## I'm not a bot



```
\{x_{i}, x_{i}, y_{i}, y_{i},
 Vyakhya In this vyakhya Sukhmani Sehaj Gobind Gunn Naam, you can find a friendly and accessible meaning of Sri Sukhmani Sahib Path in Punjabi. The Purpose of this steek is to make it easy and understandable for readers of all backgrounds to connect with sikhism teachings. Whether you're just starting to explore spirituality or you've been
 searching for a while, this vyakhya has something helpful for everyone. What sets our "Sukhmani Sahib Steek" apart is its ease of language. This Vyakhya explains all Complex concepts in a straightforward manner, allowing you to understand the meaning of each verse with ease. Sukhmani Sahib Steek" apart is its ease of language. This Vyakhya explains all Complex concepts in a straightforward manner, allowing you to understand the meaning of each verse with ease. Sukhmani Sahib Steek" apart is its ease of language.
understand the Meaning of Sri Sukhmani Sahib ji. Whether you're looking to grow spiritually or just need some guidance during tough times, "Sukhmani Sehaj Gobind Gunn Naam" is the vyakhya you need. Order this Vyakhya Today and make your life peaceful and happy. Website: EternalPathbooks.com Publishing Year: 2024 Language: Punjabi
Publisher: Eternal Path Publications Society (Regd.) Order Vyakhya (Whatsapp us) Sukhmani, Fifth Mehla, salok || Shalok: ikOankaar satigur prasaadh || One Universal Creator God. By The Grace Of The True Guru: aadh gure nameh || jugaadh gure nameh || satigure nameh
nameh || sree gurdheve nameh ||1||I bow to the Primal Guru. I bow to the Guru of the ages. I bow to the Guru of the ages. I bow to the Great, Divine Guru. I bow to the Great, Divine Guru. I bow to the Guru of the ages. I bow to the Great, Divine Guru. I bow to the Guru of the ages. I bow to th
 ||keene raam naam ik aakhayer || kinakaa ek jis jeea basaavai || taa kee mahimaa ganee na aavai || kaa(n)khee ekai dharas tuhaaro || naanak un sa(n)g moh udhaaro ||1||Meditate, meditate, meditate,
 Universe. His Name is chanted by countless people, in so many ways. The Vedas, the Puraanas and the Simritees, the purest of utterances, were created from the One Lord dwells the praises of his glory cannot be recounted. Those who yearn only for the blessing of Your Darshan Nanak:
save me along with them! ||1||sukhamanee sukh a(n)mirat prabh kai simaran dhookh jam nasai || prabh kai sima
simaran bhau na biaapai || prabh kai simaran dhukh na sa(n)taapai || prabh kaa simaran saadh kai sa(n)g || sarab nidhaan naanak har ra(n)g ||2||Sukhmani: Peace of Mind, the Nectar of the Name of God. The minds of the devotees abide in a joyful peace. ||Pause|| Remembering God, one does not have to enter into the womb again. Remembering God,
the pain of death is dispelled. Remembering God, one senemies are repelled. Remembering God, one is not touched by fear. Remembering God, one does not suffer sorrow. The meditative remembrance of
God is in the Company of the Holy. All treasures, O Nanak, are in the Love of the Lord. ||2||prabh kai simaran pian dhiaan tat budh || prabh kai simaran dharageh maanee || prabh kai simaran hoi su
bhalaa || prabh kai simaran sufal falaa || se simareh jin aap simaraae || naanak taa kai laagau paae ||3||In the remembrance of God are knowledge, meditation and the essence of wisdom. In the remembrance of God are chanting, intense meditation and
devotional worship. In the remembrance of God, one flowers in fruition. They alone remembrance of God, one becomes good. In the remembrance of God, one flowers in fruition. They alone remember Him in
meditation, whom He inspires to meditate. Nanak grasps the feet of those humble beings. ||3||prabh kai simaran udhare moochaa || prabh kai simaran tirasanaa bujhai || prabh kai simaran udhare moochaa || prabh kai simaran tirasanaa bujhai || prabh kai simaran udhare moochaa || prabh kai simaran tirasanaa bujhai || prabh kai simaran udhare moochaa || prabh kai simaran tirasanaa bujhai || prabh kai simaran udhare moochaa || prabh kai simaran tirasanaa bujhai || prabh kai simaran udhare moochaa || prabh kai simaran tirasanaa bujhai || prabh kai simaran tirasanaa bujhai || prabh kai simaran tirasanaa bujhai || prabh kai simaran udhare moochaa || prabh kai simaran tirasanaa bujhai || prabh kai simaran tirasanaa b
mal jai || a(n)mirat naam ridh maeh samai || prabh jee baseh saadh kee rasanaa || naanak jan kaa dhaasan dhasanaa ||4||The remembrance of God, many are saved. In the remembrance of God, thirst is quenched. In the remembrance of God, all things are known. In the remembrance of
God, there is no fear of death. In the remembrance of God, hopes are fulfilled. In the remembrance of God, the filth of the mind is removed. The Ambrosial Naam, the Name of the slaves of His slaves. ||4||prabh kau simareh se dhanava(n)te || prabh
kau simareh se pativa(n)te || prabh kau simareh se jan paravaan || prabh kau simareh se purakh pradhaan || prabh kau simareh se sukhavaasee || prabh kau simareh se purakh pradhaan || prabh kau simareh se pu
remember God are wealthy. Those who remember God are honorable. Those who remember God are the most distinguished persons. Those who remember God are immortal and
eternal. They alone hold to the remembrance of Him, unto whom He Himself shows His Mercy. Nanak begs for the dust of their feet. ||5||prabh kau simareh tin sookh bihaavai || prabh kau simareh tin aatam jeetaa || prabh kau
simareh tin niramal reetaa || prabh kau simareh tin anadh ghanere || prabh kau simareh baseh har nere ||sa(n)t kirapaa te anadhin jaag || naanak simaran poorai bhaag ||6||Those who remember God to them, I am forever a sacrifice. Those who remember God their faces are beautiful. Those who
remember God abide in peace. Those who remember God conquer their souls. Those who remember God abide near the Lord. By the Grace of the Saints, one remains awake and aware, night and day. O Nanak, this meditative
remembrance comes only by perfect destiny. ||6||prabh kai simaran kaaraj poore || prabh kai simaran kaaraj p
simareh se jan jin kau prabh miaa || naanak tin jan saranee piaa ||7||Remembering God, one stains the unchanging position.
 Remembering God, the heart-lotus blossoms forth. Remembering God, the unstruck melody vibrates. The peace of the meditative remembrance of God has no end or limitation. They alone remember Him, upon whom God bestows His Grace. Nanak seeks the Sanctuary of those humble beings. ||7||har simaran kar bhagat praga Taae || har simaran lag
bedh upaae || har simaran bhe sidh jatee dhaate || har simaran neech chahu ku(n)T jaate || har simaran meh aap nira(n)kaaraa || kar kirapaa jis aap bujhaiaa || naanak gurmukh har simaran tin paiaa ||8||1||Remembering the Lord, His devotees
are famous and radiant. Remembering the Lord, the Vedas were composed. Remembering the Lord, the lowly become known in all four directions. For the remembrance of the Lord, the whole world was established. Remember in meditation the Lord, the Creator, the Cause
of causes. For the remembrance of the Lord, He created the whole creation. In the remembrance of the Lord, He Himself is Formless. By His Grace, He Himself bestows understanding. O Nanak, the Gurmukh attains the remembrance of the Lord, He Himself is Formless. By His Grace, He Himself is Formless.
aaio naanak ke prabh saath ||1||O Destroyer of the pains and the suffering of the poor, O Master of each and every heart, O Masterless One: I have come seeking Your Sanctuary. O God, please be with Nanak! ||1||asa Tapadhee || Ashtapadee:jeh maat pitaa sut meet na bhaiee || man uoohaa naam terai sa(n)g sahaiee || jeh mahaa bhiaan dhoot jam
dhalai || teh keval naam sa(n)g terai chalai || jeh musakal hovai at bhaaree || anik punahacharan karat nahee tarai || har ko naam khin maeh udhaaree || anik punahacharan karat nahee tarai || fen musakal hovai at bhaaree || anik punahacharan karat nahee tarai || fen musakal hovai at bhaaree || anik punahacharan karat nahee tarai || fen musakal hovai at bhaaree || anik punahacharan karat nahee tarai || fen musakal hovai at bhaaree || anik punahacharan karat nahee tarai || fen musakal hovai at bhaaree || anik punahacharan karat nahee tarai || fen musakal hovai at bhaaree || anik punahacharan karat nahee tarai || fen musakal hovai at bhaaree || anik punahacharan karat nahee tarai || fen musakal hovai at bhaaree || fen musakal h
 Naam, the Name of the Lord, shall be with you as your help and support. Where the great and terrible Messenger of Death shall try to crush you, there, only the Name of the Lord shall rescue you in an instant. By performing countless religious rituals, you shall not be saved.
The Name of the Lord washes off millions of sins. As Gurmukh, chant the Naam, O my mind. O Nanak, you shall obtain countless joys. ||1||sagal sirasaT ko raajaa dhukheeaa || har kaa naam japat hoi sukheeaa || har kaa naam japat hoi sukheeaa || har kaa naam japat hoi sukheeaa || har kaa naam japat nisatarai || anik maiaa ra(n)g tikh na bujhaavai || har kaa naam japat hoi sukheeaa || har kaa naam japat nisatarai || anik maiaa ra(n)g tikh na bujhaavai || har kaa naam japat hoi sukheeaa || har kaa naam jap
maarag ih jaat ikelaa || teh har naam sa(n)g hot suhelaa || aaisaa naam man sadhaa dhiaaieeaai || naanak gurmukh param gat paieeaai ||2||The rulers of the all the world are unhappy; one who chants the Name of the Lord becomes happy. Acquiring hundreds of thousands and millions, your desires shall not be contained. Chanting the Name of the
Lord, you shall find release. By the countless pleasures of Maya, your thirst shall not be quenched. Chanting the Name of the Lord, you shall be satisfied. Upon that path where you must go all alone, there, only the Lords Name shall be satisfied. Upon that path where you must go all alone, there, only the Lords Name shall be satisfied.
state of supreme dignity. ||2||chhoo Tat nahee koT lakh baahee || anik bighan jeh aai sa(n)ghaarai || har kaa naam tatakaal udhaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || har kaa naam tatakaal udhaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || anik bighan jeh aai sa(n)ghaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || anik jon janamai mar jaam || naam japat teh paar paraahee || anik bighan jeh aai sa(n)ghaarai || anik jon janamai mar jaam || anik jon jaam || anik jon jaam || anik jon jaam 
kai sa(n)g ||3||You shall not be saved by hundreds of thousands and millions of helping hands. Chanting the Name of the Lord shall rescue you in an instant. Through countless misfortunes threaten to destroy you, the Name of the Lord shall rescue you in an instant. Through countless misfortunes threaten to destroy you, the Name of the Lord shall rescue you in an instant. Through countless misfortunes threaten to destroy you, the Name of the Lord shall rescue you in an instant.
the Name of the Lord, you shall come to rest in peace. The ego is polluted by a filth which can never be washedoff. The Name of the Holy. ||3||jeh maarag ke gane jaeh na kosaa || har kaa naam uoohaa sa(n)g tosaa || jeh paiddai mahaa
a(n)dh gubaaraa || har kaa naam sa(n)g ujeeaaraa || jahaa pa(n)th teraa ko na sin(j)aanoo || har kaa naam teh naal pachhaanoo || jeh mahaa bhiaan tapat bahu ghaam || teh har ke naam kee tum uoopar chhaam || jahaa tirakhaa man tujh aakarakhai || teh naanak har har a(n)mrit barakhai.||4||On that path where the miles cannot be counted, there, the
Name of the Lord shall be your sustenance. On that journey of total, pitch-black darkness, the Name of the Lord, you shall be recognized. Where there is awesome and terrible heat and blazing sunshine, there, the Name of the Lord will give you shade.
Where thirst, O my mind, torments you to cry out, there, O Nanak, the Ambrosial Name, Har, shall rain down upon you. | 4||bhagat janaa kee baratan naam || har kaa naam dhaas kee oT || har jan kai har naam nidhaan udhare jan koT || har jan kai har naam || har kaa naam dhaas kee oT || har jan kai har naam nidhaan udhare jan koT || har jan kai har naam nidhaan udhare jan koT || har jan kai har naam nidhaan udhare jan koT || har jan kai har naam nidhaan udhare jan koT || har jan kai har naam nidhaan udhare jan koT || har jan kai har naam nidhaan udhare jan koT || har jan kai har naam nidhaan udhare jan koT || har jan kai har naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan kai naam nidhaan udhare jan koT || har jan ka
 || paarabraham jan keeno dhaan || man tan ra(n)g rate ra(n)g ekai || naanak jan kai birat bibekai ||5||Unto the devotee, the Name of the Lord is the Support of His servants. By the Name of the Lord, millions have been saved. The Saints chant the Praises of the Lord, day
 and night. Har, Har the Lords Name the Holy use it as their healing medicine. The Lords Name is the treasure of the Lords servant. The Supreme Lord God has blessed His humble servant with this gift. Mind and body are imbued with ecstasy in the Lords humble
servant. ||5||har kaa naam jan kau mukat jugat || har kaa naam jan kee sevaa || naanak poojai har
har dhevaa ||6||The Name of the Lord is the path of liberation for His humble servants. With the food of the Name of the Lord is the glorious greatness of His servants. Through
the Name of the Lord, His servants obtain honor. The Name of the Lord is the enjoyment and Yoga of His servants are imbued with the service of the Lord Name, there is no separation from Him. His servants are imbued with the service of the Lord Name, there is no separation from Him. His servants are imbued with the service of the Lord Name, there is no separation from Him. His servants are imbued with the service of the Lord Name, there is no separation from Him. His servants are imbued with the service of the Lord Name, there is no separation from Him. His servants are imbued with the service of the Lord Name, there is no separation from Him. His servants are imbued with the service of the Lord Name, there is no separation from Him. His servants are imbued with the service of the Lord Name, there is no separation from Him. His servants are imbued with the service of the Lord Name, there is no separation from Him. His servants are imbued with the service of the Lord Name, there is no separation from Him. His servants are imbued with the service of the Lord Name, the Lord Name of the Lord Name of
prabh dheenaa || har har jan kai oT sataanee || har prataap jan avar na jaanee || ot pot jan har ras raate || su(n)n samaadh naam ras maate || aaTh pahar jan kai oT sataanee || har prataap jan avar na jaanee || har prataap jan avar na jaanee || ot pot jan har ras raate || aaTh pahar jan kai oT sataanee || har prataap jan avar na jaanee || ot pot jan har ras raate || su(n)n samaadh naam ras maate || aaTh pahar jan kai oT sataanee || har prataap jan avar na jaanee || ot pot jan har ras raate || su(n)n samaadh naam ras maate || aaTh pahar jan kai oT sataanee || har prataap jan avar na jaanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har ras raate || su(n)n samaadh naam ras maate || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan kai oT sataanee || ot pot jan har har jan har jan har har jan har jan
 The treasure of the Lord has been bestowed on His servants by God Himself. The Lord, Har, Har is the All-powerful Protection of His servants are imbued with the Lords Love. In deepest Samaadhi, they are intoxicated with the essence of the Naam. Twenty
four hours a day, His servants chant Har, Har. The devotees of the Lord are known and respected; they do not hide in secrecy. Through devotion to the Lord, many have been liberated. O Nanak, along with His servants, many others are saved. ||7||paarajaat ih har ko naam || kaamadhen har har gun gaam || sabh te uootam har kee kathaa || naam sunat
dharadh dhukh lathaa || naam kee mahimaa sa(n)t ridh vasai || sa(n)t kaa sa(n)t ridh vasai || sa(n)t kaa sa(n)g vaddabhaagee paieeaai || sa(n)t kee sevaa naam dhiaaieeaai || sa(n)t kee sevaa naam dhiaaieeaai || sa(n)t kee sevaa naam dhiaaieeaai || sa(n)t kaa sa(n)g vaddabhaagee paieeaai || sa(n)t kaa sa(n)g vaddabhaagee paie
miraculous powers, is the singing of the Glory of the Saints is dispelled. The Society of the Saints is dispelled. The Sa
one meditates on the Naam. There is nothingequal to the Naam. O Nanak, rare are those, who, as Gurmukh, obtain the Naam amol ||1||The many Shaastras and the many Simritees I have seen and searched through them all. They are not
equal to Har, Haray O Nanak, the Lords Invaluable Name. ||1||asa Tapadhee ||Ashtapadee:jaap taap giaan sabh dhiaan || sareer kaTai homai kar raatee || varat nem karai bahu bhaatee
 || nahee tul raam naam beechaar || naanak gurmukh naam japeeaai ik baar ||1||Chanting, intense meditation, spiritual wisdom and all meditations; the renunciation of everythingand wandering around in the wilderness; the performance of all sorts
 of works; donations to charities and offerings of jewels to fire; cutting the body apart and making the pieces into ceremonial fire offerings; keeping fasts and making vows of all sorts none of these are equal to the contemplation of the Name of the Lord, O Nanak, if, as Gurmukh, one chants the Naam, even once. ||1||nau kha(n)dd pirathamee firai chir
jeevai || mahaa udhaas tapeesar theevai || agan maeh homat paraan || kanik asavai haivar bhoom dhaan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan || niauleekaram karai bahu aasan || jain maarag sa(n)jam atsaadhan 
nine continents of the world and live a very long life; you may become a great ascetic and a master of disciplined meditation and burn yourself in fire; you may give away gold, horses, elephants and land; you may practice techniques of inner cleansing and all sorts of Yogic postures; you may adopt the self-mortifying ways of the Jains and great
spiritual disciplines; piece by piece, you may cut your body apart; but even so, the filth of your ego shall not depart. There is nothing equal to the Name of the Lord. O Nanak, as Gurmukh, chant the Nam, and obtain salvation. ||2||man keamanaa teerath dheh chhuTai || garab gumaan na man te huTai || soch karai dhinas ar raat || man kee mail na tan
te jaat || eis dhehee kau bahu saadhanaa karai || man te kabahoo na bikhiaa Tarai || jal dhovai bahu dheh aneet || sudh kahaa hoi kaachee bheet || man har ke mahimaa uooch || naanak naam udhare patit bahu mooch ||3||With your mind filled with desire, you may give up your body at a sacred shrine of pilgrimage; but even so, egotistical
pride shall not be removed from your mind. You may practice cleansing day and night, but the filth of your mind will never be rid of its corruption. You may wash this transitory body with loads of water, but how can a wall of mud be washed clean? O my
mind, the Glorious Praise of the Name agan nahee bujhai || koT upaav dharageh nahee sijhai || chhooTas naahee uoobh piaal || moh biaapeh maiaa jaal || avar karatoot
sagalee jam ddaanai || govi(n)dh bhajan bin til nahee maanai || har kaa naam japat dhukh jai || naanak bolai sahaj subhai ||4||Even with great cleverness, the fear of death clings to you. You try all sorts of things, but your thirst is still not satisfied. Wearing various religious robes, the fire is not extinguished. Even making millions of efforts, you shall not
be accepted in the Court of the Lord. You cannot escape to the heavens, or to the nether regions, if you are entangled in emotional attachment and the net of Maya. All other efforts are punished by the Messenger of Death, which accepts nothing at all, except meditation on the Lord of the Universe. Chanting the Name of the Lord, sorrow is dispelled.
O Nanak, chant it with intuitive ease. ||4||chaar padhaarath je ko maagai || saadh janaa kee sevaa laagai || je ko apunea dhookh miTaavai || je ko janam maran te ddarai || saadh janaa kee saranee parai || jis jan kau prabh dharas piaasaa || naanak taa kai
bal bal jaasaa ||5||One who prays for the Saadh Sangat, the Company of the Holy. If you fear the cycle of birth and death,
then seek the Sanctuary of the Holy. Those who thirst for the Blessed Vision of Gods Darshan Nanak is a sacrifice to them. || 5 || saqal purakh meh purakh
cheenaa || man apune te buraa miTaanaa || pekhai sagal sirasaT saajanaa || sookh dhookh jan sam dhirasa Tetaa || naanak paap pu(n)n nahee lepaa.||6||Among all persons, the supreme person is the one who gives up his egotistical pride in the Company of the Holy. One who sees himself as lowly, shall be accounted as the highest of all. One whose
mind is the dust of all, recognizes the Name of the Lord, Har, Har, in each and every heart. One who eradicates cruelty from within his own mind, looks upon all the world as his friend. One who looks upon all the world as his friend. One who looks upon all the world as his friend. One who looks upon all the world as his friend. One who looks upon all the world as his friend. One who looks upon all the world as his friend. One who looks upon all the world as his friend. One who looks upon all the world as his friend. One who looks upon all the world as his friend. One who looks upon all the world as his friend. One who looks upon all the world as his friend.
 thaau || nimaane kau prabh tero maan || sagal ghaTaa kau dhevahu dhaan || karan karaavanahaar suaamee|| sagal ghaTaa ke a(n)tarajaamee || apanee gat mit jaanak avarna jaanas koi ||7||To the poor, Your Name is wealth. To the homeless, Your Name is home. To the
 dharam || har ko naam jap niramal karam || sagal kiraa meh uootam kiriaa || saadhasa(n)g dhuramat mal hiriaa || sagal udhammeh udham bhalaa || har ko jas sun rasan bakhaanee || sagal thaan te ou uootam thaan || naanak jeh ghaT vasai har naam ||8||3||Of all religions, the
best religion is to chant the Name of the Lord and maintain pure conduct. Of all efforts, the most sublime ritual is to erase the filth of the dirty mind in the Companyof the Holy. Of all efforts, the most ambrosial speech is to hear the Lords Praise and chant it
 with the tongue. Of all places, the most sublime place, O Nanak, is that heart in which the Name of the Lord abides. ||8||3||salok ||Shalok:niraguneeaar iaaniaa so prabh sadhaa samaal || jin keeaa tis cheet rakh naanak nibahee naal ||1|| You worthless, ignorant fool dwell upon God forever. Cherish in your consciousness the One who created you; O
 Nanak, He alone shall go along with you. || 1||asa Tapadhee ||Ashtapadee:ramieeaa ke gun chet paraanee || kavan mool te kavan dhirasa Taanee || bhar joban bhojan sukh soodh || biradh bhiaa uoopar saak sain || mukh apiaau baiTh kau
 dhain || eih niragun gun kachhoo na boojhai || bakhas leh tau naanak seejhai ||1||Think of the Glory of the All-pervading Lord, O mortal; what is your origin, and what is your infancy, He gave you milk to drink. In the flower of your youth, He
gave you food, pleasure and understanding. As you grow old, family and friends are there to feed you as you rest. This worthless person has not appreciated in the least, all the good deeds done for him. If you bless him with forgiveness, O Nanak, only then will he be saved. ||1||jeh prasaadh dhar uoopar sukh baseh || sut bhraat meet banitaa sa(n)g
  haseh || jeh prasaadh peeveh seetal jalaa || sukhadhaiee pavan paavak amulaa || jeh prasaadh bhogeh sabh rasaa || aaise dhokh mooR a(n)dh biaape || naanak kaadd leh prabh aape ||2||By His Grace, you abide in comfort upon the earth.
 With your children, siblings, friends and spouse, you laugh. By His Grace, you drink in cool water. You have peaceful breezes and priceless fire. By His Grace, you enjoy all sorts of pleasures. You are provided with all the necessities of life. He gave you hands, feet, ears, eyes and tongue, and yet, you forsake Him and attach yourself to others. Such a such as a 
sinful mistakes cling to the blind fools; Nanak: uplift and save them, God! ||2||aadh a(n)t jo raakhanahaar || tis siau mooRaa man nahee laavai || taa siau mooRaa man nahee l
 sadhaa sadhaa ih bhoolanahaar || naanak raakhanahaar apaar ||3|| From beginning to end, He is our Protector, and yet, the foolish do not link their minds with Him. Our Lord and Master is Ever-present, forever and ever, and yet, the spiritually blind
 believe that He is far away. In His service, one obtains honor in the Court of the Lord, and yet, the ignorant fool forgets Him. Forever and ever, this person makes mistakes; O Nanak, the Infinite Lord is our Saving Grace.ratan tiaag kauddee sa(n)g rachai || saach chhodd jhooTh sa(n)g machai || jo chhaddanaa su asathir kar maanai || jo hovan so dhoor
paraanai || chhodd jai tis kaa sram karai || sa(n)g sahaiee tis paraharai || cha(n)dhan lep utaarai dhoi || garadhab preet bhasam sa(n)g hoi || a(n)dh koop meh patit bikaraal || naanak kaadd leh prabh dhiaal ||4||Forsaking the jewel, they believe to be
 permanent. That which is immanent, they believe to be far off. They struggle for what they must eventually leave. They turn away from the Lord, their Help and Support, who is always with the mud. They believe to be far off. They struggle for what they must eventually leave. They are in love with the mud. They have fallen into the deep, dark pit. Nanak: lift them up and save
 them, O Merciful Lord God! ||4||karatoot pasoo kee maanas jaat || lok pachaaraa karai dhin raat || baahar bhekh a(n)tar mal maiaa || chhapas naeh kachh karai chhapaiaa || baahar giaan dhiaan isanaan || a(n)tar baanak te jan sahaj
samaat ||5||They belong to the human species, but they act like animals. They curse others day and night. Outwardly, they wear religious robes, but within is the filth of Maya. They cannot conceal this, no matter how hard they try. Outwardly, they display knowledge, meditation and purification, but within clings the dog of greed. The fire of desire
rages within; outwardly they apply ashes to their bodies. There is a stone around their neck how can they cross the unfathomable ocean? Those, within whom God Himself abides O Nanak, those humble beings are intuitively absorbed in the Lord. ||5||sun a(n)dhaa kaise maarag paavai || kar geh leh oR nibahaavai || kahaa bujhaarat boojhai ddoraa |
nis kaheeaai tau samajhai bhoraa || kahaa bisanapadh gaavai gu(n)g || jatan karai tau bhee sur bha(n)g || keh pi(n)gul parabat par bhavan || nanak tumaree kirapaa tarai ||6||By listening, how can the blind find the path? Take hold of his hand, and then he can reach his
 destination. How can a riddle be understood by the deaf? Say night, and he thinks you said day. How can the mute sing the Songs of the Lord? He may try, but his voice will fail him. How can the cripple climb up the mountain? He simply cannot go there. O Creator, Lord of Mercy Your humble servant prays; Nanak: by Your Grace, please save me
  ||6||sa(n)g sahaiee su aavai na cheet || jo bairaiee taa siau preet || balooaa ke gireh bheetar basai || anadh kel maiaa ra(n)g rasai || dhiraR kar maanai maneh prateet || kaal na aavai moore cheet || bair birodh kaam karodh moh || jhooTh bikaar mahaa lobh dhroh || eiaahoo jugat bihaane kiee janam || naanak raakh leh aapan kar karam ||7||The Lord, our
 Help and Support, is always with us, but the mortal does not remember Him. He shows love to his enemies. He lives in a castle of sand. He enjoys the games of pleasure and the tastes of Maya. He believes them to be permanent this is the belief of his mind. Death does not even come to mind for the fool. Hate, conflict, sexual desire, anger, emotional
attachment, falsehood, corruption, immense greed and deceit: So many lifetimes are wasted in these ways. Nanak: uplift them, and redeem them, O Lord show Your Mercy! ||7||too Thaakur tum peh aradhaas || jeeau pi(n)dd sabh teree raas || tum maat pitaa ham baarik tere || tumaree kirapaa meh sookh ghanere || koi na jaanai tumaraa a(n)t || uooche
te uoochaa bhagava(n)t || sagal samagree tumarai sootr dhaaree || tum te hoi su aagiaakaaree || tum te hoi su aagiaakaaree || tumaree gat mit tum hee jaanee || naanak dhaas sadhaa kurabaanee || tum te hoi su aagiaakaaree || tumaree gat mit tum hee jaanee || tumaree gat mit tuma
 many joys! No one knowsYour limits. O Highest of the High, Most Generous God, the whole creation is strung on Your state and extent. Nanak, Your slave, is forever a sacrifice. ||8||4||salok ||Shalok:dhenahaar prabh chhodd kai laageh aan suaai || naanak kahoo na
 seejhiee bin naavai pat jai ||1||One who renounces God the Giver, and attaches himself to other affairs O Nanak, he shall never succeed. Without the Name, he shall never succeed. Without the Name, he shall lose his honor. ||1||asa Tapadhee ||Ashtapadee:dhas basatoo le paachhai paavai || ek basat kaaran bikhoT gavaavai || ek bhee na dhei dhas bhee hir lei || tau mooRaa kahu kahaa karei || jis
Thaakur siau naahee chaaraa || taa kau keejai sadh namasakaaraa ||
 given, and the ten were taken away? Then, what could the fool say or do? Our Lord and Master cannot be moved by force. Unto Him, bow forever in adoration. That one, unto whose mind God seems sweet all pleasures come to abide in his mind. One who abides by the Lords Will, O Nanak, obtains all things. ||1||aganat saahu apanee dhe raas || khaat
peet baratai anadh ulaas || apunee amaan kachh bahur saahu lei || agiaanee man ros karei || apanee parateet aap hee khovai || bahur us kaa bisavaiaas na hovai || jis kee basat tis aagai raakhai || prabh kee aagiaa maanai maathai || aus te chaugun karai nihaal || naanak saahib sadhaa dhiaal ||2||God the Banker gives endless capital to the mortal, who
 eats, drinks and expends it with pleasure and joy. If some of this capital is later taken back bythe Banker, the ignorant person shows his anger. He himself destroys his own credibility, and he shall not again be trusted. When one offers to the Lord, that which belongs to the Lord, and willingly abides by the Will of Gods Order, the Lord will make him
happy four times over. O Nanak, our Lord and Master is merciful forever. ||2||anik bhaat maiaa ke het || sarapar hovat jaan anet || birakh kee chhaiaa siau ra(n)g laavai || oh binasai uh man pachhutaavai || jo dheesai so chaalanahaar || lapaT rahio teh a(n)dhaar || baTaauoo siau jo laavai neh || taa kau haath na aavai keh || man har ke naam kee
 preet sukhadhaiee || kar kirapaa naanak aap le laiee ||3||The many forms of attachment to Maya shall surely pass away know that they are transitory. People fall in love with the shade of the blindest of the blind cling to it. One who gives her
  love to a passing traveler nothing shall come into her hands in this way. O mind, the love of the Name of the Lord bestows peace. O Nanak, the Lord, in His Mercy, unites us with Himself. ||3||mithiaa tan dhan kuTa(n)b sabaiaa || mithiaa haumai mamataa maiaa || mithiaa raaj joban dhan maal || mithiaa kaam karodh bikaraal || mithiaa rath hasatee
asavai basatraa || mithiaa ra(n)g sa(n)g maiaa pekh hasataa || mithiaa dhroh moh abhimaan || asathir bhagat saadh kee saran || asathir bhagat 
desire and wild anger. False are chariots, elephants, horses and expensive clothes. False is the love of gathering wealth, and reveling in the sight of it. False are pride and self-conceit. Only devotional worship is permanent, and the Sanctuary of the Holy. Nanak lives by meditating,
 meditating on the Lotus Feet of the Lord. || 4||mithiaa sravan par ni(n)dhaa suneh || mithiaa hasat par dharab kau hireh || mithiaa netr pekhat par tria roopaadh || mithiaa tan nahee paraupakaaraa || mithiaa baas let bikaaraa || bin
 boojhe mithiaa sabh bhe || safal dheh naanak har har naam le ||5||False are the ears which listen to the slander of others. False are the hands which enjoys delicacies and external tastes. False are the feet which run to do evil to others
 False is the mind which covets the wealth of others. False is the body which does not do good to others. False is the body, O Nanak, which takes the Lords Name. ||5||birathee saakat kee aarajaa || saach binaa keh hovat soochaa || birathaa naam binaa tan a(n)dh
  || mukh aavat taa kai dhuraga(n)dh || bin simaran dhin rain birathaa bihai || megh binaa jiau khetee jai || gobidh bhajan bin birathe sabh kaam || jiau kirapan ke niraarath dhaam || dha(n)n dha(n)n te jan jeh ghaT basio har naau || naanak taa kai bal bal jaau ||6||The life of the faithless cynic is totally useless. Without the Truth, how can anyone be pure
  Useless is the body of the spiritually blind, without the Name of the Lord. From his mouth, a foul smell issues forth. Without the remembrance of the Universe, all works are in vain, like the wealth of a miser, which lies useless Blessed,
 blessed are those, whose hearts are filled with the Name of the Lord. Nanak is a sacrifice, a sacrifice, a sacrifice to them. ||6||rahat avar kaahoo bheen || avar upadhesai aap na karai || aavat jaavat janamai marai || jis kai a(n)tar basai nira(n)kaar
 || tis kee seekh tarai sa(n)saar || jo tum bhaane tin prabh jaataa || naanak un jan charan paraataa ||7||He says one thing, and does something else. There is no love in his heart, and yet with his mouth he talks tall. The Omniscient Lord God is the Knower of all. He is not impressed by outward display. One who does not practice what he preaches to
 others, shall come and go in reincarnation, through birth and death. One whose inner being is filled with the Formless Lord by his teachings, the world is saved. Those who are pleasing to You, God, know You. Nanak falls at their feet. ||7||karau benatee paarabraham sabh jaanai || apanaa keeaa aapeh maanai || aapeh aap aap karat niberaa || kisai
 dhoor janaavat kisai bujhaavat neraa || aupaav siaanap sagal te rahat || sabh kachh jaanai aatam kee rahat || jis bhaavai tis le laR lai || thaan thana(n)tar rahiaa samai || so sevak jis kirapaa karee || nimakh nimakh jap naanak haree ||8||5||Offer your prayers to the Supreme Lord God, who knows everything. He Himself values His own creatures. He
 Himself, by Himself, makes the decisions. To some, He appears far away, while others perceive Him near at hand. He is pleased are attached to the hem of His robe. He is pervading all places and interspaces. Those upon whom He bestows Hisman He bestows Hisman He is pleased are attached to the hem of His robe. He is pervading all places and interspaces. Those upon whom He is pleased are attached to the hem of His robe. He is pervading all places and interspaces. Those upon whom He is pleased are attached to the hem of His robe. He is pervading all places and interspaces.
favor, become His servants. Each and every moment, O Nanak, meditate on the Lord. ||8||5||salok ||Shalok:kaam karodh ar lobh moh binas jai aha(n)mev || naanak prabh saranaagatee kar prasaadh gurdhev ||1|| Sexual desire, anger, greed and emotional attachment may these be gone, and egotism as well. Nanak seeks the Sanctuary of God; please
 bless me with Your Grace, O Divine Guru. ||1||asa Tapadhee ||Ashtapadee:jeh prasaadh chhateeh a(n)mirat khaeh || tis Thaakur kau rakh man maeh || jeh prasaadh suga(n)dhar ||tiseh dhiaai sadhaa man a(n)dhar || jeh prasaadhgireh sa(n)g sukh basanaa || aaTh pahar
 simarahu tis rasanaa || jeh prasaadh ra(n)g ras bhog || naanak sadhaa dhiaaieeaai dhiaavan jog. ||1||By His Grace, you partake of the thirty-six delicacies; enshrine that Lord and Master withinyour mind. By His Grace, you dwell in the palace of peace,
meditate forever on Him within your mind. By His Grace, you abide with your family in peace; keep His remembrance upon your tongue, twenty-four hours a day. By His Grace, you abide with your family in peace; keep His remembrance upon your tongue, twenty-four hours a day. By His Grace, you abide with your family in peace; keep His remembrance upon your tongue, twenty-four hours a day. By His Grace, you abide with your family in peace; keep His remembrance upon your tongue, twenty-four hours a day. By His Grace, you abide with your family in peace; keep His remembrance upon your tongue, twenty-four hours a day. By His Grace, you abide with your family in peace; keep His remembrance upon your tongue, twenty-four hours a day. By His Grace, you abide with your family in peace; keep His remembrance upon your tongue, twenty-four hours a day. By His Grace, you abide with your family in peace; keep His remembrance upon your tongue, twenty-four hours a day. By His Grace, you abide with your family in peace; keep His remembrance upon your tongue, twenty-four hours a day. By His Grace, you abide with your family in peace; keep His remembrance upon your family in peace; keep H
lubhaaveh || jeh prasaadh sukh sej soieejai || man aaTh pahar taa kaa jas gaaveejai || jeh prasaadh tujh sabh kouoo maanai || mukh taa ko jas rasan bakhaanai || jeh prasaadh tero rahataa dharam || man sadhaa dhiaai keval paarabraham || prabh jee japat dharageh maan paaveh || naanak pat setee ghar jaaveh ||2||By His Grace, you wear silks and
 satins; why abandon Him, to attach yourself to another? By His Grace, you sleep in a cozy bed; O my mind, sing His Praises, twenty-four hours a day. By His Grace, you remain in the Dharma; O mind, meditate continually on the Supreme Lord God
Meditating on God, you shall be honored in His Court; O Nanak, you shall return to your true home with honor. ||2||jeh prasaadh tere sagal chhidhr ddaake || man saranee par Thaakur prabh taa kai || jeh
your deficits are covered; O mind, seek the Sanctuary of God, our Lord and Master. By His Grace, no one can rival you; O mind, with each and every breath, remember God on High. By His Grace, you obtained this precious human body; O Nanak, worship Him with devotion. ||3||jeh prasaadh aabhookhan pahireejai || man tis simarat kiau aalas keejai
  jeh prasaadh asavai hasat asavaaree || man tis prabh kau kabahoo na bisaaree || jeh prasaadh baag milakh dhanaa || raakh paroi prabh apune manaa || jin teree man banat teree rakhai ||4||By His Grace, you wear decorations; O mind, why are you so
 lazy? Why dont you remember Him in meditation? By His Grace, you have horses and elephants to ride; O mind, never forget that God. By His Grace, you have land, gardens and wealth; keep God enshrined in your heart. O mind, the One Invisible
Lord; here and hereafter, O Nanak, He shall save you. ||4||jeh prasaadh tareh pu(n)n bahu dhaan || man aaTh pahar kar tis kaa dhiaan || jeh prasaadh terea su(n)dhar roop || so prabh simarahu sadhaa anoop || jeh prasaadh terea neekee jaat || so prabh simar sadhaa dhin raat |
jeh prasaadh teree pat rahai || gur prasaadh naanak jaskahai ||5||By His Grace, you give donations in abundance to charities; O mind, meditate on Him, twenty-four hours a day. By His Grace, your form is so beautiful; constantly remember God, the
  Incomparably Beautiful One. By His Grace, you have such high social status; remember God always, day and night. By His Grace, your honor is preserved; by Gurus Grace, your honor is presaadh sukh sahaje basanaa || jeh prasaadh sukh sahaje basanaa || jeh prasaadh pekheh bisamaadh || jeh prasaadh boleh a(n)mirat rasanaa || jeh prasaadh sukh sahaje basanaa ||
jeh prasaadh hasat kar chaleh || jeh prasaadh sa(n)pooran faleh || jeh prasaadh naanak man jaagahu ||6||By His Grace, you listen to the sound current of the Naad. By His Grace, you behold amazing wonders. By His Grace, you speak
 ambrosial words with your tongue. By His Grace, you abide in peace and ease. By His Grace, you are completely fulfilled. By His Grace, you are absorbed into celestial peace. Why forsake God, and attach yourself to another? By Gurus Grace, O Nanak, awaken
your mind! ||6||jeh prasaadh too(n) pragaT sa(n)saar || tis prabh kau mool na manahu bisaar || ter man mooR too taa kau jaap || jeh prasaadh tere kaaraj poore || tiseh jaan man sadhaa hajoore || tis
soi ||7||By His Grace, you are famous all over the world; never forget God from your mind. By His Grace, you find the Truth; O my mind, meditate on Him! By His Grace, your works are completed; O mind, know Him to be close at hand. By His Grace, you find the Truth; O my mind, merge yourself into Him. By His Grace, everyone is saved; O
 Nanak, meditate, and chant His Chant. ||7||aap japaae japai so naau || aap gaavaae su har gun gaau || prabh kirapaa te hoi pragaas || prabh chiaa te mat uootam hoi || sarab nidhaan prabh teree miaa || aapahu kachhoo na kinahoo liaa || jit jit laavahu tit lageh har naath || naanak in
kai kachhoo na haath ||8||6||Those, whom He inspires to chant, chant His Name. Those, whom He inspires to sing, sing the Glorious Praises of the Lord. By Gods Kind Mercy, the heart-lotus blossoms forth. When God is totally pleased, He comes to dwell in the mind. By Gods Kind Mercy, the intellect is exalted. All
treasures, O Lord, come by Your Kind Mercy. No one obtains anything by himself. As You have delegated, so do we apply ourselves, O Lord and Master. O Nanak, nothing is in our hands. ||8|6||salok ||Shalok:agam agaadh paarabraham soi || jo jo kahai su mukataa hoi || sun meetaa naanak binava(n)taa || saadh janaa kee acharaj kathaa
 ||1||Unapproachable and Unfathomable is the Supreme Lord God; whoever speaks of Him shall be liberated. Listen, O friends, Nanak prays, to the wonderful story of the Holy. ||1||asa Tapadhee ||Ashtapadee:saadh kai sa(n)g mukh uoojal hot || saadhasa(n)g mal sagalee khot || saadhasa(n)g miTai abhimaan || saadh kai sa(n)g praga Tai sugiaan ||
 saadh kai sa(n)g bujhai prabh neraa || saadhasa(n)g sabh hot niberaa || saadh kai sa(n)g paae naam ratan || saadh kai sa(n)g ek uoopar jatan || saadh kee mahimaa baranai kaun praanee || naanak saadh kee mahimaa baranai kaun praanee || naanak saadh kee mahimaa baranai kaun praanee || naanak saadh kai sa(n)g ek uoopar jatan || saadh kai sa(n)g ek uoopar 
Company of the Holy, egotism is eliminated. In the Company of the Holy, spiritual wisdom is revealed. In the Company of the Holy, one obtains the jewel of the Naam. In the Company of the Holy, ones efforts are directed toward the
One Lord. What mortal can speak of the Glorious Praises of the Holy? O Nanak, the glory of the Holy people merges into God. ||1||saadh kai sa(n)q agochar milai || saadh kai sa(
 saadh kai sa(n)g na katahoo(n) dhaavai || saadhasa(n)g asathit man paavai || saadh kai sa(n)g maiaa te bhi(n)n || saadhasa(n)g naanak prabh suprasa(n)n the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one meets the Incomprehensible Lord. In the Company of the Holy, one meets the Incomprehensible Lord.
Company of the Holy, one enjoys the essence of ambrosia. In the Company of the Holy, one speech is enticing. In the Company of the Holy, one is rid of Maya. In the Company of the Holy, one speech is enticing.
Holy, O Nanak, God is totally pleased. || 2||saadhasa(n)g mahaa puneet || saadhasa(n)g mahaa puneet || 
saadh baddaiee || naanak saadh prabhoo ban aaiee ||3||In the Company of the Holy, no one seems evil. In the Company of the Holy, no one seems evil. In the Company of the Holy, supreme
bliss is known. In the Company of the Holy, one renounces all selfishness. He Himself knows the greatness of the Holy, one renounces all selfishness. He Himself knows the greatness of the Holy, one renounces all selfishness. He Himself knows the greatness of the Holy, one renounces all selfishness. He Himself knows the greatness of the Holy, one renounces all selfishness. He Himself knows the greatness of the Holy, one renounces all selfishness. He Himself knows the greatness of the Holy, one renounces all selfishness. He Himself knows the greatness of the Holy, one renounces all selfishness. He Himself knows the greatness of the Holy, one renounces all selfishness.
 ajar sahai || saadh kai sa(n)g basai thaan uoochai || saadhoo kai sa(n)g mahal pahoochai || saadh kai sa(n)g dhiraRai sabh dharam || saadh kai sa(n)g basai thaan uoochai || saadh kai sa(n)g mahal pahoochai || saadh kai sa(n)g dhiraRai sabh dharam || saadh kai sa(n)g basai thaan uoochai || saadh kai sa(n)g mahal pahoochai || saadh kai sa(n)g mahal pahoochai || saadh kai sa(n)g basai thaan uoochai || saadh kai sa(n)g mahal pahoochai || saadh kai sa(n)g mahal pahoochai || saadh kai sa(n)g mahal pahoochai || saadh kai sa(n)g basai thaan uoochai || saadh kai sa(n)g mahal pahoochai || saadh kai sa(n)g mah
 peace. In the Company of the Holy, one grasps the Incomprehensible. In the Company of the Holy, one attains the Mansion of the Lords Presence. In the Company of the Holy, one sharmic faith is firmly established. In the
 Company of the Holy, one dwells with the Supreme Lord God. In the Company of the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one dwalls with the Supreme Lord God. In the Company of the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one dwalls with the Supreme Lord God. In the Company of the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one dwalls with the Supreme Lord God. In the Company of the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrifice to the Holy, one obtains the treasure of the Naam. O Nanak, I am a sacrification the Naam. O Nanak, I am a sacrification the Naam. O Naa
 kare sevaa || saadh kai sa(n)g sobhaa suradhevaa || saadhoo kai sa(n)g paap palain || saadhasa(n)g a(n)mirat gun gain || saadh kai sa(n)g srab thaan ga(n)m ||5||In the Company of the Holy, ones friends, acquaintances and relatives are redeemed. In the
Company of the Holy, that wealth is obtained. Everyone benefits from that wealth. In the Company of the Holy, one sing the Ambrosial Glories. In the Company of the Holy, one sings the Ambrosial Glories. In the Company of the Holy, the Lord of Dharma serves. In the Company of the Holy, one sings the Ambrosial Glories. In the Company of the Holy, the Lord of Dharma serves. In the Company of the Holy, one sings the Ambrosial Glories. In the Company of the Holy, the Lord of Dharma serves.
all places are within reach. O Nanak, in the Company of the Holy, ones life becomes fruitful.saadh kai sa(n)g narak paraharai || saadh kai sa(n)g ieehaa uoohaa suhelaa || saadh kai sa(n)g bichhurat har melaa || jo ichhai soiee fal paavai || saadh kai
 sa(n)g na birathaa jaavai || arabraham saadh ridh basai II naanak udharai saadh sun rasai ||6||In the Company of the Holy, blemishes are removed. In the Company of the Holy, hell is far away. In the Company of the Holy, one is happy
here and hereafter. In the Company of the Holy, no one goes empty-handed. The Supreme Lord God dwells in the hearts of the Holy, one is saved. ||6||saadh kai sa(n)g sunau har naau |
                                                                    saadh kai sa(n)g na man te bisarai || saadhasa(n)g gat bhiee hamaaree || saadhasa(n)g gat bhiee hamaaree || saadh kai sa(n)g miTe sabh rog |
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     naanak saadh bhe le sa(n)jog j
listen to the Name of the Lord. In the Company of the Holy, sing the Glorious Praises of the Holy, do not forget Him from your mind. In the Company of the Holy, sing the Glorious Praises of the Holy, do not forget Him from your mind. In the Company of the Holy, sing the Glorious Praises of the Holy, and every heart. In the Company of the Holy, sing 
the Holy, we become obedient to the Lord. In the Company of the Holy, by highest destiny. ||7||saadh kee mahimaa bedh na jaaneh || jetaa suneh tetaa bakhiaaneh || saadh kee upamaa tih gun te dhoor || saadh kee upamaa rahee
bharapoor || saadh kee sobhaa kaa naahee a(n)t || saadh kee sobhaa sadhaa bea(n)t || saadh kee sobhaa woochte uoochee || saadh kee sobhaa sadha bea(n)t || saadh kee sobhaa bea(n)t || saadh kee sobhaa sadha bea(n)t || saadh kee sobhaa woochte uoochee || saadh kee sobhaa sadha bea(n)t || saadh kee sobhaa bea(n)
greatness of the Holy people is beyond the Holy people is beyond the Holy people is all-pervading. The glory of the Holy people is the greatness of the Holy people is the greatness of the Holy people is the Holy
alone; O Nanak, there is no difference between the Holy people and God. ||8||7||salok ||Shalok:man saachaa mukh saachaa mukh saachaa mukh saachaa soi || avar na pekhai ekas bin koi || naanak ieh lachhan braham giaanee hoi ||1||The True One is on his mind, and the 
 ||1||asa Tapadhee ||Ashtapadee:braham giaanee sadhaa niralep || jaise jal meh kamal alep || braham giaanee sadhaa niradhokh || jaise soor sarab kau sokh || braham giaanee kai dheeraj ek || jiau basudhaa kouoo khodhai kouoo cha(n)dhan lep || braham giaanee kaa ihai
gunaau || naanak jiau paavak kaa sahaj subhaau ||1||The God-conscious being is always unattached, as the lotus in the water remains detached. The God-conscious being looks upon all alike, like the wind, which blows equally upon the king and the
poor beggar. The God-conscious being has a steady patience, like the earth, which is dug up by one, and anointed with sandal paste by another. This is the quality of the God-conscious being has a steady patience, like the earth, which is dug up by one, and anointed with sandal paste by another. This is the quality of the God-conscious being has a steady patience, like the earth, which is dug up by one, and anointed with sandal paste by another. This is the quality of the God-conscious being has a steady patience, like the earth, which is dug up by one, and anointed with sandal paste by another.
  || jaise dhar uoopar aakaas || braham giaanee kai mitr satr samaan || braham giaanee kai naahee abhimaan || braham giaanee woch te uoochaa || man apanai hai sabh te neechaa || braham giaanee kai mitr satr samaan || braham giaanee kai naahee abhimaan || braham giaanee se jan bhe || naanak jin prabh aap karei ||2||The God-conscious beings
 mind is enlightened, like the sky above the earth. To the God-conscious being, friend and foe are the same. The God-conscious being has no egotistical pride. The y alone become God-conscious being, of Nanak, whom God Himself makes so.
 ||2||braham giaanee sagal kee reenaa || braham giaanee kee dhirasaT a(n)mrit barasee || braham giaanee ba(n)dhan te mukataa || braham giaanee kee niramal jugataa || braham giaanee kee dhirasaT a(n)mrit barasee || braham giaanee ba(n)dhan te mukataa || braham giaanee kee niramal jugataa || braham giaanee kee niramal jugataa || braham giaanee kee dhirasaT a(n)mrit barasee || braham giaanee ba(n)dhan te mukataa || braham giaanee kee niramal jugataa 
kaa bhojan giaan || naanak braham giaanee kaa braham dhiaan ||3||The God-conscious being is always impartial. Nectar rains down from the glance of the God
conscious being. The God-conscious being is free from entanglements. The lifestyle of the God-conscious being is absorbed in Gods meditation. ||3||braham giaanee ek uoopar aas || braham giaanee kaa nahee binaas || braham giaan
gareebee samaahaa || braham giaanee paraupakaar umaahaa || braham giaanee kai hoi su bhalaa || braham 
One alone. The God-conscious being shall never perish. The God-conscious being is steeped in humility. The God-conscious being delights in doing good to others. The God-conscious being acts in the common good. The God-conscious being delights in doing good to others.
conscious being blossoms in fruitfulness. In the Company of the God-conscious being, all are saved. O Nanak, through the God-conscious being, the whole world meditates on God. ||4||braham giaanee kai ekai ra(n)g || braham giaanee kai basai prabh sa(n)g || braham giaanee kai naam aadhaar || braham giaanee kai naam paravaar || braham giaanee
sadhaa sadh jaagat || braham giaanee aha(n)budh tiaagat || braham giaanee kai man paramaana(n)dh || braham giaanee kai 
takes the Naam as his Support. The God-conscious being has the Naam as his Family. The God-conscious being is awake and aware, forever and ever. The God-conscious being there is everlasting bliss. The God-conscious being there is everlasting bliss. The God-conscious being there is everlasting bliss. The God-conscious being the God-conscious being there is everlasting bliss. The God-conscious being there is everlasting bliss.
being dwells in peaceful ease. O Nanak, the God-conscious being shall never perish. ||5||braham giaanee kaa hoi achi(n)t || braham giaanee kaa niramal ma(n)t |
paieeaai || braham giaanee kau bal bal jaieeaai || braham giaanee kau bal bal jaieeaa || braham giaanee kau bal bal jaieeaa || braham g
by God Himself. The God-conscious being is gloriously great good fortune. To the God-conscious being is gloriously great good fortune. To the God-conscious being is gloriously great good fortune. To the God-conscious being is gloriously great good fortune. To the God-conscious being is gloriously great good fortune.
giaanee kee keemat naeh || braham giaanee kai sagal man maeh || braham giaanee kaa kaun jaanai bhedh || braham giaanee kaa kaun jaanai bhedh || braham giaanee kaa sadhaa adhes || braham giaanee kaa sadhaa adhes || braham giaanee kaa kaun jaanai bhedh || braham giaanee kaa sadhaa adhes || braham giaanee kaa sadhaa sadhaa adhes || braham giaanee kaa sadhaa adhes || braham giaanee kaa sadhaa adhes || 
paar || naanak braham giaanee kau sadhaa namasakaar || 7||The God-conscious being? Forever bow to the God-conscious being? Forever bow to the God-conscious being all within his mind. Who can know the mystery of the God-conscious being? Forever bow to the God-conscious being? Forever bow to the God-conscious being?
Master of all. Who can describe the limits of the God-conscious being? Only the God-conscious being can know the state of the God-conscious being has no end or limitation. O Nanak, to the God-conscious being? Only the God-conscious being has no end or limitation.
marataa || braham giaanee mukat jugat jeea kaa dhaataa || braham giaanee kaa sabh uoopar haath || braham giaanee kaa sabh uoop
 ||8||8||The God-conscious being is the Creator of all the world. The God-conscious being is the God-conscious being is the Helpless. The God-conscious being is the Helpless. The God-conscious being is the Single 
 extends his hand to all. The God-conscious being owns the entire creation. The God-conscious being is himself the Formless Lord. The glory of the God-conscious being belongs to the God-conscious being alone. O Nanak, the God-conscious being belongs to the God-conscious being alone. O Nanak, the God-conscious being is himself the Formless Lord. The glory of the God-conscious being belongs to the God-conscious being alone. O Nanak, the God-conscious being alone.
nimakh nimakh Thaakur namasakaarai || naanak oh aparas sagal nisataarai || 1||One who enshrines the Naam within the heart, who sees the Lord Master O Nanak, such a one is the true touch-nothing Saint, who emancipates everyone. ||1||asa Tapadhee ||Ashtapadee:mithiaa
naahee rasanaa paras || man meh preet nira(n)jan dharas || par tria roop na pekhai netr || saadh kee Tahal sa(n)tasa(n)g het || karan na sunai kaahoo kee ni(n)dhaa || sabh te jaanai aapas kau ma(n)dhaa || sabh te jaanai aa
||1||One whose tongue does not touch falsehood; whose mind is filled with love for the Blessed Vision of the Pure Lord, whose ears do not listen to slander against anyone, who deems himself to be the worst of all, who, by Gurus Grace,
renounces corruption, who banishes the minds evil desires from his mind, who conquers his sexual instincts and is free of the five sinful passions O Nanak, among millions, there is scarcely one such touch-nothing Saint. || 1||baisano so jis uoopar suprasa(n)n || bisan kee maiaa te hoi bhi(n)n || karam karat hovai nihakaram || tis baisano kaa niramal
dharam || kaahoo fal kee ichhaa nahee baachhai || keval bhagat keeratan sa(n)g raachai || man tan a(n)tar simaran gopaal || sabh uoopar hovat kirapaal || aap dhiraRai avareh naam japaavai || man tan a(n)tar simaran gopaal || sabh uoopar hovat kirapaal || aap dhiraRai avareh naam japaavai || man tan a(n)tar simaran gopaal || sabh uoopar hovat kirapaal || sabh uoopa
Maya. Performing good deeds, he does not seek rewards. Spotlessly pure is the religion of such a Vaishnaav; he has no desire for the Lords Glory. Within his mind and body, he meditates in remembrance on the Lord of the Universe. He is kind to all
creatures. He holds fast to the Naam, and inspires others to chant it. O Nanak, such a Vaishnaav obtains the supreme status. ||2||bhagautee bhagava(n)t bhagat kaa ra(n)g || sagaltiaagai dhusaT kaa sa(n)g || man te binasai sagalaabharam || kar poojai sagal paarabraham || sagaltiaagai dhusaT kaa sa(n)g || man te binasai sagalaabharam || sagaltiaagai dhusaT kaa sa(n)g || man te binasai sagalaabharam || sagaltiaagai dhusaT kaa sa(n)g || man te binasai sagalaabharam || sagaltiaagai dhusaT kaa sa(n)g || man te binasai sagalaabharam || sagaltiaagai dhusaT kaa sa(n)g || man te binasai sagalaabharam || sagaltiaagai dhusaT kaa sa(n)g || man te binasai sagalaabharam || sagaltiaagai dhusaT kaa sa(n)g || man te binasai sagalaabharam || sagaltiaagai dhusaT kaa sa(n)g || man te binasai sagalaabharam || sagaltiaagai dhusaT kaa sa(n)g || sagaltiaagai dhusaT kaa
bhagava(n)t kee Tahalkarai nit neet || man tan arapai bisan pareet ||har ke charan hiradhai basaavai || naanak aaisaabhagautee bhagava(n)t kau paavai ||3||The true Bhagaautee, the devotee of Adi Shakti, loves the devotional worship of God. He forsakes the company of all wicked people. All doubts are removed from his mind. He performs devotional
service to the Supreme Lord God in all. In the Company of the Holy, the filth of sin is washed away. The wisdom of such a Bhagaautee attains
the Lord God. ||3||so pa(n)ddit jo man parabodhai || raam naam aatam meh sodhai || raam naam aatam meh sodhai || raam naam aatam meh sodhai || raam naam saar ras peevai || har kee kathaa hiradhai basaavai || bedh puraan simirat boojhai mool || sookham meh jaanai asathool || chahu varanaa kau dhe upadhes || naanak us pa(n)ddit kau
sadhaa adhes ||4||He is a true Pandit, a religious scholar, who instructs his own mind. He searches for the Lords Name within his own soul. He drinks in the Exquisite Nectar of the Lords Name. By that Pandits teachings, the world lives. He implants the Sermon of the Lord in his heart. Such a Pandit is not cast into the womb of reincarnation again.
Heunderstands the fundamental essence of the Vedas, the Puraanas and the Simritees. In the unmanifest, he sees the manifest world to exist. Hegives instruction to people of all castes and social classes. O Nanak, to such a Pandit, I bow insalutation forever. ||4||bee| ma(n)tr sarab ko giaan || chahu varanaa meh japai kouoo naam || jo jo japai tis kee
gat hoi || saadhasa(n)g paavai jan koi || kar kirapaa a(n)tar ur dhaarai || pas pret mughadh paathar kau taarai || sarab rog kaa aaukhadh naam || kaliaan roop ma(n)gal gun gaam || kaahoo jugat kitai na paieeaai dharam || naanak tis milai jis likhiaa dhur karam ||5||The Beej Mantra, the Seed Mantra, is spiritual wisdom for everyone. Anyone, from any
class, may chant the Naam. Whoever chants it, is emancipated. And yet, rare are those who attain it, in the Company of the Holy. By His Grace, He enshrines it within. Even beasts, ghosts and the stone-hearted are saved. The Naam is the panacea, the remedy to cure all ills. Singing the Glory of God is the embodiment of bliss and emancipation. It
cannot be obtained by any religious rituals. O Nanak, he alone obtains it, whose karma is so pre-ordained.||5||jis kai man paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || and an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || an paarabraham kaa nivaas || tis kaa naam sat raamadhaas || tis kaa naamadhaas || tis kaa naamadhaas || tis 
dhaas kau sabh sojhee parai || sagal sa(n)g aatam udhaas || aaisee jugat naanak raamadhaas ||6||One whose mind is a home for the Supreme Lord God his name is truly Ram Das, the Lords slaves, he obtains it. He knows the Lord to be
Ever-present, close at hand. Such a servant understands everything. Amidst all, his soul is unattached. Such a servant understands everything. Amidst all, his soul is unattached. Such a servant understands everything. Amidst all, his soul is unattached. Such a servant understands everything. Amidst all, his soul is unattached. Such a servant understands everything. Amidst all, his soul is unattached. Such a servant understands everything. Amidst all, his soul is unattached. Such a servant understands everything. Amidst all, his soul is unattached. Such a servant understands everything. Amidst all, his soul is unattached. Such a servant understands everything.
sadhaa ana(n)dh teh nahee biog || taisaa suvaran taisee us maaTee || taisaa a(n)mrit taisee bikh khaaTee || taisaa abhimaan || 
 sorrow to him. He is in eternal bliss, and is not separated from God. As is gold, so is dust to him. As is ambrosial nectar, so is bitter poison to him. As is honor, so is dishonor. As is the beggar, so is the king. Whatever God ordains, that is his way. O Nanak, that being is known as Jivan Mukta.||7||paarabraham ke sagale Thaau || jit jit ghar raakhai taisaa
tin naau || aape karan karaavan jog || prabh bhaavai soiee fun hog || pasario aap hoi anat tara(n)g || lakhe na jaeh paarabraham ke ra(n)g || jaisee mat dhei taisaa paragaas || paarabraham karataa abinaas || paarabraham karataa abinaas || paarabraham karataa abinaas || simar simar naanak bhe nihaal ||8|19||All places belong to the Supreme Lord God. According to the homes in
```

which they are placed, so are His creatures named. He Himself is the Doer, the Cause of causes. Whatever pleases God, ultimately comes to pass. He Himself is All-pervading, in endless waves. The playful sport of the Supreme Lord God cannot be known. As the understanding is given, so is one enlightened. The Supreme Lord God, the Creator, is eternal and everlasting. Forever, forever, forever, forever, forever and ever, He is merciful. Remembering Him, remembering Him in meditation, O Nanak, one is blessed with ecstasy. ||8|19||salok ||Shalok:ausatat kareh anek jan a(n)t na paaraavaar || naanak rachanaa prabh rachee bahu bidh anik prakaar ||1||Many people praise the Lord. He has no end or limitation. O Nanak, God created the creation, with its many ways and various species. ||1||asa Tapadhee || kiee koT hoe poojaaree || kiee koT bedh ke srote || kiee koT bedh ke srote || kiee koT tapaesur hote || kiee koT aatam dhiaareh || kiee koT kab kaab beechaareh || kiee koT navatan naam dhiaaveh || naanak karate kaa a(n)t na paaveh ||1||Many millions become dwellers at sacred shrines of pilgrimage. Many millions wander as renunciates in the wilderness. Many millions listen to the Vedas. Many millions become austere

```
penitents. Many millions enshrine meditation within their souls. Many millions of poets contemplate Him through poetry. Many millions meditate on His eternally new Naam. O Nanak, none can find the limits of the Creator. ||1||kiee koT bhe abhimaanee || kiee koT aking aatam nikor || kiee koT aking aatam nik
par dharab kau hireh || kiee koT par dhookhanaa kareh || kiee koT paradhes bhramaeh || kiee koT paradhes bhramaeh || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa kareh || kiee koT paradhes bhramaeh || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit laavahu tit tit laganaa || naanak karate kee jaanai karataa rachanaa || jit jit jit laavahu tit tit laganaa || jit jit laavahu tit tit laganaa || jit jit jit laavahu tit tit la
dry, withered souls. Many millions steal the wealth of others. Many millions struggle in Maya. Many millions struggle in Maya. Whatever God attaches them to with that they are engaged. O Nanak, the Creator alone knows the workings of His creation. ||2||kiee koT sidh jatee jogee || kiee koT raaje ras bhogee ||
kiee koT pa(n)khee sarap upaae || kiee koT paathar birakh nipajaae || kiee koT dhes bhoo ma(n)ddal || kiee koT dhes bhoo ma(n)
 millions are kings, enjoying worldly pleasures. Many millions are the winds, waters and snakes have been created. Many millions are the world. Many millions are the moons, suns and stars. Many millions are the demi-gods, demons
and Indras, under their regal canopies. He has strung the entire creation upon His thread. O Nanak, He emancipates those with whom He is pleased. ||3||kiee koT naanaa prakaar ja(n)t || kiee koT keee chir jeeve || kiee koT giree mer suvaran
 theeve || kiee koT jakhaye ki(n)nar pisaach || kiee kot bhoot pret sookar miragaach || sabh te nerai sabhahoo te dhoor || naanak aap alipat rahiaa bharapoor ||4||Many millions are the Vedas, Puraanas, Simritees and Shaastras. Many millions are the pearls of the oceans. Many
 millions are the beings of so many descriptions. Many millions are made long-lived. Many millions of hills and mountains have been made of gold. Many millions are the Pisaach. Many millions are the evil nature-spirits, ghosts, pigs and tigers
He is near to all, and yet far from all; O Nanak, He Himself remains distinct, while yet pervading all. ||4||kiee koT bahu jonee fireh || kiee koT bahu jonee fir
jeh bhaanaa teh teh raakhe || naanak sabh kichh prabh kai haathe ||5||Many millions are exhausted by their labors. Many millions are reincarnated, over and over again. Many millions eat while sitting at ease. Many millions are exhausted by their labors. Many millions are
created wealthy. Many millions are anxiously involved in Maya. Wherever He wills, there He keeps us. O Nanak, everything is in the Hands of God. ||5||kiee koT dharasan prabh piaas || tin kau milio prabh abinaas || kiee koT rabh kau khoja(n)te || aatam meh paarabraham laha(n)te || kiee koT dharasan prabh piaas || tin kau milio prabh abinaas || kiee koT rabh kau khoja(n)te || aatam meh paarabraham laha(n)te || kiee koT dharasan prabh piaas || tin kau milio prabh abinaas || kiee koT rabh kau khoja(n)te || aatam meh paarabraham laha(n)te || kiee koT dharasan prabh piaas || tin kau milio prabh abinaas || kiee koT rabh kau khoja(n)te || aatam meh paarabraham laha(n)te || kiee koT dharasan prabh piaas || tin kau milio prabh abinaas || kiee koT rabh kau khoja(n)te || aatam meh paarabraham laha(n)te || kiee koT dharasan prabh piaas || tin kau milio prabh abinaas || kiee koT rabh kau khoja(n)te || aatam meh paarabraham laha(n)te || kiee koT dharasan prabh piaas || tin kau milio prabh abinaas || tin kau milio prabh abi
maageh satasa(n)g || paarabraham tin laagaa ra(n)g || jin kau hoe aap suprasa(n)n || naanak te jan sadhaa dhan dha(n)n. ||6||Many millions are searching for God. Within their souls, they find the Supreme Lord God. Many millions thirst for
the Blessing of Gods Darshan. They meet with God, the Eternal. Many millions pray for the Society of the Saints. They are imbued with the Love of the Supreme Lord God. Those with whom He Himself is pleased, O Nanak, are blessed, forever blessed. ||6||kiee koT khaanee ar kha(n)dd || kiee koT akaas brahama(n)dd || kiee koT hoe avataar || kiee
jugat keeno bisathaar || kiee baar pasario paasaar || sadhaa sadhaa ik eka(n)kaar || kiee koT keene bahu bhaat || prabh te hoe prabh maeh samaat || taa kaa a(n)t na jaanai koi || aape aap naanak prabh soi ||7||Many millions are the fields of creation and the galaxies. Many millions are the etheric skies and the solar systems. Many millions are the
 divine incarnations. In so many ways, He has unfolded Himself. So many times, He has expanded His expansion. Forever and ever, He is the One, the One Universal Creator. Many millions are created in various forms. From God they emanate, and into God they merge once again. His limits are not known to anyone. Of Himself, and by Himself, One Universal Creator.
 Nanak, God exists. || 7||kiee koT paarabraham ke dhaas || tin hovat aatam paragaas || kiee koT tat ke bete || sadhaa nihaareh eko netre || kiee koT naam ras sukh sahaj samaaveh || apune jan kau saas saas samaare || naanak oi paramesur ke piaare ||8|| 10||Many
 millions are the servants of the Supreme Lord God. Their souls are enlightened. Many millions know the essence of reality. Their eyes gaze forever and ever. Many millions sing the Glorious Praises of the Naam. They are absorbed in intuitive
peace and pleasure. He remembers His servants with each and every breath. O Nanak, they are the beloveds of the Transcendent Lord God. ||8||10||salok IIShalok:karan kaaran prabh ek hai dhoosar naahee koi || naanak tis balihaaranai jal thal maheeal soi ||1|| God alone is the Doer of deeds there is no other at all. O Nanak, I am a sacrifice to the
One, who pervades the waters, the lands, the sky and all space. ||1||asa Tapadhee ||Ashtapadee:karan karaavai || hukame upajai hukam samaavai || hukame upajai
 || kar kar dhekhai apanee vaddiaaiee || naanak sabh meh rahiaa samaiee ||1||The Doer, the Cause of causes, is potent to do anything. That which pleases Him, comes to pass. In an instant, He creates and destroys. He has no end or limitation. By His Order, the established the earth, and He maintains it unsupported. By His Order, the world was
created; by His Order, it shall merge again into Him. By His Order, ones occupation is high or low. By His Order, there are so many colors and forms. Having created the Creation, He beholds His own greatness. O Nanak, He is pervading in all. ||1||prabh bhaavai maanukh gat paavai || prabh bhaavai taa paathar taraavai || prabh bhaavai bin saas te
 raakhai || prabh bhaavai taa har gun bhaakhai || prabh bhaavai taa patit udhaarai || aap karai aapan beechaarai || dhuhaa siriaa kaa aap suaamee || khelai bigasai a(n)tarajaamee || jo bhaavai so kaar karaavai || naanak dhirasa Tee avar na aavai ||2||If it pleases God, one attains salvation. If it pleases God, then even stones can swim. If it pleases God
the body is preserved, even without the breath of life. If it pleases God, then one chants the Lords Glorious Praises. If it pleases God, then even sinners are saved. He Himself acts, and He Himself is the Master of both worlds. He plays and He enjoys; He is the Inner-knower, the Searcher of hearts. As He wills, He causes
actions to be done. Nanak sees no other than Him. || 2||kahu maanukh te kiaa hoi aavai || jo tis bhaavai soiee karaavai || jo tis bhaavai soiee karaavai || je jaanat aapan aap bachai || bharame bhoolaa dheh dhis dhaavai || nimakh maeh chaar ku(n)T fir aavai || kar kirapaa jis apanee
bhagat dhei || naanak te jan naam milei ||3||Tell me what can a mere mortal do? Whatever pleases God is what He does. Through ignorance, people are engrossed in corruption. If they knew better, they would save themselves. Deluded by
doubt, they wander around in the ten directions. In an instant, their minds go around the four corners of the world and come back again. Those whom the Lord mercifully blesses with His devotional worship O Nanak, they are absorbed into the Naam. ||3||khin meh neech keeT kau raaj || paarabraham gareeb nivaaj || jaa kaa dhirasaT kachhoo na aavai
 || tis tatakaal dheh dhis praga Taavai Iljaa kau apunee karai bakhasees || taa kaa lekhaa na ganai jagadhees || jeeau pi(n)dd sabh tis kee raas || ghaT pooran braham pragaas || apanee banat aap banaiee || naanak jeevai dhekh baddaiee ||4||In an instant, the lowly worm is transformed into a king. The Supreme Lord God is the Protector of the
 humble. Even one who has never been seen at all, becomes instantly famous in the ten directions. And that one upon whom He bestows His blessings the Lord of the world does not hold him to his account. Soul and body are all His property. Each and every heart is illuminated by the Perfect Lord God. He Himself fashioned His own handiwork. Nanak
lives by beholding His greatness. ||4||eis kaa bal naahee is haath || kabahoo uooch neech meh basai || kabahoo uooch neech meh basai || kabahoo uooch neech meh basai || kabahoo oni(n)dh chi(n)dh biauhaar || 5||There is no power in the
 hands of mortal beings; the Doer, the Cause of causes is the Lord of all. The helpless beings are subject to His Command. That which pleases Him, ultimately comes to pass. Sometimes, they are depressed. Sometimes, they are depressed with
 slander and anxiety. Sometimes, they are high in the Akaashic Ethers, sometimes in the nether regions of the underworld. Sometimes, they know the contemplation of God. O Nanak, God Himself unites them with Himself. ||5||kabahoo nirat karai bahu bhaat || kabahoo soi rahai dhin raat || kabahoo mahaa karodh bikaraal || kabahoo(n) sarab kee hot
ravaal || kabahoo hoi bahai badd raajaa || kabahoo bhalaa kahaavai || jiau prabh raakhai tiv hee rahai || gur prasaadh naanak sach kahai ||6||Sometimes, they dance in various ways. Sometimes, they remain asleep day and night. Sometimes, they are awesome, in terrible
rage. Sometimes, they are the dust of the feet of all. Sometimes, they come to have evil reputations. Sometimes, they are known as very, very good. As God keeps them, so they remain. By Gurus Grace, O Nanak, the Truth is told. ||6||kabahoo hoi pa(n)ddit kare
bakhayeaan || kabahoo monidhaaree laavai dhiaan || kabahoo taT teerath isanaan || kabahoo sidh saadhik mukh giaan || kabahoo keeT hasat pata(n)g hoi jeeaa || anik jon bharamai bharamae dhiaan || kabahoo taT teerath isanaan || kabahoo sidh saadhik mukh giaan || kabahoo keeT hasat pata(n)g hoi jeeaa || anik jon bharamai bharamae dhiaan || kabahoo sidh saadhik mukh giaan || kabahoo keeT hasat pata(n)g hoi jeeaa || anik jon bharamai bharamae noop jiau savaiaagee dhikhaavai || jo tis bhaavai soiee hoi || naanaa dhoojaa avar na koi ||7||Sometimes, as
scholars, they deliver lectures. Sometimes, they hold to silence in deep meditation. Sometimes, they becomes worms, elephants, or moths. They may wander and roam through countless incarnations. In various costumes, like
actors, theyappear. As it pleases God, they dance. Whatever pleases Him, comes to pass. O Nanak, there is no other at all. ||7||kabahoo saadhasa(n)gat ih paavai || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan paragaas || aus asathaante bahur na aavai || a(n)tar hoi giaan para
Taanaa || tiau jotee sa(n)g jot samaanaa || miT ge gavan paae bisraam || naanak prabh kai sadh kurabaan ||8||11|| Sometimes, this being attains the Company of the Holy. From that place does not perish. The mind and body are imbued with the Love of the
 Naam, the Name of the One Lord. He dwells forever with the Supreme Lord God. As water comes to blend with water, his light blends into the Light. Reincarnation is ended, and eternal peace is found. Nanak is forever a sacrifice to God. ||8||11||salok ||Shalok:sukhee basai masakeeneeaa aap yaar tale || badde badde aha(n)kaareeaa naanak garab gale
 ||1||The humble beings abide in peace; subduing egotism, they are meek. The very proud and arrogant persons, O Nanak, are consumed by their own pride. ||1||asa Tapadhee ||Ashtapadee:jis kai a(n)tar raaj abhimaan || so narakapaatee hovat suaan || jo jaanai mai jobanava(n)t || so hovat bisaTaa kaa ja(n)t || aapas kau karamava(n)t kahaavai || janam
 marai bahu jon bhramaavai || dhan bhoom kaa jo karai gumaan || so moorakh a(n)dhaa agiaan || kar kirapaa jis kai hiradhai gareebee basaavai || nanak ieehaa mukat aagai sukh paavai ||1||One who has the pride of power within, shall dwell in hell, and become a dog. One who deems himself to have the beauty of youth, shall become a maggot in
manure. One who claims to act virtuously, shall live and die, wandering through countless reincarnations. One whose heart is mercifully blessed with abiding humility, O Nanak, is liberated here, and obtains peace hereafter. ||1||dhanava(n)taa hoi kar garabaavai || tiran samaan
kachh sa(n)g na jaavai || bahu lasakar maanukh uoopar kare aas || pal bheetar taa kaa hoi binaas || sabh te aap jaanai balava(n)t || kisai na badhai aap aha(n)kaaree || dharam rai tis kare khuaaree || gur prasaadh jaa kaa miTai abhimaan || so jan naanak dharageh paravaan ||2||One who becomes wealthy and takes pride
in it not even a piece of straw shall go along with him. He may place his hopes on a large army of men, but he shall vanish in an instant, shall be reduced to ashes. One who thinks of no one else except his own prideful self the Righteous Judge of Dharma shall expose his disgrace. One
 who, by Gurus Grace, eliminates his ego, O Nanak, becomes acceptable in the Court of the Lord. ||2||koT karam karai hau dhaare || anik jatan kar aatam nahee dhravai || har dharageh kahu kaise gavai || aapas kau jo bhalaa kahaavai || tiseh bhalaiee nikaT na
aavai || sarab kee ren jaa kaa man hoi || kahu naanak taa kee niramal soi ||3||If someone does millions of good deeds, while acting in selfishness and conceit, he shall be reincarnated into heaven and hell, over and over again. He makes all sorts of
efforts, but his soul is still not softened how can he go to the Court of the Lord? One who calls himself good goodness shall not draw near him. One whose mind is the dust of all says Nanak, his reputation is spotlessly pure. ||3||jab lag jaanai mujh te kachh hoi || tab is kau sukh naahee koi || jab ieh jaanai mai kichh karataa || tab lag garabh jon meh
 firataa || jab dhaarai kouoo bairee meet || tab lag nihachal naahee cheet || jab lag moh magan sa(n)g mai || tab lag dharam rai dhei sajai || prabh kirapaa te ba(n)dhan tooTai || gur prasaadh naanak hau chhoo Tai ||4||As long as someone thinks that he is the one who acts, he shall have no peace. As long as this mortal thinks that he is the one who does
things, he shall wander in reincarnation through the womb. As long as he considers one an enemy, and another a friend, his mind shall not come to rest. As long as he is intoxicated with attachment to Maya, the Righteous Judge shall punish him. By Gods Grace, his bonds are shattered; by Gurus Grace, O Nanak, his ego is eliminated. ||4||sahas khaTenda another a friend, his mind shall not come to rest. As long as he considers one an enemy, and another a friend, his mind shall not come to rest. As long as he is intoxicated with attachment to Maya, the Righteous Judge shall punish him. By Gods Grace, his bonds are shattered; by Gurus Grace, his bond
lakh kau uTh dhaavai || tirapat na aavai maiaa paachhai paavai || anik bhog bikhiaa ke karai || naam ra(n)g sarab sukh hoi || baddabhaagee kisai paraapat hoi || karan karaavan aape aap || sadhaa sadhaa naanak har jaap ||5||Earning a
 thousand, he runs after a hundred thousand. Satisfaction is not obtained by chasing after Maya. He may enjoy all sorts of corruptpleasures, but he is still not. satisfied. Like the objects in a dream, all his efforts are in vain. Through the love of the
Naam, all peace is obtained. Only a few obtain this, by great good fortune. He Himself is Himself the Cause of causes. Forever and ever, O Nanak, chant the Lords Name. ||5||karan karaavan kara
 sabhahoo kai sa(n)g || boojhai dhekhai karai bibek || aapeh ek aapeh anek || marai na binasai aavai na jai || naanak sadh hee rahiaa samai ||6||The Doer, the Cause of causes, is the Creator Lord. What deliberations are in the hands of mortal beings? As God casts His Glance of Grace, they come to be. God Himself, of Himself, is unto Himself. Whatever
He created, was by His Own Pleasure. He is far from all, and yet with all. He understands, He sees, and He passes judgment. He Himself is the many. He does not come or go. O Nanak, He remains forever All-pervading. ||6||aap upadhesai samajhai aap || aape rachiaa sabh kai saath || aap keeno
 aapan bisathaar || sabh kachh us kaa oh karanaihaar || aus te bhi(n)n kahahu kichh hoi || thaan thana(n)tar ekai soi || apune chalit aap karanaihaar || kautak karai ra(n)g aapaar || man meh aap man apune maeh || naanak keemat kahan na jai ||7||He Himself instructs, and He Himself learns. He Himself mingles with all. He Himself. created His own
 expanse. All things are His; He is the Creator. Without Him, what could be done? In the spaces and interspaces, He is the Min. O Nanak, His worth cannot be estimated. ||7||sat sat sat prabh suaamee || gur parasaadh
the Creator of all. Out of millions, scarcely anyone knows Him. Beautiful, Beautiful, Beautiful, Beautiful, Beautiful, Beautiful, Beautiful, Beautiful, Infinite and Incomparable. Pure, Pure is the Word of Your Bani, heard in each and every heart, spoken to the ears. Holy, Hol
 ||8||12||salok ||Shalok:sa(n)t saran jo jan parai so jan udharanahaar ||sa(n)t kee ni(n)dhaa naanakaa bahur bahur avataar ||1||One who seeks the Saints shall be reincarnated over and over again. ||1||asa Tapadhee ||Ashtapadee:sa(n)t kai dhookhan aarajaa ghaTai || sa(n)t kai
 dhookhan jam te nahee chhu Tai || sa(n)t kai dhookhan sukh sabh jai || sa(n)t kai dhookhan narak meh pai || sa(n)t kai dhookhan mat hoi maleen ||sa(n)t kirapaal kirapaa je karai || naanak sa(n)tasa(n)g ni(n) dhak bhi tarai ||1||Slandering the
 saint ones life is cut short. Slandering the Saints, one shall not escape the Messenger of Death. Slandering the Saints, ones the Saints, ones reputation is lost. One who is cursed by a Saint cannot be saved.
 Slandering the Saints, ones place is defiled. But if the Compassionate Saint shows His Kindness, O Nanak, in the Company of the Saints, the slanderer may still be saved. ||1||sa(n)t kai dhookhan taragadh jon kiramai || sa(n)tan kai dhookhan taragadh jon kiramai || sa(n)tan kai dhookhan kaag jiau lavai || sa(n)tan kai dhookhan sarap jon pai ||sa(n)t kai dhookhan taragadh jon kiramai || sa(n)tan kai dhookhan kaag jiau lavai || sa(n)tan kai dhookhan sarap jon pai ||sa(n)tan kai dhookhan taragadh jon kiramai || sa(n)tan kai dhookhan taragadh jon kiramai || sa(n)tan kai dhookhan sarap jon pai ||sa(n)tan kai dhookhan taragadh jon kiramai || sa(n)tan kai dhookhan taragadh jon kiramai || sa(n)tan kai dhookhan sarap jon pai ||sa(n)tan kai dhookhan taragadh jon kiramai || sa(n)tan kai dhookhan taragadh 
 dhookhan tirasanaa meh jalai || sa(n)t kai dhookhan sabh ko chhalai || sa(n)t kai dhookhan tej sabh jai ||sa(n)t kai dhookhan neech neechai || sa(n)t kai dhookhan neech neechai || sa(n)t kai dhookhan tej sabh jai ||sa(n)t kai dhookhan neech neechai || sa(n)t kai dhookhan sabh ko chhalai || sa(n)t kai dhookhan tej sabh jai ||sa(n)t kai dhookhan neech neechai || sa(n)t kai dhookhan neech neechai || sa(n)t kai dhookhan tej sabh jai ||sa(n)t kai dhookhan neech neechai || sa(n)t kai dhookhan tej sabh jai ||sa(n)t kai dhookhan neech neechai || sa(n)t kai dhookhan sabh ko chhalai || sa(n)t kai dhookhan neech neechai || sa(n)t kai dhookhan neech neechai || sa(n)t kai dhookhan sabh ko chhalai || sa(n)t kai dhookhan neech neechai || sa(n)t kai dhookhan neech n
Saints, one is reincarnated as a snake. Slandering the Saints, one burns in the fire of desire. Slandering the Saints, one becomes the lowest of the low. For the slanderer of the Saints, one burns in the fire of desire.
there is no place of rest. O Nanak, if it pleases the Saint, even then, he may be saved. ||2||sa(n)t kaa ni(n)dhak mahaa atataiee || sa(n)t kaa ni(n)dhak mahaa atataiee || sa
kau sarab rog || sa(n)t ke ni(n)dhak kau sadhaa bijog || sa(n)t kee ni(n)dhak 
Transcendent Lord. The slanderer of the Saint is forever separated. To slanderer of the Saint is forever separated.
 nahee mit || sa(n)t ke dhokhee kau ddaan laagai ||sa(n)t ke dhokhee kau sabh tiaagai ||sa(n)t kaa dhokhee kau naahee Thaau || naanak sa(n)t bhaavai
taa le milai ||4||The slanderer of the Saint is forever impure. The slanderer of the Saint is nobodys friend. The slanderer of the Saint is totally egocentric. The slanderer of the Saint is forever corrupt. The slanderer of the Saint is nobodys friend. The slanderer of the Saint is forever corrupt. The slanderer of the Saint is nobodys friend. The slanderer of the Saint is forever corrupt.
 slanderer of the Saint is devoid of peace. The slanderer of the Saint has no place of rest. O Nanak, if it pleases the Saint, then even such a one may merge in union. ||4||sa(n)t kaa dhokhee adh beech te TooTai || sa(n)t kaa dhokhee kitai kaaj na pahoochai || sa(n)t kaa dhokhee kau udhiaan bhramaieeaai || sa(n)t kaa dhokhee ujhaR paieeaai ||sa(n)t kaa
dhokhee a(n)tar te thothaa || jiau saas binaa mritak kee lothaa || sa(n)t ke dhokhee kee jaR kichh naeh || sa(n)t ke dhokhee kau avar na raakhanahaar || naanak sa(n)t ke dhokhee kee jaR kichh naeh || sa(n)t ke dhokhee kau avar na raakhanahaar || naanak sa(n)t kee lothaa || sa(n)t kee lothaa ||
 wanders in the wilderness. The slanderer of the Saint is misled into desolation. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life. The slanderer of the Saint is empty inside, like the corpse of a dead man, without the breath of life.
the Saint, then even he may be saved. ||5||sa(n)t kaa dhokhee iau bilalai || jiau paavak ieedhan nahee raajai || sa(n)t kaa dhokhee bhookhaa nahee raajai 
kirat ni(n)dhak kaa dhur hee piaa || naanak jo tis bhaavai soiee thiaa ||6||The slanderer of the Saint is hungry and is never satisfied, as fire is not satisfied by fuel. The slanderer of the Saint is left all alone, like the miserable barren sesame stalk abandoned in the
field. The slanderer of the Saint is devoid of faith. The slanderer of the Saint constantly lies. The fate of the slanderer is pre-ordained from the very beginning of time. O Nanak, whatever pleases Gods Will comes to pass. ||6||sa(n)t kaa dhokhee bigaR roop hoi jai || sa(n)t ke dhokhee kau dharageh milai sajai ||sa(n)t kaa dhokhee sadhaa sahakaieeaai ||
 sa(n)t kaa dhokhee na marai na jeevaieeaai || sa(n)t ke dhokhee kee pujai na aasaa || sa(n)t kaa dhokhee uTh chalai niraasaa || sa(n)t kaa dhokhee uTh chala
the Court of the Lord. The slanderer of the Saint is eternally in limbo. He does not die, but he does not live either. The slanderer of the Saint are not fulfilled. The slanderer of the Saint are not fulfilled.
 Nanak, the True Lord alone knows all. ||7||sabh ghaT tis ke oh karanaihaar || sadhaa sadhaa tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas || sabh kachh varatai tis kau namasakaar || prabh kee usatat karahu dhin raat || tiseh dhiaavahu saas giraas giraas || tiseh dhiaavahu saas giraas || tiseh dhiaavahu saas giraas giraas || 
 baddabhaagee naanak jan sei ||8||13||All hearts are His; He is the Creator. Forever and ever, I bow to Him in reverence. Praise God, day and night. Meditate on Him with every breath and morsel of food. Everything happens as He wills, so people become. He Himself is the play, and He Himself is the actor. Who else can speak or
 deliberate upon this? He Himself gives His Name to those, upon whom He bestows His Mercy. Very fortunate, O Nanak, are those people. ||8||13||salok ||Shalok:tajahu siaanap sur janahu simarahu har rai ||ek aas har man rakhahu naanak dhookh bharam bhau jai ||1||Give up your cleverness, good people remember the Lord God, your King
Enshrine in your heart, your heart, your hopes in the One Lord. O Nanak, your pain, doubt and fear shall depart. ||1||asa Tapadhee ||Ashtapadee:maanukh kee Tek birathee sabh jaan || dhevan kau ekai bhagavaan || jis kai dheeaai rahai aghai || bahur na tirasanaa laagai aai || maarai raakhai eko aap || maanukh kai kichh naahee haath || tis kaa hukam boojh sukh
 hoi || tis kaa naam rakh ka(n)Th paroi || simar simar simar prabh soi || naanak bighan na laagai koi ||1||Reliance on mortals is in vain know this well. The Great Giver is the One Lord Himself destroys and also preserves. Nothing at all is in the hands of mortal beings.
 ra(n)g || saadhasa(n)g binasai sabh sa(n)g || charan chalau maarag gobi(n)dh || miTeh paap japeeaai har bi(n)dh || kar har karam sravan har kathaa || har dharageh naanak uoojalmathaa ||2||Praise the Formless Lord in your mind. O my mind, make this your true occupation. Let your tongue become pure, drinking in the Ambrosial Nectar. Your soul
 shall be forever peaceful. With your eyes, see the wondrous play of your Lord and Master. In the Company of the Lords Name, even for a moment. So do the Lords Work, and listen to the Lords Sermon. In the Lords Court, O Nanak, your
 |3||Very fortunate are those humble beings in this world, who sing the Glorious Praises of the Lord, forever and ever. Those who speak of the Supreme Lord in thought, word and deed know that they are peaceful and happy, forever and ever. One who
 recognizes the One and only Lord as One, understands this world and the next. One whose mind accepts the Company of the Nam, the Name of the Lord, O Nanak, knows the Immaculate Lord. ||3||gur prasaadh aapan aap sujhai || saadhasa(n)g har har jas kahat || sarab rog te oh har jan rahat || anadhin keeratan
 devotee of the Lord is free of all disease. Night and day, sing the Kirtan, the Praises of the One Lord. In the midst of your household, remain balanced and unattached. One whose mind hungers for the Supreme Lord God, O Nanak, shall not suffer pain. ||4||jis kau
his conscious mind on the Lord God that Saint is at peace; he does not waver. Those unto whom God has granted His Grace who do those servants need to fear? As God is, so does He appear; in His Own creation, He Himself is pervading. Searching, searching,
 Wherever I look, there I see Him, at the root of all things. O Nanak, He is the subtle, and He is also the manifest. ||5||neh kichh janamai neh kichh janamai neh kichh marai || aayan chalit aap hee karai || aayan jaavan dhirasaT anadhirasaT || aagiaakaaree dhaaree sabh sirasaT || aape aap sagal meh aap || anik jugat rach thaap uthaap || abinaasee naahee kichh kha(n)dd
 || dhaaran dhaar rahio brahama(n)dd || alakh abhev purakh parataap || aap japaae ta naanak jaap ||6||Nothing is born, and nothing dies. He Himself is All-in-Himself. In His many ways, He establishes and disestablishes. He is Imperishable;
 nothing can be broken. He lends His Support to maintain the Universe. Unfathomable and Inscrutable is the Glory of the Lord. As He inspires us to meditate, O Nanak, so do we meditate. ||6||jin prabh ke sevak dhookh bisaaran || aape mel le kirapaal
 || gur kaa sabadh jap bhe nihaal || aun kee sevaa soiee laagai || jis no kirapaa kareh baddabhaagai || naam japat paaveh bisraam || naanak tin purakh kau uootam kar maan ||7||Those who know God are glorious. The whole world is redeemed by their teachings. Gods servants redeem all. Gods servants cause sorrows to be forgotten. The Merciful Lord
 har sa(n)g || sahaj subhai hovai so hoi || karanaihaar pachhaanai soi || prabh kaa keeaa jan meeTh lagaanaa || jaisaa saa taisaa dhirasa Taanaa|| jis te upaje tis maeh samaae || oi sukh nidhaan unahoo ban aae || aapas kau aap dheeno maan || naanak prabh jan eko jaan ||8||14||Whatever you do, do it for the Love of God. Forever and ever, abide with the
 Lord. By its own natural course, whatever will be will be. Acknowledge that Creator Lord; Gods doings are sweet to His humble servant. As He is, so does His servant become. Unto His own, He has given His honor. O Nanak, know that God
 ||Ashtapadee:TooTee gaaddanahaar guopaal || sarab jeeaa aape pratipaal || sagal kee chi(n)taa jis man maeh || tis te birathaa koiee naeh || tis bin naahee terai kichh kaam || gat naanak jap ek har naam ||1||The Lord of the World is the
 Mender of the broken. He Himself cherishes all beings. The cares of all are on His Mind; no one is turned away from Him. O my mind, meditate forever on the Lord. The Imperishable Lord God is Himself All-in-all. By ones own actions, nothing is accomplished, even though the mortal may wish it so, hundreds of times. Without Him, nothing is of any
use to you. Salvation, O Nanak, is attained by chanting the Name of the One Lord. ||1||roopava(n)t hoi naahee mohai || prabh kee jot sagal ghaT sohai || at sooraa je kouoo kahaavai || prabh kee kalaa binaa keh dhaavai Il je ko hoi bahai dhaataar || tis dhenahaar jaanai
gaavaar || jis gur prasaadh too Tai hau rog || naanak so jan sadhaa arog ||2||One who is good-looking should not be vain; the Light of God is in all hearts. Why should anyone: be proud of being rich? All riches are His gifts. One may call himself a great hero, but without Gods Power, what can anyone do? One who brags about giving to charities the
Great Giver shall judge him to be a fool. One who, by Gurus Grace, is cured of the disease of ego O Nanak, that person is forever healthy. ||2||jiau ma(n)dhar kau thaamai tha(n)man || tiau gur kaa sabadh maneh asatha(n)man || gur dharasan
dhekh man hoi bigaas || jiau mahaa udhiaan meh maarag paavai || tiau saadhoo sa(n)g mil jot praga Taavai || tin sa(n)tan kee baachhau dhoor || naanak kee har lochaa poor ||3||As a palace is supported by its pillars, so does the Gurus Word support the mind. As a stone placed in a boat can cross over the river, so is the mortal saved, grasping hold of
the Gurus Feet. As the darkness is illuminated by the lamp, so does the mind blossom forth, beholding the Blessed Vision of the Gurus Darshan. The path is found through the great wilderness by joining the Saadh Sangat, the Company of the Holy, and ones light shines forth. I seek the dust of the feet of those Saints; O Lord, fulfill Nanaks longing!
 ||3||man moorakh kaahe bilalaieeaai || purab likhe kaa likhiaa paieeaai || dhookh sookh prabh dhevanahaar || avar tiaag too tiseh chitaar || jo kachh karai soiee sukh maan || bhoolaa kaahe fireh ajaan || kaun basat aaiee terai sa(n)g || lapaT rahio ras lobhee pata(n)g || raam naam jap hiradhe maeh || naanak pat setee ghar jaeh ||4||O foolish mind, why
do you cry and bewail? You shall obtain your pre-ordained destiny. God is the Giver of pain and pleasure around, you ignorant fool? What things did you bring with you? You cling to worldly pleasures like a greedy moth. Dwell upon the Lords Name in
your heart. O Nanak, thus you shall return to your home withhonor. ||4||jis vakhar kau lain too aaiaa || raam naam sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam hiradhe meh tol || laadh khep sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam hiradhe meh tol || laadh khep sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam hiradhe meh tol || laadh khep sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam hiradhe meh tol || laadh khep sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam hiradhe meh tol || laadh khep sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam hiradhe meh tol || laadh khep sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam sa(n)tan ghar paiaa || taj abhimaan leh man mol || raam naam sa(n)tan ghar paiaa || taj abhimaan leh man mol || t
 vaapaarai || naanak taa kai sadh balihaarai ||5||This merchandise, which you have come to obtain the Lords Name is obtained in the home of the Saints. Renounce your egotistical pride, and set out with the Saints. Give up other corrupt
 entanglements. Blessed, blessed, everyone will call you, and your face shall be radiant in the Court of the Lord. In this trade, only a few are trading. Nanak is forever a sacrifice to them. ||5||charan saadh ke dhoi dhoi peeau || arap saadh kau apanaa jeeau || saadh kee dhoor karahu isanaan || saadh uoopar jaieeaai kurabaan || saadh sevaa
 vaddabhaagee paieeaai || saadhasa(n)g har keeratan gaieeaai || anik bighan te saadhoo raakhai || har gun gai a(n)mirat ras chaakhai || oT gahee sa(n)teh dhar aaiaa || sarab sookh naanak teh paiaa ||6||Wash the feet of the Holy, and drink in this water. Dedicate your soul to the Holy. Take your cleansing bath in the dust of the feet of the Holy. To the
 Holy, make your life a sacrifice. Service to the Holy is obtained by great good fortune. In the Saints, we have come to their to he Kirtan of the Lord, we taste the ambrosial essence. Seeking the Protection of the Saints, we have come to their
door. All comforts, O Nanak, are so obtained. ||6||mritak kau jeevaalanahaar || sabh kichh tis kaa oh karanai jog || tis bin dhoosar hoaa na hog || jap jan sadhaa dhin rainee || sabh te uooch niramal ieh karanee || kar kirapaa jis kau naam
dheeaa || naanak so jan niramal theeaa ||7||He infuses life back into the dead. He gives food to the hungry. All treasures are within His Glance of Grace. People obtain that which they are pre-ordained to receive. All things are His; He is the Doer of all. Other than Him, there has never been any other, and there shall never be. Meditate on Him forever
sat mukh kahat || saachee dhirasaT saachaa aakaar || sach varatai saachaa paasaar || paarabraham jin sach kar jaataa || naanak so jan sach samaataa ||8||15||One who has faith in the Guru in his mind comes to dwell upon the Lord God. He is acclaimed as a devotee, a humble devotee, a
his actions; true are his ways. True is his heart; Truth is what he speaks with his mouth. True is his vision; true of Nanak, that humble being isabsorbed into the True One. ||8||15||salok ||Shalok:roop na rekh na ra(n)g kichh tirahu gun te
soi || aape beenaa aape dhaanaa || gahir ga(n)bheer gaheer sujaanaa || paarabraham paramesur gobi(n)dh || kirapaa nidhaan dhiaal bakhasa(n)dh || kirapaa nidhaan dhiaal bakhasa(n)dh || saadh tere kee charanee paau || naanak kai man ih anaraau ||1|| Keep the Immortal Lord God enshrined within your mind. Renounce your love and attachment to people. Beyond Him, there is nothing at
all. The One Lord is pervading among all. He Himself is All-knowing, Unfathomable, Profound, Deep and All-knowing. He is the Supreme Lord God, the Transcendent Lord, the Lord of the Universe, the Treasure of mercy, compassion and forgiveness. To fall at the Feet of Your Holy Beings this is the longing of Nanaks mind.
 ||1||manasaa pooran saranaa jog || jo kar paiaa soieehog || haran bharan jaa kaa netr for || tis kaa ma(n)tr na jaanai hor || anadh roop ma(n)gal sadh jaa kai || sarab thok suneeeh ghar taa kai || raaj meh raaj jog meh jogee || dhiaai dhiaai bhagateh sukh paiaa || naanak tis purakh kaa kinai a(n)t napaiaa ||2||Theanasaa pooran saranaa jog || jo kar paiaa soieehog || dhiaai dhiaai bhagateh sukh paiaa || naanak tis purakh kaa kinai a(n)t napaiaa ||2||Theanasaa pooran saranaa jog || jo kar paiaa soieehog || dhiaai dhiaai bhagateh sukh paiaa || naanak tis purakh kaa kinai a(n)t napaiaa ||2||Theanasaa pooran saranaa jog || jo kar paiaa soieehog || dhiaai dhiaai bhagateh sukh paiaa || naanak tis purakh kaa kinai a(n)t napaiaa ||2||Theanasaa pooran saranaa jog || jo kar paiaa soieehog || dhiaai dhiaai bhagateh sukh paiaa || naanak tis purakh kaa kinai a(n)t napaiaa ||2||Theanasaa pooran saranaa jog || jo kar paiaa soieehog || dhiaai dhiaai bhagateh sukh paiaa || naanak tis purakh kaa kinai a(n)t napaiaa ||2||Theanasaa pooran saranaa jog || jo kar paiaa soieehog || dhiaai dhiaai bhagateh sukh paiaa || naanak tis purakh kaa kinai a(n)t napaiaa ||2||Theanasaa pooran saranaa pooran saranaa jog || jo kar paiaa soieehog || dhiaai dhia
 one who fulfills wishes and gives us Sanctuary. That which He has written, comes to pass. He destroys and everlasting joy. I have heard that all things are in His home. Among kings, He is the King; among yogis, He is the Yogi. Among
ascetics, He is the Ascetic; among householders, He is the Consummator. By the constant practice of meditation, His devotee finds peace. O Nanak, no one has found the limits of that Supreme Being. ||2||jaa kee leelaa kee mit naeh || sagal dhev haare avagaeh || pitaa kaa janam k jaanai poot || sagal paroiee apunai soot || sumat giaan dhiaan jin dhei |
jan dhaas naam dhiaaveh sei || tih gun meh jaa kau bharamaae || janam marai fir aavai jaae || uooch neech tis ke asathaan || jaisaa janaavai taisaa naanak jaan ||3||There is no limit to His play. All the demigods have grown weary of searching for it. What does the son know of his fathers birth? All are strung upon His string. He bestows good sense
spiritual wisdom and meditation on His humble servants and slaves who meditate on the Naam. He leads some astray in the three qualities; they are born and die, coming and going over and over again. The high and the low are His places. As He inspires us to know Him, O Nanak, so is He known. ||3||naanaa roop naanaa jaa ke ra(n)g || naanaa bhekh
kareh ik ra(n)g || naanaa bidh keeno bisathaar || prabh abinaasee eka(n)kaar || naanaa chalit kare khin maeh || poor rahio pooran sabh Thai || naanaa bidh keeno bisathaar || prabh abinaasee eka(n)kaar || naanaa chalit kare khin maeh || poor rahio pooran sabh Thai || naanaa bidh keeno bisathaar || prabh abinaasee eka(n)kaar || naanaa bidh kar banat banaiee || apanee keemat aape paiee || sabh ghaT tis ke sabh tis ke Thaau || jap jap jeevai naanak har naau || 4||Many are His forms; many are His colors. Many arethe appearances which
He assumes, and yet He is still the One. In so many ways, He has extended Himself. The Eternal Lord God is the One, the Creator. He performs His many plays in an instant. The Perfect Lord is pervading all places are His. Nanak lives by
 chanting, chanting the Name of the Lord. ||4||naam ke dhaare sagale ja(n)t || naam ke dhaare sagale ja(n)t || naam ke dhaare simirat bedh puraan || naam ke dhaare simirat bedh puraan || naam ke dhaare sagale ja(n)t || naam ke dhaare simirat bedh puraan || naam ke dhaare sagale ja(n)t || naam ke dhaare simirat bedh puraan || naam ke dh
 kirapaa jis aapanai naam laae || naanak chauthe padh meh so jan gat paae ||5||The Naam is the Support of the Simritees, the Vedas and the Puraanas. The Naam is the Support by which we hear of spiritual wisdom and meditation. The Naam is the
Support of the Akaashic ethers and the nether regions. The Naam is the Support of all bodies. The Naam is the Support of all worlds and realms. Associating with the ears, one is saved. Those whom the Lord mercifully attaches to His Naam O Nanak, in the fourth state, those humble servants attain salvation. ||5||roop sat
place. His personality is true He alone is supreme. His acts are true, and true is His Word. The True Lord is permeating all. True are His actions; His creation is true. His root is true, and true is what originates from it. True is His word. The True are His actions; His creation is true. His acts are true, and true is what originates from it. True is His lifestyle, the purest of the purest of the pure. All goes well for those who know Him. The True Name of God is the Giver of peace. Nanak
 has obtained true faith from the Guru. ||6||sat bachan saadhoo upadhes || sat te jan jaa kai ridhai praves || sat nirat boojhai je koi || naam japat taa kee gat hoi || aap sat keeaa sabh sat || aape jaanai keeaa || naanak jo tis bhaavai so varateeaa
 ||7||True are the Teachings, and the Instructions of the Holy. True are those into whose hearts He enters. One who knows and loves the Truth chanting the Naam, he obtains salvation. He lis the Creator Lord of His world. No one else understands Him
vaddabhaagee || jan kai sa(n)g ek liv laagee || gun gobidh keeratan jan gaavai || gur prasaadh naanak fal paavai ||8||16||Gazing upon His wondrous wonder, I am wonder-struck and amazed! One who realizes this, comes to taste this state of joy, Gods humble servants remain absorbed in His Love. Following the Gurus Teachings, they receive the four
cardinal blessings. They are the givers, the dispellers of pain. In their company, the world is saved. The slave of the Lords servant is so very blessed. In the company of His servant, one becomes attached to the Love of the Saved. The slave of the Lords servant is so very blessed. In the company of His servant, one becomes attached to the Love of the Saved. The slave of the Saved. The s
rewards. ||8||16||salok ||Shalok:aadh sach || hai bh sach naanak hosee bh sach ||1||True in the beginning, True throughout the ages, True here and now. O Nanak, He shall forever be True. ||1||asa Tapadhee ||Ashtapadee:charan sat sat parasanahaar || dharasan sat sat pekhanahaar || dharasan sat sat pekhanahaar || naam sat sat
 dhiaavanahaar || aap sat sat sabh dhaaree || aape gun aape
is True, and True are those who behold it. His Naam is True, and True are those who meditate on it. He Himself is True, and True are those who meditate on it. He Himself is True, and True are those who listen
to His Praises. All is True to one who understands. O Nanak, True, Is man praga Taiaa || bhai te nirabhau hoi basaanaa || jaa kai ridhai bisavaiaas prabh aaiaa || basat maeh le basat gaddaiee || taa kau
 bhi(n)n na kahanaa jaiee || boojhai boojhanahaar bibek || naarain mile naanak ek ||2||One who believes in the Embodiment of Truth with all his heart recognizes the Cause of causes as the Root of all. One whose heart is filled with faith in God the essence of spiritual wisdom is revealed to his mind. Coming out of fear, he comes to live without fear. He
is absorbed into the One, from whom he originated. When something blends with its own, it cannot be said to be separate from it. This is understood only by one of discerning understanding. Meeting with the Lord, O Nanak, he becomes one with Him. ||2||Thaakur kaa sevak aagiaakaaree || Thaakur kaa sevak sadhaa poojaaree || Thaakur ke sevak kai
 man parateet || Thaakur ke sevak kee niramal reet || Thaakur kau sevak jaanai sa(n)q || prabh kaa sevak naam kai ra(n)q || sevak kau prabh dhaarai || naanak so sevak saas samaarai ||3||The servant is obedient to his Lord and Master. The servant worships his Lord and
 Master forever. The servant of the Lord Master knows that the Lord Master knows that the Lord Master lives a pure lifestyle. The servant of the Lord Master knows that the Lord Master knows the Lor
 with each and every breath. ||3||Name of the Lord. God is the Cherisher of His servant. The apune jan kaa paradhaa ddaakai || apane sevak kee aap pat raakhai || apane of the Lord. God is the Cherisher of His servant. The apune jan kaa paradhaa ddaakai || apane sevak kee aap pat raakhai || taa kee gat mit koi na laakhai || prabh ke sevak kau naam japaiee || apane sevak kee aap pat raakhai || apane of the Lord. God is the Cherisher of His servant. The apune jan kaa paradhaa ddaakai || apane sevak kee aap pat raakhai || apane of the Lord. God is the Cherisher of His servant. The apune jan kaa paradhaa ddaakai || apane sevak kee aap pat raakhai || apane of the Lord. God is the Cherisher of His servant. The apune jan kaa paradhaa ddaakai || apane sevak kee aap pat raakhai || apane of the Lord. God is the Cherisher of His servant.
uooch te uooche || jo prabh apanee sevaa laiaa || naanak so sevak dheh dhis praga Taiaa ||4||He covers the honor of His servant. He surely preserves the honor of His servant.
and extent. No one is equal to the servant of God. The servant of God is the highest of the highest of the high con service, O Nanak that servant is famous in the ten directions. ||4||neekee keeree meh kal raakhai || bhasam karai lasakar koT laakhai || jis kaa saas na kaaddat aap || taa kau raakhat dhe kar haath || maanas jatan karat
holds out His Hands to protect them. You may make all sorts of efforts, but these attempts are in vain. No one else can kill or preserve He is the Protector of all beings. So why are you so anxious, O mortal? Meditate, O Nanak, on God, the invisible, the wonderful! ||5||baara(n) baar baar prabh japeeaai || pee a(n)mrit ih man tan dhrapeeaai || naam
ratan jin gurmukh paiaa || tis kichh avar naahee dhirasa Taiaa || naam o sukh har naam kaa sa(n)g || naam o sukh har naam
and body are satisfied. The jewel of the Naam is obtained by the Gurmukhs; they see no other than God. Unto them, the Naam is beauty and delight. The Naam is beauty and delight. The Naam is beauty and delight.
sitting down and sleeping, the Naam, says Nanak, is forever the occupation of Gods humble servant. ||6||bolahu jas jihabaa dhin raat || prabh apane siau raheh samai || prabh apane kaa hukam pachhaanai || tis kee mahimaa kaun bakhaanau || tis kaa gun keh ek
na jaanau || aaTh pahar prabh baseh hajoore || Kahu naanak seiee jan poore ||7||Chant His Praises with your tongue, day and night. God Himself has given this gift to His servants. Performing devotional worship with heart-felt love, they remain absorbed in God Himself. They know the past and the present. They recognize Gods Own Command. Who
 dharas sabh paap miTaaveh || avar siaanap sagalee chhaadd || tis jan kee too sevaa laag || aavan jaan na hovee teraa || naanak tis jan ke poojahu sadh pairaa ||8||17||O my mind, seek their protection; give your mind and body to those humble beings. Those humble beings who recognizes God are the givers of all things. In His Sanctuary, all comforts
 are obtained. By the Blessing of His Darshan, all sins are erased, the service of those servants forever. ||8||17||salok ||Shalok:sat purakh jin jaaniaa satigur tis kaa naau || tis kai sa(n)g sikh udharai naanak har gun gaau ||1||The one who knows the True Lord
the Guru abstains from evil deeds. The True Guru gives His Sikh the wealth of the Naam. The Sikh of the Guru is very fortunate. The True Guru mends His Sikh. ||1||gur kai gireh sevak jo rahai || gur kee aagiaa man meh sahai || aapas kau kar kachh
na janaavai || har har naam ridhai sadh dhiaavai || man bechai satigur kai paas || tis sevak ke kaaraj raas || tis
to call attention to himself in any way. He is to meditate constantly within his heart on the Name of the Lord. One who performs selfless service, without thought of reward, shall attain his Lord and Master. He Himself grants His Grace; O Nanak, that selfless servant
 ilves the Gurus Teachings. ||2||bees bisave gur kaa man maanai || so sevak paramesur kee gat jaanai || so sevak paramesur kee gat jaanai || so satigur jis ridhai har naau || anik baar gur kau bai jaau || sarab nidhaan jeea kaa dhaataa || aaTh panar paarabraham men jan jan men paarabraham || so sevak paramesur kee gat jaanai || so sevak parame
naanak aaisaa gur baddabhaagee paieeaai ||3||One who obeys the Gurus Teachings one hundred per cent that selfless servant comes to know the state of the Transcendent Lord. The True Gurus Heart is filled with the Name of the Lord. So many times, I am a sacrifice to the Guru. He is the treasure of everything, the Giver of life. Twenty-four hours a
day, He is imbued with the Love of the Supreme Lord God. The servant is in God, and God is in the servant. He Himself is One there is no doubt about this. By thousands of clever tricks, He is not found. O Nanak, such a Guru is obtained by the greatest good fortune. ||3||safal dharasan pekhat puneet || parasat charan gat niramal reet || bhe Tat sa(n)g
raam gun rave || paarabraham kee dharageh gave || sun kar bachan karan aaghaane || man sa(n)tokh aatam pateeaane || pooraa gur akhayeo jaa kaa ma(n)tr || a(n)mirat dhirasa T pekhai hoi sa(n)t keemat nahee pai || naanak jis bhaavai tis le milai ||4||Blessed is His Darshan; receiving it, one is purified. Touching His Feet, ones conduct
and lifestyle become pure. Abiding in His Company, one chants the Lords Praise, and reaches the Court of the Supreme Lord God. Listening to His Teachings are everlasting. Beholding His Ambrosial Glance, one becomes saintly. Endless are Hisoand Industrial Company, one chants the Lords Praise, and reaches the Court of the Supreme Lord God. Listening to His Teachings are everlasting. Beholding His Ambrosial Glance, one becomes saintly.
virtuous qualities; His worth cannot be appraised. O Nanak, one who pleases Him is united with Him. ||4||jihabaa ek usatat anek || sat purakh pooran bibek || kaahoo bol na pahuchat praanee || agam agochar prabh nirabaanee || agam a
simareh || sadh balihaaree satigur apane || naanak jis prasaadh aaisaa prabh japane ||5||The tongue is one, but His Praises are many. The True Lord, of perfect perfection no speech can take the mortal to Him. God is Inaccessible, Incomprehensible, balanced in the state of Nirvaanaa. He is not sustained by food; He has no hatred or vengeance; He is
the Giver of peace. No one can estimate His worth. Countless devotees continually bow in reverence to Him. In their hearts, they meditate on His Lotus Feet. Nanak is forever a sacrifice to the True Guru; by His Grace, he meditate on His Lotus Feet. Nanak is forever a sacrifice to the True Guru; by His Grace, he meditate on His Lotus Feet. Nanak is forever a sacrifice to the True Guru; by His Grace, he meditate on His Lotus Feet.
man praga Te gunataas || aaTh pahar har kaa naam lei || sach upadhes sevak kau dhei || moh maiaa kai sa(n)g na lep || man meh raakhai har har ek || a(n)dhakaar dheepak paragaase || naanak bharam moh dhukh teh te naase ||6||Only a few obtain this ambrosial essence of the Lords Name. Drinking in this Nectar, one becomes immortal. That person
whose mind is illuminated by the treasure of excellence, never dies. Twenty-four hours a day, he takes the Name of the Lord. The Lord gives true instruction to His servant. He is not polluted by emotional attachment to Maya. In his mind, he cherishes the One Lord, Har, Har. In the pitch darkness, a lamp shines forth. O Nanak, doubt, emotional
attachment and pain are erased.||6||tapat maeh Thaadd varataiee || anadh bhiaa dhukh naa The bhaiee || jis kaa saa tin kirapaa dhaaree || saadhoo ke pooran upadhese || saadhoo ke pooran upadhese || thit paiee chooke bhram gavan || sun
naanak har har jas sravan ||7||In the burning heat, a soothing coolness prevails. Happiness. ensues and pain departs, O Siblings of the Holy Saint. Fear is lifted, and one abides in fearlessness. All evils are dispelled from the mind. He takes us into His favor as His own. In the
Company of the Holy, chant the Naam, the Name of the Lord. Stability is attained; doubt and wandering cease, O Nanak, listening with ones ears to the Praises of the Lord, Har, Har. ||7||niragun aap saragun bhee ohee || kalaa dhaar jin sagalee mohee || apane charit prabh aap banaae || apunee keemat aape paae || har bin dhoojaa naahee koi || sarab
nira(n)tar eko soi || ot pot raviaa roop ra(n)g || bhe pragaas saadh kai sa(n)g || rach rachanaa apanee kal dhaaree || anik baar naanak balihaaree || anik 
estimate His worth. There is none, other than the Lord. Permeating all, He is the One. Through and through, He pervades in form and color. He is revealed in the Company of the Holy. Having created the creation, He infuses His own power into it. So many times, Nanak is a sacrifice to Him. ||8||18||salok ||Shalok:saath na chaalai bin bhajan bikhiaa
sagalee chhaar || har har naam kamaavanaa naanak ih dhan saar ||1||Nothing shall go along with you, except your devotion. All corruption is like ashes. Practice the Name of the Lord, Har, Har. O Nanak, this is the most excellent wealth. ||1||asa Tapadhee ||Ashtapadee:sa(n)t janaa mil karahu beechaar || ek simar naam aadhaar || avar upaav sabh
meet bisaarahu || charan kamal ridh meh ur dhaarahu || karan kamal
take the Support of the Naam, the Name of the Lords Feet within your heart. God is All-powerful; He is the Cause of causes. Grasp firmly the object of the Lords Name. Gather this wealth, and become very fortunate. Pure are the instructions of the humble Saints. Keep faith in the One Lord
within your mind. All. disease, O Nanak, shall then be dispelled. ||1||jis dhan kau chaar ku(n)T uth dhaaveh || so sukh saadhoo sa(n)g pareet || jis sobhaa kau kareh bhalee karanee || saa sobhaa bhaj har kee saranee || anik upaavee rog na jai || rog miTai har avakhadh lai || sarab nidhaan
meh har naam nidhaan || jap naanak dharageh paravaan ||2||The wealth which you chase after in the four directions you shall obtain that glory by
seeking the Lords Sanctuary. All sorts of remedies have not cured the disease is cured only by giving the medicine of the Lords Name. Of all treasures, the Lords Name is the supreme treasure. Chant it, O Nanak, and be accepted in the Court of the Lords Name is the supreme treasure.
laagai koi || jaa kai ridhai basai har soi || kal taatee Thaa(n)ddaa har naau || simar simar sadhaa sukh paau || bhau binasai pooran hoi aas || bhaqat bhai aatam paragaas || tit ghar jai basai abinaasee || kahu naanak kaa Tee jam faasee || len lighten your mind with the Name of the Lord. Having wandered around in the ten directions, it comes to its
place of rest. No obstacle stands in the way of one whose heart is filled with the Lord. The Dark Age of Kali Yuga is so hot; the Lords Name is soothing and cool. Remember, remember it in meditation, and obtain everlasting peace. Your fear shall be dispelled, and your hopes shall be fulfilled. By devotional worship and loving adoration, your soul shall
 be enlightened. You shall go to that home, and live forever. Says Nanak, the noose of death is cut away. ||3||tat beechaar kahai jan saachaa || aavaa gavan miTai prabh sev || aap tiaag saran gurdhev || eiau ratan janam kaa hoi udhaar || har har simar praan aadhaar || anik upaav na chhooTanahaare || si(n)mirat saasat
bedh beechaare || har kee bhagat karahu man lai || man ba(n)chhat naanak fal pai ||4||One who contemplates the essence of reality, is said to be the true person. Birth and death are the lot of the false and the insincere. Coming and going in reincarnation is ended by serving God. Give up your selfishness and conceit, and seek the Sanctuary of the
Divine Guru. Thus the jewel of this human life is saved. Remember the Lord, Har, the Support of the breath of life. By all sorts of efforts, people are not saved not by studying the Simritees, the Shaastras or the Vedas. Worship the Lord with whole-hearted devotion. O Nanak, you shall obtain the fruits of your minds desire. ||4||sa(n)g na chaalas
terai dhanaa || too(n) kiaa lapa Taaveh moorakh manaa || sut meet kuTa(n)b ar banitaa || ein te kahahu kavan chhuTakaar || ein te kahahu kavan chhuTakaar || ein te kahahu kavan chhuTakaar || as hasatee rath asavaaree || jin dheee tis bujhai na bigaanaa || naam bisaar naanak pachhutaanaa ||5||Your wealth shall
not go with you; why do you cling to it, you fool? Children, friends, family and spouse who of these shall accompany you? Power, pleasure, and the vast expanse of Maya who has ever escaped from these? Horses, elephants, chariots and pageantry false shows and false displays. The fool does not acknowledge the One who gave this; forgetting the
Naam, O Nanak, he will repent in the end. ||5||gur kee mat too(n) leh iaane || bhagat binaa bahu ddoobe siaane || har kee bhagat karahu man maeh || janam janam ke kilabikh jaeh || aap japahu avaraa naam japaavahu || sunat kahat rahat gat paavahu || saar bhoot sat har ko naau ||
sahaj subhai naanak gun gaau ||6||Take the Gurus advice, you ignorant fool; without devotion, even the clever have drowned. Worship the Lord with heart-felt devotion, my friend; your consciousness shall become pure. Enshrine the Lord with heart-felt devotion, my friend; your consciousness shall become pure. Enshrine the Lord with heart-felt devotion, my friend; your consciousness shall become pure. Enshrine the Lord with heart-felt devotion, my friend; your consciousness shall become pure.
to chant it well. Hearing, speaking and living it, emancipation is obtained. The essential reality is the True Name of the Lord. With intuitive ease, O Nanak, sing His Glorious Praises. ||6||gun gaavat teree utaras mail || binas jai haumai bikh fail || hoh achi(n)t basai sukh naal || saas graas har naam samaal || chhaadd siaanap sagalee manaa ||
saadhasa(n)g paaveh sach dhanaa || har poo(n)jee sa(n)ch karahu biauhaar || eeehaa sukh dharageh jaikaar || sarab nira(n)tar eko dhekh || kahu naanak jaa kai masatak lekh ||7||Chanting His Glories, your filth shall be washed off. The all-consuming poison of ego will be gone. You shall become carefree, and you shall dwell in peace. With every breath
and every morsel of food, cherish the Lords Name. Renounce all clever tricks, 0 mind. In the Company of the Holy, you shall be at peace, and in the Court of the Lord, you shall be acclaimed. See the One permeating all; says Nanak, your destiny is
pre-ordained. ||7||eko jap eko saalaeh || ekas ke gun gaau ana(n)t || man tan jaap ek bhagava(n)t || eko ek ek har aap || pooran poor rahio prabh biaap || anik bisathaar ek te bhe || ek araadh paraachhat ge || man tan a(n)tar ek prabh raataa || gur prasaadh naanak ik jaataa ||8||19|| Meditate on the One, and worship the One.
 Remember the One, and yearn for the One in your mind. Sing the endless Glorious Praises of the One and Only. The Pervading Lord God is totally permeating all. The many expanses of the creation have all come from the One. Adoring the One, past sins are
removed. Mind and body within are imbued with the One God. By Gurus Grace, O Nanak, the One is known. ||8||19||salok ||Shalok:firat firat prabh aaiaa pariaa tau saranai || naanak kee prabh benatee apanee bhagatee lai ||1||After wandering, O God, I have come, and entered Your Sanctuary. This is Nanaks prayer, O God: please,
attach me to Your devotional service. ||1||asa Tapadhee ||Ashtapadee:jaachak jan jaachai prabh dhaan || kar kirapaa dhevahu har naam || saadh janaa kee maagau dhoor || paarabraham meree saradhaa poor || sadhaa sadhaa prabh kee nit neet ||
ek o'T eko aadhaar || naanak maagai naam prabh saar ||1||I am a beggar; I beg for this gift from You: please, by Your Mercy, Lord, give me Your Name. I ask for the dust of the feet of the Holy. O Supreme Lord God, please fulfill my yearning; may I sing the Glorious Praises of God forever and ever. With each and every breath, may I meditate on You, O
God. May I enshrine affection for Your Lotus Feet. May I perform devotional worship to God each and every day. You are my only Shelter, my onl
ddolaane || subhar bhare prem ras ra(n)g || aupajai chaau saadh kai sa(n)g || pare saran aan sabh tiaag || a(n)tar pragaas anadhin liv laag || baddabhaagee japiaa prabh soi || naanak naam rate sukh hoi ||2|| By Gods Gracious Glance, there is great peace. Rare are those who obtain the juice of the Lords essence. Those who taste it are satisfied. They
are fulfilled and realized beings they do not waver. They are totally filled to over-flowing with the sweet delight of His Love. Spiritual delight wells up within, they are enlightened, and they center themselves on Him, day and night. Most
fortunate are those who meditate on God. O Nanak, attuned to the Naam, they are at peace. ||2||sevak kee manasaa pooree bhiee || satigur te niramal mat liee || jan kau prabh hoio dhiaal || sevak kee manasaa pooree bhiee || rav rahiaa sadh sa(n)g
hajooree || jis kaa saa tin leeaa milai || naanak bhagatee naam samai ||3||The wishes of the Lords servant are fulfilled. From the True Guru, the pure teachings are obtained. Unto His humble: servant are cut away, and he is liberated. The pains of
birth and death, and doubt are gone. Desires are satisfied, and faith is fully rewarded, imbued forever with His all-pervading peace. He is His-he merges in Union with Him. Nanak is absorbed in devotional worship of the Naam..||3||so kiau bisarai j ghaal na bhaanai || so kiau bisarai j keeaa jaanai || so kiau bisarai jin sabh kichh dheeaa || so kiau bisarai j ghaal na bhaanai || so kiau bisarai jin sabh kichh dheeaa || so kiau bisarai jin sabh
bisarai j jeevan jeeaa || so kiau bisarai j agan meh raakhai || gur prasaadh ko biralaa laakhai || gur prasaadh ko birala
who has given us everything? Why forget Him, who is the Life of the living beings? Why forget Him, who preserves us in the fire of the womb? By Gurus Grace, rare is the one who realizes this. Why forget Him, who lifts us up out of corruption? Those separated from Him for countless lifetimes, are re-united with Him once again. Through the Perfect
Guru, this essential reality is understood. O Nanak, Gods humble servants meditate on Him. ||4||saajan sa(n)t karahu || aap japahu har naam || simar s
bisraam || sagal dhookh kaa hovat naas || naanak naam japahu gunataas ||5||O friends, O Saints, make this your work. Renounce everything else, and chant the Name of the Lord. Meditate, m
over the world-ocean. Without devotional meditation, the body will be just ashes. All joys and comforts are in the treasure of the Naam. Even the drowning can reach the place. of rest and safety. All sorrows shall vanish. O Nanak, chant the Naam. Even the drowning can reach the place preet premarks chanted by the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the drowning can reach the place of the Naam. Even the drowning can reach the place of the Naam. Even the drowning can reach the drowni
pekh dharas sukh hoi || man bigasai saadh charan dhoi || bhagat janaa kai man tan ra(n)g || biralaa kouoo paavai sa(n)g || ek basat dheejai kar miaa || gur prasaadh naam jap liaa || taa kee upamaa kai man tan ra(n)g || biralaa kouoo paavai sa(n)g || ek basat dheejai kar miaa || gur prasaadh naam jap liaa || taa kee upamaa kai man tan ra(n)g || biralaa kouoo paavai sa(n)g || ek basat dheejai kar miaa || gur prasaadh naam jap liaa || taa kee upamaa kai man tan ra(n)g || biralaa kouoo paavai sa(n)g || ek basat dheejai kar miaa || gur prasaadh naam jap liaa || taa kee upamaa kai man tan ra(n)g || biralaa kouoo paavai sa(n)g || ek basat dheejai kar miaa || gur prasaadh naam jap liaa || taa kee upamaa kai man tan ra(n)g || biralaa kouoo paavai sa(n)g || ek basat dheejai kar miaa || gur prasaadh naam jap liaa || taa kee upamaa kai man tan ra(n)g || biralaa kouoo paavai sa(n)g || biralaa kouoo paavai sa(n)g || biralaa kouoo paavai sa(n)g || biralaa kai man tan ra(n)g || biralaa kouoo paavai sa(n)g || biralaa kouoo paavai sa(n)g || biralaa kai man tan ra(n)g || biralaa kouoo paavai sa(n)g || biralaa kouoo paavai sa(n)g || biralaa kouoo paavai sa(n)g || biralaa kai man tan ra(n)g || biralaa kouoo paavai sa(n)g || biralaa kouoo paa
purpose: beholding with my eyes His Blessed Vision, I am at peace. My mind blossoms forth in ecstasy, washing the feet of the Holy. The minds and bodies of His devotees are infused with His Love. Rare is the one who obtains their company. Show Your mercy please, grant me this one request: by Gurus Grace, may I chant the Naam. His Praises
cannot be spoken; 0 Nanak, He is contained among all. ||6||prabh bakhasa(n)dh dheen dhiaal || anath naath gobi(n)dhgupaal ||
```

devotees. Whoever meditates on Hi	m is sanctified, focusing the mind in 1	oving devotional worship. I am unworthy,	lowly and ignorant. Nanak has enter	red Your Sanctuary, O Supreme	Lord God.  7  sarab baiku	(n)Th mukat mokh paae    ek nimakl	n har ke gun gaae    anik raaj bhog baddiaai	or of the Creation. The Support of the breath of life of His ee    har ke naam kee kathaa man bhaiee    bahu bhojan kaapar even for an instant. So many realms of power, pleasures and
Holy. All pleasures, O Nanak, are so Fapadhee   Ashtapadee:jab akaar ih	revealed.   8  20  salok   Shalok:sara kachh na dhirasa Tetaa    paap pu(n	ngun niragun nira(n)kaar su(n)n samaadhe In tab keh te hotaa    jab dhaaree aapan su	e aap    aapan keeaa naanakaa aape (n)n samaadh    tab bair birodh kis s	hee fir jaap   1  He possesses a sa(n)g kamaat    jab is kaa barar	all qualities; He transcends n chihan na jaapat    tab h	s all qualities; He is the Formless Lo arakh sog kahu kiseh biaapat    jab a	rd. He Himself is in Primal Samaadhi. Throu apan aap aap paarabraham    tab moh kaha	in his heart. O God, grant me a home in the Company of the gh His Creation, O Nanak, He meditates on Himself.   1  asa a kis hovat bharam    aapan khel aap varateejaa    naanak n who When the Supreme Lord Himself was Himself All-in-all,
then where was emotional attachmentapeh aap apanee jot dharai    tab k	ent, and who had doubts? He Himself avan niddar kavan kat ddarai    aapa	has staged His own drama; O Nanak, then n chalit aap karanaihaar    naanak Thaaku	re is no other Creator.   1  jab hovat   r agam apaar   2  When there was or	prabh keval dhanee    tab ba(n)only God the Master, then who w	dh mukat kahu kis kau gar vas called bound or liberat	nee    jab ekeh har agam apaar    tab ed? When there was only the Lord, I	narak surag kahu kaun aautaar    jab nirag Infathomable and Infinite, then who entered	un prabh sahaj subhai    tab siv sakat kahahu kit Thai    jab   hell, and who entered heaven? When God was without   heft
seated at ease, then where was birt Incomprehensible, Unfathomable M	h, death and dissolution? When there aster, then who was emancipated, ar	was only God, the Perfect Creator, then was who was held in bondage? He Himself, it	who was afraid of death? When there n and of Himself, is the most wonder	was only the One Lord, unmani rful. O Nanak, He Himself creat	ifest and incomprehensible ted His Own Form.   3  jeh	e, then who was called to account by niramal purakh purakh pat hotaa	the recording scribes of the conscious and teh bin mail kahahu kiaa dhotaa    jeh nira(1	an roop aap hee uparajaa.  3  When the Immortal Lord was the subconscious? When there was only the Immaculate, n)jan nira(n)kaar nirabaan    teh kaun kau maan kaun abhimaan
only the Pure, Formless Lord in Nir Nanak, the Creator is beyond calcul	vaanaa, then who was honored, and vation.   4  jab apanee sobhaa aapan s	vho was dishonored? When there was only a(n)g banaiee    tab kavan mai baap mitr s	the Form of the Lord of the Univers	se, then who was tainted by frau arabeen    teh bedh kateb kahaa	ıd and sin? When the Emb a kouoo cheen    jab aapan	odiment of Light was immersed in H aap aap ur dhaarai    tau sagan apa	is Own Light, then who was hungry, and wh sagan kahaa beechaarai    jeh aapan uooch	o filth, so what was there to be washed clean? When there was so was satisfied? He is the Cause causes, the Creator Lord. O aapan aap neraa    teh kaun Thaakur kaun kaheeaai cheraa    te to read them? When He kept Himself, All-in-all, unto His Own
Heart, then who considered omens aapas kau aapeh aadhes    tih gun k chen who was swayed by Maya? Wh	to be good or bad? When He Himself aa naahee paraves Il jeh ekeh ek ek l en He paid homage to Himself, then	was lofty, and He Himself was near at har phagava(n)taa    teh kaun achi(n)t kis laag the three qualities were not prevailing. Wh	nd, then who was called master, and ai chi(n)taa    jeh aapan aap aap pate nen there was only the One, the One	who was called disciple? We are eeaaraa    teh kaun kathai kaun and Only Lord God, then who w	e wonder-struck at the wo sunanaihaaraa    bahu bea vas not anxious, and who f	ndrous wonder of the Lord. O Nanal a(n)t uooch te uoochaa    naanak aar elt anxiety? When He Himself was s	k, He alone knows His own state.   5  jeh ach oas kau aapeh pahoochaa   6  When the Undo atisfied with Himself, then who spoke and w	shal achhedh abhedh samaiaa   uoohaa kiseh biaapat maiaa    eceiveable, Impenetrable, Inscrutable One was self-absorbed, ho listened? He is vast and infinite, the highest of the high. O
sa(n)kochai tau naanak ekai   7   Wl beholds His own drama. He winds u	nen He Himself fashioned the visible p the drama, and then, O Nanak, He	world of the creation, he made the world s alone remains.   7  jeh abigat bhagat teh a	ubject to the three dispositions. Sin ap    jeh pasarai paasaar sa(n)t para	and virtue then began to be spo taap    dhuhoo paakh kaa aapel	oken of. Some have gone to h dhanee    aun kee sobha	o hell, and some yearn for paradise. a unahoo banee    aapeh kautak kara	Worldly snares and entanglements of these is anadh choj    aapeh ras bhogan nirajog    j	r keeo bakhayeaan    aapan khel aap kar dhekhai    khel came to be described in various ways. He Himself creates and is bhaavai tis aapan nai laavai    jis bhaavai tis khel khilaavai    elf performs and plays His amusements and games. He Himself
enjoys pleasures, and yet He is unat aape varatanahaar    naanak eko pa aapanai bhaanai le samaae    tum te	ffected and untouched. He attaches w sariaa dhoojaa keh dhirasa Taar    1  s bhi(n)n nahee kichh hoi    aapan soo	whomever He pleases to His Name. He cau O Lord and Master of all beings and creat t sabh jagat paroi    jaa kau prabh jeeau a	ses whomever He pleases to play in ures, You Yourself are prevailing eve ap bujhaae    sach naam samadharas	His play. He is beyond calculation erywhere. O Nanak, The One is a see tat kaa betaa    naanak sagal	ion, beyond measure, unco All-pervading; where is an ıl sirasaT kaa jetaa   1  He	ountable and unfathomable. As You i by other to be seen?   1  asa Tapadhe Himself is the speaker, and He Him	nspire him to speak, O Lord, so does servant ee   Ashtapadee:aap kathai aap sunanaihaar self is the listener. He Himself is the many. \	t Nanak speak.   8  21  salok   Shalok:jeea ja(n)t ke Thaakuraa    aapeh ek aap bisathaar    jaa tis bhaavai taa sirasaT upaae    When it pleases Him, He creates the world. As He pleases, He
dhiaal anaath ko naath    jis raakhai Patron of the patronless. No one ca	tis koi na maarai    so mooaa jis man n kill those who are protected by Him	ahu bisaarai    tis taj avar kahaa ko jai    s a. One who is forgotten by God, is already	abh sir ek nira(n)jan rai    jeea kee ju dead. Leaving Him, where else could	ıgat jaa kai sabh haath    a(n)tar l anyone go? Over the heads of a	r baahar jaanahu saath    q all is the One, the Immacu	gun nidhaan bea(n)t apaar    naanak late King. The ways and means of al	dhaas sadhaa balihaar   2  All beings and cr l beings are in His Hands. Inwardly and out	the whole. world.   1  jeea ja(n)tr sabh taa kai haath    dheen reatures are in His Hands. He is Merciful to the meek, the wardly, know that He is with you. He is the Ocean of excellence, in gai    man a(n)tar bisavaiaas kar maaniaa    karanahaar
naanak ik jaaniaa   3  The Perfect, M perform His devotional service and ba(n)dhan tor bhe niravair    anadhi	Merciful Lord is. pervading everywher sing the Glorious Praises of the Lord n poojeh gur ke pair    eeh lok sukhe	re. His kindness extends to all. He Himself With heart-felt faith, they believe in Him. ee paralok suhele    naanak har prabh aap	knows His own ways. The Inner-knows O Nanak, they realize the One, the Ceh mele   4  The Lords humble serva	ower, the Searcher of hearts, is Creator Lord.   3  jan laagaa har nt is committed to His Name. H	present everywhere. He c r ekai nai    tis kee aas na Iis hopes do not go in vain	herishes His living beings in so man birathee jai    sevak kau sevaa ban a . The servants purpose is to serve; o	y ways. That which He has created meditate aiee    hukam boojh param padh paiee    eis beying the Lords Command, the supreme sta	te uoopar nahee beechaar    jaa kai man basiaa nira(n)kaar    atus is obtained. Beyond this, he has no other thought. Within
beechaar    dhrulabh dheh kaa kara supreme bliss. Contemplate the ess	hu udhaar    a(n)mirat bachan har ke ence of the Lords Name. Redeem this	gun gaau    praan taran kaa ihai suaau    s s human body, so difficult to obtain. Sing t	aaTh pahar prabh pekhahu neraa    r ne Ambrosial Words of the Lords Glo	miTai agiaan binasai a(n)dheraa orious Praises; this is the way to	a    sun upadhes hiradhai b o save your mortal soul. Be	asaavahu    man ichhe naanak fal pa hold God near at hand, twenty-four :	havahu   5  Join the Company of the Holy, an hours a day. Ignorance shall depart, and dan	gaavahu prabh paramaana(n)dh    raam naam tat karahu d be happy. Sing the Glories of God, the embodiment of kness shall be dispelled. Listen to the Teachings, and enshrine dharageh nibahai khep tumaaree    ekaa Tek rakhahu man
maeh    naanak bahur na aaveh jaeh your mind. Deal in the true trade, O	n   6  Embellish both this world and the trader, and your merchandise shall be	ne next; enshrine the Lords Name deep with safe in the Court of the Lord. Keep the	thin your heart. Perfect are the Teac Support of the One in your mind. O N	hings of the Perfect Guru. That Nanak, you shall not have to con	person, within whose min me and go in reincarnation	d it abides, realizes the Truth. With again.   6  tis te dhoor kahaa ko jai	your mind and body, chant the Naam; loving    aubarai raakhanahaar dhiaai    nirabhau j	gly attune yourself to it. Sorrow, pain and fear shall depart from apai sagal bhau miTai    prabh kirapaa te praanee chhuTai    jis nall be saved. Meditating on the Fearless Lord, all fear departs.
dharasan pekhat udharat sirasaT    Ambrosial. Beholding His Vision, th	charan kamal jaa ke anoop    safal dh e universe is saved. His Lotus Feet ar	arasan su(n)dhar har roop    dha(n)n seva re incomparably beautiful. The Blessed Vis	a sevak paravaan    a(n)tarajaamee p ion of His Darshan is fruitful and rev	ourakh pradhaan    jis man basai warding; His Lordly Form is bea	i su hot niĥaal    taa kai ni autiful. Blessed is His servi	kaT na aavat kaal    amar bhe amara ice; His servant is famous. The Inner	na padh paiaa    saadhasa(n)g naanak har dh r-knower, the Searcher of hearts, is the most	is are fulfilled.    7  mat pooree a(n)mrit jaa kee dhirasaT    iaaiaa   8   22  His wisdom is perfect, and His Glance is exalted Supreme Being. That one, within whose mind He k man paragaas   1  The Guru has given the healing ointment of
spiritual wisdom, and dispelled the dhehee meh is kaa bisraam    su(n)r The nine treasures are in the Ambro	darkness of ignorance. By the Lords of a samaadh anahat teh naadh    kahan osial. Name of God. Within the human	Grace, I have met the Saint; O Nanak, my na jaiee acharaj bisamaadh    tin dhekhiaan body is its place of rest. The Deepest San	mind is enlightened.   1  asa Tapadho i jis aap dhikhaae    naanak tis jan so naadhi, and the unstruck sound curro	ee   Ashtapadee:sa(n)tasa(n)g a ojhee paae   1  In the Society of ent of the Naad are there. The v	(n)tar prabh ddee Thaa    the Saints, I see God deep wonder and marvel of it ca	naam prabhoo kaa laagaa meeThaa o within my being. Gods Name is swe annot be described. He alone sees it,	sagal samigree ekas ghaT maeh    anik ra( eet to me. All things are contained in the He unto whom God Himself reveals it. O Nanal	n)g naanaa dhirasa Taeh    nau nidh a(n)mrit prabh kaa naam    art of the One, although they appear in so many various colors.
outside as well. Deep within each an pervading in the four corners and in	nd every heart, the Lord God is pervant the ten directions. Without Him, the	ding. In the earth, in the Akaashic ethers, ere is no place at all. By Gurus Grace, O Na	and in the nether regions of the und mak, peace is obtained.   2  bedh pu	erworld in all worlds, He is the raan si(n)mirat meh dhekh    sas	Perfect Cherisher. In the aseearsoor nakhayetr meh	forests, fields and mountains, He is t ek    baanee prabh kee sabh ko bola	the Supreme Lord God. As He orders, so do i    aap addol na kabahoo ddolai    sarab kala	adh naanak sukh paau   2  The Infinite Lord is inside, and His creatures act. He permeates the winds and the waters. He is a kar khelai khel    mol na paieeaai guneh amol    sarab jot meh
value cannot be estimated; His virtu sarab biaapee raam sa(n)g rachan	nes are invaluable. In all light, is His l   jin jaataa tis kee ieh rahat    sat bac	Light. The Lord and Master supports the which han saadhoo sabh kahat    jo jo hoi soiee s	reave of the fabric of the universe. By 1kh maanai    karan karaavanahaar p	y Gurus Grace, doubt is dispelle orabh jaanai    a(n)tar base baah	ed. O Nanak, this faith is fi har bhee ohee    naanak dl	rmly implanted within.   3  sa(n)t jan narasan dhekhsabh mohee   4  In the	naa kaa pekhan sabh braham    sa(n)t janaa e eye of the Saint, everything is God. In the l	le never wavers. With absolute power, He plays His play. His kai hiradhai sabh dharam    sa(n)t janaa suneh subh bachan    neart of the Saint, everything is Dharma. The Saint hears words olding the Blessed Vision of His Darshan, all are fascinated.
4  aap sat keeaa sabh sat    tis praientire creation came from God. As it that He is within the heart O Nanak	bh te sagalee utapat    tis bhaavai taa t pleases Him, He creates the expans , He causes that person to understan	kare bisathaar    tis bhaavai taa eka(n)ka e. As it pleases Him, He becomes the One d Him.   5  sarab bhoot aap varataaraa    s	ar    anik kalaa lakhee neh jai    jis bl and Only again. His powers are so n arab nain aap pekhanahaaraa    saga	haavai tis le milai    kavan nikaT numerous, they cannot be known al samagree jaa kaa tanaa    aap	Γkavan kaheeaai dhoor    α n. As it pleases Him, He m pan jas aap hee sunaa    aa	aape aap aap bharapoor    a(n)taraga erges us into Himself again. Who is avan jaan ik khel banaiaa    aagiaaka	at jis aap janaae    naanak tis jan aap bujhaa near, and who is far away? He Himself is Hi aree keenee maiaa    sabh kai madh alipato	e   5  He Himself is True, and all that He has made is True. The mself pervading everywhere. One whom God causes to know rahai    jo kichh kahanaa su aape kahai    aagiaa aavai aagiaa jai
says. By His Will we come, and by H sojhee pai    tis kaa keeaa sabh para	Iis Will we go. O Nanak, when it plea waan    gur prasaadh naanak ih jaan	ses Him, then He absorbs us into Himself.   7  If it comes from Him, it cannot be bad	6  eis te hoi su naahee buraa    ora Other than Him, who can do anythi	i kahahu kinai kachh karaa    aa ng? He Himself is good; His act	ap bhalaa karatoot at neek tions are the very best. He	ee    aape jaanai apane jee kee    aa Himself knows His Own Being. He l	p saach dhaaree sabh saach    ot pot aapan s Himself is True, and all that He has establish	dst of all, He remains unattached. Whatever is said, He Himself sa(n)g raach    taa kee gat mit kahee na jai    dhoosar hoi ta ned is True. Through and through, He is blended with His t pativa(n)t    jeevan mukat jis ridhai bhagava(n)t    dha(n)n
dha(n)n dha(n)n jan aaiaa    jis pras liberated while yet alive; the Lord G bow in reverence forever.   8  23  sa	aadh sabh jagat taraiaa    jan aavan k lod abides in his heart. Blessed, bless alok   Shalok:pooraa prabh aaraadhia	aa ihai suaau    jan kai sa(n)g chit aavai n ed, blessed is the coming of that humble b a pooraa jaa kaa naau    naanak pooraa pa	aau    aap mukat mukat karai sa(n)sa eing; by his grace, the whole world i iaa poore ke gun gaau   1  I worship	har    naanak tis jan kau sadhaa is saved. This is his purpose in li and adore the Perfect Lord Goo	namasakaar   8  23  One valife; in the Company of this d. Perfect is His Name. O	who knows Him, obtains everlasting is humble servant, the Lords Name of Nanak, I have obtained the Perfect (	peace. God blends that one into Himself. He omes to mind. He Himself is liberated, and F One; I sing the Glorious Praises of the Perfec	e is wealth and prosperous, and of noble birth. He is Jivan Mukta He liberates the universe. O Nanak, to that humble servant, 1 ht Lord.   1  asa Tapadhee   Ashtapadee:poore gur kaa sun
Guru; see the Supreme Lord God ne Company of the Holy, cross over the	ear you. With each and every breath, e ocean of fire. Fill your stores with the	meditate in remembrance on the Lord of t ne wealth of the Lord. Nanak bows in hum	he Universe, and the anxiety within y ility and reverence to the Perfect Gu	your mind shall depart. Abandoı ru.   1  khem kusal sahaj aana(r	n the waves of fleeting des n)dh    saadhasa(n)g bhaj j	sire, and pray for the dust of the feet paramaana(n)dh    narak nivaar udha	t of the Saints. Renounce your selfishness ar Barahu jeeau    gun gobi(n)dh a(n)mirat ras j	poore namasakaar   1  Listen to the Teachings of the Perfect ad conceit and offer your prayers. In the Saadh Sangat, the peeau    chit chitavahu naarain ek    ek roop jaa ke ra(n)g anek Il r soul! Drink in the ambrosial essence of the Glorious Praises of
the Lord of the Universe.Focus your  2  autam salok saadh ke bachan    are the Words of the Holy. These ar	consciousness on the One, the All-po amuleek laal eh ratan    sunat kamaa e priceless rubies and gems. One wh	ervading Lord He has One Form, but He have vat hot udhaar    aap tarai lokeh nisataar   o listens and acts on them is saved. He hin	as many manifestations. Sustainer of   safal jeevan safal taa kaa sa(n)g    j aself swims across, and saves others	f the Universe, Lord of the world jaa kai man laagaa har ra(n)g    as well. His life is prosperous, a	d, Kind to the poor, Destro jai jai sabadh anaahadh v and his company. is fruitfu	yer of sorrow, perfectly Merciful. M aajai    sun sun anadh kare prabh ga ıl; his mind is imbued with the love o	editate, meditate in remembrance on the Na ajai    praga Te gupaal mahaa(n)t kai maath of the Lord. Hail, hail to him, for whom the s	nam, again and again. O Nanak, it is the Support of the soul.  e    naanak udhare tin kai saathe   3  The most sublime hymns ound current of the Shabad vibrates. Hearing it again and
raam naam sun rasanaa kahate    ka servant has been rewarded. I have l	ar prasaadh dhiaa prabh dhaaree    na been released from worldly entangler	nanak nibahee khep hamaaree   4  Hearing nents and corruption, hearing the Lords N	g that He can give Sanctuary, I have ame and chanting it with my tongue.	come seeking His Sanctuary. Be By His Grace, God has bestowe	sestowing His Mercy, God red His Mercy. O Nanak, m	has blended me with Himself. Hatre ly merchandise has arrived save and	d is gone, and Naam in the Company of the sound.   4  prabh kee usatat karahu. sa(n)t	Holy. The Divine Guru is perfectly pleased; the service of His meet    saavadhaan ekaagar cheet    sukhamanee sahaj ds, with total concentration and one-pointedness of mind.
Sukhmani is the peaceful ease, the Name, O Nanak, realizes it.   5  khesune   6  Comfort, peace and tranqu	Glory of God, the Naam. When it abid m saa(n)t ridh nav nidh    budh giaan ullity, wealth and the nine treasures;	les in the mind, one becomes wealthy. All ( sarab teh sidh    bidhiaa tap jog prabh dh wisdom, knowledge, and all spiritual powe	lesires are fulfilled. One becomes the iaan    giaan sresaT uootam isanaan rs; learning, penance, Yoga and med	e most respected person, famou    chaar padhaarath kamal prag litation on God; The most sublin	us all over the world. He og gaas    sabh kai madh saga ne. wisdom and purifying l	btains the highest place of all. He do l te udhaas    su(n)dhar chatur tat k baths; the four cardinal blessings, th	pes not come and go in reincarnation any lor aa betaa    samadharasee ek dhirasa Tetaa   ae opening of the heart-lotus; in the midst of	ger. One who departs, after earning the wealth of the Lords   eeh fal tis jan kai mukh bhane    gur naanak naam bachan man all, and yet detached from all; beauty, intelligence, and the
keval har naam    gobi(n)dh bhagat Shaastras and the Vedas speak of it	kai man bisraam    koT apraadh saad . The essence of all religion is the Lo	hasa(n)g miTai    sa(n)t kirapaa te jam te c rds Name alone. It abides in the minds of t	hhuTai    jaa kai masatak karam pra he devotees of God. Millions of sins	bh paae    saadh saran naanak t are erased, in the Company of t	te aae   7  One who chants the Holy. By the Grace of t	s this treasure in his mind in every a he Saint, one escapes the Messenge	ge, he attains salvation. In it is the Glory of a rof Death. Those, who have such pre-ordain	God, the Naam, the chanting of Gurbani. The Simritees, the led destiny on their foreheads, O Nanak, enter the Sanctuary of le karam    sabh te uooch taa kee sobhaa banee    naanak ieh gun
naam sukhamanee   8  24  One, with mind. Sorrow, sickness, fear and do articles in EnglishThe English-langu	hin whose mind it abides, and who lis ubt depart. He is called a Holy perso lage Wikipedia thanks its contributor	tens to it with love that humble person conn; his actions are immaculate and pure. His for creating more than seven million arti	nsciously remembers the Lord God. I s glory becomes the highest of all. O cles! Learn how you can take part in	The pains of birth and death are Nanak, by these Glorious Virtu the encyclopedia's continued in	e removed. The human boo ues, this is named Sukhma mprovement.Members of	ly, so difficult to obtain, is instantly in its property in the property is a second of the property in the victorious Blondie crewThe Boat	redeemed. Spotlessly pure is his reputation, ani Sahib English Translation,the free encyc Race 2018 took place on 24March. Held an	and ambrosial is his speech. The One Name permeates his lopedia that anyone can edit.117,185 active editors 7,001,756 nually, The Boat Race is a side-by-side rowing race between
winning by a considerable margin to and completed a whitewash as Cam	o take the overall record to 4330 in the bridge won, taking the overall record	neir favour. In the women's reserve race, ( I to 8380 in their favour. The races were w	Cambridge's Blondie (crew pictured) atched by around 250,000 spectator	defeated Oxford's Osiris by niners live, and broadcast around the	e lengths. The men's reserve world. (Fullarticle)Rec	ve race was won by Cambridge's Go ently featured: Radar, Gun Laying, I	oldie, who defeated Oxford's Isis by a margin Mk.I and Mk.IIAndrea NavageroNosy Komba	ne women's race saw Cambridge lead from the start, eventually a of four lengths. The men's race was the final event of the day harchiveBy emailMore featured articlesAboutKitty Marion that as film that threatened to kidnap his daughter? that May
Bradford Shockley is why Silicon Va ts non-greasy atmosphere and corp (pictured) dies at the age of 87.In s	alley is where it is? that the conserve orate practices? that Haridas Mitra numo, nosato Daiki is promoted to yok	ation of a goat might endanger the surviva a had his death sentence commuted after to ozuna.In association football, Liverpool wi	al of Aquilegia paui? that Joy Lakin he intervention of Mahatma Gandhi? In the Premier League title.In motor i	g predicted in a school writing a ? that "Steve's Lava Chicken" i racing, lex Palou wins the India	assignment that within terrecently became the short napolis 500. In basketball,	n years she would be making a living est song to enter the UK Top 40?Ard the EuroLeague concludes with Fen	as an artist? that the Taiwanese restaura chiveStart a new articleNominate an article erbahe winning the Final Four Playoff.Ongo	nt chain Formosa Chang drew inspiration from McDonald's for Ngg wa Thiong'o Kenyan writer and activist Ngg wa Thiong'o ing: Gaza warM23 campaignRussian invasion of
mob as he fled Rome ahead of the a Biblioteca Marciana.1935 A magnit	rrival of a Vandal force that sacked t ude-7.7 earthquake struck Balochista	ne city.1223 Mongol invasion of Kievan Ru n in British India, now part of Pakistan, ki	s': Mongol forces defeated a Kievan ling between 30,000 and 60,000 peo	Rus' army at the Battle of the Kople.2013 A tornado struck Cent	Kalka River in present-day tral Oklahoma, killing eigh	Ukraine.1468 Cardinal Bessarion (p at people and injuring more than 150	ictured) announced his donation of 746 Gree o others.Albertino Mussato (d.1329)Joseph G	ne ruler of the Western Roman Empire, was stoned to death by a ek and Latin codices to the Republic of Venice, forming the brimaldi (d.1837)Dina Boluarte (b.1962)Mbaye Diagne fruit has orange skin and lime-green, jelly-like flesh. It is native
to Southern Africa, where it is a tradivar LeidusRecently featured: Ignace and the broader Wikimedia movement	ditional food. Along with the gemsbol e TonenAustralian white ibisHell Gat ent.Teahouse Ask basic questions abo	k cucumber and the citron melon, it is one e BridgeArchiveMore featured picturesCo out using or editing Wikipedia.Help desk A	of the few sources of water during to mmunity portal The central hub for each questions about using or editing V	he dry season in the Kalahari Do editors, with resources, links, ta Vikipedia.Reference desk Ask re	esert. This photograph, wasks, and announcements. esearch questions about e	hich was focus-stacked from 25 sepa Village pump Forum for discussions ncyclopedic topics.Content portals A	trate images, shows two C.metuliferus fruits about Wikipedia itself, including policies and unique way to navigate the encyclopedia.W	, one whole and the other in cross-section. Photograph credit: d technical issues. Site news Sources of news about Wikipedia Tikipedia is written by volunteer editors and hosted by the
WikisourceFree-content library Wik DeutschEspaolFranaisItalianoNede	ispeciesDirectory of species Wikivers rlandsPolskiPortugusSvenskaTing Vit	ityFree learning tools WikivoyageFree tra 250,000+ articles Bahasa IndonesiaBaha	vel guide WiktionaryDictionary and t sa MelayuBn-lm-gCataletinaDanskEe	thesaurusThis Wikipedia is writt estiEsperantoEuskaraMagyarNo	ten in English. Many other orsk bokmlRomnSimple Er	r Wikipedias are available; some of t IglishSloveninaSrpskiSrpskohrvatski	he largest are listed below. 1,000,000+ artic SuomiTrkeOzbekcha 50,000+ articles	newsFree-content news WikiquoteCollection of quotations cles le by adding citations to reliable sources. Unsourced material
may be challenged and removed.Fir leadersReligious leadersCategories or 2945to (WoodGoat)3153 or 2946	nd sources:"455"news newspapers bo BirthsDeathsDisestablishmentsvte45 Coptic calendar171172Discordian ca	oks scholar JSTOR (April 2019) (Learn hov 5 in various calendarsGregorian calendar4 lendar1621Ethiopian calendar447448Heb	v and when to remove this message) 55CDLVAb urbe condita1208Assyria rew calendar42154216Hindu calenda	Calendar yearYearsMillennium In calendar5205Balinese saka ca ars- Vikram Samvat511512- Sha	1stmillenniumCenturies4t alendar376377Bengali cal aka Samvat376377- Kali Y	hcentury5thcentury 6thcenturyDeca endar139 138Berber calendar1405I uga35553556Holocene calendar104	des430s440s450s 460s470sYears452453454 Buddhist calendar999Burmese calendar183E 55Iranian calendar167 BP 166 BPIslamic ca	4455 456457458vte455 by topicLeadersPolitical entitiesState Byzantine calendar59635964Chinese calendar (WoodHorse)3152 lendar172 BH 171 BHJavanese calendar340341Julian
[ulian calendar. At the time, it was l Valentinian III, age 35, is assassinat	known as the Year of the Consulship a ted by two Hunnic retainers of the lat	of Valentinianus and Anthemius (or, less from Flavius Aetius, while training with the b	equently, year 1208 Ab urbe condita ow on the Campus Martius (Rome), e	a). The denomination 455 for thi ending the Theodosian dynasty.	is year has been used since His primicerius sacri cub	e the early medieval period, when the culi, Heraclius, is also murdered.Ma	e Anno Domini calendar era became the prearch 17 Petronius Maximus, former domestic	455 (CDLV) was a common year starting on Saturday of the evalent method in Europe for naming years. March 16 Emperor cus ("elite bodyguard") of Aetius, becomes (with support of the gister militum and sends him on an embassy to Toulouse, to gain
the support of the Visigoths. He ele Genseric leads the Vandals into Ror Avitus is proclaimed Roman empero	vates his son Palladius to Caesar and ne, after he has promised Pope Leo I or at Toulouse, and later recognised b	has him marry Eudocia, eldest daughter on not to burn and plunder the city. Genseric by the Gallic chiefs in Viernum (near Arles)	f Valentinian III.May 31 Maximus is sacks the city for a period of two we September 21 Avitus enters Rome v	stoned to death by an angry mo eeks. Eudoxia and her daughters with a Gallic army. He restores t	ob while fleeing Rome. A was, Eudocia and Placidia, at the imperial authority in N	videspread panic occurs when many re taken hostage. The loot is sent to Joricum (modern Austria) and leaves	citizens hear the news that the Vandals are the harbour of Ostia and loaded into ships, f a Gothic force under Remistus, Visigoth ge	plundering the Italian mainland. June 2 Sack of Rome: King from whence the Vandals depart and return to Carthage. July 9 neral (magister militum), at Ravenna. The Ostrogoths conquer
Chronicle).Skandagupta succeeds K (Mexico) (approximate date).Barter	umaragupta I as ruler of the Gupta E economy replaces organized trade a	Empire (India). During his reign he crushes s Romans and other citizens desert their to	the Hun invasion; however, the expowns for the countryside, where they	ense of the wars drains the emp will be less vulnerable to barba	pire's resources and contr arian raids (approximate d	ibutes to its decline.Gaero becomes late).The city of Vindobona (Vienna)	king of the Korean kingdom of Baekje.[1]Earlis struck by an epidemic that spreads through	withdraw to London (according to the Anglo-Saxon cliest recorded date at Chichen Itza on the Yucatn Peninsula gh the Roman provinces. The disease is probably streptococcus us sacri cubiculi )May 31 Petronius Maximus, emperor of the
Western Roman EmpireBiyu of Bael disciple and Christian writer (appro eaders3rdcentury4thcentury5thcer	kje, king of Baekje[1]Catigern, prince ximate date)^ a b "List of Rulers of k aturyDecades300s310s320s330s340s	and son of Vortigern (approximate date) Forea". www.metmuseum.org. Retrieved A 350s360s370s380s390sCategories: Births	forsa, leader of the Anglo-Saxons (appril 20, 2019.Retrieved from " 30ne Deaths Establishments Disestablishn	oproximate date)Kumaragupta I, hundred years, from 301 to 400 nentsvteEastern Hemisphere at	I, ruler of the Gupta Empir OMillennia1stmillenniumCo t the beginning of the 4th o	e (India)Niall Noigiallach, High King enturies3rdcentury4thcentury5thcen century CE.Eastern Hemisphere at t	g of Ireland (approximate date)Palladius, sor nturyTimelines3rdcentury4thcentury5thcent he end of the 4th century CE.The 4th centur	of Petronius Maximus (approximate date)Prosper of Aquitaine, auryState y was the time period from 301 CE (represented by the Roman
over the current capitals, which ha progressed after his death, it becam	d effectively been changed by Diocle ne increasingly apparent that the emp	tian's reforms to Milan in the West, and Ni pire had changed in many ways since the t	comedeia in the East) to build the ci me of Augustus. The two-emperor sy	ty soon called Nova Roma (New ystem originally established by I	v Rome); it was later renar Diocletian in the previous	ned Constantinople in his honor.The century fell into regular practice, ar	last emperor to control both the eastern and the east continued to grow in importance	e imperial capital, choosing the site of ancient Byzantium in 330 d western halves of the empire was Theodosius I. As the century as a centre of trade and imperial power, while Rome itself coughout this period, but recurring invasions by Germanic tribes
plagued the empire from 376[1][2] (starting the Sixteen Kingdoms periconquer the Jin dynasty in the south	CE onward. These early invasions ma od), which quickly overwhelmed the a, so as to finally reunite the land, but	rked the beginning of the end for the Wes empire, forcing the Jin court to retreat and was decisively defeated at the Battle of F	tern Roman Empire.In China, the Jin I entrench itself in the south past the ei River in 383, causing massive unre	dynasty, which had united the see Yangtze river, starting what is est and civil war in his empire, t	nation prior in 280, began s known as the Eastern Jin thereby leading to the fall	rapidly facing trouble by the start of dynasty around 317. Towards the en of the Former Qin, and the continue	of the century due to political infighting, whi and of the century, Emperor of the Former Qi and existence of the Eastern Jin dynasty. Accord	ch led to the insurrections of the northern barbarian tribes n, Fu Jin, united the north under his banner, and planned to rding to archaeologists, sufficient archaeological evidence
284 and ending later with the death Germany, is built.Early 4th century	of Honorius in 423 or of Theodosius The Gupta Empire is established.301	II in 450.[3]See also: Christianity in the 4: Armenia first to adopt Christianity as sta	th centuryGregory the Illuminator meter religion.304439: The Sixteen King	osaic, converted Armenia from Z gdoms in China begins.306337:	Zoroastrianism to Christia Constantine the Great, en	nityContemporary bronze head of C ds persecution of Christians in the F	onstantine I (r. 306337 AD)Early 4th centur doman Empire (see also Constantinian shift)	tarting earlier with the accession of the Emperor Diocletian in y Former audience hall now known as the Basilica, Trier, and Constantinople becomes new seat of government (New 325: Constantine the Great calls the First Council of Nicaea to
pacify Christianity in the grip of the Kutai Martadipura kingdom in easte portion of a letter from the Feng Ju	Arian controversy.335380: Samudra ern Borneo produced the earliest kno album. Six Dynasties period. It is nov	gupta expands the Gupta Empire.337: Cor wn stone inscriptions in Indonesia known v kept at National Palace Museum, Taipei,	astantine the Great is baptized a Chr as the Mulavarman inscription writte Taiwan, Republic of China.365: An e	istian on his death bed.350: Abo en in the Sanskrit language usin earthquake with a magnitude of	out this time the Kingdom ng Pallava scripture.[5]Mid f at least eight strikes the	of Aksum conquers the Kingdom of d-4th century Dish, from Mildenhall, Eastern Mediterranean. The followin	Kush.350400: At some time during this perion England, is made. It is now kept at the Briting tsunami causes widespread destruction in	od, the Huns began to attack the Sassanid Empire.[2]350: The sh Museum, London.Mid-4th century Wang Xizhi makes a Crete, Greece, Libya, Egypt, Cyprus, and Sicily.376: Visigoths
January 8), Tikal (January 16) and U Theodosius I dies, causing the Roma	Jaxactun.Wall painting of the Counci an Empire to split permanently.Late	l of Constantinople (381) in the Stavropole 4th century: Cubiculum of Leonis, Catacon	os monastery, Romania381: First Co ab of Commodilla, near Rome, is mad	ouncil of Constantinople reaffirm de.Late 4th century: Atrium add	ms the Christian doctrine of led in the Old St. Peter's B	of the Trinity by adding to the creed asilica, Rome.For a more comprehen	of Nicaea.383: Battle of Fei River in China.3 nsive list, see Timeline of historic inventions	tial religion of the Empire.378: Siyaj K'ak' conquers Waka on 1995: The Battle of Canhe Slope occurs.395: Roman emperor 4th century. The Stirrup was invented in China, no later than 1997 raecus 1209, are the earliest Christian bibles. [10] [11] Book of
Steps, Syriac religious discourses.[o "The Maya: Glory and Ruin". Nation Sengupta, J. (2006). Refractions of I	citation needed]^ a b "The invention al al Geographic Magazine. Archived fr Desire, Feminist Perspectives in the N	and influences of stirrup". Archived from t om the original on April 9, 2008.^ "The Au Novels of Toni Morrison, Michle Roberts, a	he original on December 3, 2008.^ a Istronesians: Historical and Compara nd Anita Desai. Atlantic Publishers &	a b Roberts, J: "History of the Weative Perspectives". ANU Press. & Distributors. p.21. ISBN 978-8	Torld". Penguin, 1994.^ Th . Archived from the origina 31-269-0629-1. Archived fr	e Long Fourth Century 284450: Con al on 2013-12-25. Retrieved 2013-04 om the original on 4 May 2016. Retr	tinuity and Change in the Later Roman Emp -29.^ Lee, Adela C.Y. "The stirrup and its efficed 7 December 2014.^ Kakar, Sudhir; Do	pire ed. S. McGill, C. Sogno and E. Watts (Cambridge 2008). fect on chinese military history". Silkroad Foundation. oniger, Wendy (2003). Kamasutra. Oxford; Toronto: Oxford
Grand Rapids, Michigan: William B. These entriesShowing 50 items.View	Eerdmans Publishing Company. p.10 7 (previous 50   next 50) (20   50   100	99. ISBN978-0-8028-4098-1.^ "Liste Hand 0   250   500)List of decades, centuries, an	schriften". Mnster: Institute for New d millennia (links   edit)Religion in p	r Testament Textual Research. F pre-Islamic Arabia (links   edit)Ro	Retrieved 16 March 2013.1 Rosetta Stone (links   edit)2	Retrieved from " 4The following page 20th century (links   edit)15th centur	es link to 4th century External tools(link cou y (links   edit)16th century (links   edit)17th	ctice of Modern Textual Criticism. Erroll F. Rhodes (trans.).  nttransclusion countsorted list) See help page for transcluding century (links   edit)18th century (links   edit)14th century links   edit)2nd century (links   edit)405 (links   edit)4th century
BC (links   edit)432 (links   edit)200	s (decade) (links   edit)300s (decade)	(links   edit)1st century BC (links   edit)2r	d century BC (links   edit)3rd centur	ry BC (links   edit)5th century B	BC (links   edit)6th century	BC (links   edit)400s (decade) (links		1 (links   edit)21st century BC (links   edit)11th century BC

Sukhmani sahib da path with lyrics slow. Sukhmani sahib da path written in punjabi. Can we do sukhmani sahib path in parts. Sukhmani sahib path meaning in english. Sukhmani sahib path full with meaning in punjabi. Sukhmani sahib path lyrics with meaning. Lyrics of sukhmani sahib in punjabi. Sukhmani sahib path full with meaning in punjabi hindi.