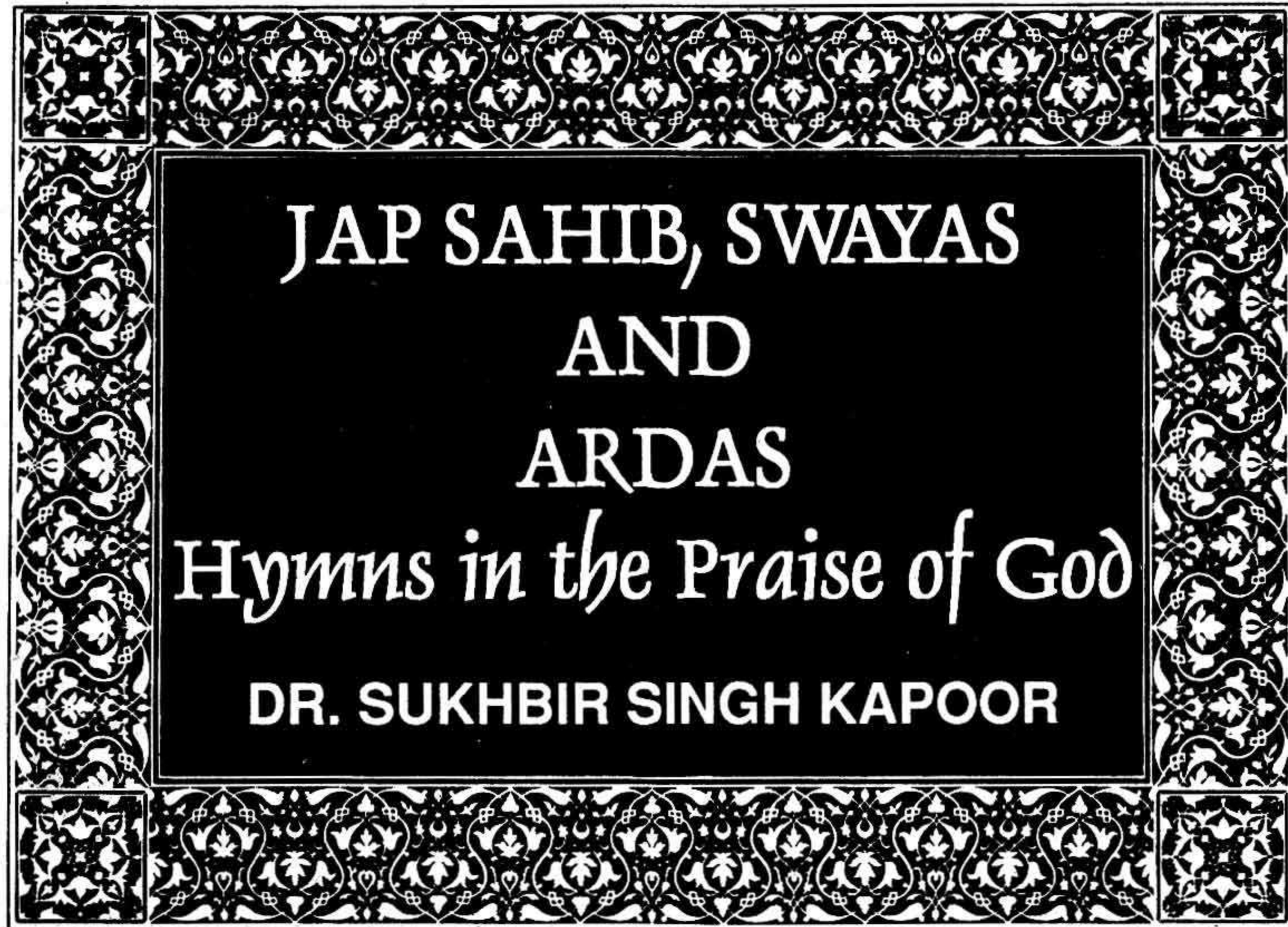


JAP SAHIB, SWAYAS
AND ARDAS
HYMNS IN THE PRAISE OF GOD

DR. SUKHBIR SINGH KAPOOR



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AND
ARDAS
Hymns in the Praise of God
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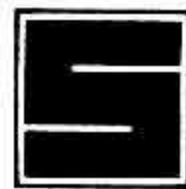
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Jap Sahib : Swayas and Ardas :
Hymns in the Praise of God
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PREFACE

This book is the third in the present series on 'Nit Nem' - the daily Sikh prayers. The first two books on Japji, Rehras and Sohila have been received with great enthusiasm by the younger generation. In the West, where there has been a recent awakening amongst the Sikh youth, a desire has arisen in their minds to know more about their religion and their identity. These two books have helped them in their quest. The 'Nit Nem' series has been designed to give the readers the theme, the literal meaning and the summary of all the hymns of the daily prayers. In the book of Rehras and Sohila and in the present one Sakhis (the fables) have been included to supplement the text.

Gurbani is a priceless treasure. The translation of the Gurbani into modern world languages is the demand of the day. It is the duty of scholars to deliver the message of Sikh Gurus to the world.

The Jap Sahib, the Swayas and the first section of the Ardas are the compositions of Guru Gobind Singh, the tenth Guru. These are recited by every devout Sikh in the morning along with the Japji of Guru Nanak Dev. As these *banis* are not in Punjabi they are difficult to be understood by the present day readers. I have tried my best to give the readers the meaning of all such words used in these *banis* along with the theme and the summary of the hymns, thus conveying to the readers the literal meaning as well as the essence of the prayer.

I hope that the readers will like my present work and appreciate the efforts and labour which have gone into producing this book.

I am most grateful to my secretary, Mrs. Poonam Kapoor, for helping me in preparing, planning and proofreading this book.

Dr. Sukhbir Singh Kapoor

**TO MY DEAREST
CHANDNI-GAZAL-NOORJAHAN
WHO IS MY LOVE, LIFE AND WORSHIP**

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INTRODUCTION

Jap Sahib is the first 'Bani' recorded in *Dasam Granth*, the second most sacred granth of the Sikhs. There are three old and most well-known compilations of this holy book, viz., Bhai Mani Singh Wali Bir, Patna Sahib Wali Bir and Sangrur Wali Bir. Recently the granth has been published by many authorised publishers. It contains 1,428 pages.

The theme of *Jap Sahib* is the praise of Lord. It is inspired by an ardent faith in the grace of Almighty God. The bani was composed during 1684-1687 while Guru Gobind Singh was staying at Paunta Sahib.

The bani has 199 verses and is composed in ten chhands, viz., Chape, Bhujang Paryat, Chachri, Rasawal, Charpat, Rual, Madhubhar, Bhagwati, Harbolmana and Ek Achri Chhands.

According to Guru Gobind Singh, God has no form, no religion, no caste and no form. He is invisible, immeasurably great, and King of kings. His mystery is impenetrable, His glory indefinable, His holiness unsurpassable and His sovereignty eternal. He is truth, light, love, virtue, power, energy and beauty.

The main language of *Dasam Granth* is Braj, a dialect of Western Hindi. It was the chief dialect for poetry in the sixteenth century. Guru Gobind Singh was born in Bihar where the regional language was Eastern Hindi or Bihari. He might have developed a liking for this language in his young age. Other languages used in *Dasam Granth* are Persian, Arabic, Avadhi, Dingal, Sanskrit, and Punjabi. The language of *Jap Sahib* is a mixture of Sanskrit, Persian and Arabic. It contains the noblest verses in the praise of God.

The bani of Jap is full of devotion, piety and vigour. It has a powerful flow of lyrical poetry and an uncompromising expression of God's beauty. It is one of the greatest hymns ever composed.

PART I JAP SAHIB



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦ ॥

ਛਪੈ ਛੰਦ ॥ ਤ੍ਰਪ੍ਰਸਾਦਿ ॥

ਚੜ੍ਹ¹ ਚਿਹਨ² ਅਰੁ³ ਬਰਨ⁴ ਜਾਤਿ⁵ ਅਰੁ ਪਾਤਿ⁶ ਨਹਿਨ⁷ ਜਿਹ⁸ ॥

ਰੂਪ⁹ ਰੰਗ¹⁰ ਅਰੁ ਰੇਖ¹¹ ਭੇਖ¹² ਕੇਉ¹³ ਕਹਿ¹⁴ ਨ¹⁵ ਸਕਤਿ¹⁶ ਕਹਿ¹⁷ ॥

ਅਚਲ¹⁸ ਮੂਰਤਿ¹⁹ ਅਨਭਉ²⁰ ਪ੍ਰਕਾਸ²¹ ਅਮਿਤੇਜ²² ਕਹਿ²³ ਜੈ ॥

ਕੋਟਿ²⁴ ਇੰਦ੍ਰ²⁵ ਇੰਦ੍ਰਣਿ²⁶ ਸਾਹੁ²⁷ ਸਾਹਾਣਿ²⁸ ਗਵਿਜੈ²⁹ ॥

ਤ੍ਰਿਭਵਣ³⁰ ਮਹੀਪ³¹ ਸੁਰ³² ਨਰ³³ ਅਸੁਰ³⁴ ਨੇਤਿ³⁵ ਨੇਤਿ ਬਨ³⁶ ਤ੍ਰਿਣ³⁷ ਕਹਤ³⁸ ॥

ਤਵ³⁹ ਸਰਬ⁴⁰ ਨਾਮ⁴¹ ਕਥੈ⁴² ਕਵਨ⁴³ ਕਰਮ⁴⁴ ਨਾਮ⁴⁵ ਬਰਨਤ⁴⁶ ਸੁਮਤਿ⁴⁷ ॥੧॥

Ik onkar sat(i) gur prasad (i).

Sri Waheguru ji ki fateh

Siri mukhvak patisahi 10 (dasvin).

CHHAPAI CHHAND, TAV PRASAD(I).

Chakr¹ chihan² ar (u)³ baran⁴ jat(i)⁵ ar(u) pat(i)⁶ nahin⁷ jeh⁸.

Rup⁹ rang¹⁰ ar(u) rekh¹¹ bhekh¹² kou¹³ kah(i)¹⁴ na¹⁵ sakat¹⁶ keh¹⁷.

Achal¹⁸ murat(i)¹⁹ anbhou²⁰ prakas²¹ amitoj²² kahijai²³.

Kot(i)²⁴ indr²⁵ indran²⁶ sah(u)²⁷ sahan²⁸ (i) ganijai²⁹.

Tribhavan³⁰ mahip³¹ sur³² nar³³ asur³⁴, net(i)³⁵ net(i) ban³⁶ trin³⁷ kahat³⁸.

Tav³⁹ sarab⁴⁰ Nam⁴¹ katha⁴² kavan⁴³ karam⁴⁴ Nam⁴⁵ barnat⁴⁶ sumat(i)⁴⁷ .-1-



CHHAPAI CHHAND, TAVPRASAD

Notes

¹the fortune lines of the palm and fingers, distinguishing signs; ²form, figure; ³and; ⁴colour; ⁵caste; ⁶clan, lineage; ⁷⁻⁸does not have; ⁹beauty; ¹⁰complexion; ¹¹⁻¹²frame, attire ¹³none ¹⁴say; ¹⁵does not; ¹⁶can; ¹⁷describe; ¹⁸unchangeable; ¹⁹form, being; ²⁰one's feelings, experience; ²¹illuminated; ²²omnipotent; ²³is said; ²⁴million; ²⁵⁻²⁶King of heaven; ²⁷⁻²⁸King of kings; ²⁹counted as; ³⁰the three worlds; ³¹ruler; ³²devtas, angels; ³³human beings; ³⁴demons; ³⁵unparallel; ³⁶forests; ³⁷grass, woods; ³⁸described as; ³⁹your; ⁴⁰full, complete; ⁴¹name; ⁴²describe; ⁴³who; ⁴⁴actions; ⁴⁵names; ⁴⁶description; ⁴⁷intelligent, to dedicate, in homage.

COMPOSITION 1

Theme

In His abstract form God cannot be described.

Literal Meaning

- i. God has no distinguishing marks, colour or caste and does not belong to a particular clan.
- ii. God has no form, colour, complexion, signs and garb, and no one can describe Him.
- iii. He is unchangeable; His light can be seen by one's inside feelings. He is omnipotent.
- iv. In His court there are millions of Indras and kings. He is the Master of the kings of heaven and all other rulers.
- v. All the worlds, angels, humans, demons, other living things, and vegetations bow to Him.
- vi. People remember Him with many names and by His actions.

Summary

God must be worshipped in His abstract form. No Sikh is allowed to make any image of God. He is a power beyond human description. No prophet or scripture can narrate His posture, colour, beauty, complexion and lineage. He can only be seen and felt in one's mind and not in a physical form.

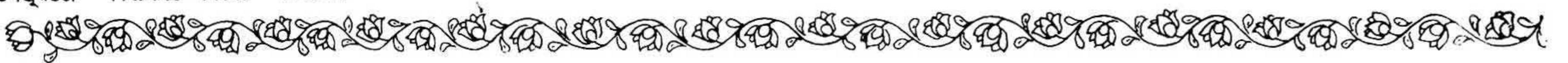


ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਨਮਸਤੰ¹ ਅਕਾਲੇ² ॥ ਨਮਸਤੰ ਕ੍ਰਿਪਾਲੇ³ ॥
 ਨਮਸਤੰ ਅਰੂਪੇ⁴ ॥ ਨਮਸਤੰ ਅਨੂਪੇ⁵ ॥੨॥
 ਨਮਸਤੰ ਅਭੇਖੇ⁶ ॥ ਨਮਸਤੰ ਅਲੇਖੇ⁷ ॥
 ਨਮਸਤੰ ਅਕਾਏ⁸ ॥ ਨਮਸਤੰ ਅਜਾਏ⁹ ॥੩॥
 ਨਮਸਤੰ ਅਗੰਜੇ¹⁰ ॥ ਨਮਸਤੰ ਅਭੰਜੇ¹¹ ॥
 ਨਮਸਤੰ ਅਨਾਮੇ¹² ॥ ਨਮਸਤੰ ਅਠਾਮੇ¹³ ॥੪॥
 ਨਮਸਤੰ ਅਕਰਮੰ¹⁴ ॥ ਨਮਸਤੰ ਅਧਰਮੰ¹⁵ ॥
 ਨਮਸਤੰ ਅਨਾਮੰ¹⁶ ॥ ਨਮਸਤੰ ਅਧਾਮੰ¹⁷ ॥੫॥
 ਨਮਸਤੰ ਅਜੀਤੇ¹⁸ ॥ ਨਮਸਤੰ ਅਭੀਤੇ¹⁹ ॥
 ਨਮਸਤੰ ਅਬਾਹੇ²⁰ ॥ ਨਮਸਤੰ ਅਢਾਹੇ²¹ ॥੬॥
 ਨਮਸਤੰ ਅਨੀਲੇ²² ॥ ਨਮਸਤੰ ਅਨਾਏ²³ ॥
 ਨਮਸਤੰ ਅਛੇਦੇ²⁴ ॥ ਨਮਸਤੰ ਅਗਾਏ²⁵ ॥੭॥
 ਨਮਸਤੰ ਅਗੰਜੇ²⁶ ॥ ਨਮਸਤੰ ਅਭੰਜੇ²⁷ ॥
 ਨਮਸਤੰ ਉਦਾਰੇ²⁸ ॥ ਨਮਸਤੰ ਅਪਾਰੇ²⁹ ॥੮॥
 ਨਮਸਤੰ ਸੁਦੇਕੇ³⁰ ॥ ਨਮਸਤੰ ਅਨੇਕੇ³¹ ॥
 ਨਮਸਤੰ ਅਭੂਤੇ³² ॥ ਨਮਸਤੰ ਅਜੂਪੇ³³ ॥੯॥
 ਨਮਸਤੰ ਨਿਕਰਮੇ³⁴ ॥ ਨਮਸਤੰ ਨਿਭਰਮੇ³⁵ ॥
 ਨਮਸਤੰ ਨਿਦੇਸੇ³⁶ ॥ ਨਮਸਤੰ ਨਿਭੇਸੇ³⁷ ॥੧੦॥
 ਨਮਸਤੰ ਨਿਨਾਮੇ³⁸ ॥ ਨਮਸਤੰ ਨਿਕਾਮੇ³⁹ ॥
 ਨਮਸਤੰ ਨਿਧਾਤੇ⁴⁰ ॥ ਨਮਸਤੰ ਨਿਧਾਤੇ⁴¹ ॥੧੧॥
 ਨਮਸਤੰ ਨਿਧੂਤੇ⁴² ॥ ਨਮਸਤੰ ਅਭੂਤੇ⁴³ ॥
 ਨਮਸਤੰ ਅਲੋਕੇ⁴⁴ ॥ ਨਮਸਤੰ ਅਸੋਕੇ⁴⁵ ॥੧੨॥
 ਨਮਸਤੰ ਨਿਤਾਪੇ⁴⁶ ॥ ਨਮਸਤੰ ਅਥਾਪੇ⁴⁷ ॥
 ਨਮਸਤੰ ਤ੍ਰਿਮਾਨੇ⁴⁸ ॥ ਨਮਸਤੰ ਨਿਧਾਨੇ⁴⁹ ॥੧੩॥
 ਨਮਸਤੰ ਅਗਾਹੇ⁵⁰ ॥ ਨਮਸਤੰ ਅਥਾਹੇ⁵¹ ॥
 ਨਮਸਤੰ ਤ੍ਰਿਬਰਗੇ⁵² ॥ ਨਮਸਤੰ ਅਸਰਗੇ⁵³ ॥੧੪॥

BHUIJANG PRAYAT CHHAND

*Namastang*¹ *akale*². *Namastang kripale*³.
*Namastang arupe*⁴. *Namastang anupe*⁵. -2-
*Namastang abhekhe*⁶. *Namastang alekhe*⁷.
*Namastang akae*⁸. *Namastang ajae*⁹. -3-
*Namastang aganje*¹⁰. *Namastang abhanje*¹¹.
*Namastang aname*¹². *Namastang athame*¹³. -4-
*Namastang akarmang*¹⁴. *Namastang adharmang*¹⁵.
*Namastang anamang*¹⁶. *Namastang adhamang*¹⁷. -5-
*Namastang ajite*¹⁸. *Namastang abhite*¹⁹.
*Namastang abahe*²⁰. *Namastang adhahe*²¹. -6-
*Namastang anile*²². *Namastang anade*²³.
*Namastang achhede*²⁴. *Namastang agadhe*²⁵. -7-
*Namastang aganje*²⁶. *Namastang abhanj*²⁷.
*Namastang udare*²⁸. *Namastang apare*²⁹. -8-
*Namastang su ekai*³⁰. *Namastang anekai*³¹.
*Namastang abhute*³². *Namastang ajupe*³³. -9-
*Namastang nrikarme*³⁴. *Namastang nribharme*³⁵.
*Namastang nridese*³⁶. *Namastang nribhese*³⁷. -10-
*Namastang nriname*³⁸. *Namastang nrikame*³⁹.
*Namastang nridhate*⁴⁰. *Namastang nrighate*⁴¹. -11-
*Namastang nridute*⁴². *Namastang abhute*⁴³.
*Namastang aloke*⁴⁴. *Namastang asoke*⁴⁵. -12-
*Namastang nritape*⁴⁶. *Namastang athape*⁴⁷.
*Namastang trimane*⁴⁸. *Namastang nidhane*⁴⁹. -13-
*Namastang agahe*⁵⁰. *Namastang abahe*⁵¹.
*Namastang tribarge*⁵². *Namastang asarge*⁵³. -14-



BHUIJUNG PRYAT CHHAND

COMPOSITION 2

Notes

Basic Words

NAMASTANG - Salutation, bow, homage

NAMASTAT - Salutation to you

NAMO - Hail

¹bow, salutation; ²Immortal; ³kind; ⁴formless; ⁵eulogiless, beyond praises; ⁶garbless; ⁷stainless, beyond description, beyond a definite image, form ⁸bodyless; has no figure; ⁹unborn; ¹⁰imperishable; ¹¹indestructible; ¹²nameless; ¹³beyond a definite place of residence, lives everywhere; ¹⁴not bound by karmas; ¹⁵not bound by religions; ¹⁶has innumerable names, nameless; ¹⁷many dwellings; ¹⁸invincible; ¹⁹fearless; ²⁰self-sufficient; ²¹one who cannot be defeated, unconquerable; ²²spotless; ²³timeless, beyond time, no beginning; ²⁴indivisible; ²⁵unfathomable; ²⁶imperishable; ²⁷unbreakable; ²⁸benevolent, bountiful; ²⁹boundless, limitless; ³⁰one, only one; ³¹manifest in all, manifold; ³²beyond birth, beyond human/physical form; ³³free from bondage; ³⁴beyond the bondage of karmas; ³⁵devoid of superstition; ³⁶belongs everywhere and not to a particular nationality; ³⁷free from cultural bondage; ³⁸nameless, has no specific name; ³⁹beyond desires; ⁴⁰matterless, no specific physical body; ⁴¹beyond deaths; ⁴²immoveable, unshakeable; ⁴³no physical form, unsurpassed; ⁴⁴invisible, imperceivable; ⁴⁵beyond sorrows; ⁴⁶free from infliction; ⁴⁷beyond fixation, un-installable; ⁴⁸ever-worshipped, everywhere worshipped; ⁴⁹Master of all treasures; ⁵⁰unfathomable; ⁵¹self-sufficient; ⁵²deliver of boons (proverbial: three boons); ⁵³self-illuminated.

Theme

God is the greatest of all. He is the king of kings, the creator, the sustainer and the destroyer.

Literal Meaning

2. Salutation to God Who is immortal, kind, formless and eulogiless. There is no one equal to Him.
- 3.. Salutation to God Who is not bound by any uniform, description, form (image) and birth.
4. Salutation to God Who is imperishable, indestructable, and is not bound by any specific name or address.
5. Salutation to God Who is beyond the bondage of karmas, religion, name and place.
6. Salutation to God Who is invincible, fearless, self-sufficient and unconquerable.
7. Salutation to God Who is stainless, beyond time, indivisible and unfathomable.
8. Salutation to God Who is imperishable, unbreakable, benevolent, and boundless.
9. Salutation to God Who is one, manifests in all, is unborn and free from all the bondages.
10. Salutation to God Who is beyond the bondage of karmas, devoid of superstition, omnipresent and is free from cultural linkages.
11. Salutation to God Who is beyond caste, creed and religion, Who is beyond desires, Who has no physical body and Who is beyond death.
12. Salutation to God Who is unshakeable unsurpassed, invisible and beyond sorrows.
13. Salutation to God Who is free from inflictions, is un-installable, is worshipped in all the worlds and is the master of all the treasures.
14. Salutation to God Who is unfathomable, self-sufficient, the Deliverer of boons and self-illuminated.
15. Salutation to God Who is beyond human knowledge. O! Truthful Beauty, I bow to You. Salutation to God Who is vast like an ocean and Who exists without any support.



ਨਮਸਤੰ ਪ੍ਰਭੋਗੇ⁵⁴ ॥ ਨਮਸਤੰ ਸੁਜੋਗੇ⁵⁵ ॥
 ਨਮਸਤੰ ਅਰੰਗੇ⁵⁶ ॥ ਨਮਸਤੰ ਅਭੰਗੇ⁵⁷ ॥੧੫॥
 ਨਮਸਤੰ ਅਗੰਮੇ⁵⁸ ॥ ਨਮਸਤੱਸਤੁ⁵⁹ ਰੰਮੇ⁶⁰ ॥
 ਨਮਸਤੰ ਜਲਾਸ੍ਰੇ⁶¹ ॥ ਨਮਸਤੰ ਨਿਰਾਸ੍ਰੇ⁶² ॥੧੬॥
 ਨਮਸਤੰ ਅਜਾਤੇ⁶³ ॥ ਨਮਸਤੰ ਅਪਾਤੇ⁶⁴ ॥
 ਨਮਸਤੰ ਅਮਜਬੇ⁶⁵ ॥ ਨਮਸਤੱਸਤੁ ਅਜਬੇ⁶⁶ ॥੧੭॥
 ਅਦੇਸੰ⁶⁷ ਅਦੇਸੇ⁶⁸ ॥ ਨਮਸਤੰ ਅਭੇਸੇ⁶⁹ ॥
 ਨਮਸਤੰ ਨਿ੍ਧਾਮੇ⁷⁰ ॥ ਨਮਸਤੰ ਨਿ੍ਥਾਮੇ⁷¹ ॥੧੮॥
 ਨਮੇ⁷² ਸਰਬ ਕਾਲੇ⁷³ ॥ ਨਮੇ ਸਰਬ ਦਯਾਲੇ⁷⁴ ॥
 ਨਮੇ ਸਰਬ ਰੂਪੇ⁷⁵ ॥ ਨਮੇ ਸਰਬ ਭੂਪੇ⁷⁶ ॥੧੯॥
 ਨਮੇ ਸਰਬ ਖਾਪੇ⁷⁷ ॥ ਨਮੇ ਸਰਬ ਥਾਪੇ⁷⁸ ॥
 ਨਮੇ ਸਰਬ ਕਾਲੇ⁷⁹ ॥ ਨਮੇ ਸਰਬ ਪਾਲੇ⁸⁰ ॥੨੦॥
 ਨਮਸਤੱਸਤੁ ਦੇਵੈ⁸¹ ॥ ਨਮਸਤੰ ਅਭੇਵੈ⁸² ॥
 ਨਮਸਤੰ ਅਜਨਮੇ⁸³ ॥ ਨਮਸਤੰ ਸੁਬਨਮੇ⁸⁴ ॥੨੧॥
 ਨਮੇ ਸਰਬ ਗਉਨੇ⁸⁵ ॥ ਨਮੇ ਸਰਬ ਭਉਨੇ⁸⁶ ॥
 ਨਮੇ ਸਰਬ ਰੰਗੇ⁸⁷ ॥ ਨਮੇ ਸਰਬ ਭੰਗੇ⁸⁸ ॥੨੨॥
 ਨਮੇ ਕਾਲ ਕਾਲੇ⁸⁹ ॥ ਨਮਸਤੱਸਤੁ ਦਯਾਲੇ⁹⁰ ॥
 ਨਮਸਤੰ ਅਬਰਨੇ⁹¹ ॥ ਨਮਸਤੰ ਅਮਰਨੇ⁹² ॥੨੩॥
 ਨਮਸਤੰ ਜਰਾਰੰ⁹³ ॥ ਨਮਸਤੰ ਕ੍ਰਿਤਾਰੰ⁹⁴ ॥
 ਨਮੇ ਸਰਬ ਧੰਧੇ⁹⁵ ॥ ਨਮੇ ਸਤ ਅਥੰਧੇ⁹⁶ ॥੨੪॥
 ਨਮਸਤੰ ਨਿ੍ਸਾਕੇ⁹⁷ ॥ ਨਮਸਤੰ ਨਿ੍ਥਾਕੇ⁹⁸ ॥
 ਨਮਸਤੰ ਰਹੀਮੇ⁹⁹ ॥ ਨਮਸਤੰ ਕਰੀਮੇ¹⁰⁰ ॥੨੫॥
 ਨਮਸਤੰ ਅਨੰਤੇ¹⁰¹ ॥ ਨਮਸਤੰ ਮਹੰਤੇ¹⁰² ॥
 ਨਮਸਤੱਸਤੁ ਰਾਗੇ¹⁰³ ॥ ਨਮਸਤੰ ਸੁਹਾਗੇ¹⁰⁴ ॥੨੬॥
 ਨਮੇ ਸਰਬ ਸੇਖੰ¹⁰⁵ ॥ ਨਮੇ ਸਰਬ ਪੇਖੰ¹⁰⁶ ॥
 ਨਮੇ ਸਰਬ ਕਰਤਾ¹⁰⁷ ॥ ਨਮੇ ਸਰਬ ਹਰਤਾ¹⁰⁸ ॥੨੭॥
 ਨਮੇ ਜੋਗ ਜੋਗੇ¹⁰⁹ ॥ ਨਮੇ ਭੋਗ ਭੋਗੇ¹¹⁰ ॥
 ਨਮੇ ਸਰਬ ਦਯਾਲੇ¹¹¹ ॥ ਨਮੇ ਸਰਬ ਪਾਲੇ¹¹² ॥੨੮॥

Namastang prabhoge⁵⁴ . Namastang sujoge⁵⁵ .
Namastang arange⁵⁶ . Namastang abhange⁵⁷ .-15-
Namastang aganme⁵⁸ . Namastast(u)⁵⁹ ranme⁶⁰ .
Namastang jalasre⁶¹ . Namastang nirasre⁶² .-16-
Namastang ajate⁶³ . Namastang apate⁶⁴ .
Namastang amajbe⁶⁵ . Namastast(u) ajbe⁶⁶ .-17-
Adesang⁶⁷ adese⁶⁸ . Namastang abhese⁶⁹ .
Namastang nridhame⁷⁰ . Namastang nribame⁷¹ .-18-
Namo⁷² sarab kale⁷³ . Namost sarab diale⁷⁴ .
Namo sarab rupe⁷⁵ . Namost sarab bhupe⁷⁶ .-19-
Namo sarab khape⁷⁷ ., Namost sarab thape⁷⁸ .
Namo sarab kale⁷⁹ . Namost sarab pale⁸⁰ .-20-
Namastast(u) devai⁸¹ . Namastang abhevai⁸² .
Namastang ajanme⁸³ . Namastang subanme⁸⁴ .-21-
Namo sarab gaune⁸⁵ . Namost sarab bhaune⁸⁶ .
Namo sarab range⁸⁷ . Namost sarab bhange⁸⁸ .-22-
Namo kal kale⁸⁹ . Namastast(u) diale⁹⁰ .
Namastang abarne⁹¹ . Namastang amarne⁹² .-23-
Namastang jrarang⁹³ . Namastang kritarang⁹⁴ .
Namo sarab dhandhe⁹⁵ . Namost sat abandhe⁹⁶ .-24-
Namastang nrisake⁹⁷ . Namastang nribake⁹⁸ .
Namastang rahime⁹⁹ . Namastang karime¹⁰⁰ .-25-
Namastang anante¹⁰¹ . Namastang mahante¹⁰² .
Namastast(u) rage¹⁰³ . Namastang suhage¹⁰⁴ .-26-
Namo sarab sokhang¹⁰⁵ . Namost sarab pokhang¹⁰⁶ .
Namo sarab karta¹⁰⁷ . Namost sarab harta¹⁰⁸ .-27-
Namo jog joge¹⁰⁹ . Namost bhog bhoge¹¹⁰ .
Namo sarab diale¹¹¹ . Namost sarab pale¹¹² .-28-



⁵⁴ever happy; ⁵⁵ever perfect; ⁵⁶every pure; ⁵⁷indestructable; ⁵⁸beyond human knowledge; ⁵⁹salutation to you; ⁶⁰truthful beauty; ⁶¹vast like an ocean; ⁶²exists without support; ⁶³has no caste; ⁶⁴has no lineage; ⁶⁵has no religion; ⁶⁶marvellous, sublime; ⁶⁷salutation; ⁶⁸belongs to all the countries; ⁶⁹wears all kind/fashion of clothes; ⁷⁰lives everywhere; ⁷¹is on His/Her own, spouseless; ⁷²salutation; ⁷³Lord eternal; ⁷⁴merciful; ⁷⁵extremely beautiful; ⁷⁶King of kings; ⁷⁷the destroyer; ⁷⁸the creator; ⁷⁹the great death; ⁸⁰the sustainer; ⁸¹the giver; ⁸²the suspenseful; ⁸³unborn; ⁸⁴self-illuminated; ⁸⁵all-invading; ⁸⁶all-pervading; ⁸⁷manifest in all; ⁸⁸destroyer of all; ⁸⁹death of all deaths; ⁹⁰all merciful; ⁹¹beyond caste and lineage; ⁹²immortal; ⁹³beyond age; ⁹⁴the creator; ⁹⁵inspirer of all works; ⁹⁶limitless truth; ⁹⁷has no kith and kin; ⁹⁸fearless; ⁹⁹merciful; ¹⁰⁰gracious, bountiful; ¹⁰¹Lord infinite; ¹⁰²Lord great; ¹⁰³Lord of love and truth; ¹⁰⁴Lord who is ever benevolent; ¹⁰⁵the great consumer; ¹⁰⁶the sustainer; ¹⁰⁷the destroyer; ¹⁰⁸the great yogi; the self-restrainer; ¹⁰⁹the great enjoyer; ¹¹⁰merciful; ¹¹¹the sustainer, the father; the mother.

17. Salutation to God who is beyond castes, races and creeds, and Who is great and marvellous.
18. Homage to God who is Omnipresent. Salutation to Him Who wears all sort of clothes, Who lives everywhere and Who is beyond relations.
19. Bow to God Who is Lord Eternal. Salutation to God Who is merciful, beautiful and king of kings.
20. Salutation to God Who is the Destroyer, the Creator, the Great Death and the Sustainer.
21. Homage to God Who is the Giver. Salutation to God Who is a Great Suspense, Who is unborn and self-illuminated.
22. Salutation to God Who is All-Invading, All-Pervading, All-Manifest and All-Destroyer.
23. Salutation to God Who is the Death of all deaths, the Mercy of all mercies, the Description of all descriptions and the Life of all lives.
24. Salutation to God Who hath no age, is the Creator of all, is the Inspirer of all the works and is the Truth of all the truths.
25. Salutation to God Who is beyond kith and kins, Who is fearless, merciful and bountiful.
26. Salutations to God Who is infinite, great, absolute and glorious.
27. Salutation to God Who is the Consumer, the Sustainer, the Creator and the Destroyer.
28. Salutation to God Who is the Great Yogi, Supreme Enjoyer, the Merciful and the Father, Mother, Brother and Sister blended in one.

Summary

Bow and salute to the Greatest Power of all the times – Waheguru to the Sikhs, Parmeshwar to the Hindus, Allah to the Muslims, God to the Christians and Jehovah to the Jews. He is One Reality by whatever name called. He is the Death of deaths, the Lord of the universe, the Creator, the Preserver and the Destroyer. He is the Greatest Donor, the most Lovable Companion, the real Friend in need, the Protector, the Saviour and the Benefactor. He is the Founder of all the religions, the scriptures, the languages, the regions and the lives. He has created different types of worlds in different parts of the universe. He is the King of kings, almighty, invincible, self-illuminated and self-sustained. He is the Creator of the dogma of cause and effect but Himself is beyond its operations. He is the Master of all the treasures, the mines, the vegetation, the fluids, the chemicals and the gases. God is one and is the father of the whole creation.



ਚਾਚਰੀ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦਿ ॥

ਅਰੂਪ¹ ਹੈ ॥ ਅਨੂਪ² ਹੈ ॥ ਅਜੂ³ ਹੈ ॥ ਅਭੂ⁴ ਹੈ ॥੨੯॥
 ਅਲੇਖ⁵ ਹੈ ॥ ਅਭੇਖ⁶ ਹੈ ॥ ਅਨਾਮ⁷ ਹੈ ॥ ਅਕਾਮ⁸ ਹੈ ॥੩੦॥
 ਅਯੋਯ⁹ ਹੈ ॥ ਅਭੇਯ¹⁰ ਹੈ ॥ ਅਜੀਤ¹¹ ਹੈ ॥ ਅਭੀਤ¹² ਹੈ ॥੩੧॥
 ਤ੍ਰਿਮਾਨ¹³ ਹੈ ॥ ਨਿਧਾਨ¹⁴ ਹੈ ॥ ਤ੍ਰਿਬਰਗ¹⁵ ਹੈ ॥ ਅਸਰਗ¹⁶ ਹੈ ॥੩੨॥
 ਅਨੀਲ¹⁷ ਹੈ ॥ ਅਨਾਦਿ¹⁸ ਹੈ ॥ ਅਜੇ¹⁹ ਹੈ ॥ ਅਜਾਦਿ²⁰ ਹੈ ॥੩੩॥
 ਅਜਨਮ²¹ ਹੈ ॥ ਅਥਰਨ²² ਹੈ ॥ ਅਭੂਤ²³ ਹੈ ॥ ਅਭਰਨ²⁴ ਹੈ ॥੩੪॥
 ਅਗੰਜ²⁵ ਹੈ ॥ ਅਭੰਜ²⁶ ਹੈ ॥ ਅਝੁਝ²⁷ ਹੈ ॥ ਅਝੰਝ²⁸ ਹੈ ॥੩੫॥
 ਅਮੀਕ²⁹ ਹੈ ॥ ਰਫੀਕ³⁰ ਹੈ ॥ ਅਧੰਧ³¹ ਹੈ ॥ ਅਥੰਧ³² ਹੈ ॥੩੬॥
 ਨਿਬੁਝ³³ ਹੈ ॥ ਅਸੁਝ³⁴ ਹੈ ॥ ਅਕਾਲ³⁵ ਹੈ ॥ ਅਜਾਲ³⁶ ਹੈ ॥੩੭॥

CHACHRI CHHAND, TAV PRASAD (I)

Arup¹ hain. Anup² hain. Aju³ hain. Abhu⁴ hain. -29-
Alekh⁵ hain. Abhekh⁶ hain. Anam⁷ hain. Akam⁸ hain.-30-
Adhe⁹ hain. Abhe¹⁰ hain. Ajit¹¹ hain. Abhit¹² hain. -31-
Triman¹³ hain. Nidhan¹⁴ hain. Tribarg¹⁵ hain. Asarg¹⁶ hain. -32-
Anil¹⁷ hain. Anad(i)¹⁸ hain. Aje¹⁹ hain. Ajad(i)²⁰ hain. -33-
Ajanam²¹ hain. Abarn²² hain. Abhut²³ hain. Abharn²⁴ hain. -34-
Aganj²⁵ hain. Abhanj²⁶ hain. Ajhujh²⁷ hain. Ajhanjh²⁸ hain. -35-
Amik²⁹ hain. Rafik³⁰ hain. Adhandh³¹ hain. Abandh³² hain. -36-
Nribujh³³ hain. Asujh³⁴ hain. Akal³⁵ hain. Ajal³⁶ hain. -37-



CHACHRI CHHAND BY THE GRACE OF GOD

Notes

¹no form; ²no worldly status; ³cannot be moved; ⁴beyond birth; ⁵beyond description; ⁶no specific uniform; ⁷no name; ⁸no worldly desire; ⁹not conceivable; ¹⁰full of suspense; ¹¹invincible; ¹²no fear; ¹³worshipped in three zones of the earth, viz., the earth, worlds beneath the earth and worlds above the earth; ¹⁴full of bounties; ¹⁵the giver; ¹⁶self-illuminated; ¹⁷spotless; ¹⁸no beginning; ¹⁹invincible; ²⁰free from bondage; ²¹not born; ²²beyond description; ²³no physical body; ²⁴unadorned; ²⁵immortal; ²⁶indestructible; ²⁷invincible; ²⁸not attached, detached; ²⁹limitless, vast, unfathomable; ³⁰friend, benefactor; ³¹free from bondage; ³²free from entanglement; ³³beyond knowledge; ³⁴not comprehensible; ³⁵beyond death; ³⁶beyond worldly commitments.

COMPOSITION 3

Theme

God does not belong to any specific religion, region, group of people, form or uniform. He is the God of all. He is self-illuminated.

Literal Meaning

- 29 God has no physical form, is above worldly honours, is firm in decisions and is not born.
30. God is beyond description, wears no specific uniform, has no specific name and is above worldly desires.
31. God cannot be realised by mere thoughts or study, His secrets cannot be found by humans, He is invincible and is beyond all the fears.
32. God is worshipped in all the three known zones of this world, viz., earth, sky and netherland, He is the Master of all the treasures, He is the Cause of the threefold creation Viz., truth, attachments and passion and He Himself is self-illuminated.
33. God is beyond stains, has no beginning, is invincible, and is free from bondage.
34. God is not conceived in a mother's womb, cannot be described by scholars, is not matter, i.e., is not made up of air, water, ether, fire and earth and is not dependent on any one self.
35. God is beyond death, is not subject to destruction, cannot be defeated and is above worldly involvements.
36. God is everywhere, He is the Benefactor, He is above worldly quarrels and is free from social entanglements.
37. God cannot be known by reading only scriptures, or only by performing meditation, or by studying history and by making relations with Him.
38. God is the Supreme Lord, He is not bound by any territories, boundaries or honours.
39. God is beyond beginning and end, is above hatred, needs no worldly assistance and is not subject to cause and effect.
40. God is both abstract and manifest, is not involved in the cycle of birth and deaths, is not a product of synthesis of water, air, fire, earth and ether, and is beyond human eye and touch.



ਅਲਾਹ³⁷ ਹੈ ॥ ਅਜਾਹ³⁸ ਹੈ ॥ ਅਨੰਤ³⁹ ਹੈ ॥ ਮਹੰਤ⁴⁰ ਹੈ ॥੩੮॥
 ਅਲੀਕ⁴¹ ਹੈ ॥ ਨਿਸ਼ੀਕ⁴² ਹੈ ॥ ਨਿਲੰਭ⁴³ ਹੈ ॥ ਅਸੰਭ⁴⁴ ਹੈ ॥੩੯॥
 ਅਗੰਮ⁴⁵ ਹੈ ॥ ਅਜੰਮ⁴⁶ ਹੈ ॥ ਅਭੂਤ⁴⁷ ਹੈ ॥ ਅਛੂਤ⁴⁸ ਹੈ ॥੪੦॥
 ਅਲੋਕ⁴⁹ ਹੈ ॥ ਅਸੋਕ⁵⁰ ਹੈ ॥ ਅਕਰਮ⁵¹ ਹੈ ॥ ਅਭਰਮ⁵² ਹੈ ॥੪੧॥
 ਅਜੀਤ⁵³ ਹੈ ॥ ਅਭੀਤ⁵⁴ ਹੈ ॥ ਅਬਾਹ⁵⁵ ਹੈ ॥ ਅਗਾਹ⁵⁶ ਹੈ ॥੪੨॥
 ਅਮਾਨ⁵⁷ ਹੈ ॥ ਨਿਧਾਨ⁵⁸ ਹੈ ॥ ਅਨੇਕ⁵⁹ ਹੈ ॥ ਫਿਰਿ⁶⁰ ਏਕ ਹੈ ॥੪੩॥

Alah³⁷ hain. Ajah³⁸ hain. Anant³⁹ hain. Mahant⁴⁰ hain. -38-
 Alik⁴¹ hain. Nrisrik⁴² hain. Nrilanbh⁴³ hain. Asanbh⁴⁴ hain. -39-
 Aganm⁴⁵ hain. Ajanm⁴⁶ hain. Abhut⁴⁷ hain. Achhut⁴⁸ hain. -40-
 Alok⁴⁹ hain. Asok⁵⁰ hain. Akarm⁵¹ hain. Abharm⁵² hain. -41-
 Ajit⁵³ hain. Abhit⁵⁴ jain. Abah⁵⁵ hain. Agah⁵⁶ hain. -42-
 Aman⁵⁷ hain. Nidhan⁵⁸ hain. Anek⁵⁹ hain. Phir(i)⁶⁰ ek hain. -43-



³⁷Supreme God; ³⁸do not belong to one place or region; ³⁹beyond limits; ⁴⁰great; ⁴¹limitless; ⁴²beyond rivalry; ⁴³self-sustained; ⁴⁴self-created; ⁴⁵unfathomable; ⁴⁶beyond births; ⁴⁷beyond matter; ⁴⁸intangible; ⁴⁹invisible; ⁵⁰beyond sorrows; ⁵¹beyond karma; ⁵²beyond delusions; ⁵³invincible; ⁵⁴fearless; ⁵⁵unshakeable ⁵⁶unfathomable; ⁵⁷immeasurable; ⁵⁸full of treasures; ⁵⁹innumerable; ⁶⁰one.

41. God cannot be viewed by naked eyes, He can only be seen by the eyes of your heart, emotions and mind. He is beyond known sorrows. He is not subject to human karma theory and cannot be realised by futile rituals and abortive delusions.
42. God is beyond worldly concepts of rise and fall, fear and safety, movement and stagnation, and depth and heights.
43. God incorporates all measures, bounties and forms but is still one, father and master of all of us.

Summary

God, the almighty power pervades everywhere, regulates all the worlds, controls all the movements and causes all the births and deaths. He is the only Reality and Truth. He is self-illuminated and self-supported. He is beyond time, description and count. There is no one other equal to Him. He loves His creation and manifests in all of them. He is beyond worldly theories of comfort and sorrows, success and defeat, profit and loss, and love and hatred.



ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਨਮੋ¹ ਸਰਬ² ਮਾਨੇ³ ॥ ਸਮਸਤੀ⁴ ਨਿਧਾਨੇ⁵ ॥
 ਨਮੋ⁶ ਦੇਵ⁷ ਦੇਵੇ⁸ ॥ ਅਭੇਖੀ⁹ ਅਭੇਵੇ¹⁰ ॥੪੪॥
 ਨਮੋ ਕਾਲ¹¹ ਕਾਲੇ¹² ॥ ਨਮੋ ਸਰਬ¹³ ਪਾਲੇ¹⁴ ॥
 ਨਮੋ ਸਰਬ¹⁵ ਗਉਣੇ¹⁶ ॥ ਨਮੋ ਸਰਬ¹⁷ ਭਉਣੇ¹⁸ ॥੪੫॥
 ਅਨੰਗੀ¹⁹ ਅਨਾਥੇ²⁰ ॥ ਨਿਸੰਗੀ²¹ ਪ੍ਰਮਾਥੇ²² ॥
 ਨਮੋ ਭਾਨ²³ ਭਾਨੇ²⁴ ॥ ਨਮੋ ਮਾਨ²⁵ ਮਾਨੇ²⁶ ॥੪੬॥
 ਨਮੋ ਚੰਦ੍ਰ²⁷ ਚੰਦ੍ਰੇ²⁸ ॥ ਨਮੋ ਭਾਨ²⁹ ਭਾਨੇ³⁰ ॥
 ਨਮੋ ਗੀਤ³¹ ਗੀਤੇ³² ॥ ਨਮੋ ਤਾਨ³³ ਤਾਨੇ³⁴ ॥੪੭॥
 ਨਮੋ ਨਿਤ³⁵ ਨਿਤ੍ਰੇ³⁶ ॥ ਨਮੋ ਨਾਦ³⁷ ਨਾਦੇ³⁸ ॥
 ਨਮੋ ਪਾਨ³⁹ ਪਾਨੇ⁴⁰ ॥ ਨਮੋ ਬਾਦ⁴¹ ਬਾਦੇ⁴² ॥੪੮॥
 ਅਨੰਗੀ⁴³ ਅਨਾਥੇ⁴⁴ ॥ ਸਮਸਤੀ⁴⁵ ਸਰੂਪੇ⁴⁶ ॥
 ਪ੍ਰਭੰਗੀ⁴⁷ ਪ੍ਰਮਾਥੇ⁴⁸ ॥ ਸਮਸਤੀ⁴⁹ ਬਿਭੂਤੇ⁵⁰ ॥੪੯॥
 ਕਲੰਕ⁵¹ ਬਿਨਾ⁵² ਨੇ-ਕਲੰਕੀ⁵³ ਸਰੂਪੇ⁵⁴ ॥
 ਨਮੋ ਰਾਜ⁵⁵ ਰਾਜੇਸ਼ਰੰ⁵⁶ ਪਰਮ⁵⁷ ਰੂਪੇ⁵⁸ ॥੫੦॥
 ਨਮੋ ਜੋਗ⁵⁹ ਜੋਗੇਸ਼ਰੰ⁶⁰ ਪਰਮ⁶¹ ਸਿੱਧੇ⁶² ॥
 ਨਮੋ ਰਾਜ⁶³ ਰਾਜੇਸ਼ਰੰ⁶⁴ ਪਰਮ⁶⁵ ਬ੍ਰਿਧੇ⁶⁶ ॥੫੧॥
 ਨਮੋ ਸਸਤ੍ਰ⁶⁷ ਪਾਣੇ⁶⁸ ॥ ਨਮੋ ਅਸਤ੍ਰ⁶⁹ ਮਾਣੇ⁷⁰ ॥
 ਨਮੋ ਪਰਮ⁷¹ ਗਯਾਤਾ⁷² ॥ ਨਮੋ ਲੋਕ⁷³ ਮਾਤਾ⁷⁴ ॥੫੨॥
 ਅਭੇਖੀ⁷⁵ ਅਭਰਮੀ⁷⁶ ਅਭੇਗੀ⁷⁷ ਅਭੁਗਤੇ⁷⁸ ॥
 ਨਮੋ ਜੋਗ⁷⁹ ਜੋਗੇਸ਼ਰੰ⁸⁰ ਪਰਮ⁸¹ ਜੁਗਤੇ⁸² ॥੫੩॥
 ਨਮੋ ਨਿਤ⁸³ ਨਾਰਾਇਣੇ⁸⁴ ਕ੍ਰੂਰ⁸⁵ ਕਰਮੇ⁸⁶ ॥
 ਨਮੋ ਪ੍ਰੇਤ⁸⁷ ਅਪ੍ਰੇਤ⁸⁸ ਦੇਵੇ⁸⁹ ਸੁਧਰਮੇ⁹⁰⁻⁹¹ ॥੫੪॥

BHUJANG PRAYAT CHHAND

Namō¹ sarab² mane³. Samasti⁴ nidhane⁵.
 Namō⁶ dev⁷ deve⁸. Abhekhi⁹ abheve¹⁰. -44-
 Namō kal¹¹ kale¹². Namō sarab¹³ pale¹⁴.
 Namō sarab¹⁵ gaune¹⁶. Namō sarab¹⁷ bhaune¹⁸. -45-
 Anangi¹⁹ anathe²⁰. Nrisangi²¹ pramathe²².
 Namō bhan²³ bhane²⁴. Namō man²⁵ mane²⁶. -46-
 Namō chandr²⁷ chandre²⁸. Namō bhan²⁹ bhane³⁰.
 Namō git³¹ gite³². Namō tan³³ tane³⁴. -47-
 Namō nrit³⁵ nrite³⁶. Namō nad³⁷ nade³⁸.
 Namō pan³⁹ pane⁴⁰. Namō bad⁴¹ bade⁴². -48-
 Anangi⁴³ aname⁴⁴. Samasti⁴⁵ sarupe⁴⁶.
 Prabhangi⁴⁷ pramathe⁴⁸. Samasti⁴⁹ bibhute⁵⁰. -49-
 Kalankang⁵¹ bina⁵² ne-kalanki⁵³ sarupe⁵⁴.
 Namō raj⁵⁵ raje⁵⁶ swarang param⁵⁷ rupe⁵⁸. -50-
 Namō jog⁵⁹ joge⁶⁰ swarang param⁶¹ sidhe⁶².
 Namō raj⁶³ raje⁶⁴ swarang param⁶⁵ bridhe⁶⁶. -51-
 Namō sastr⁶⁷-pane⁶⁸. Namō astr⁶⁹-mane⁷⁰.
 Namō param⁷¹ giata⁷². Namō lok⁷³ mata⁷⁴. -52-
 Abhekhi⁷⁵ abharmi⁷⁶, abhogi⁷⁷ abhugte⁷⁸.
 Namō jog⁷⁹ joge⁸⁰ swarang param⁸¹ jugte⁸². -53-
 Namō nit⁸³ naraene⁸⁴. Krur⁸⁵ karme⁸⁶.
 Namō pret⁸⁷ apret⁸⁸, deve⁸⁹ sudharme⁹⁰⁻⁹¹. -54-



BHUJANG PRAYAT CHHAND

Notes

¹hail; ²all; ³believe-in; ⁴universal; ⁵treasure; ⁶hail; ⁷angels; ⁸divine; ⁹no uniform; ¹⁰mysterious; ¹¹⁻¹²death of deaths; ¹³universal; ¹⁴to sustain; ¹⁵⁻¹⁶reachable to all; ¹⁷⁻¹⁸omnipresent; ¹⁹formless; ²⁰master of his own; ²¹no companions; ²²destroyers; ²³⁻²⁴sun of suns; ²⁵⁻²⁶honoured by honourable; ²⁷⁻²⁸coolness of moons; ²⁹⁻³⁰energy of suns; ³¹⁻³²lyric of songs; ³³⁻³⁴melody of tunes; ³⁵⁻³⁶posture of dances; ³⁷⁻³⁸tune of musics; ³⁹⁻⁴⁰sound of drums; ⁴¹⁻⁴²celestial of music; ⁴³⁻⁴⁴no form, no name; ⁴⁵⁻⁴⁶universal spirit; ⁴⁷destroyer; ⁴⁸oppressors; ⁴⁹⁻⁵⁰source of all prosperity; ⁵¹⁻⁵²without blame; ⁵³⁻⁵⁴pure/perfect form; ⁵⁵⁻⁵⁶king of kings; ⁵⁷supreme; ⁵⁸beautiful; ⁵⁹⁻⁶⁰great yogi; ⁶¹supreme; ⁶²powers; ⁶³⁻⁶⁴supreme king; ⁶⁵⁻⁶⁶supreme commander; ⁶⁷⁻⁶⁸wielder of arms; ⁶⁹⁻⁷⁰pride of arms; ⁷¹⁻⁷²supreme omniscient; ⁷³⁻⁷⁴divine mother; ⁷⁵no uniform; ⁷⁶beyond superstitions; ⁷⁷limitless; ⁷⁸treasures; ⁷⁹⁻⁸⁰supreme yogi; ⁸¹⁻⁸²omnipresent; ⁸³eternal; ⁸⁴Lord; ⁸⁵⁻⁸⁶annihilator of bad karmas; ⁸⁷⁻⁸⁸destroyer of evil spirits; ⁸⁹⁻⁹¹protector of angels.

COMPOSITION 4

Theme

Lord Waheguru is the Master of the whole universe. There are not sufficient words in the known vocabulary which can describe Him and explain His main attributes.

Literal Meaning

44. I bow to Him who –
is worshipped by all,
possesses everlasting treasures for all of us,
is the Master and Light of angels,
does not stick to a specific uniform, and
whose creation is full of mysteries.
45. I bow to Him Who –
is Lord of death,
is Controller of birth,
pervades in all, and
is present in all.
46. I bow to Him Who –
has no specific form and is not born of parents,
has no spouse, and Who is the Destroyer of evils;
gives energy to the suns, and Who is the focus of worship by scholars.
47. I bow to Him Who gives –
coolness to moons,
energy and heat to suns,
lyric to songs and melody to tunes.
48. I bow to Him who gives –
postures to dances,
tune to musics,
shapes to creation,
sound and celestial echoes to drums.
49. I bow to Him Who –
has no form or name,
is manifest in all,
is the Destroyer of all, and is the Source of all life.



ਨਮੋ ਰੋਗ⁹² ਹਰਤਾ⁹³ ਨਮੋ ਰਾਗ⁹⁴ ਰੂਪੇ⁹⁵ ॥
 ਨਮੋ ਸਾਹ⁹⁶ ਸਾਹੰ⁹⁷ ਨਮੋ ਭੂਪ⁹⁸ ਭੂਪੇ⁹⁹ ॥੫੫॥
 ਨਮੋ ਦਾਨ¹⁰⁰ ਦਾਨੇ¹⁰¹ ਨਮੋ ਮਾਨ¹⁰² ਮਾਨੇ¹⁰³ ॥
 ਨਮੋ ਰੋਗ¹⁰⁴ ਰੋਗੇ¹⁰⁵ ਨਮਸਤੰ ਸਨਾਨੇ¹⁰⁶ ॥੫੬॥
 ਨਮੋ ਮੰਤ੍ਰ¹⁰⁷ ਮੰਤ੍ਰੇ¹⁰⁸ ਨਮੋ ਜੰਤ੍ਰ¹⁰⁹ ਜੰਤ੍ਰੇ¹¹⁰ ॥
 ਨਮੋ ਇਸ਼ਟ¹¹¹ ਇਸ਼ਟੇ¹¹² ਨਮੋ¹¹³ ਤੰਤ੍ਰ¹¹⁴ ਤੰਤ੍ਰੇ¹¹⁵ ॥੫੭॥
 ਸਦਾ¹¹⁶ ਸੱਚਿਦਾਨੰਦ¹¹⁷ ਸਰਬੰ¹¹⁸ ਪ੍ਰਣਾਸੀ¹¹⁹ ॥
 ਅਨੂਪੇ¹²⁰ ਅਰੂਪੇ¹²¹ ਸਮਸਤੁਲਿ¹²² ਨਿਵਾਸੀ¹²³ ॥੫੮॥
 ਸਦਾ¹²⁴ ਸਿੱਧਦਾ¹²⁵ ਬੁੱਧਦਾ¹²⁶ ਬ੍ਰਿੱਧ¹²⁷ ਕਰਤਾ¹²⁸ ॥
 ਅਧੇ¹²⁹ ਉਰਧ¹³⁰ ਅਰਧੰ¹³¹ ਅਘੰ¹³² ਓਘ¹³³ ਹਰਤਾ¹³⁴ ॥੫੯॥
 ਪਰਮ¹³⁵ ਪਰਮ¹³⁶ ਪਰਮੇਸ਼ੁਰੰ¹³⁷ ਪ੍ਰੋਛ¹³⁸ ਪਾਲੰ¹³⁹ ॥
 ਸਦਾ ਸਰਬਦਾ¹⁴⁰ ਸਿੱਧ¹⁴¹ ਦਾਤਾ¹⁴² ਦਯਾਲੰ¹⁴³ ॥੬੦॥
 ਅਛੇਦੀ¹⁴⁴ ਅਭੇਦੀ¹⁴⁵ ਅਨਾਮੰ¹⁴⁶ ਅਕਾਮੰ¹⁴⁷ ॥
 ਸਮਸਤੰ¹⁴⁸ ਪਰਾਜੀ¹⁴⁹ ਸਮਸਤਸਤੁ¹⁵⁰ ਧਾਮੰ¹⁵¹ ॥੬੧॥

Namo rog⁹² harta⁹³, namo rag⁹⁴ rupe⁹⁵.
Namo sah⁹⁶ sahang⁹⁷, namo bhup⁹⁸ bhupe⁹⁹. -55-
Namo dan¹⁰⁰ dane¹⁰¹, namo man¹⁰² mane¹⁰³.
Namo rog¹⁰⁴ roge¹⁰⁵, namastang isnane¹⁰⁶. -56-
Namo mantr¹⁰⁷ mantrang¹⁰⁸, Namo jantr¹⁰⁹ jantrang¹¹⁰.
Namo ist¹¹¹ iste¹¹², Namo¹¹³ tantr¹¹⁴ tantrang¹¹⁵. -57-
Sada¹¹⁶ sach-da-nand¹¹⁷, sarbang¹¹⁸ pranasi¹¹⁹.
Anupe¹²⁰ arupe¹²¹, samastul(i)¹²² nivasi¹²³. -58-
Sada¹²⁴ sidh-da¹²⁵ budh-da¹²⁶ bridh¹²⁷ karta¹²⁸.
Adho¹²⁹ urdh¹³⁰ ardhang¹³¹ aghang¹³² ogh¹³³ harta¹³⁴. -59-
Param¹³⁵ param¹³⁶ pameswarang¹³⁷ prochh-palang¹³⁸⁻¹³⁹.
Sada sarab-da¹⁴⁰ sidh¹⁴¹ data¹⁴² dialang¹⁴³. -60-
Achhedi¹⁴⁴ abhedi¹⁴⁵, anamang¹⁴⁶ akamang¹⁴⁷.
Samasto¹⁴⁸ paraji¹⁴⁸ samastast(u)¹⁵⁰ dhamang¹⁵¹. -61-



⁹²⁻⁹³Healer of diseases; ⁹⁴⁻⁹⁵embodiment of love; ⁹⁶⁻⁹⁷King of kings; ⁹⁸⁻⁹⁹Commander of commanders; ¹⁰⁰⁻¹⁰¹the Bestower of gifts; ¹⁰²⁻¹⁰³Honour of honourables; ¹⁰⁴⁻¹⁰⁵the Dispeller of maladies. ¹⁰⁶Symbol of purifications; ¹⁰⁷⁻¹⁰⁸the Divinity of the divine word; ¹⁰⁹⁻¹¹⁰the Master of the mystic charms; ¹¹¹⁻¹¹²the God of gods; ¹¹³hail; ¹¹⁴⁻¹¹⁵Master of the occults; ¹¹⁶eternal; ¹¹⁷ever truthful; ¹¹⁸⁻¹¹⁹the Destroyer; ¹²⁰no-form; ¹²¹most beautiful; ¹²²⁻¹²³omnipresent; ¹²⁴ever; ¹²⁵spiritual; ¹²⁶intellectual; ¹²⁷⁻¹²⁸Bestower of powers; ¹²⁹sky; ¹³⁰earth; ¹³¹atmosphere, space; ¹³²sins; ¹³³all of them; ¹³⁴destroyer; ¹³⁵great; ¹³⁶supreme; ¹³⁷Lord; ¹³⁸invisible; ¹³⁹sustainer; ¹⁴⁰ever the master; ¹⁴¹the treasure of wisdom; ¹⁴²bestower; ¹⁴³compassionate; ¹⁴⁴impregnable; ¹⁴⁵mysterious; ¹⁴⁶has no name; ¹⁴⁷without desires; ¹⁴⁸all; ¹⁴⁹unconquerable; ¹⁵⁰present everywhere, omnipresent; ¹⁵¹places.

50. I bow to Him Who – is beyond blemish, is pure and perfect, is the King of kings, is supreme and beautiful.
51. I bow to Him Who – is a great Yogi, Master of all powers, Prince of princes, and a great Scholar.
52. I bow to Him Who – is the Wielder of arms. Power of weapons, Scholar of scholars, and Source of all births.
53. I bow to Him Who – wears no special uniform, is beyond delusions, is beyond worldly desires, is Source of all treasures, is the master of yogis, is omnipresent and is the Director of world affairs.
54. I bow to Him Who – is both Sustainer and Destroyer, is Annihilator of evil spirits and Protector of angels.
55. I bow to Him Who – is Healer of disease, and Bestower of love, is Sovereign of sovereigns, and Commander of commanders.
56. I bow to Him Who –
is Supreme Bestower of gifts and honours,
is the Dispeller of maladies and Symbol of purification.
57. I bow to Him Who – is the Divinity of the divine words, is the Master of mystic charms, is the God of gods and Master of all occult powers.
58. I bow to Him Who – is eternal, ever truthful and God of death, is formless yet all beautiful and pervades in all.
59. I bow to Him Who – is ever spiritual, intellectual and Bestower of all powers, is present in the sky, in the netherland and on the earth, is the Destroyer of all the sins.
60. I bow to Him Who – is the Supreme Lord, is invisible and is the sole Sustainer of this universe, is the great Master and is the Treasure of all the wisdom.
61. I bow to Him who – is impregnable, mysterious, has no name, is beyond karmas, is invincible, and is present at all the places.

Summary

God is the source of all our possessions and belongings. He is both matter and spirit by whatever name called. He lives in heavens but is present in all of us at the same time. He is the Controller of our destinies, shapes, forms and beauty. He is invisible but can be seen by the true devotees. His voice is not audible but can be heard by the real believers. He is the Emperor of emperors, Sovereign of sovereigns, Commander of commanders. There is no one equal to Him.



ਤੇਰਾ ਜੋਰੁ ॥ ਚਾਚਰੀ ਛੰਦ ॥

ਜਲੇ¹ ਹੈ ॥ ਥਲੇ² ਹੈ ॥ ਅਭੀਤ³ ਹੈ ॥ ਅਭੇ⁴ ਹੈ ॥੬੨॥
ਪ੍ਰਭੁ⁵ ਹੈ ॥ ਅਜੁ⁶ ਹੈ ॥ ਅਦੇਸ⁷ ਹੈ ॥ ਅਭੇਸ⁸ ਹੈ ॥੬੩॥

TERA JOR(U), CHACHRI CHHAND

Jale¹ hain. Thale² hain. Abhit³ hain. Abhe⁴ hain. -62-
Prabhu⁵ hain. Aju⁶ hain. Ades⁷ hain. Abhes⁸ hain. -63-



TERA JOR CHACHRI CHHAND THROUGH YOUR POWER

Notes

¹creator of water; ² creator of land ³ beyond worldly fears; ⁴ impossible to apprehend ⁵ lord; ⁶ truth, permanent; ⁷ omnipresent; ⁸ does not recognise/recommend any specific uniform or dress.

COMPOSITION 5

Theme:

God is great. He is the Creator of all oceans, mountains and lands. He is above all garbs and boundaries.

Literal Meaning

62. He is the Creator of all oceans, seas, rivers and streams;
He is the Creator of all lands, mountains, deserts and vegetation;
He is beyond worldly fears and His creation is full with mysteries.
63. He is the great Lord;
He is the Truth;
He is Omnipresent;
He accepts all sort of garbs.

Summary

God, the Lord is the Designer of the whole universe. He has created everything which exists here. He is omnipresent and omnipotent and there is no one equal to Him.



ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥ ਤ੍ਰਪ੍ਰਸਾਦਿ ॥

ਅਗਾਧੇ¹ ਅਬਾਧੇ² ॥ ਅਨੰਦੀ³ ਸਰੂਪੇ⁴ ॥
 ਨਮੋ⁵ ਸਰਬ⁶ ਮਾਨੇ⁷ ॥ ਸਮਸਤੀ⁸ ਨਿਧਾਨੇ⁹ ॥੬੪॥
 ਨਮਸਤੁੰ¹⁰ ਨਿਨਾਥੇ¹¹ ॥ ਨਮਸਤੁੰ ਪ੍ਰਮਾਥੇ¹² ॥
 ਨਮਸਤੁੰ ਅਗੀਜੇ¹³ ॥ ਨਮਸਤੁੰ ਅਭੰਜੇ¹⁴ ॥੬੫॥
 ਨਮਸਤੁੰ ਅਕਾਲੇ¹⁵ ॥ ਨਮਸਤੁੰ ਅਪਾਲੇ¹⁶ ॥
 ਨਮੋ ਸਰਬ¹⁷ ਦੇਸੇ¹⁸ ॥ ਨਮੋ ਸਰਬ ਭੇਸੇ¹⁹ ॥੬੬॥
 ਨਮੋ ਰਾਜ²⁰ ਰਾਜੇ²¹ ॥ ਨਮੋ ਸਾਜ²² ਸਾਜੇ²³ ॥
 ਨਮੋ ਸ਼ਾਹ²⁴ ਸ਼ਾਹੇ²⁵ ॥ ਨਮੋ ਮਾਹ²⁶ ਮਾਹੇ²⁷ ॥੬੭॥
 ਨਮੋ ਗੀਤ²⁸ ਗੀਤੇ²⁹ ॥ ਨਮੋ ਪ੍ਰੀਤ³⁰ ਪ੍ਰੀਤੇ³¹ ॥
 ਨਮੋ ਰੇਖ³² ਰੇਖੇ³³ ॥ ਨਮੋ ਸੇਖ³⁴ ਸੇਖੇ³⁵ ॥੬੮॥
 ਨਮੋ ਸਰਬ ਰੋਗੇ³⁶ ॥ ਨਮੋ ਸਰਬ ਭੋਗੇ³⁷ ॥
 ਨਮੋ ਸਰਬ ਜੀਤੰ³⁸ ॥ ਨਮੋ ਸਰਬ ਭੀਤੰ³⁹ ॥੬੯॥
 ਨਮੋ ਸਰਬ ਗਾਯਾਨੰ⁴⁰ ॥ ਨਮੋ ਪਰਮ ਤਾਨੰ⁴¹ ॥
 ਨਮੋ ਸਰਬ ਮੰਤ੍ਰ⁴² ॥ ਨਮੋ ਸਰਬ ਜੰਤ੍ਰ⁴³ ॥੭੦॥
 ਨਮੋ ਸਰਬ ਦ੍ਰਿਸ਼ੰ⁴⁴ ॥ ਨਮੋ ਸਰਬ ਕ੍ਰਿਸ਼ੰ⁴⁵ ॥
 ਨਮੋ ਸਰਬ ਰੰਗੇ⁴⁶ ॥ ਤ੍ਰਿਭੰਗੀ⁴⁷ ਅਨੰਗੇ⁴⁸ ॥੭੧॥
 ਨਮੋ ਜੀਵੰ⁴⁹ ਜੀਵੰ⁵⁰ ॥ ਨਮੋ ਬੀਜੰ⁵¹ ਬੀਜੰ⁵² ॥
 ਅਖਿੱਜੇ⁵³ ਅਭਿੱਜੇ⁵⁴ ॥ ਸਮਸਤੰ⁵⁵ ਪ੍ਰਸਿੱਜੇ⁵⁶ ॥੭੨॥
 ਕ੍ਰਿਪਾਲੰ⁵⁷ ਸਰੂਪੰ⁵⁸ ਕੁਕਰਮੰ⁵⁹ ਪ੍ਰਣਾਸੀ⁶⁰ ॥
 ਸਦਾ⁶¹ ਸਰਬਦਾ⁶² ਰਿੱਧਿ⁶³ ਸਿੱਧੰ⁶⁴ ਨਿਵਾਸੀ⁶⁵ ॥੭੩॥

BHUJANG PRAYAT CHHAND

Agadhe¹ abadhe². Anandi³ sarupe⁴.
 Namō⁵ sarab⁶ mane⁷. Samasti⁸ nidhane⁹. -64-
 Namastang¹⁰ nrinathe¹¹. Namastang pramathe¹².
 Namastnag aganje¹³. Namastang abhanje¹⁴. -65-
 Namastang akale¹⁵. Namastang apale¹⁶.
 Namō sarab¹⁷ dese¹⁸. Namō sarab bhese¹⁹. -66-
 Namō raj²⁰ raje²¹. Namō saj²² saje²³.
 Namō shah²⁴ shahe²⁵. Namō mah²⁶ mahe²⁷. -67-
 Namō git²⁸ gite²⁹. Namō prit³⁰ prite³¹.
 Namō rokh³² rokhe³³. Namō sokh³⁴ sokhe³⁵. -68-
 Namō sarab roge³⁶. Namō sarab bhoge³⁷.
 Namō sarab jitang³⁸. Namō sarab bhitang³⁹. -69-
 Namō sarab gianang⁴⁰. Namō param tanang⁴¹.
 Namō sarab mantrang⁴². Namō sarab jantrang⁴³. -70-
 Namō sarab drisang⁴⁴. Namō sarab krisang⁴⁵.
 Namō sarab range⁴⁶. Tribhangi⁴⁷ anange⁴⁸. -71-
 Namō jiv⁴⁹ jivang⁵⁰. Namō bij⁵¹ bije⁵².
 Akhije⁵³ abhije⁵⁴. Samastang⁵⁵ prasije⁵⁶. -72-
 Kripalang⁵⁷ Sarupe⁵⁸, kukarmang⁵⁹ pranasi⁶⁰.
 Sada⁶¹ sarab⁶² da ridh(i)⁶³ sidhang⁶⁴ nivasi⁶⁵. -73-



Notes

¹unfathomable; ²free from bondage; ³blissful, happy; ⁴form; ⁵salutation; ⁶all; ⁷belief; ⁸all; ⁹treasures; ¹⁰I salute; ¹¹master of his own; ¹²destroyer of evil; ¹³immortal; ¹⁴indestructible; ¹⁵beyond death; ¹⁶self-sustained; ¹⁷⁻¹⁸present everywhere, omnipresent; ¹⁹uniform, garb, wearing; ²⁰⁻²¹king of kings; ²²⁻²³beauty of the nature, splendour of the universe; ²⁴⁻²⁵lord of all sovereigns; ²⁶⁻²⁷light of all moons; ²⁸⁻²⁹lyric of songs; ³⁰⁻³¹throb of love; ³²⁻³³controller of destruction; ³⁴⁻³⁵designer of destruction; ³⁶cure of diseases; ³⁷pleasure of consumption; ³⁸joy of victories; ³⁹the scare of awe; ⁴⁰the source of all knowledge; ⁴¹the source of power; ⁴²the spirituality of hymns; ⁴³⁻⁴⁵the totality of mystic charms; ⁴⁶the beauty of colours; ⁴⁷the destroyer of the three worlds; ⁴⁸formless; ⁴⁹⁻⁵⁰the life giver; ⁵¹⁻⁵²the sprout of seeds; ⁵³calm; ⁵⁴detached; ⁵⁵for all; ⁵⁶benevolent, kind; ⁵⁷compassionate; ⁵⁸embodiment; ⁵⁹sins; ⁶⁰destroyer; ⁶¹always; ⁶²of all; ⁶³wealth; ⁶⁴spiritual power; ⁶⁵the source of.

Theme

I salute to the all Powerful God for His benevolence, compassion, mercy, perfection, generosity and magnanimity.

Literal Meaning

64. God is unfathomable, free of all bondages and is always happy. I bow to Him Who – is the focus of all the worship and the belief, and Who is the source of all treasures and bounties.
65. I bow to Him Who – is the Master of His Own, the Destroyer of evil, immortal and indestructible.
66. I bow to Him Who – is beyond death, self-sustained, omnipresent and accepts all type of dresses.
67. I bow to Him Who – is the King of kings, Beauty of the entire nature, Lord of all the sovereigns, Light of all the moons.
68. I salute to Him Who – is the Lyric of songs, Throb of love, Controller of destruction, and Designer of deaths.
69. I bow to Him Who – is the Dispeller of all the diseases, Pleasure of all the consumption, Joy of all the victories, and Scare of all the awes.
70. I salute to Him Who – is the Source of all the knowledge, Root of all the power, Spirituality of all the hymns, and Totality of all the mystic powers.
71. I salute to Him Who – is the Guardian of all, Mode of attraction of all, Beauty of all the colours and ultimate, Destroyer of all that exists.
72. I bow to Him Who – is formless, the Life-giver, the Sprout of all the seeds, and ever calm, detached and benevolent.
73. He is the Embodiment of compassion, He is the Destroyer of all the sins, and He is the Eternal Source of all the wealth and powers.

Summary

We all must bow and salute to the Great Lord God Who is the Source of all the light and energy. He Himself is the Creator, Sustainer and Destroyer. He has designed all the worlds in this universe. He gives lyric, tune, melody and rhythm to all that exists. He is the Creator of all the arts, skills and knowledge. He is merciful and compassionate. He is the Master of all the treasures and gifts and distributes them to all of us according to our actions. He is the Ultimate Judge of all our deeds.



ਚਰਪਟ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥

ਅੰਮ੍ਰਿਤ¹ ਕਰਮੇ² ॥ ਅੰਬ੍ਰਿਤ³ ਧਰਮੇ⁴ ॥
ਅਖਲ⁵ ਜੋਗੇ⁶ ॥ ਅਚਲ⁷ ਭੋਗੇ⁸ ॥੭੪॥
ਅਚਲ ਰਾਜੇ⁹ ॥ ਅਟਲ¹⁰ ਸਾਜੇ¹¹ ॥
ਅਖਲ ਧਰਮ¹² ॥ ਅਲਖ ਕਰਮ¹³ ॥੭੫॥
ਸਰਬ¹⁴ ਦਾਤਾ¹⁵ ॥ ਸਰਬ ਗਯਾਤਾ¹⁶ ॥
ਸਰਬ ਭਾਨੇ¹⁷ ॥ ਸਰਬ ਮਾਨੇ¹⁸ ॥੭੬॥
ਸਰਬ ਪ੍ਰਾਣੇ¹⁹ ॥ ਸਰਬ ਤ੍ਰਾਣੇ²⁰ ॥
ਸਰਬ ਭੁਗਤਾ²¹ ॥ ਸਰਬ ਜੁਗਤਾ²² ॥੭੭॥
ਸਰਬ ਦੇਵੇ²³ ॥ ਸਰਬ ਭੇਵੇ²⁴ ॥
ਸਰਬ ਕਾਲੇ²⁵ ॥ ਸਰਬ ਪਾਲੇ²⁶ ॥੭੮॥

CHARPAT CHHAND, TAVPRASAD(I)

*Amrit¹ karme². Anbrit³ dharme⁴. Akhal⁵ Joge⁶. Achal⁷ bhoge⁸. -74-
Achal raje⁹. Atal¹⁰ saje¹¹.
Akhal dharmang¹². Alakh karmang¹³. -75-
Sarbang¹⁴ data¹⁵. Sarbang giata¹⁶.
Sarbang bhane¹⁷. Sarbang mane¹⁸. -76-
Sarbang pranang¹⁹. Sarbang tranang²⁰.
Sarbang bhugta²¹. Sarbang jugta²². -77-
Sarbang devang²³. Sarbang bhevang²⁴.
Sarbang kale²⁵. Sarbang pale²⁶. -78-*



CHARPAT CHHAND BY YOUR GRACE

Notes

¹immortal; ²deeds; ³immutable; ⁴laws; ⁵constant; ⁶detachment; ⁷perennial;
⁸bliss; ⁹authority, rule; ¹⁰everlasting; ¹¹creation; ¹²laws; ¹³deeds; ¹⁴of
everyone; ¹⁵giver; ¹⁶omniscient; ¹⁷light; ¹⁸adoration; ¹⁹life; ²⁰protector,
vitality; ²¹sustainer, reveller; ²²guide ; ²³lord of angels; ²⁴mysterious;
²⁵beyond death; ²⁶preserver.

COMPOSITION 7

Theme

God's laws are not subject to commentary; they are immortal.

Literal Meaning

74. God's actions are not subject to debates, they are immortal, His laws are immutable, He is ever detached, His bliss is perennial.
75. His kingdom is perpetual, His creation is everlasting, His rules are universal, His actions are indescribable.
76. He is the Giver of all the bounties, He is omniscient, He is the Source of light, He is the focal point of worship.
77. He is the Fountainhead of all the life, He is the Protector of all, He is the King of kings, He is the Friend of all.
78. He is the Lord of all the gods, He is the Creator of all the mysteries of nature, He is the Cause of all the deaths, He is the Spring of all the lives.

Summary

Life and death are the rules of nature. Whosoever is born or created has to die and perish. The Almighty God controls all the movements, happenings, actions, changes, motions and developments in this universe. He is the cause of all the effects. No one is allowed to question or interfere in His laws.



ਰੁਆਲ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦਿ ॥

ਆਦਿ¹ ਰੂਪ² ਅਨਾਦਿ³ ਮੂਰਤਿ⁴ ਅਜੋਨਿ⁵ ਪੁਰਖ⁶ ਅਪਾਰ⁷ ॥
 ਸਰਬ⁸ ਮਾਨ⁹ ਤ੍ਰਿਮਾਨ¹⁰ ਦੇਵ¹¹ ਅਭੇਵ¹² ਆਦਿ¹³ ਉਦਾਰ¹⁴ ॥
 ਸਰਬ¹⁵ ਪਾਲਕ¹⁶ ਸਰਬ ਘਾਲਕ¹⁷ ਸਰਬ ਕੇ ਪੁਨਿ¹⁸ ਕਾਲ¹⁹ ॥
 ਜੱਤੁ²⁰ ਤੱਤੁ²¹ ਬਿਰਾਜਹੀ²²⁻²³ ਅਵਧੂਤ²⁴ ਰੂਪ²⁵ ਰਸਾਲ²⁶ ॥੭੯॥
 ਨਾਮ²⁷ ਠਾਮ²⁸ ਨ ਜਾਤ²⁹ ਜਾਕਰਿ³⁰ ਰੂਪ³¹ ਰੰਗ³² ਨ ਰੇਖ³³ ॥
 ਆਦਿ³⁴ ਪੁਰਖ³⁵ ਉਦਾਰ³⁶ ਮੂਰਤਿ³⁷ ਅਜੋਨਿ³⁸ ਆਦਿ³⁹ ਅਸੇਖ⁴⁰ ॥
 ਦੇਸ⁴¹ ਅਉਰ⁴² ਨ⁴³ ਭੇਸ⁴⁴ ਜਾਕਰਿ⁴⁵ ਰੂਪ⁴⁶ ਰੇਖ⁴⁷ ਨ ਰਾਗ⁴⁸ ॥
 ਜੱਤੁ⁴⁹ ਤੱਤੁ⁵⁰ ਦਿਸਾ⁵¹ ਵਿਸਾ⁵² ਹੁਇ⁵³ ਫੈਲਿਓ⁵⁴ ਅਨੁਰਾਗ⁵⁵ ॥੮੦॥
 ਨਾਮ⁵⁶ ਕਾਮ⁵⁷ ਬਿਹੀਨ⁵⁸ ਪੇਖਤ⁵⁹ ਧਾਮ⁶⁰ ਹੂੰ⁶¹ ਨਹਿ⁶² ਜਾਹਿ⁶³ ॥
 ਸਰਬ⁶⁴ ਮਾਨ⁶⁵ ਸਰਬਤ੍ਰ⁶⁶ ਮਾਨ⁶⁷ ਸਦੈਵ⁶⁸ ਮਾਨਤ⁶⁹ ਤਾਹਿ⁷⁰ ॥
 ਏਕ⁷¹ ਮੂਰਤਿ⁷² ਅਨੇਕ⁷³ ਦਰਸਨ⁷⁴ ਕੀਨ⁷⁵ ਰੂਪ⁷⁶ ਅਨੇਕ⁷⁷ ॥
 ਖੇਲ⁷⁸ ਖੇਲ⁷⁹ ਅਖੇਲ⁸⁰ ਖੇਲਨ⁸¹ ਅੰਤ⁸² ਕੇ ਫਿਰਿ⁸³ ਏਕ⁸⁴ ॥੮੧॥
 ਦੇਵ⁸⁵ ਭੇਵ⁸⁶ ਨ ਜਾਨਹੀ⁸⁷ ਜਿਹ⁸⁸ ਬੇਦ⁸⁹ ਅਉਰ ਕਤੇਬ⁹⁰ ॥
 ਰੂਪ⁹¹ ਰੰਗ⁹² ਨ ਜਾਤਿ⁹³ ਪਾਤਿ⁹⁴ ਸੁ⁹⁵ ਜਾਨਈ⁹⁶ ਕਿਹ ਜੇਬ⁹⁷ ॥
 ਤਾਤ⁹⁸ ਮਾਤ⁹⁹ ਨ ਜਾਤ¹⁰⁰ ਜਾਕਰਿ ਜਨਮ¹⁰¹ ਮਰਨ¹⁰² ਬਿਹੀਨ¹⁰³ ॥
 ਚੱਕ੍ਰ-ਬੱਕ੍ਰ¹⁰⁴⁻¹⁰⁵ ਫਿਰੈ¹⁰⁶ ਚੱਕ੍ਰ¹⁰⁷ ਚੱਕ੍ਰ¹⁰⁸ ਮਾਨਹੀ¹⁰⁹ ਪੁਰ¹¹⁰ ਤੀਨ¹¹¹ ॥੮੨॥
 ਲੋਕ¹¹² ਚਉਦਹ¹¹³ ਕੇ ਬਿਖੇ¹¹⁴ ਜਗੁ¹¹⁵ ਜਾਪਹੀ¹¹⁶ ਜਿਹ¹¹⁷ ਜਾਪ¹¹⁸ ॥
 ਆਦਿ¹¹⁹ ਦੇਵ¹²⁰ ਅਨਾਦਿ¹²¹ ਮੂਰਤਿ¹²² ਬਾਪਿਓ¹²³ ਸਬੈ¹²⁴ ਜਿਹ ਬਾਪਿ¹²⁵ ॥
 ਪਰਮ¹²⁶ ਰੂਪ¹²⁷ ਪੁਨੀਤ¹²⁸ ਮੂਰਤਿ¹²⁹ ਪੂਰਨ¹³⁰ ਪੁਰਖ¹³¹ ਅਪਾਰ¹³² ॥
 ਸਰਬ¹³³ ਬਿਸ੍ਰ¹³⁴ ਰਚਿਓ¹³⁵ ਸੁਯੰਭਵ¹³⁶ ਗੜਨ¹³⁷ ਭੰਜਨਹਾਰ¹³⁸⁻¹³⁹ ॥੮੩॥
 ਕਾਲਹੀਨ¹⁴⁰⁻¹⁴¹ ਕਲਾ¹⁴² ਸੰਜੁਗਤਿ¹⁴³ ਅਕਾਲ¹⁴⁴ ਪੁਰਖ¹⁴⁵ ਅਦੇਸ¹⁴⁶ ॥

RUAL CHHAND, TAV PRASAD(I)

*Ad(i)*¹ *rup*² *anad(i)*³ *murat(i)*⁴, *ajon(i)*⁵ *purakh*⁶ *apar*⁷.
*Sarab*⁸ *man*⁹ *triman*¹⁰ *dev*, *abhev*¹² *ad(i)*¹³ *udar*¹⁴.
*Sarab*¹⁵ *palak*¹⁶ *sarab ghalak*¹⁷, *sarab ko pun(i)*¹⁸ *kal*¹⁹.
*Jatr*²⁰ *tatr*²¹ *biraj-hi*²²⁻²³, *avdhut*²⁴ *rup*²⁵ *rasal*²⁶. -79-
*Nam*²⁷ *tham*²²⁸ *na jat(i)*²⁹ *jakar(i)*³⁰, *rup*³¹ *rang*³² *na rekh*³³.
*Ad(i)*³⁴ *purakh*³⁵ *udar*³⁶ *murat(i)*³⁷, *ajon(i)*³⁸ *ad(i)*³⁹ *asekh*⁴⁰.
*Des*⁴¹ *aur*⁴² *na*⁴³ *bhes*⁴⁴ *jakar(i)*⁴⁵, *rup*⁴⁶ *rekh*⁴⁷ *na rag*⁴⁸.
*Jatr*⁴⁹ *tatr*⁵⁰ *disa*⁵¹ *visa*⁵², *hue*⁵³ *phaileo*⁵⁴ *anurag*⁵⁵. -80-
*Nam*⁵⁶ *kam*⁵⁷ *bihin*⁵⁸ *pekhat*⁵⁹, *dham*⁶⁰ *hun*⁶¹ *nah(i)*⁶² *jah(i)*⁶³.
*Sarab*⁶⁴ *man*⁶⁵ *sarbatr*⁶⁶ *man*⁶⁷, *sadaiv*⁶⁸ *manat*⁶⁹ *tah(i)*⁷⁰.
*Ek*⁷¹ *murat(i)*⁷² *anek*⁷³ *darsan*⁷⁴, *kin*⁷⁵ *rup*⁷⁶ *anek*⁷⁷.
*Khel*⁷⁸ *khel*⁷⁹ *akhel*⁸⁰ *khelan*⁸¹, *ant*⁸² *ko phir(i)*⁸³ *ek*⁸⁴. -81-
*Dev*⁸⁵ *bhev*⁸⁶ *na janhi*⁸⁷, *jeh*⁸⁸ *bed*⁸⁹ *aur kateb*⁹⁰.
*Rup*⁹¹ *rang*⁹² *na jat(i)*⁹³, *pat(i)*⁹⁴ *su*⁹⁵ *janii*⁹⁶ *keh jeb*⁹⁷.
*Tat*⁹⁸ *mat*⁹⁹ *na jat*¹⁰⁰ *jakar(i)*, *janam*¹⁰¹ *maran*¹⁰² *bihin*¹⁰³.
*Chakar*¹⁰⁴ *bakar*¹⁰⁵ *phirai*¹⁰⁶ *chatur*¹⁰⁷ *chak*¹⁰⁸ *man-hi*¹⁰⁹ *pur*¹¹⁰ *tin*¹¹¹. -82-
*Lok*¹¹² *chaudah*¹¹³ *ke bikhai*¹¹⁴, *jag*¹¹⁵ *japahi*¹¹⁶ *jeh*¹¹⁷ *jap*¹¹⁸.
*Ad(i)*¹¹⁹ *dev*¹²⁰ *anad(i)*¹²¹ *murat(i)*¹²², *thapio*¹²³ *sabai*¹²⁴ *jeh thap(i)*¹²⁵.
*Param*¹²⁶ *rup*¹²⁷ *punit*¹²⁸ *murat(i)*¹²⁹, *puran*¹³⁰ *purakh*¹³¹ *apar*¹³².
*Sarab*¹³³ *bisv*¹³⁴ *rachio*¹³⁵ *soyambhav*¹³⁶, *garan*¹³⁷ *bhanjan har*¹³⁸⁻¹³⁹. -83-
*Kal*¹⁴⁰ *hin*¹⁴¹ *kala*¹⁴² *sanjugat(i)*¹⁴³ *akal*¹⁴⁴ *purakh*¹⁴⁵ *ades*¹⁴⁶.



RUAL CHHAND BY YOUR GRACE

Notes

¹first; ²person, being; ³without; ⁴a beginning; ⁵unborn; ⁶omnipresent; ⁷infinite; ⁸all; ⁹honour; ¹⁰three levels of worlds; ¹¹gods; ¹²mysterious; ¹³first; ¹⁴generous; ¹⁵all; ¹⁶sustainer; ¹⁷destroyer; ¹⁸ultimate; ¹⁹death; ²⁰everywhere; ²²⁻²³reside; ²⁴detached; ²⁵form; ²⁶joy, bliss; ²⁷name; ²⁸residence; ²⁹caste; ³⁰whose; ³¹beauty; ³²colour; ³³lineage; ³⁴primal, first; ³⁵omnipresent; ³⁶generous; ³⁷form; ³⁸unborn; ³⁹first; ⁴⁰perfect, complete; ⁴¹area; ⁴²and; ⁴³neither; ⁴⁴garb; ⁴⁵his; ⁴⁶beauty; ⁴⁷lineage; ⁴⁸attachment; ⁴⁹⁻⁵⁰everywhere; ⁵¹direction; ⁵²place; ⁵³⁻⁵⁴pervading; ⁵⁵embodiment of love; ⁵⁶name; ⁵⁷deeds; ⁵⁸without; ⁵⁹to watch; ⁶⁰⁻⁶¹is his abode; ⁶²no; ⁶³place; ⁶⁴all; ⁶⁵honour; ⁶⁶by all; ⁶⁷respect; ⁶⁸always; ⁶⁹believe-in; ⁷⁰you; ⁷¹⁻⁷²only one; ⁷³many; ⁷⁴audience; ⁷⁵manifest; ⁷⁶beauty; ⁷⁷many; ⁷⁸perform; ⁷⁹actions; ⁸⁰destroys; ⁸¹actions; ⁸²at the end; ⁸³again; ⁸⁴one; ⁸⁵gods; ⁸⁶mystery; ⁸⁷do not know; ⁸⁸nor; ⁸⁹Vedas; ⁹⁰Koran; ⁹¹beauty; ⁹²colour; ⁹³caste; ⁹⁴lineage; ⁹⁵⁻⁹⁶they do not know; ⁹⁷features; ⁹⁸father; ⁹⁹mother; ¹⁰⁰caste; ¹⁰¹birth; ¹⁰²death; ¹⁰³beyond; ¹⁰⁴the movement of time; ¹⁰⁵terrible, fearful; ¹⁰⁶moving; ¹⁰⁷four; ¹⁰⁸directions; ¹⁰⁹all believe in; ¹¹⁰⁻¹¹¹the three worlds, all the regions; ¹¹²worlds; ¹¹³fourteen (according to Hindu scriptures there are 14 worlds, 7 above in the space and 7 under the earth); ¹¹⁴in them; ¹¹⁵the people; ¹¹⁶recite, chant; ¹¹⁷God's; ¹¹⁸prayer, invocation; ¹¹⁹first, primal; ¹²⁰God; ¹²¹without beginning; ¹²²form; ¹²³has created and sustained; ¹²⁴all; ¹²⁵sustain; ¹²⁶supreme; ¹²⁷beauty; ¹²⁸holy; ¹²⁹form, existence; ¹³⁰complete, perfect; ¹³¹omnipresent; ¹³²infinite; ¹³³all; ¹³⁴universe; ¹³⁵created; ¹³⁶all himself; ¹³⁷to create; ¹³⁸to destroy; ¹³⁹He does it; ¹⁴⁰death; ¹⁴¹beyond; ¹⁴²skill; ¹⁴³perfect; ¹⁴⁴beyond death; ¹⁴⁵omnipresent; ¹⁴⁶beyond regions.

COMPOSITION 8

Theme

God is beyond time. He Himself is the Creator, Sustainer and the Destroyer. He is the Master of all the worlds in the universe. He in His abstract form lives in His own abode and in His manifest form resides in all of us.

Literal Meaning

79. He is—
the First Person, without a beginning, unborn, omnipresent and infinite. All worship Him.
He is—
God of all the worlds, mysterious, primal and generous. the Sustainer of all, the Destroyer of all, the Ultimate Death of all.
He is—
Omnipresent, resides everywhere, detached, and the embodiment of happiness.
80. He has—
no name, abode, caste, colour and lineage.
He is—
the First Person, generous being, unborn, primal and perfect.
He has—
no region, no uniform, no features and no form. He is detached. He is manifest everywhere and His spirit and love exists in all the known directions.
81. He is—
beyond names and karmas, He himself is invisible but is watching His creation all the time.
He is—
admired and honoured by all and worshipped by all.
He is—
One Reality, manifest in all and has infinite forms. He performs many games, He destroys many games, But He Himself is one.
82. He is full of suspense,
No *Vedas* or *Korans* could unfold His mystery. No one can describe His beauty, colour, caste, lineage and features. He has no father or mother. He is beyond births and deaths. The speed of time moves in its own preset velocity, and He is worshipped in all the regions and worlds.



ਧਰਮ¹⁴⁷ ਧਾਮ¹⁴⁸ ਸੁ ਭਰਮ¹⁴⁹ ਰਹਿਤ¹⁵⁰ ਅਭੂਤ¹⁵¹ ਅਲਖ¹⁵² ਅਭੇਸ¹⁵³ ॥
 ਅੰਗ¹⁵⁴ ਰਾਗ¹⁵⁵ ਨ ਰੰਗ¹⁵⁶ ਜਾਕਹਿ¹⁵⁷ ਜਾਤਿ¹⁵⁸ ਪਾਤਿ¹⁵⁹ ਨ ਨਾਮ¹⁶⁰ ॥
 ਗਰਬ¹⁶¹ ਗੰਜਨ¹⁶² ਦੁਸਟ¹⁶³ ਭੰਜਨ¹⁶⁴ ਮੁਕਤਿ¹⁶⁵ ਦਾਇਕ¹⁶⁶ ਕਾਮ¹⁶⁷ ॥੮੪॥
 ਆਪ¹⁶⁸ ਰੂਪ¹⁶⁹ ਅਮੀਕ¹⁷⁰ ਅਨਉਸਤਤਿ¹⁷¹ ਏਕਪੁਰਖ¹⁷² ਅਵਧੂਤ¹⁷³ ॥
 ਗਰਬ¹⁷⁴ ਗੰਜਨ¹⁷⁵ ਸਰਬ¹⁷⁶ ਭੰਜਨ¹⁷⁷ ਆਦਿ¹⁷⁸ ਰੂਪ¹⁷⁹ ਅਸੂਤ¹⁸⁰ ॥
 ਅੰਗ¹⁸¹ ਹੀਨ¹⁸² ਅਭੰਗ¹⁸³ ਅਨਾਤਮ¹⁸⁴ ਏਕ¹⁸⁵ ਪੁਰਖ¹⁸⁶ ਅਪਾਰ¹⁸⁷ ॥
 ਸਰਬ¹⁸⁸ ਲਾਇਕ¹⁸⁹ ਸਰਬ ਘਾਇਕ¹⁹⁰ ਸਰਬ ਕੇ ਪ੍ਰਤਿਪਾਰ¹⁹¹ ॥੮੫॥
 ਸਰਬ ਗੰਤਾ¹⁹² ਸਰਬ ਹੰਤਾ¹⁹³ ਸਰਬ ਤੇ ਅਨਭੇਖ¹⁹⁴ ॥
 ਸਰਬ ਸਾਸਤ੍ਰ¹⁹⁵ ਨ¹⁹⁶ ਜਾਨਹੀ¹⁹⁷ ਜਿਹ¹⁹⁸ ਰੂਪ¹⁹⁹ ਰੰਗ²⁰⁰ ਅਰੁ ਰੇਖ²⁰¹ ॥
 ਪਰਮ²⁰² ਬੇਦ²⁰³ ਪੁਰਾਣ²⁰⁴ ਜਾਕਹਿ²⁰⁵ ਨੇਤ²⁰⁶ ਭਾਖਤ²⁰⁷ ਨਿਤ²⁰⁸ ॥
 ਕੋਟਿ²⁰⁹ ਸਿੰਮ੍ਰਿਤ²¹⁰ ਪੁਰਾਨ²¹¹ ਸਾਸਤ੍ਰ²¹² ਨ ਆਵਈ²¹³ ਵਹੁ²¹⁴ ਚਿਤ²¹⁵ ॥੮੬॥

*Dharam*¹⁴⁷ *dham*¹⁴⁸ *su bharam*¹⁴⁹ *rehat*¹⁵⁰, *abhut*¹⁵¹ *alakh*¹⁵² *abhes*¹⁵³.
*Ang*¹⁵⁴ *rag*¹⁵⁵ *na rang*¹⁵⁶ *jakeh*¹⁵⁷, *jat(i)*¹⁵⁸ *pat(i)*¹⁵⁹ *na nam*¹⁶⁰.
*Garab*¹⁶¹ *ganjan*¹⁶² *dust*¹⁶³ *bhanjan*¹⁶⁴, *mukat(i)*¹⁶⁵ *daik*¹⁶⁶ *kam*¹⁶⁷. -84-
*Ap*¹⁶⁸ *rup*¹⁶⁹ *amik*¹⁷⁰ *an ustat(i)*¹⁷¹, *ek purakh*¹⁷² *avdhut*¹⁷³.
*Garab*¹⁷⁴ *ganjan*¹⁷⁵ *sarab*¹⁷⁶ *bhanjan*¹⁷⁷ *ad(i)*¹⁷⁸ *rup*¹⁷⁹ *asut*¹⁸⁰.
*Ang*¹⁸¹ *hin*¹⁸² *abhang*¹⁸³ *anatam*¹⁸⁴, *ek*¹⁸⁵ *purakh*¹⁸⁶ *apar*¹⁸⁷.
*Sarab*¹⁸⁸ *laik*¹⁸⁹ *sarab ghaik*¹⁹⁰, *sarab ko pratipar*¹⁹¹. -85-
*Sarab ganta*¹⁹² *sarab hanta*¹⁹³, *sarab te anbhekh*¹⁹⁴.
*Sarab sastr*¹⁹⁵ *na*¹⁹⁶ *janhi*¹⁹⁷ *jeh*¹⁹⁷ *rup*¹⁹⁸ *rang(u)*¹⁹⁹ *ar(u)*²⁰⁰ *rekh*²⁰¹.
*Param*²⁰² *bed*²⁰³ *puran*²⁰⁴ *ja keh*²⁰⁵, *net*²⁰⁶ *bhakhath*²⁰⁷ *nit*²⁰⁸.
*Kot(i)*²⁰⁹ *simirat*²¹⁰ *puran*²¹¹ *sastr*²¹², *na avii*²¹³ *voh*²¹⁴ *chit*²¹⁵. -86-



¹⁴⁷⁻¹⁴⁸the abode of law; ¹⁴⁹which is; ¹⁵⁰superstitions; ¹⁵¹incorporeal;
¹⁵²invisible; ¹⁵⁷whose; ¹⁵⁸caste; ¹⁵⁹lineage; ¹⁶⁰name; ¹⁶¹pride; ¹⁶²destroyer;
¹⁶³evil; ¹⁶⁴annihilator; ¹⁶⁵liberation; ¹⁶⁶deliverer; ¹⁶⁷actions;
¹⁶⁸⁻¹⁶⁹self-illuminated; ¹⁷⁰great, beyond praise; ¹⁷¹glorification; ¹⁷²one
reality; ¹⁷³detached; ¹⁷⁴pride; ¹⁷⁵destroyer; ¹⁷⁶all; ¹⁷⁷annihilator;
¹⁷⁸prime; ¹⁷⁹beauty; ¹⁸⁰unborn; ¹⁸¹part of the body; ¹⁸²without; ¹⁸³beyond
destruction; ¹⁸⁴without soul; ¹⁸⁵⁻¹⁸⁶one reality; ¹⁸⁷infinite; ¹⁸⁸all; ¹⁸⁹wise;
¹⁹⁰killer; ¹⁹¹sustainer; ¹⁹²one who reaches all; ¹⁹³one who destroys all;
¹⁹⁴one who is different from others; ¹⁹⁵scriptures; ¹⁹⁶⁻¹⁹⁷knows not; ¹⁹⁸his;
¹⁹⁹beauty; ²⁰⁰colour; ²⁰¹lineage; ²⁰²supreme; ²⁰³*Vedas*; ²⁰⁴*Puranas*; ²⁰⁵say
about God; ²⁰⁶infinite; ²⁰⁷call Him; ²⁰⁸everyday; ²⁰⁹countless; ²¹⁰scriptures;
²¹¹*Puranas*; ²¹²scriptures; ²¹³does not come; ²¹⁴⁻²¹⁵in the thoughts.

83. In the known fourteen worlds His prayers are being chanted,
He is –
the God of gods, the First Person and the Creator of the universe.
He has –
supreme form, holy existence. He is perfect, omnipresent and
infinite. He resides everywhere, He Himself is the Creator and He
Himself is the Destroyer.
84. He is –
beyond death, all perfect, beyond time, and omnipresent. His abode
is religious and without superstitious structures, He is incorporeal,
invisible and un-uniformed. His body is unattached, He Himself is
beyond colours, castes, names and lineages. He is the Destroyer of
pride, the Annihilator of evil and is the Deliverer of liberation.
85. He is –
self-existent the most honoured, full of wisdom and all pervading.
He is –
Killer of pride, the Destroyer of all, and the First Person and unborn.
He is –
incorporeal, imperishable, the spirit of all, and all pervading.
He is –
Omnipotent, the only Ultimate Destroyer and the only Ultimate
Sustainer.
86. He –
reaches everywhere, destroys all evil, is incomparable.
None of the religious scriptures know about His beauty, colour
and lineage. The great *Vedas* and *Puranas* call Him infinite and
eternal. Countless scriptures of Hindus and Muslims (the *Smritis*
and *Koran*) affirm His existence and cannot describe Him.

Summary

The mystery around God exists since time immemorial. He created this world and many other worlds in this universe. He has made both life and death and is the sole Controller of these functions. Every world is created with a preset timetable. It will exist and be destroyed according to this schedule. He creates and destroys according to His designs and plans. The rules of the time, the life and the death, as we the humans know, apply only to us. The Almighty, Omnipresent and Omnipotent God is beyond these rules. He is the Maker of the rules and is not subject to them. The castes and the lineage, the names and the divisions are all man-made and God is beyond them. He is most merciful and kind. He is the Controller of all the divine rules and laws.



ਮਧੁਭਾਰ ਛੰਦ, ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥

ਗੁਨ¹ ਗਨ² ਉਦਾਰ³ ॥ ਮਹਿਮਾ⁴ ਅਪਾਰ⁵ ॥
ਆਸਨ⁶ ਅਭੰਗ⁷ ॥ ਉਪਮਾ⁸ ਅਨੰਗ⁹ ॥੮੭॥
ਅਨਭਉ¹⁰ ਪ੍ਰਕਾਸ¹¹ ॥ ਨਿਸਦਿਨ¹²⁻¹³ ਅਨਾਸ¹⁴ ॥
ਆਜਾਨ¹⁵ ਬਾਹੁ¹⁶ ॥ ਸਾਹਾਨ¹⁷ ਸਾਹੁ¹⁸ ॥੮੮॥
ਰਾਜਾਨ¹⁹ ਰਾਜ²⁰ ॥ ਭਾਨਾਨ²¹ ਭਾਨ²² ॥
ਦੇਵਾਨ²³ ਦੇਵ²⁴ ॥ ਉਪਮਾ²⁵ ਮਹਾਨ²⁶ ॥੮੯॥
ਦਿਦਾਨ²⁷ ਇੰਦੁ²⁸ ॥ ਬਾਲਾਨ²⁹ ਬਾਲ³⁰ ॥
ਰੰਕਾਨ³¹ ਰੰਕ³² ॥ ਕਾਲਾਨ³³ ਕਾਲ³⁴ ॥੯੦॥
ਅਨਭੂਤ³⁵ ਅੰਗ³⁶ ॥ ਆਭਾ³⁷ ਅਭੰਗ³⁸ ॥
ਗਤਿ³⁹ ਮਿਤਿ⁴⁰ ਅਪਾਰ⁴¹ ॥ ਗੁਨ⁴² ਗਨ⁴³ ਉਦਾਰ⁴⁴ ॥੯੧॥
ਮੁਨਿ⁴⁵ ਗਨ⁴⁶ ਪ੍ਰਨਾਮ⁴⁷ ॥ ਨਿਰਭੈ⁴⁸ ਨਿਕਾਮ⁴⁹ ॥
ਅਤਿ⁵⁰ ਦੁਤਿ⁵¹ ਪ੍ਰਚੰਡ⁵² ॥ ਮਿਤਿ⁵³ ਗਤਿ⁵⁴ ਅਖੰਡ⁵⁵ ॥੯੨॥
ਆਲਿਸਯ⁵⁶ ਕਰਮ⁵⁷ ॥ ਆਦ੍ਰਿਸਯ⁵⁸ ਧਰਮ⁵⁹ ॥
ਸਰਬਾ⁶⁰ ਭਰਣਾਦਯ⁶¹ ॥ ਅਨਭੰਡ⁶² ਬਾਦਯ⁶³ ॥੯੩॥

MADHUBHAR CHHAND, TAVPRASAD(I)

*Gun¹ gan² udar³. Mehma⁴ apar⁵.
Asan⁶ abhang⁷. Upma⁸ anang⁹. -87-
Anbhau¹⁰ prakas¹¹. Nisdin¹²⁻¹³ anas¹⁴.
Ajan¹⁵ bah(u)¹⁶. Sahan¹⁷ sah(u)¹⁸. -88-
Rajan¹⁹ raj²⁰. Bhanan²¹ bhan²².
Devan²³ dev²⁴. Upma²⁵ mahan²⁶. -89-
Indran²⁷ indr²⁸. Balan²⁹ bal³⁰.
Rankan³¹ rank³². Kalan³³ kal³⁴. -90-
Anbhut³⁵ ang³⁶. Abha³⁷ abhang³⁸.
Gat(i)³⁹ mit(i)⁴⁰ apar⁴¹. Gun⁴² gan⁴³ udar⁴⁴. -91-
Mun(i)⁴⁵ gan⁴⁶ pranam⁴⁷. Nirbhai⁴⁸ nikam⁴⁹.
At(i)⁵⁰ dut(i)⁵¹ prachand⁵². Mit(i)⁵³ gat(i)⁵⁴ akhand⁵⁵. -92-
Alisya⁵⁶ karam⁵⁷. Adrisya⁵⁸ dharam⁵⁹.
Sarba⁶⁰ bharnadhya⁶¹. Andand⁶² badhya⁶³. -93-*



MADHUBAR CHHAND BY YOUR GRACE

Notes

¹virtues; ²pool, fountain; ³generosity; ⁴praises; ⁵infinite; ⁶throne, seat, existence; ⁷unshakeable, irrefutable; ⁸grace, greatness, praises; ⁹incomparable, beyond words; ¹⁰self-resplendent, self-illuminated; ¹¹light; ¹²night; ¹³day; ¹⁴imperishable; ¹⁵reproduction systems; ¹⁶vest with God; ¹⁷⁻¹⁸sovereign of sovereigns; ¹⁹⁻²⁰king of kings; ²¹⁻²²sun of suns; ²³⁻²⁴God of gods; ²⁵praises; ²⁶great; ²⁷⁻²⁸Indra of Indras; ²⁹⁻³⁰highest of the highs; ³¹⁻³²poorest of the poor (humblest of the humble); ³³⁻³⁴death of the deaths; ³⁵incorporeal; ³⁶parts of the body; ³⁷light, glory; ³⁸beyond destruction; ³⁹condition; ⁴⁰measurement; ⁴¹infinite; ⁴²virtues; ⁴³pool, fountain; ⁴⁴generosity; ⁴⁵learned; ⁴⁶skilful; ⁴⁷salute; ⁴⁸without fear; ⁴⁹beyond worldly desires; ⁵⁰too much; ⁵¹light; ⁵²resplendent; ⁵³⁻⁵⁴beyond measurement and conditions; ⁵⁵indivisible; ⁵⁶special effort; ⁵⁷action; ⁵⁸invisible; ⁵⁹divine law; ⁶⁰all; ⁶¹full, up to to the brim; ⁶²beyond punishment; ⁶³definite, unbound.

COMPOSITION 9

Theme

God is great; so are His virtues and bounties. He is self-illuminated and is the Master of the whole universe. He is revered by all the saints, kings and sovereigns.

Literal Meaning

87. He is the Fountain of virtues and is most generous. His praises are beyond description. His throne is indestructable. His glory is incomparable.
88. He is illuminated from his own light. His play of days merging with nights and nights dissolving in days is everlasting. He has devised innumerable methods of reproduction. He is the Sovereign of all the sovereigns.
89. He showers supremacy to the kings. He gives energy to the suns. He provides holiness to the sages. His glory is great.
90. He established the kingdom of Indra in the heavens. He gives power and courage to the soldiers. He provides humility to the meek. He determines the time of death of all.
91. He has created the world lives with various elements but He Himself is beyond them. His glow is evershining. He is beyond measures and conditions. He is the Fountain of virtues and generosity.
92. All sages salute Him. He performs His action without fear and reservations. His light is ever illuminated. His power and estate cannot be counted.
93. He is not hesitant to perform His work. His rules are beyond questioning. He is ever merciful.

Summary

God is the Creator, Sustainer and Destroyer of all that exists in the universe. He creates when He so pleases and destroys when He so wishes. All world glories, powers and energies emanate from Him. He is the greatest of all and is lower to none. He creates and elevates and then destroys when the stipulated time comes. He is self-made and self-illuminated. He is a Power beyond description and analysis. His rules and laws are universal. He is most generous and merciful.

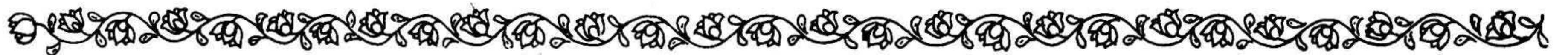


ਚਾਚਰੀ ਛੰਦ, ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥

ਗੁਬਿੰਦੇ¹ ॥ ਮੁਕੰਦੇ² ॥ ਉਦਾਰੇ³ ॥ ਅਪਾਰੇ⁴ ॥ ੯੪ ॥
ਹਰੀਅੰ⁶ ॥ ਕਰੀਅੰ⁷ ॥ ਨਿਨਾਮੇ⁸ ॥ ਅਕਾਮੇ⁹ ॥ ੯੫ ॥

CHACHRI CHHAND, TAVPRASAD(I)

*Gubinde*¹. *Mukande*². *Udare*³. *Apare*⁴. -94-
*Hariang*⁵. *Kariang*⁶. *Nirname*⁷. *Akame*⁸. -95-



**CHACHRI CHHAND
BY YOUR GRACE**

Notes

¹Lord of the universe, the caretaker of the creation; ²the liberator; ³the generous; ⁴the infinite; ⁵destroyer; ⁶creator; ⁷beyond names; ⁸beyond passions, ⁹beyond desires.

COMPOSITION 10

Theme

God of all people is the Sustainer and the Liberator.

Literal Meaning

94. God is—
the Omniscient, the Liberator, generous, and limitless.
95. God is—
the Destroyer, the Creator, He belongs to all people, and is beyond desires and passions.

Summary

God knows everyone's inner-thoughts. He is the only Master who grants *mukti*. He is the only Lord who controls both creation and destruction. He Himself is beyond all passions and desires. He is absolutely detached.



ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਚੱਤ੍ਰ¹ ਚੱਕ੍ਰ² ਕਰਤਾ³ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਹਰਤਾ⁴ ॥
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਦਾਨੇ⁵ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਜਾਨੇ⁶ ॥੯੬॥
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਰਤੀ⁷ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਭਰਤੀ⁸ ॥
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਪਾਲੇ⁹ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਕਾਲੇ¹⁰ ॥੯੭॥
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਪਾਸੇ¹¹ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਾਸੇ¹² ॥
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਮਾਨਯੈ¹³ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਦਾਨਯੈ¹⁴ ॥੯੮॥

BHUIJANG PRAYAT CHHAND

Chatr(u)¹ chakr² karta³. Chatr(u) chakr harta⁴.
Chatr(u) chakr dane⁵. Chatr(u) chakr jane⁶. -96-
Chatr(u) chakr varti⁷. Chatr(u) chakr bharti⁸.
Chatr(u) chakr pale⁹. Chatr(u) chakr kale¹⁰. -97-
Chatr(u) chakr pase¹¹. Chatr(u) chakr vase¹².
Chatr(u) chakr manyai¹³. Chatr(u) chakr danyai¹⁴. -98-



**BHUJANG PRAYAT CHHAND
BY YOUR GRACE**

Notes

¹⁻²the four directions; ³creator; ⁴destroyer; ⁵the donor; ⁶one who knows everyone and everything; ⁷reside; ⁸sustainer; ⁹protector; ¹⁰the cause of deaths; ¹¹present; ¹²to reside; ¹³to believe in; ¹⁴bestower of bounties.

COMPOSITION 11

Theme

God is the Designer and Controller of all the activities around the universe.

Literal Meaning

96. He is the –
Creator of the four corners of the universe,
Destroyer of the four sides of the universe,
Bestower of the bounties in all the directions of the universe.
Knower of all the activities all around the globe.
97. He is –
Omnixistent
Omnisustainer
Omniprotector
Omnidestroyer
98. He is –
present everywhere,
resident everywhere,
worshipped everywhere, and
Bestower of His bounties everywhere.

Summary

God has created this universe according to His plans and designs. He is manifest in every atom. He is the Controller and Regulator of all the worlds. He is the cause of births and deaths, happiness and sorrows. He is the greatest of all. He is the Protector, Sustainer and Destroyer. We all must salute to Him.



ਚਾਚਰੀ ਛੰਦ ॥

ਨ¹ ਸਤ੍ਰੈ² ॥ ਨ ਮਿਤ੍ਰੈ³ ॥ ਨ ਭਰਮੰ⁴ ॥ ਨ ਭਿਤ੍ਰੈ⁵ ॥੯੯॥
ਨ ਕਰਮੰ⁶ ॥ ਨ ਕਾਏ⁷ ॥ ਅਜਨਮੰ⁸ ਅਜਾਏ⁹ ॥੧੦੦॥
ਨ ਚਿਤ੍ਰੈ¹⁰ ॥ ਨ ਮਿਤ੍ਰੈ¹¹ ॥ ਪਰੇ¹² ਹੈ¹³ ॥ ਪਵਿਤ੍ਰੈ¹⁴ ॥੧੦੧॥
ਪ੍ਰਿਥਿਸੈ¹⁵ ॥ ਅਦਿਸੈ¹⁶ ॥ ਅਦ੍ਰਿਸੈ¹⁷ ॥ ਆਕ੍ਰਿਸੈ¹⁸ ॥੧੦੨॥

CHACHRI CHHAND

Na¹ satrai². Na mitrai³. Na bharmang⁴. Na bhitrai⁵. -99-
Na karmang⁶. Na kae⁷ Ajanmang Ajae⁸. -100-
Na chitrai¹⁰. Na mitrai¹¹. Pare¹² hain¹³ Pavitrai¹⁴. -101-
Prithisai¹⁵. Adisai¹⁶. Adrisai¹⁷. Akrisai¹⁸. -102-



CHACHRI CHHAND BY YOUR GRACE

Notes

¹ no; ² enemy; ³ friends, relations; ⁴ delusion; ⁵ discrimination; ⁶ worldly actions; ⁷ body, form, figure; ⁸ beyond births; ⁹ beyond conception; ¹⁰ image; ¹¹ friends, relations; ¹²⁻¹³ transcendent; ¹⁴ perfect, holy; ¹⁵ Lord of the universe; ¹⁶ primal being

COMPOSITION 12

Theme

God is Lord of the whole universe. He has no image and is not born.

Literal Meaning

99. God is detached from His creation. He has no relations or friends according to worldly definition. His acts are above discrimination and delusion.
- 100 He performs no karmas and is not judged, for He Himself is the Greatest Judge of all. He has no image, is not conceived or born.
- 101 He has no definite form, is detached, transcendent and holy.
102. He is the Lord of the universe, is the primal being, is invisible and is all-powerful.

Summary

God has created this world and many other worlds. He has made the rules of conception and birth, has made the law of karma, has put emotions and feeling in our hearts, but He Himself is above all these rules, laws and perceptions. Though He regulates His worlds yet He Himself is detached from the creation.



ਭਗਵਤੀ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦਿ ਕਥਤੇ ॥

ਕਿ¹ ਆਛਿਜ² ਦੇਸੈ³ ॥ ਕਿ ਆਭਿਜ⁴ ਭੇਸੈ⁵ ॥
 ਕਿ ਆਗੰਜ⁶ ਕਰਮੈ⁷ ॥ ਕਿ ਆਭੰਜ⁸ ਭਰਮੈ⁹ ॥੧੦੩॥
 ਕਿ ਆਭਿਜ¹⁰ ਲੋਕੈ¹¹ ॥ ਕਿ ਆਦਿਤ¹² ਸੋਕੈ¹³ ॥
 ਕਿ ਅਵਧੂਤ¹⁴ ਬਰਨੈ¹⁵ ॥ ਕਿ ਬਿਭੂਤ¹⁶ ਕਰਨੈ¹⁷ ॥੧੦੪॥
 ਕਿ ਰਾਜੰ¹⁸ ਪ੍ਰਭਾ¹⁹ ਹੈਂ ॥ ਕਿ ਧਰਮੰ²⁰ ਧੁਜਾ²¹ ਹੈਂ ॥
 ਕਿ ਆਸੋਕ²² ਬਰਨੈ²³ ॥ ਕਿ ਸਰਬਾ²⁴ ਅਭਰਨੈ²⁵ ॥੧੦੫॥
 ਕਿ ਜਗਤੰ²⁶ ਕ੍ਰਿਤੀ²⁷ ਹੈਂ ॥ ਕਿ ਛਤ੍ਰੰ²⁸ ਛਤ੍ਰੀ²⁹ ਹੈਂ ॥
 ਕਿ ਬ੍ਰਹਮੰ³⁰ ਸਰੂਪੈ³¹ ॥ ਕਿ ਅਨਭਉ³² ਅਨੁਪੈ³³ ॥੧੦੬॥
 ਕਿ ਆਦਿ³⁴ ਅਦੇਵ³⁵ ਹੈਂ ॥ ਕਿ ਆਪਿ³⁶ ਅਭੇਵ³⁷ ਹੈਂ ॥
 ਕਿ ਚਿਤ੍ਰੰ³⁸ ਬਿਹੀਨੈ³⁹ ॥ ਕਿ ਏਕੈ⁴⁰ ਅਧੀਨੈ⁴¹ ॥੧੦੭॥
 ਕਿ ਰੋਜੀ⁴² ਰਜਾਕੈ⁴³ ॥ ਰਹੀਮੈ⁴⁴ ਰਿਹਾਕੈ⁴⁵ ॥
 ਕਿ ਪਾਕ⁴⁶ ਬਿਐਬ⁴⁷⁻⁴⁸ ਹੈਂ ॥ ਕਿ ਗੋਬਲ⁴⁹ ਗੋਬ⁵⁰ ਹੈਂ ॥੧੦੮॥
 ਕਿ ਅਫਵਲ⁵¹ ਗੁਨਾਹ⁵² ਹੈਂ ॥ ਕਿ ਸ਼ਾਹਾਨ⁵³ ਸ਼ਾਹ⁵⁴ ਹੈਂ ॥
 ਕਿ ਕਾਰਨ⁵⁵ ਕੁਨਿੰਦ⁵⁶ ਹੈਂ ॥ ਕਿ ਰੋਜੀ⁵⁷ ਦਹਿੰਦ⁵⁸ ਹੈਂ ॥੧੦੯॥
 ਕਿ ਰਾਜਕ⁵⁹ ਰਹੀਮ⁶⁰ ਹੈਂ ॥ ਕਿ ਕਰਮੰ⁶¹ ਕਰੀਮ⁶² ਹੈਂ ॥
 ਕਿ ਸਰਬੰ⁶³ ਕਲੀ⁶⁴ ਹੈਂ ॥ ਕਿ ਸਰਬੰ⁶⁵ ਦਲੀ⁶⁶ ਹੈਂ ॥੧੧੦॥
 ਕਿ ਸਰਬਤ੍ਰ⁶⁷ ਮਾਨਯੈ⁶⁸ ॥ ਕਿ ਸਰਬਤ੍ਰ ਦਾਨਯੈ⁶⁹ ॥
 ਕਿ ਸਰਬਤ੍ਰ ਗਉਨੈ⁷⁰ ॥ ਕਿ ਸਰਬਤ੍ਰ ਭਉਨੈ⁷¹ ॥੧੧੧॥
 ਕਿ ਸਰਬਤ੍ਰ ਦੇਸੈ⁷² ॥ ਕਿ ਸਰਬਤ੍ਰ ਭੇਸੈ⁷³ ॥
 ਕਿ ਸਰਬਤ੍ਰ ਰਾਜੈ⁷⁴ ॥ ਕਿ ਸਰਬਤ੍ਰ ਸਾਜੈ⁷⁵ ॥੧੧੨॥
 ਕਿ ਸਰਬਤ੍ਰ ਦੀਨੈ⁷⁶ ॥ ਕਿ ਸਰਬਤ੍ਰ ਲੀਨੈ⁷⁷ ॥
 ਕਿ ਸਰਬਤ੍ਰ ਜਾਹੈ⁷⁸ ॥ ਕਿ ਸਰਬਤ੍ਰ ਭਾਹੈ⁷⁹ ॥੧੧੩॥

BHAGWATI CHHAND, TAV PRASAD(I) KATHATE

Ke¹ achhij² desai³. Ke abhij⁴ bhesai⁵.
 Ke aganj⁶ karmai⁷. Ke abhanj⁸ bharmai⁹. -103-
 Ke abhij¹⁰ lokai¹¹. Ke adit¹² sokai¹³.
 Ke avdhut¹⁴ barnai¹⁵. Ke bibhut¹⁶ karnai¹⁷. -104-
 Ke rajang¹⁸ prabha¹⁹ hain. Ke dharmang²⁰ dhuja²¹ hain.
 Ke asok²² barnai²³. Ke sarba²⁴ abharnai²⁵. -105-
 Ke jagtang²⁶ kriti²⁷ hain. Ke chhatrang²⁸ chhatri²⁹ hain.
 Ke brahamang³⁰ sarupai³¹. Ke anbhau³² anupai³³. -106-
 Ke ad(i)³⁴ adev³⁵ hain. Ke ap(i)³⁶ abhev³⁷ hain.
 Ke chitrang³⁸ bihinai³⁹. Ke ekai⁴⁰ adhinai⁴¹. -107-
 Ke rozi⁴² razakai⁴³. Rahimai⁴⁴ rihakai⁴⁵.
 Ke pak⁴⁶ be-aib⁴⁷⁻⁴⁸ hain. Ke ghaibul⁴⁹ ghaib⁵⁰ hain. -108-
 Ke afvul⁵¹ gunah⁵² hain. Ke shahan⁵³ shah⁵⁴ hain.
 Ke karan⁵⁵ kunind⁵⁶ hain. Ke rozi⁵⁷ dihand⁵⁸ hain. -109-
 Ke razak⁵⁹ rahim⁶⁰ hain. Ke karmang⁶¹ karim⁶² hain.
 Ke sarbang⁶³ kali⁶⁴ hain. Ke sarbang⁶⁵ dali⁶⁶ hain. -110-
 Ke sarbatr⁶⁷ maniyai⁶⁸. Ke sarbang daniyai⁶⁹.
 Ke sarbatr gaunai⁷⁰. Ke sarbatr bhaunai⁷¹. -111-
 Ke sarbatr desai⁷². Ke sarbatr bhesai⁷³.
 Ke sarbatr rajai⁷⁴. Ke sarbatr sajai⁷⁵. -112-
 Ke sarbatr dinai⁷⁶. Ke sarbatr linai⁷⁷.
 Ke sarbatr jaho⁷⁸. Ke sarbatr bhaho⁷⁹. -113-



BHAGWATI CHHAND BY YOUR GRACE

Notes

¹is; ²cannot be torn; ³realm, abode; ⁴getting damaged by drenching, flooding; ⁵garbs; ⁶invincible; ⁷actions; ⁸un-obliterated; ⁹superstitions; ¹⁰flooding; ¹¹inhabitants; ¹²the energy generated by the sun; ¹³barren; ¹⁴detached; ¹⁴lineage, castes; ¹⁵source; ¹⁶to glorify; ¹⁷to do; ¹⁸kings'; ¹⁹light, power; ²⁰religion, righteousness; ²¹banner; ²²beyond worries; ²³form, existence; ²⁴all; ²⁵splendour; ²⁶universe; ²⁷creator; ²⁸strength, courage, power; ²⁹the fighter, the fighting cast of the Hindus; ³⁰the Creator; ³¹form; ³²self illuminated; ³³ beyond praise; ³⁴ first; ³⁵who has no superior over him, supreme; ³⁶himself; ³⁷mysterious; ³⁸image, picture; ³⁹one who cannot be photographed; ⁴⁰ himself; ⁴¹governed; ⁴²livelihood; ⁴³giver, granter; ⁴⁴merciful; ⁴⁵liberator; ⁴⁶pure; ⁴⁷⁻⁴⁸without any shortcoming; ⁴⁹invisible; ⁵⁰mystery; ⁵¹one who can pardon; ⁵²sins; ⁵³supreme sovereign; ⁵⁴of sovereign; ⁵⁵cause; ⁵⁶the doer; ⁵⁷livelihood; ⁵⁸giver; ⁵⁹provider; ⁶⁰merciful; ⁶¹of karmas, actions; ⁶²forgiver; ⁶³of all; ⁶⁴full of all powers; ⁶⁵of all; ⁶⁶the destroyer; ⁶⁷all; ⁶⁸believe in; ⁶⁹granter of the gifts; ⁷⁰one who can reach all parts of the world; ⁷¹omnipresent; ⁷²all spheres; ⁷³garbs; ⁷⁴ruler; ⁷⁵decorator; ⁷⁶bestower of the gifts; ⁷⁷engross; ⁷⁸glow; ⁷⁹light

COMPOSITION 13

Theme

This world called earth is one of His many creations. He has created earth according to His own plans and designs. Every object He has created He has put an automatic processing component in it. The development and destruction of a life or an object is according to the programming of the component. Death for a life is as important as its birth and progression. God is the Greatest Reality on earth. He is beyond a name, caste, creed and colour. He is Father of all of us.

Literal Meaning

103. God's realm is beyond destruction, His garb is beyond damage, His actions are beyond defeat, and His existence is beyond any superstitions and rituals.
104. His realm's inhabitants do not suffer from worldly disasters, e.g., flooding and drought. He is the Source of all the glories.
105. He gives power to the kings, He protects those who assemble under the banner of a true religion, He is the Source of all the happiness and light, and He is the Fountain of splendour and beauty.
106. He is the Creator of the universe, He is the Power of the soldiers, He is the Pival Being, and His power is unparallel and can be measured only by contemplation.
107. He is the Superiormost Authority, His creation is full of mysteries and suspense, His identity cannot be shown by an image, He is self-illuminated.
108. He bestows livelihood upon all of us, He grants liberation of all of us, His identity cannot be shown by an image, He is self-illuminated.
109. He is the Forgiver of our sins, He is the Sovereign of all the rulers, He is the Cause of all the existence, and He is the Sustainer of His creation.
110. He is most merciful and gentle Provider, He is most benevolent and graceful Master, He is most powerful and absolutely complete with skills. He is the Annihilator and the Cause of destruction.



ਕਿ ਸਰਬਤ੍ਰ ਦੇਸੈ⁸⁰ ॥ ਕਿ ਸਰਬਤ੍ਰ ਭੇਸੈ⁸¹ ॥
 ਕਿ ਸਰਬਤ੍ਰ ਕਾਲੈ⁸² ॥ ਕਿ ਸਰਬਤ੍ਰ ਪਾਲੈ⁸³ ॥੧੧੪॥
 ਕਿ ਸਰਬਤ੍ਰ ਹੰਤਾ⁸⁴ ॥ ਕਿ ਸਰਬਤ੍ਰ ਗੰਤਾ⁸⁵ ॥
 ਕਿ ਸਰਬਤ੍ਰ ਭੇਖੀ⁸⁶ ॥ ਕਿ ਸਰਬਤ੍ਰ ਪੇਖੀ⁸⁷ ॥੧੧੫॥
 ਕਿ ਸਰਬਤ੍ਰ ਕਾਜੈ⁸⁸ ॥ ਕਿ ਸਰਬਤ੍ਰ ਰਾਜੈ⁸⁹ ॥
 ਕਿ ਸਰਬਤ੍ਰ ਸੇਖੈ⁹⁰ ॥ ਕਿ ਸਰਬਤ੍ਰ ਪੇਖੈ⁹¹ ॥੧੧੬॥
 ਕਿ ਸਰਬਤ੍ਰ ਤ੍ਰਾਣੈ⁹² ॥ ਕਿ ਸਰਬਤ੍ਰ ਪ੍ਰਾਣੈ⁹³ ॥
 ਕਿ ਸਰਬਤ੍ਰ ਦੇਸੈ⁹⁴ ॥ ਕਿ ਸਰਬਤ੍ਰ ਭੇਸੈ⁹⁵ ॥੧੧੭॥
 ਕਿ ਸਰਬਤ੍ਰ ਮਾਨਿਯੈ⁹⁶ ॥ ਸਦੈਵੰ ਪ੍ਰਧਾਨਿਯੈ⁹⁷ ॥
 ਕਿ ਸਰਬਤ੍ਰ ਜਾਪਿਯੈ⁹⁸ ॥ ਕਿ ਸਰਬਤ੍ਰ ਥਾਪਿਯੈ⁹⁹ ॥੧੧੮॥
 ਕਿ ਸਰਬਤ੍ਰ ਭਾਨੈ¹⁰⁰ ॥ ਕਿ ਸਰਬਤ੍ਰ ਮਾਨੈ¹⁰¹ ॥
 ਕਿ ਸਰਬਤ੍ਰ ਇੰਦ੍ਰੈ¹⁰² ॥ ਕਿ ਸਰਬਤ੍ਰ ਚੰਦ੍ਰੈ¹⁰³ ॥੧੧੯॥
 ਕਿ ਸਰਬੰ ਕਲੀਮੈ¹⁰⁴ ॥ ਕਿ ਪਰਮੰ ਫਹੀਮੈ¹⁰⁵ ॥
 ਕਿ ਆਕਲ ਅਲਾਮੈ¹⁰⁶ ॥ ਕਿ ਸਾਹਿਬ ਕਲਾਮੈ¹⁰⁷ ॥੧੨੦॥
 ਕਿ ਹੁਸਨਲ¹⁰⁸ ਵਜੂ¹⁰⁹ ਹੈ ॥ ਤਮਾਮੁਲ¹¹⁰ ਰੁਜੂ¹¹¹ ਹੈ ॥
 ਹਮੇਸੁਲ¹¹² ਸਲਾਮੈ¹¹³ ॥ ਸਲੀਖਤ¹¹⁴ ਮੁਦਾਮੈ¹¹⁵ ॥੧੨੧॥
 ਗਨੀਮੁਲ¹¹⁶ ਸ਼ਿਕਸਤੈ¹¹⁷ ॥ ਗਰੀਬੁਲ¹¹⁸ ਪਰਸਤੈ¹¹⁹ ॥
 ਬਿਲੰਦੁਲ¹²⁰ ਮਕਾਨੈ¹²¹ ॥ ਜਮੀਨੁਲ¹²² ਜਮਾਨੈ¹²³ ॥੧੨੨॥
 ਤਮੀਜੁਲ¹²⁴ ਤਮਾਮੈ¹²⁵ ॥ ਰੁਜੂਅਲ¹²⁶ ਨਿਧਾਨੈ¹²⁷ ॥
 ਹਰੀਫੁਲ¹²⁸ ਅਜੀਮੈ¹²⁹ ॥ ਰਜਾਇਕ¹³⁰ ਯਕੀਨੈ¹³¹ ॥੧੨੩॥
 ਅਨੇਕੁਲ¹³² ਤਰੰਗ¹³³ ਹੈ ॥ ਅਭੇਦ¹³⁴ ਹੈ ਅਭੰਗ¹³⁵ ਹੈ ॥
 ਅਜੀਜੁਲ¹³⁶ ਨਿਵਾਜ¹³⁷ ਹੈ ॥ ਗਨੀਮੁਲ¹³⁸ ਖਿਰਾਜ¹³⁹ ਹੈ ॥੧੨੪॥
 ਨਿਰੁਕਤਿ¹⁴⁰ ਸਰੂਪ¹⁴¹ ਹੈ ॥ ਤ੍ਰਿਮੁਕਤਿ¹⁴² ਬਿਭੂਤ¹⁴³ ਹੈ ॥
 ਪ੍ਰਭੁਗਤਿ¹⁴⁴ ਪ੍ਰਭਾ¹⁴⁵ ਹੈ ॥ ਸੁਜਗਤਿ¹⁴⁶ ਸੁਧਾ¹⁴⁷ ਹੈ ॥੧੨੫॥

*Ke sarbatr desai⁸⁰. Ke sarbatr bhesai⁸¹.
 Ke sarbatr kalai⁸². Ke sarbatr palai⁸³. -114-
 Ke sarbatr hanta.⁸⁴ Ke sarbatr ganta⁸⁵.
 Ke sarbatr bhekhi⁸⁶. Ke sarbatr pekhi⁸⁷. -115-
 Ke sarbatr kajai⁸⁸. Ke sarbatr rajai⁸⁹.
 Ke sarbatr sokhai⁹⁰. Ke sarbatr pokhai⁹¹. -116-
 Ke sarbatr tranai⁹². Ke sarbatr pranai⁹³.
 Ke sarbatr desai⁹⁴. Ke sarbatr bhesai⁹⁵. -117-
 Ke sarbatr maniyai⁹⁶. sadaivang pradhaniyai⁹⁷.
 Ke sarbatr japiyai⁹⁸. Ke sarbatr thapiyai⁹⁹. -118-
 Ke sarbatr bhanai¹⁰⁰. Ke sarbatr manai¹⁰¹.
 Ke sarbatr indrai¹⁰². Ke sarbatr chandrai¹⁰³. -119-
 Ke sarbatr kalimai¹⁰⁴. Ke paramang fahimai¹⁰⁵.
 Ke akal alamai¹⁰⁶. Ke sahib kalamai¹⁰⁷. -120-
 Ke husnal¹⁰⁸ vaju¹⁰⁹ hain. Tamamul¹¹⁰ ruju¹¹¹ hain.
 Hamesul¹¹² slamai¹¹³. Salikhat¹¹⁴ mudamai¹¹⁵. -121-
 Ghanimul¹¹⁶ shikastai¹¹⁷. Gharibul¹¹⁸ prastai¹¹⁹.
 Bilandul¹²⁰ makanai¹²¹. Zaminul¹²² zamanai¹²³. -122-
 Tamizul¹²⁴ tamamai¹²⁵. Ruzual¹²⁶ nidhanai¹²⁷.
 Hariful¹²⁸ azimai¹²⁹. Razaik¹³⁰ yakinai¹³¹. -123-
 Anekul¹³² tarang¹³³ hain. Abhed¹³⁴ hain abhang¹³⁵ hain.
 Azizul¹³⁶ nivaz¹³⁷ hain. Ghanimul¹³⁸ khiraj¹³⁹ hain. -124-
 Nirukat¹⁴⁰ sarup¹⁴¹ hain. Trimukat(i)¹⁴². bibhut¹⁴³ hain.
 Prabhugat(i)¹⁴⁴ prabha¹⁴⁵ hain. Sujugat(i)¹⁴⁶ sudha¹⁴⁷ hain. -125-*



⁸⁰regions; ⁸¹garbs; ⁸²death; ⁸³sustainer; ⁸⁴destroyer; ⁸⁵one who knows everything; ⁸⁶manifest in all forms; ⁸⁷onlooker, witness; ⁸⁸performer; ⁸⁹ruler; ⁹⁰destroyer; ⁹¹witness; ⁹²the source of energy; ⁹³the giver of the breath; ⁹⁴regions; ⁹⁵garbs; ⁹⁶belief; ⁹⁷supremacy; ⁹⁸worship; ⁹⁹to fix, to abide; ¹⁰⁰sun; light, energy; ¹⁰¹belief; ¹⁰²king of heaven; ¹⁰³moon, light of moon, ¹⁰⁴orator; ¹⁰⁵supreme knowledge; ¹⁰⁶wisest of all; ¹⁰⁷the supreme orator; ¹⁰⁸beauty; ¹⁰⁹personified; ¹¹⁰all; ¹¹¹attention; ¹¹²ever; ¹¹³salutation; ¹¹⁴process of creation; ¹¹⁵perpetual; ¹¹⁶enemy; ¹¹⁷defeat; ¹¹⁸poor; ¹¹⁹protection; ¹²⁰high; ¹²¹houses; ¹²²on the earth; ¹²³time, all the time; ¹²⁴etiquette; ¹²⁵perfect; ¹²⁶treasures; ¹²⁷focus of attention; ¹²⁸friend; ¹²⁹great; ¹³⁰provider; ¹³¹trustworthy; ¹³²of different types; ¹³³waves; ¹³⁴mysterious; ¹³⁵imperishable; ¹³⁶⁻¹³⁹destroyer, annihilator; ¹⁴⁰in-describable; ¹⁴¹form; ¹⁴²transcends three virtues-royalty, truth, meditation; ¹⁴³glory; ¹⁴⁴to consume; ¹⁴⁵light; ¹⁴⁶perfect setting; ¹⁴⁷nectar of God's grace bathes all creatures

111. He is worshipped by all, He is given worldly gifts by all, He is called by all that exists in this world, and He is resident in everyone's mind.
112. All regions are created by Him, all uniforms are recommended by Him, all kingdoms are established by Him, and all decorations are set by Him.
113. He is the Bestower of all the gifts, He is the Spirit pervading in all, He is the Cause of all human glories, and He is the Source of the lightening up of all things.
114. All regions are made by Him, all races are created by Him, He decides the death time of all, and He plans the upbringing of all.
115. Everywhere He is the Ultimate Annihilator. Everything is within His reach and knowledge. Everywhere He is manifest in different forms. Everywhere He is the Sustainer.
116. He is the Ultimate Judge of all the the actions, His kingdom pervades all over the universe, He is the Ultimate Decider of all the destruction, He is the Planner of all the creation and its sustenance.
117. He is the Source of all the energy, He is the Fountainhead of all the life, He is the Creator of all the regions, and He is the Designer of all the forms and shapes.
118. He is adored by all, He is Ever Supreme, He is worshipped by all and His kingdom is established everywhere.
119. He provides energy to the suns, He is acclaimed by all, He appoints all the kings of heavens, and He is the Light of all the moons.
120. He gives the speaking power to all, He bestows knowledge on all, He accords knowledge to all, He is Supreme in wisdom and enlightenment.
121. He is Beauty personified, He is the Centre of all attraction, He is the Pivot of all existence, His creation is enduring.
122. He is the Vanquisher of the tyrants, He is the Protector of the weak, His abode is higher than all the mansions, and He sustains this earth all the times.
123. He is the sum total of all the virtues, He is the Ocean of wisdom, He is the greatest of all the friends, He is the Surest Provider of sustenance.
124. You are like an ocean with countless waves, You are ever mysterious and are imperishable, You are the Defender of Your devotees, You are the Destroyer of evil.



ਸਦੈਵੰ¹⁴⁸ ਸਰੂਪ¹⁴⁹ ਹੈਂ ॥ ਅਭੇਦੀ¹⁵⁰ ਅਨੂਪ¹⁵¹ ਹੈਂ ॥
 ਸਮਸਤੇ¹⁵² ਪਰਾਜ¹⁵³ ਹੈਂ ॥ ਸਦਾ¹⁵⁴ ਸਰਬ¹⁵⁵ ਸਾਜ¹⁵⁶ ਹੈਂ ॥੧੨੬॥
 ਸਮਸਤੁਲ¹⁵⁷ ਸਲਾਮ¹⁵⁸ ਹੈਂ ॥ ਸਦੈਵਲ¹⁵⁹ ਅਕਾਮ¹⁶⁰ ਹੈਂ ॥
 ਨਿਬਾਧ¹⁶¹ ਸਰੂਪ¹⁶² ਹੈਂ ॥ ਅਗਾਧ¹⁶³ ਹੈਂ ਅਨੂਪ¹⁶⁴ ਹੈਂ ॥੧੨੭॥
 ਓਅੰ¹⁶⁵ ਆਦਿ¹⁶⁶ ਰੂਪੇ¹⁶⁷ ॥ ਅਨਾਦਿ¹⁶⁸ ਸਰੂਪੇ¹⁶⁹ ॥
 ਅਨੰਗੀ¹⁷⁰ ਅਨਾਮੇ¹⁷¹ ॥ ਤ੍ਰਿਭੰਗੀ¹⁷² ਤ੍ਰਿਕਾਮੇ¹⁷³ ॥੧੨੮॥
 ਤ੍ਰਿਬਰਗੀ¹⁷⁴ ਤ੍ਰਿਬਾਧੇ¹⁷⁵ ॥ ਅਗੰਜੇ¹⁷⁶ ਅਗਾਧੇ¹⁷⁷ ॥
 ਸੁਭੰ¹⁷⁸ ਸਰਬ¹⁷⁹ ਭਾਰੋ¹⁸⁰ ॥ ਸੁਸਰਬਾ¹⁸¹⁻¹⁸² ਅਨੁਰਾਗੋ¹⁸³ ॥੧੨੯॥
 ਤ੍ਰਿਭੁਗਤ¹⁸⁴ ਸਰੂਪ¹⁸⁵ ਹੈਂ ॥ ਅਛਿਜ¹⁸⁶ ਹੈਂ ਅਛੁਤ¹⁸⁷ ਹੈਂ ॥
 ਕਿ ਨਰਕੰ¹⁸⁸ ਪ੍ਰਣਾਸ¹⁸⁹ ਹੈਂ ॥ ਪ੍ਰਿਥੀਉਲ¹⁹⁰ ਪ੍ਰਵਾਸ¹⁹¹ ਹੈਂ ॥੧੩੦॥
 ਨਿਰੁਕਤਿ¹⁹² ਪ੍ਰਭਾ¹⁹³ ਹੈਂ ॥ ਸਦੈਵੰ¹⁹⁴ ਸਦਾ¹⁹⁵ ਹੈਂ ॥
 ਬਿਭੁਗਤਿ¹⁹⁶ ਸਰੂਪ¹⁹⁷ ਹੈਂ ॥ ਪ੍ਰਜੁਗਤਿ¹⁹⁸ ਅਨੂਪ¹⁹⁹ ਹੈਂ ॥੧੩੧॥
 ਨਿਰੁਕਤਿ²⁰⁰ ਸਦਾ²⁰¹ ਹੈਂ ॥ ਬਿਭੁਗਤਿ²⁰² ਪ੍ਰਭਾ²⁰³ ਹੈਂ ॥
 ਅਨੁਕਤਿ²⁰⁴ ਸਰੂਪ²⁰⁵ ਹੈਂ ॥ ਪ੍ਰਜੁਗਤਿ²⁰⁶ ਅਨੂਪ²⁰⁷ ਹੈਂ ॥੧੩੨॥

*Sadaivang*¹⁴⁸ *sarup*¹⁴⁹ *hain. Abhedi*¹⁵⁰ *anup*¹⁵¹ *hain.*
*Samasto*¹⁵² *paraj*¹⁵³ *hain. Sada*¹⁵⁴ *sarab*¹⁵⁵ *saj*¹⁵⁶ *hain. -126-*
*Samastul*¹⁵⁷ *salam*¹⁵⁸ *hain. Sadaival*¹⁵⁹ *akam*¹⁶⁰ *hain.*
*Nribadh*¹⁶¹ *sarup*¹⁶² *hain. Agadh*¹⁶³ *hain anup*¹⁶⁴ *hain. -127-*
*O'ang*¹⁶⁵ *ad(i)*¹⁶⁶ *rupe*¹⁶⁷ . *Anad(i)*¹⁶⁸ *sarupai*¹⁶⁹ .
*Anangi*¹⁷⁰ *aname*¹⁷¹ . *Tribhangi*¹⁷² *trikame*¹⁷³ . -128-
*Tribargang*¹⁷⁴ *tribadhe*¹⁷⁵ . *Aganje*¹⁷⁶ *agadhe*¹⁷⁷ .
*Subhang*¹⁷⁸ *sarab*¹⁷⁹ *bhage*¹⁸⁰ . *Su-sarba*¹⁸¹⁻¹⁸² *anurage*¹⁸³ . -129-
*Tribhugat*¹⁸⁴ *sarup*¹⁸⁵ *hain. Achhij*¹⁸⁶ *hain achhut*¹⁸⁷ *hain.*
*Ke narkang*¹⁸⁸ *pranas*¹⁸⁹ *hain. Prithiul*¹⁹⁰ *pravas*¹⁹¹ *hain. -130-*
*Nirukat(i)*¹⁹² *prabha*¹⁹³ *hain. Sadaivang*¹⁹⁴ *sada*¹⁹⁵ *hain.*
*Bibhugat(i)*¹⁹⁶ *sarup*¹⁹⁷ *hain. Prajugat(i)*¹⁹⁸ *anup*¹⁹⁹ *hain. -131-*
*Nirukat(i)*²⁰⁰ *sada*²⁰¹ *hain. Bibhugat(i)*²⁰² *prabha*²⁰³ *hain.*
*Anukat(i)*²⁰⁴ *sarup*²⁰⁵ *hain. Prajugat(i)*²⁰⁶ *anup*²⁰⁷ *hain. -132-*



¹⁴⁸always, eternal; ¹⁴⁹form; ¹⁵⁰esoteric; ¹⁵¹unparallel; ¹⁵²all; ¹⁵³vanquisher; ¹⁵⁴always; ¹⁵⁵entire; ¹⁵⁶setter, designer; ¹⁵⁷all; ¹⁵⁸bow to God; ¹⁵⁹always; ¹⁶⁰above passions, beyond emotions; ¹⁶¹un-encounterable; ¹⁶²firm; ¹⁶³un-fathomable; ¹⁶⁴peerless; ¹⁶⁵primal; ¹⁶⁶beginning; ¹⁶⁷from; ¹⁶⁸beyond time; ¹⁶⁹existence; ¹⁷⁰incorporeal; ¹⁷¹beyond names; ¹⁷²three worlds (sky, earth and netherland); ¹⁷³the controller of satisfaction of desires; ¹⁷⁴three objects (righteousness, prosperity, and liberation)); ¹⁷⁵the ruler of the three worlds; ¹⁷⁶imperishable; ¹⁷⁷limitless; ¹⁷⁸beautiful; ¹⁷⁹all; ¹⁸⁰a part of the body; ¹⁸¹he; ¹⁸²all; ¹⁸³loves; ¹⁸⁴sustainer; ¹⁸⁵form; ¹⁸⁶inviolate; ¹⁸⁷intangible; ¹⁸⁸destroyer; ¹⁸⁹evil, hell; ¹⁹⁰earthly; ¹⁹¹temporary stay, transit; ¹⁹²in-describable; ¹⁹³light, glory; ¹⁹⁴eternal; ¹⁹⁵eternal, always; ¹⁹⁶blissful; ¹⁹⁷form; ¹⁹⁸union with all; ¹⁹⁹peerless; ²⁰⁰indescribable; ²⁰¹ever; ²⁰²the bestower of happiness; ²⁰³great, light, glory; ²⁰⁴matchless; ²⁰⁵form; ²⁰⁶union with all; ²⁰⁷unparallel.

125. Your form is indescribable, Your power is transcendent, Your glory is all reveal, Your nectar is immanent in all.
126. You have an eternal form, You are mysterious and incomparable, You are the Vanquisher of all, You are the Architect of all creation.
127. You are the Protector of all, You are beyond passions and desires, You are beyond obstructions and tangles, You are unfathomable and wonderful.
128. You are the Beginning of all the creation, You Yourself are beyond any beginning, You are beyond physical form and a name, You are the Destroyer and the Sustainer of the three-tier worlds, i.e, sky, earth and netherland.
129. You are the Ruler of all the worlds and the Controller of the three boons, viz., righteousness, prosperity and liberation. You are indestructible and unfathomable, Your entire creation is beautiful, You are the Fountainhead of love.
130. You are the Sustainer of the three-tier worlds, You are inviolable and intangible, You are the Annihilator of evil and hell, You reside in all corners of the universe.
131. Your glory is indescribable, Your existence is eternal, Your presence is blissful, You sublimely permeate the whole creation.
132. You are ever ineffable, Your splendour transcends the whole universe, Your form is indescribable, You sublimely permeate the whole creation.



ਚਾਚਰੀ ਛੰਦ ॥

ਅਭੰਗ¹ ਹੈ ॥ ਅਨੰਗ² ਹੈ ॥ ਅਭੇਖ³ ਹੈ ॥ ਅਲੇਖ⁴ ਹੈ ॥ ੧੩੩ ॥
 ਅਭਰਮ⁵ ਹੈ ॥ ਅਕਰਮ⁶ ਹੈ ॥ ਅਨਾਦਿ⁷ ਹੈ ॥ ਜੁਗਾਦਿ⁸ ਹੈ ॥ ੧੩੪ ॥
 ਅਜੈ⁹ ਹੈ ॥ ਅਬੈ¹⁰ ਹੈ ॥ ਅਭੂਤ¹¹ ਹੈ ॥ ਅਧੂਤ¹² ਹੈ ॥ ੧੩੫ ॥
 ਅਨਾਸ¹³ ਹੈ ॥ ਉਦਾਸ¹⁴ ਹੈ ॥ ਅਧੰਧ¹⁵ ਹੈ ॥ ਅਬੰਧ¹⁶ ਹੈ ॥ ੧੩੬ ॥
 ਅਭਗਤ¹⁷ ਹੈ ॥ ਬਿਰਕਤ¹⁸ ਹੈ ॥ ਅਨਾਸ¹⁹ ਹੈ ॥ ਪ੍ਰਕਾਸ²⁰ ਹੈ ॥ ੧੩੭ ॥
 ਨਿਚਿੰਤ²¹ ਹੈ ॥ ਸੁਨਿੰਤ²² ਹੈ ॥ ਅਲਿਖ²³ ਹੈ ॥ ਅਦਿਖ²⁴ ਹੈ ॥ ੧੩੮ ॥
 ਅਲੇਖ²⁵ ਹੈ ॥ ਅਭੇਖ²⁶ ਹੈ ॥ ਅਢਾਹ²⁷ ਹੈ ॥ ਅਗਾਹ²⁸ ਹੈ ॥ ੧੩੯ ॥
 ਅਸੰਭ²⁹ ਹੈ ॥ ਅਗੰਭ³⁰ ਹੈ ॥ ਅਨੀਲ³¹ ਹੈ ॥ ਅਨਾਦਿ³² ਹੈ ॥ ੧੪੦ ॥
 ਅਨਿਤ³³ ਹੈ ॥ ਸੁਨਿਤ³⁴ ਹੈ ॥ ਅਜਾਤ³⁵ ਹੈ ॥ ਅਜਾਦ³⁶ ਹੈ ॥ ੧੪੧ ॥

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Abhang¹ hain. Anang² hain.
Abhekh³ hain. Alekh⁴ hain. -133-
Abharam⁵ hain. Akaram⁶ hain.
Anad(i)⁷ hain. jugad(i)⁸ hain. -134-
Ajai⁹ hain. Abai¹⁰ hain.
Abhut¹¹ hain. Adhut¹² hain. -135-
Anas¹³ hain. Udas¹⁴ hain.
Adhandh¹⁵ hain. Abandh¹⁶ hain. -136-
Abhagat¹⁷ hain. Birakat¹⁸ hain.
Anas¹⁹ hain. Prakas²⁰ hain. -137
Nichint²¹ hain. Sunint²² hain.
Alikh²³ hain. Adikh²⁴ hain. -138-
Alekh²⁵ hain. Abhekh²⁶ hain.
Adhah²⁷ hain. Agah²⁸ hain. -139-
Asanbh²⁹ hain. Aganbh³⁰ hain.
Anil³¹ hain. Anad(i)³² hain. -140-
Anit³³ hain. Sunit³⁴ hain.
Ajat³⁵ hain. Ajad³⁶ hain. -141-



CHACHRI CHHAND

Notes

¹imperishable; ²incorporeal; ³informal, one who is not restricted to any uniform; ⁴indescribable; ⁵beyond delusion; ⁶beyond karmas; ⁷beyond beginning; ⁸beyond time; ⁹invincible; ¹⁰unchangeable, imperishable; ¹¹un-compoundable, incorporeal, unique; ¹²unshakeable; ¹³imperishable; ¹⁴detached, ¹⁵free from karmas; ¹⁶free from bondage; ¹⁷you yourself do not worship anyone; ¹⁸you are not attached; ¹⁹imperishable; ²⁰light; ²¹beyond worries; ²²eternal; ²³indescribable; ²⁴invisible; ²⁵indescribable; ²⁶not restricted to any particular dress or uniform or garb; ²⁷invincible; ²⁸un-fathomable; ²⁹inconceivable; ³⁰unreachable; ³¹stainless; ³²un-inceptible; ³³extraordinary; ³⁴eternal, perpetual; ³⁵unborn; ³⁶free from bondage.

COMPOSITION 14

Theme

God is the Father of all us. We all worship Him and pray to Him. He is self-illuminated, unborn and beyond all the bondage.

Literal Meaning

133. He is –
imperishable, incorporeal, garbless and indescribable.
134. He is beyond –
illusions, karmas, beginning and time.
135. He is –
invincible, imperishable, un-compoundable and unshakable.
136. He is beyond –
destruction, attachment, karmas and bondage.
137. He is –
primal, unattached, imperishable and the Global Light.
138. He is beyond –
worries, death, description and sight.
139. He is –
indescribable, garbless, invincible and unfathomable.
140. He is –
inconceivable, unreachable, stainless and un-inceptible
141. He is –
most extraordinary, eternal, unborn and without bondage.

Summary

God is the most wonderful and extraordinary Being. He is a Power beyond calculations, measurement and description. All beings in the universe are His children. He is our Father, Mother, Friend, Master and Companion. We all worship Him. But He Himself is not born. He has no father or mother. We were born after conception but He is beyond any process of a birth. He does not worship anyone, He is self-illuminated, imperishable and eternal. He loves us all, but still is detached. He is the Greatest of all.



ਚਰਪਟ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦਿ ॥

ਸਰਬੰ¹ ਹੰਤਾ² ॥ ਸਰਬੰ ਗੀਤਾ³ ॥
ਸਰਬੰ ਖਯਾਤਾ⁴ ॥ ਸਰਬੰ ਗਯਾਤਾ⁵ ॥੧੪੨॥
ਸਰਬੰ ਹਰਤਾ⁶ ॥ ਸਰਬੰ ਕਰਤਾ⁷ ॥
ਸਰਬੰ ਪ੍ਰਾਣੰ⁸ ॥ ਸਰਬੰ ਤ੍ਰਾਣੰ⁹ ॥੧੪੩॥
ਸਰਬੰ ਕਰਮੰ¹⁰ ॥ ਸਰਬੰ ਧਰਮੰ¹¹ ॥
ਸਰਬੰ ਜੁਗਤਾ¹² ॥ ਸਰਬੰ ਮੁਕਤਾ¹³ ॥੧੪੪॥

CHARPAT CHHAND, TAV PRASAD(I)

Sarbang¹ hanta² . Sarbang ganta³ .
Sarbang khiata⁴ . Sarbang giata⁵ . -142-
Sarbang harta⁶ . Sarbang karta⁷ .
Sarbang pranang⁸ . Sarbang tranang⁹ . -143-
Sarbang karmang¹⁰ . Sarbang dharmang¹¹ .
Sarbang jugta¹² . Sarbang Mukta¹³ . -144-



CHARPAT CHHAND BY YOUR GRACE

Notes

¹of all; ²annihilator; ³witness; ⁴glory; ⁵knower; ⁶planner of death; ⁷planner of births; ⁸giver of life; ⁹emancipation; ¹⁰actions; ¹¹duties; ¹²identity; ¹³mukti, liberation.

COMPOSITION 15

Theme

God is the Judge of all our actions. He is both the Life-giver and the Life-taker. He controls our destinies.

Literal Meaning

142. God is the –
Annihilator of evil,
Witness of actions,
Glory of saints, and
Knower of our thoughts.
143. God is the decider of –
the Time of death,
the Time of birth,
the Number of breaths, and
the Time of emancipation.
144. God is the Judge of –
karmas,
duties,
identity, and
liberartion (mukti).

Summary

God controls all the functions of creation, sustenance and destruction. He is the Judge and Planner of our destinies. He is the Greatest Architect and there is no one above Him.



ਰਸਾਵਲ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦਿ ॥

ਨਮੋ¹ ਨਰਕ² ਨਾਸੇ³ ॥ ਸਦੈਵੰ⁴ ਪ੍ਰਕਾਸੇ⁵ ॥
 ਅਨੰਗੀ⁶ ਸਰੂਪੇ⁷ ॥ ਅਭੰਗੀ⁸ ਬਿਭੂਤੇ⁹ ॥ ੧੪੫ ॥
 ਪ੍ਰਮਾਥੰ¹⁰ ਪ੍ਰਮਾਥੇ¹¹ ॥ ਸਦਾ¹² ਸਰਬ¹³ ਸਾਥੇ¹⁴ ॥
 ਅਗਾਧ¹⁵ ਸਰੂਪੇ¹⁶ ॥ ਨ੍ਰਿਬਾਧ¹⁷ ਬਿਭੂਤੇ¹⁸ ॥ ੧੪੬ ॥
 ਅਨੰਗੀ¹⁹ ਅਨਾਮੇ²⁰ ॥ ਤ੍ਰਿਭੰਗੀ²¹ ਤ੍ਰਿਕਾਮੇ²² ॥
 ਨ੍ਰਿਭੰਗੀ²² ਸਰੂਪੇ²⁴ ॥ ਸ੍ਰੰਬੰਗੀ²⁵ ਅਨੂਪੇ²⁶ ॥ ੧੪੭ ॥
 ਨ ਪੇਤ੍ਰੇ²⁷ ਨ ਪੁਤ੍ਰੇ²⁸ ॥ ਨ ਸਤ੍ਰੇ²⁹ ਨ ਮਿਤ੍ਰੇ³⁰ ॥
 ਨ ਤਾਤ੍ਰੇ³¹ ਨ ਮਾਤ੍ਰੇ³² ॥ ਨ ਜਾਤ੍ਰੇ³³ ਨ ਪਾਤ੍ਰੇ³⁴ ॥ ੧੪੮ ॥
 ਨ੍ਰਿਸਾਕੰ³⁵ ਸਰੀਕੰ³⁶ ਹੈ ॥ ਅਮਿਤੰ³⁷ ਅਮੀਕੰ³⁸ ਹੈ ॥
 ਸਦੈਵੰ³⁹ ਪ੍ਰਭਾ⁴⁰ ਹੈ ॥ ਅਜੈ⁴¹ ਹੈ ਅਜਾ⁴² ਹੈ ॥ ੧੪੯ ॥

RASAVAL CHHAND, TAV PRASAD(I)

*Namo¹ narak² nase³ . Sadaivang⁴ prakase⁵ .
 Anangi⁶ sarupe⁷ . Abhangi⁸ bibhute⁹ . -145-
 Pramathang¹⁰ pramathe¹¹ . Sada¹² sarab¹³ sathe¹⁴ .
 Agadh¹⁵ sarupe¹⁶ . Nribadh¹⁷ bibhute¹⁸ . -146-
 Anangi¹⁹ aname²⁰ . Tribhangi²¹ trikame²² .
 Nribhangi²³ sarupe²⁴ . Sarbangi²⁵ anupe²⁶ . -147-
 Na potrai²⁷ na putrai²⁸ . Na satrai²⁹ na mitrai³⁰ .
 Na tatai³¹ na matai³² . Na jatai³³ na patai³⁴ . -148-
 Nrisakang³⁵ sarik³⁶ hain . Amito³⁷ Amik³⁸ hain .
 Sadaivang³⁹ prabha⁴⁰ hain . Ajai⁴¹ hain aja⁴² hain -149-*



RASAVAL CHHAND BY YOUR GRACE

Notes

¹hail; ²hell; ³destroyer; ⁴everlasting, eternal, perpetual; ⁵light; ⁶incorporeal, not made of five elements, without limbs; ⁷existence; ⁸imperishable, immutable; ⁹glory; ¹⁰to destroy; ¹¹tyrants; ¹²all the times; ¹³of all; ¹⁴supporter, pal; ¹⁵unfathomable; ¹⁶form; ¹⁷limitless; ¹⁸glory; ¹⁹without limbs; ²⁰nameless; ²¹dissipator/destroyer of the three worlds; ²²bestower of the boons/sustainers of the three worlds; ²³indestructible; ²⁴form; ²⁵in all forms; ²⁶unparallel, supremely beautiful; ²⁷grandson; ²⁸son; ²⁹enemy; ³⁰friend; ³¹father; ³²mother; ³³caste; ³⁴creed; ³⁵kinless; ³⁶rival, one claiming an equal status; ³⁷immeasurable; ³⁸limitless; ³⁹always; ⁴⁰splendour; ⁴¹unconquerable; ⁴²unborn.

COMPOSITION 16

Theme

God is the Protector of the good and of His saints and the Destroyer of the evil and the tyrants.

Literal Meaning

145. Bow to Almighty God Who is –
the Destroyer of the Evil,
the Eternal Source of enlightenment,
beyond form or image, and Whose glory is imperishable.
146. He is –
the Destroyer of the tyrants,
and Sustainer of the good.
He has –
Unfathomable existence and limitless glory.
147. He is both formless and nameless, He is the Destroyer and Fulfiller of the desires of the three worlds. In all His forms He is indestructible, and in all His forms He is supremely beautiful.
148. In worldly meaning He has no – grandsons or sons, enemies or friends, father or mother, and caste or creed.
149. In worldly meaning He has no –
close relations or rivals.
He is immeasurable and unfathomable.
He possesses eternal splendour and is invincible and unborn.

Summary

God is the Source of all powers and energies. He destroys evil and tyrants and supports good and just rulers. He is the Creator of the whole world. He has created fathers and sons, friends and relatives; but He Himself is beyond all the worldly relationships. He is detached from all the worldly affairs. Though He is the Source of all the relations but He Himself is above all the physical and emotional kinship.



ਭਗਵਤੀ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦਿ ॥

ਕਿ¹ ਜ਼ਾਹਰ² ਜ਼ਹੂਰ³ ਹੈ ॥ ਕਿ ਹਾਜ਼ਰ⁴ ਹਜ਼ੂਰ⁵ ਹੈ ॥
 ਹਮੇਸੁਲ⁶ ਸਲਾਮ⁷ ਹੈ ॥ ਸਮਸਤੁਲ⁸ ਕਲਾਮ⁹ ਹੈ ॥੧੫੦॥
 ਕਿ ਸਾਹਿਬ¹⁰ ਦਿਮਾਗ¹¹ ਹੈ ॥ ਕਿ ਹੁਸਨਲ¹² ਚਰਾਗ¹³ ਹੈ ॥
 ਕਿ ਕਾਮਲ¹⁴ ਕਰੀਮ¹⁵ ਹੈ ॥ ਕਿ ਹਾਜ਼ਕ¹⁶ ਰਹੀਮ¹⁷ ਹੈ ॥੧੫੧॥
 ਕਿ ਰੋਜ਼ੀ¹⁸ ਦਿਹਿੰਦ¹⁹ ਹੈ ॥ ਕਿ ਰਾਜ਼ਕ²⁰ ਰਹਿੰਦ²¹ ਹੈ ॥
 ਕਰੀਮੁਲ²² ਕਮਾਲ²³ ਹੈ ॥ ਕਿ ਹੁਸਨਲ²⁴ ਜਮਾਲ²⁵ ਹੈ ॥੧੫੨॥
 ਗਨੀਮੁਲ²⁶ ਖਿਰਾਜ਼²⁷ ਹੈ ॥ ਗਰੀਬੁਲ²⁸ ਨਿਵਾਜ਼²⁹ ਹੈ ॥
 ਹਰੀਫੁਲ³⁰ ਸ਼ਿਕੰਨ³¹ ਹੈ ॥ ਹਿਰਾਸੁਲ³² ਫਿਕੰਨ³³ ਹੈ ॥੧੫੩॥
 ਕਲੰਕ³⁴ ਪ੍ਰਣਾਸ³⁵ ਹੈ ॥ ਸਮਸਤੁਲ³⁶ ਨਿਵਾਸ³⁷ ਹੈ ॥
 ਅਰੀਜੁਲ³⁸ ਗਨੀਮ³⁹ ਹੈ ॥ ਰਜ਼ਾਇਕ⁴⁰ ਰਹੀਮ⁴¹ ਹੈ ॥੧੫੪॥
 ਸਮਸਤੁਲ⁴² ਜੁਬਾ⁴³ ਹੈ ॥ ਕਿ ਸਾਹਿਬ⁴⁴ ਕਿਰਾ⁴⁵ ਹੈ ॥
 ਕਿ ਨਰਕ⁴⁶ ਪ੍ਰਣਾਸ⁴⁷ ਹੈ ॥ ਬਹਿਸਤੁਲ⁴⁸ ਨਿਵਾਸ⁴⁹ ਹੈ ॥੧੫੫॥
 ਕਿ ਸਰਬੁਲ⁵⁰ ਗਵੰਨ⁵¹ ਹੈ ॥ ਹਮੇਸੁਲ⁵² ਰਵੰਨ⁵³ ਹੈ ॥
 ਤਮਾਮੁਲ⁵⁴ ਤਮੀਜ਼⁵⁵ ਹੈ ॥ ਸਮਸਤੁਲ⁵⁶ ਅਜੀਜ਼⁵⁷ ਹੈ ॥੧੫੬॥
 ਪਰ⁵⁸ ਪਰਮ⁵⁹ ਈਸ⁶⁰ ਹੈ ॥ ਸਮਸਤੁਲ⁶¹ ਅਦੀਸ⁶² ਹੈ ॥
 ਅਦੇਸੁਲ⁶³ ਅਲੇਖ⁶⁴ ਹੈ ॥ ਹਮੇਸੁਲ⁶⁵ ਅਭੇਖ⁶⁶ ਹੈ ॥੧੫੭॥
 ਜਮੀਨੁਲ⁶⁷ ਜਮਾ⁶⁸ ਹੈ ॥ ਅਮੀਕੁਲ⁶⁹ ਇਮਾ⁷⁰ ਹੈ ॥
 ਕਰੀਮੁਲ⁷¹ ਕਮਾਲ⁷² ਹੈ ॥ ਕਿ ਜੁਰਅਤਿ⁷³ ਜਮਾਲ⁷⁴ ਹੈ ॥੧੫੮॥
 ਕਿ ਅਚਲੰ⁷⁵ ਪ੍ਰਕਾਸ⁷⁶ ਹੈ ॥ ਕਿ ਅਮਿਤੇ⁷⁷ ਸੁਬਾਸ⁷⁸ ਹੈ ॥
 ਕਿ ਅਜਬ⁷⁹ ਸਰੂਪ⁸⁰ ਹੈ ॥ ਕਿ ਅਮਿਤੇ⁸¹ ਬਿਭੂਤ⁸² ਹੈ ॥੧੫੯॥
 ਕਿ ਅਮਿਤੇ⁸³ ਪਸਾ⁸⁴ ਹੈ ॥ ਕਿ ਆਤਮ⁸⁵ ਪ੍ਰਭਾ⁸⁶ ਹੈ ॥
 ਕਿ ਅਚਲੰ⁸⁷ ਅਨੰਗ⁸⁸ ਹੈ ॥ ਕਿ ਅਮਿਤੇ⁸⁹ ਅਭੰਗ⁹⁰ ਹੈ ॥੧੬੦॥

BHAGWATI CHHAND, TAVPRASAD(I)

Ke¹ zahar² zahur³ hain . Ke hazar⁴ hazur⁵ hain.
 Hamesul⁶ salam⁷ hain. Samastul⁸ kalam⁹ hain. -150
 Ke sahib¹⁰ dimagh¹¹ hain. Ke husnal¹² chiragh¹³ hain.
 Ke kamal¹⁴ karim¹⁵ hain. Ke razak¹⁶ rahim¹⁷ hain. -151-
 Ke rozi¹⁸ dihind¹⁹ hain. Ke razak²⁰ rahind²¹ hain.
 Karimul²² kamal²³ hain. Ke husnal²⁴ jamal²⁵ hain. -152-
 Ghanimul²⁶ khiraz²⁷ hain. Gharibul²⁸ nivaz²⁹ hain.
 Hariful³⁰ shikan³¹ hain. Hirasul³² phikan³³ hain. -153-
 Kalankang³⁴ pranas³⁵ hain. Samastul³⁶ nivas³⁷ hain.
 Aganjul³⁸ ganim³⁹ hain. Razaik⁴⁰ rahim⁴¹ hain. -154-
 Samastul⁴² juban⁴³ hain. Ke sahib⁴⁴ kiran⁴⁵ hain.
 Ke narkang⁴⁶ pranas⁴⁷ hain. Bahishtul⁴⁸ nivas⁴⁹ hain. -155-
 Ke sarbul⁵⁰ gavann⁵¹ hain. Hamesul⁵² ravann⁵³ hain.
 Tamamul⁵⁴ tamiz⁵⁵ hain. Samastul⁵⁶ aziz⁵⁷ hain. -156-
 Parang⁵⁸ param⁵⁹ is⁶⁰ hain. Samastul⁶¹ adis⁶² hain.
 Adesul⁶³ alekh⁶⁴ hain. Hamesul⁶⁵ abhekh⁶⁶ hain. -157-
 Zaminul⁶⁷ zama⁶⁸ hain. Amikul⁶⁹ ima⁷⁰ hain.
 Karimul⁷¹ kamal⁷² hain. Ke jur-at(i)⁷³ jamal⁷⁴ hain. -158-
 Ke achlang⁷⁵ prakas⁷⁶ hain. Ke amito⁷⁷ subas⁷⁸ hain.
 Ke ajab⁷⁹ sarup⁸⁰ hain. Ke amito⁸¹ bibhut⁸² hain. -159-
 Ke amito⁸³ pasa⁸⁴ hain. Ke atam⁸⁵ prabha⁸⁶ hain.
 Ke Achlang⁸⁷ anang⁸⁸ hain. Ke amito⁸⁹ abhang⁹⁰ hain. -160-



BHAGWATI CHHAND BY YOUR GRACE

Notes

¹that; ²manifest; ³splendour; ⁴present; ⁵glory; ⁶eternal; ⁷eternity; ⁸of all; ⁹voice; ¹⁰supreme; ¹¹wisdom, knowledge; ¹²beauty; ¹³lantern, light; ¹⁴perfect; ¹⁵gracious; ¹⁶provider; ¹⁷merciful; ¹⁸livelihood; ¹⁹giver; ²⁰provider; ²¹granter of salvation; ²²benevolent; ²³voice, speech; ²⁴beauty; ²⁵glow; splendour; ²⁶enemy, tyrant; ²⁷destroyer; ²⁸humble; ²⁹protector; ³⁰tyrant, oppressor; ³¹annihilate; ³²terrorist; ³³to shatter; ³⁴blames; ³⁵remover; ³⁶everywhere; ³⁷reside; ³⁸unconquerable; ³⁹enemy; ⁴⁰provider; ⁴¹merciful; ⁴²of all; ⁴³speech, voice; ⁴⁴supreme; ⁴⁵close, near; ⁴⁶hell; ⁴⁷redeemer; ⁴⁸heaven; ⁴⁹inhabitant; ⁵⁰of all; ⁵¹redeemer; ⁵¹manifest; ⁵²every; ⁵³blissful; ⁵⁴all; ⁵⁵culture; etiquettes; ⁵⁶of all; ⁵⁷adore; ⁵⁸supreme; ⁵⁹sovereign; ⁶⁰Lord; ⁶¹of all; ⁶²prime being, first person; ⁶³belonging to no one country; ⁶⁴beyond description; ⁶⁵ever; ⁶⁶unparallel; ⁶⁷of earth; ⁶⁸all times; ⁶⁹deep, unfathomable; ⁷⁰faith; ⁷¹merciful; ⁷²exquisite; ⁷³valour; ⁷⁴grace; ⁷⁵steady, eternal; ⁷⁶enlightenment; ⁷⁷immeasurable; ⁷⁸fragrance; ⁷⁹wonderful; ⁸⁰form; ⁸¹immeasurable; ⁸²effulgence; ⁸³immeasurable; ⁸⁴vastness; ⁸⁵spirit; ⁸⁶everywhere; ⁸⁷immutable; ⁸⁸incorporeal; ⁸⁹immeasurable; ⁹⁰indestructible.

COMPOSITION 17

Theme

God is the most Beautiful Being, He is the Livelihood Giver to all of us. He is the Protector of the weak and Annihilator of the wicked. He is the Source of all the knowledge, wisdom, beauty and arts.

Literal Meaning

150. He is manifest in all with His splendour, and is present in all with all of His glory. and is the Source of all the scriptures, speech and voice.
151. He is the Great Master of intellect, He is the Fountain of Beauty, He is perfect and gracious, He is merciful and the Provider.
152. He grants livelihood to all, He sanctions salvation to those who deserve it, He is exquisitely benevolent, He is the Effulgence of beauty.
153. He is the Dissipator of tyrant, He is the Protector of the humble, He is the Annihilator of oppressors, He is the Shatterer of the terrorists.
154. He is the Remover of blames, He resides everywhere, He is the Conqueror of the foes, He is merciful and the Provider.
155. He is the Voice of every tongue, He is near and close to every being, He is the Destroyer of hells and Redeemer of the sins.
156. He resides and reaches everywhere. He is Master of etiquettes, He is adored by all.
157. He is Supreme and Geat lord, He is the Pirime Being, He belongs to all the regions and is beyond description He is ever unparallel.
158. He controls the planet earth all the times, He is most religious, He is exquisitely merciful, He is the Hero full with valour and grace.
159. He is Perpetual Light, He is Immesurable Fragrance, He is most wonderful, His effulgence is immeasurable.
160. His vastness is limitless, He is the Brightest Spirit, He is both immutable and incorporeal, He is both limitless and indestructible.

Summary

God is beyond time, births, deaths and age. He is most beautiful, greatful and adorable. He is the Fountain of knowledge, happiness, attraction, beauty and arts. He is the Master of all the scriptures, language, writings and lyrics. He is vast, limitless, immeasurable and unfathomable. He is merciful, benevolent, the Provider, the Sustainer and the Creator.



ਮਧੁਭਾਰ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦਿ ॥

ਮੁਨਿ¹ ਮਨਿ² ਪ੍ਰਨਾਮ³ ॥ ਗੁਨਿ⁴ ਗਨ⁵ ਮੁਦਾਮ⁶ ॥
 ਅਰਿ⁷ ਬਰ⁸ ਅਗੰਜ⁹ ॥ ਹਰਿ¹⁰ ਨਰ¹¹ ਪ੍ਰਭੰਜ¹² ॥੧੬੧॥
 ਅਨਗਨ¹³ ਪ੍ਰਨਾਮ¹⁴ ॥ ਮੁਨਿ¹⁵ ਮਨਿ¹⁶ ਸਲਾਮ¹⁷ ॥
 ਹਰਿ¹⁸ ਨਰ¹⁹ ਅਖੰਡ²⁰ ॥ ਬਰ²¹ ਨਰ²² ਅਮੰਡ²³ ॥੧੬੨॥
 ਅਨਭਵ²⁴ ਅਨਾਸ²⁵ ॥ ਮੁਨਿ²⁶ ਮਨਿ²⁷ ਪ੍ਰਕਾਸ²⁸ ॥
 ਗੁਨਿ²⁹ ਗਨ³⁰ ਪ੍ਰਨਾਮ³¹ ॥ ਜਲ³² ਥਲ³³ ਮੁਦਾਮ³⁴ ॥੧੬੩॥
 ਅਨਛਿੱਜ³⁵ ਅੰਗ³⁶ ॥ ਆਸਨ³⁷ ਅਭੰਗ³⁸ ॥
 ਉਪਮਾ³⁹ ਅਪਾਰ⁴⁰ ॥ ਗਤਿ⁴¹ ਮਿਤਿ⁴² ਉਦਾਰ⁴³ ॥੧੬੪॥
 ਜਲ⁴⁴ ਥਲ⁴⁵ ਅਮੰਡ⁴⁶ ॥ ਦਿਸ⁴⁷ ਵਿਸ⁴⁸ ਅਭੰਡ⁴⁹ ॥
 ਜਲ⁵⁰ ਥਲ⁵¹ ਮਹੰਤ⁵² ॥ ਦਿਸ⁵³ ਵਿਸ⁵⁴ ਬਿਅੰਤ⁵⁵ ॥੧੬੫॥
 ਅਨਭਵ⁵⁶ ਅਨਾਸ⁵⁷ ॥ ਪ੍ਰਿਤ⁵⁸ ਧਰ⁵⁹ ਪੁਰਾਸ⁶⁰ ॥
 ਆਜਾਨ⁶¹ ਬਾਹੁ⁶² ॥ ਏਕੈ⁶³ ਸਦਾਹੁ⁶⁴ ॥੧੬੬॥
 ਓਅੰਕਾਰ⁶⁵ ਆਦਿ⁶⁶ ॥ ਕਥਨੀ⁶⁷ ਅਨਾਦਿ⁶⁸ ॥
 ਖਲ⁶⁹ ਖੰਡ⁷⁰ ਖਯਾਲ⁷¹ ॥ ਗੁਰਬਰ⁷² ਅਕਾਲ⁷³ ॥੧੬੭॥
 ਘਰ⁷⁴ ਘਰਿ⁷⁵ ਪ੍ਰਨਾਮ⁷⁶ ॥ ਚਿਤ⁷⁷ ਚਰਨ⁷⁸ ਨਾਮ⁷⁹ ॥
 ਅਨਛਿੱਜ⁸⁰ ਗਾਤ⁸¹ ॥ ਆਜਿਜ⁸² ਨ⁸³ ਬਾਤ⁸⁴ ॥੧੬੮॥
 ਅਨਝੰਝ⁸⁵ ਗਾਤ⁸⁶ ॥ ਅਨਰੰਜ⁸⁷ ਬਾਤ⁸⁸ ॥
 ਅਨਟਟ⁸⁹ ਭੰਡਾਰ⁹⁰ ॥ ਅਨਠਟ⁹¹ ਅਪਾਰ⁹² ॥੧੬੯॥
 ਆਡੀਠ⁹³ ਧਰਮ⁹⁴ ॥ ਅਤਿਵੀਠ⁹⁵ ਕਰਮ⁹⁶ ॥
 ਅਣਬੁਣ⁹⁷ ਅਨੰਤ⁹⁸ ॥ ਦਾਤਾ⁹⁹ ਮਹੰਤ¹⁰⁰ ॥੧੭੦॥

MADHUBHAR CHHAND, TAVPRASAD(I)

Mun(i)¹ man(i)² pranam³. Gun(i)⁴ gan⁵ mudam⁶.
 Ar(i)⁷ bar⁸ aganj⁹. Har(i)¹⁰ nar¹¹ prabhanj¹². -161-
 Angan¹³ pranam¹⁴. Mun(i)man(i)¹⁵ salam¹⁶.
 Har(i)¹⁷ nar¹⁸ akhand¹⁹. Bar²⁰ nar²¹ amand²². -162-
 Anbhav²³ anas²⁴. Mun(i)²⁵ man(i)²⁶ prakas²⁷.
 Gun(i)²⁸ gan²⁹ pranam³⁰. Jal³¹ thal³² mudam³³. -163-
 Anchhij³⁴ Ang³⁵. Asan³⁶ abhang³⁷.
 Upma³⁸ apar³⁹. Gat(i)⁴⁰ mit(i)⁴¹ udar⁴². -164-
 Jal⁴³ thal⁴⁴ amand⁴⁵. Dis⁴⁶ vis⁴⁷ abhand⁴⁸.
 Jal⁴⁹ thal⁵⁰ mahant⁵¹. Dis⁵² vis⁵³ beant⁵⁴. -165-
 Anbhav⁵⁵ anas⁵⁶. Dhrit⁵⁷ dhar⁵⁸ dhuras⁵⁹.
 Ajan⁶⁰ bah(u)⁶¹. Ekai⁶² sadah(u)⁶³. -166-
 Onkar⁶⁴ ad(i)⁶⁵. Kathni⁶⁶ anad(i)⁶⁷.
 Khal⁶⁸ khand⁶⁹ khial⁷⁰. Gurbar⁷¹ Akal⁷². -167-
 Ghar⁷⁴ ghar(i)⁷⁵ pranam⁷⁶. Chit⁷⁷ charan⁷⁸ nam⁷⁹.
 Anchhij⁸⁰ gat⁸¹. Ajij⁸² na⁸³ bat⁸⁴. -168-
 Anjhanjh⁸⁵ gat⁸⁶. Anranj⁸⁷ bat⁸⁸.
 Antut⁸⁹ bhandar⁹⁰. Anthat⁹¹ apar⁹². -169-
 Adith⁹³ dharam⁹⁴. At(i)⁹⁵ dhith karam⁹⁶.
 Anbran⁹⁷ anant⁹⁸. Data⁹⁹ mahant¹⁰⁰. -170-



MADHUBHAR CHHAND BY YOUR GRACE

Notes

¹sages; ²mind; ³bow, salute; ⁴virtues; ⁵treasure; ⁶always a source; ⁷mightiest; ⁸enemies; ⁹unconquerable; ¹⁰God; ¹¹human beings; ¹²ultimate annihilator; ¹³countless; ¹⁴bow; ¹⁵in the minds of the sages; ¹⁶bow; ¹⁷God; ¹⁸man; ¹⁹unbreakable; ²⁰supreme; ²¹man; ²²self-illuminated; ²³intuitively experienced; ²⁴imperishable; ²⁵sages; ²⁶mind; ²⁷light; ²⁸virtues; ²⁹treasure; ³⁰bow; ³¹water; ³²earth; ³³always a source; ³⁴inviolate; ³⁵limbs; ³⁶seat, throne; ³⁷unassailable; ³⁸glory; ³⁹incomparable; ⁴⁰condition; ⁴¹measure; ⁴²vast, generous, mighty; ⁴³water; ⁴⁴earth; ⁴⁵self-illuminated; ⁴⁶directions; ⁴⁷corners; ⁴⁸not born to a woman; ⁴⁹water; ⁵⁰earth; ⁵¹great; ⁵²directions; ⁵³corners; ⁵⁴limitless; ⁵⁵intuitive experience; ⁵⁶imperishable; ⁵⁷earth; ⁵⁸support; ⁵⁹pivot; ⁶⁰transmigration; ⁶¹in control; ⁶²only one, unity; ⁶³always; ⁶⁴the maiden word; ⁶⁵first; ⁶⁶describe; ⁶⁷beginning; ⁶⁸tyrant; ⁶⁹destruction; ⁷⁰in a moment; ⁷¹master; ⁷²supreme; ⁷³beyond death; ⁷⁴⁻⁷⁵in every household; ⁷⁶bow, salute; ⁷⁷mind; ⁷⁸feet; ⁷⁹hymn, God's words; ⁸⁰unbreakable; ⁸¹existence, power; ⁸²helplessnesses; ⁸³not; ⁸⁴in You; ⁸⁵away from worldly strife; ⁸⁶power, existence; ⁸⁷without annoyance; ⁸⁸conversation; ⁸⁹unbreakable; ⁹⁰stock; ⁹¹self-installable, self-established; ⁹²vast; ⁹³invisible; ⁹⁴divine-duties, judgement; ⁹⁵unflinching; ⁹⁶actions; ⁹⁷indescribable; ⁹⁸limitless; ⁹⁹giver, donor; ¹⁰⁰great.

COMPOSITION 18

Theme

God is worshipped by all the sages, kings and emperors. He is the Supreme Power and is the Source of all the energies.

Literal Meaning

161. All sages salute Him, He is the Source of all the treasures, He Himself is invincible and even the mightiest enemies cannot harm Him, He is the Ultimate Annihilator of evil.
162. Countless people bow to You in reverence and worship. Sages hum Your name with adoration in their minds, You are immortal and imperishable, You are supreme and self-illuminated.
163. You reside in feelings and are beyond death, You generate light in the heart of sages. Multitudes of people of wisdom salute You, You are the Master of both land and sea.
164. O Lord God – Your personality is inviolable. Your throne is unassailable, Your glory is incomparable and Your vastness is immeasurable.
165. O Lord God – Your power is eternally established on earth and on sea, Your glory extends in all lands and seas, Your spread of potency is in all directions and venues.
166. O Lord God – You ever reside in feelings and heart and are beyond death, You are the Support, Centre and Pivot of the universe, You are the sole controller of the transmigration of souls, You are ever One and only One.
167. You created this world with the sound of 'Onkar', Your own beginning cannot be described, You annihilate tyrants in a moment's time, Supreme Master, You are immortal.
168. O Lord God – You are worshipped in every household, Your word is recited with contemplation of Your lotus feet, Your power and existence are inviolable and Your Word is a hope for the helpless.
169. O Lord God – You are beyond any involvement in the worldly strife, You are beyond anger and annoyance, Your treasures are inexhaustible, You are self-created and beyond limit.
170. O Lord God – Your rule book is invisible, Your laws are unalterable, You are indescribable and infinite, You are benevolent and great.

SUMMARY:

God, Lord has the mightiest and greatest power. He is worshipped by all the sages, kings and rulers. He is the Source of all the beauty, energy and power. He is the Ultimate Judge. His rule book is unquestionable and unalterable. He is the Hope of all of us. He created this world with the sound of 'Onkar' but no one knows the exact date of its creation. He is beyond time and death. He is self-created and self-illuminated.



ਹਰਿਬੋਲਮਨਾ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦਿ ॥

ਕਰੁਣਾਲਯ¹ ਹੈ ॥ ਅਰਿ² ਘਾਲਯ³ ਹੈ ॥
 ਖਲ⁴ ਖੰਡਨ⁵ ਹੈ ॥ ਮਹਿ⁶ ਮੰਡਨ⁷ ਹੈ ॥੧੭੧॥
 ਜਗਤੇਸ੍ਵਰ⁸ ਹੈ ॥ ਪਰਮੇਸ੍ਵਰ⁹ ਹੈ ॥
 ਕਲਿ¹⁰ ਕਾਰਣ ਹੈ ॥ ਸਰਬ¹¹ ਉਬਾਰਣ ਹੈ ॥੧੭੨॥
 ਪ੍ਰਿਤ¹² ਕੇ ਪ੍ਰਣ¹³ ਹੈ ॥ ਜਗ¹⁴ ਕੇ ਕ੍ਰਣ¹⁵ ਹੈ ॥
 ਮਨ¹⁶ ਮਾਨਿਯ¹⁷ ਹੈ ॥ ਜਗ¹⁸ ਜਾਨਿਯ¹⁹ ਹੈ ॥੧੭੩॥
 ਸਰਬ²⁰ ਭਰ²¹ ਹੈ ॥ ਸਰਬ²² ਕਰ²³ ਹੈ ॥
 ਸਰਬ²⁴ ਪਾਸਿਯ²⁵ ਹੈ ॥ ਸਰਬ²⁶ ਨਾਸਿਯ²⁷ ਹੈ ॥੧੭੪॥
 ਕਰੁਣਾਕਰ²⁸ ਹੈ ॥ ਬਿਸੰਭਰ²⁹ ਹੈ ॥
 ਸਰਬੇਸ੍ਵਰ³⁰ ਹੈ ॥ ਜਗਤੇਸ੍ਵਰ³¹ ਹੈ ॥੧੭੫॥
 ਬ੍ਰਹਮੰਡਸ³² ਹੈ ॥ ਖਲ³³ ਖੰਡਸ³⁴ ਹੈ ॥
 ਪਰ³⁵ ਤੇ ਪਰ³⁶ ਹੈ ॥ ਕਰੁਣਾਕਰ³⁷ ਹੈ ॥੧੭੬॥
 ਅਜਪਾ³⁸ ਜਪ³⁹ ਹੈ ॥ ਅਥਪਾ⁴⁰ ਥਪ⁴¹ ਹੈ ॥
 ਅਕ੍ਰਿਤਾ⁴² ਕ੍ਰਿਤ⁴³ ਹੈ ॥ ਅੰਮ੍ਰਿਤਾ⁴⁴ ਮ੍ਰਿਤ⁴⁵ ਹੈ ॥੧੭੭॥
 ਅਮ੍ਰਿਤਾ⁴⁶ ਮ੍ਰਿਤ⁴⁷ ਹੈ ॥ ਕਰੁਣਾ⁴⁸ ਕ੍ਰਿਤ⁴⁹ ਹੈ ॥
 ਅਕ੍ਰਿਤਾ⁵⁰ ਕ੍ਰਿਤ⁵¹ ਹੈ ॥ ਧਰਣੀ⁵² ਪ੍ਰਿਤ⁵³ ਹੈ ॥੧੭੮॥
 ਅਮ੍ਰਿਤੇਸ੍ਵਰ⁵⁴ ਹੈ ॥ ਪਰਮੇਸ੍ਵਰ⁵⁵ ਹੈ ॥
 ਅਕ੍ਰਿਤਾ⁵⁶ ਕ੍ਰਿਤ⁵⁷ ਹੈ ॥ ਅਮ੍ਰਿਤਾ⁵⁸ ਮ੍ਰਿਤ⁵⁹ ਹੈ ॥੧੭੯॥
 ਅਜਬਾ⁶⁰ ਕ੍ਰਿਤ⁶¹ ਹੈ ॥ ਅਮ੍ਰਿਤਾ⁶² ਮ੍ਰਿਤ⁶³ ਹੈ ॥
 ਨਰ⁶⁴ ਨਾਇਕ⁶⁵ ਹੈ ॥ ਖਲ⁶⁶ ਘਾਇਕ⁶⁷ ਹੈ ॥੧੮੦॥

HAR(I)-BOL-MANA CHHAND, TAVPRASAD(I)

Karunalya¹ hain. Ar(i)² ghalya³ hain.
Khal⁴ khandan⁵ hain. Mah(i)⁶ mandan⁷ hain. -171-
Jagtesvar⁸ hain. Parmesvar⁹ hain.
Kal(i)¹⁰ karan hain. sarab¹¹ ubaran hain. -172-
Dhrit¹² ke Dhrun¹³ hain. Jag¹⁴ ke Kran¹⁵ hain.
Man¹⁶ maniya¹⁷ hain. Jag¹⁸ janiya¹⁹ hain. -173-
Sarbang²⁰ bhar²¹ hain. Sarbang²² kar²³ hain.
Sarab²⁴ pasiya²⁵ hain. Sarab²⁶ nasiya²⁷ hain. -174-
Karunakar²⁸ hain. Bisvanbhar²⁹ hain.
Sarbesvar³⁰ hain. Jagtesvar³¹ hain. -175-
Brahmandas³² hain. Khal³³ khandas³⁴ hain.
Par³⁵ te par³⁶ hain. Karunakar³⁷ hain. -176-
Ajapa³⁸ jap³⁹ hain. Athapa⁴⁰ thap⁴¹ hain.
Akrita⁴² krit⁴³ hain. Amrita⁴⁴ mrit⁴⁵ hain. -177-
Amrita⁴⁶ mrit⁴⁷ hain. Karuna⁴⁸ krit⁴⁹ hain.
Akrita⁵⁰ krit⁵¹ hain. Dharni⁵² dhrit⁵³ hain. -178-
Amritesvar⁵⁴ hain. Parmesvar⁵⁵ hain.
Akrita⁵⁶ krit⁵⁷ hain. Amrita⁵⁸ mrit⁵⁹ hain. -179-
Ajba⁶⁰ krit⁶¹ hain. Amrita⁶² mrit⁶³ hain.
Nar⁶⁴ naik⁶⁵ hain. Khal⁶⁶ ghaik⁶⁷ hain. -180-



HAR BOL MANA CHHAND BY YOUR GRACE

Notes

¹house of mercy; ²you; ³annihilator of evil; ⁴ignorance, evil; ⁵dispeller; ⁶earth; ⁷adoration by grace; ⁸Lord of the universe; ⁹supreme master; ¹⁰controller of destruction; ¹¹saviour of all; ¹²earth; ¹³support; ¹⁴cause of; ¹⁵creation of the world; ¹⁶heart; ¹⁷worship; ¹⁸world; ¹⁹knows you; ²⁰all; ²¹source of sustenance; ²²⁻²³creator of all; ²⁴⁻²⁵supporter of all; ²⁶⁻²⁷destroyer of all; ²⁸fountain of mercy; ²⁹sustainer; ³⁰Lord of all; ³¹sovereign of universe; ³²commander of spheres; ³³evil; ³⁴destroyer; ³⁵⁻³⁶infinite; ³⁷source of mercy; ³⁸⁻³⁹self-innovated; ⁴⁰⁻⁴¹self-installed; ⁴²⁻⁴³self created; ⁴⁴immortal; ⁴⁵immortality; ⁴⁶immortal; ⁴⁷immortality; ⁴⁸mercy; ⁴⁹nectar, source; ⁵⁰un-caused, destruction; ⁵¹creation; ⁵²support; ⁵³universe; ⁵⁴creation; ⁵⁵Supreme Lord; ⁵⁶Un-caused; ⁵⁷Creation; ⁵⁸immortal; ⁵⁹immortality; ⁶⁰wonderful; ⁶¹creation. ⁶²immortal; ⁶³immortality; ⁶⁴humanity; ⁶⁵guiding spirit; ⁶⁶evil; ⁶⁷destroyer; ⁶⁸sustainer.

COMPOSITION 19

Theme

God is the Fountain of mercy. He showers His blessings on all of us and we all must be ready to receive them. He determines the date of birth and the date of death of each one of us.

Literal Meaning

171. Lord God is – the Abode of mercy, the Annihilator of the evil, the Dispeller of the enemies, and the Decorator of the universe.
172. Lord God is – the Master of the universe, the Supreme Controller, the Destroyer of the strife, and the Saviour of all.
173. Lord God is – the support of the universe, the cause of the creation, the centre of all the worship, and the closest relation of all of us.
174. Lord God is – the Sustainer, the Creator, the Provider, and the Destroyer.
175. Lord God is – the Fountain of mercy, the Nourisher of the universe, the Master of all, and the Sovereign of all.
176. Lord God is – the Commander of the Spheres, the Destroyer of the evil, the Supreme of the nobles, and the Spring of mercy.
177. Lord God's – glory cannot be encompassed by any prayer, throne cannot be installed except by Himself, deeds cannot be done except by Himself, existence provides the nectar of immortality.
178. Lord God's – existence provides the nectar of immortality, actions are full of compassion, deeds cannot be done except by Himself, support sustains the universe.
179. Lord God's – power is immeasurable, supremacy is exalting, creation is un-caused, existence provides the nectar of immortality.
180. Lord God's – creation is wonderful, existence provides the nectar of immortality, spirit is the guiding force of the humanity, power kills the evil.
181. Lord God is – Nourisher of the universe, the Fountain of Mercy, the Supreme Guiding Spirit, and the Protector of all.
182. Lord God – dispels the fears, eliminates enemies, chastises sinners, and inspires true worship.



ਬਿਸੁੰਭਰ⁶⁸ ਹੈ ॥ ਕਰੁਣਾਲਯ⁶⁹ ਹੈ ॥
 ਨ੍ਰਿਪ⁷⁰ ਨਾਇਕ⁷¹ ਹੈ ॥ ਸਰਬ⁷² ਪਾਇਕ⁷³ ਹੈ ॥੧੮੧॥
 ਭਵ⁷⁴ ਭੰਜਨ⁷⁵ ਹੈ ॥ ਅਰਿ⁷⁶ ਗੰਜਨ⁷⁷ ਹੈ ॥
 ਰਿਪੁ⁷⁸ ਤਾਪਨ⁷⁹ ਹੈ ॥ ਜਪੁ⁸⁰ ਜਾਪਨ⁸¹ ਹੈ ॥੧੮੨॥
 ਅਕਲੰ⁸² ਕ੍ਰਿਤ⁸³ ਹੈ ॥ ਸਰਬ⁸⁴ ਕ੍ਰਿਤ⁸⁵ ਹੈ ॥
 ਕਰਤਾ⁸⁶ ਕਰ⁸⁷ ਹੈ ॥ ਹਰਤਾ⁸⁸ ਹਰ⁸⁹ ਹੈ ॥੧੮੩॥
 ਪਰਮਾਤਮ⁹⁰ ਹੈ ॥ ਸਰਬਾਤਮ⁹¹ ਹੈ ॥
 ਆਤਮ⁹² ਬਸ⁹³ ਹੈ ॥ ਜਸ⁹⁴ ਕੇ ਜਸ⁹⁵ ਹੈ ॥੧੮੪॥

Bisvanbhar⁶⁸ hain. Karunalya⁶⁹ hain.
Nrip⁷⁰ naik⁷¹ hain. Sarab⁷² paik⁷³ hain. -181-
Bhav⁷⁴ bhanjan⁷⁵ hain. Ar(i)⁷⁶ ganjan⁷⁷ hain.
Rip(u)⁷⁸ tapan⁷⁹ hain. Jap(u)⁸⁰ japan⁸¹ hain. -182-
Aklang⁸² krit⁸³ hain. Sarba⁸⁴ krit⁸⁵ hain.
Karta⁸⁶ kar⁸⁷ hain. Harta⁸⁸ har⁸⁹ hain. -183-
Parmatam⁹⁰ hain. Sarbatam⁹¹ hain.
Atam⁹² bas⁹³ hain. Jas⁹⁴ ke jas⁹⁵ hain. -184-



⁶⁹above mercy; ⁷⁰supreme; ⁷¹guiding spirit; ⁷²all; ⁷³protector; ⁷⁴fear;
⁷⁵destroyer; ⁷⁶enemies; ⁷⁷annihilator; ⁷⁸opposition; sinners; ⁷⁹chastiser;
⁸⁴all; ⁸⁵creation; ⁸⁶creator; ⁸⁷absolute; ⁸⁸destroyer; ⁸⁹absolute; ⁹⁰sovereign
spirit; ⁹¹manifest in individual souls; ⁹²self; ⁹³control ⁹⁴praise, glory;
⁹⁵praise, glory.

183. Lord God's— creation is the name of perfection, formation is absolute and complete, deeds are above discussion and criticism, actions annihilate the evil and sins.

184. Lord God is— Supreme Spirit, Absolute Manifestation, Perfect Self-controller, and Symbol of Glory and Praise.

Summary

God has created this world and all the other worlds in this universe according to the plan devised by Him. He is the absolute controller and cause of all deeds and actions. He protects His saints and punishes the wicked. He Himself is the Creator, Sustainer and the Destroyer. He is the Source of all the bounties, treasures and gifts.



ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਨਮੋ ਸੂਰਜ¹ ਸੂਰਜੇ² ਨਮੋ ਚੰਦ੍ਰ³ ਚੰਦ੍ਰੇ⁴ ॥
 ਨਮੋ ਰਾਜ⁵ ਰਾਜੇ⁶ ਨਮੋ ਇੰਦ੍ਰ⁷ ਇੰਦ੍ਰੇ⁸ ॥
 ਨਮੋ ਅੰਧਕਾਰੇ⁹ ਨਮੋ ਤੇਜ¹⁰ ਤੇਜੇ¹¹ ॥
 ਨਮੋ ਬਿੰਦ¹² ਬਿੰਦੇ¹³ ਨਮੋ ਬੀਜ¹⁴ ਬੀਜੇ¹⁵ ॥੧੮੫॥
 ਨਮੋ ਰਾਜਸੰ¹⁶ ਤਾਮਸੰ¹⁷ ਸਾਂਤ¹⁸ ਰੂਪੇ¹⁹ ॥
 ਨਮੋ ਪਰਮ²⁰ ਤੱਤ²¹ ਅਤੱਤ²² ਸਰੂਪੇ²³ ॥
 ਨਮੋ ਜੋਗ²⁴ ਜੋਗੇ²⁵ ਨਮੋ ਗਯਾਨ²⁶ ਗਯਾਨੇ²⁷ ॥
 ਨਮੋ ਮੰਤ੍ਰ²⁸ ਮੰਤ੍ਰੇ²⁹ ਨਮੋ ਧਯਾਨ³⁰ ਧਯਾਨੇ³¹ ॥੧੮੬॥
 ਨਮੋ ਜੁਧ³² ਜੁਧੇ³³ ਨਮੋ ਗਯਾਨ³⁴ ਗਯਾਨੇ³⁵ ॥
 ਨਮੋ ਭੋਜ³⁶ ਭੋਜੇ³⁷ ਨਮੋ ਪਾਨ³⁸ ਪਾਨੇ³⁹ ॥
 ਨਮੋ ਕਲਹ⁴⁰ ਕਰਤਾ⁴¹ ਨਮੋ ਸਾਂਤ⁴² ਰੂਪੇ⁴³ ॥
 ਨਮੋ ਇੰਦ੍ਰ⁴⁴ ਇੰਦ੍ਰੇ⁴⁵ ਆਨੰਦ⁴⁶ ਬਿਭੂਤੇ⁴⁷ ॥੧੮੭॥
 ਕਲੰਕਾਰ⁴⁸ ਰੂਪੇ⁴⁹ ਅਲੰਕਾਰ⁵⁰ ਅਲੰਕੇ⁵¹ ॥
 ਨਮੋ ਆਸ⁵² ਆਸੇ⁵³ ਨਮੋ ਬਾਂਕ⁵⁴ ਬੰਕੇ⁵⁵ ॥
 ਅਭੰਗੀ⁵⁶ ਸਰੂਪੇ⁵⁷ ਅਨੰਗੀ⁵⁸ ਅਨਾਮੇ⁵⁹ ॥
 ਤ੍ਰਿਭੰਗੀ⁶⁰ ਤ੍ਰਿਕਾਲੇ⁶¹ ਅਨੰਗੀ⁶² ਅਕਾਮੇ⁶³ ॥੧੮੮॥

BHUJANG PRAYAT CHHAND

Namo suraj¹ surje², namo chandr³ chandre⁴.
Namo raj⁵ raje, namo Indr⁷ Indre⁸.
Namo andhkare,⁹ namo tej¹⁰ teje¹¹.
Namo brind¹² brinde¹³, namo bij¹⁴ bije¹⁵. -185-
Namo rajsang¹⁶ tamsang¹⁷ sant¹⁸ rupe¹⁹.
Namo param²⁰ tatang²¹ atatang²² sarupe²³.
Namo jog²⁴ joge²⁵, namo gian²⁶ giane²⁷.
Namo mantr²⁸ mantre²⁹, namo dhian³⁰ dhiane³¹. -186-
Namo judh³² judhe³³, namo gian³⁴ giane³⁵.
Namo bhoj³⁶ bhoje³⁷, namo pan³⁸ pane³⁹.
Namo kalah⁴⁰ karta⁴¹, namo sant⁴² rupe⁴³.
Namo Indr⁴⁴ Indre⁴⁵, anadang⁴⁶ bibhute⁴⁷. -187-
Kalankar⁴⁸ rupe⁴⁹, alankar⁵⁰ alanke⁵¹.
Namo as⁵² ase,⁵³ namo bank⁵⁴ banke⁵⁶.
Abhangi⁵⁶ sarupe⁵⁷, anangi⁵⁸ aname⁵⁹.
Tribhangi⁶⁰ trikale⁶¹, anangi⁶² akame⁶³. -188-



BHUJANG PRAYAT CHHAND

Notes

¹energy; ²sun; ³coolness; ⁴moon; ⁵sovereignty; ⁶kings; ⁷power; ⁸king of heaven; ⁹cause of darkness; ¹⁰heat; ¹¹light; ¹²beauty; ¹³vastness; ¹⁴suspense; ¹⁵invisibility; ¹⁶king of light; ¹⁷king of darkness; ¹⁸virtuous; ¹⁹form; ²⁰supreme; ²¹spirit; ²²incorporeal; ²³form, existence; ²⁴tutor; ²⁵the path to be adopted for the union with God; ²⁶fountain; ²⁷knowledge; ²⁸author of hymns; ²⁹scriptures; ³⁰essence, concentration; ³¹meditation; ³²spirit, glory; ³³wars; ³⁴knowledge; ³⁵learning; ³⁶sustenance; ³⁷food; ³⁸thirst; ³⁹drinks; ⁴⁰strife; ⁴¹creator; ⁴²peace; ⁴³embodiment; ⁴⁴power; ⁴⁵king of heavens; ⁴⁶beyond beginning; ⁴⁷gifts; ⁴⁸skill, essence; ⁴⁹arts, adornments; ⁵⁰beauty, charm; ⁵¹beautiful; ⁵²hope; ⁵³hopeful; ⁵⁴delicacy; ⁵⁵elegant; ⁵⁶imperishable; ⁵⁷form; ⁵⁸incorporeal; ⁵⁹beyond a specific name; ⁶⁰destroyer of the three worlds; ⁶¹beyond time, beyond death; ⁶²incorporeal; ⁶³beyond desires.

COMPOSITION 20

Theme

Waheguru is the source of all the energies, powers, beauties, lights and darkness. He is the Controller of all the constructions and destructions.

Literal Meaning

185. Hail the Almighty God, Who is the — Source of the energy of the suns, Coolness of the moons, Sovereignty of kings, Power of Indras, Cause of darkness, Heat of light, Beauty of vastness of the universe and Cause of suspense of invisibility.
186. Hail the Almighty God, Who is the — Lord of light, King of darkness, Supreme virtue in every form, spirit and not matter, Tutor of yogis, Fountain of all the knowledge, Author of all the hymns in the scriptures and Bestower of concentration in meditation.
187. Hail the Almighty God, Who is the — Glory of wars, Fountain of knowledge, Sustainer of food, Creator of all the rivers and oceans, Designer of all the strifes and chaos, Architect of peace and harmony, Power of Indras and Embodiment of all the gifts.
188. Hail the Almighty God, Who is the — Punisher of the sinners, Cause of skills in all the arts and artists, Hope in hopeful, Beauty in the beautiful, Elegance in the charming, Hail the Almighty God Who is — imperishable and spirit, incorporeal and nameless, Cause of death and Himself is beyond death and incorporeal and beyond desires.

Summary

Almighty God is the Creator of all the suns, moons, Indras, lights, darkness, spirits, matters, worlds, stars, vegetations, mountains, rivers, seas, oceans, air, skies, earths, netherlands, ignorance, knowledge, scriptures, peace, chaos, arts, skills, tunes, instruments, beauties, elegance, names, languages and desires. But He Himself is detached from all of them.



ਏਕ ਅਛਰੀ ਛੰਦ ॥

ਅਜੈ¹ ॥ ਅਲੈ² ॥ ਅਭੈ³ ॥ ਅਬੈ⁴ ॥ ੧੮੯ ॥
 ਅਭੂ⁵ ॥ ਅਜੂ⁶ ॥ ਅਨਾਸ⁷ ॥ ਅਕਾਸ⁸ ॥ ੧੯੦ ॥
 ਅਗੰਜ⁹ ॥ ਅਭੰਜ¹⁰ ॥ ਅਲਖ¹¹ ॥ ਅਭਖ¹² ॥ ੧੯੧ ॥
 ਅਕਾਲ¹³ ॥ ਦਿਆਲ¹⁴ ॥ ਅਲੇਖ¹⁵ ॥ ਅਭੇਖ¹⁶ ॥ ੧੯੨ ॥
 ਅਨਾਮ¹⁷ ॥ ਅਕਾਮ¹⁸ ॥ ਅਗਾਹ¹⁹ ॥ ਅਢਾਹ²⁰ ॥ ੧੯੩ ॥
 ਅਨਾਬੇ²¹ ॥ ਪ੍ਰਮਾਬੇ²² ॥ ਅਜੇਨੀ²³ ॥ ਅਮੋਨੀ²⁴ ॥ ੧੯੪ ॥
 ਨ ਰਾਗੇ²⁵ ॥ ਨ ਰੰਗੇ²⁶ ॥ ਨ ਰੂਪੇ²⁷ ॥ ਨ ਰੇਖੇ²⁸ ॥ ੧੯੫ ॥
 ਅਕਰਮੇ²⁹ ॥ ਅਭਰਮੇ³⁰ ॥ ਅਗੰਜੇ³¹ ॥ ਅਲੇਖੇ³² ॥ ੧੯੬ ॥

EK ACHHARI CHHAND

Ajai¹ . Alai² . Abhai³ . Abai⁴ . -189-
Abhu⁵ . Aju⁶ . Anas⁷ . Akas⁸ . -190-
Aganj⁹ . Abhanj¹⁰ . Alakh¹¹ . Abhakh¹² . -191-
Akal¹³ . Dial¹⁴ . Alekh¹⁵ . Abhekh¹⁶ . -192-
Anam¹⁷ . Akam¹⁸ . Agah¹⁹ . Adhah²⁰ . -193-
Anathe²¹ . Pramathe²² . Ajoni²³ . Amoni²⁴ . -194-
Na rage²⁵ . Na range²⁶ . Na rupe²⁷ . Na rekhe²⁸ . -195-
Akarmang²⁹ . Abharmang³⁰ . Aganje³¹ . Alekhe³² . -196-



EK ACHHARI CHHAND

Notes

¹invincible; ²indestructible; ³fearless; ⁴eternal; ⁵unborn; ⁶unshakeable; ⁷imperishable; ⁸all pervading; ⁹invincible; ¹⁰imperishable; ¹¹invisible; ¹²needs no sustenance; ¹³beyond time; ¹⁴compassionate; ¹⁵beyond karmas; ¹⁶beyond uniform; ¹⁷beyond name; ¹⁸beyond desires; ¹⁹unfathomable; ²⁰boundless, who cannot be displaced; ²¹who is the seniormost; ²²annihilator; ²³beyond birth; ²⁴God's voice is ever active, is never silent, non-mute; ²⁵detached; ²⁶without colour; ²⁷without form; ²⁸without shape; ²⁹beyond the law of karma; ³⁰beyond delusions; ³¹imperishable; ³²beyond the scope of written description.

COMPOSITION 21

Theme

God is the greatest power in the universe. He is master of all and there is no master above him.

Literal Meaning

189. God is – invincible, imperishable, fearless, beyond deaths.
190. God is – unborn, unshakeable, imperishable, all pervading.
191. God is – invincible, imperishable, invisible, beyond the need of any sustenance.
192. God is – beyond death, all merciful, beyond the doctrine of karmas, beyond all garbs.
193. God is – beyond name, beyond desires, unfathomable, un-displaceable.
194. God is the Master of all, He determines the time of death for all, He is beyond births, His inspiration and voice is ever active.
195. God is detached, He is beyond colours, He is beyond form, He is beyond shape.
196. God is beyond – karmas, delusions, destruction, description.

Summary

God's universe was a suspense, is a suspense and will always remain a suspense. He is the Creator and Master of all His creation. He is the Sole Decider of the time of birth and death of the whole creation. He Himself is self-illuminated, self-sustained and self-created. He is most powerful and is greatest of all. He is not born and is beyond deaths. His theories are for His creation and not for Himself. He is beyond all rules and laws.



ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਨਮਸਤੁਲ¹ ਪ੍ਰਣਾਮੇ² ਸਮਸਤੁਲ³ ਪ੍ਰਣਾਸੇ⁴ ॥
 ਅਗੰਜੁਲ⁵ ਅਨਾਮੇ⁶ ਸਮਸਤੁਲ⁷ ਨਿਵਾਸੇ⁸ ॥
 ਨ੍ਰਿਕਾਮੇ⁹ ਬਿਭੂਤੇ¹⁰ ਸਮਸਤੁਲ¹¹ ਸਰੂਪੇ¹² ॥
 ਕੁਕਰਮੇ¹³ ਪ੍ਰਣਾਸੀ¹⁴ ਸੁਧਰਮੇ¹⁵ ਬਿਭੂਤੇ¹⁶ ॥੧੯੭॥
 ਸਦਾ¹⁷ ਸੱਚਿਦਾਨੰਦ¹⁸ ਸਤ੍ਰੇ¹⁹ ਪ੍ਰਣਾਸੀ²⁰ ॥
 ਕਰੀਮੁਲ²¹ ਕੁਨਿੰਦਾ²² ਸਮਸਤੁਲ²³ ਨਿਵਾਸੀ²⁴ ॥
 ਅਜਾਇਬ²⁵ ਬਿਭੂਤੇ²⁶ ਗਜਾਇਬ²⁷ ਗਨੀਮੇ²⁸ ॥
 ਹਰੀਮੇ²⁹ ਕਰੀਮੇ³⁰ ਕਰੀਮੁਲ³¹ ਰਹੀਮੇ³² ॥੧੯੮॥
 ਚੌੜ੍ਹੇ³³ ਚੌੜ੍ਹੇ³⁴ ਵਰਤੀ³⁵ ਚੌੜ੍ਹੇ ਚੌੜ੍ਹੇ ਭੁਗਤੇ³⁶ ॥
 ਸੁਯੰਭਵ³⁷ ਸੁਭੰ³⁸ ਸਰਬਦਾ³⁹ ਸਰਬ⁴⁰ ਜੁਗਤੇ⁴¹ ॥
 ਦੁਕਾਲੇ⁴² ਪ੍ਰਣਾਸੀ⁴³ ਦਿਆਲੇ⁴⁴ ਸਰੂਪੇ⁴⁵ ॥
 ਸਦਾ⁴⁶ ਅੰਗ⁴⁷ ਸੰਗੇ⁴⁸ ਅਭੰਗੇ⁴⁹ ਬਿਭੂਤੇ⁵⁰ ॥੧੯੯॥

BHUJANG PRAYAT CHHAND

Namastul¹ praname², samastul³ pranase⁴.
Aganjul⁵ aname⁶, samastul⁷ nivase⁸.
Nrikamang⁹ bibhute¹⁰, samastul¹¹ sarupe¹².
Kukarmang¹³ pransi¹⁴, sudharmang¹⁵ bibhute¹⁶. -197-
Sada¹⁷ sach(i) da-nand¹⁸ satrang¹⁹ pransi²⁰.
Karimul²¹ kuninda²², samastul²³ nivasi²⁴.
Ajaib²⁵ bibhute²⁶ gajaib²⁷ ganime²⁸.
Hariang²⁹ kariang³⁰ karimul³¹ rahime³². -198-
Chatr³³ chakr³⁴ varti³⁵, chatr chakr bhugte³⁶.
Suyanbhav³⁷ subhang³⁸ sarab-da³⁹ sarab⁴⁰ jugte⁴¹.
Dukalang⁴² pransi⁴³ dialang⁴⁴ sarupe⁴⁵.
Sada⁴⁶ ang⁴⁷ sange⁴⁸ abhangang⁴⁹ bibhute⁵⁰. -199-



BHUJANG PRAYAT CHHAND

Notes

¹adorable Lord; ²salutation; ³universal; ⁴judge for destruction; ⁵indestructible; ⁶beyond name; ⁷universal; ⁸resident; ⁹beyond desire; ¹⁰source of treasure; ¹¹universal; ¹²manifest; ¹³sin; ¹⁴destroyer; ¹⁵righteousness; ¹⁶one who glorifies; ¹⁷always; ¹⁸eternal truth; ¹⁹enemies; ²⁰destroyer; ²¹compassionate; ²²creator; ²³universal; ²⁴resident; ²⁵wonderful; ²⁶treasure; ²⁷terrorist; ²⁸enemy; ²⁹destroyer; ³⁰creator; ³¹merciful; ³²benevolent; ³³in the four quarters, everywhere; ³⁴corners, directions; ³⁵pervading; ³⁶king; ³⁷self-created; ³⁸glorious; ³⁹eternal; ⁴⁰all; ⁴¹the unifying force; ⁴²at the time of birth and death, duality of life and death, bad times; ⁴³destroyer; ⁴⁴merciful; ⁴⁵embodiment; ⁴⁶always; ⁴⁷⁻⁴⁸companion, close as the limbs of the body; ⁴⁹everlasting; ⁵⁰glory, power.

COMPOSITION 22

Theme

God Himself is the Creator and Destroyer of the universe. He is Omnipresent, Omnipotent and Omniscient. He is the most Generous and Kind Father.

Literal Meaning

197. Salutation to most Adorable God, Who is the Destroyer of the evil everywhere, Who is indestructible and beyond specific names, Who is omnipresent, Who is beyond desires and is the Source of all gifts, Who is manifest in all forms; Who is the Destroyer of the sins, Who is Rewardgiver to the righteous,
198. Who is Eternal Truth, Who is Annihilator of the tyrant, Who is Merciful Creator, Who abides in all, Who is wonderful and glorious, Who is Terror for the villains, Who is both Destroyer and the Creator, Who is merciful and benevolent,
199. Who pervades in all quarters, Who commands in all the directions, Who is self-created, compassionate and auspicious, Who is Eternal Binding Force, Who is the Destroyer of the pain of life and death, Who is the Embodiment of Compassion, who is the Companion of all of us, Who has everlasting treasures of power and glory.

Summary

Hail the Great Lord who is our Creator, Sustainer and Destroyer. He is most Kind, Benevolent and Merciful Father. He looks after all of us in both comforts and miseries. He is the Master of all the treasures, bounties and gifts. He resides in everyone's mind and body. He is our Guide and Companion. He is the Controller of all the worlds in the universe. He is the Final Judge of the time of birth and death of all of us. He plans the mode of death for each one of us. He destroys the sinners and tyrant and protects the righteous and noble.



SAKHIS
The quintessence of Jap Sahib

SAKHI 1

Guru Gobind Singh was born in 1666 at Patna, now the capital of the Eastern state of Bihar. In the old Bihar were also born the prophets of both Buddhism and Jainism, Buddha and Mahavir. His childhood name was Gobind Rai. He lived in Patna for about six years and then came to Anandpur to join his father, Guru Tegh Bahadur.

When Guru Gobind Singh was born, a Muslim saint called Bhikhan Shah, a resident of Karnal, saw a divine star in the East and said his prayers facing East rather than West, in the direction of Mecca.

Next day Bhikhan Shah set out for Patna to have an audience with the divine child. The journeys in those days were very hazardous and dangerous and the main modes of travelling were either on foot or on a horse. Patna is about 500 miles from Karnal and it took the saint about nine months to reach Patna.

On reaching Patna he enquired about Guru's residence and went straight to meet the Guru. He took with him two clay cups and a bottle of milk. The Guru at that time had learned to crawl around the house. Saint Bhikhan Shah announced his arrival and told about his mission to Mata Gujri, the mother of Guru Gobind Singh. The saint was welcomed by the household and was offered a seat in the sitting room. He filled the two cups with milk and placed them on the floor in front of him and waited for the Guru's arrival. The Guru entered the room, looked at the people sitting in the room and then crawled towards the milk cups. He sat near them and then to the astonishment of all sitting around him he covered both the



cups with his hands. His tiny left and right hands covering the two cups, he looked towards the saint who immediately fell on the ground to bow to the Guru and then raised his hands, looked towards the skies and thanked God for bringing him here all the way from Karnal.

Later the saint explained to his followers and other people present in the room that he wanted to know if the Guru was a Muslim-prophet or a Hindu-prophet. He had thought in his own mind that if the Guru covered the left hand cup then he would be a Muslim prophet and if he had covered the right hand cup then he would be a Hindu prophet. By covering both the cups the God had given the message that prophets belonged to God and not to any religion; the religions are man-made institutions.

SAKHI 2

At Anandpur Sahib, Guru Gobind Singh had a beautiful garden. The gardener was one Bhai Kesra Singh. He was a very devout Sikh. Once a couple named Bhai Mohna and Bibi Sohna came to him and requested him to employ them as his assistants. In real life they were rich and noble people. Once they had refused to offer water, which they were carrying to a temple for use in the prayers, to a dying man. The man, before his death, had cursed them, saying that the Guru should never grant them audience for the sin they had committed. This curse had been haunting both of them and they had come to Anandpur for forgiveness from the Guru but had no courage to face him. They worked very hard and planted beautiful flowers. Once Kesra Singh made a beautiful bouquet of the flowers so grown by Mohna and Sohna and sent them to the Guru. The Guru understood the message but did not send for the couple.

One day, a roaming ascetic called Roda came to see the Guru. On his way to the Guru he saw the garden and the beautiful flowers. He plucked all the flowers and offered them to the Guru as his own offering. The Guru, looking at flowers cried with pain and ran barefooted to the garden to see Mohna and Sohna. The couple, having found that their flowers had gone, had taken poison and were dead before the Guru reached them. The Guru sat on the ground and put their heads in his lap and said that their sin had been pardoned and they could have the audience and meeting with the Guru before they left this mortal world. In front of hundreds of Sikhs, who followed the Guru to the garden, Mohna and Sohna came back to life; they touched the Guru's feet and then went back to everlasting sleep.



SAKHI 3.1

Bhai Nand Lal was an eminent scholar and a great poet. He wrote a large number of poems in the praise of Guru Gobind Singh. He was born in Ghazni in Afghanistan. He left Emperor Aurangzeb's service and came to Anandpur to serve the Guru. When he first came to Anandpur, he did not announce his arrival and virtually hid himself in a small house. In his heart he prayed to the Guru to call him and employ him in his court. The silent message of Bhai Nand Lal's heart reached the Guru's thoughts and he immediately sent a messenger to escort Bhai Nand Lal to his court. Bhai Nand Lal was both stunned and amused by this call. He rushed to the Guru and fell at the Guru's feet. The Guru lifted him, embraced him and said, "Dear friend, I have been waiting for you since yesterday." Bhai Nand Lal touched his feet once again.

SAKHI 3.2

Mandi is a small hill station in Himachal. Guru Gobind Singh loved this place. Once Guru Gobind Singh came here to attend a conference of the hill chiefs. The Guru was warmly welcomed and greatly honoured by the local ruler. In front of a large gathering the Guru floated a raw earthen pot in the territorial lake. It got filled with water but did not sink. It also did not dissolve away. Pointing to this unusual happening the Guru said that as his earthen pot ware was saved by Waheguru, so would be the city of Mandi in the horrific times to come. History stands witness that despite the repeated brutal invasions by the foreigners, the city of Mandi was never plundered or destroyed.

SAKHI 3.3

A similar Sakhi is also true regarding the state of Malerkotla situated in Punjab. When the two younger sons of Guru Gobind Singh were being tried in a special court at Sarhind, the Nawab of Malerkotla rose for the defence of the young princes of Guru Gobind Singh. When the news reached the Guru, he blessed the Nawab and the state of Malerkotla. It is a fact of history that despite the gruesome massacre and destruction of 1947 in and around Punjab the state of Malerkotla was not touched by the gangs and the rioters.



SAKHI 4.1

Padma was a daughter of the Chief of Nahan. She was popularly known as Princess Padma. She had an audience with Guru Gobind Singh at Riwalsar where he had gone at the invitation of the hill chiefs to see the floating island in the lake of Riwalsar. Padma was greatly impressed by the spirituality of the Guru and became his disciple. The Guru blessed her and took her in his fold. A few days after the arrival of the Guru at Riwalsar the hill chief held a secret meeting to assassinate the Guru while he was there. Padma overheard this conversation and ran to the Guru to inform him about the evil designs of his hosts. The Guru told her that they would not be successful in their attempt of assassination but a war between the two groups was destined for the evil in the rajas had taken over them. Padma looked deeply distressed and requested the Guru that she would like to leave her worldly body before seeing the killings of her kith and kin and destruction of her father's territory. Guru Gobind Singh reluctantly granted her unusual wish. Though the hill chief failed to harm the Guru on that occasion, later, at the instigation of the Raja of Bilaspur they mounted an attack on Anandpur. Padma had died a few days before this bloody war.

SAKHI 4.2

At the end of the seventeenth century there was a great famine in India. There was an acute shortage of water and scarcity of food all over Punjab. At Anandpur the community kitchen of Guru Gobind Singh was also affected. Whereas the number

of people eating at the langar increased, the supply of rations and water ran down. On the complaint of the storekeeper of the langar, the Guru's mother, Mata Gujri, ordered a proportionate reduction in the distribution of rations per individual. The frequency of the distribution of the langar was also reduced from twice a day to once a day. When Guru Gobind Singh came to know about this he felt very much distressed. He said to himself that the langar should go on undisturbed. He spoke to God and then hurried to the kitchen stores. He shut himself in the store for a little while. When he came out he looked very calm and relaxed. He went to his mother, talked with her and then summoned for his courtiers. He said that taking into account the drought and misery of the neighbouring villages, the frequency of the distribution of langar should be increased rather than reduced. On enquiry by the courtiers how the increased demand of the rations would be met, he said that God had spoken to him and that He would fill the stores with the required demand. After that the Guru's langar fed all who came there in search of food. The langar ran for 24 hours and miraculously the bins in the stores remained filled all the times.



SAKHI 5.1

Guru Gobind Singh used to go to river Sutlej to take bath. Once he went there with his young friends and started playing a game of splashing water. One team was led by him and the other team was led by a young boy called Gulab Rai. The team of Gulab Rai was defeated. In utter shame and confusion, Gulab Rai ran to the bank of the river and began to put on the Guru's turban, believing it to be his own. One of the Guru's escorts, Bhai Sango, immediately restrained him, for it would be a sacrilege for anyone to put on the Guru's turban. The Guru came to Gulab Rai, held his arm and said that one day he would become a great Sikh and would take charge of the gurdwaras at Anandpur. Many years later, when the Guru left Anandpur and went to Nanded, Gulab Rai took possession of Anandpur gurdwaras and looked after them with zeal and enthusiasm.

SAKHI 5.2

Dilawar Khan was an Afghan general posted in Punjab. He became very jealous of Guru Gobind Singh's fame and success. He sent his son with a strong contingent to plunder Anandpur and to kill the Guru, but Dilawar's son was badly defeated by the Sikhs. To revenge his son's defeat, Dilawar Khan chose one of his brave slaves, Hussain, to march on Anandpur. In 1693, Hussain attacked Anandpur with a two-thousand-strong contingent. He was joined by the combined armies of Raja Bhim Chand and Raja Kirpal. On hearing of the attack, a delegation of the masands residing in Anandpur rushed to the Guru's mother and advised her to come to terms

with the mighty Hussain and the hill rajas. They refused to join in with the Guru's forces to repulse the attack by the Hussain's combined forces. The Guru was not surprised to hear about the treachery of the masands; he expelled them from Anandpur. Later, in a meeting with his generals, he prophesied that he could see the death of Hussain and that his army would not be able to touch the outskirts of Anandpur. Hussain was slain by Gulab Rai of Guler, a disciple of the Guru, in a skirmish a few miles away from Anandpur. The hill rajas and Hussain's army retreated and abandoned the idea of attacking Anandpur.



SAKHI 6.1

Diwan Nand Chand was a very trustworthy minister of Guru Gobind Singh. He had accompanied the Guru to a number of battles and fought with great skill and bravery. Once a group of Udasis brought a very beautiful handwritten copy of *Guru Granth Sahib* for Guru Gobind Singh's signatures and attestation. The copy was submitted to Diwan Nand Chand for verification and initial remarks. Looking at the elegance of the *Granth*, Nand Chand asked the Udasis if he could keep the *Granth* for himself. When the Udasis refused to accept Nand Chand's request, he threatened them with dire consequences and severe punishment. The Udasis then complained to the Guru. The Guru, at once, sent a messenger to Diwan Nand Chand and commanded him to return the *Granth* to the Udasis. Diwan Nand Chand refused to obey even the Guru's command and fled to Kiratpur. When the Guru was informed about this he sighed in grief and said that Nand Chand had gone to embrace his death on the outskirts of Kiratpur. When Diwan Nand Chand reached Kiratpur he was shot by Dhirmal's followers and succumbed to his injuries soon after.

SAKHI 6.2

One Duni Chand was a soldier in Guru Gobind Singh's army. In one of the battles with the hill chiefs, he was asked by the Guru to go forward and engage with an intoxicated elephant sent by the enemy. Duni Chand had no confidence in his own strength, and defying Guru's orders, he fled from the battlefield en-route to his home in Amritsar. When the Guru was

informed about this, he innocently said that he who had run away from the fear of death from the battlefield would find death waiting for him at home. Soon after, Duni Chand reached home and was bitten by a poisonous snake and died almost instantaneously.



SAKHI 7.1

Kahn Singh was a devout Sikh and a mason by profession. Once, when he was plastering a wall in the Guru's court, a drop of cement fell on the Guru. Kahn Singh was very sorry and begged the Guru to punish him for this lapse. On his insistence the Guru ordered that Kahn Singh should be given a mild stroke on his back. The person entrusted to punish Kahn Singh hit him harder than the Guru had meant. As a gesture of reparation the Guru said to the congregation that the best reparation to Kahn Singh would be if one of Guru's Sikhs could offer his daughter in matrimony to the young Kahn Singh. One Ajaib Singh of Khandahar immediately offered his daughter Meera to the Guru. Meera went forward and bowed to the Guru. Soon afterwards Meera and Kahn Singh were married and with the blessings of Guru Gobind Singh had five brave and distinguished sons.

SAKHI 7.2

Once a family of Sikhs came from Peshawar to visit Anandpur and have the blessings of the Guru. The youngest of the family, Joga Singh, chose to remain with the Guru to serve in His army. Joga Singh grew up to be a very devout and obedient Sikh. One day the Guru received a message from Joga Singh's father, requesting the Guru to send Joga Singh back to Peshawar for a short period as he had arranged Joga Singh's marriage with a local girl. Joga Singh was reluctant to go, as he did not want to leave the Guru for a moment. On the persuasion of the Guru, Joga Singh left for Peshawar with a lot of gifts for his bride from the Guru and his friends. On the

marriage day, just when three out of four lavans had been completed a note from the Guru was delivered to Joga Singh asking him to return to Anandpur immediately. Joga Singh at once stood up, suspended the marriage ceremony and proceeded to Anandpur. On the way back he felt elated with his action and thus committed the sin of pride. Blinded in his ego he forgot the Guru's teachings and decided to visit a local prostitute to satisfy his unfulfilled passions. Whenever he stopped at the prostitute's door, a watchman warned him away. Then Joga tried to use a rope to climb the rear window of the house, but the rope turned into a snake and Joga Singh rushed back home in utmost confusion and fear. Next day, he reached Anandpur and presented himself to the Guru in shame and contempt. The Guru smiled and said that next time when Joga Singh came back from Peshawar he should avoid the route via Hoshiarpur as the Guru might not be able to warn him, or turn the rope into a snake next time.



SAKHI 8.1

Saiyad Khan was a general in the Imperial army. He had heard a lot about Guru Gobind Singh and had become a great admirer of him. Once, when an army of Mughal soldiers was being commissioned to plunder Anandpur and molest the Guru, Saiyad Khan contrived to be put in command so that he would be able to help the Guru. The Guru did read Saiyad Khan's mind, and when the Mughal army reached the outskirts of Anandpur, the Guru went forward to meet him and his army with only five Sikhs accompanying him. The Guru spoke to Saiyad Khan about the injustices inflicted upon him by the Mughal Government and the hill chiefs, and the reasons why he had to resort to the sword in his own defence. The Guru also said that he would not attack Saiyad Khan for he was the Guru's admirer and follower. On hearing this Saiyad Khan at once dismounted from his horse and sought the Guru's blessings.

On Saiyad Khan's defection from the Mughal army, one Ramzan Khan took the command in his hands and with all available might made a fierce onslaught on the Guru. Following their own strategic planning, the Guru and his army evacuated Anandpur, to ambush the Mughal army which, ignorant of the Guru's move, entered Anandpur and was immediately surrounded by the Sikh forces. Ramzan Khan was killed and the Mughal army surrendered to the Guru.

SAKHI 8.2

Once, during the siege of Anandpur in its third and last war,

the Guru saw the Mughal generals playing 'Chaupar' (Indian draughts) under a tree, about two miles away from the Anandpur fort. The Guru, out of sheer fun, discharged an arrow into their midst. The generals got scared and thought that only by a miracle could the Guru have discharged that arrow to such a great distance and with such accuracy. The Guru then sent a second arrow with a note which read that it was the Guru's archery and not a miracle that the arrow had covered such a large range and with such accuracy.



SAKHI 9.1

Before leaving the city of Anandpur, at the end of its siege in 1704, Guru Gobind Singh went to pray in the Gurdwara of Guru Tegh Bahadur and there entrusted its custody to one of his disciples, Bhai Gurbakhs Singh. The Guru told him that so long as he remained the caretaker of that shrine nothing would harm him, a prophecy which was duly fulfilled.

SAKHI 9.2

After the war at Chamkaur in 1704, Guru Gobind Singh spent a few difficult days in the Machiwara forest. From there, he proceeded north and took shelter in a house of a Sikh called Gulab. The Guru gave Gulab the address of an old lady and asked him to hurry to her and bring from her a piece of blue cloth which she had dyed and knitted for the Guru. On enquiry by Gulab, the Guru told him that the cloth the lady had knitted had been predicted by the Guru in his first worldly body as Guru Nanak and the Guru then narrated to Gulab a hymn from *Asa Di Var*-

Nir Vastar le kapre pahire, Turk
Pathani amal kiya

meaning that blue colour clothes were worn and the disguise of a Turk was made. Guru Gobind Singh told Gulab that he had to wear those clothes and disguise himself as a Turk to escape from Machiwara to Damdama. A few days later, Guru Gobind left his hideout in Machiwara disguised as a Muslim saint in the blue garb, with the help of two Pathans known as Nabi Khan and Ghani Khan.

SAKHI 10.1

On his way to Damdama Sahib the Guru stayed at Dina for a few days. There two Sikhs named Param Singh and Dharam Singh came to see him and presented him with a horse and a new dress. The Guru gave these presents to a Sikh named Shamira Singh and said that all the land over which Shamira would ride on this horse, in the next couple of days, would become his. Shamira, greatly delighted by the Guru's grace, hurried back to his home and told about the Guru's generosity to his uncle. The uncle, however, rejected the blessing saying it was a mere hoax. Shamira out of sheer curiosity rode the horse only around his own village. History records that Shamira and his descendent remained owners of that land for generations.

SAKHI 10.2

When the Guru reached Kot-Kapura, a small village in Faridkot region, he met a nephew of the chief of that area. He complained to the Guru about his uncle's excesses in taking possession his estate and property and sought the Guru's advice. The Guru said that he should not, at any cost, engage in a fight with his uncle as the Guru could see his death in the battle, and advised him to settle the dispute through negotiations. The wife of the nephew, however, disagreed with the Guru and incited her husband to attack his uncle. In disregard to the Guru's advice the nephew attacked his uncle and was killed in the very first moments of the battle.



SAKHI 11.1

Two Sikhs, Tilok Singh and Ram Singh were the Guru's comrades during the battle of Chamkaur, fought in 1704. After the battle they arranged the cremation of the Guru's older sons, Ajit Singh and Jughar Singh, who had died in the battle a day before. This was a very courageous and heroic act as the Mughals had strictly forbidden the cremation of the Sikh martyrs. While at Damdama Sahib, the Guru sent for them. When they arrived, the Guru embraced them and said that he was very pleased with their bravery and blessed them and said that with the grace of God they would be the future rulers of two important states of Punjab. The prophecy was fulfilled. Ram Singh later became the ruler and founder of the state of Patiala and Tilok Singh the founder and ruler of the states of Nabha and Jind.

SAKHI 11.2

While still at Damdama the Guru baptised a Sikh called Dalla. One day, while walking with Dalla on the latter's fields, the Guru said that he had seen wheat and sugarcane growing on that land. Dalla looked at the Guru with surprise and replied that the whole land was barren and nothing would ever grow on it. The Guru smiled and said that God had accepted Dalla's requests and had made his land fertile and rich. This prophecy became true at the next harvest time.

SAKHI 12.1

When Guru Gobind Singh reached Nauhar village, he found the inhabitants proud of their wealth and very unfriendly. They refused to give any supplies or food to the Guru's retinue. The Guru said that all pride had very nasty falls and foretold that all the glory of that place, due to the hypocrisy and egotistic behaviour of the inhabitants would vanish. The prophecy was fulfilled, when in 1756 an expedition plundered and destroyed the whole village.

SAKHI 12.2

While the Guru was in Delhi, a goldsmith and his wife came to him and requested him to bless them with a son. The Guru was about to leave for a game of chase, he asked the couple to accompany him on that expedition. There in the forest, in a remote corner lay a child in a little basket crying. The Guru picked up the child and gave him to the goldsmith's wife and blessing them, said that they would have a very happy and prosperous life.



SAKHI 13.1

Guru Gobind Singh's amrit had infused fearless valour in all hearts. Once a group of Sikhs from Majha set out towards Anandpur. On their way some of the pilgrims halted for a rest besides a well. One young woman called Deep Kaur refused to rest and marched towards Anandpur all alone. On the way she countered four Mughal soldiers who blocked her way and wanted to molest her. She, in her heart prayed to Guru Gobind Singh and abruptly threw her golden bangles on the floor. The soldiers bent to pick them up, and in the spur of a moment she drew out her sword and cut two of them into pieces. The other two, shocked and scared, tried to flee but were obstructed by Deep Kaur. She challenged them to a fight, and in a brief encounter which followed she killed both of them. Then she knelt down and thanked Guru Gobind Singh for the courage and valour which had saved her honour and life. When she reached Anandpur with her companions and narrated that episode to Guru Gobind Singh, he smiled and said that whenever Sikhs would call out to him from their pure hearts he would always come to their rescue.

SAKHI 13.2

One day, when Guru Gobind Singh was sitting in his court, an old lady came weeping and crying bitterly. The Guru made her sit next to him and asked her the reason for her sorrow. She said that she was a very proud wife and an enviable mother, having sacrificed her husband and two sons for the cause of the Guru; but unfortunately her third son had fallen ill and was not able to serve in the Guru's army; she wanted

the Guru to cure him so that he could also die a heroic death. She prayed to the Guru to grant her wish. The Guru patted her on her back and said that God would definitely listen to her prayers and her son would soon be cured. She went home to find her son miraculously cured and hale and hearty. Later, he joined the Guru's army and served him for a long time.



SAKHI 14.1

One day, Guru Gobind Singh asked a Sikh to fetch him a glass of water. A young boy who was sitting close by stood up and volunteered to bring the water for the Guru. The Guru noticed that the boy's hands were very tender and soft. On enquiry he told the Guru that he belonged to a rich family and had not done any work at home or outside. The Guru said that he would not accept water from him. The boy felt sad and fell at the Guru's feet and asked him the reason for such a denial. The Guru said that the service of mankind is the prime duty of a true Sikh and as the boy had not done any such service, he was not acceptable to the Guru. The boy took a vow in front of the congregation that he would lead his life in accordance with the teaching of the Guru and would serve in the Guru's larder and in the Guru's court. Guru Gobind Singh blessed him and made him his close disciple.

SAKHI 14.2

Once Guru Gobind Singh went to Kurukshetra on the occasion of a solar eclipse. Many local brahmins and yogis came to listen to him and became his followers. Most of the hill rajas were also in Kurukshetra attending the fair. They made a plan to ambush the Guru and kill him. They hurriedly employed two Mughal mercenary generals to engage the Guru in a fake battle and kill him. One of the generals, Saiyad Beg, later refused to attack the Guru when he came to know about his divinity. The other general named Alit Khan, with the support of the hill rajas, besieged the Guru when he left Kurukshetra on his way back to Anandpur. The Guru had only a handful

of Sikhs with him. The situation was very desperate. General Alif Khan and the hill rajas were about two thousand in number. Then something dawned on General Saiyad Beg — he heard a voice from the skies directing him to go and help the Guru. He immediately ordered his men and jumped into the fray. He went directly to the Guru, fell at his feet and said that he should be allowed to fight for the Guru. The Guru patted him on his back and said that he was not fighting for the Guru but for the truth and for Allaha. Alif Khan and his combined forces were badly beaten by the joint forces of the Guru and Saiyad Khan and the Guru marched victoriously towards Anandpur.



SAKHI 15.1

Bhai Kanhaiya was a devout Sikh of Guru Gobind Singh. He belonged to village Sodra in Gujranwala district. He nursed the wounded in the battlefield. Once a group of Sikhs went to Guru Gobind Singh and complained that Bhai Kanhaiya was helping the enemy by offering them water and medicine. The Guru called Bhai Kanhaiya for an explanation. He said, with hand folded and eyes focussed on the feet of the Guru, "My Lord, I do not nurse Sikhs or Muslims, I nurse you and only you, for wherever I see a wounded soldier, in him I see you." "My Lord, you are present everywhere and in everyone." The Guru stood up from his throne and embraced Bhai Kanhaiya. It is worth noting that Bhai Kanhaiya was the true forerunner of the modern ambulance and first aid services.

SAKHI 15.2

Once when Guru Gobind Singh was staying at Paonta Sahib, he went for a ferry ride. The ferryman took him around and showed to him a number of villages habited on the shores of Yamuna. At the end of the voyage the Guru offered him the fare. The ferryman fell at the Guru's feet and said that he did not want any money but if the Guru was so kind then he should offer him a safe journey across the ocean of the world as he had offered him a safe journey across river Yamuna. Guru Gobind Singh smiled and said that God had granted the ferryman *mukti* and that he would be freed from further transmigration.

SAKHI 16.1

Guru Gobind Singh was a great admirer of learned people and scholars. A pandit known as Kesho used to read epic poems to the Guru. One day some Sikhs asked the pandits about the validity of the stories, about the might and power of Bhim and Arjun. Kesho actuated by greed misled the questioners by telling them that the epic stories were true and the real reason of the might, power and strength of the Pandava brothers was the result of their worship and offerings to Goddess Durga and her personal appearance to them. The misguided Sikhs then requested Kesho to show them the way, the procedures and the rituals to make Goddess Durga manifest and grant them the same boons as she had granted the Pandava brothers. Kesho, blinded in his ego and inwardly rejoicing that the Sikhs had fallen back into his trap, replied that though in this evil age of Kaliyug no gods make personal appearance, it could be made possible by organising a great 'havan' by him. The Sikhs told the Guru regarding their dialogue with Kesho and requested him to release unlimited funds to organise the 'havan'. The Guru agreed to their request and at the same time called a meeting of his close associates to warn them about the futility of Kesho's actions. He told them that Kesho had sown the corrupt seeds of suspicion in the minds of innocent Sikhs and the only way to make them realise their folly was to accept their request and go through the havan proceedings of Kesho.

Kesho started the 'havan' proceeding on Naina Devi, a scared resort of the Hindus. Many hundred thousand rupees were spent on the 'havan' material and many top Brahmins



were summoned to assist Kesho in reciting the mantras. The days passed by, the mantras mingled with the air of Naina Devi but Goddess Durga did not manifest herself. One night all Brahmins including Kesho disappeared in the thick of night to avoid the wrath of the Sikhs for their unsolicited prophecy. The Sikhs ran back to the Guru and explained to him the new situation. The Guru at once sent out orders to the Sikhs to come and assemble at the site of the havan. When they had all come the Guru went near the 'havan fire' and ordered them to throw in the fire all the rest of the material. When many tons of oil, ghee and dry fruits were thrown into the fire, and the flames went up to touch the skies, Guru Gobind Singh drew his sword and shouted at the top of his voice that all powers and strengths are the blessing of the Almighty God and that it did not need any rituals or ceremonies. His sword was Durga and would perform the deeds of chivalry and heroism in the future.

SAKHI 17.1

In the historical account of the world prophets, Guru Gobind Singh is the only prophet who has written his autobiography and has told the world in his own words about his mission. He named his autobiography as *Bachitar Natak* and composed it in Braj Basha (language). It was compiled in 1692 at Anandpur.

Describing the call of God and his ordained mission, Guru Gobind Singh says:

I shall now tell my own history,
How God brought me into the world

When I was performing austerities and meditating on Kali and Maha Kal on the lofty Hem Kunt in the high Himalayas, I became absorbed in the Immortal One and was one with the Lord because of the devotion of my mother and father. I did not wish it, but the order came for me to take birth in the Kali Yug (the Present Evil Age). The Immortal One told me how the demons were first created, but they trusted in their own arms and so were destroyed. Then the gods were created, but they became proud (worshipped their own strength) and called themselves Parameshwar (Supreme God). Maha Deva (Shiva) called himself The Imperishable; Vishnu appointed himself Parameshwar; Brahma stated that he was Par Brahm (Supreme Brahma); but none of them knew the True Lord. Then the Lord created the Eight Witnesses (Earth, Sun, Moon, Fire, Wind, etc.) but people began to worship them. Some people worshipped stones, some worshipped water, and became ensnared in egoism. The Siddhs and Sadhs likewise founded their own Panths (Sects), and went astray in quarrels



and pride. When I created Dattatraiya, he only let his fingernails grow long and matted his hair, but he failed to meditate on the love of Hari. Gorakh made disciples of great rajas, but only taught them to split their ears and put in earrings. Ramanand became a Bairagi and wore a wooden necklace, but forgot the Lord. All the Great Souls only founded their own Sects. Muhammad was ordained King of Arabia by the Lord, but he only taught circumcision to his devotees. He caused his own name to be repeated and did not proclaim the True Name. So the Immortal one said to me,

“I have glorified you as my son, I have created you to proclaim the Panth; go, spread the faith there, and restrain the people from folly.” I stood up, made obeisance, and said, “This Panth will spread in the world when Thou gives assistance.” For this reason the Lord sent me; then I took birth and came into the world. What He spoke, that I speak, and I bear no enmity to anyone. Those who call me Parameshwar shall all fall into the pit of Hell; know me as His slave only, — have not the least doubt of that. I am the slave of the Supreme Being, and have come to behold the spectacle of the world; what the Lord told me, that I tell the world, and I will not remain silent through fear of mortals.

(vs. 29-33)

We have come into the world for this purpose,
 For the sake of the faith the divine Guru sent us:
 “Wherever you extend the faith,
 Seize and hurl down evil deceivers.”
 For this very purpose we have taken birth —
 All you saints, understand this in your heart;
 To spread the faith, to protect the saints,
 And to extirpate all evildoers

(vs. 42, 43 *Bachitar Natak*)

SAKHI 18.1

The Sikhs under the command of Guru Gobind Singh fought eleven battles after the creation of the Khalsa in March, 1699. Of these, six battles were fought at Anandpur and one each at Nirmongarh, Bharsali, Sirsa, Chamkaur and Mukatsar. All these battles were fought for survival as the Mughal rulers and the hill rajas had sworn to crush the Guru and annihilate the Khalsa Brotherhood. The post-Khalsa period battles were fought as follows:

The first and second battles of Anandpur	1699
The battle of Nirmogarh	1700
The battle of Bharsali	1700
The battle of Chamkaur	1702
The third battle of Anandpur	1703
The fourth battle of Anandpur	1703
The fifth and sixth battles of Anandpur	1704
The battle of Sirsa	1704
The second battle of Chamkaur	1704
The battle of Mukatsar	1705

SAKHI 18.2

Guru Gobind Singh passed away on 7 October, 1708. Before his death he gave command of the Khalsa to Banda Bahadur alias Banda Singh Bahadur and sent him to Punjab to finish the task started by him. Banda Singh marched towards the direction of Sirhind and captured it on 12 May, 1710. He punished all the enemies of the Khalsa and established the first Sikh empire in the hilly areas of Punjab, now called Himachal Pradesh. He ruled up to 1715 when he was captured and tortured to death.



SAKHI 19.1

Once a Jain yogi named Hans came to see Guru Gobind Singh and brought with him a fine painting of a sunrise scene. He wanted to have an audience with the Guru. The Guru said that Hans's heart was dark and callous, so he would not give him an audience. Sainapat, one of the Guru's court poets pleaded that the painter's request be reconsidered. The Guru then sent Bhai Daya Singh, one of the Panj Piyaras, to a nearby cave to call a young ascetic, who was in a very poor state of health and shock, in order to explain to Hans the cause of the Guru's denial. The Guru asked the ascetic to relate to show Hans the tragedy of his life story. The ascetic said that about twelve years ago he had lived as a monk in a monastery supervised by Yogi Hans. One day he had seen a girl who had been his childhood friend and had entered the nunnery a few days ago. Yogi Hans had taken a very serious view of this innocent meeting and had ordered that the girl should be blinded and the monk should be placed in rigorous imprisonment for twelve years. Yogi Hans immediately realised the cause for Guru's refusal to grant him an interview. He fell down at the threshold of the Guru's court, cried like a child and begged for forgiveness. The Guru sent his Sikhs to find the blind girl. She was found after some effort and time, and was brought in the presence of the Guru. He blessed her and she regained her eyesight. The ascetic and the girl were married in the presence of the Guru and Yogi Hans was pardoned by the Guru.

SAKHI 19.2

Once Maharaja Ranjit Singh, marching on an expedition, halted at the gates of a gurdwara, near Shakar Ganj, and went

in to say his prayers. He requested the Bhai-granthi to perform the Ardas and requested the Guru-God for his victory. The Bhai-granthi performed the Ardas, read the Vak from *Guru Granth Sahib* and put a saffron victory mark on the forehead of the Maharaja and said that Waheguru would definitely grant him the victory. The Maharaja went to the battle and inflicted a crushing defeat on the enemy and returned home with the victory colours. On the way home he again halted on the outskirts of the same gurdwara, went in with the triumphant-glory, summoned the Bhai-granthi and asked him for any gift from the Maharaja, as he had won the battle. The Bhai-granthi stood up in rage and asked that how the Maharaja had all of a sudden, become a donor, when until a few days ago he had been only a beggar? And how could he donate to the Guru what he actually got by His grace and blessings? The Maharaja realised his mistake, bowed to *Guru Granth Sahib* and begged forgiveness for his egotistic behaviour.



SAKHI 20.1

Guru Gobind Singh created Khalsa brotherhood on 30 March 1699 at Kesgarh in Anandpur. He created an ideal man who was perfect in all respects, he was a combination of both devotion (*Bhakti*) and strength (*Shakti*). The Guru also combined charity (*Deg*) with the sword (*Tegh*).

Guru Gobind Singh is the father of the Khalsa and Mata Sahib Devan is the mother of the Khalsa. Anandpur is the birthplace of the Khalsa. Khalsa is a combination of wisdom, morality, courage and discipline. Khalsa represents the army of God. The five beloved ones are the first group of Khalsa; they hailed from the North (Punjab, – Bhai Daya Singh, a Khatri; Delhi-Bhai Dharam Singh, a Jat), West (Gujarat – Bhai Mohkam Singh, a washerman from Dwarka), South (Andhra – Bhai Sahib Singh, barber from Bidar) and East (Orissa – Bhai Himmat Singh, a water-carrier from Jagannath). Three of the Punj Piyaras, Bhai Mohkam Singh, Bhai Himmat Singh and Bhai Sahib Singh died at the battle of Chamkaur in 1704 and the other two, Bhai Daya Singh and Bhai Dharam Singh, were with the Guru when he breathed his last at Nanded in 1708.

SAKHI 20.2

Guru Gobind Singh injected loyalty and devotion in the Sikhs. Once a Hindu, Bhai Dalla, came to the Guru and assured to him the loyalty and bravery of his well-trained soldiers. The Guru desired to test them. He sent for a musket and asked Dalla to summon one of his soldiers to try out the musket.

None of Dalla's soldier's volunteered, then the Guru called two of his own Sikhs. He told them what he wanted to try on them. They both eagerly volunteered for the test, in fact they competed to be the target for the Guru's first shot. Dalla was astonished by the obedience and devotion of the Guru's Sikhs and felt sorry and ashamed for the conduct of his mercenaries.



SAKHI 21.1

Guru Gobind Singh was a true karam yogi. He is called 'Sarbars Dani' (one who sacrificed his whole family for the cause of justice and for the religious freedom). He was only nine years old when his father, Guru Tegh Bahadur, offered his life to save the religion of the Hindus; when he was thirty-eight years old he sacrificed all his children, his mother, and many thousands of his disciples on the altar of justice. He conferred the Guruship on Guru Granth Sahib and declared that after him all Sikhs must take their spiritual guidance from the Granth. He himself had written a large number of hymns but he did not include any one of them in Guru Granth Sahib. He was a symbol of humility. After having baptised the 'Panj Piyaras' he knelt down before them and requested them to baptise him as well. Bhai Gurdas II, a contemporary of Guru Gobind Singh, has sketched this scene very beautifully in his var. The Guru was a great protagonist of democracy and freedom. He had declared that the future disputes amongst the Sikhs would not be settled by any one authority but would be settled by a group of five baptised Sikhs. To follow these principles the Sikhs later developed the tradition of Sarbat Khalsa and Gurmata.

SAKHI 21.2

Guru Gobind Singh was a messenger of God. He was the tenth Nanak. He was ordained by Almighty God to create the Khalsa Brotherhood. His message was to worship One Abstract God, to believe in freedom and democracy, to believe in the teachings of the Sikh Gurus, to be honest,

truthful and loyal, to love children and to serve the poor and the needy. His compositions are contained in *Dasam Granth* which was arranged by Bhai Mani Singh after the Guru's death. In *Shabad Hazare*, a collection of ten hymns, the Guru has dealt with the duties of the householder and has explained the meaning of 'Jeewan-mukt'; in *Swayas* he has explained the balance between secular and spiritual tasks, the significance of human life and the importance of meditation and recitation of God's glories; in *Akal Ustat*, he has sung the greatness and glories of God. In other hymns and compositions he has also dealt with the social and family problems, the description of the war weapons and the reasons of wielding the sword. He has also translated the stories of twenty-four incarnations of Vishnu and Brahma and has written his own autobiography. The Guru was a linguist, a scholar and a great general. He was master of Punjabi, Sanskrit, Braj, Persian and Arabic languages; he was an exponent of both Hindu and Muslim scriptures; he fought a number of battles with the mighty Mughals with a handful of his own Sikhs and won most of them. In this sense he was a great soldier and a great general.



SAKHI 22.1

Raja Medni Prakash, chief of the Himalayan state of Nahan, invited Guru Gobind Singh to come and stay in his state. The Guru reached Nahan on April 14, 1685, and made his residence at a place which he named as Paonta, later known as Paonta Sahib. Most of Guru Gobind Singh's bani were composed at this place. He engaged fifty-two poets to translate the stories of the *Ramayanya*, the *Puranas* and the *Mahabharata* into simple language. About twenty-five miles from Paonta, at a place called Sadhaura, there lived a Muslim saint named Pir Budh Shah. He came to see the Guru and the Guru received him warmly and kindly. He offered him a seat beside him. The Pir begged to the Guru to make him his follower and to show him the way to salvation and mukti. The Guru said that God was all merciful and benevolent. He loved all of us as a gentle father. Those who repent for their sins and bad karmas and resolve never to do them again are forgiven by God. Meditation of God and good actions are the two fundamental duties of human beings. Those who render their prayers and live a truthful life are acceptable to God to live in heavens forever; the others are condemned to hell and sufferings.

SAKHI 22.2

Guru Gobind Singh's letter to Aurangzeb, known as Zafar-nama, was delivered to the emperor by Bhai Daya Singh and Bhai Dharam Singh at Ahmednagar in the south. The two dressed themselves as hajis and made their way to the emperor's camp. Aurangzeb was moved by the Guru's letter

and issued instructions to all his Governors not to trouble the Guru any more. He also issued orders that the Guru should be provided safe conduct, all utilities and expert guides on his way to Ahmednagar. He invited the Guru to come and forgive him for all his sins, injustice and cruelty. He also wanted the Guru to bless him and become his friend. On return to the Guru, Bhai Daya Singh and Bhai Dharam Singh conveyed personally to the Guru, the emperor's keen and honest desire to see him. The Guru was deeply moved and made preparations to meet the emperor. He started towards Ahmednagar. When he reached near Baghaur, he heard the news of the death of Aurangzeb. Aurangzeb died on 20 February, 1707.



INTRODUCTION

In the 'Banis' of daily recitation, the Swayas are read as the third Bani. This bani is composed by Guru Gobind Singh and is a part of his long hymn 'Akal Ustat'. This bani has ten stanzas called 'Swayas'. From the recitation of this bani one understands the myth of superstitions, rituals and delusions. According to Guru Gobind Singh, the realisation of God is a straight route, only the priests have made this path difficult for the devotees, to highlight their own importance. God is ever manifest and merciful, he is easily approachable and realisable. The easiest route to reach God's house is the recitation of his bani, good actions and service to humanity.

PART - II SWAYAS



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ । ਪਾ: ੧੦ ॥

ਤ੍ਰਪ੍ਰਸਾਦਿ ਸਵੱਯੇ

ਸ੍ਰਾਵਗ¹ ਸੁੱਧ² ਸਮੂਹ³ ਸਿਧਾਨ⁴ ਕੇ, ਦੇਖਿ⁵ ਫਿਰਿਓ⁶ ਘਰ⁷ ਜੋਗ⁸ ਜਤੀ⁹ ਕੇ ॥
ਸੁਰ¹⁰ ਸੁਰਾਰਦਨ¹¹ ਸੁੱਧ¹² ਸੁਧਾਦਿਕ,¹³ ਸੰਤ¹⁴ ਸਮੂਹ¹⁵ ਅਨੇਕ¹⁶ ਮਤੀ¹⁷ ਕੇ ॥
ਸਾਰੇ¹⁸ ਹੀ ਦੇਸ¹⁹ ਕੇ ਦੇਖਿ²⁰ ਰਹਿਓ²¹ ਮਤ,²² ਕੋਊ²³ ਨ ਦੇਖੀਅਤ²⁴ ਪ੍ਰਾਨਪਤੀ²⁵ ਕੇ ॥
ਸ੍ਰੀ²⁶ ਭਗਵਾਨ²⁷ ਕੀ ਭਾਇ²⁸ ਕ੍ਰਿਪਾ²⁹ ਹੂ ਤੇ, ਏਕ ਰਤੀ³⁰ ਬਿਨੁ³¹ ਏਕ ਰਤੀ³² ਕੇ³³ ॥੧॥

Ik Onkar Waheguru ji ki Fatah. Patsahi 10 (Dasvin)

TAV PRASAD(I) SAVAIYE

Sravag¹ sudh² samuh³ sidhan⁴ ke, dekh(i)⁵ phirio⁶ ghar⁷ jog⁸ jati⁹ ke.
Sur¹⁰ surardan¹¹ sudh¹² sudhadik¹³, sant¹⁴ samuh¹⁵ anek¹⁶ mati¹⁷ ke.
Sare¹⁸ hi des¹⁹ ko dekh(i)²⁰ rahio²¹ mat²², kou²³ na dekhiat²⁴ Pranpati²⁵ ke.
Sri²⁶ Bhagvan²⁷ ki bhae²⁸ kripa²⁹ hu te, ek rati³⁰ bin(u)³¹ ek rati³² ke³³.



**TAV PRASAD SWAYA
BY YOUR GRACE SWAYA**

Notes

¹the monks belonging to the Jain and Buddhist faiths; ²the truthful; ³groups; ⁴holy men; ⁵to look; ⁶wandering; ⁷house, camps; ⁸wanderers; ⁹unmarried; ¹⁰brave; ¹¹demons; ¹²holy; ¹³gods, those who drink nectar; ¹⁴saints; ¹⁵groups; ¹⁶many; ¹⁷belonging to different faiths; ¹⁸all; ¹⁹countries; ²⁰⁻²¹have-looked; ²²no one; ²⁴watch; ²⁵Lord; ²⁶great; ²⁷God; ²⁸love; ²⁹blessing; ³⁰a little bit; ³¹without; ³²⁻³³of little value.

SWAYA 1

Theme

The greatest faith of a person is his love for God.

Literal Meaning

I have seen the camps of Jain and Buddhist monks and of the holy men of other faiths,
I have also visited the bivouac of brave and courageous men, gods, demons and saints of other denominations,
I have also studied the religions of other countries,
but none have so far explained to me the secrets of my beloved God.
The people and abodes on whom God has not showered His blessings are of no value.

Summary

There are numerous religions and faiths in the world. There are monks and nuns who have taken the oath of celibacy but only those who are blessed by Him get His audience. The labels of religions and beliefs make no differences. God is above all religions and faiths.



ਮਾਤੇ¹ ਮਤੰਗ² ਜਰੇ³ ਜਰ⁴ ਸੰਗ,⁵ ਅਨੂਪ⁶ ਉਤੰਗ⁷ ਏਰੰਗ⁸ ਸਵਾਰੇ⁹ ||
 ਕੋਟ¹⁰ ਤੁਰੰਗ¹¹ ਕੁਰੰਗ¹² ਸੇ ਕੂਦਤ,¹³ ਪਉਨ¹⁴ ਕੇ ਗਉਨ¹⁵ ਕੇ ਜਾਤ¹⁶ ਨਿਵਾਰੇ¹⁷ ||
 ਭਾਰੀ¹⁸ ਭੁਜਾਨ¹⁹ ਕੇ ਭੂਪ²⁰ ਭਲੀ²¹ ਬਿਪਿ²² ਨਿਆਵਤ²³ ਸੀਸ²⁴ ਨ ਜਾਤ²⁵ ਬਿਚਾਰੇ²⁶ ||
 ਏਤੇ²⁷ ਭਏ²⁸ ਤੁ ਕਹਾ²⁹ ਭਏ³⁰ ਭੂਪਤਿ,³¹ ਅੰਤ³² ਕੇ ਨਾਂਗੇ³³ ਹੀ ਪਾਇ³⁴ ਪਧਾਰੇ³⁵ ॥੨॥

*Mate¹ matang² jare³ jar⁴ sang⁵, anup⁶ utang⁷ surang⁸ savare⁹.
 Kot¹⁰ turang¹¹ kurang¹² se kudat¹³, paun¹⁴ ke gaun¹⁵ ko jat¹⁶ nivare¹⁷.
 Bhari¹⁸ bhujan¹⁹ ke bhup²⁰ bhali²¹ bidh(i)²² niavat²³ sis²⁴ na jat²⁵ bichare²⁶.
 Ete²⁷ bhae²⁸ tu kaha²⁹ bhae³⁰ bhupat(i)³¹, ant³² ko nange³³ hii pane³⁴
 padhare³⁵.*



SWAYA 2

Notes

¹intoxicated; ²elephants; ³beaded, decorated; ⁴gold; ⁵with; ⁶incomparable; ⁷tall; ⁸with different colours; ⁹decorated; ¹⁰numerous; ¹¹horses; ¹²deer; ¹³galloping; ¹⁴wind, breeze; ¹⁵gait, the way to walk; ¹⁶⁻¹⁷to excel; ¹⁸strong, powerful; ¹⁹arms; ²⁰kings; ²¹⁻²²neatly, the right way; ²³bow; ²⁴heads; ²⁵⁻²⁶cannot be estimated; ²⁷⁻²⁸many have; ²⁹where have; ³⁰kings; ³¹at the end; ³³naked; ³⁴⁻³⁵leave the world.

SWAYA 2

Theme

Everyone, despite his power, position and wealth, has to go back, bare-handed from this world.

Literal Meaning

All those who are wealthy and possess intoxicated, tall and proud elephants, decorated with golden trappings and colours; and have in their possession strong and beautiful horses, who gallop like deers and run faster than the wind; and have powerful kingdoms, and people pay them obeisance and homage in countless modes; their greatness and status cannot make them different from all others; for when the end comes all leave this world naked and bare-handed.

Summary

The entry and exit from this world is controlled by Almighty God. Everyone comes into this world and leaves this world naked and bare-handed. The wealth and power which one earns in this world remain behind.



ਜੀਤ¹ ਫਿਰੈ² ਸਭ³ ਦੇਸ⁴ ਦਿਸਾਨ⁵ ਕੇ, ਬਾਜਤ⁶ ਵੇਲ⁷ ਮਿਦੰਗ⁸ ਨਗਾਰੇ⁹ ||
 ਗੁੰਜਤ¹⁰ ਗੂੜ¹¹ ਗਜਾਨ¹² ਕੇ ਸੁੰਦਰ, ¹³ ਹਿੰਸਤ¹⁴ ਹੀ ਹਯਰਾਜ¹⁵ ਹਜਾਰੇ¹⁶ ||
 ਭੂਤ¹⁷ ਭਵਿਖ¹⁸ ਭਵਾਨ¹⁹ ਕੇ ਭੂਪਤ, ²⁰ ਕਉਨ²¹ ਗਨੈ²² ਨਹੀ ਜਾਤ²³ ਬਿਚਾਰੇ²⁴ ||
 ਸ੍ਰੀ²⁵ ਪਤਿ²⁶ ਸ੍ਰੀ ਭਗਵਾਨ²⁷ ਭਜੇ²⁸ ਬਿਨੁ²⁹, ਅੰਤ³⁰ ਕਉ³¹ ਅੰਤ³² ਕੇ ਧਾਮ³³ ਸਿਧਾਰੇ³⁴ ॥੩॥

Jit¹ phirai² sabh³ des⁴ disan⁵ ko, bajat⁶ dhol⁷ mridang⁸ nagare⁹.
Gunjat¹⁰ gur¹¹ gajan¹² ke sundar¹³, hinsat¹⁴ hi hayraj¹⁵ hajare¹⁶.
Bhut¹⁷ bhavikh¹⁸ bhavan¹⁹ ke bhupat²⁰, kaun(u)²¹ ganai²² nahin jat²³
bichare²⁴.
Sri²⁵ -pat(i)²⁶ Sri Bhagwan²⁷ bhaje²⁸ bin(u),²⁹ ant³⁰ kau³¹ ant³² ke dham³³
sidhare³⁴.



SWAYA 3

Notes

¹victorious; ²went; ³all; ⁴countries; ⁵directions; ⁶beat; ⁷drum; ⁸trumpet;
⁹Indian type of drum; ¹⁰resound; ¹¹crowd, group; ¹²elephants; ¹³beautiful;
¹⁴sound of the animals, neigh; ¹⁵noble breed horses; ¹⁶thousand; ¹⁷past;
¹⁸future; ¹⁹present; ²⁰kings; ²¹who; ²²cannot count; ²³⁻²⁴cannot guess;
²⁵supreme; ²⁶head; ²⁷Lord; ²⁸worship; ²⁹without; ³⁰at the end; ³¹at; ³²at the
end; ³³home; ³⁴to go.

SWAYA 3

Theme

All worldly glories and honours are of no avail if they are not acceptable to God.

Literal Meaning

All those who have conquered many countries and regions and have returned home beating drums and playing trumpets; whose gorgeous elephants also trumpeted loud, and whose countless steeds of first class breed neighed in victory; such kings filled with the lust of victory were there in the past, are there in the present and would be there in the future. But if they did not remember God in their hearts, they all came and would come to an inglorious end.

Summary

The real honour of a person is the honour conferred on him by God. All the worldly honours and positions are temporary and would not remain forever. Meditate on His name to have His blessings and the divine honour.



ਤੀਰਥ¹ ਨਾਨ² ਦਇਆ³ ਦਮ⁴ ਦਾਨ⁵, ਸੁ⁶ ਸੰਜਮ⁷ ਨੇਮ⁸ ਅਨੇਕ⁹ ਬਿਸੇਖੈ¹⁰ ||
 ਬੇਦ¹¹ ਪੁਰਾਨ¹² ਕਤੇਬ¹³ ਕੁਰਾਨ¹⁴, ਜਮੀਨ¹⁵ ਜਮਾਨ¹⁶ ਸਬਾਨ¹⁷ ਕੇ ਪੇਖੈ¹⁸ ||
 ਪਉਨ¹⁹ ਅਹਾਰ²⁰ ਜਤੀ²¹ ਜਤ²² ਧਾਰ²³, ਸਬੈ²⁴ ਸੁ ਬਿਚਾਰ²⁵ ਹਜਾਰਕ²⁶ ਦੇਖੈ²⁷ ||
 ਸ੍ਰੀ²⁸ ਭਗਵਾਨ²⁹ ਭਜੇ³⁰ ਬਿਨੁ³¹ ਭੂਪਤਿ³², ਏਕ³³ ਰਤੀ³⁴ ਬਿਨੁ³⁵ ਏਕ ਨ ਲੇਖੈ³⁶ ॥੪॥

*Tirath¹ nan² daya³ dam⁴ dan⁵, su⁶ sanjam⁷ nem⁸ anek⁹ bisekhai¹⁰.
 Bed¹¹ Puran¹² Kateb¹³ Kuran¹⁴ jamin¹⁵ jaman¹⁶ saban¹⁷ ke pekhai¹⁸.
 Paun¹⁹ ahar²⁰ jati²¹ jat²² dhar²³, sabai²⁴ su bichar²⁵ hajar-k²⁶ dekhai²⁷.
 Sri²⁸ Bhagwan²⁹ bhaje³⁰ bin(u)³¹ bhupat(i)³² ek³³ rati³⁴ bin(u)³⁵ ek na
 lekhe³⁶.*



SWAYA 4

Notes

¹holy places, pilgrimage; ²bath; ³compassion; ⁴to prevent mind from bad thoughts; ⁵charity; ⁶those; ⁷the methods to control mind; ⁸daily; ⁹many; ¹⁰special; ¹¹*Vedas*; ¹²*Puranas*; ¹³Semitic scriptures; ¹⁴*Quran*; ¹⁵earth; ¹⁶time period; ¹⁷all; ¹⁸to watch, to read; ¹⁹air; ²⁰food; ¹⁹⁻²⁰also meaning fasting and other penances; ²¹people who control their organs with yogic exercises, nuns, monks etc.; ²²⁻²³spiritual comfort; ²⁴all; ²⁵thoughts; ²⁶many thousands; ²⁷test; ²⁸supreme; ²⁹Lord; ³⁰worship; ³¹without; ³²kings; ³³one; ³⁴little bit; ³⁵without; ³⁴⁻³⁶are not counted.

SWAYA 4

Theme

The main objective of life to be one with God is to fall in love with Lord. The cleansing of mind is of paramount importance.

Literal Meaning

I have seen people who regularly bathe at holy places, give away money in charity and practise special exercise and disciplines; they read and master the *Vedas*, the *Puranas*, the *Quran* and other Semitic holy books and search the earth and skies for spiritual knowledge; they observe fasts, do yogic exercises, and comment on divine texts; but without the true dedication to God all such princely or holy people are of no avail or acceptance.

Summary

The realisation of God has no prerequisites, such as a visit or bath at the holy places, charity, reading of holy texts, fasting and yogas. The basic qualifications of God-realisation are meditation and noble deeds performed from within.



ਸੁੱਖ¹ ਸਿਪਾਹ² ਦੁਰੰਤ³ ਦੁਬਾਹ⁴ ਸੁ⁵ ਸਾਜ⁶ ਸਨਾਹ⁷ ਦੁਰਜਾਨ⁸ ਦਲੈਗੇ⁹ ||
 ਭਾਰੀ¹⁰ ਗੁਮਾਨ¹¹ ਭਰੇ¹² ਮਨ¹³ ਮੈ¹⁴, ਕਰ¹⁵ ਪਰਬਤ¹⁶ ਪੰਖ¹⁷ ਹਲੇ¹⁸ ਨ¹⁹ ਹਲੈਗੇ²⁰ ||
 ਤੋਰਿ²¹ ਅਰੀਨ²² ਮਰੋਰਿ²³ ਮਵਾਸਨ²⁴, ਮਾਤੇ²⁵ ਮਤੰਗਨਿ²⁶ ਮਾਨ²⁷ ਮਲੈਗੇ²⁸ ||
 ਸ੍ਰੀ²⁹ ਪਤਿ³⁰ ਸ੍ਰੀ³¹ ਭਗਵਾਨ³² ਕ੍ਰਿਪਾ³³ ਬਿਨੁ³⁴, ਤਿਆਗਿ³⁵ ਜਹਾਨ³⁶ ਨਿਦਾਨ³⁷
 ਚਲੈਗੇ³⁸ ॥੫॥

*Sudh¹ sipah² durant³ dubah⁴, su⁵ saj⁶ sanah⁷ durjan⁸ dalainge⁹.
 Bhari¹⁰ guman¹¹ bhare¹² man¹³ main¹⁴, kar¹⁵ parbat¹⁶ pankh¹⁷ hale¹⁸ na¹⁹
 halainge²⁰.
 Tor(i)²¹ arin²² maror(i)²³ mavasan²⁴, mate²⁵ matangan(i)²⁶ man²⁷ mala-
 inge²⁸.
 Sri²⁹-pat(i)³⁰ sri³¹ Bhagwan³² kripa³³ bin(u)³⁴, tiag(i)³⁵ jahan³⁶ nidan³⁷
 chalainge³⁸.*



SWAYA 5

Notes

¹trained; experienced; ²soldiers; ³invincible; ⁴incomparable; ⁵those; ⁶ to put on, to set; ⁷ bullet-proof dress; ⁸enemies; ⁹destroy, defeat; ¹⁰heavy, to much, extreme; ¹¹pride; ¹²fill; ¹³mind; ¹⁴in; ¹⁵do; ¹⁶mountains; ¹⁷wings; ¹⁸too move; ¹⁹not; ²⁰move; ²¹break; ²²enemies; ²³twist, submission; ²⁴those who revolt; ²⁵intoxicated, drunk; ²⁶elephants; ²⁷honour; ²⁸to break, to defeat; ²⁹supreme; ³⁰highest; ³¹supreme; ³²Lord; ³³blessings, grace; ³⁴without; ³⁵to sacrifice, to leave; ³⁶world; ³⁷at the end, ignorance; ³⁸would go.

SWAYA 5

Theme

The human power and worldly status has no meaning if a person does not have God's blessings.

Literal Meaning

The trained and experienced soldiers, who are invincible in the warfare and look splendid in their bullet-proof garbs and destroy their enemies with ease;

they are filled with pride in their mind, for their strength and skill, for they can put the mountains to flight keeping themselves untouched and unshaken;

they can destroy and twist the enemies and traitors, and can control and kill the drunk and strong elephants;

but without the Supreme God's grace they too would leave this world in contempt and shame.

Summary

The human power, skill, courage and bravery are acceptable to God if they are used for human protection and service. The Supreme Lord can crush and destroy even the mightiest soldiers like an insect, in a moment. The greatest human power is God's grace and blessings.



ਬੀਰ¹ ਅਪਾਰ² ਬਡੇ³ ਬਰਿਆਰ,⁴ ਅਬਿਚਾਰਹਿ⁵ ਸਾਰ⁶ ਕੀ⁷ ਧਾਰ⁸ ਭਛੱਯਾ⁹ ॥
 ਤੇਰਤ¹⁰ ਦੇਸ¹¹ ਮਲਿੰਦ¹² ਮਵਾਸਨ,¹³ ਮਾਤੇ¹⁴ ਗਜਾਨ¹⁵ ਕੇ ਮਾਨ¹⁶ ਮਲੱਯਾ¹⁷ ॥
 ਗਾੜੇ¹⁸ ਗੜਾਨ¹⁹ ਕੇ ਤੇੜਨ-ਹਾਰ,²⁰ ਸੁ ਬਾਤਨ²¹ ਹੀ ਚਕ²² ਚਾਰ²³ ਲਵੱਯਾ²⁴ ॥
 ਸਾਹਿਬ²⁵ ਸ੍ਰੀ ਸਭ²⁶ ਕੇ ਸਿਰਨਾਇਕ,²⁷ ਜਾਚਕ²⁸ ਅਨੇਕ ਸੁ ਏਕ²⁹ ਦਿਵੱਯਾ³⁰ ॥੬॥

*Bir¹ apar² bade³ bariar⁴, abichareh⁵ sar⁶ ki⁷ dhar⁸ bhachhaya⁹.
 Torat¹⁰ des¹¹ malind¹² mavasan¹³, mate¹⁴ gajan¹⁵ ke man¹⁶ malaya¹⁷.
 Gare¹⁸ garan¹⁹ ko toran-har²⁰, su batan²¹ hin chak²² char²³ lavaya²⁴.
 Sahib(u)²⁵ sri sabh²⁶ ko sir-naik,²⁷ jachak²⁸ anek su ek²⁹ divaya³⁰.*



SWAYA 6

Notes

¹brave, hero; ²numerous; ³big, great; ⁴strong; ⁵careless, without thought; ⁶steel; ⁷sharpness; ⁸to take; ⁹to win, to inflict defeat; ¹⁰to break; ¹¹countries; ¹²to make one's subject, to conquer; ¹³enemies; ¹⁴furiously, drunk; ¹⁵elephants; ¹⁶pride; ¹⁷destroy; ¹⁸thick, strong; ¹⁹forts; ²⁰to demolish; ²¹with dialogues; ²²earth; ²³four corners; ²⁴to win, to take over; ²⁵Lord; ²⁶all; ²⁷master; ²⁸beggars; ²⁹many; ³⁰donor.

SWAYA 6

Theme

The kings and conquerors are all called strong and winners in this world but they all are beggars in the court of Almighty God.

Literal Meaning

There are countless powerful and irresistible heroes who are ever ready to face the sharp blades of the sword.

they conquer many lands, crush their enemies and are acclaimed as world conquerors; they also humble the pride of many furious and drunk elephants;

they destroy the resistance of strong and well fortified forts, and whose firm resolution is enough to scare the enemy all around the globe;

but they all are beggars in the court of God, for they too seek blessings from the Lord before they embark upon their expedition.

Summary

Your only master is the Lord God. Do not spread your fringe in front of men for however much strong or wealthy they are, they too are beggars in the court of God. The real giver is only God, beg from Him and not from man who is both selfish and greedy.



ਦਾਨਵ¹ ਦੇਵ² ਫਨਿੰਦ³ ਨਿਸਾਚਰ,⁴ ਭੂਤ⁵ ਭਵਿਖ⁶ ਭਵਾਨ⁷ ਜਪੈਗੇ⁸ ॥
ਜੀਵ⁹ ਜਿਤੇ¹⁰ ਜਲ¹¹ ਮੈਂ, ਥਲ¹² ਮੈਂ, ਪਲ¹³ ਹੀ ਪਲ ਮੈਂ ਸਭ¹⁴ ਥਾਪ¹⁵ ਥਪੈਗੇ¹⁶ ॥
ਪੁੰਨ¹⁷ ਪ੍ਰਤਾਪਨ¹⁸ ਬਾਢ¹⁹ ਜੈਤ²⁰ ਧੁਨ,²¹ ਪਾਪਨ²² ਕੇ ਬਹੁ²³ ਪੁੰਜ²⁴ ਖਪੈਗੇ²⁵ ॥
ਸਾਧ²⁶ ਸਮੂਹ²⁷ ਪ੍ਰਸੰਨ²⁸ ਫਿਰੈ²⁹ ਜਗ,³⁰ ਸਤ੍ਰ³¹ ਸਭੈ³² ਅਵਲੋਕ³³ ਚਪੈਗੇ³⁴ ॥੭॥

*Danav¹ dev² fhanind³ nisachar⁴, bhut⁵ bhavikh⁶ bhavan⁷ japaige⁸.
Jiv⁹ jite¹⁰ jal¹¹ mai thal¹² mai, pal¹³ hi pal mai sabh¹⁴ thap¹⁵ thapaige¹⁶.
Punn¹⁷ pratapan¹⁸ badh¹⁹ jait²⁰ dhum²¹, papan²² ke bau²³ punj²⁴ khapaige²⁵.
Sadh²⁶ samuh²⁷ prasann²⁸ phirai²⁹ jag³⁰, satr³¹ sabhai³² avlok³³ chapainge³⁴.*



SWAYA 7

Notes

¹demons; ²gods; ³cobras; ⁴ghosts; ⁵past; ⁶future; ⁷present; ⁸to pray; ⁹the living objects; ¹⁰as many; ¹¹water, oceans, seas; ¹²land; ¹³moment; ¹⁴all; ¹⁵creation; ¹⁶to create; ¹⁷noble deeds; ¹⁸glow; ¹⁹increase; ²⁰⁻²¹the sound of victory; ²²sins; ²³many; ²⁴heaps; ²⁵destroyed; ²⁶saints; ²⁷group; ²⁸happiness, glad; ²⁹wander; ³⁰world; ³¹enemy; ³²all; ³³to look at; ³⁴are pressed hard.

SWAYA 7

Theme

All those people who meditate on the name of God, they are honoured both in this world and the next world; their sins are pardoned and they live a happy life.

Literal Meaning

In all the times, past, present and future, God is worshipped by the nobles and the sinners. The demons, gods, villains (poisonous creatures like cobras), the living people and the dead (ghosts) all worship God; all the living beings whether in the water or at land are created by Him in the split of a second; the noble people are glorified and the atmosphere resounds with their victory slogans, whereas all the sinners are destroyed; the saints of God live in eternal happiness whereas the enemies of God are annihilated.

Summary

The men of God do their meditation and perform the noble deeds. It is both worship and actions which make a man a man of God. Worship without action and actions without worship are not acceptable in Sikh religion. A man of God is high in character and honest in deeds. He is protected by God at all times and is glorified and honoured in both the worlds.



ਮਾਨਵ¹ ਇੰਦ੍ਰ² ਗਜਿੰਦ੍ਰ³ ਨਾਰਧਪ,⁴ ਜੋਨ⁵ ਤ੍ਰਿਲੋਕ⁶ ਕੋ⁷ ਰਾਜ⁸ ਕਰੋਗੇ⁹ ॥
 ਕੋਟਿ¹⁰ ਇਸਨਾਨ¹¹ ਗਜਾਦਿਕ¹² ਦਾਨ,¹³ ਅਨੇਕ¹⁴ ਸੁਅੰਬਰ¹⁵ ਸਾਜ¹⁶ ਥਰੋਗੇ¹⁷ ॥
 ਬ੍ਰਹਮ¹⁸ ਮਹੇਸਰ¹⁹ ਬਿਸਨ²⁰ ਸਚੀਪਤਿ,²¹ ਅੰਤ²² ਫਸੇ²³ ਜਮ²⁴ ਫਾਸ²⁵ ਪਰੋਗੇ²⁶ ॥
 ਜੇ²⁷ ਨਰ²⁸ ਸ੍ਰੀਪਤਿ²⁹ ਕੇ ਪ੍ਰਸ³⁰ ਹੈ ਪਗ,³¹ ਤੇ ਨਰ³² ਫੇਰ³³ ਨ ਦੇਹ³⁴ ਧਰੋਗੇ³⁵ ॥੮॥

*Manav¹ Indr² Gajindr³ naradhap⁴, jaun⁵ trilok⁶ ko⁷ raj⁸ karanige⁹.
 Kot(i)¹⁰ isnan¹¹ gajadik¹² dan,¹³ anek¹⁴ suanbar¹⁵ saj¹⁶ barainge¹⁷.
 Brahm¹⁸ Mahesar¹⁹ Bisan²⁰ sachipat(i)²¹ ant²² phase²³ jam²⁴ phas²⁵ para-
 inge²⁶.
 Je²⁷ nar²⁸ Sripat(i)²⁹ ke pras³⁰ hain pag³¹, te nar³² pher³³ na deh³⁴ dhara-
 inge³⁵.*



SWAYA 8

Notes

¹humans; ²Indra—king of heaven; ³large elephants; ⁴kings; ⁵who; ⁶the universe, the three level of worlds; ⁷of; ⁸rule; ⁹would; ¹⁰many, numerous; ¹¹baths, holy bath; ¹²elephants; ¹³donations; ¹⁴many; ¹⁵the tradition of selection of a husband by the bride; ¹⁶pomp and show; ¹⁷to get married; ¹⁸Brahma; ¹⁹Shiva; ²⁰Vishnu; ²¹Indra (Indra is the husband of 'Sachchi'), the husband of Sachi; ²²at the end; ²³entangled; ²⁴the messengers of death; ²⁵to get entangled; ²⁶to fall in; ²⁷those; ²⁸people; ²⁹the great Lord; ³⁰to touch; ³¹feet; ³²people; ³³again; ³⁴human body; ³⁵transmigration.

SWAYA 8

Theme

The luxuries of life, the baths at the holy places and the status of the holy men are not the qualifications to realise God. The real test is prayers and meditation.

Literal meaning

The humans, the gods, the rich (masters of the stock of elephants) and the kings who rule and command numerous territories; the people who take baths at the holy places, give away donations of large magnitudes (even of elephants), and make arrangements of religious get-togethers like glorified swayambaras (marriages by choice and action) of Sita; and even the gods like Brahma, Shiva, Vishnu and Indra are all subject to predestined time of death; but only those who take shelter at God's feet would be spared from the rules of transmigration.

Summary

God's rules apply to all, whether human or god. The man-made rules like holy baths, donations or swayambaras are not divine laws and thus have no spiritual support. The axioms of God are universal and must apply. Those who take shelter at God's lotus feet are spared from divine punishments and fines.



ਕਹਾ¹ ਭਯੇ² ਜੇ³ ਦੇਉ⁴ ਲੇਚਨ⁵ ਮੁੰਦ⁶ ਕੈ⁷ ਬੈਠਿ⁸ ਰਹਿਓ⁹ ਬਕ¹⁰ ਧਿਆਨ¹¹ ਲਗਾਇਓ¹² ॥
 ਨ੍ਰਾਤ¹³ ਫਿਰਿਓ¹⁴ ਲੀਏ¹⁵ ਸਾਤ¹⁶ ਸਮੁਦ੍ਰਿਨਿ,¹⁷ ਲੋਕ¹⁸ ਗਯੇ¹⁹ ਪਰਲੋਕ²⁰ ਗਵਾਇਓ²¹ ॥
 ਬਾਸ²² ਕੀਓ²³ ਬਿਖਿਆਨ²⁴ ਸੋ²⁵ ਬੈਠ²⁶ ਕੈ, ਐਸੇ²⁷ ਹੀ²⁸ ਐਸੇ²⁹ ਸੁ³⁰ ਬੈਸ³¹ ਬਿਤਾਇਓ³² ॥
 ਸਾਚੁ³³ ਕਹੋ³⁴ ਸੁਨ³⁵ ਲੇਹੁ³⁶ ਸਭੈ,³⁷ ਜਿਨ³⁸ ਪ੍ਰੇਮ³⁹ ਕੀਓ⁴⁰ ਤਿਨ⁴¹ ਹੀ⁴² ਪ੍ਰਭ⁴³ ਪਾਇਓ⁴⁴
 ॥੯॥

*Kaha¹ bhayo² jo³ dou⁴ lochan⁵ mund⁶ kai⁷, baith(i)⁸ rahio⁹ bak¹⁰ dhian¹¹
 lagaeo¹².
 Nhat¹³ phirio¹⁴ lie¹⁵ sat¹⁶ samudran(i)¹⁷ lok¹⁸ gayo¹⁹ Parlok²⁰ gavaio²¹.
 Bas²² kio²³ bikhian²⁴ son²⁵ baith²⁶ kai, aise²⁷ hi²⁸ aise²⁹ su³⁰ bais³¹ bitaio³².
 Sach(u)³³ kahon³⁴ sun³⁵ leh(u)³⁶ sabhai³⁷, jin³⁸ prem³⁹ kio⁴⁰ tin⁴¹ hi⁴²
 Prabh⁴³ paio⁴⁴.*



SWAYA 9

Notes

¹what; ²happened; ³if; ⁴both; ⁵eyes; ⁶⁻⁷to close; ⁸sit; ⁹keep (sitting);
¹⁰gander; ¹¹concentration; ¹²to be in; ¹³bath; ¹⁴wander; ¹⁵taken; ¹⁶seven;
¹⁷oceans ¹⁸this world; ¹⁹to lose; ²⁰next world; ²¹lost; ²²⁻²³have lived; ²⁴life
of lust; ²⁵greed and sin; ²⁶this way; ²⁷this; ²⁸and; ²⁹this; ³⁰one's ³¹life; ³²to
pass over, have lived; ³³truth; ³⁴saying; ³⁵listen; ³⁶⁻³⁷everyone listen;
³⁸those; ³⁹love; ⁴⁰have (loved); ⁴¹they; ⁴²only; ⁴³God; ⁴⁴realised;

SWAYA 9

Theme

God is love and you have to fall in love with Him and with his world to realise Him.

Literal Meaning

What if people close their eyes and like a crane, sit in samadhi (meditation); and bathe in the seven seas (all the holy places) but if their minds are corrupt and filled with sin, they would not only lose this world but also the next world.

Those who indulge in wine, wealth and women (sins), they too waste their lives.

I tell you all the real truth – if you want to realise God then love truly and honestly. Falling in love is the right path of God-realisation.

Summary

True and pure love is the only way to reach and realise God. The samadhis, penances, charities and prayers without purity of mind are useless. God has created this world as a symbol of love and loyalty; fall in love and serve humanity with honesty and purity, God Himself will come to you and embrace you.



ਕਾਹੂ¹ ਲੈ² ਪਾਹਨ³ ਪੂਜ⁴ ਧਰਯੇ⁵ ਸਿਰ,⁶ ਕਾਹੂ⁷ ਲੈ⁸ ਲਿੰਗ⁹ ਗਰੇ¹⁰ ਲਟਕਾਇਓ¹¹ ॥
 ਕਾਹੂ¹² ਲਿਖਿਓ¹³ ਹਰਿ¹⁴ ਅਵਾਚੀ¹⁵ ਦਿਸਾ¹⁶ ਮਹਿ,¹⁷ ਕਾਹੂ¹⁸ ਪਛਾਹ¹⁹ ਕੇ²⁰ ਸੀਸੁ²¹
 ਨਿਵਾਇਓ²² ॥
 ਕੇਉ²³ ਬ੍ਰਤਾਨ²⁴ ਕੇ ਪੂਜਤ²⁵ ਹੈ ਪਸੁ,²⁶ ਕੇਉ ਮ੍ਰਿਤਾਨ²⁷ ਕੇ ਪੂਜਨ²⁸ ਧਾਇਓ²⁹ ॥
 ਕੂਰ³⁰ ਕ੍ਰਿਆ³¹ ਉਰਝਿਓ³² ਸਭ³³ ਹੀ³⁴ ਜਗ,³⁵ ਸ੍ਰੀ³⁶ ਭਗਵਾਨ³⁷ ਕੇ³⁸ ਭੇਦੁ³⁹ ਨ
 ਧਾਇਓ⁴⁰ ॥੧੦॥

*Kahuu¹ lai² pahan³ puj⁴ dhario⁵ sir⁶, kahu⁷ lai⁸ ling⁹ gare¹⁰ latkaio¹¹.
 Kahu¹² lakhio¹³ har(i)¹⁴ avachi¹⁵ disa¹⁶ mah(i)¹⁷, Kahu¹⁸ Pachhah¹⁹ ko²⁰
 sis²¹(u) nivaio²².
 Kou²³ butan²⁴ ko pujat²⁵ hai pas(u)²⁶, kou mritan²⁷ ko pujan²⁸ dhaio²⁹.
 Kur³⁰ kriya³¹ urjhio³² sabh³³ hi³⁴ jag³⁵, Sri³⁶ Bhagwan³⁷ ko³⁸ bhed(u)³⁹ na
 paio⁴⁰.*



SWAYA 10

Notes

¹why; ²have; ³stones; ⁴worship; ⁵to put; ⁶head, forehead; ⁷why; ⁸have; ⁹a stone representing Shiva; ¹⁰around the neck; ¹¹to hang; ¹²why; ¹³to watch, to know; ¹⁴every; ¹⁵East, the direction of Dwarka; ¹⁶direction; ¹⁷towards; ¹⁸why; ¹⁹West; ²⁰to; ²¹head; ²²to bow; ²³some; ²⁴idols; ²⁵worship; ²⁶animal, stupid; ²⁷dead people, tombs; ²⁸⁻²⁹to do worship; ³⁰false, useless; ³¹actions, deeds; ³²entangled; ³³⁻³⁴all of them; ³⁵supreme; ³⁶God; ³⁷of; ³⁸secret; ³⁹could not find.

SWAYA 10

Theme

God is omnipresent and beyond images and names.

Literal Meaning

Many people worship stones, and wear an idol of Shiva around their necks; many bow their head toward East to salute Krishna's temple of Dwarka, yet many bow towards West to salute Mecca the birthplace of Prophet Mohammed;

many ignorant fools worship various stones and many worship their dead and their tombs;

most of us are engrossed in futile and useless activities, rituals and superstitions;

This is the reason that none of them could unfold the secrets of Almighty God.

Summary

God is manifest in His creation, He is the Father of all and lives in everyone's heart. He is not bound to either East or West; He is not a captive of temples, mosques or churches. He is beyond images, garbs and names. Those who worship images and tombs waste their lives in useless rituals. God is love and can be realised only with true love and honest living. Sun, fire, air, water and vegetation are God's witnesses, one must not excel them above God, it would be a blasphemous act. Worship only God and no one else.



SAKHIS

SAKHI 1.1

The first battle fought by Guru Gobind Singh was the battle of Bhangani and was fought on 16 April, 1689. After the battle Saiyyad Budhu Shah, a disciple and ally of the Guru, went to him to bid him goodbye. His surviving sons and disciples were with him. He requested the Guru to give him some relics to preserve in the memory of the Guru. The Guru at that time was combing his hair and a Sikh was standing nearby, holding his turban. The Guru asked Saiyyad to demand any gift. Saiyyad immediately asked for the Guru's comb with his loose hair in it. The Guru was amazed at Saiyyad's request. He gave him his comb and the loose hair and many more gifts of great value. He also gave to him an Order of Merit. These relics remained in Saiyyad's family for many hundred years and later they were acquired by Raja Bharpur Singh of Nabha and were preserved as sacred relics in that state.

SAKHI 1.2

Once Harji, a minister of Raja Medni Prakash of Nahan, came to him and told him about the engagement of the daughter of Fateh Shah, Raja of Bilaspur, with the son of Bhim Chand, the Raja of Kahlur. Fateh Chand had already occupied some land of Raja Medni Prakash. This new relationship of Fateh Chand alerted the Raja of Nahan, and made him more scared of Fateh Chand. Raja Medni Prakash consulted his ministers. They all suggested to him to accept the supremacy of Fateh Chand and to become his subordinate raja. Raja Medni Chand rejected all the suggestions. He believed in a life of grace and honour. Then he called his priest and asked for his



advice. He counselled him to go and meet an old Sadhu who lived in the thick of the forest. Next day, the Raja along with his minister, Harji, left for the forest. With great difficulty they found the mud hut of the saint. He received them with honour and asked them the reason for their visit. The Raja told him about his fears and the growing power of Fateh Chand. The old Sadhu closed his eyes, remained silent for a few minutes and then spoke to the Raja. He said that in Kaliyug a prophet was born to restore justice, that he was young, handsome, tall, with long unshorn hair and a flowing beard, that he wore weapons and kept a small army; only that prophet could save the state of Nahan from falling under the rule of Fateh Shah. Raja Medni Chand asked the whereabouts of the prophet; the Sadhu directed him to go towards Anandpur to find him.

Next day the Raja sent his ambassador to Anandpur Sahib and invited the Guru to come and stay with him at Nahan. The Guru accepted his invitation and marched towards Nahan. The Guru lived there for about four years and during that period Fateh Shah did not even dream of attacking Nahan.

SAKHI 2.1

During the times of Guru Gobind Singh, in the City of Multan, the local police arrested a Sikh named Roopa mistaking him for the robber Roopa belonging to a different caste and religion. All the police witnesses went against Roopa and before he could be sentenced, the Qazi asked him who he was and why he had committed the crime, Roopa said that he was not a robber but a Sikh of Guru Gobind Singh and that he had not committed any crime. The Qazi was stunned to hear that Roopa was a Sikh, for according to the belief of those times a Sikh could not be robber and a Sikh would not utter lies. The Qazi turned to the police officer and asked him if he was sure about Roopa's identity. The Police Kotwal said that he was very sure and that the witnesses had already proved the charges against Roopa. The Qazi was confused, for from his experience he knew that the Sikhs were brave and truthful and despite all the odds would not speak a lie. Before the sentence could be passed a messenger from a neighbouring village arrived and gave to the Qazi a letter from the other police officer. The letter stated that the other police officer had arrested the much wanted dacoit Roopa in a police raid while this Roopa was a true Sikh of Guru Nanak and was a very honourable and respected citizen. The Qazi immediately issued the orders for the release of Roopa and reprimanded the city Kotwal for his lapses and irresponsible arrest. Both apologised to Roopa. Roopa knelt down and bowed in the direction of Anandpur and thanked God for justice.



SAKHI 2.2

Roopa wanted to go to Anandpur to have an audience of Guru Gobind Singh and thank him for his release. But his wife fell ill and he could not start his journey. He went to the local Masand named Dulcha and gave him a large number of gifts for the Guru which included hundred pearls, 50 gold coins, two beaded bracelets, one golden dagger, one silken suit for the Guru and two silken suits for the Guru's Mother. On the way to Anandpur, Dulcha became greedy and hid the two bracelets in his turban and when he reached Anandpur he presented the other gifts to the Guru, on behalf of Roopa. The Guru looked at the gifts and admired them. Then he asked Dulcha if there was anything else which he had forgotten. Dulcha said that he had presented to the Guru everything he had brought from Roopa. The Guru then called Dulcha near him, and in front of the congregation asked him to untie his turban. Dulcha resisted. Guru then asked one of his followers to do the needful. When the turban was opened the two bracelets fell down. Dulcha was filled with shame, he fell at the Guru's feet and asked forgiveness.

SAKHI 3.1

In one of his journeys Guru Tegh Bahadur went to Assam, where he blessed Raja Ram Rai, the king of the state, who later became a Sikh of the Guru. Raja Ram Rai did not have any children, he begged the Guru to bless him with a son so that he could have an heir to his throne. Guru Tegh Bahadur at the time had a ring in his hand, he struck the forehead of the Raja with his ring and said that the Raja would soon have a son who would have a mark on his forehead like the mark which the Guru had made on the Raja's forehead. Raja Ram Rai made his son also a Sikh of Guru Nanak and named him Rattan Rai. When Rattan Rai grew up he came to see Guru Gobind Singh at Anandpur with his mother; Raja Ram Rai had since died. Young Rattan Rai brought with him lots of gifts which also included a white elephant, a huge marquee, a five-in-one gun and many other valuable articles. The elephant was named Parsadi and was trained to serve the Guru to wash and wipe his feet, bring his clothes, clean his shoes, and to fan him.

SAKHI 3.2

Guru Gobind Singh erected forts all around Anandpur for its protection from future conflicts and invasions. On a Baisakhi day he also installed a big drum which was played at the time of arrival and departure of the Guru from the court. He also formalised the installation of the Sikh flag outside all the gurdwaras and started educational and musical classes at Anandpur for the benefit of his followers and their children. He himself was an expert with a number of musical instruments and also a scholar of Hindu, Muslim, Buddhist and Jain scriptures.



SAKHI 4.1

Bhai Nand Lal was a court poet and a close confidante of Guru Gobind Singh. He came to the Guru in 1682 and presented to him his book called *Bandgi Nama*. Later he went and joined the service of Prince Muazzam who became the emperor after Aurangzeb's death. Aurangzeb wanted to convert Nand Lal into Islam, so Nand Lal resigned and came back to Guru Gobind Singh in Anandpur. In 1688, Aurangzeb arrested his son Prince Muazzam and his grandsons. While in prison Prince Mauzzam called for Bhai Nand Lal and asked him to work for his release. Bhai Nand Lal mentioned to him the divinity and spirituality of Guru Gobind Singh and said that with his prayers he could be released unharmed. Prince Mauzzam sent his request to the Guru through Bhai Nand Lal. When Bhai Nand Lal mentioned this to the Guru, he closed his eyes and said that one day the prince would be an emperor of India. The prophecy was fulfilled and the prince became emperor Bahadur Shah. He sent many gifts to the Guru and issued strict instructions to his Governors not to harass and trouble the Sikhs.

SAKHI 4.2

After the victory in one of the Sikh battles with the Mughals and hill Rajas, the Sikhs also brought a young girl along with the ammunition and horses of the enemy. When Guru Gobind Singh came to know of this act he became very angry and summoned the Sikhs and the girl to his court. He reprimanded the Sikhs and ordered that the girl be sent back to her parents with dignity and honour. Some of the Sikhs argued that such

actions were essential to teach the Mughals a lesson. The Guru said that he wanted to create such Sikhs who could keep their high character even during the battle. The revenge and imperialism were not part of the Sikh war code. No Sikh was allowed to plunder and harm the innocent. The womenfolk of the enemy were to be treated with utmost honour.



SAKHI 5.1

The Sikh missionary posts and centres were first established by Guru Amardas and later rationalised by Guru Ramdas. The head of the post was called a Masand. The Masands played an important part in the build-up of the Sikh history. The word masand is a Persian word and it means 'one belonging to a high place'. The masands were God-fearing and true Sikhs, they were honest and of high character. But with the lapse of time they became dishonest and corrupt. They burnt alive Ram Rai, the older son of Guru Harrai, when he was in a 'samadhi' (trance). Many other complaints of their cruelty and compulsory extortion of money from the poor Sikhs were also lodged with Guru Gobind Singh. The Guru called an emergent meeting of all the masands on Baisakhi of 1698, reprimanded them for their wrongs and shameful acts, dismissed them all and declared that the tradition of the masands was finished for good. Many masands revolted against the Guru's orders but the Sikhs in general rejected them and all the future offerings were directly routed to Anandpur. In one of the Guru's Hukamnama (order) issued in February 1698 the Guru said that all the future offerings should be directly sent to Anandpur and that all the masands had been dismissed and no further approach be made to them.

SAKHI 5.2

Once Guru Gobind Singh ordered his Sikhs to throw all the personal treasures of the Guru in the river Sutlej. On enquiry from the Sikhs he told them that a Sikh must not become a slave of his possessions. The real wealth of a Sikh is God's

name. Those who say their daily prayers and live a truthful life are the richest Sikhs. Some Sikhs asked why the Guru had accepted offerings from others. The Guru smiled and answered that all the offerings were the pledges. The money was being given to the Guru to be spent on the well being of the Sikhs, on the construction of schools and clinics and for the construction of prayer rooms. Thus the offerings made to the Guru were a deposit with the Guru as a banker and in utmost trust.



SAKHI 6.1

Once the Sikhs in Guru Gobind Singh's court appreciated the kirtan of certain musicians and asked the Guru about his opinion. The Guru said that the musicians had sung the 'God's word' for they had the spade in their possession. The Sikhs asked the Guru to explain this. The Guru said that once in a village a person had lost his spade. He had called a drummer-announcer and had paid him a rupee to go around the village to announce the loss of the spade. Everyone had searched in his house but the spade could not be found. Someone in the village said that the house of the announcer should also be searched. The search had been duly made and the spade had been found. So they sang God's praises and told people that greed was a sin but they themselves were in the grip of greed. Those musicians who sing for divinity were the acceptable musicians and were worth the praise.

SAKHI 6.2

Once a Sikh came and started serving in the Guru's langar. He was very honest and humble. He had a keen desire to have an audience with the Guru. He approached a Sikh who was very near the Guru to fix an appointment with the Guru, but that Sikh behaved in an arrogant way and refused to comply. It happened two or three times. In the end the Sikh himself approached the Guru and got his audience. At the end of the meeting the Sikh told the Guru of his displeasure and disappointment with the people who were close to the Guru and were responsible for fixing the Guru's daily meetings. The

Guru summoned the concerned Sikhs and asked them to bring a bowl of water. He asked them to put some stones in it and also a few sugar cubes. Then he asked them to stir the water. At the end he called them all and asked them to sort out the stones from the cubes. They could not take do this as the sugar had merged with the water. The Guru said that the Sikhs who behaved arrogantly were like the stones and the those who behaved honestly and with humility were like the sugar cubes. He loved only those who were like the sugar cubes and these would eventually get his blessings.



SAKHI 7.1

Once Guru Gobind Singh called two Sikhs to his court, one was his caretaker and the other one was a puppeteer pleyer. He told the congregation that it was their concentration of mind which took them nearer to God. He pointed towards his caretaker and said that though he was watching the Guru's camp yet his mind was in the puppet show, whereas the puppeteer while performing his tricks had his mind in the Guru's court. Thus the puppeteer was nearer to the Guru and was acceptable to God.

SAKHI 7.2

The Khalsa was created on the Baisakhi day. It was the Baisakhi of 1699 and fell on 30 March. The importance of the day of Baisakhi had started since Guru Nanak Dev's times. It was the first of Baisakh when Guru Nanak Dev had started his missionary journeys. Guru Amardas had started the construction of Baoli Sahib on the morning of that day; Guru Harkrishen had nominated Guru Tegh Bahadur as the ninth Guru of the Sikhs on the rise of the first ray of the sun on the first day of Baisakh. The month of Baisakh represented awakening.

SAKHI 8.1

When Guru Gobind Singh evacuated the fort of Anandpur, his younger sons, Baba Zorawar Singh and Baba Fateh Singh and his mother, Mata Gujri, were separated from him. The three of them were lost in the thick of the forest. Some way off they met a Brahmin called Gangu, who had once been a cook at the Guru's house. He took them to his house, promising shelter and protection, but he proved to be a cheat and fraud. At night time he stole Mata Gujri's saddle bag which contained valuables and money and tipped the Governor of Sirhind about their whereabouts in exchange for a large reward. The Mughal soldiers arrested all three of them, confined them in a tower of the fort and produced them in the court of Wazir Khan next morning. The Governor offered the young lads money, comfort and riches if they would embrace Islam, otherwise a tortuous death. The lions of Guru Gobind Singh replied that they would not change their religion and would prefer to die. The Governor ordered them to be buried alive and the order was soon executed. The young sons of Guru Gobind Singh who were only six years and eight years old were entombed by bricks near the fort of Sirhind.

SAKHI 8.2

When Guru Gobind Singh ordered Banda Bahadur to take the command of the Sikh nation he asked him to close his eyes and see the streams of blood flowing through the streets of Hindustan. Banda Bahadur who was a Bairagi Sadhu, had shown his reluctance to take up the weapons and declare a

war against the injustice. As Lord Krishna had shown to Arjun the battlefield of Kurukshetra and his duties therein; similarly Guru Gobind Singh showed Banda Bahadur the pain and plight of the innocent people, the walls of Sirhind which had buried the young sons of the Guru, the battlefield of Chamkaur which had absorbed the blood of the older sons of the Guru and many more cremation grounds and graves of the innocent people which were inviting a saint-soldier to rise and crush the tyrant. Banda Bahadur closed his eyes and saw the unbearable scenes of corpses and blood, and fell at the Guru's feet. Next day he was baptised as a Khalsa and took over the command of the Sikh nation. Later, after the death of Guru Gobind Singh, he marched on Sirhind and killed all the tyrants and cruel rulers.

SAKHI 9.1

Before Anandpur was besieged by the Mughals, a man called Duni Chand came to Anandpur with five hundred soldiers and offered his services to the Guru. The Guru accepted Duni Chand's offer of services and gave him a plot of land to camp his soldiers. A few days after the siege began, Duni Chand conferred with his men and decided to run away from Anandpur to save their lives. One dark night they put a long ladder on the fort of Anandpur, climbed it and left Anandpur for their homes in Amritsar. Duni Chand broke his leg while jumping the wall. When Guru Gobind Singh was told about this betrayal, he smiled and said that Duni Chand had fled for fear of death but death did come even in Amritsar or Anandpur. A few days after they had fled, Duni Chand was bitten by a snake and died instant.

SAKHI 9.2

During the siege of Anandpur, the total artillery of the Mughals was pointing its cannon balls towards the Guru. Their main objective was to kill Guru Gobind Singh. The cannon balls would fall around him but not near enough to harm him. Many Sikhs, out of awe, had requested the Guru to sit in hiding but the Guru had refused their request. He said that he would always lead his Sikhs and die a heroic death. The Mughal General, Wazir Khan, brought in the most skilled markers and shooters to throw the cannon balls at the Guru but they all failed. None of them could break the divine net of safety which God had webbed around Guru Gobind Singh.



SAKHI 10.1

When Guru Gobind Singh was besieged in the fortress of Chamkaur it was a hopeless situation. On one side was the entire Mughal army and on the other side were only the Guru, his two older sons and about forty faithful Sikhs. Despite the number of Mughal forces and their organised attack the enemy could not break the defence of the Guru. Then Nahar Khan, one of the Mughal officers, shouted that why were they wasting their time and they should attack the fortress with the combined might of the Mughals and the hill Rajas. They all marched towards the fortress in a military order. Guru Gobind Singh ordered his men to stop using their ammunition and arrows and himself went to the top of the fortress and challenged the enemy forces with his own arrows. His arrows went like hail-stones, piercing the chest of the advancing army and creating confusion amongst them. They started running in all directions. There was bedlam and stampede. The commander blew the trumpet of retreat and the soldiers of the combined armies ran back to their bases.



PART III

ARDAS
THE SIKH PRAYER

INTRODUCTION

The Ardas of a Sikh is an expression of his heart and not of his words. Its sound emerges from the depth of one's emotions and reaches beyond the skies. The Ardas is a lyric of the spirit and is not a poem of words. The modes of salutations and the posture of bowing are only outer actions and if they are not done with the involvement of heart and feelings then they are useless and are not acceptable to God.

The literal meaning of the word Ardas is to present one's request, to thank and to beg. The words Ardas can also be analysed as follows:

A means 'antaryami' - one who can read our inner-thoughts,

R means 'rakhwala' - i.e., caretaker,

DA means 'datar' - i.e., one who gives to all of us,

S means 'sahara' - i.e., one who gives support, helper,

meaning that Ardas is a request to have the support of 'antaryami', caretaker and 'datar' God.

For discussion and research purposes, the Sikh Ardas can be divided into three sections: the first; section composed by Guru Gobind Singh is a part of his composition, 'Var Bhagauti'; the second section traces the important events during the history of the Sikhs; and the third section is the thanksgiving narration of a devotee. The format and the wordings of the complete Ardas, i.e., the three parts mentioned above, have been set by the *Sikh Rehat Maryada* (Code of Conduct) published by the Shrimoni Gurdwara Parbandhak Committee, and individuals are not allowed to change either its wordings or its format.

ਅਰਦਾਸ

ੴ¹ ਵਾਹਿਗੁਰੂ³ ਜੀ⁴ ਕੀ⁵ ਫਤਹ⁶ ॥
ਸ੍ਰੀ⁷ ਭਗੋਤੀ⁸ ਜੀ ਸਹਾਇ⁹ ॥
ਵਾਰ¹⁰ ਸ੍ਰੀ¹¹ ਭਗੋਤੀ¹² ਜੀ¹³ ਕੀ¹⁴ ਪਾਤਸ਼ਾਹੀ¹⁵ ੧੦ ॥
ਪ੍ਰਿਥਮ¹⁶ ਭਗੋਤੀ¹⁷ ਸਿਮਰਿ¹⁸ ਕੇ, ਗੁਰ²⁰ ਨਾਨਕ²¹ ਲਈ²² ਧਿਆਇ²³ ॥
ਫਿਰ²⁴ ਅੰਗਦ²⁵ ਗੁਰ²⁶ ਤੇ²⁷ ਅਮਰਦਾਸ²⁸, ਰਾਮਦਾਸੇ²⁹ ਹੋਈ³⁰ ਸਹਾਇ³¹ ॥
ਅਰਜਨ³² ਹਰਗੋਬਿੰਦ³³ ਨੇ, ਸਿਮਰੇ³⁴ ਸ੍ਰੀ³⁵ ਹਰਿਰਾਇ³⁶ ॥
ਸ੍ਰੀ³⁷ ਹਰਿਕਿਸ਼ਨ³⁸ ਧਿਆਈਐ, ਜਿਸ⁴⁰ ਡਿਠੇ⁴¹ ਸਭ⁴² ਦੁਖਿ⁴³ ਜਾਇ⁴⁴ ॥
ਤੇਗ⁴⁵ ਬਹਾਦਰ⁴⁶ ਸਮਿਰਾਐ, ਘਰ⁴⁸ ਨਉ⁴⁹ ਨਿਧਿ⁵⁰ ਆਵੇ⁵¹ ਧਾਇ⁵² ॥
ਸਭ⁵³ ਥਾਈ⁵⁴ ਹੋਇ⁵⁵ ਸਹਾਇ⁵⁶ ॥
ਦਸਵਾਂ⁵⁷ ਪਾਤਸ਼ਾਹ⁵⁸ ਸ੍ਰੀ⁵⁹ ਗੁਰੂ⁶⁰ ਗੋਬਿੰਦ⁶¹ ਸਿੰਘ ਸਾਹਿਬ⁶² ਜੀ, ਸਭ⁶³ ਥਾਈ⁶⁴ ਹੋਇ⁶⁵
ਸਹਾਇ⁶⁶ ॥
ਦਸਾਂ⁶⁷ ਪਾਤਸ਼ਾਹੀਆਂ⁶⁸ ਦੀ⁶⁹ ਜੇਤ, ਸ੍ਰੀ⁷¹ ਗੁਰੂ⁷² ਗ੍ਰੰਥ⁷³ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ⁷⁴ ਦੀਦਾਰ⁷⁵ ਦਾ⁷⁶
ਧਿਆਨ⁷⁷ ਧਰ⁷⁸ ਕੇ ਬਲੇ⁷⁹ ਜੀ ਵਾਹਿਗੁਰੂ⁸⁰ !

ARDAS

Ik¹ onkar² vaheguru³ ji⁴ ki⁵ fatah⁶
Sri⁷ bhagauti⁸ ji sahae⁹.
Var¹⁰ Sri¹¹ bhagauti¹² ji¹³ ki¹⁴ patshahi¹⁵
Pritham¹⁶ bhagauti¹⁷ simar(i)¹⁸ kai¹⁹, Gur²⁰ Nanak²¹ lain²² hiae²³.
Phir²⁴ Angad²⁵ Gur²⁶ te²⁷ Amar Das(u)²⁸, Ram Dasai²⁹ hoin³⁰ sahae.³¹
Arjan³² Hargobind³³ no, simrau³⁴ Sri³⁵ Har(i) Rae.³⁶
Sri³⁷ Harikishan³⁸ diaiai³⁹, jis⁴⁰ dithe⁴¹ sabh(i)⁴² dukh(i)⁴³ jae⁴⁴.
Teg⁴⁵ Bahadar⁴⁶ simriai⁴⁷, ghar⁴⁸ nau⁴⁹ nidh(i)⁵⁰ avai⁵¹ thae⁵².
Sabh⁵³ thain⁵⁴ hoe⁵⁵ sahae⁵⁶.
Dasvan⁵⁷ Patshan⁵⁸ Sri⁵⁹ Guru⁶⁰ Gobind⁶¹ Singh Sahib⁶² ji, sabh⁶³ thain⁶⁴
hoe⁶⁵ sahae⁶⁶.
Dasan⁶⁷ Patshaiah⁶⁸ di⁶⁹ jot⁷⁰, Sri⁷¹ Guru⁷² Granth⁷³ Sahib ji de path⁷⁴
didar⁷⁵ da⁷⁶ dhian⁷⁷ dhar ke bolo⁷⁹ ji Vaheguru⁸⁰!



ARDAS (i)

Notes

¹prayer; ²one universal God; ³⁻⁴God; ⁵of; ⁶victory; ⁷supreme; ⁸God, Supreme power; ⁹protector, supporter; ¹⁰var (a type of lyrical composition); ¹¹supreme; ¹²⁻¹³Lord, All Powerful; ¹⁴of; ¹⁵composed by the tenth Master-Guru Gobind Singh; ¹⁶the only, firstly; ¹⁷All powerful God; ¹⁸worship; ¹⁹after; ²⁰guru; ²¹Nanak; ²²⁻²³whom Guru Nanak worshipped; ²⁴then; ²⁵Guru Angad; ²⁶guru; ²⁷and; ²⁸Guru Amardas; ²⁹Guru Ramdas; ³⁰⁻³¹had been a protector; ³²Guru Arjan; ³³Guru Hargobind; ³⁴who was worshipped by; ³⁵⁻³⁶Guru Harrai; ³⁷supreme; ³⁸Guru Harkrishen; ³⁹was worshipped by; ⁴⁰who; ⁴¹witnessed, suffered; ⁴²all; ⁴³sufferings, miseries; ⁴⁴have; ⁴⁵⁻⁴⁶Guru Tegh Bahadur; ⁴⁷was worshipped by; ⁴⁸home; ⁴⁹⁻⁵⁰the nine treasures, the treasure of all the worldly ambitions; ⁵¹come; ⁵²on one's own; ⁵³all; ⁵⁴places; ⁵⁵⁻⁵⁶are protector; ⁵⁷tenth; ⁵⁸king; ⁵⁹⁻⁶²Guru Gobind Singh; ⁶³all; ⁶⁴places; ⁶⁵⁻⁶⁶are protectors; ⁶⁷⁻⁷⁰the *Granth Sahib*; ⁷⁴hymns, path; ⁷⁵audience; ⁷⁶of; ⁷⁷attention, concentration; ⁷⁸to concentrate on; ⁷⁹say, speak out; ⁸⁰God is wonderful.

ARDAS

Theme

All must worship only one God who was worshipped by all the prophets including the Sikh Gurus.

Literal Meaning

God is one and He is always victorious.

The Supreme power always protects.

The hymn is composed in Var Bhagauti by Guru Gobind Singh.

Worship only one Almighty God,

Who was worshipped by Guru Nanak,

Who protected Guru Angad, Amardas and Ramdas,

Who was worshipped by Arjan, Hargobind and Harrai,

Who was also meditated by Sri Harkrishen who sacrificed his life for the sufferings of the others,

Who was also worshipped by Teg Bahadur, who was bestowed the nine treasures of this world,

Who is the protector at all the places,

Who was worshipped by the tenth Master, whom He protected at all the places,

Whose Word is contained in *Guru Granth Sahib* – the light and spirit of the ten Gurus.

With the name and prayers of *Guru Granth Sahib* in your mind, say Waheguru.

Summary

Worship only one Almighty God in His abstract form. No one is allowed to worship any images and idols. The all-powerful God was worshipped by all the world prophets of all the faiths. The Sikh Gurus also worshipped Him. His word as spoken by the Sikh Gurus is contained in the *Guru Granth Sahib*. All Sikhs are commanded to bow to and respect the *Guru Granth Sahib* – the light and spirit of the Sikh Gurus.



ਪੰਜਾਂ-ਪਿਆਰਿਆਂ,¹ ਚੌਹਾਂ-ਸਾਹਿਬਜ਼ਾਦਿਆਂ,² ਚਾਲੀਆਂ-ਮੁਕਤਿਆਂ,³
ਪੰਜਾਂ-ਤਖਤਾਂ,⁴ ਸਰਬੱਤ-ਗੁਰਦੁਆਰਿਆਂ⁵ ਦਾ⁶ ਧਿਆਨ⁷ ਧਰ⁸ ਕੇ ਬੋਲੇ⁹ ਜੀ¹⁰ ਵਾਹਿਗੁਰੂ¹¹!

¹Panjan-piarain, ²chauhan Sahibzadian, ³chalhian-muktian,
⁴Panjan Takhatan, ⁵sarbat gurduarian da⁶ dhian⁷ dhar⁸ ke bolo⁹ ji¹⁰
Vaheguru¹¹!



ARDAS (ii a)

Notes

¹five beloved ones; ²four princes; ³forty liberators; ⁴five thrones; ⁵ all gurdwaras; ⁶ of; ⁷ thought; ⁸ think ⁹⁻¹¹ say Waheguru.

ARDAS (ii a)

Theme

Always remember the first five baptised ones, the four sons of Guru Gobind Singh and the forty librartors of the war of Mukatsar who sacrificed their lives for freedom and justice.

Literal Meaning

Always remember the sacrifice of the five beloved ones,
four princes,
forty liberators.

Always show reverence to the five thrones,
all gurdwaras, and at the end say Waheguru.

Summary

Remember the sacrifices of the kith and kin and the followers of the Sikh Gurus for the cause of restoring justice and breaking the chains of slavery.



ਜਿਨ੍ਹਾਂ¹ ਸਿੰਘਾਂ² ਸਿੰਘਣੀਆਂ³ ਨੇ⁴ ਧਰਮ⁵ ਹੇਤ⁶ ਸੀਸ⁷ ਦਿਤੇ,⁸ ਬੰਦ⁹ ਬੰਦ¹⁰ ਕਟਾਏ,¹¹ ਖੋਪਰੀਆ¹²
 ਲੁਹਾਈਆਂ,¹³ ਚਰਖੀਆਂ¹⁴ ਤੇ¹⁵ ਚੜ੍ਹੇ,¹⁶ ਆਰਿਆਂ¹⁷ ਨਾਲ¹⁸ ਚਿਰਾਏ¹⁹ ਗਏ,²⁰ ਪੁਠੀਆਂ²¹ ਖਲਾ²²
 ਲੁਹਾਈਆਂ,²³ ਗੁਰਦਆਰਿਆਂ²⁴ ਦੀ²⁵ ਸੇਵਾ²⁶ ਲਈ²⁷ ਕੁਰਬਾਨੀਆਂ²⁸ ਕੀਤੀਆਂ,²⁹ ਧਰਮ³⁰ ਨਹੀਂ³¹
 ਹਾਰਿਆ³² ਸਿਖੀ³³ ਕੇਸਾਂ³⁴ ਸੁਆਸਾਂ³⁵ ਨਾਲ³⁶ ਨਿਬਾਹੀ,³⁷ ਤਿਨ੍ਹਾਂ³⁸ ਦੀ³⁹ ਕਮਾਈ⁴⁰ ਦਾ⁴¹
 ਧਿਆਨ⁴² ਧਰ⁴³ ਕੇ, ਖਾਲਸਾ⁴⁴ ਜੀ!⁴⁵ ਬੋਲੇ⁴⁶ ਜੀ⁴⁷ ਵਾਹਿਗੁਰੂ⁴⁸!
 ਹਠੀਆਂ,⁴⁹ ਜਪੀਆਂ,⁵⁰ ਤਪੀਆਂ,⁵¹ ਜਿਨ੍ਹਾਂ⁵² ਨਾਮ⁵³ ਜਪਿਆ,⁵⁴ ਵੰਡ⁵⁵ ਛਕਿਆ,⁵⁶ ਦੇਗ⁵⁷
 ਚਲਾਈ,⁵⁸ ਤੇਗ⁵⁹ ਵਾਹੀ,⁶⁰ ਦੇਖ⁶¹ ਕੇ ਅਣਡਿਠ⁶² ਕੀਤਾ, ਤਿਨ੍ਹਾਂ⁶³ ਪਿਆਰਿਆਂ⁶⁴ ਸਚਿਆਰਿਆਂ⁶⁵
 ਦੀ ਕਮਾਈ⁶⁶ ਦਾ ਧਿਆਨ⁶⁷ ਧਰ⁶⁸ ਕੇ, ਖਾਲਸਾ⁶⁹ ਜੀ! ਬੋਲੇ⁷⁰ ਜੀ ਵਾਹਿਗੁਰੂ⁷¹!

*Jinhan¹ Singhan² Singhanian³ ne⁴ Dharam⁵ het⁶ sis⁷ dite⁸, ¹⁶band⁹ band¹⁰
 katae¹¹, khoparian¹² luhaian¹³, charkhain¹⁴ te¹⁵ charhe¹⁶, arian¹⁷ nal¹⁸
 chirae¹⁹ gae²⁰, puthain²¹ khalan²² luhaian²³, Gurduarian²⁴ di²⁵ seva²⁶ lai²⁷
 kurbanian²⁸ kitian²⁹, Dharam³⁰ nahin³¹ haria³², Sikhi³³ kesan³⁴ suasan³⁵
 nal³⁶ nibahi³⁷, tinahan³⁸ di³⁹ kamai⁴⁰ da⁴¹ dhian⁴² dhar⁴³ ke, Khalsa⁴⁴ ji!⁴⁵
 Bolo⁴⁶ ji⁴⁷ Vaheguru!⁴⁸
 hathian⁴⁹, japien⁵⁰, tapien⁵¹, jiihan⁵², Nam⁵³, japia⁵⁴, vand⁵⁵, chhakia⁵⁶,
 deg⁵⁷, chalaai⁵⁸, teg⁵⁹, vahi⁶⁰, dekh⁶¹, ke andith⁶², kita, tinhan⁶³, piarian⁶⁴,
 sacharian⁶⁵, di kamai⁶⁶, da dhian⁶⁷, dhar⁶⁸, ke, khalsa⁶⁹, ji! Bolo⁷⁰, ji
 Vaheguru⁷¹!*



ARDAS (ii b)

Notes

¹those; ²male Sikhs; ³female Sikhs; ⁴have; ⁵religion; ⁶for; ⁷heads ⁸sacrifice; ⁹⁻¹⁰limb by limb; ¹¹chopped; ¹²skulls; ¹³broken, cut; ¹⁴wheels; ¹⁵⁻¹⁶sacrificed on; ¹⁷saws; ¹⁸with; ¹⁹⁻²⁰were sawed; ²¹reverse; ²²skins; ²³skinned; ²⁴gurdwaras; ²⁵of; ²⁶service; ²⁷for; ²⁸sacrifices; ²⁹done; offered; ³⁰religion, faith; ³¹not; ³²defeat; ³³the Sikh faith; ³⁴uncut hair; ³⁵breaths; ³⁶with; ³⁷lived up to the last; ³⁸those; ³⁹of ⁴⁰earnings; ⁴¹of; ⁴²thought; ⁴³with concentration; ⁴⁴⁻⁴⁵all-Khalsa; ⁴⁶⁻⁴⁸say Waheguru.

ARDAS (ii b)

Theme

Always remember the sacrifices of the countless Sikhs on the altar of their faith.

Literal Meaning

Those Sikhs who sacrificed their heads for their faith;
who were chopped limb by limb,
whose skulls were scraped and cut,
who were crushed on the wheels,
who were cut into pieces by saws,
who were skinned alive,
who sacrificed their lives for the service of gurdwaras,
but who did not give in their faith,
who lived with their uncut hair up to their last breath,
remember the sacrifices of all of them and say Waheguru.

Summary

Only those religions which remember their history remain alive. It is the blood of the followers which lays the foundation of a strong religious tradition.



ਪ੍ਰਿਥਮੇ¹ ਸਰਬਤ² ਖਾਲਸਾ³ ਜੀ⁴ ਕੀ⁵ ਅਰਦਾਸ⁶ ਹੈ⁷ ਜੀ, ਸਰਬਤ⁸ ਖਾਲਸਾ⁹ ਜੀ ਕੇ
ਵਾਹਿਗੁਰੂ,¹⁰ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ¹¹ ਆਵੇ,¹² ਚਿਤ ਆਵਨ¹³ ਕਾ¹⁴ ਸਦਕਾ¹⁵ ਸਰਬ¹⁶ ਸੁਖ¹⁷
ਹੋਵੇ¹⁸!

ਜਹਾਂ¹⁹ ਜਹਾਂ ਖਾਲਸਾ²⁰ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ²¹ ਤਹਾਂ ਰਛਿਆ²² ਰਿਆਇਤ,²³ ਦੇਗ²⁴ ਤੇਗ²⁵ ਫਤਹ,²⁶
ਬਿਰਦ²⁷ ਕੀ²⁸ ਪੈਜ²⁹ ਪੰਥ³⁰ ਕੀ ਜੀਤ,³¹ ਸ੍ਰੀ ਸਾਹਿਬ³² ਜੀ ਸਹਾਇ,³³ ਖਾਲਸੇ³⁴ ਜੀ ਕੇ ਬੋਲ³⁵
ਬਾਲੇ,³⁶ ਬੋਲੇ³⁷ ਜੀ ਵਾਹਿਗੁਰੂ³⁸ ॥

*Prithme¹ sarbat² Khalsa³ ji⁴ ki⁵ ardas⁶ hai⁷ ji, sarbat⁸ Khalsa⁹ ji ko
Vaheguru¹⁰, Vaheguru chit¹¹ avai¹², chit avan¹³ ka¹⁴ sadka¹⁵ sarab¹⁶ sukh¹⁷
hove¹⁸.*

*Jahan¹⁹ jahan Khalsa²⁰ ji sahib, tahan²¹ tahan rachhia²² raiit²³, deg²⁴ teg²⁵
fatah²⁶, birad²⁷ ki²⁸ paij²⁹, panth³⁰ ki jit³¹, Sri Sahib³² ji sahae³³, Khalse³⁴
ji ke bol³⁵ bale³⁶, Bolo³⁷ ji Vaheguru!³⁸*



ARDAS (iii a)

Notes

¹first; ²all; ³⁻⁴the Khalsa; ⁵of; ⁶prayer; ⁷is; ⁸all; ⁹the Khalsa; ¹⁰God; ¹¹⁻¹²remember him; ¹³⁻¹⁵for the sacrifice of the remembrance; ¹⁶all; ¹⁷⁻¹⁸be happy, be comfortable; ¹⁹wherever; ²⁰the Khalsa; ²¹there; ²²protection; ²³grace, concessions; ²⁴kitchen; ²⁵sword; ²⁶victory; ²⁷devotees; ²⁸of; ²⁹honour; ³⁰the Sikh religion; ³¹victory; ³²the supreme God; ³³be protector; ³⁴the Khalsa; ³⁵⁻³⁶to get honour; ³⁷say; ³⁸God.

ARDAS (iii a)

Theme

The only prayer of the Sikh nation is that Khalsa be victorious all over the world, the gurdwaras run the langar and the Sikhs protect the innocent.

Literal Meaning

The first prayer of the Sikh nation is that the Khalsa all over the world should always remember God, and may God shower on them the comforts and happiness of life.

Wherever the Khalsa is settled, may Waheguru give them grace and protection,

may the Guru's free kitchen run and may the Khalsa protect the innocent everywhere,;

may the devotees be saved and the Sikh nation always remain victorious,

may God always protect all of us;

may the Khalsa be always honoured and respected;

say Waheguru

Summary

As long as the Khalsa remains pure and perfect God would shower the bounties on him. The safety of the innocent, the free kitchen, the singing of the hymns of the Sikh Gurus are the essential parts of the Sikh way of life and it must be maintained at all costs everywhere in the world. If the Khalsa remains perfect God would always protect and support him.



ਸਿਖਾਂ¹ ਦਾ² ਮਨ³ ਨੀਵਾਂ,⁴ ਮਤ⁵ ਉਚੀ,⁶ ਮਤ⁷ ਦਾ⁸ ਰਾਖਾ⁹ ਆਪਿ¹⁰ ਵਾਹਿਗੁਰੂ¹¹ ॥
 ਸਿੱਖਾਂ¹² ਨੂੰ¹³ ਸਿੱਖੀ-ਦਾਨ,¹⁴ ਕੇਸ-ਦਾਨ,¹⁵ ਰਹਿਤ-ਦਾਨ,¹⁶ ਬਿਬੇਕ-ਦਾਨ,¹⁷ ਵਿਸਾਹ-ਦਾਨ,¹⁸
 ਭਰੋਸਾ-ਦਾਨ,¹⁹ ਦਾਨਾਂ-ਸਿਰ-ਦਾਨ²⁰ ਨਾਮ-ਦਾਨ,²¹ ਸ੍ਰੀ²² ਅੰਮ੍ਰਿਤਸਰ²³ ਜੀ ਦੇ²⁴ ਇਸ਼ਨਾਨ²⁵ |
 ਚੌਕੀਆਂ²⁶ ਝੰਡੇ²⁷ ਬੁੰਗੇ²⁸ ਜੁਗੋ-ਜੁਗ²⁹ ਅਟਲ,³⁰ ਧਰਮ³¹ ਕਾ³² ਜੈਕਾਰ,³³ ਬੋਲੇ³⁴ ਜੀ
 ਵਾਹਿਗੁਰੂ³⁵ !!!
 ਹੇ³⁶ ਨਿਮਾਣਿਆਂ³⁷ ਦੇ ਮਾਣ,³⁸ ਨਿਤਾਣਿਆਂ³⁹ ਦੇ ਤਾਣ,⁴⁰ ਨਿਓਟਿਆਂ⁴¹ ਦੀ ਓਟ,⁴² ਸਚੇ⁴³ ਪਿਤਾ,⁴⁴
 ਵਾਹਿਗੁਰੂ! ਆਪ⁴⁵ ਦੇ ਹਜ਼ੂਰ⁴⁶ ਸੇਦਰ⁴⁷ ਰਹਰਾਸਿ⁴⁸ ਦੀ ਅਰਦਾਸ⁴⁹ ਹੈ ਜੀ। ਅਖਰ⁵⁰ ਵਾਧਾ⁵¹
 ਘਾਟਾ⁵² ਭੁਲ⁵³ ਚੁਕ⁵⁴ ਮਾਫ਼⁵⁵ ਕਰਨੀ⁵⁶ ਜੀ।
 ਗੁਰੂ⁵⁷ ਨਾਨਕ⁵⁸ ਨਾਮ⁵⁹ ਚੜ੍ਹਦੀ⁶⁰ ਕਲਾ⁶¹ ॥
 ਤੇਰੇ⁶² ਭਾਣੇ⁶³ ਸਰਬਤ⁶⁴ ਦਾ ਭਲਾ⁶⁵ ॥
 ਵਾਹਿਗੁਰੂ⁶⁶ ਜੀ⁶⁷ ਕਾ⁶⁸ ਖਾਲਸਾ⁶⁹ ! ਸ੍ਰੀ⁷⁰ ਵਾਹਿਗੁਰੂ⁷¹ ਜੀ ਕੀ⁷² ਫਤਹ⁷³ !

*Sikhan¹ da² man³ nivan⁴, mat⁵ uchi⁶, mat⁷ da⁸ rakha⁹ ap(i)¹⁰ Vaheguru¹¹.
 Sikhan¹² nun¹³ Sikhi¹⁴ dan, kes¹⁵ dan, rahit¹⁶ dan, bibek¹⁷ dan, visah¹⁸ dan,
 bharosa¹⁹ dan, danaan²⁰ sir dan nam²¹ dan, Sri²² Anmritsar²³ ji de²⁴ ish-
 nan²⁵.
 Chukian²⁶ jhande²⁷ bunge²⁸ jugo²⁹ jug atal³⁰, Dharam³¹ ka³² jaikar³³, Bolo³⁴
 ji Vaheguru³⁵!
 He³⁶ nimanian³⁷ de man³⁸, nitanian³⁹ de tan⁴⁰, niotian⁴¹ di ot⁴², sache⁴³
 Pita⁴⁴, Vaheguru! ap⁴⁵ de Hazur⁴⁶ Sodar⁴⁷ Rahras(i)⁴⁸ ji di ardas⁴⁹ hai ji.
 Akhar⁵⁰ vadha⁵¹ ghata⁵² bhul⁵³ chuk⁵⁴ maf⁵⁵ karni⁵⁶ ji.
 Nanak⁵⁷ Nam⁵⁸ charhdi⁵⁹ kala⁶⁰, tere⁶¹ bhane⁶² sarbat⁶³ da bhala⁶⁴.
 Vaheguru⁶⁵ ji⁶⁶ ka⁶⁷ Khalsa⁶⁸. Vaheguru⁷¹ ji ki⁷² Fateh⁷³.*



ARDAS (iii b)

Notes

¹Sikhs; ²of; ³mind; ⁴low; ⁵knowledge; ⁶high; ⁷knowledge; ⁸honour; ⁹protector; ¹⁰himself; ¹¹God; ¹²Sikhs; ¹³to; ¹⁴gift of Sikh traditions; ¹⁵gift of uncut hair; ¹⁶gift of obedience to the Sikh Code of Conduct; ¹⁷gift of wisdom; ¹⁸gift of firm faith; ¹⁹gift of strong belief; ²⁰⁻²¹gift of the supreme gift of God's world; ²²⁻²⁵the gift of the holy bath at the Golden Temple; ²⁶the choirs; ²⁷the flags; ²⁸the rest houses; ²⁹⁻³⁰remain forever; ³¹religion; ³²⁻³³the victory; ³⁴⁻³⁵say Waheguru; ³⁶O!; ³⁷meek; ³⁸honour; ³⁹helpless; ⁴⁰help, support, power; ⁴¹homeless; ⁴²shelter; ⁴³true; ⁴⁴father; ⁴⁵himself; ⁴⁶in front; ⁴⁷⁻⁴⁸evening prayers; ⁴⁹ardas; ⁵⁰word; ⁵¹excess; ⁵²less, short; ⁵³⁻⁵⁴errors, omissions; ⁵⁵apology; ⁵⁶do pardon; ⁵⁷⁻⁵⁸Guru Nanak; ⁵⁹Word of God; ⁶⁰⁻⁶¹be exalted; ⁶²your; ⁶³will; ⁶⁴all; ⁶⁵prosper, be well; ⁶⁶⁻⁶⁹Khalsa belongs to Waheguru; ⁷⁰⁻⁷³Khalsa is always victorious.

ARDAS (iii b)

Theme

All the necessities and comforts of life are granted by Almighty God. He is the compassionate donor of all the gifts.

Literal Meaning

May all the Sikhs be humble,
may all the Sikhs be wise,
may Waheguru protect our honour;
may Waheguru give us the gifts of the:
observance of the Sikh traditions,
observance of the Sikh rules,
firm faith and strong belief,
greatest boon of the Word of God,
holy bath at Golden Temple Amritsar,
company of choirs,
hoisting of flags,
the construction of guest houses.

May Waheguru make us ever victorious,
may religion always prosper,
may Sikh belief survive with uncut hair until the last breath,
O! Waheguru, you are the —

Honour of the meek,
Support of the helpless,
Shelter for the homeless.

O! True Father Waheguru, we have recited in Your presence the hymns of Sodhar and Reharas, pardon us for any omissions and errors; O! God, Your name be exalted and may the whole universe prosper. The Khalsa belongs to God and God is always victorious.

Summary

God is the Supermost Power. He is the Greatest Donor. If you want any gift pray to God. He is the Father of the universe. He is most merciful, compassionate and gracious. Hail Him, Salute to Him and bow to Him.



EXPLANATIONS

EXPLANATIONS

In this section explanations on each section and sub-section of the Ardas are given .

1.VAR SRI BHAGAUTI JI KI PATSHAHI DAS ...

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ।
ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ ।
ਵਾਰ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਕੀ । ਪਾਤਸ਼ਾਹੀ ੧੦ ।
ਪ੍ਰਿਥਮ ਭਗਉਤੀ ਸਿਮਰ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈ ਧਿਆਇ ।
ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ ।
ਅਰਜਨ ਹਰਿਗੋਬਿੰਦ ਨੇ ਸਿਮਰੈ ਸ੍ਰੀ ਹਰਿ ਰਾਇ ।
ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸੁ ਡਿਠੇ ਸਭ ਦੁਖ ਜਾਇ ।
ਤੇਗ ਬਹਾਦਰ ਸਿਮਰੀਐ ਘਰਿ ਨਉ ਨਿਧਿ ਆਵੇ ਧਾਇ ।
ਸਭ ਤਾਈਂ ਹੋਇ ਸਹਾਇ ॥੧॥

..ਚੰਡੀ ਦੀ ਵਾਰ, ੧.

The first hymn of the Ardas is the first 'Pauri' of Guru Gobind Singh's composition titled Bhagauti ki Var/ Chandi Var. It is recorded after the Chandi Charitar. Here Bhagauti refers to God, the Ultimate Power.

1.1 Pratham Bahaugati simar kay -

A Sikh must worship only the abstract form of one Almighty God. He is not allowed to worship any images and idols.

1.2 Guru Nanak lae dhaye - - -

God was also worshipped by Guru Nanak Dev, the founder of Sikhism. The important dates in the life period of Guru Nanak Dev are as follows:

GURU NANAK - THE FIRST GURU OF THE SIKHS

1469	Born at Talwandi		Talwandi – meeting with parents
1474-1482	Education at Talwandi		Goindwal – healing of a leper
1487	Marriage with Mata Sulakhni		Saidpur – Emanibad, Babur's attack, Guru Nanak's arrest; Mallick Bhago and Lalo
1494	Birth – Sri Chand		Lahore – Duni Chand
1485-1504	Work at home with father	1510-1515	Talwandi – meeting with parents Second journey (5 years) – South of India and Ceylon
1504	Employment at Sultanpur (where sister Nanaki and brother-in-law Jai Ram Uppal lived)		Madhya Pradesh – conversion of Kauda Ceylon – enlightenment of Raja Shivnabn
1507	Resigned from the job	1515-1517	Third journey (two years) – North of India Kashmir – discourse with Pandit Brahma Das. Mount Sumer – discourse with Siddhs Achal Batala – festival of Shivratri; discourse with yogis.
23 Aug, 1507	Angels took Nanak to the house of God from river Bein		
26 Aug 1507	Came back from God – First commandment at Sultanpur	1517-1521	Fourth journey – West of Asia Mecca – discourse with Qazi Rukundin Baghdad – discourse with Pir Datgir Hasan Abdal – discourse with Wali Qandhari
1507-1521	Travels (for 14 years)		
1507-1510	First Journey – accompanied by Bhai Mardana	1521	End of missionary journeys – settlement at Kartarpur, on the banks of Ravi
	Multan – conversion of Sheikh Sajjan	1532	Meeting with Bhai Lehna
	Panipat – discourse with Shah Sharif	1539	Anointment of Lehna as the second Guru of the Sikhs, 14th July
	Delhi – revived a dead elephant; meeting with Sultan Ibrahim		
	Banares – discourse with Pundit Chatur Das	22nd Sept. 1539	Death of Guru Nanak (2 months and 8 days after the anointment of Guru Angad)
	Nanakmata – discourse with Yogis		
	Assam (Kamrup) – conversion of Nur Shah		
	Orissa – Puri – hymn of Aarti		



1.3 Phir Angad Guru.

Guru Angad Dev, the second Guru of the Sikhs also meditated on Waheguru. He was born in district Ferozepur and breathed his last at the age of forty-eight at Khadur Sahib.

GURU ANGAD – SECOND GURU OF THE SIKHS

1504	Born at Mata ki Serai – District Ferozepur
1519	Marriage with Mata Khivi
1524	Birth – Dasu (son)
1532	Meeting with Guru Nanak
1537	Birth – Dattu (son)
1539	Anointment as the second Guru of the Sikhs
1540	Visit of Emperor Humayun on his way to Iran
1552	Death

1.4 Tey Amardas.

Guru Amardas, the third Guru of the Sikhs, also worshipped God. Guru Amardas became Guru at the age of seventy-three and served the Sikh religion for twenty-two years.

GURU AMARDAS – THIRD GURU OF THE SIKHS

1479	Birth at Baserke
1502	Marriage with Mata Sulakhni
1540	Meeting with Guru Angad
1549	Founded Goindwal
1552	Anointment as the third Guru of the Sikhs
1553	Travels – Kurukshetra
1554	Organised first Sikh Baisakhi Mela
1559 – 1564	Construction of Baoli at Goindwal
1565	Visit by Emperor Akbar
1574	Death

1.5 Ramdas hoi sahai

Bhai Jetha, who later became the fourth Guru of the Sikhs, also preached the name of one Waheguru, who is the Ultimate Support of all. Guru Ramdas remained Guru for seven years. He died at the age of forty-seven.

GURU RAMDAS – THE FOURTH GURU OF THE SIKHS

1534	Born at Choonā Mandi, Lahore
1553	Marriage with Bibi Bhani at Goindwal
1558	Birth of Prithi Chand
1560	Birth of Mahadev
1563	Birth of Arjan Dev
1570	Digging of Santokhsar
1574	Anointment as the fourth Guru of the Sikhs, founded Amritsar
1577	Started Sarovar at Amritsar
1581	Death

1.6 Arjan.

Guru Arjan, the fifth Guru of the Sikhs contributed a lot for the development of Sikhism. He constructed the Golden Temple and compiled *Guru Granth Sahib*. He always remembered and glorified God.

GURU ARJAN DEV – THE FIFTH GURU OF THE SIKHS

1563	Born at Goindwal
1579	Marriage with Mata Ganga
1581	Anointed as the fifth Guru of the Sikhs
(28 Dec) 1588	Foundation stone of Harimandir by Mian Mir
1595	Birth – Guru Hargobind
1598	Emperor Akbar's visit at Goindwal
1601	Started compilation of <i>Guru Granth Sahib</i>
1603	Visited Baba Mohan for the collection of Mohan Pothis
1604	Completion and installation of <i>Guru Granth Sahib</i> at Harimandir
1605	Emperor Akbar's stay at Batala, inspection of <i>Guru Granth Sahib</i> and gift of estates and gold coins for the spread of Word of God as contained in <i>Granth Sahib</i>
1605 (October)	Prince Khusrau's (Akbar's son) visit
1606	Martyrdom at Lahore



Construction of Gurdwaras

1586	Harimandir sarovar surfaced
1588	Completed Santokhsar
1588	Founded Harimandir
1590	Taran Taran – Sarovar started
1593	Kartarpur (Jallandar) founded
1596	Taran Taran – Harimandir founded
1597	Chherta Sahib Gurdwara founded
1597	Gobindpur founded
1599	Baoli Sahib at Lahore founded
1602-3	Ramsar (Amritsar) founded and completed

1.7 Hargobind noo.

Guru Hargobind, the sixth Guru of the Sikhs, served the Sikh religion for thirty-eight years, the longest pontificate amongst the Sikh Gurus. He meditated on the Only One, the most Powerful God.

GURU HARGOBIND – THE SIXTH GURU OF THE SIKHS

1595	Born at Wadali, Chherta
1604	Marriage with Mata Damodri (who died in 1631)
1606	Anointed as the sixth Guru of the Sikhs, Construction of Akal Takhat
1612	Imprisoned in the fort of Gwalior
1613	Birth of Baba Gurditta (son of Damodri) (died in 1638 – at the age of 25) (Dhirmal and Guru Har Rai were the sons of Baba Gurditta)
1614	Released from prison
1614	Marriage with Mata Nanki (who died in 1678)
1615	Birth of Bibi Viro (daughter of Damodri)
1615	Marriage with Mata Mahadevi (who died in 1645)
1617	Birth of Suraj Mal (son of Mahadevi)
1618	Birth of Ani Rai (son of Nanki) (died in 1644 – at the age of 26)



- 1619 Birth of Baba Atal (son of Nanki) (died in 1628 – at the age of 9)
- 1621 Birth of Tegh Bahadur (son of Nanki)
- 1628-35 Battles with the Mughals when Shah Jahan was the emperor of India
- 1635 Moved to Kiratpur from Amritsar
- 1644 Died at Kiratpur

1.8 Simro Sri Harrai

Guru Harrai, the seventh Guru of the Sikhs, was the younger grandson of Guru Hargobind. He died at the young age of thirty one. He worshipped only one Almighty God.

GURU HARRAI – SEVENTH GURU OF THE SIKHS

- 1630 Born at Kiratpur, younger, son of Baba Gurditta
- 1640 Marriage with Mata Kishen Kaur
- 1644 Anointed as the seventh Guru of the Sikhs
- 1645 Moved to Nahan to avoid confrontation with elder brother, Dhirmal
- 1646 Birth of Harkrishen
- 1657 Moved back to Kiratpur
- 1658 Dara Shikoh (eldest son of Shah Jahan) visited Guru Harrai
- 1658 Aurangzeb became the Emperor of India, after killing all his brothers and capturing his ailing father, Shah Jehan
- 1661 Aurangzeb invited Guru Harrai – Ramrai sent to meet Emperor Aurangzeb; Guru's declaration of disowning Ramrai
- 1661 Died at Kiratpur



1.9 Sri Harkrishen dhiayeea.

God was also worshipped by Guru Harkrishen, the child Guru of the Sikhs. He took upon himself the pain and the sufferings of the others and died for them.

GURU HARKRISHEN – THE EIGHTH GURU OF THE SIKHS

1656	Born at Kiratpur
1661	Anointed as the eighth Guru of the Sikhs
1663	Guru's dialogue with Brahmins at Parigkhara, near Ambala, en route to Delhi.
1664	Guru's visit to Delhi at the invitation of Raja Jai Singh, at the instigation of Emperor Aurangzeb; Bangla Sahib Gurdwara where the Guru stayed in Delhi. Bala Sahib Gurdwara, where the Guru died
1664	Death of the Guru

1.10 Teg Bahadur simreea

Guru Tegh Bahadur, the ninth Guru of the Sikhs always remembered and meditated on God, served the Sikh religion for eleven years and laid down his life for the protection of the Hindu religion.

GURU TEGH BAHADUR – THE NINTH GURU OF THE SIKHS

1621	Born at Amritsar
1632	Marriage with Mata Gujri
1664 (30 March)	Guruship declared at Bakala – death of Guru Harkrishen
(October) 1664	Makhan Shah found the Guru in a bhora (cellar) at Bakala
(November) 1664	Visit to Amritsar (Harji, grandson of Prithi Chand who had declared himself the 8th Guru of the Sikhs, shut the doors of the gurdwara and did not allow the Guru to enter Harimandir Sahib)
1665 (May)	Visited Kiratpur and Bilaspur
1665	Visited Malwa
1665 (November)	Visited Kurukshetra, Mathura, Bindraban, Agra, Allahabad
1666	Birth Guru Gobind Singh at Patna
1666	Founded city of Anandpur
1666-1670	Visited Bengal and Assam
1670	Return to Punjab



- 1673-1674 Second tour of Malwa
 1675 (May) Visit of Kashmir Pundits
 1675 (July) The Guru's challenge to Emperor Aurangzeb, and the Guru's arrest; July-Oct kept at Sirhind; November-moved to Delhi
 1675 Martyrdom, November 11 at 11. a.m.
 Guru's dead body cremated by Lakhi site – Rakabganj time 8 p.m. Guru's severed head smuggled to Anandpur by Jaita; distance 320 km covered in 5 days; Jaita reached Anandpur on 16 November.

1.11 Sub Thae.

God protects you at all the places and at all the times.

2. DASVEY PATHSHAH GURU GOBIND SINGH JI.

Guru Gobind Singh, the tenth Guru of the Sikhs, created Khalsa and called him a saint soldier. He commanded that a Sikh must always remember and worship God who is Omnipresent and is the Protector of humanity.

GURU GOBIND SINGH – THE TENTH GURU OF THE SIKHS

- | | |
|------|---|
| 1666 | Born at Patna, Godfather-Raja Maini |
| 1670 | Moved to Anandpur |
| 1675 | Martyrdom of Guru Tegh Bahadur
Anointment of Gobind Rai as the tenth Guru of the Sikhs |
| 1677 | Marriage with Mata Jito who died in 1700 |
| 1685 | Marriage with Mata Sundri,, who died in 1747 |
| 1686 | Birth of Ajit Singh (at Paonta from Mata Sundri) who died 1704 (age 18) |
| 1687 | Went to Dehra Dun to help Punjab Kaur and to punish the masands |
| 1690 | Birth of Jujar Singh (from Mata Jito) died 1704 (age 14) |
| 1696 | Birth of Zorawar Singh (from Mata Jito) who died 1704 (age 8) |



1699	Marriage with Mata Sahib Devan who died in 1745	1552	Death of Guru Angad. The Pothi of hymns (first pothi plus the hymns of Guru Angad) handed by Guru Angad to Guru Amardas.
	Birth of Fateh Singh (from Mata Jito) who died 1704 (age 5)	1574	Death of Guru Amardas. The updated Pothi of hymns handed by Guru Amardas to Guru Ramdas.
	Birth of Khalsa at Takhat Kesgarh, Anandpur		
1706	Compilation of second version of the <i>Guru Granth Sahib</i> at Damdama Sahib	1581	Death of Guru Ramdas. The updated Pothi (including hymns of Guru Nanak Dev, Guru Angad, Guru Amardas and Guru Ramdas and some bhagats) was taken over by Baba Mohan, son of Guru Amardas.
1707-20th Feb	Death of Aurangzeb		
1707 – June	Bahadur Shah coronated as the emperor of India		
1707 2nd August	Visited Bahadur Shah at Agra	1601	Guru Arjan Dev started the compilation of <i>Granth Sahib</i> .
1708- Sept 15	Reached Nanded	1602	Pothi, now known as Mohan Pothi, recovered by Guru Arjan from Baba Mohan.
1708-2nd October	Sent Banda Bahadur to Punjab; Mata Sahib Devan was also asked to go with Banda	1604	Completion of <i>Granth Sahib</i> and installation of the <i>Granth</i> at Harimandir. Guru Arjan called the <i>Granth</i> , <i>Pothi Sahib</i> . The scribe of the <i>Granth</i> was Bhai Gurdas, a maternal uncle of Guru Arjan.
1708	Death at Nanded		

3. DASAN PATHSHIAN KI ATMIC JYOT.....

Guru Granth Sahib is the spiritual light for a Sikh. It contains the Word of God revealed to the world by the Sikh Gurus and other saints. It was given the status of a living Guru by Guru Gobind Singh

Guru Granth Sahib – The Spiritual Guru of the Sikhs

1539	Death of Guru Nanak Dev. The first Pothi of hymns handed by Guru Nanak to Guru Angad.	1605	Emperor Akbar paid homage to the <i>Granth</i> at Batala. He also offered 51 gold moharas as offering.
		1604-1635	<i>Granth Sahib</i> remained at Amritsar.
		1635	<i>Granth Sahib</i> moved to Kiratpur Sahib by Guru Hargobind.
		1644	Original Bir (copy) stolen by Dhirmal, a



	grandson of Guru Hargobind from the Guru's palace.
1661	Emperor Aurangzeb summoned Guru Harrai to Delhi to defend some of the hymns of the <i>Granth Sahib</i> .
1661	Guru Harrai sent his older son Ramrai to Aurangzeb. Ramrai dared to change a hymn of the <i>Granth</i> . Guru Harrai disowned Ramrai. Death of Guru Harrai.
1674	Original Bir recovered by the Sikhs from Dhirmal, but returned to him again by the orders of Guru Tegh Bahadur.
1706	Second version of the <i>Granth</i> compiled by Guru Gobind Singh at Damdama Sahib. The scribe was Bhai Mani Singh.
1706	Four copies of the <i>Granth</i> made by Baba Deep Singh.
1708	The <i>Granth Sahib</i> was declared as the spiritual Guru of the Sikhs, by Guru Gobind Singh, at Nanded.
1762	Original Bir (second version) taken by Ahmed Shah Abdali to Kabul.
1849	Original Bir (first version) discovered by the Britishers at the Lahore Court with its golden stand.
1849-1850	Court case for the possession of the original Bir.
1850	Court gave its custody to the descendants of Dhirmal.

1850	A copy of the <i>Granth</i> presented to Queen Victoria by the Sodhis (Dhirmal clan).
1900-1990	Attack on <i>Guru Granth Sahib</i> by the leaders of Arya Samaj and the Nirankaris.

4. FIVE BELOVED ONES

4.1 The word 'Punj Piyarey' refers to those five Sikhs who were baptised as the first Khalsa. They were:

- i. Bhai Daya Singh, a Khatri from Lahore, was aged 30 years when baptised. He was with Guru Gobind Singh at Nanded when the Guru breathed his last.
- ii. Bhai Dharma Singh, a Jat from Delhi, aged about 33 years when baptised. He too was with Guru Gobind Singh at Nanded.
- iii. Bhai Muhkam Singh, a washerman from Dwarka, aged about 36 years at the time of baptism. He died in the battle of Chamkaur in 1704.
- iv. Bhai Sahib Singh, a barber from Bidar, aged about 37 years when baptised at Kesgarh. He too died in the battle of Chamkaur.
- v. Bhai Himmat Singh, a water-carrier from Jagannath Puri, was aged 39 when baptised by Guru Gobind Singh. He also died in the battle of Chamkaur.

4.2 Sometimes the word 'Punj Piyarey' also refers to five Sikhs who were left with Guru Gobind Singh on the eve of the battle of Chamkaur and who passed a gurmata and requested Guru Gobind Singh to leave the fortress.

4.3 At other times the word 'Panj Piyarey' refers to a group of five baptised Sikhs.



5. CHAR SAHIBZADEY Four sons of Guru Gobind Singh

The word 'char sahibzadey' refers to the four sons of Guru Gobind Singh. They were:

- i. Baba Ajit Singh born in 1687 and died in the battle of Chamkaur in 1704.
- ii. Baba Jujhar Singh born in 1690 and died in the battle of Chamkaur in 1704.
- iii. Baba Zorawar Singh born in 1696 and buried alive in Sirhind in 1704.
- iv. Baba Fateh Singh born in 1699 and buried alive in Sirhind along with his brother.

6. CHALI MUKTEY – The Forty Liberators

6.1 The forty liberators refer to those Sikhs who deserted Guru Gobind Singh at the time of the siege of Anandpur and later apologised and laid down their lives at the battle of Mukatsar. Their names as listed in the Mahan Kosh are: Sahj Singh, Sardul Singh, Saroop Singh, Sahib Singh, Sujan Singh, Ber Singh, Sewa Singh, Sango Singh, Sant Singh, Hardas Singh, Himmat Singh, Karam Singh, Kirpal Singh, Kharag Singh, Gurdas Singh, Gurdit Singh, Gulab Singh, Ganga Singh, Ganda Singh, Charat Singh, Jawahar Singh, Jaimal Singh, Jwala Singh, Jhanda Singh, Tek Singh, Thakur Singh, Trilok Singh, Dayal Singh, Damodar Singh, Narayan Singh, Nihal Singh, Punjab Singh, Prem Singh, Basawa Singh, Bisan Singh, Bhagwan Singh, Mehtab Singh, Mohkam Singh, Ranjit Singh, Ratan Singh and Mahan Singh.

6.2 The forty liberators also refer to those forty Sikhs who

went in with Guru Gobind Singh to the fortress of Chamkaur and laid down their lives for their right of freedom and for protecting the life of their prophet.

7. JAPI, TAPI, HATHI

Japi means a person who renders his/her daily prayers. Tapi means those people who submit themselves to the Guru and who perform relentless service to mankind. Hathi refers to those people who give their lives but not their faith.

8. JINA NAM JAPAYA

This phrase refers to those people who meditate on the Name of God and worship only the abstract form of God. The humming of the word 'Ek Ong Kar' opens the gateway of God's kingdom.

9. WAND KEY CHAKAYA. . . . (sharing one's wealth and food)

Guru Nanak Dev laid down three pillars for the Sikh society. They were : Nam Japna (meditation), Kirt Karna (honest work) and Wand Key Chhakna (sharing of one's wealth and belongings).

At the time of Farukhsiar, there were four Sikhs imprisoned in a common cell. They were not given anything to eat for many days. One day the prison officer gave them two chapatis to eat. For a few moments no one touched any of the chapatis. Later the oldest one took the chapatis and put them in front of the youngest Sikh and said that he was the future of the community, so he should eat them. He refused and gave them back to the oldest of them and said that they all could still live without food for many days but the oldest one needed



the food now. They all in their turn refused to eat and passed the chapatis back to the oldest of them. At the end they all shared the chapatis, said their prayers and thanked God for the enlightenment.

10. DEG CHALAYEE – (Arrangement of Langar)

The best way to thank God is to help the needy, feed the hungry and give shelter to the homeless. The tradition of langer, i.e., free kitchen, is the blood and soul of Sikhism. This tradition was started by Guru Nanak Dev and has become an integral part of the Sikh religion.

11. TEG WAHI (Wielding the Sword)

Guru Gobind Singh referred to God as Steel, All Powerful, the Sword and by many other names which represent weapons. According to the Sikhs thought the weapons are essential for the destruction of evil and tyranny. The expression 'Teg Wahi' represents those Sikhs who raised arms for the protection of the innocent and the weak.

12. VEKH KEY ANDITH KEETA (To Forgive)

There is an English saying that to err is human and to forgive is divine. A Sikh must not hate others and must not believe in revenge. He must develop a personality of forgiving others and loving others.

13. DHARAM HEYT SEES DITEY (To be a Martyr)

All those who sacrifice their lives for a cause are called martyrs. All death is inevitable but a heroic death makes one immortal. He is remembered in all the prayers and lives forever thereafter.

14. BUND BUND KATWAEY: (Chopped to Death)

All those Sikhs who were chopped to death but remained firm in their faith. Bhai Mani Singh, a contemporary of Guru Gobind Singh and the scribe of the second version of *Guru Granth Sahib* compiled by Guru Gobind Singh at Damdama Sahib, was cut limb by limb by the Mughals for refusing conversion to Islam. He died in 1735 in Lahore.

15. KHOPRIAN UTARVAEEAN (Crushing of Skull)

Bhai Taru was the first martyr who was tortured and killed by this method. His skull was crushed by a sharp steel hoe. Later many Sikhs were killed similarly. He died in 1747 at Lahore during the period of Governor Zakria Khan.

16. CHAKHARIAN CHAREY (Crushed on the Wheel)

The first Sikhs to die on the wheels were Subheg Singh and his son Shahbaz Singh. This tragedy also happened during the time of Governor Zakria Khan and in Lahore in 1747.

17. AREYA NAL CHIRAEY GAYE (Cut into Pieces by a Saw)

Bhai Mati Das was the first Sikh who was cut into two pieces by a saw at Chandni Chowk, Delhi. He was a companion of Guru Teg Bahadur. He died in 1675 during Aurangzeb's time.

18. BHANEY NU MITHA KAR KEY MUNNAEYA: (Acceptance of God's Will)

The Sikhs believe in the unconditional acceptance of God's will. They worship Him in both adversity and happiness. They exalted Him when they were being cut into pieces by a



butcher's knife, pierced into halves by sharp saws, and crushed to death on the wheels. According to the Sikh faith, a Sikh must never complain to God. God's orders, laws and judgment must be accepted in full and without conditions.

19. SIKHI SIDAK KESAN SUASSAN NAL NIBANA (Living with Uncut Hair until the Last Breath)

The word 'Sidak' refers to a promise with God to love Him, to be faithful to Him and to serve Him forever. It is also an unbreakable oath that the Sikhs would live with their unshorn hair until their last breath.

20. PANJ TAKHAT (Five Throne Designated Historical Gurdwaras)

The word takhat means a throne of a king. In the Ardas it refers to those places from where the Sikh Gurus regulated the Sikh affairs. From there the orders were issued, in there the disputes were settled and the plans made. Today there are five such takhats. For a long time there were only four takhats, the fifth one viz., Damdama Sahib, was added in the seventies. The five takhats are as follows:

- i. Gurdwara Akal Takhat—Designed and constructed under the supervision of Guru Hargobind in 1665.
- ii. Gurdwara Pantnao Sahib—the birthplace of Guru Gobind Singh. The first building was constructed by Maharaja Ranjit Singh.
- iii. Gurdwara Kesgarh Sahib—the birthplace of Khalsa.
- iv. Gurdwara Damdama Sahib—the place where Guru Gobind prepared the latest version of *Guru Granth Sahib*. The service of this place was entrusted to Baba

Deep Singh and his descendants.

- v. Gurdwara Hazur Sahib Nanded—the place where Guru Gobind Singh breathed his last. The first gurdwara was constructed here under the supervision of Maharaja Ranjit Singh.

The head priests of these takhats form the Sikh parliament and the resolutions passed by them are binding on the Sikh nation for the religious laws.

21. SARBAT GURDWARE (All Gurdwaras)

A Sikh always remembers in his/her prayers all the places; where there is the *Guru Granth Sahib*; the Sikh congregation assembles, kirtan is recited and Sikh ardas are rendered. There are about 174 historical Sikh gurdwaras in and outside India and numerous other gurdwaras in almost all the countries of the world where the Sikhs have settled. An approximate count of the historical gurdwaras related to the Sikh Gurus is as follows:

GURUS	NUMBER OF GURDWARAS
Guru Nanak	41
Guru Angad	1
Guru Amardas	4
Guru Ramdas	3
Guru Arjan	12
Guru Hargobind	16
Guru Harrai	13
Guru Harkrishen	4
Guru Tegh Bahadur	16
Guru Gobind Singh	64
Total	<u>174</u>

22. PRITHME SARBAT KHALSA JI KI ARDAS (The Ardas is by the Whole Sikh Nation)

The invocation of God, in the Sikh ardas, is made by the whole nation and not by an individual. An ardas represents a request, or a thanks from the whole Sikh community. Sikhism does not recognise a formal priesthood, thus any Sikh can lead the congregation, in a gurdwara, in a Sikh ardas. This phrase in the Ardas represents the unity of the Sikh nation.

23. WAHEGURU NAM CHIT AVE (One must Always Remember God)

The memory of God and the Sikh ardas are very closely related. A Sikh is reminded that he/she must not forget God even for a second. In both conscious and subconscious minds, a Sikh must hum the name of God. The relationship of a Sikh and God is very deep rooted.

24. JAHAN JAHAN KHALSA JI SAHIB TAHAN TAHAN RACHIA RIAIT (Wherever Khalsa Resides, God should be his Protector)

This saying represents the love and respect of Sikhs for each other. 'Jahan Jahan' means residences all over the globe, wherever the Sikhs are and the words 'rachia rait' means 'may God protect them'. This line was added in the Sikh ardas during the Sikh holocausts. This phrase also represents the harmony and closeness of the Sikhs for each other.

25. DEG TEG FATEH (Victory for the Sikhs in Arranging Langars and Fighting Battles)

In the Sikh ardas, the Sikhs request God to grant them the means and strength to run free kitchens and to be victorious

in the righteous wars. A Sikh believes in freedom and justice and in love and peace and does not tolerate any injustice and threat to captivity.

26. BIRDH KI PAIJ (Honour of the Devotees)

A Sikh always requests God that the honour of His devotees be saved. One root-language of the world 'Bird' is Sanskrit, here it refers to the long adjectives which were read by the door attendants at the time of the arrival of a king. In this context a Sikh requests God to protect the honour of all His devotees. The other meaning of the world 'Bird' is a promise. In this sense the phrase means that a Sikh must always fulfil his/her promise. God is requested to give him/her strength to do that.

27. PANTH KI JIT (Victory for the Sikh Nation in the Path to Realise God)

The literal meaning of the world 'Panth' is a passage, a nationality or a group. In the context of the Sikh ardas it refers to the way to realise God.

28. KHALSA JI KE BOL BALE (Honour to the Khalsa)

The word 'bol-bale' means getting honours. A Sikh requests in his ardas that the Khalsa should always be respected and honoured.

29. SIKHI DAN (Gift of Sikhism)

The word Sikhi or Sikhism represents:

- a. The application of the Sikh rules and the Sikh traditions,
- b. the worship of one God,
- c. the honest living,



- d. the life of a household and
- e. sharing one's wealth and belongings with others.

30. KES DAN (Gift of Uncut Hair)

The premise of the Sikh glory rests on the tradition of keeping long and uncut hair. In the dark period of the Sikh history, from 1715 to 1762, the Sikhs were hunted for their long hair and the cruellest punishment for a Sikh was when his hair were cut. A Sikh requests God to give him/her the gift of long and uncut hair.

31. RAHET DAN (Gift of Code of Conduct)

The word 'rahet' refers to the rules of living. The Sikh 'Rahet Namas' (Books of Code of Conduct) were written during the life time of Guru Gobind Singh; they are four in number and were written by Bhai Daya Singh, Bhai Desa Singh, Bhai Chaupa Singh and Bhai Nand Lal. Shiromani Gurdwara Prabandhak has published a book of *Rahet Maryada* incorporating the rules given in the four books of *Rehat Maryada*. A Sikh prays to God that he/she should always live within these rules.

32. VISA DAN (Gift of Firm Faith)

The words 'visa' means faith. To fall in love with God represents the true meaning of the word. A Sikh longs to love his Master for ever, he requests God to grant him a gift of true love for Him.

33. BAROSA DAN (Gift of Belief)

A Sikh in his prayers requests God to give him/her a gift of firm belief in His laws and existence. The literal meanings of

the word are: hope, base, support, refuge, pillow and protection etc.

34. DANA SIR DAN, NAM DAN (The Supreme Gift of the Name of God)

The greatest gift of God is His manifestation in humanity. A Sikh longs to remember God for ever. In Sikhism, kirtan, i.e., singing God's name, is the surest way of God-realisation. In Sikh ardas a Sikh requests God to be with him/her for ever. He asks Him for a gift of His Name and Word.

35. SRI AMRITSAR JI DE DARSHAN ISHNAN (Gift of a Dip in the Holy Pool and a Visit of the Holy Shrine)

The foundation stone of Amritsar was laid in 1577 by Guru Ramdas and in the same year he started the construction of the holy pool. Guru Arjan later built, in the midst of the pool, the holiest of the holy Sikh shrine now known as Golden Temple. The construction of the temple was started in 1588 and Guru Granth was placed in there, for the first time, in 1604. A dip in the holy pool and a visit in the holy shrine is an earnest desire of every Sikh.

36. CHAUKIAN (Choirs)

A Sikh requests that he should participate in choirs all his life. There are three types of choirs:

- i. Choirs for daily prayers,
- ii. Choirs for historical events,
- iii. Choirs for pilgrimage tours.

The choirs of daily prayers are held at five different timings of the day:



- a. The choir of Asa Di-Var, held early in the morning,
- b. The choir of rag Bilawal, held at sunrise.
- c. The choir of service, held at about 11 a.m when a hymn called 'Charan kanwal prab ke nit ' is sung.
- d. The choir of Sodar, held at the time of dusk, just before the recitation of 'Rehras'.
- e. The choir of Kalyan, held at night time, after the passage of four 'garis'. The hymns of Rag Kalyan are sung at this time of the night.

The choirs of historical events were started during the times of Guru Hargobind. The first choir was held when Guru Hargobind had gone to village Dreli to bless Bhai Sai Das and his wife from Amritsar, the congregation, under the leadership of Bhai Budha started choirs. The choirs were led by the Sikhs holding the Sikh flag and going around the 'parikrama'. Similarly, when Guru Hargobind was arrested and imprisoned in the fort of Gwalior, Baba Budha arranged choirs which would leave Harimandir and march towards Gwalior. The choirs were led by the Sikh flag, followed by the men representing the desire of freedom, the lanterns represented the longing of light and righteous deeds and hymns represented the power of Almighty God.

The pilgrimage choirs are arranged by the groups of people who plan to visit a holy place. The groups march towards the holy shrine/place singing hymns with the beat of drums.

37. JHANDE (Flags)

The flag of a nation or country represents its power of existence. The first Sikh flag was of white colour with the words 'Ek Ong Kar' printed in the middle of it. It was unfurled for

the first time during the times of Guru Amardas. It was hoisted in front of holy tank called 'Boali Sahib'. After the martyrdom of Guru Arjan, Guru Hargobind changed the colour of the Sikh flag to orange (*kesri*) and put in the middle of it the drawing of the Sikh emblem. The new flag was hoisted in front of a Akal Takhat by Guru Hargobind. The flag which stands in front of Harimandir was first hoisted by the Chief of the Bhangi misl. The tradition of two flags at the side of the Akal Takhat at a place known as 'Jande Bunge' was started in 1775 by an Udasi Sadhu named Baba Santokh Das. The flags represent 'Miri' (royalty) and 'Piri' (spirituality). In 1881, as a result of a very strong hurricane, the flags fell down. They were later re-erected by Maharaja Sher Singh. These days, both these flags are fixed in one big structure and are tied with each other. A Sikh flag is found outside every Sikh temple all over the world. A Sikh, in his ardas requests God to protect his flag.

38. BUNGE (Rest-houses)

The Sikhs built rest-houses adjoining the important and historical gurdwaras. These houses were built by the Sikh leaders and the Sikh knights. In Amritsar there were six different types of bunge:

- i. The bunge of the teachers: Here classes were held to teach Sikh religion and Punjabi language.
- ii. The bunge of musicians: Here the classes were held to teach kirtan and musical instruments.
- iii. The bunge of Akalis: In these houses classes were held to teach the use of weaponry.
- iv. The bunge of associations: These rest-houses were owned by different organisations which held their own assemblies therein.



- v. The bunge of the knights: These inns were built and owned by rich Sikh Sardars. They themselves along with the Sikhs from their areas came and stayed there during Sikh festivals and assemblies.
- vi. The religious bunge: These were used for religious assemblies.

39. DHARAM KA JAIKAR (The Religious Banners)

It is a declaration that the religion will never yield; it will not tolerate any injustice and persecution. Any conversion under threat would not be tolerated and would be resisted at all costs.

40. MAN NIVAN (Humility)

A true Sikh longs for humility and requests God to grant him/her such a boon. The greatest enemy of a person is his ego. All prayers and meditations go in vain if a person indulges in pride or ego. To realise God a person must be humble and meek.

41. MAT UCHI (High Knowledge)

A true Sikh requests God to grant him/her knowledge of religion and morality. A Sikh must live in humility but with wisdom. Knowledge of righteous acts and nobility is a pre-requisite of true Sikhism.

42. MAT PAT KA RAKHA AAP WAHEGUR (God is the Protector of Knowledge and Honour)

The Sikh, while praying, requests God to protect him/her at all times and at all the places. God is the Ultimate Protector

of all of us. The Sikh longs for an honourable and simple life.

43. NANAK NAM CHARDI KALA (God's Name be Exalted)

'Chardi kala' represents a state where there is no fear, no enmity and no ego. It is a state of exaltation and optimism. It points to a firm belief in God and His rules.

44. TERE BHANE SARBAT DA BHALLA (Prosperity of All with Your Command)

The words 'Bhana' represents God's will, 'Sarbat' means all and 'Bhalla' states prosperity. A Sikh respects all religions and faiths. It believes in the unity of man and fatherhood of God. It rejects the theories of chosen people and high and low castes. According to the Sikh thought all people have one common father, called by different names, viz., Waheguru, Allaha, Parameshwar and Jehova. At the end of the Sikh prayer a Sikh requests God to give prosperity to all human beings.

Code of Conduct of an Ardas

According to the Sikh traditions, a Sikh ardas can be said anywhere, at all the times, and by anyone. In the presence of *Guru Granth Sahib*, the ardas must be while facing the *Guru Granth Sahib* otherwise it can be recited facing any direction. Unlike Hinduism and Islam, there are no holy western or eastern directions in Sikhism. During congregational, individual and general Ardas, all must stand with folded hands and concentrate on God; in private and special Ardas, i.e., ardas at the time of a marriage, engagement, naming a child, etc., only the related parties stand and all others keep sitting.

Dictionary of Jap Sahib

Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
	ਅ		ਅਠਾਦੇ	Beyond beginning	7
ਅਰੁ	Or, And	1, 86	ਅਛੇਦੇ, ਅਛੇਦੀ	Impenetrable	7, 61
ਅਚਲ	Immovable	1	ਅਗਾਧੇ	Unfathomable	7, 64
ਅਨਭਉ	Fearless	1	ਅਪਾਰੇ	Limitless,	8,
ਅਮਿਤੋਜਿ	Immeasurable Power	1	ਅਨੇਕੈ	Innumerable	9,
ਅਸੁਰ	Demons	11	ਅਭੂਤੇ	Incorporal, not made of five elements i.e., Water, Air, Fire, Ether , Earth	9,84
ਅਕਾਲੇ	Beyond death, Immortal	2	ਅਜੂਪੇ	Unchainable, Free from entanglements	9
ਅਰੂਪੇ	Incorporates all the beauty, Sum total of beauty	2	ਅਲੋਕੇ	Invisible	12,
ਅਨੂਪੇ	Sum total of all the praises, beyond peerage	2	ਅਸੋਕੇ	Beyond distress,	12,
ਅਭੇਖੇ	Beyond uniforms, Garbless	3	ਅਥਾਪੇ	Cannot be installed	13,
ਅਲੇਖੇ	Beyond description	3	ਅਗਾਹੇ	Unfathomable	14, 64
ਅਕਾਏ	Has no body, made of five elements, i.e., Air, Water, Fire, Earth & Sky	3	ਅਸਰਗੇ	Unborn, Uncreated	14,
ਅਜਾਏ	Beyond Births, Unborn	3	ਅਰੰਗੇ	Incorporates all colours	15
ਅਗੰਜੇ	Imperishable, Beyond destruction	2, 4, 8	ਅਭੰਗੇ	Unbreakable	15,85,87
ਅਭੰਜੇ	Unbreakable	2, 4, 8	ਅਗੰਮੇ	Incomprehensible	16
ਅਠਾਮੇ	Beyond names, Nameless	4	ਅਜਾਤੇ	Beyond castes	17
ਅਠਾਮੇ	Beyond specific home, Omnipresent	4	ਅਪਾਤੇ	Beyond lineage	17
ਅਕਰੰਮ	Not subject to 'Karma' Theory	5	ਅਮਜਬੇ	Belonging to no creed	17
ਅਧਰਮੰ	Beyond religion, Belongs to all religions	5	ਅਜਬੇ	Marvellous	17
ਅਠਾਮੰ	Beyond specific names	5,147	ਅਦੇਸੰ	Beyond the limit of regions	
ਅਧਾਮੰ	Has no specific abode, Omnipresent	5	ਅਦੇਸੇ	Abodeless,	18, 63, 84
ਅਜੀਤੇ	Invincible	6	ਅਭੇਸੇ	Garbless	18, 63, 84
ਅਭੀਤੇ	Unshakable	6	ਅਭੇਵੈ	Ever mysterious	21,44
ਅਬਾਹੇ	Immovable	6	ਅਜਨਮੇ	Unborn	21
ਅਦਾਹੇ	Undefeatable	6	ਅਬਰਨੇ	Beyond caste or creed	23
ਅਨੀਲੇ	Spotless	7	ਅਮਰਨੇ	Immortal	23



Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
ਅਬੰਧੇ	Unbonded, Free from bondage	24, 136	ਅਮੀਕ	Unfathomable	36
ਅਨੰਤੇ	Infinite	26	ਅਧੰਧ	Free from worldly bondages	36
ਅਰੂਪ	Formless	29, 58	ਅਬੰਧ	Free from attachment	36
ਅਨੂਪ	Unparallel	29, 58	ਅਸੂਝ	Beyond comprehension	37
ਅਜੂ	Immutable	29, 63	ਅਕਾਲ	Beyond time, beyond death	37, 66, 84, 167
ਅਭੂ, ਅਭੂ	Beyond birth	29	ਅਜਾਲ	Beyond attachment	37
ਅਲੇਖ	Beyond description	29	ਅਲਾਹ	Lord God, Allaha	38
ਅਭੇਖ	Garbless	30, 44, 53	ਅਜਾਹ	Omnipresent	38
ਅਨਾਮ	No-name	30, 49, 61, 128	ਅਨੰਤ	Infinite	38
ਅਕਾਮ	Desireless	30, 61	ਅਲੀਕ	Unblemished, beyond boundaries	39
ਅਧੇ	Inconceivable, beyond thought	31	ਅਸੰਭ	Self-created	39
ਅਭੇ, ਅਭੇਦੀ	Mysterious	31, 61, 62	ਅਗੰਮ	Inaccessible	40
ਅਜੀਤ	Invincible	31, 42	ਅਜੰਮ	Unborn, uncausable	40
ਅਭੀਤ	Fearless	31, 42, 62	ਅਛੂਤ	Intangible, Beyond sense of Perceptions	40
ਅਸਰਗ	Unborn, self-created	32	ਅਲੋਕ	Invisible, Beyond sight	41
ਅਨੀਲ	Without colour or hue	33	ਅਸੋਕ	Beyond sorrows	41
ਅਨਾਦਿ	Without beginning	33, 79, 83, 128, 167, 187	ਅਕਰਮ, ਅਕਰਮੰ	Beyond rituals/karmas	41
ਅਜੇ	Invincible	33	ਅਭਰਮ, ਅਭਰਮੰ	Beyond delusions	41, 53
ਅਜਾਦਿ	Bondage of birth	33	ਅਬਾਹ, ਅਬਾਧੇ	Unshakable, uncontrollable	42, 64
ਅਜਨਮ	Unborn	34	ਅਗਾਹ	Unfathomable	42
ਅਬਰਨ	Indescribable	34	ਅਮਾਨ	Immeasurable	43
ਅਭੂਤ	Beyond physical elements, spirit	34, 40	ਅਨੇਕ	Many, Innumerable	43, 81
ਅਭਰਨ	Without ornaments	34	ਅਭੇਖੀ	Garbless	44, 53
ਅਗੰਜ, ਅਗੰਜੇ	Imperishable, Immortal	35, 65	ਅਨੰਗੀ	Formless	46, 49
ਅਭੰਜ, ਅਭੰਜੇ	Indestructible	35, 65	ਅਨਾਥੇ	One's own master	46
ਅਝੂਝ	Invincible	35	ਅਸਤ੍ਰ-ਮਾਣੇ	Wielder of weapons	52
ਅਝੰਝ	Detached, Beyond fretful affairs of the world	35	ਅਭਰਮੀ	Beyond delusions	53, 41

Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
ਅਭੇਰੀ	Beyond worldly desires	53	ਅਨੁਰਾਗ	Love	80
ਅਭੁਗਤੇ	Unlimited treasures	53	ਅਖੇਲ	Unusual, Wonderful	81
ਅਪ੍ਰੇਤ	Pure ones	54	ਅੰਤ	At the end	81
ਅਧੇ	Nether lands	59	ਅਉਰ, ਔਰ	Or	82
ਅਰਧੰ	Earth	59	ਅਲਖ, ਅਲੱਖ	Which cannot be seen & described	84
ਅਛੇਦੀ	Impenetrable	61	ਅੰਗ	Limb, Part of a body	84, 85
ਅਭੇਦੀ	Mysterious	61	ਆਪ	Self	85
ਅਕਾਮੰ	Beyond desires	61	ਅਮੀਕ	Unfathomable	85
ਅਦੇਸ	Beyond specific address	63	ਅਨਉਸਤਤਿ	Beyond glorification	85
ਅਨੰਗੀ	Destroyer	71, 128	ਅਨ ਅਸੂਤ	Unborn	85
ਅਬਾਧੇ	Unlimited	64	ਅਨਾਤਮ	Manifest, Spirit of all	85
ਅਨੰਦੀ	Full of happiness	64	ਅਨਭੇਖ	Incomparable	86
ਅਪਾਲੇ	Self-sustainer	66	ਆਵਈ	To come (verb)	86
ਅਖਿੱਜੇ	Immovable	72	ਆਸਨ	Seat, Throne, Existence	87, 164
ਅਭਿੱਜੇ	Undivided	72	ਅਭੰਗ	Irrefutable	87, 85, 15, 164
ਅੰਮ੍ਰਿਤ	Nectar	74	ਅਨੰਗ	Uncomparable	87
ਅੰਬ੍ਰਿਤ	Irrefutable	74	ਅਨੁਭਵ	Knowledge, Experience	88
ਅਖੱਲ	For all, Enter	74, 75	ਅਨਾਸ	Imperishable	88, 136, 137, 166
ਅਚੱਲ	Forever, constant	74, 75	ਆਜਾਨ	Having long arms, Infinite reach	
ਅਟੱਲ	Bound to happen, Imminent	75	ਅਨੰਗੇ	Formless	87, 128
ਅਲੱਖ	Which cannot be seen & described	75, 84	ਅਨਭੂਤ	Incorporeal	91
ਆਦਿ	Primal, First	79, 80, 83, 85, 107, 128	ਆਭਾ	Glory	91
ਅਜੇਨਿ	Unborn	79, 80	ਅਤਿ	Of	92
ਅਪਾਰ	Infinite	79, 85, 165	ਅਖੰਡ	Indivisible	92
ਅਭੇਵ	Mysterious	79, 107, 126	ਆਲਿਸਯ	Without effort, springing from its own nature	93
ਅਵਿਧੂਤ	Unattached	79	ਆਦਿਸਯ	Ideal, invisible, incomprehensible	93
ਅਸੇਖ	Perfect	80	ਅਨਡੰਡ	Cannot be tried	93



Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
ਅਜਨਮੰ	Birthless	100	ਅਗਾਧ	Unfathomable, Unlimited	127, 129, 146
ਅਜਾਏ	Not born from mother's womb	100	ਅਜੀਜਲ	Devotees	124
ਅਦੀਸੈ	Primal-being	102	ਅਨੁਰਾਗੇ	Beyond beginning	128
ਅਦ੍ਰਿਸੈ	Invisible	102	ਅਨਾਦਿ		
ਅਕ੍ਰਿਸੈ	Ever Almighty, All Powerful	102,	ਅਛਿੱਜ	Inviolable	130
ਆਛਿੱਜ	Imperishable	103, 168	ਅਨਉਕਤਿ	Indescribable, undescribed	132
ਆਭਿੱਜ	Impregnated	103	ਅਜੈ	Invincible	135, 149
ਆਗੰਜ	Indestructible	103, 129	ਅਭੈ	Imperishable	135
ਆਭੰਜ, ਆਭਿੰਜ	Impenetrable, Immortal	103	ਅਭੂਤ	Uncompoundable	135
ਆਦਿਤ	The energy of sun	104	ਅਧੂਤ	Unshakable	135
ਅਵਧੂਤ	Unattached	104	ਅਭਗਤ	Beyond worldly affairs	136
ਆਸੇਕ	Happy, Blissful	105	ਅਵਧਿ		
ਅਭਰਨੈ	To fulfil, sustain, to adorn with ornaments	105	ਅਲਿੱਖ	Beyond description	138
ਅਨੂਪੈ	Unparallel	106, 126, 127, 147	ਅਦਿੱਖ	Beyond sight	138
ਅਨਭਉ	Experience, inner-thoughts	106	ਅਢਾਹ	Undefeatable, Invincible	139
ਅਦੇਵ	Supreme, Greatest	107	ਅਗਾਹ	Unfathomable	139
ਆਪਿ	Self	107	ਅਗੰਭ	Beyond the reach of comprehension	140
ਅਧੀਨੈ	Under, Governed by some one else,	107	ਅਸੰਭ	Inconceivable	140
ਅਫਵੁਲ	Chief-justice, One who has the authority		ਅਨਿੱਤ	Remarkable	141
	To forgive or pardon	109	ਅਨੀਲ	Stainless	140
ਅਕਾਮੇ	Selfless	127	ਅਨਾਦਿ	Without any beginning	140
ਆਕਲ	Supreme	120	ਅਜਾਤ	Without caste, Unborn	141
ਅਲਾਮੈ	Scholar, Enlightened	120	ਅਜਾਦਿ	Free of bonds	141
ਅਜੀਮੈ	Great	123	ਅਨੇਗੰ	Incorporeal	145, 147, 188
ਅਨੇਕੁਲ	Many	124	ਅਭੰਗੰ	Immutable	145, 188
ਅਭੇਦ	Mysterious	124	ਅਮਿਤੋ	Immeasurable	149, 159, 160
ਅਭੰਗ	Immutable	124	ਅਮੀਕ	Unfathomable	149

Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
ਅਜਾ	Unborn	149	ਅਜਪਾ	Self-innovated	177
ਅਗੰਜੁਲ	Invincible	154	ਆਥਪਾ	Self-installed	177
ਅਜੀਜ	Dependent, Juniors	156	ਅਕ੍ਰਿਤਾ	Self-created	177
ਅਦੀਸ	Invisible, One who existed from the beginning	157	ਅੰਮ੍ਰਿਤਾ	Immortal	177,178
ਅਦੇਸੁਲ	Abode	157	ਅਮ੍ਰਿਤਾ	Immortal	177,178
ਅਮੀਕੁਲ	Immeasurable	158	ਅਮ੍ਰਿਤੇਸ਼ੁਰ	Immeasurable power	179
ਅਚਲੰ	Perpetual	159	ਅਜਬਾ	Peerless	180
ਅਜਬ	Wonderful	159	ਅਮ੍ਰਿਤ	Mortality	180
ਆਤਮ	Spirit	160	ਅਕਲੰ	Perfection	183
ਅਭੰਗ	Indestructible	160	ਅੰਧਕਾਰੇ	Utter darkness	185
ਅਰਿ	Enemies	161	ਅਤੱ ਤੰ	Incorporeal	186
ਅਗੰਜ	Unconquerable	161	ਅਨਾਦੰ	Eternal, No beginning	187
ਅਮੰਡ	Self-created	162, 165	ਅਭੰਗੀ	Imperishable	188
ਅਨਗਣ	Countless	162	ਆਸ	Hope	188
ਅਨੁਭਵ	Self-realisation	163, 166	ਆਸੇ	Hopeful	188
ਅਨਿਛੱਜ	Inviolable	164	ਅਲੰਕਾਰ	Charm, Arts	188
ਅੰਗ	Part, Limb	164	ਅਲੰਕੇ	Charming, Adornment	188
ਅਭੰਡ	Manifest	165	ਏਕ ਅਛਰੀ	One word (name of the composition)	—
ਆਜਾਨ	Transmigration	166	ਅਲੈ	Imperishable	189
ਆਜਿਜ	Helplessness	168	ਅਜੈ	Invincible	189
ਅਨਝੰਝ	Beyond quarrels	169	ਅਭੈ	Beyond fear	189
ਅਨਰੰਜ	Beyond annoyance	169	ਅਬੈ	Beyond death	189
ਅਨਟੁਟ	Unbreakable	169	ਅਕਾਸ	Omnipresent, all pervading	190
ਅਨਠਟ	Un-Installable	169	ਅਭੂ	Uncaused, Unborn	190
ਆਡੀਠ	Invisible	170	ਅਭੱਖ	One who does not require sustenance	191
ਅਤਿਢੀਠ	Determined	170	ਅਜੁ	Unshakable	190
ਅਣਬੁਣ	Unharmful	170	ਅਜੇਨੀ	Beyond birth	194



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ਅਨਾਸ	Imperishable	190	ਬਰਨੈ	Detached	104, 105
ਅਮੋਨੀ	God's voice is never silent	194	ਬਿਭੂਤ	Bestower of all powers	104, 145
ਅਜਾਇਬ	Beyond nobility	198	ਬ੍ਰਹਮੰ	God, Primal	106
	ਬ		ਬੇ-ਐਬ	Pure, Holy	108
ਬਰਨ	Colour,	1	ਬਿਹੀਨੈ	Whose photo cannot be taken, Spirit	107
ਬਨ	Woods, Forests	1	ਬਿਐਬ	Pure, Holy	108
ਬਰਨਤ	Describe, Recount	1	ਬਿਲੰਦੁਲ	High, Supreme	122
ਬਾਦ	Opera	48	ਬਿਭੁਗਤਿ	Blissful	131, 132
ਬਾਦੇ	Conduction of orders	48	ਬਿਰਕਤ	Detached	137
ਬਿਭੂਤੇ	Prosperity, Glorifier	49, 197	ਬਹਿਸ਼ਤੁਲ	Heaven	155
ਬਿਠਾ	Without	50	ਬਰ	Big	161, 162, 167
ਬਿਧੇ	Sovereign	51	ਬਿਅੰਤ, ਬੇਅੰਤ	Infinite	163
ਬੁਧਦਾ	Intelligence Powers	59	ਬਾਦ	Opera	48
ਬਿਧ	Prosperity	59	ਬਾਦੇ	Conduction of opera	48
ਬੀਜ	Seed	72, 185	ਬਾਤ	Conversation	168, 169
ਬੀਜੇ	To grow	72, 185	ਬਿਸੰਤਰ	Sustainer	175
ਬਿਰਾਜਗੀ	You are present, Exist	79	ਬ੍ਰਹਮੰਡਸ	Commander of all the spheres	176
ਬਿਹੀਨ, ਬਹੀ	Without	81, 82	ਬਸ	In-control	184
ਬੇਦ	Vedas	82	ਬਿੰਦ	Vast	185
ਬਰ੍ਹ	A missile	82	ਬਿੰਦੇ	Multitude, Vast Panorama	185
ਬਿਖੇ	In	83	ਬਾਂਕ	Elegance	188
ਬਿਸੁ	Universe	83	ਬੰਕੇ	Beauty of posture	188
ਬਾਹੁ	Might, Power	88,166		ਭ	
ਬਾਲਾਨ	High, Great, Child	90	ਭੇਖ	Costume, Uniform	1
ਬਾਲ	Child	90	ਭੂਪੇ	King, Sovereign	19, 55
ਬਾਦਯ	Unfound	93	ਭਉਨੇ	All pervading	22



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ਭੰਗ	Destroyer	22	ਭਾਹੇ	Enlightenment	113
ਭੋਗ	Consumption	28	ਭੇਖੀ	Manifest in all forms	115
ਭੋਗ	Consume	28, 69, 74	ਭਾਨੈ	Belonging to sun	119
ਭਜੰਗ	Name of a chhand (Composition)	44	ਭਾਗੇ	Fate, Destiny	129
ਭਉਣੇ	Pervading	45	ਭੰਡਾਰ	Warehouse, Stocks	169
ਭਾਨ	Sun	46, 47	ਭਰ	Nourisher, source of nourishment	174
ਭਾਨੇ	The energy of suns	46, 47, 76	ਭਵ	Fear	182
ਭੂਪ	Ruler	55	ਭੋਜ	Food	187
ਭੇਸੇ, ਭੇਸੈ	All costumes	66, 112, 114	ਭੋਜੇ	Sustenance, Granter	187
ਭੀਤੰ	Awe, Terror	69	ਭੁਗਤੇ	Emperon, Ruler	199
ਭੁਗਤਾ	Reveller, Emperor	77			
ਭੇਵੰ	Mysteries of Universe	78		ਚ	
ਭੇਸ	Costume, Uniform	80	ਚਰ੍ਹ	A ring; Form, Figure	1, 82
ਭੇਵ	Secrets	82	ਚਿਹਨ	Features, Contours	1
ਭੰਜਨਗਾਰ	Destroyer	83	ਚਾਚਰੀ	Name of a musical composition	
ਭਰਮ	Delusions	84	ਚੰਦ੍ਰ	Moonlight	47
ਭੰਜਨ	Destroyer	84, 182	ਚੰਦ੍ਰੇ	(of the) Moon	47, 119
ਭਾਖਤ	To describe	86	ਚਰਪਟ	Name of a musical composition	
ਭਾਨਾਨ	Sun of all suns	87	ਚਤੁਰ	Four	82
ਭਰਣਾਦਯ	Adornment, Fulfilment	93	ਚੱਕ	Directions	82
ਭਰਤੀ	Sustainer	97	ਚਉਦਹ	Fourteen spheres	83
ਭਰਮੰ	Delusion	99	ਚਿੱਤ ਚਿਤ	Mind, Thoughts	86
ਭਿਤ੍ਰੈ	Double-minded, Fear	99	ਚਤ੍ਰ-ਚਰ੍ਹ	Four corners, all over, Four directions	96
ਭਗਵਤੀ	Name of a composition	103	ਚਿਤ੍ਰੈ	Picture, Portrait	101
ਭੇਸੈ	Garb, Form	103, 117	ਚਿਤਿ	Mind	168
ਭਰਮੈ	Web of illusion	103	ਚਿਤ੍ਰੰ ਚਰਨ	To meditate	168
ਭਉਣੈ	Manifest, Omnipresent	111	ਚੰਦ੍ਰੈ	Moonlight	185



Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
	ਛ				
ਛੰਦ	A type of musical composition		ਦਲੀ	Destroyer	109
ਛਪੇ	Name of a musical composition		ਦਾਨਿਯੈ	Granter	109
ਛੜ੍ਹੰ	Strength of the brave	106	ਦੀਨੈ	Bestower of gifts	113
ਛੜ੍ਹੀ	Brave, soldier	106	ਦਿਮਾਗ	Brain, Intelligence	151
			ਦਿਹਿੰਦ	Giver, granter	152
			ਦਿਸ	Direction, Side	165
			ਦਿਆਲ	Merciful	192
			ਦੁਕਾਲੰ	Life & death	199
	ਦ				
ਦਿਆਲੇ	Kind, Merciful	19, 23, 28			
ਦੇਵੈ	Giver	21			
ਦੇਵ	Gods	44, 79, 82, 83		ਧ	
ਦੇਵੇ	God of gods	44, 54	ਧੰਧੇ	Pursuits	24
ਦਾਨ	Donation	56	ਧਾਮੰ	Omnipresent	60
ਦਾਨੇ	Benefactor	56,96	ਧਰਮੇ	Pure-ones, divine rulers	54, 74
ਦਾਤਾ	Giver, Bestower	60, 76, 170	ਧਰਮੰ	Rules, constitution of the divine	74, 75, 105, 144
ਦਿਆਲੰ	Merciful	60	ਧਾਮ	Abode	81, 84
ਦੇਸੇ	All countries	66, 112	ਧਰਮ	Religion, code of divine laws	84, 93, 170
ਦਿੱਸੰ	To see, to watch	71	ਧੁਜਾ	Flag, banner, symbol	105
ਦੇਵੰ	Angles	78	ਧ੍ਰਿਤ	Of the earth	166, 173
ਦੇਸ	Country, Region	80	ਧਰ	Centre, Pillar	166
ਦਿਸਾ	Direction	80	ਧੁਰਾਸ, ਧਰਨ	Support, Pivot	166
ਦਰਸਨ	Audience	81	ਧ੍ਰਣ	Support	173
ਦੁਸਟ	Tyrant	84	ਧਰਣੀ	All earth, Universe	178
ਦਾਇਕ	Giver, Provider	84	ਧ੍ਰਿਤੀ	Support	178
ਦੇਵਾਨ-ਦੇਵ	God of gods	89	ਧਿਆਨ	Meditation	186
ਦਾਨਯੈ	Donar, Bestower of bounties	98	ਧਿਆਨੇ	Depth, Concentration	186
ਦੇਸੈ	Countries, Universe	103, 112, 114		ਫ	
ਦਿਹੰਦ	Giver, Provider	109	ਫਿਰ	Again	81



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ਫੈਲਿਓ	Pervading, Spread all over	80	ਗਰੀਬੁਲ	Poor, Oppressed	122
ਫਿਰੈ	Moving, Orbiting,	82	ਗਨੀਮ, ਗਨੀਮੇ	Enemy, Foes	154
ਫਹੀਮੈ	Intelligence	120	ਗਵੰਨ	One who reaches everywhere	156
ਫਿਕੰਨ	Fear, Scarce	153	ਗੁਨਿ-ਗੁਣ	Virtues	161, 163
			ਗੁਰਬਰ	Supremacy	167
	ਗ		ਗਾਤ	Spirit, Power, Existence	168, 169
ਗਣਿਜੈ	Accounted (verb), Counted (verb)	1	ਗਿਆਨ	Knowledge	186, 187
ਗਉਨੇ	Immanent Everywhere	22	ਗਿਆਨੇ	Books of learning	186, 187
ਗਉਣੇ	To reach	45	ਗਜਾਇਬ	Tyrant, Terrorist	198
ਗੀਤ	Lyric	47, 68			
ਗੀਤੇ	The words of a lyric	47, 68		ਘ	
ਗਿਆਤਾ	Omniscient	52, 76, 142	ਘਾਲਕ	Annihilator	79
ਗਿਆਨੰ	Sum total of knowledge	70	ਘਾਇਕ	Destroyer	86, 180
ਗੜਨ	Absolute creator	83	ਘਰ	House	
ਗਰਬ	Pride, Ego	85	ਘਰਿ	House	168
ਗੰਜਨ	Crusher	85, 182	ਘਾਲਯ	Destroyer	171
ਗੰਤਾ	One who knows everything	86, 115, 142			
ਗੁਨ	Virtues	87, 91		ਹ	
ਗਨ	Infinite	87, 91	ਹਰਤਾ	Destroyer	27, 55, 96, 143
ਗਤਿ-ਮਿਤਿ	Speed measure	91, 164	ਹੁਇ, ਹੇਟਿ	Is, has	80
ਗੁਨ-ਗਨ	Fountain	91	ਹੰਤਾ	Destroyer	86, 115, 142
ਗੋਬਿੰਦੇ	Lord of universe	94	ਹੂੰ	Is	81
ਗੈਬੁਲ	Invisible	108	ਹਰੀਅੰ	Destroyer	95
ਗੈਬ	Mysterious	108	ਹੁਸਨਲ	Extremely beautiful	121, 151, 152
ਗੁਨਾਹ	Sin	109	ਹਮੇਸੁਲ	Ever, Always	121, 150
ਗਉਨੈ	One who reaches everywhere	111	ਹਰੀਫੁਲ	Enemy, Oppressor	123
ਗਨੀਮੁਲ	Enemy	122	ਹਾਜਰ	Present	150



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ਹਜ਼ੂਰ	In-Person	150	ਜੁਗਤੇ	Skills	53
ਹਿਰਾਸੁਲ	One who scare others	153	ਜਲੇ	Present in all the water	62
ਹਰਿ	God, Hari	161	ਜੰਤ੍ਰ, ਜੰਤ੍ਰੰ	Mystic charms	70
ਹਰਿਬੋਲਮਨਾ	Name of a chhand (musical composition)		ਜੀਤੰ	All victory, Victorious	69
	ਏ		ਜੀਵੰ	Living	72
ਇੰਦ੍ਰ	God of heaven	1	ਜੀਵ	Life	72
ਇੰਦ੍ਰਾਣ	God of gods	1	ਜੁਗਤਾ	Companion	77, 144
ਏਕੈ, ਏਕ	One, absolute one	43, 81, 85	ਜਤ੍ਰ-ਤਤ੍ਰ	Everywhere	79, 80
ਇਸਨਾਨੰ	Pure, Healthy	56	ਜਾਕਰ	Whose	80, 82
ਇਸਟ	Divine	57	ਜਾਹਿ	Whose	81
ਇਸਟੇ	Of Divine	57	ਜਾਨਹੀ	Have knowledge of	82, 86
ਏਕ	One	43, 81, 85	ਜਾਨਈ	Have knowledge of	82
ਇੰਦ੍ਰਾਨ	Power of Indra (god)	90	ਜੇਬ	Praise	82
ਇੰਦ੍ਰੈ	Of Indra	90	ਜਾਤ	Caste	82, 84
ਈਸ	Lord, Master	157	ਜਨਮ	Birth	82
ਇਆ	Religion, Faith	158	ਜਗ	World	83, 173
ਇੰਦ੍ਰੈ	Of God Indra, all powerful	119	ਜਾਪਹੀ	Looks like	83
	ਜ		ਜਿੰਹ	His	83
ਜਾਤਿ, ਜਾਤ	Caste	1, 80, 82	ਜਾਪ	Invocation, Prayers	83
ਜਿਹ	Whose	82, 83, 86	ਜਾਕਹਿ	Whose	84
ਜਲਾਸਰੇ	Master of oceans, Manifest In all the waters	16	ਜਾਨੇ	One who knows all	96
ਜਗਰੰ	One who does not age	24	ਜਗਤੰ	Of the Universe	106
ਜੇਗ	Yogic education,	28, 51, 53, 186	ਜਾਹੇ	Glory, Radiance	113
ਜੇਗੇ	Of yogis, for the creation	28, 74, 186	ਜਾਪਿਯੈ	Invocation	118
ਜੇਗੇਸ਼ਰੰ	Greatest yogi	51, 53	ਜਮੀਠਲ	Belonging to earth	122, 158
			ਜਮਾਨੈ	All times	122
			ਜੁਗਾਦਿ	Beginning of the time, time-less	134

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ਜਾਤੈ	Caste	148	ਕਰਮ	Actions, Functions	1, 93, 170
ਜਾਹਰ	Visible, Manifest	150	ਕ੍ਰਿਪਾਲੇ	Kind, gracious	2
ਜਹੂਰ	Splendour	150	ਕਾਲੇ	Cause of death	19, 20, 45, 78, 114
ਜਮਾਲ	Efulgence, Glow	152, 158	ਕਾਲ	Death	23, 45, 79
ਜੁਬਾਂ	Tongue, Speech	155	ਕ੍ਰਿਤਰਿ	Creator of all	24
ਜਮਾ	All times, World	158	ਕਰੀਮੇ	Compassionate	25
ਜੁਰਅਤਿ	Heroism, Valour	158	ਕਰ	Creator	27, 96, 143, 183, 187
ਜਲ	Waters (oceans)	163, 165	ਕਲੰਕੰ	Blot, Stain	50, 154
ਜਗਤੇਸ਼ੁਰ	Lord	172, 175	ਕਲੰਕੀ	Polluted	50
ਜਗ	World	173	ਕੂਰ	Brutal, Cruel	54
ਜਾਨਿਯ	To know	173	ਕਰਮੇ	Actions, Deeds	54, 74
ਜਪ, ਜਪੁ	Prayers Recitation of hymns	177	ਕ੍ਰਿੱਸੰ	To attract	71
ਜਾਪਨ	To recite	182	ਕ੍ਰਿਪਾਲ	Gracious	73
ਜਸ	Praise, Glory	184	ਕੁਕਰਮੰ	Evil	73
ਜੁਧ ਜੁਧ	War	187	ਕਰਮੰ, ਕਰਮੇ,	Actions	74, 75, 100, 109, 144, 170
ਜੁਧੇ	Victory	187	ਕਰਸ		
ਜੁਗਤੇ	Unifying, Yoked, Unified	199	ਕਾਮ	Desire	81, 84
	ਕ		ਕੀਨ	Infinite	81
ਕੇਉ	No one, none	1	ਕਤੇਬ	<i>Quran</i>	82
ਕਹਿ	To say (verb)	1	ਕਾਲ-ਹੀਨ	Beyond death	84
ਕਿਹ	Those, Which	1, 82	ਕਲਾ	Skill	
ਕਹਿੱਜੈ	Called (verb)	1	ਕਾਲਾਨ	Supreme death	90
ਕੋਟਿ	Million	1	ਕਰੀਅੰ	Creator	95
ਕਹਤ	Call, Say	1	ਕਰੀਮ	Forgiver, Merciful, gracious	110, 151
ਕਥੈ	Account, describe	1	ਕਾਏ	Form, figure	100
ਕਵਨ	Who	1	ਕਰਮੈ	Performance	103
			ਕਰਨੈ	Doing (verb)	104



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ਕ੍ਰਿਤੀ	Creator, Creation	106, 178, 179, 180, 183	ਖੇਲ	A play, game	81
ਕਾਰਨ	Cause	109	ਖੇਲਨ	To play	81
ਕ੍ਰਿਨਿੰਦ, ਕ੍ਰਿਨਿੰਦਾ	Effect of the causes	109	ਖਿਆਤਾ	Glory fame	142
ਕਲੀ	Source of all arts and skills	110	ਖਿਰਾਜ	One who levies tax or fine, Dissipator	153
ਕਾਲੇ	Controller of deaths	114	ਖਲ	Tyrant, Villain	167, 171, 180
ਕਾਜੇ	Performer of actions, Doer of deeds	116	ਖੰਡ	Destroy	167
ਕਲੀਮੈ	Oration	120	ਖਿਆਲ	In a moment	167
	Books of learning	120	ਖੰਡਨ	Destroys	171
ਕਲਾਮੈ			ਖੰਡਸ	Death	176
ਕਲਾਮ	Speech	150			
ਕਾਮਲ	Perfect	151		ਲ	
ਕਮਾਲ	Perfect	152, 158	ਲੋਕ	Of the people	52, 83
ਕਰੀਮੁਲ	Compassion	152, 158	ਲਾਇਕ	Omnipotent	85
ਕਿਰਾਂ	Glorious, close	155	ਲੋਕੈ	World, People	104
ਕਥਨੀ	Description	167	ਲੀਨੈ	Manifest in all, Permate all things	113
ਕਰੁਣਾਲਯ	Fountain of mercy	171, 181			
ਕਲਿ	Death, War	172		ਮ	
ਕਾਰਣ	Cause, reason	172	ਮੂਰਤਿ	Form, Existence	1, 79, 80, 83
ਕ੍ਰਵ	Cause		ਮਹੀਪ	King	
ਕਰ	Create	174, 183	ਮੰਹਤੇ	Of great yogi	26
ਕਰੁਵਾਕਰ	Source of mercy	175, 176	ਮਹੰਤ	Great yogi	38, 165, 170
ਕ੍ਰਿਤ	Creation	177, 178	ਮਾਨੇ	Belief, Worship	44, 56, 64, 76
ਕਰੁਣਾ	Mercy	178	ਮਾਨ	Honour	46, 56, 79, 81
ਕਲਹ	Strife	187	ਮਾਣੇ	Honoured	46, 52
ਕਲੰਕਾਰ	Skills, Arts (also means sin)	188	ਮਾਤਾ	Mother	52
	ਖ		ਮੰਤ੍ਰ	Incantations	57, 70, 186
ਖਾਧੇ	Destroyer	20	ਮੰਤ੍ਰੰ	Master of incantations	57



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ਮਾਹ	Moon	67	ਮ੍ਰਿਤ ਮ੍ਰਿਤਿ	Death	177, 178, 179, 180
ਮਾਹੇ	Moonlight	67	ਮੰਤ੍ਰ-ਮੰਤ੍ਰੇ	Spirit of sacred texts which are recited and meditated upon	186
ਮਾਨਤ	Belief	81			
ਮਾਤ	Mother	82			
ਮਰਨ	Death	82			
ਮਾਨਗੀ	Believe in	82	ਉਦਾਰੇ	To shower generosity	87
ਮੁਕਤਿ	Liberation	84	ਉਰਧ	Sky	59
ਮਧੁਭਾਰ	Name of a composition	87	ਓਘ	Evil, Sins	59
ਮਹਿਮਾ	Praise, Glory	87	ਉਦਾਰ	Generosity, Generous	79, 80, 87, 91, 164
ਮਹਾਨ	Great	89	ਉਸਤਤਿ	Praise	
ਮਿਤਿ-ਮਤਿ	Measure-speed	92	ਉਪਮਾ	Praise, Peerage	87, 89
ਮੁਨਿ	Saints	92	ਓਅੰ	God, Primal being	128
ਮੁਕੰਦੇ	Liberator, Emancipator	94	ਉਦਾਸ	Sad, Detached	136
ਮਾਨਯੈ	Worshipped	98	ਓਅੰਕਾਰ	Omnipresent Lord	167
ਮਿਤ੍ਰੈ	Friends	99, 101, 148	ਉਬਾਰਣ	Saviour	172
ਮਾਨਿਯੈ	Worshipped	111, 118			
ਮਾਨੈ	Acclaimed	118, 119			
ਮੁਦਾਮੈ	Eternal, Everlasting	121	ਨਹਿਨ	Has none (v)	1
ਮਕਾਨੈ	Abode, Mansion	122	ਨ	Not	1
ਮੁਕਤਾ	Liberator	144	ਨਰ	Men	1
ਮਾਤੇ	Mother	148	ਨੇਤ	Woods, Blade of grass	1
ਮੁਦਾਮ	Treasure	161, 163	ਨਾਮ	Name	1, 80, 81
ਮੁਨਿਮਨ	Sages, Holy men	162, 163	ਨਮਸਤ੍ਰੰ	Salutation, Hail, Bow	1
ਮਹਿ	Earth	171	ਨਮਸਤੰ	Salutation, Hail, Bow	1
ਮੰਡਨ	Decorator	171	ਨਿਕਰਮੇ	Beyond karmas	10
ਮਨ	Mind	173	ਨਿਭਰਮੇ	Beyond delusions	10
ਮਾਨਿਯ	Worshipped	173	ਨਿਦੇਸੇ	Does not belong to a specific region	10



Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
ਨਿਭੇਸੇ	Beyond specific costumes	10	ਨਮਸਤੰ	Hail, Salutation	56
ਨਿਠਾਮੇ	Beyond specific name	11, 95	ਨਿਵਾਸੀ	Resident	58, 73
ਨਿਕਾਮੇ	Beyond desires	11, 95	ਨਿਧਾਨੈ	Treasures	64, 123
ਨਿਧਾਤੇ	Not made of five (fire, air, water, earth, ether) elements	11	ਨਮਸਤੰ	Hail, Salutation	56
ਨਿਘਾਤੇ	One who does not hit others, Beyond assault	11	ਨਿਠਾਬੇ	Without any master, Guardless	65
ਨਿਧੁਤੇ	Ever, Steady, Immovable	12	ਨਹਿ	No	81
ਨਿਤਾਪੇ	Beyond fevers or illness	13	ਨਿਸਦਿਠ	Day & night	87
ਨਿਧਾਨੇ	Master of all treasures	13, 32, 64	ਨਿਰਭੇ	Fearless	92
ਨਮਸਤਸਤੁ	Salutation	16	ਨਿਕਾਮ	Selfless	92
ਨਿਗਸਰੇ	Needs no support	16	ਨਿਵਾਜ	Protection	153
ਨਿਧਾਮੇ	Needs no abode	18	ਨਿਰੁਕਤ	Indescribable	131, 132
ਨਿਬਾਮੇ	Needs no consort	18	ਨਿਬਾਧ	Beyond obstruction	127
ਨਮੇ	Bow to (verb)	19	ਨਰਕੰ	Hell	130
ਨਿਸਾਕੇ	Beyond rivalry	39	ਨਿਰੁਕਤਿ	Indescribable	131, 132
ਨਿਬਾਕੇ			ਨਿਚਿੰਤ	Free from worries, Bond-free	138
ਨਿਧਾਨ	All treasures	32, 43	ਨਰਕ	Hell	145
ਨਿਬੁਝ	Mysterious	37	ਨਾਸੇ	Destroyer	145
ਨਿਸੀਕ	Beyond rivalry	39	ਨਿਭੰਗੀ	Imperishable	147
ਨਿਲੰਭ	Beyond support	39	ਨਿਸਾਕੰ	Has-no relations	149
ਨਿਸੰਗੀ	Needs no companion		ਨਿਵਾਜ	Protection	153
ਨਿੱਤ	Dance	48	ਨਿਵਾਸ	Residence	154, 155
ਨਿੱਤੇ	Movements of dances	48	ਨਾਸਿਯ	Destroyer	174
ਨਾਦ	Music	48	ਨਰ	Mew	161, 162, 180, 181
ਨਾਦੇ	Melody	48	ਨਾਇਕ	Hero, Prime	180
ਨਿੱਤ	Daily, Eternal	54	ਨਾਮ	God's word	168
ਨਾਰਾਇਣੇ	Lord	54	ਨਮਸਤੁਲ	Adorable God	197
			ਨਿਵਾਸੇ	Inhabitant, Existence	197



Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
ਨਿਕਾਮੰ	Selfless	197	ਪੁਰਖ	Omnipresent, Manifest in all	79, 80, 83, 84, 85
ਨ	No	168	ਪਾਲਕ	Sustainer	79
	ਪ		ਪੁਨਿ	Ultimate	79
ਪਾਤਿ, ਪਾਤ	Lineage, Race	1, 82, 84	ਪੇਖਤ	To watch	81
ਪ੍ਰਕਾਸ	Light	88	ਪੁਰ	Regions, Worlds	82
ਪ੍ਰਭੇਗੇ	Prime-enjoyer	15	ਪਰਮ	Supreme	83
ਪਾਲੇ	Sustainer	20, 28, 45, 78, 97	ਪੂਰਨ	Perfect	83
ਪੇਖੰ	Sustainer	27	ਪੁਨੀਤ	Holy	83
ਪ੍ਰਯਾਤ	Name of a composition	44	ਪ੍ਰਤਿਪਾਰ	Sustainer	85
ਪ੍ਰਮਾਥੇ	Destroyer	46, 49, 65	ਪੁਰਾਣ	<i>Puranas</i>	85
ਪਾਨ	Drum	48	ਪੁਰਾਨ	<i>Puranas</i>	85,86
ਪਾਨੇ	The sound of drums	48	ਪ੍ਰਨਾਮ, ਪ੍ਰਣਾਮ	Salutation	92, 161, 162, 163, 168
ਪ੍ਰਤੰਗੀ	Tyrants	49	ਪ੍ਰਚੰਡ	Light	92
ਪਰਮ	Supreme, Great, Holy	50, 51, 52, 60, 85 86, 157, 186	ਪਾਸੇ	All over the globe	98
ਪਾਣੇ	Weilder	52	ਪਰੇ	Transcendent	101
ਪ੍ਰੇਤ	Evil-spirits	54	ਪਵਿਤ੍ਰੈ	Ever pure	101
ਪ੍ਰਣਾਸੀ	Annihilator	58, 73, 197, 198, 199	ਪ੍ਰਿਥੀਸੈ	Master of the universe	102
ਪਰੰ	Supreme	60	ਪ੍ਰਭਾ	Glory	105, 131, 132, 160
ਪਰਮੇਸ਼ੁਰੰ	Lord	60, 72	ਪਾਕ	Pure	108
ਪ੍ਰਫਪਾਲੰ	Invisibly sustains	60	ਪਾਲੈ	Sustainer, Provider	114
ਪਰਾਜੀ	Unconquerable	61	ਪੇਖੀ	Witness	115
ਪ੍ਰਭੁ	Lord	63	ਪੇਖੈ	Provider, Sustainer	116
ਪ੍ਰੀਤ	Love	68	ਪ੍ਰਾਣੇ	Life-giver	117
ਪ੍ਰੀਤੇ	Throb	68	ਪ੍ਰਧਾਨਿਯੈ	Supremacy	118
ਪ੍ਰਿਸੰਜੇ	Kind, Merciful	72	ਪਰੱਸਤੇ	Protector	122
ਪ੍ਰਾਣੰ	Life, Soul	77, 143	ਪਰਮੰ	Destroyer	130, 154, 155
			ਪ੍ਰਣਾਸ	Union	131, 132



Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
ਪ੍ਰਜਗਤਿ	Divine light	137, 145, 159, 163	ਸਰਬ	All	1, 19, 22, 64, 85, 129, 199
ਪ੍ਰਕਾਸ਼, ਪ੍ਰਕਾਸ਼	Annihilator	146	ਸੁਮਤ	In devotion	1
ਪ੍ਰਮਾਥੀ	Annihilator of tyrants	146, 194	ਸੁਦੇਕੈ	Absolute one	9
ਪ੍ਰਮਾਥੇ	Grandson	148	ਸੁਜੇਗੇ	Attached with the creation	15
ਪੁੱਤ੍ਰੇ	Son	148	ਸੁਬਨਮੇ	Eternal beauty	21
ਪੁੱਤ੍ਰੇ	Supreme	157	ਸੱਤ	Truth	24
ਪਾਤੈ	Creed	148	ਸੁਹਾਗੇ	Blessed One	26
ਪਸਾ	Vastness	160	ਸੇਖੰ	Destroyer	27
ਪੁਕੰਜ	To destroy, to eliminate	161	ਸਮਸਤੀ	All	49, 64
ਪਾਸਿਯ	With all, on all sides	174	ਸਰੂਪੇ	Spirit, Form	49, 50, 64, 197, 199
ਪਰਮੇਸ਼ੁਰ	Lord	172, 179	ਸੁਰ	Supreme	50
ਪਾਇਕ	Protector	181	ਸਿੱਧੇ	Yogic power	51
ਪਰਮਾਤਮ	Greatest God	184	ਸੁ, ਸਸਤ੍ਰ-ਪਾਣੇ	Alike	54, 129
ਪ੍ਰਣਾਮੇ	Homage	197	ਸੁਧਰਮੇ	Like pure ones	54
ਪ੍ਰਣਾਸੇ	Destroyer	197	ਸਾਹ	King	55, 67, 109
ਪਰ ਤੇ ਪਰ	Supreme of the supreme	176	ਸਾਹੇ	Of the kings	55, 109
ਪਾਨੇ ਪਾਨੇ	Essence of quencher of thirst	187	ਸਦਾ	Always	58, 59, 60, 73, 131, 132, 146, 198, 199
ਪ੍ਰਭਾ	Glory	105, 131	ਸੱਚਦਾਨੰਦ,	Consciousness Bliss, Eternal Truth	58, 198
ਪ੍ਰਿਥੀਉਲ	Earthly	130	ਸੱਚਿਦਾਨੰਦ		
ਪ੍ਰਵਾਸ	Temporary	130	ਸਰਬੰ	Of All	58, 109, 142
ਪਰੰ	Supreme	157	ਸਮਸਤੁਲ	Everywhere, of all	58, 150, 197
	ਸ		ਸਿਧਦਾ	Spiritual Power	60, 73, 199
ਸਕਤ	Can (verb)	1	ਸਰਬਦਾ	Bestower	60, 73, 199
ਸਾਹੁ	King	1, 88	ਸਿਧ	Divine Powers	60
ਸਾਹਾਣਿ	Of sovereign	1, 88	ਸਮਸਤੋ	Of all	61
ਸੁਰ	Gods, angels	1	ਸਮਸਤਸਤੁ	Everywhere	61
			ਸਾਜ	Splendour	67

Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
ਸਾਜੇ	To adorn	67, 75	ਸਰਬ		
ਸਾਹੇ	Of kings	67	ਸਲਾਮ	Safe, Eternal	150
ਸੇਖ	Destroyer	68	ਸੁਭੰ	Glorious	199
ਸੇਖੇ	All-destruction	68	ਸਾਥੇ	Companion	146
ਸਿਧਿੰ	Divine Powers	73	ਸਰਬੰਗੀ	Sovereign	147
ਸਰਬੱਤ੍ਰ	All	111	ਸਰੀਕ	Rivals	149
ਸਦੈਵ	Always		ਸਰਬੁਲ	All	156
ਸੁਯੰਭਵ	Self-illuminated	83, 199	ਸੁਬਾਸ	Fragrance	159
ਸੰਜੁਗਤਿ	With-it	84	ਸਦਾਹੁ	Ever, Always	166
ਸੁ	Is (verb)	84	ਸਰਬੇਸ਼ੁਰ	Lord of all	175
ਸਾਸਤ੍ਰ	Scriptures	86	ਸੂਰਜ	Sun	185
ਸਿੰਮ੍ਰਿਤ	<i>Smritis</i>	86	ਸੂਰਜੇ	Energy of Sun	185
ਸਾਹਾਨ	Sovereign	87	ਸਰੂਪੇ	Regarding a form or existence	185, 188
ਸਰਬਾ	All of all	93, 129	ਸੁਧਰਮੰ	Rigtheous one	197
ਸੱਤ੍ਰੇ	Enemies	99, 148	ਸਤ੍ਰੰ	Enemies	198
ਸੇਕੈ	Drought	104	ਸੰਗੇ	Companion	197
ਸਾਜੈ	To decorate, to creat	112			
ਸੇਖੈ	Destroyer, One who has the power to dry up				
	Oceans	116	ਸ਼		
ਸਦੈਵੰ	Eternal	131, 145	ਸ਼ਾਹ	King	55, 67, 109
ਸਾਹਿਬ	Supreme	151	ਸ਼ਾਹੇ	Belonging to a king	67
ਸਲਾਮੈ	Safe, Salutation	121	ਸ਼ਾਹਨ	Sovereign	87
ਸਲੀਖਤ	Offspring	121	ਸ਼ਿਕਸਤੇ	Defeat	122
ਸੁਭੰਗ	Beautiful	129	ਸ਼ਿਕੰਨ	To break	153
ਸਰੂਪ	Creation, Manifestation	130	ਸ਼ਾਤ	Peace	186
ਸੁਨਿੰਤ	Beyond time, Eternal	138, 141			
ਸੁਜੁਗਤਿ	All	146	ਰ		
			ਰੂਪ	Beauty	1, 79, 82



Word		Reference : Number of Compositions
ਰੰਗ, ਰੰਗੇ	Colour	1, 80, 82, 84, 195
ਰੱਖ	Figure, attire	1, 80
ਰੰਮੇ	Extremely beautiful	16
ਰੂਪੇ, ਰੂਪ	All beautiful	19, 50, 55, 80, 81, 85, 186, 187, 188, 195
ਰੰਗੇ	Sum total of all colours	22, 71, 195
ਰਹੀਮੇ	Merciful, kind	25
ਰਾਗੇ	Musical notation, Rag	26, 195
ਰਫੀਕ	A friend in need	36
ਰਾਜ	Rule	50, 67
ਰਾਜੇਸ਼ੁੰਰ	King of kings	50
ਰਾਜੇ	Of the king	51, 67, 75
ਰੋਗ	Diseases	55
ਰਾਗ	Song, Love	55, 80, 84
ਰੋਗੇ	Diseases	56, 69
ਰੌਖ	Wrath	68
ਰੇਖੇ	Master of wrath	68
ਰਿਧਿ	Powers to produce physical objects	73
ਰਿਸਾਲ, ਰਸਾਲ	House of nectar, fountain of bliss	79
ਰਚਿਓ	Created	83
ਰਹਿਤ	Without	84
ਰਾਜਾਨ ਰਾਜ	King of kings	87
ਰੰਗ	Colour	86
ਰਾਜਾਨ	King	89
ਰੰਕਾਨ	Poorest, Humility, Meekness	90
ਰੰਕ	Poor	90
ਰਾਜੰ	Of the kings	105
ਰੋਜੀ	Livelihood	108

Word		Reference : Number of Compositions
ਰਜਾਕੈ	Granter, Giver	108
ਰਹੀਮੇ	Merciful	108, 198
ਰਿਹਾਕੈ	Emancipator	108
ਰਾਜਕ	Provider	110
ਰਹੀਮ	Merciful	110, 154
ਰਾਜੈ	Ruler	112, 116
ਰੁਜੁ	Focus of attention	121
ਰੁਜੁਅਲ	Centre of attention	123
ਰਜਾਇਕ	Provider of sustenance	123, 154
ਰਵੰਨ	Ever happy	156
ਰਿਪੁ	Opposition, Enemy	156
ਰਾਜਸੰ	Ambitions, Desires	186
ਰੇਖੇ	Shape, Contours	195
ਰਾਜ-ਰਾਜੇ	King of Kings	185
	ਠ	
ਠਾਮ	Abode	80
	ਤ	
ਤ੍ਰਿਭਵਣ	Three worlds (sky, earth, netherland)	1
ਤ੍ਰਿਣ	Infinite	1
ਤਵ	Yours	1
ਤ੍ਰਿਮਾਨੇ	Worshipped in all times (three times) past, present & future	13
ਤ੍ਰਿਬਰਗੇ	Three modes of worship – Satogun, Rajogun, Tamogun, Three boons	
ਤ੍ਰਪ੍ਰਸਾਦਿ	God's Grace	

Word		Reference : Number of Compositions	Word		Reference : Number of Compositions
ਤ੍ਰਿਮਾਨ	Three worlds (sky, earth, netherlands)	32, 79	ਤੇਜ	Heat	185
ਤ੍ਰਿਬਰਗ	Three Modes of Activity	32	ਤੇਜੇ	Of light	185
ਤਾਨ	Tune	47	ਤਾਮੰਸ	Darkness	186
ਤਾਨੇ	Rhythm	47	ਤੱਤੰ	Spirit	186
ਤੰਤ੍ਰ	Magic	57	ਤ੍ਰਿਕਾਲੇ	Destroyer of the three worlds	188
ਤੰਤ੍ਰੰ	Master of Magic	57			
ਤਾਨੰ	Divine melody	70		ਥ	
ਤ੍ਰਿਭੰਗੀ	Bestower of three boons (righteousness, prosperity, liberation)	128, 129, 147, 188	ਥਾਪੇ	Creator	20
ਤ੍ਰਾਣੰ	Protector	77, 143	ਥਲੇ	On land	62
ਤਾਹਿ	In his presence, In front of Him	81	ਥਾਪਿਯੈ	Establish	118
ਤਾਤ	Father	82	ਥਾਪਿਓ	Installed	83
ਤੀਨ	Three	82	ਥਲ	Land, Earth	163, 165
ਤ੍ਰਾਣੇ	Source of Energy	117	ਥਾਧ	To install	83
ਤਮਾਮੁਲ	Totality, Sum total	121, 156	ਥਪ	Installation	177
ਤਮੀਜ਼ਲ	Etiquettes	123		ਵ	
ਤਮਾਮੈ	Total All	123	ਵਿਸਾ	Corners	80
ਤਰੰਗ	Waves	124	ਵਰਤੀ	Everywhere, In all directions	97
ਤ੍ਰਿਮੁਕਤਿ	Transending the modes or 'gunas'	125	ਵਾਸੇ	Living, to reside	98
ਤ੍ਰਿਕਾਮੇ	Fulfiller of the desiers in the three worlds	128, 147	ਵਜ੍ਰ	Personification	121
ਤ੍ਰਿਬਰਗੰ	Three boons (dharma, arth, kaam) rightheousness, prosperity, fulfilment of desiers)	129, 147	ਵਿਸ	Corners, Central (common) place of directions	165
ਤ੍ਰਿਬਾਧੇ	Master of the three worlds	129		ਯ	
ਤ੍ਰਿਭੁਗਤ	Sustainer of the three worlds	130	ਯਕੀਨੈ	Sure, Surety	123
ਤਾਤੇ	(Of) Father	148			
ਤਮੀਜ਼	Manner, etiquettes	156			
ਤਾਪਨ	To challange	182			



