ठिकठाइं मंचिख्ना पंडी
(Nitnem Senthia Pothi)
(A Guide for Gurbani Pronunciation & Punctuations)
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There is only one Almighty without duality (EAK), life within the entire creation (ONGKAAR), true form in all ages and time dimensions (Sat) (never change), he exist everywhere(NAM), he is the creator (KAR) and sustainer (TA), he exists in all the worlds (PUR), he destroys all the worlds (KH), he is without (NIR) fear (BHAO), he is without (NIR) enmity (VAIR), he is immortal and beyond time (AKAAL), such is his form (MURAT), he is beyond reincarnation and is unborn (AJUNEE), he is self-illuminated and self-existence (SAIBHANG), destroyer of the darkness of ignorance (GU) and the illuminator of knowledge (RU), Grace (PERSAD) meaning the Almighty who is the life form of all is obtainable only with the Guru’s grace.

Chant and Meditate:

The time before the creation was created (Aadh) the Almighty was the truth (Sach), when the visible and invisible creation was created but the religious practices of the time of Satyug was not widely being practiced (Jugaadh) during this age Almighty was still the truth.

Even now when the entire creation is in place Almighty is still the truth, Guru Nanakji says that in future during the entire creation’s doom Almighty will remain as the truth.

Physical body cleaning never purifies the Antahkaran from unreasonable worldly love (Rag) and envy (Dwekh), although the physical body is cleaned hundred thousand (lakh) times.

Although one refrains himself from speaking but the mind never becomes mute from creating thoughts (sangkelap) and counter thoughts (vikelap).

Remaining hungry physically will not vanish greed (hunger) of worldly materials even if one is to obtain a pile containing of materials available in the universe materials is tied upon meaning abstaining from food will not vanish greed neither will greed vanish if one obtains all material things.
Even if a person has hundreds of thousands of worldly intelligence but not even one goes along in obtaining Almighty.

Question: Then how can one be truthful enough to obtain Almighty and how will the curtain of false be torn?

Answer: One must stay consistently delighted during blissful and painful moments of this life by realising the reality that whatsoever happens is in accordance to Almighty’s will based on my previous deeds.

The entire creation including physical body and nature is created in Almighty’s command such Almighty’s command cannot be described.

Life within the entire creation and the blessings of being great are both in Almighty’s command.

In Almighty’s command some are great (rich, influential, etc.) and some are inferior (poor, unknown, etc.); within Almighty’s command one goes through the pre-determined writ of pleasures and pains.

In Almighty’s command some receive rewards of attaining their real-self (Atma) and some are roaming in the reincarnation cycle where there are numerous births and deaths.

Therefore the entire universe from Brahma to an ant is within Almighty’s command and there is nothing beyond Almighty’s command.
Guruji says that the ones who understand Almighty’s command never speak out egoistic words (in ego) and accepts Almighty’s will.

Who can ever sing the complete strength of Almighty? No one can sing Almighty’s strength as there is no one with such strength.

Who can ever sing Almighty praises by understanding His obvious gifts.

Who can ever sing the virtues and praises of Almighty, even the four Vedas describe Almighty but still the end is far beyond.

Who can ever sing Almighty’s strength as the contemplation of knowledge pertaining to Almighty is extremely difficult.

Who can ever sing the Almighty’s strength that creates the physical bodies from dust (5 principal elements) and then destroy them as well.

Who can ever sing the Almighty’s strength that enables the subtle body (Sukhshem Serir) to gain the power to carry the physical body around.

Who can ever sing the Almighty’s strength that exist within but is seen to be far away and beyond comprehension.

Who can ever sing the Almighty’s strength although it is seen and very obvious.

All the scholars of divine knowledge have narrated the Almighty’s truthful thoughts and have discourses on His strength, endlessly.
Although millions have narrated with millions of descriptions but no one has ever been able to discover the limit of Almighty’s praises.

Almighty is such a bestower who has been donating ever since the creation was created, He keeps on giving without being tired though the receivers get tired of receiving.

The entire creation has been consuming Almighty’s donated material for ages (Sat, Thretha, Duapur and Kal Yug).

Such Almighty steers (drive) various paths in His command.

Guruji says that Almighty is free of all wishes and always stays delighted.

Almighty is the true Master and His name is also the true, the ones who utters His name are blessed with limitless love (Almighty’s knowledge)

The entire universe requests before Almighty verbally for bounties (gift) and Almighty blesses in accordance to their deeds (karma).

Then what should be offered in return before Almighty in order to have the sight of His true court means His true form.

What shall be the words to be uttered from the mouth upon listening which Almighty adopts love?

Guruji says that utter the greatness of Almighty after contemplating His praises during the early hours which is known as Amritvela *(12.00am to 5.30am based on Malaysian Time).

The physical body is obtained through deeds (karma) but salvation is attained with Almighty’s grace.
Guruji says, realise in this manner that Almighty who is the ultimate truth who exists in all the places.

Almighty is not nominated nor He is created.

Almighty who is free from maya’s influences (Nir-anjan) as He is all by himself naturally without a beginning and end.

Gurumukhs (the ones who obeys Guru’s command) who served (recited) Almighty obtains honour.

Guruji says that one should sing the praises of Almighty by faith that He is the treasure of virtues.

Sing the Almighty’s praises to those who are ignorant and listen to the praises from the true Guru, if both are not available then keep Almighty’s love within the mind which means sing, bear and practice the True Guru’s instructions.

In returns of singing, bearing and practicing the true Guru’s instruction all pains will be vanished and shall immerse in such an ultimate happiness touch of which makes the entire universe being blissful.

The Guru who is the leader (Gurmukh) whose hymn is listened by a Gurmukh (the one follows Guru’s instruction) and understand the principals and then immerses into Almighty who is the prime to the Guru (Gurmukh).

Upon embracing Guru only then Shiva (Isher), Vishnu (Gorakh), Brahma, Parbati, Lachumi (Ma) and Saraswati (Ei) came into their respective duties, therefore Guru (Almighty) is the primal form of all.

Second Meaning: Guru, himself bestows everything to the Sikh by vanishing ignorance (Isher), sustaining virtues (Gorakh), creating Almighty’s love within (Brahma), vanishing demerits (Parbati), creating divine merits (Lachumi) and illuminates knowledge (Saraswati).
Even if I (Guru Nanak Dev Ji) can know the praises of such a Guru still it is uncomprehensible as He is limitless and beyond the reach of mind and speech.

Guru has blessed me with one insight

There is only one Almighty who is the benefactor (Giver) to all beings (jeev), whom I should never forget.

If it pleases Almighty only then the pilgrimage bath is fruitful otherwise what is the use of such baths without Almighty’s love.

Based on the observation it can be concluded that within the entire creation, nothing can be obtained without pre-written deeds (karma) and there is nothing that one can ever do with self-strength meaning if it is fated and with Almighty’s grace the fruits of deeds are obtained.

When the Guru’s advice pertaining to the union with Almighty is listened then within the intellect gems (Vairag-renunciation), jewels (Almighty manifestation) and rubies (acception of Guru’s instruction) is obtained.

Guru has blessed me with one insight

There is only one Almighty who is the benefactor (Giver) to all beings (jeev), whom I should never forget.

Even if one’s age can be extended to four ages (Yug) and multiplied by ten times.
The being (jeev) can also be well known in all nine parts of the world and the entire universe can stay obedient in the being’s (jeev) command.

Also if he maintains a good reputation in all ten directions where praises are sung before him and at his back his merits is uttered by everyone.

Even having all the above greatness if such a person does not come within Almighty’s glance then nobody would care for him.

Among other worms he will be just another worm in which even a leper (or sinner) will blame and see fault within him.

Guruji says that Almighty blesses virtues to the virtueless and adds more to those who already have ample virtues.

However there is no one seen to have the ability to give virtues to Almighty meaning no one can ever offer enough in return to Almighty’s gifts.

By hearing Almighty’s name or His praise, one becomes a Sidh, a Pir, a Deity and a Nath.

By hearing one knows the secret of the earth, the mythical bull and heavenly regions.

By hearing one gets knowledge of islands, worlds and low spheres.

By hearing the name of Almighty, one does not dread death.

Guru Nanak says that the disciples or the followers always enjoy bliss.
By hearing the name of Almighty, grief and sins are mitigated.

Upon listening to Almighty’s name, Shiva, Brahma, Vishnu and all other deities receive honour.

Upon listening to Almighty’s name, even the most wicked ones (e.g. Balmik) attains the most commendable state.

Upon listening to Almighty’s name the methods and secrets of eight part (ast-ang) Yoga is learned by which one is able to penetrate through the six chakras within the body.

Upon listening to Almighty’s name the principals of six shastras, twenty-seven Simriti’s and four Vedas is understood.

Guruji says that the Bhagats (disciples) stay ever in bliss by listening to Almighty’s name with utmost love.

Almighty’s name is the greateast, on hearing all pains and sins are vanished immediately.

By hearing Almighty’s name, one gets truth, contentment, and divine knowledge.

By hearing, one gets purity which equals to the bath of sixty eight holy places (according to Hinduism belief).

By hearing and reading about Almighty, one gets honour.

By hearing, one leads to easy meditation.
Guru Nanak says, that the disciples or the followers always enjoy bliss.

By hearing the Almighty, grief and sins are mitigated.

By hearing Almighty’s name, one attains ocean deep virtues.

By hearing His name, one becomes a scholar, a pir and an emperor.

By hearing, the blind finds his way.

By hearing Him, deep oceans change into shallow waters, meaning one can cross deep oceans or one can accomplish difficult things.

Guru Nanak says that the disciples or the followers always enjoy bliss.

By hearing His name, grief and sins are mitigated.

The state of one, who resigns to His will, cannot be described.

Who ever tries to do so, will repent in the end.

Pen, paper or a writer’s skill cannot describe the believer of Almighty.

Men can sit and think deeply over the state of such believer.

His spotless name is majestic,
 Sikhism in English - translation

If only one knows it in one’s heart of hearts.

Submission brings intelligence and reason.

Submission makes one conscious of the whole universe.

Submission overcomes one’s worldly temptations.

Submission saves one from dreadful clutches of death.

His spotless name is the majestic.

If only one knows it in one’s heart of hearts.

Submission makes one’s path free of hinderances.

Submission makes one’s death glorious.

Submission helps one from going astray.

Submission makes one friend of righteousness.

His spotless name is majestic.

Only if one knows it is one’s heart of hearts.
Submission to Almighty opens the door of salvation for human beings.  

Submission helps people to reform their kinsmen.  

Submission saves the follower as well as his companions.  

Guru Nanak says that submission avoids one from becoming a beggar.  

His spotless name is majestic.  

Only if one knows it in one’s heart of hearts.  

His followers are the accepted ones and are the leaders of human-beings.  

The followers get honour in the audience of Almighty.  

His followers are honoured even by kings.  

They believe only in one Almighty.  

If one were to say ponder over so deeply on the acts of the Creator.  

Yet the acts of the Creator cannot be enumerated.
In religious contexts the mythical ox is known as Religion or Faith which is the son of Mercy. Guru Nanak Dev Ji explains the core principal of religion (faith) by illustration of the mythical ox as religion and mercy as the mother therefore the initiation of a religion is from mercy. As a human one must have mercy and the path of religion starts only thereafter. No matter whatever religion one possess the most important virtue one must develop and maintain within is Mercy. A faith without mercy and love serves no purpose as one will only become a hypocrite.

It keeps the earth balanced with the thread of patience.

If one were to resolve or comprehend this, one realises the truth

How much of the burden the ox is bearing on its head?

There are more and more earths beyond this one earth.

If so then there is suppose to be another universe below the mythical ox by the support of which the mythical ox will stand on, in the manner there shall be numerous universe and numerous mythical ox as well.

The mythical ox holds its own weight, who holds it steadfast from below?

The most below the universe and mythical ox will have to bear the accumulated weight still. As such, there must another support, therefore at the end it has to be concluded that the universe is supported by Almighty’s force (thought of creation)

There are various sects and colours of jeevs (beings) also various are their names.

The entire universe jeev’s (being) forehead is written with their fate by Almighty’s great pen (“Almighty’s command”).

If one knows how to write such fate then I (Guruji) would like to ask;
How much is the accumulated fate which is written on every jeev (being)?

How much is the strength of Almighty and how handsome (praise) is Almighty’s form?

Which is the moment when Almighty’s entire rewards can be known?

Almighty has created the entire creation by uttering a single word. In other words, Almighty had a thought to be more from His one form.

Upon having the thought, numerous huge rivers were created. In other words, the everchanging universe was then created.

What strength do I (Guruji) possess to be enable to contemplate and describe Almighty’s limits. In other words, Almighty possess limitless powers therefore how many powers can I (Guruji) contemplate upon.

Almighty’s single hair cannot be described as millions of universe abides within each small hair of Almighty.

Whatever pleases you (Almighty) is the most appropriate action / task.

Dear Almighty your form is forever permanent.

Countless are the recitation with various different chanting versus and countless are those who are passionate in recitating.

Countless are the methods of devotions, countless are the methods of penance (Taap) and countless are the ones who bear such pains of penance.
Countless are the books of divine knowledge and countless are the ones who utter out loud the words contained in these books.

Countless are the Yogis who practice Yoga and keep their mind away from worldly pleasures.

Countless are the Bhagats (saints) who sing Almighty’s virtues and contemplate upon the divine knowledge.

Countless are the ones who speak the truth and countless are donors who donate with full generosity.

Countless are the warriors who face enemies with courage and withstand wounds from weapons on their face. In other words, they fight head on courageously and not show their backs or run away from the battle field.

Countless are those who maintain silence (Moni) and remain in consistent concentration in Almighty. Meaning that they remain in constant meditation.

What strength do I (Guruji) posses to be enable to contemplate and describe Almighty’s limits. Meaning that Almighty possess limitless powers therefore how many powers can I (Guruji) contemplate upon.

Almighty’s single hair cannot be described as millions of universes abide within each small hair of Almighty

Whatever that pleases you (Almighty) is the most appropriate task / action.

Dear Almighty your form is forever permanent.
Countless are fools and ignorant who perform dreadful practices.

Countless are thieves who consume others’ belongings.

Countless are those who are tyrant and impose their command by force. They too however depart from this world.

Countless are those who commit murder and countless are those who torture others.

Countless are sinners who at end depart after having committed sins.

Countless are those who live their lifes in total falsehood and roam around by speaking lies all the time.

Countless are the filthy ones who eat the dirt consuming animals.

Countless are slanderers (back-bitters) who unnecessarily without any reason carry the weight of others’ (wrongdoing) on their head.

Guruji utters a reflection of the inferior ones.
The humble Guru Nanak says with deep consideration that he cannot be sacrificed unto Him.

Almighty’s single hair cannot be described as millions of universes abide within each small hair of Almighty

Whatever that pleases you (Almighty) is the most appropriate task action.
Dear Almighty your form is forever permanent.

Countless are Almighty’s names and countless are Almighty’s places.

Almighty is beyond the grasp of mind (Agam-Inaccessible) and beyond the reach of all places; Almighty creates countless jeev (beings) with His might (Atma) countless are the regions.

Countless are those who meditate on Almighty’s name in Kapali posture (head downwards and legs upwards).

Almighty’s name is recited based on the pre-written fate and in accordance to the fate, praises of Almighty’s virtues are sung.

In accordance with the pre-written fate knowledge is obtained, Almighty’s praises are sung and virtues are contemplated.

In accordance to the prewritten fate one writes and speaks.

These alphabets is written on everyone’s forehead based on previous deeds (karam) describes the union (with Almighty).

Guruji explains that the Almighty who has writened such alphabets has none on His forehead. The Writer (Almighty) of these words (fate) is above these words (fate).

In Almighty’s command jeev (being) develops thoughts in accordance to previous deeds and this is how new alphabets are written on the jeev’s forehead.

Whatever is done by Almighty is the form of His name. Meaning He himself is within all.
Without the form of Almighty’s name there is no other place therefore whatever greatness or supreme state obtained is all attained through Almighty’s name.

What strength do I (Guruji) posses to contemplate and describe Almighty’s limits. Meaning that Almighty posses endless powers therefore how many powers can I (Guruji) contemplate upon.

Almighty’s single hair cannot be described as millions of universes reside within each small hair of Almighty

Whatever action that pleases you (Almighty) is the most appropriate task.

Dear Almighty your form is forever permanent.

When hands, legs and the entire body is filled by dust.

Then the dust (dirt) is removed by washing it with (only) water.

When a cloth is sullied (made dirty) with urine.

(The cloth) is then it is cleaned by washing with soap.

In the same manner the intellect is filled (stained) with the dirt of sins.

This dirt of sins can be washed away with (only) Almighty’s name as a form of soap and love as a form of water.
The ones who have cleansed themselves from the dirt of sins by reciting Almighty’s name are countless. The sinner (Pappi) and virtuous (Punni) are not categorised by mere words.

Instead, they are categorised due to their respective deeds performed with hands which is recorded by the emissaries (Chiter – records the physical deeds and Gupat – records the unseen thoughts of the mind).

The planted seed of deeds in the body as form of soil grows. The jeev then has to eat the fruit of its own deeds.

Guruji says, in Almighty’s (Hukami) command (Hukam) jeev takes birth and dies accordingly to his (or her) fruits of deeds (Karam Phal).

To go on pilgrimage, perform penance, having mercy (mercy is the intention to relieve other person from pains) and give away donation.

The one who performs all the four virtuous deeds with intentions (Sekaam) develops ego which in return obtains a slippery praise. Meaning the returns are neither ultimate nor forever.

The ones who perform service [without an intention of a reward (Niskaam)] listens, accepts and practices Almighty’s name and as a result obtains the ultimate knowledge (Almighty’s knowledge).

In return such persons discover their real-self (Atam) bliss, like a form of shrine in which they take bath by being engrossed in Almighty’s form.

Dear Almighty all virtues are yours there are no virtues in me.

Without having humbleness in form of virtue, no one can ever perform meditation.
The form of salvation (Almighty) who is the energy of maya (mammon) had a thought (hymn) of being more from one form and created the entire creation.

In reality Almighty is the ultimate truth, He is in animated (Suhan-Chetan) form and always remain in supreme (Man) bliss (Caauo) form.

What was the age, what was the time; which was the week and which was the day?

Which was the season and which was the month when the entire creation came into existence?

The time of when the entire creation came into existence is undiscovered even by Viasa Rishi and other Hindu scholars otherwise they would have written in the Puranas.

Even the phophets have not discovered the exact time when the creation was initiated otherwise they would have written in the Zambur, Tourat, Bible or Quran.

The Yogis who practice control over their life-forces (Pranayam) could not discover the time, day, season and month of when the entire creation came into existence.

How can I (Guruji) describe the methods of Almighty’s creation, the method which are adopted to sustain the entire creation and how will I (Guruji) know His methods of destroying the entire creation therefore how can I (Guruji) (fully) praise Almighty.

Guruji says that everyone declares themselves as greater then the other after elaborating Almighty in their discourses but none have ever been successful in being able to comprehend or say out Almighty praises in completeness.
Therefore acknowledge that the great master’s praises are as great as Him, Almighty’s creation becomes reality by Almighty’s mere thoughts.

Guruji say that the one who claims to have the complete knowledge of Almighty and able to perform as he wishes, such a egoistic person will never receive honour in the next world, meaning that he will not attain salvation.

There are hundreds of thousands (lakh) of worlds below (Pataal) and above (Akaash) this world.

There are tens of millions (keror) of universe in Almighty’s every single hair therefore neither the end of the universe can be discovered nor Almighty’s end can ever be ascertained although one is able to use his entire strength in an attempt to discover Almighty’s end. Instead, it will only result in one to tire himself. Therefore all the books of divine knowledge (or 4 Vedas) can only conclude that Almighty is the truth.

Thousand of saints (from all faiths), eighteen (18) Puraan’s and the four (4) Kateb’s (Zambur, Tourat, Bible & Quran) together says to confirm that in reality only Almighty is the ultimate truth whereas all other mammon (maya) materials are fake (temporary) which will vanish.

If it is possible to quantify only then it can be written down as the total count. In other words, it means that it is impossible to have any type of count on Almighty as He is beyond the materialistic world. Instead, the ones who are countable are subject to vanish.

Guruji says that Almighty is known to be the greatest therefore only He knows Himself.

Although everyone has praised Almighty but His praises are so enormous that even the persons who praise Almighty do not have the knowledge to fully describe Almighty.

Just like rivers and drains flows into the ocean but they (river and drain) are ignorant about ocean’s limit, therefore once the river and drain water is mixed into the ocean’s water it becomes the same form.
 Almighty is akin to an ocean who is the King of all other Kings the ones who remember Him unite into His form just like rivers and drains unite into the ocean;

Those who self-proclaim to be the greatest and untouchables like mountains;

Such egostic and powerful ones are not even equivalent to an ant compared to the ones who recite Almighty’s name.

There is no end to Almighty’s praises and there is no end of those who utter Almighty’s praises.

There is no end in discovering new creations within the entire universe and there is no end to Almighty’s gifts.

There is no end (death) of the scholars (saints) who see Almighty and there is no end (death) of those who listen to Almighty’s name.

The end of Almighty’s decision is unknown.

There is no end to the animated and unanimated form of creation within the universe created by Almighty.

The end of both shores (this world and the next world) is undiscovered.

There are many who cry to obtain the end.

However the end of Almighty’s virtues is unattainable.

Where is the end, no one knows
The more that one utters the more it becomes. In other words, it means that Almighty’s praises are beyond speech.

Therefore the greatest Master’s (Almighty) is the most supreme and His place is also supreme beyond all the other places.

Among all the states Almighty is on the highest state and His name is above all the greatest.

Based on the praises in this Pauri, such is the greatness of Almighty, therefore who will ever know how great is His greatness; only if someone else were as great as Him would have discovered but there is none.

Only if someone else were as great as Him would have discovered Almighty’s greatness but there is none.

How great is Almighty’s greatness is only known by Himself

Guruji says that Almighty bestows His gift in accordance to the jeev’s (being) deeds (karma).

Almighty’s actions are numerous which cannot be written.

Almighty is the bestower and He does not have even a bit (even as small as a sesame seed) of wish.

Countless are the worriers who pray to ask for braveness and never to be defeated (intentional prayer)

Countless are those who ask for Almighty’s contemplation without any intentions (returns).
Countless are those indulge themselves in evil desires and breakaway from Almighty.

Countless are fools who accept Almighty’s gift and subsequently deny Almighty as the bestower. In other words, they forget the bestower (Almighty) completely.

Countless are fools who continuously consume and are never contented.

Many always remain in pain and hunger. In other words, many always remain sad.

Therefore pray to Almighty that pains are also a part of your gifts. In other words, accept pain as Almighty’s will.

The prisonment and freedom from 8.4 million reincarnations is all within Almighty’s will.

Who can ever question or suggest to Almighty on his actions. In other words, no one can ever question Almighty.

If a fool begins to pronounce the Almighty’s end

Only such a fool will know how many wounds he will have on his face resulting from the thrashing (beating) by the angles of death.

Almighty knows the condition of each jeev and He himself bestows food, drinks, clothing, dwelling and all other things.

However there are very few who have faith and say that Almighty is the bestower of everything.
The ones who are blessed by Almighty to utter His praises;

Guruji says that such fortunate ones are the Kings of all other Kings.

The value of virtues which is incalculable (priceless) is called precious (Amolak). Knowledge and other precious virtues exist within the Guru and their trade is of vanishing the deciples ego and attachments which leads to their attainment of the real-self.

Precious are those traders of Almighty’s name who have abandon all worldly and heavenly wishes; precious are those whose mind is filled with the treasure of meditation and virtues.

Precious is their arrival (in Guruji’s congregation) to obtain the wealth of Almighty’s name and precious is their departure with the virtues gained from the True Guru.

Precious is the mutual love between a Guru and Sikh (deciple) and precious is the union with a Guru by which Ultimate Bliss (Atmanand- Real-self Bliss) is obtained

Precious is the meditation and precious is the true congregation.

Precious is the intellect form of weighing pans and precious is the contemplation form of weight stone by which one weighs and develops faith in his real-self.

Precious is the Guru’s sermon form of blessings; precious is the appearance (nisaan) of the real-self (Atma) within.

Precious is the Guru’s grace and precious is the Guru’s command.
Question: Through the meditation of Almighty the Saints become precious, so who is such Almighty?

Answer: Almighty is precious from all precious therefore no one can ever explain precisely His limits.

The saints has been immersed in Almighty by uttering Almighty’s praises since the past, now in present and will immersed in future (just like a fish can enjoy the ocean but cannot determine the end of ocean). One immerses in Almighty’s form while reciting His name.

Almighty’s praises is uttered by the four Vedas, the eighteen Puranas and the ones who reads them as well.

Almighty’s praises is uttered by the ones who read and explain the meaning.

Almighty’s praises is uttered by Brahma and Inder (King of heaven)

Almighty’s praises is uttered by the Gopis (the servants of Sri Krishna) and Krishna in his Sri Bhagvat Gita.

Almighty’s praises is uttered by Shiva and Gorakh with other Sidhas.

Almighty’s praises is uttered by many other intelligent ones created by Almighty.

Almighty’s praises is uttered by the demon who are the linage of Dannu and also by the deities.

Almighty’s praises is uttered by the demigods, men, saints, deciples and the devotees of Shiva.
There are many who began to recite Almighty’s praises in the present, they shall be many more in the future.

There were many who had depart from the world while reciting Almighty’s praises.

The total counted for the ones who recite Almighty’s praises and by adding all the ones from the past.

Even then one can never ever utter the complete praises of Almighty in whatever manner.

Almighty expands His creation as much as He wishes and the creation grows accordingly.

Guruji says that Almighty is the truth and knows everyone.

If a meaningless speaking person claims to be able to utter the end of Almighty;

Such person is written (described) as the greatest fool among all other fools.

In reality, there is nothing can be said to describe your door and abode (house), however Guruji says that I will describe through a physical form solely for the deciples to concentrate upon during the initial stages of spiritual journey.

Guruji utters humble prayer before Almighty, ‘Dear Almighty your door the true congregation and obode is the entire universe in which you sit and take care of everyone’.

The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there.
Countless ragas with ragnies sings your praises and many singers (Gandharab) sing your praises in accordance to the various ragas.

The wind, water, fire and the Righteous King (Dharamraj) who enquires the count of deeds from each being sings your (Almighty) praises.

The Chiter Gupt sing your praises, one who records all the hidden good and bad deeds performed by jeev (being) and these records are then contemplated by the Righteous King (Dharamraj) before the verdict of justice is announced by which the jeev (being) is awarded in heaven and punished in hell.

The ones that you (Almighty) have created like Shiva, Brahma and their powers which are obvious sing your praises with all their powers.

The Inder (king of heaven) sits in the court with all other deities sing your (Almighty) praises at your door.

The Sidhas sing your (Almighty) praises while sitting in their meditation and the scholars saints utters your praises while contemplating your knowledge.

The ones who remain unmarried (jati), the ones who speak only the truth (sati), contented in what ever they have and the fifty-two (52) well known warriors stand in alert to sing your (Almighty) praises.

The scholars (Pandit), students and the victorious ones who overpowered their sensory desires have been singing your praises since ages with the aid of divine books.

The beauties of heaven, earth and underworld (Paataal) who win over the mind by a single look sings your praises.
All precious things created in the entire Universe, the sixty-eight (68) pilgrimage shines (Hinduism believe) and the holy rivers (e.g. Ganges, Jamuna, etc. according to the Hindu religion) sing your (Almighty) praises.

The warrior (Jodha) who faces his equivalent enemy, great warrior (Mahabal) who fights against an enemy force of 10,000 single-handedly and the greatest warrior (Sura) who fight against countless enemy forces single-handedly, in the same manner one who wins over the body is a warrior (Jodha), the one who wins over the body and sensors is a great warrior (Mahabal) and the greatest warrior (Sura) who wins over countless thoughts of the mind sings your (Almighty) praises. The entire creation in all four categories (Andraj, Jeraj, Setaj & Utbhuj) sing your praises.

The creation of universe which is created and placed with His powers such as the nine separated lands, division of area (1 Mandal = 100 Jojhan = 1000 kilometers), their respective Kings and egoistic deities sing your (Almighty) praises.

However only those sing your (Almighty) praises those who are preferred by you (Almighty). The preferred ones are those who are immersed in your (Almighty) meditation and who are the house of love.

Other than the ones described, there are many more who sing your (Almighty) praises which I (Guruji) cannot remember.

The Almighty who is the master always remained the truth all along in the past and He remains truly honourable in the present time.

Almighty will remain the truth in the future, the creation will vanish away but the one who has created the universe will never vanish.
Almighty has created this universe colourful which consist of various types of different creation of humans, deities, demons, animals, etc. whom He keeps in His sight. The entire creation is created through mammon (maya) which He has created Himself.

Almighty sees His created universe as He wishes in His greatness.

Almighty implements in accordance to His wish and will do the same in the future as there is no one command above Him.

Almighty is the King of all Kings therefore Guruji says stay in His will.

Adopt contentment (santokh) by remaining pleased in joyful and as well as painful moments, to have shame in performing evil action (saram) are two ear-rings (mundra), the true begging bowl is to stay detached from sins which help to retain the honour in this and the next world and always keeping the concentration in Almighty is the rubbing of ash on the body.

This physical body which is the form of food for angels of death, meaning the body is temporary just like an overcoat (Khintha – made of various pieces of clothes), which one wears and removes to wear another. Also as it is made from small pieces of cloth this body is made of blood, bones, dirt, skin. To merge in Almighty’s meditation before this body is consumed by the death is the true overcoat (Khintha) and having undoubtful faith in Almighty is the adoption of the rod (Dhenda)

Aie Panth is one of the Sidhas’ (Yogi) sect. The followers usually have the ‘iee’ (e.g. Bal Gundaiee) at the end of their name, this sect is known as the greatest amongst the other eleven sects (all in total of 12 sects), Guruji says that my Aie panth is the equal love for the entire universe (Segal Jamati) and by obtaining victory over the mind is the true victory over the entire universe.
The Sidhas (yogi) greets by saying ‘Aadhes’ (Namaskar – bow, obedience).

My obedience is before the Almighty who is beyond place, time and materials (means beyond death).

The Sidhas (yogi) greets by saying ‘Aadhes’ (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all ages.

The concentration of Antahkaran (made of mind, intellect, memory and existence) of becoming incline to Almighty and to see Almighty within the entire creation is the knowledge form of cooked food (which Sidha’s calls Bhugat) mean that I (Guruji) am satisfied with inner bliss which is distributed by mercy (which creates all virtues within) form of distributor (Bhandaran). The Almighty’s form within the entire creation is my tune (naadh).

The Sidhas leader is known as Nath, Guruji says the true Nath is Almighty Himself in whose thread form command the entire universe is threaded means kept in control and the sidhas posses the miraculous powers (8 main sidhi’s) and the other eighteen (18) sub-miraculous powers (ridhi’s) which has different taste. In other words, the miraculous powers are a barrier in the path of obtaining Almighty.

(Sidhas has followers) The thing that one is suppose to receive comes in pursuasion of the union (Sanjog) deeds form of follower whereas the thing that suppose to be lost is taken away by pursuasion of the separation (Vijog) deeds form of followers in this manner the union and separation drives the task in which whatever is fated comes by itself.

My obedience is before the Almighty who is beyond place, time and materials (means beyond death).

The Sidhas (yogi) greets by saying ‘Aadhes’ (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all ages ||29||
When the Almighty creates and empowers maya, then the three followers Brahma (Creator), Vishnu (the sustainer) and Shiv (the destroyer) are created.

Brahma is given the task to create the world, Vishnu is given the duty to sustain the worlds by giving the necessities (food, garment, etc,) and Shiv is given the power to destroy.

Almighty makes all the three main deities (Brahma, Vishnu & Shiv) to perform as He wishes and in accordance to His command all the three deities execute their duties.

Almighty monitors the time of the beginning and death also their strength but they are unable to see as Almighty keeps Himself beyond their sight and this is the most astonishing form.

2nd meaning: Almighty monitors each of our sensor’s deeds but He Himself is beyond the sensor’s reach and this is most amazing form of Almighty.

My obedience is before the Almighty who is beyond place, time and materials (means beyond death).

The Sidhas (yogis) greet by saying ‘Aadhes’ (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all the ages[30]

Almighty’s seat is within the entire universe and its creations also His treasures (food, water, wealth, etc.) is also everywhere.

Everyone obtains their share from Almighty’s treasure in one collection in accordance to their deeds which then utilised within the lifetime.

Just like a worldly owner monitors and keeps the accounts updated after distributing his treasure, Almighty the creator creates the creation and monitor’s closely.
Guruji says that the true Almighty’s task is the ultimate truth as His principal remains the same as before and till the end of the creation.

My obedience is before the Almighty who is beyond place, time and materials (means beyond death).

The Sidhas (yogi) greets by saying ‘Aadhes’ (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all ages.

One should have such intention that the one tongue is multiplied to one hundred thousand (100,000) tongues and which shall further multiplies to two million (2 million) tongues.

Then with each tongue recite the Almighty’s name for one hundred thousand times (which computes to 200,000,000,000). In other words, it means to recite Almighty’s name continuously during the entire day and night.

Through this path of reciting Almighty’s name, the jeev (being) climbs steps form of spiritual state towards union with Almighty.

The ones who obtain shallow knowledge by reading a few divine books claim themselves to be the Almighty. Such tiny (like ant) egoistic fools self-proclaim to be akin to the Garuda bird which flies high in sky, which is certainly impossible.

Guruji says that such Amighty’s name is obtained with His graceful glance and all other liars are just making false claims. In other words, what will mere knowledge benefit without practice?

Without Almighty’s graceful glimpse this jeev (being) has no strength to say anything neither has the strength to keep silent.
This jeev (being) do not have strength to beg nor have the strength to donate.

If this jeev (being) has no strength to remain alive nor have the strength to die.

This jeev (being) has no strength to obtain kingdom and wealth neither have strength to refrain the mind from creating the noise of thoughts and alternate thoughts.

This jeev (being) has no strength to read (books) divine knowledge and contemplate on Almighty’s knowledge.

Although there are various methods and examples to obtain salvation, however without Almighty’s graceful glimpse one does not have the strength to adopt and practice.

Therefore Almighty is the only one with strength who creates and monitors His creation.

Guruji says, it is a fact that there is no one inferior nor superior in this universe as Almighty has made everyone in accordance to their previous deeds respectively.

All the six seasons, 48 weeks and seven days

Air, water, fire and the lower worlds (Pataal)

In which Almighty has kept the earth established as a house of faith (Dharamsala) where the jeev (being) plants the seed of deed (karam).

In this House of Faith (Dharamsala) form of earth there are various types of jeevs (beings) with various types of religious practices, deeds and devotion with various colours.
They have various types of names and countless are such jeevs (beings).

Their thinking is also different based on their respective deeds.

Almighty is true Himself as well as His court.

In such Almighty’s court only those acceptable Saints sits praisefully in His presence.

Only those are acceptable saints whose forehead has the sign of Almighty’s grace.

During lifetime jeev (being) may become hypocrite and practice faith just for a fulfilment of desire which is known as the unripped faith and true faith (ones who practices undoubtfully) is measured accordingly in the Almighty’s court

Guruji says that the true and false is recognised in the next world.

The region of deed (Karam Khand) is as described in the earlier Pauri 34. The principal rule of deed region is that one goes through in life in accordance to the deeds performed.

Now Guruji describes the region of knowledge, the one who have attained the knowledge of the true form (Almighty) who is the omniscient (existing completely within the creation) and visions the endless power of Almighty.

There are many airs, water, fire and many prophets like Krishna and Shiva.

There are many Brahma’s who are given the duty of shaping the world, there are many with four faces, colours and forms.
There are many parts of universe which are the lands to plant the seeds of deeds and there are any mountains, Bhagat Dharu and the preachers.

There are many Inders (king of heaven), moons, suns, worlds and universes.

There are many Sidhas, scholars, owners and goddess’s forms.

There are many deity, demons, silent saints (Muni), diamonds and oceans.

There many Seruti’s (the words) in the Vedas as well as their readers, Guruji says that there is no end to Almighty’s creation.

The knowledge described in the knowledge region is the true splendour which means that knowledge does not need deeds or devotion (Upashna) in order to vanish ignorance.

The bliss of hymn is superior compare to all other joys obtained from worldly desires fulfilments, as this (hymn) bliss remains forever.

The region of dignity (Saram Khand) is where one refrains from all evil deeds by having shame to perform sinful deeds against his linage and religious practice, their words becomes fruitful.

In this region the devotee and deciples’s Antahkaran is shaped into a form which is beyond praise means that the Antahkaran becomes pure.
The praise of the words uttered by the residence of this region is beyond speech.

If one tries to describe the praise of their words, he will regret because no one is able to utter the complete praise.

There (Region of Dignity) the memory’s concentration, self-existence, mind and intellect (all four becomes Antahkaran) is shaped and made pure from all worldly desires.

In this region of dignity the superior (sur) ones who has envy are shaped to be fair and the ones who perform penance and obtain miraculous powers (sidha) their ego within is vanished through desireless meditation after which the miraculous powers are presumed as tiny.

The ones who are blessed by Almighty with His grace (karam) their speech becomes powerful (the uttered word will definately bare fruit) and medium to the union with Almighty.

In the region of grace (Karam Khand) such ones (as line above) cannot be challenged and their powers cannot be avoided. In other words, there is no one greater then them.

All the warriors (rathi) who win over the physical body, great warriors (mahabal) who win over the sensors’ desires and the greatest warriors (sur) who attain victory over their mind are the residence within the region of grace.

Within such fortunate ones Almighty’s complete form is obvious, meaning Almighty is seen everywhere the mind roams.

In the region of dignity their mind concentration is attached (sita) with the praises of invisible form of Almighty’s (Nirgun) praises which purifies the mind, intellect, memory and the self-existence to be the form of Almighty.

Their form is beyond verbal description discourse.
They never dies nor they are cheated by the mammon (maya);

In whose mind Almighty resides.

There (in region of dignity) only a few Bhagats reside and where the ones fooled by mammon (maya) are not allowed.

(Bhagat are the ones who are completely commited in Almighty’s Meditation)

The true Almighty resides within their mind therefore they enjoy the bliss, meaning there are no more pains and arguments.

In the region of truth (Sach khand) abides the ones who adopted the truth means Almighty’s existence is obvious within His bhagats.

Almighty created and oversees His creation means Almighty creates and then sustains and also observe their (creation) deeds. However only on whom He chooses to shower His blessful glimpse the one becomes blissful (nihaal).

In the region of truth all the endless worlds (khand), universe (mandal) and greater universe (brahmand) forms are contained within means that the entire creation becomes a mere thought.

If one tries to describe the end of such thought then he shall experience that there is no end as the thought is beyond place (desh), time (kaal) and material (vastu).

All the various dimension of creation is entirely Almighty’s form.

Jeev’s (being) performs deeds in accordance to Almighty’s command.
 Almighty remains delighted upon looking at His creation as well as their respective good and bad deeds.

Guruji says that the description of Almighty described is extremely difficult just like shaping gold but it is well recognised that within other materials. In the same manner the contemplation of Guru’s sermons form of hymn is difficult but it is supreme.

To abandon all desires and restraint knowledge sensors and deed organs from evil actions is the true bachelorship’s (jath) furnace.

To adopt fortitude (Dhiraj – capability to withstand adverse situations) and be free from the knowledge sensors and deed organs desires persuasion is the goldsmith.

The undiverted intellect is the anvil in which gold is moulded and listening to the Guru’s hymns is the hammer.

To adopt Almighty’s fear is the leather beg or bronze pipe to blow the fire by which flames are aggrevated (roar) and to meditate is the fire’s heat.

Love is the pot means that adopted love within mind is the mould in which the nectar (Amrit) of Guru’s sermons is poured and these is how it is adopted by the mind.

In this ideal manner jeev is moulded in true congregation form of coin factory (Taksal) where jeev is moulded into Almighty’s form.

Only those who have True Guru’s graceful glimpse obtain the virtues (mentioned in this Pauri 38) and the task of practising it during the life time.

Guruji says with Almighty’s graceful glimpse one is made blissful means that they are released from their pains of birth and death and they obtained salvation.
The Air is great (Guru) as all the life-forces (Pran) is supported by air, air is the teacher (Guru) as through air the speech is created by which Guru’s hymn travels, water is the universal father as through water the entire universe is created and earth is the universal mother who carries everyone over it just like a mother who carries around her child.

The male caretaker (Daya-who takes care and play around with a child) who stays along the whole day playing with a child, the female caretaker (Dayi) who feeds and put a child to sleep in the absence of the mother, in the same manner day time is the male caretaker who encourages jeev to play around performing worldly duties and night is the female caretaker who puts everyone to sleep. The entire universe form of child is being playing around and being watched closely.

The good deeds form of goodness and evil deeds form of badness is then contemplated before the rightous king (Dharamraj) by appointing the day and night (Chiter Gupt) as the witness who reads out all the deeds perform during the lifetime.

What is near and whatever is far depend on the fruits (returns) of the individual deeds, some are honoured by the rightous king (Dharamraj) and some are dishonoured however based on deeds (karma) the reincarnation cycle never ends.

Guruji says that those are glorified and with their discourses incountable amount of people is released from the worldly attachments means the rememberance of Almighty’s name is the most superior compare to all other practices.

Guruji begin Japji sahib with the greatness of Almighty’ name and ended with the notation of the Almighty’s name greatness.
There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru’s grace.

The One with Praises (Sri) Wonderful Almighty who is beyond mind, body and speech (Wahe) destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), the respected (Ji), His (Ki), Victory (Fateh)

Jaap

Jaap means the aloud recitation. Sri Guru Granth Sahib Ji start with Jap Ji Sahib and Sri Dasam Granth begins with Jaap Sahib.

Pure (Sri) Mouth (Mukh) Sermons (Wak) by the Tenth Paatshah (in Guru Granth Sahib it is Mahala, in Sri Dasam Granth it is written as Paatshah) means that the sermons uttered from the pure mouth of the Tenth Guru, Guru Gobind Singh Ji.

Chhapai is the type of prosody (Chhand)

May Your (Tav) Blessings be there (Persad)

You have no circullar lines Your hand and on Your feet (Chekar), You do not have any specific mark (Chihan), nor you are link to any Caste (varna) or sub-caste (Jat) or group (Pat)

No one can describe your form, features(Roop), colour (Rang), fortune lines on Your hand and on Your feet (Rekh), attire (Bhekh), and how much powers You possess.
Unmovable means beyond destruction (Achal) is Your form (Murat), without (An) fear (bhout), self-illuminated (Perkash) and who possess unmeasurable (Amit) strength (Oaj).

You are the supreme among the millions of Indras (King of Heaven), the God of deities, and the Ruler of rulers.

The Ruler (Mahip) of three (Tri) worlds (Bhavan), you are called infinite (neth means not this much means more and more), by the deities (Sur – the residents of heaven), humans (Nar) and demons (Asur) as well as by every leaf of grass in the forest : they all acknowledge your infinity.

Who can express all (sarab) of your (Tav) names (Nam), and that is why the wise men (Sumat) have described (Barnat) only your functional (Karam) names (Nam).
Salutation to the One Indestructible; Salutation to the One who never bow means who is undefeatable;

Salutation to the without (An) disease (Aam) Nameless; Salutation to the One who is without ant support;

Salutation to the One beyond all actions; Salutation to the One who is beyond frame of mind;

Salutation to the Nameless; Salutation to the One beyond any form;

Salutation to the One Invincible; Salutation to the Fearless;

Salutation to the One who do not ride on anything; Salutation to the One cannot be overpowered;

Salutation to the One Resplendent without colour; Salutation to the One who is the without (An) beginning (Aad);

Salutation to the Impenetrable; (and) Salutation to the Unfathomable;

Salutation to the One Indestructible; Salutation to the Indivisible;

Salutation to the Generous; Salutation to the Infinite;

Salutation to the One; Salutation to the One turned into many;
Salutation to the One not made of five elements; Salutation to the One who is above Brahma (Aj=Brahma + Uap=obave) means He is beyond the entire creation. 9

Salutation to the One free from deeds (Karma); Salutation to the One free from dubiety;

Salutation to the One not of a particular country; Salutation to the One having no specifically link to a particular sect. 10

Salutation to the One beyond all Name; Salutation to the One beyond all desires;

Salutation to the One unshakable; Salutation to the One beyond the five desires;

Salutation to the Invisible; Salutation to the Sorrowless

Salutation to the One honoured by all powers of creation (Brahma, Vishnu and Shiva); Salutation to the Treasure-House (of all qualities)

Salutation to the One Unfathomable; Salutation to the One without Life-Forces Self-Propellant;

Salutation to the Embodiment of three ideals; Salutation to the Unborn

Salutation to the Giver of Great Gifts; Salutation to the Intense Pervader;
Salutation to the One sans colour; Salutation to the Indestructible

Salutation to the Inaccessible through intellect; May Salutation be to the Beauteous;

Salutation to the Supporter of Oceans (Jal + Aasre); Salutation to the One Unsupported (Nir + Aasre)

Salutation to the One beyond sub-caste; Salutation to the One beyond group;

Salutation to the One who is beyond Religion; May Salutation be to the Wondrous

Salutation to the One with no particular dwelling-place; Salutation to the One who is without a woman means He is beyond Maya

Salutation to the Annihilator of all; Salutation to the Merciful to all;

Salutation to the One manifesting in all forms; Salutation to the King of kings

Salutation to the Annihilator of all; Salutation to the Creator of all;

Salutation to the Destroyer of all; and Salutation to the Preserver of all
 ਲਭਾਂਦਰੂਮਦੁ ਡੇਖੇ || ਲਭਾਂਦਰ ਅਰਧੇਈ || (ਅ-ਦੇਖੇ ਬੇਲੇ)
May Salutation be to the One Worshippable; Salutation to the One without secrets;

ਲਭਾਂਦਰ ਅਲਾਮੇ || ਲਭਾਂਦਰ ਸੁ ਵਲਮੇ || 21|| (ਅ-ਲਾਮੇ ਬੇਲੇ)
Salutation to the Unborn; Salutation to the Beauteous || 21 ||

ਲਭੀ ਸਚਵ ਮਾਢੀਤੇ || ਲਭੀ ਸਚਵ ਬੱਨੀਤੇ ||
Salutation to the One is the protector in all places; Salutation to the One existent at all worlds;

ਲਭੀ ਸਚਵ ਵੇਨੇ || ਲਭੀ ਸਚਵ ਬੇਨੇ ||22||
Salutation to the Epitome of all colours; Salutation to the Annihilator of all || 22 ||

ਲਭੀ ਬਲੁ ਲਵੇ || ਲਭਾਂਦਰ ਕਿਸਾਲੇ || (ਲਭਾ-ਕੀਸਾਲੇ ਬੇਲੇ)
Salutation to the Death of death; May Salutation be to the House of Mercy;

ਲਭਾਂਦਰ ਅਘਵਨੇ || ਲਭਾਂਦਰ ਆਧਵਨੇ ||23|| (ਅ-ਘਵਨੇ, ਅ-ਅਧਵਨੇ ਬੇਲੇ)
Salutation to the varna-less; Salutation to the Deathless || 23 ||

ਲਭਾਂਦਰ ਸਨਗਵੀ || ਲਭਾਂਦਰ ਬਵ੍ਰੁਗਵੀ || (ਬਰਵਰੁਗਰੀ ਬੇਲੇ)
Salutation to the brave warrior; Salutation to the Destroyer;

ਲਭੀ ਸਚਵ ਪੰਹੇ || ਲਭੀ ਸਚਵ ਅਦਿਆਈ ||24|| (ਅ-ਦਿਆਈ ਬੇਲੇ)
Salutation to the Inspirer of all deeds; Salutation to the One free from bondage || 24 ||

ਲਭਾਂਦਰ ਕੀਸਾਲੇ || ਲਭਾਂਦਰ ਕੀਸਾਲੇ || (ਵਰਕੀ-ਸਾਲੇ, ਵਰਕੀ-ਸਾਲੇ ਬੇਲੇ)
Salutation to the Kinless; Salutation to the Fearless;

ਲਭਾਂਦਰ ਬਵ੍ਰੁਗੇਤਾ || ਲਭਾਂਦਰ ਬਵ੍ਰੁਗੇਤਾ ||25||
Salutation to the Merciful; Salutation to the Compassionate || 25 ||

ਲਭਾਂਦਰ ਅਦਿਆਈ || ਲਭਾਂਦਰ ਅਦਿਆਈ ||
Salutation to the Infinite; Salutation to the Great One;

ਲਭਾਂਦਰੂਮਦੁ ਗਗੋ || ਲਭਾਂਦਰ ਸੁਗਗੋ ||26|| (ਅ-ਦੇਖੇ ਬੇਲੇ)
May Salutation be to the form of Love; Salutation to the Master || 26 ||
तमे मरद मैर्घ || तमे मरद पेष्य ||
Salutation to the Destroyer of all; Salutation to the Preserver of all;

तमे मरद बलरू || तमे मरद रंजरू ||22||
Salutation to the Creator of all; Salutation to the Annihilator of all || 27 ||

तमे नेम नेमे || तमे बेन बेने ||
Salutation to the One in Union; Salutation to the consumer of all;

तमे मरद निघण्डे || तमे मरद नखे ||28||
Salutation to the One kind to all; Salutation to the One Preserver of all || 28 ||

चच्री छंद ||
Chachri Chhand

हुणघरी || (हुणघरी दौँ ढोळे-पुणघरी बेले)
With His Grace

अतुप दें || अतुप दें || (अ-तुप, अ-तुप बेले)
You are beyond Form; You are beyond Praise;

अन्तू दें || अन्तू दें ||29|| (अ-न्तू, अ-न्तू बेले)
You are beyond birth; You are beyond breath || 29 ||

अतेघ दें || अतेघ दें || (अ-तेघ, अ-तेघ बेले)
You are beyond counts of deeds; You are beyond a particular look;

अलभ दें || अलभ दें ||30|| (अ-लभ, अ-लभ बेले)
You are beyond names; You are beyond desires || 30 ||

अपे दें || अपे दें || (अ-पे, अ-पे बेले)
You are beyond support; You are beyond fear;

अतीज दें || अतीज दें ||31|| (अ-तीज, अ-तीज बेले)
You are unconquerable; You are manifested in all forms || 31 ||

विभाष दें || विभाष दें || (विभाष बेले)
You are the three power of the universe; You are Cause of the creation;
You are within deities, human and demons; You are without thoughts

You are beyond count; You are beyond beginning;

You are unconquerable; You are the Creator of all creators

You are beyond birth; You are beyond Varnas;

You are beyond the principal elements; You are the Preserver

You are without sickness; You are invisible;

You not be fought against; You are steady

You are Unfathomable; You are the Companion-Friend;

You are Unencumbered; You are Unfettered

Unattainable with intellect; Unknowable with human consciousness;

Beyond time, You are Unfettered by Maya

You are beyond fall; You are without any place;
You are beyond end; You are the Greatest

You are the most qualified; You are without envy;

You are unsupported; You are beyond birth

You can’t be reached; You are unborn;

You are not a being; You can’t be touched

You are amazing; You are sorrowless;

You are beyond Karma; You are beyond illusion

You are unpermeable; You are fearless;

You are eternal; You are unfathomable

You are beyond changes; You are the cause of creation;

You manifest in uncountable forms yet You remain One as well

Bhujang Prayat Chhand

Salutation to the One is the honour of all; Salutation to the house of treasure;
Salutation to the God of gods; and Salutation to the One in has no differences

Salutation to the Destroyer of death; Salutation to the Preserver of all;

Salutation to the One having access to all; Salutation to the One all-pervasive

Bodyless (An + Angi) and Masterless; without ally and annihilator;

Salutations to the Sun of suns; Salutation to the Honour of all honours

Salutation to the One who is the form of Song within a songs; Salutation to the Tune of tunes

Salutation to the One who is the form of Dance within dances; Salutation to the Melody of melodies;

Salutation to the Hand of hands; Salutation to the (musical) Instrument of instruments

You are Bodiless (An+Angi) and Nameless; You manifest in all forms in one time;

Destroyer and Annihilator of all; Treasure of everything

Slurless and the form of Immaculate;
तमें , गण गणेमूर्ति ; धर्म धुपे ॥ 50 ॥ (गणमूर्ति वेले)
Salutation to the King of kings, the Perfect Form ॥ 50 ॥

tamē , nāg nāgemūrtī ; dharm śinpē ॥ (nāgemūrtī vēlē)
Salutation to the Yogi of yogis, the Perfect Siddha;

तमें , गण गणेमूर्ति ; धर्म धुपे ॥ 51 ॥ (गणमूर्ति वेले)
Salutation to the King of kings, the Greatest One ॥ 51 ॥

tamē , sahr bāhte ॥ tamē , aham naṭē ॥
Salutation to the Wielder of weapons; Salutation to the Hurler of missiles;

तमें , धर्म धिकाउा ॥ tamē , ṛavā भाटा ॥ 52 ॥
Salutation to the Perfect Knower; Salutation to the Mother of mankind ॥ 52 ॥

अंकड़ी अंकड़ी अंकड़ी अंकड़ाउँ ॥ (अंकड़ी, अंकड़ी, अंकड़ी, अंकड़ाउँ वेले)
Sans specific vesture and all delusion; Neither Enjoyer nor the object to be enjoyed;

तमें नेग नेगेमूर्ति धर्म नुगाड़े ॥ 53 ॥ (नेगेमूर्ति वेले)
Salutation to the Yogi of yogis; and Salutation to the Skill of all skills ॥ 53 ॥

tamē , śindh nāgamjē ṛavā balme ॥ (बुढ़व वेले)
Salutation to the Eternal Protector, the Doer of frightful deeds;

तमें ; पंढ़ अपुड़ घरे मुरलमे ॥ 54 ॥ (पंढ़, अपुड़ घरे वेले)
Salutation to Thee, Master of evil—and not-evil spirits, and court of deities ॥ 54 ॥

tamē , vēga ṛavā ; tamē , गण धुपे ॥
Salutation to the Redeemer of diseases; Salutation to the Perfect Form;

तमें , मार मोर ; tamē , ṛavā ṛupē ॥ 55 ॥
Salutation to the King of kings; Salutation to the Emperor of emperors ॥ 55 ॥

tamē , गण घाटे ; tamē , aham माटे ॥
Salutation to the Source of charity; Salutation to the Source of dignity;
Salutation to the Redeemer of diseases; Salutation to the Means of purity ॥ 56 ॥

Salutation to Thee who are essence of all mantra and yantra;

Salutation to the Ground of all faith; Salutation to the System of systems ॥ 57 ॥

Ultimate Truth, Consciousness and Bliss, and All-destroyer art Thou;

Incomparable, Formless, and All-pervasive art Thou ॥ 58 ॥

Ever Giver of wisdom and enricher,

Destroyer of sins – above, below and in-between ॥ 59 ॥

Perfect, Supreme Lord–unseen Nourisher of all;

Ever present Power– the Giver and Benevolent One ॥ 60 ॥

Impervious, Impenetrable–Nameless and Desireless;

The Subduer of all and all-pervasive ॥ 61 ॥

Your Strength
Chachri Chhand

Thou art (everywhere) in the water and on the land; Thou art fearless and unfathomable ॥ 62 ॥

Thou art Lord, beyond birth, and unattached to any land or vesture ॥ 63 ॥

Unfathomable and free from obstruction art Thou; Bliss-incarnate art Thou;

Salutation to the One universally honoured; Salutation to the Treasure of everything ॥ 64 ॥

Salutation to the Patron of hapless; Salutation to the All-destroyer;

Salutation to One beyond time (kal); Salutation to One beyond any protections;

Salutation to One pervasive in all lands; Salutation to One wearer of all vestures ॥ 66 ॥

Salutation to the Kings of kings; Salutation to the Creator of creations;

Salutation to the Emperor of emperors; Salutation to the Moon of moons ॥ 67 ॥
Salutation to the Song of songs; Salutation to the Love of all loves;

Salutation to the Fury of furies; Salutation to One who absorbs all absorbents ॥ 68 ॥

Salutation to the Cause of disease (and death); Salutation to the Enjoyer of all;

Salutation to the Conqueror of all; Salutation to the Frightener of all ॥ 69 ॥

Salutation to Omniscent; Salutation to immense Firmament;

Salutation to the Supreme mantra; Salutation to the jantra ॥ 70 ॥

Salutation to One visible everywhere; Salutation to One who attracts all;

Salutation to One who compresses all colours; the formless destroyer of three world ॥ 71 ॥

Salutation to the Life of all lives; Salutation to the Seed of all seeds;

(Salutation to) Serene and Unattached; (Salutation to) to the Benevolent to all ॥ 72 ॥

The Image of kindness; The Destroyer of wicked deeds;

Eternal and Ever-lasting; Possessor of all mental powers ॥ 73 ॥
Charpat Chhand

Charpat Chhand

With His Grace

Immortal are His deeds; Immutable is His dharma or order; All-pervasive in the world art Thou; Eternal is His region || 74 ||

Eternal and stable is His rule; Ever-continuing is His creation; Complete and pervasive is His order; Inexpressible art His deeds || 75 ||

Giver to all; Knower of all; Destroyer of all; Universally revered || 76 ||

The Life of all; The Redeemer of all; The Enjoyer of all; Pervasive in all || 77 ||

The Deity of all; the Knower of all mysteries; the Cause of death of all; the Nourisher of all || 78 ||

Rual Chhand

Rual Chhand

With His Grace

Primal Form, Beginningless Being, Unborn, Infinite Being;

Revered by all, Deity of all the three worlds, Unknowable, Primal, Bountiful;

Nourisher of all, Destroyer of all, the Vanquisher;
Pervasive everywhere, treasure-house of joys but beyond them || 79 ||

Without name, place and caste, hast Thou no form, colour or line;

Primal Being, Bountiful Person, Unborn, Beginningless and Endless art Thou.

Thou own to no specific land or garb, nor have Thou a form, set of lines or desires;

Thou hast manifested Himself as Love in all directions and corners || 80 ||

Seen as nameless and placeless, Thou hast no particular dwelling-place;

All beings bow before Thee and Thou art the object of worship for all;

Thou art One manifested in many, visible in innumerable forms;

after the wondrous sport of creation and dissolution, all manifested forms finally merge in One || 81 ||

Deities know not His mysteries, nor do Hindu and semitic scriptures;

His form, colour and caste are known to none;

no mother, father or family, beyond birth and death art Thee;
His writ runs in all the four directions, people of three worlds worship Thee II 82 II

In the fourteen realms (seven above and seven below) Your name is recited.

Primal Being, Beginningless Person has created the whole creation by Himself.

Supreme Being, Immaculate One, (You are) the absolute and infinite Being.

(Thou have) created the entire world out of Himself, and He is the preserver as well as the destroyer II 83 II

Beyond Death, Possessor of infinite power, Timeless Being belongs to no specific land.

Abode of all faiths, beyond dubiety and elements, Invisible and without a specific garb;

The Lord is without any attachment of body, is dispassionate and has no caste or family.

He is the vanquisher of pride, subduer of the wicked and granter of liberation and other desires II 84 II

The self-Effulgent Lord is One, free from maya and beyond appreciation.

He is the Vanquisher of pride, Subduer of all, He is the Primal Being and He is unborn.

He is bodiless, eternal, without a second and the One Primal, Immeasurable Lord.
He is all-capable, all-destroyer and all-sustainer ॥ 85 ॥

He reaches all and He annihilates all; He is different from all in His garb.

All the scriptures put together fail to comprehend His form, appearance or colour.

The Vedas and the Puranas also declare Him Eternal.

Countless of other scriptures (Smritis, Puranas and Sastras) fail to grasp Him ॥ 86 ॥

Madhubhar Chhand

With His Grace

Mine of virtues and the Munificent One; Infinite is His Praise;

Eternal is His Throne; Unequalled His glory ॥ 87 ॥

Self-effulgent light; Dies not, day and night;

Long-reaching arms; Emperor of emperors ॥ 88 ॥

King of kings; Sun of suns;

Deity of deities; His glory is great. ॥ 89 ॥
Indra of Indras; The most innocent among the children;

The Humblest of the humble; Death of the death

Immaterial form; Eternal grandeur;

Immeasurable is His dynamism; Mine of virtues; Munificent One

Hosts of munis salute Thee; Fearless and Desireless;

Overpowering brilliant light; Continuous is His dynamism

Spontaneous effortless are His works; Ideal His laws;

All ornaments (attractions) are contained in Thee; Without, of course, anybody’s reprimand

Chachri Chhand

With His Grace

Nourisher, Granter of liberation, Generous and Unfathomable is the Lord

Annihilator, Creator, Nameless and Desireless is the Lord

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Bhujang Prayat Chhand

Giver to all in the four directions;

Known to all in the four directions ॥ 96 ॥

Pervading in the four directions; Giver of livelihood in the four directions;

Preserver in the four directions; Annihilator in the four directions ॥ 97 ॥

Nearest in the four directions; Dwelling everywhere in the four directions;

Exalted in the four directions; Giver of gifts in the four directions ॥ 98 ॥

Chachri Chhand

No foe, No friend, No dubiety and No fear hast Thee ॥ 99 ॥

Beyond all actions. Without body. Self-existent. Beyond birth ॥ 100 ॥

Without form. Without friend. Farthest of all. The Pure One ॥ 101 ॥

Sovereign of the earth. Invisible One. Imperceptible One. Invincible ॥ 102 ॥
Uttered With Your grace

Dweller of eternal realm; Wearer of impermeable garb;

Not impressed by rituals; Breaker of all delusion

Impermeable are His realms; Scorcher of the sun;

Of colour Immaculate; Deliverer of affluence

Glory of kings; Flag of righteousness;

Free from sorrow; Grandeur of all

He is the Creator of the world; He is the Knight of knights;

He possess the Supreme form; Unique is His awareness

Primal One, Supreme reality; Unknown to all;

Without any Form; Subordinate only to Himself
Provider of livelihood; Compassionate liberator;

Pure, Immaculate is He; Absolute mystery is He

Forgiver of sins; Emperor of emperors;

Cause of all creation; Provider of livelihood

Provider and Compassionate; Gracious Benevolent;

Omniscient is He. Annihilator of all is He

Venerated everywhere; Giver to all everywhere;

Worshipped everywhere; Pervasive everywhere

Dwelling in all lands; Wearing all vestures;

His sovereignty extending everywhere; Creator of all

Giver to everybody; Permeating all;

His sovereignty extending everywhere; [His] light illuminating all

Dweller of all realms; Manifested in all forms;
Annihilator of all; Preserver of all ॥ 114 ॥

Extinguisher of all, He has the access to all places;

Manifested in all forms; Everything is visible to Him ॥ 115 ॥

All actions are in Him; Adorning all places is He;

Annihilator of all is in Him; Nourisher of all is in Him ॥ 116 ॥

Refuge of all is He; Life-force is He;

Manifested in all lands; He manifested in all forms ॥ 117 ॥

Acknowledged by all; Ever Supreme;

Ever to be worshipped; Eternally established is the Almighty ॥ 118 ॥

Ever present like the Sun; Ever acknowledged;

Ever the supreme God (Indra); Ever the Moon ॥ 119 ॥

He speaks in all; He is of highest knowledge;
Spiritual wisdom Thou art; Source of all speech art Thou || 120 ||

Acme of beauty Thou art; Centre Thou art of everybody’s attraction;

Ever eternal Thou art; Method of His creation is ever-lasting || 121 ||

Protector of the enemies; Chastiser and subduer of foe is the Lord || 124 ||

Inexpressible form have Thou; Beyond three Virtues of Maya is His grandeur;

Abundant radiance Thou have; Perfectly immersed in elixir art Thou || 125 ||

Eternal form art Thou; Unknown, Incomparable art Thou;
Creator of all art Thou; Ever eternal creator art Thou ॥ 126 ॥

Source of protection of all; Ever desireless;

unhindered Primal form; Unfathomable, Incomparable ॥ 127 ॥

(Oankar), the Primal form; Beginningless Being; Bodiless, Nameless;

Destroyer of three realms and fulfiller of desires of all living in all the worlds ॥ 128 ॥

Encompassing three ideals art Thou; Invincible, Unfathomable;

Charming are all His aspect; Loving to everybody art Thou ॥ 129 ॥

Provider of bliss to all art Thou; Eternal, Transcendent;

Destroyer of hell; Permeating in all beings everywhere on earth ॥ 130 ॥

Ineffable is His glory; Everlasting Eternal;

Provide Thou bliss to all; Thou pervade all and Thou art incomparable ॥ 131 ॥

Ineffable Eternal art Thou; His light pleases all;
अनिःस्वरूप है || प्रमुखविर अनूठ हैं || 132 ||
Inexpressible form have Thou; Thou permeate all, still Thou art Beauteous One || 132 ||

चच्री ईंट ||
Chachri Chhand

अनिःस्वरूप हैं || अत्यधिक हैं || अत्यधिक हैं || अलेख हैं || 133 ||
Imperishable, Bodiless, Without attire and Inexpressible art Thou || 133 ||

अनिःस्वरूप हैं || अलेख हैं || अलेख हैं || सुविराज्ञ हैं || 134 ||
Beyond delusion, Beyond deeds, Without Beginning and Ever-existing art Thou || 134 ||

अनिःस्वरूप हैं || अभ्रत हैं || अभ्रत हैं || अभ्रत हैं || 135 ||
Invincible, Fearles, Not made of elements and Pure One is the Lord || 135 ||

अलेख हैं || धर्म हैं || अभिय व हैं || अभिय व हैं || 136 ||
Indestructible, Unattached, Free of conflict and Free of bondage is the lord || 136 ||

अनिःस्वरूप हैं || ध्वनि || (अ-ध्वनि, ध्वनि || भेले) ||
Worshipper of none, Detached, Indestructible and Light is He || 137 ||

अनिःस्वरूप हैं || प्राण व हैं || प्राण व हैं || प्राण व हैं || 138 ||
Without worries, With control on senses, Inexpressible and Invisible is He || 138 ||

अलेख हैं || अलेख हैं || अलेख हैं || अलेख हैं || 139 ||
Indescribable, Without attire, Immovable and Unfathomable art Thou || 139 ||

अलेख हैं || अलेख हैं || अलेख हैं || अलेख हैं || 140 ||
Impossible to be understood, Inaccessible, Colourless and Beginningless art Thou || 140 ||

अनिःस्वरूप हैं || प्राण व हैं || प्राण व हैं || प्राण व हैं || 141 ||
Eternal, Ever Eternal, Unborn and Primal Being is the Lord || 141 ||
Charpat Chhnad

With His Grace

Annihilator of all and Pervasive in all art Thou; Known to all and knower of all art Thou

Destroyer of all; Creator of all; Life-breath of all; Refuge of all

Encompassing all actions; Encompassing all dharma; Related to all; Unattached to all art Thou

Rasaval Chhand

With His Grace

Salutation to the Annuler of hell; The perennial Light;

The formless Form and Ever-lasting are His excellent powers

Vanquisher of villains; Ever companion of all;

Incomprehensible Form; Unchecked His excellences

Bodiless, Nameless; Destroyer and Provider of the three worlds;
Eternal Form; Absolute, Incomparable is the Lord || 147 ||

No sons or grandsons hast Thee; No friends or foes hast Thee;

Neither father nor mother hast Thee; Neither caste nor lineage hast Thee || 148 ||

With no kins and competitors; With immeasurable depth;

Ever full of glory; Invincible, Unborn art Thou || 149 ||

His grandeur is obvious; Thou art ever present.

Thou art ever worthy of Salutation. Thou art the essence of all speech. || 150 ||

Possess Thou the sovereign intellect; lamp thou art of beauty.

Wonderfully compassionate Thou art; merciful provider Thou art || 151 ||

Provider of food Thou art; Provider Thou ever remain;

Perfectly compassionate Thou art; Excellent beautiful Thou be || 152 ||
गतिबृह थराव हैं ॥ गतिबृह थराव हैं ॥
Subduer of enemies; Protector of the poor;

रतिदुल निर्वास हैं ॥ रतिदुल निर्वास हैं ॥ 153 ॥
Destroyer of the non-believers; Vanquisher of fear Thou art ॥ 153 ॥

रतिदुल निर्वास हैं ॥ मममुल निर्वास हैं ॥
Remover of the slur of sins; Dweller of all places;

अगमूल गतीम हैं ॥ गतदिव चतीम हैं ॥ 154 ॥
Unvanquished art Thou; Provider of food art Thou ॥ 154 ॥

मममुल निर्वास हैं ॥ विर मारिव खिलं हैं ॥
The Speech of all; Sovereign of all good stars;

विर तखल भूराम हैं ॥ विरमुल निर्वास हैं ॥ 155 ॥
Annuller of hell; Dweller of paradise art Thou ॥ 155 ॥

विर ममुल गठल हैं ॥ गमेमुल गठल हैं ॥
Reach Thou one and all; Ever on the move art Thou;

उममुल उमीम हैं ॥ मममुल अमीम हैं ॥ 156 ॥
Possess Thou the rational faculty; Beloved of all art Thou ॥ 156 ॥

पहं धरम हीम हैं ॥ मममुल अमीम हैं ॥
Supreme Ruler art Thou; Invisible to all art Thou;

अमेमुल अमेम हैं ॥ गमेमुल अमेम हैं ॥ 157 ॥
Inexpressible, of no land art Thou; Ever formless art Thou ॥ 157 ॥

समीमुल सम्म हैं ॥ अभीमुल दिम्म हैं ॥
On earth and in the skies; Profundity of faith;

वतीबृह वमद हैं ॥ वि नरविद नमज हैं ॥ 158 ॥
Wonderfully Munificent; His daring power is thy beauty ॥ 158 ॥

वि , अभल भूराम हैं ॥ वि , अभिव नमज हैं ॥
Eternal radiance; Inexhaustible fragrance;
वि, अनन्य महत् ते ॥ वि, अभिन्द्र विन्दुर ते ॥ 157॥
Wondrous form; Infinite are His powers ॥ 159 ॥

वि, अभिन्द्र यमा ते ॥ वि, अनन्य पृष्ठ ते ॥
Infinite expanse; Spiritual light;

वि, अनन्य अर्थमा ते ॥ वि, अभिन्द्र अर्थमा ते ॥ 158॥
Eternal Formless; Infinite Imperishable is the Lord ॥ 160 ॥

अतां छोर ॥
Madhubhar Chhand

दुर्गमरि ॥ (ढूर्गमरि वेले)
With His Grace

मृति मर धृतम गृहित गर भृतम ॥
The salute of the munis art Thou; The salute of the virtuous art Thou;

अति यद अर्जन ॥ गंि लन धृतम ॥ 159॥
Imperishable Thou art for the mighty foes; Master and Destroyer of all Thou art ॥ 161 ॥

अति यद भृतम ॥ मृति मर मलम ॥
Innumerable pay Thee obeisance; Sages bow to Thee in mind;

जन नन अशिंद ॥ घन नन अर्जन ॥ 160॥
Imperishable manly Being Thou art; Invincible, Warrior Person ॥ 162 ॥

अतिको अर्जन ॥ मृति मर धृतम ॥
Imperishable Experience ; Light in the minds of sages;

गृहित गर धृतम ॥ नन नन भृतम ॥ 161॥
The most virtuous salute Thou; Pervade Thou everywhere on earth, in water ॥ 163 ॥

अतन्ह्व अर्जन ॥ असम अर्जन ॥
Imperishable form; Eternal is His throne;

इधम्भ अर्जन ॥ गाँि भिन्द्र इधम्भ ॥ 164॥
Infinite is His laudation; Immeasurable is His expanse ॥ 164 ॥
Glorious on earth, in water; Unimpeachable in all directions and in-between;

Greatest on earth, in water; Infinite in all directions and in-between.

Imperishable Experience; Basis Thou art on which stands the earth;

Mighty, with long, outstretched arms; The One that alone is.

Oankar, the Primal Being; Origin unknown to all;

Annulser of enemy in an instant; Greatest and beyond time Thou art.

His glory resounds in each home; His Name is enshrined in each heart;

Thou art Ageless, Eternal Being; Dependent not in and respect.

Unattached, Eternal; Beyond all annoyance;

Endless bounty; Self-existent, Unfathomable is the Lord.

Invisible art His laws; Absolutely fearless His actions;

Invulnerable, Infinite; The greatest Giver is He.
Haribolmana Chhand

Setumara II (तूम्हारा-पूर्वोक वेले)

With His Grace

Batu rathan te || vighat kala te || (बतूरनचले, विग्रहकले वेले)

Embodiment of Compassion art Thou; Annulmer of enemies art Thou;

भल वंडल ते || विन भंडल ते || १२६॥

Annihilator of foes art Thou; Designer of earth art Thou || १७१॥

Nawameer te || pashmeer te || (नावमेस्वर, पश्मेस्वर वेले)

Sovereign of the world; Supreme Reality;

वलि वंडल ते || मन्व दैयान्तल ते || १२२॥

Cause of tensions; Protector of all art Thou || १७२॥

पिउ दे पचल ते || नाम दे वंडल ते ||

Sustainer Thou art of earth; Cause Thou art of all manifest world;

भल भक्ति ते || नाम भक्ति ते || १२३॥ (भक्तिते, नामक्तिते वेले)

Loved Thou art by all hearts; Worth knowing Thou art for the world || १७३॥

मन्व छज ते || मन्व वल ते ||

Nourisher of all; Creator of all;

मन्व धामील ते || मन्व तामील ते || १२४॥ (धामीले, तामीले वेले)

All-pervasive; Destroyer of all is the Lord || १७४॥

Batu rathan te || shirmanchal te || (बतूरा-बल, शिरमंचल वेले)

Embodiment of compassion; Nourisher of entire world;

मन्वभेमृत ते || नावमेमृत ते || १२४॥ (मन्वभेमृत, नावमेमृत वेले)

Master of all; He is the Master of the entire Universe || १७५॥

वृमंडल ते || भल वंडल ते ||

Life of the universe; Annulmer of the wicked;
Farther than the farthest; Embodiment of compassion is He II 176 II

Thou cannot be contained in a chant; Thou cannot be put as an idol;

Thou art beyond creation; Thou art the Elixir of elixirs II 177 II

Elixir of elixirs; Embodiment of compassion;

Creation unforgeable; Sustenance of earth art Thou II 178 II

Supreme elixir art Thou; Sovereign art Thou;

Creation unforgeable; Elixir of elixirs art Thou II 179 II

Creation wonderful art Thou; Elixir of elixirs art Thou;

Hero of humanity Thou art; Annihilator of the wicked Thou art II 180 II

Nourisher of humanity; Abode of Compassion;

Supreme King of kings; Sustainer of all art Thou II 181 II

Annuller of rebirths; Annihilator of foes;
Nitnem Pothi - Jaap Sahib

विन्य कपल दें || सन्ध सन्ध दें ||१८२||
A Chastiser of enemies; Worthy to be recited through chants Thou art || 182 ||

अबलि विन्य दें || सन्धि विन्य दें ||
Immaculate art Thou; Creator of all art Thou;

वचउ वच दें || वचउ वच दें ||१८३||
Creator of creators; Destroyer of destroyers art Thou || 183 ||

सरभ में || सन्ध आभ में ||
Supreme Soul Thou art; Soul of all Thou art;

आभ में || सम वे सम में ||१८४||
Subordinate only to His own Will; Unique One Thou art || 184 ||

Bhujang Prayat Chhand

तमें सूर्य सूर्ये; तमें चंद्र चंद्रे ||
Salutation to the Sun of suns; Salutation to the Moon of moons;

तमें राज राजे; तमें छिंद्र छिंद्रे ||
Salutation to the Ruler of rulers; Salutation to God of gods;

तमें अंधवले; तमें उन उने ||
Salutation to the One Darkness-incarnate; Salutation to the Light of lights;

तमें छः छःे । तमें छीन छीने ||१८५||
Salutation to the largest Form; Salutation to the Seed of seeds || 185 ||

तमें रुपम उभरे मंडु लूँ ।
Salutation to the Form encompassing the three gunas;

तमें वलज वले । अवर सदे ।
Salutation to the Perfect Essence- Form not made of material elements;

तमें नेम नेवे; तमें विभास विभासे ||
Salutation to the Yoga of yogies and the knowledge of the Knowledge;
Salutation to the Mantra of mantras, and Contemplation most deep ॥ 186 ॥

Salutation to the Warrior of warriors; Salutation to the Knowledge par excellence;

Salutation to the Food of foods; Salutation to the Drink of drinks;

Salutation to the Cause of all conflict; Salutation to the Embodiment of peace;

Salutation to God of gods; Salutation to the beginningless Power ॥ 187 ॥

Immaculate Form, Jewel among jewels;

Salutation to Hope of the hope, to Beauty of beauties;

Indestructible Form, without body and name;

Destroyer of three worlds, pervasive in three times, the Bodiless and Desireless ॥ 188 ॥

Ek Achhari Chhand

Invincible. Imperishable. Fearless. Immutable art Thou ॥ 189 ॥

Unborn. Immeasurable. Indestructible. All-pervasive art Thou ॥ 190 ॥

Invincible. Indestructible. Imperceptible. Unconsumed is the Lord ॥ 191 ॥
Timeless. Merciful. Ineffable. Formless is He ॥ 192 ॥

Nameless. Desireless. Unfathomable. Indestructible is He ॥ 193 ॥

Not subordinate (Sovereign). Annuller. Not subject to birth. Not Silent is the Lord ॥ 194 ॥

Without attachment. Without colour. Without Form. Without features is He ॥ 195 ॥

Beyond actions. Beyond delusion. Beyond conquest. Beyond description is He ॥ 196 ॥

Salutation to One deserving obeisance of all, Destroyer of all;

Indestructible, Nameless, All-pervasive,

Treasure of desirelessness, encompassing all Forms;

Destroyer of wickedness, Foster of goodness ॥ 197 ॥

Forever Truth, Consciousness, Bliss, Vanquisher of enemies;

Bestower, Creator, All-pervasive;

Wondrous Treasure, Cause of fury against foes;

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Destroyer, Creator, Benevolent among benevolents art Thou ॥ 198 ॥

Pervading the four directions, Enjoier in the four directions;

Self-created, Beauteous, Eternal and attached to all;

Destroyer of the pain of birth and death, Embodiment of Compassion;

Ever on man’s side, Unending are His gifts ॥ 199 ॥
Prologue:
During Guru Tegh Bahadur Ji’s visit to Assam, the King Raja Ram became Guru Ji’s
disciple and requested for a son. Guru Ji at that time was holding a stamp when he stamped
it onto the King’s thigh and said, "A son shall be born in your house with the insignia of this
stamp on his head."

Through the grace of Guru Tegh Bahadur, Raja Ram of Assam was blessed with a son,
Rattan Rai. They were the devotees of Guru Ji and they trained their son with the Guru's
teaching, he had unshorn hair. After seven years Raja Ram died and the throne was passed
on to his son, Ratan rai.

When Rattan Rai was twelve years old, while combing his hair infront of a mirror he noticed
an insignia on his head. There was no hair around the area that had the insignia. Rattan rai
got curious and asked his mother, she told him the whole incident.

Rattan Rai wanted to have the glimpse of Guru Tegh Bhadur Sahib Ji but later learned that
Guru Ji has given his Shaheedi at Delhi. So upon inquiring from his mother he got to know
about Guru Gobind Rai who is at the Guru Tegh Bhadur Ji’s throne.

In one day he, his mother and several ministers got ready and left for Anandpur. He brought
with him an offering of five horses with golden trappings, a very small elephant (Prasadi
Hathi), Panch Kala Shashter—a unique five-in-one weapon consisting of pistol, sword,
lance, dagger and club, a wonderful throne on which puppets popped out to play chess,
chandan di chowki and a goblet made out of precious metal which has the entire world’s
geographical guide. Panch Kala Shashter is now in Baroda Museum. The Raja was accorded
a great reception. He offered his presents and prayed to the Guru to grant him the Sikh faith.

He was granted all his desires. The Raja exhibited the traits of his presents. He caused the
elephant to wipe Guru's shoes and placed them in order for him. At the word of command
the animal took a whisk (chaur) and waved it over the Guru. The Raja requested the Guru
never to let the elephant out of his possession. The prince and his party remained at
Anandpur for five months and during this time, he enjoyed kirtan and felt uplifted by the
Guru's sermons. At the time of departure, the Raja requested Guru Ji to bless him with
ascetic sermons in order for him live his life above the desires of Maya. Guru Ji composed
the following Gurbani which starts from the 21st to 30th Pauri of Akal Ustat in Dasam
Granth.

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator
(kaar), The One with Praises (Sri) Wonderful Almighty who is beyond mind, body and
speech (Wahe) destroyer of the darkness of ignorance (Gu) and illuminator of knowledge
(Ru), the respected (Ji), His (Ki), Victory (Fateh)

Composed by the 10th Guru

By Your Blessings - Name of the Hymn – Swaiye
Groups of monks, saints, jogis, and jatti’s of Jain and budha’s sects and their schools have been studied.

Groups of undaunted brave men, gods, demons, and all other sects of saints have been studied.

All the ideoligies of all the countries have been also studied but the Lord of souls is still unseen.

All such are of no use if there is no faith in God and the blessing and grace of God is not achieved. (1)

If invaluable elephants of very large size, decorated with most costly ornaments of gold, are being possessed.

If the fleet of millions of galloping horses have the speed faster than wind, are being possessed.

If innumerable kings have very strong arms, are loyal and they bow their heads.

If such transcendent emperors exist that does not matter as everyone has to depart barefootedly. (2)

If all the countries are conquered and various kinds of big drums are beaten.

If herds of millions of decorated elephants trumpet and millions of galloping horses are neighing.
Such emperors of the past, present, and future cannot be counted.

Without adorning God, even such emperors must go to hell in the end. (3)

If baths may be taken at places of pilgrimage, all acts of kindness and mercy may be practiced and may types of performances for self continence with charities are performed.

If the vedas, puranas, the quran and all other holy books of the world are studied.

If subsisting upon air may be practiced and many other such performances be performed.

Inspite of all this, all such performances are useless without recitation and adoration of God.

If the tested indefatiguable and unconquerable soldiers, wearings tabards, have the power to crush enemies.

If they are confident that the mountain may move from its position by acquiring wings but their steps cannot turn back upon the battle field.

If they crush the strong enemies by cutting their necks and demolish the pride of the frantic elephants.

They will depart from this world empty handed without the blessing of the Lord of the Universe.
Numerous indefatiguable and brave soldiers have the courage and strength to face the attack of swords and other arms.

Many countries are conquered and the revolting foes are being crushed along with the frantic elephants.

Strong forts may be seized and the whole world may be conquered merely by a single threat.

God is the only donor and supreme. Lord of all who are beggers before Him. (6)

The demons, the gods, king of cobras, ghosts, spirits have been reciting God’s Name since the past and they will recite in the future.

All the creations of the land and water can be created in a single moment by the creator.

All the fruits of their noble actions which crush their all sins are being attained and they are appreciated honoured and contented.

Those saints who adore and worship God are leading their lives with all pleasures while their enemies kneel down. (7)

The kings who woned the most powerful elephants have been ruling over the trimorphic world.

They have numerous obligations and they have distributed countless, elephants and other animals as charity and wedded princess by winnin savambras (marriage competitions).
Even the god of creation, god of death, the god of sustenance and king of heaven would have to die at last.

Those who have adorned God, would be made free from the cycle of transmigration. (8)

Those who sit for meditation by closing both their eyes are of no use.

Those who have ablutions even in all the seven oceans would lose this as well as the next world.

Those who have spend their lives in sinful activities have also lost in the same way.

All should listen to this truth that only those who love God can realize Him. (9)

While worshipping stones some people are bowing before them and some others are witholding idols of stones in their necks.

Some people have faith that God is in the south while others consider God, is toward the west and they are bowing their heads in those directions.

Some people are worshiping idols foolishly while others are adoring the dead.

The whole world is busy in such false performances without knowing Almighty’s. (10)
Prologue: Guru Gobind Singh Ji uttered Benti Chaupai Sahib while residing in a village known as Bibour, Una on the Satluj river bank. Guru Ji spent some time in that village on the King’s request and now there is a Gurdwara Chaupai Sahib to mark this historical event. Benti Chaupai is written in Dasam Granth on page 1386.

हें मी दरिंगु ती ली दड़य ||
There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), The One with Praises (Sri) Wonderful Almighty who is beyond mind, body and speech (Wahe) destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), the respected (Ji), His (Ki), Victory (Fateh)

पठिमणी १० ||
Patshai Dasvi

वढ़िजेघ वन्न देवरथी ||
Kabio Vach Bainti

छेठी || (1768 Dasam Gurmukh)
Chaupai (p. 1721 Dasam Granth)

बमती वड़े रघू दे बंड़ा || पृथु वेटि निअ ली निंद्मा ||
Dear Almighty, protect me personaly with Your Hand, may the wishes of my mind be fulfilled.

उड़ चचलत भर ले भरते || अभस्म नात , बड़े धृष्टिपाण ||३७७॥
May my mind remain focussed on Your Feet, and sustain me as Your very Own ||377||

अल्महे दोम सब्रे , तुम खासद ॥ अभस्म उग्ने दे , में धमाकार ॥
Almighty! destroy all my enemies [physically, diseased passions, instincts, impulses, evil thoughts, etc.] and protect me personally with Your Hand.

मध्यी धमे , में धृष्टिपाण ॥ में वन्मिष्यन , मछ लागान ॥३७८॥
Dear Creator (Almighty), may my family live in happiness; all the servant Sikhs and the entire world may also have all the happiness ||378||
मे रँड़ा, ठिठ लग दे विलय || मह बैलर दे, आप मंधरिले ||

Dear Almighty, extend Your Personal protection by extending Your hand to me and kill all my enemies here and now [refers to our countless inner enemies, i.e. evil thinking, diseases etc.]

मूर्त बैलर, भाली अभाग || एट स्नल ली, ने पैलाम ||

May my wish be fulfilled that I ever thirst (yearn) to sing Your Praises. #379#

भभिष्ट उष्णे, बेली अह्वु न धिसाधे || ने घर चौं , म भभ दे भरुँ ||

Almighty, bless me that I should never ever stop concentrating on You and think of any one else. Whatever boons I seek I should obtain from You alone. #377#

मेहल मिष्टन भागे , उत्तीरण ||

Liberate all my servants and disciples, pick each and every enemy of mine and destroy them. Guru Ji prays to Almighty to save us from the vices (lust, anger, greed, attachment & ego) #380#

भध गध ले , मृहे ढँकिले || मतल बल ले , हुँम खिदिले ||

Dear Almighty, ferry me across this materialistic ocean personally by giving me Your Hand, and erase the fear of death in me. [This fear remains within forever and this limits the confidence as well).

मृष्टे मसा , भागे पँडा || मृी असिराम , नृ विलिर वँडा ||

Dear Almighty, the Master of Sword (All Wisdom), be ever on my side and extend Your protection to me. #381#

उधिये हेतु भूरि , उधियहरे || मनिव मंड , मरवि हँजने ||

You are the Protector of the Saints, protect me too, as You are my only Protector.

चील बँधु , दूसर हे ढँडा || भूरी , बृही चुड़वस , ढँडा ||

You are the Savior of the weak and Destroyer of tyrants. Dear Master of the entire universe (Chatur+Das means circulation of all ten directions) #382#

वास धारिण , बृहम ध्व यज || वास धारिण , मिर्जू आहर ||

When the need of time arise Brahma appeared in physical form and then Shiva appeared in Physical form.
When the need of time arise Vishnu appeared in physical form, in reality it is the sole play of the Temporal Almighty.

Almighty, created Shiva in the appearance of a Yogi and Brahma, the King (creator) of the Vedas was also created by Almighty.

I salute to the Almighty who created the entire creation progressively based on the particular need of the time.

He, Who is the Creator of Time and the Universe, also created the angels, demons and yakshas.

From the beginning till the end, He alone has manifested himself in many forms thus, acknowledge Him as my Guru.

I make my obeisance to Him alone, Who alone has created all His creation and preserves them.

He has blessed His devotees with all merits and happiness and destroys enemies within a Pal (approx. 24 seconds).

He, Who is inner Knower of all hearts, He recognizes the pain equally for the entire creation without any discrimination of good and bad.

He casts His Graceful Glance on all from the meek ant to huge elephant and feel pleased.

He is pained, when His saints are pained; and feels happiness when they are happy.
He understands the pain felt by every Being (Jeev) and He knows everything including the matters which are securedly hidden in the heart of all. their innermost workings //385//

When Almighty thought of creating the physical world, He as the Creator (Ishvar), evolved Himself, and manifested himself into the creation in various forms.

When He retracts the entire creation towards Him, then the entire physical creation re-unites within Him. Means, the entire creation dissolves and all the physical forms disappears //389//

As many physical forms created, each one has expressed their own opinion means, many theories were created in order to understand the origin of the universe,

However, You remain within all and at the same time detached from their selfness (Haumai) deeds. The scholars and the wise ones acknowledges that Your true form is beyond comprehension //390//

Dear Almighty, You are formless, beyond desires and reliant; He exisited before beginning, He is countless, He is beyond beginning and beyond birth.

The fools claim boastfully to have acquired the complete knowledge of Him, which even Vedas do n ot know //391//

Some has created His physical form by carving stones, they are fools who do not even have an iota of His knowledge.

They claim Shiva as The Eternal Almighty by claiming that he is the liberator and does not know the truth of the Formless Almighty //392//
Every one according to his understanding, describes You differently.

The limits of Your creation cannot be known, nor how in the beginning You wrought the Universes. ॥393॥

You are the only One who manifested in many forms, which are beyond praise. You yourself appear as a poor man, rich manor and in some places as a king.

You created the creation from all four categories, Andaj (Reptilias, birds, fish, etc.), Jeraj (Mammals, etc.), Setaj (Bacteria, virus, etc.) and Utbhu (from earth- Trees, etc.) ॥394॥

Sometime You joyfully appear in the form of Brahma expanding the creation, and some time in the form of contracting and dissolving Shiva.

He shows His miraculous deeds to all His creation of the Universe. He, the Primal Power, born of Himself is since the beginning of beginning ॥395॥

Dear Almighty, now keep me under Your protection, encourage my followers to flourish [in intellect and wisdom] and destroy my enemies (negative thinking).

All the evil doers who arise (in my mind), fight with them and destroy them there and then. ॥396॥

Dear Almighty, the master of the Sword, whosoever seeks Your protection, his enemies (evil passions) suffer pain and are destroyed.

The persons, who fall on Your Feet (sanctuary), You remove all their afflictions and maladies ॥397॥
Those who meditate even once (with complete devotion) on You, death shall never even come close.

They remain protected at all times. All their enemies and sorrows are removed instantaneously.

Upon whomsoever dawns Your Grace, their sins and afflictions are instantly removed.

They are blessed with all the miraculous powers (Ridhi) and worldly sufficiency (Sidhi), and no evil doer [deadly passions and sickly instinctual drives] can even touch their shadows.

Dear Almighty, who ever remembers You even once, he/she shall never have the noose of Death.

Whosoever recites Your Name, he overcomes his poverty, suffering and adversity.

Dear Almighty, the embracer of Sword, I am in Your sanctuary. Protect me personally with Your Own Hands.

Extend Your support to me wherever I be, and save me from the evil doers [evil thoughts and sins].

Guru Gobind Singh Ji says, I thank the Universal Sustainer (Jag Mata) by whose grace this Dasam Granth has came to completion on this auspicious time;

Dear Almighty, You are the destroyer of all the sins of the body and all the malicious and wicked persons.
Dear Almighty, the master of sword, it is with Your mercy that this Dasam Granth has come to a completion in a short time;

The ones who reads this (Dasam Granth), will obtain the fruit desired by the mind and no suffering will occur to him

The dumb, who will listen to it, will be blessed with the tongue to speak;

The fool, who will listen to it attentively, will get wisdom;

That person will be free from suffering, pain or fear,

Who will even once recite this Chaupai-prayer

Prologue: Guru Gobind Singh Ji mentions the exact time and place where Dasam Granth was completed.

It was a year seventeen thousand referring to Bikrami Calender 1753;

Half-a-hundred and plus three means fifty-three. Therefore, the year mentioned is 1753 equivalent to 1696 AD

It was Sunday, in the month of Bhadon on the eighth Sudi (2nd September 1696 AD).
Dasam Granth was competed on the banks of Sutlej ॥405॥

Dear Almighty, the day when I caught hold of your feet, I did not bring anyone else under my sight; none other is liked by me now;

Although many are seen to recite Ram and Rahim through their respective scriptures but none of them have adopted the wisdom of attaining You.

Although the Simritis, Shastras and Vedas describe You in various manner but Your existence within the entire creation is not known to many due to selfness.

Dear Almighty the sword-wielder, it is all your by Your grace as I have not said anything. It is all described by You. (863)

Dohraa

Dear Almighty, I have forsaken all the other doors of the deities and goddesses and I have caught hold of Your door alone means that I have no other hope besides You.

Please keep the honour of me whose arm is in Your hand. I Gobind (Guru Gobind Singh Ji) is Your humble servant. (864)
Raamkalee, Third Mehl, Anand ~ The Song Of Bliss:

There is one without any else (Eak), universal creator (Ongkar), True in all past, present and future (Sat), vanishes the darkness of ignorance with brightness of knowledge (Gur), attainable with such Guru’s grace (Persad).

Dear saints (Mai) my intellect has been in bliss since the day I have obtained the True Guru (Satguru).

Since the True Guru is obtained, I became knowledgeable and with knowledge the happiness have been manifested in my mind.

The love (Rag) and renunciation (Raagni’s) and their family truth, contentment, faith, contemplation, kindness, pityness, friendness, happiness and support, such virtues are obtained through the Guru’s uttered sermons.

Therefore, those who has resided Almighty in their mind, through them you should also utter Guru’s sermons.

Sri Guruji says that since the day I have obtained the True Guru I am in bliss.

My mind! you should always stay together with Almighty.
My mind! You stay along with Almighty which will prevent all the pains means that pains will be vanished.

The Almighty will take your side therefore all your missions will be accomplished.

The master (Almighty) who is capable of performing everything, why do you ignore such master from your mind?

Sri Guruji says, my mind! Always stay along with Almighty. Pray as follows;

Dear True Master, what is there which is not in your house means that everything is in your house.

Your (Almighty) house has everything but only those whom you bestow (give) shall obtain.

Dear Almighty, I always utter your praises and reside your name in my mind.

Whose mind has embedded your name, his praise’s form of instrument sings all along.

Sri Guruji says, Dear Master what is there which is not in your house means there is everything there.
The true name is my support.

Such true name is my support which has eliminated all the other hungers (desires).

Then the mind is in peace and the happiness form of Almighty has resided in my mind. How is such Almighty who has fulfilled all my wishes?

Therefore I will always sacrifice myself upon the Guru whose praises are such.

Sri Guruji says, Listen Saints you all shall also adopt love for the Guru’s sermons.

The true name is my only support.

In such fortunate house five hymn’s instruments is being played.

Almighty has adopted His powers in such house therefore in such fortunate house (body or true congregation) the hymns are being sung.

Such one has controlled all the five demons (lust, anger, greed, attachment & ego) on your (Almighty) faith and then the death which is painful is also defeated.
The ones who have obtained good deeds from the beginning; Dear Almighty, those are the ones who attached with your name.

Sri Guruji says that such ones has obtained happiness in their Antahkaran, in this manner their mind is tuned to hymns (shabad) and sings the songs related to you (Almighty).

Without the Almighty’s love the body is without honour.

The body is without honour and without Almighty’s love what can ever this body do means that the body is fruitless (useless).

Without Almighty there is no one else who has the capability to make this body fruitful therefore the gardener of the universe garden (Almighty) please be merciful to make this body achieve its cause.

There is no other place to make this body fruitful as the Gurmukh’s has made this body fruitful by practicing the Guru’s sermons.

Sri Guruji says that without the Almighty’s love alone what can this unanimated body do.
Everyone says again and again that I have obtained the bliss but the complete bliss is only known through Guruji means that the bliss of real self (Atma) knowledge is only obtainable from Guruji.

Everlasting bliss is known through Guru’s sermons.
Question: How Guru is obtained?
Answer: Dear beloved Sikh when Almighty showers His blessings.

Whose sins are vanished with Almighty’s grace, they alone have obtained the collyrium (Anjan-surma) of knowledge.

Those whose inner attachments are broken their life is corrected by the Guru’s hymn.

Sri Guruji says that this bliss of real-self (Sarup-anand) is known through Guru.

Dear Almighty, only the one receives to whom you (Almighty) give.

Only the one receives to whom Almighty gives, what can the others do (who don’t receive)?

Forgotten because of one illusion one roams in ten directions; however the one who is attached with Almighty’s name his life has been corrected.
Those with Guru’s grace, remain delighted in Almighty’s will and their mind becomes pure.

Sri Guruji says that the one you (Almighty) bless to accept your will willingly, ‘Dear beloved Almighty only such one obtains you’.

Therefore accept Guru’s command and sing the true hymn.

Dear animated mind, no one has ever obtained Almighty through the intelligence of the mind.
This mammon (maya) is fascinating which has caused the jeev to be misled in the worldly illusion.

However the fascinating mammon (maya) is created by Almighty who has instate deceive of illusion.

I have sacrificed myself upon the Almighty who has given the sweet (preferable) attachments.

Sri Guruji says ‘dear mind, no has ever obtained Almighty with fickle mind and intellect’s (Budhi) intelligence

Dear beloved mind, forever hold to the truth.

Dear Mind, your family which you see will never go with you.

The family which will never follow along, so why do you attaché your mind so much with them.

Never perform such work by performing which one has to regret at the end.

Dear Mind, listen to Guru’s sermons which will stay along and help you till the end.
Sri Guruji says, Dear beloved mind forever hold to the truth.
Utter the Almighty praises as follows;

अगम अगोचर ; भसं कर्तु त निधिः॥ (॥ 78-12, कलकली, मं ॥)

Dear Almighty you are beyond mind comprehension (Agam) and beyond sensors reach (Agochar), no one has discovered your end.

अंदे त निधिः विशे उंगा ;
अपहर आधु तु भावे॥ (॥ 78-13, कलकली, मं ॥)

No one has obtained your end as only you know yourself.

सीम वंद मंदि भेल उंगा ;
विभा वे अन्धि रढाँगे॥ (॥ 78-13, कलकली, मं ॥)

This physical and internal (sukshem) body jeevs are all within your play, who can ever describe your play.

अत्यधिति उ हेशिति सम्भू रूपे ;
तिथि समस्त दुर्गिधिः॥ (॥ 78-14, कलकली, मं ॥)

Almighty you are the one who utters and sees within all as you have created the entire universe.

ब्रह्म नाम, ब्रह्म अनुभु है ;
देख अंदु त निधिः॥ (॥ 78-14, कलकली, मं ॥)

Sri Guruji says that your attainment is beyond everyones capability therefore no one has obtained your end.

मंदि तद भूति तत्त अभिभुद्धे भेने वे ;
स अभिभुद्ध गुरु दे पदिः॥ (॥ 78-15, कलकली, मं ॥)

The nectar of real-self bliss (Atma-anand) which is searched by all the dieties, humans and silent ascetics, I have obtained the nectar of real-self bliss (Atma-anand) from Guru.

पदिः अभिभुद्ध रुद्र द्विप यीती ;
मंदि भूति कमादिः॥ (॥ 78-15, कलकली, मं ॥)

When Guru bestows His grace only then the nectar of real-self bliss (Atma-anand) is obtained the true happiness is embedded in mind.
The physical and internal (Sukhem) bodies of the jeev is created by Almighty, some Gurmukh have seen your (Almighty) form and some devotees comes to true congregation to touch the feet dust of its audience.

Their greed of consumption (Lab), greed of collection (Lob) and ego has been far apart which has made them to love Guru’s sermons.

Sri Guruji says that upon whomsoever you (Almighty) becomes graceful, one obtains real-self bliss from Guru.

The practice of Bhagats (who performs consistent meditation) are different from the world’s practice.

The Bhagats practice is separate from the world standard practice because it is difficult as the Bhagats walks on the difficult path of meditation.

They disregard the extra consumption (Lab) and accumulation (Lob) from the quantity actual required for survival and ego, they also abolish the worldly wealth hunger and never speaks unnecessarily.

Their meditation path on which they have to walk (practice) is sharper then the edge of a sword and thinner then a strand of hair.
The ones who have abandon their self-existence with Guru’s grace their desires have immersed in Almighty’s meditation means that they do not have desires for worldly material any more.

Sri Guruji says that the Bhagats style has always been different in all ages means that their practice has always remain different.

The Bhagats request humbly as follows;

Dear Master, I shall move as you (Almighty) drive and how can I ever know which the virtues in you are (Almighty).

Jeevs (being) moves accordingly as you (Almighty) drive them and only those participates in the meditation path whom are directed by Almighty.

Upon whom Almighty’s grace, only they are engaged with His name and those concentrates on Almighty’s name.

Whomsoever you make to listen to your discourse only those obtains happiness through Guru.

Sri Guruji says ‘Dear True Master, your drive all the jeevs (being) as it pleases you’.
The Guru’s sermon form of praise is extremely pleasing.

Guru’s sermons form of praise is forever pleasing (suhava), however only those listens to whom the True Guru’s himself utters.

The True Guru’s sermon embeds in the mind of those whose such writ is pre-written such from the Almighty’s court based on the deeds.

Some talks around a lot about obtaining Almighty but no one has ever obtained Almighty by merely talking.

Sri Guruji says that the Guru’s sermon form of praise is only uttered to those on whom the Guru becomes graceful.

Those disciple are purified who has concentrated on the Life of entire the Universe (Har – Almighty)

Those who have concentrated on Almighty becomes pure however those who has concentrated on Almighty through Guru their concentration became fruitful (in addition to purity).

Such one’s mother, father and family also becomes pure and also those who joins their company becomes pure as well.
The ones who utters becomes pure, the one who listens becomes pure and also those who embeds Almighty’s name in their mind.

Sri Guruji says that those are pure who have concentrated through a Guru on the Almighty who is the Universal Life (Har) and Destroyer of Sins (Har).

Knowledge never initiates within the ones who practices merely rituals, without the real-self knowledge the doubts of the mind will never vanish.

Although one practices various types of rituals but the doubts of the will never disappear with whatever attempts initiated.

The mind is impure (dirty) because of the doubt, so what are attempt to be initiated in order to purify the mind?

Answer:

Wash the mind by following (practicing) the Guru’s sermons and remain focus on Almighty’s name.

Sri Guruji says that knowledge manifest with the grace of the Guru and is how the doubt oh the mind disappears.
The jeev who are wicked within and externally looks clean (pure).

The ones who are externally clean (innocent) and internally are sly (Kapti – crafty, dishonest), such ones has lost their gamble of life.

They are infected by the greed (Trishna) form of serious disease therefore they have forgotten totally about their death from their mind.

They never listen to Almighty’s name which is written as the greatest in all divine knowledge books therefore they are roaming just like ghost mean they are impurity.

Sri Guruji says that those who has abandon the truth and attached with false have lost their gamble of life.

Those who are pure internally and externally.

The ones who are pure internally and externally have earned good deeds by adopting Guru’s sermons.

The false news never reach them because their all their wishes (Mansa) has immersed in the truth.
The ones who have made their precious human birth fruitful, they are the most innocent (Bhele) jeevs (vanjare-traders).

Sri Guruji says that those whose mind are pure, they lives forever (in accordance) with the Guru’s sermons.

A Sikh (disciple) who practices all the instruction from his Guru diligently.

A disciple (Sikh) who practices Guru’s teaching and remains in the Guru’s company completely (Jiaoh – mind and body)

The Sikh then concentrates on Guru’s feet in his mind and remembers the real-self form within.

The Sikh abandons self-existence and remains in the Guru’s support without recognizing any other protector then his Guru alone.

Sri Guruji says ‘listen dear saints, such is a Sikh who is always maintains his Guru before himself’.

If one goes against the Guru, without the sanctuary of the True Guru salvation can never be obtained.
There is no other place where salvation can be obtained even if one seek the advice from the wise ones means even the wise ones will confirm that without a True Guru salvation unattainable.

Even if one wander in various types of birth reincarnations at the end still without the True Guru salvation cannot be obtained.

No matter after how long of wandering or within the lifetime, if one attaches himself humbly (attaches to Guruji’s feet) with the True Guru and then the Guru utters sermon upon listening which one obtains salvation.

Sri Guruji says contemplate and conclude the facts that without the True Guru, jeev (being) can never obtain salvation.

Come on the beloved Sikhs (disciple) of the True Guru and sing the true Hymns.

Sing the hymns of the Guru, as the Guru’s hymns are supreme ones among other available hymns.

Upon those who are blessed with Almighty’s graceful sight the hymns immerses into their mind.

Drink the nectar of Almighty’s name and remain forever in Almighty’s bliss also recite continuously the Bow Wearer’s (Sarange-pani means Almighty) name.
Sri Guruji says, always sing the true hymns which are all related to Almighty.

The hymns which are without praises of Almighty and Almighty’s name is immature (kechi).

The hymn without the True Guru is immature and if someone tries to persuade to read such hymns do not stray in illusion as one should be sure that the hymns are immature.

When the writer of the hymn is immature, the listeners are immature and also the discourse (katha) is immature as well.

The ones who recite hymn pertaining to Almighty all the time with their tongue but the uttered Almighty’s hymn is not known to themselves which means that they do not adopt and practice.

Those whose attention is stolen by the mammon (maya) they speak just a flowing air means their speech is meaningless.

Sri Guruji says that without the True Guru all other hymns are immature.

The Guru’s sermons are invaluable in which all virtues form of diamonds are inlaid means that all the methods are incorporated in Guru’s sermons.

When the mind prefers the invaluable Guru’s sermons only then this jeev (being) immerses in Almighty.

Whose mind has completely agreed with Guru’s sermons his love is attached with Almighty.
The Guru’s sermons are the knowledge and the form of ascetic itself, however only those who are made to understand by Almighty are aware.

Sri Guruji says that Guru’s sermons are the form of ascetic (Vairag) with is inlaid with diamond form of knowledge.

The Ishwer (Almighty’s form during the existence of creation) who created jeevs (being) through mammon (maya) means that although Almighty creates His own-self in various forms but still His command is applicable for all.

Almighty applies His command on all and at the same time He sees but such reality is only made known to a rare Gurmukh means Ishwer is the bestower of all deeds returns.

Whom the Almighty himself makes a Gurmukh only then one becomes Gurmukh who concentrates on Almighty alone.

The twenty-seven (27) Simrities and six (6) Shastras contemplates on the returns of both sin (paap) and charity (pun) deeds however in such contemplation the information on principal form (Almighty) cannot be known.
Without a Guru the worth of principal form (Almighty) was never known through the contemplation of Shastras in the past and even in the present time without a Guru no one has appreciated Almighty.

The entire universe is ignorant (sleeping) in the illusions of maya’s three characteristics (Rajo. Tamo & Sato) therefore the whole lifetime is wasted while sleeping in ignorance.

With Guru’s grace only those who are awakened in whose mind Almighty has immersed and through their mouth they speaks the nectar of Almighty’s name.

Sri Guruji says that those obtains the principal form (tatt seroop) whose concentrations is focused on Almighty day, night and also the entire life spend in the Almighty’s conscious.

Who has sustained you in mother womb, why must you forget such Almighty who is capable of everything?

Why have you forgotten from your mind such a great donor who has delivered food your consumption while in the mother’s womb heat (Jathra-agni).

Upon whom Almighty blesses the love towards Him, no difficulty shall even touch such person.
However Almighty himself implants His love within the jeev therefore those becomes Gurmukh and remembers Almighty all the time.

Sri Guruji says that why must you forget such a great donor from your mind means always remember Almighty.

Just like the fire (heat) in mother’s womb the same kind of fire of mammon (maya) burns after the birth

Mammon (maya) and fire is identical as this game has been created by Almighty from the beginning.

When it pleased Almighty only then the birth took place which the family were pleased by the birth as well.

When the jeev’s concentration in Almighty were disengaged after the birth then mammon (maya) has influenced which created the greed of worldly materials.

This is mammon (maya) which causes Almighty to be forgotten and creates attachments, these attachments then initiates the love for other then Almighty means maya is known from it’s action as it does not have any form or colour.

Sri Guruji says with Guru’s grace whose love is attached with Almighty they have obtained Almighty while living in this mammon’s materialistic world,
 Almighty himself is priceless therefore his price has never been obtained.

No one has ever obtained the price of Almighty although many has been restless in the efforts to determine the price means that they have tried the most difficult attempts.

If such True Guru is obtain as described in the divine knowledge, one should offer his head before him (True Guru) then the mind’s self-existence will disappear.

Almighty himself comes and resides within the mind then the jeev (being) stayed united which seems to be different earlier.

Almighty himself is priceless, Sri Guruji says that the ones ate fortunate who attains Almighty in their Antahkaran.

My mind is the trader and the faith of Almighty’s name is the capital.

Almighty’s faith is my capital and my mind is the trader however the capital form of faith is known from the true Guru.

Dear jeev (being), you should also recite Almighty’s name all the time as this will gain profit day by day.

The Almighty form of wealth is obtain by only those who Almighty himself wishes to bless.
Sri Guru Ji says that my capital is Almighty himself and my mind is the trader.

Dear my Tongue you are immersed in the other taste besides Almighty therefore your (tongue) thirst is never contented.

Until you (tongue) do not have the taste Almighty’s name, till then your thirst (greed) will never disappear with any other form of taste.

If the Almighty’s name taste is obtained and adopted in the Antahkaran, in this manner drinks means recites Almighty’s name then the greed will never come again.

With Almighty’s grace who are visited by the True Guru then one obtains the taste of Almighty’s name.

Sri Guru Ji says that all other bad taste of duality disappears when the taste of Almighty’s name resides within the mind.

My dear body, you came to existence in this world when Almighty has inserted his light (Jot-Atma) within your physical body.

When Almighty kept His power (Atma) within you (jeev) only then you came to this world.
 Almighty himself is the form of mother and father who has created you and showed you this world.

The play of this world is similar to a staged drama which were appeared to be true and till Almighty realization came through Guru’s grace then the entire worlds play appeared to be nothinh but just a mere stage drama which is false.

Sri Guruji says that the main cause of the world is ignorance therefore the world was created earlier and then Almighty inserted his light (power-Atma) into your (jeev) body thereafter you came to this world.

When the arrival means the manifestation of Almighty is heard the mind is filled with enthusiasm.

Dear saint form of friend sing the praises of Almighty, those who have sing the praises their body and mind is praiseful.

Sing the Almighty’s praises all the time, Dear Mate the pains and sorrows will never be experienced again.

Fortunate are those days when the concentration is attached with Guru’s feet and the groom’s (Almighty) name is recited.

The Guru’s sermons are recognized as the consistent taste means that the hymns are continuously contemplated therefore the taste of Almighty’s name is consistently consumed.
Sri Guruji says, ‘Dear Almighty, you are obtained who is the cause of all the causes’.

ले मँगी भविष्य , देख नल भव पृथ्वी के ;
विश्व दु:प गतम भविष्य ) (४२२-७, रामलली, मः ३)

My dear body, what goods deeds have earned (perform) by coming to this world?

बि गतम भविष्य दु:प मंगी ;
ना दु:प नल भव भविष्य ) (४२२-२, रामलली, मः ३)

What deeds have you (body) earned dear body by coming to this world.

संति गतिः ढेय गतम विष्य ;
में गति भविः ढ गतिः ) (४२२-२, रामलली, मः ३)

All other deeds are worthless if the Almighty who has created you is not resided in your mind.

गुरुवधमाती गति भविः रमिः ;
पुरुष विशिः भविः ) (४२२-३, रामलली, मः ३)

With the Guru’s grace whose mind is resided by Almighty are those with the writ written based on their previous performed deeds.

ले तमल , देख मंगी भवलाट देखा ;
संति गतिः ढेय भविः ढ गतिः ) (४२२-४, रामलली, मः ३)

Sri Guruji says that those who has concentrated on the True Guru, their this body became acceptable

ले देखः भविः , देख दु:प भव भविः ढेखः पती ;
गति बिखः अरबुः ढ देखः बेठी ) (४२२-४, रामलली, मः ३)

My dear eyes, Almighty has inserted the illuminated light in you therefore you should not anyone else other then Almighty.

गति बिखः अरबुः ढ देखः बेठी ;
संति गति तिमिफः ) (४२२-५, रामलली, मः ३)

Don’t see anyone else other then Almighty who blesses His grace therefore Almighty is the one should be seen.
This painful world which you see is entirely Almighty’s form presently and previously were also observed as Almighty’s form by the Saints.

Through Guru’s grace Almighty is known upon seeing there is only Almighty alone, there no one other then Almighty.

Sri Guruji says that from these mere physical eyes has become the inner vision (knowledge vision) with True Guru’s grace means that Almighty’s form is seen within the entire creation.

My dear ears, you are sent by the True Almighty to listen to His name.

You (ears) are attached with the body to listen to Almighty’s name therefore listen to the true form’s sermons.

Upon listening the disciple’s mind and body becomes lush (lifely) and tongue immersed in love.

The true, imperceptible (Alakh) and amazing (Ascaraj), His ability (Geti) is beyond description.

Sri Guruji says listen to the necter form of Almighty’s name to become pure because you are sent only to listen to the true name.
गीत नींदि , गुड़ा अंदति तंदूर वै।
दाना घरूर् इंदीरिष्टा॥ (५२२-११, रामबली, मं ३)

Beloved Almighty has kept the life in the cave form of body and the fan of air is being moved means that with the life-forces (Pran) the whole body came into action.

dाना घरूर् इंदीरिष्टा , रुँदा दुआन्दै घरूर् दींदै।
दाना घरूर् इंदीरिष्टा॥ (५२२-१२, रामबली, मं ३)

The fan of air is being moved whereby nine doors of the body are wide open whereas the tenth door is kept hidden.

गुड़ा घरूर् दींदै वन्दनी; 
दिवना दाना घरूर् इंदीरिष्टा॥ (५२२-१२, रामबली, मं ३)

Those who has faith through Guru are alone being shown the tenth door means that the Almighty is being exposed who is the support of the other nine doors.

उद अलौक दुध दूध दृश दिपि; ।
दिस मं दूध दूध दाली अरिष्टा॥ (५२२-१३, रामबली, मं ३)

Within there are countless types of worlds form of Almighty's name, the creator of nine treasures whereby His end is never discovered means that the endless Almighty is seen and there is everything in the tenth door.

वरू तालमु , वरू पिनान्दै नींदि , गुड़ा अंदति तंदूर वै।
दाना घरूर् इंदीरिष्टा॥३॥ (५२२-१३, रामबली, मं ३)

Sri Guruji says that Almighty has kept the life in the body form of cave and fan od air is being played. This next Pauri is uttered by Sri Guru Ram Das Ji in the praise of this hymn.

भेदु मकन मेंजिला; मारेघ अवि मारुह॥ (५२२-१४, रामबली, मं ३)

This Anand hymn is the praise of the true Almighty which is sang in the true congregation by all together.

मारुह उ मेंजिला , अवि मारेघ।
निसे मकन मकन रिपान्द्वे॥ (५२२-१५, रामबली, मं ३)

This praise means Anand hymn, sing in the true house where always the truth is concentrated upon. The one who sings the Anand hymn request as follows;

मच रिपान्द्वे , मा भुप रिपाद्वे।
गुड़मुढु निलाण बुझवे॥ (५२२-१५, रामबली, मं ३)

Dear Almighty, your true form is being concentrated upon they are the ones who are prefered to you, who are those who understands through Guru’s house.
This true form which is the bliss (Anand) are everyone’s protector master however only the those obtains the ones are blessed by the True Guru.

Sri Guruji says that praise which is the truth or bliss sing in the true congregation. The fifth Guru, Sri Guru Arjun Dev Ji utters the final Pauri in the greatness of this hymn as the closure.

Those who have listened they have attained the Almighty who is capable of all and all their worries has been vanished.

Those who have listened to this true hymn their pains, disease and all types of fever (Aadhi, Biadhi & Uphadhi) is vanished.

The saints who are the beloved mate is filled with love, I have discovred the praise of the Anand hymn from a perfect Guru

The ones who listen becomes purest (Puneet = 3xPevither) and the one who utters becomes pure thereafter through this hymn the supreme form is known to be omnipresent.

Sri Guruji says that those who have attached themselves with Guru’s feet in humbleness, within their tenth door (Dasam Duar) uninterruptible Almighty’s name utterance hymns (sound) has manifested.
In each and every age, He creates His devotees and preserves their honor, Dear Almighty King.

Almighty killed the wicked Harnakhash, and saved Prahlad.

He turned his back on the egotists and slanderers, and showed His Face to Naam Dev.

Servant Guru Nanak has so served Almighty, that He will deliver him in the end. ||4||13||20||

Salok, First Mahl:

The happiness of evil desires is the disease and the suffering of meditation is the medicine because where there is pleasure, there is no desire for Almighty, in other words pains are the cure for disease of happiness.

You are the Creator and Performer; I can do nothing. Even if I try, nothing happens as I dependable on You. ||1||

I am a sacrifice to You, as You have created Maya and pervade within it.
Your limits cannot be known by anyone. ||1||Pause||

Your Light is in Your creatures, and Your creatures are in Your Light; You are beyond all arguments (Akal) and with Your power You pervade within all.

You are the True Master; Your Praise is so beautiful. One who sings it, is carried across.

Guru Nanak says, Dear Almighty, I am uttering Your stories but whatever You wish to do, Your are already doing. ||2||

So-Dar (Almighty’s Door), Guru Nanak Dev Ji the first Guru utters in Raag Aasaa

There is only one Almighty without duality (Eak), life of the entire creation (Ongkaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru); i.e. Almighty who is the life form of all is obtainable only with the Guru’s grace.

In reality, there is nothing that can be said to describe your door and abode (house), however Guruji says that I will describe through the physical form solely for the deciples to concentrate upon during the initial stages of their spiritual path. Guruji utters a humble prayer before Almighty, ‘Dear Almighty your door is the true congregation and abode in the entire universe in which you sit and take care of everyone’.

The Sound-current of the Naad vibrates there and countless musicians play all sorts of instruments there.
Countless singers sing your praises in accordance to the various ragas and ragnies, countless are singers who sing your praises.

The wind, water, fire and the Righteous King (Dharamraj) who enquire the count of deeds from each being sing your (Almighty) praises.

The Chiter Gupt sing your praises, one who records all the hidden good and bad deeds performed by jeev (being) and these records are then contemplated by the Righteous King (Dharamraj) after which the verdict is announced by which the jeev (being) is awarded in heaven and punished in hell.

The ones that you (Almighty) have created like Shiva, Brahma and their powers which are obvious sing your praises with all their powers.

The Inder (king of heaven) sits in the court with all other deities sing your (Almighty) praises at your door.

The Sidhas sing your (Almighty) praises while sitting in their meditation and the solicitous saints utter your praises by contemplating over you.

The ones who remain unmarried (jati), the ones who speak only the truth (sati), the contented ones and the fifty-two (52) distinguished warriors stand in alert to sing your (Almighty) praises.
The scholars (Pandit), students and the victorious ones who overpowered their sensory desires have been singing your praises since ages with the aid of divine books.

The beauties of heaven, earth and underworld (Paataal) who win over the mind by a single look sing your praises.

All precious things created in the entire Universe, the sixty-eight (68) pilgrimage shrines (shrines according to the Hinduism’s believe) and the holy rivers (e.g Gangga, Januma, etc. according to the Hindu religion) sing your (Almighty) praises.

The warrior (Jodha) who faces his enemy that is equal to him, the great warrior (Mahabal) who fights against an enemy force of 10,000 single-handedly and the greatest worrior (Sura) who fight against countless enemy forces single-handedly, in the same manner the one who wins over the body is a warrior (Jodha), the one who wins over the body and sensors is a great warrior (Mahabal) and the greatest warrior (Sura) who wins over countless thoughts of the mind sing your (Almighty) praises.

The entire creation, all in four categories (Andraj, Jeraj, Setaj & Utbhuj) sing your praises

The creation of universe which is created and placed with His powers such as the nine continents, divisions of area (1 Mandal = 100 Jojhan = 1000 kilometers), their respective Kings and egoistic deities sing your (Almighty) praises.

However only those sing your (Almighty) praises those who are liked or accepted by you (Almighty). The preferred ones are those who are immersed in your (Almighty) meditation and who are the house of love.
Other then the ones described, there are many more who sing your (Almighty) praises which I (Guruji) cannot remember.

The Almighty who is the master always remained the truth all along in the past and He remains truly honourable in the present time.

Almighty will remain the truth in the future, the creation will vanish away but HE who has created the universe will never vanish.

Almighty has created this universe colourful which consist of various types of humans, deities, demons, animals, etc. whom He keeps in His sight. The entire creation is created through mammon (maya) which He has created Himself.

Almighty sees His created universe as He wishes in His greatness.

Almighty implements in accordance to His wish and will do the same in the future as there is no one command above Him.

Almighty is the King of all Kings therefore Guruji says stay in His will.
First Guru (Guru Nanak Dev Ji) utters in Aasaa Raag

(Prologue: Once Baba Kaluji asked his son Guru Nanak Devji that how great is the Almighty whom you meditate upon, Guruji humbly prays before Almighty while answering to His father’s question)

Upon listening about Almighty’s greatness everyone follows to utter His greatness.

However Almighty’s greatness can only be known if it is seen.

Neither Almighty’s worth is ever known nor is anyone capable to utter.

The ones who utters Almighty’s praises immerses into His form just like a drop of water immerses into the ocean.

Almighty, you are my great Master of immeasurable depth and ocean of virtues.

Nobody knows, how much and how great is your office which manages the entire creation.

(Rahau means – the jist meaning of a hymn, it is also known as a reminder to the mind to focus and lastly it is known as the Pause)

Although all the scholars concentrated on Almighty together,

Although all the appraisers attempting to appraise Almighty but all of them had to declare Almighty as beyond limit and is endless.

The scholars, mystics and the Guru of Guru’s means the greatest among the greatest,
All had failed to recite even an iota of your praise.

All the truths, all the penance and all goodneses

The greatness of the powerful people,

Without Almighty; no one has obtained any power.

Upon Almighty's grace, there is nothing that can obstruct one to attain whatever is blessed by Almighty.

If one claims to be able to recite Almighty completely but how much can this helpless being narrate about Almighty.

The treasure of your (Almighty) praises are filled within the divine books and hearts of your saints.

Whomsoever you bless with the intellect to sing your praises shall not be subjected to any other strength.

Guruji says that the True Almighty is the creator of all.
First Guru (Guru Nanak Dev Ji) utters in Aasaa Raag

(Prologue : Once Mata Triptaji asked Guru Nanak Devji ‘Dear Son why are you uttering Almighty’s name all the time whereas you should only utter during certain time of the day during prayer like how other people practice, Guruji answers)

I stay alive by uttering Almighty’s name whereas my death is when I forget to recite Almighty’s name.

The most difficult task is to utter the True (Almighty’s) Name.

The ones who have hunger for the True (Almighty’s) name!

Such hunger’s feed (Almighty’s name) can vanish all pains (body and mind, life and death).

Dear Mata Triptaji, Why should I ever forget Almighty’s name?

Almighty is the True Master and His name (or praises) is also True. ||Pause||

An attempt to utter an iota (as tiny as a sesame seed) praise of the greatness of True (Almighty’s) Name,

Many have tried till they were tired and still Almighty’s worth remains unvalued.

If the entire universe creation gathers and utters Almighty’s praises together,
 Almighty never becomes greater than He already is, by these praises and His greatness does not reduce, by slanders.||2||

 Almighty never dies and because of this, His devotees never have to experience grieve over His separation.

 Almighty remembers to give to all, He gives consistently and His provisions never run short.

 Such virtue is in no one else other than Almighty therefore there is no other like Him.

 There was none in the past with such virtue nor will there be anyone in the future. ||3||

 Dear Almighty your gifts are as great as you. In other words, such gifts can never be blessed by anyone else.

 Almighty is the One who created the day as well the night.

 The ones who forgets such a Master is wicked.

 Guruji says that those without Almighty’s Name are ghosts themselves. ||4||3||
Prologue: Guru Amar Das ji asked Guru Ram Daas Ji after his wedding with Bibi Bhaniji (Guru Amar Daas ji’s daughter) ‘ Dear Ram Daas, it is the practice of our clan that the son-in-law always ask for a wish and we will always oblige accordingly. Therefore you should also ask and it will be granted. Upon listening, Guru Ram Dasji answers;

Dear True Guru, you are truly the one manifested within all, your servant’s humble prayer is offered before you.

I am even more tiny then the smallest worm and have come to your (True Guru) sanctuary, please be merciful and enlighten Almighty’s name within me. ||1||

Dear GurDev (Pray worthy Guru) you are my true companion, please enlighten me with Almighty’s name.

The Almighty’s name adopted in accordance to the Guru’s counsel is the support of my life-forces (pran); and to request for Almighty’s praises from a Guru is my custom. ||1||Pause||

The Almighty servant’s fate is greater then the greatest; (the servant) who has the faith and thirst for Almighty’s name.

Such servant believes that only through Almighty’ name (Har) who is the life form of all (Har) one can be satisfied; and the enlightenment of virtues are obtained in the true congregation. ||2||
Those who have not tasted the taste of Almighty’s name are the most unfortunate ones who will be captured in the clutches of the Angel of death.

Those who have not sought the true congregation through the sanctuary of the True Guru; their lives are cursed as well as their hopes of staying alive.

Those servants who have obtained the True Guru’s congregation; their fate was pre-written on their foreheads for such precious opportunity within their lifetime.

Greater among the greatest is the true congregation through which the taste of Almighty’s name is obtained and through this companionship the enlightenment of Almighty’s name is obtained therefore please blessed me with Almighty’s name.

Guru Arjun Dev Ji the fifth Guru utters in Gujri Raag

(Prologue: Once during the time of Guru Arjun Dev ji’s Guruship there was a shortage of money in the Guru’s kitchen because all the gifts from the Sangat were collected by Baba Prithi Chand (Guruji’s elder brother) by claiming himself as the fifth Guru. Bhai Gurdasji subsequently, initiated a movement to enlighten everyone of the True Guru. Guru Arjun Dev Ji uttered this hymn as a sermon to Bhai Gurdas ji as well as a sermon for the mind on the reliabilty.

Dear mind why do you create thoughts to endeavour; when Almighty himself cares about providing consumptions to all beings?

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Guruji explains with an example: The living beings which are created to live within the dry rocks; their food has been created even before the beings are created. ||1||

Guruji addresses the mind, whoever have joined the true congregation has swum across the materialistic worldly ocean.

Such ones have attained the supreme state by Guru's Grace; where the dried (empty) wood (mind) are greened (filled with Almighty’s name). ||1||Pause||

Mothers, fathers, relatives, children and spouses are not the complete support while living or after death.

However the master (Almighty) has allocated consumption (food, wealth, etc.) which He delivers to everyone; Oh mind, why are you still afraid of not being able to obtain your sustainable consumptions? ||2||

Guruji explains with a fact: The flamingoes fly hundreds of koh’s (1 Koh = 2.4km); leaving behind their newly born.

Who feeds the newly born ones and who then puts the food into their mouth; Guruji says that the flamingoes feed their newly born ones remotely by remembering them. ||3||
All the nine (9) treasures, eighteen (18) miraculous powers; are all on the Almighty’s palm, He blesses all to His beloved ones instantly.

Guruji as a servant sacrifices mindly and bodily and undertakes to sacrifice forever; to the Almighty whose end shore is beyond the comprehension of all, means that whose end is never known. ||4||5||

Guru Ram Das Ji the fourth Guru utters in Aasaa Raag, addressing Almighty (So) as the Universal Protector(Purakh):

There is only one Almighty without duality (Eak), life within the entire creation (Ongkaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad) means the Almighty who is the life form of all is obtainable only with the Guru’s grace.

Almighty is the Primal Being who is free from mammon (maya), Almighty the life within all (Har) the universal protector is free from the influence of creation; Almighty is beyond the reach of mind and body and also beyond the limits of the creation.

The entire universe’s creation is concentrated upon you (Almighty) in the past, in the present times everyone still concentrates upon you and will remain concentrating upon you because you are the true creator for all.

The beings in this entire universe belong to you (Almighty); and you are the bestower of all. In other words, you are the only one who blesses everything to the entire universe.
Dear Saints, concentrate on Almighty; who is the destroyer of all pains. In other words, Almighty is the giver of happiness and vanisher of pains.

Almighty is the master and he is the servant as well; Guruji says how much can one comprehend. ||1||

Dear Almighty, you exist within the entire creation and you are in no difference with the form within which you exist, as you are the only one who is immersed in the entire universe.

Some are made to become bestowers (givers), and some are created to receive by becoming beggars; after all this is the astonishing (surprising) play of Almighty.

Almighty, you are the bestower and you are the consumer; I acknowledge no one else then you.

Almighty, you are beyond creation (Parbrahm), you beyond limit and end; how many virtues of yours can I utter or describe?

The ones who remember you (Almighty) with mind and speech; Guruji says that I a servant of Almighty am a sacrifice upon them. ||2||
The ones who concentrate upon the Almighty by their mind and speech; such servants live in happiness at all times.

The ones are liberated, who concentrate on Almighty; the noose of the Death Angel is broken. In other words, they never face death.

The ones who concentrate on the fearless Almighty; all their fears are vanished.

The ones who remember Almighty as their enricher of life will immerse in the Almighty's form.

Those are great who concentrate on Almighty; Guruji as Almighty’s servant is a sacrifice upon them.||3||

Almighty, the treasures of your meditation is filled within your Bhagats’ (the ones who surrender everything to Almighty) mind in the past, present and will always be in future.

Almighty, your Bhagats praises you in many various countless ways.
Almighty, many perform your devotion and penance while reciting your name countlessly.

Almighty, many read the twenty-seven Samriti’s and six Shashtras which describe your form and many perform the six religious rituals rites.

Almighty, those Bhagats are good says Guruji humbly as a servant; who are preferred by my Almighty. ||4||

Almighty you are the primal, universal protector, beyond borders and creator; there is no one else in comparison to you.

Almighty you have been one during all the ages and will remain one forever; you are the permanent creator.

Almighty whatever pleases you takes place; and whatever will be done by you will become the reality in future.

Almighty you create the entire universe; then you sustain and merge the entire universe into your form.
Guruji says that I sing the praises of Almighty’s virtues as a servant; Almighty is the knower of all. ||5||1||

अग्नि निग्रह ॥ (७९-७९)
Guru Ram Das Ji the fourth Guru utters in Raag Aasaa

Dear Almighty you are the True Creator and my Master.

Whatever that pleases You (Almighty) takes place (happens); whatever ever You bless, I do receive. ||1||Pause||

The entire creation belongs to You; therefore all concentrate on you.

The ones who are blessed with your grace; they obtain the jewel of your (Almighty) name through a True Guru.

The Gurmukhs obtain your (Almighty) name; whereas the Manmukhs are who without your graces lose their entire life time in vain.

You Yourself separate them from Yourself, and You Yourself reunite with them again. ||1||

Dear Almighty you are the form of a canal; the entire universe are the form of waves that immerse in you.

Therefore there is no one else except You because the waves are also generated from water, in an elevated form caused by wind which is the mammon (maya).
The entire tiny and large living beings are the form of the living creation within the water which is all your play.

The ones who excluded themselves from the true congregation are separated from your union; whereas the ones who join the true congregation attain your union. ||2|| (Note: Gurmukh are those who accepts Guru as their Leader and Manmukh (ignorant) are those who claims the Mind as the Leader)

Dear Almighty whoever you guide as a their Guru; is able to understand the truth.

Such are the ones who utter and describe your (Almighty) praises consistently during day and night.

Those who remember Almighty obtains happiness.

They are naturally immersed into Almighty’s Name. ||3||

Dear Almighty you are the independent Creator; therefore all that happens is done solely by you.

Ultimately there is no other creator then you alone.

Dear Almighty you created the entire creation thereafter you monitor and you are knower of all secrets.

Guruji says that you reveal yourself to your servants through a Guru. ||4||2||
Guru Nanak Dev Ji the first Guru utters in Raag Aasaa

Guruji addresses the mind, Dear Mind your abode in this world form of pool which is filled with water form of desires related to knowledge sensors such as hearing, touching, seeing, taste and smell and greed form of fire is within the pool (form of materialistic world).

Attachment form of mud in which the feet form of intellect is caught, therefore becomes unable to walk towards Almighty; I have seen the ones who adopt their mind as leader (manmukh) drowning. ||1||

Dear mind, you never focus and remember the one Almighty; therefore you (mind) are a fool.

If you (mind) forget Almighty; all your virtues will rot (perish) away. ||1||Pause||

Therefore mind! Humbly pray before Almighty that I am not a celibate, nor truthful neither I have attained any education; I have wasted my lifetime without any achievements due to my foolishness.

Guruji says that I seek the sanctuary of those saints who never forget You (Almighty) ||2||3||

Guru Arjun Dev Ji the fifth Guru utters in Raag Aasaa

This human body form is obtained in order for you to attain Almighty within this lifetime.
This is your precious opportunity to meet the Universal Sustainer (Almighty).

All other tasks performed during the lifetime for attaining worldly fame and wealth, will not be of any use.

The only task that will be useful is to join the True Congregation and sing the Almighty’s name.

Make an effort to cross over this materialistic world form of ocean.

The entire life time is wasted in the passion for Maya.

Guruji explains the method to pray, Dear Almighty I have not practiced the recitation of your name, nor I have performed voluntary service, neither I have controlled my sensors; nor I have earned a religious life.

I have neither served your beloved ones; I have not even recognized you (Almighty) as you are the life within all and the owner of all.

Guruji says that I am the performer of wicked deeds. (Guruji demonstrates humbleness)

Dear Almighty, I have come in your sanctuary; please, retain my honor.
One Universal Creator God. By The Grace Of The True Guru:

Victory belongs to God, the Almighty; Waheguru Jee.

This Baani is by the tenth master. Choapee is the name of the upcoming verse. (4 lines per stanza)

Then he cut the heads of the demons. Almighty the master of sword and he is the master of the entire universe.

A shower of flowers appeared from the sky. Everyone came to praise and congratulate you.

You are magnificent; Oh King of the people. You are the destroyer of demons, and the one who bestowes glory on the meek.

You are the creator the sole creator of all the worlds. Acknowledge me as your slave and save me from those that cause harm to me.

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), The One with Praises (Sri) Wonderful Almighty who is beyond mind, body and speech (Wahe) destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), the respected (Ji), His (Ki), Victory (Fateh)

Patshai Dasvi

Kabio Vach Bainti

Chaupai (p. 1721 Dasam Granth)
Dear Almighty, protect me personally with Your Hands, may the wishes of my mind be fulfilled.

May my mind remain focussed on Your Feet, and sustain me as Your very Own

Almighty! destroy all my enemies [physically, diseased passions, instincts, impulses, evil thoughts, etc.] and protect me personally with Your Hand.

Dear Creator (Almighty), may my family live in happiness; all the servant Sikhs and the entire world may also have all the happiness

Dear Almighty, extend Your Personal protection by extending Your hand to me and kill all my enemies here and now [refers to our countless inner enemies, i.e. evil thinking, diseases etc.]

May my wish be fulfilled that I ever thirst (yearn) to sing Your Praises.

Almighty, bless me that I should never ever stop concentrating on You and think of any one else. Whatever boons I seek I should obtain from You alone.

Liberate all my servants and disciples, pick each and every enemy of mine and destroy them. Guru Ji prays to Almighty to save us from the vices (lust, anger, greed, attachment & ego)

Dear Almighty, ferry me across this materialistic ocean personally by giving me Your Hand, and erase the fear of death in me. [This fear remains within forever and this limits the confidence as well).
Dear Almighty, the Master of Sword (All Wisdom), be ever on my side and extend Your protection to me. ॥381॥

You are the Protector of the Saints, protect me too, as You are my only Protector.

You are the Savior of the weak and Destroyer of tyrants. Dear Master of the entire universe (Chatur+Das means circulation of all ten directions) ॥382॥

When the need of time arise Brahma appeared in physical form and then Shiva appeared in Physical form.

When the need of time arise Vishnu appeared in physical form, in reality it is the sole play of the Temporal Almighty ॥383॥

Almighty, created Shiva in the appearance of a Yogi and Brahma, the King (creator) of the Vedas was also created by Almighty.

I salute to the Almighty who created the entire creation progressively based on the particular need of the time ॥383॥

He, Who is the Creator of Time and the Universe, also created the angels, demons and yakshas.

From the beginning till the end, He alone has manifested himself in many forms thus, acknowledge Him as my Guru. ॥385॥

I make my obeisance to Him alone, Who alone has created all His creation and preserves them.
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He has blessed His devotees with all merits and happiness and destroys enemies within a Pal (approx. 24 seconds) ॥386॥

He, Who is inner Knower of all hearts, He recognizes the pain equally for the entire creation without any discrimination of good and bad.

He casts His Graceful Glance on all from the meek ant to huge elephant and feel pleased ॥387॥

He is pained, when His saints are pained; and feels happiness when they are happy.

He understands the pain felt by every Being (Jeev) and He knows everything including the matters which are securedly hidden in the heart of all. their innermost workings ॥385॥

When Almighty thought of creating the physical world, He as the Creator (Ishvar), evolved Himself, and manifested himself into the creation in various forms.

When He retracts the entire creation towards Him, then the entire physical creation re-unites within Him. Means, the entire creation dissolves and all the physical forms disappears ॥389॥

As many physical forms created, each one has expressed their own opinion means, many theories were created in order to understand the origin of the universe,

however, You remain within all and at the same time detached from their selfness (Haumai) deeds. The scholars and the wise ones acknowledges that Your true form is beyond comprehension ॥390॥
Dear Almighty, You are formless, beyond desires and reliant; He existed before beginning, He is countless, He is beyond beginning and beyond birth.

The fools claim boastfully to have acquired the complete knowledge of Him, which even Vedas do not know

Some has created His physical form by carving stones, they are fools who do not even have an iota of His knowledge.

They claim Shiva as The Eternal Almighty by claiming that he is the liberator and does not know the truth of the Formless Almighty

Every one according to his understanding, describes You differently.

The limits of Your creation cannot be known, nor how in the beginning You wrought the Universes.

You are the only One who manifested in many forms, which are beyond praise. You yourself appear as a poor man, rich manor and in some places as a king.

You created the creation from all four categories, Andaj (Reptilias, birds, fish, etc.), Jeraj (Mammals, etc.), Setaj (Bacteria, virus, etc.) and Utbhuj (from earth- Trees, etc.)

Sometime You joyfully appear in the form of Brahma expanding the creation, and some time in the form of contracting and dissolving Shiva.

He shows His miraculous deeds to all His creation of the Universe. He, the Primal Power, born of Himself is since the beginning of beginning
Dear Almighty, now keep me under Your protection, encourage my followers to flourish [in intellect and wisdom] and destroy my enemies (negative thinking).

All the evil doers who arise (in my mind), fight with them and destroy them there and then. ॥396॥

Dear Almighty, the master of the Sword, whosoever seeks Your protection, his enemies (evil passions) suffer pain and are destroyed.

The persons, who fall on Your Feet (sanctuary), You remove all their afflictions and maladies ॥397॥

Those who meditate even once (with complete devotion) on You, death shall never even come close.

They remain protected at all times. All their enemies and sorrows are removed instantaneously ॥398॥

Upon whomsoever dawns Your Grace, their sins and afflictions are instantly removed.

They are blessed with all the miraculous powers (Ridhi) and worldly sufficiency earthly (Sidhi), and no evil doer [deadly passions and sickly instinctual drives] can even touch their shadows ॥399॥

Dear Almighty, who ever remembers You even once, he/she shall never have the noose of Death.

Whosoever recites Your Name, he overcomes his poverty, suffering and adversity ॥400॥
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Nitnem Sentha Pothi - Rehas Sahib

Dear Almighty, the embracer of Sword, I am in Your sanctuary. Protect me personally with Your Own Hands.

Extend Your support to me wherever I be, and save me from the evil doers [evil thoughts and sins] II401 II

Guru Gobind Singh Ji says, I thank the Universal Sustainer (Jag Mata) by whose grace this Dasam Granth has came to completion on this auspicious time;

Dear Almighty, You are the destroyer of all the sins of the body and all the malicious and wicked persons II402 II

Dear Almighty, the master of sword, it is with Your mercy that this Dasam Granth has came to a completion in a short time;

The ones who reads this (Dasam Granth), will obtain the fruit desired by the mind and no suffering will occur to him II403 II

Arhil

The dumb, who will listen to it, will be blessed with the tongue to speak;

the fool, who will listen to it attentively, will get wisdom;

That person will be free from suffering, pain or fear,

who will even once recite this Chaupai-prayer II404 II
Chaoupai

Prologue: Guru Gobind Singh Ji mentions the exact time and place where Dasam Granth was completed.

It was a year seventeen thousand referring to Bikrami Calender 1753;

Half-a-hundred and plus three means fifty-three. Therefore, the year mentioned is 1753 equivalent to 1696 AD

It was Sunday, in the month of Bhandon on the eighth Sudi (2nd September 1696 AD).

Dasam Granth was completed on the banks of Sutlej 405

These are the chapters of Chritro Pakhyian (name of the composition), in which the history related to the kings, ministers, and women are described.

This is the end of the 405th chapter of the Chritro Pakhyian, this concludes the Dasam Granth in utmost bliss.

Afjoo.

Dear Almighty, know me as your humble servant and shower Your enormous blessings upon me. Please protect my mind, body and speech personally by extending Your hand.
I do not praise or hail Ganesh before I start any task. (In Indian culture, often Ganesh would be hailed before starting any task). Nor do I worship Vishnu or any incarnations of Vishnu (i.e. Krishna). (Meaning Guru Gobind Singh Ji never regarded Vishnu or any avatars as Waheguru; Akaal purakh, as he states next.)

I know of their existence, but I do not ever worship them. My prayers and thoughts are always in the immaculate, holy feet of Waheguru (the one and only).

I pray to my protector, the one that brings death (Waheguru) to death (Diety Shiva and Yamraaj). Oh the great weapon wielder, I am your humble slave.

Embrace me as yours and protect me. (I have come to your sanctuary) I have held Your hand i.e. guidance, please preserve my honour.

Make me your own, and take care of me. Pick out my enemies and kill them.

Let there be both food (Degh) and Weapons (Tegh) in this world. As long as you; i.e. Waheguru is my protector, no other power can suppress me.

I pray that you always be my guardian. You are my master and I’m your servant.

Make me yours, thus giving me honour. Please complete all my tasks.
Oh Waheguru, you are the King of all kings. You and you alone give honour to the poor.

Recognize me (the poor one) as your servant and please bless me. I have surrendered everything, and now I have reached your door (refuge).

Acknowledge myself as yours and please watch over me dear Waheguru. You are the benevolent master; I am merely your inferior slave.

Realising me as your slave, please extend your hand and save me. Destroy all of my enemies.

First off, I worship the Master of universe (Waheguru) timeless. Then only I wrote this various poetr.

According to my knowledge I’ve wrote of various manifestation created by you (Waheguru). If I falter in this prose, may you correct them (as you know all Guru Sahib says the above out of humility. Guruji knows everything and anything there is to know. Guruji’s knowledge is limitless).

I will share with the world whatever the Almighty Waheguru has commanded me to say. Whoever concentrate on the Supreme Power (Waheguru) will in the end unite with Him.
Almighty and Almighty’s servants (devotees) are both the same, to discuss their differences is futile. Like waves; which arise from water, but eventually re-immers in that same water. (Waves seem different because of their appearance and colour, but they came from the water around it and when the wave sinks into the ocean again, it is clear how they are the same).

When Waheguru commanded me, only then did I take birth in this world. Now I will briefly tell everyone my story. (Guru Gobind Singh Ji is speaking about his birth into Kaljug in Patna Sahib 1666 AD).

I then stood up with folded hands and said the following with a bowing head: The path of Truth can only prosper in this world, If you (Waheguru Ji), are by my side.

Oh Waheguru, those who awake in the ambrosial hours and meditate on you, at their last moment they will attain the fruit of freedom (salvation) i.e. they will attain you.

In the Timeless Waheguru’s formless body, reside hundreds of millions of Vishnus and Shivas. Waheguru has created hundreds of millions of Indra the king of heaven, Brahmas, suns, moons and poseidons.
The narrations of Almighty are glorified throughout the yugas i.e. ages. Almighty’s devotees are always in remembrance of them. Listening to the stories one is taken to Heaven, like how Raja Raam Chander took all of Ayodha to Heaven. (Guru Sahib says that Raam Chander was able to save his whole city with the name of Waheguru).

Whoever listens and reads these stories of Almighty’s created Avtaars and sings them in holy worship is safe guarded from pain and sin.

Worshipping Almighty through meditation brings the following fruit; no mental or physical illnesses can even touch your shadow.

The time (in Bikarmi* years) was the year 1700, adding 55 years (1755 Bikarmi, or 1698 AD). It was the pleasant first day in the month of Harh i.e. in the mid of June to mid of July.

* Bikarmi calendar has been utilised both in Sri Guru Granth Sahib Ji and in Sri Dasam Granth Sahib Ji.

With your benevolence this Granth (scriptures) was completed. Oh Almighty if I was to falter, may you correct me, as only you know all. (Guru Sahib says that in humility, as Guruji is all knowing; he is teaching humility to his Sikhs).

At the holy foot of the blessed Nenna Devi mountain in Anandpur Sahib, by the Sutlej river where the came waves appear. Oh Admired Almighty, there is the place where I completed the story of Raguvir Ram.
I don’t know who is righteous or evil, I am not trying to win appeal or make enemies, I simply want to say the facts. This Granth was only completed due to the Almighty’s graciousness and benevolence.

Dear Almighty, the day when I caught hold of your feet, I do not bring anyone else under my sight; none other is liked by me now;

Although many are seen to recite Ram and Rahim through their respective scriptures but none of them have adopted the wisdom of attaining You.

Although the Simritis, Shastras and Vedas describe You in various manner but Your existence within the entire creation is not known to many due to selfness.

Dear Almighty the sword-wielder, it is all your by Your grace as I have not said anything. It is all described by You.

Dear Almighty, I have forsaken all the other doors of the deities and goddesses and I have caught hold of Your door alone means that I have no other hope besides You.

Please keep the honour of me whose arm is in Your hand. I Gobind (Guru Gobind Singh Ji) is Your humble servant.
Prologue: Guru Amar Das Ji uttered this Bani (hymn) upon the birth of Baba Anand Ji (who was an ascetic who performed immense meditation in his earlier birth but did not attain bliss). He was born as the third son of Baba Mohri Ji. Guru Ji took the new born baby in his laps and uttered 38 Pauris of Anand Sahib. He named the new born baby Anand after the name of this hymn. Guru Ram Das Ji later added the 39th Pauri and Guru Arjan Dev Ji the 40th Pauri.

There is one without any else (Eak), universal creator (Ongkar), True in all past, present and future (Sat), vanishes the darkness of ignorance with brightness of knowledge (Gur), attainable with such Guru’s grace (Persad).

Dear saints (Mai) my intellect has been in bliss since the day a have obtain the True Guru (Satguru).

Since the True Guru is obtained, I became knowledgeable and with knowledge the happiness have been manifested in my mind.

The love (Rag) and renunciation (Raagni’s) and their family truth, contentment, faith, contemplation, kindness, pityness, friendliness, happiness and support, such virtues are obtained through the Guru’s uttered sermons.

Therefore, those who has resided Almighty in their mind, through them you should also utter Guru’s sermons.

Guru JI says that since the day I have obtained the True Guru I am in bliss.
My mind! You should always stay together with Almighty.

My mind! You stay along with Almighty which will prevent all the pains means that pains will be vanished.

The Almighty will take your side therefore all your missions will be accomplished.

The Master (Almighty) who is capable of performing everything, why do you ignore such Master from your mind?

Guru Ji say's, my mind! Always stay along with Almighty.

Pray as follows;

Dear True Master, what is there which is not in your house means that everything is in your house.

Your (Almighty) house has everything but only those whom you bestow (give) shall obtain.

Dear Almighty, I always utter your praises and reside your name in my mind.

Whose mind has embedded your name, his praise’s form of instrument sings all along.
Guru JI says, Dear Master what is there which is not in your house means there is everything there.

The true name is my support.

Such true name is my support which has eliminated all the other hungers (desires).

Then the mind is in peace and the happiness form of Almighty has resided in my mind. How is such Almighty who has fulfilled all my wishes?

Therefore I will always sacrifice myself upon the Guru whose praises are such.

Guru JI says, listen Saints you all shall also adopt love for the Guru’s sermons.

The true name is my only support.

In such fortunate house five hymn’s instruments is being played.

Almighty has adopted His powers in such house therefore in such fortunate house (body or true congregation) the hymns are being sung.
ਪੰਚ ਟੁਂਕ ਟੁਂ ਦੀਮਾਂ ਵੀਦੇ ; ਵਾਲੁ ਵੀਂਟਵਣ ਭਾਵਿਖਾ ॥ (917-12, ਮਨਬਲਤੀ, ਮੱਧ 3)

Such one has controlled all the five demons (lust, anger, greed, attachment & ego) on your (Almighty) faith and then the death which is painful is also defeated.

ਪੁਨਿ ਵਲਸ਼ ਭਾਵਿਖਾ , ਟੁਂ ਮਿਲ ਵਧਿ ;
ਸਾਨ ਸਨਮ ਜਾਣੇ ਦੇ ਕਾਣੇ ॥ (917-13, ਮਨਬਲਤੀ, ਮੱਧ 3)

The ones who have obtained good deeds from the beginning; Dear Almighty, those are the ones who attached with your name.

ਵਾਨੇ ਲਫ਼ਾਨ , ਉਚ ਸ੍ਰੋਤ ਦੇਵਾਂ ;
ਵਿਨਦਿ ਮਿਲ ਭਾਵ ਦੇਵਾਂ ਲਿਹੇ ॥ਦੇਵ ॥ (917-13, ਮਨਬਲਤੀ, ਮੱਧ 3)

Guru Ji says that such ones has obtained happiness in their Antahkaran, in this manner their mind is tuned to hymns (shabad) and sings the songs related to you (Almighty).

ਅਲੰਧੇ ਸਤਿਦੁਆਂ ਕੰਢਾਣੀਵੇ ; (ਐਲਡੂ ਬੇਲੋ, ਅਲੰਧੇ ਰਾਹੀ ਬੇਲੋਵੇ)
ਸੰਗਲ ਭਾਵੀਖਾ ਤੂੰਤੇ ॥ (922-17, ਮਨਬਲਤੀ, ਮੱਧ 3)

Dear fortunate ones, listen to this hymn by the name of Anand (Bliss) which will fulfil all your wishes.

ਪਾਤਰਵਾਲੁ ਵਾਡਣ ਦਾਖਾਣ ; ਹੀਛਵੇ ਸੰਗਲ ਧੀਰੇਵੇ ॥ (922-17, ਮਨਬਲਤੀ, ਮੱਧ 3)

Those who have listened they have attained the Almighty who is capable of all and all their worries has been vanished.

ਟੁਂਦ ਵੇਗ ਸੰਦਗਤ ਹੀਛਵੇ ; ਸੁਕੀ ਸਿਰੀ ਗਰਵਹੀ ॥ (922-18, ਮਨਬਲਤੀ, ਮੱਧ 3)

Those who have listened to this true hymn their pains, desease and all types of fever (Aadhi, Biadhi & Uphadhi) is vanished.

ਐਲੰਧਿ ਸਨਮ ਕਲਦੇ ਸਾਲੇ ; ਪੂਰੇ ਗੁਚ ਦੇ ਸਣੀ ॥ (922-18, ਮਨਬਲਤੀ, ਮੱਧ 3)

The saints who are the beloved mate is filled with love, I have discovred the praise of the Anand hymn from a perfect Guru

ਸੰਨਦੇ ਯੂਹਿਤਾ , ਬਰਗਵਾ ਪੰਛਿਰਾ ;
ਮਿਨਾਚਾਰਵੇ ਵਾਹਕ ਹੀਛਵੇ ॥ (922-18, ਮਨਬਲਤੀ, ਮੱਧ 3)

The ones who listen becomes purest (Punieet = 3xPevither) and the one who utters becomes pure thereafter through this hymn the supreme form is known to be omnipresent.
Guru Ji says that those who have attached themselves with Guru’s feet in humbleness, within their tenth door (Dasam Duar) uninterruptible Almighty’s name utterance hymns (sound) has manifested.

Mundaavanee, Fifth Mahl:

Upon this Plate, three things have been placed: Truth, Contentment and Contemplation.

The Ambrosial Nectar of the Naam, the Name of our Lord and Master, has been placed upon it as well; it is the Support of all.

One who eats it and enjoys it shall be saved.

This thing can never be forsaken; keep this always and forever in your mind.

The dark world-ocean is crossed over, by grasping the Feet of the Lord; O Nanak, it is all the extension of God. ||1||

Shalok, Fifth Mahl:

I have not appreciated what You have done for me, Lord; only You can make me worthy.
I am unworthy - I have no worth or virtues at all. You have taken pity on me.

You took pity on me, and blessed me with Your Mercy, and I have met the True Guru, my Friend.

O Nanak, if I am blessed with the Naam, I live, and my body and mind blossom forth. ||1||

Pauree:

Where You are, Almighty, there is no one else.

There, in the fire of the mother's womb, You protected us.

Hearing Your Name, the Messenger of Death runs away.

The terrifying, treacherous, impassible worldly ocean is crossed over, through the Guru’s Shabads (Gurbani).

Those who feel thirst for You, take in Your Ambrosial Nectar.

This is the only act of goodness in this Dark Age of Kal-yug, to sing the Praises of Almighty of the life form within the Universe.
He is Merciful to all; He sustains us with each and every breath.

Those who come to You with love and faith are never turned away empty-handed.

Shalok, Fifth Mahl:

Deep within yourself, worship the Guru in adoration, and with your tongue, chant the Guru's Name.

Let your eyes behold the True Guru, and let your ears hear the Guru's Name.

Attuned to the True Guru, you shall receive a place of honor in the Court of Almighty.

Says Guru Nanak, this treasure is bestowed on those who are blessed with His Mercy.

In the midst of the world, they are known as the most pious - they are rare indeed.

Fifth Mahl:

O Savior Lord, save us and take us across.

Falling at the feet of the Guru, our works are embellished with perfection.

You have become kind, merciful and compassionate; we do not forget You from our minds.
In the Saadh Sangat, the Company of the Holy, we are carried across the terrifying world-ocean.

In an instant, You have destroyed the faithless cynics and slanderous enemies.

That Lord and Master is my Anchor and Support; Guru Nanak says, hold firm in your mind.

Remembering Him in meditation, happiness comes, and all sorrows and pains simply vanish. ||2||
Sorath, Fifth Mahala:

Guru’s Shabad is my Saving Grace.

It is a guardian posted on all four sides around me.

My mind is attached to the Almighty’s Name.

The Messenger of Death has run away in shame. ||1||

Dear Almighty, You are my Giver of peace.

The Perfect Lord, the Architect of Destiny, has shattered my bonds, and made my mind immaculately pure. ||Pause||

Guru Nanak says, God is eternal and imperishable.

Service to Him shall never go unrewarded.

Your slaves are in bliss;

chanting and meditating, their desires are fulfilled. ||2||4||68||
Bilaaval, Fifth Mahala:

The hot wind does not even touch one who is under the Protection of the Supreme Almighty.

On all four sides I am surrounded by Almighty's Circle of Protection; pain does not afflict me, O Siblings of Destiny. ||1||

I have met the Perfect True Guru, who has made this arrangement.

He has given me the medicine of Almighty's Name, and I enshrine love for the One Lord. ||1||Pause||

The Protector Almighty has saved me, and eradicated all my sickness.

Says Guru Nanak, Almighty has showered me with His Mercy; He has become my help and support. ||2||15||79||
Prologue: Guru Arjan Dev Ji utters the greatness of Almighty’s Name through an incident which took place during Ajamal’s death. Ajamal was breathing his last breaths and the angels of death came to seize him based on his committed sins during lifetime. All of a sudden when Ajamal recited Almighty’s Name he was rescued by Almighty’s angels. The death angels were very upset and they put down the weapons before the Righteous King (Dharamraj) and narrate the incident. After listening the Righteous King (Dharamraj) warned the angels of death; 

Wherever one chants Almighty’s name with focused mind and wherever there are gatherings where Almighty’s Praises is sung continuously,

Within my mind, I think thoughts of Your Praise and strive by rising early, and making the effort. 

Dear Almighty, my Friend, please bless Guru Nanak with the will-power to sing Your Praises.
Prologue: Once at Kartarpur during the afternoon Guru Nanak Dev Ji was resting while Bhai Lehna Ji (Guru Angad Dev Ji) was massaging Guruji’s feet, suddenly Bhai Lehna ji saw blood from new scratches manifested while Guruji was still on the bed. Upon asking, Guruji said that a Sheppard is walking along with his sheeps within tornful bushes while reciting this Sohila hymn in full concentration therefore whatever torns that were to hit him are all hitting Guruji as Guruji protects the person who read this Sohila hymn. Therefore Guruji instructed Sikhs to read Sohila just before going to sleep.

During Guru Arjun Dev ji’s time a Businessman Sikh requested for his personal and goods protection during his outstation business trips, Guruji added another hymn of Guru Ram Das Ji and one of his own and told the Sikh to read before going to sleep every night.

There is only one Almighty without duality (Eak), life within the entire creation (Ongkaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad) means the Almighty who is the life form of all is obtainable only with the Guru’s grace.

In the true congregation form of house where the Creator’s (Almighty) praises are uttered and contemplated.

In true congregation house sing the praises hymns of Almighty and remember the Creator Almighty. ||1||

Sing the praises of the Fearless Almighty.

I sacrifice myself upon such praises which bring eternal happiness. ||1||Pause||

When Almighty is remembered everytime only then the bestower Almighty is seen. In other words, Almighty will grace with His sight.
 Almighty’s gifts are beyond valuation; how can ever one know the end of such Almighty. ||2||

The death has been pre-determined, therefore join the true congregation and sing Almighty’s praises while renouncing worldly material.

Dear friends, give me your blessings, so that I meet my true master (Almighty) ||3||

The invitation of death is distributed to all and such invitations are received by people every day.

Remember Almighty who invites, Guruji says such that the Almighty may bless such a day of self-realisation. ||4||1||

Guru Nanak Dev Ji the first Guru utters in Raag Aasaa

There are six shastras representing schools of philosophy (Sankh, Niaye, Visesak, Mimasa, Petanjal & Vedanth) with the six composers (Kepal, Kanbuk, Gotam, Jemani, Sessh & Viaas), and six sets of teachings.

However Almighty alone is the Guru (Teacher) of all teachers, who has been defined differently by scholars but all forms reflect Almighty himself. ||1||

Dear brother, in the house of the true congregation where creator’s (Almighty) praises are uttered.

Keep yourself (being) in such a house; where you (being) shall obtain honour. ||1||Pause||

Sri Guru Granth Sahib Ji Academy

Nitnem Senthia Pothi - Karten Sohila
Guruji explains why there are many different believes when Almighty is one. One Visaa is equivalent to 15 eye flickers, 15 Visaa equals to 1 Chesa, 30 Chesa equals 1 Pal, 60 Pal equals 1 Gheri, 8 Gheri equals 1 Pehar (3hours), 8 Pehar equals to 1 day & night, there are 15 Thith, 12 Mah (month) and 6 seasons in a year;

The Sun remains the same through all the 6 seasons in a year.

Guruji says in the same manner the creator (Almighty) is one; the costume, love and believes are different. ||2||2||

Guru Nanak Dev Ji the first Guru utters in Raag Dhanaasaree

(Prologue: Guru Nanak Dev Ji once went to Jaganath during which the Arti (devotion) wads being performed. All the Pandits enquired why Guruji did not join to perform Arti before the Almighty at the temple, Guruji then said through the following hymn that I perform Arti before Almighty in a manner that the Arti is performed all the time.

The sky is the plate in which the sun and the moon are the lamps. The stars and their orbs are the studded pearls.

The fragrance of sandalwood in the air is the incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You (Almighty), Dear life form of all. ||1||

How can one perform your devotion? Dear Almighty, the vanisher of birth and death, such is your devotion.

The limitless hymns are heard consistently with the sound of musical instruments. ||1||Pause||
In your universal form you have thousands of eyes, and in your formless form you have no eyes; in your universal form you have thousands of physical form, and in your formless form you have no particular form.

In your universal form you have thousands of feet and in your formless form you have no feet. In your universal form you have thousands of noses and in you formless form you have no nose. My intellect is fascinated by your amazing reality.

Almighty, your existence as the form of life is within all and you are the life of all.

By this Illumination, that Light is radiant within all.

On acceptance of Guru’s teaching in Antahkaran, the light of knowledge illuminates within.

The devotion which pleases Almighty is the most supreme devotion.

The lotus feet dust of Almighty is the form honey in which mind form of bee is attracted; entirely during the day and night I thirst for such dust of Almighty’s feet.

Guruji prays, be merciful upon me and bless me with such water; by which my mind is permanently attached with your (Almighty) name.
गुरु राम दास जी दे घर। ॥ (13-८)
Guru Ram Das Ji the fourth Guru utters in Raag Gauree Purbee

वारीं वेंचैं रामां वधि डीकी; भिंश आपू वंकल वंडः वे ॥ (13-८, गुरु राम दास, मं ४)
The body form of village is fully occupied by lust and anger, upon meeting the Guru all desires are vanished.

युवविधि लिपड़ लिये, गुरु पारिक्ष; मिरण उखल लिखि भंडल भंडः वे ॥ (13-५, गुरु राम दास, मं ॥)
Based on pre-ordained destiny, I have met with the Guru; my mind’s concentration is focused on Almighty’s love. ||

वावि मापू अम्लूली; पुरू रघा वे ॥ (13-५, गुरु राम दास, मं ॥)
Folding of hands where palms are pressed together; this is an act of great merit.

वावि केंद्रिल; पुरू रघा वे ॥ (13-१०, गुरु राम दास, मं ॥)
Bow down before Him in a posture which involves eight body parts (2 feet, 2 hands, 1 chest, 1 forehead, 1 mind and 1 speech) touching the ground; this is an act of great merit. ||Pause||

माबजा उत्ति दम, माबू ठ नठिका; उदित अंधिव, उदिते वंडः वे ॥ (13-१०, गुरु राम दास, मं ॥)
The manmukh (the one who adopts the mind as the leader) is ignorant about the taste of Almighty’s name; within them the thorn of egotism exists.

निधु निधु चलिय चूहे द्रुष्य पाथिर; सममलू मरदित मिटि केंद्र वे ॥ (13-११, गुरु राम दास, मं ॥)
Upon observing Almighty’s beloved walk in bliss, they (mammukh) are hurt by the egotism thorn which pierces them; during death they have to suffer as the Messenger of Death smashes his club against their heads. ||

जितत, जित जित लाभ महते; द्रष्ट तत्तम भजत, चढ़ वंडः वे ॥ (13-११, गुरु राम दास, मं ॥)
The Almighty’s servants stay immersed in Almighty’s name who is life within all; the pains of birth and death is vanished.
The ones who obtain the eternal universal protector Almighty; their praises are throughout all the worlds and sphere. ||3||

(Guruji demonstrates the method of prayer) I am your (Almighty) poor and humble servant; protect me from the worldly ocean and keep me in your sanctuary as you are the greatest among the greatest.

Guruji says that Dear Master, this servant’s physical body support is only your name and with your name alone my mind has adopted happiness. ||4||

Guru Arjun Dev Ji the fifth Guru utters in Raag Gauree Purbee

Through speech utter humbly, through ears listen to Almighty’s praises; and with body serve the saints as this life time is the opportunity to earn.

Through the earning of good deeds and recitation of Almighty’s name in this world; the stay in the next world shall be in happiness. ||1||

The life time (age) is reducing by days and nights. Dear Mind, meet the Guru to resolve all your matters within this life time. ||1||Pause||

This world is filled with desire and doubts; only the one with ultimate knowledge (Brahm Giani) has managed to swim across.
Only those who are awakened from the sleep of attachment and given the essence of His Name by the Almighty know the unuttered reality of Almighty. ||2||

Purchase only that for which you have come into the world and through the Guru purchase Almighty’s name and reside it within your mind.

The own-self (the real-self, Atma) form shall be attained naturally with happiness; and there shall be no participation in the reincarnation cycle. ||3||

Dear Knower within all, the bestower of all; please grant my mind’s faithful wish.

Guruji says that I as a servant ask for this happiness; let me be the dust of the feet of the Saints. In other words, never separate me from the true congregation. ||4||

Selok:

The Air is great (Guru) as all the life-forces (Pran) is supported by air, air is the teacher (Guru) as through air the speech is created by which Guru’s hymn travels, water is the universal father as through water the entire universe is created and earth is the universal mother who carries everyone over it just like a mother who carries around her child.

The male caretaker (Daya—who takes care and play around with a child) who stays along the whole day playing with a child, the female caretaker (Dayi) who feeds and put a child to sleep in the absence of the mother, in the same manner day time is the male caretaker who encourages jeev to play around performing worldly duties and night is the female caretaker who puts everyone to sleep. The entire universe form of child is being playing around and being watched closely.
The good deeds form of goodness and evil deeds form of badness is then contemplated before the righteous king (Dharamraj) by appointing the day and night (Chiter Gupt) as the witness who reads out all the deeds perform during the lifetime.

What is near and whatever is far depend on the fruits (returns) of the individual deeds, some are honoured by the righteous king (Dharamraj) and some are dishonoured however based on deeds (karma) the reincarnation cycle never ends.

The one who concentrated on Almighty’s name means remembered Almighty’s name also meditated and strived desirelessly (Niskaam) service in this life time.

Guruji says that those are glorified and with their discourses incalculable amount of people is released from the worldly attachments means the remembrance of Almighty’s name is the most superior compare to all other practices.

Guruji begin Japji sahib with the greatness of Almighty’ name and ended with the notation of the Almighty’s name greatness.