

ਜਪ ਜੀ

Jap Jee

T h e C o s m i c M e d i t a t i o n

a n d

ਸੋਹਿਲਾ

Sohilaa

T h e E v e n i n g P r a y e r

b y G u r u N a n a k

Original *Gurmukhee* Script with Transliteration by Sant Singh Khalsa

and

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Jap Jee

The Jap Jee is literally the “jap” (recitation) of the “jee” (the soul). The first stanza, the *Mool* (Root) *Mantra*, lays out the essential qualities of a realized being so that those of us who are as-yet-unrealized can contemplate those attributes and *jap* (recite) the mantra until we realize the total vastness of our being, by the grace of the Guru. As Yogi Bhajan would say, “the permutation and combination” of tongue-strokes on the subtle meridians in the mouth during the recitation stimulate the hypothalamus, which in turn affects the master gland, the pituitary, and further enhances our experience. In these forty verses, Guru Nanak takes us on an empowering journey through the universe, ending in the five realms of dharma, wisdom, humility, action and truth. In the end,

“Those who do the hard work of meditation on the Name,
O Nanak, their faces radiate joy
And they take their holiday, bringing with them many another!”

The Jap Jee is part of the Aquarian Age sadhana, to be recited before Kundalini Yoga at about 4 a.m. It is also one of the daily recitations of the Khalsa lifestyle, to be done each morning before dawn. Jap Jee serves as prologue to the Siri Guru Granth Sahib, a majestic volume of 1,430 pages of the poetic wisdom of the lineage of Sikh Gurus, as well as a number of celebrated Hindu and Muslim saints of India. While all the other parts of the Siri Guru Granth Sahib are assigned various musical measures indicating at what time of day or in what season or how otherwise they out to be sung, the Jap Jee alone is not, allowing us to lovingly sing or recite it whenever and however – rock-style, jazzy, folksy, bluesy, operatic... at midnight, 4 a.m., 4 p.m... – we might please.

Historically, Bhai Mati Das, Bhai Sati Das and Bhai Dayala, who accompanied Guru Tegh Bahadur on his journey to martyrdom in Delhi, are all believed to have endured their final hour – sawn alive, burned to death and boiled in a cauldron – reciting the Jap Jee. Today, it is still chanted while making delicious *Guru Prashaad*, the delectable treat served at the end of any Gurdwara ceremony.

Sohilaa

The Sohilaa is a calming prayer for the end of the day. Sometimes it is called “Keertan Sohilaa”. “Keertan” is divine music. “Sohilaa” is a song of praise. Like the Jap Jee, the Sohilaa’s vision is broad and expansive. In its brief course, the Sohilaa touches on divine praise, marriage, contrary teachings, time, worship, form and formlessness, longing, devotion to the disciplined saint, the fate of the mean-spirited, the Name, and the service of saints.

While this is ordinarily a prayer to call to mind late in the day before fading off into la-la land, it also serves as a special prayer when a dear one has slipped their earthly bonds. In this case, the marriage depicted in the first verse takes on another cast, as the merger of the mortal soul with the immortal existence.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਜਪੁ ॥ ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ੧ ॥

EK ONG KAAR SAT NAAM KARTAA PURKH NIRBHAU NIRVAIR AKAAL MOORAT AJOONEE SAIBHANG GUR PRASAAD,
JAP, AAD SACH JUGAAD SACH HAI BHEE SACH NAANAK HOSEE BHEE SACH.

You are the creation of the One,
And you are that One,
Embodiment of Truth,
Being known through your doing,
Fearless, without rancor,
Perfect rendering of Timeless Spirit,
Not bound by birth and flesh,
In and of your Self,
Living, loving, learning grace.
Repeat this soulful affirmation:
As it was in the beginning,
As it is through the ages,
As it is even now,
Nanak proclaims he shall forever be true!

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥
ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥

SOCHAI SOCH NA HOVA-EE JAY SOCHEE LAKH VAAR, CHUPAI CHUP NO HOVA-EE JAY LAA-I RAHAA LIV TAAR,
BHUKHI-AA BHUKH NA UTREE JAY BANNAA PUREE-AA BHAAR, SEHS SI-AANPAA LAKH HO-EH TA IK NA CHALAI NAAL,
KIV SACHI-AARAA HO-EE-AI KIV KOORAI TUTAI PAAL, HUKAM RAJAA-EE CHALNAA NAANAK LIKHI-AA NAAL.

By thinking, that One cannot be reduced to thought,
Though one may think a million times.
By not speaking, the mind comes not to silence,
Though one might pine in constant longing.
The hunger of the hungry cannot be appeased
Even with all the goods of the world.
Your thousands of clever tricks may run into millions,
But not one has any enduring power.
So how can we realize truth and rend the veil of delusion?
Live by the Order of the Creator, O Nanak,
And write your destiny by the Grace of that One. [1]

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥ ੨ ॥

HUKAMEE HOVAN AAKAAR HUKAM NA KEHI-AA JAA-EE, HUKAMEE HOVAN JEE-A HUKAM MILAI VADI-AA-EE,
HUKAMEE UTAM NEECH HUKAM LIKH DUKH SUKH PAA-EE-A-EH, IKNAA HUKAMEE BAKHSHEESH IK HUKAMEE SADAA BHAVAA-EE-A-EH,
HUKAMAI ANDAR SABH KO BAAHAR HUKAM NA KO-I, NAANAK HUKAMAI JAY BUJHAI TA HAUMAI KEHAI NA KO-I .

As ordained by that Order, bodies are created. The Order cannot be said.
By that Order, souls come into being. By that ordained Order, glory and greatness are obtained.
By that Order, some are high and some are low. By that written Order, pain and pleasure are obtained.
Some, by that Order, are blessed, while others wander from birth to birth.
All are subject to that Order. None is beyond the reach of that Grand Design.
O Nanak, in anyone who understands that Great Order, there is no ego to speak of! [2]

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥
ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥
ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥
ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥
ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥
ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥
ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥ ੩ ॥

GAAVAI KO TAAN HOVAI KISAI TAAN, GAAVAI KO DAAT JAANAI NEESHAAN,
GAAVAI KO GUN VADI-AA-EE-AA CHAAR, GAAVAI KO VIDI-AA VIKHAM VEECHAAR,
GAAVAI KO SAAJ KARAY TAN KHAYH, GAAVAI KO JEE-A LAI FIR DAYH,
GAAVAI KO JAAPAI DISAI DOOR, GAAVAI KO VAYKHAI HAADARAA HADOOR,
KAT'HANAA KAT'HEE NA AAVAI TOI, KAT'H KAT'H KAT'HEE KOTEE KOI KOI,
DAYNDAA DAY LAINDAY T'HAK PAA-EH, JUGAA JUGANTAR KHAAHEE KHAA-EH,
HUKAMEE HUKAM CHALAA-AY RAAHO, NAANAK VIGASAI VAYPARWAAHO.

Some sing of power. Whose is that power?
Some sing of gifts as signs of favor.
Some sing of virtues and accomplishments.
Some sing of knowledge and difficult meditation.
Some sing that, having created us, our Maker reduces our bodies to dust.
Some sing the Creator takes life, then again returns to life.
Some sing the Creator seems distant and hard to fathom.
Some sing the Creator is visible in all things.
There is no end of speculators and their speculation.
Tales and theories, dreams and dogmas, reach into billions and billions.
The Giver gives untiringly, while those who receive, tire of receiving.
For ages upon ages, they consume and consume.
The Master makes each walk on their path.
O Nanak, the Yogi blossoms and is carefree! [3]

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵਿਚਾਰੁ ॥ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥ ੪ ॥

SAACHAA SAAHIB SAACH NAA-I BHAAKHI-AA BHAA-O APAR, AAKHEH MANGEH DAYEH DAYEH DAAT KARAY DAATAAR,
FAYR KI AGAI RAKHEE-AI JIT DISAI DARBAAR, MUHAAO KI BOLAN BOLEE-AI JIT SUN DHARAY PI-AAR,
AMRIT VAYLAA SACH NAA-O VADI-AA-EE VEECHAAR, KARMEE AAVAI KAPRAA NADAREE MOKH DU-AAR,
NAANAK AYYAI JAANEE-AI SABH AAPAY SACHIA-AAR.

True is the Master. True is his Name spoken with infinite love.
People beg and pray for his Gifts, and he keeps on giving.
What offering can be made to gain admission to his Court?
What words could we speak to win his Love?
In the ambrosial hours of the morning,
Reflect on the True Name and the nature of greatness.
Your actions will be clothed in grace
And you will behold the door of liberation.
O Nanak, know this well –
The True One himself is in all things! [4]

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥
 ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
 ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥
 ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
 ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫ ॥

T'HAAPI-AA NA JAA-I KEETAA NA HO-I, AAPAY AAP NIRANJAN SO-I,
 JIN SAYVI-AA TIN PAA-I-AA MAAN, NANAAK GAAVEE-AI GUNEE NIDHAAN,
 GAAVEE-AI SUNEE-AI MAN RAKHEE-AI BHAA-O, DUKH PARHAR SUKH GHAR LAI JAA-I,
 GURMUKH NAADANG GURMUKH VAYDANG GURMUKH REHI-AA SAMAA-EE, GUR EESAR GUR GORAKH BARMAA GUR PAARBATEE MAA-EE,
 JAY HAU JAANAA AAKHAA NAAHEE KEHANAA KAT'HAN NA JAA-EE,
 GURAA IK DAYEH BUJHAA-EE, SABHANAA JEE-AA KAA IK DAATAA SO MAI VISAR NA JAA-EE.

Impossible to situate, impossible to make,
 You yourself are the Pure and Holy Being.
 Those who serve you, obtain honour.
 O Nanak, sing of the Treasure of Virtues!
 Singing and listening, let your heart fill with love.
 Sufferings will be banished, and peace will enter your home.
 The realized one is attuned to the sound of sounds.
 The realized one conveys divine knowledge.
 The realized one lives in a state of oneness.
 The realized one is Shiva, Vishnu, Brahma and their holy consorts.
 Even if I could know, I would remain speechless.
 Mere words cannot convey.
 The Guru has taught me this one thing –
 There is but One Giver who gives to all beings.
 May I never forget him! [5]

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
 ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੬ ॥

TEERAT'H NAAVAA JAY TIS BHAAVAA VIN BHAANAY KI NAA-I KAREE, JAYTEE SIRAT'H UPAA-EE VAYKHAAN VIN KARMAA KI MILAI LA-EE,
 MAT VICH RATAN JAVAHAR MAANIK JAY IK GUR KEE SIKH SUNEE,
 GURAA IK DAYEH BUJHAA-EE, SABHANAA JEE-AA KAA IK DAATAA SO MAI VISAR NA JAA-EE.

I will go and bathe at a pilgrimage site, if it please the Lord.
 Without pleasing him, what is the point of bathing?
 So many created beings meet the eye.
 Without good actions, what is to become of them?
 In the mind, may be found gems, jewels and rubies,
 Hearing and learning just one bit of the Guru's wisdom.
 The Guru has taught me this one thing –
 There is but One Giver who gives to all beings.
 May I never forget him! [6]

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥
ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੋਇ ॥ ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥
ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥ ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥ ੭ ॥

JAY JUG CHAARAY AARJAA HOR DASOONEE HO-I, NAVAA KHANDAA VICH JAANEE-AI NAAL CHALAI SABH KO-I,
CHANGAA NAA-O RAKHAA-I KAI JAS KEERAT JAG LAYEH, JAY TIS NADAR NA AAVA-EE TA VAAT NA POOCHHAI KAY,
KEETAA ANDAR KEETI KAR DOSEE DOS DHARAY,
NAANAK NIRGUN GUN KARAY GUNVANTI-AA GUN DAY, TAYHAA KO-I NA SUJHA-EE JI TIS GUN KO-I KARAY.

If your life were as long as the four ages, or even ten times longer,
Were you to be recognized on the nine continents and followed by everyone,
With a good reputation, praised throughout the world –
But if you lost sight of your vision, who would care about you?
You would be scorned like a worm of a worm.
Even the contemptible would hold you in contempt.
O Nanak, the meritless find merit in his sight,
And he bestows virtue on the virtuous!
None can imagine the goodness of the Giver of Merits. [7]

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੮ ॥

SUNI-AI SIDH PEER SUR NAAT'H, SUNI-AI DHARAT DHAVAL AAKAASH, SUNI-AI DEEP LO-A PAATAAL, SUNI-AI PO-EH NA SAKAI KAAL,
NAANAK BHAGATAA SADAA VIGAAS, SUNI-AI DOOKH PAAP KAA NAAS.

Listening are the perfected yogis, teachers, heroes and masters.
Listening are Earth, its support, and the sky.
Listening are the continents, peoples and underworlds.
Listening, death cannot touch you.
O Nanak, a devotee is ever in bliss!
By listening, pain and sin are erased. [8]

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੯ ॥

SUNI-AI EESAR BARMMA IND, SUNI-AI MUKH SAALAAHAN MAND,
SUNI-AI JOG JUGAT TAN BHAYD, SUNI-AI SHAAST SIMRAT VAYD,
NAANAK BHAGATAA SADAA VIGAAS, SUNI-AI DOOKH PAAP KAA NAAS.

Listening are the gods Shiva, Brahma and Indra.
Listening, even the foul-mouthed speak words of praise.
Listening, one finds the way of yoga and the body's secrets.
Listening, one comes to know the laws, the wisdom and holy writ.
O Nanak, a devotee is ever in bliss!
By listening, pain and sin are erased. [9]

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੦ ॥

SUNI-AI SAT SANTOKH GI-AAN, SUNI-AI AT'HSAT'H KA ISHNAAN,
SUNI-AI PAR PAR PAAVEH MAAN SUNI-AI LAAGAI SEHJ DHI-AAN,
NAANAK BHAGATAA SADAA VIGAAS, SUNI-AI DOOKH PAAP KAA NAAS.

Listening, one realizes truth, contentment and spiritual insight.
Listening has the merit of bathing at sixty-eight places of pilgrimage.

Listening, reading and reciting, one gains honour.

Listening, one easily comes to a state of meditation.

O Nanak, a devotee is ever in bliss!

By listening, pain and sin are erased. [10]

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥
ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੧ ॥

SUNI-AI SARAA GUNAA KAY GAAH, SUNI-AI SHAYKH PEER PAATISHAAH,
SUNI-AI ANDHAY PAAVEH RAAHO, SUNI-AI HAAT'H HOVAI ASGAAHO,
NAANAK BHAGATAA SADAA VIGAAS, SUNI-AI DOOKH PAAP KAA NAAS.

Listening, one realizes the depth of virtue.

Listening are scholars, teachers and kings.

Listening, even the blind find their way.

Listening, the unobtainable comes to hand.

O Nanak, a devotee is ever in bliss!

By listening, pain and sin are erased. [11]

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੨ ॥

MANNAY KEE GAT KEHEE NA JAA-I, JAY KO KEHAI PICHHAI PACHHUTAA-I,
KAAGAD KALAM NA LIKHANAHAAR, MANNAY KAA BEH KARAN VEECHAAR,
AISA NAAM NIRANJAN HO-I, JAY KO MANN JAA'NAI MAN KO-I.

There is no describing the state of those who acknowledge the Creator.

Should anyone try to describe, they would afterwards repent.

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

Such is the Name of the Immaculate One.

They who acknowledge that One, themselves are immaculate and pure. [12]

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥
ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੩ ॥

MANNAI SURAT HOVAI MAN BUDH, MANNAI SAGAL BHAVAN KEE SUDH,
MANNAI MU-EH CHOTAA NAA KHAA-I, MANNAI JAM KAI SAAT'H NA JAA-I,
AISA NAAM NIRANJAN HO-I, JAY KO MANN JAA'NAI MAN KO-I.

The faithful have a keen intuitive awareness.

The faithful know of all the worlds.

The faithful are not struck in the face.

The faithful do not depart with the angel of death.

Such is the Name of the Immaculate One.

They who acknowledge that One, themselves are immaculate and pure. [13]

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥
ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਬੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੪ ॥

MANNAI MAARAG T'HAAK NA PAA-I, MANNAI PAT SI-O PARGAT JAA-I,
MANNAI MAG NA CHALAI PANT'H, MANNAI DHARAM SAYTEE SANBANDH,
AISA NAAM NIRANJAN HO-I, JAY KO MANN JAA'NAI MAN KO-I.

The path of the faithful is never obstructed.

The faithful depart with honour and respect.

The faithful do not follow the crowd.

The faithful are bound to their principles.

Such is the Name of the Immaculate One.

They who acknowledge that One, themselves are immaculate and pure. [14]

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥
ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੫ ॥

MANNAI PAAVEH MOKH DU-AAR, MANNAI PARVAARAI SAADHAAR,
MANNAI TARAI TAARAY GUR SIKH, MANNAI NAANAK BHAVEH NA BIKH,
AISA NAAM NIRANJAN HO-I, JAY KO MANN JAA'NAI MAN KO-I.

The faithful find the Door of Liberation.

The faithful look after their family and relations.

The faithful are ferried across the world ocean with the Guru's disciples.

The faithful do not wander begging.

Such is the Name of the Immaculate One.

They who acknowledge that One, themselves are immaculate and pure. [15]

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
 ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
 ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵਿਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥
 ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
 ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
 ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
 ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥
 ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
 ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥
 ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੬ ॥

PANCH PARVAAN PANCH PARDHAAN, PANCHAY PAAVEH DARGEH MAAN,
 PANCHAY SOHEH DAR RAAJAAN, PANCHAA KAA GUR AYK DHI-AAN,
 JAY KO KAHAI KARAI VEECHAAR, KARTAY KAI KARNAI NAAHEE SUMAAR,
 DHAOL DHARAM DA-I-AA KAA POOT, SANTOKH T'HAAP RAKHI-AA JIN SOOT,
 JAY KO BUJHAI HOVAI SACHI-AAR, DHAVALAI UPAR KAYTAA BHAAR,
 DHARTEE HOR PARAI HOR HOR, TIS TAY BHAAR TALAI KAVANU JOR,
 JEE-A JAAT RANGAA KAY NAAV, SABHANAA LIKHI-AA VUREE KALAAM,
 AYHO LAYKHAALIKH JAANAI KO-I, LAYKHAALIKHI-AA KAYTAA HO-I,
 KAYTAA TAANU SU-AALIHO ROOP, KAYTEE DAAT JAANAI KAON KOOT,
 KEETAA PASAA-O AYKO KAVAA-OO, TIS TAY HO-AY LAKH DAREE-AAO,
 KUDRAT KAVANU KAHAA VEECHAAR, VAARI-AA NA JAAVAA AYK VAAR,
 JO TUDH BHAAVAI SA-EE BHALEE KAAR, TOO SADAA SALAAMAT NIRANKAAR.

Those who initiate themselves are the most agreeable.
 The self-initiated are the most excellent.
 They arrive at the Door of Honour.
 The self-initiated look becoming in the courts of kings.
 The mind of the self-initiated is set on the Guru.
 Though some may try to account for the doings of the Creator,
 They cannot be assayed.
 Dharma, the bull, is the son of compassion
 Who steadfastly upholds the world.
 One who understands this, becomes an embodiment of Truth.
 What a load that bull must carry!
 So many worlds, existences and beyond...
 What has the power to sustain their weight?
 The names of all the colours, species and beings are written by one flowing pen.
 Who knows how to write such a composition?
 What a great writing it would be!
 What power! What enchanting beauty!
 What gifts! Who could know their value?
 The universal expanse was created by just One Word,
 From which a million rivers began to flow.
 How can anyone describe this effulgent nature?
 I cannot dedicate myself even once to this wonder of life.
 Whatever pleases you, is the deed well done.
 Your devotees find sanctuary in you, O Eternal and Formless One! [16]

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥
 ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥
 ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥
 ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੭ ॥

ASANKH JAP ASANKH BHAA-O, ASANKH POOJAA ASANKH TAP TAA-O,
 ASANKH GRANT'H MUKH VAYD PAAT'H, ASANKH JOG MAN REHEH UDAAS,
 ASANKH BHAGAT GUN GI-AAN VEECHAAR, ASANKH SATEE ASANKH DAATAAR,
 ASANKH SOOR MUH BHAKH SAAR, SANKH MON LIV LAA-I TAAR,
 KUDRAT KAVAN KAHAA VEECHAAR, VAARI-AA NA JAAVAA AYK VAAR,
 JO TUDH BHAAVAI SA-EE BHALEE KAAR, TOO SADAA SALAAMAT NIRANKAAR.

Countless the recitations, the devotion, the worship,
 Endless the austerities, the holy scriptures and their readings,
 Countless the yogis, their minds held in perfect detachment.
 Endless the devotees contemplating the virtues and wisdom of the Creator.
 Countless the true ones, countless the givers,
 Innumerable the heroes braving the steel of battle,
 Countless the silent sages in constant longing and meditation.
 How can anyone describe this effulgent nature?
 I cannot dedicate myself even once to this wonder of life.
 Whatever pleases you, is the deed well done.
 Your devotees find sanctuary in you, O Eternal and Formless One! [17]

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥
 ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥
 ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥
 ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੮ ॥

ASANKH MOORAKH ANDH GHOR, ASANKH CHOR HARAAMKHOR, ASANKH AMAR KAR JAA-I JOR,
 ASANKH GALVADH HATI-AA KAMAA-EH, ASANKH PAAPEE PAAP KAR JAA-I,
 ASANKH KOORI-AAR KOORAY FIRAA-EH, ASANKH MALAYCHH MAL BHAKH KHAA-EH, ASANKH NINDAK SIR KAREH BHAAR,
 NAANAK NEECH KEHAI VEECHAAR, VAARI-AA NA JAAVAA AYK VAAR,
 JO TUDH BHAAVAI SAA-EE BHALEE KAAR, TOO SADAA SALAAMAT NIRANKAAR.

Countless fools, utterly blind, numberless thieves and cheats.
 Countless the tyrants who force their way. Countless the murdering cutthroats,
 Countless the depraved going to commit acts of depravity.
 Countless the liars lost in falsehood.
 Countless the wretches eating filth,
 Countless slanderers carry their load on their head.
 Nanak the lowly offers this understanding.
 I cannot dedicate myself even once to this wonder of life.
 Whatever pleases you, is the deed well done.
 Your devotees find sanctuary in you, O Eternal and Formless One! [18]

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥
 ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
 ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
 ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
 ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੯ ॥

ASANKH NAAV ASANKH T'HAAV, AGAMM AGAMM ASANK LO-A, ASANKH KEHEH SIR BHAAR HO-I,
 AKHREE NAAM AKHREE SAALAAH, AKHREE GI-AAN GEET GUN GAAH,
 AKHREE LIKHAN BOLAN BAAN, AKHRAA SIR SANJOG VAKHAAN,
 JIN AYEH LIKHAY TIS SIR NAA-EH, JIV FURMAA-AY TIV TIV PAA-EH,
 JAYTAA KEETAA TAYTAA NAA-O, VIN NAAVAY NAAHEE KO T'HAA-O,
 KUDRAT KAVAN KAHAA VEECHAAR, VARI-AA NA JAAVAA AYK VAAR,
 JO TUDH BHAAVAI SAA-EE BHALEE KAAR, TOO SADAA SALAAMAT NIRANKAAR.

Countless the names and countless the places.
 Unfathomable, unfathomable and countless the worlds.
 Even to say “countless” is to carry a load of misgiving on one’s head.
 From the letters of the Word, comes the Name.
 From the letters of the Word, come the praises.
 From the letters of the Word, come wisdom and hymns of praise.
 From the letters of the Word, come the writing and speaking of words.
 From the letters of the Word, one’s destiny takes form,
 Yet the One Who writes those letters remains unaffected.
 As it is written, so it comes to pass.
 All that happens, is the realization of the Name.
 Without the Name, there is no place at all.
 I cannot dedicate myself even once to this wonder of life.
 Whatever pleases you, is the deed well done.
 Your devotees find sanctuary in you, O Eternal and Formless One! [19]

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥
 ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
 ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
 ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
 ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ ੨੦ ॥

BAREE-AI HAT'H PAIR TAN DAYH, PAANEE DHOTAI UTRAS KHAYH,
 MOOT PALEETEE KAPAR HO-I, DAY SAABOON LA-EE-AI OHO DHO-I,
 BHAREE-AI MAT PAAPAA KAI SANG, OHO DHOPAI NAAVAI KAI RANG,
 PUNNEE PAAPEE AAKHAN NAA-EH, KAR KAR KARNA LIKH LAI JAAHO,
 AAPAY BEEJ AAPAY HEE KAAHO, NAANAK HUKAMEE AAVOHO JAAHO.

When the hands, feet and body are covered with dirt, water can rinse them clean.
 When the clothes are soiled with urine, soap can remove the stain.
 When the mind is soiled with error and shame, it can be cleansed with the Colour of the Name.
 Virtue and vice do not come by words alone.
 What is done again and again is thereby engraved on the soul.
 As you sow, so you eat. O Nanak, it is by the Order that everyone comes and goes! [20]

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
 ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
 ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
 ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
 ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
 ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
 ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥
 ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥
 ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥ ੨੧ ॥

TEERAT'H TAP DA-I-AA DAT DAAN, JAY KO PAAVAI TIL KAA MAAN,
 SUNI-AA MANNI-AA MAN KEETAA BHAA-O, ANTARGAT TEERAT'H MAL NAA-O,
 SABH GUN TAYRAY MAI NAAHEE KO-I, VIN GUN KEETAY BHAGAT NA HO-I,
 SU-AAST AAT'H BAANEE BARMAA-O, SAT SUHAAN SADAA MAN CHAA-O,
 KAVAN SU VAYLAA VAKHAT KAVAN, KAVAN T'HIT KAVAN VAAR, KAVAN SI RUTEE MAAHO KAVAN JIT HO-AA AAKAAR,
 VAYL NA PAA-I-AA PANDATEE JI HOVAI LAYKH PURAAN, VAKHAT NA PAA-I-O KAADEE-AA JI LIKHAN LAYKH KURAAAN,
 T'HIT VAAR NAA JOGEE JAANAI RUT MAAHO NAA KO-EE, JAA KARTAA SIRT'H KAU SAAJAY AAPAY JAANAI SO-EE,
 KIV KAR AAKHAA KIV SAALAAHEE KI-O VARNEE KIV JAANAA, NAANAK AAKHAN SABH KO AAKHAI IK DOO IK SI-AAANAA,
 VADAA SAAHIB VADEE NAA-EE KEETAA JAA KAA HOVAI, NAANAK JAY KO AAPAO JAANAI AGAI GA-I-AA NA SOHAI.

Pilgrimage, austere discipline, compassion and the giving of alms
 By themselves, have only an iota of merit.
 Listening, honouring and loving the truth in your mind and heart,
 Cleanse yourself at the sacred pilgrimage site within.
 All virtues are yours. I have none at all.
 Without goodness, there can be no worship.
 Hail to Brahma, Lord of the world and the creative Word!
 True, beautiful, and eternally joyful is he.
 What was the hour, what was the time, what was the date or the day of the week?
 What was that season, that month when this creation was formed?
 The pundits could not find it even if it were written in their sacred texts.
 The Muslim scribes do not know the time.
 If they knew, it would be written in the Quran.
 The day or the date is not known to the yogi.
 The season, the month – the yogi knows none of these.
 The Creator who created the creation, himself knows the time.
 How can we speak of him? How can we praise him? How can we describe or know him?
 O Nanak, everyone speaks of him, each claiming to be wiser than the rest.
 Great is the Master. Great is his Name. Whatever he wills, comes to pass.
 O Nanak, one who claims to be all-knowing shall not be decorated in the next world. [21]

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਬਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
 ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥
 ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ ੨੨ ॥

PAATAALAA PAATAAL LAKH AAGAASAA AAGAAS, ORAK ORAK BHAAL T'HAKAY VAYD KEHN IK VAAT,
 SEHS AT'HAAREH KEHN KATAYBAA ASULOO IK DHAAT, LAYKHAA HO-I TA LIKHEE-AI LAYKHAI HO-I VINAAAS,
 NAANAK VADAA AAKHEE-AI AAPAY JAANAI AAP.

Many are the realms below, and many more the realms above.
 The Vedas say you can only tire of seeking and seeking their limits.
 The Semitic scriptures¹ say there are eighteen thousand worlds, but in reality there is only one.
 If an account could be written, it would be, but first the writer would meet his end.
 O Nanak, call him great. He alone knows how great he is. [22]

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥
ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥ ੨੩ ॥

SAALAAHEE SAALAA-EH AYTEE SURAT NA PAA-EE-AA, NADEE-AA ATAI VAAH PAVEH SAMUND NA JAANEE-A-EH,
SAMUND SAAH SULTAAN GIRHAA SAYTEE MAAL DHAN, KEEREE TUL NA HOVANE JAY TIS MANAHO NA VEESAREH.

By praising and praising, profound understanding does not come,
Even as streams and rivers flow, knowing not the size of the sea.
Kings and emperors, with oceans and mountains of wealth,
Are not equal to an ant whose mind forgets not the Creator. [23]

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥
ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥
ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥
ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥
ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥
ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥ ੨੪ ॥

ANT NA SIFATEE KEHN NA ANT, ANT NA KARNAI DAYN NA ANT,
ANT NA VAYKHAN SUNAN NA ANT, ANT NA JAAPAI KI-AA MAN MANT,
ANT NA JAAPAI KEETAA AAKAAR, ANT NA JAAPAI PAARAAVAAR,
ANT KAARAN KAYTAY BILALAA-EH, TAA KAY ANT NA PAA-AY JAA-EH,
AYHO ANT NA JAANAI KO-I, BAHUTA KEHEE-AI BAHUTAA HO-I,
VADAA SAAHIB OOOCHAA T'HAA-O, OOOCHAY OOPAR OOOCHAA NAA-O,
AYVAD OOOCHAA HOVAI KO-I, TIS OOOCHAY KAU JAANAI SO-I,
JAYVAD AAP JAANAI AAP AAP, NAANAK NADAREE KARMEE DAAT.

Endless the praises, endless the speaking. Endless the doing, endless the giving.
Endless the seeing, endless the hearing. Endless the perceptions and workings of the mind.
Endless the perceived forms. Endless the perceptions of limitation.
Many wail and cry in pursuit of some limit, but none is found.
None knows any limit. The more is said, the more must still be said.
Great is the Lord, exalted his State. Higher than high is his Name.
Only another so great can know the heights of that One.
He himself knows how great he is.
O Nanak, through that vision comes the gift of grace! [24]

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥
 ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥
 ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥
 ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥
 ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥
 ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥
 ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥
 ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ ੨੫ ॥

BAHUTAA KARAM LIKHI-AA NAA JAA-I, VADAA DAATAA TIL NA TAMAA-I,
 KAYTAY MANGEH JODH APAAR, KAYTI-AA GANAT NEHEE VEECHAAR, KAYTAY KHAP TUTEH VAYKAAR,
 KAYTAY LAI LAI MUKAR PAA-EH, KAYTAY MOORAKH KHAAHEE KHAA-EH,
 KAYTI-AA DOOKH BHOOKH SAD MAAR, AYEH BHI DAAT TAYREE DAATAAR,
 BAND KHALAASEE BHAANAI HO-I, HOR AAKH NA SAKAI KO-I,
 JAY KO KHAA-IK AAKHAN PAA-I, OHO JAANAI JAYTEE-AA MU-EH KHAA-I,
 AAPAY JAANAI AAPAY DAY-I, AAKHEH SI BHI KAYEE KAY-I,
 JIS NO BAKHSAY SIFAT SAALAAH, NAANAK PAATISHAAHEE PAATISHAAHO.

Many are the blessings, numerous beyond count. The Great Giver gives, himself keeping nothing.
 So many the great heroes who beg for his Favour. Their numbers are incalculable.
 So many are wasted and broken in fruitless efforts. So many take and take and deny receiving.
 So many fools eat and eat without thinking.
 So many are the afflictions, deprivations and constant abuse.
 Even these are your Gifts, O Bountiful One!
 Freedom from bondage comes only by your Will. Nothing more can be said.
 Any fool who presumes to know better shall live to eat his words.
 He himself knows and he himself gives.
 Only a very few acknowledge this.
 That one fortunate to sing the Praises of the Lord, O Nanak, is the King of kings! [25]

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥
 ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ ਅਮੁਲ ਭਾਇ ਅਮੁਲ ਸਮਾਹਿ ॥
 ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥ ਅਮੁਲ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥
 ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥
 ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥
 ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥
 ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥
 ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥
 ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥
 ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
 ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥
 ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥
 ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾਤੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥ ੨੬ ॥

AMUL GUN AMUL VAAPAAR, AMUL VAAPAAREE-AY AMUL BHANDAAR,
 AMUL AAVEH AMUL LAI JAA-EH, AMUL BHAA-I AMULAA SAMAA-I,
 AMUL DHARAM AMUL DEEBAAAN, AMUL TUL AMUL PARVAAN,
 AMUL BAKHSHEESH AMUL NEESHAAN, AMUL KARAM AMUL FURMAAN,
 AMULO AMUL AAKHI-AA NA JAA-I, AAKH AAKH REHAY LIV LAA-I,
 AAKHEH VAYD PAAT'H PURAAN, AAKHEH PARAY KAREH VAKHI-AAN,
 AAKHEH BARMAY AAKHEH IND, AAKHEH GOPEE TAI GOVIND,
 AAKHEH EESAR AAKHEH SIDH, AAKHEH KAYTAY KEETAY BUDH,
 AAKHEH DAANAV AAKHEH DAYV, AAKHEH SUR NAR MUN JAN SAYV,
 KAYTAY AAKHEH AAKHAN PAA-EH, KAYTAY KEH KEH UT'H UT'H JAA-EH,
 AYTAY KEETAY HOR KARAY-EH, TAA AAKH NA SAKEH KAYEE KAY-I,
 JAYVAD BHAAVAI TAYVAD HO-I, NAANAK JAANAI SAACHAA SO-I,
 JAY KO AAKHAI BOL VIGAAR, TAA LIKHEE-AI SIR GAAVAARAA GAAVAAR.

Priceless the virtue and priceless the dealings in virtue.
 Priceless the dealer and priceless the treasure.
 Priceless the coming and priceless the taking.
 Priceless the devotion, priceless the absorption.
 Priceless the law divine, priceless the righteous court.
 Priceless the scales, priceless the weights.
 Priceless the blessing, priceless the sign of divine favour.
 Priceless the dispensation of mercy, priceless the order divine.
 Priceless, there is no saying how priceless.
 Speak, speak and remain absorbed in him.
 The Vedas and Puranas speak. Scholars speak, read and give discourses on him.
 Brahma speaks, Indra speaks. The *gopis*² and Krishna speak.
 Shiva and the Great Yogis speak. The many created Buddhas speak.
 The demons and angels speak. Gods, humans, the silent sages and the serviceful speak.
 How many speak and come to speak! How many rise to speak and speak, then rise and depart!
 Even were an equal number more created, they could not relate his Greatness.
 As great as he wishes, that great he is. O Nanak, the True One knows.
 Should anyone speak nonsense, he shall be known as a fool among fools! [26]

ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥
 ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
 ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥
 ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥
 ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥ ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛੁ ਪਇਆਲੇ ॥ ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥ ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥
 ਸੇਈ ਤੁਪੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਪੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ ਹੋਰ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥
 ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥ ੨੭ ॥

SO DAR KAYHAA SO GHAR KAYHAA JIT BEH SARAB SAMAAALAY, VAAJAY NAAD ANAYK ASANKHAA KAYTAY VAAVAN\HHAARAY,
 KAYTAY RAAG PAREE SI-O KEHEE-EN KAYTAY GAAVAN\HHAARAY,
 GAAVEH TUHNO PAUN PAANEE BAISANTAR GAAVAI RAAJAA DHARAM DU-AARAY,
 GAAVEH CHIT GUPAT LIKH JAANEH LIKH LIKH DHARAM VEECHAARAY, GAAVEH EESAR BARMMA DAYVEE SOHAN SADAA SAVAARAY, GAAVEH IND
 IDAASAN BAIT\HAY DAYVTI-AA DAR NAALAY, GAAVEH SIDH SAMAADHEE ANDAR GAAVAN SAADH VICHAARAY,
 GAAVAN JATEE SATEE SANTOKHEE GAAVEH VEER KARAARAY, GAAVAN PANDIT PARAN RAKHEESAR JUG JUG VAYDAA NAALAY,
 GAAVEH MOHANE-AA MAN MOHAN SURGAA MACHH PA-I-AALAY, GAAVAN RATAN UPAA-AY TAYRAY AT\HSAT\H TEERAT\H NAALAY, GAAVEH JODH
 MAHAABAL SOORAA GAAVEH KHAANEE CHAARAY, GAAVEH KHAND MANDAL VARBHANDAA KAR KAR RAKHAY DHAARAY, SAYEE TUDHNO GAAVEH JO
 TUDH BHAAVAN RATAY TAYRAY BHAGAT RASAALAY,
 HOR KAYTAY GAAVAN SAY MAI CHIT NA AAVAN NAANAK KI-AA VEECHAARAY,
 SO-EE SO-EE SADAA SACH SAAHIB SAACHAA SAACHEE NAA-EE, HAI BHEE HOSEE JAA-I NA JAASEE RACHANAA JIN RACHAA-EE,
 RANGEE RANGEE BHAATEE KAR KAR JINSEE MAA-IAA JIN UPAA-EE, KAR KAR VAYKHAI KEETAA AAPANAA JIV TIS DEE VADI-AA-EE,
 JO TIS BHAAVAI SO-EE KARSEE HUKAM NA KARNAA JAA-EE, SO PAATISHAAHO SAAHAA PAATISAAHIB NAANAK REHN RAJAA-EE.

What kind of Door, of what sort is that Mansion, where you sit upholding all of creation?
 Countless are the airs and melodies resounding there, and many are the players who play.
 Many are the scales and harmonies echoing there, many the singers who sing.
 The elements of air, water and fire sing to you, and the Lord of Law sings at your Door.
 Also singing are the conscious and unconscious minds
 Whose memories inform the life of conscience.
 Sing Shiva, Brahma and the Goddess ever adorned and beauteous.
 Sings Indra seated on his throne and the gods gathered at your Door.
 Sing the great yogis in profound meditation. Sing the sadhus in contemplation.
 Sing the celibates, the virtuous, the contented beings. Sing the mighty heroes.
 Sing the learned scholars and the sages of the ages with their knowledge.
 Sing the enchantresses, enchanting hearts in heaven, the middle world and in hell.
 Sing the jewels created by you and the sixty-eight places of pilgrimage.
 Sing brave warriors and mighty heroes. Sing the four kingdoms of nature.
 Sing continents, solar systems, galaxies, created and held by your Hand.
 They sing who are pleasing to you. Your devotees delight in you.
 Many more sing, but do not come to mind. O Nanak, how can I think of them all?
 Forever and True is the Lord, and truly true is his Name.
 He is and will also be. The One who creates the creation shall never depart from it.
 Out of many colours, the Creator creates the many beings through the art of maya.
 Creating and creating, the Creator beholds his Creation by his Greatness.
 Whatever he wishes comes to pass. No order needs be given.
 He is the Sovereign, Lord of emperors. Nanak abides in his Will. [27]

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥
ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੮ ॥

MUNDAA SANTOKH SARAM PAT JHOLEE DHI-AAN KEE KAREH BIBHOOT, KHINT'HAH KAAL KU-AAREE KAA-IAA JUGAT DANDAA PARTEET, AA-EE
PANT'HEE SAGAL JAMAATEE MAN JEETHAI JAG JEET,
AADAYS TISAI AADAYS, AAD ANEEL ANAAD ANAAHAT JUG JUG AYKO VAYS.

Let contentment be your earrings,
Humility your begging bowl,
And meditation the ashes you put on your body.
Let the thought of death be your quilted coat,
Contenance the way of your body,
And faith your yogi's staff.
Embrace all humanity as your sect.
Conquer your mind and conquer the world!
I bow to you, I bow!
Original, Infinite, Without Beginning, O Sound Profound,
From Age to Age, you are the One! [28]

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥ ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥
ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੯ ॥

BHUGAT GI-AAN DA-I-AA BHANDAARAN GHAT GHAT VAAJEH NAAD, AAP NAAT'H NAAT'HEE SABH JAA KEE RIDH SIDH AVARAA SAAD, SANJOG VIJOG
DU-I KAAR CHALAAVEH LAYKHAY AAVEH BHAAG,
AADAYS TISAI AADAYS, AAD ANEEL ANAAD ANAAHAT JUG JUG AYKO VAYS.

Let wisdom be your Holy Feast and mercy your Hostess.
Recognize the Divine Melody in every heart.
You yourself are the Lord of lords.
Yours are all wealth, occult powers and other pleasures.
The acts of union and separation both unfold as written in our destiny.
I bow to you, I bow!
Original, Infinite, Without Beginning, O Sound Profound,
From Age to Age, you are the One! [29]

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀ ਬਾਣੁ ॥
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੦ ॥

AYKAA MAA-EE JUGAT VI-AA-EE TIN CHAYLAY PARVAAN, IK SANSAAREE IK BHANDAAREE IK LAA-AY DEEBAN,
JIV TIS BHAAVAI TIVAI CHALAAVAI JIV HOVAI FURMAAN, OHO VAYKHAI ONAA NADAR NA AAVAI BAHUTA AYHO VIDAAAN,
AADAYS TISAI AADAYS, AAD ANEEL ANAAD ANAAHAT JUG JUG AYKO VAYS.

The One Mother, through her marriage, conceived three excellent disciples³,
One World-Creator, One Treasure House Keeper and One Summoner to the Divine Court.
As is willed, so all things unfold by the Order.
The Creator sees his Creation, but none see him. What a great marvel this is!
I bow to you, I bow!
Original, Infinite, Without Beginning, O Sound Profound,
From Age to Age, you are the One! [30]

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੧ ॥

AASAN LO-A LO-A BHANDAAR, JO KICHH PAA-I-AA SO AYKAA VAAR,
KAR KAR VAYKHAI SIRJANAHAAR, NAANAK SACHAY KEE SAACHEE KAAR,
AADAYS TISAI AADAYS, AAD ANEEL ANAAD ANAAHAT JUG JUG AYKO VAYS.

Each place is a world. Each world is a treasure house.
Whatever is obtained is but once and for all.
Creating and creating, the Creator beholds his Creation.
O Nanak, True is the Creator and True is what he does.
I bow to you, I bow!
Original, Infinite, Without Beginning, O Sound Profound,
From Age to Age, you are the One! [31]

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥ ੩੨ ॥

IK DOO JEEBHAO LAKH HO-EH LAKH HOVEH LAKH VEES, LAKH LAKH GAYRAA AAKHEE-A-EH AYKAA NAAM JAGDEESH,
AYT RAA-EH PAT PAVAREE-AA CHAREE-AI HO-I IKEES, SUN GALAA AAKAASH KEE KEETAA AA-EE REES,
NAANAK NADAREE PAA-EE-AI KOOREE KOORAI THEES.

If my tongue became one hundred thousand, and these were multiplied twentyfold,
Hundreds and hundreds of thousands of times,
I would speak the One Name of the Lord of the Universe.
On this path to the Lord, we climb the steps of the boundless, infinite.
Hearing of heaven, even worms aspire to those heights.
O Nanak, when that vision is realized, then false boasting is shown to be false! [32]

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥
ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ ੩੩ ॥

AAKHAN JOR CHUPAI NEH JOR, JOR NA MANGAN DAYN NA JOR,
JOR NA JEEVAN MARAN NA JOR, JOR NA RAAJ MAAL MAN SOR,
JOR NA SURTEE GI-AAN VEECHAAR, JOR NA JUGATEE CHHUTAI SANSAR,
JIS HAT'H JOR KAT VAYKHAI SO-I, NAANAK UTAM NEECH NA KO-I.

No power to speak or silence to keep.
No power to beg, no power to give.
No power to live, no power to die.
No power to rule and gather riches, stressful to the mind.
No power to gain intuitive awareness, wisdom or understanding.
No power to find escape from this world.
That power lies only in the Hands of the One who watches over all.
O Nanak, none is high or low! [33]

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥
 ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
 ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
 ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
 ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਏ ਜਾਇ ॥ ੩੪ ॥

RAATEE RUTEE T'HITEE VAAR, PAVAN PAANEE AGANEE PAATAAL, TIS VICH DHARTEE T'HAAP RAKHEE DHARAM SAAL,
 TIS VICH JEE-A JUGAT KAY RANG, TIN KAY NAAM ANAYK ANANT,
 KARMEE KARMEE HO-I VEECHAAR, SACHAA AAP SACHAA DARBAAR,
 TIT'HAI SOHAN PANCH PARVAAN, NADAREE KARAM PAVAI NEESHAAN,
 KACH PAKAA-EE OT'HAI PAA-I, NAANAK GA-I-AA JAAPAI JAA-I.

The waxing and waning of the nights and days, the seasons and cycles of the year,
 Air, water, fire and the dark spaces below,
 In their midst, Earth was established as a place for practicing virtue.
 The living beings of distinctive traits and hues, their names are beyond description and endless.
 By our habits are we known and judged. True you are and True is your Court.
 There are the handsome, the elect, the approved.
 Through your Gracious Vision, we receive the Insignia of Holiness.
 The unripe and ripe are found out there. O Nanak, going there, all is known! [34]

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
 ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
 ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
 ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
 ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥ ੩੫ ॥

DHARAM KHAND KAA AYHO DHARAM, GI-AAN KHAND KAA AAKHAHO KARAM,
 KAYTAY PAVAN PAANEE VAISANTAR KAYTAY KAAAN MAHAYS, KAYTAY BARMAY GHAARAT GHAREE-A-EH ROOP RANG KAY VAYS,
 KAYTEE-AA KARAM BHOOMEE MAYR KAYTAY KAYTAY DHOO UPADAYS, KAYTAY IND CHAND SOOR KAYTAY KAYTAY MANDAL DAYS,
 KAYTAY SIDH BUDH NAAT'H KAYTAY KAYTAY DAYVEE VAYS, KAYTAY DAYV DAANAV MUN KAYTAY KAYTAY RATAN SAMUND,
 KAYTEE-AA KHAANEE KAYTEE-AA BAAANEE KAYTAY PAAT NARIND, KAYTEE-AA SURTEE SAYYAK KAYTAY NAANAK ANT NA ANT.

This is the righteous life in the realm of dharmā.
 Now let us speak of the domain of wisdom.
 So many are the airs, waters and fires, so many the Krishnas and Shivas.
 So many the Brahmas fashioning forms of various shapes, colours and kinds.
 So many the realms and sacred places for doing good actions, so many the holy instructions.
 So many the Indras, moons and suns, so many, many planets and countries.
 So many great yogis, Buddhas, and masters, so many, many goddesses of various forms.
 So many angels, demons, silent sages, so many, many jewels and oceans.
 So many species, so many languages, so many rulers and kings.
 So many seers, so many humanitarians, O Nanak, there is no end or limit! [35]

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥
 ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥
 ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
 ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥ ੩੬ ॥

GI-AAN KHAND MEH GI-AAN PARCHAND, TIT'HAI NAAD BINOD KOD ANAND,
 SARAM KHAND KEE BAANEE ROOP, TIT'HAI GHAARAT GHAREE-AI BAHUT ANOOP,
 TAA KEE-AA GALAA KAT'HEE-AA NAA JAA-EH, JAY KO KEHAI PICHHAI PACHHUTAA-I,
 TIT'HAI GHAREE-AI SURAT MAT MAN BUDH, TIT'HAI GHAREE-AI SURAA SIDHAA KEE SUDH.

In the realm of wisdom, a mighty intelligence reigns.
 There, celestial music resounds amid countless pleasures, festivities and bliss.
 In the realm of humility, the Word takes form.
 The things fashioned there are of great beauty.
 Their incomparable loveliness cannot be described.
 One who speaks shall afterwards regret.
 There, are shaped a discerning mind and a knowing heart.
 There, is fashioned the awareness of the Masters of Great Yogis. [36]

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥
 ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥
 ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪੁ ਨ ਕਥਨੇ ਜਾਹਿ ॥
 ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥
 ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥
 ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥
 ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
 ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
 ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ ॥ ੩੭ ॥

KARAM KHAND KEE BAANEE JOR, TIT'HAI HOR NA KO-EE HOR,
 TIT'HAI JODH MAHAABAL SOOR, TIN MEH RAAM REHI-AA BHARPOOR,
 TIT'HAI SEETO SEETAA MEHMAA MAA-EH, TAA KAY ROOP NA KAT'HANAY JAA-EH,
 NAA OH MAREH NA T'HAAGAY JAA-EH, JIN KAI RAAM VASAI MAN MAA-EH,
 TIT'HAI BHAGAT VASEH KAY LO-A, KAREH ANAND SACHAA MAN SO-I,
 SACH KHAND VASAI NIRANKAAR, KAR KAR VAYKHAI NADAR NIHAAL,
 TIT'HAI KHAND MANDAL VARBHAND, JAY KO KAT'HAI TA ANT NA ANT,
 TIT'HAI LO-A LO-A AAKAAR, JIV JIV HUKAM TIVAI TIV KAAR,
 VAYKHAI VIGASAI KAR VEECHAAR, NAANAK KAT'HNAA KARARAA SAAR.

In the domain of action, the Word has power. There, there is no other power.
 In that realm are righteous warriors and mighty heroes.
 In them, lives the abounding Presence of God.
 There live Sitas, calm and majestic, evoking a beauty unspeakable, divine.
 They are not assailed by death or deception, in whose minds God dwells.
 Here live devotees of various kinds, enjoying the True One in their hearts.
 In the realm of truth, abides the Formless Consciousness.
 Creating, creating and beholding, the Creator delights in his Creation.
 There are continents, solar systems and galaxies.
 Were one to describe them, there would be no end of describing.
 There are worlds upon worlds of his Formation.
 As they are ordered, so is their performance.
 Seeing, the Creator blossoms and contemplates his Work.
 O Nanak, to speak of this is as difficult as eating steel! [37]

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ੩੮ ॥

JAT PAAHAARAA DHEERAJ SUNI-AAR, AHARAN MAT VAYD HAT'HI-AAR,
BHAU KHALAA AGAN TAP TAA-O, BHAANDAA BHAA-O AMRIT TIT DHAAL, GHAREE-AI SHABAD SACHEE TAKSAAL,
JIN KAU NADAR KARAM TIN KAAR, NAANAK NADAREE NADAR NIHAAL.

Let self-restraint be the furnace and perseverance the goldsmith.
Make understanding the anvil and spiritual wisdom the hammer.
With the fear of God as bellows, stoke the fire of *tapas*⁴.
In the crucible of love, melt the Nectar of the Name
And impress the mind with the imprint of the Word in the true mint.
Such is the good fortune of those who have been blessed with Divine Vision.
O Nanak, seeing that Vision one is filled with joy! [38]

ਸਲੋਕੁ ॥

SHALOK.
*Salok*⁵.

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥
ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ ੧ ॥

PAVAN GUROO PAANEE PITAA MAATAA DHARAT MEHT, DIVAS RAAT DU-I DAA-EE DAA-I-AA KHAYLAI SAGAL JAGAT,
CHANGI-AA-EE-AA BURI-AA-EE-AA VAACHAI DHARAM HADOOR, KARMEE AAPO AAPANEE KAY NAYRAI KAY DOOR,
JINEE NAAM DHI-AA-I-AA GA-AY MASAKAT GHAAL, NAANAK TAY MUKH UJALAY KAYTEE CHHUTEE NAAL.

Air is the Guru. Water is the Father. Great Earth is the Mother.
Day and night are the male and female caregivers. The whole world is at play.
Goodness and badness is read out in the Court of Dharma.
Our own actions take us near or far.
Those who do the hard work of meditating on the Name,
O Nanak, their faces radiate joy
And they take their holiday, bringing with them many another!

ਸੋਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧

SOHILAA, RAAG GAUREE DEEPAKEE, MEHLAA PEHLAA

Song of Praise, Musical Measure Gauree Deepakee, First Mansion⁶ (Guru Nanak)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

IK ONG KAAR SATIGUR PRASAAD

The One called “God” created this entire universe and with the True Guru’s blessing we receive what we need.

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥
ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ ॥ ੧ ॥
ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥
ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਨਿਤ ਨਿਤ ਜੀਅਤੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥
ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥ ੨ ॥
ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥
ਦੇਹੁ ਸਜਣ ਅਸੀਸਤੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥ ੩ ॥
ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦਤੇ ਨਿਤ ਪਵੰਨਿ ॥
ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥ ੪ ॥ ੧ ॥

JAI GHAR KEERAT AAKHEE-AI KARTAY KAA HO-I BEECHAARO,
TIT GHAR GAAVAHO SOHILAA SIVARIHO SIRIJANAAHARO,
TUM GAAVAHO MAYRAY NIRBHAU KAA SOHILAA,
HAU VAAREE JIT SOHILAI SADAA SUKH HO-I, RAHAA-O,
NIT NIT JEE-ARAY SAMAALIE-AN DAYKAIGAA DAYVANAAHAR,
TAYRAY DAANAI KEEMAT NAA PAVAI TIS DAATAY KAVAN SUMAAR,
SAMBAT SAAHAA LIKHI-AA MIL KAR PAAVAHO TAYL,
DAYHO SAJAN ASEESAREE-AA JI-O HOVAI SAAHIB SI-O MAYL,
GHAR GHAR AYHO PAAHUCHAA SADARAY NIT PAVAN,
SADANAAHARAA SIMAREE-AI NAANAK SAY DIH AAVAAN.

In that house where people speak in praise and meditate on the praiseworthy,

In that house, sing songs of joy and remember the Creator. [1]

Sing the praise of the Fearless One!

I dedicate myself to that joyful song which gives solace without end. [1] *Pause and reflect.*

Day after day, the Giver sees to and looks after his creatures.

Your gifts cannot be appraised! And how can one appraise the Giver? [2]

The day of marriage of the soul-bride has dawned, so my friends, pour oil upon the threshold

And give me your blessings that I might know a perfect union with my Lord. [3]

To each and every home, the call is being sent each day.

O Nanak, meditate on the one who calls. That day is drawing near. [4-1]

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

RAAG AASAA, MEHLAA PEHLAA

Musical Measure Aasaa, First Mansion (Guru Nanak)

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥
ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥ ੧ ॥
ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥
ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥
ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥ ੨ ॥ ੨ ॥

CHHI-A GHAR CHHI-A GUR CHHI-A UPADAYS,
GUR GUR AYKO VAYS ANAYK,
BAABAA JAI GHAR KARTAY KEERAT HO-I,
SO GHAR RAAKH VADAA-EE TO-I, RAHAA-O,
VISU-AY CHASI-AA GHAREE-AA PEHRAA T'HITEE VAAREE MAAHO HO-AA,
SOORAJ AYKO RUT ANAYK, NAANAK KARTAY KAYTAY VAYS.

There are six schools⁷ and six teachers and six their various teachings,
But the Teacher of them all is one, manifest in countless forms. [1]
O Wise One, that school in which the praises of the Creator are sung,
In that school is greatness realized. [1] *Pause and reflect.*

Seconds, minutes, hours, quarters of the day, lunar days, weekdays and months have come into being.
The sun is but one and the seasons endless. O Nanak, the Doer takes many forms! [2-2]

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

RAAG DHANAASREE, MEHLAA PEHLAA

Musical Measure Dhanaasree, First Mansion (Guru Nanak)

ਗਗਨ ਮੈ ਬਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥
ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥ ੧ ॥
ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥ ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥
ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥ ੨ ॥
ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥ ੩ ॥
ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥
ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥ ੪ ॥ ੩ ॥

GAGAN MAI T'HAAL RAV CHAND DEEPAK BANAY TAARIKAA MANDAL JANAK MOTEE,
DHOOP MALA-AANALO PAVAN CHAVARO KARAY SAGAL BANARAA-I FOOLANT JOTEE,
KAISEE AARTEE HO-I, BHAV KHANDANAA TAYREE AARTEE, ANAHATAA SHABAD VAAJANT BHAYREE, RAHAA-O,
SEHS TAV NAIN NAN NAIN HEH TO-EH KAU SEHS MOORAT NANAA AYK TOHEE,
SEHS PAD BIMAL NAN AYK PAD GANDH BIN SEHS TAV GANDH IV CHALAT MOHEE,
SABH MEH JOT JOT HAI SO-I, TIS DAI CHAANAN SABH MEH CHAANAN HO-I,
GUR SAAKHEE JOT PARGAT HO-I, JO TIS BHAAVAI SO AARTEE HO-I,
HAR CHARAN KAMAL MAKARAND LOBIT MANO ANADINO MO-EH AAHEE PI-AASAA,
KIRPAA JAL DAY-EH NAANAK SAARING KAU HO-I JAA TAY TAYRAI NAA-I VAASAA.

In the offering plate of the sky, the sun and moon are votive lamps and the starry constellations are offerings of pearls.

The breeze of the sandal forest is your incense and all the Earth's greenery your floral offering, O Lord of light! [1]
What a worship is this... all the worlds engaged in your service, as heavenly music sounds the drum!⁸ [1] *Pause and reflect.*

Thousands are your eyes and yet you have no eyes. Thousands are your forms and yet you have no form.
Thousands your feet, yet you have no feet. Thousands your noses, but you have no nose. Enchanting is your play. [2]

In all beings, there is but one light. That light is the supreme Light. Every shine comes from that Light divine,
And through the Guru's teachings, we realize that Light. All that happens, is part of this grand worship. [3]

My mind yearns for the honey-sweet lotus feet of the Lord. Night and day, I thirst for them.

Please grant the water of your mercy to Nanak the parched songbird, that he might live in your Name. [4-3]

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

RAAG GAUREE POORBEE, MEHLAA CHAUT'HAA

Musical Measure Gauree Poorbee, Fourth Mansion (Guru Ram Das)

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥
ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥ ੧ ॥
ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥ ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥
ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥ ੨ ॥
ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੈ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥
ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥ ੩ ॥
ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥ ੪ ॥ ੪ ॥

KAAM KARODH NAGAR BAHU BHARI-AA MIL SAADHOO KHANDAL KHANDAA HAY,
POORAB LIKHAT LIKHAY GUR PAA-I-AA MAN HAR LIV MANDAL MANDAA HAY,
KAR SAADHOO ANJULEE PUN VADAA HAY, KAR DANDAUT PUN VADAA HAY, RAHAA-O,
SAAKAT HAR RAS SAAD NA JAANI-AA TIN ANTAR HAUMAI KANDAA HAY,
JI-O JI-O CHALEH CHUBHAI DUKH PAAVEH JAMKAAL SEHEH SIR DANDAA HAY,
HAR JAN HAR HAR NAAM SAMANAY DUKH JANAM MARAN BHAV KHANDAA HAY,
ABINAASEE PURAKH PAA-I-AA PARMAYSAR BAHU SOBH KHAND BRAHMANDAA HAY,
HUM GAREEB MASKEEN PRABH TAYRAY HAR RAAKH RAAKH VAD VADAA HAY,
JAN NAANAK NAAM ADHAAR TAYK HAY HAR NAAMAY HEE SUKH MANDAA HAY.

With lust and anger is this city filled, but in meeting with the disciplined saint, they were smashed to bits.

By a pre-ordained destiny, I have met the Guru and entered the realm of divine love. [1]

Salute the saint with joined hands. This is a very pious act. Lay low your body. This is a very pious act. [1] *Pause and reflect.*

The faithless cynics do not know the taste of God's nectar, for within them is the thorn of pride.

As they walk, that thorn pierces deeper and the greater is their pain, until the blows of death's staff land on their head. [2]

The devotees of God are absorbed in the Name and overcome the fear of birth and death.

They realize the indestructible Being and are greatly honoured on all continents and in all worlds. [3]

I am poor and meritless, but I belong to you. O God, save, save me, for you are the greatest of the great!

Humble Nanak's support is the Name. The Name of God alone is his haven of happiness and peace. [4-4]

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

RAAG GAUREE POORBEE, MEHLAA PANJVAA

Musical Measure Gauree Poorbee, Fifth Mansion (Guru Arjun)

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥
ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥ ੧ ॥
ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥
ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥ ੨ ॥
ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥
ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥ ੩ ॥
ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥
ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥ ੪ ॥ ੫ ॥

KARAU BAYNANTEE SUNAHO MAYRAY MEETAA SANT TEHL KEE BAYLAA,
EEHAA KHAAT CHALAHO HAR LAHAA AAGAI BASAN SUHAYLAA,
AUDH GHATAI DINAS RAINAARAY MAN GUR MIL KAAJ SAVAARAY, RAHAA-O,
IHO SANSAR BIKAR SANSAY MEH TARI-O BRAHAM GI-AANEE,
JISEH JAGAA-I PEE-AAVAI IHO RAS AKAT'H KAT'HAA TIN JAANEE,
JAA KAU AA-AY SO-EE BIHAJJHAHO HAR GUR TAY MANEH BASAYRAA,
NIJ GHAR MEHL PAAVAHO SUKH SEHJAY BAHUR NA HO-IGO FAYRAA,
ANTARJAAMEE PURAKH BIDHAATAY SARDHAA MAN KEE POORAY,
NAANAK DAAS IHAI SUKH MAANGAI MO KAU KAR SANTAN KEE DHOORAY.

Listen, my friends, I beg you. Now is the time to serve the saints.

You will earn spiritual profit here and your life tomorrow will be sweet. [1]

This lifetime grows shorter each day and night. Open your heart to the Guru and settle your affairs. [1] *Pause and reflect.*

This world of flux and anxiety is crossed by those who know the Creator.

Those who are awakened, drink the essence of spiritual understanding and gain unspeakable wisdom. [2]

Purchase only that commodity for which you came here and, through the Guru, God will live in your heart.

In your own home, you will easily find the mansion of peace and not wander lost in rebirths again. [3]

O Knower of the secrets of our hearts! Fulfiller of desires! Please grant my heart's desire!

Servant Nanak prays for this happiness, that he might be the dust of the feet of the saints! [4-5]

¹ 18,000 worlds are mentioned in the *Talmud*, which is the commentary on the Torah compiled by Jewish scholars. They are also cited by the medieval Muslim philosopher, Suhrawardi in *Bitstan-al-Qulub*.

² *gopis*: the milkmaid devotees of Lord Krishna

³ The three disciples are by name: Brahma the Creator, Vishnu the Sustainer and Shiva the God of Change – the gods of the Indian trinity.

⁴ *tapas*: One of the three pillars of yoga (the others being self-awareness and dedication of the fruits of one's efforts), *tapas* is the exercise of undergoing hardship in order to more fully realize the potency of spirit. *Tapas* has been depicted by Yogi Bhajan as “psychic heat.”

⁵ *Salok*: A *salok* is a verse. Literally, it is a “divine world” (*sa* “divine” + *lok* “world”). The *salok* marks the beginning of the third and final section of the Japji. First is the *Mool Mantra*. Next come the thirty-eight verses, known as *pauris* or “steps,” and finally the *salok*. In all, there are forty verses.

⁶ “Mansion” is the term used for the Guru in the heading describing a piece of *Gurbaanee*. Closely related to this word “MEHL” is “Mahal” as in “Taj Mahal”, the famous tomb of Mumtaz Mahal in Agra. In *Gurbaanee*, the first Guru, Nanak, is depicted as the “first mansion”, Guru Angad, the second as “the second mansion”, and so on...

⁷ The “six schools” are India's six traditional systems of philosophy. These systems are namely: Mimamsa, Nyaya, Samkya, Vedanta, Visheshika, and Yoga. Each has its distinctive outlook on the world, including how it was created, the nature of ignorance, and how a person might realize liberation.

⁸ This piece of *Gurbaanee* takes its inspiration from the Guru Nanak's visit to the grand temple of Jaganath Puri, where ceremonial rituals assume huge and elaborate dimensions. Our English “juggernaut” takes its meaning from this place. As the *Gurbaanee* states, Guru Nanak found the endless worship performed by the powers of nature more inspiring than the worship contrived by priests in the temple of Jaganath, “Lord of the Universe”.