ੴ ਸਤਿਨਾਮੁ ਕਰਤਾਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥ ਜਪੁ ॥ ਆਦਿਸਚੁ ਜੁਗਾਦਿਸਚੁ ॥ ਹੈਭੀਸਚੁ ਨਾਨਕ ਹੋਸੀਭੀਸਚੁ ॥੧॥

# ਜਪੁਜੀ ਸਾਹਿਬ
# Japji Sahib

Part 1: Gurmukhi with Transliteration and Synopsis of eight different English Translations

Introduction
Translations
Literature

## Introduction

### Motivation

A jewel of supreme quality demands to be looked at from all directions to have its beauty and radiance fully enjoyed and appreciated. If a layman wants to acquire profound expertise about a sophisticated subject, he will ask for the advice of more than just one expert. A blind man who desires to know how a certain famous painting looks like will enjoy listening to the descriptions of a variety of people with various tastes, references and backgrounds. This will enable him to "see" more clearly with his inner eye, gives him a more complete idea and allows greater intimacy.

Poetry as such, but especially poetry about the most incomprehensible and limitless subject of the nature of existence and the purpose of life, uses inner language and metaphors and stays mostly ambiguous for the logical mind. It might be a valid question to ask what it actually means to "understand" a composition like Japji Sahib or similar writings. It seems clear that "understanding" Japji Sahib is very different from understanding a mathematical proof or even a human emotion.

The aim of this document is to enable the reader to see how knowledgeable people of different backgrounds have used different words and sentence structures to translate or interpret one and the same line of Japji Sahib from Gurmukhi to English language. One example of a line with its various translations:

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥
Saram khand kī bānī rūp.

- Next comes spiritual achievement, where beauty guides and directs all speech, ecstatic and glorious beyond words to express.
- The language of those reaching the realm of spiritual happiness is beautiful.
- Modesty is the expression of the realm of humility.
- Next, the realm of ecstasy, where the word is enrapturing.
- In the realm of humility, the word is beauty.
- In the realm of spiritual achievement, the word is beauty.
- In the Realm of Realization the word is Beauty!
- In the realm of effort, the Divine word becomes form.

This document wants to serve the context and process of understanding and, in turn, raise the desire to learn the original Gurmukhi language and work on one's own "impersonally personal" translation, which should be seen as an eternal work in progress with allowance for dynamic and patience as our experience and intimacy with all aspects of Japji Sahib grow and mature.

This process also demands the abandoning of expectations, concepts, preconceptions and believes, and the opening up to a continuously fresh and innocent perspective, full of wonder, humility, devotion and surrender.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

*"No one has ever known the limits. The more one says, the more there is." - Japji, Pauri 24*

### Naad & Naam - Recitation of Sacred Scripture

Recitation of sacred scriptures has been practiced in all spiritual traditions throughout all ages of mankind. It is the most sublime way of inner cleansing, devotion and alchemy - the supreme preparation of the devotee for the fulfilment of life's purpose. By repetition in meditation, both outer and inner levels of sound and intention penetrate deep into the Being, and the seed of Divine sound can blossom and prosper in the soil of the physical body. And by recitation of sacred texts, hymns, sutras and mantras individuals and communities call on the morphic fields of their spiritual ancestors.

*"In the beginning was the word, and the word was with God, and the word was God." - Gospel of John 1.1*

*"There is a powerful mystery within the repetition of sacred words and sounds, for as the repetition occurs, the intention behind the sound intensifies, thus increasing its potency. Sound crystallizes intention... this intensity of action re-creates the purity of the thought at the centre of the word... it relives its original purpose, and thus the word or chant becomes alive with the voice of spirit." - Stewart Pearce, Alchemy of Voice*

*"The word is reflected upon the universal Spirit, and the universal mechanism then begins to repeat it automatically. In other words, what man repeats, God then begins to repeat, until it has become a reality in all planes of existence." - Hazrat Inayat Khan, The Mysticism of Sound and Music*

Japji Sahib is a poem or hymn of Divine revelation in 40 subdivisions received by Guru Nanak circa 1500 AD. It constitutes the scriptural centrepiece of Sikh Dharma ("the righteous way of living of the student") and is the opening chapter of the Siri Guru Granth Sahib, the sacred scripture and songbook of the Sikh Dharma lineage.

This collection of hymns uttered and preserved by Indian gurus, mystics, devotees and sufis has a special distinction among the sacred scriptures of the world: It has been given eternal spiritual leadership and is therefore referred to as "Gurbani" or "Shabad Guru". This signifies guidance for the human being to realise the true identity and origin of the Self while still physically alive. This process and state seem to be hard to describe to someone who has not actually experienced them, like "the subtle fragrance of a spiritual flower." Hence the use of enchanting poetry instead of intellectual philosophy to convey message and effect:

ਕਕਾ ਕਿਰਣਿ ਕਮਲ ਮਹਿ ਪਾਵਾ ॥ ਸਸਿ ਬਿਗਾਸ ਸੰਪਟ ਨਹੀ ਆਵਾ ॥ ਅਰੁ ਜੇ ਤਹਾ ਕੁਸਮ ਰਸੁ ਪਾਵਾ ॥ ਅਕਹ ਕਹਾ ਕਹਿ ਕਾ ਸਮਝਾਵਾ ॥

*"When the rays of Divine Light come into the heart-lotus, the moon-light of Maya [illusion] cannot enter the basket of the mind. And if one obtains the subtle fragrance of that spiritual flower, he cannot describe the indescribable. He could speak, but who would understand?" - Kabeer, ang 340*

It is said that the One Source of everything is permeating the entire creation, and that the nature of this "Divine Essence" has been identified by both mystics and modern science as some form of vibration or sound ("naada brahma," "big bang," "string-theory"). This unstruck, unbroken and endless sound-current of rejoicing about the unspeakable origin and essence of everything which carries the only power of creation and destruction is called "Naad."

ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

*"In every heart and vessel plays the Divine sound-current of Naad."*
*- Japji, Pauri 29*

It is both cause and effect of every phenomenon we experience, physical, emotional, mental or spiritual. In other words, everything sings, everything communicates eternally.

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

*"The elements of water, wind and fire sing of You; the king of Dharma, god of death, sings at Your door."*
*- Japji, Pauri 27 (read also the entire Pauris 26 and 27)*

Therefore, the human being can connect, experience, realign and merge back with his or her true identity of Divine origin - a process from which the word "religion" derives its meaning - through the application of a sound ("Naad") that originates from the Divine essence and identity ("Naam"). It is said that therein lies the only key to cross the (terrible) world ocean and find liberation and fulfilment in the dark and confused time of Kaliyug. This is the reason for the extensive use of sacred hymns, sutras and mantras constructed from primordial sounds which contain, express and manifest the "Naad of the Naam," the sound of Divine identity.

A metaphor frequently used in both Abrahamic and Indian religions is the physical body as an instrument, sometimes described with (seventy two) resonance vessels and strings in it, othertimes as a flute with (ten) holes. The work aspired by the devotee, yogi and sufi is the continuous tuning of the instrument *despite* all noise and distraction from outside as well as from inside, so that the play of the Divine player on Their instruments shall result in a song and symphony of recognition of Divine identity and rejoicing. Repeated recitation of the legacy of well tuned instruments will help us to resonate with them in their Divine frequencies, purifying ourselves from all karmically unfavourable vibrations within us, negative habits of thought and behaviour.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

*"When mind is polluted with unfavourable vibrations,*
*It is purified with the colour and love of the Name (Naam)."*
*- Japji, Pauri 20*

### Jap & Simran - Repeated meditative Recitation

We learn new things like driving a car or playing a musical instrument through regular repetition ("Jap"), the prime tool to program the human being with new skills or habits. The best rhythm to repeat any practice is given by the natural cycle of day and night, once every 24 hours, hence the emphasis on a daily spiritual practice.

True understanding of the meaning of life and ourselves seems to happen on levels deeper than our mental faculties can access and process, and might be better described as a resonance of remembering ("Simran"). The messages of sacred scriptures are only partly for the mind, but primarily for the remembrance and activation of the soul's purpose. The penetration into the deeper levels of our being is achieved by regular continuous repetition:

Simran: Model for the process of understanding by remembrance:

| | | | | |
|---|---|---|---|---|
| 1 | question (con) | tama | negative mind | literally (intellectual) |
| 2 | position (pro) | raja | positive mind | inner (disciple, student) |
| 3 | synthesis | satva | neutral mind | inner of the inner (saint, master) |
| 4 | transcendent | turīa | no mind | beyond, indescribable (Guru, Divinity, Soul) |

Jap: Model for the process of recitation to achieve remembrance:

| | | | | |
|---|---|---|---|---|
| 1 | loud | physical body | audible speech | bhekhri, khant |
| 2 | silent | mental body | thoughts, emotions | hirdai |
| 3 | ajapa | causal body | resonance, simran | anahat |

This process could be compared to swimming and diving: Thinking, as we know it, is like swimming on the surface of a lake, but meditating with the aim of connecting to deeper levels of the being through repeated and continuous focus on a sacred sound, our breath, a deity or other suitable object, is like diving down into the cool and dark depth and requires ideally suspension or complete dis-identification from usual mental activity.

*"The word reaches as far as where is comes from." - Hazrat Inayat Khan, The Mysticism of Sound and Music*

*"What is received through the ears goes deeper into the soul than what is received through any other way." - Hazrat Inayat Khan, The Mysticism of Sound and Music*

### Baba Nanak Shah Fakeer,
### Hindu Ka Guru, Musalman Ka Pir

To celebrate holidays as given by the rhythms of nature rather than man-made calendars is out of fashion. Since it is inconvenient if the day of the week and the number of the date of a holiday change every year, most holy days have been fixed according to our calendar - with few exceptions.

It seems more than appropriate that Guru Nanak's birthday did not get fixed in this way, but is still celebrated on the full moon in November. This should be very pleasing to Guru Nanak, who was a Divine rebel against the smallness and arrogance of the human mind when in service of worldly fear, hate or selfishness.

Surrender to Divine Will is what he embodied and shared. The Divine Will ("Hukam"), the mystery of continuous communication with the Source of Existence, is a radical counter-proposal to our modern understanding of how to live a happy and fulfilled life. The Bhagti movement of those centuries in India was characterised by a complete surrender to the Divine Will and renunciation of any personal agenda and identity.

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥

*"You, the Creator, act, I can do nothing; if I try, nothing happens."*
*- Guru Nanak, Raag Asa, ang 469*

All Bhagti poetry infuses a spirit of renunciation from the claims and blames of the human mind in wrong service.

Guru Nanak's message promotes a lifestyle of simplicity which prepares for honesty and humility. He unmasked much of the make-believe of mysterious rituals as hypocrisy, politics and compensation for lack of true understanding and union. Instead, he infused awesome excitement of awakened consciousness into the people around him by his spontaneous song and poetry, filled with wonder, surrender, devotion, and praises of the One Source of Existence.

Guru Nanak was a cross-dresser. In order to make people stop thinking in boxes like "Hindu" and "Muslim" - very popular boxes of his time - but make them experience the much more important common essence within all of us, he used to wear garments of both traditions at the same time. To complete the confusion of the onlookers, one of the two disciples who often accompanied him on his journeys was Muslim, the other Hindu.

Guru Nanak did not speak, but sing. This way of communicating seems to be more suited to bring the human mind into a space where all our essential questions are dissolved and filled with blissful devotion. He channelled the Divine Word ("Shabad") in his poetry, which he recognised as the authority of Divine Teacher and Guidance ("Guru"), the "Shabad Guru."

His practical teachings are intriguingly short, natural and universal: repeat the meditation on the Divine essence and identity within continuously ("Naam Japo"), work in the world with honesty ("Kirat Karni"), and share everything with everybody ("Vand Chhakna").

Complication and confusion are signs of our infamous iron age of darkness, the Kalijug. We have adorned and worshiped maya (the tempting illusion of the outside world to which our five senses relate eagerly) to such an extent that the fog of artificiality and the arousal of needs and desires have won the better part of our mental, emotional and physical bodies. Today, simplicity is often understood as fast-food instead of home-grown vegetables, social media apps and gadgets instead of meeting people ("Sat Sangat"), pills instead of healing.

Simplicity does not mean that meditating on the Divine essence within and living in Divine Will is easy, but it makes a statement about priorities: Make meditation (the continuous attempt to master activity and direction of the mind and to purify and raise consciousness) the essence of your life. This may be difficult enough to achieve, but it is a simple point of reference to keep in mind and live by.

### Translations - Limitation and Bias

In the valid and necessary attempt to "understand" Japji Sahib through translation, we need to consider some important aspects like cultural-historical background, the scope and nature of different languages and the purpose of the scripture and its translation.

Above all, we need to keep in mind that the Guru often says that He is singing about the inexpressible, uttering the unutterable:

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

*"Even if I knew, I cannot speak, it cannot be said in words."*
*- Japji, Pauri 5*

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ॥

*"Come, beloved Saints, let us tell the unspeakable story."*
*- Guru Amardas, Anand, Pauri 9*

However, until we can redeem and dissolve our duality within this paradox and stand as one Name, we cannot but approach it also intellectually and emotionally:

1. For better understanding, it is helpful to get familiar with the cultural-historical background of the used metaphors. Obviously, the writer would choose metaphors which are most familiar to the majority of his listeners. Since this changes with time, culture and region, we need to understand the metaphors of the time and region of Guru Nanak.

2. When mapping words from Gurbani to English, we need to consider that the Indian languages which contribute to Gurbani have a greater sophistication in describing spiritual subjects like the purpose and process of meditation and the experience of the Divine than most Western languages, since, during the last centuries and millennia, Indian cultures and religions have developed a somewhat greater expertise in these matters than the West. Specific aspects and subtleties in words that describe the Divine like "Har," "Ram," "Prabh," "Ek," "Akal Purakh," "Suami," "Braham," "Parbraham," "Narayan," "Govind," etc. are lost if all these are translated as "God." Even translations to modern Punjabi language, nowadays used in Gurdwaras (Sikh temples), chose to ignore this wealth by translating all those above expressions with the Gurmantra "Waheguru," which leads us to the next point.

3. No translator is unbiased, be it from his or her personal background and experience, both conscious and subconscious, or in the form of collective coercions of cultural and political motivations found within every community which seeks to build and maintain the borders of their identity, especially in a globalised world. To a certain degree, we only understand what and how we want to understand things according to our individual and collective conditioning, formed by the karma of our concepts, believes, resentments and general life experience.

Assuming that the message within Gurbani is multi-layered, universal and applicable in various individual and collective contexts, filtering it by one particular understanding seemingly necessary to formulate a clear and definite translation, results in the loss of many other layers and possibilities of understanding.

4. Gurbani is devotional poetry which purposefully aims to transcend mere mental understanding and reach the heart and soul of the human being for recognition of its Divine origin, essence and identity (Naam). The source of the word is the Divine revelation Itself, reaching out to touch and awaken our Divine nature within by resonance. This poetry often stays very open and ambiguous with sometimes only hints of grammar. If we assume that there are levels of understanding as described in the above model for Simran, mental understanding will be only a first step, which can be subject to various (sometimes even contradictory) interpretations.

We can conclude that every translation, especially one which is expressed in full grammatical sentences, will limit and reduce the original to one of various possible interpretations. However, every translation can serve as one step towards our best "understanding," which can never be ultimate on the level of outer language.

## The Translation Synopsis

| Japji Sahib was received by Guru Nanak ca 1500 AD | Pritam Singh Chahil, Sri Guru Granth Sahib translation, New Delhi, India, 1992 | Harbans Singh Doabia, Sacred Nitnem, Amritsar, India, 2002 | Osho, The True Name, New Age International, New Delhi, India, 2003 | Sant Kirpal Singh, The Jap Ji: The Message of Guru Nanak, Delhi, India, 1959 | Dr. Sant Singh Khalsa, Sri Guru Granth Sahib translation, Tuscon, USA, 2013 | Guruliv Singh Khalsa, Japji of Guru Nanak, Ancient Healing Ways, Eugene, USA, 1982 | Guruka Singh Khalsa, Japji Sahib: Meditation of the Soul, Española, USA, 2004 | Ek Ong Kar Kaur Khalsa, Japji Sahib: Song of the Soul, USA, 2004 |
|---|---|---|---|---|---|---|---|---|
| (mool mantra) removes fate and changes destiny to prosperity | | | | | | | | |
| ੴ<br>Ik Onkār | The creator of all is One, the only One. | God is only one. | He is one. | There is One Reality,<br>the Unmanifest-Manifested. | One universal creator God. | There is one Creator who created this creation. | God and We are One. | One Spirit Beyond<br>Moves within the Creation - coordinating consolidating continually creating, |
| ਸਤਿ ਨਾਮੁ<br>Sat Nām | Truth is his name. | His name is true. | The supreme truth. | Ever-existent, He is Naam (Conscious Spirit). | The name Is truth. | True is His Name. | This is our True Identity. | And this Spirit within me<br>Is my True Identity. |
| ਕਰਤਾ ਪੁਰਖੁ<br>Kartā Purakh | He is doer of everything. | He is the creator. | He is the creator. | The Creator, pervading all. | Creative being personified. | The being is the doer. | Doer of everything. | It Does All and Causes All to be Done. It protects me through all incidents of time and space. |
| ਨਿਰਭਉ ਨਿਰਵੈਰੁ<br>Nirbhau Nirvair | He is without fear and without enmity. | He is without fear, He is inimical to none. | Beyond fear, beyond rancour. | Without fear, without enmity. | No fear, no hatred. | He is fearless and revenge less. | Beyond fear. Beyond revenge. | It fears nothing and knows nothing of vengeance or anger. |
| ਅਕਾਲ ਮੂਰਤਿ<br>Akāl Mūrat | His form is immortal. | He never dies. | He is the timeless form. | The Timeless. | Image of the undying. | Undying (timeless) is His image. | Beyond death, | Deathless<br>It comes into Form. |
| ਅਜੂਨੀ ਸੈਭੰ<br>Ajūnī Saibhang | He is unborn and self-illumined. | He is beyond births and deaths. He is self-illuminated. | Never born. Self-creating. | The Unborn and the Self-existent, complete within Itself. | Beyond birth. Self-existent. | He does not come through the womb. He is by Himself. | Image of the Infinite, Unborn.<br>Full of Light | In Itself, It has never been born. Flowing through the cycles of Birth and Death, It moves by Its Own Purity and Projection. |
| ਗੁਰ ਪ੍ਰਸਾਦਿ ॥<br>Gur Parsād. | He is realized by Guru's grace. | He is realised by the kindness of the true Guru. | He is attained by the Guru's grace. | Through the favour of His true servant, the Guru, He may be realised. | By Guru's grace. | It is the gift of the Guru. | The Guru's Gift | This understanding shall come to you as a sweet blessing, as a gift. |
| ਜਪੁ ॥<br>Jap. | Meditate | Repeat His name. | | | Chant and meditate. | Meditate! | Meditate! | In every moment Continue<br>in Its Continual Remembrance. |
| ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥<br>Ād sach jugād sach. | He was True in the beginning.<br>He was True through all ages. | He was true in the beginning. He was true when the ages commenced and has ever been true. | He was true before the ages and as time ran its course. | He was when there was nothing,<br>He was before all ages began, | True in the primal beginning. True throughout the ages. | True before time began.<br>True throughout time. | Primal truth. True for all time. | From the start this Truth was True.<br>All through time and space is True. |
| ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥<br>Hai bhī sach Nānak hosī bhī sach. (1) | He is True even now. Nanak says, He shall ever be True. | He is also true now. Nanak says, that He will be certainly true in the future. | Nanak says, now He is truth eternal, and forever will He be. | He exists now, O Nanak, and shall exist forevermore. | True here and now. O Nanak, forever and ever true. | It is true now, at this very moment. Nanak, it even will be true. | True at this instant. O Nanak, forever true. | Even now, this Truth is True.<br>Nanak says, ever shall be True. |
| (1) gives knowledge and extasy of God, an antidot to depression | | | | | | | | |
| ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ<br>ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥<br>Sochai soch na hovaī<br>je sochī lakh vār. | By pondering, one cannot have the conception of God even though one may think million times. | Mortal cannot comprehend God by pondering over Him for lacs of times. | We cannot comprehend Him though we think a million times. | One cannot comprehend Him through reason, even if one reasoned for ages. | By thinking, He cannot be reduced to thought, even by thinking hundreds of thousands of times. | In thinking, thinking doesn't come, even if I think hundreds of thousands of times. | By thinking and thinking, nothing happens, though I may think a thousand times. | You think and think ten-thousand thoughts, but not one thought will give you what you seek. |
| ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ<br>ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥<br>Chupai chup na hovaī<br>je lāe rahā liv tār. | Even though one be silent and remain constantly absorbed, He cannot be known by this silence. | Mortal may remain silent and absorbed in the meditation of God and His love, yet peace of mind will not be achieved. | Nor quiet the mind by silence, however long we sit. | One cannot achieve inner peace by outward silence, not though one sat dumb for ages. | By remaining silent, inner silence is not obtained, even by remaining lovingly absorbed deep within. | In silence, silence doesn't happen, even if I remain constantly attached with a string of longing. | Deep in silence, nothing happens, though the string of longing plays. | You sit in silence to find the silence, but silence never comes. Your spirit always sings the song of the Divine. |
| ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ<br>ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥<br>Bhukhiā bhukh na utrī<br>je bannā purīā bhār. | The hunger of the hungry does not appease even though one may collect loads of worldly valuables. | Yearning of hungry mortal will never end by keeping fasts or by collecting loads of worlds riches. | Nor a mountain of bread appease the hunger of the soul. | One cannot buy contentment with all the riches of the world, | The hunger of the hungry is not appeased, even by piling up loads of worldly goods. | The hunger of the hungry people does not depart, even if the loads of the worlds is tied to them. | The hungry people stay hungry, with the weight of the world on their backs. | And all your troubles, and all your cares, these will never fade away though you may hoard every treasure in the world. |
| ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ<br>ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥<br>Sahas siāṉpā lakh hohe<br>ta ik na chalai nāl. | One may have million of skills but none goes with him in the hereafter. | Mortal may possess lacs of clever thoughts or biggest wisdom, yet not even one wise thought will accompany him to the next world. | Nor one hundred thousand feats of mind achieve unity with Him. | Nor reach Him with all mental ingenuity. | Hundreds of thousands of clever tricks, but not even one of them will go along with you in the end. | Of thousands or hundreds of thousands of clevernesses, not one will go with you when you die. | You may be incredibly clever, but you can't take it Home with you. | And all the clever tricks you use, the countless little tricks - not even one will go along with you. |
| ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ<br>ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥<br>Kiv sachiārā hoīai<br>kiv kūṟai tuṯai pāl. | How can one become truthful and dispel the veil of illusion? | How can the mortal become true? How can the barrier of falsehood be smashed? | How can truth be attained and the veil of falsehood torn? | How may one know the truth and break through the cloud of falsehood? | So how can you become truthful? And how can the veil of illusion be torn away? | How is one to be truthful?<br>How does one break the net of lies? | How can I live the Truth? How can I cut through the net of lies? | How can we find the House of Truth? How can we break this wall of lies? |
| ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ<br>ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥<br>Hukam rajāī chalṉā<br>Nānak likhiā nāl. (1) | Nanak says by obeying the pre-ordained order of the Lord and surrendering to His Will. | Nanak replies, that this can be achieved by obeying the preordained command and will of God, recorded for the man. | Nanak says, by submission to the divine order which is preordained. | There is a way, O Nanak, to make His will our own, His will which is already wrought in our existence. | O Nanak, it is written that you shall obey the hukam of His command, and walk in the way of His will. | Walk in God's will, known and unknown. Oh Nanak, it is written along with you. | Walk in God's Will within and without. O Nanak! It's written in your Soul. | Surrender yourself and walk the way Of Spirit's Will. Nanak, be with what is already written. |
| (2) imparts patience and stability | | | | | | | | |
| ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ<br>ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥<br>Hukmī hovan ākār<br>hukam na kahiā jāī. | By the Lord's order the bodies are produced. His order cannot be narrated. | By God's command, which cannot be defined, bodies are formed. | By divine order all form was created, but His order cannot be described. | All things are manifestations of His will, but His will is beyond description. | By His command, bodies are created, His command cannot be described. | By His will structures exist.<br>The will of God cannot be described. | In God's Will all structures are formed, beyond words. | Through Spirit's Will come countless forms, though of this Will I cannot speak. |
| ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ<br>ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥<br>Hukmī hovan jī<br>hukam milai vaḏiāī. | By His order beings are created and by His order greatness is obtained. | By God's command lives are infused and honour is gained. | Divine order has created all life, and by it all greatness bestowed. | By His will is matter quickened into life, by His will is greatness obtained. | By His command, souls come into being, by His command, glory and greatness are obtained. | By His will the incarnated souls exist. By His will one meets greatness. | In God's Will all Souls are formed and become great. | Through Spirit's Will come all the souls. Merge in that Will and become great. |
| ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ<br>ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥<br>Hukmī utam nīch<br>hukam likh dukh sukh pāīaihe. | By His command some are high and some are low. By His written command some get pain and some get comfort. | By His command the mortals are made high or low and they suffer pain or get joy in accordance with His written command. | By divine order are some high and some low, and pain and pleasure granted. | By His will some are born high and others low, by His will are men's joys and sorrows ordained. | By His command, some are high and some are low, by His written command, pain and pleasure are obtained. | By His will someone is high or low. By His written will sufferings and comfort are obtained. | In God's Will we are high or low.<br>In God's Will are pleasure and pain. | In Spirit's Will are good and bad. That Will writes pain and peace for all. |
| ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ<br>ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥<br>Iknā hukmī bakhsīs<br>ik hukmī sadā bhavāīaihe. | By His order some. are rewarded and others are made to wander in transmigration. | Some get boons through His command, while others always wander in transmigration by His order. | By His order do some attain salvation, or endlessly wander through cycles of death and birth. | By His will the pious obtain salvation, by His will the impious wander in endless transmigration. | Some, by His command, are blessed and forgiven, others, by His command, wander aimlessly forever. | By His command, some people receive blessings. By His command some always are made to transmigrate. | In God's Will are loss and gain. | For some, it brings abundant gifts. For some, it leads to endless wanderings. |
| ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ<br>ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥<br>Hukmai andar sabh ko<br>bāhar hukam na koe. | Everybody is under His orders and nobody is out of His Command. | Everybody and everything is controlled by His command, which none can escape. | All are subject to His order, none is beyond His reach. | All exist under His will, and nothing stands outside. | Everyone is subject to His command, no one is beyond His command. | Everyone is within His command, outside of the command there is no one. | God's Will is alive within us. No one is without it. | Everything exists within that Will. Nothing lies beyond It. |
| ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ<br>ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥<br>Nānak hukmai je bujhai<br>ta haumai kahai na koe. (2) | Nanak says, whoever understands His order, shall never be proud. | Nanak says, that if the mortal were to realise the Lord's command, they would never entertain egotism. | Nanak says, he who understands His order becomes freed from his self. | One attuned with His will, O Nanak, is wholly freed from ego. | O Nanak, one who understands His command, does not speak in ego. | Oh Nanak, if one understands His command, the no one can speak of ego. | O Nanak! When you understand God's Will, All thoughts of self depart. | Nanak, if you understand the Will of the Divine, your ego will have nothing to say. |
| (3) turns insufficiency into sufficiency, depression into elevation, and low self-esteem into self-confidence | | | | | | | | |
| ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥<br>Gāvai ko tāṉ hovai kisai tāṉ. | Those endowed with might by God, sing His might. | Who has power to sing and define God's power? | Those who know power will sing of His might. | Some sing of His greatness, but only according to the power bestowed upon them. | Some sing of His power, who has that power? | Someone sings His power, whose is that power? | Someone is singing of power,<br>to whom does the power belong? | When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing, some capture Your power. But who has the power to capture Your power? |
| ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥<br>Gāvai ko dāt jāṉai nīsāṉ. | Those who have seen the signs of His grace sing of His blessings. | Who can sing and describe the boons, the marks of grace of God? | Knowing charity, some sing of His bounty as the sign. | Some sing of His bounties, taking them as His signs. | Some sing of His gifts, and know His sign and insignia. | Someone sings of the bounty and knows the sign. | Someone is singing of giving, knowing the sign in the song. | When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of you as a Giver and know giving as the sign of You. |
| ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥<br>Gāvai ko guṉ vaḏiāīā chār. | Some sing of His noble virtues and attributes. | Who can sing the virtues and excellences of God? | Some sing of His virtues and His greatness. | | Some sing of His glorious virtues, greatness and beauty. | Someone sings His qualities and beautiful greatness. | Someone is singing of excellence, of wonder and beauty divine. | When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of Your virtues, the elements You use to create life, and how amazing it all is, how magnificently beautiful. |
| ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥<br>Gāvai ko vidiā vikham vīchār. | Some sing Him through difficult philosophical intricacies. | Who can sing and describe the most difficult knowledge of God? | Some sing of His knowledge, when scholarship is their bent. | Some sing of Him as incomprehensible. | Some sing of knowledge obtained of Him, through difficult philosophical studies. | Someone sings of knowledge and difficult reflection. | Someone is singing of knowledge, through long and deep meditation. | When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of the knowledge that can only be gotten by arduous study. |
| ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥<br>Gāvai ko sāj kare tan khehe. | Some sing Him for creating beings and then reducing them to dust. | Who can sing God, who forms the body and then reduces it to dust? | Some sing that He creates the body and turns it back to dust. | Some sing of Him, as transmitting dust into life, and life into dust again. | Some sing that He fashions the body, and then again reduces it to dust. | Someone sings that, having created, He again makes bodies dust. | Someone is singing of bodies, created and turned to dust. | When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of the Power that creates all things sustains them and destroys them. |
| ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥<br>Gāvai ko jī lai fir dehe. | Some sing that He takes away life and again restores it. | Who can sing God, who takes away life and again infuses it? | Some sing that the life He takes will again be reborn. | Creator and destroyer, the giver of life and its withdrawer. | Some sing that He takes life away, and then again restores it. | Someone sings that He takes away souls, then gives them again. | Someone is singing of souls, given and taken away. | When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of how You take the souls away and then give them back again. |
| ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥<br>Gāvai ko jāpai disai dūr. | Some sing that God seems and appears to be far off. | Who can sing God, who seems to be far away? | Some sing that He is far, far away. | Some sing of Him as the most remote. | Some sing that He seems so very far away. | Someone sings that He seems and appears far away. | Someone is singing that God seems to be far away. | When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of how far beyond our reach, our grasp You are. |
| ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥<br>Gāvai ko vekhai hādrā hadūr. | Some sing that he is beholding us face to face. | Who can sing God, who sees all just face to face? | Some sing that He sees all and is everywhere. | Some sing of Him as the nearest. | Some sing that He watches over us, face to face, ever-present. | Someone sings he sees Him present and manifested. | Someone is singing he sees God's face every day. | When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing You are always with us. |
| ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥<br>Kathnā kathī na āvai toṯ. | There is no end of persons discoursing on Him. | There is no dearth of persons who give discourses about God. | There is no end to His attributes. | There is no end to His description. | There is no shortage of those who preach and teach. | There is no lack of religious discourses being told. | There has been no lack of well-told tales. | There is no end to what we can say about You. |
| ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥<br>Kath kath kathī koṯī koṯ koṯ. | Millions upon millions discourse about Him. | Millions of describers give millions of discourses about God. | Though a million describe Him in a million ways. | Countless have tried to describe Him, but He still stands beyond all description. | Millions upon millions offer millions of sermons and stories. | There are tens of millions of tens of millions of religious speakers who have made these discourses. | Millions and millions have talked and talked. | Millions of people speak millions of ways. |
| ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥<br>De(n)dā de laide thak pāhe. | The Giver continues giving but the recipients get satiated and weary. | God, the giver, constantly gives his gifts, and recipients become tired of receiving the same. | The giver gives eternally, though the receiver tires of receiving. | His recipients may tire, but His bounty is untiring. | The great giver keeps on giving, while those who receive grow weary of receiving. | The Giving One gives and the takers get tired. | The Giver gives, and the takers get tired. | You, Great Giver, keep giving to us and we grow tired of just taking. |
| ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥<br>Jugā jugantar khāhī khāhe. | In all ages the creation receives provisions from Him. | Throughout all the ages, all have been eating provisions. | Since the beginning of time have they subsisted on His endless bounty. | Ages upon ages, man has fed upon it. | Throughout the ages, consumers consume. | Throughout the ages the eaters eat. | Through all the ages, the eaters eat. | Age after age You continually feed and nourish us. |
| ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥<br>Hukmī hukam chalāe rāhu. | The Commander, by His command makes all walk on His path. | God causes others to follow the path, chalked out under His command. | He is the ordainer and by His order does the universe turn. | His will directs the world. | The commander, by His command, leads us to walk on the path. | The commander's command makes the path go. | By the command of the One Commander the Path goes ever on. | In Your Will, Oh Divine Spirit, You guide us along the path You choose for us. |
| ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥<br>Nānak vigsai veparvāhu. (3) | Nanak says, the carefree Lord feels happy and is ever in bliss. | Nanak says, that God, who is carefree, is always merry. | Nanak says, He is without a care, endlessly blissful. | And yet, O Nanak, He dwells beyond concern or care. | O Nanak, He blossoms forth, carefree and untroubled. | Oh Nanak, God blooms carefree. | O Nanak! Blossom and live carefree. | Nanak, blissful, hasn't a care. |
| (4) breaks through the trap of feeling poor without means | | | | | | | | |
| ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ<br>ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥<br>Sāchā sāhib sach nāe<br>bhākhiā bhāo apār. | True is the Lord. True is His name and true ones repeat His name with infinite love. | God as well as His name is true, and those who repeat His name with sincere affection are true. | The Lord is truth. Truth is His name. His praises are sung in endless ways. | True is the Lord, true His holy word, His love has been described as infinite. | True is the master, true is His name - speak it with infinite love. | The Lord is true, His justice is true, and people have talked about His infinite love. | God is Truth and True Justice, bestowed with Infinite Love. | True is the Master of Creation. True is His Spirit within me. Speak it with Infinite Love. |
| ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ<br>ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥<br>Ākhehe mangehe dehe dehe<br>dāt kare dātār. | People ask and beg from Him again and again and He bestows His gifts endlessly. | People beg in prayers that He may bestow gifts on them, and God fulfils this according to their devotion. | Even while praising they ask for more and more, and the Lord keeps on giving. | Men pray to Him for gifts, which He grants untiringly. | People beg and pray "give to us, give to us", and the great giver gives His gifts. | People say and plead, "Give, give!" The Giver gives. | People plead "give me, give me!" The Giver of all keeps giving. | We call on You and beg to You, "Give me, give me." And you, Great Giver, give it All. |
| ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ<br>ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥<br>Fer ke agai rakhīai<br>jit disai darbār. | What offering could be made to get a glimpse of His court? | What should be offered to God, so that His court may be seen? | Then what offering can we make to gain a glimpse of His court? | When all is His, what can we offer at His feet? | So what offering can we place before Him, by which we might see the darbaar of His court? | What is to be placed before God by which His court may be seen? | What offering can I make to enter the kingdom of heaven? | What can we place before You that will allow us to see the splendour of Your Divine and Noble Court? |
| ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ<br>ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥<br>Muhau ke bolaṉ bolīai<br>jit suṉ dhare piār. | What words could one utter to win His love. | What language should be uttered by the mouth, so that He may bestow His love on us after hearing it? | And what language shall we speak to endear us to Him? | What can we say to win His love? | What words can we speak to evoke His love? | What words should one utter, hearing which God extends His love? | What words could come from my lips that I can make you love me? | What words can we speak with our own lips that, upon hearing, You would touch us with Your Love? |
| ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ<br>ਵਡਿਆਈ ਵੀਚਾਰੁ ॥<br>Amrit velā sach nāo<br>vaḏiāī vīchār. | In the early hours of morning repeat His true Name and reflect on His greatness. | Satguru says, that one must utter the true name in the early ambrosial morning and must ponder over His greatness. | Nanak says, remember the true name and meditate on its glory in the ambrosial hour. | At the ambrosial hour of the early dawn, be you in communion with the divine word and meditate on His glory. | In the Amrit vela, the ambrosial hours before dawn, chant the true name, and contemplate His glorious greatness. | In the ambrosial hour meditate and reflect deeply on the true name and on His greatness. | Meditate in the sweet hours before dawn on the Naam, deep and vast. | In the Amrit Vela, the still hours before sunrise, our True Spirit becomes known as we meditate upon Your Greatness. |
| ਕਰਮੀ ਆਵੈ ਕਪੜਾ<br>ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥<br>Karmī āvai kapṟā<br>nadrī mokh duār. | By our past actions, we have been granted this human birth and by His grace we obtain salvation. | Mortal obtains human body as a result of good deeds but he reaches the gate of salvation with God's kind grace. | Through your actions you receive this body, and by His grace the door to salvation opens. | Our birth is the fruit of our actions, but salvation comes only from His grace. | By the karma of past actions, the robe of this physical body is obtained. By His grace, the gate of liberation is found. | Over your actions comes a cover of consciousness. In your vision you see the gate of liberation. | Your karmas will all be covered and the door of freedom will open. | By the consequences of our positive past actions, we have been gifted this robe of human form. Grace leads us to the gate of liberation found within it. |
| ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ<br>ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥<br>Nānak evai jāṉīai<br>sabh āpe sachiār. (4) | Nanak says, know this that the True One is all-in-all. | Nanak says, that one must realise that true God is all by Himself. | Nanak says, know then His truth, because He alone is everything. | O Nanak, know the True One as immanent in all. | O Nanak, know this well: the true one Himself is all. | Oh Nanak, thus is known the all-truthful One, all by Himself. | O Nanak! Know this: A person of Truth contains the whole universe. | Nanak, in this way know, all people hold the Truth within themselves. |
| (5) grants success when you have a sense of failure within yourself and do not feel up to a job | | | | | | | | |
| ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥<br>Thāpiā na jāe kītā na hoe. | He can neither be manifested nor created by anyone. | God has not been and cannot be established by anyone. | He cannot be installed in any temple, nor fashioned by any skill. | He can neither be established nor created. | He cannot be established, He cannot be created. | He is not established, He is not made. | Unborn, unmade, | Nothing has established You or placed You on Your throne. Neither are You created by anything. |
| ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥<br>Āpe āp niranjan soe. | He, the pure one is all-in-all Himself. | Pure God, unaffected by mammon, is all by Himself. | The faultless one exists unto Himself. | The formless One is limitless, complete in Himself. | He Himself is immaculate and pure. | That One is the pure One all by Himself. | Himself alone, the pure One. | You within Yourself are pure like the crystal cool, clear water of a stream. |
| ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥<br>Jin seviā tin pāiā mān. | Those, who have served Him, been honoured. | Those who serve God obtain honour. | Those who serve Him attain the glory. | Those who worship Him are honoured. | Those who serve Him are honoured. | The one who serves obtains worldly glory. | Serve that One, and gain glory in this world. | Those who serve You, You bestow upon them so much honour |
| ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥<br>Nānak gāvīai guṉī nidhān. | Nanak says, sing the praises of the Lord, the treasure of excellences. | Nanak advises, sing God's praises, who is the treasure of excellence. | Nanak says, sing His praises, Lord of all attributes. | Nanak, ever sing of the treasure – house of all virtues. | O Nanak, sing of the Lord, the treasure of excellence. | Oh Nanak, sing of Him who is the treasure of virtues. | O Nanak! Sing of the treasure of excellence. | Nanak sings of Your virtues, Your priceless gifts and treasures. |
| ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥<br>Gāvīai suṉīai man rakhīai bhāo. | With the Lord's love reposed in your heart sing and hear His praises. | Sing the praises of God and keep love for Him in the heart. | Sing and hear only of Him, engrave Him in your heart. | Let us sing of Him and hold communion with the word, with hearts full of loving devotion. | Sing and listen and let your mind be filled with love. | Sing about Him, listen to Him, and keep love in the mind. | Sing and listen, and let Love fill your mind. | Sing. Deeply listen. And oh my mind overflow with Love. |
| ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥<br>Dukh parhar sukh ghar lai jāe. | Thus you shall shed pain and happiness shall dwell in you. | Then you will obtain joy in your mind and throw away your pain. | So banish sorrow and suffering, and make bliss your abode. | For then shall all sorrows end and we be led joyously homeward. | Your pain shall be sent far away, and peace shall come to your home. | Having removed sorrow, take peace and go home with it. | Pain will fly away, and peace will come home to your heart. | All suffering shall vanish, and peace, sweet peace, shall make its home in your heart. |
| ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ<br>ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥<br>Gurmukh nādang gurmukh vedang<br>gurmukh rehiā samāī. | Gurmukh, the follower of Lord's will, transmits Divine word, the Gurbani. Gurbani gives Lord's knowledge and through Gurbani Lord is realized to be all pervading. | Guru's words are divine, which infuse the knowledge of God, and by following the Guru's words, God, pervading everywhere, is realised. | The Guru's word is the sound of sounds, and the Vedas too. The Lord abides in His words. | The Master is the song eternal or word personified, He is the Vedas, the scriptures, He is saturated with the divine. | The Guru's word is the sound-current of the naad, the Guru's word is the wisdom of the Vedas, the Guru's word is all-pervading. | Through the Guru, the sound-current and infinite knowledge are activated, and through the Guru one remains merged. | One with the Guru - merged in the Naad. One with the Guru - filled with all knowledge. One with the Guru - merged with the One. | The wise person who flows with the integrity of the Guru's words is one with the Naad, the subtle vibration which powers creation. The wise person who flows with the integrity of the Guru's words is one with all scriptures written and yet to be written. The wise person who flows with the integrity of the Guru's words remains continually within herself with Thee. |
| ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ<br>ਪਾਰਬਤੀ ਮਾਈ ॥<br>Gur īsar gur gorakh barmā gur<br>pārbatī māī. | The Guru is Shiva, Vishnu, Brahma and goddesses Paarbati, Lakshami and Saraswati. | Guru is Shiva, Vishnu, Brahma, Shiva's consort Paarvati, Vishnu's consort Lakshmi, and Brahma's consort Sarasvati. | The Guru is Shiva, the destroyer. The Guru is Vishnu, the sustainer. The Guru is Brahma, the creator. He is the trio of goddesses Paarvati, Lakshmi, and Sarasvati. | He is Shiva, He is Vishnu, and He is Brahma, and their consorts Paarvati, Lakshmi, and Saraswati also. | The Guru is Shiva, the Guru is Vishnu and Brahma, the Guru is Paarvati, Lakhshmi, and Sarasvati. | The Guru is Shiva, Vishnu and Brahma, the Guru is Paarvati and Lakshmi. | The Guru is the form of God that you can meditate on, imagine, and love. The Guru is the Divine mother, Maya. | The Guru, the Divine Teacher, can take the form of Shiva. That Guru can take the form of Vishnu or Brahma. That Divine Teacher can even take the form of the Divine Mother. |
| ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ<br>ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥<br>Je hau jāṉā ākhā nāhī<br>kahṉā kathan na jāī. | Even if God could be known, He could not be narrated. | If I were to know God, I cannot narrate Him, because He cannot be described in words. | However well I know Him, He cannot be described. He cannot be expressed by words. | The greatness of the Master, even if known, cannot be described with mortal eloquence. | Even knowing God, I cannot describe Him. He cannot be described in words. | Even if I know, I do not speak.<br>The story cannot be told. | When I know it I can't say it, Words are useless. | Even if I know all this, still there's no way to speak it, no matter how much I say. |
| ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥<br>Gurā ik dehe bujhāī. | The Guru has taught me this one thing | Satguru has made clear one thing to me. | The Guru is the secret that solves the riddle. | My Master has taught me one thing. | The Guru has given me this one understanding. | The Guru has made me understand one thing! | The Guru has given me one understanding: | The Divine Teacher has given me one lesson to learn. |
| ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ<br>ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥<br>Sabhnā jīā kā ik dātā<br>so mai visar na jāī. (5) | that there is one Bestower for all beings. May I never forget Him. | There is only one giver for all the beings, whom I must not forget. | He is the benefactor of all. Let me never forget Him. | He is the Lord of everything, Him I may never forget. | There is only the one, the giver of all souls. May I never forget Him. | There is one giver of all the souls. May I never forget Him. | All souls are gifts of the One. May I never forget Him! | All souls come from the hand of One Giver. May I never, ever forget Him. |
| (6) dispels limitations, traps, or coercion | | | | | | | | |
| ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ<br>ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥<br>Tirath nāvā je tis bhāvā<br>viṉ bhāṉe ke nāe karī. | If I could please the Lord, that would be my pilgrimage bath. Without pleasing Him of what use is all bathing in holy places. | When God likes me, then this act of His grace is just like my taking bath at a place of pilgrimage, because bathing is useless, unless one pleases God. | If I have succeeded in attaining His pleasure, I have bathed in all the holy rivers. And if I fail to please Him, why should I bathe and adorn myself? | If I may only please Him, it is pilgrimage enough, if not, nothing – no rites or toils – avails. | If I am pleasing to Him, then that is my pilgrimage and cleansing bath. Without pleasing Him, what good are ritual cleansings? | I bathe at the holy place if I please Him. Without having pleased Him, what bathing do I do? | Pleasing God is the only ritual I do. Without inner experience all rituals mean nothing. | I wash myself in sacred waters in order to please You. But if it doesn't please You, what is the bathing for? |
| ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ<br>ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥<br>Jetī siraṯh upāī vekhā<br>viṉ karmā ke milai laī. | All the created beings that I see around me, without good acts neither be given nor can obtain anything. | What do all the created beings, whom I behold, gain and get in the absence of good deeds? | In this whole created universe, nothing is attained without actions. | Whichever way I look, I find that in His creation, none has won salvation without His grace – regardless of karmas. | I gaze upon all the created beings. Without the karma of good actions, what are they given to receive? | How many being are created! I see them! Without good acts, what can anyone obtain? | How many created beings there are! I see them spread all around me. Without working hard, how can anyone get anything? | I see the vastness of Your wondrous creation. But without taking action, how can I merge with Thee? |
| ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ<br>ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥<br>Mat vich ratan javāhar māṉik<br>je ik gur kī sikh suṉī. | In one's mind are gems, jewels and rubies, they are revealed if you listen and act upon Guru's instruction. | One will find in his mind gems, jewels and rubies, if he were to act upon and listen to the instructions of the Guru. | But he who listens to but one teaching of the Guru, his understanding becomes like a precious jewel. | You can discover untold spiritual riches within yourself, if you but abide by the teachings of your Master. | Within the mind are gems, jewels and rubies, if you listen to the Guru's teachings, even once. | In the wisdom of the mind are jewels, gems and rubies, if one listens to one lesson of the Guru. | If you hear just one of the Guru's lessons you will find the gems, jewels, and rubies in your mind. | Within my own awareness are jewels, gems and rubies, from listening to the Teachings of the Guru even once. |
| ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥<br>Gurā ik dehe bujhāī. | The Guru has taught me this one thing | Satguru has made clear one thing to me. | The Guru is the secret that solves the riddle. | My Master has taught me one lesson. | The Guru has given me this one understanding. | The Guru has made me understand one thing! | The Guru has given me one understanding: | The Divine Teacher has given me one lesson to learn. |
| ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ<br>ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥<br>Sabhnā jīā kā ik dātā<br>so mai visar na jāī. (6) | that there is one Bestower for all beings. May I never forget Him. | There is only one giver for all the beings, whom I must not forget. | He is the benefactor of all. Let me never forget Him. | He is the Lord of everything, may I never forget Him. | There is only the one, the giver of all souls. May I never forget Him. | There is one giver of all the souls. May I never forget Him. | All souls are gifts of the One. May I never forget Him. | All souls come from the Hand of One Giver. May I never, ever forget Him. |
| (7) if you suffer from greed for power, control and territory | | | | | | | | |
| ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ<br>ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥<br>Je jug chāre ārjā<br>hor dasūṉī hoe. | If one's age equals four ages and even becomes ten times more, | If the age of the mortal were to become equal to four ages and were to increase still further by ten times, | Were you to live through four ages, or even ten times more, | If one could extend one's life to four ages, nay make it ten times longer, | Even if you could live throughout the four ages, or even ten times more, | If a person is four ages old, and then becomes ten times older, | You may live through all the ages, or even ten times more. | If a person were to live through the four ages or ten times that, |
| ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ<br>ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥<br>Navā khanḏā vich jāṉīai<br>nāl chalai sabh koe. | One be known in the nine continents and all follow him, | If the mortal were to become known in the nine continents and all were to obey and follow him, | Were you known in all nine continents, and were you to gain universal following, | If one were known throughout the nine planes of creation, and everyone therein followed him in respect, | And even if you were known throughout the nine continents and followed by all, | If that person is known in the nine kingdoms, and everyone follows them around, | Everyone may know you; People may even follow you around. | Known across the nine continents followed by everyone. |
| ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ<br>ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥<br>Changā nāo rakhāe kai<br>jas kīrat jag le-e. | Though one may assume good name, obtain praise and renown in the world, | If he were to acquire good name, praise and fame in the world, | Were you to earn fame and praise from all of mankind, | If every creature praised him to the sky. | With a good name and reputation, with praise and fame throughout the world – | And if that person has acquired a good name, and the whole world obtains a good name just by singing that person's praises, | You may be well thought of and praised throughout the world. | Protected by a good name, with fame and reputation received from the entire world. |
| ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ<br>ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥<br>Je tis nadar na āvaī<br>ta vāt na puchhai ke. | yet if His gracious glance does not fall on him then no one will care for him. | No one would care for such a person, if he does not obtain God's grace. | If you have not His grace, nothing will save you. | All this and more has no value if God's eye looked not kindly upon him. | Still, if the Lord does not bless you with His glance of grace, then who cares? What is the use? | But if that person doesn't see the unseen, then no one asks anything about them. | But if you don't see the unseen, then none of it matters at all. | Yet, if You do not look kindly our way, Oh Divine One, that position nobody would want. |
| ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ<br>ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥<br>Kīṯā andar kīṯ kar<br>dosī dos dhare. | He will be counted a vermin amongst the worms and even the sinners will blame him. | He would be treated as an ignominious and insignificant worm amongst worms and will be held as a sinner. Even the sinful person will condemn him. | You are like a lowliest worm, even the worst of sinners may point the finger at you. | Without His goodwill, he will be reckoned as the meanest worm amongst worms, and sinners shall charge him with sins. | Among worms, you would be considered a lowly worm, and even contemptible sinners would hold you in contempt. | Making them a worm among worms. Guilty people place all their guilt on them. | You'll live as a worm among worms and guilty people will place all their guilt on you. | Such a one would be the worm that lives inside worms. Among criminals - the most criminal. |
| ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ<br>ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥<br>Nānak nirguṉ guṉ kare<br>guṉvantiā guṉ de. | Nanak says, God grants virtue to the non-virtuous and bestows piety on the pious. | Nanak says, that God confers virtues on the non-virtuous and more virtues on the pious. | Nanak says, He makes the worthless worthy, and showers the gifted with more gifts. | O Nanak, He bestows virtues on those who have none, and adds to the store of the virtuous. | O Nanak, God blesses the unworthy with virtue, and bestows virtue on the virtuous. | Oh Nanak, He gives virtue to the virtueless, and He gives virtue to those who have it. | O Nanak! God gives goodness to those who have it and those who don't, | Nanak, the virtueless and the virtuous are both created by the Divine. |
| ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ<br>ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥<br>Tehā koe na sujhaī<br>je tis guṉ koe kare. (7) | I can think of no one, who can bestow any good on Him. | There is none who can show any goodness to God. | None but God can bestow such excellence. | But there is naught that can bestow aught upon Him. | No one can even imagine anyone who can bestow virtue upon Him. | No such person exists who can give any virtue to Him. | but the person does not exist who can give any goodness to Him. | And what virtues they carry are given by Thee. No one exists who can bestow virtues on You. |
| (8) gives power to be a sage | | | | | | | | |
| ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥<br>Suṉiai sidh pīr sur nāth. | By hearing the holy teaching the seeker acquires state of siddhas, pirs, spiritual heroes and yogis. | Mortal becomes a perfect saint, a religious guide, a spiritual leader, and a great yogi by hearing the name of God. | Through listening occult powers and saintliness are gained. | By communion with the word one can attain the status of a siddha, a pir, a sura, a master. | Listening – the siddhas, the spiritual teachers, the heroic warriors, the yogic masters. | By listening, siddhas, Muslim saints, heroes, and yoga masters... | Listening… saints, heroes, masters. | Those who are merged in You, those who spiritually lead, angels, masters, Deeply Listen. |
| ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥<br>Suṉiai dharat dhaval ākās. | By hearing God's name the reality of the earth, its supposed supporting bull and the heaven is revealed. | Reality of earth, and the bull supporting it, and of heaven becomes known by hearing the name of God. | Heaven and earth are made stable. | By communion with the word, one can understand the mysteries of the earth, the supporting bull and the heavens. | Listening – the earth, its support, and the akaashic ethers. | By listening, the earth, the bull which holds it up, and the ethers... | Listening… the earth, the power, the ethers. | The Earth, and what holds the Earth, and what surrounds the Earth inter-coordinate by Deep Listening. |
| ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥<br>Suṉiai dīp loa pātāl. | By hearing God's name one comes to know the continents, the worlds and the nether regions. | Knowledge of the world, continents, and nether regions is gained by the mortal by hearing the name of God. | And the world and lower worlds revolve. | By communion with the word, the earthly regions, the heavenly plateaux and the nether worlds stand revealed. | Listening – the oceans, the lands of the world, and the nether regions of the underworld. | By listening, light, different realms, and underworlds... | Listening… high and low realms, oceans of light. | The continents, other realms, lower worlds, work together by Deep Listening. |
| ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥<br>Suṉiai pohe na sakai kāl. | By hearing God's name death cannot torment man. | Death cannot touch and come near the mortal by hearing the name of God. | Through listening death does not touch. | By communion with the word, we can escape unscathed through the portals of death. | Listening – death cannot even touch you. | By listening, death cannot touch you. | Listening… beyond time. | Deeply Listening, death cannot touch you. |
| ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥<br>Nānak bhagtā sadā vigās. | Nanak says, the devotees are ever in bliss, | Nanak says, that saints always remain blissful. | Nanak says, through listening devotees attain bliss. | O Nanak, His devotees live in perpetual ecstasy. | O Nanak, the devotees are forever in bliss. | Oh Nanak, the devotees are always blooming. | O Nanak! God's lovers bloom forever. | Nanak, those who surrender themselves in Love to the Divine continually blossom and bloom. |
| ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥<br>Suṉiai dūkh pāp kā nās. (8) | By hearing Lord's name pain and sin are destroyed. | Diseases and sins are destroyed by hearing the name of God. | And sin and sorrow are destroyed. | For the word washes away all sin and sorrow. | Listening – pain and sin are erased. | By listening comes the destruction of pain and sin. | Listening destroys all pain and error. | Deeply Listening, sorrows and errors depart. |
| (9) gives expansion | | | | | | | | |
| ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥<br>Suṉiai īsar barmā ind. | By hearing Lord's name the status of Brahma, Shiva and Indra is attained. | The status and power of Shiva, god of death, of Brahma, god of creation, and of Indra, god of rain, are obtained by hearing the name of God. | Through listening Vishnu, Brahma and Indra came into being. | By communion with the word, one can attain the powers of Shiva, Brahma and Indra. | Listening – Shiva, Brahma and Indra. | By listening, Shiva, Brahma and Indra... | Listening… men become gods. | Deeply Listening, the three aspects of the Divine - Generator, Organizer, Deliverer/Destroyer, maintain their balance and dance. |
| ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥<br>Suṉiai mukh sālāhaṉ mand. | By hearing His name even the evil ones sing Lord's praises. | Even a sinner begins uttering praises of God, after listening the name of God. | The most sinful will sing his praises. | By communion with the word, one can win esteem from all irrespective of one's past. | Listening – even foul-mouthed people praise Him. | By listening, praise comes in the mouth of a bad person. | Listening… praise comes from the mouth of the most negative person. | Deeply Listening, even those with an imbalanced mind praise Thee with their lips. |
| ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥<br>Suṉiai jog jugat tan bhed. | By hearing God's Name one gets the True Yoga and comes to know the secrets of existence. | By hearing the name of God, the method of realising Him and the secrets of human body become known. | And the secrets of yoga and the mysteries of the body are revealed. | By communion with the word, one can have yogic insight with the mysteries of life and self all revealed. | Listening – the technology of yoga and the secrets of the body. | By listening, the way of yoga and the secrets of the body... | Listening… the way of yoga and the body's secrets. | Deeply Listening, yoga and the hidden systems of the body make themselves known. |
| ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥<br>Suṉiai sāsat simrit ved. | By hearing the Lord's name, the knowledge of shastras (philosophy books), Simritis (books on ceremonies) and Vedas (four religious books) is obtained. | Knowledge of the four religious books, the six schools of philosophy, and the twenty-four ceremonial treaties is attained by hearing the name of God. | Through listening all the scriptures and teachings are known. | By communion with the word, one can acquire the true import of the shastras, smritis and Vedas. | Listening – the shastras, the Simritis and the Vedas. | By listening, the shastras, the Simritis, the Vedas... (all the sacred books) | Listening… all holy books and scriptures. | Deeply Listening, the wisdom of all sacred scriptures in the world is revealed. |
| ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥<br>Nānak bhagtā sadā vigās. | Nanak says, the devotees are ever in bliss, | Nanak says, that saints always remain blissful. | Nanak says, through listening devotees attain bliss. | O Nanak, His devotees live in perpetual ecstasy. | O Nanak, the devotees are forever in bliss. | Oh Nanak, the devotees are always blooming. | O Nanak! God's lovers bloom forever. | Nanak, those who surrender themselves in Love to the Divine continually blossom and bloom. |
| ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥<br>Suṉiai dūkh pāp kā nās. (9) | By hearing Lord's name pain and sin are destroyed. | Diseases and sins are destroyed by hearing the name of God. | And sin and sorrow are destroyed. | For the word washes away all sin and sorrow. | Listening – pain and sin are erased. | By listening comes the destruction of pain and sin. | Listening destroys all pain and error. | Deeply Listening, sorrows and errors depart. |
| (10) grants grace | | | | | | | | |
| ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥<br>Suṉiai sat santokh giān. | By listening Lord's name truthfulness, contentment and divine knowledge are acquired. | Truthfulness, contentment, and divine knowledge are obtained by hearing the name of God. | Through listening all truth and contentment are attained. | By communion with the word, one becomes the abode of truth, contentment and true knowledge. | Listening – truth, contentment and spiritual wisdom. | By listening, truth, patience and wisdom... | Listening… Truth, patience, wisdom. | Deeply Listening, truth, complete, utter contentment and genuine wisdom will be with you within you. |
| ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥<br>Suṉiai aṯhsaṯh kā isnān. | By hearing God's name a reward equivalent to sixty-eight holy ablutions is obtained. | Spiritual benefit of the bath at sixty-eight holy places is obtained by hearing the name of God. | And the virtue of bathing at the sixty-eight holy places is gained. | By communion with the word, one gets the fruit of ablution at sixty-eight pilgrimage. | Listening – take your cleansing bath at the sixty-eight places of pilgrimage. | Listening is the equivalent of bathing at the 68 holy places of pilgrimage. | Listening… bathing at all holy places. | Deeply Listening, the purity from bathing in all sacred waters will cleanse you. |
| ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥<br>Suṉiai paṟ paṟ pāvehe mān. | By hearing and constantly reading God's name one gets honoured. | One gets honours by hearing and reading again and again the name of God. | And through listening again and again honour is earned. | By communion with the word, one wins the honour of the learned. | Listening – reading and reciting, honour is obtained. | By listening, studying and studying they obtain worldly honour. | Listening… reading and reading gains honour | Deeply Listening, the same honour comes as if you had continually read and studied. |
| ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥<br>Suṉiai lāgai sahej dhiān. | By hearing Lord's name one can easily concentrate in mediation. | One is absorbed in the meditation of God easily by hearing the name of God. | Through listening spontaneous meditation happens. | By communion with the word, one attains the state of ease. | Listening – intuitively grasp the essence of meditation. | By listening, one-pointed concentration comes easily. | Listening… concentration comes easy. | Deeply Listening brings you to the point of one-pointedness, flowing with the continual flow of the Divine Spirit in meditative delight. |
| ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥<br>Nānak bhagtā sadā vigās. | Nanak says, the devotees are ever in bliss, | Nanak says, that saints always remain blissful. | Nanak says, through listening devotees attain bliss. | O Nanak, His devotees live in perpetual ecstasy. | O Nanak, the devotees are forever in bliss. | Oh Nanak, the devotees are always blooming. | O Nanak! God's lovers bloom forever. | Nanak, those who surrender themselves in Love to the Divine continually blossom and bloom. |
| ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥<br>Suṉiai dūkh pāp kā nās. (10) | By hearing Lord's name pain and sin are destroyed. | Diseases and sins are destroyed by hearing the name of God. | And sin and sorrow are destroyed. | For the word washes away all sin and sorrow. | Listening – pain and sin are erased. | By listening comes the destruction of pain and sin. | Listening destroys all pain and error. | Deeply Listening, sorrows and errors depart. |
| (11) gives virtues | | | | | | | | |
| ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥<br>Suṉiai sarā guṉā ke gāh. | By hearing Lord's name one dives deep into the ocean of virtues. | One dives deep into the ocean of virtues by hearing the name of God. | Through listening the highest virtues are acquired. | By communion with the word, one becomes the abode of all virtues. | Listening – dive deep into the ocean of virtue. | By listening, extremely deep oceans of vitue... | Listening… deep oceans of grace. | Deeply Listening, recognize the ocean of virtues within you. |
| ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥<br>Suṉiai sekh pīr pātisāh. | By listening Lord's name one gains status of a scholar, spiritual guide and a king. | Mortal becomes a scholar, a spiritual guide, and an emperor by hearing the name of God. | Sage, saint, and king come into being. | By communion with the word, one becomes a sheikh, a pir, and a true spiritual king. | Listening – the sheiks, religious scholars, spiritual teachers and emperors. | By listening, Sufi gurus, Muslim saints and emperors... | Listening… kings, emperors, saints. | Deeply Listening become in tune with Spirit, perfectly balanced in your own humanity and nobility. |
| ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥<br>Suṉiai andhe pāvehe rāhu. | By hearing God's name the blind find their way. | The blind sees the way by hearing the name of God. | And the blind find the path. | By communion with the word, the spiritually blind find their way to realisation. | Listening – even the blind find the path. | By listening, the blind one finds the path. | Listening… blind ones find the Path. | Deeply Listening, even blind you will find your way. |
| ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥<br>Suṉiai hāth hovai asgāhu. | By hearing God's name the unfathomable is grasped. | Unfathomable Lord becomes fathomable by hearing the name of God. | Through listening the fathomless is fathomed. | By communion with the word, one crosses beyond the limitless ocean of illusionary matter. | Listening – the unreachable comes within your grasp. | By listening, the unfathomable come within reach. | Listening… the unknown is known. | Deeply Listening, understand the unfathomable. |
| ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥<br>Nānak bhagtā sadā vigās. | Nanak says, the devotees are ever in bliss, | Nanak says, that saints always remain blissful. | Nanak says, through listening devotees attain bliss. | O Nanak, His devotees live in perpetual ecstasy. | O Nanak, the devotees are forever in bliss. | Oh Nanak, the devotees are always blooming. | O Nanak! God's lovers bloom forever. | Nanak, those who surrender themselves in Love to the Divine continually blossom and bloom. |
| ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥<br>Suṉiai dūkh pāp kā nās. (11) | By hearing Lord's name pain and sin are destroyed. | Diseases and sins are destroyed by hearing the name of God. | And sin and sorrow are destroyed. | For the word washes away all sin and sorrow. | Listening – pain and sin are erased. | By listening comes the destruction of pain and sin. | Listening destroys all pain and error. | Deeply Listening, sorrows and errors depart. |
| (12) gives solidarity of self with self-respect and impressiveness | | | | | | | | |
| ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥<br>Manne kī gat kahī na jāe. | Those who obey the Lord, their state of faith cannot be described. | The state of mind of the devotee who obeys the Lord cannot be described. | The state of contemplation cannot be expressed. | None can describe the condition of one who has made God's will his own. | The state of the faithful cannot be described. | The state of consciousness of a person who agrees with God cannot be described. | If you merge with the God inside, your state of consciousness cannot be described. | Trust what you hear when you listen - even though you won't be able to explain it to anyone, |
| ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥<br>Je ko kahai pichhai pachhutāe. | If someone tries to describe, he repents afterwards. | One trying to describe it will have to repent it afterwards. | Whoever attempts it will afterwards repent. | Whoever tries to do so, must realise his folly. | One who tries to describe this shall regret the attempt. | If somebody tries to describe, afterwards they regret it. | Anyone who tries will be sorry he tried. | And even if you do talk about it, you'll just regret it afterwards. |
| ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥<br>Kāgad kalam na likhaṉhār. | There is no paper, pen and scribe | There is neither the paper and pen nor the writer, | There is no paper, no pen, no writer, | No supply of paper, pen, or scribe, | No paper, no pen, no scribe, | There is no paper, no pen, no writer | No writer can write it. No pen can list it. | There is no person who, with their pen, has the power to describe all that is heard when you Deeply Listen. |
| ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥<br>Manne kā behe karan vīchār. | with whom one can sit and reflect over the state of mind of the obeyer. | Who can sit and describe the state of the devotee who obeys God. | That can penetrate such a state. | Can ever describe the state of such a one. | Can record the state of the faithful. | who can sit and reflect on a the state of a person who agrees with God. | Even those who have sat and reflected have missed it. | Those who sit together and trust what they hear when they listen are doing the most powerful meditation. |
| ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥<br>Aisā nām niranjan hoe. | Such is the name of the immaculate Lord. | Such is the pure name of God, unaffected by maya. | The name of the flawless one is such. | O, great is the power of the word, | Such is the name of the immaculate Lord. | Such is the name, a person becomes most pure, | Such is the Naam. It makes you pure. | Such is that True Spirit within me that it makes me become pure, clear and sweet. |
| ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥<br>Je ko mann jāṉai man koe. (12) | If some one obeys God, such a rare person understands in his mind the bliss there-of. | One obeying God realises the bliss given by such obedience in his mind. | That only contemplating can know it. | But few there be that know it. | Only one who has faith comes to know such a state of mind. | if they agree and know that agreement into the very mind of it. | If you let go and surrender, your mind becomes sure. | If you trust what you hear when you listen, that knowing becomes the psyche through which you reflect, understand and act. |
| (13) gives occult knowledge of infinity and intuition | | | | | | | | |
| ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥<br>Mannai surat hovai man budh. | To one who truly believes in His Name comes the wisdom of the Divine. | By obeying God, consciousness, divine knowledge, and understanding are acquired. | Through contemplation is remembrance born in mind and intellect. | By practice of the word, one rises into universal consciousness and develops right understanding. | The faithful have intuitive awareness and intelligence. | One agrees, and the power to listen and mental intuition happen. | When you surrender, you tune in, become wise. | By trusting what you hear when you listen, the Truth of your own inner consciousness will saturate your psyche with wisdom and deep understanding. |
| ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥<br>Mannai sagal bhavaṉ kī sudh. | By truly believing in God the knowledge of all the spheres is acquired. | Knowledge of all the spheres is acquired by obeying God. | And awareness of the universe acquired. | By practice of the word, one develops clairvoyance and transvision of the whole creation. | The faithful know about all worlds and realms. | One who agrees gains knowledge of all the universes. | When you surrender, you know all the universes and worlds. | By trusting what you hear when you listen, you shall dwell in all mansions of learning. |
| ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥<br>Mannai muhe choṯā nā khāe. | The worshipper does not get blows on his face, is not disgraced. | Believer in God does not get blows of death on his face. | You cease to repent your words. | By practice of the word, one is freed from sorrow and suffering. | The faithful shall never be struck across the face. | One who agrees will not be slapped on the face. | When you surrender, you gain dignity and grace. | In trusting what you hear when you listen, the blows and insults of others will not affect you. |
| ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥<br>Mannai jam kai sāth na jāe. | By belief in the Lord he does not come before death's minister. | One who obeys God will not be caught by the God of death. | And gain freedom from the God of death. | By practice of the word, one shall not go to Yama after his death. | The faithful do not have to go with the messenger of death. | One who agrees does not go along with the god of death. | When you surrender, death cannot touch you. | By trusting what you hear when you listen, death will have no power over you. |
| ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥<br>Aisā nām niranjan hoe. | Such is the name of the immaculate Lord. | Such is the pure name of God, unaffected by maya. | The name of the flawless one is such. | 0, great is the power of the word. | Such is the name of the immaculate Lord. | Such is the name, a person becomes most pure, | Such is the Naam. It makes you pure. | Such is that True Spirit within me that it makes me become pure, clear and sweet. |
| ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥<br>Je ko mann jāṉai man koe. (13) | If some one obeys God, such a rare person understands in his mind the bliss there-of. | One obeying God realises the bliss given by such obedience in his mind. | That only contemplating can know it. | But few there be that know it. | Only one who has faith comes to know such a state of mind. | if they agree and know that agreement into the very mind of it. | If you let go and surrender, your mind becomes sure. | If you trust what you hear when you listen, that knowing becomes the psyche through which you reflect, understand and act. |
| (14) shows you your path, direction, an d destiny in life | | | | | | | | |
| ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥<br>Mannai mārag ṯhāk na pāe. | The believer does not get any obstacle in the way. | One who obeys God will face no hindrance in his way. | Through contemplation the path is cleared of all obstacles. | By practice of the word, one speeds on to the higher spiritual planes unhindered. | The path of the faithful shall never be blocked. | One who agrees finds no obstruction on their path. | When you surrender, your path becomes clear. | In trusting what you hear when you listen, there will be no obstacles on your path. |
| ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥<br>Mannai pat sio pargaṯ jāe. | The believer departs with honour and renown. | One who obeys God goes to next world with honour and fame. | And man departs with dignity and honour. | By practice of the word, one gets into the spiritual plane openly and honourably. | The faithful shall depart with honour and fame. | One who agrees goes radiantly with honour. | When you surrender, you go Home with honour | In trusting what you hear when you listen, radiance and honour will be with you. |
| ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥<br>Mannai mag na chalai panth. | The believer does not walk in the worldly ways of rituals. | One who obeys God is not misled and does not practise worldly rites and rituals. | One is saved from wandering astray. | By practice of the word, one escapes the by-paths of Yama, the king of death. | The faithful do not follow empty religious rituals. | By agreeing, the path goes not on worldly ways. | When you surrender, you are not of this world. | In trusting what you hear when you listen, there'll be no need to take short-cuts on your journey. |
| ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥<br>Mannai dharam setī sanbandh. | The believer acts sincerely and righteously. | One who obeys God loves truth. | And connection to religion is established. | By practice of the word, one gets in close touch with the truth. | The faithful are firmly bound to the dharma. | By agreeing comes alliance with dharma. | When you surrender, you embrace the Dharma. | In trusting what you hear when you listen, Dharma, the path of Divine discipline and law, will guide your whole life. |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥<br>Aisā nām niranjan hoe. | Such is the name of the immaculate Lord. | Such is the pure name of God, unaffected by maya. | The name of the flawless one is such. | 0, great is the power of the word. | Such is the name of the immaculate Lord. | Such is the name, a person becomes most pure, | Such is the Naam. It makes you pure. | Such is that True Spirit within me that it makes me become pure, clear and sweet. |
| ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥<br>Je ko mann jāṉai man koe. (14) | If some one obeys God, such a rare person understands in his mind the bliss there-of. | One obeying God realises the bliss given by such obedience in his mind. | That only contemplating can know it. | But few there be that know it. | Only one who has faith comes to know such a state of mind. | if they agree and know that agreement into the very mind of it. | If you let go and surrender, your mind becomes sure. | If you trust what you hear when you listen, that knowing becomes the psyche through which you reflect, understand and act. |
| | | | | | | | | |
| (15) brings liberation | | | | | | | | |
| ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥<br>Mannai pāvehe mokh duār. | The obeyer of the Lord's commands reaches door of salvation. | One who obeys God reaches the door of salvation. | Through contemplation alone the door to liberation is attained. | By practice of the word, one finally attains salvation. | The faithful find the door of liberation. | In agreeing, they obtain the tenth gate. | When you surrender, your tenth gate opens. | Trust what you hear when you listen and find the door of liberation. |
| ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥<br>Mannai parvārai sādhār. | The obeyer liberates his kith and kin. | One who obeys God reforms his family members. | And the family can be saved. | By practice of the word, one leads one's kith and kin as well to freedom. | The faithful uplift and redeem their family and relations. | In agreeing, one's relatives go across. | When you let go, your family is saved. | Trust what you hear when you listen, and bring all your loved ones along. |
| ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥<br>Mannai tarai tāre gur sikh. | The obeyer of the Lord saves himself and saves the disciples of the Guru. | One who obeys God swims across the world ocean and causes true disciples of the Guru to do so. | Through it, the Guru is delivered and helps his disciples across. | By practice of the word, one saves not only himself but when he becomes an adept, many others whom he guides. | The faithful are saved and carried across with the Sikhs of the Guru. | In agreeing, they cross and make the students of the Guru cross. | When you let go, you cross over the ocean, taking the Guru's Sikhs by your side. | Trust what you hear when you listen. You will swim across all difficulties and your very presence will carry others across, as well. And that is what it means to be a Sikh of the Guru, a seeker of Divine wisdom, who walks from the darkness of ego to the light of your own purity and spirit. |
| ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥<br>Mannai Nānak bhavehe na bhikh. | Nanak says, the believer does I not go begging. | One who obeys God never has an occasion to beg. | They need no longer beg for alms. | By practice of the word, one freed from desires, escapes from the wheel of transmigration. | The faithful, O Nanak, do not wander around begging. | In agreeing, Oh Nanak, people do not wander as beggars. | O Nanak! When you surrender, you never wander this earth as a beggar again. | Trust what you hear when you listen. Nanak, even if you wander lost, there will be no need to beg for anything. |
| ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥<br>Aisā nām niranjan hoe. | Such is the name of the immaculate Lord. | Such is the pure name of God, unaffected by maya. | The name of the flawless one is such. | 0, great is the power of the word. | Such is the name of the immaculate Lord. | Such is the name, a person becomes most pure, | Such is the Naam. It makes you pure. | Such is that True Spirit within me that it makes me become pure, clear and sweet. |
| ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥<br>Je ko mann jāṉai man koe. (15) | If some one obeys God, such a rare person understands in his mind the bliss there-of. | One obeying God realises the bliss given by such obedience in his mind. | That only contemplating can know it. | But few there be that know it. | Only one who has faith comes to know such a state of mind. | if they agree and know that agreement into the very mind of it. | If you let go and surrender, your mind becomes sure. | If you trust what you hear when you listen, that knowing becomes the psyche through which you reflect, understand and act. |
| | | | | | | | | |
| (16) gives knowledge of the structure of the universe | | | | | | | | |
| ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥<br>Panch parvāṉ panch pardhāṉ. | Those chosen by God are acceptable. The chosen are supreme. | Saints are supreme and are approved by God. | Five are the tests and the ministers. | The saint (or the word personified) is acceptable at His court and is the chief elect therein. | The chosen ones, the self-elect, are accepted and approved. | The elected ones are acceptable, the elected ones are supreme. | The chosen are worthy. The chosen, supreme. | Those who, in the Purity of their own Spirits, have recognized their essential union with God - they become the Living Lights on the earth to whom all Creation bows. |
| ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥<br>Panche pāvehe dargehe mān. | The chosen obtain honour in Lord's Portal. | Saints gain honour in the court of God. | They gain shelter and respect at His door. | The saint is honoured even by kings. | The chosen ones are honoured in the court of the Lord. | The elected ones find worldly honour in the court. | The chosen are honoured in the courts of kings. | Holding the Truth of the Divine within their very auras, they become true leaders on the earth. In the Royal Court of the Divine those who have recognized their own purity receive the greatest honours |
| ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥<br>Panche sohehe dar rājān. | These beings look beautiful at the Portal of King. | God's saints look beautiful in God's court. | They decorate the king's court. | The saint adorns the threshold of God. | The chosen ones look beautiful in the courts of kings. | The elected ones are beautiful in the court of kings. | The chosen look beautiful in the kingdom of heaven. | Standing at the door of the Divine, the supreme and noble Leader of leaders, they are radiant. |
| ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥<br>Panchā kā gur ek dhiān. | The chosen centre their attention only on the Guru. | Saints concentrate their minds on the Guru alone. | Attention is the Guru of the five. | The saint lives by and meditates on the one word. | The chosen ones meditate single-mindedly on the Guru. | The elected ones' one focussed attention is the Guru. | The chosen meditate focused on the Guru. | The Pure Ones, through the Guru meditate on the One. |
| ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥<br>Je ko kahai karai vīchār. | However much one may speak or reflect | One may reflect on God and describe Him as much as possible, | Whatever you will say, consider well first, | Whoever discusses and expounds the mystery of His creation, | No matter how much anyone tries to explain and describe them, | If somebody says it and does deep reflection, | If someone speaks from his deep meditation, | By doing the deepest reflection, |
| ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥<br>Karte kai karṉai nāhī sumār. | still there can be no enumeration of Creator's doings. | Yet the doings of God cannot be counted. | For the doings of the doer are impossible to assess. | Realises that the works of the creator are beyond reckoning. | The actions of the creator cannot be counted. | still they cannot enumerate or comprehend the action of the Creator. | he still cannot count all the acts of creation. | Still - the Doer of doers cannot be contained or comprehended. |
| ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥<br>Dhaul dharam dayā kā pūt. | The mythical bull is piety, born of compassion | The mythical bull, representing piety, is the outcome of the compassion of God. | Religion upholds the earth and is born out of compassion, | Dharam, word born of His grace, is the proverbial bull, | The mythical bull is dharma, the son of compassion, | The bull is the Dharma, son of compassion, | Dharma is the support of the earth, born of compassion and kindness. | Dharma, the divinely-given spiritual law and discipline, is the Bull upon which the entire Universe rests and is born as the son of Mother Compassion. |
| ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥<br>Santokh thāp rakhiā jin sūt. | which is patiently maintaining the world. | It holds the earth at its position with patience. | Establishes contentment and creates balance. | That is harmoniously sustaining the creation. | This is what patiently holds the earth in its place. | who, having established patience, holds the thread. | It patiently holds the thread of creation together. | Deep and continuous patience is the mantra and the thread which holds it all in place and binds everything together. |
| ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥<br>Je ko bujhai hovai sachiār. | If some one understands, how much load there is on the bull, one becomes a true person. | One will be called true if he realises this. | Whoever understands becomes the truth. | Whosoever realises this verily knows the truth. | One who understands this becomes truthful. | If somebody understands this, they become a person of truth. | Understand this and become a person of Truth. | If someone understands this, then that person becomes the Custodian of Truth. |
| ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥<br>Dhavlai upar ketā bhār. | | If he can know as to how much weight is placed on the supposed bull. | And knows the burden religion bears. | It is nothing but the word, that is carrying the crushing load of the entire creation. | What a great load there is on the bull. | What a weight does the bull sustain! | What a great load the Dharma sustains! | How much weight does the Bull of Divine Law carry on its back? |
| ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥<br>Dhartī hor parai hor hor. | There are more worlds beyond this earth, more and more. | Beyond this earth there are many more and more earths. | There are many worlds and many more beyond them. | For were this earth upheld by a bull, that in turn must be supported by some other planet and that by another, and so on ad infinitum: What a tremendous load! | So many worlds beyond this world - so very many. | There are countless earths beyond. | There are worlds beyond worlds. | There are so many lands, here and beyond. |
| ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥<br>Tis te bhār talai kavaṉ jor. | What power is that which supports their weight from underneath? | What power bears their load from underneath? | What power assumes their weight? | What other power could support it? None, but the word. | What power holds them, and supports their weight? | What power holds the weight of all these planets? | What holds them each in their orbit? | What power is there that supports him and what he carries? |
| ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥<br>Jī jāt rangā ke nāv. | The kinds, colours and names of all beings | There is the ever flowing pen of God. | Creatures by all forms and colours are created by His writ. | There is no end to the creation. There are countless forms of life with varied names, species, and colours. | The names and the colours of the assorted species of beings. | The names of the colours and all the kinds of beings, | The names of the countless colours; | The names, and the colours of all the different souls, |
| ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥<br>Sabhnā likhiā vuṟī kalām. | have been written by God's flowing pen. | It inscribed various kinds, colours, and names of all the things. | But only few know the rule to tell it. | Writ on the objective world by the everflowing pen of the creator. | Were all inscribed by the ever-flowing pen of God. | if all those are written by a pen that does not stop: | the many sorts of creatures;<br>they all flow like ink from an endlessly moving pen. | Are continuously written by the same Pen. |
| ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥<br>Ehu lekhā likh jāṉai koe. | Only a few know how to pen this account. | Even if some know how to write this account, | Can anyone write the account of this mystery? | Who can reckon His creation? | Who knows how to write this account? | If someone knew to write all this, | If someone could actually write all this down, | If someone were to try to know Thee by writing all that You have written, |
| ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥<br>Lekhā likhiā ketā hoe. | How voluminous, the scribed scroll would be? | What big volume of such a writing would be? | If it were written how great it would be. | And if one could, how great would be the count? | Just imagine what a huge scroll it would take. | then how much writing would be written? | can you imagine how much writing that would be? | How much writing would it take? |
| ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥<br>Ketā tāṉ suālihu rūp. | How great, the power and fascinating beauty are Thine, 0 Lord? | How much power and fascinating beauty of God is? | What strength and power. How beautiful His appearance. | How great is His power and how beautiful His handiwork? | What power. What fascinating beauty. | What power, what beautiful form! | What divine music!<br>What beautiful forms! | How many forms are there awesome in their power and beauty? |
| ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥<br>Ketī dāt jāṉai kauṉ kūt. | How great is thy gift? Who can assess its extent. | How grand is God's gift? Who can assess its extent? | How great His charity, who can conceive it? | Who can count the measure of His sweet bounty? | And what gifts. Who can know their extent? | Who can know the extent of all these gifts? | What incredible gifts untold! | How many gifts? Who can know their limits? |
| ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥<br>Kītā pasāo eko kavāo. | With one word of His, | God's one word created the world's expansion. | His single word creates His vast expanse. | With one word of His, this vast creation blossomed into being. | You created the vast expanse of the universe with one word. | One gesture made, one word: | One gesture, one word, | With one gesture You, Oh Divine One, |
| ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥<br>Tis te hoe lakh darīāo. | the whole universe came into being, and from there millions of rivers of life began to flow. | And lacs of rivers began to flow. | Infinite mountains and rivers, the animate and inanimate. | And a thousand streams (of life) sprang into existence. | Hundreds of thousands of rivers began to flow. | From that, ten thousand rivers happen. | and ten thousand rivers flow! | Created the entire Universe. From that, 100,000 rivers come into being - currents that run through, nurturing the cycle of life. |
| ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥<br>Kudrat kavaṉ kahā vīchār. | What power have I to describe Thy teachings? | What power can describe God or His schemes? | How shall I think about it? | What power have I to conceive of Thy wonderful nature? | How can Your creative potency be described? | How can I speak and reflect on the power of Infinity? | How can I speak or reflect on this power? | What of Your universal, unfathomable and profoundly feminine creative power can I speak or reflect? |
| ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥<br>Vāriā na jāvā ek vār. | I cannot even once be a sacrifice unto Thee. | I cannot even once be a sacrifice to You, my God. | However much I offer myself could never be enough. | Too poor am I to make an offering of my life to Thee. | I cannot even once be a sacrifice to You. | I cannot offer myself even one time. | I cannot be a sacrifice even one time. | I cannot even once be a sacrifice to Thee. |
| ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥<br>Jo tudh bhāvai sāī bhalī kār. | Whatever pleases Thee is the only good pursuit. | Whatever pleases God is a good undertaking. | Whatever pleases You, O Lord, is best for me. | Whatever pleases You, is good. | Whatever pleases You is the only good done. | What pleases You is a good action. | I want to do only what pleases Thee. | What pleases Thee is the only good worth doing. |
| ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥<br>Tū sadā salāmat nirankār. (16) | Thou art ever safe and sound, 0 Formless One. | Lord, the formless, ever exists without any fear. | You are the formless, the almighty – You who abide forever. | Thou art forevermore, O formless One. | You, eternal and formless one. | You are always at peace and formless. | Formless... Peaceful... Divine... | Oh Divine Spirit, You are ever indestructible, unbound and beyond Form. |
| | | | | | | | | |
| (17) brings freedom and resurrection | | | | | | | | |
| ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥<br>Asankh jap asankh bhāo. | Countless are the ways of recitation and countless the ways of devotion. | Ways of meditation on God and of those, who meditate on Him with devotion, are countless. | There are countless ways to repeat His name and express devotion. | Countless there are that remember Thee, and countless those that love Thee. | Countless meditations, countless loves. | Countless are the chants, countless is the love. | Countless chant. Countless love. | Countless are those who call on Thee. Countless those who love. |
| ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥<br>Asankh pūjā asankh tap tāo. | Countless are the forms of worship. Countless the modes of doing penance. | Ways of worshipping God are countless, and those who practice penance, are countless. | Countless ways of worship and purification. | Countless there are that worship Thee, and countless those that seek Thee in austerity and penance. | Countless worship services, countless austere disciplines. | Countless are the kinds of worship, countless is the creation of psychic heat. | Countless do worship and create inner heat. | Countless those who do the ceremonies of fire. Countless those who purify themselves through their inner fire. |
| ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥<br>Asankh granth mukh ved pāṯh. | Countless are those who recite holy scriptures, Vedas, from memory. | Scriptures are countless and those, who can recite Vedas extempore, are countless. | There are countless scriptures and countless mouths to recite them. | Countless there are that recite from sacred books Thy praises. | Countless scriptures, and ritual recitations of the Vedas. | Countless are the books, and recitations of Vedas by heart. | Countless read books and recite the scriptures. | Countless the revered and learned ones who recite and speak Your sacred words. |
| ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥<br>Asankh jog man rahehe udās. | Countless are the Yogis whose mind remains detached from this world. | Yogis, who in their minds have no attachment for the world, are countless. | Countless ways of yoga to make the mind dispassionate. | Countless those that, absorbed in yoga, stand indifferent to the world. | Countless yogis, whose minds remain detached from the world. | Countless are the yogis who live detached in the mind. | Countless yogis live unattached… | Countless those who practice Yoga, and live detached from their own minds. |
| ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥<br>Asankh bhagat guṉ giān vīchār. | Countless are Thy Devotees in pursuit of Thy knowledge and virtue. | True devotees, who reflect over the excellences and knowledge of God, are countless. | There are countless devotees who contemplate His virtues and knowledge. | Countless those Thy devotees who contemplate Thy attributes and wisdom. | Countless devotees contemplate the wisdom and virtues of the Lord. | Countless are the devotees, virtues, knowledge and deep reflection. | Countless devotees. Countless virtues. Countless knowledge and deep meditation. | Countless those who have surrendered themselves in love and devotion to Thee, gathering virtue, wisdom and deep reflection. |
| ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥<br>Asankh satī asankh dātār. | Countless are pious men and countless men of bounty. | Pious mortals and those who distribute charities, are countless. | Countless who are virtuous and generous. | Countless those that practice truth and charity. | Countless the holy, countless the givers. | Countless are the truthful ones, countless are the givers. | Countless people of Truth, and givers. | Countless the respectful persons. Countless the givers. |
| ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥<br>Asankh sūr muh bhakh sār. | Countless are the warriors who bear the strokes of steel on their faces. | Countless are the warriors, who bear the brunt on their face. | There are countless brave men who risk their lives for Him. | Countless are the heroes that boldly face the foeman's steel. | Countless heroic spiritual warriors, who bear the brunt of the attack in battle, who with their mouths eat steel. | Countless are the heroes who eat steel with their mouths (face death in battle). | Countless heroes who face steel without fear. | Countless the heroes who bear the brunt of battle. |
| ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥<br>Asankh mon liv lāe tār. | Countless are the sages who silently, in deep love contemplate on Lord. | Saints, who remain silent, and meditate continuously on God with devotion, are countless. | Countless who vow to silence and meditate on Him. | Countless those who have vowed silence, meditate on Thee with unceasing love. | Countless silent sages, vibrating the string of His love. | Countless are the silent sages whose longing to belong is like a string tied to their love. | Countless are silent, suspended on a string of longing. | Countless those who live in silence, attuned to Your Divine song. |
| ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥<br>Kudrat kavaṉ kahā vīchār. | What power have I to describe Thy teachings? | What power can describe God or His schemes? | Nanak says, how shall I praise Him? | What power have I to conceive of Thy wonderful nature? | How can Your creative potency be described? | How can I speak and reflect on the power of Infinity? | How can I speak or reflect on this power? | What of Your universal, unfathomable and profoundly feminine creative power can I speak or reflect? |
| ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥<br>Vāriā na jāvā ek vār. | I cannot even once be a sacrifice unto Thee. | I cannot even once be a sacrifice to You. | However much I offer myself could never be enough. | Too poor am I to make an offering of my life to Thee. | I cannot even once be a sacrifice to You. | I cannot offer myself even one time. | I cannot be a sacrifice even one time. | I cannot even once be a sacrifice to Thee. |
| ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥<br>Jo tudh bhāvai sāī bhalī kār. | Whatever pleases Thee is the only good pursuit. | Whatever pleases God is a good undertaking. | Whatever pleases You, O Lord, is best for me. | Whatever pleases You, is good. | Whatever pleases You is the only good done. | What pleases You is a good action. | I want to do only what pleases Thee. | What pleases Thee is the only good worth doing. |
| ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥<br>Tū sadā salāmat nirankār. (17) | Thou art ever safe and sound, 0 Formless One. | God, the formless, ever exists without any fear. | You are the formless, the almighty – You who abide forever. | Thou art forevermore, O formless One. | You, eternal and formless one. | You are always at peace and formless. | Formless... Peaceful... Divine... | Oh Divine Spirit, You are ever indestructible, unbound and beyond Form. |
| | | | | | | | | |
| (18) fights madness, deep feelings of inferiority, and self-destructive behaviour | | | | | | | | |
| ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥<br>Asankh mūrakh andh ghor. | Countless are the fools who are appallingly ignorant. | Countless are foolish persons and those, who are spiritually completely blind. | There are countless ignorant fools and countless who are blind. | Innumerable are the fools, stark blind in ignorance. | Countless fools, blinded by ignorance. | Countless are the horribly blind fools. | Countless maniacs, horribly blind, | Countless the weak persons who cannot stand to see the horrors of the world. |
| ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥<br>Asankh chor harāmkhor. | Countless are the thieves and devourers of other's property. | Countless are thieves and sinful usurpers of others' property. | Countless thieves and shirkers. | Innumerable the thieves and crooks that thrive on ill-gotten gains. | Countless thieves and embezzlers. | Countless are the thieves and doers of forbidden actions. | countless thieves and countless sneaks. | Countless the thieves who make their living by exploiting others. |
| ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥<br>Asankh amar kar jāhe jor. | Countless depart after establishing their rule by force. | Countless leave this world after establishing their kingdoms by force. | There are countless numbers who ruled by force before they departed. | Innumerable those that exercise tyranny and oppression. | Countless impose their will by force. | Countless are the people who, thinking themselves immortal, live in power. | Countless traitors who turn and flee. | Countless those who use power in the service of their own egos. |
| ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥<br>Asankh galvaḏh hatiā kamāhe. | Countless are throat cutters who commit murders. | Countless are cut-throats, who commit murders. | Countless murderers who earn only by murder. | Innumerable the cut-throats living by heinous crimes. | Countless cut-throats and ruthless killers. | Countless are the cut-throats who perform criminal acts. | Countless killers, countless villains, | Countless those who do not tolerate what they don't understand. |
| ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥<br>Asankh pāpī pāp kar jāhe. | Countless are the sinners who keep on committing sins. | Countless are sinners who commit sins. | There are countless sinners who commit nothing but sin. | Innumerable those that revel in shameless sins. | Countless sinners who keep on sinning. | Countless are the sinners who, having sinned, go. | countless despots, countless freaks. | Countless those who make so many errors even their errors breed more errors. |
| ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥<br>Asankh kūṟiār kūṟe firāhe. | Countless are the liars who wander in falsehood. | Countless are liars, who practice falsehood and suffer transmigration. | Countless liars who live by their lies. | Innumerable the liars that practise fraud and falsehood. | Countless liars, wandering lost in their lies. | Countless are the liars who are made to wander in their lies. | Countless liars, lost in their lies. | Countless those who are so wretched they spread wretchedness wherever they go. |
| ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥<br>Asankh malechh mal bhakh khāhe. | Countless are the wretches who eat filth as ration. | Countless sinners are filthy and eat and speak filth. | There are countless barbarians eating only filth for food. | Innumerable the impious that live on unwholesome foods. | Countless wretches, eating filth as their ration. | Countless are the wretches who eat filth. | Countless wretches eating dirt. | Countless those who do not know the Divine is within them, and spend their lives turning humanity against each other. |
| ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥<br>Asankh nindak sir karehe bhār. | Countless are the slanderers who carry loads of sins on their heads. | Countless are the slanderers, who carry loads of sins on their heads. | Countless fault-finders who fill their heads with scandal. | Innumerable the slanderers who add to their burden by calumniating others. | Countless slanderers, carrying the weight of their stupid mistakes on their heads. | Countless are the slanderers who carry the load on their heads. | Countless slanderers spreading their hurt. | Countless those who never find anything good to say and cloud their minds with their own negativity. |
| ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥<br>Nānak nīch kahai vīchār. | Nanak, the lowly, gives description. | Humble Satguru Nanak submits to God and says, | Thus Nanak ponders on the wicked and the low. | Innumerable, the many for lowly Nanak to describe. | Nanak describes the state of the lowly. | Miserable Nanak speaks this deep reflection. | Nanak, the lowly and humble one, speaks from his deep meditation; | Nanak, of my own weaknesses I speak and see. |
| ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥<br>Vāriā na jāvā ek vār. | I cannot even once be a sacrifice unto Thee. | I cannot even once be a sacrifice to You. | However much I offer myself could never be enough. | Too poor am I to make an offering of my life to Thee. | I cannot even once be a sacrifice to You. | I cannot offer myself even one time. | I cannot be a sacrifice even one time. | I cannot even once be a sacrifice to Thee. |
| ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥<br>Jo tudh bhāvai sāī bhalī kār. | Whatever pleases Thee is the only good pursuit. | Whatever pleases God is a good undertaking. | Whatever pleases You, O Lord, is best for me. | Whatever pleases You, is good. | Whatever pleases You is the only good done, | What pleases You is a good action. | I want to do only what pleases Thee. | What pleases Thee is the only good worth doing. |
| ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥<br>Tū sadā salāmat nirankār. (18) | Thou art ever safe and sound, 0 Formless One. | God, the formless, ever exists without any danger. | You are the formless, the almighty – You who abide forever. | Thou art forevermore, O formless One. | You, eternal and formless one. | You are always at peace and formless. | Formless... Peaceful... Divine... | Oh Divine Spirit, You are ever indestructible, unbound and beyond Form. |
| | | | | | | | | |
| (19) brings universal knowledge, inspiration, and revelation | | | | | | | | |
| ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥<br>Asankh nāv asankh thāv. | Countless are Thy Names and countless Thy abodes. | God's name and abodes are countless. | Countless are the names and the places where You dwell. | Countless Thy names and countless Thy places. | Countless names, countless places. | Countless are the names, countless are the places. | Countless names, countless places, | Countless the spirits who come into form. |
| ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥<br>Agamm agamm asankh loa. | Countless are Thy realms inaccessible and inscrutable. | Inaccessible and inscrutable are God's realms. | Countless worlds that have never been reached. | Unapproachable and inaccessible Thy innumerable heavenly plateaux. | Inaccessible, unapproachable, countless celestial realms. | Most inaccessible are the countless realms. | countless realms remote. | Countless their enjoyment of the experience. |
| ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥<br>Asankh kahehe sir bhār hoe. | Even to call them myriads amounts to carrying a load of sin on the head. | Even to say that they are countless, is to carry loads of sins on one's head. | To say countless is to burden the mind. | Even by the word countless, we fail to describe Thee. | Even to call them countless is to carry the weight on your head. | Saying "countless" gets them a load on their head (is presumptuous). | Even to speak the word "countless" is really just a joke. | There are so very many of them I cannot know them all.<br>Countless those who try to speak of these things - what a weight they burden their own minds with. |
| ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥<br>Akhrī nām akhrī sālāh. | With words Thy name is uttered and with words Thou are praised. | God's name and praises are uttered through words. | Through the letter comes the name, and all the prayers. | By words we describe Thee and by words we praise Thee. | From the word, comes the naam, from the word, comes Your praise. | In sound units is the name, in sound units is praise. | In primal sounds are Naam and praise. | From beyond the beyond comes the vibration that lives within every creature. From beyond the beyond come all the voices that honour and praise this wondrous thing. |
| ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥<br>Akhrī giān gīt guṉ gāh. | With words the songs of Thy knowledge and virtues are hymned. | God's virtues and knowledge are sung through words. | Through the letter is all knowledge and songs in His praise. | By words, we acquire divine knowledge, and in words are sung. | From the word, comes spiritual wisdom, singing the songs of Your glory. | In sound units is knowledge, and they sing the songs of virtue. | In primal sounds are knowledge and song. | From Beyond the Beyond comes the definition of wisdom, sacred writings and virtue. From Beyond the Beyond comes all that is written, all that is spoken and all sacred Sound. |
| ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥<br>Akhrī likhan bolaṉ bāṉ. | With words we speak and write the hymns of Thee. | The divine hymns are uttered and recorded in letters. | Through the letter is all writing and speaking. | Thy hymns and attributes, it is words we employ in speech and in writing. | From the word, come the written and spoken words and hymns. | In sound units is the written and spoken word. | In primal sounds are words spoken and written. | From Beyond the Beyond comes the instructions |
| ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥<br>Akhrā sir sanjog vakhāṉ. | With letters on a person's forehead his destiny is described. | The destiny of a mortal, written on his forehead, is declared in letters. | Through the letter are all events destined, all destiny has already been written. | In them is our fate ordained. | From the word, comes destiny, written on one's forehead. | The sound units describe the blessed destiny on our heads. | In primal sounds is your destiny written. | Of how to attain complete union with the Divine and surrender yourself to the experience. |
| ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥<br>Jin eh likhe tis sir nāhe. | God, who wrote these destinies does not have These on His brow. | God, who writes the destinies, has no such letters written on His forehead. | But He who writes is beyond destiny. | But He who ordains is above such writ. | But the one who wrote these words of destiny – no words are written on His forehead. | The one who wrote these, on His head there is nothing. | The One who writes is beyond all that. | The One who does all the writing, no one can write anything for Him. |
| ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥<br>Jiv furmāe tiv tiv pāhe. | As He ordains so do we get. | Mortals obtain that, which is ordained by God. | | As You ordain, so do we receive. | As He ordains, so do we receive. | As He commands, so people get. | As God commands, so people get. | Living in the purity of one's own self-existence, that is how the True Spirit comes. |
| ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥<br>Jetā kītā tetā nāo. | As great is Thy creation so great is Thy celebrity, Thy greatness is witnessed by Thy creation. | Whatever has been created, is His name, His own manifestation. | All creation is His name. | Thou art immanent in all. | The created universe is the manifestation of Your name. | As great as is the creation, so great is the name. | As great as Creation, so great is Naam. | That True Spirit is within all things and creates all things. |
| ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥<br>Viṉ nāvai nāhī ko thāo. | Without Thy name there is no place. | There is no place without God's name. | There is no place that is not His name. | And nothing is where Thy word is not. | Without Your name, there is no place at all. | Besides the name, there is not any place. | Without it nothing could ever be done. | Without that True Spirit nothing would exist. |
| ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥<br>Kudrat kavaṉ kahā vīchār. | What power have I to describe Thy teachings? | What power can describe God or His schemes? | Nanak says, how shall I praise Him? | What power have I to conceive of Thy wonderful nature? | How can I describe Your creative power? | How can I speak and reflect on the power of Infinity? | How can I speak or reflect on this power? | What of Your universal, unfathomable and profoundly feminine creative power can I speak or reflect? |
| ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥<br>Vāriā na jāvā ek vār. | I cannot even once be a sacrifice unto Thee. | I cannot even once be a sacrifice to God. | However much I offer myself could never be enough. | Too poor am I to make an offering of my life to Thee. | I cannot even once be a sacrifice to You. | I cannot offer myself even one time. | I cannot be a sacrifice even one time. | I cannot even once be a sacrifice to Thee. |
| ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥<br>Jo tudh bhāvai sāī bhalī kār. | Whatever pleases Thee is the only good pursuit. | Whatever pleases God is a good undertaking. | Whatever pleases You, O Lord, is best for me. | Whatever pleases You, is good. | Whatever pleases You is the only good done, | What pleases You is a good action. | I want to do only what pleases Thee. | What pleases Thee is the only good worth doing. |
| ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥<br>Tū sadā salāmat nirankār. (19) | Thou art ever safe and sound, 0 Formless One. | God, the formless, ever exists without any fear. | You are the formless, the almighty – You who abide forever. | Thou art forevermore, O formless One. | You, eternal and formless one. | You are always at peace and formless. | Formless... Peaceful... Divine... | Oh Divine Spirit, You are ever indestructible, unbound and beyond Form. |
| | | | | | | | | |
| (20) wipes away all your misdeeds | | | | | | | | |
| ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥<br>Bharīai hath pair tan dehe. | When the hands, feet and other parts of the body become dirty, | If hands, feet, and body are covered with dust, | If the body is covered with dirt, | When the hands, feet and the body are besmeared, | When the hands and the feet and the body are dirty, | The hand, the foot, the body, the physical structure is dirty. | When your hands, your feet and your body are dirty, | When the hands, the feet, the whole body becomes dirty, |
| ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥<br>Pāṉī dhotai utras khehe. | by washing them with water, the dust is removed. | Their dust is washed with water. | Water can wash it away. | They are washed clean with water. | Water can wash away the dirt. | It is washed with water and dust is removed. | take water and wash all the dust away. | Water washes it all away. |
| ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥<br>Mūt palītī kapaṟ hoe. | The garments polluted with urine | When clothes are soiled with urine, | If the clothes are soiled and polluted, | When the clothes get dirty and polluted, | When the clothes are soiled and stained by urine, | When the clothes become polluted with urine. | When your clothes become stained with urine, | When clothes are stained with urine, |
| ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥<br>De sābūṉ laīai oh dhoe. | are washed clean by using soap. | These are washed with soap. | Soap and water can wash them clean. | They are cleansed by soap. | Soap can wash them clean. | Soap has been given to wash them. | take soap and wash out the stain. | Soap and water removes the stain. |
| ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥<br>Bharīai mat pāpā kai sang. | When mind is polluted with sins, | When mind becomes polluted with sins, | Even if mind is filled with evil, | When one's mind gets defiled by sin, | But when the intellect is stained and polluted by sin, | When the intellect is loaded with sin, | When your mind becomes loaded with error and pain, | But when our own psyches are polluted with the dirt that comes from the errors and pain we inflict on others, |
| ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥<br>Oh dhopai nāvai kai rang. | it can only be cleaned with love of the Name. | It is washed by colouring it with name. | Love for His name can dye you in His hue. | It can be purified only by communion with the word. | It can only be cleansed by the love of the name. | that intellect is washed with the love of the name. | then wash your mind clean with the love of the Name. | Only our True Selves can restore us to our original colour |
| ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥<br>Punnī pāpī ākhaṉ nāhe. | A person does not become virtuous or vicious merely by words of mouth. | Dubbing men by mere words of mouth, does not make men virtuous or sinful. | Saint or sinner are not empty words. | Men do not become saints or sinners merely by words. | Virtue and vice do not come by mere words, | Saints and sinners are made not merely by speaking | Talking will never make you a saint. | The virtuous, the unvirtuous, what a person says does not determine who he is. |
| ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥<br>Kar kar karṉā likh lai jāhu. | The often repeated actions are written on heart. | Often repeated actions are engraved on the heart and will be taken in God's court. | All our actions have been recorded. | But they carry deeds with them wherever they go. | Actions repeated, over and over again, are engraved on the soul. | Doing and doing actions, it is written, take it and go. | It's by the actions you do again and again that you create your own life and death. | It is the actions we perform over and over again that get recorded and go along with us. |
| ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥<br>Āpe bīj āpe hī khāhu. | As you sow, so shall you reap. | Whatever one sows, he reaps. | Man sows and he himself reaps the harvest. | As one sows, so does one reap. | You shall harvest what you plant. | As you sow, so shall you eat. | What you eat is what you sow. | What seeds I sow, that food I have to eat. |
| ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥<br>Nānak hukmī āvahu jāhu. (20) | By God's order, Nanak says, humans come and go. | Satguru Nanak says, man takes birth and dies by God's order. | Nanak says, by divine order are some saved and others reborn. | O Nanak, men come and go by the wheel of birth and death as ordained by His will. | O Nanak, by the hukam of God's command, we come and go in reincarnation. | Oh Nanak, by His command one comes and goes. | In God's will, O Nanak! We come and go. | Nanak, in the Will of the Divine, we come and we go. |
| | | | | | | | | |
| (21) maintains your status, grace, and position | | | | | | | | |
| ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥<br>Tirath tap dayā dat dān. | Pilgrimage, penance, compassion and alms-giving get, | Pilgrimage, penance, compassion and charity, | By visiting holy places, austerities, compassion, and good deeds, | Pilgrimages, austerities, mercy, charity and alms-giving, | Pilgrimages, austere discipline, compassion and charity - | By bathing at pilgrimage places, by creating psychic heat, by being kind and giving gifts, | By going to church, by acting good, by giving gifts, by sharing food, | Sacred baths, practices of the inner fire, kindness, giving gifts - |
| ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥<br>Je ko pāvai til kā mān. | if any, a small honour. | Give honour, if any, as insignificant as sesame. | You may gain respect from others. | Cease to be of any consequence, when one gets an ingress into the inner eye. | These, by themselves, bring only an iota of merit. | if you get any of it, it will be only a sesame seed's worth of glory. | just a small seed of honour is won. | Even if someone has the consciousness to do these things, it will only bring a sesame seed's worth of honour |
| ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥<br>Suṉiā manniā man kītā bhāo. | Whoever heartily hears, believes and loves God, | By faithfully hearing, believing and loving the name of God, | But he who listens to God and meditates on His name, | Communion with and practice of the holy word, with heart full of devotion, | Listening and believing with love and humility in your mind, | When you have listened, agreed and loved in your mind, | Listen…, let go…, let love fill your mind; | Deeply Listening, trusting what you hear when you listen, let your mind be kindled in love. |
| ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥<br>Antargat tīrath mal nāo. | obtains salvation by bathing in the shrine within Him. | Salvation is obtained and this amounts to taking bath in the true shrine, existing with one's self. | His heart is filled with love and he is deeply cleansed. | Procures admittance into the Inner spiritual realms, washing away the dirt of sins at the sacred fount within. | Cleanse yourself with the name, at the sacred shrine deep within. | then cleanse yourself of filth at the internal pilgrimage place. | wash away all dirt of the inner kind. | Find the sacred bathing place within your own Self and wash off the filth. |
| ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥<br>Sabh guṉ tere mai nāhī koe. | All virtues are Thine, 0 Lord, I have none. | Lord is the owner of all virtues, but I have no virtues. | All virtues are Yours, O Lord. Nothing is in me. | All virtues are Thine, O Lord, I possess not one. | All virtues are Yours, Lord, I have none at all. | All qualities are thine, I have none. | All virtues are Thine. I have none. | All virtues are Yours, my Beloved. Of my own, I have none at all. |
| ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥<br>Viṉ guṉ kīte bhagat na hoe. | Without doing virtuous acts, Lord's devotional service cannot be performed. | Without obtaining virtuous qualities, God's devotional service is not possible. | Without virtuous actions, no true devotion exists. | There can be no worship without practising the holy word. | Without virtue, there is no devotional worship. | Without developing virtues, devotion cannot happen. | Without inner virtue there's no real devotion. | And without Your virtues devotion to You is not even possible. |
| ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥<br>Suast āth baṉī barmāo. | My obeisance is to the God, who himself created valuables and words like Brahma etc. (maya) | I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. | Yours is the only true word. You are the sound. You are Brahma. | From Thee has emanated the Bani, the holy word, which is the path to salvation. | I bow to the Lord of the world, to His word, to Brahma the creator. | Hail unto You, primal word, Brahma! | Hail to the primal Word! Creator! | I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. |
| ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥<br>Sat suhān sadā man chāo. | Thou are Truth, eternal beauty and Thy mind is filled with joy. | God is true and beautiful and all joy resides perpetually within His mind. | Your power is magnificent and self-directing. | Thou art Truth, enchantingly sweet, and my mind yearns for Thee. | He is beautiful, true and eternally joyful. | Beautiful truth, ever happiness in the mind. | Beautiful Truth! Happy mind! | The Truth of You is so beautiful. It makes my mind happy forever. |
| ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ<br>ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥<br>Kavaṉ su velā vakhat kavaṉ<br>kavaṉ thit kavaṉ vār. | None knows what was that time,<br>what hour,<br>what lunar day,<br>what week day, | What was the time,<br>the moment,<br>the lunar day,<br>the week day, | What was that time,<br>what date, | What the occasion,<br>what the epoch,<br>what the week,<br>what the day, | What was that time,<br>and what was that moment?<br>What was that day,<br>and what was that date? | What is the hour,<br>what is the time,<br>what is the lunar day,<br>what is the solar day? | What is the hour,<br>what is the time?<br>What is the day, | What was that time?<br>What epoch?<br>What phase of the moon?<br>What day of the sun? |
| ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ<br>ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥<br>Kavaṉ si rutī māhu kavaṉ<br>jit hoā ākār. | What season,<br>and what month<br>when the creation came into being. | What was the season<br>and the month,<br>when the world was created? | What season,<br>What month,<br>when You assumed form and creation began? | What the season,<br>what the hour,<br>When Thou first came into being or expression? | What was that season,<br>and what was that month,<br>when the universe was created? | What is that season,<br>what the month?<br>In which the structure happened? | the month,<br>the season<br>in which this whole cosmos appeared? | What season?<br>What month?<br>When the Formless took Form? |
| ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ<br>ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥<br>Vel na pāiā panḏaṯī<br>je hovai lekh purāṉ. | It is not known to the pundit who study the Puranas. | Had the Puranas referred to this, the pundits would have discovered the time. | The pundits knew it not, or they would have written it in the holy books. | The pundits could not discover it, else they would have recorded it in the Puranas. | The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. | The pundits have not found the hour. If they had, if would have been written in the Puranas. | If the wise men knew, it would be written in the scriptures. | The spiritual scholars have never figured it out, and they have said as much in their sacred books. |
| ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ<br>ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥<br>Vakhat na pāio kādīā<br>ji likhan lekh kurāṉ. | Nor do the Qazis who scribe the articles of Koran, know the time. | Nor the quaazis, who write and read the Koran, know the time. | Neither did the quaazis know, or they would have put it in the Koran. | Nor could the qazis determine it, else it would have been in the Quran. | That time is not known to the quaazis, who study the Koran. | The Quazis haven't found the time. If they had, they would have written it in the Koran. | If the teachers knew, it would be written in their books. | |
| ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ<br>ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥<br>Thit vār nā jogī jāṉai<br>rut māhu nā koī. | Nor the Yogi nor anyone else knows the lunar day, week day, the season and the month. | Neither yogis nor anyone else knows the lunar day, week day, season and month. | Nor did the yogis know the day, the time. | Nor could the yogis or any one else divine it. | The day and the date are not known to the yogis, nor is the month or the season. | The yogi does not know the lunar or solar day, the season of the month - not any of it. | Even the yogis have puzzled looks. | The season and the day is not known by the Yogis. The season and the month is not known by anyone. |
| ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ<br>ਆਪੇ ਜਾਣੈ ਸੋਈ ॥<br>Jā kartā sirṯhī kau sāje<br>āpe jāṉai soī. | The Creator, who created the world, He himself knows the answer. | The creator, who creates the world, alone knows this. | The creator who creates all creation, He alone knows. | The creator alone knows the hour, when He came into manifestation. | The creator who created this creation - only He Himself knows. | That Creator who creates the creation Himself knows it. | As the Creator creates, He understands when. | When did the Great Creator form the earth with His Hands? Only He, Himself, knows. |
| ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ<br>ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥<br>Kiv kar ākhā kiv sālāhī<br>kio varnī kiv jāṉā. | How to express,<br>how to praise,<br>how to describe<br>and how to know Thee, 0 Lord? | How to express,<br>to praise,<br>to describe<br>and to know God? | How should one praise Him<br>and express His greatness?<br>How can one know Him? | How shall I address Thee<br>or praise Thee, O Lord?<br>How shall I describe Thee<br>or know Thee? | How can we speak of Him?<br>How can we praise Him?<br>How can we describe Him?<br>How can we know Him? | How do I speak?<br>How do I praise?<br>How do I imagine?<br>How do I know? | How can I speak?<br>How can I praise?<br>How can I imagine?<br>How can I know? | How can I find the words?<br>How can I honour and praise it?<br>How can I picture it?<br>How can I even know it? |
| ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ<br>ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥<br>Nānak ākhaṉ sabh ko ākhai<br>ik dū ik siaṉā. | Nanak says, all say they know and each one claiming to be wiser than the other. | Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other. | | O Nanak, one and all speak of Thee, each wiser than the rest. | O Nanak, everyone speaks of Him, each one wiser than the rest. | Oh Nanak, everybody speaks by speaking, each one cleverer that the next. | O Nanak! Everyone talks, and talks, and talks, each more clever than the last. | Nanak, with words, everyone talks about it - each person trying to be more clever and wise than the last. |
| ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ<br>ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥<br>Vaḏā sāhib vaḏī nāī<br>kītā jā kā hovai. | Great is the Master, great His Name. What He does comes to pass. | Grand are the master, His name and glory, and what He does must happen. | He is supreme. His name is great. Everything happens as He ordains. | Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy greatness Thou alone knoweth. | Great is the master, great is His name. Whatever happens is according to His will. | Great is the Lord, great is His justice, to whom all that is made belongs. | God is great! His hand is True. There's nothing anyone else can do. | Great is the Master, great is His Spirit within me, created by His own command. |
| ਨਾਨਕ ਜੇ ਕੋ ਆਪੌ ਜਾਣੈ<br>ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥<br>Nānak je ko āpau jāṉai<br>agai gaeā na sohai. (21) | Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. | Satguru Nanak says, that if someone thinks himself to be powerful to do things, or thinks himself to be the knower of God, he will not be honoured in the next world. | Whoever credits himself to be worthy, gains no honour before Him. | And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. | O Nanak, one who claims to know everything shall not be decorated in the world hereafter. | Oh Nanak, if someone thinks to know by himself, when they moved on beyond, they are not beautiful. | O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. | Nanak, if anybody thinks they know, there will be nothing for them when they die. |
| | | | | | | | | |
| (22) brings victory in legal battles and gives you strategy | | | | | | | | |
| ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ<br>ਆਗਾਸਾ ਆਗਾਸ ॥<br>Pātālā pātāl lakh<br>āgāsā āgās. | There are limitless worlds beneath and limitless worlds above. | There are nether worlds and more nether worlds below them, and there are lacs of skies over them. | There are millions of underworlds and infinite skies above. | There are millions of nether regions and skies above skies. | There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. | Hundreds of thousands of underworlds, ethers upon ethers. | There are thousands of worlds and underworlds both solid and etheric. | There are worlds and worlds below us. There are worlds and worlds above us. |
| ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ<br>ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥<br>Oṟak oṟak bhāl thake<br>ved kahan ik vāt. | People have grown weary searching out His limits. The Vedas declare their helplessness. | The Vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. | The Vedas say that millions have searched and searched, only to end in exhaustion. | Man has wandered endlessly in his search. The Vedas also say the same. | The Vedas say that you can search and search for them all, until you grow weary. | Searching and searching, in the end people have gotten tired. The Vedas say that one thing. | Searching through them all, in the end will only make you tired. | In the end, in the end, you'll grow tired searching them all. The sacred scriptures say this with one voice. |
| ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ<br>ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥<br>Sahas aṯhārah kahan katebā<br>asulū ik dhāt. | The Muslim scripture declares that these are eighteen thousand worlds but in reality there is only One Essence, nothing else is real. | The saints, the eighteen Puranas and four religious books of Jews, Christian and Muslims conclude that God is limitless. | The holy books claim eighteen thousand worlds but only one power behind all creation. | The Muslim books speak of eighteen thousand universes, but it is the same power that sustains them all. | The scriptures say that there are 18.000 worlds, but in reality, there is only one universe. | The books (of the Abrahamic religions) say that there are 18.000 underworlds and ethers, but at the very root of all there is one element. | The Torah, the Bible and the Koran say that there are 18,000 worlds. But at the root of them all, there is only the One. | There are 18,000 worlds, the scriptures say, countless worlds. But the source beyond the source is only One. |
| ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ<br>ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥<br>Lekhā hoe ta likīai<br>lekhai hoe vinās. | There is no account of His vastness. In trying to define Him, one's life will end. | If there be any account of God, then alone the mortal can write the same, but His account does not finish and the mortal himself dies while writing the account. | If anything could be written, we would keep the account, but all estimates are destructible. | If it could be accounted for, an account of it would have been recorded. All attempts at description are in vain. | If you try to write an account of this, you will surely finish yourself before you finish writing it. | If it were possible to write it, and one did write it, then while writing they would die. | If all this could be written and one were to try, while trying to write it, he surely would die. | Writing this down, it becomes a written record. But in time what is written will be destroyed. |
| ਨਾਨਕ ਵਡਾ ਆਖੀਐ<br>ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥<br>Nānak vaḏā ākhīai<br>āpe jāṉai āp. (22) | Nanak says, He is great.<br>He Himself knows His own self. | Satguru Nanak says, that one should call Him great, and God Himself knows His own self. | Nanak says, He is the greatest of the great, He alone can know Himself. | O Nanak, admit His greatness,<br>He alone knows Himself. | O Nanak, call Him great.<br>He Himself knows Himself. | Oh Nanak, He is said to be great.<br>Himself He knows Himself. | O Nanak! All say that God is great, but only He knows how great! | Nanak, what is truly great is to know Yourself. |
| | | | | | | | | |
| (23) dispels darkness and elevates the self | | | | | | | | |
| ਸਾਲਾਹੀ ਸਾਲਾਹਿ<br>ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥<br>Sālāhī sālāhe<br>etī surat na pāiā. | Those who sing His praise do not have this much understanding as to how great He is, | Praisers praise God, yet they do not get enough understanding to realise His greatness. | Those who worship praise Him, but have no remembrance of Him. | His devotees praise Him, yet never attain full knowledge of the infinite. | The praisers praise the Lord, but they do not obtain intuitive understanding. | The praisers praise, but do not obtain the power to listen. | The praisers sing God's praises, but they have no power to hear. | Those in a state of joy praise Thee. Yet, in this manner true spiritual understanding is not given or received. |
| ਨਦੀਆ ਅਤੈ ਵਾਹ<br>ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥<br>Nadīā atai vāh<br>pavehe samund na jāṉīeh. | like the rivers flowing into sea do not know the extent of the sea. | It is like streams and rivers falling into the ocean and not knowing its limits. | As rivers and streams know not the ocean into whose vastness they fall. | Like streams tumbling into the ocean, they know not the depths therein. | The streams and rivers flowing into the ocean do not know its vastness. | Rivers and streams flow into the ocean, then they are no longer known. | The rivers and streams flow into the ocean and lose themselves in its vastness. | Streams and rivers flow along, not knowing they are merging into the Ocean. |
| ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ<br>ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥<br>Samund sāh sultān<br>girhā setī māl dhan. | The kings and emperors with huge property and wealth | Kings and emperors owning properties, wealth, oceans, and mountains, | Even kings and emperors of great domains, who posses enormous treasures, | Even kings and emperors with heaps of wealth and vast dominion, | Even kings and emperors with mountains of property and oceans of wealth, | Kings who own oceans with mountains and wealth and treasures, | Even kings, who own oceans and mountains and treasure, | That Ocean is the great, true noble Ruler who guards the wealth and jewels of spiritual learning. |
| ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ<br>ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥<br>Kīṟī tul na hovnī<br>je tis manoh na vīsarehe. (23) | do not equal the merit of an ant who never forgets the Lord. | Are not equal even to an ant, who in its mind never forgets God. | Cannot compare with the lowly ant with remembrance of God in his heart. | Compare not with an ant filled with the love of God. | These are not even equal to an ant who does not forget God. | Are not equal to an ant, if You are not forgotten from its mind. | are not equal to an ant, which forgets not its Maker. | Even an ant is not left behind if he never forgets God from his mind. |
| | | | | | | | | |
| (24) breaks through all limitations with the force of a thunderbolt. has the power to eliminate missfortune for generations | | | | | | | | |
| ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥<br>Ant na siftī kahaṉ na ant. | There is no limit to His praise and there no limit of those who sing them. | Countless are the praises as well as the praisers of God. | There is no end to His virtues,<br>nor to their narration. | Endless are His praises,<br>endless the words of commendation. | Endless are His praises,<br>endless are those who speak them. | No end to praises,<br>no end to what is said. | There is no end of praising God,<br>no end to what is said. | There is no end to all that You create and do. What we can say about You, there's no end to that, either. |
| ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥<br>Ant na karṉai deṉ na ant. | Limitless are His workings and limitless His givings. | Countless are the works and gifts of God. | There is no end to His works and bounty. | Endless His works<br>and endless His gifts. | Endless are His actions,<br>endless are His gifts. | No end to doing,<br>no end to giving. | No end of doing, no end of giving, | There is no end to Your actions. And to what You give there is no end. |
| ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥<br>Ant na vekhaṉ suṉaṉ na ant. | There is no limit to His seeing and hearing capacity. | God's power of hearing and seeing is limitless. | And endless what He hears and sees. | Endless His vision,<br>and endless His inspiration. | Endless is His vision,<br>endless is His hearing. | No end to seeing,<br>no end to hearing. | No end of seeing, hearing and living. | There is no end to what we see. And to what we hear there is no end. |
| ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥<br>Ant na jāpai kiā man mant. | Limitless are the mysteries of what is in Lord's mind. | Limits of the motive in God's mind are unknown. | There is no knowing the secrets of His mind. | Endless and beyond understanding is His purpose. | His limits cannot be perceived.<br>What is the mystery of His mind? | The end does not appear,<br>what mantra is in the mind (of God)? | There is no end in sight.<br>What mantra lies within God's mind? | There is no end to what appears. How can we know all the subtle formulas at work in Your mind? |
| ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥<br>Ant na jāpai kītā ākār. | Limitless is His creation and its expanse. | Limits of the creation, created by God, are unknown. | There is no beginning or end to it. | Endless His creation, | The limits of the created universe cannot be perceived. | No end can be seen to the created universe. | See the structure of the universe…<br>There is no end in sight. | There is no end to the visions created by You coming into Form. |
| ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥<br>Ant na jāpai pārāvār. | The limit of His yonder end is not known. | Limits of this or the other end of God are unknown. | | And endless the ends thereof. | Its limits here and beyond cannot be perceived. | The end, the extension, does not appear. | See its endless expansion... There is no end in sight. | There is no end. The visions go on as far as we can see. |
| ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥<br>Ant kāraṉ kete bil-lāhe. | Many bewail for knowing His bounds | Many persons weep and yearn to find His limits, | So many struggle to know His depth, | Endless men's search in anguish for His limits. | Many struggle to know His limits, | Because of the end, many wail. | Many wail in frustration, | There is a limit to our understanding of Thee. How many veils like this do we have to go through? |
| ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥<br>Tā ke ant na pāe jāhe. | but His limits are not found. | But these are not to be found. | But none has ever achieved it. | But His limits cannot be found. | But His limits cannot be found. | The ends of That One cannot be obtained. | because there is no end in sight. | There is no end to Thee, my Beloved. This is the understanding I've received and go along with. |
| ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥<br>Ehu ant na jāṉai koe. | Nobody knows His limits. | No one can know God's limits. | No one has ever known His limits. | Endless He is, and none can know His end. | No one can know these limits. | Nobody knows its end. | No one can find the end. | This Unending anybody can know. |
| ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥<br>Bahutā kahīai bahutā hoe. | The more one has to say, the more must still be said. | The more we describe, the more is yet to be found. | The further you look, the further beyond He lies. | The more we say, the more He is. | The more you say about them, the more there still remains to be said. | The more you speak about it, the larger it gets. | The more you try to tell, the more there is to say. | The more we talk, the more there is to say. |
| ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥<br>Vaḏā sāhib ūchā thāo. | Great is the Lord and high His seat. | God is great and His seat is high. | The Lord is great, His place is high. | Exalted is the Lord, and exalted His abode. | Great is the master, high is His heavenly home. | Great is the Lord, high is His place. | God is high. | Great is the Master in the Highest Place. |
| ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥<br>Ūche upar ūchā nāo. | His Name is higher than the high. | God's name is the highest of the high. | And higher even is His name. | More exalted still His holy word. | Highest of the high, above all is His name. | His name is the highest of the high. | The Naam is high. | Even Higher still is His Spirit within me. |
| ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥<br>Evaḏ ūchā hovai koe. | If anyone becomes as high as He is | If one were to be as big and as high as God, | Nanak says, one only knows His greatness, | He who reaches His height, | Only one as great and as high as God, | If someone were to be as high, | You must get that high to see. | Any person can be in this height. |
| ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥<br>Tis ūche kau jāṉai soe. | then would one know the Lofty Being. | Only then he would know the high God. | When raised to His height, | He alone may glimpse Him. | Can know His lofty and exalted state. | That person would know just how high. | | And in this height, you will know God. |
| ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥<br>Jevaḏ āp jāṉai āp āp. | How great He is, He Himself knows. | God alone knows how great He is. | | O Nanak, He alone knows His greatness. | Only He Himself is that great. He Himself knows Himself. | He knows Himself how great He Himself is. | God knows how high He is, | How great You are and how great it is to know You. |
| ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥<br>Nānak nadrī karmī dāt. (24) | Nanak says, the merciful Lord, by His grace bestows such gifts. | Satguru Nanak says, that merciful God showers gifts by His kind look. | By falling under the glance of His all-compassionate grace. | And it is only His glance of grace, can lift us to His height. | O Nanak, by His glance of grace, He bestows His blessings. | Oh Nanak, by His glance over your actions come a gift. | O Nanak! One glance can set you free. | Nanak, grace and karma are both Thy gifts. |
| | | | | | | | | |
| (25) pre-fulfills all your needs. prosperity, virtue, estate, and wealth are yours without asking | | | | | | | | |
| ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥<br>Bahutā karam likhiā nā jāe. | So many are His bounties that these cannot be recorded. | God's large number of bounties cannot be recorded. | His compassion is beyond all description. | His benevolence is manifold, and none can record it. | His blessings are so abundant that there can be no written account of them. | The magnitude of God's Mercy cannot be expressed in words. | There is so much karma, you can't write it all down, | There are so many karmic plays, it isn't possible to write them all. |
| ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥<br>Vaḏā dātā til na tamāe. | He is the great Giver and has not an iota of avarice. | He is the great giver and has no avarice whatsoever. | The Lord's gifts are so great, He expects nothing in return. | He is the giver of all, coveting nothing in return. | The great giver does not hold back anything. | The great Giver gives without a single thought of return. | but the great Giver has not one bit of greed. Not even as little as a sesame seed. | The Great Giver withholds nothing - not even the tiniest sesame seed. |
| ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥<br>Kete mangehe jodh apār. | Many warriors beg from the infinite Lord. | Number of men and warriors beg at the door of the infinite God. | However great a hero or warrior, man keeps on begging. | Many are the warriors, who are beggars at His door. | There are so many great, heroic warriors begging at the door of the infinite Lord. | Many saintly warriors ask of Him. | Many soldier saints are begging. | There are so many warriors begging to merge into Thee. |
| ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥<br>Ketiā gaṉat nahī vīchār. | Large number of people ponder over Him. | Those who beg and ponder over God are many and beyond counting. | It is difficult to conceive the countless numbers who go on asking. | And many more, whose number is beyond reckoning. | So many contemplate and dwell upon Him, that they cannot be counted. | There is no counting how many meditate on Him. | Many people are meditating. | There are so many who are counting but never reflect on or see You. |
| ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥<br>Kete khap tuṯehe vekār. | Many pine away to extinction in evil. | Many are consumed to extinction in their wickedness. | They indulge themselves in desires and dissipate their lives. | Many are those who, misusing His gifts, wallow in sensuality. | So many waste away to death engaged in corruption. | Many unrighteous broken wretches... | There are many unrighteous, broken wretches. | So many are exhausted having broken themselves on vice. |
| ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥<br>Kete lai lai mukar pāhe. | Many continually are granted His favours but they deny it. | Many obtain gifts again and again, yet do not admit this. | And others receive, yet deny it. | Many who receiving His gifts, deny Him. | So many take and take again, and then deny receiving. | Many take and take and become ungrateful. | Many take and take, and are never thankful. | There are so many who take everything and then deny receiving. |
| ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥<br>Kete mūrakh khāhī khāhe. | Many foolish devourers keep on devouring. | Many fools go on eating continuously. | They go on suffering from their hunger. | Many the fools who only eat and enjoy, but think not of the donor. | So many foolish consumers keep on consuming. | Many fools, eaters consume. | There are many fools. The eaters keep eating. | So many foolish ones do nothing but stuff their face with food. |
| ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥<br>Ketiā dūkh bhūkh sad mār. | Many endure distress, hunger, and perpetual chastisement, | Many suffer privation and pain and are continuously beaten and punished. | Yet will not take to remembrance, | And many lie afflicted by hunger, misery and pain. | So many endure distress, deprivation and constant abuse. | Pain and hunger always strike so many people. | Hunger and pain give so many a beating! | So many are continually beaten down by endless pain and hunger. |
| ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥<br>Ehe bhe dāt terī dātār. | even these are Thy blessings, a Bountiful One. | Even these are God's gifts. | O Lord, these too are Your gifts. | Which too are Thy gifts, O Lord. | Even these are Your gifts, O great giver. | These are also Thy gifts, Giver. | But these too are Thy gifts. O, Giver of all! | Even these are your Gifts to us great Giver. |
| ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥<br>Band khalāsī bhāṉai hoe. | Liberation from bondage is got by God's will. | By God's will freedom from bondage is achieved. | Your order alone gives freedom or bondage. | Bondage and salvation both go by Thy will. | Liberation from bondage comes only by Your will. | By God's will one is liberated or enslaved. | Liberation and slavery are also Thy gifts. | Slavery. Freedom. Both come from You. |
| ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥<br>Hor ākh na sakai koe. | No one else has any say in it. | None has any say in this. | Nobody can debate this fact. | None else has any say therein. | No one else has any say in this. | No one can say more about it. | No one else has any say about this. | It isn't possible for anyone to say more than this. |
| ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥<br>Je ko khāik ākhaṉ pāe. | If any person dare intervene, | If any fool tries to intervene, | He, who indulges in useless babble, | If some dare claim otherwise, | If some fool should presume to say that he does, | If a fool speaks otherwise, | If anyone's foolish enough to speak, | If someone who likes the sound of his own voice tries to speak about this, |
| ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥<br>Oh jāṉai jetīā muhe khāe. | he shall know how many lashes he gets on his face. | He knows that he will receive many blows on his face. | Realises his folly when struck in the face. | He shall soon have cause to repent of his temerity. | He shall learn and feel the effects of his folly. | He will know how many blows he gets in his face. | he will feel the effects of his folly. | He'll be shamed in so many ways. |
| ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥<br>Āpe jāṉai āpe de-e. | God knows our needs and He fulfils them. | God Himself knows everything and He Himself gives everything. | He alone can know Himself, | He knows all and bestows accordingly. | He Himself knows, He Himself gives. | He Himself knows, He Himself gives. | God gives… God knows… | You, Yourself, know. You, Yourself, give. |
| ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥<br>Ākhehe se bhe keī ke-e. | There are only few who acknowledge his blessings. | Only a few acknowledge this. | And only the rarest can describe Him. | But few there be that realise this. | Few, very few are those who acknowledge this. | Even that only a few people speak about. | But only a few people speak of these things. | Those who can speak of it this way are very few. |
| ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥<br>Jis no bakhse sifat sālāh. | He, whom the Lord grants the quality of praising and eulogizing Him, | He, upon whom God showers the gift of His praises, | He bequeaths the quality of His state to whomever He chooses. | O Nanak, on whom He bestows His Gift of the Song Celestial, | One who is blessed to sing the praises of the Lord, | To whom He blesses with merits, grace and virtues, | The one whom He blesses to praise Him and love Him, | The ones You bless to meditatively and lovingly chant and sing Your wonders, |
| ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥<br>Nānak pātisāhī pātisāhu. (25) | Nanak says, is the king of kings. | Becomes king of kings, says Satguru Nanak. | Nanak says, he is the king of kings. | is the king of kings. | O Nanak, is the king of kings. | Oh Nanak, he is the king of kings! | O, Nanak, is king among kings! | Nanak, those persons are the nobility of nobility. |
| | | | | | | | | |
| (26) transforms nothing into everything. banishes losses, misfortunes, and miseries | | | | | | | | |
| ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥<br>Amul guṉ amul vāpār. | Priceless are Thine qualities, priceless Thy trade. | Virtues and the trade of God are priceless. | Priceless are His qualities and His trading, too. | Peerless are His attributes and priceless the pearls therein. | Priceless are His virtues,<br>priceless are His dealings. | Priceless are the qualities,<br>priceless the trades. | Priceless Thy virtues.<br>Priceless Thy dealings. | Beyond price are Your virtues. Beyond price is trading in Your virtues. |
| ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥<br>Amul vāpārīe amul bhanḏār. | Priceless are Thy dealers and priceless Thine treasures. | Traders and worshippers of God and His treasures are priceless. | Priceless are His salesmen and His storehouses. | Peerless are His dealers and priceless His wares and stores. | Priceless are His dealers,<br>priceless are His treasures. | Priceless are the merchants,<br>priceless the treasure houses. | Priceless Thy traders.<br>Priceless Thy treasures. | Beyond price are those who live by trading in Your virtues. Beyond price is the store house, the body, where these treasures are kept. |
| ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥<br>Amul āvehe amul lai jāhe. | Priceless are, who come to Thee and priceless, who take things from You. | Priceless are those who come to God and those who purchase and take divine goods from Him. | Priceless is he who comes to take and what he takes. | Peerless are the customers that come and priceless the goods they buy. | Priceless are those who come to Him, priceless are those who buy from Him. | Priceless are they who come, priceless those who, having taken, go away. | Priceless they come<br>and priceless they go. | Beyond price are those who come looking to purchase Your virtues. Beyond price is what they take away with them when they go. |
| ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥<br>Amul bhāe amulā samāhe. | Priceless is Thy affection and priceless the absorption in Thee. | Priceless is their love for God and the union with Him. | Priceless his feelings and his samadhi, too. | Peerless is His love and peerless those that lose themselves in It. | Priceless is love for Him,<br>priceless is absorption into Him. | Priceless are those who are in love, the priceless ones go into samadhi. | Priceless the lovers,<br>lost in Thy embrace. | Beyond price is the experience of surrendering ourselves to the Divine through Love. Beyond price is the acceptance of the Divine and living in that complete embrace. |
| ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥<br>Amul dharam amul dībāṉ. | Priceless the Divine law and priceless Thy court. | Priceless are the divine laws and His court. | Priceless His divine justice and His courts. | Peerless is His Law and peerless His court. | Priceless is the divine law of dharma, priceless is the divine court of justice. | Priceless is the Dharma,<br>Priceless the royal court. | Priceless the Dharma.<br>Priceless Thy court. | Beyond price is Your Spiritual Law. Beyond price is the court where that law is practised. |
| ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥<br>Amul tul amul parvāṉ. | Priceless are Thy scales and priceless Thine weights. | Priceless are His scales and weights. | Priceless the weights and balance to judge the man's actions. | Peerless His scales of justice and peerless their measure. | Priceless are the scales,<br>priceless are the weights. | Priceless are the weights,<br>priceless the worthy one. | Priceless Thy weights<br>and priceless the weighers. | Beyond price is the Divine assessment where our purity is measured like gold. Beyond price is that moment when, by God's grace, our purity reigns. |
| ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥<br>Amul bakhsīs amul nīsāṉ. | Priceless are Thine bounties and priceless Thy approval for those. | Priceless are His gifts and marks of approval. | Priceless His bounty and the symbols which distinguish it. | Peerless is His generosity, peerless His acceptance. | Priceless are His blessings, priceless is His banner and insignia. | Priceless is the kindness,<br>priceless its manifestation. | Priceless Thy gifts.<br>Priceless Thy signs. | Beyond price are the avalanche of blessings and gifts that come to us at that moment. Beyond price is being a public sign of the sovereignty and dignity of the Divine Spirit. |
| ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥<br>Amul karam amul furmāṉ. | Priceless is Your kindness and priceless Your order. | Priceless is His mercy and command. | Priceless His grace and His order, too. | Peerless His mercy and peerless His commands. | Priceless is His mercy,<br>priceless is His royal command. | Priceless is the action,<br>priceless the command. | Priceless Thy actions.<br>Priceless Thy orders. | Beyond price are our own actions. Beyond price the Divine Will which directs them. |
| ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥<br>Amulo amul ākhiā na jāe. | The invaluable beyond words, the invaluable Lord cannot be defined. | None can assess value of God, who is invaluable. | He is the priceless of the priceless, He cannot be described. | How peerless! How priceless!<br>Who can describe Him? | Priceless, O priceless beyond expression. | Priceless, indeed priceless,<br>it cannot be said. | Priceless… priceless beyond speaking. | Oh-so far beyond any price are these things, there's no way to speak of it. |
| ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥<br>Ākh ākh rahe liv lāe. | By repeating His name some become absorbed in His love. | By continuously remembering God, one remains absorbed in Him. | Many fall, lost in meditation, even while reciting His attributes. | His devotees singing His praises have sunk in silence. | Speak of Him continually,<br>and remain absorbed in His love. | Speaking and speaking, they have remained attached in longing. | But speaking and speaking, many long to belong. | Talking and talking continuously stay attuned with love to the Divine. |
| ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥<br>Ākhehe ved pāṯh purāṉ. | The reciters of the Vedas and Puranas proclaim Thee. | Reciters of Vedas and Puranas remember and speak of God. | The Vedas talk of Him, and Puranas study Him. | And so have the Vedas, the Puranas, | The Vedas and the Puranas speak. | The recitations of the Vedas and Puranas speak. | They recite the scriptures from memory. | Those who recite sacred texts talk. |
| ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥<br>Ākhehe paṟe karehe vakhiāṉ. | The scholars repeat Thy name and give lengthy discourses apropos Thee. | The literate persons repeat God's name and deliver discourses about Him. | And learned ones describe Him, | And the learned. | The scholars speak and lecture. | The learned ones, who make descriptions, speak. | They recite so many descriptions of Thee. | The scholars, creating so many descriptions, talk. |
| ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥<br>Ākhehe barme ākhehe ind. | Thy greatness is spoken by Brahmas and Indras. | Brahmas and Indras remember and speak of God. | So also Indra and Brahma. | The Brahmas and the Indras, sing of Him. | Brahma speaks, Indra speaks. | Brahmas speak, Indras speak. | Brahmas speak and Indras speak. | Brahma talks. Indra talks. |
| ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥<br>Ākhehe gopī tai govind. | The gopis and Krishna speak of Thee. | Milkmaids and Krishna remember and speak of God. | The gopis and Krishna speak of Him, | And the gopis and the Govind do likewise. | The gopis and Krishna speak. | Gopis and Krishnas speak. | Many gopis and Krishnas speak. | The devotees of Krishna talk. |
| ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥<br>Ākhehe īsar ākhehe sidh. | The Shivas speak of Thee and the miracle-mongers also speak of Thee. | Shiva and persons of miracles remember and speak of God. | And Vishnu and the siddhas. | The Shiva, and the holy siddhas sing of Him. | Shiva speaks, the siddhas speak. | Shivas speak, siddhas speak. | Shivas speak and siddhas speak. | Shiva talks. The intense yogis talk. |
| ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥<br>Ākhehe kete kīte budh. | All the buddhas created by Thee proclaim Thee. | Buddhas, created by God, remember and speak of Him. | And many, many buddhas, | The mortals and the immortals all, all sing His praises. | The many created buddhas speak. | How many are the ones who, having been made wise buddhas, speak! | Many, many buddhas speak. | So many elders talk. |
| ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥<br>Ākhehe dānav ākhehe dev. | The demons proclaim Thee as also the gods. | Demons and the gods remember and speak of God. | And demons and deities, too. | | The demons speak, the demi-gods speak. | Demons speak, gods speak. | Demons speak and gods speak. | Desperate souls talk. Minor gods and goddesses talk. |
| ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥<br>Ākhehe sur nar mun jan sev. | The demi-gods, the men, the mutes and slaves speak of Thee. | Demi-gods, men, silent persons, and God's servants remember and speak of Him. | Men and sages and those who serve, they all sing His praise. | | The spiritual warriors, the heavenly beings, the silent sages, the humble and serviceful speak. | The god-like beings, the Jains and servants speak. | Saints and Jains and servants speak. | Saints, ascetic wanderers, those who meditate alone, those who serve others talk. |
| ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥<br>Kete ākhehe ākhaṉ pāhe. | Good many describe Thee and are trying to describe Thee. | Many give God's description and make attempts to describe Him. | Many there are who can express it, | Countless speak of Him, and countless are about to make an attempt. | Many speak and try to describe Him. | How many speak and get to speak! | Many, many, many speak. | So many talk. So many others try to talk. |
| ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥<br>Kete kehe kehe uṯh uṯh jāhe. | Many have repeatedly described Thee and departed from this earth. | Many have been describing God again and again and then they leave this world. | And many die before completing the task. | And Countless more departed, while singing of Him. | Many have spoken of Him over and over again, and have then arisen and departed. | How many people, speaking and speaking, get up and leave! | And in the middle of speaking… they die and depart. | And after all these people talk and talk, they die and die going their way. |
| ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥<br>Ete kīte hor karehe. | Were Thou to create as many more as already created, | If God were to create as many more as already created, | He will bring even more to this existence. | | If He were to create as many again as there already are, | So many created, if You create as many more, | And even if Thou created twice as many speakers, | The Divine made them all. And the Divine will make so many more. |
| ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥<br>Tā ākh na sakehe keī ke-e. | even then, they cannot describe a few virtues of Thine. | Even then they cannot describe even His few virtues. | No one can predict His actions. | Still He remains and shall remain indescribable. | Even then, they could not describe Him. | Even then, no one can describe. | Thou art still beyond description. | Those who have nothing to say are very few. |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥<br>Jevad bhāvai tevad hoe. | The Lord becomes as great as He pleases. | God becomes as great as He likes. | Whatever He feels – so it happens. | Man can behold Him only as He reveals Himself unto him. | He is as great as He wishes to be. | As great as He pleases, so great it becomes. | God is simply as great as He pleases. | As great as You want us to be, Oh Divine Spirit, that great You make us. |
| ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥<br>Nānak jānai sāchā soe. | Nanak says, His greatness is known only to the True Lord himself. | Satguru Nanak says, that God Himself knows His greatness. | Whoever knows this, he himself is truth. | O Nanak! Know Him as the only True One. | O Nanak, the true Lord knows. | Oh Nanak, that true One knows. | O Nanak! The True One knows! | Nanak knows - there is only the One True One. |
| ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ ॥<br>Je ko ākhai bol vigār. | If some prater says, he can describe God, | If some prater claims that he can describe God, | If someone boasts of knowing Him, | And those that claim to understand Him, | If anyone presumes to describe God, | If someone speaks speeches of discord, | If anyone disagrees with this | If someone speaks, they are misleading through words, |
| ਤਾ ਲਿਖੀਐ<br>ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥<br>Tā likīai<br>sir gāvārā gāvār. (26) | then write him down as the most foolish of the foolish. | Then declare him to be the greatest fool of all fools. | Then he is the fool of fools. | They are surely the most foolish of men. | He shall be known as the greatest fool of fools. | Then "fool of fools" is written on their head. | he's a fool, wherever he goes! | And everyone will recognize them as the fool of all fools. |
| | | | | | | | | |
| (27) removes obstacles and hurdles. shows you the way when you are stuck | | | | | | | | |
| ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ<br>ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥<br>So dar kehā so ghar kehā<br>jit behe sarab samāle. | What type of portal and what type of mansion is that where Thou sit and take care of us all. | What is that gate and what is that mansion, where God sits and takes care of all? | Where is that door? What mansion is it, where You sit and overlook Your creation? | How wonderful Thy gate, how wonderful Thy mansion, from whence Thou watchest Thy great creation. | Where is that gate, and where is that dwelling, in which You sit and take care of all? | What is that gate, what is that house, sitting in which all are watched over? | In what house, behind what door, who sit and remember the One? | Where is that door, what is that home in which You sit and look after everything? |
| ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ<br>ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥<br>Vāje nād anek asankhā<br>kete vāvanhāre. | Large number of musical instruments of different types resound there and there are many musicians. | Innumerable musical instruments of different kinds are played there by many singers. | Infinite sounds are ringing, and infinite are the players. | Countless the instruments and harmonies that play therein. | The sound-current of the naad vibrates there, and countless musicians play on all sorts of instruments there. | Many countless sound currents have played, and how many musicians! | How many musicians play how many tunes? How many enchanting songs are sung? | There are so many countless subtle melodies which call the creation into being, weaving together in harmony. How many souls there are that carry and express the music. |
| ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ<br>ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥<br>Kete rāg parī sio kahīan<br>kete gāvanhāre. | The players prepare endless tunes and measures to sing to Thee, 0 bountiful Creator. | Many minstrels sing praises of God in various measures and their consorts. | Infinite the singers, and infinite the melodies they sing. | Countless the measures, countless the singers, that sing Thy praises. | So many ragas, so many musicians singing there. | How many are the ragas which are played, in enchanting female voices! How many singers are there! | How many singers are singing? | How many subtle beings and spirits there are who continuously practice Your Divine scales. How many singers there are who sing along with Thee. |
| ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ<br>ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥<br>Gāvehe tuhno paun pānī baisantar<br>gāvai rājā dharam duāre. | To sing Thy song are the wind, water and fire. And singing Thy praise is the celestial judge at Thy righteous Portal. | Water, wind, fire, and the god of justice sing the praises of God at His door. | Water, fire, and wind sing Your glory, and the god of death sings at your door. | The elements - wind, water and fire - sing of Thee, and of Thee sing the king of death and his recording angels. | The pranic wind, water, and fire sing, the righteous judge of dharma sings at Your door. | Wind, water and fire sing to You, the king of Dharma sings at the door. | The winds, waters, and fire - vibrating, sing Thy praises. The king of the Dharma sings at the door. | Air, Water and Fire sing to You. In singing, Thou, Oh Noble Ruler of spiritual law come to our door. |
| ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ<br>ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥<br>Gāvehe chit gupat likh jānehe<br>likh likh dharam vīchāre. | Chitra Gupat, who knows how to write and on basis of whose scribed writ, the righteous Judge adjudicates, also sings Thy praises. | Angels who record the mortals' deeds and know how to write these, and on the basis of whose recorded accounts, the god of justice will administer heavenly justice, also sing God's praises. | Chitragupta, | To Thee sing the gods and goddesses whose beauty is of Thy making. | Chitr and Gupt, the angels of the conscious and the subconscious, who record actions, and the righteous judge of dharma who judges this record, sing. | The conscious and unconscious minds, who know how to write, sing. The king of Dharma deeply reflects on what has been written. | The angels of the conscious and unconscious minds, who write the records of our actions, sing, as the king of Dharma reflects on that record. | The beings that record our thoughts and deeds sing to You, and, in singing, record our actions for all to know. In this record, Spiritual Law sees clearly what we are. |
| ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ<br>ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥<br>Gāvehe īsar barmā devī<br>sohan sadā savāre. | Shiva, Brahma and the goddess, who as adorned by Thee are ever beautiful, sing Thee. | Shiva, Brahma, and the fair goddess, adorned by God, sing the praises of God at His gate. | Shiva, Brahma, Devi – all sing Your glory. | To Thee sing Shiva, Brahma, | Shiva, Brahma and the goddess of beauty, ever adorned, sing. | Lord Shiva, Brahma, and the great mother, Devi, sing. They look beautiful, ever decorated. | Shivas, Brahmas, and devis sing. Their beauty is beyond compare. | The creative forces of the universe, beautiful and always bejewelled, sing to You. |
| ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ<br>ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥<br>Gāvehe ind indāsan baithe<br>devtiā dar nāle. | Indra sitting on his throne with the deities sings for Thee at Thy Gate. | Indra, sitting on his throne with deities, sings the praises of God at His gate. | And Indra at his throne and all the deities, | And likewise Indra from his throne. | Indra, seated upon his throne, sings with the deities at Your door. | The Indras, seated on their thrones, sing, along with the demi-gods at the door. | Sings Indra seated on his throne, And all the boddhisatvas there. | The forces that govern the seasons from the heavens sing to You, as do the natural forces on the Earth. |
| ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ<br>ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥<br>Gāvehe sidh samādhī andar<br>gāvan sādh vichāre. | The siddhas sing Thee in silent mediation, the saints sing in profound contemplation. | Persons, claiming to have miraculous powers, and saints sing praises of God in their meditation. | And holy men in meditation, and realised beings in their samadhi, | To Thee sing the siddhas in their meditation, and the sadhus in their contemplation. | The siddhas in samadhi sing, the sadhus sing in contemplation. | The siddhas sing in the depth of their samadhi. The sadhus sing in the depth of their reflection. | The siddhas sing in deep samadhi. The sadhus sing in deep reflection. | The perfected spiritual persons who ever remain in Divine union with Thee sing to You. As do the disciplined ones who spend their time in reflection and meditation. |
| ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ<br>ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥<br>Gāvan jatī satī santokhī<br>gāvehe vīr karāre. | The zealots, celibates, contented and dauntless warriors sing Thee. | Continents, true and calm saints, and the fearless warriors sing God's praises. | And ascetics, chaste woman, contented people, and warriors, | To Thee sing the ascetics, the righteous, the contented, and the heroes no less. | The celibates, the fanatics, the peacefully accepting, and the fearless warriors sing. | Those who live in celibacy, those who live in truth, and those who live in patience, sing. The strong heroes sing. | The patient, chaste, and true ones sing. The great and fearless warriors sing. | Men and women of moral self-restraint, of truth and of contentment sing to You, as do the strong and noble heroes. |
| ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ<br>ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥<br>Gāvan pandit paran rakhīsar<br>jug jug vedā nāle. | The scholars, the readers of the Vedas, holding the wisdom of ages, the seven Supreme Sages, all exalt Thee. | Scholars, readers of Vedas of all ages, and seven supreme sages sing the praises of God. | And pundits, rishis, and their Vedas through the ages, | To Thee sing the learned pundits and the rishis from age to age reciting from the holy Vedas. | The pundits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing. | The pundits who read and the seven rishis sing, throughout all the ages with the Vedas. | The pundits and the ancient sages sing and sing through all the ages. | Learned persons, scholars and spiritual masters sing to You, as do all the books of learning throughout the ages. |
| ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ<br>ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥<br>Gāvehe mohanīā man mohan<br>surgā machh peāle. | Thy praise is sung by the captivating nymphs, who enchant the hearts in Paradise, in this world and in nether regions. | Fascinating she-seraphs who captivate hearts in paradise sing the praises of God in this world and the nether regions. | And beautiful maidens of heaven, and fishes that dwell in the depth, | To Thee sing the heart-enslaving nymphs in the heaven, the earth and the nether regions. | The mohinis, the enchanting heavenly beauties who entice hearts in this world, in paradise, and in the underworld of the subconscious sing. | The charming women who enchant the mind sing in the heavens, on the earth, and in the netherworlds. | The mind bewitching beauties sing on earth, in hells and heavens. | All the enchanting visions which attract and enrapture the mind in the heavens on the earth and below sing to You. |
| ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ<br>ਅਠਸਠਿ ਤੀਰਥ ਨਾਲ ॥<br>Gāvan ratan upāe tere<br>athsath tirath nāle. | The gems created by Thee, the sixty-eight places of pilgrimage, all hymn Thee. | Invaluable objects created by God as well as the sixty-eight places of pilgrimage sing His praises. | And the fourteen gems created by You, and the sixty-eight sacred places, | To Thee sing thy jewels (Saints) and the sixty-eight places of pilgrimage. | The celestial jewels created by You, and the sixty-eight holy places of pilgrimage sing. | Sing the jewels created by You, along with the 68 holy pilgrimage places. | Those of gem-like consciousness sing at all the holy places. | All the jewels created by You sing to You, as do all the sacred places. |
| ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ<br>ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥<br>Gāvehe jodh mahābal sūrā<br>gāvehe khānī chāre. | The supremely mighty warriors and Divine heroes sing Thee and the four sources of creation magnify Thee. | Great mighty warriors, divine heroes, and four sources of creation sing God's praises. | Heroes and great warriors, and creatures of the four kingdoms sustained by You, | To Thee sing the mighty warriors, the heroes of great prowess, and all living creatures. | The brave and mighty warriors sing, the spiritual heroes and the four sources of creation sing. | Sing soldiers, greatly courageous warriors. Sing the four sources of creation. | The brave and mighty warriors sing. The soldiers sing along. The four wellsprings of life constantly sing Thy song. | The brave and courageous warriors sing to You, as do the four treasures of peace, contentment, love and Divine union. |
| ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ<br>ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥<br>Gāvehe khand mandal varbhandā<br>kar kar rakhe dhāre. | The continents, the worlds and solar systems, created and installed by Thy hand, they all chant Thy glory. | The continents, worlds, and solar systems, established by God, sing His glories. | All continents, all spheres, and the entire universe, | To Thee sing the earthly regions, the heavens and the universes created and supported by Thee. | The planets, solar systems and galaxies, created and arranged by Your hand, sing. | The planets, solar systems and universes sing. Having been created, they are put in position and upheld. | The planets, solar systems and galaxies sing as they rotate in their places. | All the universes and galaxies, planets in the solar systems, all the continents in all the lands sing to You, and as You continually make them, You protect and support them. |
| ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ<br>ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥<br>Seī tudhno gāvehe jo tudh bhāvan<br>rate tere bhagat rasāle. | Those saints, who are pleasing to Thee, all full with Thy Name and deep love, constantly praise Thee. | God's saints steeped in the name, the home of nectar, who are pleased to God, sing His praises. | Those in Your favour and deeply immersed in You, such delightful devotees, they all sing Your praises. | Those that please Thee also sing Thy praises and are saturated with Thy love and devotion. | They alone sing, who are pleasing to Your will. Your devotees are imbued with the nectar of Your essence. | Those who please you sing to You, Your devotees who are filled and drenched with love. | They sing of Thee, who please Thee, with shining, loving faces. | Those who sing to You are those who are pleasing to You. They are permeated through with surrendered Love and become the keepers of Thy essence. |
| ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ<br>ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥<br>Hor kete gāvan se mai chit na āvan<br>Nānak kiā vīchāre. | So many others whom I do not recollect, sing Thee. Nanak cannot name every one. | Satguru Nanak says, that many more, who cannot be recollected in the mind, sing God's praises. | And how many more, I cannot conceive or infer. | And there are countless more that sing of Thee, whom one cannot even remember, all lie beyond the ken of Nanak. | So many others sing, they do not come to mind. O Nanak, how can I consider them all? | How many more sing, they don't even come to my mind. Oh Nanak what to say about all this! | So many others sing Thy song, who never cross my mind. O Nanak! How can I tell this tale? | There are so many more who sing to You, I can't even think of them all. Nanak, how can I even talk about it? |
| ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ<br>ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥<br>Soī soī sadā sach sāhib<br>sāchā sāchī nāī. | That and that Lord is ever true. He is true and True is His Name. | God, His name and glory are always true. | He and only He is the true Lord. He is truth - Satnam. | He is and is alone the ever-existent Lord, He is the truth and true is His holy naam. | That true Lord is true, forever true, and true is His name. | That One, that One is always true, the true Lord, the true greatness. | That One True God is always True - gracious, loving, kind. | Thou, Oh Thou You are always the True One, the master of all. Truth pervading. True Spirit in Form. |
| ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ<br>ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥<br>Hai bhī hosī jāe na jāsī<br>rachnā jin rachāī. | He, who created all, is and shall also be. He shall not depart when the creation comes to an end. | God, who created the creation, exists and will exist forever, and will not depart when the creation disappears. | He is and always will be. Though all vanish, His reality will never leave. | He is, and shall exist forevermore. He who created all creations shall never depart, though worlds be destroyed. | He is, and shall always be. He shall not depart, even when this universe which He has created departs. | He is now and shall be, He goes not and shall not go, the one who created the creation. | He is Now, and shall always be. He does not come and go. | You shall ever be - though nothing You created will go along with You. |
| ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ<br>ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥<br>Rangī rangī bhātī kar kar jinsī<br>māiā jin upāī. | He, it was Who manifested this world by diverse contrivances and of various colours and kinds. | God, who created maya, has by various ways, created the creation of different colours and kinds. | He created maya - things of various colours and emotions and dispositions. | He who made nature with its many colours and many forms, | He created the world, with its various colours, species of beings, and the variety of maya. | Having created with colours and colours and many different kinds and sorts, He is the One who created Maya. | Creating the countless colours of all hues and sorts and kinds; | Every colour, every unique thing is continually made by You. You who created all the elements, and the Divine cosmic play that comes from them, |
| ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ<br>ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥<br>Kar kar vekhai kītā āpnā<br>jiv tis dī vadiāī. | He watches, over all what He has done, just as it pleases Him. | After creating the creation, God in His grandeur, beholds His works. | He creates all things and watches over them, He also gives them greatness. | Looks after His own handiwork, as it behoves His own greatness. | Having created the creation, He watches over it Himself, by His greatness. | Having done, having done, He looks at what He has done, as is His greatness. | great Master of illusions, made, and seen within His Mind. | Creating and creating, You, Yourself, enjoy what You have done. |
| ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ<br>ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥<br>Jo tis bhāvai soī karsī<br>hukam na karnā jāī. | Whatever pleases Him, He does that. None can order Him. | God does whatever pleases Him, and no one can give any order to Him. | He does what pleases Him. None can interfere with His order. | He is the supreme Master and does what He lists. | He does whatever He pleases. No order can be issued to Him. | What pleases Him that He shall do, command to Him cannot be made. | He does whatever pleases Him. No one tells Him what to do. | And this is Your greatness. You do what pleases You. There is nowhere Your Divine will doesn't prevail. |
| ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ<br>ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥<br>So pātisāhu sāhā pātisāhib<br>Nānak rahan rajāī. (27) | He is the King of Kings and Nanak says, by remaining subject to His Will is best. | Satguru Nanak says, that one should live subject to His will, who is the king of kings. | Nanak says, He is the king of kings. Abide by His will. | He is the king of kings, the almighty Lord, and ours, O Nanak, is only to abide by His will. | He is the king, the king of kings, the supreme Lord and master of kings. Nanak remains subject to His will. | That emperor, the supreme Lord of kings, Oh Nanak, live in His will! | He is the King! The King of kings, O Nanak! Live ever in His Will. | Oh True Emperor, Divine King, Noble of the Noble, Nanak lives surrendered to Your command. |
| | | | | | | | | |
| (28) unites you with God | | | | | | | | |
| ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ<br>ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥<br>Munda santokh saram pat jholī<br>dhiān kī karehe bibhūt. | 0 Yogi, make contentment your earrings, modesty your begging bowl and pouch and meditation your ashes. | Wear the ear-rings of contentment, make modesty your begging bowl and wallet, and smear yourself with God's meditation, treating it as ashes. | Oh yogi, assume the posture of contentment and modesty, pick up the carrying bag of dignity and honour, and apply the sacred ash of meditation. | Let contentment be your ear-rings. And endeavour for the divine and respect for the higher self be your wallet. And constant meditation on Him be your ashes. | Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body. | Make patience your earrings, modesty your begging bowl and wallet, and meditation your ashes. | Wear the earrings of patience. Carry the begging bowl and wallet of humility, and smear the ashes of meditation on your body. | May you wear the earrings of deep contentment. May humility be your begging bowl and the shawl in which you carry your belongings. May being centred in the centre of your being be the ashes that cleanse you. |
| ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ<br>ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥<br>Khinthā kāl kuārī kāiā<br>jugat dandā partīt. | Let the remembrance of death be your patched coat, let your chosen path be a life of purity like the virgin's and faith in God your staff. | Wear the fear of death as your coat made of patches, make chastity, like that of a virgin, your path to achieve union and faith in God as your staff. | Establish death as your bedroll, make a maiden of your body, let experience be your staff of liberation. | Let preparedness-for-death be your cloak. And let your body be like unto a chaste virgin. Let your Master's teachings be your supporting staff. | Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick. | Make death your patched coat, a chaste body your technique, and faith your walking stick. | Let your patchwork coat be remembrance of Death. Follow the path of purity, with the walking stick of faith. | Wear the patched coat of death. Keep your body pure, like a virgin. And may the staff that holds you upright as you walk along your journey be the constant remembrance of Spirit within you. |
| ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ<br>ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥<br>Āī panthī sagal jamātī<br>man jītai jag jīt. | Let the highest order of your yogic sect be your brotherhood with all and your winning of self, the conquest of the world. | Join the brotherhood of the universe and treat this as the highest sect of yogis, and by conquering your mind, conquer the world. | Consider the unity of all as your first principle. To conquer the mind is to conquer the world. | The highest religion is to rise to universal brotherhood, to consider all creatures your equals. Conquer your mind, for victory over self is victory over the world. | See the brotherhood of all mankind as the highest order of yogis, conquer your own mind, and conquer the world. | The highest sect of yogis is in every assembly. One who conquers his mind has victory over the world. | Let your sect be the family of man. Conquer your own mind and be victorious in the world. | Let the highest and best company be the brotherhood and sisterhood of all peoples. Conquer your mind to conquer the world. |
| ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥<br>Ādes tisai ādes. | My obeisance is unto That Lord. | I salute God again and again. | If you must bow, bow to Him. | Hail, Hail, to Him alone. | I bow to Him, I humbly bow. | Salutations unto Him, salutations! | Hail! Hail! Hail! unto Him - | I bow to the very act of bowing to Thee, Oh Divine One. |
| ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ<br>ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥<br>Ād anīl anād anāhat<br>jug jug eko ves. (28) | He is the Primal One, pure, without beginning, indestructible and through all ages the same one in the same garment. | God is primal and pure with unknown beginning, who cannot be destroyed and who remains same in all the ages. | He is the primal being, pure, without beginning or end. He is the unstruck sound. He is immutable through all time. | The primal, pure, eternal, immortal, and immutable in all ages. | The primal one, the pure light, without beginning, without end. Throughout all the ages, He is one and the same. | Primal, without colour, without beginning, indestructible, throughout all the ages there is one form. | Primal, Pure, and equal to none. There is no beginning and no end. Through all ages only the One. | Beyond time. Beyond colour Beyond sound. Beyond form and containment. Age after Age, You are the One. |
| | | | | | | | | |
| (29) shield of protection from enemies | | | | | | | | |
| ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ<br>ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥<br>Bhugat giān dayā bhandāran<br>ghat ghat vājehe nād. | Make Divine knowledge your food, mercy your attendant and listen to the Divine music which sounds within every one. | Make divine knowledge your food and mercy your steward. And listen to the heavenly music that exists in the heart. | Make knowledge your pleasure and compassion your storehouse. Make a conch shell of the eternal music playing in every being. | Let divine knowledge be your bread, let mercy be your steward. Let the divine music vibrating in all be your trumpet. | Let spiritual wisdom be your food, and compassion your attendant. The sound-current of the naad vibrates in each and every heart. | Let your pleasure be wisdom, and your steward kindness. In every heart resounds the sound current. | Take your pleasure in wisdom. Make kindness your servant. In every heart plays one sound current. | Nourish yourself along your journey with morsels of wisdom. Let kindness bear your burdens for you, as the beat of God's command vibrates in your every heartbeat. |
| ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ<br>ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥<br>Āp nāth nāthī sabh jā kī<br>ridh sidh avrā sād. | He Himself is the Supreme Lord to whom belongs all expansion and perfection. He is the One who alone controls the yogis, perfected beings and all others. | God Himself is supreme, who has snuffled all, and riches and miracles are useless relishes. | He alone is a master in whom all beings are intertwined, while the search for supernatural powers is a false path. | He is the only Lord and has strung creation according to His will. Wealth and supernatural powers estrange one from the Lord. | He Himself is the supreme master of all, wealth and miraculous spiritual powers, and all other external tastes and pleasures, are all like beads on a string. | He Himself is the master to whom all mastery belongs - wealth, psychic powers and other delights. | He is the Master, with mastery of all magic powers and wealth, and every pleasure. | Thy, Thyself, are the Master. All else follows Thee. Occult powers taste false. |
| ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ<br>ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥<br>Sanjog vijog due kār chalāvehe<br>lekhe āvehe bhāg. | He is the One, who unites, separates, regulates business and one gets his share as destined to him. | The world's ways are regulated by union and separation and the mortal gets his share according to his destiny. | The law of union and separation governs all things, and destiny determines our just inheritance. | The world goes on the two principles of union and separation, and all receive their share, as He ordains. | Union with Him, and separation from Him, come by His will. We come to receive what is written in our destiny. | Union and separation, He makes them both happen. From what is written comes good destiny. | Both Union and loneliness come from Him… Your actions write your great destiny. | The great Divine union, the pre-ordained separation both forces run the entire universe. Whatever is written in our destiny is what comes to us. |
| ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥<br>Ādes tisai ādes. | My obeisance is unto That Lord. | I salute God again and again. | If you must bow, bow to Him. | Hail, Hail, to Him alone. | I bow to Him, I humbly bow. | Salutations unto Him, salutations! | Hail! Hail! Hail! unto Him - | I bow to the very act of bowing to Thee, Oh Divine One. |
| ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ<br>ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥<br>Ād anīl anād anāhat<br>jug jug eko ves. (29) | He is the Primal One, pure, without beginning, indestructible and through all ages the same one in the same garment. | God is primal and pure with unknown beginning, who cannot be destroyed and who remains same in all the ages. | He is the primal being, pure, without beginning or end. He is the unstruck sound. He is immutable through all time. | The primal, pure, eternal, immortal, and immutable in all ages. | The primal one, the pure light, without beginning, without end. Throughout all the ages, He is one and the same. | Primal, without colour, without beginning, indestructible, throughout all the ages there is one form. | Primal, Pure, and equal to none. There is no beginning and no end. Through all ages only the One. | Beyond time. Beyond colour Beyond sound. Beyond form and containment. Age after Age, You are the One. |
| | | | | | | | | |
| (30) places you upon the throne of divinity, makes you a sage and a saint. | | | | | | | | |
| ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ<br>ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥<br>Ekā māī jugat viāī<br>tin chele parvān. | Some speak of the Divine Mother, Maya under a special plan gave birth to the three deities. | Unique God designed the plan and created maya, and after creating the creation appointed three approved disciples. | By skilful means one maya has given birth to three disciples. | The great mother, conceiving, brought forth three regents. | The one divine mother conceived and gave birth to the three deities. | The One and the mother are married and procreating. There are three worthy students. | Out of the marriage of God and Maya three worthy students are born: | There is One Mother married to all time and space. From Her, three devotees are born. |
| ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ<br>ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥<br>Ik sansārī ik bhandārī<br>ik lāe dībān. | The Creator, the sustainer and the judge, who holds court. | One of these is Brahma, who creates the world, the other is Vishnu, who sustains it, and the third is Shiva, whose disposition is to destroy. | Brahma, the creator, Vishnu, the sustainer, and Shiva, the destroyer. | The first creating, the second sustaining, and the last destroying. | One, the creator of the world, one, the sustainer, and one, the destroyer. | One who created the world (Brahma), one treasure-house (Vishnu), and one who holds court (Shiva). | the Generator, Organizer and Destroyer of all life and worldly forms. | One that creates. One that nourishes. One that holds court, deciding the fate. |
| ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ<br>ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥<br>Jiv tis bhāvai tivai chalāvai<br>jiv hovai furmān. | But no, its only the Lord's will which keeps everyone at proper place per His order. | But God causes them to act in the way He likes and orders. | God directs them by His will and His order. | What He desires, they perform, they work under His will. | He makes things happen according to the pleasure of His will. Such is His celestial order. | As it pleases Him, so does He make things move according to His order. | As He pleases, all things move according to His order. | As it pleases Thee, Oh Divine One, so these devotees move, acting according to Thy Divine command. |
| ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ<br>ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥<br>Oh vekhai onā nadar na āvai<br>bahutā ehu vidān. | He sees them but nobody can see Him. This is the greatest wonder. | The most wonderful thing is that God sees them, but they cannot see Him. | He watches them, but they cannot see Him. | But great the wonder, though He watches over them, they behold Him not. | He watches over all, but none sees Him. How wonderful this is. | He sees, they do not see, great is this miracle. | He sees it all, but none see Him, and all are filled with wonder. | The Divine sees all. But the created can't see the Divine at all. Wow! This is such a great drama. |
| ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥<br>Ādes tisai ādes. | My obeisance is unto That Lord. | I salute God again and again. | If you must bow, bow to Him. | Hail, Hail, to Him alone. | I bow to Him, I humbly bow. | Salutations unto Him, salutations! | Hail! Hail! Hail! unto Him - | I bow to the very act of bowing to Thee, Oh Divine One. |
| ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ<br>ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥<br>Ād anīl anād anāhat<br>jug jug eko ves. (30) | He is the Primal One, pure, without beginning, indestructible and through all ages the same one in the same garment. | God is primal and pure with unknown beginning, who cannot be destroyed and who remains same in all the ages. | He is the primal being, pure, without beginning or end. He is the unstruck sound. He is immutable through all time. | The primal, pure, eternal, immortal, and immutable in all ages. | The primal one, the pure light, without beginning, without end. Throughout all the ages, He is one and the same. | Primal, without colour, without beginning, indestructible, throughout all the ages there is one form. | Primal, Pure, and equal to none. There is no beginning and no end. Through all ages only the One. | Beyond time. Beyond colour. Beyond sound. Beyond form and containment. Age after Age, You are the One. |
| | | | | | | | | |
| (31) pulls all the virtues from the heavens | | | | | | | | |
| ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥<br>Āsan loe loe bhandār. | Lord's seat and stores are in all the worlds. | God has His seat and His storehouses in all the worlds. | All the worlds are His abode, and all worlds His storehouse. | He resides in all the planes of creation, and has in them His munificent stores, | On world after world are His seats of authority and His storehouses. | The seat of His treasure house is in all realms. | Within the Light of every heart - One Soul, the house of treasure. | You have Your thrones on every world. And in every world You've placed Your treasures. |
| ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥<br>Jo kichh pāiā su ekā vār. | Whatever was put into them, was put once for ever. | Whatever is stored, was put only once for all, enough forever. | He has them filled for all time with all worth attaining. | Which were supplied only once and need no replenishing. Whatever we receive, we receive by His decree. | Whatever was put into them, was put there once and for all. | Whatever thing was put there, was put there only one time. | Placed there once, and for all time - | Whatever was placed there by You was placed once and for all. |
| ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥<br>Kar kar vekhai sirjanhār. | Having created the creation, the Creator is beholding it. | After creating the creation, God is beholding it. | The creator creates, and oversees it all. | It is He who has created His creation, and He who watches over it. | Having created the creation, the creator Lord watches over it. | Doing, doing, the Creator beholds. | the Watcher and the Actor. | Oh Spirit of Union and Connection, You look out for all, You continually make and do. |
| ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥<br>Nānak sache kī sāchī kār. | Nanak says, True is He and True is what He does. | Satguru Nanak says, that the works of the true God are true. | Nanak says, He is the true reality and all His works are true. | O Nanak! the works of the True One are genuine. | O Nanak, true is the creation of the true Lord. | Oh Nanak, the work of the true one is true. | O Nanak! The actions of Truth are True. | Nanak, The True One creates the True Creation. |
| ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥<br>Ādes tisai ādes. | My obeisance is unto That Lord. | I salute God again and again. | If you must bow, bow to Him. | Hail, Hail, to Him alone. | I bow to Him, I humbly bow. | Salutations unto Him, salutations! | Hail! Hail! Hail! unto Him - | I bow to the very act of bowing to Thee, Oh Divine One. |
| ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ<br>ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥<br>Ād anīl anād anāhat<br>jug jug eko ves. (31) | He is the Primal One, pure, without beginning, indestructible and through all ages the same one in the same garment. | God is primal and pure with unknown beginning, who cannot be destroyed and who remains same in all the ages. | He is the primal being, pure, without beginning or end. He is the unstruck sound. He is immutable through all time. | The primal, pure, eternal, immortal, and immutable in all ages. | The primal one, the pure light, without beginning, without end. Throughout all the ages, He is one and the same. | Primal, without colour, without beginning, indestructible, throughout all the ages there is one form. | Primal, Pure, and equal to none. There is no beginning and no end. Through all ages only the One. | Beyond time. Beyond colour. Beyond sound. Beyond form and containment. Age after Age, You are the One. |
| | | | | | | | | |
| (32) pays your debts and completes your karma | | | | | | | | |
| ਇਕ ਦੂ ਜੀਭੌ ਲਖ ਹੋਹਿ<br>ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥<br>Ik dū jībhau lakh hohe<br>lakh hovehe lakh vīs. | If my lone tongue became one hundred thousand and if those hundred thousand were multiplied twenty fold, | Instead of one tongue, may I possess lacs of tongues, which may increase to twenty lacs of tongues, | If my single tongue becomes a hundred thousand, and this hundred thousand becomes twenty times more, | Let one tongue grow into a hundred thousand, nay even twenty times more. | If I had 100.000 tongues, and these were then multiplied twenty times more, with each tongue, | If one tongue became hundred thousand, became hundred thousand times twenty. | From one tongue there came thousands more, and millions came from them. | If my one tongue were to become two, and the two to become one million, and the million to become 20 million, |
| ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ<br>ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥<br>Lakh lakh gerā ākhīehe<br>ek nām jagdīs. | with every one I would repeat the One Name. | Then may I repeat God's name, lacs and lacs of times, with each of the lacs of tongues. | With each tongue would I sing a hundred thousand times the only name of the master of the world. | And each of them endlessly chant His holy name. | I would repeat, hundreds of thousands of times, the name of the one, the Lord of the universe. | Hundreds of thousands of repetitions are spoken, One name of the Lord of the world. | Millions of tongues are turning and churning, repeating the One Lord's Name. | Then millions and millions of times I would recite and speak of the One Spirit pervading and guiding the Universe. |
| ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ<br>ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥<br>Et rāhe pat pavarīā<br>charīai hoe ikīs. | Many are the steps on the path that leads to the Lord, by ascending those steps I would become one with Him. | The way to meet God, the bridegroom, is to ascend the ladders to God's palace step by step and then achieve union with God. | These are the steps of the name of the Lord, by following them does one become twenty-one. | In this way lie the steps that lead Godwards, by ascending which one becomes one with Him. | Along this path to our husband Lord, we climb the steps of the ladder, and come to merge with Him. | On this path of the master, there are steps, by climbing upon, a person becomes one with Him. | On the Master's Path are many steps. Climb them, and come back Home. | On this path, the spouse climbs with devotion step by step to Union with Thee. |
| ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ<br>ਕੀਟਾ ਆਈ ਰੀਸ ॥<br>Sun galā ākās kī<br>kītā āī rīs. | By hearing His praises even worms aspire to emulate to reach those heights. | By hearing of the heavenly things, even the worms would like to emulate. | Hearing them speak of heaven's glory, even those who are like lowly worms become ambitious to emulate them. | On hearing of the heavens, even worms aspire to reach them. | Hearing of the etheric realms, even worms long to come back home. | Hearing about the affairs of the ethers, also worms want to follow. | Even worms who hear of heavenly things are longing to come back Home. | Hearing what is recorded in the Akashic records, even the lowest beings have a longing to return home. |
| ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ<br>ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥<br>Nānak nadrī pāīai<br>kūrī kūrai thīs. (32) | Nanak says, it is by His Grace that He is obtained and there is no other way. | Satguru Nanak says, that God is obtained by His kindness and the boasting of the false is false. | Nanak says, He is attained only by His grace. But the false claimants spread their boastful tales. | Not knowing that salvation comes only through His grace, and those who say otherwise, are vain babblers and liars. | O Nanak, by His grace He is obtained. False are the boastings of the false. | Oh Nanak, by the grace of the Infinite, realisation is obtained. The liars are boasting with their lies. | O Nanak! We get to come back Home only by the One God's Grace. But the liars all boast, "I did it myself!" | Nanak, grace is brought in as a gift of the Creator. Those who praise themselves - false are they and ever false. |
| | | | | | | | | |
| (33) destroys ego, removes negativity, and neutralizes destructiveness | | | | | | | | |
| ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥<br>Ākhan jor chupai nah jor. | I have no power to speak and no power to remain silent. | It is not within man's power to speak, or to keep quiet. | The power lies neither in speaking nor in silence. | You have no power to speak or to be silent, | No power to speak, no power to keep silent. | No power to speak, no power to be silent. | No power to be silent. No power to speak. | The power to speak or keep silent - I don't have that power. |
| ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥<br>Jor na mangan den na jor. | I have no power to beg and no power to give. | The man has no power to beg or to give. | The power lies neither in asking nor in giving. | No power to ask or to give. | No power to beg, no power to give. | No power to beg, no power to give. | No power to beg. No power to give. | I don't have the power to beg or to give. |
| ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥<br>Jor na jīvan maran nah jor. | I have no power to live and no power to die. | The man has no power to live or to die. | The power lies neither in living nor in dying. | You have no power over life or death, | No power to live, no power to die. | No power to live, no power to die. | No power to die. No power to live. | When I live, when I die - is far beyond my power. |
| ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥<br>Jor na rāj māl man sor. | I have no power to acquire an empire and wealth thereby disturbing the mind. | It is not within his power to acquire kingdom and riches, which cause disturbance in the mind. | The power lies neither in the wealth of kingdoms nor the resolves of the mind. | No power over wealth or state for which you are ever restless. | No power to rule, with wealth and occult mental powers. | No power in worldly might and wealth which bring disturbance to the mind. | No power lies in worldly might. No power lies in earthly treasure. They only increase your mental chatter. | I have no power to rule as a king with wealth, or through the force of my own mental manipulations. |
| ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥<br>Jor na surtī giān vīchār. | I have no power to gain understanding of Divine knowledge. | It is not within his power to gain understanding of the divine knowledge or God's meditation. | The power lies neither in remembrance nor in knowledge of the divine. | You have no power over spiritual awakening, | No power to gain intuitive understanding, spiritual wisdom and meditation. | No power to tune in, to know or understand. | No power to meditate or know the unknown. | I have no power to attach myself to God through meditation, or to attain wisdom, or to reflect on what I see. |
| ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥<br>Jor na jugtī chhutai sansār. | I have no power to find a way of escape from the world. | It is not within man's power to find the method of freedom from the world's bondage. | The power lies neither in the world nor in the devices to be rid of samsara. | No power to know the truth, or to achieve your own salvation. | No power to find the way to escape from the world. | No power of ways to leave the world. | No power to leave this world and go Home. | I have no power to know the way to liberate myself from the world. |
| ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥<br>Jis hath jor kar vekhai soe. | In whose hand the power be let him use and see. | God, in whose hands the power is, exercises the same and beholds it. | The real power lies in His hands – who creates and keeps on watching. | Let him who thinks he has the power, try. | He alone has the power in His hands. He watches over all. | The One in whose hand the power is, acts and beholds. | One Power. One Actor. One Doer. One Knower. | Whose Hand holds this power? The One who does and sees all. |
| ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥<br>Nānak utam nīch na koe. (33) | By His own Will, Nanak says, none can be good or bad, He alone has the power to reveal the way. | Satguru Nanak says, none can become good or bad because of his own strength. | Nanak says, no one is high and no one is low before Him. | O Nanak! None is high or low, but by His will. | O Nanak, no one is high or low. | Oh Nanak, no one is high or low. | O Nanak! No one is higher or lower. | Nanak, no one is high and no one is low. |
| | | | | | | | | |
| (34) brings stability | | | | | | | | |
| ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥<br>Rātī rutī thitī vār. | God created nights, seasons, lunar days, week days, | God created nights, seasons, lunar days, and week days. | Having made night and day, the seasons, and the dates, | Creating the day and the night, the months and the seasons, | Nights, days, weeks and seasons, | There are nights, seasons, lunar days and solar days. | Nights… days… weeks… seasons… | Nights, seasons, moon cycles, days. |
| ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥<br>Pavan pānī agnī pātāl. | wind, water, fire and nether regions. | God created wind, water, fire, and the nether lands. | And air, water, fire, and the underworlds. | The fire, the wind, the water and the nether regions, | Wind, water, fire, and the nether regions, | There are winds, waters, fires and underworlds. | winds… water and fire… all earthly regions… | Wind, water, fire and the underworld, |
| ਤਿਸੁ ਵਿਚਿ<br>ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥<br>Tis vich<br>dhartī thāp rakhī dharam sāl. | In the midst of these He set this firm earth as a home for His meditation. | In between these, God established the earth as the home for His worship and to practice truth. | Having made all of this, He established the earth as a dharmasala. | Amidst all these, He set up the earth as dharam khand or the arena of action. | In the midst of these, He established the earth as a home for dharma. | In that, establishing the earth, He put the refuge of Dharma. | Here live souls of countless colours and names, for this planet earth is the Realm of Dharma, | In the midst of this, the Earth was established as a place where Spirit could evolve into a conscious awareness of Itself, protected. |
| ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥<br>Tis vich jī jugat ke rang. | There-in He inhabited beings of various types and colours, | God created living beings of various colours and habits. | In it He created countless creatures of many colours and forms. | And He peopled it with creatures of many colours and many forms. | Upon it, He placed the various species of beings. | On it are souls of different kinds and colours. | | For that purpose, the souls came through time and space in such a variety of colours. |
| ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥<br>Tin ke nām anek anant. | whose names are many and endless. | And of different and limitless names. | Their names are infinite. | Creatures of whom there is no count. | Their names are uncounted and endless. | Their names are countless. | | Those souls are so many, they are countless. |
| ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥<br>Karmī karmī hoe vīchār. | They are judged by their deeds and actions. | They are judged by their deeds and actions. | Each is considered according to his own deeds. | All are judged according to their deeds. | By their deeds and their actions, they shall be judged. | The process of examination is according to deeds. | and here is where we reflect on our Karma. | There are actions upon actions and we reflect on what we do. |
| ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥<br>Sachā āp sachā darbār. | The Lord Himself is true and true His Court. | God and His court are true. | God is true, and all His court is true. | For true is the Lord and immaculate His law. | God Himself is true, and true is His court. | True Himself, true the Divine court. | True is He, and True is His Court. | Thou, Oh Divine One, are true and true is Your royal court in which all is contained. |
| ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥<br>Tithai sohan panch parvān. | There shine the true ones, approved and accepted by His Grace. | There, the accepted saints sit and look graceful. | Only before the Lord is each one tested. | Those acceptable to Him are honoured in His court. | There, in perfect grace and ease, sit the self-elect, the self-realised saints. | There, the self-elected sit gracefully and beautifully in their perfection. | There all are beautiful - perfect equals. | In Your royal court, Your devotees, the ones who have found themselves within themselves look beautiful. |
| ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥<br>Nadrī karam pavai nīsān. | Their heads are anointed with the mark of Grace. | They bear the mark of grace by the merciful master. | Each is ranked by His glance. | And it is only through His grace that one may gain that distinction. | They receive the mark of grace from the merciful Lord. | They see the mark of grace. | Grace covers their Karmas. They see the sign. | Their actions flow from grace and this is the sign of You they carry. |
| ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥<br>Kach pakāī othai pāe. | The True and the false shall be clearly shown. | The good and evil will be judged there. | There, the raw is sifted from the ripe. | The imperfect are perfected there. | The ripe and the unripe, the good and the bad, shall there be judged. | Ripe and unripe will be obtained there. | Even those whose fruits aren't yet ripe can see it. | The not-yet-ripe and the ripe are both there on the Earth. |
| ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥<br>Nānak gaeā jāpai jāe. (34) | Nanak says, on reaching there all will be known. | Satguru Nanak says, that these facts will become known in that court. | Nanak says, one who is raw will dissolve away. | O Nanak! It is there that this mystery is revealed. | O Nanak, when you go home, you will see this. | Oh Nanak, having gone, it becomes apparent. | O Nanak! When you go Home you shall see it. | Nanak, go and see it. |
| | | | | | | | | |
| (35) gives you the ability to do your duty and fulfill your resposibility | | | | | | | | |
| ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥<br>Dharam khand kā eho dharam. | Such is the moral duty of the realm of righteousness or dharma. | The above narration is of the realm of truth and of the religious duties. | The supreme law expresses the realm of religion. | Thus much of the realm of dharma. | This is righteous living in the realm of dharma. | This is the Dharma which has been described in the realm of Dharma. | Such is life in the Realm of Dharma, | In the realm of Dharma, of Spiritual Law, we come to understand how to awaken ourselves to ourselves. |
| ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥<br>Giān khand kā ākhoh karam. | Now I define the doings of the realm of knowledge. | Now is narrated the working of the realm of knowledge. | Now to understand the conditions of the realm of knowledge. | And now gian khand, the realm of knowledge. | And now we speak of the realm of spiritual wisdom. | And let us now speak about what happens in the realm of spiritual wisdom. | but now let us speak of the Realm of Wisdom. | In the realm of wisdom, we speak of how everything gets accomplished. |
| ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ<br>ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥<br>Kete pavan pānī vaisantar<br>kete kān mahes. | Various are the elements of earth, air, water, fire and many Krishnas and Shivas. | There are many winds, waters, fires, and Krishnas and Shivas. | So many winds, waters, and fires, so many Krishnas and Shivas. | Countless its elements, air, water and fire, and countless Krishnas and Shivas. | So many winds, waters, and fires, so many Krishnas and Shivas. | How many winds, waters, and fires! How many Krishnas and Shivas! | So many waters, winds and fires! So many Krishnas! So many Shivas! | There are so many winds, waters and fires. So many creative forces. |
| ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ<br>ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥<br>Kete barme ghārat gharīehe<br>rūp rang ke ves. | There are many Brahmas in different forms colours and kinds. | There are many Brahmas, fashioning forms of various colours, beauties and clothes. | So many Brahmas, so many of His creations of so many colours and forms. | And countless the Brahmas fashioning various creations of countless forms and countless hues. | So many Brahmas, fashioning forms of great beauty, adorned and dressed in many colours. | How many Brahmas are made! Of many kinds of shapes, colours and cloths. | So many Brahmas creating colours shapes and forms of countless kinds! | So many creations that the Creator is crafting, clothing the Spirit in form and colour. |
| ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ<br>ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥<br>Ketīā karam bhūmī mer kete<br>kete dhū updes. | Numberless are the earths and mountains and fields of action where virtuous deeds are performed. Numberless are the Dhrus and instruction receivers. | There are number of earths and mountains for doing various deeds, and there are innumerable saints like Dharu, who gave sermons. | So many fields of action and sacred mountains, so many polar stars and so many sermons. | Countless the fields of action, countless the golden mountains, and countless the Dhrus meditating therein. | So many worlds and lands for working out karma. So very many lessons to be learned. | How many planets there are where people can act and work their karma! How many lessons of Dhruva! | So many planets, mountains and actions! So many ways to learn devotion! | So many actions done in so many lands and places, so many places that are not even known to us. All for learning what You want us to learn. |
| ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ<br>ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥<br>Kete ind chand sūr kete<br>kete mandal des. | Numberless are Indras, moons and suns. Numberless are starry and earthly regions. | There are innumerable Indras, moons, suns, globes, and countries. | So many Indras, and moons, and suns, and galaxies, and continents. | Countless the Indras, countless the suns and moons, and countless the earthly and stellar regions. | So many Indras, so many moons and suns, so many worlds and lands. | How many Indras, how many suns and moons! How many solar systems and countries! | So many Indras, suns and moons! So many galaxies! So many places! | So many heavens, moons and suns. So many galaxies with so many peoples. |
| ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ<br>ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥<br>Kete sidh budh nāth kete<br>kete devī ves. | Many are siddhas, buddhas and yoga masters and many, many different forms of goddesses. | There are innumerable siddhas, buddhas, great yogi masters, and forms of goddesses. | So many enlightened ones, and buddhas, and masters, and goddesses. | Countless the siddhas, the buddhas, the masters, and countless the gods and goddesses. | So many siddhas and buddhas, so many yogic masters. So many goddesses of various kinds. | How many siddhas and buddhas, how many yogi masters! How many the goddesses and their cloths! | So many souls of power and wisdom! So many goddesses! So many yogis! | So many joined in union with Thee. So many wise ones and masters. So many robed goddesses. |
| ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ<br>ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥<br>Kete dev dānav mun kete<br>kete ratan samund. | Many are deities, demons and silent sages and many over many jewels born of oceans. | There are innumerable gods, demons, silent saints, jewels and oceans. | So many gods and devils, and munis, so many jewels, so many oceans. | Countless the danus and the sages, and countless the bejewelled oceans. | So many demi-gods and demons, so many silent sages. So many oceans of jewels. | How many gods, demons, and silent sages! How many oceans of jewels! | So many gods and demons and sages! So many jewels! So many oceans! | So many gods and demons. So many persons of honour. So many jewels of spiritual instruction in so many oceans of existences. |
| ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ<br>ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥<br>Ketīā khānī ketīā banī<br>kete pāt narind. | Many are the sources of creation, languages, dynasties of masters of men, the king. | There are innumerable sources of production, innumerable languages, and innumerable dynasties of kings. | So many species and tongues, so many kings and emperors. | Countless the sources of creation, countless the harmonies, countless those that listen unto them. | So many ways of life, so many languages. So many dynasties of rulers. | How many sources, how many words and languages! How many dynasties of kings! | So many sources and manners of speaking! So many kingdoms! So many kings! | So many ways of thinking about things. So many words that come from Thee. So many rulers of spiritual nobility. |
| ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ<br>ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥<br>Ketīā surtī sevak kete<br>Nānak ant na ant. (35) | Many are the devotees of God and men of Divine wisdom. Nanak says, His forms are limitless. | Satguru Nanak says, that there is no end to God's bounds, there are innumerable men of divine knowledge, absorbed in His meditation, and countless servants. | So many remembrances, so many devotees. Nanak says, there is no end to it, no end. | And countless the devotees of the word, endless and unending, O Nanak! This realm. | So many intuitive people, so many selfless servants. O Nanak, His limit has no limit. | How many ways to tune in, how many servants! Oh Nanak, it is endless! | So many ways to tune in and to serve! O Nanak! So many things! | So many living attuned to Thee, so many of Your servants. Nanak, even Your limits are beyond limits. |
| | | | | | | | | |
| (36) brings divine realisation. grants complete understanding of the heavens and the earth | | | | | | | | |
| ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥<br>Giān khand mehe giān parchand. | In the domain of knowledge Divine deliberations shine very much | The light of God's knowledge brightly shines in the domain of knowledge. | Knowing is the expression of the realm of knowledge. | Divine knowledge illumines all in the realm of knowledge. | In the realm of wisdom, spiritual wisdom reigns supreme. | In the realm of spiritual wisdom, spiritual wisdom is very strong. | True Knowledge gains strength in the Realm of Wisdom, | In the realm of wisdom, wisdom is found. |
| ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥<br>Tithai nād binod kod anand. | and there can be found many joyous sights and sounds. | The heavenly music is played there, from which flows millions of joys and amusements. | There is music and mirth and frolic and bliss. | While divine symphonies play unending music, and joy and bliss reign supreme. | The sound-current of the naad vibrates there, amidst the sounds and the sights of bliss. | In that place are sound currents, joyous sights and sounds. | where there are so many joyful sounds and sights… | There, beyond sound, the subtle vibratory frequency of creation creates the plays and dramas. |
| ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥<br>Saram khand kī bānī rūp. | Next comes spiritual achievement, where beauty guides and directs all speech, ecstatic and glorious beyond words to express. | The language of those reaching the realm of spiritual happiness is beautiful. | Modesty is the expression of the realm of humility. | Next, the realm of ecstasy, where the word is enrapturing. | In the realm of humility, the word is beauty. | In the realm of spiritual achievement, the word is beauty. | In the Realm of Realization the word is Beauty! | In the realm of effort, the Divine word becomes form. |
| ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥<br>Tithai ghārat gharīai bahut anūp. | There incomparable forms are fashioned. | Unique forms, having no parallel whatsoever in beauty, are finished there. | The experiences that take place are beautiful and incomparable. | Everything created here is marvellously strange, | Forms of incomparable beauty are fashioned there. | Very beautiful forms are made there. | | What is crafted there are creations of incomparable beauty. |
| ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥<br>Tā kīā galā kathīā nā jāhe. | What happens there cannot be described. | What is happening in that sphere cannot be depicted. | He cannot be spoken of in words. | And beyond description. | These things cannot be described. | They cannot be spoken of. | To speak of this, no one has any might. | It is impossible to speak of these matters. |
| ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥<br>Je ko kahai pichhai pachhutāe. | If anyone tries to describe, he shall repent afterwards. | He, who tries to describe the same, will have to repent subsequently. | He, who tries, repents later. | Whoever tries to describe the same, must repent his folly. | One who tries to speak of these shall regret the attempt. | If anyone tries to speak, they afterwards regret. | So incredibly beautiful is this realm, that to speak of it just sounds trite. | If someone tries to speak, afterwards, he'll only feel mournful that he couldn't describe it. |
| ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥<br>Tithai gharīai surat mat man budh. | There the inner consciousness, intellect and understanding of mind are moulded. | The inner consciousness, the intellect, the soul, and the wisdom are all fashioned again in that realm. | Memory, mind, understanding, and intelligence are all formulated here, | Herein the mind, reason and understanding are etherealised, the self comes to its own, | The intuitive consciousness, intellect and understanding of the mind are shaped there. | In that place are made the power to listen, wisdom, and the mind's intuition. | From here comes all power to listen and know. | What is crafted there are persons of purity, clarity and grace. Attuned to the Divine with minds that know the difference between Truth and falsehood, persons of genuine understanding and wisdom. |
| ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥<br>Tithai gharīai surā sidhā kī sudh. (36) | There the genius of the pious and people of occult powers are moulded. Here the spiritual vision is gained. | The genius intuition of pious persons and men of miracles is fashioned afresh. | And the consciousness of gods and enlightened ones. | And develops the penetration of the gods and the sages. | The consciousness of the spiritual warriors and the siddhas, the beings of spiritual perfection, are shaped there. | In that place is made the consciousness of pious persons and siddhas. | From here the saints come. To here the saints go. | What is crafted there are the psyches of angels and masters. |
| | | | | | | | | |
| (37) cuts the karma. eliminates the impact of all bad karmas | | | | | | | | |
| ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥<br>Karam khand kī bānī jor. | Then comes the realm of action. There is spiritual force in the language of these people, ruled and guided by the God's grace. | Language of those, who enter the realm of grace, possess spiritual power and effect. | Power is the expression in the realm of grace. | Higher still stands karam khand, the realm of grace. | In the realm of karma, the word is power. | In the realm of action (or grace) the word is power. | In the Realm of Action the word is Power! | In the realm of grace, Your sacred words are power, |
| ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥<br>Tithai hor na koī hor. | No one else is there, | None else resides there, except the approved ones. | Except this, there is nothing else. | Here the word is all in all, and nothing else prevails. | No one else dwells there, | No one else is there. | | And there is no other power besides it. |
| ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥<br>Tithai jodh mahābal sūr. | only the very powerful warriors and heroes live there. | There are powerful warriors and heroes. | In it are the great warriors and heroes. | Here dwell the bravest of the brave, the conquerors of the mind, | Except the warriors of great power, the spiritual heroes. | In that place are warriors, greatly strong heroes. | Here are the warriors. Men of the hour! | In that realm are brave and strong spiritual warriors, |
| ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥<br>Tin meh rām rahiā bharpūr. | Within them, the spirit of the Almighty Lord remains fully filled. | Might of the all pervading God is contained to the brim within such residents. | There, Ram abides in his fullness. | Filled with the love divine. | They are totally fulfilled, imbued with the Lord's essence. | God is completely filling them. | Full of God's strength! Completely fulfilled! | Filled with the presence of the Divine. |
| ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥<br>Tithai sīto sītā mehemā māhe. | There abide those who are fully sewn in the Lord's admiration. | Such residents are fully absorbed in the praises of God. | And in its glory also Sita abides. | Here dwell devotees with devotion, incomparable as Sitas. | Myriads of Sitas are there, cool and calm in their majestic glory. | In that place are cool, calm and graceful ladies in glory. | And here are the cool and graceful ladies | There, it is a habit sewn securely inside them to honour and praise Thee. |
| ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥<br>Tā ke rūp na kathne jāhe. | Their beauty cannot be narrated. | Their beauty cannot be narrated. | Whose form is beyond words. | Illumined with beauty ineffable. | Their beauty cannot be described. | Those beautiful forms cannot be described. | whose beauty is beyond compare. | These beautiful forms are impossible to describe. |
| ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥<br>Nā oh marehe na thāge jāhe. | Those, in whose hearts God abides do not die nor can they be swindled. | They never die and can never be defrauded. | They never die nor can be cheated, | All hearts filled with God, they live beyond the reach of death and of delusion. | Neither death nor deception comes to those, | Neither do they die, nor do they find obstacles, | They live far beyond deception and death. | Neither they die, nor are they deceived by anyone. |
| ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥<br>Jin kai rām vasai man māhe. | | Because God's name resides within their hearts. | In whose heart Ram abides. | | Within whose minds the Lord abides. | Those in whose minds God lives. | Their minds full of God - aware! | The Divine dwells within their minds. |
| ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥<br>Tithai bhagat vasehe ke lo. | There the devotees of all the worlds live. | The saints of all worlds live there. | There live many devotees of many different worlds. | Here dwell the bhagats or sages drawn from all regions. | The devotees of many worlds dwell there. | There saints live, and many lights. | And here live God's lovers. Full of Light! | There, those who have surrendered themselves in love to Thee live as lights. |
| ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥<br>Karehe anand sachā man soe. | They are happy with Lord's name in their hearts. | They are full of heavenly bliss, as God abides in their hearts. | Keeping the true name in their hearts, they enjoy bliss. | Who rejoice in the True One and live in perpetual bliss. | They celebrate, their minds are imbued with the true Lord. | They experience ecstasy, the true One in their minds. | Full of Joy! Full of His might! | They enjoy sweet-tasting bliss within themselves. |
| ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥<br>Sach khand vasai nirankār. | In the realm of Truth, abides the Formless Lord. | In the realm of truth resides the formless God. | In the realm of truth the formless abides. | Sach khand or the realm of truth is the seat of the formless One. | In the realm of truth, the formless Lord abides. | In the realm of truth lives the formless One. | In the Realm of Truth lives the Formless One. | In the Realm of Truth, the Formless One dwells. |
| ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥<br>Kar kar vekhai nadar nihāl. | Watching His creation with merciful eyes, He brings fulfilment. | By His merciful glance, God, while beholding the creation, makes them happy. | He creates the world and exults in it with His vision. | Here, He creates all creations, rejoicing in creating. | Having created the creation, He watches over it. By His glance of grace, He bestows happiness. | Having created the creation, He beholds, and by His glance makes happy. | He watches and blesses everyone. | By seeing all that is continuously done, the Divine looks kindly upon us and, in that kind look, brings everything to a state of completion. |
| ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥<br>Tithai khand mandal varbhand. | There are all the worlds, universes and spheres | There are continents, worlds, solar systems in that realm. | With Him are the continents, the suns, the universes. | Here are many regions, heavenly systems and universes. | There are planets, solar systems, and galaxies. | Realms, worlds, and solar systems are there. | Planets… stars… galaxies spinning… | There are worlds upon worlds, solar systems, universes. |
| ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥<br>Je ko kathai ta ant na ant. | of which there is no limit, no count. | One, who attempts to describe them, should know that these are limitless. | And they all defy description. | To count which were to count the countless. | If one speaks of them, there is no limit, no end. | If someone speaks, there is no end, no end to it. | Far beyond speech… No end… No beginning. | If someone tried to describe them all, there would be no limit. |
| ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥<br>Tithai lo lo ākār. | There are universes upon universes and creations upon creations. | There are creations after creations and universes after universes. | There are worlds upon worlds, and creations upon creations. | Here, out of the formless, the heavenly plateaux and all else come into form. | There are worlds upon worlds of His creation. | There are lights and realms and creations. | Here all things are filled with Light! | There, lights upon lights come into bodies and forms. |
| ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥<br>Jiv jiv hukam tivai tiv kār. | There functions are according to His order. | They function according to the command of God. | All works according to His order. | All destined to move according to His will. | As He commands, so they exist. | As is the command, so is the creation. | As His command comes forth, all things are born. | And as the Divine Will guides them so they act. |
| ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥<br>Vekhai vigsai kar vīchār. | The Lord sees, contemplates and is filled with joy. | God gets joy by thinking of and beholding His creation. | Seeing all this and thinking of it, He flowers in happiness. | He who is blessed with this vision, rejoices in its contemplation. | He watches over all, and contemplating the creation, He rejoices. | Having deeply reflected, He beholds and rejoices. | Reflecting deeply, He sees and rejoices! | The Divine remains in a state of contemplation seeing and enjoying it all. |
| ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥<br>Nānak kathnā karrā sār. (37) | Nanak says, it is hard like steel to tell about that realm. | Satguru Nanak says, that to describe the realm of truth is as difficult as eating iron. | Nanak says, to describe Him is like chewing on iron. | But, O Nanak, such is its beauty that to try to describe it is to attempt the impossible. | O Nanak, to describe this is as hard as steel. | Oh Nanak, to describe this is as hard as eating steel. | O Nanak! I can't describe it! | Nanak, describing this forges the hard steel of Truth. |
| | | | | | | | | |
| (38) gives you the power to rewrite your own destiny | | | | | | | | |
| ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥<br>Jat pāhārā dhīraj suniār. | Make continence thy furnace, patience thy goldsmith, | Make continence your furnace and patience your goldsmith. | Self-restraint is the furnace, patience is the goldsmith. | Make chastity your furnace, patience your smithy. | Let self-control be the furnace, and patience the goldsmith. | Continence is the furnace, patience the goldsmith. | Working over the forge of self-control, the goldsmith of patience | Let the practice of restraining your desires be the furnace, and let calmness be the gold-smith. |
| ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥<br>Ahran mat ved hathiār. | understanding thy anvil, Divine knowledge thy tools. | Make understanding your anvil and divine knowledge your tools. | Intellect is the anvil, knowledge is the hammer. | The Master's word your anvil, and true knowledge your hammer. | Let understanding be the anvil, and spiritual wisdom the tools. | Understanding is the anvil, wisdom the tool. | pounds the hammer of wisdom upon the anvil of deep understanding. | Let the mind that knows the difference between Truth and falsehood be the anvil, and let what you learn from your own experience be the hammer. |
| ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥<br>Bhau khalā agan tap tāo. | God's fear thy bellows, practising penance thy fire, | Make God's fear your bellows and the practice of penance as your fire. | Fear is the bellows, austerity is the fire. | Make awe of God your bellows and with it kindle the fire of austerity. | With the fear of God as the bellows, fan the flames of tapa, the body's inner heat. | Awe is the bellows, psychic heat the fire. | With the bellows of awe and reverence, he fans the flames of his body's inner heat. | Take your fear and use it to stoke the fires of your own spiritual discipline, |
| ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥<br>Bhāndā bhāo amrit tit dhāl. | and Lord's love thy pot in' which filter the Nectar of God's Name. | Treat the love for God as the pot, extract and pour the nectar of the name of God in it. | Feeling is the crucible into which the nectar falls. | And in the crucible of love, melt the nectar divine. | In the crucible of love, melt the nectar of the name. | Love is the pot, extract the nectar into it. | In the crucible of love, he melts the golden nectar | And let Love be the pot in which the nectar of self-awakening, of self-awareness is poured. |
| ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥<br>Gharīai sabad sachī taksāl. | Thus the Divine word is cast in the True Mint. | And then, the divine words are minted in the true mint. | The coinage of the word is cast in the mint of truth. | Only in such a mint, can man be cast into the word. | And mint the true coin of the shabad, the word of God. | The sound current, the true mind, is made. | and mints the True Coin of the Word. | From that, fashion the coin of speaking and living pure Truth. |
| ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥<br>Jin kau nadar karam tin kār. | This is the way of those on whom He has shed His Grace. | This is the daily program of those, upon whom God casts His gracious glance. | Only those receiving His grace can succeed in it. | But they alone who are favoured by Him, can take unto this path. | Such is the karma of those upon whom He has cast His glance of grace. | This is the karma of those unto whom God's grace is sent. | This is the labour of those who've been blessed. | Those upon whom You look kindly, Oh Divine Spirit, act in this way. |
| ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥<br>Nānak nadrī nadar nihāl. (38) | Nanak says, the Merciful Master with His kind look fills them with bliss. | Satguru Nanak says, that God with His merciful look, showers happiness on them. | Nanak says, one becomes exalted by His compassionate look. | O Nanak, on whom He looks with grace, He fills with ever-lasting peace. | O Nanak, the merciful Lord, by His grace, uplifts and exalts them. | Oh Nanak, the merciful One showers happiness on them. | O Nanak! The Giver of blessings has made them truly happy! | Nanak, the Divine gaze bestows a continuous grace which completes everything. |
| | | | | | | | | |
| (salok) brings self-satisfaction, elevation, acknowledgement, and respect | | | | | | | | |
| ਸਲੋਕੁ ॥<br>Salok. | Slok | Last Sermon | Epilogue | Finale | Shalok | Slok | Slok | Shalok |
| ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ<br>ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥<br>Pavan gurū pānī pitā<br>mātā dharat mahat. | The Air is the Guru. Water is the father, earth, the great mother, | Air is the guru, water the father, and earth the great mother. | Wind is the guru, water is the father, the great earth is the mother. | Air is the Master, water the father, and the earth the mother. | Air is the guru, water is the father, and earth is the great mother of all. | Air is the Guru, water the father, mother is the great earth. | Air is the Guru… Water the Father… and Earth the great Mother of all. | The wind is the Guru, the teacher, the guide, and water is the father. The mother is the great and honoured earth. |
| ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ<br>ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥<br>Divas rāt doe dāī dāiā<br>khelai sagal jagat. | day and night are two male and female nurses in whose lap the entire world plays. | Day and night are two male and female nurses, in whose lap the entire world plays. | Night and day are midwife and groom, and the whole world is playing with them. | Day and night are the two nurses in whose lap the whole world is at play. | Day and night are the two nurses, in whose lap all the world is at play. | Day and night are both nurses. The whole world is playing. | In the laps of the two nurses, Night and Day, The whole world lives in an endless play. | Day and night are the two nurses in whose lap the entire world plays. |
| ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ<br>ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥<br>Changiāīā buriāīā<br>vāchai dharam hadūr. | The merits and demerits shall be read before the Righteous Judge. | Good and bad deeds will be narrated before the God of justice. | Good and bad deeds are read out in His court by dharma. | Our actions, good and evil, will be brought before His court. | Good deeds and bad deeds - the record is read out in the presence of the Lord of dharma. | Good deeds and bad deeds, one speaks in the presence of Dharma. | We must judge the results of our own actions. | All that is good, all that is bad, are equally embraced in the presence of the Divine under the command of Divine Law. |
| ਕਰਮੀ ਆਪੋ ਆਪਣੀ<br>ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥<br>Karmī āpo āpnī<br>ke nerai ke dūr. | By their respective deeds some shall be near Him and some far from Him. | Some will be called in, and others will be pushed away by God in accordance with their actions. | And our own actions determine whether we are near to Him or far. | And by our own deeds, shall we move higher or be cast into the depths. | According to their own actions, some are drawn closer, and some are driven farther away. | According to their own actions some people are close, some far. | By our actions we live near or far. | By your actions, you, yourself, will know how close you are to Truth or how far away. |
| ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ<br>ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥<br>Jinī nām dhiāiā<br>gae masakat ghāl. | Those, who dwelt on the Name and departed after putting in hard efforts, | Those who have meditated on God's name, will leave this world after putting toil in the right direction. | Those who meditate on His name and labour sincerely earn merit. | Those who have communed with the word, their toils shall end. | Those who have meditated on the naam, the name of the Lord, and departed after having worked by the sweat of their brows, | Those who have one-pointedly concentrated on the name, having worked very hard and sweated, | Those who deeply know who they are, and have worked hard, can rejoice and go Home. | Those who meditate in the core of their being who earn themselves through their hard work - |
| ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ<br>ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥<br>Nānak te mukh ujle<br>ketī chhutī nāl. (1) | Nanak says, their faces shall shine and many will be saved through them. | They will go with brilliant faces, and many more will be emancipated along with them. | Their faces are radiant with success, and many others are liberated by contact with them. | And their faces shall flame with glory, not only shall they have salvation. O Nanak, but many more shall find freedom with them. | O Nanak, their faces are radiant in the court of the Lord, and many are saved along with them. | Oh Nanak, their faces are radiant! How many are freed along with them! | O Nanak! Their faces shine with joy and they take many others along. | Nanak, their faces are radiant and beautiful and so very many who are connected with them are liberated, too. |

ੴ

## Literature

### The Translations

1. Pritam Singh Chahil, *Sri Guru Granth Sahib translation*, New Delhi, India, 1992
2. Harbans Singh Doabia, *Sacred Nitnem*, Amritsar, India, 2002
3. Osho, *The True Name* (Vol 1 & Vol 2), New Age International, New Delhi, India, 2003
4. Sant Kirpal Singh, *The Jap Ji: The Message of Guru Nanak*, Delhi, India, 1959
5. Dr. Sant Singh Khalsa, *Sri Guru Granth Sahib translation*, Tuscon, USA, 2013
6. Guruliv Singh Khalsa, *Japji of Guru Nanak*, Ancient Healing Ways, Eugene, USA, 1982
7. Guruka Singh Khalsa, *Japji Sahib: Meditation of the Soul*, Española, USA, 2004
8. Ek Ong Kar Kaur Khalsa, *Japji Sahib: Song of the Soul*, USA, 2004

### Further Literature

9. Surindar Singh Kohli: *Dictionary of Guru Granth Sahib*, ISBN-10: 8172051743, ISBN-13: 978-8172051747
10. Christopher Shackle: *An Introduction to the Sacred Language of the Sikhs*, ISBN-10 072860107-9
11. Bibi Inderjit Kaur Khalsa: *Sri Guru Granth Sahib Darshan*, no ISBN
12. Yogi Bhajan: *Effects of the different Japji Pauris*
13. The Mool Mantar Controversy
14. English translations of the complete Sri Guru Granth Sahib
15. Hazrat Inayat Khan: *The Mysticism of Sound and Music*, ISBN 978-1-57062-231-1
16. Stewart Pearce: *The Alchemy of Voice*, ISBN 978-1-84409-194-2
17. Alain Danielou: *Music and the Power of Sound*, ISBN 978-089281336-0

ੴ

## Part 2: The Teachings of Japji Sahib

with a detailed elaboration on all Pauris of Japji Sahib is planed to be published in the future.

If you are interested in organising a Japji Sahib weekend workshop with Sat Siri Singh, please read all about it here and get in touch.

ੴ

*compiled by*
SS Sat Siri Singh Khalsa
1st Edition, October 2016, Southall, UK
sss@kundalini-khalsa.com
www.kundalini-khalsa.com