

**ਜਪੁਜੀ ਸਾਹਿਬ**  
**Japji Sahib**

Gurmukhi with Transliteration  
&  
Synopsis of four different English Translations



<b>ਜਪੁਜੀ ਸਾਹਿਬ</b> <b>Japji Sahib</b>	jap ji sahib	repeated recitation in meditation individual soul, life form, being “the infinite light of here and now” (sa = light, infinity, beginning. hib = here and now.)		
(mool mantra) removes fate and changes destiny to prosperity.				
ੴ Ik Onkār	God is only one.	He is one.	One universal creator God.	There is One Reality, the Unmanifest-Manifested.
ਸਤਿ ਨਾਮੁ Sat nām	His name is true.	The supreme truth.	The name is truth.	Ever-existent, He is Naam (Conscious Spirit).
ਕਰਤਾ ਪੁਰਖੁ Kartā purakh	He is the creator.	He is the creator.	Creative being personified.	The Creator, pervading all.
ਨਿਰਭਉ ਨਿਰਵੈਰੁ Nirbhau Nirvair	He is without fear, He is inimical to none.	Beyond fear, beyond rancour.	No fear, no hatred.	Without fear, without enmity.
ਅਕਾਲ ਮੂਰਤਿ Akāl mūrat	He never dies.	He is the timeless form.	Image of the undying.	The Timeless.
ਅਜੂਨੀ ਸੈਭੰ Ajūnī Saibhang	He is beyond births and deaths. He is self-illuminated.	Never born. Self-creating.	Beyond birth. Self-existent.	The Unborn and the Self-existent, complete within Itself.
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ Gur parsād.	He is realised by the kindness of the true Guru.	He is attained by the Guru's grace.	By Guru's grace.	Through the favour of His true servant, the Guru, He may be realised.
ਜਪੁ ॥ Jap.	Repeat His name.		Chant and meditate.	
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ Ād sach jugād sach.	He was true in the beginning. He was true when the ages commenced and has ever been true.	He was true before the ages and as time ran its course.	True in the primal beginning. True throughout the ages.	He was when there was nothing, He was before all ages began,
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥ Hai bhī sach Nānak hosī bhī sach.   1	He is also true now. Nanak says, that He will be certainly true in the future.	Nanak says, now He is truth eternal, and forever will He be.	True here and now. O Nanak, forever and ever true.	He exists now, O Nanak, and shall exist forevermore.
(1) gives knowledge and extasy of god. an antidot to depression.				
ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ Sochai soch na hovaī je sochī lakh vār.	Mortal cannot comprehend God by pondering over Him for lacs of times.	We cannot comprehend Him though we think a million times.	By thinking, He cannot be reduced to thought, even by thinking hundreds of thousands of times.	ne cannot comprehend Him through reason, even if one reasoned for ages.
ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ Chupai chup na hovaī je lāe rahā liv tār.	Mortal may remain silent and absorbed in the meditation of God and His love, yet peace of mind will not be achieved.	Nor quiet the mind by silence, however long we sit.	By remaining silent, inner silence is not obtained, even by remaining lovingly absorbed deep within.	One cannot achieve inner peace by outward silence, not though one sat dumb for ages.
ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ Bhukhiā bhukh na utrī je bannā purīā bhār.	Yearning of hungry mortal will never end by keeping fasts or by collecting loads of worlds riches.	Nor a mountain of bread appease the hunger of the soul.	The hunger of the hungry is not appeased, even by piling up loads of worldly goods.	One cannot buy contentment with all the riches of the world,

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ Sahas siānpā lakh hohi ta ik na chalai nāl.	Mortal may possess lacs of clever thoughts or biggest wisdom, yet not even one wise thought will accompany him to the next world.	Nor one hundred thousand feats of mind achieve unity with Him.	Hundreds of thousands of clever tricks, but not even one of them will go along with you in the end.	Nor reach Him with all mental ingenuity.
ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ Kiv sachiārā hoīai kiv kūṛṛṛai tutai pāl.	How can the mortal become true? How can the barrier of falsehood be smashed?	How can truth be attained and the veil of falsehood torn?	So how can you become truthful? And how can the veil of illusion be torn away?	How may one know the truth and break through the cloud of falsehood?
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧॥ Hukam rajāī chalnā Nānak likhiā nāl.   1	Nanak replies, that this can be achieved by obeying the preordained command and will of God, recorded for the man.	Nanak says, by submission to the divine order which is preordained.	O Nanak, it is written that you shall obey the hukam of His command, and walk in the way of His will.	There is a way, O Nanak, to make His will our own, His will which is already wrought in our existence.
(2) imparts patience and stability.				
ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ Hukmī hovan ākār hukam na kahiā jāī.	By God's command, which cannot be defined, bodies are formed.	By divine order all form was created, but His order cannot be described.	By His command, bodies are created, His command cannot be described.	All things are manifestations of His will, but His will is beyond description.
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ Hukmī hovan jīa hukam milai vadiāī.	By God's command lives are infused and honour is gained.	Divine order has created all life, and by it all greatness bestowed.	By His command, souls come into being, by His command, glory and greatness are obtained.	By His will is matter quickened into life, by His will is greatness obtained.
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ Hukmī utam nīch hukam likh dukh sukh pāīaih.	By His command the mortals are made high or low and they suffer pain or get joy in accordance with His written command.	By divine order are some high and some low, and pain and pleasure granted.	By His command, some are high and some are low, by His written command, pain and pleasure are obtained.	By His will some are born high and others low, by His will are men's joys and sorrows ordained.
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ Iknā hukmī bakhsīs ik hukmī sadā bhavāīaih.	Some get boons through His command, while others always wander in transmigration by His order.	By His order do some attain salvation, or endlessly wander through cycles of death and birth.	Some, by His command, are blessed and forgiven, others, by His command, wander aimlessly forever.	By His will the pious obtain salvation, by His will the impious wander in endless transmigration.
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥ Hukmai andar sabh ko bāhar hukam na koe.	Everybody and everything is controlled by His command, which none can escape.	All are subject to His order, none is beyond His reach.	Everyone is subject to His command, no one is beyond His command.	All exist under His will, and nothing stands outside.
ਨਾਨਕੁ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥ ੨॥ Nānak hukmai je bujhai ta haumai kahai na koe.   2	Nanak says, that if the mortal were to realise the Lord's command, they would never entertain egotism.	Nanak says, he who understands His order becomes freed from his self.	O Nanak, one who understands His command, does not speak in ego.	One attuned with His will, O Nanak, is wholly freed from ego.
(3) turns insufficiency into sufficiency, depression into elevation, and low self-esteem into self-confidence.				
ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ Gāvai ko tān hovai kisai tān.	Who has power to sing and define God's power?	Those who know power will sing of His might.	Some sing of His power, who has that power?	Some sing of His greatness, but only according to the power bestowed upon them.
ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥ Gāvai ko dāt jānai nīsān.	Who can sing and describe the boons, the marks of grace of God?	Knowing charity, some sing of His bounty as the sign.	Some sing of His gifts, and know His sign and insignia.	Some sing of His bounties, taking them as His signs.

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ Gāvai ko gun vadiāiā chār.	Who can sing the virtues and excellences of God?	Some sing of His virtues and His greatness.	Some sing of His glorious virtues, greatness and beauty.	(Some sing of His greatness.)
ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ Gāvai ko vidiā vikham vīchār.	Who can sing and describe the most difficult knowledge of God?	Some sing of His knowledge, when scholarship is their bent.	Some sing of knowledge obtained of Him, through difficult philosophical studies.	Some sing of Him as incomprehensible.
ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ Gāvai ko sāj kare tan kheh.	Who can sing God, who forms the body and then reduces it to dust?	Some sing that He creates the body and turns it back to dust.	Some sing that He fashions the body, and then again reduces it to dust.	Some sing of Him, as transmitting dust into life, and life into dust again.
ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ Gāvai ko jīa lai fir deh.	Who can sing God, who takes away life and again infuses it?	Some sing that the life He takes will again be reborn.	Some sing that He takes life away, and then again restores it.	Creator and destroyer, the giver of life and its withdrawer.
ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ Gāvai ko jāpai disai dūr.	Who can sing God, who seems to be far away?	Some sing that He is far, far away.	Some sing that He seems so very far away.	Some sing of Him as the most remote.
ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ Gāvai ko vekhai hādrā hadūr.	Who can sing God, who sees all just face to face?	Some sing that He sees all and is everywhere.	Some sing that He watches over us, face to face, ever-present.	Some sing of Him as the nearest.
ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ Kathnā kathī n āvai tot.	There is no dearth of persons who give discourses about God.	There is no end to His attributes.	There is no shortage of those who preach and teach.	There is no end to His description.
ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ Kath kath kathī koṭī kot kot.	Millions of describers give millions of discourses about God.	Though a million describe Him in a million ways.	Millions upon millions offer millions of sermons and stories.	Countless have tried to describe Him, but He still stands beyond all description.
ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ Dedā de laide thak pāeh.	God, the giver, constantly gives his gifts, and recipients become tired of receiving the same.	The giver gives eternally, though the receiver tires of receiving.	The great giver keeps on giving, while those who receive grow weary of receiving.	His recipients may tire, but His bounty is untiring.
ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥ Jugā jugantar khāhī khāeh.	Throughout all the ages, all have been eating provisions.	Since the beginning of time have they subsisted on His endless bounty.	Throughout the ages, consumers consume.	Ages upon ages, man has fed upon it.
ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ Hukmī hukam chalāe rāhu.	God causes others to follow the path, chalked out under His command.	He is the ordainer and by His order does the universe turn.	The commander, by His command, leads us to walk on the path.	His will directs the world.
ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥ Nānak vigsai veparvāhu.   3	Nanak says, that God, who is carefree, is always merry.	Nanak says, He is without a care, endlessly blissful.	O Nanak, He blossoms forth, carefree and untroubled.	And yet, O Nanak, He dwells beyond concern or care.
(4) breaks through the trap of feeling poor without means.				
ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ Sāchā sāhib sāch nāe bhākhiā bhāo apār.	God as well as His name is true, and those who repeat His name with sincere affection are true.	The Lord is truth. Truth is His name. His praises are sung in endless ways.	True is the master, true is His name - speak it with infinite love.	True is the Lord, true His holy word, His love has been described as infinite.
ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ Ākheh mangeh deh deh dāt kare dātār.	People beg in prayers that He may bestow gifts on them, and God fulfils this according to their devotion.	Even while praising they ask for more and more, and the Lord keeps on giving.	People beg and pray "give to us, give to us", and the great giver gives His gifts.	Men pray to Him for gifts, which He grants untiringly.
ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ Fer ke agai rakhīai jit disai darbār.	What should be offered to God, so that His court may be seen?	Then what offering can we make to gain a glimpse of His court?	So what offering can we place before Him, by which we might see the darbaar of His court?	When all is His, what can we offer at His feet?

ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ Muhau ke bolan bolīai jit sun dhare piār.	What language should be uttered by the mouth, so that He may bestow His love on us after hearing it?	And what language shall we speak to endear us to Him?	What words can we speak to evoke His love?	What can we say to win His love?
ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ Amrit velā sach nāo vadiāi vīchār.	Satguru says, that one must utter the true name in the early ambrosial morning and must ponder over His greatness.	Nanak says, remember the true name and meditate on its glory in the ambrosial hour.	In the amrit vaylaa, the ambrosial hours before dawn, chant the true name, and contemplate His glorious greatness.	At the ambrosial hour of the early dawn, be you in communion with the divine word and meditate on His glory.
ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ Karmī āvai kapṛā nadrī mokh duār.	Mortal obtains human body as a result of good deeds but he reaches the gate of salvation with God's kind grace.	Through your actions you receive this body, and by His grace the door to salvation opens.	By the karma of past actions, the robe of this physical body is obtained. By His grace, the gate of liberation is found.	Our birth is the fruit of our actions, but salvation comes only from His grace.
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥ Nānak evai jāṇīai sabh āpe sachīār.   4	Nanak says, that one must realise that true God is all by Himself.	Nanak says, know then His truth, because He alone is everything.	O Nanak, know this well: the true one Himself is all.	O Nanak, know the True One as immanent in all.
(5) grants success when you have a sense of failure within yourself and do not feel up to a job.				
ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ Thāpiā na jāe kitā na hoe.	God has not been and cannot be established by anyone.	He cannot be installed in any temple, nor fashioned by any skill.	He cannot be established, He cannot be created.	He can neither be established nor created.
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ Āpe āp niranjan soe.	Pure God, unaffected by mammon, is all by Himself.	The faultless one exists unto Himself.	He Himself is immaculate and pure.	The formless One is limitless, complete in Himself.
ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ Jin seviā tin pāiā mān.	Those who serve God obtain honour.	Those who serve Him attain the glory.	Those who serve Him are honoured.	Those who worship Him are honoured.
ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ Nānak gāvīai gunī nidhān.	Nanak advises, sing God's praises, who is the treasure of excellence.	Nanak says, sing His praises, Lord of all attributes.	O Nanak, sing of the Lord, the treasure of excellence.	Nanak, ever sing of the treasure – house of all virtues.
ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ Gāvīai sunīai man rakhīai bhāo.	Sing the praises of God and keep love for Him in the heart.	Sing and hear only of Him, engrave Him in your heart.	Sing and listen and let your mind be filled with love.	Let us sing of Him and hold communion with the word, with hearts full of loving devotion.
ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ Dukh parhar sukh ghar lai jāe.	Then you will obtain joy in your mind and throw away your pain.	So banish sorrow and suffering, and make bliss your abode.	Your pain shall be sent far away, and peace shall come to your home.	For then shall all sorrows end and we be led joyously homeward.
ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ Gurmukh nādang gurmukh vedang gurmukh rahiā samāi.	Guru's words are divine, which infuse the knowledge of God, and by following the Guru's words, God, pervading everywhere, is realised.	The Guru's word is the sound of sounds, and the vedas too. The Lord abides in His words.	The Guru's word is the sound-current of the naad, the Guru's word is the wisdom of the vedas, the Guru's word is all-pervading.	The Master is the song eternal or word personified, He is the vedas, the scriptures, He is saturated with the divine.
ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥ Gur īsar gur gorakh barmā gur pārbatī māi.	Guru is Shiva, Vishnu, Brahma, Shiva's consort Paarvati, Vishnu's consort Lakshmi, and Brahma's consort Sarasvati.	The Guru is Shiva, the destroyer. The Guru is Vishnu, the sustainer. The Guru is Brahma, the creator. He is the trio of goddesses Paarvati, Lakshmi, and Sarasvati.	The Guru is Shiva, the Guru is Vishnu and Brahma, the Guru is Paarvati, Lakshmi, and Sarasvati.	He is Shiva, He is Vishnu, and He is Brahma, and their consorts Parvati, Lakshmi, and Saraswati also.
ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ Je hau jāṇā ākhā nāhī kahnā kathan na jāi.	If I were to know God, I cannot narrate Him, because He cannot be described in words.	However well I know Him, He cannot be described. He cannot be expressed by words.	Even knowing God, I cannot describe Him. He cannot be described in words.	The greatness of the Master, even if known, cannot be described with mortal eloquence.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ Gurā ik deh bujhāī.	Satguru has made clear one thing to me.	The Guru is the secret that solves the riddle.	The Guru has given me this one understanding.	My Master has taught me one thing.
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥ Sabhnā jīā kā ik dātā so mai visar na jāī.   5	There is only one giver for all the beings, whom I must not forget.	He is the benefactor of all. Let me never forget Him.	There is only the one, the giver of all souls. May I never forget Him.	He is the Lord of everything, Him I may never forget.
(6) dispels limitations, traps, or coercion.				
ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ Tirath nāvā je tis bhāvā vin bhāne ke nāe karī.	When God likes me, then this act of His grace is just like my taking bath at a place of pilgrimage, because bathing is useless, unless one pleases God.	If I have succeeded in attaining His pleasure, I have bathed in all the holy rivers. And if I fail to please Him, why should I bathe and adorn myself?	If I am pleasing to Him, then that is my pilgrimage and cleansing bath. Without pleasing Him, what good are ritual cleansings?	If I may only please Him, it is pilgrimage enough, if not, nothing – no rites or toils – avails.
ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥ Jēṭī sirath upāī vekhā vin karmā ke milai laī.	What do all the created beings, whom I behold, gain and get in the absence of good deeds?	In this whole created universe, nothing is attained without actions.	I gaze upon all the created beings. Without the karma of good actions, what are they given to receive?	Whichever way I look, I find that in His creation, none has won salvation without His grace – regardless of karmas.
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ Mat vich ratan javāhar māṅik je ik gur kī sikh sunī.	One will find in his mind gems, jewels and rubies, if he were to act upon and listen to the instructions of the Guru.	But he who listens to but one teaching of the Guru, his understanding becomes like a precious jewel.	Within the mind are gems, jewels and rubies, if you listen to the Guru's teachings, even once.	You can discover untold spiritual riches within yourself, if you but abide by the teachings of your Master.
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ Gurā ik deh bujhāī.	Satguru has made clear one thing to me.	The Guru is the secret that solves the riddle.	The Guru has given me this one understanding.	My Master has taught me one lesson.
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥ Sabhnā jīā kā ik dātā so mai visar na jāī.   6	There is only one giver for all the beings, whom I must not forget.	He is the benefactor of all. Let me never forget Him.	There is only the one, the giver of all souls. May I never forget Him.	He is the Lord of everything, may I never forget Him.
(7) if you suffer from greed for power, control and territory.				
ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥ Je jug chāre ārjā hor dasūnī hoe.	If the age of the mortal were to become equal to four ages and were to increase still further by ten times,	Were you to live through four ages, or even ten times more,	Even if you could live throughout the four ages, or even ten times more,	If one could extend one's life to four ages, nay make it ten times longer,
ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥ Navā khanda vich jāṅīai nālī chalai sabh koe.	If the mortal were to become known in the nine continents and all were to obey and follow him,	Were you known in all nine continents, and were you to gain universal following,	And even if you were known throughout the nine continents and followed by all,	If one were known throughout the nine planes of creation, and everyone therein followed him in respect,
ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥ Chāṅga nāo rakhāe kai jas kīrat jag le-e.	If he were to acquire good name, praise and fame in the world,	Were you to earn fame and praise from all of mankind,	With a good name and reputation, with praise and fame throughout the world –	If every creature praised him to the sky.
ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ Je tis nadar na āvēī ta vāt na puchhāi ke.	No one would care for such a person, if he does not obtain God's grace.	If you have not His grace, nothing will save you.	Still, if the Lord does not bless you with His glance of grace, then who cares? What is the use?	All this and more has no value if God's eye looked not kindly upon him.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥ Kīṭā andar kīṭ kar dosī dos dhare.	He would be treated as an ignominious and insignificant worm amongst worms and will be held as a sinner. Even the sinful person will condemn him.	You are like a lowliest worm, even the worst of sinners may point the finger at you.	Among worms, you would be considered a lowly worm, and even contemptible sinners would hold you in contempt.	Without His goodwill, he will be reckoned as the meanest worm amongst worms, and sinners shall charge him with sins.
ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥ Nānak nirgun gun kare gunvantiā gun de.	Nanak says, that God confers virtues on the non-virtuous and more virtues on the pious.	Nanak says, He makes the worthless worthy, and showers the gifted with more gifts.	O Nanak, God blesses the unworthy with virtue, and bestows virtue on the virtuous.	O Nanak, He bestows virtues on those who have none, and adds to the store of the virtuous.
ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥ ੨॥ Tehā koe na sujheī je tis gun koe kare.   7	There is none who can show any goodness to God.	None but God can bestow such excellence.	No one can even imagine anyone who can bestow virtue upon Him.	But there is naught that can bestow aught upon Him.
(8) gives power to be a sage.				
ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ Suniai sidh pīr sur nāth.	Mortal becomes a perfect saint, a religious guide, a spiritual leader, and a great yogi by hearing the name of God.	Through listening occult powers and saintliness are gained.	Listening – the siddhas, the spiritual teachers, the heroic warriors, the yogic masters.	By communion with the word one can attain the status of a siddha, a pir, a sura, or a nath.
ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ Suniai dharat dhaval ākās.	Reality of earth, and the bull supporting it, and of heaven becomes known by hearing the name of God.	Heaven and earth are made stable.	Listening – the earth, its support, and the akaashic ethers.	By communion with the word, one can understand the mysteries of the earth, the supporting bull and the heavens.
ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ Suniai dīp loa pātāl.	Knowledge of the world, continents, and nether regions is gained by the mortal by hearing the name of God.	And the world and lower worlds revolve.	Listening – the oceans, the lands of the world, and the nether regions of the underworld.	By communion with the word, the earthly regions, the heavenly plateaux and the nether worlds stand revealed.
ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ Suniai poeh na sakai kāl.	Death cannot touch and come near the mortal by hearing the name of God.	Through listening death does not touch.	Listening – death cannot even touch you.	By communion with the word, we can escape unscathed through the portals of death.
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ Nānak bhagtā sadā vigās.	Nanak says, that saints always remain blissful.	Nanak says, through listening devotees attain bliss.	O Nanak, the devotees are forever in bliss.	O Nanak, His devotees live in perpetual ecstasy.
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥ Suniai dūkh pāp kā nās.   8	Diseases and sins are destroyed by hearing the name of God.	And sin and sorrow are destroyed.	Listening – pain and sin are erased.	For the word washes away all sin and sorrow.
(9) gives expansion.				
ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ Suniai īsar barmā ind.	The status and power of Shiva, god of death, of Brahma, god of creation, and of Indra, god of rain, are obtained by hearing the name of God.	Through listening Vishnu, Brahma and Indra came into being.	Listening – Shiva, Brahma and Indra.	By communion with the word, one can attain the powers of Shiva, Brahma and Indra.
ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥ Suniai mukh sālāhan mand.	Even a sinner begins uttering praises of God, after listening the name of God.	The most sinful will sing his praises.	Listening – even foul-mouthed people praise Him.	By communion with the word, one can win esteem from all irrespective of one's past.
ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ Suniai jog jugat tan bhed.	By hearing the name of God, the method of realising Him and the secrets of human body become known.	And the secrets of yoga and the mysteries of the body are revealed.	Listening – the technology of yoga and the secrets of the body.	By communion with the word, one can have yogic insight with the mysteries of life and self all revealed.
ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ Suniai sāsāt simriti ved.	Knowledge of the four religious books, the six schools of philosophy, and the twenty-four ceremonial treaties is attained by hearing the name of God.	Through listening all the scriptures and teachings are known.	Listening – the shaastras, the simritees and the vedas.	By communion with the word, one can acquire the true import of the sastras, smritis and vedas.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ Nānak bhagtā sadā vigās.	Nanak says, that saints always remain blissful.	Nanak says, through listening devotees attain bliss.	O Nanak, the devotees are forever in bliss.	O Nanak, His devotees live in perpetual ecstasy.
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥ Suniai dūkh pāp kā nās.   9	Diseases and sins are destroyed by hearing the name of God.	And sin and sorrow are destroyed.	Listening – pain and sin are erased.	For the word washes away all sin and sorrow.
(10) grants grace.				
ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ Suniai sat santokh giān.	Truthfulness, contentment, and divine knowledge are obtained by hearing the name of God.	Through listening all truth and contentment are attained.	Listening – truth, contentment and spiritual wisdom.	By communion with the word, one becomes the abode of truth, contentment and true knowledge.
ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ Suniai athsath kā isnān.	Spiritual benefit of the bath at sixty-eight holy places is obtained by hearing the name of God.	And the virtue of bathing at the sixty-eight holy places is gained.	Listening – take your cleansing bath at the sixty-eight places of pilgrimage.	By communion with the word, one gets the fruit of ablution at sixty-eight pilgrimage.
ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ Suniai parh parh pāveh mān.	One gets honours by hearing and reading again and again the name of God.	And through listening again and again honour is earned.	Listening – reading and reciting, honour is obtained.	By communion with the word, one wins the honour of the learned.
ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ Suniai lāgai sahej dhiān.	One is absorbed in the meditation of God easily by hearing the name of God.	Through listening spontaneous meditation happens.	Listening – intuitively grasp the essence of meditation.	By communion with the word, one attains the state of sahaj.
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ Nānak bhagtā sadā vigās.	Nanak says, that saints always remain blissful.	Nanak says, through listening devotees attain bliss.	O Nanak, the devotees are forever in bliss.	O Nanak, His devotees live in perpetual ecstasy.
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥ Suniai dūkh pāp kā nās.   10	Diseases and sins are destroyed by hearing the name of God.	And sin and sorrow are destroyed.	Listening – pain and sin are erased.	For the word washes away all sin and sorrow.
(11) gives virtues.				
ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ Suniai sarā gunā ke gāh.	One dives deep into the ocean of virtues by hearing the name of God.	Through listening the highest virtues are acquired.	Listening – dive deep into the ocean of virtue.	By communion with the word, one becomes the abode of all virtues.
ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ Suniai sekh pīr pātisāh.	Mortal becomes a scholar, a spiritual guide, and an emperor by hearing the name of God.	Sage, saint, and king come into being.	Listening – the shaykhs, religious scholars, spiritual teachers and emperors.	By communion with the word, one becomes a sheikh, a pir, and a true spiritual king.
ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ Suniai andhe pāveh rāhu.	The blind sees the way by hearing the name of God.	And the blind find the path.	Listening – even the blind find the path.	By communion with the word, the spiritually blind find their way to realisation.
ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ Suniai hāth hovai asgāhu.	Unfathomable Lord becomes fathomable by hearing the name of God.	Through listening the fathomless is fathomed.	Listening – the unreachable comes within your grasp.	By communion with the word, one crosses beyond the limitless ocean of illusionary matter.
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ Nānak bhagtā sadā vigās.	Nanak says, that saints always remain blissful.	Nanak says, through listening devotees attain bliss.	O Nanak, the devotees are forever in bliss.	O Nanak, His devotees live in perpetual ecstasy.
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥ Suniai dūkh pāp kā nās.   11	Diseases and sins are destroyed by hearing the name of God.	And sin and sorrow are destroyed.	Listening – pain and sin are erased.	For the word washes away all sin and sorrow.

(12) gives solidarity of self with self-respect and impressiveness.				
ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ Manne kī gat kahī na jāe.	The state of mind of the devotee who obeys the Lord cannot be described.	The state of contemplation cannot be expressed.	The state of the faithful cannot be described.	None can describe the condition of one who has made God's will his own.
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ Je ko kahai pichhai pachhutāe.	One trying to describe it will have to repent it afterwards.	Whoever attempts it will afterwards repent.	One who tries to describe this shall regret the attempt.	Whoever tries to do so, must realise his folly.
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ Kāgad kalam na likhanhār.	There is neither the paper and pen nor the writer,	There is no paper, no pen, no writer,	No paper, no pen, no scribe,	No supply of paper, pen, or scribe,
ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ Manne kā beh karan vīchār.	Who can sit and describe the state of the devotee who obeys God.	That can penetrate such a state.	Can record the state of the faithful.	Can ever describe the state of such a one.
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ Aisā nām niranjan hoe.	Such is the pure name of God, unaffected by maya.	The name of the flawless one is such.	Such is the name of the immaculate Lord.	O, great is the power of the word,
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥ Je ko mann jānai man koe.   12	One obeying God realises the bliss given by such obedience in his mind.	That only contemplating can know it.	Only one who has faith comes to know such a state of mind.	But few there be that know it.
(13) gives occult knowledge of infinity and intuition.				
ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ Mannai surat hovai man budh.	By obeying God, consciousness, divine knowledge, and understanding are acquired.	Through contemplation is remembrance born in mind and intellect.	The faithful have intuitive awareness and intelligence.	By practice of the word, one rises into universal consciousness and develops right understanding.
ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ Mannai sagal bhavan kī sudh.	Knowledge of all the spheres is acquired by obeying God.	And awareness of the universe acquired.	The faithful know about all worlds and realms.	By practice of the word, one develops clairvoyance and transvision of the whole creation.
ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ Mannai mueh chotā nā khāe.	Believer in God does not get blows of death on his face.	You cease to repent your words.	The faithful shall never be struck across the face.	By practice of the word, one is freed from sorrow and suffering.
ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ Mannai jam kai sāth na jāe.	One who obeys God will not be caught by the God of death.	And gain freedom from the God of death.	The faithful do not have to go with the messenger of death.	By practice of the word, one shall not go to Yama after his death.
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ Aisā nām niranjan hoe.	Such is the pure name of God, unaffected by maya.	The name of the flawless one is such.	Such is the name of the immaculate Lord.	O, great is the power of the word.
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥ Je ko mann jānai man koe.   13	One obeying God realises the bliss given by such obedience in his mind.	That only contemplating can know it.	Only one who has faith comes to know such a state of mind.	But few there be that know it.
(14) shows you your path, direction, and destiny in life.				
ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ Mannai mārag thāk na pāe.	One who obeys God will face no hindrance in his way.	Through contemplation the path is cleared of all obstacles.	The path of the faithful shall never be blocked.	By practice of the word, one speeds on to the higher spiritual planes unhindered.
ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ Mannai pat sio pargat jāe.	One who obeys God goes to next world with honour and fame.	And man departs with dignity and honour.	The faithful shall depart with honour and fame.	By practice of the word, one gets into the spiritual plane openly and honourably.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ Mannai mag na chalai panth.	One who obeys God is not misled and does not practise worldly rites and rituals.	One is saved from wandering astray.	The faithful do not follow empty religious rituals.	By practice of the word, one escapes the by-paths of Yama, the king of death.
ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ Mannai dharam setī sanbandh.	One who obeys God loves truth.	And connection to religion is established.	The faithful are firmly bound to the dharma.	By practice of the word, one gets in close touch with the truth.
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ Aisā nām niranjan hoe.	Such is the pure name of God, unaffected by maya.	The name of the flawless one is such.	Such is the name of the immaculate Lord.	O, great is the power of the word.
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥ Je ko mann jānai man koe.   14	One obeying God realises the bliss given by such obedience in his mind.	That only contemplating can know it.	Only one who has faith comes to know such a state of mind.	But few there be that know it.
(15) brings liberation.				
ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ Mannai pāveh mokh duār.	One who obeys God reaches the door of salvation.	Through contemplation alone the door to liberation is attained.	The faithful find the door of liberation.	By practice of the word, one finally attains salvation.
ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ Mannai parvārai sādhar.	One who obeys God reforms his family members.	And the family can be saved.	The faithful uplift and redeem their family and relations.	By practice of the word, one leads one's kith and kin as well to freedom.
ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ Mannai tarai tāre gur sikh.	One who obeys God swims across the world ocean and causes true disciples of the Guru to do so.	Through it, the Guru is delivered and helps his disciples across.	The faithful are saved and carried across with the sikhs of the Guru.	By practice of the word, one saves not only himself but when he becomes an adept, many others whom he guides.
ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ Mannai Nānak bhavēh na bhikh.	One who obeys God never has an occasion to beg.	They need no longer beg for alms.	The faithful, O Nanak, do not wander around begging.	By practice of the word, one freed from desires, escapes from the wheel of transmigration.
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ Aisā nām niranjan hoe.	Such is the pure name of God, unaffected by maya.	The name of the flawless one is such.	Such is the name of the immaculate Lord.	O, great is the power of the word.
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥ Je ko mann jānai man koe.   15	One obeying God realises the bliss given by such obedience in his mind.	That only contemplating can know it.	Only one who has faith comes to know such a state of mind.	But few there be that know it.
(16) gives knowledge of the structure of the universe.				
ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ Panch parvān panch pardhān.	Saints are supreme and are approved by God.	Five are the tests and the ministers.	The chosen ones, the self-elect, are accepted and approved.	The saint (or the word personified) is acceptable at His court and is the chief elect therein.
ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ Panche pāveh dargeh mān.	Saints gain honour in the court of God.	They gain shelter and respect at His door.	The chosen ones are honoured in the court of the Lord.	The saint is honoured even by kings.
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ Panche soeh dar rājān.	God's saints look beautiful in God's court.	They decorate the king's court.	The chosen ones look beautiful in the courts of kings.	The saint adorns the threshold of God.
ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ Panchā kā gur ek dhīān.	Saints concentrate their minds on the Guru alone.	Attention is the Guru of the five.	The chosen ones meditate single-mindedly on the Guru.	The saint lives by and meditates on the one word.

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥ Je ko kahai karai vīchār.	One may reflect on God and describe Him as much as possible,	Whatever you will say, consider well first,	No matter how much anyone tries to explain and describe them,	Whoever discusses and expounds the mystery of His creation,
ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥ Karte kai karnai nāhī sumār.	Yet the doings of God cannot be counted.	For the doings of the doer are impossible to assess.	The actions of the creator cannot be counted.	Realises that the works of the creator are beyond reckoning.
ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ Dhaul dharam dayā kā pūt.	The mythical bull, representing piety, is the outcome of the compassion of God.	Religion upholds the earth and is born out of compassion,	The mythical bull is dharma, the son of compassion,	Dharm or word born of His grace is the proverbial bull,
ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ Santokh thāp rakhīā jin sūt.	It holds the earth at its position with patience.	Establishes contentment and creates balance.	This is what patiently holds the earth in its place.	That is harmoniously sustaining the creation.
ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ Je ko bujhai hovai sachīār.	One will be called true if he realises this.	Whoever understands becomes the truth.	One who understands this becomes truthful.	Whosoever realises this verily knows the truth.
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ Dhavlai upar ketā bhār.	If he can know as to how much weight is placed on the supposed bull.	And knows the burden religion bears.	What a great load there is on the bull.	It is nothing but the word, that is carrying the crushing load of the entire creation.
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ Dhartī hor parai hor hor.	Beyond this earth there are many more and more earths.	There are many worlds and many more beyond them.	So many worlds beyond this world – so very many.	For were this earth upheld by a bull, that in turn must be supported by some other planet and that by another, and so on ad infinitum: What a tremendous load!
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ Tis te bhār talai kavan jor.	What power bears their load from underneath?	What power assumes their weight?	What power holds them, and supports their weight?	What other power could support it? None, but the word.
ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ Jīa jāt rangā ke nāv.	There is the ever flowing pen of God.	Creatures by all forms and colours are created by His writ.	The names and the colours of the assorted species of beings.	There is no end to the creation. There are countless forms of life with varied names, species, and colours.
ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥ Sabhnā likhiā vurhī kalām.	It inscribed various kinds, colours, and names of all the things.	But only few know the rule to tell it.	Were all inscribed by the ever-flowing pen of God.	Writ on the objective world by the everflowing pen of the creator.
ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ Eh lekhā likh jānai koe.	Even if some know how to write this account,	Can anyone write the account of this mystery?	Who knows how to write this account?	Who can reckon His creation?
ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥ Lekhā likhiā ketā hoe.	What big volume of such a writing would be?	If it were written how great it would be.	Just imagine what a huge scroll it would take.	And if one could, how great would be the count?
ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ Ketā tāṇ suālihu rūp.	How much power and fascinating beauty of God is?	What strength and power. How beautiful His appearance.	What power. What fascinating beauty.	How great is His power and how beautiful His handiwork?
ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥ Ketī dāt jānai kaun kūt.	How grand is God's gift? Who can assess its extent?	How great His charity, who can conceive it?	And what gifts. Who can know their extent?	Who can count the measure of His sweet bounty?
ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ Kītā pasāo eko kavāo.	God's one word created the world's expansion.	His single word creates His vast expanse.	You created the vast expanse of the universe with one word.	With one word of His, this vast creation blossomed into being.
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ Tis te hoe lakh darīāo.	And lacs of rivers began to flow.	Infinite mountains and rivers, the animate and inanimate.	Hundreds of thousands of rivers began to flow.	And a thousand streams (of life) sprang into existence.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ Kudrat kavan kahā vīchār.	What power can describe God or His schemes?	How shall I think about it?	How can Your creative potency be described?	What power have I to conceive of Thy wonderful nature?
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ Vāriā na jāvā ek vār.	I cannot even once be a sacrifice to You, my God.	However much I offer myself could never be enough.	I cannot even once be a sacrifice to You.	Too poor am I to make an offering of my life to Thee.
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ Jo tudh bhāvai sāi bhalī kār.	Whatever pleases God is a good undertaking.	Whatever pleases You, O Lord, is best for me.	Whatever pleases You is the only good done.	Whatever pleaseth thee, is good.
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥ Tū sadā salāmat niraṅkār.   16	Lord, the formless, ever exists without any fear.	You are the formless, the almighty – You who abide forever.	You, eternal and formless one.	Thou art forevermore, O formless One.
(17) brings freedom and resurrection.				
ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ Asaṅkh jap asaṅkh bhāo.	Ways of meditation on God and of those, who meditate on Him with devotion, are countless.	There are countless ways to repeat His name and express devotion.	Countless meditations, countless loves.	Countless there are that remember Thee, and countless those that love Thee.
ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ Asaṅkh pūjā asaṅkh tap tāo.	Ways of worshipping God are countless, and those who practice penance, are countless.	Countless ways of worship and purification.	Countless worship services, countless austere disciplines.	Countless there are that worship Thee, and countless those that seek Thee in austerity and penance.
ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ Asaṅkh granth mukh ved pāth.	Scriptures are countless and those, who can recite Vedas extempore, are countless.	There are countless scriptures and countless mouths to recite them.	Countless scriptures, and ritual recitations of the Vedas.	Countless there are that recite from sacred books Thy praises.
ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ Asaṅkh jog man raheh udās.	Yogis, who in their minds have no attachment for the world, are countless.	Countless ways of yoga to make the mind dispassionate.	Countless yogis, whose minds remain detached from the world.	Countless those that, absorbed in yoga, stand indifferent to the world.
ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ Asaṅkh bhagat gun giān vīchār.	True devotees, who reflect over the excellences and knowledge of God, are countless.	There are countless devotees who contemplate His virtues and knowledge.	Countless devotees contemplate the wisdom and virtues of the Lord.	Countless those Thy devotees who contemplate Thy attributes and wisdom.
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ Asaṅkh satī asaṅkh dātār.	Pious mortals and those who distribute charities, are countless.	Countless who are virtuous and generous.	Countless the holy, countless the givers.	Countless those that practice truth and charity.
ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ Asaṅkh sūr muh bhakh sār.	Countless are the warriors, who bear the brunt on their face.	There are countless brave men who risk their lives for Him.	Countless heroic spiritual warriors, who bear the brunt of the attack in battle, who with their mouths eat steel.	Countless are the heroes that boldly face the foeman's steel.
ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥ Asaṅkh mon liv lāe tār.	Saints, who remain silent, and meditate continuously on God with devotion, are countless.	Countless who vow to silence and meditate on Him.	Countless silent sages, vibrating the string of His love.	Countless those who have vowed silence, meditate on Thee with unceasing love.
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ Kudrat kavan kahā vīchār.	What power can describe God or His schemes?	Nanak says, how shall I praise Him?	How can Your creative potency be described?	What power have I to conceive of Thy wonderful nature?
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ Vāriā na jāvā ek vār.	I cannot even once be a sacrifice to You.	However much I offer myself could never be enough.	I cannot even once be a sacrifice to You.	Too poor am I to make an offering of my life to Thee.
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ Jo tudh bhāvai sāi bhalī kār.	Whatever pleases God is a good undertaking.	Whatever pleases You, O Lord, is best for me.	Whatever pleases You is the only good done.	Whatever pleaseth thee, is good.
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥ Tū sadā salāmat niraṅkār.   17	God, the formless, ever exists without any fear.	You are the formless, the almighty – You who abide forever.	You, eternal and formless one.	Thou art forevermore, O formless One.

(18) fights madness, deep feelings of inferiority, and self-destructive behaviour.				
ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ Asanjkh mūrakh andh ghor.	Countless are foolish persons and those, who are spiritually completely blind.	There are countless ignorant fools and countless who are blind.	Countless fools, blinded by ignorance.	Innumerable are the fools, stark blind in ignorance.
ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥ Asanjkh chor harāmkhor.	Countless are thieves and sinful usurpers of others' property.	Countless thieves and shirkers.	Countless thieves and embezzlers.	Innumerable the thieves and crooks that thrive on ill-gotten gains.
ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ Asanjkh amar kar jāeh jor.	Countless leave this world after establishing their kingdoms by force.	There are countless numbers who ruled by force before they departed.	Countless impose their will by force.	Innumerable those that exercise tyranny and oppression.
ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ Asanjkh galvadh hatiā kamāeh.	Countless are cut-throats, who commit murders.	Countless murderers who earn only by murder.	Countless cut-throats and ruthless killers.	Innumerable the cut-throats living by heinous crimes.
ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ Asanjkh pāpī pāp kar jāeh.	Countless are sinners who commit sins.	There are countless sinners who commit nothing but sin.	Countless sinners who keep on sinning.	Innumerable those that revel in shameless sins.
ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ Asanjkh kūrhiār kūrhe firāeh.	Countless are liars, who practice falsehood and suffer transmigration.	Countless liars who live by their lies.	Countless liars, wandering lost in their lies.	Innumerable the liars that practise fraud and falsehood.
ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ Asanjkh malechh mal bhakh khāeh.	Countless sinners are filthy and eat and speak filth.	There are countless barbarians eating only filth for food.	Countless wretches, eating filth as their ration.	Innumerable the impious that live on unwholesome foods.
ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ Asanjkh nindak sir kareh bhār.	Countless are the slanderers, who carry loads of sins on their heads.	Countless fault-finders who fill their heads with scandal.	Countless slanderers, carrying the weight of their stupid mistakes on their heads.	Innumerable the slanderers who add to their burden by calumniating others.
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥ Nānak nīch kahai vīchār.	Humble Satguru Nanak submits to God and says,	Thus Nanak ponders on the wicked and the low.	Nanak describes the state of the lowly.	Innumerable, the many for lowly Nanak to describe.
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ Vāriā na jāvā ek vār.	I cannot even once be a sacrifice to You.	However much I offer myself could never be enough.	I cannot even once be a sacrifice to You.	Too poor am I to make an offering of my life to Thee.
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ Jo tudh bhāvai sāī bhalī kār.	Whatever pleases God is a good undertaking.	Whatever pleases You, O Lord, is best for me.	Whatever pleases You is the only good done,	Whatever pleaseth thee, is good.
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥ Tū sadā salāmat niraṅkār.   18	God, the formless, ever exists without any danger.	You are the formless, the almighty – You who abide forever.	You, eternal and formless one.	Thou art forevermore, O formless One.

(19) brings universal knowledge, inspiration, and revelation.				
ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ Asanjkh nāv asanjkh thāv.	God's name and abodes are countless.	Countless are the names and the places where You dwell.	Countless names, countless places.	Countless Thy names and countless Thy places.
ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ Agamm agamm asanjkh loa.	Inaccessible and inscrutable are God's realms.	Countless worlds that have never been reached.	Inaccessible, unapproachable, countless celestial realms.	Unapproachable and inaccessible Thy innumerable heavenly plateaux.
ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ Asanjkh kaheh sir bhār hoe.	Even to say that they are countless, is to carry loads of sins on one's head.	To say countless is to burden the mind.	Even to call them countless is to carry the weight on your head.	Even by the word countless, we fail to describe Thee.
ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ Akhri nām akhri sālāh.	God's name and praises are uttered through words.	Through the letter comes the name, and all the prayers.	From the word, comes the naam, from the word, comes Your praise.	By words we describe Thee and by words we praise Thee.
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ Akhri giān gīt gun gāh.	God's virtues and knowledge are sung through words.	Through the letter is all knowledge and songs in His praise.	From the word, comes spiritual wisdom, singing the songs of Your glory.	By words, we acquire divine knowledge, and in words are sung.
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ Akhri likhan bolan bān.	The divine hymns are uttered and recorded in letters.	Through the letter is all writing and speaking.	From the word, come the written and spoken words and hymns.	Thy hymns and attributes, it is words we employ in speech and in writing.
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ Akhra sir sanjog vakhān.	The destiny of a mortal, written on his forehead, is declared in letters.	Through the letter are all events destined, all destiny has already been written.	From the word, comes destiny, written on one's forehead.	In them is our fate ordained.
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ Jin eh likhe tis sir nāeh.	God, who writes the destinies, has no such letters written on His forehead.	But He who writes is beyond destiny.	But the one who wrote these words of destiny – no words are written on His forehead.	But He who ordains is above such writ.
ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ Jiv furmāe tiv tiv pāeh.	Mortals obtain that, which is ordained by God.		As He ordains, so do we receive.	As Thou ordaineth, so do we receive.
ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ Jetā kītā tetā nāo.	Whatever has been created, is His name, His own manifestation.	All creation is His name.	The created universe is the manifestation of Your name.	Thou art immanent in all.
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ Vin nāvai nāhī ko thāo.	There is no place without God's name.	There is no place that is not His name.	Without Your name, there is no place at all.	And nothing is where Thy word is not.
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ Kudrat kavan kahā vīchār.	What power can describe God or His schemes?	Nanak says, how shall I praise Him?	How can I describe Your creative power?	What power have I to conceive of Thy wonderful nature?
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ Vāriā na jāvā ek vār.	I cannot even once be a sacrifice to God.	However much I offer myself could never be enough.	I cannot even once be a sacrifice to You.	Too poor am I to make an offering of my life to Thee.
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ Jo tudh bhāvai sāi bhalī kār.	Whatever pleases God is a good undertaking.	Whatever pleases You, O Lord, is best for me.	Whatever pleases You is the only good done,	Whatever pleaseth thee, is good.
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥ Tū sadā salāmat niranṅkār.   19	God, the formless, ever exists without any fear.	You are the formless, the almighty – You who abide forever.	You, eternal and formless one.	Thou art forevermore, O formless One.

(20) wipes away all your misdeeds.				
ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ Bharīai hath pair tan deh.	If hands, feet, and body are covered with dust,	If the body is covered with dirt,	When the hands and the feet and the body are dirty,	When the hands, feet and the body are besmeared,
ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ ॥ Pānī dhotai utras kheh.	Their dust is washed with water.	Water can wash it away.	Water can wash away the dirt.	They are washed clean with water.
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ Mūt palīṭī kaparh hoe.	When clothes are soiled with urine,	If the clothes are soiled and polluted,	When the clothes are soiled and stained by urine,	When the clothes get dirty and polluted,
ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥ De sābūṇ lāīai oh dhoe.	These are washed with soap.	Soap and water can wash them clean.	Soap can wash them clean.	They are cleansed by soap.
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ Bharīai mat pāpā kai saṅg.	When mind becomes polluted with sins,	Even if mind is filled with evil,	But when the intellect is stained and polluted by sin,	When one's mind gets defiled by sin,
ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ Oh dhopai nāvai kai raṅg.	It is washed by colouring it with name.	Love for His name can dye you in His hue.	It can only be cleansed by the love of the name.	It can be purified only by communion with the word.
ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ Punnī pāpī ākhan nāeh.	Dubbing men by mere words of mouth, does not make men virtuous or sinful.	Saint or sinner are not empty words.	Virtue and vice do not come by mere words,	Men do not become saints or sinners merely by words.
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ Kar kar karnā likh lai jāhu.	Often repeated actions are engraved on the heart and will be taken in God's court.	All our actions have been recorded.	Actions repeated, over and over again, are engraved on the soul.	But they carry deeds with them wherever they go.
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ Āpe bīj āpe hī khāhu.	Whatever one sows, he reaps.	Man sows and he himself reaps the harvest.	You shall harvest what you plant.	As one sows, so does one reap.
ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥ Nānak hukmī āvahu jāhu.   20	Satguru Nanak says, man takes birth and dies by God's order.	Nanak says, by divine order are some saved and others reborn.	O Nanak, by the hukam of God's command, we come and go in reincarnation.	O Nanak, men come and go by the wheel of birth and death as ordained by His will.
(21) maintains your status, grace, and position.				
ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ Tirath tap dayā dat dān.	Pilgrimage, penance, compassion and charity,	By visiting holy places, austerities, compassion, and good deeds,	Pilgrimages, austere discipline, compassion and charity –	Pilgrimages, austerities, mercy, charity and alms-giving,
ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ Je ko pāvai til kā mān.	Give honour, if any, as insignificant as sesame.	You may gain respect from others.	These, by themselves, bring only an iota of merit.	Cease to be of any consequence, when one gets an ingress into the til – the inner eye.
ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ Sunīā manniā man kīṭā bhāu.	By faithfully hearing, believing and loving the name of God,	But he who listens to God and meditates on His name,	Listening and believing with love and humility in your mind,	Communion with and practice of the holy word, with heart full of devotion,
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ Antargat tīrath mal nāu.	Salvation is obtained and this amounts to taking bath in the true shrine, existing with one's self.	His heart is filled with love and he is deeply cleansed.	Cleanse yourself with the name, at the sacred shrine deep within.	Procures admittance into the Inner spiritual realms, washing away the dirt of sins at the sacred fount within.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ Sabh gun tere mai nāhī koe.	Lord is the owner of all virtues, but I have no virtues.	All virtues are Yours, O Lord. Nothing is in me.	All virtues are Yours, Lord, I have none at all.	All virtues are Thine, O Lord, I possess not one.
ਵਿਨੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vin gun kīte bhagat na hoe.	Without obtaining virtuous qualities, God's devotional service is not possible.	Without virtuous actions, no true devotion exists.	Without virtue, there is no devotional worship.	There can be no worship without practicing the holy word.
ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast āth banī barmāo.	I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises.	Yours is the only true word. You are the sound. You are Brahma.	I bow to the Lord of the world, to His word, to Brahma the creator.	From Thee has emanated the Bani or the holy word, which is the path to salvation.
ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo.	God is true and beautiful and all joy resides perpetually within His mind.	Your power is magnificent and self-directing.	He is beautiful, true and eternally joyful.	Thou art Truth, enchantingly sweet, and my mind yearns for Thee.
ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ Kavan su velā vakhat kavan kavan thit kavan vār.	What was the time, the moment, the lunar day, the week day,	What was that time, what date, what season,	What was that time, and what was that moment? What was that day, and what was that date?	What the occasion, what the epoch, what the week, what the day, what the season, what the hour,
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ Kavan si rutī māhu kavan jit hoā ākār.	What was the season and the month, when the world was created?	What month, when You assumed form and creation began?	What was that season, and what was that month, when the universe was created?	When Thou first came into being or expression?
ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ Vel na pāīā pandatī je hovai lekh purān.	Had the puraanas referred to this, the pundits would have discovered the time.	The pundits knew it not, or they would have written it in the holy books.	The pundits, the religious scholars, cannot find that time, even if it is written in the puraanas.	The pandits could not discover it, else they would have recorded it in the puranas.
ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ Vakhat na pāio kādīā ji likhan lekh kurān.	Nor the quazis, who write and read the koran, know the time.	Neither did the quazis know, or they would have put it in the koran.	That time is not known to the quazis, who study the koran.	Nor could the qazis determine it, else it would have been in the quran.
ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ Thit vār nā jogī jānai rut māhu nā koī.	Neither yogis nor anyone else knows the lunar day, week day, season and month.	Nor did the yogis know the day, the time.	The day and the date are not known to the yogis, nor is the month or the season.	Nor could the yogis or any one else divine it.
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ Jā kartā sirthī kau sāje āpe jānai soī.	The creator, who creates the world, alone knows this.	The creator who creates all creation, He alone knows.	The creator who created this creation – only He Himself knows.	The creator alone knoweth the hour, when He came into manifestation.
ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ Kiv kar ākhā kiv sālāhī kio varnī kiv jānā.	How to express, to praise, to describe and to know God?	How should one praise Him and express His greatness? How can one know Him?	How can we speak of Him? How can we praise Him? How can we describe Him? How can we know Him?	How shall I address Thee or praise Thee, O Lord? How shall I describe Thee or know Thee?
ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ Nānak ākhan sabh ko ākhai ik dū ik siānā.	Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other.		O Nanak, everyone speaks of Him, each one wiser than the rest.	O Nanak, one and all speak of Thee, each wiser than the rest.
ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ Vadā sāhib vadī nāī kītā jā kā hovai.	Grand are the master, His name and glory, and what He does must happen.	He is supreme. His name is great. Everything happens as He ordains.	Great is the master, great is His name. Whatever happens is according to His will.	Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy greatness Thou alone knoweth.

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥ ੨੧॥ Nānak je ko āpau jānai agai gayā na sohai. ॥ 21॥	Satguru Nanak says, that if someone thinks himself to be powerful to do things, or thinks himself to be the knower of God, he will not be honoured in the next world.	Whoever credits himself to be worthy, gains no honour before Him.	O Nanak, one who claims to know everything shall not be decorated in the world hereafter.	And those, O Nanak, that claim to know the most, shall have no honour in the life beyond.
(22) brings victory in legal battles and gives you strategy.				
ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ Pātālā pātāl lakh āgāsā āgās.	There are nether worlds and more nether worlds below them, and there are lacs of skies over them.	There are millions of underworlds and infinite skies above.	There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.	There are millions of nether regions and skies above skies.
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤੁ ॥ Orhak orhak bhāl thake ved kahan ik vāt.	The vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God.	The vedas say that millions have searched and searched, only to end in exhaustion.	The vedas say that you can search and search for them all, until you grow weary.	Man has wandered endlessly in his search. The vedas also say the same.
ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ Sahas athārah kahan katebā asulū ik dhāt.	The saints, the eighteen puraanas and four religious books of jews, christian and muslims conclude that God is limitless.	The holy books claim eighteen thousand worlds but only one power behind all creation.	The scriptures say that there are 18.000 worlds, but in reality, there is only one universe.	The muslim books speak of eighteen thousand universes, but it is the same power that sustains them all.
ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥ Lekhā hoe ta likhīai lekhai hoe vinās.	If there be any account of God, then alone the mortal can write the same, but His account does not finish and the mortal himself dies while writing the account.	If anything could be written, we would keep the account, but all estimates are destructible.	If you try to write an account of this, you will surely finish yourself before you finish writing it.	If it could be accounted for, an account of it would have been recorded. All attempts at description are in vain.
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥ Nānak vadā ākhīai āpe jānai āp. ॥22॥	Satguru Nanak says, that one should call Him great, and God Himself knows His own self.	Nanak says, He is the greatest of the great, He alone can know Himself.	O Nanak, call Him great. He Himself knows Himself.	O Nanak, admit His greatness, He alone knows Himself.
(23) dispels darkness and elevates the self.				
ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ Sālāhī sālāheh etī surat na pāīā.	Praisers praise God, yet they do not get enough understanding to realise His greatness.	Those who worship praise Him, but have no remembrance of Him.	The praisers praise the Lord, but they do not obtain intuitive understanding.	His devotees praise Him, yet never attain full knowledge of the infinite.
ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥ Nadīā atai vāh pavahi samundi na jānīeh.	It is like streams and rivers falling into the ocean and not knowing its limits.	As rivers and streams know not the ocean into whose vastness they fall.	The streams and rivers flowing into the ocean do not know its vastness.	Like streams tumbling into the ocean, they know not the depths therein.
ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ Samund sāh sultān girhā setī māl dhan.	Kings and emperors owning properties, wealth, oceans, and mountains,	Even kings and emperors of great domains, who posses enormous treasures,	Even kings and emperors with mountains of property and oceans of wealth,	Even kings and emperors with heaps of wealth and vast dominion,
ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥ Kīrhī tul na hovnī je tis manoh na vīsareh. ॥ 23॥	Are not equal even to an ant, who in its mind never forgets God.	Cannot compare with the lowly ant with remembrance of God in his heart.	These are not even equal to an ant who does not forget God.	Compare not with an ant filled with the love of God.

(24) breaks through all limitations with the force of a thunderbolt. has the power to eliminate misfortune for generations.				
ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ Ant na sifī kahan na ant.	Countless are the praises as well as the praisers of God.	There is no end to His virtues, nor to their narration.	Endless are His praises, endless are those who speak them.	Endless are His praises, endless the words of commendation.
ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ Ant na karnai den na ant.	Countless are the works and gifts of God.	There is no end to His works and bounty.	Endless are His actions, endless are His gifts.	Endless His works and endless His gifts.
ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ Ant na vekhan sunan na ant.	God's power of hearing and seeing is limitless.	And endless what He hears and sees.	Endless is His vision, endless is His hearing.	Endless His vision, and endless His inspiration.
ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ Ant na jāpai kiā man mant.	Limits of the motive in God's mind are unknown.	There is no knowing the secrets of His mind.	His limits cannot be perceived. What is the mystery of His mind?	Endless and beyond understanding is His purpose.
ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ Ant na jāpai kītā ākār.	Limits of the creation, created by God, are unknown.	There is no beginning or end to it.	The limits of the created universe cannot be perceived.	Endless His creation,
ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ Ant na jāpai pārāvār.	Limits of this or the other end of God are unknown.		Its limits here and beyond cannot be perceived.	And endless the ends thereof.
ਅੰਤੁ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ Ant kāran kete bil-lāeh.	Many persons weep and yearn to find His limits,	So many struggle to know His depth,	Many struggle to know His limits,	Endless men's search in anguish for His limits.
ਤਾ ਕੇ ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ ॥ Tā ke ant na pāe jāeh.	But these are not to be found.	But none has ever achieved it.	But His limits cannot be found.	But His limits cannot be found.
ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ Ehu ant na jānai koe.	No one can know God's limits.	No one has ever known His limits.	No one can know these limits.	Endless He is, and none can know His end.
ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥ Bahutā kahīai bahutā hoe.	The more we describe, the more is yet to be found.	The further you look, the further beyond He lies.	The more you say about them, the more there still remains to be said.	The more we say, the more He is.
ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥ Vadā sāhib ūchā thāo.	God is great and His seat is high.	The Lord is great, His place is high.	Great is the master, high is His heavenly home.	Exalted is the Lord, and exalted His abode.
ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥ Ūche upar ūchā nāo.	God's name is the highest of the high.	And higher even is His name.	Highest of the high, above all is His name.	More exalted still His holy word.
ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥ Evad ūchā hovai koe.	If one were to be as big and as high as God,	Nanak says, one only knows His greatness,	Only one as great and as high as God,	He who reaches His height,
ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ Tis ūche kau jānai soe.	Only then he would know the high God.	When raised to His height,	Can know His lofty and exalted state.	He alone may glimpse Him.
ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ Jevad āp jānai āp āp.	God alone knows how great He is.		Only He Himself is that great. He Himself knows Himself.	O Nanak, He alone knows His greatness.
ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥ Nānak nadrī karmī dāt.   24	Satguru Nanak says, that merciful God showers gifts by His kind look.	By falling under the glance of His all-compassionate grace.	O Nanak, by His glance of grace, He bestows His blessings.	And it is only His glance of grace, can lift us to His height.

(25) pre-fulfills all your needs. prosperity, virtue, estate, and wealth are yours without asking.				
ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ Bahutā karam likhiā nā jāe.	God's large number of bounties cannot be recorded.	His compassion is beyond all description.	His blessings are so abundant that there can be no written account of them.	His benevolence is manifold, and none can record it.
ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ Vadā dātā til na tamāe.	He is the great giver and has no avarice whatsoever.	The Lord's gifts are so great, He expects nothing in return.	The great giver does not hold back anything.	He is the giver of all, coveting nothing in return.
ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ Kete mangahi jodh apār.	Number of men and warriors beg at the door of the infinite God.	However great a hero or warrior, man keeps on begging.	There are so many great, heroic warriors begging at the door of the infinite Lord.	Many are the warriors, who are beggars at His door.
ਕੋਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ Ketīā ganat nahī vīchār.	Those who beg and ponder over God are many and beyond counting.	It is difficult to conceive the countless numbers who go on asking.	So many contemplate and dwell upon Him, that they cannot be counted.	And many more, whose number is beyond reckoning.
ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰੁ ॥ Kete khap tuteh vekār.	Many are consumed to extinction in their wickedness.	They indulge themselves in desires and dissipate their lives.	So many waste away to death engaged in corruption.	Many are those who, misusing His gifts, wallow in sensuality.
ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ Kete lai lai mukar pāeh.	Many obtain gifts again and again, yet do not admit this.	And others receive, yet deny it.	So many take and take again, and then deny receiving.	Many who receiving His gifts, deny Him.
ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥ Kete mūrakh khāhī khāeh.	Many fools go on eating continuously.	They go on suffering from their hunger.	So many foolish consumers keep on consuming.	Many the fools who only eat and enjoy, but think not of the donor.
ਕੋਤਿਆ ਦੁਖ ਭੂਖ ਸਦ ਮਾਰ ॥ Ketīā dūkh bhūkh sad mār.	Many suffer privation and pain and are continuously beaten and punished.	Yet will not take to remembrance,	So many endure distress, deprivation and constant abuse.	And many lie afflicted by hunger, misery and pain.
ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰੁ ॥ Eh bhi dāt terī dātār.	Even these are God's gifts.	O Lord, these too are Your gifts.	Even these are Your gifts, O great giver.	Which too are Thy gifts, O Lord.
ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ Band khalāsī bhāṇai hoe.	By God's will freedom from bondage is achieved.	Your order alone gives freedom or bondage.	Liberation from bondage comes only by Your will.	Bondage and salvation both go by Thy will.
ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ Hor ākh na sakai koe.	None has any say in this.	Nobody can debate this fact.	No one else has any say in this.	None else has any say therein.
ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ Je ko khāik akhan pāe.	If any fool tries to intervene,	He, who indulges in useless babble,	If some fool should presume to say that he does,	If some dare claim otherwise,
ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ Oh jānai jetīā mueh khāe.	He knows that he will receive many blows on his face.	Realises his folly when struck in the face.	He shall learn and feel the effects of his folly.	He shall soon have cause to repent of his temerity.
ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ Āpe jānai āpe de-e.	God Himself knows everything and He Himself gives everything.	He alone can know Himself,	He Himself knows, He Himself gives.	He knows all and bestows accordingly.
ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥ Ākheh si bhi keī ke-e.	Only a few acknowledge this.	And only the rarest can describe Him.	Few, very few are those who acknowledge this.	But few there be that realise this.

ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ Jis no bakhse sifat sālāh.	He, upon whom God showers the gift of His praises,	He bequeaths the quality of His state to whomever He chooses.	One who is blessed to sing the praises of the Lord,	O Nanak, on whom He bestows His Gift of the Song Celestial,
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥ Nānak pātisāhī pātisāhu.   25	Becomes king of kings, says Satguru Nanak.	Nanak says, he is the king of kings.	O Nanak, is the king of kings.	is the king of kings.
(26) transforms nothing into everything. banishes losses, misfortunes, and miseries.				
ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ Amul gun amul vāpār.	Virtues and the trade of God are priceless.	Priceless are His qualities and His trading, too.	Priceless are His virtues, priceless are His dealings.	Peerless are His attributes and priceless the pearls therein.
ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥ Amul vāpārīe amul bhandār.	Traders and worshippers of God and His treasures are priceless.	Priceless are His salesmen and His storehouses.	Priceless are His dealers, priceless are His treasures.	Peerless are His dealers and priceless His wares and stores.
ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ Amul āveh amul lai jāeh.	Priceless are those who come to God and those who purchase and take divine goods from Him.	Priceless is he who comes to take and what he takes.	Priceless are those who come to Him, priceless are those who buy from Him.	Peerless are the customers that come and priceless the goods they buy.
ਅਮੁਲ ਭਾਇ ਅਮੁਲ ਸਮਾਹਿ ॥ Amul bhāe amulā samāeh.	Priceless is their love for God and the union with Him.	Priceless his feelings and his samadhi, too.	Priceless is love for Him, priceless is absorption into Him.	Peerless is His love and peerless those that lose themselves in It.
ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥ Amul dharam amul dībān.	Priceless are the divine laws and His court.	Priceless His divine justice and His courts.	Priceless is the divine law of dharma, priceless is the divine court of justice.	Peerless is His Law and peerless His court.
ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥ Amul tul amul parvān.	Priceless are His scales and weights.	Priceless the weights and balance to judge the man's actions.	Priceless are the scales, priceless are the weights.	Peerless His scales of justice and peerless their measure.
ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ Amul bakhsīs amul nīsān.	Priceless are His gifts and marks of approval.	Priceless His bounty and the symbols which distinguish it.	Priceless are His blessings, priceless is His banner and insignia.	Peerless is His generosity, peerless His acceptance.
ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥ Amul karam amul furmān.	Priceless is His mercy and command.	Priceless His grace and His order, too.	Priceless is His mercy, priceless is His royal command.	Peerless His mercy and peerless His commands.
ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ Amulo amul ākhiā na jāe.	None can assess value of God, who is invaluable.	He is the priceless of the priceless, He cannot be described.	Priceless, O priceless beyond expression.	How peerless! How priceless! Who can describe Him?
ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ Ākh ākh rahe liv lāe.	By continuously remembering God, one remains absorbed in Him.	Many fall, lost in meditation, even while reciting His attributes.	Speak of Him continually, and remain absorbed in His love.	His devotees singing His praises have sunk in silence.
ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ Ākheh ved pāth purān.	Reciters of vedas and puraanas remember and speak of God.	The vedas talk of Him, and puraanas study Him.	The vedas and the puraanas speak.	And so have the vedas, the puranas,
ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ Ākheh parhe kareh vakhiān.	The literate persons repeat God's name and deliver discourses about Him.	And learned ones describe Him,	The scholars speak and lecture.	And the learned.
ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ Ākheh barme ākheh ind.	Brahmas and Indras remember and speak of God.	So also Indra and Brahma.	Brahma speaks, Indra speaks.	The Brahmas and the Indras, sing of Him.

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥ Ākheh gopī tai govind.	Milkmaids and Krishna remember and speak of God.	The gopis and Krishna speak of Him,	The gopis and Krishna speak.	And the gopis and the Govind do likewise.
ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ Ākheh Ṫsar ākheh sidh.	Shiva and persons of miracles remember and speak of God.	And Vishnu and the siddhas.	Shiva speaks, the siddhas speak.	The Shiva, and the holy siddhas sing of Him.
ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ Ākheh kete kīte budh.	Buddhas, created by God, remember and speak of Him.	And many, many Buddhas,	The many created Buddhas speak.	The mortals and the immortals all, all sing His praises.
ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ Ākheh dānav ākheh dev.	Demons and the gods remember and speak of God.	And demons and deities, too.	The demons speak, the demi-gods speak.	
ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥ Ākheh sur nar mun jan sev.	Demi-gods, men, silent persons, and God's servants remember and speak of Him.	Men and sages and those who serve, they all sing His praise.	The spiritual warriors, the heavenly beings, the silent sages, the humble and serviceful speak.	
ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ Kete ākheh ākhan pāeh.	Many give God's description and make attempts to describe Him.	Many there are who can express it,	Many speak and try to describe Him.	Countless speak of Him, and countless are about to make an attempt.
ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥ Kete keh keh uth uth jāeh.	Many have been describing God again and again and then they leave this world.	And many die before completing the task.	Many have spoken of Him over and over again, and have then arisen and departed.	And Countless more departed, while singing of Him.
ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ Ete kīte hor kareh.	If God were to create as many more as already created,	He will bring even more to this existence.	If He were to create as many again as there already are,	
ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥ Tā ākh na sakeh keī ke-e.	Even then they cannot describe even His few virtues.	No one can predict His actions.	Even then, they could not describe Him.	Still He remains and shall remain indescribable.
ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ Jevad bhāvai tevad hoe.	God becomes as great as He likes.	Whatever He feels – so it happens.	He is as great as He wishes to be.	Man can behold Him only as He reveals Himself unto him.
ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥ Nānak jānai sāchā soe.	Satguru Nanak says, that God Himself knows His greatness.	Whoever knows this, he himself is truth.	O Nanak, the true Lord knows.	O Nanak! Know Him as the only True One.
ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾਰੁ ॥ Je ko ākhai bol vigārh.	If some prater claims that he can describe God,	If someone boasts of knowing Him,	If anyone presumes to describe God,	And those that claim to understand Him,
ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥ Tā likīai sir gāvārā gāvār.   26	Then declare him to be the greatest fool of all fools.	Then he is the fool of fools.	He shall be known as the greatest fool of fools.	They are surely the most foolish of men.

(27) removes obstacles and hurdles. shows you the way when you are stuck.				
ਸੌ ਦਰੁ ਕੇਹਾ ਸੌ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ So dar kehā so ghar kehā jit beh sarab samāle.	What is that gate and what is that mansion, where God sits and takes care of all?	Where is that door? What mansion is it, where You sit and overlook Your creation?	Where is that gate, and where is that dwelling, in which You sit and take care of all?	How wonderful Thy gate, how wonderful Thy mansion, from whence Thou watchest Thy great creation.
ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਣਹਾਰੇ ॥ Vāje nād anek asanjkhā kete vāvanhāre.	Innumerable musical instruments of different kinds are played there by many singers.	Infinite sounds are ringing, and infinite are the players.	The sound-current of the naad vibrates there, and countless musicians play on all sorts of instruments there.	Countless the instruments and harmonies that play therein.
ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਣਹਾਰੇ ॥ Kete rāg parī sio kahīan kete gāvanhāre.	Many minstrels sing praises of God in various measures and their consorts.	Infinite the singers, and infinite the melodies they sing.	So many ragas, so many musicians singing there.	Countless the measures, countless the singers, that sing Thy praises.
ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ Gāveh tuhno paun pānī baisantar gāvai rājā dharam duāre.	Water, wind, fire, and the god of justice sing the praises of God at His door.	Water, fire, and wind sing Your glory, and the god of death sings at your door.	The pranic wind, water, and fire sing, the righteous judge of dharma sings at Your door.	The elements – wind, water and fire – sing of Thee, and of Thee sing the king of death and his recording angels.
ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ Gāveh chit gupat likh jāneh likh likh dharam vīchāre.	Angels who record the mortals' deeds and know how to write these, and on the basis of whose recorded accounts, the god of justice will administer heavenly justice, also sing God's praises.	Chitragupta,	Chitr and Gupt, the angels of the conscious and the subconscious, who record actions, and the righteous judge of dharma who judges this record, sing.	To Thee sing the gods and goddesses whose beauty is of Thy making.
ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ Gāveh īsar barmā devī sohan sadā savāre.	Shiva, Brahma, and the fair goddess, adorned by God, sing the praises of God at His gate.	Shiva, Brahma, Devi – all sing Your glory.	Shiva, Brahma and the goddess of beauty, ever adorned, sing.	To Thee sing Shiva, Brahma,
ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ Gāveh ind indāsan baithe devtiā dar nāle.	Indra, sitting on his throne with deities, sings the praises of God at His gate.	And Indra at his throne and all the deities,	Indra, seated upon his throne, sings with the deities at Your door.	And likewise Indra from his throne.
ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ Gāveh sidh samādhī andar gāvan sādih vichāre.	Persons, claiming to have miraculous powers, and saints sing praises of God in their meditation.	And holy men in meditation, and realised beings in their samadhi,	The siddhas in samadhi sing, the sadhus sing in contemplation.	To Thee sing the siddhas in their meditation, and the sadhus in their contemplation.
ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥ Gāvan jatī satī santokhī gāveh vīr karāre.	Continents, true and calm saints, and the fearless warriors sing God's praises.	And ascetics, chaste woman, contented people, and warriors,	The celibates, the fanatics, the peacefully accepting, and the fearless warriors sing.	To Thee sing the ascetics, the righteous, the contented, and the heroes no less.
ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ Gāvan pandit paran rakhīsar jug jug vedā nāle.	Scholars, readers of vedas of all ages, and seven supreme sages sing the praises of God.	And pundits, rishis, and their vedas through the ages,	The pundits, the religious scholars who recite the vedas, with the supreme sages of all the ages, sing.	To Thee sing the learned pandits and the rishis from age to age reciting from the holy vedas.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ Gāveh mohaniā man mohan surgā machh peāle.	Fascinating she-seraphs who captivate hearts in paradise sing the praises of God in this world and the nether regions.	And beautiful maidens of heaven, and fishes that dwell in the depth,	The mohinis, the enchanting heavenly beauties who entice hearts in this world, in paradise, and in the underworld of the subconscious sing.	To Thee sing the heart-enslaving nymphs in the heaven, the earth and the nether regions.
ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ Gāvan ratan upāe tere athsath tirath nāle.	Invaluable objects created by God as well as the sixty-eight places of pilgrimage sing His praises.	And the fourteen gems created by You, and the sixty-eight sacred places,	The celestial jewels created by You, and the sixty-eight holy places of pilgrimage sing.	To Thee sing thy jewels (Saints) and the sixty-eight places of pilgrimage.
ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥ Gāveh jodh mahābal sūrā gāveh khānī chāre.	Great mighty warriors, divine heroes, and four sources of creation sing God's praises.	Heroes and great warriors, and creatures of the four kingdoms sustained by You,	The brave and mighty warriors sing, the spiritual heroes and the four sources of creation sing.	To Thee sing the mighty warriors, the heroes of great prowess, and all living creatures.
ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ Gāveh khand mandal varbhandā kar kar rakhe dhāre.	The continents, worlds, and solar systems, established by God, sing His glories.	All continents, all spheres, and the entire universe,	The planets, solar systems and galaxies, created and arranged by Your hand, sing.	To Thee sing the earthly regions, the heavens and the universes created and supported by Thee.
ਸੋਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ Seī tudhuno gāveh jo tudh bhāvan rate tere bhagat rasāle.	God's saints steeped in the name, the home of nectar, who are pleased to God, sing His praises.	Those in Your favour and deeply immersed in You, such delightful devotees, they all sing Your praises.	They alone sing, who are pleasing to Your will. Your devotees are imbued with the nectar of Your essence.	Those that please Thee also sing Thy praises and are saturated with Thy love and devotion.
ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥ Hor kete gāvan se mai chit na āvan Nānak kiā vīchāre.	Satguru Nanak says, that many more, who cannot be recollected in the mind, sing God's praises.	And how many more, I cannot conceive or infer.	So many others sing, they do not come to mind. O Nanak, how can I consider them all?	And there are countless more that sing of Thee, whom one cannot even remember, all lie beyond the ken of Nanak.
ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਰਾ ਸਾਚੀ ਨਾਈ ॥ Soī soī sadā sach sāhib sāchā sāchī nāī.	God, His name and glory are always true.	He and only He is the true Lord. He is truth – Satnam.	That true Lord is true, forever true, and true is His name.	He is and is alone the ever-existent Lord, He is the truth and true is His holy naam.
ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ Hai bhī hosī jāe na jāsī rachnā jin rachāī.	God, who created the creation, exists and will exist forever, and will not depart when the creation disappears.	He is and always will be. Though all vanish, His reality will never leave.	He is, and shall always be. He shall not depart, even when this universe which He has created departs.	He is, and shall exist forevermore. He who created all creations shall never depart, though worlds be destroyed.
ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ Rangī rangī bhātī kar kar jinsī māiā jin upāī.	God, who created maya, has by various ways, created the creation of different colours and kinds.	He created maya – things of various colours and emotions and dispositions.	He created the world, with its various colours, species of beings, and the variety of maya.	He who made nature with its many colours and many forms,
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥ Kar kar vekhai kītā āpnā jiv tis dī vadiāī.	After creating the creation, God in His grandeur, beholds His works.	He creates all things and watches over them, He also gives them greatness.	Having created the creation, He watches over it Himself, by His greatness.	Looks after His own handiwork, as it behooves His own greatness.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ Jo tis bhāvai soī karsī hukam na karnā jāī.	God does whatever pleases Him, and no one can give any order to Him.	He does what pleases Him. None can interfere with His order.	He does whatever He pleases. No order can be issued to Him.	He is the supreme Master and does what He lists.
ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥ So pātisāhu sāhā pātisāhib Nānak rahan rajāī.   27	Satguru Nanak says, that one should live subject to His will, who is the king of kings.	Nanak says, He is the king of kings. Abide by His will.	He is the king, the king of kings, the supreme Lord and master of kings. Nanak remains subject to His will.	He is the king of kings, the almighty Lord, and ours, O Nanak, is only to abide by His will.
(28) unites you with god.				
ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ Munda santokh saram pat jholī dhiān kī kareh bibhūt.	Wear the ear-rings of contentment, make modesty your begging bowl and wallet, and smear yourself with God's meditation, treating it as ashes.	Oh yogi, assume the posture of contentment and modesty, pick up the carrying bag of dignity and honour, and apply the sacred ash of meditation.	Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body.	Let contentment be your ear-rings. And endeavour for the divine and respect for the higher self be your wallet. And constant meditation on Him be your ashes.
ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ Khinthā kāl kuārī kāiā jugat dandā partī.	Wear the fear of death as your coat made of patches, make chastity, like that of a virgin, your path to achieve union and faith in God as your staff.	Establish death as your bedroll, make a maiden of your body, let experience be your staff of liberation.	Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick.	Let preparedness-for-death be your cloak. And let your body be like unto a chaste virgin. Let your Master's teachings be your supporting staff.
ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ Āī panthī sagal jamātī man jītai jag jīt.	Join the brotherhood of the universe and treat this as the highest sect of yogis, and by conquering your mind, conquer the world.	Consider the unity of all as your first principle. To conquer the mind is to conquer the world.	See the brotherhood of all mankind as the highest order of yogis, conquer your own mind, and conquer the world.	The highest religion is to rise to universal brotherhood, to consider all creatures your equals. Conquer your mind, for victory over self is victory over the world.
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ Ādes tisai ādes.	I salute God again and again.	If you must bow, bow to Him.	I bow to Him, I humbly bow.	Hail, Hail, to Him alone.
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥ Ād anīl anād anāhat jug jug eko ves.   28	God is primal and pure with unknown beginning, who cannot be destroyed and who remains same in all the ages.	He is the primal being, pure, without beginning or end. He is the unstruck sound. He is immutable through all time.	The primal one, the pure light, without beginning, without end. Throughout all the ages, He is one and the same.	The primal, pure, eternal, immortal, and immutable in all ages.
(29) shield of protection from enemies.				
ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥ Bhugat giān dayā bhandāran ghat ghat vājeh nād.	Make divine knowledge your food and mercy your steward. And listen to the heavenly music that exists in the heart.	Make knowledge your pleasure and compassion your storehouse. Make a conch shell of the eternal music playing in every being.	Let spiritual wisdom be your food, and compassion your attendant. The sound-current of the naad vibrates in each and every heart.	Let divine knowledge be your bread, let mercy be your steward. Let the divine music vibrating in all be your trumpet.
ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ Āp nāth nāthī sabh jā kī ridh sidh avrā sād.	God Himself is supreme, who has snuffed all, and riches and miracles are useless relishes.	He alone is a master in whom all beings are intertwined, while the search for supernatural powers is a false path.	He Himself is the supreme master of all, wealth and miraculous spiritual powers, and all other external tastes and pleasures, are all like beads on a string.	He is the only Lord and has strung creation according to His will. Wealth and supernatural powers estrange one from the Lord.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗੁ ॥ Sanjog vijog due kār chalāveh lekhe āveh bhāg.	The world's ways are regulated by union and separation and the mortal gets his share according to his destiny.	The law of union and separation governs all things, and destiny determines our just inheritance.	Union with Him, and separation from Him, come by His will. We come to receive what is written in our destiny.	The world goes on the two principles of union and separation, and all receive their share, as He ordains.
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ Ādes tisai ādes.	I salute God again and again.	If you must bow, bow to Him.	I bow to Him, I humbly bow.	Hail, Hail, to Him alone.
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥ Ād anī anād anāhat jug jug eko ves.   29	God is primal and pure with unknown beginning, who cannot be destroyed and who remains same in all the ages.	He is the primal being, pure, without beginning or end. He is the unstruck sound. He is immutable through all time.	The primal one, the pure light, without beginning, without end. Throughout all the ages, He is one and the same.	The primal, pure, eternal, immortal, and immutable in all ages.
(30) places you upon the throne of divinity. makes you a sage and a saint.				
ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ Ekā māī jugat viāī tin chele parvān.	Unique God designed the plan and created maya, and after creating the creation appointed three approved disciples.	By skilful means one maya has given birth to three disciples.	The one divine mother conceived and gave birth to the three deities.	The great mother, conceiving, brought forth three regents.
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ Ik sansārī ik bhandārī ik lāe dībān.	One of these is Brahma, who creates the world, the other is Vishnu, who sustains it, and the third is Shiva, whose disposition is to destroy.	Brahma, the creator, Vishnu, the sustainer, and Shiva, the destroyer.	One, the creator of the world, one, the sustainer, and one, the destroyer.	The first creating, the second sustaining, and the last destroying.
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ Jiv tis bhāvai tivai chalāvai jiv hovai furmān.	But God causes them to act in the way He likes and orders.	God directs them by His will and His order.	He makes things happen according to the pleasure of His will. Such is His celestial order.	What He desires, they perform, they work under His will.
ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ Oh vekhai onā nadar na āvai bahutā ehu vidān.	The most wonderful thing is that God sees them, but they cannot see Him.	He watches them, but they cannot see Him.	He watches over all, but none sees Him. How wonderful this is.	But great the wonder, though He watches over them, they behold Him not.
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ Ādes tisai ādes.	I salute God again and again.	If you must bow, bow to Him.	I bow to Him, I humbly bow.	Hail, Hail, to Him alone.
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥ Ād anī anād anāhat jug jug eko ves.   30	God is primal and pure with unknown beginning, who cannot be destroyed and who remains same in all the ages.	He is the primal being, pure, without beginning or end. He is the unstruck sound. He is immutable through all time.	The primal one, the pure light, without beginning, without end. Throughout all the ages, He is one and the same.	The primal, pure, eternal, immortal, and immutable in all ages.
(31) pulls all the virtues from the heavens.				
ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ Āsan loe loe bhandār.	God has His seat and His storehouses in all the worlds.	All the worlds are His abode, and all worlds His storehouse.	On world after world are His seats of authority and His storehouses.	He resides in all the planes of creation, and has in them His munificent stores,
ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ Jo kichh pāiā su ekā vār.	Whatever is stored, was put only once for all, enough forever.	He has them filled for all time with all worth attaining.	Whatever was put into them, was put there once and for all.	Which were supplied only once and need no replenishing. Whatever we receive, we receive by His decree.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ Kar kar vekhai sirjanhār.	After creating the creation, God is beholding it.	The creator creates, and oversees it all.	Having created the creation, the creator Lord watches over it.	It is He who has created His creation, and He who watcheth over it.
ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ Nānak sache kī sāchī kār.	Satguru Nanak says, that the works of the true God are true.	Nanak says, He is the true reality and all His works are true.	O Nanak, true is the creation of the true Lord.	O Nanak! the works of the True One are genuine.
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ Ādes tisai ādes.	I salute God again and again.	If you must bow, bow to Him.	I bow to Him, I humbly bow.	Hail, Hail, to Him alone.
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥ Ād anīl anād anāhat jug jug eko ves.   31	God is primal and pure with unknown beginning, who cannot be destroyed and who remains same in all the ages.	He is the primal being, pure, without beginning or end. He is the unstruck sound. He is immutable through all time.	The primal one, the pure light, without beginning, without end. Throughout all the ages, He is one and the same.	The primal, pure, eternal, immortal, and immutable in all ages.
(32) pays your debts and completes your karma.				
ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ Ik dū jībhau lakh hoeh lakh hoveh lakh vīs.	Instead of one tongue, may I possess lacs of tongues, which may increase to twenty lacs of tongues,	If my single tongue becomes a hundred thousand, and this hundred thousand becomes twenty times more,	If I had 100.000 tongues, and these were then multiplied twenty times more, with each tongue,	Let one tongue grow into a hundred thousand, nay even twenty times more.
ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ Lakh lakh gerhā ākhīeh ek nām jagdīs.	Then may I repeat God's name, lacs and lacs of times, with each of the lacs of tongues.	With each tongue would I sing a hundred thousand times the only name of the master of the world.	I would repeat, hundreds of thousands of times, the name of the one, the Lord of the universe.	And each of them endlessly chant His holy name.
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ Et rāeh pat pavarhīā charhīai hoe ikīs.	The way to meet God, the bridegroom, is to ascend the ladders to God's palace step by step and then achieve union with God.	These are the steps of the name of the Lord, by following them does one become twenty-one.	Along this path to our husband Lord, we climb the steps of the ladder, and come to merge with Him.	In this way lie the steps that lead Godwards, by ascending which one becomes one with Him.
ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ Sun galā ākās kī kītā āī rīs.	By hearing of the heavenly things, even the worms would like to emulate.	Hearing them speak of heaven's glory, even those who are like lowly worms become ambitious to emulate them.	Hearing of the etheric realms, even worms long to come back home.	On hearing of the heavens, even worms aspire to reach them.
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥ Nānak nadrī pāīai kūṛhī kūṛhai thīs.   32	Satguru Nanak says, that God is obtained by His kindness and the boasting of the false is false.	Nanak says, He is attained only by His grace. But the false claimants spread their boastful tales.	O Nanak, by His grace He is obtained. False are the boastings of the false.	Not knowing that salvation comes only through His grace, and those who say otherwise, are vain babblers and liars.
(33) destroys ego, removes negativity, and neutralizes destructiveness.				
ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ Ākhan jor chupai nah jor.	It is not within man's power to speak, or to keep quiet.	The power lies neither in speaking nor in silence.	No power to speak, no power to keep silent.	You have no power to speak or to be silent,
ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥ Jor na mangān den na jor.	The man has no power to beg or to give.	The power lies neither in asking nor in giving.	No power to beg, no power to give.	No power to ask or to give.
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ Jor na jīvan marān nah jor.	The man has no power to live or to die.	The power lies neither in living nor in dying.	No power to live, no power to die.	You have no power over life or death,
ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥ Jor na rāj māli mān sor.	It is not within his power to acquire kingdom and riches, which cause disturbance in the mind.	The power lies neither in the wealth of kingdoms nor the resolves of the mind.	No power to rule, with wealth and occult mental powers.	No power over wealth or state for which you are ever restless.

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ Jor na surtī giān vīchār.	It is not within his power to gain understanding of the divine knowledge or God's meditation.	The power lies neither in remembrance nor in knowledge of the divine.	No power to gain intuitive understanding, spiritual wisdom and meditation.	You have no power over spiritual awakening,
ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥ Jor na jugtī chhutai sansār.	It is not within man's power to find the method of freedom from the world's bondage.	The power lies neither in the world nor in the devices to be rid of samsara.	No power to find the way to escape from the world.	No power to know the truth, or to achieve your own salvation.
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ Jis hath jor kar vekhai soe.	God, in whose hands the power is, exercises the same and beholds it.	The real power lies in His hands – who creates and keeps on watching.	He alone has the power in His hands. He watches over all.	Let him who thinks he has the power, try.
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥ Nānak utam nīch na koe.   33	Satguru Nanak says, none can become good or bad because of his own strength.	Nanak says, no one is high and no one is low before Him.	O Nanak, no one is high or low.	O Nanak! None is high or low, but by His will.
(34) brings stability.				
ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ Rātī rutī thitī vār.	God created nights, seasons, lunar days, and week days.	Having made night and day, the seasons, and the dates,	Nights, days, weeks and seasons,	Creating the day and the night, the months and the seasons,
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ Pavan pānī agnī pātāl.	God created wind, water, fire, and the nether lands.	And air, water, fire, and the underworlds.	Wind, water, fire, and the nether regions,	The fire, the wind, the water and the nether regions,
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ Tis vich dharī thāpī rakhī dharam sāl.	In between these, God established the earth as the home for His worship and to practice truth.	Having made all of this, He established the earth as a dharmashala.	In the midst of these, He established the earth as a home for dharma.	Amidst all these, He set up the earth as dharm khand or the arena of action.
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ Tis vich jā jugat ke rang.	God created living beings of various colours and habits.	In it He created countless creatures of many colours and forms.	Upon it, He placed the various species of beings.	And He peopled it with creatures of many colours and many forms.
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ Tin ke nām anek anant.	And of different and limitless names.	Their names are infinite.	Their names are uncounted and endless.	Creatures of whom there is no count.
ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ Karmī karmī hoe vīchār.	They are judged by their deeds and actions.	Each is considered according to his own deeds.	By their deeds and their actions, they shall be judged.	All are judged according to their deeds.
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ Sachā āp sachā darbār.	God and His court are true.	God is true, and all His court is true.	God Himself is true, and true is His court.	For true is the Lord and immaculate His law.
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ Tithai sohan panch parvān.	There, the accepted saints sit and look graceful.	Only before the Lord is each one tested.	There, in perfect grace and ease, sit the self-elect, the self-realised saints.	Those acceptable to Him are honoured in His court.
ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ Nadrī karam pavai nīsān.	They bear the mark of grace by the merciful master.	Each is ranked by His glance.	They receive the mark of grace from the merciful Lord.	And it is only through His grace that one may gain that distinction.
ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ Kach pakāī othai pāe.	The good and evil will be judged there.	There, the raw is sifted from the ripe.	The ripe and the unripe, the good and the bad, shall there be judged.	The imperfect are perfected there.
ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥ Nānak geā jāpai jāe.   34	Satguru Nanak says, that these facts will become known in that court.	Nanak says, one who is raw will dissolve away.	O Nanak, when you go home, you will see this.	O Nanak! It is there that this mystery is revealed.

(35) gives you the ability to do your duty and fulfill your responsibility.				
ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ Dharam khand kā eho dharam.	The above narration is of the realm of truth and of the religious duties.	The supreme law expresses the realm of religion.	This is righteous living in the realm of dharma.	Thus much of the realm of dharma.
ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥ Giān khand kā ākhoh karam.	Now is narrated the working of the realm of knowledge.	Now to understand the conditions of the realm of knowledge.	And now we speak of the realm of spiritual wisdom.	And now gian khand, the realm of knowledge.
ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ Kete pavan pānī vaisantar kete kān mahes.	There are many winds, waters, fires, and Krishnas and Shivas.	So many winds, waters, and fires, so many Krishnas and Shivas.	So many winds, waters, and fires, so many Krishnas and Shivas.	Countless its elements, air, water and fire, and countless Krishnas and Shivas.
ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ Kete barme ghārhat gharhīeh rūp rang ke ves.	There are many Brahmas, fashioning forms of various colours, beauties and clothes.	So many Brahmas, so many of His creations of so many colours and forms.	So many Brahmas, fashioning forms of great beauty, adorned and dressed in many colours.	And countless the Brahmas fashioning various creations of countless forms and countless hues.
ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ Ketīā karam bhūmī mer kete kete dhū updes.	There are number of earths and mountains for doing various deeds, and there are innumerable saints like Dharu, who gave sermons.	So many fields of action and sacred mountains, so many polar stars and so many sermons.	So many worlds and lands for working out karma. So very many lessons to be learned.	Countless the fields of action, countless the golden mountains, and countless the Dhurus meditating therein.
ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ Kete ind chand sūr kete kete mandal des.	There are innumerable Indras, moons, suns, globes, and countries.	So many Indras, and moons, and suns, and galaxies, and continents.	So many Indras, so many moons and suns, so many worlds and lands.	Countless the Indras, countless the suns and moons, and countless the earthly and stellar regions.
ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ Kete sidh budh nāth kete kete devī ves.	There are innumerable sidhs, Buddhas, naths, great yogis, and forms of goddesses.	So many enlightened ones, and Buddhas, and masters, and goddesses.	So many siddhas and Buddhas, so many yogic masters. So many goddesses of various kinds.	Countless the siddhas, the buddhas, the naths, and countless the gods and goddesses.
ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ Kete dev dānav mun kete kete ratan samund.	There are innumerable gods, demons, silent saints, jewels and oceans.	So many gods and devils, and munis, so many jewels, so many oceans.	So many demi-gods and demons, so many silent sages. So many oceans of jewels.	Countless the danus and the sages, and countless the bejewelled oceans.
ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ Ketīā khānī ketīā banī kete pāt narind.	There are innumerable sources of production, innumerable languages, and innumerable dynasties of kings.	So many species and tongues, so many kings and emperors.	So many ways of life, so many languages. So many dynasties of rulers.	Countless the sources of creation, countless the harmonies, countless those that listen unto them.
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥ Ketīā surtī sevak kete Nānak ant na ant. ॥ 35॥	Satguru Nanak says, that there is no end to God's bounds, there are innumerable men of divine knowledge, absorbed in His meditation, and countless servants of God.	So many remembrances, so many devotees. Nanak says, there is no end to it, no end.	So many intuitive people, so many selfless servants. O Nanak, His limit has no limit.	And countless the devotees of the word, endless and unending, O Nanak! This realm.
(36) brings divine realisation. grants complete understanding of the heavens and the earth.				
ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ Giān khand meh giān parchand.	The light of God's knowledge brightly shines in the domain of knowledge.	Knowing is the expression of the realm of knowledge.	In the realm of wisdom, spiritual wisdom reigns supreme.	Divine knowledge illumines all in the realm of knowledge.
ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥ Tithai nād binod kod anand.	The heavenly music is played there, from which flows millions of joys and amusements.	There is music and mirth and frolic and bliss.	The sound-current of the naad vibrates there, amidst the sounds and the sights of bliss.	While divine symphonies play unending music, and joy and bliss reign supreme.
ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ Saram khand kī banī rūp.	The language of those reaching the realm of spiritual happiness is beautiful.	Modesty is the expression of the realm of humility.	In the realm of humility, the word is beauty.	Next, the realm of ecstasy, where the word is enrapturing.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ Tithai ghāṛhat gharhīai bahut anūp.	Unique forms, having no parallel whatsoever in beauty, are finished there.	The experiences that take place are beautiful and incomparable.	Forms of incomparable beauty are fashioned there.	Everything created here is marvelously strange,
ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ Tā kīā galā kathīā nā jāeh.	What is happening in that sphere cannot be depicted.	He cannot be spoken of in words.	These things cannot be described.	And beyond description.
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ Je ko kahai pichhai pachhutāe.	He, who tries to describe the same, will have to repent subsequently.	He, who tries, repents later.	One who tries to speak of these shall regret the attempt.	Whoever tries to describe the same, must repent his folly.
ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ Tithai gharhīai surat mat man budh.	The inner consciousness, the intellect, the soul, and the wisdom are all fashioned again in that realm.	Memory, mind, understanding, and intelligence are all formulated here,	The intuitive consciousness, intellect and understanding of the mind are shaped there.	Herein the mind, reason and understanding are enheralded, the self comes to its own,
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥ Tithai gharhīai surā sidhā kī sudh.   36	The genius intuition of pious persons and men of miracles is fashioned afresh.	And the consciousness of gods and enlightened ones.	The consciousness of the spiritual warriors and the siddhas, the beings of spiritual perfection, are shaped there.	And develops the penetration of the gods and the sages.
(37) cuts the karma. eliminates the impact of all bad karmas.				
ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ Karam khand kī banī jor.	Language of those, who enter the realm of grace, possess spiritual power and effect.	Power is the expression in the realm of grace.	In the realm of karma, the word is power.	Higher still stands karm khand, the realm of grace.
ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ Tithai hor na koī hor.	None else resides there, except the approved ones.	Except this, there is nothing else.	No one else dwells there,	Here the word is all in all, and nothing else prevails.
ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ Tithai jodh mahābal sūr.	There are powerful warriors and heroes.	In it are the great warriors and heroes.	Except the warriors of great power, the spiritual heroes.	Here dwell the bravest of the brave, the conquerors of the mind,
ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰੁ ॥ Tin meh rām rahiā bharpūr.	Might of the all pervading God is contained to the brim within such residents.	There, Rama abides in his fullness.	They are totally fulfilled, imbued with the Lord's essence.	Filled with the love divine.
ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ Tithai sīto sītā mehmā māhe.	Such residents are fully absorbed in the praises of God.	And in its glory also Sita abides.	Myriads of Sitas are there, cool and calm in their majestic glory.	Here dwell devotees with devotion, incomparable as Sitas.
ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ Tā ke rūp na kathne jāhe.	Their beauty cannot be narrated.	Whose form is beyond words.	Their beauty cannot be described.	Illumined with beauty ineffable.
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ Nā oh mareh na thāge jāeh.	They never die and can never be defrauded.	They never die nor can be cheated,	Neither death nor deception comes to those,	All hearts filled with God, they live beyond the reach of death and of delusion.
ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ Jin kai rām vasai man māeh.	Because God's name resides within their hearts.	In whose heart Rama abides.	Within whose minds the Lord abides.	
ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ Tithai bhagat vaseh ke loa.	The saints of all worlds live there.	There live many devotees of many different worlds.	The devotees of many worlds dwell there.	Here dwell the bhagats or sages drawn from all regions.
ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ Kareh anand sachā man soe.	They are full of heavenly bliss, as God abides in their hearts.	Keeping the true name in their hearts, they enjoy bliss.	They celebrate, their minds are imbued with the true Lord.	Who rejoice in the True One and live in perpetual bliss.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ Sach khand vasai niranḱār.	In the realm of truth resides the formless God.	In the realm of truth the formless abides.	In the realm of truth, the formless Lord abides.	Sach khand or the realm of truth is the seat of the formless One.
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ Kar kar vekhai nadar nihāl.	By His merciful glance, God, while beholding the creation, makes them happy.	He creates the world and exults in it with His vision.	Having created the creation, He watches over it. By His glance of grace, He bestows happiness.	Here, He creates all creations, rejoicing in creating.
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ Tithai khand mandal varbhand.	There are continents, worlds, solar systems in that realm.	With Him are the continents, the suns, the universes.	There are planets, solar systems, and galaxies.	Here are many regions, heavenly systems and universes.
ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ Je ko kathai ta ant na ant.	One, who attempts to describe them, should know that these are limitless.	And they all defy description.	If one speaks of them, there is no limit, no end.	To count which were to count the countless.
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ Tithai loa loa āḱār.	There are creations after creations and universes after universes.	There are worlds upon worlds, and creations upon creations.	There are worlds upon worlds of His creation.	Here, out of the formless, the heavenly plateaus and all else come into form.
ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ Jiv jiv hukam tivai tiv kār.	They function according to the command of God.	All works according to His order.	As He commands, so they exist.	All destined to move according to His will.
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ Vekhai vigsai kar vīchār.	God gets joy by thinking of and beholding His creation.	Seeing all this and thinking of it, He flowers in happiness.	He watches over all, and contemplating the creation, He rejoices.	He who is blessed with this vision, rejoices in its contemplation.
ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥ Nānak kathnā kararhā sār.   37	Satguru Nanak says, that to describe the realm of truth is as difficult as eating iron.	Nanak says, to describe Him is like chewing on iron.	O Nanak, to describe this is as hard as steel.	But, O Nanak, such is its beauty that to try to describe it is to attempt the impossible.
(38) gives you the power to rewrite your own destiny.				
ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ Jat pāhārā dhīraj suniār.	Make continence your furnace and patience your goldsmith.	Self-restraint is the furnace, patience is the goldsmith.	Let self-control be the furnace, and patience the goldsmith.	Make chastity your furnace, patience your smithy.
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥ Ahran mat ved hathīār.	Make understanding your anvil and divine knowledge your tools.	Intellect is the anvil, knowledge is the hammer.	Let understanding be the anvil, and spiritual wisdom the tools.	The Master's word your anvil, and true knowledge your hammer.
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥ Bhau khalā agan tap tāo.	Make God's fear your bellows and the practice of penance as your fire.	Fear is the bellows, austerity is the fire.	With the fear of God as the bellows, fan the flames of tapa, the body's inner heat.	Make awe of God your bellows and with it kindle the fire of austerity.
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ Bhāṅḱā bhāo amṛit tit dhāl.	Treat the love for God as the pot, extract and pour the nectar of the name of God in it.	Feeling is the crucible into which the nectar falls.	In the crucible of love, melt the nectar of the name.	And in the crucible of love, melt the nectar divine.
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥ Gharhīai sabad sachī taksāl.	And then, the divine words are minted in the true mint.	The coinage of the word is cast in the mint of truth.	And mint the true coin of the shabad, the word of God.	Only in such a mint, can man be cast into the word.
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ Jin kau nadar karam tin kār.	This is the daily program of those, upon whom God casts His gracious glance.	Only those receiving His grace can succeed in it.	Such is the karma of those upon whom He has cast His glance of grace.	But they alone who are favoured by Him, can take unto this path.
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥ Nānak nadrī nadar nihāl.   38	Satguru Nanak says, that God with His merciful look, showers happiness on them.	Nanak says, one becomes exalted by His compassionate look.	O Nanak, the merciful Lord, by His grace, uplifts and exalts them.	O Nanak, on whom He looks with grace, He fills with ever-lasting peace.

(shalok) brings self-satisfaction, elevation, acknowledgement, and respect.				
ਸਲੋਕੁ ॥ Salok.	Last Sermon.	Epilogue.	Shalok.	Finale.
ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ Pavan gurū pānī pitā mātā dharat mahat.	Air is the guru, water the father, and earth the great mother.	Wind is the guru, water is the father, the great earth is the mother.	Air is the guru, water is the father, and earth is the great mother of all.	Air is the Master, water the father, and the earth the mother.
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ Divas rāt doe dāi dāiā khelai sagal jagat.	Day and night are two male and female nurses, in whose lap the entire world plays.	Night and day are midwife and groom, and the whole world is playing with them.	Day and night are the two nurses, in whose lap all the world is at play.	Day and night are the two nurses in whose lap the whole world is at play.
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ Changīāiā buriāiā vāchai dharam hadūr.	Good and bad deeds will be narrated before the God of justice.	Good and bad deeds are read out in His court by dharma.	Good deeds and bad deeds – the record is read out in the presence of the Lord of dharma.	Our actions, good and evil, will be brought before His court.
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ Karmī āpo āpnī ke nerhai ke dūr.	Some will be called in, and others will be pushed away by God in accordance with their actions.	And our own actions determine whether we are near to Him or far.	According to their own actions, some are drawn closer, and some are driven farther away.	And by our own deeds, shall we move higher or be cast into the depths.
ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ Jinī nām dhiāiā gae masakat ghāl.	Those who have meditated on God's name, will leave this world after putting toil in the right direction.	Those who meditate on His name and labour sincerely earn merit.	Those who have meditated on the naam, the name of the Lord, and departed after having worked by the sweat of their brows,	Those who have communed with the word, their toils shall end.
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥ Nānak te mukh ujle ketī chhutī nāl.   1	They will go with brilliant faces, and many more will be emancipated along with them.	Their faces are radiant with success, and many others are liberated by contact with them.	O Nanak, their faces are radiant in the court of the Lord, and many are saved along with them.	And their faces shall flame with glory, not only shall they have salvation. O Nanak, but many more shall find freedom with them.
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[sss@kundalini-khalsa.com](mailto:sss@kundalini-khalsa.com)  
[www.kundalini-khalsa.com](http://www.kundalini-khalsa.com)