ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥

ਜਾਪੁ ਸਾਹਿਬ

Jàp Sàhib

Part 1: Gurmukhi with Transliteration & Synopsis of seven different English Translations with Colour-Code Dictionary

Introduction
Translations
Literature

Introduction

Duality, Polarity and the Thin Path In-Between

In this time of kali yug - the dark age of discord - the prevalent experience of the human being is duality. Mental activity dominates self perception, and duality is the very nature of the human mind. We can only think within the contrast of polarities, right and wrong, good and bad, attraction and repulsion, positive and negative mind. The neutral mind, intuition, the voice of the heart, which can transcend the confined thinking process and align us into a more global picture of the Will and Guidance of Divine Existence (the Hukam), are rarely developed and used.

The teachings for kali yug often give pairs of balancing polarities which help to transcend duality through mental paradox and balanced lifestyle: Miri - Piri (living in the world - with spiritual essence and priority), Bana - Bani (outer appearance and sign - inner purification and reconnection through the Divine word), Seva - Simran (selfless service - remembrance through continued meditation), Karta - Purkh (doer, matter with qualities - pure spirit and consciousness), Bhakti - Shakti (devotion and surrender - strength and responsibility), groom and bride, husband and wife, male and female, solar and lunar, ida (ira) and pingala. These pairs describe the two poles between which the rope of life is tied.

The teachings encourage the student to strive in work (kirat karni, seva), meditation (nam japo, simran, bani) and even warfare (kirpaan), in order to prepare for the marriage with the forgotten Beloved, but always remind us that the place from which we start to strive, the ego, is an illusion and has no power or ultimate reality. The simultaneous cultivation of humility and courage, of necessary action when called but non-attachment to results and fruits of action, is the narrow path of the devotee's lifestyle, thinner than a sword's edge, finer than a hair.

This also illustrates the impossibility of a true student to ever be on the right side of any situation. The purpose of the Guru is to facilitate the death of the illusionary being of the student - the ego - before the death of the physical body. Every confirmation of the student being "right" in any situation would confirm and strengthen the ego and would be counterproductive to this most difficult long-term purpose.

Two Legs to Walk, Two Wings to Fly

Although the essence of these teaching was created together with and inscribed into creation at the very beginning already, we were blessed in the middle of the last millennium with a new manifestation from the Lunar (Guru Nanak from Bedi lineage) to the Solar (Guru Gobind Singh from Sodi lineage), from the Bhakti poetry of the first Gurus and Bhagats to the distinctly different taste and feeling of Guru Gobind Singh's poetry of predominantly warrior spirit and royal courage. The two ends of this spectrum of existence are encapsulated nowhere more beautifully and potent than in the combination of the two compositions of Guru Nanak's Japji Sahib and Guru Gobind Singh's Jaap Sahib.

Both are the opening chapters of two treasures of Divine revelation, the Siri Guru Adi Granth and the Siri Dasam Granth, respectively. Again a pair of brother and sister, mother and father, two legs to walk on, two wings to fly. Both compositions are usually read together every day in the Amrit Vela and for the occasion of the Amrit Sanchaar, the baptism ceremony, which infuses the spirit of their sound - the naad - into the Amrit - the nectar of immortality - administered to the student onto the crown chakra (the tenth gate), into the eyes, and into the inside of the body by drinking. The two centuries between the conception of these two corner-stones of the Dharma exemplify a journey of both, the individual student and the community of saints, from the awakening of purity, simplicity and humility in communion with existence to the royalty and uncompromising bravery of the warrior-saint, from Bhakti to Shakti.

Guru Gobind Singh's Jaap Sahib - The Rhythm of War Dance

Guru Gobind Singh's Jaap Sahib explicitly employs rhythm and phonetic imitations (onomatopoeia) to evoke warrior spirit, the rhythm of war dance, galloping horses, clashing swords - a war first and foremost against the laziness of consciousness, to overcome the slavery of the Self to the tyranny of the alliance of Maya, mind (man) and the desires of the senses, the latter often exemplified as the five thieves of greed, lust, anger, attachment and ego-pride. To expand the variety of sound-colours and sound-scapes, Guru Gobind Singh uses a number of languages - all transliterated to the Gurbani script - which provide more primal sound syllables (akhris, phonemes), resonating in turn with a greater variety of elementary energies and activity patterns of the brain and psycho-emotional states. The use of more languages allows more sophistication in sound-scape poetry but also requires from the reader more skill for pronunciation and understanding.

Compared to Guru Nanak's Japji Sahib, the content of Jaap Sahib seems less concerned with statements of teachings and philosophy than with variously structured praises of uttermost phonetic beauty and sophistication. For the most part, it contains descriptions of the Divine in form of negations - un-dying, no-form, in-vincible, without name, beyond elements - which counteracts the mind's tendency to try and figure out, categorise and understand in order to feel save and sure of knowing. The continuous negation of tangible attributes makes the mind surrender at the attempt to understand and confine Existence. Japji Sahib, on the other hand, stresses the infinity, endlessness and countlessness of Existence to achieve the same surrender of the controlling mind and to bring us into a state of wonder, innocence and awe.

Whereas Japji Sahib is structured and numbered into 38 Pauris ("steps") and 2 Sloks, Jaap Sahib is divided into 22 sections, most of them titled as chand ("chant"). However, the numbering in Jaap Sahib is not by chands, but by 199 lines. The different chands vary in length and, most importantly, in rhythm and phonetic, giving them their distinct energy and effect. These chands seem to be designed to be read each in their particular rhythm and speed which unfolds and enhances their particular flavour. Overall, Jaap Sahib is to be read not too slow, but rather swift and every moving, like a dancing warrior. Some chands give their reading instruction and style in their title: Bhujang prayaad ("swiftly moving cobra"), Chaachree ("Lightning"), Charpat ("Strike"), Madhubhaar ("middle weight") etc.

The Guru's Beloved's Miscellanea

- The Jaap Sahib was composed by Guru Gobind Singh at Bhagpura, Anandpur Sahib in 1677. Chaupa Singh narrates that the Guru dictated the composition himself when he was about 16 years of age. [1] [Note: Guru Gobind Singh was born in 1666, in the year 1677, he would have been ca 11 years old.]
- The languages used in Jaap Sahib are Braj Bhāshā (medieval Hindi poetry language that was often recited together with dance or martial arts movements), Persian, Arabic, Urdu, Prakrit and Sanskrit. [2]
- Jaap Sahib opens the Siri Dasam Granth Sahib on pages 1-10. [3] (Japji Sahib opens the Siri Guru Adi Granth Sahib on pages 1-8.)
- Jaap Sahib is the second bani in the Nitnem (daily recitation of liturgic Gurbani) and in the Amrit ceremony (baptism) by the Panj Piaare, recited after Japji Sahib and followed by Tua Prasad Svaye, Chaupaee Sahib and Anand Sahib ("panj bania," the 5 prayers).
- The words "Jaap" and "Jap" both translate as recite, repeat, utter, meditate, chant, and also understand. [4]
- Yogi Bhajan made extensive use of the entire Jaap Sahib to be listened to during certain sacred exercises (yoga) and especially of the chants Chāchrī Chhand Tva Prasād ("Gobinde Mukande", also called "Guru Gayatri Mantra", associated with and equivalent to the traditional Hindu Gayatri Mantra), Ek Achharī Chhand ("Ajai Alai"), the last lines of the last Bhujang Prayād Chhand ("Chattr Chakkr Vartee"), and the mangala charan Chhapai Chhand Tva Prasād ("Chakr Chihan") to be recited during exercises and meditations. [5]

- Quotes from various Rehitnamas in English translation: [6]
  - Prashan uttar: *"Arise with the dawn and with love subdue your mind. Repeat the sacred words Vaahi Guroo. Having bathed recite both Japji and Jaap."*
  - Sakhi Rahit Ki: *"During the last watch of the night, a Sikh should arise, bathe, and after cleaning his teeth, should read both the Japji and Jaap. He who is unable to read should recite from memory two stanzas of both Japji and Jaap. [...] At midday he should wash his feet and hands, having done so he should recite both Japji and Jaap."*
  - Desa Singh Rahitnama: *"Arise at daybreak and, having bathed, recite Japji and Jaap. Give gifts as your resources permit, for thus you will be accounted a supremely wise Singh."*
  - Daya Singh Rahitnama: *"He wears white kachhera and a turban of blue; faithfully he recites both Japji and Jaap."*
  - Prem Sumarg conveys figuratively: In the last watch of the night recite Japji and Jaap five times each, and likewise Anand. […] Anyone who does not know how to recite these compositions, should recite seven times each the Mool Mantra of Japji and the Mangala Charan of Jaap, respectively, which are equivalent to one full recitation of each of the compositions.
  - Namdhari Rahitnama: *"Commit both Japji and Jaap to memory, and also Shabad Hazare."*
  - Prahilad Rai Rahitnama: *"He who eats food without first reciting Japji and Jaap is like a worm's excrement and has wasted their birth."*
- It is said that Shaheed Baba Deep Singh recited every day 108 times Japji Sahib and 108 times Jaap Sahib. One possible understanding of this unbelievable fact is that Baba Deep Singh recited these compositions in his life so often and with highest intensity and dedication, that they became "anahad ajapa" in his being. Each and every cell of his body, mind and soul was vibrating continuously these compositions automatically and Baba Deep Singh became himself the naad of both Japji Sahib and Jaap Sahib in their complete purity and power.

[1] P.S. Padam, Rahitnaame, 4th edition, 1989; Dr. Kamalroop Singh Nihang, Jaap Sahib by Guru Gobind Singh, 2017

[2] wikipedia.org, sikhiwiki.org, Dr. Kamalroop Singh Nihang, Japu Sahib by Guru Gobind Singh, 2017

[3] Guru Gobind Singh, Dasven Patshah Ka Granth (Siri Dasam Granth Sahib)

[4] wikipedia.org, sikhiwiki.org

[5] Yogi Bhajan, The Aquarian Teacher

[6] W.H. McLeod, Sikhs of the Khalsa, 2003

ੴ

Translation Synopsis

	Prof Gurbachan Singh (1997) www.panthrattan.com Dr Sant Singh Khalsa[1] www.gurbanifiles.org	Surinder Singh Kohli (2003) www.sridasam.org www.searchgurbani.com	Dr Kamalroop Singh Nihang (2017)	Shri Surendra Nath & Baba Virsa Singh (Gobind Sadan, 1996) www.gobindsadan.org	Dr Rabinder Powar (2005) archive.org books.sikhbookclub.com	Dr Jodh Singh & Dr Dharam Singh (1999)	Dr Kulwant Singh Khokhar www.gurbanifiles.org www.thesikhlife.com
੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥ ਜਾਪੁ ॥ ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦ ॥ Ik Onkār Satgur Prasād. Srī Wāhegurū Jī Kī Fatehe. Jāp. Srī Mukhvāk Pātsāhī Dasvi.							
ਛਪੈ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥ Chhapai Chhand. Tva Prasād.			Six Stanzas. By Your Grace.				
ਚੱਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥ Chakkr chihan ar baran jāt ar pāt nahin jehe.	God is without any mark, quoit, colour, caste or creed.	He who is without mark or sign, He who is without caste or line.	Without physical appearance, caste, sub-caste or lineage.	O Lord, Thou art without any form, symbol, caste, class, or lineage.	Beyond form or figure, beyond the classifications of varna, caste or creed.	You have no specific physical appearance, nor you have any varna, caste or sub-caste.	You are free of figure or features, color, caste or lineage. You have no physical form.
ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹਿ ਨ ਸਕਤਿ ਕਿਹ ॥ Rūp rang ar rekh bhekh ko-ū kahe na sakat kihe.	No one can give any explanation of His form, dress, outline and complexion.	He who is without colour or form, and without any distinctive norm.	Your form, colour, outline, or attire, nobody has the ability to describe it.	None can describe Thy form, hue, garb, or shape.	No one can describe Thy complexion or color, dress or design.	Nobody can describe your features, complexion, your outlines or your garb.	Nobody can tell about Your figure, color, features and clothes. You have no appearance.
ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜ ਕਹਿੱਜੈ ॥ Achal mūrat anbhau prakās amitoj kahi-jjai.	God's form is stable, He is self-illuminated, with immeasurable power.	He who is without limit and motion, All effulgence, non-descript Ocean.	Limitless-form of Fearless Radiant-light, You can be described as Limitless bravery.	Eternal and immutable, resplendent in Thine own Light, Thy Power is without any limit.	The eternal form, experienced as light, Thy power is beyond measure.	Eternal being, Self-Effulgent Possessor of infinite powers - this is how you are addressed.	You are called of the Permanent-Form, Immortal, Self-Created, and Extremely Powerful. You are Self-Created, Eternal and the Doer.
ਕੋਟਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਣਿ ਸ਼ਾਹਿ ਸ਼ਾਹਾਣਿ ਗਣਿੱਜੈ ॥ koṭ indr indrāṉ sāhe sāhāṉ gaṉi-jjai.	God is the king of millions of kings, and the King of kings of gods.	The Lord of millions of Indras and kings,	The King of millions of Indras, You are counted as the Sovereign of sovereigns.	Thou art the Lord of all Indras and the King of all kings.	Thou art known as Indra of Indras, Lord of lords.	You are the supreme among the millions of Indras, the God of gods, and the Ruler of rulers.	You are considered King of god Indra, and King of the kings. You are the Highest of All.
ਤ੍ਰਿਭਵਣ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ ਨੇਤ ਨੇਤ ਬਨ ਤ੍ਰਿਣ ਕਹਤ ॥ Tribhavaṉ mahīp sur nar asur net net ban triṉ kahat.	God is the Lord of three worlds (land, air, water) not only gods, men and demons, but the whole vegetable world announces that none is equal and alike God.	the Master of all worlds and beings. Each twig of the foliage proclaims: "Not this Thou art."	Of the three worlds of angels men and demons, the forests, and each leaf, describes You as 'not this not this'	Sovereign of the three worlds, Mortals, gods, demons, Even blades of grass in the forests ever proclaim Thou art infinite.	Thou art the ruler of the three worlds, Gods, men, demons and all creations acclaim: Thou art beyond any description.	The Ruler of three worlds, this is not He, this is not He, by the gods, humans and demons as well as by every leaf of grass in the forest: they all acknowledge your infinity.	Kings of the three worlds, gods, people, demons, and even grass and straws call You Limitless.
ਤ੍ਵ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ ॥੧॥ Tav sarab nām kathai kavan karam nām barnat sumat.	None can utter all of Your names. Wise men who realise Your virtues, call You in the same way.	All Thy Names cannot be told. One doth impart Thy Action-Name with benign heart.	Who can expound all Your names? With Your pure wisdom Your attribute names are described.	Who can ever recite all Thy names! Inspired by Thy grace, I recite the names describing Thy deeds.	Who can describe all Thy names! With Thy grace the attributive names are being described.	Who can express all of your names, and that is why the wise men have described only your functional names.	Who can tell Your real Name? The ability is this much only that I can tell Your Names based only on Your Actions.
ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥ Bhujang prayād chhand.	(2 - 28)		Swift Moving Cobra Stanza.				
ਨਮਸਤ੍ਵੰ ਅਕਾਲੇ ॥ ਨਮਸਤ੍ਵੰ ਕ੍ਰਿਪਾਲੇ ॥ Namastwang akāle. Namastwang kripāle. ਨਮਸਤੰ ਅਰੂਪੇ ॥ ਨਮਸਤੰ ਅਨੂਪੇ ॥੨॥ Namastang arūpe. Namstang anūpe.	Salutation to the Immortal. Salutation to the Compassionate. Salutation to the Formless. Salutation to the Unrivalled.	Salutation to Thee O Timeless Lord! Salutation to Thee O Beneficent Lord! Salutation to Thee O Formless Lord! Salutation to Thee O Wonderful Lord!	Salutations to You the Timeless. Salutations to You the Merciful. Salutations to You with No-form. Salutations to You the Incomparable.	All reverence to the Eternal One, All reverence to the Merciful One, All reverence to the Formless One, All reverence to the Peerless One.	Bow to the One who is timeless, who is benignant, who is formless, who is unequalled.	Salutation to the One beyond Time, Salutation to the Mercy-incarnate, Salutation to the formless, Salutation to the Incomparable.	I bow to You the Deathless (Immortal), I bow to You the Benevolent. I bow to You the Formless, I bow to You the Incomparable One.
ਨਮਸਤੰ ਅਭੇਖੇ ॥ ਨਮਸਤੰ ਅਲੇਖੇ ॥ Namastang abhekhe. Namastang alekhe. ਨਮਸਤੰ ਅਕਾਏ ॥ ਨਮਸਤੰ ਅਜਾਏ ॥੩॥ Namastang akāe. Namastang ajāe.	Salutation to the Unattired. Salutation to God who is beyond portraiture. Salutation to the incorporeal. Salutation to the Unborn.	Salutation to Thee O Garbless Lord! Salutation to Thee O Accountless Lord! Salutation to Thee O Bodyless Lord! Salutation to Thee O Unborn Lord!	Salutations to You with No-attire. Salutations to You the Inexpressible. Salutations to You the Bodiless. Salutations to You the Unborn.	All reverence to the Garbless One, All reverence to the One beyond the scope of written word, All reverence to the Formless One, All reverence to the One beyond the scope of birth.	Bow to the One who is beyond [dress][2]. who is beyond description, who is beyond physical form, who is beyond birth.	Salutation to the One without specific garb, Salutation to the Inexpressible, Salutation to the Bodiless, Salutation to the ever unborn.	I bow to You without a special dress, I bow to You the Unexplainable. I bow to You without physical body, I bow to You the Unborn (Self-Created).
ਨਮਸਤੰ ਅਗੰਜੇ ॥ ਨਮਸਤੰ ਅਭੰਜੇ ॥ Namastang aganje. Namastang abhanje. ਨਮਸਤੰ ਅਨਾਮੇ ॥ ਨਮਸਤੰ ਅਠਾਮੇ ॥੪॥ Namastang nāme. Namastang athāme.	Salutation to the Impregnable. Salutation to the Indestructible. Salutation to God who is beyond name. Salutation to God who is beyond place.	Salutation to Thee O Indestructible Lord! Salutation to Thee O Indivisible Lord! Salutation to Thee O Nameless Lord! Salutation to Thee O Non-Spatial Lord!	Salutations to You the Indestructible. Salutations to You the Indivisible. Salutations to You the Nameless. Salutations to You Beyond-location.	All reverence to the Unconquerable One, All reverence to the Indestructible One, All reverence to the Nameless One, All reverence to Thee, Abodeless.	Bow to the One who is invincible, who is indestructible, who is nameless, who is abodeless.	Salutation to the One Indestructible, Salutation to the indivisible, Salutation to the Nameless, Salutation to the One who dwells not at a specified place.	I bow to You Who cannot be defeated, I bow to You the Indestructible. I bow to You the Nameless One, I bow to You without a home.
ਨਮਸਤੰ ਅਕਰਮੰ ॥ ਨਮਸਤੰ ਅਧਰਮੰ ॥ Namastang akarmang. Namastang adharmang. ਨਮਸਤੰ ਅਨਾਮੰ ॥ ਨਮਸਤੰ ਅਧਾਮੰ ॥੫॥ Namastang anāmang. Namastang adhāmang.	Salutation to God who is beyond deeds. Salutation to God who is beyond customary observances. Salutation to God who is beyond name. Salutation to God who is beyond home.	Salutation to Thee O Deedless Lord! Salutation to Thee O Non-Religious Lord! Salutation to Thee O Nameless Lord! Salutation to Thee O Abodeless Lord!	Salutations to You Beyond-action. Salutations to You Beyond-religion. Salutations to You the Nameless. Salutations to You Beyond-sacred-places.	All reverence to the One beyond deeds, All reverence to the One beyond creeds, All reverence to the One beyond names, All reverence to the One beyond any fixed locale.	Bow to tiie One who is beyond deeds, who is beyond duties, who is nameless, who is beyond locale.	Salutation to the One beyond all actions, Salutation to the One who is beyond all religions, Salutation to the Nameless, Salutation to the One who belongs to no specific religious place.	I bow to You higher than actions, and higher than Dharma. I bow to You free from names, I bow to You free from any set place.
ਨਮਸਤੰ ਅਜੀਤੇ ॥ ਨਮਸਤੰ ਅਭੀਤੇ ॥ Namastang ajīte. Namastang abhīte. ਨਮਸਤੰ ਅਬਾਹੇ ॥ ਨਮਸਤੰ ਅਢਾਹੇ ॥੬॥ Namastang abāhe. Namastang aḏhāhe.	Salutation to the Impregnable. Salutation to the Fearless. Salutation to the Immutable. Salutation to the Infallible.	Salutation to Thee O Unconquerable Lord! Salutation to Thee O Fearless Lord! Salutation to Thee O Vehicleless Lord! Salutation to Thee O Unfallen Lord!	Salutations to You the Invincible. Salutations to You the Fearless. Salutations to You the Eternal. Salutations to You the Imperishable.	All reverence to the Unconquerable One, All reverence to the Fearless One, All reverence to the Unshakeable One, All reverence to the Invincible One.	Bow to the One who is invincible, who is fearless, who is immovable, who is indestructible.	Salutation to the One Invincible, Salutation to the Fearless, Salutation to the Eternal One, Salutation to the Indestructible.	I bow to You the Unconquerable, I bow to You the Fearless. I bow to You the Unchangeable, I bow to You the Immortal.
ਨਮਸਤੰ ਅਨੀਲੇ ॥ ਨਮਸਤੰ ਅਨਾਦੇ ॥ Namastang anīle. Namastang anāde. ਨਮਸਤੰ ਅਛੇਦੇ ॥ ਨਮਸਤੰ ਅਗਾਧੇ ॥੭॥ Namastang achhede. Namastang agādhe.	Salutation to God who is beyond colour and form. Salutation to God who is beyond beginning. Salutation to the Impenetrable. Salutation to the Unfathomable.	Salutation to Thee O Colourless Lord! Salutation to Thee O Beginningless Lord! Salutation to Thee O Blemishless Lord! Salutation to Thee O Infinite Lord!	Salutations to You Without-colour. Salutations to You the Endless. Salutations to You the Impenetrable. Salutations to You the Unfathomable.	All reverence to the One without color or hue, All reverence to the One who hath no beginning, All reverence to the Impenetrable One, All reverence to the Unfathomable One.	Bow to the One who is beyond the color, who is beyond beginning, who is impenetrable, who is unfathomable.	Salutation to the One Resplendent without colour, Salutation to the Primal One, Salutation to the Impenetrable, Salutation to the Unfathomable.	I bow to You the Colorless, I bow to You the Beginningless. I bow to You the Indestructible, I bow to You the Immeasurable.
ਨਮਸਤੰ ਅਗੰਜੇ ॥ ਨਮਸਤੰ ਅਭੰਜੇ ॥ Namastang aganje. Namastang abhanje. ਨਮਸਤੰ ਉਦਾਰੇ ॥ ਨਮਸਤੰ ਅਪਾਰੇ ॥੮॥ Namastang ūdāre. Namastang apāre.	Salutation to the Impenertrable. Salutation to the Indestructible. Salutation to the Liberator. Salutation to the Inestimable.	Salutation to Thee O Cleaveless Lord! Salutation to Thee O Partless Lord! Salutation to Thee O Generous lord! Salutation to Thee O Limitless Lord!	Salutations to You the Indestructible. Salutations to You the Indivisible. Salutations to You the Generous. Salutations to You the Infinite.	All reverence to the Unconquerable One, All reverence to the Indestructible One, All reverence to the ever Generous One, All reverence to the Unfathomable One.	Bow to the One who cannot be conquered, who cannot be destroyed, who Is magnanimous, who is unsurpassable.	Salutation to the One Indestructible, Salutation to the Indivisible, Salutation to the Generous, Salutation to the Infinite.	I bow to You the Unconquerable, I bow to You the Indestructible. I bow to You the Broadminded, I bow to You the Limitless.
ਨਮਸਤੰ ਸੁ ਏਕੈ ॥ ਨਮਸਤੰ ਅਨੇਕੈ ॥ Namastang su ekai. Namastang anekai. ਨਮਸਤੰ ਅਭੂਤੇ ॥ ਨਮਸਤੰ ਅਜੂਪੇ ॥੯॥ Namastang abhūte. Namastang ajūpe.	Salutation to the Unique. Salutation to the Multifarious. Salutation to God who is beyond element. Salutation to God who does not require any Immolation.	Salutation to Thee O The only One Lord! Salutation to Thee O The Multi-form Lord! Salutation to Thee O Non-elemental Lord! Salutation to Thee O Bondless Lord!	Salutations to You always One. Salutations to You always Many. Salutations to You not of five elements. Salutations to You free of bondage.	All reverence to the Absolute One, Who art yet manifest in myriad forms, All reverence to the One beyond physical elements, All reverence to the One beyond all bonds.	Bow to the One who embodies oneness, who has innumerable forms, who is not dependent on the 5 elements, whose boundaries cannot be marked.	Salutation to the One, Salutation to the One-turned-Many, Salutation to the One not made of five elements, Salutation to the One free from all bondage.	I bow to You the Only One, I bow to You the Countless. I bow to You free from five elements, I bow to You the Free One.
ਨਮਸਤੰ ਨ੍ਰਿਕਰਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਭਰਮੇ ॥ Namastang nri-karme. Namastang nri-bharme. ਨਮਸਤੰ ਨ੍ਰਿਦੇਸੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਭੇਸੇ ॥੧੦॥ Namastang nri-dese. Namastang nri-bhese.	Salutation to God who is beyond ritual ceremonies. Salutation to the Indubitable. Salutation to God who does not belong to any country. Salutation to the Unattired.	Salutation to Thee O Deedless Lord! Salutation to Thee O Doubtless Lord! Salutation to Thee O Homeless Lord! Salutation to Thee O Garbless Lord!	Salutations to You with No-karma. Salutations to You with No-doubt. Salutations to You with No-country. Salutations to You with No-attire.	All reverence to the One beyond all deeds, All reverence to the One beyond all delusions, All reverence to One who has no country, All reverence to One who has no garb.	Bow to the One who Is beyond actions, who is beyond illusions, who is beyond countries, who is without any [dress].	Salutation to the One free from ritualistic Karma, Salutation to the One free from dubiety, Salutation to the One not of a particular country, Salutation to the One having no specific garb.	I bow to You free from actions, I bow to You free from doubts. I bow to You free from a set place, I bow to You free from a set dress.
ਨਮਸਤੰ ਨ੍ਰਿਨਾਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਕਾਮੇ ॥ Namastang nri-nāme. Namastang nri-kāme. ਨਮਸਤੰ ਨ੍ਰਿਧਾਤੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਘਾਤੇ ॥੧੧॥ Namastang nri-dhāte. Namastang nri-ghāte.	Salutation to God who is beyond name. Salutation to God who is beyond sensual desires. Salutation to the Unsubstantial. Salutation to the Unbruised.	Salutation to Thee O Nameless Lord! Salutation to Thee O Desireless Lord! Salutation to Thee O Non-elemental Lord! Salutation to Thee O invincible Lord!	Salutations to You with No-Names. Salutations to You with No-desires. Salutations to You with No-elements. Salutations to You Beyond-attack.	All reverence to the One who has no name, All reverence to the One who has no desire, All reverence to the One beyond physical elements, All reverence to the One beyond assault.	Bow to the One who is nameless, who has no desire, who is beyond physical elements, who cannot be hurt.	Salutation to the One beyond all Name, Salutation to the One beyond all desires, Salutation to the One beyond all elements, Salutation to the One not susceptible to blows.	I bow to You, the Nameless, I bow to You the Desireless. I bow to You the Elementless (Bodiless), I bow to You the Deathless.
ਨਮਸਤੰ ਨ੍ਰਿਧੂਤੇ ॥ ਨਮਸਤੰ ਅਭੂਤੇ ॥ Namastang nri-dhūte. Namastang abhūte. ਨਮਸਤੰ ਅਲੋਕੇ ॥ ਨਮਸਤੰ ਅਸੋਕੇ ॥੧੨॥ Namastang aloke. Namastang asoke.	Salutation to the Immovable. Salutation to the Unsubstantial. Salutation to the Invisible. Salutation to the Impassible.	Salutation to Thee O Motionless Lord! Salutation to Thee O Elementless Lord! Salutation to Thee O Invincible Lord! Salutation to Thee O Griefless Lord!	Salutations to the Invincible. Salutations to the Formless. Salutations to the Invisible. Salutations to the Sorrowless.	All reverence to the ever steady One, All reverence to the One beyond physical elements, All reverence to the One who cannot be seen, All reverence to the One beyond sorrow or grief.	Bow to the One who is beyond all displacements, who is beyond all elements, who is beyond the phenomenal world, who is beyond all sorrows.	Salutation to the One Invincible, Salutation to the Formless, Salutation to the Invisible, Salutation to the Sorrowless.	I bow to You the Constant One, I bow to You the Elementless. I bow to You the Invisible, I bow to You Who is free from Sorrow.
ਨਮਸਤੰ ਨ੍ਰਿਤਾਪੇ ॥ ਨਮਸਤੰ ਅਥਾਪੇ ॥ Namastang nri-tāpe. Namastang athāpe. ਨਮਸਤੰ ਤ੍ਰਿਮਾਨੇ ॥ ਨਮਸਤੰ ਨਿਧਾਨੇ ॥੧੩॥ Namastang tri-māne. Namastang nidhāne.	Salutation to the Immunity. Salutation to God who cannot be installed as a statue. Salutation to God who is respected in the 3 worlds. Salutation to the Treasurer.	Salutation to Thee O Woeless Lord! Salutation to Thee O Non-established Lord! Salutation to Thee O Universally-Honoured Lord! Salutation to Thee O Treasure Lord!	Salutations to You with No-suffering. Salutations to You Beyond being established. Salutations to You Honoured in the 3 worlds. Salutations to the Treasure-House (of all qualities).	All reverence to the One beyond affliction, All reverence to the One whom none can install, All reverence to the One worshipped in all aeons, All reverence to the greatest Treasure of all.	Bow to the One who is beyond passion, who is beyond any installation, who is honored in the 3 worlds, who is a treasure Himself.	Salutation to the One sans suffering, Salutation to the Self-Existent, Salutation to the One honoured in the 3 worlds, Salutation to the Treasure-House of all qualities.	I bow to You Who has no afflictions, I bow to You Who cannot be installed. I bow to the One worshipped in the 3 worlds. I bow to You the Treasure of everything.
ਨਮਸਤੰ ਅਗਾਹੇ ॥ ਨਮਸਤੰ ਅਬਾਹੇ ॥ Namastang agāhe. Namastang abāhe. ਨਮਸਤੰ ਤ੍ਰਿਬਰਗੇ ॥ ਨਮਸਤੰ ਅਸਰਗੇ ॥੧੪॥ Namastang tri-barge. Namastang asarge.	Salutation to the Unfathomable. Salutation to the Immutable. Salutation to the Source of the 3 Supreme virtues. Salutation to the Uncreatable.	Salutation to Thee O Bottomless Lord! Salutation to Thee O Motionless Lord! Salutation to Thee O Virtue-full Lord! Salutation to Thee O Unborn Lord!	Salutations to You the Unfathomable. Salutations to the One in need of No vehicle. Salutations to You of 3 virtues.[3] Salutations to the Unborn.	All reverence to the Unfathomable One, All reverence to the Unshakeable One, All reverence to the One worshipped in all modes, All reverence to the One never created nor born.	Bow to the One who is immeasurable, who is inexplicable, who is endowed with all 3 qualities, who cannot be created.	Salutation to the One Unfathomable, Salutation to the Self-Propellant, Salutation to the Embodiment of 3 ideals, Salutation to the Unborn.	I bow to the Immeasurable. I bow to the Steady, Unchangeable. I bow to the Master of 3 attributes - Truth, Consciousness, and Bliss.
ਨਮਸਤੰ ਪ੍ਰਭੋਗੇ ॥ ਨਮਸਤੰ ਸੁ ਜੋਗੇ ॥ Namastang pra-bhoge. Namastang su-joge. ਨਮਸਤੰ ਅਰੰਗੇ ॥ ਨਮਸਤੰ ਅਭੰਗੇ ॥੧੫॥ Namastang arange. Namastang abhange.	Salutation to God who enjoys all pleasures. Salutation to the Immanent. Salutation to God who is beyond colour. Salutation to the Indestructible.	Salutation to Thee O Enjoyer Lord! Salutation to Thee O Well-united Lord! Salutation to Thee O Colourless Lord! Salutation to Thee O Immortal Lord!	Salutations to the great Enjoyer. Salutations to the practicing Ascetic. Salutations to You with No-colour. Salutations to the Indestructible.	All reverence to the Divine Reveller, All reverence to the Divine Ascetic, All reverence to the One without any hue, All reverence to the ever indestructible One.	Bow to the One who is the source of all enjoyment, who is the creator of all auspicious occasions, who is without any color, who is indestructible.	Salutation to the great Enjoyer, Salutation to the Intense Pervader, Salutation to the One without colour, Salutation to the Indestructible.	I bow to the Enjoyer of everything. I bow to the One present in everything. I bow to the Colorless. I bow to the Indestructible.
ਨਮਸਤੰ ਅਗੰਮੇ ॥ ਨਮਸਤਸਤੁ ਰੰਮੇ ॥ Namastang aganme. Namastast ranme. ਨਮਸਤੰ ਜਲਾਸਰੇ ॥ ਨਮਸਤੰ ਨਿਰਾਸਰੇ ॥੧੬॥ Namastang jalāsare. Namastang nir-āsare.	Salutation to the Impassible. Salutation to the Inimitable. Salutation to the fathomless Ocean. Salutation to God who is beyond support.	Salutation to Thee O Unfathomable Lord! Salutation to Thee O All-Pervasive Lord! Salutation to Thee O Water-Sustainer Lord! Salutation to Thee O Propless Lord!	Salutations to the Inaccessible. Salutations to the All-Pervasive. Salutations to the Supporter of Oceans. Salutations to You Unsupported.	All reverence to the One beyond the reach of knowledge, All reverence to the Lord of beauty and truth, All reverence to the One of mighty oceans, All reverence to the One who needs no support.	Bow to me One who Is inaccessible, who is the Lord of beauty, who has sway over all oceans, who needs no other support.	Salutation to the Inaccessible, Salutation to the Beauteous, Salutation to the Supporter of Oceans, Salutation to the One Unsupported.	I bow to the Unreachable. I bow to the All Pervasive. I bow to the Support of water. I bow to the One Who needs no support.
ਨਮਸਤੰ ਅਜਾਤੇ ॥ ਨਮਸਤੰ ਅਪਾਤੇ ॥ Namastang ajāte. Namastang apāte. ਨਮਸਤੰ ਅਮਜਬੇ ॥ ਨਮਸਤਸਤੁ ਅਜਬੇ ॥੧੭॥ Namastang amajbe. Namastast ajbe.	Salutation to God who is beyond caste. Salutation to the Lord. Salutation to God who is beyond religion. Salutation to the Marvellous.	Salutation to Thee O Casteless Lord! Salutation to Thee O Lineless Lord ! Salutation to Thee O Religionless Lord! Salutation to Thee O Wonderful Lord!	Salutations to You Unborn. Salutations to You who is Casteless. Salutations to You of No particular sect. Salutations to the Wonderous.	All reverence to the One who has no caste, All reverence to the One who has no lineage, All reverence to the One beyond confines of religions, All reverence to the One who is wonderful.	Bow to the One who is beyond caste, who is beyond creed, who is beyond religions, who has marvellous forms.	Salutation to the One Unborn, Salutation to the Unfallen, Salutation to the One not of a particular sect, Salutation to the Wondrous.	I bow to the One above all castes. I bow to the One above lineages. I bow to the One above religions. I bow to the Wonderful One.
ਅਦੇਸੰ ਅਦੇਸੇ ॥ ਨਮਸਤੰ ਅਭੇਸੇ ॥ Adesang adese. Namastang abhese. ਨਮਸਤੰ ਨ੍ਰਿਧਾਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਬਾਮੇ ॥੧੮॥ Namastang nri-dhāme. Namastang nri-bāme.	Salutation to God who does not belong to any country. Salutation to the Unattired. Salutation to God who is beyond any specified home. Salutation to God to whom no woman can give birth.	Salutation to Thee O Homeless Lord! Salutation to Thee O Garbless Lord! Salutation to Thee O Abodeless Lord! Salutation to Thee O Spouseless Lord!	Salutations to You not of a particular land. Salutations to You having no particular attire. Salutations to You who is Abodeless. Salutations to You Free of maya.	All reverence to the One who has no country, All reverence to the One who has no garb, All reverence to the One who has no abode, All reverence to the One who has no consort.	Bow to the One who is beyond countries, who is beyond [dress], who is without abode, who Is without consort, complete In Himself.	Salutation to the One not of a particular land, Salutation to the One not having a particular garb, Salutation to the One with no particular dwelling-place, Salutation to the One not born of a woman.	Obeisance to the One unattached to the lands. I bow to the One who is free of clothes. I bow to Him Who needs no homes. I bow to the One Who is not born of a woman (Self-Created).