		Do	ut 1. Curpoulkhi with Trapolita		Sahib	ht different English Translati	0.00		
		PC	irt 1: Gurmukhi with Iranslite	<u>Introd</u> <u>Transl</u>	uction ations	ht different English Translati	ons		
				<u>Litero</u>	<u>ature</u>				
					uction				
A jewel of supreme quality de directions to have its beauty a appreciated. If a layman want	Motivation emands to be looked at from all and radiance fully enjoyed and ts to acquire profound expertise abo	mystics, devotees and sacred scriptures of the leadership and is there out a Guru". This signifies ou	This collection of hymns uttered and preserved by Indian gurus, mystics, devotees and sufis has a special distinction among the sacred scriptures of the world: It has been given eternal spiritual leadership and is therefore referred to as "Gurbani" or "Shabad Guru". This signifies guidance for the human being to realise the true					omplicarkness empting agerly) f needs	
expert. A blind man who desi painting looks like will enjoy li of people with various tastes,	ask for the advice of more than just ires to know how a certain famous istening to the descriptions of a vari , references and backgrounds. This	identity and origin of the and state seem to be heactually experienced the will flower." Hence the use	identity and origin of the Self while still physically alive. This process and state seem to be hard to describe to someone who has not actually experienced them, like "the subtle fragrance of a spiritual flower." Hence the use of enchanting poetry instead of intellectual			3 synthesis satva neutral mind inner of the inner (saint, master) 4 transcendent turīa no mind beyond, indescribable (Guru, Divinity, Soul)			
complete idea and allows gre	•	more philosophy to convey r			lan: Madal far		Si wi	implicit ithin ar riorities	
	y poetry about the most ss subject of the nature of existence r language and metaphors and stay	e and	ਪਾਵਾ ॥ ਅਕਹ ਕਹਾ ਕਹਿ ਕਾ ਸਮਝਾਵਾ ॥ "When the rays of Divine Light come into the heart-lotus, the moon-			Jap: Model for the process of recitation to achieve remembrance: 1 loud physical body audible speech bhekhri, khant			
mostly ambiguous for the log ask what it actually means to Sahib or similar writings. It se Sahib is very different from u	ical mind. It might be a valid question "understand" a composition like Jagems clear that "understanding" Jagems and an anthematical proof	on to light of Maya [illusion] obtains the subtle fragion describe the indescribe	light of Maya [illusion] cannot enter the basket of the mind. And if one obtains the subtle fragrance of that spiritual flower, he cannot describe the indescribable. He could speak, but who would understand?" - Kabeer, ang 340			2 silent mental body thoughts, emotions hirdai 3 ajapa causal body resonance, simran anahat			
	o enable the reader to see how	creation, and that the r	Source of everything is permeatinature of this "Divine Essence" h	as been	as we know it,	could be compared to swimming is like swimming on the surface	of a lake, but	the va	
words and sentence structure	erent backgrounds have used differ es to translate or interpret one and t Gurmukhi to English language. On ous translations:	the vibration or sound ("na e unstruck, unbroken and unspeakable origin and	identified by both mystics and modern science as some form of vibration or sound ("naada brahma," "big bang," "string-theory"). This unstruck, unbroken and endless sound-current of rejoicing about the unspeakable origin and essence of everything which carries the only power of creation and destruction is called "Naad."			meditating with the aim of connecting to deeper levels of the being through repeated and continuous focus on a sacred sound, our breath, a deity or other suitable object, is like diving down into the cool and dark depth and requires ideally suspension or complete disidentification from usual mental activity.			
ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ Saram khand kī bānī rūp.		ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥	power of creation and destruction is called "Naad." ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥			"The word reaches as far as where is comes from." - Hazrat Inayat Khan, The Mysticism of Sound and Music			
ecstatic and glorious beyond w	ent, where beauty guides and directs all spe yords to express. g the realm of spiritual happiness is beautifu	- Japji, Pauri 29	ssel plays the Divine sound-curr	ent of Naad."	"What is recei	ved through the ears goes deep ed through any other way." - Hai	er into the soul than	Even if Japji, F	
Modesty is the expression of theNext, the realm of ecstasy, who	ne realm of humility. ere the word is enrapturing.	physical, emotional, mosings, everything comm	•	•		Sound and Music	ਾਨ "C	ਾਵਹੁ ਸੰਤ Come, Guru A	
In the realm of humility, the woIn the realm of spiritual achieve	ement, the word is beauty.		ਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ r, wind and fire sing of You; the	king of		Baba Nanak Shah Fak Hindu Ka Guru, Musalmar	eer, n Ka Pir	oweve aradox	
 In the Realm of Realization the In the realm of effort, the Divine This document wants to serve 	e word becomes form. e the context and process of	Dharma, god of death, - Japji, Pauri 27 (read a Therefore, the human	"The elements of water, wind and fire sing of You; the king of Dharma, god of death, sings at Your door." - Japji, Pauri 27 (read also the entire Pauris 26 and 27) Therefore, the human being can connect, experience, realign and			To celebrate holidays as given by the rhythms of nature rather than man-made calendars is out of fashion. Since it is inconvenient if the day of the week and the number of the date of a holiday change every year, most holy days have been fixed according to our			
Gurmukhi language and work	aise the desire to learn the original on one's own "impersonally perso seen as an eternal work in progress	nal" from which the word "r	her true identity of Divine origin eligion" derives its meaning - thr ("Naad") that originates from the	ough the	calendar - with	n few exceptions. than appropriate that Guru Nar	wi m	riter wo ajority egion, v	
allowance for dynamic and pa with all aspects of Japji Sahib This process also demands tl	atience as our experience and intimo grow and mature. he abandoning of expectations,	to cross the (terrible) we the dark and confused extensive use of sacre	Naam"). It is said that therein lie vorld ocean and find liberation an time of Kaliyug. This is the reas d hymns, sutras and mantras co	es the only key nd fulfilment in on for the	get fixed in thi November. The Divine rebel a	s way, but is still celebrated on t is should be very pleasing to Gu gainst the smallness and arroga	he full moon in uru Nanak, who was a nce of the human mind of 2.	Guru When	
	d believes, and the opening up to a ent perspective, full of wonder, hum	primordial sounds which the Naam," the sound of A metaphor frequently	ch contain, express and manifes of Divine identity. used in both Abrahamic and Inc.	t the "Naad of dian religions is	Surrender to Divine Will is what he embodied and shared. The Divine Will ("Hukam"), the mystery of continuous communication with the Source of Existence, is a radical counter-proposal to our modern understanding of how to live a happy and fulfilled life. The Bhagti movement of those centuries in India was characterised by a complete surrender to the Divine Will and renunciation of any				
	। ଷଧିଷ୍ଟ ପାଟ ॥ limits. The more one says, the more	(seventy two) resonand flute with (ten) holes. T	n instrument, sometimes describ ce vessels and strings in it, othe The work aspired by the devotee g of the instrument despite all no	rtimes as a , yogi and sufi					
Naad & Naam - Re	ecitation of Sacred Scripture	distraction from outside Divine player on Their	is the continuous tuning of the instrument <i>despite</i> all noise and distraction from outside as well as from inside, so that the play of the Divine player on Their instruments shall result in a song and			ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈਂ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥			
	es has been practiced in all spiritual of mankind. It is the most sublime	recitation of the legacy	on of Divine identity and rejoicing of well tuned instruments will be their Divine frequencies, purifyin	elp us to	- Guru Nanak,	ator, act, I can do nothing; if I try Raag Asa, ang 469	le	I those ads us	
of the devotee for the fulfilme	and alchemy - the supreme prepara ent of life's purpose. By repetition in ner levels of sound and intention	of thought and behavio	from all karmically unfavourable vibrations within us, negative habits of thought and behaviour. ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ "When mind is polluted with unfavourable vibrations, It is purified with the colour and love of the Name (Naam)."			All Bhagti poetry infuses a spirit of renunciation from the claims and blames of the human mind in wrong service. 3. ba			
penetrate deep into the Being blossom and prosper in the s recitation of sacred texts, hyn	g, and the seed of Divine sound car oil of the physical body. And by nns, sutras and mantras individuals	"When mind is polluted and It is purified with the co				Guru Nanak's message promotes a lifestyle of simplicity which prepares for honesty and humility. He unmasked much of the makebelieve of mysterious rituals as hypocrisy, politics and compensation for lack of true understanding and union. Instead, he infused the			
·	phic fields of their spiritual ancestors rd, and the word was with God, and lohn 1.1				around him by	itement of awakened consciousr his spontaneous song and poe votion, and praises of the One S	try, filled with wonder,	the ka	
"There is a powerful mystery	within the repetition of sacred word tion occurs, the intention behind the	S	 Repeated meditative Re driving a car or playing a mus 		Guru Nanak w	vas a cross-dresser. In order to r kes like "Hindu" and "Muslim" - v	make people stop	ssumir nd app y one p	
sound intensifies, thus increa intention this intensity of ac	ising its potency. Sound crystallizes tion re-creates the purity of the thouse relives its original purpose, and thus	through regular repetition through the through regular repetition and the through the through regular repetition.	ion ("Jap"), the prime tool to prog skills or habits. The best rhythme natural cycle of day and night,	gram the n to repeat any	common esse	make them experience the much nce within all of us, he used to v e same time. To complete the c	vear garments of both	ear and pos	
	with the voice of spirit." - Stewart	hours, hence the emph	nasis on a daily spiritual practice		his journeys w	e of the two disciples who often a vas Muslim, the other Hindu.	m hı	Gurba ere me uman b	
mechanism then begins to re	he universal Spirit, and the universa peat it automatically. In other words begins to repeat, until it has becom	process, and might be	er than our mental faculties can better described as a resonance "). The messages of sacred scri	e of	seems to be n all our essenti	id not speak, but sing. This way nore suited to bring the human n al questions are dissolved and f	of communicating (Name of into a space where illed with blissful	laam). eaching esonan	
	ce." - Hazrat Inayat Khan, The	partly for the mind, but of the soul's purpose.	primarily for the remembrance and the penetration into the deeper egular continuous repetition:	and activation	which he reco	channelled the Divine Word ("Sh gnised as the authority of Divine uru"), the "Shabad Guru."	abad") in his poetry, e Teacher and of	ometim under	
received by Guru Nanak circa	n of Divine revelation in 40 subdivis a 1500 AD. It constitutes the scriptu ("the righteous way of living of the	sions	egulai continuous repetition.		His practical to	eachings are intriguingly short, n ditation on the Divine essence a	natural and universal:	ndersta arious (/e can	
student") and is the opening	chapter of the Siri Guru Granth Sah gbook of the Sikh Dharma lineage.	ib,				"Naam Japo"), work in the world hare everything with everybody	("Vand Chhakna"). ex	xpresse riginal t anslatio	
							W	hich ca	
				9					
Japji Sahib was received by Guru	Pritam Singh Chahil, Sri Guru Granth	Harbans Singh Doabia, Sacred	Osho, The True Name, New Age	The Translat Sant Kirpal Singh,		S Dr. Sant Singh Khalsa, Sri Guru	Guruliv Singh Khalsa, Japji of Gu	ırıı G	
Nanak ca 1500 AD (mool mantra) removes fate and		Nitnem, Amritsar, India, 2002	International, New Delhi, India, 2003	Message of Guru N 1959		Granth Sahib translation, Tuscon, USA, 2013	Nanak, Ancient Healing Ways, Eugene, USA, 1982	N L	
changes destiny to prosperity	The creator of all is One, the only One.	God is only one.	He is one.	There is One Reali		One universal creator God.	There is one Creator who created creation.	d this	
lk Onkār ਸਤਿ ਨਾਮੁ		His name is true.	The supreme truth.	Ever-existent, He is		The name is truth.	True is His Name.	1	
Sat Nām		He is the creator.	He is the creator.	(Conscious Spirit). The Creator, perva		Creative being personified.	The being is the doer.	r	
ਕਰਤਾ ਪੁਰਖੁ Kartā Purakh ਨਿਰਭਉ ਨਿਰਵੈਰੁ	, ,	He is without fear, He is inimical to	Beyond fear, beyond rancour.	Without fear, without		No fear, no hatred.	He is fearless and revenge less.	'	
ਨਿਰਭਉ ਨਿਰਵਰੁ Nirbhau Nirvair ਅਕਾਲ ਮੁਰਤਿ	,	He is without fear, He is inimical to hone.	He is the timeless form.	The Timeless.	as country.	Image of the undying.	Undying (timeless) is His image.		
Akāl Mūrat ਅਜੂਨੀ ਸੈਭੰ	He is unborn and self-illumined.	He is beyond births and deaths. He is self-illuminated.	Never born. Self-creating.	The Unborn and the Self-existent, complete within Itself.		Beyond birth. Self-existent.	He does not come through the wo	omb. I	
Ajūnī Saibhang ਗੁਰ ਪ੍ਰਸਾਦਿ ॥	He is realized by Guru's grace.	He is realised by the kindness of the	He is attained by the Guru's grace.	Through the favour servant, the Guru.	r of His true	By Guru's grace.	It is the gift of the Guru.		
Gur Parsād. ਜਪੁ ॥		Repeat His name.		realised.		Chant and meditate.	Meditate!	1	
Jap. ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥		He was true in the beginning. He was	He was true before the ages and as time ran its course.	He was when there He was before all a		True in the primal beginning. True throughout the ages.	True before time began. True throughout time.	F	
Ād sach jugād sach. ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥	He is True even now.	rue when the ages commenced and has ever been true. He is also true now. Nanak says, that He will be certainly true in the future.	Nanak says, now He is truth eternal, and forever will He be.	He was before all a He exists now, O N exist forevermore.		True here and now. O Nanak, forever and ever true.	It is true now, at this very momen Nanak, it even will be true.	nt. 7	
Hai bhī sach Nānak hosī bhī sach. (1 (1) gives knowledge and extasy of God, an antidot to depression	i)	ado ni die idule.					,		
ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ Sochai soch na hovaī		Mortal cannot comprehend God by condering over Him for lacs of times.	We cannot comprehend Him though we think a million times.	One cannot comprreason, even if one ages.	ehend Him through e reasoned for	By thinking, He cannot be reduced to thought, even by thinking hundreds of thousands of times.			
je sochī lakh vār. ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ Chupai chup na hovaī	known by this silence.	Mortal may remain silent and absorbed in the meditation of God and His love, yet peace of mind will not be achieved.	Nor quiet the mind by silence, however long we sit.	One cannot achiev outward silence, no dumb for ages.		By remaining silent, inner silence is not obtained, even by remaining lovingly absorbed deep within.	In silence, silence doesn't happer even if I remain constantly attach with a string of longing.	·	
je lāe rahā liv tār. ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥	appease even though one may collect	Yearning of hungry mortal will never end by keeping fasts or by collecting oads of worlds riches.	Nor a mountain of bread appease the hunger of the soul.	One cannot buy co		The hunger of the hungry is not appeased, even by piling up loads of worldly goods.	The hunger of the hungry people does not depart, even if the loads the worlds is tied to them.		
District to the second	loads of worldly valuables.	Sade of Worlds Holles.				monary goods.	are words is lied to them.		

wrought in our existence

By His will some are born high and

by His will the impious wander in

All exist under His will, and nothing

One attuned with His will, O Nanak, is

Some sing of His greatness, but only

according to the power bestowed

Some sing of His bounties, taking

Some sing of Him, as transmitting

Creator and destroyer, the giver of

Some sing of Him as the most

Some sing of Him as the nearest.

There is no end to His description

but He still stands beyond all

His will directs the world.

concern or care.

grants untiringly.

His feet?

description.

is untiring.

Since the beginning of time have they Ages upon ages, man has fed upon it.

Even while praising they ask for more Men pray to Him for gifts, which He

And what language shall we speak to What can we say to win His love?

Nanak says, remember the true name At the ambrosial hour of the early

Through your actions you receive this Our birth is the fruit of our actions, but

Countless have tried to describe Him,

And vet, O Nanak, He dwells beyond

True is the Lord, true His holy word,

When all is His, what can we offer at

dawn, be you in communion with the

salvation comes only from His grace.

O Nanak, know the True One as

He can neither be established nor

The formless One is limitless,

Those who worship Him are

Let us sing of Him and hold

be led joyously homeward.

Nanak, ever sing of the treasure -

communion with the word, with hearts

For then shall all sorrows end and we

The Master is the song eternal or

word personified. He is the Vedas.

the scriptures. He is saturated with

Brahma, and their consorts Paarvati,

The greatness of the Master, even if

known, cannot be described with

He is the Lord of everything, Him I

If I may only please Him, it is

no rites or toils - avails

karmas.

The Guru is the secret that solves the My Master has taught me one lesson.

Were you to live through four ages, or If one could extend one's life to four

You are like a lowliest worm, even the Without His goodwill, he will be

pilgrimage enough, if not, nothing -

Whichever way I look, I find that in

without His grace - regardless of

You can discover untold spiritual

by the teachings of your Master.

He is the Lord of everything, may I

ages, nay make it ten times longer,

nine planes of creation, and everyone

therein followed him in respect,

If every creature praised him to the

All this and more has no value if

God's eve looked not kindly upon

reckoned as the meanest worm

O Nanak. He bestows virtues on

those who have none, and adds to

But there is naught that can bestow

attain the status of a siddha, a pir, a

By communion with the word, one

earth, the supporting bull and the

By communion with the word, the

plateaux and the nether worlds stand

By communion with the word, we can

escape unscathed through the portals | vou.

earthly regions, the heavenly

O Nanak, His devotees live in

By communion with the word, one

can acquire the true import of the

shastras, smritis and Vedas

O Nanak, His devotees live in

By communion with the word, one

contentment and true knowledge

wins the honour of the learned.

O Nanak, His devotees live in

By communion with the word, one

becomes the abode of all virtues.

By communion with the word, one

becomes a sheikh, a pir, and a true

By communion with the word, the

By communion with the word, one

None can describe the condition of

one who has made God's will his

Whoever tries to do so, must realise

No supply of paper, pen, or scribe,

O, great is the power of the word,

universal consciousness and

develops right understanding.

from sorrow and suffering.

go to Yama after his death

By practice of the word, one develops

clairvoyance and transvision of the

By practice of the word, one is freed

By practice of the word, one shall not

By practice of the word, one speeds

By practice of the word, one escapes

the by-paths of Yama, the king of

By practice of the word, one gets in

close touch with the truth.

the spiritual plane openly and

honourably.

Can ever describe the state of such a

crosses beyond the limitless ocean of

spiritually blind find their way to

O Nanak, His devotees live in

attains the state of ease

perpetual ecstasy

spiritual king

illusionary matter

perpetual ecstasy.

By communion with the word, one

By communion with the word, one

gets the fruit of ablution at sixty-eight

becomes the abode of truth.

perpetual ecstasy

sorrow

pilarimage

And through listening again and again By communion with the word, one

mysteries of life and self all revealed.

can have yogic insight with the

can win esteem from all irrespective

can attain the powers of Shiva.

Brahma and Indra.

of one's past.

perpetual ecstasy.

revealed.

can understand the mysteries of the

charge him with sins.

the store of the virtuous.

aught upon Him.

amongst worms, and sinners shall

If one were known throughout the And even if you were known

never forget Him

riches within yourself, if you but abide

His creation, none has won salvation

mortal eloquence.

complete in Himself

house of all virtues

full of loving devotion

the divine

The Guru is Shiva, the destroyer. The He is Shiva, He is Vishnu, and He is

The Guru is the secret that solves the My Master has taught me one thing.

Guru is Brahma, the creator. He is the Lakshmi, and Saraswati also.

immanent in all

divine word and meditate on His

His love has been described as

dust into life, and life into dust again.

and sorrows ordained.

endless transmigration

stands outside

upon them.

them as His signs

Some sing of Him as

life and its withdrawer

incomprehensible.

wholly freed from ego

By His order do some attain salvation, By His will the pious obtain salvation,

others low, by His will are men's joys

ingenuity.

Nor one hundred thousand feats of

Nanak says, by submission to the

By divine order are some high and

some low, and pain and pleasure

or endlessly wander through cycles of

All are subject to His order, none is

Nanak says, he who understands His

order becomes freed from his self.

Those who know power will sing of

Knowing charity, some sing of His

Some sing of His virtues and His

Some sing of His knowledge, when

Some sing that He creates the body

Some sing that the life He takes will

Some sing that He is far, far away.

Some sing that He sees all and is

There is no end to His attributes.

Though a million describe Him in a

The giver gives eternally, though the

subsisted on His endless bounty

He is the ordainer and by His order

Nanak says, He is without a care,

The Lord is truth. Truth is His name.

and more, and the Lord keeps on

Then what offering can we make to

gain a glimpse of His court?

and meditate on its glory in the

body, and by His grace the door to

Nanak says, know then His truth,

because He alone is everything.

He cannot be installed in any temple,

The faultless one exists unto Himself

Those who serve Him attain the glory.

Nanak says, sing His praises, Lord of

Sing and hear only of Him, engrave

So banish sorrow and suffering, and

sounds, and the Vedas too. The Lord

Guru is Vishnu, the sustainer. The

trio of goddesses Paarvati, Lakshmi,

However well I know Him, He cannot

He is the benefactor of all. Let me

pleasure. I have bathed in all the holy

rivers. And if I fail to please Him, why

should I bathe and adorn myself?

understanding becomes like a

He is the benefactor of all. Let me

continents, and were you to gain

Were you to earn fame and praise

If you have not His grace, nothing will

worst of sinners may point the finger

Nanak says, He makes the worthless

worthy, and showers the gifted with

None but God can bestow such

Through listening occult powers and

Heaven and earth are made stable.

And the world and lower worlds

Through listening death does not

Nanak says, through listening

and Indra came into being

The most sinful will sing his praises.

And the secrets of yoga and the

mysteries of the body are revealed.

Through listening all the scriptures

and teachings are known.

devotees attain bliss

contentment are attained

eight holy places is gained

Through listening spontaneous

Nanak says, through listening

And sin and sorrow are destroyed.

Through listening the highest virtues

Through listening the fathomless is

Nanak says, through listening

And sin and sorrow are destroyed.

Whoever attempts it will afterwards

There is no paper, no pen, no writer,

The name of the flawless one is such.

That only contemplating can know it. But few there be that know it.

The name of the flawless one is such. 0, great is the power of the word.

That only contemplating can know it. But few there be that know it.

That can penetrate such a state.

Through contemplation is

intellect.

Believer in God does not get blows of You cease to repent your words.

remembrance born in mind and

And awareness of the universe

And gain freedom from the God of

Through contemplation the path is

And man departs with dignity and

One is saved from wandering astray.

And connection to religion is

cleared of all obstacles

honour.

established

devotees attain bliss.

The state of mind of the devotee who The state of contemplation cannot be

expressed.

Sage, saint, and king come into

honour is earned.

meditation happens.

devotees attain bliss.

Nanak says, through listening

And sin and sorrow are destroyed.

And the virtue of bathing at the sixty-

And sin and sorrow are destroyed.

saintliness are gained

universal following.

from all of mankind

save you

more gifts.

excellence.

revolve.

The status and power of Shiva, god of Through listening Vishnu, Brahma

Truthfulness, contentment, and divine Through listening all truth and

precious jewel.

never forget Him.

be described. He cannot be

expressed by words.

never forget Him

The Guru's word is the sound of

nor fashioned by any skill

all attributes.

Him in vour heart.

make bliss your abode.

abides in His words.

and Sarasvati.

endear us to Him?

ambrosial hour.

salvation opens

His praises are sung in endless ways.

receiver tires of receiving.

does the universe turn

endlessly blissful.

giving.

scholarship is their bent.

and turns it back to dust.

again be reborn

everywhere.

million ways.

death and birth.

beyond His reach

His might.

areatness.

bounty as the sign.

mind achieve unity with Him.

of falsehood torn?

nking, thinking doesn't come, if I think hundreds of thousands ence, silence doesn't happen, if I remain constantly attached string of longing. appeased, even by piling up loads of worldly goods. the worlds is tied to them

nunger of the hungry people does not depart, even if the loads of Hundreds of thousands of clever Of thousands or hundreds of tricks, but not even one of them will thousands of clevernesses, not one will go with you when you die. go along with you in the end.

Nor reach Him with all mental How can truth be attained and the veil How may one know the truth and So how can you become truthful? How is one to be truthful? break through the cloud of falsehood? And how can the veil of illusion be

There is a way, O Nanak, to make His O Nanak, it is written that you shall will our own, His will which is already obey the hukam of His command, and

By His command, bodies are created,

His command cannot be described.

By His command, souls come into

being, by His command, glory and

By His command, some are high and

Some, by His command, are blessed

command, wander aimlessly forever.

Everyone is subject to His command,

no one is beyond His command.

O Nanak, one who understands His

command, does not speak in ego.

Some sing of His gifts, and know His

Some sing of His glorious virtues,

Him, through difficult philosophical

Some sing that He fashions the body,

and then again reduces it to dust.

Some sing that He takes life away,

Some sing that He seems so very far

Some sing that He watches over us,

There is no shortage of those who

Millions upon millions offer millions of

those who receive grow weary of

Throughout the ages, consumers

The commander, by His command,

True is the master, true is His name -

People beg and pray "give to us, give

So what offering can we place before

Him, by which we might see the

What words can we speak to evoke

In the Amrit vela, the ambrosial hours

before dawn, chant the true name.

of this physical body is obtained. By

O Nanak, know this well: the true one

He Himself is immaculate and pure

Those who serve Him are honoured.

Sing and listen and let your mind be

Your pain shall be sent far away, and

The Guru's word is the sound-current

The Guru is Shiva, the Guru is Vishnu

Even knowing God, I cannot describe

Him. He cannot be described in

The Guru has given me this one

souls. May I never forget Him

There is only the one, the giver of all

my pilgrimage and cleansing bath.

I gaze upon all the created beings.

Without the karma of good actions,

Within the mind are gems, jewels and

what are they given to receive?

rubies, if you listen to the Guru's

The Guru has given me this one

souls. May I never forget Him.

There is only the one, the giver of all

four ages, or even ten times more,

throughout the nine continents and

With a good name and reputation,

Still, if the Lord does not bless you

with His glance of grace, then who

considered a lowly worm, and even

contemptible sinners would hold you

O Nanak, God blesses the unworthy

No one can even imagine anyone

who can bestow virtue upon Him.

teachers, the heroic warriors, the

Listening – the earth, its support, and

Listening - the oceans, the lands of

the world, and the nether regions of

Listening – death cannot even touch

O Nanak, the devotees are forever in

Listening - Shiva, Brahma and Indra.

Listening – even foul-mouthed people

Listening - the technology of yoga

Listening – the shastras, the Simritis

O Nanak, the devotees are forever in

Listening - truth, contentment and

Listening – take your cleansing bath

Listening - reading and reciting,

Listening - intuitively grasp the

O Nanak, the devotees are forever in

Listening – dive deep into the ocean

Listening - the sheiks, religious

scholars, spiritual teachers and

Listening - even the blind find the

Listening – the unreachable comes

O Nanak, the devotees are forever in

The state of the faithful cannot be

One who tries to describe this shall

No paper, no pen, no scribe,

Can record the state of the faithful

Such is the name of the immaculate

Only one who has faith comes to

The faithful shall never be struck

The faithful do not have to go with the

Such is the name of the immaculate

Only one who has faith comes to

The faithful do not follow empty

The faithful are firmly bound to the

know such a state of mind.

know such a state of mind.

and intelligence.

across the face

messenger of death

and the secrets of the body.

the underworld.

praise Him

and the Vedas.

spiritual wisdom.

honour is obtained.

essence of meditation

For the word washes away all sin and Listening – pain and sin are erased.

For the word washes away all sin and Listening – pain and sin are erased.

For the word washes away all sin and Listening – pain and sin are erased.

By practice of the word, one rises into The faithful have intuitive awareness

By practice of the word, one gets into The faithful shall depart with honour

dharma

of virtue

emperors

within your grasp.

described.

with virtue, and bestows virtue on the

cares? What is the use?

Among worms, you would be

with praise and fame throughout the

teachings, even once

understanding

followed by all

world -

in contempt

virtuous.

By communion with the word one can Listening – the siddhas, the spiritual

For the word washes away all sin and Listening – pain and sin are erased.

ritual cleansings?

Without pleasing Him, what good are

understanding

and Brahma, the Guru is Paarvati

Lakhshmi, and Sarasvati,

of the naad, the Guru's word is the

wisdom of the Vedas, the Guru's

word is all-pervading.

peace shall come to your home.

O Nanak, sing of the Lord, the

treasure of excellence.

filled with love.

His grace, the gate of liberation is

and contemplate His glorious

darbaar of His court?

His love?

greatness.

Himself is all

to us", and the great giver gives His

speak it with infinite love

leads us to walk on the path.

and then again restores it.

face to face, ever-present

preach and teach.

sermons and stories.

His recipients may tire, but His bounty The great giver keeps on giving, while

consume.

and untroubled.

aifts

some are low, by His written

and forgiven, others, by His

obtained.

power?

sign and insignia

greatness and beauty

command, pain and pleasure are

greatness are obtained.

How does one break the net of lies? Walk in God's will, known and unknown. Oh Nanak, it is written walk in the way of His will. along with you.

By His will structures exist.

The will of God cannot be described.

By His will the incarnated souls exist.

By His will one meets greatness

By His will someone is high or low

By His written will sufferings and

By His command, some people

Everyone is within His command,

outside of the command there is no

Oh Nanak, if one understands His

command, the no one can speak of

Someone sings of the bounty and

Someone sings His qualities and

Someone sings that, having created,

Someone sings that He takes away

Someone sings that He seems and

Someone sings he sees Him present

There are tens of millions of tens of

millions of religious speakers who

The Giving One gives and the takers

Throughout the ages the eaters eat.

The commander's command makes

The Lord is true, His justice is true,

and people have talked about His

People say and plead, "Give, give!"

What is to be placed before God by

What words should one utter, hearing

In the ambrosial hour meditate and

reflect deeply on the true name and

By the karma of past actions, the robe Over your actions comes a cover of Your karmas will all be covered and

Oh Nanak, thus is known the all-

That One is the pure One all by

The one who serves obtains worldly

Oh Nanak, sing of Him who is the

Sing about Him, listen to Him, and

Having removed sorrow, take peace

Through the Guru, the sound-current

and infinite knowledge are activated.

and through the Guru one remains

The Guru is Shiva, Vishnu and

Even if I know, I do not speak.

The Guru has made me understand

There is one giver of all the souls.

I bathe at the holy place if I please

Him. Without having pleased Him,

How many being are created! I see

them! Without good acts, what can

In the wisdom of the mind are jewels,

The Guru has made me understand

There is one giver of all the souls.

And if that person has acquired a

good name, and the whole world

But if that person doesn't see the

unseen, then no one asks anything

Making them a worm among worms.

Guilty people place all their guilt on

Oh Nanak. He gives virtue to the

virtueless, and He gives virtue to

No such person exists who can give

By listening, siddhas, Muslim saints,

By listening, the earth, the bull which

By listening, light, different realms,

By listening, death cannot touch you.

Oh Nanak, the devotees are always

By listening comes the destruction of

By listening, Shiva, Brahma and

By listening, praise comes in the

By listening, the shastras, the

By listening, the way of yoga and the

Simritis, the Vedas... (all the sacred

Oh Nanak, the devotees are always

By listening comes the destruction of

By listening, truth, patience and

Listening is the equivalent of bathing

By listening, studying and studying

Oh Nanak, the devotees are always

By listening comes the destruction of

By listening, extremely deep oceans

By listening, the blind one finds the

By listening, the unfathomable come

Oh Nanak, the devotees are always

The state of consciousness of a

If somebody tries to describe,

afterwards they regret it

be described

person who agrees with God cannot

There is no paper, no pen, no writer

who can sit and reflect on a the state

Such is the name, a person becomes

of a person who agrees with God.

agreement into the very mind of it.

One agrees, and the power to listen

One who agrees will not be slapped

One who agrees does not go along

Such is the name, a person becomes

and mental intuition happen.

The faithful know about all worlds and One who agrees gains knowledge of

on the face.

most pure

The path of the faithful shall never be One who agrees finds no obstruction

honour.

dharma.

with the god of death

if they agree and know that

agreement into the very mind of it.

One who agrees goes radiantly with

By agreeing, the path goes not on

By agreeing comes alliance with

if they agree and know that

they obtain worldly honour.

By listening, one-pointed

pain and sin

and emperors..

concentration comes easily

mouth of a bad person.

secrets of the body.

books)

pain and sin

at the sixty-eight places of pilgrimage. at the 68 holy places of pilgrimage.

heroes, and yoga masters..

holds it up, and the ethers.

and underworlds.

pain and sin

those who have it.

any virtue to Him

that person's praises,

about them

obtains a good name just by singing

kingdoms, and everyone follows them even follow you around.

May I never forget Him.

gems and rubies, if one listens to one

The story cannot be told

May I never forget Him.

what bathing do I do?

anyone obtain?

lesson of the Guru.

one thina!

Even if you could live throughout the If a person is four ages old, and then

around,

one thing!

Brahma, the Guru is Paarvati and

truthful One, all by Himself.

consciousness. In your vision you see the door of freedom will open.

which His court may be seen?

which God extends His love?

infinite love.

The Giver gives

on His greatness

the gate of liberation

He cannot be established, He cannot He is not established, He is not made. Unborn, unmade.

treasure of virtues

keep love in the mind.

and go home with it.

merged.

have made these discourses.

There is no lack of religious

discourses being told.

He again makes bodies dust.

souls, then gives them again.

appears far away.

and manifested.

get tired.

O Nanak He blossoms forth, carefree Oh Nanak, God blooms carefree

some always are made to

transmigrate.

one.

Some sing of His power, who has that Someone sings His power, whose is

Some sing of knowledge obtained of Someone sings of knowledge and

that power?

knows the sign.

beautiful greatness

difficult reflection.

receive blessings. By His command

comfort are obtained.

How can I live the Truth? How can I cut through the net of lies?

Walk in God's Will within and without. O Nanak! It's written in your Soul.

How can we find the House of Truth? How can we break this wall of lies? already written

Complication and confusion are signs of our infamous iron age of

darkness, the Kalijug. We have adorned and worshiped maya (the

of needs and desires have won the better part of our mental,

tempting illusion of the outside world to which our five senses relate eagerly) to such an extent that the fog of artificiality and the arousal

emotional and physical bodies. Today, simplicity is often understood

as fast-food instead of home-grown vegetables, social media apps and gadgets instead of meeting people ("Sat Sangat"), pills instead of

Simplicity does not mean that meditating on the Divine essence within and living in Divine Will is easy, but it makes a statement about

a simple point of reference to keep in mind and live by.

priorities: Make meditation (the continuous attempt to master activity and direction of the mind and to purify and raise consciousness) the

essence of your life. This may be difficult enough to achieve, but it is

Translations - Limitation and Bias

through translation, we need to consider some important aspects like

Above all, we need to keep in mind that the Guru often says that He

In the valid and necessary attempt to "understand" Japji Sahib

cultural-historical background, the scope and nature of different

languages and the purpose of the scripture and its translation.

is singing about the inexpressible, uttering the unutterable:

"Even if I knew, I cannot speak, it cannot be said in words."

"Come, beloved Saints, let us tell the unspeakable story."

However, until we can redeem and dissolve our duality within this

paradox and stand as one Name, we cannot but approach it also

cultural-historical background of the used metaphors. Obviously, the

region, we need to understand the metaphors of the time and region

consider that the Indian languages which contribute to Gurbani have a greater sophistication in describing spiritual subjects like the

purpose and process of meditation and the experience of the Divine

than most Western languages, since, during the last centuries and

greater expertise in these matters than the West. Specific aspects

and subtleties in words that describe the Divine like "Har," "Ram,"

"Prabh," "Ek," "Akal Purakh," "Suami," "Braham," "Parbraham," "Narayan," "Govind," etc. are lost if all these are translated as "God." Even translations to modern Punjabi language, nowadays used in Gurdwaras (Sikh temples), chose to ignore this wealth by translating

3. No translator is unbiased, be it from his or her personal

millennia, Indian cultures and religions have developed a somewhat

all those above expressions with the Gurmantra "Waheguru," which

background and experience, both conscious and subconscious, or in the form of collective coercions of cultural and political motivations

found within every community which seeks to build and maintain the

borders of their identity, especially in a globalised world. To a certain

things according to our individual and collective conditioning, formed

by the karma of our concepts, believes, resentments and general life

Assuming that the message within Gurbani is multi-layered, universal

and applicable in various individual and collective contexts, filtering it

by one particular understanding seemingly necessary to formulate a

clear and definite translation, results in the loss of many other layers

4. Gurbani is devotional poetry which purposefully aims to transcend mere mental understanding and reach the heart and soul of the human being for recognition of its Divine origin, essence and identity

(Naam). The source of the word is the Divine revelation Itself,

reaching out to touch and awaken our Divine nature within by

resonance. This poetry often stays very open and ambiguous with

We can conclude that every translation, especially one which is

which can never be ultimate on the level of outer language.

Guruka Singh Khalsa, Japji Sahib:

Meditation of the Soul, Española,

This is our True Identity

Beyond fear, Beyond revenge,

Image of the Infinite, Unborn.

Primal truth. True for all time.

True at this instant. O Nanak, forever

By thinking and thinking, nothing

Deep in silence, nothing happens,

though the string of longing plays.

The hungry people stay hungry, with

the weight of the world on their backs.

You may be incredibly clever, but you

God's Will is alive within us. No one is

O Nanak! When you understand

Someone is singing of power,

Someone is singing of giving,

knowing the sign in the song.

of wonder and beauty divine.

Someone is singing of excellence,

Someone is singing of knowledge,

through long and deep meditation.

Someone is singing of souls, given

Someone is singing that God seems

Someone is singing he sees God's

There has been no lack of well-told

Millions and millions have talked and

The Giver gives, and the takers get

Through all the ages, the eaters eat.

nmander the Path goes ever on

O Nanak! Blossom and live carefree.

By the command of the One

God is Truth and True Justice

People plead "give me, give me!"

What offering can I make to enter the

What words could come from my lips

Meditate in the sweet hours before

dawn on the Naam, deep and vast.

O Nanak! Know this: A person of

Himself alone, the pure One.

Serve that One, and gain glory in this

O Nanak! Sing of the treasure of

Sing and listen, and let Love fill your

Pain will fly away, and peace will

One with the Guru - merged in the

all knowledge. One with the Guru -

Naad One with the Guru - filled with

The Guru is the form of God that you

The Guru is the Divine mother, Maya.

can meditate on, imagine, and love.

When I know it I can't say it, Words

All souls are gifts of the One. May I

Pleasing God is the only ritual I do.

Without inner experience all rituals

How many created beings there are! I

see them spread all around me.

Without working hard, how can

If you hear just one of the Guru's

lessons you will find the gems, jewels,

All souls are gifts of the One. May I

You may live through all the ages, or

If that person is known in the nine Everyone may know you: People may Known across the nine continents

You may be well thought of and

But if you don't see the unseen, then

You'll live as a worm among worms

and guilty people will place all their

O Nanak! God gives goodness to

those who have it and those who

give any goodness to Him.

Listening... saints, heroes, masters.

Listening... the earth, the power, the

O Nanak! God's lovers bloom forever.

Listening destroys all pain and error

Listening... men become gods

Listening... praise comes from the

mouth of the most negative person.

Listening... the way of yoga and the

O Nanak! God's lovers bloom forever.

Listening destroys all pain and error.

Listening... Truth, patience, wisdom.

Listening... bathing at all holy places.

Listening... reading and reading gains

Listening... concentration comes

O Nanak! God's lovers bloom forever.

Listening destroys all pain and error

Listening... deep oceans of grace.

Listening... blind ones find the Path.

Listening... the unknown is known.

O Nanak! God's lovers bloom forever.

state of consciousness cannot be

Anyone who tries will be sorry he

Even those who have sat and

reflected have missed it.

becomes sure

and grace.

touch you

becomes sure

with honour

the Dharma.

No writer can write it. No pen can list

Such is the Naam. It makes you pure.

If you let go and surrender, your mind

When you surrender, you tune in,

When you surrender, you know all the

When you surrender, you gain dignity

When you surrender, death cannot

Such is the Naam. It makes you pure.

If you let go and surrender, your mind

When you surrender, your path

When you surrender, you go Home

When you surrender, you are not of

When you surrender, you embrace

easv.

By listening, Sufi gurus, Muslim saints Listening... kings, emperors, saints.

By listening comes the destruction of Listening destroys all pain and error.

described

Listening... all holy books and

body's secrets

scriptures.

Listening... high and low realms,

Listening... beyond time

oceans of light

praised throughout the world.

none of it matters at all

guilt on you

don't.

anyone get anything?

and rubies in your mind.

understanding

never forget Him

The Guru has given me one

The Guru has given me one

are useless.

understanding

never forget Him!

mean nothing.

come home to your heart.

merged with the One.

excellence.

Truth contains the whole universe

that I can make you love me?

The Giver of all keeps giving.

kingdom of heaven?

Someone is singing of bodies,

created and turned to dust.

and taken away.

to be far away

face every day.

to whom does the power belong?

God's Will, All thoughts of self depart

without it.

can't take it Home with you.

happens, though I may think a

thousand times

Doer of everything.

Beyond death,

Full of Light

Meditate!

The Guru's Gift

USA, 2004

is one Creator who created this God and We are One.

expressed in full grammatical sentences, will limit and reduce the

original to one of various possible interpretations. However, every translation can serve as one step towards our best "understanding,"

Ek Ong Kar Kaur Khalsa, Japji Sahib:

Song of the Soul, USA, 2004

Moves within the Creation coordinating consolidating continually creating,

It Does All and Causes All to be

Done. It protects me through all incidents of time and space. It fears nothing and knows nothing

In Itself. It has never been born.

and Death, It moves by Its Own

Flowing through the cycles of Birth

This understanding shall come to you as a sweet blessing, as a gift.

From the start this Truth was True.

All through time and space is True.

And this Spirit within me

of vengeance or anger

Purity and Projection.

In every moment Continue in Its Continual Remembrance

Even now, this Truth is True.

Nanak says, ever shall be True.

You think and think ten-thousand

you what you seek.

in the world.

will go along with you.

thoughts, but not one thought will give

You sit in silence to find the silence.

but silence never comes. Your spirit

always sings the song of the Divine.

And all your troubles, and all your

cares, these will never fade away

though you may hoard every treasure

And all the clever tricks you use, the

countless little tricks - not even one

Deathless It comes into Form

One Spirit Beyond

Is my True Identity.

sometimes only hints of grammar. If we assume that there are levels

of understanding as described in the above model for Simran, mental understanding will be only a first step, which can be subject to various (sometimes even contradictory) interpretations.

degree, we only understand what and how we want to understand

1. For better understanding, it is helpful to get familiar with the

writer would choose metaphors which are most familiar to the majority of his listeners. Since this changes with time, culture and

2. When mapping words from Gurbani to English, we need to

ਜੇ ਹੳ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨ ਨ ਜਾਈ ॥

ਆਵਹ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ॥

- Guru Amardas, Anand, Pauri 9

intellectually and emotionally:

leads us to the next point.

and possibilities of understanding.

experience.

- Japji, Pauri 5

of Guru Nanak.

In God's Will all structures are formed, beyond words. In God's Will all Souls are formed and become great.

Surrender yourself and walk the way Of Spirit's Will. Nanak, be with what is Through Spirit's Will come countless forms, though of this Will I cannot Through Spirit's Will come all the souls. Merge in that Will and become great. In God's Will we are high or low. In Spirit's Will are good and bad. That In God's Will are pleasure and pain. Will writes pain and peace for all. In God's Will are loss and gain. For some, it brings abundant gifts.

to say.

For some, it leads to endless wanderings. Everything exists within that Will. Nothing lies beyond It.

Nanak, if you understand the Will of the Divine, your ego will have nothing When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing,

some capture Your power. But who has the power to capture Your When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of you as a Giver and know giving as the sign of You. When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of Your virtues, the elements You use to create life, and how amazing it all is, how magnificently beautiful. When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of the knowledge that can

only be gotten by arduous study. When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of the Power that creates all things sustains them and destrovs When the soul tunes in to the Infinite and spontaneously sings with Divine love and joy, in that soul-singing some sing of how You take the souls away and then give them back again. When the soul tunes in to the Infinite

and spontaneously sings with Divine

When the soul tunes in to the Infinite

and spontaneously sings with Divine

There is no end to what we can say

Millions of people speak millions of

You, Great Giver, keep giving to us

Age after age You continually feed

In Your Will, Oh Divine Spirit, You guide us along the path You choose

True is the Master of Creation. True is

We call on You and beg to You, "Give

me, give me." And you, Great Giver,

What can we place before You that

will allow us to see the splendour of

What words can we speak with our

own lips that, upon hearing. You

would touch us with Your Love?

In the Amrit Vela, the still hours

becomes known as we meditate upon

By the consequences of our positive

robe of human form. Grace leads us

to the gate of liberation found within it

Nanak, in this way know, all people

hold the Truth within themselves

Nothing has established You or

are You created by anything.

placed You on Your throne. Neither

You within Yourself are pure like the

crystal cool, clear water of a stream

Those who serve You, You bestow

Nanak sings of Your virtues, Your

Sing. Deeply listen. And oh my mind

All suffering shall vanish, and peace,

sweet peace, shall make its home in

The wise person who flows with the

integrity of the Guru's words is one

with the Naad, the subtle vibration

person who flows with the integrity of the Guru's words is one with all scriptures written and yet to be written. The wise person who flows with the integrity of the Guru's words remains continually within herself with The Guru, the Divine Teacher, can

take the form of Shiva. That Guru can

take the form of Vishnu or Brahma.

That Divine Teacher can even take

Even if I know all this, still there's no

way to speak it, no matter how much

The Divine Teacher has given me

All souls come from the hand of One

Giver. May I never, ever forget Him.

I wash myself in sacred waters in

order to please You. But if it doesn't

please You, what is the bathing for?

I see the vastness of Your wondrous

Within my own awareness are jewels,

gems and rubies, from listening to the

reachings of the Guru even once.

The Divine Teacher has given me

All souls come from the Hand of One

Giver, May I never, ever forget Him.

If a person were to live through the

Protected by a good name, with fame

Yet, if You do not look kindly our way,

Oh Divine One, that position nobody

Such a one would be the worm that

lives inside worms. Among criminals

Nanak, the virtueless and the virtuous

are both created by the Divine.

by Thee. No one exists who can

Those who are merged in You, those

who spiritually lead, angels, masters,

The Earth, and what holds the Earth,

and what surrounds the Earth inter-

The continents, other realms, lower

Deeply Listening, death cannot touch

coordinate by Deep Listening.

worlds, work together by Deep

Nanak, those who surrender

themselves in Love to the Divine

Deeply Listening, sorrows and errors

Deeply Listening, the three aspects of

Deeply Listening, even those with an

imbalanced mind praise Thee with

Deeply Listening, yoga and the

hidden systems of the body make

Deeply Listening, the wisdom of all

sacred scriptures in the world is

Nanak, those who surrender

themselves in Love to the Divine

Deeply Listening, truth, complete,

wisdom will be with you within you.

Deeply Listening, the purity from

bathing in all sacred waters will

Deeply Listening, the same honour

Deeply Listening brings you to the

comes as if you had continually read

point of one-pointedness, flowing with

the continual flow of the Divine Spirit

Deeply Listening, sorrows and errors

utter contentment and genuine

Deeply Listening, sorrows and errors

continually blossom and bloom.

the Divine - Generator, Organizer,

Deliverer/Destroyer, maintain their

balance and dance.

themselves known.

their lips

revealed

depart.

cleanse vou.

in meditative delight

Nanak, those who surrender

themselves in Love to the Divine

continually blossom and bloom

Deeply Listening, recognize the

Deeply Listening become in tune with

Spirit, perfectly balanced in your own

Deeply Listening, even blind you will

Deeply Listening, understand the

themselves in Love to the Divine

even though you won't be able to

There is no person who, with their

pen, has the power to describe all

that is heard when you Deeply Listen

Those who sit together and trust what

they hear when they listen are doing

Such is that True Spirit within me that

it makes me become pure, clear and

If you trust what you hear when you

By trusting what you hear when you

By trusting what you hear when you

In trusting what you hear when you

listen. the blows and insults of others

By trusting what you hear when you

listen, death will have no power over

Such is that True Spirit within me that

it makes me become pure, clear and

If you trust what you hear when you

listen, that knowing becomes the

psyche through which you reflect,

In trusting what you hear when you

In trusting what you hear when you

listen, radiance and honour will be

In trusting what you hear when you

In trusting what you hear when you

listen, Dharma, the path of Divine

discipline and law, will guide your

listen, there'll be no need to take

short-cuts on your journey

listen, you shall dwell in all mansions

listen, the Truth of your own inner

consciousness will saturate your psyche with wisdom and deep

listen, that knowing becomes the

psyche through which you reflect,

understand and act.

understanding.

will not affect you

understand and act.

with vou.

the most powerful meditation.

And even if you do talk about it, you'll

explain it to anyone

Deeply Listening, sorrows and errors

continually blossom and bloom.

Nanak, those who surrender

If you merge with the God inside, your Trust what you hear when you listen -

ocean of virtues within you.

humanity and nobility

continually blossom and bloom.

bestow virtues on You.

Deeply Listen

Listenina.

and reputation received from the

four ages or ten times that,

followed by everyone.

entire world.

would want

the most criminal

but the person does not exist who can And what virtues they carry are given

one lesson to learn.

creation. But without taking action,

how can I merge with Thee?

one lesson to learn.

the form of the Divine Mother.

which powers creation. The wise

priceless gifts and treasures

overflow with Love.

past actions, we have been difted this

before sunrise, our True Spirit

Your Greatness.

Your Divine and Noble Court?

His Spirit within me. Speak it with

Nanak, blissful, hasn't a care.

and we grow tired of just taking.

love and joy, in that soul-singing some sing You are always with us.

about You.

and nourish us.

Infinite Love.

aive it All.

love and joy, in that soul-singing some sing of how far beyond our reach, our grasp You are.

surrendering to His Will. Hukam rajāī chalnā Nānak likhiā nāl. (1) (2) imparts patience and stability By the Lord's order the bodies are By divine order all form was created, ਹਕਮੀ ਹੋਵਨਿ ਆਕਾਰ By God's command, which cannot be All things are manifestations of His produced. His order cannot be ਹੁਕਮੂ ਨ ਕਹਿਆ ਜਾਈ ॥ Hukmī hovan ākār hukam na kahiā jāī. By God's command lives are infused Divine order has created all life, and By His will is matter quickened into ਹਕਮੀ ਹੋਵਨਿ ਜੀਅ By His order beings are created and by His order greatness is obtained. and honour is gained. by it all greatness bestowed life, by His will is greatness obtained. ਹਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ Hukmī hovan jī

By His command the mortals are

or get joy in accordance with His

Some get boons through His

Everybody and everything is

controlled by His command, which

Nanak says, that if the mortal were to

realise the Lord's command, they

Who has power to sing and define

Who can sing and describe the

Who can sing the virtues and

difficult knowledge of God?

excellences of God?

boons, the marks of grace of God?

Who can sing and describe the most

Who can sing God, who forms the

body and then reduces it to dust?

Who can sing God, who takes away

Who can sing God, who seems to be

Who can sing God, who sees all just

There is no dearth of persons who

God, the giver, constantly gives his

gifts, and recipients become tired of

Throughout all the ages, all have

chalked out under His command

Nanak says, that God, who is

carefree, is always merry.

God causes others to follow the path,

God as well as His name is true, and

those who repeat His name with

People beg in prayers that He may

What should be offered to God, so

the mouth, so that He may bestow

Satguru says, that one must utter the

true name in the early ambrosial

Mortal obtains human body as a

result of good deeds but he reaches

the gate of salvation with God's kind

Nanak says, that one must realise

God has not been and cannot be

Pure God, unaffected by mammon, is

Those who serve God obtain honour.

Nanak advises, sing God's praises,

who is the treasure of excellence.

Sing the praises of God and keep

Then you will obtain joy in your mind

Guru's words are divine, which infuse

love for Him in the heart

and throw away your pain.

the knowledge of God, and by

following the Guru's words. God.

Guru is Shiva, Vishnu, Brahma,

Shiva's consort Paarvati. Vishnu's

consort Lakshmi, and Brahma's

If I were to know God, I cannot

narrate Him. because He cannot be

Satguru has made clear one thing to

His grace is just like my taking bath at

listen to the instructions of the Guru

Satguru has made clear one thing to

There is only one giver for all the

beings, whom I must not forget.

If the age of the mortal were to

One be known in the nine continents
If the mortal were to become known
Were you known in all nine

praise and fame in the world.

if he does not obtain God's grace.

ignominious and insignificant worm

sinner. Even the sinful person will

There is none who can show any

Mortal becomes a perfect saint, a

Reality of earth, and the bull

religious guide, a spiritual leader, and

supporting it, and of heaven becomes

known by hearing the name of God.

Knowledge of the world, continents,

and nether regions is gained by the

mortal by hearing the name of God

Death cannot touch and come near

the mortal by hearing the name of

Diseases and sins are destroyed by

death, of Brahma, god of creation,

by hearing the name of God.

and of Indra, god of rain, are obtained

Even a sinner begins uttering praises

of God, after listening the name of

By hearing the name of God, the

method of realising Him and the

secrets of human body become

Knowledge of the four religious

and the twenty-four ceremonial

Nanak says, that saints always

hearing the name of God.

name of God.

remain blissful.

the name of God.

remain blissful.

status of a scholar, spiritual guide and guide, and an emperor by hearing the being

hearing the name of God.

equivalent to sixty-eight holy ablutions eight holy places is obtained by

Nanak says, the devotees are ever in Nanak says, that saints always

treaties is attained by hearing the

Diseases and sins are destroyed by

knowledge are obtained by hearing

Spiritual benefit of the bath at sixty-

One gets honours by hearing and

reading again and again the name of

One is absorbed in the meditation of

God easily by hearing the name of

Diseases and sins are destroyed by

One dives deep into the ocean of

virtues by hearing the name of God.

Mortal becomes a scholar, a spiritual

hearing the name of God.

By hearing God's name, the blind find The blind sees the way by hearing the And the blind find the path.

Unfathomable Lord becomes

Nanak says, that saints always

hearing the name of God.

remain blissful.

nor the writer.

By hearing Lord's name, pain and sin Diseases and sins are destroyed by

fathomable by hearing the name of

obevs the Lord cannot be described.

One trying to describe it will have to

There is neither the paper and pen

Who can sit and describe the state of

the devotee who obeys God.

Such is the pure name of God,

One obeying God realises the bliss

given by such obedience in his mind

By obeying God, consciousness,

Knowledge of all the spheres is

One who obeys God will not be

Such is the pure name of God,

One obeying God realises the bliss

given by such obedience in his mind

One who obeys God will face no

world with honour and fame.

One who obeys God is not misled

and does not practise worldly rites

One who obeys God loves truth.

caught by the God of death.

acquired by obeying God.

death on his face.

unaffected by mava.

The believer departs with honour and One who obeys God goes to next

divine knowledge, and understanding

unaffected by maya.

are acquired.

books, the six schools of philosophy,

Nanak says, that saints always

hearing the name of God.

a great yogi by hearing the name of

amongst worms and will be held as a

He would be treated as an

obey and follow him,

Though one may assume good name, If he were to acquire good name,

yet if His gracious glance does not fall No one would care for such a person.

Nanak says, God grants virtue to the Nanak says, that God confers virtues non-virtuous and bestows piety on the on the non-virtuous and more virtues

on the pious

goodness to God.

become equal to four ages and were

in the nine continents and all were to

to increase still further by ten times,

What do all the created beings, whom In this whole created universe,

One will find in his mind gems, jewels But he who listens to but one

and rubies, if he were to act upon and teaching of the Guru, his

I behold, gain and get in the absence nothing is attained without actions.

a place of pilgrimage, because

bathing is useless, unless one

pleases God

of good deeds?

There is only one giver for all the

consort Sarasvati.

described in words

pervading everywhere, is realised

established by anyone

that true God is all by Himself.

morning and must ponder over His

His love on us after hearing it?

that His court may be seen?

What words could one utter to win His What language should be uttered by

greatness

this according to their devotion

bestow gifts on them, and God fulfils

sincere affection are true.

give discourses about God.

discourses about God.

receiving the same

been eating provisions.

life and again infuses it?

far away?

face to face?

Millions upon millions discourse about Millions of describers give millions of

would never entertain egotism.

command, while others always

wander in transmigration by His

written command.

none can escape.

God's power?

made high or low and they suffer pain

smashed?

Mortal may possess lacs of clever

accompany him to the next world.

How can the mortal become true?

Nanak replies, that this can be

How can the barrier of falsehood be

achieved by obeying the preordained

command and will of God, recorded

even one wise thought will

thoughts or biggest wisdom, yet not

One may have millions of skills but

none goes with him in the hereafter.

How can one become truthful and

Nanak says by obeying the pre-

ordained order of the Lord and

By His command some are high and

command some get pain and some

By His order some are rewarded and

Everybody is under His orders and

Nanak says, whoever understands

Those endowed with might by God,

Those who have seen the signs of

Some sing of His noble virtues and

Some sing Him through difficult

Some sing Him for creating beings

Some sing that He takes away life

Some sing that God seems and

Some sing that he is beholding us

The Giver continues giving but the

recipients get satiated and weary.

In all ages the creation receives

The Commander, by His command,

Nanak says, the carefree Lord feels

True is the Lord. True is His name

and true ones repeat His name with

People ask and beg from Him again

and again and He bestows His gifts

What offering could be made to get a

In the early hours of morning repeat

His true Name and reflect on His

By our past actions, we have been

grace we obtain salvation

One is all-in-all.

created by anyone

granted this human birth and by His

Nanak says, know this that the True

He can neither be manifested nor

He, the pure one, is all-in-all Himself.

Those, who have served Him, are

Nanak says, sing the praises of the

With the Lord's love reposed in your

Gurmukh, the follower of Lord's will,

transmits Divine word, the Gurbani,

Gurbani gives Lord's knowledge, and

through Gurbani, the Lord is realized

The Guru is Shiva, Vishnu, Brahma

and goddesses Paarbati, Lakshmi

Even if God could be known, He

The Guru has taught me this one

that there is one Bestower for all

If I could please the Lord, that would

be my pilgrimage bath. Without

pleasing Him of what use is all

All the created beings that I see

be given nor can obtain anything.

around me, without good acts, neither

In one's mind are gems, jewels and

rubies, they are revealed if you listen

and act upon Guru's instruction

The Guru has taught me this one

that there is one Bestower for all

If one's age equals four ages and

even becomes ten times more.

obtain praise and renown in the

on him then no one will care for him.

He will be counted a vermin amongst

I can think of no one, who can bestow

By hearing the holy teaching, the

pirs, spiritual heroes and yogis.

seeker acquires the state of siddhas,

By hearing God's name, the reality of

the earth, its supposed supporting

By hearing God's name, one comes

By hearing God's name, death cannot

Nanak says, the devotees are ever in

By hearing Lord's name, pain and sin

By hearing Lord's name, the status of

Brahma. Shiva and Indra is attained.

By hearing His name, even the evil

By hearing God's Name, one gets the

True Yoga and comes to know the

By hearing the Lord's name, the

books), Simritis (books on

By listening Lord's name,

knowledge are acquired

ceremonies) and Vedas (four religious books) is obtained.

knowledge of shastras (philosophy

Nanak says, the devotees are ever in

By hearing Lord's name, pain and sin

truthfulness, contentment and divine

By hearing God's name, a reward

By hearing and constantly reading

God's name, one gets honoured.

By hearing Lord's name, one can

By hearing Lord's name, pain and sin

By hearing Lord's name, one dives

By listening Lord's name, one gains

Nanak says, the devotees are ever in

Those who obey the Lord, their state

of faith cannot be described.

If someone tries to describe, he

There is no paper, pen and scribe.

with whom one can sit and reflect

over the state of mind of the obeyer.

Such is the name of the immaculate

If someone obeys God, such a rare

person understands in his mind the

To one who truly believes in His

Name, comes the wisdom of the

By truly believing in God, the

on his face, is not disgraced.

come before death's minister

knowledge of all the spheres is

The worshipper does not get blows

By belief in the Lord, he does not

Such is the name of the immaculate

If someone obeys God, such a rare

person understands in his mind the

The believer does not get any

The believer does not walk in the

The believer acts sincerely and

worldly ways of rituals.

righteously.

bliss thereof.

bliss thereof.

Divine

deep into the ocean of virtues.

By hearing God's name, the

unfathomable is grasped.

easily concentrate in mediation.

ones sing Lord's praises

secrets of existence.

are destroyed

is obtained.

are destroyed

to know the continents, the worlds

and the nether regions.

torment man.

the worms and even the sinners will

blame him.

any good on Him

and all follow him,

beings. May I never forget Him.

bathing in holy places?

beings. May I never forget Him.

could not be narrated.

Lord, the treasure of excellences.

heart sing and hear His praises.

Thus you shall shed pain and

happiness shall dwell in you.

to be all pervading

makes all walk on His path.

happy and is ever in bliss

infinite love

endlessly.

love?

greatness

alimpse of His court?

There is no end of persons

discoursing on Him

provisions from Him.

and again restores it.

appears to be far off.

face to face.

and then reducing them to dust.

philosophical intricacies.

His grace sing of His blessings.

sing His might

His order, shall never be proud.

nobody is out of His Command.

some are low. By His written

others are made to wander in

get comfort.

transmigration.

dispel the veil of illusion?

Bhukhiā bhukh na utrī

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ

Sahas siānpā lakh hohe

je bannā purīā bhār.

ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

ta ik na chalai nāl ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ

ਕਿਵ ਕੁੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Kiv sachiārā hoīai kiv kūrai tutai pāl.

ਹਕਮਿ ਰਜਾਈ ਚਲਣਾ

hukam milai vadiāī

ਹੁਕਮੀ ਉਤਮੂ ਨੀਚੂ

Hukmī utam nīch

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ

Iknā hukmī bakhsīs

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੂ ਕੋ

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ

ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

Hukmai andar sabh ko bāhar hukam na koe.

ਤ ਹੳਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

Nānak hukmai je bujhai ta haumai kahai na koe. (2)

(3) turns insufficiency into sufficiency, depression into elevation, and low self-esteem into self-confidence

ਗਾਵੈ ਕੋ ਤਾਣੂ ਹੋਵੈ ਕਿਸੈ ਤਾਣੂ ॥

Gāvai ko tān hovai kisai tān.

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣ ॥

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮ ਵੀਚਾਰ ॥

Gāvai ko vidiā vikham vīchār

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨ ਖੇਹ ॥

Gāvai ko sāj kare tan khehe.

ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

Gāvai ko jī lai fir dehe.

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦਰਿ ॥

Gāvai ko jāpai disai dūr.

ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦਰਿ ॥

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

Kath kath kathī kotī kot kot.

De(n)dā de laide thak pāhe.

ਜਗਾ ਜਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

Jugā jugantar khāhī khāhe.

ਹਕਮੀ ਹਕਮ ਚਲਾਏ ਰਾਹ ॥

Hukmī hukam chalāe rāhu

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

Nānak vigsai veparvāhu. (3)

poor without means

ਸਾਚਾ ਸਾਹਿਬ ਸਾਚ ਨਾਇ

ਭਾਖਿਆ ਭਾੳ ਅਪਾਰ॥

Sāchā sāhib sāch nāe bhākhiā bhāo apār.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ

Ākhehe mangehe dehe dehe

ਦਾਤਿ ਕਰੇ ਦਾਤਾਰ ॥

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ

ਜਿਤੂ ਦਿਸੈ ਦਰਬਾਰੂ ॥

Fer ke agai rakhīai jit disai darbār.

ਮੂਹੌ ਕਿ ਬੋਲਣੂ ਬੋਲੀਐ

ਜਿਤ ਸਣਿ ਧਰੇ ਪਿਆਰ ॥

Muhau ke bola<u>n</u> bolīai jit sun dhare pjār

ਅੰਮਿਤ ਵੇਲਾ ਸਚ ਨਾੳ

ਵਡਿਆਈ ਵੀਚਾਰ ॥

Amrit velā sach nāo

ਕਰਮੀ ਆਵੈ ਕਪੜਾ

Karmī āvai kap<u>r</u>ā

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ

not feel up to a job

ਸਭ ਆਪੇ ਸਚਿਆਰ ॥੪॥ Nānak evai iānīai sabh āpe sachiār. (4)

(5) grants success when you have a sense of failure within yourself and do

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨ ॥

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

Gāvīai sunīai man rakhīai bhāo.

ਦੂਖੂ ਪਰਹਰਿ ਸੂਖੂ ਘਰਿ ਲੈ ਜਾਇ ॥

Dukh parhar sukh ghar lai jāe.

Gurmukh nādang gurmukh vedang

ਗੁਰੂ ਈਸਰੂ ਗੁਰੂ ਗੋਰਖ਼ ਬਰਮਾ ਗਰ

Gur īsar gur gorakh barmā gur

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ

ਕਹਣਾ ਕਥਨੂ ਨ ਜਾਈ ॥

Je hau jā<u>n</u>ā ākhā nāhī kah<u>n</u>ā kathan na jāī.

ਗਰਾ ਇਕ ਦੇਹਿ ਬਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕ ਦਾਤਾ

ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥ Sabhnā jīā kā ik dātā so mai visar na jāī. (5)

(6) dispels limitations, traps, or

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸ ਭਾਵਾ

ਵਿਣੂ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

Tirath nāvā je tis bhāvā

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ

Jetī sirath upāī vekhā

je ik gur kī sikh sunī

Gurā ik dehe buihāī

control and territory ਜੇ ਜੂਗ ਚਾਰੇ ਆਰਜਾ

ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥

Je jug chāre ārjā

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ

ਨਾਲਿ ਚਲੈ ਸਭੂ ਕੋਇ ॥

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ

jas kīrat jag le-e.

ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

Je tis nadar na āvaī ta vāt na puchhai ke.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੂ ਕਰਿ

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੂ ਕਰੇ

Nānak nirgu<u>n</u> gu<u>n</u> kare gunvantiā gun de.

ਜਿ ਤਿਸੂ ਗੁਣੂ ਕੋਇ ਕਰੇ ॥੭॥

(8) gives power to be a sage

ਸਣਿਐ ਸਿਧ ਪੀਰ ਸਰਿ ਨਾਥ ॥

ਸਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

Suniai dharat dhaval ākās.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੂ ॥

Suniai pohe na sakai kāl. ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੂ ॥

Nānak bhagtā sadā vigās.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੂ ॥੮॥

Suniai dūkh pāp kā nās. (8)

ਸੁਣਿਐ ਈਸਰੂ ਬਰਮਾ ਇੰਦੂ ॥

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੂ ॥

Suniai mukh sālāhan mand.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥

Suniai jog jugat tan bhed.

ਸਣਿਐ ਸਾਸਤ ਸਿਮਿਤਿ ਵੇਦ ॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੂ ॥

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੂ ॥੯॥

Suniai dūkh pāp kā nās. (9)

ਸੁਣਿਐ ਸਤੂ ਸੰਤੋਖ਼ ਗਿਆਨੂ ॥

ਸਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨ ॥

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੂ ॥

Suniai par par pāvehe mān.

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੂ ॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸ ॥

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੂ ॥੧੦॥

Suniai dūkh pāp kā nās. (10)

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

Suniai sarā gunā ke gāh.

Suniai sekh pīr pātisāh.

ਸਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹ ॥

Suniai andhe pāvehe rāhu ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

Suniai hāth hovai asgāhu.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸ ॥

Nānak bhagtā sadā vigās.

ਸਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸ ॥੧੧॥

(12) gives solidarity of self with selfrespect and impressiveness

Suniai dūkh pāp kā nās. (11)

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥

Manne kī gat kahī na jāe

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛਤਾਇ ॥

Je ko kahai pichhai pachhutāe.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰ ॥

Kāgad kalam na likhanhār.

ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੂ ॥

Manne kā behe karan vīchār

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

Je ko mann jā<u>n</u>ai man koe. (12)

ਮੰਨੈ ਸਰਤਿ ਹੋਵੈ ਮਨਿ ਬਧਿ ॥

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸਧਿ ॥

ਮੰਨੈ ਮਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥

Mannai sagal bhavan kī sudh.

Mannai muhe chota na khae.

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

Mannai jam kai sāth na jāe.

ਐਸਾ ਨਾਮ ਨਿਰੰਜਨ ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

Je ko mann jā<u>n</u>ai man koe. (13)

(14) shows you your path, direction,

Aisā nām niranjan hoe.

an d destiny in life

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥

Mannai mārag thāk na pāe

Mannai pat sio pargat jāe.

ਮੰਨੈ ਮਗ ਨ ਚਲੈ ਪੰਥ ॥

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੂ ॥

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੂ ਜਾਇ ॥

Mannai mag na chalai panth

Mannai dharam setī sanbandh.

Mannai surat hovai man budh.

(13) gives occult knowledge of infinity

ਐਸਾ ਨਾਮੂ ਨਿਰੰਜਨੂ ਹੋਇ ॥

Aisā nām niranjan hoe

and intuition

(11) gives virtues

Nānak bhagtā sadā vigās.

Suniai lāgai sahej dhiān.

Suniai sat santokh giān.

Suniai athsath kā isnān.

(10) grants grace

Nānak bhagtā sadā vigās.

Suniai sāsat simrit ved.

(9) gives expansion

Su<u>n</u>iai īsar barmā ind.

Suniai dīp loa pātāl.

Suniai sidh pīr sur nāth.

ਗਣਵੰਤਿਆ ਗਣ ਦੇ ॥

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ

Tehā koe na suihaī je tis gun koe kare. (7)

ਦੋਸੀ ਦੋਸ ਧਰੇ ॥

dosī dos dhare.

Kītā andar kīt kar

Navā khandā vich jānīai nāl chalai sabh koe.

ਜਸ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

Changā nāo rakhāe kai

ਜੇ ਤਿਸੂ ਨਦਰਿ ਨ ਆਵਈ

ਗੂਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕ ਦਾਤਾ

ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ **॥**੬॥ Sabhnā jīā kā ik dātā so mai visar na jāī. (6)

(7) if you suffer from greed for power,

ਵਿਣ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ

ਜੇ ਇਕ ਗਰ ਕੀ ਸਿਖ ਸਣੀ ॥

Mat vich ratan javāhar mānik

vin bhāne ke nāe karī.

Gurā ik dehe buihāī

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ

ਗਰਮਖਿ ਰਹਿਆ ਸਮਾਈ ॥

gurmukh rehiā samāī

ਪਾਰਬਤੀ ਮਾਈ ॥

pārbatī māī

Thāpiā na jāe kītā na hoe.

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੂ ਸੋਇ॥

Āpe āp niranjan soe.

Jin seviā tin pājā mān.

ਨਾਨਕ ਗਾਵੀਐ ਗਣੀ ਨਿਧਾਨ ॥

Nānak gāvīai gunī nidhān.

nadrī mokh duār

ਨਦਰੀ ਮੋਖ ਦੁਆਰੂ ॥

vadiāī vīchār.

dāt kare dātār

(4) breaks through the trap of feeling

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

ਕਿਬ ਕਿਬ ਕਬੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

Kathnā kathī na āvai tot.

Gāvai ko vekhai hādrā hadūr.

Gāvai ko gun vadiāīā chār.

Gāvai ko dāt jānai nīsān.

ik hukmī sadā bhavāīaihe

ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

hukam likh dukh sukh pāīaihe.

ਇਕਿ ਹਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ Aisā nām niranjan hoe. ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥ Je ko mann jāṇai man koe. (14)	Such is the name of the immaculate Lord. If someone obeys God, such a rare person understands in his mind the	Such is the pure name of God, unaffected by maya. One obeying God realises the bliss given by such obedience in his mind.	The name of the flawless one is such. That only contemplating can know it.	0, great is the power of the word. But few there be that know it.	Such is the name of the immaculate Lord. Only one who has faith comes to know such a state of mind.	Such is the name, a person becomes most pure, if they agree and know that agreement into the very mind of it.	Such is the Naam. It makes you pure. If you let go and surrender, your mind becomes sure.	Such is that True Spirit within me that it makes me become pure, clear and sweet. If you trust what you hear when you listen, that knowing becomes the
(15) brings liberation ਮੰਨੈ ਪਾਵਹਿ ਮੌਖੁ ਦੁਆਰੁ ॥ Mannai pāvehe mokh duār. ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ Mannai parvārai sādhār.	The obeyer of the Lord's commands reaches the door of salvation. The obeyer liberates his kith and kin.	One who obeys God reaches the door of salvation. One who obeys God reforms his family members.	Through contemplation alone the door to liberation is attained. And the family can be saved.	By practice of the word, one finally attains salvation. By practice of the word, one leads one's kith and kin as well to freedom.	The faithful find the door of liberation. The faithful uplift and redeem their family and relations.	In agreeing, they obtain the tenth gate. In agreeing, one's relatives go across.	When you surrender, your tenth gate opens. When you let go, your family is saved.	psyche through which you reflect, understand and act. Trust what you hear when you listen and find the door of liberation. Trust what you hear when you listen, and bring all your loved ones along.
ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ Mannai tarai tāre gur sikh. ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ Mannai Nānak bhavehe na bhikh.	The obeyer of the Lord saves himself and saves the disciples of the Guru. Nanak says, the believer does not go begging.	One who obeys God swims across the world ocean and causes true disciples of the Guru to do so. One who obeys God never has an occasion to beg.	Through it, the Guru is delivered and helps his disciples across. They need no longer beg for alms.	By practice of the word, one saves not only himself but when he becomes an adept, many others whom he guides. By practice of the word, one freed from desires, escapes from the wheel of transmigration.	The faithful are saved and carried across with the Sikhs of the Guru. The faithful, O Nanak, do not wander around begging.	In agreeing, they cross and make the students of the Guru cross. In agreeing, Oh Nanak, people do not wander as beggars.	When you let go, you cross over the ocean, taking the Guru's Sikhs by your side. O Nanak! When you surrender, you never wander this earth as a beggar again.	Trust what you hear when you listen. You will swim across all difficulties and your very presence will carry others across, as well. And that is what it means to be a Sikh of the Guru, a seeker of Divine wisdom, who walks from the darkness of ego to the light of your own purity and spirit. Trust what you hear when you listen. Nanak, even if you wander lost, there will be no need to beg for anything.
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ Aisā nām niranjan hoe. ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥ Je ko mann jāṇai man koe. (15) (16) gives knowledge of the structure of the universe	Such is the name of the immaculate Lord. If someone obeys God, such a rare person understands in his mind the bliss thereof.	Such is the pure name of God, unaffected by maya. One obeying God realises the bliss given by such obedience in his mind.	The name of the flawless one is such. That only contemplating can know it.	0, great is the power of the word. But few there be that know it.	Such is the name of the immaculate Lord. Only one who has faith comes to know such a state of mind.	Such is the name, a person becomes most pure, if they agree and know that agreement into the very mind of it.	•	Such is that True Spirit within me that it makes me become pure, clear and sweet. If you trust what you hear when you listen, that knowing becomes the psyche through which you reflect, understand and act.
ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ Panch parvān panch pardhān. ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ Panche pāvehe dargehe mān.	Those chosen by God are acceptable. The chosen ones are supreme. The chosen ones obtain honour at the Lord's Portal.	Saints are supreme and are approved by God. Saints gain honour in the court of God.	Five are the tests and the ministers. They gain shelter and respect at His door.	The saint (or the word personified) is acceptable at His court and is the chief elect therein. The saint is honoured even by kings.	The chosen ones, the self-elect, are accepted and approved. The chosen ones are honoured in the court of the Lord.	The elected ones are acceptable, the elected ones are supreme. The elected ones find worldly honour in the court.	The chosen are worthy. The chosen, supreme. The chosen are honoured in the courts of kings.	Those who, in the Purity of their own Spirits, have recognized their essential union with God - they become the Living Lights on the earth to whom all Creation bows. Holding the Truth of the Divine within their very auras, they become true leaders on the earth. In the Royal Court of the Divine those who have recognized their own purity receive the greatest honours
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ Panche sohehe dar rājān. ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ Panchā kā gur ek dhiān. ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥ Je ko kahai karai vīchār. ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸਮਾਰ ॥	These beings look beautiful at the Portal of the King. The chosen ones centre their attention only on the Guru. However much one may speak or reflect,	God's saints look beautiful in God's court. Saints concentrate their minds on the Guru alone. One may reflect on God and describe Him as much as possible, Yet the doings of God cannot be		The saint adorns the threshold of God. The saint lives by and meditates on the one word. Whoever discusses and expounds the mystery of His creation,	The chosen ones look beautiful in the courts of kings. The chosen ones meditate single-mindedly on the Guru. No matter how much anyone tries to explain and describe them, The actions of the creator cannot be	The elected ones are beautiful in the court of kings. The elected ones' one focussed attention is the Guru. If somebody says it and does deep reflection, still they cannot enumerate or	The chosen look beautiful in the kingdom of heaven. The chosen meditate focused on the Guru. If someone speaks from his deep meditation, he still cannot count all the acts of	Standing at the door of the Divine, the supreme and noble Leader of leaders, they are radiant. The Pure Ones, through the Guru meditate on the One. By doing the deepest reflection, Still - the Doer of doers cannot be
Karte kai karnai nāhī sumār. ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ Dhaul dharam dayā kā pūt. ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ Santokh thāp rakhiā jin sūt.	the Creator's doings. The mythical bull is piety, born of compassion, which is patiently maintaining the world.	counted. The mythical bull, representing piety, is the outcome of the compassion of God. It holds the earth at its position with patience.	impossible to assess. Religion upholds the earth and is born out of compassion, Establishes contentment and creates balance.	are beyond reckoning. Dharam, word born of His grace, is the proverbial bull, That is harmoniously sustaining the creation.	counted. The mythical bull is dharma, the son of compassion, This is what patiently holds the earth in its place.	comprehend the action of the Creator. The bull is the Dharma, son of compassion, who, having established patience, holds the thread.		contained or comprehended. Dharma, the divinely-given spiritual law and discipline, is the Bull upon which the entire Universe rests and is born as the son of Mother Compassion. Deep and continuous patience is the mantra and the thread which holds it all in place and binds everything together.
ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ Je ko bujhai hovai sachiār. ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ Dhavlai upar ketā bhār. ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ Dhartī hor parai hor hor.	If someone understands, how much load there is on the bull, one becomes a true person. There are more worlds beyond this earth, more and more.	One will be called true if he realises this. If he can know as to how much weight is placed on the supposed bull. Beyond this earth there are many more and more earths.	Whoever understands becomes the truth. And knows the burden religion bears. There are many worlds and many more beyond them.	Whosoever realises this verily knows the truth. It is nothing but the word, that is carrying the crushing load of the entire creation. 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	One who understands this becomes truthful. What a great load there is on the bull. So many worlds beyond this world - so very many.	If somebody understands this, they become a person of truth. What a weight does the bull sustain! There are countless earths beyond.	Understand this and become a person of Truth. What a great load the Dharma sustains! There are worlds beyond worlds.	If someone understands this, then that person becomes the Custodian of Truth. How much weight does the Bull of Divine Law carry on its back? There are so many lands, here and beyond.
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ Tis te bhār talai kavan jor. ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ Jī jāt rangā ke nāv. ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥ Sabhnā likhiā vurī kalām.	What power is that which supports their weight from underneath? The kinds, colours and names of all beings have been written by God's flowing pen.	What power bears their load from underneath? There is the ever flowing pen of God. It inscribed various kinds, colours, and names of all the things.	What power assumes their weight? Creatures by all forms and colours are created by His writ. But only few know the rule to tell it.	a tremendous load! What other power could support it? None, but the word. There is no end to the creation. There are countless forms of life with varied names, species, and colours. Writ on the objective world by the everflowing pen of the creator.	What power holds them, and supports their weight? The names and the colours of the assorted species of beings. Were all inscribed by the ever-flowing pen of God.	What power holds the weight of all these planets? The names of the colours and all the kinds of beings, if all those are written by a pen that does not stop:	What holds them each in their orbit? The names of the countless colours; the many sorts of creatures; they all flow like ink from an endlessly moving pen.	What power is there that supports him and what he carries? The names, and the colours of all the different souls, Are continuously written by the same Pen.
ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ Ehu lekhā likh jānai koe. ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥ Lekhā likhiā ketā hoe. ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ Ketā tān suālihu rūp. ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੁਤੁ ॥	Only a few know how to pen this account. How voluminous the scribed scroll would be? How great are Thine power and fascinating beauty, 0 Lord? How great is Thy gift? Who can	Even if some know how to write this account, What big volume of such a writing would be? How much power and fascinating beauty of God is? How grand is God's gift? Who can	Can anyone write the account of this mystery? If it were written how great it would be. What strength and power. How beautiful His appearance. How great His charity, who can	Who can reckon His creation? And if one could, how great would be the count? How great is His power and how beautiful His handiwork? Who can count the measure of His	Who knows how to write this account? Just imagine what a huge scroll it would take. What power. What fascinating beauty. And what gifts. Who can know their	If someone knew to write all this, then how much writing would be written? What power, what beautiful form! Who can know the extent of all these	If someone could actually write all this down, can you imagine how much writing that would be? What divine music! What beautiful forms! What incredible gifts untold!	If someone were to try to know Thee by writing all that You have written, How much writing would it take? How many forms are there awesome in their power and beauty? How many gifts? Who can know their
Ketī dāt jānai kaun kūt. ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ Kītā pasāo eko kavāo. ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ Tis te hoe lakh darīāo. ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥	assess its extent? With one word of His, the whole universe came into being, and from there, millions of rivers of life began to flow. What power have I to describe Thy teachings?	assess its extent? God's one word created the world's expansion. And lacs of rivers began to flow. What power can describe God or His schemes?	conceive it? His single word creates His vast expanse. Infinite mountains and rivers, the animate and inanimate. How shall I think about it?	weet bounty? With one word of His, this vast creation blossomed into being. And a thousand streams (of life) sprang into existence. What power have I to conceive of Thy wonderful nature?	extent? You created the vast expanse of the universe with one word. Hundreds of thousands of rivers began to flow. How can Your creative potency be described?	gifts? One gesture made, one word: From that, ten thousand rivers happen. How can I speak and reflect on the power of Infinity?	One gesture, one word, and ten thousand rivers flow! How can I speak or reflect on this power?	limits? With one gesture You, Oh Divine One, Created the entire Universe. From that, 100,000 rivers come into being -currents that run through, nurturing the cycle of life. What of Your universal, unfathomable and profoundly feminine creative
Kudrat kava <u>n</u> kahā vīchār. ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ Vāriā na jāvā ek vār. ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ Jo tudh bhāvai sāī bhalī kār. ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥ Tū sadā salāmat nirankār. (16)	I cannot even once be a sacrifice unto Thee. Whatever pleases Thee is the only good pursuit. Thou art ever safe and sound, 0 Formless One.		However much I offer myself could never be enough. Whatever pleases You, O Lord, is best for me. You are the formless, the almighty – You who abide forever.	Too poor am I to make an offering of my life to Thee. Whatever pleases You, is good. Thou art forevermore, O formless One.	I cannot even once be a sacrifice to You. Whatever pleases You is the only good done. You, eternal and formless one.	I cannot offer myself even one time. What pleases You is a good action. You are always at peace and formless.	I cannot be a sacrifice even one time. I want to do only what pleases Thee. Formless Peaceful Divine	power can I speak or reflect? I cannot even once be a sacrifice to Thee. What pleases Thee is the only good worth doing. Oh Divine Spirit, You are ever indestructible, unbound and beyond Form.
(17) brings freedom and resurrection ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ Asankh jap asankh bhāo. ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ Asankh pūjā asankh tap tāo.	Countless are the ways of recitation and countless the ways of devotion. Countless are the forms of worship. Countless the modes of doing penance.	Ways of meditation on God and of those, who meditate on Him with devotion, are countless. Ways of worshipping God are countless, and those who practice penance, are countless.	There are countless ways to repeat His name and express devotion. Countless ways of worship and purification.	Countless there are that remember Thee, and countless those that love Thee. Countless there are that worship Thee, and countless those that seek Thee in austerity and penance.	Countless meditations, countless loves. Countless worship services, countless austere disciplines.	Countless are the chants, countless is the love. Countless are the kinds of worship, countless is the creation of psychic heat.	Countless chant. Countless love. Countless do worship and create inner heat.	Countless are those who call on Thee. Countless those who love. Countless those who do the ceremonies of fire. Countless those who purify themselves through their inner fire.
ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ Asankh granth mukh ved pāth. ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ Asankh jog man rahehe udās. ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ Asankh bhagat gun giān vīchār.	Countless are those who recite holy scriptures, Vedas, from memory. Countless are the Yogis whose mind remains detached from this world. Countless are Thy Devotees in pursuit of Thy knowledge and virtue.	Scriptures are countless and those, who can recite Vedas extempore, are countless. Yogis, who in their minds have no attachment for the world, are countless. True devotees, who reflect over the excellences and knowledge of God, are countless.	Countless ways of yoga to make the mind dispassionate. There are countless devotees who contemplate His virtues and knowledge.	Countless there are that recite from sacred books Thy praises. Countless those that, absorbed in yoga, stand indifferent to the world. Countless those Thy devotees who contemplate Thy attributes and wisdom.	Countless scriptures, and ritual recitations of the Vedas. Countless yogis, whose minds remain detached from the world. Countless devotees contemplate the wisdom and virtues of the Lord.	Countless are the books, and recitations of Vedas by heart. Countless are the yogis who live detached in the mind. Countless are the devotees, virtues, knowledge and deep reflection.	Countless read books and recite the scriptures. Countless yogis live unattached Countless devotees. Countless virtues. Countless knowledge and deep meditation.	Countless the revered and learned ones who recite and speak Your sacred words. Countless those who practice Yoga, and live detached from their own minds. Countless those who have surrendered themselves in love and devotion to Thee, gathering virtue, wisdom and deep reflection.
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ Asankh satī asankh dātār. ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ Asankh sūr muh bhakh sār. ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥ Asankh mon liv lāe tār. ਕਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰ ॥	Countless are pious men and countless the men of bounty. Countless are the warriors who bear the strokes of steel on their faces. Countless are the sages who silently, in deep love, contemplate on the Lord. What power have I to describe Thy	Pious mortals and those who distribute charities, are countless. Countless are the warriors, who bear the brunt on their face. Saints, who remain silent, and meditate continuously on God with devotion, are countless. What power can describe God or His	Countless who are virtuous and generous. There are countless brave men who risk their lives for Him. Countless who vow to silence and meditate on Him. Nanak says, how shall I praise Him?	Countless those that practice truth and charity. Countless are the heroes that boldly face the foeman's steel. Countless those who have vowed silence, meditate on Thee with unceasing love. What power have I to conceive of Thy	Countless the holy, countless the givers. Countless heroic spiritual warriors, who bear the brunt of the attack in battle, who with their mouths eat steel. Countless silent sages, vibrating the string of His love. How can Your creative potency be	Countless are the truthful ones, countless are the givers. Countless are the heroes who eat steel with their mouths (face death in battle). Countless are the silent sages whose longing to belong is like a string tied to their love. How can I speak and reflect on the	Countless people of Truth, and givers. Countless heroes who face steel without fear. Countless are silent, suspended on a string of longing. How can I speak or reflect on this	Countless the respectful persons. Countless the givers. Countless the heroes who bear the brunt of battle. Countless those who live in silence, attuned to Your Divine song. What of Your universal, unfathomable
Kudrat kavan kahā vīchār. ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ Vāriā na jāvā ek vār. ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ Jo tudh bhāvai sāī bhalī kār. ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥ Tū sadā salāmat nirankār. (17)	teachings? I cannot even once be a sacrifice unto Thee. Whatever pleases Thee is the only good pursuit. Thou art ever safe and sound, 0 Formless One.	schemes? I cannot even once be a sacrifice to You. Whatever pleases God is a good undertaking. God, the formless, ever exists without any fear.	However much I offer myself could never be enough. Whatever pleases You, O Lord, is best for me. You are the formless, the almighty – You who abide forever.	wonderful nature? Too poor am I to make an offering of my life to Thee. Whatever pleases You, is good. Thou art forevermore, O formless One.	described? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done. You, eternal and formless one.	power of Infinity? I cannot offer myself even one time. What pleases You is a good action. You are always at peace and formless.	power? I cannot be a sacrifice even one time. I want to do only what pleases Thee. Formless Peaceful Divine	and profoundly feminine creative power can I speak or reflect? I cannot even once be a sacrifice to Thee. What pleases Thee is the only good worth doing. Oh Divine Spirit, You are ever indestructible, unbound and beyond
(18) fights madness, deep feelings of inferiority, and self-destructive behaviour ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ Asankh mūrakh andh ghor.	Countless are the fools who are appallingly ignorant. Countless are the thieves and devourers of other's property.	Countless are foolish persons and those, who are spiritually completely blind. Countless are thieves and sinful usurpers of others' property.	There are countless ignorant fools and countless who are blind. Countless thieves and shirkers.	Innumerable are the fools, stark blind in ignorance. Innumerable the thieves and crooks that thrive on ill-gotten gains.	Countless fools, blinded by ignorance. Countless thieves and embezzlers.	Countless are the horribly blind fools. Countless are the thieves and doers of forbidden actions.	Countless maniacs, horribly blind, countless thieves and countless sneaks.	Countless the weak persons who cannot stand to see the horrors of the world. Countless the thieves who make their living by exploiting others.
Asankh chor harāmkhor. ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ Asankh amar kar jāhe jor. ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ Asankh galvadh hatiā kamāhe. ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ Asankh pāpī pāp kar jāhe.	Countless depart after establishing their rule by force. Countless are the throat cutters who commit murders. Countless are the sinners who keep on committing sins.	Countless leave this world after establishing their kingdoms by force. Countless are cut-throats, who commit murders. Countless are sinners who commit sins.	There are countless numbers who ruled by force before they departed. Countless murderers who earn only by murder. There are countless sinners who commit nothing but sin.	Innumerable those that exercise tyranny and oppression. Innumerable the cut-throats living by heinous crimes. Innumerable those that revel in shameless sins.	Countless impose their will by force. Countless cut-throats and ruthless killers. Countless sinners who keep on sinning.	Countless are the people who, thinking themselves immortal, live in power. Countless are the cut-throats who perform criminal acts. Countless are the sinners who, having sinned, go.	Countless traitors who turn and flee. Countless killers, countless villains, countless despots, countless freaks.	Countless those who use power in the service of their own egos. Countless those who do not tolerate what they don't understand. Countless those who make so many errors even their errors breed more
ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ Asankh kūriār kūre firāhe. ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ Asankh malechh mal bhakh khāhe. ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ Asankh nindak sir karehe bhār.	Countless are the liars who wander in falsehood. Countless are the wretches who eat filth as ration. Countless are the slanderers who carry loads of sins on their heads.	falsehood and suffer transmigration. Countless sinners are filthy and eat and speak filth. Countless are the slanderers, who carry loads of sins on their heads.	Countless liars who live by their lies. There are countless barbarians eating only filth for food. Countless fault-finders who fill their heads with scandal.	Innumerable the slanderers who add to their burden by calumniating others.	Countless liars, wandering lost in their lies. Countless wretches, eating filth as their ration. Countless slanderers, carrying the weight of their stupid mistakes on their heads. Nanak describes the state of the	to wander in their lies. Countless are the wretches who eat filth. Countless are the slanderers who carry the load on their heads.	Countless wretches eating dirt. Countless slanderers spreading their hurt.	errors. Countless those who are so wretched they spread wretchedness wherever they go. Countless those who do not know the Divine is within them, and spend their lives turning humanity against each other. Countless those who never find anything good to say and cloud their minds with their own negativity. Nanak of my own weaknesses I
ਨਾਨਕੁ ਨੀਂਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥ Nānak nīch kahai vīchār. ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ Vāriā na jāvā ek vār. ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ Jo tudh bhāvai sāī bhalī kār. ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥	Nanak, the lowly, gives description. I cannot even once be a sacrifice unto Thee. Whatever pleases Thee is the only good pursuit. Thou art ever safe and sound, 0	You. Whatever pleases God is a good undertaking. God, the formless, ever exists without	, ,	Innumerable, the many for lowly Nanak to describe. Too poor am I to make an offering of my life to Thee. Whatever pleases You, is good. Thou art forevermore, O formless	Nanak describes the state of the lowly. I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, eternal and formless one.	Miserable Nanak speaks this deep reflection. I cannot offer myself even one time. What pleases You is a good action. You are always at peace and formlose.	Nanak, the lowly and humble one, speaks from his deep meditation; I cannot be a sacrifice even one time. I want to do only what pleases Thee. Formless Peaceful Divine	Nanak, of my own weaknesses I speak and see. I cannot even once be a sacrifice to Thee. What pleases Thee is the only good worth doing. Oh Divine Spirit, You are ever
Tu sadā salāmat nirankār. (18) (19) brings universal knowledge, inspiration, and revelation ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ Asankh nāv asankh thāv.	Countless are Thy Names and countless Thy abodes. Countless are Thy realms,	God's name and abodes are countless. Inaccessible and inscrutable are	You who abide forever. Countless are the names and the places where You dwell. Countless worlds that have never	One. Countless Thy names and countless Thy places. Unapproachable and inaccessible	Countless names, countless places. Inaccessible, unapproachable,	Countless are the names, countless are the places. Most inaccessible are the countless	Formless Peaceful Divine Countless names, countless places, countless realms remote.	indestructible, unbound and beyond Form. Countless the spirits who come into form. Countless their enjoyment of the
Agamm agamm asankh loa. ਅਸੰਖ ਕਹੀਂਹ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ Asankh kahehe sir bhār hoe. ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ Akhrī nām akhrī sālāh.	Even to call them myriads amounts to carrying a load of sin on the head. With words Thy name is uttered and with words Thou are praised.	God's realms.	been reached.	Thy innumerable heavenly plateaux. Even by the word countless, we fail to describe Thee. By words we describe Thee and by words we praise Thee.	countless celestial realms.	realms. Saying "countless" gets them a load on their head (is presumptuous). In sound units is the name, in sound units is praise.	Even to speak the word "countless" is really just a joke. In primal sounds are Naam and praise.	experience. There are so very many of them I cannot know them all. Countless those who try to speak of these things - what a weight they burden their own minds with. From beyond the beyond comes the vibration that lives within every creature. From beyond the beyond come all the voices that honour and praise this wondrous thing.
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ Akhrī giān gīt gun gāh. ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ Akhrī likhan bolan bān. ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ Akhrā sir sanjog vakhān.	With words the songs of Thy knowledge and virtues are hymned. With words we speak and write the hymns of Thee. With letters on a person's forehead, his destiny is described.	God's virtues and knowledge are sung through words. The divine hymns are uttered and recorded in letters. The destiny of a mortal, written on his forehead, is declared in letters.	Through the letter is all knowledge and songs in His praise. Through the letter is all writing and speaking. Through the letter are all events destined, all destiny has already been written.	By words, we acquire divine knowledge, and in words are sung. Thy hymns and attributes, it is words we employ in speech and in writing. In them is our fate ordained.	From the word, comes spiritual wisdom, singing the songs of Your glory. From the word, come the written and spoken words and hymns. From the word, comes destiny, written on one's forehead.	In sound units is knowledge, and they sing the songs of virtue. In sound units is the written and spoken word. The sound units describe the blessed destiny on our heads.	In primal sounds are knowledge and song. In primal sounds are words spoken and written. In primal sounds is your destiny written.	
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ Jin eh likhe tis sir nāhe. ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ Jiv furmāe tiv tiv pāhe. ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ Jetā kītā tetā nāo.	God, who wrote these destinies does not have These on His brow. As He ordains so do we get. As great is Thy creation, so great is Thy celebrity, Thy greatness is witnessed by Thy creation.	God, who writes the destinies, has no such letters written on His forehead. Mortals obtain that, which is ordained by God. Whatever has been created, is His name, His own manifestation.	written. But He who writes is beyond destiny. All creation is His name.	But He who ordains is above such writ. As You ordain, so do we receive. Thou art immanent in all.	But the one who wrote these words of destiny – no words are written on His forehead. As He ordains, so do we receive. The created universe is the manifestation of Your name.	The one who wrote these, on His head there is nothing. As He commands, so people get. As great as is the creation, so great is the name.	The One who writes is beyond all that. As God commands, so people get. As great as Creation, so great is Naam.	the experience. The One who does all the writing, no one can write anything for Him. Living in the purity of one's own self-existence, that is how the True Spirit comes. That True Spirit is within all things and creates all things.
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਬਾਉ ॥ Vin nāvai nāhī ko thāo. ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ Kudrat kavan kahā vīchār. ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ Vāriā na jāvā ek vār. ਜੋ ਤੁਧੂ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥	Without Thy name there is no place. What power have I to describe Thy teachings? I cannot even once be a sacrifice unto Thee. Whatever pleases Thee is the only	God. Whatever pleases God is a good	There is no place that is not His name. Nanak says, how shall I praise Him? However much I offer myself could never be enough. Whatever pleases You, O Lord, is	And nothing is where Thy word is not. What power have I to conceive of Thy wonderful nature? Too poor am I to make an offering of my life to Thee. Whatever pleases You, is good.	Without Your name, there is no place at all. How can I describe Your creative power? I cannot even once be a sacrifice to You. Whatever pleases You is the only	Besides the name, there is not any place. How can I speak and reflect on the power of Infinity? I cannot offer myself even one time. What pleases You is a good action.	Without it nothing could ever be done. How can I speak or reflect on this power? I cannot be a sacrifice even one time. I want to do only what pleases Thee.	Without that True Spirit nothing would exist. What of Your universal, unfathomable and profoundly feminine creative power can I speak or reflect? I cannot even once be a sacrifice to Thee. What pleases Thee is the only good
Jo tudh bhāvai sāī bhalī kār. ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥ Tū sadā salāmat nirankār. (19) (20) wipes away all your misdeeds ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥	good pursuit. Thou art ever safe and sound, 0 Formless One. When the hands, feet and other parts of the body become dirty,	undertaking. God, the formless, ever exists without any fear. If hands, feet, and body are covered with dust.	best for me. You are the formless, the almighty – You who abide forever. If the body is covered with dirt,	Thou art forevermore, O formless One. When the hands, feet and the body are besmeared.	good done, You, eternal and formless one. When the hands and the feet and the body are dirty,	You are always at peace and formless. The hand, the foot, the body, the physical structure is dirty.	Formless Peaceful Divine When your hands, your feet and your body are dirty,	worth doing. Oh Divine Spirit, You are ever indestructible, unbound and beyond Form. When the hands, the feet, the whole body becomes dirty,
Bharīai hath pair tan dehe. ਪਾਣੀ ਧੌਤੈ ਉਤਰਸੁ ਖੇਹ ॥ Pānī dhotai utras khehe. ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ Mūt palītī kapar hoe. ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥ De sābūn laīai oh dhoe.	by washing them with water, the dust is removed. The garments polluted with urine are washed clean by using soap.	Their dust is washed with water. When clothes are soiled with urine, These are washed with soap.	Water can wash it away. If the clothes are soiled and polluted, Soap and water can wash them clean.	They are washed clean with water. When the clothes get dirty and polluted, They are cleansed by soap.	Water can wash away the dirt. When the clothes are soiled and stained by urine, Soap can wash them clean.	It is washed with water and dust is removed. When the clothes become polluted with urine. Soap has been given to wash them.	take water and wash all the dust away. When your clothes become stained with urine, take soap and wash out the stain.	Water washes it all away. When clothes are stained with urine, Soap and water removes the stain.
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ Bharīai mat pāpā kai sang. ਓਹੁ ਧੌਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ Oh dhopai nāvai kai rang. ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ Punnī pāpī ākhan nāhe.	When the mind is polluted with sins, it can only be cleaned with the love of the Name. A person does not become virtuous or vicious merely by words of mouth.	When mind becomes polluted with sins, It is washed by colouring it with name. Dubbing men by mere words of mouth, does not make men virtuous or sinful.	Even if mind is filled with evil, Love for His name can dye you in His hue. Saint or sinner are not empty words.	When one's mind gets defiled by sin, It can be purified only by communion with the word. Men do not become saints or sinners merely by words.	But when the intellect is stained and polluted by sin, It can only be cleansed by the love of the name. Virtue and vice do not come by mere words,	When the intellect is loaded with sin, that intellect is washed with the love of the name. Saints and sinners are made not merely by speaking	When your mind becomes loaded with error and pain, then wash your mind clean with the love of the Name. Talking will never make you a saint.	But when our own psyches are polluted with the dirt that comes from the errors and pain we inflict on others, Only our True Selves can restore us to our original colour The virtuous, the unvirtuous, what a person says does not determine who he is.
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ Kar kar karnā likh lai jāhu. ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ Āpe bīj āpe hī khāhu. ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥ Nānak hukmī āvahu jāhu. (20)	The often repeated actions are written on the heart. As you sow, so shall you reap. By God's order, Nanak says, humans come and go.	on the heart and will be taken in God's court. Whatever one sows, he reaps.	All our actions have been recorded. Man sows and he himself reaps the harvest. Nanak says, by divine order are some saved and others reborn.	But they carry deeds with them wherever they go. As one sows, so does one reap. O Nanak, men come and go by the wheel of birth and death as ordained by His will.	Actions repeated, over and over again, are engraved on the soul. You shall harvest what you plant. O Nanak, by the hukam of God's command, we come and go in reincarnation.	Doing and doing actions, it is written, take it and go. As you sow, so shall you eat. Oh Nanak, by His command one comes and goes.	It's by the actions you do again and again that you create your own life and death. What you eat is what you sow. In God's will, O Nanak! We come and go.	It is the actions we perform over and over again that get recorded and go along with us. What seeds I sow, that food I have to eat. Nanak, in the Will of the Divine, we come and we go.
(21) maintains your status, grace, and position ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ Tirath tap dayā dat dān. ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ Je ko pāvai til kā mān. ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥	Pilgrimage, penance, compassion and alms-giving get, if any, a small honour. Whoever heartily hears, believes and	Pilgrimage, penance, compassion and charity, Give honour, if any, as insignificant as sesame. By faithfully hearing, believing and	But he who listens to God and	Pilgrimages, austerities, mercy, charity and alms-giving, Cease to be of any consequence, when one gets an ingress into the inner eye. Communion with and practice of the	Pilgrimages, austere discipline, compassion and charity - These, by themselves, bring only an iota of merit. Listening and believing with love and	By bathing at pilgrimage places, by creating psychic heat, by being kind and giving gifts, if you get any of it, it will be only a sesame seed's worth of glory. When you have listened, agreed and	By going to church, by acting good, by giving gifts, by sharing food, just a small seed of honour is won. Listen, let go, let love fill your	Sacred baths, practices of the inner fire, kindness, giving gifts - Even if someone has the consciousness to do these things, it will only bring a sesame seed's worth of honour Deeply Listening, trusting what you
Suniā manniā man kītā bhāo. ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ Antargat tīrath mal nāo. ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈਂ ਨਾਹੀ ਕੋਇ ॥ Sabh gun tere mai nāhī koe.	obtains salvation by bathing in the shrine within Him. All virtues are Thine, 0 Lord, I have	loving the name of God, Salvation is obtained and this amounts to taking bath in the true shrine, existing with one's self.	meditates on His name, His heart is filled with love and he is deeply cleansed.	holy word, with heart full of devotion, Procures admittance into the Inner spiritual realms, washing away the	humility in your mind, Cleanse yourself with the name, at	loved in your mind, then cleanse yourself of filth at the	mind; wash away all dirt of the inner kind.	hear when you listen, let your mind be kindled in love. Find the sacred bathing place within
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vin gun kīte bhagat na hoe.	Without doing virtuous acts, Lord's devotional service cannot be	Lord is the owner of all virtues, but I have no virtues. Without obtaining virtuous qualities, God's devotional service is not	All virtues are Yours, O Lord. Nothing is in me. Without virtuous actions, no true devotion exists.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word.	the sacred shrine deep within. All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship.	internal pilgrimage place. All qualities are thine, I have none. Without developing virtues, devotion cannot happen.	All virtues are Thine. I have none. Without inner virtue there's no real devotion.	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible.
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vin gun kite bhagat na hoe. ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast āth banī barmāo. ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo. ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour,	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the moment,	is in me. Without virtuous actions, no true	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch,	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that moment?	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the time,	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time?	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What epoch?
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vin gun kite bhagat na hoe. ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast āth banī barmāo. ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo. ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ Kavan su velā vakhat kavan kavan thit kavan vār. ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ Kavan si rutī māhu kavan jit hoā ākār. ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time,	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the moment, the lunar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time,	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the week, what the day, What the season, what the hour, When Thou first came into being or expression? The pundits could not discover it, else they would have recorded it in the	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that moment? What was that day, and what was that date? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the time, what is the lunar day, what is the solar day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What epoch? What phase of the moon? What day of the sun? What season? What month? When the Formless took Form?
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vin gun kite bhagat na hoe. ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast āth banī barmāo. ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo. ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ Kavan su velā vakhat kavan kavan thit kavan vār. ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ Kavan si rutī māhu kavan jit hoā ākār.	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what lunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the moment, the lunar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time.	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the week, what the day, What the season, what the hour, When Thou first came into being or expression? The pundits could not discover it, else	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that moment? What was that day, and what was that date? What was that season, and what was that month, when the universe was created?	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the time, what is the lunar day, what is the solar day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran.	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What epoch? What day of the sun? What season? What month? When the Formless took Form? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vin gun kite bhagat na hoe. ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast āth banī barmāo. ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo. ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ Kavan su velā vakhat kavan kavan thit kavan vār. ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ Kavan si rutī māhu kavan jit hoā ākār. ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ Vel na pāīā pandatī je hovai lekh purān. ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ Vakhat na pāio kādīā ji likhan lekh kurān. ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what lunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer.	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the moment, the lunar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this.	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the week, what the day, What the season, what the hour, When Thou first came into being or expression? The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the qazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord?	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that day, and what was that day, and what was that month, when the universe was created? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows.	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the time, what is the lunar day, what is the solar day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the month not any of it. That Creator who creates the creation Himself knows it.	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when.	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What epoch? What phase of the moon? What day of the sun? What season? What month? When the Formless took Form? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He, Himself, knows.
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vin gun kite bhagat na hoe. ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast āth banī barmāo. ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo. ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ Kavan su velā vakhat kavan kavan thit kavan vār. ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ Kavan si rutī māhu kavan jit hoā ākār. ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ Vel na pāīā pandatī je hovai lekh purān. ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ Vakhat na pāio kādīā ji likhan lekh kurān. ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ Thit vār nā jogī jāṇai rut māhu nā koī. ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ Jā kartā sirthī kau sāje āpe jāṇai soī. ਕਿਵ ਕਿਰ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. 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Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other. Grand are the master, His name and glory, and what He does must	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. 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(21) (22) brings victory in legal battles and gives you strategy ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ Patālā pātāl lakh agāsā āgās. ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ Oṭak oṭak bhāl thake	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what lunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to praise, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above.	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the moment, the lunar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to describe and to know God? 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Whoever credits himself to be worthy, gains no honour before Him.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the week, what the day, What the season, what the hour, When Thou first came into being or expression? The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the qazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord? How shall I describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy greatness Thou alone knoweth. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond.	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that day, and what was that day, and what was that moment? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows. How can we speak of Him? How can we describe Him? How can we describe Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the master, great is His name. Whatever happens is according to His will.	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the time, what is the lunar day, what is the solar day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the month - not any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I magine? How do I know? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs.	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I praise? How can I magine? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric.	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What epoch? What phase of the moon? What day of the sun? What season? What month? When the Formless took Form? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. How can I find the words? How can I picture it? How can I picture it? How can I even know it? Nanak, with words, everyone talks about it - each person trying to be more clever and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. Nanak, if anybody thinks they know, there will be nothing for them when
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vin gun kite bhagat na hoe. ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast ath banji barmāo. ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo. ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ Kavan su velā vakhat kavan kavan thit kavan vār. ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ Kavan si rutī māhu kavan jit hoā ākār. ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੂ ਪੁਰਾਣੁ ॥ Vel na pāfā pandatī je hoval lekh purān. ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੂ ਕੁਰਾਣੁ ॥ Vakhat na pāio kādīā ji likhan lekh kurān. ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ Thit vār nā jogī jāṇai rut māhu nā koī. ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੇ ਸੋਈ ॥ Jā kartā sirthī kau sāje āpe jāṇai soī. ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ Kiv kar ākhā kiv salāhī kio varnī kiv jāṇā. ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੋ ਇਕ ਦੁ ਇਕੁ ਸਿਆਣਾ ॥ Nānak ākhan sabh ko ākhai k du ik siāṇā. ਵਡਾ ਸਾਹਿਸ਼ੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੇ ॥ Vadā sāhib vadī nāī kītā jā kā hovai. ਨਾਨਕ ਜੋ ਕੋ ਆਪੇ ਜਾਣੈ ਅਗੈ ਗਣਿਆ ਨ ਸੋਰੇ ॥੨੧॥ Nānak je ko āpau jāṇai agai gaeā na sohai. (21) (22) brings victory in legal battles and gives you strategy ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਰਾਜਾ ਆਰਾਸ ॥ Pātālā pātāl lakh āgāsā āgās. ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ Orak orak bhāl thake ved kahan ik vāt. ਸਹਸ ਅਣਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ Sasula ik dhāt. ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੋ ਹੋਇ ਵਣਾਸ਼ੁ ॥ Lakhā hoe ta ilkīai	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what lunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above.	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the moment, the lunar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other. Grand are the master, His name and glory, and what He does must happen. 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. There are nether worlds and more nether worlds below them, and there are lacs of skies over them.	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the week, what the day, What the season, what the hour, When Thou first came into being or expression? The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the yogis or any one else divine it. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord? How shall I describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, where the most, shall have no honour in the life beyond. There are millions of nether regions and skies above skies. Man has wandered endlessly in his search. The Vedas also say the	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that moment? What was that day, and what was that date? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows. How can we speak of Him? How can we describe Him? How can we describe Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the master, great is His name. Whatever happens is according to His will. O Nanak, one who claims to know everything shall not be decorated in the world hereafter. There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the time, what is the lunar day, what is the solar day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the monthnot any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I praise? How do I praise? How do I hrow? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, if someone thinks to know by himself, when they moved on beyond, they are not beautiful. Hundreds of thousands of underworlds, ethers upon ethers.	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I praise? How can I magine? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric.	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What epoch? What phase of the moon? What day of the sun? What season? What month? When the Formless took Form? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. How can I find the words? How can I picture it? How can I picture it? How can I even know it? Nanak, with words, everyone talks about it - each person trying to be more clever and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. Nanak, if anybody thinks they know, there will be nothing for them when they die. In the end, in the end, you'll grow tired searching them all. The sacred
ਵਿਣ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vin gun kite bhagat na hoe. ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast ath banī bamāo. ਸਤਿ ਸੁਹਾਣੂ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo. ਕਦਣ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਦਣੁ ਕਦਣ ਬਿਤਿ ਕਦਣੁ ਵਾਰੂ ॥ Kavan su velā vakhat kavan kavan thit kavan vār. ਕਦਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਦਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ Kavan si rutī māhu kavan jit hoā ākār. ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੇਂ ਲੇਖੂ ਪੁਰਾਣੂ ॥ Vel na paīā pandatī je hoval lekh purān. ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੂ ਕੁਰਾਣੂ ॥ Vakhat na pāio kādīā ji likhan lekh kurān. ਬਿਤ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੇ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ Thit vār nā jogī jāṇai rut māhu nā koī. ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੇ ਸੋਈ ॥ Jā karta sirthī kau sāje āpe jāṇai soī. ਕਿਦ ਕਰਿ ਆਖਾ ਕਿਦ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਦ ਜਾਣਾ ॥ Kiv kar ākhā kiv sālāhī kio varnī kiv jāṇā. ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੇ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ Nānak ākhan sabh ko ākhai ki dū ik siāṇā. ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੇ ॥ Vadā sāhib vadī nāī kita jā kā hovai. ਨਾਨਕ ਜੋ ਕੋ ਆਪੇਂ ਜਾਣੇ ਅਗੈ ਗਣਿਆ ਨ ਸੋਹੈ ॥੨੧॥ Nānak je ko āpau jāṇai agai gaeā na sohai. (21) (22) brings victory in legal battles and gives you strategy ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ Pātāia pātāi lakh āgāsā āgās. ਓੜਕ ਓੜਕ ਫਾਲ ਬਾਤੁ ॥ Sahas athārah kahan katebā asulū ik dūi kā tā. ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਏ ਵਣਾਜੁ ॥ Lekhā hoe ta likīai lekhai keved kahan ik vāt. ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ Sahas athārah kahan katebā asulū ik dīāt. ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਏ ਵਣਾਜੁ ॥ Lekhā hoe ta likīai lekhai hoe vinās. ਨਾਨਕ ਵਡਾ ਆਪੀਐ ਆਪੇ ਜਾਣੇ ਅਰੇ ਗੈਜ਼ਹਾਂ ਗੈਸ਼ਹਾਂ ਗੈਸ਼ਹਾ	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what lunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to praise, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above. People have grown weary searching out His limits. The Vedas declare their helplessness. The Muslim scripture declares that there are eight there is only One Essence, nothing else is real. There is no account of His vastness. In trying to define Him, one's life will end. Nanak says, He is great. He Himself knows His own self.	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the moment, the lunar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be powerful to do thinks himself to be powerful to do 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. Satguru Nanak says, that if someone thinks himself to be powerful to do things, or thinks himself to be powerful to do things, or thinks himself to be powerful to do things, or thinks himself to be powerful to do things, or thinks himself to be powerful to do things of God, he will not be honoured in the next world. The reare nether worlds and more nether worlds below them, and there are lacs of skies over them. The Vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The saints, the eighteen Puranas and four fulgious books of Jews, Christian and the mortal himself dies while writing the account does not finish and the mortal himself dies while writing the account. Satguru Nanak says, that one should call Him great, and God Himself knows His own self.	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. The rear millions of underworlds and infinite skies above. The Vedas say that millions have searched and searched, only to end in exhaustion. The holy books claim eighteen thousand worlds but only one power behind all creation. If anything could be written, we would keep the account, but all estimates are destructible. Nanak says, He is the greatest of the great, He alone can know Himself.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the epoch, what the week, what the day, What the season, what the hour, When Thou first came into being or expression? The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the qazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord? How shall I describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy greatness Thou alone knoweth. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. The Muslim books speak of eighteen thousend universes, but it is the same power that sustains them all. The Muslim books speak of eighteen thousend universes, but it is the same power that sustains them all.	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that moment? What was that day, and what was that date? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows. How can we speak of Him? How can we describe Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the master, great is His nach one wiser than the rest. Great is the master, great is His nach one wiser than the rest. O Nanak, one who claims to know everything shall not be decorated in the world hereafter. There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18.000 worlds, but in reality, there is only one universe.	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the time, what is the time, what is the solar day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the monthnot any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I praise? How do I magine? How do I magine? How do I know? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, if someone thinks to know by himself, when they moved on beyond, they are not beautiful. Hundreds of thousands of underworlds, ethers upon ethers. Searching and searching, in the end people have gotten tired. The Vedas say that one thing. The books (of the Abrahamic religions) olds and ethere are ut at 00 underworlds, ethers upon ethers. Searching and searching, in the end people have gotten tired. The Vedas say that one thing.	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I praise? How can I magine? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran say that there are 18,000 worlds. But at the roat of them all, there is only the One. The Torah, the Bible and the Koran say that there are 18,000 worlds. But at the roat of them all, there is only the One. The Torah, the Bible and the Koran say that there are 18,000 worlds. But at the roat of them all, there is only the One. The Torah, the Bible and the Koran say that there are 18,000 worlds and underworlds both solid and etheric.	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What passe of the moon? What passe of the moon? What passe of the sun?? What season? What month? When the Formless took Form? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. How can I find the words? How can I picture it? How can I even know it? Nanak, with words, everyone talks about it - each person trying to be more clever and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. Nanak, if anybody thinks they know, there will be nothing for them when they die. There are worlds and worlds below us. In the end, in the end, you'll grow tired searching them all. The sacred scriptures say, countless worlds. But the source beyond the source is only One. Written ricord. But in time what is written ricord. But in time what is written will be destroyed. Nanak, what is truly great is to know Yourself.
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vingun kite bhagat na hoe. ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast ath banji barmāo. ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo. ਕਵਣ ਸੁ ਵੇਲਾ ਵਖੜੁ ਕਵਣੁ ਕਵਣ ਰਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ Kavan su vela vakhat kavan kavan thit kavan vār. ਕਵਣਿ ਸਿ ਚੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੂ ਹੋਆ ਆਕਾਰੁ ॥ Kavan si rutī māhu kavan jit hoā ākār. ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੇ ਲੇਖੁ ਪੁਰਾਣੁ ॥ Vel na pāiā pandatī je hovai lekh purān. ਵਖੜੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ Vakhat na pāio kādīā ji likhan lekh kurān. ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੇ ਚੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ Thit vār nā jogi jāṇai rut māhu nā koi. ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੋ ਜਾਣੇ ਸੋਈ ॥ Ja kartā sirthī kau sāje āpe jāṇai soī. ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਜਾਣਾ ॥ Kiv kar ākhā kiv sālāhī kio varnī kiv jāṇā. ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਪੋ ਇਕ ਦੁ ਇਕੁ ਸਿਆਣਾ ॥ Nānak ākhān sabh ko ākhai ki do lik sājāā. ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਪੋ ਇਕ ਦੁ ਇਕੁ ਸਿਆਣਾ ॥ Nānak ākhān sabh ko ākhai ki do lik sājāā. ਫਾਡਾ ਸਾਹਿਸ਼ੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੇ ॥ Vadā sāhib vadī nāī kīā jā kā hovai. ਨਾਨਕ ਜੋ ਕੋ ਆਪੋ ਜਾਣੇ ਅਗੇ ਗੋਇਆ ਨ ਸੋਹੈ ॥ ੨੧॥ Nānak je ko āpau jāṇai agai gaeā na sohai. (21) (22) brings victory in legal battles and gives you strategy ur ਤਾਲ ਪਤਾਲਾ ਪਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ Patalā pātāl lakh āgāsā āgās. ਓੜਕ ਓੜਕ ਓੜਕ ਵਾਤ ॥ Oṛak oṛak bhāt thake ved kahan lik vāt. ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾੜੁ ॥ Sahas atḥārah kahan katebā asuli lekhā hoe ta likīai lekhā hoe ta jānā. ਨਾਨਕ ਵਡਾ ਆਪੀਐ ਲੋਜੇ ਜਾਣਾ ॥ Sahas atḥārah kahan katebā asuli lekhā hoe ta likīai lekhā hoe ta likīai lekhā hoe ta likīai lekhā hoe ta jānā ਜਾਣਾ ਹੁ ॥ Sahas atḥārah kahan katebā asuli kī dīā rā rā rīðī ਚਰ ਜਾਣੀਆਂ ॥ Salāī rā rīðī ਜਾਣਾ ॥ Sahas atḥārah kahan katebā asuli kā rā rīðī ਸਾਰੋਂ ਸਾ	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what lunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to praise, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above. The Muslim scripture declares that there are eighteen thousand worlds, but in reality there is only One Essence, nothing else is real. There is no account of His vastness. In trying to define Him, one's life will end. The Wuslim scripture declares that there are nothing else is real. There is no account of His vastness. In trying to define Him, one's life will end. Nanak says, He is great. He Himself knows His own self.	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides preptually within His mind. What was the time, the moment, the lunar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other. Grand are the master, His name and glory, and what He does must happen. 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. There are nether worlds and more nether worlds below them, and there are lacs of skies over them. The Vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The saints, the eighteen Puranas and four religious books of Jews, Christian and Muslims conclude that God is limites. If there be any account of God, then alot His account can write the same, but He mortal himself dies while writing the account. Satguru Nanak says, that one should call Him great, and God Himself knows His own self.	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. The Vedas say that millions have searched and searched, only to end in exhaustion. The holy books claim eighteen thousand worlds but only one power behind all creation. If anything could be written, we would keep the account, but all estimates are destructible. Nanak says, He is the greatest of the great, He alone can know Himself.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the week, what the day, What the season, what the hour, When Thou first came into being or expression? The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the qazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord? How shall I describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy greatness Thou alone knoweth. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. There are millions of nether regions and skies above skies. Man has wandered endlessly in his search. The Vedas also say the same. The Muslim books speak of eighteen thousand universes, but it is the same power that sustains them all. If it could be accounted for, an account of it would have been recorded. All attempts at description are in vain. O Nanak, admit His greatness, He alone knows Himself.	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that moment? What was that day, and what was that day, and what was that date? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation only He Himself knows. How can we speak of Him? How can we describe Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the master, great is His name. Whatever happens is according to His will. O Nanak, one who claims to know everything shall not be decorated in the world hereafter. The Vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18.000 worlds, but in reality, there is only one universe. If you try to write an account of this, you will surely finish yourself before you finish writing it. The streams and rivers flowing into the ocean do not know its vastness. If you try to write an account of this, you will surely finish yourself before you finish writing it. O Nanak, call Hims great. He Himself knows Himself.	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the tunar day, what is the tunar day, what is the solar day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the monthnot any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I praise? How do I magine? How do I know? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Searching and searching, in the end people have gotten. The Vedas say that one thing. The books (of the Abrahamic religions) say that there are 18.000 underworlds and ethers, but at the very root of all there is one element. If it were possible to write it, and one did write it, then while writing they would die. Oh Nanak, He is said to be great. Himself He knows Himself.	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I praise? How can I limagine? How can I limagine? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran say that there are 18,000 worlds. But at the root of them all, there is only the One. If all this could be written and one were to try, while trying to write it, he surely would die. The rivers and streams flow into the ocean and lose themselves in its vastness.	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What papeof? What apoof? What asaon? What month? When the Formless took Form? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. How can I find the words? How can I picture it? How can I even know it? Nanak, with words, everyone talks about it - each person trying to be more clever and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. Nanak, if anybody thinks they know, there will be nothing for them when they die. There are worlds and worlds below us. There are reworlds and worlds above us. Written record. But in time what is written will be destroyed. There are say, countless worlds. But the source beyond the source is only One. Writing this down, it becomes a written record. But in time what is written will be destroyed. Writing this down, it becomes a written record. But in time what is written will be destroyed. There are this not given or received. Streams and rivers flow along, not know Yourself.
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥ Vin gun kite bhagat na hoe. ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ ਬਰਮਾਉ॥ Suast ath ban i barmāo. ਸੀਤ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਊ॥ Sat suhān sadā man chāo. ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ॥ Kavan su velā vakhat kavan kavan thit kavan vār. ਕਵਣਿ ਸਿ ਚੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ॥ Kavan si rutī māhu kavan jit hoā akār. ਦੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੇਂ ਲੇਖੁ ਪੁਰਾਣੁ॥ Vel na pāiā pandatī je hovai lekh purān. ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ॥ Vakhat na pāio kādīā ji likhan lekh kurān. ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੌਗੀ ਜਾਣੇ ਚੁਤੇ ਮਾਹੁ ਨਾ ਕੋਈ॥ Thit var nā jogi jāṇai rut māhu nā koī. ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੇ ਸੋਈ॥ Jā kartā sirthī kau sāje āpe jāṇai soī. ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ॥ Kiv kar ākha kiv sālāhī kio varnī kiv jānā. ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਪੋ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ॥ Nānak ākhan sabh ko ākhai ik dū ik siāṇā. ਵਡਾ ਸਾਹਿਤੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੇ॥ ਪਕਰੇ ਤਕੀਮੀ ਪਰਗੋ ਜਗੋ Kitā jā kā hovai. ਨਾਨਕ ਜੇ ਕੋ ਆਪੇ ਜਾਣੇ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ॥2੧॥ Nānak je ko āpau jāṇai agai gaeā na sohai. (21) (22) brings victory in legal battles and gives you strategy ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ॥ Patalā pātal lakh agaša agaša ਰੇਦ ਕਹਨਿ ਇਕ ਵਾਤ॥ Oṛak oṛak bhāl thake ved kahan ik vāt. ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ॥ Sahas athāra hahan katebā asulū ik dhāt. ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ॥ Lekhā hoe ta likiāi lekhai hoe ta likiāi	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what lunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to praise, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above. People have grown weary searching out His limits. The Vedas declare their helplessness. The Muslim scripture declares that there are eight there is ounly One Essence, nothing else is real. There is no account of His vastness. In trying to define Him, one's life will end. Nanak says, He is great. He Himself knows His own self.	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the moment, the lunar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other. Grand are the master, His name and glory, and what He does must happen. Satguru Nanak says, that if someone thinks himself to be wiser than the other. Grand are the master, His name and glory, and what He does must happen. Satguru Nanak says, that if someone thinks himself to be wiser than the other. There are nether worlds and more nether worlds below them, and there are lacs of skies over them. There are nether worlds and more nether worlds below them, and there are lacs of skies over them. The vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The saints, the eighteen Puranas and four religious books of Jews, Christian and Muslims conclude that God is limits and boundaries of God. The saints, the eighteen Puranas and four religious books of Jews, Christian and Muslims conclude that God is limits and boundaries of God. The saints, the eighteen Puranas and four religious books of Jews, Christian and Muslims conclude that God is limits and boundaries of God. The saints, the eighteen Puranas and four religious books of Jews, Christian and Muslims conclude that God is limits and boundaries of God.	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. The Vedas say that millions have sarched and searched, only to end in exhaustion. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the epoch, what the day, When Thou first came into being or expression? The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the qazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord? How shall I describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy greatness Thou alone knowth. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. There are millions of nether regions and skies above skies. Man has wandered endlessly in his search. The Vedas also say the same. The Muslim books speak of eighteen thousand universes, but it is the same power that sustains them all. If it could be accounted for, an arccorded. All attempts at description are in vain. O Nanak, admit His greatness, He alone knows Himself.	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that moment? What was that day, and what was that date? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows. How can we speak of Him? How can we describe Him? How can we describe Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the master, great is His name. Whatever happens is according to His will. O Nanak, one who claims to know everything shall not be decorated in the world hereafter. There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18.000 worlds, but in reality, there is only one universe. If you try to write an account of this, you if in swriting it. O Nanak, call Him great. He Himself knows Himself.	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the time, what is the lunar day, what is the solar day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the monthnot any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I praise? How do I magine? How do I know? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, if someone thinks to know by himself, when they moved on beyond, they are not beautiful. Hundreds of thousands of underworlds and searching, in the end people have gotten tired. The Vedas say that one thing. The books (of the Abrahamic religions) say that there are 18.000 underworlds and tethers, but at the very rot of all there is one element. If it were possible to write it, and one did write it, then while writing they would die. The praisers praise, but do not obtain the power to listen. Privers and streams flow into the cover, then when we have a praise, but do not obtain the power to listen.	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I praise? How can I magine? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran say that there are 18,000 worlds. But at the root of them all, there is only the One. If all this could be written and one were to try, while trying to write it, he surely would die. O Nanak! All say that God is great, but only He knows how great! The praisers sing God's praises, but they have no power to hear. The rivers and streams flow into the ocasn eas. Even kings, who own oceans and mountains and treasure,	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What pass of the moon? What pass of the moon? What day of the sun? What season? What month? When the Formless took Form? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. How can I find the words? How can I picture it? How can I picture it? How can I picture it? How can I even know it? Nanak, with words, everyone talks about it - each person trying to be more clever and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. Nanak, if anybody thinks they know, there will be nothing for them when they die. There are worlds and worlds below us. There are two orlds and worlds above us. There are 18,000 worlds, the scriptures say, countless worlds. But the surre are worlds and worlds above us. There are 18,000 worlds, the scriptures say this with one voice. There are 18,000 worlds, the scriptures say this with one voice. There are two orlds and worlds below us. There are fla.000 worlds, the scriptures say this with one voice.
ਵਿਭ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Ving up kite bhagat na hoe. ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ ਬਰਮਾਊ ॥ Suast ath bapī barmāo. ਸਤਿ ਸੁਹਾਡ ਜਦਾ ਮਨਿ ਚਾਊ ॥ Sat suhān sadā man chāo. ਕਵਣ ਸੁ ਵੇਲਾ ਵਖੜ ਕਵਣ ਕਵਣ ਬਿਤਿ ਕਵਣ ਵਾਗੁ ॥ Kava su velā vakhat kavan kavan thit kavan vār. ਕਵਣਿ ਸਿ ਤੁਤੀ ਮਾਹੁ ਕਵਣ ਜਿਤੂ ਹੋਆ ਆਕਾਰੁ ॥ Kavan si rutī māhu kavan jit hoā ākar. ਵੇਲ ਨ ਪਾਈਆ ਪੰਤਤੀ ਜਿ ਹੋਵੇਂ ਲੇਖੂ ਪੁਰਾਣੁ ॥ Vela palā pandatī je hovai lekh purān. ਵਖਤੂ ਨ ਪਾਈਆ ਪੰਤਤੀ ਜਿ ਹੋਵੇਂ ਲੇਖੂ ਪੁਰਾਣੁ ॥ Valhat na pajo kadīā ji likhan lekh kurān. ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੇ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ Thit vār nā jogī Janai rut māhu nā koī. ਜਾ ਕਰਤਾ ਸਿਰਹੀ ਰੇਖੂ ਸਾਜੇ ਆਪ ਜਾਣੇ ਸੋਈ ॥ Ja kartā sirţhī kau sāļe āpe jāṇai soī. ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉਂ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ Kiv kar akhā kiv sālāhī kio varnī kiv jāṇā. ਨਾਨਕ ਆਖਣਿ ਸਭੂ ਕੋ ਆਖੋ ਇਕ ਸੂ ਇਲ ਸਿਆਣਾ ॥ Nanak sāhan sabh ko akhai ik dū ik siāṇā. ਵਾਤਾ ਸਾਹਿਸ਼ ਵਾਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੇ ॥ Vada sāhī vadī naī kītā jā kā hovai. ਨਾਨਕ ਜੋ ਕੇ ਆਪੋ ਜਾਣੇ ਅਰੈ ਗਣਿਆ ਨਾ ਸਹੋ ॥29॥ Nanak jak oba pu jāṇai agai gacā na soha. (21) (22) brings victory in legal battles and gives you strategy ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਅਗਾਸ ॥ Patālā pātāl lakh agāsā agās. ਫੜਕ ਓੜਰ ਡਾਲਿ ਬਕੋ ਵਾਤ ॥ Orak orak bhal thake ved kahan ik vāt. ਸਹਾਸ ਅਰਾਚਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਲੂ ਧਾਤੁ ॥ Sahas athārah kahan katebā asulo ik dāt. ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐਂ ਲੇਖੇ ਹੋਇ ਵਣਾਸੂ ॥ Lekhā hoe ta likīdai lekhai hoe vināsa. ਨਾਨਕ ਵਾਤਾ ਆਪੀਐਂ ਆਪੋ ਜਾਣੇ ਆਪੋ ॥੨੫॥ Nanak vadā ākhīai ape Jāṇai āh uan na jāṇah. ਸਸੁਲੂ ਇਲੂ ਧਾਤੁ ॥ Sahas athārah kahan katebā asulo ik dāt. ਲੇਖਾ ਹੋਏ ਤ ਲਿਖੀਐਂ ਲੇਖੇ ਹੋਈ ਵਣਾਸੂ ॥ Sahas athārah kahan sabē ਜਾਣੀ ਸ਼ਹੀ ਸ਼ਹੀ ਸ਼ਹੀ ਸ਼ਹੀ ਸ਼ਹੀ ਸ਼ਹੀ ਸ਼ਹੀ ਸ਼ਹ	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what lunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above. People have grown weary searching out His limits. The Vedas declare their helplessness. I trying to define Him, one's life will end. There is no account of His vastness. In trying to define Him, one's life will end. There is no account of His vastness. In trying to define Him, one's life will end. There is no account of His vastness. In trying to define Him, one's life will end. There is no account of His vastness. In trying to define Him, one's life will end.	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the moment, the lunar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other. Grand are the master, His name and glory, and what He does must happen. 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. There are nether worlds and more nether worlds below them, and there are lacs of skies over them. The Vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The saints, the eighteen Puranas and four religious books of Jews, Christian and Muslims conclude that God is limitless. If there be any account of God, then and the mortal himself king shill be the sangle of the same, but His account does not finish and the acrount of the same, but His account does not finish and the acrount does not finish and the	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have written it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. Whoever credits himself to be worthy, gains no honour before Him. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The loly books claim eighteen thousand worlds but only one power behind all creation. The loly books claim eighteen thousand worlds but only one power behind all creation. The loly books claim eighteen thousand worlds but only one power behind all creation.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the epoch, what the day, What the season, what the hour, When Thou first came into being or expression? The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the qazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord? How shall I describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy greatness Thou alone knoweth. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. The Muslim books speak of eighteen thousand universes, but it is the same power that sustains them all. If it could be accounted for, an account of it would have been recorded. All attempts at description are in vain. O Nanak, admit His greatness, He alone knows Himself. His devotees praise Him, yet never attain full knowledge of the infinite. Like streams tumbling into the ocean, they know not the depths therein. Like streams tumbling into the ocean, they know not the depths therein. Compare not with an ant filled with heaps of wealth and vast dominion,	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that moment? What was that day, and what was that date? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows. How can we speak of Him? How can we describe Him? How can we describe Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the master, great is His name. Whatever happens is according to His will. O Nanak, one who claims to know everything shall not be decorated in the world hereafter. The re are nether worlds beneath networlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18.000 worlds, but in reality, there is only one universe. The Himself knows Himself. O Nanak, call Him great. He Himself knows Himself.	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the lunar day, what is the time, what is the tunar day, what is the solar day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the month - not any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I praise? How do I praise? How do I know? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Fit were possible to write it, and one did write it, then while writing they would die. The books (of the Abrahamic religions) sall there is one element. If it were possible to write it, and one did write it, then while writing they would die. Oh Nanak, He is said to be great. Himself He knows Himself. The praisers praise, but do not obtain the power to listen. No end to praises, no end to what is said. No end to doing,	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I praise? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran say that there are 18,000 worlds. But at the root of them all, there is only the One. If all this could be written and one were all the county of them all, there is only the One. O Nanak! All say that God is great, but only He knows how great! The praisers sing God's praises, but they have no power to hear. The rivers and streams flow into the ocean and lose themselves in its vastness. The rivers and streams flow into the ocean and lose themselves in its vastness.	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What was that time? What pase of the moon? What day of the sun? What day of the sun? What beason? What hase of the moon? What day of the sun? When the Formless took Form? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. How can I find the words? How can I picture it? How can I picture it? How can I picture it? How can I even know it? Nanak, with words, everyone talks about it - each person trying to be more clever and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. Nanak, if anybody thinks they know, there will be nothing for them when they die. There are worlds and worlds below us. There are a worlds and worlds below us. There are morlds and worlds below us. There in a state of joy praise Thee. Yet, in this manner true primate the morld. There is no end to all that You create and to what we are any about You, there is no end to tall th
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Vin gun kite bhagat na hoe. ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast ath bagi barmāo. ਸੀਤ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo. ਕਾਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਾਣੁ ਕੁਵਣੂ ਕਾਣ ਜੋ ਗੁਣ ਕਾਣੁ ਵਾਰੁ ॥ Kavan su velā vakhat kavan kavan thit kavan vār. ਕਾਣਿ ਸਿ ਚੁਤੀ ਮਾਹੁ ਕਾਣੁ ਜਿਤੁ ਹੋਆਂ ਆਕਾਰੁ ॥ Kavan si ruti māhu kavan jit hoā ākār. ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੇਂ ਲੇਖੂ ਪੁਰਾਣੁ ॥ Vel na patā pandatī je hovai lekh purān. ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੂ ਪੁਰਾਣੁ ॥ Vakhat na palo kadītā ji likhan lekh kurān. ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੇ ਚੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ Thit vār nā jogi jāṇai rut māhu nā koī. ਜਾ ਕਰਤਾ ਸਿਰਹੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੇ ਸੋਈ ॥ Ja kartā sirthī kau sāje āpe jāṇai soī. ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਜਾਣਾ ॥ Kiv kar ākhā kiv sālāhī kio varnī kiv jāṇā. ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੋ ਇਕ ਦੂ ਇਰੂ ਸਿਆਣਾ ॥ Nanak akhan sabh ko ākhai ik dū ik siāṇā. ਵਾਡਾ ਸਾਹਿਤੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੇ ॥ Vadā sahīb vadī nāī kitā jā kā hovai. ਨਾਨਕ ਜੋ ਕੇ ਆਪੇ ਜਾਣੇ ਅਗੇ ਗਿਣਆ ਨ ਸੋਹੈ ॥ 29॥ Nānak je ko āpau jāṇai agai gaeā na sohai. (21) (22) brings victory in legal battles and gives you strategy ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ Patālā pātāl lakh agasā agas. ਫਤਕ ਓਤਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਾਨਿ ਇਕ ਵਾਤੁ ॥ Orak orak bhā thake ved kahai ik vāt. ਸਹਸ ਅਠਾਰਹ ਕਹਾਨਿ ਕਤੇਬਾ ਅਸ਼ੁਲੂ ਇਕੁ ਧਾਤੁ ॥ Sahas athārah kahan katebā asulu ik dhāt. ਲੇਖਾ ਹੋਇ ਤੇ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥ Lekhā hoe ta likīai lekhai hoe vinās. ਨਾਨਕ ਵਡਾ ਆਪੀਐ ਆਪੇ ਜਾਣੇ ਜਾਣੀਆਂ ॥ Sālāhī sāhē ਦਾਹ ਪਾਤੀਆ ॥ Sāhas athārah kahan katebā asulu ik dhāt. ਲੇਖਾ ਹੋਇ ਤੇ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥ Lekhā hoe ta likīai lekhai hoe vinās. ਨਾਨਕ ਵਡਾ ਆਪੀਐ ਆਪੇ ਜਾਣੇ ਜਾਣੀ ਹੋ ॥ ਪੋਰਰ ਸ਼ਹੀਤ ਨੇ ਦੀ ਜਾਣੀਆਂ ॥ Sālāhī ਤਰਮੇਂ ਜਾਣੀਆਂ ਜਾਣੀਆਂ ਜਾਣੀਆਂ ਜਾਣੀਆਂ ਜਾਣੀਆਂ ਜਾਣੀਆਂ ਜਾਣੀਆਂ ਜਾਣੀਆਂ ਜਾਣੀ	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what was that time, what hour, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to praise, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above. People have grown weary searching out His limits. The Vedas declare their helplessness. There is no account of His vastness. In trying to define Him, one's life will end. Nanak says, He is great. He Himself knows His own self. The kings and emperors with huge property and wealth who were the is, like the rivers flowing into the sea do not know the extent of the sea. The kings and emperors with huge property and wealth who have the income and the end on the world and there is no limit to His praise and there no limit of those who sing them. Limitless are His workings and	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the unar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other. Grand are the master, His name and glory, and what He does must happen. Satguru Nanak says, that if someone thinks himself to be powerful to do things, or this himself to be the knower of God, he will not be honoured in the next world. The reaints, the eighteen Puranas and four religious books of Jews, Christian and Musims binself dies while writing the account does not finish and the mortal can write the same, but His account does not finish and the mortal can write the same, but His account does not finish and the mortal provides and the mortal can write the same, but His account does not finish and the mortal provides and the mortal can write the same, but His account does not finish and the mortal provides and the mortal can write the same, but His account does not finish and the mortal provides and the mortal can write the same, but His account does not finish and the mortal provides and the mortal can write the same, but His account does not finish and the mortal provides and the mortal can write the same, but His account does not finish and the mortal provides and the mortal can write the same, but His account does not finish and the	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. The vedas say that millions have searched and searched, only to end in exhaustion. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The rear millions of underworlds and infinite skies above. The vedas say that millions have searched and searched, only to end in exhaustion. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. There is no end to His virtues, nor to their narration of God in his heart. There is no end to His virtues, nor to their narration. There is no end to His works and bounty. And endless what He hears and sees.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the epoch, what the day, What the season, what the hour, When Thou first came into being or expression? The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the gazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord? How shall I describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy greatness Thou alone knoweth. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. There are millions of nether regions and skies above skies. Man has wandered endlessly in his search. The Vedas also say the same. The Muslim books speak of eighteen thousand universes, but it is the same power that sustains them all. If it could be accounted for, an account of it would have been recorded it would have been recorded all attempts at description are in vain. O Nanak, admit His greatness, He alone knows Himself.	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that moment? What was that day, and what was that moment? What was that season, and what was that a month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows. The wan we speak of Him? How can we praise Him? How can we describe Him? How can we describe Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the master, great is His name. Whatever happens is according to His will. O Nanak, one who claims to know everything shall not be decorated in the world hereafter. There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search for them all, until you grow wearly. The streams and rivers flowing into the ocean do not know its vastness. Even kings and emperors with mountains of property and oceans of wealth, ether worlds, and hundreds of thousands of heavenly worlds above. The lease are not even equal to an ant who does not forget God. The streams and rivers flowing into the ocean do not know its vastness. Even kings and emperors with mountains of property and oceans of wealth, ether are and the same than and who does not forget God.	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the lunar day, what is the lunar day, what is the solar day? What is the solar day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the monthnot any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I speak? How do I magine? How do I know? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Searching and searching, in the end people have gotten tired. The Vedas say that one thing. The books (of the Abrahamic religions) say that there are 18.00 underworlds, ethers upon ethers. Searching and searching, in the end people have gotten tired. The Vedas say that one thing. The books (of the Abrahamic religions) say that there are 18.00 underworlds, ethers upon ethers. When they are not beautiful. The books (of the Abrahamic religions) say that me they moved on beyond, they are not people have gotten tired. The Vedas say that one thing. Are not equal to an ant, if You are not forgotten from its mind.	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I praise? How can I magine? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran say that there are 18,000 worlds. But at the root of them all, there is only the One. The world is an and the koran say that there are 18,000 worlds. But at the root of them all, there is only the One. The toran and ose themselves in its wastness. O Nanak! All say that God is great, but only He knows how great! The rivers and streams flow into the ocar and ose themselves in its vastness. Even kings, who own oceans and mountains and treasure, are not equal to an ant, which forgets not its Maker.	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What was that time? What pase of the moon? What day of the sun? What day of the sun? What beason? What beason? What beason? What beason? What beason? What beason? When the Formless took Form? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. How can I find the words? How can I picture it? How can I even know it? Nanak, with words, everyone talks about it - each person trying to be more clever and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. Nanak, if anybody thinks they know, there will be nothing for them when they die. There are worlds and worlds below us. There are tall,000 worlds, the scriptures say, countless worlds. But the scriptures say, countles worlds and worlds above us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below us. There are worlds and worlds below the world worlds and wor
ਵਿਭ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ \/\text{Ving upi kithe bhagat na hoe.} ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast ath banji barmāo. ਸੀਤ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ Sat suhān sadā man chāo. ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ Kavan su velā vakhat kavan kavan thi kavan valā vakhat kavan kavan thi kavan valā kavan thi kavan valī kavan si rutī māhu kavan jit hoā akarā. ਫੋਲ ਨ ਪਾਈਆਂ ਪੰਡਤੀ ਜਿ ਹੋਵੇ ਲੇਖੂ ਪੁਰਾਣੁ ॥ Vel na pātā pandatī je hovai lekh purān. ਵਖਤੁ ਨ ਪਾਈਲਾ ਕੰਡਰਾਣੁ ॥ Vakhat na pālo kādīā ji likhan lekh kurān. ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੇ ਰੁਤਿ ਮਾਰੂ ਨਾ ਕੋਈ ॥ Thīt vār na jogi janai nut māhu na koi. ਜਾ ਕਰਤਾ ਸਿਰਨੀ ਕਿਉ ਸਾਜੇ ਆਧੇ ਜਾਣੇ ਸੋਈ ॥ Jā kartā sirthī kau sāje āpe jānai soī. ਕਿਵ ਕਰਿ ਆਧਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਾਨੀ ਕਿਵ ਜਾਣਾ ॥ Kiv kar akha kiv sālāhī kio varnī kiv jāṇā. ਨਾਨਕ ਆਪਣਿ ਸਭੁ ਕੋ ਆਪੋ ਇਕ ਦੂ ਇਕ ਸਿਆਣਾ ॥ Nānak akhan sabh ko ākhai ik dū ik siāṇā. ਵੜਾ ਸਾਹਿਤੂ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੇ ॥ Vadā sāhib vadī naī kītā ja ka hovai. ਨਾਨਕ ਜੋ ਕੇ ਆਪੋ ਜਾਣੇ ਅਗੈ ਗੋਇਆ ਨ ਜੋਹੇ ॥29॥ Nānak je ko āpau jāṇai aga gaeā na sohal. (21) (22) brings victory in legal battles and gives you strategy ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ਼ ਮਾਗਾਸਾ ਅਗਾਸ ॥ Patalā pātāl lakh agāsaā agās. ਫੜਕ ਓੜਕ ਡਾਲਿ ਸਕੇ ਲੇਖੋ ਜੇਹੇ ਲੇਖੋ ਲੇਖੋ ਹੋਏ ਵਿਣਾਸੂ ॥ Sahas thārah kakan katebā asulo ik dāt. ਸਹਾਸ ਅਠਾਰਹ ਕਹਨਿ ਕਰੋਬਾ ਮਸੁਲੂ ਇਲੁ ਧਾਤੁ ॥ Sahas thārah kaka kaka kateā abrārah hoe ta likās lekha hoe tā likās lekha hoe	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mird is filled with joy. None knows what was that time, what hour, what lunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to praise, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There is no account of His vastness. In the files miles worlds above. People have grown weary searching out His limits. The Vedas declare their helplesmess. There is no account of His vastness. In trying to define Him, one's life will end. Nanak says, He is great. There is no account of His vastness. In trying to define Him, one's life will end. There is no account of His vastness. In trying to define Him, one's life will end. Nanak says, He is great. He Himself knows His own self.	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the unar day, the week day, What was the season and the month, when the world was created? What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Nor the quaazis, who write and read the Koran, know the time. Nor the quaazis, who write and read the Koran, know the time. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other. Grand are the master, His name and glory, and what He does must happen. 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. The vedas pronounce one conclusion that people are tired of searching the limits and but his and there are lacs of skies over them. The vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The salunt, shanes fless while writing the account. Satguru Nanak says, that one should call Him great, and God Himself knows His own self. Visign and emperors owning properties, we and God Himself knows His own self. Praisers praise God, yet they do not get enough understanding to realise His greatness. It is like streams and rivers falling into the ocean and not knowing its limits.	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? The Vedas say that millions have searched and searched, only to end in exhaustion. The holy books claim eighteen thousand worlds but only one power behind all creation, but all estimates are destructible. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. There is no end to His virtues, nor to the in arration. There is no end to His virtues, nor to the ir near and the lowly and the arration. There is no end to His virtues, nor to the ir near and sees. There is no knowing the secrets of His mind. There is no knowing the secrets of His mind.	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the eyoch, what the eyoch, what the bour, what the hour, when the day. What the season, what the season, what the hour, when the day. The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the gazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord? How shall I describer Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy greatness Thou alone knoweth. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. There are millions of nether regions and skies above skies. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. There are millions of nether regions and skies above skies. The Muslim books speak of eighteen thousand universes, but it is the same power it would have been coorded. All attempts at description are in vain. O Nanak, admit His greatness, he alone knows Himself. Endless His works and emperors with heaps of wealth and vast dominion, Endless His works and emperors with heaps of wealth and vast dominion. Endless His works and emperors with heaps of wealth and vast dominion. Endless His soris, and emperors with heaps of wealth and vast dominion. Endless His works and emperors with heaps of wealth and vast dominion. Endless His works and emperors with heaps of wealth and vast dominion. Endless His works and emperors with heaps of wealth and vast dominion. Endless His works and empero	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that date? What was that season, and what was that month, when the universe was created? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation only He Himself knows. How can we speak of Him? How can we praise Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the master, great is His name. Whatever happens is according to His will. O Nanak, everyone speaks of thousands of heavenly worlds above. The Vedas say that you can search and search for they worlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search for they worlds above. The Vedas say that you can search and search for they and they worlds above. The Vedas say that you can search and search for they worlds above. The Vedas say that you can search and search for they worlds above. The streams and rivers flowing into the ocean do not know its vastness. For large and they are search they are and they ar	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the hour, what is the time, what is the lunar day, what is the solar day? What is the season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the month-not any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I praise? How do I magine? How do I imagine? How do I imagine? How do I know? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Searching and searching, in the end people have gotten tred. The Vedas say that one thing. The books (of the Abrahamic religions) say that there are 18.000 underworlds, ethers upon ethers. Searching and searching, in the end people have gotten tred. The Vedas say that one thing. The praisers praise, but do not obtain the power to listen. Rivers and streams flow into the occan, then they are no longer known. Kings who own oceans with mountains and wealth and treasures, would die. The praisers praise, but do not obtain the power to listen. Rivers and streams flow into the ocean, then they are no longer known of all there is one element. If it were possible to write it, and one did write it, then while writing they would die. No end to eaeing, one ond to seeing, no end to what is said. No end to seeing, one ond to seeing, one ond to bearing, one ond to seeing, one ond to bearing, one ond to bearing, one ond to bearing, one ond to seeing, one ond to	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I magine? How can I magine? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran suptant there are 18,000 worlds. But at the root of them all, there is only the One. If all this could be written and one were to try, while trying to write it, he surely would die. O Nanak! All say that God is great, but only He knows how great! The rivers and streams flow into the coan and lose themselves in its vastness. Even kings, who own oceans and mountains and ore were to the wastness.	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. Lam enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful, It makes my mind happy forever. What was that time? What was that time? What peace of the mon? What day of the sun? What season? What day of the sun? What season? What toay of the sun? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. How can I find the words? How can I picture it? How can I pictu
ਵਿਲ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ \//। ਪ੍ਰਾਧ kithe bhagat na hoe. ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ ਬਰਮਾਉ ॥ Suast ath bani barmako. ਸੀਤ ਸੁਹਾਣ ਸਦਾ ਮਨਿ ਦਾਉ ॥ Sat subhān sadā man chāo. ਕਵਣ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣ ਕਵਣ ਕਵਣ ਬਿੰਡ ਕਵਣ ਵਾਰ ॥ Kavan su velā vakhat kavan kavan thi kavan var. ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣ ਜਿਤੂ ਹੋਆ ਆਕਾਰਾ ॥ Kavan su rutī māhu kavan jit hoa ākār. ਫੇਲ ਨ ਪਾਈਆ ਪੰਤਰੀ ਜਿ ਹੋਏ ਲੇਖੂ ਪੁਰਾਣ ॥ Vela patā pandatī je hoval lekh purāb. ਵੇਖਤੂ ਨ ਪਾਈਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੂ ਤਰਾਣ ॥ Thit vār nā jouj jānai rut māhu nā koi. ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੇ ਸੋਝੀ ॥ Jā karta sirthi kau sāje āpe jāṇai soī. ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਣਾ ॥ Kiv kar ākha kiv sālāhī kio varnī kiy jāṇa. ਨਾਨਕ ਆਖਣਿ ਸਭੁਕ ਕਾਖੋ ਇਕ ਰੁ ਇਕ ਸਿਆਣਾ ॥ Nanak ākhan sabh ko ākhai ik dū ik sāṇā. ਵੇਡਾ ਸਾਹਿਰ ਵੱਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਏ ॥ Vadā sāhib vaḍī nāī kītā jā kā hovai. ਨਾਨਕ ਜੋ ਕੇ ਆਪੇ ਜਾਣੇ ਅਗੇ ਗੋਇਆ ਨ ਸੋਚੈ ॥29॥ Nanak ākhan sabh ko ākhai ik dū ik sāṇā. ਵੇਡਾ ਸਾਹਿਰ ਵਾਤੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਏ ॥ Vadā sāhib vaḍī nāī kītā jā kā hovai. ਨਾਨਕ ਜੋ ਕੇ ਆਪੇ ਜਾਣੇ ਅਗੇ ਗੋਇਆ ਨ ਸੋਚੈ ॥29॥ Nanak akhan sabh ko ākhai ik dū ik sāṇā. ਵੇਡਾ ਸਾਹਿਰ ਵਾਤੀ ਪਤਾਰਲ ਲਖ਼ ਆਗਾਸਾ ਅਗਾਸ ॥ Pataiā pātāi lakh agāsā agas. ਫਤਕ ਓਤਕ ਤਾਲਿ ਸ਼ਕੋ ਵਾਹ ਪਤਾਰਲ ਲਖ਼ ਆਗਾਸਾ ਅਗਾਸ ॥ Pataiā pātāi lakh agāsā agas. ਫਤਕ ਓਤਕ ਤਾਲਿ ਸ਼ਕੋ ਵੇਦ ਕਹਿਨ ਇਕ ਵਾਤ ॥ ਹਾੜਲਾ ਪਤਾਰਲ ਲਖ਼ ਆਗਾਸਾ ਅਗਾਸ ॥ Pataiā pātāi lakh agāsā agas. ਫਤਕ ਓਤਕ ਤਾਲਿ ਸ਼ਕੋ ਵੇਦ ਕਹਿਨ ਇਕ ਵਾਤ ॥ ਹਾੜਲਾ ਪਤਾਰਲ ਲਖ਼ ਆਗਾਸਾ ਅਗਾਸ ॥ Pataiā pātāi lakh agāsā agas. ਫਤਕ ਓਤਕ ਤਾਲ ਸ਼ਕੋ ਮੁਲਾ ਹੋ ॥ Sāhas sāhārah kahan katebā asulū ik dhāt. ਲੇਖ਼ ਹੋ ਇੱਟ ਫਲ਼ ਸਾਹੀ ਸਾਹਿਰ ॥ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ Sālāhi sālāhe etī surā na pātā lakh agaēn ha han katebā asulū ik dhāt. ਲੇਖ਼ ਹੋ ਸਿਰਤੀ ਨਾ ਹੋ ਜਾਰੀ ਹੀ ॥੨੩॥ ਮਜ਼ ਸ਼ਕੋ ਸ਼ਕੋ ਸ਼ਕੋ ਸ਼ਕੋ ਸ਼ਕੋ ਸ਼ਕੋ ਸ਼ਕੋ ਸ਼ਕ	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what tunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above. There is no limit to His praise and they the single there is only one Essence, nothing else is real. There is no account of His vastness. In trying to define Him, one's life will end. Nanak says, He is great. There is no account of His vastness. In trying to define Him, one's life will end. There is no limit to His praise and there is no limit to His seaing and hearing tease and limitless His givings. There is no limit to His seeing and hearing the same his workings and limitless His givings. There is no limit to His seeing and hearing the same his workings and limitless His givings. There is no limit to His seeing and hearing the same his workings and limitless His givings. There is no limit to His seeing and hearing the same his workings and limitless His givings. There is no limit to His seeing and hearing the his workings and limitless His givings. There is no limit to His seeing and hearing the his workings and limitless His givings. There is no limit to His seeing and hearing the his workings	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldy wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the moment, the moment, the lunar day, the week day, What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other. Grand are the master, His name and glory, and what He does must happen. 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. 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. The vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The saints, the eighteen Puranas and four and there are lacs of skies over them. The vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The saints, the eighteen Puranas and there are lacs of skies over them. The vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The saints, the eighteen Puranas and four presence of the same, but His account one should all the mortal himself dies while writing the account. Satguru Nanak says, that one should all the mortal himself dies while writing the account. Countless are the pra	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, It is understand the form and creation began? The pundits knew it not, or they would have written it in the holy brooks. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. The holy books claim eighteen thousind understand worlds but only one power beard of the date of the great has a second to the world was a second to the world was a second to the world was a second to the second the seco	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the epoch, what the eyoch, what the week, what the day. What the season, what the hour, When Thou first came into being or expression? The pushits could not discover it, else they would have recorded it in the Puranas. Nor could the qazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord? How shall I describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy greatness Thou alone knoweth. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. There are millions of nether regions and skies above skies. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. The was the words of commendation. There are millions of nether regions and skies above skies. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. The life to words and the prevent of the infinite. Like streams tumbling into the ocean, the words and shall sha	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that moment? What was that day, and what was that date? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows. How can we speak of Him? How can we praise Him? How can we know Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the master, great is His name. Whatever happens is according to His will. O Nanak, everyone speaks of Hom, each one wiser than the rest. There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18,000 worlds, but in reality, there is only one universe. If you try to write an account of this, you will surely finish yourself before you finish writing it. The streams and rivers flowing into the ocean do not know its vastness. Even kings and emperors with more of the same are the search for them all, until you grow weary. The scriptures say that there are 18,000 worlds, but in reality, there is only one universe. Endless are this ections, endless are this ections, endless are this ections, endless are this gifts. Endless is His heating.	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahmal beautiful truth, ever happiness in the mind. What is the hour, what is the time, what is the lunar day, what is the soard day? What is the soard day? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the month not any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I praise? How do I know? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, if someone thinks to know by himself, when they moved on beyond, they are not beautiful. Hundreds of thousands of underworlds, ethers upon ethers. Searching and searching, in the end people have gotten tired. The Vedas say that one thing. The books (of the Abrahamic religions) say that there are 18,000 underworlds and ethers, but at the very root of all there is one element. If it were possible to write it, and one did write it, then while writing they would die. Oh Nanak, He is said to be great. Himself He knows Himself. The praisers praise, but do not obtain the power to listen. Rivers and streams flow into the occan, then they are no longer known. Vings who own oceans with mountains and very not of all there is one element. If it were possible to write it, and one did write it, then while writing they would die. Oh Nanak, He is said to be great. Himself He knows Himself. The praisers praise, but do not obtain the power to listen. No end to going. No end to doing, one to the created universe and the power to listen. The end does not appear, what mand a is in the mind (of God)? No inder see the end, many wail.	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I praise? How can I magine? How can I magine? How can I magine? How can I wow? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran say the condition of them all, there is not the one of them all, there is not the One. If all this could be written and one were not you'll never to them all, there is not the one of them all, there is not the one of them all, there is not end of seaing, who own oceans and mountains and treasure, The praisers sing God's praises, but they have no power to hear. The praisers sing God's praises, but they have no power to hear. The praisers sing God's praises, but they have no power to hear. The praisers sing God's praises, but they have no power to hear. The praisers sing God's praises, but they have no power to hear. The praisers sing God's praises, but they have no power to hear. The praisers sing God's praises, but they have no power to hear. The praisers sing God's praises, but they have no power to hear. The praisers sing God's praises, but they have no power to hear. The praisers sing God's praises, but they not some the praisers of th	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What shate time? What these of the moon? What day of the sun? What season? What month? When the Formless took Form? When the Formless took Form? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. How can I find the words? How can I picture it? How can I per an in the last. Great is the Master, great is His Spirit within me, created by His own command. Great is the Master, great is His Spirit within me, created by His own command. Great is the Master, great is His Spirit within me, created by His own command. Ananak, if anybody thinks they know, there will be nothing for them when they die. There are worlds and worlds below us. There are worlds and worlds above us. There are tall the surface of them when they die. There are tall the surface of them when they die. Stroams and rivers flow along, not knowing they are merging into the Crean. Written will be destroyed. Written will be destroyed. Annak, what is truly great is to know Yourself. Written will be destroyed. There is no end to the what we see. And to what we hear there is no end. There is no end to what we see. And to what we hear there will be more. There is no end to what he seem. There is no end to what he seem. There is no end to the visions go on as far here is no end to the visions go on as far here is no end of the visions go on as far here is no end of the visions go on as far here is no end of the visions go on as far here is no end of the visions go
문절 명조 최당 의대는 이 이 이 이 이 이 이 이 이 이 이 이 이 이 이 이 이 이 이	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what tunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to praise, how to praise, how to praise, how to praise, how to praise and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above. People have grown weary searching out His limits. The Vedas declare their helpessness. The ris no account of His vastness. In the same of the world hereafter with much understanding as to how great He is, like the rivers flowing into the sea do not know the extent of the sea. The kings and emperors with huge property and wealth do not equal the merit of an ant who never forgets the Lord. There is no limit to His series and them. Limitless are His workings and limitless are His workings and limitless are His workings and limitless are high as the same of the sa	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I sailute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the hunar day, the week day, when the world was created? What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other, in the down of the discourses about God and each one thinks himself to be tweer than the other, in the down of the discourses about God, he will not be known of God, he will not be honoured in the next world. The vedas pronounce one conclusion that people are tired to searching the limits and boundaries of God. The are neither worlds and more neither worlds below them, and there are lacs of skies over them. The Vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The are neither worlds and more neither worlds below them, and there are lacs of skies over them. The vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The saints, the elopited pronounce one conclusion that people are the dot searching the limits and boundaries of God. The saints, the elopited pronounce one conclusion that people are tired of searching the limits and boundaries of God. Countiess are the praises as well as the praises of God. Countiess are the praises as well as the praises of God. Countiess are the praises as w	is in me. Without virtuous actions, no true devotion exists. Your is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. There is no honour before Him. There is no know or ship praise Him, but have no remembrance of God in his heart. Cannot compare with the lowly ant with ermembrance of God in his heart. Thore is no end to His works and books and only and with ermembrance of God in his heart. So many struggle to know His depth, There is no knowing the secrets of Him mind. There is no knowing the secrets of Him mind. There is no beginning or end to it. So many struggle to know His depth, The holy books claim eighteen thousand worlds and the heart and sees. There is no honour before Him. There is no end to His works and books and the heart and sees. There is no honour before Him. There is no end to His works and books and the heart and sees. There is no end to His works and books and the heart and sees. There is no	dirt of sins at the sacred fount within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occosion, what the week, what the week, what the day, What the season, what the hour, When Thou first came into being or expression? The pundits could not discover it, else it would have recorded it in the Puranas. Nor could the qazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. How shall I address Thee or praise Thee, O Lord? How shall I describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy and it describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy word, what it wills, cometh to pass. Thy encome the condition of the praise the same power than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to pass. Thy encome the can be an an according the praise she will be accounted for, an accord of it in dualtenpts at description are in vain. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. There are millions of nether regions and skies above skies. The Muslim books speak of eighteen thousend universains them all. First could be accounted for, an accord of it waiter than an according the praises, endless the words of commendation. Endless are this praises, endless the words of commendation. Endless His wision, and endless the ends thereof. Endless His wision, and endless the ends the	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. What was that time, and what was that divership, and what was that day, and what was that date? What was that day, and what was that date? What was that season, and what was that month, when the universe was created? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows. How can we speak of Him? How can we describe Him? How can we describe Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. O Nanak, everyone speaks of Him, each one wiser than the rest. O Nanak, one who claims to know everything shall not be decorated in the world hereafter. There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18,000 worlds, but in reality, there is only one universe. The seriptures say that there are 18,000 worlds, but in reality, there is only one universe. The seriptures say that worlds above. The seriptures say that worlds above. The seriptures say that worlds above. The praisers praise the Lord, but they do not obtain intuitive understanding. The interest his eights, and the provides are his gifts. Endless are His praises, endless are His gifts. Endless are His praises, endless are His wiser. The praisers praise the Lord, but they do not obtain intuitive understanding. The streams and rivers flowing into the ocean do not know the selection.	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the hour, what is the lunar day, what is the lunar day, what is the solar day? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the month-not any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I praise? How do I whow? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, if someone thinks to know by himself, when they moved on beyond, they are not beautiful. Hundreds of thousands of underworlds, ethers upon ethers. Searching and searching, in the ends say that one thing. The books (of the Abrahamic religions) say that there are 18,000 underworlds and ethers, but at the very root of all there is one element. If it were possible to write it, and one did write it, then while writing they would die. No end to diving, one of to diving, one of to diving, one of to diving, one of to diving, The end ados not appear, what mant a is in the mind (of God)? No end to do wing, one of to diving, The end does not appear, what mant a is in the mind (of God)? No end to diving, The end does not appear, what manta is in the mind (of God)? No end to diving, The end does not appear, what manta is in the mind (of God)? No end to diving, The end of the extension, does not appear. Because of the end, many wail. The pod, the extension, does not appear, what manta is in the mind (Without inner virtue there's no real devotion. Hall to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the hour, what is the hour, what is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can in magine? How can I mingine? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran sy that there are 18,000 worlds. But at the root of them all, there is only the One. The livers and streams flow into the ocean and lose themselves in its vastiness. But at the root of them all, there is only the One. If all this cuyl, while tryting to write it, he surely would die. O Nanak! All say that God is great, but only He knows how great! The rivers and streams flow into the ocean and lose themselves in its vastness. The rivers and streams flow into the ocean and lose themselves in its vastness. The season and lose themselves in its vastness. The rivers and streams flow into the ocean and lose themselves in its vastness. The rivers and streams flow into the ocean and lose themselves in its vastness. The rivers and streams flow into the coen and in sight. What manta lies within God's mind? There is no end of praising God, no end of driving. There is no end in sight. What manta lies within for season. There is no end in sight. No end of doing, no end of giving. There is no end in sight. What manta lies within for season. There is no end in sight. Many wail in frustration. Because there is no end in sigh	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space. Who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What a seaon? What a seon? The spiritual scholars have never figured it out, and they have said as much in their sacred books. The spiritual scholars have never figured it out, and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by my me. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. How can I find the words? How can I forther in the words? How can I brour are and the month is not known by my my me. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. When a sea of the words? How can I forther in the words? How can I brour are fore the words words. But the each person trying to be more clever and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. There are worlds and worlds below us. There are worlds and worlds show us. There are worlds and worlds worlds. There is no end to all that You create and for what we have the world worlds. There is no end to all that you create and for what we have and the world worlds. There is no end to the visions on and the world world worlds. There is no end to the visions on and the world world world world. There is no end to the visions on an
문을 평균 설립을 해당하는 이 등이 하는 이 등이 등	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what thour, what thour, what the was the what they what what we was worth the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the tunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to praise, how to praise, how to by praise, how to by praise, how to by praise, how to by praise, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above. There is no account of His vastness. In the world hereafter will end. There is no account of His vastness. In trying to define Him, one's life will end. Limitless are His workings and limitless his plivings. His seeing and here no limit of those who sing them. Limitless are His workings and limitless are His workings and limitless are his givings. There is no account of His vastness. In trying to define Him, one's life will end. Limitless are His workings and limitless his givings. The limit of His yonder end is not know the extent of the sea. The limit of His yonder end is not known the sing limits are not found. Nobody knows His limits. The more one has to say, the more must still be said. Great is the Lord and	have no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I sailute God, who is Himself worldly wealth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the hunar day, the week day, when the world was created? What was the season and the month, when the world was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describe and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiser than the other, in the down of the discourses about God and each one thinks himself to be tweer than the other, in the down of the discourses about God, he will not be known of God, he will not be honoured in the next world. The vedas pronounce one conclusion that people are tired to searching the limits and boundaries of God. The are neither worlds and more neither worlds below them, and there are lacs of skies over them. The Vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The are neither worlds and more neither worlds below them, and there are lacs of skies over them. The vedas pronounce one conclusion that people are tired of searching the limits and boundaries of God. The saints, the elopited pronounce one conclusion that people are the dot searching the limits and boundaries of God. The saints, the elopited pronounce one conclusion that people are tired of searching the limits and boundaries of God. Countiess are the praises as well as the praises of God. Countiess are the praises as well as the praises of God. Countiess are the praises as w	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the tyogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? The Vedas say that millions have searched and searched, only to end in exhaustion. Whoever credits himself to be worthy, gains no honour before Him. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The re is no know the fore Him. There is no end to His wirtues, nor to the in nernation. There is no end to His works and but only one power behind all creation. There is no had the server of great domains, who posses enormous treasures, Cannot compare with the lowly ant with arm of the in arration. There is no had to His works and but only one power behind all creation. There is no holy to His works and but only one power behind all creation. There is no holy books claim eighteen thousand worlds but only one power behind all creation. There is no had the works and sees. There is no had the His works and but only one power behind all creation. There is no holy the here sand sees. There is no holy the works and sees. There is no beginning or end to it.	dirt of sins at the sacred fount within. All viritues are Thine, O Lord, I possess not one. There can be no worship without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the ecosion, what the how, what the week, what the day, What the season, what the hour, When Thou first can being or expression? The pundits could not discover it, else it would have recorded it in the Puranas. Nor could the qazis determine it, else it would have been in the Quran. Nor could the yogis or any one else divine it. The creator alone knows the hour, when He came into manifestation. How shall I address Thee or praise Thee, O Lord? How shall it describe Thee or know Thee? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it will, cometh to pass. Thy greatness Thou alone knoweth. And those, O Nanak, that claim to know the most, shall have no honour in the life beyond. There are millions of nether regions and skies above skies. Man has wandered endlessly in his search. The Vedas also say the same. The Muslim books speak of eighteen thousand universes, but it is the same power that sustains them all. If it could be accounted for, an account of it would have been recome and skies above skies. There are millions of nether regions and skies above skies. The Muslim books speak of eighteen thousand universes, but it is the same power that sustains them all. Findless His wision, and endless His inspiration. Endless His wision, and endless His inspiration. Endless His wision, and endless His inspiration. Endless His inspiration. Endless His inspiration. Endless His is search in anguish for His limits cannot be found. Endless His ilmits cannot be found. Endless His ilmits cannot be found. Endless His ilmits cannot be found. Endless His limits cannot be found. Endless His ilmits cannot be found. Endless His limits canno	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. What was that time, and what was that day, and what was that day, and what was that date? What was that season, and what was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. The day and the date are not known to the yogis, nor is the month or the season. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation only He Himself knows. How can we speak of Him? How can we praise Him? How can we praise Him? How can we describe Him? How can we hore with the rest. Great is the master, great is His name. Whatever happens is according to His will. O Nanak, everyone speaks of Him, each one wiser than the rest. O Nanak, everyone speaks of Him, each one wiser than the rest. There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search free are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The scriptures say that there are 18.000 worlds, but in reality, there is only one universe. If you try to write an account of this, you will surely finish yourself before you finish writing it. The praisers praise the Lord, but they do not obtain intuitive understanding. The scriptures say that there are 18.000 worlds, but in reality, there is only one universe. Findless are His actions, endless are His praises, endless are his with search, and the provides and the world here is the was the search of the world here is the limits. The praisers praise the Lord, but they do not obtain intuitive understanding. His limits cannot be perceived. What is limits cannot be perceived. What is limits cannot be pound. No o	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hall unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the time, what is the brand the word of the unary what is the boar day? What is the solar day? In which the structure happened? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day, the season of the month-not any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I praise? How do I praise? How do I praise? How do I magine? How do I magine? How do I magine? How do I know? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, if someone thinks to know by himself, when they moved on beyond, they are not beautiful. Hundreds of thousands of underworlds, ethers upon ethers. Searching and searching, in the end people have gotten tired. The Vedas asy that one thing. The books (of the Abrahamic rollingions) day that there are 18,000 underworlds, ethers upon ethers. Searching and searching, in the end people have gotten tired. The Vedas asy that one thing. The books (of the Abrahamic rollingions) day that there are 18,000 underworlds, ethers upon ethers. Searching and searching, in the end people have gotten tired. The Vedas asy that one thing. The books (of the Abrahamic roll of ordinates and the praises, but do not obtain the praises, but do not obtain the praises praise, but do not obtain the praises praise, but do not obtain the praises. Rivers and streams flow into the conditions of the praises. No end to graine the said to be great. Himself he was praise, but do not obtain	Without inner virtue there's no real devotion. Hall to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I maigne? How can I maigne? How can I maigne? How can I maigne? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran say that there or to fithem all, there is noth the ore to the world. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran say that there or to fithem all, there is not you'll never look bright in your One True Home. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tired. There are thousands of worlds and underworlds both solid and etheric. There is no end in sight there is not the waste of them all, there is not you will be you you will be you	And withus are Yours, my Beloved. Of my own, I have none at all. And without Your withus devotion to You is not even possible. And without Your withus devotion to You is not even possible. What was commended of Thee, O Primal One-beyond time and spoen, who, through Your word, brings the creative forces of the universe into play. The Truth of You is so beautiful. It makes my mind happy forever. What was that time? What was that time? What good? What goes of the moon? What day of the sun? What seaon? What seaon? What seaon? The spiritual scholars have never figured in out, and they have said as much in their sacrad books. The spiritual scholars have never figured in out, and they have said as much in their sacrad books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with ni Hands? Only He, Himself, knows. How can I find the words? How can I fand the words? How can I even know it? Nanak with words, everyone talks about it -each person ying to be more clover and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. Nanak, if anybody thinks they know, there will be nothing for them when they die. There are worlds and worlds below us. There are worlds and worlds above us. There are say, oo ountless worlds. But the source beyond the source is only One. Writing this down, it becomes a written record. But in time what is written will be destroyed. That Ocean is the great, true noble Rulew for pintual site work of the past of the p
변호 경로 여기를 하면 비 기업 및 대	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like Brahma etc. (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows what was that time, what hour, what lunar day, what week day, What season, and what month when the creation came into being. It is not known to the pundits who study the Puranas. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. Nor do the Qazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. How to express, how to describe how to make any the describent had how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What Hed dees comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There is no limit to His wastness. In the fill the property and wealth how the sea do not know the extent of the sea. There is no account of His vastness. In trying to define Him, one's life will entire is no limit to His seaing and hemotoking and limitless will be said. There is no limit to His seeing and hearing teas His givings. There is no limit to His seeing and hearing teas His givings. There is no limit to His seeing and hearing teas his givings. There is no limit to His seeing and hearing teas his givings. There is no limit to His seeing and hearing teas his givings. There is no limit to His seeing and hearing teas his givings. There is no limit to His seeing and hearing teas his givings. There is no limit to His seeing and hearing teas his givings. There is no limit to His seeing and hearing teas his givings. There is no limit to	nave no virtues. Without obtaining virtuous qualities, God's devotional service is not possible. I salute God, who is Himself worldly weath and of it real Brahma and I ulter His praises. God is true and beautiful and all joy exides perpetually within His mind. What was the time, the moment, the moment, the lunar day, the week day, What was the season and the month, when the world was created? What was the season and the Puranas referred to this, the pundits would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone eise knows the lunar day, week day, season and month. The creator, who creates the world, alone knows this. How to express, to praise, to describ, and to know God? Satguru Nanak says, that all jive discourses about God and each one thinks himself to be proherful to do things, or thinks himself to be the knower of God, he will not be honoured in the next world. The vedas pronounce one conclusion that people are tirred of searching the limits and boundaries of God. The vedas pronounce one conclusion that people are tirred of searching the limits and boundaries of God. The vedas pronounce one conclusion that people are tirred of searching the limits and boundaries of God. The vedas pronounce one conclusion that people are tirred of searching the limits and boundaries of God. God's pawer of hearing and seeing is limitless. If there be any account of God, then alone the moratal can write the same, and the mortal can write the same, and the mortal can write the same, and the mortal can write the same and limit services of God. God's naver of God. God's naver of God, yet they do not express of God. Very the search of God, then alone the moratal can write the same in the people with the control of God and the mortal can write the same in the people with the	is in me. Without virtuous actions, no true devolton exists. Vours is the only true word. You are the sound. You are Brahima. Your power is magnificent and self-directing. What season. What season. What season. What the count is magnificent and self-directing. What was that time, what date, what we written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His greatness? How can one know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. If anything could be written, we would keep the account, but all estimates are destructible. The Vedas say that millions have searched and searched, only to end in exhaustion. The holy books claim eighteen power behind all creation. If anything could be written, we would keep the account, but all estimates are destructible. The holy books claim eighteen the word was an electropy of the more structible. The holy books claim eighteen the same who words and the search of Him. There is no end to His works and because the same who have a same search who	dirt of sins at the since (Fourth Within, All virtues are Thine, O. Lord, I possess not one. The are the proper of the proper of the possess not one. There can be no worship without practising the holy word, which is the path to salvation. From Thee has emanated the Banithe holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the season, what the eyeck, what the week, what the week, what the day. What the fourth of the care into being or expression? When thou first came into being or expression? The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the gazis determine it, else it would have been in the Quran. Nor could the yogis or any one else it would have been in the Quran. Nor could the yogis or any one else it would have been in the Quran. Nor could the yogis or any one else it would have been in the Quran. How shall I address Thee or praise Thee, O Lord? O Nanak, one and all speak of Thee, each wiser than the rest. Great art Thou, and greater still is Thy holy word, what it wills, cometh to know the most, shall have no honour in the life beyond. And those, O Manak, that claim to know the most, shall have no honour in the life beyond. And those, O Manak, that claim to know the most, shall have no honour in the life beyond. There are millions of nether regions and skies above skies. Endless He is, and none can know this end. Endless He is, and none can know this end. The word was an endersory with heaps of wealth and vast dominion, Compare not with an ant filled with the slone knows Himself. Endless He is, and none can know this end. Endless He is, and none can know this end. The more we say, the more He is. Exalted is the Lord, and exalted His abode. More exalted still this holy word. He who reaches His height, The slone may glimpse Him. His benevolence is manifold, and none can the gover of all, coveting nothing in the stren. And its only His glance of grace, can lift us to Hi	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. What was that time, and what was that moment? What was that take? What was that take? What was that season, and what was that date? What was that season, and what was that month, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows. The creator who created this creation - only He Himself knows. The was we speak of Him? How can we praise Him? How can we hore shim? How can we wiser than the rest. Great is the master, great is His name. Whatever happens is according to His will. O Nanak, everyone speaks of Him, each one whiser than the rest. Great is the master, great is His name. Whatever happens is according to His will. O Nanak, call who claims to know everything shall not be decorated in the world hereafter. There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The scriptures say that there are 18.000 worlds, but in realily, there is only one universe. The scriptures say that present the series of the was and the series of series of series of series of series of series of seri	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beauliful truth, ever happiness in the mind. What is the hour, what is the board ay? What is the soar day? What is the soar day? What is the soard ay? The pundits have not found the hour. If they had, if would have been written in the Puranas. In the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Koran. The Quazis haven't found the time. If they had, they would have written it in the Koran. That Creator who creates the creation Himself knows it. That Creator who creates the creation Himself knows it. How do I speak? How do I speak? How do I praise? How do I magine? How do I know? Oh Nanak, everybody speaks by speaking, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, if someone thinks to know by himself, when they moved on beyond, they are not beautiful. Hundreds of thousands of underworlds, ethers upon ethers. Searching and searching, in the end people have gotten tired. The Vedas say that one thing. The books (of the Abrahamic religions) say that there are 18.000 underworlds and ethers, but at the very root of all there is one element. If it were possible to write it, and one did write it, then while writing they would write it, then while writing they would not be done on the seen. No end to geing, one on the end, many wail. The praisers praise, but do not obtain the power to listen. Privers and streams flow into the ocean, then they are no longer known. No end to geing, one of the end, many wail. The ends of That One cannot be obtained. Nobody knows its end. Nobody knows list end. The ends of That One cannot be obtained. The ends of That One cannot be obtained. Nobody knows list e	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the time? What is the time? What is the time? What is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in the scriptures. Even the yogis have puzzled looks. Even the yogis have puzzled looks. Even the yogis have puzzled looks, and talks, and talks, each more clever than the last. God is great! His hand is True. There is nothing anyone else can do. O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There is nothing anyone else can do. O Nanak! If you think you can do it all alone you'll never look bright in your One True Home. Searching through them all, in the end will only make you tired. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tired. The Torah, the Bible and the Koran such that the root of them all, there is not the world is such that the root of them all, where is not true to try, while trying to write it, he surely would die. The praisers sing God's praises, but they have no power to hear. The time is no end in sight. What manta lies with fine dod's mind? There is no end in sight. There is no end in sight. What manta lies with fine dod's mind? There is no end in sight. What manta lies with fine of wire is not end in sight. What manta lies with fine of wire is not end in sight. What man is frustration, because there is no end in sight. No one can find the end. The more you try to tell, the more there is to den in sight. No one can find the end. The more you try to tell, the more there is you frue. God is high. The Nam is high. You must get that high to see.	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devoten to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, hirough You word, bringen you work, bringen you work of the universe into gay. The Trush of You is so beautiful, it makes my mind happy forever. What was hat will be mon? What tays and the sum? What was hat be mon? What tays and the sum? What season? What month? What season? What and the sum? What season? The spiritual scholars have never figured it out, and they have sald as much in their sacred broke. The season and the day is not known by the Yogis. The season and the month is not snown by anyone. What is a sum if the sum of your work is not shown by the Yogis. The season and the words? How can in fore the words? How can in fore the words? How can in fore the words? How can in power and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. Nanak, with words, everyone talks about it - each person trying to be more clever and wise than the last. Great is the Master, great is His Spirit within me, created by His own command. Nanak, if anybody thinks they know, there will be nothing for them when they die. There are worlds and worlds above us. There are worlds and worlds below us. There are worlds and worlds above us. There is no end to word words and worlds above us. There is no end to word words and worlds and worlds. There is no end to world
문変 ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ Ving up, kite bhagat na hoe. ਸੁਆਸਤਿ ਆਈ ਗਾਈ ਬਰਾਈ ॥ Suat stath baip laamao. ਸੀਂ ਸੁਹਾਤੂ ਸਦਾ ਮਨਿ ਚਾਉਂ ॥ Sat subha sada man chao. ਕਾਵਰ ਸੁ ਵੇਲਾ ਵਖਤੂ ਕਾਵਰ ਕਾਵਰ ਬਿਤੇ ਕਾਵਰ ਕਾਵਰ ਜੀਤ ਰੋਆ ਅਕਾਰ ਸ਼ ਪਰ ਅਕਾਰ	Without doing virtuous acts, Lord's devotional service cannot be performed. My obeisance is to the God, who himself created valuables and words like forest created valuables and words like forest clays) Thou are Truth, eternal beauty and Thy mids is filled with joy. None knows what was that time, what hour, what hour, what was day, what week day, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to praise, how to praise, how to praise, how to praise, and how to know thee, o Lord? How to express, how to praise, and how to know thee, o Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Great is the Master, great His Name. What He does comes to pass. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. The Muslim scripture declares that there are elighteen this oand worlds, but in reality the praise worlds above. There is no limit to these working and their limits. The Vedas declare their helplesaness. There is no account of his vastness. In trying to define Him, one's life will end. There is no account of his vastness. In trying to define Him, one's life will end. Limitless is His creation and its expanse. There is no account of his vastness. In trying to define Him, one's life will end. Limitless is His creation and its expanse. There is no limit to this seeing and hearing capacity. Limitless is His creation and its expanse and the condition of worlds, but his grace best on the limit has ead. The world has not an individual the his limits are not found. Nobody knows His limits. The more one has to say, the more must still be said. H	Now to chall the control of the cont	is in mie. Without virtuous actions, no true devolion exists. What would not with the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. Whoever credits himself to be worthy, gains no honour before Him. The Vedas say that millions have searched and searched, only to end in exhaustion. The holy books claim eighteen thousand words but only one power behind all creation. The vedas as the searched, only to end in exhaustion. The vedas as the searched, only to end in exhaustion. There is no knowing the secrets of Him. As rivers and streams know not the ocean into whose vastness they fall. Even kings and emperors of great domains, who posses enormous treasures, Cannot compare with the lowly ant with rether son beginning or end to it. There is no knowing the secrets of Him in the secre	dirt of sins at the sacred fount within. All virtues are Thine, O. Lord, I possess not one. The are an be no worship without practising the holy word. From Thee has emanated the Banithe holy word, which is the path to salvation. From Thee has emanated the Banithe holy word, which is the path to salvation. What the host word, which is the path to salvation. What the season, what the epoch, what the epoch, what the epoch, what the week, what the week, what the day. What the season, what the hour, what the would have recorded it in the Puranas. Nor could the gazis determine it, else it would have been in the Quran. Nor could the yoglis or any one else divine it. The pundits could not discover it, else they would have recorded it in the Puranas. Nor could the yoglis or any one else divine it. How shall I address Thee or praise Thee, O Lord? How shall I address Thee or praise Thee, O Lord? How shall if address Thee or praise Thee, O Lord? How shall if address the earth with the feet or known the error was the word of the word what it wills, cometh to know the most, shall have no honour in the infe beyord. And those, O Nanak, that claim to know the most, shall have no honour in the life beyord. There are millions of nether regions and skies above skies. Praises the swissin, and endless the wind the depths there all. It is could be accounted for, an according validation of the word of commendation. Findess His wissin, and endless the infinite. Like streams tumbling into the ocean, they know not the depths therein. Pray the praises, the finite with the same power that avalatine them all. It is could be accounted for, an according it is finitely and the season of commendation. Finite and the season of commendation. Finite with the season of commendation. Pray the pray the more He is. Endless He is, and none can know His end. His developes he is, and none can know His end. His lemits and the season of was the season of was the season of	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Braims the creator. He is beautiful, true and eternally joyful. What was that time, and what was that ment? What was that season, and what was that date? What was that season, and what was that date? What was that season, and what was that menth, when the universe was created? What was that season, and what was that menth, when the universe was created? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. That time is not known to the quaazis, who study the Koran. The day and the date are not known to the yogis, nor is the morth or the season. The creator who created this creation - only He Himself knows. How can we speak of Him? How can we sectible Him? How can we know Him? O Nanak, everyone speaks of Him, each one wiser than the rest. Great is the mester, great is His name. Whatever happens is according to His will. O Nanak, one who claims to know everything shall not be decorated in the world hereafter. The Vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18.000 worlds, but in reality, there is only one universe. Endless is His haring. His limits cannot be per leis mind? The limits of heavenly worlds above. The Vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18.000 worlds, but in reality, there is only one universe. Endless is His haring. His limits cannot be found. No not can know the selimits. The praisers praise the Lord, but they do not obtain intuitive understanding. The streams and inverse flowing into the cean for the world here are the more of the world here are the more of the world here are the more of the province of the world here are the more of the province of the province of	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hall unto You, primal word, Brahmal handle the hour, what is the hour, what is the biner, what is the time, what is the lunar day, what is the solar day? The pundis have not found the hour, they had, they would have written in the Puranas. The Quasis haven't found the time. If they had, they would have written it in the Koran. The yogi does not know the lunar or solar day the season of the month-not any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I praise? How do I hand, each one cleverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, if someone thinks to know by himself, when they are not beautiful. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, if someone thinks to know by himself, when they are not beautiful. Great is the Lord, great is His justice, to whom all that is made belongs. Searching and searching, in the end people have gotten tred. The Vedas say that one thing. Great is the solar day and the end people have gotten tred. The Vedas say that one thing. The books (of the Abrahamic religions) say that there are 18.000 underwords, ethers upon ethers. Searching and searching, in the end people have gotten tred. The Vedas say that one thing. The praisers praise, but do not obtain the power to listen. The praisers praise, but do not obtain the power to listen. The praisers praise, but do not obtain the power to listen. The ends of That One cannot be obtained. Nobody knows its end. The ends of That One cannot be obtained. The magnitude of God's Mercy cannot be upon the search o	Without inner virtue there's no real devolton. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the time? What is the day, He month, the senson in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the wise men knew, it would be written in their books. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I speak? How can I magine? How can I magine? How can I know? O Nanak! Everyone talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. There are thousands of worlds and underworlds both solid and etheric. O Nanak! If you think you can don't all alone you'll never look bright in your One True Home. The rorah, the Bible and the Koran shy that there are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make you tred. The rivers and streams flow into the ocean and lose themselves in its vastness. If all this could be written and one were to try, while trying to write it, he surely would die. No end of doing, no end of giving, No end of seeing, hearing and living. There is no end in sight. What mather slies with fine dor's mind? See its endies seyansion There is no end in sight. No one can find the end. The rivers and streams flow into the ocean and in sight. Many wait in frustration, Decause there is no end in sight. No one can find the end. The more you try to tell, the more there is to say. God is high. The Naam is high. You must get that high to see. God knows how high He is. O Naak! One glance can set you resed. Not even as little as a sesame end. Many people are meditating.	All witues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not even possible. I am enamoured of Thee, O Primal One - beyond time and space, who, hirough You word, brings the organize forces of the Universe Into The Truch of Your word, brings the organize forces of the Universe Into The Truch of Your word, brings the organize forces of the Universe Into The Truch of Your word, brings the organize forces of the Universe Into The Truch of Your word, brings the Switch I was the surry. What was that less the surry? What season? What day of the surr? What season? What season? What season? What season and the day is not known by the Yogis. The season and the month in their sacred books. The season and the day is not known by the Yogis. The season and the month in their sacred books. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. When did the Great Creator form the earth with His Hands? Only He, Himself, knows. When did the words, everyone talks about it - each person tiying to be more clever and with the words, everyone talks about it - each person tiying to be more clever and with the sacred by His own command. There are worlds and worlds below us. There are worlds and worlds above us. There are worlds and worlds below us. There are worlds and worlds above us. In the end, in the end, you'll grow the source beyond the source beyond the source worlds. There is no end to will be great. Fue nobel or world will be repaired in the sorticus and the world will be sorticus and the world will be sorticus and the world will be sorticus. There is no end to will be great. Fue nobel or world will be destroyed. There is no end to will be great. Fue nobel or world will be destroyed. There is no end to will be great. Fue nobel or world will be destroyed. There is no end to will be great. Fue nobel or world will be destroyed. There is no end to The will b
변호 경로 설팅 경제 등 전문 ॥ Ving out kite bhaget na hoe. 편까게를 차가를 함면 함면 하는데 이 이 이 이 이 이 이 이 이 이 이 이 이 이 이 이 이 이 이	Viltibut doing virtuous acts. Lord's devotional service cannot be performed. My obsisance is to the God, who himself can be seen to the Cod, who himself can be seen to the Cod, who like Brain and set (Maya) Thou are Truth, eternal beauty and Thy mind is filled with joy. None knows let was that time, what hour, what hour, what week day, what week day, what week day, what week day. What season, and what month when the creation came into being, when the puranas. Nor do the Cazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lunar day, week day, season and month. The Creator, who created the world, He himself knows the answer. How to express, how to describe and how to know Thee, 0 Lord? Nanak says, all say they know, each one claiming to be wiser than the other. Serat is the Master, great His Name. What He does comes to pass. Nanak says, all say they know, each one claiming to be wiser than the other. Nanak says, if someone deems himself to be great, he will not look good on arrival in the world hereafter. There are limitless worlds beneath and limitless worlds above. People have grown weary searching out His limits. The Vedas declare their helplessness. The Musulim scripture declares that there are elipheen thousand worlds, but in reality there is no limit to His praise do not have the tries of the world worlds, but in reality there is not god. There is no limit to His praise and there are limitless worlds above. The Musulim scripture declares that there are elipheen thousand worlds, but in reality there is not god. There is no limit to His praise and there are limitless worlds above. The wind the season of the world world world world world world world world. There is no limit to His praise and there are limitless worlds above. The world worl	Nave no virtues. Notificated to british and service is not code severational service is not possible. Is assisted Cod, who is Himself workly wealth and is real Brishma and I utter his praises. God is for and beautiful and all joy resides perpetually within His mind. What was the season and the morth, when were his work and the month, when the work day, the week day. What was the season and the work and the month, when the work was created? Had the Puranas referred to this, the pundits would have discovered the time. Nor the quazzis, who write and read the Koran, know the time. Nor the quazzis, who write and read the Koran, know the time. Nor the quazzis, who write and read the Koran, know the time. Nor the quazzis, who write and read the Koran, know the time. Nor the quazzis, who write and read the Koran, know the time. Nor the quazzis, who write and read the Koran, know the time. Nor the quazzis, who write and read the Koran, know the time. Nor the quazzis, who write and read the knows this. How to express, to praise, to describe and for the work of the	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the south. You are Brahma. Your power is magnificent and self- directing. What season, What worth, What was that time, what date, When You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is suppress. His preatness? How can one know Him? He is suppress as He ordains. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. The Vedas say that millions have searched and searched, only to end in exhaustor. There are millions of underworlds and infinite skies above. The Vedas say that millions have searched and searched, only no end in exhaustor. There is no honour before Him. The vedas say that millions have searched and searched, only no end in exhaustor. There is no knowing the series of the great. He alone can know Himself. Those who worship praise Him, but have no remembrance of Him. As rivers and streams know not the ocean in the series of the great the show the searched of the great the show the searched of the press in one of the His works and bounty. And endless what He hears and sees. There is no beginning or end to it. The further you look, the further before the ise and the further beyond the series of the single. And higher even is His name. Nanak says, one only knows His greatness, When raised to His height, The Lord's pidts are so great, He suddisplate their lives, When raised to His height, When raised to His height, His compassionate grace of His all-compassionate grace of His all-compassionate grace of His all-co	dirt of sins at the saceta fourt, within. All virtues are Thine, O Lord, I possess not one. There can be no worship without practising the wholy word. From Thee has emanated the Bani, the holy word, which is he path to salvation. From Thee has emanated the Bani, the holy word, which is he path to salvation. What the season, what the day. What the season, what the week, what the season of the week, what the season, when the week, what the week, what the season, What the season, when the week, what the week	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. Dow to the Lord of the world, to His word, to Brahma the creator. What was that sue, and what was that day, and what was that day, and what was that day, and what was that day. What was that seen. The day and the date are not known to the yod; so ris the morth or the season. The day and the date are not known to the yod; so ris the mark of the season. The creator who created this creation only He Himself knows. How can we speak of Him? How can we have repeated in the world hereafter. On Nanak, one who claims to know everything shall not be decorated in the world hereafter. The vedas say that you can search and search for them fall, until you grow weary. The scriptures say that there are a search for them fall, until you grow weary. The scriptures say that you can search for them fall, until you grow weary. The sink is cannot be found. The vedas say that you can search and search for them fall, until you grow weary. The sink is cannot be fore the search for them fall, until you grow the search for them fall, until you grow the search for them fall was the search for the	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahma! Beautiful truth, ever happiness in the mind. What is the hour, what is the time, what is the time, what is the time, what is the solar day? What is the buar day, what is the solar day? The pundits have not found the hour. If they had, if would have been written in the Puranas. The Quals haven't found the time. If they had, if would have written it in the Koran. The yog's does not know the lunar or solar day, the season of the month-not any of it. That Creator who creates the creation Himself knows it. How do I speak? How do I speak? How do I praise? How do I praise? How do I speak? How do I praise? How do I speak? How do I speak. The post speak and speak s	Without inner virtue there's no real devolers. Wat in the devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the thour, what is the thour, what is the thour. What is the thour, in the subson. In the rearth, in the stay, it would be written in the scriptures. If the wise men knew, it would be written in the scriptures. Even the yogis have puzzied looks. Even the yogis have puzzied looks. Even the yogis have puzzied noks. As the Creator creates, He understands when. How can i speak? How can i limagine? How can it would not it all alone you'll never look bright in your One True Home. Cod is greath His hand is True. There's nothing anyone else can do. Jo Manakt If you think you can do it all alone you'll never look bright in your one True Home. Searching through them all, in the end will only make you tred. There are thousands of worlds and underworlds both soild and etheric. Searching through them all, there is only the lone will only make you tred. The Torah, the Bible and the Koran say that there are 18,000 worlds. But at the root of them all, there is only the limage of the proper of the	All virtues are Yours, my Beloved. Of my own, I have none at all. And without Your virtues devotion to You is not seen possible. I am emerationed of Their O. Primal me have the provision of the universe into play. The though You word prings the creative forces of the universe into play. The provision of You is as beautiful. It makes my mind hatpy forever. What upon? What day of the unit? What day of the universe into play. The season and the day is not known by the your of your day of the unit? What as and they have said as much in their sacred books. The season and the day is not known by the Yogis. The season and the month in their sacred books. The season and the day is not known by the Yogis. The season and the month is not known by anyone. When did the Great Creator form the earth with His Hands? Only He. Hismeelf, knows. When did the Great Creator form the earth with His Hands? Only He. Hismeelf, knows. When did the Great Creator form the earth with His Hands? Only He. Hismeelf, knows. When did the Great Creator form the earth with His Hands? Only He. Hismeelf, knows. When did the Great Creator form the earth with His Hands? Only He. Hismeelf, knows. When did the Great Creator form the earth with His Hands? Only He. Hismeelf, knows. When did the Great Creator form the earth with His Hands? Only He. Hismeelf, knows and he had been developed to the control of the
हिंचु हो लोडे अवाहित के पीए ॥ Vingun blob braght ha hoe. अग्रमाहित अगीर यारी वारामी ॥ Suata fails braght and ॥ Sata with bagil barnalo. Sate with bagil barnalo. Sate with bagil barnalo. Sate with bagil barnalo. Sate with a sate and a	Without doing virtuous acts. Lord's devoltonal service cannot be performed. My consideration is considered to the performed	have no virtues. Without obtaining virtuous qualities, God's devotional service in on possible. Salute God, who is Hinnelf worddly veelth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the human day, the moment, the lumar day, the moment, the lumar day, the moment, the lumar day, when the world was created? Had the Puranas referred to this, the punditis would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lumar day, week day, season and morth. Neither yogis nor anyone else knows the lumar day, week day, season and morth. Neither yogis nor anyone else knows the lumar day, week day, season and morth. Neither yogis nor anyone else knows the lumar day, week day, season and morth. Neither yogis nor anyone else knows the lumar day, week day, season and morth. Neither yogis nor anyone else knows the unaryone day the day, the day of the lumar the unaryone day the day, the day of the lumar the unaryone day the day, the da	is in me. Without virtuous actions, no true devotion exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, what date. What season, What month, when You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. The solve shows the great. Everything happens as He ordains. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. The holy books claim eighteen thousand worlds but only one power behind all creditors. There is no end to His works and boundy. As rivers and sterams know not the ocean into whose vastness they fall. The holy books claim eighteen thousand worlds but only one power behind all creditors. There is no end to His works and boundy. As rivers and streams know not the ocean into whose vastness they fall. There is no end to His works and boundy. As rivers and streams know not the ocean into whose vastness they fall. There is no end to His works and boundy. And endiess what he hears and sees. There is no now the secrets of Him. There is no now the heart and sees. There is no honour before the counties now the server are seed to the first heart. The further you look, the further beyond He fies on beginning or end to it. The further you look, the further beyond He fies on beginning or end to it. The further you look, the further beyond He fies on beginning or end to it. The further you look, the further beyond He fies on beginning or end to it. The further you look, the further beyond He fies on the server achieved it. The further you look,	dirt de sins at the sacret fount within. All virtues are Thine, O Lord, I possess not one. Process not one. Process not one. Process not one. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the expect, what the week, what the season, when the season, when the season when the seaso	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. Ibow to the Lord of the world, to His word, to Brahma the creator. What was that at mement? What was that at mement? What was that day, and what was that day. And what was that day? What was that season, and what was that day? And what was that day? The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. The pundits, the religious scholars, cannot find that time, even if it is written in the Puranas. The day and the date are not known to the vogis, nor is the month or the season. The creator who created this creation only He Himself knows. How can we speak of Him? How can we speak of Him? How can we speak of Him? How can we praise Hie Him? How can we praise Hie Him? How can we speak of Him, each one wiser than the rest. Great is the waster, great is His name. Whatever happens is according to His will. Great is the waster, great is His name. Whatever happens is according to His will. Great is the waster, great is His name. Whatever happens is according to His will. Great is the waster, great is His name. Whatever happens is according to His will. Great is the waster, great will be covered to the world hereafter. The rare are nether worlds beneath the world hereafter. The limits of them all, until you grow weary. In the world hereafter. The scriptures say that there are 18,000 worlds, and hundreds of thousands of heavenly worlds above. His limits cannot be found. Many struggle to know its minding. The streams and rivers flowing into the ocean do not know its vasiness. Endless are His praises, endless are his gribs. Endless in the swind waster will be fore you will will be world will be	All qualities are thine, I have none. All qualities are thine, I have none. Without developing virtues, develop cannot happen. Hall unto You, primal word, Brahmal. Beautiful truth, ever happiness in the mind. What is the bush. What is the season. What is the season. What the month? In which the structure happened? What is the season. What the month? In which the structure happened? In which the structure happened? What is the season of the hour. If they had, if would have been written in the Puranas. The Quazis haven't found the time. If they had, they would have written it in the Puranas. The yogi does not know the lunar or solar day, the season of the month-not any of it. That Creator who creates the creation Himself knows it. How do I spea? How do I magin? How do I know? Oh Nanak, everybody speaks by speaking, each one deverer that the next. Great is the Lord, great is His justice, to whom all that is made belongs. Oh Nanak, if someone thinks to know by Imisself whom they moved the proper of the season of of the sea	Without inner virtue there's no real devotion. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour. What is the thour. What is the day, The month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I speak? How can I praise? How can I praise? How can I praise? How can I praise? How can I know? O Nanak! Everyone taiks, and taiks, and taiks, each more clever than the last. Cod is great! His hand is True. There's nothing anyone else can do. There are thousands of worlds and underworlds both solid and etheric. The True Home. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make Tyou thred. There are thousands of worlds and underworlds both solid and etheric. Searching through them all, in the end will only make Tyou thred. There is no end in sight. Searching through them all, in the end will only make Tyou thred. The Trian, the Bible and the Koran and Iscation and Iscation and Iscation and Iscation and Island and I	All virtues are Yours, my Beloved. Of my own, have none at all. And virtues of wheel and
स्व कुट लीडे कार्योह क रोष्ट्र ॥ Vingun Ries bragate in hoe. हम्मार्केट अर्पादे आरोड आरोड अर्पादे	Mithout doing virthous acts, Lord's devolutional service cannot be performed. A provided and service cannot be performed. A provided and work like Brahmar der (Maya) and Thoy mide is filed with you will be Provided and work like Brahmar der (Maya). Thou are Truth, eternal beauty and Thoy mide is filed with you what was that time, what was that was that was that time, what was that	have no virtues. Without obtaining virtuous qualities, God's devotional service in on possible. Salute God, who is Hinnelf worddly veelth and is real Brahma and I utter His praises. God is true and beautiful and all joy resides perpetually within His mind. What was the time, the human day, the moment, the lumar day, the moment, the lumar day, the moment, the lumar day, when the world was created? Had the Puranas referred to this, the punditis would have discovered the time. Nor the quaazis, who write and read the Koran, know the time. Nor the quaazis, who write and read the Koran, know the time. Neither yogis nor anyone else knows the lumar day, week day, season and morth. Neither yogis nor anyone else knows the lumar day, week day, season and morth. Neither yogis nor anyone else knows the lumar day, week day, season and morth. Neither yogis nor anyone else knows the lumar day, week day, season and morth. Neither yogis nor anyone else knows the lumar day, week day, season and morth. Neither yogis nor anyone else knows the unaryone day the day, the day of the lumar the unaryone day the day, the day of the lumar the unaryone day the day, the da	is in me. Without virtuous actions, no true Without virtuous actions, no true Vour power is magnificent and self- directing. What season, What north, when You assumed form and creation began? When was that time, what date, When You assumed form and creation began? The pundits knew it not, or they would have written it in the holy books. Neither did the quaazis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. How should one praise Him and express His greatness? How can one know Him? He is supreme. His name is great. Everything happens as the ordains. Whoever credits himself to be worthy, gains no honour before Him. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skies above. The Vodas say that millions have searched and searched, only to end in exhaustion. There are millions of underworlds and infinite skies above. The holy books claim eighteen thousand worlds but only one power behind all creation. There is no knowing the secrets of the great, He alone can know Himself. Whoever credits himself to be worthy, gains no honour before Him. There is no beginning or end to it. There is no knowing the secrets of His mind. And endless what He hears and sees. Vene kings and emperors of great domains, who posses enormous treasures, There is no beginning or end to it. So many struggle to know His depth, But none has ever achieved it. So many struggle to know His height, The further you look, the further beyond He lies, the further beyond He lies, the his hame. Nanak says, one only knows His greatness, When raised to His height, His compassion is beyond all description. He surface and the server your gifts. Whoever great he less that height, His compassion is beyond all description the further beyond your produce of the server your gifts. Your order alone gives freedom or bondage. When and the server your gifts. He was included the	dirt de sins at the sacret fount within. All virtues are Thine, O Lord, I possess not one. Process not one. There are a the tribule of the path to salvation. There are a the Toy word. From Thee has emanated the Bani, the holy word, which is the path to salvation. Thou art Truth, enchantingly sweet, and my mind yearns for Thee. What the occasion, what the ewek, when the hour, when the week are corded it in the Puranas. Nor could the yoglis or any one else it would have been in the Quran. Nor could the yoglis or any one else it would have been in the Quran. Nor could the yoglis or any one else it would have been in the Quran. Nor could the yoglis or any one else of white it. How shall I address Thee or you shall I address The you shall I address Th	All virtues and Yours, Lord, I harve none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. He is beautiful, true and eternally joyful. What was that mement? What was that daw? And what was that daw? And what was that daw? What was that daw? And what was that daw? And what was that daw? The pundits, the religious scholars, cannot find that time, even fit is written in the Puranas. The pundits, the religious scholars, cannot find that time, even fit is written in the Puranas. The pundits, the religious scholars, cannot find that time, even fit is written in the Puranas. The day and the date are not known to the yogis, nor is the month or the season. The creator who created this creation - only He Himself knows. How can we speak of Him? How can we know Him? How can we who claims to know ender one wiser than the rest. Great is the master, great is His name. Whatever happens is according to His will. Creat is the master, great bis manual to his will. Creat is the waster his praises and hundreds of thousands of heavenly worlds above. The scriptures say that pou can search and search for them all, until you grow weary. The streams and rivers flowing into the world hereafter. The scriptures say that there are 18,000 wrill, so will be world hereafter. The streams and rivers flowing into the ocean do not know its vastness. Full says and emperors with mountains of property and oceans of wealth, which will be says that there is only one universe. Full simits cannot be found. The simits of the created universe control to the world will be	All qualities are thine, I have none. Mithout developing virtues, devotion cannot happen. Hall unto You, primal word, Brahmal beautiful truth, ever happiness in the mind. What is the bour, what is the bour, what is the hunar day, what is the lunar day, what is the the month? In which the structure happened? What is that season, what the month? In which the structure happened? The pundits have not found the hour. If they had, they would have been written in the Puranas. The Quazis haven't found the time, if they had, they would have written it in the Koran. The yogi does not know the lunar or or solar day, the season of the month not any of it. That Creator who creates the creation Himself knows it. How do I spaak? How do I praise? How do I praise? How do I praise? How do I magain? How do I magain? How do I himself, when they moved to whom all that is made thelongs. Oh Nanak, everybody speaks by speaking, each one deverer that the next. Creat is the Lord, great its His justice, to whom all that is made belongs. Oh Nanak, everybody speaks by speaking, each one deverer that the next. Oh Nanak, if someone thinks to know by himself, when they moved on beyond, they are not beautiful. The books (of the Abrahamic religions) say that the season of the underworlds, ethers upon ethers. Are not do driving, No end to bearing, The books (of the Abrahamic religions) say that the writer to deal the result of the virtue of all there is not deal to what mant can be seen to the created underworlds, ethers upon ethers. Kings who own oceans with mountains and wealth and treasures, when they are not longer known then they are not longer known. Kings who own seens to the created united the provided the seen of the religions of the himself has been on the created united the provided the seen of the himself has provided the seen of the himself has provided the himself has provided the seen of the himself has provided the himself how great He Himself and the seen of the himself how great He Himself and the seen of the	Without inner virtue there's no real devotition. Hail to the primal Word! Creator! Beautiful Truth! Happy mind! What is the hour, what is the hour, what is the day, the month, the season in which this whole cosmos appeared? If the wise men knew, it would be written in the scriptures. If the teachers knew, it would be written in their books. Even the yogls have puzzled looks. As the Creator creates, He understands when. How can't speak? How can I speak? How can I speak? How can I speak? How can I know? O Nanak! Everyone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's nothing anyone else can do. O Nanak! If you think you can do it all alone you! In ever look bright in your One True Home. Searching through them all, there is nother the sear 18,000 worlds and underwords both solid and etherc. The roran, the Bible and the Korans and the search of them all, there is only the Ohe. Searching through them all, there is only the Ohe. If all this could be written and one were to try, while trying to write it, he surely have no power to hear. The rivers and streams flow into the ocean and lose themselves in its vastness. For one of them all, there is only the Ohe. If all this could be written and one were to try, while trying to write it, he surely have no power to hear. There is no end of praising God, no end of doing, no end of giving. No end of doing, no end of giving. No end of doing, no end of giving. No end of seeing, hearing and living. There is no end is sight. No one can find the end. There is no end in sight. No one can find the end. The rivers and streams flow into the case is the sight of the proper is the sight of the proper is to the find the proper is to tell. There is a one of the proper is to tell. There is a drown, he will be one of the proper is	All virtues and Youns, my Beloved. Of my com, I have none at all. And vilbour Your virtues develon to You and an
हिल्ल कुट लोड अवीड का गीए हा हिल्ल कुट लोड अवीड का गीए हा हिल्ल	Miffibout doing wirthous acids. Lord's devolutional service cannot be performed. Myselsance is to the Cod, who hyselsance is to the Cod, who hise Birthman (c. (Mayral) beauty and Thou are Truth, etember 17 mind is filled with joy. None knows what was that time, what hour, what he was was and month. Nor the Yogi, nor anyone else, knows the form of Koran, know the time. Nor do she Cazis, who scribe the articles of Koran, know the time. Nor the Yogi, nor anyone else, knows the lime. How to express, how to praise, who was anyone who was manyone. How to express, how to praise, so who had he manyone. How to express, how to praise, so who had he manyone. How to express, how to praise, so who had he was anyone. How to express, how to praise, so who had he was anyone. How to express, how to praise, so who had he was anyone who know Then. Great is the Master, great His Name. What I he does comes to pass. Nanak says, all say they know, each one claiming to be wiser than the other. There are limitiess worlds beneath and limitiess worlds above. The Muslim scripture declares that there are eighteen thousand worlds, but in reality will not look good on arrival in the world hereafter. There is no limit to His praise and her helpless ness. The tying to define Him, one's life will end. There is no limit to His praise do not have the will have h	Nave no virtues. Virtinot obtaining virtuous qualities, God's devotional service is not possible. I solute Goto, who is Himself worldly wealth and is real Brahman and I utter His praises. God is true and beautiful and all joy resides perpetually within his mind. What was the time, the moment, the moment, the moment, the week day, which was the teach of the week day. What was the time, the week day, the week day, who write and read the Puranas referred to this, the purities would have discovered the time. Had the Puranas referred to this, the purities would have discovered the time. Had the Puranas referred to this, the purities would have discovered the time. How the week day, season and morth, when the world was created? How the express, the time of the world, alone knows this. How the express, to graite, the world, alone knows this. How the express, to graite, the world, alone knows this. How the express, to graite, the world, alone knows this. How the express, to describe and to know God? Salguru Narnak says, that all give discourses about God and each one thinks himself to be the world, alone the most to God and each one thinks himself to be the world, alone the most the described and to know God? Salguru Narnak says, that if someone himself himself the better than the other or the most of the control himself dies while writing the protal in and the control himself dies while writing the protal of the control of the con	is in me. Vittioud virtuous actions, no true devotice sists. Yours is the only true word. You are the sound. You are trahma. Your power is magnificent and self-directing. What was that time, which you have the season. What season. What season. What season. What was that time, exhibit, when You assumed form and creation began? The pundis knew it not, or they would have written it in the holdy books. Neither did the qualizis know, or they would have put it in the Koran. Nor did the yogis know the day, the time. The creator who creates all creation, He alone knows. He was the greatness? How whould one graise Him and suppress His greatness? How can one know Him? Whoever credits himself to be worthy, gains no honous before thim. Whoever credits himself to be worthy, gains no honous before thim. The vadas say that millions have searched and searched, only to end in exhaustion. The Vadas say that millions have searched and searched, only to end in exhaustion. The holy books claim eighteen thousand worlds but only one power behind all creation. The vadas say that millions have searched and searched, only to end in exhaustion. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds but only one power behind all creation. The holy books claim eighteen thousand worlds him eighteen the him had and the power him eighteen the him had the power him eighteen the him had the power him eighteen the him had had been the him had the him had had been the him ha	dirt desine at the sacred found within. All virtues are Thine, O Lord, I possess not one. There and se native without practising the holy word. From Thee has emanated the Bani, the holy word, which is the path to salvarious. Thou are Truth, enchantingly sweet, and rey mined yearns for Thee. What the case, What the day, What the season, The pundits could not discover it, else they would have rectorded it in the Pursary The pundits could not discover it, else they would have rectorded it in the Pursary Nor could the gazis determine it, else it would have rectorded it in the Pursary The creator alone knows the hour, when He came into manifestation. Horough the season in the County of the season when he came into manifestation. How shall I address Thee or you want the season of the case of the ca	All virtues are Yours, Lord, I have none at all. Without virtue, there is no devotional worship. I bow to the Lord of the world, to His word, to Brahma the creator. He is beautiful, true and eternally joyful. He was the time. And what was that the world, to His world, and what was the season. What was that date? The pundits, the religious schelars, cannot find that lime, usen if it is written in the His was created? The pundits, the religious schelars, cannot find that season. The time is not known to the quazzis, who study the Koran. The day and the date are not known to the yedja, nor is the my the world to the yedja, nor is the my thou should be the season. The creator who created this creation only He Himself knows. How can we speak of Him? How can we speak of Him? How can we know Him? The rare nether worlds beneath nether worlds, and hustores of the world hereather. The vedas say that you can search and search for them all, until you grow weary. The scriptures say that there are 18,000 worlds, but in reality, there is only one universe worlds and search for them all, until you grow weary. The scriptures say that you can search and search for them all, until you grow weary. The scriptures say that you can search and search for them all, until you grow weary. The scriptures say that world school world, but here is not you will relieve the world school world, but here is not you will relieve the world wor	All qualities are thine, I have none. Without developing virtues, devotion cannot happen. Hail unto You, primal word, Brahmal lead of the control of the c	Without inner virtue there's no read devotion. Hail to the primal Wordt Creator! Beautiful Truth! Happy mind! What is the hour, What is the wind? What is the wind? What is the wind, the season in which this whole cosmos appeared? If the wise men knew, it would be written is the stirptures. If the wise men knew, it would be written is the scriptures. If the wise men knew, it would be written is the scriptures. If the was an is peak? How can i speak? Ho	All virtues are Young, my Beloved. Of my own, I have none at all. And without Your virtues develors to You with a wind and you will all and you will and you
स्व सुन के वर्ष के कारण के क	Without doing virtuous acts. Lord's devotional service cannot be devotional service cannot be performed. My obstance is to take 6.04, who his his development of the Control is the Contr	New or without obtaining virtuous qualities, Odd's devotorial service in not possible. Odd's devotorial service is not possible. I salute Good, who is Himself worldly wealth and is not possible. Good is brown and search and it with present and it with the mind. Good is brue and beautiful and all joy resides perpetually within his mind. Hot was the season and the month, when the world was created? What was the season and the month, when the world was created? Had the Puranas refered to this, the purality would have discovered the time. Had the purality weak of the world, alone knows this. I will be the world was created? Weither yogis nor anyone else knows, he lurar day, week day, assaon and month. The creator, who creates the world, alone knows this. How to express, the world was and to know God? Satguru Nanak says, that all give discourses about God and each one thinks himself to be wiserfluth and to know God? Satguru Nanak says, that if someone thinks himself to be wiserfluth to the control of the world was the present of the present of the present of the world was the present of the world was the present of t	is in me. Withous withous actions, no true develors exists. Yours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directions. What was the time, with the withous and creation began? What was the time, what was the time, what was the time, what was the time, when You assumed form and creation began? The pundis knew it not, or they would have less the time to they books. Neither sids the quasaris knew, or they would have put it in the flory books. Nordid the yogis know the day, the time. The creation who creates all creation, the alone knows. He was should one praise Him and express His greatness? How should one praise Him and express His greatness? How card or know Him? He is supreme. His name is great. Everything happens as He ordains. Whoever credite himself to be worthy, gains no honour before Him. There are millions of underworks and infinite sides above. The help books daim eighteen the exhaustion. The help works daim eighteen the exhaustion. The help works daim eighteen the exhaustion was the exhaustion. The help works daim eighteen the exhaustion was the exhaustion with exhaustion was the exhaustion with exhaustion was the exhaustion. The help works help with the lowely and white remembrance of Good in his heart. There is no end to His works and bounty. And endless what He hears and sees. There is no beginning or end to it. So many struggle to know His depth, And higher even is His name. Nanak says, one only knows His greates of His height, When raised to His height, He compassion is beyond all described with the proper was the sees the exhaustion was the sees the help wi	dirt deis act the saccerd within. All virtues art process. All virtues art process. The control of the control	All virtues are Yours, Lord, I have none at all. Vitinout virtue, there is no devotional working. Vitinout virtue, there is no devotional working. I how to the Lord of the wood, to His word, to Brashma the creator. Vitinout virtue, there is no devotional working. I how to the Lord of the wood, to His word, to Brashma the creator. Vitinout was that season, and working was that season, and what was that moment? What was that date? What was that season, and what was that season, and what was searched? What was that date? Prepared the thing was the season of the the three work of the working was the season. The day and the date are not known to the season. The day and the date are not known to the season. The day and the date are not known to the season. The day and the date are not known to the yeals of him? The day and the date are not known to the yeals of him? The day and the date are not known to the yeals of him? The day and the date are not known to the yeals of him? The work was season of him? How can we speak of him? How can we speak of him? How can we speak of him? How can we describe him? The word has the him the rest. Grant is the master, great is His nearly the word hereafter. The vedas say that you can search and search for them all, until you greater him. The scriptures say that there are 16,000 words, but in reality, there is only you will be you wil	All qualities are thine, I have none. Without capeloning virtues, devotion cannot beapen. Hall unto You, primal word, Brahmal the most of the hour, what is the hour, what is the hour, what is the bour, what is the bour and the word of the hour and the word of the hour and the word of the hour and the word of the hour, what is the solar day? What is the solar day? What is the solar day? In which the structure happened? In which the structure happened? The push dis have not found the hour. If they had, if yound have been written in the Push and, if yound have been written in the Push and, if yound have been written in the Push and, if you have would have the morth and any of it. The yogh dees not know the lumar or you have been on the morth and any of it. The yogh dees not know the humar or you have been on the morth and any of it. The yogh dees not know the humar or you have been deep the hour of the morth and any of it. That Creator who creates the creation Himself knows it. That Creator who creates the creation Himself knows it. How do I speak? How do I primate? H	Without inner virtue there's no real devotion. Hall to the primal Wordt Creator! Beautifue Truthi Happy mind! What is the hour, what is the day, what is the day, what is the day. What is the hour, what is the day. What is the day. What is the day. It me month, the season in which this whole cosmos experience? If the wise men knew, it would be written in the scliptures. If the leachers knew, it would be written in the schiptures. As the Creator creates, He understands when. Leven the yogis have puzzied looks. Even the yogis have puzzied looks. For the yogis have puzzied looks. As the Creator creates, He understands when. How can I speak?	All virtues are You're, my Betowed. Of my own, have nor at all. Of my own, have nor at all. And without you're wishes devotion to You're wishes devotion to You're wishes devotion to You're you not not you you not you you not you
변호를 로 전한 경험에는 이 이는	Without doing virticules acts, Lord's depending service cannot be performed. My obeliance is to the God, who hisself created valuadies and words like Brainman etc. (Maya) and Thou are Tuth, etema beauty and Through and the Williams and Willia	Nave no virtues. Without obtaining virturous qualities, God's devictional service is not possible. I saluties God's who is Himself worldly wealth and is real Brathma and I utter Hile praties. God is true and beautiful and all joy resides perpletu offy which was the season and the month, when were day, the week day, when the world was created? What was the season and the month, which world was created? What was the season and read the Korana know the time. Por the suazzis, who write and read the Korana, know the time. Neither yog's nor anyone else knows the funar day, the week day, season and morth. How to express, the day as season and morth. Fine creator, who creates the world, alone knows this. How to express, the day as and and the character of the week day and to those day and to throw God?? Satguru Namak says, that all give thinks himself to be wiserf than the other. Satguru Namak says, that all give thinks himself to be wiserf than the other. Satguru Namak says, that all give thinks himself to be powerful to do not the control himself than the day and the control himself to be powerful to do not describe over them. Satguru Namak says, that all give thinks himself to be powerful to do not describe over them. Satguru Namak says, that all give thinks himself to be powerful to do not month that people are tired of searching the limits and boundaries of God. The saints, the elighteen Puranas and four religious books of Jeevs, Christian and the mortal himself dies white world in the next world. The saints, the elighteen Puranas and four religious books of Jeevs, Christian and what himself to be foundaries of God. The sing the mortal than the world of Jeevs and the new the world of Jeevs and the limits of Jeevs and the limits of Jeevs	is in me. Vitilitious process. Vours is the only true word. You are the sound. You are Brahma. Your power is magnificent and self-directing. What was that time, What was that time, What date, What was that time, He was that was that time, He alone knows. Whoever credits himself to be worthy, gains no honour before Him. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skes above. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skes above. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skes above. Whoever credits himself to be worthy, gains no honour before Him. There are millions of underworlds and infinite skes above. There is no honour before Him. There are millions of underworlds and infinite skes above. Whoever credits himself to be written, was the search day to be and in exhausion. There is no end to His virtues, nor to the in narration. Those who worship praise Him, but have no sembrance of Him. There is no honowing the secrets of Him him him him him him him And higher even is His name. Nanak says, he is the further beauting to the state to who was the search of him He scholars his folly withen shock in the face of the search of him him He who him him him him him He who him him him him him He who him him him him He w	dirt diss at the sacred four within. All virtues are Theo, O cord, I possess and cone.	All virtues are You're, Lond, I have none at all. Virticulary virtue, there is no devotional working the control of the work	All qualities are thine, I have none. Without developing wirtues, devotion cannot heapen and the services of the provided of cannot heapen. Heil unto You, primal word, Brahmel beautiful furth, ever happiness in the mind. Heil unto You, primal word, Brahmel beautiful furth, ever happiness in the mind. The unto You beautiful the mind of the hour, what is the hour, what is the bour day, what is the bour day, what is the bour day, what is the solar day? What is that season, what is the solar day, and it would have been written in the Puranta. The pundits have not found the hour. If they had, five undo have them of the Puranta. The Josais haven't found the time, I have been done of the month and any of it. The yold dees not know the lumar or on any of it. How do I speak? How do I praise? How do I praise, such one cleverer that the next. The praisers of the Abrahmic religions, such one cleverer that the next. Searching and searching, in the end paople have golden fixed. The Vedas sulf that is made being, when they are not desaufful. Hundreds of thousands of underwords, when they moved on beyond, they are not desaufful. Hundreds of thousands of underwords, when they moved on beyond, they are not desaufful. Hundreds of the Abrahmic religions suny that there they not of all these some elements of the praise, and the same a	Without inner virtue there's no real devotition. What is the devotition. Hail to the primal Word Creator for the season of the season in which this whole cosmos appeared? What is the hour, what is the day, what is the day, what is the day, what is the day. He month, the season in which this whole cosmos appeared? If the lease here knew, it would be written in the scriptures. If the lease here knew, it would be written in the scriptures. As the Creator creates, He understands when. Leven the yogis have puzzled looks. Even the yogis have puzzled looks. As the Creator creates, He understands when. How can I peak? How can I magine? How can I know? O Nanak! Evenone talks, and talks, and talks, each more clever than the last. God is great! His hand is True. There's and the season which are an interest the season which is season. There rivers and streams flow into the ocean season which are an interest the season which are an interest the season which are an interest the season which is season. There is no end of praising God, no end of doing, no end of giving. There is no end in sight. White is an interest the season which are an interest the season which are a season which a	Al virtues are yours, ney Beloved. Of my own, have hore a stall. And without services develoted to your and you
स्वतः हुं	Without doing virtuous acts. Lord's develor and the performed. My ceisance is to the God. who of the performed in the Common and the Common a	have no virtues. Without on virtues. Without on virtues. White out of was developed in every consistency of the consistency	is in me. Without virtuous actions, no true developments and services exists. Yours is the only true word. You are the secured. You have been and the secured of the true of the secured. You are the secured of th	dirt of sins at the sacred four within. All virtuses aff the possess not core. And virtuse aff the possess not core. There are no worst-pis without practicing the to worst-pis without practicing the provision of the provision	All vifuses are Yours, Lord, Inhare none at all. Without vifue, there is no devotional without vifue, there is no devotional visuality. What was the service of the words, believed the visuality. For the Lord and the visuality of the visuality. For the season, and was that same, and what was that moreth, when the understand the products of the visuality of the form. The products of the products of the visuality of the form. The days and the date are not known to the page, not is the month or the season. The days and the date are not known to the page, not is the month or the season. The days and the date are not known to the page, not is the month or the season. The days and the date are not known to the page, not is the month or the season. The days and the date are not known to the page, not is the month or the season. The days and the date are not known to the page, not is the month or the season. The days and the date are not known to the page, not is the month or the season. The creator who oreated this oreation - only He Himself knows. The oreator who oreated this oreation - only He Himself knows Him? How can we know Him? On Namak, one who claims to know everything shall not be decorated in the world hereafter. The series are the worlds beneath or the world hereafter. The visuality of the will be the page of the world hereafter. The series are the series of this, you will our lyth quited the none of the your was and the page of the month of the world hereafter. The series are the series of the your was and the page of the world hereafter. The orea are not even equal to an ant who does not forget God. What is made and the page of the world was and the world hereafter. Priceless is the sure of the page. Priceless is the sured	All qualities are thine, I have none. Without dependently virtues, devotion cannot happen in the provided of	Verthous inner virtue there's no real develors. Hall to the primal Word Creator! Beautiful Truthi Happy mind! What is the hour, what is he time? What is the whole coamos appeared? If here noeth, the whole coamos appeared? If here tens the weight is would be written in the early the written in the scriptures. If here tens they was the weight in the scriptures. If here tens they was the word of the written in the scriptures. As the Creator creates, He understands when. How can I speak? How can I speak? How can I speak? How can I speak? How can I know? On hand If you thek you can do it all alone you'll mever look bright in your One True Home. On hand If you thek you can do it all alone you'll mever look bright in your One True Home. Searching through them all, in the end will only make you tred. There are thousands of worlds and underworlds both solid and sheric. Searching through them all, in the end will only make you tred. The True Home. Searching through them all, in the end will only make you tred. If all this could be written and one were to ny white typing to write it, he surely would die. The rivers and streams flow into the cream and south the your tred. The rivers and streams flow into the cream and so themselves in its very would die. On Nanakl All say that God is great, but only He knows how great! The rivers and streams flow into the cream and so themselves in its very would die. On hand of ding, no end of giving. No end of seeing, hearing and living. The rivers and streams flow into the cream and is and the series of the series in the series in one of in sight. Who has no end in sight. No one do find the end. The rivers and streams flow into the cream and you have a series of the series in	Al virtues are Vours, my Beloved. Of my own, have home at all. And virtues due, which are developed to the control of the cont
Feg age affice a citie । Ving par Alles through an hone. Ving par Alles through an hone. Profess through an hone. Profess through an an hone. Profess through an an hone. Profess through an	Without doing virtuous acts, Lord's devotional service cannot be experienced and who happer profermed. My colorisance is tout South who happer profermed. My colorisance is tout South who happer profermed who was a south of the was a south	never no virtues. White out of these process of the colors devoted and service is not possible. Oncode several service is not possible. In adults color, who is himself worldly the service of the colors of the col	is in me. Without virtuous actions, no true Work of virtuous actions, no true Pour power is magnificate and self- deceting. What season. It season season season season season It season season season season It season season season It season season Who season season It	All virtues and the sacred found, and virtues and all virtues and all virtues and and all virtues and	All virtues are Yours, Lord, I have none at all. Whithout virtue, there is no devotorial virtue, and the virtue and eternally jorful. What was that time, and eternally when we was that the virtue and what was that month, when the unit was that month, when the unit was that month, when the unit was that menth, when the unit was that time, even if it is written in the Puranas. The grad the date are not known to the quastion, who study, the Keranas. The day and the date are not known to the virtue of the sasson. The day and the date are not known to the sasson. The creation who created this creation of the sasson. The creation who created this creation of the was praise thin? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? How can's we speak of thin, even who willian? The stream ends, great is his name, even who willian? The stream ends, and hundrids of the willian who willian	Are qualities are thine, I have none. Without developing virtues, devotion common the program of the program o	Without inner tritus there's no real develors. What is the primal Word! Creator! Beaufful Truth Happy mind! What is the hour, what is the thour, which is the	All virtues are Veues, my Becoved. Of my cen, have more at table. Of my cen, have more at table. Of my cen, have more at table. And willbook the writtens denoted to you dead willbook the writtens denoted to you dead willbook the writtens denoted to you denote you you denote you
में प्राचित कर विशे में प्राच कर विशे में प्राचित कर विशे मे में प्राचित कर विशे में प्राचित कर विशे में प्राचित कर विशे में	Without doing virtuous acts, Lund devotional service cannot be performed. My chesizance is to the God, who reside the control of the Control	Aver no virtues. Whithout obtaining virtuous qualities. Ords devotional services in old. Virtues devotes and services in old. Seatland Cod, who is Hernest workly, reseated and services and juy reseated and services. What was the time. What was the season and provides and the provides and beautiful and all juy resides personally within His mine. What was the season and the month, who was the limb, the purdent day, who write and read the Korsan, know the sime. For the quasais, who write and read the Korsan, know the sime. Also the quasais, who write and read the Korsan, know the sime. Also the quasais, who write and read the Korsan, know the sime. Also the quasais, who write and read the Korsan, know the sime. Also the quasais, who write and read the Korsan, know the sime. Also the quasais, who write and read the Korsan, know the sime. Also the complete the world, and the provides and the sime of the world. Also the complete the world, and the provides and the sime of the world, and the provides an	is in me. Without virtuous actions, no true Without virtuous actions, no true Without virtuous actions, no true Would consists. Your session and self- descurd. You are the sound. Your session and self- directing. What was that time, what does and the control of the control of the control. What was that time, what season, What season, What month. Nor did the your long or they would have the high books. Nor did the you self too or they would have the thin the flory. Nor did the you self too or they would have the thin the flory. Nor did the you self too or they would have the season had been the season. Nor did the you self too or they would have the season had been the season. How should one praise lim. Whoever credits himself to be worthy, gains no honour before lim. There are millions of underworks and infentite skies above. Whoever credits himself to be worthy, gains no honour before lim. The loy books claim eighteen thousand worths but to remember to end the season, but all estimates are destructed and season, but all estimates are lim. For long in the season service lim. No one has ever known His limits. The full will be taken. How some part of the said	dirt dama set the stance of boards within. Add virtues and the post of the process of the proces	All virtues are Yours, Lond, I have none at all and	All qualities are thene, I have none. Without developing viruse, devotion cannot heapen between the control to	Without inner virtue there's no real develon. Hail to the primal World Creator! Beaudiful Truth Happy mind! What is the hour; What is the hour	All verbases are Yours, my Belander. Of my Work, literate horbine stall. Of my Work, literate horbine stall. Of my Work of the
में पह का का कि मा में प्रकार के का कि मा में	Without doing virtuous acts, Lord's devotional service caranch be opportuned. My obesaurce at no the door, who observed here of the door, who observed here of the door who of	Name to virtues. Whithout obtaining virtuous qualities. Ords devotemal services in the Control of the Control	is in me. Whithout virtuous actions, no true devictions exists. Yours is the only true word. Your power is amagnificent and self- directings. What season, Wh	All virtues and the sacreed within. All virtues are sacreed for within. All virtues are sold office. It is possess and one. An and the sacreed within and the s	All virtues are Yours, Lond, I have none at all when none at all with the presence of the pres	All qualities are thine, I have none. Withouts developing writes, dev	Without inner virtue there's no real diversions. Hail to the primal World Creator! Hail to the primal World Creator! What is the bour. What is the hour. What is the day. The mosth, the season. The mosth, the season. If the teachers know, it would be written in the scriptures. If the teachers know, it would be written in their scoles. Frent they ogis have puzzled looks. Even they ogis have but have delay they of the content	All velocies are Vesus, my Beloveed. Of my Ann. Hawe store at the Correct of the Anne of t
Fire green with a water in the control of the contr	Without doing virtuous acts, Lord's devictions all service across of the devictions of the protection	Visitions of without services in word several control environs env	Is in me. Without without actions, no true Without without actions, no true develore asks. Yours is the only struewent you are the sound. You are the sounds of you are Shahma. What is easen. What is e	and visitues are the sacree of the cover. Joseph Book State of the cover of the co	All virtues are Yours, Lord, I have none and worder and without of the world, and world of the world, and world of the world, to His world, the world of the world, to His world, the state that was that the world what was that the world what was that the world what was that deal? What was that season, and what was that season? The state that was the world is world what was that season? The state that was the world of the world what was that season? The state that was the world of the world what was that season? The state that was the world of the world what was that season? The state that was the world of the w	All qualities are thine, I have none. Without developing values, devotion cannot happen. Hall units You, primal word, Brahmal beautiful truth, ever happiness in the mind. Beautiful truth, ever happiness in the mind. What is the hour, what is the hour, what is the hour, what is the hour, what is the brand day. What is the hour, what is the hind day. What is that season, what is the save of the hour and the hour that the month. The purels have not found the hour. The purels have not found the hour. The purels have not found the hour. The duast have not found the mine. If they had, they would have written it the Purels. The youl does not know the lumar of solid day, the season of prime month - not any of it. The youl does not know the lumar of solid day, the season of the month - not any of it. That Create who creates the creation Himself knows it. How do I speak? How do I speak. The hords of thou great is His justed, to whom at load is made believed. The hard speak is the speak below. The hard speak is speak below. The hard speak is speak below. The hard speak is speak below. The hords of thousands of underworlds and the speak below. The prissens praise, but do not obtain the power to listen. The prissens praise, but do not obtain the power to listen. The prissens praise, but do not obtain the power to listen. The prissens praise, but do not obtain the power to listen. The prissens praise, but do not obtain the power to listen. The cand do not not present with the speak below. The prissens praise, but do not obtain the power to listen. The prissens praise, but do not obtain the prissens praise, but do not obtain the p	Without immer virtue there's no real development of the control of	All writes are Youts, my Beloved. Off your first have not all and off the Common of th

Part 2: The Teachings of Japji Sahib ration on all Pauris of Japji Sahib is planed to be p
Sahib weekend workshop with Sat Siri Singh, ple
compiled by SS Sat Siri Singh Khalsa 1st Edition, October 2016, Southall, UK sss@kundalini-khalsa.com www.kundalini-khalsa.com
And a Land
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17. Stewart Pearce: The Alchemy of Voice, ISBN 978-1-84409-194-2 18. Alain Danielou: Music and the Power of Sound, ISBN 978-089281336-0 published in the future. ease read all about it here and get in touch.

how far away. Those who deeply know who they Those who meditate in the core of are, and have worked hard, can their being who earn themselves rejoice and go Home. through their hard work -O Nanak! Their faces shine with joy Nanak, their faces are radiant and and they take many others along. beautiful and so very many who are connected with them are liberated,

with a detailed elabor

If you are interested in organising a Japji

ਜੇਵਡੂ ਭਾਵੈ ਤੇਵਡੂ ਹੋਇ ॥

Jevad bhāvai tevad hoe

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

Nānak jānai sāchā soe. ਜੇ ਕੋ ਆਖੈ ਬੋਲ ਵਿਗਾੜ ॥

Je ko ākhai bol vigār.

sir gāvārā gāvār. (26)

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ

ਜਿਤ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ

Vāie nād anek asankhā

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿੳ ਕਹੀਅਨਿ

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੂ ਪਾਣੀ ਬੈਸੰਤਰੂ

ਗਾਵਹਿ ਚਿਤੂ ਗੁਪਤੂ ਲਿਖਿ ਜਾਣਹਿ

Gāvehe chit gupat likh jānehe

Gāvehe tuhno paun pānī baisantar

Kete rāg parī sio kahīan

ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

gāvai rājā dharam duāre.

ਲਿਖਿ ਲਿਖਿ ਧਰਮ ਵੀਚਾਰੇ ॥

likh likh dharam vīchāre

ਗਾਵਹਿ ਈਸਰੂ ਬਰਮਾ ਦੇਵੀ

Gāvehe īsar barmā devī sohan sadā savāre.

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ

Gāvehe ind indāsan baithe

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ

Gāvehe sidh samādhī andar

ਗਾਵਨਿ ਸਾਧ ਵਿਜਾਰੇ ॥

gāvan sādh vichāre.

ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥

ਜੁਗੂ ਜੁਗੂ ਵੇਦਾ ਨਾਲੇ ॥

jug jug vedā nāle.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ

Gāvan jatī satī santokhī gāvehe vīr karāre.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ

Gāvan pandit paran rakhīsar

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨ ਮੋਹਨਿ

Gāvehe mohanīā man mohan

ਸਰਗਾ ਮਛ ਪਇਆਲੇ ॥

surgā machh peāle.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ

ਅਨੁਸਨਿ ਤੀਰਥ ਨਾਲ ॥

Gāvan ratan upāe tere athsath tirath nāle.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸਰਾ

Gāvehe jodh mahābal sūrā

Gāvehe khand mandal varbhandā

ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੂ ਭਾਵਨਿ

Seī tudhno gāvehe jo tudh bhāvan

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ

Hor kete gāvan se mai chit na āvan

ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ।

gāvehe khānī chāre.

ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

kar kar rakhe dhāre.

ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

rate tere bhagat rasāle.

ਨਾਨਕ ਕਿਆ ਵੀਚਾਰੇ ॥

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚ ਸਾਹਿਬ

Soī soī sadā sach sāhib sāchā sāchī nāī.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ

Hai bhī hosī jāe na jāsī

ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ

Rangī rangī bhātī kar kar jinsī

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ

ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

Kar kar vekhai kītā āpnā jiv tis dī va<u>d</u>iāī.

ਜੋ ਤਿਸੂ ਭਾਵੈ ਸੋਈ ਕਰਸੀ

ਹਕਮ ਨ ਕਰਣਾ ਜਾਈ ॥

Jo tis bhāvai soī karsī hukam na karnā jāī.

ਸੋ ਪਾਤਿਸਾਹੂ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੂ

ਨਾਨਕ ਰਹਣ ਰਜਾਈ ॥੨੭॥

So pātisāhu sāhā pātisāhib Nānak raha<u>n</u> rajāī. (27)

(28) unites you with God ਮੰਦਾ ਸੰਤੋਖ ਸਰਮ ਪਤ ਝੋਲੀ

ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

ਖਿੰਥਾ ਕਾਲੂ ਕੁਆਰੀ ਕਾਇਆ

dhiān kī karehe bibhūt

ਜਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

Khinthā kāl kuārī kāiā

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ

ਮਨਿ ਜੀਤੈ ਜਗ ਜੀਤ॥

man jītai jag jīt.

Ādes tisai ādes.

Āī panthī sagal jamātī

ਆਦੇਸੂ ਤਿਸੈ ਆਦੇਸੂ ॥

ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਨਾਹਤਿ

(29) shield of protection from enemies

ਭੂਗਤਿ ਗਿਆਨੂ ਦਇਆ ਭੰਡਾਰਣਿ

Bhugat giān dayā bhandāran

ਆਪਿ ਨਾਥ ਨਾਥੀ ਸਭ ਜਾ ਕੀ

ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

Āp nāth nāthī sabh jā kī

ਸੰਜੋਗੂ ਵਿਜੋਗੂ ਦੂਇ ਕਾਰ ਚਲਾਵਹਿ

Sanjog vijog due kār chalāvehe

ਆਦਿ ਅਨੀਲੂ ਅਨਾਦਿ ਅਨਾਹਤਿ

(30) places you upon the throne of divinity, makes you a sage and a

ridh sidh avrā sād.

ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

lekhe ävehe bhāg

Ādes tisai ādes.

ਆਦੇਸ ਤਿਸੈ ਆਦੇਸ ॥

ਜੁਗੂ ਜੁਗੂ ਏਕੋ ਵੇਸੂ ॥੨੯॥

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ

ਇਕੂ ਸੰਸਾਰੀ ਇਕੂ ਭੰਡਾਰੀ

ਇਕ ਲਾਏ ਦੀਬਾਣ ॥

ਜਿਵ ਹੋਵੈ ਫਰਮਾਣ॥

jiv hovai furmān.

ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

bahutā ehu vidān

Ādes tisai ādes

ਆਦੇਸ ਤਿਸੈ ਆਦੇਸ ॥

ik lāe dībān.

lk sansārī ik bhandārī

ਜਿਵ ਤਿਸ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ

Jiv tis bhāvai tivai chalāvai

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ

Oh vekhai onā nadar na āvai

ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਨਾਹਤਿ

(31) pulls all the virtues from the

ਆਸਣੂ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

Jo kichh pāiā su ekā vār.

Kar kar vekhai sirjanhār

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ।

Nānak sache kī sāchī kār.

ਆਦਿ ਅਨੀਲੂ ਅਨਾਦਿ ਅਨਾਹਤਿ

(32) pays your debts and completes

ਜਗ ਜਗ ਏਕੋ ਵੇਸ ॥੩੧॥

Ād anīl anād anāhat

jug jug eko ves. (31)

ਇਕ ਦੂ ਜੀਭੌ ਲਖ ਹੋਹਿ

ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

lk dū jībhau lakh hohe

ਲਖੂ ਲਖੂ ਗੇੜਾ ਆਖੀਅਹਿ

Lakh lakh gerā ākhīehe ek nām jagdīs.

ਏਤੂ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ

ਚੜੀਐ ਹੋਇ ਇਕੀਸ॥

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ

ਕੀਟਾ ਆਈ ਰੀਸ ॥

Su<u>n</u> galā ākās kī kītā āī rīs.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ

ਕੁੜੀ ਕੁੜੈ ਠੀਸ ॥੩੨॥

(33) destroys ego, removes negativity, and neutralizes

ਆਖਣਿ ਜੋਰੂ ਚੂਪੈ ਨਹ ਜੋਰੂ ॥

Ākhan jor chupai nah jor. ਜੋਰੂ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੂ ॥

Jor na mangan den na jor.

Jor na jīva<u>n</u> mara<u>n</u> nah jor ਜੋਰੂ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੂ ॥

Jor na rāj māl man sor.

Jor na surtī giān vīchār.

ਜੋਰੂ ਨ ਜੂਗਤੀ ਛੂਟੈ ਸੰਸਾਰੂ ॥

Jor na jugtī chhutai sansār

Jis hath jor kar vekhai soe.

(34) brings stability

Rātī rutī thitī vār

ਤਿਸੂ ਵਿਚਿ

Tis vich

ਰਾਤੀ ਰੂਤੀ ਥਿਤੀ ਵਾਰ ॥

Pavan pānī agnī pātāl.

ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

dhartī thāp rakhī dharam sāl. ਤਿਸੂ ਵਿਚਿ ਜੀਅ ਜੂਗਤਿ ਕੇ ਰੰਗ ॥

Tis vich jī jugat ke rang.

Tin ke nām anek anant

Karmī karmī hoe vīchār

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੂ ॥

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣ ॥

Tithai sohan panch parvān

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੂ ॥

Nadrī karam pavai nīsān.

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

(35) gives you the ability to do your duty and fulfill your resposibility

Nānak gaeā jāpai jāe. (34)

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮ ॥

Dharam khand kā eho dharam

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹ ਕਰਮ ॥

Giān khand kā ākhoh karam.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ

Kete pavan pānī vaisantar kete kān mahes

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ

Kete barme ghārat gharīehe

ਕੇਤੀਆ ਕਰਮ ਭਮੀ ਮੇਰ ਕੇਤੇ

Ketīā karam bhūmī mer kete

ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

ਰਪ ਰੰਗ ਕੇ ਵੇਸ ॥

rūp rang ke ves.

ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

kete dhū updes

ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

kete devī ves

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ

Kete ind chand sür kete kete mandal des

ਕੇਤੇ ਸਿਧ ਬਧ ਨਾਥ ਕੇਤੇ

Kete sidh budh nāth kete

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮਨਿ ਕੇਤੇ

Kete dev dānav mun kete

ਕੇਤੇ ਰਤਨ ਸਮੰਦ ॥

kete ratan samund ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ

ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

kete pāt narind.

Ketīā khānī ketīā banī

ਕੇਤੀਆ ਸੂਰਤੀ ਸੇਵਕ ਕੇਤੇ

ਨਾਨਕ ਅੰਤ ਨ ਅੰਤ ॥੩੫॥

(36) brings divine realisation, grants complete understanding of the heavens and the earth

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੂ ਪਰਚੰਡੂ ॥

Giān khand mehe giān parchand.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹਤ ਅਨਪ ॥

Tithai ghārat gharīai bahut anūp.

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥

Je ko kahai pichhai pachhutāe.

ਤਿਥੈ ਘੜੀਐ ਸਰਤਿ ਮਤਿ ਮਨਿ ਬਧਿ ॥

Tithai gharīai surā sidhā kī sudh. (36)

(37) cuts the karma, eliminates the

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੂ ॥

Karam khand kī bānī jor

ਤਿਥੈ ਹੋਰੂ ਨ ਕੋਈ ਹੋਰੂ ॥

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

Tithai jodh mahābal sūr.

ਤਿਨ ਮਹਿ ਰਾਮੂ ਰਹਿਆ ਭਰਪੂਰ ॥

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

Tithai sīto sītā mehemā māhe.

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥

Nā oh marehe na thāge jāhe.

ਜਿਨ ਕੈ ਰਾਮੂ ਵਸੈ ਮਨ ਮਾਹਿ ॥

Jin kai rām vasai man māhe

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥

Tithai bhagat vasehe ke lo.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੂ ॥

Sach khand vasai nirankār

Kar kar vekhai nadar nihāl

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥

ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

Je ko kathai ta ant na ant.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

Jiv jiv hukam tivai tiv kār.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੂ ॥

Vekhai vigsai kar vīchār

your own destiny

Tithai lo lo ākār.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

Tithai khand mandal varbhand.

ਜਿਵ ਜਿਵ ਹੁਕਮੂ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੂ ॥੩੭॥

Nānak kathnā kararā sār. (37)

ਜਤੂ ਪਾਹਾਰਾ ਧੀਰਜੂ ਸੁਨਿਆਰੂ ॥

ਅਹਰਣਿ ਮਤਿ ਵੇਦੂ ਹਥੀਆਰੂ ॥

ਭੳ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾੳ ॥

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

Bhau khalā agan tap tāo.

Bhāndā bhāo amrit tit dhāl

ਘੜੀਐ ਸਬਦੂ ਸੂਚੀ ਟਕਸਾਲ ॥

Gharīai sabad sachī taksāl.

Jin kau nadar karam tin kār.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੂ ਤਿਨ ਕਾਰ ॥

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

Nānak nadrī nadar nihāl. (38)

(salok) brings self-satisfaction, elevation, acknowledgement, and

respect

ਸਲੋਕ ॥

ਪਵਣੂ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ

ਮਾਤਾ ਧਰਤਿ ਮਹਤ ॥

Pavan gurū pānī pitā mātā dharat mahat.

ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

ਵਾਚੈ ਧਰਮ ਹਦਰਿ ॥

Changiāīā buriāīā

ਕਰਮੀ ਆਪੋ ਆਪਣੀ

ਕੇ ਨੇੜੈ ਕੇ ਦਰਿ ॥

Karmī āpo āp<u>n</u>ī ke nerai ke dūr.

vāchai dharam hadūr

ਜਿਨੀ ਨਾਮੂ ਧਿਆਇਆ

ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

Jinī nām dhiāiā

gae masakat ghāl.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ

ਕੇਤੀ ਛਟੀ ਨਾਲਿ ॥੧॥

Nānak te mukh ujle

ketī chhutī nāl. (1)

Divas rāt doe dāī dāiā khelai sagal jagat.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ

ਦਿਵਸੂ ਰਾਤਿ ਦੂਇ ਦਾਈ ਦਾਇਆ

Jat pāhārā dhīraj suniār

Ahran mat ved hathīār.

(38) gives you the power to rewrite

ਕਰਹਿ ਅਨੰਦੂ ਸਚਾ ਮਨਿ ਸੋਇ ॥

Karehe anand sachā man soe.

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

Tā ke rūp na kathne jāhe.

Tin meh rām rahiā bharpūr.

Tithai hor na koī hor.

Tithai gharīai surat mat man budh

Tā kīā galā kathīā nā jāhe. ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛਤਾਇ ॥

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦ ॥

Tithai nād binod kod anand.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰਪ ॥

Saram khand kī bānī rūp.

Ketīā surtī sevak kete

Nānak ant na ant. (35)

Kach pakāī othai pāe.

Sachā āp sachā darbār.

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੂ ॥

ਜਿਸ ਹਥਿ ਜੋਰ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥

ਨਾਨਕ ਉਤਮੁ ਨੀਚੂ ਨ ਕੋਇ ॥੩੩॥

Nānak utam nīch na koe. (33)

ਜੋਰੂ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੂ ॥

ਜੋਰੂ ਨ ਸੂਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥

Nānak nadrī pāīai kū<u>r</u>ī kū<u>r</u>ai <u>th</u>īs. (32)

destructiveness

Et rāhe pat pavarīā

cha<u>r</u>īai hoe ikīs.

lakh hovehe lakh vīs.

ੲਕੁ ਨਾਮੂ ਜਗਦੀਸ ॥

ਆਦੇਸ ਤਿਸੈ ਆਦੇਸ ॥

Ādes tisai ādes.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੂ ॥

ਜੋ ਕਿਛ ਪਾਇਆ ਸ ਏਕਾ ਵਾਰ ॥

Āsan loe loe bhandār.

ਜੁਗੂ ਜੁਗੂ ਏਕੋ ਵੇਸੂ ॥੩੦॥

Ād anīl anād anāhat

jug jug eko ves. (30)

ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣ ॥

Ekā māī jugat viāī

tin chele parvān.

Ād anīl anād anāhat

jug jug eko ves. (29)

ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

ghat ghat vājehe nād.

ਜੂਗੂ ਜੂਗੂ ਏਕੋ ਵੇਸੂ ॥੨੮॥

Ād anīl anād anāhat

jug jug eko ves. (28)

jugat <u>d</u>an<u>d</u>ā partīt.

Munda santokh saram pat jholī

ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

rachnā jin rachāī.

māiā jin upāī.

Nānak kiā vīchāre.

ਸਾਚਾ ਸਾਚੀ ਨਾਈ॥

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ

ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

devtiā dar nāle.

ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥

ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

kete vāvanhāre

ਕੇਤੇ ਗਾਵਣਹਾਰੇ॥

kete gāvanhāre.

So dar kehā so ghar kehā iit behe sarab samāle.

ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰ ॥੨੬॥

(27) removes obstacles and hurdles. shows you the way when you are

ਤਾ ਲਿਖੀਐ

The Lord becomes as great as He

Nanak says, His greatness is known

If some prater says, he can describe

What type of portal and what type of

Large number of musical instruments

of different types resound there,

The players prepare endless tunes

is the celestial judge at Thy righteous

Chitra Gupat, who knows how to write

the righteous Judge adjudicates, also

and on basis of whose scribed writ,

Shiva, Brahma and the goddess,

adorned by Thee, ever beautiful.

Indra, sitting on his throne with the

deities, sings for Thee at Thy Gate.

The siddhas sing Thee in silent

dauntless warriors sing Thee

The scholars, the readers of the

Vedas, holding the wisdom of ages,

the seven Supreme Sages, all exalt

Thy praise is sung by the captivating

nymphs, who enchant the hearts in

paradise, in this world and in nether

The gems created by Thee, the sixty-

eight places of pilgrimage, all hymn

The supremely mighty warriors and

sources of creation magnify Thee.

Divine heroes sing Thee and the four

The continents, the worlds and solar

systems, created and installed by Thy

Those saints, who are pleasing to

Thee, all full with Thy Name and deep

hand, they all chant Thy glory.

love, constantly praise Thee.

So many others, whom I do not

name every one

recollect, sing Thee. Nanak cannot

That very Lord Himself is ever true.

He, who created all, is and shall also

He manifested this world by diverse

contrivances and of various colours

He watches over everything He has

Whatever pleases Him, He does that.

Nanak says, remaining subject to His

0 Yogi, make contentment your

and pouch, and meditation your

Let the remembrance of death be

your patched coat, let your chosen

Let the highest order of your yogic

sect be your brotherhood with all,

My obeisance is unto That Lord.

He is the Primal One, pure, without

all ages the same one in the same

Make Divine knowledge your food,

Divine music which sounds within

He Himself is the Supreme Lord to

perfection. He is the One who alone

controls the yogis, perfected beings

regulates business, and one gets his

My obeisance is unto That Lord.

He is the Primal One, pure, without

all ages the same one in the same

The Divine Mother, Maya, under a

The Creator, the sustainer and the

But it is only the Lord's will which

keeps everyone at proper place per

He sees them but nobody can see

Him. This is the greatest wonder.

My obeisance is unto That Lord.

He is the Primal One, pure, without

all ages the same one in the same

Lord's seat and stores are in all the

Whatever was put into them, was put

Having created the creation, the

My obeisance is unto That Lord.

He is the Primal One, pure, without

all ages the same one in the same

beginning, indestructible and through

If my one tongue became a hundred

thousand were multiplied twenty fold,

Many are the steps on the path that

By hearing His praises even worms

Nanak says, it is by His Grace that He

I have no power to speak and no

I have no power to beg and no power

I have no power to live and no power

I have no power to acquire an empire

and wealth, thereby disturbing the

understanding of Divine knowledge.

In whose hand the power be, let Him

By his own will, Nanak says, none

God created nights, seasons, lunar

wind, water, fire and nether regions.

In the midst of these He set this firm

earth as a home for His meditation.

Therein He inhabited beings of

whose names are many and endless.

They are judged by their deeds and

The Lord Himself is true and true His

There shine the true ones, approved

Their heads are anointed with the

The True and the false shall be

righteousness or dharma

of knowledge.

Shivas.

Nanak says, on reaching there all will

Now I define the doings of the realm

Various are the elements of earth, air.

There are many Brahmas in different

forms, colours, and kinds

Numberless are the earths and

Numberless are the Dhrus and

instruction receivers

forms of goddesses

born of oceans.

men and kings.

His forms are limitless

earthly regions

where virtuous deeds are performed

Numberless are Indras moons and

Many are siddhas, buddhas and yoga

masters and many, many different

Many are deities, demons and silent

sages and many over many jewels,

Many are the sources of creation

languages, dynasties of masters of

Many are the devotees of God, and

men of Divine wisdom. Nanak says,

In the domain of knowledge Divine

and there can be found many joyous

Next comes spiritual achievement,

There, incomparable forms are

What happens there cannot be

If anyone tries to describe, he shall

There, the inner consciousness,

intellect and understanding of mind

people of occult powers are moulded.

Here spiritual vision is gained

Then comes the realm of action.

language of these people, ruled and

only the very powerful warriors and

Within them, the spirit of the Almighty

There abide those who are fully sewn

Their beauty cannot be narrated.

Those, in whose hearts God abides

do not die nor can they be swindled.

There, the devotees of all the worlds

They are happy with Lord's name in

In the realm of Truth abides the

eyes, He brings fulfilment.

Watching His creation with merciful

There are all the worlds, universes

of which there is no limit, no count.

There are universes upon universes

There, functions are according to His

The Lord sees, contemplates and is

Nanak says, it is hard like steel to tell

Make continence thy furnace,

understanding thy anvil, Divine

God's fear thy bellows, practising

and Lord's love thy pot in which to

Thus the Divine word is cast in the

This is the way of those on whom He

Nanak says, the Merciful Master with

His kind look fills them with bliss.

The Air is the Guru, Water is the

Day and night are two male and

before the Righteous Judge

female nurses in whose lap the entire

The merits and demerits shall be read

By their respective deeds some shall

be near Him and some far from Him.

Those, who dwelt on the Name and

departed after putting in hard efforts.

Nanak says, their faces shall shine.

and many will be saved through them

father, Earth, the great mother,

filter the Nectar of God's Name.

patience thy goldsmith

knowledge thy tools.

penance thy fire

True Mint

Slok

world plays.

has shed His Grace

and creations upon creations

filled with joy.

their hearts

Formless Lord

There is spiritual force in the

guided by God's grace.

Lord remains fully filled.

in the Lord's admiration.

heroes live there.

where beauty guides and directs all

speech, ecstatic and glorious beyond

deliberations shine very much

sights and sounds.

words to express

repent afterwards

are moulded

ਤਿਥੈ ਘੜੀਐ ਸਰਾ ਸਿਧਾ ਕੀ ਸਧਿ ॥੩੬॥ There, the genius of the pious and

fashioned

suns. Numberless are starry and

mountains and fields of action

water fire and many Krishnas and

and accepted by His Grace.

mark of Grace.

clearly shown.

various types and colours,

can be good or bad, He alone has the

I have no power to find a way of

I have no power to gain

escape from the world

power to reveal the way.

use and see

power to remain silent.

to die.

aspire to emulate to reach those

steps, I become one with Him.

leads to the Lord, by ascending those

thousand, and if those hundred

Nanak says, True is He and True is

Creator is beholding it.

what He does

garment.

beginning, indestructible and through

judge, who holds court

His order

garment.

worlds.

special plan, gave birth to three

beginning, indestructible and through

share as destined to him.

whom belongs all expansion and

mercy your attendant and listen to the

beginning, indestructible and through

and your winning of self, the conquest

and faith in God your staff.

of the world.

garment.

every one

and all others

garment.

path be a life of purity like the virgin's,

earrings, modesty your begging bowl

done, just as it pleases Him

None can order Him

He is the King of Kings,

Will is best.

be. He shall not depart when the

creation comes to an end.

and kinds.

He is true and True is His Name.

mediation, the saints sing in profound

The zealots, celibates, contented and

and there are many musicians.

and measures to sing to Thee,

mansion is that where Thou sit and

then write him down as the most

foolish of the foolish.

take care of us all?

0 bountiful Creator

sings Thy praises.

sing Thee

contemplation.

only to the True Lord himself.

God becomes as great as He likes.

Satguru Nanak says, that God

Himself knows His greatness.

describe God.

fool of all fools

care of all?

many singers

To sing Thy song wind, water and fire Water, wind, fire, and the god of

were created. And singing Thy praise justice sing the praises of God at His

If some prater claims that he can

Then declare him to be the greatest

What is that gate and what is that

mansion where God sits and takes

Innumerable musical instruments of

various measures and their consorts.

and know how to write these, and on

administer heavenly justice, also sing

Shiva, Brahma, and the fair goddess,

adorned by God, sing the praises of

the basis of whose recorded

God's praises.

God at His gate

His gate.

praises.

accounts, the god of justice will

Indra, sitting on his throne with

deities, sings the praises of God at

powers, and saints sing praises of

Continents, true and calm saints, and

the fearless warriors sing God's

Scholars readers of Vedas of all

Fascinating she-seraphs who

captivate hearts in paradise sing the

praises of God in this world and the

Invaluable objects created by God as

Great mighty warriors, divine heroes,

The continents, worlds, and solar

systems, established by God, sing

God's saints steeped in the name, the

Satguru Nanak says, that many more, And how many more, I cannot

God, who created the creation, exists He is and always will be. Though all

After creating the creation, God in His He creates all things and watches

Satguru Nanak says, that one should Nanak says, He is the king of kings.

make modesty your begging bowl and contentment and modesty, pick up

Make divine knowledge your food and Make knowledge your pleasure and

mercy your steward. And listen to the compassion your storehouse. Make a

wallet, and smear yourself with God's the carrying bag of dignity and

live subject to His will, who is the king Abide by His will

home of nectar, who are pleased to

who cannot be recollected in the

God, His name and glory are always

and will exist forever, and will not

God, who created maya, has by

different colours and kinds.

grandeur, beholds His works.

no one can give any order to Him.

Wear the ear-rings of contentment,

Wear the fear of death as your coat

made of patches, make chastity, like

that of a virgin, your path to achieve

Join the brotherhood of the universe

and treat this as the highest sect of

yogis, and by conquering your mind,

God is primal and pure with unknown

beginning, who cannot be destroyed

and who remains same in all the

heavenly music that exists in the

God Himself is supreme, who has

are useless relishes.

snuffled all, and riches and miracles

union and separation and the mortal

God is primal and pure with unknown

beginning, who cannot be destroyed

Unique God designed the plan and

created maya, and after creating the

creation appointed three approved

the world, the other is Vishnu, who

sustains it, and the third is Shiva.

But God causes them to act in the

sees them, but they cannot see Him.

God is primal and pure with unknown

beginning, who cannot be destroyed

and who remains same in all the

God has His seat and His

storehouses in all the worlds.

once for all, enough forever.

of the true God are true.

I salute God again and again.

beholding it

ages

Whatever is stored, was put only

After creating the creation, God is

Satguru Nanak says, that the works

God is primal and pure with unknown

beginning, who cannot be destroyed

lacs of tongues, which may increase

with every one I would repeat the One Then may I repeat God's name, lacs With each tongue would I sing a

and lacs of times, with each of the

bridegroom, is to ascend the ladders

to God's palace step by step and then

By hearing of the heavenly things,

Satguru Nanak says, that God is

obtained by His kindness and the

It is not within man's power to speak,

The man has no power to beg or to

The man has no power to live or to

It is not within his power to acquire

kingdom and riches, which cause

It is not within his power to gain

knowledge or God's meditation.

It is not within man's power to find the

method of freedom from the world's

God, in whose hands the power is,

exercises the same and beholds it.

become good or bad because of his

God created nights, seasons, lunar

In between these, God established

the earth as the home for His worship

God created living beings of various

And of different and limitless names.

They are judged by their deeds and

There, the accepted saints sit and

They bear the mark of grace by the

The good and evil will be judged

will become known in that court.

Such is the moral duty of the realm of The above narration is of the realm of The supreme law expresses the

Now is narrated the working of the

There are many winds, waters, fires,

There are many Brahmas, fashioning

forms of various colours, beauties

There are number of earths and

Dharu, who gave sermons

There are innumerable Indras

There are innumerable siddhas.

There are innumerable gods,

demons, silent saints, jewels and

There are innumerable sources of

production, innumerable languages

and innumerable dynasties of kings.

Satguru Nanak says, that there is no

meditation, and countless servants.

The light of God's knowledge brightly

shines in the domain of knowledge

The heavenly music is played there,

from which flows millions of joys and

The language of those reaching the

realm of spiritual happiness is

Unique forms, having no parallel whatsoever in beauty, are finished

What is happening in that sphere

He, who tires to describe the same,

intellect, the soul, and the wisdom are

The genius intuition of pious persons

will have to repent subsequently.

The inner consciousness, the

all fashioned again in that realm.

and men of miracles is fashioned

Language of those, who enter the

realm of grace, possess spiritual

None else resides there, except the

There are powerful warriors and

Might of the all pervading God is

contained to the brim within such

Such residents are fully absorbed in

Their beauty cannot be narrated.

They never die and can never be

Because God's name resides within

The saints of all worlds live there.

They are full of heavenly bliss, as

In the realm of truth resides the

By His merciful glance, God, while

beholding the creation, makes them

There are continents, worlds, solar

One, who attempts to describe them,

should know that these are limitless

There are creations after creations

and universes after universes.

They function according to the

God gets joy by thinking of and

Satguru Nanak says, that to describe

Make continence your furnace and

Make understanding your anvil and

patience your goldsmith

divine knowledge your tools

practice of penance as your fire

Treat the love for God as the pot,

extract and pour the nectar of the

This is the daily program of those,

upon whom God casts His gracious

Satguru Nanak says, that God with

His merciful look, showers happiness

Air is the guru, water the father, and

Day and night are two male and

female nurses, in whose lap the entire

Good and bad deeds will be narrated

Some will be called in, and others will

Those who have meditated on God's

They will go with brilliant faces, and

many more will be emancipated along

name, will leave this world after

putting toil in the right direction.

before the God of justice

be pushed away by God in

accordance with their actions

earth the great mother.

name of God in it.

in the true mint

Last Sermon

world plays.

God abides in their hearts

the praises of God.

their hearts.

formless God.

cannot be depicted

end to God's bounds, there are

innumerable men of divine

knowledge, absorbed in His

forms of goddesses.

buddhas, great yogi masters, and

mountains for doing various deeds.

and there are innumerable saints like

moons, suns, globes, and countries.

truth and of the religious duties.

realm of knowledge

and clothes

and Krishnas and Shivas.

Satguru Nanak says, that these facts

God and His court are true

merciful master

God created wind, water, fire, and the And air, water, fire, and the

Satguru Nanak says, none can

understanding of the divine

bondage.

own strength.

nether lands.

days, and week days.

and to practice truth.

or to keep quiet.

boasting of the false is false.

even the worms would like to

to twenty lacs of tongues.

The way to meet God, the

achieve union with God.

lacs of tongues.

emulate

Instead of one tongue, may I possess If my single tongue becomes a

and who remains same in all the

I salute God again and again.

whose disposition is to destroy.

way He likes and orders.

disciples.

and who remains same in all the

gets his share according to his

I salute God again and again.

I salute God again and again.

conquer the world.

ages

heart

He is the One, who unites, separates, The world's ways are regulated by

union and faith in God as your staff

meditation, treating it as ashes.

of kings

various ways, created the creation of

depart when the creation disappears

mind, sing God's praises.

God, sing His praises

well as the sixty-eight places of

pilgrimage sing His praises.

the praises of God.

ages, and seven supreme sages sing

God in their meditation

Angels who record the mortals' deeds Chitragupta,

different kinds are played there by

Whatever He feels - so it happens.

Whoever knows this, he himself is

If someone boasts of knowing Him,

it. where You sit and overlook Your

Water, fire, and wind sing Your glory,

and the god of death sings at your

Shiva, Brahma, Devi - all sing Your

And Indra at his throne and all the

realised beings in their samadhi,

And ascetics, chaste woman.

through the ages

contented people, and warriors,

And pundits, rishis, and their Vedas

fishes that dwell in the depth

And the fourteen gems created by

You, and the sixty-eight sacred

Heroes and great warriors, and

All continents, all spheres, and the

Those in Your favour and deeply

immersed in You, such delightful

conceive or infer

truth - Satnam.

devotees, they all sing Your praises.

vanish. His reality will never leave.

He created maya - things of various

colours and emotions and

over them. He also gives them

God does whatever pleases Him, and He does what pleases Him. None can He is the supreme Master and does

Oh yogi, assume the posture of

honour, and apply the sacred ash of

a maiden of your body, let experience

Consider the unity of all as your first

principle. To conquer the mind is to

He is the primal being, pure, without

beginning or end. He is the unstruck

sound. He is immutable through all

conch shell of the eternal music

He alone is a master in whom all

beings are intertwined, while the

The law of union and separation

governs all things, and destiny

If you must bow, bow to Him.

He is the primal being, pure, without

beginning or end. He is the unstruck

By skilful means one maya has given

sustainer, and Shiva, the destroyer

God directs them by His will and His

If you must bow, bow to Him.

He is the primal being, pure, without

beginning or end. He is the unstruck

All the worlds are His abode, and all

He has them filled for all time with all

The creator creates, and oversees it

worlds His storehouse.

all His works are true.

If you must bow, bow to Him.

He is the primal being, pure, without

beginning or end. He is the unstruck

sound. He is immutable through all

hundred thousand, and this hundred

thousand becomes twenty times

hundred thousand times the only

name of the master of the world.

These are the steps of the name of

the Lord, by following them does one

Hearing them speak of heaven's

glory, even those who are like lowly

Nanak says, He is attained only by

His grace. But the false claimants

The power lies neither in speaking

kingdoms nor the resolves of the

The power lies neither in the world

The real power lies in His hands -

who creates and keeps on watching.

Nanak says, no one is high and no

Having made night and day, the

nor in the devices to be rid of

one is low before Him.

seasons, and the dates.

Having made all of this, He

established the earth as a

many colours and forms

Their names are infinite.

Each is considered according to his

God is true, and all His court is true.

Only before the Lord is each one

Each is ranked by His glance.

Nanak says, one who is raw will

realm of religion

the realm of knowledge.

many Krishnas and Shivas.

There, the raw is sifted from the ripe.

Now to understand the conditions of

So many winds, waters, and fires, so

So many Brahmas, so many of His

creations of so many colours and

So many fields of action and sacred

mountains, so many polar stars and

So many Indras, and moons, and

suns, and galaxies, and continents

So many enlightened ones, and

So many gods and devils, and munis,

so many jewels, so many oceans.

So many species and tongues, so

So many remembrances, so many

devotees. Nanak says, there is no

Knowing is the expression of the

There is music and mirth and frolic

Modesty is the expression of the

The experiences that take place are

He cannot be spoken of in words

Memory, mind, understanding, and

And the consciousness of gods and

Power is the expression in the realm

Except this, there is nothing else.

In it are the great warriors and

There, Ram abides in his fullness

And in its glory also Sita abides.

Whose form is beyond words.

In whose heart Ram abides

they enjoy bliss.

with His vision.

They never die nor can be cheated,

There live many devotees of many

Keeping the true name in their hearts.

In the realm of truth the formless

With Him are the continents, the

And they all defy description.

creations upon creations.

flowers in happiness

chewing on iron.

is the goldsmith

mint of truth.

succeed in it.

Epilogue

with them.

His court by dharma

Make God's fear your bellows and the Fear is the bellows, austerity is the

There are worlds upon worlds, and

All works according to His order.

Seeing all this and thinking of it, He

Nanak says, to describe Him is like

Self-restraint is the furnace, patience

Intellect is the anvil, knowledge is the

Feeling is the crucible into which the

And then, the divine words are minted The coinage of the word is cast in the Only in such a mint, can man be cast

Only those receiving His grace can

Nanak says, one becomes exalted by

Wind is the guru, water is the father,

the great earth is the mother

Night and day are midwife and

groom, and the whole world is playing

Good and bad deeds are read out in

And our own actions determine

labour sincerely earn merit

whether we are near to Him or far.

Their faces are radiant with success.

and many others are liberated by

contact with them

He creates the world and exults in it

enlightened ones.

intelligence are all formulated here.

beautiful and incomparable

He, who tries, repents later.

realm of humility

many kings and emperors

end to it, no end

buddhas, and masters, and

aoddesses

so many sermons

underworlds.

remembrance nor in knowledge of the awakening.

The power lies neither in

The power lies neither in asking nor in No power to ask or to give.

The power lies neither in living nor in You have no power over life or death,

The power lies neither in the wealth of No power over wealth or state for

nor in silence.

spread their boastful tales.

worms become ambitious to emulate

worth attaining.

sound. He is immutable through all

birth to three disciples.

One of these is Brahma, who creates Brahma, the creator, Vishnu, the

The most wonderful thing is that God He watches them, but they cannot

sound. He is immutable through all

determines our just inheritance.

search for supernatural powers is a

playing in every being

false path.

If you must bow, bow to Him.

be your staff of liberation.

conquer the world.

interfere with His order

dispositions

greatness

creation?

Many minstrels sing praises of God in | Infinite the singers, and infinite the

Persons, claiming to have miraculous | And holy men in meditation, and

are the players

melodies they sing

Where is that door? What mansion is How wonderful Thy gate, how

Infinite sounds are ringing, and infinite | Countless the instruments and

Then he is the fool of fools

Man can behold Him only as He

And those that claim to understand

They are surely the most foolish of

wonderful Thy mansion, from whence

Thou watchest Thy great creation.

Countless the measures, countless

the singers, that sing Thy praises.

The elements - wind, water and fire -

sing of Thee, and of Thee sing the

goddesses whose beauty is of Thy

king of death and his recording

To Thee sing the gods and

To Thee sing Shiva, Brahma,

And likewise Indra from his throne

To Thee sing the siddhas in their

To Thee sing the ascetics, the

righteous, the contented, and the

To Thee sing the learned pundits and

nymphs in the heaven, the earth and

To Thee sing thy jewels (Saints) and

To Thee sing the earthly regions, the

Those that please Thee also sing Thy

praises and are saturated with Thy

And there are countless more that

remember, all lie beyond the ken of

Lord, He is the truth and true is His

He is, and shall exist forevermore.

He who created all creations shall

He who made nature with its many

Looks after His own handiwork, as it

He is the king of kings, the almighty

Lord, and ours, O Nanak, is only to

Let contentment be your ear-rings.

And endeavour for the divine and

respect for the higher self be your

wallet. And constant meditation on

cloak. And let your body be like unto

a chaste virgin. Let your Master's

teachings be your supporting staff.

The highest religion is to rise to

universal brotherhood, to consider all

creatures your equals. Conquer your

mind, for victory over self is victory

The primal, pure, eternal, immortal,

Let divine knowledge be your bread,

let mercy be your steward. Let the

divine music vibrating in all be your

He is the only Lord and has strung

and supernatural powers estrange

one from the Lord.

Hail, Hail, to Him alone

and immutable in all ages.

The great mother, conceiving,

The first creating, the second

work under His will.

Hail, Hail, to Him alone

and immutable in all ages.

He resides in all the planes of

creation, and has in them His

and He who watches over it.

Hail, Hail, to Him alone.

and immutable in all ages

Which were supplied only once and

need no replenishing. Whatever we

receive, we receive by His decree.

It is He who has created His creation.

The primal, pure, eternal, immortal,

Let one tongue grow into a hundred

And each of them endlessly chant His I would repeat, hundreds of

thousand, nay even twenty times

In this way lie the steps that lead

On hearing of the heavens, even

Not knowing that salvation comes

only through His grace, and those

who say otherwise, are vain babblers

You have no power to speak or to be

which you are ever restless

You have no power over spiritual

No power to know the truth, or to

Let him who thinks he has the power,

O Nanak! None is high or low, but by

Creating the day and the night, the

The fire, the wind, the water and the

Amidst all these, He set up the earth

as dharam khand or the arena of

many colours and many forms.

All are judged according to their

Those acceptable to Him are

one may gain that distinction.

For true is the Lord and immaculate

And it is only through His grace that

The imperfect are perfected there.

O Nanak! It is there that this mystery

Thus much of the realm of dharma.

And now gian khand, the realm of

Countless its elements, air, water and

fire, and countless Krishnas and

And countless the Brahmas

fashioning various creations of

Countless the fields of action.

countless the Dhrus meditating

countless forms and countless hues

countless the golden mountains, and

Countless the Indras, countless the

suns and moons, and countless the

Countless the siddhas, the buddhas,

the masters, and countless the gods

Countless the danus and the sages,

Countless the sources of creation.

those that listen unto them

Nanak! This realm

realm of knowledge

word is enrapturing.

marvellously strange

must repent his folly

self comes to its own.

gods and the sages

realm of grace.

And beyond description.

Everything created here is

reign supreme

countless the harmonies countless

And countless the devotees of the

Divine knowledge illumines all in the

While divine symphonies play

unending music, and joy and bliss

Next, the realm of ecstasy, where the

Whoever tries to describe the same.

understanding are etherealised, the

And develops the penetration of the

Higher still stands karam khand, the

Here dwell the bravest of the brave,

Here dwell devotees with devotion,

Illumined with beauty ineffable.

All hearts filled with God, they live

beyond the reach of death and of

Here dwell the bhagats or sages

in perpetual bliss

rejoicing in creating.

countless.

Who rejoice in the True One and live

Sach khand or the realm of truth is

the seat of the formless One.

Here, He creates all creations,

Here are many regions, heavenly

To count which were to count the

Here, out of the formless, the

heavenly plateaux and all else come

All destined to move according to His

He who is blessed with this vision.

But, O Nanak, such is its beauty that

to try to describe it is to attempt the

Make chastity your furnace, patience

The Master's word your anvil, and

Make awe of God your bellows and

And in the crucible of love, melt the

But they alone who are favoured by

O Nanak, on whom He looks with

Air is the Master, water the father,

Day and night are the two nurses in

whose lap the whole world is at play.

Our actions, good and evil, will be

higher or be cast into the depths.

And their faces shall flame with glory,

not only shall they have salvation.

O Nanak, but many more shall find

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word, their toils shall end.

freedom with them.

brought before His court

Those who meditate on His name and Those who have communed with the

and the earth the mother.

Him, can take unto this path

with it kindle the fire of austerity

into the word

true knowledge vour hammer

reioices in its contemplation

the conquerors of the mind.

Filled with the love divine.

incomparable as Sitas.

Herein the mind, reason and

word, endless and unending. O

and countless the beiewelled oceans

earthly and stellar regions

and goddesses

Creatures of whom there is no count.

months and the seasons

nether regions.

In it He created countless creatures of And He peopled it with creatures of

His law

is revealed.

knowledge

achieve your own salvation.

worms aspire to reach them.

becomes one with Him

Godwards, by ascending which one

munificent stores.

are genuine.

Nanak says, He is the true reality and O Nanak! the works of the True One

sustaining, and the last destroying

What He desires, they perform, they

But great the wonder, though He

watches over them, they behold Him

The primal, pure, eternal, immortal,

brought forth three regents.

creation according to His will. Wealth

The world goes on the two principles

of union and separation, and all

receive their share, as He ordains.

The primal, pure, eternal, immortal,

behoves His own greatness.

colours and many forms

never depart, though worlds be

sing of Thee, whom one cannot even

and supported by Thee.

love and devotion

Nanak

holv naam

destroyed.

what He lists.

abide by His will.

Him be your ashes.

over the world.

trumpet

Hail. Hail. to Him alone

and immutable in all ages.

Establish death as your bedroll, make Let preparedness-for-death be your

He and only He is the true Lord. He is He is and is alone the ever-existent

the sixty-eight places of pilgrimage.

the rishis from age to age reciting

contemplation.

heroes no less.

from the holy Vedas

the nether regions

creatures.

And beautiful maidens of heaven, and To Thee sing the heart-enslaving

meditation, and the sadhus in their

harmonies that play therein.

O Nanak! Know Him as the only True O Nanak, the true Lord knows.

reveals Himself unto him

He is as great as He wishes to be.

If anyone presumes to describe God,

He shall be known as the greatest

Where is that gate, and where is that

dwelling, in which You sit and take

The sound-current of the naad

vibrates there, and countless

musicians play on all sorts of

So many ragas, so many musicians

The pranic wind, water, and fire sing,

the righteous judge of dharma sings

Chitr and Gupt, the angels of the

record actions, and the righteous

judge of dharma who judges this

Shiva, Brahma and the goddess of

Indra. seated upon his throne, sings

The siddhas in samadhi sing, the

sadhus sing in contemplation

The celibates, the fanatics, the

The pundits, the religious scholars

supreme sages of all the ages, sing.

The mohinis, the enchanting heavenly

beauties who entice hearts in this

underworld of the subconscious sing

The celestial jewels created by You,

and the sixty-eight holy places of

pilgrimage sing.

sources of creation sing.

Your hand, sing.

consider them all?

and true is His name.

variety of maya

greatness.

your body.

walking stick.

The planets, solar systems and

galaxies, created and arranged by

They alone sing, who are pleasing to

Your will. Your devotees are imbued

with the nectar of Your essence.

So many others sing, they do not

come to mind. O Nanak, how can I

That true Lord is true, forever true,

He is, and shall always be. He shall

not depart, even when this universe

He created the world, with its various

colours, species of beings, and the

Having created the creation, He

watches over it Himself, by His

He does whatever He pleases. No

He is the king, the king of kings, the

supreme Lord and master of kings.

Nanak remains subject to His will.

Make contentment your ear-rings,

meditation the ashes you apply to

Let the remembrance of death be the

patched coat you wear, let the purity

of virginity be your way in the world,

See the brotherhood of all mankind

your own mind, and conquer the

I bow to Him, I humbly bow.

as the highest order of yogis, conquer

The primal one, the pure light, without

beginning, without end. Throughout

compassion your attendant. The

all, wealth and miraculous spiritual

powers, and all other external tastes

and pleasures, are all like beads on a

Union with Him, and separation from

Him, come by His will. We come to

receive what is written in our destiny.

beginning without end. Throughout

all the ages. He is one and the same.

I bow to Him, I humbly bow.

gave birth to the three deities

sustainer, and one, the destroyer

the pleasure of His will. Such is His

He watches over all, but none sees

The primal one, the pure light, without

beginning, without end. Throughout

all the ages, He is one and the same.

On world after world are His seats of

Whatever was put into them, was put

authority and His storehouses.

Having created the creation, the

O Nanak, true is the creation of the

beginning, without end. Throughout

If I had 100.000 tongues, and these

thousands of times, the name of the

Along this path to our husband Lord,

we climb the steps of the ladder, and

Hearing of the etheric realms, even

obtained. False are the boastings of

No power to speak, no power to keep

No power to beg, no power to give.

No power to live, no power to die.

No power to rule, with wealth and

understanding, spiritual wisdom and

No power to find the way to escape

He alone has the power in His hands.

O Nanak, no one is high or low.

Nights, days, weeks and seasons,

Wind, water, fire, and the nether

Upon it, He placed the various

Their names are uncounted and

By their deeds and their actions, they

God Himself is true, and true is His

There, in perfect grace and ease, sit

the self-elect, the self-realised saints

They receive the mark of grace from

This is righteous living in the realm of

And now we speak of the realm of

So many winds, waters, and fires, so

So many Brahmas, fashioning forms

of great beauty, adorned and dressed

So many worlds and lands for

lessons to be learned

working out karma. So very many

So many Indras, so many moons and

suns, so many worlds and lands.

So many siddhas and buddhas, so

So many demi-gods and demons, so

many silent sages. So many oceans

many yogic masters. So many

So many ways of life, so many

rulers.

has no limit

languages. So many dynasties of

So many intuitive people, so many

In the realm of wisdom, spiritual

The sound-current of the naad

vibrates there, amidst the sounds and

In the realm of humility, the word is

Forms of incomparable beauty are

These things cannot be described.

One who tries to speak of these shall

The intuitive consciousness, intellect

and understanding of the mind are

The consciousness of the spiritual

of spiritual perfection, are shaped

In the realm of karma, the word is

Except the warriors of great power.

They are totally fulfilled, imbued with

Myriads of Sitas are there, cool and

Their beauty cannot be described.

Neither death nor deception comes to

Within whose minds the Lord abides.

The devotees of many worlds dwell

They celebrate, their minds are

In the realm of truth, the formless

Having created the creation, He

grace, He bestows happiness.

watches over it. By His glance of

If one speaks of them, there is no

There are worlds upon worlds of His

As He commands, so they exist

contemplating the creation. He

O Nanak, to describe this is as hard

Let self-control be the furnace, and

Let understanding be the anvil, and

With the fear of God as the bellows,

In the crucible of love, melt the nectar

And mint the true coin of the shabad,

Such is the karma of those upon

whom He has cast His glance of

O Nanak, the merciful Lord, by His

Air is the guru, water is the father,

and earth is the great mother of all.

Day and night are the two nurses. in

whose lap all the world is at play.

Good deeds and bad deeds - the

are drawn closer, and some are

Those who have meditated on the

naam, the name of the Lord, and

departed after having worked by the

O Nanak, their faces are radiant in

the court of the Lord, and many are

the Lord of dharma

driven farther away

sweat of their brows.

saved along with them.

And by our own deeds, shall we move According to their own actions, some

record is read out in the presence of

fan the flames of tapa, the body's

patience the goldsmith

spiritual wisdom the tools

of the name.

Shalok

the word of God.

He watches over all, and

There are planets, solar systems, and

imbued with the true Lord

Lord abides

limit, no end.

creation

calm in their majestic glory

the spiritual heroes.

the Lord's essence.

warriors and the siddhas, the beings

wisdom reigns supreme

the sights of bliss

fashioned there

regret the attempt

shaped there

there.

Here the word is all in all, and nothing No one else dwells there,

beauty

selfless servants. O Nanak, His limit

goddesses of various kinds.

many Krishnas and Shivas.

spiritual wisdom.

in many colours

species of beings.

shall be judged

the merciful Lord

In the midst of these, He established

occult mental powers

meditation

regions.

from the world

He watches over all.

No power to gain intuitive

worms long to come back home.

O Nanak, by His grace He is

one, the Lord of the universe.

come to merge with Him

were then multiplied twenty times

more, with each tongue,

all the ages, He is one and the same.

creator Lord watches over it

I bow to Him, I humbly bow.

there once and for all.

true Lord.

Him. How wonderful this is

I bow to Him, I humbly bow.

celestial order

each and every heart.

sound-current of the naad vibrates in

all the ages. He is one and the same.

and let faith in the Lord be your

humility your begging bowl, and

order can be issued to Him.

which He has created departs.

To Thee sing the mighty warriors, the The brave and mighty warriors sing,

world, in paradise, and in the

who recite the Vedas, with the

warriors sing.

peacefully accepting, and the fearless

beauty ever adorned sing

with the deities at Your door

record, sing

conscious and the subconscious, who

instruments there

fool of fools

care of all?

As great as He pleases, so great it

Oh Nanak, that true One knows.

If someone speaks speeches of

Then "fool of fools" is written on their

sitting in which all are watched over?

Many countless sound currents have

played, and how many musicians!

How many are the ragas which are

How many singers are there!

Wind, water and fire sing to You.

The conscious and unconscious

on what has been written

minds, who know how to write, sing

The king of Dharma deeply reflects

Lord Shiva, Brahma, and the great

The Indras, seated on their thrones.

sing, along with the demi-gods at the

The siddhas sing in the depth of their

Those who live in celibacy, those who

samadhi. The sadhus sing in the

live in truth, and those who live in

patience, sing. The strong heroes

The pundits who read and the seven

rishis sing, throughout all the ages

The charming women who enchant

the mind sing in the heavens, on the

with the 68 holy pilgrimage places.

Sing soldiers, greatly courageous

warriors. Sing the four sources of

The planets, solar systems and

universes sing. Having been created,

they are put in position and upheld.

Those who please you sing to You,

come to my mind. Oh Nanak what to

He is now and shall be, He goes not

and shall not go, the one who created

Having created with colours and

sorts. He is the One who created

at what He has done, as is His

colours and many different kinds and

Having done, having done, He looks

What pleases Him that He shall do.

command to Him cannot be made.

That emperor, the supreme Lord of

kings, Oh Nanak, live in His will!

Make patience your earrings,

Make death your patched coat,

a chaste body your technique,

The highest sect of yogis is in every assembly. One who conquers his

mind has victory over the world.

Salutations unto Him. salutations!

beginning, indestructible, throughout

vour steward kindness. In every heart

He Himself is the supreme master of He Himself is the master to whom all He is the Master, with mastery of all

mastery belongs - wealth, psychic

Union and separation, He makes

them both happen. From what is

Salutations unto Him, salutations!

beginning, indestructible, throughout

all the ages there is one form.

and procreating. There are three

One, the creator of the world, one, the One who created the world (Brahma). the Generator, Organizer and

things move according to His order.

Salutations unto Him, salutations!

beginning, indestructible, throughout

The seat of His treasure house is in

Whatever thing was put there, was

Doing, doing, the Creator beholds.

Salutations unto Him, salutations!

beginning, indestructible, throughout

all the ages there is one form.

If one tongue became hundred

times twenty.

the world

thousand, became hundred thousand

are spoken, One name of the Lord of

On this path of the master, there are

steps, by climbing upon, a person

Hearing about the affairs of the

ethers, also worms want to follow

Oh Nanak, by the grace of the Infinite,

realisation is obtained. The liars are

No power in worldly might and wealth

which bring disturbance to the mind.

No power of ways to leave the world.

The One in whose hand the power is.

Oh Nanak, no one is high or low

There are winds, waters, fires and

In that, establishing the earth, He put

On it are souls of different kinds and

Their names are countless

The process of examination is

True Himself, true the Divine court

There, the self-elected sit gracefully

and beautifully in their perfection.

This is the Dharma which has been

described in the realm of Dharma

And let us now speak about what

happens in the realm of spiritual

How many winds, waters, and fires!

How many Krishnas and Shivas!

How many Brahmas are made

Of many kinds of shapes, colours and

How many planets there are where

How many Indras, how many suns

How many siddhas and buddhas,

the goddesses and their cloths!

how many yogi masters! How many

How many gods, demons, and silent

sages! How many oceans of jewels!

How many sources, how many words

How many ways to tune in, how many

servants! Oh Nanak, it is endless!

In the realm of spiritual wisdom.

spiritual wisdom is very strong.

In that place are sound currents,

In the realm of spiritual achievement,

Very beautiful forms are made there.

iovous sights and sounds

They cannot be spoken of.

If anyone tries to speak, they

listen, wisdom, and the mind's

In that place is made the

In that place are made the power to

consciousness of pious persons and

In the realm of action (or grace) the

In that place are warriors, greatly

God is completely filling them.

In that place are cool, calm and

Those beautiful forms cannot be

Neither do they die, nor do they find

Those in whose minds God lives

There saints live, and many lights.

They experience ecstasy, the true

Having created the creation, He

beholds, and by His glance makes

Realms, worlds, and solar systems

If someone speaks, there is no end,

There are lights and realms and

As is the command, so is the

Having deeply reflected, He beholds

Oh Nanak, to describe this is as hard

Continence is the furnace, patience

Understanding is the anvil, wisdom

Awe is the bellows, psychic heat the

Love is the pot, extract the nectar into

The sound current, the true mind, is

This is the karma of those unto whom

Oh Nanak, the merciful One showers

Air is the Guru, water the father,

Day and night are both nurses. The

Good deeds and bad deeds, one

speaks in the presence of Dharma

According to their own actions some

people are close, some far.

Those who have one-pointedly

worked very hard and sweated,

concentrated on the name, having

Oh Nanak, their faces are radiant!

How many are freed along with them!

mother is the great earth.

whole world is playing

God's grace is sent.

In the realm of truth lives the formless

One in their minds.

no end to it.

creations

and rejoices

as eating steel

the goldsmith

the tool.

graceful ladies in glory

afterwards regret.

intuition

siddhas

word is power

strong heroes.

No one else is there.

the word is beauty

and languages! How many dynasties

and moons! How many solar systems

How many lessons of Dhruva!

and countries!

of kings!

people can act and work their karma!

They see the mark of grace.

The ripe and the unripe, the good and Ripe and unripe will be obtained

O Nanak, when you go home, you will Oh Nanak, having gone, it becomes

according to deeds

No power to tune in, to know or

becomes one with Him

boasting with their lies.

No power to speak,

No power to beg,

no power to give.

No power to live,

no power to die.

understand.

acts and beholds.

and solar days

underworlds.

the refuge of Dharma.

no power to be silent.

Oh Nanak, the work of the true one is

put there only one time

all realms.

The primal one, the pure light, without Primal, without colour, without

Primal, without colour, without

all the ages there is one form

who holds court (Shiva).

He sees, they do not see,

worthy students

written comes good destiny.

Primal, without colour, without

all the ages there is one form

resounds the sound current.

powers and other delights.

Let spiritual wisdom be your food, and Let your pleasure be wisdom, and

The primal one, the pure light, without Primal, without colour, without

The one divine mother conceived and The One and the mother are married

He makes things happen according to As it pleases Him, so does He make

and faith your walking stick.

modesty your begging bowl and

wallet, and meditation your ashes.

true Lord, the true greatness.

Your devotees who are filled and

drenched with love

say about all this!

the creation

Maya

greatness.

earth, and in the netherworlds.

depth of their reflection.

with the Vedas

creation

mother. Devi. sing. They look

beautiful, ever decorated.

door

played, in enchanting female voices!

the king of Dharma sings at the door.

discord.

head.

God is simply as great as He pleases.

O Nanak! The True One knows!

If anyone disagrees with this

he's a fool, wherever he goes!

What is that gate, what is that house, In what house, behind what door, who Where is that door, what is that home

How many musicians play how many

tunes? How many enchanting songs

How many singers are singing?

The winds, waters, and fire -

of the Dharma sings at the door.

The angels of the conscious and

unconscious minds, who write the

records of our actions, sing, as the

king of Dharma reflects on that

Shivas, Brahmas, and devis sing.

Their beauty is beyond compare.

Sings Indra seated on his throne. And

The siddhas sing in deep samadhi

The patient, chaste, and true ones

The pundits and the ancient sages

sing and sing through all the ages.

The mind bewitching beauties sing on

The brave and mighty warriors sing.

wellsprings of life constantly sing Thy

The soldiers sing along. The four

The planets, solar systems and

galaxies sing as they rotate in their

They sing of Thee, who please Thee,

never cross my mind. O Nanak! How

He is Now, and shall always be. He

Creating the countless colours of all

great Master of illusions, made, and

He does whatever pleases Him. No

He is the King! The King of kings, O

Wear the earrings of patience. Carry

the begging bowl and wallet of

meditation on your body.

Let your patchwork coat be

humility, and smear the ashes of

remembrance of Death. Follow the

Let your sect be the family of man.

Conquer your own mind and be

Primal, Pure, and equal to none.

Through all ages only the One.

There is no beginning and no end.

Take your pleasure in wisdom, Make

kindness your servant. In every heart

magic powers and wealth, and every

Both Union and loneliness come from

Him... Your actions write your great

Hail! Hail! Hail! unto Him -

Primal, Pure, and equal to none.

There is no beginning and no end.

Out of the marriage of God and Maya

three worthy students are born

As He pleases, all things move

He sees it all, but none see Him, and

according to His order.

all are filled with wonder

Hail! Hail! Hail! unto Him -

Primal, Pure, and equal to none.

Through all ages only the One.

There is no beginning and no end.

Within the Light of every heart - One

Placed there once, and for all time -

O Nanak! The actions of Truth are

Primal, Pure, and equal to none.

Through all ages only the One.

From one tongue there came

from them

Name

Hundreds of thousands of repetitions Millions of tongues are turning and

thousands more, and millions came

churning, repeating the One Lord's

On the Master's Path are many steps.

Climb them, and come back Home.

Even worms who hear of heavenly

O Nanak! We get to come back Home

only by the One God's Grace. But the

things are longing to come back

liars all boast, "I did it myself!"

No power to be silent.

No power to speak.

No power to beg.

No power to give

No power to die.

No power to live.

unknown

There are nights, seasons, lunar days Nights... days... weeks... seasons...

regions...

Realm of Dharma

No power lies in worldly might. No

power lies in earthly treasure. They

only increase your mental chatter.

No power to meditate or know the

No power to leave this world and go

O Nanak! No one is higher or lower.

winds... water and fire... all earthly

Here live souls of countless colours

and here is where we reflect on our

True is He, and True is His Court.

There all are beautiful - perfect

Grace covers their Karmas. They see

Even those whose fruits aren't yet

O Nanak! When you go Home you

Such is life in the Realm of Dharma,

but now let us speak of the Realm of

So many waters, winds and fires! So

many Krishnas! So many Shivas!

So many Brahmas creating colours

So many planets, mountains and

So many Indras, suns and moons! So

So many souls of power and wisdom!

So many goddesses! So many yogis!

So many gods and demons and

sages! So many jewels! So many

So many sources and manners of

speaking! So many kingdoms! So

So many ways to tune in and to

serve! O Nanak! So many things!

True Knowledge gains strength in the

In the Realm of Realization the word

To speak of this, no one has any

So incredibly beautiful is this realm,

From here comes all power to listen

From here the saints come. To here

In the Realm of Action the word is

Here are the warriors. Men of the

Full of God's strength! Completely

And here are the cool and graceful

whose beauty is beyond compare.

They live far beyond deception and

Their minds full of God - aware!

And here live God's lovers. Full of

Full of Joy! Full of His might!

In the Realm of Truth lives the

He watches and blesses everyone.

Planets... stars... galaxies spinning..

Far beyond speech... No end... No

Here all things are filled with Light!

As His command comes forth, all

Reflecting deeply, He sees and

Working over the forge of self-control,

pounds the hammer of wisdom upon

reverence, he fans the flames of his

In the crucible of love, he melts the

and mints the True Coin of the Word.

This is the labour of those who've

O Nanak! The Giver of blessings has

Air is the Guru... Water the Father..

In the laps of the two nurses, Night

and Day, The whole world lives in an

We must judge the results of our own

By our actions we live near or far

and Earth the great Mother of all.

the anvil of deep understanding.

With the bellows of awe and

body's inner heat

been blessed.

Slok

endless play.

actions

O Nanak! I can't describe it!

the goldsmith of patience

Formless One

things are born

that to speak of it just sounds trite.

where there are so many joyful

Realm of Wisdom

sounds and sights..

is Beauty!

the saints go

many kings!

many galaxies! So many places!

actions! So many ways to learn

devotion!

shapes and forms of countless kinds!

equals

the sign

ripe can see it

and names, for this planet earth is the

One Power. One Actor.

One Doer. One Knower.

There is no beginning and no end.

Soul, the house of treasure.

the Watcher and the Actor.

Hail! Hail! Hail! unto Him -

True.

Through all ages only the One.

plays one sound current

pleasure.

destiny

one treasure-house (Vishnu), and one Destroyer of all life and worldly forms.

victorious in the world.

Hail! Hail! Hail! unto Him -

path of purity, with the walking stick of

Nanak! Live ever in His Will.

with shining, loving faces.

can I tell this tale?

gracious, loving, kind,

does not come and go.

hues and sorts and kinds:

seen within His Mind

one tells Him what to do

earth, in hells and heavens

Sing the jewels created by You, along Those of gem-like consciousness

song.

How many more sing, they don't even So many others sing Thy song, who

That One, that One is always true, the That One True God is always True -

sing. The great and fearless warriors

The sadhus sing in deep reflection.

all the boddhisatvas there

vibrating, sing Thy praises. The king

sit and remember the One?

are sung?

As great as You want us to be, Oh

Divine Spirit, that great You make us.

Nanak knows - there is only the One

And everyone will recognize them as

If someone speaks, they are

in which You sit and look after

There are so many countless subtle

melodies which call the creation into

being, weaving together in harmony.

How many souls there are that carry

How many subtle beings and spirits there are who continuously practice

singers there are who sing along with

Air, Water and Fire sing to You. In

The beings that record our thoughts

singing, record our actions for all to

The creative forces of the universe,

beautiful and always bejewelled, sing

The forces that govern the seasons

the natural forces on the Earth.

from the heavens sing to You, as do

The perfected spiritual persons who

ever remain in Divine union with Thee

sing to You As do the disciplined

ones who spend their time in

Men and women of moral self-

restraint, of truth and of contentment

sing to You, as do the strong and

Learned persons, scholars and

All the enchanting visions which

spiritual masters sing to You, as do all

the books of learning throughout the

attract and enrapture the mind in the

heavens on the earth and below sing

All the jewels created by You sing to

The brave and courageous warriors

sing to You, as do the four treasures

of peace, contentment, love and

All the universes and galaxies,

You protect and support them.

are pleasing to You. They are

planets in the solar systems, all the

and as You continually make them,

continents in all the lands sing to You,

Those who sing to You are those who

permeated through with surrendered

Love and become the keepers of Thy

There are so many more who sing to

Nanak, how can I even talk about it?

Thou, Oh Thou You are always the

True One, the master of all. Truth

You shall ever be - though nothing

You created will go along with You.

Every colour, every unique thing is

continually made by You. You who

Divine cosmic play that comes from

Creating and creating, You, Yourself,

And this is Your greatness. You do

Your Divine will doesn't prevail.

to Your command.

what pleases You. There is nowhere

Oh True Emperor, Divine King, Noble

of the Noble, Nanak lives surrendered

May you wear the earrings of deep

contentment. May humility be your

begging bowl and the shawl in which

you carry your belongings. May being

centred in the centre of your being be

Wear the patched coat of death. Keep

your body pure, like a virgin. And may

the staff that holds you upright as you

constant remembrance of Spirit within

Let the highest and best company be

the brotherhood and sisterhood of all

walk along your journey be the

peoples. Conquer your mind to

I bow to the very act of bowing to

Beyond time. Beyond colour Beyond

containment. Age after Age, You are

Nourish yourself along your journey

bear your burdens for you, as the

your every heartbeat.

heat of God's command vibrates in

Thy, Thyself, are the Master. All else

follows Thee. Occult powers taste

The great Divine union, the pre-

the entire universe. Whatever is

ordained separation both forces run

written in our destiny is what comes

I bow to the very act of bowing to

Beyond time. Beyond colour Beyond

containment. Age after Age, You are

There is One Mother married to all

One that creates. One that nourishes.

One that holds court, deciding the

As it pleases Thee, Oh Divine One,

so these devotees move, acting

according to Thy Divine command.

The Divine sees all. But the created

I bow to the very act of bowing to

Beyond time. Beyond colour. Beyond

containment. Age after Age, You are

You have Your thrones on every world. And in every world You've

Whatever was placed there by You

Oh Spirit of Union and Connection,

You look out for all, You continually

Nanak, The True One creates the

I bow to the very act of bowing to

Beyond time. Beyond colour. Beyond

containment. Age after Age, You are

If my one tongue were to become

million, and the million to become 20

Then millions and millions of times I

would recite and speak of the One

On this path, the spouse climbs with

devotion step by step to Union with

Hearing what is recorded in the

Akashic records, even the lowest

beings have a longing to return home.

Nanak, grace is brought in as a gift of

themselves - false are they and ever

The power to speak or keep silent -

I have no power to rule as a king with

wealth, or through the force of my

I have no power to attach myself to

God through meditation, or to attain

wisdom, or to reflect on what I see.

I have no power to know the way to

Whose Hand holds this power? The

Nanak, no one is high and no one is

Nights, seasons, moon cycles, days.

Wind, water, fire and the underworld,

In the midst of this, the Earth was

For that purpose, the souls came

through time and space in such a

Those souls are so many, they are

There are actions upon actions and

Thou, Oh Divine One, are true and true is Your royal court in which all is

In Your royal court, Your devotees,

within themselves look beautiful

is the sign of You they carry.

Nanak, go and see it.

the ones who have found themselves

Their actions flow from grace and this

The not-yet-ripe and the ripe are both

In the realm of Dharma, of Spiritual Law, we come to understand how to

In the realm of wisdom, we speak of

how everything gets accomplished.

There are so many winds, waters and

So many creations that the Creator is

crafting, clothing the Spirit in form and

So many actions done in so many

lands and places, so many places

that are not even known to us. All for

learning what You want us to learn

So many heavens, moons and suns.

So many joined in union with Thee.

many robed goddesses.

oceans of existences

nobility

So many wise ones and masters. So

So many gods and demons. So many

persons of honour. So many jewels of

spiritual instruction in so many

So many ways of thinking about

things. So many words that come

from Thee. So many rulers of spiritual

So many living attuned to Thee, so

In the realm of wisdom, wisdom is

There, beyond sound, the subtle

In the realm of effort, the Divine word

What is crafted there are creations of

If someone tries to speak, afterwards,

What is crafted there are persons of

purity, clarity and grace. Attuned to

the Divine with minds that know the difference between Truth and falsehood, persons of genuine understanding and wisdom.

What is crafted there are the psyches

In the realm of grace, Your sacred

And there is no other power besides

In that realm are brave and strong

Filled with the presence of the Divine.

There, it is a habit sewn securely

inside them to honour and praise

Neither they die, nor are they

deceived by anyone

These beautiful forms are impossible

The Divine dwells within their minds.

There, those who have surrendered

They enjoy sweet-tasting bliss within

In the Realm of Truth, the Formless

By seeing all that is continuously

and, in that kind look, brings everything to a state of completion.

systems, universes

there would be no limit.

bodies and forms.

done, the Divine looks kindly upon us

There are worlds upon worlds, solar

If someone tried to describe them all.

There, lights upon lights come into

And as the Divine Will guides them so

The Divine remains in a state of

contemplation seeing and enjoying it

Nanak, describing this forges the hard

Let the practice of restraining your

desires be the furnace, and let

calmness be the gold-smith.

Let the mind that knows the

be the hammer

awareness is poured.

everything.

Shalok

Divine Law

difference between Truth and

falsehood be the anvil, and let what you learn from your own experience

Take your fear and use it to stoke the

fires of your own spiritual discipline,

And let Love be the pot in which the

nectar of self-awakening, of self-

From that, fashion the coin of

speaking and living pure Truth.

Oh Divine Spirit, act in this way.

Those upon whom You look kindly,

Nanak, the Divine gaze bestows a

continuous grace which completes

The wind is the Guru, the teacher, the

guide, and water is the father. The

mother is the great and honoured

Day and night are the two nurses in

whose lap the entire world plays.

All that is good, all that is bad, are

the Divine under the command of

By your actions, you, yourself, will

know how close you are to Truth or

equally embraced in the presence of

It is impossible to speak of these

he'll only feel mournful that he

vibratory frequency of creation

creates the plays and dramas.

becomes form

incomparable beauty

couldn't describe it.

of angels and masters.

words are power

spiritual warriors

to describe.

One dwells.

Your limits are beyond limits.

many of Your servants. Nanak, even

So many galaxies with so many

awaken ourselves to ourselves

fires. So many creative forces.

colour.

we reflect on what we do.

variety of colours.

countless

could evolve into a conscious

awareness of Itself, protected.

established as a place where Spirit

iberate myself from the world.

One who does and sees all.

I don't have that power.

When I live, when I die -

is far beyond my power.

own mental manipulations

or to give.

I don't have the power to beg

the Creator. Those who praise

Spirit pervading and guiding the

two, and the two to become one

placed Your treasures.

make and do

True Creation.

the One

million,

Thee, Oh Divine One.

sound. Beyond form and

was placed once and for all.

is such a great drama.

Thee, Oh Divine One.

sound. Beyond form and

can't see the Divine at all. Wow! This

time and space. From Her, three

devotees are born.

Thee. Oh Divine One.

sound. Beyond form and

with morsels of wisdom. Let kindness

conquer the world.

Thee, Oh Divine One.

sound. Beyond form and

the One.

false

the ashes that cleanse you.

enjoy what You have done.

created all the elements, and the

pervading. True Spirit in Form.

You, I can't even think of them all.

Divine union.

essence

You, as do all the sacred places.

reflection and meditation

know. In this record. Spiritual Law

singing, Thou, Oh Noble Ruler of

spiritual law come to our door.

and deeds sing to You, and, in

sees clearly what we are.

to You.

Your Divine scales. How many

and express the music

everything?

misleading through words.

the fool of all fools

True One