerable). You are without fear.

iqRmwn hYN ] inDwn hYN ]

T.r;imaan Haaen’ / Nidh:aan haaen’

iqMnw lokW (DrqI, AwkwS, pwqwl) dy lokIN qYnUM mwx idMdy hn[ qUM sB kuJ dw Kzwnw hYN[

You are honored in the three worlds (Earth, sky, nether-world – bottom of the world).

iqRbrg hYN ] Asrg hYN ]32]

T.r;ibarg haaen’ / Asarg haaen’

qyry ivc sMswr dy iqMny ru^ (hwlqW, gux: rjo – hMkwr; qmo – GtIAw pn; sqo – sMq gux) hn[ qYnUM ricAw nhI jw skdw[

You are above the three dimensions of the world (virtue,evil, ego).

AnIl hYN ] Anwid hYN ]

Aneel haaen’ / Anaad. haaen’

qUM rMg-rUp rihq hYN[ qyrw Awd (SurU, muF) nhI (pqw nhI kd dw hYN)[

You are above color and caste. You are above the beginning.

Ajy hYN ] Ajwid hYN ]33]

Ajae haaen’ / Ajaad. haaen’

qYnUM koeI ij`q nhI skdw[ Awzwd: mu`kq, hYN (jy kr “Ajwid” leIey qW jwey jwx: jnm qoN rihq hYN)[

Nobody can win You. You are “Azaad” – Free. (But, if we stick to the word “Ajaade,” it will mean above birth).

Ajnm hYN ] Abrn hYN ]

Ajanamm haaen’ / Abarn haaen’

jnm rihq hYN[ qyrw vrx nhI[(vrx - rMg-rUp[ jW, KqrI, brwhmx, vYS, SUdr, sBnw ivc qUM hYN)[

You are above birth (Self Born), and free from color and caste (You are in all).

ABUq hYN ] ABrn hYN ]34]

Abhoot. haaen’ / Abharn haaen’

qUM q`q-bxqr, qoN rihq hYN – q`qW dw bixAw nhI, dyh nhI qyrI[ qYnUM pwlxW krn vwly dI loV nhI[

You are above five elements (Not made of elements - bodiless), You do not need anyone to nurse (Sustain) You.

AgMj hYN ] ABMj hYN ]

Agan:j haaen’ / Abhan:j haaen’

qYnUM ij`iqAw nhI jw skdw[ koeI qYnUM qoV-mroV (qoV BMn) nhI skdw[

You are Unconquerable. No one can hurt You – no one can destroy You.

AJUJ hYN ] AJMJ hYN ]35]

Ajhoojh haaen’ / Ajhan:j haaen’

qyry nwl koeI lV nhI skdw[ qYnUM sMswr dy koeI JMJt-JMbyly nhI hn[

None can face i.e. stand You (in battle). You are not involved in the worldly problems.

AmIk hYN ] r&Ik hYN ]

Ameek haaen’ / Rafeek haaen’

gihr-gMBIr hYN[ sB dw im`qr hYN[

You are too deep (Calm, composed). You are the Friend of all.

ADMD hYN ] AbMD hYN ]36]

Adh:an:dh’ haaen’ / Aban:dh’ haaen’

qYnUM sMswr dy koeI DMDy nhI[ qYnUM jgq dy koeI bMDn nhI[

You have no worldly botherations You are not attached to anything.

inRbUJ hYN ] AsUJ hYN ]

Nr;iboojh haaen’ / Asoojh haaen’

qYnUM koeI buJ (smJ) nhI skdw[ koeI qyrI soJI pw (qYnUM jwx) nhI skdw[

You are not knowable (You cannot be known), and are beyond understanding.

Akwl hYN ] Ajwl hYN ]37]

Akaa haae’ / Ajaal haaen”

qUM smy dy gyV qoN Awzwd hYN[ qUM jwl (mwieAw-jwl, dunIAW dy jMjwlW) qoN mukq hYN[

You are not bound by time. You have no worldly entanglements (Bindings).

Alwh hYN ] Ajwh hYN ]

Allah haaen’ / Ajaah haae’

qUM Alwh (jo l`iBAw nw jw sky) hYN[ qyrw koeI iek itkwxw nhI (hr QW hYN)[

You are a Mystery (Inaccessible), and not bound to one place (You are everywhere: all pervading).

Anµq hYN ] mhMq hYN ]38]

Anan:t. haaen’ / Mahan:t. haaen’

byAMq hYN[ mhwn hYN[

You are Limitless, Great.

AlIk hYN ] inRsRIk hYN ]

Aleek haaen’ / Nir;sareek haaen’

qyrw koeI h`d-bMnw nhI[ qyrw koeI SrIk (qyry vrgw hor) nhI[

You are beyond description (Formless). There is none other like You (No rival).

inRlµB hYN ] AsMB hYN ]39]

Nr;ilan:bh haaen’ / Asan:bh haaen’

qYnUM iksy AlMB (igAwn, jW shwry) dI loV nhI[ qUM sMBwvnw dy ivc Awaux qoN au~pr hYN[(AsMB – sMBwvnw: iDAwn ivcwr[ AsMB: dw ArQ jnm qoN rihq vI hY)[

You are Supportless (Self Sustained ), beyond imagination (Self-Created).

AgMm hYN ] AjMm hYN ]

Agan:m haaen’ / Ajan:m haaen’

qyry q`k koeI phuMc nhI skdw[ qUM jnm ivc nhI AwauNdw[

You are beyond reach, above birth.

ABUq hYN ] ACUq hYN ]40]

Abhoot. haaen’ / Achhoot. haaen’

qUM pMj q`qW qoN nhI bixAw (srIr rihq hYN)[ qYnUM koeI CUh nhI skdw[

Yor are not made of elements (Bodiless), none can touch You.

Alok hYN ] Asok hYN ]

Alok haaen’ / Asok haaen’

qUM dyiKAw nhI jw skdw[ qUM Sok (Z`m) rihq hYN[

You cannot be seen. You are above sorrow.

Akrm hYN ] ABrm hYN ]41]

Akarm haaen’ / Abharam haaen’

qYnUM qyry krmW (kMmW) dw koeI Asr jW Pl nhI[ qYnUM koeI Brm nhI: qUM BrmW qoN au~pr hYN[  
Akrm - qyry qy krmW: pUjw ivc kIqIAW jWdIAW hrkqW dw, koeI Asr nhI[ ABrm - qyry bwry koeI S`k nhI kIqw jw skdw, qUM s`cIN hI hYN[

You are not affected by Your actions (Deeds). You are above doubts. (No doubt about Your existence. You are a Reality).

AjIq hYN ] ABIq hYN ]

Ajeet. haaen’ / Abheet. haaen’

qYnUM koeI ij`q nhI skdw[ qYnUM koeI BY (fr) nhI[

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

Abwh hYN ] Agwh hYN ]42]

Abaah haaen’ / Agaah haaen’

qYnUM koeI ihlw nhI skdw (At`l hYN)[ qyrw gwh (Qwh, AMq) nhI pwieAw jw skdw[

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

Amwn hYN ] inDwn hYN ]

Amaan haaen’ / Nidh:aan haaen’

qyrw mwp-qol koeI nhI kr skdw[ sB kuJ dw Kzwnw vI qUM hI hYN[

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

Anyk hYN ] iPr eyk hYN ]43]

Anaek haaen’ / Phir Aek haaen’

qUM Anyk: bhu igxqI, hYN (hr iek dy ivc hox krky)[ Br &yr vI qUM hYN iek hI[

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

BujMg pRXwq CMd ]

Bhujan:g Pr;yat. Chhand.

CMd dw nwm BujMg pRXwq hY[

Bhujang Prayaat Chhand, type of the poetry.

nmo srb mwny ] smsqI inDwny ]

Namo Sarb Maanae / Samast.ee Nidhaanae

nmskwr hY swirAW dy mwxXog[ sB kuJ dw Kzwnw hYN[

I bow to the One worshipped by all. You are the Treasure of everything.

nmo dyv dyvy ] AByKI AByvy ]44]

Namo D.aev Daevae / Abhaekhee Abhaevae

nmskwr hY dyviqAW dy dyvqy[ ByK (poSwk, pihcwx) rihq, Byd rihq, hYN[

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

nmo kwl kwly ] nmo srb pwly ]

Namo Kaal Kaalae / Namo Sarab Paalae

nmskwr hY, kwl (mOq) dy mhWkwl (mOq qyry v`s hY)[ nmskwr hY, swirAw dy pwlxhwr[

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

nmo srb gauxy ] nmo srb Bauxy ]45]

Namo Sarab Goun.ae / Namo Sarab Bhoun.ae

s`B QW phMucx (iPrn) vwly, nmskwr hY[ s`B Bvnw vwly, nmskwr hY[  
 Bauxy - cOdW mMfl, Bvn: Gr, itkwixAW, dunIAwvW)

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

AnµgI AnwQy ] inRsMgI pRmwQy ]

Anan:gee Anaathae / Nr;isangee Pr;amaathae

AMgW (q`qW) rihq hYN, qyry au~qy koeI nwQ (hwkm) nhI[ qyrw koeI sMgI (swQI, brwbr dw) nhI, qUM sB dw nws krn vwlw hYN (sB qoN SkqI vwlw hYN)[

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

nmo Bwn Bwny ] nmo mwn mwny ]46]

Namo Bhaan Bhaanae / Namo Maan Maanae

nmskwr hY, sUrjW dy vI sUrj (srUj nUM roSnI dyx vwly)[ mwxy jwx vwilAW dy vI mwxy jwx vwly, nmskwr hY[

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

nmo cMdR cMdRy ] nmo Bwn Bwny ]

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

cMdrmw dy vI cMdrmw, nmskwr hY[ sUrj dy vI sUrj, nmskwr hY[ (iehnw dI roSnI dw somw hYN)[

I bow to You “Moon of moons.” I bow to You “Sun of suns.” (You are the source of light to the moons and suns).

nmo gIq gIqy ] nmo qwn qwny ]47]

Namo Geet. Geet.ae / Namo T.aan T.aanae

gIqW dy gIq (gIqW dI komlqw), nmskwr hY[ qwnw dI qwn (qwnw dy rs), nmskwr hY[

Song of the songs, I bow to You (Supreme Song). Melodious Note of the melodies, I bow to You.

nmo in`Rq in`Rqy ] nmo nwd nwdy ]

Namo Nirt Nirt.ae / Namo Naad. Naad.ae

nwcW dy nwc (nwc ncwaux vwly), nmskwr hY[ nmskwr hY, Sbd-Dun dI mhwn Sbd-Dun[ (qUM mhw nwc hYN, suMdr Awvwz hYN)[

Dance of the dances, I bow to You (Supreme Dancer). Melody of the melodies, I bow to You (Super melody).

nmo pwn pwny ] nmo bwd bwdy ]48]

Namo Paan Paanae / Namo Baad. Baad.ae

nmskwr hY h`Q dy h`Q (h`Q dy hunr) vwly[ nmskwr hY (swz) vjwaux vwly[  
 Fol jW hor swz vjwaux vwlw qy iehnw dI Awvwz dI suMdrqw vI qUM hI hYN[ sMswr dI rcnw krn, qy iehnUM clwaux vwlw qUM hYN[

Hand of the hands, I bow to You (Art or delicacy of the hands). I bow to You the Player of players. (Player of the musical instruments, drums etc. You create the music and manage it too).

AnµgI Anwmy ] smsqI srUpy ]

Anan:gee Anaamae / Samast.ee Saroopae

qyry AMg nhI, nwm nhI[ swry srUp qyry hn[  
 qyrw pMj-q`q srIr nhI[ swirAW dy AMg: srIr, qy swry nwm qyry hn – sB qUM hI hYN[

You are above body, and above name. All the forms are Yours. (All bodies and names are Yours).

pRBMgI pRmwQy ] smsqI ibBUqy ]49]

Pr;bhan:gee Pr;maathae / Samast.ee Bibhoot.ae

prlY lY Awaux vwlw hYN, sB qbwh kr dyx vwlw hYN[ swriAW leI sB SkqIAW (A`Ty isDIAW, krwmwqW) hYN[

You are the Destroyer of all, and the Killer of everyone. You are the Giver of all powers (Miracles).

klµkM ibnw nyklµkI srUpy ]

Kalan:kan: Binaa Nae--kalan:kee Saroopae

iksy klMk ibnw hYN, klMk rihq srUp hYN[

You are the Blameless, and the Pure Form.

nmo rwj rwjysÍrM prm rUpy ]50]

Namo Raaj Raajae-sv;arn: Param Roopae

nmskwr hY, rwijAW dy mhW rwjy, swirAW qoN mhwn[

I bow to the King of kings, the Supreme-Beauty.

nmo jog jogysÍrM prm is`Dy ]

Namo Jog Jogae-sv;rn: Param Sidhae

nmskwr hY jogIAW dy mhwn jogI, isDW (krwmwqIAW) dy mhwn krwmwqI[

I bow to You the Greatest Yogi of all, the Supreme Miracle Maker.

nmo rwj rwjysÍrM prm ibRDy ]51]

Namo Raj Rajae-sv;rn: Param Br;idh:ae

nmskwr hY rwijAW dy mhwn rwjy, mhwn bzurg[

I bow to You the King of kings, the Great-Elderly (Old One, Wise-One).

nmo ssqRpwxy ] nmo AsqRmwxy ]

Namo Sastr; Paan.ae / Namo Astr; Maan.ae

nmskwr hY h`QIN-Ssqr vwly[ nmskwr hY Asqr (sutxy-Ssqr) mwxn vwly[

I bow to You the Bearer of arms, and the Enjoyer of the throwing-weapons.

nmo prm igAwqw ] nmo lok mwqw ]52]

Namo Parm Giaat.aa / Namo Lok Maat.aa

nmskwr hY mhwn igAwn-vwn[ nmskwr hY, jgq mwqw[

I bow to You, the great Knowledgeable. I bow to You the Mother of the world.

AByKI ABrmI ABogI ABugqy ]

Abhaekhee Abharmee Abhogee Abhugt.ae

qUM ByK (Kws pihrwvy qoN, srIr) rihq, Brm (vihm) rihq, Bogy jwx (hMfwaux) dy Asr qoN mukq hYN[

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

nmo jog jogysÍrM prm jugqy ]53]

Namo Jog Jogae-sv;arn: Parm Jugt.ae

nmskwr hY jogIAW dy mhwn jogI, au~qm jugqIAW (qrIikAW) vwly[

I bow to you, the Greatest of the Yogis, and the Master of all Techniques (All techniques to realize You are lower to the recitation of Your Name).

nmo in`q nwrwiexy k®¨r krmy ]

Namo Nit. Naaraa-e-n.ae Kr;oor Karmae

nmwskwr hY sdw-pwilk, Aqy nwl hI krVy (kTor) krm krn (mwr dyx) vwly (nwrwiex – ivSnUM jo pwlk hY[ mwrnw iSv dw kMm hY)[

I bow to You, the Protector and the Destroyer of all.

nmo pRyq ApRyq dyvy suDrmy ]54]

Namo pr;aet. apr;aet. d.aevae sudh:armae

nmskwr hY BUqW Aqy cMgIAW rUhW dy prkwS: srUp, cMgw AsUl inBwaux vwly[  
 pryq - BUq: BtkdI mwVI Awqmw; Apryq - cMgI pivqr Awqmw; dyv - prkwS)[

I bow to You the Lord of ghosts and good spirits, and the Person with Dharma (Good discipline).

nmo rog hrqw ] nmo rwg rUpy ]

Namo Rog Hart.aa / Namo Raag Roopae

nmskwr hY rog htwaux vwly[ nmskwr hY rwg (ipAwr) dI mUrq[

I bow to the Healer of diseses. I bow to the Love-Manifest (Embodiment of Love).

nmo swh swhM ] nmo BUp BUpy ]55]

Namo Saah Saahan: / Namo Bhuup Bhuupae

nmskwr hY SwhW dy pwiqSwh[ nmskwr hY rwijAW dy rwjy[

I bow to the King of kings, and the Ruler of rulers.

nmo dwn dwny ] nmo mwn mwny ]

Namo d.aan d.aanae / Namo maan maanae

nmskwr hY dwnIAW dy dwnI[ nmskwr hY mwxXogW dy mwxXog[

Obeisance to the Great Giver I bow to the most Revered One.

nmo rog rogy ] nmsqM iesnwnµ ]

Namo Rog Rogae / namast.n: isnan-n:

nmskwr hY, rogW dy rog (rog mwr mukwaux vwly)[ nmskwr hY rog imtx qy ieSnwn bKSx vwly nUM – bImwrI qoN auT ky pihlw ieSnwn[

Disease of diseases (Disease remover, a cure), I bow to You. I bow to the “Cause of Bath” (the bath marking recovery from disease).

nmo mMqR mMqRM ] nmo jMqR jMqRM ]

Namo Man:t.r; Man:tr;n: / Namo Jant.r; Jantr;n

nmskwr hY, mMqr dy vI mhwn mMqr (bIj-mMqr, gur-mMqr[ qyry nwm dw jwp sB qoN au~cw mMqr hY)[ nmskwr hY, jMqrW dy jMqr (Dwgy, qvIq, qu`C hn, qUM mhwn hNYN)[

I bow to You, Supreme to the mantras (Your Name is the Greatest Mantra). I bow to You, Supreme to the charms (Your Name is the greatest Talisman).

nmo iest iesty ] nmo qMqR qMqRM ]57]

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

nmskwr hY pUjnIkW dy pUjnIk (gurUdyv)[ nmskwr hy qMqrW dy qMqr (tUxy vZYrw hyc hn, qUM mhwn hYN)[  
mMqr – rtn iek qu`k dw; jMqr – Dwgy qvIq; qMqr – jwdU-tUxy[

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

sdw s`icdwnµd srbM pRxwsI ]

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

qUM sdw “s`q ic`q AwnMd” (s`c: kwiem, cyqMn, AwnMd), Aqy sB dw nws krn vwlw hYN[

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

AnUpy ArUpy smsqul invwsI ]58]

Anoopae aroopae samast.ul-e nivaasee

byimswl (lwswnI, hor nhI qyry vrgw), Aqy rUp rihq, qUM sB ivc vsdw hYN[

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

sdw isDdw buDdw ibRD krqw ]

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

qUM sdw hI Awqimk SkqIAW, Akl-buD, qr`kI bKSx vwlw hYN[

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

ADo aurD ArDM AGM EG hrqw ]59]

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

qUM AkwS, pwqwl, DrqI qy (hr QW) swry pwp nws krn vwlw hYN[  
 ADo – hyTW, pwqwl[ aurD - ay~qy, AwkwS[ ArDM – ivckwr, DrqI, jW DrqI Aqy AwkwS dy ivckrlI QW[ AGM – pwp[ EG - Fyr, byAMq, swry[ hrqw - nws krn vwlw[

You destroy the sins in the sky, nether world (bottom of the earth), and land (Everywhere), and You give success (Promote i.e. evolve everything).

prM prm prmysÍrM pRoC pwlµ ]

Parn parm Parmaesv;arn: prochh paalan:

qUM v`ifEN v`fw prmySr, pRoC (gupq) pwlxw krdw hYN[

O God, You are Highest of the high (Supreme), and invisibly nurse everyone.

sdw srbdw is`iD dwqw idAwlµ ]60]

Sad.aa sarabd.aa sidh d.aat.aa d.eaalan:

qUM sdw hI isDIAW (cmqkwr, Awqimk SkqIAW) dyx vwlw, idAwlU hYN[

You are Kind and give miraculous powers ever and to everyone.

ACydI ABydI AnwmM AkwmM ]

Achhaed.ee abhaed.ee anaaman: akaaman:

qUM nw Cyky (ivnHyN, qoVy), nw BMny jw skx vwlw, iksy Kws nwm rihq, kwmnw (ieCw) rihq, hYN[ (swry nwm qyry hn)[

None can hurt, or injure You (Immortal). You are above names and desires (All names are Yours).

smsqo prwjI smsqsqu DwmM ]61]

Samast.o paraajee smast.sat.t.u dh:aaman:

qUM sBnw nU ij`qx vwlw (prwjI) hYN, sBnw ivc qyrw Dwm (Gr, itkwxw) hY[

You are the Supreme Winner (Conqueror), and every place is Your residence (You are everywhere).

qyrw joru ] cwcrI CMd ]

T.aeraa jor / Chaacharee Chhand.

qyrI SkqI sdkw, cwcrI CMd aucwirAw[

By virtue of Your Power (Might), I composed the Chachree Chhand.

jly hYN ] Qly hYN ]

Jalae haan’ / Thalae haaen:

pwxI ivc hYN[ DrqI qy hYN[

You are in water, and on land.

ABIq hYN ] ABy hYN ] ]62]

Abheet. haaen’ / Abhae haaen’

infr hYN[ Byd rihq hYN (qyrw Byd koeI nhI pw skdw)[

You are Fearless, no one can understand Your Mystery.

pRBU hYN ] AjU hYN ]

Pr;abhoo haan’ / Ajoo haaaen:

mwilk hYN[ jnm rihq hYN[

You are the Lord, and Birthless (Self-created).

Adys hYN ] ABys hYN ]63]

Ad.aes haaen’ / Abhaes haaen’

dys rihq hYN[ Bys rihq hYN[ (hr dys, Bys ivc qUM hYN)[

You are above the countries (All countries: places, are Yours). You are dress-less: Formless.

BujMg pRXwq CMd ]

Bhujan:g pr;yaat. chhand.

ieh BujMg pRXwq nwm dw CMd hY[

This is “Bhujang Pr;yaat” named poetry.

AgwDy AbwDy ] AnµdI srUpy ]

Agaadh:ae abaadh:ae / Anan:d.ee saroopae

gwh irihq (phuMc rihq, AQwh) hYN[ bwDw rihq (nws rihq) hYN[ qUM pUrn AwnMd hYN[

You are Immeasurable, with no obstacles on Your Way. You are a Bliss.

nmo srb mwny ] smsqI inDwny ]64]

Namo sarab maanae / Samast.ee nidh:aanae

swirAW dw mwxXog hYN, Aqy hr iek dw Kzwnw hYN[

All revere You. You are the Treasure for everyone.

nmsqÍM inRnwQy ] nmsqÍM pRmwQy ]

Namast.v;an: nirnathae / Namast.v;an: parmaathae

nmskwr hY ibnw iksy nwQ dy (isr qy koeI hor mwilk nhI[ sB dw mwilk qUM hYN)[ sB nUM msl dyx vwly (sB qy hwkm), nmskwr hY[

You are above any master (You are the Master of all), and are the Destroyer of everyone.

nmsqÍM AgMjy ] nmsqÍM ABMjy ]65]

Namast.v;an: agan:jae / Namast.v;an: Abhan:jae

nmskwr hY, nw ij`qy jwx vwly[ nmskwr hY nw qoVy BMny jw skx vwly[

Unconquerable (Invincible: none can win You) I bow to You. I bow to You Indestructible (Immortal).

nmsqÍM Akwly ] nmsqÍM Apwly ]

Namast.v;an: akaalae / Namast.v;an: apaalae

nwmkwr hY, vkq (mOq) qoN mu`kq[ nmskwr hY pwlxw rihq[  
 koeI qYnUM pwly iehdI qYnUM loV nhI[ kwl, dw ArQ mOq vI hY[

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

nmo srb dysy ] nmo srb Bysy ]66]

Namo sarab d.aesae / Namo sarab bhaesae

nmskwr hY, swry dysW ivc (hr QW) mOjUd nUM[ nmskwr hY swry BysW vwly nUM ( swry vysW ivc qUM hYN)[

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

nmo rwj rwjy ] nmo swj swjy ]

Namo raaj raajae / Namo saaj saajae

rwijAW dy rwjy, nmskwr hY[ swrI rcnw dy rcx vwly, nmskwr hY[

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

nmo Swh Swhy ] nmo mwh mwhy ]67]

Namo shah shaahae / Namo maah maahae

SwhW dy Swh, nmskwr hY[ cMdW dy cMd, nmskwr hY (cMdW dI cwnxI qyry qoN hY)[

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

nmo gIq gIqy ] nmo pRIq pRIqy ]

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

nmskwr hY, gIqW dy mhwn gIq (gIq dw rs, AnMd)[ nmskwr hY prIqW dI mhwn prIq (au~qm ipAwr)[

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

nmo roK roKy ] nmo soK soKy ]68]

Namo rokh rokhae / Namo sokh sokhae

nmskwr hY, Zu`sy: mhwn Zu`sy vwly[ nmskwr hY, soky dy mhwn soky (sukw dyx, nws kr dyx vwly)[

I bow to the Super-Anger (Source of anger), Supreme Destroyer.

nmo srb rogy ] nmo srb Bogy ]

Namo sarab rogae / Namo sarab bhogae

sBnw dy rog (sBnw nUM rogI kr dyx vwly), nmskwr[ sBnw nUM Bogx (mwxn) vwly, nmskwr[

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

nmo srb jIqM ] nmo srb BIqM ]69]

Namo sarab jeet.an: / Namo sarab bheet.an:

nmskwr, sB nUM ijq lYx vwly[ nmskwr, swirAW dy fr (ik sB qYQoN frdy hn)[

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

nmo srb igAwnµ ] nmo prm qwnµ ]

Namo sarab giaanan: / Namo param taanan:

sBnw nUM jwxn vwly, nmskwr hY[ nmskwr hY, mhwn SkqI vwly[

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

nmo srb mMqRM ] nmo srb jMqRM ]70]

Namo sarab mant.r;an: / Namo sarab jant.r;an:

nmskwr hY, ik qUM swirAW dw jwp-mMqr hYN[ nmskwr hY, ik sB nUM Dwgy-qvIqW dI QW qUM hI hYN[

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

nmo srb idR`sM ] nmo srb ik®`sM ]

Namo sarab d.r:issan: / Namo sarab kr;issan:

nmskwr hY, swirAW nUM dyKx (iDAwn r`Kx) vwly[ nmskwr hY, swirAW nUM Awpxy v`l iKcx vwly (sB dy iDAwn ivc v`sx vwly)[

Protector (Caretaker, keeps an eye on everyone) of all, I bow to You.  
I bow to You the Attraction of all.

nmo srb rMgy ] iqRBMgI Anµgy ]71]

Namo sarab ran:gae / T.ribhan:gee anan:gae

hr rMg rUp ivc vsx vwly, nmskwr hY[ iqMny qwp nws krn vwly, AMg rihq, nmskwr hY[  
 iqRBMgI - iqn qwp: AwiD, ibAwD, aupwD[

I bow to Him Who exists in all colors (states of the mind), and is the Destroyer of all afflictions.

nmo jIv jIvM ] nmo bIj bIjy ]

Namo jeev jeevan: / Namo beej beejae

jIvW dI ijMd-jwn, nmskwr hY[ bIjW dy bIj (bIjW dI jwn, a~ugx SkqI), nmskwr hY[

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

AiK`jy AiB`jy ] smsqM pRis`jy ]72]

Akhijjae abhijjae / samast,an: pr;asijjae

qUM iKJdw nhI, iB`jdw (ihl-iml jWdw) nhI[ sBnw au~qy psIjdw hYN[

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

ik®pwlµ srUpy ] kukrmM pRxwsI ]

Kr;ipaalan: saroopae / Kukarman: pr;n.aasee

qUM ikrpw srUp (ikrpwlU) hYN[ mMdy kMmw (pwpW) dw nws krdw hYN[

You are Compassionate (Kind). You remove (Destroy) the sins.

sdw srbdw iriD isDM invwsI ]73]

Sad.aa sarabd.aa ridhe sidhan: nivaasee

sdw, sdw hI irDIAW isDIAW (krwmwqW) qyry ivc vsdIAW hn[

Ever the miracles abide (manifest, stay) in You.

crpt CMd ] qÍ pRswid ]

Charpat chhand. / Tav; par;saad.

crpt CMd[ quhwfI ikrpw dy nwl aucwirAw[

Charpat Chhand, composed by Your Grace.

AMimRq krmy ] AMibRq Drmy ]

Amrit. karmae / An:br;it. dh:armae

qUM Amr (sdw kwiem, pivq`r) kMm krn vwlw hYN[ qyrw Drm (AsUl) ivGn rihq hY[

Your deeds are immortal (True). Your discipline is unpurturbed (Pure).

AK`l jogy ] Ac`l Bogy ]74]

Akhall jogae / Achall bhogae

qUM swry jgq dy nwl imilAw hoieAw hYN[ qUM siQr (nw cly jwx vwly, kwiem) Bog krn vwlw: mwnx vwlw hYN)[

You are attached to the worldly things. You are Constant Enjoyer of the Creation.

Ac`l rwjy ] At`l swjy ]

Achall raajae / Atall saajae

jo cilAw nhI jWdw auh (sdw kwiem) qyrw rwj hY[ jo tldI nhI (Amr), AYsI qyrI swjxw hY[

Immortal is Your Kingdom. Constant (Unchanged) is Your Creation.

AK`l DrmM ] Al`K krmM ]75]

Akhall dharman: / Alakh karman:

qyry Drm (AsUl) ivc koeI kmI nhI - sMswr ies ivc b`Jw hoieAw hY[ AlK - lKy: dyKy, smJy, nhI jw skdy qyry krm - qyrI ikrpw byAMq hY[

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

srbM dwqw ] srbM igAwqw ]

Sarban: daat.aa / Sarban: giaat.aa

qUM sBnw nUM dwqW dyx vwlw hYN[ qUM sBnw nUM jwxn vwlw hYN[

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

srbM Bwny ] srbM mwny ]76]

Sarban: bhaanae / Sarban: maanae

qUM sBnw dw sUrj hYN, roSnI (igAwn) idMdw hYN[ swry qYnUN mMndy (pUjdy) hn[

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

srbM pRwxM ] srbM qRwxM ]

Sarban: pr;aan.an: / Sarban: t.r;aan.an:

qUM swirAW dy prwx hYN[ sB dI qwx (Awsrw) hYN[

You are the Soul, and Strength to others.

srbM Bugqw ] srbM jugqw ]77]

Sarban: bhugt.aa / Sarban: jugt.aa

qUM sB nUM Bogx vwlw (hwkm) hYN[ sBnw dy nwl sMjugq (imilAw, nwl, AMg-sMg) hYN[

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

srbM dyvM ] srbM ByvM ]

Sarban: daevan: / Sarban: Sarban: bhaevan:

qUM swirAW dw dyv (joq-srUp, roSnI, pUjx jog) hYN[ sB dy Byd (mn dI) jwxdw hYN[

You are the Deity to everyone, and You are the “Knower of All.”

srbM kwly ] srbM pwly ]78]

Sarban: kaalae / Sarban: paalae

qUM sBnw dw kwl (mOq) hYN[ sBnw nUM pwldw vI qUM hI hYN[

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

rUAwl CMd ] qÍ pRswid ]

Roo-aal chhand / T.av parsaad.e

rUAwl CMd, qyrI ikrpw dy nwl iliKAw[

Roo-aal Chhand written with Your Grace.

Awid rUp Anwid mUriq Ajoin purK Apwr ]

Aad.e roop anad.e moorat.-e ajone purakh apar

qUM SurU (mu`F) qoN hYN - sB kuJ dy SurU qoN pihlW dw, qyrw Awpxw mu`F (AwrMB) koeI nhI, jnm ivc nhI AwaouNdw, byAMq purK (hsqI) hYN[

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

srb mwn iqRmwn dyv AByv Awid audwr ]

Sarab maan tr;imaan d.ev abhaev aad.e oud.aar

qUM swirAW dw mwnjog hYN, qirlokI (iqn lok - DrqI, AwkwS, pwqwl) dw pUjx jog hYN, qyrw Byd nhI pwieAw jw skdw, SurU qoN hI sKI-suBw hYN (sB dw muF qy sKI hYN)[

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

srb pwlk srb Gwlk srb ko puin kwl ]

Sarab paalak sarab ghaalak sarab ko punne kaal

qUM sB nUM pwlx, G`lx (jnm dyx), Aqy AMq nUM mwrx vwlw hYN[

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

j`qR q`qR ibrwjhI AvDUq rUp irswl ]79]

Jat.t.ar; t.at.t.ar; biraaj-hee avdh:oot. roop risaal

qUM ieQy auQy (hr QW) mOjUd hYN, qyrw iksy dy nwl sMbMD nhI, Br sB rs (AwnMd) mwxn vwlw vI qUM hI hYN[

You are present here and there: everywhere (Omnipresent), and yet You are not attached to anyone (Detached), but still you are the “Enjoyer of All.”

nwm Twm n jwiq jwkr rUp rMg n ryK

Naam Th:aam naa jaat. jaakar roop ran:g naa raekh

qyrw nwm, itkwxw, zwq, rUp-rMg, Aqy nw rUp-ryKw (ichn-c`kr) hn[

You are without a name, place, caste, color, and are Formless.

Awid purK audwr mUriq Ajoin Awid AsyK ]

Aad.-e purkh oud.aar moorat.-e ajone aad.e asaekh

qUM mu`Flw purK (hsqI) Aqy KulHy idl dw hYN, qUM jUnw (jnm) ivc nhI AwauNdw, sB kwsy dw AwrMB (SurU) Aqy sMpUrn hYN[

You are the cause of everything right from the beginning (Primal Being), big hearted, You do not get born, but You are the origin (Beginning) of everything, and are complete.

dys AOr n Bys jwkr rUp ryK n rwg ]

D.aes aur naa bhaes jaakar roop raekh naa raag

qyrw dys nhI, Bys nhI, Skl-sUrq nhI, nw hI qYnUM iksy dy nwl moh hY[

He is the One without a specific place and dress (Appearance). He is Formless and Detached - Not attached to anyone. (Not bound to one place, He is everywhere. He has no specific appearance every appearance is His).

j`qR q`qR idsw ivsw huie PYilE Anurwg ]80]

Jat.r; t.at.r; d.isaa vissa hu-e phaaeleoa anuraag

ieQy auQy, hr pwsy, PYilAw hoieAw hYN ipAwr-rUp hoky[

Here, there, everywhere, You are the love prevailing in all the directions.

nwm kwm ibhIn pyKq Dwm hUM nih jwih ]

Naaam kaam biheen paekhat. dh:aam hoon: nahe jaahe

auhnUM nwm Aqy ie`Cw irhq dyKdy hW, Gr-Gwt vI nhI ijsdw[

We think of Him as Nameless, Desireless, and Placeless. (All names, desires and places are His).

srb mwn srb`qR mwn sdYv mwnq qwih ]

Sarab maam sarbat.t.r; maan sad.aaev maanat. t.aahe

qUM sBnw dw mwnXog hYN, hr QW qyrI mwnqw hY, sdw hI qyrI mwnqw hY[

All revere You, You are revered everywhere, You are revered always.

eyk mUriq Anyk drsn kIn rUp Anyk ]

Aek moorat.-e anaek d.arsan keen roop anaek

auh iek rUp (iek hsqI) hY, auhdy drSn-srUpW dw AMq nhI ikauN jo auh AwpxI rcnw dy ivc byAMq srUpW (SklW) ivc zwihr hY[

He is One, and still seen as many, because in His Creation all the forms are His.

Kyl Kyl AKyl Kyln AMq ko iPir eyk ]81]

Khael khael akhael khaelan an:t. ko phir aek

auh Kyf Kyf ky (jgq dI Kyf) jd iehnUM An-Kyf (prlo) kr idMdw hY, qW auhdI rcnw aus ivc vwps Alop ho jwx dy kwrx auh muV iek ho jWdw hY[

When, after playing the play of Creation He ends it, everything goes back into Him, and again He becomes One.

dyv Byv n jwnhI ijh byd Aaur kqyb ]

D.aev bhaev jaanhee jeh baed aour kataeb

dyvqy Byd nhI jwxdy ijs dw, vyd Aqy kqyb vI ieh nhI jwxdy[  
 vyd - cwr vyd: swm, Xjur, irg, AQrvn; kqyb - cwr ikqwbW: kurwn, AMjIl, qOryq, zMbUr[

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

rUp rMg n jwiq pwiq su jwneI ikh jyb ]

Roop ran:g naa jaat.e paat.e su jaanaee keh jaeb

ijsdw rUp rMg, zwq (jwqIAW, iksmW) goq nhI, auh Awp hI jwxdw hY ik auhdI Suhbw kYsI hY[

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

qwq mwq n jwq jwkr jnm mrn ibhIn ]

T.aat.at. maat. naa jaat. jaakar-e janam maran biheen

ipqw, nw mwqw, nw zwq (Aqy, jwq - sMqwn) hY ausdI, jnm, mrx qoN ibnw hY[

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

c`k® b`k® iPrY c`qR c`k mwnhI pur qIn ]82]

Chakkr; bakkr; phiraae chat.t.r; chakk maanhee pur t.een

auhdw c`kr tyFw (iqrCw, iBAwnk) iPrdw hY (At`l hu`km[ mOq) cwroN bMny, Aqy mMndIAW hn iqMny purIAW (DrqI,AwkwS, pwql) auhnUM[

His terrifying sharp-ring (Sharp circular-throwing weapon) works in all four directions, and the three worlds (earth, sky, nether world), revere Him.

lok caudh ky ibKY jg jwphI ijNh jwp ]

Lok choud.ah kae bikhaae jagg jaapahee jeh jaap

lokW (Bvnw, mMflW) cOdW dy ivc jgq jpdw hY auhdw nwm[(ieslwimk m`q Anuswr AwkwS cOdW hn[ ihMdU m`q s`q lok DrqI qoN au~pr Aqy s`q DrqI qoN hyTW mMndw hY)[

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

Awid dyv Anwid mUriq QwipE sbY ijNh Qwp ]

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

auh AwrMB qoN joq-srUp (pUjx Xog) SurU qoN vI pihlW dI mUrq (hsqI) hY, ik ijs ny (Awpxy qoN bwAd Awp) ieh rcnw rcI[

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

prm rUp punIq mUriq pUrn purKu Apwr ]

Param roop puneet. moorat.-e pooran purkhu apaar

vwihgurU sB qoN au~cI hsqI, piv`qr-srUp, pUrn-purS (sB ivc mOjUd), byAMq hY[

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

srb ibsÍ ricE suXMBv gVn BMjnhwr ]83]

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

auhny swrw ivSv (sMswr) ricAw hY, Br auhny Awpxy Awp nUM Awpy hI bxwieAw hY, Aqy auh sB nUM GVn (rcx) qy BMnx (mwrx) vwlw hY[

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

kwl hIn klw sMjugiq Akwl purK Adys ]

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

auhnUM mOq nhI, sB kuC krn dI SkqI rKdw hY, Aqy mOq rihq hsqI dw koeI iek itkwxw nhI (dyS kwl – AsQwn qy smyN qoN, mu`kq hY)[

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

Drm Dwm su Brm rihq ABUq AlK ABys ]

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

auh Drm dw Gr (somw) ibnw iksy Brm dy (s`cIN hI) hY, q`qW qoN nhI bixAw (srIr nhI), so auh dyiKAw nhI jw skdw, Aqy auhdw koeI vys (pihrwvw, rUp) nhI[

He is the source of Dharma (Discipline, righteousness) and is the Truth (He really is, there is no illusion about it). He is not made of elements (Is without body) and so He cannot be seen, and has no dress (appearance, form).

AMg rwg n rMg jwkih jwiq pwiq n nwm ]

An;g raag naa ran:g jaak-he jaat.e paat.e naa naam

auhdw, moh dw kwrx srIr nhI hY, rMg-rUp nhI, nw zwq goq Aqy nw hI nwm hY[

He is without a body, has no attachment, no color, no caste or sub caste (Clan), and is without name.

grb gMjn dust BMjn mukiq dwiek kwm ]84]

Garab gan:jan d.ust bhan:jan mukat.-e d.aaik kaam

auh, hMkwr qoVn vwlw, duSmx BMnx-mwrx vwlw, ie`CwvW qoN mu`kqI dyx vwlw hY (ie`Cw pUrI krn vwlw hY)[

He is the remover of ego, breaker of evil, and liberator from desires (He Fulfills desires).

Awp rUp AmIk An ausqiq eyk purK AvDUq ]

Aap roop ameek ann oust.at.-e aek purkh avdh:oot.

auh svY-srUp (Awpy nUM Kud bxwieAw): jnimAw nhI, gihr-gMBIr (fUMGw-smJx qoN prHy), ausqq krn qoN au~pr hY - ausqq kIqI nhI jw skdI, Aqy iek purK (sBnw ivc ricAw, hsqI) hY ijs nUM sMswr dI pkV nhI[

He is Self-Created, too deep to understand, beyond praise, and the Detached Being.

grb gMjn srb BMjn Awid rUp AsUq ]

Garab gan:jan sarab bhan:jan aad.e roop asoot.

auh hMkwr qoVdw, swirAW nUM mwrx vwlw (szw dyx vwlw, inAW krx vwlw), mu`Flw-purS Aqy prsUq (jnm) qoN rihq hY[

He is destroyer of ego, killer of all, from the beginning (Primordial Being), and Self-Created.

AMg hIn ABMg Anwqm eyk purK Apwr ]

An:g heen abhan:g anaat.am aek purkh apaar

auh srIr rihq hY, AibnwSI (nwS rihq, mOq nhI), Awqmw dI auhdy qoN Al`g AwpxI hoNd nhI), iek hsqI hY ik ijs dw koeI pwrwvwr nhI: byAMq hY[ (auhdy ibnw Awqmw koeI Alg vsq nhI[ prm-Awqmw hY)[

He has no body - Bodiless, He cannot be destroyed - Indestructible, He is deathless - Immortal, the Supreme-Soul - the source of soul to everyone, and is Limitless Being - Infinite.

srb lwiek srb Gwiek srb ko pRiqpwr ]85]

Sarab laaik sarab ghaaik sarab ko pr;t.ipaar

auh sB kuJ krx Xog hY, sBnw dw AMq krn vwlw hY Aqy pwlx vwlw vI[

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

srb gMqw srb hMqw srb qy AnByK ]

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

auhdI sBnw qk gMmqw (phuMc) hY: koeI aus qoN bwhr nhI, sB imtw (mwr) skdw hY, Aqy hY auh sBnw qoN Alg vys (hsqI)[

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

srb swsqR n jwnhI ijNh rUp rMgu Aru ryK ]

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

ku`l Drm grMQ nhI jwxdy auhdI Skl, rMg, Aqy ichrw-imhrw[

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

prm byd purwx jwkih nyq BwKq in`q ]

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

aus mhwn purK bwry au~qm Drm grMQ vyd Swsqr nyq nyq kihMdy hn hmySw hI[  
 nyq - nyiq nyiq: auh ieh nhI, ieh nhI: Aijhw koeI dUsrw nhI, auh byAMq hY[

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

koit isMimRq purwn swsqR n AwveI vhu ic`iq ]86]

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

BwvyN kroVW isimRqIAW, purwxW, SwsqrW dw igAwn prwpq kr lvo, vwihgurU nUM - auhdI rUp ryKw, vf`px, vZYrw, qusI iDAwn ivc nhI ilAw skdy[

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

mDuBwr CMd ] qÍ pRswid ]

Madh:ubhaar chhand. / T.av parsaad.

mDuBwr, nwm dw CMd[ vwihgurU dI ikrpw dy nwl iliKAw[

Poetry named Madhubhar Chhand. Written by the Grace of God.

gun gn audwr ] mihmw Apwr ]

Gunn gann oud.aar / Mehmaa apaar

(qUM) guxw dw gn: Kzwnw, sKI (KulHy, v`fy mn dw) hYN[ vifAweI byAMq hY qyrI[

He is the Treasure of Virtues, Big Hearted (Broad Minded), and His praise (Grace) is endless.

Awsn ABMg ] aupmw Anµg ]87]

Asan Abhan:g / oupmaa anan:g

qyrw Awsx foldw nhI - Amr hYN, qyrw hukm At`l hY[ qyrI vifAweI srIr-rihq hY[ (lwswnI, lwSrIk hY, hor nhI koeI qyry vrgw)[  
 koeI hor Aijhw nhI ik ijs dy nwl mukwblw kr ky disAw jw sky jo qUM ik`fw v`fw hYN[

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

AnBau pRkws ] insidn Anws ]

Annbhou pr;akas / Nisd.in anaas

AnBv prkwS hYN - qyrw igAwn qYnUM Awpxy Awp qoN hI hY[ idny rwq: sdw hI, nwS rihq hYN - Amr hYN[ iek swr rihMdw hYN[

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

Awjwnu bwhu ] swhwn swhu ]88]

Aajaan baahu / saahan saahu

jnm-FMg (rcnw) r`Kx vwlw hYN Awpxy h`Q[ SwhW dw Swh hYN[

The ways (Methods) of birth (Creation) are in Your hands. You are the King of kings.

rwjwn rwj ] Bwnwn Bwn ]

Raajaan raaj / Bhaanaan bhaan

qUM mhwrwjw hYN rwijAW dy au~qy[ sUrjW dw sUrj hYN, iehnw nUM roSnI dyx vwlw[

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

dyvwn dyv ] aupmw mhwn ]89]

D.aevaan d.aev / Oupmaa mahaan

dyviqAW dw vI pUjx Xog hYN[ qyrI vifAweI mhwn hY[

You are God of gods. Your appreciation (Glory) is great.

ieMdRwn ieMdR ] bwlwn bwl ]

Ind.r;aan Ind.r; / Baalaan baal

ieMdr dyviqAW dw vI pUjx Xog hYN[ bwlkW ivc vI qUM hI v`sdw hYN[

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

rMkwn rMk ] kwlwn kwl ]90]

Ran:kaan ran;k / Kaalaan kaal

ZrIbW dw ZrIb: iehnw ivc vI qyrw nUr hY[ mOq dI mOq: mOq vI qyry hukm ivc hY[

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

AnBUq AMg ] AwBw ABMg ]

Anbhoot an:g / Aabhaa abhan:g

qyrw pMj-BUqk srIr nhI (jl, Agn, pvn, DrqI, AwkwS dw nhI bixAw hoieAw)[ qyrI Swn ivgVdI nhI: sdw kwiem, hY[

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

giq imiq Apwr ] gun gn audwr ]91]

Gat.t.e mit.t.e apaar / Gunn gann oud.aar

qyrI hwlq, iehdw lyKw joKw (igxqI imxqI) byAMq hY – lyKy qoN au~pr hYN[ qUM guxw dw Kzwnw, sKI hYN[

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

muin gn pRnwm ] inrBY inkwm ]

Munne gann pr;anaam / Nirbhaae nikaam

munIAW: irSIAW, dy iek`T qYnUM m`Qy tykdy hn[ infr hYN, ie`CwvW rihq hYN[

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

Aiq duiq pRcMf ] imiq giq AKMf ]92]

At.t.e d.ut.t.e pr;achand / Mit.t.e gat.t.e akhand

qyrw duiq (qyj-pRqwp) prbl hY (J`ilAw nhI jWdw)[ qyrI igxqI-imxqI: AvsQw, sdw iek swr hY[

Your Glory is great (Unbearable). Your “State: Condition,” (Glory) is forevere.

AwilsÎ krm ] AwidRsÎ Drm ]

Aalisya karam / Aadr;issya d.h:arm

qyry kMm-kwr cusqI dy hn - qYnUM Awpxy kMmW ivc aUcycw au~dm krn dI loV nhI[ AwdrS: imswl, hY qyrw Drm (&rz inBwauxw, AsUl)[  
 AwilsX – Awls rihq, aucycy au~dm ibnw, sihj-suBw cldy jWdy hn qyry kMm[

Your deeds are smart - You need not bother about Your activities, these continue on their own. None can see (check) Your Dharma: discipline - Everything is under Your Invisible-discipline.

srbw BrxwFX ] AnfMf bwFX ]93]

Sarbaa bharn.aa-dhya / Andan:d baadhya

sB dw SMgwr hYN[ qwVnw (szw) rihq hYN XkInI qOr qy, koeI qYnUM qwV JwV nhI skdw[   
BrxwFX = AwBrx + AwFX; AwBrx – gihxy, sjwvt; AwFX – BrpUr[ AnfMf – szw, qwVnw bZYr[ bwFX – XkInI qOr qy, scmuc[

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

cwcrI CMd ] qÍ pRswid ]

Chaachree Chhand. Tav Parsaad.

cwcrI CMd[ qyrI ikrpw dy nwl aucwrn kIqw[

Chaachree Chhand, written by Your Grace.

goibMdy ] mukMdy ] audwry ] Apwry ]94]

Gobind.ae. Mukand.ae. Oud.aarae. Apaarae

DrqI dy jIvW dy mn dI jwxn vwlw hYN[ mukqI dyx vwlw hYN[ dwnI hYN[ byAMq hYN[

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

hrIAM ] krIAM ] inRnwmy ] Akwmy ]95]

Hareean: Kareean: Nr;naamae Akaamae

sB nUM mwrx vwlw hYN[ pYdw krx vwlw vI qUM hI hYN[ qyrw koeI Kws nwm nhI – swry nwm qyry hI hn[ qUM kwmnw (ie`CwvW) rihq hYN[

You are the Destroyer, Compassionate, Nameless, Desireless.

BujMg pRXwq CMd ]

Bhujang pr;yaat. chhand.

BujMg pRXwq nwm dw CMd[

Bhujang Pr;yaat type of poetry.

c`qR c`k® krqw ] c`qR c`k® hrqw ]

Chat.t.r; chakkr; kart.aa / Chat.t.r; chakkr; hart.aa

idSwvW cwrW ivc rcnw krn vwlw hYN qUM cwry idSwvW ivc qUM hI mwrx vwlw hYN[

You are the Creator in all directions. In all directions, You are the Destroyer.

c`qR c`k® dwny ] c`qR c`k® jwny ]96]

Chat.t.r; chakkr; d.aanae / Chat.t.r; chakkr; Jaanae

cwry idSwvW ivc qUM hI dwnI hYN[ cwry idSwvW ivc jwxn vwlw hNY (sBnw dy mnw dI)[

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

c`qR c`k® vrqI ] c`qR c`k® BrqI ]

Chat.t.r; chakkr; vart.ee / Chat.t.r; chakkr; bhart.ee

cwry pwsy vrqx vwlw (rihx vwlw, mOjUd) hYN[ cwry pwsy Brx (pwlx) vwlw hYN[

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

c`qR c`k® pwly ] c`qR c`k® kwly ]97]

Chat.t.r; chakkr; paalae / Chat.t.r; chakkr; kaalae

cwry bMny pwlx vwlw hYN[ hr pwsy qUM hI mwrx vwlw hYN[

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

c`qR c`k® pwsy ] c`qR c`k® vwsy ]

Chat.t.r; chakkr; paasae / Chat.t.r; chakkr; vaasae

cwroN bMny qUM sB kuJ qoN iek pwsy hYN – iksy nwl qYnUM moh nhI[ cwro pwsy qUM v`s irhw hYN[

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

c`qR c`k® mwnXY ] c`qR c`k® dwnXY ]98]

Chat.t.r; chakkr; maanyaae / Chat.t.r; chakkr; d,aanyaae

cwro bMny qYnUM mMnIdw hY[ hr idSw ivc qUM hI dwn krdw hYN sB kuJ[

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

cwcrI CMd ]

Chaachree Chhand.

cwcrI nwm dw CMd[

Poetry named Chaachree Chhand.

n s`qRY ] n im`qRY ] n BrmM ] n iB`qRY ]99]

Naa sat.t.r;aae / Naa mit.t.r;aae / Naa bharman: / Naa bhit.t.r;aae

nw duSmx hY, nw hI im`qr hY qyrw (ikauN jo qyry vrgw dUsrw koeI hor hY hI nhI)[ nw qYnUM koeI Brm-BulyKw hY (ik qUM hYN kI)[ nw qYnUM koeI iB`qR: duic`qI hY[  
 iB`qR: iBiq – qot, kMD, pVdw, Brm[ iehdw ArQ “BYBIq hoxw” pihlI quk dy nwl Fukdw nhI[

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

n krmM ] n kwey ] AjnmM ] Ajwey ]100]

Naa karman: / Naa kae / Ajanman: / Ajaa-ae

qyry qy krmW dw koeI Asr nhI[ qyrI kwieAw: srIr, nhI[ qYnUM jnm nhI[ Ajwey hYN (jxn vwlI nhI: qUM iesqrI qoN nhI jnimAw)[

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

n ic`qRY ] n im`qRY ] pry hYN ] piv`qRY ]101]

Naa chit.t.-r;aae./ Naa mit.t.r;aae/ Parae haaen’/ Pavit.t.r;aae

qyrI koeI qsvIr nhI, nw hI qyrw im`qr hY, qUM iehnw sB g`lW qoN prHy hYN - koeI vwsqw nhI, Aqy pUrw inrml: sw&-suQrw, SuD hYN[  
 dUsrw qyry vrgw hovy, qYnUM jwxy, qW hI qyrI qsvIr bxwvy[

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

ipRQIsY ] AdIsY ] AidRsY ] Aik®sY ]102]

Pr;itheesaae / Ad.eesaae / Ad.r;issaae / Akr;issae

DrqI dw mwilk hYN (ipRQ + eIs) AwrMB qoN hYN[(Awd + eIs)[ nw id`sx vwlw hYN[ qUM il`sw, kmzor nhI[

You are the Lord of Land - planet earth), and from the beginning -Primordial. You cannot be seen - Invisible, and are not weak - You Are Mighty.

BgvqI CMd ] qÍ pRswid kQqy ]

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

BgvqI CMd[ qyrI ikrpw dy nwl ikhw[

Bhagwati Chhand, composed by His Grace.

ik AwiC`j dysY ] ik AwiB`j BysY ]

ke aachhij d.aesaae / ke aabhij bhaesaae

qyrw dys (qUM) purwxw hox vwlw nhI – qUM nws nhI ho skdw[ nw ivgwVy jw skx vwlw qyrw vys hY - pihrwvw dyKky pqIjdw nhI (qYnUM koeI DoKw nhI dy skdw)[

Your place (Existence) does not wear down (decay, Immortal). Your dress (Appearance) cannot be damaged (destroyed. You stay unchanged).

ik AwgMj krmY ] ik AwBMj BrmY ]103]

Ke aagan:j karmaae / Ke aabhan:j bharmaae

qUM ij`iqAw nhI jw skdw Drm-krm – krm kWf dy nwl[ vihm-Brm qYnUM BMndy (folWdy) nhI[

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

ik AwiBj lokY ] ik Awidq sokY ]

Ke aabhij lokaae / Ke aad.it. sokaae

nws nw hox vwly lok (mMfl, QW, itkwxy) dw hYN[ qUM AwidqX (sUrj) nUM sukw dyvyN (ik jo sB kuJ sukw idMdw hY)[

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

ik AvDUq brnY ] ik ibBUq krnY ]104]

Ke avdh:oot. barnaae / Ke bibhoot. karnaae

AvDUq (bylwg) hYN rMg qoN - qYnUM mwieAw moh nhI skdI[ qUM Dn-pdwrQ, qyj-prqwp, dyx vwlw hYN[

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

ik rwjM pRBw hYN ] ik DrmM Dujw hYN]

Ke raajan: pr;abhaa haaen’ / Ke dh:arman: dh:ujaa haaen’

rwijAW dw qyj-prqwp qUM hI hYN[ qUM Drm dI Swn (inSwn, JMfw) hYN[

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

ik Awsok brnY ] ik srbw ABrnY ]105]

Ke aasok barnaae / Ke sarbaa abharnaae

icMqw rihq rMg: srUp, vwlw hYN[ qUM sB dw gihxw: SoBw, hYN[

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

ik jgqM ik®qI hYN ] ik CqRM CqRI hYN ]

Ke jagt.an: kr;it.ee haaen’ / Ke chhat.r;n: chhat.ree haaen’

ik jgq nUM krn (pYdw) vwlw hY[ ik sUrimAW dw sUrmw hYN[

You are the Creator of the universe, and the Bravest One (The courage and bravery comes from You).

ik bRhmM srUpY ] ik AnBau AnUpY ]106]

Ke br;ahman: saroopaae / Ke anbhou anoopaae

qyrw srUp bRhmM (suMdrqw dw somw) hY[ qyrw AnBv (mn qoN igAwn au~pjxw) byimswl hY[

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

ik Awid Adyv hYN ] ik Awip AByv hYN ]

ke aad.e ad.aev haaen’ / Ke aape abhaev haaen’

qUM AwrMB qoN hYN, qYQoN au~qy koeI hor dyvqw nhI (Adyv)[ qyrw Byd koeI nhI pw skdw[

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

ik ic`qRM ibhInY ] ik eykY ADInY ]107]

Ke chit.r;n: biheenaae / Ke aekaae adh:eenaae

qyrI qsvIr bx nhI skdI[ qUM Awp Awpxy v`s ivc hYN[

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

ik rozI rzwkY ] rhImY rhwkY ]

Ke rozee rzaakaae / raheemaae rihaakaae

ik rozI, irzk dyx vwlw hYN[ rihm krn vwlw, irhweI: mu`kqI, dyx vwlw hYN[

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

ik pwk ibAYb hYN ] ik ZYbul ZYb hYN ]108]

Ke paak be-aaeb haaen’ / ke g.aaebul g.aaeb haaen’

pivq`r hYN, burweI koeI nhI[ qUM pVdy qoN pVdy vwlw (CuipAw hoieAw) hYN[

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

ik A&vul gunwh hYN ] ik Swhwn Swh hYN ]

Ke aphvul gunaah haaen’ / Ke shaahaan shaah haaen’

bKS dyx vwlw hYN pwpW nUM[ bwdSwhW dw bwdSwh hYN[

You forgive sinners, and are King of kings.

ik kwrn kuinµd hYN ] ik rozI idhMd hYN ]109]

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

sb`b bxwaux vwlw hYN[ rozI dyx vwlw hYN[

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

ik rwzk rhIm hYN ] ik krmM krIm hYN ]

Ke razak raheem haaen’ / Ke karman: kareem haaen’

rozI dyx vwlw, rihm krn vwlw hYN[ idAwlU, ikrpwlU hYN[

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

ik srbM klI hYN ] ik srbM dlI hYN ]110]

Ke sarban: kalee haaen’ / Ke sarban: d.alee haaen’

qUM srb klw BrpUr hYN - srb SkqImwn: swrIAW qwkqW dw mwilk) hYN[ qU sBnw nUM Kqm krn vwlw hYN[

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

ik srb`qR mwinXY ] ik srb`qR dwinXY ]

Ke sarbat.t.r; maaniyaae / Ke sarbat.t.r; d.aaniyaae

swry QwvW qy qYnUM mMndy (pUjdy) hn[ hr QW qUM dwn idMdw hYN[

You are worshipped everywhere, and are the Giver everywhere.

ik srb`qR gaunY ] ik srb`qR BaunY ]111]

Ke sarbat.t.r; gaounaae / Ke sarbat.t.r; bhounaae

hr QW phuMicAw hoieAw hYN[ hr QW qyrw Bvn (Gr, AsQwn) hY, qUM hr QW hYN[

You are present everywhere, every place is Yours.

ik srb`qR dysY ] ik srb`qR BysY ]

Ke sarbat.t.r; d.aesaae / Ke sarbat.t.r; bhaesaae

qUM hr dys (AsQwn) mOjUd hYN[ ieh sB pihrwvy qyry hI hn[

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

ik srb`qR rwjY ] ik srb`qR swjY ]112]

Ke sarbat.t.r; raajaae / Ke sarbat.t.r; saajaae

hr QW qy qyrw hI rwj-prqwp hY[ qUM hr QW dI rcnw krn vwlw hYN[

You are the King everywhere, You Create everything.

ik srb`qR dInY ] ik srb`qR lInY ]

Ke sarbat.t.r; d.eenaae / Ke sarbat.t.r; leenaae

qUM sB nUM idMdw (dwqW) hYN[ qUM hr QW mOjUd hYN[

You are the Giver to all, and are present everywhere.

ik srb`qR jwho ] ik srb`qR Bwho ]113]

Ke sarbat.t.r; jaaho / Ke sarbat.t.r; bhaaho

qUM hr QW jwhojlwl: qyj-prqwp, vwlw hYN[ hr QW qyrw prkwS (prqwp) hY[

Your Glory (Splendor) is everywhere. Everywhere is your Grace (Light, radiance)

ik srb`qR dysY ] ik srb`qR BysY ]

Ke sarbat.t.r; d.aesaae / Ke sarbat.t.r; bhaesaae

qUM swry dysW ivc hYN[ hr vys ivc qUM hI hYN[

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

ik srb`qR kwlY ] ik srb`qR pwlY ]114]

Ke sarbat.t.r; kaalaae / Ke sarbat.t.r; paalaae

qUM sBnw dI mOq hYN, Aqy sB nUM pwlx vwlw vI qUM hI hYN[

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

ik srb`qR hMqw ] ik srb`qR gMqw ]

Ke sarbat.t.r; han:t.aa / Ke sarbat.t.r; gan:t.aa

qUM sB nUM mwr mukwx vwlw hYN[ sB QW gMqw: phuMc, vwlw hYN[

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

ik srb`qR ByKI ] ik srb`qR pyKI ]115]

Ke sarbat.t.r; bhaekhee / Ke sarbat.t.r; paekhee

hr pihrwvy ivc qUM hYN[ sB dI dyK-Bwl qUM krdw hYN[

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

ik srb`qR kwjY ] ik srb`qR rwjY ]

Ke sarbat.t.r; kaajaae / Ke sarbat.t.r; raajaae

hr QW qyry kIqy kMm hI idsdy hn[ hr QW qyrw hI prqwp hY[

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

ik srb`qR soKY ] ik srb`qR poKY ]116]

Ke sarbat.t.r; sokhaae / Ke sarbat.t.r; pokhaae

hr QW sukw dyx vwlw (nws kr dyx vwlw) hYN[ hr QW pwlx vwlw qUM hI hYN[

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

ik srb`qR qRwxY ] ik srb`qR pRwxY ]

Ke sarbat.t.r; t.r;aan.aae / Ke sarbat.t.r; pr;aan.aae

hr QW qyrI SkqI vrq rhI hY[ hr QW qyrI bKSI ijMd idsdI hY[

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

ik srb`qR dysY ] ik srb`qR BysY ]117]

Ke sarbat.t.r; daesaae / Ke sarbat.t.r; bhaesaae

hr QW qUM hI hYN[ hr vys ivc qUM hI hYN[

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

ik srb`qR mwinXYN ] sdYvM pRDwinXYN ]

Ke sarbat.t.r; maani-yaaen’/ Sd.aaevan: pr;dh:aani-yaaen’

hr QW qyrI hI mwnqw (pUjw) hY[ sdw, hr QW, qUM hI prDwn-purS: muKI, hYN[

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

ik srb`qR jwipXY ] ik srb`qR QwipXY ]118]

Ke sarbat.t.r; jaapiyaae / Ke sarbat.t.r; thaapiyaae

hr QW qyrw hI jwp huMdw hY[ hr QW qYnUM hI QwipAw: r`iKAw jWdw hY (mMdr ivc mUrqI vW| r`iKAw jwxw[ qyrI bMdgI huMdI hY)[

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

ik srb`qR BwnY ] ik srb`qR mwnY ]

Ke sarbat.t.r; bhaanaae / Ke sarbat.t.r; maanaae

qUM sBnw leI sUrj: qyj-prqwp, hYN[ hr QW qyrI pUjw huMdI hY[

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

ik srb`qR ieMdRY ] ik srb`qR cMdRY ]119]

Ke sarbat.t.r; In:d.r;aae / Ke sarbat.t.r; chand.r;aae

qUM hr QW ieMd: rwjw (qyrw prqwp), hYN[ hr QW qUM cMdrmw: sIql-srUp (SWqI), hYN[

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

ik srbM klImY ] ik prmM &hImY ]

Ke sarban: kaleemaae / Ke parman: faheemaae

sBnw dy ivc bolxw qyrw hY[ ik au~cI Akl vwlw (AklmMd) hYN[

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

ik Awikl AlwmY ] ik swihb klwmY ]120]

Ke aakal alaamaae / Ke saahib klaamaae

AklmMd Aqy Awlm: ivdvwn, hYN[ bolx dw DnI hYN (hr iek ivc bolxw qyrw hI hY)[

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

ik husnl vjU hYN ] qmwmul rujU hYN ]

Ke husnal vajoo haaen’ / T.maamul rujoo haaen’

suMdrqw dI vjU: nuhwr (cyhry), vwlw hYN[ qUM sBnw v`l rjUHh (iDAwn dyxw) huMdw hYN[

You are the Great Beauty. You care for all.

hmysul slwmYN ] slIKq mudwmYN ]121]

Hamaesul slaamaaen’ / Saleekhat. mud.aamaaen’

qUM sdw slwmq (iQr, kwiem) hYN[ slIkw (qrIkw) qyrw sdw dw hY (kwiem, iek swr)[

You are ever existent (Immortal). Your Ways are constant: unchanged.

ZnImul iSksqY ] ZrIbul prsqY ]

G.aneemul shakast.aae / G.areebul parast.aae

duSmxw nUM hwr dyx vwlw hYN[ ZrIb-prvr hYN (kmzorW: inmwixAW, nUM pwlx vwlw, mwx dyx vwlw hYN)[

You surrender the enemies. You protect the poor.

iblµdul mkwnYN ] zmInul zmwnYN ]122]

Biland.ul makaa-naaen’ / Zameenul zmaa-naaen’

au~cw hY mukwm qyrw (itkwxw sBnw qoN au~cw hYN[ qyry vrgw hor koeI nhI)[ qUM sMswr ivc hr smy hYN[

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

qmIzul qmwmYN ] rujUAl inDwnYN ]

T.ameezul t.amaa-maaen’ / Rujoo-al nidh:aanaaen’

qUM sBnw dI qmIz: slIkw (cMgw FMg qrIkw), hYN[ hr iek v`l rjUh (iDAwn) krn dw Kzwnw hYN[

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

hrIPul AjImYN ] rzwiek XkInYN ]123]

Hareephul ajeemaaen’ / Razaaik Yakee-naaen’

qUM duSmx hYN v`fw BwrI[ irzk dyx vwlw hYN XkInI (SrqIAw, s`cIN hI)[

You are the Mighty Opponent, and as well a Great Provider.

Anykul qrMg hYN ] AByd hYN ABMg hYN ]

Anaekul t.aran:g haaen’ / Abhaed. haaen abhan:g haaen’

byAMq lihrW hYN (smuMdr dIAW - jIv qyrIAW lihrW hn)[ Br, qyrw Byd nhI iml skdw, qUM nws-rihq hYN (lihrW imt jWdIAW hn Br qUM kwiem rihMdw hYN)[

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

AzIzul invwz hYN ] ZnImul i^rwj hYN ]124]

Azeezul nivaaz haaen’ / G.aneemul khiraaj haaen’

Awpxy ipAwirAW nUM mwx idMdw hYN[ duSmxw qoN c`tI lYNdw (szw idMdw) hYN[

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

inrukq srUp hYN ] iqRmukiq ibBUq hYN ]

Nirukt. saroop haaen’ / T.r;imukte bibhoot. haaen’

ibAwn nw kIqy jw skx vwlw srUp (hsqI) hYN qUM[ mwieAw dy iqMnw guxW qoN m`ukq (au~cw) qyrw ibBUq (qyj prqwp) hY[

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

pRBugiq pRBw hYN ] sujugiq suDw hYN ]125]

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

cMgI qrHW Bugqy jwx vwlw qyj hYN (Bugqdy cMgI qrHW sB qyrw prqwp hn)[ qUM cMgI qrHW imilAw hoieAw mhwn-rs hYN (qUM iek mhwn rs hYN jo swry cMgI qrHW mwxdy hn)[

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

sdYvM srUp hYN ] ABydI AnUp hYN ]

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

sdw kwiem hYN[ qyrw Byd nhI - koeI S`k nhI ik qUM iek hI hYN[ rcnw dy nwl iekimk hYN, AnUp hYN - vic`qr hYN; qyry vrgw hor nhI - lwSrIk hYN[

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

smsqo prwj hYN ] sdw srb swj hYN ]126]

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

sB nUM hrw dyx vwlw hYN[ sBnw nUM swj dyx: bxwaux, vwlw hYN[

You defeat all, You are always the Creator of everyone.

smsqul slwm hYN ] sdYvl Akwm hYN ]

Samast.ul slaam haaen’ / Sad.aaeval akaam haaen’

sB dI slwmqI (suK) dw AwDwr hYN[ sdw hI ie`Cw rihq hYN[

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

inRbwD srUp hYN ] AgwiD hYN AnUp hYN ]127]

Nr;ibaadh: saroop haaen’ / Agaadh:e haaen’ anoop haaen’

qyry rwh ivc koeI bwDw: rukwvt, nhI pw skdw[ byAMq hYN, byimswl hYN - qyry vrgw hor nhI[

There is no obstacle to Your ways. You are Limitless (Immense), and Unique (Incomparable).

EAM Awid rUpy ] Anwid srUpY ]

Oa-an: aad.e roopae / Anaade saroopaae

qUM prm-Awqmw hYN (sB dI Awqmw), mu`FlI hsqI vwihgurU jI, Aqy Awd rihq hsqI hYN (qyry AwrMB dw pqw nhI)[

You are from the beginning, and Yourself are the Beginningless.

AnµgI Anwmy ] iqRBMgI iqRkwmy ]128]

A-nan:gee anaamae / T.r;ibhan:gee tr;ikaamae

qyrw AMg (srIr) nhI, nwm nhI (sB srIr, nwm, qyry hn)[ iqMny: DrqI, AwkwS, pwqwl, BMg (nws) krn vwlw hYN, Aqy iehnw iqMnI QweIN hI sB dI ieCw vI qUM hI pUrI krdw hYN[[

You are Bodiless, nameless, destroyer of the three worlds – sky, land, nether world, and desireless.

iqRbrgM iqRbwDy ] AgMjy AgwDy ]

T.r;ibargan: tr;ibaa-dh:ae / Agan:jae agaadh:ae

iqMny pdwrQ – Drm, pdwrQ, kwmnwvW, qyry ivc mOjUd hn[ DrqI, AwkwS, pwqwl, iehnw iqMnw au~qy qyrI rok (hukm) hY[ qUM ij`iqAw nhI jw skdw, qyrI Qwh (AMq) nhI pweI jw skdI[  
 iqRbrgM – auhdy ivc iqn cIzW hn – *Drm:* AsUl; *ArQ:* pdwrQ; *kwm:* kwmnw, ieCwvW[ iqRbwDy – iqMnW QwvW: DrqI, AkwS. pwqwl, qy bwDw: rok[ iehdw ArQ iqn qwp imtwaux vwlw vI kIqw igAw hY[ AgMjy – ij`iqAw nhI jw skdw[ AgwDy – gwh: Qwh, nhI pweI jw skdI[

You are Three Boons. Under Your Control are three worlds. None can conquer You, You are Limitless.  
 Three Boons - 1. Dharma - discipline, ethics, righteousness 2. Wealth: worldly things or gains; 3. Fulfilment of desires.  
 Three Worlds - earth, sky, and nether world: bottom of the earth.

suBM srb Bwgy ] su srbw Anurwgy ]129]

Subhan: sarab bhaagae / Su sarbaa anuraagae

hr qrHW suMdrqw hYN (suBwiemwn hYN swry hI)[ qUM swrw hI ipAwr-rUp hYN (sB nUM ipAwrdw hYN)[

You are the Beauty in every aspect (You are present all over). You love everyone.

iqRBugq srUp hYN ] AiC`j hYN ACUq hYN ]

T.r;ibhugat. saroop haaen’ / Achhij haaen’ achhoot. haaen’

iqnw lokW (DrqI, AwkwS, pwqwl) dy jIvW dy mwnx vwlI hY qyrI hsqI[ qUM iCjdw nhI (purwxw nhI huMdw, Gsdw-Ptdw nhI), Aqy nw hI qUM CUihAw jw skdw hYN[

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

ik nrkM pRxws hYN ] ipRQIaul pRvws hYN ]130]

Ke narkan: pr;an.aas haaen’ / Pr;itheeul pr;avaas haaen’

qUM nrk dw nws krdw hYN (iksy dy nrk dw vwsw imtw dyx vwlw hYN)[ qUM DrqI au~qy muswi&r: prdysI, hYN (jIvW dy rUp ivc[ jIvW nUM mrx-j`mx dw c`kr hY)[

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

inrukiq pRBw hYN ] sdYvM sdw hYN ]

Niruk.te pr;abhaa haaen’ / Sad.aaevan: sad.aa haaen’

d`sI nhI jw skdI qyrI SoBw (qyj)[ sdw sdw hI qUM hYN[

Your Glory is above description. You are for ever here: Immortal.

ibBugiq srUp hYN ] pRjugiq AnUp hYN ]131]

Bibhugat.-e saroop haaen’ / Pr;ajugat.-e anoop haaen;

qUM AijhI hsqI hYN ik swry (qyrw id`qw suK) Bugqdy: mwxdy, hn[ qUM swirAW ivc imilAw hoieAw hYN, Br hYN qUM sB qoN inrwlw (vKrw)[

You are the Giver of Boons for all. You are present in everything, and You are Unique.

inrukiq sdw hYN ] ibBugiq pRBw hYN ]

Nirukt.e sad.aa haaen’ / Bibhgat.-e pr;abhaa haaen’

d`isAw nhI jw skdw kdy vI qyry bwry[ swry mwxdy hn qyrI SoBw nUM[

None can ever tell anything about You, but all enjoy Your Glory.

Anaukiq srUp hYN ] pRjugiq AnUp hYN ]132]

Ann oukat.-e saroop haaen. / Pr;ajugat.-e anoop haaen’

ibAwn nhI kIqw jw skdw qyrw srUp[ sB ivc imilAw hoieAw byimswl hYN[

Nobody can describe You. You are there in everything, and are Unique.

cwcrI CMd ]

Chaacharee chhand

cwcrI nwm dw CMd[

Chaachree type of poetry.

ABMg hYN ] Anµg hYN ]

Abhan:g haaen’/ Anan:g

nws rihq hYN[ srIr rihq hYN[

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

AByK hYN ] AlyK hYN ]133]

Abhaekh haaen’ / Alaekh haaen’

iksy Kws iek pihrwvy rihq hYN[ qUM lyKW - m`Qy qy ilKy BwgW qoN rihq hYN, qUM ilKx ivc nhI Aw skdw[

You are above appearance (Form), beyond description (or destiny).  
 (All forms are Yours, and You are the destiny of all).

ABrm hYN ] Akrm hYN ]

Abharm haaen’ / Akarm haaen’

qUM Brmw qoN rihq hYN[ qUM krmw qoN rihq hYN (krmw dI bMdS nhI)[

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

Anwid hYN ] jugwid hYN ]134]

Anaad. haaen’ / Jugaad. haaen’

vkq dy pihlW qoN qUM hYN[ jugW (dy pihlW) qo qUM hYN[

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

AjY hYN ] AbY hYN ]

Ajaae haaen’/ Abaae haaen’

ij`iqAw nhI jw skdw qYnUM[ nws nhI kIqw jw skdw qYnUM[

You are Unconquerable, and Immortal.

ABUq hYN ] ADUq hYN ]135]

Abhoot. haaen’/ Adh:oot. haaen’

qUM pMjW qqW dw bixAw nhI (srIr rihq hYN)[ qUM ih`lx qoN rihq hYN ( sdw kwiem)[

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

Anws hYN ] audws hYN ]

Anaas haaen’/ oud.aas haaen’

nws hox qoN rihq hYN[ auprwm hYN (qyrw mn sB g`lW qoN iek bMny hY)[

You are Indestructible, You are detached from everything.

ADMD hYN ] AbMD hYN ]136]

Adh:an:dh: haaen’/ Aban:dh: haaen’

qYnUM koeI DMdy Jmyly nhI[ qYnUM koeI bMDn nhI[

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

ABgq hYN ] ibrkq hYN ]

Abhagat. haaen’/ Birakt. haaen’

moh-ipAwr nhI qYnUM ivrkq hYN (dunIAw dI pkV qoN mukq hYN)[

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

Anws hYN ] pRkws hYN ]137]

Anaas haaen’/ Pr;akaas haaen’

nws rihq hYN (Amr)[ prkwS (roSnI, joq srUp) hYN[

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

inicMq hYN ] suinµq hYN ]

Nichin:t. haaen’/ Sunin:t. haaen’

icMqw rihq hYN[ suxn vwlw hYN sB dI[  
 suinq - sdw kwiem hYN[ jW, sB dI suxdw hYN[

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

Ail`K hYN ] Aid`K hYN ]138]

Alikh haaen’/ Ad.ikh haaen’

qUM ilKq ivc nhI ilAWdw jw skdw[ qUM idsdw nhI[

You are beyond description, and Invisible.

AlyK hYN ] AByK hYN ]

Alaekh haaen’ haaen’/ Abhaekh haaen’

qYnUM ilKy ivc ilAWdw nhI jw skdw[ qUM ByKW - vysW, pihrwivAW, qoN au~pr hYN[

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

AFwh hYN ] Agwh hYN ]139]

Adhaah haaen’/ Agaah haaen’

qYnUM koeI Fwh-fyg, imtw, nhI skdw[ gwh qoN prHy: byAMq, hYN qUM[

None can destroy You. You are Limitless.

AsMB hYN ] AgMB hYN ]

Asan:bh haaen’/ Agan:bh haaen’

qUM jnm ivc nhI AwauNdw (sMBwvnw, ivcwr, qoN prHy hYN)[  
 AgMB - AgmX: ivcwr dI phMuc qoN au~pr, hYN[

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

AnIl hYN ] Anwid hYN ]140]

Aneel haaen’/ Anaad.e haaen’

rMg-rUp qoN prHy, byAMq, hYN[[ Awid qoN vI pihlW dw hYN, qyry AwrMB dw pqw nhI[

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

Ain`q hYN ] suin`q hYN ]

Anit.t. haaen’/ Sunit.t. haaen’

qUM inq idsdIAW cIzW vrgw nhI, hYN qUM sdw kwiem[

You are not like things visible (are unusual), and exist always.

Ajwq hYN ] Ajwd hYN ]141]

Ajaat. haaen’/ Ajaad. haaen’

qUM Awp Ajwq: jnm rihq, hYN[ Ajwd: jnm rihq hYN, Br sB dw mu`F hYN[

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

crpt CMd ] qÍ pRswid ]

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

crpt CMd[ qyrI ikrpw dy nwl aucwirAw[

“Charpat Chhand” type of poetry, composed by Your Grace.

srbM hMqw ] srbM gMqw ]

Sarban: han:t.aa / Sarban: gan:t.aa

sB nUM mwrx vwlw hYN[ sBnw qk qyrI phuMc hY (qyry hukm qoN bwhr koeI nhI)[

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

srbM iKAwqw ] srbM igAwqw ]142]

Sarban: kheaat.aa / Sarban: geat.aa

qUM sBnw qoN prisD hYN[ sB dIAW qUM jwxdw hYN (qYnUM sB dw igAwn hY)[

You are the Famous, and Know everyone.

srbM hrqw ] srbM krqw ]

Sarban: hart.aa / Sarban: kart.aa

sB nUM mwrdw hYN[ sB nUM pYdw krdw hYN[

You are the Universal Killer, and Cause of Birth to all.

srbM pRwxM ] srbM qRwxM ]143]

Sarban: pr;aan.-n: / Sarban: t.r;aan.-n:

sB dy prwx hYN[ swirAW dI qwkq hYN (mwx qwx, r`iKAw hYN)[

You are the Life and Soul of everyone, and the Strength of all.

srbM krmM ] srbM DrmM ]

Sarban: karman: / Sarban: dharman:

swry kMm qUM Awp krdw hYN[ swry Prz qUM Awp inBwauNdw hYN[

You are in all actions, and in all Dharma: right disciplines.

srbM jugqw ] srbM mukqw ]144]

Sarban: jugt.aa / Sarban: mukt.aa

qUM sB ivc smwieAw hoieAw hYN[ Br &yr vI qUM sB qoN Alg hYN[

You are merged with all, and still detached.

rswvl CMd ] qÍ pRswid ]

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

rswvl CMd[ qyrI ikrpw dy nwl aucwrn kIqw[

Rasaval chhand, composed by Your Grace.

nmo nrk nwsy ] sdYvM pRkwsy ]

Namo nark naasae / Sad.aaevan: pr;akaasae

nmskwr hY nrk (dw Bogxw) imtwaux vwly, sdw nUr : prkwS (igAwn), jIau[

I bow to You, the Deliverer (Savior) from hell, You are the Constant Light (Knowledge).

AnµgM srUpy ] ABMgM ibBUqy ]145]

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

srIr rihq hsqI hY qyrI[ nws rihq qyj-prqwp hY qyrw[

You are above body, and Immortal is Your Glory.

pRmwQM pRmwQy ] sdw srb swQy ]

Pr;amaathan: pr;maathae / Sad.aa sarab saathae

jo horW nUM duKI krdy hn, auhnw nUM duK-szw dyx vwlw hYN qUM[ sdw hI swirAW dw swQ dyx vwlw (shweI, riKAw krn vwlw) hYN[

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

AgwD srUpy ] inRbwD ibBUqy ]146]

Agaadh: saroopae / Nr;ibaadh: bibhoot.ae

byAMq hYN[ rukwvt nhI pw skdw koeI qyry qyj-prqwp ivc[

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

AnµgI Anwmy ] iqRBMgI iqRkwmy ]

Anan:gee anaamae / T.r;ibhan:gee t.r;ikaamae

srIr rihq, nwm rihq hYN[ iqMny BvnW – DrqI, AwkwS, pwqwl, dw nws krn vwlw, Br iqMny Bvnw dy jIvW dIAW ieCwvW pUrIAW krn vwlw hYN[  
 iqRBMgI – iqny Bvn: DrqI, AwkwS, pwqwl[ jW, Awqimk, mn dy; srirk; qy kudrqI, iqn iksm dy du`K[   
 iqRkwmy – iqMny Bvnw dy lokW dIAW ieCwvW pUrIAW krdw hYN[

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

inRBMgI srUpy ] srbMgI AnUpy ]147]

Nr:ibhan:gee saroopae / Sarban:gee anoopae

nws rihq hsqI hY qyrI[ swry AMg (srIr) byimswl vwlw hYN – Aijhy AMg hor iksy dy nhI[

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

n poqRY n pu`qRY ] n s`qRY n im`qRY ]

Naa pot.r;aae naa put.t.r;aae / Naa sat.t.r;aae naa mitr;aae

nw poqrw, nw pu`qr hY qyrw[ nw koeI S`qrU (duSmx), nw im`qr hY[

You have not got (are free from) sons or grandsons, enemies, or friends.

n qwqY n mwqY ] n jwqY n pwqY ]148]

Naa t.aat.aae naa maat.aae / Naa jaat.aae naa paat.aae

nw ipqw, nw mwqw hY qyrI[ nw qyrI zwq, nw goq: k`ul, hY[

You are not bound by the father or mother, caste, sub-caste or clan: family.

inRswkM srIk hYN ] Aimqo AmIk hYN ]

Nr;isaakan: sareek haaen’ / Amit.o ameek haaen’

koeI swk nhI, SrIk nhI qyrw - iksy dw swk nhI, sB dw sWJIvwl hYN[ imxqI qoN bwhr (byAMq) hYN, bhuq gihrw (AQwh) hYN[

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

sdYvM pRBw hYN ] AjY hYN Ajw hYN ]149]

Sad.aaevan: pr;abhaa haaen’ / Ajaae haaen’ ajaa haaen’

sdw qyj-prqwp qyrw kwiem hY[ Aijq hYN, jnm-rihq hYN[

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

BgvqI CMd ] qÍ pRswid ]

Bhagvat.ee chhand. / T.av Parsaad

BgvqI CMd[ qyrI ikrpw dy nwl aucwirAw[

Bhagwati Chhand, written by Your Grace.

ik zwhr zhUr hYN ] ik hwzr hzUr hYN ]

Ke zaahar zahoor haaen’ / Ke haazar hazoor haaen’

idsdI joq (zhUr - prq`K, prkwSmwn) hYN[ hwzr hYN swihb myry hr QW qUM[

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

hmysul slwm hYN ] smsqul klwm hYN ]150]

Hamaesul slaam haaen’ / Samast.ul kalaam haaen’

qUM sdw slwmq hYN[ sB klwm (izkr) krdy hn qyrw[

You are Immortal, all praise You.

ik swihb idmwZ hYN ] ik husnl crwZ hYN ]

Ke sahib d.imaag. haaen’ / Ik husnal chraag. haaen’

qUM bVw AklmMd hYN[ qUM suhxp dw sUrj hYN[

You are the Wisest, and the Source of Beauty.

ik kwml krIm hYN ] ik rwzk rhIm hYN ]151]

Ke kaamal kareem haaen’ / Ke razak raheem haaen’

qUM bVw ikrpwlU hYN[ irzk (rozI) dyx vwlw qy rihm krn vwlw hYN[

You are Kindest, Sustainer (Provider), and Merciful.

ik rozI idihMd hYN ] ik rwzk rihMd hYN ]

Ke rozee d.ihin:d. haaen’ / Ke razak rahin:d. haaen’

qUM rozI dyx vwlw hYN[ rozI Aqy rhweI (mu`kqI) dyx vwlw hYN[

You are the Provider, Sustainer, and Liberator.

krImul kmwl hYN ] ik husnl jmwl hYN ]152]

Kareemul kamaal haaen’ / Ke husnal jamaal haaen’

imhrbwn hYN kmwl dw qUM[ suhxp dI C`b vwlw hYN[

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

ZnImul i^rwj hYN ] ZrIbul invwz hYN ]

G.aneemul khiraaj haaen’ / G.areebul nivaaz haaen’

vYrIAW nUM Krwj (c`tI, fMn) lwaNx vwlw hYN[ ZrIbW nUM invwjdy (sMBwld, iez`q bKSdy) ho[

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

hrI&ul iSkMn hYN ] ihrwsul iPkMn hYN ]153]

Hareeful shikan:n haaen’ / Hirasul fikan:n haaen’

duSmxw nUM BMn qoV dyx vwlw hYN[ fr nUM prHy ihtw dyx vwlw hYN[

You destroy the enemy, and remove fear.

klµkM pRxws hYN ] smsqul invws hYN ]

Kalan:kan: pr;n.aas haaen’ / Samast.ul nivaas haaen’

dwZ doS myt dyx vwlw hYN[ hr iek dy ivc vsx vwlw hYN qUM[

You clean off the blames, and manifest in everyone.

AgMjul gnIm hYN ] rzwiek rhIm hYN ]154]

Agan:jul ganeem haaen’ / Razaa-ik raheem haaen’

nhI ijq skdy vYrI qYnUM[ irzk dyx vwlw, Aqy qrs krn vwlw hYN[

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

smsqul jubW hYN ] ik swihb ikrW hYN ]

Samast.ul jubaan’ haaen’ / Ke sahib kiraan’ haaen’

sBnw dy AMdr bolx vlw qUM Awp hYN[ qUM mwilk, h`d-rihq (byh`d, au~cy) prqwp vwlw hYN[

You are the voice of all, the Master with Great Glory.

ik nrkM pRxws hYN ] bihsqul invws hYN ]155]

Ke narkan: pr;aas haaen’ / Bahist.ul nivaas haaen’

qUM nrk htw-imtw idMdw hYN (lokW dw)[ svrg ivc rihMdw hYN (svrg idMdw hYN)[

You save from hell, and bless with heaven.

ik srbul gvMn hYN ] hmysul rvMn hYN ]

Ke sarabul gavan:n haaen’ / Hamaesul ravan:n haaen’

hr QW phuMc hY qyrI[ sdw rmx (AwnMd) hYN[ (rmx-rmxw, jpxw, jpx-Xog hYN)[

You prevail everywhere. You are the Bliss, and revered by everyone.

qmwmul qmIz hYN ] smsqul AzIz hYN ]156]

T.amaamul tameez haaen’ / Samast.ul azeez haaen’

swirAW dI prK hY qYnUM (prK krn dI qwkq bKSdw hYN)[ sB dw ipAwrw hYN qUM[

You are the source of wisdom to make distinction between one and the other thing. You are loved by everyone

prM prm eIs hYN ] smsqul AdIs hYN ]

Paran: param ees haaen’ / Samast.ul ad.ees haaen’

qUM v`ifauN v`fw eISvr (mwilk) hYN[ qUM sB dw SurU qoN mwilk (AdIs - Awid + eIs) hYN[

You are the Greatest Master. You are the Lord of all.

Adysul AlyK hYN ] hmysul AByK hYN ]157]

Ad.aesul alaekh haaen’ / Hamaesul abhaekh haaen’

dys rihq, ilKx ivc AOxoN, rihq hYN[ sdw hI vys rihq hYN[

You have no fixed place, You cannot be sketched (Described), and You have no set dress: are above Appearance.

zmInul zmw hYN ] AmIkul iemw hYN ]

Zameenul zamaa haaen’ / Ameekul imaa haaen.

zmIn qy: hr QW, hr zmwny (vkq) mOjUd hYN[ fUMGy hn qyry ieSwry: rmzW - qyrw Byd koeI pw nhI skdw[

You are at every place, and present at every time. Your Mystery is deeper to the signs hinting at You.

krImul kmwl hYN ] ik jurAiq jmwl hYN ]158]

Kareemul kamaal haaen’ / Ke jurat.t.e jamaal haaen’

qUM kmwl dw (bVw) ikrpwlU hYN[ qyrI dlyrI (vf-idlI) Aqy qyrw qyj-prqwp hY[

You are a Wonderful Compassion (Kindness), and a Great Courage.

ik Aclµ pRkws hYN ] ik Aimqo subws hYN ]

Ke achlan: pr;akaas haaen’ / Ke amit.o subaas haaen’

sdw-kwiem nUr vwlw hYN[ qUM byhd KuSbU hYN[

You are an ever Constant Light (Giver of Wisdom), a Limitless Fragrance.

ik Ajb srUp hYN ] ik Aimqo ibBUq hYN ]159]

Ke ajab saroop haaen’ / Ke amit.o bibhoot. haaen’

AjIb (Ascrj, hYrwn krn vwlw) srUp: hsqI, hYN[ h`d irhq qyj-prqwp hYN[

You are a Super (Wonderful) Beauty, a Limitless Glory.

ik Aimqo psw hYN ] ik Awqm pRBw hYN ]

Ke amit.o pasaa haaen’ / Ke at.am pr;abhaa haaen’

byhd pswrw (rcnw) hYN[ Awpy-prkwS hYN (qyrw vjUd: hsqI, prkwS hY[ Awqm psw – qyrw jnm Awpxy Awp qoN hY[

You are the Creation-Limitless. Your Self is the Light (You are Self-Born).

ik Aclµ Anµg hYN ] ik Aimqo ABMg hYN ]160]

Ke achlan: anan:g haaen’ / Ke amit.o abhan:g haaen’

sdw kwiem (Amr), dyhI (srIr) rihq hYN[ byAMq hYN, qUM nws hox vwlw nhI[

You are Immortal, Bodiless, Limitless, and Indestructible.

mDuBwr CMd ] qÍ pRswid ]

Madh:ubhaar chhand. / T.av pr;asaad.

mDuBwr CMd[ qyrI ikrpw dy nwl aucwirAw[

Madhubaar Chhand, composed by Your Grace.

muin min pRnwm ] guin gn mudwm ]

Munne manne pr;anaam / Gunne gann mud.aam

irSI (qpsvI) mn AMdr qYnUM nmskwr krdy hn[ guxw dw Kzwnw (smUHh) hYN sdw hI qUM[

Silent-Worshippers (Saints who keep silent) bow to You in their minds (recite Your Name). You are ever the Treasure of Merits.

Air br AgMj ] hir nr pRBMj ]161]

Arre barr agan:j / Harr-e narr pr;abhan:j

vYrI v`fy vI ijq nhI skdy qYnUM[ qUM nrisMG (sB bMidAW dw mwilk) hYN, Aqy sB nUM nws krn dI SkqI rKdw hYN[

Even Your great enemies cannot win You. You are the Master of the people and can destroy them.

An gn pRnwm ] muin min slwm ]

Ann gann pr;anaam / munne manne salaam

Axigxq prxwm krdy hn qYnUM[ irSI mn AMdr qYnUM slwm (prxwm) krdy hn[

Numberless bow to You. Silent-saints bow to You in their hearts (Minds).

hir nr AKMf ] br nr AmMf ]162]

Harr-e narr akhan:d / Barr narr aman:d

nrisMG srUp, sMpUrn hYN (sryST, nws rihq hYN)[ blvwn purK hYN, iksy sjwvt dI loV nhI qYnUM[  
 hir nr – nrisMG[ hir, Syr, qy nr dw ArQ hY mnuK[ SyrAwdmI: mUHMh-isr, bwhvW Syr dIAW, DV mnuK dw[ iehny Bgq piRhlwd dy ipqw hrnwKS nuM pwV ky mwr id`qw sI[ iehdw ArQ prmwqmw, Aqy au~qm mnuK vI hY[

You are the Master of the people, You are Indestructible.

AnBv Anws ] muin min pRkws ]

Anbhav anaas / munne manne pr;akaas

qYnUM igAwn Awpxy Awp qoN hY, Aqy nws rihq hYN[ qpsvIAW dy mnw ivc prkwS (igAwn) krdw hYN[

Your knowledge is from Your own Self (Self-Enlightened), and are Indestructible. You are the Source of Knowledge to the silent-saints.

guin gn pRnwm ] jl Ql mudwm ]163]

Gunne gann pr;anaam / Jall thall mud.aam

swry guxw dy smUh (Kzwny) vwihgurU, qYnUM prxwm hY[ pwxI Aqy zmIn au~qy qUM hr smy hYN[

O God, the Treasure of Virtues, I bow to You. All the time You are there in the water and on land (Everywhere).

AniC`j AMg ] Awsn ABMg ]

Anchhij an:g / Aasan abhan:g

qyrw srUp (hsqI) Gsdw: purwxw, nhI huMdw[ qKq qyrw foldw, tutdw, nhI (At`l hYN)[

Your Being does not age - wear out, and get old. Your Seat is Immortal (You are Eternal).

aupmw Apwr ] giq imiq audwr ]164]

Oupmaa apaar / Gat.t.e mit.t.e oud.aar

qyrI vifAweI byAMq hY[ qyrI AvsQw (gqI), Aqy mwp (AMdwzw), bVI ivSwl (v`fI) g`l hY ibAwn krnw[

Your Glory is Great. Your State is Indescribable.

jl Ql AmMf ] ids ivs ABMf ]

Jall thall aman:d / D.is vis abhan:d

pwxI ivc, zmIn qy, pUry husn-jobn ivc hYN (iksy sjwvt-SMgwr dI loV nhI qYnUM)[ hr idSw Aqy aup-idSw (kony), qYnUM koeI BMf nhI skdw[ (ABMf – iehdw ArQ, AOrq qoN nw jnimAw, vI hY)[

In the water or on land, Your Glory is Great. In all directions, there is none who can belittle, You.

jl Ql mhMq ] ids ivs ibAMq ]165]

Jall thall mahan:t. / D.is vis be-an:t.

pwxI, DrqI au~qy (hr pwsy) qUM sB qoN v`fw hYN[ hr pwsy qUM byAMq hYN[

You are the Greatest in the water or on Land. In all directions, Unlimited: Supreme, You are.

AnBv Anws ] iDRqDr Durws ]

Anbhav anaas / Dh:r;it. dh:ar dh:uraas

qYnUM swrw igAwn Awpxy qoN hI hY, qUM nws rihq hYN[ DIrj vwlw, DrqI dw Dr: Awsrw, hYN (DrqI dw srdwr hYNN)[

You are Self-Enlightened, Indestructible. You are top in patience, and are center and support of the earth (Support of the living beings).

Awjwn bwhu ] eykY sdwhu ]166]

Aajaan bahu / aekaae sad.aahu

rcnw dy vsIly vwhux vwlw hYN (rcnw qyry v`s hY, qUM iehnUM sB kuJ idMdw hYN)[ iek qUM hI hYN sdw[

You provide and control the Creation, and are Immortal.

EAMkwr Awid ] kQnI Anwid ]

Oan:kaar aad.e / Kathnee anaad.e

vwihgurU, iek swr swry vrq irhw hYN, qUM muF qoN hYN (sB dw mUl)[ ibAwn kIiqAW vI qUM SurU-rihq hYN: qyrw SurU lB nhI skdw[  
 j`d qoN smy dw pqw hY, q`d qoN hI qyry SurU hox bwry ibAwn kIqw: d`isAw, jw irhw hY, Br koeI d`s nhI skdw[

You are the Beginning of all (Pervading all over right from the beginning). No one can tell about Your Beginning.

Kl KMf iKAwl ] gur br Akwl ]167]

Khall khan:d kheaal / Gurbar akaal

duSt: zwlm, dw nws iKAwl (Purny, p`l) Br ivc kr idMdw hYN[ gurU hYN vr: mhwn, sB qoN v`fw, qUM vkq qoN au~pr hYN (qYnUM mOq nhI)[

You destroy the evil ones just by thought (in a moment). You are very powerful (Mighty), and not bound by the time (Deathless).

Gr Gir pRnwm ] icq crn nwm ]

Ghar ghar-e pr;anaam / Chit. charan naam

Gr Gr ivc qYnUM nmskwr kIqI jWdI hY[ hr icq ivc qyry crn qy nwm (qUM) v`sdy hn[

You are worshipped in every house (Everywhere). You are there in every heart.

AniC`j gwq ] Awijj n bwq ]168]

Anchhij gaat. / Aajij naa baat.

purwxw nhI huMdw qyrw srUp (qyrI gqI, hoNd)[ qUM Awijz (muhqwj) nhI iksy g`ly[

You don’t get worn out (Old). You do not become dependent on anyone.

AnJMJ gwq ] AnrMj bwq ]

Anjhan:j gaat. / Anran:j baat.

JMjtW qoN iek pwsy hY qyrI hoNd (srUp)[ Zu`sy qoN ibnw qyrIAW g`lW hn[

You are above the worldly problems. Your working is anger-free.

Antut BMfwr ] AnTt Apwr ]169]

Antut bhan:daar / Anth:at apaar

qyry BMfwry mu`kdy nhI[ qYnUM koeI itkw, (Qwp, mUrqI vW|) nhI skdw, qUM byAMq hYN[

Your Provisions are endless. No one can fix You at one spot, You are everywhere (All Pervading).

AwfIT Drm ] Aiq FIT krm ]

An:deeth: dh:aram / At.t.e dheeth: karam

qyrw Awpxy &rzW nUM pUrw krnw iksy hor ivc nhI (imswl nhI)[ bVy dlyrI vwly hn kMm qyry (jgq dI sMBwl bVy iDAwn nwl krdw hYN)[

In Your Dharma (Discipline, ethics, righteousness) none equals You. You work very boldly (Control the Creation boldly).

AxbRx Anµq ] dwqw mhMq ]170]

An.br;an. anan:t. / D.aat.aa mahan:t.

qyry au~qy cot nhI ho skdI - koeI qYnUM nukswn nhI phuMcw skdw, byAMq hYN[ qUM dwnI hYN sB qoN v`fw[  
 AxbRx- Anvrx: qyry qy koeI vwr nhI kr skdw[ iehdw ArQ, rMg-rUp rihq vI krdy hn[

None can hurt You, You are Limitless. You are a Great Giver.

hirbolmnw CMd ] qÍ pRswid ]

Har-e-bolmanaa chhand. / T.av pr;asaad.

hrbolmnw CMd[ qyrI ikrpw dy nwl aucwirAw[

Harbolmanaa Chhand, composed by Your Grace.

kruxwlX hYN ] Air GwlX hYN ]

Karun.aalya haaen’ / Arr-e ghaalya haaen’

qUM idAw dw Gr hYN[ duSmx dw nws krn vwlw hYN[

You are Kind. You destroy the enemy.

Kl KMfn hYN ] mih mMfn hYN ]171]

Khall khan:dan: haaen’ / Mahe man:dan haaen’

duSt Kqm krn vwlw hYN[ DrqI SMgwrx svwrx vwlw hYN[

You destroy the evil doers. You beautify (Glorify) the earth.

jgqysÍr hYN ] prmysÍr hYN ]

Jagt.aesv;ar haaen’ / Parmaesv;ar haaen’

jgq dw eISvr: mwilk, hYN[ qUM prm eISvr (mhwn mwilk) hYN[

You are the Master of the universe. You are the Great Master.

kil kwrx hYN ] srb aubwrx hYN ]172]

Kall-e kaaran. haaen’ / Sarab oubaaran. haaen’

klw (klyS) dw kwrx qUM hYN (klw-klyS qyry v`s, qyry hukm dy nwl hn)[ sB nUM aubwrdw (bcwauNdw) vI qUM hYN[

You are the Trouble-Maker - All troubles are by Your Will - under Your Control. As well, You are the Protector of all.

iDRq ky Drx hYN ] jg ky krx hYN ]

Dh:r;it. kae dha:r;an. haen’ / Jagg kae karan. haaen’

DrqI dw Awsrw qUM hYN[ jgq dy bxwaux vwlw hYN[

You are the Support of the world, and the Creator of the universe.

mn mwinX hYN ] jg jwinX hYN ]173]

Mann maaneya haaen’ / Jagg janeya haaen’

sB mnW dw mwxn Xog hYN[ jgq dw jwxn Xog hYN[

In all the hearts, You are worshipped. In whole of the world, everyone knows You.

srbM Br hYN ] srbM kr hYN ]

Sarban: bharr haaen’ / Saraban: karr haaaen’

sBnw nU pwlx vwlw hYN[ sBnw nUM rcx vwlw hYN[

You are Sustainer, and the Creator of all.

srb pwisX hYN ] srb nwisX hYN ]174]

Sarab paaseya haaen’ / Sarab naaseya haaen’

sB dy kol (nyVy) hYN[ sBnw nUM mwrx vwlw hYN[

You are close-by (Protector of) everyone, and as well You destroy all.

kruxwkr hYN ] ibsÍMBr hYN ]

Karn.aakar haen’ / Bisv;an:bhar haaen’

idAw dw somw hYN[ swry jgq nUM pwlx vwlw hYN[

You are the Source of Kindness, and the Sustainer of the whole world.

srbysÍr hYN ] jgqysÍr hYN ]175]

Sarbaesv;ar haaen’ / Jagt.aesv;ar haaen’

sB kuJ dw eISvr (mwilk) hYN[ jgq dw eISvr hYN[

You are the Master of everyone, and of the whole world.

bRhmMfs hYN ] Kl KMfs hYN ]

Br;ahmandas haaen’ / Khall khan:das haaen’

sMswr dw mwilk hYN[ duStW dy toty kr dyx vwlw hYN[

You are the Master of the universe, and the Destroyer of the enemies.

pr qy pr hYN ] kruxwkr hYN ]176]

Parr t.ae parr haaen’ / Karun.aakar haaen’

au~cy qoN au~cw (v`fy qoN v`fw) hYN[ qrs (idAw) dw somw hYN[

You are the Greatest of the great, and the source of compassion (Kindness).

Ajpw jp hYN ] AQpw Qp hYN ]

Ajappaa japp haaen’ / Athappaa thapp haaen’

jwp qoN Ajpw: jpx dI phuMc qoN prHy hYN - qUM sihj-jwp hYN[ qUM Qwpy jwx qoN AQpw hYN - mMdr ivc mUrqI vW| itkwey jwx qoN prHy hYN (qYnUM koeI Qwp nhI skdw)[[

You are an Effortless-Meditation - Beyond the reach of the recitation of Your Name even. You cannot be set (fixed to one place) - You are all over.

Aik®qw ik®q hYN ] AimRqw imRq hYN ]177]

Akr;it.aa kr;it. haaen’ / Amr;it.aa mr;it haaen’

qUM ikRq AikRq hYN: qYnUM mUrqImwn (ricAw) nhI jw skdw[ qUM imRq AimRq hYN: qUM Amr - nw mrx vwlw, hYN[

No one can create You. You are beyond death.

AMimRqw imRq hYN ] krxw ik®q hYN ]

Amr;it.aa mr;it haaen’ / Karn.aa kr;it. haaen’

mOq qoN nw mrx vwlw: Amr, hYN[ qrs dI ikRq (mUrq) hYN[

You are beyond death, and are Compassionate.

Aik®qw ik®q hYN ] DrxI iDRq hYN ]178]

Akr;it.aa kr;it. haaen’ / Dh:arn.ee dh:rit. haaen’

qUM nw bxwey jw skx vwlw, bxwaux qoN au~pr hYN - koeI qyrI rcnw nhI kr skdw[ qUM DrqI dw Awsrw hYN[

You are beyond creation, and the support of world.

AimRqysÍr hYN ] prmysÍr hYN ]

Amr;it.aesv;ar haaen’ / Par;maesv;ar haaen’

AMimRq dw svwmI hYN (AimRq + eISvr hYN) - jIvW dw sdw jINvdy rihxw qyry v`s hY[ qUM mhwn mwilk hYN[

You are the Master of Immortality - You are not mortal. You are the Great Master.

Aik®qw ik®q hYN ] AimRqw imRq hYN ]179]

Akr;it.aa kr;it. haaen’ / Amr;it.aa mr;it. haaen’

bxw nhI skdw qyrI mUrq koeI[ qYnUM mwr nhI skdI mOq: Amr hYN[

No one can create You. You are beyond death.

Ajbw ik®q hYN ] AimRqw imRq hYN ]

Ajabaa kri;t. haaen’ / Amr;it.aa mr;it haaen’

Ascrj (kmwl dI) mUrq hYN[ mOq qYnUM mwr nhI skdI: Amr hYN[

You are the Unique Creation. Death cannot touch You (You are Immortal).

nr nwiek hYN ] Kl Gwiek hYN ]180]

Narr naa-ik haaen’ / Khall ghaa-ik haaen’

mnuKW dw AwgU: mwilk, hYN[ duStW nUM mwrx vwlw hYN[

You are the Master of the people, and Destroyer of the evil ones.

ibsÍMBr hYN ] kruxwlX hYN ]

Bisv;an:bhar haae’ / Kr;un.aalya haaen’

qUM pwlx vwlw hYN[ qrs dw Gr hYN[

You are Sustainer, and the Treasure of Compassion.

inRp nwiek hYN ] srb pwiek hYN ]181]

Nr;ip naa-ik haaen’ / Sarab paa-ik haaen’

rwijAW dw AwgU: mwilk hYN[ sB nUM pwlx vwlw hYN[

You are the Leader of kings, the Sustainer of all.

Bv BMjn hYN ] Air gMjn hYN ]

Bhav bhan:jan haaen’ / Arr-e gan:jan haaen’

jnm dy gyV nUM Kqm krx vwlw hYN[ vYrI nUM hrw dyx vwlw hYN[

You are the Liberator from the cycle of birth and death (from reincarnation), and the Destroyer of the enemies.

irpu qwpn hYN ] jpu jwpn hYN ]182]

Ripu t.aapan haaen’ / Jappu jaapan haaen’

vYrIAW nUM qpwaux (duK dyx) vwlw hYN[ qUM jpx Xog jwp hYN - Awpxw jwp krw dyx vwlw qUM Awp hI hYN[

You punish the enemies, and are the Mantra - the formula for recitation: Worshipful.

Aklµ ik®q hYN ] srbw ik®q hYN ]

Aklan: kr;it haaen’ / Sarba kr;it. haaen’

AklMk-mUrq: klMk rihq-doS rihq hYN[ sMpUrn srUp: muk`ml hsqI, hYN[

None can defame You, and You are the Perfect Being.

krqw kr hYN ] hrqw hir hYN ]183]

Kart.aa karr haaen’ / Hart.aa harr-e haaen’

sB rcnw kr dyx vwlw (brhmw) hYN[ nws kr dyx vwlw (iSv jI) hYN[

You are the Creator of the creator - Creator of Brahma, who is said to do creation. You are the Destroyer of the destroyer - Destroyer of Shiva - who is said to destroy this creation.

prmwqm hYN ] srbwqm hYN ]

Parmaat.am haaen’ / Sarab at.am haaen’

qUM prm Awqmw (sB qoN au~cI Awqmw) hYN[ sB dI Awqmw-cyqn-s`qw, hYN[

You are Supreme Soul, and the soul of everyone - consciousness of the souls.

Awqm bs hYN ] js ky js hYN ]184]

Aat.am ba-ss haaen’ / Jass kae jass haen’

qUM v`s hYN Awpxy Awp dy[ au~qm kIrqI vwlw hYN[

You are in the control of Your own Self, and are of the Supreme Glory.

BujMg pRXwq CMd ]

Bhujan:g pr;yaat. chhand.

ies CMd dw nwm BujMg-pRXwq hY[

This is Bhujag Pryaat Chhand.

nmo sUrj sUrjy nmo cMdR cMdRy ]

Namo sooraj soorjae namo chan:d.r; chand.r;ay

nmskwr hY sUrj nUM roSnI: cmk, dyx vwly, cMdrmw nUM cwnxI dyx vwly[

I bow to You the Sun of suns - the Giver of heat and light to the suns, and bow to You the Moon of moons - light and calmness of the moons.

nmo rwj rwjy nmo ieMdR ieMdRy ]

Namo raaj raajae namo Ind.r; Ind.r;ae

nmskwr hY rwijAW dy mhw rwjy, ieMdr (dyviqAW dw rwjw) dy mhW ieMdr[

I bow to You the King of kings, and Indra of Indra (Indra is said to be the king of gods).

nmo AMDkwry nmo qyj qyjy ]

Namo andh:kaarae namo taej taejae

nmskwr hY Gu`p-hnyry, Aqy cwnx dy mhW cwnx[

I bow to You the Darkness, and the Light of lights - I bow to You the Manifestation (Cause) of darkness and light.

nmo ibMRd ibMRdy nmo bIj bIjy ]185]

Namo br;ind. br;ind.ae namo beej beejae

nmskwr hY (jIvW dy) grohW dy groh, Aqy iehnw dy bIj-srUp (ismitAw hoieAw rUp - mOilkqw: vDx-Pulx, dI SkqI)[

I bow to You the Congregation of congregations (Controller of the population), and the origin of all seeds (Power of seeds to grow and develop).

nmo rwjsM qwmsM sWq rUpy ]

Namo raajsan: t.aamsan: saan’t. roopae

nmskwr hY rjo gux, qmo gux, Aqy SWq (sqo gux) vwly[   
 rjo - rwijAW vrgy gux: qyzI, hrkq, au~dm[ qmo - hnyrw qQw kmIinAW vrgy gux[ sqo - SWqI, sMqW vrgy gux[ ieh mwieAw dy iqn gux hn, jgq iehnw dy v`s hY[ mwieAw iehnw iqn guxw dw nwm hY[ ieh iqn gux mwieAw dw srUp hn[

I bow to You the three qualities of the world – purity: virtues; ego; and evilness: without viles.

nmo prm q`qM Aq`qM srUpy ]

Namo param t.at.t.an: at.at.t.an: saroopae

nmskwr hY prm q`q (prm Awqmw), qyrw srUp q`q rihq hY[

I bow to You the Supreme Essence, Elementless-Being (not made of five elements, Bodiless).

nmo jog jogy nmo igAwn igAwny ]

Namo jog jogae namo giaan giaanae

nmskwr hY jogIAW dy mhwn jogI, Aqy igAwnIAW dy mhwn igAwnI[

I bow to You the Greatest of the Yogis, and a Great Intellectual Being - the Wise One.

nmo mMqR mMqRy nmo iDAwn iDAwny ]186]

Namo man:t.r; man:t.r;ae namo dh:iaan dh:iaanae

nmskwr hY mMqrW dy mhW mMqr, Aqy mMqrW au~qy iDAwn itkwaux dy mhW iDAwn[

I bow to You the Greatest of the Mantras - only Your Name is the formula for recitation. I bow to You Meditation of the meditations - You are the only object for meditation.

nmo juD juDy nmo igAwn igAwny ]

Namo judh: judh:ae namo giaan giaanae

nmskwr hY ju`DW dy mhwn ju`D, Aqy igAwnW dy mhW igAwn[

I bow to You the Greatest of the Wars (Fight against evils), and to the Highest Knowledge.

nmo Boj Bojy nmo pwn pwny ]

Namo bhoj bhojae namo paan paanae

nmskwr hY Bojnw dy au~qm Bojn, Aqy pIx dIAW vsqW dy q`q[ (qUM sB nUM Awhwr: jl-Bojn, bKSdw hYN)[

I bow to You the Food of foods, and the Drink of drinks (Source of foods, essence of drinks. The Sustainer of the world).

nmo klh krqw nmo sWq rUpy ]

Namo kallah kart.aa namo saant. roopae

nmskwr hY klyS (JgVw) dyx vwly, Aqy SWqI-srUp nUM[

I bow to You the Source of trouble (Discord, strife, are under Your Will), and the Peace Manifest (Embodiment of Peace).

nmo ieMdR ieMdRy AnwdM ibBUqy ]187]

Namo Indr; Indr;ae anaad.an bibhoot.ae

nmskwr hY ieMdr dy ieMdr (dyviqAW dy rwjy dw rwjw), ik AwrMB nhI imldw ijs dy qyj-prqwp dw[

I bow to You Indra of Indra - King of Indra, and to the Glory Without a Beginning. (Indra is the king of gods).

klµkwr rUpy Alµkwr Alµky ]

Kalan:kaar roopae alan:kaar alan:kae

klMk (AYb, burweI) rihq hY qyrw srUp (hoNd), gihixAW dw gihxW - bhuq suMdr, hYN qUM[ (qUM suMdrqw bKSdw hYN)[

You are the Spotless Being: the Ornament of ornaments - the Embodiment of Beauty.

nmo Aws Awsy nmo bWk bMky ]

Namo aas aasae namo baan:k ban:kae

nmwkwr hY AwsW aumIdW dy Awsry, Aqy bWikAW coN bWky (CbI vwlw suMdr)[

I bow to You Hope of the hopes, and to the Top Grace (Elegant, Most Beautiful).

ABMgI srUpy AnµgI Anwmy ]

Abhan:gee saroopae anan:gee anaamae

qUM swbq sUrq (nws rihq) hYN, qUM AMg rihq (ibnw srIr) hYN, qyrw nwm nhI[

You are Indestructible, Bodiless, and Nameless.

iqRBMgI iqRkwly AnµgI Akwmy ]188]

T.r;ibhan:gee t.r;ikaalae ann:gee akaamae

qUM iqMnw nUM (DrqI, AwkwS, pwqwl) nws krn vwlw hYN, iqMny smy (BUq, vrqmwn, BivK - k`l, A`j, Blky) kwiem hYN, srIr irhq hYN, kwm (ieCwvW) rihq hYN[  
 sB AsQwn Aqy smw qyry hukm ivc: qyry v`s hn[

You are the Destroyer of the three worlds. You are there in the present, past, and future (Exist at all the times). You are Bodiless, and Desireless.

eyk ACrI CMd ]

Aek Achhree Chhand.

CMd dw nwm hY[ (iek iek AKr vwlw CMd)[

This is the name of Chhand (Style of poetry named Aek-Achhree - word by word).

AjY ] AlY ] ABY ] AbY ]189]

Ajaae / Alaae / Abhaae / Abaae

qYnUM koeI ijq nhI skdw[ qUM nws nhI huMdw[ infr hYN[ qYnUM mOq (qbdIlI) nhI[

Nobody can conquer You, You do not get destroyed, You are Fearless, and You do not change.

ABU ] AjU ] Anws ] Akws ]190]

Abhoo / Ajoo / Anaas / Akaas

qYnUM jnm nhI[ iQr hYN: itkwau ivc hYN[ qUN nws nhI huMdw[ swry CwieAw hoieAw hYN[  
 (ABU - jnmdw nhI[ ABUq - q`qW qoN rihq hY[ AjU - Ac`l jW Ajnm)[

You do not get born, exist constantly, are above destruction, and are All-Pervading.

AgMj ] ABMj ] Al`K ] AB`K ]191]

Agan:j / Abhan:j / Alakh / Abhakh

qYnUM koeI ijq nhI skdw[ qYnUM koeI qoV:nws, nhI kr skdw[ qUM idsdw nhI[ qYnUM iksy Kurwk dI loV nhI[

None can win You, no one can harm You, You are invisible, You don’t need any food - Sustenance.

Akwl ] idAwl ] AlyK ] AByK ]192]

Akaal / D.iaal / Alaekh / Abhaekh

qUM mOq qoN prHy hYN[ idAwlU hYN[ ilKx ivc nhI Aw skdw[ vys rihq hYN[

You are above death, are kind, You cannot be described, and are free from any dress - appearance.

Anwm ] Akwm ] Agwh ] AFwh ]193]

Anaam / Akaam / Agaah / Adhaah

nwm rihq hYN[ kwmnw: ie`Cw, rihq hYN[ AQwh hYN: byAMq[ FwieAw: fyigAw, nhI jw skdw[

You are Nameless, Desireless, Immeasurable - Limitless, Indestructible.

AnwQy ] pRmwQy ] AjonI ] AmonI ]194]

Anaathae / Pr;amaathae / Ajonee / Amonee

qyry au~qy koeI hor qyrw mwilk nhI[ sB mQn (nws) krn vwlw hYN[ qUM jnm ivc nhI AwauNdw[ qUM cu`p DwrI nhI hYN[

There is no Master above You, You are the Destroyer, free from birth, and You do not observe the silence – You are not like silent saints (Are active).

n rwgy ] n rMgy ] n rUpy ] n ryKy ]195]

Naa raagae / Naa ran:gae / Naa roopae / Naa raekhae

qYnUM moh nhI[ qyrw rMg nhI[ rUp nhI[ ryKw: icnH, nhI (ichrw-imhrw nhI)[

You are free from attachments, colorless, and above form or appearance.

AkrmM ] ABrmM ] AgMjy ] AlyKy ]196]

Akarman: / Abharman: / Agan:jae / Alaekhae

qUM krmW (sMswr Aqy Drm dy kMm) qoN au`pr hYN[ qYnUM koeI S`k-SuBw nhI – qYnUM Awpxy Awp qy ivSvws hY[ qYnUM koeI ijq nhI skdw[ qUM lyKW (krmW, m`Qy dy lyKW) ivc nhI AwauNdw[

You are above actions: deeds, You have no doubts (about Yourself - are decisive - resolute), none can win You, You are not effected by destiny.

BujMg pRXwq CMd ]

Bhujan:g pr;ayaat. chhand.

CMd dw nwm BujMg pRXwq hY[

Name of this Chhand is Bhujag Priyaat

nmsqul pRxwmy smsqul pRxwsy ]

Namast.ul pr;aamae samast.ul pr;n.aasae

nmskwr krx jog nUM nmskwr, sBnw nUM imtw dyxw ijs dy hQ v`s hY[

I bow to the Venerable, the Destroyer of everything.

AgMjul Anwmy smsqul invwsy ]

Agan:jul anaamae samast.ul nivaasae

qUM ijiqAw nhI jw skdw nwm-rihq (prmwqmw), Aqy swirAW dy ivc rihMdw hY[

No one can win You the Nameless, You exist in everyone.

inRkwmM ibBUqy smsqul srUpy ]

Nr;ikaaman: bibhoot.ae smast.ul saroopae

kwmnw (ie`Cw) rihq hY auh ik ijsdw sB qyj-prqwp hY, Aqy auh sBnw dw srUp hY - sB auhdw rUp hn[

Your are free from the desire for Glory, and You are the Form of all.

kukrmM pRxwsI suDrmM ibBUqy ]197]

Kukarman: pr;n.aasee sudh:arman: bibhoot.ae

auh kukrmIAW (buirAW) nUM Kqm krdw hY, Drm kmwauxw (&rz pCwxnw) auhdw qyj-prqwp hY[

He destroys the evils (Sins). His Dharma (Right-discipline, principles) is His Glory.

sdw s`icdwnµd s`qRM pRxwsI ]

Sad.aa sached.aa-nan:d. sat.t.r;an: pr;n.aasee

auh sdw hI s`q-icq-AwnMd hY, Aqy vYrIAW nUM nws krn vwlw hY[  
 s`icdwnMd: s`q, icq, AwnMd - vwihgurU[ s`q - hsqI, ik jo sc hY[ icq - cyqMn, pUry igAwn vwlw, jo sB kuJ jwxdw hY[ AwnMd - AwnMd srUp, jo sdw iKVwau, KuSI ivc rihMdw hY)[

You are ever the Truth (Ever Existent, Immortal), Consciousness (All Knowing), Bliss (Joy), and the Destroyer of Enemies.

krImul kuinµdw smsqul invwsI ]

Kareemul kunin:d.aa samast.ul nivaasee

qUM bKiSiS krn vwlw hYN, sBnw ivc qyrw itkwxw hY[

You are ever Kind, and are there in everyone.

Ajwieb ibBUqy gjwieb gnImy ]

Ajaaib bibhoot.ae gajaaib ganeemae

AjIb (AdBuq, Ascrj) qyrw qyj-prqwp hY, gzb (kihr) FwhuMdw hYN duSmxw (doKIAW) au~qy[

Your Glory is unique, You punish the evil doers (Tyrants).

hrIAM krIAM krImul rhImy ]198]

Hareean: kareean: kareemul raheemae

hrI (hrwaux: ijq lYx, nws krn vwlw) hYN, ikrpw BirAw rihm krn vwlw hYN[

You are the Destroyer, and as well compassionate and kind.

c`qR c`k® vrqI c`qR c`k® Bugqy ]

Chat.t.r; chakkr; vart.ee chat.t.r; chakkar; bhugt.ae

choN pwsIN (swrI rcnw ivc) mOjUd hYN, cwroN pwsy Bogdw hYN - AwnMd mwxdw hYN, qyrw hukm c`ldw hY, rwj krdw hYN[

You exist in all directions (in Creation), and You are the Enjoyer of it – Creation, everywhere.

suXMBv suBM srbdw srb jugqy ]

Suyan:bhav subhan: sarbd.aa sarb jugt.ae

Awpxy Awp qoN prgitAw hYN, SuB (suMdr) hYN, sdw hI sB ivc sMjugq (imilAw hoieAw) hYN[

You are Self-Created, a Beauty, and are always one with His Creation.

dukwlµ pRxwsI idAwlµ srUpy ]

D.ukaalan: pr;n.aasee d.iyaalan: saroopae

dono kwl (dono vyly: mrx Aqy jnm dw duK) k`tx vwlw hYN, qUM ikrpw-srUp: ikrpwlU, hYN[

You liberate from the pain of birth and death, and are the Kind Being.

sdw AMg sMgy ABMgM ibBUqy ]199]

Sad.aa an:g san:gae abhan:gan: bibhoot.ae

qUM hmySw AMg sMg (nwl) hYN, nws nhI huMdw qyrw qyj-prqwp[

He is always with everyone, and is of the Immortal Glory.

<> vwihgurU jI kI Pqh ]

pwiqSwhI 10]

qÍ pRswid sv`Xy

srb ivAwipk, srb SkqImwn, vwihgurU jI dI &iqh[

sv`Xy, quhwfI ikrpw dy nwl ilKy [ pwiqSwhI d`svIN[

Ik-Oankaar Vaaheguroo jee kee Fateh / Paat.shaahee 10.

T.AV PARSAAD. SVAYAE

Victory to the All Pervading God, Who is everywhere.

This style of the poetry written by His Grace. Tenth Guru.

sRwvg su`D smUh isDwn ky dyiK iPirE Gr jog jqI ky ]

Sr’aavag sudh: smooh sidhaan kae daekh phireo ghar jog jat.ee kae

su`D: suc-sMjm vwly, sRwvg: buD-iBKSU, Aqy is`DW (krwmwqI lokW) dy iek`T, dyK cu`ikAw hW jogIAW qy brhmcwrIAW dy fyry vI[

I have watched the pure Budh-saints, gatherings of adepts, and the places of the Yogis and celebates.

sUr surwrdn su`D suDwidk sMq smUh Anyk mqI ky ]

Soor suraard.an sudh: sudh:ad.ik san:t. smooh anaek mat.ee kae

bhwdur, surwrdn: dYNq (dyvqy mwrn vwly), s`cy-su`cy suDwidk: dyvqy (AMimRq pIx vwly), AnykW m`qW vwly swry sMq jn vI dyKy hn[

I have also seen the heroes, demons, Godly persons, and the saints of all sorts.

swry hI dys ko dyiK rihE mq koaU n dyKIAq pRwnpqI ky ]

Saarae hee d.aes ko d.aekh raheau mat.t. kaoo naa d.aekheeat. Praan Pat.ee kae

dys dy swry hI m`qW dy lok dyK ley hn, Br koeI iek vI Aijhw nhI dyiKAw ik jo prwx-pqI (prmwqmw) dw bxy[

I studied the followers of all faiths, but did not find a single person devoted to God.

sRI Bgvwn kI Bwie ik®pw hU qy eyk rqI ibnu eyk rqI ky ]1] (21)

Sr;ee Bhagvaan kee bhaae kr;ipaa hoo t.ae aek rat.ee binu aek rat.ee kae

koeI, sRI vwihgurU jI qy Bwie: SrDw (Bwau), auhnw dI ikrpw, Aqy rqI: auhnw dynwl prym, dy ibnw iek r`qI dw vI nhI[

Any one, without the faith in God, His Mercy, and His love, is not worth an iota (Fraction) of anything.

mwqy mqMg jry jr sMg AnUp auqMg surMg svwry ]

Maat.ae mat.ang jarae jar sang anoop out.an:g suran:g svaarae

iksy kol byimswl (ijnHW vrgy hor nhI) auqMg: au`cy, surMg: sohxy rMg dy, mwqy (msq) mqMg: hwQI, sony dy nwl jVy hoey hox,

If there is someone with wonderful, nice colored, gold laden (decorated with golden ornaments), high, intoxicated elephants,

kot qurMg kurMg sy kUdq paun ky gaun ko jwq invwry ]

Kot t.ran:g kuran:g sae kood.at poun kae goun ko jaat. nivaarae

kroVW qurMg: GoVy, ik jo kurMg: ihrnW vW|, ku`ddy hn, Aqy hvw dy gaun: vyg, nUM vI invwry: ipCy pweI jwx vwly hox,

One may have countless horses who jump like deers, and leave behind the fast wind as well,

BwrI Bujwn ky BUp BlI ibiD inAwvq sIs n jwq ibcwry ]

Bhaaree bhujaan kae bhoop bhalee bidh:e niaavat. sees naa jaat. bichaarae

auhdy A`gy qkVIAW Bujw: bwhvW vwly (qwkqvr), rwjy cMgI qrHW J`uk ky ie`dW m`Qw tykdy hox ik jo socxw vI muSikl hY,

If the powerful monarchs bow before him respectfully beyond any belief,

eyqy Bey qu khw Bey BUpiq AMq kO nWgy hI pWie pDwry ]2]

Aet.ae bh-ae t.u k-haa bh-ae bhoopat.e a-n:t. kaou naan’gae hee paan’-e padh:aarae

jykr ie`dW dy qwkqvr rwjy bx vI gey qW kI hoieAw, auh mr ky qW ieQoN nMgy pYrIN hI gey[

What then if someone became such a powerful king, in the end he left (after death) with bare feet.

jIq iPrY sB dys idswn ko bwjq Fol imRdMg ngwry ]

Jeet. phiraae sabh d.aes d.issan ko baajat. dhol mr;id.ang nagaarae

ijhVy, dysW prdysW nUM ij`qdy iPry, Aqy ij`qW dIAW Du`mW ivc Fol, mirdMg (FolkIAW) Aqy ngwry v`jy[

Those who kept conquering their own and other countries, and the drums of their victories kept beating.

guMjq gUVH gjwn ky suMdr ihMsq hI hXrwj hjwry ]

Gun:jat. goor: gajaan kae sun:d.ar hin:sat. hee h-yraaj hajaarae

ijnHW dy sohxy gjwn: hwQIAW dy, gUVH: toly, gUMjdy, AqyhzwrW hXrwj: rwj-GoVy (GoiVAW dy rwjy), ihxkdy hox,

Those with the herds of impressive elephants trumpting, and thousands of king-horses neighing,

BUq Biv`K Bvwn ky BUpq kaun gnY nhIN jwq ibcwry ]

Bhoot. bhavikkh bhvaan kae bhoopat. koun ganaae naheen’ jaat. bichaarae

bIqy, Awaux vwly, Aqy hux dy smy dy rwjy, kOx igxy, ik ijnHw dI igxqI bwry AMdwzw lwauxw kTn hY,

The kings of the past, present, and future, hard to count and impossible to make an estimate,

sRI piq sRI Bgvwn Bjy ibnu AMq kau AMq ky Dwm isDwry ]3]

Sr;eepat.-e Sr;ee Bhagwan bhajae binnu a-n:t kou a-n:t. kae dh.aam sidh:aarae.

sRI piq: mwieAw dy pqI Bgvwn (nwS-rihq, dwqw, BwgW vwlw, prmwqmw) nUM jpx dy ibnw ieho ijhy swry mOq dy itkwxy cly gey[

Without reciting the Name of God, all such people went to the place of death: died.

qIrQ nwn dieAw dm dwn su sMjm nym Anyk ibsyKY ]

T.irath naan d.eaa d.amm d.aan su san:jamm naem anaek bisaekhaae

koeI qIrQ ieSnwn, qrs, dm: mn nUM ivkwrW qoN rokxw, dwn, sMjm: mn itkwaux dy AsUl, Aijhy byAMq ibsyK: au~cy, nym Dwr lvy,

May be one adopts high disciplines of bathing at shrines, compassion, methods to concentrate on God, and the mind-control,

byd purwn kqyb kurwn zmIn zmwn sbwn ky pyKY ]

Baed. Puraan Kat.aeb Kuraan zameen zamaan sabaan kae paekhaae

vyd, purwn, kurwn, iehdy nwl dIAW hor pusqkW, qy hor pusqkW ik jo DrqI au~qy Aqy smy Anuswr hoeIAW hn, koeI pVH lvy,

Someone may read Vedas, Puranas, Koran and books related to these, and other books that came to the world at different periods,

paun Ahwr jqI jq Dwr sbY su ibcwr hjwr k dyKY ]

Poun ahaar jat.ee jat.t. dhaar sabaae su bichaar hajaar ka d.aekhaae

auh jo hvw hI KWdy hn (AMn nhI KWdy), jqI ik jo brhmcwrI rihMdy hn, ieho ijhy, hzwrW ivcwr kr dyKx,

Those who just subsist on air, the celibates who practice the sex-control, may contemplate thousands of times,

sRI Bgvwn Bjy ibnu BUpiq eyk rqI ibnu eyk n lyKY ]4]

Sr;ee Bhagvaan bhajae binu bhoopat.-e aek rat.ee binu aek naa laekhaaae

Bgvwn (lCmI: mwieAw dy pqI, vwihgurU) dw Bjn kIqy ibnw, BwvyN auh rwjw hovy, vwihgurU-prym qoN ibnw auhdy imlx dw kIqw iek FMg vI iksy lyKy nhI[

Without reciting the Name of God, even though he be a king, any effort to meet Him leads to nowhere.

su`D ispwh durMq dubwh su swij snwh durjwn dlYNgy ]

Sudh: sipaah d.urant. dubaah su saaje snaah d.urjaan d.alaaen’gae

is`Ky hoey ispwhI, durMq: nw ij`qy jwx vwly, dubwh: ijnHW dI Jwl nw J`lI jw sky, pihn ky snwh: sMjoA (lohy dy kpVy), durjwn: duSmxw nUM, mwr mukwaux vwly hox,

The trained soldiers who are unconquerable, very impressive, wearing armor, and they destroy enemies,

BwrI gumwn Bry mn mYN kr prbq pMK hly n hlYNgy ]

Bhaaree gumaan bharae mann maaen’ karr parbat. pan:kh halae naa halaaen’gae

bhuq hMkwr BirAw hovy mn dy AMdr, ik swhmixauN phwV BwvyN pr lw ky auf jwx, Br ieh nw ih`ly nw ih`lxgy,

They be filled with pride that the mountains may move, but they will not,

qoir ArIn mroir mvwsn mwqy mqMgin mwn mlYNgy ]

T.or-e areen maror-e mavasan maat.ae mat.an:gan-e maan malaaen’gae

auh B`n–qoV ky ArIn: AVIAl (vYrI), qoV-mroV ky mvwsn: duSmx, mwqy: msq, mqMgn: hwQIAW, dw vI mwx ml dyx vwly hox,

They be strong enough to kill the stubborn opponents, crush the enemies, and even destroy the ego of the elephants,

sRI piq sRI Bgvwn ik®pw ibnu iqAwig jhwn indwn clYNgy ]5]

Sr;ee Pat.-e Sr;ee Bhagvaan kr;ipaa binu t.iaage jahaan nid.aan chalaaen’gae

sRI piq: mwieAw-pqI, sRI Bgvwn jI dI ikrpw dy ibnw, Aijhy vI C`f dunIAW, indwn: AMq nUM, qur jwxgy[

Without the Kindness of God, in the end, they will as well leave this world and go away.

bIr Apwr bfy birAwr Aibcwrih swr kI Dwr BC`Xw ]

Bee-r apaar badae bar-e-aar abchaarhe saar kee dh:aar bhachhayaa

auh XoDy v`fy, bVy birAwr: blvwn, ik jo Aibcwrih: ibn socy (byprvwh ho), swr: lohy (qlvwr) dI Dwr, B`CXw: B`Kdy (KWdy, shwrdy) hn,

Those brave, and very strong ones, who fearlessly face the sword,

qorq dys milµd mvwsn mwqy gjwn ky mwn ml`Xw ]

T.orat. d.aes malin:d. mavaasan maat.ae gajaan kae maan mala-yaa

auh jo dySW nUM qoV dyx (ijq lYx), m`l dyx mvwsn: duSmx, Aqy d`l-m`l dyx msq hwQIAW dw mwx,

Those who can win the countries, destroy their enemies, and finish the pride of the intoxicated elephants,

gwVHy gVHwn ky qoVnhwr su bwqn hIN ck cwr lv`Xw ]

Gar:h;ae gar:haan kae t.or:anhaar su baat.an heen’ chakk chaar lava-yaa

mzbUq ikly qoV dyx vwly, ik jo g`lIN-bwqIN hI cwry c`k: cwry bMinAW dI DrqI (dunIAw), ijq lYx,

Those who can break through the strong forts, and in a moment can take the land all around them - win the world,

swihbu sRI sB ko isrnwiek jwck Anyk su eyk idv`Xw ]6]

Saahibu Sar;ee sabh ko si-r-naa-ik jachak anaek su aek diva-yaa

swihb sRI: l`CmI (mwieAw) dw pqI (prmwqmw), swirAW dw isr nwiek: isr qy mwilk hY, Aqy au~pr idiqAW vrgy keI joDy iehdy drvwzy qoN mMgdy hn, Br dyx vwlw iek auh Awp hI hY[

Many brave people as described above, beg at the door of the Lord, and the Giver is only He.

dwnv dyv Pinµd inswcr BUq Biv`K Bvwn jpYNgy ]

D.aanav d.aev phanind. nisaachar bhoot. bhavikh bhawaan japaaen’gae

dwnv: rwkSS (dYNq), dyvqy, PinMd: PnIAr (SySnwg), inswcr: rwqIN iPrdy (BUq pryq), lMGy smy quhwnMU jpdy rhy, Awaux vwly smy jpxgy, Aqy hux jpdy hn[

Demons, gods, Shesh-Naag (King-serpent - mythological support of the world), and the elements (spirits, ghosts), had been, are, and will ever recite Your Name.

jIv ijqy jl mY Ql mY pl hI pl mY sB Qwp QpYNgy ]

Jeev jit.ae jall maae thall maae pall hee pall maae sabh thaap thapaaen’gae

jIv-jMqU ijqny vI hn DrqI Aqy pwxI ivc, vwihgurU jI iehnw nUM pl Br dy ivc bxwauNdy rcdy rihxgy[

The Lord will ever be creating in a moment all the animals on the land and in the water.

puMn pRqwpn bwF jYq Dun pwpn ky bhu puMj KpYNgy ]

Pun:n part.aapan baadh jaaet. dh:unn papan kae bahu pun:j khapaaen’gae

Bly kMmW dy prqwp dy nwl bwF: vDygI, jYq Dun: jY jYkwr dI Awvwz, Aqy pwpW dy Fyr nwS ho jwxgy[

By the virtue of good deeds (and recitation of His Name), the appreciation (Recognition) will ever grow, and all the sins will get washed away.

swD smUh pRsMn iPrY jg sqR sBY Avlok cpYNgy ]7]

Saadh: smooh pr;asan:n phiraae jagg sat.r; sabhaae avlok chapaaen’gae

cMgy bMdy (gurmuK) swry hI sMswr dy AMdr KuS iPrngy, Aqy iehnw nUM Avlok: dyK ky, swry duSmx SrimMdy hoxgy[

Good people (God-Oriented) will ever be happy in the world, and their enemies will get ashamed to see them so.

mwnv ieMdR gijMdR nrwDp jOn iqRlok ko rwj krYNgy ]

Maanav In:d.r; gajin:d.r; naraadh:ap jaoun t.r;ilok ko raaj karaaen’gae

mnuK - ieMdr-dyvqy vrgy au~cy, gj-rwj (hwQI-rwjw, eIrwvq hwQI) dy mwlk nrwDp: rwjy, ik jo iqRlok: DrqI AkwS pqwl (swrI DrqI), dw rwj krdy hox,

The known people like god Indra, monarchs who keep GajIndar (King-elephants) and rule the whole world,

koit iesnwn gjwidk dwn Anyk suAMbr swj brYNgy ]

Kote isnaan gajaad.ik d.aan anaek su-an’bar saaj baraaen’gae

kroVW qIrQ-ieSnwn krn Aqy hwQI dwn krn vwly, AnykW ik jo suAMbr (Awpxw vr Awp cuxnw) rc ky ivAwh krwauNdy hox,

Those who bathe at the numberless shrines and give elephants in charity, and those who are great enough to set up self-spouse-selecting functions to marry,

bRhm mhysr ibsn scIpiq AMq Psy jm Pws prYNgy ]

Br;ahm Mahaesar Bisan Sacheepat.-e a-n:t. phasae jamm phaas praaen’gae

au~pr d`sy lok, kI brhmw, iSv jI, ivSnU, “s`cI” dw pqI (ieMdr), vrigAW nUM vI AMq nUM mrnw huMdw hY[

What of the above said people, even Brahma, Shiva, Vishnu, and Indra too, will die in the end.

jy nr sRI piq ky pRs hYN pg qy nr Pyr n dyh DrYNgy ]8]

Jae narr Sr;ee Pat.t.-e kae pr;ass haaen’ pagg t.ae narr phaer naa d.aeh dh:araaen’gae

Br auh ik jo “sRI piq” (mwieAw: rcnw, dw pqI[ vwihgurU) dy crnI l`gdy hn, auh jnm-mrx qoN mu`kq ho jWdy hn[

But, those who seek the refuge of the Lord, get liberated and do not get born again.

khw BXo jo doaU locn mUMd kY bYiT rihE bk iDAwn lgwieE ]

Kahaa bhayo jo d.o-oo lochan moon:d. kaae baaeth:e rahe-o bakk dh:iaan lagaa-eo

kI hoieAw jy dono locn: AKIAW, mIt ky bYTw irhw, bk: bZly vW|, iDAwn itkw ky (idKwvw kIqw),

What if a person keeps sitting with both the eyes closed and the mind fixed like a crane on fish (Practiced hypocrisy),

nHwq iPirE lIey swq smudRin lok gXo prlok gvwieE ]

Nh;aat. phirio leeae saat. samud.r;ne lok gayo parlok gavaa-eo

(idKwvy krdw) nHwauNdw iPirAw s`q smuMdr (dunIAw Br dy qIrQ), iehny nw ies dunIAw (jIvn) nUM cj dy nwl BoigAw, nw hI mukqI prwpq kIqI[

(In hypocrisy) he kept bathing at the seven seas (Shrines the world over), neither he made right use of his life here, nor he achieved the liberation.

bws kIE ibiKAwn so bYT kY AYsy hI AYsy su bYs ibqwieE ]

bass keeo bikhiaan so baaeth: kaae aaesae hee aaesae su baaes bit.aa-eo

vwsw kIqw iviSAW (mwVy kMmW) dy nwl, AYvyN hI bYs: aumr, gvw leI[

He kept company of evils, and wasted his life for nothing.

swcu khoN sun lyhu sBY ijn pRym kIE iqn hI pRB pwieE ]9]

Saach kahon’ sunn laehu sabhaae jinn praem keeo t.in hee Pr;abh paa-eo

s`c kihMdw hW, swry sux lvo, prmwqmw isr& auhnUM hI imldw hY ik jo auhnUM mno prym kry (idKwivAW dy nwl nhI)[

I say the truth, listen everybody, only he realizes God who loves Him truely (not by hypocrisy).

kwhU lY pwhn pUj DrXo isr kwhU lY ilµg gry ltkwieE ]

Kaahoo laae pahan pooj dh:areo si-r kahoo laae lin:g garae latkaa-eo iksy ny pwhn: p`Qr (mUrqI), pUjx-Xog jwx ky isr au~qy r`K ilAw (auhdy pYrW au~qy Awpxw isr itkw id`qw), iksy ny iSvilMg Awpxy gl ivc ltkw ilAw (pUjX jwx ky)[

Considering worth worship, someone bows to the stone idol, and the other hangs Shivling (Oval stone symbolizing Shiva) from his neck.

kwhU liKE hir AvwcI idsw mih kwhU pCwh ko sIsu invwieE ]

Kahoo lakheo Har-e avaachee d.issaa mahe kaahoo pachhah ko seesu nivaa-eo

iksy ny (ihMdU) hrI: prmwqmw nUM, AvwcI idsw: d`Kx (dvwrkw, kirSn jI dy Sihr) v`l dyiKAw: smiJAw, koeI (muslmwn) auhnUM pCwh: pCm (kwAby) v`l, mMndw hY[

Hindus think God is in the South - towards Dwarka: the town of Lord Krishna, and Muslims presume Him to be in the West - In the direction of Kaba, their Holy Shrine.

koaU buqwn ko pUjq hY psu koaU imRqwn ko pUjn DwieE ]

Ko-oo but.aan ko poojat. haae passu ko-oo mr;it.aan ko poojan dh:aa-eo

koeI psU-buDI vwlw bu`qW nUM r`b smJ ky pUjdw hY, koeI mirAW (kbrW) nUM pUjx leI B`jdw hY[

Some unwise person (keeps up to) worships the idol, and the other one runs to worship the dead (Graves).

kUr ik®Aw auriJE sB hI jg sRI Bgvwn ko Bydu n pwieE ]10]

Koor kr;iaa ourjheo sabh hee jagg Sr;ee Bhagvaan kaa bhaed. naa paa-eo

swrw jgq JUTy kMmW ivc ruiJAw hoieAw hY, iksy ny vI vwihgurU dy bwry scweI nUM jwxn dw jqn nhI kIqw[

Whole of the world is engaged in the useless things, and no one tried to realize the Truth about God.

rhrwis swihb

RAHRAASE SAHIB

is`Dw rsqw – nykI dw rwh[

The right path.

so dru rwgu Awsw mhlw 1

so dar raag aasaa mehlaa 1

vwihgurU jI dw Gr, rwg Awsw, mhlw pihlw[

God’s Place, Raag Aasaa, First Guru

<> siqgur pRswid ]

ik-oNkaar satgur parsaad.

sB vsqW AMdr v`sdy vwihgurU jI, ijsdw igAwn s`cy gurU jI dI ikrpw dy nwl huMdw hY[

All Pervading God, realized by the Grace of the True Guru.

so dru qyrw kyhw so Gru kyhw ijqu bih srb smwly ]

so dar tayraa kayhaa so ghar kayhaa jit bahi sarab samaalay.

auh Gr-dr ikho ijhw hY ik ijQy bYT ky qUM swirAW dI sMBwl krdw hYN! kmwl hY qyrw Awpxy kIqy nUµ sMBwlxw!

What like is that place where from you take care of everyone! The wonder is Your taking care of Your Creation!

vwjy qyry nwd Anyk AsMKw kyqy qyry vwvxhwry ]

vaajay tayray naad anayk asankhaa kaytay tayray vaavanhaaray.

au~Qy qyry kroVW swz v`jdy, Aqy kroVW hI qyry vjwaux vwly hn - qyrI is&q ho rhI hY[

Your countless musical instruments resound there, and countless are Your musicians - Your praise is being sung.

kyqy qyry rwg prI isau khIAih kyqy qyry gwvxhwry ]

kaytay tayray raag paree si-o kahee-ahi kaytay tayray gaavanhaaray.

ikMny hI qyry gux rwg, rwgnIAW dy smyq gwey jWdy hn, AnykW qYnuM gwaux vwly hn, sB qyry gux gwauNdy hn!

So many musical measures and sub-measures are rendered in Your praise, and so many are the singers, all sing Your virtues!

gwvin quDno pvxu pwxI bYsMqru gwvY rwjw Drmu duAwry ]

gaavan tuDhno pavan paanee baisantar gaavai raajaa Dharam du-aaray.

hvw, pwxI Aqy A`g qyry gux gwauNdy hn, Aqy Drmrwj: iensw& krn vwlw dyvqw, qyry bUhy au~qy KVw qyrI v`ifAweI krdw hY[

The wind, water and fire praise You, and Dharamraj: god of justice, sings at Your door.

gwvin quDno icqu gupqu iliK jwxin iliK iliK Drmu bIcwry ]

gaavan tuDhno chit gupat likh jaanan likh likh Dharam beechaaray.

icqr qy gu`pq: Drmrwj dy dUq, jo lyKw ilKdy hn, Aqy ijnHW dw iliKAw Drmrwj ivcwrdw hY, auh vI qyrw j`s gwauNdy hn[

Chittar and Guptt: the two messengers of Dharamraj, whose records Dharamraj consults, also sing Your praise. (Chittar and Guptt, the two record-keeper gods. Dharamraj – god of judgment).

gwvin quDno eIsru bRhmw dyvI sohin qyry sdw svwry ]

gaavan tuDhno eesar barahmaa dayvee sohan tayray sadaa savaaray.

ijnHW nUµ qUM mwx bKSdw hYN - iSv jI, brhmw, Aqy dyvIAW, sdw qYnUµ gwien krdy hI sohxy l`gdy hn[

Your adorned gods: Shiva, Brahma, and goddesses, look nice (Beautiful) singing Your praise.

gwvin quDno ieMdR ieMdRwsix bYTy dyviqAw dir nwly ]

gaavan tuDhno indar indaraasan baithay dayviti-aa dar naalay.

qKq au~qy bYTw ieMdr, dyviqAW smyq qyry hzUr qyry gux gwauNdw hY[

Indra, seated on his throne, sings Your praise with the other gods.

gwvin quDno isD smwDI AMdir gwvin quDno swD bIcwry ]

gaavan tuDhno siDh samaaDhee andar gaavan tuDhno saaDh beechaaray.

isD: krwmwqI sMq, Awpxy iDAwn dy AMdr, Aqy swDU AwpxI soc-ivcwr ivc, qyrw nwm jpdy hn[

The adepts in their meditation, and saints in their contemplation, sing Your praise.

gwvin quDno jqI sqI sMqoKI gwvin quDno vIr krwry ]

gaavan tuDhno jatee satee santokhee gaavan tuDhno veer karaaray.

qYnUµ gwauNdy hn jqI: kwm ijnHW dy v`s hY, sqI: jo s`c inBwauNdy hn, sbr krn vwly, Aqy qkVy XoDy: bhwdur, vI[

Those with sex-control (abstinents), truthful people, those with contentment, and fearless warriors too, sing Your praise.

gwvin quDno pMifq pVin rKIsur jugu jugu vydw nwly ]

gaavan tuDhno pandit parhan rakheesur jug jug vaydaa naalay.

ivdvwn Aqy coxvyN irSI, jugW jugW qoN, vydW sxy, qyrw j`s gwauNdy hn[

Scholars and Rishis: Saints, and Vedas have been singing Your praise since the time immemorial.

gwvin quDno mohxIAw mnu mohin surgu mCu pieAwly ]

gaavan tuDhno mohnee-aa man mohan surag machh pa-i-aalay.

mn nUµ mOh lYx vwlIAW suMdrIAW: dyvIAW, svrg, m`C: DrqI, Aqy ipAwly: pwqwl, qyry gux gwauNdy hn[

The captivating beauties: goddesses, heaven, earth and nether-regions (Bottoms of earths) sing Your praise.

gwvin quDno rqn aupwey qyry ATsiT qIrQ nwly ]

gaavan tuDhno ratan upaa-ay tayray athsath tirath naalay.

qyry bxwey rqn: mhwpurS, swry qIrQW smyq qYnUµ iDAwauNdy hn[

Jewels (the evolved people), created by You, along with 68 places of pilgrimages, sing Your praise.

gwvin quDno joD mhwbl sUrw gwvin quDno KwxI cwry ]

gaavan tuDhno joDh mahaabal sooraa gaavan tuDhno khaanee chaaray.

bVy qkVy joDy, blvwn-bhwdur, DrqI dIAW Kudwnw coN au~pj - Bwv hr cIz, hr iksm dy jwndwr, ieh sB kuJ qYnUµ gwauNdw hY[

The mighty warriors, super-heroes, minerals (produce from the mines) i.e. everything, and all types of living beings, sing Your praise.

gwvin quDno KMf mMfl bRhmMfw kir kir rKy qyry Dwry ]

gaavan tuDhno khand mandal barahmandaa kar kar rakhay tayray Dhaaray.

swrIAW DrqIAW, rcnw dy mMfl: p`Dr, Aqy swrw sMswr, ik jo qUM bxw bxwky iek nXm ivc bnH ky clwauNdw hYN, qYnUµ gwauNdy hn[

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

syeI quDno gwvin jo quDu Bwvin rqy qyry Bgq rswly ]

say-ee tuDhno gaavan jo tuDh bhaavan ratay tayray bhagat rasaalay.

auh hI qyry gux gwauNdy hn ik jo qYnUµ cMgy l`gdy hn, Aqy auh hn qyry prymI Bgq[

Only those accepted by You can sing Your praise, and such are Your devotees.

hoir kyqy quDno gwvin sy mY iciq n Awvin nwnku ikAw bIcwry ]

hor kaytay tuDhno gaavan say mai chit na aavan naanak ki-aa beechaaray.

nwnk, hor ikMny ku qYnUµ gwauNdy hn kI ivcwr krW, mYN qW AMdwzw vI nhI lw skdw!

Nanak, how many more sing You, how can I contemplate on this, I cannot even think of it!

soeI soeI sdw scu swihbu swcw swcI nweI ]

so-ee so-ee sadaa sach saahib saachaa saachee naa-ee.

auh s`cw vwihgurU hmySw kwiem hY, v`fI scweI auh Awp qy auhdw nwm hY[

Only the Lord is immortal, and the real truth is He and His Name.

hY BI hosI jwie n jwsI rcnw ijin rcweI ]

hai bhee hosee jaa-i naa jaasee rachnaa jin rachaa-ee.

auh ik ijs ny sMswr bxwieAw hY, hux hY Aqy sdw hovygw, ikqy jwiegw nhI – auhdw AMq nhI hovygw[

He Who created all, is, shall ever be, and will not go away - will not end: perish.

rMgI rMgI BwqI kir kir ijnsI mwieAw ijin aupweI ]

rangee rangee bhaatee kar kar jinsee maa-i-aa jin upaa-ee.

keI qrHW dy nwl vwihgurU ny rMg-brMgIAW iksmW dIAW sMswr dIAW vsqW bxweIAW hn[

God has created things of the world of different kinds and styles.

kir kir dyKY kIqw Awpxw ijau iqs dI vifAweI ]

kar kar daykhai keetaa aapnaa jiv tis dee vadi-aa-ee.

auhnUµ ij`dW cMgw l`gdw hY, AwpxI rcnw dw AnMd mwxdw hY[

He enjoys His Creation the way He likes.

jo iqsu BwvY soeI krsI iPir hukmu n krxw jweI ]

jo tis bhaavai so-ee karsee fir hukam na karnaa jaa-ee.

ij`dW auhnUµ cMgw l`gygw krygw, koeI kih nhI skdw ik qUM au~dW nhI ie`dW kr[

He will do according to His pleasure nobody can dictate Him.

so pwiqswhu swhw piqswihbu nwnk rhxu rjweI ]

so paatisaahu saahaa paatisaahib naanak rahan rajaa-ee.

auh pwiqSwh, SwhW dw pwiqSwh hY[ nwnk, sB nUµ auhdI rzw ivc rihxw hI SoBdw hY[

He is the King, King of kings. Nanak, it is right to accept His Will. ||

Awsw mhlw 1 ]

aasaa mehlaa 1.

Awsw mhlw pihlw[

Aasaa, First Mehla.

suix vfw AwKY sBu koie ]

sun vadaa aakhai sabh ko-ay.

vwihgurU jI, dUijAW qoN suxky sB koeI quhwnUM v`fw AwKdw hY[

Hearing of Your (God’s) Greatness, everyone calls You Great.

kyvfu vfw fITw hoie ]

kayvad vadaa deethaa ho-ay.

qusIN ik`fy v`fy ho, koeI quhwnUM dyKy qW d`sy[

But, how Great are You, only he can tell who sees You.

kImiq pwie n kihAw jwie ]

keemat paa-ay na kahi-aa jaa-ay.

quhwfI kdr kImq koeI jwx nhI skdw, Aqy so quhwfy bwry kuJ d`s nhI skdw[

No one can realize Your Value, and none can tell anything about You.

khxY vwly qyry rhy smwie ]1]

kahnai vaalay tayray rahay samaa-ay. ||1||

jo quhwfy bwry ds skdy hn, auh quhwfy ivc hI lIn ho gey hUMdy hn, dsx kI!

Those who can describe You, they stay absorbed in You, how can they tell! ||1||

vfy myry swihbw gihr gMBIrw guxI ghIrw ]

vaday mayray saahibaa gahir gambheeraa gunee gaheeraa.

myry v`fy swihb, qusIN guxw dy gihr: fUMGy, Aqy gMBIr: SWq, ghIr: gihry (smuMdr), ho[

My Great Master, You are the deep ocean of excellence.

koie n jwxY qyrw kyqw kyvfu cIrw ]1] rhwau ]

ko-ay na jaanai tayraa kaytaa kayvad cheeraa||1||rahaa-o.

koeI nhI jwxdw quhwfw cIr: Awr-pwr (cOVweI, h`d), ikMnw ku hY[ rhwau[ (rhwau dw ArQ hY Tihrwau – Tihro Aqy ies nUM vIcwro)[

No one knows the vastness of Your Expanse. ||1||Pause||

siB surqI imil suriq kmweI ]

sabh surtee mil surat kamaa-ee.

sB suriqAW: BjnIkW ny, iml ky bMdgI kIqI, quhwnUM jwxn leI[

All the worshippers worshipped You together, to know Your greatness.

sB kImiq imil kImiq pweI ]

sabh keemat mil keemat paa-ee.

swry pwrKUAW ny quhwnUNM jwxn leI iml ky prK kIqI[

All the evaluators got together and tried to evaluate You.

igAwnI iDAwnI gur gurhweI ]

gi-aanee Dhi-aanee gur gurhaa-ee.

igAwnvwnw, surqI joVn vwilAW, Aijhy gur: v`fy, gurhweI: gur-BweIAW (vfyirAW), jqn kIqy[

The learned people, the worshippers, such noble ones and the nobler still, tried to know You.

khxu n jweI qyrI iqlu vifAweI ]2]

kahan na jaa-ee tayree til vadi-aa-ee. ||2||

koeI quhwfI iek iql Br vifAweI vI nhI ds sikAw[

Whatever may be done, no one can describe even a fraction of Your Greatness. ||2||

siB sq siB qp siB cMigAweIAw ]

sabh sat sabh tap sabh chang-aa-ee-aa.

scweI, qpisAw, Aqy cMigAweIAW[

Truthfulness, austerity, and goodness,

isDw purKw kIAw vifAweIAw ]

siDhaa purkhaa kee-aa vadi-aa-ee-aa.

isDW: cmqkwrI purSW, dIAW v`ifAweIAW,

Great qualities of adepts,

quDu ivxu isDI iknY n pweIAw ]

tuDh vin siDhee kinai na paa-ee-aa.

BwvyN kuJ vI hovy, quhwfI ikrpw dy ibnw koeI vI is`DI: isDw rwh (s`cw igAwn, SkqIAW), nhI pw skdw[

Without You, no one can find the right-path - realize You. (Sidhi - supernatural power: ability to know Him).

krim imlY nwhI Twik rhweIAw ]3]

karam milai naahee thaak rahaa-ee-aa. ||3||

cMgy krmw, quhwfI ikrpw dy nwl ieh sB kuJ prwpq huMdw hY, Aqy koeI rok (Twk) nhI pw skdw[

All this – Your realization, is achieved by good deeds, Your Grace, and no one can put any obstacle. ||3||

AwKx vwlw ikAw vycwrw ]

aakhan vaalaa ki-aa vaychaaraa.

ieh bMdw ivcwrw quhwfy gux kI gwauN skdw hY!

What can the poor fellow praise You!

isPqI Bry qyry BMfwrw ]

siftee bharay tayray bhandaaraa.

is&qW dy quhwfy BMfwr Bry pey hn, byAMq quhwfIAW is&qW krdy hn[

Your treasures are overflowing with Your Praise – countless praise You.

ijsu qU dyih iqsY ikAw cwrw ]

jis too deh tisai ki-aa chaaraa.

iksy dy jqn (cwrw) v`s kuJ nhI, quhwfI is&q auh hI krygw ijs nUM quhwfI bKiSS ho jwvy[

Self-efforts can get nothing, Your praise comes through Your Blessing only.

nwnk scu svwrxhwrw ]4]2]

naanak sach savaaranhaaraa. ||4||2||

nwnk, s`c (quhwfw nwm) hI sB kuJ svwrn vwlw hY[

Nanak, the Truth (His Name) is the only Doer – sets things right. ||4||2||

Awsw mhlw 1 ]

aasaa mehlaa 1.

rwg Awsw, mhlw pihlw[

Aasaa, First Mehla.

AwKw jIvw ivsrY mir jwau ]

aakhaa jeevaa visrai mar jaa-o.

quhwfy nwm dw jwp myrw jIvn hY, Aqy quhwnUM Bulw dyxw mOq[

Chanting Your Name is my life, and forgetting it is death.

AwKix AauKw swcw nwau ]

aakhan a-ukhaa saachaa naa-o.

Br, nwm-jwp krnw AOKI g`l hY[

But, it is difficult to recite the True Name.

swcy nwm kI lwgY BUK ]

saachay naam kee laagai bhookh.

jykr s`cy nwm dI BuK: cwau, l`g jwvy[

If one becomes hungry (eager), for the True Name,

auqu BUKY Kwie clIAih dUK ]1]

ut bhookhai khaa-ay chalee-ahi dookh. ||1||

&yr ieh BuK (prmwqmw dI prIq) duKW nUM Kw jWdI hY[

Then, such a hunger (Love of God) eats away all afflictions. ||1||

so ikau ivsrY myrI mwie ]

so ki-o visrai mayree maa-ay.

myrI mwey, qW &yr Aijhw nwm ikauN Bu`ly,

Dear mother, then why should one forget such a Name,

swcw swihbu swcY nwie ]1] rhwau ]

saachaa saahib saachai naa-ay. ||1|| rahaa-o.

j`d ik isr& s`cy vwihgurU dw nwm hI s`cw - sB kuJ krn Aqy suK dyx vwlw, hY[ rhwau - Tihrwau[

When only the True Master’s True Name is the Doer, giver of the boons. ||1||Pause||

swcy nwm kI iqlu vifAweI ]

saachay naam kee til vadi-aa-ee.

s`cy nwm dI iql Br vifAweI,

Trying to describe the Greatness of even a fraction of the True Name,

AwiK Qky kImiq nhI pweI ]

aakh thakay keemat nahee paa-ee.

AwKx vwly AwKdy: vIcwrdy, hwr gey, Br kImq nw pw sky[

The people got weary of contemplating on this, but could not evaluate Him.

jy siB imil kY AwKx pwih ]

jay sabh mil kai aakhan paahi.

jy swry iml ky dsx dw pwih: jqn, krn,

Even if all were to come together and try to tell,

vfw n hovY Gwit n jwie ]2]

vadaa na hovai ghaat na jaa-ay. ||2||

vwihgurU dI vifAweI ivc koeI vwD Gwt nhI kr skygw[

No one will be able to add, or take away the Greatness of the Lord. ||2||

nw Ehu mrY n hovY sogu ]

naa oh marai na hovai sog.

prmwqmw mrdw nhI Aqy nw hI auhdw sog mnwaux dI loV pYNdI hY[

The Lord does not die, and there is never a need to mourn Him.

dydw rhY n cUkY Bogu ]

daydaa rahai na chookai bhog.

auh dwqW idMdw rihMdw hY, Aqy auhdw Bogu: BMfwr, mu`kdw nhI[

He keeps on giving, and His treasures never run out.

guxu eyho horu nwhI koie ]

gun ayho hor naahee ko-ay.

dwqW deI jwxw auhdw gux hY, auhdy vrgw hor koeI nhI[

His Virtue is to give, and there is none other like Him.

nw ko hoAw nw ko hoie ]3]

naa ko ho-aa naa ko ho-ay. ||3||

nw kdy koeI auhdy vrgw hoieAw hY, nw kdy hovygw[

There has never been anyone like Him, and none will ever be. ||3||

jyvfu Awip qyvf qyrI dwiq ]

jayvad aap tayvad tayree daat.

ij`fy v`fy qusIN ho, aufIAW v`fIAW hI quhwfIAW dwqW hn[

As Great You are, so Great are Your Gifts.

ijin idnu kir kY kIqI rwiq ]

jin din kar kai keetee raat.

qusIN kMm krn leI idn bxw, nwl Awrwm krn leI rwq bxweI hY[

You created the day to work, and with it night to rest.

Ksmu ivswrih qy kmjwiq ]

khasam visaareh tay kamjaat.

jo koeI ieho ijhy idAwlU mwlk nUM Bu`ly qW auh kmInw hY[

One who forgets such a kind Master is mean.

nwnk nwvY bwJu snwiq ]4]3]

naanak naavai baajh sanaat. ||4||3||

nwnk, nwm qoN ibnw bMdw snwiq: mhw-nIc, hY[

Nanak, without His Name, a person is degraded one. ||4||3||

rwgu gUjrI mhlw 4 ]

raag goojree mehlaa 4.

rwg gUjrI, mhlw cOQw[

Raag Goojaree, Fourth Mehl.

hir ky jn siqgur sqpurKw ibnau krau gur pwis ]

har kay jan satgur satpurkhaa bina-o kara-o gur paas.

vwihgurU dy ipAwry s`c dI mUrq siqgurU jI, myrI quhwfy A`gy bynqI hY,

Beloved of the Lord the True Guru, I offer my humble prayer to you.

hm kIry ikrm siqgur srxweI kir dieAw nwmu prgwis ]1]

ham keeray kiram satgur sarnaa-ee kar da-i-aa naam pargaas. ||1||

mYN kIVw mkOVw, siqgur jI, quhwfI Srn hW, ikrpw krky mYnUM nwm dw igAwn bKSo[

The True Guru, I am an insect - a worm, seeking your refuge, kindly bless me with realization of the Naam - the Name of God. ||1||

myry mIq gurdyv mo kau rwm nwmu prgwis ]

mayray meet gurdayv mo ka-o raam naam pargaas.

myry im`qr mhW purS gurU jI, mYnUM nwm dw igAwn bKSo[

My friend divine Guru, please enlighten me with the Name of the Lord.

gurmiq nwmu myrw pRwn sKweI hir kIriq hmrI rhrwis ]1] rhwau ]

gurmat naam mayraa paraan sakhaa-ee har keerat hamree rahraas. ||1|| rahaa-o.

gurU dw bKiSAw vwihgurU-nwm, myry prwxW (suAsW) dw sKweI: shwrw, Aqy vwihgurU-kIrqn myry jIvn dw rhrwis: shI rsqw, bx jwvy[ rhwau - Tihrwau[

The Name of the Lord bestowed on me by the Guru may become the support of my life, and His praise my life's true way. ||1||Pause||

hir jn ky vf Bwg vfyry ijn hir hir srDw hir ipAws ]

har jan kay vad bhaag vadayray jin har har sarDhaa har pi-aas.

vwihgurU dy prymIAW dy v`fy Bwg hn ik ijnHW dy mn ivc auhdI SrDw Aqy qryh (ipAws) hY[

The person who loves God has great fortune, he has faith and longing for Him.

hir hir nwmu imlY iqRpqwsih imil sMgiq gux prgwis ]2]

har har naam milai tariptaasahi mil sangat gun pargaas. ||2||

hrI dw nwm prwpq krky iehnw nUM SWqI imldI hY, Aqy gurmuKW dI sMgq dy nwl iehnw dy ivc cMigAweIAW AwauNdIAW hn[

Such persons get satiated on obtaining the Name of Hari: the Lord, and by joining the God-Oriented people virtues develop in them. ||2||

ijn hir hir hir rsu nwmu n pwieAw qy BwghIx jm pwis ]

jin har har har ras naam na paa-i-aa tay bhaagheen jam paas.

ijnHW vwihgurU dy nwm dw svwd nhI mwixAw auh bdiksmq hn qy jmW dy v`s pYxgy[

Those who have not tasted the Name of the Lord are unfortunate, they shall be dealt with by the messengers of death.

jo siqgur srix sMgiq nhI Awey iDRgu jIvy iDRgu jIvwis ]3]

jo satgur saran sangat nahee aa-ay Dharig jeevay Dharig jeevaas. ||3||

jo siqgur dI Srn sMgq ivc nhI Awey lwAnq hY auhnw dw jIvx Aqy jIvx dI Aws[

Those who did not come to the protection of the True Guru in the holy congregation, cursed are they and their hopes of living. ||3||

ijn hir jn siqgur sMgiq pweI iqn Duir msqik iliKAw ilKwis ]

jin har jan satgur sangat paa-ee tin Dhur mastak likhi-aa likhaas.

ijs vwihgurU dy syvk ny siqgurU dI sMgq pw leI hY, aus dy m`Qy au~qy prmwqmw dy GroN cMgy lyK ilKy hoey hn[

That servant of God who attained company of the True Guru, has such a destiny inscribed on his foreheads (He has the luck to meet the True Guru).

Dnu DMnu sqsMgiq ijqu hir rsu pwieAw imil jn nwnk nwmu prgwis ]4]4]

Dhan Dhan satsangat jit har ras paa-i-aa mil jan naanak naam pargaas. ||4||4||

sqsMgq Dn hY ik ijs qoN vwihgurU dw svwd (AnMd) imldw hY[ nwnk, siqsMgq ivc prmwqmw dy prymIAW nUM iml ky prmySr dy nwm dw igAwn prwpq huMdw hY[

Blessed is the True: God-Oriented, congregation where one gets the taste of the Lord. Nanak, meeting with His servants in the congregation, the Name of the Lord is realized. ||4||4||

rwgu gUjrI mhlw 5 ]

raag goojree mehlaa 5.

rwg gUjrI, mhlw pMjvW[

Raag Goojaree, Fifth Mehla.

kwhy ry mn icqvih audmu jw Awhir hir jIau pirAw ]

kaahay ray man chitvahi udam jaa aahar har jee-o pari-aa.

mnw qYnUM rozI leI Awhr krn dI ikauN icMqw hY ik j`d vwihgurU nUM Awp hI qyrw Awhr: iDAwn, hY[

O my mind, why do you worry for your living, when the Lord Himself is taking care of you!

sYl pQr mih jMq aupwey qw kw irjku AwgY kir DirAw ]1]

sail pathar meh jant upaa-ay taa kaa rijak aagai kar Dhari-aa. ||1||

prmwqmw ny islW Aqy pQrW dy AMdr vI jIv-jMq pYdw kIqy hn Aqy iehnw dy leI auhny pihlW hI irzk iqAwr kr r`iKAw hY[

He created the living beings even in the rocks and stones, and supplied their provisions before hand. ||1||

myry mwDau jI sqsMgiq imly su qirAw ]

mayray maaDha-o jee satsangat milay so tari-aa.

myry mwDau jI: mwieAw dy pqI (prmwqmw) jI, jo sqsMgq prwpq kr lvy auh qr jWdw hY[

My Master (of Mayaa - worldly things: God), one who joins the True congregation is saved.

gur prswid prm pdu pwieAw sUky kwst hirAw ]1] rhwau ]

gur parsaad param pad paa-i-aa sookay kaasat hari-aa. ||1|| rahaa-o.

gurU dI ikrpw dy nwl au~c-pdvI pw leI dI hY, A`qy su`kI kwst: l`kVI, vI hrI ho jWdI hY[ rhwau[

By Guru's Grace the supreme status is obtained, and even the dry wood becomes green: blossoms. ||1||Pause||

jnin ipqw lok suq binqw koie n iks kI DirAw ]

janan pitaa lok sut banitaa ko-ay na kis kee Dhari-aa.

jnin: mwqw, ipqw, lok, suq: pu`qr, binqw: bIvI, koeI vI iksy dw DirAw: Awsrw, nhI[

Mother, father, friend, son or spouse, no one is the support of anyone else.

isir isir irjku sMbwhy Twkuru kwhy mn Bau kirAw ]2]

sir sir rijak sambaahay thaakur kaahay man bha-o kari-aa. ||2||

j`d hr iek dw irzk: rozI, vwihgurU Awp sMbwhy: phucWdw hY, mnw &yr qYnUM fr kwhdw hY?

The Lord provides sustenance to everyone, then why should you worry, my mind? ||2||

aUfy aUif AwvY sY kosw iqsu pwCY bcry CirAw ]

ooday ood aavai sai kosaa tis paachhai bachray chhari-aa.

(iek kUMj) au~f ky Aw jWdI hY sNYkVy koh (3 mIl dw iek koh), Awpxy b`cy ip`Cy C`f ky[

The crane flies hundreds of miles, leaving its young ones behind.

iqn kvxu KlwvY kvxu cugwvY mn mih ismrnu kirAw ]3]

tin kavan khalaavai kavan chugaavai man meh simran kari-aa. ||3||

auhnw b`icAW nUM kaux KvwauNdw qy cogw idMdw hY, kUMj mn ivc hI auhnw dI sMBwl leI vwihguurU nUM bynqI krdI rihMdI hY[

Who provides feed to the chickens of a crane, in its mind it keeps praying to the Lord for their protection. ||3||

siB inDwn ds Ast isDwn Twkur kr ql DirAw ]

sabh niDhaan das asat sidhaan thaakur kar tal Dhari-aa.

swry inDwn: in`DIAW (Kzwny), ds Ast: ATwrW, isDwn: isDIAW (krwmwqW), vwihgurU jI quhwfy kr: h`Q, ql: qlI, qy peIAW hn (kUMj dy b`cy pwlxy qW iek bMny, vwihgurU jI qusIN sB kuJ kr skdy ho)[

All (Nine) treasures, and (eighteen) supernatural powers, are on the Palm of God. (Leaving aside protecting the crane-chickens, You are all powerful to do every thing)

jn nwnk bil bil sd bil jweIAY qyrw AMqu n pwrwvirAw ]4]5]

jan naanak bal bal sad bal jaa-ee-ai tayraa ant na paraavari-aa. ||4||5||

vwihgurU dw dws nwnk sYNkVy vwr vwrI jWdw hY, s`cy pwiqSwh quhwfw AMq, pwrwvwr: aurvwr pwr, koeI nhI[ byAMq ho[

O God, You are limitless and have no boundaries, Nanak is in Your service, and is a sacrifice (Appreciation) to You countless times. ||4||5||

rwgu Awsw mhlw 4 so purKu

raag aasaa mehlaa 4 so purakhu

rwg Awsw, mhlw cOQw, so purK[ (purK: purS, vwihgurU)[

Raag Aasaa, Fourth Mehla, So Purakh. (That Primal Being, God).

<> siqgur pRswid ]

ik-oNkaar satgur parsaade

sB QwvW Aqy vsqW ivc v`sdy vwihgurU jI, ijsdw igAwn s`cy gurU jI dI ikrpw dy nwl huMdw hY[

All Pervading God, realized by the Grace of the True Guru.

so purKu inrMjnu hir purKu inrMjnu hir Agmw Agm Apwrw ]

so purakh niranjan har purakh niranjan har agmaa agam apaaraa.

so purK: vwihgurU, inrMjn: dwZ-doS qoN rihq (piv`qr) hY, hir purK: hrI-purS (prmwqmw) pivq`r hY[ hir: vwihgurU, AgMmw AgMm: phuMc qoN prHy, Apwrw: byAMq, hY[

God is Immaculate, the Pure Being, Inaccessible and Limitless.

siB iDAwvih siB iDAwvih quDu jI hir scy isrjxhwrw ]

sabh Dhi-aavahi sabh Dhi-aavahi tuDh jee har sachay sirjanhaaraa.

hr koeI quhwnUM iDAwauNdw hY, sB quhwnUM “mn itkw ky jpdy” hn, hrI jI s`cy rcnw krn vwly jIau[

All fix their minds on You, recite Your Name, the True Creator Lord!

siB jIA qumwry jI qUM jIAw kw dwqwrw ]

sabh jee-a tumaaray jee tooN jee-aa kaa daataaraa.

sB jIv quhwfy hn, qusI jIvW nUM sB kuJ dyx vwly ho[

All living beings are Yours, You are the Giver to all.

hir iDAwvhu sMqhu jI siB dUK ivswrxhwrw ]

har Dhi-aavahu santahu jee sabh dookh visaaran-haaraa.

sMq jno, hrI dw iDAwn Dwro (mn itkw ky nwm jpo), ieh duK dUr krn vwlw hY[

O saints, recite the Name of the Lord, He is the remover of afflictions.

hir Awpy Twkuru hir Awpy syvku jI ikAw nwnk jMq ivcwrw ]1]

har aapay thaakur har aapay sayvak jee ki-aa naanak jant vichaaraa. ||1||

hrI (vwihgurU) Awpy mwilk hY, Awpy syvk vI hY jI[ nwnk, ivcwry lokW dy h`Q-vs kuJ nhI[

The Lord Himself is the Master, He Himself is the Servant too. Nanak, what can the humble people do by themselves! ||1||

qUM Gt Gt AMqir srb inrMqir jI hir eyko purKu smwxw ]

tooN ghat ghat antar sarab nirantar jee har ayko purakh samaanaa.

qusIN hr jIv dy mn ivc vsdy ho, sBnw ivc ho, AkwlpurK jI isr& qsIN hI sBnw ivc smwey hoey ho[

You are in every heart, and in all things. You are there in all beings (In everyone and everything).

ieik dwqy ieik ByKwrI jI siB qyry coj ivfwxw ]

ik daatay ik bhaykhaaree jee sabh tayray choj vidaanaa.

iek dwqy: dwn krn vwly, qy iek iBKwrI hn, ieh sB quhwfy hI v`fy coj: Kyf, hn[

Some do charities, others are beggars. This is Your wonderful play!

qUM Awpy dwqw Awpy Bugqw jI hau quDu ibnu Avru n jwxw ]

tooN aapay daataa aapay bhugtaa jee ha-o tuDh bin avar na jaanaa.

qusIN Awpy hI dwqy Aqy Awpy hI ieh dwqW hMfwauNx vwly ho, (sB kuJ qusIN ho), mYN hor iksy nUM kuJ nhI jwxdw[

You are the Giver of charities, and You enjoy them, I know none other (who is all powerful).

qUM pwrbRhmu byAMqu byAMqu jI qyry ikAw gux AwiK vKwxw ]

tooN paarbarahm bay-ant bay-ant jee tayray ki-aa gun aakh vakhaanaa.

qusI pwrbrhm: mnuKI smJ-buD qoN pry (prmwqmw) ho, byAMq byAMq ho jI, mYN quhwfy ikhVy ikhVy gux d`sW!

You are Infinite, Your are Limitless. What Virtues of Yours can I speak of!

jo syvih jo syvih quDu jI jnu nwnku iqn kurbwxw ]2]

jo sayveh jo sayveh tuDh jee jan naanak tin kurbaanaa. ||2||

ijhVw quhwnUM syvdw: nwm jpdw hY jI, quhwfw syvk nwnk auhnw qoN kurbwn hY[

Those who serve You, Your servant Nanak is a sacrifice to them (Is in their appreciation!) ||2||

hir iDAwvih hir iDAwvih quDu jI sy jn jug mih suKvwsI ]

har Dhi-aavahi har Dhi-aavahi tuDh jee say jan jug meh sukhvaasee.

vwihgurU jI, jo quhwnUM iDAwauNdy hI iDAwauNdy hn, auh lok sMswr ivc suKI vsdy hn[

Those who think of You, recite Your Name, live in this world with mental peace.

sy mukqu sy mukqu Bey ijn hir iDAwieAw jI iqn qUtI jm kI PwsI ]

say mukat say mukat bha-ay jin har Dhi-aa-i-aa jee tin tootee jam kee faasee.

auh mukq hn, mukq hn jI, ijnHW quhwnUM iDAwieAw hY, auhnw dI j`mW dI PWsI tut geI hY[

They are liberated who think of You, for them the noose of death is no more.

ijn inrBau ijn hir inrBau iDAwieAw jI iqn kw Bau sBu gvwsI]

jin nirbha-o jin har nirbha-o Dhi-aa-i-aa jee tin kaa bha-o sabh gavaasee.

ijnHW ny fr-rihq (prmwqmw), fr-rihq nUM iDwAieAw hY jI, auhnw dw sB fr mu`k jWdw hY[

Those who think of the Fearless One (God), all their fears go away.

ijn syivAw ijn syivAw myrw hir jI qy hir hir rUip smwsI ]

jin sayvi-aa jin sayvi-aa mayraa har jee tay har har roop samaasee.

ijnHW ny myry prmwqmw nUM syivAw hI syivAw hY jI, auh auhdy srUp ivc hI smw jWdy hn[

Those who serve, who serve my Lord, are absorbed into His Being.

sy DMnu sy DMnu ijn hir iDAwieAw jI jnu nwnku iqn bil jwsI ]3]

say Dhan say Dhan jin har Dhi-aa-i-aa jee jan naanak tin bal jaasee. ||3||

auh Dn hn, Dn hn, ijnHW ny vwihgurU nUM iDAwieAw hY, nwnk auhnw qoN bilhwr hY[

Blessed are they, blessed are they, who meditate on God. His servant Nanak is a sacrifice - an appreciation, to them ||3||

qyrI Bgiq qyrI Bgiq BMfwr jI Bry ibAMq byAMqw ]

tayree bhagat tayree bhagat bhandaar jee bharay bi-ant bay-antaa.

quhwfI BgqI, BgqI quhwfI dy Bry pey byAMq hI byAMq Kzwny hn[

Filled up are numberless treasures and treasures of Your worship (Great many people worship You).

qyry Bgq qyry Bgq slwhin quDu jI hir Aink Anyk Anµqw ]

tayray bhagat tayray bhagat salaahan tuDh jee har anik anayk anantaa.

quhwfy Bgq, Bgq quhwfy quhwnUM slwhux vwly keI AnykW hI AnykW hn[

Your devotees, devotees of Yours who praise You, are many, numberless, and limitless.

qyrI Aink qyrI Aink krih hir pUjw jI qpu qwpih jpih byAMqw ]

tayree anik tayree anik karahi har poojaa jee tap taapeh jaapeh bay-antaa.

AnykW hI AnykW prmwqmw dI pUjw krdy hn jI, ik jo DUxIAW qwpdy, jwp krdy hn byAMq qrHW[

Many, so very many worship You, they worship you sitting close to bon-fires (In hard ways), and chant Your Name in many ways.

qyry Anyk qyry Anyk pVih bhu isimRiq swsq jI kir ikirAw Ktu krm krMqw ]

tayray anayk tayray anayk parheh baho simrit saasat jee kar kiri-aa khat karam karantaa.

qyry kIqy AnykW hI AnykW (pMifq) bhuq pVHdy hn ismirqIAW, Swsqr Aqy ieSnwn-pwxI krky krdy hn Cy krm[

isimRiq - isimRqIAW: ihMdU Drm dIAW 27 pusqkW[ iehnw ivc ihMdU Drm dy cwr vydW dw igAwn hY; swsqr - ihMdU i&ls&y dy 6 grMQ: sWK, pwqMjl: Xog, inAwey, vYSyiSk, mImwnsw, vydWq); Kt krm – mnU-isimRqI Anuswr Cy krm: pVHnw-pVHwauxw, dwn dyxw-lYxW, jg krnw-krwauxw[

Your many, many of Your devotees, so very many read the various Simritees and Shaastras. (Ancient religious books of Hindus). They perform rituals and religious rites.

sy Bgq sy Bgq Bly jn nwnk jI jo Bwvih myry hir BgvMqw ]4]

say bhagat say bhagat bhalay jan naanak jee jo bhaaveh mayray har bhagvantaa. ||4||

gur-syvk nwnk, auh Bgq, isr& auh hI Bgq cMgy hn ik jo vwihgurU nUM ipAwry l`gdy hn[

O servant Nanak, those devotees, only those devotees are good, who are dear to God. ||4||

qUM Awid purKu AprMpru krqw jI quDu jyvfu Avru n koeI ]

tooN aad purakh aprampar kartaa jee tuDh jayvad avar na ko-ee.

qusIN muFlI-hsqI ho (SurU qoN), quhwfw pwrwvwr nhI: byAMq ho, sB kuJ krn vwly ho jI, quhwfy ij`fw hor koeI nhI[

You are the Primal Being (From the beginning), Limitless, Creator, and there is none else as Great as You.

qUM jugu jugu eyko sdw sdw qUM eyko jI qUM inhclu krqw soeI ]

tooN jug jug ayko sadaa sadaa tooN ayko jee tooN nihchal kartaa so-ee.

qusIN jug jug ivc iek, sdw sdw isr& qusIN hI iek jI, iek swr kwiem rcnw krn vwly ho[

Age after age, You have been the One, forevere and ever One, You have been the unchanged Creator.

quDu Awpy BwvY soeI vrqY jI qUM Awpy krih su hoeI ]

tuDh aapay bhaavai so-ee vartai jee tooN aapay karahi so ho-ee.

jo quhwnUM cMgw lgdw hY soeI huMdw hY jI, qusIN jo Awp krdy ho so hI huMdw hY[

Whatever You like that happens, everything happens according to Your Will.

quDu Awpy isRsit sB aupweI jI quDu Awpy isrij sB goeI ]

tuDh aapay sarisat sabh upaa-ee jee tuDh aapay siraj sabh go-ee.

qusIN Awp hI ieh sMswr ricAw hY jI, qusIN Awp hI rcnw krky iehnUM goh (msl, Kqm kr) idMdy ho[

You create the entire universe, and then Yourself destroy this Creation.

jnu nwnku gux gwvY krqy ky jI jo sBsY kw jwxoeI ]5]1]

jan naanak gun gaavai kartay kay jee jo sabhsai kaa jaano-ee. ||5||1||

dws nwnk, krqwpurK: rcnhwr, dy gux gwauNdw hY, ik jo sB kuJ jwxdw hY[

Servant Nanak sings the praise of the Creator (Who knows everything). ||5||1||

Awsw mhlw 4 ]

aasaa mehlaa 4.

Awsw mhlw cOQw[

Aasaa, Fourth Mehla.

qUM krqw sicAwru mYfw sWeI ]

tooN kartaa sachiaar maidaa saaN-ee.

qusIN rcnhwr ho myry s`cy mwilk!

You are the Creator my True Master!

jo qau BwvY soeI QIsI jo qUM dyih soeI hau pweI ]1] rhwau ]

jo ta-o bhaavai so-ee theesee jo tooN deh so-ee ha-o paa-ee. ||1|| rahaa-o.

jo quhwnUM cMgw l`gy auh hI hovygw, jo qusI idau so hI mYN pwauNdw hW[ rhwau - Tihrwau[

Whatever You please that happens, whatever You give that I get. ||1||Pause||

sB qyrI qUM sBnI iDAwieAw ]

sabh tayree tooN sabhnee Dhi-aa-i-aa.

sB rcnw quhwfI hY, quhwnUM swry iDAwauNdy hn[

Whole of the Creation belong to You, and everyone meditates on You.

ijs no ik®pw krih iqin nwm rqnu pwieAw ]

jis no kirpaa karahi tin naam ratan paa-i-aa.

ijnHW au~qy qusIN ikrpw krdy ho, auhnw nUM nwm dy jvwhr: hIry-moqI, imldy hn[

Those to whom You are compassionate, get the jewels of the Name of God.

gurmuiK lwDw mnmuiK gvwieAw ]

gurmukh laaDhaa manmukh gavaa-i-aa.

gurU dy ipAwirAW nUM (Awqimk) sB kuJ iml jWdw hY, AwpxI mn mrzI krn vwly sB kuJ gvw bYTdy hn[

The God-Oriented people attain the (spiritual) gains, and the self-oriented ones lose everything.

quDu Awip ivCoiVAw Awip imlwieAw ]1]

tuDh aap vichhorhi-aa aap milaa-i-aa. ||1||

qusI (AwpxI KuSI dy nwl) iksy nUM Awpxy qoN ivCoV idMdy ho, iksy nUM Awpxy nwl imlw lYNdy ho[

You (with Your pleasure) separate some from Yourself, and unite others with You. ||1||

qUM drIAwau sB quJ hI mwih ]

tooN daree-aa-o sabh tujh hee maahi.

qusIN dirAw ho (bhuq v`fy, byAMq), swrI rcnw quhwfy ivc smweI hoeI hY[

You are the River (Vast, Limitless), and the whole of Creation abides in You.

quJ ibnu dUjw koeI nwih ]

tujh bin doojaa ko-ee naahi.

quhwfy qoN ibnw hor dUsrw koeI vI nhI[

Without You, there is none else.

jIA jMq siB qyrw Kylu ]

jee-a jant sabh tayraa khayl.

ieh jIv-jMqU: swry jwndwr, quhwfI Kyf hn[

All beings and all creatures are Your playthings.

ivjoig imil ivCuiVAw sMjogI mylu ]2]

vijog mil vichhurhi-aa sanjogee mayl. ||2||

ivjog (ivCoVy dy nym) dy kwrn bMdw quhwfy nwl imilAw vI iviCiVAw hoieAw (nwm nw jpx dy kwrn, Bwvy ik ieh quhwfw hI rUp hY), Aqy sMjog (imlwp dw AsUl) dy kwrn imilAw hoieAw hY (nwm jpx dy kwrn)[

By the “Principle of Separation” one is away from You (The fellow is a projection of You, but is separated due to not reciting Your Name). By the “principle of union,” he is united with You (by reciting Your Name). ||2||

ijs no qU jwxwieih soeI jnu jwxY ]

jis no too jaanaa-ihi so-ee jan jaanai.

ijs nUM qusIN Awpxw igAwn bKSdy ho isr& auh hI quhwnUM jwx skdw hY[

Those to whom You bless with the knowledge about Yourself, only they understand You.

hir gux sd hI AwiK vKwxY ]

har gun sad hee aakh vakhaanai.

auh: Aijhw igAwnvwn, sdw hI quhwfy gux aucwrdw rihMdw hY[

Those persons with Your knowledge, constantly chant Your praise.

ijin hir syivAw iqin suKu pwieAw ]

jin har sayvi-aa tin sukh paa-i-aa.

ijnHW nyN vwihgurU nwm jipAw, auhnw suK prwpq kIqw hY[

Those who recite Your Name, get comfort and peace of mind.

shjy hI hir nwim smwieAw ]3]

sehjay hee har naam samaa-i-aa. ||3||

Aijhy, sihjy hI nwm dy nwl lIn ho jWdy hn[

Such people, effortlessly get absorbed into the Lord's Name. ||3||

qU Awpy krqw qyrw kIAw sBu hoie ]

too aapay kartaa tayraa kee-aa sabh ho-ay.

qusIN Awpy rcnw Aqy sB kuJ krn vwly ho, sB kuJ quhwfw kIqw hI huMdw hY[

You are the Creator, everything is Your doing.

quDu ibnu dUjw Avru n koie ]

tuDh bin doojaa avar na ko-ay.

quhwfy ibnw hor koeI dUsrw kuJ kr skx vwlw nhI[

There is none else who can do anything.

qU kir kir vyKih jwxih soie ]

too kar kar vaykheh jaaneh so-ay.

qusIN sB kuJ kr kr ky vyKdy: sMBwldy ho, Aqy jo huMdw hY sB jwxdy ho[

You create and watch: take care of, Your Creation. You are aware of all that happens.

jn nwnk gurmuiK prgtu hoie ]4]2]

jan naanak gurmukh pargat ho-ay. ||4||2||

dws nwnk, gurU au~qy Brosw kIiqAW r`b dIAW iehnw v`ifAweIAW dw igAwn ho jWdw hY[

Servant Nanak, the Greatness of the Lord is revealed through the Guru-Orientation. ||4||2||

Awsw mhlw 1 ]

aasaa mehlaa 1.

Awsw mhlw pihlw[

Aasaa, First Mehl.

iqqu srvrVY BeIly invwsw pwxI pwvku iqnih kIAw ]

tit saravrarhai bha-eelay nivaasaa paanee paavak tineh kee-aa.

aus sMswr-srovr: dunIAw ivc, swfw invws hY ik ijQy A`g qy pwxI: suK-duK, prmwqmw ny bxwey hn[

We residence at that world-pool (World) where the Lord has created pleasure and pain.

pMkju moh pgu nhI cwlY hm dyKw qh fUbIAly ]1]

pankaj moh pag nahee chaalai ham daykhaa tah doobee-alay. ||1||

mwieAw-moh dy pMkj: ic`kV, ivc KuBy pYr A`gy nhI v`Ddy, dyKdy dyKdy lok ies dldl iv`c fu`bI jWdy hn[

In the puddle (mud) of the worldly attachments the feet of the people are stuck and they cannot move. In this swamp, I see them drowning. ||1||

mn eyku n cyqis mUV mnw ]

man ayk na chaytas moorh manaa.

myry mn - mUrK mn, qUM iek vwihgurU nUM cyqy nhI krdw[

O my foolish mind, why you do not remember the Lord.

hir ibsrq qyry gux gilAw ]1] rhwau ]

har bisrat tayray gun gali-aa. ||1|| rahaa-o.

prmwqmw nUM Bulw ky qyry gux gl gey hn[ rhwau - Tihrwau[

By forgetting God, one’s virtues rot away. ||1||Pause||

nw hau jqI sqI nhI piVAw mUrK mugDw jnmu BieAw ]

naa ha-o jatee satee nahee parhi-aa moorakh mugDhaa janam bha-i-aa.

nw mYnUM kwm au~qy v`s hY, nw hI s`c qy c`ldw hW, mYN piVHAw hoieAw vI nhI, myrw jnm mUrKqw Aqy bysmJI vwlw hoieAw ipAw hY[

I have Neither self-control, nor am I truthful, or uneducated. My life is one of foolishness and ignorance.

pRxviq nwnk iqn kI srxw ijn qU nwhI vIsirAw ]2]3]

paranvat naanak tin kee sarnaa jin too naahee veesri-aa. ||2||3||

bynqI krdw hY nwnk, iehnUM auhnw dI Srn imly ik ijnHW nUM prmwqmw jI qusIN kdI Buldy nhI[

Nanak prays, bless me with the company of those who do not forget You. ||2||3||

Awsw mhlw 5 ]

aasaa mehlaa 5.

Awsw mhlw pMjvW[

Aasaa, Fifth Mehla.

BeI prwpiq mwnuK dyhurIAw ]

bha-ee paraapat maanukh dayhuree-aa.

qYnUM iml geI hY mnuK-dyh[

This human body has been given to you.

goibMd imlx kI ieh qyrI brIAw ]

gobind milan kee ih tayree baree-aa.

ieh jnm goibMd: DrqI dy mwlk (vwihgurU), nUM imlx dI qyrI vwrI hY[

This life is your occasion – chance, to meet God.

Avir kwj qyrY ikqY n kwm ]

avar kaaj tayrai kitai na kaam.

hor kuJ vI qyry kMm nhI Awauxw[

Nothing else will give you any gain. (You won’t avail anything from other pursuits).

imlu swDsMgiq Bju kyvl nwm ]1]

mil saaDhsangat bhaj kayval naam. ||1||

swDsMgq nUM iml ky isr& nwm jp[

Join the God-Oriented congregation, and only recite the Name of God. ||1||

srMjwim lwgu Bvjl qrn kY ]

saraNjaam laag bhavjal taran kai.

ieMqzwm: Awhr, kr ieh fr dw smuMdr: sMswr, qr jwx dw (nwm j`p)[

Make efforts to swim across this terrifying world-ocean (Recite His Name).

jnmu ibRQw jwq rMig mwieAw kY ]1] rhwau ]

janam baritha jaat rang maa-i-aa kai. ||1|| rahaa-o.

qyrw jnm by-mYnI (ivArQ) jw irhw hY mwieAw dI pkV ivc[ rhwau - Tihrwau[

Your life is being wasted in the worldly attachments. ||1||Pause||

jpu qpu sMjmu Drmu n kmwieAw ]

jap tap sanjam Dharam na kamaa-i-aa.

nwm-jwp, ilv sihq bMdgI, Awpy nUM kwbU krn, Aqy Drm dy kMm nhI kIqy[

I have not recited the Name of God, have not practiced any devoted worship, self-discipline, self-restraint, and did not have the righteous-living.

syvw swD n jwinAw hir rwieAw ]

sayvaa saaDh na jaani-aa har raa-i-aa.

sMqW dI syvw nhI kIqI, nw hI hrI mwilk (vwihgurU) nUM jwxieAw hY[

I did not serve the holy ones, and failed to realize the Lord.

khu nwnk hm nIc krMmw ]

kaho naanak ham neech karammaa.

nwnk dw kihxw hY, ik ieh iehnw mwVy kMmw vwlw hY[

Nanak says, his deeds are deplorable.

srix pry kI rwKhu srmw ]2]4]

saran paray kee raakho sarmaa. ||2||4||

vwihgurU jI, qusIN Srn Awey dI lwj r`K lvo[

My Lord, I seek Your protection, kindly preserve my honor! ||2||4||

kibXobwc bynqI pwÚ 10 ] cOpeI ]

Kabeo-vaach baent.ee Chaupai

ieh cOpeI hY, kvI dI bynqI, d`svyN pwiqSwh dI aucwrI[

Style of poetry, humble request, by the 10th Guru.

hmrI kro hwQ dY r`Cw ]

Hamree karo haath d.e rachhaa

qusIN Awpxw h`Q: shwrw, dy ky myrI rKSw kro[

Please, be my support and protect me .

pUrn hoie icq kI ie`Cw ]

Pooran ho-e chitt ichhaa

iehdy nwl myry mn dI Aws pUrI ho jwvygI,

This will fulfill my desire,

qv crnn mn rhY hmwrw ]

T.av charnan mann rahae hamaraa

ik myrw mn quhwfy crnw dy nwl juiVAw rhy[

That my mind may stay attached to Your feet.

Apnw jwn kro pRiqpwrw ]1]

Apnaa jaan karo pritpaaraa

mYnUM Awpxw jwx ky myrI pwlxw kro[

Take me as your own and protect me.

hmry dust sBY qum Gwvhu ]

Hamrae d.ust sabhay t.um ghavhu

myry swry vYrI qusI mukw idau[ (kwm, kroD, loB, moh, hMkwr v`fy duSmx hn)[

Finish all my enemies. (Desire including sex, anger, greed. attachment and ego are real enemies).

Awpu hwQ dY moih bcwvhu ]

Aap haath d.ae mohe bachaavhu

qusIN h`Q idau: rKSw kro, Aqy mYnUM bcwau[

Please, protect with Your hands and save me.

suKI bsY moro pirvwrw ]

Sukhee basaae moro prvaaraa.

myrw prvwr suKI v`sy (gurmuK, AslI prvwr hn),

May my family be ever in peace (God-Oriented people is the real family).

syvk is`K sBY krqwrw ]2]

Sevak Sikh sabhae Kart.aaraa

ieh swry hn vwihgurU dy syvk qy isK (iehnw dI r`iKAw kro)[

These are servants and devotees of the Lord (Protect them).

mo r`Cw inj kr dY kirXY ]

Mo rachhaa nij karr daae kariyaae

hmySw, Awpxw h`Q dyky: Awsrw bxky, myrI rKSw kro[

Be my spport, and always protect me.

sB bYrn ko Awj sMGirXY ]

Sabh baaeran ko aaj sanghari-yaae

swry vYrIAW nUM A`j mwr mukwau[ (kwm, kroD, loB, moh, hMkwr, AslI duSmx hn)[

Destroy all the enemies, today. (Real enemies are sex, anger, greed, attachment, and ego).

pUrn hoie hmwrI Awsw ]

Pooran ho-e hamaaree aasaa

myrI Aws pUrI hovy,

My wish may get fulfilled,

qor Bjn kI rhY ipAwsw ]3]

T.or bhajan kee rahay peaasaa

ik jo quhwfy Bjn dI ipAws rihMdI hY – ieh pUrI hovy[

That my thirst for Your worship may get satiated (Quenched).

qumih Cwif koeI Avr n iDXwaUN ]

Tumhe chhaade koee avar naa dheaaoon’

mYN, quhwnUM C`f ky iksy hor dw iDAwn nw DwrW[

I may not leave You and worship anyone else,

jo br choN su qum qy pwaUN ]

Jo barr chahoun’ so T.um t.ae paaoon’

jo vr cwhvW so quhwQoN pwvW[

That, I may get from You the boons I seek.

syvk is`K hmwry qwrIAih ]

Saevak Sikh hamaarae t.aaree-ahe

qwr lvo is`KW-syvkW nUM ik jo quhwfy hn[

Cross over the world-ocean these devotees and Sikhs (disciples) that belong (Love) to You.

cuin cuin sqR hmwry mwrIAih ]4]

Chun chun sat.ar hamarae maaree-ahe

mwr idau cux cux ky jo duSmx hn myry[ (kwm, kroD, loB, moh, hMkwr, Asl vYrI hn)[

Pick up my foes and destroy them. (Sex, anger, greed, attachment, ego are the real enemies).

Awp hwQ dY muJY aubirXY ]

Aap haath dae mujhae oubar-e-yaay

qusIN h`Q dy ky: bcw ky, myrI r`iKAw kro[

Please, extend Your hand (help) and save me.

mrn kwl kw qRws invirXY ]

Maran kaal kaa t.r:aas nivar-e-yaae

mrn smy dw fr imtw idau[

Eradicate the fear of the time of death.

hUjo sdw hmwry p`Cw ]

Hoojo sad.aa hamaarae pachhaa

qusIN sdw myry pCw: shweI, bxo jI[

May You ever be on my side – my support.

sRI AisDuj jU kirXhu r`Cw ]5]

Sree Asdhujj Joo kare-youhu rachhaa ||5||

sRI AsDuj jI: vwihgurU jI (AsDuj-ikrpwn dy icnH vwlw JMfw), qusIN myrI mdd krnI[

My Lord, protect me!

rwiK lyhu muih rwKnhwry ]

Raakh lehu mohe Raakhan-haare

rK lYx vwly vwihgurU jI mYnUM bcw lYxw,

My savior Lord, protect me,

swihb sMq shwie ipXwry ]

Sahib sant sahaa-e peyaaray

sMqW dI shwieqw krn vwly ipAwry svwmI jIau,

Helper of the Saints, my dear God,

dIn bMDu dustn ky hMqw ]

D.een bandh: d.ushtan kae hantaa

inmwixAW dy im`qr, duStW dy mukwaux vwly jIau,

Friend of the humble, destroyer of the wicked,

qumho purI cqur ds kMqw ]6]

Tumho puri chat.ur dass kant.aa

qusIN cOdW purIAW: swrI dunIAW, dy mwilk ho[

You are the Master of the whole world.

kwl pwie bRhmw bpu Drw ]

Kaal paa-ae Br:ahmaa bapp dh:raa

vkq dy krxhwr: vwihgurU dy hukm nwl, brhmw (rcnw krn dw dyvqw) ny bp: srIr, DwirAw

By the Will of God, Brahma (the creator god) came into being.

kwl pwie isvjU Avqrw ]

Kaal paa-ae Shivjoo avt.araa

prmwqmw dw hukm pwky iSv jI (nwS krn dw dyvqw) ny Avqwr DwirAw[

By the Will of God, Shiva (the destroyer god) was born.

kwl pwie kr ibsnu pRkwsw ]

Kaal paa-ae Bisnu par;kaasaa

hukm dy nwl ivSnUM jI (pwlx dw dyvqw) prgt hoey[

By the Will of God, Vishnu (the sustainer god) appeared.

skl kwl kw kIAw qmwsw ]7]

Sakal kaal kaa keeaa t.maasaa

ieh swrI Kyf hY vwihgurU dy hukm dI[

This all is the play of the Will of God.

jvn kwl jogI isv kIE ]

Javan kaal jogee Siv keeo

ijs r`b dy hukm ny jogIrwj iSv jI pYdw kIqy,

The Will of God that created Shiva the great Yogi,

bydrwj bRhmw jU QIE ]

Baedraj Br;ahmaa joo keeo

ijs prmwqmw ny vydrwj brhmw jI bxwey,

God Who created Brahma the physician.

jvn kwl sB lok svwrw ]

Javan kaal sabh lok savaaraa

r`b dy hukm ny swrw lok: sMswr, sMvwirAw,

The Will of God that created the universe,

nmskwr hY qwih hmwrw ]8]

Namaskaar haae t.aahe hamaaraa

aus prmwqmw nUM myrw nmskwr hY!

I bow to that Lord!

jvn kwl sB jgq bnwXo ]

Javan kaal sabh jagat banaayo

ijs prmwqmw ny swrw jgq bxwieAw hY,

The Lord who created whole of the world,

dyv dYq j`Cn aupjwXo ]

Dev daaet jachhan oupjaaeo

ijs ny dyvqy, dYNq: rwkSS, Aqy j`C bxwey,  
 jCn – j`C: XkS; A`D-dyvqy, dyviqAW vrgy, bxwey[

He Who created gods, demons and demi-gods,

Awid AMiq eykY Avqwrw ]

Aad. ant. aekaae avt.aaraa

ik jo SurU qoN AMq q`k iek Awp hI Avqwr (pUrn purS) hY,

One Who is the Prime-Being, from the beginning to the end,

soeI gurU smiJXhu hmwrw ]9]

Soee Guroo samjhey-ho hamaaraa

smJ lvo ik auh hI myrw gurU hY[

Undestand that He is my Guru.

nmskwr iqs hI ko hmwrI ]

Namaskaar tis hee ko hamaaree

auhnUM hI myrI nmSkwr hY,

I bow to Him,

skl pRjw ijn Awp svwrI ]

Sakal parjaa jin aap savaaree

ik jo AwpxI swrI prjw: lokweI, nUM Awp sMvwr ky rKdw hY,

To Him Who takes care of His all beings (His Creation),

isvkn ko isvgun suK dIE ]

Sivkan ko sivgun sukh deeo

auh Awpxy syvkW nUM iSv jI: dyviqAW, dy gux Aqy suK idMdy hn[

He bestows on His devotees god-like qualities and comforts.

s`qRün ko pl mo bD kIE ]10]

Sat.ran ko pall mo badh keeo

Aqy duSmxw nUM pl Br ivc Kqm kr idMdy hn[

And, He destroys the enemies (Shortcomings) in a moment.

Gt Gt ky AMqr kI jwnq ]

Ghatt ghatt kae ant.ar kee janat.

vwihgurU jI hr iek dy mn dI jwxdy hn[

God knows the mind of everyone.

Bly bury kI pIr pCwnq ]

Bhalae burae kee peer pachhanat.

auh, cMgy mMdy hr iek dy duK nUM pCwxdy hn[

He understands the pain of good or bad people.

cItI qy kuMcr AsQUlw ]

Cheetee t.ae kunchar asthoolaa

kIVI qoN Bwry hwQI q`k,

From an ant to a heavy elephant,

sB pr ik®pw idRsit kr PUlw ]11]

Sabh parr kr;ipaa driste karr phoolaa.

auh swirAW au~qy ikrpw BrI nzr krky KuS huMdw hY[

He is pleased to look at everyone with His Kindness.

sMqn duK pwey qy duKI ]

Sant.an: d.ukh paa-ae t.ae d.ukhee

jykr sMq duKI hox qW auh mhsUs krdw hY[

If the saints are in pain, He feels it.

suK pwey swDn ky suKI ]

Sukh paa-ae sadh:an kae sukhee

jy swD suKI hn qW ayh suKI hY[

When the saints are in comfort (Happy), He is comfortable (Happy).

eyk eyk kI pIr pCwnYN ]

Aek aek kee peer pachhaanae

auh, hr iek dy duK nUM pCwxdw hY[

He understands the pain of everyone.

Gt Gt ky pt pt kI jwnYN ]12]

Ghatt ghatt kay patt patt kee janaae

hr Gt: mn – srIr (hr iek) dy, hr pt: qYh (pVdw, fUMGweI) dI hwlq vwihgurU jwxdw hY[

God knows the state of every depth of each heart.

jb audkrK krw krqwrw ]

Jabb ud.karakh kraa Kartaara

j`d prmwqmw audkrK: rcnw dw pswrw, krdw hY,

When the Lord expands His Creation,

pRjw Drq qb dyh Apwrw ]

Par;jaa dh:arat. t.abb d.aeh apaaraa

q`d, quhwfI prjw: lokweI (jIv), keI iksm dI prgt ho jWdI hY[

Then, many types of living beings get created.

jb AwkrK krq ho kbhUM ]

Jabb aakarkh karat. ho kab-hoon:

j`d ikqy AwkrK krdy: sB kuJ imtw idMdy ho,

When You dissolve (Destroy) everything,

qum mY imlq dyh Dr sBhUM ]13]

T.um maae milat. d.eh dh:ar sabhoon:

q`d, swry dyh-DwrI: jIv, quhwfy ivc smw jWdy hn[

Then, all the living beings get absorbed back into You.

jyqy bdn isRsit sB DwrY ]

Jaet.ae bad.an sr;iste sabh dh:aaraae

sMswr ivc ijMny jIv AwauNdy hn,

All the living beings that get created,

Awpu AwpnI bUJ aucwrY ]

Aap aapanee boojh ouchaaraae

hr iek AwpxI smJ Anuswr quhwfy gux gwauNdw hY[

Each one praises You according to its understanding.

qum sBhI qy rhq inrwlm ]

T.um sabh-hee t.ae raht. niraalam

Br, qusIN sB kuJ qoN inrwlm: inrlyp (Al`g), rihMdy ho[

But, You stay detached from everything.

jwnq byd Byd Ar Awlm ]14]

Janat. baed bhaed arr aalam

ieh g`l vyd, Byd: gUVH-igAwnI, Aqy Awlm: ivdvwn, jwxdy hn[ (Awlm – ArQ sMswr vI hY)[

This is known to the Vedas, persons with deep knowledge, and to the scholars. (Ved – Vedas: ancient religious scriptures of Hindus),

inrMkwr inRibkwr inrlµB ]

Nirankaar Nir;bikaar Nirlan:bh

qusIN SrIr qoN rihq, burweI qoN rihq, inrlMB: Awsry qoN rihq (bymuhqwj), ho[

You are without a form, Pure-Being, and Self-Sufficient (Non-Dependant).

Awid AnIl Anwid AsMB ]

Aad.e aneel anaad.e asan:bh

qusIN SurU qoN ho, rMg rihq (rMg - moh rihq, piv`qr) ho, quhwfy muF dI Kbr nhI, jnm rihq ho[

You are Primal-Being, free from color (Unattached, Pure-Being), without a beginning, and without being born (Self-Created).

qw kw mUVH aucwrq Bydw ]

T.aa kaa moor:h; oucharat. bhed.aa

Aqy mUrK auhdy Byd dsdy hn,

And the fools talk of His mysteries,

jw kO Byv n pwvq bydw ]15]

Jaa kaou bhaev na pavat. baed.aa

ik ijsdw Byd vyd nhI pw sky[

Whose secret even the Vedas could not find.

qw kO kir pwhn Anumwnq ]

T.aa kaou kar-e paahan anumaanat

p`Qr mUrqI bxwky auhnUM vwihgurU iKAwl krdy hn[

They make a stone idol and take it as God.

mhw mUVH kCu Byd n jwnq ]

Mahaa moor:h; Kachhu bhaed. naa janat.

mhw mUrK AkwlpurK Aqy mUrqI ivckwr Byd nhI jwxdy[

These unwise people do not know the difference between an idol and God.

mhwdyv kO khq sdw isv ]

Mahad.aev kaou kahat. Sad.aa Siv

iSv jI (dyvqy) nUM sdw-iSv: sdw kwiem – prmwqmw, kihMdw hY[

They call god Shiva the Immortal: God.

inrMkwr kw cInq nih iBv ]16]

Nirankaar kaa cheenat. na-he bhiv

Skl-sUrq rihq: prmwqmw, dw Byd nhI jwxdw[

He does not know the Truth about the Formless God.

Awpu AwpnI buiD hY jyqI ]

Aapu aapnee budh haae jaet.ee

ijMnI ijMnI iksy dI Awpo AwpxI buDI: Akl, hY,

According to the individual wisdom,

brnq iBMn iBMn quih qyqI ]

Barnat. bhin:n bhin:n T.uhe t.aet.ee

ieh r`b nUM Alg Alg qrHW dsdy hn[

They describe God differently.

qumrw lKw n jwie pswrw ]

T.umraa lakhaa naa jaeae pasaaraa

quhwfw pswrw lKw: jwixAw, nhI jw skdw,

It is not possible to know the extent of Your Creation,

ikh ibiD sjw pRQm sMswrw ]17]

Keh bidh:e sajaa pr;atham sansaaraa

ik pihlW sMswr ik`dW ricAw igAw[

That how the universe was created to start with.

eykY rUp AnUp srUpw ]

Aekaae roop anoop saroopaa

quhwfw iek rUp hY Br byimswl quhwfy hor srUp hn[

You have one Form, but You adopt other unique forms as well.

rMk BXo rwv khI BUpw ]

Ran:k bhayo raav kahee bhoopaa

ikqy kMgwl, kdI AmIr, Aqy ikqy rwjy bx jWdy ho[

Sometimes You become a pauper, sometimes rich, and sometimes a King.

AMfj jyrj syqj kInI ]

An:daj jaeraj saetaj keenee

auhny, AWfy, jyr (grB), syqj: psInw (gMdgI), qoN jnm lYxw bxwieAw[

He set up the methods of birth through eggs, placenta (womb), and sweat (dirt),

auqBuj Kwin bhur ric dInI ]18]

Out.bhuj khaane bahur rach-e d.eenee

Aqy auqBuj: DrqI qoNN (bUty augx dy FMg qy), iehnw Kwin: KwxIAW (pYdwieS dy cwr FMgW), dy nwl vwihgurU ny rcnw kr id`qI[ (Kwin – ArQ Kudwnw vI lYNdy hn)[

And from the earth (way the plants produce), through these four methods the Lord brought about the Creation.

khUM PUl rwjw hÍY bYTw ]

Kahoon: phool raja hv;aae baaeth:aa

ikqy kMvl P`ul au~qy rwjw: brhmw (rcnw krx vwlw), bx bYTw hY[

At times He becomes a King sitting on the lotus: Brahma (The god of creation),

khUM ismit iBÎo sMkr iekYTw ]

Kahoon: simat-e bheyo San:kar ikaaeth:aa

kdI rcnw nUM smyt (nwS kr) ky sMkr: iSv jI (SMkr - nwS krn dw dyvqw) bx ky kIqI rcnw nUM iekTw kr lYNdw hY[

At times He becomes Shiva (god of death), collects (destroys) His Creation and gathers it.

sgrI isRsit idKwie AcMBv ]

Sagaree sriste d.ikhaa-e achan:bhav

swrI sirStI nUM iek AcMBw: AjIb Kyf, bxw idKwauNdw hY,

He shows whole of the universe as His wonderful play,

Awid jugwid srUp suXMBv ]19]

Aad.e jugaad.e saroop su-yan:bhav

auh ik jo sMswr Aqy jugW dy AwrMB dy pihlW qoN suXMBv: Awpxy Awp qoN Awp (ibnw jnm dy) hY[

He Who has been since the time immemorial, since before the time-periods (Ages), and Who is Self-Created.

Ab r`Cw myrI qum kro ]

Abb rachhaa maeree T.um karo

hux qusIN myrI rKSw kro[

Please, protect me now.

is`K aubwir Ais`K sMGro ]

Sikh oubaare Asikh sanghro

jo quhwfI isiKAw qy c`ldy hn, iehnw nUM bcw lvo[ jihVy quhwfI isiKAw qy nhI qurdy iehnw nUM mu`kw idau[

Those who follow You save, and those who do not, destroy them.

duSt ijqy auTvq auqpwqw ]

D.usht jitae outh:vat. out.paat.aa

ijMny duSt bMdy auqpwqw: auqpqI huMdI hY (auT KVoNdy hn)[

All the evil persons who come into being,

skl mlyC kro rx Gwqw ]20]

Sakal mlaechh karo ran. ghaat.aa

iehnw swry mlyCW: bury bMidAW nU, XuD krky mwr mukwau[

Fight with (take care) and destroy all such bad people.

jy AisDuj qv srnI pry ]

Jo Asidh:uj T.av sarnee parae

AisDuj vwihgurU jI, jo quhwfI Srn Aw jwx, JMfy au~qy qlvwr dy inSwn vwlw, rKvwlw: vwihgurU[

O God, those who seek Your refuge,

iqn ky duSt duiKq hÍY mry ]

T.in kae d.usht d.ukhit hv;aae marae

auhnw dy vYrI duKI ho ky mrdy hn[

Their enemies die miserably- painfully.

purK jvn pg pry iqhwry ]

Purakh javan pagg parae T.ihaarae

ijhVy lok quhwfy pYrIN pY jWdy hn,

Those who surrender at Your feet,

iqn ky qum sMkt sB twry ]21]

T.in kae Tumm sankat sabh taarae

qusIN auhnw dIAW swrIAW muSklW htw idMdy ho[

You remove all their afflictions - sufferings.

jo kil ko iek bwr iDAY hY ]

Jo Kall-e ko ikk baar dhiaae haae

jo kil (klw DwrI): Akwl purK nUM, iek vwr iDAwauNdy hn,

Those who ponder on God even once,

qw ky kwl inkit nih AYhY ]

T.aa kaae kaal nikite nahe aaehaae

mOq auhnw dy nyVy nhI AwauNdI[

Death does not go near them. (They stop fearing death).

r`Cw hoie qwih sB kwlw ]

Rachhaa ho-e t.aahe sabh kalaa

auhdI sdw hI rKSw huMdI hY[

They always get Your protection.

dust Airst tryN qqkwlw ]22]

D.ust arist taraen’ t.at.kaalaa

auhnw dy duSmx Aqy Airst: du`K, J`tp`t imt jWdy hn[

Their enemies and sufferings go away.

ik®pw idRsit qn jwih inhirho ]

Kr;ipaa d.r;iste t.an jahe nehar-e-ho

ijnHW nUM imhr dI nzr qn: dy nwl, dyKdy ho,

Those whom You see (consider) with mercy,

qw ky qwp qnk mo hirho ]

T.aa kae t.aap t.anak mo har-e-ho

auhnw dy swry duK pl Br ivc k`t idMdy ho[

In a moment You remove all their sufferings.

ir`iD is`iD Gr mo sB hoeI ]

Ridh: sidh: ghar mo sabh hoee

auhnw dy Gr (srIr: mn) ivc krwmwqW (bKiSSW) vrq jWdIAW hn[

Miracles descend at their homes: in their minds (Get the Blessings of God).

duSt Cwh CÍY skY n koeI ]23]

D.usht chhah chhav;aae sakaae na koee

Aqy koeI duSt auhnw dy Cwh: prCwvyN, nUM CÍY: CUh, nhI skdw[

And evil persons cannot even go near their shadows.

eyk bwr ijn qumY sMBwrw ]

Aek baar jinn T.umaae san:bhaaraa

ijs ny iek vwr vI quhwnUM sMBwilAw (nwm jipAw)[

Whosoever recites Your Name even once,

kwl Pws qy qwih aubwrw ]

Kaal phaas t.ae t.aahe oubaaraa

qusIN auhnUM mOq dI PwhI qoN bcw ilAw[

You save him from the noose of death.

ijn nr nwm iqhwro khw ]

Jinn nar Naam T.ihaaro kahaa

ijs mnuK ny quhwfw nwm jipAw,

Anyone who recited Your Name,

dwird dust doK qy rhw ]24]

D.aarid. d.ust d.okh t.ae rhaa

auh dil`dr (Bu`K-nMg), duStW Aqy duK dyx vwilAW qoN bc igAw[

He got saved from poverty and wants, evil ones, and from those who harmed him.

KVg kyq mY srix iqhwrI ]

Khar:ag kaet maae sarn.e T.ihaaree

qlvwr dy inSwn vwly JMfw-DwrI (rKvwly: vwihgurU) jI, mYN quhwfI Srn Aw ipAw hW[

Bearer of flag with the symbol of Sword (Protector: God), I have sought Your shelter.

Awp hwQ dY lyhu aubwrI ]

Aap haath d,aae laehu oubaaree

qusI h`Q dy ky (shweI ho ky) mYnUM bcw lvo[

Please, help and save me.

srb TOr mo hohu shweI ]

Sarab th:aour mo hohu shaaee

qusIN myrI hr QW shwieqw kro[

Kindly help me everywhere.

dust doK qy lyhu bcweI ]25]

D.ust d.okh t.ae laehu bachaaee

duStW, Aqy duK dyx vwilAW qoN bcw lvo[

Save me from the evil persons, and from those who bother me.

sÍYXw ]

Sv;aaeya:

kivqw dI iek iksm[

A type of poetry.

pWie ghy jb qy qumry qb qy koaU AWK qry nhIN AwnÎo ]

Paan’ae gahae jabb t.e T.umrae t.abb t.ae kouoo aan’kh t.arae naheen’ aanyo

j`d dw quhwfy crnw dw Awsrw ilAw hY, mYN q`d qoN iksy hor dw Awsrw nhI q`ikAw[

Since I have taken Your refuge, I never looked to the protection of anyone else.

rwm rhIm purwn kurwn Anyk khYN mq eyk n mwnÎo ]

Raam Raheem Puraan Kuraan anaek kahaen’ mat.t. aek naa maanyo

rwm Avqwr jI, hzrq muh`md swihb, ATwrW purwn (ihMdU Drm grMQ), Aqy kurwn SrI& (muslmwnI Drm grMQ), Awpxy DrmW bwry bhuq kuJ dsdy hn, Br vwihgurU jI, mYnUM iek quhwfw Brosw hI hY[

Avtar Rama, Prophet Mohammad, eighteen Puranas (Books of the Hindu faith), Kuran (Qouran – The Holy Book of Muslims), tell a lot about their faiths, but I have depended only on You God.

isMimRiq swsqR byd sBY bhu Byd khYN hm eyk n jwnÎo ]

Sin:mr;ite Sastr; Bed sabhaae bahu bhaed kahaaen’ hamm aek naa jaanyo

isMimRiq (27), Swsqr (6), Aqy vyd (4), ieh swry ihMdU Drm grMQ, vwihgurU jI, quhwfy imlwp dy bhuq Byd dsdy hn, Br mYN isr& quhwfy au~qy hI inrBr irhw hW[

All the books of the Hindu faith tell so many secrets of the methods of union with You, but I simply kept steady in my faith only on You.

sRI Aispwn ik®pw qumrI kir mY n khÎo sB qoih bKwnÎo ]

Sr;ee Asipaan kr;ipaa T.umree Karre maae naa kahyo sabh T.ohe bakhaaneou

Aispwn (ikrpwn, SsqrDwrI: vwihgurU) jIau, quhwfw ieh j`s kIqw quhwfI bKiSS hI hY, mYN Awp quhwfy gux nhI gwey, ieh qusIN Awpy hI mYQoN khwieAw hY[

The Sword-Bearer: God, my praising You is due to Your blessing. On my own I cannot praise You, only You make me do so!

dohrw ]

D.ohraa

ieh dohrw hY – kivqw dI iksm[

Dodraa is a style of poetry.

sgl duAwr kau Cwif kY gihE quhwro duAwr ]

Sagal d.uaar kou chhade kaae gaheaou T.uharo d.uaar

swry drvwzy (duAwry, itkwxy) C`f ky iek quhwfw drvwzw &iVAw hY[

Ignoring all others, I have taken Your refuge.

bWih ghy kI lwj As goibMd dws quhwr ]

Baan’he gahae kee laaj a-ss Gobind. d.aas T.uhaar

bWh PVI hY qW lwj rKo goibMd (vwihgurU) jI, mYN quhwfw dws hW[ (‘goibMd’ dw ArQ ‘goibMd isMG’ jI vI krdy hn, Br ieh l`gdw nhI)[

Please Lord, when I am Your charge, please protect me!

rwmklI mhlw 3 Anµdu

raamkalee mehlaa 3 anand

rwmklI mhlw qIjw, AnMd[

Raamkalee, Third Mehl, Anand ~ The Song Of Bliss:

<> siqgur pRswid ]

ik-oNkaar satgur parsaad.

sB vsqW AMdr vs`dy vwihgurU jI, ijsdw igAwn s`cy gurU jI dI ikrpw dy nwl huMdw hY[ 1 dw Bwv hY prmwqmw ik ijs vrgw dUsre hor koeI nhI[ E dw ArQ hY DunI (Awvwz) ik jo vwihgurU dI hoNd dsdI hY[ kwr jW Awkwr hY, swry hI – hr QW qy, hr cIz ivc[

All pervading God, realized by the Grace of the True Guru. “1” one, means there is none other like God. O-ann is the Celestial Sound indicating the being of God. Kaar or Akaar is All-Over, everywhere, in everything.

Anµdu BieAw myrI mwey siqgurU mY pwieAw ]

anand bha-i-aa mayree maa-ay satguroo mai paa-i-aa.

AnMd ho igAw hY myrI mwey, mYnUM siqgurU jI iml gey hn[

My mother, I am in joy, I have met my True Guru.

siqguru q pwieAw shj syqI min vjIAw vwDweIAw ]

satgur ta paa-i-aa sahj saytee man vajee-aa vaaDhaa-ee-aa.

siqgurU jI qW sihj dy nwl: Afol hI, iml gey hn, mn dy AMdr vDweIAW gUMj rhIAW hn[

I have found the True Guru without effort with His grace, and my mind is enjoying the greetings of the bliss.

rwg rqn prvwr prIAw sbd gwvx AweIAw ]

raag ratan parvaar paree-aa sabad gaavan aa-ee-aa.

rqn rUpI rwg Awpxy rwg-prvwrW, Aqy rwgnIAW smyq Sbd gwaux Awey hn[

The jewels of musical measures, with other melodies of their classifications, and their sub-measures, have come to sing the Shabad: Word of the Guru: Prophet.

sbdo q gwvhu hrI kyrw min ijnI vswieAw ]

sabdo ta gaavhu haree kayraa man jinee vasaa-i-aa.

gwien qW isr& vwihgurU jI dy nwm dw kro ik ijs ny myry mn ivc iehnw nUM (prmwqmw nUM) vsw id`qw hY[

Sing only the Shabad: the Name of God, that has set Him in my mind.

khY nwnku Anµdu hoAw siqgurU mY pwieAw ]1]

kahai naanak anand ho-aa satguroo mai paa-i-aa. ||1||

kihMdw hY nwnk, KuSI hoeI hY, mYnUM siqgurU iml gey hn[

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

ey mn myirAw qU sdw rhu hir nwly ]

ay man mayri-aa too sadaa rahu har naalay.

AY myry mn qUM sdw hrI jI: vwihgurU jI, dy nwl rho: nwm j`p.

O my mind, always stay with God: recite His Name.

hir nwil rhu qU mMn myry dUK siB ivswrxw ]

har naal rahu too man mayray dookh sabh visaarnaa.

myry mn, qUM hrI jI dy nwl rho, ieh hI duK dUr krn vwlw hY[

O my mind, stay with the Lord, He removes all worries.

AMgIkwru Ehu kry qyrw kwrj siB svwrxw ]

angeekaar oh karay tayraa kaaraj sabh savaarnaa.

AMgIkwr: swQ idMdw hY auh qyrw, qyry swry kMm svwrdw hY[

He becomes your companion, support, and sets right all your affairs.

sBnw glw smrQu suAwmI so ikau mnhu ivswry ]

sabhnaa galaa samrath su-aamee so ki-o manhu visaaray.

vwihgurU sB p`KW qoN sMpUrn hY, auhnUM mn qoN BulwieAw ikauN jwey!

The Lord is all-powerful and the Doer, why forget Him!

khY nwnku mMn myry sdw rhu hir nwly ]2]

kahai naanak man mayray sadaa rahu har naalay. ||2||

kihMdw hY nwnk, myry mn, sdw hrI jI dy nwl rho: nwm j`p[

Says Nanak, O my mind, stay always with the Lord: recite His Name.” ||2||

swcy swihbw ikAw nwhI Gir qyrY ]

saachay saahibaa ki-aa naahee ghar tayrai.

s`cy swihb: prmwqmw, qyry Gr kI nhI!

True Master, what is not in Your House - Power!

Gir q qyrY sBu ikCu hY ijsu dyih su pwvey ]

ghar ta tayrai sabhu kichhu hai jis dehe so paav-ay.

qyry Gr sB kuJ hY, ijs nUM qusIN dyvo, auh pw lYNdw hY[

Everything is in Your Hands, he receives to whom You give.

sdw isPiq slwh qyrI nwmu min vswvey ]

sadaa sifat salaah tayree naam man vasaava-ay.

(quhwfI ikrpw prwpq krn vwly) sdw hI quhwfI is&q-slwh: bMdgI, krdy, Aqy quhwfw nwm mn dy AMdr vsweI r`Kdy hn[

(Those blessed by You) constantly praises You, and keep Your Name in their minds.

nwmu ijn kY min visAw vwjy sbd Gnyry ]

naam jin kai man vasi-aa vaajay sabad ghanayray.

ijs mn dy AMdr nwm v`s igAw hY, auhdy AMdr byAMq vwjy v`j pYNdy hn: KuSI Aw jWdI hY[

The mind in which Your Name settles, there manifests great joy.

khY nwnku scy swihb ikAw nwhI Gir qyrY ]3]

kahai naanak sachay saahib ki-aa naahee ghar tayrai. ||3||

nwnk kihMdw hY, s`cy swihb, quhwfy Gr kI nhI hY!

Nanak says, my True Master, what is not in Your Power! ||3||

swcw nwmu myrw AwDwro ]

saachaa naam mayraa aaDhaaro.

myrw AwDwr: Awsrw, vwihgurU dw s`cw nwm hY[

My support is Your True Name.

swcu nwmu ADwru myrw ijin BuKw siB gvweIAw ]

saach naam aDhaar mayraa jin bhukhaa sabh gavaa-ee-aa.

quhwfw s`cw nwm myrw Awsrw hY ik ijs ny myrIAW mMgW dIAW BuKW imtw id`qIAW hn[

Your True Name is my support, it has removed the hunger of my demands.

kir sWiq suK min Awie visAw ijin ieCw siB pujweIAw ]

kar saaNt sukh man aa-ay vasi-aa jin ichhaa sabh pujaa-ee-aa.

ies nwm ny mn dy AMdr v`s ky suK Aqy SWqI lY AWdy hn, myrIAW sB ieC`wvW pUrIAW kr id`qIAW hn[

The Name has brought peace and pleasures into my mind, and has fulfilled all my desires.

sdw kurbwxu kIqw gurU ivthu ijs dIAw eyih vifAweIAw ]

sadaa kurbaan keetaa guroo vitahu jis dee-aa ayhi vadi-aa-ee-aa.

Aijhy gurU jI qoN sdw kurbwn hW, ik ijnHW dIAW AijhIAW vifAweIAW hn: (drSnW dIAW) AwsW pUrIAW krdy, (nwm-jwp dIAW) BuKW imtwauNdy hn[

I am forevere a sacrifice (Appreciation) to the Guru who has such Greatness - fulfills desires (of meeting Him), and removes the hunger (of the Name of God).

khY nwnku suxhu sMqhu sbid Drhu ipAwro ]

kahai naanak sunhu santahu sabad Dharahu pi-aaro.

nwnk kihMdw hY, sMqo suxo, Sbd dy nwl ipAwr r`Ko[

Nanak says, listen O saints, have love for the Shabad: the Name of God.

swcw nwmu myrw AwDwro ]4]

saachaa naam mayraa aaDhaaro. ||4||

s`cw nwm myrw Awsrw hY[

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

vwjy pMc sbd iqqu Gir sBwgY ]

vaajay panch sabad tit ghar sabhaagai.

pMc-Sbd: r`bI-rwg (nwm, bwxI) aus BwgW vwly Gr: mn, ivc v`jdy hn,

The Panch-Shabad: the Godly-Music (recitation of His Name, and Scriptures) plays in that blessed house: the mind,

Gir sBwgY sbd vwjy klw ijqu Gir DwrIAw ]

ghar sabhaagai sabad vaajay kalaa jit ghar Dhaaree-aa.

pMc-Sbd v`jdy hn aus BwgW vwly Gr ivc, ijs ivc qusIN AwpxI klw: Kyf (ikrpw), vrqw id`qI hY[

In that blessed house the Panch-Shabad: Godly-Music is there, in which You have manifested Your Play: Kindness.

pMc dUq quDu vis kIqy kwlu kMtku mwirAw ]

panch doot tuDh vasse keetay kaal kantak maari-aa.

qusI mnuK dy pMj-ijMn: kwm, kroD, loB, moh, hMkwr, kwbU kr idMdy, Aqy mOq dw kMtk: kMfw (duK) mwr idMdy ho[

You subdue five demons: desire, anger, greed, attachment, ego, and destroy the pain of death.

Duir krim pwieAw quDu ijn kau is nwim hir kY lwgy ]

Dhur karam paa-i-aa tuDh jin ka-o se naam har kai laagay.

qusIN ijnHW dy krmw ivc drgwhoN ilK idq`w, auh vwihgurU dy nwm dy nwl juV gey[

Those who are blessed with such a destiny by You, get attached to the recitation of Your Name.

khY nwnku qh suKu hoAw iqqu Gir Anhd vwjy ]5]

kahai naanak tah sukh ho-aa tit ghar anhad vaajay. ||5||

nwnk kihMdw hY, ies QW: mn ivc, suK ho jWdw hY (ik ij`Qy quhwfI ikrpw ho jwvy), Aqy Aijhy Gr ivc (mn AMdr), Anhd-vwjy: r`bI-rwg (vInw, qUqI, Fol, kYNsIAW, GVw, ieiqAwid vrgIAW ibnw kwrx AwvwzW[ Bwv hY nwm, bwxI) v`j pYNdw hY[

Nanak, says the peace comes to the place: mind (which is blessed by Him), and in such a house (Mind) the Anhad: Godly music (Name of God, Scriptures) manifests ||5||

Andu suxhu vfBwgIho sgl mnorQ pUry ]

anad sunhu vadbhaageeho sagal manorath pooray.

vfy BwgW vwilau, “AnMd” nwm dI bwxI (AnMd dyx vwlI) suxoN, ieh swrIAW ieC`wvW pUrIAW krdI hY[

O fortunate ones, listen to the scripture named “Anand” (the giver of Joy), this fulfills all desires.

pwrbRhmu pRBu pwieAw auqry sgl ivsUry ]

paarbarahm parabh paa-i-aa utray sagal visooray.

(ies dy nwl) phuMc qoN prHy vwihgurU prwpq hy igAw, Aqy swry Jory mu`k gey hn[

(With this) the Unreachable Lord has been obtained, and all the mental grumbling (discord) has ended – peace has manifested.

dUK rog sMqwp auqry suxI scI bwxI ]

dookh rog santaap utray sunee sachee banee.

duK, rog, mn dy klyS, Kqm ho gey hn s`cI bwxI nUM sux ky[

Pain, illness, mental-suffering have been cured by listening to the True Scripture.

sMq swjn Bey srsy pUry gur qy jwxI ]

sant saajan bha-ay sarsay pooray gur tay jaanee.

sMq-s`jx srsy: KuS, hn pUrn gurU jI qoN vwihgurU bwry igAwn prwpq krky[

The saints and associates are happy by getting from the perfect Guru the knowledge about God.

suxqy punIq khqy pivqu siqguru rihAw BrpUry ]

suntay puneet kahtay pavit satgur rahi-aa bharpooray.

bwxI suxn Aqy pVHn vwly piv`qr hn, ieh bwxI rwhIN siqgurU-vwihgurU dy nwl BrpUr rihMdy hn[

The pure ones are those who listen, or recite the Gurbani: Scriptures, and through the Scriptures they stay filled with the awareness of the Satguru: True Guru - Waheguru (God).

ibnvMiq nwnku gur crx lwgy vwjy Anhd qUry ]40]1]

binvant naanak gur charan laagay vaajay anhad tooray. ||40||1||

nwnk bynqI krdw hY, gurU jI-vwihgurU jI dy crnI l`igAW (nwm jwp kIiqAW) Anhd: r`bI-rwg, v`j pYNdy hn[

Nanak says humbly, by staying attached to the Guru-Wahegur’s (God’s) Feet (by reciting the Name of the Lord), the Godly-Music (Celestial-Music) gets set in. ||40||1||

muMdwvxI mhlw 5 ]

Mund.aavanee Mehla Panjvaan

rwg muMdwvxI ivc pMjvyN pwiqSwh jI dI bwxI[

By 5th Guru, in Raag Mun:davanee.

muMdwvxI dw ArQ hY muhr lgw dyxI, muhr-bMd kr dyxw – ieh kwrj ieQy sMpUrn Aqy prvwn hY[ Bwv ik guru grMQ swihb ivc id`qI bwxI dI dyK-prK kr leI hY[

“Mundaavani” means a seal – it has been sealed. It means that Gurbani in the Holy Granth has been verified.

Qwl ivic iqMin vsqU peIE squ sMqoKu vIcwro ]

Thaal vich t.inn:e vast.oo paee-o sat.u sant.okh veechaaro

Qwl (gurU grMQ swihb) ivc iqn cIzW hn – scweI (vwihgurU dw nwm), sMqoK - sbr, Aqy vIcwr – prmwqmw bwry vIcwr krnI[

In the plate are three things: Truth, Contentment, and Contemplation (Thoughtfulness).  
(The Holy Book has three things: Truth, Contentment, and Thoughtfulness).

AMimRq nwmu Twkur kw pieE ijs kw sBsu ADwro ]

Amrit. Naam T:haakur kaa paeo jis kaa sbhasu ad:haaro

ies ivc prmwqmw dw AMimRq vrgw (At`l) nwm vI ipAw hY ik ijs dw sB nUM Awsrw hY[  
 bVI vDIAw, cMgI cIz nUM vI AMimRq kihMdy hn[

God’s Immortal Name is also there which is a support to everyone.  
 (A nice thing is also called Amrit).

jy ko KwvY jy ko BuMcY iqs kw hoie auDwro ]

Jae ko khaavae jae ko bhunchae t.is kaa ho-e ud:haaro

jy koeI iehnw cIzW nUM Kwv, Bogygw (AnMd lYxw), auh qr jwvygw, mukq ho jwvygw[  
 ijhVw s`c, sbr-SWqI, qy gurU-vwihgurU bwry ivcwr kmwvygw, Aqy prmwqmw dw nwm jpygw, auh mukq ho jwvygw[

One who eats these things, will be saved. (Anyone who will practice truth, Contentment, thinking about God, and recite His Name, will be liberated).

eyh vsqu qjI nh jweI inq inq rKu auir Dwro ]

Eh vast.u t.ajee nah jaaee nit.t. nit.t. rakh ur d:haaro

ies cIz: nwm, nUM CifAw nhI jw skdw, iehnUM sdw hI mn dy AMdr rKo[

This thing: Name of God, cannot be ignored, always keep it in the mind.

qm sMswru crn lig qrIAY sBu nwnk bRhm pswro ]1]

T.amm sansaar charan lagg t.aree-aae sabhu Nanak Br;ahm pasaaro

nwnk, swrI vwihgurU dI rcnw hY, Aqy ieh qm (hnyrw: pwpW BrI, igAwn rihq) dunIAW gurU-vwihgurU dy crnI l`g ky qr jweI dI hY – nwm jp, bwxI pVH ky mukq ho jweIdw hY[

Nanak, whole of the Creation is the Lord’s play, and this dark world is crossed by taking refuge of God.

slok mhlw 5 ]

Slok Mahlaa Panjvaan’

ieh “slok, pMjvyN pwiqSwh jI dw aucwirAw hoieAw hY[

This composition is by the 5th Guru. Slok is a type of poetry.

qyrw kIqw jwqo nwhI mYno jogu kIqoeI ]

T.aeraa keet.aa jat.o nahee maaeno jogu keet.o-ee

s`cy pwiqSwh-vwihgurU jI, ieh kMm pUrw krn dI Xogqw (ih`mq, ilAwkq) qusIN hI bKSI hY, BwvyN ik quhwfIAW kIqIAW imhrbwnIAW nUM mYN jwixAw nhI[

O God, You enabled me to complete this task, although I did not recognize (Appreciate) Your Blessings.

mY inrguixAwry ko guxu nwhI Awpy qrsu pieEeI ]

Maae nirgun.e-aarae ko gun.u naahe aapay t.aras pe.oee

mYN guxw rihq hW Aqy myry ivc koeI gux nhI, Br qusIN Awpy hI myry qy qrs kIqw hY (ieh kwrj krx dy lwiek bxwaux dw)[

I am without any virtue, and have no merit (Qualities), but You took mercy on me (to enable me to do this job).

qrsu pieAw imhrwmiq hoeI siqguru sjxu imilAw ]

T.arsu paeaa mehraamat-e hoee Sat.eguru Sajjan.u mil-eaa

siqgur-vwihgurUU myry sjx jI, qusI myry qy qrs Kw, ikrpw kr ky drSn id`qy (Aqy ieh kwrj pUrw krwieAw)[

True Guru-My Lord, You took mercy, and very Kindly met me (Gave me Your realization. I could complete this project).

nwnk nwmu imlY qW jIvW qnu mnu QIvY hirAw ]1]

Nanak Naamu milaae t.aan’ jeevaan’ t.anu manu theevaae har-eaa

nwnk, jy vwihgurU dw nwm imly qW mYN jINvdw, Aqy KyVy (KuSI) ivc hW[

Nanak, I am alive if blessed with Your Name, and then I am in blossom (Joy).

soihlw

is&q-swlwh, vwihgurU dy gux gwauxy[

soihlw dw ArQ hY KuSI dy gIq[

ies bwxI nUM kIrqn soihlw vI kihMdy hn[

SOHELAA

Praise of God.

Sohelaa means the song of happiness – joy.

This Scripture is also called Kirt.an-Sohelaa

rwgu gauVI dIpkI mhlw 1

raag ga-orhee deepkee mehlaa 1

bwxI, rwg gauVI dIpkI ivc mhlw pihlw

gurU nwnk dyv jI dI aucwrI hoeI[

The Scripture in Raag Gauree Deepakee, by First Mehla -

Composed by 1st Guru Nanak Dev.

<> siqgur pRswid ]

ik-oNkaar satgur parsaad.

sB vsqW AMdr vs`dy vwihgurU jI, ieh igAwn s`cy gurU jI dI ikrpw dy nwl huMdw hY[

All pervading God, realized by the Grace of the True Guru.

jY Gir kIriq AwKIAY krqy kw hoie bIcwro ]

jai ghar keerat aakhee-ai kartay kaa ho-ay beechaaro.

ijs AsQwn qy vwihgurU jI dI is&q-swlwh huMdI hY, Aqy auhnw bwry ivcwr huMdy hn,

The place where the praise of the Creator is chanted, and He is contemplated on,

iqqu Gir gwvhu soihlw isvirhu isrjxhwro ]1]

tit ghar gaavhu sohilaa sivrihu sirjanhaaro. ||1||

aus AsQwn qy auhdy gux gwau qy rcnw krn-hwr: vwihgurU nUM, Xwd kro[

In that place, sing the songs of His praise, and remember the Creator. ||1||

qum gwvhu myry inrBau kw soihlw ]

tum gaavhu mayray nirbha-o kaa sohilaa.

qusIN myry infr: vwihgurU, dI is&q-swlwh kro,

Sing the songs of praise of my Fearless Lord.

hau vwrI ijqu soihlY sdw suKu hoie ]1] rhwau ]

ha-o vaaree jit sohilai sadaa sukh ho-ay. ||1|| rahaa-o.

mYN vwrI jwvW AijhI is&q-swlwh qoN ijs dy nwl inq dw suK imldw hY[ rhwau[ rhwau dw Bwv hY Tihrwau, rqw ku rulo, ruko Aqy khI g`l qy vIcwr kro[

I appreciate such a song of praise which brings eternal peace. ||1||Pause|| (Pause means stop, stop for a while, stop and think over what has been said).

inq inq jIAVy smwlIAin dyKYgw dyvxhwru ]

nit nit jee-arhay samaalee-an daykhaigaa dayvanhaar.

hmySw hI jIvW dI sMBwl krdw hY prmwqmw, auh sB kuJ dyx vwlw qyrI sMBwl vI krygw[

God always cares for His beings, the Great Giver will take care of you, too.

qyry dwnY kImiq nw pvY iqsu dwqy kvxu sumwru ]2]

tayray daanai keemat naa pavai tis daatay kavan sumaar. ||2||

vwihgurU jI, quhwfy dwn dI kImq koeI pw nhI skdw, Aijhy dwqy dw koeI sumwr: Sumwr (AMdwzw) kI kry!

Your gifts cannot be appraised; how can anyone assess such a Giver! ||2||

sMbiq swhw iliKAw imil kir pwvhu qylu ]

sambat saahaa likhi-aa mil kar paavhu tayl.

sMbiq: sMmq, Aqy swhw: mhUrq (smw), Dur drgwhoN ilKy hn, qusIN iml ky mYnUM qyl cVHwau, Bwv vwihgurU imlwp leI mYnUM iqAwr kro (myrw auqSwh vDwau)[   
 qyl cVHwau - lVkI nUM ivAwhux dI iqAwrI vyly iehdy isr nUM qyl lwauNdy hn[

The year and the time of union with God are predestined, prepare (encourage) me for my meeting: realizing the Lord.  
 (The comparative example has been taken from the girl whose hair is oiled to prepare her for marriage).

dyhu sjx AsIsVIAw ijau hovY swihb isau mylu ]3]

dayh sajan aseesrhee-aa ji-o hovai saahib si-o mayl. ||3||

myry s`jxo AsIsW idau ik jo Awpxy swihb nUM iml pwvW[

Bless me my friends, so that I meet my Master. ||3||

Gir Gir eyho pwhucw sdVy inq pvMin ]

ghar ghar ayho paahuchaa sad-rhay nit pavann.

prmwqmw dy imlwp dw ieh s`dw. Gr Gr (hr mnuK nUM) inq hI phuMcdw, Aqy imlx leI AwvwzW pYNdIAW hn[

The message of union with God reaches everyone, and His call for it is received every day.

sdxhwrw ismrIAY nwnk sy idh AwvMin ]4]1]

sadanhaaraa simree-ai naanak say dih aavann. ||4||1||

nwnk, jykr ies s`dx vwly: vwihgurU, nUM Xwd krdy rhIey qW imlwp dw idn zrUr hI Aw jWdw hY[

Nanak, If we keep remembering the One Who calls: God, then the day of union with Him surely comes. ||4||1||

rwgu Awsw mhlw 1 ]

raag aasaa mehlaa 1.

rwg Awsw mhlw pihlw[

Raag Aasaa, First Mehla:

iCA Gr iCA gur iCA aupdys ]

chhi-a ghar chhi-a gur chhi-a updays.

Cy Swsqr (sWK, inAwie, vYSyiSk, mImWsw, Xog, vydWq), Cy iehnw dy krqw (kipl, gOqm, knwd, jYmnI, pwqMjl, ivAws (ibAws)), Aqy Cy hI prkwr dy iehnw dy aupdyS hn[

There are six schools of philosophy, six their authors, and as well six types of their teachings.

guru guru eyko vys Anyk ]1]

gur gur ayko vays anayk. ||1||

Br, guruAW dy gurU vwihgurU isr& iek Awp hI hn BwvyN ik iehnw dy idsdy rUpW dw AMq nhI[ (aupdyS vI iek hI hY – nwm jpo)[

But, the Teacher of teachers is the One God only, Who has very many forms. (Preaching is also one – recite the Name of God). ||1||

bwbw jY Gir krqy kIriq hoie ]

baabaa jai ghar kartay keerat ho-ay.

bwbw, ijs m`q Anuswr rcnhwr prmwqmw dI is&q-slwh prvwn hY,

Revered one, the system in which the praise of the Creator is accepted,

so Gru rwKu vfweI qoie ]1] rhwau ]

so ghar raakh vadaa-ee to-ay. ||1|| rahaa-o.

aus m`q nUM prvwn krnw bVI vifAweI hY[ rhwau[

To follow that system is the true greatness. ||1||Pause||

ivsuey cisAw GVIAw phrw iQqI vwrI mwhu hoAw ]

visu-ay chasi-aa gharhee-aa pahraa thitee vaaree maahu ho-aa.

iCn, p`l, GVIAW, pihr, idn (cMd Anuswr idn), vwr, iehnw qoN mhIny bx jWdy hn[   
ivsw = 15vwr A`K JmkxI; csw = 15 ivsy; pl = 30 csy; GVI = 60 pl; pihr = 7.5 GVIAW; idn-rwq = 8 pihr (idn 4 pihr, rwq 4 pihr); iQ`qW (cMd dy ihswb idn) = 15; vwr = 7; mhIny = 12; ru`qW = 6

The iotas of time make seconds, minutes, hours, days, and weeks, weeks make the months.

sUrju eyko ruiq Anyk ]

sooraj ayko rut anayk.

ie`dW hI, sUrj iek hI hY Br mOsm keI bdldy hn[

This way, the sun is one, but the seasons are many.

nwnk krqy ky kyqy vys ]2]2]

naanak kartay kay kaytay vays. ||2||2||

nwnk, iqvyN hI rcnhwr vwihgurU dy keI srUp hn[

Nanak, the same way the Creator has His many Forms in His Creation. ||2||2||

rwgu DnwsrI mhlw 1 ]

raag Dhanaasree mehlaa 1.

rwg DnwsrI mhlw pihlw[

Raag Dhanaasaree, First Mehla.

ggn mY Qwlu riv cMdu dIpk bny qwirkw mMfl jnk moqI ]

gagan mai thaal rav chand deepak banay taarikaa mandal janak motee,

Asmwn iek Qwl hY, sUrj Aqy cMdrmw dIvy hn, qwirAW dw mMfl (iek`T) jwxo ijvyN moqI hox[ (gurU mhwrwj kudrq dI AwrqI ds rhy hn)[

Sky is a plate, the sun and the moon are the lamps, and the stars are pearls. (Guru ji is describing the Arti: lamp-worship, performed by nature).

DUpu mlAwnlo pvxu cvro kry sgl bnrwie PUlµq joqI ]1]

Dhoop mal-aanlo pavan chavro karay sagal banraa-ay foolant jotee. ||1||

(DuKdI) DU& hY phwVW qoN cMdn dI mihk vwlI hvw, Aqy ieh hvw quhwnUM cOrI kr rhI hY jI, swrI bnspqI (bUty) quhwnUM cVHwey Pu`l hn, joqI srUp jIau!   
mlAwnlo: mlX – Bwrq dy dKx ivc phwV dw nwm ik ijs au~qy cMdn huMdw hY[ Anl – hvw[

The (burning) incense is the wind from the hill that is laden with the sandalwood-fragrance, and this wind is the Chanwar: whisk (hair-wisp), fanning over You. All the plants are an offering of the flowers to You, my Luminous-Lord! ||1||

kYsI AwrqI hoie ] Bv KMfnw qyrI AwrqI ]

kaisee aartee ho-ay. bhav khandnaa tayree aartee.

ieh kYsI (kmwl dI, kudrqI) AwrqI ho rhI hY, (iBAwnk) sMswr-smuMdr qoN bcwaux vwly vwihgurU jI, ieh quhwfI AwrqI!

What an Arti (lamp-worship) of Yours this is! The Lord, Savior from this (fearful) world-ocean, this is Your (wonderful, natural) Arti: lamp-worship!

Anhqw sbd vwjMq ByrI ]1]rhwau]

anhataa sabad vaajant bhayree. ||1|| rahaa-o.

(AijhI KuSI: AwrqI, ivc) Anhq-Sbd: kudrqI Dun, dI qUqI v`j rhI hY[ rhwau[

(In this joy: Arti) the flute of the Anhat-Shabad - celestial-sound, is playing. ||1||Pause||

shs qv nYn nn nYn hih qoih kau shs mUriq nnw eyk quohI ]

sahas tav nain nan nain heh tohi ka-o sahas moorat nanaa ayk tohee.

idsdIAW hzwrW A`KIAW quhwfIAW hI hn, auNj quhwfw iek vI nyqr nhI, ieh hzwrW srUp quhwfy hI hn[

Thousands of the (visible) eyes are Yours, though You have no eyes, Yours are all these (visible) thousands of forms. (Eyes of the people are Your eyes).

shs pd ibml nn eyk pd gMD ibnu shs qv gMD iev clq mohI ]2]

sahas pad bimal nan ayk pad ganDh bin sahas tav ganDh iv chalat mohee. ||2||

BwvyN quhwfy hzwrW koml crn hn (zwihrw – idsdy srUp ivc, jIvW dy), quhwfw iek vI crn nhI hY (nwh-idsdy srUp ivc)[ iedW hI, qusIN ibnw n`k dy ho, Br (idsdy) quhwfy hzwrW n`k hn[ qhwfI ies Kyf ny mYnUM moh ilAw hY[

You have thousands of delicate feet (in the visible form), and yet You do not have even a single foot (in invisible form). The same way, You have no nose, but you have thousands of noses (of the people). This play of Yours has enchanted me. ||2||

sB mih joiq joiq hY soie ]

sabh meh jot jot hai so-ay.

sBnw dy AMdr joqI, ieh joqI auh hI hY (prmwqmw)[

The light (Life, soul, God awareness) within everyone, You are that Light.

iqs dY cwnix sB mih cwnxu hoie ]

tis dai chaanan sabh meh chaanan ho-ay.

aus joq: prmwqmw, dy cwnx dy nwl swirAW dy AMdr cwnx: vwihgurU-igAwn, hY[

By that Light (God), there is the light (Soul, God awareness) in all.

gur swKI joiq prgtu hoie ]

gur saakhee jot pargat ho-ay.

gur-aupdyS (gurU dI isiKAw) dy nwl ieh joq (vwihgurU igAwn) prgt ho jWdw hY[

Through the Guru's teachings, the Light (God awareness) shines within.

jo iqsu BwvY su AwrqI hoie ]3]

jo tis bhaavai so aartee ho-ay. ||3||

jo quhwnUM cMgw l`gy (jo quhwfy hukm ivc ho irhw hYY), so hI quhwfI AwrqI hY[

All which is going on within Your discipline, is Your Arti: lamp-worship. ||3||

hir crx kvl mkrMd loiBq mno Anidnuo moih AwhI ipAwsw ]

har charan kaval makrand lobhit mano andino mohi aahee pi-aasaa.

quhwfy crn kvMlW dw BOrw myrw mn (nwm dw prymI) iehnw qy moihAw ipAw hY, mYnUM idny rwqIN iehnw crnw dI hI ipAws hY (nwm jpx dI)[   
mkrMd – BOrw, Aqy hor ArQ hY rs: qQw Sihd, Pul ivclw bUr[

My bumblebee mind is enchanted by the lotus-feet of the Lord, day and night I thirst for them.

ik®pw jlu dyih nwnk swirMg kau hoie jw qy qyrY nwie vwsw ]4]3]

kirpaa jal deh naanak saaring ka-o ho-ay jaa tay tayrai naa-ay vaasaa. ||4||3||

vwihgurU jI, nwnk-bMbIhy (ppIhy) nUM qusIN AwpxI ikrpw dw pwxI idau, ijs dy nwl ieh sdw hI quhwfy nwm dy nwl juiVAw rhy[ (ppIhw nwm dw pMCI, iek Kws smy vrHy mINh dI bUMd nUM qrsdw hY)

Bestow the water of Your Mercy on the thirsty Nanak the weaver-bird (papeehaa),” so that he may ever stay attached to Your Name. ||4||3|| (Papeehaa: weaver-bird, yearns for a drop of rain that falls into its mouth at a certain auspicious moment. Guru Nank says that he is yearning like a weaver-bird, to meet You).

rwgu gauVI pUrbI mhlw 4 ]

raag gaorhee poorbee mehlaa 4.

rwg gauVI pUrbI mhlw cOQw[

Raag Gauree Poorbee, Fourth Mehl.

kwim kroiD ngru bhu BirAw imil swDU KMfl KMfw hy ]

kaam karoDh nagar baho bhari-aa mil saaDhoo khandal khanda hay.

kwm kroD dy nwl ngr: srIr, bhuq BirAw hoieAw sI, swDU: siqgurU, dy imlwp dy nwl ieh dono toty totyy ho gey (kwm, kroD, imt gey)[

This town: body, got filled with sex and anger. Meeting with the True Guru, cut these two into pieces (Removed the sex and anger).

pUrib ilKq ilKy guru pwieAw min hir ilv mMfl mMfw hy ]1]

poorab likhat likhay gur paa-i-aa man har liv mandal mandaa hay. ||1||

ipCly krmw dy lyKW dy Anuswr gurU dy nwl myl ho jwx qy mn vwihgurU: nwm, dy nwl mMifAw: jiVAw igAw (lIn ho igAw) hY[

Due to destiny based on the deeds of the previous lives, by meeting with the Guru the mind got fixed on the God’s Name. ||1||

kir swDU AMjulI punu vfw hy ]

kar saaDhoo anjulee pun vadaa hay.

swDU: gurU nMU, AMjulI: doie h`Q joV prxwm krnw, v`fw puMn hY[

To bow to the Saint: Guru, with your folded hands is the act of great merit.

kir fMfauq punu vfw hy ]1] rhwau ]

kar dand-ut pun vadaa hay. ||1|| rahaa-o.

(vwihgurU nUM) fMfOq kr: zmIn qy isDy lyt ky m`Qw tyk, ieh v`fw puMn hY[ rhwau[

Bow down humbly (to God), this is a deed of virtue. ||1||Pause||

swkq hir rs swdu n jwixAw iqn AMqir haumY kMfw hy ]

saakat har ras saad na jaani-aa tin antar ha-umai kandaa hay.

swkq: mnmu`KW, ny vwihgurU dy rs: prym, dw svwd nhI jwixAW ikauN jo auhnw dy AMdr haumy dw kMfw: hMkwr, hY[

The worldly people fail to enjoy the love of God, because they have ego.

ijau ijau clih cuBY duKu pwvih jmkwlu shih isir fMfw hy ]2]

ji-o ji-o chaleh chubhai dukh paavahi jamkaal saheh sir dandaa hay. ||2||

Aijhy lok jIvn ivc haumy krky duKI rihMdy hn, Aqy iehnw nUM isr au~qy mOq dw fMfw sihxw pYNdw hY[

In their lives, such people keep suffering due to ego, and they have to bear death. ||2||

hir jn hir hir nwim smwxy duKu jnm mrx Bv KMfw hy ]

har jan har har naam samaanay dukh janam maran bhav khanda hay.

prmwqmw dy ipAwry: gurmu`K, vwihgurU-nwm ivc lIn rihMdy hn, iehnw dw Bv: sMswr, ivc jnm-mrx dy c`kr dw duK k`itAw jWdw hY[

The devotees of the Lord stay absorbed in His Name, and their pain of the cycle of birth and death in the world ends.

AibnwsI purKu pwieAw prmysru bhu soB KMf bRhmMfw hy ]3]

abinaasee purakh paa-i-aa parmaysar baho sobh khand brahmandaa hay. ||3||

iehnw nUM sdw-At`l purK: vwihgurU, iml jWdw hY, Aqy ieh swrI dunIAwW ivc iezq pwauNdy hn[

They find (Realize) the Immortal-Being: God, and get honored throughout the world. ||3||

hm grIb mskIn pRB qyry hir rwKu rwKu vf vfw hy ]

ham gareeb maskeen parabh tayray har raakh raakh vad vadaa hay.

vwihgurU jI, ZrIb Aqy mskIn mYN quhwfw hI hW, qusIN v`fy qoN v`fy ho, myrI iez`q r`Ko jI!

Though helpless (poor) and meek, I belong to You, Greatest of the great, please, save me!

jn nwnk nwmu ADwru tyk hY hir nwmy hI suKu mMfw hy ]4]4]

jan naanak naam aDhaar tayk hai har naamay hee sukh mandaa hay. ||4||4||

quhwfy syvk nwnk nUM quhwfw nwm hI Awsrw-shwrw hY, Aqy quhwfy nwm qoN hI suK (mMfw: jiVAw hoieAw) prwpq hY[

To Your devotee Nanak, Your Name is the sustenance and support, from Your Name he gets peace - comfort. ||4||4||

rwgu gauVI pUrbI mhlw 5 ]

raag ga-orhee poorbee mehlaa 5.

rwg gauVI pUrbI mhlw pMjvW[

Raag Gauree Poorbee, Fifth Mehla.

krau bynµqI suxhu myry mIqw sMq thl kI bylw ]

kara-o baynantee sunhu mayray meetaa sant tahal kee baylaa.

bynqI krdw hW suxo myry imq`r jI, ieh vylw (jIvn) sMqW: au~qm purSW, dI syvw dw hY[

Friends, listen to what I say, now is the time (this life) to serve the saints - God-Oriented persons (To get their blessings to realize God).

eIhw Kwit clhu hir lwhw AwgY bsnu suhylw ]1]

eehaa khaat chalhu har laahaa aagai basan suhaylaa. ||1||

ies jgq ivc hrI-nwm dw lwhw K`t ky (nwm jp ky) jwau, qW jo A`gy v`sxw sOKw ho jwvy[

Recite the Name of the Lord in this world, so that you stay in peace after death - in the next world. ||1||

AauD GtY idnsu rYxwry ] mn gur imil kwj svwry ]1] rhwau ]

a-oDh ghatai dinas rainaaray. man gur mil kaaj savaaray.||1||rahaa-o.

idn-rwq huMdy aumr GtdI hY[ mnw, gurU jI nUM iml: nwm jp, qW jo ieh qyry kMm svwr dyx[ rhwau[

The life passes day and night. My mind, meet the Guru so that he sets the things right: attaches you to the recitation of the Name of God. ||1||Pause||

iehu sMswru ibkwru sMsy mih qirE bRhm igAwnI ]

ih sansaar bikaar sansay meh tari-o barahm gi-aanee.

ieh sMswr dy jIv AYvyN bykwr Brm ivc rihMdy hn: r`b hY ik nhI, brhm-igAwnI - ijnHW nUM vwihgurU dw igAwn hY, auh ies sMswr-smuMdr qoN qr jWdy hn[

This world stays in doubts: God is or not, but those who understand Him cross the world-ocean.

ijsih jgwie pIAwvY iehu rsu AkQ kQw iqin jwnI ]2]

jisahi jagaa-ay pee-aavai ih ras akath kathaa tin jaanee. ||2||

ijs nUM AkwlpurK jI Brm dI nINdr qoN jgw ky Awpxy nwm dw rs ipAw idMdy hn: auh nwm jwp krdw hY, auhnUM vwihgurU jI dI Byd BrI kQw dw igAwn ho jWdw hY[

Those, whose doubts get removed by the Grace of the Lord, He attaches them to the recitation of His name, and they come to know the Mysteries of His. ||2||

jw kau Awey soeI ibhwJhu hir gur qy mnih bsyrw ]

jaa ka-o aa-ay so-ee bihaajhahu har gur tay maneh basayraa.

ijs kMm Awey ho soeI ivhwjo: sOdw kro (nwm jpo), gurU jI dI ikrpw dy nwl prmwqmw jI quhwfy mn dy AMdr v`sxgy[

Make the deal for which you have come to the world (Recite the Name of God), and through the Grace of the Guru the Lord will settle in your mind.

inj Gir mhlu pwvhu suK shjy bhuir n hoiego Pyrw ]3]

nij ghar mahal paavhu sukh sehjay bahur na ho-igo fayraa. ||3||

qusI Awpxw Gr-mihl: AvsQw ijQy vwihgurU–myl ho jWdw hY, suK Aqy sihj-suBw prwpq kr lvogy, Aqy quhwfw jnm-mrx dw gyV Kqm ho jwvygw[

You will attain the state of union with God with ease and without botherations, and your cycle of birth and death will end. ||3||

AMqrjwmI purK ibDwqy srDw mn kI pUry ]

antarjaamee purakh biDhaatay sarDhaa man kee pooray.

mn dIAW buJx vwly, krm bxwaux-vwly jIau, mn dI SrDw pUrI krn vwly jI,

The “Knower of the Mind,” the “Maker of the Destiny,” the “Fulfiller of Desires,”

nwnk dwsu iehY suKu mwgY mo kau kir sMqn kI DUry ]4]5]

naanak daas ihai sukh maagai mo ka-o kar santan kee Dhooray. ||4||5||

quhwfw syvk nwnk, ieh hI suK mMgdw hY ik iehnUM qusI ikrpw krky sMq-crnw dI DUV idau: gurmuKW dw prymI, bxw idau jI[

Your devotee Nanak begs for Your blessings to make him the dust of the feet of the saints - put in his heart the love of the Lord. ||4||5||

Sbd hjwry

mwJ mhlw 5 caupdy Gru 1 ]

maajh mehlaa 5 cha-upday ghar 1.

pMjvyN gurU Arjn dyv jI dI bwxI, rwg mwJ, cwr cwr pMgqIAW dy Sbd, rwg dw pihlw Gr[ hY ieh “hzwry,” Br ilKq hjwry hY[

**SHABAD HAJAARAE**

The Bani (Scripture) of Fifth Guru Arjan Dev, in the Raag (Musical measure) called Maajh, Chau-Padas (Four lines per Hymn), First House of Raag.

myrw mnu locY gur drsn qweI ]

mayraa man lochai gur darsan taa-ee.

myrw mn gurU mhwrwj jI (iehnw dy ipqw, cOQy gurU rwmdws jI) quhwfy drSnw vwsqy qWG irhw hY[

My mind longs for meeting the Guru (Guru Arjun Dev, not yet a Guru, expresses his desire to meet his father Guru Ram Das).

iblp kry cwiqRk kI inAweI ]

bilap karay chaatrik kee ni-aa-ee.

ieh, bMbIhy (ppIhy) vW| qWG irhw hY[ (ijvyN ppIhw: iek pMCI – ieh, Kws Su`B vkq dy mINh dI bUMd vwsqy klpdw hY)[

It is anxious like the rain-bird (Weaver-bird, Papiha: Papeehaa, Beehaa, or Bambeehaa – It keeps eager to have a drop of rain at a special auspicious moment).

iqRKw n auqrY sWiq n AwvY ibnu drsn sMq ipAwry jIau ]1]

tarikhaa na utrai saaNt na aavai bin darsan sant pi-aaray jee-o. ||1||

(aus ppIhy vW| ik ij`dW mINh dI bUMd ibnw auh ivlkdw hY) myrI ipAws nhI buJdI Aqy SWqI nhI AwauNdI, ipAwry sMq (gurU-ipqw) jI dy drSnw dy bZYr[

I am thirsty and have no peace without meeting the revered Saint (my Guru-Father). ||1||

hau GolI jIau Goil GumweI gur drsn sMq ipAwry jIau ]1] rhwau ]

ha-o gholee jee-o ghol ghumaa-ee gur darsan sant pi-aaray jee-o. ||1|| rahaa-o.

mYN sMq (gurU ipqw) dy drSnw qoN vwrI , jI vwrI jwvW! rhwau[ rhau dw ArQ hY ik ruko, Aqy au~pr khy nUM vIcwro)[

I am a sacrifice (Love-lost, eager) for meeting the Saint (Guru-Father). ||1||Pause|| (Pause means wait, and contemplate on what has been said above).

qyrw muKu suhwvw jIau shj Duin bwxI ]

tayraa mukh suhaavaa jee-o sahj Dhun banee.

quhwfw muK – drSn, suMdr (pRBwvSwlI) hY, Aqy quhwfI bwxI dI DunI sihj-SWqI bKSdI hY[ (quhwfy bol sux ky mn SWq ho ky AwnMd ivc Aw jWdw hY)[

Your face (Meeting you) is so impressive, and your speech is peace and joy giving.

icru hoAw dyKy swirMgpwxI ]

chir ho-aa daykhay saaringpaanee.

(Br) swirMgpwxI (prmwqmw, ipqw-prmwqmw) jI, quhwfy drSn kIiqAW mu`dq ho geI hY[   
 swirMgpwxI – ivSnUM dyvqw ik ijs dy hQ ivc kmwn hY: pwlx vwlw, Bwv vwihgurU[ ieh, (gurU) Arjn dyv jI Awpxy ipqw gurU rwmdws jI nUM Awpxy Sbd-rUpI p`qr dy ivc il`K rhy hn[

(But) my Lord -Guru-Father, it has been since long that I met you. (I long to see you).

DMnu su dysu jhw qUM visAw myry sjx mIq murwry jIau ]2]

Dhan so days jahaa tooN vasi-aa mayray sajan meet muraaray jee-o. ||2||

DMn auh dyS (QW) hY ik ij`Qy qusIN v`sdy ho, myry sjx, im`qr, murwry (Bgvwn, ipqw-Bgvwn) jI[   
 murwry – mur nwm dy rwkSS nUM mwrx vwly, kirSn jI, Bwv hY vwihgurU[

Great – blessed is the place where you are (Live), my friend, companion, and my lord (Guru-Father). ||2||   
 Muraaray – There was a demon called Mur. Sri Krishana killed him and got the title Muraaree. Here, it means God.

hau GolI hau Goil GumweI gur sjx mIq murwry jIau ]1] rhwau ]

ha-o gholee ha-o ghol ghumaa-ee gur sajan meet muraaray jee-o. ||1|| rahaa-o||

mYN vwrI jwvW, kurbwn jwvW, Awpxy sjx, im`qr, Bgvwn (Bgvwn-ipqw) qoN[ rhwau[

I am a sacrifice - an appreciation, to my friend and companion lord (Guru-Father). ||1||Pause||

iek GVI n imlqy qw kiljugu hoqw ]

ik gharhee na miltay taa kalijug hotaa.

(siqkwrXog gurU ipqw jI) jy qusI iek GVI Br vI nhI sI imldy qW jwpdw sI ik kljug - mwVw vkq, Aw igAw hY[

When I could not see you even for a short while, it was a dark-age – a hard time, for me.

huix kid imlIAY ipRA quDu BgvMqw ]

hun kad milee-ai pari-a tuDh bhagvantaa.

hux k`d quhwfy drSn hoxgy, ipAwry BgvMq (dOlqmMd, vwihgurU, ipqw-BgvMq) jIau!

When shall I meet you now, beloved Lord (Revered father)!

moih rYix n ivhwvY nId n AwvY ibnu dyKy gur drbwry jIau ]3]

mohi rain na vihaavai need na aavai bin daykhay gur darbaaray jee-o. ||3||

myrI rwq bIqdI nhI, nINd AwauNdI nhI jI, ibnw dyKy gurU-drbwr (bZYr ipqw jI dI hwzrI BirAW)[

My night does not pass, and sleep comes not, without being in the presence of the Guru: Prophet (Guru-Father). ||3||

hau GolI jIau Goil GumweI iqsu scy gur drbwry jIau ]1] rhwau ]

ha-o gholee jee-o ghol ghumaa-ee tis sachay gur darbaaray jee-o. ||1|| rahaa-o.

vwrI jwvW jI, bilhwr jwvW mYN, ies s`cy gurU-drbwr qoN[ (ipqw-gurU dy s`cy drbwr qoN)[ rhwau[

I am a sacrifice, sacrifice I am, to this true court of the revered Guru. ||1||Pause||

Bwgu hoAw guir sMqu imlwieAw ]

bhaag ho-aa gur sant milaa-i-aa.

myrI cMgI ikmq ho geI ik gurU-sMq (sMq-ipqw) jI dw myl hoieAw[

It is my good destiny, that I have met the Saint Guru (The Saint-Father).

pRBu AibnwsI Gr mih pwieAw ]

parabh abhinaasee ghar meh paa-i-aa.

sdw slwmq pRBU (ipqw-prmySvr) Gr hI iml pey[ (ieh cOQw Sbd au~doN aucwirAw ik j`d “gurU” Arjn dyv jI lwhOr qoN vwps Awey qy ipqw dy drSn kIqy)[   
 pRBu – suAwmI: mwilk, vwihgurU, ipqw-prmySvr[ AibnwsI – nwS-rihq, sdw-slwmq[ hr kdm qy puq Awpxy ipqw jI nUM prmwqmw kih irhw hY[

I met Immortal Prabhu at home. (Prabhu - The Master: father, met “Guru” Arjan Dev on his return from Lahore. At every step the son is calling his father a God).

syv krI plu csw n ivCuVw jn nwnk dws qumwry jIau ]4]

sayv karee pal chasaa na vichhurhaa jan naanak daas tumaaray jee-o. ||4||

nwnk kihMdw hY, syvw krW, iCn-p`l: rqw vI, nw ivCVW (gurU-ipqw jI) mYN quhwfw syvk hW[

I will serve You forevere, and shall never be separated from You even for an instant. Servant Nanak is Your slave, O beloved Master. **||4||**

hau GolI jIau Goil GumweI jn nwnk dws qumwry jIau ] rhwau ]1]8]

ha-o gholee jee-o ghol ghumaa-ee jan naanak daas tumaaray jee-o. rahaa-o. ||1||8||

mYN vwrI jwvW, bilhwrI jwvW, nwnk quhwfw bMdw, quhwfw syvk hY (gurU-ipqw) jI! rhwau[

I am, a sacrifice - an appreciation I am, Nanak is yours and in your service (my Guru-Father). ||Pause||1||8|| (This 4th Hymn is his thanks after his return from Lahore).

DnwsrI mhlw 1 Gru 1 caupdy

Dhanaasree mehlaa 1 ghar 1 cha-upday

pihly gurU nwnk dyv jI dI bwxI, rwg DnwsrI ivc[ cwr pdW dI kivqw, pihlw Gr (ieh kivqw dI iksm bwry hY)[

Scripture by the First Guru Nanak Dev, in the musical measure called Dhanaasaree. Four lines per stanza, First House (This relates to the musical measure).

<> siq nwmu krqw purKu inrBau inrvYru Akwl mUriq AjUnI sYBM gur pRswid ]

ik-oNkaar sat naam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibhaN gur parsaad.

iek scweI (sdw-slwmq) srb-ivAwpk vwihgurU hY, sB kuJ iehdw kIqw huMdw hY, ieh infr, vYr rihq, kwl (vkq, mOq) qoN rihq, jnm-mrx dy c~kr qoN rihq hY, Awpxy Awp qoN Awp pYdw hoieAw hY, Aqy ies AslIAq dI sm`J gurU mhwrwj hI (vwihgurU jI) AwpxI ikrpw kr ky bKSdy hn[   
 gurU nwnk jI Awp hI pihly gurU sn, ies leI ie`Qy gurU dw ArQ vwihgurU hY[ ieh “mUlmMqr” hY, Aqy iehdy ArQW ivc vrqy Sbd qy Bwv, Al`g Al`g QwvW, Aqy tIikAW ivc &rk r`K skdy hn. Br sB dw mUl Aqy smu`cw Bwv iek hI hY[

A Truth (Immortal) is the All Pervading God, He is the Creator, Fearless, Free from Hatred, Not Controlled by the Time (Time, death), Beyond the Cycle of Birth and Death, Self-Created, and this is understood by His Kindness.   
Guru Nanak himself was the first Guru, and so here the Guru means God. This stanza is known as the “Mool-Mantar” (The Basic-Formula). The words and expressions used in its translation may have some variation from place to place and author to author, but the basic thought and meanings remain the same.

jIau frqu hY Awpxw kY isau krI pukwr ]

jee-o darat hai aapnaa kai si-o karee pukaar.

myrw mn frdw hY, mYN iks dy A`gy pukwr krW!

My mind (Soul) is afraid, where should I make an appeal (Plead)!

dUK ivswrxu syivAw sdw sdw dwqwru ]1]

dookh visaaran sayvi-aa sadaa sadaa daataar. ||1||

mYN duK dUr kr dyx vwly sdw dy dwqwr (dwnI, prmwqmw) nUM hI Xwd kIqw hY (ies dy A`gy hI Ardws kIqI hY, hor kOx hY suxn vwlw myrw!)

I remember Him who relieves all the afflictions, and always is a Giver (of the boons. I have prayed to God, who else is there to listen to me!). ||1||

swihbu myrw nIq nvw sdw sdw dwqwru ]1] rhwau ]

saahib mayraa neet navaa sadaa sadaa daataar. ||1|| rahaa-o.

myrw swihb sdw hI nvW-nrovw (KyVy ivc, idAw krx vwlw), Aqy hmySw hI dwqw hY (sB kuJ dyx vwlw)[ rhwau[

My Master (God) is new forevere (In joy, ready to give), and always gives (the boons). ||1||Pause||

Anidnu swihbu syvIAY AMiq Cfwey soie ]

an-din saahib sayvee-ai ant chhadaa-ay so-ay.

idny rwq vwihgurU nUM syvIey (Xwd krIey, iehdw nwm jpIey Aqy nykIAW krIey), ikauN jo AMq vyly ieh kuJ hI CfwauNdw hY[  
 mrx l`igAW, Aqy r`b dI drgwh ivc bMdy dy puMnw-pwpW dy &Ysly dy vkq, kIqw nwm-jwp hI shweI huMdw hY[

Day and Night serve the Master (God. Recite His Name, and do the good deeds), because only His recited Name comes to help at the end. (He takes care at the time of death, and also when the person is judged).

suix suix myrI kwmxI pwir auqwrw hoie ]2]

sun sun mayree kaamnee paar utaaraa ho-ay. ||2||

ipAwrI kwmx - suMdrI: myry mn, Awqmw, sux sux ky - vwihgurU jI dw nwm jp ky, qr jweIdw hY[  
 pwr aqwrw - byVw, Bwv bMdw sMswr-smuMdr qoN qr jWdw hY, bKiSAw jWdw hY, jIvn s&l ho jWdw hY, sB kuJ shI ho jWdy hY[

My dear beauty (Mind, soul) by hearing (Reciting His Name), one crosses the world-ocean. (He gets redeemed: liberated, this life becomes a success) ||2||

dieAwl qyrY nwim qrw ]

da-i-aal tayrai naam taraa.

ikrpwlU jI (prmwqmw) qyrw nwm jp ky (dunIAW dw Kqrnwk smuMdr) qr jWdw hW (mukq ho jWdw hW)[

O Merciful Lord, I cross the world-ocean by the recitation of Your Name (I get liberated).

sd kurbwxY jwau ]1] rhwau ]

sad kurbaanai jaa-o. ||1|| rahaa-o.

mYN sdw hI qyry qoN vwrI jWdw hW[ rhwau[

I am forevere a sacrifice (An appreciation) to You. ||1|| Pause||

srbM swcw eyku hY dUjw nwhI koie ]

sarbaN saachaa ayk hai doojaa naahee ko-ay.

hr QW (sB qoN s`cw) isr& iek hI (prmwqmw) hY, Aqy dUsrw koeI hor nhI[

All over (The Greatest Truth) there is only the One (The True Lord), and nothing else.

qw kI syvw so kry jw kau ndir kry ]3]

taa kee sayvaa so karay jaa ka-o nadar karay. ||3||

prmwqmw dI syvw (nwm jwp) auh hI krdw hY ik ijs a`uqy auh AwpxI imhr dI nzr (ikrpw) kr dyvy[

Only he serves God (Recites His Name), who is blessed by Him to do so. ||3||

quDu bwJu ipAwry kyv rhw ]

tuDh baajh pi-aaray kayv rahaa.

hy ipAwry (vwihgurU) qyry bwJoN (qYnUM Xwd kIqy ibnw) ik`dW rihvW!

O the Loved One (God), how can I live without (remembering) You!

sw vifAweI dyih ijqu nwim qyry lwig rhW ]

saa vadi-aa-ee deh jit naam tayray laag rahaaN.

AijhI vifAweI (is&q) pYdw kr dy ik qyrw nwm jpdw rhW[

Bless me with such a virtue (Goodness, quality), that I keep remembering You.

dUjw nwhI koie ijsu AwgY ipAwry jwie khw ]1] rhwau ]

doojaa naahee ko-ay jis aagai pi-aaray jaa-ay kahaa. ||1|| rahaa-o.

koeI dUsrw nhI (qyry vrgw) ipAwry jIau, ik ijs dy A`gy jw ky bynqI krW (ik qUM mYnUM nwm dy nwl joV dy)[ rhwau[

There is no other O Beloved (God), to whom I may go and pray (to attach me to Your Name). ||1||Pause||

syvI swihbu Awpxw Avru n jwcMau koie ]

sayvee saahib aapnaa avar na jaachaN-o ko-ay.

Awpxy swihb (mwilk, vwihgurU) dI syvw krdw hW[  
 prmwqmw qy Brosw krdw, nwm jpdw hW Aqy hor iksy kol bynqI nhI krdw ik nwm bKS dy[

I serve my Lord (Recite His Name), and ask none else (to bless me with His Name).

nwnku qw kw dwsu hY ibMd ibMd cuK cuK hoie ]4]

naanak taa kaa daas hai bind bind chukh chukh ho-ay. ||4||

nwnk, vwihgurU dw syvk hY, ieh prmwqmw qoN ibMd ibMd (ibMd: QoVw, pl Br) cuK cuK (rqw rqw) huMdw hY - rqw rqw kr ky kurbwn huMdw hY, vwrI jWdw hY[

Nanak is His slave; and sacrifices (himself on Him) piece by piece, bit by bit ||4||

swihb qyry nwm ivthu ibMd ibMd cuK cuK hoie ]1] rhwau ]4]1]

saahib tayray naam vitahu bind bind chukh chukh ho-ay. ||1|| rahaa-o. ||4||1||

swihb (mwilk, prmwqmw) qyry nwm ivthu (nwm qoN) ibMd ibMd cuK cuK (rqw rqw kr ky kurbwn) huMdw hW! rhwau[

O Master (God), I am a sacrifice to Your Name (bit by bit. ||1||Pause||4||1||

iqlµg mhlw 1 Gru 3

tilang mehlaa 1 ghar 3

bwxI pihly gurU nwnk dyv jI dI, iqlMg rwg dy qIsry Gr ivc[

Bani (Scripture) by First Guru Nanak Dev, in third House of the musical measure named Tilang.

<> siqgur pRswid ]

ik-oNkaar satgur parsaad.

vwihgurU hr QW Aqy hr cIz ivc hY, ieh smJ siqgur-vwihgurUU jI dI ikrpw dy nwl AwauNdI hY[

God is present all over and in everything, and this is understood by the Grace of Satguru (True Prophet, God).

iehu qnu mwieAw pwihAw ipAwry lIqVw lib rMgwey ]

ih tan maa-i-aa paahi-aa pi-aaray leet-rhaa lab rangaa-ay.

ipAwry - vwihgurU jI, ies srIr (mn) nUM mwieAw dI pwh (pwx) dvw ky iehnUM lib (lwlc) dw rMg cVHvw ilAw hY[   
 pwihAw – pwh, pwx[ qW jo kory kpVy nUM suhxw rMg cVHy, iehnUM pihlW &tkVI vZYrw dI pwx cwVH ky &yr rMg id`qw jWdw hY[ ies mn nUM mwieAw dw KUb rMg ciVHAw hoieAw hY[

This body (Mind) has been given a mordant (Conditioning) of Maya (worldly attachments, mundane), and it has been dyed in greed.   
 The mind is deeply colored by the worldly attachments.   
 Mordant – This is a chemical treatment to the uncolored raw cloth so that it may pick up color nicely.

myrY kMq n BwvY colVw ipAwry ikau Dn syjY jwey ]1]

mayrai kant na bhaavai cholrhaa pi-aaray ki-o Dhan sayjai jaa-ay. ||1||

kMq - pqI - pqI-prmySvr, nUM ieh colw (kpVw - mn jo mwieAw ivc PisAw hoieAw hY) cMgw nhI l`gdw, ipAwry jI (gurmuKo) d`so ieh Dn – iesqrI, mn jo mwieAw dy rMg ivc hY, pqI dy syj qy ik`dW jwvy! - nwm jwp ik`dW kry!   
 lwlc dy nwl Bry mn dy nwl jwp nhI ho skdw[

(Dear one, God-Oriented friend) when the Husband (Lord) is not pleased with these clothes - mind attached to the worldly things, then how can bride (This mind, soul) go to His bed (Recite His Name)! (With the mind attached to the worldly things, it is not possible to recite the Name of God). ||1||

hMau kurbwnY jwau imhrvwnw hMau kurbwnY jwau ]

haN-u kurbaanai jaa-o miharvaanaa haN-u kurbaanai jaa-o.

mYN kurbwn hW ikrpwlU jI (prmwqmw), bilhwrI hW mYN[

I am a sacrifice (An appreciation), O Merciful One (Lord), I am a sacrifice to You.

hMau kurbwnY jwau iqnw kY lYin jo qyrw nwau ]

haN-u kurbaanai jaa-o tinaa kai lain jo tayraa naa-o.

mYN kurbwn hW auhnw qoN ik jo qyrw nwm jpdy hn[

I am a sacrifice to those who recite Your Name.

lYin jo qyrw nwau iqnw kY hMau sd kurbwnY jwau ]1] rhwau ]

lain jo tayraa naa-o tinaa kai haN-u sad kurbaanai jaa-o. ||1|| rahaa-o.

jo nwm jpdy hn qyrw, auhnw qoN mYN sd (sdw hI, sO vwrI) kurbwn hW[ rhwau[

Those who recite Your Name, I am forevere a sacrifice (Appreciation) to them. ||1||Pause||

kwieAw rM|ix jy QIAY ipAwry pweIAY nwau mjIT ]

kaa-i-aa ranyan (rankgan) jay thee-ai pi-aaray paa-ee-ai naa-o majeeth.

ipAwry jI, jy kr srIr nUM rM|x vwlw (nwm dI ilv lwaux vwlw, Awp vwihgurU) bx jwvy, &yr nwm dw mjIT (p`kw) rMg iml jWdw hY[  
 mjIT - iek bUty coN kiFAw p`kw lwl rMg[

Dear one, if the Lord becomes a dyer (Giver of His Name), then the body (mind) gets the Majith color of His Name. (Majith – an organic, fast, red color. God blesses him with the fast attachment with His Name. If God Himself becomes the giver of His Name, then He gives deep attachment to it. If we want to get attached to God’s Name, then deep attachment can be had only by His Mercy).

rM|x vwlw jy rM|Y swihbu AYsw rMgu n fIT ]2]

rank.an vaalaa jay rank.ae saahib aisaa rang na deeth. ||2||

(Aqy jy) rMgx vwlw swihb – prmwqmw, Awp rMg dyvy: nwm dw rMg, Pyr Aijhw rMg - nwm dw ipAwr, horQy ikqy idsdw nhI[

(And) if the Lord Himself gives the dye - attaches to His Name, then such a color - deep attachment to His Name, will not be had from anywhere else. ||2||

ijn ky coly rqVy ipAwry kMqu iqnw kY pwis ]

jin kay cholay rat-rhay pi-aaray kant tinaa kai paas.

ipAwry jI, ijnHW dy coly (mn) rMgy hoie hn: nwm rMg dy nwl, kMq (prmySr-pqI) auhnw dy kol rihMdw hY[

Dear one, those who have such dyed clothes (His Name is in their hearts: minds), they have the Husband (God) with them.

DUiV iqnw kI jy imlY jI khu nwnk kI Ardwis ]3]

Dhoorh tinaa kee jay milai jee kaho naanak kee ardaas. ||3||

nwnk jI Ardws-bynqI krdy hn ik vwihgurU jI mYnUM AijihAW: nwm dy nwl rMigAW, dy crnw dI DUV idau[  
 ikrpw kro jo AijhW nwm rMigAW dy pYrIN pY skW, AijhW dy crnw dI DUV Awpxy m`Qy qy lwvW[

Nanak prays, O God, bless me with the dust of the feet of such persons – persons who are deep in the love of Your Name. ||3||

Awpy swjy Awpy rMgy Awpy ndir kryie ]

aapay saajay aapay rangay aapay nadar karay-i.

Awpy rcdw: pYdw krdw hY, Awpy rMgdw - nwm dw ipAwr bKSdw hY, Aqy Awpy hI ndir: imhr dI nzr, krdw hY[  
 Awpy bKiSiS krdw hY Awpxw ipAwr lwaux dI, Aqy sMswr dy swry suK dyx dI[

He Himself creates, gives His love, and as well blesses us – blesses with the love of His Name, and as well with the worldly comforts.

nwnk kwmix kMqY BwvY Awpy hI rwvyie ]4]1]3]

naanak kaaman kantai bhaavai aapay hee raavay-ay. ||4||1||3||

nwnk jI kihMdy hn ik jy kr suMdrI (nwm rMigAw mn, Awqmw) pqI: pqI-prmwqmw, nUM cMgI l`g jwvy (Bjn-bMdgI prvwn ho jwvy), qW auh Awp hI iehnUM mnzUr kr Apxw lYNdw hY[

Nanak says, if the bride - soul, God colored mind, pleases the husband (The Lord), then He accepts her - approves the worship of such a being. ||4||1||3||

iqlµg mÚ 1 ]

tilang mehlaa 1.

rwg iqlMg ivc pihly gurU nwnk dyv jI dI bwxI[

Bani (Scripture) by First Mehla Guru Nanak Dev, in the musical measure called Tilang.

ieAwnVIey mwnVw kwie kryih ]

i-aanrhee-ay maanrhaa kaa-ay karayhi.

AY b`cI (nw smJy) qUM mwx kwhdy leI krdI hYN?

O child (Ignorant), why are you so proud?

AwpnVY Gir hir rMgo kI n mwxyih ]

aapnarhai ghar har rango kee na maaneh.

Awpxy Gr (mn ivc it`k ky) vwihgurU dw prym ikauN nhI mwxdI?

Why do you not enjoy the love of the Lord, at your home? (Why don’t you recite the Name of God in your mind?)

shu nyVY Dn kMmlIey bwhru ikAw FUFyih ]

saho nayrhai Dhan kammlee-ay baahar ki-aa dhoodhayhi.

AY J`lI AOrq (Awqmw, mn), qyrw mwilk (prymI, pqI-prmwqmw) qyry kol hY, Aqy bwhr kI lBdI hYN?

O foolish bride (Mind, soul), your Master (Lord) is close to you, what are you searching outside? (O my mind, do not run about, and concentrate on God)?

BY kIAw dyih slweIAw nYxI Bwv kw kir sIgwro ]

bhai kee-aa deh salaa-ee-aa nainee bhaav kaa kar seegaaro.

(AY dulhn, Awqmw, mn) A`KW ivc surmw pw (pqI-prmySvr qo) fr dw - ik koeI mwVw kMm nhI krnw, cMigAweIAW hI krnIAW hn, Aqy qUM Awpxy Awp nUM prym dy nwl iSMgwr - mn dy AMdr r`b dw ipAwr bxw, nwm jp[

(O soul, mind,) put into your eyes the eye-powder of fear – fear of God, and decorate yourself with the love – love of the Lord (Recite His Name). (Fear of God not to do anything wrong, and to do everything right).   
 In India, eye-powder or lamp-black is used to beautify the eyes.

qw sohwgix jwxIAY lwgI jw shu Dry ipAwro ]1]

taa sohagan jaanee-ai laagee jaa saho Dharay pi-aaro. ||1||

qW sohwgx: ivAwhI l`gdI, jwxo (mn, Awqmw, r`b dy nwl juVy hoie), jy Awpxy Shu: pqI, vwihgurU, dy nwl ipAwr rKdI hovy - nwm jwp, Bjn kry[

Then, you shall be known as married (Mind and soul attached to God) if you have love for the Master: God (You recite His Name). ||1||

ieAwxI bwlI ikAw kry jw Dn kMq n BwvY ]

i-aanee baalee ki-aa karay jaa Dhan kant na bhaavai.

Axjwx bwlk (mn, Awqmw) kI kry, jy bIvI (Awqmw) mwilk: pqI, prmwqmw, nUM mnzUr n hovy!

What can the ignorant girl (Mind, soul) do, if this bride (Mind, soul) is not accepted by her Husband (The Lord)!

krx plwh kry bhuqyry sw Dn mhlu n pwvY ]

karan palaah karay bahutayray saa Dhan mahal na paavai.

(BwvyN) plwh (qrly, bynqI) kry, AijhI vhutI (Awqmw ik jo prmwqmw nUM mnzUr nhI) auhdy mihlIN jw nhI skdI – auhdy q`k phuMc nhI skdI[  
 Awqmw ik jo vwihgurU nUM prvwn nhI huMdI, auhdy Gr nhI jw skdI – auhnUM prmwqmw dy drSn nhI huMdy[

Such a bride (Soul not accepted by God) may implore: beg and request, she will not be allowed to enter the building – go into the presence of God.

ivxu krmw ikCu pweIAY nwhI jy bhuqyrw DwvY ]

vin karmaa kichh paa-ee-ai naahee jay bahutayraa Dhaavai.

ibnw nsIbW (iksmq) dy kuJ vI nhI iml skdw, BwvYN koeI ikMnI hI B`j-dOV ikauN nw kr lvy[

Without destiny nothing is obtained, however one may run about (and try the best).

lb loB AhMkwr kI mwqI mwieAw mwih smwxI ]

lab lobh ahaNkaar kee maatee maa-i-aa maahi samaanee.

(ieh dulhn: mn, Awqmw), c`sikAW (Kwx-pIx dy svwd), lwlc, Aqy hMkwr (GumMf, haumyN) ivc msq, dunIAw dIAW ieCwvW ivc fu`bI peI hY[  
 lb: bulH Bwv mUMh, Kwx pIx dy svwd[

(She: bride – mind, soul) is filled with desires (tastes of the eatables etc.), greed, ego: pride, and is attached to the worldly things.

ienI bwqI shu pweIAY nwhI BeI kwmix ieAwxI ]2]

inee baatee saho paa-ee-ai naahee bha-ee kaaman i-aanee. ||2||

ieh kwmx (suMdrI: mn, Awqmw) qW ieAwxI: byAkl, bxI hoeI hY, iehnw g`lW (c`sikAW, lwlc, hMkwr) dy nwl Shu – pqI-prmySvr, nhI imldw[

The bride (Mind, soul) lacks wisdom, the husband (God) cannot be obtained with these things (Desires, greed and ego). ||2||

jwie puChu sohwgxI vwhY iknI bwqI shu pweIAY ]

jaa-ay puchhahu sohaaganee vaahai kinee baatee saho paa-ee-ai.

jo sohwgxw hn (ivAwhIAW, r`b dy nwl juVy gurmuK), vwhy (auhnw nUM) jw ky puCo, ik ikMnHw g`lW dy nwl Shu (pqI-prmySvr) nUM rIJweIdw hY - auhdI KuSI ik`dW leI dI hY[

Go and ask the married ones (God-Oriented) as to by which deeds the husband is attained - God is realized.

jo ikCu kry so Blw kir mwnIAY ihkmiq hukmu cukweIAY ]

jo kichh karay so bhalaa kar maanee-ai hikmat hukam chukaa-ee-ai.

(auh gurmuK d`sxgy ik jy r`b nUM pwauxw hov qW) auh jo kry auhnUM cMgw kr ky mMnIey, qy AwpxI cusqI-clwkI qy AwpxI mrzI bMd kr deIey - prmwqmw dy hukm ivc Aw jweIey[

(Those God-Oriented people will tell that to attain God) we should accept as good whatever He does, and stop our own cleverness and will.

jw kY pRyim pdwrQu pweIAY qau crxI icqu lweIAY ]

jaa kai paraym padaarath paa-ee-ai ta-o charnee chit laa-ee-ai.

(Aqy) ijs dy ipAwr dy nwl pdwrQ (vsq, cIz, nwm) pweIdw hY, auhdy crnw dy nwl mn nUM joV ky r`KIey - prmwqmw nUM ipAwrIey, auhdw nwm jpIey[

(And) by loving whom we obtain the real thing (God, His Name), we should fix our minds at His feet - remember Him, recite His Name,

shu khY so kIjY qnu mno dIjY AYsw prmlu lweIAY ]

saho kahai so keejai tan mano deejai aisaa parmal laa-ee-ai.

jo pqI (prmySvr) dw hukm hovy auh krIey, Awpxw qn qy mn auhdy hvwly kr deIey - pUrI qrHW auhdy hukm ivc Aw jweIey, Aijhw prml (mihk, KuSbU) lweIey - AYsy gux pYdw kr leIey[   
 prml – KuSbU, mihk[

We should do what the Husband (God) tells, and offer Him our bodies and minds (Service physically, and mentally the recitation of His Name) - Surrender to Him completely, we should apply such a scent - develop such qualities.

eyv khih sohwgxI BYxy ienI bwqI shu pweIAY ]3]

ayv kaheh sohaaganee bhainay inee baatee saho paa-ee-ai. ||3||

BYxyN, ieh dsdI hY ivAwhI hoeI - gurmuK mn, Awqmw, ik iehnw g`lW dy kIiqAW pqI (pqI-prmySvr) imldw hY[

O sister, this is the advice of the married ones (God-Oriented), and by doing all these things we achieve Husband (The Lord). ||3||

Awpu gvweIAY qw shu pweIAY Aauru kYsI cqurweI ]

aap gavaa-ee-ai taa saho paa-ee-ai a-or kaisee chaturaa-ee.

ieh koeI cusqIAW-clwkIAW dI g`l nhI, inmrqw ivc Awau (vwihgurU a`uqy Brosw kro) qW pqI-prmySvr imldw hY[

Cleverness has nothing to do here, we obtain Husband (God) only by humility (Total surrender).

shu ndir kir dyKY so idnu lyKY kwmix nau iniD pweI ]

saho nadar kar daykhai so din laykhai kaaman na-o niDh paa-ee.

pqI (prmySvr) imhr dI nzr kr ky dyK lvy qW auh idn s&l hY, qy smJo pqnI (mn, Awqmw) nUM nau iniD (nON iniDIAW: nON Kzwny – sB vsqW) iml geIAW[

When the Husband (God) looks at the bride (Mind, soul) with Kindness, successful is such a day, and she (Soul) gets all the treasures – everything: spiritual and worldly, too.

Awpxy kMq ipAwrI sw sohwgix nwnk sw sBrweI ]

aapnay kant pi-aaree saa sohagan naanak saa sabhraa-ee.

nwnk, suhwgx (ivAwhI, r`b nUM imlI Awqmw) auh hI hY ik jo Awpxy kMq (pqI, prmwqmw) dI ipAwrI hY, Aqy auh hI sBrweI - rwxI, a~uqm, hY[

Nanak, the married one (God-Oriented soul) is that which is loved by her Husband (Accepted by God), and she is the queen - at the top of all.

AYsy rMig rwqI shj kI mwqI Aihinis Bwie smwxI ]

aisay rang raatee sahj kee maatee ahinis bhaa-ay samaanee.

ie`dW ipAwr ivc rMgI (Awqmw), SWq rihMdI, idny-rwq Bwie (Bwau, r`b dw ipAwr) ivc rihMdI hY[

This way, attached to (Him), she (Soul) stays in peace, and keeps deeply in (His) love, day and night.

suMdir swie srUp ibcKix khIAY sw isAwxI ]4]2]4]

sundar saa-ay saroop bichakhan kahee-ai saa si-aanee. ||4||2||4||

AijhI (Awqmw) sohxI, sohxy nYn-nkSW vwlI, ibcKix (smJ-buD vwlI), Aqy AklmMd kihlwauNdI hY[   
 vwihgurU dy ipAwr ivc msq mn-Awqmw, sohxy khwauNdy hn[

Such one (Soul) is called beautiful, with good features, intelligent and wise. ||4||2||4|| (A soul united with God is great, and is appreciated).

sUhI mhlw 1 ]

soohee mehlaa 1.

rwg sUhI ivc gurU nwnk dyv jI dI bwxI[

Bani (Scripture) of the First Guru Nank Dev, in Raag Soohee.

kaux qrwjI kvxu qulw qyrw kvxu srwPu bulwvw ]

ka-un taraajee kavan tulaa tayraa kavan saraaf bulaavaa.

qyry prKx leI ikhVw qrwjI: qrwzU, qkVI, ikhVw qulw: qolx dy v`ty, qy ikhVw suinAwrw: prKx vwlw, ilAwvW!

What scale, what weights, and who to check you should I call!

kauxu gurU kY pih dIiKAw lyvw kY pih mulu krwvw ]1]

ka-un guroo kai peh deekhi-aa layvaa kai peh mul karaavaa. ||1||

ik`dW Aijhw gurU l`BW ik ijs qoN isiKAw lvW - nwm-dwn, nwm jpx dI, Aqy jo mYnUM qyrI (prmwqmw dI) kdr-kImq d`sy - qyry bwry smJwvy, qyrw igAwn dyvy[   
 dIiKAw – gurU dw cyly nUM nwm bKSxw qy iehnUM jpx dw qrIkw d`sdxw[

How should I find such a Guru who should bless me with His Name and instructions to recite it, and by whom should I get the understanding of You! ||1||

myry lwl jIau qyrw AMqu n jwxw ]

mayray laal jee-o tayraa ant na jaanaa.

myry lwl jI - hIry-lwAl vrgy, bymu`ly, prmwqmw, mYN quhwfw AMq nhI jwxdw - ik ikMny ku v`fy - h`d-bMny qoN prhy ho[

O my priceless (beloved) Lord, I do not know Your limits.

qUM jil Qil mhIAil Birpuir lIxw qUM Awpy srb smwxw ]1] rhwau ]

tooN jal thal mahee-al bharipur leenaa tooN aapay sarab samaanaa. ||1|| rahaa-o.

qUM pwxI, DrqI, mhIAil (DrqI AkwS dy ivckwr), BrpUr: smwieAw hoieAw, Aqy hr QW hr cIz ivc mOjUd hYN[ rhwau[

You are present in water, land, and in the space between the land and sky, and You are All Pervading (Present in everything and everywhere). ||1||Pause||

mnu qwrwjI icqu qulw qyrI syv srwPu kmwvw ]

man taaraajee chit tulaa tayree sayv saraaf kamaavaa.

mn hY qkVI, ic`q: cyqMqw, AMdrlI hoS, hY qolx dy v`ty, qyrI syvw kmwauxI hY suinAwrw: prKx vwlw[  
 syvw kmwauxI – nwm jpxw, cMigAweIAW krnIAW[ mn nUM itkw ky, cyqMn: hoiSAwr ho k,y nwm jpo, &yr r`b dI smJ AwvygI[

Mind is the scale, awareness weights, and Your service is the evaluator: appraiser. (Your service – Recitation of the Name, good deeds. Be watchful: aware: fully conscious, and recite His Name with concentration).

Gt hI BIqir so shu qolI ien ibiD icqu rhwvw ]2]

ghat hee bheetar so saho tolee in biDh chit rahaavaa. ||2||

(pqnI) Awpxy mn dy AMdr Shu (pqI-prmySvr) nUM qol: ivcwr ky, nwm jp ky, mn nUM itkwauNdI hY[   
 gurU mhwrwj ny pqnI dy rUp ivc g`l kIqI hY[

In my mind I weigh God - Think of Him, recite His Name, and this way I control it (Mind). ||2||

Awpy kMfw qolu qrwjI Awpy qolxhwrw ]

aapay kandaa tol taraajee aapay tolanhaaraa.

prmwqmw Awpy hI q`kVI, v`ty, Aqy Awp hI qolx vwlw hY[

God Himself is the scale (Balance), weights, and the weight-taker. (It is only God that can check His Own Self).

Awpy dyKY Awpy bUJY Awpy hY vxjwrw ]3]

aapay daykhai aapay boojhai aapay hai vanjaaraa. ||3||

qUM Awp hI Awpxy Awp nUM vyKdw (prKdw), Awpy hI inrxw krdw: nqIjw k`Fdw, Aqy Awpy hI ibaupwrI hYN[   
 qyry qoN ibnw hor keI dUsrw nhI hY ik jo qYnUM vyK-prK sky[

You Yourself check and conclude (Decide) about You, and Yourself are the trader. ||3||

AMDulw nIc jwiq prdysI iKnu AwvY iqlu jwvY ]

anDhulaa neech jaat pardaysee khin aavai til jaavai.

AMnHw, nIvIN zwq dw, prdysI (mn, Awqmw, jIvn), pl Br leI AwauNdw qy J`t qur jWdw hY[   
 mn nwm qy itkdw nhI, Awqmw Aqy izMdgI nUM mrx-j`mx dw c`kr hY[

(Soul) is blind, low class, alien, comes for a moment, and departs in an instant. (Mind is unsteady: not attached to His Name. Soul or life keeps in the cycle of coming to this world and then departing: going back. Alien - from other world or country).

qw kI sMgiq nwnku rhdw ikau kir mUVw pwvY ]4]2]9]

taa kee sangat naanak rahdaa ki-o kar moorhaa paavai. ||4||2||9||

nwnk jI kihMdy hn ik AijhI (k`cI) sMgq ivc rihMdw mUrK ik`dW vwihgurU nUM prwpq kr skdw hY!   
 qw kI sMgiq – k`icAW dI sMgq ik jnHW dw mn nwm dy jpx qy nhI itkdw[

Nanak says, one who has this sort of an unstable association (Company), how can such a fool attain the Lord! ||4||2||9|| (One who has the company of those who are not God-Oriented, cannot reach God).

<> siq nwmu krqw purKu inrBau inrvYru Akwl mUriq AjUnI sYBM gur pRswid ]

ik-oNkaar sat naam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibhaN gur parsaad.

iek scweI (sdw slwmq) srb-ivAwpk vwihgurU hY, sB kuJ iehdw kIqw huMdw hY, ieh infr, vYr rihq, kwl (vkq, mOq) qoN rihq, jnm-mrx dy c~kr qoN rihq hY, Aqy Awpxy Awp qoN Awp pYdw hoeI hY, qy ies AslIAq dI sm`J gurU mhwrwj hI (vwihgurU jI) AwpxI ikrpw kr ky bKSdy hn[   
 gurU nwnk jI Awp hI pihly gurU sn, ies leI ie`Qy gurU dw ArQ vwihgurU hY[ ies “mUlmMqr” dy ArQW ivc vrqy Sbd Aqy Bwv, Al`g Al`g QwvW, Aqy tIikAW ivc &rk r`K skdy hn. Br sB dw mUl Aqy smu`cw Bwv iek hI hY[

A Truth (Immortal) is the All Pervading God, He is the Creator, Fearless, Free from Hatred, Not Controlled by the Time (Time, death), beyond the Cycle of Birth and Death, Self-Created, and this is understood by the Kindness of the Lord   
 (Guru Nanak himself is the first Guru, and so here the Guru means God. This stanza is known as the “Mool-Mantar” (The Basic-Formula). The words and expressions used in its translation may have some variations from place to place and author to author, but the basic thought and meanings are the same).

rwgu iblwvlu mhlw 1 caupdy Gru 1 ]

raag bilaaval mehlaa 1 cha-upday ghar 1.

rwg iblwvl ivc, pihly gurU nwnk dyv jI dI bwxI[

Bani (Scripture) of the First Guru Nanak, in the Raag Bilaaval, in the First place of Raag.

qU sulqwnu khw hau mIAw qyrI kvn vfweI ]

too sultaan kahaa ha-o mee-aa tayree kavan vadaa-ee.

qUM bwdSwh hYN, qYnUM mIAW (cODrI) kih idAW, qW mYN kwhdI vifAweI kr id`qI hY!

You are the King, and if I call You a Headman, how does this add to Your Greatness?

jo qU dyih su khw suAwmI mY mUrK khxu n jweI ]1]

jo too deh so kahaa su-aamee mai moorakh kahan na jaa-ee. ||1||

jo qUM mYQoN khwvyN soeI kihMdw hW, mY mUrK Awpxy Awp kuJ nhI kih skdw[

What You make me say, I say that, I am a fool and cannot say anything on my own. ||1||

qyry gux gwvw dyih buJweI ]

tayray gun gaavaa deh bujhaa-ee.

qUM ieh m`q-buD dy ik mYN qyry gux gwauNdw rhW,

Bless me with such a wisdom (Understanding), that I keep singing Your Praise,

jYsy sc mih rhau rjweI ]1] rhwau ]

jaisay sach meh raha-o rajaa-ee. ||1|| rahaa-o.

ik ijs dy nwl mYN scweI (prmwqmw dI Xwd) dy ivc itikAw rhW, quhwfI mrzI dy nwl[ rhwau[

So that I keep linked to You (Keep remembering You), under Your Will. ||1||Pause||

jo ikCu hoAw sBu ikCu quJ qy qyrI sB AsnweI ]

jo kichh ho-aa sabh kichh tujh tay tayree sabh asnaa-ee.

jo kuJ hoieAw hY, ieh sB qyrI ikrpw hY, qUM swirAW dw dosq hYN - sB leI cMgw krdw hYN[

Whatever has happened, is all Your Grace, You are a Friend of all - You do good to everyone.

qyrw AMqu n jwxw myry swihb mY AMDuly ikAw cqurweI ]2]

tayraa ant na jaanaa mayray saahib mai anDhulay ki-aa chaturaa-ee. ||2||

myry swihb (mwilk) mYN qyrw AMq nhI jwxdw - qUM byAMq hYN[ mYN, Akl dy AMnHy dI koeI cqurweI nhI[

My Lord, I do not know Your limits, what smartness - to know You, can a blind: unwise, person have! ||2||

ikAw hau kQI kQy kiQ dyKw mY AkQu n kQnw jweI ]

ki-aa ha-o kathee kathay kath daykhaa mai akath na kathnaa jaa-ee.

mY kI d`sW, mYN kih d`s ky dyKdw hW ik ijs bwry kuJ ikhw nhI jw skdw (vwihgurU), auhdy bwry kuJ ibAwn krnw sMBv (mumikn) nhI[

What should I tell, I find out by telling that Indescribable cannot be described!

jo quDu BwvY soeI AwKw iqlu qyrI vifAweI ]3]

jo tuDh bhaavai so-ee aakhaa til tayree vadi-aa-ee. ||3||

jo qYnUM cMgw l`gdw hY auh hI kihMdw hW, Aqy ieh vI qyrI rqw-mwsw vifAweI hI kih huMdI hY[

As it pleases You, I say out, and it happens to be just a little bit of Your greatness and nothing more. ||3||

eyqy kUkr hau bygwnw Baukw iesu qn qweI ]

aytay kookar ha-o baygaanaa bha-ukaa is tan taa-ee.

AYny ku`qy: mMgx vwly, hn - qyry dr qy nwm dy mMgqy, Br mYN bygwnw hW - nwm qoN s`Kxw hW, qyry nwl prym nhI bxwieAw, Aqy iFf dy leI BONkdw hW - nwm nhI mMgdw, isr& dunIAW dIAW cIzW dI hI mMg hY[

There are so many dogs - those begging for the boon of Your Name. I am an outsider - I do not recite Your Name, and have not developed love for You. I bark only for my body (Wants) – I do not beg for Your Name, and ask only for the bodily needs or comforts.

Bgiq hIxu nwnku jy hoiegw qw KsmY nwau n jweI ]4]1]

bhagat heen naanak jay ho-igaa taa khasmai naa-o na jaa-ee. ||4||1||

nwnk jI kihMdy hn ik mYN BwvyN BgqI krdw nw vI hovW, mYN s`idAw Awpxy mwilk dw hI jwvWgw[ (ik ij`dW ku`qw, cMgw hovy BWvy mwVw, khIdw hY ik ieh &lwxy dw hY)[  
 mYN BwvyN mwilk qoN lwprvwh rhW, qW vI myry nwloN myry mwilk dw nwm ht nhI jwvygw, mwilk mYnUM Apxw ky hI r`Kygw[ mYN BwvyN nwm nhI jpdw, Br qyry dr qy hW, Aqy mYnUM swry qyrw hI kihMdy hn[

Nanak says, I may be negligent of my Master, still I own His Name – all will call me His. ||4||1|| (May be I do not recite Your Name, but I am at Your door, and all call me Yours).

iblwvlu mhlw 1 ]

bilaaval mehlaa 1.

rwg iblwvl ivc pihly gurU nwnk dyv jI dI bwxI[

Bani (Scripture) of the First Guru Nanak, in the Raag named Bilaawal.

mnu mMdru qnu vys klµdru Gt hI qIriQ nwvw ]

man mandar tan vays kalandar ghat hee tirath naavaa.

mn mMdr (qyry rihx, pUjw dI QW) hY, srIr qy klMdrI (&kIrI) kpVy pwey hoie hn, mYN Gt (mn) ivc hI qIrQW dy ieSnwn krdw hW (nwm jpdw hW)[

My mind is the temple - Your place, a place to worship You, the body is in the clothes of a saint i.e. the body is to do good deeds, and in my heart I bathe at the places of pilgrimages. (The heart is to think of You, I recite Your Name in my heart).

eyku sbdu myrY pRwin bsqu hY bwhuiV jnim n Awvw ]1]

ayk sabad mayrai paraan basat hai baahurh janam na aavaa. ||1||

myry svwsW (mn) dy ivc iek Sbd (vwihgurU dw nwm) v`s irhw hY, ies kr ky mYN muV jnm nhI lvWgw[  
 (nwm jwp dy kwrx mu`kq ho jwvWgw: jnm-mrx dw c`kr mu`k jwvygw, hmySw leI vwihgurU dy crnw ivc QW iml jwvygI, prmwqmw dy nwl iml jwvWgw[

In my mind is God’s Name, therefore I will not get born again (I will get liberated: freed from the cycle of birth and death, will get a permanent place at the feet of the Lord - I will merge with Him). ||1||

mnu byiDAw dieAwl syqI myrI mweI ]

man bayDhi-aa da-i-aal saytee mayree maa-ee.

hy myrI mW, myrw mn dieAwl - ikrpwlU, vwihgurU, dy nwl (ipAwr ivc) ivinHAw ipAw hY[

O my mother, my mind is pierced through with the love of the Merciful: the Lord!

kauxu jwxY pIr prweI ]

ka-un jaanai peer paraa-ee.

kOx jwxdw hY dUsry dI pIV nUM - koeI nhI jwxdw!

Who knows the pain of any other - nobody knows!

hm nwhI icMq prweI ]1] rhwau ]

ham naahee chint paraa-ee. ||1|| rahaa-o.

mYnUM svwey prmwqmw dy, hor iksy g`l dI koeI icMqw nhI - isr& nwm dy jwp dw iDAwn hY[ rhwau[

I do not worry about anything else - I only think of reciting the Name of God). ||1||Pause||

Agm Agocr AlK Apwrw icMqw krhu hmwrI ]

agam agochar alakh apaaraa chintaa karahu hamaaree.

hy, phuMcx, smJx, dyKx qoN prHy (prmwqmw), myrw i&kr (iDAwn) kro[

O Unreachable (Inaccessible), Unthinkable (Unfathomable), Invisible and Limitless (Infinite): God, take care of me.

jil Qil mhIAil Birpuir lIxw Git Git joiq qum@wrI ]2]

jal thal mahee-al bharipur leenaa ghat ghat jot tumHaaree. ||2||

(vwihgurU jI) pwxI, DrqI, Aqy DrqI-AkwS dy ivckwr, pUrI qrhW smwie hoie ho, hr Gt (mn) dy AMdr quhwfI joq (prkwS, Awqmw) hY[

In the water, land, and space between the land and sky, You are totally pervading - present in everything and everywhere. Your Light - Soul, intelligence, is in each and every heart. ||2||

isK miq sB buiD qum@wrI mMidr Cwvw qyry ]

sikh mat sabh buDh tumHaaree mandir chhaavaa tayray.

myrI isiKAw qy Akl-buD qyrIAW bKSIAW hn, Gr qy CwvW (pnwh lYx dIAW QwvW, itkwxy) qyry id`qy hoie hn[

(My) teachings, and understandings are Your given, the buildings and shelters are Yours, too.

quJ ibnu Avru n jwxw myry swihbw gux gwvw inq qyry ]3]

tujh bin avar na jaanaa mayray saahibaa gun gaavaa nit tayray. ||3||

myry swihb (mwilk), qyry bwJoN hor iksy nUM mYN nhI jwxdw - iksy hor qy Brosw nhI, Aqy sdw qyry gux hI gwauNdw hW – qyrw DMnvwd krdw: qyrw nwm jpdw hW[

O my Master (The Lord), without You I know none else - my faith is in You, and I always sing Your Praise. ||3||

jIA jMq siB srix qum@wrI srb icMq quDu pwsy ]

jee-a jant sabh saran tumHaaree sarab chint tuDh paasay.

jIv jMqU (jwndwr) swry quhwfI Srx (pnwh, Awsry) hn, Aqy swirAW dw hI i&kr quhwnUM hY[

All the living-beings and creatures seek Your protection, and You care for all of them.

jo quDu BwvY soeI cMgw iek nwnk kI Ardwsy ]4]2]

jo tuDh bhaavai so-ee changa ik naanak kee ardaasay. ||4||2||

nwnk jI iehI Ardws krdy hn ik TIk g`l auh hI hY ik jo quhwnUM cMgI l`gdI hY!

Nanak prays, the right thing is that which pleases You! ||4||2||

Anµdu swihb

ANAND SAHIB

“AnMd” bwxI dw nwm hY[ AnMd dw ArQ hY KuSI, KyVw, Awqimk KuSI, Aqy duinAwvI suK vI[

“Anand:” the Blissful Hymn, is the name of the scripture, it also means the spiritual-bliss, and the worldly pleasures as well.

rwmklI mhlw 3 Anµdu

raamkalee mehlaa 3 anand

“AnMd,” rwg rwmklI ivc qIsry pwiqSwh gurU Amrdws jI dI bwxI, gurU grMQ swihb dy pMnw 917 qy hY[

“Anand,” the Scripture composed by the 3rd Guru Amardas. It is in the Raag Raamkalee (Musical-measure named Raamkalee), at the page 917 of the Sikh Holy Book: Guru Granth Sahib.

<> siqgur pRswid ]

ik-oNkaar satgur parsaad.

swry PYly: srb ivAwpk, sB qwkqW vwly: srb-SkqImwn, vwihgurU jI, siqgurU jI, dI ikrpw dy nwl iehnw dw igAwn prwpq huMdw hY[   
 siqgurU jI dI ikrpw dy nwl smJ Aw jWdI hY ik prmwqmw vrgw hor dUsrw koeI nhI, Aqy auh hr QW Aqy hr cIz ivc hY[   
 <> dw aucwrn hY “iek EAMkwr[”  
 ñ = iek, ijsdw koeI dUsrw SrIk nhI hY[ Awm kihMdy hn “iek vwihgurU[” isr& “vwihgurU” ilK dyx dw vI ieh hI Bwv hY ik auh “iek” hY[  
 E = EN, EAM|, ieh Awvwz jW ilKq prmwqmw drsWdI (dsdI) hY[  
 > = kwr, Akwr, swry PYilAw hoieAw, hr cIz ivc[

By the Guru’s grace: kindness, one understands that there is none else like God, and He is present everywhere and in everything.  
 <> Is phonated as “Ikk-o-ann-kaar.” In this -  
 1 = means one 1, none else like Him.  
 E = O, O-ann, As a sound or in writing, it represents God.  
 > = Kaar, Akkaar, All over, everywhere, in every thing.

gurbwxI ivc siqgurU Aqy gurU dono Sbd prmwqmw vwsqy vI vrqy gey hn[ trWslySn (tIky) ivc ikqy ikqy ieh d`sx Aqy ilKq CotI r`Kx leI “gurU-vwihgurU,” jW “siqgurU-vwihgurU” ilK id`qw hY[

Prevailing all over: present everywhere and in everything, Waheguru (God) is realized (Understood) through the Grace of the Satguru: the True Master, the Prophet.  
 (Guru (The Master) is Prophet, and Satguru means the True Prophet. In Gurbani (Scriptures) Guru and Satguru, the both have also been used for God. In the translation, at places “Guru-Wahguru” or “Satguru-Waheguru” have been given to hint out this, and to keep the writing short).

Anµdu BieAw myrI mwey siqgurU mY pwieAw ]

anand bha-i-aa mayree maa-ay satguroo mai paa-i-aa.

hy myrI mwqw, mYN siqgurU nUM pw ilAw hY, Aqy ies leI mYN KuSI ivc hW[   
 Sbd “siqgurU” “vwihgurU” vwsqy vI vriqAw igAw hY[ ieh bwxI gurU Amrdws jI dI hY, Aqy j`d ieh Sbd “siqgurU” vrq rhy hn, iehdw ArQ iehnw dy gurU AMgd dyv jI jW iehnw qoN pihly gurU nwnk dyv jI vI ho skdw hY, Aqy jW “vwihgurU”[

O my mother, I am in joy, because I have met the True Master. (This Scripture is by the Third Guru Amar Das, his Satguru: True Master, can be his preceding Guru Angad Dev the Second Guru, or even Guru Nank Dev, and it can as well mean Waheguru: God).

siqguru q pwieAw shj syqI min vjIAw vwDweIAw ]

satgur ta paa-i-aa sahj saytee man vajee-aa vaaDhaa-ee-aa.

siqgurU (vwihgurU) jI mYnUM sihj-suBw hI: AnBol, AwpxI idAw krky, iml gey hn, Aqy mn vDweIAW (KuSIAW) mnw irhw hY[  
 gurU jI nUM imlx dy nwl hI, ibnw iksy Kycl ivc ipAW, isr& prmwqmw nUM Xwd krdy rihx nwl, vwihgurU dy nwl myl ho igAw hY[  
 vwihgurU bwry smJ Aw geI hY ik auh hr QW, hr iek dy ivc, Aqy sB kuJ krx vwlw hY[

I have found the True Master with ease, and my mind is in Joy.  
(I have found the True Master easily by His Kindness, and my mind is in Joy: Bliss).

rwg rqn prvwr prIAw sbd gwvx AweIAw ]

raag ratan parvaar paree-aa sabad gaavan aa-ee-aa.

ies KuSI ivc, myry mn dy AMdr rqn rwg - prmuK rwg, sohxy rwg, sxy Awpxy prvwr (prIAW - rwgnIAW) dy Aw ky vwihgurU dw j`s: is&q, krn l`g pey hn  
 mn dy AMdr rwgW ivc bwxI dw kIrqn c`l ipAw hY[ drgwh qoN- vwihgurU dy dr qoN, bwxI Aw rhI hY[

In this joy, “Shabad:” Hymns, the praise of God, has started in my mind in the enchanting Raags and Raaganees: musical measures and sub-measures. (God-sent Hymns are being revealed).

sbdo q gwvhu hrI kyrw min ijnI vswieAw ]

sabdo ta gaavhu haree kayraa man jinee vasaa-i-aa.

qusIN isr& vwihgurU dw js kro ik ijsdy nwl prmwqmw mn dy AMdr v`s igAw hY - mYN auhdw nwm jpx l`g ipAw hW[

You sing only the Shabad: Hymns, praise, of the Lord, due to which He settled His Name in my mind: I started reciting His Name.

khY nwnku Anµdu hoAw siqgurU mY pwieAw ]1]

kahai naanak anand ho-aa satguroo mai paa-i-aa. ||1||

guru nwnk dyv jI kihMdy hn ik iehnw nUM KuSI hY ikauN jo iehnw nUM s`cy-gurU (prmwqmW) iml pey hn: iehnw dy bwry igAwn ho igAw hY[

Says Guru Nanak Dev, he is in joy, because he has found the True Guru - He has realized: understood, the Lord. ||1||

ey mn myirAw qU sdw rhu hir nwly ]

ay man mayri-aa too sadaa rahu har naalay.

AY myry mn, qUM sdw vwihgurU dy iDAwn ivc rih (vwihguruu dw jwp kr)[  
 isK Drm ivc prmwqmw dw nwm vwihgurU hY, Aqy ieh Sbd “vwihgurU” dw jwp krdy hn[

O my mind, always keep remembering the Lord.  
(In Sikhs’ the Name of God is Waheguru, and they recite the Word “Waheguru.”).

hir nwil rhu qU mMn myry dUK siB ivswrxw ]

har naal rahu too man mayray dookh sabh visaarnaa.

myry mn, qUM hr vyly vwihgurU nUM Xwd r`K, ieh swry duK dUr krn vwlw hY[

O my mind, always remember the Lord, He removes all the sufferings.

AMgIkwru Ehu kry qyrw kwrj siB svwrxw ]

angeekaar oh karay tayraa kaaraj sabh savaarnaa.

(auhnUM Xwd krn dy nwl) auh qYnUM AMgIkwr kr: Awpxw bxw lvygw, Aqy qyry swry kMm TIk ho jwxgy[

(By remembering Him) He will accept you, and all your affairs will be set right.

sBnw glw smrQu suAwmI so ikau mnhu ivswry ]

sabhnaa galaa samrath su-aamee so ki-o manhu visaaray.

vihgurU ik jo sB kuJ kr skdw hY, qUM auhnUM ikauN mn qoN BulwauNdw hYN!

God can do everything, then why do you forget Him!

khY nwnku mMn myry sdw rhu hir nwly ]2]

kahai naanak man mayray sadaa rahu har naalay. ||2||

nwnk jI kihMdy hn ik hy mn qUM hmySw vwihgurU nUM Xwd r`K[

Nanak says, O mind, always remember the Lord. ||2||

swcy swihbw ikAw nwhI Gir qyrY ]

saachay saahibaa ki-aa naahee ghar tayrai.

hy s`cy: sdw kwiem pwiqSwh, qyry Gr kI nhI!

My True Lord, what is not there in Your house!

Gir q qyrY sBu ikCu hY ijsu dyih su pwvey ]

ghar ta tayrai sabh kichh hai jis deh so paav-ay.

qyry Gr sB kuJ hY (Awqimk, BgqI) Aqy ijs nUM qUM idMdw hYN: nwm, BgqI, auhnUM iml jWdw hY[

Everything (Spiritual, His worship) is there with You, but only those get to whom You give.

sdw isPiq slwh qyrI nwmu min vswvey ]

sadaa sifat salaah tayree naamu manne vasaava-ay.

(ijnHW nUM vwihgurU idMdw hY Awpxw nwm, auh) vwihgurU dy gux gwaux Aqy nwm jpx nUM hr vkq mn dy AMdr rKdy hn - Xwd krdy hn[

(Those who receive Your gift: Your Name), they always sing Your praise and keepYour Name in their minds - remember You.

nwmu ijn kY min visAw vwjy sbd Gnyry ]

naam jin kai man vasi-aa vaajay sabad ghanayray.

ijnHW dy mn dy AMdr vwihgurU dw nwm vs jWdw hY (nwm jpdy hn), auhnw nUM bhuq KuSIAW iml jWdIAW hn[ (ijvyN ik rwg-vwjy sux ky mn KuS ho jWdw hY)[

Those who keep the Name of God in their minds, they stay in joy (Spiritual joy, as it is given by music and singing).

khY nwnku scy swihb ikAw nwhI Gir qyrY ]3]

kahai naanak sachay saahib ki-aa naahee ghar tayrai. ||3||

gurU nwnk jI kihMdy hn, s`cy (sdw kwiem) vwihgurU, kI hY ik jo qyry Gr nhI hY (qUM sB kuJ kr, dy skdw hYN)!

Nanak says, O my Lord, what is not there in Your house! (You can do and give everything). ||3||

swcw nwmu myrw AwDwro ]

saachaa naam mayraa aaDhaaro.

vwihgurU dw s`cw nwm myrw Awsrw hY[

The True Name of God is my support.

swcu nwmu ADwru myrw ijin BuKw siB gvweIAw ]

saach naam aDhaar mayraa jin bhukhaa sabh gavaa-ee-aa.

auhdw s`cw nwm myrw Awsrw hY, Aqy iehny myrIAW hor swrIAW Bu`KW (loVW, cwhvW) htw-imtw idqIAW hn (pUrIAW kr idqIAW hn, koeI hor loV rhI nhI[ mYnUM sbr Aw igAw hY)[

His True Name is my support, and it has removed my all other hungers (Desires have got fulfilled, appeased, I am contented. No more any doubts).

kir sWiq suK min Awie visAw ijin ieCw siB pujweIAw ]

kar saaNt sukh man aa-ay vasi-aa jin ichhaa sabh pujaa-ee-aa.

mn dy AMdr Aw ky vwihgurU dy nwm ny suK-SWqI pYdw kr id`qy hn, Aqy ies nwm ny swrIAW ie`CwvW pUrIAW kr id`qIAW hn[

The Name of God has brought peace and calm to my mind, and it has fulfilled all my desires.

sdw kurbwxu kIqw gurU ivthu ijs dIAw eyih vifAweIAw ]

sadaa kurbaan keetaa guroo vitahu jis dee-aa ayhi vadi-aa-ee-aa.

mYN kurbwn hW Aijhy gurU qoN ik ijsdIAW AijhIAW vifAweIAW: is&qW, hn (nwm bKSdw, sB ie`CwvW imtwauNdw qy pUrIAW krdw, suK-SWqI Aqy sbr idMdw hY)[

I appreciate such a Guru, who possesses such great qualities (Gives His Name to recite and peace of mind, removes or fulfills all desires, gives contentment).

khY nwnku suxhu sMqhu sbid Drhu ipAwro ]

kahai naanak sunhu santahu sabad Dharahu pi-aaro.

ies leI gurU nwnk jI kihMdy hn, ik suxo sMqo (gurmuKo), Sbd: gurU dy hukm, dy nwl ipAwr r`Ko - nwm jpo[

Guru Nanak says, O saints: God-Oriented people, listen, love the Shabad: Name of the Lord, remember Him always.

swcw nwmu myrw AwDwro ]4]

saachaa naam mayraa aaDhaaro. ||4||

(vwihgurU dw) s`cw nwm myrw Awsrw hY!

The True Name (of God) is my support! ||4||

vwjy pMc sbd iqqu Gir sBwgY ]

vaajay panch sabad tit ghar sabhaagai.

aus BwgW vwly Gr ivc (mn, ij`Qy nwm jpIdw hY) pMc-Sbd dI Awvwz c`l pYNdI hY: Bwv KuSIAW Aw jWdIAW hn[  
 pMc Sbd - qUqI, swrMgI, Fol, GVw, GiVAwl dIAW AwvwzW[

In such a house (mind, where the Name of God is recited) the Panch-Shabad (five types of sounds) set in i.e. there comes the joy.  
 “Five-Sounds” are also called “Anhad Shabad” or “Anhat Shabad.” These sounds are of the 1. String instrument like violin, Sarangee 2. Leather bound instrument e.g. drum. 3. Metal instruments e.g. a gong, bell. 4. Instrument played by blowing in it, such as a flute or trumpet. 5. The sound from space like striking an empty earthen-pot, or from sea or conch put to ear.

Gir sBwgY sbd vwjy klw ijqu Gir DwrIAw ]

ghar sabhaagai sabad vaajay kalaa jit ghar Dhaaree-aa.

(ieh) Sbd: pMc-Sbd, aus BwgW vwly Gr: mn ivc, v`jdy hn (KuSIAW AwauNdIAW hn) ik ijs a~qy vwihgurU dI ikrpw ho jWdI hY[

These instruments play (Joy comes) in that lucky house (Mind) to which God is kind.

pMc dUq quDu vis kIqy kwlu kMtku mwirAw ]

panch doot tuDh vas keetay kaal kantak maari-aa.

(vwihgurU jI, jo mn nwm jpdw hY, iehdy) pMj duSmx qusIN v`s kr, mOq dw kMtku: kMfw, fr, dUr kr idMdy ho[  
 pMc dUq, pMj duSmx - kwm: kwmnwvW, ieCwvW, ilMg-cyStw (iesqrI-purS snbMD); kroD; loB; moh; AhMkwr[

(God, he who recites Your Name,) You get his five enemies under control, and remove his fear of death – death does not go near him.   
 Five enemies – Desires, including passion; sex; anger; greed; attachment, love; and ego.

Duir krim pwieAw quDu ijn kau is nwim hir kY lwgy ]

Dhur karam paa-i-aa tuDh jin ka-o se naam har kai laagay.

ijnHW dy lyKW ivc qUM Awpxy drvwzy: GroN, vwihgurU-Xwd Awp pw id`qI hY, auh hI nwm dw jwp krn nUM l`gdy hn[

Only those whom you bless with the destiny to remember God, recite Your Name.

khY nwnku qh suKu hoAw iqqu Gir Anhd vwjy ]5]

kahai naanak tah sukh ho-aa tit ghar anhad vaajay. ||5||

gurU nwnk jI kihMdy hn ik AijhI QW qy, Bwv jo r`b nUM Xwd krdw hY aus mn dy AMdr, suK ho jWdw hY, Aqy au~Qy Anhd-vwjy vjx l`g pYNdy hn[  
 Anhd vwjy – Anhd-vwjy v`j pYNdy hn, Anhd v`jx l`g jWdw hY[ Anhd - r`bI Awvwz, ibnw kwrx pYdw hox vwlIAW AwvwzW, lgwqwr Awvwz, KuSIAW[ Anhd nUM “pMc-Sbd” vI kihMdy hn[ Anhd qoN Bwv gurbwxI Aqy r`b dw nwm-jwp vI hY[

Guru Nanak says, at such a place – the mind that remembers God, peace and calm reside, and Anhad (Celestial Sound) come to play.||5||   
 Anhad - A sound without any cause e.g. striking, a continuous sound. This is also called “Panch-Shabad” (Five sounds) like that of 1. Stringed instruments: Sarangee, Veenaa etc. 2. Instruments played by blowing in air: flute, trumpet. 3. Leather bound instruments: drums. 4. Instruments of metal: gong, bell. 5. Sound from space: from an empty pot, sea. Anhad may mean the continuous recitation of the Name of God and reading the scriptures.

swcI ilvY ibnu dyh inmwxI ]

saachee livai bin dayh nimaanee.

S`cI ilv - vwihgurU dy ipAwr, bwJoN ieh srIr (mnuK) byAwsrw hY[

Without the TrueLove - Devotion to God, this body (Man) is without any worth.

dyh inmwxI ilvY bwJhu ikAw kry vycwrIAw ]

dayh nimaanee livai baajhahu ki-aa karay vaychaaree-aa.

ieh dyhI byAwsrw hY s`cy dy ipAwr bwJoN, Aqy ies ibnw ieh ivcwrI kI kry (iksy kMm jogI nhI)?

The body (Man) is helpless without the True Love of God, and without it this is helpless.

quDu bwJu smrQ koie nwhI ik®pw kir bnvwrIAw ]

tuDh baajh samrath ko-ay naahee kirpaa kar banvaaree-aa.

quhwfy ibnw koeI vI kuJ nhI kr skdw, hy vwihgurU jI qusIN Awp hI ies qy ikrpw kro (iehnUM nwm jwp, pwT, krx jogw bxwau)[  
 bnvwrI - jMgl nUM mwlw dy vW| gl pw lYx vwlw dyvqw ivSnU[ bn dw mwlI - Bwv hY vwihgurU[

Without You no one can do anything, O Lord, be kind to him (Enable him to recite the Scriptures and chant Your Name).   
(Banvaaree-aa: O Banvaaree – A god named Vishnu who puts the forests around his neck like a necklace, Caretaker of the Forests: Gardner, It means the Lord).

eys nau horu Qwau nwhI sbid lwig svwrIAw ]

ays na-o hor thaa-o naahee sabad laag savaaree-aa.

(quhwfy bwJoN) iehnUM hor koeI QW nhI ik ij`Qy jw ky Awpxy bcwau leI bynqI kry, qusIN hI ikrpw kro, iehnUM Sbd dy lV lwky: ies qoN nwm jwp krvw ky, bcw lau[

For him there is no other place except You (For the man to go and pray to get saved), please attach him to Your Word - that he starts reciting Your Name, and save him.

khY nwnku ilvY bwJhu ikAw kry vycwrIAw ]6]

kahai naanak livai baajhahu ki-aa karay vaychaaree-aa. ||6||

guurU nwnk jI kihMdy hn ik ibnw s`cI ilv (r`b dy ipAwr) dy, ieh mnuK kwsy jogw, ksy kMm dw, nhI[

Says Nanak, without deep attachment to God, this poor fellow is worth nothing. ||6||

Awnµdu Awnµdu sBu ko khY Awnµdu gurU qy jwixAw ]

aanand aanand sabh ko kahai aanand guroo tay jaani-aa.

hr koeI (g`lIN bwqIN hI) AwnMd: KuSI, dI g`l krdw hY, Br Asl ivc AwnMd (Awqimk KuSI) hY kI iesdw pqw gurU mhwrwj qoN hI - iehnw dI ikrpw dy nwl, l`gdw hY[

Everyone talks of Joy (Bliss), but what the real bliss (Spiritual Joy) is, is known only from The Guru (By his Grace).

jwixAw Awnµdu sdw gur qy ik®pw kry ipAwirAw ]

jaani-aa aanand sadaa gur tay kirpaa karay pi-aari-aa.

ies AwnMd bwry ik ieh hY kI, hmySw gurU mhwrwj qoN hI jwixAw jWdw hY, Aqy auh Awp hI ieh ikrpw kr dyx[

This bliss is known only from the Guru (The Master) and may he be Kind to give this knowledge.

kir ikrpw iklivK kty igAwn AMjnu swirAw ]

kar kirpaa kilvikh katay gi-aan anjan saari-aa.

(gurU mhwrwj ny) ikrpw krky iklivK: pwp - duK-rog, k`t id`qy hn, igAwn dw surmw AKW ivc pw ky sB kuJ TIk kr id`qw hY[(s`cw igAwn, prmwqmw Aqy nwm dy bwry smJw ky sB kuJ sMvwr id`qw hY)[

By His Grace, He has removed the sins - troubles, afflictions, by putting the Surma: eye-powder, of knowledge, and has set right every thing.  
 Surma - Colerium, eye-powder of a metal named antimony. This is considered healthy for the eyes. It means, by giving the true knowledge about God and His Name.

AMdrhu ijn kw mohu qutw iqn kw sbdu scY svwirAw ]

andrahu jin kaa moh tutaa tin kaa sabad sachai savaari-aa.

ijnHW dy mn dy AMdroN moh: sMswr dy ipAwr dI pkV, h`t geI hY, jwxo ik s`cy Sbd - bwxI, nwm-jwp, ny auhnw nUM sMvwr-SMgwr id`qw hY (mn qy Awqmw suDwr id`qy hn)[

Those who removed worldly attachments from their minds, in fact they got evolved: lifted, by reciting the Shabad (The Word: Name of God, Scriptures).

khY nwnku eyhu Anµdu hY Awnµdu gur qy jwixAw ]7]

kahai naanak ayhu anand hai aanand gur tay jaani-aa. ||7||

gurU nwnk jI kihMdy hn ik Asl AnMd - Awqimk KuSI, ieh hI hY ik jo (ijs dw igAwn) gurU mhwrwj qoN imldw hY[

Says Nanak, the real spiritual bliss is that knowledge which is got from the Guru (Prophet). ||7||

bwbw ijsu qU dyih soeI jnu pwvY ]

baabaa jisu too dehe so-ee janu paavai.

hy bwbw jI (prmwqmw, gurU), ijs nUM ikrpw krky qusIN ieh Awqimk AnMd idMdy ho, auhnUM hI ieh imldw hY[

O Baba (The revered one: God, Guru), he alone gets this: Spiritual joy, to whom You give it.

pwvY q so jnu dyih ijs no hoir ikAw krih vycwirAw ]

paavai ta so janu dehe jis no hor-e ki-aa karahi vaychaari-aa.

auh hI pwauNdw hY ieh - Awqimk AnMd, ik ijs nUM qusIN ikrpw krky idMdy ho, bwkI dy ivcwry kI kr skdy hn (byv`s hn, kuJ nhI kr jW lY skdyy)[

Only those get this - Spiritual Joy, to whom You give it through Your Mercy, what can the others do (They can’t do or get anything)!

ieik Brim BUly iPrih dh idis ieik nwim lwig svwirAw ]

ik bharam bhoolay phirhe dah dis ik naam laag savaari-aa.

ieknw nUM quhwfy qy ivSvws nhI b`Jdw qy auh dsIN pwsIN - QW QW qy jw jw ky, Btkdy iPrdy hn: suK-SWqI nhI imldI, Aqy dUsry auh hn ijnHW nUM qusIN nwm-bwxI dy nwl l`g jwx dy kwrx sMvwr - gurmuK, bxw id`qw hY[

Some have doubts about Your existence, and they keep running about in all the directions - go to place to place and person to person, but do not find peace of mind, others who by Your Grace attach themselves to the Naam, get elevated: uplifted, evolved.

gur prswdI mnu BieAw inrmlu ijnw Bwxw Bwvey ]

gur parsaadee man bha-i-aa nirmal jinaa bhaanaa bhaav-ay.

gurUU mhwrwj dI ikrpw dy nwl auhnw dw mn piv`qr ho jWdw hY ik jo r`b dI rzw mMnx l`g pYNdy hn[

By the Grace of the Guru, the minds of those become pure who accept the Will of God.

khY nwnku ijsu dyih ipAwry soeI jnu pwvey ]8]

kahai naanak jis deh pi-aaray so-ee jan paav-ay. ||8||

nwnk jI kihMdy hn ik hy ipAwry (vwihgurU jI) ijs nUM qusIN Awqimk AnMd bKSdy ho, auh hI ieh pwauNdw hY (hor koeI Awpxy Awp hI nhI pw skdw)[

Says Nanak, O Beloved Lord, only he gets it – the Spiritual Joy, to whom You give it. ||8||

Awvhu sMq ipAwirho AkQ kI krh khwxI ]

aavhu sant pi-aariho akath kee karah kahaanee.

Awau ipAwry sMqo: gurmuKo, ik jo ds`x kihx qoN au~pr hY (vwihgurU) auhdIAW g`lW: kQw, Bjn, krIey[

Come, beloved saints, let us talk about: meditate on, the Indescribable (The Lord).

krh khwxI AkQ kyrI ikqu duAwrY pweIAY ]

karah kahaanee akath kayree kit du-aarai paa-ee-ai.

nwh ibAwn kIqy jw skx vwly (vwihgurU) bwry ieh g`lW krIey: socIey, vIcwrIey, kQw krIey, ik ieh iks drvwzy qoN (ik`QoN, ik`dW, iks qoN) pwieAw jw skdw hY[

Let us think about the Indescribable (God) as to how can we meet: achieve, understand, Him.

qnu mnu Dnu sBu sauip gur kau hukim mMinAY pweIAY ]

tanu mannu Dhanu sabh saupe gur ka-o hukame mani-ai paa-ee-ai.

jy kr qn, mn, Dn, gurU jI nUM sONp deIey, Aqy auhdw hukm mMnIey, qW prmwqmw jI imldy hn[

We get God by surrendering our body, mind, and wealth to Guru (Prophet) ), and by accepting what he tells to do.

hukmu mMinhu gurU kyrw gwvhu scI bwxI ]

hukam mannihu guroo kayraa gaavhu sachee banee.

gurU dw hukm mMno, Aqy s`cI bwxI gwvo (auhnU imlx vwsqy)[

(To meet Him) obey the Command of the Guru - do what he dictates in the Scriptures, and sing the True Bani: Hymns, of His praise.

khY nwnku suxhu sMqhu kiQhu AkQ khwxI ]9]

kahai naanak sunhu santa-hu kathihu akath kahaanee. ||9||

gurU nwnk jI kihMdy hn, sMqo: gurmuKo, auhnUM imlx leI nwh d`sy jw skx vwly (prmwqmw) dy gux gwau - kQw kro, bwxI pVHo, nwm jpo[

Says Nanak, listen dear saints: God–oriented people, to meet Him speak of (Recite His Name, remember) the Indescribable: God. ||9||

ey mn cMclw cqurweI iknY n pwieAw ]

ay man chanchlaa chaturaa-ee kinai na paa-i-aa.

myry bycYn (inc`vy, culbuly) mn, koeI vI r`b nUM cusqIAW clwkIAW dy nwl nhI iml skdw[

O restless mind, no one ever finds: realizes, the Lord through cleverness, smartness.

cqurweI n pwieAw iknY qU suix mMn myirAw ]

chaturaa-ee na paa-i-aa kinai too sun man mayri-aa.

clwkI dy nwl koeI vI (r`b nUM) nhI iml skdw, myry mnw qUM ieh g`l sux smJ lY!

Through cleverness, no one can ever meet Him, O my mind listen to it!

eyh mwieAw mohxI ijin eyqu Brim BulwieAw ]

ayh maa-i-aa mohnee jin ayt bharam bhulaa-i-aa.

ieh mwieAw: dunIAw, eynI sohxI qy moh lYx vwlI hY ik lokW nUM prmwqmw dI hoNd v`loN BulyKy ivc pw idMdI hY (vwihgurU hY vI ik nhI, dunIAw dw sB kuJ qW swhmxy idsdw hY)[

This Maya: worldly things, is so attractive that it puts the people in doubt (God is or not, but the world we see fine – is visible).

mwieAw q mohxI iqnY kIqI ijin TgaulI pweIAw ]

maa-i-aa ta mohnee tinai keetee jin thag-ulee paa-ee-aa.

ies mwieAw nUM Brmw dyx vwlw prmwqmw ny Awp hI kIqw hY, iehdy ivc T`g-bUtI pw ky ( dunIAw mnmohxI bxw ky)[  
 TgaulI: T`g-bUtI - bUtI ik jo T`g lok suMGw ky byhoS kr bMdy nUM lu`t lYNdy hn[ jgq nUM mn iKc lYx vwlw bxw ky, bMdy nUM DoKy ivc pw dyx vwlw r`b ny Awp hI bxwieAw hY[ Br, ieh ies g`l nUM smJdw nhI qy DoKy ivc hI ipAw rihMdw hY ik r`b hY vI jW nhI[ vwihgurU iemiqhwn lYNdw hY qW jo ieh smJ jwvy ik ieh prmwqmw dI bKiSS dy ibnw Awpxy Awp kuJ nhI kr skdw, ieh ieqnw kmzor hY[

The Lord Himself made the world fascinating, attractive, by putting a swooning-drug (Intoxication, attraction) in it.  
 Thagaulee – Intoxicating herb, attraction. God put attraction into the worldly things, and this creates doubts about the existence of God. The Lord puts the man to test for him to understand that he cannot do anything on his own without His Kindness, so weak is he.

kurbwxu kIqw iqsY ivthu ijin mohu mITw lwieAw ]

kurbaan keetaa tisai vitahu jin moh meethaa laa-i-aa.

mYN kurbwn hW auhdy qoN ik ijs nyN sMswr dw ieqnw im`Tw ipAwr lw id`qw hY[  
 AYsI smJ qoN bwhr hY vwihgurU dI Kyf ik kurbwn, vwrI, jwvW aus pRBU au~qoN ijs ny lokW dy mnw ivc dunIAw dw ipAwr ieqnw im`Tw kr id`qw hY ik ieh s`c nhI smJdy Aqy r`b v`loN DoKy ivc hI pey rihMdy hn[ Ajb hY auhdI Kyf, AYsI hY auhdI kmwl! prmwqmw bMdy dw iemqhwn lYNdw hY iehnUM DoKy dy ivc pw ky, ik ieh ikqnw kmzor hY, DoKy ivc hY, Aqy scweI nUM smJ ky AslI igAwn lvy ik vwihgurU qoN a~ucw kuJ vI nhI qy auh hI sB kuJ krn vwlw hY[

I appreciate Him, Who has put such a sweet attraction (in the world).  
 God’s play is beyond understanding, and I am a sacrifice: Appreciation, to Him.  
(He has created such an attraction for Maya – the worldly things, and has put the people into its sweet attachment. Such a wonderful is His play! The man does not realize it and keeps in doubts about God. God wants the man to learn his weakness, mistake, and to get the real knowledge that nothing is higher to Him, and He is the Doer).

khY nwnku mn cMcl cqurweI iknY n pwieAw ]10]

kahai naanak man chanchal chaturaa-ee kinai na paa-i-aa. ||10||

nwnk jI kihMdy hn, AY cMcl mn - cYn, itkwau rihq mn, qUM cqurweIAW dy nwl vwihgurU nUM prwpq nhI kr skdw[  
 bMdy, qUM smJdw hYN ik clwkIAW dy nwl r`b nUM pw lvyNgw, Br qUM jwxdw nhI ik prmwqmw ny qyrI m`q hI mwr ky qYnUM dunIAw dy jwl ivc PswieAw hoieAw hY[ jwx lY ik vwihgurU isr& ahunUM Xwd krn dy nwl hI imldw hY[

Says Nanak, O restless mind, no one can find Him through cleverness.  
(You think yourself very smart, but God has so involved you in the world that you have lost all your wisdom, and you do not realize the truth. Understand it, God can be reached – Understood, only by remembering Him. ||10||

ey mn ipAwirAw qU sdw scu smwly ]

ay man pi-aari-aa too sadaa sach samaalay.

hy ipAwry mnw, qUM hmySw hI s`c: jo sdw kwiem hY, prmwqmw, dI sMBwl (Xwd) kr[

O beloved mind, always take care of: contemplate on, the Truth (God).

eyhu kutMbu qU ij dyKdw clY nwhI qyrY nwly ]

ayhu kutamb too je daykh-daa chalai naahee tayrai naalay.

ieh Awpxw prvwr ik jo qUM dyKdw hYN (qyry mrx qy) qyry nwl nhI jwiegw[

This family which you see, shall not go with you on your death.

swiQ qyrY clY nwhI iqsu nwil ikau icqu lweIAY ]

saath tayrai chalai naahee tis naal ki-o chit laa-ee-ai.

ijs ny (qyry mrx qy) qyry nwl nhI jwxw, auhdy nwl mn nUM ikauN lwieAw jwvy!

The thing that will not go with you on your death, why get attached to that!

AYsw kMmu mUly n kIcY ijqu AMiq pCoqweIAY ]

aisaa kamm moolay na keechai jit ant pachhotaa-ee-ai.

Aijhw kMm kdy nw kro (sMswr dy nwl ipAwr, r`b nUM Bulwauxw) ik ijs kwrn AKIr nUM pCqwauxw pvy[  
 AKIr – mrx smy, r`b dy drbwr ivc puC-igC: lyKy, dy vkq[ jIvMdy r`b au~qy ivSvws nw bixAW qy Bjn bMdgI nw kIqw, mr ky auhdy drbwr ivc hwzr ho pqw l`gw ik vwihgurU qW scIN hI hY[ kIqy krmW qy nbyVw hox l`gw qW pCqwvw hoieAw ik jIvMdy jI prmwqmw nUM Xwd nhI kIqw ik ijs kwrn AMq iehnUM koeI szw nw imly[

Do not do anything (Love with the worldly things, forgetting God) so that you have to regret in the end.  
(End – the time of death, at the time of judgment by God. He did not believe in and remember the Lord when alive. On death, he found himself before God, and started regretting that he did not contemplate on Him to save him from any punishment at the time of judgment).

siqgurU kw aupdysu suix qU hovY qyrY nwly ]

satguroo kaa updays sun too hovai tayrai naalay.

qUM sRI siqgurU jI dw aupdyS sux - bwxI pVH, nwm jp, nykI kr, ik jo mrn bwAd qyrw swQ dyvy (mrx dy vkq Aqy r`b dI drgwh ivc qyry kMm Awvy[ qyrI cyqMqw dy nwl iml ky qyry nwl A`gy jwvy)[

Listen to the teachings of the True Guru (Be good, recite the Scriptures and His Name) so that these go with you (Go with your consciousness: soul – as the impressions of your deeds, and are helpful at the time of death and judgment by God).

khY nwnku mn ipAwry qU sdw scu smwly ]11]

kahai naanak man pi-aaray too sadaa sach samaalay. ||11||

gurU nwnk jI kihMdy hn, ipAwry mnw qUM sdw hI s`c (vwihgurU) nUM sMBwl (Xwd kr)[

Says Nanak, O beloved mind, always take care of the Truth (Contemplate on: think of, the Lord). ||11||

Agm Agocrw qyrw AMqu n pwieAw ]

agam agocharaa tayraa ant na paa-i-aa.

hy phuMc qoN bwhr, sUJ-bUJ qoN prHy (vwihgurU), iksy ny qyrw AMq nhI pwieAw (ik qUM ik`fw v`fw, Aqy ikMnI qwkq vwlw hYN)[

O “Beyond Reach” and “Above Understanding” (God), none could assess Your limits (Your extent, greatness and power).

AMqo n pwieAw iknY qyrw Awpxw Awpu qU jwxhy ]

anto na paa-i-aa kinai tayraa aapnaa aap too jaanhay.

iksy ny vI qyrw AMq nhI pwieAw, Aqy Awpxy Awp nUM qUM Awp hI jwxdw hYN[

None can ever find Your limits, and only You know about Yourself.

jIA jMq siB Kylu qyrw ikAw ko AwiK vKwxey ]

jee-a jant sabh khayl tayraa ki-aa ko aakh vakhaana-ay.

ieh jIv jMq qyrI hI rcI mwmUlI ijhI Kyf hY, ieh ivcwry qyry bwry kI d`s skdy hn ik qUM ik`fw mhwn: v`fw, qy ivSwl: h`doN prHy hYN[

All living beings and creatures created by You, are Your ordinary play, what can they tell about You as to how great and vast you are!

AwKih q vyKih sBu qUhY ijin jgqu aupwieAw ]

aakhahi ta vaykheh sabh toohai jin jagat upaa-i-aa.

(jo qyry bwry dsdy-vyKdy hn), qUM ik ijsny dunIAw bxweI hY Awp hI iehnw ivc Awpxy bwry kihx d`sx vwlw hYN[ (jIv ik jo qUM rcy hn, iehnw dI qyry bwry ds skx dI SkqI qUM Awp hI hYN)[  
 qUM ik ijs ny jgq bxwieAw hY, iehnw jIvW dI sMBwl vI krdw hYN, Aqy Awp hI jIvW dy ivc boldw qy auhnw nUM qyry bwry dsx jogw bxwauNdw hYN[

The world is Your Creation, and in this Creation: the living beings, it is You who enable them to speak of You.  
(The Creation by itself has not the power: wisdom enough, to tell anything about You. It is You who take care of the beings and speak: enable them, to tell about You).

khY nwnku qU sdw AgMmu hY qyrw AMqu n pwieAw ]12]

kahai naanak too sadaa agamm hai tayraa ant na paa-i-aa. ||12||

nwnk jI ikhMdy hn, vwihgurU jI, qusIN sdw hI phuMc Aqy smJx qoN prHy ho, qy iksy ny quhwfw AMq nhI pwieAw[

Says Nanak, You had ever been inaccessible: beyond reach, and nobody can understand Your limits - extent and power. ||12||

suir nr muin jn AMimRqu Kojdy su AMimRqu gur qy pwieAw ]

sur nar mun jan amrit khojday so amrit gur tay paa-i-aa.

dyviqAW vrgy lok, irSIAW vrgy jIv, AMimRq l`Bdy hn, ieh AMimRq gurU mhwrwj qoN imldw hY, iehnw dI ikrpw dy nwl[ (AMimRq: mOq-rihq kr dyx vwlw, vwihgurU dw nwm)[

The angelic (god like) beings, and the Sages (Saints) like people, search for the Amrit. (Holy Drink), and this is obtained from the Guru, by his grace. (Amrit - Immortality giving Holy Drink: the Name of God),

pwieAw AMimRqu guir ik®pw kInI scw min vswieAw ]

paa-i-aa amrit gur kirpaa keenee sachaa man vasaa-i-aa.

gurU mhwrwj ny ikrpw krky ieh AMimRq (prmwqmw dw nwm) bKiSAw qy s`cy prmwqmw, iehdy nwm nUM mn dy AMdr vsw id`qw[

This Amrit: the Holy Drink, has been obtained by the grace of the Guru (Prophet), and he has placed the True One: the Lord, His Name, in my mind.

jIA jMq siB quDu aupwey ieik vyiK prsix AwieAw ]

jee-a jant sabh tuDh upaa-ay ik vaykh parsan aa-i-aa.

ieh swry jIA-jMq qUM pYdw kIqy hn, Br iehnw coN kuJ hI hn ik jo qyry crn prsx: imlx, Srx lYx, AwauNdyy hn[

All living beings: creatures, are Your Creation, but only a few out of them come to bow to You - take Your refuge – recite Your Name.

lbu loBu AhMkwru cUkw siqgurU Blw BwieAw ]

lab lobh ahaNkaar chookaa satguroo bhalaa bhaa-i-aa.

(jo Srx: imlx Awey, auhnw dw) lwlc qy hMkwr imt gey, Aijhy cMgy siqgurU jI imly[  
 siqgurU Blw BwieAw – siqgurU jI AYsy cMgy imly, cMgy l`gx l`g gey, prym bx igAw, siqgurU jI dI ikrpw dy nwl iehnw dw hukm mn ky nwm jpx dy nwl burweIAW imt geIAW,[  
 auhnw dw l`b - bulH Bwv mUMh: zbwn dw cskw, vsqW dw lwlc, Kqm ho gey[

(Those who visited, surrendered to the Satguru: the True Master) their desires, greed, and ego got dispelled: went away, by submitting to him: by following his teachings to recite His Name.

khY nwnku ijs no Awip quTw iqin AMimRqu gur qy pwieAw ]13]

kahai naanak jis no aap tuthaa tin amrit gur tay paa-i-aa. ||13||

nwnk jI kihMdy hn ik ijnHW au~qy vwihgurU jI nUM idAw Aw geI (imhrbwn ho gey), auhnw nUM gurU mhwrwj ny AMimRq bKiSiAw[ (nwm, bwxI dI dwq id`qI[ gurU au~qy Brosw, prym, SrDw, Aqy lgn bx jwx kwrn bwxI Aqy nwm dy nwl juV gey)[

Says Nanak, those with whom the Lord is pleased, obtain the Amrit (Holy Drink, His Name to rcite) from the Guru. ||13||

Bgqw kI cwl inrwlI ]

bhagtaa kee chaal niraalee.

BgqW dw jIvx-FMg horW qoN v`Krw hI huMdw hY[

The lifestyle of the devotees is different from the others.

cwlw inrwlI Bgqwh kyrI ibKm mwrig clxw ]

chaalaa niraalee bhagtaah kayree bikham maarag chalnaa.

BgqW dw jIvn-rwh v`Krw huMdw hY ikauN jo ieh BgqI dy AOKy rwh qy cldy hn[

The lifestyle of devotees' is different as they follow the difficult path of Bhagtee: worship – recitation of His Name.

lbu loBu AhMkwru qij iqRsnw bhuqu nwhI bolxw ]

lab lobh ahaNkaar taj tarisnaa bahut naahee bolnaa.

(ieh) Kwx-pIx dw cskw, lwlc, hMkwr Aqy dunIAw dIAW cIzW dI BuK nUM Cf idMdy qy boldy vI G`t hn (mMgW nhI mMgdy rihMdy[ boldy nhI qy vwihgurU jpx ivc juVy rihMdy hn)[

They give up the love of foods: overeating, greed, ego, desires, and do not talk much: stop demanding, keep reciting the Name of God.

KMinAhu iqKI vwlhu inkI eyqu mwrig jwxw ]

khanni-ahu tikhee vaalahu nikee ayt maarag jaanaa.

ieh ijs rwh qy c`ldy hn, nwm jpx dw, auh KMfy qoN qyz Aqy vwl qoN bwrIk: bVw muSikl, huMdw hY[ (KMinAhu - KMfy: doDwrI isDI qlvwr dI Dwr qoN qyz)

The path they take is sharper than a Khandaa and finer than a hair i.e. very difficult. (Khandaa - Two-edged straight sword. To worship God is very difficult),

gur prswdI ijnI Awpu qijAw hir vwsnw smwxI ]

gur parsaadee jinee aap taji-aa har vaasnaa samaanee.

gurU mhwrwj dI ikrpw dy nwl ijnHw ny Awpxw Awp C`f id`qw hY, iehnw dy ivc vwihgurU dI mihk: KuSbo, rc geI hY[  
 Awpu qijAw - ijnHW ny Awpw-Bwv iqAwg id`qw hY, Awp nUM dunIAw v`loN mwr ilAw hY, inmrqw PV leI hY, gurU dI Srn lY leI hY, gurU dy Brosy ho gey hn, auhnw dy srIr, Aqy mn dy ivc nwm-rMg cVH igAw hY[ auh iDAwn itkw ky nwm dw jwp krx l`g gey hn[

Those who by the grace of the Guru (Master) have given up dependence on themselves (Surrender to God), His fragrance settles down in their bodies.  
(His fragrance – Those who become selfless and rely on God, His Name gets set in their bodies: minds. They start reciting His Name with concentration).

khY nwnku cwl Bgqw jughu jugu inrwlI ]14]

kahai naanak chaal bhagtaa jugahu jug niraalee. ||14||

gurU nwnk dyv jI mhwrwj kihMdy hn, ik BgqW dw cln jugW qoN: sdw hI, v`Krw huMdw hY[

Says Nanak, the lifestyle of the devotees has been different from the others in all the times: always (The path of devotion is always hard, and worship of God is not easy). ||14||

ijau qU clwieih iqv clh suAwmI horu ikAw jwxw gux qyry ]

ji-o too chalaa-ihi tiv challah su-aamee hor ki-aa jaanaa gun tayray.

myry mwilk, ijvyN qUM swnUM clwauNdw hYN AsIN au~dW hI cldy hW - AsIN qyry hukm dy b`Dy hoey hW[ies qoN v`D qyry hor guxw dw mYnUM kuJ pqw nhI[ (qUM swnUM Awpxy nwl joVdw hYN jy cwhuMdw hYN, qyrIAW hor SkqIAW dw mYnUM koeI igAwn nhI)[

My Lord, we act as You desire, and we do not know any other qualities of You – You are All Powerful! (We are under Your Will, we attach ourselves to You if You so desire, we know only that You are All Mighty).

ijv qU clwieih iqvY clh ijnw mwrig pwvhy ]

jiv too chalaa-ihi tivai chalah jinaa maarag paavhay.

ij`dW qUM clwauNdw hYN au~dW hI c`ldy hW, ijs rwh qy qUM cwhyN aus au~qy qurdy hW (nwm dy nwl joVyN jW nwh, ieh qyrI mrzI hY)[

All act under Your Will, and You put them on the path You desire. (You make us to do according to Your Will. You may or may not attach us to You).

kir ikrpw ijn nwim lwieih is hir hir sdw iDAwvhy ]

kar kirpaa jin naam laa-ihi se har har sadaa Dhi-aavhay.

AwpxI ikrpw kr ky ijnHW nUM nwm jpx lw idMdy ho, auh hr vkq nwm dw jwp krdy rihMdy hn[ hir hir: hrI hrI, prmwqmw dw nwm jpdy hn[

Those, whom You put to the recitation of Your-Name by Your Kindness, they always keep reciting Your Name (Har-e: Haree, means God, they recite the Name of God).

ijs no kQw suxwieih AwpxI is gurduAwrY suKu pwvhy ]

jis no kathaa sunaa-ihi aapnee se gurdu-aarai sukh paavhay.

ijnHW nUM Awpxy bwry igAwn dy idMdy ho, auh gurU dy duAwry: gurU jI dy rwhIN qyry nwl ilv lw ky, nwm jp ky, Awqimk Aqy dunIAwvI suK vI pw lYNdy hn[

Those, whom You give the knowledge about Yourself, they find peace: mental peace, spiritual gains, and worldly comforts as well, at the door of the Guru - by attaching to You through the Guru.

khY nwnku scy swihb ijau BwvY iqvY clwvhy ]15]

kahai naanak sachay saahib ji-o bhaavai tivai chalaavahay. ||15||

nwnk jI kihMdy hn, hy myry s`cy mwilk (vwihgurU), ij`dW quhwnUM cMgw l`gdw hY qusIN au~dW hI horW nUM clwauNdy ho: nwm dy nwl joVdy ho jW nhI, ieh quhwfI KuSI hY[

Says Nanak, O my True Lord, you make us act according to Your Will: You may attach us to Your Name or not. ||15||

eyhu soihlw sbdu suhwvw ]

ayhu sohilaa sabad suhaavaa.

ieh KuSIAW BirAw Sbd bhuq sohxw hY[  
 suhwvw AwnMd, Awqimk suK dyx vwlw, r`b dy nwl joVn vwlw hY[ soihlw: KuSIAW BirAw gIq[

This Sohila i.e. the Shabad (Hymn), is beautiful: enchanting, it attaches to God. (Sohila - the song of Joy).

sbdo suhwvw sdw soihlw siqgurU suxwieAw ]

sabdo suhaavaa sadaa sohilaa satguroo sunaa-i-aa.

gurU jI dw suxwieAw hoieAw ieh KuSIAW dyx vwlw Sbd hmySw hI bVw cMgw l`gdw hY[  
 ieh Sbd, gurU jI dw aucwirAw hoieAw, gurU dy rwh pwaux vwlw, siqgurU jI dw aupdyS hY[

This is ever joy-giving beautiful Hymn, and we hear it from the True Guru.  
(This is the composition revealed by the Master: Prophet, God, and it puts us on the path to Him).

eyhu iqn kY mMin visAw ijn Durhu iliKAw AwieAw ]

ayhu tin kai manne vasi-aa jin Dhurahu likhi-aa aa-i-aa.

ieh Sbd auhnW dy mn ivc vs jWdw hY ik ijnHW dy BwgW ivc vwihgurU ny ilK id`qw hY[

This Hymn settles - enshrines, in the minds of those who are so blessed by the Lord.

ieik iPrih Gnyry krih glw glI iknY n pwieAw ]

ik fireh ghanayray karahi galaa gallee kinai na paa-i-aa.

bQyry auh hn ik jo vwihgurU jI bwry AYvyN mUMh zbwnI g`lW krI jWdy hn - BgqI dy rwh qy nhI c`ldy, inirIAW g`lW dy nwl iksy nUM vwihgurU nhI imldw[

Some keep on merely talking about God - practically do no worship of Him, and only by talking no one attains: understands, Him.

khY nwnku sbdu soihlw siqgurU suxwieAw ]16]

kahai naanak sabad sohilaa satguroo sunaa-i-aa. ||16||

gurU nwnk jI kihMdy hn ik siqgurU jI ny ieh KuSIAW BirAw sohxw Sbd: aupdyS, suxwieAw hY[

Says Nanak, this Sohila: the Joy-giving Shabad, has been spoken by the True Master (that His worship is the way to meet Him, or it is the revealed Bani: the Hymn directly received by the Guru from God). ||16||

pivqu hoey sy jnw ijnI hir iDAwieAw ]

pavit ho-ay say janaa jinee har Dhi-aa-i-aa.

auh lok piv`qr ho gey: mn dy Su`D ho gey, ik ijnHW ny vwihgurU dw nwm jipAw[

Those persons who recited the Name of God, became pure.

hir iDAwieAw pivqu hoey gurmuiK ijnI iDAwieAw ]

har Dhi-aa-i-aa pavit ho-ay gurmukh jinee Dhi-aa-i-aa.

prmwqmw dw nwm jp ky pivq`r ho gey, Aqy iehnw gurmuKW ny vwihgurU dw nwm jipAw[  
 nwm jp ky auh lokIN piv`qr ho ky gurmuK bx gey[

By reciting the Name of God they got purified, and these were the Gurmukhs (Devotees) who recited His Name. (By reciting His Name they became God-Oriented).

pivqu mwqw ipqw kutMb sihq isau pivqu sMgiq sbweIAw ]

pavit maataa pitaa kutamb sahit si-o pavit sangat sabaa-ee-aa.

(Aijhy gurmKW dy) mwqw-ipqw sxy prvwr, Aqy iehnw dy imlx vwly vI piv`qr ho gey[

(They got purified, along with) their mothers, fathers, families, friends, and as well all their companions became purified.

khdy pivqu suxdy pivqu sy pivqu ijnI mMin vswieAw ]

kahday pavit sunday pavit say pavit jinee man vasaa-i-aa.

nwm jpx vwly, nwm nUM suxn vwly, Aqy ijnHW ny nwm nUM mn dy AMdr vsw ilAw, Aijhy swry hI piv`qr ho gey[

Those who recited God’s Name, others who listened to it, and also still others who got their minds attached to it, all of them got purified.

khY nwnku sy pivqu ijnI gurmuiK hir hir iDAwieAw ]17]

kahai naanak say pavit jinee gurmukh har har Dhi-aa-i-aa. ||17||

gurU nwnk jI kihMdy hn, auh piv`qr hn ik ijnHw gurmuKW nyy: gurU dy prymIAW ny, guru dy hukm ivc Aw ky, vwihgurU jI dy nwm nUM jipAw hY[

Says Nanak, all those God-Oriented people who recited His Name became purified. ||17||

krmI shju n aUpjY ivxu shjY shsw n jwie ]

karmee sahj na oopjai vin sahjai sahsaa na jaa-ay.

inry cMgy kMm krky mn qs`lI: SWqI jW itkwau, ivc nhI AwauNdw, Aqy ibnw mn dy itkwau dy shsw: Brm, dUr nhI huMdw (ik r`b hY jW nhI, jW ik isr& duinAw dIAW cIzW hI suK idMdIAW hn, vZYrw)[  
 krm – hor hor kMm, cMigAweIAW, krm-kWf[ krm-kWf - ihMdU Swsqr dw auh ih`sw ik ijs ivc pUjw krdy hoey Alg Alg krmW dw krnw iliKAw hoieAw hY, pUjw kridAW srIr dy AMg iedW-au~dW ihlwauxy, jW kuJ hor krm ie`dW, ie`dW, krny)[ krm dw ArQ iksmq jW lyK: r`b dI drgwh dw iliKAw, vI hY[

Simply by good deeds, or rituals the mental peace (Poise) is not attained, and without peace the doubts do not clear up (Whether God is there or not, or that only the worldly things etc. give happiness).  
(Karam: deeds, rituals, and also destiny: luck. Rituals – Mostly in the Hindu worship, the body parts especially the hands are moved differently while reading out the Mantras or scriptures, and as well some other actions are also undertaken).

nh jwie shsw ikqY sMjim rhy krm kmwey ]

nah jaa-ay sahsaa kitai sanjam rahay karam kamaa-ay.

iksy vI sMjm: AsUl, dy nwl S`k dUr nhI hoNdw, lokIN cMigAweIAW kr kr ky hwr gey hn - p`ly kuJ nhI ipAw[

Doubts do not go away by deeds: actions or rituals (Karam) only, and the people have tried these without gains.

shsY jIau mlIxu hY ikqu sMjim Doqw jwey ]

sahsai jee-o maleen hai kit sanjam Dhotaa jaa-ay.

Brm, vihm dy nwl ieh mn: Awqmw, mYlw ho jWdw hY, piv`qr nhI rihMdw, Aqy ieh Doqw ik`dW jwvy - sw&, piv`qr ik`dW kIqw jwvy?

The mind (Soul) becomes filthy by doubts (Skepticism), and then how should it be cleaned?

mMnu Dovhu sbid lwghu hir isau rhhu icqu lwie ]

mannu Dhovahu sabad laagahu har si-o rahhu chitu laa-ay.

Awpxy mn nUM Sbd dy nwl l`g ky - gurbwxI pVH, nwm jp, gurU dw hukm mMn ky, Dovo, Aqy hr vkq vwihgurU jI dy nwl iehnUM joV ky r`Ko[

Wash your mind (Soul) by keeping attached to the Shabad - read Scriptures, recite His Name, obey His Will, and keep your mind: spirit, consciousness, focused on the Lord.

khY nwnku gur prswdI shju aupjY iehu shsw iev jwie ]18]

kahai naanak gur parsaadee sahj upjai ih sahsaa iv jaa-ay. ||18||

nwnk jI kihMdy hn ik gurU mhwrwj dI ikrpw dy nwl shj (itkwau, qs`lI) pYdw hoNdw hY, Aqy ies dy nwl Brm dUr ho jWdy hn, prmwqmw au~qy Brosw Aw jWdw hY[

Says Nanak, by Guru's grace, the mental calm (Poise) is attained, and by this the doubts get removed. ||18||

jIAhu mYly bwhrhu inrml ]

jee-ahu mailay baahrahu nirmal.

jo mn dy mYly hn (pwpI, bury), Br bwhroN piv`qr idsdy hn,

Those, at heart bad: polluted within, but outwardly pure – their appear is good,

bwhrhu inrml jIAhu q mYly iqnI jnmu jUAY hwirAw ]

baahrahu nirmal jee-ahu ta mailay tinee janam joo-ai haari-aa.

bwhroN piv`qr Br mn dy mYly hn, auhnW ny Awpxw jnm jUey hwirAw hY (&zUl, mwVy kMmW ivc hwr id`qw hY)[

Those outwardly pure, but polluted at heart, have lost their lives in a gamble (Uselessly).

eyh iqsnw vfw rogu lgw mrxu mnhu ivswirAw ]

ayh tisnaa vadaa rog lagaa maranu manhu visaari-aa.

iehnw nUM qirSnw iek v`fI bImwrI l`gI hoeI hY, Aqy ieh Bu`l gey hn ik iehnw ny vI mrnw hY - ieh sB kuJ ieQy hI C`f jwxw hY[  
 iqsnw – ipAws[ mwieAw, sMswr dIAW vsqW dI ipAws, lwlc, Bu`K)

They have the affliction (Disease) of the great thirst (Greed) for the worldly things, and they do not remember death. (That on death, all these things will be left here).

vydw mih nwmu auqmu so suxih nwhI iPrih ijau byqwilAw ]

vaydaa meh naam utam so suneh naahee phirhe ji-o baytaali-aa.

(ieh lok), vydW dy ivc id`qw hoieAw au~cw-su`cw vwihgurU dw nwm suxdy nhI (nwm dI prvwh nhI krdy), Aqy sur-qwl qoN au~KVy: BUqinAW vW|, Btkdy iPrdy hn[

In the Holy Vedas, the highest thing is the Lord’s Name, but the people attached to the world, do not listen to it, and keep wandering dissatisfied like the lost persons: demons, ghosts. (Vedas - the Hindu religious ancient Holy-Books).

khY nwnku ijn scu qijAw kUVy lwgy iqnI jnmu jUAY hwirAw ]19]

kahai naanak jin sach taji-aa koorhay laagay tinee janam joo-ai haari-aa. ||19||

nwnk jI kihMdy hn ik ijnHW ny s`c (prmwqmw) nUM C`f id`qw hY Aqy JUT (dunIAw dIAW cIzW ik jo C`f jwxIAW hn) nUM PiVAw hoieAw hY, auhnw ny Awpxw jnm jUey (AYvyN hI, mwVy kMmW ivc) hwr id`qw hY[

Says Nanak, those who give up the Truth (God), and accept (Get attached to) the falsehood (Love of the worldly things), lose their lives in gamble (Uselessly, purposelessly). ||19||

jIAhu inrml bwhrhu inrml ]

jee-ahu nirmal baahrahu nirmal.

auh ik jo AMdroN Aqy bwhroN vI piv`qr hn – nwm jpdy, cMigAweIAW krdy hn,

Those who are pure at heart, and as well of appearance - There is no hypocrisy, recite God’s Name and do good deeds,

bwhrhu q inrml jIAhu inrml siqgur qy krxI kmwxI ]

baahrahu ta nirmal jee-ahu nirmal satgur tay karnee kamaanee.

bwhroN piv`qr hn, Aqy mn qoN vI piv`qr hn, auh siqgur qoN aupdyS lY ky cMigAweIAW krdy hn,  
 bwhro q inrml - srIroN, dyKx nUM, inrml hn, pwKMf nhI hY[ cMgy kMm krdy hn[  
 jIAhu inrml – mn qoN inrml hn, nwm jpdy, bwxI pVHdy hn[

Those who are outwardly pure, and also pure within (at heart), follow the Guru’s Word and perform good deeds. (Outwardly Pure – Pure in appearance, no hypocrisy, do good deeds. Pure Within – Recite the Name of God and Gurbani),

kUV kI soie phucY nwhI mnsw sic smwxI ]

koorh kee so-ay pahuchai naahee mansaa sach samaanee.

auhnw nUMM JUT dI so (g`l, Kbr, hvw) q`k nhI phuMcdI (burweI qoN b`c ky rihMdy hn, dunIAw dIAW vsqW dI lwlc nhI pYNdI), Aqy auhnw dIAW ieCwvW s`c (vwihgrU) ivc hI smw ky mu`k jWdIAW hn[  
 kIqIAW cMigAweIAW, Aqy nwm-jwp dy kwrx ie`CwvW mu`k jWdIAW hn[ auhnw dI ieCw cMgy kMmW ivc l`g jWdI hY[

They do not even hear about (Get attached to) the falsehood (Worldly things), and their desires get absorbed into the Truth. (Doing good deeds and chanting the Name of God appeases: destroys, their desires. They desire for good deeds).

jnmu rqnu ijnI KitAw Bly sy vxjwry ]

janamu ratanu jinee khati-aa bhalay say vanjaaray.

ijnHW ny ies hIry vrgy jnm dI kmweI kr leI (nwm jp ilAw, cMgy kMm kIqy) auhnw ny sohxw ibaupwr kr ilAw (ieh cMgy sOdwgr hn, cMgy kMm krn qy nwm jpx dw cMgw sOdw krdy hn)[

Those who earn the jewel of this human life, are the good merchants. (Jewel - they chant the Name of God, do good deeds. They do good business of good deeds and of chanting the Name of God).

khY nwnku ijn mMnu inrmlu sdw rhih gur nwly ]20]

kahai naanak jin man nirmal sadaa raheh gur naalay. ||20||

gurU nwnk dyv jI kihMdy hn, ijnHW dw mn piv`qr hY, auh hr vkq gurU dy hukm ivc rihMdy (nwm jpdy, cMigAweIAW krdy) hn[

Says Guru Nanak Dev, those with pure minds, always follow (Abide by) what the Guru says (Chant His Name, do good deeds). ||20||

jy ko isKu gurU syqI snmuKu hovY ]

jay ko sikh guroo saytee sanmukh hovai.

jy koeI isK gurU dy swhmxy hovy, gurU dy v`l mUMh kr lvy: gurmuK bx jwvy, gurU dI syvw ivc rihx vwlw bxy, auhdy hukm ivc Awvy, nwm jpy, cMgy kMm kry,

If a Sikh turns to the Guru (Desires to be in the service of the Guru, becomes God-Oriented, accepts His Will, does good deeds, and recites His Name),

hovY q snmuKu isKu koeI jIAhu rhY gur nwly ]

hovai ta sanmukh sikh ko-ee jee-ahu rahai gur naalay.

(Br) gurU dy v`l mUMh krn vwlw isK: isiKAw lYx vwlw, gurmuK, koeI hI bxdw hY, Aqy &yr Aijhw Awpxy mn krky gurU dy nwl juiVAw rihMdw hY - hukm mMndw qy nwm jpdw hY[

(But such a Sikh is not common,) hardly there is a Sikh who turns to the Guru, and then keeps attached to him: follows his dictates, and recites the Name of God from his heart, sincerely.

gur ky crn ihrdY iDAwey AMqr AwqmY smwly ]

gur kay charan hirdai Dhi-aa-ay antar aatmai samaalay.

(Aijhw isK: isiKAw lYx vwlw), gurU dy crnW nUM Awpxy mn dy AMdr Xwd krdw rihMdw hY: nwm iDAwauNdw, jpdw hY, Aqy nwm dI Xwd nUM AwpxI Awqmw dy ivc sMBwldw hY (nwm jpdw rihMdw hY)[

(Such a Sikh: disciple, the learner), keeps the feet of the Guru in his heart (Chants His Name), and takes care of these with his soul: remembers God.

Awpu Cif sdw rhY prxY gur ibnu Avru n jwxY koey ]

aap chhad-e sadaa rahai parnai gur binu avaru na jaanai ko-ay.

ieh (gurmuK), Awpw C`f ky sdw gurU (vwihgurU) dy nwl ivAwihAw, sMbMDq - Awsry, nwm jpdw, rhy, Aqy gurU (vwihgurU) qoN ibnw hor iksy nUM vI nw jwxy]  
 gurU Aqy prmwqmw dy ibnw iksy hor qy inrBr nw rhy, SrDw isr& gurU au~qy r`Ky[

Giving up his self: renouncing I, my, me i.e. ego, he – the God-Oriented one, keeps linked to the Guru, and does not know anyone else: has faith only on the Guru and God.

khY nwnku suxhu sMqhu so isKu snmuKu hoey ]21]

kahai naanak sunhu santahu so sikh sanmukh ho-ay. ||21||

nwnk jI kihMdy hn, sMq loko (gurmuKo) suxo, isK: isKx vwlw, Aijhw au~pr d`isAw hovy qW gurU dy swhmxy hoieAw jwixAw jWdw hY[  
 Aijhw: gurmuK, nwm jpx vwlw, gurU jI dI syvw ivc huMdw hY[

Says Nanak, O Saints listen, only such a Sikh: disciple or learner, as described above, is known as “turned to the Guru”- in the Guru’s service, God-Oriented. ||21||

jy ko gur qy vymuKu hovY ibnu siqgur mukiq n pwvY ]

jay ko gur tay vaimukhu hovai binu satgur mukat-e na paavai.

jy koeI gurU (vwihgurU) qoN mUMh moV lYNdw hY, auh ibnw siqgurU (prmwqmw) jI dy mukqI nhI pw skdw  
 jo gurU qoN mUMh moV lvy auh dunIAw dy bMDnw, Aqy mrx-jmx dy c`kr qoN Cutkwrw nhI pw skdw[

Anyone who turns away from the Guru (God), cannot get liberation without the True Guru (the Lord).   
 Mukti – Emancipation, salvation. It is liberation from the worldly attachments, and from the cycle of birth and death.

pwvY mukiq n hor QY koeI puChu ibbykIAw jwey ]

paavai mukat na hor thai ko-ee puchhahu bibaykee-aa jaa-ay.

iksy hor QW qoN - iksy hor dr qoN, ibnw Awpxy gurU (vwihgurU) qoN, mukqI iml nhI skdI, cwho qW ibbykIAW: bu`DImwnw, vIcwrvwnw, qoN puC lvo[  
 jo isK hY, auh sB kuJ Awpxy gurU qoN prwpq krygw[

No one can find liberation from anywhere else - except from his Guru (God), one may ask the wise ones.

Anyk jUnI Brim AwvY ivxu siqgur mukiq n pwey ]

anayk joonee bharam aavai vin satgur mukat na paa-ay.

gurU – r`b au~qy ivSvws: XkIn nw hox dy kwrn, mnuK byAMq jUnw ivc muV muV jnm lYNdw qy Btkdw hY, Aqy ibnw s`cy gurU dI Srn AwieAW, (gurU dy rwh d`isAW: nwm jipAW) iehnUM mukqI nhI imldI[

Due to his doubts: lack of faith on Guru (God), he gets born again and again in different forms i.e. animals, birds, fish etc., this is called transmigration, and without the True Master he does not get liberation. (Without the Guru’s shelter - guidance to recite His Name, there is no liberation).

iPir mukiq pwey lwig crxI siqgurU sbdu suxwey ]

phire mukate paa-ay laage charnee satguroo sabadu sunaa-ay.

AwiKr, mukqI gurU (vwihgurU) jI dI Srn AwieAW hI imldI hY ik j`d iehnUM gurU jI dw aupdyS imldw hY: nwm jpo, cMigAweIAW kro[

At last, he gets liberation by getting attached to the feet of the True Guru (God)– by surrendering to him (Him), and getting his (Guru’s) Shabad – Word, to chant the Name of God.

khY nwnku vIcwir dyKhu ivxu siqgur mukiq n pwey ]22]

kahai naanak veechaar daykhhu vin satgur mukat na paa-ay. ||22||

nwnk jI kihMdy hn ik soc-ivcwr ky dyK lvo, ibnw vwihgurU dy: iehdI ikrpw dy, iehdy lV l`gy bZYr, mukqI nhI imldI[

Says Nanak, think over it, without the kindness of the True Guru (God) there is no liberation. ||22||

Awvhu isK siqgurU ky ipAwirho gwvhu scI bwxI ]

aavhu sikh satguroo kay pi-aariho gaavhu sachee banee.

Awau siqgurU jI dy ipAwry is`Ko, qusIN s`cI bwxI gwvo[  
 s`cI bwxI – gurU mhwrwj dI aucwrI hoeI, jW iehnw dI prvwx kIqI bwxI[ bwxI, gurU jI nUM vwihgurU qoN imlI hY[ bwxI, gurU grMQ swihb ivc id`qy, Aqy dsm pwiqSwh dy aucwry hoey Sbd hn[

Come, O beloved Sikhs of the True Guru, sing the True Bani - Scriptures, Hymns.  
(True Bani – The Scriptures are revealed to the Gurus by God. Hymns given in the Guru Granth Sahib, as well as the Bani of the Tenth Master, is revealed Bani).

bwxI q gwvhu gurU kyrI bwxIAw isir bwxI ]

banee ta gaavhu guroo kayree baanee-aa sir banee.

bwxI gwau ik jo gurU jI dI aucwrI hoeI gurU jI dI bwxI vwihgurU dI g`l krdI hY[

Sing the Bani: Scripture, of the Guru, which is a Supreme i.e. a Great Bani (Hymns). (Guru’s Bani talks only of God).

ijn kau ndir krmu hovY ihrdY iqnw smwxI ]

jin ka-o nadar karam hovai hirdai tinaa samaanee.

ijnHW au~qy vwihgurU jI dI imhr dI nzr, ikrpw ho jwvy, ieh bwxI auhnw dy mn dy AMdr v`s jWdI hY[

This Bani (Scripture) settles in the minds of those who get the Grace of God.

pIvhu AMimRqu sdw rhhu hir rMig jiphu swirgpwxI ]

peevhu amrit sadaa rahhu har rang japihu saarigpaanee.

AMimRq pIvo (bwxI pVHo, nwm jpo), hr vkq prmwqmw dy prym ivc rho -  
 prmwqmw dy nwm nUM jpo[ bwxI pVH qy nwm jp ky hr vkq vwihgurU dy prym ivc rih, iehnU Xwd krdy rho[  
 AMimRq – A: nhI, imRq: mOq, Bwv ieh pI ky mOq nhI AwauNdI, mOq dw fr m`uk jWdw hY[ isK Drm ivc, ieh imTw pivq`r-j`l Kws qOr qy coxvIAW (insic`q: igxIAW-imQIAW) bwxIAW pVH ky iqAwr kIqw jWdw hY, Aqy ieh ipAw ky isMG sjwieAw, Kwlsw bxwieAw jWdw hY[

swirgpwxI – DrqI dw pwlxhwrw: prmwqmw[ swirgpwx – DrqI nUM pwlx vwlw ivSnUM ik ijs dy h`Q ivc kmwn hY, Bwv hY DrqI nUM pwlx vwlw prmwqmw[

Drink Amrit (the Holy-Drink i.e. read the Scriptures, and recite His Name), forever remain in the love of the Lord, and chant the Name of the “Sustainer of the World” (God).  
(Amrit – A: no, Mrit: death i.e. Immortality-giving Holy-Drink, Ambrosial Nectar. It is an especially prepared sweetened drink which is given at the time of inducting a fellow into the Sikh faith.  
Saarigpaan – Vishnu, Sustainer of the earth i.e. God).

khY nwnku sdw gwvhu eyh scI bwxI ]23]

kahai naanak sadaa gaavhu ayh sachee banee. ||23||

nwnk jI kihMdy hn ik ieh s`cI bwxI, qusIN hr vkq gwauNdy rho[

Says Nanak, sing this True Bani (Hymns) always. ||23||

siqgurU ibnw hor kcI hY bwxI ]

satguroo binaa hor kachee hai banee.

jo bwxI siqgurU jI dI aucwrI jW prvwx kIqI hoeI nhI, auh k`cI hY[  
 k`cI bwxI - AYvyN qu`k-bMdI, iKAwlI, mwieAw dy bwry hY, iehdy il`Kx vwlw kihMdw hor Aqy krdw hor hY[ auh s`c: prmwqmw, Aqy Bjn bMdgI qoN, dUr hY[ ies bwxI dy ivc gurU mhwrwj dI krxI-S`kqI, Awqimkqw nhI[ ieh Dur kI: vwihgurU qoN AweI hoeI nhI[

The Bani (Scriptures, Hymns) not composed or approved by the Gurus is merely an ordinary, untrue poetry (False songs related to the worldly attachments with no spirituality in them, nothing about God. There is hypocrisy, the writer’s deeds and preaching are different. It has no effect of the high deeds and spiritual strength of the Gurus. It is not revealed: got from God).

bwxI q kcI siqgurU bwJhu hor kcI bwxI ]

banee ta kachee satguroo baajhahu hor kachee banee.

jo bwxI s`cy gurU mhwrj jI dI nhI auh k`cI hY, (XkIn kro) k`cI hI hY[  
 AijhI bwxI dunIAw dy bwry hY, auhdy ivc gurU jI dI krxI qy Awqimkqw nhI, r`b bwry kuJ nhI, r`b v`loN imlI hoeI nhI, iehdy ilKx vwlw krdw hor Aqy kihMdw kuJ hor hY[

The Bani (Hymns) not belonging to the True Guru is false, (Believe it) it is untrue. (Such Hymns are about the worldly things, with no spirituality and the effect of the high deeds of the Guru, nothing about God, not revealed i.e. not got from God. There is hypocrisy in this, the writer’s deeds and preaching are different).

khdy kcy suxdy kcy kcˆØI AwiK vKwxI ]

kahday kachay sunday kachay kacheeN aakh vakhaanee.

gurU dy bwJoN bwxI aucwrx vwly Aqy iehnUM suxn vwly vI k`cy, Bjn bMdgI qoN rihq hn, ikauN ik ieh k`icAW, ik jo nwm nhI jpdy, Awqimkqw qoN rhy hoie hn, r`b dy nwl nhI juVy, ny aucwrI hoeI hY[

Without the Guru all others who compose the so-called “Bani,” (Scriptures) are false: not God-Oriented, and those who listen to such compositions are untrue as well (Attached to the worldly things).

hir hir inq krih rsnw kihAw kCU n jwxI ]

har-e har-e nit karahi rasnaa kahi-aa kachhoo na jaanee.

(Aijhy lok) zbwn dy nwl inq “vwihgurU, vwihgurU” krdy hn, Br jo kihMdy hn auhdI auhnw nUM koeI smJ nhI ik auh kI kih rhy hn: iehdw mqlb kI hY[  
 Aijhy, mUMh qoN hor Aqy mnoN hor hn, Awpxw ikhw Awp hI suxdy, mMndy, krdy nhI[

With their tongues, they continuously chant God’s Name, but do not know what they say. (They are hypocrites, do not practice what they preach).

icqu ijn kw ihir lieAw mwieAw bolin pey rvwxI ]

chit jin kaa hir la-i-aa maa-i-aa bolan pa-ay ravaanee.

ijnHw dw mn mwieAw ny T`g ilAw hoieAw hY: jo dunIAw dIAW g`lW ivc Psy hoie hn, auh rvW-rvIN bolI jWdy hn[  
 auh, qyzo-qyzI, au~qoN au~qoN, ibn smJy, zbwnI zbwnI aupdyS idMdy, vwihgurU Aqy nwm dIAW g`lW krdy smJdy hn ik bwxI acwr rhy hn[

Those won over by the worldly attachments, go on talking fast, (without understanding anything, reciting mechanically about God and His Name, thinking they are composing Bani).

khY nwnku siqgurU bwJhu hor kcI bwxI ]24]

kahai naanak satguroo baajhahu hor kachee banee. ||24||

nwnk jI kihMdy hn ik ibnw gurU jI dy bolI, aucwrI, koeI hor bwxI suxwvy, bxwvy, auh bwxI k`cI hY[

Says Nanak, Bani (Hymns) composed by anyone other than the True Guru, is false. ||24||

gur kw sbdu rqMnu hY hIry ijqu jVwau ]

gur kaa sabadu ratannu hai heeray jitu jarhaa-o.

gurU jI dw Sbd (nwm) iek rqn: hIry-moqI, hY ik jo hIry jiVAw hY[  
 bVw kImqI hY, ijs dIAW bVIAW is&qW hn, mn dy AMdr hIry jV idMdw: nwm-bwxI nUM itkw idMdw hY[

The Word of the Guru: the Name of God, is a jewel studded diamond. (It is precious and it makes the mind studded with diamonds – established, set in the recitation of His Name, Scriptures).

sbdu rqnu ijqu mMnu lwgw eyhu hoAw smwau ]

sabad ratan jit man laagaa ayhu ho-aa samaa-o.

Sbd rqn: hIry vrgw nwm, is&qW BirAw nwm, ijs mn nUM moh jwvy, &yr Aijhw mn ies nwm dy ivc hI smw jWdw hY[

The mind, which is attracted by this Jewel (Name of God), gets attached to the Word (Starts deeply reciting His Name).

sbd syqI mnu imilAw scY lwieAw Bwau ]

sabad saytee man mili-aa sachai laa-i-aa bhaa-o.

(Aijhy gurmuK dw) mn, Sbd: bwxI, nwm, dy nwl juV jWdw hY, Aqy s`cy dw:prmwqmw dw, ipAwr pY jWdw hY[

Anyone whose mind is attached to the Word (Bani and the Name of God), he or she develops love for the Lord.

Awpy hIrw rqnu Awpy ijs no dyie buJwie ]

aapay heeraa ratan aapay jis no day-ay bujhaa-ay.

auh Awp hI (vwihgurU) hIrw qy Awp hI rqn: kImqI n`g, hY - bVw kImqI: byAMq guxw vwlw hY, Aqy ieh igAwn qW huMdw hY jy kr prmwqmw Awp AijhI smJ, pw dyvy[

He Himself is a diamond, and a jewel of limitless qualities, and this understanding comes by His Own Blessings.

khY nwnku sbdu rqnu hY hIrw ijqu jVwau ]25]

kahai naanaku sabadu ratanu hai heeraa jitu jarhaa-o. ||25||

nwnk jI kihMdy hn ik gurU dw Sbd (bwxI, nwm) kImqI jvwhr: hIry, moqI hY, bVy guxw vwlw hY, ik ijs dI ikrpw dy nwl vwihgurU jI mn dy AMdr Aw bYTdy hn[

jwp kr ky mn nwm dy nwl juV jWdw hY, Aqy ies dy kwrn prmwqmw: iehdI Xwd, ipAwr, mn dy AMdr Aw itkdy hn[

Says Nanak, the Shabad (Word, Name of God) is a jewel decorated with diamonds (Shabad is precious: with great spiritual qualities, and by its recitation the love for its chanting develops, the mind gets attached to God, it gets filled with the love of God). ||25||

isv skiq Awip aupwie kY krqw Awpy hukmu vrqwey ]

siv sakat aap upaa-ay kai kartaa aapay hukam vartaa-ay.

krqw (vwihgurU) Awp hI iSv, jIvAwqmw - jwndwrW dI Awqmw, Aqy SkqI (mwieAw, dunIAw) pYdw krky Awp hI iehnw nUM Awpxy hukm dy ivc clwauNdw hY[

God creates Shiva: God-factor - things with soul, living beings, and Shakti: Maya: the world, and He puts them under His Command.

hukmu vrqwey Awip vyKY gurmuiK iksY buJwey ]

hukam vartaa-ay aap vaykhai gurmukh kisai bujhaa-ay.

(vwihgurU) Awpxw hukm vrqw ky - hukm dy ivc clw ky, Awp hI AwpxI Kyf nUM dyKdw hY – iehnUM mwxdw hY, iehdI pwlxw krdw hY, Br ieh g`l iksy ivrly gurU-ipAwry nUM prmwqmw Awp hI smJwauNdw hY[

Putting everything under His Will, He enjoys His play - provides sustenance to His Creation, but to some rare ones He Himself gives this understanding.

qoVy bMDn hovY mukqu sbdu mMin vswey ]

torhay banDhan hovai mukatu sabad manne vasaa-ay.

Sbd (nwm, bwxI) nUM mn dy AMdr vsw ky - bwxI pVH, nwm dw jwp kr, dunIAw dy bMDn t`ut jWdy hn qy mukq ho jweIdw hY[  
 mukqI – sMswr dy bMDn Aqy jmx qy mrx dw c`kr mu`k jWdy hn[

By keeping the mind attached to the Word – by reading Scriptures, reciting the Name of God, the worldly bonds get broken and liberation is achieved. (Liberation – freedom from the worldly bindings, and as well from the cycle of birth and death).

gurmuiK ijs no Awip kry su hovY eyks isau ilv lwey ]

gurmukh jis no aap karay so hovai aykas si-o liv laa-ay.

(prmwqmw) ijs nUM gurmuK (ijs dw mUMh gurU dy v`l hY, gurU dy hukm ivc AwieAw hoieAw) bxwauNdw hY so hI bxdw hY, Aqy &yr auhdI ilv (iDAwn, surqI) prmwqmw dy nwl l`g jWdI hY (ipAwr bx jWdw hY)[

The Lord Himself makes someone a Gurmukh: the one attached to the Guru, God-Oriented, and then he or she gets deeply linked to God.

khY nwnku Awip krqw Awpy hukmu buJwey ]26]

kahai naanak aap kartaa aapay hukam bujhaa-ay. ||26||

nwnk jI kihMdy hn ik auh Awp krqw: sB kuJ krx vwlw, rcnw rcx vwlw hY, Aqy Awp hI Awpxy hukm (AwpxI Kyf dI) sUJ-smJ idMdw hY[  
 auhdI ikrpw dy nwl auhdI rcnw qy hukm dI smJ pYNdI hY[

Says Nanak, He is the Creator, and He Himself gives the understanding of His Will. ||26||

isimRiq swsqR puMn pwp bIcwrdy qqY swr n jwxI ]

simrit saastar punn paap beechaarday tatai saar na jaanee.

isimRqIAW Aqy Swsqr puMnw Aqy pwpW bwry Awpxy vIcwr dsdy qy lok iehnw bwry pVHd hn, Br isr& ieqnw hI pVH lYx dy nwl kho ik AslIAq (nwm-jwp qy iehdw Pl) smJ gey hW, qW g`l nhI bxdI[  
 nwm jwp krx dw Asl igAwn gurU qoN prwpq hoNdw hY, auh J`t smJw idMdw hY ik ieh kMm ie`dW krnw hYYy[  
 isimiRqIAW, Swsqr - ihMdU Drm dIAW purwqn, piv`qr, Dwrmk pusqkW[

The Simritees and the Shaastras tell about the good and bad, but only by reading it the reality of God, and of reciting His Name, cannot be known (Guru can give this practical knowledge. Simritees and Shaastras - Hindu ancient religious books)

qqY swr n jwxI gurU bwJhu qqY swr n jwxI ]

tatai saar na jaanee guroo baajhahu tatai saar na jaanee.

gurU qoN ibnw AslIAq: nwm, bwxI, Aqy prmwqmw dy hukm, dI smJ nhI pYNdI, smJ pY hI nhI skdI[

No one can know the Truth - Essence: God and the value of reciting His Name. Without the Guru (Master), no one can know it.

iqhI guxI sMswru BRim suqw suiqAw rYix ivhwxI ]

tihee gunee sansaar bharam sutaa suti-aa rain vihaanee.

dunIAw dy iqMnW guxw dy kwrn sMswr Brm ivc bysurq hY, Aqy s`uiqAW hI rwq (izMdgI, igAwn qoN ibnw) bqIq ho rhI hY - nwm nhI jpdw[  
Brm - dvYq: doic`qI, ivSvwS nhI, r`b hY ik nhI[

iqn gux: 1. sqo – sMqpuxw, scweI, puMn, gux; 2. qmo – qmHw, pwp, JUT, inMidAw-cuZlI, hor Aaugux, duStpuxw; 3. rjo – rjs, rwijAW vrgy gux, hMkwr[

The world is ignorant due to doubts caused by three characteristics of the world: the worldly attachments - virtue, vile, ego.  
(Three faceted world – 1. Sato: truthfulness, saint-hood, virtues. 2. Tamo: dark aspects, viles, falsehood, backbiting, meanness etc. 3. Rajo: kingly characters - ego, boasting, talking tall etc. The people are wasting lives by not rising above these 3 aspects of the world).

gur ikrpw qy sy jn jwgy ijnw hir min visAw bolih AMimRq bwxI ]

gur kirpaa tay say jan jaagay jinaa har man vasi-aa boleh amrit banee.

gurU jI dI ikrpw dy nwl auh lok jwg pYNdy hn - prmwqmw Aqy nwm dw igAwn ho jWdw hY, ijnHW dy mn dy AMdr vwihgurU dI Xwd v`s jWdI hY, Aqy auh AMimRq vrgI bwxI pVHdy hn[  
 AMimRq bwxI - au~cI-su`cI, piv`qr, jIvn dyx vwlI bwxI[

By the grace of the Guru those people become aware of Him and of His Name, who have set God in their minds, and chant the Holy Scriptures.

khY nwnku so qqu pwey ijs no Anidnu hir ilv lwgY jwgq rYix ivhwxI ]27]

kahai naanak so tatu paa-ay jis no an-dinu har-e liv laagai jaagat raine vihaanee. ||27||

nwnk jI kihMdy hn ik aus nUM AslI g`l dw pqw lgdw hY ik ijs nUM idn-rwq vwihgurU dw ipAwr bixAw rihMdw hY (lgn dy nwl nwm jpdw hY) Aqy jwg ky: nwm jpdw, rwq k`tdw hY (cyqMn: cusq, ho nwm jpdy jIvn bqIq krdw hY)[

Says Nanak, only he understands the reality - realizes God, and the value of reciting His Name, who day and night remains absorbed in the Lord, and passes night (Life) awake (In His awareness). ||27||

mwqw ky audr mih pRiqpwl kry so ikau mnhu ivswrIAY ]

maataa kay udar meh partipaal karay so ki-o manhu visaaree-ai.

(jo ik) mwqw dy audr (pyt, grB) ivc vI ipRqpwl krdw, b`cy nUM pwldw hY, auhnUM idl ivcoN ikauN BulweIey!

(When He) takes care - nourishes, protects, in the mother’s tummy too, then why forget Him!

mnhu ikau ivswrIAY eyvfu dwqw ij Agin mih Awhwru phucwvey ]

manhu ki-o visaaree-ai ayvadu daataa je agan-e mehe aahaaru pahuchaava-ay.

eyfy v`fy dwqy, ik jo sB kuJ idMdw hY, nUM Awpxy mn qoN ikauN BulweIey, ik jo A`g dy ivc vI Kurwk phuMcwauNdw hY[  
 Agn - pyt: grB, dI A`g, ik jo b`cy nUM pkwauNdI-bxwauNdI hY; ieh A`g kSt idMdI vI smJI jWdI hY!

Why forget from the mind such a Great Giver, who nourishes us even in the fire (of the womb that makes-bakes the child. This fire is also considered to bother the child).

Es no ikhu poih n skI ijs nau AwpxI ilv lwvey ]

os no kihu pohi na sakee jis na-o aapnee liv laav-ay.

auhnUM kuJ vI (duK drd) CUh nhI skdw ik ijs nUM prmwqmw Awpxw ipAwr pw idMdw hY[  
 nwm jpx vwlw duK suK qoN au~qy au~T jWdw hY[

Nothing - affliction, pain, can touch one, whom the Lord gives His love (Such a person rises above afflictions).

AwpxI ilv Awpy lwey gurmuiK sdw smwlIAY ]

aapnee liv aapay laa-ay gurmukh sadaa samaalee-ai.

(vwihgurU) AwpxI lgn Awpy hI lwauNdw hY, gurmuK bx ky: gurU dy hukm ivc Aw ky, sdw hI vwihgurU jI dI sMBwl krnI cwhIdI hY - nwm jpxw Aqy bwxI pVHxI cwhIdw hY[

The Lord Himself blesses with His love, we should become God-Oriented and take care of Him (Chant His Name, recite Gurbani).

khY nwnku eyvfu dwqw so ikau mnhu ivswrIAY ]28]

kahai naanak ayvad daataa so ki-o manhu visaaree-ai. ||28||

nwnk jI kihMdy hn, eyfy v`fy dwqy (dwnI, sB kuJ dyx vwly) nUM AsIN mn qoN BulweIey ikauN!

Guru Nanak says, why forget such a Great Giver from our minds! ||28||

jYsI Agin audr mih qYsI bwhir mwieAw ]

jaisee agan udar meh taisee baahar maa-i-aa.

ijho ijhI A`g pyt dy AMdr hY, auho ijhI hI A`g (pkV) jnm dy bwAd bwhr dunIAw dI hY[  
 b`cy leI grB AMdr Kurwk dI lwlc hY, Kurwk ibnw mr jwvygw[ lokW nUM bwhr dunIAw dIAW cIzW dI lwlc hY qy iehnw dy bwJ rih nhI skdy[

Just like fire within the womb, there is fire outside.  
(Fire within the womb – heat in the womb. Greed of the child for food in the womb, without which it will die).  
 Fire outside - Attachment with the worldly things after birth, or greed of the people already in the world.

mwieAw Agin sB ieko ijhI krqY Kylu rcwieAw ]

maa-i-aa agan sabh iko jayhee kartai khayl rachaa-i-aa.

mwieAw - sMswr dIAW vsqW dI lwlc, Aqy A`g - pyt: grB, dI pkV, ie`ko ijhIAW hn, ieh s`B vwihgurU jI dI rcI hoeI Kyf hY[  
 mW dy pyt ivc b`cw AwpxI mW qy pUrI qrHW inrBr hMUdw hY, ies dy ibnw jIv nhI skdw[ ieMj hI bwhr sMswr dy ivc lokIN dunIAW dIAW cIzW qy inrBr hn, Br prmwqmW qy Brosw nhI bMnHdy[

The worldly attachments and the fire (of the womb) are one and the same, all this is the play of the Lord.  
(When in the womb, a child is fully dependent on its mother, and without her it will die. Similarly, people outside become deeply attached to the worldly things, and do not depend (have faith) on God).

jw iqsu Bwxw qw jMimAw prvwir Blw BwieAw ]

jaa tis bhaanaa taa jammi-aa parvaar bhalaa bhaa-i-aa.

j`d prmwqmw dw hukm hoieAw qW bMdw jnimAw, grB coN bwhr AwieAw, prvwr nUM iehdI KuSI hoeI[

He Wills and the child gets born (Comes out of womb), and this delights the family.

ilv CuVkI lgI iqRsnw mwieAw Amru vrqwieAw ]

liv chhurhkee lagee tarisnaa maa-i-aa amar vartaa-i-aa.

jnm lYNdy hI vwihgurU dy nwl l`igAw hoieAw iDAwn CuVk: tu`t, igAw, dunIAw dIAW vsqW dI ipAws l`g geI, prmwqmw ny Aijhw hukm vrqw id`qw[  
 vwihgurU dy hukm ivc mwieAw ny AYsw c`kr clw id`qw hY ik jnmdy hI prmwqmw Bul jWdw hY[

(On birth) the love for the Lord disappears, child becomes attached to the worldly desires, such is the Will of God. (The worldly attachments have such an attraction, that God is forgotten right after birth).

eyh mwieAw ijqu hir ivsrY mohu aupjY Bwau dUjw lwieAw ]

ayh maa-i-aa jitu har-e visrai mohu upjai bhaa-o doojaa laa-i-aa.

jnm dy bwAd, ieh mwieAw: sMswr dIAW vsqW dI pkV AYsI hY ik jo prmwqmw nUM Bu`lw idMdI hY, &yr iehnUM prvwr qy sMswr dw moh l`g jWdw hY, Aqy prmwqmw nUM C`f ky ipAwr hor cIzW dy nwl bx jWdw hY[

(After birth) due to attachment to the worldly things, the Lord is forgotten, attachment arises (for the family and the world), and love develops with other things (but, not with God).

khY nwnku gur prswdI ijnw ilv lwgI iqnI ivcy mwieAw pwieAw ]29]

kahai naanak gur parsaadee jinaa liv laagee tinee vichay maa-i-aa paa-i-aa. ||29||

nwnk jI kihMdy hn, gurU mhwrwj dI ikrpw dy nwl ijnHw nUM (vwigurU dy nwl) ipAwr pY jWdw hY, auhnw nUM mwieAw ivc hI - dunIAw dIAW cIzW hMfwauNdy, prmwqmw iml jWdw hY, auhdw igAwn ho jWdw hY[

Guru Nanak says, by the Guru's (God’s) Grace, those who develop His love, realize (Understand) Him while enjoying the worldly things. ||29||

hir Awip Amulku hY muil n pwieAw jwie ]

har aap amulak hai mul na paa-i-aa jaa-ay.

prmwqmw Amul`k hY - ijs dI koeI kImq nhI pw skdw, iehdI kImq pweI nhI jw skIdI (mul imldw nhI)[

The Lord is priceless, His price cannot be estimated (None can get Him: understand Him, by paying a price).

muil n pwieAw jwie iksY ivthu rhy lok ivllwie ]

mul na paa-i-aa jaa-ay kisai vitahu rahay lok villaa-ay.

iksy qoN vI iehdI kImq nhI pweI jw skdI lok klp: ivlk, K`p K`p, jqn kr ky hwr gey hn[ (koeI r`b nUM mul nhI lY skdw)[

His worth cannot be known or estimated the people got tired of trying it (None can have Him at a price).

AYsw siqguru jy imlY iqs no isru saupIAY ivchu Awpu jwie ]

aisaa satguru jay milai tis no siru sa-upee-ai vichahu aapu jaa-ay.

jy kr Aijhw siqgurU iml jwvy, auhnUM Awpxw isr Byt kr deIey, qW jo Awpxy mn qoN hMkwr imt jwvy[  
 Aijhw siqgurU ijs dI ikrpw dy nwl prmwqmw iml jwvy, auhdy qoN kurbwn ho jweIe, auhdy crnI pY jweIeyy[ siqgurU qoN smJ Aw jWdI hY ik kImq dy ky, Awpxy jqnw dy nwl, prmwqmw iml nhI skdw[ ieh smJ jwx dy nwl inmrqw Aw jWdI hY, vwihgurU dI ikrpw a~uqy Brosw bx jWdw hY[

If you meet such a True Guru who, with his grace, can make you realize God, offer your head to Him: surrender to him, this will clean your mind of ego. (Your ego will leave you on realizing that you cannot reach God by your own efforts, or by paying a price. This understanding will bring humility, and faith in the Kindness of God will develop).

ijs dw jIau iqsu imil rhY hir vsY min Awie ]

jis daa jee-o tis mil rahai har vasai manne aa-ay.

(&yr, hMkwr imt ky) ijs dI ieh jIvAwqmw: jIv hY, auhdy (prmwqmw dy) nwl mnuK imilAw rhy, nwm jpy, q`d vwihgurU jI mn dy AMdr Aw itkdy hn (mn dy AMdr vwihgurU dI fUMGI Xwd bx jWdI hY)[

After ego goes away, if you keep your soul attached to God: keep reciting His Name, then He comes to stay in your mind, you keep in the deep remembrance of God.

hir Awip Amulku hY Bwg iqnw ky nwnkw ijn hir plY pwie ]30]

har-e aape amulaku hai bhaag tinaa kay naankaa jin har-e pallai paa-ay. ||30||

nwnk jI kihMdy hn ik prmwqmw iksy vI kImq qoN prHy hY, Aqy auhnw dI cMgI iksmq hY ik ijnHW nUM siqgurU dI ikrpw dy nwl prmwqmw iml jWdw hY[

Nanak says, the Lord is priceless, and fortunate are those who reach God - realize the Lord through the Kindness of the Guru: True Master. ||30||

hir rwis myrI mnu vxjwrw ]

har raas mayree man vanjaaraa.

vwihgurU jI myrI pUMjI hn, Aqy myrw mn iehnw dw hI ibaupwrI hY: mYN iehnw dw hI sOdw krdw hW - myrw iehnw dy nwl hI ivauhwr hY, mYN iehnw dw hI KojI hW, nwm jpxw hI myrw kMm hY[

The Lord is my capital (Investment) and my mind is the merchant (My trade is remembering God, chanting His Name is my business).

hir rwis myrI mnu vxjwrw siqgur qy rwis jwxI ]

har raas mayree man vanjaaraa satgur tay raas jaanee.

prmwqmw (nwm) myrI pUMjI hn, Aqy myrw mn iehnw dw hI ibaupwrI hY (nwm jwp dw), Aqy iehdI smJ mYnUM siqgurU jI qoN AweI hY[

The Lord is my capital: reciting the Name of God is my Investment, and my mind is its merchant (My mind is fixed on God’s Name, I recite His Name). I came to know about my capital (God, chanting His Name) from the True Guru.

hir hir inq jiphu jIAhu lwhw Kithu idhwVI ]

har-e har-e nit japihu jee-ahu laahaa khatihu dihaarhee.

jIv Awqmwau: gurmuKo, hmySw hI vwihgurU, vwihgurU, jpdy rho, Aqy hr idn ieh lwB auTwauNdy rho - ies mnuKw jnm dw ieh hI lwB hY[

O people, always chant the Lord’s Name, and every day make bargain of this human life.

eyhu Dnu iqnw imilAw ijn hir Awpy Bwxw ]

ayhu Dhan tinaa mili-aa jin har aapay bhaanaa.

ieh Dn (nwm Dn) auhnw nUM imldw hY: nwm auh jpdy hn, ik ijnHW leI prmwqmw dw mn krdw hY - jo prmwqmw nUM prvwn, mnzUr, huMdy hn[

This wealth (Recitation of God’s Name) is obtained by those to whom the Lord Wills.

khY nwnku hir rwis myrI mnu hoAw vxjwrw ]31]

kahai naanaku har-e raase mayree mannu ho-aa vanjaaraa. ||31||

nwnk jI kihMdy hn, myrI rws, pUMjI, prmwqmw qy auhdw nwm hY, Aqy mn ies dw ivaupwrI (nwm jpx vwlw) hY[

Nanak says, the Lord, His Name, is my investment, and my mind is its merchant: I chant His Name. ||31||

ey rsnw qU An ris rwic rhI qyrI ipAws n jwie ]

ay rasnaa too ann rasse raache rahee tayree pi-aas na jaa-ay.

AY jIBw (zbwn), qUM hor svwdW ivc peI hoeI hYN (sMswr dy moh ivc nwm jwp BuilAw hoieAw hY), Aqy qyrI ipAws nhI imtdI - mn Btkdw hY, SWqI nhI imldI[

O tongue, you are enjoying other tastes and your thirst does not go away (You are attached to the worldly things, you do not recite His Name, the desires of mind do not leave you).

ipAws n jwie horqu ikqY ijcru hir rsu plY n pwie ]

pi-aas na jaa-ay horatu kitai jicharu har-e rassu palai na paa-ay.

ieh (vsqW dI) BuK-qryh jw nhI skdI iksy hor g`loN ik j`d q`k vwihgurU dw prym Awpxy p`ly nhI bnHdw[  
 j`d q`k ieh prym gurU qoN AwpxI JolI ivc pvwaNdw nhI, nwm nhI jpdw, q`d q`k qyrI ieh ipAws qYnUM CfygI nhI[ gurU dw dr C`fky iksy hor QW qoN, gurU dI ikrpw Aqy nwm jwp qoN ibnw, r`b nhI imlygw[

This thirst cannot go away by any means until you develop the love for God. (Till you do not understand His love from the Guru, without his Kindness and recitation of the Name of God, you cannot reach the Lord).

hir rsu pwie plY pIAY hir rsu bhuiV n iqRsnw lwgY Awie ]

har ras paa-ay palai pee-ai har ras bahurh na tarisnaa laagai aa-ay.

(bMdw) prmwqmw dw rs (prym) Awpxy p`ly bnH lvy, mn ivc pYdw kr lvy, vwihgurU dw prym pIvy: nwm jpy, qW muV qryh pdwrQW dI nhI l`gdI, SWqI iml jWdI hY[

If you obtain the Essence: develop love for the Lord, and drink this i.e. recite His Name, you shall not be thirsty again - desires will not bother you, you will get the peace of mind.

eyhu hir rsu krmI pweIAY siqguru imlY ijsu Awie ]

ayhu har ras karmee paa-ee-ai satgur milai jis aa-ay.

ieh vwihgurU dw rs - nwm, cMgy BwgW dy nwl imldw hY ik ijs nUM siqgurU jI iml pYx, Bwv nwm jwp dy aupdyS dI ikrpw ho jwvy[

The Essence: Name of the Lord, His love, is obtained by good luck, good deeds, when the True Guru: the True Master, meets (and tells you to recite the Name of God).

khY nwnku hoir An rs siB vIsry jw hir vsY min Awie ]32]

kahai naanaku hor-e ann rass sabhe veesray jaa har-e vasai manne aa-ay. ||32||

nwnk jI kihMdy hn, hor hor - mwVy, dunIAw dy, swry svwd Bu`l jWdy hn jd prmwqmw jI mn dy AMdr v`s jwx[

Says Nanak, all other tastes - longings, desires, disappear when God - His remembrance, chanting His Name, occupies the mind. ||32||

ey srIrw myirAw hir qum mih joiq rKI qw qU jg mih AwieAw ]

ay sareeraa mayri-aa har-e tum meh jote rakhee taa too jagg mehe aa-i-aa.

AY myry srIr, vwihgurU jI ny qyry ivc AwpxI joqI (Awqmw) pweI, Aqy qW qUM dunIAw ivc jnm ilAw[

O my body, the Lord put awareness (Soul) into you, and then you came into the world.

hir joiq rKI quDu ivic qw qU jg mih AwieAw ]

har jot rakhee tuDh vich taa too jag meh aa-i-aa.

vwihgurU ny qyry ivc AwpxI joq (Awqmw) pweI qW qUM sMswr dy ivc jnm ilAw[

The Lord put soul into you, and then you came into the world.

hir Awpy mwqw Awpy ipqw ijin jIau aupwie jgqu idKwieAw ]

har aapay maataa aapay pitaa jin jee-o upaa-ay jagat dikhaa-i-aa.

vwihgurU jI Awp hI qyry mwqw-ipqw hn ik ijnHw ny qyry ivc AwpxI joq (Awqmw) pweI (qUM jnimAw) Aqy qYnUM auhnw ny sMswr dI AwpxI Kyf idKweI[  
 qUM inrw Awpxy mwqw-ipqw dy kwrx hI nhI, prmwqmw dI ikrpw krky jnimAw hYN, prmwqmw qyry s`cw mwqw-ipqw hn[

The Lord Himself is your real mother and father, He put soul into you (You were born), and showed you His play of Creation. (You are not simply because of your mother and father, but the Lord who put soul into you is your Real Parents).

gur prswdI buiJAw qw clqu hoAw clqu ndrI AwieAw ]

gur parsaadee bujhi-aa taa chalat ho-aa chalat nadree aa-i-aa.

j`d gurU dI ikrpw dy nwl ieh igAwn hoieAw – ik sB kuJ prmwqmw hY, &yr clq hoAw: ieh Kyf bxI, sMswr dI Kyf dI smJ AweI[  
 j`d igAwn hoieAw ik iehdy DrqI auy~qy Awaux dw kwrnx prmwqmw hY, &yr smJ AweI ik ieh bMdw Awp Aqy hor swrI rcnw vwihgurU dI bxweI hoeI hY, Aqy ies nUM prmwqmw hI clw irhw hY[

When, by the kindness of the Guru: the Master, he had realization that he was created by His Grace, then the true play started i.e. its understanding came that he himself and whole of the Creation is His own play.

khY nwnku isRsit kw mUlu ricAw joiq rwKI qw qU jg mih AwieAw ]33]

kahai naanaku sarisat-e kaa moolu rachi-aa jote raakhee taa too jagg mehe aa-i-aa. ||33||

nwnk jI kihMdy hn ik j`d prmwqmw ny sMswr dI rcnw dw AwrMB kIqw, jIvW dy ivc AwpxI joq (Awqmw) pweI, qW ieh sB kuJ sMswr dy ivc AwieAw[

Says Nanak, when God started His Creation, he put soul into everything then the beings came into the world. ||33||

min cwau BieAw pRB Awgmu suixAw ]

man chaa-o bha-i-aa parabh aagam suni-aa.

mn dy ivc cwau bx igAw hY ieh sux ky ik vwihgurU jI Aw rhy hn[  
 KuSI hY ieh mhsUs krky ik prmwqmw mn dy AMdr v`s, mn vwihgurU qy itk rhw hY, prmwqmw ikrpw kr irhw hY, prmwqmw bwry smJ Aw rhI hY)[

The mind is elated (Joyful) to hear that God is coming. (The mind is in joy to realize that Name: the remembrance of God, is settling down in the mind, He is caring, His understanding is coming).

hir mMglu gwau sKI igRhu mMdru bixAw ]

har mangalu gaa-o sakhee grihu mandaru bani-aa.

myry sMgI-swQIa: gurmuKo, KuSI dy, prmwqmw dI qwrI& dy gIq gwau, myrw Gr (mn) mMdr - r`b dy Tihrx dI QW, bx igAw hY[

My friends, sing the songs of joy: the Lord’s praise, because my mind has become a place for Him to stay.

hir gwau mMglu inq sKIey sogu dUKu n ivAwpey ]

har gaa-o mangalu nit sakhee-ay sogu dookhu na vi-aapa-ay.

sMgIau, hr vkq vwihgurU jI dy gux gwau, iehdy nwl duK-ZmI nhI hovygw[

My friends (Companions), always sing His praise, by this you will not get any sorrow and suffering.

gur crn lwgy idn sBwgy Awpxw ipru jwpey ]

gur charan laagay din sabhaagay aapnaa pir jaap-ay.

auh idn krmw vwlw hY ik j`d gurU jI dy crnI l`g jweIey, Srn AweIey, Aqy iehnw qoN Awpxy pqI (prmwqmw) dw igAwn ho jwey[

Blessed is the day, when I get attached to the Guru's feet (Come to the protection of, surrender to Him), and realize (Understand) my Real Spouse: God.

Anhq bwxI gur sbid jwxI hir nwmu hir rsu Bogo ]

anhat banee gur sabad jaanee har naam har ras bhogo.

Anhq bwxI dw igAwn gurU dy Sbd (nwm jwp, bwxI pVHx) dy nwl hoieAw hY, Aqy hux prmwqmw dy nwm jpx dw hr rs, r`bI AnMd, mwx irhw hW[  
 Anhq-bwxI – Anhd-bwxI[ iehnUM Anhq-Sbd vI kihMdy hn[ Anhq: ibnw kwrx Awvwz, lgwqwr bwxI – Sbd, lgwqwr bwxI dw Atut vyg[ prmwqmw dy nwm dI r`bI Awvwz[

I have come to understand the Anhat-Bani (Celestial Sound) by the recitation of the Shabad: the Name of God, Scriptures. And now, by reciting His Name, I enjoy the Essence - remembrance of the Lord.  
(Anhat-Bani, Anhad-Bani – Also called Anhat-Shabad. Anhat - sound without cause, continuous sound, Bani or Shabad. Continuous Holy Sound of the Name of God - Celestial Sound).

khY nwnku pRBu Awip imilAw krx kwrx jogo ]34]

kahai naanak parabh aap mili-aa karan kaaran jogo. ||34||

nwnk jI kihMdy hn ik ies qrHW (nwm jp ky) vwihgurU jI Awp iml pey hn ik jo sB kuJ kr skx vwly hn[  
 sB kuJ kr skx vwly vwihgurU dy bwry jwxkwrI ho geI hY, prmwqmw nUM prvwn - mnzUr ho gey hn[

Says Nanak, this way: by reciting His Name, God who can do every thing, met him. (God became accessible to Him, he realized i.e. understood Him). ||34||

ey srIrw myirAw iesu jg mih Awie kY ikAw quDu krm kmwieAw ]

ay sareeraa mayri-aa is jagg meh aa-ay kai ki-aa tuDh karam kamaa-i-aa.

AY myry srIr, ies dunIAw ivc Aw ky qUM kIho ijhy kMm kIqy hn!

O my body, after coming into this world, what sort of deeds you have done!

ik krm kmwieAw quDu srIrw jw qU jg mih AwieAw ]

ke karam kamaa-i-aa tuDh sareeraa jaa too jagg meh aa-i-aa.

kI kMm kIqy hn myry srIrw, ies sMswr dy ivc Aw ky!

What deeds you have done, O my body, after coming into this world!

ijin hir qyrw rcnu ricAw so hir min n vswieAw ]

jin har tayraa rachan rachi-aa so har manne na vasaa-i-aa.

ijs prmwqmw ny qYnUM bxwieAw hY, aus nUM qUM Awpxy mn dy AMdr vswieAw hI nhI (auhdw nwm nhI jipAw)[

The Lord who created you, you have not placed Him into your mind (You do not remember Him).

gur prswdI hir mMin visAw pUrib iliKAw pwieAw ]

gur parsaadee har manne vasi-aa poorab likhi-aa paa-i-aa.

ipCly jnmW dy kIqy kMmW dy Pl kwrn gurU mhwrwj dI ikrpw dy nwl, vwihguUrU mn dy AMdr vs jWdw hY[

If good deeds have been done in the previous lives, by the Guru's Grace, the Lord settles down in the mind.

khY nwnku eyhu srIru prvwxu hoAw ijin siqgur isau icqu lwieAw ]35]

kahai naanak ayhu sareer parvaan ho-aa jin satgur si-o chit laa-i-aa. ||35||

gurU nwnk jI kihMdy hn ik srIr (ieh jnm) auhdw vwihgurU nUM mnzUr hY (s&l hY) ik jy kr iksy ny auhdy (prmwqmw) dy nwl ipAwr pwieAw hY[

Says Nanak, the body (this birth) of that person is acceptable to God (Successful), when he or she develops the love for Him. ||35||

ey nyqRhu myirho hir qum mih joiq DrI hir ibnu Avru n dyKhu koeI ]

ay naytarahu mayriho har-e tum mehe jote Dharee har-e binu avaru na daykhhu ko-ee.

AY myrIau A`KIau vwihgurU jI ny quhwfy ivc nzr pweI hY (dyKx jogw bxwieAw hY), svwey prmwqmw dy qusI hor kuJ vI nw dyKo[  
 hr pwsy, hr cIz ivc auh hI id`sy[ mnuK hr vkq prmwqmw nUM Xwd r`Ky[ mn dy AMdr vwihgurU dw iDAwn smwieAw rhy[

O my eyes, the Lord has given you the power to see, you should not see anything other than Him (In everything you should see God).

hir ibnu Avru n dyKhu koeI ndrI hir inhwilAw ]

har-e bin avar na daykhhu ko-ee nadree har-e nihaali-aa.

prmwqmw qoN ibnw hor kuJ nw dyKo, AwpxIAW AKIAW dy nwl prmwqmw hI id`sy (hr pwsy, hr cIz ivc auh hI id`sy)[

Do not look at anything other than the Lord, see the Lord only.  
Everywhere and in everything see only the Lord.

eyhu ivsu sMswru qum dyKdy eyhu hir kw rUpu hY hir rUpu ndrI AwieAw ]

ayhu vis sansaar tum daykh-day ayhu har kaa roop hai har roop nadree aa-i-aa.

ieh ivSv (swrw) sMswr jo qusIN dyKdy ho ieh hrI (pRBU) dw hI rUp hY, hrI dw rUp hI idsdw hY ieh[  
 ivsu – ivSv: swrw[ ivs jW ivS dw ArQ zihr vI hY[ ieh sMswr ijs nUM zihr smJdy ho, ieh hrI dw rUp hY, ies coN hrI hI idsdw hY[ lok dunIAw nUM duKW dw kwrx (izhr) smJ ky Gr-prvwr C`f, Bjn krx leI jMglW phwVW nUM qur jWdy sn[ gurU jI smJwauNdy hn ik AYsI g`l nhI, ieh sMswr vwihgurU dw rUp hY, auhdw bxwieAw hY, Aqy iehdI hr cIz coN prmwqmw nUM dyKo, Grbwr C`f ky bwhr Bjx dI loV nhI, Gr rih ky bMdgI kro[

This whole world which you see is the image of God, the image of the Lord is seen.  
 Vissu – Vishv – whole of, all. Viss or Vish, means poison, as well. The people took worldly things as the source of afflictions (Poison), and so discarded homes and left for the forests and mountains to worship God. The Guru advises that the world is His Creation, and so you should see through it God only and nothing else. You need not run out to escape, but stay home and worship.

gur prswdI buiJAw jw vyKw hir ieku hY hir ibnu Avru n koeI ]

gur parsaadee bujhi-aa jaa vaykhaa har ik hai har bin avar na ko-ee.

mYnUM ieh smJ (ik jo idsdw hY prmwqmw dw rUp hY) gurU jI dI ikrpw dy nwl AweI hY, hux jo idsdw hY sB kuJ iek vwihgurU hI jwpdw hY, Aqy hrI: prmwqmw, dy ibnw hor kuJ vI nhI[

I have understood it by the Kindness of the Guru (that whatever is seen is the image of God), now whatever is seen appears God only, and there is nothing else except the Lord.

khY nwnku eyih nyqR AMD sy siqguir imilAY idb idRsit hoeI ]36]

kahai naanak ayhi naytar anDh say satgur mili-ai dib darisat ho-ee. ||36||

nwnk jI kihMdy hn ik ieh srIrk AKIAW AnHIAW hn, idb-diRSt: igAwn dI nzr, sqigurU jI qoN imldI hY[  
 nyqR - srIr dIAW AKIAW AslI g`l nUM nhI bu`J skdIAW ik jo idsdw hY ieh sB vwihgurU dw hI rUp hY[  
 idb idRsit - AslI g`l nUM dyKx vwlI nzr, igAwn dI nzr[

Says Nanak, these bodily eyes are blind, but only on meeting the True Guru one gets the vision of knowledge. ||36|| (Bodily eyes - cannot see the reality that whatever we see is the image of God. Vision of knowledge - that sees everything as the Lord).

ey sRvxhu myirho swcY sunxY no pTwey ]

ay sarvanhu mayriho saachai sunnai no pathaa-ay.

AY myry kMno, qusIN s`cy (prmwqmW) nUM suxn vwsqy pTwey (lwey) gey ho (suxnw hY s`c, auhdIAW is&qW, hukm, nwm, bwxI)[

O my ears, you have been created to hear the Truth (About Him, His praise, His dictates, His Name, Scriptures).

swcY sunxY no pTwey srIir lwey suxhu siq bwxI ]

saachai sunnai no pathaa-ay sareer laa-ay sunhu sat banee.

s`cy (vwihgurU dy bwry, Aqy iehdy nwm) nUM suxn leI lwey gey ho, qusIN isr& s`cI bwxI: bwxI ik jo vwihgurU bwry dsdI hY, hI suxo[

You were created to hear the Truth (God and about Him), and listen to the True Bani: the Scriptures that tell about God.

ijqu suxI mnu qnu hirAw hoAw rsnw ris smwxI ]

jit sunee man tan hari-aa ho-aa rasnaa ras samaanee.

ies (bwxI) nUM sux ky mn Aqy srIr inroie ho jWdy hn, Aqy zbwn ivc r`s (nwm rs, nwm dy jwp dI lgn) Aw jWdw hY[

Hearing it the mind and body revive (Get rejuvenated, get joy), and the tongue is absorbed in the Holy Essence (Recitation of the Name of God).

scu AlK ivfwxI qw kI giq khI n jwey ]

sach alakh vidaanee taa kee gatte kahee na jaa-ay.

s`c (prmwqmw) nw d`sIAW jwx skx vwlIAW vifAweIAW vwlw hY, auhdI AvsQw: hwlq, d`sI nhI jw skdI[  
 AlK – Al`K, nw idsx vwlIAW, nw d`sIAW jw skx vwlIAW[

The True Lord is of invisible: indescribable, not understandable, great qualities, His state - reality, greatness, cannot be described.

khY nwnku AMimRq nwmu suxhu pivqR hovhu swcY sunxY no pTwey ]37]

kahai naanak amrit naam sunhu pavitar hovhu saachai sunnai no pathaa-ay. ||37||

nwnk jI kihMdy hn ik AMimRq vrgw nwm suxo, Aqy pivq`r ho jwau qusIN s`c (nwm) suxn vwsqy hI lgwey gey ho[  
 AMimRq nwmu - piv`qr, mrx qoN bcwaux vwlw r`b dw nwm, gurmMqr: “vwihgurU,” gurbwxI[  
 pivqR hovhu – piv`qr ho jwau, gurmuK: gurU dw hukm mMnx vwly bx jwau[

Says Nanak, listen to the Holy Name of God and become purified: holy, you were created to hear the Truth (Name of the Lord). ||37||  
 Amrit Naam - The Holy Name. The Name of God by reciting which there is no more death – gives immortality.

hir jIau guPw AMdir riK kY vwjw pvxu vjwieAw ]

har-e jee-o gufaa andar-e rakhe kai vaajaa pavanu vajaa-i-aa.

vwihgurU ny jIau (jIv dI Awqmw) gu&w: srIr, AMdr r`K ky pvx dw vwjw vjwieAw, swh - jwn pw id`qI[  
 vwjw pvxu vjwieAw - ieh srIr ik jo suAwsW kr ky jINvdw hY, ies dy ivc suAws pwey, ies ivc AwpxI s`qw, cyqnqw: jwn, pw id`qI[

The Lord placed the soul into the cave (Body), and blew the breath of life into this musical instrument: body - Consciousness, soul, was put into the body, it became activated.  
(Vaajaa pavann vajaa-ae-aa – The breath keeps this body alive, God blew the breath (Life) into this body and activated it).

vjwieAw vwjw paux nau duAwry prgtu kIey dsvw gupqu rKwieAw ]

vajaa-i-aa vaajaa pa-un na-o du-aaray pargatu kee-ay dasvaa gupatu rakhaa-i-aa.

ieh hvw dy nwl v`jx vwlw vwjw vjw id`qw (srIr dy ivc suAws, jwn pw id`qI), iehdy nON drvwzy qW idsdy r`Ky, Br d`svW: ds`m-duAwr - d`svW drvwzw, lukvW hY, nzr nhI AwauNdw[  
 nau duAwry - do A`KIAW, do kMn, n`k dy do rwh (nwsW), mUMh, do gupq AMg, ieh swry idsdy hn[  
 d`sm-duAwr – d`svW drvwzw: Awqmw-prmwqmw, dy rihx dI QW[ ieh isr dI cotI (isr dw qwlU) vwlI QW qy hY ik ij`Qy jUVw jW bodI bxwauNdy hn[ ieh koeI srIr dw AMg nhI, AnBv: Awqimk-nzr dI g`l hY[ ieh QW idsdw nhI[

He blew the breath of life into this musical instrument (activated the body), revealed its nine doors, and kept the tenth-door hidden.  
 na-o du-aaray: Nine-Doors - Two eyes, two ears, two nostrils, one mouth and two private parts. These are visible.  
 dassvaa: Tenth - The Tenth-Door, is the place of soul i.e. of God, and is at the top of the head. This is not a body-organ.

gurduAwrY lwie BwvnI ieknw dsvw duAwru idKwieAw ]

gurdu-aarai laa-ay bhaavnee iknaa dasvaa du-aar dikhaa-i-aa.

gurU-duAwry (gurU-Gr, gurU) dy nwl prym bxw lvy (ivSvws bxw lvy, nwm jpy, bwxI pVHy), qW auhnUM d`svW-duAwr, ik jo gupq hY, vI ids pYNdw hY - brhm igAwn, Bwv Awqmw-prmwqmw dw igAwn ho jWdw hY[

By developing faith in the Guru, the tenth-door even (which is secret, hidden) gets revealed (One gets the knowledge of the soul and God).

qh Anyk rUp nwau nv iniD iqs dw AMqu n jweI pwieAw ]

tah anayk roop naa-o nav niDh tis daa antu na jaa-ee paa-i-aa.

auhdy Anykw iksmW dy nv-inD nwm hn (nON inDIAW dyx vwly nwm), prmwqmw dw AMq nhI pwieAw jw skdw[  
 nO inDIAW – nON iksm dy Kzwny: 1. pdm - puq poqry, sonw, cWdI, hor kImqI DwqW[ 2. mhwn pdm - hIry, moqI, rqn[ 3. Krb - sB iksm dIAW kImqI cIzW[ 4. kuMd - sony dw ibaupwr[ 5. nIm – hIry-jvwhr, rqnw dw ibaupwr[ 6. sMK - svwdI Kwx dIAW vsqW[ 7. kC`p - An-dwxy, bsqr[ 8. mukMd – sMgIq qy sMgIqkwr[ 9. m`kr - Ssqr-iv`idAw qy hkUmq[  
 nO inDIAW qoN Bwv hY sMswr dy swry Kzwny, pdwrQ: zmIn-jwiedwd, DrqI-smuMdr dIAW vsqW, puq-poqry, nOkr, ishq, isAwxp, jwnvr, svwrI, nwm, iez`q-mwx[ iksy vI cIz dw Gwtw nhI rihMdw[

There is no limit to the different treasure-giving (Boon-giving) Names of God, and His limits cannot be found.  
(Naao nav-Nidhe – Naao: Name; Nav: nine; Nidhe: treasures. God’s Name that give nine types of treasures. These are: land, property, riches, produce of the land and sea, children, grand children, servants, health, wisdom, animals and rides, Name of God (Worship), name-fame, etc. It means everything in the world.

khY nwnku hir ipAwrY jIau guPw AMdir riK kY vwjw pvxu vjwieAw ]38]

kahai naanak har pi-aarai jee-o gufaa andar rakh kai vaajaa pavanu vajaa-i-aa. ||38||

nwnk jI kihMdy hn, ipAwry prmwqmw ny srIr dy AMdr Awqmw r`K ky, suAwsW duAwrw (nwm dI ikrpw dy nwl) iehdy ivc jwn pw id`qI[

Says Nanak, the Lord placed soul into the body, and gave life to it with his Kindness. ||38||  
(The body that depends on breath, He put breath (life) into it by virtue of His Kindness).

eyhu swcw soihlw swcY Gir gwvhu ]

ayhu saachaa sohilaa saachai ghar gaavhu.

ieh soihlw: KuSI dy s`cy gIq (vwihgurU dI qwrI&) s`cy dy Gr Aw ky gwau[  
 soihlw – KuSI dy gIq, prmwqmw dI ausqq dy Sbd[ nwm dw jwp, gurbwxI dw pVHxw[  
 swcY Gir - prmwqmw nUM mn dy ivc itkw ky[ sMgq dy nwl iml ky[

Sing the true praise of God (The Name of God, Gurbani: Hymns i.e. Scriptures) in the True-Home (In the God-Oriented congregation, in the mind - by concentrating on Him).

gwvhu q soihlw Gir swcY ijQY sdw scu iDAwvhy ]

gaavhu ta sohilaa ghar saachai jithai sadaa sach Dhi-aavhay.

vwihgurU dI is&q sdw s`cy Gr ivc bYT ky (prmwqmw nUM mn AMdr itkw ky, swD-sMgq ivc bYT ky)) gwau, ik jo sdw hI prmwqmw nUM Xwd krn dw QW hY[

Sing the songs of the praise of God in the True Home, where the Lord is remembered always by the devotees. (Songs of praise – recite His Name and Hymns. True Home – the mind i.e. by concentrating on Him, in the God-Oriented congregation,).

sco iDAwvih jw quDu Bwvih gurmuiK ijnw buJwvhy ]

sacho Dhi-aavahi jaa tuDh bhaaveh gurmukhe jinaa bujhaavhay.

(prmwqmw jI,) jy qusIN cwho qW hI koeI quhwnUM Xwd kr skdw hY, ieh quhwfy ipAwry hI huMdy hn ik ijnHW nUM qusIN Awp AijhI (nwm jpx dI) Akl-bu`D bKSdy ho[

Only those whom You desire can remember You, and wisdom to do so is also given to such God-Oriented people by You.

iehu scu sBnw kw Ksmu hY ijsu bKsy so jnu pwvhy ]

ih sach sabhnaa kaa khasam hai jis bakhsay so jan paavhay.

ieh s`c sB qoN au~cw hY (Ksm, mwilk hY) Aqy ijs au~qy qUM imhr krdw hYN auhnUM hI ieh (qYnUM jwxn qy nwm jpx dw) gux imldw hY[  
 ieh s`c - r`b Awp, r`b dw nwm, ieh scweI ik qyrI ikrpw dy nwl hI koeI nwm jp skdw hY[  
 vwihgurU, smJx-phuMcx qoN prhy hY, ijs a~uqy auh Awp ikrpw kry auh hI ieh scweI smJ skdw hY ik inrIAW g`lW dy nwl kuJ nhI bxdw, Aqy cMgy krm kIiqAW, nwm jipAW hI auhdI ikrpw dy nwl r`b dI smJ AwauNdI hY[

This Truth is the Master: greatest of all, and one attains this by His blessings.  
 This Truth - Secret about God and His Name.  
 Attains this – the knowledge about God and His Name.  
 God is beyond our reach and understanding. Only the one blessed by God can understand this. With talks only we can attain nothing. It needs all the virtues and recitation of His Name to realize - understand, Him.

khY nwnku scu soihlw scY Gir gwvhy ]39]

kahai naanak sach sohilaa sachai ghar gaavhay. ||39||

nwnk jI kihMdy hn ik vwihgurU dI is&q dw gwaux (Sbd-bwxI, nwm-jwp) s`cy Gr krIdw hY (mn nUM r`b dy nwl joV, sMgq dy nwl iml ky)[

Says Nanak, the true songs of His praise (Hymns, Bani: Scriptures) are sung in the True Home (By setting mind: concentrating, on Him, in the congregation). ||39||

Andu suxhu vfBwgIho sgl mnorQ pUry ]

anad sunhu vadbhaageeho sagal manorath pooray.

cMgy krmw vwilau, bwxI ik ijsdw nwm “AnMd”- AnMd dyx vwlI hY suxo, iehdy nwl cMgIAW ieCwvW pUrIAW huMdIAW hn[

O the lucky-ones, listen to the Scripture called “Anand” - the Hymn of Bliss, Joy, it will fulfill all your good desires.

pwrbRhmu pRBu pwieAw auqry sgl ivsUry ]

paarbarahm parabh paa-i-aa utray sagal visooray.

pRBU prmwqmw nUM iml ky - vwihgurU jI dI Xwd ivc lIn ho ky, swry ivsUry: icMqw, i&kr, Jory, dUr ho jWdy hn[

By getting deeply attached to God, all worries and sorrows go away.

dUK rog sMqwp auqry suxI scI bwxI ]

dookh rog santaap utray sunee sachee banee.

duK, rog, icMqw dUr ho jWdy hn s`cI bwxI - prmwqmw dI ausq`q, gurbwxI, nUM sux ky[  
 BwvyN ik qIsry pwiqSwh gurU Amrdws jI dy vkq hwlI gurU grMQ nhI sI iliKAw igAw, hux dy smy ieh kihxw drusq hY ik gurbwxI auh hY ik jo gurU grMQ swihb dy ivc hY, Aqy auh vI ik jo gurU goibMd isMG jI ny aucwrI[

Pain, illness and suffering leave the man by listening to the True Bani: Hymns of the praise of God.  
(Although at the time of Guru Amar Das, the 3rd Guru, Guru Granth Sahib was not compiled, it is right to say for the present that Gurbani is all that is given in this Holy Book, and also the one composed by the 10th Master Guru Gobind Singh).

sMq swjn Bey srsy pUry gur qy jwxI ]

sant saajan bha-ay sarsay pooray gur tay jaanee.

sMq Aqy gurmuK srsy: AnMd (KuS) ho gey hn, ik ieh bwxI pUrn gurU mhwrwj qoN jwxI geI hY - bwxI Dur kI: vwihgurU dI bKSI hoeI hY[  
 jwxky ik ieh bwxI s`cI qy KuSI bKSdI hY, sBnw nUM bhuq prsMqw hoeI hY[

The Saints and friends are happy to know that this Bani (Scripture) is the blessing of the Perfect Guru (Is the revealed Bani, blessed by God).  
(The devotees are very happy to realize that this is the True Scripture and reciting it gives peace of mind, happiness - salvation – liberation, everything spiritual and worldly).

suxqy punIq khqy pivqu siqguru rihAw BrpUry ]

suntay puneet kahtay pavit satgur rahi-aa bharpooray.

ies bwxI nUM suxn vwly Aqy pVHxn vwly, dono piv`qr ho jWdy hn ikauN jo ieh prmwqmw, iehdI is&q, dy nwl BrI hoeI hY (vwihgurU dI G`lI hoeI hY)[

Pure are those who listen, and also those become pure who recite this Scripture, because it is filled with the praise of God (It is God sent: revealed to the Guru).

ibnvMiq nwnku gur crx lwgy vwjy Anhd qUry ]40]1]

binvant naanak gur charan laagay vaajay anhad tooray. ||40||1||

gurU nwnk dyv jI bynqI krdy, kihMdy, hn ik gurU mhwrwj (prmwqmw) dy crnI l`igAW, Srn AwieAW, v`jx l`g pYNdy hn Anhd qUry (KuSI, r`bI AwvwzW dy vwjy)[  
 gur crn lwgy - prmwqmw dy iDAwn ivc lIn hoieAW, nwm jipAW, bwxI piVHAW[ gurU jI dI Srn AwieAW ieh nwm, Aqy iehnUM jpxw dsdy hn[  
 Anhd – lgwqwr Awvwz, ibnw kwrx Awvwz, r`bI-Dun[ Bjn krn vwly keI iksm dIAW AwvwzW suxdy hn ik ijnHW coN ieh “pMc-Sbd” mohry hn – 1. qwrW vwly swz: vInw, srMgI; 2. cmVw mVHy swz: Fol; 3. swh dy nwl vjwaux vwly swz: qUqI; 4. Dwq dy bxy swz: CYxy, GiVAwl; 5. ^lw (ivhlI QW ether) qoN Awvwz: GVw QpikAW, smuMdr dI jW sMK vjwaux qoN aupjI Awvwz[  
 qUry – qUr: nrisMGy, swh dy nwl vjwaux vwly v`fy qUqy (DUqy) ijhy[ Anhd qUry - KuSI dy vwjy[

Guru Nanak says, by taking the shelter of the Guru (Surrendering to Him and reciting His Name), Anhad. i.e. Godly - Celestial, musical sounds of joy get set in. The practitioner of the Name of God starts listens to the sounds of some musical instruments. ||40||1||  
 Gur Charan laagae – By taking shelter of the Guru (Waheguru).  
 Anhad – A sound without any cause i.e. without striking any thing, Celestial Sound. It is a limitless: continuous, spiritual sound. While reciting the Name of God, some sounds may be heard, and these are of five main types 1. String instruments played with a bow – like a violin, or Sarangee. 2. Leather bound instruments – drum. 3. Instruments played by blowing in – flute, trumpet. 4. Instruments made of metal – gong, bell. 5. Sound from space – by striking the empty pot, sound from sea.   
 Toorae – Toor: a big metal, usually brass trumpet named Narsinghaa, or Ransinghaa. The both are same. It is played by blowing into it. Its sound is resounding and thick. Narsinghaa announces the arrival or departure of someone, and Ransinghaa is played in a battle, confrontation, or to announce victory.

Anµdu swihb (Cotw)

ANAND SAHIB (Short)

This portion of the scripture is also called Chhota: short, Anand-Sahib. This is the composition of the first five and the last; 40th step of the regular – complete, Anand Sahib.

gurbwxI dy ies srUp nU Cotw AnMd-swihb vI ikhw jWdw hY[ ieh pUry AnMd swihb dIAW pihlIAW pMj Aqy AMqlI cwlIvIN pauVI dw sMgirh hY[

rwmklI mhlw 3 Anµdu

raamkalee mehlaa 3 anand

rwmklI mhlw qIjw, AnMd[

Raamkalee, Third Mehla, Anand ~ The Song Of Bliss:

<> siqgur pRswid ]

ik-oNkaar satgur parsaad.

sB vsqW AMdr vs`dy vwihgurU jI, ijsdw igAwn s`cy gurU jI dI ikrpw dy nwl huMdw hY[ 1 dw Bwv hY prmwqmw ik ijs vrgw dUsre hor koeI nhI[ E dw ArQ hY DunI (Awvwz) ik jo vwihgurU dI hoNd dsdI hY[ kwr jW Awkwr hY, swry hI – hr QW qy, hr cIz ivc[

All pervading God, realized by the Grace of the True Guru. “1” one, means there is none other like God. O-ann is the Celestial Sound indicating the being of God. Kaar or Akaar is All-Over, everywhere, in everything.

Anµdu BieAw myrI mwey siqgurU mY pwieAw ]

anand bha-i-aa mayree maa-ay satguroo mai paa-i-aa.

AnMd ho igAw hY myrI mwey, mYnUM siqgurU jI iml gey hn[

My mother, I am in joy, I have met my True Guru.

siqguru q pwieAw shj syqI min vjIAw vwDweIAw ]

satgur ta paa-i-aa sahj saytee man vajee-aa vaaDhaa-ee-aa.

siqgurU jI qW sihj dy nwl: Afol hI, iml gey hn, mn dy AMdr vDweIAW gUMj rhIAW hn[

I have found the True Guru without effort with His grace, and my mind is enjoying the greetings of the bliss.

rwg rqn prvwr prIAw sbd gwvx AweIAw ]

raag ratan parvaar paree-aa sabad gaavan aa-ee-aa.

rqn rUpI rwg Awpxy rwg-prvwrW, Aqy rwgnIAW smyq Sbd gwaux Awey hn[

The jewels of musical measures, with other melodies of their classifications, and their sub-measures, have come to sing the Shabad: Word of the Guru: Prophet.

sbdo q gwvhu hrI kyrw min ijnI vswieAw ]

sabdo ta gaavhu haree kayraa man jinee vasaa-i-aa.

gwien qW isr& vwihgurU jI dy nwm dw kro ik ijs ny myry mn ivc iehnw nUM (prmwqmw nUM) vsw id`qw hY[

Sing only the Shabad: the Name of God, that has set Him in my mind.

khY nwnku Anµdu hoAw siqgurU mY pwieAw ]1]

kahai naanak anand ho-aa satguroo mai paa-i-aa. ||1||

kihMdw hY nwnk, KuSI hoeI hY, mYnUM siqgurU iml gey hn[

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

ey mn myirAw qU sdw rhu hir nwly ]

ay man mayri-aa too sadaa rahu har naalay.

AY myry mn qUM sdw hrI jI: vwihgurU jI, dy nwl rho: nwm j`p.

O my mind, always stay with God: recite His Name.

hir nwil rhu qU mMn myry dUK siB ivswrxw ]

har naal rahu too man mayray dookh sabh visaarnaa.

myry mn, qUM hrI jI dy nwl rho, ieh hI duK dUr krn vwlw hY[

My mind, stay with the Lord, He removes all the worries.

AMgIkwru Ehu kry qyrw kwrj siB svwrxw ]

angeekaar oh karay tayraa kaaraj sabh savaarnaa.

AMgIkwr: swQ idMdw hY auh qyrw, qyry swry kMm svwrdw hY[

He becomes your companion, support, and sets right all your affairs.

sBnw glw smrQu suAwmI so ikau mnhu ivswry ]

sabhnaa galaa samrath su-aamee so ki-o manhu visaaray.

vwihgurU sB p`KW qoN sMpUrn hY, auhnUM mn qoN BulwieAw ikauN jwey!

The Lord is all-powerful and the Doer, why forget Him!

khY nwnku mMn myry sdw rhu hir nwly ]2]

kahai naanak man mayray sadaa rahu har naalay. ||2||

kihMdw hY nwnk, myry mn, sdw hrI jI dy nwl rho: nwm j`p[

Says Nanak, “my mind, stay always with the Lord: recite His Name.” ||2||

swcy swihbw ikAw nwhI Gir qyrY ]

saachay saahibaa ki-aa naahee ghar tayrai.

s`cy swihb: prmwqmw, qyry Gr kI nhI!

True Master, what is not in Your Power!

Gir q qyrY sBu ikCu hY ijsu dyih su pwvey ]

ghar ta tayrai sabh kichh hai jis deh so paav-ay.

qyry Gr sB kuJ hY, ijs nUM qusIN dyvo, auh pw lYNdw hY[

Everything is in Your Hands, he receives to whom You give.

sdw isPiq slwh qyrI nwmu min vswvey ]

sadaa sifat salaah tayree naam man vasaava-ay.

(quhwfI ikrpw prwpq krn vwly) sdw hI quhwfI is&q-slwh: bMdgI, krdy, Aqy quhwfw nwm mn dy AMdr vsweI r`Kdy hn[

(Those deserving Your Kindness) constantly praises You, and keep Your Name in their minds.

nwmu ijn kY min visAw vwjy sbd Gnyry ]

naam jin kai man vasi-aa vaajay sabad ghanayray.

ijs mn dy AMdr nwm v`s igAw hY, auhdy AMdr byAMq vwjy v`j pYNdy hn: KuSI Aw jWdI hY[

The mind in which settles Your Name, there manifests great joy.

khY nwnku scy swihb ikAw nwhI Gir qyrY ]3]

kahai naanak sachay saahib ki-aa naahee ghar tayrai. ||3||

nwnk kihMdw hY, s`cy swihb, quhwfy Gr kI nhI hY!

Nanak says, my True Master, what is not in Your Power! ||3||

swcw nwmu myrw AwDwro ]

saachaa naam mayraa aaDhaaro.

myrw AwDwr: Awsrw, vwihgurU dw s`cw nwm hY[

My support is Your True Name.

swcu nwmu ADwru myrw ijin BuKw siB gvweIAw ]

saach naam aDhaar mayraa jin bhukhaa sabh gavaa-ee-aa.

quhwfw s`cw nwm myrw Awsrw hY ik ijs ny myrIAW mMgW dIAW BuKW imtw id`qIAW hn[

Your True Name is my support, it has removed the hunger of my demands.

kir sWiq suK min Awie visAw ijin ieCw siB pujweIAw ]

kar saaNt sukh man aa-ay vasi-aa jin ichhaa sabh pujaa-ee-aa.

ies nwm ny mn dy AMdr v`s ky suK Aqy SWqI lY AWdy hn, myrIAW sB ieC`wvW pUrIAW kr id`qIAW hn[

The Name has brought peace and pleasures into my mind, and has fulfilled all my desires.

sdw kurbwxu kIqw gurU ivthu ijs dIAw eyih vifAweIAw ]

sadaa kurbaan keetaa guroo vitahu jis dee-aa ayhi vadi-aa-ee-aa.

Aijhy gurU jI qoN sdw kurbwn hW, ik ijnHW dIAW AijhIAW vifAweIAW hn: (drSnW dIAW) AwsW pUrIAW krdy, (nwm-jwp dIAW) BuKW imtwauNdy hn[

I am forevere a sacrifice (Appreciation) to the Guru who has such Greatness: fulfills desires (of meeting Him), and removes the hunger (of the Name of God).

khY nwnku suxhu sMqhu sbid Drhu ipAwro ]

kahai naanak sunhu santahu sabad Dharahu pi-aaro.

nwnk kihMdw hY, sMqo suxo, Sbd dy nwl ipAwr r`Ko[

Nanak says, listen O saints, have love for the Shabad: the Name of God.

swcw nwmu myrw AwDwro ]4]

saachaa naam mayraa aaDhaaro. ||4||

s`cw nwm myrw Awsrw hY[

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

vwjy pMc sbd iqqu Gir sBwgY ]

vaajay panch sabad tit ghar sabhaagai.

pMc-Sbd: r`bI-rwg (nwm, bwxI) aus BwgW vwly Gr: mn, ivc v`jdy hn,

The Panch-Shabad: the Godly-Music (recitation of His Name, and Scriptures) plays in that blessed house: the mind,

Gir sBwgY sbd vwjy klw ijqu Gir DwrIAw ]

ghar sabhaagai sabad vaajay kalaa jit ghar Dhaaree-aa.

pMc-Sbd v`jdy hn aus BwgW vwly Gr ivc, ijs ivc qusIN AwpxI klw: Kyf (ikrpw), vrqw id`qI hY[

In that blessed house the Panch-Shabad: Godly-Music is there, in which You have manifested Your Play: Kindness.

pMc dUq quDu vis kIqy kwlu kMtku mwirAw ]

panch doot tuDh vas keetay kaal kantak maari-aa.

qusI mnuK dy pMj-ijMn: kwm, kroD, loB, moh, hMkwr, kwbU kr idMdy, Aqy mOq dw kMtk: kMfw (duK) mwr idMdy ho[

You subdue the man’s five demons: desire, anger, greed, attachment, ego, and destroy the pain of the death.

Duir krim pwieAw quDu ijn kau is nwim hir kY lwgy ]

Dhur karam paa-i-aa tuDh jin ka-o se naam har kai laagay.

qusIN ijnHW dy krmw ivc drgwhoN ilK idq`w, auh vwihgurU dy nwm dy nwl juV gey[

Those who are blessed with such a destiny by You, get attached to the recitation of Your Name.

khY nwnku qh suKu hoAw iqqu Gir Anhd vwjy ]5]

kahai naanak tah sukh ho-aa tit ghar anhad vaajay. ||5||

nwnk kihMdw hY, ies QW: mn ivc, suK ho jWdw hY (ik ij`Qy quhwfI ikrpw ho jwvy), Aqy Aijhy Gr ivc (mn AMdr), Anhd-vwjy: r`bI-rwg (vInw, qUqI, Fol, kYNsIAW, GVw, ieiqAwid vrgIAW ibnw kwrx AwvwzW[ Bwv hY nwm, bwxI) v`j pYNdw hY[

Nanak, says the peace comes to the place: mind (which is blessed by Him), and in such a house (Mind) the Anhad: Godly music (Name of God, Scriptures) manifests ||5||

Andu suxhu vfBwgIho sgl mnorQ pUry ]

anad sunhu vadbhaageeho sagal manorath pooray.

vfy BwgW vwilau, “AnMd” nwm dI bwxI (AnMd dyx vwlI) suxoN, ieh swrIAW ieC`wvW pUrIAW krdI hY[

The fortunate ones, listen to the scripture named “Anand” (the giver of Joy), this fulfills all desires.

pwrbRhmu pRBu pwieAw auqry sgl ivsUry ]

paarbarahm parabh paa-i-aa utray sagal visooray.

(ies dy nwl) phuMc qoN prHy vwihgurU prwpq hy igAw, Aqy swry Jory mu`k gey hn[

(With this) the Unreachable Lord has been obtained, and all the mental grumbling has ended – peace has manifested.

dUK rog sMqwp auqry suxI scI bwxI ]

dookh rog santaap utray sunee sachee banee.

duK, rog, mn dy klyS, Kqm ho gey hn s`cI bwxI nUM sux ky[

Pain, illness, mental-suffering have been cured by listening to the True Scripture.

sMq swjn Bey srsy pUry gur qy jwxI ]

sant saajan bha-ay sarsay pooray gur tay jaanee.

sMq-s`jx srsy: KuS, hn pUrn gurU jI qoN vwihgurU bwry igAwn prwpq krky[

The saints and associates are happy by getting from the perfect Guru the knowledge about God.

suxqy punIq khqy pivqu siqguru rihAw BrpUry ]

suntay puneet kahtay pavit satgur rahi-aa bharpooray.

bwxI suxn Aqy pVHn vwly piv`qr hn, ieh bwxI rwhIN siqgurU-vwihgurU dy nwl BrpUr rihMdy hn[

The pure ones are those who listen, or recite the Gurbani: Scriptures, and through the Scriptures they stay filled with the awareness of the Satguru: True Guru - Waheguru (God).

ibnvMiq nwnku gur crx lwgy vwjy Anhd qUry ]40]1]

binvant naanak gur charan laagay vaajay anhad tooray. ||40||1||

nwnk bynqI krdw hY, gurU jI-vwihgurU jI dy crnI l`igAW (nwm jwp kIiqAW) Anhd: r`bI-rwg, v`j pYNdy hn[

Nanak says humbly, by staying attached to the Guru-Wahegur’s (God’s) Feet (by reciting the Name of the Lord), the Godly-Music (Celestial-Music) gets set in. ||40||1||

cOpeI ]

kvI dI aucwrI, bynqI, cOpeI, dsMm gurU jI[

CHAUPAEE

kibXobwc bynqI pwÚ 10 ] cOpeI ]

Kabeo-vaach baent.ee Chaupai

ieh cOpeI hY, kvI dI bynqI, d`svyN pwiqSwh dI aucwrI[

Style of poetry, humble request, by the 10th Guru.

hmrI kro hwQ dY r`Cw ]

Hamree karo haath d.e rachhaa

qusIN Awpxw h`Q: shwrw, dy ky myrI rKSw kro[

Please, be my support and protect me .

pUrn hoie icq kI ie`Cw ]

Pooran ho-e chit.t. kee ichhaa

iehdy nwl myry mn dI Aws pUrI ho jwvygI,

This will fulfill my desire,

qv crnn mn rhY hmwrw ]

T.av charnan mann rahae hamaraa

ik myrw mn quhwfy crnw dy nwl juiVAw rhy[

That my mind may stay attached to Your feet.

Apnw jwn kro pRiqpwrw ]1]

Apnaa jaan karo pritpaaraa

mYnUM Awpxw jwx ky myrI pwlxw kro[

Take me as your own and protect me.

hmry dust sBY qum Gwvhu ]

Hamrae d.ust sabhay t.um ghavhu

myry swry vYrI qusI mukw idau[ (kwm, kroD, loB, moh, hMkwr v`fy duSmx hn)[

Finish all my enemies. (Desire including sex, anger, greed. attachment and ego are real enemies).

Awpu hwQ dY moih bcwvhu ]

Aap haath d.ae mohe bachaavhu

qusIN h`Q idau: rKSw kro, Aqy mYnUM bcwau[

Please, protect with Your hands and save me.

suKI bsY moro pirvwrw ]

Sukhee basaae moro prvaaraa.

myrw prvwr suKI v`sy (gurmuK, AslI prvwr hn),

May my family be ever in peace (God-Oriented people is the real family),

syvk is`K sBY krqwrw ]2]

Sevak Sikh sabhae Kart.aaraa

jo ieh swry hn vwihgurU dy syvk qy isK[

All these, servants and devotees of the Lord.

mo r`Cw inj kr dY kirXY ]

Mo rachhaa nij karr daae kariyaae

hmySw, Awpxw h`Q dyky: Awsrw bxky, myrI rKSw kro[

Be my spport, and always protect me.

sB bYrn ko Awj sMGirXY ]

Sabh baaeran ko aaj sanghari-yaae

swry vYrIAW nUM A`j mwr mukwau[ (kwm, kroD, loB, moh, hMkwr, AslI duSmx hn)[

Destroy all the enemies, today. (Real enemies are sex, anger, greed, attachment, and ego).

pUrn hoie hmwrI Awsw ]

Pooran ho-e hamaaree aasaa

myrI Aws pUrI hovy,

My wish may get fulfilled,

qor Bjn kI rhY ipAwsw ]3]

T.or bhajan kee rahay peaasaa

ik jo quhwfy Bjn dI ipAws rihMdI hY – ieh pUrI hovy[

That my thirst for Your worship may get satiated (Quenched).

qumih Cwif koeI Avr n iDXwaUN ]

Tumhe chhaade koee avar naa dheaaoon’

mYN, quhwnUM C`f ky iksy hor dw iDAwn nw DwrW[

I may not leave You and worship anyone else,

jo br choN su qum qy pwaUN ]

Jo barr chahoun’ so T.um t.ae paaoon’

jo vr cwhvW so quhwQoN pwvW[

That, I may get from You the boons I seek.

syvk is`K hmwry qwrIAih ]

Saevak Sikh hamaarae t.aaree-ahe

qwr lvo is`KW-syvkW nUM ik jo quhwfy hn[

Cross over the world-ocean these devotees and Sikhs (disciples) that belong (Love) to You.

cuin cuin sqR hmwry mwrIAih ]4]

Chun chun sat.ar hamarae maaree-ahe

mwr idau cux cux ky jo duSmx hn myry[ (kwm, kroD, loB, moh, hMkwr, Asl vYrI hn)[

Pick up my foes and destroy them. (Sex, anger, greed, attachment, ego are the real enemies).

Awp hwQ dY muJY aubirXY ]

Aap haath dae mujhae oubar-e-yaay

qusIN h`Q dy ky: bcw ky, myrI r`iKAw kro[

Please, extend Your hand (help) and save me.

mrn kwl kw qRws invirXY ]

Maran kaal kaa t.r:aas nivar-e-yaae

mrn smy dw fr imtw idau[

Eradicate the fear of the time of death.

hUjo sdw hmwry p`Cw ]

Hoojo sad.aa hamaarae pachhaa

qusIN sdw myry pCw: shweI, bxo jI[

May You ever be on my side – my support.

sRI AisDuj jU kirXhu r`Cw ]5]

Sree Asdhujj Joo kare-youhu rachhaa ||5||

sRI AsDuj jI: vwihgurU jI (AsDuj-ikrpwn dy icnH vwlw JMfw), qusIN myrI mdd krnI[

My Lord, protect me!

rwiK lyhu muih rwKnhwry ]

Raakh lehu mohe Raakhan-haare

rK lYx vwly vwihgurU jI mYnUM bcw lYxw,

My savior Lord, protect me,

swihb sMq shwie ipXwry ]

Sahib sant sahaa-e peyaaray

sMqW dI shwieqw krn vwly ipAwry svwmI jIau,

Helper of the Saints, my dear God,

dIn bMDu dustn ky hMqw ]

D.een bandh: d.ushtan kae hantaa

inmwixAW dy im`qr, duStW dy mukwaux vwly jIau,

Friend of the humble, destroyer of the wicked,

qumho purI cqur ds kMqw ]6]

Tumho puri chat.ur dass kant.aa

qusIN cOdW purIAW: swrI dunIAW, dy mwilk ho[

You are the Master of the whole world.

kwl pwie bRhmw bpu Drw ]

Kaal paa-ae Br:ahmaa bapp dh:raa

vkq dy krxhwr: vwihgurU dy hukm nwl, brhmw (rcnw krn dw dyvqw) ny bp: srIr, DwirAw

By the Will of God, Brahma (the creator god) came into being.

kwl pwie isvjU Avqrw ]

Kaal paa-ae Shivjoo avt.araa

prmwqmw dw hukm pwky iSv jI (nwS krn dw dyvqw) ny Avqwr DwirAw[

By the Will of God, Shiva (the destroyer god) was born.

kwl pwie kr ibsnu pRkwsw ]

Kaal paa-ae Bisnu par;kaasaa

hukm dy nwl ivSnUM jI (pwlx dw dyvqw) prgt hoey[

By the Will of God, Vishnu (the sustainer god) appeared.

skl kwl kw kIAw qmwsw ]7]

Sakal kaal kaa keeaa t.maasaa

ieh swrI Kyf hY vwihgurU dy hukm dI[

This all is the play of the Will of God.

jvn kwl jogI isv kIE ]

Javan kaal jogee Siv keeo

ijs r`b dy hukm ny jogIrwj iSv jI pYdw kIqy,

The Will of God that created Shiva the great Yogi,

bydrwj bRhmw jU QIE ]

Baedraj Br;ahmaa joo keeo

ijs prmwqmw ny vydrwj brhmw jI bxwey,

God Who created Brahma the physician.

jvn kwl sB lok svwrw ]

Javan kaal sabh lok savaaraa

r`b dy hukm ny swrw lok: sMswr, sMvwirAw,

The Will of God that created the universe,

nmskwr hY qwih hmwrw ]8]

Namaskaar haae t.aahe hamaaraa

aus prmwqmw nUM myrw nmskwr hY!

I bow to that Lord!

jvn kwl sB jgq bnwXo ]

Javan kaal sabh jagat banaayo

ijs prmwqmw ny swrw jgq bxwieAw hY,

The Lord who created whole of the world,

dyv dYq j`Cn aupjwXo ]

Dev daaet jachhan oupjaaeo

ijs ny dyvqy, dYNq: rwkSS, Aqy j`C bxwey,  
 jCn – j`C: XkS; A`D-dyvqy, dyviqAW vrgy, bxwey[

He Who created gods, demons and demi-gods,

Awid AMiq eykY Avqwrw ]

Aad. ant. aekaae avt.aaraa

ik jo SurU qoN AMq q`k iek Awp hI Avqwr (pUrn purS) hY,

One Who is the Prime-Being, from the beginning to the end,

soeI gurU smiJXhu hmwrw ]9]

Soee Guroo samjhey-ho hamaaraa

smJ lvo ik auh hI myrw gurU hY[

Undestand that He is my Guru.

nmskwr iqs hI ko hmwrI ]

Namaskaar tis hee ko hamaaree

auhnUM hI myrI nmSkwr hY,

I bow to Him,

skl pRjw ijn Awp svwrI ]

Sakal parjaa jin aap savaaree

ik jo AwpxI swrI prjw: lokweI, nUM Awp sMvwr ky rKdw hY,

To Him Who takes care of His all the beings (His Creation),

isvkn ko isvgun suK dIE ]

Sivkan ko sivgun sukh deeo

auh Awpxy syvkW nUM iSv jI: dyviqAW, dy gux Aqy suK idMdy hn[

He bestows on His devotees the god-like qualities and comforts.

s`qRün ko pl mo bD kIE ]10]

Sat.ran ko pall mo badh keeo

Aqy duSmxw nUM pl Br ivc Kqm kr idMdy hn[

And, He destroys the enemies (Shortcomings) in a moment.

Gt Gt ky AMqr kI jwnq ]

Ghatt ghatt kae ant.ar kee janat.

vwihgurU jI hr iek dy mn dI jwxdy hn[

God knows the mind of everyone.

Bly bury kI pIr pCwnq ]

Bhalae burae kee peer pachhanat.

auh, cMgy mMdy hr iek dy duK nUM pCwxdy hn[

He understands the pain equally of good or bad people.

cItI qy kuMcr AsQUlw ]

Cheetee t.ae kunchar asthoolaa

kIVI qoN Bwry hwQI q`k,

From an ant to a heavy elephant,

sB pr ik®pw idRsit kr PUlw ]11]

Sabh parr kr;ipaa driste karr phoolaa.

auh swirAW au~qy ikrpw BrI nzr krky KuS huMdw hY[

He is pleased to look at everyone with His Kindness.

sMqn duK pwey qy duKI ]

Sant.an: d.ukh paa-ae t.ae d.ukhee

jykr sMq duKI hox qW auh mhsUs krdw hY[

If the saints are in pain, He feels it.

suK pwey swDn ky suKI ]

Sukh paa-ae sadh:an kae sukhee

jy swD suKI hn qW ayh suKI hY[

When the saints are in comfort (Happy), He is comfortable (Happy).

eyk eyk kI pIr pCwnYN ]

Aek aek kee peer pachhaanae

auh, hr iek dy duK nUM pCwxdw hY[

He understans the discomfort of everyone.

Gt Gt ky pt pt kI jwnYN ]12]

Ghatt ghatt kay patt patt kee janat.

hr Gt: mn – srIr (hr iek) dy, hr pt: qYh (pVdw, fUMGweI) dI hwlq vwihgurU jwxdw hY[

God knows the state of every depth of each heart.

jb audkrK krw krqwrw ]

Jabb ud.karakh kraa Kartaara

j`d prmwqmw audkrK: rcnw dw pswrw, krdw hY,

When the Lord expands His Creation,

pRjw Drq qb dyh Apwrw ]

Par;jaa dh:arat. t.abb d.aeh apaaraa

q`d, quhwfI prjw: lokweI (jIv), keI iksm dI prgt ho jWdI hY[

Then, many types of living beings get created.

jb AwkrK krq ho kbhUM ]

Jabb aakarkh karat. ho kab-hoon:

j`d ikqy AwkrK krdy: sB kuJ imtw idMdy ho,

When You dissolve (Destroy) everything,

qum mY imlq dyh Dr sBhUM ]13]

T.um maae milat. d.eh dh:ar sabhoon:

q`d, swry dyh-DwrI: jIv, quhwfy ivc smw jWdy hn[

Then, all the living beings get absorbed back into You.

jyqy bdn isRsit sB DwrY ]

Jaet.ae bad.an sr;iste sabh dh:aaraae

sMswr ivc ijMny jIv AwauNdy hn,

All the living beings that get created,

Awpu AwpnI bUJ aucwrY ]

Aap aapanee boojh ouchaaraae

hr iek AwpxI smJ Anuswr quhwfy gux gwauNdw hY[

Each one praises You according to its understanding.

qum sBhI qy rhq inrwlm ]

T.um sabh-hee t.ae raht. niraalam

Br, qusIN sB kuJ qoN inrwlm: inrlyp (Al`g), rihMdy ho[

But, You stay detached from everything.

jwnq byd Byd Ar Awlm ]14]

Janat. baed bhaed arr aalam

ieh g`l vyd, Byd: gUVH-igAwnI, Aqy Awlm: ivdvwn, jwxdy hn[ (Awlm – ArQ sMswr vI hY)[

This is known to the Vedas, persons with deep knowledge, and to the scholars. (Ved – Vedas: ancient religious scriptures of Hindus),

inrMkwr inRibkwr inrlµB ]

Nirankaar Nir;bikaar Nirlan:bh

qusIN SrIr qoN rihq, burweI qoN rihq, inrlMB: Awsry qoN rihq (bymuhqwj), ho[

You are without a form, Pure-Being, and Self-Sufficient (Non-Dependant).

Awid AnIl Anwid AsMB ]

Aad.e aneel anaad.e asan:bh

qusIN SurU qoN ho, rMg rihq (rMg - moh rihq, piv`qr) ho, quhwfy muF dI Kbr nhI, jnm rihq ho[

You are Primal-Being, free from color (Unattached, Pure-Being), without a beginning, and without being born (Self-Created).

qw kw mUVH aucwrq Bydw ]

T.aa kaa moor:h; oucharat. bhed.aa

Aqy mUrK auhdy Byd dsdy hn,

And the fools talk of His mystries,

jw kO Byv n pwvq bydw ]15]

Jaa kaou bhaev na pavat. baed.aa

ik ijsdw Byd vyd nhI pw sky[

Whose secret even the Vedas could not find.

qw kO kir pwhn Anumwnq ]

T.aa kaou kar-e paahan anumaanat

p`Qr mUrqI bxwky auhnUM vwihgurU iKAwl krdy hn[

They make a stone idol and take it as God.

mhw mUVH kCu Byd n jwnq ]

Mahaa moor:h; Kachhu bhaed. naa janat.

mhw mUrK AkwlpurK Aqy mUrqI ivckwr Byd nhI jwxdy[

These unwise people do not know the difference between an idol and God.

mhwdyv kO khq sdw isv ]

Mahad.aev kaou kahat. Sad.aa Siv

iSv jI (dyvqy) nUM sdw-iSv: sdw kwiem – prmwqmw, kihMdw hY[

They call god Shiva the Immortal: God.

inrMkwr kw cInq nih iBv ]16]

Nirankaar kaa cheenat. na-he bhiv

Skl-sUrq rihq: prmwqmw, dw Byd nhI jwxdw[

He does not know the Truth about the Formless God.

Awpu AwpnI buiD hY jyqI ]

Aapu aapnee budh haae jaet.ee

ijMnI ijMnI iksy dI Awpo AwpxI buDI: Akl, hY,

According to the individual wisdom,

brnq iBMn iBMn quih qyqI ]

Barnat. bhin:n bhin:n T.uhe t.aet.e

ieh r`b nUM Alg Alg qrHW dsdy hn[

They describe God differently.

qumrw lKw n jwie pswrw ]

T.umraa lakhaa naa jaeae pasaaraa

quhwfw pswrw lKw: jwixAw, nhI jw skdw,

It is not possible to know the extent of Your Creation,

ikh ibiD sjw pRQm sMswrw ]17]

Keh bidh:e sajaa pr;atham sansaaraa

ik pihlW sMswr ik`dW ricAw igAw[

That how the universe was created to start with.

eykY rUp AnUp srUpw ]

Aekaae roop anoop saroopaa

quhwfw iek rUp hY Br byimswl quhwfy hor srUp hn[

You have one Form, but You adopt other unique forms as well.

rMk BXo rwv khI BUpw ]

Ran:k bhayo raav kahee bhoopaa

ikqy kMgwl, kdI AmIr, Aqy ikqy rwjy bx jWdy ho[

Sometimes You become a pauper, sometimes rich, and sometimes a King.

AMfj jyrj syqj kInI ]

An:daj jaeraj saetaj keenee

auhny, AWfy, jyr (grB), syqj: psInw (gMdgI), qoN jnm lYxw bxwieAw[

He set up the methods of birth through eggs, placenta (womb), and sweat (dirt),

auqBuj Kwin bhur ric dInI ]18]

Out.bhuj khaane bahur rach-e d.eenee

Aqy auqBuj: DrqI qoNN (bUty augx dy FMg qy), iehnw Kwin: KwxIAW (pYdwieS dy cwr FMgW), dy nwl vwihgurU ny rcnw kr id`qI[ (Kwin – ArQ Kudwnw vI lYNdy hn)[

And from the earth (way the plants produce), through these four methods the Lord brought about the Creation.

khUM PUl rwjw hÍY bYTw ]

Kahoon: phool raja hv;aae baaeth:aa

ikqy kMvl P`ul au~qy rwjw: brhmw (rcnw krx vwlw), bx bYTw hY[

At times He becomes a King sitting on the lotus: Brahma (The god of creation),

khUM ismit iBÎo sMkr iekYTw ]

Kahoon: simat-e bheyo San:kar ikaaeth:aa

kdI rcnw nUM smyt (nwS kr) ky sMkr: iSv jI (SMkr - nwS krn dw dyvqw) bx ky kIqI rcnw nUM iekTw kr lYNdw hY[

At times He becomes Shiva (god of death), collects (destroys) His Creation and gathers it.

sgrI isRsit idKwie AcMBv ]

Sagaree sriste d.ikhaa-e achan:bhav

swrI sirStI nUM iek AcMBw: AjIb Kyf, bxw idKwauNdw hY,

He shows whole of the universe as His wonderful play,

Awid jugwid srUp suXMBv ]19]

Aad.e jugaad.e saroop su-yan:bhav

auh ik jo sMswr Aqy jugW dy AwrMB dy pihlW qoN suXMBv: Awpxy Awp qoN Awp (ibnw jnm dy) hY[

He Who has been since the time immemorial, since before the time-periods (Ages), and Who is Self-Created.

Ab r`Cw myrI qum kro ]

Abb rachhaa maeree T.um karo

hux qusIN myrI rKSw kro[

Please, protect me now.

is`K aubwir Ais`K sMGro ]

Sikh oubaare Asikh sanghro

jo quhwfI isiKAw qy c`ldy hn, iehnw nUM bcw lvo[ jihVy quhwfI isiKAw qy nhI qurdy iehnw nUM mu`kw idau[

Those who follow You save, and those who do not, destroy them.

duSt ijqy auTvq auqpwqw ]

D.usht jitae outh:vat. out.paat.aa

ijMny duSt bMdy auqpwqw: auqpqI huMdI hY (auT KVoNdy hn)[

All the evil persons who come into being,

skl mlyC kro rx Gwqw ]20]

Sakal mlaechh karo ran. ghaat.aa

iehnw swry mlyCW: bury bMidAW nU, XuD krky mwr mukwau[

Fight with (take care) and destroy all such bad people.

jy AisDuj qv srnI pry ]

Jo Asidh:uj T.av sarnee parae

AisDuj vwihgurU jI, jo quhwfI Srn Aw jwx, JMfy au~qy qlvwr dy inSwn vwlw, rKvwlw: vwihgurU[

O God, those who seek Your refuge,

iqn ky duSt duiKq hÍY mry ]

T.in kae d.usht d.ukhit hv;aae marae

auhnw dy vYrI duKI ho ky mrdy hn[

Their enemies die miserably.

purK jvn pg pry iqhwry ]

Purakh javan pagg parae T.ihaarae

ijhVy lok quhwfy pYrIN pY jWdy hn,

Those who surrender at Your feet,

iqn ky qum sMkt sB twry ]21]

T.in kae Tumm sankat sabh taarae

qusIN auhnw dIAW swrIAW muSklW htw idMdy ho[

You remove all their afflictions - sufferings.

jo kil ko iek bwr iDAY hY ]

Jo Kall-e ko ikk baar dhiaae haae

jo kil (klw DwrI): Akwl purK nUM, iek vwr iDAwauNdy hn,

Those who ponder on God even once,

qw ky kwl inkit nih AYhY ]

T.aa ko kaal nikite nahe aaehaae

mOq auhnw dy nyVy nhI AwauNdI[

Death does not go near them. (They stop fearing death).

r`Cw hoie qwih sB kwlw ]

Rachhaa ho-e t.aahe sabh kalaa

auhdI sdw hI rKSw huMdI hY[

They always get Your protection.

dust Airst tryN qqkwlw ]22]

D.ust arist taraen’ t.at.kaalaa

auhnw dy duSmx Aqy Airst: du`K, J`tp`t imt jWdy hn[

Their enemies and sufferings go away atonce.

ik®pw idRsit qn jwih inhirho ]

Kr;ipaa d.r;iste t.an jahe nehar-e-ho

ijnHW nUM imhr dI nzr qn: dy nwl, dyKdy ho,

Those to whom You see (consider) with mercy,

qw ky qwp qnk mo hirho ]

T.aa kae t.aap t.anak mo har-e-ho

auhnw dy swry duK pl Br ivc k`t idMdy ho[

In a moment You remove all their sufferings.

ir`iD is`iD Gr mo sB hoeI ]

Ridh: sidh: ghar mo sabh hoee

auhnw dy Gr (srIr: mn) ivc krwmwqW (bKiSSW) vrq jWdIAW hn[

Miracles descend at their homes: in their minds (Get the Blessings of God).

duSt Cwh CÍY skY n koeI ]23]

D.usht chhah chhav;aae sakaae na koei

Aqy koeI duSt auhnw dy Cwh: prCwvyN, nUM CÍY: CUh, nhI skdw[

And the evil persons cannot go near their shadows even.

eyk bwr ijn qumY sMBwrw ]

Aek baar jinn T.umaae san:bhaaraa

ijs ny iek vwr vI quhwnUM sMBwilAw (nwm jipAw)[

Whosoever recites Your Name even once,

kwl Pws qy qwih aubwrw ]

Kaal phaas t.ae t.aahe oubaaraa

qusIN auhnUM mOq dI PwhI qoN bcw ilAw[

You save him from the noose of death.

ijn nr nwm iqhwro khw ]

Jinn nar Naam T.ihaaro kahaa

ijs mnuK ny quhwfw nwm jipAw,

Anyone who recited Your Name,

dwird dust doK qy rhw ]24]

D.aarid. d.ust d.okh t.ae rhaa

auh dil`dr (Bu`K-nMg), duStW Aqy duK dyx vwilAW qoN bc igAw[

He got saved from the poverty and wants, evil ones, and from those who bothered him.

KVg kyq mY srix iqhwrI ]

Khar:ag kaet maae sarn.e T.ihaaree

qlvwr dy inSwn vwly JMfw-DwrI (rKvwly: vwihgurU) jI, mYN quhwfI Srn Aw ipAw hW[

Bearer of flag with the symbol of Sword (Protector: God), I have sought Your shelter.

Awp hwQ dY lyhu aubwrI ]

Aap haath d,aae laehu oubaaree

qusI h`Q dy ky (shweI ho ky) mYnUM bcw lvo[

Please, help and save me.

srb TOr mo hohu shweI ]

Sarab th:aour mo hohu shaaee

qusIN myrI hr QW shwieqw kro[

Kindly help me everywhere.

dust doK qy lyhu bcweI ]25]

D.ust d.okh t.ae laehu bachaaee

duStW, Aqy duK dyx vwilAW qoN bcw lvo[

Save me from the evil persons, and from those who bother me.

cOpeI

hr bMd dIAW cwr lweInw hn

CHAUPAI

Four lines in each quatrain

vwihgurU jI kI Pqih]

Vaahaeguroo ji kee Fat-he

s&lqw vwihgurU jI kI!

Glory to God!

sRI muKvwk pwiqSwhI 10 ]

Sree Mukhvaak Paateshahee D.assveen’

aucwrI dsvyN pwiqSwh jI nyN

Composed by the Tenth Master

qÍ pRswid]

Tav Parsaad.

quhwfI ikrpw!

Your Blessings!

cOpeI

CHAUPAI

pRvxo Awid eykMkwrw]

Pran.vo aade Aekan:kaaraa

m`Qw tykdw hW sB QW, hr cIz ivc mOjUd vwihgurU nUM ik jo sB kuJ dy pihlW qoN hY[

I bow to the One Who has been since the beginning of everything, is everywhere and in everything.

jl Ql mhIAl kIE pswrw]

Jall thall mahia-le keeo psaaraa

pwxI, DrqI, mhIAl - pulwV: AkwS-pqwl, ivc ieh PYilAw hoieAw hY[

He is on the land, nether world (Bottom of the earth), and in the sky (Space) – He is everywhere.

Awid purKu Abgiq AibnwsI]

Aade Purkhu Abgat.t.e Abenaasee

ieh Awid purKu - muF: SurU qoN hsqI, Abgiq hY: idsdw nhI, Aqy nws rihq hY (sdw slwmq)[

This Primordial Being is invisible and immortal. (Primordial - Since the beginning)

lok cqr dis joiq pRkwsI[1]

Lok chat.ar-d.asse Jot.-e par;kaasee (1).

cOdW mMflW ivc vwihgurU dw prkwS PYilAw hoieAw hY[  
 lok – mMfl; Bvn, ik jo hor Drmw ivc s`q DrqI dy au`qy Aqy s`q DrqI dy hyT, kul cOdW mMny jWdy hn[ cqurds – cOdW[

His Light shines throughout the universe – He manifests everywhere and in everything.

hsiq kIt ky bIc smwnw]

Hast. keet kae beech smaanaa

auh hwQI Aqy kIVy dy ivc iek brwbr mOjUd hY[

He is equally present in an elephant and a worm – in everything. He is in everything without differentiating (Discriminating) big or small.

rwv rMk ijh ieksr jwnw]

Rav ra-n:k jeh iksar jaanaa

auhdy leI AmIr qy ZrIb iek brwbr hn[

For Him, rich and poor are the same.

AdÍy AlK purK AibgwmI]

Adv;aae Alakh Purkh Abegaamee

auhdy vrgw koeI hor dUsrw nhI, auh idsdw nhI, Aqy nws-rihq (sdw slwmq) hY[  
 AdÍy – auhdy vrgw koeI hor dUsrw nhI[; AlK – auh idsdw nhI[, AibnwsI – auh nws nhI huMdw, sdw-slwmq hY[

There is none other like Him, He is Invisible, and is Immortal.

sB Gt Gt ky AMqrjwmI]2]

Sabh ghatt ghatt kae Ant.ar-jaamee (2).

hr iek dy idl dI g`l auh (prmwqmw) smJdw hY[  
 Gt – BWfw, Bwv bMdw, mn[; AMqrjwmI – AMdr phuMc jwx vwlw, sBnw dy mnw dI jwxn vwlw[

He understands the minds of everyone.

AlK rUp A`CY AnByKw]

Alakh Roop achhaae anbhaekhaa

audw rUp idsdw nhI - pUrI qrhW disAw nhI jw skdw, auh nws nhI kIqw jw skdw – sdw slwmq hY, auhdw koeI ilbws (puSwk: srUp) nhI[  
 AlK – idsdw nhI[; ACY – mwirAw nhI jw skdw[, AnByKw – ByK: pihrwvy qoN rihq (koeI ilbws, srIr, Skl nhI)[

He is Invisible, Immortal, and Formless.

rwg rMg ijh rUp n ryKw]

Raag rangg jeh roop naa raekhaa

auhnUM iksy dw moh nhI, srUp (ichrw-imhrw) nhI, auhdw koeI hulIAw (ichrw) nhI[  
 rwg – moh, ipAwr[; rMg – rMg ciVHAw hoieAw, ipAwr[; ryKw – lkIrW: icnH-ichn, srUp[

He is without attachment to anything, and is without a body or form.

brn ichn sBhUM qy inAwrw]

Baran chehn sabh-hoon: t.ae niaaraa

auhdw vrx, ichn - mUMh-nkS, sBnw qoN Al`g hY[  
 brn – vrx: cwr jwqIAW - KqrI, brhmx, suud, vYS[; inAwrw – Al`g[

He is detached from caste or creed.

Awid puruK AdÍY Aibkwrw]

Add Purukh ad.vaae abikaaraa (3).

auh hsqI muF-kdImW: SurU qoN hY[ auhdy vrgw koeI hor dUsrw nhI, auh sdw iek-swr (ie`ko ijhw) rihMdw hY[  
 Awid – SurU qoN; AdÍY – auhdy vrgw dUsrw nhI; Aibkwrw – auhdy ivc koeI qbdIlI nhI AwauNdI, ivkwr: burweI jW Gwt qoN rihq hY[

Primordial Being (God) has been there since beginning, there is none other like Him, He is constant – unchanged: free from any shortcoming. (Primordial – from the beginning).

brn ichn ijh jwiq n pwqw]

Barn chehn jeh jaat.e naa pat.aa

auhdw vrx (zwq), srUp, zwq-goq koeI nhI, nw hI auhdw ipqw hY[  
 ichn – icnH, inSwn, srUp[; pwqw – bwp, ipqw[

He has no caste, form, creed or a father.

s`qR im`qR ijh qwq n mwqw]

Sat.t.r; mit.t.r; jeh t.aat naa maat.aa

ahudy duSmx, dosq, mW jW bwp koeI nhI[

He has no enemies or friends, and no mother or father.

sB qy dUir sBn qy nyrw]

Sabh t.ae d.oor sabhan t.ae naeraa

auh sB qoN dUr (phMc qoN bwhr), Br sB dy nyVy (nwl) hY[

He is far away, but still close to everything.

jil Qil mhIAil jwih bsyrw]4]

Jalle thalle mahia-le jahe basaeraa. (4).

pwxI, DrqI, AkwS-DrqI ivckwr, auhdw itkwxw hY (hr QW hY)[

He is there in the water, earth, and space (Space - between earth and sky, everywhere).

Anhd rUpu Anwhd bwnI]

Anhad. roopu anaahad. baanee

byAMq hY auhdI hoNd – hr QW iek`swr hY, auhdI bwnI (bwxI: hukm) vI swry hI iekswr - ie`ko jyhw: brwbr, hY[

Your Form is limitless and constant (Same) everywhere, and Your Will equally prevails at all places.

crn srin ijh bsq BvwnI]

Charan sarane jeh bast. Bhavaanee

auhdy crnw dI Srn: Et, ivc BvwnI (durgw dyvI) rihMdI hY – Bwv, hukm swry prmwqmw dw hI c`ldw hY[

Bhavaanee (Goddess Durgaa) stays in the refuge of Waheguru (God) – Will of God prevails all over the world.

bRhmw ibsnu AMq nhIN pwieE]

Br;ahmaa Bisn ant.t. nahee paa-eo

bRhHmw, qy ivsnUM, qyrw AMq nhI pw sky[  
 bRhmw – rcnw krn dw dyvqw; ibsn – ivSnUM: pwlx dw dyvqw[

The gods of creation and support to it, could not find His limits. (Brahma – god of creation. Bisan: Vishnu – god of provisions).

niyq nyiq muK cwr bqwieE]5]

Naet.e naet.e mukh chaar bat.aa-eo (5).

“ieh nhI, ieh nhI” cwr mUMhW vwly (brhmw) nyN kih id`qw – brhmw AMq nhI pw sikAw qy iehny kih id`qw ik prmwqmw vrgw koeI dUsrw nhI hY[  
 nyiq nyiq – nw ieiq, nw ieiq: ieho ijhw nhI, ieho ijhw nhI[ muK cwr –cwr mMh vwlw, Bwv brhmw ny cwr vyd aucwry - ieh cwry vyd mUMh-zbwnI aucwr vI skdw hovygw[

Even the four-faced - Brahma - god of creation, declared that there is none other like Him. (Four faced – Brahma created four Vedas. As well, he might have been able to recite these from his memory).

koit ieMdR aupieMdR bnwey]

Kote Indr; Oup-Indr; banaa-ae

vwihgurU ny kroVW hI ieMdr Aqy aupieMdR (vwmn-Avqwr,) bxwey[  
 aupieMdR – ivSnUM dw pMjvW Avqwr vwmn, ieMdr dw Cotw Brw[ ieh Aidiq dy audr qoN (pyt coN) kSXp dw pu`qr sI[

The Lord created millions of god Indar and OupIndar (Younger brother of Indar).

bRhmw ru`dR aupwie Kpwie]

Br;ahmaa Rudr; oupaa-ae khapaa-ae

(prmwqmw ny) brhmw qy ru`dR (iSv) pYdw kIqy Aqy Kqm kr id`qy[

He created and then destroyed Brahma and Rudar (Shiva).

lok cqR ds Kyl rcwieE]

Lok chat.urdass khaelu rachaa-eo

lokW (mMflW) cOdW ivc vwihgurU ny rcnw kIqI[  
 bwkI Drm, s`q mMfl DrqI qoN au~pr, Aqy s`q ies qoN hyTW, kul cOdW mMfl mMndy hn[

He set up seven levels: Mandals (Mandla), above the earth, and seven below it (Set up His Play – Creation).

bhuir Awp hI bIc imlwieE]6]

Bahure aap hee beech milaa-aeo (6).

&yr, prmwqmw ny ies AwpxI rcI Kyf nUM Awpxy ivc imlw ilAw (Kqm kr id`qw).

After creating whole of His Play, the Lord took everything back into His Own Self (Annihilated: destroyed, everything).

dwnv dyv PinMd Apwrw]

D.anav d.aev phanin:d.e apaaraa

(prmwqmw ny rcy) rwKSS qy dyvq,y PnIAr s`pW dy rwjy (SySnwg), Anigxq[  
 (PinMd: Pn + ieMdr = s`pW dw rwjw - SySnwg)[

God created numberless demons, gods, and the king snake: Shesh-Naag.

gMDRb j`C rcy suBcwrw]

Gan:d:hr;ab jachh rachae subhchaaraa

auhny, gMDRb, Aqy jC rcy ik jo au~cy Awcrn dy (piv`qr) huMdy hn[  
 gMDRb - dyviqAW dy rwgI; jC - hOlI iksm dy dyvqy ik jo Dn dy dyvqy kubyr dy syvk hn; suBcwrw – cMgy Awcwr dy, piv`qr[

He created the musicians of gods and their servants.

Buq Biv`K Bvwn khwnI]

Bhoot. bhavikh bhavaan kahanee

bIq gey smy, Awaux vwly smy, qy lMG rhy smy dI khwxI - kQw: jo hoieAw bIiqAw (prmwqmw, auh sB jwxdw hY)[

What ever happened in the past, is going to happen in the future, and is happening now (He knows everything).

Gt Gt ky pt pt kI jwnI]7]

Ghatt ghatt kae patt patt kee janee (7).

Eh, hr iek dy mn dI, Aqy jo pt (pVdy) AMdr hY: nhI idsdw, auh vI jwxdw hY[

He knows whatever is there in every heart (Mind), and all that is not visible (Hidden).

qwq mwq ijh jwiq n pwqw]

T.aat maat. jeh jaat.e naa paat.aa

ijs (prmwqmw) dw ipqw, mwqw, zwq qy nw ku`l hY[

God has no father, mother, caste or clan.

eyk rMg kwhMU nhIN rwqw]

Aek rang kaahoo nahee raat.aa

auh iksy nwl vI rMg (ipAwr) ivc r`qw (rMigAw) hoieAw nhI[

He is free from love with anyone – He is above love and attachment.

srb joiq ky bIc smwnw]

sarab jot.e kae beech smaanaa

auh sB joqW (jIvW) ivc smwieAw hoieAw hY (brwbr hY)[

He is equally present in every living being.

sBhUM srb TOir pihcwnw]8]

Sabh-hoon: sarab t:haur pahechaanaa

swirAW ny auhnUM hr bMny pCwx ilAw hY – auh hr QW Aqy sBnw ivc hY[

Everyone has recognized Him in every direction – He is present everywhere and in everyone.

kwl rihq Ankwl srUpw]

Kaal rahit. an-kaal saroopaa

prmwqmw smy (mOq) dw b`Jw hoieAw nhI, auhdI hsqI smy (mOq) qoN au~pr hY[

God is not bound by the time - He is above time or death.

AlK puruK Aivgiq AvDUqw]

Alakh Purkhu abigat.t. avdhoot.aa

auh, nw idsx vwlI hsqI, nwS rihq Aqy moh rihq hY[  
 AlK - nw idsx vwlw; purKu – hsqI, vjUd; Aibgq – Amr: nwS rihq; AvDUq - iqAwgI: moh irhq, inrlyp[

He is Invisible Being, Immortal, and Unattached.

jwiq pwiq ijh ichn n brnw]

Jaat.e paat.e jeh chehn naa barnaa

auhdI zwq, ku`l, koeI nhI, nw auhdy nkS (sUrq) hY, Aqy nw hI auhdw koeI vrx hY[  
 vrx – zwqW[ 1. brwhmx: pihlw Drm – pUjw krn krwaux, pVHn pVwaux vwly[ 2. K`qrI: dUsrw Drm - XoDy, r`iKAw krn vwly[ 3. vYS: qIsrw Drm - KyqI, ivaupwr krn vwly 4. sUd: cOQw Drm - syvk, SUdr[ ieh mnUM jI dI zwqW dI vMf hY[

He is above Varan: caste, or clan (Family), has no Form, and is free from any classification. (Varan: classification depending on castes, devised by Manu - 1. Brahmin – First Category: Worship, education. 2. Khatri – Second Category: Warriors, defense. 3. Sood – Third Category – Agriculture, trade. 4. Vaish - Fourth Category: Service, janitors i.e. sweepers.

Aibgq dyv ACY An Brmw]9]

Abegat.t. D.ev achhaae ann bharmaa

Aibgq hY (srIr rihq, idsdw nhI) dyv: prmwqmw, auh Amr hY: sdwslwmq, Aqy Brm qoN rihq hY – auhnUM koeI Btkxw nhI[

God has no body: is Invisible, He is Immortal, and is free from doubts.

sB ko kwl sBn ko krqw]

Sabh ko kaalu sabhan ko kart.aa

prmwqmw sB nUM mwrn Aqy swirAW nUM pYdw krn vwlw hY[

The Lord is the Destroyer, as well as the Creator of everyone.

rog sog doKn ko hrqw]

Rog sog d.okhan ko hart.aa

auh bImwrI, icMqw Aqy doK (pwp) imtwaux vwlw hY[

He eliminates disease (Healer), calms down worry, and removes sins.

eyk ic`q ijh iek iCn iDAwieE]

Aek chit.t. jae ikk chhin dheaa-eo

iek mn ho ky jy auhnUM iek pl Br vI Xwd kr lvo,

If you remember Him single minded even for a moment,

kwl Pwis ky bIc n AwieE]10]

Kaal phaas kae beech naa aa-eo

qW mOq dI PWsI ivc nhI peIdw[

Then, death does not bother you.

Ardws

ARD.AAS

bynqI

Invocation

vwihgurU jI kI Pqih ]

Vaaheguroo jee kee Fat.eh

&qih vwihgurU jI kI[

Glory to God.

sRI BgOqI jI shwie ]

Sree Bhagaut.ee jee Sahaa-e

vwihgurU jI shweI hox[

May God help.

vwr sRI BgOqI jI kI pwqSwhI 10]

Vaar Sree Bhagaut.ee jee kee Paat.shaahee D.assveen

gurU goibMd isMG jI dI aucwrI hoeI vwr[

Vaar dedicated to God, by the Tenth Master Guru Gobind Singh.

ipRQm BgOqI ismir kY gur nwnk leIN iDAwie ]

Pr;itham Bhagat.ee simar kaae Guroo Nanak laeen’ D:hiaa-ae

pihlW vwihgurU jI nUM Xwd kr ky gurU nwnk jI dw iDAwn Dwro[

To begin with remember God, and meditate on Guru Nanak.

iPr AMgd gur qy Amrdws rwmdwsY hoeIN shwie ]

Phir Angad. Gur t.ae Amar-Daas Ram-Daas-aae hoeen’ sahaa-ae

&yr, gurU AMgd, gurU Amrdws, gurU rwmdws jI nUM shwieqw leI bynqI kro[

Then pray for the favor of Gurus Angad, Guru Amar Das, and Guru Ram Das.

Arjn hirgoibMd no ismro sRI hirrwie ]

Arjan Hargobind no simro Sree Har Raae

gurU Arjn, gurU hirgoibMd, Aqy gurU hir rwie nUM Xwd kro[

Remember Guru Arjun, Guru Har-Gobind, and Guru Har-Rai.

sRI hirikSn iDAweIAY ijs ifTy siB duiK jwie ]

Sree Har-Kishan d:hiaa-ee-aae jis dit:haae sabhe dukhe jaa-aae

gurU hirikSn jI dw iDAwn Dwro ik ijnHW dy drSn kr ky sB duK dUr ho jWdy hn[

Meditate on Guru Har-Kishan, by beholding whom all afflictions go away.

qyg bhwdr ismirAY Gr nau iniD AwvY Dwie ]

Teg-Bahaad.ur simri-aae ghar naau nid:he aavaae d:haa-e

gurU qyZ bhwdr jI nUM Xwd krn dy nwl nON Kzwny iml jWdy hn[

Meditate on Guru Tegh-Bahadur, and be blessed with the nine treasures.

sB QweIN hoie shwie ]

Sabh thaa-een’ ho-e sahaa-e

vwihgurU jI, hr QW qy shieqw kro jI!

May the Lord be helpful everywhere!

dsvyN pwqSwh sRI gurU goibMd isMG swihb jI mhwrwj pMQ dy vwlI sB QweIN hoie shwie ]

D.assvaen’ Paat-Shah Sree Guru Gobind. Sigh Sahib jee Mahaaraaj Panth d.ae Vaalee sabh thaa-een’ ho-e sahaa-e

gurU goibMd isMG swihb jI mhwrwj, pMQ dy vwlI, hr QW shweI hox[

The Tenth King Guru Gobind Singh Sahib, Master of the Panth, be helpful everywhere.

dsW pwqSwhIAW jI dI joq sRI gurU gRMQ swihb jI dy pwT dIdwr dw iDAwn Dr ky bolo jI vwihgurU ]

D.assaan’ Paat.shaahee-aan’ d.ee jot. Sree Guroo Granth Sahib jee d.ae paat:h d.eed.aar d.aa d:heaan d:har kae bolo jee Vaaheguroo.

dsW pwiqSwhIAW dI joq sRI gurU gRMQ swihb jI dy pwT dIdwr dw iDAwn Dr ky vwihgurU bolo jI[

Think of the recitation and beholding Guru Granth Sahib - the Spirit of the Ten Gurus, and say Vaaheguroo.

pMjW ipAwirAW, cOhW swihbzwidAW, cwlHIAW mukiqAW, hTIAW, jpIAW, qpIAW, ijnHW nwm jipAw, vMf CikAw, dyg clweI, qyg vwhI, dyK ky Axif`T kIqw, iqnHW ipAwirAW, sicAwirAW dI kmweI dw iDAwn Dr ky, Kwlsw jI, bolo jI vwihgurU ]

Panjaan’ piaareaan’, chauhaan’ Sahibzaad.eaan’, chaalee mukt.eaan’, hat:hee-aan’, jappee-aan’, tappee-aan’, jinhaan’ Naam jap-eaa, vand chhakeaa, d.aeg chalaa-ee, t.egh vaahee, d.aekh kae an.dit:h keet.aa, tinhaan piaareaan’, sache-aare-aan. d.ee kamaaee d.aa d:he-aan d:har kae Khaalsaa jee bolo jee Vaaheguroo.

Five Piaarae, Four Sahibzaadae, Forty Mukkt.ae, determined ones, those who recited the Name of God, those who meditated on God, all those who remembered God, shared food, ran free kitchen, wielded sword, overlooked what they saw, think of the noble deeds of all those beloved and truthful ones, and Khalsa ji say Vaaheguroo.

ijnHW isMGW isMGxIAW ny Drm hyq sIs id`qy, bMd bMd ktwey, KoprIAW luhweIAW, crKVIAW qy cVHy, AwirAW nwl icrwey gey, gurduAwirAW dI syvw leI kurbwnIAW kIqIAW, Drm nhI hwirAw, is`KI kysW suAwsW nwl inBweI, iqnHW dI kmweI dw iDAwn Dr ky, ^wlsw jI bolo jI vwihgurU ]

Jinhaan’ singhaan’ singhaniaan’ nae d:haram haet. sees d.it.t.ae, ban:d. ban:d. kataa-ae, khopariaan’ luhaa-ee-aan’, charkhar.ee-aan’ t.ae charhae, aare-aan’ naal chiraa-ae ga-ae, Gurd.vaare-aan’ d.ee saevaa la-ee kurbaaniaan’ keet.iaan’, d:haram naheen’ haareaa, Sikhee kaesaan’ svaasaan’ naal nibhaa-ee, tinhaan’ d.ee kamaa-ee d.aa d:heaan d:har kae Khaalsaa jee bolo jee Vaaheguroo.

Those Sikh men and women who were martyred for their faith, were cut from limb to limb, were scalped, were put to torture-wheels, were cut with saw, sacrificed themselves for the service of Gurdvaaraas, did not abandon their faith, stood firm to Sikhi protecting their hair till they were alive, think of their noble deeds and say Vaaheguroo.

pMjW q^qW, srb`q gurduAwirAW dw iDAwn Dr ky bolo jI vwihgurU ]

Pan:jaan’ T.akht.aan’, sarbat.t. Gurdvaareaan’ d.aa d:heaan d:har kae bolo jee Vaaheguroo

Think of the Five Takhts, all Gurdvaaraas, and say Vaaheguroo.

ipRQmy srb`q Kwlsw jI kI Ardws hY jI, srb`q Kwlsw jI ko vwihgurU, vwihgurU, vwihgurU icq Awvy, icq Awvn kw sdkw srb suK hovy ] jhW jhW Kwlsw jI swihb, qhW qhW r`iCAw irAwieq, dyg qyg Pqh, ibrd kI pYj, pMQ kI jIq, sRI swihb jI shwie, Kwlsy jI ky bol bol bwly, bolo jI vwihgurU ]

Pra;thmae sarbat.t. Khaalsaa jee kee Ard.aas haae jee, sarbat.t. Khaalsaa jee ko Vaheguroo, Vaheguroo, Vaheguroo, chit.t. aavae, chit.t. aavan kaa sad.kaa sarab sukh hovae / Jahaan’ Jahaan’ Khaalsaa jee Sahib, t.ahaan’ t.ahaan’ rachheaa riaa-it., d.aeg t.aeg Fat.eh, bird. kee paaej, Panth kee jeet., Sir;ee sahib jee sahaa-ae, Khalsae jee kae bol baalae, bolo jee Vaaheguroo.

First of all, it is the supplication of the Khalsa, the Khalsa may contemplate on the Naam: Vaaheguroo, Vaaheguroo, Vaaheguroo, and by virtue of this there be all happiness. Wherevere the Khasls ji Sahib be, Your Protection and Mercy be all over there. The Langar, and sword, prevail, honor preserved, victory to the Panth, the Holy Sword may protect, and victory to the Khalsa. Say Vaaheguroo.

is`KW nUµ is`KI dwn, kys dwn, rihq dwn, ibbyk dwn, ivswh dwn, Brosw dwn, dwnW isr dwn nwm dwn, sRI AMimRqsr jI dy ieSnwn, cONkIAW, JMfy, buMgy jugo jug At`l, Drm kw jYkwr, bolo jI vwihgurU ]

Sikhaan’ noon’ Sikhee d.aan, Kaes d.aan, Reht. d.aan, bibaek d.aan, visaah d.aan. bharosaa d.aan, d.aanaan’ s-ir d.aan Naam d.aan, sr;ee Amr;itsar jee d.ae ishnaan, Chukiaan’, Jhandae, Bun:gae jugo j-ugg atall, d:haram kaa jaaekaar. Bolo jee Vaaheguroo.

Bless the Sikhs with the Sikh-Faith, gift of the preservation of their hair, boon of following the dictates of the Gurus, wisdom, faith in God, belief in God, top of all the Gift of the Naam, and the boon of bathing at Amritsar. Immortal be the Chaukees, Jhandaas, Bungaas. Dharam be glorified. Say Vaaheguroo.

is`KW dw mn nIvW m`q au~cI, m`q dw rwKw Akwl purK vwihgurU ] hy Akwl purK dIn idAwl, krn kwrn, piqq pwvn, ik®pw inDwn jI, Awpxy pMQ dy sdw shweI dwqwr jIE ] sRI nnkwxw swihb qy hor gurduAwirAW, gurDwmW dy ijnHW qoN pMQ nUM ivCoiVAw igAw hY, KulHy drSn dIdwr qy syvw sMBwl dw dwn, ^wlsw jI nUµ b^So ]

Sikhaan’ d.aa mann neevaan’, mat.t. ouchee, mat.t. d.aa raakhaa Akaal-Purkh Vaaheguroo / Hae Akaal-Purkh, D.een-D.eaal, Karan-Kaaran, Pat.it.-Pavan, Kr;ipaa-Nid:haan jee, aapan.ae Panth d.ae sad.aa sahaa-ee D.at.aar jeeo, Sree Nankaan.aa Sahib t.ae hor Gurd.vaareaan’, Gurd:haamaan’ d.ae jinhaan’ t.on’ Panth noon’ vichhor.eaa geaa haee, khullhae d.arshan d.eed.aar t.ae sevaa san:bhaal d.aa d.aan Khaalsa jee noon’ bakhsho.

Sikhs be endowed with humility, high wisdom, and the Immortal Being Waheguru may protect their wisdom. O Eternal Being Waheguru, Protector of the helpless, Kind, Doer, Helper of the Humble, Treasure of Benevolence, Protector of the Panth, Great Giver, Gurdvaaaraa Nankana Sahib, other Gurdwaras, and Guru’s places from which the Panth has been separated, please bestow on the Khalsa the gift of visiting and serving those shrines with freeom.

hy inmwixAw dy mwx inqwixAw dy qwx, inEitAW dI Et, s`cy ipqw, vwihgurU, Awp dy hzUr inqnym dI Ardws hY jI *(ieQy kho ik svyr jW Swm dy inq-nym dI, jW ijs mOky dI vI Ardws hY)]* AKr dw vwDw Gwtw Bul cu`k mw& krnI jI ] srb`q dy kwrj rws krny ] syeI ipAwry mylo, ijnHW imilAW qyrw nwm ic`q Awvy ] nwnk nwm cVHdI klw ] qyry Bwxy srb`q dw Blw ]

Hae Nimaan.eaan’ d.ae Maan., Nit.aan.eaan. d.ae T.aan’, Nioteaan’ d.ee O-ut, Sachae Pit.aa Vaaheguroo, Aap d.e hazoor Nit.-Naem d.ee Ard.aas haae jee, (Here say the moning or the evening Nit-Naem, or mention the occasion for Ardas). Akharr d,aa vaad:haa ghaataa, bhull chukk maaf karnaa jee, sarbat.t. d.ae karaj raas karnae, sae-ee piaarae maelo jinhaan’ miliaan’ T.aeraa Naam chit.t. aavae / Nanak Naam char.h;d.ee kalaa, T.arae bhaan.ae sarbat.t. d.aa bhalaa.

Honor of the Humble, Strength of the Weak, Refuge of the shelterless, True Father Vaaheguroo, I offer to You the humble supplication for Nit-Naem *(Add here if it is the morning or the evening Nit-Naem,.* Please, forgive any errors and shortcomings in the recitation of Gurbanee. \* Fulfill the desires of everyone. Give the boon of associating with those who remind of Your Name. Nanak, by virtue of His Holy Name, everyone may have high morale. By God’s Will all may prosper.

vwihgurU jI kw Kwlsw ]

vwihgurU jI kI &qh ]

Vaaheguroo jee kaa Khalsa

Vaaheguroo jee kee Fat.eh

The Khalsa belongs to God.  
Glory to God.

jo boly so inhwl siqsRIAkwl[

Jo bolae so nihaal Satsree-Akaal

All those saying it will be blessed, say Satsree Akaal - the Lord is Immortal.

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### NOTE

* At \* add for whatever occasion this Ardas be.
* If the Parshaad – sanctified food: the Holy Ppudding, is offered, add, “Parshad may please be accepted and its distribution permitted.” etc.
* Kirpaan – small sword, is passed through Parshaad taking the names of Panj-Piaaraas: Daya Singh, Dharam Singh, Himmat Singh, Mohkamm Singh, Sahib Singh.
* Kirpaan is passed through Parshaad after taking Hukam-Namaa – “Order for the Day,” from Guru Granth Sahib.
* Chaar Sahibzaadae – four princes: the four sons of Guru Gobind Singh; Ajit Singh, Jujhaar Singh, Zoraavar Singh, Fateh Singh.

EXPLANATION **–** some words in Araas.

10 – Tenth Master: Guru Gobind Singh. 10 is spoken as D.assveen.

Amritsar - Pool of Immortality. This town is in the Punjab, India.

Ardaas – Supplication, prayer, invocation.

Bhagaut.ee – Sword: it means God.

Bungae - Shrine like memorial, residential places.

Chaukees - Circumambulance of the Gurdwaras while singing Hymns - praising God.

Dharam – Righteousness, discipline.

Dharam – righteousness.

Gurdwara – Sikh Temple.

Jhandae - Nishan Sahib – Sikh-Flag, Sikh-Standard.

Khalsa – the pure one.

Khalsa ji Sahib – The honored Khalsa, the honored Sikh-World.

Langar – Free kitchen.

Mukkt.ae – The liberated one. They are forty in number.

Naam - God’s Name.

Nine Treasures – Everything in the world is divided into nine types of treasures.

Paat.eshaahee – Master, King, Prophet.

Panth – The Sikh World.

Piaarae – Beloved of the Guru, They are five: Himmat.t. Singh, D.ayaa Singh, D.haram Singh, Sahib Singh, Mohkamm Singh.

Sahibzaad.ae – Princes: sons of Guru Gobind Singh. They are four: Ajit. Singh, Jujhaar Singh, Zoraavar Singh, Fateh Singh.

Siree Sahib – Sword: it means God.

Takht – Thrones: Highest Sikh Institutions. These are five.

Vaaheguroo – God.

Vaar – Ode. An episode written in poetry. It is mostly sung by bards.